SYNOPSIS PAPISMI,

THAT IS,

A GENERALL VIEW OF PAPISTRIE: WHEREIN THE WHOLE Myſterie of Iniquitie, and Summe of Antichriſtian Doctrine is ſet downe, which is maintained this day by the Synagogue of Rome, againſt the Church of Chriſt.

TOGETHER WITH AN ANTITHESIS
Of the true Chriſtian Faith, and an Antidotum or Counter-
poyſon out of Scripture, againſt the Whore of Babylons
filthy cup of abominations.

Confuted by Scriptures, Fathers, Councels, Imperiall Conſtitu-
tions, Pontificiall Decrees, their owne Writers, and our Martyrs,
and the conſent of all Chriſtian Churches in the world.

Divided into five Books or Centuries, that is, ſo many
hundreds of Popiſh hereſies and errours.

Now the fifth time publiſhed by the Authoritie of his Majeſties Royall Letters
Patens, with addition of a Preface truly relating the life and death of the
learned and laborious Doctor *Andrew Willet*, the Author of
this, and many other worthy works.

By *Peter Smith*, Dr. in Divinitie.

There are alſo annexed in the end three Tables, 1 Of the Controverſies and
Queſtions, 2 Of the Scriptures, 3 Of the Matters.

1 Corinth. 11.19.
There muſt be hereſies, that they which are approved amongſt you, might be knowne.
Titus 3. 10.
A man that is an heretike, after the firſt and ſecond admonition, avoyd.

Aug. de vera Relig. Cap. 6.
Eccleſia Catholica utitur gentibus ad materiam operationis ſuæ, hæreticis ad probationem doctrinæ ſuæ; ſchiſmaticis ad documentum ſtabilitatis ſuæ: alios invitat, alios excludit, alios relinquit, omnibus tamen gratiæ Dei participandæ dat poteſtatem: ſive illi informandi adhuc, ſive reformandi, ſive recolligendi ſunt.
The true Catholike Church doth uſe the Gentiles as matter to worke upon, Heretikes for the triall of their doctrine, Schiſmatikes to prove their conſtancie: the firſt ſhe inviteth, the ſecond ſhe excludeth, the third ſhe leaveth, yet to them all ſhe offereth the grace of God: in inſtructing the Gentiles, reforming of Heretikes, and bringing home againe Schiſmatikes.

LONDON,
Printed by *John Haviland*, and are to be ſold by
Robert Allot. 1634.

A. Willet.

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AD OMNIPOTENTEM DOMINVM, DEVM OPTIMVM
MAXIMUM, MUNIFICENTISSIMUM
& Benigniſsimum Servatorem noſtrum,
Dominum Ieſum Chriſtum: *Euchariſticon.*

CLementiſſime Domine) Noachus bonus ille ſervus tuus; cum ex Arca ex graviſſimis undarum & fluctuum periculis elapſus, ſalvus in terram evaſiſſet, ſacrificium grati animi teſtimonium obtulit: Moſes fidelis tuus Miniſter, ſuperato maris profundo, & diſſipatis Pharaonis inſidiis, in litus egreſſus Canticum laudis tibi cecinit: Ego itidem ad iſtorum exemplum licet ſervus tuus indigniſſimus, poſt varia diſcrimina, poſt multos exantlatos labores, tanquam naufraga puppis ſcopulos minaces prætervecta, ad operis iſtius exitum veluti ad portum appellens, tuæ Majeſtati ſimiles gratias teneor perſolvere: Equidem huic operi ſuſtinendo vires meas longe impares fuiſſe, & tu noſti (Domine) & ego lubens agnoſco, ut ſuccumbendum mihi hic neceſſariò fuerit, niſi tu ſublevaſſes: huic operi pertexendo nullo modo ingeniolum meum ſuffeciſſet, niſi tu acumen indidiſſes: Verè jam in hujus operis ſucceſſu, & oneris iſtius levamine expertus ſum, quod gratioſe in Evangelio tuo promiſiſti: Venite ad me omnes, qui laboratis, & onerati eſtis, & ego reficiam vos. Matth.11.28. *Quod olim ſtrenuus ille tuus athleta Sampſon de ſociis ſuis dixerat, idem ego verius de meipſo proferre poſſum:* ſi non araſſem vitula tua, non inveniſſem ænigma hoc: Judic.14.18. *Nec ego, niſi tuo auxilio ſuffultus aliquid in hoc negotio præſtitiſſem: Tu Domine,* habes clavem Davidis, qui aperis, & nemo claudit: Apocal.3.7. *Tu mihi aperuiſti fores, & reſeraſti januam, qua mihi ad ſecreta fidei myſteria, tanquam in domus abdita penetralia aditus patefactus eſt: Tuæ igitur bonitati, gratias, quas poteſt mea tenuitas, habeo maximas, cujus ſolius auſpiciis ad hoc opus ingreſſus ſum, cujus auxilio adjutus ad hunc qualemcunque exitum idem perduxi: Dico igitur cum Propheta:* Lauda anima mea Dominum, laudabo Dominum in vita mea, pſallam Deo meo, quamdiu futurus ſum. Pſal.146.2.

Si quid in iſtius operis penſo abſolvendo peccaverim, ſi alicubi vel incuria, vel ignorantia titubaverim (ſicut me utrobique erraſſe ingenuè fateor) pro infinita tua miſericordia mihi condona Domine: Tibi animus meus innoteſcit, tibi intimi cordis receſſus patent, tu ſcrutaris renes meos: tu noſti Domine, me veritatis maximè indagandæ & propagandæ ſtudio inductum hoc opus ſuſcepiſſe: Tuo lumine præeunte me veram inveniſſe viam ſpero, & in recto tramite veſtigia fixiſſe: ſi alicubi à trita ſemita deviatum ſit, tu lux mundi ſplendidiſſima, & dux tutiſſimus me in viam revocabis: et illud Apoſtoli tui me conſolatur: Qui perfecti ſunt hoc ſentiunt, ſi quid aliter ſentitis, hoc quoque vobis Deus revelabit. Philip.3.15.

Nunc poſt hanc qualemcunque gratiarum actionem, et errorum humilem deprecationem, pergo bona tua cum venia, vota et poſtulata mea in tuæ clementiæ veluti gremium et ſinum effundere et expromere. Primo Majeſtatem tuam ſuppliciter rogo, ut Evangelicæ veritati, cujus me defenſorem et vindicem in hoc opere, tuo nutu et juſſu evocatus profiteor, proſperum ſucceſſum, et amplos progreſſus digneris dare: ut veritas paſſim prævaleat et dominetur, et Papiſtica ſuperſtitio indies decreſcat, et diminuatur. Eccleſiæ tuæ fines dilata, funes extende, hoſtes ſubjuga, Satanæ impetus reprime, Papiſtarum nefarios conatus cohibe. Agimus tibi pro rege noſtro Iacobo gratias maximas, quod illum ex tot pontificiorum conjurationum periculis incolumen ſervaveris: & diutiſſime precamur illum Eccleſiæ tuæ Anglicanæ ſalvum velis: ut tanquam alter Zorobabel Eccleſiæ ædificium, cujus

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ab aliis principibus fundamentis jacta ſunt, omnibus ſuis numeris abſolutum reddas. Iudicium illius confirma, oculos illius illumina, zelo & fervore pietatis animum illius magis magiſque accenda: ut ſub Ioſua iſtius noſtri ductu & imperio, fidelibus tuis Miniſtris verbi præpotentis buccinis clangentibus muri Romanæ illius Ierichuntis & Babylonis penitus corruant.

Pro meipſo jam homunciano obſcuro & infimo preces vehementes fundo, ut cum, poſtquam in arenam hanc deſcenderim, me multorum telorum ictibus objecerim, & paſſim tanquam in faciem meam malevolorum ſagittæ intentæ volitent: ſic imbecillum pugilem tuum gratia tua corrobores, ſpiritu fortitudinis imbuas, vires adaugeas, ut tam ſpe mercedis humanæ neglecta, cui tam multi apertis faucibus inhiant, & ſpretis minis, quibus tam facile terremur, invicto animo in veritatis tuæ profeſſione ad ipſum extremum ſpiritum perſiſtam: fac Domine Ieſu, ut me divinæ tuæ Majeſtati, totum in poſterum in ſervitutem dedam, nec hominibus placere ſtudeam. Mihi ſervorum tuorum minimo concede, quod olim obtinuit Propheta: Ezech.3.9. Ut adamantem & ſilicem dedi faciem tuam, ne timeas illos, nec metuas à facie eorum. *Fac, illud ſemper mediter & cogitem, & illius recordatione omni tempore erigam meipſum, & refocillem; quod populo tuo Propheta edixerat:* 2 Chron.15.7. Vos ergo confirmamini, neque ſint remiſſæ manus veſtræ, merces erit operi veſtro. *Ad hanc mercedem anhelantes & ſuſpirantes facile mundana omnia à tergo relicta veluti ſub pedibus conculcant. Cujus mercedis glorioſis tuis meritis nobis comparatæ & acquiſitæ nos in regno tuo, pro immenſa tua bonitate participes facere digneris Clementiſſime Domine Ieſu, Cui cum Patre, & Spiritu ſancto ſit omnis honor & gloria in ſecula ſeculorum: Amen.*

* * *

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND Mightie Prince *Iames*, by the Grace of God King of Great Britaine, France, and Ireland, Defender of the true Chriſtian Faith, &c.

I Now preſent unto your Majeſtie (Moſt Gracious Sovereigne) this * third time this Treatiſe, in the which are handled all the Controverſies of Religion, wherein Proteſtants diſſent from Papiſts: thrice formerly I exhibited the ſame likewiſe, in the three former Editions to our late renowned Sovereigne of bleſſed memorie Queene *Elizabeth*: and now it of right belongeth to your Majeſtie, the true heire both of her Crowne and Vertues: Her Highneſſe while ſhee lived, brought us peace, and true religion with it: your Majeſtie hath procured continuance of both. Concerning the firſt, I may ſay (but more truly) as *Tertullian* in his time of the Roman Empire: *Re vera orbis cultiſſimum hujus Imperii rus eſt, eradicato omni aconito hoſtilitatis, & rubo ſubdolæ familiaritatis, conſitum & amœnum ſuper Alcinoï pomarium & Midæ roſetum:* Indeed Britaine is as the tilth field of your Empire, poyſonfull hoſtilitie being rooted out, and craftie familiaritie, well planted and pleaſant beyond *Alcinous* orchard, or *Midas* garden, &c. Publike hoſtilitie (God be thanked) we feare not, if ſubtill inſinuating, and fawning familiaritie might as well be ſhunned: And of the other, the eſtabliſhment of true religion, I may alſo ſay with *Auguſtine*, *Modo nemo inſultat Chriſtianis aut ſi inſultat non publice inſultat; ſic loquitur mala, ut plus timeat audiri, quàm velit credi*: Now no man inſulteth againſt Chriſtians, or if he inſult, he inſulteth not publikely, ſo that hee is more afraid to be heard, than willing to bee beleeved, &c. By your Chriſtian care this land is lightened with the knowledge of the Goſpell, as the Sunne with *his bright beames doth illuſtrate the creature*. Oppoſitions there are againſt the truth, but with like ſucceſſe, as they which kick againſt the prick; and as children run one at another with reeds inſtead of ſpeares: Papiſts object againſt the truth, *ſubtilly*, but not *ſoundly*, ſometimes *wittily*, but not *pithily*, they fight with vaine ſophiſtrie, not true *Theologie*: as *Auguſtine* hath an elegant ſpeech: *Videte acumen, ſed vitreum, quaſi lucet vanitate, ſed frangitur veritate*: See his wit, but brittle as glaſſe, it ſhineth with vanitie, but is broken with the veritie.

* Firſt ſent into Scotland by the Kings Printer, after preſented at his Majeſties firſt comming to Hinchinbroke.

Lib. de pallio.

In Pſal. 88. concion. 2.

καταλάμπει ταῖς ἀκτῖσι τὴν κτίσιν. Agapet lib. ad Juſtinian.

De verb. Apoſt. ſerm. 11.

Tertullian complained thus of the iniquitie of his times: *Omne animi bonum, aut naſcitur, aut eruditur, aut cogitur — bona jam nec naſci licet, ita corrupta ſunt ſemina, nec erudiri, ita deſerta ſunt ſtudia, nec cogi, ita enervata ſunt jura*: Everie good gift of the minde either groweth, is learned, or compelled — but now good things are neither ſuffered to grow the ſeed is ſo corrupted, nor yet can be learned, good ſtudies are ſo neglected, nor urged, the lawes are ſo weakened, &c. The two firſt are moſt true of the Romane Sectaries and Popes Diſciples: their ſeed and doctrine is corrupt, that grace cannot grow, the ſtudy of Scriptures neglected, that they cannot learne: yet the third we truſt they ſhall not finde, but that authoritie ſhall conſtraine them, whereunto their owne diſpoſition will not encline them. Now for the reſt of your Majeſties ſubjects, who love the truth, but fully underſtand it not, I have framed this Treatiſe, that they may be acquainted with the queſtions of religion controverted betweene us and the Papiſts, that having weighed the reaſons alleaged on both ſides, they

Lib. de pudicit.

may

1 Theſſ.5.21.

Lib.4. de fid. orthod. c.18.

may follow the Apoſtles rule: *trie all things, and keepe that which is good.* And thus ſhall it come to paſſe, that if they be φιλομαθεῖς, deſirous to know and learne, they ſhall bee πολυμαθεῖς, attaine to much learning and knowledge of the truth, as *Damaſcene* well ſaith:

Lib.1. de monogam.

Antilogie Hexapl. on Geneſ. Exod. Dan. Romans dedicated to his Majeſtie.

* *Eccleſia triumphans* dedicated to the Q Harmony on 1 Samuel to P. H.

2. Centurie of this booke to P. Ch. *Epithalamium* to the Prince and Princeſſe Palatine.

Epiſtol.29.

Ibid.

But as your Majeſties Chriſtian deſire and endevour hath beene firſt to maintaine the *veritie* of doctrine; ſo I truſt it is your ſecond care alſo to provide for puritie of manners and diſcipline: for both theſe doe ſtand and fall together: as that ancient writer ſaid of one: *Primo regulam adulterans fidei & ita ordinem adulterans diſciplinæ:* Firſt hee adulterateth the rule of faith, and ſo alſo corrupteth the order of diſcipline, &c. And here I truſt your Excellent Majeſtie will give a faithfull ſubject leave, out of his love and dutie freely to diſcharge his conſcience: I have divers times heretofore preſented my ſelfe in this manner to your Highneſſe, neither ſtaying here did I take my ſelfe fully to have ſatisfied my dutie, untill I had offered my ſervice in this kinde to all your royall Iſſue and *neereſt Allies. This having by Gods gracious aſſiſtance, and your princely acceptance in ſome ſort performed, I now reſolve to reſt, and no more by my writing to importune or trouble your Majeſtie: And therefore as the laſt words of welwillers are moſt regarded, and beſt remembred; ſo I truſt this my laſt writing to your Majeſtie ſhall finde the like entertainment. Give me leave (my Soveraigne Lord and King) to ſay as *Ambroſe* did to that great Emperour *Theodoſius: Neque imperiale eſt libertatem dicendi negare, neque ſacerdotale, quod ſentiat, non dicere:* It is neither Princelike not to give libertie to ſpeake, nor Prieſtlike not to utter what hee thinketh: And that other ſaying of his I hope your Majeſtie will not miſlike: *Audire eum, quem pro te audiri velis:* You will not refuſe to heare him, whom you would have heard (in his prayer to God) for your ſelfe. There is then ſomewhat yet both in the Church and Common-wealth, which hath need of your princely cure; where *the remedy is refuſed*, the *malady ſtill remaineth*, as one excellently ſaith: *Remedia vacabunt, cum crimina indulgentur, & crimina manebunt, ſi remedia vacabunt:* In the Common-wealth in many places there is heard the cry of oppreſſion, by encloſures, diſpeopling and deſolation of townes, taking away of commons, overthrowing of ancient tenures and coppy-holds, and ſuch like: They which enrich themſelves by ſuch meanes, conſider only what they gaine, they regard not what other loſe: *Ambroſe* ſaith well unto ſuch, *Fructus te putas poſſe capere gemitibus alienis, non compungeris Chriſtiane, cum vides in hoſpitio tuo lachrymas alienas:* Doſt thou thinke to gaine by other mens groanes, art not thou pricked in thy heart, O Chriſtian, when thou ſeeſt other mens teares in thy houſe? Your Majeſties prudent and pious care hath ceaſed *hoſtilitie* abroad, but there is *rapacitie* at home: you have moſt happily quieted the lawleſſe borderers and outriders without, and we doubt not but you will ſee alſo in good time unto the pitileſſe diſorderers and inriders within: *Ambroſe* doth moſt gravely tax ſuch in this manner: *Aiunt lupos leonum ſequi veſtigia, ut aliena rapina ſatientur, ſic iſti avaritiæ lupi prædonum veſtigia ſubſecuti ſunt, ut quod illorum rapacitati ſupereſſet, ipſorum cederet feritati:* They ſay that the Wolves follow the Lions, to ſatisfie themſelves with the rapine of others, ſo theſe covetous Wolves ſucceed the robbers, that what remained after their ravening, may ſerve for their cruell taking, &c. So it is a pitifull caſe, that what was free from the theeviſh borderers, ſhould be ſpoiled by peeviſh oppreſſours: They are by *Damaſcene* well reſembled to *the fire, which devoureth and conſumeth all:* and to a violent ſtreame, that carrieth all things along with it: your Highneſſe princely equitie only as water can quench this fire, and as with the floud-gate and ſluce of juſtice ſtay the current of theſe raging waters: and with *David* give ſentence againſt them, that having many ſheepe, doe take from the poore that one which they have: your Majeſtie as another *Iehoſophat* hath often charged your reverend Judges, to execute juſtice without reſpect of perſon, or receiving of reward, that your ſubjects may bee delivered from wrong and oppreſſion: and ſo I truſt, (and God ſo grant,) that we ſhall have no occaſion to complaine of corrupt Judges, as *Cyprian* did in his time: *Inter leges ipſas delinquitur, ſedet Iudex, & ſententiam vendit: qui ſedet crimina vindicaturus, admittit, & ut reus innocens pereat, fit nocens Iudex: conſenſere jura peccatis, & cœpit licitum eſſe quod publicum eſt:* In the middeſt of the lawes offences are committed, the Judge ſitteth, and ſelleth his ſentence: he that ſitteth to puniſh offenders, is himſelfe an offender, to make the innocent guiltie, he firſt becommeth a nocent Judge, ſo the Lawes ſeeme to conſent with ſins, and that is taken to be lawfull, which is publike.

Tertul. lib. de pudicit.

Serm.59.

Serm.59.

[illegible]

πυρὸς δίκην πάντα καταλαμβάνει — ὡς ποταμὸς ὁρμη-μένος ὀυρι, &c. oration. de defunct.

2 Sam.12.5.

2 Chron.19.7.

Lib.2. epiſt.2.

Geneſ.18.27.

I will here ſay with *Abraham*, *Behold now I have begun to ſpeake unto my Lord*, I will crave leave to touch one other great enormitie and that among great perſons, even of the Nobilitie: with whom it is too common to decide their quarrels by the ſword, and by ſingular combats to end their ſtrife and life together: they thinke it a diſhonour not to entertaine a challenge ſent unto them: but the Scripture ſaith otherwiſe, *It is a mans glorie to paſſe by an offence:* they which are provoked thinke by this meanes to right their wrong, and declare their innocencie: but the Wiſe man giveth other advice, *Goe not forth haſtily unto ſtrife, leſt thou know not what to doe in the end thereof:* the event is an uncertaine evidence: neither hath innocencie alwayes the maſterie: ſuch then ſinne of preſumption, and are found to be tempters of God, preſuming of his help, which he hath not promiſed: as there is extant an wholſome decree of this matter: *Monomachiam non aſſumimus—nuſquam ut pro lege teneatur, divina ſanxit authoritas, cum hoc & hujuſmodi ſectantes Deum ſolummodo tentare videantur:* We admit not of monomachies or ſingular combats, for although we read of ſome that did undertake them, as *David* with *Goliah*, yet no where is it appointed as a law by divine authoritie: but they which follow ſuch things ſeeme onely to tempt God, &c. This was the reſcript of *Nicolaus* Biſhop of Rome to *Carolus* the French King, who ſuſpecting his wife *Theoberga* of adulterie, deſired to have it tried by the ſpeciall combat of two Champions, but his demand was rejected as unchriſtian and unreaſonable. The like practice was condemned in a generall Councell * when as certaine Souldiers being hired, did uſe to combat together to ſhew their valour, and ſo many were ſlaine: Such an abuſe of the Sword-players *Cyprian* long before reproved: wherein *Homo occiditur in hominis voluptatem, ut quis poſſit occidere, peritia eſt, ars eſt, ſcelus non tantum geritur, ſed docetur:* Man was killed for mans pleaſure, and it was counted an act and skill to be able to kill a man, and ſo (ſaith he) a wicked act is not only practiſed, but preſcribed and taught, &c: This exorbitant courſe can only be reduced to order, by your Majeſties ſtrait Edicts and Lawes to bee made on that behalfe: as if the Cornelian Law were revived, *Quæ non minus eum qui occidendi hominis cauſa cum telo fuerit, quam eum qui occiderit, puniat:* Which as well puniſhed him that was found to have a weapon of purpoſe to kill a man, as him that killed him, &c. But this motion may ſeeme here to bee ſuperfluous, ſeeing your Majeſtie hath already by your princely * Proclamation taken ſome order herein; thus wiſely taxing the preſumptuous and prepoſterous attempts of ſome in this kinde: *No quarrell of any ſubject can be lawfull except in defence of their Prince and Countrey: the revenging of all private wrongs only belonging to us under God, into whoſe hands he hath put the ſword for this purpoſe.*

Prov.19.11.

Prov.25.7.

Decret. part.2. c.2. q.5. c.17. Againſt ſingular combats.

* *Ad oſtentationem virium temerarie congrediuntur unde mortes hominum ſequantur.* Lateranenſ. part.1. c.6.

Lib.2. epiſt.2. Citat. c.33. diſt.3. c.19.

* Set forth at Hinchinbrook. Octob.15.

Now may it pleaſe your Majeſtie, that I may move ſome things touching matters Eccleſiaſticall, as more properly belonging to mine owne element and profeſſion: As for thoſe reverend perſons, which are preferred to the chiefe places of the Church, we have no occaſion to complaine; nay, wee have cauſe to rejoyce, and to give God and you thanks, for ſo well providing for this Church, in furniſhing the ſame with ſuch learned Biſhops, diligent Preachers, and faithfull Paſtors, as this age hath not afforded better: that we may here ſay with *Ambroſe, Non mirum ſi is qui in pontificio primatus honorem obtinet, obtineat etiam in prædicando primatus eloquium:* It is no marvell, if hee, that hath the prioritie of honour in the Pontificall Dignitie, have alſo in preaching the primacie of ſpeaking, &c: Yet ſome other things there are, which require you princely help: Firſt, the people in many places yet want inſtruction being deſtitute of ſufficient Teachers; and Teachers are wanting becauſe of ſcant maintenance: In divers Churches that ancient complaint of *Ambroſe* may bee taken up: *Eget in ſede Presbyter, in altari Levita, in lectione Lector—mendicat infelix Clericus in plateis—totum, quod Levitarum eſt, in uſus ſuos vendicant alii:* The Presbyter wanteth in his ſeat, the Levite ſtarveth at the altar, the Reader faileth in his reading—the poore Clergy-man beggeth in the ſtreet—all that which is the Levites (namely the tithes) others take to their owne uſe, &c. This inconvenience might eaſily be helped, if your Majeſties Lawes yet in force were executed: which make all Appropriations of Churches to bee void, where the Vicar is not *convenably endowed, to informe the people, and keepe hoſpitalitie:* But I leave this to your Majeſties princely and prudent conſideration: *who is an Angell of God* (as the woman of Tecoah ſaid to *David*) *in hearing of good and bad.* Now as ſome may complaine of want, ſo of others I would *Hieromes* complaint might not be renewed, *De dignitate transfertur ad dignitatem, de cathedra ad cathedram, de ſuperbia ad ſuperbiam.* Concerning the adminiſtration of the diſcipline of the Church a common complaint there is, that many inferiour offi-

Serm.48.

Ambroſ. de 7. ordinib. Eccleſ.

Againſt the penurious maintenance of Miniſters.

An.4. Henr.4. c.12.

2 Sam.14.17.

Againſt ambition in Clergy-men.

Hieron. Oceano.

cers convert the Eccleſiaſticall cenſures to their owne advantage, and ſo make a gaine of the ſins of the people, and turne the keyes of the Church rather to the * vexation, than reformation of your Majeſties ſubjects: I would commend unto ſuch *Hieromes* advice, *Ne lucrum ſeculi quæras in Chriſti militia:* Seeke not the lucre of the world in Chriſts warfare: I doubt not but that our reverend Governours of the Church will in their ſeverall Juriſdictions have a care of theſe things: But yet ſeeing the chiefe ſtroke in ſuch matters muſt proceed from your Majeſties royall authoritie, which wee neither with Papiſts utterly exclude, nor with Schiſmatikes too narrowly confine, I am bold thus to write.

* Some may be offended with this ſpeech, but I ſay with *Auguſtine, Liberavi animam meam.*

And for as much as the King is *Cuſtos utriuſque tabulæ*, as your Majeſtie doth profeſſe your ſelfe to be: as I have diſcovered ſome tranſgreſſions of the ſecond table, which have need of your princely cure; ſo I beſeech your Highneſſe to give mee leave to touch one or two principall breaches of the firſt table, which doe abound in this land; namely, the uſuall cuſtome of ſwearing, and taking in vaine the holy name of God, and the profanation of the Lords day. Concerning the firſt, God grant that this Land by repentance may eſcape the judgement denounced by the Prophet *Ieremie*: *The land is full of adulteries, and becauſe of ſwearing the land mourneth.* Among the Romaniſts this fault was diverſly cenſured: If hee were a Noble-man that was faultie herein, hee payed a pecuniarie mulct: if a Clergy-man, he was degraded: if an ordinarie man, he was excommunicate, or faſted with bread & water, or if he corrected not his fault, hee was caſt into priſon, or ſent to the gallies: But our righteouſneſſe ſhould exceed the righteouſneſſe of the Scribes and Phariſies. Some may in their haſte herein ſhew their infirmitie: but to make a cuſtome of ſwearing, and to doe it, as in a braverie, can have no excuſe: ſuch remember not that wiſe counſell, *Accuſtome not thy mouth to ſwearing, neither take up for a cuſtome the naming of the Holy One, &c.* Concerning the ſanctifying of the Lords day, the Prophet teacheth us *to conſecrate it as glorious to the Lord, not doing our owne wayes therein, or ſeeking our owne will.* But now many quite contrarie make it a day, wherein to ſerve their owne turne and pleaſure, ſpending it in riotous and exceſſive drinking, and in vaine ſports and delights, many not forbearing to travell with their beaſts and carts upon that day, without any great neceſſitie: *Ambroſe* well ſheweth how this day ſhould be beſtowed: *All the day let us be occupied in prayer or reading: he which is unlearned, let him reſort to ſome holy man, to be inſtructed by his conference: let no worldly buſineſſe hinder divine; let not table play call away the minde, nor the pleaſure of hunting withdraw the ſenſe.* This ſeemeth to have beene the uſe of Chriſtians then in hallowing the Sabbath: herein it were to be wiſhed that your Majeſties ſubjects both in Court and Countrey would follow the preſident of theſe times: And as your Highneſſe is a conſpicuous example to all the Land, in the intermiſſion of your princely recreation upon that day; ſo of late the *ſecond Citie in this Kingdome, (to the honour of God, and due commendation of thoſe Chriſtian Citizens be it ſpoken) hath to the joy of many taken order, that their ordinarie Carriers in their journey ſhould have allowance to reſt upon that day.

Jerem. 23. 10.

Lateranenſ. ſub Leone, ſeſſ. 9. Can. Pœnitent. 30.

Eccleſiaſtic. 23. 9.

Iſay 58. 13.

Toto die ſit nobis oratio vel lectio, -- non ludus tabulæ mentem avocet, non voluptas venandi ſenſum abducat. Serm. 33. Againſt the profaning of the Lords day.

* The Citie of Norwich.

In all theſe things which I have mentioned, God I truſt will direct your royall heart to doe that which ſhall bee moſt to his glorie, the good of his Church, the diſcharge of your princely dutie, and your endleſſe comfort; that by a ſpeedy reformation of theſe and the like ſins, Gods ª judgements, which have ſhewed themſelves already in ſome part of this Land may be ſtayed: Then may your Highneſſe confidently pray unto the higheſt Majeſtie with faithfull *Nehemiah*, and ſay, *Remember me according unto this, and pardon me according to thy great mercie.* And thus craving pardon for my boldneſſe, aſſuring my ſelfe that your Majeſtie better approveth thoſe, which ª *utter the truth in love*, than *uſe* ᵇ *flatterie by deceit:* I end with the prayer which *Tertullian* was wont to make for the Emperour: *I wiſh unto your Majeſtie long life, a ſecure government, a ſafe houſe, valiant armies, a faithfull Senate and Councellors, a good people, a quiet world, and whatſoever King or Subject can deſire:* Which the gracious God grant for our bleſſed Lords ſake Chriſt Jeſus: to whom be praiſe for ever.

ª Raging fires and inundation of waters more frequent in theſe late yeares, than in former times.

Nehem. 13. 22.

ª ἀληθεύοντες ἐν ἀγάπῃ.

ᵇ κολακεύοντες ἐν ἀπάτῃ.

Precantes ſumus illis vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæſaris vota ſunt. Apologet.

Your Majeſties moſt loyall Subject.

Andrew Willet.

TO THE RIGHT VERTVOVS, MOST EXCELLENT AND NOBLE PRINCESSE,

Queene *Elizabeth* our dread Sovereigne, by the Grace of God,
Queene of England, France, and Ireland,
Defender of the Faith, &c.

CHriſt Ieſus, the Prince of Princes, by whom Kings and Queenes doe reigne, who hath put the royall Scepter into your princely hand, under him to governe his people righteouſly, grant your Majeſtie long to ſit, and many happie yeares ſtill to reigne over us in all godlineſſe and peace, to his glorie, your endleſſe comfort, and the true joy of all your ſubjects.

This Epiſtle onely of the former Edition, I thought good ſhould ſtand, that the memorie of this Bleſſed Queen ſhould ſtill live and remaine among us.

Moſt gracious and dread Sovereigne, I have preſumed now this third time, to preſent this generall Treatiſe to your ſacred Majeſtie: wherein is contained the whole ſum of that holy faith and religion, which your Highneſſe maintaineth, and the Church of England profeſſeth, which your royall Scepter upholdeth, and this Chriſtian Realme beleeveth. Moſes *built unto the Lord a tabernacle of tents,* Salomon *reared a temple made with hands: God hath raiſed up your Majeſtie to build him a ſpirituall houſe, to reforme religion, and to reſtore the ruines thereof: as the Prophet* Iſay *ſaith,* Vocaberis inſtaurator ruinæ; & reſtitutor ſemitarum: *You ſhall be called a repairer of the breaches, and a reſtorer of the decayed paths: As by* Moſes *rod,* Eliſha's *ſtaffe,* Zorobabels *ſtone of tin; ſo by your Highneſſe Scepter hath the Lord wrought wonders in this Nation.*

Eſay 58.12.

The Prophet David *maketh theſe three the ſupporters of Princes thrones,* Veritie, Clemencie, Equitie: *as he thus ſweetly ſingeth:* Proſper with thy glorie, ride on, becauſe of the word of *truth,* of *meekneſſe,* of *righteouſneſſe. Theſe whether as the brazen oxen, that held up the ſacred Laver in the Temple, or the ivorie Lions that ſupported* Salomons *Kingly ſeat, or as the fierie Horſe that drew* Eliahs *chariot, are the maintainers and upholders of the Princely ſtate: by theſe your royall Throne was firſt* erected, *and is ſtill* maintained, *and ſhall for ever be* preſerved.

Pſalm 45.4.

One thus commendeth the chaſtitie of Teuta *Queene of Illyricum,* Teuta Illyricorum Regina, ut longo tempore viris fortiſſimis imperaret miraculo meruit caſtitatis: Teuta *by her miraculous chaſtitie obtained, that ſhe a long time a valiant people governed. The ſame thus writeth of* Moſes *clemencie:* Omnium manſuetiſſimus prædicatur, & ideo per 40. annos principatum obtinuit: Moſes *is reported to have beene a man of a moſt meeke ſpirit, and therefore his government continued fortie yeares. Another thus writeth of the ſingular temperance of the good Emperour* Valentinian: Etiam ludo juventutis putavit abſtinendum: *He in his ſporting youth uſed to abſtaine. And againe,* Cœpit ita frequentare jejunium, ut plerunque ipſe impranſus convivium ſolenne ſuis comitibus exhiberet: *Hee uſed ſo often to abſtaine, that when hee feaſted his Nobles, hee himſelfe faſted. If theſe three vertues then,* Chaſtitie, Clemencie, Abſtinencie, *as ſhining Diamonds adorne the princely dignitie, and as moſt ſtedfaſt props uphold their regall authoritie; we doe well ſee them all (I ſpeake not with flatterie, but that God may have the glorie) with a long and proſperous reigne by the Lords mercie crowned in your princely Majeſtie.*

Hieron. lib. 1. adverſ. Jovinian.

Hierom. ad Theophil.

Ambroſ. Orat. funeb. in Valentin.

But among all other princely vertues, and royall ornaments, theſe doe ſhine as Starres, and gliſter like precious ſtones ſet in gold, Clemencie *and* Pietie: *the one in* Humane *matters, the other in* Divine: *that toward the inferiour* Comminaltie; *this toward the ſupreme and higheſt* Majeſtie. *For the firſt,* David *is ſet forth as an example, of whom* Ambroſe *ſaith,* Diligi à ſubjectis, quam timeri maluit: *He had rather be affected of his ſubjects than feared. The ſame Author alſo thus reporteth of the good Emperor* Theodoſius: Maluit ſibi homines religione, quam

Lib. 2. offic. c. 7.

De obit. Theodoſ.

timore

Cod.lib. 5. tit. 16. leg. 27.

Senec. lib. 1. de Clement. ad Neronem.

timore aſtringere; *He had rather binde man by true devotion, than by a fearefull diſpoſition. The Emperor* Juſtinian *is much commended for his ſaying*; Nihil tam peculiare imperialis Majeſtatis, quàm humanitas, per quam ſola Dei ſervatur imitatio: *Nothing ſo well beſeemeth the Imperiall* Majeſtie, *as princely* Humanitie, *wherein only is ſeene the imitation of the* Deitie: *This divine qualitie to have reigned in your* Majeſtie, *all your loving ſubjects with all thanks doe acknowledge, and your Highneſſe whole Realme to the glorie of God, and the comfort of all Chriſtian Nations hath had moſt joyfull experience. We may more truly pronounce of theſe dayes, than hee, which firſt ſpake the words,* Nemo jam divum Auguſtum, nec Tiberii Cæſaris prima tempora loquitur: *No man need now to wiſh for* Auguſtus *moderate reigne, or for* Tiberius Cæſars *firſt gentle dayes: He further ſaith*; Conditum immo ſtrictum apud te ferrum eſt, ſumma parſimonia etiam viliſſimi ſanguinis: *The ſword lyeth by you ſhut up, nay bound in his ſcabberd, the vileſt bloud is ſpared, &c. He is bold yet to ſay more*; Difficile hoc eſſet ſi non naturalis iſta bonitas fuiſſet; nemo poteſt diu perſonam ferre fictam: *This had beene verie hard, but that this goodneſſe is in you by nature; for no man can long faine another perſon. He was much deceived that firſt uttered this: for he much altered from that he was, to whom he thus writeth, being ſoone changed from clemencie to crueltie; of a mercifull Emperour, he became eftſoones a beaſtly Perſecutor: But we may more truly ſay, having a moſt ſweet taſte of your Highneſſe benignitie, now more than fortie yeares; a perſon aſſumed cannot be long continued: this muſt needs bee not only a naturall* inclination, *but a ſpirituall and gracious* diſpoſition.

Bellarm. lib. 3. de Roman. Pontif. c. 7.

2 King. 10. 15.

Zach. 4. 7, 10.

Senec. lib. 1. de clim. c. 3.

What though ſome contrarie ſpirits complaine of Crueltie, *becauſe ſome have ſuffered in* Equitie, *for that which they have offered and attempted in* Treacherie: *As one of them boldly ſteppeth forth, and as impudently ſaith,* That the rage of the Calviniſts (*he meaneth Proteſtants*) in few yeares hath conſumed more Catholikes (*he ſhould ſay Papiſts*) than there have ſuffered Proteſtants among them: *which is a moſt ſlanderous untruth, and unjuſt accuſation: your Majeſtie may call heaven and earth to record againſt theſe falſe witneſſes: All Chriſtian Nations can* teſtifie, *this whole Land is able the ſame to* juſtifie, *that none of them by your Highnes godly lawes have dyed for* Religion, *but for their* Rebellion, *not for their* Profeſſion, *but their* Practiſing, *not for* Contempt *of the truth, but their* Attempts *againſt the State. God bee bleſſed for this peaceable government, and* Alcyon *daies, and long may this Land enjoy your princely light, and your loving ſubjects the beames of your Highnes favour, that as in the comfortable Sun-ſhine, we may ſtill walke and refreſh our ſelves in the brightnes thereof, and that to whom they have ſhined, they may yet ſhine more: And as* Jehu *ſaid to* Jehonadab; Is thine heart upright, as my heart is toward thee? and Jehonadab anſwered, yea doubtleſſe: then give mee thine hand, and when hee had given him his hand, hee tooke him up to him into the chariot: *So ſuch faithfull* Jehonodabs *whoſe hearts are aright, God ſend many to your Majeſtie, as he hath, and yet doth; to whom your Highnes may ſtill extend the right hand of favour. God grant that your faithfull ſubjects both high and low, may long live under the ſhadow of your princely favour, and may ſtill rejoyce, as the chirping birds in the branches of a ſpreading tree, in the defence of your proſperous ſtate: and as to the ſtone of tin in* Zorobabels *hand, ſo to Gods Scepter upon your princely ſhoulder, with ſhoutings may cry,* Grace, grace unto it: *and as he ſaith,* Ut te procedente, tanquam ad clarum & beneficum ſydus certatim advolent: *And at you Highnes comming forth, your loving people may ſtill flock unto you, as to a benigne and comfortable aſpect of Stars.*

Jer. 22. 15, 16.

Cod. lib. 1. tit. 1. leg. 4.

Concerning the ſecond princely ornament of Pietie and true Religion, there can be nothing whereby Imperiall States are more ſafely preſerved, & the princely throne more ſurely eſtabliſhed: as the Lord himſelfe ſaith of that thrice vertuous King Joſias: Did hee not eat and drinke and proſper, when he executed judgement? *and was not* this becauſe he knew me ſaith the Lord? *That ſaying is excellent which is inſerted into the Law;* Nihil eſt quod lumine clarius præfulgeat quàm recta fides in principe; nihil eſt, quod ita nequeat caſui ſubjacere quam vera religio: *There is nothing that ſhineth more brightly in a Prince, than the right faith; nothing leſſe caſuall than true religion. Among all other honours, which God hath vouchſafed to your Highnes, this is the greateſt, that he hath made you a nurſing Mother to his Church, a chiefe Patroneſſe of the Goſpell, and a Defender of the true faith: How may your Majeſtie rejoyce in this, yea and all true Chriſtians thorow the world have cauſe to joy therein; that by the Goſpell (ſet forth by your authoritie) ſo many ſoules are converted to God, that ſhould otherwiſe have periſhed in ignorance; ſo many lives ſaved, that ſhould have bin loſt for the defence of the truth; ſo many hereſies diſcovered, wherewith the world hath been deluded: So that in this behalfe we may well ſay of your Majeſtie as the* *wiſe men in the Proverbs,* Many daughters have done vertuouſly, but you ſurmount them all: *and as* Ambroſe *of noble* Theodoſius: Etſi in aliis quoque laudabilis, tamen apex tuorum operum pietas ſemper fuit: *Although in other things you are moſt commendable, yet your piety is the grace of all your works.*

Prov.10.29.
Epiſt.8.ad Theod.

God hath not forgotten your faithfull ſervice to his Sonne Chriſt, but richly rewarded the ſame in earth, reſerving further an everlaſting crowne for the ſame in heaven: from hence commeth the peace and proſperity, the length and diuturnitie, *the fame and magnificencie of your happy reigne: in you is fulfilled, that which was ſpoken of the Prophet* David, Becauſe the King truſted in the Lord, and in the mercy of the moſt higheſt hee ſhall not ſlide: *and as hee prophecieth of the reigne of* Salomon: The Kings of Tarſhiſh, and of the Iles, ſhall bring preſents; the Kings of Seba and Sheba ſhall bring gifts. *In like manner hath God honoured your Highneſſe, making your name famous in remote Kingdomes, ſo that both Sheba from the South, and Tarſhiſh from the Northerne ſeas, do preſent themſelves before your Highneſſe: and therfore we doubt not, but that you do moſt thankfully confeſſe with that Chriſtian Emperour* Juſtinian; Per Chriſtum jura imperii ſuſcepimus, &c. *By Chriſt, we have received our Empire: and againe,* Faciat nos ſecundum voluntatem ejus regere: *God grant I may governe according to his will.*

Pſal.21.7.
Pſal.72.10.
Lib.1.Tit.3. lex.2.
Ibid.leg.1.

But yet notwithſtanding this great honor abroad, there yet remain ſome diſloyall perſons at home, who miſlike the ſincerity of religion, and prefer the obſcurity of ſuperſtition; whoſe daſled eies the owle-light of Rome doth better pleaſe, than the Sun-ſhine of the Goſpell. When the Iſraelites went out of Egypt, there was not a dog to move the tongue againſt them; in the building of Salomons *temple, the noyſe of a hammer was not heard: but we ſince wee have left the Egyptian darkneſſe, are continually barked againſt, and the building of the ſpirituall temple is hindred with the noyſe of contrarie hammers. To ſtop therefore the clamour of theſe mouthes, and to ſtay the beating of theſe hammers: I have brought the whole body of papiſtry in this book into every mans view, confuting the ſame, by ſcriptures, Counſels, Decrees, our Martyrs, and their owne writers. This I thought to be my part, that as under your Highneſſe peaceable reigne, I have growne up to this ſmall light and knowledge of the truth, (having been a ſimple Preacher thereof now theſe eighteen yeers) ſo, though not as a chiefe builder, yet as a ſerver and under labourer, I might bring ſomewhat toward the building of the Lords houſe.*

Exod.11.7.

And now it is hight time (may it pleaſe your Majeſty) that every man ſhould arme himſelfe to fight for, and defend the truth: ſeeing, as ſerpents, when the ſun beginneth to decline, creepe out of their holes; ſo, many falſe ſeed men in this cold and declining age of the world; are diſperſed in corners to corrupt Religion; and to ſow falſe doctrine. They imagine that Religion was but the heat of your Majeſties youth, who ſhall well underſtand, that the Lord hath made you, as the Cedars of Libanus, that are tall, and ſtoope not, greene and flouriſhing, and fade not; and one of thoſe of whom the Prophet ſpeaketh: Adhuc abundabunt in canitie, *They ſhall bring forth more fruit in their age. Now then it behoveth your Majeſty to be bold in Chriſts cauſe, to proceed in your moſt Chriſtian courſe, to confirme what is decaying, to remove what is letting, to ſupply what is wanting in Gods houſe: as* Ambroſe *well ſaith,* Non in principiis perfecta quæruntur, ſed de principiis, ad ea quæ perfecta ſunt pervenitur: *In the beginning we ſeek not perfection, but from the beginning we proceed to perfection. And the ſame Father elſwhere asking the queſtion, why God in the creation, as ſoone as he had made the creatures,* ornatus congruos non dedit, *did not produce them with their ornament, as the Heaven with Stars, the earth with flowers, giueth this anſwer:* Imitatores nos ſui Deus eſſe voluit ut prius faciamus aliquid, poſtea venuſtemus: *which eſpecially may bee applied to Princes: that they herein ſhould be like unto God; firſt to lay the foundation, then to adde perfection; firſt to produce the* creature, *then to give it his* feature: *as in a beautifull picture, firſt the lineaments are* deſcribed, *then the ornaments* added. *If either your Majeſties earth, that is, the civill adminiſtration want flowers, or the Heavenly ſtate Stars, and ſhining ornaments, your Highneſſe is to play Gods part in earth to ſupply them: The lamps of the Temple wax dim, where oile faileth, and the word is precious yet in many places, where the maintenance of the Miniſter is ſhort: your Princely care next under Gods providence, is only able to helpe this, and your Majeſties moſt Chriſtian deſire, hath therein well appeared, that the mouth of the Oxe be no more muſled, that treadeth out the corne; nor the Levite any longer conſtrained to ſerve in* Michas *houſe for meat and drinke and a ſuit of apparrell. So many foxes then would not breake into the vineyard, if the vines wanted no keepers: nether would the enemy be ſo bold if every watchtower had his skilfull and carefull watchman.*

Pſal.92.15.
Hexemer.lib.1. cap.7.
Deut.25.16.
Iudg.17.10.
Cantic.2.15.
Ezech.21.8.

But I preſume too farre, thus to trouble your majeſties eares : I know not whether ever I may have the like occaſion to ſpeake unto your highneſſe, and therefore I have beene bold thus to wirte: from the Lord we do hope yet for a bleſſing, and of your Majeſty wee are perſwaded all good : and we nothing doubt, but that you are reſolved both to do and ſay with that Chriſtian Emperour Juſtinian : Omnia quæ ad Dei placitum fieri properamus, legibus conſtituere, & operibus adimplere deſideramus : *Whatſoever it is to Gods glory, we are ready by our lawes to* will, *and in our works to* fulfill.

Cod.lib.1.tit.6.leg.42.

Nothing now remaineth, but that I moſt humbly craving pardon for my preſumptuous boldneſſe, and tedious Preface, doe with all Chriſtian people commend your ſacred Majeſty to Gods bleſſed protection: we pray as ſometime the people for Auguſtus Cæſar *did :* Patere illum generi humano jam diu ægro & affecto mederi ; ſydus hoc quod præcipitato in profundum & demerſo in tenebras orbi refulſit, ſemper luceat : *Suffer our Prince to live to heale and repaire the ſick and weake ſtate of the Land ; let the Star alwayes give light that hath ſhined to the world drowned in darkneſſe ; Or as the Chriſtians were taught to pray for their Emperour ; ſo for your Majeſty we lift up our voyce to Heaven :* Suis temporibus in hoc ſeculo cum omni felicitate cuſtodiat Deus, & in futuro cum ſanctis Angelis regnare faciat : *God keepe your Highneſſe with all felicity, long to rule in this world, and in the next to reigne with Angels through Chriſt, Amen.*

Senec.de Brevitat.vitæ.

Concil.Rhenenſ.can.40.

Your Majeſties moſt humble Subject,

ANDREW WILLET.

The Preface to the Chriſtian Reader.

It may ſeeme ſtrange (good Chriſtian Reader) that the Goſpell having beene
taught amongſt us by Gods eſpeciall goodneſſe and mercie, now theſe four
and fiftie yeeres, with great evidence of truth, plaine demonſtration out of
Scripture, and moſt apparant conviction of the adverſarie, that there yet
ſhould bee found among us, whoſe eares are open to heare, and their hearts
more ready to beleeve lies, than to receive the truth. What elſe ſhould bee
the reaſon hereof, I cannot judge, but that which the Apoſtle rendreth, *Becauſe*
they received not the love of the truth, that they might bee ſaved : God
ſhall ſend them ſtrong deluſions, that they ſhould beleeve lies, 2 *Theſſal.* 2. 11.
And therefore we may ſay of them, as *Hierome* of ſome in his time : *Vnum tibi confiteor, mores meorum*
optimè novi, facilius eos vinci poſſe, quàm perſwaderi : I will confeſſe one thing unto you, I know
their manners very well, they may be ſooner overcome, than perſwaded : *adverſ. Luciferian.* For if
our Saviour Chriſts rule doe hold, as it muſt needs ſtand : *Ex fructibus eorum cognoſcetis, &c.* Yee
ſhall know them by their fruits, *Matth.* 7. 16. how can that Religion be judged to bee good, that
bringeth forth ſuch bad fruits as treacherie, conſpiracies, practices againſt Prince and countrie, which
things are ſo notoriouſly knowne, and ſo freſh in every mans memorie, that for proofe hereof I need
not deſcend to particulars. What aileth then theſe men, that they cannot conſent in religion with us?
we build our faith onely upon the Scriptures, wee ſeeke onely the glory of Chriſt, abaſing our ſelves,
and our corrupt nature, only extolling grace : which of theſe can offend them : they injoy their livings,
whereas Proteſtants were denied their lives ; they have libertie, we were kept in thraldome and
miſerie ; they grow rich and purchaſe, the Proteſtants could not hold their owne. I cannot ſee then,
what it is that ſhould diſcontent them : did not the Prophet *Ezechiel* well propheſie of ſuch ? *They*
doe eat the good paſture, and tread downe the reſt with their feet : they have drunk of the deep waters, Geneſ.49.17.
and troubled the reſidue with their feet. They are not content themſelves to eat the fat, and drink the Ezech.39.18.
ſweet of the land, but ſome of them (for I accuſe not all) have laboured and practiſed to diſturbe our
peace, and to trouble our quiet ſtate. But let not us (good brethren) bee offended at theſe things.
Firſt, let us not be aſtoniſhed, as though ſome ſtrange thing had befallen us : for Saint *Paul* hath ſaid, 1 Cor.11,19.
That hereſies muſt be among us, that they which are approved may be knowne : in time of perſecution
exercebant patientiam Eccleſiæ, they did prove the patience of the Church : but now as *Auguſtine*
ſaith, *exercent ſapientiam*, they do exerciſe the wiſdome of the Church. Let not the number and multitude
offend us of thoſe which do band themſelves againſt the Church : for ſo it muſt bee, *Chriſts*
flock is but a little flock. Let us not be afraid of their wiſdome, power or ſtrength : the Scripture teacheth Luk.12.3
us, that they in their generation are wiſer than the children of light : yet the Lord our God, that
is with us, and fighteth for us, is wiſer and ſtronger than they. Let them not deceive us with a ſhew of
holines: *for Satan can transforme himſelf into an Angell of light:* neither let it move us becauſe they endure 2 Cor.11.14.
ſome trouble & loſſe of their goods, and impriſonment of their bodies for their religion (which
is faſly ſo called) for Saint *Peter* ſaith, That men may ſuffer as evill doers, and ſo doe theſe. And Saint
Auguſtine ſaith, *Si pœna martyres faceret, omnes carceres martyribus pleni eſſent, omnes catenæ martyres* 1 Pet.4.15.
traherent: If the puniſhment only, and not the cauſe made Martyrs, all priſons would be full of Martyrs, In Pſal.34.
and all that are bound with fetters and chaines ſhould be Martyrs. But let us (not ſtumbling at Conc.2.
any of theſe ſtones) be conſtant in the faith, and go forward in the profeſſion of the Goſpell, which is
grounded upon the Scripture, ſealed with the blood of Martyrs, waited and attended upon theſe many
yeeres, as the miſtreſſe with the handmaid, with peace, proſperitie, and abundance of all bleſſings.
With them there is no peace to be had : their owne Doctors teach, that no reconciliation can be made Bellarm.de
between us: and indeed ſo it is, for there is no fellowſhip between light and darkneſſe. The Iſraelites laicis.lib.3.
were commanded, not to ſow their ground with divers ſeeds, nor to plough with an Oxe & an Aſſe. cap.19.
What is this elſe, but that the Church of God cannot conſiſt of beleevers and Idolaters, of true Chriſtians Deut.22.10.
and hippocrites, Catholikes and Heretickes, Proteſtants and Papiſts ? Their ſeed and ours is divers:
they ſow the doctrine of men, and humane traditions ; wee ſow the ſeed of Gods word. The

Oxe is onely fit for the Lords plough, that chaweth the cud, and divideth the hooſe; the Aſſe doth neither: Who is he that divideth the hooſe and chaweth the cud? *Auguſtine* telleth us, *Fiſſa ungula pertinet ad diſcernendum quid dextrum, quid ſiniſtrum: ruminatio pertinet ad eos, qui cogitant poſtea quid audierint:* Hee divideth the hooſe, that divideth and diſcerneth what is good, and what evill: and they chaw the cud, that do meditate of that which they heare out of the word. But ſuch are not the common Catholiks among the Papiſts: for they do not allow every one, the miſtreſſe, the maid, the ploughman and artificer to talke of Scripture, or move queſtions and doubts in Religion: and ſo make them Aſſes, not Oxen to chaw the cud. They ſay it belongeth not to every Chriſtian, to diſcerne between true and falſe doctrine, but they muſt take their faith of their ſuperiours, and obey them in all things: and ſo neither would they have them divide the hooſe, taking from them their diſcerning judgement. There is no agreement therfore to be looked for at their hands: no more than iron or clay can be tempered together. Their old veſſels cannot receive the new liquor of the Goſpell: but they muſt firſt become new themſelves: they muſt firſt put off their beggerly rags of popiſh ceremonies and ſuperſtitions, or elſe they ſhall never put on Chriſt: And to be ſhort, *Revertantur illi ad te, ne tu revertaris ad illos:* Let them returne unto us, we will not returne unto them, as the Lord ſaith to *Ieremy.*

Homil. 35.
Rhemiſt. Prefat. ſect. 7.
Rhemiſt. 1. John 4. ſect. 1.
Dan. 2. 33.
Jer. 15. 19.

But leſt now wee ſhould bee thought to ſpeake without booke, deepely charging our adverſaries with hereſies, lies, falſe doctrine, and proving nothing: we will take ſome paines to ſet downe ſome principall opinions of the Papiſts, which have in the purer ages of the Church beene condemned for hereſies.

1 *Marcellina* the companion of *Carpocrates* the arch-heretike, worſhipped the Images of Jeſus, and *Paul*, and offered incence unto them, *Auguſt hæreſ.* 7. So the Papiſts do worſhip the Image of Saints and in the ſecond Nicene Counſell it was decreed, that the Image of God ſhould be worſhipped with the ſame honour that God himſelfe was.

2 The *Heracleonites* did anoint their ſick which lay a dying, with oyle and balme, *Hæreſ.* 16. So the Papiſts have found out extreame Vnction and made it a Sacrament.

3 The *Cajani* did hold, that the ſin of *Iudas* in betraying Chriſt, was a benefit to mankind, *Hæreſ.* 18. The Papiſts come ſomewhat neere: one of them affirmeth, that the Jewes had ſinned mortally, if they had not crucified Chriſt: *Ex Iuel, defenſ. apolog. p. 676.*

4 The *Pepuzians* judged hereticks, becauſe they permitted women to be prieſts, *Hæreſ.* 27. So it was decreed in the Florentine Councell among the Papiſts, that in the caſe of neceſſitie, not onely a lay man, but an heretick, pagan, and a woman too, may baptize.

5 The hereticks called *Angelici* were condemned, becauſe they worſhipped Angels, *Hæreſ.* 39. So the *Rhemiſts* teach, that Angels may be worſhipped, *Annot. in Apoc.* 3. *ſect.* 6.

6 There was a ſect of hereticks that walked with bare feet, becauſe God ſaid to *Moſes,* put off thy ſhoos, &c. *Hæreſ.* 68. And ſo are there of Friers that goe barefoot, as the Friers Flagellants, and Franciſcans.

7 The *Priſcilianiſts* did make the Apocrypha, that is, bookes not Canonicall of equall authoritie with Scripture, *Hæreſ.* 70. So doe the Papiſts, the bookes of *Tobie, Iudith, Machabees,* and others, which are not found in the Canon of the Hebrew, they make them bookes of Canonicall Scripture, and part of the word of God: yea, they ſay, that whatſoever the Paſtors of the Church doe teach beſide Scripture in the unitie of the Church, is to be taken for the word of God, *Rhem. Annot,* 1. *Theſ. cap.* 2. *ſect.* 12.

8 An arch-heretike called *Marcus,* did hold that Chriſt did not verily ſuffer and indeed, but in ſhew only and appearance, *Hereſ.* 14. The *Appollinariſts* alſo affirmed, that Chriſt took humane fleſh without a ſoule, *Hæreſ.* 55. I pray you, how far are the Papiſts from theſe hereſies? for they affirme that Chriſt ſuffered not in ſoule: Nay the *Rhemiſts* hold, that it is a blaſphemous aſſertion ſo to ſay, *Annot. Hebr.* 5. *v.* 7. What is this elſe, but with *Marcus* to ſay, that Chriſt ſuffered but in ſhew, and that he felt nothing in ſoule, when he cried out upon the Croſſe, My God, my God, why haſt thou forſaken mee? for if there were no ſuch matter indeed, Chriſt muſt have uttered thoſe words onely in outward ſhew and pretence. Againe, they cannot ſhift off handſomely from them the *Apollinariſts* hereſie: for why did Chriſt take upon him our fleſh and ſoule, but to redeeme man, that was loſt both in body and ſoule? and therefore he muſt needs have ſuffered both in bodie and ſoule: for if there were no uſe of the humane ſoule in the worke of our redemption, you might as well ſay with the *Appollinariſts* that Chriſt had no ſoule at all. Thus *Auguſtine* reaſoneth: *Si totus homo periit, totus beneficio ſalvatoris indiguit; ſi totus beneficio ſalvatoris indigebat, totum Chriſtus veniendo ſalvavit:* If the whole man both in body and ſoule were loſt, hee wholly had need of a Saviour: and if hee wholly needed a Saviour; Chriſt by his comming did wholly ſave him. *Ergo,* it followeth that Chriſt muſt wholly have died and ſuffered in body and ſoule to redeeme man, that was wholly loſt in body and ſoule.

Cont. Felician. cap. 13.

9 The *Anthropomorphites* did imagine, that God was in ſhape and proportion like a man, *Hæreſ.* 50. Do not our *Rhemiſts* ſavour ſtrongly of this hereſie, which allow the Image of God to be pictured like an old man with gray haires in their Churches? *Annot. Act. cap.* 17. *v.* 29.

10 The heretikes *Abiliani* thought it not lawfull for their ſect to live without wives, and yet they never uſed, nor kept company with their wives, *Hæreſ.* 87. Doe not the Papiſts come neere them,

which hold that their Prieſts which were married before orders, ought not afterward to have acceſſe to their wives, yet are they their wives ſtill, neither is the marriage knot diſſolved betweene them? *Rhemiſt.Act.*21 *ſect.*1.

11 The *Pelagian* heretikes did hold three pernicious opinions. Firſt, that a man may bee perfect in this life and keepe all the Commandements, *Hereſ.* 88. So the *Rhemiſts* ſay, it is poſſible to keepe all the precepts of the Law, *Annot.Iohan.* 14. *ſect.* 1. Secondly, the *Pelagians* ſay, that grace is given unto men only to this end, that they may more eaſily do thoſe things which they are commanded to doe by their owne freewill, *Hereſ.*88. So the *Rhemiſts* ſay, that a man was never without freewill, but having the grace of Chriſt, it is truly made free. *Annot. Iohan.* 8. *ſect.*2. What is this elſe, but that his free will is made more free, and that grace helpeth him not wholly to worke, but more eaſily only? Thirdly, the Pelagians hold, *Gratiam Dei non ad ſingulos actus dari*: That the grace of God is not needfull to be given at every aſſay, but that their free will in moſt things is ſufficient, *Auguſt. Epiſt.* 106. So the Rhemiſts ſay, that though the Gentiles beleeved ſpecially by Gods grace, yet they beleeved alſo of their owne free-will, *Act.* 13. *ſect.*2. What ſay they elſe but that a man may beleeve by his owne free will without grace?

12 The Manichees condemned the eating of fleſh, as being uncleane and impure, *Hereſ.* 46. So the Papiſts alſo forbid at certaine times the eating of fleſh. And herein they perhaps differ from the *Manichees*: They held that fleſh was uncleane by creation; The Papiſts by reaſon of the curſe; for God curſed the earth, and not the waters (ſay they) and therefore upon faſting dayes fiſh is preferred before fleſh, *Durand. lib.* 6. *capit. de aliis jejuniis.* So they both agree in this, that fleſh is a thing impure and uncleane: for if they had not ſo thought, why did not that popiſh Biſhop of London *Stokeſlye*, rather ſuffer the pigge to be eaten, which was found in one *Frebarnes* houſe in Lent time, his wife being great with child longing for a peece thereof, than command it as an uncleane thing to be buried in Finsbury fields, and ſo the good creature of God to be ſpoyled and loſt?

Frebarne. Fox.p.1585.

There was alſo another moſt blaſphemous opinion of the *Manichees*: for they held that the parts and members of Chriſt were diſperſed every where, and that in their meats and drinks, they did deliver the members of Chriſt which were tyed and bound in the creatures. *Tales* (ſaith *Auguſtine*) *ſunt electi eorum, ut non ſint ſalvandi à Deo, ſed ſalvatores Dei; liberant enim membra Chriſti, cum manducant*: The elect amongſt them (for ſo they call their principals) doe make themſelves the Saviours & redeemers of God, for they doe ſet at liberty (as they imagine) the members of Chriſt, hee is not their Saviour. Compare now the opinion of the Papiſts with theſe heretikes: ſee if they bee not coſin germanes: for as they made themſelves *ſalvatores Chriſti*, ſaviours of Chriſt: ſo it is a ſaying among the Papiſts, that *Sacerdos eſt creator creatoris ſui*: The Prieſt at Maſſe, which by five words ſpeaking maketh the body of Chriſt, is a maker, ſay they, of his maker, a creator of his creator, *Ex Iuell.lib.artic.pag.*615. But herein the Papiſts goe beyond the *Manichees*, for they delivered the body and members of Chriſt from the priſon of the creatures, and ſent them up to heaven: the Papiſts bring them downe from heaven, and cloſe them in the creature, under the ſhape of bread and wine.

Auguſt.in Pſalm 104.

Thus farre we thought good to ſhew, how neere the Papiſts come to the heretikes of olde time: that it might appeare to the world, that we doe not unjuſtly charge them with hereſie, & that we have good cauſe to ſhune and abhorre their poyſoned doctrine. Many other hereſies I could have produced; which are revived by our adverſaries, and raked againe as it were out of their graves, where they did quietly reſt: But that I am not of purpoſe now to deale in this matter: which in a ſeverall Treatiſe annexed I have handled more at large.

In Tetraſtilon

I have only by the way given a taſt of the bitter and ſowre doctrine of Popery: that our countrymen, which have beene any thing that way infected, may take warning, that if they have ſipped of the whore of Babylons cup of fornication, they ſhould leave off, before they have drunke more deepely, leſt they in the end be conſtrained to draw out the very dregs thereof, and to bee drunken with their intoxicate cup. If they will in time be warned, they may: a word to a wiſe man is ſufficient: and if they be wiſe, they will alſo take heede in time; I ſay unto them, as *Auguſtine* did ſometime to the Donatiſts: *Si ſapitis, bene & recte, ſi autem non ſapitis, nos veſtri curam geſſiſſe non pœnitebit, quia etſi cor veſtrum ad pacem non convertitur, pax noſtra tamen ad nos revertitur*: If you will bee learned, it is well, and as we wiſh: but if you will not, it repenteth us not, that we have had ſome care of you: for although your hart be not cõverted to the peace of the Goſpell, yet our peace returneth to us againe.

Contra Petiliſ anum.3.59.

Here by the way, I muſt remember my ſelfe of one thing, which I had almoſt overſlipped Every where both in this Preface & in this whole booke, ſpeaking of our adverſaries, I call them Papiſts, as we are knowne by the name of Proteſtants: I ſuppoſe our Engliſh Romaniſts will take no offence, or griefe hereby ſo to be called: although I have heard that ſome of them hold great ſcorne to be named Papiſts, yet I ſee no reaſon, why they ſhould ſo doe. The Rhemiſts like this name well enough, becauſe it is not derived from any one man, but from their Popes and chiefe Biſhops, to whom (ſay they) we are bound to cleave in Religion, and obey in all things: So to be a Papiſt (ſay they) is to be a Chriſtian man, a child of the Church, & a ſubject to Chriſts Vicar. Seeing then this name pleaſeth their ghoſtly Fathers of Rhemes ſo well, there is no reaſon why they ſhould miſlike it: and therefore wee will uſe it ſtill, as beſt expreſſing their profeſſion, who are pinned upon the Popes ſleeve for their faith and religion. As likewiſe the name of Proteſtants we refuſe not, which name I thinke, though elſewhere

Annot. Act.11. ſect.4.

before in uſe,yet in England tooke beginning in K. *Henry* the eights daies, when there was a generall Fox.p.108.3. proteſtation made in the name of the King, the whole Councell and Clergie of England againſt the Pope : In the which proteſtation, thus we find : *England hath taken her leave of Popiſh crafts for ever, never to be deluded with them hereafter : Roman Biſhops have nothing to doe with Engliſh people: the one doth not traffique with the other : at the leaſt, though they will have to deale with us, we will none of their merchandiſe, none of their ſtuffe.* Thus wee ſee how a Papiſt and a Proteſtant are defined: a Papiſt is hee that cleaveth to the Pope in religion, and is obedient to him in all things : a Proteſtant is he, that profeſſeth the Goſpell of Jeſus Chriſt, and hath renounced the Juriſdiction of the Sea of Rome, & the forced and unnaturall obedience to the Pope. Theſe names therefore as beſt fitting both our profeſſions, ſeeing no cauſe to the contrary, I purpoſe every where to uſe and retaine throughout this Treatiſe.

I would here finiſh and make an end of this Preface, but that firſt I muſt make the reader acquainted with the order and method, which I have followed in ſetting downe the controverſies : The whole body therefore of the controverſies betweene the Papiſts and us, our worthie and learned countriman *D. Whitakers* hath digeſted and diſpoſed into a ſingular Method, the which I have propounded to my ſelfe throughout this diſcourſe to obſerve.

The hereſies and error, therefore of Popery, doe either impugne the offices of Chriſt, with his benefits and merits, or his perſon : the moſt of them are of the firſt kind, ſome errors they maintaine againſt his perſon but not many.

Firſt, the name of Chriſt ſheweth his offices : for it ſignifieth annointed : he was annointed to bee our Prophet, King and Prieſt : Jeſus betokeneth a Saviour, & ſetteth forth the benefits of our redemption and ſalvation. Firſt then of his offices, and then of the benefits that doe ariſe and ſpring thereof.

The firſt office of our Saviour Chriſt, is to be our heavenly teacher and Prophet. His heavenly doctrine is contained no where elſe but in the Scriptures. The firſt generall controverſie then muſt bee of the Scriptures : where there ariſe many queſtions : as of the Canonicall bookes of the Scripture : of the vulgar tranſlarion of Scripture, of the perſpicuity, and plainnes, authority, interpretation and perfection of Scripture, with ſuch other.

The ſecond office of Chriſt is to be our King : and becauſe his kingdome is his Church: here we are to handle the controverſies about the Church : which is either the Church Militant upon earth, or the Church Triumphant in heaven.

The Church militant is to bee conſidered, either in generall, where theſe queſtions are moved, what the Church is, whether it be viſible or not, by what marks it is knowne, whether it may erre, what authority it hath. Then the parts of the Church, which are either aſſembled and gathered together, as in generall Councels: where theſe doubts muſt be diſcuſſed, whether generall Councels be neceſſary, by whom they ought to bee ſummoned, whether they can erre, whether the Pope bee above Councels or not, and ſuch like : Or elſe the parts of the Church are ſeverally to be conſidered, and they are of three ſorts, either the cheefe parts, the middle and meane parts, the loweſt and baſeſt parts of the Church : The chiefe member they make to be the Pope : where there are many queſtions and of great waight, as whether the regiment of the Church be Monarchicall, whether *Peter* were appointed head of the Church, whether the Pope be *Peters* ſucceſſor, whether hee may erre, whether the Pope be Antichriſt, with ſuch other. The middle parts, are their Clerkes, which are either ſecular, as they call them, which have any eccleſiaſticall function, where wee muſt enquire of their election and degrees of their ſingle life, and ſuch like ; the Regular Clerks are their Monks, and other of that profeſſion, where we muſt entreat of vowes, of their ſolitary life, their habit, their Canonicall houres, with other matters. The loweſt members are the lay men : where the queſtions about the Civill Magiſtrate muſt be handled : as whether he may put heretikes to death, whether he have any power and authority in Eccleſiaſticall matters, and hitherto of the Militant Church.

The Triumphant Church conſiſteth either of Angels, or other Saints departed : Concerning the Angels we diſſent about the orders and degrees of them, about their miniſtery and office, and whether they are to be prayed unto.

Concerning the Saints departed, there are many queſtions in controverſie, as of Purgatory, Limbus patrum, whether they are to be prayed unto, of their Reliques, Images, Temples, Holy daies, and ſuch like.

The third office of Chriſt is his Prieſthood, whereof there are two parts, his interceſſion, where we muſt enquire, whether Chriſt be the onely Mediator of interceſſion, and his ſacrifice, where the maine and great controverſie concerning the Sacraments doth offer it ſelfe : for by the Sacraments the power and efficacie of the death of Chriſt is derived unto us.

Here firſt we muſt intreat of the Sacraments in generall, as of their number, their efficacie, the difference betweene the Sacraments of the old and new Teſtament : then in particular, as of Babtiſme, and the ſeverall queſtions thereto belonging, of the Lords Supper, where alſo the great controverſie about their Idolatrous ſacrifice of the maſſe, and other neceſſary queſtions muſt be handled. Then follow in order five other popiſh Sacraments to be conſidered of, Confirmation, Penance, Extreame-unction, Orders, Matrimony. And theſe are the controverſies concerning the offices of Chriſt.

The controverſies which concerne the benefits of our redemption, with other ſeverall queſtions, are theſe. Firſt of the ſtate of man in paradiſe before his fall : where we are to diſcuſſe of the ſtate of

Adams ſoule, and of his body, whether it were created immortall, of Paradiſe, whether it were a place knowne, and yet remaining. The ſecond Controverſie is concerning *Adams* fall, where the queſtions are handled, of *Adams* tranſgreſſion, and of originall ſinne, with the ſeverall parts thereof. The third Controverſie conſiſteth of the reparation of mankind : where theſe principall queſtions are decided, of Predeſtination, of Grace, Free will, Faith, Juſtification, Good works.

Laſtly, there remaine ſome queſtions about the perſon of Chriſt, as whether hee bee αὐτόθεος, that is, God of himſelfe, whether he encreaſed in wiſedome, whether he ſuffered in ſoule, whether he merited for himſelfe, with ſuch other.

Thus have we the ſumme and body of Antichriſtian doctrine, which wee purpoſe by the grace of God to goe through, beginning at the firſt, and ſo proſecuting every particular queſtion, till wee are come to the laſt. My purpoſe is not to ſet downe all the hereſies, which impugne the Chriſtian faith, but onely thoſe which are maintained by the Church of Rome this day ; who are the chiefe troublers and diſquieters of the peace of our Church: I ſay therefore with *Auguſtine, Omnis Chriſtianus Catholicus iſta non debet credere, ſed non omnis, qui iſta non credit, conſequenter ſe debet Chriſtianum credere :* Every true Chriſtian is bound not to beleeve theſe things, but yet not ſtraightway every man, that beleeveth them not ; muſt hold himſelfe to bee a good Chriſtian, for there are many errors and hereſies in the world beſide papiſtry : But this we have only choſen to deale againſt in this treatiſe, as being moſt dangerous to our ſtate, more plauſible to carnall men, and moſt like to infect. I have now this fourth time, for thy benefit, Chriſtian Reader, peruſed, corrected, and augmented this worke, and publiſhed it for thy uſe. The ſecond edition was in theſe foure points enlarged more than the former : firſt, I have anſwered more objections of the adverſarie, and propounded more arguments for the truth : Secondly, I have added the Canons of the ancient Councels throughout for the more lively evidence of truth : Thirdly I have adjoyned to every place of greateſt waight the ſeale and teſtimony of the holy Martyrs. Fourthly, this booke containeth one hundred more of popiſh Errors than the firſt : where I have breefly touched *Bellarmines* chiefe arguments in ſome maine controverſies of our Faith, as he hath lately cauſed them to bee publiſhed in the third volume of his controverſies : which came forth ſince the firſt edition of this booke. In this third edition I have performed more than in the former, in theſe foure points : Firſt I have anſwered all ſuch places of waight, which our adverſaries alleage out of Scripture, and removed many more objections of the adverſarie than before. Secondly, I have inſerted more teſtimonies of the Fathers for the proofe of the truth, and anſwered their ſhew of the Fathers in ſome principall controverſies. Thirdly, I have convinced them by the Lawes Imperiall, and their owne Pontificall decrees, and by their owne writers. Fourthly, I have adjoyned a confutation of *Bellarmines* firſt booke of Indulgences and Jubilee pardons, and added one Centurie more : ſo that the whole is increaſed to five Centuries, that is, ſo many hundreds of popiſh errors and hereſies.

In this fourth edition I have in theſe foure things enlarged this worke. 1 I have inſerted certaine queſtions not handled before : as of popiſh equivocating : *Controv.* 3. *Centur.* 1 Of our juſtification as well by Chriſts active as paſſive obedience : *Centur.* 4. and divers other : 2 I have throughout confuted the arguments of the Doway tranſlators, which they produce in defence of their errors in their late edition of a part of the old teſtament. 3 I have in every queſtion adjoyned the conſent, of the Eaſt, and South Churches, and of the reformed Churches in the weſt, ſetting downe alſo the opinion of ſome chiefe writers of the Roman Church. 4 I have made theſe additions : there is in the end of this worke a catalogue of the principall charitable works, which have bene done in the cities of London, Cambridge, and Oxford ſince the times of the Goſpell : beſide two tables, one of the places of Scripture, the other of the chiefe matters handled in this booke.

This, through Gods gratious aſſiſtance I have performed in this worke, and throughout the ſame, as neere as I could, I have followed *Auguſtines* rule, *Ita ſtylo, ſi potuero moderabor, ut huic operi in Dei voluntate peragendo, nec ea, quæ ſuperſint dicam, nec ea quæ ſatis ſunt prætermittam* : My care hath beene ſo to temper my ſtyle, that neither things ſuperfluous ſhould be inſerted, nor things neceſſary omitted. Lib.17. de civitat.Dei.c.1. Theſe my labours, farre beyond my ſtrength, though not above my hope, by the Lords extraordinary aſſiſtance (I muſt needs confeſſe) I have brought to an end. Recompence I looke for none, but thy good acceptation (Chriſtian Reader:) it is the good of Gods Church, which I ſeeke : other encouragement (the Lord helpe) in theſe daies we have ſmall : I now commend my ſelfe to thy prayer, my labours to thy diligent reading (Chriſtian brother) and both you and them to Gods good bleſſing : who give us grace to diſcerne truth from error, and having diſcerned them, power to ſhun the one, and embrace the other : that as he well ſaith, (*Supremus, quæ Chriſtus promiſit, & ſequamur, quo præceſſit :*) that hoping and truſting here to that which Chriſt hath promiſed, wee may follow at length, whither hee is preceded and gone before us : Amen. *Dat. Barleiæ. Ibid. Octobr. Anno.* 1613. August.de.ſalutarib.document.c.13.

Your hearty welwiller and ſervant to you all
in Chriſt. *And. Willet.*

[illegible] are decided [illegible] of Grace [illegible]

Lastly [illegible] which [illegible] contracted [illegible] which the [illegible] with the other.

Thus [illegible] the [illegible] which [illegible] mortal [illegible] the first [illegible] to particular [illegible] every particular question [illegible] My purpose is not to discusse all the here[illegible] which impugne the Christian [illegible] by the Church of Rome [illegible] Church [illegible] therefore with [illegible] Our [illegible] Christian [illegible] credit, [illegible] but yet nothing [illegible] every [illegible] good [illegible] for there [illegible] only chosen [illegible] this Treatise [illegible]

[illegible]

THE
FIRST BOOKE
OR CENTVRIE:

WHEREIN ARE HANDLED THESE CHIEFE AND PRINCIPALL CONTROVERSIES OF THE SCRIPTURES, THE CHVRCH, GENERALL Councels, the Pope, the Clergy, Monks, and the Civill Majeſtrate.

JOHN 5. 39.
Search the Scriptures, for in them ye think to have eternall life, and they are they, which doe teſtifie of me.

LONDON,
Printed by *John Haviland,* and are to bee ſold by
Robert Allot. 1634.

THE FIRST BOOKE OR CENTVRIE:

WHEREIN ARE HANDLED
THESE CHIEFE AND PRINCI-
PALL CONTROVERSIES OF THESE CRI-
TIMES, THE CHVRCH GENERALL
Councels, the Pope, the Clergy, Monks, and
the Civill Magistrate.

IOHN 5. 39.
Search the Scriptures, for in them ye thinke to have eternall life, and they are they, which doe
testifie of me.

LONDON,
Printed by Iohn Haviland, and are to bee sold by
Robert Allot. 1634.

REVERENDISSIMIS IN CHRISTO PATRIB. GEORGIO PROVIDENTIA DIVINA ARCHIEPISCOPO CANTUARIENSI

digniſſimo, totius Angliæ Primati & Metropolitano, Regiæ
Majeſtati à Conſiliis : & JOANNI eadem providentia Epiſcopo Londinenſ. digniſſimo, diœceſano ſuo, ſalutem in Domino
ſempiternam.

V*Enerandi patres, & colendiſſimi Domini) quoties veſtram intueor tum morum & vitæ integritatem, tum paſtoralem in verbo prædicando diligentiam, mihi occurrit illud Hieronymi* minus eſt tenere ſacerdotium quam mereri : *ut uterque veſtrum non tam Epiſcopali dignitate donati, quam digni merito ab omnibus cenſeamini. Bene noſtis à paſtoribus officii ſui rationem reddendam, & neglecti gregis pericum grave eſſe, ut Ambroſius bene,* ampliores pænas luit, cui numeroſior, regendorum populorum fuerit cura commiſſa : *Quanquam vos non pœne vitandæ cauſâ, ſed officii faciendi ſtudio inducti, & premii obtinendi, ſpe invitati gregi Dominico invigilatis : ut iterum vere ille,* voluntarius Miniſter habet præmium, coactus diſpenſat obſequium.

Tom 3. epiſt. ad Pammach.

De dignitat. Epiſcopal c. 3.

Ambroſ. ſer. 14. in Pſal. 119.

Ecce jam quarta editione liber iſte ornatus dixerim, an auctus magis exit in publicum : quid amplius in hac nova illius expolitione, quam in cæteris, præſtiterim, præfatio præcedens indicat : ut verè hic mihi cum Tertulliano dicere liceat : ſemitractatam materiam abſtuli mecum, plenius eam de ſtylo jam renunciaturus : *In hoc opere mihi ille ſcopus ſi non unicus, præcipuus tamen propoſitus eſt ; ut papiſtica dogmata, quod ſciam, omnia, non ſolum in conſpectum omnium producerem, ſed ad examen adducerem, non oculis ſolum, ſed judicio & cenſuris ſubjicerem : præſcriptiones ſuas & traditiones nobis obtrudunt : ſed cum Tertulliano hic pronuntio,* veritati cæcitas hæreticorum nulla præſcribit : *attiquitatem urgent : iterum dico cum eodem patre :* Laudatis ſemper antiquitatem, & nove de die vivitis, per quod oſtenditur, dum à bonis majorum ſtatutis deceditis, ea vos retinere & cuſtodire, quæ non debuiſtis, aut quæ debuiſtis, non cuſtodire: *Quis enim in hiſce controverſiis vel mediocriter verſatus ignorare poteſt ? multa à pontificiis hodie defendi, quæ ab antiquitate, & puriorum temporum ſimplicitate plurium abhorrent: Sed iterum obganniunt : Quid facitis ? num veritati nos hoſtes & inimicos tenetis, qui de Deo & Trinitate & reliquis fidei articulis orthodoxè ſentimus & prædicamus : reſpondeo cum eodem patre :* Non tenebit perfectam veritatem, qui aliquam veritatis excluſerit portionem : *Multa verè docent fateor, ſicut & olim Phariſæi, qui ſedebant in Moſis cathedra, ſed plura habent falſa : At nos inquiunt ſacras recipimus ſcripturas, & hic nobis reſponſum paratum habet Tertullianus:* Miſereor tui Marcion fruſtrà laboraſti, Chriſtus enim Ieſus in Evangelio tuo, meus eſt : *Idem nos papiſtis reſpondemus : fidem, quam docent & tradunt ſcripturæ noſtram eſſe : illas totas à noſtris partibus ſtare : Atque multo nos rectius hoc in pontificios retorquemus : nobis idio papiſticæ ſuperſtitionis capita diſplicere, quia ſcripturis adverſantur : & Evangelicam nos amplexari veritatem, utpote ſacroſanctis ſcripturis conſonam & concordem : ut vere ejuſdem patris verbis profiteamur :* Cur dubitemus dicere, quod ſcriptura non dubitavit exprimere, hæſitabit fidei veritas, in quo nunquam hæſitavit ſcripturæ authoritas : *Sed videor mihi adverſum me & ſcripta mea ſic muſitantes papicolas audire : Tu quid facis ? novas nobis indies iſtius libri editiones excudis : ſententiam mutas, multa addis de novo, alia expungis, nihil certi tenes : Et hic*

Lib. de fuga.

Lib. de Trinit

Apologet.

Lib. de Trinit.

Lib. 3. cont. Marcion.

Lib. de Trinit.

habeo quo ipſarum obſtruam os, ſic ſuggerente Auguſtino: Illius ſcripta ſumma authoritate digniſſima, qui nullum verbum, non quod revocare vellet, ſed quod revocare deberet, emiſit: hoc quiſquis non eſt aſſecutus, ſecundas habuit partes modeſtiæ, qui primas habere non potuit ſapientiæ, ut qui non valuit non pœnitenda dicere, pœniteat, quæ congnoverit dicenda non fuiſſe. *Ego itidem, qui in primis conſiſtere nequeo, ſatis me aſſecutum credo, ſi in ſecundis locus datur: neque pudet me emendare, ſi quid poſtea ad veritatem propius accedere videatur: neque erubeſco cum Auguſtino ingenue fateri:* Si illi libri, qui in multorum manus venecorrigi non poſſunt, ego, quoniam vivo, adhuc poſſum. Ibid.

Ad veſtram gravitatem (Reverendiſſimi patres) me jam converto: plurimum vobis debet Eccleſia Anglicana, quod Evangelicæ doctrinæ veritas ab erroribus ſemipontificiis (qui in agro noſtro creſcere cœperant) veſtra cura vindicata, paſſim jam vigeat, & dominetur: Nec dubitamus, quin diſciplinæ etiam exactius adminiſtrandæ, operam veſtram præbeatis: Eſt enim & hic opus conſilio & auxilio veſtro: audiuntur paſſim querelæ Eccleſiæ clavis multis in locis, ad lucri potius captationem, quam ad morum emendationem viam aperire: Norunt nonnulli periti Clavigeri, nunc diſciplinæ fræna laxare, nunc reſtringere, prout ipſorum commodo proſpectum fuerit: Reperio Tertullianum ſic olim de ſuæ ætatis moribus conqueſtum: Utrobique de ſollicitudine & negligentia ludunt præcavendo vaniſſime, quibus parcunt, & parcendo ineptiſſime, quibus præcavent: præcavent, quaſi nolint admitti aliquid, indulgent, quaſi velint admitti: quando ſi admitti nolint, non debent indulgere, ſi indulgere velint, non debent præcavere---crimina non capiunt & indulgeri, quaſi modica, & præcaveri tanquam maxima: *Sed nolo hanc cicatricem refricare, manum leviter admoviſſe, ſufficit: Speramus vobis, cæteriſque ſacri veſtri ordinis epiſcopis hanc mentem inditurum Deum, ut & doctrinæ puritati, & diſciplinæ integritati conſervandæ conſulatis: pergite igitur (Reverendiſſim. præſules, & paſtores fideliſſimi) in curſu feliciter incœpto, bonos amate, pios fovete, religioſis favete, ſuperſtitioſos ſupprimite, virus papiſticum, quod paulatim jam ſepere cœpit, non ſinatis graſſari in eccleſia ad multorum perniciem: animis invicti eſtote, vultus attollite, manus veſtras confirmate: habetis Chriſtum non præſentem ſolum ſed præſidentem conſiliis veſtris; potentiſſim. regum Regem authorem, & peſſimum Regem Iacobum adjutorem; Cui Rex Chriſtus multos annos. Hæc veſtra ſollicitudo. & diligentia à Domino noſtro abunde compenſabitur, ut aiit. D. Petrus:* cum apparavit princeps paſtorum, percipietis immarceſſibilem gloriæ coronam: *quam Deus noſter fidelibus omnibus ſervis ſuis retribuet per Chriſtum Ieſum clementiſſimum Dominum noſtrum, & potentiſſimum ſervatorem, &c. Cui ſit omnis laus honos & gloria in ſecula: Eliæ. Octob. 22.* 1634.

Lib. de pudicit.

1 Pet. 5. 4.

Veſtræ reverentiæ obſervantiſſimus

Andrew Willet.

THE
LIFE AND DEATH
OF ANDREW WILLET,

Doctor of Divinitie.

THe venerable and ſacred commemoration of the renowned lives and deaths of holy men, as it is [a] profitable to poſteritie, ſo it is likewiſe acceptable and pleaſing unto God; who in their fame is chiefly honoured, as the ſole Author of *everie good and perfect gift, Iam. 1.17.* according unto that of *S. Gregory Nazianzen*, ſpeaking of holy *Athanaſius.* [b] Commending *Athanaſius*, I commend vertue it ſelfe, it being all one to praiſe him or vertue, becauſe hee was a ſtore-houſe of all vertues: And while I extoll vertue, I give glorie unto God, by whoſe grace alone man is made vertuous. Nor [c] is there any way more expedite of inſtruction to good life, (as *Polybius* wiſely obſerveth) than by the knowledge of things paſt, and of the noble acts of famous worthies: Their hiſtories are our documents, and their honours our incitements; whereas [d] fame contemned brings contempt of vertue. We are not eaſily moved with precepts; [e] examples are more powerfull; practice having proved that facil in performance, which to our ſluggiſh diſpoſitions, by the precept onely, ſeemed verie difficult.

That God may have the praiſe, and man the profit of an excellent and exact patterne, [f] by long ſilence almoſt wholly loſt; I have here adventured briefly to ſummon up [g] ſome remarkable paſſages of the life and death of the learned and laborious D. *Andrew Willet*, [h] whoſe worth in the full latitude thereof cannot readily be expreſſed.

And in this Diſcourſe, I dare confidently profeſſe, that I have not, out of private affection, ſought the advancement of his name, with the prejudice of truth: For though his memorie and what not of his, be deare unto me; (as the Ethickes obſerve)

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[a] Τὸ [illegible] ἐπαινεῖν καὶ θαυμάζειν, τὸ μιμεῖσθαι [illegible] ποιεῖν — [illegible] D. Greg. Nyſſen. apud I. Damaſc. ſerm. de defunct.

[b] Ἀθανάσιον ἐπαινῶν ἀρετὴν ἐπαινέσομαι, ταὐτὸν γὰρ, ἐκεῖνόν τε εἰπεῖν, καὶ ἀρετὴν ἐπαινέσαι, ὅτι πᾶσαν ἐν ἑαυτῷ συλλαβὼν εἶχε τὴν ἀρετήν. —ἀρετὴν δὲ ἐπαινῶν, Θεὸν ἐπαινέσομαι, παρ' οὗ τοῖς ἀνθρώποις ἡ ἀρετή. D. Gr. Naz. in Athan.

[c] Διὰ τὸ μηδεμίαν ἑτοιμοτέραν εἶναι τοῖς ἀνθρώποις διόρθωσιν, τῆς τῶν προγεγενημένων πράξεων ἐπιστήμης. Polyb. hiſt. lib. 1.

[d] *Contemptu famæ contemni virtutes, dixit Cæſar, apud C. Tacit. Annal 4.*

[e] *Vt qui præceptis non accendimur, ſaltèm exemplis incitemur; atque in appetitu rectitudinis, nihil ſibi mens noſtra difficile æſtimet quod perfectè peragi ab aliis videt. D. Gr. Magn. Mor. lib. 9. cap. 43.*

[f] *Memoriam quoque ipſam cum voce perdidiſſemus, ſi tàm in noſtra poteſtate eſſet obliviſci quàm tacere. C. Tacit. vit. I. Agric.*

[g] Ὧν τὸ μεμνῆσθαι ὁσιότης ἀκοῦσαι καὶ ὠφέλιμον. D. Gr. Naz. in D. Cyprian.

[h] Οὐ τὸν χαρακτῆρα τῆς ψυχῆς καὶ τὸν τρόπον,
Οὐκ οἶδασιν ὑμνεῖν οἱ κατ' ἄνθρωπον λόγοι. Phile de Animal. propr. ad Mich. Imper.

[i] *Hiſtoria debet recitari, quæ non oſtentationi, ſed fidei, veritatique componitur. Plin. ſec. Epiſt. lib. 7. epiſt. 17. Nec putet me quiſquam ſtudio amoris aliquid quod fide careat poſuiſſe: quandoquidem melius ſit, nihil penitùs dicere, quàm aliquid falſi proferre. Paulin. in vit. D. Ambr.*

[k] loving friends are wont to bee:)[l] yet truth muſt ſtill be dearer; and love it ſelfe *rejoyceth in the truth*, 1 Cor 13.6. And therefore my continuall guide herein ſhall be, either certaine knowledge, or moſt credible relation.

¶. To [m] begin from whence he himſelfe tooke his beginning, I muſt firſt make mention of his birth and and parentage. It was a cuſtome amongſt the Indians, (ſaith *Philoſtratus*) after the death of any worthy man, to inſcribe his acts upon the doores of his houſe, for the ennobling of his iſſue. So [n] it was ever eſteemed no meane bleſſing to be well deſcended: [o] and though thy Fathers goodneſſe ſhall availe thee little, if thou beeſt not good, [p] yet it availeth much to make thee good. Such a good Father had this worthy man, by name M. *Thomas Willet* a grave Divine, who in his younger time was Subalmoner unto that reverend Prelate D. *Coxe* Eleemoſynarie, and Schoolemaſter under *Edward* the ſixth, our Englands young *Ioſiah*, of moſt bleſſed memorie. After whoſe death D. *Coxe* being in exile during the reigne of Queene *Marie*, this M. *Willet* was not onely deprived of his ſervice, but was likewiſe enforced, for his conſcience, to forſake his firſt promotion in the Church of Windſor, and to betake himſelfe to the houſe of a truly noble Gentleman, who as a faithfull *Obadiah* hid him in thoſe dayes of perſecution. His wife in the meane time lived in a Farme neere Redding, whither ſecretly he had recourſe unto her now and then. And here to paſſe over many dangers, which both hee and his wife hardly eſcaped oftentimes, before thoſe clouds of trouble were blowne over.

At laſt Queene *Marie* being dead, the gracious Lady *Elizabeth* was proclaimed Queene of England, to the great joy and comfort of the poore afflicted Proteſtants.

Now D. *Coxe*, with other of the Clergy, were recalled from their baniſhment, and hee by Queene *Elizabeth* was advanced to the Biſhoprick of Ely. His ancient Chaplaine then repaires unto him, is lovingly embraced, and preferred to a Prebend in his Church; and afterward by his meanes he had the Parſonage of Thurkiſton in Leiceſter-ſhire. Nor this alone; For a meſſenger not long after came unto the good Biſhop, and told him that the Parſon of Barley in Hertford-ſhire was dead: to whom the Biſhop made anſwer, Hee is not dead. But the partie avouching that hee was dead and buried: the Biſhop againe replies; I tell you the Parſon of Barley is not dead, for there he ſits, pointing to M. *Willet*, who was then ſitting at his table.

This Rectorie being thus added to his other meanes, did now enable him to doe works of charitie: And as hee had freely received, ſo hee freely gave. The whole revenue of Thurkiſton,

which

[k] Τῶν φιλημάτων ϗ τὰ ἱμάτια, ϗ τὰ περόνια, ϗ τὰ ὑποδήματα, ϗ αἱ οἰκίαι, ϗ οἱ γείτονες προσοδοῦσιν ἡμᾶς εὐθέως ὀφθέντες. *D. I. Chryſoſt. ad pop. Ant. hom.* 19.

[l] Ἡμῖν μὲν φίλος ἐστὶ ϗ ἐν πρωτοῖσιν Ὅμηρος. Χρῆμα δ' ἀληθείης μᾶλλον φίλον. *L. Rhodom. praef. ad Dion. Chryſoſt.*

[m] Ἀρχὴ δὲ τῷ λόγῳ ὅθεν ἄρχεσθαι πρεπωδέστερον. *Greg. Presb. vit. D. Gr. Naz.*

[n] Δεινὸς χαρακτὴρ, κἀπίσημος ἐν βροτοῖς, Ἐσθλῶν γενέσθαι. *Eurip. Hec.*

[o] *Nihil mihi conducit martyr pater, ſi male vixero. Origen.*

[p] Ἡ φύσις ἀνθρωπεία ἀσπάζεται μᾶλλον τὰς ἀρετὰς ἐκ πατέρων εἰς τοὺς παῖδας διαδεδομένας. *Philoſtr. vit. Soph. lib.* 2. Αἱ γὰρ ἐκ παίδων μαθήσεις συναύξονται τῇ ψυχῇ ἑνούμεναι αὐτῇ. *Euſeb. Eccl. hiſt. l.* 5. *c.* 20. Καὶ ὥσπερ ἐπὶ τῶν φυτῶν, οὕτω ϗ ἐπὶ τῶν ἀνθρώπων εἰκὸς παραπλήσια τὰ ἤθη τῶν ἀπογόνων τοῖς προγόνοις. *Iulian. in Miſopog.*

which (as I heare) is a living of good value, (beſides the ſtipend of his Curate) he ſpent amongſt his neighbours there, [q] releeving ſome way or other everie one of them; the better ſort of them by hoſpitalitie and entertainment, the poorer by his almes. For the time of his abode there, once or twice in the yeare, he refuſed no gueſt that came, remembring [r] the Apoſtles exhortation; and fearing, (as S. *Hierome* ſaith of himſelfe) [s] leſt *Mary* and *Ioſeph* ſhould want roome in the Inne, or *Ieſus* himſelfe excluded might ſay another day; *I was a ſtranger, and yee tooke mee not in, Matth* 25.43. And for his almes, hee remembred that hee had beene the Diſpenſer of a Prince his almes, and ſtill retained a magnificent minde that way. Hee never loved to clap up money, ἐν πλούτε δεσμωτηρίοις, in wealths priſon, as an [t] Orator of old called cheſts of treaſure. Nay rather, as it is ſaid [u] of a good Biſhop of Lincolne, he could ſcarce beleeve that ever hee poſſeſſed that money which hee had not given away. His wife on the other ſide, (not as the wife of *M. Antonius*, [x] who hindred her husband all ſhee could from works of liberalitie) was as nobly minded, (and indeed anſwerable to her birth, as I have heard) and as free. Much like unto that worthy woman the mother of S. *Gregorie Nazianzen*, of whom he ſaith, That had ſhe [y] an Ocean of wealth, ſhee would have emptied it all into the bellies of the poore. In her elder yeeres, when her children were diſpoſed of in the world; her manner was to call her poore neighbours in, and feeding them, to ſay, *Now againe have I my children about mee*. Thus they laid up bleſſings for their ſeed, according to that of the Prophet *David*, ſpeaking of the righteous, *Pſalm.* 37.26. *He is ever mercifull, and lendeth, and his ſeed is bleſſed.* Thus alſo they obtained that great bleſſing for themſelves, in thoſe perillous dayes, whereof before I ſpake, according to that promiſe, *Bleſſed is the man that conſidereth the poore: the Lord will deliver him in time of trouble. The Lord will preſerve him and keepe him alive, and he ſhall be bleſſed upon earth; and thou wilt not deliver him unto the will of his enemies: Pſalm* 41. *verſ.* 1,2. And they thus preſerved, enjoyed yet another bleſſing; in being inſtruments to bleſſe our Church with this worthy Ornament of learning and pietie, D. *Willet.*

¶. Concerning the place of whoſe birth, give me leave to ſay a little, the rather becauſe hee alſo ſpent his childhood, and had his education there.

It was that [z] old little Citie of Ely in Cambridge-ſhire, ſo named (as it may ſeeme) *quaſi* ἐν ἕλει, from the fens. *Plutarch* ſaith, it is all one in effect, whether a man bee borne in ſome great Citie, or in a little pettie village; or whether the ſoile or aire bee good

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[q] Τοῖς μὲν δεομένοις ἐπαρκῶν, ἵνα μὴ δέωνται, τοῖς δὲ μὴ δεομένοις, ἵνα μὴ δεηθῶσι. *Philoſtr. vit. Soph. lib.* 2.

[r] *Hoſpitalitatis ſectatores nos eſſe, non ſolum Dominus, ſed & Apoſtolus omnibus pene praeceptis admonet. Concil. Matiſc. c.* 11.

[s] *Ne Maria cum Ioſeph locum in diverſorio non inveniat, & Ieſus excluſus dicat, Hoſpes eram, & non ſuſcepiſtis me. Hieron. Ruffino.*

[t] *Herodes Athenienſ. apud Philoſtr. Vit. Soph. lib.* 2.

[u] *De Alexandro Epiſc. Linc. apud Henric. Huntingdon. Quod nondum dederat, nondum ſe credit habere.*

[x] De M. *Antonio ſic Plut. in vit.* καταπλεως γὰρ ὢν πολλά, καὶ διὰ τοῦτο τῇ φιλανθρωπίᾳ χρῆσθαι κωλυόμενος ὑπὸ γυναικός, &c.

[y] Ἣν μηδὲ τὸ Ἀτλαντικὸν πέλαγος, ἢ εἴ τι ἄλλο τῶν μεγίστων ὑπῆρχεν, ἂν ἀποπλήρωσαι· τοσοῦτος ἔρως τοῦ παρέχειν αὐτῇ, καὶ οὕτως ἄμετρος. Λόγος Ἐπιτάφ. εἰς τ. πατέρ.

[z] Ἦν [illegible] γέγονεν ἐξ ἀρχαίου. *Vt de Nazianzo dixit Greg. presb. reſpectu Gregorii Theologi in ejus vita.*

or ill: Who regardeth what ground beares it, if the fruit bee good? [a] Vertue is a ſtrong and fruitfull plant, ſuch as with induſtrie and paines will take root any where.

And [b] *Plato* made choyce of ſuch a ſoyle as this, the Countrey of Attica, [c] as moſt convenient for the plantation of his Academy. Such was the towne of Hippo, whereof S. *Auguſtine* was the Biſhop: It was called Hippo Diarrhytos, *a fluore*, being ſituated *in paluſtri loco*, in a fenny place: *ut videre eſt apud Lud. Viv. in Aug. de Civit. Dei, lib. 16. cap. 8.* Such alſo was Bœotia, [d] as coaſting upon Attica, the countrey of that famous *Plutarch.* No marvell then if this ἔμψυχος ἀνάθημα, (as I may call him) this Living Univerſitie, (while hee remained with us) had his birth and breeding in this fenny ſoyle.

In the Collegiate Schoole of this Citie hee was inſtituted in the rudiments of Grammaticall knowledge. [e] And as thoſe beginnings are worthy of obſervation, which are foundations of a more excellent ſtructure: So let mee tell you what I have heard from the mouth of a grave old man lately dead, who was 60. yeeres agone his Schoolemaſter in that Schoole; how that hee was the moſt induſtrious of all his Schollers; paines having beene alwayes [f] both in youth and age a pleaſure to him, as if with *Chryſippus*, he thought the true [g] ſcholaſticall life, of all others the moſt voluptuous. [h] His eye and countenance had the characters of ingenuitie, and grace naturally written in them, which many have taken notice of; and anſwerably, (as I have it from the ſame faithfull Relatour) in quickneſſe of apprehenſion, ſtrength of memorie, and ſolid judgement, and by theſe helps in proficiencie he outſtript all his fellowes, and ſo became the ſole [i] delight and ſolace of his Teacher.

And as *Plutarch* teſtifieth of *Themiſtocles*, ſo have I heard of him, [k] that when other boyes, at houres of libertie tooke all licence for diſport & play, then would he be at his private meditations, as accompting recreation [l] a thing unprofitable, & an impediment to his ſtudies, even in that age. Inſomuch that his prudent and indulgent parents, ſeeing this *intemperantiæ genus*, (as *Seneca* cals it) this his intemperancy in the purſuit after knowledge; and [m] knowing how needfull refreſhing is, eſpecially to children after any vehement intention of the minde and underſtanding, were forced to invent and procure παιγνιά τινα, καὶ ἀθύρματα, ſome ludicrous toyes or other, which they thought would beſt delight his fancie, to take him off a little from his eagerneſſe at his book. Thus hee began [n] that painfull courſe, even in his childhood, which he continued all his life. Which putteth me in minde of that ſaying of *Salomon*: *Even a childe is knowne by his doings, whether*

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[a] Τὴν δ' ἀρετὴν, ὥσπερ ἰσχυρὸν καὶ διαρκὲς φυτὸν, ἐν ἅπαντι ῥιζοῦσθαι τόπῳ, φύσεώς τε χρηστῆς, καὶ φιλοπόνου ψυχῆς ἐπιλαμβανομένην. Plut. vit. Demoſth.

[b] Cambd. Brit. Cantabrig.

[c] Ὡς χώραν οἰκείαν καὶ πρόσφορον τῇ ἀρετῇ καὶ φρονήσει νομίζων. Plat. crit.

[d] Strab. Geograph. libr. 9.

[e] *Non tamen ſine uſu fuerit, introſpicere illa primo aſpectu levia, ex quis magnarum ſæpe rerum motus oriuntur. Corn. Tacit. Annal.*

[f] Ὥσπερ καὶ παῖς λέγεται καλὸς, οὕτω καὶ μειράκιον, καὶ ἀνὴρ, καὶ πρεσβύτης. Xenoph. Sympoſ.

[g] Οὐδὲν οἴεται τὸν σχολαστικὸν βίον τοῦ ἡδονικοῦ διαφέρειν. Plut. de Stoic. Contrar.

[h] Πολλοὶ μὲν γὰρ ὀφθαλμοὶ τῶν ἀνθρωπίνων ἠθῶν ἑρμηνεύουσι, πολλὰ δ' ἐν ὀφρύσι καὶ παρειαῖς κεῖται. Philoſtr. vit. Apollon. Tyan. lib. 2. Προσώπου σχέσις, χαρίεις αὐτὸς, βλέμματος κέντρον, μειδίαμα κεχαρισμένον, παρόντων αὐτός. Id. vit. Soph. lib. 2. Πρόσεστι δὲ καὶ μορφῆς ἐλευθέριον ἀξίωμα. *Vt de M. Anton. Plutarchus in vit.*

[i] *Etiam opilio (mater) qui paſcit alienas oves, aliquam habet peculiarem, qua ſpem ſoletur ſuam. Plaut. in Aſinar.*

[k] Ἐν γὰρ ταῖς ἀνέσεσι καὶ σχολαῖς ἀπὸ τῶν μαθημάτων γενόμενος, οὐκ ἔπαιζεν, οὐδ' ἐρρᾳθύμει, καθάπερ οἱ λοιποὶ παῖδες, &c. Plut. in vit. Themiſt.

[l] Ὡς ἄχρηστα καὶ ἀσχολίαν ἐμποιοῦντα τῇ σπουδῇ τῶν ἀμεινόνων πάντη διέπτυσεν. *Vt de Greg. Theol. in vit.*

[m] Ἐγὼ ᾤμην παιδιὰν ἄνεσίν τε εἶναι τῆς ψυχῆς, καὶ ἀνάπαυσιν τῶν φροντίδων. Iulian in Cæſar.

[n] *Quis ſtudet optatam curſu*
contingere metam,
Multa tulit, fecitque puer, &c.
Hor. de Art. Poet.

Πρὸς τὴν μέλλουσαν τελειότητα διὰ τῆς ἐξ ἀρχῆς μαθημάτων ἀγόμενος. D. Greg. Naz. in Baſil. mag.

——Τὸ δὲ ζητούμενον
Ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον. *Sophocl. Oed. Tyr.*

Δεινότης ὄργανόν ἐστι τῆς φρονήσεως. Syneſ. epiſt. 66.

Καὶ τὰ ῥᾴδια τοὺς ἀμελοῦντας φεύγει, τὰ δὲ χαλεπὰ ταῖς ἐπιμελείαις ἁλίσκεται. Plut. de lib. educ.

ther his worke bee pure, and whether it bee right, Prov. 20. 11.

6. At fourteene yeeres of age, or thereabout, his father ſent him to the Univerſitie of Cambridge, where hee was admitted into *Peter-houſe*, under the care of D. *Andrew Perne*, then Maſter of that College, and his God-father. But not long after, (for what cauſe I know not) he was removed thence to Chriſts College. And as Herbaliſts have obſerved, that *planta tranſlatio eſt planta perfectio*: The tranſlation of a plant is the perfection of it: So meeting in that Houſe with many, who were his σύγχρονοι, ϗ ἰσότιμοι, equals in time and learning too, whom he might have cauſe to emulate, as D. *Downham* the Biſhop of Dery in Ireland, and M. *William Perkins*, with others, he applyed himſelfe ſo ſeriouſly to his ſtudies, that in ſhort time he had not onely gained a good meaſure of knowledge in the learned tongues; but likewiſe in the Arts, and all neceſſarie literature, [o] that hee might have nothing of theſe to learne, when he was to teach them unto others; Knowing [p] that youth (as *Seneca* ſaith) muſt prepare that which age muſt uſe. Hee did not ſpend his time, as too many young ſchollers doe, diſhonouring [q] an Athenian life with Dorick manners. Like to the father of D. *Franc. Iunius*, [r] to whom his grandfather writing when he was at the Univerſitie, was wont thus to ſuperſcribe his letters; *Dionyſio dilecto filio miſſo ad ſtudendum*: To my beloved ſonne *Dionyſius* ſent to ſtudy; when as it ſeemes he did nothing leſſe than that which he was ſent about. But this induſtrious Student ſo ſeriouſly applyed himſelfe to attaine unto the beſt perfections; that being but 22. yeares of age, hee gave a publike teſtimony of his proficiencie, οὐκ ἐν τῇ περὶ φιλοσοφίᾳ, ϗ ταύτῃ ἰδιώτης; (as S. *Baſil* ſpeakes) not in naturall philoſophie alone, but ſupernaturall and divine; in his firſt imprinted booke, *De animæ natura & viribus*: where you may read and finde him, even then, φιλοσοφούμενον θεολογεῖν, [s] philoſophically theologizing in five ſubtill and abſtruſe queſtions, [t] which many ancient and learned Clerks have beene ſometimes gravelled in.

Hee was already initiated in Sacred Orders, and hereby made good that ſaying of *Syneſius*, elegantly expreſſed in his language. The [u] Prieſthood is not an ending, but an aſcending in Philoſophy. He began, I confeſſe, verie timely to exerciſe this weightie Function in ſome meaſure; but yet (as that booke alone can witneſſe) not unfurniſhed of learning, pietie, and gravitie beyond his yeares; not like many whom I would ſend to ſchoole to *Cato Iunior*, who being asked when hee would come forth, and ſpeake in publike audience, replyed, [x] I will then begin to ſpeak, when I ſhall be able to ſay that which were not fitter to be kept in ſilence.

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[o] *Docendi tempore diſcendum nihil habuit, ut de Traiano Plin. ſecund. in Paneg.*

[p] *Quemadmodum omnibus annis ſtudere honeſtum eſt, ita non omnibus inſtitui. Turpis & ridicula res eſt elementarius ſenex: Iuveni parandum, ſeni utendum eſt. Epiſt.* 36.

[q] Δωρίοις ἤθεσιν ἐγκαταμιγνύντες Ἀτθίδα. *Vt Philoſtr. vit. Sophiſt.*

[r] *Vit. Franc. Iunii.*

[s] *Vel ut Philoſtr.* ὡς ὑποθειάζοντα τὴν φιλοσοφίαν. *Vit. Apollon. Tyan. l.* 1.

[t] Ὃ γὰρ πολλάκις τελείοις λέλοιπε, τοῦτο παιδίον ηὕρετο. *Ioh. Damaſc. ſerm. de defunct.*

[u] Ἱερωσύνη οὐκ ἀπόβασις φιλοσοφίας, ἀλλ' ἐπανάβασις. *Epiſt.* 11.

[x] Ἄρξομαι δὲ λέγειν ὅταν μὴ μέλλω λέγειν ἄξια σιωπῆς. *Plut. vit. Cat. Iun.*

Amongſt other acts of his in Cambridge, this I have heard of ſome yet living; That he upon an unexpected accident befalling a Proctor of their College, undertooke his office at the Commencement, and being (as **Thucydides** ſaith of **Themiſtocles**) κράτιστος αὐτοσχεδιάζειν τὰ δέοντα, verie dextrous and ready to performe any thing well and decently upon the ſudden; his Orations eſpecially were ſuch, as gained the approbation and applauſe, if not admiration of all his Auditors, both their owne and ſtrangers; who knew the ſtreights of time wherein he was confined.

§. He had ſpent but thirteene yeeres in that Univerſitie, when his father now growne old, reſigned his Prebend in the Church of Ely, which by the favour of Queene *Elizabeth ſede vacante*, was conferred upon him. Hereupon he left his Fellowſhip, which he had in Chriſts College, and betook himſelfe to the ſocietie of a wife, which was worthily commended unto him, out of the houſe and kindred of old D. *Goad*, the reverend Provoſt of Kings College, his entire and truly loving friend. In this eſtate God bleſſed him with a numerous iſſue: He had eleven ſonnes and ſeven daughters, whereof nine and foure remaine at this day. A man would thinke here was ſomething to be done now: But as cares for the moſt part [y] are but in opinion; ſo children, which to many are occaſions of great trouble, to him were but the ſubjects of his delight and recreation. For having a meet helper in his œconomick affaires, a carefull yoke-fellow, he without any the leaſt diſtraction, purſued his old courſe of ſtudy: This was his ſolace, [z] and it was never weariſome unto him. His manner was to ariſe early in the morning, and to get halfe way on his journey, before others could ſet out: Hee came downe at the houre of prayer, taking his family with him to the Church, (after he was preferred to the Rectorie of Barley, upon the death of his Father.) There ſervice was publikely read, either by himſelfe, or by his Curate, to the great comfort of his Pariſhioners, before they went forth unto their daily labours: which cuſtome he obſerved duly, for divers yeares before his death. Prayers being ended, hee returnes unto his taske againe untill neere dinner time; when his manner was to recreate himſelfe a while, either with playing upon a little organ, which he had in his houſe, ſinging unto it; or elſe ſporting himſelfe with his young children, as [a] *Ageſilaus* was wont to doe; or [b] condeſcending (as *Tully* ſaith of *Lælius* and *Scipio*) unto any kinde of delight, which was not unlawfull or uncomely. Sometime hee would uſe cleaving of wood for exerciſe, πᾶν διαπονῶν τὸ σῶμα, as *Socrates* ſpeakes in *Xenophon*, labouring with the whole body, and ſo keeping the whole in health and ſoundneſſe.

[y] *Ad opinionem dolemus; tam miſer eſt quiſque quam credit. Sen. Ep. 76.*

[z] Μέγιστον εἰς τὸ κατορθοῦν ἐφόδιον, ἡ φιλία τοῦ πράγματος. *Syneſ. ep. 57.*

[a] Μικροῖς τοῖς παιδίοις οὖσιν οἴκοι συνέπαιζε. *Plut. in vit.*

[b] *Ad omnem animi remiſſionem, ludumque deſcendere. Cic. de Orat. lib. 2.*

At his table hee was alwayes pleaſant and delightfull to his company, telling ſome prettie apothegme, or facete tale or other, which commonly hee would ſeaſon with ſome profitable application, [c] making even his verie ſports remarkable: he knew well that of *Salomon, Prov.* 15.26. טהורים אמרי נעם *Pleaſant words, (or words of delight) ought to be pure words*, and that rule of S. *Ambroſe*, directing Clergie men [d] in telling tales, to take heed of offending againſt the gravitie and ſeveritie of their Profeſsion. Certaine it is, [e] that ſome are naturally diſpoſed unto mirth and cheerfulneſſe more than others; whoſe hearts being likewiſe filled with the true joyes of the [f] ſpirit of God, and made glad with heavenly comforts, no other than wholeſome mirth can bee expected from them, ſuch as I have often heard proceed from this grave and godly man.

After dinner his cuſtome was, according to the Ancient, ὀλίγον μεσημβριάζειν, and to refreſh himſelfe a little, ſometime ſitting a while diſcourſing, ſometime walking abroad, and now and then taking ſome little view of the buſineſſe of his husbandrie about his grounds, [g] which when hee had directed and ſet in order, ſtraight way hee to his ἴδιον ἔργον, to his better imployments againe till ſupper time.

And though the Epigrammatiſt ſaith of old, ſix [h] houres ſpent in the labours of a mans function, were thought ſufficient; and that the reſt cry (ζῆθι) *Take care of life and health.* Yet his manner was [i] ſo to divide the day, that commonly (without extraordinarie avocations) he ſpent no leſſe than eight houres in his ſtudy.

By which long continued courſe hee had read the Fathers, Councels, Eccleſiaſtick Hiſtories, a great part of the Civill and Canon Lawes, together with ſome Schoole-men, and many other Writers, eſpecially ſuch as are Polemicall, and handle Controverſies betweene the Church of Rome and us; not omitting the frequent reading of all ſorts of Commentaries upon the holy Scriptures: as his bookes publiſhed, beſides many volumes of paper-books, [k] fraught with choice collections (which not without aſtoniſhment I have ſeene) doe fully teſtifie. His [l] Librarie indeed was not great; (if I looke not upon books borrowed by him:) But for his papers, wherein hee had couched the whole ſubſtance of his reading, you may give him leave, varying that of *Martial*, to ſay;

Exiguis Patres arctantur pellibus omnes,
Quos mea non totos Bibliotheca capit.
Loe here few leaves th'old Fathers all infold,
Whom whole at once my ſtudy ne're could hold.

§. He did not here, *ſibi & muſis canere*, ſeeke his owne private contentment, as many doe; [m] His aime was ever at the publike good, and his care was to improve his talent, [n] not to hide it. He had no ſooner once ſuffered the Preſſe, but everie yeare after during his whole life, the Printer heard ſome thing or other of him: either ſome new booke, or ſome renewed edition of an old was prepared for him. Witneſſe that Catalogue of his works prefixed before his *Hexapla in Levit.* wherein two of his printed Books are omitted, (*Limbomaſtix*, and *Lædoromaſtix*) which added make up the number [*] 33. We live, I confeſſe, in a ſcribling age; and while wee accuſe it, [o] we condemne our ſelves. And though (as hee ſaid wiſely) [p] letters were invented, not onely to teach men to write, but to know what they ſhould not write: Yet how many Pamphlets are daily vented forth, ſince thoſe unhappy quarrels in the Low-Countries, and for the moſt part upon the ſame argument; not unlike the various diſhes wherewith *Flaminius* was entertained at Chalcis, being πάντα χοίρεια σκευασίαις διαφέροντα, all nothing but ſwines fleſh, differing in the manner of dreſsing? Whereas this our Author, beſides his leſſer Tractates upon ſeverall ſubjects, hath much varietie of matter in his larger ſix-fold Commentaries: For [q] as skilfull Maſons gather many ſtones together, and fit them for ſome faire building; ſo thoſe things which you have σποράδην, ſcatteringly, in many ſeverall books, he hath collected, and judiciouſly diſpoſed in ſuch wiſe, that at one view you may behold in him that which with long ſearch wil not eaſily be found in thoſe many writers: [r] and not referring you unto them, which everie one cannot eaſily purchaſe; but ſaving that coſt and paines, hath molded up together the choyceſt flowre that could be boulted out of the whole heape of Commentaries, old and new, that appeare upon thoſe parts of holy Scripture.

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[c] Ἀνδρῶν ἐλλογίμων ἀξιομνημόνευτα οὐ μόνον τὰ ἐν σπουδῆς λεχθέντα, ἀλλὰ καὶ τὰ ἐν ταῖς παιδιαῖς. *Philoſtr. de vit. Sophiſt. lib.* 1.

[d] *Cavendum eſt, etiam in fabulis, ne inflectant gravitatem ſeverioris propoſiti. Ambr. Offic. lib.* 1. *cap.* 23.
Τὸ τιμιώτερον πάντων τῶν ἐν ἀνθρώποις κτημάτων καταπαιζόμενοι, τὸν λόγον. *Clem. Alex. Pæd.* 2. *c.* 5.
Nugæ in ore Sacerdotis ſunt blaſphemiæ. Bern. de Conſid. ad Eug. l. 2.

[e] *Natura enim fingit homines, & creat imitatores, & narratores facetos. Cic. de Orat. lib.* 2.

[f] Ὡς ἱλαρὸν ἐστι πνεῦμα τὸ ἅγιον, καὶ ἱλαρύνει τοὺς κατόχους αὐτοῦ. *Syneſ. epiſt.* 57.

[g] *Quibuſque ille diſpoſitis & ordinatis, tanquam à rebus mordacibus, & jam moleſtis, animi recurſum ad interiora mentis, & ſuperiora faciebat. Vt de Aug. Poſſidon. in vit.*

[h] Ἓξ ὧραι μόχθοις ἱκανώταται· αἱ δὲ μετ' αὐτὰς Γράμμασι δεικνύμεναι ΖΗΘΙ, λέγουσι βροτοῖς. *Epigr. l.* 4.

[i] Διαιρῶν ἕκαστον μέρος τῆς ἡμέρας εἰς πρᾶξιν τινά. *Vt Xenocr. apud Stobæum.*

[k] Αἱ ἐφημερίδες ἀγαθοὶ διδάσκαλοι ἀεὶ παντὸς τοῦ διαλέγεσθαι. *Philoſtr. vit. Sophr lib.* 2.

[l] *Non refert quam multos (libros] ſed quam bonos habeas. Lectio certa prodeſt, varia delectat. Qui quo deſtinavit pervenire vult, unam ſequatur viam, non per multas vagetur: non ire illud, ſed errare eſt. Senec. epiſt.* 47.

Painters and Statuaries, to make the world to know their excellencie, are wont to make ſome curious peece, wherein you ſhall have all their skill: So learned Authors have their Maſterpeeces too; as S. *Auguſtine* his *De Civit. Dei.* S. *Hilarie*, his *De Trinitate.* S. *Hierome*, his *Comment. in Proph.* S. *Bernard* his *Serm. ſuper Cantic.* *Virgil* his *Georgic.* and *Tully* his *De Orat.* So this, *Synopſis Papiſmi*, carrieth away the prize, before all other wriwritings, wherewith D. *Willet* hath adorned our Church.

¶. I know that this and all his labours have ſuffered much, under the cenſure of ſome young upſtarts. I know [s] nothing ſo exact, as to ſatisfie everie mans fancie: *Eraſmus* telleth us, how [t] S. *Hierome*, not without ſome contempt of S. *Ambroſe* and S. *Auguſtine* preferres S. *Hilary* before them both. [u] The Indians ever approved of black before whiteneſſe; Like to like, ſaith the

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[m] Τοῦτ' ἔστι τὸ ζῆν οὐχ ἑαυτῷ ζῆν μόνον.

[n] Οὐ κρύπτειν γὰρ ἔοικε θεῶν ἐρικυδέα δῶρα. l. Rhod. Troic.

[*] Theſe are printed; but nine more remaine unprinted.

[o] Γράφων ἐμαυτοῦ καὶ κατήγορος μένω. Georg. Piſid. Κοσμουργ.

[p] Παλαμήδης εὗρε γράμματα, οὐχ ὑπὲρ τοῦ γράφειν μόνον, ἀλλὰ καὶ ὑπὲρ τοῦ γινώσκειν ἃ δεῖ γράφειν. Philoſtr. vit. Apoll. Tyan. lib. 4.

[q] Οἱ κατὰ σμικρὸν τὰς ψηφῖδας συναθροικότες, εἰς μίαν οἰκίαν συμπληροῦσιν ἅπαντα συναρμόζοντες. Greg. Presb. Greg. Theol. vit.

[r] *Novi quomodo contriſtare ſoleat lectorem, cum à libro quem gerit in manibus, quando in nodum aliquem quæſtionis inciderit, in alium mittitur, ubi ejus ſolutionem requirat, quem fortè non habet. Aug. de Bapt. lib. 2. cap. 1.*

[s] Οὐδὲν ἐν ἀνθρώποισι διάκριτόν ἐστι νόημα,
Ἀλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέροισι γέλως.
Epigr. Luciani.

[t] *Qui penè contempſiſſe Auguſtinum, nec ita multum tribuit Ambroſio, toties tanta cum veneratione citat Hilario, &c. Eraſ. præf. ad Hilar.*

[u] Τὸ γὰρ λευκὸν Ινδοὶ ἀτιμότερον τίθενται τοῦ μέλανος, τιμιώτερον ὡς οἶμαι τὸ ἑαυτῶν χρῶμα. Philoſtr. de Apollon. Tyan. lib. 2.

Proverb, and our owne hue is faireſt ever. So theſe Novices caſt aſide theſe books, as not worthy of their reading: they may have the place amongſt *Lucilius*[x] his lucubrations; not fit indeed for everie vulgar capacitie; but yet as unfit for men of profound knowledge like themſelves. And yet [y] Barley-bread ſometimes hath reliſhed well, even to the daintieſt palates. But good Sir Cenſor, let me be bold to aske:

Quis tibi, ſæve puer, dedit hoc in carmine juris?

Whence derive you this power, thus to ſlight thoſe labours which have preſented themſelves before ſoverigne Kings and Queenes, illuſtrious Princes, reverend Prelates, and other noble Lords, and have beene in their times graciouſly honoured with their Patronage? Neither have they beene, as we ſee many everie day, onely [z] like (as hee ſaid) unto new ſhooes, eſteemed of a while; but a little ſlurred, and then throwne by. But diverſe of them have beene printed and reprinted. And this thou ſeeſt is now the fifth time (and that by eſpeciall recommendation from his Royall Majeſtie) publiſhed, and (as I have heard) of verie many much deſired, as having gone at an high rate a long time. Beſides ſome things of his, have beene tranſlated into Latine; whereby together with his owne performances in that tongue, he is made famous amongſt the learned of other nations, who have likewiſe made publike mention of him, not without reſpective titles now and then. And laſtly our elegant, and exquiſitely learned D. *Hall* Biſhop of Exon, (whoſe judgement in this kinde [a] no man, I thinke, will haſtily oppoſe) [b] hath numbred D. *Willet*, (who was ſometime his Collegue in his ſervice to Prince *Henry*) amongſt thoſe Worthies of the Church of England, to whom he gives this Elogie: *Stupor mundi Clerus Britannicus; The Engliſh Clergie the worlds wonder.*

As for his private opinions, which peradventure you may finde ſcattered here and there, [c] remember him a man ſubject to erre as others, and to be read with judgement, and ſometimes with favour; knowing that, *Civilitatis eſt commodè quod ſcriptum eſt interpretari:* Civilitie requireth (ſaith *Eraſmus*) that we ſhould put the beſt conſtruction upon our Authors words; and to conſider the times he lived in. And laſtly, let me require of any one, who ſhall happen to contemne theſe paines, that hee would but firſt thinke upon our Saviours words, *Luk.* 10, 37. *Goe thou, and doe likewiſe:* and that alſo of S. *Hierome*, [e] Either bring forth greater dainties, and then make me your gueſt; or elſe take in good part theſe our preparations.

Thus much briefly touching his Bookes, [f] which alone doe exhibit to your view a cleere effigiation of him; theſe make him

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[x] *Qui ſe dixit neque ab indoctiſſimis, neque à doctiſſimis legi velle: quod alteri nihil intelligerent; alteri fortaſſe plus quam ipſe, &c. Cic. de Orat. lib.* 2.

[y] *Et hordeaceus panis dulcis ſolet eſſe etiam iis, qui centenis vicibus ferculorum quotidiani convivii copias ructare conſueverunt. Paul. Epiſc. vit. Ambr.*

[z] Νῦν μὲν γὰρ ὥσπερ τὰ καινὰ τῶν ὑποδημάτων ἐν τιμῇ τινὶ καὶ ἐπιμελείᾳ ἐστίν· ἐπειδὰν δὲ παλαιωθῇ, &c. *Lucian.*

[a] Σκὼψ βομβῶν τέττιγος ἐναντίον— *Theocr. Idyll.* 5.

[b] D. *Hall* in his *Noahs Dove.*

[c] *Scio aliter me habere Apoſtolos, aliter reliquos tractatores: illos ſemper vera dicere, iſtos ut homines in quibuſdam aberrare. Hieron. ad Theoph. adverſ. Ioh. Hieroſ.*

Τὸ δὲ ἁμαρτάνειν ἀνθρώπινον. *G Naz.* εἰς τὸν ἅγ. Βασίλ.

Hoc genus literarum non cum credendi neceſſitate, ſed cum judicandi libertate legendum eſt. Auguſt contr. Fauſt. lib. 11. *c.* 5.

[d] *Ætatem ſi modò cogites in qua hic noſter vixit, velut Sexagenarium de ponte non deturbabis, Eraſm. Præf. ad Hilar.*

[e] *Aut profer meliores epulas, & me conviva utere; aut qualicunque hac cœnula noſtra contentus eſto. Hieron.*

[f] Πινακίδα ἐμψυχοτέραν προτιθέντες τὴν εἰκόνα. *G. Naz. in Cæſarium.*

Libri quidem quos elaboraſti penè totum te nobis exhibent: Si enim propterea te non novimus, quia faciem tui corporis non vidimus, hoc modo nec ipſe te noſti; nam tu quoque non vides eam. Si autem tibi non ob aliud notus es, niſi quia noſti animum tuum, & nos eum non mediocriter novimus in literis tuis, in quibus benedicimus Domino, quod tibi, & nobis, omnibuſque fratribus qui tua legunt, te talem dedit. D. Auguſt. ad Hieron. Epiſt. 9.

knowne to them who never ſaw his bodily face: [g] But moſt happily did they know him, who had often heard him, and were acquainted with his converſation; unto which my ſpeech now haſteneth.

¶. Amidſt all theſe paines in writing, and his other ſtudies, he never omitted, nor ſo much as intermitted (without the caſe of neceſsitie) his uſuall exerciſe of preaching, after he had once undertaken τὴν ψυχῶν ποιμανσίαν, the charge and care of ſoules. Hee was none of thoſe brave ſpirits, of whom *Eſpencæus* ſpeaketh, [h] who hold it a ſervile and ſordid thing to trouble themſelves this way. He thought upon that, *Woe is me if I preach not the Goſpell*: and tooke that as ſpoken to him by our Saviour, [i] *Feed my ſheepe.*

Tityre dum redeo, brevis eſt via, paſce capellas.

In his younger time he read the Lecture for three yeares together in the Cathedrall Church of Ely: for one yeare in S. *Pauls* in London; in both, with ſingular approbation of a moſt frequent Auditorie. Sometimes he preached in Cambridge, (eſpecially when he came for his degrees of Bachelour and Doctor in Divinitie,) both *Ad Clerum*, and *Ad Populum*, diſcovering himſelfe the onely man, *Quem rus non infuſcavit*, whom the countrey had not ſtained. And therefore at this laſt degree of his, he amongſt many excellent Collegues, being ten in number, of whom were Doctor *Downam* Biſhop of Dery, Doctor *Meritton* that famous Preacher, and others of no meane note, was choſen to anſwer the Divinitie Act in the Commencement-houſe.

Which Acts being over, he returnes to his people againe, daily teaching and inſtructing of them in a plaine familiar way, [k] applying himſelfe to their capacitie. And though he knew how to tune his tongue unto the Courtiers eare, having beene Chaplaine in Ordinarie to that thrice-noble young Prince *Henry*: Yet hee more affected (as *Gregory Nyſſen* ſpeakes) τὸ ἰδιότροπον τῆς ἁπλότητος κηρύγματος, the ſimplicitie of plaine preaching. Not [l] trifling away the time (as ſome doe) in captious diſputations, in tying and untying knots: But [m] being guided by that heavenly light, and wiſdome of the ſpirit of God, he ſpake with power, and to the edification of the people. I have heard him declaime vehemently againſt too much affectation of eloquence in preaching; and for himſelfe, as hee was full of matter, ſo hee knew how (as it is ſaid of *Thucydides*) to [n] uſe apt words and ſignificant; but high and loftie formes, or figures of ſpeech, hee did of ſet purpoſe ever decline. Indeed I well remember, that he would ſometimes ſharpen his ſtile, when he did ἐλέγχειν ἀποτόμως, cut them up roundly for their ſin: then you ſhould have him [o] thundring and lightning too, like one of thoſe *Boanerges, Marc.* 3. 17.

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[g] *Sed ego arbitror plus ex eo proficere potuiſſe, qui eum & loquentem in Eccleſia præſentes audire, & videre potuerunt, & ejus præſertim inter homines converſationem non ignorarunt. Vt de D. Auguſtino Poſſid. in vit.*

[h] *Novi etiam Græcè peritos, qui ſe ut ad iſtam docendi ſervitutem demittant ad iſtas ſordes deſcendant (generoſi ſcilicet, & excelſi viri) teneri præfractè negent. Cl. Eſpenc. in Timoth. Digreſſ. lib. 2. c. 2.*

[i] Εἰ γὰρ πρὸς Πέτρον μόνον εἴρηται τὸ, Ποίμαινε τὰ πρόβατα· ἀλλ' ἐν δυνάμει καὶ πρὸς τοὺς λοιποὺς τ' αὐτὸ διαβαίνει. *Barlaam. de princip. Pap. cap. 2.*

[k] Ἵνα οἱ τῆς κατηχήσεως χρείαν ἔχοντες ὠφεληθῶσι. *Cyril. Hieroſ. Catech. 4.*

[l] *Multum illis temporis verborum cavillatio eripuit, & captioſæ diſputationes, quæ acumen irritum exercent. Nectimus nodos, & ambiguam ſignificationem verbis alligamus, deinde diſſolvimus. Sen. epiſt. 45.*

[m] Ὁδηγούμενος ὑπὸ φωτὸς οὐρανίου καὶ σοφίας, &c. *Macar. homil. 15.*

[n] *Verbis aptus & preſſus, ut neſcias utrum res oratione, an verba ſententiis illuſtrentur. Cic. de Orat. 2.*

Μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν. *Ariſtoph. in Ranis.*

Non cothurnatam affectas eloquentiam, nec more puerorum argutas ſententiolas in clauſulis ſtruis. Hieron. ad Pammach.

[o] Βροντῶντα καὶ ἀστράπτοντα ἐξ εὐγλωττίας. *I. Euthal.*

And on the other ſide, when hee had occaſion to ſpeake unto them words of conſolation; then he was wholly compoſed of [p] ſweetneſſe, and ſeemed [q] as if looking downe from heaven hee had preached unto them. And alwaies in denunciation of judgements, he would put on the bowels of compaſſion, and the ſpirit of meekneſſe; [r] ſugring everie bitter pill (like a wiſe Phyſitian) that it might goe downe more pleaſantly. Neither were his labours employed in vaine, enjoying ſuch a people as received his inſtructions with delight. [s] His verie preſence indeed was powerfull and perſwaſive, (mildneſſe mixed with gravitie being the beautie of his countenance) inſomuch that one word from him [t] was able to effect more than many thouſand from another man. But eſpecially his godly converſation, exemplifying what he gave in charge out of the word of God, did moſt of all convince their judgements, and ſubdue their affections to obedience. [t] This harmony and ſweet concord beeweene the life and doctrine, the old Fathers of the Church, as they obſerved, ſo they require it in everie Miniſter of the Goſpell of Chriſt, as ſounding moſt melodiouſly in the eares of God and man. This conſonancie was moſt eminent in this reverend man, [u] whether we looke upon him, as at home, or as abroad with others.

¶. Ἀφ' ἑστίας ἀρχή, ſaith the proverb: Let us begin at home; [x] there everie wiſe mans care ſhould firſt be ſeene, but eſpecially the vigilancie of a prudent Miniſter of God. *For if a man know not how to rule his owne houſe, how ſhall he take care of the Church of God*, 1 Tim. 3.5. It was my happineſſe to make abode under his roofe, ſo that I can truly ſay of him, as *Irenæus* ſaid of *Polycarpus*: I knew [y] his goings out and commings in, the forme of his life, the figure of countenance, his diſcourſes with his neighbours, and his fatherly admonitions to his family. And as I heard them diligently, ſo I ſet them downe not in paper, but in my heart. His houſe was a little modell of a Church, and Houſe of God: Here morning and evening ſacrifices were offered unto God daily: His children after ſupper read ſome part of holy Scripture, and hee required of everie one preſent, that they ſhould remember ſome one ſentence or other; and afterward he himſelfe, as he thought convenient, would rehearſe the ſame againe, adding ſome expoſition, and now and then ſomething of application unto them. Hee knew the precept, *Deut. 6.7. And thou ſhalt* [z] *rehearſe them continually unto thy children, &c.* And the practice of *Abraham* commended of God, for that hee would *command his children and his houſhold after him, that they keepe the way of the Lord,*

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[p] Κρέσσον μελπομένω τεῦ ἀκουέμεν ἢ μέλι λείχειν. *Theocr. Idyll.*

[q] Ὥσπερ ἐξ οὐρανοῦ ἀπηχούμενον φθέγγεσθαι. *I. Euchait. de Gr. Naz.*

[r] Κατὰ τοὺς σοφοὺς τῶν ἰατρῶν, οἳ τῶν φαρμάκων τὰ αὐστηρότερα διδόντες τοῖς κάμνουσι, μέλιτι πολλάκις τὴν κύλικα περιχρίουσι. *Baſil. M. in Pſalm 1.*

[s] Τῶν ἁγίων οὐχὶ τὰ ῥήματα μόνον, ἀλλὰ καὶ αὐτὰ τὰ πρόσωπα πνευματικῆς γέμει χάριτος. *Chryſ. ad pop. Antioch. hom. 3.*

[t] *Nihil magis ægris prodeſt, quam curari ab eo a quo volunt. Sen. Declam. lib. 4.*

——— *Acceptiſſima ſemper Munera ſunt, author quæ pretioſ facit. Ovid.*

Ὥσπερ ἐν λύρᾳ, μιᾶ, καὶ τῆς αὐτῆς ἁρμονίας ὁ βίος καὶ ὁ λόγος. *Naz. de Athanaſio.* *Innocens abſque ſermone converſatio, quantum exemplo prodeſt, tantum ſilentio nocet. Hier. in Matth. cap. 15. Siquis noſtrum non admonuerit, aut exhortationem ſuam non operis prius exemplo comprobaverit, divinam proculdubio indignationem incurret. Concil. Matiſcon. cap. 11.* Ἄλλο ἐστὶ τὸ γράφειν τινὶ καὶ νοεῖ διηγεῖσθαι λόγους· καὶ ἄλλο ἐστὶ τὸ ἐν ὑποστάσει, καὶ ἔργῳ καὶ ἐν πληροφορίᾳ —— ἔχειν τὸν θησαυρὸν, καὶ τὴν χάριν καὶ τὴν γνῶσιν. *Macar. hom. 27.* Ἀξιόπιστος ἦν ὁ διδάσκων, ἐπειδὴ καὶ πρῶτος ἐπετέλει τὸ διδασκόμενον· οὐκ ἐδυσώπει τὸ λέγειν· οὐ γὰρ ἐπεῖχεν ἡ συνείδησις κωλύουσα τὴν γλῶτταν. *Cyr. Hieroſ. Catech. 3.* Ὁ γὰρ τῆς θεοσεβείας τρόπος ἐκ δύο τούτων συνέστηκε, δογμάτων εὐσεβῶν ἀκριβείας, καὶ πράξεων ἀγαθῶν. *Idem Catech. 4. Nihil prodeſt verbis proferre virtutem, & factis deſtruere veritatem. Cypr. ſer. 4. de Mortal.* Δεῖ γὰρ τὸν νομοθέτην ἃ πέπεικεν ἑαυτὸν, ταῦτα ἐπιτάγματα εἰς τοὺς πολλοὺς ποιεῖσθαι. *Apollon. Tyan. apud Philoſtr. vit. lib. 1.*

[u] Τίς μὲν γὰρ ἐκείνου περὶ τὰ κοινὰ σπουδαιότερος; τίς δὲ τὰ οἴκοι φιλοσοφώτερος. *Vt de patre ſuo Greg. Naz.* λόγ. ἐπιταφ.

[x] *A ſe ſuiſque orſus primum domum ſuam coercuit, quod pleriſque haud minus arduum eſt quam provinciam regere. C. Tacit. de Iul. Agric.*

[y] Καὶ προόδους αὐτοῦ καὶ τὰς εἰσόδους, καὶ τὸν χαρακτῆρα τοῦ βίου, καὶ τὴν τοῦ σώματος ἰδέαν, καὶ τὰς διαλέξεις ἃς ἐποιεῖτο —— ταῦτα καὶ τότε διὰ τὸ ἔλεος τοῦ Θεοῦ, τὸ ἐπ' ἐμοὶ γεγονὸς, σπουδαίως ἤκουον, ὑπομνηματιζόμενος αὐτὰ οὐκ ἐν χάρτῃ, ἀλλ' ἐν τῇ ἐμῇ καρδίᾳ. *Euſeb. Hiſt. Eccleſ. lib. 5. c. 20.*

[z] *Hebr. acues, à voce* שנן *ſhanan, Metaph. ducta a gladio, qui dum acuitur, ſæpius impellitur ad cotem. Cornel. à Lap. vel acuere, hoc in loco eſt, in exercitium commendare, explanare, & inculcare. Pelican.*

to doe juſtice and judgement, Gen. 18.19. And the reſolution of faithfull *Ioſhua, But as for me and my houſe, wee will ſerve the Lord, Ioſh.* 24.15. Others may thinke this too much preciſeneſſe; but [a] for my part I honour the verie memorie of theſe things; The rather becauſe together with theſe private exerciſes of pietie, no man more religiouſly obſerved the publike Congregations than he did, [b] continually calling upon his houſhold to follow him to Gods holy houſe, where eſpecially hee is to be worſhipped. Thus his children (as *Gregorie Nazianzen* ſaith of his Father) πνευματικὸν αὐτὸν πατέρα εἶχον ϗ σωματικόν, found him as well a ſpirituall as a bodily father. Beſides all this, his endevour was to order [c] his houſe, like to a little Common-wealth: Hee had his lawes and ordinances ſet up in tables, directing his family in their ſeverall offices and duties, both œconomicall and morall: to theſe hee annexed ſome penall comminations for offenders; which yet, [d] unleſſe the crimes were hainous, requiring ſome ſeveritie, were verie rarely put in execution. And in all things, ſo much as might become his place, [e] hee made himſelfe an exact patterne and example to them all. It may be ſome ſearching eye may hap to ſpy out one trained up under his good diſcipline, who yet peradventure groweth not after the ſeed firſt ſowen in him. [f] It is a bleſſed gift of God to have all good children; but it is not an *omnibus datum,* [g] everie man, nay, everie good man cannot enjoy it. [h] Not *Eli, Samuel, David,* nor the old Patriarchs, as ſacred hiſtorie hath left recorded. And that lot of [i] *Polemon* the Orator befalleth divers men everie day, the honour of whoſe family determined with himſelfe. Well: howſoever it may happen; yet vouchſafe him the favour, eſpecially now dead, which S. *Auguſtine* challenged of his Clergie and people of Hippo, when a ſcandalous crime was charged upon a domeſtick Chaplaine of his, by name *Bonifacius:* Hee willeth them not to bee over-credulous; why, it may bee falſe that is laid to him: But yet true or falſe, (ſaith hee) let not my reputation ſuffer. For [k] though I keepe a watchfull diſcipline over my houſe, yet I am but a man, and they are men that live under me. Neither dare I arrogate to my ſelfe, that my houſe ſhould be better than the Arke of *Noah,* where yet amongſt but eight perſons there was one reprobate found: or better than the houſe of *Abraham,* where it was ſaid; *Caſt out the bond-woman with her ſonne.* Or better than the houſe of *Iſaac,* to whom it was ſaid touching his two twins, *Iacob have I loved, Eſau have I hated.* Or better than the houſe of *Iacob* himſelfe, where yet a ſonne inceſtuouſly polluted his fathers bed. Or better than [l] the family of Chriſt our Lord, where eleven endured one perfidious theefe *Iudas* in their ſocietie: *Aut melior poſtremo ſit quam cœlum,*

[a] Ἐμοὶ δὲ ϗ λίαν τιμώμενα, ὅτι πίστεως εὑρήματα ἦν, ϗ πνευματικῆς ζέσεως ἐγχειρήματα. *Naz. in patr.*

[b] *Adhuc eos ad domum Dei tecum qui ſunt in domo tua tecum, &c. D. Auguſt. epiſt.* 76.

[c] Οἶκός τε γὰρ ἐστι πολιτεία συνεσταλμένη. *Greg. Preſ. vit. Greg. Theol.*

[d] *Parvis peccatis ſolebat veniam, magnis ſeveritatem commendare: Nec pœna ſemper ſed ſæpius pœnitentia contentus eſſe. Vt C. Tac. de Iul. Agric.*

[e] Δεῖ γὰρ τοὺς γονεῖς ἐναργὲς ἑαυτοὺς παράδειγμα τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν τούτων βίον, ὥσπερ κάτοπτρον ἀποβλέποντες, ἀποτρέπωνται τῶν αἰσχρῶν ἔργων ϗ λόγων. *Plut. de lib. educ.*

[f] Ἐμοὶ δὲ μέγιστον δοκεῖ ϗ περιφανέστατον ἡ εὐτεκνία. *Naz. in Baſil. Magnum.*

[g] Οὐ πολλοὶ γὰρ παῖδες ὅμοιοι πατρὶ πέλονται.
Οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους. *Laud. Rhod. Troic.*

[h] *Quorum* Αἰθιμών πατέρων ἱερὸν γένος. *Quint. Calab. li.* 1. Ῥεῖα πατρὸς παῖδες ἐξωλέστατοι. *Lycophr.*

[i] *De quo Philoſtr. in vit.* Μέχρι Πολέμωνος τὰ Πολέμωνος.

[k] *Quantumlibet enim vigilet diſciplina domus meæ, homo ſum & inter homines vivo: nec mihi arrogare audeo, ut domus mea melior ſit quam arca Noe, ubi tamen inter octo homines, &c. D. Auguſt. tom.* 2. *epiſt.* 137.

[l] φύεσθαι δὲ ϗ ἀμπέλῳ βάτον ἠκούσατε, ϗ Ἰούδας τῶν μαθητῶν εἷς ὁ προδότης. *D. Greg. Naz. in Athanaſ.*

cœlum, unde angeli ceciderunt. Or laſtly better than Heaven, the houſe of God from whence the Angels fell. And then let mee boldly conclude, applying that Fathers words to this Fathers houſe: [m] Though we may grieve to ſee there any purgament, we have much more cauſe of joy for many ornaments. And truly, when I call to minde his many bleſſings of his children, why may I not ſay, varying a little [n] thoſe words of a good Biſhop to the mother of S. *Auguſtine*; *Fieri non poteſt, ut filius iſtarum benedictionum pereat:* It cannot be, that any ſonne of ſo many bleſsings ſhould be utterly loſt?

¶. But I feare I have dwelt too long upon this ſubject: I muſt now bring you abroad a little, and ſhew you what hee was amongſt his neighbours; of whom many ſtill living can juſtifie the truth of what I have to ſay.

And here I will ſpeake principally of his charitie, wherein he followed the ſteps, if not outſtript his parents. It is wee know, the undoubted character of a diſciple of Chriſt, *Ioh.* 13.35. It is the new commandement of the Goſpell, *verſ.* 34. It is the complement of the whole Law, *Rom* 13.8. *Gal.* 5.14. and [o] all Scripture, all religion is ſummed up in this.

Moſt eminently will his charitie appeare, when we ſhall conſider *quantum ex quantillo*, how much out of how little meanes he freely gave unto the needy. His chiefeſt aime for wealth was to be *rich in good works*, [p] rich for God, for the poore, and firſt for thoſe of his owne houſhold. Hee entertained two of his neereſt Allies, being fallen into ſome want, at his owne table many yeares, and maintained for the moſt part, a ſonne of either of them at the Univerſitie. And although fourteene children living had beene a [q] faire pretence to withhold his bountie, yet I am verily perſwaded he was of the minde of S. *Cyprian*; [r] The more children the more charitie: thou haſt the more to deprecate God for. *Theſe dranke the waters of his ciſterne:* (for he was no improvident father for them.) *And his fountaines* (neverthelesſe) *were diſperſed abroad, Prov.* 5.15,16. * And the poore drank freely of them. It was uſuall and annuall with him, to give a dole of bread unto the poore, on the Coronation day, and on the day of the Powder-Treaſon. At Chriſtmas he gave corne to ſome of the poore of the pariſh, to others money, to others, yea to all the reſt of his neighbours liberall and loving entertainment. In time of harveſt, when the fields were crowned with Gods bleſsings, I never knew another like him, that would ſay unto the poore, as *Boaz* did to *Ruth*; *Goe not to gleane in another field, neither goe from hence, but abide, &c. Ruth* 2.8. And to his work-men concerning them; *Let them gleane even among the ſheaves, and reproach them*

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[m] *Etſi contriſtamur de aliquibus purgamentis, conſolamur tamen etiam de pluribus ornamentis. De Aug. epiſt. nuper citat.*

[n] *D. Auguſt. Confeſſ. lib* 4. *cap.* 12 *Fieri non poteſt ut filius iſtarum lachrymarum, &c.*

[o] *In amore, omnium Scripturarum volumina coarctantur; in hoc invenit conſummationem omnis religio. Cyprian.*

[p] Τὸ δανείζειν Θεῷ, ἐν τοῖς πένησι, καὶ μάλιστα τοῖς ἐκ γένους ἀπαιτήσωσι. *Naz. in Patr. ſuum.*

[q] Εὐπρόσωπος ἀφορμὴ πλεονεξίας αὕτη. *Baſil. m. ad Divit.*

[r] *Sed enim multi ſunt in domo liberi, & retardat te numeroſitas filiorum, quo minus largiter bonis operibus inſiſtas: atqui hoc ipſo operari amplius debes, quo multorum pignorum pater es, plures ſunt pro quibus Deum depreceris. D. Cypr. ſerm.* 1. *de Eleemoſ.*

Quo amplior fuerit pignorum copia, eſſe & operum debet major impenſa. ibid.

* *Beatus plane, de cujus domo nunquam vacuo ſinu pauper exivit. Ambroſ. Offic. lib.* 2. *cap.* 1.

them not. And let fall alſo ſome of the handfuls of purpoſe for them, and leave them, that they may gleane them, and rebuke them not, verſ. 15, 16.

And when he came into the fields himſelfe, hee would ſcatter of his heapes with a full hand, and with cheerfull heart much delighted to ſee that (whereas commonly the Owners preſence is a terrour to the Gleaners) they would bee even ready to leape for joy at his comming in upon them. And I am verily perſwaded, (ſuch were his bowels and compaſsion) that hee never gave an almes grudgingly in all his life.

If he ſet any on worke, no maſter paid more freely, nor more ſpeedily than he. He continually cried out againſt [f] that crying ſinne, the detaining of the reapers hire, or any hirelings wages.

If the poore bought corne of him, (as they did often) they were ſure to gaine both in price and meaſure, in compariſon with other ſellers. And if he bought any thing of them, he contradicted the conceit of that fellow in in S. *Auguſtine*, who undertaking to tell everie mans deſire, cried out, [t] You would all buy cheape, and ſell deare: For conſidering the neceſsitie of the poore ſeller, and the common underprizing of the labours of ſuch, hee would many times give them more than they demanded; and ſo willingly, as if [u] he gained by giving. And without all doubt he loſt nothing by it: For [x] as wels drawne ſpring more freely; ſo his ſubſtance encreaſed with his bountie.

Hee was otherwiſe in many things an able and a moſt ready helper to them, being ἐς τὰ πάντα δραστήριος, active and dextrous in everie thing, doing the office, [y] and deſerving the attributes of all the Pagan Deities, as *Gregorie Nazianzen* ſaith of *Athanaſius*. Had we many ſuch, we ſhould not need ſo many Lawyers, [z] which the world of old moſt happily wanted. Had they ſuits and troubles abroad, he was their Counſellor, whom they alwayes, [a] even the meaneſt of his Pariſhioners, found εὐπρόσιτον καὶ εὐπροσήγορον, eaſie of acceſſe, and as friendly to be ſpoken with. Had they need of the aſsiſtance of ſome great perſons, or the favour of ſome honourable man, he would intercede for them, either perſonally, or [b] by letters not accompting it, (as even S. *Auguſtine* himſelfe did) an avocation from, but an addition to his beſt labours.

Had they jarres and janglings amongſt themſelves, he [c] would call both parties, and handle them ſo with milde and courteous ſpeeches, that he would ſoone compoſe their differences. And ſuch was his humilitie, that hee would condeſcend to any office for their good: [d] himſelfe would ſometimes write their bils and bonds, and other inſtruments, to ſave them expences, and to keepe them from acquaintance with cunning Scriveners, and ſuch kinde of men. And ſuch things being ended, (as **Gregorie**

[f] *Iam.* 5.4. *Malach.* 3.5. *Deut.* 24.13.

[t] *Vili vultis emere, charo vendere. De Trin. lib.* 13. *cap.* 3.

[u] *Lucrum eſt pietatis nomine facere ſumptum. Tertull. Apol. cap* 39.

[x] Τὰ φρέατα ἐξαντλούμενα εὐροώτερα γίνεται, ἐναφιέμενα δὲ κατασήπεται: *Baſil. Magn. de Avar.*

[y] Φιλόξενος, ἱκέσιος, ἀποτρόπαιος πάντα εἷς ἀληθῶς, ὅσα μεμερισμένως τοῖς ἑαυτῶν θεοῖς, Ἑλλήνων παῖδες ἐπιφημίζουσι. *Naz. in Athanaſ.*

[z] *Sine cauſidicis ſatis olim fœlices fuere futuræque ſunt urbes. Colum.*

[a] Τίς δὲ τῶν ὀρφανῶν καὶ χηρῶν ἀμείνων προστάτης;— Τίς δὲ τοῖς πενθοῦσι τὰς συμφορὰς οὕτω συμπεκύφειν. *Gr. Naz in patrem ſuum.*

[b] *Rogatus à nonnullis in eorum temporalibus cauſis, epiſtolas ad diverſos dabat, ſed hanc ſuam à melioribus avocationem angariam deputabat. Vt Poſſid. de Auguſt. in vit.*

[c] Προσκαλησάμενος ἀμφότερα τὰ μέρη, οὕτως πρᾳέως καὶ φιλανθρώπως, *&c. Naz. in Athanaſ.*

[d] *Vt de Scævola, M. T. Cic. de Orat.* 2. *Nullum erit teſtamentum rectè factum, niſi quod tu ſcripſeris, omnes ad te cives cum tabulis veniemus. Omnium teſtamenta ſcribis unus.*

was wont to ſay,) *A cauſis ad cor*, he would returne from theſe ſecular, and in ſome ſort but ſordid buſineſſes, with great alacritie, to his higher and much better contemplations.

And laſtly to cloſe up all, touching his love and charitie to the towne of Barley where hee lived; not long before his death, [e] being not able to doe what his heart deſired, hee bought a little Tenement, out of which hee gave twentie ſhillings *per annum* to the poore for ever: and hee perſwaded D. *Pierce* of Cambridge, by his will, to give them three pounds *per annum*. One M. *Chapman* of London, borne in that towne, at his earneſt motion hath given twentie ſhillings *per annum* more. One M. *Dobinſon* of S. *Martins* in the Field (while he lived) was by him induced to give twentie ſhillings *per annum*, and fortie pounds more in money, to be imploied for the uſe and benefit of the poore of that towne; and twentie pounds hee gathered of ſeverall perſons, to remaine together with the other for the like charitable imployment. Hee was indeed a powerfull perſwader unto works of pietie, [f] a verie Load-ſtone (as he ſaith of holy *Athanaſius* our ordinarie parallel) able to draw iron after him; as may appeare in theſe and other acts of his: but in none more than in ſolliciting that old Gentleman M. *Sutton*, to that heroike worke of his, in the erecting of his Hoſpitall; whom hee earneſtly deſired not to bee like that *Antigonus*, ſirnamed δώσων, that is, the Future-Giver, but to doe ſomething in his life. And doubtleſſe he, during life, projected that which after death was honourably effected.

∂. Thus I have led you out (by a little digreſsion) from his houſe and home at Barley; and therefore I ſhall, before I returne thither againe, ſhew you how his love and care was not confined to that place alone.

He was ready in any office of love, within his power, for any of his Countrey, or elſewhere, when occaſion was adminiſtred unto him. But chiefly it was his ſtudy, to doe good unto poore Miniſters his Fellow-Labourers in the worke of the Goſpell of Chriſt. Some that lived not farre from him, (whoſe meanes were ſmall) taſted of his owne private bountie many times; receiving from him wheat or malt, in no ſcant proportion. Hee knew the ancient [g] Canon, ſtiled Apoſtolicall, that ſtrictly enjoyneth this dutie upon everie Clergy-man, under the penaltie of ſuſpenſion, for the firſt omiſsion of ſupplying the neceſsities of ſuch, & of deprivation upon the perſeverance in that kind of want of bowels. In this way he made uſe of all his Rhetorick, here he diſcovered his perſwaſive facultie, and with great good ſucceſſe; As eſpecially appeareth by his prevalencie with the Deane and Prebendaries of the Church of Ely, hee being one of them. Hee obtained

[e] *Non licet hominem eſſe ſæpè ita ut vult, Si res non ſinit.* — *Terent.*

[f] Ὥσπερ ἡ μαγνῆτις ἀῤῥήτῳ φύσεως βίᾳ τὸν σίδηρον ἕλκυσε. *G. Naz. in Athan.*

[g] Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος, τινὸς τῶν κληρικῶν ἐνδεῶς ὄντος μὴ ἐπιχορηγεῖ τὰ δέοντα, ἀφοριζέσθω· ἐπιμένων δὲ καθαιρείσθω, ὡς φονεύσας τὸν ἀδελφὸν αὐτοῦ. *Apoſt. Can.* 58.

obtained of them the grant of 6. l. 13. s. 4. d. *per annum*, for the Vicar of Melbourne in Cambridge-ſhire, out of their appropriate Rectorie of that Towne, and 4. l. 13. s. 4. d. *per annum*, for the Vicar of Foxton in the like manner. And the moitie of the Tith-hay for the Vicar of Witchford in the Iſle of Ely, to iſſue out of their Appropriation in that Towne. And laſtly, meeting with a ſubject plyable, hee induced that worthy and much deplored Eſquire, old M. *Caſtell* of Eaſt Hatley in Cambridge-ſhire (ſome few yeares ſince deceaſed) to yeeld out of his Impropriation of Tadlow, ten pounds *per annum*, to the better livelyhood and maintenance of the Vicar of that Towne. Never may they want their due honour with men, and reward with God, who religiouſly take care to cheriſh and continue theſe good works ſo happily begun.

¶. It may be expected that I ſhould now at laſt ſpeake of his other vertues, as his Humilitie, Meekneſſe, Temperance, Prudence, and Patience, which were all moſt eminently ſeene in his whole courſe of life. But I have entred into this pleaſant field of love, and I cannot leave it. *Bonum eſt eſſe hic.* Let us pitch our tabernacles here; Upon this let us dwell, I meane, ὁ λόγῳ ὁ γλώττῃ, ἀλλ' ἔργῳ, ϗ ἀληθείᾳ. *Not in word and tongue, but in deed and truth*, 1 *Ioh.* 3. 18. And becauſe[h] no act without this, though ſeeming faire and beautifull, is worthy of the name of vertuous, as may bee gathered from the Apoſtle, 1 *Cor.* 13. 3. and this[i] alone is able to produce the ſeverall acts of everie vertue, *verſ.* 4, 5, &c.

I will therefore diſcover unto you one other moſt noble and genuine fruit of his, the exerciſe whereof was even hereditarie in him from his parents, to wit, that much commended Hoſpitalitie: He well remembred, that the Apoſtle bids us, *not forget it*, *Heb.* 13. 2. This *Abraham* ſo loved, nay ſo loveth ſtill, ſaith *Chryſologus*, [k] that he would ſcarce thinke himſelfe happie in Heaven, if he were deprived of the uſe and exerciſe thereof: if he may not have *Lazarus* lying in his boſome. *Syneſius* ſaith, [l] by being harborous, he entertained God himſelfe. And the fore-cited Scripture affirmeth, that *thereby ſome have entertained Angels unawares.* But withall the ſame Spirit hath told us, that *Satan can transforme himſelfe into an angell of light*; 2 *Cor.* 11. 14. So this liberall and godly man, (whoſe doores were open to any worthy of entertainment) enjoyed the comfort of many happy gueſts, ſome of them ſtrangers, men of other Nations, who having heard the fame of him in their owne Countries, travelling to ſee this Land, have in their way reſorted to his houſe, as ambitious of his acquaintance. But now and then a transformed Pilgrim dropt in, moſt ingratefully encroaching upon his bountie; as you ſhall briefly heare in two or three examples.

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[h] *Multa miranda poſſunt in homine reperiri, quæ ſine charitatis medulla habent pietatis ſimilitudinem, ſed non habent veritatem. Proſp. Epiſt. ad Ruffin. de lib. arb.*

[i] Ἐν ᾗ φιλημοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔνεστιν. *Iſ. Caſaub.*

[k] *Et revera fratres, parùm ſe beatum credidit, ſi in ipſa ſuperna gloria ab hoſpitalitatis pro ceſſaret officio. P. Chryſolog ſerm.* 121.

[l] Τὸν Ἀβραὰμ φιλοξενία Θεοῦ πεποίηκεν ὑποδέκτορα. *Syn. ep.* 57.

Præſentes namque ante domos
inviſere caſtas
Sæpiùs, & ſeſe mortali oſtendere
cœtu,
Cœlicolæ nondùm ſpreta pietate
ſolebant. Catull.

First of a certaine Jew, borne (as he ſaid) in Italy, and I thinke in Venice: who in his journey pretended to Cambridge, came to his doores and enquired the way thither: It was his hap to light upon this reverend Doctor, who after a word or two in Latine enterchanged betwixt them, invites him into his houſe. Hee was a young man of a comely preſence, a ſmiling countenance, and of gracefull behaviour: [m] And who knoweth not that much deceipt often lurketh under theſe accoutrements. He was no ſtranger [n] in the old Teſtament, but moſt familiarly acquainted with [o] the letter of it, and knew everie Criticiſme of the Hebrew Dialect. His company was verie delightfull to this learned man; who, as hee had once writen in his youth a Latine Treatiſe, *De generali & noviſsima Iudæorum vocatione*: Touching the generall and laſt calling of the Jewes: So beſide that famous [p] and publike expectation, hee beleeved that ſome of them were [q] called everie day, and inſtructed in the faith of Chriſt. And here was his rejoycing, that hee hoped hee might bee able to help forward that good worke, by the converſion of this man. During a moneths ſpace, or more, (as I remember) much altercation was betweene them, about that queſtion, Whether Chriſt be already come, and whether hee was the ſame who ſuffered once upon the croſſe, which the Jewes deny; ſaying onely thus; [ſ] that if he be come, he remaineth yet unknowne and unrevealed, yea even to himſelfe, till *Elias* ſhall appeare anoynting him, and publikely denouncing him to be the promiſed Meſſiah. Till at length hee ſo powerfully prevailed with him, [t] by enucleating the prophecies concerning Chriſt, diſcovering the kernell that before lay hidden [u] in the ſhell to him, that he confeſſed his ſight was cleared, and the veile was now removed from his eyes. Hee called him father, his wife mother, and gave the titles of brother and ſiſter to his children, challenging a ſpirituall alliance with them, and nothing now remained, but that he ſhould be waſhed in that *Laver of regeneration*, *Tit.* 3. 5. *The fountaine opened to the houſe of David, and to the inhabitants of Hieruſalem for ſinne and for uncleanneſſe*, *Zach.* 13. 1. It is [x] recorded of the Emperour *Baſilius*, that he induced many Jewes to yeeld to the profeſsion of Chriſtianitie, meerely by gifts and promiſes. And it is ſaid, that *Siſibutus* ſometime King of the Goths, brought 9000. Jewes, *blanda exhortatione*, by faire exhortations, unto our holy Baptiſme, *Ioh. Magn. Gotth. hiſt. lib.* 16. *c.* 14. So the kinde and courteous uſage of this Jew, a man would thinke might worke much upon him. But ſuch is the obſtinacie of that Nation, and ſuch their perfidious diſpoſition and diſsimulation; that as S.

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[m] Οὐχὶ τὸ πρόσωπον πολλάκις μειδιᾷ, καὶ οἱ ὀφθαλμοὶ ἄνωθεν ἱλαροί, ἡ δὲ καρδία τεκταίνεται δόλον. *Cyr. Hier. Cat.* 15. Πολλάκις ὦ Πολύφημε, τὰ μὴ καλὰ καλὰ πέφανται. *Theocr. Idyll.* 6. Ὅτι λίθον τὸν τίμιον σμάραγδον ὄντα καὶ πολυτίμητόν τισιν ὕαλος ἐνυβρίζει διὰ τέχνης παρομοιουμένη. *Iren. apud Epiphan. lib.* 1. *cont. Hær. Hær.* 31.

[n] *Tradidit arcano quodcunque volumine Moſes. Iuvenal. Satyr.* 14.

[o] Ὑμεῖς δὲ πάντα σαρκικῶς νενοήκατε, καὶ ἡγεῖσθε εὐσέβειαν ἐὰν τοιαῦτα ποιοῦντες τὰς ψυχὰς μεμεστωμένοι ἦτε δόλου, &c. *Iuſt. Mart. ad Tryph. Iudeum.*

[p] *Erit enim quandoque aperta vocatio Iudæorum in ſalute Evangelii. Aug. Qu. Evang. lib.* 2. *c.* 33.

[q] Ἐπεὶ καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. *Iuſt. Mar. ad Tryph. Iud.*

[r] *Non utrum in Chriſto ſit ſalus noſtra; ſed utrum jam venerit, poſſuſque fuerit; diſceptatio eſt. D. Aug. contr. Fauſt. Manich. lib.* 12. *cap.* 44.

[ſ] Χριστὸς δὲ εἰ καὶ γεγένηται, καὶ ἔστι που, ἄγνωστός ἐστι, καὶ οὐδὲ αὐτός που ἑαυτὸν ἐπίσταται, οὐδὲ ἔχει δύναμίν τινα, μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν, καὶ φανερὸν πᾶσι ποιήσῃ. *Iuſt. Mart ad Tryph.*

[t] *De ſanctis Scripturis quarum apud ipſos magna habetur authoritas, ſumenda ſunt teſtimonia, quorum etſi nolint oblata poſſint veritate convinci. D. Auguſt. adverſ. Iud. cap.* 1.

[u] *Denique infœlices Iudæi dum ſolum literæ aſpiciunt ſonum, quaſi corpus ſine anima, ita ſine vivificante ſpiritu remanſerunt. Serm. de Temp.* 70.

[x] *Zonar. lib.* 3.

Auguſtine ſaith; Though the Goſpell be preached thorowout the world, *Difficile Iudæus fidelis inveniatur*; You ſhall hardly finde a faithfull and beleeving Jew, *Quæſt. ex vet. Teſt.* 44. [y] Some you ſhall have pretending themſelves converted, and ſuffering themſelves [z] to be baptized, onely that they may deceive and pervert the ſimple. Many of them in the dayes of the Emperour *Leo*, apoſtatizing, did [a] *diluere baptiſma*, in a contemptuous manner waſh off their baptiſme: and like thoſe Converts of *Childerick* King of France, and (as the ſtorie ſaith) his God-ſons, [b] who violating their Chriſtian vow, returned to their former vomit.

And you muſt expect no better from this brother of theirs; who though he carried it out fairely for a time; yet [c] diſſimulation, we know, laſts not; and the Ape (as *Gregorie Nyſſen* ſaith) cloathed like a young Gallant, and taught to behave himſelfe mannerly, if you throw him but a nut, will preſently ſhew [d] himſelfe an Ape. Forſooth this man muſt needs ſee the Univerſities; he goes to Cambridge, and returnes to his father againe: then he is furniſhed for Oxon, letters are written to commend him to ſome Profeſſors there, and by theſe hee gaines kinde entertainment. Now Barley is too obſcure a place for the baptizing of this Catechumen, it may bee done with more ſolemnitie in the ſight of many Doctors and other learned Clerks. In a word, his new birth-day was deſigned, and at hand: But as [e] *Socrates* relateth of one of this Nation, that comming to be chriſtened, the water miraculouſly vaniſhed, and the Font filled againe, was ſuddenly againe dried up. So on the other ſide, [f] the water was here ready and remaining, but our Jew vaniſhed, and was run away; nor did he ever returne to give thanks for all the courteſies received from our reverend Doctor. --- ἴδ' αἱ χάριτες ἐς τὸ πυθμένι, *Theocr.*

¶. It was not long after, before this charitable mans hoſpitalitie was aſſaulted by another hypocriticall Impoſtor, who profeſſed himſelfe a Roman Catholike, and one who from his childhood had beene trained up in that religion. But now at length, by what meanes I know not, hee would faine ſeeme ſomewhat ſcrupulous, as doubting of the truth of many points, which hee before-times had held unqueſtionable. Here he hoped to get ſatisfaction to everie *Quære*, and nothing need to dwell with him long unreſolved. He was going and comming divers times, untill at laſt, (as wee read of *Firmus* the Manichee his comming to S. *Auguſtine*) * falling upon his knees, he caſt himſelfe downe at his feet, powring out teares, earneſtly beſeeching him to pray to God for him. Hee confeſſed unto him many ſinnes, and one amongſt the reſt (as I have heard) verie foule. The maladies were diſcovered, and the medicine was, in appearance, earneſtly implored.

[y] *Vt de Sabathio Iudæo refert Socrates. lib. 5. cap. 25. D. Hieronymus etiam narrat Iudæum quendam ſimulaſſe ſe converſum eſſe, ut ſimplicium corda perverteret. Com. in cap. 3. Tit.*

[z] Βλέπε μὴ κατὰ τὸν Σίμωνα, προσέρχῃ τοῖς βαπτίζουσιν ὑποκρινόμενος· ἡ δὲ καρδία σου οὐ ζητεῖ τὴν ἀλήθειαν. *Cyr. H. Cat.* 17.

Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει. *Iuſt. Mar. ad Tr.*

[a] *Paul. Diac. Rer. Rom. lib* 21. *pag.* 292.

[b] *Ad priſtinum ſuum vomitum, violata fidei Chriſtianæ religione & juramento reverterentur. Gr. Tur. hiſt. l.* 5. *c.* 11.

Οἶσθ' ὅτι βωμός, ἔτι πίστις, ὧν ὄρκος μένει. *Ariſtoph. Acharnenſ.*

[c] Πλὴν γὰρ ὁ ἀγεωμέτρητον ὕδωρ μένει. *Gr. Naz in Patr.*

Ἀνάγκη γὰρ χεῖρόν ποτε ἐκ τῶν ψευδῶν ἀγαθῶν, τὸ ἀληθὲς συμβῆναι κακόν. *Ariſt. Polit.* 4. *c.* 12.

Atque hæc eſt frater vere dementia, non cogitare, nec ſcire, quod mendacia non diu fallant. Cypr. Epiſt. lib 1. *ep.* 3.

[d] Πίθηκον ὄντα τὸν πίθηκον. *Greg. Nyſſ. de profeſſ. Chriſtiana.*

Ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς ἔστι. *Eurip.*

[e] *Lib.* 7. *cap.* 17.

[f] Ἰδοὺ ὕδωρ, τί κωλύει. *Act.* 8. 36.

* *Ad pedes ejus genubus provolutus ſeſe jactavit lachrymas fundens, ut pro ejus delictis Dominum deprecaretur. Poſid. V. Aug.* Κροκοδείλου δάκρυα. *Prov.*

plored. He prayed, that upon this his humiliation & repentance ſwimming in teares, that hee might be admitted to the holy Euchariſt. This credulous good man, [g] being himſelfe free from guile, and conſequently not ſuſpitious, (for *charitie beleeveth all things*, 1 *Cor*. 13. 5.) accepteth of him; and ſoone after gave notice of a Communion to bee celebrated of purpoſe for this new reformed Penitent. But whether it was, that conſcious of his owne hypocriſie, he durſt not approach to thoſe φρικτὰ μυστήρια, dreadfull myſteries, as the Fathers call them; or what elſe happened, I know not; but ſure I am this expected gueſt appeared not, nor ever after (for ought I have heard) was ſeene about that Towne.

¶. Let me tell you a ſhort ſtorie of one Intruder more, ſuſpected (I beleeve) of ſome to be as * verie a κίβδημα, or juggling Varlet[e] as either Jew or Papiſt. He was, by your good favour, a brother of the Phariſaicall Fraternitie, a Separatiſt, one whom I have often ſeene; hee preſumed ſomewhat upon a little remote touch of affinitie with D. *Willet*, but more upon his bountie and goodneſſe, and therefore thruſt himſelfe divers times into his houſe. Sometime [h] hee roamed up and downe from place to place, and from one Countrey to another, and more than once (if I miſtake not) to Amſterdam. From thence hee brought his papers, from ſome of the great Rabbins that then lived there, [i] who worthily exiled from our Church, ſpared not even in the moſt irreverent manner that might be, even to caſt dirt in their holy Mothers face, the moſt renowned Church of England, and to [k] load her with all kinde of blaſphemies and falſe imputations. They were no ſooner exhibited to this great Divine, but preſently hee gave them a ſharp anſwer, taking up roundly thoſe impudent calumniators. At laſt this Meſſenger, (who for a long time ſeemed wavering) was ſo tranſported with the frenſie of thoſe malignant Zelots; that now, though hee was loth to loſe the advantage of his ancient lodging, yet hee did wholly ſequeſter himſelfe from everie exerciſe of pietie uſed in that family: and though he muſt be preſent at Grace, for feare of loſing his dinner, yet hee would not ſo much as uncover his head during that action. Which was no ſooner obſerved, but [l] forthwith (Grace being ended) this devout man of God, forgetting thoſe *jura hoſpitalia*, [m] lawes of hoſpitalitie, ſnatcht his hat from his head, caſt it into the midſt of the roome, and thruſt him from his table, ſaying to this effect, [n] He ſhall not lodge, or eat, or drinke with me, that will not give God thanks with mee. Thus ſent away in his owne language, (*Procul hinc procul eſto*) We heard no more newes of him.

I have ſtood the longer upon theſe ſtories, not onely for the advancement of his hoſpitalitie; but to demonſtrate to the

[g] Τὸν δόλον ἐκ τοῦ τῆς ψυχῆς ἀδόλου οὐκ ἐφυλάξατο. *Naz. in Patrem.*

* Κακὰ θρῖπες κακὰ ἶπες. *Adag. Diogen.*

[h] Ἄλλην ἐξ ἄλλης ἀμείβων χώραν καὶ πόλιν, οἷα τὰ τῶν φυγάδων. Naz. εἰς τὸν Ἀθανάσ.

[i] Ἀνάξιοι τῆς τεκούσης αὐτοὺς ἐκκλησίας. *ibid.*

[k] Ὅλας ἁμάξας βλασφημιῶν καταχεδιάζοντες. *Lucian.*

[l] Οὐδὲ γὰρ φέρει τὴν ἀναβολὴν ὁ ζῆλος. *Gr. Naz. in Cyprian.*

[m] — Οὐ γὰρ ἔοικεν ἔτ' ἄντην ἀπὸ δαιτὸς ἐρυκέμεν, οὔτε μένοντα Σεύειν ἐκ μεγάροιο. — *Quint. Calab. lib.* 2.

[n] Μήτε ὁμωρόφιον αὐτῷ, μήτε ὁμοτράπεζον γίνεσθαι, &c. *Syneſ. Epiſt.* 58.

world, by his dealing with theſe three ſeverall Sects, that I may worthily ſtile him, as *Iob. Euchaitenſis* did *Theodoret.*

[o] Ὡς ἄνδρα θεῖον, ὡς διδάσκαλον μέγαν,
Ὡς ἀκράδαντον ὀρθοδοξίας στῦλον.

A godly man, a Doctor 'mongſt the chiefe,
A Pillar ſtrong of th'Orthodox Beleefe.

Such titles his great and well-deſerving paines, in the defence of our Religion, together with his holy life, have truly merited: but moſt eſpecially will you acknowledge them his due, [p] when you ſhall have read the manner of his bleſſed death; whereunto my ſpeech now tendeth.

¶. Here I intend to omit many things, which I have fit opportunitie to treat of; his frequent contemplations & ordinarie diſcourſes touching death: his continuall practice [q] of preaching at every buriall in his Pariſh, without reſpect of rich or poore, good or bad, ſave only in ſome apt commemoration of them: whereby [r] he made himſelfe familiar, as it were, with death, and his whole life (in the words of *Gregorie Nazianzen*) μελέτην θανάτου, a meditation of death, or (as *Seneca* ſaith) a [ſ] walking towards it. And I will onely tell you of his laſt journey, and other neceſſarie circumſtances of the *depoſition of his tabernacle*; and departure from the world: which were I not like *Pauſanias* the Sophiſter called Magirie in *Philoſtratus*, [t] that is, Cooke, but ſuch an one as marred good diſhes with ill dreſſing, might reliſh well to any rightly affected palate.

It happened about the end of Michaelmas Terme, *Anno* 1621. that ſome occaſions called him up to London; where other buſineſſes being tranſacted, hee fell into ſome parley with a Stationer, about the printing of his *Hexapla in Levit.* which he had then in hand, and intended after his returne home to have finiſhed. But God had a greater worke in hand, the finiſhing of his life, [u] whereby his purpoſe was prevented. For in the midſt of his way home-ward, his horſe ſtumbling, both horſe and Rider fell unto the ground, in which fall his right leg was broken: being lifted up, and ſet upon his horſe againe, hee rode on a little to a towne called Hodſdon, where he turned into an Inne, and ſent for a Bone-ſetter, by whom after his leg was ſet, he was directed to keepe his bed ten dayes; unto which direction hee willingly ſubmitted, reſolving to make that place his ſtudy for the time, and I had almoſt ſaid his pulpit too: [x] for on two Sundayes falling within thoſe ten dayes, he gave ſome concionatorie exhortations unto the people of the houſe, who upon pretence of attending upon him, ſtayed from Church. And on the other dayes he commanded one of his ſonnes, who there waited upon him,

[o] *I. Euch. Τροπαρ.*
Νεῖλος γὰρ ὀρθοδοξίας τὰ ἐκείνου δόγματα. *Naz in Athan.*
Οὐκ ἐκκλινῶν ἐντεῦθεν, ἢ ἐντεῦθεν, ὁδῷ βασιλικῇ βαδίζων· Ἔστι γὰρ ὁδὸς βασιλικὴ, ἥτις ἐστὶν ἡ τοῦ Θεοῦ ἐκκλησία, καὶ ὁδοιπορεία τῆς ἀληθείας. *Epiphan. cont. Cathar.*

[p] *Sicut rotam intra rotam vidit Propheta currentem; ita teres vita ſanctorum eſt, & ita ſibi concinens, ut ſuperioribus poſteriora reſpondeant. Ambroſ. de Spir. lib.1. cap.22.*

[q] *In ſepulturis & exequiis mortalitatis admonitio diligens fiat, & excitandi inter alia præſentes, ut recogitent ſibi eodem modo hinc excedendum eſſe. Conc. Colon. par.7. c.5.*
Apud Iudæos nullum in ſepultura mortuorum diſcrimen erat, inter divites & pauperes. Annot. Syr. Interpret. Marc.14.

[r] *Effice mortem tibi cogitatione familiarem, ut poſſis ubi ſors tulerit, illi lætus & alacer obviam ire. Sen.*

[ſ] *Tota vita nihil aliud, quam ad mortem iter eſt. Sen. ad Polyb. cap.30.*

[t] Μάγειρος, πολυτελῆ ὄψα πονήρως ἀρτύων. *Philoſtr. vit. Soph. lib.2.*

[u] Ὡς πολλὰ χείλους καὶ λεπαστραίων ποτῶν
Μέσῳ κυλίνδει μοῖρα παμμήστωρ βροτῶν.
Lycoph. Caſſandr.

[x] *Corpus valetudo tenet, non animum. Itaque Curſoris moratur pedes, Sutoris & Fabri manus impediet. Si animus tibi in uſu eſſe ſolet, ſuadebis, docebis, &c. Sen. epiſt.76.*
Oportet concionantem mori: ut olim Iuellus noſter; Beatæ memoriæ Epiſc. Sariſb.

to write from his mouth certaine ſweet and heavenly meditations, upon that ſong of *Hezekiah King of Iudah, when he had been ſicke, and was recovered of his ſickneſſe. I ſaid in the cutting off of my dayes, I ſhall goe to the gates of the grave: I am deprived, &c. Iſa. 38. verſ.* 9, and 10, &c. Wherein hee applyed many things unto himſelfe; eſpecially (as I remember thoſe words, *verſ.* 13. *I reckoned till morning, that as a Lion, ſo will hee breake all my bones.* And thoſe againe, *verſ.* 15. *What ſhall I ſay? he hath ſpoken unto mee, and himſelfe hath done it: I ſhall goe ſoftly, all my yeares, in the bitterneſſe of my ſoule.* Theſe papers I have ſeene and read; and I wiſh I had beene their Depoſitorie: I would not have ſuffered ſuch ἀμβρόσια, [y] ſuch rich jewels to have beene loſt. Thus he continued till the tenth day (being December the 4th.) when early in the morning, about two of the clocke, hee was awakened by the tolling of a paſſing bell; which I may probably conceive, occaſioned in him [z] a ſtrong apprehenſion of his owne death approaching. After hee had by his prayers commended the partie then dying to the mercie of God; he fell into a diſcourſe with his wife, (who had beene with him ſince the day of that ſad accident, and lay in the ſame chamber) concerning death, and our bleſſed hopes expected after death: And amongſt other things, (as ſhee related to mee ſoone after his departure) touching the mutuall knowledge that the Saints in glorie have of one another. [a] It was propounded as a doubt to *M. Luther*, immediately before his death; and ſo this good woman made a *Quære* of it to her husband: who reſolved her with the words of *Luther*, (unto which [b] *Chemnitius*, and many others do ſubſcribe;) Thas as *Adam* in the eſtate of innocencie, when God firſt preſented *Eve* unto him, whom he had never ſeene before, asked not whence ſhe came, but ſaid, *This is now bone of my bones, and fleſh of my fleſh, Gen.* 2. 23. Even ſo the Saints in Heaven, beatifically illuminated with knowledge beyond *Adams* in his firſt condition, [c] ſhall know not only thoſe whom here they knew not, but even thoſe whom before they never ſaw. He added likewiſe that of *Peter*, raviſhed with an heavenly viſion, in the transfiguration of Chriſt, *Matth.* 17. 4. taking notice of *Moſes* and *Elias*,[d] When as he never ſaw (ſaith *Tertullian*) ſo much as either of their pictures, the Law prohibiting ſuch things to the people of the Jewes. Againe, [e] the rich man (ſaid he) knew *Abraham* and *Lazarus, Luk.* 16. being himſelfe in torments; and therefore much rather may we beleeve, that *Abraham* and *Lazarus* knew one the other. And our Saviour telleth the Jewes, that *they ſhall ſee Abraham, and Iſaac, and Iacob, and all the Prophets in the Kingdome of God, Luk.* 13. 28. Hee might alſo have called to minde, how *Gregorie Nazianzen* comforteth himſelfe

[y] Μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπολλύσθαι. *Phil. vit. Apoll. Tyan. l.* 1. Ἐπεὶ καὶ οἱ τὴν μεταλλικὴν ἐργάζοντες γῆν, οὐχὶ τὰς μάζας τοῦ χρυσίου ἀναλέγονται, ἀλλὰ καὶ τὰ μικρὰ ψήγματα μετὰ πολλῆς συλλέγουσι τῆς ἀκριβείας, *&c. I. Chryſ. ad pop. Antioch. hom.* 1.

[z] Δειναὶ δὲ αἱ καθαραὶ φύσεις τεκμηριῶσαι τὸ μέλλον. *Gr. Presb. vit. Gr. Naz.*

[a] *Sleid. Comment. lib.* 16.

[b] *Sic enim Adamus virtute imaginis divinæ concreatæ Evam de corpore ſuo ſuſceptā, cum è ſomno evigilaſſet illico agnovit: quomodo non etiam ſecundum eandem imaginem transmutati de gloria in gloriam à Domini ſpiritu ſanctos & beatos ejuſdem corporis membra agnoſceremus. Chemnit. Harm. Evang. c.* 87. *Sic etiam & Samuel cognovit Saulem ex Dei inſpiratione non ante viſum. ibid.*

[c] Οὐ μόνον τοὺς ὧδε γνωσθέντας γνωριοῦμεν, ἀλλὰ καὶ τοὺς μηδέποτε εἰς τὴν ἡμετέραν ἀφιγμένους θέαν. *D. Chryſoſt. apud Damaſc. ſerm. de defunctis.*

[d] *Quomodo enim Moyſem & Eliam cognoviſſet, niſi in ſpiritu? non enim imagines eorum, vel ſtatuas habuiſſet populus lege prohibente. Tertull. cont. Marc. lib.* 4.

[e] Καὶ μή τις εἴποι, διὰ τὸ τὴν παραβολὴν εἶναι τὸ εἰρημένον, τὸν σκοπὸν ὑπάρχειν ἀναπόδεικτον· Αἱ γὰρ τοῦ σωτῆρος ἡμῶν θεῖαι παραβολαὶ πραγμάτων εἰσὶν ἐκτύπωμα ἐνδεχομένων καὶ ἀποδεδειγμένων. *Ioh. Damaſc. ſerm. cit.*

upon the death of his deare brother *Cæſarius*, in [f] hope that he ſhall one day behold him again in that glorious eſtate. And that ſweet ſaying of S. *Cyprian*, me thinks, ſhould not be forgotten of him: [g] a great number of our deareſt friends expect us there, our parents, brethren, ſonnes, &c. Nor that Conſolatorie Epiſtle of S. *Auguſtine* to the Lady *Italica* after her husbands death, [h] aſſuring her that ſhee ſhall know him amongſt that bleſſed Societie, and know him better, yea and love him better too, than ever ſhe had done here in this life. Becauſe our knowledge ſhall bee [i] no outſide knowledge in the fleſh, or in the face; (for, *Though wee have knowne Chriſt after the fleſh, yet now henceforth know wee him no more*, 2 *Cor*. 5. 16. but by the true diſcerning eye of the ſoule; which ſhall then ſee moſt cleerely, [k] when it ſhall be freed from this darkſome and dull body.

¶. This comfortable diſcourſe being ended, ſoone after the day approaching, they began to ſing an Hymne (which he himſelfe had compoſed) giving thanks to God with heartie melody, for their reſt that night, and praying a bleſsing upon them and theirs for the day enſuing. A cuſtome which they had uſed many yeares, and which he had learned of the old Chriſtians of the Primitive Church, [l] whoſe imitation he affected much. That ſo often-cited Father, ſirnamed *The Divine*, [m] reporteth how his father and mother were wont in this manner alwayes to begin the day. And *Tertullian* more ancient than he, ſaith, [n] that this was the practice of Chriſtian Conſorts in his dayes. This kinde of ſinging is generally commended of the Fathers, [o] as uſefull both by night and day, as powerfull for the quieting of all paſsions, and to eaſe our mindes of all perturbations. And to this purpoſe the Schollers of *Pytboras* [p] uſed ſinging everie night, profeſsing it the onely way to procure quiet reſt, and freedome from ill-affrighting dreames. Pardon mee this digreſsion, I returne againe. I told you of the Dittie which they ſang everie morning: But this now ſatisfied him not: his heart and tongue were well tuned, and he began a Pſalme of *David*, a perfect *Hallelu-jah*, which both begins and ends with, *Praiſe yee the Lord*. It was *Pſalm*. 146. which was his [q] *Cygnea Cantio*, like old *Simeons Nunc dimittis*. As *Gregorie Nazianzen* [r] relateth of his ſiſter *Gorgonia*, that immediately before her death ſhee ſang, Ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω, *I will both lay me downe in peace, and ſleepe*; *Pſal*. 4. 8. And as that learned and religious Biſhop *Iewel*, waiting everie moment *till his change ſhould come*, [ſ] forced his voice while his ſpirit began to faint in ſinging the 71. *Pſalme*, applying, as they ſay, ſome things of it to himſelfe. So this holy man had no ſooner uttered one verſe of that 146. *Pſalme*, but preſently hee brake out into theſe words; Oh this is a moſt ſweet Pſalme: and ſo went on, but pauſing at the end of everie ſtaffe, till hee had uttered a ſhort paraphraſe upon it. And comming unto thoſe words, *v. 7. And looſe the fetters ſtrong*: and againe to thoſe, *verſ. 8. The lame to limbs reſtore*: Hee applyes both to himſelfe, calling the ſplinters upon his leg his fetters, and comforting himſelfe in this, that God would reſtore him from his lameneſſe. But in concluſion, ſinging was no ſooner ended, but ſighing followed. For having occaſion, for ſome eaſe to ſtirre himſelfe a little, hee ſuddenly fetcht a deepe groane, and ſo fell into a trance. His wife cryed out for help, and preſently ſome came in, and upon meanes uſed, he began to rouze himſelfe a little, and to looke about. And then uttered theſe his ἔσχατα ῥήματα, his laſt words, wherewith hee breathed out his ſoule, *Let me alone, I ſhall doe well; Lord Ieſu*---- At the ſound of which thrice-bleſſed name, the Lord who knoweth the meaning of the ſpirit, who heareth before we aske, and preventeth us with the bleſsings of good, uncloathed his ſoule of the garment of mortalitie, and inveſted it with immortalitie and glorie. *Auguſtus*[t] when he heard of any who died ſuddenly, and with little paine, was wont to wiſh ſuch εὐθανασίαν, ſuch an eaſie death to him and his. This was indeed *vere* εὐθανασία, a good and eaſie death, eſpecially conſidering the good life preceding, and thoſe celeſtiall Songs and Pſalmes, meditations and applications (as you have heard) which did accompany, and as immediate fore-runners make way for it. What accident in nature might happen, occaſioning this unexpected alteration, I leave unto the ſonnes of *Æſculapius* to determine: His leg was thought to bee well ſet, and no danger feared that way, he continued to the tenth day heartie and pleaſant. He was 59. yeares of age, but of a ſtrong and able body, and an athleticall conſtitution: he was of a faire, freſh, ruddy complexion, temperate in his diet, faſting often; he was laborious in his ſtudies, but without defatigation; and at times of intermiſsion, eſpecially at his table, verie cheerfull and merrie. Onely this I have learned, that by reaſon of ſinne, wee are expoſed unto many dangers continually, as S. *Auguſtine* largely ſheweth, giving inſtance in one, [u] who, as he ſaith, returning from the Market homward, ſound of limbs, chanced to fall, and in falling brake his leg, and of that fracture died. Beſides this, well may wee beleeve the hand of God was here in a more eſpeciall manner, to call him to his heavenly rewards, who had laboured ſo long, and had fought in Gods cauſe ſo valiantly, and [x] with ſo ſmall a ſalarie. For while others were negotiating (as I may ſay) [y] *In templo fortunæ viſcatæ*, in the temple of birdlime. Fortune, ſticking [z] cloſer to their profits, than to the paines of their vocation, hee was diligently officiating *In templo Fortunæ parvæ*, in his little Church, [a] as deſirous rather of labors than of honors. So that thoſe words of *Æneas* in *Virgil*, to his ſon *Aſcanius*, may well become his mouth,

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[f] Τότε Καισάριον αὐτὸν ὄψομαι, λαμπρὸν, ἔνδοξον, ὑψηλόν. *In Cæſar.*

[g] *Magnus illic nos charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & copioſa turba deſiderat, jam de ſua immortalitate ſecura, & adhuc de noſtra incolumitate ſolicita. D. Cypr. ſerm. 4. de Mortal.* *Audi Catonem apud Cic.* *O præclarum diem, cum in illud animorum Concilium cœtumque proficiſcar, ——— proficiſcar enim non ad eos ſolum viros de quibus antea dixi, ſed etiam ad Catonem meum, &c. l. de Senect.*

[h] *Vbi nobis erunt quanto notiores tanto utique chariores, & ſine timore ullius diſſenſionis amabiles. Hic autem & conjux tuus, cujus abſceſſu vidua diceris, tibi notiſſimus erit. Epiſt. 6. ubi vid. plura.*

[i] Οὐ τῷ τοῦ σώματος ὀφθαλμῷ, ἀλλὰ τῷ διορατικῷ τῆς ψυχῆς ὄμματι. *Ioh. Damaſc. ſerm. de defunctis.*

[k] Ἐπειδὰν τοῦ ἄφρονος σώματος δίχα γένηται. *Vt Cyrus apud Xenoph.* Κύρου παιδ. βιβλ. η.

[l] *Dicet aliquis, vetera iſta ſunt; & quidem hoc ſanctiora quod vetera. Plin. ſect. Paneg. Flavienſ. Quod antiquiſſimum illud optimum & Deo proximum. Cic*

[m] Ὃ καὶ πρῶτον ἦν αὐτοῖς πάντων τῆς ἡμέρας κίνημα. *Greg. Naz. in Patrem ſuum.*

[n] *Sonant inter duos pſalmi & hymni, & mutuo provocant quis melius Deo ſuo canet. Tertull. ad Vxor. lib. 2.*

[o] Ψαλμῳδία ὅπλον ἐν φόβοις νυκτερινοῖς, ἀνάπαυσις κόπων ἡμερινῶν. *Baſil. hom. in Pſalm. 1.* *Pſalmus enim —— iracundiam mitigat, ſolicitudinem abdit, mœrorem allevat. Nocturna arma, diurna miniſteria. D. Ambr. præf. in Pſalm.*

[p] Ἐπὶ γὰρ εὐνὰς τρεπόμενοι τῶν μεθ' ἡμέραν ταραχῶν καὶ περιηχημάτων ἐξεκάθαιρον τὰς διανοίας ᾠδαῖς τισι καὶ μέλεσιν ἰδιώμασι, καὶ ἡσύχους παρεσκεύαζον ἑαυτοῖς ἐκ τούτου καὶ ὀλιγονείρους καὶ εὐονείρους ὕπνους. *Iamblich. de vit. Pythag. cap. 25.*

[q] *Sic ubi fata vocant udis abjectus in herbis*
Ad vada Mæandri concinit albus olor. Ovid. ep. 7.
De tali cygni cantu dubitat Ælianus. Ἐγὼ δὲ ᾄδοντος κύκνου οὐκ ἤκουσα, ἴσως δὲ οὐδὲ ἄλλος. *Var. hiſt. l. 1. cap. 14.*

[r] Ψαλμῳδίας τὰ ἐξόδια ῥήματα, καὶ μακάριος ὅστις ἀναπαύεται μετ' ἐκείνων τῶν ῥημάτων. *Greg. Naz. in ſoror. Gorg.*

[ſ] *Iuelli vit.*

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[t] *Nam ferè quoties audiſſet, citò, aut nullo cruciatu defunctum quempiam, ſibi & ſuis* εὐθανασίαν *ſimilem (hoc enim & verbo uti ſolebat) precabatur. Suet. Oct. Aug. cap. 99.*

[u] *Quis ambulat ubicunque non inopinatis ſubjacens caſibus? de foro quidam rediens domum, ſanis pedibus ſuis cecidit, pedem fregit, & ex illo vulnere finivit hanc vitam. Aug. de Civit. Dei, lib. 22. cap. 22. Tales aliquot mortes refert Plinius, lib. 2. cap. 4. & Valer. lib. 9.*

Ἄλλην ἐπ' ἄλλῃ κῆρα κινήσει Θεός, Λυχνὸν πρὸ νόστου συμφορὰν ἀνευρών. Lyc. Caſſ.

[x] *Tales enim (ut Syneſius)* Ἐν παιδείᾳ μὲν ἄμισθοι, ἐν ἱεραῖς δὲ ἀνταλλαγμένοι. *Epiſt. 5.*

[y] *De utroque hoc templo, Plutarch. lib. Quæſt. Rom.*

[z] φιλόχρυσοι μᾶλλον ἢ φιλόχριστοι. *Gr. Naz. in Athan.*

Diſce puer virtutem ex me, verumque laborem,
Fortunam ex aliis. *Æn.* 12.
Sonne, learne of me vertue, true induſtrie,
Of others to get wealth and dignitie.

9. The next day after his death, his body was conveyed by coach to his towne of Barley, and on the third day there enterred in the Chancell, and covered with a faire grave-ſtone of marble. At whoſe Funerals there flock'd together of all ſorts verie many, Knights, Clergy-men, Gentlemen, and others, who much honoured him in his life, and now deſired to ſee thoſe laſt rites ſolemnized. Nothing was wanting to the condecorating of his exequies. In the fore-noone, M. *Thomas Newcomen* then Parſon of Heydon, a grave Bachelour of Divinitie, after an elegant and paſſionate Encomiaſtick Oration upon the Dead, made a godly Sermon to the Living. Then the corps was committed to the chambers of death. And after dinner, the Congregation repaired to the Church againe, where the like offices were performed by M. *Greene* of Royſton. The Funerals were then over, but not the dayes of mourning: For I remember well, how the ſeverall Lecturers of Royſton in their courſes, for a long time after, making ſome worthy commemoration of their friend departed, bewailed the loſſe of him, and beſprinckled his aſhes with their teares before the people.

Thus briefly I have collected [b] ſome few things of many that might truly have beene ſpoken of him, that [c] you may heare and read what you may learne to imitate, according to the exhortation of the bleſſed Apoſtle, *Hebr.* 13.7. *Remember thoſe that guide you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the iſſue of their converſation.*

P. S.

Soli Deo gloria.

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[a] Ἐν καλῷ μοι κεῖσθαι παρὰ τῷ Θεῷ πλεονεκτεῖν μὲν πόνοις, μειονεκτεῖν δὲ τιμαῖς. *Syneſ. ep.* 66. *Erat autem inter ſui temporis Doctores,* λειπόμενος δοκῶν μὲν ὑφ᾽ ἑνὸς τούτων, τύχῃ δὲ πάντων. *Plutarch. in Sertor.*

[b] Ὀλίγα δὲ ἐκ πολλῶν τῶν ἐκείνου διεξελθόντες, καὶ ὅσα χαράζει ἡμῖν ἡ μνήμη νῦν ὡς γνωρισμάτια. *Greg. Naz. in Athanaſ.*

[c] Εἰς τὸ ἀκούειν καὶ ἀναγινώσκειν ἅπερ μιμεῖσθαι προσήκει. *Plut. Arat.*

Tu tandem, Divine Willet placidè quieſcas; nos domum tuam ab infirmo deſiderio, & muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri, neque plangi fas eſt. Vt de Iul. Agric. Cornel. Tacit. in vit.

P*erlegi hunc Tractatum cui titulus* (The life and death of Andrew Willet, &c.) *In quo ut nihil eſt Orthodoxæ fidei repugnans, ſic omnia ſunt utiliſſimis ad mores informandos exemplis referta. Quare facultatem concedo ut typis mandetur.*

Tho. Weekes *Epiſc. Lond. Cap. Domeſt.*

THE FIRST BOOKE OR CENTVRIE CONTEINING THE Controverſies of Religion, which ariſe in queſtion betweene the Church of God and the Papiſts, about the word of God conteined in the Scriptures, and the Church Militant here upon earth, with the parts and members thereof.

The firſt generall Controverſie of the holy Scriptures.

ACcording to the method which I have propounded to my ſelfe (God aſſiſting mee by his ſpirit) to obſerve thorowont this whole Treatiſe of the Controverſies, and as I have ſet it downe in the end of the Preface, in the firſt place wee are to entreat of ſuch matters as conceme the Propheticall office of Chriſt. Hee is our Prophet, our heavenly Teacher, and Doctor, *Matth.* 23. verſ. 8. from him proceedeth all holy knowledge : wee have not ſeene God, nor the high things of God : *But the onely begotten ſonne, which is in the boſome of the father, hee hath declared him, Iohn* 1. 18. Wherefore all the true ſheepe of Chriſt *will heare his voyce, Iohn* 10. 3. His voyce is not elſe-where heard but onely in the Scriptures : Wee muſt heare *Moſes and the Prophets, Luke* 16. 29. and as Saint *Ambroſe* well ſaith, *Qui vult ad Chriſti pervenire myſterium, non ingreditur ad illud niſi per* Serm 57. *evangelica ſcriptura ſecretum :* No man can attaine to the knowledge of Chriſt, but by the ſecret of evangelicall Scriptures. Firſt of all therefore this great and moſt famous controverſie betweene us and our adverſaries concerning the Scriptures muſt bee handled : which is diſtributed into ſeven ſeverall queſtions.

1. Concerning the Canonicall Scripture, what bookes are to bee received into the ſacred Canon, what bookes to be rejected and counted apocryphall.

2. Concerning the authenticall Edition of the holy Scriptures, whether the Hebrew, Greeke, or Latine tranſlation is chiefly to be followed.

3. Whether the Scriptures ought to be tranſlated into the vulgar and Engliſh tongue : and whether publike prayers and divine ſervice ought to be uſed in the ſame tongue.

4. Whether the Scriptures are authorized by the Church, and not rather ſo knowne to bee of themſelves.

5. Concerning the perſpicuity and plainneſſe of the Scripture, whether it bee ſo hard, that the common people may not ſafely be admitted to the reading thereof.

6. Concerning the interpretation of Scripture : which queſtion is divided into three parts : firſt, whether the Scripture admit divers ſenſes and expoſitions : ſecondly, who hath the chiefe authority to expound Scripture : thirdly, what meanes ought to be uſed in expounding of it.

7. Concerning the perfection of the Scripture, three parts of the queſtion. Firſt, whether the Scriptures be neceſſary : ſecondly, whether they bee ſufficient to ſalvation : thirdly, whether there bee any traditions beſide neceſſary to ſalvation.

The firſt Queſtion concerning the Canonicall Scripture.

Of the ſtate of the firſt Queſtion.

VVEe have not in this place profeſſedly to deale with thoſe heretikes, which deny either the whole Scripture, or any part thereof: but onely with our adverſaries the Papiſts, that holding all thoſe bookes to be Scripture, which we doe acknowledge, doe adde unto them other bookes which are not canonicall : ſo that they offend not as other heretikes, in denying any part of the Scripture, but which is as bad, in adding unto it ; for both theſe are accurſed, *Revel.* 22. 18. And here I could have wiſhed that they would have followed S. *Hieromes* counſell, writing thus unto *Lata*, as touching the canonicall bookes of the old Teſtament, which after hee had reckoned up, as wee now hold them, giveth this caveat concerning the Apocrypha : *Caveat omnia Apocrypha, & ſi quando ea, non ad dogmatum veritatem, ſed ad ſignorum reverentiam legere voluerit, ſciat non eorum eſſe, quorum titulis prænotantur, multaque his admixta vitioſa, & grandis eſſe prudentiæ aurum in luto quærere* : Let her take heed of all the Apocrypha, which if ſhee will reade, not for the truth of doctrine, but reverence of the ſtorie, let her know, that they are not their writings, whoſe title they beare, and that many corrupt things are intermingled ; and herein lieth great wiſdome, how to gather gold out of durt. *Hieron. ad Latam.*

Firſt of all briefly before wee proceed, let us ſee who they were that did offend in the firſt kind, namely, in denying, and detracting from Scripture. Some heretikes generally rejected the whole Scripture, ſome certaine parts thereof. The *Sadduces* received no Scripture, beſides the five bookes of *Moſes* ; the *Maniches* condemned the whole old Teſtament, and ſo did wicked *Marcion.*

The bookes of *Moſes* the *Ptolomaits* refuſed, the booke of the Pſalmes the *Nicolaitanes*, and the *Anabaptiſts* in our dayes : there wanted not which condemned the booke of the Preacher and the Canticles as wanton and laſcivious bookes : and the *Anabaptiſts* are not here behind with their parts. The holy and excellent booke of *Iob* hath alſo found enemies, and ſome of the Rabbines, which doe thinke that the ſtory is but fained : which hereſie is confuted, *Ezech.* 14. 14. for there *Noah, Iob, Daniel*, are named together : ſo that it is manifeſt, that ſuch a man there was. Wicked *Porphyry* refuſeth *Daniel* as forged.

The new Teſtament the *Maniches* moſt impiouſly affirmed to bee full of lies. *Cerdon* the heretike condemned all but *Lukes* Goſpell. *Cerinthus* received none but *Markes*. The *Valentinians* could away with none but *Iohns* Goſpell. The *Alogians* of all other hated *Iohns* writings. The *Ebionites* onely admitted *Matthewes* Goſpell. The Acts of the Apoſtles the *Severian* heretikes contemned. The *Marcionites* the Epiſtles to *Timothy*, to *Titus*, to the Hebrewes. The *Ebionites* could not away with any of S. *Pauls* workes. But the Church of God hath even from the Apoſtles time acknowledged and received all the bookes of the new Teſtament, as they now ſtand together, as by *Origen* a moſt ancient Writer of the Church is in theſe words confeſſed : *Sacerdotali tuba primus in Evangelio ſuo Matthæus increpuit ; Marcus quoque, Lucas & Ioannes ſuis ſingulis tubis ſacerdotalibus cecinerunt, &c.* Firſt, *Matthew* ſoundeth forth his Evangelicall trumpet ; then follow *Marke, Luke* and *Iohn*, ſinging with their Prieſtly trumpets ; *Peter* alſo ſendeth forth the trumpet of his two Epiſtles ; *Iames* alſo and *Iude*, and *Iohn* maketh melody with his trumpet in his Epiſtles, and the Apocalypſe, and *Luke* in the Acts of the Apoſtles : *Et Paulus in quatuordecim Epiſtolarum ſuarum fulminat tubis* ; And *Paul* thundreth out in the trumpets of his fourteene Epiſtles. Unto theſe former heretikes adde the *Zuinckfeldians* and *Libertines* that refuſe to be judged by the Scripture, calling it a dead letter, and flye unto the inward and ſecret revelations of the ſpirit. And by your leave, the Papiſts are not farre from this hereſie ſome of them : although the Jeſuite cry never ſo much with open mouth, that wee belye them, *De verbo Dei lib.* 1. *cap.* 1. Take but a little paines to peruſe that worthy learned mans and reverend Fathers defence of the Apologie, *p.* 521. there you ſhall find how that *Lodovicus*, a Canon Lateran in Rome, ſaid in the Councell of Trent, that the Scripture is but *mortuum atramentum*, dead inke. The Biſhop of Poitiers ſaid, that it was but *res inanimis & muta*, a dead and dumbe thing. *Albertus Pigghius*, that the Scriptures were but *muti Iudices*, dumbe Judges. *Eckius* calleth it *Evangelium nigrum, & theologiam atramentariam*, the blacke Goſpell and inkie divinity : and it is *naſus cereus*, a noſe of wax, ſaith hee. And now in commeth *Hoſius* with his part : that it is but loſt labour which is beſtowed in the Scripture : for the Scripture is a creature and a certaine bare letter. But the Jeſuite ſaith, that wee abuſe the name of that man, for thoſe are not his owne words, but he reporteth them of *Zuinckfeldius*. Bee it ſo for this time, though M. *Iewel* beſtow ſome paines to prove them to be according to his owne meaning. Though theſe ſhould not be *Hoſius* owne words, yet theſe are not much better, yea, farre worſe, who ſpeaking of *Davids* writing of the Pſalmes, ſaith thus, *Quid ni ſcriberet, ſcribimus indocti doctique poemata paſſim*, why might not he write (ſaith he) being a temporall Prince, as *Horace* ſaith, wee write ballads every body both learned and unlearned? *Hoſ. lib.* 2 *cont. Brentium.*

Homil. 7. in Joſu.

I pray you now how much doe theſe Papiſts differ from the Libertines and *Zuinckfeldians*, unleſſe it bee in this, that the Libertines cleave to ſecret revelations ; the Papiſts are pinned upon the Popes ſleeve, affirming that it is no Scripture nor Goſpell without the determination of the Church. Nay one of them ſaith, *Determinatio Eccleſiæ appellatur Evangelium*, the determination of the Church is called the Goſpell, *Iohannes Maria*. Will you yet heare of greater impiety ? *Anno Domini* 1240. or thereabout, there was a booke ſet forth by the Friers, called *Evangelium æternum*, full of their owne fables, and abominable errors : they taught that Chriſts Goſpell was not to bee compared unto it, and that the Goſpell of Chriſt ſhould bee preached but fifty yeares. This booke with much adoe was condemned by the Pope, (but after long diſputation) and it was burnt ſecretly, leſt the Friers ſhould have beene diſcredited : and withall, the booke of *Gulielmus de S. amore*, which hee had written againſt the Friers, and therein diſputed againſt their Goſpell, was commanded to bee burned with the other. Beſides theſe he-

Fox. pag. 322. ex Mat Pariſienſ.

reſies, their opinion alſo is to bee rejected, that thinke that the holy Writers might in ſome things bee deceived, as miſtaking one thing for another, or failing in their memory. To this opinion *Eraſmus* inclined, whom *Bellarmine* taketh paine to confute, *lib. 1. cap. 6.* He might as well have turned his argument upon *Melchior Canus* their owne champion, who thinketh that *Stephen, Act. 7.* in telling ſo long a ſtory, might forget himſelfe in ſome things, *Can. lib. 2. cap. 18.* But we herein miſlike both *Eraſmus* conceit, and *Canus* his fancie, and who elſe have ſo thought of the Scriptures; and ſay rather with Saint *Auguſtine: Tantummodo ſcripturis canonicis hanc debeo ſervitutem, &c.* I doe onely to the canonicall Scriptures owe this ſervice, and obedience, which I doe ſo follow, that I thinke the Writers thereof erred not any whit at all. And againe, *Omnem falſitatem abeſſe ab Evangeliſtis decet, non ſolum eam, qua mentiendo promitur, ſed etiam eam qua obliviſcendo*: All falſity, it is fitting to bee far off from the Evangeliſts, not onely that which is drawne out in lying, but alſo in forgetting, *lib. 2. de conſen. Evangeliſt. c. 12.* And I ſay alſo with *Hierome*, who, whereas ſome accuſed S. *Matthew* of forgetfulneſſe, as though he ſhould have named *Ieremy* for *Zachary, Matth. 27. 9.* thus writeth: *Abſit hoc de pediſſequo Chriſti dicere, &c.* Farre be it from me ſo to ſay of the follower of Chriſt, who in alleaging the Prophets, hunted not for words or phraſes, but had a care to ſet downe the ſenſe and doctrine: for he thinketh that place there cited to be taken, though not word for word, out of *Ieremy*. But now to the queſtion.

Epiſt. 19.

Hieron. ad Pammach.

Certaine Queſtions about ſome of the Canonicall bookes of Scripture.

THe bookes of Scripture whereof we now intreat, are of three ſorts: ſome are both by us and our adverſaries judged to be Canonicall, as all the bookes of the new Teſtament, wholly as they ſtand: and all theſe bookes of the old Teſtament, ſo many as are found in the Hebrew: Some are both of us and our adverſaries rejected, and thruſt out of the Canon: what bookes they are, ſhall be declared in the next ſection.

A third ſort there is, which our adverſaries would gladly bring into the number of the bookes of ſacred Scripture, but we herein doe by warrant of Gods word reſiſt and withſtand them: and of theſe alſo afterward.

Concerning the firſt kind, namely ſuch bookes as are both by them and us acknowledged for Canonicall, there is no queſtion betweene us for the authority of them: onely about the booke of the Preacher, there ariſeth ſome controverſie betweene *Bellarmine* and us, whom eſpecially I purpoſe to trace throughout this Treatiſe. We are agreed of the booke it ſelfe, that it is Canonicall; of the Author, that hee was *Salomon*: but theſe two points wee vary about: firſt, *Bellarmine* thinketh that *Salomon* made that booke before his fall: we thinke he ſet it forth after, as a token of his repentance: ſecondly, he thinketh that *Salomon* was a reprobate and a caſt-away for ever: we hold the contrary; let us firſt examine his arguments, and then ſet downe our owne.

The Papiſts.

THat this booke of the Preacher was compoſed by *Salomon*, before hee fell: thus the Jeſuite would prove it.

Argum. 1. The Preacher ſaith, that his wiſdome remained yet with him, chap. 2. ver. 9. But it is not like, that the heavenly gift of wiſdome continued with him after his heart was turned from God to Idolatry: *Ergo*, it is like this booke was made before his fall, while he was in the ſtate of wiſdome, *lib. 1. de verb. cap. 5.*

Eccleſ. 2. 9.

Anſwer. 1. *Salomons* wiſdome was not onely in divine, but in humane things, and in the knowledge of nature; for he ſpake of trees, of herbs, of beaſts and fowles, and therefore hee is ſaid to excell in wiſdome the children of the Eaſt, and the wiſe of Ægypt, whoſe knowledge was in naturall things, 1 *King.* 4. verſ. 30. 33. And this wiſdome might remaine with *Salomon*, in the middeſt of pleaſure, as we ſee it was not denied to the vitious and Idolatrous heathen Philoſophers; yea, and *Salomon* ſaith of himſelfe, that hee thought to give his heart to wine, and yet to lead his mind in wiſdome, chap. 2. verſ. 3. ſo that it ſeemeth, that the gift of wiſdome did not wholly faile him, no not in his fall.

1 King. 30. 33.

2. And what if it were granted, that the ſpirit of wiſdome departed from him all the time of his dotage? Why might it not returne to him againe afterwards, when he began to repent him of his fall? as the ſpirit of ſtrength and fortitude being gone from *Sampſon*, for a while, came to him againe.

3. Or thus rather the place may be underſtood: *I was great, and increaſed above all (ſaith hee) that were before me in Ieruſalem, alſo my wiſdome remained with mee*: that is, hee maketh a large and ample confeſſion of his ſinne, that while he was in honour and wealth, with wiſdome, even then his heart was intiſed from the true worſhip of God, even in the middeſt of Gods bleſſings: ſuch was his unthankfulneſſe to God, and forgetfulneſſe of his benefits. So then the time of the continuance of his wiſdome, is not to be referred to the inſtant of making this booke, but hath reſpect to his fall: for he ſaith, that his honour, riches, and wiſdome continued yet, (*I was increaſed*;) but it is to be thought, that as he being drowned in pleaſure, decayed in wiſdome; ſo alſo his credit and ſubſtance was empaired, which were given him as handmaids to wait of his wiſdome.

Argum. 2. *Salomon* doted when hee was an old man, 1 *King.* 11. 4. to what time then will you aſſigne his repentance? Againe, if this booke had beene made after his fall, it is like, that whereas hee maketh a particular rehearſall of all his pleaſures, hee would not have omitted his pleaſure and delight in ſuch a multitude of wives and concubines : And is it like that hee being beſotted with the love of ſo many women, could endite ſuch excellent ſayings? *Bellarm. ibid.*

Anſ. 1. *Salomon* was old when hee gave himſelfe unto women, yet it is like hee was older, when hee weaned himſelfe from his pleaſure, and returned unto God by hearty repentance : for there are divers degrees of old age. Secondly, it was not neceſſary that *Salomon* ſhould reckon up all his pleaſures, neither indeed doth hee : for hee ſpake of trees, and beaſts, and fowles ; in the knowledge whereof, no doubt it was a great delight unto a wiſe man, to be occupied and exerciſed : yet thereof he maketh no mention in the 2. chap. Neither is hee altogether ſilent concerning his delight in women : for hee ſaith, *I provided me men ſingers, and women ſingers, the delights of the ſonnes of men*, verſ. 8. And, *I have gotten mee men-ſervants, and maids, and had children borne in my houſe* : or as the Latine text readeth, I had a great houſhold. Hee may in this place have relation to the multitude of his wives and concubines : why not? 3. To the third point, we anſwer, we ſay not, that at the ſame time, while *Salomon* gave his minde to pleaſure, that he wrote this booke ; but afterwards, when hee was come to himſelfe, and awaked out of his long ſleepe.

Argum. 3. Both 1 *King.* c.4. 32. and *Eccleſiaſtic.* 47. where mention is made of *Salomons* acts : firſt, his bookes and writings are mentioned, and then his amorous paſſions. *Bellarm. lib.* 1. *de verb. Dei. c.* 5. *ſec. Sed nec illud, &c.*

Anſwer. 1. The ſequell or conſequence of this reaſon is denied, for alwayes that which is firſt recorded in Scripture, was not firſt done. Infinite examples there are thereof : as *Geneſ.* 2. the creation of woman is ſet downe after the inſtitution of the Sabbath, yet was ſhe created the day before, the ſame day of *Adams* creation. 2. Neither are all *Salomons* ſayings and writings ſpoken of in the firſt place : it is ſaid, *he ſpake three thouſand proverbs, and his ſongs were a thouſand and five* : We grant, he uttered many proverbs and parables, and made many ſongs before his fall ; but it followeth not therefore, that he made none after. 3. Yea, there is expreſſe mention made of *Salomons* words, even after his fall, 1 *King.* 11. 41. therefore ſome things he both ſpoke and writ after his fall.

The Proteſtants.

AT what time the booke of Eccleſiaſtes was written by *Salomon*, though it bee no materiall point of our faith to know ; yet becauſe the truth every where, ſo much as by diligent endevour may bee attained unto, is to be ſought out : It ſhall appeare by theſe reaſons following, that both it is moſt like and probable, that it was endited after *Salomons* fall, and that it is moſt ſafe ſo to thinke, becauſe there can no other time be aſſigned for *Salomons* repentance, as it ſhall even now be ſhewed.

Argum. 1. Firſt, it is made manifeſt by the inſcription and title of the booke : *the words of the Preacher* ; for whence is it that *Salomon* being a King, to whom it pertaineth not to teach the people, but to the Levites and Prieſts, doth give himſelfe ſo ſtrange a ſtile? It is not becauſe by his writing hee preacheth : for then in his two other bookes of the Proverbs and Canticles, by the ſame reaſon, he might have ſo named himſelfe : but of a King he is now become a Preacher, preaching unto the people by the example of his converſion. The word קהלת *choheleth* properly ſignifieth *Eccleſiaſten, ſeu Eccleſiaſticum*, a Churchman, or a man of the congregation : And ſo *Salomon* calleth himſelfe, either becauſe he was now reſtored, and made as it were a man of the Church againe : or becauſe publikely he had ſome ſpeech after his returning to God, as is the manner of thoſe which publikely ſhew repentance for their ſinne, *ſic Iunius in hunc locum.*

Argum. 2. The Preacher in this booke doth every where urge his owne experience : *as I turned me to behold*, 2. 12. *I have ſeene under the ſunne*, 3. 16. *I have ſeene all things in the dayes of my vanity*, 7. 17. Hee alſo Eccleſ. 2. 12. c. 7. 17. profeſſeth as much, that he ſought in his heart by his owne experience to find out, wherein conſiſted the chiefe goodneſſe of men under the ſunne, 2. 3. And having run thorow the courſe of all things in his owne knowledge and experience, he at the length, as a man of much obſervation and great continuance concludeth *Vanity of vanities*, (ſaith the Preacher) *all is but vanity*, chap. 12. 8. *Ergo*, it is like that *Salomon* wrote Eccleſ. 12. 8. this booke, being now thorow aged, and of long experience : wiſdome indeed goeth not by yeares, but experience is the daughter and off-ſpring of old age.

Argum. 3. Further, the Preacher ſaith, he ſought in his heart to give himſelfe to wine, and to apprehend Eccleſ. 2. 3. folly, *Eccleſ.* 2. 3. But when elſe did he lay hold on folly, than, when he fell into the ſnares of women, and was ſeduced to Idolatry? *Ergo*, this booke was made after his fall. It will here I know bee anſwered, that there is no ſuch thing in the Text, as I have alleaged : Indeed, in the vulgar Latine there is not, which tranſlateth cleane contrary to the Hebrew : for in ſtead of, *Cogitavi pertrahere animum ad vinum, & prehendere ſtultitiam*, I thought to draw my ſelfe to wine, and to apprehend folly : it is read, *Cogitavi abſtrahere me à vino, & devitare ſtultitiam* : I bethought to withdraw my ſelfe from wine, and to ſhun folly ; quite contrary. But *Bellarmine* taketh upon him to juſtifie the vulgar tranſlation, and ſaith, that the Hebrew Lib. 2. de verb. cap. 9. reſp. ad arg. 3. letter ב *beth*, ſignifieth in conſtruction as well *from* as *to* ; and therefore we may as well reade from wine, as to wine : and this is more agreeable to the Text, ſaith hee, becauſe it followeth, *and to lead my heart in wiſdome, &c.*

Anſ. 1. The Ieſuite, that maketh himſelfe ſo skilfull in the ſignification of the Hebrew, ſhould have quoted ſome place, where this letter ב, following in conſtruction the word משך *maſhach*, that ſignifieth Iudg. 4. 6. to draw, is tranſlated *from* : but that can he not finde, but the contrary : as *Iudg.* 4. 6. *Deborah* biddeth,

Baruk

Baruck draw the people not from, but to the mount Tabor. 2. But hee ſaith nothing of the other word אחז *achaz*, which never ſignifieth, *devitavit*, hee ſhunned, but the contrary, *apprehendit*, hee apprehended. 3. This reading agreeth better with the Text: for the Preacher ſaith, that even while his wiſdome remained with him, hee gave himſelfe to wine and pleaſure: as afterward in the tenth verſe.

Argum. 4. Laſtly, wee hold it a very firme and ſure thing, that *Salomon* recovered his fall, and was reſtored to favour before he dyed: as in the next place it is to be ſeene: and that this booke was ſet forth as a ſeale and ſure ſigne of his repentance, which it could not bee, if it were written before, and not after his fall. And of this judgement is S. *Hierome*, that the booke of Eccleſiaſtes was written after *Salomons* fall, and to that purpoſe he expoundeth thoſe words, 2 *Chron.* 9.29. *The reſt of the workes of Salomon firſt and laſt, are written in the booke of Nathan the Prophet, &c. Priorum antequam pravaricatus, poſteriorum poſtquam pravaricatus*: His firſt workes were thoſe before his fall, and his laſt after his fall. But what workes of account were more like to follow after his fall, than his repentance, and the writing of this booke? and therefore in the ſtory of the Kings it is ſaid, *The reſt of the words of Salomon*, 1 *King.* 11.41. Wherefore *Salomon* even after his fall uttered many wiſe words, and his wiſdome returned unto him: and it is like to have beene ſome notable thing, that *Salomon* did in his latter time, ſeeing that three Prophets, as *Nathan, Ahiah, Ieedo* in their bookes made mention thereof: as in 2 *Chron.* 9.29.

2 Chron. 9.29.

1 King. 11.41.

The Papiſts.

The ſecond point of the difference here betweene *Bellarmine* and us, is, that hee thinketh, *Salomonem à Deo reprobatum fuiſſe*, that *Salomon* was reprobate of God: though (he ſaith) he is not ignorant, that the Jewes and *Hierome* alſo are of a contrary opinion, yet he rather followeth *Auguſtines* judgement herein, who ſhould ſo write (as he ſaith) *in Pſal.* 126. that *Salomon* was rejected of God. Other arguments beſide the credit of *Auguſtines* name, he uſeth none, *Bellarm. de verb. Dei lib.* 1. *cap.* 5.

Anſ. I thinke the Jeſuite doth greatly miſtake and miſconſter *Auguſtine* in the place alleaged: hee ſpeaketh there indeed of the fall of *Salomon*, not of his finall reprobation: *Quid mirum* (ſaith hee) *ſi in populo Dei cecidit Salomon? in paradiſo non cecidit Adam?* What marvell is it if *Salomon* fell among the people, or in the Church of God? did not *Adam* fall in Paradiſe? If *Salomon* were no more reprobate than *Adam* was, nor his fall more dangerous than his, *Salomon* was no caſt-away at all. *Auguſtine* addeth further: *Iſte Salomon ædificaverat templum domini, in typo futuræ eccleſiæ, & corporis Chriſti*: This *Salomon* built the temple of the Lord, to bee a type of the Church, and body of Chriſt to come: *ibid. in Pſal.* 126. Hence then a reaſon may be framed thus: you cannot ſhew mee in all the Scripture, that a reprobate was ever appointed of God to be a figure of Chriſt or his Church: But *Salomon* was a figure of Chriſt, as it is evident throughout the whole 45. Pſal. and the Temple he built, as a figure of Chriſts body, *Ioh.* 2. *Ergo.*

Argum. 2. Againe, ſaith *Bellarmine*, the Scripture maketh no mention of the repentance of *Salomon*, and therefore it is like he repented not.

Anſ. 1. Though in matters of faith, and points of doctrine an argument may bee taken negatively from the Scripture, yet not ſo in matters of fact: it is a good conſequent, this doctrine is not found in Scripture, and therefore ought not to be received: yet it followeth not, this or that thing is not mentioned to have beene done in the ſtory of Scripture, therefore it was not done: for Chriſt did many works and miracles which are not remembred in the Goſpell: doth it follow therefore, that hee did no more, becauſe no more are ſpoken of in the Goſpell? 2. I may then frame you the ſame anſwer, which your Maſter of Sentences maketh to that place of *Ambroſe*, who ſpeaking of S. *Peters* repentance, ſaith, *Lachrymas ejus lego, ſatisfactionem non lego*: I read of his teares, not of his ſatisfaction. Your Maſter thus anſwereth: *Multa facta ſunt, quæ ſcripta non ſunt*: Many things have beene done, that are not written. Though the Maſters anſwer be not ſufficient there, becauſe ſatisfaction is with them an eſſentiall point of penance, and pertaineth to doctrine, and is not conſidered as a meere matter of fact: yet may it very well ſerve our turne in a matter of fact onely, as touching *Salomons* repentance. 3. And yet we doe affirme, that this act of *Salomons* converſion and repentance, is not altogether without evidence of Scripture, as now followeth to be ſhewed.

Mag. lib. 4. d. 17. ſ.

Argum. 3. I will adjoyne ſome other reaſons, which are urged againſt *Salomons* finall recoverie: as *Lyranus* objecteth that place, 2 *King.* 23.13. where it is ſaid that *Ioſias* defiled the places, which *Salomon* had built for *Aſhtoreth* and *Chemoſh*: If hee had truly repented, hee would have deſtroyed idolatry: *Lyran. in* 2 *Sam.* c. 7. *Thoring.* the replier upon *Burgenſis*, doth inſiſt upon that place, 1 *King.* 11.31. where the Lord ſaith he would rent the kingdome out of *Salomons* hands, *becauſe they have forſaken mee*: but this puniſhment was not inflicted while *Salomon* lived, it fell upon his ſonne, which the Lord would not have executed after *Salomons* repentance.

2 King. 23.13.

1 King. 11.31.

Anſ. Contra. 1. *Burgenſis* anſwereth, that *Salomon* might repent *prope mortem*, ſo neere his death, as that he could not aboliſh idolatry utterly. And further: like as, though *Manaſſes* repented, yet hee pulled not downe his idolatrous Altars, which remained untill *Ioſias* time, 2 *King.* 23.12. ſo *Salomon*, though he repented, could not aboliſh at once all the monuments of idolatry: yea, they remained even in *Hezekiahs* time, who was a moſt zealous King.

2. As though *David* repented him, yet the temporall chaſtiſements threatned were not committed, as of the ſword, and the defiling of his wives; 2 *Sam.* 12. 10, 11. ſo notwithſtanding *Salomons* repentance,

ſome outward judgements were executed for the demonſtration of Gods juſtice, and the good example of others.

The Proteſtants.

THat *Salomon* was not rejected or reprobate of God, but choſen rather and elected, thus by Scripture we make it plaine.

2 Sam.12.24. *Argum.* 1. I urge thoſe places of Scripture, 2 *Sam.* 12.24. it is ſaid, that God loved *Salomon*, and thereupon the Prophet called him *Iedidijah*, beloved of God: but whom God loveth, hee loveth to the end. 2 Sam.7.14. Againe, 2 *Sam.* 7. 14. there the Prophet thus ſpeaketh in the name of the Lord concerning *Salomon*: *I will be his father, and hee ſhall bee my ſonne: if hee ſinne, I will chaſten him, &c. but my mercy ſhall not depart away from him, as I tooke it from Saul, whom I have put away before me*: the reaſon is gathered thus: *Salomon* was not caſt away as *Saul* was, *Saul* was caſt away for ever. *Ergo*, ſo was not *Salomon*.

2 Chron.11,17. *Argum.* 2. Reade 2 *Chron.* 11. verſ. 17. *Rehoboam* (ſaith the text) *for three yeeres walked in the way of David and Salomon*, that is, in the true worſhip of God: *Davids* way and *Salomons* way, are here joyned together, and taken for all one: but *David* died the ſervant of God: *Ergo*, alſo *Salomon*. Neither can any man here ſay, that *Salomons* way is here judged by the beginning, not by the end: for God meaſureth the righteouſneſſe of men by the end, not by the beginning: he judgeth them as he findeth them, he regardeth not what they have beene, *Ezech.* 18.24. Ezech.18.24.

Argum. 3. Though theſe places of Scripture are evident enough to convince the matter in hand, yet we will unto theſe adjoyne this reaſon: Can any man ſhew mee, when, and where, God uſed a reprobate as his inſtrument, and pen-man to write Scripture, or as a type and figure of Chriſt? but *Salomon* was both a writer and regiſtrer of Scripture, and a moſt lively type of Chriſt: *Ergo*, hee was no reprobate. The propoſition of this argument is apparantly grounded upon Scripture, as *Rom.* 8. 14. Rom 8.14. *As many as are led by the ſpirit of God, are the ſonnes of God*: but the Prophets which were the writers and pen-men of Scripture, ſpake as they were moved by the holy Ghoſt, 2 *Pet.* 1. 21. 2 Pet.1.21. and ſo were led by the ſpirit: *Ergo*, they were the ſonnes of God, and ſo not reprobates. Now wherein *Salomon* was a type of Chriſt, is thus declared by *Origen* in his prologue upon the Canticles: *In plurimis Salomonem Chriſti typum ferre, &c.* That *Salomon* in many things did beare the type of Chriſt, is not to bee doubted: firſt, in that hee is called peaceable: ſecondly, in that the Queene of the South came unto him from the ends of the earth: and Chriſt is the true Eccleſiaſtes, or Preacher, who tooke upon him the forme of a ſervant, that hee might congregate and gather together his Church: *A congregando enim eccleſiam eccleſiaſtes dicitur*: For hee is named of the Church, of gathering the Church together. And thus it appeareth how *Salomon* was a type of Chriſt.

Ioh.12 26. Againe, our Saviour Chriſt ſaith, *where I am, there alſo ſhall my Miniſters bee, Ioh.* 12. 26. but the writers of Scripture were in this eſpeciall ſervice the principall miniſters of Chriſt: *Ergo*, they reſt with Chriſt, and are not caſt-awayes.

ὕστερον ἐγὼ μετενόησα. Pro.24.32. We have yet further evidence. 1. *Cyrillus* thus teſtifieth, *Salomon alſo fell, but what ſaith hee (afterward I repented)* he thinketh that *Salomon* repented after his fall: alleaging that Scripture, *Proverb.* 24.32. *Then I beheld and conſidered it well, I looked upon it, and received inſtruction*: but *Cyril*, following the Septuagint, as it ſeemeth, readeth ſomewhat otherwiſe.

2 *Gregentius*, Archbiſhop of Tephar, among the Homerites in Æthiopia, though he thinketh that *Salomon* ſhewed no repentance before he died; yet is of opinion that Chriſt deſcending to hell (which was the errour of that time) *did give unto him the hand of ſalvation*, together with the reſt, which were thence delivered: he thinketh that in the end he was ſaved. Diſput.cum Herban. Iud. f.30. Lutet. anno 1586. Χεῖρα αὐτῷ σωτηρίας ἔδωκεν. The Æthiopick Church at this day holdeth the ſame opinion, though the grounds thereof are ſomewhat fabulous: as *Zagazaber*, an Æthiopick Biſhop, telleth how the Queene of Saba, called *Maqueda*, comming to heare the Wiſdome of *Salomon*, conceived by him, and had a ſonne, called firſt *Melech*, and afterward *David*, whom after ſhe had brought up twenty yeares, ſhee ſent backe to *Salomon*, who inſtructed him in the law of God, and ſo returned him to his mother: Damianus a Goes de morib. Æthiopum. now *Salomon* had reigned twenty yeares, 1 *King.* 9.10. before the Queene of Saba came unto him: and they affirme, that twenty yeares after that the Queenes ſon was inſtructed by *Salomon* in the true worſhip of God, which muſt be in the end of his reigne. Theſe fabulous fictions I thinke not worth the rehearſall: I onely touch them, to ſee what honourable opinion to this day, that great and mighty Chriſtian nation doth hold of *Salomon*.

Annotat.ibid. 3 *Iunius* doth prove *Salomons* finall repentance and ſalvation, by the place before alleaged, 2 *Chron.* 11. 17. and by the compoſing of the booke of Eccleſiaſtes, as a teſtimony of his repentance.

Addit.in 2 Sam. c 7. 4 *Paulus Burgenſis* holdeth againſt *Lyranus*, following the common opinion of the Jewes, that *Salomon* repented before his death, and ſo doth the ordinary gloſſe. Gloſſ.in 43. Ezech.

Now then, whereas divers opinions have beene rehearſed touching *Salomons* ſtate. 1. *Bellarmine* agreeing with *Lyranus*, thinketh he was a reprobate. 2. *Gregentius*, that hee was delivered with the reſt of the fathers. 3. *Burgenſis*, that hee repented, yet ſo neare his death, that hee could ſhew no fruits thereof. 4. But the ordinary gloſſe, *Iunius* and others, hold him to have repented, and as a monument of his repentance, to have written the booke of Eccleſiaſtes. I hold this latter opinion to be moſt ſafe; which is grounded, as hath beene ſhewed, upon theſe places of Scripture.

2 Sam 7,15. *Burgenſis* urgeth that place, 2 *Sam.* 7. 15. *My mercy ſhall not depart from him, as I tooke it from Saul*: the ordinary gloſſe preſſeth that text, *Prov.* 24. 32. reading thus, as *Cyrillus* did before, *at the laſt I re-*

pented, and received inſtruction. The Jewes doe inferre ſo much out of theſe words: *I am more fooliſh than any man, and have not the underſtanding of a man in me*: as *Lyranus* noteth upon that place. Proverb. 30. 2. *Hierome* collecteth as much out of theſe words, *the reſt of Salomons workes firſt and laſt*: by his laſt workes underſtanding 2 Chro. 9. 29. ſuch things as hee did after his fall, as his repentance: the moſt evident places of all are theſe, which *Iunius* inſiſteth upon before mentioned: but ſufficient of this by-matter, now I will proceed.

Of the Apocryphall Bookes of Scripture.

The Papiſts.

1 Error. THere are certaine bookes annexed to the old Teſtament, which the Papiſts themſelves doe not acknowledge for canonicall, as the Prayer of *Manaſſes*, the two bookes of *Eſdras*, commonly called the third and fourth of *Eſdras*: alſo other which are not uſually in our Engliſh Bibles, as an appendix to the booke of *Iob*, the 151. Pſalme, a Preface to the lamentations of *Ieremy*, the third and fourth booke of the *Machabees*, a booke called the *Paſtor*. None of all theſe bookes are found in the Hebrew: one of them onely is tranſlated out of the Syriack, namely, the appendix to *Iob*: ſome of them are extant in Latine only, as the Prayer of *Manaſſes*, the third and fourth of *Eſdras*, the reſt are in Greeke. Of all the other, the bookes of *Eſdras* are worthy of leaſt credit, being ſtuffed full of vaine fables, fitter to feed curious eares, than tending to edification: as *cap.* 4. 6. *lib.* 4. there is a tale put in of two great fiſhes, *Henoch* and *Leviathan*, which no waters could hold: *chap.* 4. 41. he ſaith, that the ſoules are kept in the wombe of the earth: in the 14. chapter, he reporteth how the bookes of Scripture being loſt in the captivitie, were reſtored by *Eſdras*, and how after he had drunke off a cup of water, but as fire in colour, given him by the Angell, hee ſpake forty dayes together and ceaſed not: in which ſpace five Scribes wrote from his mouth 204. bookes: theſe and ſuch like tales that booke is full of. All theſe aforeſaid bookes are as well by our adverſaries, as our ſelves rejected: ſo that they themſelves dare not allow all that is extant in their Latine vulgar tranſlation: yet our *Doway* men tell us, that the prayer of *Manaſſes* is neither received for canonicall of the Church, nor refuſed: *annot. in 2 Chron.* 33. 14. but if it bee not received, how is it not refuſed? either it is canonicall, and ſo received, or not canonicall, as it is in deed; and ſo of the true Church of God out of the canon received.

Other bookes alſo there were, ſome annexed to the old Teſtament, ſome to the new, which were deviſed by Heretikes, but now are not extant, whereof there is no queſtion betweene us: as another booke of *Geneſis*, called *μικρογένεσις*, *Geneſis* the leſſe, whereof *Hierome* maketh mention, *tom.* 4. *de* 42. *manſionib.* Likewiſe the booke of *Henoch*, which, as *Auguſtine* ſaith, *ob nimiam antiquitatem rejicitur*, is rejected becauſe it is too old: *lib.* 18. *de civitat. Dei, cap.* 38.

Gelaſius alſo in his Decretall, reciteth certaine Apocryphall bookes of the old Teſtament: as one of the daughters of *Adam*, another of *Ogias*, a Giant, that ſhould fight with the Dragon after the flood: a book alſo called the repentance of *Iamnes* and *Mambres*: *Decret. p.* 1. *d.* 15. *c.* 3.

Theſe books alſo were forged in the new Teſtament: as the Goſpell of the twelve Apoſtles, the Goſpell of *Thomas*, another Goſpell of *Matthias*: mentioned by S. *Ambroſe proœm. in Luc.* S. *Hierome* alſo, *Catalog. ſcriptor.* maketh mention of theſe bookes: the acts of *Peter*, the Goſpell of *Peter*, the preaching of *Peter*, the revelation of *Peter*: a Goſpell to the Hebrewes: an Epiſtle of *Barnabas*: the peregrinations of *Paul* and *Tecla*.

Gelaſius in his Decretall, reckoneth up a great number of ſuch like forgeries: as the journeyes of *Peter*, the acts of *Andrew*, the acts of *Philip*, the acts of *Peter*, the acts of *Thomas*: alſo the Goſpell of *Thaddeus*, the Goſpell of *Thomas*, the Goſpell of *Barnabas*, the Goſpell of S. *Andrew*: likewiſe certaine forged revelations, as of *Paul*, of *Thomas*, of *Stephen*: with many ſuch other, as may bee ſeene in that place, as it is alleaged by *Gratian*, *Decret. p.* 1. *d.* 15. *cap.* 3. But of theſe and ſuch like there is no controverſie betweene us.

The queſtion betweene us then is concerning theſe bookes: firſt, certaine peeces joyned to canonicall bookes, as ſeven chapters of *Eſther*; certaine ſtories annexed to *Daniel*, as of *Bell* and the Dragon, of *Suſanna*, the ſong of the three children: alſo the Epiſtle of *Baruch* joyned to *Ieremy*. Then follow certaine whole bookes, as *Tobie*, *Iudith*, the Wiſdome of *Salomon*, *Eccleſiaſticus*, two bookes of the *Machabees*: theſe ſix bookes, with the other three appendices or peeces of bookes, the Papiſts hold to bee canonicall, and of as firme authority as any part of the Scripture. Arguments they have none beſide certaine teſtimonies of ſome Fathers and Councels, which we purpoſe not to deale withall, leaving them to our learned countrey-men, who have taken in hand to diſcuſſe theſe controverſies to the full, *Bellarm. de verb. Dei lib.* 1. *cap.* 4.

The Proteſtants.

WE are agreed concerning the new Teſtament, that all the bookes thereof as they ſtand, are to bee received of all for Scripture: for as for thoſe forged Goſpels of *Thomas*, S. *Andrew*, of *Nichodemus*, and the like, though the Church were troubled with them in times paſt, yet their memorie being now worne out, there is no queſtion of them. Concerning the bookes on both ſides acknowledged, if ſome one man ſeeme to doubt of ſome one part, as *Luther* is thought to doe of the Epiſtle of *Iames* and *Iude*, it ought no more to prejudice us, than *Cajetanus* opinion doth hurt them, who called more bookes in queſtion than *Luther* did, as the Epiſtle of *Iames*, of *Iude*, the ſecond of *Peter*, the ſecond and third of *Iohn*, the laſt chapter of *Marke*.

2 Pet.3.15.

We differ not then in the new Teſtament, unleſſe it be concerning the author of the Epiſtle to the Hebrewes, which our adverſaries ſtoutly affirme to bee S. *Pauls*, which wee deny not, neither certainly can affirme it, ſeeing in ſome Greeke copies it is left out, and in the Syriack tranſlation: ſome would prove S. *Paul* to be the author of this Epiſtle, by that place, 2 *Pet.* 3.15. where the Apoſtle maketh mention of S. *Pauls Epiſtles*, which *according to the wiſdome given unto him he wrote to you*: that is, the Hebrewes, for unto them S. *Peter* writeth both the firſt, 1 *Epi.*1.1. and the ſecond Epiſtle, 2. *Epi.*3. ver.1. I find alſo that many excellent godly learned men of ancient time, as *Hierome*, *Auguſtine*, *Ambroſe*, and before them *Origen, hom.* 8. *in Geneſ.* with others, have taken S. *Paul* for the author of this Epiſtle. And among the late famous witneſſes of Gods truth, and holy Martyrs (to whoſe judgement I attribute as much, if not more, as to any mans beſide) that bleſſed man Maſter *Philpot*, doth cite S. *Paul* to the Hebrewes in a certaine Epiſtle of his written to the Chriſtian congregation, *Fox* p. 1832. and againe in another Epiſtle to certaine godly brethren, pag. 1385. col. 2. But it mattereth not who was the author, ſeeing we receive it as canonicall: for the title is no part of the booke, and ſo neither of Scripture: and we receive many books in the old Teſtament, the authors whereof are not perfectly knowne. And of this matter, thus further writeth S. *Hierome*, *Catalog. ſcriptor. Epiſtola quæ fertur ad Hebræos*, &c. The Epiſtle to the Hebrewes is not thought to be *Pauls*, becauſe of the difference of the phraſe and ſtile: but either the Epiſtle of *Barnabas* according to *Tertullian*, or of *Luke* or *Clement*: or ſurely, becauſe *Paul* writ to the Hebrewes, hee cut off the title of his name, becauſe it was envied amongſt them: hee writeth as an Hebrew to the Hebrewes, that is, in his owne tongue moſt eloquently. Thus *Hierome* reporteth many opinions, ſetting downe nothing certainly himſelfe.

But here by the way, if I might bee ſo bold, I would ſpurre a queſtion to our Romane Divines, that wheras it was decreed (as they would beare us in hand) by the Apoſtles, *can. Apoſtol.* 84. that the two Epiſtles of *Clement*, and his precepts or conſtitutions contained in eight bookes, ſhould bee counted amongſt the canonicall bookes of the new Teſtament: for theſe are the words of the canon, *Sint omnibus vobis Clericis & laicis, ſacri & venerandi libri*, &c. Let theſe bee accounted of all both Clerkes and lay men, as holy and reverend bookes: and then are reckoned up the bookes of the old Teſtament, and afterward of the new, amongſt the which, the foreſaid workes of *Clement* are numbred. If thoſe bee the right canons of the Apoſtles, as we are made to beleeve they are, how dare our adverſaries doe contrary to this decree? we will give them leave to pauſe a while of this matter, and in the meane time proceed.

Epiſt. ad Lætam.

Contra Fauſt. lib.11.2.

So then all the queſtion betweene us, is about the Apocrypha of the old Teſtament: they are called Apocrypha, becauſe they are hid and obſcure, not becauſe their authors are unknowne: for as I ſaid, wee know not by whom certaine Canonicall bookes were written. Neither are they ſo called becauſe of ſome untruths contained in them contrary to Scripture, as the moſt of them have, as wee heard before out of S. *Hierome*: *Multa his admixta vitioſa*: That there are many falſe things mixed in theſe bookes: for it followeth not, that every book which hath no untruth or lye, ſhould ſtraightwayes be taken for Scripture: but they are therefore judged and called Apocrypha, becauſe they were not in former time received into publike and authentick authority in the Church, neither to bee alleaged as grounds of our faith, though they may be read for example of life, and may have other profitable uſe, as S. *Hierome* well ſaith, *Legat ad edificationem plebis, non ad authoritatem Eccleſiaſticorum dogmatum confirmandam*: The Church readeth them for the edifying of the people, not the confirmation of doctrine: *Præfat. in Proverb.* And S. *Auguſtine* ſheweth why they are ſo called, *Quia nulla teſtificationis luce declarati, de neſcio quo ſecreto, neſcio quorum preſumptione prolati ſunt*: *Becauſe they were publiſhed with no light of authority, but hatched in ſecret by ſome mens, I know not whoſe preſumption.* But the Canonicall Scripture only hath this privilege to give rules of faith, and thereupon it hath the name, that wee may bee bold to beleeve and ground our faith upon the Canonicall and holy Scripture, which is the onely word of God. Wherefore out of this number of Canonicall Scripture we exclude all the books afore named, and therefore let not the Reader be deceived, that although they be joyned in one volume with the Scripture, to thinke that they are for that, of the ſame authority and credit with the reſt: firſt, wee will ſhew our reaſons in generall, and afterward come to the particular bookes in order.

2 Pet.1.19.

1 All Canonicall Scripture in the old Teſtament was written by Prophets: We have a ſure word of the Prophets, ſaith S. *Peter*, 2.1.19. and S. *Paul*, *Rom.* 16.26. calleth them the Scriptures of the Prophets: and S. *Auguſtine* ſaith, *Quas itaque ſcripturas dicimus, niſi canonicas, legis & Prophetarum? de unitat. eccleſ. cap.*16. We acknowledge no Canonicall Scriptures of the old and new Teſtament, but the Law and the Prophets: But none of thoſe bookes aforenamed, of *Tobias*, *Iudith* and the reſt, were written by the Prophets: for they were all written ſince *Malachies* time, who was the laſt Prophet, as the Church complaineth, *Pſalm.* 74.9. *There is not one Prophet, nor any that can tell us how long*: *Ergo* none of theſe bookes are Canonicall.

Rom.3.2.

2 All the Canonicall bookes of the old Teſtament were acknowledged of the Jewes and Hebrewes, for they were then onely the Church of God, and where ſhould Scripture bee found but in the Church? *To them*, ſaith S. *Paul*, *were committed the oracles of God*, *Rom.* 3.2. But the Jewes received none of theſe bookes into the Canon of the Scripture. For moſt of them were written in the Greeke, but none of them in the Hebrew tongue. And this ſome of the Papiſts cannot deny. *Ergo* they are not Canonicall. Here

alſo S. *Auguſtine* thus writeth, *Omnes litera, quibus Chriſtus prophetatus eſt, apud Iudaos ſunt*: All the bookes which propheſied of Chriſt, are kept amongſt the Iewes, *in Pſalm.* 56. and S. *Hierome* upon thoſe words of the Parable, *All mine are thine, Luk.* 15. thus writeth to the ſame purpoſe, *Omnia intelligamus, legem, prophetas, eloquia divina*: *By all we underſtand, the law, and Prophets, and the divine ſayings*: the Jewes then had all the Scriptures, but they had none of theſe Apocrypha, therefore they are no part of Scripture.

Tom. 4. de filio prodigo.

Canus a Papiſt anſwereth, *Non rejectos fuiſſe hos libros à Iudæis, ſed non receptos*, that theſe bookes were not rejected of the Jewes, but onely not received, *lib.* 1. *Annot. Anſ.* 1. This is but a quaint diſtinction, for that thing, which a man knoweth, and yet receiveth not, nor alloweth; what doth he elſe, but reject it? As our Saviour Chriſt ſaith, *He that is not with me, is againſt me: and he that gathereth not, ſcattereth abroad, Luk.* 11. 23. The Jewes therefore in that they received not, nor acknowledged thoſe bookes, refuſed and rejected them. Secondly, how could they otherwiſe chuſe but reject thoſe bookes, and ſunder them from the reſt of the Scripture, which were written in a ſtrange tongue, and not in Hebrew, wherein the reſt of holy Scripture was written? And what opinion the Jewes have of theſe bookes, S. *Hierome* further witneſſeth thus: *Arguunt nos Hebraorum ſtudia, & imputant nobis contra ſuum canonem Latinis auribus iſta transferre*: *The ſtudious Hebrewes find fault with us, and blame us for tranſlating into Latine, bookes contrary to their canon*: *præfat. in Tobiam.* The Jewes then did not onely not receive theſe Apocryphall bookes, but rejected them alſo: and of this judgement is *Arias Montanus*, one of their owne Church, that no bookes of the old Teſtament not extant in the originall Hebrew, are Canonicall. Further, *Bellarmine* confeſſeth, *Hi omnes libri ſimul rejiciuntur ab Hebrais, &c.* All theſe bookes are together rejected of the Hebrewes: *lib.* 1. *de verb. Dei c.* 10. And *Coſterus* a Jeſuite ſaith, *In canone Hebraorum non habentur, &c. They are not in the canon of the Hebrew, Enchirid. c.* 1. Of the ſame judgement is *Cajetane* and *Tolet*, two of their owne, and of great account among them, which were Cardinals in their time. The firſt ſaith, *that the Iewes teſtifie, nullos alios apud patres fuiſſe canonice ſacros, &c. That no other bookes were received of the fathers for canonicall*: beſide, thoſe which are by them acknowledged. *comment. in Rom. c.* 11. The other affirmeth, *oracula divina in ſacris ſcripturis contenta commiſſa, &c.* That the divine oracles contained in the Scriptures, were committed unto the Jewes: therefore it is an unadviſed ſpeech of the Doway tranſlaters, to ſay, *the Churches canon is of more authority than the Iewes*: for were not the Iewes then the Church of God, when the Hebrew Scriptures were firſt received into the canon: and had not the Church of the old Teſtament the ſame intereſt in the Scriptures, which the Church of the new Teſtament hath: and was the authority of the Prophets leſſe, in declaring which were the Canonicall bookes in thoſe times, than of the Church afterward? S. *Paul* putteth this matter out of doubt, teſtifying, that unto the Jewes were committed the Oracles of God: how dare they then contradict the Apoſtle, in ſaying they were not committed?

Luk. 11. 23.

Doway bible p 489.

3 There is no Scripture of the old Teſtament, but it hath approbation of the new: for as the Prophets beare witneſſe to Chriſt, ſo he againe doth witneſſe for the Prophets, and therefore it is a true propoſition of *Cajetane*, though hee bee controuled and checked of *Catharinus* another Papiſt for it, that there is no Scripture, which was not either written or approved by the Apoſtles: but in the whole new Teſtament you ſhall not find one teſtimony cited either in the Goſpell or the Epiſtles out of any of the Apocrypha, as out of other bookes of Scripture: therefore having no approbation of the new Teſtament, we conclude, they are none of the old.

Bellarmine anſwereth, that the Apoſtles have declared thoſe bookes to bee Canonicall, *lib.* 1. *de verbo, cap.* 10. *Anſwer.* 1. *Catharinus* herein is contrary to *Bellarmine.* For he ſaith, that the Church hath received certaine bookes for Canonicall, *Quos nec ſcriptos ab Apoſtolis, nec approbatos fuiſſe conſtat*: Which it is is certaine, were neither written, nor approved by the Apoſtles, *lib.* 1. *Annot.* Secondly, they are never able to ſhew, when and where the Apoſtles declared theſe bookes to be Canonicall, for as much as they are not cited, neither in the Goſpels, nor Epiſtles, written by the Apoſtles, which onely are their authenticall writings. And therefore we againe conclude, that becauſe the new Teſtament doth not give any witneſſe to any of theſe bookes, as it doth to the law and the Prophets, *Quibus Chriſtus* (as *Auguſtine* ſaith) *perhibet teſtimonium, ut teſtibus ſuis*: Unto the which Chriſt giveth teſtimony, as his witneſſes, *lib.* 2. *contra Gaud. cap.* 23. Therefore they are no part of the old Teſtament: as *Hierome* then ſaith of the interpretation of Scripture, *Sit illa vera interpretatio quam Apoſtoli probaverunt*: *Let that bee the true interpretation which the Apoſtles have approved*; ſo thoſe are the very authenticall Scriptures, which have the teſtimony and approbation of the Apoſtles.

Præfat. in Evangel.

4 It ſhall appeare in the ſeverall diſcourſe of the particular bookes, that there is ſomewhat even in the bookes themſelves to be found, that barreth them from being Canonicall.

Of the Booke of *Baruch.*

The Papiſts.

THis is their beſt reaſon for the authority of this booke, becauſe *Baruch* was *Ieremies* Scribe: and therefore *Baruch* cannot be refuſed, unleſſe alſo wee doubt of *Ieremy. Bellarm. lib.* 1. *de verbo Dei, cap.* 8.

The Proteſtants.

THis booke was neither written by *Ieremy* nor *Baruch*: firſt, becauſe it is in Greeke: if either *Ieremy* or *Baruch* had written it, it is moſt like they would have written in Hebrew. Secondly, the phraſe and manner of ſpeech ſheweth, that it was never written in Hebrew: for in the 6. Chapter in the Epiſtle of *Ieremy*, verſ. 2. it is ſaid, that the Iſraelites ſhould bee in captivity ſeven generations, that is, 70. yeares, but it cannot bee found in any Hebrew booke, that a generation is taken for the ſpace of 10. yeares.

I will adde unto this a matter of experience concerning this booke: One *Ed. Allin* a conſtant Martyr reading this place in the 6. of *Baruch*, *Wherefore when you ſee the multitude of people worſhipping them (hee meaneth the Idols) behind and before, ſay in your hearts, it is thou, O Lord, that ought only to be worſhipped*: By this place, the ſaid Martyr ſaith, he was ſeduced to heare Maſſe, and therefore his conſcience gave him, that it was no Scripture. *Fox*.pag.1980. col.1. Concerning this booke alſo, S. *Hierome* writeth thus: *Præfat. in Ierem. Librum Baruch Notarii ejus, qui apud Hebræos nec habetur, nec legitur, prætermiſimus*: I have pretermitted the booke of *Baruch Ieremies* Scribe, which the Hebrewes neither have nor read: But if it had beene one of the Canonicall bookes, *Hierome* would not have paſſed it over.

We want not alſo the teſtimonie of our adverſaries: for *Iohannes Driedo*, a writer of their owne, refuſeth this booke to be Canonicall. *lib.1.de ſcriptur. & dogmatib. Eccleſiaſtic.cap.ultimo.*

Of the ſeven Apocryphall Chapters of *Eſther*.

The Papiſts.

ONe of their chiefe Arguments, beſides teſtimonies and authorities, which would make too great a Volume, is this (which is common alſo to the reſt of the Apocrypha) they are read in the Church, and have beene of ancient time. *Ergo* they are Canonicall. I anſwer, that it is no good argument, *Hierome* ſaith plainly, *Legit Eccleſia, ſed eos inter Scripturas Canonicas non recipit. Præfat.in lib.Salomon.* The Church indeed (ſaith he) readeth them, yet for all that they are not Canonicall. And *Auguſtine* was wont to read unto the people the Epiſtles of the Donatiſts, and his anſwers unto them, *Epiſt.*103.

The Proteſtants.

THe moſt of our reaſons againſt the authority of the 7. Chapters added to *Eſther*, (for of the 10. firſt Chapters, which are found in the Hebrew, we make no doubt at all) are drawne from the matter of the booke it ſelfe.

1 In the ſecond of the Canonicall *Eſther*, ver. 16. it is ſaid that the conſpiracie of the two Eunuches againſt the King, was in the ſeventh yeare of *Aſſuerus*: but in the 11. Chap. ver. 2. of the Apocryphall *Eſther*, we reade that *Mardocheus* did dreame of this conſpiracy in the ſecond yeare. *Bellarmine* anſwereth, that both are true: for the dreame was in the ſecond yeare, and the conſpiracy in the ſeventh; ſo belike, there was five yeares betweene. But in the Apocryphall ſtory, chap. 12. 2. it is ſaid, *that at the ſame time*, the conſpiracy was enterpriſed by the two Eunuches, which muſt have relation unto the ſecond yeare before expreſſed, chap. 11. 3. Againe, at that time *Mardoche* was a great man, and an officer in the Kings houſe, when he had this dreame, chap. 11. 3. which could not be before the exaltation and advancement of *Eſther*, which was in the 7. yeare, *Eſther* 2.16.

2. The true hiſtory of *Eſther* ſaith, that *Mardocheus* had no reward at that time of the King, chap. 6. 3. but the forged ſtory ſaith, chap. 12. that at the ſame time the King gave him great gifts, which cannot be meant of that great honour, as *Bellarmine* conjectureth, which afterward was beſtowed upon *Mardoche*: for then *Haman* (being hanged the ſame day that *Mardoche* was advanced to honour, *Eſther* 6. 7.) could worke him no deſpite, whereas the forged ſtory ſaith, that after the King had rewarded him, then *Haman* began to ſtomach him, becauſe of thoſe two Eunuches.

3 Againe, the ſtory which is added, was written many yeares after *Mardocheus* and *Eſthers* death, under the reigne of *Ptolomeus* and *Cleopatra*, as it appeareth, chap. 11. 1. It is not like therefore to be a true ſtory. *Bellarmines* ridiculous conjecture is this, that there were two ſtories written in Hebrew of *Eſther*, the one compendious and ſhort, which we now have: the other more large, which might be tranſlated by *Lyſimachus* there ſpoken of, chap. 11. whoſe tranſlation wee now onely have, the originall being periſhed. And it might be, ſaith hee, that theſe 7. chapters were ſometimes written in Hebrew, *ſed caſu aliquo excidiſſe*, by ſome miſchance were loſt. *Anſw.* Firſt, the Text ſaith not that *Lyſimachus* tranſlated any ſuch Hebrew ſtory, but only the Epiſtle of *Phurim*. Secondly, this cannot be that ample and large ſtory imagined, being ſhorter, and not ſo full as the canonicall *Eſther*. Thirdly, it is not like that theſe chapters, or this other ſtory, which he imagineth, was ever written in Hebrew: for they were more like to bee kept in the Hebrew tongue, than in the Greeke: for ſo much as there was never any people more carefull in keeping any thing, than the Jewes were of their Hebrew Scriptures. Theſe therefore are but bare and light conjectures to make canonicall Scripture.

4 Beſides, the falſe ſtory ſaith, that *Haman* was a Macedonian, chap. 16. verſ. 10. the true ſtory ſaith, he was an Agagite or Amalekite, chap. 8. 3. how can theſe two agree? Nay, the forged booke ſaith, that *Haman* would have deſtroyed the King, and ſo conveyed the kingdome of the Perſians to the Macedonians, which could in no wiſe bee; for the kingdome of the Macedonians was not yet ſpoken of: and ſo it continued in ſmall or no reputation, till *Philippus* the father of *Alexander*, in the 20. yeare of whoſe reigne, and not before, the Perſians began to ſuſpect the Macedonians; *Diodor. lib.* 16. which was about the 23. yeare of the reigne of *Ochus*, one of the laſt Kings of Perſia, after whom *Arſes* reigned three

yeares, and *Darius* ſix. Now if the Perſian Monatchy continned 220. yeares, as *Bellarmine* granteth, *Mardoche*, which was one of them that went into captivity with *Iechoniah, Eſther* 2.6. muſt bee almoſt 300. yeares old, allowing but 130. yeares to the Perſian Monarchy, which was moſt like to bee the true period of that government, as is ſhewed elſe-where; then was *Mardoche* wel-nie 200. yeares old, if he ſurvived to ſee the riſing of the Macedonian kingdome.

Hexapl. in Daniel c.9.qu.43.

Bellarmines beſt anſwer here is, that *Mardoche*, though not yet borne, might be ſaid to be carried into captivity, not in himſelfe, but in the loynes of his fathers, or other progenitours: as *Zorobabel* is ſaid to have returned of the captivity, which *Nabuchadnezzer* had carried away, *Ezra* 2.2. and yet hee was borne in the captivity, *Matth.* 1.12: ſo *Ioſephs* two ſonnes are ſaid to have gone downe into Egypt with *Iacob*, being numbred among the ſeventy ſoules, and yet they were borne in Egypt, *Geneſ.* 46. *Bellar. cap.7.in fine.*

Anſwer 1. *Zorobabel* is not ſaid to have beene one of them, that were carried into captivity, but of the captivity, which *Nabuchadnezzer* carried away: for ſo he might be, becauſe he was the of-ſpring of that captivity: one of thoſe captives he was not, but of the captivity he was, which continued 70. yeares. Neither is it ſaid, that the ſoules which came with *Iacob* into Egypt were ſeventy, but ſixty ſix, *Geneſ.* 46.26. Then it followeth, *Ver.27. Every ſoule of the family of Iacob, which came into Ægypt, are ſeventy,* in the which number the two ſonnes of *Ioſeph are comprehended,* which belonged to the family of *Iacob*, which came into Egypt, where the relative (*which*) may as well be referred to *Labeth*, the houſe or family of *Iacob*, as to *Nepheſh* the ſoule: therefore neither of thoſe inſtances can ſerve his turne. 2. And bee it admitted, that *Mardoche* was borne in the captivity; In *Bellarmines* account, hee could not be under 200. yeares old, if hee lived to the end of the Perſian Monarchy, when the Macedonians began to bee feared of the Perſians. 3. And ſeeing *Bellarmine* is of opinion, that *Mardoche* lived in the time of *Artaxerxes Longimanus*, when hee ſuppoſeth *Mardoche* to have beene 165. yeares old, and from thence to the end of *Ochus* reigne, hee counteth above 100. yeares, when, and not before the Macedonians grew to bee famous, and feared of the Perſians; how could this be in *Mardoche* or *Hamans* time. This exception to this Apocryphall booke, can no way be healed up.

Gen 46.26,27.

5 Other contradictions there are betweene thoſe two ſtories of *Eſther*: the falſe ſtory ſaith, that when *Eſther* came in to the King, that he looked fiercely upon her, in ſo much, that ſhee fell downe as dead, *chap.* 15.10. but the true ſtory witneſſeth, that at the firſt, the King held up his Scepter to the Queene in token of favour, and well accepted of her comming. The falſe ſtory, that *Haman* went about to hurt *Mardoche*, becauſe of the two Eunuchs, whoſe conſpiracy he had revealed, *chap.* 12.6. But the true ſtory ſaith, that hee began to ſtomacke *Mardoche*, becauſe he would not bow the knee to him, nor doe him reverence, *Eſther* 3.2. *Vide plura apud Whitak. queſt.* 1. *cap.* 18. *de Scriptur. Saint Hierome* with the reſt of the Apocrypha, which are not extant in the Hebrew, excludeth theſe chapters of *Eſther* out of the canonicall Scripture, *tom.4. Paulino*: and in his preface to the bookes of the Kings. Neither doe we here want the teſtimony of our adverſaries, for both *Nicholaus Lyranus*, and *Dionyſius Carthuſianus* in their commentaries upon this booke, and *Sixtus Senenſis, lib.* 1. & 8. *bibliothec.* doe refuſe this appendix of *Eſther*, as not being canonicall.

Of certaine Chapters annexed to *Daniel*.

THere are three parcels joyned to *Daniel*, the Song of the three children, the ſtory of *Suſanna*, of *Bel* and the Dragon, in the vulgar Latine, which are not any part of canonicall Scripture.

1 They are neither extant in Hebrew at this day, nor are like to have beene tranſlated out of Hebrew into Greeke: but compiled firſt in Greeke, and therefore not written by *Daniel*: for *verſ.* 54. 58. of the ſtory of *Suſanna*, where one of the Elders ſaith, hee ſaw her under a Lentiſke tree, the other under a Prune tree: he uſeth a certaine paronomaſie or alluſion unto the Greeke words: which cannot ſtand in the Hebrew, as of the tree σχινὸς, he ſaith the Angell of the Lord σχίσει, ſhall cut you in two: and ſo of the tree πρινὸς, πρίσει, ſhall divide thee in two. As if a man ſhould thus allude in Engliſh: thou waſt under the Prune-tree: the Lord ſhall prune thee. This alluſion is not in the Hebrew, as the learned have very well obſerved, but onely in the Greeke. This exception was taken long agoe againſt this booke by *Iulius Africanus*, who lived under *M. Aurelius Antoninus*, and hereof did write an Epiſtle to *Origen*, from whom *Bellarmine* borroweth his anſwer which here followeth: *Hierom. catalog. ſcriptor.* Who alſo reporteth of a certaine learned Jew, that becauſe of this alluſion, doubted not to ſay, that this booke was compiled by ſome Greeke: for the alluſion (ſaith hee) is in Greeke, as if a man ſhould ſay in Latine, *De ilice arbore, ilico pereas, & a lentiſco, non lente pereas*: and as if in Engliſh a man ſhould thus ſay, thou waſt under a firre tree, the Lord ſhall fire thee, or under a Pare tree, he ſhall pare thee.

Præfat in Daniel.

Bellarmine anſwereth, that *Daniel* neither named the Lentiſke tree, nor the prune tree, but ſome other, that might have an alluſion to cutting, as the names in Greeke have: and that the Greeke tranſlater kept not the word, but the ſenſe. *Bellarm. cap.* 9. *Anſw.* Firſt, the Jeſuite, that is ſo full of his conjectures, ſhould likewiſe have gheſſed what trees they were, and how they are called in Hebrew, that *Daniel* named: ſo ſhould his conjecture have ſeemed more probable. Secondly, if his imagined Hebrew ſhould name one tree, the interpreter ſhould ſet downe another, to keepe the alluſion ſtill, one of them muſt needs tell an untruth, and ſo both of them could not bee Scripture, which faileth not in the leaſt truth.

The particular time is not knowne, when this ſtory ſhould bee done: yet it is certaine, it was in the captivity; for *Suſanna* dwelt in Babylon: but *Daniel* could not then bee ſo young a childe as the ſtory maketh, for he was carried away in the firſt captivity with *Iehoiakim*, as it is, *Dan.*1. And *Ezekiel*, that lived about that time, doth ſpeake of the great prudence and ſage wiſdome of *Daniel, Ezech.* 28.3. and joyneth him with *Noah* and *Iob*, chap. 14. All this proveth that *Daniel* could not be ſo very a babe in the beginning of the captivity, as the ſtory maketh him.

Bellarmine anſwereth, that *Ezekiel* maketh mention of *Daniel, viventis adhuc in ætate puerili*, being but a childe: being even then famous amongſt the people for the delivering of *Suſanna*, and for his interpretations of dreames. *Anſwer.* But the contrary is eaſily proved, that *Daniel* was no childe, when *Ezekiel* gave this teſtimony of him. 1. Hee is joyned with *Noah* and *Iob*, and the text ſaith, *They ſhall ſave neither ſonnes nor daughters*: which could not bee true of *Daniel*, being himſelfe but a childe. And though, as the Jeſuite ſaith, it be but a ſuppoſition, that if theſe three were among them, &c. yet would not the Prophet ſuppoſe a thing impoſſible, as if a childe might have both ſonnes and daughters. 2. Againe, the word which the Prophet uſeth, ſaying (if theſe three men, &c.) אנוש is never given to any childe in Scripture, but is alwayes ſpoken of the elder ſort: as 1 *Sam.*17.12. *Iſhai ſenex veniens inter homines*: *Iſhai* was counted old among men. Likewiſe, *Eſay* 32.9. *Riſe ye women or mothers, and heare ye daughters*: the word is נשים *naſhim*, which is the plurall number of אנוש the firſt letter radicall taken away. Wherefore it appeareth by the uſe and acceptation of this word, that *Daniel*, who is by the Prophet counted among the elder men, could at that time be no childe.

3. Further, this Hiſtory of *Suſanna* ſuppoſeth, that the Jewes being in captivity, had their tribunall ſeats of judgement among themſelves, and that it was in their power to inflict capitall puniſhment, which is not like, ſeeing that in their owne countrey afterward, being in ſubjection to the Romans, they could put none to death, *Iohn* 18.31. And beſide, this narration yeeldeth another reaſon and occaſion, verſ. 64. how *Daniel* came to bee famous, and the people began to take notice of him, namely for delivering of *Suſanna*, than is alleaged by *Daniel* himſelfe, *Dan.*1.

4. In the ſtory of *Daniel*, it is ſaid, that hee was ſix dayes in the Lions denne: but the true ſtory ſaith, he was there but one night, chap. 6. The Jeſuite anſwereth, he was twice in the Lions denne, or rather, he thinketh there were two *Daniels*, the one of the Tribe of *Iuda*, which was that great Prophet: the other of *Levi*, which was the principall in thoſe two ſtories of *Suſanna*, and of *Bel* and the Dragon. But this is a poore ſhift, to invent another *Daniel*, whom the Scripture never knew: and if it were ſo, why are all their acts joyned together, as if one *Daniel* had done and writ them all?

Other exceptions were taken in times paſt, as S. *Hierome* reporteth, by a certaine learned Jew ſpoken of before, againſt theſe forged peeces of *Daniel*: as againſt the Song of the three children: *Tantum otii fuit trib. illis pueris, &c.* Had the three children ſuch leaſure, in the middeſt of the furnace to make verſes, and to ſtirre up all creatures to the praiſe of God? And as for the ſtory of *Bel*, what great miracle was it to find out the deceit of the Prieſts, or to kill the Dragon, with gobbets of pitch, which were done rather by a cunning wit, than a propheticall ſpirit? And concerning the taking up of *Habbacuck*, ſaith hee, where can the like example be ſhewed in all the old Teſtament, that any of the Saints was carried in his body, and did flye in the aire: whereas *Ezekiel* (ſaith hee) was tranſported in ſpirit: and *Paul* dare not affirme, that he was rapt up in his body? Thus then that Jew oppoſed, as *Hierome* hath the ſtorie, *præfat. in Danielem.*

Upon theſe and ſuch like reaſons, S. *Hierome* doubteth not to call the ſtory of *Bel* and the Dragon fables; *præfat. in Daniel.* and ſo doth S. *Auguſt. de mirabilib. lib.* 2. *cap.* 32. *Bellarmines* anſwer is, that by fables, *Hierome* underſtandeth, hiſtories, cap. 9. which is a very ſimple anſwer, and untrue: for *Hierome* in the ſame place further thus writeth: *Quas fabulas, &c. nos veru antepoſito, eaſq; jugulante ſubjecimus*: Which fables, becauſe they are ſo well knowne, we have added, that is, tranſlated, but marked them with a daſh ſtroke or croſſe line to cut the throat of them: for *Hierome* uſed this marke in his tranſlation, thereby ſignifying what hee would have put out. If *Hierome* calling them fables, ſhould meane ſtories, why did he thus write? And *Auguſtine* in the place alleaged giveth a reaſon, why hee will not collect any wonders, or miracles out of theſe bookes, becauſe he counteth them fables: if he had underſtood ſtories, he would not have pretermitted them.

But what opinion S. *Hierome* had of theſe fabulous ſtories, it is cleare by *Ruffinus* invective, who blameth him, for that he cut off from the Scriptures the ſtory of *Suſanna*, an example of great chaſtity, and the Song of the three children. And *Ruffinus* in the ſame place, rather being ſtirred in choler, than ſpeaking of judgement, thus argueth the caſe with *Hierome*: Firſt, ſaith he, it is not to be doubted, but that *Peter* ſitting 24. yeeres at Rome, did deliver unto the Church all the bookes of Scripture, and theſe among the reſt: but it is not like he would commend unto them falſe bookes. Secondly, the Apoſtle biddeth us to take heed of Jewiſh fables, and muſt wee now bee ſent to the Jewes to learne, which are the Scriptures? Thirdly, thus the holy Martyrs are held to have beene in error, which did uſe to ſing in the Church, the Song of the three children.

Theſe and ſuch like arguments *Ruffinus* uſeth in his invectives againſt *Hierome*: to the which *Hieromes* anſwer may be thus gathered, though I find not in any one place theſe arguments by him confuted.

To the firſt: it is denied, that *Peter*, of whoſe ſitting at *Rome* ſo many yeeres it may bee doubted, did not commend any of the Apocryphall bookes to the Church, as parcell of the Scripture: for *Hierome* thus writeth, *Apoſtolici viri ſcripturis utuntur Hebraicis*, &c. The Apoſtolike men uſe none but the Hebrew Scriptures. It is manifeſt, that thus did the Apoſtles and Evangeliſts: but the Apocrypha are not in the Hebrew.

Apolog. 2. in Ruffinum.

To the ſecond: the ſame Apoſtle, which biddeth us take heede of Jewiſh fables, yet referreth us unto them, for the divine oracles: *Rom.* 3. 2. yea, and *Origene*, as *Hierome* ſaith, whom *Ruffinus* did ſo extoll, did conferre with the Jewes for the underſtanding of the Hebrew Scriptures, as he confeſſeth, that he learned of one *Huillus* a Jew what is underſtood by *Ariel*, in the 29. of *Eſay, verſ.* 1. *apolog.* 3. *cont. Ruffin.*

To the third: it followeth not, though they be read in the Church, that therfore they are Scripture: the Church readeth them for the edifying of the people, as *Hierome* ſaith, not for the confirmation of doctrine. And as thouching the martyrs; they might have their errors, as their ſinnes: neither ought we to embrace the errors of martyrs: *Defendamus ergo peccata* (ſaith *Hierome*) *quia, qui poſtea martyres, prius peccatores fuerunt*: Wee might as well maintaine their ſinnes, becauſe they, which afterward became martyrs, firſt were ſinners. Thus we ſee how *Ruffinus* chalenged S. *Hierome* for leaving out of the Apocrypha, and how S. *Hierome* defendeth himſelfe: and yet it may ſeeme ſtrange, that *Ruffinus* ſhould blame *Hierome* for this, whereas, hee himſelfe in the Creede which goeth under his name, which is to be found both amongſt *Cyprian*, and *Hieromes* workes, doth exclude, the bookes of *Tobie*, *Judith*, *Macchabees*, *Eccleſiaſticus*, the Wiſedome of *Salomon*, out of the number of the ſacred Scriptures. But thus much of this controverſie betweene theſe two ancient Writers.

Pammachio & Oceano.

Laſtly, we have here the teſtimonie of our adverſaries, for *Ioannes Driedo*, a Popiſh writer, refuſeth theſe pieces annexed to *Daniel*, as being no part of the Scripture: *lib.* 1. *de ſcriptur. & dogmatib. eccleſiaſtic. cap. ultimo.*

OF THE BOOKE OF TOBIE.

1 THis booke is not found in the Hebrew, in the which tongue all the oracles of God were kept. *Ergo*, it is worthily doubted of. *Iunius* maketh mention of two Hebrew editions of this booke, but tranſlated into the Hebrew by ſome for exerciſe ſake: and if the originall had beene Hebrew, one edition had beene ſufficient, there needed not two divers copies. In *Hieromes* time it was alſo extant in the Chalde tongue, which is now wanting: *præfat. in Apocryph.*

2 Our adverſaries themſelves confeſſe, that in *Hieromes* time it was not received for canonicall. The Jeſuite anſwereth: that it might be doubted of before it was determined in a generall Councell: to whom (ſaith he) it appertaineth to define of canonicall Scripture: As though this were not a greater doubt, whether a Councell hath any ſuch authoritie to determine, which bookes ought to bee received for canonicall, for *Canus* a Papiſt maketh a queſtion of it, *lib.* 2. *cap* 8. And the Jeſuite himſelfe ſaith that the Church cannot, *Facere canonicum de non canonico*, Make a booke not canonicall to bee canonicall, but onely to declare thoſe to be canonicall, which are ſo indeede. Wherefore the Papiſts take too much upon them, to make this booke within the Canon, being of it ſelfe not canonicall, and ſo adjudged by antiquitie.

3 There is ſome contradiction in the ſtorie, as it is tranſlated in the vulgar Latine, for *chap.* 3 *ver.* 7. the Text ſaith, that *Sara* dwelt in *Rages*, a Citie in *Media*: but *chap.* 7. 1. ſhee is ſaid to dwell in *Ecbatane*: and from thence *Tobie* ſendeth the Angell to *Rages*, to receive the money of *Gabael*.

Bellarmine anſwereth, that there might be two Cities of the ſame name (*Rages*) one where *Sara* dwelt with *Raguel*, another where *Gabael* dwelt: or ſhe might be ſaid to dwell in *Rages*, becauſe ſhe dwelt neere unto it, *Bellarm. cap.* 11.

Anſwer. Firſt, who ſeeth not what beggerly ſhifts theſe are: as before the Jeſuite found out two *Daniels*, ſo here he hath found us out two cities: but none of theſe ſhifts can ſerve his turne: for whether he ſay, that *Sara* dwelt in his new found citie, or neere unto *Rages*, both are falſe, if that be true in the 7. *chapter*, that ſhe dwelt in *Ecbatane*. Secondly, all this buſineſſe the Jeſuite is put to, becauſe hee will not confeſſe an errour in the Latin tranſlation, which in ſtead of *Ecbatane*, readeth *Rages*, *chap.* 3. 7. as by examining of the Greeke text may eaſily appeare: And thus *Michael Medina* diſſolveth this doubt, whoſe judgement though *Bellarmine* miſlike, yet in the end he muſt bee faine to agree to him: or elſe thoſe places will never bee reconciled. Our countrimen of *Doway* doe finde another ſalve for this ſoare: they ſay that *Sara* is ſaid to dwell in *Rages*, becauſe ſhe dwelt in that Province, whereof *Rages* was the head city: for when they came where *Raguel* dwelt, *Tobias* ſtayed there, and the Angell went to the city of *Rages*, where *Gabelus* dwelt, &c. as we may ſay ſuch an one dwelleth in *Yorke* or *Lincolne*, that dwelleth in one of thoſe ſhires: *Annot. in Tobi.* 13. 7. *p.* 994.

Contra. 1. If one ſay, ſuch an one dwelleth in *Lincolne* a city of *England*, will not any take it, that he dwelleth in the city, not in the countrey or ſhiere of *Lincolne*? And ſo *Sara* is ſaide, *chap.* 3. 7. to dwell in *Rages* a city of the *Medes*; not in the Province but the city. 2. As *Sara* dwelleth in *Rages* a city of the *Medes*, ſo is it ſaid, *chap.* 8. 3. *Go to Gabelus into Rages a City of the Medes*: Why ſhould the city of *Rages* bee heere underſtood, as our *Doway* Gloſſemen note, and the Province of *Rages* before, in both places the City of *Rages* being expreſly mentioned. Thirdly, if *Raguel* then the Father of *Sara* dwelt in *Rages*, and *Gabelus* dwelt there alſo, then needed not the Angell have taken ſuch a long journey to goe from *Raguels* houſe to *Gabelus*, as it is deſcribed, *chap.* 9. How *Azarias* (as the Angell called himſelfe,) was willed to take with him two Cammels and a ſervant to accompany him. Fourthly, the error then is in the vulgar Latine, which *chap.* 3. 7. as is before noted, for *Ecbatane* putting in *Rages*: and to mend the matter, the vulgar Latine, *chap.* 5. 8, maketh this City of *Rages* to bee ſituate in mount *Ecbatane*, and ſo *Ecbatane* and *Rages* ſhould bee one City: whereas in the originall copie they are two diſtinct cities: for *Gabael*, or *Gabelus*, as the Latine readeth, dwelt in *Rages*, *chap.* 9. 3. and *Raguel* in *Ecbatane*, *chap.* 7. 1. This objection, though it maketh nothing againſt the credit of this ſtory, which wee impugne by other arguments, yet it much ſhaketh the authority of their vulgar Latine.

4 Hee that readeth the booke it ſelfe ſhall finde that both the ſtile and the matter is not ſuch as beſeemeth canonicall Scripture: as chapter 3. 8. the evill ſpirit named *Aſmodeus*, a word not found in the canonicall Scripture, ſee *Iunius* upon that place; *Chap.* 5. 12. the Angell is made to ſay hee was of *Azarias* ſtocke; 6. 1. in the vulgar Latine, but not in the Greeke, *Tobie his dogge followed him*, a matter not beſeeming the gravity of Scripture. *Chap.* 12. 15. *Raphael* one of the ſeven Angels: ſee *Iunius* upon that place, *Chap.* 8. 3. the devill driven away with the ſmell of a broyled liver.

Prȩfat. in Proverb.

S. *Hierome* of the booke of *Tobie*, thus writeth, *Legit quidem eccleſia, ſed inter Canonicas ſcripturas non recipit*: The Church readeth them, but receiveth them not into the number of Canonicall Scriptures..

Our Gloſſemen of *Doway* doe their good will to remove ſome of theſe doubts: Firſt concerning *Tobies* dogge, they tell us, that it diſgraceth not the ſacred hiſtorie, that a ſmall matter being true, is alſo recorded with the reſt, as not one jot of the Law muſt bee omitted: and it is by *Beda* and ſome others expounded myſtically, *Annot. in Tobie.* 11. *verſ.* 9. Secondly likewiſe the driving away of the Devill with the liver of a fiſh: they ſay that Devils that would have made themſelves equall with God, are juſtly made ſubject to creatures: God concurred heere with naturall cauſes, whoſe pleaſure is ſome time to uſe meanes naturally unapt, as Chriſt gave ſight to the blind by putting clay to his eyes: ſo the Angell by Gods appointment uſed this meanes to expell the Devill. *Annot. in chap.* 6. *verſ.* 6. And further, it myſtically ſignified Chriſts paſſion, whereby the Devill was expelled out of mens hearts. *Annot. cap.* 5. *v.* 2.

Contra. firſt, 1. If this were any of the ſacred hiſtories, the mention of the ſmalleſt matter were not ſuperfluous: but that remaineth yet to be proved, thus they begge ſtill the thing in queſtion. Secondly, and ſo it is true that not one jot of the Law muſt bee omitted: but I hope they will not make the wagging of *Tobies* dogs taile any part of the Law. Thirdly, neither can any myſticall matter be ſoundly picked, I would thinke out of the wagging of a dogs taile. Fourthly, let them ſhew us, where in any part of the canonicall Scripture any ſuch ridiculous or toyous thing is expreſſed: admit ſuch a thing were true, yet the report of every true thing beſeemeth not the gravity of Scripture.

Secondly, firſt God hath indeed ſubdued Devils to faithfull men, *Luke* 10. 20. but that this is laid as a puniſhment upon them for their pride to bee ſubject to a fiſhes liver, wee doe not finde. Secondly, if you can prove that this was a meanes appointed of God, then no doubt hee concurred with his owne ordinance, but ſtill they thus take for granted the maine point in queſtion. Thirdly, that inſtance of laying clay to the blind mans eye is nothing like: for a corporall meanes though unlike, was applied to a corporall infirmity, but here a ſpirituall evill is cured, which cannot bee helped but by ſpirituall meanes, as the Apoſtle ſaith, *the weapons of our warfare are not carnall &c.* Fourthly, neither are they myſteries, that are collected out of thoſe Apocryphall bookes, but mens fancies.

2 Cor. 10. 4.

Of the Booke of *Iudith*.

AN eſpeciall argument againſt this booke is, that the hiſtorie cannot bee aſſigned to any time.

1 It is pretie ſport to ſee how the Papiſts doe moyle themſelves about this point: and cannot agree amongſt themſelves. Some hold that this ſtorie fell out after the captivitie in *Cambyſes* time, as *Lyranus*, and *Driedo*: ſome in *Darius Hiſtaſpis* reigne, as *Gerardus Mercator*: ſome would have it before the captivitie in *Sedechias* time, as *Genebrard*: ſome in *Ioſias* time, as *Iohan. Benedictus*: but the Ieſuite confuteth them all, and bringeth the ſtorie to *Manaſſes* reigne: but hereunto exception alſo may be taken.

2 It appeareth that this ſtorie could not bee after the captivitie, for wee reade not of any *Nabuchadnezar* afterwards, for the kingdome was tranſlated from the Aſſyrians to the Perſians and Medes. Againe, it could not bee before, either in *Ioſias* time, *Sedechias*, or *Manaſſes*: firſt, becauſe in the 5. *chapter*, *verſ.* 18. it is ſaid, that the Temple had been deſtroyed and caſt downe, which could not be in any of thoſe Kings reignes. It is but a ſhift of *Bellarmines*, to ſay thoſe words were foyſted into the text: it is rather to bee thought, that the Jeſuite is put to his trumps, not having elſe what to anſwer. Secondly, *Iudith* being at this time in the flower of her age, and living afterward many yeeres till ſhee was one hundred and five yeere old, all which time, and many yeeres after her death, the booke ſaith in the laſt

chapter, the land had reſt: this cannot agree with *Manaſſes* time: for within fortie yeeres, or not much above, the land fell into great trouble, ſtraight after *Ioſias* death. Where then is this long time of reſt? And the Jeſuite that ſtill groundeth upon impoſſibilities and unlikelihoods, that *Iudith* was at this time fortie yeere old, which was (ſaith he) in the beginning of *Manaſſes* reigne; and ſo to die about ſeven yeeres before *Ioſias*: yet for all his ſcanning is driven to this ſhift, that the many yeeres peace after her death muſt bee underſtood of poore ſeven yeeres. Thirdly, if all this happened in *Manaſſes* time, whom the King of Aſſur tooke and carried away priſoner, and had much troubled and afflicted the countrie of Judea: what need had *Holofernes* to enquire ſo curiouſly of *Achior* the Ammonite, of the countrie, their citie, people, Kings, and ſuch like: ſeeing they had knowne the countrie too well before in ſpoyling and waſting of it, as the Jewes by wofull experience had felt? And this is *Bellarmines* own reaſon againſt their opinion that hold *Judith* to have lived after the captivitie: *argum.* 8. becauſe *Holofernes* needed not then to have enquired of the people, and of the countrie, ſeeing the Perſians could be ignornnt of none of theſe things, ſaith hee, when as they had diſmiſſed the Jewes thither a little before. But this reaſon holdeth ſtronger againſt *Bellarmine*: for what need any ſuch inquiſition after this people, ſeeing the King of Aſſur had ſent his hoſt and Captaines thither before to fetch *Manaſſes* to Babylon?

Iudith cap. 5.

S. *Hierome* ſaith, that this booke of *Judith*, as the other of *Tobie*, were not received of the Church into the Canon of the Scriptures: *præfat. in Proverb.* And *Auguſtine* againe thus affirmeth out of S. *Hierome*: *Librum* J*udith* J*udæi in canonem ſcripturarum non recepiſſe dicuntur, & minus authoritatis habet ad ea roboranda, quæ in contentionem veniunt*: The Jewes are ſaid, not to have received the booke of *Judith* into the canon of the Scriptures, and it is of ſmall authoritie to ſtrengthen any doctrine that commeth in queſtion: *De civitat. Dei*, 18. 26. Yet although exception bee taken to this booke as not canonicall, the truth of the hiſtorie in generall, as likewiſe of the other of *Tobie*, is not by us denied: ſome ſuch things might be done, and as *Hierome* ſaith of this booke, though it be not ſufficient to confirme any doctrine which is controverted, *inter hiſtorias computatur*, it is notwithſtanding reckoned among the hiſtories: the ſubſtance of the ſtorie may be true, though the writer faile in the circumſtances, as of time, place and manner: and therefore it deſerveth not the credit and authoritie of canonicall Scripture, which is no way defective.

Our Doway commentors doe thus labour for the credit of this booke: 1. In the 8. *chapter verſ.* 25. *Judith* ſpeaking of ſuch things as had formerly happened unto her people, ſaith, *they were deſtroyed of the deſtroyer*: which words are cited by S. *Paul*, 1 *Cor.* 10. 10. and are not to be found neither *Numb.* 11. nor 14. nor in any place of the old Teſtament but only here, which argueth this booke to bee canonicall.

1 Cor. 10. 10.

2 Concerning the time, it ſeemeth probable, that theſe thinges happened when *Manaſſes* was in priſon in Babylon, or newly reſtored, &c. from which time they had no warres till the reigne of *Ioachas* about 80. yeeres, conformable to the long peace mentioned, *chap.* 16. *verſ.* 30. *in the argument of the booke, &c.*

3 Whereas *Holofernes* demandeth of *Achior*, what manner of people the Jewes were, *chap.* 5. 3. he could not be altogether ignorant of ſo famous a people as the Jewes; but in his rage marvelling at their attempt, demandeth more particularly of their abilitie to reſiſt him: as for the like reaſon, *verſ.* 28. they knowing *Achior* well enough, yet in their rage demand who hee was, that dare ſay ſuch things: *annot. in cap.* 5. 3. 28.

4 Whereas *Judith* thus prayeth, *chap.* 9. 13. *let him be caught with the ſin of his eyes in me, &c.* they ſay, that *Holofernes* might be moved with her beautie and ſweet ſpeech, and yet not ſinne: *annotat. ibid.*

5 Whereas *chap.* 10. 12. as they tranſlate out of the vulgar Latine, ſhe thus ſaith, *I know it ſhould come to paſſe, that they ſhould be given you for a ſpoile*: theſe things (ſay they) ſhe ſpeaketh conditionally, as it was like to come to paſſe, if God ſent not other meanes: *annot. ibid.*

6 Againe, whereas *Judith* ſaith to *Holofernes*, *chap.* 11. 4. *If thou wilt follow the words of thine handmaid, God will doe with thee a perfect thing*: this was true in her meaning, though not in *Holofernes* underſtanding, &c. and was no leſſe lawfull, than that *Ioſua* did in deceiving the citizens of Hay: *annot. ibid.*

Contra. 1. This word *deſtroyer*, though it bee not extant in theſe places given in inſtance, yet is it found *Exod.* 12. 23. *I will not ſuffer the deſtroyer* ὀλοθρεύοντα, *to come*: from thence the Apoſtle might take the word: for it was ſome Angell good or bad, whoſe miniſterie God uſed in the execution of his judgements. 2. Neither is this word or phraſe found in this place of the booke of *Iudith*, 8. 25. in the originall: but both it & three verſes together are foiſted in, and many additions, diminutions, and alterations are found in this place beſide, and throughout the booke, which the Septuagint have not.

2 This ſtorie could not fall out in *Manaſſes* time when he was in priſon, or reſtored, for the reaſons before alleaged: becauſe the Temple had been caſt downe to the ground, *chap.* 5. 18. (as it is in the originall text, though it bee left out in the Latine) which was not done in *Manaſſes* reigne: neither were there 80. yeeres from *Manaſſes* impriſonment, or deliverance to *Ioachaz*, or *Ioachas* reigne the ſonne of *Joſias*, for *Amon* the ſonne of *Manaſſes* and *Ioſias* reigned betweene them but 33. yeeres, *Amon* two yeeres, and *Ioſias* 31. yeeres: and *Amon* being the eldeſt ſonne of *Manaſſes*, borne before his fa-

2 Chro. 33. 21.
chap. 34. 1.

2 Chron. 33. 6.
2 Chron. 33. 21.
Iudith 16. 28.
cap. 10. 18.

thers impriſonment (becauſe mention is made of his ſonnes before) was but 22. yeeres when hee began to reigne; which being put to the former ſumme of 33. maketh but 55. yeeres: neither can it bee true, in this account, that all the dayes of *Iudiths* life (which was 105. yeeres in all, and 69. after this exploit) there was none that troubled Iſrael, nor many yeeres after her death: for after thoſe 55. yeeres expired, there fell out moſt troubleſome times after the death of *Joſias*. And whereas *Bellarmine* would helpe out the matter, by referring this ſtorie to the 16. yeere of *Manaſſes* reigne, ſo that 39. yeeres ſhould remaine, this cannot be, for the reaſon aforeſaid taken from the age of *Amon*, moſt like to be *Manaſſes* eldeſt ſonne.

3 Among other queſtions, *Holofernes* asketh *Achior, what king the Iewes had, chap.* 5. 3. which had been a very idle queſtion, if *Manaſſes* were either then in priſon, or delivered and reſtored to his kingdome: how could he be ignorant then, who was their King? That other queſtion touching *Achior* in the end of the chapter, is not found in the originall, though the Latine have it.

Rom. 7. 7.
Iudith 12. 19.

4 This is new Doway doctrine, that *Holofernes* might be caught with the beautie of *Iudith*, and luſt after her yet without ſinne: whereas the Law ſaith, *Thou ſhalt not luſt*: for hee deſired her but as his concubine, to intreat her *as one of the daughters of the children of Aſſur, which remaine in the Court of Nabuchadnezer*. And if it be ſaid, ſhe meant, that he might deſire her as his wife, ſhe either intended to be his wife, which was contrary to the law, for a daughter of Iſrael to marrie to the uncircumciſed; or ſhe intended it not, and ſo diſſembled in her prayer, and ſo ſhould have offended either way.

5 For *Iudith* ſpeaketh not conditionally, but ſimply giveth this as a reaſon, why ſhe fled; becauſe her people ſhould be given into his hand: *I know* (ſaith ſhe) *it would come to paſſe, that they ſhould bee given, &c.* but ſhee knew no ſuch thing, but hoped and firmly beleeved the contrary: ſhee ſpeaketh then againſt her knowledge, and cannot be excuſed from diſſembling.

6 If *Iudith* meane according to her ſpeech, it was not true in any underſtanding, for ſhe ſaith, *verſ.* 6. *My Lord ſhall not faile of his purpoſe*: if ſhe meane otherwiſe than ſhe ſpeaketh, then ſhe told a lie, and yet proteſted before againſt it, *verſ.* 5. *I will declare no lie to my Lord this night*: yea ſhee doth not equivocate only with *Holofernes*, but ſhe alſo taketh Gods name in vaine, *verſ.* 17. *I will pray unto God to reveale unto me when they ſhall commit their ſinnes*: and yet no ſuch matter. And that inſtance of *Joſua* is much unlike: if they can make no difference betweene lying ſpeech, and politike ſtratagems of warre, between diſſimulation in behaviour, and untruth in words, they have very dimme eyes to diſcerne.

Of the Booke of *Wiſdome*.

The Papiſts.

OVr adverſaries reaſon thus: They ſay that S. *Paul, Rom.* 11. 34. uſing this ſpeech; *Who hath knowne the Lords minde, or been his counſellour?* doth alleage it out of the fourth chapter of this booke, *verſ.* 13. *Ergo*, it is canonicall. Wee anſwer: Firſt, the Apoſtle ſeemeth not in that place to cite any teſtimonie, though the words which he uſeth may elſewhere be found. Secondly, though the like words are read in the booke of Wiſedome, yet it is not neceſſarie the Apoſtle ſhould borrow them from thence, but rather they are alleaged out of the 40. of *Eſay* 13. where the Prophet ſaith, *Who hath inſtructed the ſpirit of God, or was his counſellor?* And this alſo is the opinion of the Rhemiſts, that S. *Paul* in that place uſeth the Prophets words.

The Proteſtants.

OVr reaſons againſt the authoritie of this booke are theſe and ſuch like.

1 Becauſe this booke is not found in the Hebrew, but written only in Greeke: wherefore it is not canonicall, ſeeing the Jewes had all the oracles of God.

2 *Philo* a Jew is thought by the Papiſts themſelues to be the author of this booke, who lived after Chriſt in the time of *Caligula*; neither himſelfe was a Chriſtian or beleeved in Chriſt: therefore an unlike man to bee a writer of canonicall Scripture. *Bellarmine* ſaith is was another *Philo*, who was more ancient. Indeed *Joſephus* maketh mention of a *Philo* before this time, but hee was an Heathen & no Jew: But this booke was held to be, *Philonis Judai*, *Philo* the Jewes, as S. *Hierome* witneſſeth, *pref. in Prov.* and S. *Auguſt. lib.* 17. *de civit. cap.* 20.

Wiſd. 8. 20.

3 In the 8. *chap verſ.* 20. *Salomon* is brought in thus ſpeaking: *yea rather being good, I came to an undefiled bodie*: doth not this ſavour both of that Platonicall conceit of the being of ſoules before they come into the bodie? and beſide, how can the ſoule come into an undefiled body, which is in the firſt conception defiled with ſinne? as *David* ſaith, *Pſal.* 51. 5.

4 If this booke were written by *Salomon*, why is it not extant in Hebrew? For *Salomon* wrote in Hebrew & not in Greeke. Many of the Papiſts alſo do prove, that it was not written by *Salomon*: for though *Salomon* in the ſecond chapter bee brought in praying unto God; that is no good argument to prove *Salomon* the author, for the author might ſpeake in the perſon of *Salomon*. S. *Hierome* doubteth not to call this booke, *Pſeudepigraphum*, falſely intituled: and againſt *Vigilantius*: *De Salomone ſumus teſtimonium quod Salomonis non fuit*; You bring a ſaying out of *Salomon*, which was none of *Salomons*. And S. *Auguſtine*: *Propter nonnullam eloquii ſimilitudinem, ut Salomonis dicatur, obtinuit conſuetudo*: Cuſtome hath ſo prevailed, that it is called *Salomons*, for the likenes of

ſtile and ſpeech : *de civitat.lib*.17.*cap*.20. If this booke then were none of *Salomons* and yet beareth his name,it cannot be canonicall Scripture wherein there is no untruth.

Of the Booke called *Eccleſiaſticus*.

The Papiſts.

THey have none but common and generall arguments for the authoritie of this booke,as that it was of old read in the Church,and divers of the Fathers alleaged teſtimonies out of it. All this prooveth not,as we have ſhewed before,that it was canonicall , but that it was well eſteemed and thought of,becauſe of many wholeſome and good precepts which are contained in it. And for further anſwer, we ſay, that it followeth not, becauſe the Fathers doe quote *Eccleſiaſticus* in their writings, that therefore it is canonicall. Firſt , the Fathers alleage alſo the teſtimonies of the Heathen Philoſophers and Poets , and yet they are nothing leſſe than canonicall. Secondly , *Hierome* ſaith, *Legit Eccleſia, &c.* The Church readeth them,but yet doth not take them for canonicall : as then the Church doth reade them, & yet maketh them no Scripture,ſo the Fathers in their writings may uſe them. Thirdly , if it ſhall be ſayd, that the Fathers doe cite this booke as canonicall : to this I anſwer,that therein they may bee deceived,as *Auguſtine* was,who ſometime alleageth *Eccleſiaſticus* under the name of a Prophet, *lib. cont. Pagan.* 6. and calleth the booke Propheticall, *lib.* 2. *de Geneſ. cap*.5. But this his opinion he retracteth : *lib*.1.*Retract*.10. Or elſe the Fathers doe alleage theſe bookes not as canonicall , but as *Hagiographa*,that is,holy writings,ſuch as were inferiour to the Scriptures; but yet to be preferred before other mens writings : as *Hierome* ſaith the Hebrewes did count the bookes of *Tobit* and *Iudith* among the *Hagiographa* , and yet did cut them off from the Scriptures.

Pręfat. in Proverb.

Præfat. in Tobiam.

The Proteſtants.

WE doe thus improve the authoritie of this booke.

1 The author in the Preface ſaith,that he tranſlateth in this booke ſuch things,as before were collected by his grandfather in Hebrew,and excuſeth himſelfe,becauſe that things tranſlated out of the Hebrew doe loſe their grace , and have not the ſame force : ſo then it appeareth that this booke cannot be canonicall being imperfect : Neither was his grandfathers worke (which is now loſt) to be thought any part of the Scripture,ſeeing he was no Prophet himſelfe,but a compiler and a collector of certaine things out of the Prophets.

2 He exhorteth his country-men to take it in good worth , and ſo craveth pardon : but the ſpirit of God uſeth not to make any ſuch excuſe,whoſe works are moſt perfect,and feare not the judgement of men.

3 This booke ſaith, *chap.*46. *ver.* 20. that *Samuel* prophecied after his death:and from the earth lift up his voyce. Wheras the canonicall Scripture ſaith not that it was *Samuel*,but that *Saul knew* (that is,ſo imagined or thought) *that it was Samuel*, 1.*Sam*.28. 14. And *Auguſtine* thinketh it was *phantaſma Samuelis* but a ſhew onely and repreſentation of *Samuel*,and an illuſion of the divell,*lib. ad Dulcitium quæſt*.6. For it is not to be thought,that the divell can diſeaſe the ſoules of any men, much leſſe of Saints departed,See more of this, *controverſ.* 9. *quæſt.* 1.*part*.2. S.*Auguſtine* ſaith,that *Eccleſiaſticus* is thought to be *Salomons*, as before he ſaid of the other booke called the *Wiſedome of Salomon: Propter nonnullam eloquij ſimilitudinem*: For ſome likenes of the phraſe,*lib*.17.*de civit,Dei. cap*.20. S.*Hierome : Hæc duo volumina legat ad ædificationem plebis :* Theſe two bookes the Church may reade for edifying of the people,not any confirmation of doctrine : *præfat.in proverb*. In the 84. Canon of the Apoſtles , there are only three bookes aſcribed to *Salomon*,the *Proverbs*, *Eccleſiaſtes*, and the *Canticles*: but as for this booke the Canon giveth this caveat, *Extrinſecus addiſcant juvenes ſapientiam eruditi Sirach :* Let the young men learne the wiſedome of learned *Sirach* , beſide and without the Canon. *Gelaſius* Biſhop of *Rome* in his decree of the canonicall Scripture, doth bring in onely two bookes under *Salomons* name, the *Proverbs* and *Eccleſiaſtes* with the *Canticles* , both which hee maketh one booke. And thus have wee the teſtimonie of our adverſaries owne authors againſt them.

Eccleſi. 46.20.

See this place obiected againſt , and anſwered , Retection p. 4.

4 Now then whereas *Bellarmine* would have *Salomon* the author of this booke,as to that purpoſe he alleageth *Gregory* with other Fathers,*chap*.14. and yet denieth not but that *Ieſus Sirach* was alſo the writer thereof, gathering *Salomons* ſentences together : the one affording the matter , and the other the forme : hereunto wee anſwer : firſt , that ſome of the Fathers may count it *Salomons* booke, for ſome likenes or ſimilitude of phraſe or matter, as we heard before out of *Auguſtine* and not otherwiſe. Secondly, thoſe ſentences were not collected out of *Salomons* workes, but partly as the Author confeſſeth,they were his Grandfathers obſervations,out of the Law and Prophets,as he ſaith in the preface , partly it was his owne worke , wherein he hath powred out the wiſedome of his owne heart,*chap*.50.27. it was not then the wiſedome of *Salomon*.

Of the two Bookes of the *Macchabees.*

OVr Arguments againſt the authority of this booke are theſe enſuing, for our adverſaries bring nothing on their part, but ſuch arguments drawne from teſtimonies, authorities, as do generally ſerve for all the Apocrypha, which are anſwered afore.

2 Macch. 12.43. 1 *Iudas* is commended, 2. *booke chap.* 12. for offering ſacrifice for the dead: which was not commanded by the law. And againe, they were manifeſt idolaters: for there were found jewells under their coats conſecrate to the Idols of the *Iamnites*. And our adverſaries grant themſelves, that prayer is not to be made for open malefactors dying impenitently. *Bellarmine* ſaith, that *Iudas* did godly thinke, that they might repent them at the very point of death *c.* 15. *ad object.*1. *Anſw.* By this reaſon a man may pray for the wickedeſt man, that dyeth, if he have a conceit that hee might repent in the very inſtant of death: but this is contrary to their own Canons: *Decret.par.*2.*cauſ.*24. *qu.*2. *c.*4. *Gelaſ. Nobis fas non eſt aliud decernere prater id in quo dies ſupremus quemque invenit.* Wee ought not to judge otherwiſe of a man, than as his laſt day findeth him.

2 *Lib.*2.*cap.*2. many things are reported of the Arke, the Holy fire, the Altar, the tabernacle which ſhould be hidde by *Ieremy* in a cave, and that the Lord would ſhew the people theſe things at their returne. Here are many things unlikely and untrue. Firſt, it is found, ſaith the text, in the writings of *Ieremy*: but no ſuch ſtory is there found. Secondly, *Ieremy* was in priſon till the very taking of the Citie; and the Citie being taken the Temple was ſpoyled, the holy things defaced and carried away; how could they then be conveyed by *Ieremy*? Thirdly in their returne they found neither arke nor fire, nor any ſuch thing. But, ſaith the Jeſuite, the Jewes in their converſion to God in the end of the world may have them againe: as though when they ſhall beleeve in Chriſt, they will any more looke backe to the ceremonies or rites of the law: for what uſe then I pray you ſhall they have of altar, or ſacrifice, or any ſuch like?

1 Macch. 6.16. 3 There is a great diſagreeing in the ſtory betweene the two bookes concerning the death of
Antiochus, *lib.* 1. *cap.* 6. *v.* 6.16. It is ſaid that *Antiochus* died for greefe in Babylon, hearing of the
2 Macch. 1.16. good ſucceſſe of the Jewes. *lib.*2. 1. *ver.* 16. *Antiochus* was with the reſt of his ſouldiers ſlaine in the
Temple of Nanea, and his head cut off and throwen forth. *Chap.* 9. the ſame *Antiochus* falling ſicke
by the way dyed with a moſt filthy ſtinking ſmell, conſumed of wormes: thus, *this murtherer and*
blaſphemer, ſaith the text, 2. *lib.* 9. 28. *died a miſerable death in a ſtrange country among the mountaines.*
How could this man dye thrice, in Babylon, in Nanea, and by the way in a ſtrange countrey?
It is confeſſed by the Jeſuite, that it was the ſame *Antiochus*, who ſaith he loſt his armie in the temple,
and ſickned by the way, and dyed at Babylon. But the ſtorie ſaith, that their heads were cut off: I
thinke then he could not live, and that he died in a ſtrange Countrey, therefore not at Babylon in his
bed. Theſe things hang not together.

4 Further, the Author of theſe bookes ſaith, that he abridgeth the ſtorie of one *Iaſon* a Syrenean,
2 Macch. 2.23. *lib.* 2. *cap.* 2. *ver.*23. who was an Heathen: but the ſpirit of God uſeth not, neither needeth to borrow
of prophane Writers. He ſaith that this worke was not eaſie but painefull to him, but required ſweating
and watching, *verſ.* 26. But to the holy writers of Scripture, though their owne labour and dilligence
was not wanting, yet was not the worke hard or moleſtious unto them. Laſtly, the Author
2 Macch. 15.39. (ſaith hee) writeth for pleaſure and recreation of the Reader, and craveth pardon if hee have not done
well, *lib.* 2. 15. 39. But to reade for pleaſure is no end of Scripture: neither doth the ſpirit of God uſe
any excuſe either for matter or manner.

Our adverſaries ſay, that S. *Paul* likewiſe confeſſeth, that he was rude in ſpeaking, 1 *Cor.* 11.6. We anſwer, hee ſo ſaith, becauſe the falſe Apoſtles ſo gave out of him, not that hee was ſo indeed: and yet in that place S. *Paul* doth not excuſe himſelfe, for his not ſufficient handling of his matter, as this Author doth. Neither is that ſpeech of Saint *Luke* any thing like: for there the Evangeliſt doubteth not to ſay, that hee had attained to an exact knowlege of all things. Upon theſe premiſſes wee conclude, that theſe bookes of the Macchabees are not Canonicall: nor to bee taken for any part of holy Scripture, though wee denie not, but that there may be ſome profitable uſe of them for the ſtorie.

5. 1. *Macchab.cap.*4.52. *Iudas* is ſaid to have purged the Temple the 25. day of the moneth Chaſleu,
in the yeare 148. which was one yeare before *Antiochus* death, who died in the 149. yeare. 1. *Mac-*
1 Macch 4.52. *chabees* 6. 16. yet he is ſaid to have clenſed the Temple two yeares after *Antiochus* death. 2. *Macchab.*
1 Macch 6.16. 10. 2. or as ſome Greeke Copies read two yeares ſix moneths: Againe *Iudas* is ſaid to have been kil-
2 Macch. 10.2. 1 Macc. 9.3 18. led in the 152. yeare. 1. *Macchab.* 9.3.18. and yet he is brought in, writing an Epiſtle in the yeare 188.
2 Macch. 1.10. 2. *Macchab.* 1. 10. which was 36. yeare after his death, how can theſe things agree?

Bellarmine anſwereth, firſt: that the purging of the Temple was made before the death of *Antiochus*, though the narration thereof bee ſet downe after: and thoſe two yeares muſt bee reckoned not from *Antiochus* death, but from the prophanation of the Temple. Secondly, he ſaith that the number of 188. yeares muſt be joyned with the former Epiſtle written in the time of *Demetrius*, not unto the latter: and ſo Epiſtles uſe to beare date in the end, and not in the beginning. *Bellar.cap.* 15.

Contra. 1. The two yeares can not begine from the time of the prophanation of the Temple: which was more than three yeares from the 145. yeare the 15. of Chaſleu. 1 *Macchab.* 1. 57. to the 148. yeare the 25. of Chaſleu. *chap.* 4. 52. And whereas the moſt Greeke Copies read two yeares and ſixe moneths, this number can have no reference to the time of the prophanation: for the Temple was purged the ſame day of the moneth, even the 25. of Chaſleu, 2. *Macchab.* 10. 6. Upon the which day of the moneth it had been before polluted. 1 *Macchab.* 1. 62. then can there not be ſixe moneths above the even yeares.

2. Neither the vulgar Latine, nor the Greeke originall do ſo diſtinguiſh and divide the date from the Epiſtle: and it is unlike that the former Epiſtle making mention of the deliverance of the people under *Demetrius* in the yeare 169. ſhould beare date 19. yeares after the yeare 188. and deferre ſo long the keeping of their feaſt, in remembrance of their deliverance: beſide what a prepoſterous courſe were this, firſt to ſet downe an Epiſtle dated *anno.* 188. and afterward to bring in an Epiſtle written by *Iudas.* 36. yeares before: neither is the date of Epiſtles alwaies added in the end, ſometime it is prefixed in the beginning as 1 *Macchab.* 14. 27. Wherefore it is evident that he which wrote this ſecond booke differeth much from the hiſtory of the firſt, which is written more judiciouſly for the truth and more adviſedly and prudently for the circumſtance of time, in both which this variable and uncertaine writer fayleth.

6. Laſtly, 2 *Macchab. c.* 14. *v.* 42. *Razis* is commended for killing of himſelfe, contrary to the Scripture. *Bellarmine* anſwereth, that he is commended not for his godly, but manfull act: hee is ſaid to have died manfully.

Anſw. 1. The word is ἀνδρείως nobly, valiantly, which very word is uſed, *Act.* 17. 11. where the Diſciples of Beroea are ſaid to bee more noble, than they of Theſſalonica, that is more religious and godly: for as the Apoſtle ſaith, godlineſſe is great riches, ſo is it true nobility: neither ſhall any man finde any nobilitie in Scripture to bee commended without godlines. Wherefore this author, if hee ſpeake according to the phraſe of Scripture, commending nobility, meaneth alſo godlineſſe; otherwiſe, as *Auguſtine* ſaith, *Sic fortes laudare ſolet hiſtoria gentium*: The hiſtories of the Gentiles doe uſe ſo to commend the valour of their men, 2. *Auguſtine*, when the Donatiſts alleaged the example of *Razis* in defence of their madneſſe, which killed themſelves, thus doubteth not to anſwer, denying the authoritie of the booke: *Non habent Iudæi hunc librum, ſicut Moſis & Prophetarum*: The Jewes doe not account of this booke, as of *Moſes* and the Prophets, *Lib.* 2. *cont. Gaudent. ad cap.* 24.

And that the authority of theſe bookes hath alwaies beene uncertaine it may appeare: for that the number of them is not agreed upon, ſome making but one, ſome two, ſome three Canonicall: *Gelaſius* in his Canon, holdeth but one of the *Macchabees* Canonicall: the 84. Canon of the Apoſtles reciteth three Canonicall bookes, the Papiſts generally hold but two: and thus our adverſaries owne authorities doe not make for them.

Thus have we ſeene in particular, what credit is to be given to theſe Apocryphall books, that they are not to be received into the Canon of the Scripture: and now of them all in generall, that they are not to bee held to be any part of the Scripture, beſide the arguments before ſet downe, we have foure moſt evident teſtimonies of antiquity.

The firſt of S. *Hierome*; who bringeth all the Canonicall books to the number of the Hebrew Alphabet, making them but two & twenty in all: for as, ſaith he, there are but two and twenty Hebrew letters, whereby a man learneth to ſpeake, and expreſſe his minde; ſo are there ſo many bookes of Scripture, whereby we are trained up to holy knowlege. And theſe are the bookes: five of *Moſes*, *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*: eight of the Prophets, *Ioſua*, the *Iudges* with *Ruth*, *Samuel*, the *Kings*, *Eſaias*, *Ieremias*, *Ezechiel*, the ſmall Prophets: then nine, which he calleth, *Hagiographa*, holy writings: as *Iob*, the Pſalmes, the Proverbs, Eccleſiaſtes, the Canticles, *Daniel*, the Chronicles, *Eſra*, with *Nehemiah*, *Eſter*: which make in all two and twenty. Some, ſaith he, make *Ruth*, and the Lamentations two ſeverall bookes, and ſo number them foure and twenty, to anſwer the foure and twenty Elders in the Revelation: *Sciamus, quicquid extra hos eſt, inter Apocrypha eſſe ponendum*: Let us knowe, that whatſoever booke is not among theſe, is to be placed amongſt the Apocrypha: *Hieron. præfat. in lib. Regum.*

The ſecond authority is of S. *Cyprian*: who after hee had rehearſed the Canonicall bookes, then addeth further: *Sciendum eſt, quod & alii libri ſunt, qui non Canonici, ſed Eccleſiaſtici à majoribus appellati ſunt*: Wee muſt know, that there are other bookes beſide, not Canonicall, but Eccleſiaſticall ſo called: as the wiſdome of *Salomon*, *Eccleſiaſticus*; the books of *Tobie*, *Iudith*, *Macchabees*: *Cyprian, in ſymbolum.*

The third authority is from the 84. Canon of the Apoſtles, where none of the Apocrypha are named amongſt the books of the old Teſtament, but three bookes of the *Macchabees* only, which are not all held to be Canonicall of the Papiſts.

The fourth and moſt pregnant witneſſe is the Councell of Laodicea, in the 59. Canon: *Quæ oportet legi & in authoritatem recipi, hæc ſunt*: The bookes that ought to be read and received into authority, are theſe: and then the two and twenty books Canonicall are rehearſed, no mention at all being made of any of the Apocrypha. This Councell though it were provinciall, yet is ratified by their owne

Canons, *decr. p. 1. diſt. 16. c. 11.* and was confirmed in the ſixth generall Councell, *Can.* 2. as *Gratian* alſo witneſſeth *decr. p. 1. d. 16. c. 7.* And the Pope is ſworne to obſerve the eight generall Councels, whereof the Trullane being the ſixth, is one *decr. p. 1. diſt. 16. c. 8.* And ſo it was decreed in the Councell of Conſtance; *ſeſſ. 39.* and in the Councell of Baſile, *ſeſſ. 38.* that the new elected Pope ſhould take his oath not to violate the faith of the eight generall Councels: Wherefore how is not the Pope for ſworne in receiving the Apocrypha into the number of the Canonicall Scripture, contrary to the 59. Canon of the Councell of Laodicea, which was confirmed in the ſixth Trullan, *Can.* 2. which Councell, and every Canon thereof, the Pope is ſworne to obſerve: and thus the edge of their own weapons is turned upon their owne head.

Now in the laſt place concerning the number of the Canonicall Scriptures, let us ſee the judgement and conſent of other Churches, as of the Eaſt and Greeke Church, the South Æthiopike or Abyſine Church, the reformed Churches in the Weſt, and of the teſtimonie of ſome of the Romane and Latine Church, which evidence of witneſſes I will produce throughout this worke.

The Greeke Church to this day herein followeth the judgement of ancient Greeke Fathers, as *Athanaſius* in *Synopſ. Greg. Nazianzene lib. de genuin. ſcriptur. Epiphan. Cyrill* quoteth foure: and *Damaſcene*, who, as *Hierome* before, counteth but 22. books of the old Teſtament canonicall: the other, as of Eccleſiaſticus, the Wiſdome of *Salomon*, he acknowledgeth to be worthie books, but they were not numbred among the propheticall writings, οὐδὲ ἔκειντο ἐν τῇ κιβωτῷ, *Neither were they placed in the Arke*, as other Canonicall bookes were.

Lib. 4. de fide. orthod. c. 18.

Damianus a Goes de Ind. legat. artic. 11. Villamont. lib. 2. c. 23. Annot. in 18. lib. 4. Damaſ.

The Æthiopians and Abyſſines doe only hold the Hebrew Scriptures of the old Teſtament to bee authenticall, as they teſtifie, which have written of their religion.

The reformed Churches hold the ſame number of canonicall bookes with *Hierome* and *Damaſcene*: as the confeſſion of Belgia, *Artic.* 3. the French Church, *Artic* 4. the confeſſion of Wittenberg. *Art.* 30. the Engliſh Church, *Art.* 6. And of the Latine Church: *Clictoneus* ſubſcribeth to *Damaſcene*: ſee the judgement of *Cajetane*, *Arias Montanus*, *Tolet* before, of the Apocryphall books in generall.

The ſecond Queſtion concerning the authenticall and moſt approoved Edition of the Scriptures.

The Papiſts.

3. Error.

WHereas it is confeſſed that the Hebrew Edition of the old Teſtament is the moſt ancient, in the which tongue the Scriptures were committed to writing by the Prophets; and that the new Teſtament was written in Greeke by the Apoſtles and Evangeliſts: yet our adverſaries doe generally hold, as it was decreed in the *Tridentine Chapter*, *Seſſ.* 4. *decret.* 2. That in all ſermons, readings, diſputations, controverſies, the vulgar Latine tranſlation ſhould be taken for authentike before the Hebrew or Greeke, and that no man ſhould preſume upon any occaſion, to reject it or appeale from it.

The Proteſtant.

WE doe truely affirme, that although there are divers Editions of the old Teſtament beſides the Hebrew, and ſome of them very auncient, as the tranſlation of the *Septuagint*, compiled by ſeventy two ancients of the Jewes, at the inſtigation of *Ptolomaus Philadelphus* King of Ægypt, 300. yeeres before Chriſt; and after Chriſt there were other tranſlations in Greeke made by *Aquila*, *Symmachus*, *Theodoſion*, and others; alſo a Chaldee Paraphraſe compiled by the Jewes, and laſt of all divers Latine tranſlations, the which as *Auguſtine* ſaith, in his time were ſo many, that they could not be numbred; and S. *Hierome* ſaith; *Apud Latinos tot ſunt exemplaria, quot codices*: The Latines have ſo many tranſlations as bookes, *præfat. in Ioſu*: Yet of all the reſt the Hebrew being the moſt ancient, and the mother of the reſt, and freeſt from corruptions, ought to bee received as moſt authentike. And for the new Teſtament, though there bee a Syriacke tranſlation very ancient, yet the Greeke ought to be preferred (being the ſame tongue wherein the Apoſtles and the Evangeliſts wrote) to be the only authentike copie.

The queſtion then betweene our adverſaries and us, is not about any other tranſlation of the old and new Teſtament, but the vulgar Latine, as it is read in their Churches and uſed amongſt them. As for the Chaldee Paraphraſe they themſelves confeſſe, that it is ſtuffed with Jewiſh fables: *Bellarm. lib.* 2. *cap.* 3. And the Syriake is by him confeſſed not to be ſo ancient, as the times of *Athanaſius*, *Epiphanius*, *Hierome*: and therefore not bee compared either with the Greeke or Latine tranſlation. And as for the Greeke tranſlations of the old Teſtament, of them all the tranſlation of the *Septuagint*, was of greateſt account; who are ſaid to have beene put apart in 72. celles, and to have all agreed in their tranſlation: But S. *Hierome* holdeth this to be a fable, of the 72. celles, the ruines whereof a long time after were ſhewed at Alexandria, ſeeing that neither *Ariſteas*, who was a chiefe man about King *Ptolomie*, that ſet 70. interpreters on worke, nor *Ioſephus* maketh any mention thereof. And as touching the interpreters themſelves, hee ſaith, *Aliud eſt vatem agere, aliud interpretem*: It is one thing to be a Prophet, another to bee an interpreter. And as for the tranſlation, he ſaith, *Germana illa & antiqua tranſlatio corrupta & violata eſt*: That ancient and true tranſlation of the *Septuagint*, is corrupted and violated, which as *Hierome* ſaith, was agreeable to the Hebrew: but ſo is

Apolog. 2. in Ruffin.

not the Greeke copie now extant, which is full of corruptions, and ſeemeth to be a mixt and confuſed tranſlation of many: wherefore our adverſaries doe labour to juſtifie the Latine tranſlation: ſome of their arguments let us ſee.

The Papiſts.

Arg. 1. THe Latine Church hath uſed the vulgar Latine tranſlation for the ſpace of eight hundred, or nine hundred yeares, and it is not like that the Church all this while was without the true Edition of the Scriptures. *Ergo*, it is only authenticall. We anſwer, firſt, by this argument it followeth that this vulgar Latine being generally uſed, was preferred before other Latine tranſlations, which were at the firſt in great number, not that therefore it is more authentike than the Hebrew in the old, and the Greeke in the new Teſtaments. Secondly, there were other Churches beſides the Latine all this while, as amongſt the Greekes famous congregations and Churches: that be it in the Latine Church, the vulgar tranſlation was reteined being erroneous; yet the whole Church continued not in that error, which were not ſo tyed and bound to the Latine tranſlation. Thirdly, if men all this while (knowledge decreaſing, and a way being in preparing for Antichriſt) were negligent in correcting and amending the common tranſlation, this is no good argument to make it authenticall.

Argum. 2. As the Hebrewes had an authenticke tranſlation in their owne tongue, and the Grecians in theirs, why ſhould not the Latine Church have it alſo authenticall in Latine? Wee anſwer, firſt, it is no good reaſon, becauſe the Lord did conſecrate the Hebrew and Greeke tongue, and therein would have his Word written, that therefore he would or ſhould alſo have made the Latine as well authenticall, as they. Secondly, if the Latine Church muſt have an authentike tranſlation, why ſhould not other Countries likewiſe have their authenticalls? The Armenians had the Scriptures of old tranſlated by *Chryſoſtome*, the Sclavonians by *Hierome*, the Gothes by *Vlphilas*; why ſhould not theſe alſo as well be authenticall? And ſo looke into how many tongues the Scripture ſhould be tranſlated, ſo manie authenticall tranſlations ſhould there be.

Argum. 3. They ſay that all other tranſlations which are come forth ſince, are erroneous, and much differ amongſt themſelves. *Anſw.* Firſt, this is no reaſon to preferre it before the Hebrew and Greeke, though it were better than all other tranſlations. Secondly, they charge us falſly, that our tranſlations are diſſonant and erroneous: for their diſagreement is not in ſuch ſubſtantiall points, & where any of them doe ſwarve from the originall, we allow them not: and yet there is not the meaneſt of them, but may juſtly compare with theirs, yea and be preferred before it. Thirdly, if their tranſlation were ſo pure, as they ſay *Beza* himſelfe maketh it, he would not have ſet forth a new Edition: and he preferreth it in ſome places before other tranſlations, but is farre off from making it authenticall, and ſo are we.

Argum. 4. The Hebrew text of the old Teſtament in many places is impure and corrupt, and the Apoſtles divers times in citing the old Scriptures, doe follow the *Septuagint*, and not the Hebrew. *Ergo*, it is not authenticall. *Bellarmine* to prove the Hebrew to be corrupt, giveth an inſtance of five places: the three principall I will ſet downe: firſt, *Iſay* 9. the Latine hath, *his name ſhall be called wonderfull:* In the Hebrew, *vocabit nomen ejus*, he ſhall call his name, which *Calvin* himſelfe confeſſeth, not to be ſo good a reading. *Anſwer.* Firſt, there is no great difference in the ſenſe, to ſay his name ſhall be called, or he or they ſhall call his name: for it is obſerved by the learned in this tongue, that verbs of the third perſon are often taken imperſonally among the Hebrewes, *ſic Vatablus.* Secondly, the ſame letters in the Hebrew doe ſerve for both theſe words, the alteration is in the pricks or points: which as *Bellarmine* himſelfe ſaith, *Extrinſecus addita ſunt, nec mutant textum*, were added outwardly, that is, by other writers and interpreters of Scripture, and doe not change the text, which conſiſteth of the letters, not of the points. Secondly, he objecteth that place, *Pſal.* 21.16. the Latine hath, *foderunt manus*, they pierced my hands: but the Hebrew is, not *Caru*, they pierced, but *Caari, tanquam leo*, as a Lyon: but the former reading of all Chriſtians is approved.

Anſwer. Firſt, this is the onely place of moment, which can be objected: *Bellarmine* alſo here doth furniſh us with an anſwer: that theſe two words being ſo like in ſound, and in the characters might eaſily be miſtaken either by the negligence of the writers and pen-men, or by the *Rabbins*, whom ſome thinke firſt to have added the prickes. 2. Divers learned men of both ſides doe teſtifie, that there be many Hebrew copies to be found, which have *Caru*, not *Caari: ſic Andradius, Galatinus, Iohannes Iſaacbus lib.* 2. *cont. Lindan.*

The third place is that, *Pſal.* 19. where the Latine hath, as S. *Paul* doth cite the place, *Their ſound is gone forth:* but the Hebrew ſaith, their line is gone forth. *Anſw.* Indeed the Hebrew word ſo ſignifieth, but the *Septuagint*, whom the Apoſtles follow, do interpret according to the ſenſe: for the glorious workmanſhip of the heavens, as with a noiſe or ſound doth ring in every mans eare, & ſet forth the power of God, as *Iob* ſaith, *How little a portion doe we heare of him, and who can underſtand the thunder of his power? Iob* 26.14. The works of God do as it were thunder out the power of God. And this reading, for *line* to put *ſound*, agreeth unto the next words following, *And their words unto the end of the world:* Which being prophetically ſpoken of the preaching of the Apoſtles, S. *Paul* ſo alleageth that place, having reſpect to the accompliſhment of the prophecie. But this is no good argument to juſtifie the Latine tranſlation before the Hebrew, becauſe the Latin followeth the *Septuagint*, which the Apoſtle approveth: for firſt, by this reaſon alſo the *Septuagint* ſhould be authenticall, which

Iob 26. 14.

they

Tradit. in Gen.46.

Hieron.Algaſ. quæſt.2.

they themſelves will not grant. Secondly, S. *Hierome* ſheweth the cauſe, why the Apoſtles ſometimes followed the *Septuagint*: *Vbicunq́ loquuntur ad populos, his teſtimoniis utuntur, quæ jam fuerant in gentibus divulgata*: So often as they ſpeake to the people, they uſe ſuch teſtimonies as were commonly knowne amongſt the Heathen: as the tranſlation of the 70. was. Another reaſon thereof was, that when the Apoſtles alleage any teſtimony out of the old Teſtament, *non verba ſecutos eſſe, ſed ſenſum*: that they follow not ſo much the words, as the ſenſe: and therefore where the *Septuagint* keepe the ſenſe, though not the words, the Apoſtles doe not refuſe them, becauſe the tranſlation was ſo well knowne, as in this place now in queſtion: *Sed ubi 70. ab Hebræis diſcrepant*; But where the 70. doe differ from the Hebrew, the Apoſtles expreſſe the Hebrew ſenſe, &c.

Hieron.in 6. Iſay.

Euſeb.lib.8. cap.2.de præp. Evangel.

We anſwer further: firſt, that the Ieſuite hath not proved, nor yet is ever able to prove the Hebrew fountaines to be corrupt: For by whom is it like the Scriptures ſhould have beene corrupted? not by the Jewes, as *Gregorie* thus ſheweth: for either the Jewes before Chriſt ſhould have corrupted them, then Chriſt would not have ſuffered them to goe unreproved; and bidding the people to ſearch the Scriptures, hee would have given ſome caveat to take heed of their corruptions: or elſe the Jewes ſince Chriſt ſhould have played this falſe play: but that is not ſo, becauſe the moſt evident prophecies alleaged by Chriſt and his Apoſtles, touching the Meſſiah, are found in their bookes. To this purpoſe *Hierome* alleageth out of *Origene*. Adde hereunto that teſtimony of *Philo*, as he is cited by *Euſebius*: *Iudæum centies potius moriturum, &c.* That a Jew would rather die an hundred times, than ſuffer the law to be changed in any one point. Neither could the Hebrew Scriptures be corrupted by any other, becauſe our bookes doe agree with the authenticall copies which the Jewes have. Secondly, where they are faultie, it is to be imputed to the negligence, or unskilfulneſſe of thoſe through whoſe hands they have paſſed, and no otherwiſe. Thirdly, that the Apoſtles alleaged the *Septuagint*, it maketh not for the Latine, and they alleaged it not as better than the Hebrew, but becauſe the Greeke tongue was then more univerſally knowne. Fourthly, neither did the Apoſtles in citing Scripture alwayes tye themſelves to the vulgar *Septuagint*: as for example ſake may appeare in thoſe places, *Mica*.5.2. cited *Mat*.2.6. *Iere*.31.13. cited *Mat*.9.18. *Eſay* 9.2. alleaged *Mat*.4.15.16. *Eſay* 42.1. rehearſed *Mat*.12.18. but the Apoſtles as they being directed with the ſpirit, were able to write Scripture, ſo alſo to recite and alleage Scripture. Fifthly, for thoſe five places which the Ieſuit ſaith are faultie in the Hebrew, we are able to ſhew almoſt fifty times five places in the Latine, and therefore by this reaſon they have gained nothing. Theſe are the Jeſuits arguments, *de verb. Dei lib*. 2.*cap*.10. and ſome of our Rhemiſts in their preface to the new Teſtament.

Lib.2.de verbo cap.7.

Bellarmine alſo taketh the like exception againſt the Greeke of the new Teſtament, ſhewing in ſome places, that the Latine text is leſſe corrupt. Firſt, ſaith he, 1 *Cor*.15.47. the Greeke hath, *the ſecond man is, the Lord from heaven*: the Latine more truly, *is from heaven heavenly*.

Anſ. 1. How can the truth of the Latine bee tryed, but by the Greeke, out of the which it was tranſlated? which being more ancient, muſt firſt be beleeved. Secondly, the firſt reading is moſt agreeable to the text, and ſo readeth *Damaſcen.lib*.3.*de fide cap*.12. proving by this place Chriſt to be God and man; which could not be ſo well gathered, if we ſhould not reade, *The Lord from heaven*. Thirdly, The Syriake tranſlation alloweth the firſt reading according to the Greeke.

Secondly, 1 *Cor*.7.33. the Greeke hath, *there is a difference betweene a wife and a virgin*, or they are divided: the Latine much better, joyneth it to the verſe before, *the man that is married, is divided*, that is, diſtracted about many things.

Anſ. 1. The former reading is approved by the Syriake tranſlation, by *Theophylact*, and *Baſil*, as *Beza* ſheweth upon this place: and Saint *Hierome* alloweth it writing againſt *Helvidius*, though elſewhere he diſſent from himſelfe. 2. It is more agreeable to the text, for the Apoſtle ſheweth how they are divided: *The unmarried careth for the Lord, the married for the things of the world.*

Thirdly, *Rom*.11.12. the Greeke hath, ſerving the time, καιρῷ, the Latine much better, κυρίῳ, ſerving the Lord.

Anſ. The beſt Greeke copies have alſo κυρίῳ, ſerving the Lord, as appeareth in the Syriake tranſlation: and who ſeeth not, that it might rather be a ſcape of the writer, taking one word for another, than a fault in the text. Thus we ſee that *Bellarmine* by theſe exceptions hath gained nothing for the Latin, nor yet impaired the credit of the Greeke. And be it granted, that ſome overſights might be committed through the ignorance of the Scribes and Notaries, yet the authoritie of the Originall is ſound ſtill: and for one ſcape in the Greeke, it is an eaſie matter to ſhew twenty in the Latine.

The Proteſtants.

Argum. 1. IF the Latine tranſlation bee authenticall, as it was decreed in the Councell of Trent, then it muſt have beene ſo from the beginning, ſo ſoone as there was any Latine tranſlation: for the Councell had not authority to make that authenticall, which was not, but only to declare it ſo to be. But the Latine tranſlation, for the ſpace of 600. yeeres after Chriſt, was not received, as authenticall: for we find that the Latine writers, as *Lactantius*, *Hilarius*, *Ambroſius*, *Hieronymus*, *Auguſtinus*, and others, did not uſe the ſame Latine tranſlation: *Ergo*, this vulgar Latine having not beene alwaies, ſince it was extant, authenticall, neither ought it to be now.

Argumen. 2. That edition which was made, and framed, and firſt written by the Prophets, Apoſtles, Evangeliſts, is to be preferred before that which was not ſo written by any Prophet or Apoſtle.

But ſuch are the Hebrew in the old Teſtament, and the Greeke edition in the new, by the confeſſion of our adverſaries, *Bellarmin. cap.* 7. *lib.* 2. Suth is not the Latine, for it is uncertaine by whom it was written: for the Ieſuite confeſſeth that it is not all of *Hieronis* edition: as the booke of the *Pſalmes*, *Wiſdome*, *Eccleſiaſticus*, the *Macchabees*, which they thinke were not tranſlated by *Hierome*. But let us grant that the whole was of *Hieromes* doing, yet was hee no Prophet nor Apoſtle: ſaith hee, *Aliud eſt vatem eſſe, aliud interpretem*: It is one thing to bee a Prophet, another to be an interpreter. Wherefore it is no reaſon, that *Hieromes*, or whoſe tranſlation elſe ſoever ſhould be received before the writings of the Prophets and Apoſtles.

But ſay our adverſaries, if wee had a perfect copie of the Hebrew and Greeke editions, wee confeſſe they were to bee preferred: but now they are full of faults, and greatly corrupted. Wee anſwer: firſt, the Jeſuite himſelfe diſputing againſt *Canus* and *Lindanus*, two Archpapiſts, that though there may bee ſome ſcapes in the tranſlations by the fault of ſome Libraries and imperfect copies, yet concerning the doctrine of faith and manners, ſaith, there is no corruption in them, *lib.* 2. *cap.* 2. Secondly, though there may be, and are, ſome words falſly written, and by error thruſt into the text, yet they ſhall never prove that they are more corrupt, the Hebrew and Greeke, than the Latine: for it followeth no more, that becauſe of ſome ſcapes the Latine is to be preferred before them, than that a cloake altogether patched and ragged, is better than a cloake of velvet that hath but one peece.

Argum. 3. The Jeſuite himſelfe, and other Papiſts confeſſe, that in ſome caſes it is very neceſſarie to have recourſe to the originall: as when ſome word ſeemeth to bee miſtaken by the writer, as where *cecinit* is read for *cecidit*: *dorix*, for *vorax*: *cor*, for *coram*: or when the Latine copies doe varie, as *Ioſ.* 5. ſome Latine bookes have, *Quibus juravit, ut oſtenderet eis terram*, unto whom hee ſware that he would ſhew them the land: that hee would not ſay ſome other, and this (ſaith *Bellarmine*) is the truer reading, being agreeable to the Hebrew. Thirdly, when the ſentence is ambiguous, as *Luke* 2. *Pax hominibus bona voluntatis*, Peace unto men of good will: the originall ſheweth, that (good will) is to bee referred to peace: peace or good will unto men, not unto men of good will. Fourthly, and laſtly, the force and propertie of the words is better underſtood in the originall, *Bellarm. lib.* 2. *cap.* 11. *Ergo*, by the Jeſuites confeſſion, the originall or fountaines are more certaine and ſure without doubtfulneſſe and ambiguitie, therefore more authenticall than the Latine.

Argum. 4. S. *Hierome* himſelfe findeth fault in divers places with the vulgar Latine, as it now ſtandeth: and therefore it is not authenticall, nor yet any of *Hieromes* tranſlation.

Bellarmine anſwereth, that all the old Teſtament, beſide the Pſalmes, the Wiſedome of *Salomon*, *Eccleſiaſticus*, the *Macchabees*, are of *Hieromes* tranſlating, and that theſe reaſons may be given, why notwithſtanding there are ſome places remaining in the tranſlation, which *Hierome* found fault with. Firſt, through the negligence of the Notaries. Secondly, becauſe of the divers acceptions of the Hebrew words, *Hierome* ſometime taking one ſignification, ſometime another. Thirdly, becauſe *Hierome* might afterwards correct and amend the place himſelfe, otherwiſe, than he firſt found fault.

Anſ. I will now produce ſome few places out of *Hieromes* tranſlation, wherein none of theſe former ſhifts ſhall ſerve their turne.

Matth. 5. 22. S. *Hierome* readeth: he that is angry with his brother without a cauſe, *licet* (ſaith he) *in pleriſque Latinis codicibus, ſine cauſa, additum non ſit*, though in many Latine bookes, this (without a cauſe) is not added: and ſo is it left out in the vulgar Latine.

Matth. 6. 34. *Hierome* readeth, ſufficient for the day is, *afflictio*, the affliction or griefe thereof; rather than *malitia*, the malice thereof, as in the vulgar Latine. Hieron. Amando.

1 *Cor.* 15. 1. This (ſaith hee) which is read in the Latine, *We ſhall all riſe, but not all be changed*, is not found in the Greeke: yet ſo readeth the Latine. Hieron. Minerio.

2 *Chron.* 35. *Ioſias* was buried *in Mauſolao patrum*, in the Mauſoleum or tombe of his fathers; ſo readeth the vulgar Latine: but *Hierome* ſaith, *Iſta vox profana, & gentilis*: This is a prophane, and heatheniſh terme. Dial. 1. adverſ. Pelagian.

1 *Tim.* 3. 2. *Hierome* readeth, *qui poſſit docere*, that is able to teach: the vulgar, a Doctor, or teacher, or *docilis*, teachable: which *Hierome* in the ſame place calleth, *Latinam ſimplicitatem*, the ſimplicitie or ignorance of the Latine tranſlater. Ibid.

In theſe places alleaged, the tranſlation whereof *Hierome* reproveth, it may eaſily appeare, that the fault was neither in the Notarie or pen-man, nor yet is the divers ſignification of the word the cauſe; neither did *Hierome* correct his judgement afterward, reſtoring that to the firſt reading which hee had corrected: as may appeare moſt ſufficiently by this one place, *Rom.* 12. 3. where he ſaith, *Male in Latinis codicibus legitur, ſapere ad ſobrietatem*: It is an evill reading in the Latine, to underſtand according to ſobrietie: for ſobrietie hee readeth chaſtitie. So likewiſe, to ſhew that hee was no changeling, 1 *Tim.* 2. 15. he ſaith, *Non ut malo habetur in Latinis codicibus ſobrietas eſt legenda*: We muſt not read ſobrietie, as it is evill tranſlated in the Latine, but chaſtitie: S. *Hierome* would never have called the authenticall tranſlation, ſimple, unlearned, evill, prophane, as hee doth this vulgar Latine, as wee have ſeene in theſe places. Lib. 1. adverſ. Jovinian. Ibid.

Argum. 5. There are many and great errors in the vulgar tranſlation, and contrary to the originall: *Ergo* it is not authentike. Some of the places wee will quote, as *Geneſ.* 3. *ipſa conteret*, for *ipſum*, ſhee ſhall breake the Serpents head, where wee doe reade that not the woman, but her ſeed ſhall breake his head. *Geneſ. 6. verſ. 6.* for *figmentum cordis malum*, the thoughts of mans heart are evill; they reade, *intenta ad malum cogitatio*, inclined to evill: and ſo extenuate originall ſinne. *Geneſ* 8.4. for *the ſeventeenth day*, the vulgar Latine readeth the *ſeven and twentieth day*: *Eccleſ.* 16. 14. for *ſecundum opera*, a man ſhall receive according to his workes; they reade after the merit of his workes. *Eſdras 9. verſe* 1. the vulgar Latine hath *pax illum*, for *paxillus*. *Prov.* 18. *verſ.* 11. *lapides ſeculi*, ſtones of the world: for *lapides ſacculi*, ſtones of the bagge. And though *Bellarmine* here acknowledge a fault in the copies by miſtaking ſome letter, yet are thoſe words retained in the vulgar Latine ſtill without correction. In their Latine tranſlations of the Pſalmes there are many corruptions: *Pſal.* 2. *verſ.* 12. *Apprehendite diſciplinam*: apprehend diſcipline, or inſtruction, for *Oſculamini filium*, Kiſſe the ſonne. And thus an evident place againſt the Jewes for the ſecond perſon in Trinity, is obſcured and overthrowne, by the corrupt Latine text. *Pſal.* 67. *verſ.* 12. *Si dormiatis inter medios cleros*, though ye ſleepe between two lots, without any ſenſe: the Hebrew thus, *inter ollas*, though you have lien amongſt the pots, as being blacke with affliction. It is pretie ſport how *Bellarmine* and the reſt, that would in all things juſtifie the vulgar Latine tranſlation, how he runneth himſelfe out of breath, to finde out ſome likely expoſition of this place: and in the end hee thus playeth the interpreter, *if ye ſleepe betweene two lots*, that is, if ye preachers abide in the midſt betweene two lots, the heavenly, and the earthly, neither given wholly to action, nor wholly to contemplation; then ſhall the Church bee like a Dove, &c. A goodly expoſition ſure, they muſt ſleepe betweene two lots, action and contemplation, that is, they muſt come at neither, but ſleepe betweene both: the words will rather enforce this ſenſe, if wee take his expoſition. And indeed of this ſort were moſt of their fat bellied Monks and Friers, neither ſeene in contemplation of knowledge, nor action of good life. *Verſ.* 23. of the ſame *Pſalme* they reade, *convertam in profundum maris*, I will turne them into the bottome of the ſea; for *reducam profundo maris*, I will bring them from the depth of the ſea, cleane contrarie. *Pſal.* 132. 15. *viduam ejus benedicam*, I will bleſſe his widow; for *victum*, I will bleſſe his victuals. Many ſuch overſights are cõmitted in the vulgar Latine tranſlation of the old Teſtament; which are for the greateſt part of three ſorts, either in adding to the originall, or ſubtracting from it, or in changing and altring it. I will give inſtance of all theſe only in the booke of the Judges, and thereby we may ſee what is done in the reſt.

For theſe places have additions: *Chap.* 1. 11. *which is the citie of letters*: *verſ.* 35. mount *Horeb*, *which is interpreted witneſſing*: *chap.* 4. 5. under a palme, *which was called by her name*: *chap.* 9. 25. *dum illius praeſtolentur adventum*, while they ſtaied *his comming*: *chap.* 9. 40. *Abimelech* purſued him, *& in urbem compulit*, and drave him into the citie: *chap.* 14. 11. when *the citizens of that place* ſaw him: *chap.* 15. 9. and they were ſpread abroad, in *the place which was afterward called* Lochi.

Theſe places are defective: *Chap* 1. 24. *they ſaw a man*: here wanteth, *ſpies*: *verſ.* 35. *and* (*the Amorite* wanting) *dwelt in the mount*: *chap.* 2. 18. *and the Lord was with the Iudge, and delivered them out of the hands of their enemies all the daies of the Iudge*: all theſe words are wanting: *Chap.* 4. 10. *he went up* (*on his feet* wanting): *chap.* 6. 2. *for feare of the Madianites* wanting, *chap.* 8. 10. *Zeba and Salmona were* (*in Karkar*, wanting) *chap.* 11. 12. was buried (*in Amlon*, wanting) *in the countrey of Zebulon.*

Theſe places with other are changed: *Chap.* 1. 5. *when ſhe had ſighed ſitting upon her aſſe*, for, *when ſhe had lighted downe from her aſſe*: *verſ.* 16. *the kinſman of Moſes*, for, *the father in law of Moſes*: *chap.* 5. 8. *God hath choſen new battels*, for, *they choſe new gods*: *chap.* 6. 31. *hee that is his adverſarie* (for, *hee that will contend for him*) *let him die ere the morning*: *chap.* 7. 19. *three hundred men with him*, for, *an hundred men*: *chap.* 9. 34. *they lay in wait againſt Sichem, in foure places*, for, *in foure bands*: *chap.* 10. 12. *Amalek and Canaan*, for, *the Amalekites and Maonites*: *chap.* 11. 26. *the cities by Iordane*, for, *the cities by the coaſts of Armon.* Many ſuch corruptions are to bee ſeene every where in the Latine tranſlation of the old Teſtament.

So in the new Teſtament there are alſo many falſe readings. *Matth.* 24. 6. *Opiniones praeliorum*, for, *rumores*. *Chap.* 20. 9. *acceperunt ſingulos denarios*, for, *ſinguli denarios*: they tooke every peny, for, every man a peny. *Chap.* 21. 30. *Eo domine*, for, *ego domine*. I goe Lord, for, I Lord. *Luke* 1. 28. *plena gratia*, for, *gratis dilecta*, haile *Mary* full of grace for, freely beloved. *Luke* 15. 8. *evertit domum*, for, *everrit*: ſhe overthrew the houſe, for, ſhe ſwept the houſe. 1 *Cor.* 15. *verſ.* 51. *non omnes immutabimur*, we ſhall not all be changed, for, *omnes immutabimur*, we ſhall all be changed. *Epheſ.* 2. 10. *creati in bonis operibus*, created in good workes, for, *ad opera bona*, created unto good workes. *Rom. chap.* 16. 23. *Gaius hoſpes meus & univerſa Eccleſia*, for, *univerſa Eccleſiae*: *Gaius* mine hoſt, and the whole Church, for, of the whole Church. 1 *Cor.* 9. 22. *ut omnes ſalvos facerem*, *pro*, *ut omnino aliquos ſalvos facerem*: that I might ſave all, for, that I might ſave ſome. *Heb.* 12. 8. *Ergo adulteri, non filii eſtis*, *pro*, *ſpurii & adulterini*: wherefore ye are adulterers, and not children, for, ye are baſtards, and not children. An hundred more errors and over, you may finde noted in the readings of our learned countriman *D. Whitak.* 2. *quaeſt. de ſcript.* 10. 11. 12. *cap.* Theſe I have ſet downe for a taſte.

And as the vulgar Latine is imperfect and full of corruptions, and maketh the Scriptures darke and obſcure: ſo on the contrary ſide, the originals of the Hebrew and Greeke are exceeding profitable, and doth bring great light and perſpicuitie to the Scripture: for never were the Scriptures better tranſlated, or more plainly underſtood, than ſince they were tranſlated out of the originals. Heare the judgement of a reverend and learned man ſometime a Biſhop in this land: who in a certaine conference and diſputation of the Biſhops, when ſome of them ſtood mightily for unwritten tradition, ſtanding up made an oration, uſing among other theſe words : *The Germans have made the text of the Bible ſo plaine and eaſie by the Hebrew and Greeke tongues, that now many things may be better underſtood without any gloſſes at all, than by all the Commentaries of the Doctors. B. Fox. Fox pag.* 1183. *col.* 1.

Laſtly, we will rehearſe *Auguſtines* judgement : *Vtcunque eſt, ei lingua magis credatur, unde eſt in aliam per interpretes facta tranſlatio* : Howſoever the caſe ſtandeth (ſaith hee) wee ought to give more credit to that tongue, out of the which other are tranſlated, *lib.* 15. *de civit. cap.* 13. *Ergo*, the Hebrew in the old Teſtament, and the Greeke in the new, out of the which the Latine and all other tranſlations have iſſued, ought to have the onely preheminence. To this agreeth S. *Ambroſe, lib de incarnat. cap.* 8. *Ita in Græcis codicibus invenimus, quorum prior eſt authoritas* : So we finde in the Greeke copies, whoſe authoritie is to be preferred. *Et lib.* 2. *de ſpiritu, cap.* 6. *Si quis de Latinorum codicum varietate contendat, Græcos inſpiciat codices* : If any man doe take exception againſt the diverſitie of the Latine bookes, let him looke into the Greeke. And *S. Hierome ad Lucinium* : *Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum Græci ſermonis formam deſiderat* : As the credit of the old Teſtament muſt be examined by the Hebrew volumes, ſo in the new by the Greeke. And this authority of Saint *Hierome* is ratified and allowed by their owne decrees : *Gratian. decr. p.* 1. *d.* 9. *cap.* 6. And to this purpoſe *Franciſcus Mirandula* made an oration to *Leo* 10 and the Councell of Laterane, that the Scriptures might be conferred with the originall copies. So alſo *Iſidor. in præfat. ad Concil. Quod ſi veritas quærenda eſt, Græcorum ſequamur ſtylum, eorumq; imitemur editiones & exemplaria. Et poſtea : Vnitas & veritas ab ipſis quærenda eſt, quorum lingua edita eſſe noſcuntur* : If we ſeeke for the truth, let us follow and imitate the Greeke copies and examples. And afterward : The truth is to be ſought for at their hands, in whoſe tongue or language it is ſet forth. This he ſpeaketh of the true originall copies of the Councels to be had from the Greeke. And the ſame reaſon alſo ſerveth for the authentike originals of the holy Scriptures. Thus have we their owne teſtimonies againſt them.

Concerning the judgement of other Churches : firſt, the Eaſt Church doth not acknowledge as authenticall the Latine tranſlation. The Chriſtians of the Eaſt ſay, *that the Popes of Rome have wholly corrupted and changed the Goſpell and other bookes of our religion.* The King of Muſcovia ſaid, *The chapters, which thou citeſt out of the Apoſtolicall Epiſtles and Goſpels, agree not with ours.* Secondly, the South and Ethiopike Church, are as farre from authorizing the Latine Bible, which it ſeemeth they had never ſeene, as may appeare by the queſtions, which *Alvares* reporteth to have beene propounded unto him by *Preſter Iohn*, touching the number of *S. Pauls* writings. Thirdly, the vulgar Latine is rejected generally by the reformed Churches of the Proteſtants in the Weſt : as the Church of Helvetia thus confeſſeth : *We acknowledge that interpretation of Scripture for authenticall, which is taken from the Scriptures themſelves, that is, from the phraſe of that tongue, wherein they were written.*

Nicholas lib. 4. cap. 36.
The anſwer to Rohit.
Aluares c. 31.
Latter confeſſ. of Helvetia. cap. 2.

Laſtly, we have plentifull teſtimony from ſome of our adverſaries themſelves of the Latine Church. *Sixtus Senenſis* ſaith, that *Sanctus Pagninus, when he had perceived the corruptions of the old vulgar tranſlation, did by the counſell of Leo the tenth conſult with the beſt Hebrew copies, and turned them into Latine. Galatinus* doth witneſſe, *that the Hebrew ſcripture is much more perfect, than the Latine* : and *Azor the* Jeſuite confeſſeth, that many of their writers ſince the Councell of Trent, as *Vega, Canus, Payna, Lindanus*, have noted many errors in the vulgar Latine edition, *not only by the fault of the writer, but by the ignorance of the Interpreter.*

Bibliothec. lib 4. p. 101.
Præfat. ad libr. de arcan. fidei.
Azor inſtit. Mor. part. lib 3.

The third Queſtion : concerning the vulgar tranſlation of Scripture.

The Papiſts.

THey doe not abſolutely condemne the tranſlation of the Scriptures into the vulgar tongue, whatſoever they have thought in times paſt : neither would they generally have every man permitted to read the Scripture, but ſuch only as have eſpeciall licence from their Ordinarie, having the teſtimony of their Curates that they bee humble and devout perſons, *Rhenenſ. præfat. ſect.* 6. So then they hold it dangerous for all men to read Scripture, and they would not willingly licence any, but their Pope-holy devout Catholikes : they are like to make a mad peece of worke, that goe about to pick their faith out of Scripture, ſay the Rhemiſts, *annot.* 1 *Cor.* 1.5. This then is their opinion, that it is neither neceſſary nor convenient for all men to have acceſſe to the Scriptures : wee will ſee ſome of their reaſons. So *Bellarm. lib.* 2. *de verb. Dei, cap.* 13.

Argum. 1. From the time of *Eſdras* till Chriſt, and in our Saviours time, the Scriptures were not in the vulgar tongue, but only in the Hebrew, which the Jewes underſtood not after the captivitie : *Ergo*, it is not now neceſſary to have them in the vulgar tongue. That the people underſtood not Hebrew, the Jeſuite proveth out of the 8. of *Nehemiah* : where it is ſaid, that *Eſdras* did expound the law to the people, becauſe they underſtood it not. We anſwer, that the text ſaith cleane contrarie, that he read the law before the people that underſtood it, *verſ.* 3. and they might give the ſenſe, though the people underſtood the language. Concerning the places objected out of the Goſpell, to prove the Jewes ſpake another language than Hebrew, as it appeareth by thoſe ſpeeches *Marc.* 5. *Talitha cumi. Matth.* 27. *Golgotha*, which ſavour not of the Hebrew tongue. We anſwer, that although they ſpake

Nehem. 8. 7.

not pure Hebrew, but many ſtrange words were uſed, yet they underſtood the Hebrew ; for why elſe doth Chriſt bid the people to ſearch the Scriptures ? And they were not the Jewes, but the Romane ſouldiers that underſtood not the voice of Chriſt upon the croſſe, ſaying, he called for *Elias*. And whereas **Bellarmine** further would gather by that place, *Iohn* 7.49. *This people, that know not the law*, that the Jewes underſtood not the Scriptures in the Hebrew tongue ; it is a meere cavill : firſt they note the ignorance of the people not in the letter of the law, but the ſenſe thereof, which the Phariſies had obſcured by their traditions, and therefore *Mat*.23. they are ſaid to have ſhut up the kingdome of Heaven. Secondly, it is evident, *Luk*.4. 18. that the people underſtood the reading of the law : for when Chriſt had read the text, without further conſtruing, or tranſlating of it, he ſhut the booke and ſaid to the people, *This day is this Scripture fulfilled in your eares*. Againe, *Act*.15.21. *Iames* ſaith, that *Moſes* is preached, becauſe he is read : in what ſenſe can reading be called preaching, if it be not underſtood ? And yet it is more evident, that the people underſtood the Hebrew tongue, *Act*.22.2. for when they heard that *Paul* ſpake Hebrew, they kept ſilence. What dare not now theſe fellowes affirme, thus contrary to Scripture not being aſhamed to ſay, that the Jewes underſtood not Hebrew?

Act.15.21.

Act.22.2.

But whereas **Bellarmine** telleth us, that the Jewes to this day doe reade in their Synagogues the Scriptures in the Hebrew tongue, which the vulgar ſort underſtand not, *chap*.15. *Argum*. 1. we anſwer, that wee are not to regard the blinde inſtances and traditions of that obſtinate and perverſe people; (though it is certaine, that the Jewes generally doe better underſtand the Hebrew, than in the Romiſh Church the people Latine) for the Romaniſts themſelves doe reject the uſages of the Jewes, and condemne their Thalmudicall fables: *Gregorie* 9. did adjudge all their Thalmudicall volumes to the fire, *anno* 1230. the like did divers Popes : *Paulus* the 4. at the laſt revived the ſame decree, *anno*. 1559. at what time by order from the Romane Inquiſition, out of the Jewes Library at Cremona, there were burned at one time twelve thouſand Thalmudicall bookes: as *Senenſis* one of their owne writers reporteth.

Senenſ. Bibliothec. lib.2.§.tradit. p.125.

Bellarmine argum.2.

Argum. 2. The Apoſtles (ſaith the Jeſuite) wrote their Epiſtles only in Hebrew or Greeke, and not in the vulgar tongues of the nations to whom they preached : *Ergo*, it is not neceſſary that the Scriptures ſhould be in the vulgar tongue. We anſwer, firſt, it had beene an infinite labour for the Apoſtles, to have left their writings in every language ; neither was it neceſſary, ſeeing out of the originalls they might be tranſlated into every language. Secondly, they preached the ſame things unto the Gentiles in their owne tongues, which they afterward left in writing. Thirdly, the Greeke tongue, wherein they wrote, was univerſally knowne, and few countries were ignorant of it, eſpecially in the Eaſt parts. But it is moſt certaine, that the Apoſtles did write to no Churches in the Greeke tongue, which underſtood it not. And whereas the Jeſuite giveth an inſtance, of the Epiſtle written to the Romanes, whoſe vulgar tongue was Latine and not Greeke, and the Epiſtles of *Iames* and *Peter* written to the diſperſed Jewes : it can be no queſtion, whether the Romanes underſtood Greeke, the language being ſo common, and moſt of them being Grecians, as may appeare by their names, yet reſiant at Rome, to whom hee writeth : and how could the Jewes, being diſperſed among the Gentiles, be ignorant of the Greeke tongue, ſeeing now alſo they ſpeake the languages of thoſe countryes, where they are diſperſed ?

Bellarm.lib.2. cap.15.argum.5.

Argum. 3. There is no cauſe (ſay they) why the Scriptures ſhould be tranſlated : if it be for the underſtanding of the people, they underſtand them not being tranſlated neither. Wee anſwer : many things they may eaſily underſtand : and for the harder places, they are neerer the underſtanding of them being tranſlated than before : for then they have two great lets, the tongue unknowne, and the obſcure and hid ſenſe ; now they need not to labour for the tongue, but only for the ſenſe.

Rhemiſt.præfat.ſect.13.

Argum. 4. The Scriptures are occaſion of offence and hereſie, being not right underſtood. *Ergo*. And here **Bellarmine** telleth us a tale of a certaine woman in England that ſtood up in the Church when ſhe heard the 25. Chapter of *Eccleſiaſticus* read, and ſaid, Is this the word of God ? nay it is the word of the Devill ; We anſwer : firſt, becauſe many ſurfet of meats and drinks, it is no reaſon that ſober men ſhould be forbidden the uſe of them : no more for heretikes and wicked mens ſakes ought the people of God to be barred from Scripture. Secondly, more have periſhed by ignorance in ſcripture, than by miſ-underſtanding it : and the Scripture was ordained of God to meet with offences, and to confute hereſies, 2 *Tim*. 3.15. Wherefore theſe men make themſelves wiſer than God, that thinke the Scripture is an occaſion of thoſe diſeaſes, for the which it is appointed a remedie. The like blinde reaſon ſometime a popiſh Frier uſed againſt Maſter *Latimer*, in his frierly ſermon ; If the rude people, ſaith he, ſhould heare the Scriptures read in Engliſh, the ploughman when he heareth, that *he which holdeth the plough, and looketh backe, &c.* would thereupon ceaſe to plough any more : and the baker when he heareth it read, *a little leaven corrupteth the whole lumpe*, might be moved not to uſe leaven at all : and when the Scripture ſaith, *if thine eye offend thee, pluck it out*, the ignorant might bee perſwaded to pull out their eies : and therefore it was not good to have the Scriptures in Engliſh. To this frierly reaſon, Maſter *Latimer* vouchſafed no other anſwer but this : he would wiſh the Scriptures no longer to be in Engliſh, till either the ploughman were thereby perſwaded not to plough, or the baker not to bake : *Fox* p.1734. col.2.

Now concerning **Bellarmines** tale, though we need not beleeve it unleſſe we will, ſeeing he hath it but by heareſay : yet if any fooliſh woman ſhould be ſo ſimple, as to be offended with the reading of the Scriptures, which ſhe underſtandeth not, (and yet this was no part of the canonicall Scripture, but out of the Apocryphall bookes whereat offence was taken) this can be no prejudice to ſo holy an exerciſe no more, than the exclamation of the Pythoniſſe, *Act.*16. was unto *S. Pauls* preaching. But the Jeſuite pleaſeth himſelfe in this tale, becauſe he miſliketh that women ſhould bee acquainted with the Scriptures: and yet can he not be ignorant how *Aquila* and *Priſcilla* his wife expounded to *Apollos* the way of God more perfectly, *Act.*18. And *Ruffinus* that tranſlated ſome of *Origens* homilies giveth this as a reaſon: *Hoc beneficii procreabit hac lectio, ut prophetia pervenire non ſolum ad viros, verum etiam ad religioſas fœminas poſſit*: This benefit, ſaith he, ſhall come by this reading or tranſlation, that the knowledge of this propheċie not onely men, but women alſo may attaine unto: *Præfat. in hom. Origen. in Pſal.* 36. In thoſe dayes women underſtood the Latine tongue, and were acquainted with the Scriptures tranſlated into that language.

The Proteſtants.

WE doe beleeve and hold that it is requiſite, expedient and neceſſarie for the Scriptures to be uttered and ſet forth in the vulgar and common ſpeech, and that none upon any occaſion ought to be prohibited the reading thereof for knowledge and inſtructions ſake: and that Chriſtian Magiſtrates ought to provide, that the people may have the Scriptures in their mother and knowne tongue. Wherefore great wrong was offered to the people of England, that divers hundred yeeres, till King *Henrie* the eight, could not be ſuffered to have the Scriptures in Engliſh. And how, I pray you, did the Papiſts ſtorme, when as *Tindals* tranſlation came forth? ſome affirming that it was impoſſible to have the Scriptures tranſlated into Engliſh: ſome that it would make the people heretikes: others that it would cauſe them to rebell, *Fox.pag.*117.*col.*1. What foule and ſhamefull ſlanders were theſe? And whereas the late Tridentine chapter would not ſeeme abſolutely to condemne the vulgar tranſlation of Scripture, but permitted the ſame by licence of the ordinarie to the lay ſort, and of the ſuperiour to the regulars: yet ſince this libertie hath beene reſtrained: for *Clemens* the 8. would give no more faculties to Biſhops and Inquiſitors, to grant faculties of reading the Bible: and in Spaine no Bibles or any part of them in the vulgar tongue are permitted at all: as *Azarius* the Jeſuite teſtifieth. But for the vulgar tranſlations of Scripture we reaſon thus.

Azar.inſtit. mor.par.1. lib.8.c.26.

*Argum.*1. It is Gods commandement, that the Scriptures ſhould be read before the people, that they may learne to feare God, *Deut.*31.*verſ.* 11, 12. The people are commanded to write the law upon their gates, and in their houſes to conferre and talke with their children, and teach them the law, *Deut.* 6.6.7.8. And our Saviour biddeth the people ſearch the Scripture, *Ioh.*5.*verſ.*39. *Ergo* what God hath commanded, no man ought to prohibit or forbid: the people therefore muſt not bee kept from reading of the Scripture.

Deut. 31.11.

*Argum.*2. Without Scripture there is no faith; faith is neceſſarie for all people: *Ergo* the knowledge of the Scripture: that faith commeth by the Scriptures, read *Iohn* 20.31. theſe things are written, that ye might beleeve Jeſus Chriſt to bee the ſonne of God. Againe, the weapons of Chriſtian men are not denied to any, whereby they ſhould fight againſt their ſpirituall enemies: but the word of God is a ſpeciall part of our harneſſe, and a principall weapon, even the ſword of the ſpirit, *Ergo.*

Iohn. 20.31.

*Epheſ.*6.17.

*Argum.*3. The Goſpell may be preached in the vulgar tongue, as our bleſſed Saviour and the holy Apoſtles taught the people: *Ergo* the word of God may be read and written in the vulgar tongue. The propoſition our adverſaries grant, that Sermons may be made in the vulgar tongue: but it followeth not, ſay they, that therefore Scripture ſhould be in the mother tongue, *Rhem.* 1 *Cor.* 14.18. But I pray you how can the Preacher alleage Scripture in his Sermon, unleſſe it bee recited in the vulgar tongue? or how ſhould the people know they preach the word, unleſſe they may compare their doctrine with Scripture, as the Berrœans did, *Act.*17.

*Argum.*4. I will adjoine the teſtimonie of three godly learned Martyrs, unto whoſe judgement I thinke as much ought to bee given, as unto any mans beſide, who ſealed the truth they profeſſed with their blood: theſe three Martyrs are *Tindal, Lambert, Bradford. Tindal* was the firſt, that in theſe laſt times tranſlated the new Teſtament into Engliſh. This holy Martyr ſaith, that the very cauſe why the Papiſts would not have the Scriptures tranſlated, was this, that the people might bee kept in ignorance ſtill, and ſo they might tyrannize over their conſcience by their ſuperſtitious doctrines, *Fox.pag.*1077.

Lambert ſaith, that there can bee no reaſonable cauſe to withhold the Scriptures from the people, being the food of their ſoules, eſpecially when they deſire it, no more than bodily food ought to bee kept from thoſe that hunger after it, *pag.*1116.*col.*1.

Bleſſed *Bradford* ſaith, that it was plaine robberie to take from the people the Engliſh ſervice: to whom one *Willerton* replyed, that the people ought to learne at the Prieſts hands: to whom he anſwered, then will you bring the people to crucifie Chriſt againe, and let *Barrabas* goe, if all muſt be learned at the Prieſts hands, for ſo the Prieſts then perſwaded the people, *pag.*1612.

*Argum.*5. We have the practice of the Church of God in times paſt for our warrant: for in *Chryſoſtomes* time the people had vulgar tranſlations: whereupon he exhorteth them to get them Bibles, or at the leaſt the new Teſtament, the Acts of the Apoſtles, the Goſpels, *Homil.*9.*Epiſt.ad Coloſſ.* And he is held to have tranſlated the Scriptures into the Armenian tongue, *Hierome* into the Dalmatike, *Vlphilas* into the Gothike, *Methodius* into the Sclavonian language. And here ſo many hundred yeeres agoe in England King *Alured* tranſlated the Pſalter: a copie whereof was found in Crowland Abbey, called *S. Guthlakes* Pſalter, as Maſter *Lambert* witneſſeth: and *Bede* our learned country-man tranſlated

S. *Iohns* Goſpell, *Fox pag.* 1115. *col.* 2. The Rhemiſts alſo confeſſe that more than 300. yeeres agoe the Italians had the Bible tranſlated, and the Frenchmen above 200. yeeres agoe, *Præfat. in Teſtam* 4. *ſect.* Why ſhould not the people of God have the ſame liberty now freely to reade the Scriptures, as they have had in times paſt?

Bellarmine anſwereth, that he denieth not, but that the Scriptures were in times paſt extant in the vulgar tongue, yet not univerſally to all, but to ſuch as might profit by reading of them. Our Rhemiſts alſo ſay, that *Chryſoſtome*, when he exhorted the people to reading of Scripture, ſpake as a Pulpit man, not as giving a rule in ſchooles, *præfat. in Teſtam. ſect.* 14. And *Bellarm.* addeth, that it was not his meaning that they ſhould all reade Scripture, but ſuch as might doe it ſafely, *lib.* 2. *c.* 16. *reſponſ. ad argum.* 7.

Anſwer. Firſt, ſeeing in times paſt, great and populous nations had the Scriptures tranſlated, as the Armenians, Sclavonians, into their vulgar tongue, how is it like that any man was forbidden the reading of them? As we doe prove unto them, that theſe nations had the Scriptures in their owne tongue, ſo if they can ſhew us any prohibition to have beene made in thoſe countries, to bar any from reading of Scripture (which they are never able to doe) they ſhould ſay ſomewhat. 2. That *Chryſoſtomes* meaning was, that all men ſhould be exerciſed in reading of Scripture, it doth eaſily appeare: for he ſo exhorteth in his Sermons, unto the which all the people, of all conditions reſorted, therefore he ſpake to all: yea, he would have boyes and children to reade Scripture. And though *Chryſoſtome* were now in the Pulpit, what of that? He would not (I thinke) ſay one thing in the Pulpit, and another thing in ſchooles: he would not ſpeake otherwiſe than he thought; or make the Pulpit a place to utter lies in. 3. Whereas Chriſt giveth libertie to all to ſearch Scripture, yea commandeth them ſo to doe, with what authoritie can they reſtraine this libertie? And if every man muſt be readie to render a reaſon of his faith and hope, 1 *Pet.* 3. 15. then every man ought to ſtudie the Scriptures, thereby to learne to give account of his faith. What profiteth it a man to have meat, and not to eat it; apparell, and not to weare it? ſo what good doth it to have Scriptures, and not to reade them?

1 Pet. 3. 15.

4 But *Azarius* the Jeſuit hath another anſwer: he confeſſeth that the Greeke and Latin tongue were then generally knowne, when the Scriptures were firſt tranſlated into them, and then the people might ſafely bee admitted to the reading of Scripture, which they cannot doe now not underſtanding theſe tongues: to this purpoſe this Judaſited Rabbin. But he hath ſaid nothing to the purpoſe: true it is, that the people reading the Scripture in a tongue which they know not, cannot profit by it: why then ſhould not the Scripture bee now converted into the vulgar tongue which the people may underſtand, as was uſed in former times: as the Armenians, Sclavonians, Gothes had the Scriptures tranſlated: yea, *Theodoret* ſaith, that *libri Hebraici converſi erant in omnes linguas*; The Hebrew books were turned into all languages, which are uſed to this day.

Azar. inſtitut. Moral. par. 1. lib. 8. c. 26.

Theodoret ſerm. 5. de Græcor. affect.

Let us heare *Auguſtines* opinion; *Lectiones divinas* (ſaith he) *& in Eccleſia, ſicut conſueſtis, audite, & in domib. veſtris relegite*: I would have you both to attend unto the publike readings in the Church, and in your houſe to reade over againe the holy leſſons: but how could the people reade them at home, if they were not in their vulgar tongue?

But *Auguſtine* was but one man, heare then the conſent of whole councels. *Turon. ſub Carolo, can.* 17. *Homilias Epiſcopus transferre ſtudiat in rusticam Romanam linguam, aut Theotiſcam, quo facilius cuncti poſſint intelligere quæ dicuntur*: The Biſhop muſt have a care to tranſlate the Homilies into the Countrey Latine or vulgar tongue, that all men may the better underſtand what is ſaid. If it bee anſwered, that Sermons and Homilies may be read and preached in the vulgar, but not the Scriptures; we oppoſe another decree. *In eccleſiis parochialib. per ſingulos dies dominicos presbyteri clara voce ac intelligibili ac verbis maternis annuncient* 10. *præcepta decalogi, & articulos fidei*; In the Pariſh Churches every Lords day, let the Presbyters declare with a loud and intelligible voice, and in the mother tongue, the ten commandements, and articles of the faith: *ſynod. Senovenſ. decret. morum* 11. And it was alſo decreed, *ſynod. Auguſten. cap.* 25. That the Angels ſalutation, and the Lords prayer ſhould be ſaid in the vulgar tongue. Thus wee ſee that thoſe Popiſh Prelates that lived 40. or 50. yeeres agoe, were not altogether ſo Popiſh and unreaſonable, as our Romaniſts in theſe dayes are. I will alſo oppoſe againſt them their owne Maſter of Sentences, who preſcribing the office and dutie of a lector, thus ſaith, *Vim accentuum ſciat, diſtincte legat, ne intellectum auditoribus auferat, &c.* Let him know the accents, and read diſtinctly, that he hinder not the underſtanding of the hearers: let him marke what muſt be read indicatively, what with an interrogation, and keepe his diſtinctions; which if hee doe not, he troubleth the peoples underſtanding, and moveth other to laughter: *Mag. lib.* 4. *diſ.* 24. *d.* But what need theſe precepts of obſerving the accents, and keeping diſtinctions, where no man underſtandeth what is read: or what need they feare the hindring of the peoples underſtanding, where nothing is underſtood? Wherefore it appeareth by this, that it ſtandeth with their Maſters minde, to have the Scriptures read in the vulgar tongue. But here the Reader is further to bee advertiſed of two other points wherein the Romiſh tranſlaters faile, in their vulgar editions of the Scripture, both in obſcure and corrupt tranſlating.

Anno 1528.

Anno 1548.

Firſt, they doe retaine many obſcure termes and words in their tranſlations: as the Rhemiſts uſe theſe and ſuch like: as *Archiſynagogue*, *Azymes*, *charactro*, *Didrachme*, *Euro-aquilo*, *exinanited*, *Neophyte*, *paraclete*, *paraſceve*, *repropitiate*, *reſuſcitate*; For, *chiefe of the ſynagogue*, *unleavened bread*, *a marke*, *tribute money*, *a North-Eaſt winde*, *abaſed*, *a young ſcholler*, *the comforter*, *the preparation*, *make* *reconciliation, raiſe up, &c.* The Doway wiſe men doe affect the like obſcuritie in their late tranſlation of the Bible: as they read, *Rhamnus, prepuce, hoſtes, victimes, holocauſt, excelſes, bread of propoſition*, and ſuch like, for the *bramble, fore-skin, ſacrifices, burnt-offerings, high places*: This their affected obſcuritie, they would juſtifie by theſe reaſons.

1 Becauſe many Hebrew words, as *Amen, Alleluia*, are retained both in the Greeke and Latine untranſlated.

2 The words tranſlated may miſſe of the ſenſe of the holy Ghoſt.

3 The words of Scripture are more ſacred.

4 Proteſtants themſelves leave many words untranſlated, as Penticoſt, Ephod, Proſelyte, Sabbath.

5 Theſe words may in ſhort time grow familiar, which at the firſt ſeeme ſtrange. To this purpoſe, they of Rhemes in their preface to the new Teſtament, and they of Doway ſeconding them, in their preface to the Bible.

Contra. 1. Thoſe Hebrew words which the Apoſtles retained in the new Teſtament, by the direction of the ſpirit, wee alſo retaine in our Engliſh tranſlations, having therein the practice of the Apoſtles for our warrant: for they may as well bee kept untranſlated in one tongue as in another: but for the uſing of other words untranſlated, there is not the like warrant, and therefore not the like reaſon.

2 They pretend ſinceritie, in not tranſlating ſome words, but in deed they affect obſcuritie: as the ſenſe of the holy Ghoſt is kept but in the tranſlation of other words, ſo why not in theſe? and if the Latine expreſſe the Hebrew in fit words, why may not other tongues alſo finde out fit words to ſignifie the ſame?

3 The words of the originall, are not more ſacred in themſelves, but to them that underſtand them, and in reſpect of God, the ſanctifier of that tongue, and conſecrator thereof for his divine oracles: the Latine words are no more Scripture words, than the words of the Engliſh, or any other tranſlation.

4 Thoſe words which cannot well be tranſlated, the Proteſtants keepe ſtill: the ſame reaſon is not, of thoſe words, which may fitly be tranſlated and interpreted, as their obſcure termes may.

5 So may all the words of Scripture, though not tranſlated, in time grow familiar to them that will learne the tongue: but who ſeeth not, that it would be a great eaſe to the people, to have as many words tranſlated to their underſtanding, as may bee? for otherwiſe it would be a double labour, firſt to ſearch for the meaning of the word, and then for the ſenſe of the place.

Secondly, they tranſlate as obſcurely and darkly, ſo corruptly and untruly; wherein they challenge our tranſlations, but unjuſtly: their accuſation herein ſhall bee returned upon their owne heads: but firſt let us take a view of the places which they object in our tranſlations.

1 1. *Iohn* 3.8. Wee (ſay the Rhemiſts) tranſlate *The ſpirit breatheth*, leaving it indifferent to ſignifie holy Ghoſt, or wind, the Proteſtants tranſlate *wind*. 1.Iohn.3.8.

2 *Luke* 8. *They were filled.* The Proteſtants adde of their owne, *with water*. Luk.8.23.

3 *Luk.*22. *This chalice, the new Teſtament:* not *is the new Teſtament*, as the Proteſtants. Luk 22,20.

4 *Marke* 13.19. *Thoſe dayes ſhall be ſuch tribulation:* not *in thoſe dayes*. Mark.13.19.

5 *Iames* 4.6. *And giveth greater grace, &c.* not the *Scripture giveth greater grace*, wee leave it indifferent, the Scripture or the holy Ghoſt, both going before. Iam.4.6.

6 We reade, a woman a ſiſter, 1.*Cor.*9.5. not *a wife a ſiſter*. 1.Cor.9.5.

7 *Hell of fire, Matth.*5.19. not *hell fire*, as the Proteſtants.

8 *Luk.*2.15 Let us *ſee this word that is done*, not *this thing, &c.* Thus the Rhemiſts object in their preface to the new Teſtament. Luk.2.15.

9 The Doway men doe object theſe places in their preface likewiſe, *Gen.* 4.15. *the laſt thereof ſhall bee under thee*; Whereas the Proteſtants applying it to *Abels* ſubjection to *Cain*, read thus, *Unto thee his deſire, &c.* Gen.4.15.

10 *Geneſ.*14.18. *For he was a Prieſt, &c.* Proteſtants read, *and he was, &c.* Whereas in other places, they tranſlate the Hebrew particle *Vau*, for. Gen.14.18.

11 *Geneſ.*31.19. For Idols, Proteſtants tranſlate images. Gen.31.19.

Contra 1. The word ſignifieth *ſpirit*, but thereby the wind is underſtood, becauſe mention is made of the ſound thereof, and it is ſo tranſlated, to take away all ambiguitie: becauſe it followeth, ſo *is every one that is borne of the ſpirit*, that is, of the holy Ghoſt,

2 *Matth.*8.24. It is ſaid, *The ſhip was covered with waves:* That word is inſerted then, by warrant of that place, for the better explanation.

3 The word *is*, is inſerted by S. *Pauls* warrant, who ſo readeth, 1.*Cor.*11.25.

4 The meaning is, that in thoſe dayes ſhall be great tribulation: as *Matth.*24.21. *Then ſhall there bee, &c.* We expreſſe the Hebraiſme after our Engliſh phraſe: but if they will bee ſo ſtrict to keepe the very words, why doe they put in *tales, ſuch* tribulations which is not in the text.

5 The word Scripture is inſerted in another character: the ſpirit cannot be underſtood, which was before mentioned: *The ſpirit luſteth after envie.* That ſpirit cannot be ſaid to give greater grace.

6 It were ſuperfluous and idle, to read a ſiſter a woman, for the word *ſiſter* implieth a woman: therefore they invert the order of the words, reading *a woman a ſiſter*: the Syriake Interpreter readeth as we doe, *a ſiſter a wife*.

7 Wee, in tranſlating *hell fire*, for *hell of fire*, doe therein expreſſe the common ſenſe of the phraſe,

Deut.33.2. as it may be beſt underſtood: the hebraiſme doth not ſo well fit our Engliſh phraſe: the like libertie they tooke themſelves in reading, *Deut.33. 2. a fierie law*, as if the words in the originall were a *law of fire:* whereas they are, *eſh dath*, a *fire of a law*, as if wee ſhould ſay, a law-making fire.

Geneſ.18.14. 8 The Hebrew word דבר *dabbar*, ſignifieth indifferently a word, or a thing done: as it is uſed, *Gen. 18. 14. is there any word hard to God:* yet they there read, *is there any thing*, which is the meaning: and ſo is it taken heere, as the participle γεγονος *done*, joyned unto it ſheweth.

Geneſ.3.16. 9 The vulgar reading in the Latine, is very faulty. 1. The Hebrew prepoſition *el*, doth not ſignifie under, but towards: as the *Septuagint* reade πρὸς σὲ, *to or toward thee:* how can the deſire of ſinne be ſaid to bee toward one. 2. The affix is of the maſculine, *his deſire*, whereas the word *Chatath* ſinne is of the feminine: it hath not then relation to ſinne. 3. In this ſenſe, it ſhould bee in a wicked mans power, ſuch as *Cain* was, to have dominion over ſinne. 4. In the ſame phraſe, *chap. 3. 16.* the ſubjection of the woman toward her husband is expreſſed: *thy deſire ſhall bee turned, &c.* And ſo here it is moſt fitly referred to *Abels* ſubjection to *Cain*, as the elder brother, not to the ſubjection of ſinne, which is improperly ſaid to have a deſire.

10 Though ſometime the Hebrew particle *vau*, bee tranſlated for, it followeth not it ſhould bee ſo every where: the *Septuagint* doe not tranſlate it, *for hee was*, but expreſſe it by the particle δὲ *erat autem*, but he was, not *erat enim*, for he was: and *Vatablus* their owne interpreter readeth, *& erat*, and he was, ſo alſo *Pagnin* and *Montanus*.

1.Sam.19.13. 11 Why may not *teraphim* in that place bee as well tranſlated *images*, as they themſelves thinke it may bee ſo Engliſhed, 1 *Sam.19.13.* where it is ſaid, *Michal tooke a ſtatua or image, and put it on upon the bed, &c.*

Now on the other ſide, let us take a view of their goodly tranſlations: it would fill a whole volume by it ſelfe, to ſet downe all their groſſe ſcapes, and corruptions herein: but theſe for example ſake ſhall ſuffice.

Geneſ.3.15. 1 *Geneſ.* 3. 15. They read according to the vulgar Latine, *ſhee ſhall bruſe thy head*, whereas in the Hebrew, it is put in the neuter, *ipſum, it ſhall breake, &c.* And ſo read *Montanus, Pagnin, Vatablus:* the Septuagint reade in the maſculine, *he ſhall breake, &c.* that is, Chriſt.

Geneſ.4.13. 2 *Geneſ.*4.13. *My ſinne is greater than I may deſerve pardon:* whereas there is not a ſyllable in the Hebrew, that ſignifieth to merit or deſerve: neither doe the ſeptuagint, or any other interpreter ſo tranſlate.

Geneſ.6.4. 3 *Geneſ.* 6. 4. *All the cogitations of their heart was bent to evill:* for, *all the imagination of the thoughts of their heart, are onely evill:* which is more than inclined or bent to evill: which tranſlation extennuateth originall ſinne.

2.Sam.21.19. 4 2 *Sam.*21.19. *Adeodatus the ſonne of the forreſt, a broderer:* for, *Eſhanan the ſonne of Iaare-oregim:* as *Montanus, Pagnin, Vatablus*, their owne tranſlaters reade according to the Hebrew: *Iunius* alſo and our Engliſh.

1.Chron.2.55. 5 1.*Chron.*2.55. *Theſe are the Cinites which came of the heat of the father of the houſe of Rechab:* without any ſenſe, for, which came of Hamath *the father, &c.* as the *Septuagint, Montanus, Pagnin, Vatablus reade: Iun.* Eng.

1.Chron.4.22. 6 1.*Chron.*4.22. *And hee that made the ſunne to ſtand, and the man of lying, ſecure and burning, which were Princes in Moab*; for, *and Iokim, and* the men of Chozeba, and *Ioaſh* and *Saraph*, which had the dominion in Moab: as the *Septuagint, Montanus, Pagnin. Vatab. Iun.* Eng.

1.Chron.7.18. 7 1.*Chron.*7.18. *And his ſiſter Queene bare Goodliman:* it is not like that Gilead had a Queene to his ſiſter: for, *and his ſiſter Molocheth bare Iſhod. Sept. Montan. Pagnin. Vatab. Iun.* Eng.

Iob 1.5. 8 *Iob* 1.5. *Leſt my ſonnes have ſinned, and bleſſed God in their hearts:* as though it were a ſinne to bleſſe God: though the Hebrew word ſignifie both to bleſſe and curſe: yet neither the Latine nor Engliſh word will beare it. *The Septuagint* doe read, *leſt they have thought evill in their hearts:* ſo alſo *Vatablus, leſt they have curſed. Montanus.*

cap.5.7. 9 *Iob* 5.7. *Man is borne to labour, and the bird to flight:* for, *man is borne to labour as the ſparkes flie upward: Montan. Pagnin. Vatab. Iun.* Engliſh.

cap.6.6. 10 Cap.6.6. *Can a man taſte that which being taſted bringeth death:* for, *is there any taſte in the white of an egge. Montan. Pagnin. Vatab. Iun.* Engliſh.

cap.6.16. 11 Cap.6. 16. *They which feare the hore froſt, ſnow ſhall fall upon them:* for, *which are blackiſh* (namely the brookes which hee ſpake of) *with yce, and wherein the ſnow is hid. Montanus, Pagnin. Vatablus. Iunius.* Eng.

cap.9.13. 12 Cap. 9.13. *Under whom they ſtoope, that carrie the world: that is* (ſay they) the Angels: for the *helpers or Patrons of pride doe ſtoope. Montan. Pagnin. Vatab. Iun.* Eng.

cap.9.26. 13 Cap. 9.26. *They have paſſed by, as ſhips carrying fruits, &c.* for, as the *moſt ſwift ſhips: Montan. Vatab. Iun.* Eng.

cap.11.12. 14. Cap. 11. 12. *Hee thinketh himſelfe borne free, as a wilde Aſſes colt, &c.* for, *man borne is like a wilde Aſſe colt:* that is, without underſtanding, *Septuagint. Montan. Pagnin. Vatab. Iun.* Eng.

cap.21.2. 15 Cap. 21. 2. *Heare my words and doe penance:* for, *heare my words, and this ſhall bee in ſtead of your conſolations. Septuagint, Montan. Pagnin. Vatab. Iun.* Eng.

cap.21.33. 16 Cap. 21. 33. *Hee hath beene ſweet to the valley of Cocitus* which they ſay is a river of hell: for, *the clots or turfes of the valley ſhall be ſweet unto him. Septuagint, Montan. Pagnin. Vatab. Iun.* Eng.

17 Cap. 22. 30. *The innocent ſhall bee ſaved* : for, *the innocent ſhall ſave an Iland : Montan. Pag. Vatab. Iun.* Eng.
cap.22.30.

18 Cap. 24. 11. *They have reſted at noone tide among the heapes*, for, *they that make oyle betweene their walles. Montan. Pagnin. Vatab. Iun.* Eng.
cap.24.11.

19 *Cap. 24.19. Let him paſſe from ſnow waters to exceeding heat* : for, *as the drie ground and heat conſume the ſnow waters. Mont. Pagnin. Vatab. Iun.* Eng.
cap.24.19.

20 Cap.26.5. *The gyants groane under the waters* : for, *the dead things are formed under the waters. Montanus, Pagninus, Vatablus, Iunius*, Engliſh.
cap.26.5.

21 Cap.28.4. *The torrent divideth from the pilgrim people* : for, *the flood breaketh out againſt the inhabitant : Montanus, Pagninus, Vatablus, Iun.* But that they would picke out ſomwhat here for pilgrimage.
cap.28.4.

22 Cap.28.18. *High and eminent things ſhall not bee mentioned, &c.* for, *no mention ſhall bee made of Corall, or of the Gabiſh. Montan. Pagnin. Vatab.* Eng.
cap.28.18.

23 Cap.28.19. *Neither ſhall it bee compared to the cleaneſt dying* : for, *it ſhall not bee valued with the moſt pure gold. Montan. Pagnin. Vatab. Iun.* Eng.
cap.28.19.

24 Cap.31.18. *From mine infancie mercy hath growne up with mee, and from my mothers womb it came forth with mee* : for, *from my youth he hath growne up with me, as a father* (that is, the fatherleſſe) *and from my mothers wombe I have beene a guide unto her* : that is, to the widow, *Septuagint, Montanus, Pagnin. Iunius*, Engliſh.
cap.31.18.

25 Cap.32.21. *I will not make God equall to man* : for, *I will not give titles to man. Montan. Pagnin. Vatablus, Iunius.*
cap.32.21.

26 Cap. 33.23. *If there ſhall bee an Angell ſpeaking for him* : for, *a meſſenger* : ſo alſo the *Septuag.* and *Vatab.* tranſlate a meſſenger, not an Angell.
cap.33.23.

27 Cap.33.25. *His fleſh is conſumed with puniſhments* : for, *his fleſh ſhall bee as freſh as of a childs; Montan. Pagnin. Iunius*, Engliſh tranſlation.
cap.33.25.

28 Cap.37.11. *Corne deſireth clouds* : for, *hee maketh the clouds to labour to water, &c. Montan. Pag. Vatab. Iun.* Engliſh.
cap.37.11.

29 Cap.41.16. *When hee ſhall bee taken away, the Angels ſhall feare* : for, *the mighty are afraid of his excellency, Montan. Pagnin. Vatab. Iun.* Eng.
cap.41.16.

30 Cap.42.14. *Hee called the name* of one (of his daughters) *Dies, the name of the ſecond Caſſia, the name of the third Cornuſtibij* : for *Iemimah, Keziah, Keren-happuch : Montan. Pagnin. Vatab. Iun.* Eng.
cap.42.14.

If their vulgar tranſlation be ſo full of corruptions in this one booke of *Iob*, we may eaſily gueſſe how corrupt the whole is.

Let us ſee the judgement and practice of other Churches, concerning vulgar tranſlations of Scripture.

1. The Eaſt Church have the Scriptures read in the vulgar tongue, or ſuch a language, as is underſtood of all: the [a] Prieſts in Armenia read the Goſpell in the Armenian tongue, which every one underſtandeth: ſo likewiſe teſtifieth [b] *Villamont*, that the Armenians, though they can ſpeake divers languages, yet they uſe the Armenian tongue in divine ſervice, which is underſtood both of men and women : [c] *Thevet* writeth of the Muſcovites, that the Prieſts every Sunday read the Goſpell and the Epiſtles of the Apoſtles in a language that they underſtand.

[a] Belon.lib.3. cap.12.
[b] Lib.2. cap.23.
[c] Coſmogr.lib. 9.cap.12.

2 So alſo the South Church have the Scriptures read in the [d] Tigique, that is the Abiſſine language, the firſt country that received the doctrine of the Goſpell : The [e] Abiſſine language commeth neare the Arabicke : and is generally underſtood.

[d] Thevet. Coſmogr.lib. 2.cap.14.
[e] Alvar.lib. 2.cap.ultim.

3 The ſame is the generall practice of the reformed Churches of the Weſt, *the confeſſion of Bohemia, cap.2. The Scripture is rehearſed to the hearers in the common and mother tongue which all underſtand* : confeſſion of Auſpurge. *This is not only commanded by S. Paul to uſe a tongue that the people underſtand, but mans law alſo hath appointed it.* And herein it is well knowne, that all other reformed Churches concurre with the reſt.

4 Wee want not alſo here the teſtimony of ſome of the Latine Church, *Eſpenceus*, a learned Popiſh Biſhop : *Iudæi filios ſuos quinquennes ad ſacra biblia adaptabant, &c.* The Jewes did fit and apply their children at five yeeres of age to the ſacred Bible, and they did attribute the chiefe place in the inſtructing of children to the Scriptures, where they began, &c. *Pudeat igitur Chriſtianos, &c.* Let it bee a ſhame for Chriſtians to ſhake off this care, &c. So *Agrippa, Ioſua legit omnia verba legis, &c. Ioſua* read all the words of the Law, before a multitude of men, women and children : and *Chryſoſtome would have the wives with their husbands to diſpute and conferre thereof.* Adde hereunto the teſtimony of *Lorinus* the Jeſuite : *The more noble of Theſſalonica were women, and men not a few. Act.* 17. 11. *Who in examining the volume of the Scriptures, did that which Chriſt had moved the Iewes to doe, to ſearch the Scriptures, which is as Chryſoſtome, and Euthymius doe obſerve, not ſimply to read*, but throughly *to ſift and diſcuſſe them.*

2.Artic.edition Wittemberg. anno 1531.
Comment.in 2.Timoth.3. pag.116.
De vanit. cap.100.
Comment.in Act.17.11.

An Appendix or part of the queſtion, concerning publike prayers and divine ſervice in the vulgar tongue.

The Papiſts.

4.Error. IT was decreed in the Tridentine Councell, that the ſervice of the Church which they call the Maſſe, ſhould not be celebrated in the vulgar tongue, *ſeſſ.22. cap.*8. And it is the common practice every where of the Romiſh Church to uſe the Latine tongue onely. We muſt be content (ſay they) with thoſe three tongues which God honoured upon the croſſe: namely, the Hebrew, Greek, and Latine. This libertie onely they grant, that their prieſt may expound ſome things, as hee readeth, and ſhew the meaning to the people,

***Argum.*1.** Thus they argue: The majeſtie and gravitie of the ſacred buſineſſe, doe require alſo to be uttered in a ſage, ſanctified and grave language: *Ergo* not in the vulgar. *Bellar.lib.2.cap.*15.*argum.*7. Wee anſwer, the gravitie, reverence and holineſſe conſiſteth not in words, phraſes, and ſounds, though never ſo eloquent, but in the things themſelves. Neither is any tongue that is underſtood, before the Lord counted barbarous: for *S. Paul* ſaith, that hee is a barbarian, and ſpeaketh barbarouſly in the Church, that cannot bee underſtood, 1 *Cor.* 14.11. And *Acts* 2.11. the very ſtrangers and barbarians heard the Apoſtles utter in their languages the wonderfull things of God: they thought the tongue no diſgrace to thoſe holy myſteries they uttered.

Pope *Nicholas* 1. *Epiſt.ad Michaelem Imperator. Conſtantinop.* writeth thus of this matter, the Emperour in a certaine Epiſtle to the Pope had termed the Latine tongue barbarous: whom hee anſwereth thus: *Omnis operis derogatio, redundat od opificis injuriam: ô furorem, qui nec lingua novit parcere quam Deus fecit: in eo ipſo, quo verum Deum colit lingua Latina, quantum barbaram, vel Scythicam linguam antecedit, agnoſcitur*: The diſgracing of the worke, tendeth to the injurie of the worker: What madneſſe is this, not to ſpare that tongue which God hath made? and herein, how farre the Latine tongue exceedeth the Barbarians and Scythians language, it is ſeene, becauſe it worſhippeth the true God. By theſe two reaſons, wherby hee proveth the Latine tongue not to be barbarous, wee likewiſe affirme neither the Engliſh tongue, nor any other vulgar language of Chriſtians to bee barbarous: both becauſe they are the gifts and workes of God, and becauſe the true God is by thoſe vulgar tongues acknowledged and worſhipped.

Bellarm. lib.2. de verb.c.16. reſ.ad arg.2. ***Argum.*2.** *Levit.* 16. *verſ.*17. The people is commanded to ſtand without, till the Prieſt went in and made attonement for them: they underſtood not the prieſt, for they heard him not: *Ergo* it is not neceſſarie the people ſhould underſtand the Miniſter. Wee anſwer: Firſt, that was a type of our Saviour Chriſt, who even ſo aſcended into heaven, as the high Prieſt did into the holy place: but types and figures prove nothing, ſaving wherin they are types, and whereunto they are deſtined, and appointed. Secondly, they underſtood not the Prieſt, becauſe they heard him not: but they cannot prove that the Prieſt uttered any thing in their hearing at any time, which they underſtood not.

Rhemiſt.annot.1.Cor.c.14. ſect.14. ***Argum.*3.** Wee muſt onely uſe thoſe tongues in holy affaires, which were ſanctified in the croſſe: that is, Hebrew, Greek, and Latine. Wee anſwer: Thoſe tongues were not then uſed for any ſuch purpoſe, but that the death of Chriſt might by thoſe common and univerſall tongues bee the further ſpread abroad. And ſurely if they would prove that theſe tongues were hereby ſanctified, mee thinkes *Pilate* was no fit inſtrument of that ſanctification, by whoſe appointment the title was written: why then are not all tongues as well ſanctified, wherein the holy Ghoſt ſpake, as theſe which were written by *Pilate*? Thirdly, doth not the Apoſtle ſay, that every tongue ſhall confeſſe that Jeſus Chriſt is the Lord, &c. 2. *Philip.*11. Seeing God hath ſanctified every tongue and language for the confeſſion of the faith, how dare you goe againſt Gods ordinance? Laſtly, if thoſe three tongues onely were conſecrated upon the croſſe, why did Pope *Nicholas* the 1. when he had decreed that ſervice ſhould bee ſaid in the Latine tongue, yet diſpenſed with the Sclavonians and Polonians, to have it in their owne vulgar tongue?

The Proteſtants.

WE doe affirme, that as it hath beene the commendable uſe of all ancient Churches, to have the ſervice in the vulgar tongue, that the people might underſtand, and bee better ſtirred up to devotion: ſo the ſame godly uſe ought for ever to remaine and be retained in the Church of God.

1.Cor.14.16. ***Argum.*1.** This is moſt agreeable to *S.Pauls* doctrine, 1.*Cor.*14. *verſ.*26. who would have all things done to edifying: but by an unknowne tongue no man is edified: and hee ſaith, hee had rather ſpeake five words to bee underſtood, than ten thouſand otherwiſe. Some of the Papiſts ſay, that Saint *Paul* ſpeaketh of preaching eſpecially, and but *obiter* of praying: ſo *B. Brookes, Fox* pag. 1879. But in the 14. *verſ.* hee ſpeaketh namely of prayer, and in the 16. of the peoples ſaying Amen, which was not given at ſermons, but in the end of prayers: this is but a weake anſwer. The Rhemiſts and the Jeſuite ſay, hee meaneth certaine extraordinarie Hymnes and giving of thankes, whereof *S.Paul* ſpeaketh *Epheſ.*5.19. *Anſw. S.Paul* ſpeaketh generally of all publike exerciſe in the Church, whether of prayer, preaching, ſinging, that it ſhould all bee done in a knowne tongue: for hee uſeth the generall termes of ſpeaking, τοῦ λαλεῖν, and of the voyce, as *verſ.*11. *If I underſtand not the power of the voyce* (hee ſaith not of the ſong or preaching) *I ſhall be to him that ſpeaketh, a barbarian* : ſo he miſliketh not onely preaching, or ſinging, but any kinde of ſpeaking in the Church in a ſtrange tongue. And againe, *S. Pauls* reaſon is generall againſt all exerciſes in the Church ordinarie or extraordinarie in an unknowne tongue, becauſe he would have all things referred to the edification of the Church. *Bellarmine* againe thus anwereth, that the reaſon is not alike, for theſe extraordinarie ſongs and prayers, which were uſed in thoſe times, and for the ordinarie ſervice : for the end of thoſe ſongs, was the inſtruction and conſolaion of the people : but that is not the end of our ordinarie prayers, but the ſervice and worſhip of God: *Bellarm.cap. 16.ad object.1.* *Anſw.* How is not the Jeſuite aſhamed thus to contradict the Apoſtle, who ſaith directly that the Scriptures are written for our comfort and conſolation, *Rom.* 15.4. yet he ſaith the end of reading the Scriptures in the divine office is not for conſolation. Secondly, as though the worſhip or ſervice of God, can be ſevered from the inſtruction and conſolation of the people: or can God be rightly worſhipped by that, which giveth no inſtruction to the worſhipper? Thus would the Jeſuite bring in again, a Samaritane ſervice or worſhip : *for they* (as our Saviour ſaith) *worſhip they know not what*, and ſo doe the Papiſts : *but we*, ſaith hee, all true worſhippers, *worſhip that we know, John* 4.22. and conſequently we know that wee worſhip. This place of Saint *Paul* is too evident and plaine, than that it may bee ſo eaſily wreſted and depraved by their hereticall and deceitfull gloſſes.

Out of this place of the Apoſtle, which maketh ſo directly againſt prayer in a ſtrange tongue, theſe arguments may be gathered. Firſt, no language not underſtood ought to be uſed in the Church, becauſe it edifieth not, and they ſhould ſpeake in the aire, that is, vainly, to no purpoſe, *verſ.9. Ergo*, ſervice in the Latine tongue is unprofitable where it is not underſtood. So ſaith S. *Ambroſe : Si ad adificandam eccleſiam convenitis, ea debent dici qua intelligunt audientes* : If you come together to edifie the Church, thoſe things muſt bee ſpoken which may be underſtood. Secondly, he that ſpeaketh with a ſtrange tongue, muſt keepe ſilence if there be no interpreter, *verſ.28. Ergo*, Latine ſervice muſt bee abandoned, unleſſe they will interpret it, which were a loſt labour, ſeeing they may have it as well in Engliſh. Againe, *S. Ambroſe : Tacere debet in eccleſia, qui lingua loquitur, quam ſolus ſcit* : He muſt hold his peace in the Church, which ſpeaketh with a tongue, which he onely underſtandeth. Thirdly, he that ſpeaketh in a ſtrange tongue is as a Barbarian, or an alien to the hearer that underſtandeth not, *verſ.*11. but it were abſurd, that the Miniſter of the word or Sacraments ſhould be an alien to the people. *Ergo*: ſo *S. Ambroſe : Non competit fidelibus audire linguas, quas non intelligunt, ſed infidelibus, qui non ſunt digni intelligere* : It is not meet for beleevers to heare thoſe tongues, which they underſtand not, but for unbeleevers, who are not worthie to underſtand. Fourthly, no prayer or giving of thankes ought to be uſed in the Church, unto the which the people cannot ſay Amen, *verſ.16.* but they cannot ſay Amen to Latine prayers, becauſe they know them not. *Ergo.* Fifthly, if it were not lawfull to uſe the miraculous gift of tongues, ſuch as this was in the Apoſtles time, without interpretation : much leſſe is the Latine to be uſed, which may be pronounced and read without a miracle, *Argum. Proteſtant. diſput, Weſtmonaſt.pag.*21.20.*apud Fox.*

In 14. 1.ad Cor.

*Argum.*2. Who ſeeth not that prayers made with the underſtanding are more comfortable and fruitfull : the other nothing to profit at all, nor yet to be availeable before God? Howſoever our adverſaries ſay, that the heart and affection may pray, though the underſtanding pray not, yet Saint *Paul* ſaith, they ſpeake in the aire : their prayer is but winde, 1.*Cor.*14.9. and mine underſtanding (ſaith the Apoſtle) is without fruit, *verſ.* 14. Therefore not amiſſe did that godly Martyr M. *Wiſchart* compare the ridiculous geſtures of the Prieſt at Maſſe, being not underſtood of the people, to the playing of an Ape: *Fox* pag.1156.col.1. And one *John Riburne* was unjuſtly troubled of *Longland* Biſhop of Lincolne *anno* 1530. for ſaying, if wee had our *Pater noſter* in Engliſh, one ſhould ſay it nine times, againſt once now : *Fox* pag. 898.col.1. And was not that ghoſtly and Biſhoplike counſell thinke you of the Biſhop of *Cavaillon* to the Merindolians in France? that it was ſufficient to know their *Pater noſter*, and Creed in Latine : it was not neceſſarie to ſalvation to underſtand or expound the articles of faith : for there were many Biſhops, Curats, yea Doctors of Divinitie, whom it would trouble to expound the Creed or *Pater noſter. Fox Martyrolog.* pag.866.col.1.

1 Cor.14.9.

Fox pag 1156. col.1. of the laſt edition, anno 16.0.

Bellarmine anſwereth, that a prayer in an unknowne tongue may be profitable, if there bee the intention of the heart, for the prayer is made unto God, and it is ſufficient if he underſtand it : wee ſee alſo, that they which are abſent, who neither heare, nor underſtand our prayers, yet may be profited by them : neither is the inſtruction or edification of the people any end of prayer, but it is a part of ſervice that belongeth unto God : *Bellarm.cap.16.reſ. ad* 2.& 4.*object.* Againe, ſaith he, the Apoſtle doth not ſay that his prayer is without fruit, but onely his minde or underſtanding, but his ſpirit and affection is profited : for he ſaith, thou verily giveſt thanks well : and the Apoſtle ſpeaketh of ſuch a tongue as none doe underſtand in the Church ; but the Latine, though the common people underſtand it not, yet many that know the language doe.

Anſw. The heart cannot bee neere unto God without faith, whatſoever intention it hath ; but faith is joyned with knowledge : he then that praieth, he knoweth not what, can have no faith or hope of thoſe things which hee knoweth not. And if it were ſufficient, that God underſtood our praier, then need not the praier to be uttered by the voice, becauſe God knoweth the thoughts of the heart. Secondly, they which are abſent underſtand not the praiers made for them, becauſe they know them not: and they are prayed for, they pray not: but the people is preſent, within hearing of the voyce, and they all offer up one prayer, therefore they ought to underſtand it. Thirdly, it is an abſurd anſwer, that publike reading is not for the peoples inſtruction: it hath no nſe nor end, in reſpect of God, who need not to receive any information, or to have his memorie renued by reading of ſtories: wherfore it is either in vaine, or elſe the end thereof is the peoples inſtruction. And if prayer bee a part of Gods worſhip, which muſt proceed from the love of God, and God is to be loved with all our heart, our ſoule and minde, *Matth.*22.37. then our prayers muſt not bee made with a bare intention onely, but with knowledge and underſtanding: for God requireth both the heart, the minde and the ſoule. Further, where the Apoſtle ſaith, *My ſpirit prayeth, but my minde is without fruit*, hee doth not ſo ſpeake, as though the ſpirit (that is, the affection) could pray without the underſtanding: but by the ſpirit is nnderſtood the ſpirituall gift of ſpeaking with tongues, as *Hierome, Sedulius, Primaſius* expound this place, as they are cited by *Eſpenſaus: de Chriſt. Mediator. pag.* 234.*g.* So that the meaning is this, he for his owne part, that hath the gift of tongues, prayeth or giveth thanks well, knowing and underſtanding what he prayeth; but the underſtanding of other, that heare, is not edified. Fifthly, therefore the Apoſtle miſliking that any ſhould ſo pray, not being underſtood of others, I will pray with the ſpirit, and I will pray with the underſtanding alſo, *verſ.*15. And that the affection cannot be good in prayer without the underſtanding, and that ſuch prayer is without fruit, Saint *Ambroſe* expounding this place, ſaith: *Quem fructum habere poteſt, qui ignorat qua loquatur?* What fruit can he have, who knoweth not what hee ſpeaketh? Sixthly, neither were theſe ſtrange tongues underſtood of none in the Church, for there was alſo the gift of interpretation, as well as the gift of tongues, *verſ.*27. and yet many times your Latine ſervice is underſtood of none in the Church, no not of the Prieſt that ſaith it: as may appeare by that Prieſt that ſpake falſe Latine, when he baptized, ſaying: *In nomine patria, filia, & ſpirita ſancta*: Which baptiſme was called into queſtion: and for better reſolution, they were faine to poſt up to Rome to Pope *Zacharie*, who after much conſultation determined that notwithſtanding the falſe Latine, the baptiſme was good: *Decret. par.*3.*diſtinct.* 4.*cap.*86. And that many Popiſh Prieſts are no better Clerkes now adaies, than they were in thoſe times; let us heare what *Eraſmus* ſaith: *Quanquam ſacerdotum vulgus hodie magni faciat ſua verba, qua nec ipſi qui ſonant intelligunt*: Though now adayes the moſt ſort of Prieſts doe ſo magnifie their Latine words, which they underſtand not, that ſpeake them: *Prafat. in Hieron. epiſt. Paulino. tom.*4.

Argum. 3. In the time of the Law, all things pertaining to their publike prayer, benedictions, thankſgivings, ſacrifices, were celebrated in their vulgar tongue, 2 *Chron. chap.*29. *Ezechias* commanded the Levites to praiſe God with the Pſalmes of *David* and *Aſaph*, which no doubt were in the Hebrew tongue: If they did ſo in the ſhadowes of the Law, much more ought we now, who, as our Saviour ſaith, ought to pray, *ſpiritu & veritate*, in ſpirit and truth. *Argum. Proteſtant. diſput. Weſtmonaſt.*

We will conclude with *Auguſtine*: *Quare dicta ſunt, niſi ut ſciantur? quare ſonuerunt, niſi ut audiantur? quare audita ſunt, niſi ut intelligantur? Tract. in Iohan.* 21. Why are things ſpoken in the Church (ſaith he) but to be knowne? why are they pronounced, but to be heard? why are they heard, but to be underſtood? *Ergo*, Leſſons, and Scriptures, and pnblike prayers muſt bee uſed in a knowne tongue, and eaſie to be underſtood.

It was thus alſo decreed not long ſince in a Generall Councell: *Concil. Lateranenſ. ſub Innocent.*3. *cap.*9. *Quoniam in pleriſq́; partibus intra eandem civitatem permixti ſunt populi diverſarum linguarum, diſtricte pracipimus, ut pontifices hujuſmodi civitatum, provideant viros idoneos, qui ſecundum diverſitates rituum & linguarum divina officia illis celebrent, & eccleſiaſtica ſacramenta miniſtrent*: Becauſe in many places, in one and the ſame Citie there be mixed together people of divers languages, we doe ſtraightly charge the Biſhops of thoſe Cities to provide able men, to celebrate divine ſervice, and miniſter the Sacraments of the Church unto them, according to the diverſitie of their rites and languages, &c. What could be ſaid plainer, for the celebrating of divine ſervice in the vulg a rtongue? *Bellarmine* thus would anſwer this authoritie, that *Innocentius* decree is to bee underſtood onely of the Greeke and Latine tongues, and of no other; and that he would have the ſervice of the Church celebrated in theſe two tongues and no other. *Anſw.* 1. This appeareth to bee a weake anſwer, for the decree maketh mention of people, *diverſarum linguarum*, of divers languages; and therefore he would have the divine office celebrated according to the diverſitie of their tongues. But divers tongues imply not a dualtie onely of two, but a pluralitie of many. 2. This Canon provideth, that ſervice ſhall bee ſaid in divers languages, becauſe of the diverſitie of the people: but what need this proviſion, if that the underſtanding of the people ſhould not be reſpected? for otherwiſe one language might ſerve divers people. 3. A little before, if the Jeſuite be remembred, hee ſaid, that many hundred yeeres agoe, long before *Innocentius* time, neither the Greeke in Grecia, nor the Latine in Italy were the vulgar tongues, nor commonly underſtood, *chap.*15. and yet now he granteth, that *Innocentius* would have Greeke and Latine Service, becauſe of the diverſitie of the people; that is, to their nnderſtanding: ſo *Bellarmine* neither agreeth with himſelfe, nor with their owne Canons.

Laſtly, in defence of this truth, that prayers ought to be uſed in the vulgar tongue, *Iohn Ardelie*, and *Iohn Simſon* gave their lives. *Fox pag.* 1438. *col.*1. and *Iohn Hallingdale, pag.* 1837. *col.*2. See the confeſſion alſo of Maſter *Rogers* before *Wincheſter, pag.* 1350. *col.* 1. and of Maſter *Bradford, pag.* 1469.

1469. *col.* 1. holy Martyrs : let the Papiſts ſhew the like conſtancie in their Popiſh profeſſors if they can.

Wee will adjoyne here the teſtimonie of other Churches. 1. The Eaſt Churches doe celebrate divine ſervice in a tongue which is underſtood of all. The Armenians in their divine Service, Maſſes, Prayers and Ceremonies uſe the Armenian tongue, which is underſtood both of men and women throughout all their Countrey. The Grecians doe celebrate the Liturgie in their owne language, to the end the common people may be able to underſtand them : what the uſe of the Muſcovites is herein, is ſhewed in the next queſtion before.

Villamont lib. 2.c.23.

Nicholas lib 4. c.36.

2 Of the Ethiopicke Church *Thevet* thus reporteth : *I have ſeene many Biſhops, and have heard their Maſſes, which they ſay in the Abyſſine language, which is very neere the Arabike,* which is the tongue of the Countrey.

Coſmoſgr.lib. 2.c.4.

3 The reformed Churches doe conſent herein : *Confeſſion* of Helvetia : *Let all ſtrange tongues keepe ſilence in the holy aſſemblies, and let all things be uttered in the vulgar tongue, which is underſtood of all men in the company.* Confeſſion of Wittemberg. c.27. *This ſinging, becauſe it was uſed in a tongue commonly knowne, had a godly uſe :* and afterward in the ſame Chapter : *They doe therefore godly, who doe ſo appoint the diſpenſation of the Sacraments, ſinging of Pſalmes, reading of holy Scriptures, that the Church may underſtand that which is ſaid and read, &c.* Confeſſion of Sweveland, *chap.* 14. *No man ſhould ſpeake with tongues in the congregation without an interpreter.* The ſame is the confeſſion of our Engliſh Church. *We make our prayers in that tongue, which all our people, as meet is, may underſtand, &c. even as all the holy fathers and Catholike Biſhops, both in the old and new Teſtament, did uſe to pray themſelves, and taught the people to pray too &c.*

Latter. confeſ. c.22.Harman. p.465.

Harm.p.476.

Harman.p.539.

Artic.16.

4 Yea, and ſome of the Romane Church have commended Service in the vulgar tongue as more profitable. *Lyranus* ſaith, *if the people doe underſtand the prayer or benediction, Melius reducitur ad Deum & devotius reſpondet Amen :* They are better brought unto God, and doe more devoutly anſwer Amen : ſo *Cajetane, by this doctrine of the Apoſtle, is gathered, Quod melius eſt ad ædificationem eccleſiæ, &c.* That it is better for the edifying of the Church, that publike prayers in hearing of the people, ſhould be ſaid in the common tongue : ſo likewiſe *Faber, Maxima pars hominum, &c.* The greater part of men that pray now a-dayes, I cannot tell whether in the ſpirit, they pray not certaine in the minde, for they pray in a tongue, which they underſtand not ; but *Paul* doth ſpecially allow, that the faithfull ſhould pray with their ſpirit and minde, that is, underſtanding, &c.

In 1.Cor.14.

In 1.Cor.14.

In 1.Cor.14.

The fourth Queſtion : of the authority of the Scriptures.

The Papiſts.

THe Papiſts of former times doubted not to ſay, that the Scripture is not authenticall without the authority of the Church ; ſo *Echius* ſaith, ſo *Pigghius,* that the authority of the Scripture dependeth of the authority of the Church neceſſarily. *Hermannus* a Papiſt moſt impudently affirmeth, that the Scripture ſhould be of no more credit than *Æſops* fables, without the approbation of the Church : a foule blaſphemie. But our Papiſts of latter time, being aſhamed of their fore-fathers ignorance, they ſay that the Scriptures in themſelves are perfect, ſufficient, authenticall, but that to us it appeareth not ſo ; neither are we bound to take them for Scripture without the authority of the Church : ſo *Canus, Bellarmine, Stapleton.* So that (ſay they) in reſpect of us the Church hath abſolute authoritie to determine, which is Scripture, which not. *Ex Whittacher. quæſt.* 3. *de Script.cap.* 1.

5 Error.

Echius enchirid. loc. de authorit.eccleſ.

Pigghius lib.1. de Hierarch. eccleſ.cap.2.

Can.loc.com. lib.2.cap.8.

Stap.lib.9. doc.princip. cap.1.

Argum. 1. There is no more certaine authoritie, than of the Church : *Ergo* the Church muſt determine of Scripture, *ſic Stapleton.* We anſwer : Firſt, the majeſtie of the Scriptures themſelves is more certaine, and the inward teſtimony of the ſpirit, without the which wee cannot be perſwaded of the truth and authority of the Scripture. Secondly, if they meane by the Church, the Synagogue of Rome, it hath nothing to doe to judge of Scripture, being the ſeat of Antichriſt : neither is the authority of that Church to be credited, but rather ſuſpected and miſtruſted.

Argum. 2. There are certaine writings of the Prophets and Apoſtles, not Canonicall ; and other writings of ſome that were no Prophets, made Canonicall : *Ergo* the Church hath authoritie to judge of Scripture, *ſic Stapleton.* For the firſt, where he objecteth that there are many writings of the Prophets, as of *Salomon, Nathan, Ahija, Iedo,* 2 *Chron.* 9.29. that are loſt, and if they were extant, ſhould not be received : We anſwer : Firſt, it is not to be doubted of, but ſome part of the Canonicall Scripture is loſt. Secondly, how proveth hee that if they were extant, they were not to bee acknowledged for Scripture ?

2.Chron.9.29.

Stapleton further objecteth, that Saint *Pauls* Epiſtle written to the Laodiceans, whereof mention is made, *Coloſ.*4.16. was never received into the Canon. We anſwer, there is no ſuch Epiſtle mentioned in that place ſent to the Laodiceans, but from Laodicea, as it is in the Originall, which was not like to have beene of the Apoſtles writing to them, who at that time had not ſeene the Laodiceans, *Coloſ.* 2.1. but an Epiſtle rather written by them to the Apoſtle ; which S. *Paul* would have the Coloſſians read, becauſe it might containe ſomewhat, which did concerne them : that Epiſtle therefore, that carrieth S. *Pauls* name to the Laodiceans, is but a forged, and baſtard writing, and therefore wor-

Coloſſ.4.16.

Coloſſ.2.1.

thily rejected out of the canon. This was the judgement alſo of a generall Councell. *Nicen.2. action.6. tom.5. Inter epiſtolas divini Apoſtoli, quadam fertur ad Laodicenſes, quam patres noſtri tanquam alienam reprobarunt* : Amongſt the Epiſtles of the divine Apoſtle there is one counted, bearing the name to the Laodiceans, which our fathers have rejected as a baſtard and forraine writing. Their ſentence is that this Epiſtle was fained, and never written by S. *Paul*.

To the ſecond, that bookes not made by Prophets are judged canonicall, as of *Toby*, *Iudith* : Wee anſwer, that theſe bookes ought not to be canonicall, neither that ever they were ſo taken, till of late it was decreed by Councels of no great antiquitie : for in the Laodicene Councell and other ancient Councels, they were deemed not to be canonicall, as hath been ſhewed before, *Error* 1.

Argum. 3. Certaine bookes of the new Teſtament before doubted of, as the Epiſtle to the Hebrewes, the Apocalypſe, the ſecond Epiſtle of *Peter*, the ſecond of *Iohn*, are received into authority by the Church : and other bookes, as the Goſpell of *Thomas*, *Matthias*, *Andrew*, *Peter*, were rejected by the authority of the Church. We anſwer : Firſt, we deny not but that the Church is to diſcerne betweene the true Scriptures and forged bookes : but this ſhe doth not of her owne authoritie, but following the direction of Gods ſpirit ſpeaking in thoſe writings : for the Church looking into the ſacred and divine matter of the Apoſtles writings, was moved to acknowledge them for the word of God, though of ſome they were doubted of : and finding the other to be fabulous bookes, did by the direction of the ſame ſpirit reject them. Secondly, *Auguſtine* and *Hierome* thinke that the canon of Scripture might be confirmed in the Apoſtles time, *Iohn* being the ſurviver of them all, who both acknowledged the true writings of the Apoſtles, and condemned the contrary. If it be ſo (the ſpirit of God in the Apoſtles having determined this queſtion already concerning the canonicall Scripture) the Church hath no authority to alter or change that decree. Concerning this matter S. *Auguſtine* writeth thus unto S. *Hierome*, *epiſt.* 19. *Veritas divinarum ſcripturarum, &c. non à quibuſlibet, ſed ab ipſis Apoſtolis ; ac per hoc in canonicum authoritatis culmen recepta, ex omni parte verax & indubitata perſiſtit* : The truth of the divine Scriptures was received into the canon of authoritie by none other but the Apoſtles themſelves, and therefore is undoubtedly true. The Apoſtles then by the ſpirit of God have ſet downe the canon of the Scriptures, which the Church is bound to receive, and beleeve : it hath no authority to make the canon of the Scriptures.

Ob. *Argum.* 4. The Church is more ancient than Scripture, and was before it. *Ergo*, it is of more authoritie than Scripture : *Argum. Eckij Enchirid. & Hoſ. lib. 3. de authoritate ſcripturæ.*

Sol. *Anſw.* 1. We grant, that the Scriptures, that is the word written, have not beene from the beginning : yet though there were a Church before the Scriptures, that is the word written, the word of God notwithſtanding was before the Church, which is the ſame now written, that was before unwritten. 2. Neither is the argument good, for alwaies that, which is more ancient, is not of greateſt authoritie : for *Iohn Baptiſt*, in reſpect of his office came before Chriſt, yet was not his authoritie greater.

The Proteſtants.

WE doe not deſpiſe the ſentence of the Church, as our adverſaries doe falſly charge us : nay wee doe reverence the judgement of the Church of God, and heare it with all obedience, to whom we confeſſe it belongeth. 1. As a faithfull keeper or treaſurer, carefully to preſerve and keepe the holie Scriptures from being violated or corrupted by heretikes or other enemies of Scripture. 2. According to her ſpirituall cunning, to diſcerne the Scripture from other forged and baſtard writings, as the Goldſmith doth the gold from other adulterate metall. 3. To propound and preach, and hold out the light of Gods truth to the people. 4. To interpret and expound Scripture according to the analogie of faith : *Whitac. quaſt.3. cap.2. de ſcriptur.* We confeſſe alſo as much, as hath beene in former times decreed by the Papiſts themſelves : *Penes eccleſiam eſt diſcernendi authoritas ſcripturas veras ab adulterinis: ſic etiam poteſtatem habet interpretandi, atque adeo ex eiſdem ſcripturis eliciendi & explanandi dogmata* : The Church hath power to diſcerne true Scripture from falſe, alſo to interpret the Scripture, and out of the ſame to derive and explane precepts of religion, that is to preach, &c. But the Church ought not to ſet the Lords ſtamp upon falſe coyne, as the Papiſts doe in making Apocryphall bookes canonicall. Neither doe we only beleeve the Scripture, becauſe of the Churches teſtimonie, nor chiefly, but becauſe the ſpirit of God doth ſo teach us, and the Scriptures themſelves doe teſtifie for themſelves : ſo that every man is bound to acknowledge the Scripture, though there were no publike approbation of the Church : *Fulk. 2.Galat. 6. Whitacher. quaſt.3. cap. 1. de Scripturis.* We doe reaſon thus.

Inter relig. Cæſarea cap: 11. anno 1548.

Argum. 1. The Jeſuite doth reaſon ſtrongly for us : he bringeth five arguments to prove the Scripture to be the word of God : *veritas vaticiniorum*, the conſtant and perpetuall truth of the Prophecies : *incredibilis ſcriptorum conſpiratio*, the wonderfull harmonie and conſent of holie writers of the Scripture : *teſtis eſt Deus ipſe*, the ſpirit of God is a principall witneſſe unto us : *teſtis eſt ipſa Scriptura*, the Scripture it ſelfe beareth witneſſe, as 2. *Tim.*3. all Scripture is given by inſpiration : *teſtis eſt divinorum numerus infinitus miraculorum* : laſtly, the many and great miracles wrought by the Prophets and Apoſtles doe teſtifie for the truth thereof. See this place excepted againſt and anſwered, Rect. p.58. He maketh no mention here of the teſtimony of the Church, but ſaith the ſame that we hold, that the ſpirit of God inwardly working in our hearts by the Scriptures themſelves, which wee

find

finde to be moſt perfect, conſonant, true, of ſingular majeſty, doth teach us which is the Word of God: *Bellarm. de Verbo Dei, lib. 1. c. 2.*

Thoſe arguments or inducements, which do ariſe of the conſideration of the Scriptures themſelves (as *Bellarmine* here ſetteth downe ſome, and other may be added unto them) are more forcible to perſwade us, that it is the Word of God, than the bare teſtimony of the Church. Firſt, *doctrina majeſtas*, the ſingular majeſty of the Scriptures, in the bookes of the Prophets and Apoſtles, and of the heavenly doctrine therein contained: wherein none of the writings of the Philoſophers or orators, are to be compared unto them. Secondly, beſide the majeſty of the matter, the pureneſſe of ſtile, gravity and divineneſſe of ſpeech, doth commend the excellency of Scripture. Thirdly, the antiquity of theſe holy writings, ſheweth them to be divine: for the bookes of *Moſes* are found to be more ancient, than all the writings in the world. Fourthly, the propheticall predictions and prophecies, which afterward were accompliſhed, yea the very names of certaine men were ſet down many yeeres before they were borne, as *Joſias*, 1 King. 13. 2. *Cyrus*, Eſay 44. 28. Fifthly, the wonderfull and ſtrange miracles, which were wrought by the Prophets and Apoſtles. Sixthly, the teſtimonies alſo of Martyrs, which gave their lives in defence of the holy doctrine ſet foorth in Scripture, doe evidently declare, that they are divine writings. Seventhly, the enemies of the Scriptures, which have attempted all meanes to extinguiſh them, and could not prevaile, do ſet foorth the majeſty, and authority thereof. Eightly the writers alſo of the Scriptures, the Prophets and Apoſtles, doe not a little move us: who were but ſimple and plaine men, as ſhepheards, heardmen, fiſhermen, before they were called and ſet a part of God for this work: whereby it is apparant, that God who inſpired them with ſo great grace, was the author of the Scriptures: *Hæc Calvin. lib. inſtitut.* 1. c. 8. Theſe aforeſaid motives do ſuffiſly convince, that the Scriptures are no humane, but divine writings: and they are more able to move us, than the bare teſtimony of the Church: yet perſwade us they cannot, which is the only worke of the ſpirit, but only prepare our hearts, and ſtirre us up: *Ergo*, much leſſe is the authority of the Church able to doe it.

Argum. 2. The Scripture giveth authority to the Church: *Ergo*, the Church giveth not authority to the Scripture: the firſt we proove by our adverſaries own confeſſion: for being asked, how they know that the Church erreth not, they alleage ſuch places of Scripture, as Matth. 28. 20. *I am with you to the end of the world*, and the like: how then doth the Church give authoritie to Scripture, ſeeing it taketh her warrant and authoritie from thence; The Jeſuite himſelfe ſaith, that *nihil eſt certius vel notius ſcripturis*, nothing is more certaine or notoriouſly knowne than Scripture. And againe, *ſacra Scriptura eſt regula credendi certiſſima*, the holy Scripture is the moſt certaine rule of faith: *Bellarm. de verbo.* 1. 2. If the authority of Scripture then be moſt certaine, what reaſon is it, that they ſhould depend upon the judgement of the Church, which is nothing ſo certaine? The leſſe certaine ought rather (and ſo doth indeed) depend of the more certaine; the Church upon the Scripture, not contrariwiſe; for the Scriptures are the foundation of the Church, Epheſ. 2. 20.

Matth. 28, 20.

Epheſ, 2. 20.

Argum. 3. To beleeve the Scripture is a worke of faith: the Church cannot infuſe faith into us, but the Spirit of God: *Ergo*, the Spirit of God, not the Church teacheth us to beleeve Scripture. *Argum. Whitach.* 18.

Againe, if the Scripture depend upon the approbation of the Church, then the promiſes of ſalvation and eternall life contained in the Scriptures doe ſo likewiſe: but it is abſurd to thinke that the promiſes of God doe ſtand upon the allowance of men: *Ergo*, neither the Scriptures, *Argum. Calvini, lib.* 1. *inſtitut. c.* 7.

Argum. 4. The Scripture is the chiefe judge, and ought ſo to be in all controverſies: we may appeale from the Church to the Scripture, not from the Scripture to the Church: the Church is ſubject to the Scriptures, the rule of faith is in the Scriptures, not in the Church: for the company of the faithfull, which is the Church, are ruled by faith: *they doe not overrule faith*: neither are a rule thereof: the Church is a point of beleefe, as in the Creed, not a rule or meaſure thereof: *Ergo*, the Church is not the chiefe judge of Scripture, but it ſelfe to be judged by Scripture.

Argum. 5. We have evident places of Scripture, *John* 5. 34. ſaith Chriſt, I receive no witneſſe of men: but the Scripture is the voice of Chriſt, and of the ſame authority. *Ergo, verſ.* 34. I have a greater teſtimony than of *John*, the Scriptures doe teſtifie of me, verſ. 39. The teſtimony of the Scriptures is greater than the record of *John*: *Ergo*, than of the Church. 1 John 5. 6. The ſpirit beareth witneſſe, that the ſpirit, that is, the doctrine of the ſpirit, is the truth. And verſ. 9. If we receive the witneſſe of man, the witneſſe of God is greater: *Ergo*, not the judgement of the Church, but the witneſſe of the ſpirit doth certifie and aſſure us of the truth and authority of Scripture.

John 5. 34.

1 John 5, 6.

I will adde one ſaying out of *Auguſtine*: *Mihi certum eſt, nuſquam a Chriſti authoritate diſcedere non enim reperio valentiorem. Contra Academ. lib.* 3. *c.* 20. I am reſolved for no cauſe to leave the authority of Chriſt (ſpeaking in the Scriptures) for I find none more forcible: *Ergo*, the authority of Scripture is above the Church, which is denied by the Rhemiſts, *annot. 2. Gal. ſect.* 2. I will here urge them with their owne authority: *Thomas Aquinas* hath this diſtinction: that God worketh two waies; firſt by mediate cauſes, as the Prophet ſaith, Pſ. 138. Thou haſt made me, that is, by the work of nature: ſecondly, he worketh ſome things immediatly, as miracles: ſo he ſaith, *Deum hominis intellectum per alias literas mediate instruere, per ſacras immediate*: God inſtructeth man mediate by other writings, but immediatly by the Scriptures: as miracles then are Gods works immediatly, ſo are the Scriptures his words.

Excitation. Eſpenſæi in 2 Tim. p. 120. g.

Then as miracles of themſelves are knowne to be Gods works, as the Magicians in Ægypt could ſay, *digitus Dei eſt*, It is the finger of God; ſo are Scriptures knowne to be Gods writings: for, if we ſhould need the teſtimony of men to perſwade us of the word, then God thereby doth not immediatly inſtruct us, as *Thomas Aquinas* here ſaith. So then, as the Lawes of Emperours, though they were, *ſine die & conſule*, without the date of the day and the conſul, were notwithſtanding authentike, becauſe they were imperiall, *Cod.lib.1.tit.4.leg.1.Iuſtinian.* Much more the holy Scriptures ought of themſelves to beare credit, becauſe they are divine.

Laſtly, let us ſee the confeſſion of the holy Martyrs, whoſe judgement in matters of faith, though our adverſaries regard it not, yet is of us much to be regarded, ſeeing they doubted not to ſpend their lives in defence of their faith.

Maſter *Philpot* thus anſwereth to *Morgans* argument, who urged that the Church was before Scripture, and therefore above Scripture: that the Word of God conſiſted not only in letters and externall writing, but it was the word, wherewith the hearts of the Patriarches, Prophets and Apoſtles were inſpired, even before it was written, as the ſalutation of the Angel was the Scripture of Chriſt, and word of God, even before it was written: *ſic Philpot.p.*1288.col.2.*diſput.convocat.*

Maſter *Bradford* ſaith, that the Church is a meane more ſpeedily to bring us to know the Scriptures: as was the woman of Samaria a meane to bring the Samaritanes to know Chriſt: but as they, when they had heard Chriſt, beleeved not ſo much becauſe of her report, as for that they heard him themſelves ſpeake: ſo after that Scriptures are diſcerned, and ſhewed to us by the Church, we beleeve them to be the Word of God, not becauſe the Church ſaith ſo, but for that indeed we find them to be ſo, as true ſheep acknowledging the voyce of our ſhepheard Chriſt Jeſus ſpeaking therein, *hæc ille.pag.*1467.col.1.

Maſter *Glover* Martyr, to this argument propounded, the Church ſheweth which is the Word of God, *Ergo*, it is above the word, anſwereth thus: this is no good reaſon, for by the ſame argument *Iohn Baptiſt* ſhall be above Chriſt, becauſe hee ſhewed Chriſt: and he that telleth one which is the King, ſhould be above the King.*p.*1555.col.1.

Robert Drakes Martyr, being asked how he knew the Scriptures to be the Word of God, anſwered: by the holy doctrine which it containeth, teaching ſalvation by Chriſt, and giving precepts of holines, to withdraw us from a wicked life. *William Tims* anſwered, that the old Teſtament doth give witneſſe to the new, and one of them doth teſtifie for another: whereby it appeareth, they are the very Word of God. *Fox,p.*1722.col.1. All thoſe holy Martyrs died in this confeſſion of their faith: therefore bleſſed be God that hath not left his truth without ſuch excellent witneſſes, in thoſe crooked and evill daies.

Reſponſ.Rohit.

De Iudo.legat. ar.11.

For forraine teſtimonies. 1. Firſt, the Eaſt Church doth aſcribe the ſupreame authority to the Scriptures. 1. *The King of Muſcovia thus ſaid, if the Goſpell had not beene written, how could the Word of God have beene underſtood, and if the Apoſtles had not reduced into writing, their delegation and commiſſion, how had it beene knowne to the world, that they were ſent to men?* 2. *Damianus* a *Goes* writeth of the Abyſſines in Africa, that they have certaine writings beſide the Scriptures, but they held the Scriptures ſufficient without them, and deny not the name of true Chriſtians to thoſe which have not thoſe bookes, &c. Thus they make the Scripture abſolute in it ſelfe, without the decrees and ordinances of men.

Harmon.p.7.

Harmon p.9.

3 The reformed Churches of the Weſt herein concurre: the confeſſion of Bohemia, *cha.*1. *The holy Scripture is true, certaine, and worthy to be receaved, &c. Firſt, becauſe it is inſpired and taught of the holy Ghoſt, &c.* And afterward: *This perſwaſion and beliefe concerning holy Scripture, namely, that it is taught and inſpired of God, is the beginning and ground of our Chriſtian profeſſion.* French confeſſion, art.4. *We acknowledge theſe bookes to be canonicall, &c. not only for the common conſent of the Church, but much more for the teſtimony and inward perſwaſion of the ſpirit, &c.* Confeſſion of Belgia, art. 5. *Wee beleeve all thoſe things, which are contained in the Scriptures, not ſo much becauſe the Church alloweth, and receaveth them for canonicall, as for that the holy Ghoſt beareth witneſſe unto our conſcience, that they came from God, &c.* The Engliſh confeſſion, art.10. *Whereupon* (namely the Scriptures) *is built the Church of God, they bee the ſure and infallible rule, whereby may be tried, whether the Church doth ſwarve, &c.* The Church then is tried by the Scriptures, not the Scriptures by the Church.

In 1 Timoth.3. ſuper illa verba omnes ſcript.

Salmeron commentar. in Roman. proem part.3.diſput.3.

Thuanus hiſt. part.1.lib.7.an. 1552.

4 *Anſelme* ſaith, *that the Scripture arcem ſuper cæteras authoritatis obtinet: Hath the higheſt authority above other writings:* Then the writings and decrees of the Church being inferiour in authority, cannot be the Judge of the Scriptures. *Salmeron* alloweth that ſaying of the Author of the imperfect worke: *To them that will know, which is the Church, Non eſt alius modus, niſi tantummodo per Scripturas, there is no other way but onely by the Scriptures. Pilſavius* thus reſolved at the Councell of Trent: *Who doubted the ſacred Scripture, Solum eſſe judicem, &c.* To be the *only judge of all controverſies of religion:* Then it will follow that this controverſie, which are the canonical Scriptures, muſt be decided by the Scriptures themſelves.

The fifth queſtion concerning the perſpicuity and plaineneſſe of the Scripture.

The Papiſts.

OUr adverſaries do hold, that the Scriptures are moſt hard, difficult, and obſcure. ***Bellarmine*** ſaith, 6.Error.
Neceſſario fatendum eſt, Scripturas eſſe obſcuriſſimas, It muſt needes be graunted that the Scriptures are moſt obſcure, *de verbo Dei, lib.* 3.*c.*1. They doe not only affirme that ſome things are obſcure in the Scriptures: but that they are all hard, and doubtfull, and uncertaine, and compare them therefore to a leaden rule, which may be turned every way, ***Petrus a Soto.*** And to a noſe of wax, ***Lindanus*** a Papiſt, *ex Tilmanno de verbo Dei, error.*5. Our Rhemiſts ſay, it is all one to affirme ſome things to bee hard in a writer, and the writer to be hard: ſo they conclude, that the Scriptures are both in reſpect of the matter and manner, very hard, and therefore dangerous for the ignorant to reade them. *Rhemenſ. annot. in* 2 *Pet.*3.verſ.16.

*Argum.*1. They object that place, 2 *Pet.*3.16. where the Apoſtle ſaith, ſpeaking of S. *Pauls* Epiſtles, 2 Pet.3.16.
that many things are hard. *Ergo,* the Epiſtles of S. *Paul* are hard, and ſo the Scriptures: this is *Bellarm.* argument. We anſwer. Firſt, he ſaith not, that *Pauls* Epiſtles are hard, but many things, which hee entreateth of. Secondly, they are hard not to all, but the unſtable and unlerned do pervert them. Thirdly, we deny not, but that ſome places in the Scripture are obſcure, and have need of interpretation: but it followeth not, that therefore the whole Scripture is obſcure: and becauſe of ſome hard places, that the people ſhould be forbidden the reading of all.

*Argum.*2. The Scriptures are obſcure both in reſpect of the matter and manner: firſt, the matter is high and myſticall: as of the Trinity, of the incarnation of the word, of the nature of Angels, and ſuch like. We anſwer, theſe myſteries may be conſidered three divers waies. 1. In their own nature: ſo are they hard indeed, for by humane reaſon, we cannot attaine to the depth of them. 2. In reſpect of their handling in the Scripture: ſo are they not obſcure, for all theſe things are plainly declared in the word, as the nature of ſuch deepe myſteries will afford. 3. In reſpect of us: ſo muſt they needes be obſcure, if men be not contented with the knowledge in the word, but curiouſly ſearch further. ***Luther*** therfore doth aptly diſtinguiſh of theſe things, he ſaith that, *res Dei,* the things of God are obſcure, the very depth of his myſteries cannot be comprehended of us: but, *res Scripturæ,* theſe things, as they are opened in Scripture, are plaine, if we will content our ſelves with that knowledge.

Secondly, ſaith ***Bellarmine,*** the manner of handling is hard and obſcure: there are many tropes, metaphors, allegories, Hebraiſmes, which cannot eaſily be underſtood. We anſwer. Firſt, many of theſe are rather ornaments of the Scripture, as tropes, metaphors, than impediments to the reader. Secondly, though the phraſe of Scripture ſeeme hard at the firſt, yet by further travell in the Scriptures it may become eaſie and plaine: for all things are not underſtood at the firſt. Thirdly, we deny not but that ſome places are obſcure, and had need to be opened.

*Argum.*3. If the Scriptures be not hard, what need ſo many Commentaries and expoſitions? *Rhemiſt.* 2 *Pet.*3.16. & *Bellarm. lib.*3 *de verb. Dei. c.*1. We anſwer. Firſt, ſo many Commentaries are not requiſite, ſome may be ſpared. Secondly, expoſitions are needfull for the underſtanding of darke places; but many things are plaine enough without expoſitions, and may be underſtood of the ſimple. Thirdly, expoſitions alſo of the plaineſt places are needfull, not ſo much for the explication of the meaning, as application for manners.

*Argum.*4. Becauſe that place, *Gen.*4.23. How ***Lamech*** ſaith, ***I would ſlay a man in my wound, &c.*** is hard: Gen 4.23.
as likewiſe, that place, *Geneſ.*11.12. where ***Caiuan*** is put in by the ***Septuagint,*** whom ***Luke*** followeth, Gen.11.12.
which name is not in the originall: and *Gen.*36.2. ***Eſaus*** wives are ſet forth by other names, then *Gen.* Gen.36.2.
28. hereupon, by reaſon of the difficulty of theſe places, they inferre the Scriptures to be hard: ***Downy tranſlators,*** in their ſeverall annotations upon theſe places.

*Contra.*1. It followeth not, becauſe ſome places in the Scriptures are hard to be underſtood, therfore, all the Scriptures are obſcure: we deny not, but that ſome places are profound, and of deep ſenſe, yet other, and they the moſt, which concerne faith and manners, are plaine and eaſie to be underſtood, and fit for the capacity of the meaneſt, that will apply his heart.

2. The places given in inſtance, are not of ſuch inextricable difficulty, as that the Reader ſhould be diſcouraged from the reading of ſuch places: in the firſt place ***Lamech*** vaunteth himſelfe upon hope of ***Caines*** impunity, that he will not take the leaſt wrong at any mans hand, but ſlay and kill in his wrath, and yet hope to goe unpuniſhed: for the ſecond, it is moſt like, that S. ***Luke*** in a matter of no greater weight, would not diſſent from the ***Septuagint,*** being a tranſlation ſo generally received; leſt he might have thereby offended, and brought a prejudice to the whole ſtory of the Goſpell; touching See further for
the third, it is not unuſuall for the ſame perſons to be known by divers names, and ſo is it like ***Eſaus*** theſe places Hexapl. upon
wives were called. See ***Iunius*** upon that place. Geneſis,

The Proteſtants.

WE doe not hold that the Scripture is every where ſo plaine and evident, that it need no interpretation, as our adverſaries doe ſlander us, and therefore here they doe fight with their own ſhadow. *Bellarm.lib.3.de verb.c.*1. We confeſſe, that the Lord in the Scriptures hath tempered hard things and eaſie together, that we might be exerciſed in the Scriptures, and might knock and labour by prayer and ſtudy, for the opening of the ſenſe: and that there might be order kept in the Church, ſome to be hearers, ſome teachers and expounders, by whoſe diligent ſearch and travell, the harder places may be opened to the people. But this we affirme againſt our adverſaries: firſt, that all points of faith neceſſary to ſalvation, are plainely ſet forth in the Scriptures. Secondly, that the Scriptures may with great profit be read of the ſimple and unlearned, notwithſtanding the hardneſſe of ſome places, which in time alſo (uſing the meanes) they come to the underſtanding of, *Ex Fulk, annot.2.Pet.*3.16.*Whitach. quaſt.*4.*c.*1.

Deut.30.11. *Argum.* 1. Firſt, that which we maintaine is evident out of the Scripture, *Deut.*30.11. *The commandement, which I command thee, is not hid from thee, nor farre off.* And as it followeth, *Thou needeſt not aſcend to the Heavens, or goe beyond the ſea: the word is neere unto thee, even in thy mouth and heart, to doe it, argum.Bremii. Ergo*, the Scriptures are plaine. The Jeſuite anſwereth, that it is meant only of the decalogue and the ten commandements, that they are eaſie, not of the whole Scripture. As though if the Commandements be eaſie, the reſt of the Scriptures be not likewiſe, as the Prophets and hiſtoricall bookes, being but commentaries and expoſitions of the decalogue. Saint *Paul, Rom.* 10.6. underſtandeth this place of the whole doctrine of faith, who better knew the meaning of *Moſes* than the Jeſuite. Againe, the Prophet *David* ſaith, *Thy word is a lanterne to my feet, and a light to my pathes:* which is not to be underſtood onely of the Commandements and Precepts in Scripture, but of the whole word of God, as *Auguſtine* expoundeth it: *Quod ait lucerna pedibus verbum tuum, verbum eſt, quod Scripturis omnibus ſanctis continetur:* where he ſaith, thy word is a lanterne to my feet, he underſtandeth the Word of God, which is contained in all the holy Scriptures, *Auguſtin. concion.* 23. *in Pſal.*118.

Pſal.119.105. 2 Pet.1.19. *Argum.* 2. The Prophet *David* ſaith. *Pſal.*119.105. *Thy word is a lanterne unto my feet, and a light unto my path:* and S.*Peter* compareth the word of the prophets to *a light that ſhineth in a darke place,* 2 *Pet.*1.19. The Scriptures then are eaſie, cleare and plaine: *Bellarmine* telleth us that the Scriptures are called a light, *non quia facile intelligantur, &c.* Not becauſe they are eaſily underſtood, but being once underſtood, then they do lighten and illuminate the mind, and ſhew the way unto Chriſt, *c.*2.*reſp. ad argum.*2.&4.*Contra.*1. Yes the Scripture is both waies a light, both for inſtruction and underſtanding, and then for ſpirituall direction: as *David* ſheweth, both it is a lanterne to the feet for inſtruction, and a light to the path for direction. 2. Like as a lanterne is both eaſie to be ſeene, and being ſeene directeth; ſo is the Scripture eaſie to be underſtood, and being underſtood it guideth: for it giveth wiſedome to the ſimple, Pſal.19.7. *Pſal.*19.7. But if it were ſo hard and obſcure, it ſhould be without the reach and compaſſe of the ſimple.

2 Cor.4.3. *Argum.* 3. 2 *Cor.* 4.3. If our Goſpell be hid, it is to them onely that are loſt: *Ergo*, the Scriptures are plaine to the faithfull. The Jeſuite anſwereth, S. *Paul* ſpeaketh of the knowledge of Chriſt, not of the Scriptures. Firſt, it is manifeſt out of the ſecond verſe, that S.*Paul* ſpeaketh of that Goſpell, which he preached to the Corinthians, which is the ſame he wrote unto them: wherefore if the Goſpell preached were eaſie and plaine, why is not the Goſpell written by him, I meane the doctrine of faith, being the ſame which he preached? Secondly, if they grant that the knowledge of Chriſt is eaſy, we aske no more: for this is that we ſay, that the doctrine of faith and ſalvation is plainly expreſſed in Scripture.

Eſay 29.11. Apoc.5.5. *Argum.* 4. This is the difference betweene the new Teſtament and the old: the old is compared to a claſped booke, *Eſay* 29.11. the new to a booke opened, *Apoc.*5.5. The knowledge of Chriſtians farre exceedeth the knowledge of the Jewes: it is lawfull for them to reade the Scriptures, much more for all Chriſtians. The Jeſuite anſwereth that our knowledge is greater than theirs, not in all Scripture, but in the myſteries of our redemption only. We anſwer, this is all we deſire: for if the miſtery of ſalvation and redemption be plainly opened in the Scripture, why ſhould not the people be admitted to the reading of the word, to be confirmed in the knowledge of their redemption? Who ſeeth not what ſilly anſwers theſe be? *Auguſtine* thus writeth of this matter, *In iis (inquit) qua apperte in ſcripturis poſita ſunt, inveniuntur ea omnia, qua fidem continent moreſq; vivendi: de doctrin.Chriſtian.lib.*2.*c.*9. The plaine and eaſie places of Scripture containe all things neceſſary unto faith and good life: *Ergo*, the doctrine of ſalvation in the Scriptures is not hard and difficult, but eaſie of good Chriſtians to bee underſtood.

*Toletan.*5.*c.*16. it was thus decreed: *Qui Apocalypſin Iohannis à Paſcha uſque ad Pentecoſten Miſſarum tempore in eccleſia non pradicaverit, excommunicationis ſententiam habebit:* He that refuſeth to preach to the people in the time of divine ſervice from Eaſter to Whitſuntid the Apocalypſe of *S.Iohn*, ſhall have the ſentence of excommunication. By this appeareth, that this Councell deemed not the reſt of the Scripture ſo very hard, ſeing they ſo ſtraightly enjoyne the reading and preaching of the hardeſt booke in Scripture to the people; which ſome reformed Churches even at this day doe forbeare the reading of.

Further, if that by the Emperiall law it was provided, *Vt ad omnium notitiam, conſtitutiones valeant pervenire:* That the conſtitutions ſhould come to every mans knowledge: *Cod.lib.* 1. *tit.* 1. *lege* 3, *Iuſtinian:* And againe, *Conſtitutionum noſtri codicis jubar omnibus clareat. leg.*3. That as the Sunne beames our conſtitutions ſhould ſhine upon all. How much more comfortable and perſpicuous to all is the Sunne-light of the Scripture [illegible]s?

I will alſo urge them with [illegible] their owne decrees: *Decret. part. 1. diſt. 38. cap. 9. Ignorantia ſcripturarum, ignoratio Chriſti*: The ignorance of the Scripture, is the ignorance of Chriſt. If then the people be kept from the knowledge of Scripture, they cannot attaine to the knowledge of Chriſt.

Heare alſo what a writer of your owne alleageth to this purpoſe out of *Proſper*; *Parvuli, magni, fortes, infirmi, habeant in ſcripturis unde alantur & ſatientur*: Great and ſmall, ſtrong and weake, may finde nouriſhment in the Scriptures. And in the ſame place he hath theſe verſes:

Qua nullis animis, nullis non congruit annis, Eſpenſ. in 2.
Lacte rigans parvos, pane cibans validos. Tim. p. 117. B.
Which may be tranſlated thus;
No age ſo young, no wit ſo ſmall,
which Scripture doth not fit:
There's milke for babes, and yet withall,
there's meat for ſtronger wit.

If then children and little ones, and men of ſimple wit may be admitted to the reading of Scripture, it ſeemeth not that it ſhould be ſo difficult and obſcure, as they would beare us in hand.

I will in the laſt place adde the judgement of a reverend and learned man, that faithfull martyr, and bleſſed ſervant of God, *D. Taylor*, who in an Epiſtle of his confuteth a certaine Sermon made by a Popiſh Prieſt in *Hadley*, whereof the ſaid *D. Taylor* was Paſtor: he ſaith, the Scripture is full of darke ſentences: but indeed it is called of *David*, a candle to our feet, and a light to our ſteps. Our Saviour Chriſt calleth his word the light, which evill doers doe flie from, &c. *Fox pag.* 1528. *col.* 2. *pag.* 1388. *col.* 2. *edit.* 1610.

Concerning forren teſtimonies. 1. Seeing the Eaſt Church doe cauſe the Scriptures to bee read in the vulgar tongue, as hath beene ſhewed before touching the uſage of the Armenians, and Muſcovites, *err.* 3. 2. And ſeeing the ſame is the uſage of the South and Abyſſine Church to have the Scripture read in the Tigique language, which is underſtood of all: no doubt their opinion is, that the Scriptures are alſo to be underſtood of the common people: eſpecially, ſeeing as *Thevet* reporteth, there are few Preachers among the Muſcovites, but they content themſelves with the Lectures of the Goſpell and Epiſtles every Sunday, in a language which their people underſtand. Alvares de ſcript. Ethiop. cap 30. Coſmogr. lib. 9. cap. 12.

3. The reformed Churches of the Weſt: the confeſſion of *Belgia, artic.* 2. *Even the blinde may cleerely behold, and as it were ſee the fulfilling and accompliſhment of all things which were foretold in theſe writings*: confeſſion of *Bohemia, cap.* 10. *By an ancient cuſtome, they doe write in the vulgar and mother tongue, which may be underſtood of all; not onely thoſe parts which are appointed to bee read out of the Goſpell at certaine times, but alſo all other peeces of holy Scripture, and doe exhort the people with an earneſt deſire to heare the Word of God. Helvet. cap.* 22. *It is lawfull for all men privately at home to reade the holy Scriptures, and by inſtruction to edifie one another in the true religion, &c.* Harmon. p. 11. ſect. 1. Harmon. ſect. 7. pag. 206. Harm. ſect. 15. pag. 464.

4. The Romaniſts here alſo are witneſſes: *Eſpenſaus* produced before, yet more plainly teſtifieth for the cleerneſſe and plainneſſe of Scripture, approving that note aſcribed to *Hierome* and *Primaſius* upon that place, *Coloſſ.* 3. *Let the Word of God dwell plentifully, &c. Hic oſtenditur, &c. Here it is ſhewed, that lay men ought to have the Word of God, not ſufficiently onely, but abundantly, and mutually to reade amongſt themſelves*: *Acoſta* the Jeſuite saith, *this is wonderfull in the Scripture*: *Neminem eſſe tam rudem & imperitum, &c. That none are ſo rude and unskilfull, but if hee reade humbly, may finde there many profitable things.* Eſpenſ. in 2 Tim. p. 256. Acoſta lib. 2. de Chriſt. Revel c. 2.

The ſixth queſtion; concerning the interpretation of Scripture.

THis queſtion doth divide it ſelfe into three parts: Firſt, concerning the divers ſenſes of the Scripture. Secondly, to whom the chiefe authoritie to expound Scripture is committed. Thirdly, what meanes muſt be uſed in the interpretation of Scripture.

The firſt part of the ſixth queſtion; of the divers ſenſes of Scripture.

The Papiſts.

THere are two ſtrange aſſertions of our adverſaries concerning this matter. Firſt, they affirme that the Scripture may have divers ſenſes and meanings in the ſame place. The ſenſe of the Scripture is either literall (ſay they) and hiſtoricall, which is the firſt and moſt proper ſenſe; or ſpirituall, that is, an higher ſenſe derived out of the other. The literall ſenſe, which there is gathered directly and immediately out of the words: the ſpirituall, which hath another reference, than to that which the words doe properly ſignifie. The literall is of two ſorts, either plaine and ſimple, or elſe figurative: as where Chriſt ſaith, *I have other ſheepe which are not of this fold, &c. Joh.* 10. Whereby hee underſtandeth other people beſide the Jewes. The ſpirituall is of three kindes; Allegoricall, Tropologicall, Anagogicall: 7. Error. John 10. 16.

gogicall : they ſhew by particular inſtance and induction, that the Scripture beſide the literall ſenſe may have theſe alſo.

Galat.4.24. The Allegoricall ſenſe is, when beſides the plaine hiſtoricall and literall meaning, ſomewhat is ſignified, which by an Allegorie is referred unto Chriſt, or the Church, as *Galat*.4. beſide the truth of the ſtory of the bond and free woman, S. *Paul* applieth it unto the two Teſtaments : *Ergo*, one place may have more ſenſes than one.

Deut.25.4. The Tropologicall ſenſe is, when as there is ſomewhat ſignified appertaining to manners, as *Deut*.25. *Thou ſhalt not muſle the mouth of the Oxe that treadeth out the corne :* this by S. *Paul* is applied to the Miniſters of the Goſpell, 1 *Cor*.9. *Ergo*, the Scripture hath divers ſenſes.

Pſal.95.11. The Anagogicall ſenſe is, when the place is applied to decipher and ſet forth the kingdome of heaven and eternall things, as *Pſal*.95. *I ſware unto them, if they ſhould enter into my reſt :* this is literally underſtood of the reſt in Canaan, and ſpiritually of life eternall : *Ergo*, many ſenſes. Thus reaſoneth *Bellarm. lib*.3. *de ſcriptur.cap*.3.

The Doway Tranſlaters doe here concurre with *Bellarmine*, that there are three ſpirituall ſenſes, beſide the literall : the Allegoricall, Morall, Anagogicall, &c. As Jeruſalem ſignifieth literally the head City of Jurie, Morally, the ſoule of man, Allegorically, the Church militant, as *Hebr*.12. and Anagogically the Church triumphant, *Apoc*.21. *annot.in Gen*.1.*pag*.4.

2 Sam.7.13, 14. They give inſtance of that place 2 *Sam*.7.13. *I will eſtabliſh his kingdome :* which words they would have underſtood of Chriſt : but *verſ*.14. *If he ſhall doe any thing unjuſtly, &c.* this cannot be ſaid of Chriſt, but of *Saul :* whereupon they inferre, *ſo this place* hath many literall ſenſes.

Contra 1. When divers things are inferred out of one place of Scripture, as an Allegoricall, or Anagogicall myſterie : if it be intended by the ſpirit, it is part of the literall and direct ſenſe : when one is contained within another ; and ſo the whole ſenſe is partly hiſtoricall and literall, partly allegoricall : but if it be an allegorie deviſed by man, it is no part of the ſenſe at all. 2. Wee deny not but that the ſame word or ſentence being found in divers places of Scripture, may have divers literall ſenſes : as Jeruſalem, given in inſtance, but not in one and the ſame place : and yet they are deceived in this allegation ; for Jeruſalem is taken for the triumphant Church, *Heb*.12.22. It is called celeſtiall Jeruſalem, where an innumerable company of Angels is : likewiſe in the ſame place of Scripture, one clauſe may be underſtood literally, as of *Salomon*, another typically, as of Chriſt, and yet one and the ſame ſentence or clauſe in that place, ſhall not have two divers ſenſes. 3. They are contrary to themſelves : for in one place they tell us there are three ſpirituall ſenſes beſide the literall : and in another, that there are two literall ſenſes, whereof the one is anagogicall concerning Chriſt : ſo that place, *Deuter*.25.4. *Thou ſhalt not muſle the mouth of the oxe, &c.* they ſay hath two literall ſenſes ; it is meant of ſpirituall labourers, and of oxen ; whereof one is the tropologicall and morall ſenſe.

The Proteſtants.

WE affirme that of one place of Scripture there can be but one ſenſe, which wee call the literall ſenſe, when as the words are either taken properly, or figuratively, to expreſſe the thing which is meant : as in this place, *The ſeed of the woman ſhall breake the Serpents head :* the literall ſenſe is of Chriſt, who ſhould triumph over Satan, though it bee ſpoken in a borrowed and figurative ſpeech. There can be therefore but one ſenſe, which is the literall : as for thoſe three kindes, they are not divers ſenſes, but divers applications onely and collections out of one and the ſame ſenſe : as Saint *Ambroſe* ſaith, *in* 17. *cap. Luc. Non una tantum figura, ſed multiplex in Scripturis eſſe conſuevit, ut unus ſermo plures ſpecies comprehendat :* The Scripture is accuſtomed to afford not one, but divers figures, that one ſaying may comprehend divers kinds under it : that is, divers ſpeciall ſenſes, or applications of one generall ſenſe.

Argum. 1. It ſhall appeare by a ſeverall induction of all theſe kindes : In the firſt example of the Allegoricall ſenſe, *Galat*.4. the Apoſtle ſaith not that there is a double ſenſe, but that it may bee allegorically applyed, which is hiſtorically ſet downe. There is then but one ſenſe of the place, part whereof conſiſteth in the ſtory, part in the allegorie : ſo that the whole ſenſe is contained in them both. Concerning the ſecond example of the Tropologicall : there is not a twofold ſenſe of that place, but one whole generall ſenſe, that as the mouth of the oxe was not to be muſled, ſo the Miniſter of the Goſpell muſt be provided for. Likewiſe of the Anagogicall kinde : it is not one ſenſe to underſtand the reſt of Canaan, another of the kingdome of God : but there is one whole ſenſe, that as they for their Idolatry were deprived of the land of promiſe ; ſo we ſhould take heed leſt by our diſobedience wee loſe the hope of the kingdome of heaven. So we conclude that thoſe are not divers ſenſes, but one ſenſe diverſly applied ; the one ſenſe having a ſubordination unto the other.

Argum. 2. The literall ſenſe is the onely ſenſe of the place, becauſe out of that ſenſe onely may an argument ſtrongly bee framed : wherefore ſeeing allegories and tropes doe not conclude, they are not the ſenſes of the place. An Allegorie or type may be part of the literall ſenſe, and then it concludeth : but when an Allegory is framed beſide the literall ſenſe, it concludeth not ; and therefore is no part of the ſenſe : as to reaſon thus, the Oxes mouth muſt not be muſled : *Ergo*, the Miniſter muſt be maintained, it followeth well, becauſe it is part of the ſenſe. But Allegories deviſed beſide the ſenſe prove not, though they may illuſtrate.

Argum. 3. That properly is the ſenſe of the place, which the text alwayes yeeldeth : for no text of

Scripture is without his ſenſe: but the ſpirituall ſenſe is not in every place to be found, but the literall ſenſe alwayes. And this the Jeſuite confeſſeth: *Non invenitur ſpiritualis ſenſus in omni ſententia ſcripturæ:* The ſpirituall ſenſe is not found in every ſentence of Scripture: *Ergo*, it is not the ſenſe properly.

Here alſo I will urge the Jeſuite with his owne teſtimonie: *Spirituales ſenſus licet ædificent, & tamen non ſemper conſtat, an ſint à ſpiritu ſancto intenti:* The ſpirituall ſenſes, though they may edifie, yet it is not alwayes certaine, whether they be intended by the ſpirit: but the literall ſenſe is certaine alwayes to bee the ſenſe of the ſpirit, *Bellarm.cap.*3. The literall ſenſe therefore is the onely ſenſe, becauſe it is the ſenſe of the ſpirit.

I will alſo oppoſe againſt them their owne decrees: *Sext. decretal. lib.*5. *tit.* 12. *c.*3. *Nicholaus* 4. *Gloſſæ non fiant, niſi forſan per quas verbi ſenſus, vel conſtructio, quaſi grammaticaliter ad literam, vel intelligibilius exponatur:* Let there be no gloſſes made, but ſuch, whereby the ſenſe or conſtruction of the word may be grammatically expounded according to the letter. This decree alloweth none but the grammaticall and literall ſenſe.

The Papiſts.

THeir other aſſertion is this, that it is lawfull to allegorize Scripture both in the old and new Teſtament, *Bellarm.lib.*3.*cap.*3. They reaſon thus, *Rhemenſ. annot. Hebr.*4. *verſ.*5. The Apoſtle applieth the reſt of the Sabbath to the eternall reſt: *Ergo*, the like applications of the Fathers are lawfull. See *Annot.Hebr.*7.2. The Apoſtle (ſay they) findeth great myſteries, even in the very names: *Ergo*, It is lawfull to make allegories. 8. Error. Heb.4.5.

The Proteſtants.

WEE ſay it is dangerous to make allegories of Scripture, without the warrant and direction of Gods ſpirit. This was the occaſion that divers of the ancient Fathers greatly erred: as the Jeſuite himſelfe giveth an inſtance of *Origen*, who doth allegorize the ſtory of *Geneſis* concerning the terreſtriall Paradiſe. And it is much to be wondred at that our adverſaries doe ſo much ſtand for the allegorizing of Scripture, beyond the literall ſenſe, ſeeing that, contrary to their owne judgement, who ſo much eſteeme of tropes and allegories, in theſe words of Chriſt, *hoc eſt corpus meum*, they ſtand onely upon the literall and verball ſenſe, admitting no trope, figure, or allegorie at all. I will put them in minde here of a ſaying of an old popiſh Biſhop, above two hundred yeares agoe: The words in Scripture (ſaith he) muſt not be judged by the ſenſe which they make, but the ſenſe whereof they are made, the conſtructions in Scripture are not bound to *Donates* rules, where faith is farre placed from the capacitie of reaſon: *Sic Iohan. Treſnant. Epiſcop. Hereford. Fox pag.*465. How well the Papiſts now adayes doe follow this rule, it appeareth by the former example.

To their arguments our learned Countrey man *D.Fulke* anſwereth: Firſt, it followeth not, becauſe it was lawfull for the Apoſtles, governed by the ſpirit, to make allegories, that it is therefore lawfull for others. Secondly, when the Fathers, or any other writers can be aſſured of the ſame ſpirit which the holy writers had, and of the like dexterity in underſtanding and expounding Scripture, they may likewiſe be bold to make allegories.

Let us heare what *Auguſtine* ſaith of this matter: *Sicut mihi multum errare videntur, qui nullas res geſtas aliquid aliud præter id, quod eo modo geſta ſunt, ſignificare arbitrantur: ita multum audere, qui prorſus ibi omnia ſignificationibus allegoricis involuta eſſe contendunt:* As they are much deceived which thinke that the ſtories in the Scripture doe ſignifie no other thing but that which was done: ſo they are too raſh and bold, that would draw all things to allegories, which they read in Scripture. *Ergo*, it is not lawfull for any to invent allegories of Scripture, as it ſeemeth good to themſelves.

Concil. Bracarenſ. 1.*can.*30. it was thus decreed: *Placuit, ut nihil veteris teſtamenti poeticè compoſitum in Eccleſia pſallatur:* It ſeemeth good to us, that no part of the old Teſtament ſhould bee ſung in meeter in the Church, or compoſed after a poeticall manner. But what doe they elſe but follow poeticall fictions, that draw the Scripture as they liſt, to imagined allegories? *Synod. Auguſt. cap.* 13. *Concionator ſe ad captum auditorum demittat, nunc Catechiſtam agat, nunc interpretem Scripturarum, nunc vitiorum reprehenſorem, nunc doctorem myſteriorum.* The Preacher muſt apply himſelfe to his auditors capacity, ſometime playing the Catechiſt, ſometime interpreting Scriptures, otherwhile reprehending vice, and againe unfolding myſteries, &c. He muſt then unfold myſteries, not allegorize Scripture at his pleaſure, and make more myſteries.

Let them heare alſo their owne decrees: *Decr.par.*1. *d.*37.*c.*4. *Pſeudoprophetas eos debemus accipere, qui aliter Scripturarum verba accipiunt, quam ſpiritus ſanctus ſonat:* We underſtand them to bee falſe Prophets, which doe take the words of Scripture otherwiſe than the ſpirit ſoundeth. And againe, *ibid. cap.*14. *Clemens* 1. *Multas quidem, ut audivimus, veſtrarum partium ingenioſi homines, ex iis quæ legunt veriſimilitudines capiunt:* Certaine wittie conceited men in your parts, as I heare, doe gather ſimilitudes and reſemblances out of that which they read, &c, which uſe is forbidden in this decree: the former canon calleth them, *imagines, umbras, phantaſmata:* ſhadowes, and phantaſies. And I wiſh in my heart, that in handling of Scripture, this age of ours were not too much given to follow ſuch wittie rather than pithie conceits and phantaſies.

This peremptory boldneſſe of allegorizing Scripture, which the Romaniſts are addicted unto, is not much unlike the blinde practice of the Jewes, who, as *Buxdorfius* writeth, are bound to give as great beleefe to the myſticall and allegoricall expoſitions of the Rabbines, as to the Law of *Moſes*. Buxdorfius Synag. Iudaic. cap.1. pag. 62.

The ſecond part of the ſixth Queſtion: to whom the chiefe authority to expound Scripture is committed.

The Papiſts.

9. Error. IT was decreed in the Councell of Trent, that Scripture ſhould be expounded, as the Church expoundeth it, and according to the common and conſonant conſent of the Fathers, *Seſſ.*4. The Rhemiſts ſay, that the ſenſe of the Scriptures muſt be learned of the Fathers and Paſtors of the Church, *Præf.ſect.*18. If the Fathers agree not, the matter is referred to a generall Councell: if there it bee not determined, wee muſt have recourſe to the Pope and his Cardinals. The Jeſuite dare not referre the matter to the Pope alone to expound the Scripture, but joyneth the College of Cardinals with him, *Bellarm. lib.*3. *de ſcript. cap.*3.

Deut. 17.9. *Argum.*1. They object that place, *Deut.*17.9. where the people are commanded to reſort unto the Prieſt or Judge in doubtfull matters: *Ergo*, there ought to be a chiefe and ſupreme Judge in Eccleſiaſticall matters, *Bellarmine.* Wee anſwer: Firſt, here the civill Magiſtrate and the Judge are joyned together, as *verſ.*12. Wherefore if they will gather hereby, that the Pope muſt bee ſupreme Judge in all Eccleſiaſticall matters, then the Emperour ought to be as well in civill. *Bellarmine* anſwereth, that by the Judge is underſtood the chiefe Prieſt: or if it be taken for the civill Judge, hee is but to execute the ſentence given by the Prieſt. *Contra* 1. It appeareth in the 12. verſe, that the high Prieſt, and the chiefe Judge are not all one: *that man that ſhall not hearken to the Prieſt, &c. or unto the Iudge*, howſoever the vulgar Latine reade otherwiſe. 2. Wee grant that the Prieſts office was to declare to the Judge the Word of God, but not to give ſentence: for the Prieſt had not to doe with matters of bloud, which are named amongſt other cauſes, *verſ.*8. Secondly, the text ſaith, they ſhall come to the Prieſts, *verſ.*9. aſſigning many, not to one onely Prieſt. Thirdly, they muſt judge according to the law, *verſ.*11. not as they liſt themſelves. *Bellarmine* ſaith, that this is no condition, *If they ſhall judge according to the law*; for then the people ſhould judge the ſentence of the Prieſt: but it is a promiſe, &c. *Contra* 1. Wee ſay not that the people ſhould judge the ſentence of the Prieſt, but the Law of God it ſelfe: as the Diſciples by the Scriptures did examine the Apoſtles preachings, *Act.*17. who were not inferiour in office in the Goſpell, to the Prieſts in the Law. 2. Neither had the Judges any ſuch promiſe not to erre in judgement, but ſo farre forth as they followed the law: for there were among them unrighteous Judges, as *Abimelech, Iudg.*19. and the two Elders that condemned *Suſanna*, which booke is good Scripture with them. Yea, and divers of the high Prieſts were in great errour, as *Aaron* in making the golden Calfe, *Urias* in making an idolatrous Altar, 2 *King.* 16. 15. the Prieſts and Prophets ſentenced *Ieremie* to die: the judgement then of the high Prieſt was not to be obeyed otherwiſe, than if he judged according to the law, as their ordinary Gloſſe obſerveth upon that place: *Note, that it is not ſaid unto thee thou ſhalt obey, Niſi docuerint ſecundum legem; Unleſſe they teach according to the law.* Fourthly, here is no mention made of doubts in interpreting Scripture, but of controverſies that may fall out betweene man and man, either Eccleſiaſticall to bee decided by the Prieſts, or civill by the Magiſtrate. Fifthly, wee grant, that in every Countrey there ought to bee a ſupreme and high ſeat of judgement for the determining of controverſiall matters betweene men: but it followeth not that there ſhould bee a ſupreme Judge over the whole Church, eſpecially in ſuch matters as this concerning the ſenſe of the Scriptures, which is not committed to the judgement of men, neither is any ſuch controverſie named in that place, *verſ.*8.

Argum. 2. *Eccleſiaſt.* 12. 11. The Wiſe man compareth the words of the wiſe to nailes which are faſtened, given by one Paſtor. In this place *Salomon* teacheth, that men ought to reſt in the ſentence of the chiefe Paſtor, without any further inquiry or ſearch. And if the chiefe Paſtor in the old Teſtament had ſuch authority, much more the chiefe Prieſt in the new: *Ergo*, wee ought to reſt in the ſentence and judgement of the Pope with his aſſiſtants, *Bellarm. cap.*4. *argum.*3.

We anſwer, the wiſe men are here underſtood to be the Paſtors and Miniſters of Gods Word, but this one Paſtor ſignifieth neither the high Prieſt in the old Law, nor the Pope in the new, but Jeſus Chriſt the high ſhepherd for our ſoules. What great boldneſſe is this, to attribute that to the Pope, which is onely proper to Chriſt.

Argum. 3. They alſo picke out ſome places in the new Teſtament, as *Matth.* 16.19. To thee will I give the keyes of the Kingdome of heaven. Chriſt ſaith ſo to *Peter*: *Ergo*, the Pope hath authoritie to expound Scripture. Wee anſwer: Firſt, by the keyes here is meant commiſſion to preach the Goſpell, not onely to expound doubts. Secondly, they were given to all the Apoſtles, not to *Peter* onely, *Matth.* 18. *verſ.*18, 19. *Concil. Aquiſgranenſ. cap.* 9. *ex Iſidor. Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt*: The reſt of the Apoſtles were received together with *Peter*, into the ſame fellowſhip of dignity, and authority, or power. Thirdly, the Pope is not ſucceſſor of *Peter*, no more than any other godly Biſhop, nor ſo much, unleſſe he follow *Peters* ſteps: As S. *Hierome* ſaith to *Damaſus*, as it is alleaged in your owne decrees: *Decr. p.* 2. *cauſ.* 24. *qu.* 1. *cap.* 14. *Petri & fidem & ſedem tenes*: You hold both *Peters* ſeat and faith. So they abuſe that place, *Matth.*18.17. *He that will not heare the Church*, &c. *Ergo*, the Biſhops and chiefe Paſtors muſt expound the doubts in Scripture. *Anſw.* Firſt,

your

our Saviour ſpeaketh here of the diſcipline of the Church, of corrections and admonitions, not of interpreting Scripture, which dependeth not upon the will and phantaſie of Pope, Cardinals, or Popiſh Councels, but muſt be tried by the Scriptures themſelves. Secondly, we muſt give eare to the Church, but with a double condition: firſt, we muſt be ſure it is the Church of God, as our Saviour himſelfe expoundeth, v. 20. *Where two or three are gathered together in my name, &c.* ſo that every congregation is not the Church, but that which is aſſembled in the name and authority of Chriſt. Secondly, we muſt not heare them, contrary to the Scriptures, but ſo long as they do teach the doctrine of Chriſt: for otherwiſe an Angell from Heaven is not to be heard, 1 *Galath.* 1. 8.

Argum. 4. Our Saviour ſaith, *Matth.* 23. 2. *The Scribes and Phariſies ſit in Moſes chaire, all things that they bid you obſerve, that obſerve and do:* We muſt ſtand then to the judgement and interpretation of the Prelats of the Church, *Bellarm. c.* 5. *teſtimon.* 3.

Matth. 23. 2.

Contra. To ſit in the chaire of *Moſes*, is not to ſucceed in the place of *Moſes*, but to teach according to the law of *Moſes*: the Phariſies then teaching doctrines not agreeable to that law, did not therein ſit in *Moſes* chaire: this place then proveth not an *infallibility* of judgement in the Prelates of the Church to interpret Scripture, nor a neceſſity of obedience: here we will appoſe unto *Bellarmine*, the judgement of their owne writers: *Stella* thus interpreteth that place, they ſit in *Moſes* chaire, *Cum bona docebant, &c.* When they taught good things, ſuch as *Moſes* preſcribed. *Ianſenius*, *Non eſt illis obediendum, &c.* They muſt not be obeyed, when they teach any thing contrary to that chaire. So alſo *Maldonat* the Jeſuite, *de doctrina legis & Moſes loquitur*, He ſpeaketh of the doctrine of the law, and of *Moſes*.

Concord in Matth. 23. 2. c. 110.
Maldonat. commentar. in hunc locum.

Argum. 5. S. *Paul* went to Jeruſalem to conferre with S. *Peter*, *Iames* and *Iohn*, otherwiſe he ſaith, he ſhould have runne in vaine: *Ergo*, the judgement of faith belongeth to *Peter*, and *Peters* ſucceſſor, *Bellarmine c.* 5.

Anſw. Firſt, S. *Paul* went not up to Jeruſalem of neceſſity; as though he needed to have his doctrine confirmed by the former Apoſtles: for he himſelfe ſaith contrary, *Gala.* 2. 6. They that ſeemed to be the chiefe communicated nothing with me. And again, *Peter* was rather confirmed by him, whom he openly rebuketh for a certaine ſlip of infirmity, v. 12. but he ſpeaketh in reſpect of others, that ſaid he taught contrary to the Apoſtles, leſt he ſhould have run in vaine. Secondly, S. *Ambroſe* ſaith to this purpoſe, that *Paul* went up to Jeruſalem to ſee *Peter*, not of neceſſity, *Neque ut aliquid ab eo diſceret, qui jam ab authore didicerat, ſed propter affectionem Apoſtolatus, & propter concordiam:* Neither to learne any thing of him, who had learned of Chriſt the author himſelfe, but for love unto his fellow Apoſtle, and for concord ſake. *Ambroſ. in hunc locum.*

The Proteſtants.

WE have a more compendious way to come to the underſtanding of the Scripture: It were too long when we doubt of any place to ſtay till we have the generall conſent of the Paſtors of the Church, or to expect a generall Councell, or go up to Rome. And it were too much to trouble the Popes gravity with every queſtion: the Lord hath ſhewed us a more eaſy and ready way, ſo that we need not aſcend to heaven, or compaſſe the earth, or paſſe the alpes: but the word of God is amongſt us, the Scriptures themſelves and the ſpirit of God opening our hearts, do teach us how to underſtand them. And yet we ſay not, as they doe falſly charge us, that we allow every private mans interpretation of Scripture; and refuſing the judgement of the Paſtors of the Church, place the gift of interpretation in every mans particular breaſt, *Bellar. de verb. dei, lib.* 3. *c.* 4. But we deny, that the interpretation of Scripture is aſſigned to any ſucceſſion of Paſtors, or tied to any place or Perſons: and yet grant that it is the office of the Paſtors and Miniſters, to whom the diſpenſation of the word is committed, not of private men to expound Scripture according to the ſenſe and meaning of the ſpirit; and to diſcerne betweene the orthodoxall and hereticall interpretations: yet they are but the inſtruments; the ſpirit of God ſpeaking in the Scriptures is the interpreter of himſelfe: and in this underſtanding we conſent to a decree of one of your own Synods: *Synonenſ. ſynod. decret.* 4. *de fide: Eccleſia catholicum ſenſum ab haeretico germanum ab adulterino diſcernit:* The Church doth diſcerne the Catholike ſenſe from the hereticall, the true from the falſe. It hath no power to make or coyne interpretations beſide Scripture, but to diſcerne and diſtinguiſh. Our arguments now follow.

Argum. 1. That only hath power to give the ſenſe of Scripture, which doth beget us faith: the ſpirit only by the Scriptures begetteth faith, *Rom.* 10. 17. faith commeth by hearing the word: *Ergo*, the ſpirit of God is the only interpreter of Scripture. The propoſition alſo is cleere: for ſeeing the Scripture is the true ſenſe and meaning thereof, if any ſhould give the ſenſe of the Scripture, but that which worketh faith, then upon him ſhould our faith be grounded. If the Pope therefore give the ſenſe of Scripture, and our faith ariſeth of the Scripture underſtood, then our faith is builded upon the Popes ſenſe, *argum. Whitach.* 2. & 9.

Rom. 10. 17.

Argum. 2. The Scriptures cannot be interpreted but by the ſame ſpirit, wherewith they were written: but that ſpirit is found no where but in the Scriptures. *Ergo*, The firſt part the Papiſts themſelves graunt: the ſecond is thus proved. The ſpirit of the Apoſtles is not given by ſecret inſpiration, that ſavoureth of Anabaptiſme: where is it then to be found: whether is it like that Saint *Peters* ſpirit ſhould be found in the Popes chaire, or in his Epiſtles? or if they have S. *Peters* ſpirit, where is S. *Pauls*

1 Cor.2.15.

found but in his writings? Yet it is all one ſpirit, and appeareth not elſewhere but in the Scriptures: where every man may find it as well as the Pope: *The ſpirituall man judgeth all things*. 1 *Cor*.2.15. *You have an oyntment from him that is holy, and you have knowne all things*. 1 *Ioh*.2.*ver*.27. *You need not that any man teach you*. By theſe places it is evident, that every faithfull man by the ſpirit of God according to the meaſure of his gift, and quality of his calling, may underſtand the Scriptures. To this beareth witneſſe that decree, *Synod. Colonienſ. part*.2.*c*.4. *Presbyteri in lege Domini meditentur die & nocte, & judicia divina exquirant & ſcrutentur non propria præſumptione, aut humano ſenſu, ſed ſpiritu ſancto dictante, &c.* Let the Preachers and Presbyters meditate in the law of God day and night, and ſearch and try out the divine judgements, not by their own preſumption, or humane ſenſe, but according to the direction of the ſpirit. This Canon referreth Preachers for the underſtanding of Scripture, not to the Pope or Cardinals, but to the ſpirit of God as the author, and the diligent ſearching of Scripture as the meane.

Act.17.11.

Argum. 3. The doctrine of the Church muſt be examined by the Scriptures: *Ergo*, the Scriptures are not to ſtand to the judgement of the Church. The former part is prooved by the example of the Berrœans, *Acts* 17. 11. If they did well in examining *Pauls* doctrine, much more may the decrees of the Pope, Church, Councels, be examined by the Scriptures. But they knew not whether *Paul* was an Apoſtle or not, therefore they might examine his doctrine, ſaith the Jeſuite. *Anſwer*. Firſt, they could not bee ignorant of his Apoſtleſhip, who was famous throughout the Churches. Secondly, they doubted onely whether *Paul* was an Apoſtle; but we are ſure the Pope is none, neither ſucceſſour of any Apoſtle, but very Antichriſt: *Ergo*, we have more juſt cauſe to examine his decrees. Thirdly, if S. *Pauls* Apoſtleſhip might be doubted of, much more may the Popes authority be called into queſtion.

Epheſ.2.20.

Argum. 4. S. *Paul* ſaith, We are builded upon the foundation of the Prophets and Apoſtles, *Epheſ*.2.20. The Pope nor his Church are not the foundatiō of the Saints: *Ergo*, we are not to build upon them nor their interpretation. *Bellarm*. denieth the aſſumption or ſecond part, and ſaith, that the teſtimony of the Church is a ſecond foundation: for we know not which is the word but by the Church. *reſp. ad arg*.13. *Anſw*. 1. The Jeſuite ſpeaketh abſurdly, in ſaying the Church is the foundation, the Church is the building: and the building and foundation cannot bee all one. Secondly, there cannot bee divers foundations: as the Apoſtle ſaith 1 *Cor*.3.11. Other foundation can no man lay, than that which is laid, Jeſus Chriſt. If it ſhall be objected, how then are Apoſtles ſaid to be foundations? I anſwer, the perſon of the Apoſtles is not the foundation, but their doctrine, which is the faith in Jeſus. Thirdly, it is another untruth, that the Scriptures are not knowne but by the teſtimony of the Church: as partly hath beene ſhewed before, and ſhall more afterwards, as Chriſt ſaith, *Iohn* 5.34. He did not receive the teſtimony of men, his own works did witneſſe of him; ſo the efficacy of the ſpirit ſpeaking in the Scriptures doth teſtifie of it, that it is the word.

1 Cor.3.11.

John 5.34.

Arg.5. If the Pope have authority to judge of Scripture, and that the ſenſe of the Scripture without his approbation is not authenticall, then it would follow, that the Pope is above Scripture, which were not only a great abſurdity, but a grievous blaſphemy.

Bellarm. To be ſaid to judge of the Scripture, may be taken two waies, either to judge whether the Scripture be true or no: and who ſo thus judgeth, ſhould be above Scripture; but ſo doth not the Pope: or elſe to judge of the ſenſe of Scripture, which is not to bee above Scripture, but above the private judgements and interpretations of men, *ſic Bellarm. lib*.3.*c*.10.*reſp. ad argum*.14.

Anſw. Firſt, to expound and give the ſenſe of Scripture, by the Scripture it ſelfe, is not to be a judge of Scripture, or ſuperiour to it, but to be ſubjected rather unto it and ordered by it: but the Pope in taking upon him abſolute authority to expound Scripture, doth make himſelfe ſuperiour to it, in as much as the Scripture is not the letter, but the ſenſe thereof: he therefore that overruleth the ſenſe, overruleth Scripture. Secondly, again, hee that may give the ſenſe to Scripture, as it pleaſeth him, may at his pleaſure make the Scripture true or falſe; for the Scripture is the ſenſe: the Pope for the moſt part giveth a falſe ſenſe of Scripture, and ſo maketh the Scripture falſe: and thus is he become a Judge of Scripture after the firſt way, which the Jeſuite denieth.

Now let *Auguſtine* ſpeake: *Novit charitas veſtra omnes nos unum magiſtrum habere, & ſub illo condiſcipulos eſſe, nec ideo magiſtri ſumus, quia de ſuperiore loco loquimur vobis, ſed magiſter eſt omnium, qui habitat in nobis omnibus, &c.* You know brethren (ſaith he) that we are all fellow ſchollers under one maſter, and though we ſpeake to you out of an higher place, yet are we not your maſter, he is the teacher and maſter of us all that dwelleth in us all, &c. *Ergo*, the ſpirit of God ſpeaking in the Scriptures, is the chiefe and beſt interpreter thereof.

I will enforce againſt them firſt their Imperial lawes, then their own Pontificiall conſtitutions, which order I purpoſe God willing to obſerve throughout.

Firſt, *Iuſtinian* hath this law, *Cod. lib*.1.*tit*.17.*leg*.11. *Quis legum ænigmata ſolvere idoneus eſſe videbitur, niſi is, cui ſoli legiſlatorem eſſe conceſſum eſt*? Who is thought more fit to open the darke ſentences of the law, but he that hath authority to make them? And therfore he concludeth, *Tam conditor, quam interpres legum ſolus Imperator juſte cenſebitur*: The Emperour only is of right taken to bee both the maker, and interpreter of the law. As then the Imperiall lawes muſt be interpreted by the Emperour that made them; ſo the divine lawes by the ſpirit of God that gave them: ſo alſo ſaith your owne law.

decret. Gregor. lib. 5. tit. 39. c. 31. Innocent. 3. Vnde jus prodiit, interpretatio quoque procedat: Let the interpretation proceede from whence the law commeth.

Secondly, ſearch further your own decrees, *part. 1. diſt. 20. præfat. Divinarum tractatores ſcripturarum in ſacrarum ſcripturarum expoſitionibus eis preponuntur*: The interpreters of Scripture for the expoſition thereof, muſt be preferred before the Popes: *Ergo*, all reſteth not in the Popes breaſt.

Let us laſtly heare the judgement of an holy Martyr, that maintained this truth with the loſſe of his life; who being demanded of *Boner*, denied that the Pope had any authority to expound Scripture: adding further, what a goodly expoſition did the Pope make of Scripture, when he ſet his foot upon the Emperours neck, and ſaid, *Thou ſhalt walke upon the Lyon and the Aſpe, the young Lyon and the Dragon. ſic Roger. Holland. Fox p.* 2040. col. 2. His reaſon is this, the Pope miſconſtrueth Scripture, and expoundeth it as he liſt. *Ergo*, this authority is not given him of God.

Pag. 1851, laſt edit.

That the Pope with his adherents hath no ſuch authority to interpret Scripture, it is the opinion alſo of other forrain Churches. 1. *Nilus* Archbiſhop of Theſſalonica, thus delivereth the judgement of the Greeke Church; *That Peter in the aſſembly at Ieruſalem tooke not upon him the primacy, but both he and the reſt condeſcended unto the opinion of S. Iames.* The Muſcovites deny that *Peter* was the true Biſhop of Rome, or that he was the only head of the militant Church: The ſame they beleeve of the Biſhop of Rome, &c. The Pope then hath no ſuch ſoveraigne power from *Peter* to expound Scripture.

Nilus de cauſ. diſſenſ. Eccleſ. lib. 5. 1.

Sacranus Elucid. c. 2.

2 The Ethiopike Church conſenteth: *Preſter Iohn* ſaid to *Alvares*, who had confeſſed that they were obliged to all, which the Pope commanded: *If the Pope would uſurpe ſo great prerogative, as to uſe toward them an unlawfull commandement, they would not make any reckoning of it.* And *if by ſuch meanes their Abuna* (who is their Church Biſhop) *would preſume ſo farre, they would burne the copy of ſuch commandement.*

Alvares de ſcript. Ethiop. c. 29.

3 The reformed Churches make the Scripture interpreter of it ſelfe: the former confeſſion of *Helvetia artic.* 1. *The interpretation of the Scripture is to be taken only from her ſelfe, that her ſelfe may be the interpreter of herſelfe, the rule of faith and charity being the guide*: confeſſion of Bohemia, *c.* 1. *The ſpirit himſelfe, openeth and diſcloſeth the meaning, how it ought to be underſtood.* confeſſion of Wittemberg. *c.* 30. *Whereas they ſay that the right of expounding Scripture lieth in the power of the chiefe Biſhops, it is evident that the gift of expounding Scripture is not of mans wiſedome, but of the holy Ghoſt, &c.* confeſſion of Auſpurg. *artic.* 7. *The Church hath the gift of interpretation, that is, of underſtanding the heavenly doctrine, but that it is not tied to the name or degree of Biſhops, &c. But thoſe that are learned in the word of God, and borne againe by his ſpirit in what place ſoever they be, they aſſent unto the Word of God, and underſtand the ſame, ſome more, ſome leſſe, &c.*

Harmon. ſect. 1. p. 5.

Harmon. p. 6.

Harmon. ſect. 11. p. 371.

4 Concerning the teſtimony of the Popiſh writers, it is alleaged before; as of *Stella, Ianſenius*, and *Maldonat*, in the anſwer to the 4. argument.

The third part of the ſixth queſtion: concerning the meanes or method to be uſed in interpreting of Scripture.

The Papiſts.

OVr adverſaries preſcribe this method and courſe to bee taken in expounding of Scripture, which conſiſteth in foure rules: the generall practice of the Church, the conſonant interpretation of the Fathers, the decrees of generall Councels; laſtly, the rule of faith, conſiſting partly of the Scriptures, partly of traditions unwritten, *Stapleton*. Concerning the three firſt, we have already touched them in part: they appeare to be inſufficient. Firſt, the Councels and Fathers he made chiefe interpreters of Scripture before, and now they are but meanes: what other chiefe judge then is there to uſe theſe meanes? ſurely none but the Scriptures. Secondly, theſe meanes are moſt uncertaine, the practice of the Church is often changed, Fathers agree not in their expoſitions, and Councels cannot alwaies be had.

10. Error.

Concerning the rule of faith conſiſting of unwritten verities: he groundeth it falſly upon that place, *Rom.* 12. 6. *Let us prophecy according to the rule of Faith*, and *Galat.* 6. 16. *As many as walke according to this rule.* This rule was a certaine platforme of Religion, given by the Apoſtles before the Scriptures were written, according to the which (ſay they) the Scriptures were afterward compiled by the Apoſtles. *Rhemenſ. in Rom.* 12. 6. *Anſwer*: Saint *Paul* meaneth no other rule, but that which is ſet downe in his writings: no other forme of doctrine but that contained in his Epiſtles, as in the 6. to the *Galathians*, ſpeaking of this rule, he alludeth to the former verſe, where he ſaith, he rejoyced in nothing but in the Croſſe of Chriſt: his rule therefore is to receive Chriſt onely without the ceremonies or works of the Law: againſt the which hereſie he diſputeth in the whole Epiſtle. But of all other it is a great blaſphemy to ſay that the Apoſtles ſet downe the Scriptures by a rule, as though the ſpirit of God, by whom they ſpake, had need of any ſuch direction. So then no unwritten rule can give a direction to the written word, but the written word rather giveth a rule to all other things, as one of your owne Popes confeſſeth: *Cum ex ſcripturis integram quis & firmam regulam ſuſceperit veritatis, &c.* When a man hath gathered a firme and certaine rule of truth out of the Scriptures, then may he compare with it other liberall arts, &c. Concerning alſo theſe foure waies of theirs,

Rom. 12. 6. Galat. 6. 16.

Clemen. 1. dec. p. 1. d. 37. c. 14.

I will appoſe them againe with their owne authority: *decr.p.1.d.20.c.3. Innocentius 1.* the decree ſtandeth thus, which I will only ſet downe tranſlated, becauſe it is long: *If there be any cauſe which cannot be diſſolved by the books of the old Teſtament, the foure Evangeliſts and writings of the Apoſtles, then have recourſe to the divine writings in Greeke: if nothing be found there, then to the Canons of the Apoſtolike See: if not there, then to the Catholike ſtories of the Church: if neither there, conſider the practiſe of the Saints: if yet the queſtion cannot be diſſolved, gather the elders of the Province, and aske them, &c.* Out of this decree I gather three things: firſt that the meanes here preſcribed, are not to be uſed, but where the Scripture is ſilent: and therefore where any thing may be decided by Scripture, theſe helpes are ſuperfluous. Secondly, in the laſt place we are not referred to the Pope and his Cardinals, but to the elders, that is, the Biſhops, Paſtors and Miniſters of every Province. Thirdly, hee ſendeth us to the Greeke originall of the Scriptures, which is one of the meanes that we doe preſcribe.

The Proteſtants.

WHen we ſay that the Scriptures muſt expound themſelves, our meaning is, that by certaine compendious and ready meanes, we ſhould labour to underſtand the Scriptures by themſelves: 1 Tim.2.15. the meanes are eſpecially theſe foure: Firſt, to have recourſe to the originall tongue, as in the old Teſtament to the Hebrue; in the new, to the Greeke: as 1 Tim.2.15, *Through bearing of children they ſhall be ſaved, if they continue in faith and love*: in the Engliſh it is doubtfull whether this clauſe, *if they continue in faith*, be referred to children, or to thoſe that beare them; but reade the Greeke and the doubt is removed: for bearing of children is all one word in the originall *τεκνογονία*, ſo that it muſt needs be underſtood of the women, for the word *τεκνογονία*, bearing of children is in the ſingular number, that which followeth of the plurall, and it is but an action, not a perſon; ſo that it ſhould be improperly ſaid, if they continue, that is, the bearing of children.

Stapleton objecteth againſt this meane: that it is not now needfull, ſeeing there is a perfect and abſolute tranſlation authoriſed by the Councell of Trent, he meaneth the vulgar Latine. We anſwer: firſt, it is no perfect, but an erroneous tranſlation, and very corrupt. Secondly, if it were never ſo perfect, yet for more certainty, it is profitable to ſearch the originall: every man will truſt his own skill, rather than another mans. Thirdly the Councell did fondly in authoriſing an old blind tranſlation, before the authenticall copies of the Hebrue and Greeke. For the Greeke originall, we have the decree of *Innocentius* the firſt, before repeated: and for recourſe to be had to the Hebrue, we have the practice of their own Maſter of Sentences: who in deciding of a certaine queſtion, in the ſecond of Geneſis, whether we ſhould reade *conſummavit Deus*, or *complevit*, God did conſummate, or accompliſh his works upon the ſeventh day, reſolveth upon the latter reading: *Quod habet Hebraica veritas*, which is, ſaith he, according to the Hebrue verity. *lib 2.d.15.g.*

2. Secondly, the ſcope of the place, the circumſtance of it, with that which goeth before and commeth after, muſt be weighed, which will bring great light to the place we have in hand: an example we have 1 Pet.4.8. 1 Pet.4.8. *Love covereth the multitude of ſinnes*: the Papiſts gather out of theſe words, that love doth juſtifie us before God, and taketh away our ſins: but by the circumſtance of the place, the Apoſtle ſaying immediately before: *Have fervent love among you*, it is evident he underſtandeth brotherly love amongſt our ſelves, whereby faults are buried, forgiven, and forgotten.

Stapleton objecteth, that this is but an uncertaine way, and many times faileth: for the Scripture paſſeth many times from one matter and argument to another: how then can it helpe to conſider the circumſtance of the place being of a diverſe matter? We anſwer, we ſay not that any of theſe meanes ſerveth for every place, but when one faileth, to uſe another: when the circumſtance helpeth not, to run to the originall; if there we find no ſuccour, to compare places together; and when wee may, to uſe them all or the moſt. This rule of examining the circumſtances, as the precedence, and conſequence of a text, may be alſo warranted by their own practice: So *Nicholas* the fourth, in expounding of the rule of S. *Francis* giveth this precept: *Sext. decret. lib.5. tit.12. c.3. Vtriuſq; juris argumenta nos docent, ea, qua in principio ad medium & finem; illa vero, qua in medio, ad principium & finem; & qua in fine ad utrumq; vel eorum alterum ſepe referri*: The reaſon of both lawes doth teach us, that the beginning muſt be referred to the middeſt and the end; the middeſt to the beginning and the end; the end unto both the other, or the one of them at the leaſt, &c. If they themſelves then are ſo curious in the ſifting out of the meaning of their ſuperſtitious Father, with what face can they blame our diligence in ſearching the ſenſe of the Scripture?

Iam.2.21. Rom.4.2. 3. Thirdly, the conference of places is very profitable, as James 2.21. *Abraham* was juſtified by works, compare it with that place, Rom.4.2. there Saint *Paul* ſaith flatly, that *Abraham* was not juſtified, by works. Wherefore ſeeing one Apoſtle is not contrary to the other: wee muſt needs gather, that this word juſtified is diverſly taken: *Paul* ſaith that *Abraham* was not juſtified, that is, made righteous before God by his works; *James* ſaith he was juſtified, that is, declared to be juſt before men, and ſo *Thomas Aquinas* expoundeth it.

Stapleton objecteth, that this meanes in comparing of places is of it ſelfe many times of ſmall force. *Anſw.* As though we affirme that theſe meanes muſt bee uſed aſunder, and not rather jointly together, and where one faileth, another to helpe. Secondly, ſome things are found but once in the Scriptures. *Anſwer*, they are then either very plaine, or not greatly neceſſary. Thirdly, heretikes have erred in comparing of Scripture. *Anſw.* They compared them not diligently, nor with a ſincere minde, but corruptly and negligently.

Bellarmine objecteth, that the Scripture cannot interpret, or bee Judge of it ſelfe: for when one place receiveth divers ſenſes, *non poteſt dicere, &c:* The Scripture cannot ſay which is the true ſenſe: and in the Common-wealth, the Law and the Judge are two diſtinct things, &c.cap.9.

Contra 1. It is untrue that the Scripture cannot ſay or ſhew, which is the true ſenſe: the Apoſtle often uſeth this phraſe, *The Scripture ſaith, Rom.*9.17. 11.2. Therefore the Scripture both ſaith and ſpeaketh to the faithfull, that have eares to heare the voice of the Scripture. 2. Wee denie not but as in the Common-wealth there is the Judge and the Law; ſo in the Church, there is the Scripture and interpreter of Scripture: who although hee hath not like authoritie over the divine law, as the Judge over an humane; yet as the Judge muſt fetch the interpretation of the Law out of the Law it ſelfe; ſo he that interpreteth muſt expound Scripture by Scripture.

Let us heare what that reverend and learned man, and conſtant Martyr, B. *Cranmer* thinketh of this meane in comparing and conferring of Scripture: *I wonder,* ſaith he, *that you doe attribute ſo little to the reading of Scripture, and conferring of places, ſeeing the Scriptures doe ſo much commend the ſame, as Ioh.*5. *Scrutamini Scripturas,* ſearch the Scriptures, *Fox.*Pag.1460. *in diſput. Oxonienſ.* This reverend fathers judgement, I dare ſet againſt either *Stapletons* opinion, or any others of that ſide: nay, put the ſentence of their whole Church in one ballance, it ſhall not bee able, in this, or any other point of the Chriſtian faith, to weigh againſt the faith of theſe holy Martyrs in the day of judgement, but ſhall bee found lighter than vanitie.

Pag.1327.col.2. edit.1610.

Leo the firſt alſo ſometime Biſhop of Rome, whoſe judgement our adverſaries, I thinke, dare not refuſe, thus writeth of this meane in having recourſe to the Scripture; *Epiſtol.decretal.*10.*cap.*1. *In hanc inſipientiam cadunt hæretici, qui cum ad cognoſcendam veritatem aliquo impediuntur obſcuro, non ad propheticas voces, Apoſtolicas literas, nec ad Evangelicas authoritates, ſed ad ſeipſos recurrunt, &c.* Such is the fooliſhneſſe of Hereticks, that when as by ſome darke place they are hindred from knowing the truth, they will not reſort to the Prophets and Apoſtles writings, but truſt onely to themſelves, &c. His counſell is, if wee meet with any darke place in Scripture, to reſort to none other but to the Prophets and Apoſtles for the underſtanding thereof. And *Clemens* the firſt ſaith, as hee is cited by *Gratian.decr,p.*1.*tit.*37.*c.* 14. *Ex ipſis Scripturis debemus ſenſum capere veritatis:* We muſt take the ſenſe of the Scripture, from the Scriptures themſelves.

4 The fourth rule is the analogie and proportion of faith, which is nothing elſe but the ſumme and grounds of religion gathered out of Scripture, ſuch as are contained in the Creed, the Lords Prayer, the ten Commandements, and in our whole Catechiſme. We muſt take heed that in the interpretation of Scripture we ſwarve not from this rule of faith, nor impugne any principle of Religion. Wherefore the Papiſts interpretaion of thoſe words of Chriſt we doe reject, *Hoc eſt corpus meum,* This is my body: who would have the very fleſh of Chriſt preſent in the ſacrament: for this is againſt the article of the Creed, that Chriſt is aſcended into heaven, and there ſitteth till his comming againe in judgement.

Concerning theſe meanes, thus writeth *Auguſtine; Rariſſimè invenitur ambiguitas in verbis propriis, quam non aut circumſtantia ipſa ſermonis qua cognoſcitur Scripturarum intentio, aut interpretum collatio, aut præcedentis linguæ ſalvat inſpectio, de doctrin. Chriſt.lib.*3.4. There is almoſt no ambiguitie in any word properly uſed (that is not metaphoricall or borrowed) which may not either by the circumſtance of the place, the conference and comparing of interpreters, or by looking into the Originals, eaſily be taken away. *Auguſtine* wee ſee approveth this method, though our adverſaries like it not. So alſo in your owne decrees: *decr.p.*2.*cauſ.* 24. *qu.* 3.*c.* 22. *Quicunque aliter Scripturam intelligit, quam ſenſus ſpiritus ſancti flagitat, quo ſcripta eſt, hæreticus appellari poteſt:* He that otherwiſe underſtandeth Scripture, than after the meaning of the ſpirit wherewith it is written, is an heretike, &c. Wherefore the Scripture out of Scripture muſt bee expounded: for where elſe is the ſpirit of the Scripture to bee found, but in the Scripture?

Beſides theſe meanes, which I have ſhewed, prayer muſt bee uſed before wee enterpriſe any thing, that the Lord would direct us. And they which cannot ſo eaſily take this courſe, which is preſcribed, ſhall doe well to ſeeke helpe of learned and godly expoſitors, or to conſult with their Paſtors and Miniſters.

Concerning forraine teſtimonies, that the interpretation of Scripture muſt bee agreeable to the Scripture it ſelfe, and taken out of it. 1. *Ieremie Oecumenine* Patriarch, in the name of the Greeke Church, thus teſtifieth: *Let theſe things ſuffice you, which as you ſee doe beſt accord and agree with the Scriptures, unto us divinely given, according to the interpretation and expoſition of the moſt wiſe and holy fathers inſpired of God, &c.* And a little after: *Some of you will demand, by what meanes one may attaine unto this; that ſhall he doe by the aid and aſſiſtance of God, if he attempt nothing, and follow but that which hath beene ordained by the Apoſtles and holy Councels, &c.* 2. The Abyſſines beleeve, *that there is not any power, Councell, or whatſoever, to make lawes, &c. much leſſe any doctrine, which is not grounded upon the Scripture.* The ſame author relateth, that the Abyſſines have certaine writings beſide the Scripture, of great authoritie among them, called *Manda* and *Abetilis,* which they ſuppoſe to have beene compoſed by the Apoſtles at Jeruſalem; and *Preſter Iohn* asked *Alvares,* whether hee had ſeene that booke: yet they

Reſponſ. ad Proteſt.Germ. reſp.1. in concluſ.

Damianus à Goes de Indor. leg. art. 11.

Alvares c.29.

make the Scripture ſufficient without theſe bookes : wherby it appeareth, that they preferre the Scripture it ſelfe before all by-interpretations.

Harm. ſect.1. pag.5.

3 The reformed Churches : Helvetia, latter confeſſion, chap.2. thus approveth of theſe meanes of interpreting Scripture : *We acknowledge that interpretation of Scripture for authenticall, which is taken from the Scriptures themſelves, that is, the phraſe of that tongue, in the which they were written, they being alſo weighed according to the circumſtances, and expounded according to the proportion of places like or unlike, or of more and plainer, according with the rule of faith and charitie,&c.* Here all thoſe foure rules are approved before ſet downe. Confeſſion of Wittemberg, chap.30. *The true meaning of Scripture is to be ſought in the Scripture it ſelfe, and among thoſe, that being raiſed up by the ſpirit of God, expound Scripture by Scripture,&c.*

Harm. p.15.

Comment. in Matth.23.

4 Some teſtimonies of the Romane Church are produced before, as of *Leo* 1. *Clemens.*1. *Gratian*: whereunto I will adde that obſervation of *Arias Montanus* of the Phariſies, who interpreting that place *Matth.*23. *how they ſhut up the kingdome of heaven*, thus writeth: *They did ſo obtrude the obſervation of their owne ceremonies, &c. that they would not permit that any, vel de ſacris ſcripturis cogitarent, ſhould ſo much as thinke of the ſacred Scriptures, but according to the preſcript of their interpretations.* Theſe Phariſies, as the Papiſts now, would not have men to have recourſe to the Scriptures, but to relie upon their interpretations onely. *Eſpenſaus* alloweth that ſentence of *Gregorie* : *Qui verè loqui deſiderant, à ſacris literis ſumant, &c.* They who will ſpeake truth, let them take out of the ſacred Scriptures, what they will ſpeake, that whatſoever they ſpeake, they may reduce to the foundation of the divine authoritie.

Greg. moral. in Iob, lib.18. cap.14.

The ſeventh Queſtion : Concerning the perfection and ſufficiencie of Scripture.

11. Error.

THis queſtion is divided into three parts. Firſt, whether the Scriptures bee abſolutely neceſſarie. Secondly, whether they bee ſufficient without unwritten traditions. Thirdly, whether there be any traditions of faith and manners beſide the Scriptures.

The firſt part of the neceſſity of the Scriptures.

The Papiſts.

THe Jeſuite laboureth to prove that the Scriptures are not ſimply neceſſarie : which we denie not, for meat is not ſimply neceſſarie, for God may preſerve man without : ſo in reſpect of God, nothing is ſimply neceſſarie : God is not neceſſarily tied to uſe this or that meanes. But his arguments doe tend to this end, to ſhew that the Scriptures are not neceſſarie at all, and may bee ſpared in the Church (ſo ſaith *Petrus à Soto*) the Scripture was not alway extant, and it is not neceſſarie unto faith : and the Scripture is not now ſo neceſſarie ſince Chriſt, as it was afore : *Tilman. de verb. Dei error.* 17.

*Argum.*1. There was no Scripture from *Adam* to *Moſes*, for the ſpace of two thouſand yeeres, and yet true religion was kept and continued, and why might not true religion bee as well preſerved 1500 yeeres after Chriſt without Scripture, as afore? *Bellarmine de verb. Dei, lib.4.cap.4.argum.*1.

We anſwer : It followeth not, becauſe in times paſt God taught his Church immediately by a lively voyce, and other extraordinary meanes, as viſions, revelations, prophecies, that the written word is not neceſſarie now, when all other meanes ceaſe : for the Lord ſaw it good, that his word ſhould bee left in writing, that we might have a certaine rule of our faith in this corrupt and ſinfull age. And what elſe is this, but to controll the wiſdome of God, ſaying, it is not neceſſary or needfull for the Church, which the Lord ſaw to be needfull : for if the Lord had thought it as good for us to be taught without Scripture, as in that ſimple and innocent age of the world (I meane innocent in reſpect of us) he would not have moved and ſtirred up his Apoſtles to write.

Argum. 2. After the time of *Moſes*, when the law was written, yet there were many that feared God amongſt the Gentiles, which had not the Scriptures, as *Iob*, and the other his friends : *Ergo*, the Scripture not neceſſarie. The Jewes alſo themſelves uſed traditions more than Scriptures, as *Pſalme* 44. *verſ.*1, 2. The fathers did report the workes of God to their children : by the negligence alſo of the Prieſts the law was loſt, as 2 *King.*22. we read that the volume of the law was found, which had beene miſſing a long time : *Bellarm. ibid.*

We anſwer : firſt, even the faithfull amongſt the Gentiles did read the Scripture, as the Eunuch *Act.* 8. had the booke of the Prophet *Eſay*. Secondly, the Jewes declared the workes of God unto their children, but the ſame were alſo written, as how the heathen were caſt out before them, and of their deliverance out of Egypt : thoſe were the things they heard of their fathers, as wee read *Pſal.*44. and 78. yet all theſe things are recorded in the Bookes of *Moſes*. Thirdly, what though the Prieſts were negligent in preſerving the Scriptures, it is no good argument to prove that therefore they are not neceſſarie, neither was the whole booke of the law loſt, but either *Moſes* owne manuſcript, or the booke of Deuteronomie. Yet he hath proved nothing.

*Argum.*3. The Church after Chriſt wanted the Scriptures many yeeres : *Ergo*, they are not neceſſarie, *Bellarm. ibid.*

We anſwer, it is a great untruth : for the old Teſtament the Church could not be without, and the new Teſtament was written not long after in the age of the Apoſtles : whoſe lively voyce and preachings were unto them, as their writings are now to us. See now what ſtrong arguments they bring: the Scriptures were not neceſſarie in the time of the Patriarkes, when God taught them by his owne voyce ; they were not neceſſarie in the time of the Prophets and Apoſtles, when they had men inſpired of God to teach them. : *Ergo*, they are not now neceſſarie, when neither God teacheth from heaven, neither have we any Prophets or Apoſtles to inſtruct us by heavenly revelations : nay rather becauſe they were not neceſſarie then, when they had other effectuall meanes, notwithſtanding they are neceſſarie now, ſeeing there is no other way of inſtruction left unto us.

*Argum.*4. If the writing of the Scriptures were neceſſarie, then Chriſt would not have omitted to have given his Apoſtles charge and commandement ſo to doe : but this hee doth not ; neither doe the Apoſtles make mention of any ſuch charge that was given them, but onely to preach : *Bellarmine cap.*4. *argum.*2.

*Anſw.*1. It was not needfull that our Saviour Chriſt ſhould give his Apoſtles charge concerning all neceſſarie things to bee done in the Church, ſeeing hee was to ſend them the holy Ghoſt who ſhould leade them into all truth : and therefore our Saviour telleth them, that he had many things to ſay, but they could not beare them, but the ſpirit afterward ſhould teach them, *Iohn* 16.12,13. The inſtitution of Deacons, *Act.*6. the forbidding of things ſuffocated, *Act.*15. for a time were neceſſarie; yet herein they received no inſtruction from Chriſt, who referred them to the direction of the ſpirit. Secondly, Chriſt notwithſtanding did alſo give them a charge to write, both by way of implication, where he biddeth them teach all nations, *Matth.*28. which was impoſſible to be done by their lively voyce, and therefore muſt be ſupplied by their writing : as alſo directly *Iohn* is charged to write to the Churches, *Apocal.*1.11. And this being the laſt booke which is commanded to be written, it is not to be doubted of, but that the reſt were written by the ſame authoritie. Thirdly, the Jeſuite himſelfe ſaith: *Apoſtoli non niſi neceſſitate quadam coacti* : The Apoſtles did not write, but thereunto moved of neceſſitie. But if the Scriptures were not neceſſarie, there ſhould be no neceſſitie of writing.

John 16.12, 13.

Revel. 1.11.

The Proteſtants.

THat the Scriptures are neceſſarie for the people of God, the reading, preaching, and underſtanding whereof is the onely ordinarie meanes to beget faith in us, wee thus prove out of the Scriptures themſelves.

*Argum.*1. Theſe Scriptures containe neceſſarie knowledge to ſalvation, which cannot be learned but out of the Scripture : *Ergo*, they are neceſſarie. The knowledge of the law is neceſſarie ; but that only is derived from the Scripture : as the Apoſtle witneſſeth, *Rom.*7.7. he had not knowne luſt to be ſinne, unleſſe the law had ſaid, Thou ſhalt not luſt. And if the right knowledge of the law is not learned, but out of Scripture ; much more the knowledge of the Goſpell which is more high and myſticall, and more ſtrange unto our nature.

Rom. 7.7.

*Argum.*2. That whereby we are kept from error and doubtfulneſſe in matters of faith is neceſſarie: but this is performed by the Scripture. *Ergo.* Firſt, the Scripture keepeth us from error : *Matth.*22.29. *Ye erre, not knowing the Scriptures* (ſaith our Saviour.) The ignorance of Scripture was cauſe of their error. Secondly, if our knowledge were only builded upon tradition without Scripture, we ſhould be doubtfull and uncertaine of the truth : ſo *S. Luke* ſaith in his Preface to *Theophilus*, I have written (ſaith he) that *thou mighteſt be certaine of thoſe things, whereof thou haſt been inſtructed.* Hence we conclude, that although we might know the truth without Scripture, as *Theophilus* did, yet wee cannot know it certainly without it.

Matth. 22.29.

*Argum.*3. If the Scriptures be not neceſſarie, then we may be without them ; but this cannot be : *Ergo*, the Scriptures cannot be ſpared : for then God had done a needleſſe and ſuperfluous worke in ſtirring up the Prophets and Apoſtles to write. *S. Paul* ſaith, that *whatſoever is written, is written for our learning, that through patience and conſolation of the Scriptures we might have hope*, *Rom.*15.4. The Lord ſaw in wiſdome that his people could not bee without the Scriptures, which are neceſſarie for their learning, for their comfort, and to ſtrengthen their hope : how then dare our adverſaries ſay, that the Scriptures are not neceſſarie, ſeeing theſe things wrought in us only by the Scriptures, knowledge, conſolation, hope, are moſt neceſſarie.

Rom. 15 4.

*Argum.*4. The knowledge of eternall life is neceſſarie ; but that commeth only by the Scriptures: *Iohn* 5.39. *Search the Scriptures, for in them you thinke to have eternall life* : *Ergo*, they are neceſſarie. Againe, to be made wiſe unto ſalvation, and perfect to every good work, are neceſſary : but theſe things the Scripture worketh, 2 *Timoth.*3.15.17. Further, a man cannot walke in darkneſſe without light, ſo that light in darkneſſe is neceſſarie : but the Scriptures are light in a darke place, 2 *Pet.*1.19. Laſtly, our Saviour himſelfe ſaith to *Martha*, *Luk.*10.42. *unum neceſſarium*, one thing is neceſſarie, namely that which *Mary* had choſen, to heare the word and voyce of Chriſt, who elſewhere ſpeaketh not but in Scripture, *Iohn* 5.39. they teſtifie of me, and *verſe* 46. *Moſes* wrote of me : *Ergo*, the knowledge of the Scriptures is neceſſarie.

John 5 39.

2 Tim.3.15.

2 Pet. 1.19.

Ioh. 5.39 46.

Let *Auguſtine* now put in his verdict: *Illud credo, quod etiam hinc divinorum eloquiorum clariſſima au-*

thoritas eſſet, ſi homo illud ſine diſpendio ſalutis ignorare non poſſit. de peccator. merit. & remiſſ. lib. 2. 36. I thinke (ſaith he) that even concerning this matter (ſpeaking of the Originall or beginning of the ſoule) the Scriptures would not have been ſilent, if wee might not ſafely be ignorant of this matter, without danger of ſalvation, &c. *Ergo* whatſoever is neceſſarie to ſalvation, is onely to be found in Scripture (for other matters there not expreſſed, there is no danger in not knowing them) therefore the Scriptures by this Fathers Judgement are moſt neceſſarie. Let us heare a teſtimonie of their owne.

Concil. Lateranenſ. ſub Innocentio 3. cap. 10. We finde this decree: *Inter cætera, quæ ad ſalutem ſpectant populi Chriſtiani pabulum verbi Dei permaxime noſcitur ſibi neceſſarium, quia ſicut corpus materiali, ita anima ſpirituali nutritur cibo.* Among other things which concerne the ſalvation of Chriſtian people, the food of the word of God is knowne to bee moſt neceſſarie; for as the body is fed with materiall food, ſo the ſoule with ſpirituall, &c. the food therefore of Gods word is moſt neceſſarie. And leſt it might be imagined, that the word unwritten is as well here underſtood, as the word written: let it be conſidered what *Gelaſius* Biſhop of Rome writeth in his decretals, *Epiſtol. ad Euphemiam. Fides ex auditu, auditus per verbum Dei: illudi. verbum, quod confeſſioni B. Petri Apoſtoli portas inferni nunquam prævalituras eſſe promiſit:* Faith commeth by hearing, hearing by the word of God: that is, that word which promiſed that the gates of hell ſhould not prevaile againſt the confeſſion of *Peter*, &c. And this is the word written; the neceſſity then of the word of God, is the neceſſity of the word written.

Reſponſ Rohit.

Here we have the teſtimonie of forraine Churches for the neceſſitie of Scripture, 1. For the Greeke Church: the King of Muſcovia ſaid. *If the Goſpell had not been written, how could the word of God have been underſtood.*

Damianus a Goes de Indor. legat. artic.11.
Harmon. p.1.

2 The Abyſſines have certaine writings beſide the Scriptures, which they call *Manda*, and *Abetiles*, whereof they make great account; *but they doe beleeve that the holy Scripture is ſufficient to ſalvation without thoſe*; they hold then the Scriptures onely to be neceſſarie.

Harmon p.10.

3 The reformed Churches in the Weſt: confeſſion of Helvetia, the latter, *chapt.* 1. *Wee judge that from theſe Scriptures is to be taken true wiſedome and godlineſſe, the reformation and government of Churches, alſo the inſtuction in all duties of pietie, &c.* But thoſe inſtructions and directions are moſt neceſſarie: confeſſion of Belgia, artic. 2. *Afterward God himſelfe for that exceeding tender carefulneſſe which he hath of his and their ſalvation, gave in commiſſion to his ſervants the Prophets and Apoſtles, that they ſhould put thoſe his oracles in writing, and he himſelfe alſo wrote the two Tables of the Law with his owne finger, &c.* But if the Lord had not ſeene, that the Scriptures were neceſſarie, his tender carefulnes ſhould not have ſo much appeared, in cauſing them to be written: 2. of Bohemia, *cap.* 1. *Without the revelation of Scripture, there is no wholeſome knowledge, no faith nor acceſſe to God.*

Artic.37.adverſ. Luther.
Oeconom. Bibl.lib.1.p.44.

4 The teſtimonie of the Romaniſts is not here wanting. *Roffenſis:* The Scripture *is a certaine conclave of all truthes; Quæ Chriſtianis omnibus neceſſaria ſunt*: which are neceſſarie for all Chriſtians: *Ederus: whatſoever things are neceſſarie to ſalvation, præſcripta ſunt omnia,* They are all written in the Scriptures.

The ſecond part of the ſeventh Queſtion, of the ſufficiencie of Scripture.

The Papiſts.

12. Error.

THey doe ſtrangely affirme, that the Scriptures containe not all things neceſſarie to bee knowne concerning faith and manners, and that they are not ſufficient without traditions, *Bellarmine cap.* 3.4. *Lindanus* a Papiſt ſaith, that the Scriptures containe not all things neceſſarie to ſalvation. *Andradius*, that their approved traditions are of equall authoritie with the Sciptures, *Ex Tilmam. de verbo error.* 2.

Argum. 1. The Jeſuite thus reaſoneth againſt the ſufficiencie of Scripture: There are divers books of Canonicall Scripture loſt and Periſhed: *Ergo* that part of Canonicall Scripture which remaineth, is not ſufficient. That much is loſt, he thus proveth, 1. *Chron. cap. vlt.* mention is made of the books of *Nathan* and *Gad.* 2. *Chron.* 9. of the books of *Abijah* and *Ieedo*: and in the new Teſtament, *Col.* 4. of the Epiſtle of *S. Paul.* to the Laodiceans: all thoſe books are loſt.

Anſw. 1. *S. Auguſtine* thus anſwereth, thoſe books of the Prophets, which are named in the Kings, are not found in the Canon, for what cauſe, ſaith he, I know not, *Niſi quod exiſtimo prophetas illos, alia ſicut homines, hiſtorica diligentia; alia ſicut prophetas inſpiratione divina ſcribere potuiſſe:* But that I think, that thoſe Prophets might write ſome ſtories as men, and ſome things as Prophets, by the inſpiration of the ſpirit, *lib.* 36. *de civitat. Dei. c.* 38. Thus *Auguſtine* thinketh that thoſe books now wanting, were no part of the Canonicall Scripture. But we denie not, but that ſome bookes are now wanting, which were part of Canonicall Scripture, and yet that which remaineth is ſufficient: as ſome of *Salomons* bookes are Periſhed, which he wrote of hearbs and plants, and many of his Proverbs: the Lord ſaw that they were not ſo greatly neceſſarie for us to ſalvation, as containing matter of ſtorie rather than of doctrine. Secondly, there is not ſo much wanting, as the Jeſuite would beare us in hand: for the bookes of the Prophets which he nameth, are the ſame with the bookes of the Chronicles and of the Kings, which no doubt were written by thoſe Prophets. And as for the Epiſtle of *S. Paul* to the

Laodiceans, there was never any ſuch : The text is, Written from the Laodiceans ; it was the Epiſtle rather of the Laodiceans to Saint *Paul,* unto the which he partly maketh anſwer in the Epiſtle to the Coloſſians, and therefore he would have it read alſo in their Church. And this is Saint *Hieromes* judgement concerning this Epiſtle : ***Legunt quidam & epiſtolam ad Laodicenſes, ſed ab omnibus exploditur :*** Some doe read the Epiſtle to the Laodiceans, but it is refuſed of all men : ***catalog. ſcriptor.***

Argum.*2.** There are two things in Scripture, the letter and the ſenſe : the firſt is knowne to all that can read, but the ſecond is not had without tradition : ***Ergo, the Scriptures are not ſufficient, ***Bellarm.***

Anſw. First, the ſenſe of the Scriptures is contained in the Scriptures themſelves, and if it bee not there to be found, it is not the ſenſe of the Scriptures. And of this matter your owne *Clemens* giveth a good rule, as he is alleaged by *Gratian: Decret. par. 1. diſt* 37. *cap.* 14. ***Non ſenſum, quem extrinſecus adulteretis, alienum & extraneum debetis quarere, &c. ſed ex ipſis ſcripturis ſenſum capere veritatis :*** You muſt not ſeeke for a ſtrange ſenſe without, which you may adulterate at your pleaſure, but out of the Scriptures themſelves the ſenſe of truth muſt be had. Secondly, the Jeſuite is intangled in his owne ſpeech : for he ſaith, ***Duo eſſe in ſcriptura, voces ſcriptas, & ſenſum :*** There are two things in Scripture, the written words, and the ſenſe : ***Ergo,*** the ſenſe of Scripture (by his owne confeſſion) is in the Scripture.

***Argum.*3.** There are many points which we ought in no wiſe to be ignorant of, which the Scripture ſpeakes either obſcurely of, or not at all.

First, theſe things are obſcurely and doubtfully ſet downe in Scripture, the equality of the perſons in Trinitie, the proceeding of the holy Ghoſt, from the Father and the Sonne ; the doctrine of originall ſinne.

Wee anſwer : firſt, if theſe things be found at all in the Scriptures, it is ſufficient concerning the queſtion we have in hand. Secondly, the Scripture doth manifeſtly declare the truth in all theſe points, the quality of the perſons is directly proved, 1 *Ioh.* 5.7. There are three which beare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one : the proceſſion of the ſpirit, *Iohn* 15.26. The ſpirit is there ſaid to be ſent from the Father and the Sonne ; and *Iohn* 14. 26. Whom the Father will ſend in my name : Originall ſinne is deſcribed plainly by the Apoſtle, ***Rom.*** 5. 12. though the name be not found in Scripture : By one man ſin entred into the world, and death by ſin, for as much as all men have ſinned.

John 15.26.
John 14.26.
Rom. 5.12.

Secondly, there are divers things neceſſarie to be knowne, not at all declared in Scripture : theſe examples he ſetteth downe. It is neceſſary to beleeve that the Canonicall Scriptures are contained in the old and new Teſtament. And not onely ſo, but to know which bookes are Canonicall, as that the Goſpell of *Marke* and *Luke* are Canonicall, and ſo of the reſt : yea it is neceſſary to know that theſe are the very Goſpels which were written by S. *Marke* and *Luke,* and ſo of the reſt of the Scripture : but theſe things cannot be knowne out of the Scriptures themſelves, but by tradition. ***Ergo,*** the Scriptures containe not all neceſſary knowledge.

Anſwer : First, the Scriptures doe give teſtimony of themſelves, the old Teſtament giveth witneſſe to the new, and the new againe to the old. All Scripture is given, ſaith S. ***Paul,*** by inſpiration : and the harmonie and conſent of Scripture, the propheticall predictions, the holy precepts, the chaſte and pure ſtile, doe evidently ſhew, that they are the writings of the holy Ghoſt : and the judgement and ſentence of the Church concerning Canonicall Scripture, if it be right, muſt and doth ariſe, and is grounded upon theſe conſiderations drawne out of the Scriptures themſelves.

Secondly, likewiſe to know every particular booke of Scripture to be Canonicall, it is not ſimply neceſſary to ſalvation, ſeeing many godly learned men have doubted of ſome bookes, who (God forbid) but might notwithſtanding be ſaved. Againe we anſwer, that thoſe very particular bookes, as the Goſpels of ***Marke*** and ***Luke*** are received, the Goſpels of ***Bartholmew*** and ***Thomas*** refuſed, not ſo much becauſe the Church hath ſo determined, but becauſe their determination agreeth with the truth it ſelfe : ſeeing thoſe forged Goſpels are found to be full of fables, and therefore worthy of ſmall credit : the other are pure, chaſte, and divine writings. So S. ***Auguſtine*** ſaith ; ***In Apocryphis licet invenitur aliqua veritas, tamen propter falſa multa, nulla eſt canonica authoritas :*** In the Apocryphall bookes, though ſome things be true, yet becauſe there are many falſe, they are not of any canonicall authoritie: ***Lib.* 15. *de civitat. Dei, cap.*23.**

Thirdly, we anſwer, that it is not neceſſary to know the author of every booke, for as much as there are divers bookes of Scripture whoſe authors are not knowne : it is enough to beleeve them to bee Scripture.

Further ſaith the Jeſuite, it is neceſſary to know that ***Mary*** continued a perpetuall virgin. We anſwer, the Scripture ſaith every where ſhe was a virgin, neither maketh mention of any children ſhee had : and therefore out of the Scripture we gather, that ſhe ſo continued. And thus doth S. ***Hierome*** anſwer ***Helvidius ; Vt hac, qua ſcripta ſunt, non negamus, ita ea, qua non ſunt ſcripta renuimus :*** As we denie not what is written, ſo we refuſe what is not written. That God was borne of a virgin we beleeve, ***quia legimus,*** becauſe we read ſo in Scripture : but that ***Mary*** was married afterward, wee beleeve not, ***quia non legimus,*** becauſe we doe not read it. Secondly, *Baſil* ſaith that it is ſufficient to know ſhe was a virgin before the birth of Chriſt. Laſtly, to know that the Paſch or Eaſter muſt be kept upon the Lords day is neceſſary. ***Anſ.*** There is no ſuch neceſſitie in it to ſalvation, neither needed the Church ſo much to have contended about it in times paſt : theſe are the mighty weapons, which our adverſaries uſe. That this dav is meeteſt to be kept (as it is) upon the Lords day, S. *Auguſtine* doth ſhew it out of Scripture : *Epiſt.* 118. *Quo die dominus crucifixus, & ſepultus, & reſurrexit, ex Evangelio manifeſtum, &c.* It is manifeſt in the Goſpell, what day our Saviour was crucified, buried, and roſe againe : *Et univerſo orbi perſuaſum eſt Paſcha ſic celebrari oportere :* And the whole world was perſwaded, that the Paſch ought to be celebrated after that manner.

Unto thoſe objections, which the Jeſuite maketh, I will adde alſo one other, which ſometime was objected to that excellent learned man, and famous martyr Maſter *Philpot*, by Maſter *Chriſtoferſon :* How doe you know that Chriſt is *homouſios*, that is, of one ſubſtance with his father, but by the determination of the Church ? *Anſ.* I doe know it by Scripture, *Heb.* 1.3. Chriſt is ſaid to be the expreſſe image of Gods ſubſtance. *Objećt.* Nay he ſaith, but *expreſſa imago ſubſtantiæ*, and an image is an accident. *Anſw.* Yes, the text is *ſubſtantia illius*, of his, that is, Gods ſubſtance : and yee know that in God are no accidents. Neither is this the onely place for this purpoſe, but we have other : as our Saviour himſelfe ſaith, *Ego & pater unum ſumus*, I and my father are one : *ſic Philpot, Fox pag.* 1820. *col.*2.

Heb. 1.3.

The Proteſtants.

WE doe not affirme, as our adverſaries charge us, that all things neceſſarie to ſalvation are expreſly contained in Scripture, that is, in ſo many words : but this we hold, that all things, which are neceſſary to be knowne of us, are either expreſly declared in Scripture, or neceſſarily concluded out of Scripture, and ſo contained in them. We alſo grant, that it was not Goſpell only which was written, but all that Chriſt and his Apoſtles taught by lively voice : the whole ſumme whereof and ſubſtance is contained in the written word · and ſo we conclude, that nothing neceſſary to ſalvation either concerning faith or manners, is elſewhere to be found but in the holy Scriptures.

Argum. 1. S. *Paul* ſaith : If we, or an Angell preach unto you otherwiſe than that which we have preached, let him be accurſed : *Ergo*, the Scripture containeth all things neceſſarie.

Firſt the Jeſuite anſwereth, that S. *Paul* ſpeaketh not only of his writings, but alſo of his preachings which were not written.

Wee anſwer, that the ſumme of all S. *Pauls* preachings is contained in his Epiſtles, and other holy writings : for S *Paul* confirmed his doctrine out of the Scriptures, as *Act.* 17. 10. the Berrœans examined his doctrine by the Scriptures, and found it to be conſonant, and to agree in all things.

Act. 17. 10.

Secondly, he condemneth thoſe which preach any thing, not beſides or otherwiſe, but contrarie : and therefore not any other doctrine beſides Scripture is forbidden, but that which is contrarie. Wee anſwer, whatſoever is impoſed as neceſſarie to ſalvation beſide the Scripture, *præter Scripturas*, is alſo *contra Scripturas*, contrarie to Scripture ; as are all Popiſh traditions, which they lay a neceſſity upon, both beſide and contrary to Scripture. 2. Neither did thoſe falſe Apoſtles, againſt whom S. *Paul* writeth, ſo much bring in another or contrarie Goſpell, as the Apoſtle ſaith *verſ.*7. as they did labour to corrupt and pervert that Goſpell which S. *Paul* taught. Therefore all traditions whethet *præter*, or *contra*, beſide or contrarie to Scripture, are notably by this place overthrowne. And as S. *Auguſtine* ſaith, *Qui præter greditur fidei regulam, non incedit in via, ſed recedit à via :* Hee that paſſeth beſide the rule of faith, doth not goe in the way, but departeth from the way. So that, as he doth not onely goe out of the way, which goeth againſt it, but hee alſo that goeth beſide it : ſo not onely traditions and ceremonies apparantly contrarie to Scripture, but even them alſo, which have a ſuperſtitious ſhew of holineſſe, are againſt it.

Ioh. 20. 31. *Argum.* 2. *Ioh.*20.31. *Theſe things are written, that ye might beleeve that Ieſus Chriſt is the ſonne of God, and that in beleeving ye might have life through his name : Ergo*, the Scripture containes all things neceſſary to ſalvation : for they ſuffice to worke in us faith, and faith bringeth us to eternall life.

Firſt, *Bellarmine* anſwereth, that *Iohn* ſpeaketh onely of that which he had written. *Anſw.* If this one Apoſtles writings were able to worke faith, the whole body of Scripture much more : but he rather ſpeaketh of all other holy writings of the Apoſtles, for he was the ſurviver of them all, and acknowledged their writings and approved them. Secondly (ſaith he) the Apoſtle ſaith not that thoſe writings onely ſuffice, but they are profitable, and referred to this end, to worke faith. *Anſ.* The Scripture is not one of the meanes, but the ſole, whole, and onely meanes : for if they perfectly worke faith, what need any other helpes : but the firſt is true ; for they doe beget in us a perfect faith, which ſhall bring us to eternall life : *Ergo*, they are the onely meanes of faith.

Argum. 3. The whole Scripture (ſaith S. *Paul*) is profitable to teach, to improve, to correct, and inſtruct in righteouſneſſe, 2 *Tim.*3.16. *Ergo* it containeth all things neceſſary : for what elſe is requiſite beſides theſe foure, to teach the right faith, improve error, to inſtruct in righteouſneſſe and vertue, and to correct vice?

2 Tim. 3. 16.

Firſt they anſwer, the Apoſtle meaneth as well every booke of Scripture, as the whole : every part therefore hath this perfection as well as the whole. But you will not ſay, that every booke containeth all things neceſſarie to ſalvation : therefore this perfection is not ſo to be taken, *Bellarmine*.

We anſwer ; Firſt, S. *Paul* underſtandeth the body of Scripture, as *verſ.* 15. thou haſt knowne the Scriptures, he ſpeaketh of them all. Secondly, if every part had theſe utilities, you might as well conclude that every word and ſyllable hath them, for they are parts of Scripture. Thirdly, it appeareth by theſe foure great utilities here ſet downe, that the Apoſtle meaneth not any part or parts of Scripture, but the whole, for every part of Scripture is not profitable, for all theſe ends, but the whole.

Secondly, they ſay it followeth not: the Scripture is profitable, therefore ſufficient, they alſo grant it is profitable. *Anſ.* But we conclude out of S. *Paul*, that the Scripture is not onely profitable, but ſufficient, as it followeth *verſ.* 17. That the man of God may be abſolute, perfectly inſtructed to every good worke. If then the Scriptures are able perfectly to inſtruct us, then are they ſufficient, then need we no other helpes.

Neither are the Scriptures ſufficient only to inſtruct the ignorant and vulgar ſort, but even the learned, and ſuch as are the teachers of others: *That the man of God* (ſaith the Apoſtle) *may be abſolute, &c.* that is, the Preacher of the Goſpell. To this agreeth the 67. Canon, *Concil. Cabil. ſub Carolo: Quid generaliter ab omnibus, & in omnibus ſequendum ſit, quid vitandum, qualiter intra ſanctam eccleſiam ſit vivendum, qui plenius noſſe deſiderat, ſanctarum ſcripturarum prata percurrere non deſiſtat:* What is of all men in all caſes to be followed, what to be avoided, how a man ſhould live and behave himſelfe in the Church of God, hee that is deſirous more fully to know, let him not ceaſe to trace the pleaſant fields of the holy Scriptures, &c. The Scriptures then doe teach all men, in all caſes both concerning faith and manners, what is to be done, what to be left undone.

Further, *Auguſtine* thus writeth, *in Pſal.* 66. *Ne putetis* (ſaith he) *ex aliis Scripturis petendum, quod forte hic deeſt:* Thinke not (ſaith he) that it is to be found in any other writings if it bee not in Scripture. And in another place: *In Evangelio quæramus, nam ſi ibi non invenimus, ubi inveniemus?* Let us (ſaith he) ſeeke to be reſolved in the Goſpell, if we find not there, where ſhall we find it? *Ergo*, by the judgement of *Auguſtine* there is no truth neceſſary to be knowne, which is not to be found in the Scripture.

I forbeare to uſe other teſtimonies of the Fathers, as that of *Origen: In Evangeliis omnis veritas, & omnis manifeſtatio veritatis:* In the Goſpels is all truth, and manifeſtation of truth, *Hom. 9. in Exod.* And that of *Ambroſe: Quod non legi uſurpare non debeo:* I dare not uſe, or receive, that which I read not, *lib de incarnat. cap.* 9. I will ſpare to cite the Fathers on our ſide, becauſe I omit the teſtimonies which our adverſaries uſe; profeſſing in this treatiſe chiefly to deale with the Scriptures: I will at this time onely urge againſt them ſuch evidence, as I find both in the Emperiall, and pontificiall conſtitutions.

First *Iuſtinian. Cod. lib.* 1. *tit.* 2. *leg.* 1. thus decreeth concerning the authoritie of his conſtitutions, that they ſhould onely be uſed in deciding of all cauſes, *Quia recitatio conſtitutionum codicis noſtri ſufficiat:* Becauſe the allegation onely of the conſtitutions of our Codex is ſufficient, &c. If then the Emperours Codex be ſufficient for all civill cauſes, ſhall we thinke that the divine Codex is leſſe ſufficient for ſpirituall?

Againe, *Cod. lib.* 9. *tit.* 29. *leg.* 1. the Emperours, *Theodoſ. Gratian. Valentinian.* enacted this law: *Qui divinæ legis ſanctitatem, aut neſciendo omittunt, aut negligendo violant, &c.* They are guilty of ſacrilege, that either of ignorance omit, or of negligence violate the divine law, &c. Then muſt our adverſaries be guilty of ſacrilege, which doe omit and neglect the Scriptures, by following unwritten traditions.

Secondly, out of your owne Canons: *Extravag. commun. lib.* 1. *tit.* 3. *cap.* 1. *Bonif.* 8. thus writeth: That none ſhould be received as a Legate of the Apoſtolike ſea, *niſi fide doceat oculata:* unleſſe he demonſtrate it or make faith to the ſight, that is, by ſome writing: for it is the manner of that ſea to doe no ſuch thing, *ſine ſignatis apicibus*, without ſigned letters. If then in humane matters, there muſt be *fides oculata*, and *ſignati apices*, a faith in ſight, and ſigning of writings, how much more needfull is it in divine?

Yet more directly, *Ioh.* 22. *Extrav. lib.* 5. *tit* 8. *c. vinc. Divina exempla debent eſſe actionum noſtrarum regula:* The divine examples in Scripture (for ſo he meaneth, as it followeth in the Canon) muſt be an example of our acts.

Laſtly, the truth of the doctrine that the Scripture containeth all things neceſſary to ſalvation, hath beene ſealed with the bloud of Martyrs: this was one of the articles objected againſt Doctor *Taylor*, *Fox* pag. 1522. col. 2. And in teſtimonie whereof (ſaith *Bradford*) I give and render my life, *Epiſtol. ad Londinenſ. pag.* 1626. col. 1. p. 1383. col. 2. p. 1476. col. 2. edit. ult.

To this alſo giveth teſtimonie, that valiant ſouldier of Chriſt M. *Haukes* martyr: Is not the Scripture (ſaith he) ſufficient for my ſalvation? Yes, ſaith one of *Boners* Chaplaines, it is ſufficient for our ſalvation, but not for our inſtruction. He anſwered, God ſend mee the ſalvation, and you the inſtruction, *Fox pag.* 1586. *col.* 2. p. 1441. col. 1.

For this article alſo that the word of God doth containe ſufficient doctrine to ſalvation, the townſhips of Minſon and Mendleſam in Suffolke were perſecuted, pag. 1913. c. 1. What need wee doubt then of this doctrine which is proved by Scripture, grounded upon reaſon, and confirmed by the blood of the Saints? p. 1736. col. 1. edit. 1610.

Touching the ſufficiencie of Scripture: firſt, the Greeke Church herein followeth the judgement of *Damaſcene*, one of their writers: *We receive whatſoever is delivered by the Law and the Prophets, the Apoſtles and Evangeliſts*, οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες, *ſeeking for nothing out of or beyond them.* So Lombard Lib. 1. de fid. orthod. c. 1.

bard

Lib 1. diſtinct. 11.6. ***bard*** ſaith, that the Grecians therefore hold the proceeding of the holy Ghoſt only from the Father, ***becauſe that the Goſpell, which containeth wholly the faith, maketh mention of the Father only.***

Damianus a Goes de Iudeo legat. c. 11. 2. The Ethiopike Church holdeth the Scripture to be ſufficient without any other traditions, yea without their ***Manda*** and ***Abetilos***, bookes among them in next account to the Scriptures.

Harm. p. 1. 3. The reformed Churches agree: The latter confeſſion of Helvetia, chap. 1. ***In this holy Scripture the univerſall Church of Chriſt hath all things fully expounded whatſoever belong both to a ſaving faith, and alſo to the framing of a life acceptable to God.*** Harm. p. 9. ſect. 1. Bohemia chap. 1. ***In this booke, all things as are neceſſary to doctrine, &c. are fully, and abſolutely, &c. comprehended.*** French confeſſion, artic. 2. ***It is the ſum of all truth, containing whatſoever is required for the worſhip of God, and our ſalvation.*** Harm. ſect. 1. p. 11. Confeſſion of Belgia, artic. 7. ***We beleeve, that this holy ſcripture doth moſt perfectly containe all the will of God, and that in it all things are abundantly taught, whatſoever is neceſſarie to be beleeved of man, to attaine ſalvation.*** Harm. p. 13. ſect. 1. Wittemberg, chap. 30 ***It is a plaine caſe, that all things which are needfull to be knowne to ſalvation, are contained in the Prophets and Apoſtles writings.*** Harm. ſect. 19. p. 603. Confeſſion of Sweveland, in the concluſion: ***Let all things ſtay and reſt upon the Scriptures, which teach whatſoever is good.***

4. Some witneſſes we have of the Romane Church, for the ſufficiencie and perfection of Scripture. Sum. par. 1. qu 36. art. 2. col. 1. ***Thomas Aquinas: De Deo dicere non debemus, &c.*** Wee muſt not ſpeake any thing of God, which is not found in the Scripture, either in the words, or ſenſe, &c. Marſil. Patav. defenſ. pac. p. 2. cap. 28. ***Marſilius*** out of ***Auguſtine: Nulli ſcripturæ vel ſermoni fidem præſtare tenemur, de neceſſitate ſalutis, &c.*** We are bound to give no faith to any ſpeech or writing, of any thing neceſſary to ſalvation, but to the Canonicall &c. In 2 Timoth. p. 121. 2. ***Eſpenſæus*** ſpeaking of the Scripture, ſaith: ***Non qualitercumq; bonum facit, ſed perficit, &c.*** It doth not make one good howſoever, but perfectly good, which is the laſt and greateſt profiting, ***ad perfectionem perducere***, to bring unto perfection. If the Scriptures bring to perfection, then are they ſufficient of themſelves, complete and abſolute.

The third part of the ſeventh Queſtion: whether there be any traditions, beſide Scripture concerning faith and manners.

The Papiſts.

13. Error. THey underſtand by this word tradition, doctrine, precepts, and ceremonies, with other uſages of the Church, which are not written in the Scriptures. They doe not ſay that all their traditions are neceſſarie, but they make divers kindes of them: ſome are univerſall, obſerved in the whole Church, ſome particular: ſome are free, ſome neceſſary: ſome are Apoſtolicall, invented by the Apoſtles, ſome Eccleſiaſticall by the Church. So thus they conclude; all traditions decreed in Councels, and judged Apoſtolicall, and whatſoever the Church of Rome receiveth as Apoſtolicall, are not to be doubted, but to bee Apoſtolicall indeed. Secondly, all Apoſtolicall traditions are of equall authority with the writings of the Apoſtles, ***Bellarm. lib. 4. cap. 2. & 9.*** The Tridentine Synode thus alſo profeſſeth: ***Pari pietatis affectu ſuſcipit & veneratur, &c.*** With like pious affection it receiveth and worſhippeth the books of the old and new Teſtament, and the traditions, &c. ***Seſſ. 4. decr. 2.*** And they are that part of the word of God which is unwritten, as well as the Scriptures are that part which is written. Let us ſee what arguments they bring for theſe traditions.

Argum. 1. They give an inſtance of certaine traditions, as the baptiſme of infants, and the not rebaptiſing of thoſe which were before baptiſed by hereticks. Wee anſwer, theſe two cuſtomes of the Church are grounded upon Scripture: for as children were in the time of the law circumciſed, ſo are they now under the Goſpell baptiſed: and that promiſe, ***Geneſ. 17. I will be thy God, and the God of thy ſeed***, as it belonged to them and their children, ſo doth it appertaine to us and our children.

Concerning the other point, that they whom hereticks have once baptiſed, ought not to bee baptiſed againe: Epheſ. 4. 5. S. ***Auguſtine*** doth prove it out of the Scripture, ***Epheſ. 4. 5. There is one faith, one baptiſme. Ergo***, not to be repeated.

But now they come in with other traditions, as the Lenten faſt, which they uſe moſt fondly and ſuperſtitiouſly: the eight Eccleſiaſticall orders, Biſhops, Prieſts, Deacons, Subdeacons, Acolythiſts, Readers, Exorciſts, Doore-keepers, the worſhipping of Images, with many other: theſe they would face us out to be Apoſtolicall traditions, and to have beene univerſally obſerved, which are but their vaine brags, and Thraſonicall crakes: they ſhall never prove them univerſall, much leſſe Apoſtolicall. And becauſe they find no Scripture to eſtabliſh theſe their ſuperſtitious phantaſies by, they flie unto tradition, which is their only haven, where they hope to finde ſuccour, but all in vaine: ***Bellarm. lib. 4. cap. 9. Conſul. Whitacher. quaeſt. 6. cap. 4.***

Argum. 2. They proceed and alleage Scripture for their traditions, as that place John 16. 12. ***Iohn 16. 12. I have many things to ſay, but you cannot beare them now: Ergo***, ſay they, there are many traditions not written.

Wee anſwer: Firſt, it followeth not, becauſe Chriſt declared not all things at that time, that therefore he kept them from his Apoſtles altogether. Nay, whatſoever afterwards the Apoſtles learned of the ſpirit of God, they had heard before of Chriſt: for it was the office of the ſpirit, partly to put them Iohn 14. 26. in remembrance of Chriſts ſayings, ***Ioh. 14. 26.*** which they had heard before, but underſtood them not, and ſo forgat them, partly they were taught of the ſpirit, whatſoever was neceſſarie, who ſhould leade them into all truth, and teach them things to come, which are the ſame things which the Apoſtles did both preach and write. Wherefore theſe things, which Chriſt forbeareth to ſpeake, are the ſame things, which were afterward taught by the ſpirit, and are contained in the Apoſtles writings. Secondly, if there were other matters, which Chriſt uttered not, how followeth it, nay what great preſumption is it to ſay, that thoſe trifles and apiſh toyes, which the Papiſts uſe in their Idolatrous ſacrifice, and their other beggerly ceremonies (which boyes may well laugh at) are thoſe profound matters, which the Apoſtles were not then able to conceive.

*Argum.*3. That of all other, they take to bee an invincible place, 2. Theſſ.2.15. ***Keepe the inſtructions or traditions, which ye have been taught either by word, or by Epiſtle*** : *Ergo*, there are traditions beſide Scripture. 2 Theſſ.2.15.

We anſwer, when *S.Paul* wrote this Epiſtle, all the Scriptures were not written : wherefore beſides theſe two ſhort Epiſtles, which doe not containe the ſumme of the Goſpell, nor all neceſſarie precepts, he by his preaching ſupplied what was wanting, and ſo declared unto them the whole myſterie of the Goſpell, as he ſaith, 1.Theſſ.2.2. theſe he calleth his traditions, becauſe yet hee had not written his other Epiſtles, wherein thoſe inſtructions and traditions are contained. This then is but a weake argument : the Theſſalonians had other inſtructions and traditions, beſide the two Epiſtles written unto them : *Ergo*, they had other traditions, beſide all the writings of *S.Paul* and the other Apoſtles. This is their maine and weightie argument. And further, it is not onely the Apoſtles phraſe, but the uſe of the Fathers, to call the Scriptures a tradition : as S.*Cyprian epiſt. ad Pompeium* : ***Si aut in Evangelio præcipitur, aut in Apoſtolorum epiſtolis, aut actibus continetur, obſervetur etiam & hæc ſancta traditio*** : If it be either commanded in the Goſpell, or contained in the epiſtles or acts of the Apoſtles, let this tradition alſo be obſerved. Likewiſe S.*Ambroſe* : ***Corpus Chriſti traditiones ſunt ſcripturarum*** : The bodie of Chriſt are the traditions of the Scriptures : *lib.5.in Luc.* And *Ambroſe* ſo underſtandeth that place of *S.Paul* objected, 2.Theſſ.2.15. ***Stand faſt, and keepe the traditions, In traditione Evangely ſtandum & permanendum monet*** : He admoniſheth them to ſtand in the tradition of the Goſpell, &c.

1 Theſſ.2.2.

2 Theſſ.2.15. Ambroſ in hunc locum.

The Doway tranſlators doe thus deliver their opinion, concerning traditions : The hiſtorie of the creation of the world, and ſo for 2400 yeeres, untill *Moſes* time, he knew partly by revelation, partly by tradition from the Fathers, which were of great authoritie, before there were Scriptures, and ſince Scriptures were written, they are alſo neceſſarie for three ſpeciall cauſes : firſt, wee are only aſſured by traditions, which are the bookes of Scripture, &c. Secondly, for the true underſtanding of Scripture wee are referred to the Church. Thirdly, for things not expreſſed particularly in holy Scripture, the Scripture and Fathers do commit us to traditions, and to the Judgement of the Church, as our Saviour ſaith, ***he that heareth you, heareth me.*** To this purpoſe, the Doway Colledge, *annot. in Geneſ.c.*1.

*Contra.*1. It followeth not, becauſe traditions were neceſſarie, before any Scriptures were written : and when as the Church had Prophets, that received revelations, which approved the traditions, that therefore traditions now alſo have a neceſſarie uſe, the Scriptures being written, and prophecie with revelations ceaſed.

2 Traditions are not neceſſarie for any of theſe three cauſes : firſt, the Scripture is evidently proved by the Scripture to be the word of God : the teſtimonie of the Church only prepareth a way, but the ſure and certaine knowledge is wrought in the heart by the holy Ghoſt out of the Scripture it ſelfe : as is ſhewed before, Error 5. ſo likewiſe the Scripture is able to interprete it ſelfe : ſee before Error 9. neither are there any things neceſſarie to be knowne unto ſalvation, which are not warranted by the word of God, as ſhall afterward be proved : And ſo the paſtors, not ſwarving from the rule of Chriſt, are to be heard, as Chriſt himſelfe : but whoſoever preacheth otherwiſe, though he be an Angel, is accurſed. Galath.1.8.

3 They are contrary to themſelves : for elſewhere they give this note, upon that fact of *Nadab*, and *Abihu*, in offering of ſtrange fire : ***We are injoined by this to be contented with the doctrine of the holy Ghoſt, and to abhorre hereſies, the fautors whereof adde falſhood to Gods word, and preferre their owne wicked inventions before the true ſenſe of holy Scripture, &c.*** And againe, ***Unwritten traditions are contained, implied, included in the Scriptures.*** Here they ſeeme to allow of nothing, which is not implied, and included in Scripture, and whatſoever is added to the true ſenſe of holie Scripture. If they will ſtand then to their owne words, unwritten traditions have no place.

Annot. in Levit.10.2. Annot. in Deut.c.4.v.2.

The Proteſtants.

First, we grant that all things are not written which our Saviour Chriſt and the Apoſtles taught, and that it was the Goſpell, which they preached, as well as this which is written : yet in ſubſtance they preached the ſame Goſpell, which now is expreſſed in the Scripture : neither was there any neceſſarie precept delivered in their ſermons, which is not now to be found in the Scripture. Secondly, we denie not but there were certaine rites and orders ordained by the Apoſtles in divers Churches, which were not committed to writing, becauſe they were not to continue and endure for ever in the Church : as that precept, *Acts* 15. that the Gentiles ſhould abſtaine from ſtrangled, and from blood. Thirdly, we alſo grant that the Church may uſe externall rites and orders either left by tradition, or ordained by the Church for decencie and comelineſſe, and tending to edification. But wee conſtantly affirme, that there are no traditions in the Church of God neceſſarie to ſalvation beſide Scripture : wherin all things are contained neceſſarie to ſalvation, both concerning faith and manners.

Deut. 12.32.
Revel. 22. 18.

***Argum.*1.** It is not lawfull, as to take ought from the word of God, ſo to adde any thing unto it, *Deut.12.32. Apocal.22.18.* But they which bring in traditions neceſſarie beſide the Scriptures, doe adde unto them. *Ergo.*

To the propoſition the Jeſuite anſwereth, that all addition to the word of God is not forbidden, for the Prophets did write after *Moſes*, and the Apoſtles after the Evangeliſts. Wee anſwer: firſt, that thoſe holy men had authoritie from God to compoſe Scripture: if the Papiſts have the like Apoſtolike authoritie for their traditions, let them ſhew it, and we will beleeve them. Secondly, the Prophets did but explaine *Moſes*, and expound the law, and the Apoſtles did as it were ſet forth their Commentaries upon the Goſpell: this therefore was no addition, becauſe they did not derogate from the perfection of the Scriptures any way.

To the aſſumption they anſwer: that their traditions are but expoſitions of the Scripture. We anſwer, their traditions are cleane contrarie to Scripture, as the worſhipping of Images, and the ſacrifice of their Maſſe: and they adde to Scripture, making it unperfect, ſaying, It doth not containe all things neceſſarie to ſalvation. Wherefore they cannot eſcape that curſe, which they runne into, that adde to the word of God.

Math. 15.3.

Argum.*2.** All traditions among the Jewes beſides the law were condemned, *Matth.15.3. Ergo*, all unwritten traditions now muſt be aboliſhed. The Jeſuite anſwereth: Firſt, Chriſt condemned not the ancient traditions of *Moſes*, but thoſe which were newly and lately invented. ***Anſw. Firſt, the Scripture maketh no mention of any ſuch traditions of *Moſes*: Chriſt biddeth them ſearch the Scriptures, not runne unto traditions. Secondly, theſe ſeemed to be ancient traditions, bearing the name of Elders traditions, and they were in great authoritie amongſt the Jewes: moſt like, becauſe of ſome long continuance.

Secondly (ſaith he) Chriſt findeth fault with wicked and impious traditions. ***Anſw.*** Firſt, their traditions were not openly and plainly evill and pernitious, but had ſome ſhew of holineſſe, as the waſhing of pots, and tables, and beds. I would the Papiſts did not here take themſelves by the noſe, whoſe traditions come neerer to open impietie, and blaſphemie, than theirs did. Secondly, Chriſt in oppoſing the Scripture againſt traditions, therein condemneth all traditions not written urged as neceſſarie, beſides the Scripture.

Acts 20.27.
Acts 26.22.
Matth. 13.17.
Luke 16.29.

Argum.*3.** If ***Paul preaching the whole Goſpell, *Acts* 20.27. did ſay none other things than *Moſes* and the Prophets; then all things neceſſarie to ſalvation are contained in the Scriptures. For it cannot be ſaid to be a whole and perfect Goſpell, if any thing neceſſary to ſalvation bee wanting. But ***Paul*** preached nothing, but out of *Moſes* and the Prophets, *Acts 26.22. Ergo*, much more now is the Scripture a perfect rule of faith; we having beſide *Moſes* and the Prophets, the holy writings of the Evangeliſts and Apoſtles. So that wee further reaſon thus: If *Moſes* and the Prophets were ſufficient without any other helpes for the times of the law, much more ſufficient is the new Teſtament together with the old now. But the firſt is true, therefore the ſecond. The conſequence of the firſt propoſition cannot be denied: for wee ſee now more than the Prophets did, *Matth.13.17.* and if the old Teſtament then was ſufficient, much more the new together with the old. The ſecond part is thus proved, *Luke* 16.29. The rich mans brethren are ſent to *Moſes* and the Prophets, which were more ſufficient to inſtuct them, than if one ſhould come from the dead: ſo that the written word is to be preferred before unwritten revelations. And *Abraham*, in ſaying, *heare them*, teſtifieth, that they contained ſufficient inſtruction unto life: *Ergo*, much more the Goſpell now.

***Argum.*4.** The Scriptures were written, to be a rule and meaſure of our faith: And they being the worke of God, whoſe works are all perfect, muſt needs alſo be a perfect rule of our faith: and ſo containe all things neceſſarie to faith: for the rule and meaſure muſt not come ſhort of that which is meaſured.

Bellarm.*1.** The Scripture was not ordained eſpecially to be a rule of our faith: but onely to bee ***commentarium quoddam, as a remembrancer to nouriſh and preſerve ſound doctrine by preaching: for if it were to that end, it ſhould containe only ſuch things as belong unto the faith; but now it containeth many things beſide.

John 3.16.
Galat. 6.15,16.

***Anſw.*1.** That the Scriptures were not written, to be a rule of our faith, it is a bold and untrue aſſertion contrarie to Scripture: the Scriptures doe teach and ſhew us eternall life, *Iohn* 5.39. but it is eternall life to beleeve in Jeſus Chriſt, *Ioh.3.16. Ergo*, the Scriptures doe teach and give rules of our faith and beleefe: yea *S. Paul* doth in direct termes call the doctrine of Chriſt crucified, which is ſet forth in Scriptures, a rule, *Gal.6.15, 16.*

***Bellarm.*2.** Againe wee ſay, that the Scripture is a rule of faith (though this be not the chiefe end thereof) yet not a totall and abſolute rule, but in part only: the word of God is one part or peece of the rule, unwritten traditions another.

Prov. 1. 1.
1 Tim. 3. 16.

Anſwer* 1.** That it is the chiefe end of Scripture to be a rule of faith and good manners, the wiſe man ſpeaketh plainly, *Prov.1.1.* The Proverbs of ***Salomon to know wiſedome and underſtand the words of knowledge, to receive inſtruction to doe wiſely. This is the end of Scripture to know true wiſedome, and to doe wiſely: And leſt they ſhould ſay, that this is the end only of that booke, *S. Paul* ſheweth the ſame generally to be the end and uſe of all Scripture, 1 *Tim.3.16.* 2. If the Scripture be a rule, then is it a perfect rule: for God leaveth not any of his works unperfect: *I know* (ſaith the Preacher) that ***whatſo-***

ever God doth, it ſhall be for ever: to it can no man adde, and from it can no man diminiſh: Eccleſ. 3.14. But the Scripture is one of Gods works: *Ergo*, it is perfect: Yea *S. Paul* ſaith plainly, that the Scriptures are able to make the man of God perfect to every good worke: *Ergo*, themſelves are much perfect. 3. It is no good argument which the Jeſuite uſeth, the Scriptures containe more than belongeth to faith, or than is neceſſarie to bee beleeved: *Ergo*, they are not properly a rule of faith. Wee anſwer. 1. Though the Scriptures bee profitable to other ends, than to inſtruct in faith and good manners, yet this is the chiefe and principall, as wee have ſhewed: and though many things in Scripture declared hiſtorically, are not properly of the ſubſtance of faith; yet there is nothing therein contained, which may not bee referred to faith and good manners, as profitable and helping to one of thoſe ends. 2. This argument may bee returned upon the Jeſuits owne head: for if the Scripture ſpeake of many things which are not of the neceſſitie of faith, much leſſe is it ſilent in all neceſſary points of faith: if it abound in things not neceſſarie, *Non deficit in neceſſariis*, much leſſe doth it faile in neceſſary.

Eccleſ.3.14.

Laſt of all, although wee might multiplie many arguments, but theſe I truſt, ſtrongly concluding out of Scripture, may ſerve as a ſufficient bulwarke againſt all Popiſh paper bullets: let us heare in the knitting up the judgement of *Auguſtine: In his rebus, inquit, in quibus nihil certi ſtatuit Scriptura, mos populi Dei, vel inſtituta majorum, pro lege tenenda, Epiſt.*86. In all thoſe things (ſaith he) ſpeaking of externall rites and ceremonies, of the which we have no certaine rule out of Scripture, the cuſtome of the people of God, and the godly conſtitutions of our fore-fathers muſt ſtand for a law, &c. But concerning matters of faith and good manners, the Scriptures doe give certaine rules: as in another place: *In iis quæ apertè in Scriptura poſita ſunt, inveniuntur illa omnia, quæ continent fidem, moreſque vivendi, De doctrina Chriſt.* 2.9. All things appertaining to faith, and the rule of life, are plainly expreſſed in the Scripture: *Ergo*, by the ſentence of *Auguſtine*, traditions beſides Scripture have nothing to doe with the doctrine of faith and manners, but doe conſiſt onely in externall rites and cuſtomes of the Church.

This doctrine alſo, that no traditions concerning either faith or manners are to bee received beſides Scripture, wanteth not the glorious conſent of Martyrs. Sir *Iohn Borthwicke* knight was condemned by the Cardinall of *Scotland*, for affirming, amongſt other things, that the Pope ought not to obtrude upon the Church any lawes of faith beſide or contrarie to the Scripture; for as the Prophets (ſaith hee) alwaies in the beginning of their prophecies, ſaid, *The word of the Lord*, ſhewing thereby, that they preached not their owne phantaſies, but the word of God; and as our Saviour bade his Apoſtles preach, *Matth.*28. not what they would themſelves, but what he commanded them: ſo now nothing ought to bee taught in the Church beſide the word of God contained in Scripture. *Fox.* pag. 1264. col. 1. See the confeſſion alſo of *Iohn Fortune* Martyr, that he would not beleeve unwritten verities, which agreed not with written verities. *Fox.*pag.1918.col.2.

Pag.1151.col.2.
Pag.1741.col.1.
edit.1610.

Let us alſo ſee the conſent of antiquitie: *Concil. Florentin. general. Seſſ.* 7. *Andreas Coleſſen.* being choſen a champion for the Latine Church, thus ſpeaketh unto the Greeke diſputers, which ſaid ſpeech was approved of the whole Councell: *Velim à vobis (ampliſſimi Patres) doceri an ſacratiſſim. evangelium perfectiſſim. religionis noſtræ doctrinam præ ſe ferat: Equidem vos nihil aliud puto pro veſtra ſumma pietate reſponſuros, quàm conſummatiſſimam fidei noſtræ ſcientiam in ipſo concluſam eſſe:* I would gladly learne of you (honourable Fathers) whether the moſt holy Goſpell doth not ſet forth the moſt perfect doctrine of our religion: I thinke you will make no other anſwer (ſuch is your pietie) than that therein the moſt abſolute knowledge of our faith is contained.

Further for the Imperiall conſtitutions: *Cod. lib.* 1. *tit.* 18. *lex. unic. Gratian. Valentinian. Omnes ſciant nemini quicquam quàm quod ſcriptis probaverit, eſſe credendum:* Let all men know, that no man is to bee credited in any thing, unleſſe he prove it by writing: Likewiſe, *lib.* 3. *tit.* 1. *leg.* 8. *Conſtantin. Placuit in omnibus rebus præcipuam eſſe juſtitiæ ſcriptæ rationem:* It ſeemeth good to us, that in all matters greateſt regard be had unto the written law. As then in civill matters, the written law onely tooke place, ſo alſo in divine the ſacred writings ſhould onely be heard: and the rather, becauſe there is greater danger, and more uncertainty in unwritten Scriptures, than unwritten lawes.

Heare alſo your owne decrees: *decr. p.* 2. *cauſ.* 24. *qu.* 3. *c.* 30. *Leo.* 1. *Qui non ad propheticas voces, non ad apoſtolicas literas, nec ad evangelicas authoritates, ſed ad ſeipſos recurrunt, ideo Magiſtri erroris ſunt:* They which doe not runne to the propheticall ſayings, Apoſtolicall writings, and Evangelicall authorities, but have recourſe to themſelves, become the maſters of errors, &c. Therefore Papiſts bee maſters of errors, becauſe they doe not in all things referre themſelves to the Scriptures. I would therefore they were reſolved to follow the voyce of the Scriptures, and leave their blind traditions, as once one of their owne Popes bethought himſelfe, *Iohn* 22. *extrav. tit.* 7. *c.* 1. *Dignum eſt, ut adulterinas plantationes, quas non pater cæleſtis, ſed humana temeritatis audacia plantavit, Apoſtolici culminis cenſura divellat:* It is meet, that ſuch plantations, as not the heavenly father, but humane raſhneſſe hath planted, ſhould be rooted out by the Apoſtolicall cenſure. If the Pope would thus doe, as he ſaith, he ſhould be an Apoſtolike man indeed.

Damaſ.de fid. orthod.lib.1. cap.2.
Sacranus de Relig. Ruth. cap.2.

For forraine teſtimonies. 1. *Damaſcene* ſhall ſpeake herein for the Greeke Church: it is not poſſible εἰπεῖν τι περὶ Θεοῦ παρὰ τὰ θείως, &c. *to ſpeake any thing of God, beſide thoſe things which are divinely manifeſted in the old and new Teſtament:* The Moſcovites hold, *that the ſayings, ſtatutes, writings,* *canons and determinations of the councels of the Church of Rome are nothing.*

Damianus a Goes de leg. Indor.

2 *Zago Zabo* an Ethiopian Biſhop, affirmed, *that neither our Patriarke nor Biſhops doe beleeve, that either of themſelves or in councell, they can make any voyces, unto which any man ſhould bee bound upon paine of mortall ſinne.*

Harm. ſect. 1. p. 5.
Harm. ſect. 2. p. 6.
Harm. ſect. 1. p. 17.
Harm. 16. p. 488.
Harm. p. 518.
Harm. p. 523.

3 Let us ſee the conſent of the reformed Churches in the Weſt. In the former confeſſion of Helvetia, artic. 1. *As for the traditions of men, although never ſo glorious, and received, &c. We anſwer with that ſaying of our Lord, They worſhip me in vaine, teaching the doctrines of men.* Confeſſiion of *Baſil.* artic. 10. *As no man can command thoſe things which Chriſt hath not commanded; ſo likewiſe no man can forbid thoſe things which he hath not forbidden, &c.* Sueveland, artic. 1. *We charge our Preachers, that they ſhould henceforth broach nothing to the people in any Sermon, which either is not taught in the Scriptures of God, or hath not ſure ground thereout.* Auſpurg. artic. 4. of abuſes, &c. *The Church hath her traditions, that is, ſhee appointeth at what times, and where the Church ſhall come together, for this civill end it is lawfull to make traditions; but men are not content with this end, but they joyne ſuperſtitious opinions to traditions, &c.* Bohemia, cap. 15. *Humane traditions and conſtitutions muſt alwaies bee kept with this caveat, that they be not taken for foundations, whereupon ſalvation muſt ſtay it ſelfe, or for a worſhip which is appointed of God, &c.* Engliſh confeſſion, artic. 15. *Such ceremonies as wee ſaw were either ſuperſtitious, or contrary to the holy Scriptures, whereof there be an infinite number now adayes, where the Romane religion is uſed, theſe I ſay we have utterly refuſed.*

Annot. in 2. cap. lib. de orthod. fid. Damaſcen.
Canus lec. theolog. lib. 3. cap. 5.

4 Of the Romane Church *Iodocus Clicthoveus* approveth the former ſentence of *Damaſcene*: *Nos de Deo quicquam aſtruere non debere, &c.* That wee ought not to affirme any thing concerning God, beſide that which the holy oracles of both the Teſtaments have opened unto us. The Romaniſts themſelves have abrogated divers traditions, which were held Apoſtolicall: as *Canus* confeſſeth, *that the thrice dipping in Baptiſme, qua traditio ab Apoſtolorum canone fluxiſſe videtur,* which tradition ſeemeth to have iſſued from the Canon of the Apoſtles, is aboliſhed by a contrary cuſtome. The 1. Canon of the Apoſtles preſcribeth that a Biſhop ſhould bee ordained by three or two Biſhops at the leaſt, yet they allow in ſome caſes one Biſhop onely to ordaine with two Abbots in ſtead of Biſhops. *Bellarm. lib. 4. de eccleſ. cap.* 8. Other traditions there are, which they count Apoſtolicall, delivered in the Canons of the Apoſtles: As *Can. 6.* that a *Biſhop or Presbyter ſhould not put away his wife, ſub obtectu religionis,* Under the pretence of religion. *Can. 7. nequaquam ſeculares curas admittant:* that no Clergie man ſhould aſſume, or take upon him any ſecular cures. *Can. 9.* That no Clergie man *ſacra oblatione non communicet:* Should not communicate in the oblation. *Can. 67.* The ſaturdaies feaſt is forbidden. *Can. 66.* Hee that hath defloured a virgin, is charged to marrie her and none other. *Can. 67.* The Baptiſme by Hereticks is condemned. Theſe and many other of the Canons are not now in force among the Romaniſts: yea one of them confeſſeth, that *ex quatuor & octaginta Apoſtolicis canonibus*: That of 84. Canons Apoſtolicall, gathered together by *Clemens* and the Diſciples of the Apoſtles: *vix ſex aut octo Latina Eccleſia obſervat*; The Latine Church ſcarce obſerveth ſix or eight. *Michael Medina.*

Lib. 6. de ſacror. hom. continent. cap. 106.

Thus wee ſee, that they themſelves, which urge the neceſſitie of Apoſtolicall traditions, and make them equall to the word of God, inſomuch that they call them the word unwritten, doe refuſe them at their pleaſure, and make ſmall account of them; and ſo herein in their practice are contrarie to their opinion.

THE

THE SECOND GENERALL CONTROVERSIE, CONCERNING THE CHVRCH.

HAving now finiſhed the queſtions between our adverſaries and us, concerning the Scriptures, and word of God, which all doe belong to the Propheticall office of Chriſt: in the next place ſuch controverſies are to be handled, as doe concerne the Kingly office of Chriſt. And ſeeing the Church of Chriſt is his kingdome, where he ruleth and reigneth, we muſt intreat of the Church: and firſt in generall of the whole, then in ſpeciall of the parts and members. This preſent controverſie concerning the Church in generall ſtandeth upon five principall queſtions.

1 Of the definition of the Catholike Church: two parts of the queſtion. Firſt, whether wicked men and infidels bee true members of the Church. Secondly, whether the Catholike Church be inviſible.

2 Whether the Catholike Church may erre, and whether the viſible Church may faile upon earth.

3 Concerning the true notes and markes of the Church.

4 Of the authoritie of the Church: two parts. Firſt, whether the Church have authoritie, in matters of Faith beſide the Scriptures, and whether we ought to beleeve in the Church. Secondly, concerning the ceremonies of the Church.

5 Whether the Church of Rome bee the true Church: two parts. Firſt, whether it bee the Catholike Church. Secondly, whether the Church of Rome be a true viſible Church: of theſe now in their place and order.

The firſt queſtion: of the definition of the Catholike Church.

The Papiſts.

THe Catholike Church (ſay they) is a viſible companie of men, profeſſing the ſame Faith and Religion, and acknowledging the Biſhop of Rome to be their chiefe Paſtor, and the Vicar of Chriſt upon earth. *Bellarmin. de Eccleſ. lib.* 3. *cap.* 2. *Caniſius capit. de praecept. Eccleſ. articul.* 9. *Lindanus lib.* 4. *cap.* 84.

The Proteſtants.

THe Catholike and univerſall Church is the inviſible companie of the faithfull elected and choſen to eternall life, *Iohn* 10. 16. A particular Church is a member of the univerſall and Catholike Church, and it is a viſible companie and congregation of men, amongſt whom the pure word of God is preached, and the Sacraments rightly adminiſtred: in the which viſible congregation, there may bee and are many hypocrites, evill and unfaithfull men found, and ſhall be to the end of the world. So then betweene the univerſall and particular Church, there is a treble difference. Firſt, the one is diſperſed over all the world; the other in ſome one Countrey, Citie, or any certaine place. Secondly, the univerſall conſiſteth onely of the elect; the particular both of good and bad. Thirdly, the Catholike is inviſible; the other is viſible and to bee ſeene.

The queſtion betweene us and our adverſaries, is about the univerſall Catholike Church, which they doe falſly define in three points. Firſt, they hold that wicked men are true members of the Catholike Church. Secondly, they allow not this diſtinction of the Church viſible and inviſible, but doe affirme that the Catholike Church is viſible. Thirdly, they make the Catholike Church to bee in ſubjection to the Biſhop of Rome. Concerning this laſt point, it belongeth to the controverſie of the Biſhop of Rome, and therefore we will not touch it in this place. The other two are now to be handled in this queſtion as two parts thereof.

The firſt part of this firſt queſtion, whether wicked men and Infidels may bee true members of the Church.

The Papiſts.

14. Error. THey affirme that not onely the predeſtinate, but even reprobates alſo may belong unto the Church, and be true members thereof. ***Bellarmin. lib.* 3. *de Eccleſ. cap.* 7.** Nay they denie that the elect which are unborne, and not yet called, doe appertaine to the Church of Chriſt. ***Rhemiſts annot, in* 1. *Tim.* 3. *Sect.* 10.** This then is generally their opinion, that there is no internall grace or vertue required in the members of the Church, but onely the externall and publike outward profeſſion. ***Bellamin. cap.* 2.** And therefore they doubt not to ſay, that even wicked men and reprobates remaining in the publike profeſſion of the Church, are true members of the body of Chriſt. ***Rhemiſts annot. in Iohan.* 15. *Sect.* 1.**

Bellarmine further thus delivereth his opinion, that profeſſed Infidels, and ſuch as are not baptized. Heretikes, Schiſmatikes, excommunicate perſons, are not of the Church, neither doe belong unto it, and that, ***pertinere ad eccleſiam***, that thoſe doe belong to the Church, they which are not predeſtinate, they which are not perfect, manifeſt ſinners, and cloſe Infidels or Atheiſts, ***lib.* 3. *de eccleſ. c.* 2. *in fine.*** And of thoſe eight ſeverall degrees, he hath large tractates in the eight following chapters: concerning the which, our opinion briefly is this.

1 They which are yet Infidels, and not admitted to baptiſme, are no parts of the viſible Church, becauſe they doe not joyne unto it.

2 Nor yet heretikes, becauſe they are gone out of it.

3 Schiſmatikes are cut off from that particular Church, from the which they divide themſelves: yet may make by themſelves a particular viſible Church, if they retaine the purity of doctrine, and right uſe of the Sacraments.

4 Excommunicate perſons (if they bee rightly cenſured) are not actually parts of the viſible Church but ***potentia***, they have a poſſibilitie upon their repentance of returning unto it againe; yet all theſe may belong to election, and ſo be members of the inviſible Church.

Concerning the reſt. 1. They which are not predeſtinate, may belong to a particular viſible Church, as ***Iudas***, while he followed Chriſt, but of the true inviſible Church, they are no members.

2 They which are not perfect, may belong both to the viſible and inviſible Church.

3 Manifeſt ſinners, though ***de facto***, in fact they are parts of the viſible Church, yet ***de jure***, of right they are not.

4 Cloſe Infidels, may be counted of a viſible Church, becauſe they are not diſcerned: but unto the true Church they belong not, as long as they remaine in their infidelitie.

All theſe may bee ſorted out, and reduced to theſe heads. 1. Some are both of the viſible and inviſible Church, as they which are actually called to the faith 2. Some are neither of the one, nor the other, as infidels and heretikes not elected. 3. Some are of the inviſible onely, as all yet unborne and uncalled, yet elected. 4. Some are onely of the viſible Church, and not of the inviſible: as hypocrites, that live in the outward ſociety of the Church.

And to be of the viſible Church, is diverſly taken. 1. Some may bee of one particular viſible Church, though divided by ſome difference from another, as Schiſmatikes. 2. Some may bee of the viſible Church, ***potentia***, in poſſibilitie, though not in act, as excommunicates. 3. Some may bee of the viſible Church, ***de facto***, in fact, not ***de jure***, of right, as notorious wicked perſons, which deſerve to bee cut off. Wee will now ſee ſome of their arguments, that the wicked and reprobates may be true members of the Church and body of Chriſt.

Math. 3. 12. Math. 13. 47. 2 Tim. 2. 20. ***Argum.* 1.** They firſt aleadge certaine places of Scripture, as ***Matth.* 3. 12.** The Church is compared to a barne floore, where there is both chaffe and corne. ***Matth.* 13.** to a net caſt into the ſea, where all manner of fiſh are gathered together. **2. *Tim.* 2.** to a houſe, wherin there bee veſſels of honour and diſhonour: ***Ergo***, both good and bad are members of the Church, ***Bellarm. cap.* 7. *lib.* 3.**

Wee anſwer. All theſe places muſt be underſtood of the viſible Church: which is knowne by the publike preaching of the word, and right adminiſtration of the Sacraments, and therefore ***Matth.* 3.** compared to a fanne, and ***Matth.* 13.** to a draw net; the Apoſtles, Paſtors, and Teachers are the fiſhermen. Wherefore wee denie not but that wicked men may bee in the Church, but not of it: yea, they may bee members of the viſible Church for a time, but cannot bee truely ingraffed into the bodie of Chriſt. ***Fulk. annot. Iohan.* 15. *Sect.* 1.**

1 Cor. 12. 12. ***Argum.* 2.** The Church (ſay they) is compared to a body, **1 *Cor.* 12.** as in the body there are ſome parts, which have neither ſenſe nor life: ſo in the Church there are ſome members, which have neither faith nor charitie, which is the life of the Church: ***Ergo***, wicked men may bee right members of the Church: ***Bellarm. cap.* 10. *argum.* 4.** There may be alſo ſome fruitleſſe branches in the vine, and ſo evill men may be members of Chriſt. ***Rhemiſt. annot.* 15. *Iohan.* 1.** ***Every branch not bearing fruit in mee ſhall be caſt forth: Ergo***, there may be fruitleſſe branches in Chriſt.

Wee anſwer to the firſt, who would have ſaid, as the Jeſuite doth, that there are parts in the bodie, that receive neither life nor ſenſe of the body ? doth he meane the nailes and haires, as he ſeemeth to give inſtance in the end of the 2. Chapter ? but they are no parts of the body but excrements (he is ſo deepe in his ſophiſtrie, that hee hath forgotten Philoſophie) and yet they receive ſome gift from the bodie, for they grow and increaſe ; but the wicked receive no grace at all from the Church. The Rhemiſts yet are more reaſonable, that ſay the wicked in the Church, are as ill humors and ſuperfluous excrements in the body, rather than lively parts thereof, 1. *Iohan.* 2. *Sect.* 10.

To the ſecond : is a dead bough or a branch, I pray you, any part of the tree ? I thinke not : the tree cannot conveniently ſpare any one of the parts thereof : but the dead parts are hurtfull and cumberſome, and it doth the tree good to cut them off. But that they have prevented us, we would have uſed no better argument againſt them, than this drawne from the reſemblance of a mans body : for as what is in the body receiving no life nor power from the body, is not properly a part of the body, howſoever it ſeeme to be joyned to the body : ſo the wicked, although they be in the outward face of the Church, yet becauſe they are not partakers of the ſpirituall life thereof by Chriſt, are not truly to bee judged members of it.

Argum. 3. If wicked men ſhould not be right members of the Church, but the faithfull and predeſtinate, we ſhould be uncertaine which is the true Church : which is not to be admitted, becauſe the whole doctrine, and all the principles of Religion doe depend of the teſtimonie of the Church. *Bellarm. lib.* 2. *cap.* 10.

Wee anſwer. Firſt, although it is neceſſary that the true Church ſhould be certainly knowne, yet not for that cauſe, which the Jeſuite pretendeth : for the religion of Chriſtians is grounded upon the Scriptures, and although the true Church doth give a notable teſtimony thereunto, yet doth not our faith depend upon their witneſſe, teſtimony, or allowance. Secondly, the true viſible Church is certainly knowne by the preaching of the word, and the right uſe of the Sacraments : ſo that we doubt not but there is the true Church, where we find theſe markes : neither is it needfull to know the eſtate of every particular member thereof ; for ſo long, as all actions in the Church are directed and ordered by the rule of Gods word, we need not to doubt to commit our ſelves to that Church, howſoever otherwiſe men doe ſtand before God : and yet, ſo much as is neceſſary : the faithfull may be judged and knowne by their fruits.

Thirdly, though we admit that wicked men are members : yet the uncertaintie remaineth ſtill : for they themſelves hold that neither men not baptized, or perſons excommunicate, or heretikes can bee of the Church : but many may live in the Church, whom we know not to be baptiſed, which may bee *ipſo facto*, by the deed doing excommunicate without publike ſentence, and heretikes alſo : Wherefore even amongſt themſelves they are uncertaine, who are members of the Church.

Argum. 4. There is but one Church ; the wicked which outwardly profeſſe Chriſt, are of ſome Church : *Ergo*, of this one Catholike Church : *argum. D. Day epiſcop. Ciceſt.* *Anſwer*, there is but one true Church, but alwayes unto the ſame was joyned in the world, a falſe and malignant Church : theſe two Churches were repreſented in the beginning in *Cain* and *Abel*, and ſo have continued. *Object.* I grant you, in the law, before Chriſts comming there were two Churches, but not ſince Chriſts comming. *Anſwer.* Yes that there was, for was there not a *Iudas* in the new law, and a *Simon Magus ? Object.* But you cannot find me two Churches after Chriſt was aſcended. *Anſwer.* Yes, S. *Paul* ſaith, that Antichriſt with his falſe generation ſhall ſit in the temple, 2 *Theſ.* 2. which is not the true, but the falſe Church, *reſponſ. Philpotti, Fox. pag.* 1818.

The Proteſtants.

WE hold that the Catholike Church conſiſteth onely of the predeſtinate, and comprehendeth the univerſall number of all thoſe which ſhall be ſaved ; not onely thoſe now living on earth, but all that have beene ſince the beginning of the world : of this Church S. *Paul* was, even being a perſecutor, for he was never a member of the Devill nor reprobate, as *Iohn Huſſe* ſaith, *articul.* 2. Of this Church *Iudas* the traitor never was, though he were reputed for a diſciple of Chriſt for a while, *Huſſ. articul.* 7. Therefore the wicked and reprobate though they live in the outward aſſembly of Chriſtians, are no more the true members of Chriſt, than the tares in the field may be counted wheat or good corne.

Fulk. annot. 1 Iohan. 2. ſect. 10.
Fox. pag. 609.

Argum. 1. The true members of Chriſt are alſo his ſheepe : the wicked are not the ſheepe of Chriſt : *Ergo*, neither his members.

The ſheepe of Chriſt heare his voice : the wicked doe not heare his voice : *Ergo*, If they ſhall anſwer, that hypocrites and wicked men doe heare Chriſts voice, ſo long as they continue in the outward profeſſion of Chriſtians, wee thus improve it : Chriſts ſheepe doe follow him in life and example, *Iohn* 15. 4. but ſo doe not they. If it ſhall be yet anſwered, that they may alſo a while walke in Chriſts ſteps : this is not enough, for all Chriſts ſhall be ſaved, *verſ.* 9. Wherefore the Goſpell underſtandeth ſuch followers, as continue to the end. *Bellarmine* would ſeeme here to anſwer with a diſtinction, that ſometimes in the Scripture ſheepe are taken both for the good and bad, as where Chriſt ſaith to *Peter, Feed my ſheepe :* ſometime for the predeſtinate onely, as *Iohn* 10. *My ſheepe heare my voice, cap.* 7. *reſ. ad argum.* 5. *Contra.* It is enough that he confeſſeth in this place of *Iohn*, the predeſtinate onely to be underſtood by ſheepe : for it followeth in the ſame chapter, *verſ.* 16. *There ſhall bee*

John 10. 3.
Iohn 15. 4.
Iohn 10. 16.

one ſheepfold, and one ſhepheard **:** therefore if the ſheepe only be in the ſheepfold, and the predeſtinate onely be the ſheepe; then they onely belong to the ſheepfold.

Argum.* 2.** Chriſt is the head of his Church, and all the parts thereof; but he is not the head of the wicked and reprobate : ***Ergo. The Jeſuite granteth that he is the head, even of thoſe parts that ſhall periſh, ***Bellarm.cap.*7.** We thus anſwer, Chriſt is the head only of thoſe, for whom he gave himſelfe, Epheſ 5.23. *Epheſ.* 5.23.25. but he gave not himſelfe for the wicked : ***Ergo.*** If this be denied, we thus proceed, Chriſt died only for thoſe whom he ſanctifieth and cleanſeth, to make them a glorious Church without ſpot and wrinckle, Epheſ 5.26.27. *Epheſ* 5.26,27. But this cannot agree in any wiſe to the wicked. *Ergo.*

Argum. 3. The Church of God is the whole family of the children of God in heaven and earth, Epheſ.3 15. *Epheſ.*3.15. they both make but one Church, the wicked are not of this familie : for who would ſay that the Saints in heaven, and wicked and reprobate men upon the earth, are fellow-ſervants, and of one houſhold? ***Ergo,*** they are not of the Catholike Church. Likewiſe Ioh.11.52. ***Ioh.*** 11.52. The end of Chriſts death was to gather together in one the children of God, &c. But the wicked are not the children of God : ***Ergo,*** they belong not to the congregation which Chriſt hath gathered together.

Bellarmine anſwereth here by a diſtinction : that ſome are ſaid to be the ſonnes of God and members of Chriſt, according to their preſent juſtice; ſome according to Gods predeſtination : the wicked may be the firſt way the ſonnes of God, and the members of Chriſt, ***Bellarm.cap.7.reſp.ad argum.6.***

*Contra.*1. This diſtinction is contrary to the Apoſtle, Rom. 8. 17. ***Rom.*** 8. 17. ***The children of God are alſo heires :*** but the wicked are not heires; therefore they are not children. 2. The Jeſuite doth not anſwer to the point in queſtion : for our aſſertion is, that the wicked cannot be the true members of Chriſt : he anſwereth, they may be ſo called after a ſort, according to their preſent ſtate, which is in ſhew onely, and outward appearance, not in deed and in truth : for they that doe beleeve in Chriſt, and Ioh. 10.28. are indeed his ſheepe, ſhall never periſh, ***Iohn*** 10.28. and againe ***verſ.26. Ye beleeve not, becauſe ye are not my ſheepe.*** Wherefore faith and beleefe maketh men Chriſts ſheepe, contrary to that which the Jeſuite affirmed before, that there is no internall grace, or vertue required to make a member of Chriſts Church.

Argum. 4. Of all other that is a moſt evident place, 1 Ioh.2.19. 1 ***Iohn*** 2. 19. ***They went out of us, but were not of us : Ergo,*** heretikes and reprobates are not of the Church. ***Bellarmine*** anſwereth : though they were not of us, that is, of the Church, ***animis & voluntate,*** in ſoule and minde, and purpoſe of heart : yet they were of us, ***externa profeſſione,*** in externall profeſſion. And he hath this diſtinction beſide. That one may be ſaid to be the true child of God, and a member of the body of Chriſt two wayes : ***Veritate eſſentia vel forma,*** in the truth of the eſſence or forme : and ***veritate finis,*** in the true end, which is the partaking of everlaſting life : ſome may in reſpect of their preſent grace and charitie bee the firſt way members of the Church, and not the ſecond. ***cap.*8.*reſponſ. ad argum.*16.**

Contra 1. If they are not joyned to the Church in ſoule and affection, but onely in externall profeſſion, they are not true and lively members of the Church : for as the Apoſtle ſaith, ***If they had beene of us, they would have continued with us :*** for the true branches doe abide and remaine in the vine, ***Iohn*** 15.5.

Ioh. 15.5.

1 Iohn 3. 9. 2 The eſſence and forme of a Chriſtian cannot be loſt : for ***he that is borne of God ſinneth not, becauſe his ſeed remaineth in him :*** like as he which hath received the eſſence and being of a man, and is borne of his parents, cannot be unborne againe of humane ſeed : ſo he that is once borne of the heavenly ſeed, is the ſonne of God, and ſo continueth to the end.

Let ***Auguſtine*** ſpeake for us both : ***Illa columba, unica, pudica, caſta, ſponſa ſine macula & ruga non intelligitur, niſi in bonis, juſtis, ſanctis :*** That lovely dove (ſaith he) the chaſte, undefiled, and unſpotted ſpouſe (that is the Church of God) is onely underſtood of thoſe that are righteous, faithfull, holy : ***Ergo,*** the wicked are not of the Church, which is the ſpouſe of Chriſt.

Concil. Vormatienſ. in præfation. concil. Eccleſiam catholicam pretio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam : The Catholike Church, which is redeemed by his blood, wee beleeve ſhall reigne with him eternally, &c. The wicked therefore and reprobates are no members of the Catholike Church, for they ſhall not reigne with Chriſt.

Wee want not here the teſtimonie of our adverſaries : ***Ioannes de Turre cremata lib.*** 4. ***de Eccleſ. par.*** 2. ***cap.*** 20. holdeth, that they which have no faith nor no inward grace, doe not belong to the Church.

So the maſter of the Sentences out of S. ***Auguſtine*** affirmeth : ***Illi ad templum Dei non pertinent, qui cognoſcentes Deum, non ſicut Deum glorificant :*** They belong not to the temple of God, which knowing God, doe not glorifie him as God, ***lib.*1.*d.*37.*e.***

Hereunto agree their owne decrees, ***Decr.p.*** 2. ***cauſ.*** 24. ***quaeſt.*3.*cap.*8. *Ad eccleſiam non pertinent illi qui in ejus unitate corporaliter miſti, per peſſimam vitam ſeparantur :*** They belong not to the Church of Chriſt, which being corporally mixed in the ſociety thereof, are ſeparated by an evill life. Againe, ***Cauſ.*33.*quaeſt.*3.*diſt.*** 1.***de pænten.cap.*** 70.***Qui peccator eſt, & aliqua ſorde maculatus, de eccleſia Chriſti non poteſt appellari,&c.*** Hee that is a ſinner, and polluted, cannot bee called of the Church, which is without ſpot,&c.

Laſtly, this doctrine, that the faithfull onely are the true members of the Catholike Church, which is the myſticall bodie of Chriſt, hath the witneſſe and approbation of holy martyrs. This was one of the articles for the which *Iohn Hus* was condemned in the Councell of Conſtance, for ſaying that the Catholike Church is the univerſall companie of the predeſtinate: grounding his opinion upon that place of S. *Paul. Epheſ.* 5. *Chriſt ſo loved the Church, that he gave himſelfe for the ſame*: but he gave himſelfe onely for the faithfull, *Fox*. pag. 610. artic. 8. *Luther* openly proteſted before the Emperour at Wormes, that he would not conſent to the Councell of Conſtance, becauſe it condemned this article propounded by *Iohn Hus. That the Catholike Church is the communion of the predeſtinate*, and ſo aboliſheth, ſaith he, this article of our faith, *I beleeve the holy Church univerſall*: and ſaith further, he was readie to ſpend his blood, rather than to revoke any truth agreeable to Gods word, pag. 852. See the confeſſion alſo of *Richard Feurus* a French martyr, That the congregation of Chriſt conſiſted in the number of the elect, *Fox* pag. 912. *col.* 1.

This alſo was the faith of the Merindolians, That the catholike Church was the fellowſhip of Gods elect: who for this and other points of their Chriſtian faith, were perſecuted, and their countrie deſtroyed, *Fox* pag. 954. *col.* 1.

Pag. 870. col. 1.

That the faithfull only are the members of Chriſt: it is affirmed by Doctor *Ridley*, and Maſter *Latimer* martyrs, according to the Scripture, If any man have not the ſpirit of Chriſt, the ſame is none of his, *Rom.* 8. 9. And the Church of Chriſt ſtandeth only of living ſtones, that is, true Chriſtians, not only outwardly in name and title, but inwardly in heart and truth, *reſponſ. ad articul. Antonii* 7.

Rom. 8. 9.
1 Pet. 2. 5.

The blood of theſe holy martyrs doth give a lively teſtimonie unto the truth, and doth notablie confirme us therein.

Fox pag 1561. col. 1.

Let us ſee the teſtimonies of other Churches: 1. For the Eaſt Church, *Nilus* Archbiſhop of Theſſalonica ſaith, *Chriſt builded his Church upon the faith and doctrine of Peter, and upon thoſe which ſhall bee keepers and obſervers of ſuch confeſſion*: he requireth faith to the conſtitution of the Church, and the members thereof. The Ruthomans and Muſcovites doe ſay, that the Pope is an heretike, and doe excommunicate him and his Clergie, at ſuch times as they celebrate the Lords Supper, as *Sarranus* reporteth, they take it not ſufficient to be a true member of the Church, to be in the viſible ſhew therof, as the Pope and his Clergie are.

De primat. lib. 2.

Elucidat. c. 2.

2 The ſame is the judgement of the Chriſtian Ethiopians: the univerſall hiſtories of the Indies make mention that the Pope ſent *Oviedo* a Spaniard, to draw the Abyſſines or Ethiopians to acknowledge the Romane Church; but the Emperour *Claudius* of Ethiope, then reigning, chaced him away, and *Oviedo* was compelled to hide himſelfe.

Chapt. of Ethiopia.

3 The reformed Churches conſent that the faithfull are only members of the Church. Helvetia, the latter confeſſion, *chap.* 17. *The Church is a companie of the faithfull gathered out of the world, a communion of Saints, &c.* Confeſſion of Baſil: *We beleeve an holy Chriſtian Church, that is a communion of Saints, a gathering together of the faithfull in ſpirit, &c.* Bohemia, *chap.* 8. *He that walketh in this life according to theſe commandements, is a true and lively member of the holy Church, which bringeth foorth the fruit of faith and love: but he that loſeth the ſpirit of faith and love, muſt needs be a dead member.* French confeſſion, artic. 26. *We affirme out of the word of God, that the Church is a companie of the faithfull, which agree together in following the word of God, and embracing true religion.* Belgia, artic. 28. *This holy companie conſiſteth of thoſe that are to be ſaved.* Artic. 29. *Hypocrites together with the good are mingled in the Church, though properly they doe not pertaine to the Church.* Confeſſion of Auſpurg: *To ſpeake properly, the Church of Chriſt is a congregation of the members of Chriſt, that is of the Saints, which doe truly beleeve, and rightly obey Chriſt.* Saxonie, artic. 11. *Out of mankinde the Lord doth gather unto himſelfe a Church, to which in all eternitie he might communicate his wiſedome, goodneſſe, &c.* Sweveland, artic. 15. *The Church is a fellowſhip and companie of thoſe which addict themſelves unto Chriſt, and doe altogether reſt and truſt in his protection.*

Harm. ſect. 10. p. 306.
Harm. ſect. 10. p. 314.
Harm. p. 316.
pag. 320.
Harm. ſect. 10. p. 324.
Harm. ſect. 10. p. 334.

4 For the Romaniſts and Latine Church, beſide the ſentence of *Ioannes de Turre cremata* and *Gratian* in the decrees before alleaged, we ſhall need no other evidence, than of *Bellarmine* himſelfe: who thus affirmeth, *that the Church is a living body conſiſting of a ſoule and body*, the ſoule is the inward graces of the ſpirit, the body the externall and outward profeſſion: ſome are both of the ſoule and body of the Church, as they which are perfect: ſome of the ſoule, but not the body, as the excommunicate if they have faith: ſome of the body, and not of the ſoule, as hypocrites, which have no inward vertue, but to communicate only in the externall profeſſion: and they are as the haires and nailes, and evill humours in the body, *Bellarm. lib.* 3. *de Eccleſ. cap.* 2. *in fine.* By his owne confeſſion the wicked cannot bee true members of the Church, as the ill humours are no part of the bodie.

The ſecond part of the Queſtion, whether the Catholike Church be inviſible.

The Papiſts.

THey doe affirme that the Catholike Church is, and hath been alwaies viſible: not ſo viſible, becauſe it might be ſeene, but that it hath been alwaies actually viſible, and not ſeene only unto the members of the Church, but notoriouſly knowne to the whole world, *Rhemenſ. annot. in Matth. cap.* 5. *ſect.* 3. Neither doe they meane any particular Church ſo to have been viſible, but the univerſall Ca-

15. Error.

tholike Church, which they define to be a viſible congregation of all faithfull men, *Caniſius cap. de fide & Symbol. articul.* 18. *Bellarm. lib.* 3. *de Eccleſ. cap.* 12. *ration* 7.

Argum. 1. The foundation of the Church is viſible: therefore the Church is viſible. The propoſition they prove thus: for whether wee affirme Chriſt, or *Peter* to be the foundation of the Church: both of them are now viſible in him, which is the Vicar of Chriſt, and *Peters* ſucceſſor.

Epheſ. 2. 20. Wee anſwer: Firſt, wee utterly denie either *Peter* to be the foundation of the Church, or elſe the Pope to bee his lawfull ſucceſſor: for *Peter* is no more the foundation of the Church, than all the Prophets and Apoſtles, *Epheſ.* 2. 20. whoſe doctrine is the foundation, not their perſons. And as for the Pope, wee care not ſo much for outward ſucceſſion in place, which notwithſtanding they cannot prove to have been perpetuall without interruption, as wee doe require a ſucceſſion of faith and doctrine. Secondly, wee affirme that Chriſt is the foundation, but not the viſible beholding of Chriſt with the carnall eyes, but beleeving in his name: for when *Peter* had uttered that notable confeſſion of Chriſt, he ſaid that fleſh and blood had not revealed it, but his father in heaven: but if the beholding of Chriſt had given *Peter* a ſight of the foundation, then fleſh had revealed it unto him, his carnall eyes had brought him to Chriſt. Thirdly, wee may much better returne this argument upon themſelves: that becauſe the foundation of the Church, which is faith in Chriſt, is inviſible, therefore the Church is inviſible.

Math. 18. 17. Acts. 15. 4. Philip. 3. 6. *Argum.* 2. They heape up many places of Scriptures, but to ſmall purpoſe, as *Math.* 18. Tell the Church. *Acts* 15. When they came to Jeruſalem, they were received of the Church. *Philip.* 3. 6. *Paul* perſecuted the Church. How could the Church be perſecuted? how could it receive the Apoſtles, if it were not viſible? *Bellar. cap.* 12.

We anſwer: what goodly reaſons here be? a particular Church, ſuch as was at Jeruſalem may bee ſeene: *Ergo*, the catholike and univerſall. Secondly, a particular Church may bee ſometime viſible: *Ergo*, alwaies. Thirdly, the Church is viſible unto the faithfull, as in time of perſecution, for to *Paul* it was not knowne, when he perſecuted it, but only to the brethren: *Ergo*, it is viſible to the world. For theſe three points they muſt proove, that the catholike Church not a particular is viſible, that the Church is not ſometime but alway viſible, yea and to the world, or elſe they ſay nothing. For ſhame maſters make better arguments.

Pſal. 19. 4. Math. 5. 14. *Argum.* 3. He hath ſet his tabernacle in the Sunne, Pſal. 19. The Church is as a citie upon an hill, *Math.* 5. *Ergo*, it is alwaies viſible, *Bellarm. ibid. Rhemiſt. Mat.* 5. *ſect.* 3.

We anſwer, to let it paſſe, that the text is not well alleaged out of the 19. Pſalme, the words are according to the originall, *he hath ſet in them*, that is in the heavens, *a tabernacle for the Sunne*, not as hee readeth according to the vulgar Latine. Firſt, the Apoſtles themſelves, even at this time, when Chriſt ſpake theſe words unto them, were not ſo *in ſole*, or *in monte*, in the Sun, or upon the hill, that they were ſeene of the world, nay they were not ſeene nor acknowledged of the Scribes and Phariſies in Jewrie: the Church is ſeene of the faithfull, it is viſible to them that ſearch for her out of the Scriptures: they that can ſee the mountaine, ſhall ſee the citie, the mountaine is Chriſt, the citie is the Church. No marveile if the Church be not alwaies viſible to the world, for they ſee not, neither doe they know Chriſt. Secondly, the Church is ſaid to be on a hill: becauſe the truth ſeeketh no corners, heretikes and falſe teachers flie into the deſert and into ſecret places, *Math.* 24. *verſ.* 26. but the truth is not aſhamed: the Apoſtles confeſſed Chriſt, even before Kings and Princes, *Mark.* 13. 19. So *Auguſtine* expoundeth it, *Cont. Fauſtum, lib.* 13. *cap.* 13.

Math. 24. 26. Mark. 13. 19.

Argum. 4. Chriſts Church is alway viſible. *Dic eccleſiæ*, ſaith he, Tell it to the Church. But how can a mane goe unto that Church, which he knoweth not? *argum. Boner. pag.* 1691. *Marci Antonii object.* 6.

Anſw. 1. In the times of the Apoſtles, when the Church was perſecuted, they were faine to congregate themſeves in houſes and privie places: who though they were not knowne by any externall pompe, yet were they knowne among themſelves, and redreſſed things that were amiſſe, even in their ſecret aſſemblies. Neither were they altogether unknowne of the world: for how could they then have perſecuted them, though they were not regarded? *reſponſ. Rob. Smithi.* Martyr.

2 The fault why the Church is not ſeene, is not becauſe it is not viſible, but becauſe mens eyes are dazeled, and cannot ſee, unleſſe they looke for it, by the light of Gods word, *reſponſ. Brad. pag.* 1616. *col.* 1. *D. Ridley ad* 6. *object. Marc. Antonii, p.* 1719.

Further for the viſibility of the Church, the Doway Divines doe thus reaſon.

1 The Church had a continuall ſucceſſion of rulers, as well ſpirituall as temporall: therefore alwaies viſible. *Doway bibl. p.* 35.

2 Theſe points of doctrine (as of one God, of the reſurrection, finall judgement, eternall joy, and the reſt) taught no doubt by *Noe* and his ſonnes, ſhew cleerely a viſible Church, conſiſting of good and bad, *p.* 48.

3 Multitude of progenie promiſed to *Abraham*, pertaineth to the Church of Chriſt, *p.* 250. *in the margin* ε to ſay therefore that the Church of Chriſt ſometime conſiſteth of few or inviſible perſons, were to ſay, that God kept not promiſe with *Abraham*, and to make the body and thing figured more obſcure, than the ſhadow and figure, *p.* 206.

4 Yea, in the fifth age of the world, which was from the foundation of the temple, to the captivi

tie in Babylon, the Church and religion continued ſtill, and was no leſſe conſpicuous than before: which they would prove by divers principall articles of religion, as among the reſt, the Lenten faſt, reliques, adoration of images, merit of good works, *p.914.935.936. in the margin.*

*Contra.*1. They ſpeake of the ſtate of the Church untill the flood: which if it ſhould at that time be granted to be viſible, it followeth not that alwaies it was ſo. 2. Neither was the Church then viſible and notoriouſly knowne in the world, ſeeing that it was brought to ſuch a paucitie and ſmall number, as that it conſiſted only of eight perſons in *Noahs* family, and thoſe not all true and faithfull members of the Church: this argument maketh rather againſt their viſibility of the Church. 3. There was a ſucceſſion of the Fathers in the Church, to preſerve Chriſts line, but that continued ſtill in one family, and what is that, to make *Noe* the Church viſible and notorious to all the world? Theſe few faithfull men were knowne to themſelves, and ſo to them the Church was viſible, but not to the world.

2 The ſucceſſion and preſervation of true religion, proveth a continuance of the Church, and a diſcerning thereof to the true members, but not an outward viſibilitie to the world.

3 *Abrahams* ſpirituall ſeede, that is, a number of faithfull people hath been alwaies in the world, but not alwaies viſible to the world: the promiſe is fulfilled, and the inviſible Church over the world diſperſed; that the Lord promiſed to *Abraham*, but not a glorious viſible Church alwaies to continue.

4 It is a great untruth, to ſay, that the Church in that age was no leſſe conſpicuous than before: where was the conſpicuouſneſſe of it, when in the dayes of *Ahaz* and *Manaſſes*, both *Iſrael* and *Iudah* fell to Idolatrie? Again, ſuch articles of religion, as adoration of images, and of reliques, merits and ſuch like, are notes of a falſe and declining Church, not of a true Church: and though under the law one particular Church, as of the Iſraelites had beene viſible: yet from the viſibilitie of a particular nationall Church, to the univerſall Catholike Church, diſperſed over the world: the argument followeth not.

The Proteſtants.

CONcerning the Catholike Church, wee hold, that becauſe it is an article of our faith, it is alwaies unto the world inviſible, and not to be eſpied but by the eyes of faith: *Fulk Matth.5.ſect.5.*

Concerning particular Churches, if by viſible, they underſtand that which may bee ſeene, ſo wee grant they are alwaies viſible, *Fulk.Act.11.verſ.24.* If for that which is actually viſible: wee ſay it is not ſo alwaies viſible to the world, nay it may ſometimes be ſo hid and ſecret, that the members know not one another, *Fulk* in *Matth.5.ſect.3.*

*Argum.*1. To the Hebrewes it is thus written, *chap.12.verſ.18.23.24. You are not come to the mountaine, which might be touched, but to the citie of the living God, the celeſtiall Ieruſalem,&c. Ergo,* Heb.12.23.24 the Church is inviſible, and here oppoſed to the viſible hill of Sinay.

Bellarmine anſwereth, that this is underſtood of the triumphant Church in heaven, not of the militant upon earth, *chap.15.*

To this we make anſwer, the Apoſtle underſtandeth the whole univerſall Church in heaven and earth, which both make but one familie, *Epheſ.3.15.* for here hee nameth not onely the ſpirits of juſt men which are in heaven, but the faithfull upon earth, whoſe names are written in heaven: the congregation (ſaith he) of the firſt borne: the words are πανηγύρει and ἐκκλησία, a gathering together, collection or congregation, which muſt needes be underſtood of men upon earth. Againe (ſaith hee) ye are come, not ye ſhall come: they had now left the ſmoking mountaine Sinay, and were come to Sion, the Church under the Goſpell. Wherefore this is a moſt firme and invincible argument: the Catholike Church is the univerſall number of Gods choſen in heaven and in earth: *Ergo,* inviſible.

*Argum.*2. We will giue an inſtance: In the dayes of *Elias* the Church was not viſible, for hee complaineth and ſaith that hee was onely left alone, 1.*King* 19.10. *Ergo,* the Church is not alway 1 King.19.10. viſible.

The Rhemiſts anſwer: Firſt, at that time the Church was viſible in Judea, the ſouldiers were numbred above ten hundred thouſand, 2.*Chro.*17. We anſwer. First, belike they have taken a more exact Annot.in Rom.11.ver 4. account of them than the Lord himſelfe: for he (ſaith he) had reſerved 7000. 1.*King.*19.18. that had 1 King. 19.18. not bowed their knees to *Baal*: they ſay there were ten hundred thouſand. Againe, *Elias*, if hee had knowne ſuch a number, could not have beene left ſo comfortleſſe, as in griefe of heart to deſire to die. But be it granted that the Church was viſible in Judea at this time, though it were not ſo to *Elias*: yet where was that viſible Church in the dayes of *Achaz* and *Manaſſeth*, when Judea fell alſo to Idolatrie.

Bellarmine alſo anſwereth, as the Rhemiſts doe, that in *Elias* time the Church was viſible in Judea, and therefore God ſaith directly, that he had left 7000. in Iſrael: whereby thoſe tribes are underſtood which where under the King of Samaria, *cap.16.reſp.ad argum.3.*

Anſw. Firſt, they cannot ſhew us of any Prophet notwithſtanding at this inſtant in Judea. Secondly, I will aske the Jeſuite, theſe 7000. in Iſrael were they not of the Church? it cannot be denied: *Ergo,* the Church is not alwaies, and in all places viſible, as they would beare us in hand: for they were not knowne to *Elias*, who complaineth that he was left alone. Thirdly, *S. Paul* urgeth this example, to ſhew, *that there is a remnant ſaved through the election of grace* unknowne to the world, they may as well ſay, that this place is impertinently alleaged by the Apoſtle. And further, ſeeing *Iſrael* belonged to the covenant alſo, and yet was fallen away from the viſible profeſſion of the true worſhip. The like alſo might happen to ***Iudah***, as it did in the reigne of ***Achaz*** and ***Manaſſeh***.

Some other doe anſwer thus: They grant that the Church before Chriſt might be inviſible, but not the Church ſince Chriſt: for hee ſaith, ***ædificabo eccleſiam***, I will build my Church, not that I doe build, or have built it: *ſic Hethus epiſcop. Eboracenſ.*

Bellarmine alſo ſaith, that the Church of the Jewes was but one particular Church, and though it had failed altogether, yet the univerſall Church through the world had not failed; for out of the Church of the Jewes, there were found many faithfull, as ***Melchiſedech***, ***Iob***, and afterward ***Cornelius***, ***Bellar.c.16.reſp. ad argum.3.*** The Rhemiſts alſo ſay, ***That there is great difference betweene the Church of the Chriſtians, and of the Iewes***: ours reſting upon better promiſes than theirs. ***Annot. in Rom.*** 11. verſ.4.

Anſw. By ſtanding thus ſtrictly upon the future tenſe, you may as well prove that Chriſts Church was not at all before his comming, as that it was not viſible before. But Chriſts meaning is this rather, that there is no building in the Church but by Chriſt onely: for ***Paul*** and ***Apollos*** be but waterers, *ſic Bradford Martyr. Fox* pag.1616.*col.*1.

p.1468.col.1.

Further, to ***Bellarmine*** we anſwer, that the viſible Church was tied then to the nation of the Jewes, as it is now onely among the Gentiles: and if it failed in that nation, it could not have elſewhere been found. True it is, ſome faithfull men were then found among the Gentiles, but there was no viſible Church then among them, as they count, a viſible, that is, flouriſhing, famous and knowne in the world: yet ***Melchiſedech*** was one of the ſame Church, being held to be ***Sem***, ***Cornelius*** alſo was in thoſe times, when the Jewes being rejected, the viſible Church began to bee among the Gentiles. To the Rhemiſts alſo we ſay, that the Church of the Jewes had as ample promiſes for their continuance, untill the firſt comming of Chriſt, as the Chriſtians have for their Church to his ſecond comming: neither hath the Church of God ſince Chriſt, any ſuch promiſe, for their viſible flouriſhing and glorious ſtate in the world: but the contrarie rather, as it is propheſied, ***Apocal.***12. that the woman, which ſignified the Church, ſhall flie into the wilderneſſe.

Argum.3. To beleeve that there is an holy Catholike Church is an article of our faith: ***Ergo***, it is inviſible. ***Bellarmine*** anſwereth. Firſt, the holineſſe of the Church is inviſible. Wee reply, ſo the Church is partly viſible, partly inviſible by his confeſſion. Firſt, why then doe ye define the Catholike Church to be a viſible congregation, if it be not wholly and altogether viſible? they know that ***definitio*** muſt ***convenire definito***, the definition muſt agree wholly to that which is defined: but now it is not: for they ſay, the Catholike holy Church is partly viſible as it is a Church, partly inviſible as it is holy. Secondly, doe wee not ſay in the Creed, ***Credo Catholicam***, as well as ***Credo ſanctam***, I beleeve a Catholike Church, as well as I beleeve the holy Church? then it is alſo inviſible, as it is catholike, becauſe this alſo is part of the article. See I pray you what ſhifting is here.

Secondly, he anſwereth, that ſome thing is ſeene in the Church, ſome thing beleeved: for wee ſee that viſible company of men, which make the Church: but whether that company be the true Church, wee doe not ſee it, but beleeve it.

We reply againe: firſt, the Jeſuite hath not yet proved that ſome thing is ſeene in the Church, ſome thing beleeved: but one thing is ſeene, namely the congregation as they are men, another thing is beleeved, that they are the Church: the ſight and beleefe now by his owne confeſſion are not both in the Church. Secondly, we denie that the univerſall companie of the Catholike Church, which is the number of the predeſtinate, can be ſeene; therefore all is beleeved, and nothing ſeene. Thirdly, hee ſaith, that by faith we know which is the true Church: ***Ergo***, by faith wee know which are the members of the Church: ***Ergo***, by faith the members doe know themſelves to be of the Church: therefore faith is requiſite in the true members of the Church: then unfaithfull men cannot be true members of the Church; which point the Jeſuite ſtrongly before maintained againſt us. ***Mendacem oportet eſſe memorem***, a lier had need have a good memorie, leſt he tell contrarie tales, and ſo hath the Jeſuite here: for before he denied that faith was requiſite to make a true member of the Church: here he ſaith, that without faith a member cannot be knowne, much leſſe therefore made.

Lib 3. de Eccleſ. cap.15. reſp ad arg.6. cap.10. lib.3. de Eccleſ.

Argum.4. The Rhemiſts confeſſe in theſe very words, that ***in the reigne of (their imagined and ſuppoſed) Antichriſt the externall ſtate of the Romane Church, and publike entercourſe of the faithfull with the ſame ſhall ceaſe, and that there ſhall be onely a communion in heart with it, and practice in ſecret.*** ***Annot. in*** 2.***Theſſ.***2.***ſect.***10. Where then (I pray you) ſhall be your ***tabernaculum in ſole, civitas in monte, candelá ſplendens in domo***: your tabernacle in the Sunne, your citie in a mountaine, your candle ſhining in the houſe, that is (ſay you) in the world? ***Matth.***5. ſect.3. ***Ergo***, out of their owne words we conclude, that the Church ſhall not alwaies be viſible, and notoriouſly knowne in the world.

We muſt not here overpaſſe the ſentence and judgement of the holy Martyrs, whoſe witneſſe is in ſtead of many arguments.

Eph.5.30.

Maſter ***Bradford*** reaſoneth thus: As ***Eve*** was of the ſame ſubſtance that ***Adam*** was of; ſo is the Church of the ſame ſubſtance that Chriſt was of, fleſh of his fleſh, bone of his bones, ***Epheſ.***5.30. Looke therefore how Chriſt was knowne when he was upon earth, ſo is his Church: but Chriſt was not knowne by any externall pompe in the world, but being conſidered according to the word of God: ***Ergo***, ſo is his Church, ***Fox*** pag.1613.c.2.

p.1465.col.1.

This was one of the articles for the which Biſhop ***Farrar*** was condemned for denying that the Church was alwayes viſible upon earth, ***Fox pag.*** 1554.***col.***2.articl.*6*.

M. ***Robert Glover*** Martyr giveth an inſtance of ***Elias*** times, when the Church lay hid and was not apparant, no not to the Prophet. It was anſwered him that ***Elias*** complained onely of the ten Tribes that fell from ***Davids*** houſe. He replyeth, that they were not able to ſhew any Prophets that the other two Tribes had at the ſame time, ***Fox pag.*** 1712. ***col.*** 1.

Pag. 411. 2. 15.

M. ***Philpot*** confeſſeth the Church to be viſible, and inviſible, the univerſall Catholike Church is inviſible, conſiſting of the elect of God only, the viſible conſiſteth of good and bad, and is knowne by the word of God and Sacraments, ***pag.***1824.***col.***2.

Pag 1554. 1. 67.

Laſtly, we will conclude with ***Augustine, Aliquando in ſola domo Noah Eccleſia erat : in ſolo Abraham Eccleſia erat : in ſolo Loth & domo ejus Eccleſia erat : in ſolo Henoch Eccleſia erat :*** Sometime the Church was only in ***Henochs*** houſe, ſometime onely in ***Noah***, ſometime in ***Abraham*** alone, in ***Loth*** and his houſe, &c. How then hath the Church beene alwayes ſo viſible and notoriouſly knowne to the world, when it hath lien hidden ſometime in one houſe, yea in one man?

Pag. 1656. 1. 70. Enarrat. in Pſal. 128.

Interrelig. Caſarea. cap. 9. Eccleſia, quatenus conſtat membris talibus qua ſecundum charitatem vivunt, ſanctorum eſt tantum, & eatenus ſpiritualis & inviſibilis : The Church as it conſiſteth of ſuch members, which live after the rule of charitie, is onely of the Saints, and ſo ſpirituall onely, and inviſible, &c. Behold here we have the teſtimony of our adverſaries themſelves, ſitting in Councell for the inviſibilitie of the Catholike Church. To this their owne decrees alſo doe give conſent : ***decr p.3.diſt.2.cap.63. Societas corporis & membrorum Chriſti Eccleſia in prædeſtinatis :*** The ſociety of the bodie and members of Chriſt is the Church conſiſting of the Predeſtinate, &c. If the Church conſiſt of the elect onely, then is it not viſible to men, but onely to God ; for hee onely knoweth who are his, 2 ***Tim.***2.19.

Our forraine teſtimonies are theſe. 1. That the Church which is moſt flouriſhing and viſible is not the true Church ; the Eaſt Churches are of opinion with us : ***The Patriarke of Ieruſalem, as I have ſeene,*** ſaith ***Thevet, did excommunicate out of the body of their Church, as well the Pope of Rome, as alſo all Chriſtian Princes, (to wit theſe of the Romane Church.)*** Villamont. ***The Syrians doe boaſt themſelves, to be the firſt Chriſtians of the world, becauſe that S. Peter had his ſeat ſeven yeares in Antioch :*** yet both Jeruſalem and Antioch are under the tyrannicall government of the Turke, having no free exerciſe of religion : this notwithſtanding, they hold themſelves rather to be the Church than the glorious viſible Church of Rome. So likewiſe ***Ierome*** ſtileth himſelfe Oecumenicall Patriarke: and the Divines of Tubing in their letters doe call the Patriarke of Conſtantinople Oecumenike, yet is the ſtate of that Church in great miſerie, and continually in perſecution.

Coſmog. lib 9.

Reſp. ad Proteſtant. Germ. in concluſ. artic. Theolog.

For the South and Ethiopike Church, ***Alvarès*** reporteth that in his conference with ***Preſter Iohn***, he preferred the Church of Conſtantinople and Alexandria before the Romane Church : and the Abyſſines doe hold of the Church of Alexandria, and in their Leiturgie next after their Prince, they pray for the Patriarke of Alexandria ; and yet this city with all the Chriſtians there, have ſmall liberty of their profeſſion.

Deſcript. Æthiop. cap. 29. Leitur. Ethiop.

3. Let us ſee the judgement of the reformed Churches: Helvetia, latter confeſſion, ***Of thoſe*** (that is, the faithfull and Saints) ***which make the Church, is the article of the Creed wholly to be underſtood, I beleeve the Catholike Church :*** the Church then is a matter of faith to be beleeved, not of the eye to be ſeene. Saxonie, artic.11. ***In the time of Mary theſe were the Church, Zacharie, Simeon, Ioſeph, Mary, Anna, &c. and did not heare the Sadduces and Phariſes, &c.*** The Church then was obſcure, and not knowne unto the world.

Harm. ſect. 10. pag. 306.

Harm. ſect. 10. pag. 316

4 For the Romaniſts : we have heard the opinion of the Rhemiſts before : the ſame is the ſentence of ***Suarez***. the Jeſuite, that ***in the time of Antichriſt, omnem cultum divinum ceſſaturum,*** all divine worſhip ſhall ceaſe. Another principall Jeſuite ſubſcribeth unto that ſentence of ***Hierome***, that in the ***time of the Arrians, Eccleſia navem pene fuiſſe obrutam :*** The ſhip of the Church was almoſt ſunke. And of ***Hilarie***, that the Church was not at that time to be ſought, ***in tectis & exteriori pompa***, in the houſe tops, and in outward pompe : ***ſed potius in carcerib. & ſpeluncis :*** but in the priſons, and dens: what was become then of the viſible conſpicuouſneſſe of the Church?

Tom 2. qu. 59 artic. 6. ſect. 6.

Gregor. Valent. Analyſ. lib. 3. cap. 4. §. 4.

The ſecond Queſtion : whether the Church may erre.

THis queſtion is divided into two parts. Firſt, whether the Catholike Church may erre at all, or not? Secondly, whether the viſible Church upon earth may fall away from God into Idolatrie and Apoſtaſie.

14. Error.

The firſt part, whether the Catholike Church may erre in doctrine.

The Papiſts.

THey doe teach that the Catholike Church cannot poſſibly erre, not onely in matters abſolutely neceſſarie to ſalvation, but not in any thing, which it impoſeth and commandeth, whether it bee contained in the word of God or not : yea that it cannot erre in thoſe things, which beſide the word of God in the holy Scriptures, are commanded. And by the Church here they doe meane not onely the Paſtors and Biſhops, but the whole companie of the faithfull : ſo that neither that which all the Paſtors of the Church doe teach, can be erroneous, nor what is received generally of the whole Church, *Bellarmin. de Eccleſ.lib.*3.*cap.*14.*Rhemiſt.annot.in Iohan.*14.*ver.*16.

1 Tim.3.15. Bellarm.lib.3. cap.14. Epheſ.5.27. ***Argum.*1.** The Church (ſay they) is the pillar of truth, 1 *Tim.*3. *Ergo*, it cannot erre. We anſwer : firſt, it is no otherwiſe the pillar of truth, than a Virgin without ſpot and wrinckle, *Epheſ.* 5. 27. As that place doth not privilege the Church from all ſinne and imperfection of life ; ſo neither doth this place exempt her from all error in doctrine. Secondly, ſhe is called the pillar of truth in reſpect of us, becauſe the truth is preſerved in the true Church, and is not elſewhere to be found : not becauſe the truth dependeth upon the Church : for S. *Paul* ſendeth not *Timothie* in this place to learne of the Church, as though it could not poſſibly be deceived ; but (ſaith hee) theſe things have I written, that thou maieſt know how to behave thy ſelfe in the houſe of God, *verſ.*14.15. *Ergo*, the word of God is the rule of truth, and the Church hath no warrant to be kept from error, but as ſhe is led and governed by the word of God. Thirdly, the argument followeth not, for *Peter* was a pillar and yet erred, 1 Tim.3.14. Galat.2.9. *Gal.*2.9.11.

Matth.16.18. Epheſ.4.12. Iohn 17.17. ***Argum.*2.** They heape many arguments together. The Church hath the ſpirit of God, to leade it into all truth, the gates of hell ſhall not prevaile againſt it, *Matth.*16. God hath given it Apoſtles, teachers, Evangeliſts, to keepe it in the truth, *Epheſ.*4. Chriſt hath prayed for the Church that it may be ſanctified in the veritie, *Iohn* 17. Chriſt prayed that *Peters* faith ſhould not faile : *Ergo*, the Church cannot erre, *Rhemenſ.annot.*1 *Tim.*3.15.

We anſwer : every one of the elect hath the ſpirit of God, neither ſhall the gates of hell prevaile againſt the faith of any one of the elect to overthrow it : Chriſt prayeth for every one that ſhould beleeve in him, that they may be ſanctified in the truth. Iohn 17.20. *Ioh.* 17.20. Wherefore it followeth as well by theſe arguments, that no one faithfull man can fall into error. The Paſtors and teachers ſo long as they follow the Apoſtles doctrine, may keepe the Church from error : but it is not gathered out of that place, *Epheſ.*4. that the paſtors, if they ſwarve from Gods word, cannot erre : But rather the contrarie ; and therefore the Apoſtle addeth further, Epheſ.4.14,15. *verſ.*14. that we ſhould not be carried about with every wind of doctrine, but follow the truth in love, *verſ.*15. The Church then, ſo long as it followeth the truth, and is not carried with wind of doctrine, cannot erre.

Concerning *Peter*, Chriſt prayed for him that his faith ſhould not faile in that grievous tentation, which he fell into. Secondly, he prayed not for him as governour of the Church, but as he prayeth for every faithfull man, *Ioh.*17.23. Thirdly, for all this prayer *Peter* erred, *Gal.*2.

Pag.617.2.60. ***Argum.*3.** This argument was uſed in the Councell of *Baſil* : the Church is without ſpot and wrinckle, *Epheſ.*5.27. *Ergo*, without error, *Fox.* pag.672.*col.*1.*ex Aenea Silvio.*

We anſwer : firſt, S. *Paul* ſpeaketh there of a glorious Church, ſuch as ſhall be in the kingdome of heaven, not of the Church, as it is upon earth : ſo Revel.7.14. *Revel.*7.14. The elders which ſate round about the throne, which are the Saints in heaven, were ſeene in long white robes, which they had waſhed white, in the blood of the Lamb.

2 It followeth out of this place, that the Church is as well without ſinne, as free from error : which the divines in the Councell did alſo grant. But ſeeing by their owne confeſſion every member of the Church, being clothed in this mortall fleſh ſinneth, how can the Church be without ſinne ? If the Church conſiſt of men, and all men are ſinners, how is the Church free ? If all the parts and members bee ſinfull, how is not the whole alſo polluted with ſinne ? If all the parts of the bodie bee ſicke and diſeaſed, how can the whole be ſound ? The Church alſo is not aſhamed to confeſſe her ſelfe to bee blacke, Cant.1.5. *Cant.*1.5. ſhe ſhall be made beautifull and glorious, without all ſpot and blemiſh in the kingdome of God : and even now alſo is made righteous and juſt before God through Chriſt, not becauſe ſhe hath no ſinne, but becauſe it is remitted : and although ſome errors and imperfections remaine, yet ſhall they be no hindrance to her ſalvation.

The Proteſtants.

THis queſtion, whether the Church may erre, muſt be underſtood with a double exception : firſt, that the univerſall Catholike Church of Chriſt erreth not, *Calvin. inſtitut. lib.* 4. *cap.* 8. *ſect.* 11. 12. But there is no viſible Church in the earth, which may not erre, as well in faith as in manners : this poſition was maintained by M. *Bucer*, in open diſputation at *Cambridge*, *Fox. pag.*1388. Secondly, the true Church of God may erre in ſome points not neceſſary to ſalvation, but cannot fall cleane away from God into any damnable error, *Calv. ibid. Fulk. annot. in Epheſ.* 5. *verſ.* 29. And in this ſenſe is the Church called, *Religionis & fidei perpetua mater* : A perpetuall mother and preſerver of faith and religion, *Cod. lib.*1.*tit.*5.*l.*14.*Leo & Anthem.* That the Church may erre as we ſay, we doe ſhew it thus : and by the Church, we underſtand the whole company and congregation, the paſtors with the people.

1 When our Saviour Chriſt ſuffered, the Church erred in faith : *Ergo*, it may erre : the propoſition is thus proved. The Church was either in the Scribes and Phariſies, or elſe in the Apoſtles : but both of them erred : they in putting Chriſt to death, the other in their incredulity, not beleeving rightly

in the reſurrection of Chriſt. ***Bellarmine*** anſwereth : firſt, that the Phariſes were privileged not to erre, onely till the comming of Chriſt. We replie againe : firſt, after Chriſt was come they ſate in *Moſes* chaire, and Chriſt biddeth they ſhould be heard, ***Matth.*** 23. 2. If they erred not afore, neither could they now ; for they were not diſplaced out of *Moſes* chaire : but the truth is, they never had any ſuch privilege not to erre. Secondly, the Maſter of Sentences ſeemeth herein to bee of another opinion, who thus ſaith, anſwering to a certaine objection, whether circumſition ceaſed to be in force ſtraight after the inſtitution of Baptiſme : *In Chriſti morte terminata eſſe legalia omnia* : That all the legall rites were determined in Chriſts death, and from that time Circumciſion ceaſed, *lib.* 3.*diſt*.3.*K*. If that all the Legals were in force till Chriſts death, then the Prieſt-hood alſo : wherefore what privilege they had before, they held it till then. Thirdly, if the Phariſies were now prone to error, then by our adverſaries owne confeſſion, they ceaſed to be the Church : ***Ergo,*** the Church was not now viſible, for in them it was not : and the Apoſtles fled from Chriſt, and ſhifted for themſelves : how could then the Church be viſible to the world?

Lib. 2. de eccleſ. cap. 17.

Matth. 23. 2.

Secondly, the Jeſuite anſwereth concerning the Apoſtles. Firſt, the Apoſtles were not yet entred into their office and Biſhopricke, but onely appointed to it, and therefore they might erre. Wee replie againe : firſt, they were not only appointed Apoſtles, but partly already they had exerciſed their Apoſtleſhip : for they were ſent forth to preach the Goſpell, and had power and commiſſion to worke miracles, and heale diſeaſes, ***Matth.*** 10. How then is not the Jeſuite aſhamed to ſay, that they were not yet Paſtors nor Apoſtles? Secondly, if the Pearifies erred, and the Apoſtles erred, then all the world, was in error ; ***Ergo,*** by their ſaying at this inſtant there was no Church upon the earth, which is a great abſurditie, for the Church erreth not, ſay they.

Thirdly, (ſaith the Jeſuite) the Apoſtles erred not in faith : they were reproved for not beleeving the reſurrection : which beliefe becauſe they had not yet received, they could not loſe it. We replie. Firſt, though they had not erred in any materiall point ; yet if there were any error at all in them, it is ſufficient for our purpoſe : that they erred it is manifeſt, for they fled away from Chriſt. Secondly, hee excuſeth them for their infidelitie concerning the reſurrection, becauſe this faith they had not yet received. But had not Chriſt (I pray you) often inſtructed them of this matter? and if this were no ſuch error in them, then Chriſt was too ſharpe in reproving them for their infidelitie. Thirdly, it appeareth, that they were wholly deceived concerning the Meſſiah, *Luk.* 24. 21. the two Diſciples ſay, they truſted that it had beene he that ſhould have delivered Iſrael : ſee then what weake anſwers theſe are : did theſe fellowes thinke that their gloſes would not bee examined : or that their dreames ſhould bee taken for oracles?

Fourthly, ſome of the Papiſts affirme, that the true faith in the paſſion of Chriſt onely remained in the virgin Maries breaſt : *Alexand. Halenſ. Iohan. de turre cremat.* If this bee true, then is ***Bellarmines*** opinion falſe, that the Apoſtles at that time kept the faith. But it is moſt like that they are all deceived, and that both ***Mary*** and the Apoſtles at that time were in great feare and doubt, and their faith ſhaken. That the Apoſtles wavered, we have already ſhewed : and yet there was greater cauſe, that they ſhould be ſtable in faith, who were alſo to bee preachers of faith, than ***Mary*** who was a beleever onely, not an Apoſtle or preacher of the Goſpell.

Halenſ 3. p. qu. ult. art 2. Turre crem. lib. 1. de eccleſ. cap. 30.

Argum. 2. The Church of the Jewes erred before our Saviour Chriſts comming : ***Ergo,*** the true Church may erre.

The propoſition is proved : In the time of the reigne of our good Kings, they did offer ſacrifice upon hill altars, but onely to the Lord, which was an error, 2. *King.* 12. 3. 14. 4. The feaſt of the paſſover was not kept ſo preciſely according to Gods word at any time before, no not in the reigne of the beſt Kings, as it was in the eighteenth yeere of *Ioſias* reigne, 2. *King.* 23. 22. The feaſt of Tabernacles had not beene ſolemnly and truly kept from the dayes of *Ioſua,* as it was in *Nehemiahs* time, ***Nehem.*** 8. 18. ***Ergo,*** all this while the Church of the Jewes erred ſomewhat in the externall worſhip of God : ***Fulk. Epheſ.*** cap. 5. ſect. 4.

2 King. 12. 3. 14

2 King. 23. 22.

Nehem. 8. 18.

Argum. 3. Wee read of famous Churches that erred both in faith and manners after our Saviour Chriſts comming in the fleſh, even in the Apoſtles time : ***Ergo,*** the true Church may erre. The firſt part is thus proved : the Church of the Corinthians erred in manners : they went to law among heathen Judges ***chap.*** 6. which was a generall fault among them : ***Is it ſo, that there is not a wiſe man among you? verſ.*** 5. They erred alſo in judgement. It will be anſwered, that the error, or hereſie rather, concerning the reſurrection was not generall : for the Apoſtle ſaith, ***How ſay ſome among you that there is no reſurrection of the dead? chap.*** 15. ***verſ.*** 13. But that error and abuſe in the receiving of the Lords ſupper ſeemeth to have beene more univerſally ſpred : ***Every man*** (ſaith the Apoſtle) ***when they ſhould eat, taketh his owne ſupper afore, and one is hungry, and another is drunken, chap*** 11. 21. Every man, ſaith he, that is, very many, yea and the moſt among them. The Church alſo of the Galathians, was (in no ſmall part thereof:) infected with this error, that the ceremonies of the Law ought neceſſarily to bee kept together with the Goſpell : and therefore ***S. Paul*** upbraideth in this manner the whole Church : ***O yee fooliſh Galathians, who hath bewitched you? &c. chap.*** 3. 1. ***Ergo,*** theſe Churches, being notwithſtanding the Churches of Chriſt, erred.

1 Cor. 6. 5.

1 Cor. 15. 13.

1 Cor. 11. 21.

Galath. 3. 1.

Bellarmine anſwereth, confeſſing that theſe Churches had their errors (yea hee is more liberall in granting this, than we would have him) for hee ſlandereth the whole Church of Corinth, as though they denied generally the reſurrection of the dead, which they did not : *S. Paul* only chargeth ſome of them, that is, the falſe brethren, with this error, as it may appeare 1 *Cor.chap.15.verſ.12.*

Bellarmines laſt refuge therefore is this, that error may be in a particular Church, but not in the univerſall Catholike Church : *de eccleſ.lib.4.cap.2.obſerv.3.*

Anſwer : Firſt, thus *Bellarmine* himſelfe is conſtrained to uſe *Calvines* diſtinction which hee miſliked before : who confeſſeth that a particular Church may fall into dangerous error, but not the univerſall, *de eccleſ. lib. 3. cap. 14. princip. cap.* Secondly, the Jeſuite hath granted as much as wee would deſire : for if every particular Church bee ſubject to error, then the viſible Church is ; for the viſible Churches muſt needs be particular: for univerſall things are not ſubject to the ſenſe, but to the underſtanding : this then hee hath granted, that a particular Church may erre, but the Italian, Spaniſh, French, and ſo of the reſt, are but particular Churches : *Ergo*, they may erre. Thus we have the Jeſuites owne confeſſion, that particular viſible Churches may erre.

Cont. 2. Epiſt. Pelag lib. 4. cap. 7.

Auguſtine ſaith, *Quomodo erit eccleſia in iſto tempore, perfecta ſine macula & ruga, cujus membra non mendaciter confitentur ſe habere peccata?* How can the Church be perfect in this life, without ſpot or wrinkle, whoſe members doe truly confeſſe, that they are not without ſinne ? *Ergo*, the Church ſinneth and is imperfect, and why not ſubject to error ? But in the Councell of *Baſil* it was denied, as yee have heard, that the Church could ſinne.

We have their owne teſtimonies againſt them : as before for particular men, of their ſide, wee have heard the opinion of *Alexander, Alenſ. 3. par. quaſ. ultim. artic.* 2. and of *Iohannes de Turre cremata, lib. 1. de eccleſ. c.* 30. That at the paſſion of Chriſt the true faith only remained with *Mary* : Hereupon it will follow, that the Church that then was, erred and failed in faith ; unleſſe they will ſay, that *Mary* only was the Church.

But let us heare the judgement of their owne Church againſt them : *Decret. Gregor. lib. 5. tit. 39. c. 28. Innocent. 3. Iudicium Dei veritati qua nec fallit, nec fallitur, ſemper innititur ; judicium autem eccleſia nonnunquam opinionem ſequitur, quam & fallere ſape contingit, & falli, propter quod contingit interdum ut qui ligatus eſt apud Deum, ſit apud eccleſiam ſolutus, &c.* The judgement of God is grounded upon the truth, which neither deceiveth, nor is deceived ; but the judgement of the Church is many times ruled by opinion, which both may deceive, and be deceived : whereupon it ſometimes falleth out, that he which is bound before God, is looſed with the Church ; and he that is free before God, is bound by the Church, &c. Behold then a teſtimonie of one of your moſt learned Popes, that the Church may erre in judgement. But it will be here anſwered, that he ſpeaketh of the diſcipline of the Church, not of doctrine. *Anſw.* But *Bellarmine*, to prove that the Church erreth not, objecteth that place, *Matth.* 18. *dic eccleſia*, tell it to the Church : and he that heareth not the Church, let him be as an heathen and Publicane. But this were an hard matter, ſaith hee, to bind men to heare the Church if it might erre : *Bellarm. c.* 14. Now this place is underſtood altogether of diſcipline : wherefore his meaning is, that the Church cannot erre in the keyes : and indeed, ſo long as it followeth Gods word, it cannot, as our Saviour ſaith, *Whatſoever you bind in earth, ſhall bee bound in heaven* : but otherwiſe it may erre in the keyes ; ſo that ſometime, that which the Church bindeth in earth, may bee looſed in heaven : as *Innocentius* in this Canon confeſſeth.

Shall wee now in the laſt place to this doctrine put to the ſeale of the holy witneſſes of Gods truth : Maſter *Bilney* being demanded, what he thought of the Church, whether it might erre or not ; anſwered, that the Catholike Church can by no meanes erre in faith ; for it is the whole congregation of the elect : otherwiſe he granted not, *Fox* pag. 1000. artic. 4. The like confeſſion made *Iames Bainham* martyr, pag. 1028. But concerning the viſible Paſtors and teachers of the Church, we have the ancient confeſſion of *Walter Brute*, who lived about two hundred yeeres agoe, that they may all erre, and have erred : yea *Peter* erred (ſaith he) *Gal.* 2. and was therefore reproved of *S. Paul*, only the Scriptures are privileged from erring, *Fox* pag. 477. col. 2.

Pag. 912. 1. 40.
Pag. 937. 2. 20.
Pag. 440. 1. 50.

Thevet. Coſmog. lib. 9. Sarran Elucid. cap. 2.

That the viſible Church with the prelates and paſtors may erre : firſt, it is the opinion of the East Churches : The Patriarke of Jeruſalem (as we ſaw before) excommunicateth the Pope. The Ruthenians and Muſcovites doe ſay, *that the Pope is an heretick, and doe excommunicate him and his Clergie.*

Deſcript. Æthiop. cap. 29.

2. *Preſter Iohn* ſaid to *Alvares*, that if their Abuna, who is the *primate of the countrie, ſhould uſe toward them any unlawfull commandement, they would burne the copie of ſuch commandement.* He holdeth then, that he may erre.

Harm. ſect. 10. pag. 308.
Pag. 332.

3 The reformed Churches hold, that the viſible Church may erre. Helvetia, the latter confeſſion, chap. 17. *Whereupon it is called the pillar and foundation of truth, that doth not erre, ſo long as it relieth upon the Rocke Chriſt, &c. and no marvell if it doe erre, if it forſake him, who is the alone truth.* Wittemberg, artic. 32. *This Church is ſo governed of the holy Ghoſt, that although he ſuffer it to be weak in this earth, yet he doth alwayes preſerve it, that it doe not periſh by errors, or by ſinnes.* It may then erre, as it is ſubject alſo to ſinne, it cannot periſh by error or ſinne. Auſpurg. artic. 5. *Surely men doe flatter and deceive themſelves too much, if they thinke there bee no faults conveied into the Church, by the deſires of covetous men, and by thoſe labyrinths and obſcurities of the doctrine and traditions of the ſchoolemen, &c.*

Harm. ſect. 18. pag. 554.

4 Of the Romane Church, divers doe hold, *that any particular Church may erre. Waldenſ. doctrin.*

fid.tom.1. lib.2.29. Turrecremat. ſum.de eccleſ.lib. 2.*c.*91. *Eckius, Enchirid. locor. commun. tit.*2. *Hoſius confeſſ.catholic.fid.c.*24. And ſome of theſe, as *Turrecremat. Waldenſ.* give inſtance for example ſake of particular Churches, as the *African, Roman* : and *Pigghius* ſaith, *Quis per Eccleſiam Romanam unquam intellexit univerſalem Eccleſiam?* Who ever underſtood by the Roman Church the univerſall Church? *Hierarch. Eccleſ.lib.6.c.3.*

The ſecond part, whether the viſible Church may faile upon the earth.

The Papiſts.

THey hold that it is impoſſible that the viſible Church ſhould utterly faile upon the earth, and fall 17. Error. from God; but that there ſhall alwaies be a viſible and knowne Church upon the earth, having a perpetuall ſucceſſion of Paſtors and Doctors, where the true worſhip of God ſhall bee preſerved and kept, *Bellarm.lib.3.de Eccleſ.cap.*13.

*Argum.*1. Theſe and ſuch places of Scripture they ſtand upon. *The gates of hell ſhall not prevaile* Matth.16.18. *againſt it. I will be with you to the end of the world. His throne ſhall be as the Sunne, and endure as the* Matth.28. *Moone: Ergo,* the viſible Church ſhall not faile upon earth, *Bellarm.ibid.* Pſal.88.36,37.

We anſwer, that theſe places muſt be underſtood of the Catholike and univerſall Church, whereof we denie not, but every true particular Church is a part. This Church is the ſpouſe of Chriſt, this Church ſhall not periſh, this is the kingdome of Chriſt, with this Church will he alway be preſent to the end of the world: we denie not but that the inviſible Church ſhall continue upon the earth ſo long as the world endureth. Secondly, thoſe places are unproperly underſtood of the viſible Church, for therein are both good and bad: how then can that be the ſpouſe of Chriſt, where there are many Infidels and wicked ones, which have not eſpouſed themſelves unto him? How can it bee called his Kingdome, whereas it is not of all acknowledged? But in the true Catholike Church all and every one are eſpouſed to Chriſt: all and every one have the kingdome of God within them, as it is *Luke* 17. Luk.17.21. *verſ.*21.

*Argum.*2. They doe abuſe that place of S. *Paul, Epheſ.*4.11. *He gave ſome to bee Apoſtles, ſome* Epheſ.4.11. *Evangeliſts, ſome Paſtors and teachers, for the gathering together of the Saints: Ergo,* the Church ſhall alwaies bee viſible till all the Saints are gathered together, *Bellarmin. cap.*13. *Rhemiſt.Epheſ.*4. *Sect.*5.

Wee anſwer: this place proveth that the Church hath never wanted Paſtors and teachers for the continuance of the truth, neither ſhall ever be without them, as the Lord ſaid by the Prophet, *Eſay* 59. Eſay 59.21. *verſ* 21. *My ſpirit which is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor the mouth of thy ſeed for ever.* Wee therefore denie not but that in all ages, yea in the moſt ignorant times of Poperie, God raiſed up faithfull teachers unto his Church: although they were not mitred and croziard Biſhops, neither could ſhew any outward pompe, or boaſt of any glorious ſucceſſion: Such were *Gulielmus de S. Amore, Arnoldus de nova villa, anno* 1240. *Berengarius, Ioachim Abbas* in the time of *Innocentius* the 3. *Wicklif, Brute, Swinderby, Badby,* and others about *anno* 1400. with many which were not knowne to the world: for the truth never in any age wanted witneſſes.

By the continuance of the truth and right faith wee gather, that there have beene alwaies faithfull teachers, though not notorious to the world, and ſhall be: but who they were, and where they lived, what pompe, what authoritie they were of, it is not materiall to know: wherefore an outward viſible ſucceſſion of Biſhops and Paſtors is not neceſſarie for the continuance of the truth: neither can it bee concluded out of this place.

*Argum.*3. Thus they reaſon, there have beene alwaies ſome faithfull men, which have outwardly profeſſed their faith: for if they diſſembled or cloaked their profeſſion, then were they not faithfull: *Ergo,* the Church hath beene alwaies viſible, as in the time of perſecution, *Bellarmin.ibid.*

We anſwer: firſt, the Jeſuite doth cleane pervert and change the ſtate of the Queſtion, for he defineth a viſible Church, to be *multitudo congregata, in qua ſint prælati & ſubditi:* a multitude or companie gathered together, where there are both Prelates and Biſhops, and people obedient unto them. And now he giveth an inſtance of perſecution: wherein ſome faithfull Chriſtians may give an outward profeſſion of their faith: where is now that multitude congregate together? where is that juriſdiction of Prelates? where is that viſible and glorious ſucceſſion? We denie not but that in time of perſecution the faithfull may be knowne to themſelves; and yet ſometime they are not: for in Iſrael there were ſeven thouſand faithfull beſide *Elias,* yet he knew none of them. But it followeth not, that therefore the Church is then viſible to the world, and notoriouſly knowne to men, as the Rhemiſts ſay, *in Matth.* 5.*Sect.*3.& *Act.*11.*Sect.*3. Thus they flie manifeſtly from the queſtion.

The Proteſtants.

WE denie not, but that the Catholike univerſall Church, as it hath hitherto continued ſince the beginning of the world, ſo ſhall it endure to the end: the Lord ſhall never want upon earth a companie of faithfull men, which ſhall truly ſerve him: though it be not neceſſarie, neither hath alwaies beene ſeene, that they ſhould be in any one place. A viſible Church we define to be a congregation of men, amongſt whom the word is truly preached, and the Sacraments adminiſtred. Such a Church hath nót alwaies beene, neither can we be aſſured that it ſhall alway be found upon the earth, wherein the worſhip of God publikely and viſibly is practiſed.

Argum. 1. In the reigne of ***Ahaz*** King of Juda there was no viſible Church, where the pure worſhip of God was practiſed; for both Iſrael under ***Pekah***, and Juda under ***Ahaz***, fell to Idolatrie, and
2.King.16.3. followed the cuſtome of the Gentiles: yea, ***Vriah*** the high Prieſt conſented with the King to ſet up
2.King.21.2. Idolatrie. Likewiſe in the dayes of ***Manaſſeh***, who did evill after the abomination of the heathen, there was no place where God was publikely worſhipped; for Juda was corrupted, Iſrael was carried away captive: ***Ergo***, there was a time when there was no viſible Church.

Bellarmine cannot here ſhift us off with that anſwer, which hee maketh to the objection of ***Elias*** time: that he complaining of the ſmall number of the faithfull, meant of Iſrael onely: for at the ſame time, the true worſhip of God was exerciſed in Judæa: to this wee have anſwered before, 1. ***quaſt.*** 2. ***part.*** of this Controverſie, ***in argum. proteſt.*** 2.

The Jeſuite then hath another ſtarting hole: there is not the like reaſon betweene the Church of the Iſraelites then, and of Chriſtians now, for theirs was but a particular Church, and therefore though it failed with them, yet were there many faithfull among the heathen to be found, as ***Melchiſedech*** and ***Iob***: but the Church of Chriſtians is an univerſall Church, &c. ***Bellarm. cap.*** 16. ***reſp. ad argum.*** 3.

Anſw. Firſt, I demand of them, was not the Church of the Jewes then the Church of Chriſt, as the Church of Chriſtians is now? but the Church of Chriſt was alwaies Catholike; ***Ergo***, ſo was that Church then: and though it were viſible onely then among the Iſraelites, yet all the faithfull in the world were members of the ſame Church that the Iſraelites belonged unto: ***Ergo***, there is no ſuch difference betweene theſe Churches as the Jeſuite ſuppoſeth. Secondly, what telleth hee me of certaine beleevers among the Gentiles? that is not the queſtion: for we doubt not but that the inviſible Church of Chriſt hath beene in all times and places: hee ſhould have proved, that there was another viſible Church to be found among the Gentiles, beſide that of the Iſraelites: which could not be, ſeeing that at Jeruſalem onely the ſacrifices were to be offered, and the law was onely and the Prophets among them, which then were the eſſentiall notes and markes of the Church. Thirdly, yet will the Jeſuite finde it an hard matter to finde any faithfull men at this time among the heathen, when there was none in Iſrael. In ***Melchiſedechs*** time, there was ***Abraham***, and when ***Iob*** lived, there were many excellent men in Iſrael, if as ſome thinke, he lived about the time of ***Moſes***: but whom can he name now among the Gentiles, that were true worſhippers, when as Iſrael and Juda were given to Idolatrie? We conclude then, that ſeeing we can aſſigne a time, when as the Church was not viſible among the circumciſed Iſraelites, and among the uncircumciſed it could not be, that there was a time when as the viſible Church failed upon earth: ***Auguſtine*** ſaith, ***Eccleſia Catholica non ſolum poſt adventum Domini & ſalvatoris noſtri prædicata eſt, ſed etiam ab initio mundi multis figuris & ſacramentis deſignata***: The Catholike Church began not ſo to bee called after the comming of our Lord and Saviour Chriſt, but was from the beginning of the world by many figures and ſacraments deſcribed, ***Serm.*** 217. ***Auguſtine*** here ſaith, that the Church before Chriſts comming was ***Catholica***, Catholike or univerſall. ***Bellarmine*** ſaith, ***Eccleſia Iudæorum non erat univerſalis***, The Church of the Jewes was not univerſall or Catholike. Out of ***Auguſtine*** I conclude thus, the Church of the Jewes before Chriſt was the Catholike and onely viſible Church of the world, but it ſometime failed: ***Ergo***, the viſible Church may faile upon earth.

Argum. 2. In the paſſion of our Saviour there was no viſible Church, ſuch a Church we ſtill meane, as where there are ***Prælati & ſubditi, paſtores & oves***, Prelates and people, Paſtors and ſheepe. Wee prove it thus.

1 The viſible Church was not amongſt the Phariſees and Prieſts, for they ſhamefully and wickedly erred, ***Bellarm. c.*** 17. It was not amongſt the Apoſtles, for they alſo erred; therefore after the Papiſts opinion, they were not the Church: for the Church (ſay they) erreth not. Secondly, hee ſaith, they were yet but materiall parts, not formall, that is, not Biſhops or Paſtors: how then could there be a viſible Church, which was without the formall and principall parts, that is, Paſtors and Biſhops? ***Ergo***, there was then no viſible Church.

Argum. 3. When the abomination of deſolation ſhall ſtand in the temple, and there ſhall bee a generall defection and apoſtaſie from the faith, then ſhall the viſible Church faile upon earth. But the
Matth.24.15. firſt is true, ***Matth.*** 24.15. 2 ***Theſſ.*** 2.3. ***Ergo***.
2 Theſſ.2.3. To the firſt place the Jeſuite anſwereth, that it muſt be underſtood of the deſtruction of the temple,
Lib.3. c.16. reſ. ***lib.*** 3. ***c.*** 16. ***reſp. ad argum.*** 5. But the Rhemiſts more liberall than ſo, affirme that it ſhall bee eſpecially
ad argum 5. accompliſhed in Antichriſts time, when as the ſacrifice of the Maſſe ſhall utterly be aboliſhed, ***Annot. in Mat.*** 24. ***ver.*** 15.

To the next place concerning that defection and apoſtaſie which S. ***Paul*** ſpeaketh of, firſt he ſaith, that it ſhall be a defection from the Romane Empire: but the Rhemiſts ſay, it ſhall be a defection from moſt points of Chriſtian religion. Secondly, the Jeſuite anſwereth, that though it be a defection from the Romane faith, yet it ſhall not be generall but particular. But the Rhemiſts better adviſed grant it ſhall bee a revolt of Kingdomes, peoples, provinces: and the publike entercourſe of the faithfull with the Church of Rome ſhall ceaſe; they ſhall onely communicate with it in heart, *Annot. in 2 Theſſ.2. ſect.6.*

Now out of their owne words wee conclude: there ſhall be a time when as the publike ſervice of God ſhall ceaſe, there ſhall be deſolation in the Churches and temples of Chriſtians: there ſhall bee then no publike entercourſe with the Church, but a private communicating in heart: *Ergo*, there ſhall be a time when there ſhall be no outward viſible Church notoriouſly and famouſly knowne: *Ergo*, our adverſaries are in an error, and are condemned by their owne mouth.

In the laſt place let us ſee how this doctrine hath been ſealed: Maſter *Philpot* that bleſſed martyr, by that place of S. *Paul*, 2 *Theſſ. chap.2. verſ.3. Chriſt ſhall not come, except there be a departing firſt*, ſheweth, that there ſhould be an univerſall departing from the faith, for ſo the word ἀποστασία properly ſignifieth, and we call him apoſtata that forſaketh the faith: in which ſenſe the word is uſed, 1 *Timoth. chap.4. verſ.1.* When this univerſall departing from the faith fell out in the world, which came to paſſe when Antichriſt was revealed, and the man of ſinne diſcloſed, as the Apoſtle there ſaith: what was then become of the viſible Church? I thinke it failed when the profeſſion of the faith failed.

2 Theſſ.2.3.
Fox pag. 801.
Examin.4. c.1.
p.1635. 2.80.
edit.1610.
1 Tim.4.1.

Let us ſee antiquitie for this matter: The Emperour *Conſtance*, who favoured the Arrians, thus tauntingly ſaid to *Liberius* Biſhop of Rome: *Quota pars es orbis terrarum, quod ſolus vindicas hominem nefandiſſimum?* I pray thee how many parts of the world art thou, that thou dareſt alone ſuccour this naughtie man? meaning *Athanaſius*. *Liberius* anſwereth: *Non eò quòd ſum ſolus fidei cauſa minuitur, nam & antiquitus tres ſoli reperti ſunt reſiſtentes præcepto regis*: The cauſe of faith is not therefore impaired becauſe I am alone, for ſometimes there were onely three found which reſiſted the Kings wicked commandement, *Dan.3.* When the true worſhip of God was only found amongſt three perſons, it is apparent that the viſible Church of God failed upon earth. Thus have we an authoritie of one of the Biſhops of Rome againſt them.

Theodor. lib. 2. cap. 16.

That the viſible Church may faile, it is thus proved by forraine teſtimonies. 1. By our adverſaries owne confeſſion, if the Romane Church, which they hold to bee the Catholike and viſible Church, may faile, then it will follow, that the viſible Church may faile: but the firſt is true in the judgement of the Eaſt Churches. The Patriarch of Jeruſalem doth excommunicate out of the body of the Church the Pope of Rome. The Ruthenians and Muſcovites doe ſay the Pope is an heretike. The Neſtorians and other Jndians doe call the Pope a Biſhop unapproved.

Thevet. Coſmogr. lib.9.
Sacranus. Elucid. c.2.

2 The Ethiopians in their Leiturgie pray for the chiefe of the Church of Alexandria, and for the Biſhops, Prieſts and Deacons of the right faith, &c. whereby it is evident, that they take not the Church of Rome to be a viſible Church, which they exclude out of their prayers.

Thevet. Coſm. lib 16 c 15.
Leiturg. Ethiop.

3 The judgement of the reformed Churches is this: *Helvetia*, latter confeſſion, 1. *chap. It falleth out ſometime, that God in his juſt judgement, ſuffereth the truth of his word, the Catholike faith and his owne true worſhip to be ſo obſcured and defaced, that the Church ſeemeth almoſt quite raced out, and not ſo much as a face of a Church to remaine, as we ſee fell out in the dayes of Eliah and other times, and yet in the meane time, the Lord hath in this world, even in this darknes his true worſhippers, &c.* Belgia, *artic.11. This Church God doth defend againſt all the force and furie of the world, although for a ſmall time it may ſeeme to be verie little, and as it were utterly extinguiſhed in the ſight of man, &c.*

Harm. ſect.10. p.312.
Harm. ſect.20. p.321.

4 We want not here the teſtimonie of the Romaniſts themſelves. *Viega* the Jeſuite confeſſeth, that under Antichriſt, *Romam deſerturam a fide, &c.* That Rome ſhall fall from the faith, and become an habitation of devils. *Suarez*, *omnem cultum divinum ceſſaturum*, that then all publike worſhip ſhall ceaſe. The ſame *Suarez* confeſſeth, that in the time of Antichriſt, *the Church ſhall remaine in the elect* onely, *who ſhall not be overcome. Ibid.* but the viſible Church conſiſteth not onely of the elect. If then the Romane Church be the viſible Church (in their opinion) and the Romane ſhall faile: it followeth that the viſible Church may faile.

In Apocal. com.1. ſect.4.
Tom.2. qu.59. art 6. ſect.6.

The third Queſtion: of the Notes and Markes, whereby the true Church may be diſcerned and knowne.

Firſt of the falſe and erroneous notes of the Church.

OUr adverſaries doe deviſe many notes, whereby their Church is deſcribed, as *Bellarmine* reckoneth up fifteene in order, too many (certaine) to be found in a good Church: but there are ſix principall which they doe moſt ſtand upon; Antiquitie, univerſalitie, ſucceſſion, unitie, the power of miracles, the gift of prophecie. We will firſt touch theſe in order, and then come to ſpeake of the true and infallible notes of the Church.

Of Antiquitie. *Note 1.*

THe Papiſts make great bragges of the long continuance of their Church: yea, that they can ſhew the deſcent of their Church from *Adam*, *Rhemiſt. annot. in Act.* 28. *ſect.5.* But (alacke) ſilly men, they muſt come ſhort of our Saviour Chriſt and the Apoſtles time, by five or ſix hundred

18. Error.

yeeres, for the moſt of the opinions which they now hold. Let us examine their reaſons.

In any great change of religion (ſay they) the authors of the ſect, the time when it began, the perſons that oppugned it may be knowne: but no ſuch thing can be ſhewed of our Church (ſay they) as we can ſhew of yours: we can tell them the yeere, the places, and ring-leaders of their revolt, ſay our Engliſh Rhemiſts, *Annot. in 1. Iohan. 2. ſect. 9. Bellar. lib. 4. de Eccleſ. cap. 5.*

We anſwer: firſt, no marvaile if Papiſtrie herein doe much differ from other hereſies: they, as the hereſies of the Arrians, Pelagians, Donatiſts, becauſe they were not long to continue, ſuddenly brake out, and ſuddenly againe were extinguiſhed: But Papiſtrie, being the prop and pillar of Antichriſts kingdome, by whom the world muſt be deluded many yeeres, was at the beginning to worke cloſely and ſecretly, not breaking out at once into open impietie and blaſphemie, but under pretence of holineſſe to ſet abroach her deadly poyſon: therefore [a] *S. Paul* calleth it a myſterie of iniquitie, which began even to worke in his daies. And ſo ſaith [b] S. *Hierome*: *Nunc quoque myſterium iniquitatis operatur, & garrit unuſquiſque quod ſentit*: Even now the myſterie of iniquitie beginneth to worke, and everie man doth utter his owne fancies.

And whereas you alleage, that the Authors of every hereſie may bee aſſigned, which cannot bee ſhewed, you ſay, of your profeſſion: *Bernard* would have told you otherwiſe, if you had conſulted with him: for thus he writeth of the heretikes called *Apoſtolici*: *Quære ab his ſuæ ſectæ authorem, neminem dabunt*: Aske of them the author of their ſect, they can name none: which hereſie had not it proper author from amongſt men, as the Maniehees had *Manes*, the Sabellians *Sabellius*, the Arrians *Arrius*, &c. But with what name will you call this hereſie? ſurely with none: [c] *non eſt ab homine illorum hæreſis*, their hereſie is not of men, &c. yet is it not by revelation, *ſed per immiſſionem & fraudem dæmoniorum*, but by the fraud and deceit of the devill. Thus farre *Bernard*. Thus wee ſee, that the heretickes called Apoſtolicall, could name no author of their ſect, yet were they heretikes: ſo the Papiſts, that have ſo much in their mouthes, the Sea Apoſtolike, Apoſtolicall men, Apoſtolicall traditions, &c. and ſo ſhew themſelves to be the *Apoſtolici* of theſe daies: though the authors of their ſuperſtitions lay hid, yet this were not ſufficient to cleere them of hereſie.

Secondly, we alſo anſwer, that all theſe things, the authors of their ſects, the time, the perſons that withſtood them, may manifeſtly be detected: firſt, concerning the time, we have a manifeſt prophecie, [d] *Apocal.* 20. that Sathan ſhould be bound a thouſand yeeres, and afterward let looſe: when no doubt Antichriſt ſhould begin to ſhew himſelfe to the world. Concerning this ſpace of a thouſand yeeres, there are two probable opinions: ſome thinke they are to begin immediatly after our Saviour Chriſts time, and ſo counting a thouſand yeeres, all which time Sathan muſt be bound; then Antichriſt ſhould begin to appeare. Thus [e] *Iohn Wickliffe* expoundeth it. Others ſay, the thouſand yeeres ought to begin after the three hundred yeeres expired of perſecution: for all that while it is moſt like Sathan was let looſe, when he raged with open mouth like a Lion againſt the Church and Saints of God. Of this opinion was [f] *Walter Brute* ſomewhat after *Wickliffes* time: who by this meanes maketh the prophecie of *Daniel* of 1290. daies, and that in the *Apocal.* 12. of 1260. daies, to agree with the thouſand yeers of Sathans binding (a few yeeres excepted, which in the computation of hundreds and thouſands make no great oddes;) for taking everie day for a yeere, we ſhall come to 1290. yeeres after Chriſt: when the thouſand yeers muſt be expired, beginning from the three hundred yeeres of perſecution. If we count the thouſand yeeres from Chriſt, wee ſhall come to the time of *Hildebrand*, called *Gregorie* the 7. who was Pope of Rome a thouſand yeeres after Chriſt and upward: by whom the mariage of Miniſters is thought firſt to have beene forbidden. If wee begin after the ceaſing of perſecution, which continued three hundred yeeres, we ſhall fall into the yeere 1300. about the time of [g] *Iohn Wickliffe*, when the great rabble of Monkes and Friers began to ſwarme, and ſuperſtition to encreaſe.

But we will take a little paine briefly to touch the authors of many ſuperſtitions in Poperie, and of ſome of their erroneous and [h] hereticall opinions. *Anno* 420. *Zoſimus* Biſhop of Rome did challenge a prerogative above other Churches, that it might be lawfull to make appeales from other Churches to that Sea: and to ſet the better colour upon it, hee falſly alleaged a decree of the Nicene Councell, but there was no ſuch thing found there: wherefore it was decreed in the Councell of Carthage at that time, that none ſhould appeale over the ſeas to Rome.

Boniface the 3. purchaſed of the wicked Emperour *Phocas* the title of univerſall Biſhop. Tranſubſtantiation was firſt concluded againſt [i] *Berengarius, anno* 1062. under *Leo* the 9. but not publikely enacted before *anno* 1216. under *Innocentius* the 3. The Dominicke Friers brought in the ſame time, and their ſect eſtabliſhed by *Innocentius* the 3. Auricular confeſſion alſo was brought in *anno* 1215. under the ſame Pope. [k] *Teleſphorus* brought in the Lenten faſt: *Calixtus* inſtituted the foure Ember faſts in the yeere [illegible] [l] *Hyginus* brought in Chriſme. We can alſo ſhew by whom every peece of their blaſphemous Maſſe hath been patched together: Marriage was firſt prohibited by *Nicholas* the ſecond, *Alexander* the ſecond, *Gregorie* the ſeventh, about the yeere 1070. The Communion in one kind [m] forged, urged, and decreed in the Councell of Conſtance, not above two hundred yeeres agoe. By theſe few examples it may appeare, that it is falſe which the Ieſuit ſaith, that the authors of their ſects and hereſies cannot be ſhewed.

[a] 2. Theſſ. 2. 7.

[b] Adverſus Pelag. dialog. 1.

[c] Serm. 66. in Cantic.

[d] Apocal. 20. 3.

[e] Fox pag. 426.

[f] Fox pag. 480.

[g] Fox pag. 101.

[h] This place is thus objected againſt: how are theſe hereticall opinions, whereof ſuch ancient authors are produced? *Anſw.* Their ſuperſtitions may have ancient authors: for the myſterie of iniquitie began in S. *Pauls* time, their hereticall opinions are of latter time. See further, *Retect. p.* 67.

[i] Fox Martyrol. pag. 147.

[k] Kemnit. exam. ſeſſ. 4.

[l] *Object.* How is *Sylveſter* then affirmed to be the author afterward? *Anſw. Hyginus* is confeſſed by ſome of them to be the firſt author, and by others *Sylveſter*: This is affirmed out of their opinion. See further, *Retec. p.* 77.

[m] Not firſt then thought upon, or defended, but firſt by a generall decree impoſed and enforced. See this objection further anſwered, *Retect p.* 8.

Now wee will briefly declare what oppugners and gainſayers they have had in all ages, ſince their groſſeſt opinions began to bee received : Such were *Bertramus* and *Berengarius* about Pope *Hildebrands* time, that mightily impugned the groſſe opinion of Tranſubſtantiation, *Robertus Gallus* 1291. *Robert Groſthead* Biſhop of Lincolne, who was called *malleus Romanorum*, the mallet or hammer of Fox præfat. the Romans, *anno* 1250. *Franciſcus Petrarcha* 1350. *Iohannes de Rupeſciſſa*, who propheſied againſt the Pope 1340. with many other, which ceaſed not to crie out againſt the abominable vices and erroneous opinions of the Church of Rome. Wherefore it is a great untruth, which the Jeſuite doth ſo ſtifly avouch, that wee cannot ſet downe the pedegree and deſcent of their Church and faith, and how it hath continually been reſiſted.

3 Now whereas they ſay, that they can name the ring-leaders of our ſect : we have none other maſters and authors of our faith, than our Saviour Chriſt and his Apoſtles, by whoſe holy writings we refuſe not to be tried. But you flie from the light, you diſgrace the Scriptures, making them imperfect, and inſufficient : this the true Diſciples of Chriſt would not doe : you are the Diſciples of Chriſt, as the Phariſies bragged that they were the Diſciples of *Moſes*. And as then the true Church was not in thoſe that ſate in *Moſes* chaire, though they could alleage great antiquitie, but in Chriſt and his Apoſtles: ſo is not now the true Church to be diſcerned, by cuſtome or number of yeeres, but by that truth which was taught and preached by our bleſſed Saviour and his Apoſtles. *Auguſtine* alſo ſaith, *Poſſunt etiam latrones & adulteri pro ſe antiquitatem adferre :* Theeves and adulterers can alſo alleage antiquitie for themſelves, *quaſt.ex veter. teſtam.*114. Antiquitie therefore is not a perpetuall note of the Church.

Here *Bellarmine*, whereas we alleage, that our Church is moſt ancient even from the Apoſtles time, though it hath a long time been hid, and not been notoriouſly knowne in the world, as the malignant Church hath been, doth thus reply againſt us : That if the true Church of Chriſt hath been ſo many yeeres buried in ſilence, it ſhould be in more miſerable caſe, than the people of the Jewes, which have had alwaies their Synagogues : and where is then that glory of the Church of Chriſt ſpoken of by the Prophets? *Bellar.lib.4.de Eccleſ.cap.5.in. fine.*

*Anſw.*1. As for the Jewes, though their name and nation yet remaineth, yet they are a people ignominious through the face of the earth, and as vagabonds doe wander from one nation to another, and therefore are not to be compared to the Church of Chriſt, which though it were in the firſt times obſcured in the cruell perſecutions of the Emperours, and ſince defaced through the ambition of the Biſhops of Rome, yet hath been ſince Chriſts time, for many yeeres a glorious and flouriſhing Church throughout the world. 2. Concerning the glory of Chriſts Church, foretold by the Prophets, it was rather ſpirituall in the propagation of the faith, and preaching of Chriſt to the Gentiles, 1 *Tim.*3.16. 1 Tim.3.16. than temporall in the outward glittering ſhew : and yet the Church alſo was outwardly glorious from the time of *Conſtantine* for many hundred yeeres after. The ſpirituall beautie of the Church hath and ſhall continue to the end of the world : the temporall glory it alwaies enjoied not, as in the perſecutions under the Romane Emperours, and ſince under the Italian Biſhops ; though in the middeſt of the hot perſecutions both then and ſince the true members of Chriſt ſhewed themſelves ; as partly I have touched before, in the ſecond part of this anſwer to their note of antiquitie, that for the ſpace of theſe five or ſix hundred yeeres, there have not wanted ſome of our Church that have taſted of their perſecutions.

But ſaith *Bellarmine* againe, moſt of your Evangelicall Doctors came out of our Church, as *Luther* confeſſeth himſelfe that he had been a Monke. *Anſw.* 1. And from whence, I pray you, ſprang our Saviour Chriſt and his Apoſtles ? came they not of the Jewes? and were not his Apoſtles taken out of the Jewiſh Church, that was then ſo corrupted in religion? 2. As under the government of the high Prieſts and Scribes, there were notwithſtanding many devout men, that expected the comming of the *Meſſia*, as *Zacharie*, and *Simeon* : ſo we doubt not, but that in Poperie there were many, and ſome of them Monkes, that had a taſte of the Goſpell, and loathed the corruptions of the Romiſh Church.

But concerning this note of antiquitie, that it is no ſufficient marke of the Church, wee can urge them with both their lawes, *Iuſt.Cod.lib.*8.*tit.*55.*l.*2. *Conſtantine. Conſuetudo non valet, quæ rationem vincit non legem* : That cuſtome or antiquitie is of no worth, which goeth againſt reaſon or law. But ſuch is your antiquitie againſt the law of the word of God. *Ergo.*

Secondly, out of your owne law, *Decr.p.*1.*d.*8.*cap.*4. *Veritate manifeſtata, cedat conſuetudo veritati* : After the truth is manifeſted, let cuſtome give place to the truth. *Cap.*5.*Gregorius* 1.*Chriſtus dixit, Ego ſum veritas, non conſuetudo*: Chriſt ſaid, I am the truth, not the cuſtome. *Cap.*8.*Conſuetudo ſine veritate, vetuſtas eſt erroris :* Cuſtome without truth, is the oldneſſe of error. Likewiſe, *Decret. Gregor.lib.*1.*tit.*4.*cap.*11. *Conſuetudo non derogat juri divino :* Cuſtome doth not prevaile againſt the divine law.

By all theſe decrees it is manifeſt, that cuſtome and antiquitie unleſſe it bee propped up with truth, and agreeable to the law of God, is of no force: Such antiquitie unleſſe you can ſhew for your Church, as we are ſure you cannot, you are able to ſay juſt nothing.

Laſtly, let them ſpeake that have ſealed this doctrine with their blood: firſt, Maſter *Philpot* denieth that truth ought to be meaſured by antiquitie : *Ex divinis nulla occurrit præſcriptio :* Preſcription Pag. 1639. hath no place in matters belonging to God, *pag.*1805.*exam.*5.*c.a.* col.1.10.

Maſter *Bradford* alſo ſaith, that theſe three notes of the Popes Church, unitie, antiquitie, conſent, may as well be in the devils Church as in Gods Church: as for example, the Idolatrie of the Iſraelites had them all three, *pag.1622.col.1.*

Pag.1473. col.1.60.

Pag. 1653. col.1.50.

Secondly, the ſame bleſſed Martyr *Philpot* plainly avoucheth, that his religion was older than the Papiſts by a thouſand yeeres, *pag.*1821.*exam.*11.*col.*1.

Roger Holland Martyr, thus alſo with great boldneſſe proteſted: The antiquitie of our Church is not from Pope *Nicholas* or Pope *Ioane*; but even from the beginning from the time that God ſaid to *Adam, The ſeed of the woman ſhall breake the ſerpents head.* Moreover of our Church have been the Apoſtles, Evangeliſts, Martyrs, and confeſſors of Chriſt, that have been at all times, and in all ages perſecuted for the teſtimonie of the word of God. But for the upholding of your Church, what antiquitie can ye ſhew? your Idolatrous Maſſe is not yet 400. yeere old, and ſome of your Maſſes are younger, as that Maſſe of S. *Thomas* the traitor: *hac Roger Holland.p.*2040.*col.*1.

Pag.1856. col.2.50.

Whereas then we here joine in iſſue with our adverſaries in theſe two points, that neither antiquitie is alwaies a ſure note of the Church, and that antiquitie for the moſt and chiefeſt points of their doctrine is not of their ſide. 1. For the firſt, wee have the judgement of other reformed Churches with us: Helvetia, latter confeſſion, *cap.* 17. *We condemne all ſuch Churches as ſtrangers from the true Church of Chriſt, who are not ſuch as they ought to be, howſoever they brag of ſucceſſion of Biſhops, of unitie, antiquitie*: Auſpurge. *No cuſtome is to be allowed, which is contrarie to the word of God.* Bohemia, *cap.*15. they thus alleage out of the Canons, *Wee praiſe cuſtome, yet that onely which is knowne to uſe nothing contrary to the Catholike faith.*

Harm.ſect.10. pag.311.

Sect.14.p.444. Diſtinct.8.11. e.conſuetud. pag.520.

Concerning the other point, that true antiquity is not of our adverſaries ſide. 1. The Greeke Church teſtifieth: for the Grecians affirme, *that their Church is the princeſſe of other Churches, and hath borne the firſt prerogative in the orthodoxall verity*: The Syrians boaſt themſelves to be the firſt Chriſtians in the world, becauſe that *Peter* had his ſeat ſeven yeeres at Antioch before ever he went to Rome.

Anſwer to the Councell of Auſpurg. cap.13.

Villamont voiages lib.2. cap.22.

Alvares deſcript.Ethiop. cap.29.

2 So alſo *Preſter Iohn* ſaid to *Alvares, that the Church of Antioch was in a manner the chiefeſt, untill the Councell of Pope Leo*, and therefore he asked him, *why they had divided the Churches of Antioch and Rome, &c.* So both the Eaſt and South Church, doe give the priority and privelege of antiquity unto the Church of Antioch before Rome.

3 And further, that the now Romane religion faileth of antiquitie in many chiefe points, it is the confeſſion of their owne writers: as that the celebration of publike prayer in an unknowne tongue, is againſt the practice of the ancient primitive Church, (and therefore a meere innovation) is confeſſed by *Bellarmine*; who alleageth out of *Hierome*, that *in Eccleſiis urbis Romæ, &c.* In the Churches of the citie of Rome, as a thundring heaven, the people were heard, ſounding, Amen. And *Eraſmus* marvelleth *how this change came in.* Another confeſſeth, *that in former times the election of the Pope was confirmed by Chriſtian Emperours, &c.* and he ſaith of the contrarie in that the Emperours approbation is not now required, *nova rerum facies irrupit*: A new face or faſhion of things is broken in: neither can the Romane Church ſhew antiquitie for the inhibiting of Miniſters mariage, which *Eſpenceus* ſheweth in time paſt to have been lawfull by a Canon of the Synod Gangrenſ. *meminit Canon Epiſcoporum conjugii, &c.* The Canon maketh mention of the mariage of Biſhops at that time lawfull. The cuſtome of receiving of the Euchariſt in one kind began to be generall not long before the Councell of Conſtance, as *Gregor. de Valent.* confeſſeth. Many ſuch innovations are to bee ſeene in the doctrine and practice of the Romane Church, whereof they have no ſhew of antiquitie, by their owne confeſſion, as is to be ſeene throughout in this Tractate.

Bellarm. lib.2. de verb.Dei, cap. 6.

Eraſm.in 1. Cor.14.

Hieron. Balb. epiſc.p 29.30.

Eſpenc.lib.1. de continent. cap.4.pag.30.

Valent.de legitim. uſu Euchar.cap.10.

Of Vniverſality. Note 2.

19.Error.

OUr Church is univerſall, ſay they, both in reſpect of time, perſon, and place, it hath alwaies been in the world, in all countries and nations it hath flouriſhed: *Ergo,* it is the true Church.

That it is univerſall, they firſt prove by the name of Catholike, which is, ſay they, by Gods providence appropriate to them, which name they affirme without ground to have been impoſed by the Apoſtles upon true beleevers, *Rhem. in Act.cap.*11.*ſect.*4.*Bellar.lib.*4.*de eccleſ.cap.*4. ſo the Doway Bible, *pag.*22.

Act.11.26.

We anſwer: firſt the name of Chriſtians is a more honourable title than the name of Catholikes: for it is manifeſt, *Act.*11.26. that this name was uſed in the Apoſtles time, and by the Apoſtles themſelves allowed: but it is not certaine that the name Catholike came from the Apoſtles. Againe, many hereticks challenged this name to be called Catholikes, who did not ſo eaſily obtaine to bee called Chriſtians: as *Cod.lib.*1.*tit.*8.*leg.*6.*Theod.. Gratian.* It is decreed, that the Neſtorian heretikes, *non abutantur nomine Chriſtianorum,* ſhould not abuſe the name of Chriſtians: the law ſaith not Catholikes. But this ancient and honourable name the Papiſts doe deſpiſe: for in Italie and at Rome it is uſed as a name of reproach, to ſignifie a dolt or a foole, *Fulk.in Act.*11.26.

2 We ſay that you doe uſurpe this name, as the Donatiſts in *Auguſtines* time would bee called Catholikes: for what is the name of Catholike, without the Catholike doctrine? They are the true Catholikes that profeſſe the ancient and Apoſtolike faith: to us therefore, bee it knowne to you, this

name of better right appertaineth, than to you (O ye Papiſts:) yet we have better arguments to prove our Church by, then by ſyllables and titles: *Quaſi nos* (ſaith *Auguſtine*) *hujus nominis teſtimonio utamur ad demonſtrandam Eccleſiam, & non promiſſis Dei*: As though wee (ſaith hee) doe leane upon this name to prove our Church by, and not rather upon the promiſes of God. And S. *Hierome* ſaith, *lib.3.adverſ.Pelag. Quid ſi te alius Catholicum dixerit, ſtatimne aſſenſum tribuam? ſtultiſſimum eſt ſuper fide mea ex alterius pendere judicio*: What if another man call thee Catholike, ſhall I give conſent? it is a moſt fooliſh point concerning my faith to depend of another mans judgement. So I ſay, it is a vaine thing for them to prove their faith, by the calling and naming of others.

Now then, although we much force not of this name, that heretikes alſo have challenged to themſelves: yet this title as it was firſt taken, doth alſo appertaine to us: for the Imperiall law ſaith, which was made by *Theodoſ. Gratian. Valentinian, &c.* that they which hold the equalitie of the Trinitie, ſhould be called Catholike Chriſtians. *jubemus amplecti Chriſtianorum Catholicorum nomen*: We will have them called Chriſtian Catholikes, *Cod.lib.1.tit.4.l.1.* But I truſt our adverſaries cannot ſay, but that we beleeve concerning the Trinitie as ſoundly as they themſelves. Therefore wee alſo doe make challenge of right to this title.

Secondly, they prove their univerſalitie, by the multitude of people that have received the Romiſh faith: and their Church (ſay they) hath repleniſhed the greateſt part of the world. They would prove this by the propagation of the Church, in the Apoſtles time, in *Tertullian, Ireneus, Hierome, Auguſtine*, yea and afterward in *Gregories* daies: yea and now alſo beſides many great countries in Europe, they have of their Church in India, America, and the unknowne parts of the world, *Bellarm.cap.7. nota.4.* So they of Doway, *multitude of progenie promiſed to Abraham pertaineth to Chriſt, pag.205.*

We anſwer: firſt, the truth is not alwaies to be meaſured by the judgement or opinion of the multitude: Follow not a multitude, ſaith the Scripture, to doe evill: the greateſt part is not the beſt: Chriſt calleth his flocke *puſillum gregem*, a little flocke: *Feare not little flocke* (ſaith he) Saint *Hierome* ſaith, *Multitudo ſociorum nequaquam te Catholicum, ſed hæreticum eſſe monſtrabit*: The multitude of your fellowes doth not therfore prove you a Catholike, but rather an heretike, *lib.3.adverſ.Pelagian.* And S. *Auguſtine*: *Non omnes hæretici per totam faciem terra, ſed tamen hæretici per totam faciem terra, alii hic, alii ibi*: All heretikes are not diſperſed over the face of the earth, yet heretikes are, ſome here, ſome there, *Homil.de paſtorib.* Thus wee ſee that heretikes may as well ſtand upon univerſalitie, as Catholikes.

The like alſo hath the Civill law, *Cod.lib.1.titul.20.l.1.Iuſtinian. Neque ex multitudine authorum quod melius æquiuſque eſt, judicatote, cum poſſit unius forſan, & deterioris ſententia, & multos & majores aliqua in parte ſuperare*: Neither by the multitude of authors judge ye what ſtandeth beſt with equitie, when as perhaps the ſentence of one that is inferiour, may in ſome reſpect goe beyond the greater and higher ſort, &c. As then equitie in civill cauſes goeth not by multitude, ſo neither veritie in divine.

Heare alſo one of your owne Popes teſtimonie, *Nicholaus 1. ad Michael. Imperator. Numerus puſillus non obeſt, ubi abundat pietas; nec multiplex prodeſt, ubi abundat impietas: nolite igitur gloriari in multitudine, quia non multitudo, ſed cauſa, damnationem vel juſtificationem adducit*: A ſmall company hindreth not, where pietie aboundeth, neither doth a great companie further, where impietie aboundeth; glorie not therefore in multitude, for not the multitude, but the cauſe juſtifieth or condemneth. The multitude promiſed to *Abraham* and performed to Chriſt is great in it ſelfe: as there were ſealed of the 12. tribes 144. thouſand, *Revel.7.8.* but yet in reſpect of the number of the wicked, Chriſts flock is but a ſmall one.

Secondly, you have nothing to doe with the Church which was propagated in the Apoſtles time, nor for the ſpace of five or ſix hundred yeeres after Chriſt: it was not your Church, for the moſt of your hereſies are more lately ſprung up than ſo. And you need not bragge of your univerſalitie now: for the Turke (I trow) hath a larger dominion than the Pope, and Mahometiſme is as largely ſpred as Papiſtrie, and further too. And for Europe, I hope you need not make your boaſt: the Pope had never leſſe juriſdiction then he hath now, and I truſt every day ſhall have leſſe. But many (you ſay) in the new found countries have been converted to your religion. Indeed, if you had had grace, ſuch an opportunitie being offered as the Spaniards had, you might have wonne that ſimple people to Chriſt. But you thirſted more for their gold, than for their ſoules health: it is notoriouſly knowne to the world what extreme crueltie hath been wrought upon that innocent people. Was that a Catholike part of the Spaniards to keepe dogs of purpoſe, to woarie and deſtroy the inhabitants, to uſe them as horſe and beaſts, to plough, to carrie, to digge? Thus by your crueltie, there were out of one ſmall Iland called Hiſpaniola, which was well peopled and inhabited, deſtroyed and rooted out in ſhort time, two millions of men and women: the ſtorie of *Benzo* an Italian, is abroad to be ſeene of this matter: you have none or few of your Popiſh Catholikes in thoſe countries, but of your owne brood that have been ſent thither. But enough of this.

Thirdly, we nothing doubt, but that our faith, the truth of the Goſpell hath bin long ſince knowne and publiſhed to the whole world.

Thoſe two conditions, which the Jeſuite putteth in, to make the Church univerſall, doe helpe us very well: the firſt is, that it is not neceſſarie, that all countries wholly ſhould profeſſe the Chriſtian faith;

but it ſufficeth, if there be ſome of the Church in every countrie. The ſecond, it is not requiſite, that this univerſalitie of the Church ſhould be all at one time: but if it be done *ſucceſſive*, that is, in divers ages, one countrie to be joined to the Church after another, it is enough.

Now keeping theſe two conditions, we ſhall eaſily prove our Church to be univerſall: for there are no countries in Europe, and few in the whole world, wherein there are not ſome of our faith, namely, that abhorre worſhipping of Images, doe onely hope to be ſaved by faith in Chriſt without merit, and beleeve in the reſt, as we doe. And againe, taking one age after another, wee ſhall eaſily make it good, that our faith at times, hath ſpred it ſelfe over the whole world.

Now let us ſet to the ſeale of this our anſwer, the teſtimonie of the holy Martyrs.

Bleſſed **Philpot** firſt denieth that univerſalitie, unleſſe it be joined with veritie, is a ſufficient note of Pag.1656.2.40. the Church, *Fox pag.*1825. For the Church of God hath not for the moſt part the greateſt multitude, for it is the broad way that leadeth to deſtruction, and many there be that finde it, *ſic* **Richard Woodman** Pag.1810.2.60 martyr, *pag.*1996.*col.*1.

Secondly, Maſter **Philpot** denieth that univerſalitie is a note of the Romiſh Church: for the faith which that Sea now maintaineth, hath not conſent of all nations, neither ever had: for the Greeke Church, and a good part of Chriſtendome beſide, never received their ſervice in an unknowne tongue, neither yet your Tranſubſtantiation, your receiving alone, your purgatorie, your Images: *ſic Roger Holland* Pag.1851. 1.10 martyr, *pag.*2040.*col.*2.

Thirdly, ſaith maſter **Philpot**, our Church is rather to be counted univerſall, though it were but in ten perſons, becauſe it agreeth with the faith which the Apoſtles univerſally did plant: for Chriſts Church is not ſo much called Catholike, becauſe it is univerſally ſpred over all nations, for ſo was it Pag.1657.2.16 not in the Apoſtles time, but becauſe the doctrine which they had received of Chriſt, was perfect, and &p.1656.1.91 appointed to be preached to all the world. So ſaith *Auguſtine, Eccleſia ideo dicitur Catholica, quia univerſaliter perfecta eſt, & in nullo claudicat:* The Church is called Catholike, becauſe the doctrine thereof is univerſally perfect, and faileth not in any point, *lib. de Geneſ. cap.*1.

Now further, if univerſalitie, and multitude, were a note of the true Church: other Churches, which exceed in largeneſſe the Papall Juriſdiction will lay claime to it before the Romaniſts: firſt, In the Eaſt, the Grecians, Armenians and Syrians, and other nations profeſſing Chriſtianitie, in the Northerne and Eaſterne countries, doe farre in number exceed the Pope-catholikes: the Empire onely of the king of Muſcovia doth extend toward the Eaſt, almoſt to the kingdome of Perſia. Secondly, in Villamont lib.2.cap.14. Africa the kingdome of the Abyſſines, who are alſo (as* *Moſius* thinketh) the Caphites and Jacobites containeth more than fortie kingdomes. *Præf in Anaph. Baſilii.

Thirdly, concerning the name Catholike and univerſall, it cannot bee peculiar to the Romane Church, which ſhould be but one particular Church, and a part of the Catholike Church, if it were a true Church: the Catholike Church is that which is diſperſed over all the world, and in all nations, though not at one and the ſame time, ſome have bin found belonging to this true Catholike Church. Harm. ſect.10. p.307. Thus the Proteſtants of Helvetia, in the latter confeſſion, *chap.*17. *There is but one Church which wee therefore call Catholike, becauſe it is univerſall, ſpread abroad through all the parts and quarters of the world, and reacheth unto all times, and is not limited within the compaſſe either of time or place.* Bohe-Sect.10.p.317. mia, *chap.*8. *This is to be thought of any Chriſtian fellowſhip, whether it be great or ſmall, that it ſelfe alone is not the holy Catholike Church, but only one part thereof, as the Apoſtle writeth of the Church of* Sect.10.p.321. *Corinth,* 1.*epiſt. chap.*12. *Ye are the body of Chriſt and members of him every one for his part.* Engliſh confeſſ. art.4. *We beleeve that there is one Church of God, and that the ſame is not ſhut up (as in times paſt among the Iewes) in ſome one corner or kingdome, but that it is Catholike and univerſall, diſperſed* Harm. ſect.19. p.596. *through the whole world.* Saxonie in concluſ. *We deſire that the whole true Church of God, that is the faithfull and learned, whereſoever they are, may underſtand what we ſay, who no doubt will be witneſſes with us, that this doctrine is the conſent of the true Catholike Church of God.*

Waldenſ. doctrin. fid. tom 1. Fourthly, and that the Romane and Catholike Church are not all one, ſome of their owne writers confeſſe, as *Waldenſis* affirmeth: *Errare poſſe particularem, &c. that a particular Church may erre: as* lib.2 cap.19. *for example, the Africane and Romane Church.* *Pighius* ſaith, *Quis per Romanam unquam intellexit* Hierarch. Eccleſ. lib.6.c.3. *univerſalem eccleſiam? Who by the Romane ever underſtood the univerſall,* that is, the Catholike Church?

The third Note, of ſucceſſion.

10. Error. THey make great boaſt of the long and perpetuall ſucceſſion of their Popes from the Apoſtles for the ſpace of theſe fifteene hundred yeeres and more: condemning all Churches which cannot ſhew the like order of ſucceſſion, *Bellarm. cap.*8. *Rhemiſt. annot. in Epheſ. verſ.*13. And further, ſaith **Bellarmine**, there are two things requiſite in lawfull Paſtors and Biſhops, ſucceſſion, and ordination: for firſt they muſt ſucceed either immediatly ſome Apoſtle, as **Clemens** did **Peter**; or ſome conſecrated by the Apoſtles, as **Ignatius** ſucceeded **Evodius**, whom **Peter** made a Biſhop; or muſt bee conſecrated by him that hath the Apoſtolike authoritie: but ſuch ſucceſſion you can ſhew none in your Church, either from Apoſtle, or Apoſtolike men.

Secondly, ordination is requiſite in a lawfull Biſhop, that hee bee ordained of three Biſhops, which were ordained of others, and they of others before them, till they come to the Apoſtles: thus

Iacob was ordained Biſhop at Jeruſalem by *Peter, Iames* and *Iohn* : *Anacletus epiſt.2.* according to the firſt canon of the Apoſtles : neither can you ſhew ſuch ordination of your Biſhops : *Ergo*, you have no true Paſtors, nor lawfull Biſhops, and ſo conſequently no Church, *Bellar.cap.8.*

Anſw. Firſt, as touching ordination, then concerning ſucceſſion. 1. That there ought to be in every Church a ſeemely ordination and conſecration of the Biſhops, Paſtors, and Miniſters, and that according to the example and rule of the Apoſtles, wee denie not ; and ſuch wee doubt not, but our Church hath. But ſuch ordination, as the Jeſuit requireth, is not neceſſarie, that every lawfull Biſhop muſt prove his ordination by three other ſucceſſively from the Apoſtles time : as thus it is ſhewed. Firſt, if you will credit S. *Hierome*, he ſaith, *Olim, idem erat presbyter & epiſcopus* : In the beginning, a Biſhop and Prieſt were all one : and before that ſchiſmes entred into the Church, *communi presbyterorum concilio eccleſia gubernabantur*, the Churches were governed in common by the whole presbyterie, &c. Which ſentence of his is allowed in your owne canons, *Decret.par.* 1. *diſt.95. cap.* 5. If it be thus, that this diſtinction of Biſhops and Prieſts was not brought in in the Apoſtles time, but afterward ; then can no ſuch ordination be ſhewed from the Apoſtles time. Secondly, notwithſtanding the Canon which goeth under the name of the Apoſtles, it ſeemeth the practice of the Apoſtles, and of the Church was otherwiſe a long time : for *Timothie*, whom you hold to have bin a Biſhop, was ordained by the impoſition of the hands of the whole presbyterie or elderſhip, which was not the aſſemblie of Biſhops onely, as *Bellarmine* would expound it, but of other paſtors alſo, as *Hierome* doth interpret it, *epiſt. ad Evagrium* : and the Rhemiſts alſo in the ſame ſence tranſlate it, the prieſthood, and in their annotations ſhew the ancient practice of the Church agreeable to this place of S. *Paul*, when as the reſt of the prieſthood lay on their hands together with the Biſhop. And your owne Canons to this purpoſe approve the ſentence of S. *Hierome* : *Senatum Romani habebant, cujus concilio cuncta agebant, & nos habemus ſenatum noſtrum cœtum presbyterorum* : The Romans had their Senate, by whoſe councell they did all things, and we have our Senate the company of Presbyters, *Decret.part.* 2.*cauſ.*16.*cap.*7. And S. *Ambroſe* thus writeth plainly : *Non per omnia conveniunt ſcripta Apoſtoli ordinationi, quæ nunc eſt in eccleſia* : The writings of the Apoſtle doe not in every point anſwer the ordination now uſed in the Church, *in 4.ad Epheſ.* How then is the Jeſuit able to prove their manner of ordination from the Apoſtles time ? The practice alſo of their owne Church is contrary : as *Decr.par.*1.*d.*65.*cap.*2. *Martinus* thus decreeth : That at the ordination of a Biſhop, *adeſſe oportet omnes, qui ſunt in provincia ſacerdotes*, all the other Biſhops of the province muſt bee preſent, whom the Metropolitane muſt ſummon by his letters : and if all come together it is well ; but if this cannot be, yet moſt of them muſt come : but they that cannot come, muſt bee preſent by their letters, that ſo the Biſhop may be ordained, *omnium facto conſenſu*, by a generall conſent of all. And then he concludeth thus : *Si aliter factum fuerit, &c.* But if it be done otherwiſe, than I have preſcribed, ſuch ordination is of no force. Likewiſe, *diſtin.*66.1. *Anicetus* : *Archiepiſcopus ab omnibus ſuæ provinciæ Epiſcopis ordinetur* : An Archbiſhop muſt be ordained of all the Biſhops in the province, &c. By theſe Canons a preſence of more than three Biſhops is required. Thirdly, whereas the Jeſuit ſaith, that *Iames* after this manner was conſecrated by three, *Peter, Iames* and *Iohn*, out of *Anacletus*, hee ſpeaketh he knoweth not what, & is too much confident upon his counterfeit *Anacletus* : for this *Iames* the Apoſtle named in the 2. to the Galathians with *Peter* and *Iohn*, is the ſame which is held to have bin Biſhop of Jeruſalem : for the other *Iames* was ſlaine long before by *Herod*, *Act.* 12. and this the Jeſuit elſewhere confeſſeth, *lib.*1.*de Rom.pontifice cap.* 18. but now he bringeth in a third *Iames* to be Biſhop of Jeruſalem. And if *Iames* muſt needs be ordained by three, how commeth it to paſſe, that S. *Peter*, againſt the Canon of the Apoſtles, himſelfe alone appointed *Clement* his ſucceſſor, ſaying thus, *Clementem hunc Epiſcopum vobis ordino* ? I ordaine *Clement* your Biſhop? *Decr.par.*2. *cauſ.* 8.*quæſt.* 1.*cap.*2. If it be anſwered, *Peter* was an Apoſtle, and more than a Biſhop, and therefore might ordaine alone ; why then did he not as well alone ordaine *Iames* Biſhop of Jeruſalem ? unleſſe you will ſay that it was the chiefe biſhopricke, and therefore required the preſence of more Apoſtles. This unleſſe you will ſay, you can ſhew no reaſon of *Peters* ſole ordaining *Clement*.

1. Tim.4.14.

Fourthly, whereas *Bellarmine* objecteth, that as in the old law the Prieſthood went by carnall generation and lineall deſcent from *Aaron* ; ſo in the new it muſt be derived by ſucceſſion from the Apoſtles ; Wee anſwer : firſt, that our Saviour Chriſt and his Apoſtles could ſhew no lineall deſcent from *Aaron*, neither had their ordination from his ſucceſſors ; and yet were the true paſtors of the Church. *Bellarmine* anſwereth, that Chriſt began a new Prieſthood after the order of *Melchiſedech*, and therefore hee was not tied to the lineall deſcent : but from Chriſt and his Apoſtles a ſucceſſion muſt now neceſſarily be ſhewed. *Contra.* To grant this difference for this time, though in deed Chriſt came not to diſſolve *Moſes* law, but to fulfill it ; yet this we ſay further, that both before Chriſt there were true Paſtors and Prophets, which were not ordained by the Prieſts of *Aaron* ; and ſince Chriſt, that received not their ordination ſucceſſively from the Apoſtles. Firſt in the old law, when the ordinarie Prieſthood was corrupted, God raiſed up Prophets from other tribes, that received not from the Prieſts their ordination and allowance ; ſuch an one was *Amos*, who was among the heardſmen, and as *Hierome* ſaith, *Ruborum mora diſtringens ſubito propheta effectus* : was made a Prophet as hee gathered wild blackberries. After the ſame manner, in the corrupt times of the Goſpell, the Lord hath raiſed up faithfull Miniſters to his Church, that could ſhew no ſucceſſion from the degenerated

Ad Heliodor.

Clergie. Againe, ſince our Saviour Chriſt S. *Paul* was appointed an Apoſtle, who had not his ordination from the other Apoſtles, but was immediately called by Chriſt: yet the Jeſuite telleth us that he was ordained of the other Apoſtles, and quoteth *Act.9. Act.13. Contra.*1. *Act.9.17. Ananias* layeth his hands upon *Saul* to receive his ſight, and to baptize him, but not to make him an Apoſtle: for *Ananias* himſelfe was but a Diſciple, no Apoſtle; how then could he ordaine an Apoſtle? Secondly, *Act.*13.3. The Prophets at Antioch named in the firſt verſe, laid hands upon *Saul* and *Barnabas*, not thereby giving them ordination of Apoſtles, but ſeparating and ſanctifying them for that eſpeciall worke: for if this impoſition were an ordination, and that other alſo by *Ananias*; by this reaſon, he ſhould be twice ordained: and againe here were none but Prophets at Antioch, no Apoſtles; how then could they ordaine Apoſtles? Thirdly, if S. *Paul* were ordained by the Apoſtles, then he himſelfe was no Apoſtle, for the Apoſtles had no authority to make new Apoſtles, but all Apoſtles were immediately deſigned from God. Fourthly, the Apoſtle himſelfe ſaith, he was no Apoſtle of men, or by men, but by Jeſus Chriſt, *Galath.*1.1. And againe he did not communicate with fleſh and blood, neither went up to the other Apoſtles, but after three yeeres, *verſ.*16.17. immediately after his calling from heaven preaching Chriſt. Here is no ordination from the Apoſtles, hee was acknowledged by them, and received into the number of the Apoſtles, but not ordained.

Act.13.3.

Galath.1.1.

If it be anſwered, that this example of S. *Paul* was extraordinarie, but now in the Church an ordination ſucceſſively from the Apoſtles muſt be ſhewed:

We reply againe, that we alleage not this example, as though we did expect the like extraordinary calling now, or refuſe ordination derived from the Apoſtles, but to this end, that if S. *Paul* were made an Apoſtle without the ordination of the lawfull Apoſtles; much more may the Lord raiſe up new Paſtors to his Church without ordination from the uſurpers of the Apoſtles. Secondly, wee alſo hold that an ordination from the Apoſtles is alwaies neceſſarie in the Church, but not ſuch as they meane by locall ſucceſſion, and outward tradition: but a lawfull conſecrating and ordaining of Paſtors and Miniſters by the authority of Chriſt and his Apoſtles, according to the word of God committed to the faithfull diſpenſers in every true Church and congregation of Chriſt; which ordination our Church hath. As for their ſuperſtitious ordination, wee refuſe it as ſuperfluous and unneceſſarie: there may bee lawfull Biſhops and Paſtors without it, as there were Prophets in the Law not of *Aaron*: yea and much more, for the Prieſthood of *Aaron* was of Gods inſtitution, ſo is not your Popiſh conſecration: And Saint *Hierome* here ſaith with us; *Non facit Eccleſiaſtica dignitas Chriſtianum*: The Eccleſiaſticall dignitie maketh not a Chriſtian, as he ſheweth by the example of *Amos*: and thus much concerning ordination. Now in the next place of *Bellarmines* objection for ſucceſſion.

We anſwer: firſt, they cannot ſhew ſuch an entire and perpetuall ſucceſſion, without any interruption, or diſcontinuance for ſo many yeeres: for ſometime there were two, ſometime three Popes together: and this ſchiſme continued 29. yeeres, till the Councell of Conſtance, where three Popes were depoſed at once, *Benedict.*13. the Spaniſh Pope, *Gregorie* 12. the French Pope, and *Iohn* 23. the Italian Pope. Beſide there are many other doubts in their ſucceſſion: Firſt, whether *Peter* were Biſhop of Rome or not, whereof more ſhall be ſaid afterward in the controverſie of the Biſhop of Rome: and your owne Canons affirme, that *ambo Eccleſiam Romanam conſecrarunt*: both *Peter* and *Paul* did conſecrate the Romane Church: you muſt ſhew then a ſucceſſion from both. Secondly, it is uncertaine who ſucceeded *Peter*; your decrees hold, that he ordained *Clement*, as wee have ſeene before: others affirme that *Linus* was *primus poſt Petrum Epiſcopus*, the firſt Biſhop after *Peter*, as *Dorotheus, Euſeb.lib.*3.*c.*4. *Hieron. in catalog.&c.* How then can you derive your ſucceſſion from *Peter*? Thirdly, your ſucceſſion hath been interrupted and broken off, as when Pope *Ioane* ſtept into the Papall chaire, and a woman managed the affaires of your Church, ſay alſo that ſhe was S. *Peters* ſucceſſor; ſo then they themſelves cannot ſhew that ſucceſſion which they boaſt of.

Decr.par.1.
d.21 cap.2.
Anacletus.

2 If ſucceſſion be ſo ſure a note of the Church, it is found alſo in other Churches beſide, as in Conſtantinople where hath been a perpetuall ſucceſſion (as *Nicepherus* ſaith) from S. *Andrew*, and where *Ieremiah* is at this day Patriarch, at *Alexandria* from S. *Marke*, where *Melitius* alſo hath at this time his Patriarchall ſeat: in other Churches alſo of Grecia, they have yet their Metropolitanes, as at Theſſalonica, where *Gabriel* now ſitteth, at Epheſus alſo and Corinth: as it may appeare by theſe reverend Patriarchs and Metropolitans authentike letters directed unto our Churches here in the Weſt, in the yeere 1593. in the behalfe of *Iacomo Miloita*, a Grecian of Pathmos, who collecteth for his ranſome. Other Churches therefore wee ſee may alleage ſucceſſion, as well as the Church of Rome.

The Jeſuite here is driven to his ſhifts, and hath nothing to ſay, but this, that the argument followeth negatively, that where there is no ſucceſſion, there is no Church: not affirmatively, that where any ſucceſſion can be ſhewed, there ſtraightwaies it ſhould follow there is a true Church: So by the Jeſuites owne confeſſion he hath made but a bad argument for the Church of Rome: wee have a perpetuall ſucceſſiou of Popes from the Apoſtles time: *Ergo*, we are the Church. It followeth not, ſaith the Jeſuite: we grant it. Why then a little before did hee call it *inſolubile argumentum*, an inſoluble and unanſwerable argument?

3 Thirdly, we ſay, that a ſucceſſion of perſons in the ſame place, without ſucceſſion of doctrine,

which they cannot ſhew, is nothing worth. A ſucceſſion of the Apoſtolike faith and doctrine proveth a continuance of Paſtors and teachers, and not contrariwiſe. We have the Apoſtolike faith, and therefore wee doubt not but that there have beene continually in the Church faithfull teachers, by whom that doctrine hath beene preſerved and kept, though they were not famous, nor carried a glorious ſhew in the world. For that outward ſucceſſion is not neceſſarie, neither ſo much to bee ſtood upon. ***Auguſtine*** when he had alleaged ſucceſſion againſt heretikes, concluded thus: ***Quanquam non tantum nos de iſtis documentis præſumamus, quàm de ſcripturis ſanctis*** : although (ſaith he) wee preſume not ſo much upon theſe documents as of holy Scripture. Epiſt.165.

Wherefore briefly to joyne iſſue with them: firſt we ſay that they themſelves can ſhew no ſuch ſucceſſion in place from S. ***Peter***, as they pretend, as we have ſhewed before. Secondly, though they did ſucceed in place, yet not ſucceeding in faith and holineſſe, it is nothing: as ***Symmachus*** your owne Biſhop ſaith, that ***Petrus hereditatem innocentiæ transſmiſit ad poſteros***, that S. ***Peter*** did leave to his ſucceſſors the inheritance of his innocencie: ***decr.p.1.diſt.40.c.1***. Therefore having left his innocencie, they have left the ſucceſſion. Thirdly, whereas divers of the Fathers commend the ſucceſſion of that Sea from the Apoſtles, it was for that they kept alſo the Apoſtolike faith: as ***decr.p.2.cauſ.24.qu.1.c.14. Hierome*** thus writeth to ***Damaſum, Petri & fidem & ſedem tenes*** : You hold both the ſeat and faith of ***Peter***. Fourthly, a ſucceſſion in doctrine is ſufficient to prove a Church, though in reſpect of the time and place, the ſucceſſion bee interrupted: ſo the Apoſtle ſaith: ***Cui ſervio à progenitoribus*** : whom I doe ſerve from my progenitors, meaning ***Abraham, Iſaack*** and ***Iacob***, the firſt Fathers 1 Tim.1.3. of the faith, for we doubt his immediate progenitors did ſavour of the leaven of the Phariſees: As the Apoſtle proveth his faith by a deſcent, though interrupted, from his progenitors, ſo wee ſhew our Church, by ſucceeding the Apoſtles in doctrine.

And here your owne decrees do helpe us well, ***decr.p.1.diſt.40.c.12. Non cathedra facit ſacerdotem, ſed ſacerdos cathedram; non locus ſanctificat hominem, ſed homo locum; non omnis ſacerdos ſanctus, ſed omnis ſanctus ſacerdos*** : The chaire maketh not a Biſhop, but a Biſhop the chaire; the place doth not ſanctifie the man, but the man the place; every Prieſt is not holy, but he that is holy is a Prieſt, &c. Wherefore where there is no epiſcopall chaire by ſucceſſion, holineſſe of life and ſinceritie of doctrine may erect an Apoſtolike chaire.

Here wanteth nothing but the ſeale, I meane the blood of Martyrs given in teſtimonie of this and other points of our faith.

Bl. ***Philpot*** thus anſwereth to the argument of ſucceſſion: that it is no infallible note of the Church; for there may be a ſucceſſion of Biſhops where is no Church, as at Antioch, Jeruſalem: But if you put to ſucceſſion of Biſhops ſucceſſion of doctrine withall, as it was in ***Auguſtines*** time when he uſed this argument againſt the Donatiſts, it is a good proofe. ***Object***. Why? will you not have the Church to be certaine? by whom then will you bee judged? ***Anſwer***. I denie not, but that the Church is certaine, but not neceſſarily tied to one place longer than it abideth in the word, by which all controverſies ought to be judged, ***Sic Philpot, pag.1825.*** p.1656.2.80.

Bl. ***Bradford*** being preſſed with this argument, that he could not goe upward and ſhew a ſucceſſion of Biſhops, as they could, he might make a leape downward, but upward hee could not goe: maketh this anſwer. 1. The miniſterie of Gods word and miniſters be an eſſentiall point: but to tranſlate this, ſaith he, to the outward glorious ſucceſſion of Biſhops, is a plaine ſubtiltie.

2 S. ***Stephen, Acts*** 7. being accuſed to teach new and falſe doctrine, goeth not upwards to prove his faith, but beginneth at ***Abraham***, and ſo goeth downwards till ***Iſaias*** time, and the captivitie; from whence he maketh a great leape untill the time he was in, which was about 400. yeeres. On this ſort can we prove our faith, and ſo can you never doe yours, ***ſic Bradford pag.1614.col.1.*** p.1465.2.80.

Our Country-men of Doway doe thus argue: there was a perpetuall ſucceſſion of ſpirituall governours in the Church during the law of nature: as from ***Adam*** to ***Noe***, from ***Noe*** to ***Abraham***, from ***Abraham*** to ***Moſes***, ***p.206.*** ſo likewiſe, ***p.19.p.115.*** whereupon they inferre, that much more now ſince Chriſt, the Church hath had a perpetuall ſucceſſion.

Contra. 1. The argument followeth not, from the times of the law of nature and afterward, to the time of the Goſpell: for untill Chriſt, a lineall deſcent was to continue, to preſerve the line of Chriſt: which lineall ſucceſſion is not now neceſſarie. 2 And even then that genealogie of Chriſt was continued in many obſcure families, not outwardly famous and knowne in the world: ſo there hath bin alwaies ſince Chriſt, a ſucceſſion of faithfull Paſtors in the Church, though not glorious in the eye of the world, and tyed to one place. This argument then proveth not an externall locall ſucceſſion of Biſhops.

If ſucceſſion Epiſcopall were a ſure note of the Church, the Grecians and Ethiopians can ſhew a ſucceſſion from the Apoſtles, as well as the Romaniſts. 1. The Greeke Church doe ſtand upon the perpetuall ſucceſſion of their chiefe Biſhops of Conſtantinople, even from the Apoſtles time: and therefore, when as Pope ***Eugenius*** at the Councell of Florence, where the Patriark of Conſtantinople died, would have had the Grecians to elect a new Patriark, that might there by the Pope be confirmed, they utterly refuſed, ſaying, ***That their Patriark could not bee elected out of Conſtantinople*** : Surius trac.4. whereby it is evident, that they ſtand upon an entire ſucceſſion, without any dependance of the Pope. Concil.p 469. The Syrians doe alſo urge a ſucceſſion at Antioch from S. ***Peter***. Villamont.

2 The Ethiopians alſo doe depend upon the Patriark of Alexandria, who pleadeth a ſucceſſion voiag.lib.2. c.12.

from

Leiturg. Æthiop.

from S. ***Marke*** : and therefore they uſe after their Prince to pray for the chiefe of the Church of Alexandria.

Cuſanus lib.2. Concord. c.13.

De princip.c.3.

3 Yea, ſome of the Romaniſts confeſſe, that ***Peter*** had no more power given him of Chriſt, than the reſt of the Apoſtles, ***Nihil dictum eſt ad Petrum, &c. Nothing was ſaid to Peter, which was not ſaid to the reſt of the Apoſtles : for as it was ſaid to Peter, whatſoever thou bindeſt, &c. ſo it was ſaid to them, whatſoever ye binde. &c.*** Whereupn it followeth, that the other Apoſtles left as much unto the Biſhops their ſucceſſors, as ***Peter*** did to his : and ſo ***Barlaam*** reaſoneth for the Greeke Church, ***That the other Apoſtles have left ſucceſſours behinde them,*** among whom ***none were firſt, or laſt, but all equall, and of the ſelfe ſame order*** : as he alleageth out of ***Denis*** the Areopagite his Epiſtle to ***Demophilus*** a Monke, how he calleth the ***Biſhops the ſucceſſours of the Apoſtles.***

Harm. ſect.1. p.14.

Sect.10.p.324.

Harm. ſect.12. p.334.

4 The reformed Churches ſtand upon a ſucceſſion in true doctrine, not of perſons or place, Witemberg. *c.30. The holy Ghoſt is at libertie, and is not tyed to a certaine ſort of perſons, but giveth gifts to men according to his good pleaſure.* Saxonic artic. 11. ***Amongſt men God would at all times have a companie, whereunto he delivered the doctrine concerning his Sonne, and wherein the Sonne himſelfe did inſtitute and preſerve a miniſterie, to keepe and ſpread abroad that doctrine.*** Helvetia, *c.*18. latter confeſſion : ***The Apoſtles, &c. after ordained Paſtors and Doctors in all Churches, by the commandement of Chriſt, who by ſuch as ſucceeded them, hath taught and governed the Church unto this day.*** Such a ſucceſſion and continuance of faithfull Paſtors, not in place, but in office, in preaching the truth, the Church of God alwaies had.

The fourth Note, of Vnitie.

21, Error.

OUr adverſaries doe ſtand much upon Unitie ; which they thinke is the glory of their Church : they doe embrace unity amongſt themſelves, and all joyne in obedience to their head. Their unitie alſo is ſeene, ſay they, in the wonderfull conſent of all their writers in matters of Religion : and the notable agreement and concord in the decrees of their Popes and Councels. But as for us, and our Church, they ſay, it is full of rents, ſchiſmes, and diviſions, ***Bellarm.cap.9.*** So alſo the Doway Tranſlate latines, ***doe tell us of ſects in England,*** divers from ***Luther,*** and each one from the reſt: every meane Preacher arrogateth to be his owne Judge, contemneth to ſtand to ***Luther*** or ***Calvin,*** &c. whereas the ſimpleſt Catholike in the world hath the ſame faith in all points with the whole Church, &c.*p.*50.

Firſt, of the unitie of their Church, and then of the unitie of ours. Their unitie, they ſay, is partly ſeene in their obedience, and loving ſocietie and fellowſhip, partly in their religion and doctrine.

Firſt, for their concord and love one toward another : we will take ſome paines, a little to decipher it. About the yeere of the Lord 900. there was pretie ſport amongſt the Popes, nine of them one after another. ***Stephen*** the ſixth abrogated all his predeceſſor ***Formoſus*** decrees : and not content with that, he tooke up his body which was buried, and cut two fingers of his right hand off, and commanded his body to be buried againe. After him ſucceeded Pope ***Rhomanus, Theodorus*** the ſecond, ***Iohn*** the tenth, who ratified and confirmed the doings of ***Formoſus.*** After them followed Pope ***Sergius,*** who diſanulling all their Acts, tooke up againe the body of ***Formoſus,*** cut off his head, and commanded his body to be throwne into Tiber, the great river in Rome. Was not here great amitie and love, thinke you, amongſt the Popes? ***ex Polycron.***

Another notable example of their unitie we have in Pope ***Urbanus*** time the 6. againſt whom ſtood up a contrarie Pope in France named ***Clement*** : it is worth the noting, what coyle theſe two Popes kept : betweene whom many battailes were fought, many thouſands ſlaine, Pope ***Urbanus*** beheaded five Cardinals together after long torments. Biſhop ***Aquilonenſis,*** becauſe he did ride no faſter, was had in ſuſpition, and ſlaine and cut in peeces by ***Urbans*** ſouldiers, at his commandement. Behold here I pray you the unitie of theſe Catholikes.

Theoderic. Niem. de ſchiſmat.

Ex paralip. Abbat. Vrſp.

Wee will adjoyne one other example, no longer ſince than in King ***Henrie*** the eighths time. The Duke of Bourbon being the leader of the Emperours Armie, laid ſiege to Rome, and ſacked it : the Souldiers brake in upon the Pope, which was ***Clement*** the ſeventh being at Maſſe, ſlew divers of the Prieſts, and one Cardinall called ***Sanctorum quatuor*** : they laid ſiege to the Caſtle of S. Angell, ſo long till the Pope yeelded himſelfe. The Souldiers dayly that lay at the ſiege, made jeſts of the Pope : ſometimes they had one riding like the Pope with a whore behind him, ſometimes he bleſſed, ſometimes he curſed ; ſometimes with one voyce they would call him Antichriſt. See, here is their Catholike obedience to their chiefe Biſhop. Thus much concerning their unitie and concord in life.

Let us likewiſe take a view of their unitie in doctrine. Wee heard before how Pope ***Stephen*** and ***Sergius*** aboliſhed the decrees of ***Formoſus*** : how then ſaith the Jeſuite, that the decrees of Popes doe conſent together ? The Councell of Baſill and Conſtance before that decreed, that the Pope ſhould be ſubject to generall Councels : but this Canon was afterward reverſed, and now generally the Papiſts hold the contrarie, that the Pope is above Councels.

Let us ſee the conſent of their writers : ***Bellarmin.lib.1.de verbo, cap.12.*** maintaineth againſt ***Lyranus, Driedo, Genebrard,*** and others, that ***Iudith*** was in ***Manaſſes*** time. Againſt ***Alphonſus de Caſtro,*** that heretikes are no members of the Church. ***Lib.3. de eccleſ.ca.4.*** Againſt ***Iohannes de turre cremata,*** that faith is not neceſſarie to make one a member of the Church, ***Lib.3.de eccleſ.cap.10.*** And every where the Jeſuite taketh great libertie to confute and controll other his fellow Papiſts: belike having found out ſome ſtarting holes, that they either knew not, or were aſhamed to creepe into, as the Jeſuite doth: See more of their diſſentions in opinion, *Tetraſtyl. Papiſt. piller.4.*

But (ſaith he) wee denie not that wee have diſſentions, but they are not in materiall points, but in ſuch things as appertaine not to faith. I marvell he bluſheth not thus to ſay, himſelfe knowing the contrarie. Is it * not a ſubſtantiall point and belonging to faith, to know which bookes are canonicall Scripture, which are not? but in this queſtion they doe much diſagree. *Cajetanus* the Cardinall ſaith, that we muſt acknowledge no Scripture, but that which was either written or approved by the Apoſtles. But *Catharinus* a Papiſt doth reject that opinion. *Hugo Cardinalis, Arias Montanus,* doe hold no bookes of the old Teſtament to be Canonicall, which are written only in Greeke: the Papiſts now generally hold the contrarie: *Ex Whitach. 1. contr.c. qu. cap. 6. Bellarmine* ſaith, that all thoſe opinions which the Church holdeth as articles or precepts of faith, were delivered by the Apoſtles: and that the Church muſt not now ſeeke for new revelations, but content her ſelfe with the Apoſtolike traditions and doctrine, *de Scriptur. lib.4. c.9.* Out of the which words it doth neceſſarily follow, that the Church is not now to found any new article of faith: but this generally is denied by the Papiſts: and *Stapleton* an Engliſh Papiſt is not aſhamed to ſay, that the Church may adde more bookes to the Canonicall Scripture, by her abſolute authoritie.

* See the exception to this place anſwered: Retect. pag.69.

Further, to beleeve that the virgin *Mary* was without ſinne, yea conceived without originall ſinne, is now amongſt the Papiſts received for an article of faith: and therefore in Paris none are admitted to be Doctors of Divinitie, which doe not firſt confirme this article by their oath. Yet this was a great queſtion betweene the Scotiſts and Thomiſts, and a great and hot contention aroſe about this controverſie, *anno* 1476. betweene the Dominicke Friers, who affirmed that ſhe was conceived in ſinne, and the Franciſcanes, that held the contrarie. But theſe Franciſcanes had the upper hand, and foure of the other order were condemned and burned for it at Berne: and yet for all this our adverſaries will ſay ſtill, that they varie not in matters of faith. Thus wee have ſeene what is to be thought of popiſh unitie.

Caſpar. Peucer Chro. lib.5.

Now to anſwer briefly to their falſe accuſation, whereby they charge us with manifold ſchiſmes and diſſentions: yea *Bellarmine* is not aſhamed to ſay, that an hundred ſeverall ſects are ſprung up amongſt us, *cap.10. lib.4. de Eccleſ.*

1 We ſay with S. *Paul, Oportet hæreſes eſſe,* 1 *Cor.*11. There muſt be hereſies and diviſions in the Church. And it is a ſigne we have the truth, when the devill goeth about by ſchiſmes and contentions to hinder the preaching thereof. We anſwer to you, as *Auguſtine* did to the Pagans: *Non proferant nobis quaſi concordiam ſuam: hoſtem quippe quem patimur, illi non patiuntur*: Let them not boaſt of their concord, and caſt in our teeth the diſſention of Chriſtians: the enemie aſſaulteth not them as he doth us: *Quid ibi lucri eſt, quia litigant, vel damni ſi non litigant*: The devill ſhall get nothing if they ſhould diſagree, nor loſe any thing by their agreement: for he hath ſure hold enough of them alreadie, conſenting all in Idolatrie. But amongſt Chriſtians hee laboureth to hinder the truth by diſcord, becauſe he cannot otherwiſe withdraw them from the true religion. Hearken now (O yee Papiſts) if you conſent together, it is in evill: ſo long it pleaſeth the devill well enough: hee ſhould deſtroy his owne kingdome in ſowing diſſention amongſt you, for you fight for him. He uſeth to caſt fire-brands amongſt good Chriſtians, to withſtand by this meanes the proceeding of the Goſpell.

1 Cor.11.19.

2 It is a great ſlander that there are ſo many diviſions amongſt us: an hundred, ſaith the Jeſuite, but he ſhall never prove ten. He might have bethought himſelfe of a full hundred of ſects amongſt his owne darlings the Monkes and Friers, as Maſter *Fox* hath truly gathered the number, *pag.*260. See more *Tetraſt. papiſt. 4. pil.* where you ſhall find ſome hundreds of divers opinions and diviſions among Papiſts. And whereas *Bellarmine* taketh upon him to prove the Proteſtants guiltie of twenty ſeverall hereſies, *cap.9.* I have reſerved the confutation thereof to another place in the treatiſe of the Pillars of Papiſtrie annexed to this booke: where in the ſecond pillar, par.3. I have anſwered the Jeſuites objections of hereſie, and repaied them with fortie hereſies more properly incident to their Church, than his twentie are into ours.

3 Thoſe few ſchiſmes and diſſentions which we have, (and yet too many, we muſt needs confeſſe) are not about points of faith, and articles of Religion: but concerning ſome things belonging to diſcipline and Church government; which matters we denie not, but have been ſomewhat too hotly and eagerly followed of ſome amongſt us: but God be thanked, this contention hath not been purſued by fire or death, as the Franciſcanes did perſecute the poore Dominicks: nor yet to the pronouncing of each other heretikes, as *Eugenius* your Pope was condemned as an heretike in the Councell of Baſil. Some among us indeed aſcribe too little to *Luther, Calvine, Beza,* and ſuch other worthie inſtruments: but they are ſuch as are beſotted with your ſchoole Divinitie, and dote upon your ſchoole Divines a little too much, which men of ſounder judgement doe miſlike amongſt us.

Now, that it may appeare what unitie is in the popiſh Church, I will give an inſtance in their head, I meane the Popes, and that out of their owne Canons.

Whereas then divers of them have decreed, not to tranſgreſſe the decrees of their predeceſſors, as *Decr. p.2. cauſ.25. quæſt.1. cap.7. Zozimus*: *Contra ſtatuta patrum condere vel mutare aliquid, nec hujus quidem ſedis poteſt authoritas*: No not this Sea hath authoritie to change the decrees of the fathers. And, *qu.2.cap.4. Gregor. Si ea deſtruerem, quæ antecesſores. &c. non conſtructor, ſed everſor eſſe comprobarer:* If I ſhould reverſe, what our predeceſſors have decreed, I ſhould not be a builder up, but a puller downe, &c. And not onely the Canons of religion, but other Civill conſtitutions of their predeceſſors ought to be kept: *quaeſt.25.cap.16. Leo.4. Quod patres ſive in ſanctis canonib. ſive in humanis affixere legibus, &c.* We muſt not tranſgreſſe, whatſoever our fathers have fixed either in the ſacred Canons, or other humane lawes. Yet notwithſtanding theſe conſtitutions, the Popes themſelves have one diſſolved anothers decrees, both in civill and religious matters.

Concerning civill and outward matters: *Clemens* 5. reverſeth *Bonifacius* 8. his conſtitution, as touching taxes and impoſitions laid upon the Church, *Clem.lib.3.tit.17.c.1. Item Ioannes* 22. *Extrav. tit.9.cap.1.* reverſeth the conſtitution of *Clemens* 5. which hee made againſt Juſtings and Tournaments. The ſame *Clemens* abrogateth the conſtitutions of *Benedict.11.* againſt the preaching Friers, *Clem.lib.3.tit.7.c.1. Benedict.11.* likewiſe correcteth the decrees of *Bonif.* the 8. as touching the immunites of the preaching Friers, *Extrav.com.lib.5 tit.7.cap.1. Bonifac.8.* revoketh whatſoever *Celeſtinus* had decreed, *Extrav. Ioann.tit.7.* And thus one of them is ſtill even with another. *Bened.11.* reſtoreth the Cardinals, whom *Boniface* 8. had depoſed and condemned: *Extrav.comm.lib.5.tit.4. cap.1. Ioann.22.* checketh the decrees of *Gregor.10.* and *Boniface* 8. as touching the reſervation of benefices.

The like agreement is found amongſt them in matters of religion. *Ioann.22.* determineth againſt *Nichol.4.* that Chriſt was no begger, but had a propertie in thoſe things he had, *Extrav.Ioan.tit.14. cap.4.* The ſame *Ioannes* 22. diſſolveth the ſect of the Fratricelles confirmed by *Celeſtinus*: *Extrav Ioann.tit.7.* The ſame Pope ratified the ſect of the Beguines diſſolved by *Clem.5. Extrav.comm.lib.3. tit.9.cap.1.*

If ſuch be the unitie of the heads, as we have ſeene, one of them ſtill oppoſing himſelfe againſt another, *Iohn* againſt *Clement*, *Clement* againſt *Benedict*, *Benedict* againſt *Boniface*, *Boniface* againſt *Celeſtine*, and they all againſt their predeceſſors, *Zoſimus, Gregorie, Leo, &c.* what ſhall we thinke of the reſt of the bodie, if the head be thus divided? And this is the unitie of the Popiſh Church, which they doe ſo much bragge of.

Laſtly, let us adde the ſeale of our doctrine: Maſter *Bradford* ſaith, that unitie is no ſure note of the Pag.1473.1.60. Church: for the idolatrous Iſraelites might have pretended this argument for themſelves, *Brad.pag. 1622.col.1.*

Maſter *Latimer* martyr ſaith, that a deforme diſagreement is better in the Church, ſo Chriſt be preached, than uniforme ignorance agreeing in Idolatrie, alleaging *Hieromes* example, whoſe tranſlation of the Bible cauſed diſſention in a Chriſtian congregation; yet *Hierome* ſaith, *Sed ego in tali opere nec eorum invidentiam pertimeſco, nec ſcripturæ veritatem poſcentibus denegabo*: But neither I (ſaith he) will feare their envie in ſo profitable a worke, nor yet withhold the truth of the Scripture from thoſe Pag.1588.2.70. which deſire it, *Hieron.prolog.ſup. Canonic. epiſtol.Sic Latimer.epiſt.ad D. Ed. Baynton.pag.1750. col.1.*

Roger Holland alſo thus teſtifieth: As for the unitie which is in the popiſh Church, what is it elſe but treaſon, murther, poyſoning one another, idolatrie, ſuperſtition? What unitie was there in your Church, when there was three Popes at once? where was your head of unitie, when you had a woman Pag.1851.1.20. Pope? *Fox pag.2040.col.2.*

Concerning this note of unitie objected by the Papiſts, wee affirme three things: firſt, that it is no Harm.ſect.10. pag 311. neceſſarie note of the Church: as herein the latter confeſſion of the Helvetians agreeth with us, *chap.* 17. who refuſe, *ſucceſſion, unitie, antiquitie*, as infallible markes of the Church: and there is more unitie and conſent of doctrine to bee found, both in the Eaſt Churches that follow the faith of the Grecians, and in the Ethiopike Churches, where fourtie kingdomes under *Preſter Iohn*, are of the ſame faith and religion.

Secondly, this unitie is not neceſſary in all ceremonies and outward rites, it is ſufficient if there be Harm ſect.10. pag.310. a conſent of doctrine. Helvetia, *chap.17. We may not denie but that God was in the Church planted by the Apoſtles, howſoever there were ſtrifes and diſſentions in it.* Auſpurg: *Unto the true unitie of the* Sect.10.p.320. *Church it is ſufficient to agree upon the doctrine of the Goſpell, and the adminiſtration of the ſacraments, neither is it neceſſarie that humane traditions, &c. ſhould be alike in all places.* And againe, art.4 Pag 494. they thus inferre out of *Auguſtine*: *This whole kinde of things hath free obſervation, and Irenæus ſaith, the diſagreement of faſting doth not breake off the agreement of faith: ſo alſo Pope Gregorie in the* Pag.499. *twelfth diſtinction, inſinuateth, that ſuch diverſitie doth not hurt the unitie of the Church.* Againe, in the latter confeſſion of Helvetia, *chap.17. Becauſe there is found diverſitie of rites in the Churches, let no man ſay therefore, that the Churches doe not agree.* *Socrates* ſaith, *It is not poſſible to ſet downe in writing all the ceremonies in Churches, which are throughout cities and countries, &c. and wee at this day* Harm ſect.17. pag.517. *having divers rites in the celebration of the Lords Supper, and in certaine other things in our Churches, yet doe we not diſagree in doctrine and faith, &c. neither is the unitie of our Church cut aſunder.*

Thirdly, unitie even in points of doctrine the Romane Church hath not, which they ſo much boaſt of: as *Eraſmus* is a ſufficient witneſſe in his *Annotations, in 1 Cor.7.* which worke was authoriſed by *Leo* the 10: there he ſheweth how divers Popes have been contrarie in their judgement one to another: as *Iohn* 22. and Pope *Nicholas*, whether Chriſt had any thing proper, or onely in common, the one judicially decreeing it, the other condemning it: *Celeſtinus* 3. alloweth divorce in the caſe of hereſie. *Innocentius* 3. decreeth the contrarie: Pope *Pelagius* ordained that certaine Subdeacons of *Sicilia* ſhould put away their wives, which they had lawfully married before that conſtitution: *Gregory* the 1. abrogateth that decree: *Alexander* 3. by his reſcript ſheweth, that marriage conſummate with one, and contracted with another before, was judged to be lawfull by ſome of his predeceſſors, which *Innocencius* condemned as adulterous: he addeth further, that *Iohn* 22. was forced by the Univerſitie of Paris to correct his errour, that the ſoules of the wicked ſhould not bee puniſhed before the day of judgement.

The fifth Note: Of the power of working Miracles.

THis they affirme both to be neceſſarie in the Church, to have power to worke miracles, for the confirmation of the faith, when there is any extraordinarie change or innovation of religion, and that it is a ſufficient note to deſcribe the Church: for it cannot bee (ſay they) but that, whereſoever this power is found, there ſhould be the true Church. 22. Error.

And hereupon they take occaſion to extoll the miracles of their Church, beginning at the Apoſtles time, and ſo in every age they take upon them to ſhew, that their Church never wanted thoſe that were endued with this power, *Bellarm. cap.* 14.

We anſwer: Firſt, the gift of miracles doth no more prove that to bee the true Church where they are wrought, than they to bee holy men and elected of God, that doe them. The Magicians wrought many ſtrange things in Egypt, contending a great while with *Moſes*: Antichriſt ſhall come working with ſignes and wonders, 2 *Theſſal.* 2. Therefore this proveth not a Church. The like ſtrange wonders and miracles are to be ſeene among the Turkes, amongſt whom their religious profeſſors doe many ſtrange things both alive and dead: as witneſſeth *Septem-caſtrenſ. de Turcar. morib. cap.* 14. The like things to be done in Dania ſome 300. yeeres ſince, reporteth *Saxo Grammaticus*: and not long ſince in Gothia, *Olaus Magnus*. Wherefore miracles make no probation of a Church.

Firſt *Bellarmine* anſwereth, that theſe were falſe miracles, and but forged, and onely to the eye, and in outward appearance, as Antichriſt is ſaid to come with lying wonders: or elſe ſuch things as though they ſeemed ſtrange to men, yet were not ſo in their owne nature, as the fetching downe of fire from heaven, &c. which things Satan can eaſily performe. Wee replie, firſt they are called lying wonders, not that they are done in ſhew onely, and have no ſuch thing indeed, but becauſe they are wrought to confirme lies, and diſcredit the truth. Secondly, your miracles are very like to bee ſuch, both wrought by the power of the devill, and ſome of them but jugling feats of couſoners. Thirdly, yet a wicked man may have power to worke miracles, not in ſhew, but verily and indeed, as to caſt out devils, and to doe it in the name and power of Chriſt; and yet be none of Chriſts Diſciples, *Mat* 7.22. And it is confeſſed in your owne Decrees, *par.* 2. *cauſ.* 1. *quaſt.* 1. that *Magi Pharaonis faciebant ſimilia Moyſi*, that *Pharaoh* his Magicians did like things to *Moſes*. And a writer of your owne ſaith: *Miracula Deo & diabolo, Chriſto & Antichriſto communia*: That miracles are common to God and the devill, to Chriſt and Antichriſt, *Eſpenc. in* 2 *Timoth. p.* 93. The miracles then of Chriſt and Antichriſt, of the true and falſe Prophet differ not onely or chiefly herein, that the one are in truth, the other in ſhew: but firſt in reſpect of the power; ſecondly, of the end: for the Saints of God worke by his power; the other by the power of Satan, whom God doth oftentimes reſtraine, as the Magicians were not able to doe the like, when *Moſes* turned the duſt into lice, *Exod.* 8.19. And therefore *Nicodemus* ſaith to Chriſt, *Ioh.* 3.1. *No man can doe theſe workes*, that is, ſuch great works *as thou doſt, unleſſe God were with him.* Secondly, Chriſt and his Apoſtles by their miracles ſought the glorie of God, and the good of men, in converting of their ſoules, and healing of their bodies: ſo Satan worketh not, but onely to deceive men, and confirme lies, as *Origen* ſheweth, *lib.* 1. *cont. Celſum.* And ſuch are moſt of Popiſh miracles, deviſed for the maintenance of Idolatrie and ſuperſtitious worſhip.

Secondly, *Bellarmine* bringeth in this diſtinction, that miracles doe demonſtrate the Church, not *quoad evidentiam & certitudinem rei*, in reſpect of the evidence or certainty of the thing, *ſed quoad evidentiam credibilitatis*, but doe ſhew onely the certaintie of credibility: His meaning is, that by miracles we may gheſſe by all likelihood, which is the Church, but not certainly know it. *Bellarm. lib.* 4. *de Eccleſ. cap.* 14.

Anſw. 1. Wee have then the Jeſuites owne confeſſion, that the power of miracles is no certaine, but a conjecturall note of the Church: what marke or note then call you that, whereby a thing cannot certainly bee diſcerned? 2. Wee ſay, that many times wee cannot ſo much as conjecture of the Church by miracles, which may be done without the Church, as the miracles which Antichriſt ſhall worke.

Heare alſo your owne authority, *Decr. par.* 2. *cauſ.* 1. *quaſt.* 1. *cap.* 56. *Præter unitatem, & qui facit miracula nihil eſt: in unitate erat populus Iſrael & non faciebat miracula; præter unitatem erant Magi Pharaonis & faciebant ſimilia Moyſi*: Hee that worketh miracles without the unitie of the Church, doth nothing: the Iſraelites were in the unitie of the Church, and did no miracles, the Magicians

cians of *Pharao* were out of the Church, and yet did like things to *Moſes*: *Ergo*, true miracles ſuch as *Moſes* wrought, may bee done without the Church, and ſo conſequently they prove not the Church.

De unitat. Eccleſ cap.16.

Secondly, concerning your miracles we anſwer, that they are either fables, and old wives tales, and no credit to be given unto them; or elſe they are one of thoſe two ſorts, whereof *Auguſtine* ſpeaketh: *Remoueantur iſta vel mendacia fallacium hominum, vel portenta mendacium ſpirituum*: Away with thoſe miracles, which are either couſoning trickes of deceitfull men, or wonders of lying ſpirits.

Firſt, Monkiſh fables are not a whit daintie with our Romiſh Catholikes, their Legends are full of them: As that of *Barinus*, how being in the middeſt of the Sea ſailing into France, having forgotten ſomewhat at home, went backe walking upon the Sea, and came to them againe, having not one thred of his garment wet. Many like tales are reported of *Aldelmus* Abbot of Malmesburie, as how hee cauſed an infant at Rome of nine daies old to ſpeake, to cleere *Sergius* the Pope, who was thought to be his father: how hee drew along a great peece of timber, that went to the making of the Church at Malmesburie. Such good ſtuffe alſo they have of *Iohn* of Beverlie, of *Egwine* Abbot of Eversham, who when he had locked his feet in fetters, and caſt the key into the Sea, afterward a fiſh brought the key againe into the ſhip where he was ſailing. Read Maſter *Fox*, *pag.*125. All theſe and a thouſand more are but Monkiſh fables and dreames, whatſoever the Jeſuite maketh of them. And what elſe is that fabulous diſcourſe of theirs of the lives of the Saints, which they call, *Legenda aurea*, the golden Legend, but a dunghill of lies, containing ſuch monſtrous fictions and Monkiſh tales, as the better ſort amongſt them are aſhamed of. Hereof long agoe complained *Petrus Abbot Cluniacenſ.lib.*5.*epiſt.*29. about ſome foure hundred yeeres ſince, *Noſti quantum me pigeant falſa in eccleſiâ Dei Cantica, &c.* You know how much theſe lying ſongs in the Church doe grieve me, &c. and hee maketh mention of one ſonnet or hymne of *Benedict*, containing no leſſe than 24. lies. *Lindanus* a Popiſh writer maketh mention in his 3. booke, *cap* 3. *de interpretandis Scripturis*, of an ancient complaint of one *Agobertus* Biſhop of Lions, who ſaid he had corrected the Antiphonarie, *amputatis quæ ſuperflua, levia, falſa, blaſphema, phantaſtica multa videbantur*, cutting off many things that ſeemed ſuperfluous, light, falſe, blaſphemous, phantaſticall: which Biſhop (ſaith *Lindane*) if hee were now alive to ſee our Miſſals and Antiphonaries, *Deum immortalem, quo ea pingeret nomine?* Good Lord (ſaith he) how would he call them? And yet our Papiſts now adaies would make us beleeve, that all in the Legend is as true as the Goſpell.

What account is to be made of the Popes Legends.
In fine libri ſecund. de corrupt. artib.

I will adde hereunto the teſtimonie of *Ludovicus Vives*, of their Legend: *Quàm indigna divis & hominibus ſanctorum hiſtoria, quam neſcio cur auream Legendam appellent, cum ſcripta ſit ab homine ferrei oris, plumbei cordis*: How unworthie both God and men is the ſtorie of the Saints, which I ſee no reaſon why it ſhould be called the Golden Legend, being written by one that had an iron, that is, impudent face, and a leaden and lumpiſh heart, &c. Let any reaſonable man now judge, what we may thinke of the miracles of their Saints.

Secondly, beſide that moſt of their miracles are forged; they all tend to an ungodly end, to eſtabliſh their groſſe ſuperſtitions; as to prove the reall preſence to terrifie men with Purgatorie fire, to bring in adoration of Saints, and the worſhipping of Images, with ſuch like, as one example I will alleage in ſtead of many. The ſecond Nicen Councell which decreed moſt erroneouſly, that Images ſhould be worſhipped, bringeth in many moſt unſavourie tales and fables, to ratifie this their humane device: as in the fourth action of that Synode, a narration is brought in, how a certaine Monke was tempted with a ſpirit of uncleanneſſe, who appearing unto him ſaid; if thou wilt be rid of me, doe not worſhip this Image, which was the picture of the Virgin. Is it not like now, may any man thinke, that the devill will diſſwade men from Idolatrie? or if there be any matter of truth in this tale, it may bee applied againſt them, that therefore the devill was ſent to vex this Monke, becauſe hee was an Idoll worſhipper, and ſo ſoone as hee began to forſake his Idolatrie, the uncleane ſpirit alſo did forſake him.

The like fiction in the ſame place is brought in of a certaine image of Chriſt, which being in a certaine Chriſtians houſe, was forgotten of him when he left the houſe, and a Jew ſucceeding in the habitation, having invited other Jewes to dinner, one of them eſpied the Image in dinner while, which the other Jew affirmed he had not ſeene before: then they ran upon the Image all at once, and pierced it in the ſide, out of the which iſſued ſuch a ſtreame of blood, that they filled an *hydria*, that is, a great water-pot with it: and then they tooke counſell, to ſee whether there were any ſuch vertue in the blood, to ſprinkle ſicke folkes therewith, and many recovered thereby. The metropolitane of the place hearing hereof, tooke the blood, and ſent it in glaſſe veſſels into Aſia, Europe, Africa, requiring them by letters to keepe the fifth day before the Ides of November with a great ſolemnitie yeerely, as they kept the Nativitie, in remembrance of this miracle.

How many notable lyes are here couched together? Firſt, that the Chriſtian ſhould be ſo careleſſe to leave ſuch a monument behinde him, which he daily worſhipped. Secondly, that the Jew having it alwaies in his eye ſhould never ſee it, till it was ſpied by his gueſts. Thirdly, that blood ſhould come out of a peece of wood. Fourthly, that ſuch abundance to fill a water-pot of two or three firkins, ſuch as the Jewes uſed for their purification, as wee reade, *Iohn* 2. ſuch ſtore of blood as iſſued not out of Chriſts owne ſide upon the Croſſe. Fifthly, that the Jewes nothing aſtoniſhed at the ſtrangeneſſe thereof, ſhould ſeeke to worke miracles by it. Sixthly, that of this blood ſhould be ſent to all parts of the world: whereas Chriſt gave no charge to his Apoſtles to gather his blood and ſave it, that fell from him upon the Croſſe; but onely to drinke his blood ſpiritually in the Sacrament. Seventhly, that an holy day ſhould be erected upon this occaſion, which the Church of Rome it ſelfe, the mother of ſuperſtition, obſerveth not, nor yet (I thinke) any Church beſide.

Is not here goodly ſtuffe, to prove the adoration of Images by? But leſt any man ſhould thinke, that of my ſelfe I charge this Councell with forgerie, I will produce the teſtimonie of a late Pope *Adrian* the 6. who thus writeth in the beginning of the ſixth *Quodlibet: Græci certè in ſua illa Iconomachia ſcriptis admodum incertis & fabuloſis rem egerunt, dæmonum ſpectris, & muliebribus ſomniis parum verecundè abutentes*: The Grecians fighting for Images, doe proove their matter by fabulous and uncertaine writings; abuſing the illutions of devils, and womens dreames without all ſhamefaſtneſſe, *ut legere eſt in ſynodo Nycena. 2. Act.* 4. 5. as is to be ſeene (ſaith he) in the Second Nycene ſynode, the 4. and 5. action. Thus we ſee, that both our adverſaries doe abound with many forged and lying miracles, and the ſame brought in to eſtabliſh ſuperſtitious and damnable doctrines.

The like fabulous tales they have of S. *Bernard*, who in one day, as *Bellarmine* is not aſhamed to report out of *Gotfridus*, did give ſight to an eleven blinde, did heale ten maimed perſons, and 18. more that were lame, and all in one day: and (ſaith the Jeſuite) he wrought ſo many miracles beſide, as it is hard to number them, *Bellarm. cap.* 14. Thus if we will beleeve the Jeſuite, *Bernard* wrought more miracles, than either Chriſt or his Apoſtles: but whether is it more reaſonable to credit *Bellarmine* for this matter, or *Bernard* himſelfe? for he ſaith plainely, that he could worke no miracles, as *Serm. de Benedict. Licet non habeamus noſtra, conſolatio nobis magna eſſe debent patroni noſtri miracula*: Although we have no miracles of our owne, yet our patrons miracles (hee meaneth *Benedict*) are our comfort. And againe, *Serm. 1. in die aſcenſion. Quis nunc dæmonia eiicit, linguis loquitur, &c.* Who now adaies caſteth our devils, ſpeaketh with tongues, &c. devils are caſt out, when ſinnes are rooted out of the heart, &c. Is not this then hereticall forgerie, to faine ſo many miracles of a man, that denieth himſelfe that he hath any ſuch power?

In like manner, in the life of *Damaſcene* they forge, that his hand being cut off by the Saracenes for his profeſſion of the Chriſtian faith, he praying before the Image of the virgine *Mary*, and ſhewing his hand cut off, fell aſleepe, and awaking, found his hand joyned to his arme againe, onely a circle or ſeame of blood appearing: and yet the ſaid *Damaſcene* confeſſeth of himſelfe, ἡμεῖς γὰρ οὐδὲ τὸ τῶν θαυμάτων, &c. δεδέγμεθα, χάρισμα: *We neither have received the gift of miracles, neither, &c.*

Damaſcen. lib. 1. de fid orthod. cap. 3

Many ſuch fabulous miracles the Popiſh hiſtories are peſtred with: as how the virgine *Mary* came from heaven to viſite *Fulbert* when he was ſicke, and gave him her breaſts to ſuck: How an image of the Crucifix ſpake to S. *Frauncis*, that he had a rude Lambe, which uſed to goe to Maſſe, and kneele downe at the elevation: that *Antonie* of Padua converted an heretike by making his horſe adore the hoaſt: That a certaine woman to make her Bees fruitfull, put a conſecrated hoaſt into the Hive, and after a certaine time, ſhe taking of it up, found that the Bees had built a Chappell with windowes, and doores, and an Altar, and had laid the hoaſt upon the Altar, and ſung the Canonicall Hymnes unto it. Theſe tales are juſtified by their moderne Authors: So they ſay, that S. *Patrike* made a ſtolne ſheepe to bleate in the belly of him that had eaten it: and that *Bede* preached among ſtones, and they anſwered to his prayer, *Amen venerable Bede*: and to fill up the meaſure of lying iniquitie, *Turſelline* telleth us, that the Ladies houſe at Lauretto in Italy, was the ſame wherein ſhee was borne, and was tranſlated by the Angels out of Galilie into Dalmatia too thouſand miles, *ann.* 1291. and from thence within the ſpace of foure yeeres, was removed by the Angels into Picenum, to the Wood of Lauretto, at the comming whereof, all the trees of the Forreſt bowed themſelves, and ſo continued, till they were cut downe, or fell of them ſelves. Theſe ridiculous forgeries are unſavourie unto the graver and more modeſt ſort of Papiſts. *Eſpencæus* ſaith, *no Stable is ſo full of dung, as their Legends are full of fables*: And *Canus* ſaith, *To this day I could never yet ſee one ſtorie that I could allow.*

Baronius ann. 1028 n 8.
Boz. de ſig. lib. 4. c. 3.
Boz. ibid p. 129.
Nov. legend. Angl. fol. 261. col. 4.
Capgrave legend. fol. 35. col 4
Turſel. hiſtor. de domo Lauret.
Eſpenc. in 2. Timoth. 4. digreſſ. 21.
Canus. loc. l. 11. c. 6.

Thirdly, it is out of doubt, that ſome of them were well practiſed with the devill, and through his helpe could doe much. We will begine with *Dunſtane*, who cauſed a Roode to ſpeake, which was more ſtrange, than that of *Balaams* aſſe: for the aſſe had life, though ſhe had no reaſon; but this image had neither: *Polydor Virgill* thinketh little better of *Dunſtane* for this deed doing, but that he was a ſorcerer. *Fox pag.* 158. *col.* 2.

It is famous in hiſtories, how *Silveſter* the ſecond was advanced to the Papacie by the Devill, and gave himſelfe unto him; and how, having ſome remorſe before his death, he confeſſed the fact before the people, and willed that his bodie ſhould be drawne of wild horſes when he was dead, and there be buried where the horſes left it of their owne accord. How much ſuch diabolicall practiſes are favoured by the Sea of Rome, may appeare by this one example, which we will now touch: In Pope *Adrians* daies, not many yeeres agoe, there was a moſt abominable thing practiſed in Rome, even under the Popes noſe, and by his permiſſion and ſufferance, The Citie of Rome being at that time grievouſlie ſcourged and puniſhed of God with the peſtilence, there was one *Demetrius* a Grecian, who with the good liking of the whole Citie, to appeaſe the wrath of their gods, tooke a wild Bull, whom with magicall inchantments he made ſo tame, that he led him with a twine threed, and ſo ſacrificed

P. 143. 1. 60.
Ex Iohan. Stella Platin. Iohan. Balæo.

him:

Ex Paul. Iovio tom.2.lib.11.

him: And this being done, the ſickneſſe ſomewhat ſlaked. Call ye this the Church of God, that ſuffereth ſuch heatheniſh and abominable ſuperſtitions to bee done in it? Or ſhall I take theſe men for Chriſtians, that doe allow the idolatrous and deviliſh ſacrifices of the Heathen?

Pag.1084.2.50.

Pag.1115.2,20.

Fourthly, let us ſee what pretie fine jugling caſts have been wrought by the Papiſts to deceive the people. In King *Henries* daies, there was a monſtrous Idoll called the Rood of grace, which was ſo made ſo with wiers and engins, that one ſtanding within could make every part of the Idoll to move, the hands, the eyes, the mouth: if a man brought but a ſmall peece of ſilver, it would hang downe the lip; if it were a good peece, then ſhould his jawes goe merily: This abominable Idoll by the Lord *Cromwels* meanes was broken downe, and the engins and parts thereof ſhewed at Paules Croſſe. Such a like thing was the blood of *Hales*, which they made the people beleeve was ſome of Chriſts blood, but in the end it was found to be but the blood of a Drake, and ſhewed likewiſe at Paules Croſſe, *Fox pag.* 1188. At Caleis in the Sepulchre, it was ſaid, there were three hoaſts beſprinkled with blood, (as it was put in writing under Bull and Pardon:) but the place being ſearched at King *Henries* commandement, they found three white counters ſodred in the ſtone with the top-bone of a ſheepes taile, *pag.* 1224.*col.*1. A thouſand ſuch forged deviſes the Papiſts had, which they are not aſhamed to maintaine for ſtrange and holy miracles. By this that hath been ſhewed, it is evident (I hope) to the indifferent reader, what ſmall cauſe our adverſaries have, to boaſt of their miracles.

3 Now to adde ſomewhat concerning the miracles of our Church. Firſt, we truly ſay, that our doctrine is not new nor ſtrange, and therefore they are not to call for miracles at our hands. The miracles of Chriſt and his Apoſtles, are alſo our miracles, ſeeing that we profeſſe the ſame doctrine, which was confirmed by thoſe miracles. And as *Iohn Baptiſt* comming before Chriſt, and teaching the people to beleeve in him that was to come, wrought no miracle, ſeeing that Chriſt was to confirme that doctrine, which *Iohn* taught concerning the Meſſiah, with miracles: ſo we comming after Chriſt, and profeſſing the ſame faith which he taught, have leſſe need of miracles, ſeeing that the doctrine, which we hold, hath alreadie been avouched by the miracles of Chriſt and his Apoſtles. *Bellarmines* beſt anſwer is here, that *Iohn* taught nothing againſt the common and received doctrine, neither ſeparated himſelfe from the Prieſts.

Anſw. But theſe are untrue: for firſt, *Iohn* preached remiſſion of ſinnes by Chriſt, and miniſtred Baptiſme, both which were ſtrange unto the Jewiſh Church: and againe he lived apart in the wilderneſſe: the Scribes and Phariſes came to him, he went not to them: and he calleth them a generation of vipers; how then did *Iohn* communicate with them?

Hom. 19. operi imperfect.

In Matth. ſer. 28.

This notwithſtanding, wee affirme ſtill, that miracles are not now needfull: will you here what *Chryſoſtome* ſaith; *Iam cum nullus ſit infidelis, nulla faciendorum miraculorum nunc eſt neceſſitas; igitur, qui ſignum vel inutile, vel non ſuo tempore facit, falſus propheta eſt, &c.* Now ſeeing there are no Infidels, there is no neceſſitie of making miracles: and therefore hee, which goeth about now to worke a miracle unprofitable, and out of time, is a falſe Prophet. By this ſentence all Papiſts are falſe Prophets, that doe ſo much urge miracles. But I will further preſſe them with their owne authoritie. *Nycen. ſynod.2. Act.4. Tharaſius* the Preſident thus ſaid, Wherefore doe not our images now a dayes worke miracles? I anſwer with the Apoſtle: *Miracula non credentibus data ſunt, &c.* Miracles are not given to thoſe, that beleeve, but to thoſe, which beleeve not. Hearken then you Romaniſts, you are convinced of unbeliefe if you ſeeke for miracles. Secondly, yet, the Lord be thanked, wee are not deſtitute of miracles, as *Auguſtine* ſaith: *Modo caro caeci non aperit oculos miraculo domini, at cor caecum aperit oculos ſermone domini:* Now, ſaith hee, the blinde doth not receive his bodily ſight by the power of Chriſt, but the blinde heart is lightened and illuminate through the Goſpell of Chriſt. Such miracles (the Lord be bleſſed) we can ſhew: ſinners are converted, afflicted conciences are comforted; the ignorant are inſtructed; many are called by the preaching of the Goſpell.

Beſide theſe, which are daily converted among us by the preaching of the Goſpell, the examples of thoſe in this place would be remembred, that being enimies to the Goſpell; yet by the mightie working of Gods ſpirit, were miraculouſly converted from Poperie, even in time of perſecution, and gave their lives for the teſtimonie of the truth.

Pag.1534 1.60. edit. 1610.

Pag.1680.1.70.

George Tankerfield, haveing beene a Papiſt all King *Edwards* dayes, in Queene *Maries* time, ſeeing the great cruelty practiſed againſt Gods Saints, began to miſlike both the Papiſts opinions and doings, and grew into ſuch a liking of the Goſpell, that he gave his life for the ſame. See his ſtorie, *Fox pag.* 1689.89. Maſter *Greene* Martyr, firſt an obſtinate Papiſt, was drawne to a love and liking of the Goſpell, by frequenting *Peter Martyrs* Lectures, and died for the ſame afterwards, *Fox pag.*1851.*c.*1.

Among the reſt, the example of *Iulius Palmer* is moſt notable, and worthie eternall memorie: who all King *Edwards* dayes continued an obſtinate Papiſt, refuſing either to reſort to common Prayer, or to Sermons but by compulſion, and was for Poperie expelled Magdalen Colledge in Oxford, where hee was fellow: In Queene *Maries* dayes hee was reſtored to his fellowſhip by the Viſitors, all this while remaining a very Papiſt: Then by the conſtancie of the Martyrs and bleſſed ſervants of God in Oxford and elſewhere dying for the truth, hee began to ſettle his heart towards the truth, and by diligent reading of Scripture, and faithfull prayer being therein confirmed, hee became not onely a confeſſor, but a conſtant witneſſe and Martyr of the Goſpell: See his ſtorie, *Fox pag.* 1934.*c.*2.

The like examples we have of Miſtreſſe *Lewes*, which of a Papiſt in Queene *Maries* daies became a Pag.1756.1.20. Proteſtant : *pag.*2012.*col.*1. and the like of *Roger Holland, pag.*2039. both of them holy Martyrs. Pag 1825.1.20 What greater miracles can we deſire for confirmation of the Goſpell than theſe, ſhewed in their miraculous converſions? Pag.1849.1.70.

Yet if this will not content our adverſaries, but they will ſtill crie with open mouth, and ſay, where are your miracles ? Behold, to ſtop their wide and clamorous mouth, we will ſhew them alſo ſuch miracles, as they looke for, like to which they have none. Was not that a miracle, which *Oecolampadius* Anno 1525. reporteth to have been done at the martyrdome of Maſter *Hugh Spengler*: who being caſt into the Fox p.805 2.30. water and ſo drowned, preſently all the water was coloured with blood, he having received no wound nor hurt in his body before : at the which all the people were greatly amazed ?

But what thinke you of that ſtrange ſigne which *George Scherrer* ſhewed at his death; who being beheaded, the body lay a prettie ſpace upon the belly till one might have eaten an egge, and then turned it ſelfe upon the backe, and croſſed the right hand over the left, and the right legge over the left: the Magiſtrates ſeeing it, having condemned his body to be burned before, being moved at the ſight hereof, cauſed it to be buried : *Fox ex Matth. Illyrico.* Pag.810.1.20.

It is worth the remembring, that is reported in the French ſtories of *Petrus Bergerius* a bleſſed Martyr: who was caſt into a filthie dungeon, where a theefe had lien the ſpace of eight moneths, being almoſt eaten up with lice, and in ſuch miſerie, that hee curſed his parents that bare him. This man through the teaching and the prayers of the Martyr, felt ſuch comfort in the Goſpell, that hee became very patient in his affliction : and after his converſion this ſtrange thing was wrought upon him; that whereas before hee was ſo full of lice, that hee might have plucked out twelve at once betweene two of his fingers, the next day hee had not one : *Fox ex Iohanne Criſpin. pag.* 907. Pag.818.1.90. *col.*2.

Many ſuch other miraculous workes ſhewed in the life and death of the holy Martyrs, we are able to rehearſe : as that of *Zuinglius*, whoſe heart was found whole and unburned three daies after his body was conſumed with fire, *ex Oſwald. Miconio* . the like whereof is conſtantly reported of bleſſed *Cranmer*, that his heart was found unconſumed in the aſhes, his body being burned.

Stephen Brune Martyr at Rutiers in France 1540. could not bee conſumed with the fire that was twice made about him, with veſſels of oyle powred upon the faggots, ſo that the hangman in the end was faine to truſt him through with his pike : *ex Iohan Criſpin.*

Stephen Mangin Martyr burned at Meaux *anno* 1546. having his tongue firſt cut out, yet ſo ſpake, that he might be underſtood, ſaying The Lords name be bleſſed, *Iohan. Criſpin. lib.*6.

The like alſo is recorded of two other Martyrs, at Sanſerre, *Iohannes Filieul*, and *Iulianus Leville*, who ſpake, their tongues being firſt taken from them, *Fox pag.* 911. *ex Iohan. Criſpin*: ſo did alſo *Peter Renſeau* Martyr at Bloys, *anno* 1556. *ex Iohan. Criſpin.* Pag.831.1.60. One *Faninus* an Italian Martyr was burned at Ferrara, *anno* 1550. for the truths ſake, whoſe body in the burning gave an odoriferous fragrant ſmell of incomparable ſweetneſſe to all there preſent : *ex Henric. Pantal. lib.*7.

But wee need not ſearch forraine ſtories for ſuch miraculous workes : God hath ſhewed his great power, and ſet forth his glorie, even in our Engliſh Martyrs : it is credibly teſtified, that where *Wickliffes* bones were burnt, ſprang up a well, *Fox pag.*1044.*col.*1. Pag.952 2.10.

Iames Bainham in the middeſt of the flaming fire, his armes and legs being halfe conſumed, ſpake theſe words: *O ye Papiſts, behold you looke for miracles, and here now you may ſee a miracle, for in this fire* Pag 940.1.2. *I feele no more paine, than if I were in a bed of down, but it is to me as ſweet as a bed of Roſes, Fox p.*1030. *col.*2. What greater miracle can be looked for, than that the cruel rage of the fire ſhould be ſo ſtrangely ſlaked and mitigated, that it ſhould become not onely not grievous, but pleſant to the ſufferers? Pag.1447.1.20. The like mitigation of paine, that conſtant Martyr Maſter *Haukes*, gave a comfortable and cheerefull ſignification of, by thrice clapping of his hands over his head burning of a light fire, when every man Pag.1547.2.50. thought he had been dead, *Fox pag.*1592. Many ſuch examples might here bee brought in : as of *Robert Samuel* Martyr, whoſe body is ſaid to have ſhined bright like tried ſilver in the middeſt of the fire, *pag.*1704. Likewiſe after the burning of *Iohn Noyes* Martyr, there was found in the aſhes one of his Pag.1831.2 40. feete unburned, whole with the hoſe on, up to the anckle, *Fox pag.* 2022.

Who ſeeth not now, that if miracles were to bee ſtood upon, and that thereby wee would make proofe of our Church, that herein wee might have great advantage againſt our adverſaries? But their common anſwere is, that all theſe are fables, which we report of our Martyrs. And why, I pray you, doe theſe things ſeeme incredible ? May not God as well ſhew his power in theſe holy Martyrs, as hee did in the ancient witneſſes of truth, that were perſecuted and put to death under the heathen Emperours? for Gods armes are not ſhortned, he is able to doe as great workes now, as hee did then : And theſe his ſervants died for the ſame truth, for the which the ancient Martyrs gave their lives : Why ſhould it be more unlikelie, that ſome of the Martyrs of our Church have ſtood at the ſtake untouched of the fire, as we have heard before of *Stephen Brune*, than that *Policarpus* continued in the fire without burning, the fire having no power of his bodie, but was in the end thruſt through, as *Stephen Brune* alſo was ſerved, or that *Cecilia* remained a day and a night in a hot bath without hurt, as if ſhe had been in a cold place ?

Why might not the Lord give unto *Stephen Mangin* Martyr, and others power to ſpeake, their tongues to be cut out, as he did to *Romanus*, who being deprived of his tongue ſpake theſe words: *He that ſpeaketh Chriſt ſhall never want a tongue? Fox pag.*90.

Pag.81.2.20.

Polycarpus before mentioned, his body in the middeſt of the fire gliſtered like ſilver or Gold, *pag.*43. Why may we not credit the like report of *Robert Samuel?* There came a moſt pleaſant ſmell from *Polycarpus* bodie, as it had been of mirrhe, or ſome precious balme: may not this as well be true of *Faninus*, whoſe example we ſaw before? *Polycarpus* being thruſt through with a ſword, for he could not burne, there guſhed out ſuch abundance of blood, as that the fire was quenched therewith. May we not as well beleeve, that which is teported of Biſhop *Latimer?* whoſe prayer unto God was, that hee might give his heart blood for his truth: and ſo it came to paſſe, that in the fire, his ſides being opened by the violence thereof, the blood iſſued out abundantly, which was ſtrange to behold: *Fox p.*1740. But I will be ſparing in theſe reports: for we have better arguments to prove our Church by, as ſhall afterward appeare.

Pag.39.1.80.
Pag 39.1 95.
Pag.1579.2.60.

Yet, before I leave this place, becauſe the Jeſuite hath ſuch aſpite at *Luther*, (he is agreat eyeſore to him) we will in a word or two declare what ſtrange things were wrought by *Luther*. It is credibly reported of him, that a certaine young man had bound himſelfe by obligation to the Devill, ſealed with his blood to give him his ſoule, ſo hee might have his wiſh and deſire ſaſtisfied with mony: In ſhort time he grew to great wealth: the matter being diſcloſed with much adoe to *Luther*, hee calleth the congregation together, and joyneth in prayer for this young man: and as they prayed, the obligation was caſt in at the window. This credible report of *Luthers Act*, may countervaile the lying tale of railing *Staphilus*, whom the Jeſuite ſo much crediteth, how that *Luther* attempted to caſt a devill out of a woman, and was in danger to be ſlaine of the devill himſelfe, *Bellarm.cap.*16. But why ſhould it ſeeme ſtrange, that by the prayers of the congregation the devill ſhould depart? For by two waies are uncleane ſpirits caſt out, one is by the extraordinarie gift and faith of miracles, which though it continued ſome ages after the Apoſtles, till the Goſpell was univerſally planted, yet wee hold it generally to be ceaſed now: the other way is ordinary by faſting and prayer, which our Saviour preſcribeth, *Matth.* 17.21. Whereby wee doubt not, but even in theſe daies, when it pleaſeth God, Satan is chaſed from the poſſeſſion of Chriſts members. And in this kinde *Luther* was ſingular, who uſed to pray ſo fervently, that the teares were ſeene to fall from his eyes in his prayer: And theſe are the weapons, whereby we fight againſt Satan, the word of God and prayer, which are more forcible, than your ſuperſtitious croſſings, conjurations, exorcizings, yea than your holy water, or holy water ſprinckle. The experience hereof *Origene* ſheweth, that as he was preaching of thoſe words, 1 *Sam.*2. of *Anna My heart rejoyced in the Lord*, one being preſent having an uncleane ſpirit cried out: upon which occaſſion *Origene* further ſaid thus: *Contrarius ſpiritus exultationem noſtram in domino ferre non potuit*: The adverſarie ſpirit cannot abide our rejoycing in the Lord, &c. Theſe meanes then of the Word and prayer ſeeing *Luther* had, wee may more eaſilie bee perſwaded of the truth of the ſtorie.

A notable and ſtrange miracle credibly reported of *Luther*.
Fox pag 864.
Pag.789.2.10. edit.1610.
Matth 17.21.
Hom. in 2.cap. 1 lib.Sam.

And as he was earneſt in prayer, ſo his prayers wanted not effect; for as hee himſelfe confeſſed, hee had obtained of God, that ſo long as he lived, the Pope ſhould not prevaile in his country. And is not this alſo a thing to be wondred at, that for all the Pope and Emperour joyned together, and bent their forces againſt the ſillie poore man; yet the Lord defended him from the Lions teeth, and granted him to end his daies in peace?

Thus it is apparant and manifeſt, that the Lord ſheweth his miraculous power many times in his Saints, to aſtoniſh the wicked: the great miracles which have bin declared in their holy martyrdoms, would fill a large volume. But theſe arguments wee doe not chiefly ſtand upon: yet thus much was not amiſſe by the way to bee inſerted, to requite our adverſaries withall, who doe ſo greatly magnifie and extoll their Antichriſtian Church, for their lying and fained miracles.

Laſtly, if miracles were a ſure note of the Church: and though the Romaniſts could alleage true miracles done among them, yet they ſhould herein have no preeminence before the Eaſterne and Southerne Churches. 1. For the Greeke and Eaſterne Churches, *Marcus Paulus* a Venetian reporteth, that at the citie *Taurus* there is a mountaine ſhewed, which was removed by the prayer of a Chriſtian, at the inſtance of a certaine Saracen, who objected unto the Chriſtians, that if they *had faith, as a graine of muſtard ſeed, if they ſhould ſay unto a mountaine, remove unto ſuch a place, it ſhould preſently remove*. *Villamont* writeth of a towne in Syria called Sardinale, inhabited by the Chriſtians, where Turkes, Saracens, or Moores cannot dwell, but they die before the yeeres end. *Faber* writeth that not farre from the citie of Muſcovia, is a great Monaſterie, wherein is the ſepulchre of *Sergius* an Abbot, where two blinde men were reſtored to their ſight. *Thomas Lopes* reporteth, that the people of Mangalor reſort to the ſepulchre of S. *Thomas*, where many miracles are wrought.

Lib.1.cap.17.18.
Voyages, third booke, cap.4.
De religion. Muſcovit. ad Ferdinand.
Navigation de Lopes.

2 Concerning the South Church, *Alvares* ſaith, that among the Ethiopians there is a ſepulchre of one of the ſonnes of King *Abram*, who was a Prieſt, that wrought miracles, and among the reſt, they ſay, that the Angels did miniſter bread and wine unto him when hee celebrated: the ſame author alſo ſaith, that the Ethiopians doe reſort to the ſepulchre of a King called *Balibeta*, where many miracles are wrought: But it is uncertaine, what credit theſe reports are of: but that is yet more ſtrange, and teſtified with more credit, which *Philippus Camerarius* ſetteth downe, of the apparition of the bodies of dead men, riſing out of the ground, not whole, but in parts, as the head, armes, legges, which may be

Deſcript. of Ethiop. cap.16.
Ibid cap.17.

touched, in a little barren hill within halfe a mile of Cairo in Egypt, once in the yeere about the 25. of March, which apparition continueth for the ſpace of 3. daies together: If then any confidence were to be had in miracles, other Churches may better challenge it than Rome.

Camerar. cap. 71. of his hiſtoricall meditations.

3 The French Church agreeth with us: *artic. 5. Wee beleeve the word contained in the Canonicall writings proceeded from God, and for as much as it is the rule of truth, it followeth that neither antiquitie, nor cuſtomes, &c. nor viſions, nor miracles ought to be oppoſed to it.*

4 And touching the judgement of the Romaniſts: *Roffenſis* ſaith, &c. *that the promiſe of Chriſt, concerning the healing of the ſicke, caſting out of devils, taketh no effect in theſe daies, Nemo enim eſt, qui jam corporaliter ejicit, &c.* There is no man that doth now corporally caſt out devils, &c. But this promiſe tooke place, *pro tempore naſcentis Eccleſiæ,* In the time of the Church then ſpringing up: Likewiſe *Eſpencæus: ſeeing now there is no unbeleever, miraculorum nunc nulla neceſſitas,* There is no neceſſity now of miracles.

Contr. captiv. Babel c. 11. pag. 4. Eſpenc. in 2. Timoth. 3. pag. 94.

And further whereas *Bellarmine* produceth the example of *Xaviere* the Jeſuite, a great wonder-worker among the Indians, that divers blind, deafe, dumbe, lame, were healed by him; yea one that was dead, was raiſed againe unto life: although we ſimply denie not, but God might upon this ſpecial and extraordinarie occaſion of converting Infidels, grant unto ſuch as are his faithfull Miniſters ſome power of miraculous workes: yet that this tale is unprobable, may appeare by the teſtimonie of another Jeſuite, one *Acoſta,* that was alſo in that countrie, and laboured among the Weſt Indians, who ſaith directly, *prodigia nulla producimus, neque verò eſt opus.* We bring forth no wonders, neither in deed is it needfull. And in another place hee giveth a reaſon thereof, that when the Grecians, and others which excelled in all humane wiſdome, were converted by ſimple and unlearned men, it was neceſſarie they ſhould bee furniſhed with the power of miracles: but now ſeeing they which are there converted, are inferiour every way to their converters, it ſeemeth not to bee ſo needfull: to this purpoſe *Acoſta.*

Acoſta lib. 4. de Indor. ſalut. cap. 2.

Acoſta lib 2. de Indor. ſalut. cap. 9.

The ſixth Note, of the gift of Propheſying.

THis alſo our adverſaries hold to bee a perpetuall marke, whereby to know the Church: for they ſay that the true Church of God wanteth not thoſe which are endued with the ſpirit of prophecie: And ſo they beare us in hand, that in every age there hath flouriſhed ſome Prophet in their Church: The firſt, that the Church ſhall alwaies have Prophets, they would prove out of *Ioel 2. I will powre of my ſpirit upon all fleſh, &c.* The ſecond, that they have had ſuch Prophets, they doe inferre upon a few forged examples, of S. *Bernard,* and Saint *Francis,* a Popiſh Saint, and the founder of the ſuperſtitious order of the *Franciſcans,* and of ſuch others: *Bellarmine cap.* 15.

23. Error.

Ioel 2. 28.

To the firſt we anſwer. 1. The Prophecie of *Ioel* was accompliſhed in the Apoſtles time, *Act.* 2. as Saint *Peter* expoundeth it, and therefore wee need not looke further for the fulfilling of it. 2. The Church of the Jewes wanted Prophets for the ſpace of foure hundred yeeres and more before the comming of Chriſt: for we reade of no Prophet after *Malachy*: and the Church complaineth of this want, that they had Prophets no more: wherefore, the Church of God after the comming of Chriſt, may better ſpare this extraordinarie function of propheſying, ſeeing both Chriſt is alreadie come, who was the very ſubject and matter of all the ancient prophecies; and we have alſo moſt evident prophecies of the Apoſtles, *Rom.* 11. concerning the calling of the Jewes; 2 *Theſ.* 2. of Antichriſt: in the Apocalyps, of the generall eſtate and condition of the Church to the end of the world: ſome of which are alreadie accompliſhed, ſome to be fulfilled in their ſeaſon: in theſe prophecies, wee muſt reſt and content our ſelves, not looking for new revelations. 3. There have been Prophets amongſt the heathen out of the Church of God: they alſo can bring forth divers old prophecies; ſo that if the iſſue lay in this point, they might as well contend to be the Church of God. *Aſtyages* dreamed that hee ſaw a vine growing out of his daughter, that covered all *Aſia*: which came to paſſe in *Cyrus. Auguſtine* reporteth a prophecie of *Hermes Triſmegiſtus,* how that all the images and Idols of the heathen ſhould be broken downe through all *Ægypt.* The *Indians* were foretold of the *Spaniards* comming, many a yeere before their arrivall in thoſe places: Their *Zemes,* that is, their devils, which they worſhipped as Gods, told them, that there ſhould come a people with long beards, firce and cruell, that at one stroke ſhould ſtrike men off by the middle: And all theſe things fell out afterwards to that nation accordingly.

Pſal. 74. 9.

Rom 11. 25.

Iuſtin lib. 1. De civit. Dei lib. 8. cap. 26.

Benzo lib. 1. cap. 8.

But they will anſwer, that theſe were not true prophecies inſpired of God, but uncertaine predictions of the devill. What will they ſay then to *Balaam,* that propheſied of Chriſt? *There ſhall come a ſtarre of Iacob* (ſaith he) *Numb.* 24. 17. and in the ſame place, he ſaith, *he heard the words of God.* And here our Doway Latine men confeſſe, that *Balaam* had the ſpirit of Prophecy, but not juſtifying grace, and that many worke miracles, and yet bee damned: *pag.* 373. how then can that bee a note of the Church (out of the which none can be ſaved) which doth not alway accompany ſalvation?

Numb. 24. 17.

The prophecies alſo of *Sybil* are wonderfull, which many yeeres before the comming of Chriſt, propheſied of his incarnation, and of his paſſion, with the circumſtances thereof, as how hee ſhould bee crowned with thorns, that they ſhould give him vineger to drinke, how the vaile of the temple ſhould be rent, and darkneſſe ſhould cover the earth for three houres: and hee himſelfe ſhould riſe the third

Aug cont. Iudæos cap. 16. Tom. 6.
Epheſ.3.10.
Math.7.22.
Iude.11.

day : yea ſhee ſetteth downe the very name of the Meſſiah, *Ieſus Chriſt*. Theſe prophecies came not of the devill, for theſe myſteries, without all doubt, were not knowne to the evill ſpirits : for they were not fully revealed to the Angels themſelves before the comming of Chriſt, *Epheſ.*3.10. Wherefore we conclude thus, that as the gift of propheſying is no ſure ſigne that they are members of the Church and elected of God, which are endued with it; as Chriſt ſaith, *Math.*7.22. that many which had propheſied in his name, in the day of judgement ſhould be refuſed; and *Balaam* is ſet forth as an example of a falſe prophet and wicked man; *Ep. Iude* 11. So neither is this gift an infallible marke of the Church of God, whereſoever it is found. Your owne Canons avouch the ſame, *decr. part.2. cauſ. 1. qu. 1. cap.79. Prophetavit & Saul malus rex, & tunc prophetavit, cum David ſanctum perſequeretur*: *Saul* alſo propheſied an evill King, and at that time, when he perſecuted *David*. The gift then of propheſying, as it ſheweth not him to be a member of the Church, that hath it : ſo neither that to be the Church, where it is found.

To the ſecond part, concerning this miraculous gift which our adverſaries pretend to have : wee anſwer. 1. They are but fables which they bring : for if all that is reported of S. *Bernard* in his life, of his miracles and prophecies were true, neither S. *Paul* nor any of the Apoſtles were to be compared unto him for number of miracles : ſuch caſting out of devils out of men, women and children, healing of ſtrange diſeaſes, foretelling of things to come : the Goſpell almoſt hath not ſtranger things of our Saviour Chriſt. And S. *Hierome*, who was long before *Bernards* time, ſheweth that prophecie was then ceaſed : *Prophetia domini paſſione ſignata eſt* : All prophecie is ſealed up in the paſſion of Chriſt, *Tom.3.ad Marcellam*.

Fox pag 717.
Pag 659.2.10.
edit.ultim.

As for S. *Francis*, you may gheſſe by this, what ſpirit hee was of, that preſcribing to his followers a certaine ſtrict order of living, as to weare no girdle, to goe barefoot, and ſuch like, hee calleth it *regulam evangelicam*, the rule of the Goſpell : belike making himſelfe another Chriſt, and ſo bringing in another Goſpell : for to all Chriſts Diſciples Chriſts Goſpell is ſufficient. 2. But if they have any prophecies of credit, which they can ſhew, they are ſuch, as are reported of Pope *Silveſter* the ſecond, who had warrant from the devill, that he ſhould not die before he ſung Maſſe in *Ieruſalem* : and ſo it came to paſſe, for having ſung Maſſe in a chapell ſo called, he immediately died. Not much unlike to this was that of King *Henry* the fourth, who ended his life in a chamber at Weſtminſter called *Ieruſalem*, as he had an old prophecie. *Edward* the fourth alſo was told, that his ſucceſſors name ſhould begin with G, which was the cauſe of *George* the Duke of *Clarence* death, his owne brother : but the devilliſh prophecie notwithſtanding tooke place, for *Richard* Duke of *Gloceſter* was King after him. In like manner *Valence* the Emperour had a blind prophecie, that one ſhould reigne after him, whoſe name began with *Theod.* which made *Theodorus* to rebell againſt him : but ſo it came to paſſe indeed, that *Theodoſius* was Emperour after him. Such blind prophecies wee denie not but the Popiſh Church hath had many, which as you ſee, doe cauſe murther, ſedition, and bloodſhed; but other good prophecies comming of God, wee know them not to have any.

Fox pag.261. col.1.
Pag.237.2.8. edit.ultim.
Fox pag.842.
Pag.769.1.30.

3 Wee denie not but that there have lived ſome amongſt them in their Church, which in thoſe daies were counted Prophets and prophetiſſes, as *Hildegardis, an.* 1146. likewiſe *Bridget*, *Catharine Senenſis* : whom *Bellarmine* reckoneth up amongſt others that wrought miracles, chap. 14. But concerning theſe we will anſwer, as the Jeſuite doth for *Sibilla* a prophetiſſe amongſt the heathen : that ſhe propheſied as touching ſuch matters as ſhould fall out to the Church, for a teſtimony of the faith of the Chriſtians; and ſo to be counted herein a prophetiſſe of the Church rather than of the heathen. *chap.*15. So we ſay, that if thoſe three above named were Prophetiſſes, they were of our Church, and not theirs; for they propheſied of the decay of their Church, and raiſing up of ours. *Hildegardis* firſt propheſied of the beginning of Friers, and of their deſtruction, ſaying, that in the end, when their gifts and rewards ceaſed, they ſhould goe about their houſes like hungrie and made dogges, drawing in their necks like doves. *Briget* propheſied of the Church of Rome, that it ſhould be as a body condemned of a Judge, to have the skin flaine off, and the fleſh to bee cut in pieces : *Catharine de Senis* ſpeaketh of a reformation of the Church, and ſuch a renovation of Paſtors, that the onely remembrance thereof ſaith ſhee, maketh my ſpirit to rejoyce in the Lord. All theſe things wee ſee now accompliſhed : the ſects of Friers in many places put downe : the Popiſh juriſdiction caſt out, a notable reformation to bee wrought in the Church : our adverſaries (I thinke) have not to rejoyce in theſe prophecies; neither have any great cauſe to challenge them for their Prophets. But I will helpe them a little, and bring to their remembrance a notable Prophetiſſe of theirs in King *Henry* the eights daies, which was one *Elizabeth Barton* a Nun, commonly called the holy maid of Kent, who being inſtructed by the Friers, fained, as though ſhe had many revelations : ſhe propheſied, that if the King proceeded in his divorce, then in queſtion betweene him and Queene *Katherine*, that hee ſhould not be King one yeere, no not one moneth : But (God bee thanked) hee lived almoſt twentie yeeres after that, by whom many worthy things were wrought for the good of Chriſts Church. This Prophetiſſe was afterward juſtly met withall, and worthily ſuffered for her demerits, with all her accomplices : amongſt the which, *Fiſher B.* of Rocheſter was one, who thereupon was impriſoned, and forfaited his goods to the King. If they will brag of their Prophets, let not the holy maid of Kent be forgotten in any wiſe.

Fox. pag. 1955. col.1.
Pag.461.1.80. edit.ultim.

4 Now laſtly becauſe they ſhall not outface us with a vaine brag of prophets : I will ſhew what

prophecies

propheciеs the Goſpell hath been adorned withall. Was not *Iohn Huſſe* a Prophet, who thus ſaid at his death; *centum revolutis annis deo reſpondebitis*: after an hundred yeeres you ſhall give account of this your doing unto God? Likewiſe *Hierome* of *Prage*, *poſt centum annos vos omnes voco* I cite you all to make anſwer after an hundred yeeres. Which propheсie of theirs tooke effect accordingly: for both theſe holy men ſuffered martyrdome about anno 1416. and juſt an hundred yeeres after, anno 1516. the Lord raiſed up *Luther*, who indeed called the Pope and his doctrine to account.

Was not *Savonarola* a Prophet, that ſaid one ſhould paſſe over the *Alpes* like *Cyrus*, who ſhould deſtroy all Italie? and is it not ſo come to paſſe? for neither *Cyrus*, nor whoſoever elſe could have more laid waſte the Popiſh Italian Church than the word of God hath done, and the lively preaching of the Goſpell? *Walter Brute* prophecied, that the temporalities ſhould be taken from the Clergie for the multitude of their ſinnes: this *Walter* lived in King *Richards* daies the ſecond. *Bilney* that conſtant Martyr and faithfull ſervant of God prophecied, that many Preachers ſhould come after him, which ſhould preach the ſame faith that he had taught, and ſhould convert many from their errors.

Fox pag. 500.
Pag. 461. 1. 40. edit. 1610.

We will come unto neerer times: Did not Maſter *Hooper* prophecie, when taking his leave of Maſter *Bullinger* at Zuricke, he ſaid thus unto him, You ſhall be ſure (ſaith he) to heare from me, from time to time out of England: but the laſt newes of all I ſhall not be able to write, for there where I ſhall take moſt paines, you ſhall heare of me burned to aſhes. And ſo it came to paſſe, for he was burned at Gloceſter, where he was Biſhop, *Fox pag.* 1503. *col.* 1.

Pag. 1366 1. 60.

Maſter *Latimer* would alwaies ſay, that the preaching of the Goſpell would coſt him his life, and he was perſwaded, he ſaid, that *Winchester* was kept in the tower for the ſame purpoſe: *pag.* 1740. *col.* 1.

Pag. 1579. 1. 30

Maſter *Rogers* prophecied in Queene *Maries* daies, that the Goſpell ſhould be reſtored, and that the diſperſed Engliſh flocke ſhould be brought againe to their former eſtate, *pag.* 1492. A certaine woman alſo in Exceter that died for the truth, ſpake to the like effect: who entring as it happened into S. *Peters* Church, where ſhe found a cunning Duchman, makeing of new noſes to certaine Images, which had been disfigured in King *Edwards* daies, ſaid unto him, What a mad man art thou to make them new noſes, which within a few daies ſhall all loſe their heads: as it came indeed to paſſe, *pag.* 2051. *col.* 1.

Pag. 1356. 1. 60.
Pag. 1860. 2. 1.

Roger Holland ſtanding in examination before bloodie *Boner*, thus boldly ſaid unto him: This I dare be bold in God to ſpeake, which by his ſpirit I am moved to ſay, that God will ſhorten your hand of crueltie, for after this day in this place, ſhall there not any by him (meaning *Boner*) be put to death, *pag.* 2042. And after this day indeed, there was none put to death in Smithfield.

Pag. 1852 1. 10

What ſhall I ſpeake of Maſter *Bradford*, who writeth thus in his epiſtle to Cambridge: You know I prophecied truly to you, before the Sweat came, what would come, if you repented not your carnall Goſpelling. I might here alſo inferre the propheticall prayers of the Martyrs: as how Maſter *Latimer* prayed that the Goſpell might once againe be reſtored to England, and earneſtly ſued in his prayers for the preſervation of Lady *Elizabeth*, now our moſt gracious Queene: the which his prayers, the Lord, whoſe name eternally be bleſſed for it, in mercy to this land graciouſly granted. The like prayer Maſter *Philpot* made at the ſtake for the reſtoring of the Goſpell, *pag.* 1831, *col.* 1. And, to make ſhort, the five laſt martyrs burned at Canterburie, deſired God in their prayers before their martyrdome, that their blood might be the laſt that ſhould be ſhed: and ſo it was, *Fox pag.* 1053.

Pag. 1759. 2. 30
Pag. 1661. 1. 45.

I alleage not theſe examples, unto the which I could adde many beſides, to this end, as though I thought that theſe propheticall gifts are ordinarie in the Church, or that theſe holy martyrs had the calling of Prophets (though it cannot bee denied, but that at ſome times, and in ſome caſes they had the ſpirit of prophecie;) or that hereby we meane to prove our Church: but to anſwer a little unto our adverſaries vaine, and untrue bragges, that it may appeare to all men, with how much better right we might chalenge this propheticall gift in the behalfe and name of our Church.

Pag. 1862. 2. 55.

Hitherto wee have touched ſix onely of the principall notes of the popiſh Church: the reſt which the Jeſuite addeth to make up the number of fifteene, are ſuch vagrant and uncertaine notes, that I wonder, the Jeſuite for ſhame would ſtuffe his booke with them: I will therefore only name them.

Another note thereof of *Bellarmines* Church beſide thoſe ſet downe, is *duratio diuturna, nec unquam interrupta*, is the long and laſting continuance of their Church without any interruption: their Church, they ſay, hath endured 1570. yeeres and more alreadie, and is like to continue to the worlds end: but our Church is newly begunne, and ſhall ſoone come to an end: *Bellarmine lib.* 4. *cap.* 6.

Anſw. 1. Duration or continuance is no good argument of the Church: the heathen Idoleters could and did ſay as much for their Idolatrie: As *Aſclepiades* objected to *Romanus* (holy martyr) Thy crucified Chriſt, ſaith he, is but a yeſterdaies God, the Gods of the Gentiles are of great antiquitie. 2. It is not true that their Church hath endured ſo long, they muſt ſtrike off almoſt 600 yeeres from their account; and yet moſt of their errors are nothing ſo old: yet if they could make up the full number they ſpeake of, they have not much to bragge of: The kingdome of the Sycionians, as *Auguſtine* witneſſeth, endured 950. yeeres, the Monarchie of the Aſſyrians 1300. yeeres and more; yet were they not for all this the Church of God. 3. The deſcent and pedegree of their Church hath

Fog. pag. 18.
Lib 18 de civitat dei, c. 26.

not all this while, they ſay, been interrupted. To this wee have anſwered before in the third note of ſucceſſion: Our ſaviour Chriſt and his Apoſtles could not ſhew a perpetuall deſcent of their Church not interrupted, yet were they the true Church. 4. Their Church ſhall indure to the end of the world: ſo ſhall Sathans kingdome wax ſtronger towards the end: There ſhall be a generall decay of faith and charitie; yea, and there ſhall be ſome remnant of Antichriſts kingdome even at the comming of Chriſt: but to what end S. *Paul* ſheweth, to bee aboliſhed with the brightneſſe of his comming. 5. Neither is our Church, as they falſly charge us, newly ſtart up: but of our Church were the Prophets, Apoſtles, and martyrs, as we have ſhewed: the Church of God may ſometime lie hidden in the world, and ſo hath ours. But they goe further, Our Church, they ſay, ſhall not long continue: So the heathen faced downe the Chriſtians, that their religion ſhould laſt but 365. yeeres: but it proved cleane contrarie; for the Chriſtian faith increaſed ſtill, and Paganiſme within that compaſſe was baniſhed. As for our Church, we know it ſhall continue to the worlds end, though with much trouble and perſecution, and ever after ſhall be with Chriſt.

Matth.24.12.

2 Theſſ.2.8.

Auguſt.de civitat.Dei lib. 18, cap.52.

Another note, which *Bellarmine* maketh the ſixth in number, is, *Conſpiratio in doctrina cum Eccleſia antiqua:* Their conſpiring in doctrine with the ancient Church, *cap 9.* where hee taketh paines to caſt upon us twentie ſeverall hereſies.

*Anſw.*1. For the full anſwer of this ſlander, I doe referre the reader to the ſecond pillar of Papiſtrie, part.3. where it is evidently proved that the Papiſts (and not the Proteſtants) doe revive the old hereſies.

2 It may appeare by the perpetuall allegation of *Auguſtine*, and the decrees of Councels generall and provinciall, yea and of their owne Canons, throughout this Treatiſe in defence of our cauſe, that our doctrine agreeth with antiquitie, and not Papiſtrie.

See the 2. pillar of Papiſtry, part.3.

Notwithſtanidng as touching the Jeſuites challenge of hereſie, where he laieth to our charge twenty ſeverall hereſies, I have eaſily removed them, and requited him with forty ſeverall hereſies, all proved to be in their Church: for the particular anſwer to that place I referre the reader.

But now in generall it ſhall appeare by ſuch deſcriptions of heretikes, as heretofore have bin made, and by them cannot be refuſed, that not we, but they are the heretikes of theſe daies.

1 And firſt, if they will be tried by the definition of an heretike in the Civill law, we will not refuſe: as *Cod. lib.*1*.tit.*4*.leg.*1*. Gratian* and *Valentinian* thus define an heretike: *Qui patris, filii, & ſpiritus ſancti deitatem ſub pari majeſtate non credunt, hereticorum infamiam ſuſtinere, &c.* They which doe not beleeve the Deitie of the Father, Sonne, and holy Ghoſt to be of equall majeſtie, ſhall ſuſtaine the infamie of heretikes, &c. But wee doe ſo beleeve: *Ergo,* are no heretikes. The Popiſh Church is rather to be ſuſpected herein, that affirme, that Chriſt is not αὐτόθεος, *God of himſelfe:* now if the Father be God of himſelfe, and the Sonne have a beginning of his Godhead, then muſt there be an inequalitie in the Godhead. See more of this afterward, *Controv.*20*.part.*2*.quaeſt.*1.

2 Likewiſe, *Cod.lib.*1*.tit.*8 *leg.*2*.Gratian. Valentinian. Hereticus judicatur, qui à minimo fidei deviat articulo*: He is judged an heretike, that departeth from the leaſt article of the faith, &c. But it is an article of the faith to beleeve that Chriſt ſitteth at the right hand of God, and ſhall not come from thence till the day of judgement: which the Papiſts muſt needs denie, affirming Chriſts bodie to be really and corporally in the Sacrament: and ſo they muſt either make Chriſt to have two bodies, one in heaven, another in earth, or elſe they muſt hold that his body may be in two places at once, contrarie to the nature of a body.

3 We will not refuſe the triall of an heretike by your owne Canons: *Decret.par.*2*.cauſ.*24*. quaeſt.*3*. cap.*28*. Hereticus eſt, qui alicujus temporalis commodi, & maximè gloriae, principatuſque ſui gratia, falſas ac novas opiniones gignit:* He is an heretike, that for ſome temporall commoditie, eſpecially for glorie and principalitie ſake, doth deviſe and follow new and ſtrange opinions, &c. But the Papiſts doe ſeeke the glorie and principalitie of the Papall Sea, and the commoditie thereof, and thereto hold new opinions, as that it is of neceſſitie to ſalvation to beleeve the Pope to be head of the Church; that the Pope is above Councels and ſuch like: *Ergo,* they are heretikes. And to ſpeake the truth, moſt of the Popiſh opinions are ſuch as either tend to advance the pride of the Biſhop of Rome, as the doctrine of his primacie over other Churches, his ſuperioritie over Kings, Princes, and ſuch like; or elſe to make their owne purſes fat, as their opinions of their reall preſence, Maſſes propitiatorie for the quicke and the dead, purgatorie, pardons, pilgrimages, and ſuch other. And it was well ſaid (though merily) of *Eraſmus* to the Duke of Saxonie, who asked his judgement of *Luther*; that he medled with two dangerous matters that would not be touched, the Popes Crowne, and the Monkes belly.

4 Further, alſo it followeth thus in your Canons as touching an heretike: *Decret.par.*2*.cauſ.*24*. quaeſt.*3*.c.*30*. Qui non ad Propheticas voces, non ad Apoſtolicas literas, non ad Evangelicas authoritates, ſed ad ſeipſos recurrunt, magiſtri erroris exiſtunt, &c.* They which have not recourſe to the Prophets, Apoſtles writings, and the Evangelicall authorities, but run to themſelves, are become the maſters of errors. And what this meaneth is expounded by Pope *Urbane* in the ſame place, *cap.*32. *Quia magiſter erroris eſt, non tantum haereticus, ſed etiam haereſiarcha dicendus eſt*: Becauſe he is a maſter of error, he is not onely an heretike, but an hereſiarch, that is, a maſter of hereſies, &c. But the Papiſts, and not wee, leave the Propheticall, Apoſtolicall, Evangelicall writings, and run unto traditions, that is, to themſelves: *Ergo* they, not we, are the heretikes.

Like-

5 Likewiſe, *Decr.p.2.cauſ.16 quæſt.7.Gregor.7.* defineth, that he that ſhould grant away to lay perſons or others, than to Prieſts, oblations and tithes, ***inter maximos hereticos non minimus habeatur***, let him be counted not the leaſt among the greateſt hereticks. But the Pope is the man that firſt alienated the propertie of tithes, and erected impropriations, and ſo maintained them; as it may appeare in King *Henry* the thirds time, when the Biſhops of this land made ſuit to the Pope to have impropriate benefices reſtored to the firſt uſe; at the contrarie ſuit of the Monkes, the Pope determined that they ſhould ſtand ſtill: *Ergo*, they are the hereticks.

Ex Flor. hiſtoriar.an.1261.

6 Againe, your owne Canons allow this ſaying of *S. Hierome*, deciphering the authors of hereſie, *Decr.p.2.cauſ.24.quæſt.3.cap.33. Veteres ſcrutans hiſtorias invenire non poſſum ſcidiſſe eccleſiam, &c. & populos ſeduxiſſe, niſi eos, qui ſacerdotes a Deo poſiti erant:* Looking over the ancient ſtories I cannot find that any did make ſchiſmes in the Church, and ſeduce the people but the Prieſts,&c. But the Papiſts ſay, that they only have the prieſthood, and that they are the true Prieſts. If hereſie then and ſchiſme begin among the prieſts, as *Hierome* in his reading obſerved, and the Papiſts take themſelves to be the prieſts of theſe daies; then the ſeminarie of hereſie is amongſt them. If it ſhall be anſwered, that *Hierome* ſpeaketh of the times before under the Law, not ſince: the words following ſhew the contrarie, ***Iſti vertuntur in laqueum tortuoſum, in omnibus locis ponentes ſcandalum***, Theſe, ſaith hee, meaning the Prieſts,are become ſnares,in everie place putting a ſtumbling blocke. He ſpeaketh of the time preſent and then being.

7 Or will they allow of the Maſter of Sentences definition of an heretike, who out of *Hilarie* affirmeth thoſe to be heretikes, ***aliter interpretantes ſcripturas, quàm dictorum virtus poſtulat; de intelligentia enim hareſis, non de ſcriptura eſt***, which doe interpret the Scripture, otherwiſe than the words are: for hereſie commeth not of the Scripture,but by the falſe underſtanding,*lib.4.diſt.13.C.* But the Papiſts doe thus interpret the Scripture cleane beſide the text: for the probation whereof I referre the reader to the Treatiſe annexed, 2. pillar, part. 2. *Ergo*, they are heretikes.

8 Heare alſo how one of your owne champions deſcribeth an heretike and hereſie: Hereſie is a falſe opinion defended with pertinacie cleerely repugning the word of God; *Iohn Wynrime* in his Sermon at S. *Andrewes* in Scotland, at the condemnation of M.*George Wiſehart, an.* 1546. *Fox p.*1268. But many ſuch opinions the Papiſts maintaine contarie to the Scriptures, as more at large in the place quoted before in the Treatiſe annexed I have ſhewed: *Ergo*, they are the heretikes.

Many other deſcriptions of hereſie I could alleage out of the Fathers, but theſe may ſuffice, gathered out of their owe authorities, by the which it is evident that Papiſts, not Proteſtants are heretikes.

The third note omitted,but with *Bellarmine* the eighth,is ***Sanctitas doctrina***,the holines and pureneſſe of their doctrine, *cap.*11.

Anſw. I thinke theſe men will not bluſh in the end, to make a Saint of the Devill: for what more unchaſte and unpure religion can there be than Popery is?Call you that an holy religion,that canonized *Thomas Becket* for a Saint, who was a rebell and traitor to his Prince? Is that pure doctrine that calleth the marriage of Miniſters the worſt ſort of fornication, *ſic Rhemiſt.* That alloweth ſwearing and blaſpheming? One *Sanpaulinus*, for reproving a man of ſwearing, was ſuſpected to be a Lutheran,and thereupon examined,condemned,and burned,*Fox* pag.904. Is that an holy and perfect religion which reprobates may attaine unto? for the Popiſh profeſſion requireth no more than may bee found in reprobates. See a Treatiſe of this ſet forth by *W. Perkins.*

Pag.325.1.95.

Laſtly, let *Roger Holland* ſpeake,firſt a Papiſt, afterwards by Gods mercifull working an holy Martyr: He confeſſing of himſelfe in the hearing of his enemies,that while he was a Papiſt,he was given to carding and dicing,to riot,drunkenneſſe,all kinde of wantonneſſe, in hope of auricular confeſſion to the Prieſt, and giving him ſomewhat to doe penance for him, thinking that having ſo done, he was of a cleere ground, and might returne to his old vomit againe. See his ſtorie, *Fox* pag.2040. Judge now what a pure Religion this may be which is a doctrine of libertie, and patron of all licentious living.

Pag.1849.1.70.

The fourth note omitted,but with *Bellarm.*the ninth,is ***Efficacia doctrina***,the efficacie and force of their doctrin in converting many unto the faith,as he giveth inſtance in divers ages,as in the 7.8.9.11. centuries,or hundred yeeres, many were converted in Hungary, Germany, Norway,and other places to the papall faith,& many thouſands in the new Indian world in our age:to this purpoſe *Bellar.c.*12.

Anſw. 1. The converſion or drawing of people from one religion unto another, is not alwayes an argument of the right faith: for the Phariſies made many Proſelytes of their profeſſion, yet were they two-fold more the children of hell than themſelves: ſo in the time of *Valens* the Emperour, the Arrians converted the Goths: ***Bellarmine*** here anſwereth, *Non converſos fuiſſe ab Arrianis, ſed miſere deceptos*, that they were not converted by the Arrians, but miſerably deceived. The like doe wee ſay of the poore Indians, that they were not converted, but perverted rather by the Spanyards, and forced thereunto rather by their tyrannie, than perſwaded by their falſe Chriſtianitie.

Matth.23.15.
Freculphus tom.2.lib.4. c.10.

2 The nations converted in the ages given in inſtance, were won not unto the Popiſh, but to the Chriſtian faith of the Trinitie,which is yet profeſſed in Poperie:for thoſe ages were not ſo full of Popiſh ſuperſtition, as this preſent age is peſtered now: and admit, that then the Chriſtian faith was over-ſpread with many ſuperſtitious rites, it was for the love of the faith, not of thoſe ſhadowes

wherewith it was masked, that the nations yeelded themſelves, as the Bridegroome marrieth the Bride for love to her perſon, not for her apparrell ſake.

3 If the power of their religion appeared, in the converting of thoſe Countries from Paganiſme to Poperie, our religion is more powerfull, that hath reduced thoſe from Poperie to Proteſtancie: beſide, the converſion of many Papiſts to become Proteſtants, as in the age before us, *George Tankerfield*, *Iulius Palmer*, Miſtreſſe *Lewes*, *Roger Holland*: See before in the 5. note of miracles. And ſo ſince that time other Countries have afforded many like examples of our converts to our faith; as among the reſt of late, a noble woman, *Marie* the Abbeſſe of *Drebnits* in Germany, left her rich Monaſterie, and became a Proteſtant.

Mercurius Gallobelgic. ann. 1610. tom. 8. lib. 3 p. 24.

4 But the power of Proteſtants faith and religion, was chiefly ſeene in the firſt converſion of the Gentiles, by the preaching of the Apoſtles and Diſciples: for we profeſſe none other faith than they preached: and if the Proteſtants had the like opportunitie offered them, as the Spanyards had among the Indians, wee doubt not but wee ſhould ſee more powerfull effects of our religion, than they have found of theirs.

The fifth note omitted, with **Bellarmine** the tenth, is *Sanctitas vitæ*, the holineſſe of life of the authors, and profeſſors of their religion, *cap* 13.

Luitprand. lib. 6.

Anſw. Goe to then, let us ſee what holy Fathers the patrones of Poperie have beene; we will begin with their Popes: Was not Pope *Ioane* a holy woman, who having played the whore, fell in travell in the middeſt of Proceſſion? Was not Pope *Iohn* 13. another, who is ſaid to have drunke to the Devill, to have defloured virgins and ſtrangers; hee lay with *Stephana* his fathers Concubine, and at the laſt was ſlaine in adulterie? *Silveſter* the 2. was a Conjurer and a Sorcerer, and covenanted with the Devill for his Popedome: To theſe we will joyne *Gregorie* the 7. to make up a meſſe, of whom *Benno* writeth, that he raiſed up the Devill, and poyſoned ſix Popes his Predeceſſors. Many ſuch examples we may finde amongſt their Pope-holy Fathers.

To thoſe we may joyne other of their chiefe pillars. The Cardinall of Crema being ſent Legate into England, *anno* 1129. in a Councell at London inveighing againſt the marriage of Prieſts, ſaid it was a ſhamefull thing to riſe from the ſides of an whore, to make Chriſts body: who the night following, was ſhamefully taken with a notable whore, *Fox* pag. 1167.

Pag. 1065. l. 60.

Doctor *Maillard* a great Sorboniſt in Paris, was ſo notoriouſly practiſed in the filthy acts of Buggerie and Sodomitrie, that almoſt all the children in the ſtreets did know it: *ex Iohan. Criſpin.*

Fox, pag. 2102. Pag. 1905. l. 57. Edition 1610.

And to come neerer home: that ſtout champion of Poperie, and captaine diſputer Doctor *Weſton*, was he not apprehended in adulterie, and deprived of all his ſpirituall livings?

Neither were thoſe the practices of a few, but ſuch generally was the guiſe of their Clergie: It was one of the grievances exhibited by the Nobilitie of Germany in the Councell at Norenberg, that the Prieſts being forbidden to marrie, did goe about day and night to attempt and trie the chaſtitie of matrons, virgins, wives, &c. pag. 680. Yea, and it is too ſhamefull to rehearſe what filthy abominations were brought to light at the ſuppreſſion of the Abbeyes here in England, which they practiſed in corners, as the Apoſtle ſaith; It is a ſhame to ſpeake of the things, which are done by them in ſecret, *Epheſ.* 5. 12. See Maſter *Bale* his Preface to his booke *De actis Romanorum Pontificum*. Wherefore the Jeſuite needed not, ſeeing their nakedneſſe is laid open to the view of the world, thus to boaſt of the holineſſe of their profeſſors, as to make it a note of their Church, which falleth out cleane contrarie.

The ſixth note omitted, with **Bellarmine** the fifteenth, is ſaith he, *Confeſſio adverſariorum*, The confeſſion of their adverſaries. But here hee is verie weake in his prooves: *Calvinus vocat Bernardum pium ſcriptorem: Calvin* (ſaith the Jeſuite) calleth *Bernard* a godly writer, *cap.* 16.

Anſwer. Firſt, I pray you, what hath he got by *Calvins* confeſſion here? May not a man commend ſomething in one, and yet not commend all? *Calvin* commendeth *Bernard* for a godly devout man, yet hee approveth not his judgement in all things: godlineſſe of life is one thing; pureneſſe and ſinceritie of judgement another. But what if he had ſimply commended *Bernard*, what is this to them? who though in many things he ſavour of ſuperſtition, yet in the moſt points is a witneſſe with us rather than with them, as I could eaſily ſhew, if it were either needfull or convenient in this place.

Secondly, the Jeſuite, to prove the confeſſion of his adverſaries, giveth but one poore inſtance of *Calvins* confeſſion, and ſuch another of *Melancthons*, which make nothing for them. But wee can bring forth many confeſſions of the truth uttered by Papiſts: ſome for example ſake I will ſet downe.

Panormitane, that mightie champion for the Pope, having diſputed much in the Councell of Baſil, for the preeminence of the Pope above generall Councels, in the end, the matter going againſt him, returning to his lodging complained with teares, that he had beene compelled by his King, to ſtrive againſt the truth, and to put his ſoule in danger: *ex Ænea Sylvio.*

Ex Henric. Pantal. lib. 19. anno 1543.

Doctor *Mollius* an Italian Martyr, being before the Cardinals of Rome examined of his doctrine which he confirmed by Scripture, concerning Juſtification, Free-will, Purgatorie, at the length (they being not able to convince him) received this anſwer, that it was truth which hee affirmed; but it was not meet for this preſent time; becauſe it could not be taught without detriment of the Apoſtolike See.

Doctor *Baſſinet* openly in an Oration proteſted in a great aſſembly, that he was diſquieted in conſcience for giving judgement againſt thoſe which they called heretikes, becauſe hee found moſt part of their opinions agreeable to Scripture, *Fox* pag. 945. col. 2. Pag.862.2.30.

The Biſhop of Gavaillon in France, committed the articles of the Merindolians to a certaine Doctor of Divinitie to be examined, who after eight dayes peruſing of them, gave his anſwer that hee found them agreeable to Scripture, pag. 949. col. 2. Pag.866.1.40.

But amongſt all other, the confeſſion of *Wincheſter* lying upon his death-bed is worthy to bee remembred: who being put in minde by another B. of Juſtification onely by the blood of Chriſt, anſwered, that it was dangerous to open this gap to the people; yet to him, and ſuch other in his caſe it might be uttered: reported by one that was a great doer about *Wincheſter*, pag. 1788. col. 1. Pag.1623.1.51

I will alſo here adjoyne the teſtimony of *Eraſmus*, whom although the Jeſuite will not acknowledge wholly to be theirs, yet he vouchſafeth to call him *ſemi-Chriſtianum* a ſemi-Chriſtian, or halfe-Catholike: *lib. 1. de verbo Dei, cap. 9.* he thus writeth to the Archbiſhop of Mentz: That many things were condemned in the bookes of *Luther* of Monkes and Divines for hereticall, which in the bookes of *Bernard* and *Auguſtine* are read for ſound and godly.

We cannot deſire more large and ample confeſſions of our faith, than have been made by the enemies thereof, as in everie point of controverſie almoſt is ſhewed thorowout this Treatiſe: theſe examples may ſuffice: wherefore this note better a great deale ſerveth our turne, than it maketh for the Jeſuite.

Of the judgements of God upon Popiſh perſecutors.

TWo other of the Jeſuites notes remaine, the fourteenth and fifteenth: The unhappy end (ſaith he) of the enemies of their Church, and the externall happineſſe and flouriſhing eſtate of the defenders thereof, *cap.* 17. 18.

Anſwer. Firſt, more fearefull examples of Gods judgements we ſhall not finde in any, than have fallen upon the perſecutors and butcherly ſlaughtermen of Gods ſervants, for the Goſpels ſake: you ſhall finde a whole Treatiſe of this matter, wherein ſuch examples are gathered together, *Fox* p. 2100. Unto that place I refer the Reader, becauſe it were too long to give particular inſtances of everie thing: yet becauſe the Jeſuite produceth certaine examples of Gods judgements upon *Luther, Zuinglius, Oecolampadius, Calvin,* whom hee ſhamefully belieth; I will take a little paine, firſt to make anſwer to his ſlanders, and then to ſhew ſome notable examples of Gods judgements amongſt them. Firſt, he ſaith that *Luther,* after hee had ſupped merrily, and made all his gueſts ſport, died the ſame night; *Zuinglius* was ſlaine in battell; *Oecolampadius* died ſuddenly in the night; *Calvin* was conſumed of lice, and calling upon the Devill died, *Bellar. cap.* 16.

Anſwer. Firſt, in ſome of theſe reports the Jeſuite reporteth untruly: for *Luther* died not of a ſurfet or drunkenneſſe, as they report, but of an old infirmitie and weakneſſe of ſtomacke, and not in the night, but the next morning at eight or nine a clocke: alſo hee made a moſt comfortable end, with a ſweet prayer immediately before his death, and commending his ſoule heartily into the hands of God; as *Melancthon* reporteth the manner of his death. And *Oecolampadius* died not ſuddenly, but of an old ſickneſſe he had, increaſed with ſorrow for the death of *Zuinglius*, *Fox* pag. 873. col. 1. Pag.797.2.5.
And as touching Maſter *Calvin, Bellarmine* doth too ſhamefully belye him, who as hee lived, ſo died the ſervant of God, whatſoever theſe children of the father of lyes ſay to the contrarie: Maſter *Beza*, who hath written the ſtorie of his life and death, herein deſerveth more credit than any of your lying and railing Libellers. The like unſavourie lye *Bolſecus, Bellarmines* author, reporteth of Maſter *Calvin,* how he was confederate with one *Bruleus Oſtum*, a poore ſtranger at Geneva, that hee ſhould faine himſelfe dead, and ſhould be raiſed up to life by Maſter *Calvin*, and how the ſaid *Bruleus* ſo diſſembling, when *Calvin* came in, and ſaid his prayers over him, was found dead indeed, *Bellarm. cap* 14. But we doe nothing marvell at the impudent ſpirit of our adverſaries: for thus alſo they belied *Bucer*, that faithfull learned man, that hee ſhould deny at his death that Chriſt the Meſſiah was come: And that all the world may know their impudencie, even this laſt yeere, they were not aſhamed to blaze abroad in their writings, that *Beza* died a Papiſt converted, and that at his motion made at his death, the whole Church of Geneva was revolted to Papiſtrie: which lying Libell is confuted by Maſter *Beza* himſelfe, and the reſt of the Miniſters of Geneva, in a pamphlet publiſhed in this laſt yeere 1597.

Secondly, ſome of theſe judgements, which the Jeſuite rehearſeth, we take to be none at all, as to be ſlaine in battell, as *Zuinglius* was; who as a good ſhepherd gave his life for his flocke, and would not leave them fighting in the defence of the Goſpell: he did not goe as a Captaine to wage battell, as ſome of your Popes and Popiſh Biſhops have done, but as a Paſtor to teach and comfort them, which your owne Canons allow: as it was decreed, *Synod. Franciſcan.* That the ſervants of God, *propter divinum miniſterium,* for the divine miniſterie or ſervice might goe to warre. Neither is it to bee counted a plague to dye by the ſword, or of any other violent death, to him that hath lived well, as S. *Auguſtine* well ſaith: *Noli timere, non poteſt male mori, qui bene vixerit:* Feare not, he cannot die ill, that hath lived well. And againe, *Vndecunque mors pio, bona eſt:* Death howſoever it commeth to a godly man, is good: *in Pſal.*148. And further, ſaith he, Doeſt thou think it an evill death, to die of ſhipwracke, to be ſlaine by the ſword, torne of wilde beaſts? did not the Martyrs endure the like deaths?

Thirdly, it ſhall even now appeare, that all theſe judgements which the Jeſuite hath brought forth, and many more, have juſtly fallen upon Popiſh perſecutors. And for his five fained examples, we are able to give him ten times ſo many: but it ſhall not be needfull to rehearſe ſuch a number, yet ſome I will ſet downe.

Now then in the next place, as the Jeſuite hath endevoured, but to ſmall purpoſe, to ſingle out ſome Proteſtants as noted with Gods judgements; ſo I will, ſomewhat to ſatisfie the Reader, requite them with the like, not referring him altogether to Maſter *Foxes* Treatiſe of this matter. For as *Auguſtine* well ſaith, *Novi quemadmodum ſoleat, contriſtare lectorem, cùm à libro, quem gerit in manibus in alium mittitur, quem fortè non habeat:* I know how it doth trouble the Reader, when as he is referred from that booke he hath in his hands, to another which he hath not: and ſo he ſaith, *ſatius eſt offerre habenti, quàm differre non habentem:* It is better to offer to him that hath the booke, than to defer him that hath it not, *Auguſt lib.2.de Baptiſ.cap.1.* I will therefore, for their cauſe that have not that large volume, ſort out ſome notable examples of Gods judgements upon perſecuting Papiſts: and becauſe they may deny them, though they be ſtrange, to be judgements, I will together with the alleaging of them uſe theſe probations.

Firſt, the likeneſſe of puniſhment in the old perſecuting Pagans, & in the new perſecuting Papiſts. Secondly, the confeſſion of our adverſaries. Thirdly, the confeſſion of thoſe that were puniſhed and judged of God. Fourthly, the prediction of the Martyrs, whom they perſecuted. Fifthly, their deſperate ends. Sixthly, the ſame judgements fell upon them, which they procured upon others. Seventhly, the extraordinarie courſe of Gods judgements.

Firſt then, if we ſhall finde perſecuting Papiſts to have ſuſtained the verie ſame puniſhments with the Heathen Tyrants, no man can doubt, but that they were juſtly judged of God. *Antiochus* a miniſter of crueltie in the fifth perſecution under *Alexander*, while he was in the execution of torments upon one *Agapitus* for the Chriſtian faith, ſuddenly fell downe dead from his judiciall ſeat, crying out, that his bowels within him burned with fire, *Henric. de Erford. lib.6 cap.29.* So at the condemnation of *Wolfgangus* a Germane Martyr, the Commendator of S. *Antony* of Vienna ſitting for the ſpirituall Judge, ſuddenly fell downe and died, and the Abbot of Clarilocus his aſſiſtant not long after at the cracke of guns fell downe and died, *anno* 1525. *Pantal.*

Againe, *Claudius* Preſident under *Valerian*, in the eighth perſecution a cruell perſecutor, was vexed Pag.67.2.7. of the Devill, and biting his owne tongue into many ſmall peeces died, *Fox* pag.74. col. 2. In like manner Cardinall *Creſcentius* was vexed of the Devill, who was Preſident of the Tridentine Chapter, who ſitting up late to write letters to the Pope, ſaw in his chamber comming toward him an huge blacke dog with fierie eyes, and therewith ſtriken with a great feare dyed: upon whoſe death Pag.1909.1.89. the Councell was diſſolved, pag. 2107.

Maximinus that cruell Tyrant was ſtriken with a moſt fearfull diſeaſe, conſuming his entrals, whereout iſſued an innumerable multitude of lice, with a moſt filthy ſtinking ſavour, that no man could abide him: his Phyſitians, becauſe they could not cure him, he commanded to be ſlaine, pag. 82. Pag.74.1.30. col.1. In like ſort was *Minerius* plagued, the perſecutor of the innocent Merindolians, whoſe bowels rotted within him being conſumed with wormes: who alſo commanded his Surgeon to bee apprehended, that gave him good exhortation; and he miſerably died with extreme ſtinch of the lower Pag.1910.1.40. parts, with horrible blaſphemies, &c. pag. 913. col.2. *Twyford* likewiſe a furious Papiſt, who ſet Pag.1908.1.33. up the ſtakes in Smithfield, rotted above the ground, ſo that no man could abide him, pag. 1218. col. 1.

Phillips the betrayer of innocent *Tyndall* died of lice. *Bale* alſo the Promooter in Queene *Maries* Pag 985.1.25. dayes was eaten of lice, pag. 1101. col.1.

Maxentius that Tyrant falling with his horſe from the bridge, which hee did lay for *Conſtantine*, was drowned. The like judgement befell a certaine young Gentleman, an horrible blaſphemer, who being admoniſhed of his ſwearing, ſtill multiplying oathes, pricked forward his horſe, being upon the bridge: from the which the horſe ſprung aſide into the water, hee crying upon his backe, Horſe Pag.1907 2,50. and man and all to the Devill, pag. 2105. In like ſort *Iohn Vander*, a chiefe Officer of Antwerp, and a cruell perſecutor, riding to the Citie in his waggon, when hee was come to the bridge (the horſe ſtanding ſtill) cryed out to the Driver, Ride on in a thouſand Devils names: and the horſe ſpringing beſide, hee was caſt into the towne ditch, and ſo drowned. Thus wee ſee, how in all reſpects as tho perſecutors of the Primitive Church were puniſhed, ſo the enemies of Chriſts Church in theſe dayes were recompenced. If then ſtrange kindes of death were to be counted judgements in them, ſo are they in theſe.

Secondly, wee have our adverſaries owne confeſſion: for the Jeſuite noteth foure judgements of God, as I have ſhewed before, which hee falſly affirmeth to have fallen upon thoſe learned Proteſtants: firſt, ſuddenneſſe of death: ſecondly, to be vexed of the Devill: thirdly, to die blaſpheming: fourthly, to die ſecurely and merrily after pots and cups, as he ſlandereth *Luther*. Three of the firſt I have before touched, and given an inſtance of themſelves, that have taſted of thoſe judgements: and for the laſt, the Jeſuite might have remembred how Pope *Leo* the 10. ſitting at ſupper, and verie pleaſant, was ſuddenly ſtriken with a fever, whereof he died, pag. 854. And for ſecure death, *Eckius*, that mightie impugner of *Luther*, might have beene thought upon, whoſe laſt words when he died were theſe: In caſe the foure thouſand Guilders were ready, the matter were diſpatched: with the which, as it is thought, he ſhould have purchaſed ſome preferment at Rome.

Pag. 780. 1. 30.

Thirdly, let us heare their owne confeſſion that were puniſhed. King *Henry* the 2. of France having received his deadly wound at juſting, ſaid, hee feared hee was ſtriken for falſly impriſoning the poore Chriſtians, pag. 2112. Likewiſe one *Baſtian* Captaine of the armie, that went againſt the Proteſtants of Luſerne, and S. *Martin*, threatning that day to doe much againſt them, and returning wounded, it was ſaid unto him, Now it is well ſeene that their religion is better than ours, pag. 967.

Pag. 1913. 1. 10.

Pag. 882. 1. 5.

Fourthly, the prediction and foretelling of the Martyrs of the judgements that followed, doe ſhew that they were ſent of God, as M. *Patrike Hamelton* at his death did cite the blacke Frier *Campbel*, that was his accuſer, to appeare before the moſt high God to anſwer for the innocencie of his death at a certaine day of the next moneth: immediately before which day the Frier died, pag. 975. col. 2. Likewiſe, *anno* 1561. at Amboiſe in France certaine gentlemen being unjuſtly condemned to death by the Chancellour *Olivier*, one of them tooke of the bloud of his fellowes that were beheaded, and lift his hands to heaven, and ſaid; Lord behold the bloud of thy children, thou wilt in time revenge it: and ſhortly after the Chancellor died in great deſpaire, *Fox* pag. 2112.

Pag. 1906. 1. 30.

Pag. 1913. 1. 26.

Fifthly, the ſame judgements overtooke ſome of them, which they threatned, and had done to others: which ſheweth, that they were ſtriken of God: One *Iohn Martin* of Briquetas in France, threatned he would ſlit the Miniſters noſe; who was himſelfe aſſaulted of a wolfe, which bit off his noſe, whereof he died mad, pag. 955. Sir *Rafe Ellerker* Knight Marſhall at Calice, when *Adam Damlip* was executed, ſaid, he would not goe away before hee ſaw his heart: but hee himſelfe afterward was taken in a skirmiſh of the French, his privie members cut off, and his heart raked out of his belly, p. 1229. One *Landeſdale* a cruell enemie to the Goſpell, that ſuffered a poore man to dye in a ditch by his houſe, was not long after caſt by his horſe into a ditch, and ſo died, *Fox* pag. 2104.

Pag. 871. 1. 28.

Pag. 1904. 3. 42.

Pag. 1907. 1. 10.

Sixthly, their deſperate and fearfull ends do declare that Gods revenging hand was amongſt them; as *Plackney* and *Hanington*, both fellowes of New College in Oxford, drowned themſelves, and were taken up, with their Crucifixes hanging about their necks, pag. 2104. *Clarke*, an open enemie to the Goſpell, hanged himſelfe in the tower, pag. 1201. col. 1. and divers of them beſide killed themſelves: others died in deſpaire. *Guarlacus* a learned man of Lovaine, and a mightie defender of Poperie, uttering moſt horrible blaſphemies in his ſicknes, cried out, that his ſins were greater than could be forgiven: and ſo wretchedly in deſpaire ended his life: *ex Epiſtol. Claudii Senarclæi ad Bucer.* In like manner *Iacobus Latomus*, a mightie impugner of *Luther*, in his open Lecture in Lovaine fell mad, and ſo was carried home and ſhut up in a cloſe chamber till he died, who had nothing in his mouth, but that hee was damned: *ex ead. epiſtol.* Many ſuch examples might be alleaged to this purpoſe: but theſe may ſuffice to ſhew, that their deſperate madneſſe of ſome in killing themſelves, of others in dying in deſpaire without all comfort, doth evidently ſhew that they were judged of God.

Pag. 1906. 1. 65.

Pag. 1904. 1. 87.

Pag. 1908. 2. 29.

Pag. 1909. 1. 1.

Seventhly, it may appeare by the extraordinarie meanes whereby ſome of them were puniſhed: Doctor *Whittington* Chancellor, a perſecutor in King *Henry* the 7. dayes, comming from the burning of a faithfull woman, whom he had condemned, was ſlaine of a Bull, that offered to touch none of the people beſide, but comming againſt him, ran upon him, and toſſed him upon his hornes, trailing his guts all along in the ſtreet, pag. 775. *Burton* Bailiffe of Crowland, an earneſt defender of the Maſſe, and an enemie to the Goſpell, was poyſoned with the excrements of a Crow, which flying over his head, as he rode by the way, let them fall upon his noſe and beard, with the ſtinch whereof he fell into a continuall vomiting, whereof he died, pag. 2160. A Frier of Mounſter, as he was in the pulpit inveighing againſt the doctrine of the Goſpell, was ſmitten with a ſudden flaſh of lightning, and ſo died: *ex Pantal. 2. part. &c.* Wherefore as the Jeſuite noteth it to have beene a judgement of God upon *Anaſtaſius* the Emperour, a favourer of the Eutychian heretikes, that was ſmitten of lightning: ſo can it not be denyed, but in like ſort this was a judgement upon this Frier. Thus we ſee how little the Jeſuite hath gained by making the judgements of God a note of the Church.

Pag. 712. 2. 40.

Pag. 1903. 2. 79.

Of the externall happineſſe of the Church, the fifteenth Note.

NOw concerning externall happineſſe and good ſucceſſe: firſt, it is no certaine note of the Church of God, which oftner is without it, than it doth enjoy it: for Chriſts kingdome is not of this world. And as the Lord ſuffered his people to ſojourne as ſtrangers, and to bee evill entreated foure hundred yeeres, from *Abrahams* time to *Moſes*: ſo is it the condition for the moſt part of the Church of God ſtill; as the Prophet *Ieremie* ſaith, *Dedit dilectam animam ſuam in manus inimicorum ejus*: He hath given his beloved and deare heart into the hands of the enemies thereof. And Saint *Auguſtine* ſaith, *Beneficentiſſima providentia omnipotens Deus terrenam felicitatem conceſſit & impiis, ne pro magno quæreretur à bonis*: Almightie God of his bountifull providence, hath granted earthly felicitie to the wicked, that the godly ſhould not ſo greatly deſire it, *Epiſt. 120. ad Honorat. cap. 5.* How then can that be a note of the Church which is common to the wicked? Nay, one of your own writers

Ierem. 12. 7.

ſaith contrarie, that *Crux eſt Eccleſiæ nota*, the Croſſe is a note of the Church, *Eſpenc. in 2.Tim.p.103.d.* And againe, *Prædixit Chriſtus labores, Pſeudochriſti proſpera*: Chriſt foretold of labour and ſorrow, the falſe Chriſts propheſied of peace and proſperitie, *pag.100.g.* By this ſentence *Bellarmine* is a falſe prophet, that would have felicitie and proſperitie a note of his Church.

Secondly, as the Jeſuite ſheweth in the examples of *Juſtinian* the elder, and *Heraclius* the Emperour, that they proſpered in their warres till they fell to be maintainers of hereſie, then all things went backward, *cap.18.* The like examples we can produce of the evill ſucceſſe and unhappie end of thoſe who revolted from the Goſpell to Papiſtrie, whom God bleſſed in all their enterpriſes before. This was the King of Navarre his caſe, father to the late French King; who after he had ſuſtained a while the cauſe of the Goſpell, was content at the length to alter his profeſſion, and joyne with the Duke of Guize, and was ſtriken with a pellet at the ſiege of Roan, whereof he died, much repenting his revolt. It had been happie if the ſonne in the ſame caſe had remembred his fathers fall. The like experience of Gods wrath upon revolters, others of meaner place have felt: as *Henry Smith* ſometime a profeſſor of the Goſpell, afterward at Lovaine perverted to Poperie, comming home hanged himſelfe, with his *Agnus Dei* about his necke. One *Williams* a ſtudent of the Inner Temple, firſt a Goſpeller, then a Papiſt, fell ſtark mad, and ſo continued, *Fox* pag.2105. *Arnoldus Bomelius* a young ſtudent of the Univerſitie of Lovaine proſpered well, ſo long as he favoured the Goſpell: afterward being perverted by *Tyleman* Maſter of the Popes College, fell into deſpaire, and killed himſelfe with his dagger: whoſe ſtorie Maſter *Fox* hath at large, pag. 2106. Thus it doth appeare how unhappily it fareth with popiſh revolters, contrarie to the Jeſuites obſervation: therefore they cannot bragge of their outward felicitie.

Pag.1908.1.1.

Pag.1908.2.66.

Thirdly, neither of late can our adverſaries, I think, boaſt of ſuch good ſucceſſe of their kingdome: for ſince the reviving of the Goſpell in the world, the Popes Crowne and dignitie hath beene much impaired, and many Princes have withdrawne their collers and ſhoulders from under his yoke. And as for England (God enlarge our hearts to be thankfull therefore) there was never ſeene the like continuance of peace, and abundance of temporall bleſſings, as the Goſpell hath brought with it hitherto. And I am perſwaded, were it not for our ſinnes, wee ſhould enjoy many yeeres ſtill, as I truſt in God we ſhall, if we will humble our ſelves before God by true repentance.

Villamont. lib.2.cap.4.

Concerning forren teſtimonies: firſt, if outward proſperitie were a note of the true Church, the Emperour of Ethiopia hath better right unto it, than the Papall and Romane Biſhop, who at this day reigneth in peace over fortie kingdomes of Chriſtians, as *Villamont* reporteth.

2 But it is denied to be a ſure marke of the Church, and that in the judgement of the Eaſt Churches of the Grecians, Syrians, Armenians, who profeſſe themſelves to bee the Church of God, notwithſtanding they live and ſuffer much under the tyrannicall government of the Turkes and Perſians.

Harm.ſect.9. p.287.

3 Thus ſtandeth alſo the confeſſion of Saxonie: *Doe not determine with thy ſelfe, that by reaſon of thy proſperitie thou art in favour with God, &c. Alexander doth not therefore pleaſe God, becauſe he is a conquerour, and enjoyeth a large empire, &c.*

Commentar. Theolog.Tom. 3.p.141.

4 Yea, our adverſaries doe witneſſe with us: *Gregorie of Valence* confeſſeth, *that ſometime the Church may be ſo toſſed by the waves of error and perſecution, that to ſuch as are unskilfull, it will bee verie hard to be knowne, as it fell out when the falſhood of Arrians bare rule almoſt over the whole world:* and our Rhemiſts alſo grant, that during Antichriſts reigne, *the externall ſtate of the Romane Church and publike entercourſe of the faithfull with the ſame, may ceaſe, &c.* What ſhall then become of this externall felicitie, which they make to be a marke of the true Church.

Thus farre of the Jeſuites fifteene notes, whereby the popiſh Church is deciphered. Now it followeth, that we declare the infallible and moſt certaine notes of the true Church.

Of the true and infallible Notes of the Church of Chriſt.

THe outward tokens whereby the true viſible Church is diſcerned, are not many in number, as our adverſaries doe reckon up many: the Jeſuite no leſſe than fifteene, ſupplying belike in number, that which they want in weight. Neither in this place doe wee ſpeake of the univerſall Catholike inviſible Church, which is beleeved and not ſeene, being an article of our faith: but of particular viſible Churches, which are diſcerned and knowne by theſe two eſſentiall markes, the true preaching of the word, and right uſe of the Sacraments: Some alſo doe adde a third, namely Eccleſiaſticall diſcipline, *Beza confeſſ. de Eccleſ. art.7.* *Hooper* upon the Creed, artic.72. But this partly is comprehended in the two former: for there cannot be hearing and preaching of the word, and the frequenting of the Sacraments, unleſſe there be an exerciſe of Church diſcipline: partly alſo we ſay that it is not ſo eſſentiall a note, as the other are: for the abſence of the other make a nullitie of the Church. If the word or Sacraments in ſubſtance be corrupted, the Church alſo is defaced: but if there be not an exact forme of diſcipline, it doth not ſtraightway ceaſe to be a Church: it rather is required *ad bene eſſe*, to the well being of a Church, than *ad eſſe* ſimply to the being and eſſence thereof. Wherefore wee conclude, that the true preaching of the word, and right uſe of the Sacraments, are the onely neceſſarie and eſſentiall notes of the Church: where theſe two are rightly uſed according to Gods Word, there is a right Church, as here in England, God be bleſſed: where they are falſly and impurely handled, there is a falſe and corrupt Church, as among the Papiſts: where they are not at all in uſe, there is no Church, as amongſt the Turkes, Jewes, and Infidels. Firſt wee will examine our adverſaries arguments, and then bring forth our owne.

The Papiſts.

*Arg.*1. BEllarmine thus argueth: The true notes of the Church ought to be proper and particular, not common and generall, as theſe are: for everie ſect of heretikes doe challenge to themſelves the right preaching of the Word, and uſage of the Sacraments: ***Ergo***, they are no true notes, ***Bellarm.lib.*** 4. ***de Eccleſ.cap.*** 2.

We anſwer: Firſt, it skilleth not how many do lay claime to thoſe notes: the word of God it ſelfe is a manifeſt Judge where pure doctrine is taught, and the Sacraments rightly kept according to the inſtitution. It is no matter, howſoever Papiſts and other heretikes doe make their brags, the Scriptures themſelves can ſoone decide this queſtion. And S. ***Hierome*** ſaith well to this purpoſe: ***Nec ſibi blandiantur, quod videantur de ſcripturarum capitulis affirmare, quod dicunt:*** Neither let them flatter themſelves, becauſe they prove their aſſertions out of Scripture: For ſo the Devill alſo alleaged Scripture: ***Sed ſcriptura non in legendo conſiſtunt, ſed intelligendo:*** But the Scriptures conſiſt not in the reading, but underſtanding, &c. ***Cont. Luciferian.*** So then although heretikes by the letter of Scripture may take upon them to prove their Church, yet by the true ſenſe thereof they ſhall never. Secondly, nay rather this argument may be turned upon the Jeſuites head: for it is therefore the more like, that theſe ſhould bee the true notes of the Church, becauſe everie hereſie doth labour to prove their Church thereby: for if it were not the right coyne, they would not goe about to counterfeit it. Thirdly, I marvell they are not aſhamed to object, that our notes are common ſeeing theirs are moſt common: for not only aſſemblies of heretikes, but even the heathen and idolatrous Gentiles might as well prove themſelves to be the Church, by thoſe popiſh notes, of univerſalitie, for Idolatrie had overſpread the whole world; of unitie, they all conſented to perſecute the Church of Chriſt; of antiquitie, for the worſhip of Idols continued above 2000. yeers; of ſucceſſion, for the monarchie of the Aſſyrians endured 1300. yeeres, their kings all this while one ſucceeding another. They had alſo prophets, and ſuch as wrought miracles. Our adverſaries may be now aſhamed to caſt us in the teeth, that our notes are common, when as theirs doe well agree to the Synagogues of Satan, and aſſemblies of Infidels.

Argum.2. Saith he, the note of the marke muſt be better knowne and more notorious, than the thing marked or notified by it: ſo are not theſe; for wee know not which is the word of God, nor what bookes are Canonicall, and to be taken for Scripture, but by the Church, ***Bellarm. ibid.***

We anſwer: the Jeſuite ſtill beggeth that which is in queſtion: a foule fault in a profeſſed diſputer: for have we not largely proved before, 1.***contr.quæſt.***4. that the Church dependeth upon the authoritie of the Scripture, and not contrariwiſe, and that there is no more certaine and evident & undoubted thing in the whole world, upon the which a man may be bold to build and ground his faith, than upon the Scriptures? This ſure is a childiſh and ridiculous argument, to take that as granted, which is moſt of all in controverſie. Secondly, he committeth the ſame fault himſelfe, ***chap.***14. where he maketh the power of miracles a note of the Church, and yet confeſſeth, ***Ex Eccleſia miracula demonſtrari:*** That true miracles are demonſtrated by the Church: why then may not the word of God as well ſhew the Church, although in ſome ſenſe the Church ſhew the word? Thirdly, the Jeſuite confeſſeth, ***cap.***2. that where the Scripture is received, and the Church doubted of, there the Scripture declareth the Church: which is our verie caſe in theſe dayes: for ſeeing our adverſaries and wee are agreed concerning the moſt of the Canonicall Scriptures, but differ about the Church, in the Jeſuites judgement in this caſe we muſt demonſtrate the Church by the Scriptures. Fourthly, the Jeſuite miſtaketh the matter: for we doe not thus reaſon, where the Scriptures are acknowledged for the word, there is the Church; for the Jewes receive the old Teſtament, the Devill knoweth it is the word of God, which is contained in the Scriptures; but they are neither of the Church: but where the word is faithfully preached, profeſſed, received, and beleeved, there is the Church.

Argum. 3. The true notes (ſaith he) are inſeparable from the Church: it is never without them. But many true Churches have wanted theſe: The Church of the Corinthians was a true Church, and yet they beleeved not the reſurrection, 1 ***Cor.***15. The Galathians were a true Church, and yet they held that ***Moſes*** Law was to bee obſerved together with the Goſpell. And the Corinthians likewiſe did not ſincerely obſerve the Sacraments, 1 ***Cor.*** 11. And as many true Churches have wanted theſe notes, ſo falſe Churches may have them: for there may be true doctrine among ſchiſmatikes, ſuch as the Donatiſts were: for ſchiſmatikes may hold all points of ſound doctrine, who faile in charitie rather than in faith: ***Ergo***, theſe are no true ſignes, ***Bellarm. ibid.***

We anſwer: firſt, this argument may with berter right be returned upon their owne head: for many true Churches have wanted their marks: Chriſt and his Apoſtles had neither ſucceſſion from ***Aaron***, nor univerſalitie, and yet they made the true Church. The Church of the Jewes after ***Malachies*** time had no Prophets, nor miracles, for the ſpace of foure hundred yeeres before Chriſt, and yet were they the true Church, and ſo of the reſt of your notes, the Church of Chriſt hath many times wanted them. Secondly, it was not the whole Church of Corinthus that doubted of the reſurrection, but certaine falſe Apoſtles that laboured to ſeduce others. ***Some of you*** (ſaith the Apoſtle) ***have not the knowledge of God:*** he ſaith not, ***all.*** So likewiſe amongſt the Galathians there were falſe teachers,

1 Cor.15.34.

Galath.5.9.

that ſtood for the Law of *Moſes*. *A little leaven doth marre the whole lump.* It was not therefore a publike doctrine in the Church, but ſecretly taught by falſe Apoſtles. Thirdly, there may be ſome error in the Church, but being not fundamentall, ſuch an one as deſtroyeth faith, it doth not diſſolve the Church: as there was ſome abuſe amongſt the Corinthians in receiving the Sacrament: but the forme and inſtitution and ſubſtance of the Sacrament was kept. Nay, yet to grant a little more: though the error be dangerous, and of great weight and moment, and ſuch an one, as being ſtifly maintained, would deſtroy the faith and Church too: yet if they have fallen into it rather of ignorance, than any other cauſe, and doe not continue in it, but doe ſubmit themſelves to be reformed by the Word, it ceaſeth not for all that to be a Church. So the Corinthians referred themſelves wholly and their opinions to the judgement and determination of the Apoſtle.

To the ſecond part of the argument, that pure doctrine may be found in an impure Church.

We anſwer: firſt, the example which the Jeſuite alleageth of the Donatiſts, is nothing to his purpoſe: for the Donatiſts did not only offend in their ſchiſme, but they held alſo ſchiſmaticall and untrue opinions, as that the Sacraments were polluted by the Miniſters, that Baptiſme given by heretikes, ought to be iterated: that the Church in the earth conſiſteth only of the good without any mixture of evill men: that the Church was periſhed from the whole world, and remained only amongſt them: theſe were the opinions of the Donatiſts: they had not therefore pure doctrine. *Auguſtine* doubteth not to ſay unto a chiefe Donatiſt: *Schiſmaticus es ſacrilega diſceſſione, hæreticus ſacrilego dogmate:* Thou art a ſchiſmatike, for thy ſacrilegious departure from the Church, and an heretike for thy ſacrilegious opinions, *Cont. Gaudent. lib.* 3. Wherefore the Jeſuite was much overſeene in alleaging this example. Secondly, there are no ſchiſmatikes, which doe ſeparate themſelves from the Church, but they doe diſſent in ſome opinion, and ſo as well faile in faith as in charitie: for what elſe ſhould move them to be divided from the Church, but diverſitie and difference of doctrine? So *Au-*
Cont. Creſcon. cap. 9. *guſtine* anſwereth *Creſconius*, who made this difference of hereſie and ſchiſme: *Hæreſis*, ſaith the Donatiſt, *eſt diverſa ſequentium ſecta, ſchiſma eadem ſequentium ſeparatio:* An hereſie is a ſect of thoſe that follow other opinions, a ſchiſme is a ſeparation of thoſe which are of one opinion. No, ſaith *Auguſtine*, *Nulla ſciſſio, vel ſchiſma eſt niſi diverſum ſequantur:* There is no ſchiſme, unleſſe they follow divers opinions. And that ſaying of S. *Hierome* is allowed in your owne decrees, *Nullum ſchiſma, non aliquam ſibi confingit hæreſim:* There is no ſchiſme, which doth not invent ſome new hereſie: *decr. par. 2. cauſ.* 24. *qu.* 3. *c.* 26. For although a ſchiſmatike ſhould bee of the ſame judgement in all other things, yet herein he faileth in ſound doctrine, in that he thinketh it lawfull, to divide himſelfe from the Church: yet the Jeſuite ſhall never be able to ſhew me ſuch a ſchiſmatike, which did not beſide his ſeparation, hold ſome doctrine contrarie to the Catholike truth. And further we ſay, that ſchiſmatikes, though they hold ſome falſe points of doctrine, yet if their errors bee not fundamentall, and if they retaine the puritie of doctrine in all points neceſſarie to ſalvation, and the right adminiſtration of the Sacraments, may make a particular Church by themſelves, though they are no part of that viſible Church, from the which they are divided by ſchiſme. And here to this purpoſe I will remember a wiſe reſolution of *Atticus* Patriarke of Conſtantinople, next but one after *Chryſoſtome*, who being verie auſtere toward other heretikes, yet ſeemed to favour the Novatians, and ſuffered them to have their aſſemblies in the citie: and hereof he uſed to give two reaſons, both becauſe they had ſuffered
Socrates lib. 7. cap. 25. much together with other true Catholikes for the Orthodoxall faith under *Conſtantius* and *Valens*, two Arrian Emperours: and for that, although they had divided themſelves from the Church, *in fide nihil innovarant*, they had innovated nothing concerning faith, &c.

Wherefore we conclude, that whereſoever true and ſound doctrine is taught wholly and in everie
Philip. 1. 18. part, for the matter, though not for the manner, there is the Church: as S. *Paul* ſaith, *So Chriſt bee preached, whether under pretence or ſincerely, I therein rejoyce.*

The Proteſtants.

1 FOr the ſufficiencie of theſe notes, we would deſire no better arguments than thoſe which our adverſaries alleaged againſt us: for firſt our notes are proper only to the Church, and cannot be found in any place, where the Church of God is not. Secondly, they are moſt notorious markes, and a man by the Scriptures may more eaſily know what true doctrine is, and which are the right Sacraments, than which is the true Church. Thirdly, theſe markes cannot be abſent from the Church, but doe alwayes accompany it, and it is no longer a true Church, than it hath thoſe markes.

Argum. 2. We are able out of the Scriptures to prove theſe marks, which may ſtand in ſtead of ma-
John 10. 3. Epheſ. 5. 26. ny reaſons. *His ſheepe heare his voyce. Cleanſing it by the waſhing of water through the word: Ergo*, the Word and Sacraments are true notes of the Church.

Bellarmine anſwereth to the firſt place, that the hearing of the Word, is not a viſible note of the Church, but a ſigne unto everie man, whereby he may know his election. Wee reply againe: which way a man is knowne to be a member of the Church, by the ſame way the Church alſo it ſelfe is diſcerned: if the hearing of the Word doe make one a ſheepe of Chriſt, then doth it alſo ſhew which is the flocke and fold of Chriſt: As I know my hand or foot to bee a part of my body, becauſe it hath life and motion of the body; even ſo the body is diſcerned from a carcaſe, becauſe it moveth and liveth.

To the ſecond place he anſwereth verie ſimply: that the Apoſtle there ſheweth not, which is the Church, but what good Chriſt hath wrought for his Church. We reply againe: But the Church is beſt knowne by the benefits that Chriſt hath beſtowed upon it, amongſt the which the Word and the Sacraments are not the leaſt: *Ergo* by theſe the Church is knowne, and in that place by the Apoſtle deſcribed: and let the Reader judge, whether that place of the Apoſtle, where there is direct mention made of the Word and Sacraments, be not fitly applyed to our purpoſe, concerning the deſcription of the Church.

Argum. 3. Looke how Chriſt is knowne, ſo is his Church: but Chriſt is knowne onely by the Scriptures, as he himſelfe ſaith, *Search the Scriptures, for they doe teſtifie of me*: *Ergo*, the true Church is to be knowne by the Scriptures: The word of God therefore is an infallible note of the Church, *argum. Bradford. epiſt. ad Cantabrigienſ.* This argument alſo uſeth *D. Ridley* Martyr, alleaging a place out of *Chryſoſtome* to this ſenſe: In times paſt there were many waies to know the Church of Chriſt by, as by good life, chaſtitie, miracles, &c. but now theſe things are common to heretikes: and therefore the true Church is now to be knowne, *tantummodo per Scripturas*, only by the Scriptures: *Hom. 49. in Mat. in oper. imperf.*

John 5.39.

S. *Auguſtine* alſo ſaith, *In Scripturis didicimus Chriſtum, in Scripturis didicimus Eccleſiam, Epiſtol.* 166. In the Scripture we doe learne Chriſt, in the Scripture let us likewiſe learne the Church, &c. His argument is the ſame that here we have uſed. Looke how Chriſt is knowne, ſo is his Church: but Chriſt is onely knowne by his word: *Ergo*, ſo is his Church.

Now let us adde the ſeale and ſtamp, which the holy Martyrs have ſigned this doctrine with, in their bloud. *Richard Feurus* Martyr, who ſuffered at Lions for the truth, *anno* 1554. ſaith, that the Church of God is onely to bee knowne by the word of God, and the right inſtitution of the Sacraments, *Fox* pag. 912. *Fredericke Danvile* Martyr at Paris, being asked whether theſe two were the notes of the Church, anſwered, *That doe I beleeve, and therein will I live and die*, *Fox* pag. 922. col. 2. See the confeſſion alſo of *Thomas Benet* Martyr, pag. 1039. col. 2. Of *George Marſh* Martyr 1565. col. 2. Of *Bartlet Greene* Martyr: The true marks of Chriſts Church, ſaith he, is the true preaching of his word, and miniſterie of the Sacraments, pag. 1852. col. 2. All theſe with many others adventured their lives, dying in the faith of that Church, which was knowne by thoſe two infallible notes. Let the Papiſts bring forth any that druſt doe the like for their univerſalitie, antiquitie, and the like.

Pag. 832. 1. 80.
Pag. 840. 2. 30.
Pag. 948. 1. 80.
Pag. 1442. 1. 40.
Pag. 1681. 2. 80.

Let us ſee what teſtimonies other Churches will afford us. 1 The Greeke Church hold the Scriptures ſufficient to lead into all truth: as *Ieremie* Oecumenicall Patriarke ſaith: *Let theſe things ſuffice you, moſt deare brethren, which (as you ſee) doe beſt of all accord and agree with the Scriptures, &c. for feare that being once drawne, or led out of the way of Evangelicall doctrine, wee erre*: they thus holding, muſt needs take that to be the Church, where the pure word is taught and profeſſed, as preſcribing all things neceſſarie to ſalvation. 2 The ſame is the faith of the *Abyſſines* and Æthiopike Church, that *the Scriptures are ſufficient to ſalvation, without thoſe other bookes which they call* Manda *and* Abetilis, *whereof they make great account, and they deny not the name of true Chriſtians to thoſe that have not thoſe bookes*: they hold them to bee true Chriſtians that beleeve the Scriptures, and all things therein contained.

Reſp. patriarch. in concluſ.

Damianus a Goes de Indor. legat. artic. 11.

3 This is the generall conſent of the reformed Churches, that the true Church of God is diſcerned by the preaching of the word, and the right uſe of the Sacraments. Helvetia latter confeſſion, *artic.* 17. They make theſe the true notes of the Church, *The lawfull and ſincere preaching of the word, and communicating in the Sacraments*. Bohemia cap. 8. *it may be knowne by theſe ſignes*, whereſoever the doctrine of the Goſpell is purely and fully preached, *the Sacraments adminiſtred according to Chriſts inſtitution*. French confeſſion, *artic.* 26. *Where the word of God is not received, &c. nor any uſe of the Sacraments, we cannot judge any Church to be*. Belgia, *artic.* 27. *The true Church may be diſcerned, &c. if the pure preaching of the word doe flouriſh in it, &c. if it have the lawfull adminiſtration of the Sacraments, according to Chriſts inſtitution, and if it doe uſe the right Eccleſiaſticall diſcipline.* Auſpurg. The Church hath her notes and marks, *The pure and ſound doctrine of the Goſpell, and the right uſe of the Sacraments*: ſo alſo the Church of Saxony, *artic.* 11. Wittemberg, *artic.* 32. how diſcipline is held by ſome of the reformed Churches to be a marke of the Church: ſee before in the beginning of this queſtion.

Harm. ſect. 10. pag. 310.
Ibid. pag. 315.
Ibid. pag. 320.
Pag. 322.
Pag. 323.
Pag. 328.
Pag. 331.

4 We want not here the conſent of our adverſaries: *Stapleton* ſaith, *that the preaching of the Goſpell is a verie cleere note of the Catholike Church, ſo it be done by lawfull Miniſters.* The Synod of Colen determineth, that the Evangelicall doctrine, *præcipuam Eccleſiæ notam*, is the chiefe note of the Church: ſo alſo *Interrelig. Cæſare. c.* 10. *Sunt Eccleſiæ veræ notæ, doctrina ſana & ſacramentorum uſus, quibus à Iudæorum & Ethnicorum cœtibus Eccleſia disjungitur, quorum utrique & ſana doctrina, & ſacramentis novi teſtamenti carent*: The true notes of the Church are ſound doctrine, and the right uſe of the Sacraments, by the which the Church is diſtinguiſhed from the Jewiſh and heatheniſh aſſemblies, which neither have ſound doctrine, nor the Sacraments of the new Teſtament.

Princip. doctrin. lib. 1. cap. 22.
Enchirid. in Synod. Coloniens. pag. 22.

The fourth Queſtion, Of the authoritie of the Church.

THe Papiſts affirme, that the authoritie of the Church conſiſteth in theſe five points. Firſt, in authorizing the Scriptures, and defining which are Canonicall. Secondly, in giving the ſenſe of the

Scripture. Thirdly, in determining matters beſide Scripture. Fourthly, in making lawes and conſtitutions for the Church. Fifthly, in exerciſing of diſcipline.

Act.15. 1 Cor.5.4. Concerning the two laſt, we doe not greatly ſtand with them. We acknowledge the Church hath authoritie to make decrees and conſtitutions, but ſo as the Apoſtles did: *Viſum eſt nobis & ſpiritui ſancto*, It ſeemeth good to us and the Holy Ghoſt: the Church muſt bee directed by the wiſdome of the Spirit ſpeaking in the Scriptures.

We alſo acknowledge the wholſome power of the Church in exerciſing of holy diſcipline: but it muſt be done in the name and power of Chriſt, not according to the will of men.

Concerning the two firſt: we have already ſhewed, that neither the Church doth give authoritie to the word of God, but doth take her authoritie from them: for the Scriptures are of ſufficient credit of themſelves, 1. *controv. quaſt*. 4. neither that the ſenſe of Scripture dependeth upon the interpretation of the Scripture, but that the Word expoundeth it ſelfe, 1. *controv. quaſt*. 6.

There remaineth therefore only one point to be diſcuſſed of the authoritie of the Church: namely, in deciding of matters beſide the Scriptures: which are of two ſorts, either neceſſarie, appertaining to faith, or indifferent concerning ceremonies: of both theſe in their order.

The firſt part, whether the Church hath authoritie in matters of faith beſide the Scriptures.

The Papiſts.

24. Error. WE ought to take our faith, and all neceſſarie things of ſalvation at the hands of our ſuperiors, *Rhemiſt. Act*. 10. *ſect*. 8. In points not decided by Scripture wee muſt aske counſell of the Church, *Præfat. ſect*. 25. The Church is the onely pillar and ſtay to leane unto in all doubts of doctrine, without the which there can be no certaintie nor ſecuritie: wee muſt therefore beleeve it and truſt it in all things, *Annot*. 1 *Timoth. cap*. 3 *ſect*. 9. Yea it hath authoritie, ſay they, to make new articles of faith: as in the Councell of *Conſtance* it was decreed to be neceſſarie to ſalvation, to beleeve the Pope to be head of the Church. In the Councell of *Baſile* it was made an article of the faith, to beleeve that the Councell was above the Pope; and therefore Pope *Eugenius* in not obeying the Councell was adjudged to be an heretike. Rhemiſt. 1. Tim. 3 9.

Ioh.15.27. *Argum*. 1. Upon theſe words in the Goſpell, *Ioh*. 15. 27. *the ſpirit ſhall teſtifie of mee, and you ſhall beare witneſſe alſo*: they conclude thus: *Ergo*, the teſtimony of the truth joyntly conſiſteth in the Holy Ghoſt and Prelates of the Church, *Rhemiſt. Ioh*. 15. *ſect*. 8.

Wee anſwer: the witneſſe of the Spirit, and of the Apoſtles, is all one witneſſe: for the Spirit firſt teſtifieth the truth to the Apoſtles inwardly, and the Apoſtles inſpired by the Spirit did witneſſe it outwardly: ſo the Paſtors of the Church witneſſing with the Spirit, which is not now inſpired by revelation, but onely found in the Scriptures, are to be heard: but if the Spirit teſtifie one thing in the word, and they teſtifie another, there we muſt leave them.

Argum. 2. The Church erreth not: *Ergo*, we muſt heare her in all things, *Rhemiſt*. 1 *Timoth*. 3. *ſect*. 9. We anſwer, firſt, the Church may erre, if ſhe follow not the Scriptures, proved before, 2. *Controv. quaſt*. 2. Secondly, ſo long as the Church heareth Chriſts voice, we are likewiſe to heare hers: and ſo long as ſhe is preſerved from errour, ſhe will not ſwerve from Chriſts precepts, neither impoſe any thing upon her children, without the warrant of her ſpouſe.

Argum. 3. Thou canſt prove nothing by Scripture, it is dead, it muſt have a lively Expoſitor: *Ergo*, the Scripture ought not to be judge in matters of faith, but the Church. *Wincheſt*. pag. 1486. *Anſwer*. The Scripture is alive and not dead, as you ſay, *Reſponſ. Roger. Mart. ibid*.

Pag.1350.2.2. *Object*. All heretikes have alleaged Scriptures, therefore we muſt have a lively Expoſitor for them, *Worceſt. ibid*. *Anſwer*. Yea, it is true, all heretikes have alleaged Scriptures, but they were confuted by Scripture, and by no other Expoſitor, *Reſponſ. Roger. Mart. ibid*. Pag 1350.2.5.

Object. The letter killeth, but the Spirit giveth life: *Ergo*, the Scriptures which are the letter cannot judge, *ſic Boner* pag. 1807. col. 1. *Anſwer*. Saint *Paul* meaneth not, that the word of God in it ſelfe killeth, which is the word of life, but that the word is unprofitable, and killeth him that is voyd of the Spirit of God: and therefore the Apoſtle ſaith, *that the Goſpell was to ſome the ſavour of life to life, and to ſome the ſavour of death, &c. Reſponſ. Philpot. Mart. ibid*. Pag.1640.2.50.

Object. The word cannot be judge of the word: *Ergo*, there muſt be another judge beſide, *Arg. Stori* pag. 1805. col. 1. *Anſwer*. Our Saviour Chriſt ſaith, *Verbum quod locutus ſum, judicabit in noviſſimo die*. The word that I have ſpoken ſhall judge at the laſt day: If the word ſhall judge at the laſt day, much more it ought to judge our doings now, *Reſponſ. Philpot. Mart. ibid*. Pag.1638.2.60.

The Proteſtants.

THat the Church hath no ſuch power to ordaine articles of faith, or impoſe matters to be beleeved neceſſarie to ſalvation, not contained or preſcribed in the holy Scriptures: we prove it thus, and we are ſure, that the true Church of Chriſt will never challenge any ſuch prerogative.

Argum. 1. All truths and verities in the Scriptures are not ſo neceſſarie to ſalvation, that the ignorance thereof ſhould bring perill of damnation: *Ergo*, much leſſe are any verities out of Scripture of any ſuch neceſſitie; the firſt is manifeſt: for to know the juſt Chronologie of time or ſpace of yeeres, from the beginning of the world to Chriſt, is a veritie in Scripture, yet not neceſſarie, ſo to beleeve that *Mary* continued a virgin ever after the birth of our Lord, was thought by *Baſil* to bee no neceſſarie point to ſalvation, if wee did hold her to have been a virgin afore : and many ſuch other points there are in Scriptures which a man may be ignorant of without perill of ſalvation; *Ergo*, much more may wee bee ignorant of unwritten verities, or rather Popiſh fables. For it is not like that the Scriptures doe *abundare in ſuperfluis,* abound in ſuperfluous things, that be not neceſſarie to ſalvation, *& deficere non neceſſariis,* and be wanting in neceſſarie.

Argum. 2. The Church hath no more authorite than the Apoſtles, nor yet in all things ſo much: but they had no power to make articles of faith : for *S. Paul* delivereth that which hee had received concerning the Sacrament, hee durſt not adde unto it, as the Papiſts have beene bold to doe ſince, 1 *Cor.* 11. Upon which place *S. Ambroſe* thus writeth : *indignum dicit domino, qui aliter myſterium celebrat, quàm ab eo traditum eſt: non enim poteſt devotus eſſe, qui aliter præſumit, quàm datum eſt ab authore :* The Apoſtle ſaith, hee is unworthie of the Lord, which doth celebrate the myſterie otherwiſe than it was by him delivered : for he hath no true devotion, which preſumeth to doe otherwiſe than the author preſcribed: *Ergo*, the Church may explane and open articles of faith out of the Scriptures, but not make new. Heare of this matter alſo a writer, whom ye will not refuſe: *Vincentius Lirinenſis* upon theſe words, 1 *Timoth.* 6. 20. O *Timothie,* Keepe that which is committed unto thee : *Intelligatur te exponente illuſtrius, quod antè obſcurius credebatur : eadem tamen, quæ didiciſti, doce, ut cùm dicas novè non dicas nova :* Let that bee underſtood more cleerely by thy expoſition, which was obſcurely beleeved before : yet teach none other things than thou haſt learned, that though you ſpeak them after a new manner, yet utter no new things. If *Timothie* then was to bring in no new thing, but only to explaine the old, how much leſſe the Paſtors of the Church now ?

1 Cor. 11. 23.

1 Tim. 6. 20.

Argum. 3. Wee prove it by the confeſſion of our adverſaries. The fathers of *Baſile,* that concluded, it was an article of the Chriſtian faith to beleeve the ſuperioritie of the Councell, did gather it out of the ſaying of Chriſt, *dic eccleſiæ,* and therfore enforced it as an article. Whereby wee gather, that they held, that the Church could eſtabliſh no article of faith without Scripture. *Bellarmine* likewiſe ſaith, that the Church is not now governed by new revelations, but we ought to bee contented with thoſe decrees, which wee have received from the Apoſtles : *Ergo,* as Doctor *Whitakers* doth ſtrongly conclude, the Church cannot coyne new articles of faith.

Fox, pag 677.

Controverſ. de Script. quæſt. 6. cap 4.

Argum. 4. If the Scriptures doe teach all neceſſarie points both concerning faith and manners, then hath the Church no authoritie to eſtabliſh other articles of faith beſide: but the firſt is true : for the Apoſtle ſaith, that the Scriptures *are able to make a man perfect to every good worke:* but where perfection is, there is nothing wanting, 2 *Timoth.* 3. 17. *Ergo,* the Church hath no ſuch power: ſee more of this, *controv.* 1. *quæſt.* 7. *part.* 2.

2 Tim. 3. 17.

Laſtly, wee have before proved at large out of the word of God, that the Scriptures containe all things neceſſarie to ſalvation: and therefore all articles of faith muſt be derived from thence, 1. *cont. quæſt.* 7. And ſo wee conclude with *Auguſtine: Lingua ſonos, quibus inter ſe homines ſua ſenſa communicent, pacto quodam ſocietatis ſibi inſtituere poſſunt : Quibus autem ſacris divinitati congruerent voluntatem Dei ſequuti ſunt, qui recte ſapuerunt : Quæ omnino nunquam defuit ad ſalutem juſtitiæ pietatique hominum :* Men, ſaith he, may deviſe among themſelves what language they will uſe to expreſſe their mind : but how to ſerve God, wiſe men ever followed the will and commandement of God, which was never wanting to men unto ſalvation matters concerning righteouſneſſe and goodlineſſe, &c. By this Fathers ſentence, the Scriptures which containe the will of God, containe all neceſſarie things. *Ergo,* we need not ſeeke elſewhere.

Epiſtol. 49. quæſt. 2.

This truth is ſealed by the confeſſion and glorious witneſſe of the holy Martyrs, that the holy Scriptures being written by the inſpiration of the holy Ghoſt, are the very true word of God, and therefore to be heard accordingly, as the Judge in all controverſies and matters of religion : this was the confeſſion of the holy Martyrs ſet forth *anno* 1554. ſubſcribed by *Iohn Hooper, Iohn Rogers, Rowland Taylor, Iohn Philpot, Iohn Bradford, Laurence Saunders,* and others, *Fox, pag.* 1470. *col.* 2. 1471. *col.* 1.

Pag. 1336. 2. 5. & 1337. 1. 70.

Laſtly, we have the authority of their owne Councels, *Concil. Baſilienſ. epiſtol. ſynodal.* Pope *Urbane* is alleaged thus writing: *Sciendum eſt quia inde Romanus pontifex novas leges condere poteſt, unde Evangeliſtæ nequaquam aliquid dixerunt, &c.* Know this, that the Biſhop of Rome hath authoritie in this caſe to make new lawes, where the Evangeliſts and Scriptures are ſilent, &c. But the Scriptures are not ſilent in any point concerning faith and manners. See the Councell of *Cavilon. can.* 67. cited before *controv.* 1. *quæſt.* 7. *part.* 2. *argum.* 3. *Ergo,* neither the Church or Pope hath authoritie herein to make new lawes. And laſtly I will produce one of your owne Popes teſtimonies, *Iohn* 22. *extrav. tit.* 14. *c.* 5. *verſus finem. Articuli fidei in ſymbolis continentur, &c. articuli fidei habent per ſcripturam probari:* The articles of faith are contained in the Symbols or Creeds. Againe, the articles of faith muſt bee proved by Scripture. *Ergo,* the Church can make no new article of faith : but is bound to receive thoſe contained in the Creed, and proved out of the Scriptures. Likewiſe *Concil. Ferrariæ ſeſſ.* 9. *Beſſarion* thus ſaith, *Sciatis addendi ſymbolo facultatem, non ſolùm Romanæ, verùm univerſali Eccleſiæ, generalique ſynodo interdictam eſſe:* Know yee that to adde to the Creed, not onely the Romane, but the univerſall Church and generall Synod hath no authoritie.

Reſponſ. Patriarch. in concluſ.

Damianus a Goes, de Indor. leg artic. 21.

Concerning forraine teſtimonies. 1 For the Greeke Church, *Ieremie*, Oecumenicall Patriarke thus writeth, *for feare leſt being once drawne or led out of the way of Evangelicall doctrine, and the path of true wiſdome and underſtanding, wee may erre:* The Church then cannot determine any thing without Scripture, unleſſe ſhe will erre. 2 The Abyſſines beleeve *that there is not any power, whether Councell or whatſoever, &c. which may bring in any doctrine, not grounded upon the Scripture.*

Harm. ſect, 10. pag. 334.

Harm ſect. 17. pag. 532.

3 The reformed Churches agree: Wittenberg. *artic.* 32. *The Church hath ſo farre authoritie to judge of doctrine, that notwithſtanding ſhee muſt keepe her ſelfe within the bounds of the holy Scriptures, which is the voice of her husband, from which voice it is not lawfull for any man, no not for an Angell to depart.* Confeſſion of Auſpurg, *artic.* 7. *As for that which Chriſt ſaith,* I have yet many things to ſay unto you, *doubtleſſe he meaneth not thoſe fooliſh ceremonies, that the Popes have brought in, or any new article of faith, but a further illumination of that Goſpell which he had already delivered.*

Marſil patav. defenſ. par. 2. cap. 28.

Eſpenc comment. in 2 Timoth. pag. 175.

Lib. 1. de verb. Dei, cap. 2.

4 Some of the Romaniſts doe beare witneſſe with us: *Marſilius* ſaith, *Nulli ſermoni vel ſcripturæ ratam fidem, &c.* We are not bound to give faith unto any decree or writing as neceſſarie to ſalvation, but onely to the Canonicall Scripture. *Eſpenceus* thus writeth upon theſe words, 2 *Tim.* 2. That worthy thing which was committed unto thee, keepe, &c. *Quod tibi creditum, non à te inventum; quod accepiſti, non excogitaſti, &c. rem ad te productam, non à te prolatam, in qua cuſtos eſſe debes, non author; ſequens, non ducens:* Which was committed to thy truſt, not found out by thee, which thou haſt received, not conceived; which is brought unto thee, not from thee, wherin thou muſt bee a keeper, not an author, following, not leading, &c. He ſheweth that the Paſtors of the Church have no authoritie to excogitate new points of doctrine, but they muſt keepe that which is delivered unto them out of the Scripture: *Bellarmine* alſo himſelfe calleth the Scripture, *regulam fidei certam*, A ſure rule of the faith.

An Appendix or Member of this part of the Queſtion,

Whether we are to beleeve in the Church.

The Papiſts.

25. Error.

WE ought to beleeve and truſt the Church in all things: yea to beleeve in the Church, *Rhemiſt.* 1 *Tim.* 3. *ſect.* 9. the Scripture alſo uſeth this ſpeech, to beleeve in men, *Annot. in* 10. *Rom.* 1. *ſect.* 41.

Exod. 14. 31.

Argum. 1. *Exod.* 14. 31. they beleeved in God and *Moſes*. *Ergo*, Wee anſwer. Your owne vulgar text hath it, *crediderunt Deo & Moſi ſervo ejus:* they beleeved God and his ſervant *Moſes*: that is, having ſeene the great power of God in the deſtruction of the Egyptians in the red ſea, according to the word of *Moſes*, they gave credit unto *Moſes*, which ſpake unto them from God.

Philem. v. 5.

Argum. 2. *Philem. verſ.* 5. *Hearing of thy love and faith which thou haſt toward the Lord Ieſus and unto all the Saints:* See, ſay they, here is faith toward the Saints.

Wee anſwer: there is no man that is not perverſly diſpoſed, but may eaſily diſtinguiſh the Apoſtles words; to attribute faith to Jeſus Chriſt, and love to the Saints: which may appeare by the altering of the prepoſition, as they themſelves read in their owne tranſlation, love and faith in Jeſus Chriſt, and toward the Saints: ſo it muſt needs bee thus underſtood, faith in Chriſt, and love toward the Saints: this therefore is but a ſophiſticall cavill.

The Proteſtants.

THis word, *Credo*, beleeve, is taken three wayes: for there is *credere Deo*, to beleeve God, that is, to truſt him in all things, *credere Deum*, to beleeve God to be, *credere in Deum*, to beleeve in God, as our Creator, Lord, and Redeemer. So we doe *credere Eccleſiam*, we beleeve there is one holy Catholike Church: *credere Eccleſiæ*, we doe alſo beleeve and give credence to the Church, following the word of God: But we doe not in any wiſe *credere in Eccleſiam*, beleeve in the Church.

John 14. 1.

Argum. 1. We muſt not beleeve or put any confidence in a creature: the Church is but a creature: *Ergo*, for to beleeve in God is only proper to the Godhead: and therefore *Ioh.* 14. 1. where Chriſt ſaith, ye beleeve in God, beleeve alſo in me: we doe neceſſarily out of theſe words inferre that Chriſt is God, becauſe we are commanded to beleeve in him.

Argum. 2. Faith is of things that are abſent and not ſeene: but the Church is preſent alwayes upon earth, and alwayes viſible, as our adverſaries hold: how then can it be an object of our faith? We cannot beleeve in that which is viſible and ſeene, for it is againſt the nature of faith.

Ierem. 17. 3.

Tom. 3. diſput. 1. qu. 1. punct. 1.

Thom. 2. 2. q. 1. act. 10.

2. 2. qu. 11. ar. 2.

Argum. 3. The Prophet ſaith, *curſed is the man that truſteth in man:* but they which beleeve in the Church truſt in man: for they make the Church to be nothing elſe in the end, but the Pope himſelfe: as *Gregor. de Valent. by the Church we meane her head, that is to ſay, the Romane Biſhop:* and *Thomas, the making of a new Creed belongeth to the Pope, as all other things doe which belong to the whole Church:* yea, *the whole authoritie of the Church abideth in him.*

Auguſtine ſaith, *Sciendum eſt quod Eccleſiam credere, non tamen in Eccleſiam credere debemus, quia Eccleſia non eſt Deus ſed domus Dei: de tempore ſerm.* 131. We muſt know that we are to beleeve there is a Church, not in the Church, for the Church is not God, but only the houſe of God. Your owne decrees alſo doe approve that ſaying of S. *Auguſtine, Hom.* 3. *ad Neophytos, decr. par.* 3. *diſt.* 4. *c.* 73. *Non quomodo in Deum credimus, ſic in Eccleſiam ſanctam catholicam, quæ propterea ſancta & catholica* *litea eſt, quia certè credit in Deum: Non ergo diximus ut in Eccleſiam quaſi in Deum crederetis, ſed ut in Eccleſia ſancta converſantis in Deum crederetis, &c.* As we beleeve in God, ſo we doe not beleeve in the Church; which is therefore holy, becauſe it beleeveth aright in God: therefore wee ſaid not, you muſt beleeve in the Church as in God, but that having your converſation in the Church, you ſhould beleeve in God, &c From whence we reaſon thus: that which beleeveth upon another, is not to bee beleeved upon; but the Church beleeveth upon God: *Ergo*, the reaſon of the propoſition is this, becauſe faith and beliefe is the laſt refuge of a Chriſtian; but beyond our beliefe in the Church there ſhould be another beliefe in God. And againe, there is but one and the ſelfe ſame object of faith: but now ſhould there be divers, God the object of the Churches faith, and the Church the object of our faith.

For the confeſſion of this truth, that we ought to truſt onely in God, and not in men, and that we are bound no further to beleeve the decrees of the Church, than they are agreeable to the Scriptures: two conſtant Martyrs, *H. Voes*, and *Iohn Eſch*, gave their lives at *Bruxelles, an.*1523. *Fox pag.*874. Pag.798.2.60.

Laſtly, let us ſee the judgement of other Churches. 1 The Greeke Church doth hold all the *ſayings, ſtatutes, writings, canons, and determinations of the Church of Rome to be nothing*: ſo farre are they from giving credit or beleeving their Church. Sacranus de relig. Ruth.c.2.

2 And *Zaga-zabo* an Æthiopian Biſhop, confeſſed, *that their Biſhops neither of themſelves nor in Councell could make any lawes, whereunto any man ſhould be bound under paine of mortall ſinne*: ſo farre are they alſo from requiring any confidence, or beliefe to be repoſed in the Church. Damianus a Goes de legat. Indor.

3 Adde hereunto the judgement of the reformed Churches: as of *Auſpurge artic.*7. who allow that ſaying of *Auguſtine, Neither muſt we ſubſcribe to Catholike Biſhops, if they chance to erre, or hold opinions, which be againſt the Scriptures.* Harm.ſect.11. p.366.

4 Some of their owne Doctors are for us: as *Thomas, Our faith reſteth and ſtayeth it ſelfe upon the revelation, given to the Apoſtles and Prophets which writ the canonicall bookes, and not upon revelation, if any ſuch have been made to other Doctors*: *Alliaco* ſaith, *Ad ſcripturas fit ultima reſolutio Theologici diſcurſus, &c.* Unto the Scriptures is the laſt reſolution of Theologicall diſcourſe: but that onely muſt be the object of our faith and beliefe, which is the laſt refuge and reſolution. Thom 1.qu.1. art.8. 1.Senten. qu.1. art.3.1. Coroll.

The Second part of the Queſtion, concerning the ceremonies of the Church.

The Papiſts.

THey doe hold that the Church of God may uſe and bleſſe divers elements and creatures for the ſervice of God: as holy water to drive away devils: the hallowing of ſalt, wax, fire, palmes, aſhes, oyle, creame, milke, honey, *Rhemiſt.*1 *Tim.*4. *ſect.*12. & 13. Yea that the Church may borrow rites and ceremonies of the Jewes: *ibid. ſect.*18. Yea by the creatures thus bleſſed, or rather conjured, they ſay, remiſſion of ſinnes is obtained, *ſect.*14. 26.Error.

*Argum.*1. Remiſſion of ſinnes was annexed to the oyle wherewith the ſicke were annointed, *Iam.* 5. *Ergo*, remiſſion of ſinnes may be applied by the like conſecrated elements, *Rhemiſt.* 1. *Tim.*4. *ſect.*14. Iam.5.14.

We anſwer: Firſt, it followeth not becauſe the creature of oyle was uſed in the miraculous gift of healing, and by the appointment of Chriſt (which ceremonie alſo was no longer to continue than that miraculous gift endured) it followeth not that other elements may be uſed ſo now without any ſuch warrant, and there being not the like occaſion, ſeeing all ſuch miraculous gifts are now ceaſed. Secondly, it was not the oyle whereby their ſinnes were forgiven them, neither was it applied to that end, it was onely a pledge unto them of their bodily health: but the prayer of faith ſhall ſave the ſicke, ſaith the Apoſtle, *verſ.*15. for God hath promiſed to heare the faithfull prayers of his children both for themſelves and others.

*Argum.*2. S. *Paul* uſed impoſition of hands, which was a ceremonie of the law uſed in conſecrating of Prieſts: *Ergo*, it is lawfull to borrow ceremonies of the Jewes.

We anſwer: It followeth not, becauſe Chriſt and the Apoſtles by the ſpirit of God retained ſome decent actions uſed in the law, therefore now the Church at her libertie may take of the Jewiſh ceremonies: this is great preſumption to thinke it is lawfull for the Church to doe whatſoever Chriſt and his Apoſtles did.

*Argum.*3. They would warrant their ſuperſtitious ceremonies by S. *Pauls* example, how napkins and partlets went from his body, and they received health thereby: and the woman that came behind Chriſt, and touched the hemme of his veſture, was healed of her diſeaſe, by that ceremonie, *argum. Fecknami.*

Anſw. Concerning the firſt example, the text ſaith, God wrought no ſmall miracles by the hand of *Paul Act.*19.12. It was God therefore that wrought, not theſe ceremonies. And for the other, Chriſt ſaith, vertue is gone out of me: it was not then his veſture that healed the woman, but the vertue: and therefore our Saviour himſelfe ſaith, goe thy way, thy faith hath made thee whole, *reſponſ. Thom. Haukes. Mart. pag.*1588. *col.*2. Act.19.12. Pag.1443.1.50.

The Proteſtants

ALthough there be great moderation to be uſed in the ceremonies of the Church, and there is alſo ſome limitation for them: yet hath the Church greater libertie in the rites and ceremonies, which are appointed for order and comelineſſe ſake, than in the doctrine of faith and religion. The doctrine of ſalvation is alwaies the ſame and cannot be changed, and toucheth the conſcience: but rites and ceremonies are externall and commanded for orders ſake: and neither are they univerſall, the ſame in every Church, nor perpetuall, but are changed according to times, and as there is occaſion. Againe, the precepts of Chriſtianitie are either directly expreſſed, or neceſſarily concluded out of the Scriptures: but externall rites and ceremonies are not particularly declared in the world: there are onely certaine generall rules ſet downe, according to the which all ceremonies brought into the Church, are to be examined: As for the Sacraments of the Church, they cannot be altered, having a perpetuall commandement from Chriſt: Therefore the Church cannot appoint, what, how many ceremonies ſoever ſhe ſhall thinke good, but according to theſe foure rules and conditions, which follow here in order.

1 Cor.10.31. 1 All things ought to be done to the glorie of God, even in civill actions, much more in things appertaining to the ſervice of God. Our adverſaries offend againſt this rule, applying and annexing remiſſion of ſinnes to their owne inventions and ſuperſtitious ceremonies, as unto penance and extreme Unction, which they alſo make Sacraments: for this is greatly derogatorie to Chriſts inſtitution, who hath onely appointed the hearing of his word, and uſe of the Sacraments, for the begetting and encreaſing of faith, and by this faith onely is the death of Chriſt applied unto us for the remiſſion of ſinnes.

1 Cor.14.40. 2 All things ought to be done orderly and decently: Wherefore all ridiculous light and unprofitable ceremonies are to be aboliſhed: ſuch our adverſaries have many, as knocking, kneeling, creeping to the Croſſe, lighting candles at noone day, turning over of beades, and many phantaſticall geſtures they have in their Idolatrous Maſſe. as turning, retorning, looking to the Eaſt, to the Weſt: croſſing, lifting, quaffing, and ſhewing the emptie cup, with many ſuch toyes.

1 Cor.10.32. 3 All things ought to be done without offence. But to whom, that hath but a little feeling of religion, is not the abominable ſacrifice of the Maſſe offenſive? what good conſcience doth it not grieve that the Prieſt ſhould create his maker, as they ſay? ſhould offer up the body of Chriſt in ſacrifice, and be an interceſſour as it were for his mediator, deſiring God to accept the ſacrifice of his ſonnes body? as alſo to make it a propitiatorie ſacrifice for the quicke and the dead? But of theſe matters we ſhall have fitter occaſion to entreate afterward, when we come to the ſeverall controverſies.

1 Cor.14 12. 4 All things ought to bee done to edifying: But the Popiſh ceremonies are ſo farre from edifying, that by reaſon of their infinite rabble and number, they are a clogge unto Chriſtians, and more burdenſome than were the obſervations of the Jewes: They have hallowed fire, water, bread, aſhes, oyle, wax, flowers, branches, clay, ſpettle, ſalte, incenſe, balme, chalices, paxes, pixes, altars, corporals, ſuperaltars, altarclothes, rings, ſwords, and an infinite company beſides: doe theſe tend (thinke you) to the edification of the minde? Nay, they doe cleane deſtroy and extinguiſh all ſpirituall and internall motions, drawing the heart from the ſpirituall worſhip of God, to externall beggerly and ragged reliques and ceremonies, *Fulk. 1. Timoth. 4. ſect. 1. Beza lib. confeſſ. de Eccleſ. articul.* 18. 19. 20.

Gloſſ. ordin. de 4. Concil. primitive eccleſ. Let us ſee the conſent of antiquitie concerning ceremonies: *Modus colendi deum per externos ritus, & ceromonias legis, quia hac fuerunt umbra Chriſti & myſteriorum ejus, ideo adveniente veritate Evangelica evanuerunt, & illicita facta ſunt:* The manner of worſhipping God by externall rites and ceremonies of the law, becauſe they were a ſhadow of Chriſt, and of his myſteries, are now by the comming of the Evangelicall truth aboliſhed and made unlawfull.

But ſuch Jewiſh ceremonies many yet are retained in the Popiſh Church, *Colonienſ. part. 9. cap.* 16. *Quicquid in hujuſmodi rebus ad abuſum & ſuperſtitionem ſpectat, & quo populus à Deo ad collocandum in externis rebus fiduciam, abduci poſſit, probibemus:* Whatſoever in ceremonies tendeth to abuſe and ſuperſtition, and may withdraw the people from God to truſt in externall things, we forbid, &c. But that ſuch Jewiſh ceremonies are not to be retayned in the Church, neither that it is lawfull after the example of the Jewes to inſtitute the like ceremonies in Chriſts Church; heare further the teſtimonie of one of your owne Popes: *Innocent. 3. decr. Gregor lib. 3. tit. 47. c. 1. Poſtquam umbra legis evanuit, & illuxit veritas Evangelii, ſi mulieres poſt prolem emiſſam actura gratias Eccleſiam intrare voluerunt, eis Eccleſiarum non denegandus eſt ingreſſus:* After that the ſhadow of the law is vaniſhed, and the truth of the Goſpell hath appeared, if women after their deliverance will enter the Church to give thankes, it muſt not bee denied unto them, &c. But by the law, women could not, but after a certaine time enter into the temple: wherefore as in this ceremonie *Moſes* law bindeth not, ſo neither in the reſt. And to this purpoſe may be applied that rule in the Civill law; *Cod. lib. 7. tit. 6. leg.* 1. *Juſtinian. Abſurdum eſt ipſa origine rei ſublata, ejus imaginem relinqui:* It is an abſurd thing, the originall being removed, for the image or ſhadow to bee retained, &c. But the ceremoniall law of the Jewes is removed, and therefore there ought not ſo much as a ſhadow thereof to remaine. Unto theſe we will adjoyne the reaſons & judgement of the holy Martyrs concerning Popiſh ceremonies. Theſe orders of the Church are moſt pure, which doe come moſt nigh the example of the Primitive Church:

ſo doe not the orders of the Popiſh Church, but are furtheſt off from it: *Ergo*, they are unpure, *argum. Laurent. Saund. Mart. p.* 1494.

Boner anſwered, that the propoſition was falſe: for the Church was then in her infancie, and could not abide that perfection, which afterward was to bee furniſhed with ceremonies: *Saunders* replieth, that ceremonies were invented at the firſt, for the rude infancie and weake infirmitie of man; and therefore it was a token of greater perfection in the primitive Church, that it had few ceremonies, and of the rudeneſſe of the Papiſticall Church, becauſe it had ſo many ceremonies, partly blaſphemous, partly unſavory and unprofitable, *ibid.* And it is too too abſurd, to think the ſtate of any Church more pure, than the Primitive under the Apoſtles: as *Gregor. Nazianzen. ad Gregor. Nyſſen. ut 3. Sanctorum patrem conſtitutiones, qui proximiores fuere Chriſto, agnoſcamus*: Let us receive the conſtitutions of the Fathers, as they come nearer to Chriſt. So then as the waters neareſt the fountaines are cleareſt, ſo the times next to Chriſt pureſt.

Iohn Fortune Martyr alleaged this place of Scripture againſt Popiſh ceremonies: *All things that are not planted by my heavenly father ſhall be plucked up by the rootes:* So ſaith our Saviour, but ſuch are Popiſh ceremonies: *Ergo. Object.* Nay they are good and godly, neceſſarie to bee uſed. *Anſwer.* But S. *Paul* calleth them weake and beggerly, and ſaith, they are bewitched that ſeeke to bee in bondage unto them, *Galath.* 4.9. *Fox pag.* 1918. *col.* 2.

Math.15.
Galath.4.9.
Pag.1741.1.84.

Laſtly, in this cauſe *Rich. Gibſon* gave his life, who refuſed to come to proceſſion, to beare taper or candle, or to receive aſhes, or to beare palme, to receive the Pax at Maſſe, or holy water, or holy bread, or to obſerve the ceremonies and uſages of the Popiſh Church, *Fox p.* 2027. *col.* 1. *artic.* object. 7.

Pag. 1839. 1.5.

We have alſo here the teſtimonie of other Churches. 1. *Damaſcene* of the Greeke Church, thus teſtifieth: ἀληθείας φανερωθείσης, ἀνόνητος ἡ σκιά: *The truth having appeared, the ſhadow is unprofitable:* And againe, *ſince Chriſt was baptized, and the holy Ghoſt deſcended,* &c. πνευματικὴ λατρεία, &c. the ſpirituall worſhip is preached. The Ruſſians ſay, *the extreme unction cannot give any remedie againſt the ſtaine of ſinne, and that Iames did meane, that it was onely to helpe and cure bodily infirmities.*

Lib.4. de fid. orthod. c.16.
Sacranus Elucid. c. 1.

2 Neither doe the Abyſſines uſe Chriſme or oyle of extreme unction, as *Alvares* reporteth: nor yet doe they allow any lawes to binde the conſcience beſide the Scriptures: as *Damianus a Goes* before alleaged.

Deſcript. Aethiop. c.2.

3 The reformed Churches agree with us: *Helvetia*, former confeſſion art. 23. *as for other unprofitable and innumerable circumſtances of ceremonies, as veſſell, apparrels, vailes, candels, altars, gold, ſilver, ſo farre as they ſerve to pervert religion, &c. we have removed.* French confeſſ. *artic.* 24. *We doe not onely reject all theſe things for a falſe opinion of merit added thereunto, but alſo becauſe they are the inventions of men.* Auſpurg. artic. 4. They condemne Canons, 1 *Becauſe of the ſuperſtitious opinions joyned unto them.* 2 *They were multiplied out of meaſure.* 3 They were ſet aloft before the commandements of God. 4 *The opinion of neceſſitie was laid upon them*: ſo alſo the confeſſion of Saxonie *artic.* 20. condemneth theſe abuſes in ceremonies. 1 *They were diſagreeing to the word of God.* 2 *They thought that they deſerved remiſſion of ſinnes.* 3 *They imagined they were workes of perfection.* 4 *And tied unto them an opinion of neceſſitie.* 5 *They made them a part of the divine worſhip.*

Harm. ſect. 15. pag. 468.
Sect. 16. p. 488.
Ibid. ſect. 16.
Sect. 17. p. 533. and p. 537.

4 Some of the Romaniſts themſelves have complained of the importable burthen of ceremonies: as *Agrippa* ſaith, *that Chriſtians are more loaden with ceremonies daily encreaſing than the Iewes.* Polidor Virgil. *Sylva quaedam Iudaicarum, &c. A certaine wood of Iewiſh and heatheniſh ceremonies hath poſſeſſed the Church.* Cajetane, *the burthens which ſome Miniſters impoſe upon mens ſhoulders are importable.*

De vanitat. ſcient. c. 60.
Lib. 4. invent. in proœm.
Comment. in Math. 11.

The First Queſton, whether the Church of Rome be the true Church.

THis queſtion hath to parts. Firſt, whether the Roman Church be the Catholike Church or not. Secondly, wether the Church of Rome be a true viſible Church.

The Firſt part, whether the Roman Church be the Catholike Church.

The Papiſts.

BEllarmine defining the Church, maketh this one part of the definition to bee ſubject unto the Biſhope of Romes juriſdiction, *lib. 3. de eccleſ. cap.* 2. And therefore they conclude, that they are out of the Church and no better than heretikes, that doe not acknowledge the Pope to bee their chiefe Paſtor, *Caniſ. de pracept. eccleſ. cap.* 9. So they make the Roman faith, and Catholike, to be all one: *Rhemiſt. annot. in* 1. *Rom. ſect.* 5.

27. Error.

Their reaſons are none other, than we have ſeene before, taken from univerſalitie, antiquitie, unitie, unto the which we have alreadie anſwered, *quaeſt.* 3. of this controverſie, *Not.* 1. 2. 3.

The Proteſtants.

WHile the Church of Rome continued in the doctrine of the Apoſtles, it was a notable and famous viſible Church, and a principall part and member of the univerſall Catholike: but now ſince it is degenerate and fallen away from the Apoſtolike faith, from being the houſe of God, to be a Synagogue for Antichriſt, we take it not to be ſo much as a true viſible Church. But never was it to be counted the Catholike Church, as though all other Churches were parts and members of it: but it ſelfe onely was a part as others, and Catholike too, while it continued in the right faith: but not Catholike as having juriſdiction over the reſt, and all to receive this name of her.

Argum. 1. The univerſall Catholike Church is ſo called, because it containeth the whole number Heb.12.23. of the elect and firſt borne of God, whereof many are now Saints in Heaven, many living in the earth, many yet unborne. But all theſe were not, neither are of the Romane faith: the holy men departed knew not of theſe ſuperſtitious and prodigious uſages, which now doe reigne in the Church of Rome, nay many of them never heard in their life ſo much as of the name of Rome: *Ergo*.

Argum. 2. It is called Catholike and univerſall, becauſe they that are to be ſaved, muſt belong unto this company, and be of this Church, for without the Church there is no ſalvation: for Chriſt onely Epheſ.5.25. gave himſelfe for his Church to ſanctifie it and cleanſe it: But all that die out of the faith of the Romane Church, doe not periſh. Nay verily, we doubt not to ſay, but that all which depart this life in the communion thereof without repentance, are barred from ſalvation, and die out of grace. You ſay, that who is out of your Church is damned; and we thinke verily on the other ſide, that if we depart from the true Church, whereon wee are graffed in Gods word, wee ſhould ſtand in the ſtate of damnation: *ſee Philpot. Mart p.* 1800. We are in the right faith: neither will we be our owne Judges, the Scriptures 1 Iohn 4.2. ſhall judge us: *Every ſpirit that confeſſeth, that Ieſus Chriſt is come in the fleſh, is of God.* We beleeve aright in both the natures and all the offices of Chriſt: which you doe not: which doe greatly deface his propheticall office, in not reverencing his word, but making it imperfect: his kingdome, in appointing him a Vicar and Vicegerent upon earth, as though he of himſelfe were not ſufficient to governe: his Prieſthood, in ſetting up another ſacrifice: *Ergo*, your ſpirit is not of God.

Argum. 3. The Catholike Church is ſo called, becauſe it embraceth the whole and onely doctrine Epheſ.2.20. of the Prophets and Apoſtles. But the Romane Church receiveth many things contrarie to Scripture, and addeth many things unto it, as it ſhall appeare thorowout this whole diſcourſe. *Ergo*.

The Catholike Church hath the name, becauſe it is diſperſed over the whole earth, *Act.* 1.ver.8. But ſo was never the Romane faith, which is now profeſſed, as we have ſhewed before, *Quaſt.* 3. *de Eccleſ. Not.* 2. *Ergo*. And this may further appeare out of S. *Auguſtine* thus writing to Saint *Hierome*, *Epiſt.* 19. If we count it an evill thing to faſt Saturday, we ſhall condemne the Romane Church, &c. but if we count it evill, *non jejunare Sabbato*, not to faſt Saturday, wee ſhall condemne ſo many Churches of the Eaſt, & *majorem orbis Chriſtiani partem*, and the greater part of the Chriſtian world: *Ergo*, the greater part of the Church did not receive the ceremonies of the Roman Church, and ſo conſequently, it cannot be the Catholike Church.

We will adde the teſtimonie of the holy Martyrs: Maſter *Philpot* reaſoneth thus, the world being divided into three parts, Aſia, Europa, Africa; two parts thereof, Aſia, and Africa, profeſſing Chriſt as well as wee, did never conſent unto the Church of Rome: yea and moſt part of Europa doth not allow the Church of Rome; as Germanie, Denmarke, Poland, a great part of England and Zeland: *Ergo*, neither your faith nor your Church is univerſall or Catholike, *Fox pag.* 1804.

He alleageth alſo a ſaying out of *Auguſtine*, *Æſtimamus fidem Catholicam à rebus præteritis, præſentibus & futuris*: Wee judge the Catholike faith of that which hath beene, is, and ſhall be: If then you be able to prove that your faith and Church hath been from the beginning taught, is, and ſhall be, then may you count your ſelves Catholike, otherwiſe not.

Iulius Palmer Martyr uſeth this reaſon: your Church of Rome is not univerſall, but a particular Pag.1759.2.70 Church of ſhavelings: *Ergo*, it is not the Catholike Church, *Fox pag.* 1939. *col.* 1.

For this truth alſo with other, *George Marſh* gave his life, for ſaying that the Church of Rome is Pag.1422.2.60 not the true Catholike Church, *Fox p.* 1566. *col.* 1.

1 See alſo for this point your owne authoritie, *Baſilienſ. Concil. epiſtol. Synod.* 3. *Dicimus Romanam ſedem principalem inter alias ſedes; ſed nunquid dum partem laudatis, obliti eſtis totius: nunquid dum unam Eccleſiam extollitis, eam quæ univerſalis eſt, in qua Romana continetur, prætermittitis?* Wee grant, that the Roman Sea is the principall among others; but while you commend a part, forget not the whole: Is it reaſon, that while you advance one Church, the univerſall Church, in the which the Romane is comprehended, ſhould be pretermitted?

Againe, in the appendix of the ſame Councell, *Romana Eccleſia non eſt univerſa, ſed de univerſitate.* The Romane Church is not the univerſall Church, but of the univerſall Church: and *Concil. Ferrar. ſeſſ.* 9. *Romana Eccleſia univerſali Eccleſia inferior eſt*: The Roman Church is inferiour to the univerſall Church. By theſe authorities it appeareth, that the Roman Church is one, the univerſall and Catholike another.

2 See alſo to this purpoſe the lawes Imperiall: *Cod. lib.* 1. *tit.* 5. *l.* 15. *Leo, Anthemius, Sacroſanctam hujus religioſiſſimæ civitatis Eccleſiam, matrem noſtræ pietatis & Chriſtianorum orthodoxæ religionis omnium, honores jure ante alios reſidendi habere judicamus, &c.* The holy Church of this moſt religious Citie (meaning Conſtantinople, where *Acatius* was then Partiarke, as appeareth in the beginning of the law) the mother of our faith, and of all right beleeving Chriſtians, we doe decree to have this honor to have the firſt place before all other, &c. Here then we have the Conſtantinopolitane Church the mother

of the orthodoxall faith every where profeſſed: and ſo by this law the Church of Rome alſo ſhall be a daughter of that Church, and therefore not the mother or univerſall Church it ſelfe.

3 Herein alſo concurreth the South and Ethiopike Church : who preferre the Greeke Church before the Latine, as *Alvares* reporteth, that *Preſter Iohn* ſent unto him, to aske why *we have divided the Churches of Antioch and Rome, ſeeing that the Church of Antioch was in a manner the chiefeſt untill the Councell of Pope Leo.* But the Church of Alexandria, the Patriarke whereof they acknowledge, they preferre before both the other, as is evident in their Liturgie, wherein after the Prince they pray for the chiefe of Alexandria : Theſe are farre off from acknowledging the Roman for the true Catholike Church.

Alvares deſcr. Æthiop c.29.
Liturg. Æthiop.

4 The reformed Churches thus deliver their ſentence : French confeſ. *artic.* 26. *We condemne the Papiſticall aſſemblies, becauſe the pure truth of God is baniſhed from among them.* Sweveland, *artic.* 15. *They cannot by any meanes repreſent the Church of Chriſt, &c. which are not Chriſts, and therefore propound no Chriſtian things, but whatſoever is contrarie to the doctrine of Chriſt, &c.* Theſe doe not acknowledge the Roman for a true Church, much leſſe for the only Catholike, and herein we have the joynt conſent of all the reformed Churches. See further in the end of the next queſtion.

Harm. ſect. 10. pag. 320.
Ibid. pag. 335.

The ſecond part : the Church of Rome is not a true viſible Church.

The Papiſts.

THeir arguments are as wee have heard, queſt. 3. of the notes of the Church, grounded upon their ſucceſſion, miracles, gift of propheſying : anſwered ſufficiently afore, Note 4.5.6. We need not, nor muſt not for brevities ſake repeat the ſame things often.

18. Error.

The Proteſtants.

WE denie utterly that they are a true viſible Church of Chriſt, but an Antichriſtian Church, and an aſſemblie of heretikes, and enemies to the Goſpell of Jeſus Chriſt.

1 That cannot be a true Church where the word of God is not truly preached, nor the Sacraments rightly adminiſtred according to Chriſts inſtitution : So are they not in the Popes Church : For the word is not ſincerely taught, but they have added many inventions of their owne, and doe preach contrarie Doctrines to the Scripture. The Sacraments alſo they have not kept, for firſt they have augmented the number : they have made five more ; of Confirmation, Orders, Penance, Matrimonie, Extreme unction : beſide, the Sacraments of Chriſt they have corrupted. In Baptiſme, beſide water, they uſe ſpettle, ſalt, oyle, chriſme, contrarie to the inſtitution : and they lay ſuch a neceſſitie upon this Sacrament, that all which die without it, ſay they, are damned. In the Lords Supper, they have turned the Sacrament to a ſacrifice, made an Idoll of bread, changed the Communion into private Maſſes, taken the cup from the lay people, and many other abominations are committed by them : *Ergo*, neither having the Word, nor Sacraments, according to the inſtitution, they are no true Church.

The propoſition or firſt part of this argument is S. *Pauls, Galath.* 1.8. He that preacheth otherwiſe than the Apoſtles taught, is accurſed : yea that Church that ſo teacheth is accurſed ; whether it adde to Chriſts doctrine, or detract or take away from it. And *Ambroſe* of taking away from Chriſts inſtitution thus ſaith : *Negat Chriſtum, qui non omnia qua Chriſti ſunt confitetur* : He denieth Chriſt, which doth not confeſſe and acknowledge all that Chriſt taught, *lib. 6. in Luc.* And for adding to the Scripture hee thus teſtifieth, writing upon thoſe words of our Saviour, *Be not the ſervants of men*, 1 *Cor.* 7. *Servi hominum ſunt, qui humanis ſe ſubjiciunt ſuperſtitionibus* : They are the ſervants of men, that ſubmit themſelves to humane ſuperſtitions, &c. If they bee the ſervants of men, they are not the ſervants of Chriſt : ſo S. *Paul* concludeth, *Galath.* 1.10. Thus the propoſition is ſtrengthened. But the Popiſh Church doth adde unto the Scriptures, as it is evident in the Sacraments, wherein they uſe many rites beſide Chriſts inſtitution : It doth alſo detract, as in denying mariage to Miniſters, and the cup to the Laitie, both which the Scripture alloweth : *Ergo*, it is not the true Church.

Galath. 1.8.
Galath 1.10.

Argum. 2. They which are enemies to the true Church, and doe perſecute the members thereof are no true viſible Church : they cannot be of that Church which they perſecute ; as *Bellarm.* ſaith of *Paul*: how could he be of that Church which he with all his force oppreſſed ? *de Eccleſ. lib. 3. cap. 7.* But they perſecute the Saints of God, and are moſt cruell towards them, as their conſciences beare them record. *Ergo.* So ſaith *Auguſt. Eſt mundus qui perſequitur, de quo Chriſtus, ſi odit vos mundus, me prius odio habuit : eſt & mundus quem perſequitur; Deus erat in Chriſto mundum reconcilians ſibi : mundus damnatus, quicquid præter eccleſiam, mundus reconciliatus eccleſia* : There is a world that perſecuteth, of the which Chriſt ſpeaketh, If the world hate you, it hated me firſt. There is another world which it perſecuteth, of the which the Apoſtle ſpeaketh, God was in Chriſt reconciling the world to himſelfe, 2 *Cor.* 5. the reconciled world is the Church, the damned world beſide the Church : *Ergo*, by *Auguſtines* ſentence the perſecuting Church, ſuch as is the Church of Rome, is not the true Church.

And yet more plainly *Chryſoſtom*, as he is cited by one of your owne writers, *Hom.* 19. *oper. Imperfect. Nunquid ovis lupum perſequitur, non potius lupus ovem, &c.* Doth the ſheep perſecute the wolfe, and not rather the woolfe the ſheepe ? the ſheepe eateth herbes, the woolfe devoureth fleſh : he therefore whom thou ſeeſt to feed upon the herbes of Scripture, is a ſheepe : *quem in ſanguine perſecutionis gaudentem, lupus* : whom to delight in bloody perſecution, he is a woolfe, &c. But who are they which

Eſpenc in 2 Tim, p. 103.

niſie the Scriptures, and only feed of them, as ſufficient to ſalvation ? they are not the Papiſts, who ground their faith upon unwritten traditions, but Proteſtants : They are not then the ſheepe : and they are knowne to bee the moſt bloodie perſecutors of theſe daies : then they are the wolves, and therefore not the Church.

*Argum.*3. The habitation of Antichriſt cannot be the Church of Chriſt ; ſo is theirs : the Pope himſelfe is Antichriſt, for who elſe but he ſitteth in the Temple, being an enemie to Chriſt ? Where have you a citie in the world built upon ſeven hils but Rome ? *Apocal.*17.*9*. But of this matter wee ſhall of purpoſe intreat afterward : *Ergo,* they are not a true viſible Church. And that Rome is the ſeat of Antichriſt, it appeareth by their owne confeſſion, who by Babylon underſtand Rome, *Rhemiſt, annot. in* 1 *Pet.*5.13. and ſo likewiſe *Apocal.*17.*verſ.*5. But Babylon is the ſeat of Antichriſt, and Rome is Babylon : *Ergo.* They have here commonly two evaſions : firſt, it was called Babylon in reſpect of the perſecuting Emperours, *Rhemiſt.* Secondly, becauſe that before the end of the world Antichriſt ſhall have his ſeat there, *ſic Bellarm.* But Saint *Hierome* in his time doubted not to call Rome Babylon, when as both the Heathen perſecutions were ceaſed, neither yet their Antichriſt, whom they ſay ſhall come, revealed : as thus he writeth, *Fugite de medio Babylonis, &c. cecidit Babylon, & facta eſt habitatio dæmonum* : Flie out of the middeſt of Babylon, let every man ſave his owne ſoule : for Babylon is fallen and become an habitation for devils, &c. Hee exhorteth them to leave Rome, which here he calleth Babylon.

2 Theſ.2.4.
Revel.17.9.
Ad Euſtach. & Marcell.

And that the Pope is Antichriſt, ſee one of their Popes authoritie, *Decr.p.*3. *diſt.*3. c.12.*Gregor.* They that forbid any worke to be done upon the Saturday, are the preachers of Antichriſt, who when he commeth ſhall command upon the Saturday as well as the Lords day, to ceaſe from all worke, &c. But this doth the Pope, forbid labour upon the weeke daies, making them feſtivall and holy daies, and neceſſarily to be kept. *Ergo.*

Laſtly, for this doctrine, that the Church of Rome, as it now ſtandeth, is not the true Church of Chriſt, many holy Martyrs have given their lives : *Thomas Man* Martyr, for holding that the Popiſh Church was not the true Church, *artic. object.* 9. *Fox.pag.*815. *Richard Feurus* Martyr at Lyons, *anno* 1554. for ſaying it was not the true Church, becauſe it was governed by the traditions of men, and not the word of God, *pag.*912.*col.*1.

Pag.746.2.6.
Pag.832.1.74.

Thomas Bennet Martyr at Exeter affirmed, that the Papiſts appertained to the univerſall Church but as dead members : for you ſay and preach, that the Popes word is equall with Gods word, *pag.* 1039.*col.*1.

Pag 948.1.40

Maſter *Saunders* Martyr, that the Romiſh religion is ravening and woolviſh, as it appeareth, ſaith he, in three points : Firſt, it robbeth God of his due and onely honour. Secondly, it taketh away the true comfort of conſcience in obſcuring or rather burying Chriſt and his office of ſalvation. Thirdly, it ſpoileth God of his true worſhip and ſervice in ſpirit and truth, &c. *Saunder epiſt. ad Epiſcop. Wintonienſ. pag.*1495.*col.*2.

Pag 1359.1 60

See alſo the confeſſion of *Thomas Oſmond, William Bamford, Nicholas Chamberlaine* Martyrs : That the Church of Rome was no true member of the Catholike Church of Chriſt, becauſe the faith and religion thereof was not agreeable to Gods word, *pag.*1602.*artic.*3.object.

Maſter *Robert Glover* Martyr, by theſe arguments proveth the Church of Rome not to bee the Church of Chriſt : Firſt, Chriſts Church acknowledgeth Chriſt Jeſus only to be their head : the Church of Rome ſetteth up the man of ſinne for their head. Secondly, Chriſts Church heareth his voice, and is ruled by his word, neither adding to, nor taking ought from it : the Church of Rome addeth to Gods word, and runneth a whoring after their owne inventions. Thirdly, the true Church laboureth to reſiſt the luſts and deſires of the world, the fleſh and the devill : thoſe for the moſt part give themſelves to all voluptuouſneſſe, ſecretly committing ſuch things, which as Saint *Paul* ſaith, it is a ſhame to ſpeake of. Fourthly, the Church of Chriſt is perſecuted : the Church of Rome doth perſecute, murther, and ſlay the ſervants of God : *Ergo,* it is not the true Church : *plura apud Fox, pag.* 1710.*col.*2.

Pag.1456.1.10
Pag 1552.2.90
Pag.1553.1.10

Hereunto further ſhall bee added the teſtimonies of other Churches, leſt the opinion of Engliſh Proteſtants ſhould ſeeme to be ſingular. 1. The Greeke Church to this day hath no fellowſhip or communion with the Roman Church : [a] one writeth, *that the Chriſtians of Taprobane, and the Iſlands neere thereunto, doe not acknowledge, nor their fathers never did acknowledge the Popes, Cardinals and Prelates of Rome : alſo the Neſtorians, and other Indians doe call the Pope a Biſhop unapproved.* [b] The Muſcovites and Ruthenians doe ſay that the Pope is an Heretike, and doe excommunicate him and his Clergie, at ſuch times as they doe celebrate the Lords Supper. Another teſtifieth thus ; *The Greeks departed long ſince from the Church of Rome, and appointed them Patriarkes, whom they acknowledge to be their heads, and not onely the Greeks obey them, but all the provinces which follow the Greeke religion, as Walachia, Bulgaria, Muſcovia, Ruſſia.*

Thevet, coſmog. lib.10. cap.15.
[b] Sacranus Elucid. cap 2.
Maginus Geogr. deſcrip. pag 166. edit. anno 1608.

2 Concerning the Ethiopike Church : they in their Liturgie pray for the *chiefe of the Church of Alexandria, and for their owne Archbiſhop, and for the Biſhops, Prieſts and Deacons of the right faith :* making no mention at all of the Romane Church. The Jeſuites in their travels report, how *comming to Alexandria they ſaluted the Patriarke, but they could by no meanes obtaine of him, Ut cum Romana Eccleſia in gratiam rediret,* That he would be reconciled with the Romane Church.

Liturg. Æthiop.
Rabadineira de vita Layin. Jeſ. lib.2. cap.10.

3 Our reformed Churches with one conſent hold the Roman to be a falſe Church: confeſſion of Bohemia, *cap.*8.calleth the Romane Church Antichriſtian. *All kind of vices in the Antichriſtian Church are openly practiſed.* Belgia, *artic.*27. *The falſe Church doth alwaies attribute more unto her ſelfe and to her owne decrees and traditions, than to the word of God.* Saxonie, *artic.*21. *Such Biſhops as doe ſet forth other doctrine differing from the Goſpell, and doe obſtinately eſtabliſh Idolatrie, are no members of the Church of God.* Helvetia former confeſſion, *cap.*17. *Wee condemne all ſuch Churches, as ſtrangers from the true Church of Chriſt, who are not ſuch as we have heard they ought to bee:* that is, retayning the puritie of doctrine, and right uſe of the Sacraments: Theſe Churches upon theſe reaſons abandon the Church of Rome, becauſe it nouriſheth without controlment or puniſhment notorious vices, preferreth traditions before the word of God, maintaineth idolatrie, hath not the true uſe of the word and Sacraments.

Harm.ſect.10. pag.319.
Ibid.ſect.10.
Ibid.pag 318.
Harm.ſect.10. pag.311.

4 Nay, we have here a teſtimonie of one of their Councels againſt them, namely, the Councell of Baſile, which decreed the Pope to be ſubject to a Councell: *If the Church be a mother, the Pope muſt acknowledge himſelfe to be a ſonne, otherwiſe how ſhall he have God to be his father? this our Saviour ſhewed, when he ſaid to Peter (tell the Church) which authority, if the Pope ſhall contemne, he ought to be accounted as an Ethnike and publican.* But now the Pope refuſeth to ſubmit himſelfe to a generall Councell, and taketh himſelfe to be ſuperiour unto it: hee is therefore by the ſentence of this Synod held no better than an Ethnike: If the head bee ſo, what ſhall the body be? a true Church it is not whoſe head is to be held as an Ethnike.

Brugenſ.Epiſcop.in concil.Baſilienſ. ex Aenea Sylvio de geſt. concil.Baſil. lib.1.fol 5.

That the Church of the Proteſtants is a true viſible Church.

The Papiſts.

THe arguments which our adverſaries uſe againſt us to prove us to bee no Church, drawne from antiquitie, univerſalitie, ſucceſſion, the power of miracles, propheſying, and ſuch like, I have anſwered at large before in their ſeverall places, that I ſhall not need to repeat them againe. But generally the ſumme of our anſwer is this, that, whereas their argument may be thus framed: That Church which hath neither antiquitie, univerſalitie, unity, ſucceſſion, &c. is no true Church: but ſuch is the Church of the Proteſtants: *Ergo.* To this argument we have thus anſwered: firſt, denying the propoſition, and ſhewing, that neither that alwaies is a Church where theſe notes are found; and that there may be a Church where they are wanting. Secondly, we alſo infringe the aſſumption: for moſt of theſe notes I have declared to bee more agreeable to our Church, and rather to bee found amongſt us, than with them. But who deſirteh to ſee our anſwer more fully, I referre him to the ſeverall places before, wherein theſe things are handled.

The Proteſtants.

THat the Churches of the Proteſtants, and namely the Church of England, are true viſible Churches, and notable members of the Catholike Church, beſide the arguments drawne from the preaching of the word, and adminiſtration of the Sacraments, which alwaies prove a Church; we will produce other reaſons, and ſuch as might perſwade our adverſaries themſelves, if they were indifferent Judges.

*Argum.*1. That Church which ſendeth forth Martyrs, as Chriſts faithfull ſouldiers, is the true Church: but the Church of the Proteſtants hath brought forth many Matyrs: *Ergo.*

The propoſition, I thinke, is not doubted of: for out of the Church there are no Martyrs: as S. *Cyprian* ſaith, *Qui occiſi, &c.* They which are ſlaine out of the Church, doe not win a crowne of their faith, but a reward of their follie, *lib.*1 *epiſt.*1. Againe, the Martyrs of Chriſt are undoubtedly ſaved, their ſoules are under the Altar, which is Chriſt. *Apocal.*6.9. And as *Origen* applieth that place of the Prophet, *Eſay* 63.1. To them the Angels doe thus ſay and welcome them into heaven: *Quis eſt iſte qui aſcendit ex Boſra?* Who is this that aſcendeth from Boſra? that is, from the bloodie field: but there can be no ſalvation out of the Church. And further, the ſame *Origen* thus reaſoneth out of the words of our Saviour, *I have a baptiſme to be baptiſed with, Luk.* 12.56. meaning his paſſion: *Chriſtus profuſionem ſanguinis baptiſma vocat:* Chriſt (ſaith he) calleth the ſhedding of his blood baptiſme, &c. But there is no kinde of true baptiſme and acceptable to God, but within the Church: *Ergo,* true martyrdome, which is a kind of baptiſme, is onely to be found in the Church. But the propoſition needs no long proofe: I come to ſhew the aſſumption, that thoſe Saints, which out of our Church have died for the Goſpell, were true and unfained Martyrs.

Revel 6.5.
Eſa.63.5.
Luk.12.56.
Hom.7.in Iudic.

The ancient writers do give us foure rules wherby to know and diſcerne the Martyrs of the Church: the firſt is Saint *Cyprians* rule, by their ſingular patience: *Sunt qui certis artibus, &c.* There are ſome which by certaine artificiall meanes doe ſtupifie their bodies that they feele not the torments: there be alſo ſome impotent and outragious affections, which take away the ſenſe of the bodie, &c. *ſed placidum illud & manſuetum non videmus niſi in Chriſti martyribus:* but wee finde not that quiet and meeke kinde of death, but onely in the Martyrs of Chriſt, &c. But ſuch examples of patient death in the bleſſed Martyrs of our Church we have many: and their patience appeareth both by their owne comfortable words and teſtimonie, by their couragious and conſtant behaviour, as alſo by the con-

De duplici Martyrio.

feſſion of their enemies. Firſt, for their owne teſtimonie: one *Nicholas* or *Francis Thieſſen*, or one of
Pag.813.1.10. them which ſuffered for the Goſpell at Mechlin, *anno* 1545. when hee felt the fire, ſaid thus; What a
ſmall paine is this to be compared to the life to come? *Fox pag.*890. *Anne Audebert* Martyr at Or-
Pag.829.2.10. leance ſuffering upon a Saturday, *anno* 1549. thus cheerefully ſaid; I was firſt married upon a Satur-
day, and upon a Saturday I ſhall be married againe to Chriſt, *pag.* 903. *col.*1. Notable is the teſtimo-
nie of that reverend and godly Biſhop and Martyr B. *Farrer*, who thus ſaid to one Maſter *Richard*
Pag.1413.1 60. *Ihones*, who ſeemed to lament the painfulneſſe of his death, that if hee ſaw him once to ſtirre in the
paines of his burning, he ſhould then give no credit to his doctrine: and as hee ſaid, ſo being aſſiſted
by Gods ſpirit he performed the ſame. But amongſt all other, moſt glorious is the teſtimonie of *James*
Baynham Martyr, who having his armes and legges halfe conſumed in the fire, thus cried out; Be-
hold O ye Papiſts, you looke for miracles, and here now may you ſee a miracle: for in this fire I feele
no more paine than if I were in a bed of downe, but it is to mee as ſweet as a bed of Roſes, *pag.*
Pag 940.1.4. 1030 *col.*2.

Now for their conſtant and couragious behaviour, it was ſuch as became the valiant ſouldiers of
Chriſt, void of all feare and doubtfulneſſe. Five conſtant Martyrs burned at Lyons, *anno* 1553.
Pag.826.2.87. when the fire was readie to be put unto them, they made this petition, that each might embrace and
kiſſe the other, as being no whit afraid of death, *pag.* 906. *col.*1. Six Martyrs being burned together
at Colcheſter, *anno* 1557. clapped their hands for joy in the middeſt of the fire, that thouſands of peo-
Pag.1822.2.40 ple at the hearing thereof cried out and ſhouted, *pag.* 2009. *col.*1. *Thomas Haukes* bleſſed Martyr,
in the middeſt of the fire lifted up his hands over his head burning as a torch, with flaming fire, and
Pag.1447.1.20. clapped them thrice in token of great joy, *pag.*1593. Maſter *Iohn Hooper* Biſhop and Martyr
moſt conſtantly behaved himſelfe in his bitter death, the fire being thrice renued, like a moſt meeke
Pag.1373.1.30. lambe of Chriſt, knocking ſtill upon his breaſt till his arme fell off, *pag.* 1511. Such examples a great
number might be alleaged, of their conſtant and quiet behaviour: but theſe may ſuffice.

Their conſtancie alſo may appeare by the confeſſion of their adverſaries. Firſt, *William Huſſon*
Martyr at Roane, *anno* 1544. ſo cheerefully carried himſelfe in his death, that whereas ſome malici-
ouſly ſaid hee had a devill, they were of others reproved, who ſaid, that if hee had a devill hee ſhould
have fallen into deſpaire, *pag.*900. A poore Martyr which ſuffered at Paris, *anno* 1549. being exa-
Pag.922.1.36. mined of his faith before the King, *Henry* the ſecond, did ſo boldly anſwer for himſelfe, that the King
muſed much thereat: And whereas the Cardinals and Biſhops told the King, that the Lutherans did
but carrie ſmoake in their mouthes, which if they were put to the fire, would vaniſh away; the King
Pag.815.1.27. himſelfe thereupon purpoſed to be preſent to ſee the execution, where the poore Martyr in his
cruell and painfull death was ſo couragious, that the beholding therof did more aſtoniſh the
King than all the other before, *pag.*903. Likewiſe that reverend Archbiſhop and holy Martyr D. *Tho-*
mas Cranmer did ſo manfully and valiantly endure the fire, not once moving or ſtirring in the mid-
deſt of the flames, that one Frier *Iohn* being ignorant of the conſtancie of Martyrs, ſaid to the Lord
Pag.1714.1.46. *Williams*, he died in deſpaire: who ſmiling onely ſo rebuked the Friers follie, *pag.*1886. But enough
hath been ſaid concerning the probation of this matter, namely, the patience of the Martyrs, no whit
inferiour to the conſtancie of the ancient Martyrs in the Primitive Church. And thus much of the firſt
rule to know a Martyr by.

The ſecond and third rule are *Bernards*, who thus writeth: *Illa mors precioſa eſt, quam commendat*
vita, &c. That death is precious which a good life commendeth: but that is more precious which a
good cauſe commendeth, *Ser. parv.*24.

Secondly, then true Martyrs are to be judged by their holy life and innocent converſation: for as
Pſal.116. it is in the *Pſalm.*116. *Precious in the ſight of the Lord is the death of his Saints*, or holy ones. They
then that have lived an ungodly and uncleane life, unleſſe they be converted and change their waies,
are no fit witneſſes of Gods truth: But ſuch the Lord appointeth for the witneſſe of his truth, that are
of unſpotted life and of a godly converſation. The Popiſh Church hath canonized for Martyrs, ſome
that were rebels and diſobedient to their Prince, as *Thomas Becket*, and S. *Hugh*: ſome that were Sor-
cerers and Magicians, as *Hildebrand* their Pope, and S. *Dunſtane*: ſome have been taken for Saints
amongſt them that were ſlaine in their drunkenneſſe, as it may be ſeene, *Decr. Greg, lib.*3. *tit.*45. *cap.*1.
But our Church can ſhew another kind of Martyrs, men of excellent vertuous life: as Maſter *Brad-*
ford holy Martyr, a notable example of chaſte and continent life: Biſhop *Cranmer* of innocencie, Bi-
ſhop *Hooper* of hoſpitality; Maſter *Latimer* of painfull and diligent preaching; *Tomkins* of continu-
all and fervent prayer. See their ſeverall ſtories, and I thinke they cannot name one of the Martyrs of
the Goſpell of an infamous life, after they came to the knowledge of the Goſpell: and ſo is a true
Revel.14.5. Martyr deſcribed, *Apocal.*14.5. *In their mouthes is no guile, &c.*

Thirdly, this note of an innocent life is not ſufficient of it ſelfe, unleſſe it bee joyned with he other,
namely the goodneſſe of the cauſe; which no doubt our Martyrs had, and I ſhew it thus: Firſt, it is
a good cauſe to die in defence of the true worſhip of God, againſt the falſe adoration or worſhip of
Idols: but ſuch is the cauſe of the Martyrs of the Goſpell in theſe daies: *Ergo.* The propoſition is pro-
ved by a particular induction of the ancient Martyrs both before the law, under the law, and ſince
Geneſ.31.30. the law, which have been perſecuted for this cauſe: as before the law *Laban* perſecuted *Iacob*, becauſe
Geneſ 35.2. of his Gods. And *Iacob* putteth away all the ſtrange gods in his familie. In the time of the law under
the

the Judges *Gedeon* ſhould have been ſlaine, for deſtroying the Altar of *Baal*. Under the Monarchie of the Chaldeans the three children were put into the fierie fornace, becauſe they would not bow downe to the image of gold, *Dan.*3. Since the time of Chriſt under the Romane Emperours many thouſand Chriſtians were put to death, becauſe they refuſed to worſhip the Idols of the Heathen.

Judge.5.30.

Now then that our Martyrs have died in the ſame cauſe, which is the ſecond part of the argument, it may bee thus proved. Firſt, our adverſaries themſelves cannot denie but that they have put many Proteſtants to death for refuſing to worſhip their images of gold, as the ſtorie of the Martyrs is full of ſuch examples. But here is their evaſion, that their images are not like the Heathen Idols, nor the worſhip of their images Idolatrie, *Contra*. That they are the only knowne Idolaters of this time, firſt it is cleere by the Scripture, *Apocal.*9.20. for there the Apoſtle and Prophet ſpeaketh of the worſhipping of Idols of gold and Silver, after the opening of the ſeventh ſeale, and the blowing of the ſixth trumpet, which muſt be by courſe of that prophecie long after the Idoll worſhip of the Heathen: ſo that the popiſh Church muſt needs thereby be ſignified, there being no knowne nation beſide in theſe parts of the world that worſhippeth Images. Secondly, the Jewes themſelves doe ſay, that Chriſtians worſhip Images contrarie to the law of God: as a Jew objected to Maſter *George Wiſchart* as they ſailed together upon the Rhene, *Fox pag.*1269.*col.*2. Wherefore it is manifeſt, that our Martyrs having ſtrived by death againſt the idolatrie of theſe times, have died in the ſame cauſe, for the which the ancient Martyrs gave their lives againſt the idolatrie of the Heathen.

Apoc.9.20.

Secondly, it is a good cauſe to die for the faith of Chriſt, and they are the faithfull Martyrs which hope only to be juſtified by his death: *Apocal.*7. 14. Theſe are they which have waſhed their robes and made them white in the blood of the Lambe. But in this faith have our Martyrs died, hoping only to finde life by faith in Chriſts blood: whereas the Papiſts ſeeke to make their robes white in the blood and merits of Saints. And againe, whereas the Apoſtle ſpeaking of the laſt times of perſecution, ſaith, *Here is the patience of the Saints, here are they that keepe the Commandements of God, and the faith of Ieſus.* There have none elſe in all the world been perſecuted for the faith of Chriſt in theſe latter times, but the Proteſtants only: the Papiſts perſecute, they are not perſecuted: and where they ſuffer, it is not for religion or the faith of Jeſus, but for treaſon, and wilfull tranſgreſſion of the Princes lawes. Thus then it is evident that our Martyrs are they in this place propheſied of, and dyng in ſo good a cauſe, muſt needs be the faithfull witneſſes of God.

Apoc.7.14.

A fourth rule to diſcerne true Martyrs in their death, is by thoſe miraculous and ſtrange workes of God declared in their martydome, though wee doe not alleage this either as a neceſſarie or univerſall note. So S. *Ambroſe* extolleth the martyrdome of S. *Paul*: *De Pauli cervice unda lactis, &c.* Out of *Pauls* neck being beheaded, ſtreamed milke rather than blood. And no marvell if the nouriſher of the Churches abounded with milke, who ſaith (writing to the Corinthians) *I gave you milke to drinke, &c.* So *Policarpus* could not be conſumed with fire: *Romanus* ſpake, his tongue being cut out: *Cecilia* remained a day and a night in an hot bath, not being hurt. The like miracles are credibly reported to have been ſhewed in the death of the Martyrs of the Goſpell. *Stephen Brune* could not be conſumed with the fire being twice renued, though oyle were powred into it, but the hangman was conſtrained to thruſt him thorow. *Stephen Mangin* Martyr ſpake, his tongue being cut out. The like alſo is recorded of *Gabriel Berandinus* a French Martyr, *anno* 1550. *pag.*904. See more of ſuch examples before in the ſecond controverſie, third queſtion, in the fifth note of Miracles: but we ſtand not ſo much upon this point. Wherefore ſhortly to conclude this argument, where true Martyrs are, there is the Church: the Proteſtants Church hath true and faithfull Martyrs, as I have ſhewed, by their ſingular patience, holy life, their honeſt and good cauſe, and by the wonderfull workes ſhewed in their death: *Ergo*, we are the true Church of Chriſt.

Serm.68.

Pag.815.1.70.

*Argum.*2. Secondly, we reaſon thus: That Church which hath been from time to time perſecuted in the world, is the Church of God: that which hath alwaies perſecuted and been filled with the blood of the Saints, is the malignant Church. But our Church for theſe foure or five hundred yeeres hath been alwaies perſecuted; and they have been the perſecutors. *Ergo.*

For the probation of the aſſumption or ſecond part of the argument, we need not much labour: for all the world knoweth how the popiſh Church continually hath perſecuted the Proteſtants, and eſpecially within theſe fiftie or ſixtie yeeres ſince the reviving of the Goſpell: in which time they have ſpilled the blood of not ſo few as an hundred thouſand of Gods Saints, if an account be taken thereof. For in France only in that bloody maſſaker in the yeere 1572. there were put to the ſword in one moneth thirtie thouſand Proteſtants, *Fox pag.*2153. And the Pope at Rome hearing tell thereof, hee with his Cardinals cauſed a ſolemne proceſſion to be made with ſinging of, *Te Deum*, and proclaimed a yeere of Jubilee. We have alſo for this point the confeſſion of the Rhemiſts: That Proteſtants (whom they call heretikes, as *Paul* of the perſecuting Jewes was counted an heretike, *Act.*24.14.) are put to death at Rome, and that they allow of their puniſhment in other countries, *Rhemiſt. annot. in Apocal.*17.*ſect.*8.

Now for the truth of the firſt part of the argument, that it is the lot of the Church of God to be perſecuted in this world, the Apoſtle thus witneſſeth, *Gal.*4.29. *As then he that was borne after the fleſh perſecuted him that was borne after the ſpirit, ſo is it now.* And further, that it is a proper badge of the malignant Church to ſuck the blood of the Saints, wee read in the Revelation, 17.6. *I ſaw the woman*

Galath.4.29.

Revel.17.6.

man drunke with the bloud of the Saints,&c. In which place by the bloodthirſtie whore of Babylon is ſignified the perſecuting Antichriſt at Rome: which is ſo plaine a text to convince the adverſarie, that they cannot poſſibly avoid it, though they have found out divers ſhifts and evaſions, and eſpecially three, but all to little purpoſe, I will ſet them downe in order.

Firſt, by this whore the Rhemiſts would underſtand the whole corps of all the perſecutors that have been from the beginning of the world to the end, *Apocal.* 17.*ſect.6.* *Contra.* But this cannot bee ſo. Firſt, *chap.*17.*verſ.*1. the Angell ſaith to *Iohn, I will ſhew thee the damnation of the great whore:* ſpeaking of the time to come, not of the time paſt. Secondly, *verſ.6. She is drunken with the blood of the martyrs of Ieſus:* which muſt of neceſſitie be underſtood of the peſecution ſince the manifeſtation Revel.17.18. of Jeſus to the world. Thirdly, *verſ.*18. *The whore is the great citie, that raigneth over the kingdoms of the earth:* It is a certaine Citie or regiment, therefore not an uncertaine and indefinite bodie or companie.

Secondly, by the whore of Babylon the Rhemiſts underſtand, the terrene ſtate of the perſecuting Emperours, not the Church or Eccleſiaſticall ſtate there, *annot.*17.*Apocal.ſect.*4. *Contra.* Firſt, the beaſt, whereon the whore ſitteth, ſignifying that great citie, which bare rule over the kingdomes, was Revel.17.8. and is not, *cap.*17.8. that is, the imperiall ſtate was removed, when the Popes ſucceeded; yet in them Revel.13.11. was revived the imperiall tyrannie. And hereunto agreeth that propheſie, *chap.* 13.11. *Another beaſt commeth out of the earth, which did all that the firſt beaſt could doe, and healed his deadly wound, and gave life and ſpirit to the image of the beaſt, verſ.*15. This is the beaſt that was, and is not, namely the beaſtly tyrannie of the perſecuting Emperours revived by the cruell Popes: wherfore the whore cannot ſignifie the terene ſtate of the Emperours, for this beaſt was, and is not. Secondly, S. *Hierome* alſo thus expoundeth, ſaying to Rome, *Maledictionem &c.* Thou maiſt by repentance eſcape that curſe threatened thee by our Saviour in the Apocalypſe, *lib.2.adverſ.Iovinian.* But when S. *Hierome* thus did write, the heatheniſh perſecution was ceaſed: wherefore by Babylon the imperiall ſtate is not ſignified.

Thirdly, the Rhemiſts by the beaſt, that was, and is not, doe inſinuate Antichriſt, who is not yet come (ſay they) in our daies, neither ſhall come as long as the Empire of Rome ſtandeth, *ibid.*

*Contra.*1. By the ſame reaſon we conclude that Antichriſt is alreadie come, becauſe that which 2 Theſſ.2.6. letted, or hindred the revealing of Antichriſt, as the Apoſtle ſaith, 2 *Theſſ.*2.6.7. namely the Roman Empire, is taken away: for nothing now remaineth of the Emperiall ſoveraigntie, but only an image thereof: firſt, the large dominion of the Empire is loſt; he beareth little ſway that is Emperour, but in his owne Seignorie, which he hath beſide the title of the Empire. Secondly, the ſeate of the Empire is changed, which was at Rome, but now is in no certaine place. Thirdly, then the Empire went by deſcent and ſucceſſion, now by election. Fourthly, they were called the Roman Emperours, now the Emperours of Germanie. Fifthly, then Rome and Italie were ſubject to the Emperour, now hee hath nothing to doe there: ſo that the Roman Empire is long ſince decaied and diſſolved; and upon the diſſolution thereof Antichriſt was to be revealed. 2 Whereas Antichriſt by their owne confeſſion muſt be the ſeventh Regiment, five were then paſt in S. *Iohns* time, the Regiment of Egypt, Canaan, Babylon, the Perſians, Greekes, the ſixth was the Roman Empire: (though theſe ſix Regiments are better referred to the ſix formes of government among the Romans; the Kings, Conſuls, Decem-viri, Tribuni militum, Dictators, Emperours) than the ſixth, which is the Roman Empire, being aboliſhed (for now there is no Emperour, but a king of the Romans, and that but a bare title neither, the Emperour of Germanie) the ſeventh which is Antichriſt muſt needs ſucceed: wherefore Antichriſt is alreadie come. 3 S. *Hierome* thus did write in his daies, calling Rome Sodome, *epiſt.ad Lucinum.* And againe, *Dum in Babylone verſarer, & purpurata meretricis eſſem colonus,&c.* While I was in Babylon, meaning Rome, and was an inhabiter of the skarlet whore,&c. *præfat. ad Paulin.* He neither underſtandeth this propheſie of the time paſt, nor ſuſpendeth it for the time to come, but even in thoſe daies ſheweth how it began to be accompliſhed, the Heathen perſecution being then ceaſed. So then it is cleare, that Rome was not only, neither ſhall be only, but even now is and hath been a great while that skarlet whore of Babylon, drunken with the blood of the Saints: and what Saints blood have they ſucked, but of the Proteſtants? And thus much for our ſecond argument.

*Argum.*3. Thirdly, the holie Apoſtle ſaith, *Euery ſpirit that confeſſeth that Ieſus Chriſt is come* 1 Iohn.4.2. *in the fleſh, is of God,* 1.*Ioh.*4.2. But the Church of the Proteſtants ſo confeſſeth: *Ergo,* it is of God.

Object. The Rhemiſts in their Annotations upon this place ſay, that this was a note onely for thoſe times: for there are many which confeſſe that Chriſt is come in the fleſh, and yet are heretikes.

Contra. Firſt, the contrarie appeareth, for that the Apoſtle in the firſt verſe giveth a caveat to trie every ſpirit, and afterward ſetteth downe this rule whereby to trie them: this rule then is generall for every ſpirit. Secondly, by this rule Antichriſt is to be tried, both he that was then come, and hee that ſhould come, verſ.3. *Ergo,* it was a rule alſo for afterward. Thirdly, this rule is the ſame with that Matth.16.18. confeſſion of *Peter, Thou art Chriſt the ſonne of the living Lord, Matth.* 16.18. Upon which rocke Chriſt ſaith he would build his Church: *Ergo,* this confeſſion being the foundation of the Church, is a touchſtone for all ages. Fourthly, I will oppoſe againſt them a Synode of their owne, that maketh this rule generall for all ages: *Synod. Colonienſ.p.6.c.*15. *Fidelis diſpenſator, &c.* He is a faithfull diſpenſer, as *Iohn* witneſſeth, whoſe only ſcope Chriſt is, and whoſe ſpirit confeſſeth that Chriſt is come in the fleſh,& as S. *Paul* doth interprete, *Tit.*2. that the grace of God our Saviour hath appeared to all men, to teach us to denie ungodly luſts, &c. in the which words the Apoſtle doth comprehend two natures in Chriſt; of the Word, in teaching us the will of his father; of the fleſh, in being offered for us, &c. Fifthly, though ſome heretikes may in word confeſſe Chriſt to be come, yet if they detract from any of his offices, as the Papiſts doe from his Prieſthood, in making other mediators, and ſatisfactions, in that they denie that for the which Chriſt came, they deny Chriſt. Wherefore we conclude, that ſeeing we hold the confeſſion of *Peter*, upon the which the Church is builded, and acknowledge that Chriſt for his natures God and man, for his offices our only King, Prophet, Prieſt, and Mediator is come in the fleſh; our ſpirit is of God, and our Church the true Church of Chriſt.

*Argum.*4. Fourthly, wee reaſon thus; that Church which maintaineth no hereſie contrarie to the Scriptures, is the true Church of Chriſt: but ſuch are the reformed Churches of the Proteſtants. *Ergo.*

The propoſition cannot be denied, the aſſumption or ſecond part is thus proved: They which beleeve the Law and the Prophets, and all things contained in the Scriptures, cannot maintaine any hereſie: ſo doth Saint *Paul* cleere himſelfe from the accuſation of hereſie, *Act.* 24.14. But the reformed Churches beleeve all written in the Scriptures, ſubmitting themſelves to the judgement of the word for the triall of their faith and doctrine: *Ergo*, our Church cannot be juſtly charged with hereſie. Beſide, I have ſhewed before, by the ſeverall definitions of hereſie, that it can in no ſence bee laid to our charge. And againe, in the other treatiſe of the pillars of Papiſtrie it is proved at large, that the Churches of the Proteſtants hold no one opinion, in the pure ages of the Church condemned for hereſie. And though *Bellarmine* doth charge us with twentie hereſies, he ſhall never be able to prove one: but into their ſinke of ſuperſtition, fortie ſeverall hereticall ſtinking puddles at the leaſt doe runne downe, as in the ſame place more at large may be ſeene. So then Proteſtants are no heretikes, nor yet their Church hereticall, and conſequently a true Church.

Act.24.14.

See before queſt. 3. in the ſixth note of the Church,

*Arg.*5. Fifthly, where the true foundation is laid, which is Jeſus Chriſt only, there is the houſe of God. But our Churches lay no other foundation beſide Jeſus Chriſt: *Ergo.* The propoſition is the Apoſtles, 1 *Cor.*3.11. *Other foundation can no man lay, then that which is laid, Ieſus Chriſt.* And *Eph.*2. 20. *The Church is thus deſcribed to be built upon the foundation of the Prophets, and Apoſtles, Ieſus Chriſt being the chiefe corner ſtone.*

1 Cor.3.11. Epheſ.2.20.

The aſſumption alſo is manifeſt: for that we receive only the Scriptures, no unwritten traditions: we acknowledge no Mediator but Chriſt; no ſatisfaction for ſinne, but his blood, and in all things make him the onely foundation of our building: whereas our adverſaries doe joyne as fellow with Chriſt the virgin *Mary*; as the Jeſuite in the end of all his bookes moſt blaſphemouſly doth aſcribe the honour and praiſe of his labours to Chriſt, and the bleſſed Virgin. So beſide faith onely they have brought in merits, ſatisfactions, works of ſupererogation, and ſuch like:& they doe not condemne any doctrine of the Proteſtants more than faith only, which in effect is to deny Chriſt only, the object of faith, to be the foundation. Wherefore they laying another foundation, are not the Church: and the Proteſtants by the ſame reaſon are the Church, being builded only by faith upon Jeſus Chriſt the only foundation.

Thus farre then I have by moſt evident arguments ſhewed, that the reformed Churches of the Proteſtants are the true Churches of Chriſt: firſt, for that they have ſent forth conſtant Martyrs as faithfull witneſſes of Chriſt. Secondl , becauſe they have been alwaies perſecuted and kept under by the malignant Synagogue. Thirdly, they have the true confeſſion of Jeſus Chriſt to be come in the fleſh, which proceedeth from the ſpirit of God. Fourthly, they can ſhew no hereſie, condemned in the purer ages of the Church for hereſie, to bee maintained by our Church. Fifthly, they are founded upon the true foundation Jeſus Chriſt, and therefore are the right buildings and true Churches of Chriſt. Many other reaſons might be alleaged, and may hereafter at better leiſure, for the demonſtration of our Church: but I will content my ſelfe with theſe for this time, and ſo proceed unto the reſt.

THE THIRD GENERALL CONTROVERSIE, CONCERNING COVNCELS.

A Councell is nothing elſe but an aſſemblie and gathering together of the people of God, about the affaires and buſineſſe of the Church: and they are of two ſorts, either univerſall in the name of the whole Church; or particular, which are either Nationall, when the learned of a whole Realme are called together; or Provinciall, when as the Churches of one Province doe aſſemble into one place to conſult of Religion.

There may be two eſpeciall occaſions of Councels: the one for reſiſting and rooting out of hereſies, as the Apoſtles and elders met together, *Act.*15. againſt thoſe which would have impoſed the Jewiſh ceremonies upon the beleeving Gentiles. So the Councell of Nice was celebrated the yeere of the Lord 327. to confound the hereſie of *Arrius*, who denied Chriſt, as he was God, to be equall to his Father. In the Councell of Conſtantinople, *anno*. 383. or thereabout, the hereſie of *Macedonius* was condemned, which denied the holy Ghoſt to be God. In the Epheſine Councel the firſt, *Neſtorius* hereſie was overthrowne, which affirmed Chriſt to have two perſons, *anno* 434. The Councell of Chalcedon was collected, *anno* 454. about the hereſie of *Eutiches*, which held that there was in Chriſt but one nature after his incarnation; ſo confounding his humanitie and divinitie together.

The other cauſe of the calling of Councels, is, to provide and eſtabliſh wholeſome Lawes, decrees and conſtitutions, for the government of the Church: ſo the Apoſtles called the brethren together *Act.*6. to take order for the poore. And in the Councell of Nice an uniforme order was eſtabliſhed for the celebration of Eaſter, which before had much troubled the Church.

Ex admonit. legator. ſeſſi. Concil. Trident.

Unto theſe two cauſes of aſſembling Councels, which are *exterpatio hæreſis & reformatio morum*, the rooting out of hereſies, and the reformation of manners, may alſo be added a third, and that is, *pax externa Eccleſiæ*, the externall peace of the Church, namely in compounding of controverſies, and in working reconciliation betweene ſome principall members of the Church. As in the generall Councell of Epheſus, the matter was agreed betweene *Zenon* Biſhop of Cyprus, and the Patriarch of Antioch. who chalenged a prerogative over that Ilaud, that the Biſhops of Cyprus ſhould chuſe their owne Metropolitane. In the Councell of Chalcedon, *action*. 11. 12. the ſtrife betweene *Baſſianus* and *Stephanus* for the Biſhoprick of Epheſus was taken up: *Concil Baſilienſ.* An order of agreement was ſet betweene the French King, and the Duke of Burgundie. *Concil. Florentin.* great labour made for the uniting of the Latine and Greeke Church. &c.

Ex Appendice Concil.

The queſtions betweene us and the Papiſts concerning Councels, are theſe: Firſt, wether generall Councels be abſolutely neceſſarie. Secondly, by whom they ought to be called. Thirdly, of what perſons they ought to conſiſt. Fourthly, who ſhould be the Preſident of the Councell. Fifthly, concerning the authoritie of them. Sixthly, whether they may erre or not. Seventhly, whether they are above the Pope. Eightly, of the conditions to bee obſerved in generall Councels. Ninthly, which are to be counted the true generall Councels: of theſe in order.

The firſt Queſtion Concerning the neceſſitie of Councels.

The aſſertion of the Papiſts.

29. Error.

THey ſeeme in words to affirme, that generall Councels are not abſolutely neceſſarie: for the Primitive Church was without any Councell for the ſpace of three hundred yeeres and more: yet they hold that ſome Councels, either generall or particular, are of neceſſitie to be had, *Bellarm. de concil. lib.*1. *cap.*11. And yet this is to be marvelled at, that they ſhould ſo much ſtand for Councels, ſeeing they might uſe a farre more compendious way, in referring all to the determination of the Pope, whom they boldly, but very fondly affirme, that he cannot erre.

Although they ſeeme not to lay a neceſſitie upon generall Councels, yet in truth they doe contrarie: for they allow no Councels at all, without the Popes conſent and authoritie; neither thinke ir lawfull for any Nation or Province, to make within themſelves any innovation or change of religion. So in the aſſembly at Zuricke, *anno* 1523. for the reformation of religion, *Faber* tooke exception againſt that meeting, affirming that it was no convenient place, nor fit time for the diſcuſſing of ſuch matter, but rather the cognition and tractation thereof belonged to a generall Councell. *Sleid. lib.* 3.

And further they hold, that what hath beene decreed in a Councell, cannot be diſſolved but by the like Councell, as if the Councell of Trent were to be diſanulled, it muſt bee done by the like Synod, *Bellarmine de concil. lib.3. cap.*21. Which Councell they affirme to have beene generall; and therefore another generall Councell muſt by their opinion neceſſarily bee expected, before it can bee revoked.

The confeſſion of the Proteſtants.

WE doe hold that generall Councels are an wholeſome meanes for the repreſſing & reforming, both of errours in Religion, and corruption in manners: and that true generall Councels ought to bee much deſired, and conveniently expected: that is, ſuch a Councell, where everie man franke and free may utter his minde without feare: an holy Councell, where everie man may goe about to ſet up godlineſſe, not to oppreſſe the truth. Such a Councell King *Henry* the eighth of worthy memorie in his proteſtation for the Church of England, for not comming to the Councell of the Pope truly affirmeth, that he deſired and craved nothing ſo oft of God: but becauſe there is no hope of any ſuch Councell, ſeeing the Pope would be the chiefe doer in it; and it is too unreaſonable, that the ſame man ſhould be both a partie and a Judge; wee doubt not, but that it is lawfull by the word of God, for everie Prince, Duke, Lord, within his owne Seigniorie, without any further delay, or expectation, by the advice and counſell of the learned and godly of the land, according to Gods Law, to reforme their Church.

Firſt, becauſe all delay in matters of the Church are dangerous, and inconveniences are at the firſt hand to be met withall, as we ſee *Act.* 6. and *Act.* 15. immediately when any queſtian did ariſe, the Apoſtles aſſembled together. In the Councell of *Baſil*, where it was decreed that the Pope was ſubject to the Councels, *Panormitane* a ſtiffe champion on the Popes ſide, would have the decree ſtayed till the returne of the Princes Embaſſadors: But *Arelatenſis* that worthy Cardinall ſtepped up, and ſhewed what danger there might be in a ſmall delay, by the example of *Hannibal*, who deferring his going but one day to Rome, was driven cleane out of Italy, having beene verie like to have taken the Citie, if he had uſed the opportunitie. But without all controverſie, matters of faith ought not to be delayed: which could not be avoided, if a generall Councell ſhould alwayes be waited for.

Secondly, a Prince hath the like authoritie in his dominion, as the houſholder hath in his houſe. But everie man ought to reforme his houſe, without any further delay, adviſement or conſultation, as *Ioſua* ſaith, *I and my houſe will ſerve the Lord*, 24. *verſ.* 15. Wherefore the Prince may and ought to Ioſua 24.15.
performe the like in his Countrey.

To this purpoſe is that place fitly applyed in the ſecond Pſalme: *Erudimini qui judicatis terram:* Get you learning ye that are Judges of the earth: to what end? that they may be able to underſtand the diſeaſes of the ſicke Church, and to ſeeke redreſſe for the ſame within their owne Realmes, *Sic Henric. Rex in poteſtat.*

Laſtly, we finde by experience that the Lord hath bleſſed ſuch reformations, which have been made by Princes in their owne territories: as that in *Zuricke, anno* 1523. at *Berne*, 1528. and the moſt happie reformation of our Church of England begun by King *Henrie* the eighth, encreaſed by that moſt vertuous Prince King *Edward* the ſixth, and proſperouſly continued and eſtabliſhed by our late gracious Soveraigne Queene *Elizabeth*: and now againe ratified and confirmed by his excellent Majeſtie.

I will adde the teſtimony of *Auguſtine*, who anſwering to the Pelagians, which objected that they were condemned by certaine ſingle Biſhops in their owne Dioceſſe, without a Synod, hee ſaith thus, *Ac ſi congregatione Synodi opus erat, ut aperta pernicies damnaretur, quaſi nulla hæreſis aliquando, niſi Synodi congregatione damnata ſit. &c. cont.* 2. *Epiſtol. Pelag. lib.* 4. *cap.* 12. As though, ſaith hee, a Synod or Councell were alwayes neceſſarie to condemne a knowne hereſie: Nay, we finde that more hereſies without compariſon, have beene in the ſame places condemned, where they firſt ſprang without any ſuch neceſſitie, more ſo than otherwiſe.

The ſame alſo hath beene the judgement of the holy Martyrs, that in reforming of religion, generall Councels are not alway to be expected. So ſaith *Richard Feurus* Martyr in his examination, ſpeaking of the Church of *Geneva*, that albeit the Pope and the Miniſters of the Church of Rome were not called to the inſtitution of the foreſaid Church of *Geneva*; yet it followeth not that there was no lawfull order obſerved in eſtabliſhing that Church, *ex Iohan. Criſpin. lib.* 6. Pag.834.1 60.

Thus alſo Biſhop *Ridley* that godly and learned Martyr. We doe not read that Chriſt in any place hath laid ſo great a burthen upon the members of his Spouſe, that he hath commanded them to go to the univerſall Church; Chriſt ſendeth them that would know the truth, to ſearch the Scriptures. But that all men ſhould meet together out of all parts in the world, to define the articles of our faith, I

Fox p.1562.2. 20. neither finde it commanded of Chriſt, nor written in the word of God, *Reſponſ. Rid. ad object. 9. Mar. Amor.*

See alſo the conſent of antiquitie, *Concil. Agripinenſ. ſub Iulio.* 1. *Valerianus* a Biſhop thus ſpeaketh, *Etſi non hìc omnes conſeniores apud Agrippinam conveniſſemus, ſufficeret à* 5. *Epiſcopis Euphratem blaſphemum pronunciari:* Although all wee fellow Elders had not met here in this Councell, it had beene ſufficient if five Biſhops had pronounced *Euphrates* a blaſphemous heretike, for denying Chriſt to be God.

Concil. Aquileienſ. Palladius an *Arrian* heretike refuſing to anſwer, ſaying hee expected a generall Councell: *Ambroſe* being preſent maketh anſwer thus: *Ibi multitudine opus non eſſe, ubi veritas non laboraret in plurib. ſi locata eſſet in paucis:* There needed no multitude to bee aſſembled, where the truth remained with a few. There is no ſuch neceſſitie therefore of generall Councels.

Now I will adde the practice and judgement herein of other Churches.

Guagnin. de religion. Moſcovitar. 1 The Greeke Church holdeth not ſuch neceſſitie of generall Councels: the Muſcovites under the great Dutcheſſe *Othe*, and *Volodomirus* her ſonne, generally received the Chriſtian faith, and reformed their idolatrous Countrey, in the yeere 942. not ſtaying for a generall Councell.

Damianus a Goes de mor b. Æthiop. 2 For the South Church, *David* Emperour of Æthiopia thus profeſſeth in an Epiſtle written to the Biſhop of Rome, *anno* 1524. *Prædeceſſores mei nulla alia ope adjuti, quàm divina, &c.* My Predeceſſors being aſſiſted by none other than the divine help, have propagated the faith in their large Kingdomes, which I alſo ſtill endevour to doe, &c. Which faith he there ſheweth to have beene continued amongſt them without any alteration, ever ſince the converſion of the Eunuch: by *Philip*, who returning home baptized the Queene, and preached the faith. This great Emperour ſtayed not for a generall Councell to reforme his Countrey.

Harmon. of confeſſ. ſect. 19. Confeſſ. of Sweveland in concluſ. 3 Thus alſo the Church of Sweveland ſupplicateth to the Emperour of Germany, *If ſo be that in time we may not have opportunitie for a generall Councell, yet at the leaſt your Majeſtie may appoint a provinciall aſſembly &c.*

4 Neither doe the Romaniſts themſelves hold generall Councels ſo neceſſarie, ſeeing the Pope hath diſcontinued that decree of the Councell of Conſtance, for the holding of generall Councels everie tenth yeere. I will alſo urge againſt them a teſtimony of one of their Popes, *Decret. part. 2. cauſ. 24. qu. 1. cap. 2. Gelaſius: Sabellius* was condemned by a Synod, neither was it neceſſarie afterward for the condemnation of his followers, ſeverally to celebrate or ſolemnize Synods. Wherefore Synods are not in everie caſe neceſſarie now: we may inſiſt and reſt upon the decrees of the ancient Synods agreeable to Gods word.

The ſecond Queſtion, By whoſe authoritie Councels ought to be called.

The Papiſts.

30. Error. THey doe generally hold that generall Councels ought onely to bee called and appointed by the Popes authoritie, or his aſſignement: ſome of their reaſons are theſe.

Matth. 18. 20. *Argum.* 1. Councels ought to *be congregate in the name of Chriſt*, that is, by him that hath authoritie from Chriſt ſo to congregate them: *Matth.* 18. *Bellarm. lib. 1. de Concil. cap.* 12. *Anſwer.* See here is a goodly expoſition, to aſſemble in the name of Chriſt, is to aſſemble by the authoritie of the Pope: ſo belike where Chriſt ſaith, whereſoever two or three are gathered together in my name, &c. Chriſt will not be preſent with them, unleſſe we ſend up to Rome for licence that two or three may come together.

Then are Councels aſſembled in Chriſts name, when they ſuffer themſelves and their actions to be governed by the Spirit of God ſpeaking in the Scripture. But who ſhall be Judge (ſaith *Bellarmine*) whether Councels are ruled by the word of God, for both Papiſts and Proteſtants alleage Scripture for their decrees in Councels: wherefore this point is yet left uncertaine, unleſſe we doe referre this matter, of calling and judging of Councels to the Pope, that hath received that authoritie from Chriſt. *Anſwer.* 1. The Scriptures themſelves ſhall be Judges, whoſe decrees are agreeable to Scripture: they need not any ſuperiour Judge. And whatſoever our adverſaries ſay for their decrees, it is certaine, the moſt of them are not grounded upon Scripture: nay it is their doctrine, that the Scriptures containe not all things neceſſarie concerning faith and manners: this one opinion ſheweth how well the reſt of their decrees agree with Scripture. 2 We deny that the Pope hath received any ſuch authoritie from Chriſt, as ſhall afterwards appeare: I marvell then that the Jeſuite will ſtill preſſe us with that point that is in queſtion betweene us.

Argum. 2. Generall Councels ſhould be appointed by them that have generall authoritie to command men to come to the Councell: but this authoritie over the whole Church never any Emperour had, in ſuch ample manner as the Pope hath: *Ergo. Anſwer.* Firſt, it is a great untruth, that the Popes ſpirituall juriſdiction which he falſly challengeth, was at any time greater than the Emperours dominion; for *Conſtantine* ruled over both the Weſt and Eaſt Churches: but the Churches of Greece were never, nor are not to this day ſubject to the See of Rome. For Pope *Eugenius* would have diſſolved the Councell of *Baſil* under this pretence, becauſe the Greekes which ſhould come unto the

Councell for the uniting of their Church, would not paſſe the Alpes: but this uniting never went forward, *an.* 1431. Againe, if the commandement of one Emperour or Potentate bee not large enough to appoint a generall Councell, as in theſe dayes it is not, it may be done by the conſent and agreement of Princes.

Argum. 3. Provinciall Councels are aſſigned and ſummoned by Metropolitans in their Provinces, and nationall by Primates or Patriarkes: therefore generall Councels muſt alſo be ſummoned by the Pope; for as the Metropolitan is to his Province, the Biſhop to his Dioceſſe: ſo is the Pope to the univerſall Church, *Bellarm. ibid.*

Anſw. 1. It followeth not, that the Pope may doe that in the univerſall Church, which is lawfull for the Metropolitan in his Province, or a Biſhop in his Dioceſſe: As it is no good conſequent, there may be a Monarch over one or two Kingdomes: *Ergo*, alſo over all the world: for why ſhould there be one Eccleſiaſticall Prince rather over the univerſall Church, than one civill Magiſtrate over all the world?

2 We deny that it belongeth to Metropolitans or Primates in their Provinces to appoint provinciall Councels, for eſtabliſhing Eccleſiaſticall Lawes: but that it appertaineth of right to the Princes and Dukes in their Seigniories. Neither is the Convocation of the Clergie in England ſummoned without the Princes authoritie: neither any decree made to ſtand in force without the royall aſſent. As for the Synods, Scenes, Viſitations and ſuch like of Metropolitans, Biſhops, Archdeacons in their ſeverall juriſdictions, they are for another end; not to enact new Eccleſiaſticall Lawes, but to ſee to the execution onely of them which are already enacted.

The Proteſtants.

WE hold it as a fond and unreaſonable aſſertion, that generall Councels ſhould be ruled at the Popes becke, but that this authoritie is due, and hath beene of old unto Chriſtian Princes and Magiſtrates, and the Pope in ſo doing doth but uſurp upon their right.

Argum. 1. That the Pope hath not abſolute authoritie to call, remove diſſolve, or eſtabliſh Councels, it is proved out of Scripture: for *Act.* 6. 2. the twelve Apoſtles, and not *Peter* onely, whoſe ſucceſſour the Pope doth falſly challenge to bee, called the multitude together about the election of Deacons.

Act. 6. 2.

Argum. 2. The Councels in times paſt were ſummoned by the Emperours, which our adverſaries themſelves cannot deny, as the Nicene firſt, by *Conſtantine* the great: *Conſtantinopolitane* 1. by *Theodoſius* the elder. *Epheſin.* 1. by *Theodoſius* the younger: *Chalcedonenſ.* by *Martianus*. But, ſay our adverſaries, theſe Councels were not appointed without the conſent of the Biſhops of Rome. I marvell they are not aſhamed ſo to ſay: for when *Theodoſius* called the Councell of *Chalcedon*, *Leo* then Biſhop of Rome, neither liked the time, for he would have had it deferred; nor the place, being deſirous to have it in Italy: yet he was content to obey the Emperours commandement, and ſent his Agents to the Councell there to appeare for him: *Epiſt.* 31. 34. *ad Martianum*: This was alleaged by *Tunſtall* and *Stokeſlie*, two Archpapiſts, in their Epiſtle to Cardinall *Poole*.

It ſeemeth therefore to be a meere forgerie, that *Gelaſius* writeth, *Epiſtol. ad Epiſcop. Dardaniæ, Authoritate ut Synodus Chalcedonenſ. fieret, ſola decrevit apoſtolica ſedes:* The Apoſtolike See by it ſole authoritie decreed, that the Councell ſhould be holden at Chalcedon: for firſt *Leo* miſliked the time; *Epiſcopali Synodo Imperator nimium breve & anguſtum tempus indixit*, *Epiſtol.* 13. The Emperour hath ſet too ſhort a time for the Councell. Secondly, he would have had the Councell removed into Italy: *Omnes ſacerdotes cum lachrymis manſuetudini veſtræ ſupplicant, ut generalem ſynodum jubeatis intra Italiam celebrari*, *Epiſtol. ad Imperator.* 23. All the Clergie with teares doth beſeech your clemencie, that you would command a generall Synod to be kept in Italy: to the ſame effect he writeth to *Theodoſius*, *Epiſtol.* 31. and to *Pulcheria Auguſta*, *Epiſtol.* 34. For all this ſuit, the Emperour would not condeſcend to have the Councell in Italy: but whereas he had ſummoned it to be kept at Nice, he from thence removeth it to Chalcedon, whither alſo hee ſendeth for *Leo* himſelfe to come, who excuſeth himſelfe for not comming, by reaſon of other great lets, yet ſendeth his Legates in his place, *Epiſtol. Leon*, 13. It appeareth then that *Leo* at this time wanted of his will, and was overruled by the Emperour, as it was good reaſon, to whom the ſoveraigne right of ſummoning Councels did onely appertaine.

Bellarmine granteth that theſe ancient Councels were congregate by the Emperours, yet the right was in the Pope ſtill: hee rendreth two reaſons why the Emperours authoritie was then requiſite: firſt becauſe, although it belongeth to the Pope to call Councels, yet he cannot gather the aſſemblies in any Citie or convenient place, without the leave and conſent of the Lord of the ſoile: as if now a Councell ſhould bee appointed by the Pope, and ſome place aſſigned for it, in Germany, France, or Spaine, the conſent of the Lord of the Citie muſt firſt be required.

Anſwer. Firſt, the matter is then come to this iſſue: the Pope cannot call a Councell without the leave of the civill Magiſtrate, but may be by him letted from his purpoſe: but the Prince may call his ſubjects together, and aſke the Pope no leave; neither is the Pope able to reſiſt his proceedings: I pray you which of theſe hath the beſt right, and the moſt ſoveraigne power to congregate theſe great aſſemblies?

Secondly, if the Pope hath received authoritie from Chriſt, as you ſay, to proclaime and ſummon generall Councels: what reaſon is there that Chriſt ſhould wait upon earthly Governours, and aske their leave, to have his ordinance take place? Nay, if Chriſt had entitled the Pope with any ſuch matter, he would both have given him power ſufficient, and all helps and meanes requiſite, to effect and accompliſh his holy, ſovereigne, and puiſſant commiſſion.

Bellarmines ſecond reaſon, why the Emperours authoritie is not now ſo needfull as it was then: becauſe in thoſe dayes they were Lords of the world, and the Pope did ſubject himſelfe to the Emperour in temporall matters: But now the Pope is a temporall Prince in his owne Seigniorie, as any of the reſt are.

Anſwer. 1. Yea, but unleſſe the Pope were a temporall Prince over all the Chriſtian world, as the Emperours were, the Jeſuite hath anſwered nothing: If he be a Prince in his owne Territorie, let him meddle with his owne ſubjects, to call them together at his pleaſure; but what is this to generall Councels? Secondly, doe ye then confeſſe that the Pope was then a ſubject to the Emperour, but ſo he is not now: that then he was no temporall Prince, as now he is? Why maſters, what juggling is this? If it be Saint *Peters* patrimony which now the Pope hath, why hath he not alwayes had right unto it? And why ſhould the Popes now challenge more than their predeceſſors, ſeeing they would beare us in hand that by perpetuall ſucceſſion, even from S. *Peter*, they can fetch the juriſdiction of Popes both ſpirituall and temporall.

Argum. 3. It is a good reaſon which was alleaged in the Councell of Baſil, that if Popes onely ſhould call Councels, there ſhould be no meanes left to withſtand a wicked and vicious Pope. Who would thinke (ſay they) that the Biſhop of Rome would congregate a Councell for his owne correction, or depoſition?

Act.15.6.

Act.21.18.

Pag.621.2.60.

Argum. 4. The Pope hath no more authoritie, nor by their leave, nothing like as *Peter* had: but he challenged not this dignitie amongſt the Apoſtles, to ſummon Councels. We read of foure onely Councels of the Apoſtles, ſay the Fathers of Baſil (for this alſo is their argnment) the firſt was for the chooſing of *Matthias*, *Act.* 1. congregate at the commandement of Chriſt, who enjoyned them not to depart from Jeruſalem. The ſecond, *Act.* 6. congregate by the twelve, not *Peter* onely, for the election of Decons. The third, which was holden as touching the taking away of Circumciſion, and other ceremonies of the Law, was gathered together by a generall inſpiration, *Act.* 15.6. The fourth, wherein certaine things contained in the Law are permitted, ſeemeth to be gathered by *James*, *Act.* 21.18. Upon theſe reaſons the Councell thus concludeth: That if the Pope would reſiſt, and have no Councell congregate; yet if the greater part of the Church doe judge it neceſſarie to have a Councell, the Councell may bee congregate, whether the Pope will or not, *Ex Ænea Sylvio, Fox* pag. 676. col. 2.

Auguſtine ſaith, *Catholicos Epiſcopos & partis Donati juſſu Imperatoris diſputando inter ſe contuliſſe, Brevicul. collation. lib.* 1 *cap.* 1. That the Catholike Biſhops and the Donatiſts did meet together, to diſpute at the commandement of the Emperour: There were in that Councell, wich was at Carthage, of the Catholike Biſhops 286. and of the Donatiſts 279.

Nilus lib.2.de primat.

Wee have alſo further evidence. 1 *Nilus* ſhall ſpeake for the Greeke Church, who giveth inſtance of the firſt, third, & fourth generall Councels, which were aſſembled by the Imperiall decree, as in the firſt Nicene the Chriſtian Biſhops aſſembled, do profeſſe that *the grace of God, &c.* Κωνςαντῖνος συναγείρας, and *Conſtantine* gathered them together. The Epheſine Councell thus writeth to the Emperours, *Theodoſius* and *Valentinian*: *The Synod was gathered together by the grace of God,* καὶ νεύματι τοῦ ὑμετέρου κράτους, and by the becke of your power: ſo in the ſubſcription of the Chalcedon Councell, they acknowledge it was gathered together by the grace of God, and κατὰ θέσπισμα, &c. and by the *decree of their moſt Chriſtian Kings.*

Nilus lib.2.de primat.

Damianus a Goes de morib Æthio.

2 The ſame is the judgement of the South Church: for in the ſixth generall Synod at Conſtantinople, which was congregate by the Emperour *Conſtantinus*, as appeareth in the firſt action of that Synod, then was preſent one *Petrus* Presbyter of Alexandria, ſupplying the place of the Apoſtolike See there, who ſubſcribed unto the acts of the Councell. And at this day the Emperour of Æthiopia ſtileth himſelfe *Columna fidei*, the pillar and propagator of the faith, as is extant in the ſecond Epiſtle of the Emperour *David* ſent to the Biſhop of Rome: to whom elſe then ſhould it belong to congregate Councels for the propagation of the faith, than to him who is the chiefe pillar and propagator of the faith.

Confeſſ. Suevia in concluſ.

3 And of this opinion alſo are other reformed Churches: as they of Sweveland thus ſupplicate unto the Emperour, *That you would procure that as ſpeedily as may be, a generall, true, and Chriſtian Councell may be ſummoned, &c.*

Cuſanus Concord. Cathol. lib.2.c.15.

4 And of the Romane Church, *Cardinall Cuſanus* confeſſeth, that the *eight generall Councels, per Imperatores congregabantur, were congregate by the Emperours, and that the Biſhop of Rome, as well as other Patriarkes, did receive the Imperiall monitions for comming or ſending to the Councell, &c.*

Laſtly, we have the determination of two Popiſh Councels againſt them, *Concil. Conſt. ſeſſ.* 1. It was decreed, that the going away of the Pope ſhould bee no let or ſtay, but the Councell might proceed. So Pope *Eugenius* would have diſſolved the Councell of Baſil, but the Councell cited him to appeare by himſelfe or his Legates, under a great penaltie.

By this it appeareth, that the Pope hath no right to call, continue, or diſſolve generall Councels.

We have alſo their owne Decrees againſt them, *Decret. part. 1. diſt. 15. cap. 1.* The Nicene Councell was peracted under *Conſtantinus*, the ſecond generall at Conſtantinople was aſſembled under *Theodoſius* the elder, &c. that is, by their authoritie: *Et diſt. 16. cap. 6.* The ſixth Synod *Conſtantinus* the Emperour congregated.

The third Queſtion, Of what perſons the Councell ought to conſiſt.

The Papiſts.

WHereas there are foure ſorts of men uſually preſent at Councels, the Princes and Magiſtrates, 31. Error. Biſhops and inferiour Miniſters and Prieſts, and other Lay-people: of all theſe, Biſhops (they ſay) onely muſt have a deciding or determining voice: Prieſts and other learned may diſpute and have a conſultative voice: Princes are there to defend the Councell, and ſee order kept; other of the Laitie may bee there as officers and miniſters, as Scribes and Notaries: but the ſuffrages and voices muſt onely be given by Biſhops, *Eckius loc. de concil. Bellarm. de concil. lib. 1. cap.* 15. Let us ſee ſome of their reaſons.

Firſt, to teach and to feed is proper for the Paſtors only, and to eſtabliſh and decree in Councels, is nothing elſe but to feed and teach: *Ergo,* Paſtors only muſt rule in Councell: which none are but Biſhops: *Soli Epiſcopi paſtores ſunt* (ſaith the Jeſuite) *neque laici neque eccleſiaſtici quicunque:* Only Biſhops are Paſtors, and none other of the Clergie beſides: And to them only, he ſaith, that is to be applyed, *Act.* 20. Take heed to your ſelves, and the flock over the which God hath made you overſeers. Act. 20. 28.

I anſwer: Firſt, what an abſurd ſaying is this and void of ſenſe, that the Biſhop is the onely Paſtor of his Dioceſſe, and that everie Miniſter is not Paſtor in his owne pariſh? Nay, if the Jeſuite would ſpeake truth, he ſhall finde that popiſh Biſhops are neither Paſtors nor Doctors, for the moſt of them neither feed nor teach; and they be not aſhamed to profeſſe it. *Anno* 1540, or thereabout, *Thomas Forret* Martyr, being found fault withall by the Biſhop of Dunkelden in Scotland, becauſe hee preached ſo oft, exhorted the Biſhop againe, and wiſhed that he did preach. The Biſhop anſwered: Nay, nay, let that be, we are not ordained to preach. And in further talke the blinde blockiſh Biſhop bewrayed his owne ignorance, I thanke God (ſaith he) that I never knew what the old and new Teſtament was. Thereupon roſe a common proverb in Scotland, You are like the Biſhop of Dunkelden, that knew neither the old nor new Law: *Fox Martyrol. pag.* 1266. *col.* 2. Pag. 1153. & 70.

With this blinde ſaying of the popiſh Biſhop, our Countrey-men of Rhemes alſo doe agree, which doubt not to ſay, that many which have no gift to preach, yet for their wiſdome and government, are not unmeet to be Paſtors and Biſhops: *Annot. in* 1 *Tim.* 5. *ſect.* 13.

2 I anſwer, the Jeſuite bewrayeth his ignorance, in making no difference betweene *communis,* and *propria politia Eccleſia,* the common and ſpeciall policie and office of the Church: for there are proper offices and duties, ſome of Paſtors, ſome of Governours, ſome of other Miniſters: but this office to bee performed in generall Councels, is not proper to Paſtors, but common to the whole Church: whereupon we deny, that it is *proprium paſtorum munus, ſuffragia ferre in conciliis,* the proper dutie of Paſtors, to give voices and make decrees in Councels.

3 By the Jeſuites argument, the Fathers of Baſil doe conclude cleane contrarie out of that place, *Epheſ* 4. Ephes. 4. 12. That becauſe Chriſt inſtituted not only Apoſtles and Prophets, but Paſtors and Teachers for the worke of the Miniſterie, who doubteth (ſay they) but that the governance alſo of the Church is committed unto others together with the Apoſtles? And hence they inferre, becauſe the worke of the Miniſterie is laid upon the reſt of the Clergie, that therefore they ought not to bee excluded from Councels.

4 That place, *Act.* 20. urged by the Jeſuite, is otherwiſe expounded by S. *Hierome: Ad unius Eccleſia ſacerdotes ita Paulus loquitur, &c. Paul* thus ſpeaketh to the Miniſters of one Church, calling them all Biſhops: whom before, *verſ.* 17. hee calleth Presbyters or Prieſts: And from this place hee concludeth, that in the Apoſtles time there was no difference betweene a Biſhop and a Prieſt: *Hieron. Evagrio.*

Argum. 2. Secondly, *Panormitane* in the Councell of Baſil thus reaſoneth for Biſhops: That they were the pillars and keyes of Heaven, and therefore had only deciding voices. Unto him anſwered at that time the wiſe and couragious Cardinall *Arelatenſis,* ſhewing *Auguſtines* judgement upon thoſe words (I will give thee the keyes of Heaven) that the judiciall power was given not only to *Peter,* but alſo to the other Apoſtles, and to the whole Church, the Biſhops, the Prieſts. Whereupon he inferreth, that if the Prieſts have a judiciall power in the Church, they alſo ought to have a determining voice in Councels.

Argum. 3. Thirdly, *Lodovicus* the Prothonotarie in the ſame Councell thus argued: Albeit (ſaith he) Chriſt choſe twelve Apoſtles and 70. Diſciples, notwithſtanding in the ſetting forth of the Creed, only the Apoſtles were preſent; thereby giving example, that matters of faith did pertaine only to the Apoſtles, and ſo conſequently to Biſhops. To him *Arelatenſis* made this anſwer: Firſt, it followed not becauſe the Apoſtles only are named, that they therefore onely were preſent at the ſetting forth of the Creed: for we ſee that Princes beare the name & commendation of many actions, which are done notwithſtanding by their helpers. Secondly, *Lodovicus* cannot be ignorant (ſaith hee) that there be ſome articles in the Creed, which were not put to by the Apoſtles, but afterward by generall Councels: as that part wherein mention is made of the Holy Ghoſt, which the Councell of Lyons did adde. Thus much out of the Councell of Baſil.

The Proteſtants Confeſſion.

OUr opinion grounded upon truth and Scripture is this: that not only Biſhops, but all other Paſtors admitted to the Councell, and the learned and diſcreet amongſt the Lay-men, ought to have concluding voyces in Councell: and that rather the diſcuſſing and conſulting of matters pertaineth to the learned Divines, the deciding to all, than contrariwiſe.

Argum. 1. Firſt, that inferiour Paſtors are to be joyned with Biſhops and Prelates, it was amply proved in the Councell of Baſil, of the which I have ſo often made mention, as noble *Arelatenſis* reaſoneth thus: The dignitie of the Fathers is not to be reſpected, but the truth: neither will I prefer a lye of any Biſhop, be he never ſo rich, before a veritie or a truth of a poore Prieſt. This is his firſt reaſon, that the truth ought to be received at any mans mouth, be he never ſo ſimple: and therefore Prieſts as well as Biſhops are to be admitted to the Councell.

Argum. 2. He declareth the ancient practice of the Church: In the Councell of Nice, where there were aſſembled 322. Biſhops, *Athanaſius* being then onely a Prieſt, withſtood the Arrians, and infringed their arguments. In the Synod of Chalcedon, there were preſent ſix hundred Prieſts, which name is common both to Biſhops and Prieſts. When *Paul* Biſhop of Antioch preached that Chriſt was a man of common nature: the Councell aſſembled againſt him at Antioch, where the ſaid *Paul* was condemned: neither was there any man which did more confound the ſaid *Paul*, than one *Malchion* Prieſt of Antioch, which taught Rhetorike there.

Tit.3.13.
Act.15.22.

Concerning the ſecond part, that Lay-men alſo with Prieſts ought to be admitted: firſt wee have teſtimony out of the word of God for it, *Tit.*3.13. For this cauſe *Zenas* the Lawyer is joyned as fellow in commiſſion with *Apollos.* But we have a more evident place, *Act.*15.22. *It ſeemed good to the Apoſtles and Elders with the whole Church.* Here we ſee that not only the Elders but the whole multitude were admitted into conſultation with the Apoſtles. To this place our adverſaries doe thus anſwer: *Lodovicus* the Prothonotarie firſt thus raſhly and fondly gave his verdict in the Councell of Baſil, that there was no argument to be gathered of the Acts of the Apoſtles, whoſe examples were more to be marvelled at, than to be followed. But to this *Arelatenſis* replyed, that he would ſtay himſelfe moſt upon the Apoſtles doings: for what (ſaith he) is more comely for us to follow, than the doctrine and cuſtomes of the Primitive Church? And *Æneas Silvius* reporteth (who writeth of the acts of that Councell) that all men impugned this ſaying of *Lodovicus*, that the Apoſtles were not to be followed, as a blaſphemie.

Wherefore the Jeſuite hath found out another anſwer; hee ſaith that none but the Apoſtles gave ſentence, the reſt only gave conſent, and inward liking and approbation. This cavill *Arelatenſis* met withall long before the Jeſuite was borne, in the forenamed Councell. Neither this word, ſaith hee, *It ſeemed good*, ſignifieth in this place conſultation, but deciſion and determination. And ſo it doth indeed, for ſeeing there is one word applyed to them all, ἔδοξε, *placuit*, it ſeemed good to the Apoſtles, Elders, and the whole multitude, why ſhould it not be taken in the one and ſelfe ſame ſenſe, and after the ſame manner underſtood of them all?

Argum. 2. Seeing the Councell doth repreſent the whole Church, there ought to be preſent and to give ſentence of all ſorts and callings of men: and the rather, becauſe the matter of faith and religion is a common cauſe, and as well appertaineth to Lay-men as to Biſhops, it behoveth them alſo to be preſent. And further, it were more reaſonable that Princes and temporall Magiſtrates ſhould binde their ſubjects to their lawes, without their conſent, than that eccleſiaſticall perſons ſhould lay yokes upon Chriſtians againſt their wils, for civill matters are more indifferent and left to our choice than ſpirituall are: Yet we ſee there are no lawes enacted in our Realme, but by the high Court of Parliament, where alwayes ſome are appointed for the Commons, even the whole nether houſe, without whoſe conſent no act can paſſe. So it were verie reaſonable, that no law ſhould bee laid upon the Church, without the generall conſent thereof.

Thirdly, *Auguſtines* judgement we heard before alleaged by *Arelatenſis*, that ſeeing the judiciall power of the keyes is committed to the whole Church, to Biſhops, to Prieſts, they all ought to be entertained in generall Councels.

Laſtly, that not only Biſhops, but other alſo of the Clergie have determining voyces in Councell, wee have the conſent of antiquitie. In the Councell of Antioch aſſembled againſt *Samoſatenus*, the whole Synod writeth thus: *Epiſcopi, presbyteri, & diaconi dilectiſſimis fratribus in Domino ſalutem:* The Biſhops, Prieſts, and Deacons, to our beloved brethren in the Lord, greeting. And in their Epiſtle they write thus: *Neceſſarium eſt viſum, hunc reſiſtentem Deo, neque acquieſcentem vera fidei abjici, &c.* It ſeemed neceſſarie to us, that this fellow enemie to God, and not obedient to the truth, to be cut off: They all both Elders and Deacons gave conſent to his condemnation.

Aquiſgranenſ. ſub Lodovico: Cœtus venerabilium præſulum, & ſequentis ordinis religioſorum ſacerdotum

dotum ſynodaliter congregatum: The aſſembly of the reverend Prelates, and of the next order, of the devout Prieſts, being councellike aſſembled together, &c.

Chalcedonenſ. action. 1. *Orientales Clerici unà cum Epiſcopis clamarunt, Flavianus in propria loco quare non ſedet?* The Clergie of the Eaſt parts together with the Biſhops cried out, Why doth not *Flavianus* ſit in his proper place? This *Flavianus* Patriarch of Conſtantinople, was diſgraced in the hereticall Councell, *Epheſin.* 2. and thruſt downe to the fifth place: and therefore in this Catholike Councell, the Clergie thus cried out: then the Egyptians together with *Dioſcorus* the Eutychian heretike, cried againe, *Imperator Epiſcopos vocavit, Synodus Epiſcoporum eſt, ſuperflui quare clamant?* The Emperour hath called the Biſhops together, the Synod conſiſteth of Biſhops, theſe fellowes are ſuperfluous. Theſe heretikes were the firſt that tooke exception againſt the voice of ſimple Prieſts in Councell, calling them ſuperfluous.

We have alſo here further evidence. 1 *Nilus* ſhall ſpeake for the Greeke Church, who thus writeth, ſpeaking of the acts of Councels, οἳ ἐν τοῖς κοινοῖς τῆς πίστεως λόγοις, κοινὴν ποιοῦνται τὴν ζήτησιν: *which in matters belonging to the common faith, did make a common inquiſition,* that is, required the ſentence of all. The ſame Author alſo alleageth out of the 11. action of the ſixth Synod, how *Conſtantinus* an Archdeacon (no Biſhop) did ſubſcribe among the reſt to the acts of that Synod.

Nilus lib. 1. de primat.

2 The ſame was the cuſtome of the South Church, as appeareth in the ſubſcription of the ſeventh Synod, where *Ioannes* a Presbyter of Alexandria, called πατριαρχικὸς ζωάστρος, an aſſiſtant to the Patriarke was preſent, and ſubſcribed. And at this day the Patriarke of Ethiopia hath twelve Eccleſiaſticall perſons his aſſiſtants (which are not required to be Biſhops) in the government of the Church and Eccleſiaſticall affaires.

Titelman. de fide & morib. Æthiop. in fine.

3 So alſo other reformed Churches require the preſence as well of other learned men, as of Biſhops: as the Church of Sueveland thus ſupplicateth to the Emperour, that his ſacred Majeſtie *would appoint a provinciall aſſembly, as they call it, of the learned men of everie degree and ſtate whereunto all, for whom it is expedient to be preſent, may freely and ſafely reſort, everie man may be heard, &c.* And againe a little after: that *all the beſt learned, and moſt godly men being called together, they may finde out of the divine Scriptures, what is to be thought of everie point of doctrine, &c.*

Confeſſ. Suev. in concluſion. Harm. p. 602.

4 Concerning the Latine, beſide the judgement of the Councell of Baſil, before alleaged thorowout this queſtion, long before that it was the uſe for Presbyters, as well as Biſhops, to give voice in Councels, as in the Romane Councell under Pope *Hilarie*, in the laſt Canon, where it was propounded, that no Biſhop ſhould appoint his ſucceſſor, but that he ſhould be elected. *Ab univerſis Epiſcopis & Presbyteris acclamatum eſt:* An acclamation was made by all the Biſhops and Prieſts, *ex citation. Eſpenc. in* 1 *Timoth. p.* 371. *c.*

And leſt it ſhould be ſaid, that the Prieſts did not ſit as Judges, but only to adviſe and diſcuſſe matters, I will anſwer them out of their owne Decrees; *Decret. p.* 1. *diſt.* 23. *c.* 1. In the Laterane Councell under *Nicholaus* 2. this report is made, *Conſidentibus reverendiſſ. Epiſcopis, Abbatibus, Presbyteris, &c.* While the reverend Biſhops, Abbots, and Prieſts did ſit, &c. *Nicholaus* began thus, &c. they all therefore did ſit as Judges. And yet more evidently, *diſt.* 95. *c.* 6. *Presbyteri ab initio negotiorum judices eſſe mandati ſunt, & intereſſe ſacerdotum concilio:* Prieſts in the beginning were appointed to be the Judges of the affaires of the Church, and to be preſent in Councels, &c. Marke this, they muſt be preſent as Judges.

As touching alſo the preſence of grave and wiſe men of the Laitie in Councels, wee have the practice and examples of former times. In the Chalcedon Councell there were preſent 7. noble Earles, appointed as Judges, *Anatolius, Palladius, Tacianus, Vincomalus*, with the reſt, and ten noble Senators, *Florentius, Naurius, Protogenes*, with others.

Toletan. 6. cap. 3. *Conſonam cum rege, corde & ore promulgamus ſententiam, ſimul etiam cum ſuorum optimatum, & illuſtrium virorum conſenſu ſancimus, &c.* Wee decree our ſentence, in heart and voice according with our Prince, and together with the conſent of his Nobles, we doe enact, &c. Here the Eccleſiaſticall and Civill State decree in Councell together.

We have alſo a moſt cleere teſtimony even of a Pope himſelfe: *Nichol.* 1. *Epiſtol. ad Michaelem Imperatorem. Vbinam legis Imperatores anteceſſores veſtros in ſynodalibus conventibus interfuiſſe, niſi forſitan, in quibus de fide tractatum eſt, quæ univerſalis eſt, quæ omnium communis eſt, quæ non ſolum ad Clericos, verùm ad Laicos, & ad omnes omnino pertinet Chriſtianos?* Where, I pray you, doe you read that the Emperors your predeceſſors were preſent in Synods, but where they treated of faith, which is common to all, and doth not only concerne the Clergie, but Lay-men alſo, and generally all Chriſtians? *Ergo*, of matters of faith Lay-men may together with ſpirituall perſons conſult in Councels.

Bellarmine anſwereth, that Pope *Nicholas* is ſo to be underſtood, that the Emperour may bee preſent not as a Judge, but onely as one to defend the faith by good lawes, and where need is with the ſword.

Contra. But the Emperour *Martian* ſaith otherwiſe in his Oration in the Chalcedon Councell: *Nos ad confirmandam fidem, non ad oſtendendam virtutem, &c.* Wee by the example of *Conſtantine* thinke good to be preſent in the Synod, to confirme the faith, not to ſhew our power, &c. But the Jeſuite ſaith, to ſhew his power, and uſe his ſword.

The

The fourth Queſtion, Who ought to be the Preſident and chiefe Moderator in Councels.

The Papiſts.

WIth one whole conſent they all agree and hold, that the Pope only ought to have the chiefe place in Councels, either himſelfe in his owne perſon, or elſe his Legates and Deputies for him, and that as ſupreme Judge hee ſhould moderate all things, *Bellarmine cap.19.* they reaſon thus.

Iohn 21.15. 1 The Pope is the chiefe Paſtor of the univerſall Church: for unto *Peter* onely it was ſaid, *Paſce oves meas*, Feed my ſheepe, and he is called and ſaluted in Councels by the name of father: and all other both Princes and Biſhops are ſheepe in reſpect of him, *Bellarm. cap. 19.*

We anſwer: firſt, in the Jeſuites argument there is *petitio principii*, a begging of that which is in queſtion: for yet hee hath not proved that the Pope is the univerſall Paſtor. Secondly, that place, *Feed my ſheepe*, proveth it not: *Auguſtine* ſaith, *Redditur negationi trina trina confeſſio: ne minus amori lingua ſerviat, quàm timori: In Iohan. tract.123.* He recompenceth a threefold deniall with a threefold confeſſion, leſt that his tongue ſhould be leſſe ſerviceable to love than it was to feare. So then, by this fathers judgement, it was no privilege to *Peter* to be thrice admoniſhed, but he is thereby put in minde of his thrice deniall of Chriſt. Againe, I marvell the Jeſuite can ſo ſoone forget himſelfe: for in the fifteenth chapter afore, hee proved by theſe words *(Feed my ſheepe)* that Biſhops only were Paſtors; and he can now turne the words to ſerve only for the Pope. Thirdly, what great matter is it for the Pope to be called father, ſeeing hee is not ignorant that all Biſhops aſſembled in Councell and other learned, are called by that name? Nay, it is no rare matter for other Biſhops to bee ſaluted by the name of Pope: as *Proſper* writing to *Auguſtine*, twice in one Epiſtle calleth him, *beatiſſimum Papam*, moſt bleſſed Pope, Tom 7. Princes and Biſhops to the Pope are ſheepe, ſaith the Jeſuite. Firſt, for Biſhops, though he had a juriſdiction over all, which it will be hard for him to prove, yet ſhall they bee no more his ſheepe, than Prieſts are to Biſhops, and Biſhops to their Metropolitans, who cannot be ſaid to be their ſheepe, though they have ſome preeminence over them: for *Auguſtines* rule muſt ſtand; *Nemo ſe noſtrum Epiſcopum Epiſcoporum conſtituit. de Baptiſ. 2. 2.* No man is a Biſhop of Biſhops, nor Shepherd of Shepherds. Secondly, for Princes hee hath nothing to doe with any but thoſe in his owne Biſhoprick: and as they are his ſheepe one way, as they are taught of him; ſo hee and his Cardinals are the Magiſtrates ſheepe another way, and in reſpect of the civil government he is their Shepherd: And both he and they, Prince and Prieſt are ſheepe-fellowes, under Jeſus Chriſt the chiefe Shepherd: as *Auguſtine* ſaith, *Tanquam vobis paſtores ſumus, ſed ſub illo paſtore vobiſcum oves ſumus: in Pſal.126.* We are Shepherds to you, but both you and I are ſheepe under that great Shepherd.

Argum. 2. *Peter* was Preſident in the Councell of the Apoſtles, Act. 15. *Ergo*, the Pope ought to be now, *Bellarm. ibid.*

Anſw. Firſt, S. *Iames* ſeemeth rather to have beene Preſident there than S. *Peter*, and to have determined the matter in queſtion: firſt, becauſe S. *Iames* ſpeaketh laſt, S. *Peter* firſt: and the laſt place is commonly given to the moderator or determiner. Secondly, S. *Iames*, when hee had ſpoken, concludeth thus: *verſ.19.* wherefore my ſentence is, &c. he determineth and giveth ſentence: whereas Saint *Peter* ſaith not ſo, my ſentence is, as a moderator, but rather as a perſwader and counſellor: Now therefore, why tempt ye God? &c. *verſ.10.* Thirdly, it is confeſſed by our adverſaries, that S. *Iames* was Biſhop at Jeruſalem, and therefore was moſt like to bee the chiefe, if any were, in his owne juriſdiction. Acts 11.10.19.

But we affirme neither of theſe to have had any ſuch preeminence above the other, to be the Preſident and chiefe Judge, or to have an overruling voice: but that the matter was decided by an uniforme conſent of them all, being directed by the Holy Ghoſt: *It ſeemed good to the Holy Ghoſt and us, verſ.28.* Yet we grant, that *Peter* had for the moſt part a prioritie of ſpeaking for order ſake, as being the moſt ancient: as *Act.* 1. in the election of *Matthias*, and *Act.*2. when the Apoſtles had received the Holy Ghoſt hee ſpake firſt, and for the reſt: and thus much the Greekes confeſſe that they gave unto him, τὴν τοῦ πρῶτα λέγειν τιμὴν, *the honour to ſpeake firſt: Bellarmine de Principat. cap.2.* Yet it followeth not, that he had a negative, overruling, or approving voice, which prerogative the Romaniſts challenge to the Pope. Acts 15.28.

Secondly, though *Peter* had beene Preſident then, it followeth not that the Pope ſhould be now: for we deny the Pope to be *Peters* ſucceſſor, either in his Apoſtolike doctrine, or Apoſtolike office; as ſhall appeare when we come to that place.

Argum. 3. *Bellarmine* taketh upon him to prove that the Pope was Preſident by his Legates in the eight generall Councels, and maketh a particular induction of them all.

Anſw. But this argument rather maketh for us, as it followeth *argum.* 3. that becauſe the Pope was not Preſident in any of the eight generall Councels, therefore the Preſidentſhip belongeth not unto him: for in ſome of them the Pope was not preſent neither perſonally, nor by his Legates, as in the firſt of Conſtantinople, where *Nectarius* was Preſident: in ſome the Pope was reſiant in the citie, but not preſent in the Councell, as *Vigilius* was in Conſtantinople, what time the fifth generall Councell was there held: in ſome of them the Popes Legates were preſent, but they had not the chiefe or Preſidents place, as in the fourth generall Councell. But ſee more hereof afterward, *argum.* 3.

The Proteſtants.

WE doe truly affirme, that the ſovereigne Majeſtie of the Emperour and chiefe Magiſtrate, or his Legate, if he either be preſent himſelfe, or ſend, ought to bee Preſident of the Councell: or elſe in their abſence, one to be choſen and elected by the Councell for that function, as Cardinall *Arelatenſis* was choſen in the Councell of Baſil by the Fathers to be Moderator.

Argum. 1. Firſt, that it belongeth to the Prince to have this prerogative, it is hence proved, becauſe he is the chiefe Judge in all matters and cauſes, both Civill and Eccleſiaſticall: and it appeareth by the ancient practice of the godly Kings in Iſrael and Juda: *David* gathered a Councell together, when he brought the Arke to Jeruſalem, 1 *Chron.* 15 3. where he was the chiefe doer and director; for he appointed the Levites their courſes, and ſet forth a certaine forme of thankſgiving to be uſed, 1 *Chron.* 16. 4. 7. *Hezekiah* aſſembled a Councell, 2 *Chron.* 30. 2. where it was decreed that the Paſſeover ſhould be ſolemnely kept: and the poſts were ſent forth with the Kings writ or commiſſion. In *Ioſiah* his reigne there was a great aſſembly at Jeruſalem, of the Princes, the people, Prieſts and Levites, and all from the greateſt to the ſmalleſt: where the King himſelfe was Preſident and chiefe Agent, reading the Law before the people, 2 *Chron.* 34. 30. 31.

1 Chron. 15. 3.
1 Chron. 16.
2 Chron. 30. 2.
2 Chron. 32. 30.

Bellarmine anſwereth. 1. Theſe are extraordinarie examples: *David* and *Salomon* did deale in Eccleſiaſticall matters, not as Kings, but as Prophets.

Anſ. That *David* and *Salomon* were Prophets we grant, as by their propheticall writings may appeare: But for the reſt of the godly Kings of Juda, how is it likely that they were Prophets, ſeeing neither by word or writing they delivered any prophecies? Againe, the care of religion was neither in *David*, or the reſt, extraordinarie or propheticall: for how can that be extraordinarie, which was uſuall and commonly practiſed of all the religious Kings? And further, it was not the Prophets, but the Kings office to command their ſubjects to aſſemble together, as *Hezekiah* and *Ioſiah* did: for if it belonged to the Prophets, not to the Kings to aſſemble Councels, then *Nathan*, not *David*; *Iſaia*, not *Hezekiah*; *Ieremias* the Prophet, not *Ioſias* ſhould have called thoſe holy aſſemblies, which were ſummoned by theſe Kings. Laſtly, not onely theſe godly Kings of Judah tooke this upon them, but even the King of Ninive with the conſent of his Nobles did call a faſt, *Ionas* 3. 7. So properly is it incident to the Emperiall Crowne to take care of religion.

Ionas 3. 7.

Bellarmine. 2. We ſee that ſome of the Kings were puniſhed, for medling with the prieſtly affaires: for this cauſe *Uzziah* was ſtricken with leproſie, 2 *Chron.* 26. by this it appeareth, that it was extraordinarie in Kings to handle matters Eccleſiaſticall, *Bellar. ibid. cap.* 20.

2 Chron. 26. 20.

Anſw. *Uzziah* would have offered incenſe upon the Altar, which was only lawfull for the Prieſt, and therfore was worthily puniſhed. Neither doe we ſay that the Prince ought to deale with preaching of the Word, adminiſtring of the Sacraments, giving of orders, or ſuch like duties, which are properly incident to the Paſtors office: But concerning theſe duties of ſummoning Councels, and enacting Eccleſiaſticall lawes, and the commanding of all eſtates and perſons even in religious matters, we affirme that the right and power hereof is meerely civill, and belongeth properly to the civill Governour.

Argum. 2. Secondly, we finde that the Emperours themſelves have been preſent at Councels: as in the Nicene, *Conſtantine* the great was preſent; in the Councell of Chalcedon, *Martianus*: in the Conſtantinopolitane 3. *Conſtantinus* the Emperour; in the Conſtantinopolitane 4. *Baſilius* the Emperour was preſent. Is it to be thought that theſe noble Emperours were at the Councels as inferiours or underlings? or had they not the chiefe places? then ſure they were Preſidents: for in the Councell the chiefe place belongeth to the Preſident. They might appoint a ſpeaker or prolocutor for them, as in the Parliament houſe, though the Prince be preſent, yet the Lord Chancellor ſpeaketh: but the chiefe power and ſovereigntie in the Councell was in the Emperours.

Bellarmine here anſwereth by a diſtinction: *Imperator non præſidebat concilio propriè ut judex, præſidebat ſaltem quo ad locum materialem:* The Emperour was not Preſident in Councels properly as Judge, but only as chiefe in the place: And a little after he ſaith, *Non tam ex loco, quam ſubſcriptione colligenda eſt præſidentia:* The Preſidentſhip is not ſo much by the place to be knowne, as by the ſubſcription: *de Concil. lib.* 1. *cap.* 19.

Anſwer. Firſt, the Jeſuites diſtinction is nothing worth: for hath not alwayes the Judge in place of judgement the chiefeſt roome? ſeeing then the Preſident or Judge in Councels hath the ſupreme and chiefe authoritie, and to the higheſt perſon of right belongeth the higheſt place; how can it otherwiſe be, but that to whom the chiefeſt place in Synods was aſſigned, the Preſidentſhip alſo of right appertained?

Secondly, that the Emperours, and in their abſence their Legates, were Preſidents in Councels, not onely in reſpect of the higheſt place, but as Judges properly: we are able to juſtifie it by the ancient acts and monuments of antiquitie, *Concil. Epheſin. Epiſtol. ad Theodoſium, rogamus clementiam tuam,* *ut per literas tuas pietatis ratum eſſe jubeas confirmeſque concilii decretum:* The Councell writeth thus to the Emperour: We beſeech your clemencie that by your godly letters you would ratifie and confirme the decree of the Councell.

Martianus the Emperour in his Oration to the fourth generall Councell of Chalcedon ſpeaketh thus: *Nos ad confirmandam fidem, non ad oſtendendam virtutem exemplo Conſtantini adeſſe Synodo cogitavimus:* We not to ſhew our power, but to confirme the faith, have thought good, by *Conſtantines* example, to be preſent in the Synod, &c. To whom now (I pray you) did it belong to confirme and ratifie the Acts of Councels, but to the Judge and Preſident? but this did the Emperours. *Ergo.*

In the Chalcedon Councell, *Action.* 1. thus we finde *Reſidentibus magnificis, & glorioſiſſimis judicibus in medio, &c.* The moſt glorious and magnificent Judges ſitting in the middeſt, and on the left hand the reverend Biſhops, *Paſcaſinus* and *Lucentius*, *Leo* the Biſhop of Romes Deputies, and *Anatolius* Archbiſhop of Conſtantinople: and on the right hand, *Dioſcorus* Patriarch of Alexandria, &c. We ſee then that the Noble-men ſupplying the Emperours place, were Judges and Preſidents in this Councell, not ſo much becauſe of their ſeat, as for their authoritie: for whereas *Paſcaſinus* and *Lucentius* tooke exception againſt *Dioſcorus*, ſaying, *Non ſedeat in Concilio, ſed audiendus intromittatur:* Let him not ſit in the Councell as Judge, but come in to be heard and judged, &c. yet the noble Judges permitted it not.

3 That the Emperours were Preſidents, they or their Deputies in their name: wee prove it not only by their place in Councels, but by their ſubſcription, *Concil. ſub Sylveſtr. cap.* 20. *Conſtantinus* with his mother *Helena* ſubſcribed, *Toletan.* 3. *Reccaredus* the King, together with *Badda* the Queen ſubſcribed to the decrees of the Councell, *Concil. 6. general. Conſtantinop. action.* 18. *Conſtantinus* the Emperour ſubſcribed thus: *Subſcriptio piiſſimi & Chriſto dilecti Conſtantini Imperatoris:* The ſubſcription of the moſt devout and beloved of Chriſt *Conſtantinus* the Emperour.

Iuſtinianus the ſecond ſubſcribed to the decrees of the ſixth generall Synod aſſembled in *Trullo.* Wherefore if the Emperours had the chiefe place in generall Councels, and the greateſt authoritie, and by their royall conſent and ſubſcription confirmed the acts and decrees of Councels, why ſhould it be doubted that they were chiefe Preſidents in Councels, and ought of right ſo to be?

Argum. 3. As wee have ſhewed that Emperours or their Deputies were Preſidents in generall Councels; ſo with as eaſie labour can we make it plaine, that the Popes and Biſhops of Rome were not in their owne perſons, or by their Legates, Preſidents in any of the eight generall Councels.

In the firſt generall Councell Nicene, *Euſtathius* of Antioch was Preſident: ſo witneſſeth *Felix* Biſhop of Rome, *Epiſtol. ad Zenonem Imperatorem.*

Wherefore *Bellarmine* in ſaying, that *Vitus* and *Vincentius* the Biſhop of Romes Legates were the Preſidents, doth oppoſe himſelfe againſt the teſtimony of the Biſhop of Rome himſelfe, and giveth him the lye. Their owne decrees alſo thus teſtifie, *decr. part.* 1. *diſt.* 15. *c.* 3. *Gelaſius*, That the Nicene Synod was celebrate, *Mediante Conſtantino: Conſtantinus* the Emperour being the Mediator, or Moderator; and *Euſtathius* was his ſpeaker or prolocutor.

Conſtantinopol. 1. The ſecond generall Councell was celebrated under *Nectarius*, Patriarch of Conſtantinople; *ſic patres Chalcedon. Synod. action.* 16.

Here *Bellarmine* confeſſeth that neither the Pope, nor his Legates were preſent, but that *Nectarius* was Preſident: *Ergo*, by his owne confeſſion the Pope was not Preſident in this Councell: And whereas he ſaith the Emperour was not Preſident, it is contrarie to their owne decrees, *decr. part.* 1. *diſt.* 15. *c.* 3. *Gelaſius*, who affirmeth that the ſecond generall Synod was held at Conſtantinople: *Mediante Theodoſio ſeniore: Theodoſius* the elder being Mediator.

Epheſiæ Synodo ſanctæ memoriæ Cyrillus præſedit: Cyrillus of bleſſed memorie was Preſident in the Epheſine, the third generall Councell, *ſic Leo Epiſtol.* 45.

Bellarmine ſaith that *Cyrillus* was the Popes Legate in this Councell. *Anſwer.* 1. *Leo* before cited maketh mention of no ſuch thing. 2 The Pope did uſe to ſend Legates of his owne, and not to nominate Biſhops of the Greeke Church. 3. *Cod. lib.* 1. *tit.* 8. *l.* 3. *Valentinian, Martian* thus teſtifie of this Synod, *Cui beatæ memoriæ Cyrillus præfuit:* Where *Cyrillus* of happy memorie was Preſident. The ſame witneſſeth *Gelaſius, decr. part.* 1. *diſt.* 15. *c.* 3. In the Epheſine Synod, *Neſtorius* with the conſent of *Celeſtinus* was condemned. *Mediante Cyrillo, &c. Cyrillus* being the Mediator or Preſident. And againe, *diſt.* 16. *c.* 10. The Fathers in this Councell did conclude twelve articles againſt ſo many hereſies of *Neſtorius, authore Cyrillo, Cyrill* being the author.

Gelaſius, decret. de Apocryphis, affirmeth the Councell of Chalcedon, which was the fourth generall to be celebrated, *Mediante Martiano Auguſto, & Anatolio Conſtantinopolitano:* By the mediation or Preſidentſhip of *Martianus* the Emperour, and *Anatolius* Patriarch of Conſtantinople. Yet notwithſtanding this authoritie of *Gelaſius*, *Bellarmine* ſtill avoucheth that the Popes Legates had the Preſidentſhip in this Councell. *Contra.* 1. The Synod ſaith, *Reſidentibus magnificis judicibus, &c.* The moſt magnificent Judges ſitting, &c. there was ſeven Noble-men by the Emperor appointed as Judges: but who elſe is Judge but the Preſident? 2 Theſe ſeven Judges ſit in the middeſt by the Altar, the Patriarch of Alexandria on their right hand; *Paſchaſinus* and *Lucentius*, the Biſhop of Romes Legates, on the left hand: wherefore by their place it ſeemeth they were not Preſidents. 3 They would have *Dioſcorus* excluded out of the Councell, but the Judges would not permit it.

4.*Decr.part.1.diſt.16.c.10.* *Anatolius* is ſaid to bee authour of the 27. Canons made againſt *Eutyches*; wherefore hee rather was the Preſident than the other. See alſo to this purpoſe the ſecond Nicene Councell, *action.* 1. where *Tharaſius* Preſident of that Councell ſaith, *Anatolium quarta Synodi principem fuiſſe:* That *Anatolius* was the Prince or Preſident of the fourth Synod: *Ergo*, the Popes Legates were not.

Conſtantinopol. 2. The fifth generall Councell was kept, *Præſidente ſanctiſſimo & beatiſſimo Domino noſtro Patriarcha Menna:* Our moſt holy and bleſſed Lord *Mennas* Patriarch of Conſtantinople being Preſident, *act.*1.2.3.& 4. Yet *Bellarmine* is bold to ſay, that not *Mennas*, but *Eutychius* his ſucceſſor was Preſident in the fifth generall Councell; whereas in everie action of this Councell, which are but foure in all, there is mention only made as before, of the Preſidentſhip of *Mennas*.

But what hath *Bellarmine* gained, if *Eutychius* and not *Menna* was Preſident? What maketh this for the Popes Preſidentſhip? And if it be ſo, that *Vigilius* the Biſhop of Rome was at that time preſent at Conſtantinople, as the Jeſuite thinketh, why came he not to the Synod to challenge his Preſidentſhip, but that he feared to be thruſt downe into the ſecond place, as *Illyricus* truly conjectureth, and is without cauſe challenged by the Jeſuite of a lye, ſeeing he himſelfe confeſſeth as much in the beginning of the 19.chapter, alleaging this as a reaſon, why the Popes refuſed perſonally to be preſent in the Greeke Synods, becauſe the Emperour or his Legates would ſit in the Preſidents place?

*Conſtantinopol.*3. The ſixth generall Councell, *action.* 1. *Præſidente piiſſimo Imperatore Conſtantino*, The moſt devout Emperour *Conſtantinus* being Preſident.

Yet notwithſtanding the words of the Councell ſtand thus, *Bellarmine* ſaith that the Legates of *Agatho* the Biſhop of Rome had the Preſidentſhip: whereas beſide the direct teſtimony of the Councell, as we have heard, which maketh the Emperour *Conſtantinus* Preſident, the Legates of the Biſhop of Rome ſate upon the left hand of the Emperour, and on the right *George* Archbiſhop of Conſtantinople, and *Macarius* of Antioch, as the chiefer men.

Nicen. 2. The ſeventh generall Councell, *Tharaſius* Patriarch of Conſtantinople was Preſident and Author of the decrees.

This is notwithſtanding denyed by *Bellarmine* that *Tharaſius* was Preſident: and yet the words of the Synod are theſe: wee thinke it verie meet and convenient, that the moſt holy and high Paſtor and Rector Preſident of the imperiall Citie of Conſtantinople, new Rome, in the beginning do propound what matter ſhall bee handled, and as it were to open a doore to the reſt, &c. But whoſe office was it elſe, but the Preſidents to propound the queſtions, and to moderate the diſputations? Though we need not to contend for this Synod, which was moſt erroneous, groſſe and idolatrous, and not worthy to be counted amongſt the eight generall Councels, and indeed it is none of them.

Conſtantinopol. 4. The eighth generall Councell, *Baſilius* the Emperour was preſent and Preſident, for he concludeth the Councell thus, *Præſtamus omnibus qui in mente aliquid habent ambiguum, in medium exhibeant:* Wee give licence to all that have any doubt to bring it forth. Hee was then the Preſident; whatſoever the Jeſuite can object to the contrarie.

In theſe eight generall Councels the Pope of Rome was not himſelfe perſonally preſent: what will you ſay now to a generall Councell, where the Pope was preſent in perſon, and yet not Preſident.

In the Councell of Florence, *Palæologus* Emperour of Conſtantinople, and *Ioſephus* Patriarch there, alſo *Eugenius* the fourth Biſhop of Rome were perſonally preſent, with the whole State Eccleſiaſticall both of the Greake and Latine Church: yet was not *Eugenius* Preſident, as may appeare by theſe arguments.

1 At their firſt meeting there was great contention about their ſeats in the Councell, the Pope would have placed the Greekes with their Emperour on the left hand, the Latine Clergie on the right, and himſelfe to ſit in the upper end in the middeſt betweene them both: but the Emperour would not ſuffer that, ſaying, that that place was meeter for him than for the Pope: Hereupon the Pope relented, and was contented to ſit on the right ſide over againſt the Emperour; but if hee had beene Preſident, that place in the middeſt of right had belonged unto him.

2 The Grecians craved leave of their Emperour and Patriarch when they began to ſpeake, as *Beſſarion* doth *ſeſſ.* 1. and *Marcus* Biſhop of Epheſus *ſeſſ.* 3. and *ſeſſ.* 23. *Iohannes Monachus* ſaith thus to *Marchus*, *Non ego, ſed Imperator, tibi legem imponere poteſt.* Not I, but the Emperour is to appoint you the law of diſputing: But this onely belongeth to the Preſident and Moderator, 3.*Seſſ.*20. *Imperator juſſit ut iterum ſeſſio haberetur*, The Emperour commanded another Seſſion to bee kept: *Ergo*, he was Preſident, and not the Pope.

Argum. 4. Laſtly, not to heape up many reaſons in ſo plaine a cauſe; I will alleage one example moſt manifeſt out of *Auguſtine:* who writeth that in that great Councell at Carthage, where the matter was diſcuſſed betweene the Catholikes and the Donatiſts, there being preſent more than 500. Biſhops of both ſides, *Marcellinus* was appointed to be Moderator of that diſputation: who divers times putteth in his ſentence in the diſputation, and laſt of all, bidding both parts to goe aſide, hee writeth the ſentence definitive, and concludeth againſt the Donatiſts, approving the acts of the Catholike Biſhops, *hec Aug. brevicul. collation.*

And for further evidence herein. 1 The Greeke Church holding, as hath beene ſhewed before in the ſecond queſtion, that the right of calling Councels belonged to the Christian Emperours, conſequently alſo doe allow them to be Preſidents, and to have the chiefe place in Councels, as hath been alleaged before out of the acts of the Councell of Florence, where *Palaeologus* the Emperour of Conſtantinople was preſent: Yea *Nilus* goeth further, and ſheweth how *Peter*, though hee ſpake firſt, did not challenge unto himſelfe any ſuch Preſidentſhip or judiciall authoritie in that Councell, *Act.* 15. but rather, τοῖς παρὰ τ Ἰακώβου ἐπιλεχθεῖσι πάντες, ϗ Πέτρος αὐτὸς, *All aſſented unto theſe things which Iames ſpake, yea Peter himſelfe.*

Lib.1. de primat.

2 The ſame alſo is confirmed by the practice of the South Church: for in the Chalcedon Councell there were ſeven Judges appointed by the Emperour as Preſidents ſitting in the middeſt, where was preſent *Dioſcorus* Patriarch of Alexandria placed on their right hand, allowing of their Preſidentſhip: And at this day the Emperour of Æthiopia, called *Preſter Iohn*, maketh no reckoning of any unlawfull decree made by their *Abuna*, or Patriarch, but ſaith, *hee would burne the copie of ſuch commandement*: ſo he alloweth not unto him any deciding, or definitive voice.

Alvares deſcript. Aethiop. cap.29.

3 The ſame is the judgement of the reformed Churches, that the civill Magiſtrate inſtructed by the word of God, and directed by the learned, hath the chiefe authoritie to confirme and eſtabliſh the decrees of Councels: as the confeſſion of Sueveland thus writeth to the Emperour, *That it would pleaſe your ſacred Majeſtie to follow the examples of the moſt mightie and happie Emperours, Conſtantine, Iovinian, Theodoſius, and others, who both by doctrine taught in all meekneſſe, by moſt holy and vigilant Biſhops, and alſo by Councels lawfully aſſembled, and by a wiſe diſcuſſing of all things, did deale with them that erred, &c.*

Confeſſ. Sueve. in concluſ.

4 Cardinall *Cuſanus* confeſſeth, that in the ſecond Epheſine Councell they proceeded, not expecting the preſence of the Ambaſſadours of Pope *Leo*, after many delayes of their comming: here the Pope was neither preſent, nor Preſident. *Franciſcus de Victoria* alleageth out of Cardinall *Turrecremata* and *Sylveſter*, that a Councell may be congregate, *contra voluntatem Papa*, againſt the will of the Pope, to redreſſe his inſolencies, as the Emperour aſſembled a Councell againſt *Iohn* 12. an incorrigible Pope. It were an hard matter to make the Pope Preſident in ſuch a Councell, and to ſet him to be a Judge, where he is to be cenſured and judged.

Lib.2. concord. Cath.cap.2.

Tractat. de Pontif.retect.4. prop.23.

The fifth Queſtion, Whether Councels may erre or not.

The Papiſts.

33.Error.

THey are not all agreed what to determine of this matter: ſome affirme that Generall Councels can in no wiſe erre, although the conſent of the Pope be wanting: thus the Fathers in Baſil concluded, Who is it, ſay they, that will prefer a ſinfull man before an undefiled Church? But *Bellarmine* more the Popes friend than ſo, holdeth that even generall Councels may erre, unleſſe they follow the inſtructions and directions of the Pope: Yea that it is not ſufficient for the Pope to call a Councell, and ſend his Legate thither, but he muſt write continually for advertiſement from his Maſter before any thing bee concluded: and therefore they doubt not to ſay that the Councell of *Baſil* erred, though it had the conſent of the Popes Legate in defining that the Councell is above the Pope, becauſe he had no ſuch direction from the Pope, *Bellarmine de concil. lib. 2. cap.* 11.

Nay the Jeſuite goeth further, that particular Councels being approved by the Pope cannot erre, *cap.* 5. So they hold that the holy fathers of the cruell[a] Inquiſition cannot erre: Yea *Panormitane* was not aſhamed to ſay openly in the Councell of *Baſil*, that he would prefer the judgement of the Cardinals of Rome before all the world. This then is the Jeſuites opinion, that no Councels by the Pope confirmed can erre: and that a particular Councell having his allowance, is to be preferred before a generall without. Let us ſee ſome of their reaſons.

1 They doe wreſt certaine places of Scripture for their purpoſe: as that *Act.* 15. It ſeemed good to us and the Holy Ghoſt: I am with you to the end of the world: He that heareth you, heareth me. *Bellarmine cap.* 2. *Rhemiſt. in Act.* 15.8.10. ſo then thus they argue, Councels are never without the Spirit of God: therefore they cannot erre. *Anſwer.* As though the Spirit of God were at their commandement, or were tied to places or perſons: They muſt firſt performe the condition before they can challenge the promiſe: that is, to follow the rule of Gods word, and obediently to ſubmit themſelves thereunto; then will God vouchſafe to be preſent. The Goſpell ſaith, that whereſoever two or three are gathered together in my name, I will be preſent even in the middeſt of them: Here promiſe is made not to thouſands or hundreds, but to two or three; and therefore by this place an aſſembly of few perſons may as well be exempted from errour, as Councels: But there is a condition, *In nomine meo*, in my name, and then followeth, *in medio illorum*, in the middeſt of them: if then they are not met in the Lords name, they cannot looke for the preſence of Chriſt. I pray you where was the Holy Ghoſt preſent in that Councell at Rome under *Iohn* 23. when there appeared a great Owle, which ſtared and outfaced the Pope, who bluſhing at the matter, and fuming, roſe up and departed? At the ſight of which Owle they whiſpered one in anothers eare, that the Spirit appeared in the likenes of an Owle: & after that in another ſeſſion the ſame Owle appeared, & could not be driven away, untill by throwing bats & cudgels at her, ſhe fell down dead before them, *ex Nichol. Clemang.* In the

[a] This is objected againſt as untrue, but ſeeing they hold that particular Synods confirmed by the Pope cannot erre, it will follow, that their cruell Inquiſition having the Popes approbation is likewiſe ſo privileged. See their objection further anſwered. Retect. pag 13.

beginning of the Councell of Conſtance after the accuſtomed hymne ſung, *Veni ſancte ſpiritus*, a bill was ſet up with theſe words, *aliis rebus occupati, nunc adeſſe non poſſumus.* We are now otherwiſe occupied, we cannot be preſent with you. Wee ſee now how ſure the Papiſts are of the holy Ghoſt in their Popiſh Councels.

*Argum.*2. *Act.*15.28. *It ſeemed good to us and the holy Ghoſt*: As the Apoſtles might ſay, that their Act.15.28. decrees were the decrees of the holy Ghoſt: ſo all other Councels are ſure to have the aſſiſtance of the ſpirit: *Ergo*, they cannot erre, *Bellarm.lib.*2.*cap.*2.

Anſwer. First, if the Councels which are now held in the Church, are as ſure not to erre as the Apoſtolicall Councels, by the ſame reaſon every particular Paſtor of the Church may have as good a privilege, to be exempted from error, as the Apoſtles themſelves had: for their Councels which erred not, conſiſted of particular members likewiſe not erring. But there is not the like reaſon of the Apoſtles, and their Councels then, as there is of ours now, for the Apoſtles, whoſe preachings, decrees, and writings, are now, and were then to be rules of our faith, for this cauſe received the ſpirit of God, whereby they were aſſured to be led into all truth, *Ioh.*16.13. But Councels now are not to ſet rules of Iohn.16.13. our faith, neither are their decrees to be taken for Scripture: therefore there is not the like reaſon of the aſſiſtance of the ſpirit now in ſuch meaſure, as they had it.

*Anſwer.*2. Yet wee graunt that the ſpirit of God is preſent ſtill in Councels aſſembled in Chriſts name, to direct them in all things neceſſarie: ſo that they be content to be ruled by the Scriptures as we ſee the Apoſtles grounded their decrees upon Scripture, *Act.*15.16. For thus the Apoſtles concluded, that ſeeing God foretold by his Prophets, that the Gentiles ſhould be called as well as the Jewes, that they were not therefore to be clogged with Jewiſh ceremonies, ſeeing they were ordained to be a people holy unto God, as well as the Jewes: But if the Paſtors of the Church refuſe to heare the voyce of God in the Scriptures, they are very like to be deceived, yea, are ſure to miſſe the line of truth.

*Argum.*3. The Church cannot erre: for the Apoſtle calleth it the pillar of truth, 1 *Timoth.*3. 1 Timoth.3. but a generall Councell repreſenteth the whole Church: *Ergo*, it cannot erre. *Bellarm.lib.*2.*de Concil.c.*2.

Anſwer. First, concerning the aſſumption or ſecond part of this argument, we grant, that a generall Councell lawfully aſſembled in ſome ſort repreſenteth the univerſall Church, but is not the univerſall Church: few Councels are ſo generall, at the which ſome of every nationall Church are preſent, which thing ought to be in an univerſall Councell. And againe, a generall Councell may erre, when as notwithſtanding ſome particular members of the Church hold the truth: as in that generall aſſembly of 400. of *Baals* Prieſts in *Achabs* time, they all being in error, the Prophet *Micaiah* onely was in the right.

Secondly, concerning the propoſition, firſt we denie that the Church is abſolutely freed from error, neither doth it follow, it is the pillar, therefore cannot erre, for *Peter* erred, and yet was a pillar, *Galath.*2. Galat.2. Secondly, the Church is called a pillar, and ground of truth, not abſolutely or ſubſtantially, as though the truth ſhould be meaſured by the Church, but onely demonſtratively, becauſe it profeſſeth the truth, and as a golden candleſticke holdeth out the light in the world, which is not elſe where to be found but in the Church: and it is the pillar of the truth, as it is the houſe of God, ſuffering it ſelfe to be ruled and guided by the word of God.

11. *The Proteſtants.*

WE doubt not to ſay, that Councels have erred, and may erre, preſuming any thing beſides the warrant of Gods word, and that neither univerſall or particular Councels are privileged, much leſſe any one man, no nor the Pope, not to erre in matters of faith, otherwiſe, than following the truth of the Scriptures, for in ſo doing, they are ſure not to be deceived.

*Argum.*1. We have examples in the Scripture of Councels that erred, as that aſſembly in *Achabs* daies of 400. Prophets, who were all deceived. The Jeſuite thus anſwereth, that it was an aſſembly of Prophets, not of Prieſts: as though Prieſts were more priviledged from error, than Prophets. And the Jeſuite, if he be well remembred, whereas we alleaged the examples of *David*. *Hezekiah*. *Ioſias*, that aſſembled Councels, he gave us this anſwer, that they did it as Prophets, and not as Kings: wherefore by his owne confeſſion it belongeth to Prophets as well as to Prieſts to aſſemble, and be aſſembled in Councell. Secondly (ſaith he) theſe were falſe Prophets, not Prophets of the Lord. We grant ſo, and this withall, that whereſoever the Lords Prophets and Paſtors, and Miniſters aſſemble, that there they will heare the Lords voyce: which the Pope in his Councels doth not. But he ſtill ſuppoſeth, that the Pope and his Miniſters are Chriſts diſciples: which is an unreaſonable ſuppoſition, ſeeing we hold him to be Antichriſt, and that the Jeſuite knoweth. Thirdly, this Councell was called by the authoritie of the King, not of the high Prieſt, and therefore might erre. *Anſwer.* First, the holy Councels ſommoned by *David*, 1 *Chron.*15.3. by *Hezekiah*, 2 *Chron.*30. by *Ioſias*, 2 *Chron.*34. though they were by the authoritie of the King, not the high Prieſt collected, were notwithſtanding godly and lawfull Councels. Secondly, neither was it the authoritie of the high Priſt, that could priviledge Councels from error, ſeeing they themſelves erred, as *Uriah* the high Prieſt under that ungodly King of Juda *Ahaz* was a moſt groſſe idolater, 2 King.16.11. Wherefore the Jeſuite hath here anſwered 2King.16.11. nothing.

*Argum.*2. Such a Councell alſo was that of the Jewes, *Ioh.*9. where all they were excommunicate that confeſſed Chriſt, and *Mark.*14. Chriſt himſelfe was by the Councell condemned: It cannot be denied, but that this Councell erred. Let us heare the Papiſts goodly anſwers: ſome ſay that the Councell erred in a matter of fact, *de facto, non de jure*, not in a caſe of right, as whether Chriſt ſhould be put to death; As though in condemning him, they denied not that he was the Meſſiah. Other that they erred in their owne opinion, not in the ſentence given, for Chriſt indeed was guiltie of death, ſay they, becauſe he did beare our ſinnes: the Jeſuite findeth not much fault with this anſwer, and yet it is an open blaſphemie, as is that alſo of the Papiſts, that the Jewes had ſinned mortally, if they had not put Chriſt to death. Some of them ſay, the Councell erred not in that which was done, but in the manner of judgement, becauſe it was tumultous and diſorderly, and done by ſuborning of falſe witneſſes: and this ſaith the Jeſuite, is *probabilis reſponſio*, a probable anſwer, ſaith he, being moſt impious and blaſphemous. And their Maſter of ſentences determineth otherwiſe: *Occidere Chriſtum fuit mala actio & peccatum*: To kill Chriſt was an evill and ſinfull action, *lib.*1. *diſt.*48. *b*. But he dare not reſt in this anſwer, but findeth out a fourth of his owne, that the chiefe Prieſts and Councels of the Jewes could not erre before the comming of Chriſt, but after he was come, they might. A blind Popiſh anſwer; for doth not Chriſt every where impugne the traditions and decrees of the Elders, as *Mark.*7. which our Saviour ſhould not have done belike, ſeeing the Elders before his comming could not erre: or will they ſay, that thoſe traditions were right and good before, and afterward erroneous? I know not elſe what they ſhould ſay.

Diſtinct.13. item in Margin.

Popiſh blaſphemie.

Againe, I oppoſe againſt the Jeſuite the determination of their owne Maſter: who ſaith, *In Chriſti morte terminata eſſe Legalia omnia*: That all the Legals were determined and tooke their end in the death of Chriſt; and ſo long Circumciſion (ſaith he) was in force, *lib.*4. *Senten. diſt.*3. *k*. But the law and Prieſthood ceaſed together: *Ergo*, till Chriſts death the Prieſts ſhould be privileged not to erre, if they had any ſuch privilege at all.

*Argum.*3. Wee ſee by experience that many Councels have erred. In the third Councell of Antioch, celebrated *anno* 345. *Athanaſius* was condemned. In the fourth Antiochene Councell *anno* 367. the Macedonian hereſie was confirmed: *anno* 354. a Councell of 300. Biſhops at Millaine decreed againſt the Catholike faith: the *Arimine* Councell of 600. Biſhops, ſtood for the Arrians: But they will tell us, that thoſe generall Councels erred, becauſe they were not ratified by the Pope: as though the Popes themſelves have not erred, as ſhall be ſhewed afterward, how then can they preſerve others from error? and how like it is, that one man ſhould be alwaies freer from error, than a whole Councell, let any indifferent man judge; we will then give inſtance of ſuch Councels as have beene confirmed by the Pope.

In the Councell *Neoceſarea* confirmed by *Leo* the fourth *can.*7. ſecond mariage is forbidden: that the Prieſt ſhould neither give conſent to ſecond mariage, nor be preſent at the mariage feaſt, but rather enjoyne penance for ſecond mariage.

Bellarmine anſwereth, *Non prohiberi matrimonium, ſed ſolennitatem ſecundi matrimonii*, that not ſecond mariage, but the ſolemnitie of ſecond mariage is forbidden; for the celebritie of mariage was once onely accuſtomed to be done in the Church (ſaith hee) when as virgins were coupled in matrimonie.

*Contra.*1. The Canon ſpeaketh not of any ſolemnitie in the Church, but of the feaſt at home, *Preſbyterum convivio ſecundarum nuptiarum intereſſe non debere*, That the Prieſt or Miniſter muſt not be preſent at the ſecond mariage feaſt. Secondly, the Canon ſaith, *Quis eſt preſbyter, qui propter convivium illis conſentiat nuptiis*: He is a Prieſt of no worth, that for the feaſt ſake will give his conſent to ſecond mariage. And againe, *Præcipitur ſecundis nuptiis pœnitentiam tribuere*: He is commanded to enjoyne penance for ſecond mariage: not for the ſolemnitie of ſecond mariage, but for the mariage it ſelfe. It is plaine therefore, that this Canon forbiddeth ſecond mariage it ſelfe. Thirdly, neither is it true which the Jeſuite ſaith, that all ſolemnitie in the Church was cut off in ſecond mariage: It was decreed indeed, *Concil. Lateran. part.*9. *cap.*2. *in ſecundis nuptiis non debet benedictio iterari*: The matrimoniall or mariage bleſſing muſt not be iterate in ſecond mariage, becauſe it was once given before: yet both firſt and ſecond mariage was to be ſolemnized in the Church, *Synod. Colonienſ. part.*7. *cap.*43. *Conjunctio conjugum in facie eccleſiæ peragenda*: The joyning together of couples is to be done in the face of the Church. He ſaith not in the firſt or ſecond mariage, but indefinitely of all.

Toletan. 1. *can.*17. *Is qui non habet uxorem, & pro uxore concubinam habet, à communione non repellatur*: He that hath not a wife, but in ſtead of his wife a concubine, is not for this cauſe to be repelled the communion: a manifeſt error. This Councell was confirmed by *Leo*, as it may appeare canon 21. *Bellarmine* anſwereth, that a concubine is here taken for a wife, *Ducta ſine dote, & externa ſolennitate*, maried without a dowrie, and any outward ſolemnitie, as *Agar* is ſaid to be *Abrahams* concubine, yet ſhe was indeed his wife: and *Keturah* likewiſe.

*Contra.*1. A wife is one thing, a concubine another, *Sicut aliud libera, aliud ancilla*, as a free woman is one thing, a bond woman another: ſo ſaith *Leo* the approver of the foreſaid Councell, as he is alleaged, *Synod. Triburienſ. cap.*38. And further, he ſaith, that if a man give his daughter to one in mariage that hath a concubine, *Non ita accipiendum eſt, quaſi eam conjugato dederit*, It is not ſo to be taken, as if he had given her to one maried alreadie: *Niſi forte illa mulier ingenua ſit facta, & dotata legitime, & in* *publicis nuptiis honeſtata videatur:* Except the woman be made free and have her dowrie, and be received in marriage publikely ſolemnized, &c. Therefore ſhee that is neither endued with dowrie, nor ſolemnly married, is no wife, but a concubine, which cleane overthroweth *Bellarmines* anſwer.

2 Whereas *Bellarmine* telleth us, that in the Civill law a wife married without ſolemnitie, is called a concubine; his law here deceiveth him: for whether he will be tried for this point by the Civill law or Canon, they make both againſt him. As *Cod. lib.* 5. *tit.* 16 *leg.* 2. *Antonin.* forbiddeth that a ſouldiour ſhould make a gift to his *focaria*, or *concubina*, his concubine or houſe-maid: which there is taken for one that is kept without mariage. Likewiſe, *titul.* 16. *l.* 1. *Conſtantin.* It is lawfull for no man to keepe a concubine, *conſtante matrimonio*, as long as he is married. In the ſame ſenſe is a concubine taken in the Canon law: *Decret. p.* 1. *diſt.* 34. *c.* 6. *Et ſi non habetis uxores, &c.* Though you have no wives, yet is it not lawfull for you to have concubines, &c. Thus then a concubine is one, and a wife another.

3 That *Agar* was not *Abrahams* wife, but his concubine, it appeareth thus: Firſt, ſhee was not made free, but remained a bond woman ſtill, *Gen.* 16. and 21. Secondly, ſhee had no dowrie, nor her ſonne any inheritance with *Iſaac*, *Gen.* 21. 10. Thirdly, if ſhee had beene *Abrahams* wife, hee ſhould have done evill in diſmiſſing of her, and ſending her away. Fourthly, the Scripture onely calleth *Sara Abrahams* wife, *Gen.* 16. 3. the other a bond-woman, even after ſhe had a childe by *Abraham*, *Gen.* 21. 13. ſhe is alſo called the maid of *Sarai*, and *Sarai* her dame or miſtreſſe, *Gen.* 16. 6. 9. *Sara* alſo giveth *Agar* to *Abraham*, and ſaith, *It may be I ſhall receive a childe by her*, *Gen.* 16. 2. the bond-womans childe is by right her dames and miſtreſſes according to the law, *Exodus* 21. 4. All this proveth that *Agar* was a concubine onely, not wife to *Abraham* in any reſpect.

Gen.16.21.
Gen.21.10.
Gen.16.3.
Exod.21.4.

As for *Keturah*, it cannot be denied, but that ſometime the Scripture calleth her *Abrahams* wife, *Gen.* 25. 1. ſometime his concubine, 1 *Chron.* 1. 32. yet in a divers reſpect: for ſhee was his concubine, as ſome thinke, while *Sara* lived, and his wife afterward: and the Jewes doe hold that *Keturah* and *Agar* are all one woman. To which opinion *Hierome* ſeemeth to incline, being moved thereunto by two places of Scripture: the firſt, 1 *Chron.* 5. 19. where beſide the Agarens, are named *Iethur* and *Naphiſh*, as enemies to Iſrael, which were the ſonnes of *Iſmael*, *Gen.* 25. 15. The other is, *Pſal.* 83. 6. where the Iſmaelites and Agarens are named as two divers nations: but *Agar* had no more ſonnes but *Iſmael*, ſo that the Iſmaelites and Agarens muſt be all one, unleſſe the ſonnes of *Keturah* be underſtood for Agarens, which is moſt like. But how could *Keturah* her ſonnes be named Agarens, if ſhee alſo were not *Agar*? But leaving this as a conjecture of hiſtorie, whether *Keturah* were the ſame that *Agar*, or not, it is verily to be thought that ſhe was both a concubine and a wife, the firſt while *Sara* lived, the ſecond after her death. So whatſoever the Jeſuite hath ſaid, or can ſay, the Toletan Councell decreed an error.

1 Chron. 1 32.
Hieron trad. in Gen.25 & 1. Paralip.cap.1.
1 Chron 5,19.
Pſal.83.6.

In the 6. generall Synode, *Can.* 2. the Councel under *Cyprian* which concluded that heretikes ſhould be rebaptized, is approved, *Can.* 72. The mariages betweene Catholikes and heretikes are judged to be voyd, *hujuſmodi nuptias*, ſaith the Canon, *irritas exiſtimari*, a manifeſt error, and contrarie to S. *Paul*, 1 *Cor.* 7. 13. *Can.* 12. ſpeaking of the Canons of the Apoſtles, *Can.* 6. which permitteth Miniſters to dwell with their wives, which by them is forbidden in this place, they ſay thus, *Statum eccleſiaſticum in pulchriorem ordinem provehi volentes*: Being deſirous to reduce the eccleſiaſticall ſtate to a more beautifull and perfect order, than it was in the Apoſtles time. As though any Church ſince was purer than the primitive under the government of the Apoſtles. *Can.* 67. *Damnamus eos qui cujuſcunque animalis ſanguinem aliqua arte condiunt, & ſic comedunt*: Wee condemne thoſe that by skill of Cookerie doe dreſſe the blood of any beaſt to be eaten. But Saint *Paul* ſaith, every creature of God is good, and not to be refuſed, &c. 1 *Tim.* 4. 4. Theſe and divers ſuch errors were concluded in the generall Councell: conſented and ſubſcribed unto by *Iuſtinian* the Emperour, the Biſhop of Rome, the Patriarch of Conſtantinople, and by 200. Biſhops beſide and more, as may be ſeene *Can.* 102. And approved in the 7. generall Councell, *action.* 4. where *Tharaſius* the Preſident ſpeaketh thus of the Canons of the ſixth Councell, *Scandalum eſt dubitare an ſint ſextæ ſynodi*: It is ſcandalous, or offenſive to doubt, whether they be the right Canons of the ſixth Synod. And *Adrian* Biſhop of Rome thus writeth to the ſame *Tharaſius*, as he is alleaged in the Decrees: I receive the ſixth Synod with all the Canons thereof, *Decr. p.* 1. *diſt.* 16. *c.* 5.

1 Cor.7.13.
1 Timoth.4.4.

Concil. Carthaginenſ. 3. *Can.* 47. The Apocryphall bookes of *Tobie*, *Iudith*, *Eccleſiaſticus*, *Sapientia*, *the Macchabees*, are made Canonicall, contrarie to the Laodicen Councell, *cap. ultim.* where all theſe bookes are rejected out of the ſacred Canon. Therefore the Councell of Carthage erred.

Bellarmine anſwereth, firſt that the Councell of Carthage is of more authoritie than the Laodicen; becauſe it is the latter, and that it is ratified by *Leo* 4. *diſt.* 20. *c.* 1. and ſo is not the other.

Contra. 1. The Councels the more ancient they are and neerer the Apoſtles times, ought to bee ſo much the more had in authoritie, and not the new to be preferred before the old: I marvell that the Jeſuite, which ſo much urgeth antiquitie, would have uttered ſuch a ſpeech. 2. And againe, the ſame *Leo* the 4. in the ſame place confirmeth the Laodicen Councell: and likewiſe *Felix* 4. *Decret.* 2. citeth the 26. and 59. Canons of this Synod: and it is confirmed in the ſixth generall Councell, *Can.* 1. and ſo is not the Councell of Carthage: as it is alſo alleaged in the Decrees, *diſtin.* 16. *c.* 7. Wherefore the Laodicen is to be preferred, and the Jeſuite hath ſaid nothing.

In the ſecond Councell of Nice, *act*.5. it was concluded, that Angels and the ſoules of men have bodies of their owne, and are circumſcriptible & *imitabiles picturæ*, and may be diſcribed by picture, and that the Angels *multoties in proprio corpore viſi*, have often been ſeene in their owne bodies. *Action*.1. It was decreed, *Hanc eſſe veritatem ut in ſanctis eccleſiis veneranda imagines colantur*: That in holy Churches the images of Saints ſhould be worſhipped. Yet in the Eliberin Councell it was long befor determined in this wiſe, *Can*. 36. *Placuit, picturas in eccleſia eſſe non decere*: It ſeemeth good to us, that there ſhould be no pictures at all, or images in the Church. And to this Councell ſubſcribed *Oſius* Biſhop of Corduba in Spaine, who had beene preſent before in the firſt Nicene Councell, and ſubſcribed for the Biſhop of Rome: this appeareth therefore to be a manifeſt error, which was decreed concerning the adoring of Images. And to make the error more foule, being blaſphemous enough in it ſelfe, *action*.4. one *Iohannes Monachus* ſteppeth up, and ſaith, *Imago major eſt quàm oratio*: An Image is more worth than prayer: whereas prayer is inſtituted of God, an Image is the device of man. And in the ſame place, the ſame ſuperſtitious and Idolatrous Monke ſaith, that it were better for a man to breake his oath, *& juramentum pejerare*, and to be forſworne, than to keepe his oath, *in diſtructionem imaginum*, for the pulling downe of Images. And yet for all this *Bellarmine* will not yeeld that this Councell erred.

In the Councell of Rome under Pope *Stephen* the 7. all the acts of *Formoſus* his predeceſſor were revoked. And in the Councell of Revenna under *Iohn* 9. Pope, *Formoſus acts* were eſtabliſhed, and *Stephans* decrees abrogate.

Bellarmine here anſwereth, that Pope *Stephen* erred onely in a matter of fact, being falſly enformed that *Formoſus* was not the lawfull Pope. *Contra*. But to reverſe all the acts and decrees made by the Pope, ſheweth an error in judgement alſo in one of them, either in him that firſt enacted them, or in him that after reverſed them: As the putting of Chriſt to death, though it were a matter of fact, yet proceeded from a corrupt, blind, and reprobate judgement. By this ſhift the Jeſuite alſo may excuſe the high Prieſts from error, that put Chriſt to death.

Laſtly, in the Councell of Conſtance, they are excommunicate, that receive the Sacrament in both kindes: the Councell of Baſil on the contrarie ſide, permitteth and giveth leave to the Bohemians to uſe both kindes. One of theſe Councels muſt needes erre, and both of them were confirmed by the Popes: the Councell of Conſtance by *Matrin* the.5. the Councell of Baſil by *Felix*.5. By this Induction of many particulars we inferre and conclude, that Councels even approved by the Pope, may and have erred.

Lib.2.de baptiſm.cont. Donatiſt.tom.7.

4 Laſtly, *Auguſtines* opinion is this, that provinciall Councels ought to give place to generall: *Et ipſa plenaria priora poſterioribus emendare*: And the former generall Councels muſt be amended by the latter. The Rhemiſts have found out this ſhift, that in matters indefferent, which are to be changed, according to time and place, Councells may be altered, *Act*.15.*ſect*.8. But to that it is anſwered, that the word *emendare* ſignifieth not onely a change, but a correcting of that which is amiſſe. And that clauſe of *Auguſtines* muſt be put in, why Councels muſt be amended: *Si à veritate deviatum ſit*, If they ſwarve from the truth: *de Baptiſm. lib*.2.*cap*.3. Wherefore we conclude that Councels may erre.

Againe, that ſaying of *Auguſtine* is confirmed in your owne Decrees: *Ego ſolis eis ſcriptorum, &c.* I have learned, onely to thoſe writers which are called Canonicall, to attribute this honour, that I beleeve none of them to have erred in writing, &c. *Decr.p.1.diſt.9.c.5.* If the holy writers onely are priviledged from error, then all other that are not Canonicall may erre, and ſo Councels among the reſt.

Extrau de Appel.cap. ſignificaſti.

Laſtly, let us put to the ſeale of this doctrine, the teſtimonie of the holy Martyrs witneſſed by their blood: M. *Rogers* Martyr, alleageth the authority of a learned Lawyer of the Church of Rome, namely, *Panormitane*, which ſaith that unto a ſimple lay-man, that bringeth the word of God with him, there ought more credit to be given, than to a whole Councell gathered together: unto which ſentence, the ſaid bleſſed Martyr giveth his conſent, *Fox pag*.1487.

Pag.1352.1.40.

Biſhop *Farrar* Martyr, was condemned for this article amongſt other, becauſe he would not ſubſcribe, that generall Councels never did nor can erre. *Fox pag*.1554.*col.2.ver.14.*

Pag.1412.2.4.

Biſhop *Ridley* alſo holy Martyr, confeſſeth that Councels gathered together of ſuch guides, and Paſtors, as doe walke after the guiding of Gods word, have a promiſe to be guided of the ſpirit into all truth, and not otherwiſe, *Fox pag*.1720.*col*.2.

Pag.1562.1,30.

Ierem. reſponſ. c.1.
Barlaam de princip.
Damianus à Goes de Æthiop.morib.

Concerning the teſtimonie of forraine Churches. 1. The Greekes rejecting all the generall Councels, which *Bellarmine* reckoneth up to be eighteene in all, *lib*.1.*de concil.c*.5. Excepting onely the firſt ſeven: as *Ieremie* Patriarch of Conſtantinople profeſſeth: and others of the Greeke Church, doe conſequently hold, that the other pretended generall Councels were in error.

2 The Chriſtian Aethiopians, as appeareth by the confeſſion of *Zaga Zabo* one of their Biſhops, doe ſpecially reverence the foure firſt generall Councels gathered againſt the Arrian, Macedonian, Neſtorian, and Eutychian heretikes; other Councels in the ſaid confeſſion are not mentioned, as neither of like truth or authoritie.

3 The reformed Churches doubt not, but that generall Councels, if they follow not the rule of the Scripture, are ſubject to error, *Confeſſ. of Wittemberg.c.34. as it is wont to fall out in civill meetings, ſo*

doth it alſo in the meetings of the Church, for the moſt part the greater ſide overcommeth the better. And a little after, Seeing the doctrine of the Apoſtles and Prophets is confirmed of God, the ſentence of no one man, nor of any aſſemblie of men, is to be received ſimplie without triall for the oracle of the holy Ghoſt. The Church of Saxonie, *artic.*11, among other doctrines differing from the Goſpell, counteth this for one, That *Synodes cannot erre, wherein their Biſhops give their voices:* and *artic.*23. *Let the Councell ſee to it, that they condemne not a manifeſt truth.* 4. Yea, the Romaniſts themſelves do refuſe ſome Canons of generall Councels: as *Surius* ſaith, that the 28. Canon of the Chalcedon Councell, which giveth like privileges to the Patriarch of Conſtantinople, as to the Biſhop of Rome, was rejected by *Leo.* Likewiſe the ſame *Surius* ſaith of the 52. Canon, of the ſixth generall Councell, which findeth fault with the Church of Rome for faſting upon Saturdaies: *Hic Canon non recipitur, quia reprehendit, &c.* This Canon is not received, becauſe it reprehendeth the Romane Church, the mother of all Churches: It followeth then, even by their owne practice, that generall Councels may erre.

Harm.ſect.10. pag.327.

Surius Tom.2. pag. 206.

Tom.2.Concil.fol.1048.

The Sixth Queſtion, Concerning the authoritie of generall Councels, whether they may abſolutely determine without Scripture, and neceſſarily bind all men to the obedience of their Canons.

The Papiſts.

IN words they would ſeeme to magnifie the Scripture above Councels: for they ſay, that the authoritie of the Scripture dependeth not in it ſelfe, of Church, Pope, or Councels; but in reſpect of us: the word of God, is the word of God, ſay they, though there be no determination of the Church: but we doe not know it ſo to be, but becauſe the Church hath ſo defined: *Bellarmine lib.*2.*de con.cap.*12. Here is a goodly gloſſe, but nothing to the purpoſe: for in that they ſay the Church hath abſolute authoritie to declare and pronounce which is the word, (which indeed it hath not without teſtimonie and warrant of the word it ſelfe) by this meanes it commeth about, that much is taken for the word of God which is not: and ſo the Church doth not onely declare the word, but maketh that the word which is not.

34.Error.

Firſt, beſide the Apocrypha, which they make part of the word, as we have ſhewed afore, they hold that their traditions are alſo the word of God, *Bellarmine cap.*12. Secondly, *Gratian* is ſo bold to affirme, that the decretall Epiſtles of the Popes are to bee counted amongſt the Canonicall Scriptures, *diſt.*19.*can. in canonicis*, and that the Canons of Councels are of the ſame authoritie, *diſt.*20.*can.decretales.* And *Greg.*1.*epiſt.*24. ſaith, he doth reverence the foure generall Councels, as the foure Evangeliſts. Thirdly, they boldly affirme, that whatſoever the Paſtors and prieſts doe teach in the unitie of the Church, is the word of God, *Rhemenſ.*1 *Theſ.*2.*verſ.*12.

Firſt then they conclude, that Councels are not bound to determine according to the Scriptures, but as judges may determine of their owne authoritie. Secondly, that all men are bound of neceſſitie to receive the decrees of Councels, without any further triall or examination. They reaſon thus out of Scripture.

*Argum.*1. *Deut.*17. 12. *He that harkeneth not unto the prieſt, that man ſhall die.* But marke I pray you, what goeth before, *verſ.*11. *according to the law which they ſhall teach thee, and according to the judgement which they ſhall tell thee, ſhalt thou doe:* See then, here is no abſolute judiciall power given to the Prieſt, but according to the law of God.

Deut.17.12. Bellar.lib.1.de concil. cap.18.

Thus anſwered Maſter *Latimer* Martyr, to the like objection made by Biſhop *White:* If any controverſie did ariſe, they were indeed referred to the Prieſts who were to judge, not as they would themſelves, but *ſecundum legem Dei*, according to the law of God, *Fox.pag.*1762.

Pag.1600. 1.20

*Argum.*2. The example of the Apoſtles *Act.*15. is as fondly alleaged, where it was decreed (ſaith the Jeſuite) that the Gentiles ſhould not be burthened with ceremonies, which, ſaith he, was not determined by the Scriptures, but by the abſolute ſuffrages of the Apoſtles. Againe, their decrees were abſolutely impoſed upon the Churches, without any further examination of the Diſciples: *Ergo*, we are now abſolutely bound to obey all decrees of Councels, *Bellar.de.concil.*1.18.

We anſwer: firſt, it is falſe, that this matter was determined without Scripture: for *Iames* alleageth Scripture: and *Peter* thus reaſoneth, We beleeve through the grace of God to be ſaved aſwell as they, *verſ.*11. therefore what need this yoke of ceremonies? Secondly, Though there had been no Scripture, who ſeeth not that the ſpirit of God ſo ruled the Apoſtles, that their writings and holy actions ſhould ſerve for Scripture unto the ages following? Thirdly, the Diſciples needed not to examine their decrees, knowing that they were governed by the ſpirit, as they themſelves write: *It ſeemeed good to us and the holy Ghoſt*: yet we ſee the brethren of *Beræa* ſearched the Scripture for the truth of thoſe things, which the Apoſtles preached, *Act.*17.11. When they can prove ſuch a plenarie power and fulneſſe of the ſpirit in their Paſtors and Councels, as was in the Apoſtles, we will alſo beleeve them.

Act.15.11.

Act.17.11.

*Argum.*3. Our Saviour Chriſt ſaith, if he refuſe to heare the Church, let him be unto thee as an heathen man and publicane: *Ergo*, the Church is abſolutely to be obeyed in all things, *Bellar.lib.*1.*de concil.cap.*18.

Marth.18.15.

Anſwer : firſt, our Saviour in this place ſpeaketh not of the Canons and decrees of the Church concerning faith : but onely preſcribeth the forme of Church diſcipline, for reformation of manners and correction of ſinne : *If thy brother treſpaſſe againſt thee, &c.verſ.*15. Our Saviour Chriſt ſaith no more then this, that Chriſtians ought to obey the ſentence of the Church in cenſuting of ſin: but it followeth not that we ought not to receive new articles of faith impoſed by the Church beſide Scripture. Secondly, Chriſt ſpeaketh not of every Church abſolutely, but of a Church guided and ruled by his word, and aſſembled in his name, *verſ.*20. for otherwiſe by the Jeſuites collection, our Saviour Chriſt and his Apoſtles ſhould have been as Publicans, becauſe they obeyed not the Scribes and Phariſies, amongſt whom they cannot denie, but that the Church was at that time.

The Proteſtants.

WE do firmly beleeve that neither the Church nor Councels have any ſuch abſolute power to determine without the holy Scriptuers, either beſide or againſt them; or to bind other men to obey ſuch decrees; Neither that the true Church of God dare, or will arrogate ſuch power unto it ſelfe: But that Councels are ordained for the diſcuſſing and deciding of doubtfull matters, according to the Scriptures and word written.

*Argum.*1. If the Apoſtles preachings might be examined according to Scripture, much more the acts of all other Biſhops and Paſtors. But that was lawfull in the Diſciples of ***Berœa, act.*17.11.** which are commended for it: therefore called noble couragious Chriſtians, becauſe of this their promptneſſe, and diligence in ſearching out of the truth.

Martyrol. Fox. pag.848.

Martyrol. Fox. pag 677.

Rom.10.10.

*Argum.*2. All things neceſſary to ſalvation to be beleeved, are articles of our faith: but all ſuch articles muſt be grounded upon the word of God: therefore nothing can be impoſed as neceſſarie to ſalvation without the word of God. Wherefore it is a blaſphemous ſaying of the Papiſts, that the Church may make new articles of faith, *Rhemenſ. annot. in 1.Tim.3.ſect.9.* And ***Eckius*** maintained the ſame point againſt ***Luther***, in the diſputation at Lipſia, and brought foorth a new article of faith, agreed of in the Councell of Conſtance, that it is ***de neceſſitate ſalutis***, of the neceſſitie of ſalvation, to beleeve that the Pope is the head of the Church. The fathers of Baſil more modeſt than ſo, concluding that it was an article of faith to beleeve that Councels were above the Pope, doe uſe this reaſon: Thoſe things (ſay they) which we alleage for the ſuperioritie of generall Councels, are gathered out of the ſayings of our Saviour Chriſt: ***Ergo***, we are all bound to obey them. Therefore we conclude, that the word of God onely written is the rule of faith. and of all things neceſſarie to be beleeved: ***Rom.*10.** 10.***Faith commeth by hearing, and hearing by the word.*** Councels are to explane and declare articles of faith, not to eſtabliſh new.

Galath.1.8.9.

*Argum.*3. S.***Paul*** ſaith, ***that if an Angell ſhould preach otherwiſe then the Apoſtles had preached,*** (the ſumme of whoſe preaching is now onely to be found in their holy writings) ***let him be accurſed,*** *Galath.* 1. 8.9. But an Angell preaching beſide Scripture, is to be heard as ſoone, nay ſooner then a Councell aſſembled of men decreeing any thing beſide the word of God: ***Ergo***, neither is ſuch a Councell to be received, but rather to be judged accurſed.

This was the faith alſo of the holy Martyrs, for the which they nothing doubted to give their lives, that the Scriptures contained all things neceſſarie to ſalvation: neither would they receive any decree of Church, Pope, or Councell, not agreeable to the ſame.

Pag.1476.2.80.

Pag.1638.2.80.

Firſt, M.*Bradford* ſaith, In teſtimony of this faith I give my life, ***Epiſt ad Londinenſ.pag.*1525.*col.*1.** Maſter ***Philpot*** holy Martyr, to ***Stories*** demaund, who ſaid unto him, When as the judge in Weſtminſter hall giveth ſentence, doth the word give ſentence or the Judge? maketh this anſwer: Civill matters be ſubject to civill men, and they have authoritie to judge of them: but the word of God is not ſubject to mans judgement, but ought to judge all the thoughts, wiſdome, and doing of man, ***Fox pag.*** 1805.***col.***1.

Pag.1441.2.56

Maſter ***Haukes*** Martyr, when ***Boner*** had thus ſaid to him: Ah ſir you will have no more then Scripture teacheth, but even as Chriſt hath left it bare. He thus anſwered: He that teacheth me any otherwiſe: I will not beleeve him, ***pag.*** 1587.***col.***1. Thus we ſee our doctrine hath been laid to the touchſtone, and tried in the fire; and neither the workemen were aſhamed, nor yet their worke burned. Wherefore it remaineth ſound and ſure, againſt the contentious brabling, and ſophiſticall cavils of all the Papiſts in the world.

Laſtly, we will heare ***Auguſtine*** ſpeake, ***Nec tu debes Ariminenſe, neque ego Nicenum tanquam præjudicaturas proferre concilium, ſcripturarum authoritatibus, &c.*** Neither muſt I alleage the Nicen Councell, nor you the Arimine, I am neither bound to the one, nor you the other, let the matter be tried by Scripture, ***cont. Maxim. Arrianum lib.3.cap.14.*** By the fathers ſentence therefore, no man is bound of neceſſitie to be tied to Councels, but the Scripture only is abſolutely to be beleeved,

We have alſo for this matter the evident teſtimonie of antiquitie, ***Conſtantius*** the great thus ſpake in the Councell of Nice: ***Evangelici ſunt libri & Apoſtolici antiquorumque Prophetarum ſanctiones, qui nos erudiunt, quid de ſacra lege ſapiamus: expellentes igitur hoſtile certamen, ex verbis divinitus inſpiratis ſolutionem quæſtionum mente capiamus;*** There are the bookes of the Goſpels, of the Apoſtles, and Prophets, which doe teach us, what to hold in religion: therefore expelling all hoſtile and bitter contention, let us ſeeke the ſolution of theſe queſtions out of Scripture.

Florentin, concil.ſeſſ.3. Andreas Coloſſenſ. thus ſpeaketh in the name of the Latine Church: ***Divino***

Evangelio ſupremum obtinenti locum & dignitatem, imprimis nobis eſt innitendum. We muſt relie eſpecially upon the holy Goſpell, as having the chiefe place and dignitie, &c. Councels then muſt determine according to the Scripture, neither are we bound otherwiſe to give eare unto them.

The civill law thus ſaith, *Cod.lib.1.tit.4.leg.3.Marcian. Iuxta Apoſtolicas expoſitiones, &c.* Thoſe things which concerning the faith were decreed in the Councell of Chalcedon by our commandement, were defined according to the expoſitions of the Apoſtles, &c. *Et tit.1.leg.4.Valentin.* ſpeaking of the Chalcedon Councell he ſaith: *Nihil adimens ſacroſancto ſymbolo, nec adiiciens:* Adding nothing to the ſacred Creed, not taking from it. Councels then muſt determine according to Scripture, and cannot adde new articles of faith.

So likewiſe their owne decrees teſtifie: *Decr.p.2.cauſ.24.queſt.1.cap.21. Non afferamus ſtateras doloſas, &c.* Let us not bring deceitfull waights, to waigh as we think good our ſelves, ſaying, this is heavie, this light: but let us bring the waights and balance out of the Scriptures, &c. And their owne Maſter of Sentences thus ſaith: *Ne ultra præfinitionem dei ſermo de deo ſit, forma fidei certa eſt, non ergo aliquid addendum:* That of God beyond Gods owne warrant, we ſhould not ſpeake: the forme of faith is certaine, and nothing to be added to it, *lib.1.diſt.33.c.*

Adde hereunto the teſtimonies of other Churches. 1. The Greeke doe not hold an abſolute authoritie of all generall Councels: for they acknowledge only ſeven generall Councels, and anathematize all the reſt. *Ieremie* Patriarch of Conſtantinople, thus writeth concerning the authoritie of the Miniſters of the Church, *Siquidem fidei dogma pervertat, etiamſi angelus ſit, obaudire noli:* If any pervert the doctrine of faith, though he be an Angell, hearken not unto him. If an Angell be not to be heard teaching otherwiſe than the Scriptures, much leſſe mortall men, though gathered together in Councell.

Scarga lib. pelan.p.3.c.2. err.Grec.7. Cenſure. Oriental. Eccleſ.c.8.

2 *Zaga Zabo* ſhall ſpeake for the Aethiopike Church: That *to the bookes of the old and new Teſtament, it is lawfull to adde nothing to detract, quandam Angelus de cœlo id nobis perſuadere conaretur,* although an Angell from heaven ſhould ſeeke to perſwade us, And it followeth; *Quare nec patriarcha, &c.* Wherefore neither our Patriarch, nor our Biſhops by themſelves or in Councell doe thinke, that they may make lawes, *quibus ad mortale peccatum obligari quis poſſet,* whereby any may bee bound unto mortall ſinne, *&c.* That is, if they tranſgreſſe them: then in his opinion, new articles of faith cannot be deviſed by Councels, nor any bound abſolutely under paine of mortall ſinne to obey their decrees.

Damianus à Goe. de Æthiop. morib.

3 And that the Church repreſented in Councels hath no authoritie abſolutely to determine without Scripture, nor to make new articles of faith; it is the judgement of other reformed Churches of the Weſt. Confeſſion of Wittenberg *artic.32. The Church hath ſo farre authoritie to judge of doctrine, that notwithſtanding ſhe muſt keepe her ſelfe within the bouds of holy Scripture:* Saxonic *artic. 7. As for that which Chriſt ſaith,* I have yet many things to ſay unto you, *doubtleſſe he ment not the fooliſh ceremonies, which the Popes have brought in, nor any new articles of faith, but a further illumination of the Goſpell, which he had alreadie delivered.*

Harmon. ſect. 10.pag.334.

4 Of the Popiſh Latine Church, *Gerſon*, ſaith, that *the Scripture is the rule of faith, which being well underſtood, no authoritie of man is to be admitted againſt it. Durand. The manner of our knowledge muſt be not to exceed the meaſure of faith, continentia ſacræ Scripturæ menſuram fidei exprimit,* The content of the Scripture expreſſeth the meaſure of faith.

Trithem. catal. ſcriptor. Eccleſ. præfat. in 1 ſenten.

The Seventh Queſtion, whether Councels be above the Pope or not.

The Papiſts.

THis is a matter yet not fully determined amongſt the Papiſts: neither are they all of one opinion. In the Councell of Conſtance and Baſil, it was fully concluded, that the Councell is above the Pope. *Gerſon* of Paris, that was alſo preſent in the Councell of Conſtance, and a great doer againſt *Iohn Huſſe*, ſtiflie maintaineth the authoritie of Councels above the Pope. Other Papiſts more favourable to their new god amight, ſay, that the Pope is by right above the Councell, but hee may (if hee will) ſubmit himſelfe to the Councell. But now commeth in the ſtout Jeſuite, and ſaith with the reſt of the Schoolmen, that the Pope hath ſuch a ſoveraigntie above the Councell, that hee cannot be ſubject to their ſentence; though he would, *Bellarm. de concil. lib.2.14.* Yet he is in a mammering with himſelfe: for ſaith he, *in periculo ſchiſmatis*, When there is a ſchiſme, and it is not knowne who is the true Pope; in ſuch a caſe the Councell is above the Pope. Let us examine ſome of his beſt reaſons,

35. Error

Argum.1. Now commeth in a great blaſphemie. All the names, ſaith the Jeſuite, that are given to Chriſt in the Scriptures, as head of the Church, are aſcribed to the Pope, as he is called *fidelis diſpenſator, Luk.12.* a faithfull ſteward in the Lords houſe: *Paſtor gregis, Ioh.10.* the ſhepheard of the flocke: *Caput corporis eccleſiæ, Epheſ.4.* the head of his bodie the Church: *Vir ſeu ſponſus, Epheſ.5.* the husband or ſpouſe of the Church: All theſe titles (ſaith he) are due to the Pope: *Ergo*, he is above the Church, and ſo conſequently above generall Councels, *Bellarmine de concil. lib.2.17.*

O Lord, what great blaſphemie is heere, to appropriate the titles of Chriſt, to a mortall man! But goe to *Bellarmine*, and the reſt of that pack, fill up the meaſure of the iniquitie of your forefathers;

thers: ſay with Pope *Athanaſius*, that the people of the world are the parts of his bodie: with *Cornelius* the Biſhop in the Councell of Trent, the Pope being the light came into the world, and men loved darknes rather than light: with Pope *Calixtus* in the Councell of Rhemes, who, when hee ſaw the Councell would not conſent to excommunicate the Emperour, impiouſly cried out that they had forſaken him, as Chriſt was left of his Diſciples: with *Innocentius* the third, that all things in heaven and earth, and under the earth doe bow the knee unto him: with *Otho* no Pope but a Cardinall, that ſitting amongſt his Biſhops, blaſphemouſly applied to himſelfe the viſion of *Exechiel, chap* 1. reſembling the Biſhops to the foure faced beaſts, himſelfe unto God that appeared to the Prophet in the midſt. Even thus with the like ſpirit of blaſphemie, doe the Jeſuites crie out, that the Pope is the chiefe ſhepheard, ſteward, husband, and head of the Church upon earth.

But we will leave to charge them ſo deeply with blaſphemie, which notwithſtanding they cannot avoid: let us heare what the fathers of Baſil ſay to this point. *Bellarmine* ſaith, the Pope is the husband; but they reaſon cleane contrarie: the Church (ſay they) is the ſpouſe of Chriſt: the Pope, make the beſt of him you can, is but a Vicar: but no man doth ſo ordaine a Vicar, that he maketh his ſpouſe ſubject unto him, but that the ſpouſe is alwaies thought to be of more authoritie than the Vicar, forſomuch as ſhe is one bodie with her husband; but the Vicar is not ſo: thus have they to the full anſwered the Jeſuite, *ex Ænea Sylvio.* Better arguments they have none for the Popes prerogative, than we have ſeene.

*Argum.*2. The Pope by his ſole authoritie may congregate a generall Councell: *Ergo*, hee is above a generall Councell.

Anſw. Firſt, to this anſwereth the Councell of Baſil, *Epiſtol. Synodal.* after this manner: by denying of the argument *Ante Concilii congregationem Concilium non eſt, ſed ut primum congregatum eſt, ſtatim poteſtas univerſalis eccleſiæ, quæ eſt immediatè à Chriſto, in ipſum transfunditur & fit ipſum Concilium ſupra Papam:* Before the gathering together of the Councell, it is as yet no Councell: but as ſoone as it is congregate, the power and authoritie of the univerſall Church is transfuſed into it, and ſo the Councell becommeth above the Pope: therefore it followeth not, that becauſe the Pope doth call it before it be a Councell, that he is above it when it is called.

Secondly, we anſwer, as we have ſhewed in the queſtion before, that this authoritie of ſummoning Councels belongeth not to the Pope.

Other arguments uſed by our adverſaries are anſwered to the full, by *Iohannes* Patriarch of Antioch, *opuſculo Baſil. Concil. annexo:* As firſt the Church receiveth the juriſdiction of the keies from the Pope: *Ergo*, it is inferiour. Secondly, Chriſt ſaid to *Peter, Feed my ſheepe*, the Paſtor is above the ſheepe. Thirdly, the Pope is the head of the Church: *Ergo non licitum eſt membra ab obedientia capitis recedere:* Therefore it is not lawfull for the members to depart from the obedience of the head.

Anſw. The Patriarch anſwereth thus: to the firſt, *Petrus recepit claves ſub nomine & ſigno eccleſiæ: Peter* received the keyes not in his owne name, but in the name and ſignification of the Church. The Church then receiveth them not from *Peter*, but he received them for the Church.

To the ſecond, Chriſt in ſaying to *Peter, Feed my ſheepe*, gave him power *ſuper ſingularia membra*, over ſome particular members, not over the univerſall Church.

To the third he frameth this anſwer: firſt, he denieth the Pope to be head of the univerſall Church. Secondly, and yet he ſaith, *Si caput in humano corpore efficitur languidum, &c.* If the head in the body be weake and diſtempered, it is lawfull for the parts, *illud ligare & cauterizare*, to bind and cauterize it, leſt the ſicknes of the head ſhould affect the whole bodie. And againe, he putteth this caſe: *Si Papa eſſet furioſus, & diſcurreret cum gladio, &c.* If the Pope were mad, and ſhould run up and downe with a drawne ſword, killing whom he met, it were lawfull for his ſubjects to take him, and bind him: *Si hac liceret pro ſalvatione corporis, &c.* If this be lawfull to be done by private men, for the health of the body, much more may a generall Councell repreſenting the univerſall Church do it, for the health of the ſoule. Who liſt to ſee ſhall find divers other popiſh arguments there anſwered: *opuſcul. Iohan. Patriarch. Antiochen.*

The Proteſtants.

THat the Pope is by right, and ought to be ſubject to generall Councels, and that they have authoritie to judge, examine, ſuſpend, puniſh, and depoſe him, if there be juſt cauſe, it is proved thus: This matter was pithily diſputed upon by the fathers of Baſil, ſome of whoſe reaſons it ſhall be ſufficient here to follow.

1 They prove this concluſion out of Scripture, Firſt, whereas *Panormitane* had ſaid, that the Pope was Lord of the Church: unto him *Segonius* anſwered, that it was the moſt honourable title of the Biſhop of Rome, to be called the ſervant of the ſervants of God: and *Peter*, ſaith he, forbiddeth Paſtors to behave themſelves as Lords over the Clergie, 1 *Pet.*5. And if Chriſt the Son of God came not to be miniſtred unto, but to miniſter and ſerve, how then can his Vicar have any dominion? So was *Panormitane* anſwered.

Againe, the Divines thus argued: Chriſt ſaith to *Peter, Dic eccleſiæ, Peter* is ſent to the Church or Councell: *Ergo*, the veritie doth remit the Biſhop of Rome to the Councell. But to this the Jeſuite ſaith, that *Peter* was not yet entred into his office to bee chiefe Biſhop, but was as a private perſon. So then belike, this rule of our Saviour Chriſt, *dic eccleſiæ*, tell it to the Church, did but blinde *Peter*, till Chriſt were aſcended, and hee received his Vicardome.

This cavillous anſwer the fathers of Baſil wiſely foreſaw, and prevented it: for they ſhew how *Peter* was ſubject to Councels even after the aſcenſion: as *Acts* 11. *Peter* is rebuked (ſay they) by the congregation, becauſe he went to *Cornelius*, an heathen man: as if it had not been lawfull for him to attempt any great matter without the knowledge of the congregation. But that ſeemeth to make more for the purpoſe, *Galath.* 2. where *Paul* rebuked *Peter* to his face, becauſe contrarie to the decree of the Councell of the Apoſtles, he did *cogere gentes Iudaizare*, he would conſtraine the Gentiles to doe like the Jewes: *Ergo, Peter* was ſubject unto the Councell, *ex Ænea Sylvio.*

Acts.11.2.

Galath.2.11.

Other reaſons many were alleaged by the fathers of Baſil. Firſt, the Biſhop *Burgenſ.* As in every well ordered kingdome, the whole realme ſhould be of more authoritie than the King, ſo the Church ought to be of more authoritie than the Pope, though he were prince thereof.

Argum. 2. The Divines brought theſe arguments: The Church is the mother of the faithfull, and ſo of the Pope, if he be a faithfull man: the Pope is then the Churches Son, as both *Anacletus* and *Calixtus* Biſhops of Rome confeſſed: *Ergo*, how much the ſonne is inferiour to his mother, ſo much is the Church ſuperiour to the Pope. Secondly, the Pope is inferiour to Angels, hee is not greater than *Iohn Baptiſt*, of whom it is ſaid, that the leaſt in the kingdome of God is greater than he: but the Angels doe reverently accord unto the doctrine of the Church, *Epheſ.* 3. 10. *Ergo*, the Pope is bound to doe the ſame, who is leſſe than the Angels. Theſe fathers thought none ſo abſurd to denie the Pope to be inferiour to Angels, and therefore labour not to prove it. Yet *Antoninus* an old Papiſt ſaith, *Non minor honor datur Papa quàm Angelis*: There is no leſſe honour due to the Pope, than to the Angels. Nay another ſaith (I thinke it be Pope *Paſchalis*) *Datur Epiſcopis, quod ne Angelis, ut Chriſti corpus crearent*: It is granted to Biſhops, which is not given to the Angels, to create the bodie of Chriſt. But the fathers of Baſil thought not theſe men worthie the anſwer; no more doe wee, and ſo let them paſſe. Thirdly, the Pope (ſay they) being the Vicar of the Church (for he is more truly ſo called than the Vicar of Chriſt) he may be depoſed of the Church: for a Lord may put out his Vicar at his pleaſure: *Ergo*, the Pope is under Councels.

Epheſ.3.10.

Argum. 3. If the Councels might not overrule the Pope, there were no remedie left to reſiſt a wicked Pope! Shall we ſuffer all things, ſay they, to run into ruine and decay with him? for it is not like, that he would congregate a Councell againſt himſelfe. To this the Jeſuite anſwereth: that there is no remedie left, but to pray to God in ſuch a caſe; who will either confound, or convert ſuch a Pope. Here is goodly divinitie: wee know that Antichriſt ſhall at length be deſtroyed at the comming of Chriſt: but if hee ſhould be let alone in the meane while, and not be brideled, hee might doe much hurt, as he hath done two much alreadie. Yet the Jeſuite confeſſeth, that a wicked Pope may be reſiſted by force and armes: and why not I pray you, as well by peaceable meanes? theſe ſayings are contrarie. *Bellarm. cap.* 19.

So then, this is Popiſh divinitie, that be the Pope never ſo wicked, doe he never ſo much harme, he is not to be controlled of any mortall man. Such doltiſh Schoole points, maintained eſpecially by begging Friers, the fathers of Baſil complained of: As that they ſhould ſay, that no man ought to judge the high and principall ſeate; that it cannot be judged, either by Emperour, Clergie, King, or people. Other affirme that the Lord hath reſerved to himſelfe the depoſition of the chiefe Biſhop. Others, yet more mad, are not aſhamed to affirme, that the Biſhop of Rome, though he carrie ſoules in never ſo great number to hell, yet is he not ſubject to any correction, or rebuke, For all theſe ſtrange and blaſphemous poſitions, the fathers concluded, as ye have heard, that the Pope, ought to obey generall Councels.

Decret. p. 1. diſt. 40. cap. 6.

Laſtly, I will adjoyne the judgement of *Auguſtine*, who writing in his 162. epiſtle concerning the Donatiſts, whoſe cauſe was heard and determined by the Emperours appointment at Rome before *Miltiades* then Biſhop there, and other Biſhops aſſiſtants: and yet for all this the Donatiſts would not be quiet: Thus he ſaith, *Putemus illos iudices qui Romæ iudicaverunt, non bonos iudices fuiſſe: Reſtabat adhuc plenarium eccleſiæ univerſæ concilium, &c.* Put caſe (ſaith he) that the Biſhop of Rome & the reſt, judged corruptly: there remained (yet another remedie) a full Councell of the whole Church, where the Judges & the cauſe might further have bin tried & examined, and their judgement, if there were cauſe, reverſed, &c. Whereby it appeareth, ſay the fathers of Baſil, that not onely the ſentence of the Pope alone, but alſo the Pope with his Biſhops joyned with him, might be made fruſtrate by a Councell. Here the Jeſuite paltereth and ſaith, that a matter determined by the Pope in a particular Councell, may be called againe in queſtion by the Pope in a generall Councell. Firſt, what need that, ſeeing that a particular Councell having the Popes authoritie, as the Jeſuite confeſſeth, cannot erre: Againe, *Auguſtine* ſaith, *Vbi cum ipſis iudicibus cauſa poſſit agitari*: In the which generall Councell, the cauſe together with the judges, of the which *Miltiades* was one, may be tried & examined: ſo that the Pope himſelfe might be adjudged by the Councell, and not the cauſe only: Upon the premiſſes wee truly and juſtly conclude, that the Pope is, and of right ought to be ſubject to generall Councels.

This alſo was the judgement of the holy Martyrs: Biſhop *Cranmer* appealed from the Pope to the next generall Councell: the tenour of whoſe appeale you may finde, *Fox pag.* 1882. Maſter *Latimer* alſo being unjuſtly Condemned by Biſhop *White*, the Popes Commiſſioner, appealed from his ſentence to the next generall Councell which ſhould be congregate in Chriſts name. And with this

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appellation the Biſhop ſeemed to be content, contrarie to the opinion of the Jeſuite, who maketh the Pope ſupreme Judge of generall Councels, and ſuperiour unto them, *Fox pag.1767.col.1.*

Pag.1603.a.75.

Let us ſee the conſent of antiquitie. In the ſixth generall Councell, *Conſtantinopol. action.3. Honorius* Biſhop of Rome was condemned, becauſe he was a Monothelite, affirming one will only to be in Chriſt, and ſo conſequently but one nature. *Sergio & Honorio anathema, Pyrrho & Paulo anathema:* We hold *Sergius* and *Honorius, Pyrrhus* and *Paulus* accurſed: thoſe three were Patriarkes in Conſtantinople and held the ſame error: the Councell judged and condemned *Honorius: Ergo,* it was grater in authoritie.

Marcellinus alſo was condemned in the Sinueſſane Councell, for offering incenſe to Idols. *Bellarmine* anſwereth firſt, that in the caſe of infidelitie ſuch as this was, the Councel may diſcuſſe the Popes caſe. *Ergo,* by his owne confeſſion in ſome caſe the Councell is above the Pope.

Secondly ſaith he: *Marcellinus* firſt condemned himſelfe, and after that hee was judged of the Councell.

Contra. But the matter appeareth to be farre otherwiſe: 1. *Marcellinus* appeared foure times before the Councell: the firſt time he laid the blame upon the Prieſts and Deacons that did forſake him: the ſecond time hee asketh one of the witneſſes upon what day hee ſaw him offering incenſe, and ſo would have denied the fact: thirdly, he extenuateth the fault, that he did not offer ſacrifice, but onely burnt the incenſe in the fire. 2. There were 72. witneſſes produced againſt him, to convince him. 3. One *Quirinus* a Biſhop ſeeing *Marcellinus* ſo ſtiffe in his owne defence, roſe up in the Councell and ſaid thus: *Non recedam de ſynodo,* I will not depart from the Synod, till thy heart be manifeſted, &c. and ſo *Marcellinus* at the laſt fell flat to the earth, and confeſſed his ſinne, and was condemned of the whole Councell, where were preſent thtee hundred Biſhops, and thirtie Prieſts. Wherefore the Jeſuite may be aſhamed to goe againſt ſo evident a ſtorie.

Sixtus the third was accuſed of one *Baſſus:* Whereupon the Emperour *Valentinian* aſſembled a Councell, wherein he was cleered and purged: *Decret.part.2.cauſ.2.queſt.5.c.10.*

Symmachus in a Romane Synode, *dignitate ſua expoliatus,* was deprived of his dignitie: *Decr.part. 2.cauſ.2.quaſt.7.c.41.in gloſſa.*

Likewiſe the Church of Rome did anathematize *Dioſcorus* Pope after his death: *cauſ.24.queſt.3. cap.6.* Wherefore by theſe particulars it appeareth, that Councels have been of an higher authoritie than the Popes: we can urge alſo their owne authorities againſt them.

Conſtant.Concil.ſeſſ.4. it was thus, decreed: *Synodus in ſpiritu ſancto congregata generale concilium faciens poteſtatem a Chriſto immediate habet, cui quilibet cujuſcunque ſtatus, etiamſi papalis exiſtit obedire tenetur:* A Synod congregate in the holy Ghoſt making a generall Councell, hath power immediatly from Chriſt, to the which every man, of what ſtate ſoever, although he be the Pope, is ſubject to obey. And *ſeſſ.* 45. Pope *Martin* ratified and confirmed whatſoever was decreed in this Councell, *in materiis fidei,* in matters of faith: And that this was *veritas fidei catholica,* a veritie of the Catholike faith, to hold generall Councels to be a bove the Pope, it was concluded, *Baſilienſ. Concil.Seſſ.33.* The practice alſo of theſe two Councels was according to their decrees: for in the Councell of Conſtance, three factious Popes were depoſed: *Iohn* 23. *Gregorie* 12. and *Benedict.* 13. and *Martinus* the fifth choſen Pope. In the Councell of Baſil *Eugenius* the fourth depoſed, and *Felix* the fifth elected.

Laſtly, *Ægidius Viterbienſis,* in his oration or ſermon before the Laterane Councell, in the hearing of Pope *Iulius* the 2. ſaid thus: *Siqui forte ipſum pontificem per ſe inermem parvipendere auſi ſunt, ſynodi authoritate metuere, & vereri conſueverunt: Nam ſi ſynodorum res geſtas repetamus, nihil illis potentius, nihil majus, nihil munitius intelligemus.* If any have been ſo bold, as to ſet light by the Pope, being but weake of himſelfe, yet they feared and ſtood in awe of a Councell: for if we will but call to minde the acts of Synods, we ſhall underſtand that there is nothing of greater power, ſtrength, or defence than they, &c. Here is a large confeſſion, uttered even in the hearing of the Pope, without checke or controlement, that Councels are of greater authoritie than the Pope. And it is agreeable alſo to their owne Canons: *Decret.p.2.cauſ.2.qu.7.c.35.* If *Peter* were corrected by *Paul,* &c. how much more eaſily that which is confirmed by the whole Church, *Unius Epiſcopi authoritati &c.* ought to preferred before one Biſhops authoritie. And, *cauſ.25. queſt. 1.c.1. Gelaſius,* Every Chriſtian ought not to be ignorant, that what the univerſall Church in Synode hath aſſented unto, *nullam magis exequi ſedem oportere,* no Sea ought more readily to execute, than the firſt. So that by this Canon, even the firſt Sea is bound to keepe the decrees of the univerſall Church.

Concerning forraine teſtimonies, that the Pope is no ſuperiour, but ſubject to generall Councels: firſt, *Nilus* Archbiſhop of Theſſalonica ſhall ſpeake for the Greeke Church, who bringeth in divers arguments to this purpoſe: whereof ſome are theſe: 1. If others were bound to aſſent to the Popes decrees, *an Oecumenicall and generall Councell were ſuperfluous.* 2. He alleageth the 34. Canon of the Apoſtles, that *the Primate himſelfe ſhould not decree any thing, without the ſentence of all.* 3. Then he urgeth the example of *Honorius* Biſhop of Rome, who was judged and anathematiſed of the ſixth Synod. 4. Further hee thus reaſoneth: If any man ſay *that the Pope is not ſubject to the lawes and ſtatutes of the fathers, he is by no meanes to be borne: becauſe he himſelfe hath received his prerogative from the fathers.*

Nilus de primatu, ἀρχῆς τ῀ πάπου, lib.1. pag.30. lib.2. pag.71. παρὰ τ῀ πατέρων αὐτὸς τὸ πρεσβεῖον εἴληφε, lib.1.pag.82.

2 The Emperour of Ethiopia ſaid to *Alvares, that if their Abuna (which is their Patriarke) ſhould preſume ſo farre, as to uſe toward them any unlawfull commandement, they would burne the copie of ſuch commandement.* They doe not give an abſolute authoritie to their Patriarke to overrule their Councels. Alvares deſcr, Æthiop.p.29.

3 Of the ſame opinion are the reformed Churches. Confeſſion of Sueveland. In the concluſion they ſupplicate to the Emperour, *that a generall true and Chriſtian Councell may be ſummoned, &c. for the ſetting of Eccleſiaſticall affaires at a ſtay:* which were to no purpoſe, if the Pope, the chiefe diſturber of the Church, ſhould be judge of, and not be judged and tried by Councels. Harm.p.601.

4 The judgement of many of the Latine Church is ſeene before in the practice of the Councels of Conſtance and Baſil, which tooke upon them to judge, and depoſe the Pope.

The Eighth Queſtion, of the Conditions and qualitie of generall Councels.

The Papiſts.

THeir unreaſonable and unequall conditions are theſe and ſuch like, as follow.

1 That the Pope only ſhould have authoritie to ſummon, call, proroge, diſſolve, and confirme Councels, and he only to be the judge, Preſident and moderator in Councels, or ſome at his appointment.

2 They will have none to give voyces but Biſhops, and ſuch as are bound by oath of alleageance to the Pope.

3 That the Councell is not bound to determine according to Scripture, but to follow their traditions, and former decrees of Councels.

4 That no Councell is in force without the Popes aſſent, yea the Pope himſelfe (ſay they) by his ſole authoritie may abrogate and diſanull the Canons and decrees of Councels.

Theſe and ſuch other conditions the Papiſts require in their Councels: So they will bee ſure that nothing ſhall be concluded againſt them. And how unreaſonable theſe conditions are, I have ſhewed ſeverally in the particular queſtions belonging to this matter.

The Proteſtants.

OUr conditions, which wee would have obſerved and kept, in generall Councels, are theſe, moſt juſt and reaſonable:

1 That the Pope, which is a partie, ſhould be no judge: for it is unreaſonable, that the ſame man ſhould be both a partie and a judge: and therefore he ought not to meddle with calling and appointing Councels, with ruling, or moderating them, ſeeing it is like hee would worke for his owne advantage.

Bellarmine anſwereth, that this rule, that the ſame man ought not to be a partie and a judge, may hold in private and inferiour judges, but not in the chiefe judge, *Bellarm.lib.*1.*cap.*21.

Contra. If it be juſt that no man ſhould be judge in his owne cauſe, the ſame rule of juſtice ought to bind both the inferiour and ſuperiour judges: ſo *Athanaſius* tooke exception againſt the Patriark of Antioch, by whom he was depoſed, becauſe he was his enemie, and a partie; and his exception was admitted in the Chalcedon Councell, *Decret.p.*2.*c.*3.*qu.*5.*c.*15.

Alſo Pope *Nicholas* the firſt, *Epiſt.ad Michaelem Imperator.* bringeth in a ſaying of *Gelaſius* ſometime Biſhop of Rome: *Quaro, judicium, quod pratendunt, ubinam poſſit agitari? an apud ipſos ut iidem ſint & teſtes & judices? ſed tali judicio, nec humana committi poſſunt negotia:* I aske, that courſe of judgement, which they pretend, where ſhould it be handled? would they have it among themſelves, to bee both witneſſes and judges? Which is not to be admitted, no not in humane affaires: *Ergo,* the Pope, by the teſtimony of a Pope himſelfe, ought not to bee both accuſer and judge. Yea both the Civill and Canon law doe refuſe him as an incompetent judge, that is a partie in the cauſe: as *Cod.lib.*2.*tit.*6.*leg.*6. *Valentin.* That no man in the ſame cauſe ſhould be an advocate and a judge, *lib.*3.*tit.*5. *leg.*1.*Gratian. Nemo in ſua cauſa judicet:* That no man ſhould be judge in his owne cauſe. So likewiſe their owne Canons; *Decret. part.*2.*cauſ.*4. *qu.*4.*c.*1. *Fabianus: That no man ſhould preſume to be both an accuſer and a judge.* And *c.*2.*Damaſus; The ſame parties muſt not be both accuſers and judges.* Yea and that the Pope himſelfe, whom they make the ſupreme judge, ought to obſerve this rule, a preſident we have in the Chalcedon Councell, where, when as *Paſchaſinus* and *Lucentius* the Biſhop of Romes Legates would have *Dioſcorus* excluded out of the Councell, the judges ſaid thus to *Lucentius: Si judicis obtines perſonam, non ut accuſator debes perſequi:* If you take upon you the perſon of the judge, you cannot proſecute the matter as an accuſer. Wherefore we juſtly take exception againſt ſuch Councels, where the Pope taketh upon him to be judge, ſeeing he ought not to be a judge in his owne cauſe.

2 That ſuch a time and place bee appointed, as when and where the Churches of Chriſtendome may moſt ſafely and conveniently meet together: not at ſuch a time as *Paulus* the third called a Councell, when all Princes in Chriſtendome were occupied in great affaires: nor ſuch a place, as hee

then appointed at Mantua in Italie, whither Princes could not come without perill of journey and danger of life, being penned in by the Popes garriſons. Thus Pope, or Biſhop *Leo*, (for then there were no Popes) wrote to *Martianus* the Emperour, to have the Councell removed from Calchis to Italie, but he prevailed not. So Pope *Eugenius* would have diſſolved the Councell at Baſil, and brought it under his owne noſe: but was withſtood by the Councell.

Concerning the quietnes and freenes of the place to be choſen for the Councell, the Synod of Baſil thus writeth to the Bohemians, that whereas they had complained in times paſt, that they could not have *liberam audientiam*, a free and ſafe hearing, *jam ceſſabit*, ſay they, *omnis querela occaſio*, now all occaſion of complaint ſhall ceaſe. *Ecce jam locus & facultas plena audientia prabetur*: Behold we offer unto you both freedome of place, and libertie of hearing.

Here *Bellarmine* maketh this anſwer, that whereas *Cyprian* hath this Canon, *lib. 1. Epiſt.3.* That controverſies ſhould there be tried, where they ariſe: that this is to bee underſtood of the particular ſuites of men, not of matters of faith, which may be in any place determined, as he ſheweth by divers preſidents.

Contra. That ſuch a place, not for judgement of matters of fact onely, but in deciding of points of faith ought to be choſen, to the which all parties may ſafely, and without danger reſort, both the Civill law, and your Canons doe warrant; as firſt, *Cod.lib.3.tit.14.l.1.Conſtantin.Perſona miſerabiles,&c.* Miſerable and poore perſons muſt not be drawne out of their province, And *lib.7.titul.62.l.26.Gratian. Itineris longinquitas,&c.* The length of the journey doth hinder appeales to be made a farre off: So alſo the decrees conſent hereunto, *p.2.cauſ.3.qu.6.c.13.Anacletus. Peregrina judicia ſubmovenda*; That judgements in a ſtrange countrie muſt no be admitted, *decr.Gregor.lib.1.tit.3.cap.28.Innocent.3.* That no man ſhould be called above two daies journey from home, no not by the Apoſtolike letters, becauſe of expenſes, and wearineſſe of journey *&c.* theſe two cauſes being rendred both by the Civill law and Canon, why no man ought to be ſummoned a farre off, may very well ſtand, and be obſerved in congregating and calling of Councels.

3 We would have it a free Councell, where every man might fully utter his mind, and that there ſhould be a ſafe conduct granted to all to come and goe: which the Pope for all his faire promiſes is unwilling to doe, as it was flatly denied to *Hieram* of Prage in the Councell of Conſtance; to whom it was anſwered, that he ſhould have ſafe conduct to come, but none to goe. Neither if they ſhould give a ſafe conduct, were they to be truſted, for it cannot be forgotten, to their perpetuall infamie, that they brake the Emperour *Sigiſmunds* ſafe conduct granted to *Iohn Huſſe* in the Councell of Conſtance, ſaying, that faith was not to be kept with heretikes.

Concerning this point alſo, the libertie of ſpeech in Councels: *Conſtantinus* the Emperour thus writeth *epiſtol.ad Nicen.2.Damus unicuique libertatem, ut ſine omni formidine ea eloquatur, qua ſecum animo deliberaverit, quo veritas magis magiſque eluceſcat, & intrepida voce audiatur*: We give unto every man libertie, to utter without feare, what hee hath deliberated in his mind, and to be heard without dread, that the truth may better appeare.

Bellarmine here anſwereth, that it is reaſonable, a ſafe conduct ſhould be granted, as was offered of late at the Councell of Trent.

Contra. Indeed ſuch a ſafe conduct, as was offered to *Iohn Huſſe* by the Councell of Conſtance, as I have ſaid, which they might breake at their pleaſure; but that ſuch a place ought to bee choſen indifferently, where every man might goe and come ſafelie, one of your owne Popes thought it reaſonable, thus writing in defence of the King of Sicilie, cited and ſummoned by the Emperour: *Clementin.lib.2.tit.11.c.1.Nunquid venire debuit ad judicem exercitu feroci ſtipatum,&c.* What ſhould he come to a judge being garded with a fierce armie? Or to a populous place and of great power which was bent againſt him? *&c.* Now if the Pope would call a Councell in Rome or in Italie, or in any other place, where hee is received, may we not uſe the ſame defence, which Pope *Clement* did for the King of Sicilie?

4 The matter ſhould not bee left wholy to Biſhops and Prelates, but the learned of the Clergie and Laitie beſides, ſhould give voyces, ſeeing the cauſe of religion is common and concerneth all. But moſt of all, nothing ſhould be caried with violence or popularity, againſt the Scriptues, but every matter determined according to the truth thereof.

See for this matter the teſtimonie of Pope *Nicholas* the firſt, cited before queſtion 3. of this controverſie. *Fides univerſalis eſt, omnium communis eſt, qua non ſolum ad Clericos, ſed Laicos pertinet,&c.* That faith is univerſall, and a thing common to all, and appartaineth not onely to the Clergie, but to Laymen, and generally to all Chriſtians.

Bellarmine here anſwereth, that it is againſt the forme of all Councels, that any but Biſhops ſhould have deciding voyces in Councels.

Contra. The Jeſuite if hee would ſpeake his conſcience, knoweth the contrary: for firſt in that Councell held by the Apoſtles, whoſe authoritie was greater than of Biſhops, *Act.15*, the queſtion is determined by the whole conſent of the Apoſtles and Presbyters or Elders, as *verſ.6. The Apoſtles and Elders came together to looke to this matter*, and *verſ.22. It ſeemed good to the Apoſtles and Elders,&c.*

So in the Chalcedon Councell there were aſſembled 630. Fathers, not all Biſhops, but many of them Prieſts, as in the firſt action, the Ægyptian heretikes tooke exception againſt the Prieſts, calling them ſuperfluous: and *Martianus* alloweth the acts of this Councell, ***inſtituta à Sacerdotibus***; which were done by Prieſts aſſembled at Chalcedon, ***Cod. lib. 1. tit. 4. leg. 3.***

And S. ***Hierome*** ſaith, whoſe ſentence is approved, ***Decr. p. 1. cauſ. 16. qu. 1. c. 7.*** That as the Romans had their Senate, without whoſe Councell they did nothing: ***Ita & nos habemus Senatum noſtrum, cœtum Presbyterorum:*** So the Church alſo hath their Senate, the company of Presbyters: Wherefore if Prieſts be as Senators in Councels, there is no queſtion but they ought to have determining voices.

5 It is a moſt reaſonable condition, that all things in Councels ſhould bee decided by the Scriptures. ***Bellarmine*** anſwereth no, becauſe according to the Law of ***Martian*** nothing ought to be called in queſtion, which hath beene concluded in Councell, as this hath been determined in the ſeventh generall Synod, that traditions not written ought to be received, ***Bellarm. lib. 1. c. 21. reſponſ. ad. 4. condition.***

Contra. Firſt, the Law of ***Martian*** ſpeaketh of articles of faith once concluded, which ought not afterward to be doubted of, and of ſuch concluſions as are made ***juxta Apoſtolicas inſtitutiones:*** according to the inſtitutions of the Apoſtles, ***Cod. lib. 1. tit. 4. leg. 3.*** But this decree of the ſeventh Synod is neither an article of faith, nor yet agreeable to the Apoſtles inſtitutions. Secondly, as for the ſeventh Synod, wee reject it as an idolatrous Synod, and afterward repealed with the acts thereof in the Councell of Frankford, under *Charles 1.* yea one of their owne Popes, ***Adrian*** the ſixth thus writeth of this Synod, ***Parum verecundè abutentes, &c.*** They doe without all ſhame abuſe old wives fables and dreames, &c. Thirdly, that it is agreeable to the ancient practice of Councels, to have all things decided by Scripture: ſee before queſtion 6. of this controverſie.

Adrian quodlibet. 6.

Such a Councell we refuſe not, nay wee much deſire, which is the true generall Councell: that is not generall, where all men cannot ſpeake; no freedome nor libertie granted for men to utter the truth, where all things are partially handled, and are ſwayed by one mans authoritie. Wherefore the Rhemiſts ſlander us in ſaying we raile upon generall Councels, ***Annot. in Act.*** 15. 10. and that we refuſe them, 2. *Galath.* 2. Whether wee or they are enemies to true, generall, free, holy, indifferent Councels, let all men judge.

Concerning forraine teſtimonies of this matter. 1 ***Nilus*** the Greeke Archbiſhop thinketh it unreaſonable, ***that enemies ſhould ſit as Iudges:*** it were unfit then for the Pope to be Judge in his owne cauſe. And touching free acceſſe and libertie of ſpeech: ***Ioannes Baſilius,*** that ſterne Emperour of Muſcovia, did freely grant it unto ***Rohit*** a Miniſter: whereas, ſaith he, thou writeſt that thou mayeſt freely and boldly ſpeake, we remembring our promiſe, ***Nihil te metuere jubemus,*** doe bid thee to be afraid of nothing: the Pope is not ſo equall.

Nil. lib. 2 de pri at. ἐχθροὺς κριτάς.

Reſponſ. ad Rohit c. 14.

2 The Æthiopike Chriſtians doe not like that the Pope or any other ſhould impoſe his decrees upon other Churches, as *Zaga Zabo* an Æthiopian Biſhop ſaith; ***I am not ſent hither from my mightie Lord to the Biſhop of Rome for diſputation ſake, either to increaſe or decreaſe humane traditions, but to make amitie and friendſhip, &c.***

Damianus a Goes de Aethiop. morib.

3 Thus alſo the reformed Churches: Confeſſion of ***Helvetia*** the latter, artic. 18. ***We doe not diſallow of generall Councels, if that they be taken up according to the example of the Apoſtles, to the ſalvation of the Church, not to the deſtruction thereof.*** Sweveland ***in concluſ.*** ſuch a Councell, ***whereunto all, for whom it is expedient to be preſent, may freely and ſafely reſort, everie man may be heard, &c.***

Harm. Sect. 11. p. 346.

Sect. 14 p. 63.

4 Touching the judgement of the Latine Church, ſee the decrees of ***Fabianus*** and ***Damaſus***, Biſhops of Rome, before cited.

The ninth Queſtion, Which are to be counted the true generall Councels, and of the number of them.

B***Ellarmine*** reduceth all the generall Councels to foure orders. 1 Some are ſimply refuſed and diſanulled. 2 Some ſimply approved. 3 Some partly approved, partly refuſed. 4 Some neither allowed nor refuſed.

36. Error.

Of the firſt ſort he reckoneth the 3. Antiochene Councell celebrated ***ann.*** 345. wherein ***Athanaſius*** was condemned, the 4. Antioch. ***ann.*** 367. which confirmed the hereſie of ***Macedonius:*** the Councell of Millaine, ***ann.*** 354. againſt the Catholike faith. The ſecond Epheſine, ***ann.*** 449. where the Eutychian hereſie was ratified. Two Councels of Conſtantinople, one ***ann.*** 730. under ***Leo Iſaurus***, the other under ***Conſtantinus Copronymus, ann.*** 754. wherein the adoration of Images was condemned, the Piſane Councell, ***ann.*** 1511. wherein ***Leo*** 10. was depoſed: and the aſſembly of the Lutherane Miniſters at Wirtemberge, ***ann.*** 1536.

Of the ſecond ſort he numbreth eighteene, the 1. Nicene, the 1. of Conſtantinople, the 1. Epheſine, the Chalcedon, the 5, 6, 7, 8. generall Councels held at Conſtantinople, 4. Laterane Councels under ***Caliſtus*** 2. ***Innocentius*** 2. ***Alexander*** the 3. ***Innocentius*** 3. two at Lyons under ***Innocentius*** 4. and ***Gregorie*** 10. the Councell of Vienna in the time of ***Clement*** the 5. the Councell of Florence under ***Eugenius*** the 4. the fifth Laterane under ***Leo*** 10. and the Councell of Trent under ***Paulus*** 3. ***Iulius*** 3. ***Pius*** 4.

Of the third ranke are the Councell of *Sardis*, the Syrmian Synod, the Councell of Frankford under *Charles* the great, the Councell of *Conſtance* and *Baſil*.

Of the fourth ſort he mentioneth onely one, the Piſane Councell *anno* 1460. which depoſed *Gregorie* the 12. and *Benedict* the 13. and choſe *Alexander* the 5.

The iſſue betweene us is concerning theſe 18. Councels, which they would have approved, and ſome of thoſe which he refuſeth, as the two Councels of Conſtantinople condemning the worſhip of Images. *Bellarmine* hath no other reaſon for the credit of thoſe 18. Councels, but this, that they were ratified and confirmed by the Pope, *Bellar.c.*5.6.7.8. *lib.*1. *de Concil.*

Bellar. lib.2. de Roman.Pontif. c.22.

Centur. 7. p.460 ex Hugon. de Concil. Diſtinct. 16.c.8.

Anſwer. 1. All theſe generall Councels had not the Popes conſent: for *Leo Epiſt.* 59. as *Bellarmine* alſo confeſſeth, alloweth not the Chalcedon Councell the fourth generall, but ſo farre only as it decreed concerning the faith: becauſe the like privileges were yeelded to Conſtantinople as to Rome. And Pope *Sergius* refuſed to confirme the acts of the 6. generall Councell, becauſe the 13. 36. 46. 52. Canons were againſt the Church of Rome. Neither doe the Romaniſts herein allow theſe Councels to this day: which notwithſtanding is againſt the Popes profeſſion, that he will *ad unum apicem immutilata ſervare*, keepe in everie tittle without change the eight generall Councels.

2 So farre is the Popes conſent from eſtabliſhing generall Councels, that wee therefore refuſe all thoſe wherein the Pope hath uſurped as chiefe Moderator, Director, and Confirmer of Canons, as being a partiall Judge in his owne cauſe.

The Proteſtants.

WE differ here from the Romaniſts in theſe two points. Firſt, we neither allow all theſe to be generall Councels, which they doe, onely the foure firſt, whereunto alſo wee care not to adde the fifth, we acknowledge to be true generall Councels: Secondly, we reject not ſome of thoſe generall Councels, which they refuſe, as the 7. generall Councell under *Conſtantinus Copronymus*.

Canon. Concil. Trident. at Colen 1575. Lib 23. anno 1552.

For the firſt our reaſons are theſe. 1 Divers of thoſe Councels are erroneous: the ſixth generall Councell alloweth the rebaptizing of thoſe which are baptized by heretikes: The 7. and 8. do decree the adoration of Images. 2 After the 7. generall the Pope tooke upon him to be the chiefe Preſident of Councels, and ſo ruled all according to his owne pleaſure: whereupon the Greekes acknowledge but onely the firſt 7. generall Councels. 3 Many of thoſe Councels are not extant, but onely ſome ſcraps of them collected by others: as the firſt and ſecond Laterane, the firſt and ſecond of Lyons, the Councell of Vienna: none of theſe are extant. 4 Some of them were no generall Councels, as that of Trent, wherein *Bellarmine* telleth us there were 280. Biſhops, with Archbiſhops, Cardinals, Abbots generals: ſome other count 255. But *Sleidane* more truly reporteth, that there were in all but 62. Now againſt this laſt Councell, which the Papiſts doe ſo much brag of, wee take theſe exceptions.

1 The number was not ſufficient to make a generall Councell: there have beene more in ſome provinciall Synods.

2 They were all ſworne to the Pope, and ſo ruled and directed by him.

[a] Æneas Sylvius lib. 1. ſect. 13.

[b] In tit. 1. p. 42.

3 The moſt of the Biſhops there were Italians: which nation onely in number of Biſhops, *aut ſuperat aut æquat alias nationes*, Doth either exceed or equall other nations, as [a] *Lodovicus* Cardinall of Arles ſaid in the Councell of Baſil. And [b] *Eſpenceus* ſaith, *Hæc eſt illa Helena quæ nuper Tridenti obtinuit*, This is that *Helena* which won the ſpurs of late at Trent, &c. for Italy hath above 300. Biſhops, Archbiſhops, and Patriarkes, as many as all Europe beſide.

Iuel defenſ. of the Apol. p. 79. Innocent. Gentil. exam. p. 96.

4 Some of them were Biſhops without Dioceſſe: as *Rich. Pates* B. of Wincheſter, that had been blinde, Sir *Robert* of Armath.

5 While they were ſitting in the Councell, the Pope was deviſing Canons at Rome, which were ſent downe by packets, Poſts going to and fro continually. This then was a partiall conventicle, no true generall Councell.

Eſpenc. in 1 Tim. lib. 2. c. 2 p 257. In Luc. c 6 upon theſe words, *If the blinde lead the blinde*, Fox p. 210. Ex proteſtation. Concionat. Germ. adverſ. convent. Tridentur.

6 Adde further the inſufficiencie and ſcandalous behaviour of the Popiſh Biſhops there aſſembled. *Eſpenceus* ſaith, that none of them was knowne to preach all the while the Councell continued: and *Stella* ſaith, that the Biſhops brought with them *doctos Theologos qui ipſos illuminent*: learned Divines to illuminate them: And he addeth further: *In hac quidem re non potui mihi à riſu temperare*: I could not but laugh (ſaith hee) thoſe Biſhops ſhould have done better to have given over their Biſhopricks to theſe Divines, &c. And for their behaviour, two of their Biſhops were ſlaine being taken in adultery, the one wherof was ſeen the next morning hanging dead out of a window. Now I appeale unto any indifferent man, whether this be not worthy to be numbred among the number of generall Councels.

For the other point, that the Councell of Conſtantinople held under *Conſtantinus Copronymus*, wherein the adoration of Images was condemned, is rather to be held the 7. generall Councell, than the 2. Nicene under *Conſtantinus* and *Irene* his mother, wherein that ſuperſtitious adoration was confirmed: our reaſons are theſe.

Zonaras tom. 3. Platin. & Bargomen. lib. 10.

1 The Emperour *Conſtantin. Copronymus* decreed the other to be held for the 7. generall Synod, and the Fathers of that Councell agreed thereunto.

2 The 2. Nicene was held by the Empreſſe *Irene*, in the nonage of her ſonne *Conſtantine*, who afterward cauſed the ſame to be abrogated and diſanulled.

3 The 2. Nicene was maintained by violence and fraud: for whereas there was a Synod held before at Conſtantinople, where in open diſputation they which ſpake againſt the adoration of images were ſuperiour to the other, and convinced them out of Scripture: the adverſe part diſſolved the Synod: and in the meane time prevailed ſo with the Empreſſe, that the Orthodoxall Biſhops were partly diſarmed, ſome baniſhed, and then a ſufficient army being provided, the Nicene Synod was ſummoned.

Paul.Diacon lib 23.

4 The whole Synod was ſwayed by the authoritie of the Popes Legates: and the Biſhops confeſſe that they did conſent to the adoration of images, *Legatorum Romanorum inſtinctu*, by the inſtinct and perſwaſion of the Romane Legates: they gave conſent to pleaſe them.

Nicen.2.action.3. Centur. 8. p. 603.

5 *Tharaſius* the Patriarke of Conſtantinople, and Preſident of this Councell, was an ignorant man, and newly of a Lay-man made a Biſhop: and therefore as *Carolus Magnus* alleageth againſt him, it was no marvell, *Si non recte prædicat qui ad prædicandi officium non recte pervenit*: If hee preach not aright, that came not the right way to the office of preaching: *Et ea docere quæ conſtat cum nunquam didiciſſe*, and ſo teacheth thoſe things which it is certaine he never learned himſelfe.

Eſpenc. relat. lib. digreſſ. 2. p. 299.

6 Whereupon *Carolus* aſſembling a Councell at Frankford, *anno* 794. cauſed the decrees and acts of the ſaid 2. Nicene Councell to be reverſed.

Abeatium li. 4.

Thus then it may appeare upon what good ground the 7. Councell held at Conſtantinople is preferred before the 2. Nicene.

Now then to conclude, whereas ſome onely receive the two firſt Councels, as the Neſtorians, becauſe their hereſie was condemned in the third. Some only admit the three firſt, as the Eutychians, which were condemned in the fourth. Some allow of the ſix firſt, as[a] *Adelbertus*. *Bellarmine*[b] alſo maketh the authors of the Centuries of that opinion, but hee ſheweth not the place. The Greeke Church receiveth onely ſeven: as[c] *Barlaam* confeſſeth, and *Ieremie* the Patriarke, who writing to the Germane Miniſters, ſaith, that they alſo profeſſe to receive and embrace the ſeven generall Synods: but therein hee doth threape kindneſſe of them. Some doe acknowledge the whole rabble of them, even 18. generall Councels, as *Bellarmine*. We refuſing all thoſe, doe onely approve the foure firſt generall Councels, whereunto alſo may be added the fifth.

[a] Centur. 9. p 34.
[b] Lib. 1. de concil c. 6. in fin.
[c] Lib. de princip. c. 1.
Cenſur. Oriental. in præfat.

And herein. 1 We have the conſent of the Greeke Church, who allow and ratifie the acts of the five generall Councels, with ſome other, as is ſeene before.

2 The Æthiopike Church at this day doth reverence theſe foure above all other, as *Zaga Zabo* teſtifieth.

Damianus a Goes.

3 Confeſſion former of *Helvetia*: *With a ſincere heart we beleeve whatſoever things are defined out of the holy Scriptures, and are comprehended in the Creeds, and in the decrees of thoſe foure firſt and moſt excellent Councels, holden at Nice, Conſtantinople, Epheſus and Chalcedon.*

Harm. ſect 6. p. 93.

4 *Gregorie* the firſt giveth this honourable teſtimony of the firſt five Councels: *Quiſquis aliud ſapit anathema, &c.* Accurſed be hee which holdeth otherwiſe than was decreed in the five firſt generall Councels.

Surius tom. 2. Concil. p. 602.

THE FOVRTH GENERALL CONTROVERSIE, CONCERNING THE BISHOP OF ROME, COMMONLY CALLED THE POPE.

THis great and weightie Controverſie containeth ten ſeverall queſtions.

1 Whether the regiment of the Church be Monarchicall.

2 Whether *Peter* were the Prince of the Apoſtles, and by our Saviour Chriſt made head of the Church.

3 Whether *Peter* were at Rome, and died Biſhop there.

4 Whether the Biſhop of Rome be the true Succeſſour of *Peter*.

5 Concerning the primacie of the Biſhop of Rome: ſix parts of the queſtion. Firſt, whether he have authoritie over other Biſhops. Secondly, whether appeales are to be made to Rome. Thirdly, whether the Pope be ſubject to the judgement of any. Fourthly, whether he may be depoſed. Fifthly, what primacie he hath over other Churches. Sixthly, of his titles and names.

6 Whether the Biſhop of Rome may erre, and likewiſe whether the Church of Rome be ſubject to error.

7 Of the ſpirituall juriſdiction of the Biſhop of Rome: two parts. Firſt, whether he can make lawes to binde the conſcience. Secondly, whether other Biſhops doe receive their juriſdiction from him.

8 Of the Popes temporall juriſdiction: two parts. Firſt, whether he have authoritie above Kings and Princes. Secondly, whether he be a temporall Prince.

9 Of the prerogatives of the Pope.

10 Concerning Antichriſt: nine parts. Firſt, whether Antichriſt ſhall be ſome one ſingular man. Secondly, of the time of his comming. Thirdly, of his name. Fourthly, of his nation and kinred. Fifthly, where his place and ſeat ſhall be. Sixthly, of his doctrine and manners. Seventhly, of his miracles. Eighthly, of his kingdome and warres. Ninthly, whether the Pope be the verie Antichriſt: of theſe in their order.

The firſt Queſtion, Whether the Regiment of the Church be Monarchicall.

WE are not ignorant that the Philoſophers made three formes and ſtates of government in the Common-wealth: the Monarchicall, when as the principall and ſoveraigne power reſted in one, as in the King, Queene, or Emperour: as Rome ſometime was ruled by Kings, and many yeares after by Emperours. Secondly, the Ariſtocraticall, when the Common-wealth was governed by an Aſſembly and Senate of Nobles, as the Romanes had a long time their Conſuls and Senators. Thirdly, the Democraticall, which is the popular ſtate, when the people and multitude bare the greateſt ſway: as ſometime in Rome alſo, *Tribuni plebis*, the officers for the people had the chiefe authoritie. Now of all theſe in Common-wealth matters, the firſt kinde is the beſt and ſafeſt, the Monarchicall or Princely government. The queſtion now is, whether the ſame forme ought to be retained in Church government: and in this queſtion certaine things are to bee obſerved: Firſt, that wee have not to deale in this place with that part of Eccleſiaſticall regiment, wherein the Prince hath intereſt, as in ordaining Eccleſiaſticall Lawes, and ſeeing to the execution thereof, but the queſtion is onely of that regiment Eccleſiaſticall, which is proper to the Governours of the Church, which conſiſteth in the miniſterie of the Word and Sacraments, in ordaining and electing of Church-miniſters, in the diſpenſing of the keyes of the Church, in the Eccleſiaſticall cenſures and diſcipline, and ſuch like: whether in the Church there ought to be one chiefe Biſhop, from whom all other receive this power in the premiſſes. Secondly, the queſtion is not of the ſpirituall government of Chriſt, who is the chiefe Monarch and King of his Church, but of the outward and externall regiment upon earth. Thirdly, we ſpeake not of the ſtate of any particular Church, either nationall, provinciall, or oppidall, but of the generall ſtate of the Church: whether over all Churches there ought to be one chiefe Biſhop. Theſe things premiſed, we come now to the queſtion.

The Papiſts.

37. Error.

THat there ought to bee one chiefe Monarch and high Biſhop over all the Church, in all Eccleſiaſticall matters, for the deciding of controverſies, preſerving the unitie of the Church, from whom all other Eccleſiaſticall Miniſters doe receive their power and authoritie, they thus would prove.

Heb.8.5.

Revel.12.7.

Argum.* 1.** The militant Church is in all things anſwerable and correſpondent to the triumphant company in Heaven: as *Heb.8.5.* ***Moſes was bid to make all things according to the patterne ſhewed in the Mount. But in Heaven there is beſide God himſelfe, a Monarch and chiefe commander of the Angels, even ***Michael*** the Archangell, *Revel.12.7.* ***Michael*** and his Angels fought. ***Ergo***, it ought to be ſo upon earth, ***Bellarmine lib. 1. de Rom. Pontif. cap. 9.***

Revel.21.22.

Wee anſwer: Firſt, the Church upon earth neither is, nor can be altogether like to the celeſtiall congregation: for there is no temple, *Revel.21.22.* There ſhall enter no uncleane thing: and many ſuch like differences there are: We are bid to follow them in holineſſe and obedience, ſo farre wee muſt imitate the Angels, as in the Lords Prayer, 3. *Petit.* As for imitation and conformitie in other things, we have no ſuch commandement: we are promiſed hereafter to be like them, but that is not yet. Neither doth that place prove any ſuch thing, ***Heb.*8.** For how followeth it, ***Moſes*** was ſhewed a patterne to make the Tabernacle by: ***Ergo***, the Church hath a patterne of her government from Heaven? When they can ſhew any ſuch patterne revealed in the Word (for their dreames and phantaſies wee will not beleeve) for the Church, as ***Moſes*** had for the Tabernacle, then they ſhall ſay ſomewhat.

2 It is a vaine curioſitie ſo to deſcant of the Angels, as to appoint them a Captaine and Commander, and to make nine orders or bands of them, as our ***Rhemiſts annot.*** 1. ***Epheſ. ver.*** 21. Theſe are but their dreames, they have not a word in Scripture for it. And concerning ***Michael***, they are much deceived, for in that place, ***Apocal.*** 12. 7. Chriſt is called ***Michael***: ***Michael*** and his Angels fought againſt the Dragon. And who, I pray you, is the chiefe Captaine of the Church againſt the Devill and his hoſt but Chriſt? And ſo it is expounded ***verſ.*10.** Now is ſalvation in Heaven, and the ſtrength and kingdome of our God, and the power of his Chriſt: Here he is called Chriſt, who before is ***Michael.***

In other places alſo, *Michael* is underſtood to be Chriſt, as *Dan.*10.21. there is none that holdeth with me but *Michael* your Prince: here *Michael* is the Prince of the Church, and not of the Angels. And that *Michael* is not the Prince of the Angels, as our adverſaries meane, taking *Michael* for an Angell, it is proved out of the 13. verſe; *Michael* one of the chiefe Princes: the Angels are all called Princes, and not one to be a Prince above them.

Dan.10.21.

Likewiſe the nature and ſignification of the word *Michael* agreeth hereunto: for it is compounded of three Hebrew particles, as much as to ſay, one that is equall unto God; which name in that ſenſe cannot be given unto any creature.

Further, Epiſtle *Iud.*9. there is mention made of *Michael* the Archangell, who ſtrove againſt the Devill, and ſaid, the *Lord rebuke thee Satan:* where the Apoſtle alludeth to that place of *Zachar.* 3.2. where the verie ſame words are found: but there the Prophet calleth him *Iehovah*, that ſpake thoſe words, and here the Apoſtle calleth him *Michael:* So that in this place it muſt needs be underſtood for Chriſt.

Iud.9.
Zachar.3.2.

To conclude, we deny not but that *Michael* may be the name of ſome glorious Angell: but out of theſe places it cannot be proved. And againe, we will not ſtand with them, but that there may be degrees of excellencie amongſt the Angels, as there ſhall be amongſt the Saints: but that any one hath any ſuch ſoveraigne and commanding authoritie over the reſt, it is a curious and preſumptuous ſurmiſe.

Argum. 2. The Church of the old Teſtament was a figure of the Church under the New: but they had a high Prieſt above the reſt: *Ergo*, there ought to be now, *Bellarm. ibid.*

We anſwer: firſt, we grant the high Prieſt was a figure, but neither of *Peter* nor Pope, but only of Chriſt: for in two things did the high Prieſt reſemble Chriſt, in offering of ſacrifice (ſo hath Chriſt offered up himſelfe, *Heb.*7.27.) and in entring into the Sanctuarie to make attonement for the people: ſo Chriſt is entred into the Heanens, to appeare in ſight for us before God, as the Apoſtle ſaith, *Heb.* 9.24. I trow in neither of theſe the high Prieſt could be a type either of *Peter* or Pope. Yes, ſaith *Bellarmine*, *Aaron* was a figure not of Chriſt onely, but of *Peter* and his ſucceſſors, *cap.*9.*reſp.ad* 3.*ration. Contra.* Firſt, then belike *Peter* and his ſucceſſors are Prieſts after the order of *Aaron:* How then are your Prieſts after *Melchiſedechs* order, as ſome of you have blaſphemouſly affirmed; they cannot be both after the order of *Aaron*, and of *Melchiſedech* too. Secondly, the Apoſtle thus reaſoneth, *Heb.*7.12. *Where there is a change of the Prieſthood, there muſt be a change of the Law*; and ſo conſequently, where the Law is changed, the Prieſthood muſt be likewiſe: how then can the Prieſthood of *Aaron* be a patterne of the Prieſthood under the Goſpell, the Law being changed?

Heb.7.27.
Heb.9.24.
Heb.7.12.

2 Neither doth it follow, becauſe there was an high Prieſt in one Countrey, therefore there ought to be one over the Churches in all countries: as the Jeſuite frameth another argument by a compariſon: becauſe a Biſhop is over his Dioceſſe, a Metropolitan over his Province, there may be as well a Pope over the whole Church. For by the ſame reaſon, becauſe a Lord may bee the chiefe in his Seignoritie, a Duke in his Province, a Prince in his Kingdome, therefore there ought to bee an Emperour over all the world: or as M. *Calvin* ſaith, becauſe one field is committed to one Husbandman to dreſſe and to till, therefore the whole world may: which were a thing impoſſible.

Bellarmine anſwereth; firſt, it followeth rather ſtrongly on the contrarie, that if one particular Church had need to have one chiefe Prieſt to keepe it in unitie; much greater need hath the whole Church to have one principall, becauſe the whole Church is in greater danger of ſchiſme and diviſion than one particular.

Contra. Firſt, the Jeſuite had ſaid ſomething, if one man were as well able to provide for the peace of the whole Church, as for the unitie of one: but now he is not. But the beſt way to avoid ſchiſme, is for everie Countrey to be governed in it ſelfe: as in the Civill State one Monarch is better able to keepe one Kingdome from rebellion, than many Kingdomes: And this is the reaſon why the great Monarches were diſſolved, for that their Provinces rebelled, and withdrew their obedience from them. Secondly, there is alſo one head of the univerſall Church that doth preſerve it in unitie, Jeſus Chriſt, and therefore we need none other: as the Apoſtle ſaith, *Epheſ.*4.15. *Let us follow the truth in love, and grow up unto him which is the head, that is Chriſt.*

Epheſ.4.15.

Bellarmine ſecondly thus anſwereth Maſter *Calvins* ſimilitude: that one husbandman is not by himſelfe ſufficient, yet by his ſervants may occupie many large fields: and ſo the Pope by his miniſters may be Paſtor of the whole Church.

Contra. Yet the ſimilitude holdeth ſtill: for as it were inconvenient that all tillage in the world, nay in one Countrey, ſhould be occupied under the title and intereſt of one man; for by this meanes corne might be engroſſed, prices raiſed, the Common-wealth hindred: ſo were it as hurtfull for the Church to bee under the command of one that foreſtalled all cauſes, and ſought advantage to himſelfe, &c.

Argum. 3. The Popiſh Engliſh College of Doway, whoſe chiefe arguments in everie queſtion ſhall bee diſperſedly handled, have found out new arguments for the univerſall Monarchie of the Church: As becauſe there was one onely Arke, and one chiefe Governour thereof; they inferre that *there muſt bee one chiefe governour of the Church:* and againe, ſay they, *Moſes reciteth the monarchicall ſucceſſion of one chiefe and ſupreme head from Adam, by the line of Seth, Enos, Canaan, Malalael,*

In their edition of part of the old Teſtament, Annot. in 7. c. Geneſ. pag. 28.

Ialael, &c. and Noe: whereupon they give this note in the margen, *one ſupreme head of the Church.*

In the remonſtrance after the 7.c.p.35. Pag. 28.

Contra. 1. To the firſt part they ſhall make anſwer themſelves, who thus note in the margen, and *Noe ſignifieth Chriſt, the Arke the Church:* this one chiefe Governour then of the Church is Chriſt. 2 It followeth not, becauſe thoſe Patriarkes were the chiefe in their families, and the moſt ancient, were the chiefe Doctors of the Church of God, which lived there together in thoſe parts of the world about Chaldea and Meſopotamia, that therefore there ſhould be one chiefe Governour of the univerſall Church diſperſed over the world. 3 Whereas all theſe long lived Patriarkes lived together, *Adam, Seth, Enos, Kenan, Melaluel, Iared, Henoch, Methuſelah, Lamech: and after the floud, Noe, Sem, Arphaxad, Selah, Eber, Peleg, Rega, Serug, Nahor, Terah,* continued a while alive together, it will bee hard for them to ſhew which of all thoſe had the monarchicall chiefdome over the reſt: it may bee thought rather that they were all joyned together in a kinde of Ariſtocraticall government.

The Proteſtants.

Iuel anſw. to the Apol.pag. 637.

THat there ought not to bee any one chiefe Biſhop, Pope or Prelate, to exerciſe juriſdiction over the whole Church, we doe thus make it good.

Argum. 1. We acknowledge no head of the Church but Chriſt, neither doth the Scripture attribute this title of Majeſtie over the whole Church, but onely to Chriſt. If the Pope or any elſe bee the head, the Church is his body, which *Bellarmine* dare not grant. Pope *Athanaſius* doubted not to call *populos mundi, partes corporis ſui,* the people of the world, the parts of his body.

Epheſ.4.16.

Againe, if he be the head, he muſt doe the dutie of an head, which is to knit and joyne the parts together, and to give effectuall power to everie part, *Epheſ.*4.16. where the Apoſtle alludeth to the government of mans body: in the which the parts receive a double benefit from the head, the knitting and joyning together by ſinewes which come from the head; and ſenſe and motion alſo given to everie part from the head: but it were blaſphemy to think this of the Pope, that he giveth any influence to the Church. If they anſwer, hee is but a miniſteriall head, Chriſt is the principall. Wee ſay againe, that although theſe things are principally wrought by the principall head, yet they muſt be done inſtrumentally, or miniſterially by the miniſteriall head: or elſe it is but a rotten head, ſuch an one as the Wolfe found in a Carvers ſhop (as you know the fable is) a goodly head, ſaith he, but without wit or braine. If Chriſt performe all the dutie of the head himſelfe, then is there no other head: if the Pope doe ſomewhat that belongeth to the head, tell us what is it? If he will be an head and doe nothing, ſurely he muſt needs be a brainleſſe and witleſſe head.

Argum. 2. It is a dangerous and impoſſible thing to have the charge of all Churches committed to one man: God alone is ſufficient to beare that burthen. Saint *Paul* ſaith, who is ſufficient for theſe things? No Paſtour or Miniſter, that is but ſet over one flocke or pariſh, is ſufficient to preach the word: much leſſe is any one man ſufficient to governe the whole Church.

2 Cor.11.28.

Bellarmine anſwereth: firſt, S. *Paul* ſaith of himſelfe, that hee had the care of all Churches, 2 *Cor.* 11.28. We reply againe, firſt, then belike S. *Paul* was univerſall Paſtor and not *Peter.* Secondly, wee muſt conſider that the Apoſtles were ſent to all the world: their calling was not limited; when they had planted the Goſpell in one place, they did take care alſo for other places: but now there is no ſuch Apoſtolicall calling. Thirdly, *Paul* did not beare this burthen alone, but the Apoſtles and Evangeliſts were his coadjutors and fellow-helpers.

Secondly, ſaith he, why may not the care of the whole Church be committed to one man, as well as the government almoſt of the whole world was appointed by God to *Nebuchadnezzar, Cyrus, Auguſtus*; ſeeing the government of the Church is eaſier than the civill and politike regiment.

Dan.2.37.

1 King.4.21.

Wee reply: Firſt, wee never read of any that had dominion over the whole world, as the Pope challengeth to have over the whole Church, which is diſperſed thorowout the world. Secondly, theſe great and large Monarches are ſaid to have been given of God, *Dan.*2.37. Not that this large dominion and uſurpation over other Countries ſo much pleaſed God; for the people of God the Iſraelites in their moſt flouriſhing eſtate never had ſuch ſoveraigntie over other Countries, but by voluntarie ſubjection, as in *Salomons* dayes, 1 *King.*4.21. the Kings round about brought preſents unto him; but becauſe the Lord turned and uſed this their large and mightie dominion to the good of his Church; for *Cyrus* was a defender of the Church, againſt all that bare evill will thereat: and the large Empire of the Romans ſerved very commodiouſly for the propagation of the Goſpell. Thirdly, the Jeſuite ſheweth his skill, when hee ſaith, that the regiment of the Church is eaſier than the government of the Common-wealth: Whereas there is no greater and weightier burthen upon earth, than is the charge of ſoules. It ſeemeth the Pope taketh his eaſe, finding the care of the Church to bee ſo eaſie and pleaſant a thing: indeed as hee uſeth it, it is no great matter; for he preacheth not, but giveth himſelſe to eaſe and idleneſſe, and all princely pleaſures. But England hath found by experience, and ſo did that worthy and famous Prince King *Henry* the eighth, that there was never matter ſo hardly compaſſed, as was the reformation of the Church, and the ſuppreſſion of idolatrie, and ſuperſtition in this land. Saint *Chryſoſtome* better knew the weightie charge of a Biſhop, than any of the Popes that preach not, or than the Jeſuite ſeemeth to underſtand: he writeth cleane contrarie, *Eſſe difficilius Epiſcopum agere, quàm Regem:* That it was an harder matter to bee a Biſhop than a

King,&c. And againe, the whole world hath but one Emperour, *Unius urbis Epiſcopus,&c.* A Biſhop is but over one citie, but his care is ſo much the greater, as a tempeſtuous ſea exceedeth a ſmall river troubled with the wind, *Hom.8.in Acta.* This godly father ſheweth the vanitie of the Jeſuites argument,that an example from the Civill State is not to be taken for Eccleſiaſticall government. And how impoſſible it is for one man to manage all the buſineſſe of the Church, one of your owne Popes thus complainingly writeth: *Boniſac.8.Extrav.commun.lib.3.tit.6.c.2. Multis arduis, quaſi torrens pragravemur negotiis,&c.* We are overcharged with multitude of buſineſſe, as a brooke that runneth downe with many waters,&c. Wherefore *Auguſtine* thus ſaith, *Nemo noſtrûm ſe Epiſcopum Epiſcoporum conſtituit, aut quaſi tyrannico terrore ad obſequendi neceſſitatem collegas ſuos adigit, de Baptiſ. 2.* 2 None of us doth count himſelfe a Biſhop over other Biſhops,or taketh upon him after a commanding manner, as Tyrants uſe, to enforce his fellowes to obey. *Ergo,* by his judgement all Biſhops are of like and equall authoritie.

Argum. 3. The Apoſtle deſcribing the Hierarchie of the Church, ſaith, that *Chiſt hath given ſome to be Apoſtles,ſome Prophets, &c.* he ſaith not, hee hath ordained one chiefe Biſhop. And againe, *one body, one ſpirit, one baptiſme, one faith:* he ſaith not, one Pope, &c. *Epheſ.*4.11.

Epheſ.4.11.

Bellarmine anſwereth. 1 That the chiefe government of the Church was committed to all the Apoſtles while they lived: but after the death of the Apoſtles, the Apoſtolike authoritie remained in *Peters* Succeſſour onely, and ſo the Pope is ſignified in the Apoſtles, *Reſp. ad argum.* 2.

Contra. Firſt, why ſhould not the reſt of the Apoſtles have power as well as *Peter,* to leave their authoritie to their Succeſſors, as S. *Paul* ſaith, 1 *Cor.*9.5, *Have we not power,&c. as well as Cephas to lead a ſiſter* [a] *a wife,&c.* As he had power equall to *Peter* in this particular,ſo in the reſt alſo. Secondly, if *Peter* left the government Apoſtolicall to his Succeſſor, what doe you thinke of S. *Iohn,* the ſurvivor of the Apoſtles,had he alſo reſigned his Apoſtleſhip to *Peters* ſucceſſor,for he lived after *Peter?* Thirdly, there were other Sees alwayes as well counted Apoſtolicall, as Rome, *Syricius Epiſtol. 4. can. 1. Extra conſcientiam ſedis Apoſtolica,&c.* That no man ſhould take upon him to ordaine a Biſhop, without the knowledge of the Apoſtolike See: meaning the Primate or Metropolitan. By your Popes teſtimony everie Primate is Apoſtolicall.

1 Cor.9.5.

Bellarm. 2. The Pope is comprehended in theſe words, *one body, one ſpirit:* for as the body is knit in one obedience to the head, ſo the Church to the Pope.

Contra. Firſt,by this reaſon the Church ſhall be the Popes body,which the Jeſuite denyed before. Secondly, he hath uttered a great blaſphemy: for that which the Apoſtle attributeth onely to Chriſt, *by whom all the body being coupled,&c. Epheſ.*4.16. he giveth to the Pope.

[a] Great outcries are here made by a Popiſh caviller, becauſe we read ſo, rather than a *ſiſter a woman,* which were ſuperfluous, for a *ſiſter* implyeth a woman: ſo ſaith Retect.p.216.

We may adjoyne unto this that hath beene alleaged, certaine reaſons out of Biſhop *Longlands* Sermon,which he preached before the King: who although in his time he were a great perſecutor of the flocke of Chriſt, yet herein he held the truth: that there can be no other head or Monarch of the univerſall Church, but Chriſt: thus he ſheweth it: Chriſt onely is the great Prophet: ſo the Angell declared unto *Mary, Magnus vocabitur,* he ſhall be called great, *Luk.* 1. And againe, *Propheta magnus ſurrexit inter nos,* a great Prophet is riſen amongſt us, *Luk.*7. Sin maketh a man ſmall and little, vertue and holineſſe maketh him great. No man was ever without ſin but Chriſt: *Ergo,* he onely was the great Prophet. The Pope nor yet any mortall man cannot forgive ſin, as this Biſhop doth; nor juſtifie as he doth: neither enter into *Sancta Sanctorum* with his owne bloud, as he did: therefore no mortall man can be this great Biſhop, *Hac ille Fox,* pag.1100. col.1.

Pag.1004.2.

Let us ſee what antiquitie ſaith, *Tharaſius* Patriarch of Conſtantinople, Preſident of the ſeventh generall Councell,thus writeth, *Epiſtol. ad Adrianum Papam. Nos accipientes venerandos viros legatos veſtros ad ipſam Metropolim venimus: & omnibus nobis ſedentibus, eligere nobis caput,nempe ipſum Chriſtum, viſum eſt.* Wee together with your reverend Legates came to the Metropolis or chiefe Citie of Nice, and ſitting all together, it ſeemed good to chuſe us an head, even Chriſt, &c. Hee acknowledgeth no head of the univerſall Church but Chriſt.

Laſtly, in defence of this article *Iohn Huſſe* gave his life: *Non eſt ſcintilla apparentia, quod oporteat eſſe unum caput in ſpiritualibus regens Eccleſiam:* There is no appearance or likelyhood of truth,that there ought to be one head in ſpirituall things to governe the Church. *Chriſtus ſine talibus capitibus monſtroſis per ſuos veraces Diſcipulos ſparſos per orbem terrarum, melius ſuam Eccleſiam regulavit:* Chriſt without ſuch monſtrous heads did better governe his Church by his true Diſciples diſperſed over the world, *Articul.*27. *object. Conſtantienſ. Concil,*

I will adde the teſtimonies of other Churches. 1 That one Monarch ought not to bee over the whole Church: The Greeke Church to this day is of opinion: as *Nilus* the Archbiſhop ſheweth out of the Canons of the fourth generall Councell, where it was decreed, Can. 9. that if any Biſhop had any controverſie with his Metropolitan, he ſhould goe to the Governour of the Dioceſſe, *or to the See of the princely Citie of Conſtantinople, and there be judged:* This Synod maketh the Patriarchall See of Conſtantinople the laſt refuge of all controverſies of thoſe parts, and ſendeth them not to the Romane Eccleſiaſticall Monarch that would be.

Nilus lib.2. de primat.p.71.

2 The ſame is the judgement and practice of the Æthiopike Church, which to this day doe elect and chuſe their great Patriarke, whom they call *Abuna,* from the Church of Alexandria, as *Zaga Zabo* ſheweth in the confeſſion of the faith of their Church: which is agreeable to the ſixth Canon of the

Damianus a Goes de morib. Æthiop.

πάντων τούτων ἔχειν ἐξουσίαν.

the firſt Nicene Councell, that in Egypt, Lybia, Pentapolis, the Biſhop of Alexandria ſhould *exerciſe juriſdiction over all theſe:* The ſame Canon giveth the like power unto the Patriarches of Rome and Antioch, and to other chiefe Churches in their Provinces.

Harmon. ſect. 10. pag. 330.

Harm. ſect 11. pag. 359.

3 The reformed Churches thus deliver their opinion. Wittemberg: *If the Biſhop of Rome were a godly man, and did teach the Goſpell of Chriſt, then he had a miniſterie of high authoritie on earth, to wit, a miniſterie of remitting and retaining ſinnes. But hee alone ſhould not have this miniſterie, but hee hath it in common with all thoſe, who by a lawfull calling doe preach the Goſpell of Chriſt, &c.* French confeſſion, artic. 31. *We beleeve that all true Paſtors, in what place ſoever they be placed, have the ſame and equall authoritie among themſelves given unto them under Ieſus Chriſt the only head, and the chiefe, and alone univerſall Biſhop, and that therefore it is not lawfull for any Church to challenge unto it ſelfe dominion or ſoveraigntie over any other Church.*

Quod qui te- net, [illegible] precur- ſor [illegible]chriſti,

Lib. 6. epiſt. 24.

4 *Gregorie* the firſt miſliketh that any ſhould be called Univerſall Biſhop, which title *Iohn* Patriarch of Conſtantinople arrogated to himſelfe: hee ſaith, *He that holdeth it is the forerunner of Antichriſt, Epiſt.* 34. and thus he writeth to *Iohn* Patriarch of Conſtantinople: *Quid tu Chriſto univerſalis Eccleſiæ capiti, &c.* What wilt thou anſwer unto Chriſt, the head of the univerſall Church, in the examination of the laſt day, *qui cuncta ejus membra tibi conaris univerſalis appellatione ſupponere,* which doeſt ſeeke to bring under to thy ſelfe all his members under the title of Univerſalitie, &c. This Biſhop of Rome was of opinion, that there could not, neither ought to be one univerſall Paſtor in earth of the whole Church.

The ſecond Queſtion, Whether *Peter* were the chiefe and Prince of the Apoſtles, and aſſigned by Chriſt to be head of the Church.

The Papiſts.

38. Error.

THis our adverſaries doe ſtiffely maintaine, that he was not onely head of the Church, but of the Apoſtles alſo, *Bellarm. lib.* 1. *de Pontif. cap.* 11. And the Rhemiſts doubt not to call him the chiefe and Prince of the Apoſtles, 1 *Cor.* 9. *verſ.* 5.

Argum. 1. We will omit many of their waightie arguments, as out of theſe and ſuch like places: I have prayed for thee *Peter*, that thy faith ſhould not faile: Caſt forth thy net into the deepe, I will make thee a Fiſher of men: *Peter* payed toll for Chriſt and himſelfe: *Peter* drew the net to the land full of great fiſh: *Peter* only drew out his ſword in the defence of Chriſt. *Ergo, Peter* was the Prince of the Apoſtles and head of the Church, *ex Concil. Baſilien. Fox*, pag. 673. col. 1.

Pag. 616. 2. 90.

Acts 2. 4.

Such other goodly arguments our Rhemiſts doe make: *Peter* did excommunicate *Ananias* and *Sapphira:* he healed the ſicke by his ſhadow. *Ergo,* he was the head of the Church, *Annot.* 5. *Acts ſect.* 5. 8. Againe, *Peters* perſon was guarded with foure quaternions of Souldiours, *Acts* 12. 4. the Church prayed for him, *Ibid. ſect.* 4. *Paul* nameth him *Cephas*, 1 *Cor.* 9. 5. *Ergo,* he was chiefe of the Apoſtles. Are not here goodly arguments thinke you? To theſe reaſons I need make no other anſwer, than that which our learned Countrey-man doth in his Annotations. You muſt, ſaith he, bring better arguments, or elſe children will laugh you to ſcorne, *Fulke, Annot. Act.* 5. *ſect.* 5. Let us ſee therefore if they have any better.

Matth. 16. 18.

Argum. 2. They take that to be a maine invincible place for them, *Matth.* 16. 18. Thou art *Peter* and upon this rocke will I build my Church: *Ergo,* the Church is built upon *Peter.*

Epheſ. 2. 20.

To make this argument the more ſtrong, they ſet under it divers props: Firſt, why did Chriſt give *Peter* this name more than to any other of the Apoſtles, to call him *Peter*, of *Petra* a Rocke, but to ſhew that he was appointed to be the foundation of the Church? *Bellar. cap.* 17. We anſwer, Chriſt hereby ſignified that *Peter* ſhould bee a principall pillar of his Church, as the reſt of the Apoſtles, *Epheſ.* 2. 20. He changed alſo the names of ſome other Apoſtles, as *Iames* and *Iohn* were called *Bonarges*, the ſonnes of thunder, *Mark.* 3. Therefore this was no ſuch preeminence to *Peter:* neither is it true that *Peter* was almoſt called by no other name, for he is often in the Goſpell after this called by his old name *Simon, Matth.* 16. 17. and 17. 25. *Fulke, Annot. in Ioh.* 1. *ſect.* 7. Secondly, againe (ſaith *Bellarmine*) the text is *ædificabo*, I will build my Church: but if Chriſt bee here taken for the rocke, his Church was built already, for many beleeved in him. But *Peter* was not made the foundation of his Church, till afterward after his reſurrection, and therefore he ſaith, I will build.

Wee anſwer. Firſt, it is a corrupt gloſſe, to ſay the Church of Chriſt was not builded till after the reſurrection: for ſeeing that many beleeved before in Chriſt, and made a Church, either they muſt grant, that the Church was without a foundation, or elſe that the foundation was changed from Chriſt to *Peter*. Secondly, it is taken therefore for the enlarging and increaſing of the Church of God, It followeth not, becauſe Chriſt ſaith, *I will build,* and his Church was begun to bee built already, that therefore another kinde of building muſt be excogitate: no more then, becauſe Chriſt gave his Spirit to the Apoſtles, *Matth.* 10. 1. and againe, *Ioh.* 20. 22. and yet biddeth them ſtay at Jeruſalem till they ſhould receive the Holy Ghoſt, *Acts* 1. 7. that therefore they ſhould looke for another Holy Ghoſt, or as though they had not received the Holy Ghoſt before. But as the ſending of the Holy Ghoſt is meant, for the increaſe and more plentifull meaſure thereof, ſo is the building of the Church here taken for the increaſe of the building.

We yet further anſwer with *Auguſtine : Super hanc petram, quam confeſſus es, edificabo Ecleeſiam:* Tract.ult.in Iohan. upon this rocke which thou haſt confeſſed, will I build my Church : So that in this place is meant not *Peter* to be the rocke : but either Chriſt whom he confeſſed, or his faith, whereby he confeſſed him ; which commeth all to one effect. There is no great difference, whether we ſay the Church is builded upon Chriſt, or faith is the foundation of the Church, for faith is an apprehenſion of Chriſt : but of the perſon of *Peter* it can no more bee underſtood than of the reſt of the Apoſtles, who in ſome ſenſe are called the foundation of the Church, namely in reſpect of their holy Apoſtolike doctrine, upon the which the Church is built, *Epheſ.2.20.*

Bellarmine and the Jeſuites deny not, but here is relation alſo to the faith of *Peter*, but faith conſidered in his perſon. We anſwer : if they meane *Peters* particular faith, which was a proper adjunct to himſelfe, the univerſall Church cannot be built upon that faith, ſeeing when *Peter* died, his faith alſo, as a proper accident to his perſon, ceaſed : if they underſtand that generall faith, whereby *Peter* in the name of all the reſt made this confeſſion : then they all are as well made pillars and foundations of the Church, as he, becauſe it was their generall confeſſion, *Fulke, Annot. in* 16. *Matth. ſect.*8.

Let us now ſee how the holy Martyrs have underſtood this place, *Thou art Peter, &c.* Firſt, *Iohn Huſſe* thus interpreteth this place: that Chriſt in ſaying, upon this rocke, &c. did not purpoſe to build the Church upon *Peter*, but upon himſelfe who is the true Rocke : for as much as Jeſus Chriſt is the onely head and foundation of everie Church, and not *Peter*, *Fox* pag. 610. *reſp. ad articul.* 9. Pag.561.1.50.

Sir *Iohn Bortwike* Knight, condemned for the truth in Scotland, *anno* 1540. thus declareth his mind: As *Abraham* tooke his name of the multitude, which ſhould come of his ſeed, ſo *Peter* was named of the rocke ; but *Abraham* was not the multitude it ſelfe, no more was *Peter* the rocke: for the Church ſhould be ſtaied upon a weake foundation if *Peter* were the ground thereof, who being amazed and overcome with the words of a little wench, did ſo conſtantly deny Chriſt, *Fox* p.1260. col.2. Pag.1148.2.50.

Biſhop *Ridley* Martyr agreeth in the ſame expoſition : Chriſt ſaid unto *Peter*, upon this rocke of thy confeſſion will I build my Church : for this beleefe that Chriſt is the ſonne of God, is the foundation of Chriſtianitie, and the foundation of the Church : Chriſts Church is not built then upon the frailtie of man, but upon the ſtable and infallible word of God, *Fox*, pag.1758. col. 2. Pag.1596.1.70.

See the conſent alſo of antiquitie : *Fabianus* B. of Rome, *Epiſtol.*3. *In Eccleſia ſuper petram ſtatur, dum confeſſionis ſoliditas humiliter teneatur :* In the Church we then ſtand upon the rocke, while we hold the ſound confeſſion of faith with humilitie.

Fabianus Epiſtol. ad Zenonem Imperator. upon theſe words : *Tu es Petrus*, thus writeth : *Super iſta confeſſione adificabo Eccleſiam meam :* I will build my Church upon this confeſſion, and the gates of hell, &c.

Concil. Baſilienſ. oration. ad Bohemos in appendice. Super hanc petram, ſcilicet fidei, adificabo Eccleſiam : I will build my Church upon this rocke (that is to ſay) of faith, &c. Thus we ſee that thoſe ancient Biſhops of Rome and former Councels have expounded this text no otherwiſe than we doe now.

S. *Ambroſe* is a notable witneſſe in this caſe : *Petrus primatum confeſſionis accepit, non honoris, &c.* *Peter* received the primacie of confeſſion, not of honour, the primacie of faith, not of order, hee anſwered before the other, nay for the other Apoſtles : *De incarnat.cap.*4. And againe, *cap.*5. *Fides eſt Eccleſia fundamentum.* Faith is the foundation of the Church : for it was not ſpoken of *Peters* fleſh, but of his faith, that the gates of hell ſhould not prevaile againſt him, &c.

And *Origen* hath an excellent place to this purpoſe : *Tract.* 1. *in Matth. Petra eſt quiſquis, &c.* Everie Diſciple of Chriſt that drinketh of the ſpirituall rocke, is this *Peter* or rocke : for if we thinke that the Church is built upon *Peter* alone, what ſhall we ſay of *Iohn* the ſonne of thunder, and of the reſt of the Apoſtles? ſhall we dare to ſay that the gates of hell ſhall not prevaile againſt *Peter* onely? &c. Thus theſe Fathers expound this place, not of *Peters* perſon, but of his faith.

Argum. 3. Another place which our adverſaries mightily urge, are thoſe words which follow *verſ.*19. I will give unto thee the keyes of the Kingdome of Heaven ; whatſoever thou ſhalt binde Math.16.19. in earth, ſhall be bound in Heaven : *Ergo, Peter* had eſpeciall juriſdiction given him more than any of the reſt, *Bellarmine cap.* 12.

We anſwer. Firſt, as *Peter* confeſſeth in the name of all the reſt, ſo this power is given him not only for the reſt (as the Rhemiſts falſly charge us, that we make *Peter* a Proctor for others) but together with the reſt. *Peters* perſon muſt bee excluded : for immediately after he deſerved for a certaine ſlip of his perſon to be called Satan : it were an unfit match the ſame perſon at the ſame time to be honoured with the glorious title of the rocke of Chriſt, and to ſuſtaine ſo great a rebuke as to be called Satan. Secondly, here is no more promiſed to *Peter* than unto all the reſt of the Apoſtles, *Matth.*18.18. They likewiſe have authoritie given them to binde and looſe ; and it is performed to Matth.18.18. them all alike, *Iohn* 20, 23. Iohn 20.23.

2 By the keyes here cannot bee underſtood that large juriſdiction which the Papiſts dreame of, as not onely the authoritie and chaire of doctrine, judgement, knowledge, diſcretion betweene true and falſe doctrine, all which wee grant together with *Peter* to have beene given to all the Apoſtles beſides : But, ſay they, hereby is ſignified the height of government, the power of making lawes, of calling Councels and confirming them, of ordaining Biſhops and Paſtors, finally to diſpenſe

the goods of the Church ſpirituall and temporall: All this is added without ground, neither had either *Peter* or any of the Apoſtles this ample authoritie, no nor the Biſhops of Rome for many hundred yeeres after Chriſt. For this plenarie power of the keyes, when they ſignifie a ſoveraigne and chiefe, and ſurpaſſing power, are ſo only given unto Chriſt, and to no mortall creature: Hee is ſaid to have the key of *David*, who openeth and no man ſhutteth, who ſhutteth and no man openeth, *Apocalyps* 3.7. *Fulke, Annot.* 16. *Matth. ſect.* 13.

Laſtly, I will oppoſe the judgement of the Fathers of Baſil, who alleage it out of *Auguſtine*, that *Peter* received the keyes for the whole Church; and out of *Ambroſe*, that when Chriſt ſaid to *Peter*, *Paſce oves*, the bleſſed Apoſtle tooke not charge of them alone, ſaith he, but together with us, and we together with him, *Fox* pag.675. col.1.

Pag.620.2.60.

It ſhall not be amiſſe alſo to adjoyne the opinion of the holy Martyrs, concerning the true ſenſe of this place: I will give unto thee the keyes, &c.

Firſt, *Thomas Benet* Martyr, he ſaid that as well to the reſt, as to *Peter*: for *Peter* had no more authoritie given him than the other Apoſtles: or elſe the Churches planted in everie Kingdome by their preaching, are no Churches. S. *Paul* alſo ſaith, upon the foundation of the Prophets and Apoſtles, *Epheſ.* 2.20. that is, indifferently upon them all, *Fox* pag. 1039. col.1.

Pag.948.1.50.

Sir *Iohn Bortwike* confeſſor of the truth in Scotland, and condemned for the ſame; he alleageth out of *Auguſtine*, that *Peter* when he received the keyes did figurate the whole Church: for as *Peter*, all being demanded, anſwered for them all, thou art Chriſt; ſo he received this power for them all, and in the name of the reſt, *Fox* pag.1260. col.2. So anſwereth alſo Maſter *Lambert* Martyr, alleaging to that purpoſe the authoritie of *Cyprian*: *Reſponſ. ad articul.* 23. pag.1119. col.1.

Pag.1148.2.30.
Pag.1022.1.90.

Maſter *Philpot* Martyr ſaith, that *Peter* received the keyes in the name of the reſt, citing a place out of *Auguſtine* to that end: *Si hoc Petro ſolùm dictum eſt, non habet Eccleſia; ſi autem Eccleſia habet, quando claves accepit, totam Eccleſiam deſignavit*: If it were ſaid only to *Peter*, then the Church hath not this power: but if the whole Church have this power, namely to binde and looſe; then *Peter*, when he received the keyes, repreſented the whole Church, 10. *tract. in Iohan. Philpot*, pag. 1804. col. 2.

Pag.1938.1.70.

For the meaning of this Text alſo, we have the conſent of ſome Councels, *Concil. Aquiſgranenſ. cap.9. ex Iſidor. Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt*: The reſt of the Apoſtles together with *Peter* received the like fellowſhip of dignitie and authoritie.

*Synod. Colonienſ. ſub Adulpho: Medium 6. cap.*1. vpon theſe words, *Tibi dabo claves, &c.* do comment thus: *Quam promiſſionem non ad unum Petrum pertinere ſed in omnes Apoſtolos tranſmiſſam alio loco dicit Chriſtus ubi inſinuat, Amen dico vobis, &c. Matth.* 18.18. Chriſt in ſaying to *Peter*, I will give thee the keyes, &c. did not make that promiſe only to *Peter*, but that it belongeth alſo to the reſt of the Apoſtles, Chriſt doth ſhew, *Mat*, 18. *Verily I ſay unto you, whatſoever you binde in earth ſhall bee bound in heaven, &c.* Thus alſo S. *Hierome* expoundeth this place, *lib.*1. *adverſ. Iovinian.* But thou wilt ſay, *Super Petrum fundatur Eccleſia, &c.* The Church is founded upon *Peter*: yet in another place the ſame thing is done to all the Apoſtles, and all received the keyes of the kingdome of Heaven: *& ex æquo ſuper eos*, and equally upon them all the ſtrength of the Church is eſtabliſhed. So *Origen* alſo long before him interpreteth, *Tract.*1. *in Matth. An verò ſoli Petro, &c.* Are the keyes of the Kingdome given only to *Peter*, and none of the bleſſed beſide ſhall receive them? &c. Wherefore if this be common to the reſt, how not the other ſayings alſo, &c.

Matth, 18.18.

Argum. 4. Other arguments they alleage for the primacie and preeminence of *Peter*, as *Matth.*10. he is named in the firſt place, *Bellarm. cap.*18. We anſwer, this might be becauſe *Peter* was the moſt ancient in yeeres, or one of the firſt that was called: and ſo S. *Hierome* ſaith, asking the queſtion why *Peter* was preferred before *Iohn*: *Ætati delatum eſt, quia ſenior erat*: His age was preferred becauſe he was the elder. But howſoever it was, it is no great matter: for this order is not alway kept, as *Galath.*2. *Paul* nameth *Iames* firſt; *Iames, Cephas, Iohn*, ſaith he, *verſ.*9. the Jeſuites beſt ſhift is here to deny the text, ſaying; it ſhould be read, *Cephas, Iames, Iohn*: unleſſe *Iames* be named firſt, becauſe he was Biſhop of Jeruſalem. Marke, I pray you: *Ergo*, at Jeruſalem *Peter* was not before *Iames*, but next unto him: therefore not Prince of the Apoſtles.

Lib.1. adverſ. Iovinian.

But for a more full anſwer as touching this objection of the firſt naming of *Peter*: firſt I deny that hee is alwayes named firſt, as in the place alleaged. And againe it is evident, that the Scripture doth not perpetually obſerve the ſame order in ſuch rehearſals, as *Apocal.*21.19. The twelve Apoſtles are compared to twelve precious ſtones, whereof the Jaſper is the firſt, but *Exod.*28.20. where the twelve precious ſtones are named, which ſhould bee ſet in *Aarons* breſt-plate, the Jaſper ſtone is the laſt. If the Jaſper for the dignitie thereof doe ſignifie *Peter* in the Apocalypſe, how is it placed laſt in *Exodus*? So then wee may here ſay with *Origen* who thus writeth of the order of the twelve Patriarkes: *Sciendum eſt, quod in ſingulis locis, &c.* It is to bee marked, that every where where the Scripture maketh mention of the Patriarkes, there is great diverſitie in the order: there is one order obſerved in their [a] nativitie, another in their [b] going downe into Egypt; another when they are [c] bleſſed of *Iacob*; another when they are [d] numbred to do any thing in the wildernes; another when the land of [e] Canaan was divided, &c. after the ſame manner when the twelve Apoſtles are named, they are not alway ſet downe in the ſame order. *Bellarmine* objecteth that *Peter* every where is named

Revel.12.19.
Exod.28.20.

Hom.17 in Geneſ.
[a] Geneſ.29.
[b] Geneſ.46.
[c] Geneſ.49.
[d] Numb.1.
[e] Ioſu.

med firſt, though the reſt be not ſet downe alwayes in one order, *cap.* 18. *Cont.* So *Ruben* is the firſt named of all the Patriarkes in thoſe five ſeverall places noted by *Origen*. He is firſt borne, firſt entreth into Egypt, firſt bleſſed, firſt numbred, firſt divided: yet *Ruben* for all this was not the chiefe among the Patriarkes: neither by this reaſon ſhall *Peter* be the greateſt among the Apoſtles.

Againe, ſay they, *Peter* ſtandeth up in the election of *Matthias*, *Acts* 1. preacheth the firſt Sermon, *Acts* 2. *Acts* 15. *Peter* ſpeaketh firſt. We anſwer to the firſt: We deny not a primacie of order to have beene in *Peter*: but it followeth not, that hee which ſpeaketh firſt, or giveth the firſt voice, ſhould bee the head and commander of the reſt. To the ſecond, wee alſo grant that *Peter* in zeale, promptnes and forwardnes, was not behinde any of the Apoſtles, but even with the firſt: for in him was that ſaying of Chriſt verified upon the woman: *She loved much, becauſe much was forgiven her*, *Luke* 7: ſo was it with *Peter*, to whom Chriſt forgave much, and therefore he loved much. Luke 7.47. To the third we anſwer, that by the Jeſuites owne confeſſion, *Iames* who was (as they ſay) Biſhop of Jeruſalem, had the primacie there: how then can they now give it to *Peter*? That *Iames* was the Biſhop of the Apoſtles at Jeruſalem, it is affirmed alſo by *Stephen Gardiner* in his booke *De vera obedientia*, by the teſtimony of *Euſebius*; and by Biſhop *Stokeſly* and Biſhop *Tonſtall*, out of *Clemens Alexandrinus*, who thus writeth: *Petrus, Iacobus, Iohannes, poſt aſſumptionem Salvatoris, quamvis ab ipſo fuerant omnibus pene prælati, tamen non ſibi vendicarunt gloriam, ſed Iacobum Apoſtolorum Epiſcopum ſtatuunt*: *Peter*, *Iames* and *Iohn*, after Chriſts aſcenſion into Heaven, although they were by him preferred almoſt before all other, yet they challenged not that glorie to themſelves, but decreed *Iames* to be the chiefe of the Apoſtles, *Epiſtol. ad Reginald. Polum. Fox* pag. 1066. col. 1. Pag.973.1.10.

There is another place beſide theſe already alleaged, which our adverſaries commonly object for the primacie of *Peter*: for that Chriſt ſhould ſay unto him thrice, *Paſce oves meas*, Feed my ſheepe, that is, rule and governe them.

To this anſwereth firſt *Walter Brute*, an ancient confeſſor of the truth, that Chriſt ſaid unto him thrice, *Feed my ſheepe*: becauſe he preached chiefly unto three Churches, and inſtructed them in the faith: namely, the Jewes, Grecians, and Romanes.

Doctor *Tonſtall* out of *Cyrillus* thus alleageth: that becauſe *Peter* had thrice denied Chriſt, whereby hee thought hee had loſt his Apoſtleſhip, Chriſt by thrice asking if he loved him, reſtored him to his office againe, pag. 1062. col. 1. So in your decrees, *p.2.c.6.quaſt.1.c.10.* *Peter* becauſe he denied Pag 969.1.80. Chriſt thrice, doth alſo confeſſe him thrice.

Againe, Sir *Iohn Borthwike* Knight condemned for the truth, ſaith, that to feed the flock of Chriſt ſignifieth not to beare rule or dominion over them: for in the ſame words hee exhorteth all other Paſtors to feed their flocke, 1. *Epiſt.* 5. Whereby it appeareth that either our Saviour Chriſt gave no ſuch authoritie to *Peter* more than to others, or that *Peter* did equally communicate that right to others, pag. 1261. col. 1. *Reſponſ. ad articul.* 1. See the anſwer alſo of Maſter *Bradford* to the ſame Pag.1148.2.7. effect, *Epiſt. ad Domin. Vanam*, pag. 1647. Pag.1496.1.20.

The Proteſtants.

THat *Peter* had no ſuch juriſdiction over the Apoſtles, as to bee called the head and Prince of them: but that to them all indifferently were the keyes committed, and did all faithfully execute their Apoſtleſhip without any ſubjection of each to other, but joyned the right hands of fellowſhip together: wee thus confirme it out of the holy Scripture, and neceſſarie arguments derived out of the ſame.

Argum. 1. *Epheſ.* 2.20. *Apocalyp.* 21.14. The Church is ſaid to bee built upon the foundation of Epheſ.2.20. the Prophets and Apoſtles: *Ergo*, no primacie of power amongſt the Apoſtles, they all founded the Revel.21.14. Church.

Bellarmine confeſſeth that in reſpect of their doctrine, there was no difference betweene *Peter* and the reſt, for they all were firſt planters of Churches, they all preached the Goſpell by revelation: but in reſpect of government they were not equall: they had chiefe authoritie committed to them, as Apoſtles and Embaſſadors of Chriſt: but *Peter* as ordinarie Paſtor, *Bellarm. cap.* 11.

We anſwer: Firſt, by his owne confeſſion the Apoſtles had chiefe authoritie as Apoſtles, but there was no higher authoritie or power than of the Apoſtleſhip. But as they were Apoſtles they were equall (ſaith the Jeſuite:) *Ergo*, there could be no ſuperioritie; for the calling of the Apoſtles was the higheſt in the Church. See alſo your owne decrees where that ſentence of S. *Cyprian* is allowed, *Decret. part. 2. cauſ. 24. qu. 1. c. 18. Hoc erant utique cæteri Apoſtoli, &c.* The reſt of the Apoſtles were the ſame that *Peter* was, having the like fellowſhip of honour and power.

Argum. 2. To preach the Goſpell, and to have juriſdiction of government, doe both belong to the power of the keyes: but the keyes were equally committed to all: *Ergo*, they had all equall power both to preach and to governe. That they all had the power of the keyes equally granted unto them, we have proved before out of *Matth.* 18.18.

Bellarmine himſelfe confeſſeth that *Iames* was Biſhop and ordinarie Paſtor at Jeruſalem, and ſaith with *Anſelme* and *Thomas Aquinas*, that therefore he is named firſt by S. *Paul*, *Gal.* 2. *Bellarm. cap.* 19. Therefore at Jeruſalem *Peter* was to give primacie to the ordinarie Paſtor there.

If they anſwer, that Rome was then the chiefe Citie, and therefore *Peter* being Biſhop of Rome was to have the preeminence: To this we reply, that Jeruſalem was rather to be preferred in reſpect of place, which was choſen by the Lord himſelfe, to be the chiefe Citie of his Church: but Rome through the tyranny and uſurpation of the Romanes over other countries was advanced to that dignitie, not by the election of God.

But *Bellarmine* anſwereth, that *Peter* was Biſhop of the whole Church, and ſo of Jeruſalem too. We anſwer, he now ſaith leſſe for *Peter*, than if hee called him, as hee was, the Apoſtle of the whole world: for it was more to bee an Apoſtle than a Biſhop. Divers were called in the Apoſtles times, *Epiſcopi*, Overſeers, or Biſhops, that were not Apoſtles, as the Paſtors of Epheſus, *Acts* 20. 28. Wherefore now hee hath ſaid juſt nothing: in ſeeking to advance *Peter*, hee hath diſgraced him, in pulling him downe from his high Apoſtleſhip to the chaire of a Biſhop. See alſo your owne decrees, *part.2.cauſ.24.qu.1.c.4. in gloſſ. Unde cum omnibus Diſcipulis, &c.* Seeing that Chriſt gave to all his Diſciples the like power of binding and looſing, &c. Yea, your owne Maſter alloweth that ſaying of S. *Hierome, Habent eandem judiciariam poteſtatem alii, &c.* The other Apoſtles had the ſame judiciarie power, *lib.4.diſt.19.c.*

Argum. 3. *Peter* had no ſuperioritie over *Paul*, for they joyned right hands of fellowſhip: and Galath.2.9. this allotment was made betweene them, that *Paul* ſhould be the chiefe of the Gentiles, and *Peter* of the circumciſion, *Galath.* 2. 9. *Ergo.*

Bellarmine anſwereth: Firſt, they were joyned as fellow-labourers in the preaching of the Goſpell; but *Peter* might for all this be greater in the office and power of governing. We anſwer: yea, but the Text ſaith, that *Paul* only was not appointed to preach to the Gentiles, but he had the chiefe Apoſtleſhip. Now to the Apoſtleſhip belongeth not only the function of preaching, but the whole uſe of the keyes, and power of juriſdiction. *Ergo*, in all reſpects S. *Paul* over the Gentiles had the chiefe Apoſtleſhip.

But leſt any man ſay that this was an humane compact amongſt themſelves, and *Paul* had his lot at *Peters* aſſignement: the text ſheweth that the Lord himſelfe had made this diſtribution. For when they ſaw, ſaith S. *Paul*, that the Goſpell over the uncircumciſion was committed to mee, *verſ.* 7. So then the Apoſtles did but confirme by their conſent that diſtribution, which they ſaw the Lord himſelfe had appointed.

Further, ſaith the Jeſuite, the diviſion was not ſo made, but that it was lawfull for *Peter* alſo to preach to the Gentiles. We anſwer, we grant it; and for *Paul* to preach to the Jewes; yet that diſtinction remained ſtill, that *Peter* was chiefe of the circumciſion, *Paul* of the uncircumciſion.

Againe, ſaith hee: but *Peter* had the more excellent lot, for Chriſt himſelfe firſt preached to the Jewes. Wee anſwer, wee deny not but that hee had the firſt lot in order; for to the Jewes was the Goſpell firſt offered: but *Paul* had the larger and more glorious lot; the Church of the Jewes now decaying, and the Gentiles beginning to bee planted in their roome. But howſoever it was, it cannot be denied, but that *Paul* was chiefe towards the Gentiles: And therefore the Church of Rome might with better right have derived their authoritie from S. *Paul*, than from S. *Peter*: both of them they cannot make Patrons of their See: ſeeing by their owne rules the Pope cannot be Succeſſor to them both.

Heare alſo how notably to our purpoſe S. *Ambroſe* expoundeth this place, writing upon this verſe, Galath.2.9. *Galath.2.9. Petrum ſolum nominat, &c.* He nameth only *Peter*, and compareth him with himſelfe; becauſe hee had received the primacie to found the Church, and himſelfe was likewiſe elected to have the primacie in founding the Churches of the Gentiles: yet ſo that both *Peter* might preach to the Gentiles, and *Paul* to the Jewes, if there were cauſe: for both of them are found to have done both: and yet it is knowne that full authoritie was given to *Peter* in preaching to the Jewes, and full authoritie to *Paul* in preaching to the Gentiles.

Further, out of the ſame place, *Galath.* 2. 11. another thing commeth to be obſerved, that *Peter* was rebuked of *Paul*, and in ſuch ſort, that it appeareth there was no great inequalitie betweene them; for he doth it to his face openly, before all men, and at Antioch, in *Peters* owne Biſhopricke, as they ſay: Can it be now thought that *Paul* was any thing inferiour to *Peter*?

Cap.15. *Bellarmine* and the Jeſuites anſwer, that the Pope may be rebuked of an inferiour, and ought to take it patiently, if it be done in zeale and love, *Bellarm.c.15.*

Anſw. Firſt, we doe not ſimply thus conclude, becauſe *Paul* reprehended *Peter*, therefore he was not his ſuperiour, but becauſe of the manner, as wee ſhewed: it was done in ſuch ſort, ſo plainly, ſo openly, without any ſubmiſſion or craving of pardon, that there can appeare no inequalitie at all betweene them. Secondly, although they ſeeme here to grant, that the Pope may be rebuked, yet is it otherwiſe in their Canon Law, which ſaith, that though the Pope doe lead innumerable ſoules to hell, no mortall man may preſume to reprove his faults, *part.1.diſt.40.c.Si Papa.* And howſoever the Jeſuite counteth this a light argument, both *Hierome* and *Ambroſe* doe enforce it, and your owne decrees allow it, *part.2.cauſ.2.qu.7.c.33. Hierome* ſaith: *Paul* doth reprehend *Peter*, becauſe hee knew himſelfe not to bee unequall, &c. And in the gloſſe S. *Ambroſe* is thus alleaged: Which of them durſt reſiſt *Peter*, to whom the Lord gave the keyes of the Kingdome of Heaven, *niſi alius talis*, but ſuch another that knew himſelfe, by the confidence of his election, not to be unequall.

This place in the ſecond to the Galathians is much urged by ſome of the Papiſts themſelves againſt *Peters* ſupremacie: for S. *Paul* ſaying, that as the Apoſtleſhip of the Circumciſion was committed to *Peter*, ſo the Apoſtleſhip of the Gentiles was given to him: hereby ſheweth, that he knew no primacie of *Peter* over the Apoſtles, or the whole world, but onely among the Jewes. This alſo manifeſtly appeareth, for that *Peter* being ſent for by *Cornelius* a Gentile, durſt not goe to him without a ſpeciall viſion from God, *Act.* 10. thereby declaring, that hee had no ſuch primacie given him over the Gentiles: *Hæc Tonſtall. in Concion.* p. 1062. col. 1. Pag. 969. 1. 30.

Maſter *Lambert* Martyr groundeth divers arguments out of this chapter 2. to the Galathians, that *Peter* was not ſuperiour to S. *Paul*: firſt, they joyned with him the right hand of fellowſhip: *Ergo*, he was their equall and fellow. Secondly, *Iames* is named before *Peter*, which Saint *Paul* would not have done, who loved order, if there had beene any ſuch preeminence in *Peter*. Thirdly, S. *Paul* reproved S. *Peter* to his face, which he would not have done, except he had knowne himſelfe equall to *Peter*. And as *Peter* was here reproved by his fellow Apoſtle, ſo was he blamed generally of them of the Circumciſion, who contended againſt him, *Act.* 11. 2. And yet *Peter* did not alleage any preeminence or authoritie, or charge them with diſobedience, for rebuking him: *Lambert* pag. 1120. col. 1. Act. 11. 2. Pag. 1021. 2. 80.

Maſter *Tindal* holy Martyr goeth further, and ſheweth, that if there were any odds or inequalitie at all, S. *Paul* rather was of higher authoritie than Saint *Peter*; becauſe hee laboured and preached, more than the [a] reſt, and ſuffered [b] more for the teſtimony of Chriſt.

Maſter *Bradford* holy Martyr, diſproveth the ſupremacie of *Peter* over the Apoſtles by this argument: The Apoſtles at Jeruſalem [c] ſent *Peter* and *Iohn* to Samaria, to confirme them in the Goſpell. *Ergo*, he was not their chiefe or head: for it had beene an unmannerly part for the members, to ſend their head in Embaſſage: *Brad. in Epiſtol. ad Domin. Vanam* p. 1647. Pag. 1496. 2. 30.

Iohannes Patriarch of Antioch, *opuſcul. in appendice Concil. Balienſ.* enforceth the ſame argument: *Apoſtoli miſerunt ad Samaritanos Petrum & Iohannem; at major eſt qui mittit, minor, qui mittitur*: The Apoſtles ſent *Peter* and *Iohn* to the Samaritans: but he that ſendeth is the greater, hee that is ſent the leſſe. *Ergo*, It may be objected, *Petrus miſſus eſt conſilio, non authoritate*: *Peter* was ſent by their counſell and advice, not commandement or authoritie: he anſwereth, that not *Peter* alone was ſent, but *Iohn* alſo. So then, as *Iohn* was ſent, in like manner was *Peter*: the one had no greater preeminence than the other in this Embaſſage.

Argum. 4. Laſtly, what reaſon was there, why Chriſt ſhould give the ſupremacie to *Peter* over the reſt? Chriſt was no accepter of perſons: if he had beene, *Iohn* ſhould have beene preferred, whom he loved moſt. If deſerts be weighed, I thinke *Peter* deſerved no more than the reſt of his fellowes: Nay, I thinke the wiſdome of the Spirit, fore-ſeeing the queſtions that ſhould afterward ariſe in the Church about *Peter*, hath ſo diſpoſed, that this Apoſtles infirmities both in number more and weight greater than any of the reſt, ſhould be evidently ſet forth in Scripture. We will briefly run them over, not to derogate from the bleſſed memorie of ſo excellent an Apoſtle; but a little to ſtay and bridle the prepoſterous zeale of our adverſaries, who doe aſcribe more unto him, than ever he would have challenged to himſelfe.

To let paſſe the ſmaller ſlips and ſcapes of this Apoſtle, as his raſhneſſe in adventuring beyond his ſtrength, to walke upon the Sea, *Matth.* 14. Secondly, his unadviſed ſpeech in the mountaine, *Matth.* 17. *Let us make three Tabernacles.* Thirdly, his ignorance, *Matth.* 19. in ſaying to Chriſt, *How often ſhall I forgive my brother? till ſeven times?* Fourthly, his impatiencie, as in drawing out his ſword and cutting off *Malchus* eare. Fifthly, his timorouſneſſe in flying from Chriſt at his apprehenſion. Sixthly, his curioſitie, *Iohn* 21. in asking concerning *Iohn, What ſhall this man doe?* To let paſſe theſe as common infirmities: there are foure great faults which *Peter* fell into, much amplified and ſtood upon by the Fathers.

1 He dehorted our Saviour from his paſſion with theſe words, [d] *Maſter, favour thy ſelfe*, and was therefore called Satan, an adverſarie to the death of Chriſt, and ſo to the redemption of man. *Auguſtine* chargeth him with great forgetfulneſſe, having made ſo notable a confeſſion of Chriſt before, and noteth him for ſome ſparkes of diſtruſt and infidelitie: *Ille Petrus, qui jam eum confeſſus fuerat filium Dei, timuit, ne ſicut filius hominis moreretur, in Pſal.* 138. The ſame *Peter* (ſaith hee) which a little before had confeſſed him to be the Sonne of God, feared leſt hee ſhould dye and periſh as a man.

2 In promiſing raſhly not to deny Chriſt, yea unto death, whereas Chriſt had fore-told him of his fall before, *Auguſtine* noteth great preſumption: *Petrus ex egregio præſumptore creber negator effectus, Epiſt.* 120. *cap.* 14. *Peter* of a great preſumer is become a deſperate denier. And hereof thus your owne decrees, *par.* 2. *cauſ.* 6. *quæſt.* 1. *cap.* 10. *Petrus lapſus eſt, &c.* *Peter* did fall, becauſe he preſumed of himſelfe, ſaying, *Though other be offended in thee, yet not I.* But *Origen* goeth further, *Non ſolum inconſideratè, ſed pene etiam impiè, &c.* *Peter* ſaid not only unadviſedly, but almoſt impiouſly, *Though all men be offended, &c. tract.* 25. *in Matth.*

3 The third great ſinne was committed by *Peter*, in denying of Chriſt, and that thrice, yea with an oath, at the inſtance of a Maiden, and in a verie ſhort while, before the Cocke crew twice. The Jeſuite anſwereth, that this was no hindrance to *Peters* primacie, but a furtherance and a confirmation of it. But whether it were a let to his primacie or not, let all men judge, ſeeing it had beene ſufficient to have hindred his ſalvation, and deſtroyed his faith, without the great mercie of GOD. Mark. 14. 72.

[a] 1 Cor. 15. 10.

[b] 2 Cor. 11. 23.

[c] Act. 8. 14.

[d] Matth. 16. 22.

Expoſit. in Pſal. 140. Tract. in Iohan. 66.

Copus. vide Iuel. pag. 665. defenſ. Apolog.

Let us heare *Auguſtines* judgement of *Peters* fall. Some man may excuſe *Peter*, and ſay, that he did nothing, but as Chriſt fore-warned him. What then (ſaith he) if *Peter* therefore did not amiſſe, becauſe his fall was fore-told by Chriſt: *Rectè etiam fecit Iudas, qui tradidit Dominum, quia & prædixerat Dominum:* Then *Iudas* did well too (ſaith he) in betraying of Chriſt, for this alſo Chriſt ſhewed afore. But ſome againe may ſay: he denied not Chriſt, for he ſaid he knew not the man: *Quaſi vero* (ſaith hee) *qui hominem Chriſtum negat, non Chriſtum negat:* As though hee that denieth the man Chriſt, doth not flatly deny Chriſt. Chriſt alſo taketh away all doubts (ſaith he) when hee thus ſaid to *Peter, The Cocke ſhall not crow till thou haſt denied me thrice:* He ſaith not, till thou haſt denied the man, but me. Againe, *Ipſe potius redarguit defenſores ſuos: Peter* himſelfe doth confute his maintainers and defenders; *Agnovit planè peccatum ſuum infirmitas Petri: Peters* owne conſcience gave him that he ſinned, for hee went out and wept bitterly, &c. But if by this meanes his primacie was confirmed, he had occaſion to rejoyce, and not to weepe. Yea, he wept bitterly, his ſinne was verie great: how then dare one of your ſect ſay with a blaſphemous mouth, *Petrus non fidem Chriſti, ſed Chriſtum ſalva fide negavit: Peter* denied not the faith of Chriſt, but his faith remaining ſafe & ſound, he denied Chriſt. The ancient writers durſt not ſo extenuate *Peters* fall, no nor *Peter* himſelfe that wept ſore, as theſe men preſume to doe. For firſt *Origen* thus amplifieth *Peters* fall, *Non ad modicum derelictus, &c. Peter* was not a little forſaken to deny once, but he was abundantly forſaken to deny thrice: firſt he denied him before all; and againe he denyed him not ſimply, but with an oath: thirdly, not only with an oath, but with a ſpeciall denotation, I know not the man, *Tract.* 53. *in Matth.*

S. *Ambroſe* goeth further, *Hexemer. lib.* 5. *c.* 24. *Peter* before the cocke crew falleth; yea the third time he falleth, that you may know that it was not a ſlip only of his ſpeech, but that he was troubled in minde.

S. *Hierome* alſo thus writeth, *De Vincul. Petri ad Euſtoch.* What ſhall I doe? I have denied my Lord and Maſter: neither, as ſome thinke, have I only denied the man; I have denied him to whom I ſaid, thou art Chriſt the ſonne of the living God: I have denied him whom I ſaw walking upon the waters; whom I heard with his call raiſing up the dead; whom I ſaw with *Moſes* and *Elias, &c.*

And your owne decrees: *Decret. part.* 2. *cauſ.* 11. *quæſt.* 3. *cap.* 85. The Lord ſaid not to *Peter*, thou ſhalt deny thee to be my Diſciple, but thou ſhalt deny me: wherefore he denied him, when he denied himſelfe to be his Diſciple: and what did he elſe but denie himſelfe to be a Chriſtian? Such then and of this nature and qualitie was the fall and deniall of *Peter*, howſoever our adverſaries goe about to ſeeke colours and defence for it.

Galath. 6. 1. Bellar. cap. 28.

4 The laſt fault noted in *Peter* was that, for the which he is reproved of *Paul, Gal.* 2. Tuſh (ſaith *Bellarmine*) it was a verie ſmall and light offence. Yea, was it ſo ſmall a fault to conſtraine the Gentiles to doe like the Jewes? for this was the point, as S. *Paul* writeth, *Galath.* 2. 14. And *Auguſtine* ſaith, *Petrus non abjurgatus à Paulo fuit, quod ſervabat conſuetudinem Iudæorũ in qua natus & educatus fuit, ſed quòd eam gentibus imponere volebat, Expoſit. ad Galat.* Peter was not rebuked of *Paul*, becauſe he kept the cuſtome of the Jewes, wherein he was brought up, but becauſe he would lay it upon the Gentiles, &c. Was this *leviſſimum peccatum*, a ſmall tranſgreſſion? S. *Paul* ſhould greatly have beene to blame, for rebuking *Peter* openly, and ſo plainly for ſo ſmall an offence, and ſhould have done againſt his owne rule, *Galath.* 6. 1. But *Peter* did it of a good minde (ſaith *Bellarmine.*) Yea did? then hee was worthy to be excuſed, not worthy of blame, as S. *Paul* writeth. He might alſo doe it ignorantly and unwittingly (ſaith he.) How can that be, ſeeing he was one that made the decree, *Act.* 15. That no yoke ſhould be laid upon the Gentiles, other than there expreſſed; and now contrarie to that decree, he conſtraineth the Gentiles, *Iudaizare*, to play the Jewes. Theſe things doe not hang together.

The Rhemiſts ſay, that it was not an error in doctrine or judgement here reproved in *Peter*, but a default onely in converſation, *Annot. Galat.* 2. *verſ.* 11. *ſect.* 9.

Contra. 1. One of your owne Biſhops *Gelaſius, tom. de Anathemat. Vinculo*, is of a contrarie opinion, *Sanctus Petrus primus, &c.* Holy *Peter*, the firſt of the Apoſtles, thinking that the grace of the new teſtament ſhould be ſo preached, that he depart not from the inſtitutions of the old Law, did ſomething diſſemblingly, &c. and therefore his fellow Apoſtle doth worthily rebuke him, &c. It was then an error in *Peters* thought and judgement.

S. *Ambroſe in* 2. *ad Galat.* If *Peter* had diſſembled only, it had been no error, &c. But this was the cauſe of the reprehenſion: *Peter* did not only ſeparate himſelfe from thoſe with whom he had lived Gentile like, but he compelled them to play the Jewes alſo; ſo that the Gentiles were ignorant which was the trueſt way. And your owne Gloſſe ſaith, *Decr. p.* 2. *cauſ.* 2. *quæſt.* 7. *c.* 39. *Par eſt à fide exorbitare, &c.* It is all one to goe aſide from the faith, and by example or word to turne others from the faith: *Ergo*, this in *Peter* was an errour in faith.

I will now conclude out of *Auguſtine*, as he alleageth out of *Cyprian: Nec Petrus, &c. cum ſecum Paulus de circumciſione diſceptaret, poſtmodum vendicavit ſibi aliquid inſolenter, ut diceret ſe primatum tenere, de Baptiſ.* 2. 2 Howſoever it was, *Peter*, &c. when *Paul* reaſoned thus with him, did not ſtand upon his pantofles, and challenge any primacie to himſelfe, &c. But it is verie like, if there had been any ſuch primacie in *Peter* of power and juriſdiction (a primacie of order we grant, as *Cyprian* in that place calleth *Peter, primum*, the firſt) that this ſharp reprehenſion of *Paul* ſhould either have beene ſpared, or elſe not done in that vehement manner.

It ſhall not be out of the way in this place, to ſee the judgement of certaine Papiſts of great account in their time, contrarie to the opinion now received in the Popes Church.

Thus the Biſhop of Winchester reaſoneth in his booke *De vera obedientia*: The ſcholler ought not to be above the maſter: how could then *Peter* take that upon him to be chiefe, which Chriſt his maſter did ſo conſtantly refuſe?

That *Peter* was *primus*, that is, firſt and chiefe in number of them which confeſſed Chriſt, it cannot be denied: for firſt he confeſſed, firſt he taught the Jewes: firſt he ſtood in defence of the veritie, and was the firſt prolocutor among them. A primacie of order we grant, but not a primacie of rule and dominion: he was firſt in order, but it followeth not therefore that he was the chiefe in dignitie: As it is no good reaſon, Paris is nominate the firſt of all Univerſities: *Ergo*, they are ſubject to it.

Biſhop *Tonſtall* alſo in a certaine Sermon uſeth theſe and ſuch like arguments againſt the ſupremacie of *Peter*. *Peters* perſon (ſaith he) could not be the rocke of the Church: for then we ſhould put another foundation of the Church than Chriſt; which were contrarie to S. *Paul*: *No man may put any other foundation than that which is put already, which is Chriſt Ieſus*, 1 *Cor*.3.

1 Cor.3.11.

So ſaith he in the one and twentieth chapter of the Apocalyps, the new Citie and heavenly Jeruſalem, is deſcribed by the Holy Ghoſt, not with one foundation of *Peter*, but with twelve foundations after the number of the Apoſtles, *plur. Fox* p. 1062.

Pag.969.1.50.

Let us ſee the conſent of other Churches, that *Peter* was not the Prince and Superior of the other Apoſtles. 1 Of the Greeke Church, *Ieremie* their Patriarke ſhall ſpeake, *Cœli ipſius claves Apoſtolis, illiſque omnib. &c.* Chriſt credited the keyes of Heaven to the Apoſtles, and to all thoſe which are to ſucceed in their place. This authoritie was committed no more to *Peter* than to the reſt. And whereas that place is urged for *Peters* ſupremacie, upon this rocke will I build my Church, *Nilus* ſaith, that Chriſt built his Church *(upon Peters confeſſion of God) and upon all thoſe which ſhall hold the ſame profeſſion*. *Barlaam* ſaith, that everie one of the twelve Apoſtles received the keyes of Heaven, *(as well as Peter.)* And againe, how could *Peter* be the Prince of the Apoſtles, *ſeeing (he did not ordaine them:)* yet a primacie of order *Peter* had to ſpeake in the firſt place, as in the election of *Matthias*, and at the comming downe of the Holy Ghoſt: this was his prerogative, that others gave him *the honour to ſpeake firſt*. *Baſil* ſaith upon theſe words, *Peter loveſt thou me, feed my ſheepe, &c. conſequenter omnib. Paſtorib. & Doctorib. eandem poteſtatem tribuit, cujus ſignum eſt, quod omnes ex æquo ligant & abſolvunt, quemadmodum ille, &c.* And conſequently he gave the ſame power to all Paſtors and Doctors, a ſigne whereof is, that all doe equally binde and looſe as well as he, &c.

Cenſur. Oriental. Eccleſ. c.7.
Lib.2. de primat. p.60.
ἐπὶ τῇ θεολογίᾳ τοῦ πέτρου.
Barlaam de principat. Pap. c.2.
ἰσοτίμως πέτρῳ οὐκ αὐτὸς ἐκείνους ἐχειροτόνησεν.
cap.10.
τὴν τοῦ πρῶτα λέγειν τιμήν.
De vit. ſolitar. c.23.

2 The ſame is the judgement of the South Church: *Tertullian* a Presbyter of Carthage, maketh all the Apoſtolike Churches planted by the Apoſtles equall, *Omnes prima, omnes Apoſtolicæ*: They are all firſt, and all Apoſtolike. *Cyprian* Biſhop of Carthage, *Erant utique & cæteri Apoſtoli, quod fuit Petrus, &c.* The reſt of the Apoſtles were the ſame that *Peter* having the like fellowſhip of honour and power. *Auguſtine* here alſo ſaith directly, *Non à Petro Petra, ſed Petrus à Petra, ſicut non Chriſtus à Chriſtiano, &c. ſuper hanc Petram, quam confeſſus es ædificabo Eccleſiam, &c.* The rocke was not ſo called of *Peter*, but *Peter* of the *(Petra)* or rocke: as Chriſt is not called of the Chriſtians, but the Chriſtians of Chriſt, &c. Chriſt ſaith, I will build my Church upon this rocke which thou haſt confeſſed, &c. And againe, *Non Petrus ſolus, ſed univerſa Eccleſia ligat ſolvitque peccata*: Not *Peter* onely, but the univerſall Church doth binde and looſe. The Æthiopike and South Church at this day maketh *Peter* and *Paul* equall, as the Emperour *David* in an Epiſtle to the Biſhop of Rome, ſpeaking of thoſe two Apoſtles, ſaith, *Hi ſunt Domini regni cœlorum, & totius mundi judices*: Theſe are the Lords of the Kingdome of Heaven, and Judges of the whole world: he meaneth, that the keyes of the Kingdome of Heaven were committed to the one as well as to the other.

Lib. de præſcription.
Lib. de unitat.
In Ioann. tract. 124.
Tract.118. in Ioann.
Damianus a Goes de morib. Æthiop.

3 So the latter confeſſion of Helvetia, *c*.18. S. *Peter was neither above the reſt, nor had greater authoritie than the reſt: verie true therefore is that ſaying of S.* Cyprian *the Martyr, in his booke, De ſimplic. Cler. the ſame doubtleſſe were the reſt of the Apoſtles that* Peter *was, &c.*

Harm. confeſſ. ſect.11. p.344.

4 Of the Romane Church: Cardinall *Cuſanus* ſaith; *Scimus, quod Petrus nihil plus poteſtatis à Chriſto accepit aliis Apoſtolis*: We know, that *Peter* received no more power of Chriſt than the reſt of the Apoſtles: *Franciſcus de victor.* approveth that ſentence of *Cyprians* before, *that the reſt of the Apoſtles were the ſame that Peter*: and he addeth, *non eſt audienda gloſſa, The gloſſe is not to be heard, which ſaith, this muſt not be underſtood of the plenitude or fulneſſe of power.*

Lib.2. Concord. Cathol. c.13.
Relect. 2. qu.2. concl.3.

The third Queſtion, Concerning *Peter* his being at Rome.

THis queſtion hath two parts: firſt, whether *Peter* were at all at Rome or not. Secondly, whether he were Biſhop of Rome.

The firſt Part, Whether *Peter* were at Rome, and there died.

OUr adverſaries would ſeeme to prove it by theſe and ſuch like arguments.

39. Error.

Argum. 1. Out of that place of S. *Peter* 1.5.13. *The Church that is at Babylon ſaluteth you*:

1 Pet.5.13.

Babylon here (ſay they) is taken for Rome, from whence ***Peter*** wrote his Epiſtle, *Bellar. lib. 2. cap. 2. de pontif. Rhemenſ. argum. in 1. Epiſt. Petri.*

We anſwer: Firſt, it is a ſilly argument for them hereby to prove ***Peters*** being at Rome: for thus much they have gained by it, that Rome is Babylon, and ſo the ſeat of Antichriſt, *Revel.* 18. Secondly, there were two Babylons, one in Syria, the other in Egypt, from either of which Saint ***Peter*** might date his Epiſtle: and it is moſt like that he would keepe the common and knowne name of the place, that it might be out of doubt what Church he meant. As for the name of Babylon to bee aſcribed to Rome, though it were ſo myſtically, yet was it not ſo called: for why might not ***Paul*** as well have written his Epiſtle to the Romans under that name, the Church of Babylon, as ***Peter*** wrote from thence?

Argum. 2. Againe, they alleage that ſtorie, how ***Peter*** overcame ***Simon Magus*** at Rome, when he would have taken his flight into the aire, having made himſelfe wings, and by the prayer of ***Peter*** was brought downe againe and brake his legs, and ſo died: whereupon ***Nero*** being offended with ***Peter***, would have apprehended him; who being counſelled by the Church, would have fled from Rome: but meeting Chriſt at one of the gates, and ſaying unto him, Whither goeſt thou Lord? And he anſwered, I come againe to be crucified. ***Peter*** upon thoſe words returned backe againe, and was crucified for the teſtimony of Jeſus, *Bellarm. cap. 2. 3.*

Epiſtol. 80.

Wee anſwer: Though we ſhould not deny that ***Peter*** was at Rome, yet it were enough to ſhew the inſufficiencie of their arguments: And againe, we move ſuch doubts, as by them are yet unanſwered, as afterward ſhall be ſhewed. Secondly, concerning this ſtorie of the victorie over ***Simon Magus***, they that doubt of ***Peters*** being at Rome, may alſo doubt of this, neither of them being neceſſarie to be beleeved as articles of faith, but probable and conjecturall, as matters of ſtorie. For ſome part of the ſtorie is denyed by ***Auguſtine***, as how ***Peter*** faſted upon the Saturday, the combat betweene him and ***Simon Magus***, following upon the Lords day after: and thereupon roſe the cuſtome of the Saturday faſt among the Romans: *Eſt quidem* (ſaith he) *hac opinio plurimorum, quamvis eam perhibeant eſſe falſam plerique Romani:* This is (ſaith he) a probable opinion of many (concerning ***Peters*** faſt) yet the Romans themſelves thinke it to be falſe.

2 That concerning Chriſts apparition to ***Peter***, ſeemeth to be moſt unlike of all, and ſavoureth ſomewhat of the Popiſh Legends. Like unto this are the tales of S. ***Chriſtopher***, how hee carried Chriſt, and how S. *Gregorie* entertained him for one of his gueſts at his table of hoſpitalitie: Such viſions and apparitions of Chriſt are contrarie to the Scriptures, which ſay, that the heavens muſt containe him till his comming againe. ***Bellarmine*** anſwereth: firſt, by this meanes we doe ***compedes Chriſto injicere***, we fetter Chriſt in Heaven. We anſwer, belike then Heaven is a priſon with the Jeſuite: God ſend all that are his ſuch a priſon at the length. Againe, Chriſt is no otherwiſe concluded and ſhut up in Heaven, than as it pleaſeth himſelfe, and as he hath appointed ſo to be.

Act. 22. 6.
Act. 9. 7.

2 He objecteth, that Chriſt appeared neere unto the earth to ***Paul***. We anſwer: Firſt, there is no ſuch thing proved out of the Text, but rather the contrarie, that the voice was heard from Heaven; not neere the earth, but above *Acts* 22. 6. Secondly, ***Paul*** heard a voice onely, he ſaw no man, neither he nor the company with him, *Act.* 9. 7, 8. but onely a great light they ſaw ſhining from Heaven, *Act.* 22. 6, 9. Therefore out of this place they cannot prove any ſuch apparition of Chriſt neere unto the earth.

Your owne decrees alſo here are againſt you: ***Decr. p. 3. diſt. 2. cap. 44. Corpus Domini in quo reſurrexit uno loco eſſe oportet:*** The body of our Lord, wherein he roſe, muſt be in one place. And againe, ***Donec ſeculum finiatur ſurſum eſt Dominus:*** As long as the world endureth, our Lord is above; that is, in the Heaven: ***Ergo***, not beneath in the earth.

Argum. 3. ***Peter*** died at Rome, his ſepulchre is to be ſeen there to this day; ***Ergo***, he was at Rome, *Bellarm. cap.* 3.

We anſwer: Firſt, it followeth not if ***Peter*** were buried at Rome, that therefore he died there: for the tranſlation of the bones & bodies of Martyrs is no unuſuall thing in your Church: As it followeth not, becauſe ***Iohn Baptiſts*** head, as you ſay, is to be ſeene at S. ***Sylveſters*** at Rome, that therefore be died there; ſo neither doth it follow of S. ***Peter***.

2 Againe, how ſhall we beleeve you that it is S. ***Peters*** ſepulchre, which is ſhewed at Rome; ſeeing you have made ſo many mockeries already, making the world beleeve that ***Peters*** body is ſometime in one place, ſometime in another? Halfe his body (you ſay) is at S. ***Peters*** in Rome, halfe at Saint ***Pauls***, his head at S. ***Iohn Laterane***, his nether jaw with the beard at Poicters in France, many of his bones at Triers, at Geneva part of his braine. You ſee that wee may as well doubt whether ***Peters*** body be at Rome, as in any of theſe places. And ſuch as you ſee are our adverſaries arguments for ***Peters*** being at Rome.

The Proteſtants.

Concerning ***Peters*** being at Rome: firſt, wee doe not utterly deny it, but only affirme that hee could not come thither ſo ſoone, as in the ſecond yeere of ***Claudius***, and ſit there ſo long, namely, five and twentie yeeres, as they hold. Secondly, it may be granted that he was there, as a matter of ſtorie, not an article of faith, Thirdly, we have certaine doubts and arguments, about ſome circumſtances of his being there, which our adverſaries are not able to anſwer.

Argum. 1. There is great diſagreeing amongſt the writers, concerning the time of *Peters* comming to Rome: *Oroſius* ſaith, he came thither in the beginning of *Claudius* reigne: *Hierome* ſaith, the ſecond yeere of his reigne: other ſay, the fourth yeere: other, the thirteenth yeere: *Damaſcus* would have him come thither in *Nero* his reigne. This diſſention of writers ſheweth that the matter may be juſtly doubted of, *Fulke, in Rom.* 16. *ſect.* 4.

Bellarmine and the Jeſuites anſwer: No more doe all agree concerning the time when the world was created, nor for the ſtorie of Chriſts life, in what time everie thing was done when hee ſuffered, and ſuch like: yet it followeth not, that thoſe things were not true, becauſe there is ſome diverſitie about the time, *Rhemiſt.* 1 *Pet.*5.13.

We reply: Firſt, moſt of theſe things concerning the chronologie of Scripture, though it bee not neceſſarie to ſalvation, yet by diligent ſearch may bee found in Scripture. Secondly, if they can ſhew any Scripture for *Peters* being at Rome, as we have for the other ſtories, wee will beleeve it, though the time perfectly be not knowne. But ſeeing the Scripture maketh no mention at all of his being there, and the time is uncertaine, we may worthily doubt of it, much leſſe are bound neceſſarily to beleeve it.

Argum. 2. The ſtorie of *Peters* comming to Rome in the ſecond yeere of *Claudius*, his abiding at Rome five and twentie yeeres, his death and martyrdome in the 14. yeere of *Nero*, and the 37. yeere after Chriſts aſcenſion: we prove out of the Scriptures to be falſe. For *Peter* was at Jeruſalem and in thoſe quarters round about till 18. yeeres after Chriſt: for *Paul* ſaw him there three yeares after his calling, and againe 14. yeares after that, *Galath.* 2. there is 17. yeeres, and one yeere was paſt before *Pauls* converſion: in all 18. yeeres: adde unto theſe the 25. yeeres of *Peters* being at Rome, that maketh 43. yeeres: and ſo *Peter* ſhould ſuffer in *Veſpaſians* reigne, and not in the time of *Nero*.

Galath.2.1.

Bellarmine and the Jeſuites anſwer: that *Peter* was at Rome ſeven yeeres before the Councell held at Jeruſalem, *Act.* 15. which was in the 18. yeere after Chriſt: and that being expelled the Citie by *Claudius*, with the reſt of the Jewes, he returned to Jeruſalem, and there ſpake with *Paul*, and after that went to Rome againe, and there ended his life.

This anſwer wee ſhew to bee verie inſufficient. Firſt, *Act.*15.2. it appeareth that there was, as it were, a ſtanding and ſet Councell of the Apoſtles at Jeruſalem, of the which *Peter* was one: for the Church thought good to ſend up to the Apoſtles and Elders which were at Jeruſalem. Secondly, till the 18. yeere when this Councell was held, it ſeemeth that *Peter* had laboured onely or eſpecially amongſt the Jewes, of whom there were then but few at Rome: *For* (ſaith the Apoſtle) *he that was mightie in Peter in the Apoſtleſhip over the circumciſion, was alſo mightie in me, Galath.* 2.8. Therefore *Peter* was not knowne to have laboured untill this time but in the circumciſion. Thirdly, afterward it is more like he went to Antioch than to Rome: for after this *Paul* rebuked *Peter* at Antioch, *Gal.*2. Fourthly, theſe are but bare conjectures of our adverſaries, and craftie evaſions without Scripture: but ſeeing wee appoſe them out of Scripture, it is great reaſon they ſhould likewiſe anſwer us out of Scripture.

Acts 15.2.

Laſtly, it is but *Bellarmines* conjecture, and a verie fable that *Peter* went from Rome to Jeruſalem to ſpeake with *Paul*, like to that tale which *Chriſtianus Maſſaus* hath, *Chronicor.lib.*8. of one *Trophimus* converted by *Marie Magdalene*, who going to Rome to ſee *Peter*, as he ſailed, his wife being great with child died in travell, and was buried with her child in a rocke: whom S. *Peter* carried to Jeruſelem, and ſhewed him the holy places, and after two yeeres returning to Rome, found his child playing at his mothers breaſt, who being raiſed as it were out of ſleepe, told her husband how that *Marie Magdalene* had ſhewed her the ſame holy places which he had ſeene. I marvell the Jeſuite did not ground his conceit of *Peters* going to Jeruſalem from Rome upon this fable: which of the better ſort amongſt them is rejected, as *Eſpenc. in* 2 *Tim.c.*4.*p.*183.*a.*

Argum. 3. We have divers other objections alſo out of the Scriptures: as firſt, that if *Peter* were at Rome, it is not like that *Paul* would leave him out in his ſalutation in the end of his Epiſtle, *Rom.*16. ſent to the brethren. Our adverſaries anſwer but verie ſimply, that at that time when S. *Paul* wrote his Epiſtle, either *Peter* was not at Rome, or elſe *Paul* might write ſome eſpeciall letters to him by himſelfe, and this Epiſtle encloſed in them: ſuch goodly conjectures they have. But I pray you what needed S. *Paul* to have written unto the Romans, if Saint *Peter*, ſo faithfull and vigilant a Paſtor, were continually amongſt them?

S. *Ambroſe* hereof thus writeth in his Commentaries upon the 16. to the Romans, *Ad confirmationem Romanorum, &c.* For the confirmation of the Romans, all theſe whom he ſaluteth are underſtood to have been there: but it would have made more for their confirmation, if *Peter* had been ſaluted amongſt them, if he had been there. Againe, *Ariſtobulus iſte congregator, &c.* This *Ariſtobulus* whom the Apoſtle maketh mention of, is underſtood to have beene a gatherer together of the brethren: but *Peter* was a more principall congregator of them; therefore it is like the Apoſtle would have remembred him, as well as *Ariſtobulus*.

Other places alſo of Scripture we have: as *Philip.*2.20. ſpeaking of *Timothy* he ſaith, *I have none like minded to him, that will faithfully care for your matters, Coloſſ.* 4.11. *Theſe only are my worke-fellowes,* 2 *Tim.* 4.11. *onely Luke is with mee: Ergo, Peter* all this while was not at Rome, for *Paul* would not have left him out of the number of his fellow-helpers: at the leaſt he would not have com-

Coloſſ.4.11.

mended *Timothy*, though he were a worthy young man,before him. That which *Bellarmine* anſwereth is juſt nothing: that Saint *Paul* ſpeaketh in thoſe places onely of his domeſticall helpers, which did miniſter unto him: when Saint *Paul* ſpeaketh plainly of his fellow-labourers; *Theſe only are my worke-fellowes to the Kingdome of God, Coloſſ.*4.11.

1 Tim.4.16.

Another argument doth ariſe out of S.*Pauls* words, 2 *Tim*.4.16. *At my firſt anſwering no man aſſiſted me: Ergo*,it is like that *Peter* was not then at Rome, for he would not have forſaken *Paul. Bellarmine* anſwereth,that he ſpeaketh only of ſuch favourers as he had in *Cæſars* Court,that they would not make ſuit for him to the Emperour. But this is a weake ſolution.Firſt,it appeareth by that which followeth, that they left him without help in his open Apologie or Defence: they did not aſſiſt me (ſaith he) but the Lord aſſiſted me: that is,gave me ſtrength to defend my cauſe: So that the word, aſſiſting, muſt bee taken in the ſame ſenſe before, that they failed him in that wherein God aſſiſted him, that is, in ſpeaking boldly in the defence of the truth. Secondly, it is proved by the divers ſucceſſe that he had at his firſt and ſecond anſwering: at the firſt all left him,but at the next many were imboldened through his bonds: What to doe? More frankly to ſpeake the word,*Philip*.1.14.*Ergo*, at the firſt they forſooke him, becauſe they were afraid to ſpeake the word.

Philip.1.14.

I will for the ſenſe of this place be tried by your owne Interpreters: as *Eſpenc.* thus writeth; No man aſſiſted me, that is, as an helper both to defend me before the Prince, and to help the Chriſtian cauſe. And againe he complaineth, that he was forſaken of thoſe which might have helped: as there was a great number at that time at Rome of Chriſtians converted from among the Jewes,that might have helped him. And againe, it was occaſion of great heavineſſe to the Apoſtle, to be oppugned of ſtrangers, and not propugned by his domeſticals, but to bee bereft of all comfort, yea betrayed: *in* 2 *Timoth.cap*.4.*pag*.180. So then the Apoſtle ſpeaketh not of the domeſticals of *Cæſars* family, but the domeſticals of the ſame faith; neither of not ſuing for him in Court, but the forſaking of the defence of the faith.

Theſe arguments which we have here oppoſed, are much urged by Maſter *Bradford* holy Martyr, againſt *Peters* being at Rome: As becauſe, while *Paul* was priſoner at Rome, there is no mention made, that *Peter* all that while viſited him, who at that time they ſay was at Rome. Againe, Saint *Paul* in his Epiſtle to the Romans ſaluteth many meaner perſons than *Peter* was: and therefore it is not like that *Peter* was then at Rome; for hee among the reſt ſhould not have beene omitted, but eſpecially remembred. Theſe and other ſuch places are urged by that holy Martyr, *Epiſt. ad Dom. Vanam,pag*. 1648.

Pag.1496.1.70.

Now herein we want not ſome evidence of other Churches. 1 Firſt,of the Greeke Church,*Chryſoſtome* thus writeth,expounding that place *Matth*.23.34. *Behold I ſend unto you Prophets,Wiſe-men, and Scribes, of them you ſhall kill and crucifie, &c. Intelligit Apoſtolos, & qui cum Apoſtolis fuerint:* He underſtandeth the Apoſtles, and thoſe which were with the Apoſtles: His opinion is, that ſome of the Apoſtles ſhould be crucified at Jeruſalem: But they can ſhew none elſe to have been crucified there, unleſſe it were *Peter* or *Andrew:* But *Bellarmine* confeſſeth that *Andrew* was put to death in *Achaia*. And whereas he telleth us of *Simeon*, the ſucceſſor of *Iames*, that he was crucified in Jeruſalem: and of *Matthias* he ſaith, *probabiliter exiſtimant*, ſome probably thinke that he was crucified in Judea: it is not certaine that that *Simeon* was one of the Apoſtles; for it is not like that one Apoſtle ſucceeded another; he is thought rather to have beene one of the 70. Diſciples: and of the other there is leſſe certaintie, nor ſo much as any probable conjecture.

Lib. 2. de Pontif.cap.19.
Centur.1.lib.2. cap.10.

Alvares deſcrip.Æthiop. cap.29.

2 For the South and Æthiopike Church, although they deny not *Peter* to have beene at Rome, yet they hold it of more certaintie, that hee was at Antioch: which made the great Emperour there aske *Alvares, Why they divided the Churches of Antioch and Rome, ſeeing the Church of Antioch was in a manner the chiefeſt, untill the Councell of Pope Leo, &c.* and indeed of *Peters* being at Antioch there is evidence in Scripture, *Galat*.2.11. but of his being at Rome none at all.

3 Other Divines of the reformed Churches have likewiſe objected againſt *Peters* being and dying at Rome: as *Vldaricus Velenus*, who hath written a Treatiſe of this argument: and *Illyricus, lib. cont. primat. pap. Calvin lib*.4. *Inſtitution.c*.6.*ſect*.15. Magdeburgenſ. *Centur*.1.*lib*.2.*c*.10. *col*.561.

See more hereof Hexapl. upon the Rom. c.16.contr.8.

4 Neither doth this want evidence from ſome of their owne ſide: as *Lyranus* upon that place, *Matth*.23.34. thus writeth, *Some of them you ſhall kill, as Iames the brother of Iohn, &c. ſome you ſhall crucifie, as Peter and Andrew his brother:* hee thinketh that *Peter* was crucified at Jeruſalem, and therefore *Bellarmine* here, having nothing elſe to anſwer, rejecteth him.

The ſecond Part, Whether *Peter* were Biſhop of Rome.

OUr adverſaries would gladly bring it about that *Peter* was Biſhop of Rome, there enthronized, and ſate in the Biſhoplike chaire many yeeres, and after left it to his ſucceſſors.

Argum. 1. *Peter* firſt preached to the Gentiles, *Act*.15.7. *Yee know that a good while agoe God choſe out me, that by my mouth the Gentiles ſhould heare the word of God and beleeve, Rhemiſt. Annot.* upon this place.And ſeeing there were many Chriſtians in Rome before Saint *Paul* came thither, it is like then that *Peter* firſt preached to the Romanes, and was the firſt founder of the faith there, *Bellar. lib. 2. de Roman. pontif. c. 2.* Hence is inferred, that *Peter* was the firſt Biſhop of Rome.

Anſw. Firſt, that S. *Peter* preached before S. *Paul* to the Gentiles, is not agreeable to the hiſtorie of the *Acts*: for before S. *Peter* had received that viſion from heaven, *Act.* 10. he made queſtion, whether it were lawfull to preach to the Gentiles: but before that S. *Paul* was converted, & immediatly upon his converſion he preached to the Gentiles, *Act.* 26. 17. and went into Arabia, *Gal.* 2. 17. Neither doth S. *Peter* ſay, that firſt by his mouth the Gentiles heard the word. Indeed S. *Iames* ſaith, *Simeon hath declared how God firſt did viſit the Gentiles*: which word (*firſt*) is to be referred not to the time of the converſion of the Gentiles, but to the order of Saint *Peters* ſpeech, which was firſt of Gods viſitation of the Gentiles: or if we refer it to the time of their converſion, it ſheweth only the beginning in generall of Gods viſitation of the Gentiles, as the Syrian Interpreter giveth the ſenſe, *Simeon hath ſhewed how God began to chuſe out of the Gentiles, &c.* it maketh no compariſon or difference of prioritie in the beginners. The meaning then is this, that then was the time, whether by Saint *Peter* or others, when it pleaſed God firſt to call the Gentiles: and to this purpoſe Saint *Iames* alleageth Scripture, not to ſhew a prioritie of *Peters* preaching, but of the calling of the Gentiles.

Acts 26. 17.
Galath. 2. 17.

Secondly, that *Peter* firſt preached not at Rome, it is thus gathered: becauſe it is not like that the Chriſtian faith being ſpread far abroad, could be kept from Rome the ſpace of twelve yeeres: for ſo long it was by their account, before *Peter* came to Rome. Againe, there were divers that dwelled at Rome, which heard the Apoſtles ſpeake divers tongues, *Acts* 2. being ſtrangers then and ſojourners at Jeruſalem: and *Rom.* 16. 7. he maketh mention of *Andronicus* and *Iunia*, which were in Chriſt before him. By ſome of theſe it is moſt like that the Chriſtian faith was firſt ſowed at Rome. Thirdly, it is more like that *Paul* preached at Rome before *Peter*: for when he came to Rome, he called the Jewes together, who ſaid unto him, that they had heard nothing concerning him by letters, or from the brethren out of Judea, *Acts* 28. 22. But if *Peter* had been there, *Paul* no doubt ſhould have beene knowne at the leaſt by name. The Jewes alſo ſay unto him, We will heare of thee what thou thinkeſt: and ſome of them were perſwaded by *Paul*, ſome beleeved not. It ſeemeth by this place that the Jewes in Rome had not heard of the Goſpell before. But if *Peter* had been amongſt them, who had an eſpeciall charge of the Circumciſion, hee would have had the greateſt care of the Jewes to win them to Chriſt. Fourthly, though *Peter* had firſt preached to the Romanes, it would not follow that therefore he was Biſhop there: for *Paul* firſt founded the Church of Epheſus, yet they ſay *Iohn* was firſt Biſhop there: wherefore they ſhould gaine nothing by this argument, if it were true that *Peter* was the firſt Preacher, and Converter of the Romanes to the faith. Saint *Ambroſe* ſaith, *Quia Paulus magiſter, &c.* Becauſe *Paul* was appointed the Maſter of the Gentiles, it became him to take care, to teach there where Chriſt had not beene preached, *in* 15. *ad Rom.* *Ergo*, S. *Paul* preached firſt to the Romanes rather than S. *Peter*.

Acts 2. 10.
Rom. 16. 7.
Acts 28. 22.
See more hereof Hexapl. upon the Rom. cap. 1. qu. 29.

Argum. 2. Rome was alwayes called and counted the chiefe of all Churches; what other reaſon can be yeelded thereof, than becauſe *Peter* the Prince of the Apoſtles was their proper and peculiar Paſtor? And ſeeing *Peter* continued not at Antioch, let them ſhew where elſe *Peter* died Biſhop than at Rome, unleſſe they will ſay hee was Biſhop of the univerſall Church, and not of any particular place, which they will not willingly grant, *Bellarm. lib. 2. de Rom. pontif. c. 4.*

Anſw. 1. Neither was *Peter* the Prince or chiefe of the Apoſtles, but had onely a prioritie of ſpeaking, and it may be a prioritie of ſitting for order ſake, as *Barlaam* ſaith: neither had the Church of Rome her precedence by ſucceſſion from S. *Peter*, but afterward by the decrees of the fathers, becauſe *it was* * *the chiefe and imperiall Citie*, as the ſame *Barlaam* ſheweth.

2 Neither was *Peter* Biſhop of any particular place, but Paſtor of the univerſall Church, as were alſo all the Apoſtles beſide: and therefore it is not neceſſarie to aſſigne him any certaine ſeat, after he left Antioch: though in other places he had alſo his ſucceſſors, as *Marke* was as well appointed by him in Alexandria, as *Evodias* at Antioch.

Barlaam lib. de princip. pap. cap. 2.
* διὰ τὸ βασιλεύουσαν εἶναι τὴν πόλιν, c. 3.

The Proteſtants.

IF we take the name of Biſhop generally for that office which hath the publike cure and charge of ſoules: in that ſenſe we deny not but *Peter* and the reſt of the Apoſtles may be called *Epiſcopi*, Biſhops, as Chriſt is called the Shepherd and Biſhop of our ſoules, 1 *Pet.* 2. 23. But taking it ſtrictly for a Biſhop of this or that place, which is called *Epiſcopus intitulatus*, a Biſhop intituled, wee deny that either *Peter* or *Paul* were Biſhops, *Fox* pag. 15.

1 Pet. 2. 23.

Argum. 1. *Paul* was *Apoſtolus Gentium*, the Apoſtle of the Gentiles, and *Peter* of the Circumciſion: therefore it is more like that *Paul* was chiefe Paſtor of the Romanes, becauſe they were of the Gentiles, and part of his charge: and unleſſe they can prove that *Paul* reſigned over his lot unto *Peter*, that hee alſo ſhould be the chiefe Apoſtle of the Gentiles, as he was of the Jewes; *Peter* ſhould have intruded himſelfe into *Pauls* charge, not in preaching to the Gentiles, (for both *Paul* might preach to the Jewes, and *Peter* to the Gentiles) but in taking upon him to bee the chiefe Apoſtle of the Gentiles, which was given before to S. *Paul*.

Argum. 2. The Rhemiſts themſelves grant, that the Church of Rome was founded both by *Peter* and *Paul*, *Annot. in 2. Galat. ſect. 6.* Biſhop *Tonſtall* a ſtrong champion of theirs, but varying from them in this opinion, ſhewed in a letter of his to Cardinall *Poole*, how in times paſt both *Peter* and

Paul were counted Patrons of the Church of Rome, and ***principes Apoſtolorum***, the chiefe of the Apoſtles. ***Euſebius*** ſaith, that ***Clement*** was the third Biſhop after ***Peter*** and ***Paul*** : ***Alexander*** ſucceeded in the fifth place after ***Peter*** and ***Paul***.

Cornelius Biſhop of Rome, *Epiſtol.* 1. thus writeth: ***Romanam Eccleſiam beatiſſimi Petrus & Paulus ſuo Martyrio coronarunt:*** The bleſſed Apoſtles ***Peter*** and ***Paul*** did crowne the Romane Church by their Martyrdome. ***Gelaſius*** alſo, ***Decret. de Scripturis. Petro data eſt ſocietas beatiſſimi Pauli, & pariter ſanctam Romanam Eccleſiam Deo conſecrarunt:*** Unto ***Peter*** bleſſed ***Paul*** was joyned in ſocietie, and they together did conſecrate unto God the Romane Church. If therefore the Biſhops of Rome challenge any preeminence of authoritie from ***Peter***, they may doe it as well from ***Paul***: for they both founded that Church, preached there, and both there ſuffered, ***Fox*** pag. 1066.

Epheſ. 4. 11. ***Argum.*** 3. No Apoſtles were Biſhops. for they were divers offices, ***Epheſ.*** 4. 11. hee gave ſome to be Apoſtles, ſome to be Paſtors and Doctors: ***Ergo***, they were divers offices, and the ſame were not Apoſtles and Paſtors, or Biſhops, for both are all one. The offices were much different: Apoſtles were immediatly called of God, Biſhops and Paſtors were ordained by the Apoſtles: the Apoſtles calling was generall over the whole world, the Paſtors were obliged to their Dioceſſe and Pariſhes and particular Churches: the office of the Apoſtles was extraordinarie, and but for a time; the calling of Paſtors was to endure ever in the Church. Wherefore it can in no wiſe be, that the Apoſtles were Biſhops of any certaine places. ***Irenaus*** ſaith, that ***Fundata Eccleſia beati Apoſtoli Lino officium Epiſcopatus injungunt:*** The Church of Rome once founded, the holy Apoſtles laid the charge of the Biſhopricke upon ***Linus***. Whereby it appeareth, that they only retained their Apoſtleſhip enjoyned them of Chriſt, ***Tonſtal. ex Fox pag.*** 1066. It had therefore beene contrarie to the commandement of Chriſt, who ſaid, ***Ite in univerſum mundum***, Goe into all the world: if they ſhould have left their calling, and bound themſelves to any peculiar Church: ***Ergo***, wee conclude that neither ***Peter*** nor ***Paul*** were Biſhops of Rome.

Eſpenc. in 1. c. 1. ad Timoth. One of their owne writers hereunto beareth witneſſe, and ſheweth out of S. ***Chryſoſtome*** a treble difference betweene an Apoſtle and a Biſhop: ***Hic ſcilicet Epiſcopus per homines vocatur, &c.*** A Biſhop is called by men, is ſet over a certaine place, he is not alway certaine that hee hath the ſpirit, &c. ***Hom.*** 19. ***in Matth.*** But an Apoſtle is immediatly called of God, Gal. 1. 1. ***Galath.*** 1. 1. he is ſent to preach, not to any one place, but to all Churches, 1 Tim. 2. 7. as 1 ***Timoth.*** 2. 7. Saint ***Paul*** ſaith, he was ordained an Apoſtle, that is, a Teacher of the Gentiles. Thirdly, hee is ſure he hath the ſpirit, not to erre: as in the ſame 1 Cor. 7. 40. place, ***I ſpeake the truth in Chriſt, I lye not.*** And 1 Cor. 7. 40. ***I thinke that I have the ſpirit of God.*** Wherefore it is evident, that the Apoſtles were no Biſhops properly ſo called: yet we deny not, in a larger ſignification and uſe of the word, but that many which were but Biſhops were called Apoſtles: as ***Theodoret*** witneſſeth, They which are now called Biſhops, were in times paſt named Apoſtles: ſo ***Epaphroditus*** was the Apoſtle of the Philippians, ***Titus*** of the Cretenſians, &c. ***Sed procedente tempore, &c.*** But afterward the name of Apoſtleſhip was left to thoſe which were the true Apoſtles, &c. Therefore taking the name of an Apoſtle properly, and ſo likewiſe of a Biſhop; wee muſt of neceſſitie underſtand two diſtinct offices, not coincident, or compatible together: otherwiſe, as I have ſhewed concerning the name of an Apoſtle, ſo the name of a Biſhop was diverſly taken: for in Tract. 24. in Matth. one ſenſe Chriſt only is called our Biſhop, 1 ***Pet.*** 2. 23. As ***Origen*** alſo noteth, ***Proprie Epiſcopus Dominus Ieſus***, Our Lord Chriſt is properly our Biſhop. So the Apoſtles in a larger uſe of this name may be called Biſhops: but as it is taken commonly for the ruler or overſeer of ſome particular Church, it can no way agree to the Apoſtles.

Fox pag. 910. col. 2. Let us ſee the judgement of the holy Martyrs: ***Iulianus Leville*** Martyr at Sanſerre in France, ***anno*** 1554 denyeth that ***Peter*** was ever Pope of Rome.

Pag. 831. 1. 20. Maſter ***Bradford*** holy Martyr ſaith, It doth no more follow ***Peter*** died at Rome, or ***Peters*** chaire was at Rome: ***Ergo***, he was Biſhop there, and the ſeat of the primacie muſt needs therefore bee at Rome; then this followeth, ***Moſes*** and ***Aaron*** firſt exerciſed their offices unto their death in the wilderneſſe: ***Ergo***, the wilderneſſe was the place of their Prieſthood: or therefore the principalleſt Pag 1496. 2. 60. place of the Jewiſh Church ſhould be in the wilderneſſe, ***Epiſt. ad Dom. Vanam.*** 1648. col. 1.

Here alſo we have the conſent of other Churches profeſſing Chriſtianitie: 1 The Muſcovites deny S. ***Peter, verum papam, & verum Romana Eccleſia Antiſtitem***, to have beene the true Pope, a true Biſhop of the Romane Church. ***Barlaam*** ſaith, that ***none of the Apoſtles was called Biſhop of this or that place or region, but*** [a] ***had the ſame authoritie everie where.*** And againe, all the Diſciples of the word (Chriſt) [b] ***were the paſtors and teachers of the whole world.*** And a little after: ***Who ever*** (ſaith he) ***called Peter Biſhop of Rome, or Clement the chiefe.***

Sacran. Elucid. Error Ruthen. cap. 2. err. 1.

[a] πανταχοῦ τὴν αὐτὴν ἐξουσίαν. Barl. de princip. c. 2.

[b] διδάσκαλοι τῆς οἰκουμένης, ca. 3.

Damianus a Goes de morib. Æthiop. 2 The South and Æthiopike Church calleth Rome, ***ſedem ſanctorum Petri & Pauli***, the See of the holy Saints ***Peter*** and ***Paul***: as their Emperour ***David*** in his Epiſtle to the Biſhop of Rome. In their opinion then ***Peter*** was no more Biſhop there than ***Paul***. And touching the firſt converter of the Gentiles to the faith, they hold that the Eunuch baptized by ***Philip***, returning home converted the Queene to the faith, and baptized her, with a great part of her family, and ever ſince the Chriſtian faith hath continued among them: thus writeth their Emperour ***David*** to the Biſhop of Damianus a Goes. Rome, and ***Zaga Zabo*** an Æthiopian Biſhop in his confeſſion of the Æthiopike faith. Now this was done before ***Peter*** went unto ***Cornelius*** to preach unto him the faith.

3 What the Divines of other reformed Churches doe hold, is ſhewed before in the end of the former queſtion: for they which doubt of *Peters* being at Rome, doe make queſtion alſo of his ſitting as Biſhop there.

4 And we have ſeene before the teſtimony of *Cornelius* and *Gelaſius* Biſhops of Rome, that ſhall ſpeake for the Latine Church, who derive their ſucceſſion as well from S. *Paul*, as from S. *Peter*.

The fourth Queſtion, Whether the Biſhop of Rome be the true Succeſſor of S. *Peter*.

The Papiſts.

THey doe generally hold that the Biſhops of Rome being lineally deſcended by ſucceſſion from *Peter*, have the ſame primacie, Apoſtolike authoritie, and juriſdiction over the whole Church, which *Peter* had, *Bellarm. lib. 2. de pontif. cap.* 12. 41. Error.

They are verie barren and ſcant of arguments in this place to maintaine and uphold this ſucceſſion by, and in the end the Jeſuite runneth to tradition: and at the length he thus concludeth, that it is not *de jure divino*, it is not neceſſarie by the Law of God, that the Roman Biſhop ſhould be *Peters* ſucceſſor: but it dependeth only upon the ordinance of *Peter*, and is proved by tradition, not deduced out of Scripture. Bellarm.c.12. That it was neceſſarie for *Peter* to have a ſucceſſor, they ſay, it is proved out of Scripture: which wee alſo grant, that all faithfull Paſtors and Miniſters are the Apoſtles ſucceſſors, though they have not their plenarie and Apoſtolike power: but that the Pope ought to bee and is his ſucceſſor, it ſtandeth upon tradition.

Wee ſee then the grounds of their opinion; Scripture they have none but blinde tradition: unleſſe therefore they could bring better ſtuffe for the Papall ſucceſſion, we will not ſpend any time in confuting nothing.

Yet *Bellarmine* ſeemeth thus to reaſon: A ſucceſſion in the Church is now neceſſarie in the new Teſtament, as *Aaron* had his ſucceſſion in the old Teſtament: but there can be no certaine ſucceſſion now ſhewed, but in the chaire of *Peter* at Rome: *Ergo*, the Biſhops of Rome are the true ſucceſſors of *Peter*. For either at Antioch muſt the ſucceſſion of *Peter* be, or at Rome: but not at Antioch, becauſe S. *Peter* removed from thence to Rome, and there died, *Bellarm. cap.* 12.

Anſw. Firſt, a locall, perſonall, and lineall ſucceſſion is not now needfull, as before under the Law: the true worſhip of God is not now tied to perſon or place, as our Saviour ſheweth, *Ioh.* 4. 21. *God will bee worſhipped, neither in this mountaine, nor at Ieruſalem:* and by the ſame reaſon, neither at Rome, &c. John 4.21. Secondly, yet a ſucceſſion of doctrine, and of faithfull Paſtors wee grant, and the Church was never without: ſuch as the Prophet ſpeaketh of, *Eſay* 59. 21. *My ſpirit that is upon thee, ſhall not depart out of thy mouth, nor the mouth of thy ſeed, &c.* Eſay 59.21. and in this ſenſe all faithfull Biſhops do ſucceed the Apoſtles, *Concil. Aquiſgr. c.*10. *Iſidor. Apoſtolis decedentibus, &c.* The Apoſtles deceaſing, Biſhops have ſucceeded, being appointed thorow the world in the ſeats of the Apoſtles. Yea S. *Hierome* doubteth not to ſay, that not only Biſhops, but all other faithfull Miniſters are the Apoſtles ſucceſſors, *ad Heliodor. Abſit ut de his, &c.* God forbid I ſhould judge ſiniſterly of them, *qui Apoſtolico gradui ſuccedentes*, which ſucceeding the degree of the Apoſtles, doe conſecrate the body of Chriſt, &c. Thirdly, there may be ſhewed a ſucceſſion to this day in Conſtantinople, Alexandria, Antioch, Epheſus, as afterward ſhall appeare, and not onely at Rome. Fourthly, the death of Chriſt the chiefe Biſhop is more forcible to privilege Jeruſalem for the chiefe ſeat, than the death of *Peter* at Rome maketh for the preeminence of that See before Antioch.

The Proteſtants.

THat the Pope or Biſhop of Rome neither can, is, or ought to bee S. *Peters* ſucceſſor, in the high and Apoſtolike authoritie, primacie, and juriſdiction over the whole Church: thus we declare it.

Argum. 1. The Pope, though hee were *Peters* ſucceſſor, yet can hee not receive that from him, which he never had: but *Peter* had never any ſuch primacie of power, as wee have ſhewed before, Queſt. 1, 2. *Ergo*, he is not herein his ſucceſſor.

Argum. 2. That primacie which *Peter* had, could not be conveyed to any other; namely his primacie of confeſſion, which he firſt of all the Apoſtles did utter concerning Chriſt, proceeding from faith, did adhere ſo to his perſon, that it could not be derived to any ſucceſſor of his: for *Peters* faith was a proper adjunct to himſelfe, *Argument. Tonſtalli*, *Fox* p.1067. col.1. Pag.974. 1.30.

Againe, how can hee have the Apoſtolike authoritie being not an Apoſtle? but an Apoſtle hee is not; for Chriſt only made Apoſtles, the Apoſtles did not ordaine other Apoſtles, *Argum. Nili.*

To this *Bellarmine* anſwereth, firſt by a diſtinction, that whereas three things are to be conſidered in an Apoſtle; firſt, that he be immediatly called of God, and inſpired to write Scripture: the ſecond, to bee a founder of the Churches where none were before: thirdly, that hee have authoritie over the whole Church. The firſt (ſaith he) agreeth not to the Pope, but the two other doe: for by the Pope many Churches have beene planted, and he hath authoritie over the whole Church, as *Peters* ſucceſſor, &c. *Bellarm. cap.* 12. *reſp. ad object.* 2. *Nili.*

Anſw. Firſt, there be other properties required in an Apoſtle beſide theſe, as I ſhewed before out of *Chryſoſtome*, whereof none agree to the Pope. Secondly, to admit theſe three conditions named by the Jeſuite, if they bee all neceſſarie to make an Apoſtle, then the Pope wanting one of them, by his confeſſion can bee no Apoſtle. Thirdly, wee deny that either the Pope hath founded any Churches ſince the Apoſtles times, he hath perverted many nations, converted none; neither are the Popes much given to preaching, whereby nations are begotten unto the faith: either that he hath ſuch univerſall authoritie over the whole Church, which is the thing in queſtion. For hee calling himſelfe Biſhop of Rome, and ſo fixing his chaire in a certaine place, can be no Apoſtle: for the Apoſtles were no Biſhops of one place more than another, as I have ſhewed, but were ſent to preach to all the world.

• Secondly he anſwereth, that not the Apoſtles, but Chriſt did conſtitute the Biſhop of Rome, to be the Apoſtolike and univerſall Biſhop of the whole Church.

Contra. Firſt, the Apoſtles were immediatly called of Chriſt; then if the Pope bee of Chriſts making an Apoſtle, he muſt ſhew his immediate calling in Scripture. Secondly, *Bellarmine* forgetteth himſelfe; for a little before he ſaid that the Biſhop of Rome is *Peters* ſucceſſor; by *Peters* fact, not by the inſtitution of Chriſt.

3 He ſucceedeth not *Peter* rightly in place: for ſeeing *Peter* ſate at Antioch, why may not that Church challenge ſucceſſion, as well as Rome? Why might not alſo other Churches have Apoſtolike ſucceſſion, as Alexandria from *Peter* and *Marke*, Jeruſalem from *James*, Conſtantinople from *Andrew*?

Further, they have no certaine ſucceſſion from *Peter*: *Tertullian* maketh *Clement* the next ſucceſſor to *Peter*. *Optatus* firſt nameth *Linus*, then *Clement*: *Irenæus* after *Peter* placed *Linus*, and *Cletus*, and *Clement* the fourth. What certaintie therefore can they have of ſo uncertaine ſucceſſion? *Fulke, Annot. in Rom.* 16. *ſect.* 4.

4 It ſkilleth not who commeth in the place and roome of the Apoſtles: They that will be their true ſucceſſors muſt follow their example, and walke in their ſteps, teaching their doctrine and embracing their holy vertues. Wherefore the Pope is not *Peters* right ſucceſſour, ſwerving both from his doctrine and example. *Non ſanctorum filii ſunt, qui tenent loca ſanctorum, ſed qui exercent opera eorum*: They are not the children of the Saints which occupie the ſame places, but they which doe their workes, *Lambert.* So *Bernard* writing to *Eugenius*, chargeth him, that in the reſpect of his pomp and pride, he did rather ſucceed *Conſtantine* than *Peter*, *Iohan. Huſſ.* pag. 610.

Fox pag. 1120.

5 All good Biſhops and Paſtors are as well the Apoſtles ſucceſſors as the Pope; nay rather then, he being a wicked man, *Iohn Huſſ. articul.* 4. *Fox* pag. 590. *Lambert* pag. 1120. Nay, they have greater and more excellent titles, than to be called the Apoſtles ſucceſſors: for thoſe that walke in obedience unto Gods Commandements, our Saviour calleth them his ſiſters, kinsfolkes and brethren, *Matth.* 12.50. *Ergo*, the Pope is not the right ſucceſſor of *Peter*.

Cont. liter. Petil. lib. 2. cap. 51.

Laſtly, of this matter *Auguſtine* thus writeth: *Cathedra tibi quid fecit Eccleſia Romana, in qua Petrus ſedit; & in qua hodie Anaſtaſius ſedet: vel Eccleſia Hieroſolymitana, in qua Iacobus ſedit, & in qua hodie Iohannes ſedet?* What hath the See of Rome done unto thee, wherein ſometime *Peter* ſate, and where *Anaſtaſius* now ſitteth? or what hath the Church or chaire of Jeruſalem committed, where ſometime *James* ſate, and *John* now ſitteth? In thoſe words *Auguſtine* aſcribeth as much to the ſucceſſion of other Apoſtolicall Churches, as he doth to the ſucceſſion of the Biſhops of Rome.

Cap. de præcept. Eccleſ. artic. 9. B.

And therefore *Caniſius* craftily leaveth out the one halfe of the ſentence, concerning the Church of Jeruſalem. Neither is it true which our adverſaries ſay, that *Peters* See remaineth ſtill at Rome, when all other Apoſtolicall Sees are gone: for even to this day the See of Antioch ſtandeth and hath a Patriarke: likewiſe the See of Alexandria. The See of Conſtantinople never wanted ſucceſſors to this day: nor the Church of Epheſus. In India and Æthiopia there hath beene alwayes a ſucceſſion in thoſe Churches planted by the Apoſtles, and is at this day, *Fulke*, 2 *Theſſ.* 2. *ſect.* 7. Wherefore they have no cauſe to brag of their ſucceſſion, which is found in other places as well as at Rome.

Let us ſee the conſent of antiquitie: *Clemen. Epiſtol.* 1. *Peter* is brought in ſpeaking thus: *Hunc Epiſcopum vobis ordino, cui ſoli mea prædicationis & doctrinæ cathedram trado*: I ordaine this man (namely *Clement*) to be your Biſhop, to whom only I deliver my chaire of preaching and doctrine. Alſo in the ſame Epiſtle, *Poſt me non imperitus aliquis aut indoctus, aut ignorans verbi divini myſterium ſuſcipiat cathedram meam*: After mee let no unskilfull or unlearned man, or ignorant in the myſterie of the divine word take my chaire. In this *Clementine* Epiſtle (which though it force not us, becauſe we hold it forged, yet it preſſeth our adverſaries being of them received) we ſee that hee only is *Peters* ſucceſſor, who ſucceedeth him in doctrine.

Pope *Felix* alſo thus writeth *ad Petrum Antiochen. Qui participes Apoſtoli eſſe volunt, ducuntur & doctrina ipſius*: They that will be partakers of the Apoſtleſhip, muſt follow the Apoſtles doctrine. But the Pope doth not embrace the Apoſtles doctrine: *Ergo*, he is not Apoſtolike. So alſo *Symmachus*, as he is alleaged in the decrees, *Decret. p.* 1. *diſt.* 40. *cap.* 1. *Petrus hæreditatem innocentiæ miſit ad poſteros*: *Peter* did leave the inheritance of innocencie to his poſteritie: the Biſhops of Rome then having loſt *Peters* innocencie, are not the rightfull heires of *Peter*.

John Huſſe died for this article with others, for ſaying, *Papa non eſt verus Petri ſucceſſor, ſi vivit moribus contrariis Petro*: The Pope is not the true ſucceſſor of *Peter*, if he be of contrarie manners in his life to *Peter*; *Articul.* 14. *object. Concil. Conſtantienſ.*

And for further evidence: 1 *Nilus* the Archbiſhop ſhall ſpeake for the Greeke Church: *Is not the Pope then the ſucceſſor of Peter? Yes he is: (but as hee is [a] a Biſhop) which everie of thoſe Biſhops may challenge which were ordained by him, as many received this benefit by his hands: nay everie Prieſt is by this reaſon a [b] ſucceſſor of the Apoſtles, of whom by tradition they have received the Prieſthood, &c.* And in the ſame place, *Peter was an Apoſtle, and the chiefe of the Apoſtles, the Pope is no Apoſtle,* &c. *Peter was the Teacher of the whole world, but the Pope is Biſhop of Rome and ſo called.* So then his opinion is, that the Pope ſucceedeth not S. *Peter* in his Apoſtolike preeminence. Nay he is not his ſucceſſor at all, *if he depart [c] from the truth:* for then he ſhall be no more the ſucceſſor of *Peter, than [d] a diſeaſe of health, darkneſſe of light, &c.*

Nilus lib. 2. de primat.
[a] ἀλλ' ὡς ἐπίσκοπος.
[b] διάδοχος ἐστιν τῶν ἀποστόλων.
εἰ δὲ [c] τῆς ἀληθείας ἀποχωρήσοις.
Lib. 2. in fine.
ὡς νόσος [d] ὑγιείας καὶ σκότος φωτός.

2. The Æthiopike Church holding *Peter* and *Paul* to have beene equally the founders of the Romane Church, as is ſhewed in the former queſtion, muſt conſequently hold, that the ſucceſſion there is derived from both.

3 That the Pope ſucceedeth not *Peter* in any ſuch univerſall juriſdiction, it is the judgement of other reformed Churches: Confeſſion of Belgia, artic. 30. *In what place of the world ſoever the Miniſters of the word of God doe keepe, they have all of them the ſame and equall power and authoritie, being all of them equally the Miniſters of Chriſt, the only univerſall Biſhop and head of the Church.*

Barlaam c. 13. lib. de princip.
Harm. ſer. 11. pag. 364.

4 Let *Gregorie* ſpeake for the Latine Church: *Petrus univerſalis Epiſcopus non vocatur:* Peter is not called univerſall Biſhop. And againe of *Paul* he ſaith: *being converted to the Chriſtian faith, Caput effectus eſt nationum, & obtinuit Eccleſia totius principatum,* he was made the head of the Nations, and obtained the principalitie of the whole Church. The Pope then ſucceedeth not *Peter* in his univerſall Biſhopricke which he never had, or no more than *Paul* and other of the Apoſtles.

Lib. 4. Epiſt. 32.
In 1 Reg. lib. 4. cap 4.

The fifth Queſtion, Concerning the primacie of the See of Rome.

THis queſtion hath divers parts, which muſt be handled in their order. Firſt, whether the Biſhop of Rome have authoritie over other Biſhops. Secondly, whether appeales ought to be made to Rome from other countries. Thirdly, whether the Pope be ſubject to the judgement of any. Fourthly, whether he may be depoſed. Fifthly, what primacie he hath over other Churches, and how it began. Sixthly, of the titles and names given to the Biſhops of Rome.

The firſt Part, Whether the Biſhop of Rome hath authoritie over other Biſhops.

The Papiſts.

THey doubt not to ſay, that the Biſhop of Rome hath authoritie and ought ſo to have, to ordaine and conſtitute Biſhops, to deprive and depoſe them, to reſtore them likewiſe to their former dignities, and this power he exerciſeth over the univerſall Church.

42. Error.

Argum. 1. The Jeſuites principall argument is drawne from certaine examples: how the Biſhops of Rome have in times paſt conſtituted, depoſed, and reſtored ſome Biſhops in the Greeke Church, as in the Patriarchall Sees of Conſtantinople, Alexandria, Antioch: *Ergo*, he hath power over all Biſhops.

Bellarm. lib. 2. de Rom. Pont, cap. 18.

We anſwer. Firſt, It was not done by the abſolute authoritie of the Romane Biſhops, any ſuch conſtitution, or depoſition, though perhaps their conſent and allowance were required, as *Leo* writeth thus to *Martianus* the Emperour, about the ordaining of *Anatolius* Biſhop of Conſtantinople: *Satis ſit, quod veſtra pietatis auxilio & mei favoris aſſenſu Epiſcopatum tanta urbis obtinuit:* It is ſufficient, that by your godly help and my favourable aſſent, hee hath obtained ſo famous a Biſhopricke. Whether was greater now, the help and furtherance of the Emperour, or the bare aſſent of *Leo?* Secondly, we deny not but that the Pope ſometimes, what by ſufferance of others, what by his owne intruſion, hath uſurped this power over other Biſhops: but this ought not to make a law: that which is once or twice done by a falſe title, cannot prove the juſtneſſe of the title. Thirdly, that the Biſhop of Rome hath no ſuch authoritie, it appeareth by this, that hee doth not, neither of many yeeres hath conſtituted or ordained the Patriarchs of the Greeke Church: they came not up to Rome, nor yet ſent thither for their pals, as other Archbiſhops here in the Weſt parts have done, and payed full dearely for them, being made ſlaves to the Beaſt of Rome.

Epiſtol. 54.

This appeareth notably in the Councell of Florence, Seſſ. 25. for it ſo falling out, that *Ioſephus* Patriarch of Conſtantinople, who was there perſonally preſent, being an aged man, and wearied with long travell, ſuddenly died: whereupon the Pope *Eugenius* the fourth, dealt with the Grecians verie earneſtly, *Ut nunc in Synodo Patriarcham eligerent:* That they would chuſe them a Patriarch now in the Synod: *ut quem ſuffeceritis, nos confirmemus:* that whom you appoint, we may confirme, ſaith the Pope. The Grecians made him this anſwer: *Se hîc Patriarcham eligere non poſſe, cum Græcis mos ſemper fuerit, in ſua eccleſia Patriarcham ſufficere, ſimulq́; conſecrare:* They could not chuſe their Patriarch here, ſeeing it alwaies hath been the Grecians manner to chuſe the Patriarch in his own Church, and there to conſecrate him, &c. See then, it was denied to the Popes face, that he had any thing to doe with electing, conſecrating, or confirming the Patriarch of Conſtantinople.

The Pope indeed doth take upon him to this day, to make Patriarches: aſſigning to one the title of Conſtantinople; to another the Patriarchſhip of Antioch, and ſo of the reſt; but they have only the bare names, without either the dignitie or juriſdiction of thoſe places: not much unlike to a certaine cuſtome in the Emperours Court at Conſtantinople; the wanton Courtiers to make themſelves ſport upon ſolemne dayes were accuſtomed, *aliquem è laicis inſignibus epiſcopalibus componere, qui perſonalem Patriarcham ageret:* To take ſome Lay-man, and attire him like a Biſhop, who ſhould counterfeit the Patriarch: which abuſe was reformed, *Synod.* 8. *Conſtantin. can.* 16. The like diſorder was corrected in the Councell of Baſil, *Seſſ.* 21. *Turpem illum abuſum removendum cenſemus, quo certis anni celebritatibus nonnulli cum mitra, baculo, ac veſtibus pontificalibus more Epiſcoporum benedicunt:* We thinke good that abuſe be removed, that ſome at certaine ſolemnities of the yeere, doe take upon them with a Miter, a Staffe, and other pontificall veſtures, as Biſhops to give bleſſing, &c. Much like to theſe counterfeit Patriarches and Biſhops, are the Popes Patriarches, who have nothing beſide the name and habit of Patriarches.

Argum. 2. The Jeſuite with the reſt doe verie much urge a certaine place of *Cyprian. Epiſtol.* 3. *ad Cornelium: Non aliunde oborta ſunt hareſes, aut nata ſchiſmata, quàm inde, quod ſacerdoti Dei non obtemperatur, nec unus in Eccleſia ad tempus ſacerdos Chriſti vice cogitatur:* From hence ſpring hereſies and ſchiſmes, that Gods Prieſt is not obeyed, and that one Prieſt or Paſtor at once in the Church in Chriſts ſtead is not acknowledged, &c. Whereupon they would conclude, that the Pope ought to be this one chiefe Prieſt and Paſtor in the Church: for *Cyprian* thus ſpeaking writeth to *Cornelius* Biſhop of Rome.

Anſw. We muſt underſtand that *Cyprian* at this time had to deale with the Novatians, who both at Rome where *Cornelius* was, and at Carthage where *Cyprian* was Biſhop, dividing themſelves from the Church, erected ſchiſmaticall Biſhops of their owne againſt the Catholike Biſhops: Upon this occaſion *Cyprian* ſheweth, that there ought to be but one Biſhop, not over the whole univerſall, but in everie particular Church: for he complaineth, that this unitie of the Prieſthood was not kept at Carthage, as well as at Rome: for thus he writeth in the ſame Epiſtle, *Epiſtol.* 3. *Caterùm dico, dico dolens, dico provocatus, quando Epiſcopus in locum defuncti ſubſtituitur, &c. plebi ſua in Epiſcopatu quadriennio jam probatus, toties ad leonem petitus, &c. iis ipſis diebus quibus ad te has literas feci, ad leonem denuo poſtulatus, cum talis frater à quibuſdam deſperatis & perditis extra Eccleſiam conſtitutis impugnari videtur:* But I ſpeake it with griefe, I ſpeake it being provoked, when a Biſhop is ſubſtitute in the place of the dead, &c. for the ſpace of foure yeeres knowne and approved to his people, ſo often ſought for to be throwne to the Lyons, yea and that inſtant when I wrote theſe letters to you, againe called for to the Lyons: when ſuch a brother ſhall bee impugned of certaine deſperate and damnable perſons, runnagates from the Church, &c. Who ſeeth not, that *Cyprian* here ſpeaketh of himſelfe, and not of *Cornelius*, who was Biſhop of Rome but two yeeres and an halfe: and complaineth that even in Carthage the right Paſtor and Biſhop was not obeyed? This place therefore ſerveth not at all for the primacie of the Biſhop of Rome.

The Proteſtants.

THat the Pope neither hath, nor yet ought to have any ſuch authoritie over other Biſhops: but that everie one in his owne precinct and juriſdiction hath the chiefe charge: It is thus proved.

Fox pag. 1062. Pag. 969. 1. 50. Edition ult. Pag. 472. 1. 70. Æneas Sylvius Epiſt. 301.

Argum. 1. *Peter* was not chiefe, neither did exerciſe juriſdiction over the twelve: *Ergo*, neither the Pope ought to doe over other Biſhops. The antecedent or firſt part is thus confirmed. The heavenly Jeruſalem, which is the Church of God, is deſcribed *Apocal.* 21. not with one foundation only of *Peter*, but with twelve foundations after the number of the Apoſtles: *argument. Tunſtalli.* To this purpoſe alſo hee alleageth a ſaying out of *Hierome contra Iovinian.* All the Apoſtles received the keyes of the Kingdome of Heaven: and upon them all indifferently and equally, is the ſtrength of the Church grounded and eſtabliſhed, *Fox*, pag. 1066. col. 1.

Argum. 2. Before the Councell of Nice, for the ſpace of 300. yeeres, there was ſmall reſpect had to the Church of Rome; but everie Church was ruled by their owne government: afterward followed the Councell of Nice, wherein was decreed, that the whole Church ſhould bee divided into foure circuits or precincts; over the which there were foure Metropolitans or Patriarches ſet: firſt the Biſhop of Rome: next the Biſhop of Alexandria: the third was the Biſhop of Antioch; the fourth the Biſhop of Jeruſalem; and not long after came in the Biſhop of Conſtantinople in the roome of the Biſhop of Antioch. All theſe had equall authoritie in their Provinces, and one was not to deale within anothers charge: *Ergo*, the Biſhop of Rome had not then the juriſdiction over the whole Church, *argument. Nili plura Fox*, pag. 9. col. 1.

Pag. 8. col. 2.

Argum. 3. Wee will adjoyne the teſtimony of the fathers of Baſil, which were all of the Popiſh ſect; what have the Biſhops been in our daies, ſay they, but only ſhadowes? might they not have been called Shepherds without ſheepe? what had they more than their Miters and their ſtaffe, when they could determine nothing over their ſubjects? Verily in the Primitive Church, the Biſhops had the greateſt power and authoritie: but now it was come to that point, that they exceeded the common

Fox pag. 679.

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ment of Chriſt, &c. See then in this place *Auguſtine* ſetteth Biſhops in the higheſt Roome in the Church, and ſaith, they have no Judge above them but Chriſt.

Of this judgement alſo were the holy Martyrs: that the Biſhop of Rome had no ſuch ſoveraigntie over other Biſhops, *Thomas Benet* Martyr affirmed, that the Pope of Rome was but Biſhop over his owne Dioceſſe, and that he had no further power, *Fox pag.* 1039 *col.* 2.

Pag. 948. 2. 10.

M. *Philpot* telleth *Boner*, that by the word of God, the Pope hath no more authoritie, than the Biſhop of London hath, *Fox pag.* 1811. *col.* 1. And he ſheweth further, how that *Cyprian* called the Biſhop of Rome his fellow Biſhop, p. 1804. *col.* 2.

Pag. 1644. 1. 50. Pag. 1638. 1. 30.

The ſentence of theſe holy Martyrs ſealed with their blood, is of greater waight than many arguments: and by thoſe that love the truth, ought much to be reverenced, and had in great regard.

Now laſtly we will object againſt them the Emperiall conſtitutions, together with their owne Canons: for the firſt, *Cod. lib.* 1 *tit.* 5. *l.* 6. *Honor. Theodoſ. Urbs Conſtantinopolitan. veteris Roma prarogativa latatur:* The Citie of Conſtantinople hath the prerogative of old Rome. And *leg.* 15. *Leo, Anthem. Conſtantinop. Eccleſia mater noſtra pietatis, &c.* The Church of Conſtantinople the mother of our faith, and of all right beleeving Chriſtians, &c. And in the ſame place, the privilege of that Church, *ante alios reſidendi*, to have the firſt ſeat, is ratified and confirmed. And whereas *Bellarmine* urgeth the Epiſtle of *Iuſtinian* written to *Iohannes* Biſhop of Rome, where he acknowlegeth Rome to be the head of all Churches: *Cod. lib.* 1. *tit.* 4. *leg.* 4. the ſame *juſtinian tit.* 20. *l.* 1. thus expoundeth himſelfe, having given the ſame title of headſhip unto Rome, *Romam intelligimus, non ſolum veterem, ſed hanc regiam noſtram:* By Rome we underſtand, not onely old Rome, but this princely Citie alſo, *Qua melioribus condita eſt auguris:* Which was firſt founded and built with more happie and proſperous beginnings, &c. Thus wee ſee that the Imperiall Citie of Conſtantinople by the lawes Imperiall was made equall to Rome. And their owne decrees alſo doe ratifie that Canon of the Chalcedon Councell, that Conſtantinople ſhould have *ſimilia privilegia*, like privileges to the Citie of Rome, *Decr. p.* 1. *diſt.* 22. *cap.* 6.

Nilus lib. 1.

[a] ἐν τάξει μόνον, καὶ ἐν λόγοις μᾶλλον ἢ πράγμασι τὰ πρωτεῖα.

[b] ὅτι πρῶτος ἐν τῷ ἀριθμῷ εἶ, &c. lib. 2.

[c] τὸν ζωοποιὸν καταδεξάμενος θάνατον.

Here alſo we have the conſent of other Churches. 1 *Nilus* of the Greeke Church thus teſtifieth: *The primacie, which the Biſhop of Rome hath over other univerſall Biſhops, is not like unto that, which a Biſhop of a province hath over thoſe which are under him:* For there the primacie is (*for* [a] *order ſake, and rather in words, than in deeds*) *but in the other there is an equalitie in words, and a primacie in deed.* And againe, *if becauſe thou* [b] *art the firſt in number, thou wilt chalenge a dominion, grant this alſo to the Patriarke of Conſtantinople*, for he alſo is *ſet before him of Alexandria.* And afterward, *if becauſe Peter died at Rome, thou count the Roman Sea great, Ieruſalem ſhall be farre greater, ſeeing our Saviour Ieſus Chriſt there undertooke* [c] *his lively death.*

Epiſt. 75. apud Cyprian.

2 The South Church hath not in times paſt acknowleged any ſuch ſuperioritie of the Biſhop of Rome over other Biſhops: as it may appeare by the oppoſition of the Biſhops of Africa againſt Pope *Celeſtine*, about a certaine Canon of the Nicen Councell, and before that betweene *Cyprian* and *Stephen* Biſhop of Rome in the queſtion of rebaptizing: with *Cyprian* tooke part one *Firmilianus*, who thus reproveth the inſolencie of the Biſhop of Rome. *What can be more baſe or vaine, than to hold contention, with ſo many Biſhops through the world, breaking peace, &c. ſometime with the Eaſterne people, ſometime with you of the South.* The ſame is the practice of the South, and the Aethiopike Church at this day: their great primate whom they call *Abuna*, being elected by the Aethiopian Monkes at Jeruſalem, is conſecrated by the Patriark of Alexandria, who hath his ſeat at Cayro in Egypt: not expecting the confirmation of the Biſhop of Rome, to whom yet they yeeld a primacie (of order) among other Biſhops, as *Zaga Zabo* and Aethiopian Biſhop in his confeſſion of their faith.

Damianus a Goes de morib. Æthiop.

Harm. ſect. 11. p. 359.

3 The reformed Churches agree. French confeſſion, *art.* 25. Wee beleeve that all true Paſtors, in what place ſoever they bee placed, have the ſame and equall authoritie among themſelves, given unto them under Jeſus Chriſt, the onely head and the chiefe, and alone univerſall Biſhop: and therefore it is not lawfull for any Church, to chalenge unto it ſelfe, dominion or ſoveraigntie over any other Church, &c. Hereunto agreeth our Engliſh confeſſion, artic. 5. *That the Biſhop of Rome hath no more juriſdiction over the Church of God, than the reſt of the Patriarks either of Alexandria, or Antioch have, &c.*

Harm. p. 360.

Concord. Cath. lib. 2. c. 20.

Authoritatem et primatum tuæ præbemus beatidini. Surius Tom. 2. Concil. p. 119.

4 And that this claime of the Popes, to overtop and overrule other Biſhops, hath beene contradicted in times paſt, and oppoſed againſt, ſome of the Popiſh writers themſelves acknowlege: as Cardinall *Cuſanus* ſaith: *That the Councell of Afrike withſtood Celeſtine, in that he would do againſt the Councell of Nice, and Celeſtine replied not that he might doe it, but alleaged for himſelfe the Councell though corrupted. Surius* maketh mention of an Epiſtle of the Emperour *Theodoſius*, directed to *Dioſcorus* Patriark of Alexandria, in the Epheſine Councell the third generall: wherein hee yeeldeth the primacie unto him. See alſo their owne decrees before alleaged, for the equalizing of the Sea of Conſtantinople unto Rome, as was decreed in the Chalcedon Councell.

The

ſort of Prieſts onely in their habit and revenewes. What plainer teſtimonie can wee have, than from the Papiſts themſelves?

We have alſo the conſent of antiquitie, the decrees of the eight generall Councels, that the Biſhop of Rome hath no ſuch preeminence or predominate power over his fellow Biſhops.

*Concil. Nicen.*1.*can.*6.*Honos ſuus cuique ſervetur eccleſiæ,&c.* To every Church be reſerved the honour and dignitie thereof, let the old cuſtome in Lybia, Egypt, Pentapolis, take place, *Ita ut Alexandrinus Epiſcopus horum omnium habeat poteſtatem, quia & urbis Romæ Epiſcopo parilis mos eſt*: So that the Biſhop of Alexandria have the juriſdiction over all theſe Provinces, becauſe the like uſe or manner remaineth to the Biſhop of Rome; that is, the Biſhop of Alexandria ſhall have authoritie over his confines, as the Biſhop of Rome over his: not as *Bellarmine* doth odly expound it, let the Biſhop of Alexandria rule his Province, becauſe the Biſhop of Rome hath the like cuſtome over the ſame Province of Egypt, Lybia,&c. for this were, *idem per idem*, to prove the ſame by the ſame: and the Canon ſaith, *parilis mos*, the like uſe: *Ergo*, Alexandria hath the like authoritie. But if Rome were above the Sea of Alexandria, their juriſdiction ſhould not be like, but unlike. And againe, let every Church have it owne honour. But if Rome were the commander of the reſt, the honour ſhould be onely reſerved to it, and to no Church beſide.

*Conſtantinopol.*1. the 2 generall Can.2. the former Canon of Nice is ratified.

*Epheſin.*3 generall, Can.8. it was decreed, after that *Zenon* Biſhop of Cyprus had complained of the uſurpation of the Patriarch of Antioch, affirming, that they within the Iland did alwaies chuſe their owne Metropolitane, and that neither the Biſhop of Antioch, *nec alius quiſpiam*, nor any other did ever ordaine there: it was decreed, that Cyprus ſhould be exempt from the juriſdiction of Antioch, or of any other Sea; and ſhould chuſe their Metropolitane themſelves: *Ergo*, much leſſe was Cyprus ſubject to the Sea of Rome.

Chalcedonenſ. the 4 generall, action.16. they determine, the Archbiſhop of Conſtantinople, *Eiſdem primatibus honoris dignum*, To be worthie of the ſame primacie of honour, which the Biſhop of Rome hath: This was decreed, though *Paſchaſinus*, and *Lucinus* the Popes Legates earneſtly withſtood it. And further in the ſame place, the matter was thus in that Councell diſcuſſed: *Sedi ſenioris Romæ, propter imperium civitatis illius,&c.* Unto the Sea of the elder Rome, becauſe it was the imperiall Citie, the Fathers did give privileges: And by the ſame reaſon the 150. Fathers aſſembled in Conſtantinople being moved, *Æqua ſanctiſſima ſedi novæ Romæ,&c.* Did aſcribe equall privileges to the moſt holy Sea of new Rome; thinking it reaſonable, that the Citie, which was adorned both with the imperiall ſeat, and Senate, ſhould enjoy equall privileges with old Rome, and in Eccleſiaſticall affaires to have majeſtie as well as the other, and to be ſecond after the other,&c. Out of the acts of this Councell three things may be gathered: Firſt, that both in this Synod, and in the ſecond generall Councell of Conſtantinople equall privileges were given to the Sea of Conſtantinople, with Rome. Secondly, that notwithſtanding, Rome for antiquitie ſake had the firſt place. Thirdly, that theſe two Patriarchall Seas had thoſe privileges by reaſon of the imperiall dignitie; contrarie to that which *Bellarmine* beareth us in hand, that Rome had the primacie over other Churches from Chriſt, and not from *Cæſar, c.*17. And yet beſide the authoritie of this Councell, in the Trullane the ſixth generall, Can.38. it was thus decreed, *Si qua civitas à regia poteſtate innovata,&c.* If any Citie in reſpect of the civill ſtate be innovated and exalted by the princely power, that the order alſo of Eccleſiaſticall matters ſhould follow, that is, it ſhould be chiefe alſo in Eccleſiaſticall affaires, as in civill,&c. wherefore it is evident, that old Rome enjoyed her privileges by the benefit of the Empire.

*Conſtantinop.*2. the 5. generall, action.1. the Synod ſpeaking of *Leo* Biſhop of Rome, and *Cyrillus* of Alexandria, ſaith thus; *Qui æqualiter, ab hac ſynodo, pro ſtatu orthodoxæ fidei honorati ſunt*: Whom this Synod honoureth alike, becauſe of the right faith,&c. The Synod giveth like honour to the Biſhops of Rome and Alexandria.

*Conſtantinop.*3. the 6 generall, which is alſo the Trullane, *Can.*36. *Decernimus ut thronus Conſtantinopol. æqualia privilegia cum antiqua Romæ throno obtineat*: We decree that the Sea of Conſtantinople enjoy equall privileges with the ancient Sea of Rome.

Concil. the 7 generall, action.2. *Adrianus* the Biſhop of Rome writeth to *Tharaſius* Biſhop of Conſtantinople, giving him this ſtile, *Dilecto fratri Tharaſio, univerſali Patriarchæ*: To my beloved brother *Tharaſius*, univerſall Patriarch,&c. We ſee then that the Biſhop of Conſtantinople had both the like ſtile and authoritie, which the Biſhop of Rome had.

*Conſtantinop.*4. the 8. generall, *Can.*21. *Definimus, qui Patriarchalibus ſedibus præſunt, omni honore dignos judicandos*: We define, that the preſidents of the patriarchall Seas are worthie all honor,&c. and then are reckoned up, firſt Rome, then Conſtantinople; after theſe Alexandria, Antioch, Jeruſalem: ſo that the Sea of Rome is but patriarchall, as the reſt: a primacie onely of order it hath, to be named before the reſt.

Thus we have the conſent of the 8. generall Councels, to the which *Auguſtine* agreeth, *Habet omnis Epiſcopus*, ſaith hee, *pro licentia libertatis ſuæ arbitrium proprium, tanquam judicari ab alio non poſſit, quomodo nec ipſe poteſt alium judicare. ſed expectemus univerſi judicium domini noſtri Ieſu Chriſti*: Every Biſhop is privileged by his owne authoritie to follow his owne judgement, neither is ſubject to the judgement of other Biſhops, as hee is not to judge them, but they all muſt bee referred to the judgment De Babtiſ.lib.2.cap.2.

The Second Part Concerning Appeales to be made to Rome.

The Papiſts.

SUch, ſay they, is the preeminent authoritie of the Biſhop of Rome, that appeales may be made unto him from all Churches in the world, and that all ought to ſtand to his ſentence and determination. For the proofe hereof they bring no Scripture, nor any ſound argument, but ſtand chiefly upon certaine odde examples of ſome that have appealed to Rome: which we denie not to have beene done: but our anſwer more at large is this, *Bellar.lib.*2.*de pontif.cap.*21. 43.Error.

1 One cauſe of theſe appeales, was both for that they which were juſtly condemned of other Churches found greater libertie and favour at Rome, as *Apiarius* did, who being condemned in the ſixth Aphricane Councell for his deteſtable conditions, found favour with *Zozimus* Biſhop of Rome, who wrote for him to the Councell to be received againe. No marvell then, if licentious fellowes, hoping to finde more favour at Rome, did appeale thither: As alſo the ambition of the Biſhops of Rome did ſomewhat helpe forward this matter, who were as readie to receive ſuch appeales, as others were to make them.

2 Biſhop *Tunſtall* doth anſwer very fully to this point, that, although appeales were made to Rome, yet was it not for any juriſdiction that the Sea had: but this was the cauſe, partly for that there were many diviſions and part-takings in the Orientall Churches, as alſo becauſe many were infected with hereſies, from the which the Weſt and Occidentall Churches were more free; they were content to referre the cauſe many times to the Biſhop of Rome, as being a more indifferent Judge, and not like to be partiall, being no partie in the cauſe. Neither was their ſuit to the Biſhop of Rome ſingularly, but to the whole congregation of the Biſhops of Italy and France, or of the whole Weſt, as it appeareth by the Epiſtles of *Baſile, Tunſtal.apud Fol.*1067.*col.*1.

The Jeſuit alleageth the fourth & ſeventh Canons of the Councell of Sardis, which he ſaith was a generall Councell conſiſting of 300. Biſhops: which ſaid Canons doe allow & authoriſe appeales made to the Sea of Rome, and there the cauſes to be determined, or by direction from the Biſhop of Rome. Pag.473.2.&c.

*Anſw.*1. That ſuch Canons are to be found in the Councell which beareth the name of Sardis, wee grant: but that ſmall credit is to be given unto thoſe Canons, which goe under the name of this Councell; we are led by theſe conjectures and likelihoods ſo to thinke. 1 *Hoſius* Biſhop of Corduba in Spaine, was the author of theſe two Canons, who both might be partiall in behalfe of the Occidentall Patriarch of Rome: neither is much to be attributed to him, for his inconſtancie, becauſe he ſubſcribed to the Arimine Councell of the Arrians. 2 Whereas it is affirmed that there were preſent 300. Biſhops of the Weſt, and 76. of the Eaſt, Can.21. we find that there were of this number but 121. that ſubſcribed: for the Greekes went apart by themſelves, and it ſhould ſeeme that many Biſhops of the Latine Church departed alſo: this Canon therefore had not the conſent of the Greeke Church: ſo it ſeemeth to have beene a tumultuarie and diſordered Councell, for otherwiſe it ſhould have beene counted the ſecond generall Councell, as being next in time unto the firſt Nicen Synod. 3 That there are divers Canons forged under the name of this Councell, of the which it is like thoſe are, it appeareth by the preface to this Councell, where we read thus: *Sunt alia* 40. *regulæ, quæ per Oſium Epiſcopum Cordubenſem currunt, quæ titulantur tanquam Epiſcoporum apud Sardicam,&c.* There be beſide theſe 40. other rules, which paſſe under the name of *Oſius Cordubenſ.* which are intituled, as decreed by the Biſhops in Sardis which the Grecians have not, but are found onely among the Latines. 4 One of their owne Cardinals ſaith, *It may be doubted, an Sardicenſis concilii conſtitutio extat*, whether any ſuch conſtitution of the Councell of Sardis be extant, becauſe the fathers of the 6. African Councell write, that they found no ſuch conſtitution in any Synod of the fathers. Cuſan.lib.2.Concord.ca.5. 5 And that Canon being admitted, yet the Popes authoritie of receiving appeales, is much cenſured and reſtrained thereby: for thus ſaith the Canon, when any appealeth to the Biſhop of Rome, he may ſend if he thinke good, *Qui præſentes cum Epiſcopis judicent*, which preſent together with the Biſhop of the Province, ſhall judge the cauſe,&c. the ſole power is not left unto him, but together with other Biſhops, which examined and judged the cauſe before.

*Anſw.*2 We have many decrees and Canons of better Councels, to oppoſe againſt this tumultuous conventicle of Sardis.

Fabian Biſhop of Rome, *Epiſtol.*3. *Semper ibi cauſa agatur, ubi crimen admittitur*: Let alwaies the cauſe be heard there, where the crime is committed.

*Concil. Conſtantinopol.*1. *Can.*4. *Manifeſtum eſt, quod per ſingulas provincias, provincialis ſynodus adminiſtrare & gubernare omnia debeat*: It is manifeſt, that in every Province, a provinciall Synod ought to rule and determine every matter. Then what need appeales to be made to Rome?

*Carthaginenſ.*3. *Can.*28. *Placuit ut Epiſcopi trans mare non proficiſcantur*: We thinke it good, that Biſhops ſhould not travell over the Sea: that is, to make or proſecute appeales.

*Milevitan. Concil. can.*22. *Ad transmarina qui putaverit appellandum, à nullo intra Africam in communione ſuſcipiatur*: He that thinketh to appeale beyond the Sea, let him not be received to the communion within any part of Africa.

Leo, Epiſtol. 82. ad Anaſtaſium, Biſhop of Theſſalonica: he reproveth the ſaid Biſhop, for citing peremptorily one *Atticus* a Biſhop to come before him, and compelling him, *iter aſperum & periculis plenum per invias nives agere*, to take a bitter journey, and dangerous, through ſnow, and unknowne wayes, in ſo much that ſome of his companie periſhed by the way, &c. As this was a fault in him; ſo hath it beene in divers Popes, that have cauſed many in the depth of Winter, with perill, yea loſſe of life to obey their citations.

Conſtantinopol. general. 8. can. 26. Liceat Epiſcopis provocare ad Patriarcham, ſi crediderint ſe injuſtitiam pati à Metropolitano, à quo litibus finis imponatur: It ſhall bee lawfull for the Biſhops to appeale to their Patriarch, if they be wronged by their Metropolitane, and the Patriarch ſhall end the ſtrife. There need not then any further appeale to Rome.

The Proteſtants.

That appeales ought not to be made to Rome, but that all matters and controverſies may beſt be ended and determined at home, where they doe ariſe: It is thus confirmed.

1 This matter was notably handled, *anno* 420. in the ſixth Councell of Carthage, where *Auguſtine* was preſent, with *Proſper* and *Oroſius*: To this Councell Pope *Zozimus* ſent his Legate with certaine requeſts, of the which this was one, that it might bee lawfull for Biſhops and Prieſts to appeale from the ſentence of their Metropolitanes, and alſo of the Councell, to Rome: alleaging for himſelfe a decree of the Nicen Councell. The Councell of Carthage ſent forthwith to the Patriarchs of Conſtantinople, Antioch and Alexandria, for a copie of the Councell of Nice, wherein no ſuch Canon was found, that appeales ſhould bee made to Rome: but the contrarie; for in the ſixth Canon of that Councell, it was found how all matters, and all perſons Eccleſiaſticall, both Biſhops and others were committed to their Metropolitanes. Upon this decree the Councell of Carthage drew out certaine reaſons why appeales ſhould not be made to Rome: Firſt, it is not otherwiſe to be thought, but that the grace of God is as readie at hand in one province as in another. Secondly, there is no need to ſeeke any outlandiſh helpe: for the partie grieved may appeale to a provinciall or generall Councell. Thirdly, it were not equall nor right to appeale from the Councell to the Biſhop of Rome: for it is not like that God will inſpire his truth unto the Biſhop, and denie it to a multitude congregated in his name.

Fourthly, no forraine or outlandiſh judgement can bee ſo upright or juſt: becauſe the witneſſes cannot be preſent, being hindred by infirmitie of ſex, age, ſickneſſe, by whom the truth ſhould bee diſcuſſed.

Upon theſe reaſons the Councell concluded, that neither any appeales ſhould bee made to Rome: neither that Legates ſhould be ſent from Rome for deciding of matters: And this anſwer they made to *Zozimus* firſt, then to *Bonifacius* and *Coleſtinus*, that in ſhort time one ſucceeded another. And for all the Biſhop of Rome his abſolution, *Apiarius* was againe called *coram*, and brought to confeſſe his fault.

Now out of the acts of this Councell, and their reaſons alleaged, we conclude, that it is not fit, convenient nor reaſonable, that appeales ſhould be made to Rome.

The Jeſuite anſwereth, that appeales were forbidden to bee made by Prieſts to Rome, not by Biſhops. This is but a vaine ſhift, for the reaſons of the Councell are generall againſt all appeales. And one of Pope *Zozimus* his requeſts, which the Councell judged to bee unreaſonable, and therefore would not yeeld to it, was generall, that it might be lawfull for Biſhops and Prieſts to appeale from the ſentence of their Metropolitanes, and alſo from the Councell to the Sea of Rome: the Jeſuites ſurmiſe therefore is falſe, that the Councell onely provided againſt the appellation of Prieſts to Rome, and not of Biſhops, *Concilior. tom. 1. Concil. Carth. 6.*

But whereas Pope *Zozimus* is charged with forgerie, for corrupting of the Canons of the Nicen Councell: *Bellarmine* doth buſily beſtirre himſelf to preſerve the credit of his great maſter, and ſo the reſt of that ſide, but all to little purpoſe.

Firſt, in the 20. Seſſion of the Florentine Councell, where the Biſhops of the Greeke Church were preſent with their Emperor, *Marcus* Biſhop of Epheſus affirmed that *Zozimus* had corrupted the Nicen Councell; for the copies ſent from *Cyrillus* of Alexandria, and *Proclus* Patriarch of Conſtantinople contained no ſuch thing, as was alleaged by *Zozimus*, that the Biſhop of Rome ſhould be called univerſall, or Oecumenicall Biſhop; and ſo concludeth that the Biſhop of Rome did ſend *falſum decretum*, a falſe decree unto the Synod. Againſt him roſe up *Iohannes* the Provinciall, affirming that to be falſe that was reported of *Zozimus*, and that the Greeke copies were corrupted rather, for *Athanaſius* did write to *Marcus* Biſhop of Rome for the true copie of the Nicen Councell, which the Arrians had burned at Alexandria. But *Bellarmine* himſelfe rejecteth this anſwer, as untrue, for that *Marcus* was not then living, when the Arrians (*Athanaſius* being expulſed) burned the bookes: and therefore *Athanaſius* could not write to a dead man. And againe, if *Marcus* (ſaith he) had ſent the true copies to *Athanaſius*, then the copies kept at Alexandria, would not have varied from that which *Zozimus* ſent afterward. Thus *Bellarmine* confuteth the allegation of the Provinciall, *cap. 25.* therefore he hath deviſed two other eſpeciall anſwers beſide. Firſt, he ſaith, that many Canons of the Nicen Councell are wanting, and theſe cited by *Zozimus* might be ſome of them. *Contra.* It is verie like, that more Canons, than are now extant, were agreed upon in the Nicen Councell, as *Gre-*

gorie 10.ſent to the King of Armenia for a true copie of the Nicene Councell, which was thought to be all extant in that tongue : yet the Church of Rome never received but 20. Canons, amongſt the which, that of *Zozimus* cannot be found, ſo ſaith *Stephanus* one of your Popes, *diſtinct.* 16. *can.*13. Or we may anſwer with their Jeſuite *Piſanus*, who obſerveth out of a certaine Greeke author, that there were two kind of decrees in the Nicen Councell, the one called *diatypoſes* conſtitutions, the other ὅροι, Canons, concerning Eccleſiaſticall diſcipline,&c. though the number of their conſtitutions be not knowne, yet the number of the Canons may be certaine.

Alphonſ.Piſan.init io.3. lib.de Concil. Nicen.

Secondly, theſe Canons cited by *Zozimus* were not extant in the Councell of Nice, but of Sardis, which were both taken for one Councell, and of like authoritie ; and therefore the Canons of the one might be taken for the other.

Contra. Firſt, theſe two Councels could not be taken for one, there being at the leaſt twentie yeeres betweene ; nor of like authoritie, the Councell of Sardis not having the conſent of the Greeke Church, as I have ſhewed. Secondly, the Canons of the Nicen which are wanting, are thought to have been inſerted into the Councell of Antioch, not this of Sardis, as *Stephanus* thinketh, *diſt.*16. *cap.*13. And therefore they had better reaſon to miſtake that Councell, rather than the other for the Nicen. Thirdly, all that the Jeſuite hath ſaid, if it were as he affirmeth, doth but excuſe the Pope from wilfull corruption of the Councell, and imputeth it to his ignorance : but I will ſpend no longer time about this matter.

Thirdly, their conjecture is as vaine, which imagine, that the Greeke copies of the Nicen Councell were corrupted by the Arians : *Baron. tom.* 5.*annot.*419.*numer.*80. For both *Cyrillus* of Alexandria, and *Atticus* of Conſtantinople were profeſſed enemies to the Arians, who affirme, that they ſent the true and uncorrupted copies of the Councell. *Cyrillus* calleth them *fideliſſima exemplaria*, moſt faithfull copies which he ſent : and *Atticus* ſaith, *Canones in integro direxi*, I have directed unto you the entire Canons, as they were ordained in the Nicen Synod.

Surius tom. 1. reſcipt. Cyril. epiſt. Attic. ibid. pag. 590.

*Argum.*2. We can bring the decrees of a latter Councell, than this of Carthage : for in the Councell of Baſil it was decreed, that no actions or controverſies ſhould be brought from other Countries to be pleaded at Rome, which were more than foure daies journey diſtant from the ſaid court of Rome, a few principall matters onely excepted, *apud Fox.pag.*697.

Lateranenſ. Concil.ſub Innocent. 3.*cap.* 37. *Statuimus, ne quis ultra duas diatas extra ſuam dioiceſim per literas apoſtolicas ad judicium trahi poſſit :* Wee ordaine, that no man ſhould bee drawne by letters Apoſtolicall (he meaneth Citations from Rome) above two daies journey out of his owne dioceſſe.

*Argum.*3. This alſo is flatly contrarie to the rule of the Apoſtle, that appellations ſhould bee made out of the Church afarre off. Is it ſo, ſaith he, that there is not a wiſe man amongſt you, no not one that can judge amongſt his brethren ? 1 *Cor.* 6.5. *Ergo*, every Church hath wiſe men ſufficient in it, whereby their controverſies may be ended.

1 Cor.6.5.

4 *Auguſtine* alſo thus writeth concerning this matter, (*Miltiades Epiſcopus Romanus,*) *non ſibi uſurpavit (judicium de cauſa Ceciliani) ſed rogatus imperator judices miſit Epiſcopos, qui cum eo ſederent*, *epiſt.*162. *Miltiades* Biſhop of Rome did not uſurpe or take upon himſelfe to judge the cauſe of *Cecilian*, but the Emperour being requeſted, ſent other Biſhops, that ſhould ſit and determine the cauſe together with him. Out of theſe words firſt we note, that it had been uſurpation and preſumption for the Biſhop of Rome to have taken upon him the judgement of this matter, not belonging unto him, unleſſe the Emperour had committed it. Secondly, that *Miltiades* did not ſuffer other Biſhops to ſit with him, as *Bellarmine* imagineth : but he could not otherwiſe chuſe, for they were ioyned in commiſſion by the Emperour to be judges as well as he. Thus we ſee what ſmall ſhew or colour of title the Pope hath, to heare or receive appeales from other countries.

Laſtly, concerning the unlawfulneſſe of appeales to Rome, we have the full conſent and determination of the Clergie of England, in King *Henrie* the 8. his daies, aſſembled then in the Convocation houſe : in the which number of them which conſented and ſubſcribed, were *Stephen Gardener*, *Tonſtal*, *Stokeſly*, *Boner*, *Heth*, and other, which were Archpapiſts in thoſe daies, with many other : In a certaine inſtrument therefore, whereunto they ſubſcribe, they proteſt againſt the Pope, for receiving of forraine appellations in this manner : *The Popes, ſay they, doe tranſgreſſe their owne profeſſion made in their creation : for they in their creation doe make a ſolemne vow and promiſe, inviolably to obſerve and keepe all the ordinances made in the firſt eight generall Councels :* among the which it is eſpecially provided and enacted, that all cauſes ſhall be *determined in the ſame province where they began*, *vid. plur. Fox p.*1064.*col.*1.

Pag.971.1.40.

Let us ſee both the Imperiall and Pontificall conſtitutions concerning the inhibiting of appeales to be made afarre off.

*Cod.lib.*3.*tit.*23.*leg.*3.*Diocletian : Actor debet ſequi forum rei*, That the plaintiſe muſt ſue in the court of the defendant, that is, where he dwelleth. And *lib.* 2.*tit.*47.*l.*2. the ſame *Dioclet. Quamcunque cauſam agendam,&c.* What cauſe ſoever a man hath in hand, he muſt goe to the Preſident of that province, where they have their dwelling, whom hee impleadeth, &c. Thus even by the light of nature, this Heathen Emperour could ſee what was right and reaſonable in this caſe.

The Chriſtian Emperours alſo have decreed the ſame, as *Conſtantin. Cod.lib.*3.*tit.*14.*leg.*1.*Ter-*

minos provinciarum non cogantur excedere: That widowes, pupils, impotent, and ſicke perſons ſhould not be called out of their owne province, no not by warrant from the Emperour. And concerning Eccleſiaſticall perſons, *Leo* and *Anthemius* enacted thus: *Cod lib.1.tit.6.leg.31. Ut ſacerdotes cujuſcunque gradus, &c.* That Prieſts, of what degree ſoever, ſhould not be called to forren Courts. Which law is generall for all Clergie men, of what degree ſoever, which taketh away the Jeſuites cavillous anſwer, that it was forbidden inferiour prieſts, but not Biſhops, to appeale to the Court of Rome.

Their owne Canons herein are agreeable to the Civill law: *Decret. part.2. cauſ.3.quaeſt.6.c.1. Fabianus. Ibi cauſa agatur, ubi crimen admittitur*: The cauſe muſt be handled where the crime was committed. And *cap.2. Accuſatum non oportet alibi quàm in foro ſuo audiri:* That he which is accuſed ſhould not elſewhere be judged but in his owne Court. *Can. 17. Sixtus. Si quis Clericus, &c.* If any Clergie man bee accuſed of what crime ſoever, in the ſame province where the partie accuſed remaineth, the action muſt be followed, &c. Here is no exception made of Biſhops, nor any reſervation for the Sea of Rome, as in ſome other Canons may be found. Thus we ſee that the Biſhop of Rome in arrogating to himſelfe this authoritie to receive appeals from all the parts of the world, doth therein contrarie to the Imperiall, and Pontificiall lawes.

Let the conſtant judgement and practice of the holy Martyrs alſo bee ſeene: *Iohn Huſſe* being wrongfully condemned in the Councell of Conſtance, appealeth not from them to the Pope, but to the tribunall ſeat of Chriſt, *Fox p.611.*

Pag.562.2.19. Pag.1708. 1.74. Biſhop *Cranmer* appealeth from the ſentence of the Pope to a generall Councell: thereby ſhewing what he thought of appeales made to Rome.

Maſter *Philpot*, when one *Curtop* objected, how that *Irenaus* went up to Rome unto *Victor* then Biſhop there, to aske his advice about the excommunication of certaine heretikes, and thereby would prove the Popes ſupremacie, and prerogative in receiving of appeales: he anſwereth, This fact (ſaith he) of *Irenaus*, maketh no more for the ſupremacie of the Pope, than mine hath done, which was at Rome, as well as he, and might have ſpoken with the Pope, if I had liſt, and yet I would none in Englang did favour his ſupremacie more than I, &c. *pag.1803.col.2.*

Pag.1637. 1.60. Now concerning appeales to be made to the Biſhop of Rome. 1. The Eaſt Church denieth it: as both *Nilus, lib.2.de primat.* and *Barlaam de princip. pap. c.9.* doe alleage the 9. and 17. Canons of the Councell of Chalcedon, where the right of appeale is given unto the Sea of Conſtantinople: if any Biſhop be wronged by his Metropolitane, he ſhould bee judged by the Preſident of the dioceſſe, or province, *or by the Sea of Conſtantinople.*

ἢ παρὰ τῷ Κωνσταντινουπόλεως θρόνῳ.

2 The judgement and practice of the South Church in times paſt, we have ſeene before in the ſixth Africane Councell: and the ſame is the opinion of the Aethiopike Church, as *Zaga Zabo* confeſſeth, that he was not ſent by his great Lord the Emperour of Aethiopia to the Biſhop of Rome, *either to increaſe or diminiſh humane traditions, but to contract friendſhip; and concerning the hereſie of Arius, to know whether the Chriſtians of Europe agreed with them.* They will not make the Pope a Judge, to preſcribe rules unto them, but onely to know how he accordeth and conſenteth with them.

Damianus a Goes de morib. Æthiop.

3 The judgement of the reformed Churches is: *That it is not lawfull for any Church to challenge unto it ſelfe dominion over another.* French confeſſion *artic.25. That no mortall creature is able rightlie to governe and put in order the univerſall Church, that is, all parts of the world.* Engliſh confeſſion *artic.5.*

4 We have ſeene the decrees of the Roman Church before, reſtraining appeales from one countrie to another. And *Æneas Sylvius* one of their owne Popes confeſſeth, that *before the Nicen Councel, every one lived to himſelfe, and ſmall reſpect was had to the Church of Rome:* till that time then appeales were not made to Rome, and in the Councell of Nice, the like authoritie was given to the other Patriarchs, as to the Biſhop of Rome, *can.6.*

Epiſt.301.

The third Part, whether the Pope be ſubject to the judgement of any.

The Papiſts.

44. Error.

THe Pope neither can nor ought to be judged either of the Emperour, or any other Secular or Eccleſiaſticall Magiſtrate, no not of any generall Councell, *Bellar. cap. 26.* Nay, he ſhould doe injurie unto God, to ſubmit himſelfe to the judgement of any, *Iacobat. ex Tilhemann. de pontif. Rom. err.34.*

Beſide certaine blind Canons and conſtitutions, and a few examples grounded upon the inſolent practices of Popes, they have no other arguments either out of Scripture, or drawne from reaſon, to confirme this their unreaſonable opinion withall.

Argum.1. Bellarmine reaſoneth thus: The Prince is not to be judged by the common-wealth, but is greater than his kingdome: the Pope is the Prince of the Church, *Ergo.*

We anſwer: Firſt, concerning the Princes high and ſoveraigne authoritie, we will not now diſpute: we make it not infinite, the word of God muſt bee a rule and ſquare both of Civill and Eccleſiaſticall judgement. Secondly, it is ſufficient for us here to anſwer, that the Jeſuite hath ſaid nothing for this which he aſſumeth for a reaſon, is the greateſt matter in queſtion betweene us; and ſo great an untruth he hath uttered, that he is conſtrained to leave Scripture, and ſeeke helpe elſewhere. But he ſhall never by any good reaſon, or ſufficient authoritie prove, that the Pope hath any ſuch Princedome in the Church, as he would beare us in hand, or as the Prince hath in the common wealth.

Argum.2. Bellarmine alleageth a decree of the Sinueſſane Councell: *Nemo unquam judicavit pontificem: prima ſedes non judicabitur à quopiam:* Never any man judged the Pope: the firſt ſeat ſhall not be judged of any.

Anſw.1. By this decree the Biſhop of Rome is no more exempted from judgement, than all Biſhops are by that decretall of Pope *Pius* 1.*Epiſt.*1. *decretal. Epiſcopi a Deo ſunt judicandi, ipſo Domino exemplum dante, quando per ſeipſum non per alium ſacerdotes ementes & vendentes ejecit è templo.* The Biſhops muſt be judged of God: whereof the Lord himſelfe giveth us an example, when by himſelfe and not another, he caſt out the Prieſts that bought and ſold out of the temple. But *Bellarmine* here hath found out an anſwer for us: *Epiſcopum non poſſe judicari niſi a Deo, dico intelligi debere, in rebus dubiis & occultis:* That a Biſhop is not to bee judged but of God, I ſay, it muſt bee underſtood, in ſecret and doubtfull matters, *lib.2.de Roman.pontif. cap.* 16. *reſponſ. ad Cypriani locum:* So wee anſwer concerning the Pope, that he is left to Gods judgement, only in ſecret matters.

2. Concerning the Councell Sinueſſane, notwithſtanding thoſe words which are thruſt in in the end of the Councell, it is certaine that *Marcellinus* Biſhop of Rome, for ſacrificing to Idols, was judged and condemned of the Councell, as may appeare by theſe circumſtances: Firſt, *Marcellinus* was brought before the Councell, and appeared foure times, twice denying his fault, and caſting it upon others, the third time he excuſeth his fault, that he did not ſacrifice, *Sed tantùm grana levatis manibus ſuper prunas cumbuſſi:* I did onely lifting up my hands caſt incenſe into the fire: the fourth time hee falleth flat upon the ground confeſſing his fault, and ſaying, *Peccavi coram vobis:* I have ſined before you all. Secondly, there were 72. witneſſes produced againſt him; for the Councell ſaith, *In* 72. *comparentibus damnabitur praſul:* A Prelate muſt be condemned by 72. witneſſes. Whereto then ſerveth this ſtreight examining, the often appearing of *Marcellinus*, and the producing of witneſſes, if he were not judged? Thirdly, and yet the thing is made more manifeſt; in that one *Quirinus* a Biſhop ſtanding up in the Councell, ſaid thus: *Infudiſti cor tuum pontifex malitia:* Thou haſt (O Biſhop) filled thy heart with malice: *propterea ego non recedam de ſynodo, donec purpureum cor tuum manifeſtetur:* therefore I will not riſe from the Synod, before thy ſtained heart be made manifeſt. And then it followeth, *Ibi ergo jacentem & moram facientem damnarunt:* They condemned *Marcellinus* lying upon the ground. How can it be denied now, but that *Marcellinus* was both rebuked and condemned in this Councell?

Argum.3. The Rhemiſts thus argue, out of that place of the Apoſtle, 2 *Corint.*8.5. *They gave themſelves firſt to the Lord, then to us:* therefore (ſay they) the principall reſpect next after God, is to be had of the Miniſters of religion in all temporall and ſpirituall duties, *Annot.in hunc locum.* 2 Cor.8.5.

Anſ. It is true that the Miniſters of God, teaching according to his will, as the Apoſtle here ſaith, ought of all men principally to be heard: yet this excludeth not the ſoveraigne authority of the Prince over all perſons, to whom the Apoſtle elſewhere exhorteth every ſoule to be ſubject, *Rom.*13.1. The Apoſtle then in this place ſpeaketh of ſpirituall inſtruction, not of civill adminiſtration. Rom.13.1.

The Proteſtants.

THat the Pope, as well as other Eccleſiaſticall perſons, ought to bee, and is by right ſubject to the judgement and authoritie of the Emperour, King, Prince, or other ſupreme Magiſtrate, and may alſo by generall Councels be corrected and cenſured, thus it is proved.

Argum.1. Peter was judged of *Paul, Galat.* 2. and of him juſtly reproved: *Ergo*, the doings of the Pope may be judged and cenſured.

Bellarmine anſwereth, that it was not *judicialis cenſura*, but *fraterna correptio*, it was no judiciall cenſure, but a brotherly reprehenſion.

We replie: firſt, publike cenſure and reprehenſion is a part of Eccleſiaſticall judgement and diſcipline, therefore *Peter* being publikely rebuked, was thereby judged alſo of *Paul.* Secondly, the queſtion is not onely concerning publike and open judgement, but whether it be lawfull to call the Popes doings into queſtion, and whether his decrees are abſolutely to be received without any ſcanning or diſcuſſing, or making any doubt thereof: for this we hold, that it is the dutie of all Chriſtians to examine and trie the truth of all things, which they are to receive and to beleeve, though they ſit not formally and judicially, as in Conſiſtories, to judge their ſpirituall Paſtors: ſo the Berœans judged of the Apoſtles doctrine: ſo may the Popes decrees bee examined and judged. Thirdly, the Jeſuite granteth that the Pope may be rebuked and brotherly reproved: but the Extravagant denieth it, *Non eſt, qui audeat dicere, domine cur facis ſic?* None dare ſay unto him, ſir why doe you ſo?

Argum.2. Every ſoule muſt be ſubject to the higher powers: *Ergo*, the Pope, *Rom.*13.1. *Bellarmine* anſwereth, that the Apoſtle here ſpeaketh of all ſuperiours both ſpirituall and temporall: and therefore it cannot be concluded, that the Pope ought to obey, but he muſt be obeyed, becauſe he is alſo a ſpirituall power. Rom.13.1.

We replie: Saint *Paul* in this place ſpeaketh onely of the Civill Magiſtrate. Firſt, he calleth them ἄρχοντας, Princes, which is not meant of Eccleſiaſticall or Church governours, nor ſo taken in any place of Scripture. Secondly, they are ſaid to beare the ſword. Thirdly, tribute is paid to them: theſe things agree not to Eccleſiaſticall governours: ſo the Jeſuit is anſwered.

Thus Maſter *Bradford* holy Martyr ſometime anſwered to this place: Let every ſoule (ſaith the Apoſtle) be ſubject to the ſuperiour power: and he ſheweth what power, ***quæ gladium geſtet***, which beareth the ſword: which is not the ſpirituall, but the temporall power. And in the ſame place he declareth out of *Chryſoſtome*, how that Biſhops, Prophets, Apoſtles, ought to be obedient to temporall Magiſtrates, *Fox pag.*1608.*col.*1.

Pag.1460. 2.80.

Saint *Chryſoſtome* out of this place inferreth, that all men both Prieſts and Monkes, as well as temporall men, Whether thou be an Apoſtle, ſaith he, an Evangeliſt, or Prophet, &c. ought to be ſubject to the higheſt power.

Their owne Maſter of the Sentences expoundeth this place of the ſecular power, ***Sciendum eſt Apoſtolum loqui de ſeculari poteſtate, &c. lib.2.diſt.44.c.***

Argum.3. S.*Peter* alſo exhorteth, as the Apoſtle doth here, that they ſhould be ſubject to every human creature, 1 *Pet.*2.13. that is, to the temporall governour.

To this place, *Innocentius* 3. firſt thus anſwereth, as he is alleaged *Decret.Greg.lib.*1.*tit.*33.*cap.*6. that ſpirituall perſons are not here underſtood; for by the ſame reaſon (the Apoſtle naming everie humane creature, to whom they ſhould be ſubject) they ſhould ſubmit themſelves to every ſervant.

Contra. Who ſeeth not how wilfully blind this Pope is? for the Apoſtle ſpeaketh not of everie man ſimplie, but of men in authoritie: as *Bellarmine* confeſſeth, ***Humana creaturæ poteſtatem habenti:*** For by that reaſon, not onely ſpirituall perſons, but temporall ſhould be ſubject to every meane perſon.

Secondly, *Bellarmine* underſtandeth by every human creatue, as well the power ſpirituall, as temporall, though a ſpeciall inſtance be given of the King, *cap.*29.*reſp.ad argum.*3.

Contra. I will here oppoſe againſt *Bellarmine* the contrarie judgement of the Rhemiſts, who upon that place *Rom.*13.1. thus write: S.*Paul* here (as S.*Peter* doth 1 *chap.*2.) expreſly chargeth everie man to be ſubject to his temporall Prince. (And againe, by ***human creature***, 1 *Pet.*2.13. they underſtand the temporall Magiſtrate elected by the people, in their Annotations upon that place.

Thirdly, our Rhemiſts yeelding this place to be underſtood onely of the temporall Magiſtrate, yet denie that this commandement is given to ſpirituall men, but affirme that the King is called moſt excelling in reſpect of other his inferiour miniſters and officers, not in reſpect of Popes, Biſhops, Prieſts, &c.

Contra. Firſt, the Rhemiſts affirme S. *Paul*, ***Rom.***13. and S. *Peter* in this place to have both one meaning: but there by every ſoule, all perſons as well ſpirituall as temporall are underſtood: ***Ergo***, it muſt be ſo taken here. Secondly, S.*Peter* would have all them to be ſubject, to whom he writeth: to ſpirituall Paſtors and Elders, *chap.*5. ***Ergo***, they alſo muſt be ſubject, and in reſpect of them alſo is the King moſt excelling. Thirdly, they have power over all evill doers to puniſh them, ***verſ.***15. but there are ſuch in the Clergie. ***Ergo.***

See alſo the conſent of antiquitie. ***Marcellinus***, as we heard before, was condemned in the Sinueſſane Councell. *Sixtus* 3. being accuſed of one *Baſſus*, a Councell thereupon being aſſembled at the commandement of ***Valentinianus*** the Emperour, ***Cum magna examinatione per judicium ſynodicum à*** 56.***Epiſcopis purgatur:*** After great examination, is purged by 56. Biſhops, by the judgement of the Synod: ***ex libr.pontifical.***

Symmachus being accuſed of ***Feſtus*** and ***Probinus***, two Senators of Rome, aſſembled 115. Biſhops, ***Et facta Synodo purgatur à crimine:*** And by the Synod is purged of the crime, ***ex pontificial.***

Concil.Ilerdenſ.decret.3.***ex Gratiano:*** Mention is made, how ***Leo*** Biſhop of Rome in the Church of Saint ***Peter***, in the preſence of the Emperour ***Charles***, the Clergie and the people, did purge himſelfe by his oath.

Pelagius being accuſed that he was acceſſarie to the death of ***Vigilius*** the Pope, did purge himſelfe upon his oath, *ex pontifical.* So ***Leo*** 3.***Paſchalis*** 1.***Leo*** 4. were alſo purged by their oath.

The Councell of Conſtance judged and depoſed Pope ***Iohn*** 23. The Councell of Baſil ***Eugenius*** the 4. If Popes then have been examined in Councels, accuſed, and brought to their purgation, and condemned: then is there no queſtion, but that they are ſubject to judgement.

See alſo your owne decrees, ***part.*** 2.***cauſ.***2.***quæſt.***7,***cap.***41. ***Leo*** 4. doth ſubmit himſelfe in theſe words to the Emperour ***Lodovicus:*** If we have done any thing incompetently, &c. ***Veſtro & miſſorum, &c.*** we will amend it according to your judgement, and of thoſe whom you ſend.

πῶς ἀνεύθυνον ἕξει τὸν βίον. Nilus lib.2. de primat.
ὥστε κρατεῖν καὶ ἐπὶ τῆ Ῥωμαίων ἐκκλησίᾳ. Barlaam c.10.

Now for further teſtimonie herein, 1 For the Eaſt Church, ***Nilus*** urgeth the example of ***Peter***, who ſuffered himſelfe to be rebuked of ***Paul:*** how then will the Pope of Rome as a tyrant, ***admit none to cenſure his life***, ſeeing he boaſteth to be the ſucceſſor of ***Peter***. The ſame ***Nilus*** and likewiſe ***Barlaam*** urge the third Canon of the ſixth generall Synod, and the 55. Canon, which reformeth two abuſes of the Roman Church, the firſt in the reſtraint of the marriage of Miniſters, the other touching the Saturdaies faſt; they impoſe a law upon the Roman Church: for thus they decree, that this ***Canon ſhould hold even in the Roman Church.***

2 For the South Church, the Emperour of Aethiopia proteſted unto ***Alvares***, that if the Pope ſhould uſurpe ſo great prerogative, as to uſe toward them any unlawfull commandement, they would not make any reckoning of it. ***Alvar.deſcr.Æthiop, cap.***29.

3 The reformed Churches doe take upon them, and that moſt juſtly, to examine and cenſure the corrupt doctrine of the Church of Rome: as the confeſſion of Belgia, the latter, *chap.* 17. *We doe not allow of the doctrine of the Romiſh prelates, who will make the Pope the generall Paſtor, &c.* And a little after: *By taking away the Romiſh head, we doe not bring in any confuſion into the Church: for wee teach that the government of the Church, which the Apoſtles ſet downe, is ſufficient to keepe the Church in due order &c.* The ſame is the practice of other reformed Churches. Harm.ſect.10. pag.309.

4 Of the Latine Church, Cardinall *Cuſanus* confeſſeth, that Pope *Leo* ſpeaking of the Canons of the Nicen Councell, ſaith, *Neceſſe eſt me perſeverantem exhibere famulatum:* I muſt of neceſſity yeeld my perpetuall obedience. *Franciſcus de Victoria* ſaith, that the celebrating of Councels is profitable, *ad refranandum exorbitantias quorundam pontificum, &c.* to refraine the exorbitant courſes of ſome Biſhops, &c. and hee giveth inſtance of a Councell called at Rome by the Emperour againſt Pope *Iohn* 12. an incorrigible man: which fact, the ſame author ſaith, *Turrecremata* commendeth. By the ſentence then of theſe Romaniſts, the Pope may be cenſured, and lawes may be preſcribed unto him. Lib.2.Concord.Cathol. c.10. Tract.de pontif.Rom reloc. 4 prop.23.

The Fourth Part, whether the Pope may be depoſed from his Papacie.

The Papiſts.

SOme of them hold that the Pope ought not, neither can be depoſed for hereſie; becauſe it is not poſſible for the Pope to fall into hereſie: *Sic Pighius.* The Jeſuite confeſſeth this to be a probable opinion: but himſelfe defendeth it not. He alleageth alſo the opinion of *Cajetanus*, that the Pope may be depoſed for manifeſt and apparant hereſie. *Bellarmines* opinion is this: that the Pope cannot bee depoſed for any cauſe but hereſie: and not for all hereſie, but that which is manifeſt and apparant: neither is he then depoſed by any act of the Church, but is of himſelfe depoſed, and ceaſeth any more to be Pope: So the Church may afterward puniſh him, but he is then no Pope, for as ſoone as hee is become an heretike, his Popedome in the very act is gone from him, *Bellarm.cap.*30. 45.Error.

He reaſoneth thus: A manifeſt heretike is not ſo much as a member of the Church, much leſſe can he be Pope, who, they ſay, is the head of the Church: and therefore in ſuch a caſe the Pope is depoſed without any ſentence: and if afterward the Church proceed againſt him, they doe not judge the Pope; for he had loſt his Papacie before.

We anſwer: Firſt, if a manifeſt heretike be actually depoſed, it is by the ſecret judgement and ſentence of God: for by no other authoritie can he be depoſed, as they hold: but before God manifeſt hereſie, and cloſe and ſecret hereſie is all one: therfore the Pope is alſo actually depoſed for ſecret hereſie, and not onely for manifeſt: And ſo ſome of the Papiſts thinke, as *Iohann.de Turrecremata.* Secondly, what call you manifeſt hereſie? or how is he knowne to be a manifeſt heretike? Can he be an heretike before he be convinced? ſhall judgement paſſe againſt him uncondemned? A murtherer is a dead man by law, yet he liveth till judgement paſſe upon him: ſo is the Pope being an heretike, yet Pope, till he be judicially proceeded againſt: as a murtherer dead by right is in act yet living, till by law he is deprived of his life. An heretike, ſaith S. *Paul*, after two or three admonitions avoid: that is, ſaith the Jeſuit, he is now *ipſo facto* excommunicate, before the ſentence of the Judge. Be it ſo, but he muſt firſt be admoniſhed, and if he ſtill continue obſtinate, then hee is a manifeſt heretike: ſo before the Pope can be knowne to be a manifeſt heretike, he muſt be found obſtinate; he cannot bee obſtinate, unleſſe he refuſe to be admoniſhed; if he be admoniſhed, then is he judged. Thirdly, an heretike ceaſeth not to be a prieſt, (as they ſpeake) no not after hereſie is knowne, for manifeſt heretikes may baptiſe. The Donatiſts in *Auguſtines* time were manifeſt heretikes, and yet the Church did not baptiſe againe after them: If a manifeſt heretike ceaſe not to be a prieſt, neither ceaſeth hee to be Pope; there is like reaſon of both: for if an heretike, becauſe he is not a member of the Church, cannot be a Pope, neither alſo can he retaine the prieſthood. Tit.3.10.

Laſtly, who ſeeth not what bare and frivolous ſhifts theſe are? one ſaith, the Church may judge the Pope, not as he is Pope, but in reſpect of his perſon: another ſaith, that they may judge the man which was Pope, but he is then no Pope, becauſe his hereſie tooke from him the Papacie. Why maſters what jugling is here? is the Pope one thing, and the Popes perſon another? By the ſame reaſon you may ſay, that the Pope neither eateth, nor drinketh, nor ſleepeth, nor dieth, and ſo make a God of him, becauſe it is the Popes perſon that doth all this, and not the Pope. And by this ſhift you make no difference betweene an heretike Biſhop, or heretike Prieſt, and heretike Pope: for by the ſame reaſon, none of them all ſhall be ſubject to the judgement of the Church: for we may ſay, that a manifeſt heretike, whether Biſhop or Prieſt, hath loſt by that very act of falling into hereſie, his Prieſthood and Biſhopricke, and then is neither Biſhop nor Prieſt. And ſo you may conclude altogether, that neither Pope, Biſhop, nor Prieſt can be depoſed for hereſie. Cajetan.

The Proteſtants.

WE doubt not to ſay, that the Pope both lawfully hath been deprived ſometime by the Emperour, ſometime by generall Councels, not onely for hereſie, but for other notable crimes, and may ſtill bee proceeded againſt by the ſame right, as well as any other Biſhop or Prelat.

1 Divers examples wee are able to bring forth, how the Pope hath been depoſed for other crimes, beſide hereſie. Pope ***Iohn*** the 13. was depoſedin a generall Councell by the conſent of *Otho* the Emperour, for other matters beſide hereſie: as that hee ordained Deacons in a ſtable, that hee committed inceſt with two of his ſiſters, that playing at dice, he called to the Devill for helpe, that hee defloured virgins, that hee lay with ***Stephana*** his fathers concubine, likewiſe with ***Raiнera*** and ***Anna***, and her Neece: for theſe beaſtly parts and ſuchlike, hee was depoſed: there was no hereſie objected againſt him. And thinke you not he was worthily unpoped? yet the Papiſts thinke no: for they admit no cauſe of deprivation but hereſie. This devilliſh Pope, through the harlots of Rome (for hee was well beloved [illegible] them) recovered his Popedome againe; but at the length the Lord himſelfe diſplaced him: for in the tenth yeere of his Popedome, being found without the citie with another mans wife, he was ſo wounded of her husband, that within eight daies after he died, ***Fox pag.*** 159.

Fox pag. 160.

Boniface the 7. tooke Pope ***Iohn*** the 15. who was made Pope a little before, and he expelled, yet recovering the Papacie by force he tooke him, put out his eyes, and threw him in priſon where he was famiſhed. Likewiſe was ***Iohn*** the 18. ſerved by ***Gregorie*** the 5. his eyes were thruſt out firſt, and he afterward ſlaine. I marvell how our Catholikes can excuſe theſe furious outrages of their ghoſtly fathers of Rome.

In the Councell of Brixia, ***Gregorie*** the 7. was depoſed, not for hereſie, but for other abominable vices: as maintaining of perjurie and murthers: for following Divinations and Dreames, Sorcerie and Necromancie, ***Fox pag.*** 181. Pope ***Iohn*** the 23. depoſed in the Councell of Conſtance: ***Eugenius*** in the Councell of Baſil: yet neither of them for hereſie. And yet our adverſaries would ſtill make us beleeve, that Popes cannot be depoſed for any crime but hereſie.

2 Wee can have no better argument, than from our adverſaries themſelves. It is a ſport to ſee what divers opinions they hold, and doe run as it were in a maze, not knowing which way to get out. ***Pighius*** thinketh, that the Pope cannot poſſibly fall into hereſie, and therefore for no cauſe may be depoſed. Some other thinke, that the Pope for ſecret and cloſe hereſie is actually depoſed of God, and may alſo be depoſed and judged of the Church: thus holdeth ***Iohan. de Turrecremat. Cajetanus*** is of opinion, that for manifeſt and open hereſie the Pope is both alreadie by right depoſed, and may alſo actually be depoſed of the Church. But ***Bellarmine*** confuteth all theſe. There is a fourth opinion moſt groſſe: that the Pope neither for ſecret nor open hereſie, is either alreadie of right depoſed, or may bee actually deprived of the Church. Laſtly commeth in the nice and daintie Jeſuite with his quirks and quiddities, who ſaith, that the Pope in caſe of manifeſt hereſie, ceaſeth to be Pope, and is even now depoſed: and if after the Church proceed againſt him, they judge not the Pope, for now he is no Pope. Which opinion how abſurd it is, I have declared before.

That the Pope may be depoſed for other crimes than hereſie, beſide the practice of former times, as we have ſhewed before, wee have alſo the decrees of Councels. The fathers of Baſil alleaged theſe places of Scripture: ***If thy eye, hand or foot offend thee, cut it off. Every tree that bringeth not forth good fruit is caſt downe, &c.*** Alſo our Saviour ſaith, ***Every branch that bringeth not forth good fruit, my father will cut off, Ioh.*** 15. ***Unprofitable ſalt is good for nothing, but to be caſt forth, &c.*** Hence they conclude, that an offenſive and wicked Pope may bee depoſed and caſt forth as an unprofitable branch: ***ex Ænea Sylvio.***

Againe, the ſame Councell ſaith, ***Epiſtol. ſynodal. Concilium Conſtantienſe Benedictum propter ſchiſma: Iohannem 23. propter deformitatem vita depoſuit***: The Councell of Conſtance depoſed ***Benedictus*** for ſchiſme: ***Iohn*** 23. for the deformitie of life.

But if they anſwer as they doe, that this Councell of Baſil was ſchiſmaticall: (which I marvell how they can ſay, ſeeing it was congregate by the Popes authoritie) what will they ſay to the Councell of ***Lateran. ſub Iulio. 2. ſeſſ.*** 5. where it was decreed, that if the Pope were choſen by Simonie, ***ut hujuſmodi electio nulla exiſtat***, that his election ſhould ſtand void as none at all, and he holden for no Pope: and that it ſhould be lawfull for his ſubjects, ***ab obedientia ejus diſcedere***, to caſt off all obedience.

So then, the Pope may be depoſed for Simonie, which though it be there termed *ſimoniaca hæreſis*, the ſimoniacall hereſie, yet it is not ſo properly, but rather a fault in manners, than an error in faith.

They have alſo this rule in their owne law, ***Extrav. commun. lib.*** 5. ***tit.*** 8. ***cap.*** 1. The Pope thus writeth againſt a certaine Biſhop whom he depoſed for his enormous life; ***Illud ſolum æſtimamus ſalubre remedium, &c.*** We count that an holeſome remedie, that where wee cannot take away, ***velle***, a mans evill will, we ſhould take away his, ***poſſe***, his power to doe evill, &c. Why ſhould not this rule as well take place in a wicked Pope, as in an Impious Biſhop?

Lib. 1. de primat.

Wee have alſo further teſtimonie from other Churches: 1 ***Nilus*** ſheweth how ***Honorius*** Biſhop of Rome was condemned and anathematized for an heretike in the ſixth generall Synod, ***Decret.*** 16. 2 And of the South Church there was preſent one ***Petrus*** a Presbyter ſupplying the place of the Patriark of Alexandria, as it appeareth in the firſt action: and gave conſent to the decrees of the Councell.

3 Confeſſion of *Auſburg. artic.* 5. *It belongeth ſpecially to the Emperour, to aboliſh idolatrie with might and maine.* Confeſſ. of *Helvetia,* the latter, *c.*30. they make it the civill magiſtrates dutie *to root out lies, and all ſuperſtition with all impietie and idolatrie*: then is it conſequently in their power to depoſe hereticall and Idolatrous Popes and Biſhops. Harm. ſect. 18. p. 554.

4 We have ſeene before the practice of two generall Popiſh Councels of *Conſtance* and *Baſil* in depoſing of Popes: And before them both, the Piſan Councell *anno* 1409. depoſed two Popes *Gregorie* 12. and *Benedict* 13. *Sacranus* one of their owne writers reporteth, how *Conſtantinus* the third Emperour of Conſtantinople depoſed Pope *Martin* and baniſhed him: and *Conſtantine* the ſixth depoſed *Michael* Patriarke of Conſtantinople: and the ſame power the Emperour of Muſcovia hath at this day over their Patriarke. Sacran Elucid. err. Ruthen. 3.

The Fiſth Part, Concerning the originall and beginning of the primacie of Rome.

The Papiſts.

THey doe boldly affirme without any ground, that the primacie of that Sea hath his beginning from no other but Chriſt: they are the Jeſuites owne words, *Romani pontificis eccleſiaſticum principatum, authore Chriſto, principium accepiſſe*: That the princely dignitie of the Biſhop of Rome, acknowledgeth no other author or beginner thereof, but Chriſt, *Bellar. cap.* 17. *lib.* 2. 46. Error.

Argument. They would build the primacie of the Roman Church upon certaine places of Scripture: as *Matth.* 16. Thou art *Peter,* and upon this rocke will I build my Church. *Luk.* 22. I have prayed for thee *Peter,* that thy faith ſhould not faile. *Ioh.* 21. Chriſt ſaid to *Peter,* Feede my ſheepe: *Ergo,* *Peter* and *Peters* ſucceſſors have their primacie from Chriſt, *Bellarm.* Matth. 6.18. Luk 22.32. John 21.16.

To theſe places *Tunſtal* and *Stokeſly,* two Popiſh Biſhops, yet in this point holding the truth, did pithily make anſwer in their Epiſtle ſent to Cardinall *Poole.*

To the firſt: They affirme out of the ancient expoſitors, that it is meant of the faith which was then firſt confeſſed by the mouth of *Peter,* and not of *Peters* perſon. Further, confirming out of S. *Paul,* that neither *Peter,* nor no creature beſide, could be the foundation of the Church: for no other foundation can any man lay (ſaith the Apoſtle) beſides that which is laid, Jeſus Chriſt, 1 *Cor.* 3.

To the ſecond they anſwer: That Chriſt ſpeaketh onely of the fall of *Peter,* which he knew in his godly preſcience, giving an inkling unto him, that after his fall he ſhould be converted and ſtrengthen his brethren: for it it were meant alſo of *Peters* ſucceſſors, they muſt firſt faile in faith, and after confirme their brethren.

To the third: The whole flocke of Chriſt was not committed to *Peter* to feed: for he himſelfe teſtifieth the contrarie, exhorting all Paſtors to feed the flock of Chriſt, which was given them in charge by Chriſt, as it followeth in that place: when the chiefe ſhepheard ſhall appeare, ye ſhall receive the incorruptible Crowne of eternall glory. He calleth not himſelfe the chiefe ſhepheard, but only Chriſt. It is evident therefore (ſay they) that your 3. Scriptures meant nothing leſſe, than ſuch a primacie over all, *Fox pag.* 1067. 1 Pet. 5. Pag. 973.

Argum. 2. There can be no time aſſigned ſince Chriſt (ſay they) when this primacie ſhould begin, nor no author named that brought it in: *Ergo,* it muſt needes be attributed to Chriſt, hee muſt of neceſſitie be found the author thereof.

We anſwer: the time may be aſſigned, the authors named, when, and by whom this pretenſed and uſurped authoritie was brought in, as even now we will ſhew.

The Proteſtants.

THat the uſurped juriſdiction of Rome tooke not the beginning from Chriſt, nor his Apoſtles, neither was heard of for many yeeres after: we thus are able to proove it.

1 Before the Nicen Councell, which firſt devided the regiment of the Church into foure Patriarchall ſeats: Rome had ſmall or no preeminence. So *Æneas Syvius* witneſſeth, who afterward was Pope of Rome, and called *Pius* the ſecond: *Ante Nicenum concilium ſibi quiſque vivebat, & ad Romanam eccleſiam parvus habebatur reſpectus, Epiſt.* 301. Before the Nicen Councell, every Biſhop lived to himſelfe; there was no great reſpect had to the Church of Rome. What more evident teſtimonie can we have than of a Pope himſelfe? Yet the Jeſuit ſaith, that it is falſe in part, which he writeth. He is ſomewhat mannerly, in making him but halfe a lyer; yet I wonder that he will confeſſe any untruh at all in his ghoſtly fathers words, *Bellarm. cap.* 17. *lib.* 2.

Secondly, in the Councell of Nice there was no primacie of power given to Rome over the whole Church: but the other Patriarchs of Alexandria, Antioch, Jeruſalem, were privileged in like manner in their confines, as the Biſhop of Rome was in his: They had all equall authoritie given them in their owne Provinces: *Sic Tonſtall. Stokeſl. ad Poolum.* Pag. 973. 2. 10

Thirdly, afterward there was a certaine primacie of order granted unto the Patriarch of Rome above other Patriarchs; as to have the firſt place, to ſit firſt, to give his ſentence firſt. One cauſe hereof was, for that Rome was then the Emperiall and chiefe Citie in all the world: this reaſon was rendered in the Councell of Chalcedon, *Can.* 28. Another cauſe thereof was, the ample priviledges and immunities, which the Emperours endowed it withall, as *Conſtantine* the great, and *Gratianus* the

Emperour made a law,that all men ſhould retaine that religion which ***Damaſus*** of Rome and ***Peter*** Biſhop of Alexandria did hold.

A third cauſe was, the unquiet eſtate of the Greeke Church, who often voluntarily referred their matters to the Biſhop of Rome, as being leſſe partiall and a more indifferent Judge, they themſelves being divided and rent into ſects. And hereupon,and other like cauſes it came about, that the Biſhop **Fox.pag.18.** of Rome a little ſtepped above his fellow Patriarchs; but yet had no ſuch preeminent authoritie, as to command them.

Fourthly, the Popes of Rome being thus tickled with vaine glorie, becauſe they were reverenced of other Churches,many matters were committed unto them,and their conſent required unto the decrees of Councels, when they were abſent. Hereupon they laboured every day more and more to advance that Sea, taking every ſmall occaſion that might helpe forward their ambitious deſire, till ***Anno*** *606*.or ſomewhat after, ***Boniface*** the third obtained of wicked ***Phocas*** the Emperour (who murthered his Maſter the Emperour ***Mauritius*** and his children, to come to the Empire, and was after ſlaine himſelfe of ***Heraclius*** that ſucceeded him)of him,I ſay,***Boniface*** for himſelfe and his ſucceſ- **Fox.pag.120.** ſors, obtained to be called univerſall Biſhops over the whole Church : and the Sea of Rome to have the preeminence above all other Churches in the world.

Afterward in Pope ***Zacharie*** his time, the proud and inſolent juriſdiction of Rome was eſtabliſhed by ***Pipinus*** King of France,who aſpired to the Crowne, and obtained it by the ſaid Popes meanes,firſt depoſing ***Childericus*** the rightfull King, and diſpenſing with the oath which the French men had made before to ***Childericus***, ***Calvin***, ***Inſtitut.4.cap.7.ſect***.17.

Thus then it ſufficiently appeareth, that the primacie of Rome,which it now unjuſtly challengeth over other Churches,is not of any ſuch antiquitie,as they would beare the world in hand,neither that it had the beginning from Chriſt : but both the time when,and the authors by whom it began, may be eaſily aſſigned.

Argum.2. We need no better argument, to prove that the primacie of Rome hath not his originall from Chriſt,than the Jeſuites owne confeſſion. Firſt he ſaith,that it doth not depend of Chriſts inſtitution, but ***ex Petri facto***, of ***Peters*** fact, that the Biſhop of Rome ſhould be rather ***Peters*** ſucceſſor, than the Biſhop of Antioch,or any other; It is not ***jure divino***, ſaith he, by Gods law : neither is it, ***ex prima inſtitutione pontificatus, quæ in Evangelio legitur***, of the firſt inſtitution whereof wee read in the Goſpell. And againe, ***Romanum pontificem ſuccedere Petro, non habetur expreſſe in ſcripturis*** : It is not expreſly ſet downe in Scripture,that the Biſhop of Rome ſhould ſucceed ***Peter*** : but it is grounded onely upon that tradition of ***Peter***. Nay he ſaith further, that ***Peter*** needed not to have choſen any particular place for ſucceſſion, and he might as well have choſen Antioch as Rome : ***Ergo***, neither is the ſucceſſion of Rome grounded upon Scripture, neither any commandement of Chriſt : for then ***Peter*** could not have had free choice to appoint his ſucceſſor where he would himſelfe,as the Jeſuite ſaith, if he had had any eſpeciall direction or commandement from Chriſt. So then, marke I pray you, they cannot prove out of Scripture,that the Biſhop of Rome ought to ſucceed ***Peter*** in the chiefe Biſhopricke, but onely that ***Peter*** had the chiefe Biſhopricke committed to him and his ſucceſſors in generall, whoſoever they ſhould appoint : ***Ergo***, the Biſhops of Rome by their owne confeſſion can alleage no Scripture, inſtitution, or commandement of Chriſt, for the primacie of the Church to be annexed to the Sea of Rome : and yet againſt their knowledge they will alleage Scripture to colour the matter withall, ***Bellarm.lib.2.de pontif.cap***.17.

That the juriſdiction and primacie of Rome is not grounded upon Scripture, but rather upon cuſtome and continuance of time, it is thus proved by conſent of antiquitie, ***Nicen.1.can.6. Quia epiſcopo Romanæ urbis parilis mos eſt*** : Let the Patriarch of Alexandria be chiefe in his provinces,&c. becauſe the Biſhop of Rome hath the like cuſtome or manner, &c. And it is not to be thought, that thoſe two generall Councels of Conſtantinople, and Chalcedon, would have made the Sea of Conſtantinople equall in authoritie to Rome, if the primacie of Rome had beene grounded upon Scripture.

Againe, what the cauſe is that ſome Cities have had ſpirituall juriſdiction over others, wee finde ***Trullan.ſynod.can***. 38. ***Si qua civitas à regia poteſtate innovata eſt, quoad civilem & publicam formam, eccleſiaſticarum quoque rerum ordo conſequatur*** : If any Citie be changed or advanced in reſpect of the civill eſtate,the eccleſiaſticall order or government muſt follow : that is, be advanced together with it. This reaſon was rendred, ***Concil. Chalcedonenſ.action***.16. why they advanced the Sea of Conſtantinople, ***Rationabiliter judicantes, imperio & Senatu urbem ornatam, æquis ſenioris regiæ Romæ privilegiis frui, & in eccleſiaſticis, ſicut illa, majeſtatem habere negotiis*** : Wee thinke it reaſonable, that the Citie which is adorned with the Senate and Empire, ſhould have the like privileges to the elder princely Citie Rome, and of the like majeſtie in eccleſiaſticall buſineſſe,&c. By the ſame reaſon alſo was Rome advanced at the firſt, becauſe it was the ſeat of the Empire : the beginning then of the primacie therefore was not from any commandement of Chriſt, but by the conſtitution of men.

Epiſt.19.ad Hieronym. ***Auguſtine*** ſaith : ***Secundum honorum vocabula, quæ jam eccleſia uſus obtinuit, epiſcopatus presbyterio major eſt*** : The office of a Biſhop is above the office of a Prieſt, according to the names of honour, which the Church by cuſtome hath obtained, &c. If then the difference of thoſe two offices, both named in Scripture, did ariſe rather,and ſpring of the cuſtome of the Church, which thought it good to diſtinguiſh them for avoyding of ſchiſme, and is not grounded upon the authoritie of Scripture: much leſſe can the Pope (whoſe neither name, nor office is expreſſed in Scripture) fetch from thence any ſhew of proofe for his uſurped primacie.

* M. *Tindal* holy Martyr, condemned for this and ſuch other articles, for ſaying that the Pope had no other authoritie from Chriſt but to preach onely, *articul.22. Fox*, pag.1251. col.1. Sir *Iohn Bortwicke* Knight, condemned for the Goſpell, thus witneſſeth: *Peter* could not give that which he had not, as any lordly dominion, or ſuch like; but he gave unto his ſucceſſors that which he had, that is, carefulneſſe over the congregation, *Fox*, pag.1263. *articul.6.*

Pag.1139.2.90.

Pag.1150.2.60.

The Popes lordly ſupremacie then hath not the beginning from Chriſt, neither is warranted by Scripture.

And here will I put them in minde of their owne rule, as *Innocentius* the third hath ſet it downe, *Decret.Gregor.lib* 5.*tit.*7.*cap.*12. *Oſtendat pro vocatione operationem miraculi, &c.* Let him ſhew for his calling the operation of a miracle, or ſome ſpeciall teſtimony of Scripture, &c. So then, if the Pope can ſhew any miracle, or ſpeciall warrant out of Scripture, for his primacie and ſuperioritie, we will beleeve him.

And for further evidence. 1 *Nilus* of the Greeke Church directly affirmeth, *that the Pope received not of Peter to be the chiefe or firſt of all Biſhops:* For whereas there are two things to be conſidered about the Pope, that he is Biſhop of Rome, and the prime or firſt of other Biſhops, the firſt he received from *Peter:* the other from the holy Fathers & godly Kings: and for the proofe hereof, he alleageth the 28. Canon of the Chalcedon Councel, which according to the decree of the firſt Councell of Conſtantinople, giveth the like privileges to new Rome, namely Conſtantinople, which old Rome had, to the ſame purpoſe he alſo citeth *Novel.*100. of *Iuſtinian, who according to the decrees of the ſacred Synods,* giveth the firſt place to the Biſhop of Rome, the ſecond to the Patriarke of Conſtantinople. By theſe allegations it is evident, that the primacie of the Pope is founded upon the Canons and conſtitutions of Councels, and munificence of Kings, not upon the inſtitution of Chriſt.

Nilus lib 2.

κατὰ τοὺς τῶν ἁγίων συνόδων ὅρους.

2 Concerning the judgement of the South Church: *Alexander* Patriarke of Alexandria was preſent in the firſt Nicene, where *Canon 6.* the ancient cuſtome is preſerved to the Patriarke of Alexandria, to have the chiefe authoritie in Ægypt and Lybia, becauſe the Biſhop of Rome hath *the like cuſtome.* The like was decreed alſo in the Councell of Conſtantinople, *c.6.* where *Timotheus* Patriarke of Alexandria was preſent: where Conſtantinople is made the next to Rome: wee ſee their opinion was, that this primacie was grounded upon cuſtome.

τοῦτο σύνηθές ἐστιν.

3 So alſo the reformed Churches hold, *That all Paſtors, whereſoever they be placed, are of equall authoritie given unto them under Ieſu Chriſt, &c.* And therefore one Church not to have dominion over another. *French Confeſſ. artic.* 30. the ſame is the judgement of the reſt.

4 *Gregorie* the firſt calleth the title of Univerſall Biſhop, *Nomen novum contra Petrum Apoſtolum, contra ſenſum Evangelii,* a new name againſt *Peter* the Apoſtle, againſt the meaning of the Goſpell: how is then the Popes primacie and univerſalitie grounded upon Chriſts inſtitution? *Platina* and *Balbus* write, that *Boniface* the third obtained of *Phocas* the Emperour, *magna tamen contentione,* yet with much adoe, *that the ſeat of the Apoſtle Peter ſhould be called and counted the head of all Churches:* They had it not then from Chriſt or *Peter.*

Lib.4.Epiſt.32.
Epiſt.38,39.
Platin. in vita Bonif.3. Balbus ad Carol.5. Imperator.

The ſixth Part of this Queſtion, Concerning the proud names, and vaine-glorious titles of the Pope.

The Papiſts.

BEllarmine ſetteth downe to the number of fifteene glorious names which have been of old given (as hee ſaith) to the Biſhop of Rome, whereby his primacie over other Biſhops is notoriouſly knowne, but the principall are theſe: He is called the Pope and chiefe Father, the Prince of Prieſts, or high Biſhop, the Vicar of Chriſt, the Head of the Church, the Prelate of the Apoſtolike See, univerſall Biſhop. Theſe ſix names or titles they doe appropriate to the See of Rome, *Bellarm. de Roman. Pontif. lib.2.cap.*31.

The Proteſtants.

WE will ſhew by Gods grace, that theſe ſix ſeverall titles and names aforeſaid, are either ſuch, as ought not in their ſenſe to be attributed to any Biſhop, nor any mortall man; or elſe were common in ancient times as well to other Biſhops as to him of Rome.

1 For the firſt name of Pope, it is derived from the Greeke word πάππας, which in the Syracuſane language, is as much as Father: which name was indifferently given to other Biſhops, which were famous in the Church for their vertue and learning: As *Cyprian, Epiphanius, Athanaſius,* were called *Papa,* Popes: *Auguſtine* ſaluteth *Aurelius,* Preſident of the ſixth Councell of Carthage, by the name of Pope, *Epiſtol.*77.

47. Error.

Fox, pag. 8.

Sophronius Biſhop of Jeruſalem writing to *Sergius* Patriark of Conſtantinople, calleth him, *Papam beatiſſimum, & Papam Deo honorabilem,* Moſt bleſſed and honourable Pope, *Conſtantinop. 6. action.* 11. So in the ſixth Councell of Carthage, *chap.*4. the Synod calleth *Aurelius* Biſhop of Carthage, *Sanctum Papam*, holy Pope. *Eutiches*, who was but a Prieſt and an Abbot, is called *Pappas*, Pope, *Synod. Conſtantinop. ſub Flaviano.*

Bellarmine cannot deny, neither dare he for ſhame, that this name Pope hath beene given to other Biſhops; but he hath deviſed three ſhifts to help him at a pinch: firſt, ſaith he, the Biſhop of Rome onely hath uſed to be called the Pope abſolutely, and without any addition, but others with adding of their name.

Contra. The abſolute title of Pope hath beene given alſo to others, and therefore *Bellarmines* ſurmiſe is falſe: as *Hierome* writing to *Theophilus* Biſhop of Alexandria ſaith thus, *Adnitere Papa amantiſſime & beatiſſime:* Doe your endevour, moſt bleſſed Pope, &c. hee ſaith not Pope *Theophilus*, but abſolutely moſt bleſſed Pope, *tom.3.*

Secondly, the Biſhop of Rome onely hath beene called univerſall Pope, and no other Biſhop, *Bellarmine.*

Contra. Firſt, neither hath this proud name in the better times, and purer ages of the Church, been attributed to the Biſhops of Rome, but rather by them condemned: as *Gregorie* calleth it a proud title to be named univerſall Pope, and reproveth *Eulogius* Biſhop of Alexandria, for ſo writing unto him, *diſt.99.cap.5.* Secondly, yet it may be ſhewed, that after ambition ſet foot into the Church, other Patriarchs have beene called by this name: as *Concil. Conſtantin.6. act.13.* *Cyrus* Patriarch of Alexandria calleth *Sergius* Patriarch of Conſtantinople, thrice bleſſed Paſtor of Paſtors, and Father of Fathers, the univerſall Patriarch: and yet *Bellarmine* ſaith, that this title of *Pater Patrum*, Father of Fathers, was never given to any but the Pope.

Thirdly, ſaith he, the Biſhop of Rome hath beene alwayes called Pope of others; but he himſelfe never called any other by that name.

Contra. Firſt, therein appeareth the pride of that See, that diſdained to give unto other Biſhops thoſe titles which others thought them worthy of, becauſe they would appropriate them to themſelves. Secondly, yet I finde, though not the Pope, yet the Church of Rome, which is the Popes See, hath given this title to other Biſhops: as after the death of *Fabianus*, the Presbyterie of Rome thus write to *Cyprian*, calling him moſt bleſſed and glorious Pope, as may be ſeene in their Epiſtle.

Likewiſe, thoſe two Epithetes of the Pope, as to be called, *Beatiſſimus & ſanctiſſimus pater*, Moſt holy and bleſſed father, were uſed in the ſtile of other Biſhops: *Proſper* in his Epiſtle to *Auguſtine*, twice calleth him, *Dominum beatiſſimum Papam*, Lord, moſt bleſſed Pope, *Tom.7.* *Hierome* calleth *Epiphanius*, *Beatum Papam*, Bleſſed Pope, *Ad Euſtach. Fabiol.*

This alſo was the ſtile of the Patriarch of Conſtantinople, *Sanctiſſimo atque beatiſſimo Oecomenico Patriarcha Iohanni Conſtantinopol. &c.* To the moſt holy & bleſſed univerſall Patriarch, *Iohn* of Conſtantinople: *Conſtantinop.5. action.1.* *Cornelius* Biſhop of Rome, writing to one *Rufus* a Biſhop, *Epiſt.2.* ſaith thus, *Hac & alia qua neceſſaria fore cognovimus, tua ſanctitati nolumus denegare:* Theſe and other things which we knew to be neceſſarie, we would not deny to your holineſſe: at this time it is a cleere caſe, that the Biſhop of Rome did not appropriate to himſelfe this title of holineſſe.

De origine anim.2.1. *Auguſtine* writing to *Petrus* a Presbyter, or Prieſt, being no Biſhop, yet thus ſaluteth him: *Ad ſanctitatem tuam ſcripſit:* He hath written to your holineſſe. Nay, in his booke dedicated to *Renatus* a Lay-man, neither Prieſt nor Biſhop, thus he writeth, *Hinc angor, quod ſanctitati tua minus quàm vellem cognitus ſum:* This grieveth me, that I am not ſo well knowne to your holineſſe as I deſire, &c. If then theſe titles of holineſſe and bleſſedneſſe were not onely given to Biſhops, but Prieſts alſo, yea unto Lay-men of vertuous and holy life; what colour or ſhew of reaſon can our adverſaries have, to make them proper to the Biſhop of Rome? De origine anim.lib.1. cap.2.

But if the Biſhop of Rome will have this title of holineſſe truly given unto him, let him follow that wholſome ſaying aſcribed to *Clement. Epiſtol. 1.* *Nemo velit dici ſanctus, antequam ſit, ſed prius ſit ut verius dicatur:* Let no man deſire to be called holy, before hee be indeed, but let him firſt bee holy, that he may more truly ſo be called, &c. the ſame ſentence alſo is found, *Conſtantinop.6.cap.6.*

See alſo the judgement of *Iohn Huſſe* holy Martyr, *articul.23.* *Papa non debet dici ſanctiſſimus ſecundum officium quia ſic & Rex diceretur ſanctiſſimus, &c.* The Pope ought no more to be called moſt holy becauſe of his office, than the King in reſpect of his office.

48. Error. 1 Pet.5.4. 2 The ſecond name is Prince of Prieſts, or high and chiefe Biſhop: which title if it be taken for a chiefe power, dominion, and ſoveraigntie, is proper onely to Chriſt the chiefe Shepherd, 1 *Pet.*5.4. and cannot in that ſenſe agree to any man.

It was alſo decreed *Carthaginenſ. 3. can, 26.* in this manner, *Prima ſedis Epiſcopus non appelletur princeps ſacerdotum aut ſummus ſacerdos, ſed tantum prima ſedis Epiſcopus:* Let not the Biſhop of the firſt See be called the Prince of Prieſts, or chiefe Prieſt, but onely Biſhop of the firſt See.

Bellarmine anſwereth, that this Canon did onely binde the Biſhops of Africa, it doth not extend to the Biſhop of Rome.

Anſwer. It appeareth Can. 47. that the Canons of this Councell were confirmed by *Boniface* Biſhop of Rome. For to that end the Councell determineth to write unto him, and the reſt of the Biſhops of the Weſt Church; but it is certaine, that this Councell was received and authorized in the ſixth generall Trullane Synod, Can. 12. how then can the Biſhop of Rome bee exempted from the decrees of generall Councels, which binde the whole Church, and everie part thereof? And againe, this Canon is approved in their owne decrees, *diſt.99.c.3.* how then can they refuſe it?

But if this name be uſed onely as a title of excellencie and commendation, ſo was it in times paſt
aſcribed to other excellent and famous Biſhops, as *Ruffinus lib.2.cap.26.* calleth *Athanaſius, Pontificem*
maximum, chiefe Biſhop: yea it was in common given to all Biſhops; as *Anacletus* Biſhop of Rome
in his ſecond Epiſtle writeth thus: *Summi Sacerdotes id eſt, Epiſcopi, à Deo judicandi ſunt*: The high
Prieſts, that is, Biſhops (ſaith he) are to be judged of God. If it be taken further for the excellencie
of the miniſterie of the Goſpell, and the worthy calling of Chriſtians, in this ſenſe the title of *ſummum*
Sacerdotium, of the high Prieſthood, is attributed to all Miniſters Eccleſiaſticall, both Biſhops and
others: ſo *Fabianus* Biſhop of Rome uſeth this name. Yea, the holy Apoſtle calleth all the people of Fox,p.11.col.1.
God, βασίλειον ἱεράτευμα, a princely, royall, or chiefe Prieſthood: *Ergo*, the Biſhop of Rome hath no
eſpeciall or proper intereſt in this name.

3 The third name is to be called the Vicar of Chriſt upon earth. Where we are to underſtand, that 49. Error.
in reſpect of the ſpirituall regiment and Kingdome of Chriſt, he needeth no Vicegerent upon earth:
for I am with you (ſaith he) to the end of the world: he himſelfe is alway preſent in power, and needeth
not in that reſpect, that any man ſhould ſupply his roome. *Petrus ſcriba Martyr. Fox*, pag.906.
If we doe take it for a word of office and publike adminiſtration, ſo the Magiſtrate may be called the
Vicar of Chriſt, in governing the people according to the word of God: In which ſenſe *Eleutherius*
Biſhop of Rome, writing to *Lucius* King of the Britaines, calleth him the Vicar of Chriſt; and therefore Fox,pag 107.
in his owne Kingdome had power out of the word of God to eſtabliſh lawes for the government
of the people.

Thus alſo writeth *Anaſtaſius* Biſhop of Rome, to *Anaſtaſius* the Emperor, *titul.7. Præſtantiam veſtram*
velut vicarium, Deus præſidere juſſit in terris: God hath commanded or appointed your worthineſſe,
as his Vicar, to be Preſident in earth. So all Biſhops, Paſtors and Miniſters in ancient time Quæſt.ex uno-
were called the Vicars of Chriſt in preaching, praying, binding & looſing in the name and power of que. 127.
Chriſt. So *Auguſtine* ſaith, or whoſe worke elſe it is, that *Omnis antiſtes eſt Chriſti vicarius*: Everie
Paſtor and Prelate (and not the Pope onely) is the Vicar of Chriſt.

Euſebius Biſhop of Rome teſtifieth the ſame, *Epiſtol.* 3. *Caput Eccleſiæ Chriſtus eſt; Chriſti autem*
vicarii ſacerdotes ſunt, qui vice Chriſti legatione funguntur in Eccleſia: The head of the Church is
Chriſt, and the Prieſts or Miniſters are Chriſts Vicars, who in Chriſts ſtead doe performe his embaſſage
in the Church. This is alſo confeſſed by our Rhemiſts, *Annot.in 2 Cor.*5.18 that the Biſhops and
Prieſts of the Church are for Chriſt, and as his Miniſters, that is, his Vicars. Nay, *Auguſtine* maketh
yet a more generall uſe of this word: he ſaith that, *Homo imperium Dei habens, quaſi vicarius ejus eſt*: Quæſt. 106.
That man by creation being made Lord of the creatures, doth therein repreſent God, and is as his Vicar
upon earth, &c. So then all Miniſters are the Vicars of Chriſt; the civill Magiſtrate likewiſe, in
ſome good ſenſe, may bee ſo called: yea in reſpect of the creatures, man generally is upon earth in
Gods ſtead: *Ergo*, this name cannot be appropriate to the Pope of Rome.

Iohn Huſſe holy Martyr ſaith, *artic.12. Nemo gerit vicem Petri vel Chriſti niſi ſequatur eum in moribus*:
No man can be *Peters* or Chriſts Vicar, unleſſe he follow him in life and manners. The Pope
therefore is not Chriſts Vicar, unleſſe hee imitate Chriſts holy life, which I would he did. One of
your owne Popes alſo ſaith, *Iohann.22. Extrav.lib.3.tit.2.c.5. Vicarius Chriſti ipſius actibus ſe tenetur*
conformare: Chriſts Vicar muſt conforme himſelfe to Chriſts acts and example. Which ſeeing the
Pope doth not, he cannot be Chriſts Vicar, or Vicegerent.

5 It is alſo too huge a name for the Pope, or any mortall man to beare, to be called the head of the 50. Error.
univerſall Church: this is a name onely due unto Chriſt, neither doe the Scriptures acknowledge any
other head but him, *Epheſ.1.22 4.15.* But (ſay they) wee doe not make the Pope ſuch an head as Epheſ.1.22.
Chriſt is, but onely a miniſteriall head over the militant Church upon earth, *Rhemiſt.1.Eph.22.* cap.4.15.

Wee anſwer: Firſt, *Ergo*, the Pope by your owne confeſſion is not head of the univerſall Church, 1
whereof the triumphant Church in Heaven is a part; nor yet of Purgatorie, but onely of that part
which is in the earth. Secondly, the Rhemiſts confeſſe that the Church in no ſenſe can be called the 2
body of the Pope: *Ergo*, the Pope cannot be any wayes the head of the univerſall Church, *Annot. in*
1. Epheſ.22. Thirdly, the Fathers of Baſil uſed this argument: The head of the body being dead, 3
the whole body alſo dieth; but the whole Church doth not periſh with the Pope: *Ergo*, hee is not
properly the head of the Church, *Fox*, pag.675.

Further, in the ſame Councell, *Iohannes Patriarch. Antiochen. in appendic. concil.* thus reaſoneth: 4
Nec dici poteſt caput miniſteriale univerſalis Eccleſiæ, nam caput eſſe denotat præeminentiam, quam miniſter
non habet ſupra dominam: Neither can the Pope be ſaid to be the miniſteriall head of the univerſall
Church: for to bee an head argueth a preeminence, which the Miniſter hath not over his
Miſtreſſe.

Concil. Aquiſgranenſ. lib.2.cap.9. Eccleſiam cum capite ſuo Chriſto unam conſtat eſſe perſonam: The
Church and Chriſt the head thereof make but one perſon. But ſo doe not the Pope and the Church: 5
therefore he cannot be the head thereof.

Adde unto theſe the witneſſe of the holy Martyrs, *Iohn Huſſe, articul.20.* The Pope if he be a wicked
man, cannot be the head of the Church, ſeeing he is not ſo much as a member thereof: the ſame
reaſon uſeth that bleſſed Biſhop and Martyr, M. *Hooper*, Examination 3. *Fox*, pag.1507.

6 Maſter *Rogers* holy Martyr: Chriſt onely doth all in us all, which is the true propertie of the head, which is a thing that all the Biſhops of Rome ſhall never doe, pag. 1486.

Upon theſe reaſons which I have produced, being ſix in number, it may bee ſtrongly concluded, that the Pope in no ſenſe can be the head of Chriſts Church: which proud title ſeemeth to have miſliked ſome of your Popes: as *Clemens* the fifth in the Councell of Vienna thus writeth, *Clement in lib.2.tit.9.c.1. Sacroſancta Romana Eccleſia caput Chriſtus redemptor, &c.* Chriſt our Redeemer is the head of the ſacred Roman Church, and the Roman Biſhop our Redeemers Vicar. So then he is onely the head of the Church that redeemed it; the Pope is but the heads Vicar, not the head it ſelfe.

If it ſhall be further objected, that the Biſhop of Rome hath beene called in times paſt, *Caput Epiſcoporum*, the head of all other Biſhops: wee anſwer, that it was but a title of excellencie and commendation, not of dominion and power: as London is called the head or chiefe Citie of England, yet are not other Cities of the land ſubject unto it, or under the juriſdiction thereof. But wee ſhall have occaſion more fully to diſcuſſe this matter afterward.

51. Error. 5 They would have the Pope called the Prelate of the Apoſtolike See: the Rhemiſts ſay further, that the papall dignitie is a continuall Apoſtleſhip, *Annot.4. Epheſ.ſect.4.*

We anſwer: Firſt, if they call thoſe Churches Apoſtolicall, whoſe firſt founders were the Apoſtles, then the See of Antioch, Alexandria, Conſtantinople, are as well Apoſtolicall as Rome.

Concil. Nicen. 2.action. 1. Retinentes locum Apoſtolicorum thronorum Orientalis dioiceſeos: They which occupie the roome of the Apoſtolike thrones of the Eaſt Dioceſſe.

And this the Jeſuite denieth not, *lib.2.de pontifice, cap.31.* But he maketh this difference: firſt, ſaith he, when we ſay the Apoſtolike See abſolutely, not adding either of Epheſus, or Antioch, the See of Rome is underſtood: but the other Apoſtolike Sees are ſo called with reſtraint to the place. *Anſwer.* That this is falſe which the Jeſuite ſaith, it is proved thus: *Siricius* Biſhop of Rome, *Epiſtol.4.can.1.* decreeth thus, *Extra conſcientiam ſedis Apoſtolicæ, hoc eſt, primatis, nemo audeat ordinare:* Let no man ordaine (Biſhops he meaneth) without the knowledge of the Apoſtolike See, that is, ſaith hee, expounding himſelfe of the Primate of the Province, &c. not underſtanding thereby the Biſhop of Rome, but the Primate or Metropolitan.

Concil. Aurelianenſ.cap.1. Clodovæus the King writeth thus to the Biſhops, which were 33. in number there aſſembled, *Dominis ſanctis & Apoſtolica ſede digniſſimis:* To my holy Lords moſt worthy of the Apoſtolike See. He calleth all their Sees Apoſtolicall according to the decree, *Concil. Aquiſgranenſ.cap.9.ex Iſidor: Apoſtolis decedentibus ſucceſſerunt Epiſcopi, &c.* The Biſhops ſucceed the Apoſtles, and are placed thorow the world, *in ſedibus Apoſtolorum*, in the Apoſtles Sees. In theſe places which I have cited, the Apoſtolike See is named abſolutely, and yet the See of Rome not underſtood thereby. *Bellarmines* ſecond exception is this, that the Pope is not only called Prelate of the Apoſtolike See, *Sed munus ejus Apoſtolatus*, but his office an Apoſtleſhip: ſo are not other. *Anſw.* This is one of *Bellarmines* toyes, for ſeeing *Apoſtolicus*, and *Apoſtolatus*, are *conjugata*, and where the one is there muſt be the other; if other Biſhops bee as well Apoſtolicall as hee, they have alſo an Apoſtleſhip as well as he.

Secondly, thoſe Churches are Apoſtolicall which hold the Apoſtolike faith: ſo is not the See of Rome Apoſtolicall, being departed and gone backe from the ancient Catholike faith: but thoſe Churches where the Goſpell of Jeſus Chriſt is truly preached, are indeed Apoſtolike.

Biſhop *Ridley* holy Martyr thus witneſſeth: it was neither for the privilege of the See or perſon, that the See and Biſhop of Rome were called Apoſtolike, but for the true trade of Chriſts religion taught and maintained in that See, *Fox.p.1775.* Thus alſo writeth *Agatho* Biſhop of Rome to *Conſtantine* the Emperour, *Væ mihi eſt, ſi veritatem Domini mei, quam Apoſtoli prædicarunt, prædicare neglexero:* Woe is unto me, if I neglect to preach the truth of my Lord, which the Apoſtles preached.

Thirdly, how can the Pope be an Apoſtle, or have Apoſtolike authoritie, ſeeing he preacheth not at all, much leſſe to the whole world, wherein conſiſted the office of an Apoſtle? Neither can he ſhew his immediate calling from Chriſt, as all the Apoſtles could: for ſeeing hee challengeth the Apoſtolike office by tradition from S. *Peter*, and not by commandement from Chriſt; he can in no wiſe be counted an Apoſtle, or his office an Apoſtleſhip: for the Apoſtles ordained only Evangeliſts and Paſtors, they had not authoritie to conſecrate and conſtitute new Apoſtles. Our adverſaries for this their Apoſtleſhip can finde nothing in Scripture, not for a thouſand yeeres after Chriſt in the ancient writers, *Fulke, Annot. in Epheſ.4. ſect.4.*

52. Error. Diſtinct.99. 6 Concerning the title of univerſall Biſhop, it was thus decreed in the ſixth Councell of Carthage, as it is alleaged by *Gratian: Univerſalis autem nec Romanus Pontifex appelletur:* No not the Biſhop of Rome is to be called univerſall. In *Gregorie* the firſt his time, *Iohn* Patriarch of Conſtantinople obtained of the Emperour *Mauritius* to be called univerſall Patriarch: but *Gregorie* would not agree thereunto, calling him the fore-runner of Antichriſt, that would challenge ſo proud a name, *Gregor. lib.4. Epiſtol.32.*

Lib.2. de Pont. cap.31. *Bellarmine* and other of that Sect doe anſwer, that *Gregorie* found fault with this title, becauſe *Iohn* of Conſtantinople would have beene Biſhop alone, and none other to be beſide him, but all other only to be his Deputies and Vicars.

To this we reply : Firſt, *Iohn* did only challenge a ſuperioritie over other Biſhops, not to be Biſhop alone ; for this had been a thing impoſſible. Secondly, if *Iohn* had ſought any ſuch thing, it is not like that the Greeke Biſhops, which gave their conſent unto this title, would have yeelded to ſo unreaſonable a matter as they did. Thirdly, *Eulogius* Patriarch of Alexandria doth call the ſaid *Gregorie* univerſall Pope, which name hee utterly refuſeth: and yet *Eulogius* had no ſuch meaning to make him Biſhop or Patriarch alone, but onely to give him a preeminence above the reſt.

Fox, pag.13.

Fourthly, this may appeare to be ſo by that which *Leo* writeth, *Epiſtol.*53. concerning *Anatolius* Patriarch of Conſtantinople: to whom this preeminence was granted in the Chalcedon Councel. *Nimium ſuperbum eſt, ut unius creſcat dignitas, tot metropolitanorum impugnare primatus :* It is too proud an enterpriſe, to impugne the primacie of ſo many Metropolitans, to increaſe the dignitie of one. *Pelagius* the ſecond thus writeth alſo againſt *Iohn* of Conſtantinople, who challenged to be called univerſall Biſhop : *Si ſummus Patriarcha univerſalis dicitur, Patriarcharum nomen cæteris derogatur, Epiſt.* 1. *decretal.* If the chiefe Patriarch be called univerſal, then the title of Patiarchſhip is taken from the reſt, &c. By theſe teſtimonies it appeareth, that theſe ambitious Prelates had no meaning to ſpoile the reſt of their Epiſcopal dignity, but only to have the primacie & preeminence before them. For the title of univerſalitie doth only derogate to the dignitie of Patriarches, & primacie of Metropolitans.

This modeſt and humble Biſhop of Rome *Gregorie*, of whom we ſpake before, in ſtead of the title, Univerſall, brought it into the Popes ſtile to be called *Servus ſervorum Dei.* Sevant to Gods ſervants: *Ergo*, we conclude with *Gregorie*, that this title, Univerſall, is an Antichriſtian name, and that it hath miſliked the ancient Biſhops of Rome themſelves ; and how other Patriarches & Biſhops have challenged that ambitious name and title, as well as the Popes of Rome. And it hath been acknowledged and yeelded unto them, as *Conſtantinop. general.* 5. *action.* 1. *Iohn* Biſhop of Conſtantinople is called *Oecomenicus Patriarcha*, Oecomenicall, or univerſall Patriarch. *Conſtantinop. general.*6. *action.* 13. *Cyrus* Biſhop of Alexandria writeth thus to *Sergius* Biſhop of Conſtantinople, *Ter beatiſſimo, benigno paſtori paſtorum, patri patrum, univerſali patriarchæ Sergio :* To the thrice bleſſed Paſtor of Paſtors, & Father of Fathers, the univerſall Patriarch *Sergius.* And leſt it might be ſaid that theſe Patriarches doe but dally and gloze one with another, we finde that Pope *Adrian* writeth thus to *Tharaſius* Biſhop of Conſtantinople, *Dilecto fratri univerſali Patriarchæ* : To my beloved brother the univerſall Patriarch, &c. *Nicen.*2 *action.*2.

We conclude therefore, that this title to be called univerſall Biſhop or Patriarch, neither was in times paſt, nor is now properly or of right belonging to the See of Rome.

Laſtly, ſee the judgement of ſome Papiſts themſelves of this point : *Eckius* a ſtout popiſh champion ſaith thus diſputing againſt *Luther*, that *the Biſhop of Rome ought not to be called univerſall Biſhop, but Biſhop of the univerſall Church : Fox*, pag.8.58.

Concil. Baſilienſ. epiſtol. ſynodal. 8. *Romanus pontifex eſt univerſalis Eccleſiæ miniſter non dominus :* The Biſhop of Rome is a ſervant or Miniſter of the univerſall Church, not a Lord or Biſhop. They grant not ſo much as *Eckius* doth. Biſhop *Longland* cutteth him yet ſhorter, ſaying, *There is no univerſall Biſhop but Chriſt : the Biſhop of Rome, and all other Biſhops, are but underlings and unworthy Suffragans to this Biſhop Chriſt. Fox*, pag. 1100.

Concerning theſe glorious titles which they would have appropriated to the Biſhop of Rome, I will ſet downe at once the judgement of other Chriſtian Churches. 1 For the Greeke Church *Nilus* confeſſeth, that the B. of Rome had a primacie yeelded unto him, but *as a preſerver of order*, and not otherwiſe. And whereas they challenge, that the B. of Rome was called & ſtiled ſimply Biſhop without addition of any place : he ſheweth that others alſo were ſo called: as *Theodoſius* writeth, *Cyrillo Epiſcopo*, to *Cyrillus* the Biſhop, without expeſſe mention of the place. Concerning the title of chiefe Biſhop, the Church of the Muſcovites[a] deny the Church of Rome to be *Principem & magiſtram*, the Princeſſe and Miſtreſſe of other Churches : and *Ieremie* Patriarch of Conſtantinople challengeth this title to that See : [b] *Cum hæc quæ apud nos eſt Eccleſia, Princeps ſit aliarum Eccleſiarum:* Seeing this Church of God which is with us, is the chiefe of other Churches, &c. As for the title of vicarſhip, the ſaid *Ieremy* alſo challengeth it to that See : [c] *Mediocritas noſtra Chriſti Domini miſeratione ſucceſſione quadam hic terris in ejus locum tenens:* Our mediocrity is in the roome or ſtead of Chriſt our Lord, by a certain ſucceſſion here in earth. The Muſcovite Church following the Greeks, deny the Church of Rome, [d] *caput eſſe Eccleſiarũ*, to be the head of other Churches. *Nilus* acknowledgeth the Pope to be the head, that is the firſt of the Churches, but with two limitations, *as long as he keep order, and ſtandeth for the truth*, and not otherwiſe: both which ſeeing he hath tranſgreſſed, he hath alſo loſt his headſhip. For the title Apoſtle and Apoſtolicall, the ſame *Nilus* denieth the Pope to be an Apoſtle, for the Apoſtles did not ordaine Apoſtles, but Paſtors and Doctors : if he be not an Apoſtle, then he hath not *Apoſtolatum*, an Apoſtleſhip, as *Bellarmine* urgeth : he further ſheweth out of the ſubſcription of the 6. and 7. generall Councels, that the other patriachal Sees of Alexandria, Hieruſalem, Antioch, were called Apoſtolical, as well as Rome : and he alleageth *Chryſoſtome*, who ſaith, that everie Biſhop *doth ſit in the chaire of Chriſt*, as the Prieſts of the Law did ſit in *Moſes* chaire. And univerſall Biſhops, *Barlaam* denieth any to have been, ſave the Apoſtles : particular Paſtors they appointed over Cities, as *Dionyſius* of Athens, *Timotheus* of Epheſus, *Titus* of Creet, and *Clement* was conſtituted Biſhop of Rome by S. *Peter.*

τάξεως φυλακὴν, lib.2.

[a] Sacranus. Elucid. err. Ruthen. c 2. err. 2.

[b] Cenſur. oriental. Eccleſ. cap.13.

[c] Præfat. ad Cenſur.

[d] Sacranus ibid.

ἕως ὅτε ἡ τάξιν καὶ μετὰ τῆς ἀληθείας ἕστηκε. Nil. lib. 2.

Nilus lib. 2.

ἐν τῷ τοῦ Χριστοῦ θρόνῳ καθῆσθαι. Nil. ibid.

Barlaam lib. de princip. c. 3.

2 Concerning the South Church, we have ſeene before the decree of the ſixth Councell of Car-

thage, that *the Biſhop of Rome ſhould not be called univerſall Biſhop:* The Æthiopike Emperour though he acknowledge in his Epiſtles the Biſhop to be the firſt, and in that ſenſe head of other Biſhops, yet in his letters written to *Emmanuel* King of Portugall; he giveth that title unto Chriſt, *qui eſt caput mundi*, which is the head of the world: and in his Epiſtle to *Ioannes* the 3. King of Portugall, he ſtileth himſelfe *Columna fidei*, the Pillar of the faith: hee then dependeth not upon the Pope, as the chiefe Paſtor for his faith. Yea, as *Alvares* reporteth, when being asked of the Emperour, whether they did obey all which the Pope commanded, he anſwered, *We doe, being thereto obliged by the article of our faith, which confeſſeth one holy Catholike Church:* The Emperour replyed, that *if the Pope would uſe toward them any unlawfull commandement, they would not make any reckoning of it.* They doe not then yeeld obedience in all things to the Pope, as the chiefe Paſtor.

Alvar. de morib. Æthiop. cap. 29.

Harm. ſect. 9. pag 308.

3 The reformed Churches doe here concurre: Confeſſion of Helvetia the latter, *cap.* 17. The Church cannot have any head but Chriſt, *For as the Church is a ſpirituall body, ſo muſt it needs have a ſpirituall head:* Belgia artic. 29. *Acknowledging Chriſt to be the onely head of the Church.* And againe artic. 30. In what place of the world ſoever, the Miniſters of the word of God doe keepe, *they have all of them the ſame power and equall authoritie, being all of them Miniſters of Chriſt, the onely univerſall Biſhop and Head of the Church.* Our Engliſh confeſſion agreeth, artic. 5. *Wee ſay, that there neither is, neither can be any one man, which may have the whole ſuperioritie in this univerſall ſtate, for that Chriſt is ever preſent to aſſiſt his Church.*

Harm. ſect. 11. pag. 359.

Maſſonius in vit. Bonif. 3. Polydor. lib. 4. de invention. cap. 9. pag. 272.

4 We have ſeene *Gregorie* the firſt his opinion before, he counteth the name of univerſall Biſhop, a new and prophane name: and *Boniface* the third firſt obtained of *Phocas* the Emperour, that murthered his Lord and Maſter *Mauritius*, that the See of Rome ſhould be the chiefe of all others, and that himſelfe ſhould bee the head of all Biſhops: theſe titles then were not of ancient time attributed to the Biſhop and See of Rome.

The ſixth Queſtion, Whether the Pope may erre, or not.

The Papiſts.

53. Error.

THey deny not but that both the Pope by himſelfe, and together with a whole Councell, may bee deceived in matters of fact, that is, in hiſtoricall points, and the truth of things that are done, becauſe it dependeth of the teſtimony and information of men; but in matters of faith & doctrine, the Pope determining with the Councell, is not ſubject to error: yea, the Pope by himſelfe alone decreeing any thing concerning faith cannot be deceived, *Bellarm. lib. 4. de Pontif. cap* 13. No nor yet in precepts of manners preſcribed to the Church by the Pope, is there any feare or danger of error, *cap.* 5. Yea, it is probable (ſaith he) that the Pope, not onely as Pope, cannot erre, but not as a private perſon, is it like he ſhould fall into hereſie, or hold any obſtinate opinion contrarie to the faith? *cap.* 6.

Luk. 22. 31.

Argum. 1. *Luk.* 22. 31. *Simon, I have prayed for thee that thy faith faile not.* Chriſt here prayeth for *Peter* and his ſucceſſors, that they might not at any time erre, or be deceived in matters of faith, *Bellarm. cap.* 3. *Rhem. Annot. in Luk.* 22 *ſect.* 11.

We anſwer: Firſt, this was a particular prayer for *Peter*, that his faith ſhould not faile in that great and dangerous tentation, into the which our Saviour foreſaw he ſhould fall: For if it were to bee underſtood of *Peters* ſucceſſors, they alſo muſt bee firſt ſifted by Satan as *Peter* was, and deny Chriſt, and ſo being converted ſtrengthen their brethren: if they will underſtand one part of *Peters* ſucceſſors, I pray you, why not all? Secondly, our Saviour prayeth likewiſe for all his Apoſtles, that they might be ſanctified in the truth; yea for all, that ſhould beleeve by their preaching: yet is not everie Chriſtian privileged from all error of faith. Thirdly, after this *Peter* himſelfe erred, and was reprehended of S. *Paul.*

John 11. 51.

Argum. 2. The high Prieſts that ſate in *Moſes* chaire were privileged not to erre: as *Caiphas* though a wicked man, and in ſome ſort an uſurper, had ſome aſſiſtance of God for utterance of the truth, *Ioh.* 11. 51. *Ergo*, much more now are the chiefe Paſtors of the Church free from error, *Bellarm. cap.* 3. *Rhem. Luc.* 22. *ſect.* 11.

2 King. 16. 11.

Nehem. 13. 4.

We anſwer: The high Prieſts had no ſuch privilege, for ſome of them fell into ſtrange errors: *Uriah* the high Prieſt ſet up an idolatrous Altar at the Kings commandement, 2 *Kin.* 16. *Eliaſhib* was joyned in affinitie with *Tobiah* the Ammonite, contrarie to the Law of God, *Neh.* 13. 4. And concerning *Caiphas*, though at this time he ignorantly ſpake the truth, yet was he a Sadduce, & condemned Chriſt. And if *Caiphas* example prove any thing, being (as you ſay) but an uſurper of the Prieſthood, it maketh as well for uſurpers of the Papall See, that they alſo ſhould be privileged from error.

Bellarmine and the reſt doe much urge that place of *Cyprian, Epiſtol.* 1. *ad Cornelium: Non cogitant eos eſſe Romanos, quorum fides Apoſtolo prædicante laudata eſt, ad quos perfidia habere non poſſit acceſſum:* They remember not that they are Romans, whoſe faith is ſo commended even by the Apoſtle himſelfe, unto whom falſhood or untruth can have no acceſſe. Alſo *Euſebius* B. of Rome ſaith, *In Eccleſia Catholica extra maculam ſemper eſt Catholica ſervata religio:* In the Catholike Church the Catholike Religion hath alwayes beene kept without ſpot.

Lucius B. of Rome alſo thus writeth, *Ut in exordio normam fidei Apoſtolicæ ab authoribus ſuis percepit,*

cepit, illibata ſine tenus manet : As in the beginning it received the Apoſtolike faith from the authors thereof, ſo it remaineth uncorrupted to the end, *Epiſtol. decretal.*

Anſw. First, as for the teſtimonies of the Biſhops of Rome, they doe not greatly move us: for who ſeeth not that they might be partial, in judging of their own Church? *Cyprians* teſtimony, a welwiller of the Roman Church, though not of that Church, carrieth greater weight with it. Secondly, they all here alleaged, have ſpeciall relation to former times, and commend the conſtancie of the Roman faith: for untill *Cyprian* & *Lucius* time, & ſomewhat after, the Biſhops of Rome were faithfull men, impugners of hereſies, holy Martyrs: for as yet *Marcellinus* had not fallen: and therefore they could doe no leſſe, than commend their continuance in the Apoſtolike faith, during ſo many yeeres of perſecution. And for the time to come, they ſpeake not definitely as Prophets, but judge charitably as brethren, that they hope well, that the Church of Rome which had held out ſo long, would have held out to the end. Thirdly, *Euſebius* ſaith, that in the Catholike Church the Catholike faith ſhall alwaies remaine: ſo then as long as the Church of Rome was Catholike, not departing from the doctrine of the Apoſtles, they were ſure to have the Apoſtolike faith: and thus *Cyprian* alſo and *Lucius*, with the reſt that ſo ſpeake, muſt bee underſtood. So a Popiſh champion himſelfe teacheth us to underſtand them: *Quod dicitur, Eccleſia Romana ſemper immaculata permanſit, & permanebit, intelligi debet verum, quamdiu ligabit & ſolvet juſtè, clave non errante*: Where it is ſaid, the Church of Rome hath remained and ſhall continue unſpotted, to make it true, we muſt underſtand, ſo long as it bindeth and looſeth juſtly, the key not erring: *Iohan. Patriarch. Antiochen. opuſcul. in appendic. Concil. Baſilienſ.*

The Proteſtants.

THat the Popes and Biſhops of Rome have not onely erred in manners, but even in faith; and not onely privately and perſonally as men, but publikely and judicially as Popes; that they have by their publike and open preaching, defence, allowance, and conſent, approved and eſtabliſhed erroneous, and ſome hereticall opinions: thus we truſt to make it plaine and evident to all men.

1 *Peter* erred: *Ergo*, the Pope may, though he were *Peters* ſucceſſor. First, *Peter* erred in denying of Chriſt. The Jeſuite anſwereth: firſt, he began not yet to be the chiefe Biſhop, which hee entred not into till after the reſurrection, when Chriſt ſaid unto him, *Feed my ſheepe, Ioh.* 21. therefore all this while hee might erre. A goodly anſwer: I pray you tell me, was not the Church before Chriſts paſſion, and after, built upon the ſame rocke? I trow they cannot deny it: but *Peter* was not the rocke before, therefore not after.

Iohn 21.

If he were therefore called a rocke becauſe of his confeſſion of Chriſt, why ſhould hee not then rather, ſtraight after his confeſſion take poſſeſſion of his office, than immediately after his deniall of Chriſt? Surely this is but a ſilly ſhift. Secondly, ſaith the Jeſuite, *Peter* failed in charitie when he denied Chriſt, not in faith, *cap.* 3. and if he failed in faith, he loſt the confeſſion of faith, & not faith it ſelfe.

We anſwer: First, can a true faith then be ſeparated from love by your doctrine? The Apoſtles knew no ſuch faith: Saint *Iames* ſaith, it is a dead faith that is without the works of love, and the faith of Devils, that is, no faith, *Iames* 2.17,19. If then *Peters* love failed, his faith alſo failed. Secondly, wee doe not ſay that *Peters* faith was loſt and utterly extinguiſhed, for Chriſt prayed for him, but whether it were an error in faith which *Peter* fell into: for it is not all one to erre in faith, or cleane to loſe faith. [a] Thirdly, he loſt the confeſſion of faith, he denyed Chriſt in word: *Ergo*, he denied the faith, howſoever hee thought in heart: for theſe two are the principall fruits of faith, to Beleeve with the heart, and Confeſſe with the mouth, *Rom.* 10. and where either of theſe is wanting, there cannot be a right faith: for [b] he that putteth away a good conſcience, maketh ſhipwracke alſo of faith, 1 *Tim.* 1.19. But the Jeſuite I ſee hath a queazie ſtomacke, let him cough up luſtily, and ſay with one of his fellowes, *Petrus non fidem Chriſti, ſed Chriſtum ſalva fide negavit*: *Peter* denied not the faith of Chriſt, but his faith remaining ſound and whole, he onely denied Chriſt. Loe, here is new popiſh divinitie, that a man may deny Chriſt, and yet not deny the faith.

Secondly, *Peter* erred in conſtraining the Gentiles to doe as the Jewes. *Bellarmine* ſaith, it was an error in example and converſation, not in faith or doctrine, *cap.* 7.

We anſwer: First, in this example of *Peter* there was alſo included an error in faith: for how ſhould the Gentiles better know *Peters* judgement, than by his example, by the which they fell into an error of faith, and were conſtrained to conforme themſelves like to the Jewes: thinking that the Jewiſh ceremonies were neceſſarie to be retained? Secondly, S. *Paul* himſelfe ſaith, they went not the right way to the truth of the Goſpell. *Ergo*, they erred from the truth of the Goſpell, and ſo in faith. Thirdly, the Divines of Paris doe attribute to *Peter* an error in faith, *Fulke, Annot.* 4 *Galat.* 9.

Thus teſtifieth alſo *Gelaſius, Tom. de anathematis vinculo. S. Petrus ſic exiſtimans novi teſtamenti gratiam prædicandam, ut à legis veteris non recederet inſtitutis, quadam per ſimulationem legitur geſſiſſe*: S. *Peter* thinking that the grace of the new Teſtament was ſo to be preached, that hee ſhould not notwithſtanding leave the inſtitution of the old Law, is read to have committed ſomewhat by diſſimulation. It was therefore an error in opinion, which afterward the ſame *Gelaſius* calleth, *imbecillis inſcitia*, his impotent unſkilfulneſſe: Saint *Peter* therefore failed not only in his examples, but in his knowledge and judgement.

2 We can produce many examples of the Popes, which have erred judicially, namely, openly have maintained errors. To let paſſe *Marcellinus*, who ſacrificed to Idols, as a ſlip of his perſon, and hee afterward

[a] At this time hee failed and loſt his confeſſion, and was weake in faith, but neither of them were utterly loſt. See the further anſwer to this objection: Recept. pag. 30. Alan. Cop.

[b] Though in that place the Apoſtle ſpeake onely of certaine, yet the rule is generall, that he which putteth away a good conſcience, doth alſo violate the right ſaving faith, which is never ſevered from a good conſcience. See the exception to this place further anſwered. Recept. pag. 110.

afterward repented him of his fall: yet by the way the Jeſuite is deceived, that thinketh it probable that the Popes particular perſon cannot fall into hereſie: here you ſee *Marcellinus* fell into Idolatrie.

Bellarmine anſwereth, that *Marcellinus* was no heretike, *Niſi actu externo ob metum mortis:* But onely in an externall act for feare of death.

Contra. That *Marcellinus* failed not onely in committing of an unlawfull act, but erred in judgement, it appeareth in the proceſſe againſt him in the Sinueſſane Councell: for thus *Marcellinus* at the firſt excuſed himſelfe, *Non Diis ſacrificavi, ſed tantum grana levatis manibus ſuper prunas combuſſi:* I did not ſacrifice (ſaith he) to the gods, but only lifting up my hands, burnt incenſe over the coales. But what is this elſe, I pray you, than to offer ſacrifice to Idols?

Liberius ſubſcribed to the Arrians, conſented to the condemnation of *Athanaſius:* as teſtifieth *Hierome*, confeſſed by *Nicholaus Cuſanus*, and *Alphonſus de Caſtro*, both Papiſts, *Iuel, pag.* 164. *defenſ. Apolog.*

Lib. 6. de loc. cap. 8.

Honorius 1. conſented to the hereſie of *Sergius* Biſhop of Conſtantinople, who was a Monothelite, and held that there were not two wils or operations in Chriſt, and ſo deſtroyed the two natures. That *Honorius* was a Monothelite, *Melchior Canus* a Papiſt confeſſeth, hee was condemned for an heretike in the 6. 7. and 8. generall Synods. *Bellarmine* anſwereth, that the Councels are corrupted, or they might be deceived in judgement, as in a matter of fact: or that *Honorius* onely miſliked the ſpeech, to ſay there were two wils in Chriſt, and not the thing. See what poore ſhifts here bee to make *Honorius* no heretike, and yet all will not bee: for one of your owne Popes *Leo* 2. writing to *Conſtantinus* the Emperour, accurſed *Honorius* amongſt other Monothelite heretikes: Wee accurſe (ſaith he) the inventors of this new error, *Thodorus, Cyrus, &c.* and *Honorius*, which did not lighten the Apoſtolike Church, with the doctrine of Apoſtolike tradition, but by prophane treaſon endevoured to ſubvert the immaculate faith, &c. Thus *Honorius* in a principall article of the faith erred, not in his private opinion onely, but in his publike defence.

Adrianus 2. Biſhop of Rome, whatſoever the Jeſuite ſaith to the contrarie, putteth all out of doubt: as it may appeare *Conſtantinop. general.* 8. *action.* 7. for he writeth thus; *Licèt Honorio ab Orientalibus poſt mortem anathema ſit dictum, ſciendum tamen eſt, quia ſuper hereſi fuerat accuſatus, propter quam ſolum licitum eſt junioribus majorum ſuorum motibus reſiſtere:* Although *Honorius* were accurſed or condemned of the Eaſt Church after his death, you muſt underſtand that he was accuſed of hereſie, for the which onely it is lawfull for the inferiors to reſiſt the doings of their ſuperiors, &c. Here a Pope himſelfe plainely confeſſeth, that *Honorius* his predeceſſor was an heretike.

Pope *Stephen* the 6. tooke up *Formoſus* body, and cut off two fingers of his right hand, and buried him againe in a Lay-mans ſepulchre. Then followed *Romanus* the 1. *Theodorus* the 2. *Iohannes* the 9. and reſtored *Formoſus* with his decrees, judging him to be a lawfull Biſhop. After them commeth *Sergius* the 3. who tooke up the body againe, cut off the head, and caſt it into Tyber. The Jeſuite anſwereth, that *Stephanus* and *Sergius* erred onely in a matter of fact. A goodly cloake to cover the filthineſſe of their ghoſtly fathers withall.

But by your leave a little: doe you not hold it to be an article of faith to beleeve the Pope to bee the head of Chriſts Church? Then was it an article of faith to hold that *Formoſus* was right Pope, for at that time there was no other: *Ergo, Stephanus* and *Sergius* erred in faith, defining the contrarie.

All that you can ſay is this: that it was not yet determined and decreed for an article of faith, ſo to beleeve: ſee, I pray you, theſe mens faith is pinned upon Popes ſleeves. Why maſters, the rule of faith is certaine, you cannot make new articles of faith now, but only declare and explane thoſe that are: as one of your owne Popes well ſaith; *Articuli fidei habent probari ex Scripturis:* The articles of faith muſt be proved out of Scripture, and are contained in the Symbole, *Ioan.* 22. *Extra. tit.* 14. *cap.* 5. But doe you not thinke that theſe jolly Popes, that would rake the dead out of their graves, for their holineſſe, might deſerve at Gods hand to have a privilege not to erre in faith?

Gregorius 3. *Epiſtol. ad Bonifacium* thus determineth, *Virum uxore infirmitate correpta, & non valente ei debitum reddere, aliam ducere, &c.* The husband if his wife be taken with any infirmitie, ſo that ſhe cannot performe her due unto him, may marrie another. Pope *Nicholas* 1. *de matrimon. can.* 6. decreed cleane contrarie: They that were ſound when they married, and afterward fall into any infirmitie: *ob hanc infirmitatem conjugia talium diſſolvi non poſſunt:* becauſe of this infirmitie their marriage muſt not be diſſolved. One of theſe muſt needs be in error: for one ſaith, that becauſe of the infirmitie of the wife, marriage may be diſſolved: the other ſaith contrarie. Neither doth *Bellarmine* help the matter in ſaying, that *Gregorie* ſpeaketh of a continuall impotencie and weakneſſe of nature, and ſo the marriage was, *ex errore contractum*, contracted of error and ignorance: and ſuch kinde of marriages may lawfully bee looſed, being indeed no marriages: *Hæc ille. Contra.* But it is plaine that *Gregorie* ſpeaketh of infirmitie or ſickneſſe, that the wife is taken withall, *correpta*, not that was continually upon her: and howſoever it is, both of theſe Popes uſing the ſame word, Infirmitie, and ſo meaning the ſame thing, cannot be excuſed from contrarietie.

Nicholaus 1. *de baptiſmo decret.* 1. alloweth baptiſme made onely in the name of Chriſt, without expreſſe mention of the Trinitie: which is a manifeſt error, and contrarie to the Scripture, *Matth.* 28. 19. *Bellarmines* anſwer is, *Eum non definiendo ſic dixiſſe, ſed ut particularem doctorem:* That he ſpake this not definitively, but as a particular Doctor. *Contra.* A weake defence: for where elſe is the Popes definitive ſentence to be found, but in his decrees publiſhed to the whole world, as this is? and it is placed amongſt your owne Canons, *Decret. part. 3. diſt. 4. cap. 24.*

Alexander 3. *Lateranenſ. concil. part. 6. cap* 8. forbiddeth marriage to be made, ***cum ſorore ſponſa defuncta***, with her ſiſter that was eſpouſed and betrothed, and is now dead.

Benedictus part. 6. cap. 27. determineth cleane contrarie: ***Qui unam ſororem deſponſaverit, ſi eam non cognoverit, poteſt aliam ſororem ſibi matrimonio copulare***: Hee that hath eſpouſed to himſelfe one ſiſter, if he have not knowne her, may marrie the other ſiſter.

Alexand. ibid. cap 8. ***Matrimonium contractum per verba de præſenti cum alio initum diſſolvendum judicat***: He judgeth matrimony contracted with one by words of the preſent tenſe, and yet made with another to be void. *Benedictus* determineth contrarie, *cap.* 28. for the caſe is put of one *R.* that was contracted with one *Marie*, by words of the preſent tence, and nothing wanted but ſolemnization of the marriage: afterward the ſaid *R.* marrieth another: If there be no other let (ſaith he) beſide this mutuall conſent and contract, ***ſecunda matrimonia inviolabiliter obſervanda judicamus***; we give ſentence that the ſecond marriage hold. Now one of theſe Popes, the one being ſo contrarie to the other, muſt needs be in an error.

Sylveſter the ſecond was a Necromancer and a Conjurer, and therefore fallen from the faith. *Bellarmine* ſaith, he was a good man, and all are fables and lies that are told of him: and becauſe he was cunning in Geometrie, that ignorant age ſtraightwayes judged him to he given to Necromancie.

Thus we may take the Jeſuites word, if wee will. But the ſtorie is reported by authors of better credit than *Bellarmine*: as *Iohannes Stella, Platina, Petrus Premonſtratenſ. Nauclerus, Antoninus. Fox*, pag 167.

Anaſtaſius was a Neſtorian heretike, whoſe hereſie was this, that there are, as two natures, ſo alſo two perſons in Chriſt, *Alphonſ. de caſtro lib. 1. de hæreſib. cap. 4.*

Celeſtinus is reported by *Laurentius Valla* a Canon of Rome, to have beene a Neſtorian heretike, *De donation. Conſtantin.*

Now commeth in Pope *Hildebrand*, or rather *Heldebrand*, for hee was a verie brand of hell fire, called *Gregorie* the ſeventh: of whom *Benno* writeth thus: that he poiſoned ſix Popes his predeceſſors to make himſelfe a way to the Popedome: that he was a Conjurer, a raiſer of Devils, and in his rage he caſt the Sacrament into the fire. But ſaith *Harding* our countroy-man, though unworthily, *Benno* was his enemie, and wrote of diſpleaſure: and *Bellarmine* thinketh that ſome *Lutherane* was the author of the booke, which goeth under the name of *Benno*, who was Cardinall in this *Hildebrands* time. But *Benno* only doth not thus report of him: he was openly twice for the ſame crimes condemned in Councell: firſt at Wormes, then after depoſed in the Councell at Brixia in Italy, and Pope *Clement* the third elected to ſucceed him. And the ſaid *Gregorie* died in exile, of whom *Antonius* reporteth, that before his death he repented him of his inſolencie ſhewed toward the Emperour *Henry* the fourth; whom with his wife and young child, bare foot & bare legged, he had cauſed three dayes together, in extreme froſt and cold, to wait at his palace gates at Canuſium, before hee could ſpeake with him. Yet this *Hildebrand* for all theſe inſolent, cruell, and diſhoneſt parts, is commended by our Papiſts, *Harding*, *Bellarmine* & other, for a devout Catholike man, who did all things of a zeale to the Church. By this you may judge whom our adverſaries count a Catholike man.

Vrſpergenſ.

Fox, pag. 179.
Iuel. 168.
Defenſ. Apol.

Pope *Iohn* the 22. affirmed, that the ſoules lie in a trance till the day of judgement, and feele neither paine nor joy. *Harding*, and likewiſe *Bellarmine* anſwer, that this was an error, but no hereſie. Yet in the Univerſitie of Paris it was condemned for hereſie, as *Gerſon* writeth. Againe ſaith *Harding*, he held it onely as a private opinion. But *Maſſæus* ſaith, that Pope *Iohn* preached this hereſie, and ſent out Preachers to maintaine it. He was condemned (ſaith he) with his error by the Divines of Paris in the preſence of *Philip* the French King, before he was Pope, when hee was yet but a private Doctor. But the contrarie is proved by Biſhop *Iewel*, that he was Pope thirteene yeeres before *Philip* was King, *Iewel, Defenſ. Apolog.* pag. 667.

Pope *Iohn* the 23. denied the life to come, and the reſurrection of the body: and this hereſie was openly objected againſt him in the Councell of Conſtance. *Bellarmine* and *Harding* before him, anſwer, that hee was not the rightfull Pope, for there were three at that time, and therefore might erre. But *Platina* ſaith, that he was choſen at Bononia, by the conſent of all the Cardinals: *ex Iuel*, pag. 671.

Laſtly, Pope *Eugenius* the 4. was condemned and depoſed as an heretike in the Councell of Baſil. Where the Jeſuite hath no other anſwer, than by condemning the Councell as ſchiſmaticall, to acquite the Pope, *lib. 3. de pontif. cap. 14.*

By theſe examples it may appeare to the indifferent reader, that it is no rare nor impoſſible thing for the Popes of Rome to erre, yea become plaine heretikes. And as for that ſhift of the Jeſuite, that they are no longer Popes when they openly begin to teach hereſie, this is as *Alphonſus* ſaith, ***in re ſeria verbis velle jocari***, to dally with words in a ſerious and earneſt matter, &c. And ſo everie Biſhop ſhall be as well privileged as the Pope, and cannot fall into hereſie: for why may wee not ſay that a Biſhop, when he is knowne to be an heretike, ceaſeth to be Biſhop any longer, as the Pope is no longer Pope; and ſo as long as he remaineth Biſhop, cannot poſſibly bee an heretike? Surely this is but weake ſtuffe.

De hæreſib. lib. 1. cap. 4.

Neither have we named all the Popes that are found to have erred publikely & judicially: as *Lucius* doth allow marriages made without conſent of parents, *de raptorib.c.cum cauſa.* *Evariſtus* before him defineth ſuch not to be lawfull marriages, but rather *ſtupra & adulteria*, whoredomes and adulteries, *Epiſt.*1. One of theſe two decreeing thus contrarie each to other, muſt needs bee in an error: *Oldendorpius* & *Duarenus* do thinke that *Lucius* is in an error, and they thinke right: but *Antonius Delphinus* to juſtifie the practice herein of the popiſh Church, doe impute the error to *Evariſtus*.

Innocentius the firſt did definitively hold, that it was neceſſarie for infants to receive the Communion, which is a manifeſt error: *Auguſtine* ſo writeth of him, who was in the ſame error himſelfe, *Cont.Iulian.lib.*1.*cap.*2.

Innocentius againe writing to *Decentius*, affirming that none of the Apoſtles did preach in Italy, France, Spaine, Africa, but *Peter*, and whom he ſent, *decret.p.*1.*diſt.*11.*c.*11. which one of your owne writers ſaith is contrarie to Saint *Pauls* Epiſtles, and the ſtorie of the Acts, *Eſpencaus in* 2 *Timoth.p.*177.

Nicholas the fourth did define publikely, that neither Chriſt nor his Apoſtles had any thing in propertie, *Sext.decret.lib.*5.*tit.*12.*c.*3.

Iohn the 22. defineth this aſſertion to be hereſie, for any man to ſay that Chriſt and his Apoſtles had nothing, *Extrav. tit.*14.*cap.*4.

And to conclude, it is a rule in their owne Law: *Error cui non reſiſtitur approbari videtur:* Error that is not reſiſted is approved, *Extrav.Iohan.tit.*5.*c.*3. And by theſe reaſons, few of the Popes ſhall be free from error, who have ſuffered through their idle and voluptuous life, many errors and hereſies to grow up under their noſe without checke.

Let us ſee what a generall Councell hath determined of this matter: *Concil.Baſilienſ.Epiſt.Synod.* 8. *This privilege, ſay they, not to erre, hath not beene granted,* communi lege, *by a common or perpetuall law to any, not to the Angels, for many of them fell; not to our firſt parents, for they were deceived: Non ſummis Pontificibus, quorum nonnulli in hereſes & errores lapſi eſſe dicuntur, & leguntur:* Not unto the chiefe Biſhops, for many of them are read to have fallen into error and hereſie.

The teſtimony of the glorious Martyrs is this: Maſter *Bilney* holy Martyr accuſed and condemned for this article with others, that he ſhould ſay, *That theſe five hundred yeeres there hath beene no good Pope, nor in all the time paſt we can finde but fiftie: for they have neither preached, nor lived well, &c. But till now have borne the keyes of Simon, &c. Fox*, pag.1001.col.1.

Pag 9‧3.1.70.

Maſter *Tindall* holy Martyr: *I thinke verily that ſo long as the ſucceſſors of the Apoſtles were perſecuted and martyred (he meaneth the thirtie Biſhops of Rome that were put to death for Chriſt) there were good Chriſten men, and no longer*, pag.1252.col.2. If the Popes have hardly been good Chriſten men this long time, much leſſe have they beene freed from error.

Pag.1141.1.60.

De Baptiſ.lib. 2.cap.3.

Laſtly, *Auguſtine* is not a whit afraid to ſay, *Epiſcoporum literas, &c per ſermonem ſapientiorem cujuſlibet in ea re peritioris, & per aliorum Epiſcoporum graviorem authoritatem, & per concilia licere reprehendi, ſi in eis à veritate deviatum ſit:* That the decrees of all Biſhops whatſoever (not excluding Popes) may be corrected either by the ſentence of wiſer men in that point, wherein they erred, or by the better adviſed ſentence of other Biſhops, or by Councels may be reverſed, where they doe erre. *Ergo*, it is poſſible for Popes by his judgement to erre.

And for further evidence: 1 The Greekes conſent with us that the Popes have erred, yea became heretikes. *Nilus* uſeth theſe arguments: firſt, *Peter ſtumbled and fell*, although he earneſtly profeſſed the contrarie, that he would never deny his Maſter. Againe, if the Pope cannot be free from lying, covetouſneſſe, vaine-glorie, and ſuch like, hee may alſo make ſhipwracke of faith, as the Apoſtle ſaith, *having faith & a good conſcience, which ſome have put away, and concerning faith have made ſhipwrack:* and the ſame Apoſtle alſo ſpeaketh of ſome, which profeſſe God in words, and deny him in deeds: and ſo may the Pope *deny* [a] *Chriſt in works, and not in words.* Thirdly, he urgeth the ſixteenth decree of the ſixth generall Synod, where *Honorius* Biſhop of Rome was anathematized among other heretikes: whereupon *Barlaam* thus inferreth: What doe you tell me that the Pope cannot erre: [b] *I ſee a dead man, and yet you ſay he cannot dye.*

1 Tim.1.19.

Tit.1.16.

[a] ἔργοις ἀρνεῖσθαι, λόγοις ὁμολογῶν, lib.2.

[b] βλέπω νεκρὸν καὶ λέγεις ὅτι ἀδύνατον ἀποθανεῖν.

Lib.de princip. cap.14.

2 The Æthiopike Church holdeth that the Pope may erre: for, as is ſhewed before, the Emperour putteth the caſe, that if the Pope ſhould uſe toward them any unlawfull commandement, they would make no reckoning of it: *Ergo*, he may command unlawfull things.

Harm.ſect.11. pag.366.

Ibid.p.370.

3 The reformed Churches hold it a palpable error to affirme that the Pope cannot erre. Confeſſion of Auſpurg, artic. 7. alloweth that ſaying of *Auguſtine: Neither muſt we ſubſcribe to Catholike Biſhops, if they chance to erre, or hold opinions which be againſt the Scriptures.* And againe, *Theſe limits theſe Biſhops doe moſt malapertly remove, who proudly challenge to themſelves a triple power, whereby they eſtabliſh moſt pernicious errors, to wit, princely and ſupreme power of interpreting Scriptures: Secondly, the power of erecting a new worſhip of God: thirdly, a ſoveraigne power of making lawes, &c.*

Sect 19.p.606.

Sueveland in the concluſion: *You may ſee that of theſe innumerable, no leſſe holy than neceſſarie decrees of former Councels, there is not ſo much as the leaſt point obſerved of our Eccleſiaſticall men, and that they have degenerated in all things, &c.* Theſe confeſſions ſpeake generally of all Biſhops, not excluding the Pope.

4 Of the Roman Church *Gregorie* the firſt yeeldeth this as a reaſon, why none ſhould bee called

univerſall Biſhop, becauſe, *Univerſa Eccleſia (quod abſit) à ſtatu ſuo corruit, cum is qui appellatur univerſalis cadit:* The univerſall Church ſhould fall from her ſtate, when he that is called univerſall Biſhop falleth, &c. hee ſuppoſeth that the univerſall Biſhop may fall. [a] *Turrecremata* confeſſeth *Liberius* Biſhop of Rome to have beene an Arrian heretike: [b] *Alphonſus de Caſtro* granteth that Pope *Anaſtaſius* was a Neſtorian heretike: and [c] *Canus* ſaith as much of *Honorius*, that he was a Monothelite heretike.

Gregor. lib. 4. Epiſt. 32.
[a] Turrecr. ſum. de Eccleſ. lib. 2. cap. 103. Liberius hæreticus factus.
[b] Lib 1. adverſ. hæreſ. cap. 4. pag. 7.
[c] Lib. 6. de loc. commun. c. 8.

A Part or Appendix of this Queſtion, VVhether the Church of Rome may erre or not.

The Papiſts.

THey doe not onely affirme that the Pope cannot erre, but that the Church of Rome alſo cannot be deceived in matters of faith, ſo long as the Apoſtolike See remaineth there, which they ſay, is like there to remaine to the end of the world, *Bellarm. lib. 3. de pontif. cap. 4.* Hereupon *Panormitane* doubteth not to ſay, that hee would preferre the judgement of the Cardinals of Rome before the judgement of the whole world: this he ſaid, ſtanding up in the Councell of Baſil, *Fox. pag. 669. ex Ænea Sylvio.*

54. Error.

Argum. 1. The Rhemiſts upon thoſe words of S. *Paul, Rom.* 1. 5. Your faith is publiſhed thorow the whole world, doe thus inferre: See (ſay they) the great providence of God in the preſervation of the Roman common faith. In times paſt the Roman faith and Catholike all one: *Ergo*, that See cannot erre in faith.

Rom 1. 5.

We anſwer: they muſt prove their Romiſh faith and Popiſh religion, to bee the ſame which was praiſed and commended by the Apoſtle, or elſe they gaine nothing: but that ſhall they never doe.

Argum. 2. So long as the Apoſtolike See remaineth at Rome, it ſhall be preſerved from error, but that is like there to remaine till the worlds end: for it only remaineth, when all other Apoſtolike Sees are gone: and it is verie probable, that if this See could have beene overthrown, it ſhould have beene done by the incurſion and invaſion of the Goths, Vandals, Turks, the emulation of Princes, diviſions and ſchiſmes of Popes themſelves: yet for all this it ſtandeth ſtill, and hath ſo continued almoſt ſixteene hundred yeeres, and ſhall ſo continue ſtill. *Ergo*, the Roman Church cannot erre, *Bellarm. lib. 2. cap. 4. Rhemiſt. Annot. in 2 Theſſal. 2. ſect. 7.*

We anſwer: Firſt, it is a great untruth, that all other Apoſtolike Sees are gone, for there is a ſucceſſion at Antioch, Alexandria, Conſtantinople, Epheſus, even at this day. Secondly, it is falſe, that the See of Rome hath continued in that religion it now profeſſeth, which indeed is no religion, but ſuperſtition & hereſie, theſe ſixteen hundred yeeres: for firſt till *Gregories* time, which was ſix hundred yeeres after Chriſt, none of the Popes would be called univerſall Biſhops: and it was more than three hundred yeeres, from *Gregorie* the firſt to *Sylveſter* the ſecond, when Satan is thought fully to be let looſe: for he by the Devill was advanced to the Papacie: All theſe yeeres therefore you muſt ſtrike off in your account. Thirdly, that the See of Rome, which is the ſeat of Antichriſt, hath continued many yeeres, we grant: for it is the juſt judgement of God upon the world, becauſe they loved not the truth, that they ſhould be deluded a long time, and deceived by Antichriſt, and beleeve lies: ſo did S. *Paul* propheſie, 2 *Theſſ.* 2. 10, 11. And we grant alſo that that Antichriſtian See ſhall in ſome ſort remaine till the comming of Chriſt, whom he ſhall deſtroy with the brightnes of his appearing, as Saint *Paul* ſaith. You have gained therefore nothing by this, but that Rome is the ſeat of Antichriſt.

2 Theſſ. 2. 10, 11.

The Proteſtants.

IT is evident and plaine, and need not much proofe, that the Roman Church, as alſo any particular viſible Church, may not only erre in faith, but fall cleane away into hereſie and idolatrie, as we ſee it come to paſſe in the Church of Rome.

Argum. 1. The Church of Rome hath no better aſſurance of their continuance, than the Church of the Jewes had before Chriſt, no nor yet ſo great, for they were a peculiar and choſen nation. But *Iudah* fell and tranſgreſſed, and committed idolatrie in the reigne of *Ahaz*, and therfore the Prophet *Eſay* complaineth and ſaith, from the ſole of the foot to the head, there is nothing ſound, *cap.* 1. *verſ.* 6.

Eſay 1. 6.

Neither are they better than the Church of Epheſus was in S. *Iohns* time, who was able (I thinke) to keep that Church from error, as the Pope is to keep Rome; yet the Lord threatneth to remove his candleſtick from amongſt them, unles they did amend, *Rev.* 2. 5. *Ergo*, the Church of Rome may erre.

Revel. 2. 5.

Argum. 2. The Pope may erre, as we have before ſhewed: *Ergo*, the Church of Rome: for the Apoſtolike See, they ſay, is the cauſe that no error can approach or come neere them. Therefore (me thinketh) the Jeſuite committeth a foule abſurditie in ſaying, the Church of Rome cannot ſo much as erre perſonally, and yet they grant that the Pope may erre perſonally. So by this reaſon the body ſhould have a greater privilege than the head: the Church of Rome ſhould be freer from error than the Pope, who ſhould preſerve it from error: this ſure is a great abſurditie in popiſh divinitie, *Bellarm. cap.* 4.

3 It is confeſſed by our adverſaries themſelves, that the Church of Rome may erre: as the Councell at Rome under *Adrian* the ſecond erred, ſaith the Jeſuite, in determining *Honorius* to be an heretike, one of his predeceſſors, *chap.* 11.

Lib.20.fine.

The Councell of the Italian Biſhops at Brixia erred in condemning *Gregorie* the ſeventh, who was, if you will beleeve *Harding*, a vertuous and an holy man: Nay, *Paulus Iovius* a popiſh Biſhop confeſſeth, that *Adrianus* the ſixth was made Pope, *mira & pudenda Senatorum factioſorum ſuffragatione*, through the ſtrange and ſhamefull ſuffrages of factious Cardinals, becauſe they preferred a ſtranger before their owne order.

Fox,pag.669.

But our adverſaries have a tricke to ſhift off all this that hath been ſaid: They erred in a matter of fact, not in any point of faith. Yet they cannot ſo cloſely convey the matter away; for *Panormitane* even in ſuch queſtions alſo preferreth the judgement of the Cardinals before the whole world, ſpeaking in the defence of *Eugenius*, who was challenged in the Councell of Baſil, for the diſſolution of the Councell, which he did (ſaith *Panormitane)* with the advice of the Cardinals, whoſe judgement hee ſo much eſteemeth in this matter, which concerned not faith, namely, for the diſſolving of the Councell.

Appendix. Concil. Baſil: ex opuſc. Iohn. Patriarch. Conſtantinop. We read thus: *Quod dicitur Eccleſia Romana ſemper immaculata permanſit, & permanebit, intelligi debet verum, quamdiu ligabit juſte, clave non errante*: Whereas it is ſaid, the Church of Rome hath alwayes remained unſpotted, & ſhall ſo continue ſtill, it muſt be underſtood to make it true, ſo long as ſhe bindeth juſtly, the key not erring. Their ſentence is therefore, that the Church of Rome may erre in diſpenſing of the keyes, &c.

S. *Hierome* writing againſt *Vigilantius* ſaith, *Galliam ſolam hereſeum monſtra non habuiſſe*: That only France of all Churches was free from hereſie. In ſaying only France, the Church of Rome is not excepted: and this ſaying of S. *Hierome* is approved by one of your owne writers, *Eſpenc. in 1. ad Timoth. pag.* 383.

The ſame father alſo miſliketh a certaine cuſtome, or abuſe rather of the Roman Church, that Deacons were preferred before Prieſts, and ſaith, they did not, *recte facere*, doe that which was right; they were therefore in an error. And this ſentence is inſerted into their owne decrees, *diſt.* 93. *cap. legimus.*

Againe, *Decret. part.* 2. *cauſ.* 35. *queſt.* 9. *cap.* 6. *Nicholaus, ſententia Romanæ ſedis, &c.* The ſentence of the See of Rome may be changed into a better: *Ergo*, that See may erre and be deceived.

Nilus lib. 2. de primat.

And for futher evidence: 1 The Greekes make no queſtion, but that the Church of Rome may erre: as *Nilus* alleageth how in the ſixth generall Councell, there were two errors reformed of the Roman Church, the one of reſtraining Prieſts and Deacons from the ſocietie of their wives after their ordination, Canon 13. the other of the Saturdayes faſt, Can. 55.

2 In this ſixth Synod was preſent one *Petrus* a Presbyter, *τοποτηρητής*, occupying the roome of the Patriarke of Alexandria, who ſubſcribed to the acts of that Councell, as it appeareth in the ſubſcription to the acts of the Synod: ſo the South Church depending of Alexandria gave their conſent.

3 The judgement of the reformed Churches is ſeene before, Error. 28. 5. queſt. of the Church, part 2. where the Church of Rome is affirmed to be a falſe and Antichriſtian Church.

4 Some of the Romaniſts doe affirme the Roman Church to be a particular Church, and ſo conſequently to be ſubject to error: for they hold this poſition: *Errare poſſe unamquamque particularem Eccleſiam*, That everie particular Church may erre. [a] *Waldenſ.* [b] *Turrecremat.*

[a] Tom. 1. lib. 2. cap. 19.
[b] Summ. de Eccleſ. lib. 2. cap. 91.

The ſeventh Queſtion, Of the ſpirituall juriſdiction and power of the Biſhop of Rome.

This queſtion hath two parts: the firſt, whether the Biſhop of Rome have a coactive and conſtraining power to make lawes to binde the conſcience, and to puniſh the tranſgreſſors. Secondly, whether other Paſtors and Biſhops have their juriſdiction immediately from God, or from the Pope.

Other queſtions alſo there are which belong to this matter, as whether the Pope bee the chiefe Judge in controverſies of faith, which we have already handled, entreating of the perfection and authoritie of the Scriptures: as alſo whether it be in the Pope to ſummon, diſſolve, and confirme Councels, which hath beene ſufficiently declared before, in the controverſie concerning Councels. Concerning other queſtions, as the canonizing of Saints, which they ſay appertaineth to the Pope, the election and confirmation of Biſhops, pardons and indulgences, wee ſhall have fitter occaſion to deale in them, in their ſeverall places and controverſies. At this time wee purpoſe onely to touch theſe two points aforeſaid, of the Popes Eccleſiaſticall juriſdiction.

The firſt Part, VVhether the Pope may make lawes to binde the conſcience, and puniſh tranſgreſſors thereof judicially.

The Papiſts.

55. Error.

That the Pope hath ſuch authoritie to make lawes for the whole Church, which ſhall binde under paine of damnation, as well as the Lawes of God, it is the generall opinion of the Papiſts: *Fox* 981. *articul.* 13. *& pag.* 1101. *articul. cont. Lambert.* 29. But they put in this clauſe, ſo they be not unjuſt lawes nor contrarie to the divine law, *Bellarm.cap.*15. And yet they ſay that the Pope may make lawes, having not the authoritie nor warrant of Scripture, neither is it neceſſarie for theſe lawes to be expreſſed or deduced out of Scripture. And theſe lawes are not onely of externall rites and orders of the Church, but even of things neceſſarie to ſalvation, *Bellarm.cap.*15.*in reprehenſ. Calvini.* Yea hee addeth further, that in matters not neceſſarie to ſalvation, he cannot be diſobeyed without deadly ſinne, and offence of conſcience, *cap.*16. *loc.*1. *Bulla Leonis* 10. *adverſus Lutherum, Fox pag.* 1289. *col.*1.

*Argum.*1. The Apoſtles preſcribed a law concerning the abſtaining from blood, things ſtrangled, and offered to Idols, concerning the which Chriſt gave them no precept. But this law did binde the people in conſcience: for every where the Apoſtles gave ſtreight charge, for the keeping of the decrees, *Bellarm.*

Anſwer. Firſt, the Apoſtles commanded no new thing, but the ſame which they themſelves were taught of Chriſt, that they ſhould take heed of offence: the Chriſtians therefore were not bound in conſcience any further to keep the decrees concerning ſuch things, than for avoyding of ſcandall and offence. Secondly, afterward the offence being taken away, the law alſo ceaſed: and S. *Paul* giveth libertie, notwithſtanding this law, to eat things offered to Idols, if it might be done without offence, *asking no queſtion* (ſaith he) *for conſcience ſake,* 1 *Cor.*10.27. which Epiſtle it is certaine was written after that decree of the Apoſtles, *Act.*15.29. *Ergo,* their conſciences were not hereby obliged and bound. 1 Cor.10.27. Act.15.29.

1 *Bellarmine* replieth to the firſt, that though the end of the Apoſtles precept was to avoid offence, yet the precept it ſelfe was as touching the not eating of things offered to Idols, ſtrangled and blood: as the end of the Morall law, as not to ſteale, not to kill, is charitie: yet the law bindeth us not onely to that end, but to abſtaine alſo from killing and ſtealing: *cap.*16.*reſponſ.ad Calvin.loc.*5.

Contra. Bellarmine here ſheweth either his wilfull ignorance, or raſh overſight, making no difference between things indifferent, and evill of their owne nature: for to kill, to ſteale, are evill in themſelves and ſimply forbidden, and not onely for offence: to eat or not to eat, this or that, are indifferent in themſelves, and not unlawfull but in reſpect of the offence, which followeth.

2 *Bellarmine* to the ſecond point anſwereth, that this law of the Apoſtles is now abrogated, not becauſe the offence ceaſeth, but becauſe the law univerſally is determined: as for example, the end of faſting is to tame the fleſh rebelling againſt the ſpirit, which reaſon ſhall ceaſe after the reſurrection, and then alſo the law of faſting ſhall no more be needfull.

Contra. Father *Robert Bellarmine* maketh here a long diſcourſe, and would ſeeme to ſay ſomewhat and yet it proveth juſt nothing: and if he ſay any thing, it maketh for us: for as the law of faſting ſhall, then ceaſe, when the reaſon and end thereof ſhall ceaſe: ſo this law of the Apoſtles is univerſally abrogate, becauſe there is no more feare or danger of offence, which was the reaſon of the making of this decree.

3 To the place alleaged out of S. *Paul* to the Corinthians, he hath theſe anſwers: firſt, that when S. *Paul* did ſo write to the Corinthians, that decree of the Apoſtles began then to be abrogate. But he himſelfe miſliketh this anſwer, and therefore it need no further confutation: and his reaſon is good, that the law did yet hold, becauſe the reaſon of the law, that is to avoid offence, was not yet removed. Secondly, it may be thought, ſaith he, that as yet the decree of the Apoſtles was not come to the Corinthians, and therefore the Apoſtle ſo writeth.

Contra. Firſt, the decree was generally preſcribed to all the Gentiles converted to God, and not to them of Antioch onely, as *James* determineth, *Act.*15.19. And therefore ſeeing it concerned the Corinthians as well as other Churches, he ſpeaketh without ground, to ſay, that it was not yet delivered to the Church of the Corinthians. Secondly, admit the Corinthians knew it not, Saint *Paul* yet did know it, and therefore he would not have written any thing contrarie to the decree which hee knew, though they knew it not. Act.15.19.

Argum 2. It is neceſſarie to have ſome lawes, beſide the divine law, for the government of the Church: for the word of God is too univerſall, neither is ſufficient to direct every particular action: therefore other eccleſiaſticall lawes muſt be added: but every good and neceſſarie law hath a coactive and conſtraining power, and bindeth the conſcience to obedience. *Ergo,* the conſtitutions of the Popes and Councels, which are the onely eccleſiaſticall lawes, doe binde the conſcience, *Bellarm. cap.*16.*lib.*4.

Anſwer. Firſt, the word of God containeth all neceſſarie rules to ſalvation: wherefore all lawes of the Church concerning matters of faith, are but explanations, and interpretations of the rules of faith ſet forth in Scripture, if they be godly lawes, and ſo are not the lawes of men, but of God, and doe binde the conſcience to the obſervation thereof: as the lawes of the Church, which command Chriſtians to reſort to the congregation to heare Gods word, and reverently to receive the Sacraments, are the very ordinances and commandements of Chriſt, who enjoyned his Apoſtles to preach, and baptize, and his faithfull people to heare and to bee baptized, and therefore in conſcience wee are bound to the obedience hereof. Secondly, there are other eccleſiaſticall lawes appointed for the publike order of the Church, concerning externall rites and circumſtances of perſons and place, as the houres of prayer, the forme of the Liturgie and publike ſervice, the times ſet for the celebration of the Sacraments, and ſuch like. Theſe and ſuch like conſtitutions doe not binde in conſcience abſolutely, in reſpect of the things themſelves, which are indifferent, but in regard of that contempt, and offence which might follow in the not keeping of them: contempt to our ſuperiours, whom we ought in all lawfull things to obey: offence, in grieving the conſcience of our weake brethren. So that even theſe conſtitutions alſo which are made according to the rules of the Goſpell, that is, unto edification, to the glorie of God, and for avoyding of offence, doe neceſſarily binde us in conſcience, not conſcience of the things themſelves, which are but externall, but conſcience of obedience to our Chriſtian Magiſtrates, and conſcience in taking heed of all juſt offence: *ſic Calvin. Inſtitut.lib.*4. *cap.*10.11.

Thirdly, we are not, God be thanked, driven to any ſuch ſtreight, that if there be need of any ſuch eccleſiaſticall lawes, we ſhould run for ſuccour to the Popes beggerly decretals. (And yet ſuch Canons as were in force amongſt them, agreeable to the rules of the Goſpell, we doe not refuſe.) But if there be want and penurie of good lawes, every Church hath as full authoritie, to make decrees and ordinances for the peace and order, and quiet government thereof, not as the Pope of Rome hath over the univerſall Church (for that by right is none, or if it be, it is but an uſurped power) but as the Biſhop of Rome hath in his owne Biſhoprick and dioceſſe.

The Proteſtants.

WHat our ſentence is of this matter, it doth partly appeare by that which wee have alreadie ſaid: that the Pope hath no power over the whole Church, and therefore can make no lawes to binde the conſcience, or otherwiſe for the ſame, for it belongeth not to his charge. Secondly, wee ſay, that neither he, nor any eccleſiaſticall government beſide, can make lawes of things neceſſarie to ſalvation, other than thoſe which are in Scripture contained. Thirdly, all eccleſiaſticall lawes made concerning externall rites, and publike order, doe not otherwiſe binde the conſcience, than in regard of our obedience due to Chriſtian Magiſtrates in lawfull things, and for avoyding of ſcandall and offence: But in reſpect of the things commanded, ſuch lawes doe not binde: *Calvin.loc. predicto.*

Iames 4.12. *Argum.*1. Saint *Iames* ſaith, *There is one law-giver which is able to ſave and to deſtroy, chap.*4.12. He therefore onely maketh lawes to binde the conſcience, that is able to ſave and to deſtroy: but that cannot the Pope doe: *Ergo.Calvin.argum.*

Bellarmine anſwereth, that the lawes of men doe binde under paine of damnation, in as much as God is offended and diſpleaſed with their diſobedience, and ſo judgeth them worthie of puniſhment, *cap.*20. All this we grant, that the lawes of men being good lawes, doe binde in conſcience in reſpect of the contempt and diſobedience to higher powers, but not in reſpect of the things commanded, which in their nature are indifferent. The Jeſuite ſhould have ſaid; that God is offended not onely for their diſobedience, but ſimply for not doing the things commanded, which hee durſt not ſay: As when the Magiſtrate for ſome profitable and politike end commandeth upon ſome daies abſtinence from fleſh, it is not the eating or not eating of fleſh, that ſimply diſpleaſeth and offendeth God, but the contempt of the law, and wilfull and obſtinate diſobedience to the Magiſtrate: for otherwiſe the uſe of the creature is free and indifferent.

*Argum.*2. Wee will beate the Jeſuite with his owne ſtaffe: he ſaith not, that all lawes doe binde the conſcience, but onely juſt lawes, in the which foure conditions are required. Firſt, that they bee made for ſome profitable end: ſo are not Popiſh lawes which nouriſh ſuperſtition, and have no edifying, and ſome of them doe command plaine idolatrie, and open impietie, as the worſhipping of Images, the adoration of the Maſſe, and ſuch like. Secondly, ſaith he, they muſt not be contrarie to Gods law; but ſuch are many of their ordinances, yea the moſt of them. Thirdly, they muſt be made by him that hath authoritie: therefore none of the Popes lawes binde the univerſall Church, for it is not ſubject to him. Fourthly, the forme and manner of impoſing ſuch lawes muſt be orderly: but their lawes are moſt diſordered, impoſed upon the Church violently, without their conſent or any good proceeding. Thus you ſee, even by their owne confeſſion, their lawes cannot binde.

Cap.15.lib.4. de pontif.

One thing more I muſt needes tell them of. If they would needes have their lawes to binde men in conſcience, they ſhould have made fewer of them: now they are ſo many, that if the breach of them were an offence of conſcience, doe men what they could, they ſhould daily make ſhipwracke of their conſcience. It is a true ſaying that is reported of one *Thomas Arthur*, a good Chriſtian, it is an homely ſpeech, becauſe the matter was ſomewhat homely, yet he did hit the marke. Like as (ſaith he) croſſes were ſet up againſt the walles of London, that no man ſhould piſſe there; and while there were but a few, men for reverence of the croſſes, would not piſſe againſt the wall: but when in every corner they ſet up croſſes, men of neceſſitie were faine to piſſe upon the wall and croſſes too. So (ſaith he) if there had beene fewer lawes of the Church, they would have beene better kept: but now they are ſo many, that men cannot chuſe but breake them.

Fox pag.999.

*Arg.*3. The Pope hath no power to correct the tranſgreſſors of his lawes over the whole Church: *Ergo* he cannot make lawes to binde the whole Church. The argument followeth, for hee that hath abſolute power to make lawes, hath alſo power to command obedience to the lawes ſo made. And your owne law ſaith, *Iuriſdictio nullius videretur momenti, ſi coërcitionem aliquam non haberet*: That juriſdiction is nothing worth, that hath no conſtraining power, *Innocent.*3.*decret.Greg.lib.*1.*tit.*29.*c.*28.

The firſt is thus proved : the Pope indeed hath taken upon him many times to thunder out his excommunications againſt other Churches : but it was an uſurped and tyrannicall power, and many times reſiſted, and controuled.

Pope *Victor, anno* 200. would have excommunicate the Eaſt Churches about the keeping of Eaſter, but he was ſtaied by *Irenæus.* The Councell of Conſtance did ſend out excommunications againſt Pope *Benedict, ſeſſ.*36. Fox pag.41.

In the Councell of Baſil, Pope *Eugenius* cited Cardinall *Iulian,* with the reſt of the fathers there aſſembled, to come to Bononia, under great penaltie : they likewiſe cited *Eugenius* under the like penaltie, either to come or ſend to Baſil. *Fox pag.*668.*col.*2. Pag.614.2.86.

Pope *Leo* the 10. in his fumiſh Antichriſtian Bull, excommunicated and condemned *Luther. Luther* with better right pronounceth ſentence of excommunication againſt him, being an adverſarie to Chriſt, in theſe words : According to the power and might that the ſpirit of Chriſt and efficacie of our faith can doe in theſe our writings, if you ſhall perſiſt ſtill in your furie, wee condemne you together with this Bull and all the decretall, and give you to Sathan, to the deſtruction of the fleſh, that your ſpirit in the day of the Lord may be delivered : in the name, which you perſecute, of Jeſus Chriſt our Lord. *Fox pag.* 1286.

Thus you ſee what ſmall force there is of theſe Popiſh leaden Buls, and preſumptuous excommunications : for it falleth out juſtly by them, as the Wiſeman ſaith, *As the Sparrow and Swallow by flying eſcape, ſo the curſe cauſeleſſe ſhall not come.* Now ſeeing therefore the Pope faileth of power and ſtrength to ſee his lawes executed in the univerſall Church, it cannot be that his lawes ſhould univerſally binde. Prov.26.2.

Let *Auguſtine* now ſpeake : he thus defineth ſinne, *Peccatum eſt dictum, factum, vel concupitum contra legem æternam Dei :* Sinne is any thing done, ſaid, or coveted againſt the law of God, &c. therefore the tranſgreſſion ſimply of the law of man is not ſinne; but as thereby alſo the law of God is tranſgreſſed : *Ergo,* ſimply it bindeth not the conſcience : for ſinne onely bindeth and toucheth the conſcience. Contra Fauſtum lib.22. cap.27.

We have alſo a moſt cleare teſtimonie of a provinciall Councell, *ſynod. Maguntin, cap.*48. which I will ſet downe whole as it ſtandeth, as very pertinent to this place : *Et ſi hoc in præceptis divinis non continetur, quod majorum noſtrorum conſtitutiones jubent, tamen ut majoribus obediamus (ſaltem in iis quæ legi divinæ non adverſantur) diſerti juris divini eſt : unde per occaſionem talium conſtitutionum tranſgreſſores grandis peccati rei ſunt, dum ex contemptu, aut cum ſcandalo charitatem violant, quorum utrunque per ſe peccatum mortale operatur : alioqui eccleſia conſtitutiones ſuas charitati, & neceſſitati libenter ſubmittit :* Although it be not expreſly contained in the word of God, which the conſtitutions of our fathers doe command : yet that wee ſhould obey our Elders, eſpecially wherein they are not contrarie to the law of God, it is the expreſſe word of God : whereupon they which are tranſgreſſors of ſuch conſtitutions, are guiltie of a great ſinne, in ſo much as doing it of contempt and by giving of offence, they violate charity: for the lawes of the Church muſt ſubmit themſelves to the rules of charitie and neceſſitie, &c. This decree ſheweth, that the Church, or the governours thereof, are not to command lawes not warranted by Gods word : and that they binde us to obedience no otherwiſe than in reſpect of contempt and offence which may be given : which is all one with that which we affirmed before.

We have alſo witneſſe of both the lawes : firſt *Iuſtinian* the Emperour thus writeth : *Leges condere ſoli imperatori conceſſum eſt, &c.* It is onely lawfull for the Emperour to make lawes : *Cod.lib.*1.*tit.*17. *leg.*11. If onely for the Emperour, then the Pope hath no authoritie to make lawes.

Their owne law alſo conſenteth with us : *Urban* 2. in his decree as it ſtandeth *in Gratiano part.*2. *cauſ.*19.*quæſt.*2.*cap.*2. alleageth the ſame place of Scripture which we produce for this matter, *Where the ſpirit of God is, there is libertie ; and if you be led by the ſpirit, you are no more under the law, &c.* *Ergo,* we are not bound in conſcience to obey human lawes, which infringe the libertie of the ſpirit, as the ſuperſtitious pontificiall lawes doe. 2 Cor.3.17.

Bellarmine anſwereth, that we are freed from *Moſes* ceremoniall lawes, but not from the obedience of Prelates, *reſp.ad argum.*5.

Contr. Firſt, if we be freed from the yoke of Jewiſh ceremonies, which were inſtituted of God, and were profitable for the time, much more are we delivered from Popiſh ceremonies, which are meere human inventions, and had never any good uſe. Secondly, *Urbanus* in the former decree inferreth the contrarie, that the libertie of the ſpirit doth exempt men from the obedience of Prelates : for hee thus concludeth, after he had alleaged a certaine diſtinction, of publike law, and private, calling that publike, which is ordained by the governours of the Church, that private, which is written in the heart of man by the ſpirit out of the word, which is of more force than the other : and the publike (ſaith he) ought to give place to the private. Then he thus reſolveth ; Whoſoever is led by the ſpirit, though his Biſhop doe gainſay, *eſt liber noſtra authoritate,* is pronounced free by our authoritie.

Againe, there is another decree of *Urban.cauſ.*25.*quæſt.*1.*cap.*6.*Inde novas leges condere poteſt, &c.* The Biſhop of Rome may make lawes, where the Evangeliſts and Prophets have ſaid nothing : but where our Lord or the Apoſtles, &c. have defined any thing, there the Roman Biſhop cannot make a new law, &c. But now many of the Popes lawes are found to command many things directly contrarie to the Scriptures.

Let us adde the ſeale of the Martyrs, maſter *Bilney* Martyr: As touching the multitude of lawes S. *Auguſtine* in his time did much complaine: and *Gerſon* alſo, who marvelled that wee could by any meanes live in ſafety among ſo many ſnares of conſtitutions, when as our fore-fathers being pure before their fall, could not obſerve one onely precept. *Fox. pag.* 1000.

Pag.912.2.30.

Maſter *Lambert* Martyr: If it be true, which is written in the decrees, that lawes be never confirmed, till they be approved by the common maners of them that ſhall uſe them, then cannot the Popes lawes binde all Chriſtian men; for the Greekes and Bohemians will never admit them: *pag.* 1116. *reſp. ad articul.* 29. Whereupon we conclude, that the Pope cannot make lawes to bind the whole Church.

Pag.1019.2.60

Adde hereunto the teſtimonie of other Churches. 1 *Ieremie* Patriarke of Conſtantinople giveth this advice: *Siquid ex his, quæ jubentur, tale eſt, &c.* If any thing commanded be ſuch, that it agree with the law of God, or helpe us to the fulfilling thereof, *Huic tanquam Dei mandato, &c.* Wee muſt obey it as the commandement of God: *Siquid vero præcipitur quod legi divinæ adverſetur, &c.* but if any thing be commanded contrarie to the law of God, then we muſt ſay, it is better to obey God than man. This is then the opinion of the Greeke Church, that the lawes of men doe not ſimply binde in conſcience.

Cenſur. Orient. c. 21.

2 So *Zaga Zabo* an Æthiopian Biſhop profeſſeth that among them, neither the Patriarke nor the Biſhops by themſelves, or in Councell doe thinke that they can make lawes, *Quibus ad mortale peccatum obligari quis poſſet,* whereby any ſhould be bound upon paine of mortall ſinne.

Damianus a Goes, de lib. morib. Æthiop.

3 The Proteſtant Churches thus hold: *Confeſſ.* of *Auſpurg. artic.* 4. *All modeſt men will moſt willingly obey traditions, after they underſtand, that their conſciences are free from danger in private, and that they muſt ſo farre obey, as that the common peace be not diſtracted, nor the weake ones hurt.* Sweveland, *c.* 8. *when wee ſaw the chiefe men in the Church ſo to enjoyne faſts, as to binde mens conſciences, under paine of deadly ſinne, we did looſe theſe conſciences out of thoſe ſnares, by the Scriptures, &c. according to that ſaying of S. Paul, Let no man condemne you in meat or drinke, &c.* And of the ſame judgement are other reformed Churches, as may be ſeene in their ſeverall confeſſions.

Harm. ſect. 16. P. 493. Ibid. p. 513.

4 We have ſeene the decree of Pope *Urbane* before: there be other beſide of the Roman Church, which have complained of the unneceſſarie rabble of their ceremonies and conſtitutions burdenſome to the conſcience. As Agrippa, *Plus hodie Chriſtiani, quam olim Iudæi,* &c. Chriſtians are more burdened now with the lawes of ceremonies increaſing, than the Jewes. *Cajetan. Onera, quæ, &c. ſunt importabilia:* The burthens, which ſome Miniſters impoſe upon mens ſhoulders, are importable, and are not the burthen of Chriſt.

De vanitat. ſcient. 1. 60.

The ſecond part of this Queſtion whether all Biſhops doe receive their eccleſiaſticall juriſdiction from the Pope.

The Papiſts.

56. Error.

THey deny not but that the power of order, as they call it, which conſiſteth in the adminiſtration of the Sacraments, is equally diſtributed to all Biſhops; and that they, as well as the Pope, doe receive it immediatly by their conſecration, of God: but the power both of externall juriſdiction, which ſtandeth upon eccleſiaſticall cenſures, conſtitutions and decrees, and internall juriſdiction, which is exerciſed in binding and looſing, is derived, ſay they, from the Pope to all other Biſhops.

Argum. 1. God tooke of the ſpirit that was in *Moſes,* and diſtributed it among the ſeventie Elders, that were choſen to beare the burthen of government with *Moſes,* and to bee his helpers: the Lord tooke of his ſpirit, not by diminiſhing it, but by deriving of his vertue to the reſt: but the Pope is now in the roome and place of *Moſes* in the Church: *Ergo,* from him to the reſt is this authoritie derived: *Bellarm. lib. 4. de pontif. c.* 24.

Numb. 11. 16.

Anſw. First, *Moſes* example was extraordinarie, hee was a figure of Chriſt, not of the Pope, *Deut.* 18. *verſ.* 15. The Pope might with better right ſtand upon *Aarons* example, who was high Prieſt, not lay claime to *Moſes* offices, who was the Prince and Captaine of the people: for the Pope, I trow, would be chiefe Biſhop, and not Emperour too. Secondly, the meaning is not that God derived *Moſes* ſpirit to the reſt, but beſtowed the like gift of propheſying upon them, as *Moſes* had: ſurely never any mortall man had the ſpirit in ſuch abundance, that it could be divided into ſeventie portions, and one Prophet to make many. The like phraſe is uſed, 2 *King.* 2. 15. where the Prophets ſaid, that the ſpirit of *Eliah* did reſt on *Eliſha,* that is, God endued him with an excellent ſpirit of propheſying, as *Eliah* had. If they will underſtand this place alſo of deriving of ſpirits; how then ſhall that be taken in the ninth verſe, where *Eliſha* praieth that his ſpirit might be doubled upon him? If his ſpirit were derived from *Eliah,* how could it be doubled upon him? how could it be multiplied and increaſed? how could hee have more than was in the fountaine or originall, ſeeing hee received all from thence?

Deut. 18. 15.

2 King. 2. 15.

3: What maketh this place, I pray you, for the power of externall juriſdiction? Here it is ſaid that God gave of his ſpirit to ſeventie Elders and rulers of the people, and enabled them for their office; endued them with wiſdome, and knowledge, and dexteritie in judging of the people: this maketh nothing for their purpoſe, unleſſe they will alſo ſay, that there is a ſecret influence of knowledge and wiſedome derived from the Pope to all other Biſhops, whereby they are made able to execute their office. But (I trow) they will not ſay ſo: for *Alphonſus de caſtro* truly ſaith of the Popes of Rome, *Conſtat plures eorum adeo eſſe illiteratos, ut grammaticam penitus ignorent:* It is certaine that many of them were ſo unlearned, that they hard and ſcant knew their grammar.

4 The argument followeth not from one particular countrey, as this was of the Jewes, to the univerſall Church, that becauſe the ſeventie Elders received juriſdiction from *Moſes*, (yet that cannot be proved out of this place; for they were Rulers before, and commanders of the people, they were now but inwardly furniſhed, and further enabled) yet it were no good reaſon, that therefore the Eccleſiaſticall Miniſters over the whole Church ſhould receive their power from one.

5 Neither doth it follow, that becauſe the Prince and civill Magiſtrate may beſtow civill offices, create Dukes, Earles, Lords, conſtitute Judges, Deputies, Lievtenants, by his ſole authoritie; that by the ſame reaſon Eccleſiaſticall Miniſters ſhould receive their power and office from their ſuperiours: for although the Church from ancient time hath thought it good, to make ſome inequality and difference in Eccleſiaſtical offices for the peace of the Church, yet the ſuperiours have not ſuch a ſoveraigne and commanding power over the reſt, as the Prince hath over his ſubjects.

*Argum.*2. If Biſhops and Paſtors ſhould have their juriſdiction immediatly from God, and not from man, all Biſhops ſhould have an equall juriſdiction: but now we ſee it to be otherwiſe, that one Biſhop is ſet over one towne, another over twentie: therefore it is moſt like they have their juriſdiction from men, not immediatly from God: *Bellarm, argum.*4.

*Anſw.*1. We doe not affirme, that the Biſhops, Paſtors and Miniſters of the Church have their juriſdiction, office or calling immediatly from God, as the Apoſtles, Prophets and Evangeliſts had; for ſuch callings were extraordinarie, and are now ceaſed in the Church: but that by right of their conſecration and receiving of orders, according to the godly cuſtome and practice of that Church where they live, they have it mediatly by the hands of thoſe, to whõ in the name of the whole Church that care is cõmitted: yet by the commandement of God, they are appointed to their ſeverall offices and functions.

2 It followeth not, if they all have their authoritie and power from God, that they ſhould be all of an equall degree: for we ſee that there are divers degrees in the civill ſtate, there be Emperours, Kings, Dukes, all chiefe in their owne ſeignories, and all have their calling from God; as S. *Paul* teacheth, *Rom.*13.7. to ſome tribute, to ſome cuſtome, to ſome feare, to ſome honor belongeth. Here are divers degrees, yet they are all ordained of God, *verſ.*1. Yea in the ſame kingdome, immediatly by the hands of the Prince, ſome are created Earles, ſome Lords, ſome knights, yet are their degrees unequall. In the naturall body the head immediatly conveyeth a ſenſitive power to the organes of the ſight, the hearing, the taſte, and of the other ſenſes; yet are they not all of the ſame excellencie. And yet to make it more plaine; the Apoſtles, Prophets, Evangeliſts were immediatly called of God, yet were the Apoſtles in degree before the reſt: the Jeſuites argument then is not well knit together. Rom.13.7.

3 One Biſhop (ſaith he) hath one towne, another hath twentie, &c. But this is nothing to the purpoſe; we ſpeake of the calling of Biſhops, and he of their Provinces and circuits: the largenes of their juriſdiction maketh not their degree higher; a Biſhop may have a larger dioces than an Archbiſhop, as the Biſhop of Lincolne hath, than the Archbiſhop of Canturburie: yet, I trow, an Archbiſhop is before a Biſhop. We muſt diſtinguiſh then betweene *Epiſcopatum, & dioceſin*, the office of a Biſhop, and his dioceſſe, his calling, and his title or dignitie: there may be a Biſhop without a dioceſſe, as a Miniſter without a charge; though neither of them be fit or convenient: for it is contrarie to the Canon, that any man ſhould be abſolutely ordained without a title. *Chalced. concil. can.*6. But I ſpeake of that which is practiſed, not which ought to be. S. *Paul* ſaith, he that deſireth *Epiſcopatum*, the office of a Biſhop, &c. there was then *Epiſcopatus*, the calling of a Biſhop, though as yet no dioceſſe aſſigned, no title or dignitie annexed. So then we conclude thus: as touching the titles, dignities, honours belonging to the calling of Biſhops, as to bee ſet over this Citie or that, this dioceſſe or another, they have it by the donation of the Prince: as that good Emperour *Fredericke* telleth Pope *Adrian* the fourth, *Quicquid regalis papatus veſter habere dignoſcitur, largitione principum donatur:* whatſoever princelie dignitie your papacie hath, it is given by the liberalitie of Princes.

And as for the office and juriſdiction it ſelfe, it is not derived from Rome, but in every Church the ſpirituall Paſtors thereof have as full authoritie from God to ordaine and appoint Biſhops, Paſtors, Doctors, Teachers, neceſſarie for the government thereof, as the Biſhop of Rome hath, if he were a good Biſhop in his owne dioceſſe: therefore though wee ſhould grant the Jeſuites concluſion, that the calling of Biſhops is from men, which in our meaning we denie not; yet he hath gained nothing: for it followeth not, if from men, then from the Pope, as we have ſhewed: and better arguments the Jeſuite hath none, than we have ſeene.

The Proteſtants.

THat Biſhops have not their Eccleſiaſticall juriſdiction from Rome, but doe as well enjoy it by right of their conſecration, election, inſtitution, in their owne precincts, circuits, provinces, cities, townes; yea, as the Pope doth in his Biſhopricke, and by much better right, if they be good Biſhops, and lovers of the truth: thus briefly it is proved.

*Argum.*1. The Apoſtles had not their juriſdiction from *Peter*, but all received it indifferently from Chriſt: this the Jeſuite doth not barely acknowledge, but proveth it by argument, againſt the judgement of other Papiſts, *cap.*23. *Ergo,* neither Biſhops are authoriſed from the Pope, though he were *Peters* ſucceſſor: for if he were (to grant it for diſputations ſake) he is no more to the Biſhops of the Church, than *Peter* was to the Apoſtles. If he gave not the keyes to the Apoſtles; neither doth the Pope S. *Peters* ſucceſſor, to the Biſhops, the Apoſtles ſucceſſors: for they may with as great right challenge to be the Apoſtes ſucceſſors, as he can to be S. *Peters.*

Bellarmine anſwereth, there is great difference betweene the ſucceeding of *Peter* by the Pope, and the ſucceſſion of the other Apoſtles in Biſhops: the Pope ſucceedeth *Peter*, not as Apoſtle, but as the ordinarie Paſtor of the whole Church: the other Apoſtles were not ordinarie Paſtors; and therefore the Biſhops cannot properly ſucceed them, for the Apoſtles had juriſdiction over the whole Church, they had power to found Churches, to write Canonicall bookes of Scripture, they had the gift of tongues, and of miracles, but Biſhops have none of theſe. Againe, one is ſaid *ſuccedere præcedenti*, to ſucceed one that goeth before: the Biſhops then cannot be the Apoſtles ſucceſſors, becauſe they were in the Apoſtles times.

Anſwer. To the firſt part concerning *Peters* ſucceſſion: firſt, let this be remembred, that the Jeſuite confeſſeth, that the Pope doth not ſucceed *Peter, ut Apoſtolo,* as an Apoſtle: then how commeth it about, that the Sea of Rome is called Apoſtolical, and the Pope challengeth to be called Apoſtolike, and ſaith his office is *Apoſtolatus*, a very Apoſtleſhip: from whence hath he this, ſeeing he hath nothing to doe with *Peters* Apoſtleſhip? *Bellarmine,* it may be ſuppoſed, did here forget himſelfe. Secondly, he cannot ſucceed *Peter*, as ordinarie Paſtor of the whole Church, for ſo was he never; and that power which he had over the whole Church, as other Apoſtles had, as the Jeſuite himſelfe confeſſeth, was Apoſtolike, not Paſtorall: for that commiſſion, *Goe teach all nations, Matth.*28.19. *And ye ſhall be witneſſes unto me, to the uttermoſt parts of the earth, Act.*1.8. was given to all the Apoſtles, and was therefore Apoſtolicall: of any other ſuch large and generall commiſſion given to *Peter* alone, we read not. Wherefore, if the Pope neither ſucceed *Peter* as Apoſtle, which *Bellarmine* granteth, nor as generall Paſtor, as wee have proved: it will be found, that he is not *Peters* right ſucceſſor at all, as in deed hee is not.

Math.28.19.

To the ſecond part we anſwer: firſt, that the Apoſtles were not properly ordinarie Paſtors, wee eaſily grant; for they had charge of the whole Church, and were not tied and limited to any one certaine place: yet *Bellarmine* againſt himſelfe in this place elſewhere confeſſeth it, that *James* was *paſtor & Epiſcopus*, Paſtor and Biſhop of Jeruſalem, *lib.*1.*de pontifice, cap.*26. Yet the argument followeth not, the Apoſtles calling was extraordinarie, and they had extraordinarie gifts; therefore they could have no ſucceſſors: for it is not neceſſarie that the ſucceſſor ſhould have all which his predeceſſor had: the Apoſtles ſucceeded the ancient Prophets, *Ioh.*4.38. *You are entred into their labours*, yet was their calling divers: yea the Apoſtles were in Chriſts ſtead, 1 *Cor.*5.20. yet was there more in Chriſt, than in his Apoſtles. Secondly, wee ſay then, that as the Apoſtles had extraordinarie gifts, as to pen Scripture, to worke miracles, and ſo had an extraordinarie calling; ſo had they ordinarie gifts, as of teaching, exhorting, admoniſhing, yet after a more excellent manner: the Biſhops then and Paſtors of the Church, though they ſucceed them not for their extraordinarie gifts, yet are properly their ſucceſſors in feeding, teaching, and inſtructing, which gifts were not ſo extraordinarie in the Apoſtles, but that they were to continue unto their poſterity, as the Lord ſaith by his Prophet, *My ſpirit that is upon thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor the mouth of thy ſeed, nor of thy ſeeds ſeed, from henceforth for ever.*

Iohn 4.38.
1 Cor.5.20.
Iſay 59.21.

Thirdly, to *Bellarmines* laſt argument we anſwer: firſt, that it cannot bee ſhewed, that there were any ſuch Biſhops, as he ſpeaketh of in the Apoſtles time, ſeeing the names of *Epiſcopus* and *Presbyter*, of Biſhop and Elder are confounded in the Apoſtles writings, as the Jeſuite elſewhere confeſſeth: Againe the ſucceſſor and predeceſſor, may be both at one time, as *Valerius* Biſhop of Hippo yet living, appointed *Auguſtine* his ſucceſſor, and *Auguſtine* appointed *Eradius.* And it were not ſo, that the ſucceſſor might be aſſigned in the predeceſſors life, the Pope were like to have a cold ſuit of it: for S. *Peter*, if there be any credit in thoſe records, *Clement. epiſtol.*1. ordained *Clement* his ſucceſſor, while he lived. *Clementem hunc Epiſcopum vobis ordino, cui ſoli meæ prædicationis & doctrinæ cathedram trado:* I ordaine this *Clement* to be your Biſhop, to whom only I leave my chaire of doctrine; Notwithſtanding then, any thing which the Jeſuit hath yet ſaid, or is able to ſay, the Biſhops and Paſtors of Chriſts Church doe as properly ſucceed the Apoſtles, as the Biſhop of Rome ſucceedeth *Peter*, yea with better right, unleſſe he did embrace S. *Peters* doctrine.

*Argum.*2. The Apoſtles gave no power or juriſdiction to the Elders and Paſtors, whom they ordained, *Act.*20.28. *Take heed to the flocke, over the which the holy Ghoſt hath made you Biſhops or overſeers:* and *Epheſ.*4.11. *He hath given ſome to be Apoſtles, ſome Prophets, ſome Paſtors and teachers.* So then the paſtors and teachers, though ordained by the Apoſtles, yet had their calling and office from God and not from the Apoſtles: much leſſe now can they receive their power from any, no not from the Pope: for he is no Apoſtle, no nor Apoſtolike man, having left the Apoſtolike faith.

Act.20.28.
Epheſ.4.11.

To theſe places *Bellarmine* anſwereth, that the ſpirit of God did appoint Biſhops and Paſtors, but yet immediatly by the hands of the Apoſtles: And ſo God now alſo conſtituteth and ordaineth Biſhops, but immediately from the Pope, or his aſſignes.

Contra. In the giving of orders two things are to be conſidered, the externall rite and ceremonie

our-outwardly uſed in the admittance of thoſe that are conſecrated and ſet apart for the holy functions, and the office and function it ſelfe whereto they are ordained. Concerning the externall rite and outward act, it is done and performed by men; ſuch was the impoſition of hands uſed by the Apoſtles: but if we reſpect the power and efficacie of the office it ſelfe, it is not conferred by men, but God concurreth with the Churches externall act, in enabling thoſe men to their ſpirituall office, whom the Church hath ſet apart. The Apoſtles laied on their hands in the ordaining of Biſhops or Paſtors, but their office they received of God: that externall rite was onely an outward teſtimonie of the Church, that ſuch men were marked and ſealed of God, for that office, as 1 *Tim.4.14.* *Timothy* his gift *was given by prophecie,* that is, by the revelation of the ſpirit ſpeaking by the Prophets, *but with laying on of the hands:* this was the outward ſigne and teſtimonie of the Church, that the ſpirit had ſet ſuch men apart. A lively example hereof we have, *Act.13.2. ſeparate me, ſaith the holy Ghoſt, Barnabas and Saul to the worke, whereunto I have called them.* Here they have their office and every part thereof immediately from God: then it followeth, *verſ.* 3. they laid on their hands. This is the outward approbation and conſent of the Church, which giveth them not their office, but onely ſealeth and confirmeth it outwardly unto them. So ſaith S. *Paul, that worthie thing, which was committed unto thee, keepe through the holy Ghoſt, &c.* Hence we reaſon thus; That whereby men are kept, maintained and upheld in their Eccleſiaſticall office, is the beginner and author thereof: but by the ſpirit of God are Eccleſiaſticall officers preſcribed in their office and miniſterie. *Ergo.* The argument ſtill remaineth ſound and good, that if the Apoſtles gave no power or juriſdiction to Paſtors or Elders, but it was the ordinance of God, much leſſe hath the Pope right to doe it. Let us ſee what antiquitie ſaith, *Auguſtine* thus writeth, *Solus Chriſtus habet authoritatem, & praeponendi nos in eccleſia ſua gubernatione, & de actu noſtro judicandi, de baptiſ.2.2.* Onely Chriſt hath authoritie (ſaith he) to preferre us to the government of the Church, and to judge of our doings, *&c.* The Paſtors then of the Church have the keies of the ſpirituall regiment from Chriſt himſelfe, not from the Pope, or any other.

1 Tim.4.14.

Acts 13.2.

2 Tim.1.14.

Concil. Aquiſgranenſ. cap. 9. ex Iſidoro: Apoſtolis decedentibus ſucceſſerunt Epiſcopi, qui ſunt conſtituti per totum mundum in ſedibus Apoſtolorum: The Apoſtles being departed, Biſhops ſucceeded them, and were placed throughout the world in the Apoſtolike Seas.

Concil. Senonenſ. decret. morum, 38. It is affirmed, *Apoſtolorum ſolos Epiſcopos ſucceſſores, & ideo illis ſolam impoſitionem manuum reſervatam:* That Biſhops are the onely ſucceſſors of the Apoſtles: and therefore to them onely is the impoſition of hands reſerved, &c. Hereupon we inferre, that whatſoever Biſhops have, they doe receive it not from the Pope, but by reaſon of their ſucceſſion from the Apoſtles.

We want not here the teſtimonie of their owne writers: as *Franciſcus Victoria, in relect. 2. de poteſtate Eccleſiæ, quæſt. 2. Alphonſus de caſtro, lib. 2. cap.* 24. Theſe Popiſh writers are of this judgement, that both the Apoſtles, and likewiſe Biſhops have their juriſdiction immediately from God.

Their owne Canons alſo for this matter are againſt them: *Anacletus* ſaith, that Biſhops ſucceed the Apoſtles; *diſt.22.2. Urbanus, Apoſtolorum locumtenens:* They are in the place of the Apoſtles, *diſt.68.cap.6. Innocentius,* They are the Apoſtles Vicars: *decret. Gregor. lib.1.tit.15.cap.1.* And *Clemens* the 5 ſaith, They are Chriſts Legates, *Clementin. lib.5 tit.* 8.*c.*1. If Biſhops then bee the ſucceſſors, and vicegerents of Chriſt and his Apoſtles; then it followeth, that from them, and not from the Pope, they have their juriſdiction.

This doctrine hath been ſealed by the blood of holy Martyrs. Maſter *Philpot* ſaith, by the word of God the Pope hath no more authoritie than the Biſhop of London hath; as *Peter* had no more authoritie than every one of the Apoſtles had, *Fox pag.1811.col.1.*

For the teſtimonie of other Churches: 1 *Ieremie* Patriarch of Conſtantinople alleageth the fourth Canon of the firſt Nicen, where it is decreed, that a Biſhop ſhould be choſen by all the Biſhops in the Province, if that cannot be by reaſon of the length of the countrie, then by three at the leaſt: *ſumma autem & ultima poteſtas, & confirmatio, &c.* but the laſt and chiefe power, and confirmation of all *Metropolitano tribuatur,* muſt be given to the Metropolitane: if the chiefe power bee in the Metropolitane, then there is no dependance here of the Pope. *Nilus* the Archbiſhop ſaith, that the Patriarch of Conſtantinople ordaineth the Biſhop of Cæſarea and the reſt, but the Roman Biſhop neither ordaineth the Biſhop of Conſtantinople, nor any of the generall Patriarchs. *Barlaam,* uſeth this reaſon, that ſeeing the Apoſtles were ordained by Chriſt himſelfe, and not by *Peter,* neither ſhould other Biſhops bee ordained by the Pope: though it be admitted hee was *Peters* ſucceſſor, hee alſo alleageth *Dionyſius epiſt.*8. who maketh Miniſters ſuperior to Monkes, Biſhops to Miniſters, and the Apoſtles *and their ſucceſſors* to Biſhops: hee maketh ſucceſſors to the Apoſtles in generall, and not to *Peter* onely, and ſo hee inferreth, that every one of the Patriarchs is deſigned of all the Biſhops in the Province, but conſecrated by one: as the Patriarch of Conſtantinople of the Metropolite of Heracleas, the Patriarch of Hieruſalem of the Metropolite of Cæſarea, &c. here is no expectation of the Popes conſecration.

Pag.1644.1.50.

Centur. Oriental.cap.14.

Nil.lib.2.

Barlaam de principat.c.2.

Dionyſ.epiſt. 8. ad Demoph.
οἱ τῶν ἀποστόλων διάδοχοι ἐπίσκ.

2 The Aethiopike Church alwaies have their Patriarch choſen out of the Clergie of Alexandria, and being elected, hee is conſecrated by the Patriarch of Alexandria, who reſideth at Cairo in Egypt, as *Zaga Zabo* witneſſeth, they have no dependance of the Pope.

Damianus a Goes.

5 The

Harm.ſec.11. pag.359. 3 The French Church confeſſe, that all *Paſtors have equall authoritie under Chriſt, the onely head and univerſall Biſhop*: confeſſ. artic. 25. So the Church of Bohemia, confeſſ. 14. We underſtand that Harm.ſec.11. pag.363. theſe keies, or *this divine function of the Lords, is committed and granted to thoſe that have charge of ſoules, and to each ſeverall Eccleſiaſticall ſocieties, whether they be great or ſmall.* Our Engliſh confeſſion agreeth artic. 5. We denie that the B. of Rome, &c. *unleſſe he goe ſo to worke, that mens conſciences* &c. *be ſubdued to the word of God, that he doth either open or ſhut, or hath the keies at all. And although he taught and inſtructed the people*, &c. *yet were his key no better, nor of greater force, than other mens.*

4 The opinion of the Romaniſts, as of *Vrbanus, Innocentius*, Popes, of *Franciſcus de Victoria, Alphonſus*, we have ſeene before.

The Eighth Queſtion, of the temporall juriſdiction and power of the Biſhop of Rome.

This queſtion hath two parts: firſt, whether the Pope in reſpect of any ſpirituall juriſdiction, have alſo the chiefe ſoveraigntie in temporall and civill matters; and ſo to be above Kings and Emperors. Secondly, whether the Pope, or any Biſhop, may be the chiefe Lord and Prince over any Countrie, Citie, or Province.

The Firſt Part, whether the Pope directly or indirectly have authoritie above Kings and Princes.

The Papiſts.

57. Error. Innocent.3. in decretal. The Papiſts of former times were not aſhamed to ſay, that the Pope is the Lord of the whole Church: as *Panormitane* in the Councell of Baſil, *Fox pag.* 670. Yea, Pope *Innocentius* the third ſaid, writing to the Emperour of Conſtantinople, that as the Moone received her light from the Sun, ſo the Imperiall dignitie did ſpring from the Pope: and that the Papall dignitie was ſeven and fortie times greater than the Imperiall: yea, Kings and Emperours are more inferior to the Pope, than lead is to gold, *Gelaſius diſtinct.* 96. And *Clemens* 5. likewiſe ſaith, *Nos regis ordinarius judex*: That hee was the ordinarie judge of the King of Sicile: *Et temporalia ſua à nobis & ſub nobis tenet*: And hee holdeth his temporals of us and under us, not of the Emperor, *Clement. lib.* 2. *tit.* 11. Thus in times paſt the arrogant Popes did challenge power directly and ordinarily over Kings and Emperours. But our latter Papiſts aſhamed of their forefathers arrogancie, in words ſeeme to abate ſomewhat of their proud ſentence, but in effect ſay the ſame thing: for they confeſſe that the Emperour hath his office and calling of God, and not from the Pope: neither that the Pope directly hath any temporall juriſdiction: but indirectly he may depoſe Kings and Princes, abrogate the lawes of Emperours, and eſtabliſh his owne: he may take unto himſelfe the judgement of temporall cauſes, and cite Kings to appeare before him: Yet not directly (ſaith the Jeſuit) as he is ordinarie Judge over the Biſhops and whole Clergie; yet indirectly, as he is the chiefe ſpirituall Prince, he may doe all this, if he ſee it neceſſarie for the health of mens ſoules. And ſo in effect, by their popiſh indirect meanes, they give him as great authoritie, as ever he uſurped or challenged. *Bellarmine lib.* 5. *cap.* 6.

Arg. 1. The Eccleſiaſticall and civill power doe make but one bodie and ſocietie, as the ſpirit and the fleſh in man: Now the Eccleſiaſticall power, which is as the ſoule and ſpirit, is the chiefe part, becauſe it is referred to a more principall end, namely, the ſafetie and good of the ſoule: the other is as the fleſh to the ſpirit, and reſpecteth but a temporall end, as the outward peace and proſperitie of the common-wealth: *Ergo*, the ſpirituall power is chiefe, and may command the other. *Bellarmine cap.* 7.

Anſw. Firſt, it is a very unfit and unproper ſimilitude, to compare theſe two regiments to the ſoule and the bodie: for by this meanes, as the ſpirit giveth life to the bodie, and every part thereof, ſo the civill and temporall ſtate ſhould receive their office and calling from the Eccleſiaſticall, which the Jeſuite himſelfe denieth, and ſo directly the one ſhould rule the other: for the ſoule directly, I trow, not indirectly moveth the body and governeth it. But if we will ſpeake as the Scripture doth, we make Epheſ.4.15,16. all but one bodie: and it is the ſpirit of Chriſt, who is the head, that giveth effectuall power to everie part.

2 It is falſe, that the civill magiſtracy concerneth the outward and temporall commoditie only: for unto Princes alſo is committed the chiefe care of religion and the worſhip of God: They are to ſee true religion advanced, yea to watch over Eccleſiaſticall miniſters, and to charge them to look to their offices: the Prince is Gods miniſter, for the wealth both of the ſoules and bodies of his ſubjects: And therefore S. *Paul* exhorteth to pray for Kings and governours, that we may live not onely a peacea- 1.Tim.2.2. ble life, but in all godlineſſe and honeſtie: *Ergo*, it is part of the Magiſtrates office, as to procure the peace of the people, ſo to have a care of their godly life. Wherefore it is falſe, as the Jeſuit ſuppoſeth, that the chiefe end of the civill government is onely outward and temporall: *Ergo*, his argument is nothing worth.

Argum. 2. *Azariah* the high Prieſt drove *Vzziah* the King out of the temple, when hee would have burned Incenſe, and cauſed him to goe out of the citie and dwell apart, 2 *Chron.* 26. *Iehoida* likewiſe depoſed *Athalia*, 2 *King.*11. *Ergo*, the Pope may depoſe wicked and ungodly Princes, *Bellarm.cap.*8.

Anſ. Firſt, we denie that there is now, or ought to be any ſuch high Prieſt in the Church of God, to have the chiefe authoritie in ſpirituall matters, as there was in the law: for he was the type and figure of Chriſt, who is our high Prieſt, and chiefe Biſhop. Secondly, theſe examples doe not excuſe the Popes tyrannie, who hath depoſed rightfull Kings and Emperours, and better than himſelfe: as Pope *Zacharie* depoſed *Childericus* the French King, and ſet up *Pipinus*: *Gregorie* the ſeventh ſet up *Rodolphus* againſt *Henricus* the fourth, the Emperour. Pope *Paſchalis* the ſecond ſet up the ſonne of the ſaid *Henricus* againſt his father. But wee will anſwer more particularly to theſe examples.

To the firſt. Firſt, it was not the ſole act of *Azariah* the high Prieſt, but there were 80. Prieſts that joyned with him beſide, and they all ſpake to the King: this example therefore maketh nothing for the ſole authoritie of the Pope, who ſaith, that hee may depoſe the Emperour himſelfe, without any Councell, *Innocent.*4. Secondly, they did not depoſe *Uzziah*: they onely withſtood him according to the law of God, becauſe he uſurped the Prieſts office: ſo ought faithfull Biſhops and Paſtors even to reprove the greateſt Magiſtrates, for the manifeſt contempt and open breach of Gods law: neither did they conſtraine the King to goe forth, before they ſaw the judgement of God upon him: for the text ſaith, they compelled him to goe forth, becauſe the Lord had ſmitten him, they ſaw the leproſie to riſe up in his face, *verſ.*20. This therefore was the extraordinarie judgement of God, and not of the high Prieſt. Thirdly, he was not depoſed from the kingdome, though he dwelt alone: his ſonne did execute the office only for him, and reigned after him: for being a leper, by the law hee was to dwelt apart, *Levit.*13.46. Here was nothing done (we ſee) by the ſole authoritie of the high Prieſt, but they had the manifeſt and direct law of God, unto the which their kings alſo were ſubject.

2 Chron.26.20.

Levit.13.46.

To the ſecond example we anſwer: Firſt, *Athaliah* was a tyrant and an uſurper, and ought not to reigne, and therefore was juſtly depoſed. Secondly, *Iehoiada* did it not by his owne power, but aſſembled the Fathers and Princes of the land, 2.*Chron.*22. 2. He ſhewed them the young King, and they made a covenant with him. *Iehoiada* only gave directions (the King being now knowne unto them) unto the Captaines and governours. Thirdly, they had the flat word of God for that action, The kings ſonne muſt reigne, as the Lord hath ſaid, concerning the ſonnes of *David*, *verſ.*3. So when the Pope hath any ſuch warrant from God, he may doe as *Iehoiada* did.

*Argum.*3. I muſt not here forget the goodly arguments uſed by *Boniface* 8. in his decretall, for the ſuperioritie of Popes above Kings and Emperours: *extrav.commun.lib.*1.*tit.*8. Firſt, Chriſt ſaid to *Peter*, *Paſce oves meas*, Feed my ſheepe: but the Emperour is one of his ſheepe: *Ergo*, hee is committed to *Peter*.

Anſw. Firſt, here is a manifeſt begging of the thing in queſtion: for whatſoever was ſaid to *Peter*, belongeth not to the Pope. Secondly, here is a new expoſition of theſe words, *Feed my flocke*, that is, the Pope may depoſe Emperours, and excommunicate them, tread upon their necks, exempt their ſubjects from their fealtie, and all by vertue of theſe words. Thirdly, as Chriſt ſaid to *Peter*, *Feed my ſheepe*: ſo *Peter* ſaith to all Paſtors, *Feed the flocke of Chriſt*, 1 *Pet.*5. Then by the ſame reaſon all Paſtors ſhould have ſuperioritie to Kings: As Kings and Princes are ſheepe unto their Biſhops and Paſtors that doe inſtruct them; ſo againe the Paſtors themſelves are their ſheep in reſpect of civill government: as the one are ſuperiour for ſpirituall direction, ſo the other are chiefe for civill adminiſtration. But the Pope preaching not at all, is not ſo much as a ſpirituall Paſtor, and therefore hath loſt alſo his preeminence in this: and yet if hee were, hee muſt be ſubject to his ſuperiour temporall governour.

1 Pet.5.2.

2. The Apoſtles ſaid to Chriſt, behold two ſwords, it is enough, ſaith Chriſt, not too much: *Ergo*, there are two ſwords in the Church, the temporall and ſpirituall, *Boniſ. ibid.*

Anſw. Firſt, who ſeeth not how abſurdly that place is abuſed, whereas both Chriſt anſwered, and the Apoſtles made the queſtion of two materiall ſwords, which were found in the company. Secondly, S. *Peter* was reproved for handling the ſword: *Ergo*, we may better conclude, that the Pope (his ſuppoſed ſucceſſor) hath nothing to doe with the ſword. Thirdly, if theſe two ſwords prove any thing, they make no more for the Church of Rome, than for any other Church.

3 The Apoſtle ſaith, *Rom.* 13.1. The powers that bee, are *ordinatæ*, ordained of God: but there can bee no order, unleſſe one ſword were under another: the temporall under the ſpirituall: *Boniſac. ibid.*

Rom.13.1.

Anſw. Firſt, he cavilleth about the word, *ordained*: for the Apoſtle ſpeaketh not of any order, that the powers have one under another, but of the ordinance which they have from God. Secondly, but if they will enforce this expoſition, it maketh for the ſuperioritie of the Civill Magiſtrate, that beareth the temporall ſword, as the Apoſtle ſpeaketh plainly, *verſ.*4.

4 The Apoſtle ſaith, *The ſpirituall man judgeth all things*, 1 *Cor.*2.15. *Ergo*, the Pope judgeth the Emperour, *Boniſ.ibid.*

1 Cor.2.15.

Anſw. Firſt, the Papiſts themſelves are aſhamed of this groſſe expoſition: for the Rhemiſts in their annotations dare not ſo expound the ſpirituall man: but hee is the ſpirituall man, that is led by the ſpirit of God, which the Pope is not led by: and therefore is not ſpirituall according to the Apoſtles meaning. Secondly, Kings and Emperours, that are faithfull, and beleeve in Chriſt, are as well ſpirituall men in the Apoſtles ſenſe, as beleeving Biſhops. Theſe and ſuch like arguments not worth rehearſing, much leſſe confutation, their ſtout champion *Boniface* uſeth in that place.

The Proteſtants.

THat the Pope, or any other perſon eccleſiaſticall, hath no manner of temporall juriſdiction either directly or indirectly over Kings, Princes, Emperours, but ought of right to be ſubject to them and their lawes, it is thus proved.

Ioh.6.15.
Luke 12.13.

*Argum.*1. By the ſame reaſon whereby the Jeſuite proveth, that the Pope directly hath no temporall juriſdiction, we will conclude, that neither indirectly can he have any, and ſo none at all. Chriſt, while he lived upon earth, tooke upon him no temporall juriſdiction, either directly or indirectly: he refuſed to be a King, *Ioh.6.* Nay he would not be a Judge in civill matters, as in dividing the inheritance, being thereto required, *Luk.* 12.13. He paied poll money, *Matth.* 17. he did ſubmit himſelfe to the judgement of *Pilate* an heathen Judge. Therefore ſeeing Chriſt uſed no ſuch temporall juriſdiction, neither can any Miniſter of Chriſt: *For the ſervant is not above the maſter*: onely Antichriſt dare preſume beyond the example of Chriſt.

This argument drawne from our Saviour Chriſt his example, is notably urged by that good Emperour *Fredericke*, writing thus to that proud Pope *Adrian* the 4. *Cum ille noſter & veſter inſtitutor nihil ab homine rege accipiens, tamen pro ſe & Petro cenſum Cæſari perſolvit, exemplum vobis dedit, ut vos ita faciatis*: Seeing Chriſt, both our founder and yours, did take nothing of the King, but paied tribute to *Cæſar* for himſelfe and *Peter*, he gave you an example to doe the like.

Bellarmines beſt anſwer in this place is, that Chriſt in refuſing to divide the inheritance, ſignified, *Ne pontifices minutis & vilibus officiis occupentur*: That Prelates ought not to occupie themſelves in baſe and inferiour offices.

Contra. Firſt, I pray you is it ſo baſe a place to be Judge of inheritance? I appeale to Weſtminſter Hall, what ſubject can have a more honourable place, than to be called to the ſeat of judgement? Or if this were ſomewhat baſe, Chriſt alſo refuſed to be a King, I trow the Jeſuite thinketh that to be no vile or beggerly calling. Secondly, more than this, Chriſt did not only refuſe theſe civill honours, but paied tribute, whereby he acknowledged his obedience, as man, to the Civill ſtate. We may judge the weaknes of their cauſe, by the feeblenes of their anſwers.

1 Pet.5.2.

*Argum.*2. The fathers of Baſil doe urge that place of S. *Peter*, 1. *Epiſt.* 5.2. againſt *Panormitane*, who had unadviſedly ſaid, that the Pope was Lord of the Church. But the Apoſtle ſaith, *Feed the flock of Chriſt; not by conſtraint, but willingly; not as Lords over the Lords inheritance*, *verſ.*3. But the Pope contrariwiſe uſeth all forcible, conſtraining, and tyrannicall meanes, killing, ſlaying, impriſoning, depoſing thoſe that will not obey him: who calleth himſelfe chiefe Lord and Magiſtrate of the whole world: Surely this is Antichriſt, and not the Miniſter of Chriſt, or ſucceſſor of S. *Peter*, whoſe counſell he refuſeth to follow and obey.

*Argum.*3. Let but the ſtories of former times be ſearched: there wee ſhall finde how wickedly and inſolently the Popes behaved themſelves towards Kings and Emperours: Pope *Alexander* cauſed *Henry* the ſecond to doe penance for *Beckets* death, and to bee diſpled of the Monkes. *Innocent* the third cauſed King *Iohn* to kiſſe the feet of the Biſhop of Canturburie his owne ſubject. *Alexander* the third did tread upon Emperour *Fredericke* his necke. Pope *Innocent* ſpoyled *Fredericke* the ſecond of his Empire, cauſed him to be poyſoned, and his ſonne *Conradus* to be beheaded: and theſe Emperours were depoſed by the Popes in order, *Henricus* 4. *Henricus* 5. *Fredericke* 1. *Philippus Otho* the 4. *Frederick.*2. and *Conradus* his ſonne.

It is not good, they ſay, to put a ſword into a mad mans hand: and thinke you not, that theſe Popes uſed the temporall ſword very diſcreetly, which they thus uſurped, making fooles and ſlaves of Emperours, as Pope *Adrian* did, that rebuked *Frederick* the firſt, becauſe he held his ſtirrup on the wrong ſide, and did excommunicate him, for ſetting his name before the Popes in writing? The very inſolent, devilliſh, and Antichriſtian practice of this their temporall power, ſheweth from what originall it commeth, even from the father of pride.

Expoſit.quarund.propoſ. ex epiſt.ad Roman.

Laſtly, *Auguſtine* ſaith, writing upon thoſe words, *Rom.* 13. *Let every ſoule be ſubject to the higher powers: Si quis putat, quia Chriſtianus eſt, non ſibi eſſe vectigal reddendum, aut tributum, aut non eſſe exhibendum honorem debitum eis, quæ hæc curant poteſtatibus; in magno errore eſt*: If any man thinke, becauſe he is a Chriſtian, that hee is not bound to pay tribute and tax, and yeeld due honour to the temporall powers (for of ſuch *Auguſtine* ſpeaketh) he is in a great error, &c. If all then are ſubject to the temporall Magiſtrate that are Chriſtians, then all Biſhops and eccleſiaſticall perſons, yea the Pope himſelfe, if he be a Chriſtian: *Ergo*, the Emperour is not ſubject to him.

Epiſtol. Leodienſ. contra Paſchal. 2. *Omnis anima poteſtatibus ſublimioribus ſubdita: qui hoc omni animæ præcipit, quem à ſubjectione terrenæ poteſtatis excepit?* Let every ſoule (ſaith the Apoſtle) be ſubject to the higher powers: he that injoyneth this to every ſoule, whom doth he exempt from the ſubjection of the earthly power? *Ergo*, the Pope alſo is ſubject.

Synod.6. general.action.4. epiſt.Agathon.

Agatho Biſhop of Rome writeth thus to *Conſtantinus* the Emperour: *Secundum piiſſimam juſſionem manſuetudinis veſtræ, pro obedientia, quam debuimus, dirigimus præſentes conſamulos noſtros*: As your clemencie hath moſt godly commanded us, according to the obedience which wee owe, wee have ſent theſe our fellow ſervants. And againe, *Omnes nos exigui eccleſiarum præſules, veſtri*

Chriſtiani imperii famuli: We all the poore Prelates of Churches, ſervants of your moſt Chriſtian Empire, &c. Here the Pope himſelfe doth confeſſe himſelfe to be the Emperours ſervant, and to owe him homage: what more evident teſtimonie can we have?

Further, we have teſtimonie of their owne law: *diſt. 8. cap. 1. Per jura regum, &c.* Temporall poſſeſſions are enjoyed by the lawes of Princes: *Ergo*, the Pope holdeth his temporals of Kings, not they their kingdomes of him. *Diſtinct. 10. cap. 9. Leo 4.* thus writeth to *Lotharius* the Emperour, *Preceptis veſtris imperialibus, &c.* Wee promiſe and profeſſe for ever to keepe and obſerve your imperiall precepts, &c. And if any man tell you otherwiſe, *ſciatis eum pro certo mendacem*, hold him for a lier. Likewiſe *Gelaſius ibid. c. 11. Quis autem leges principum &c.* Who will ſay that the lawes of Princes ought to be contemned? &c.

Diſtinct. 97. Boneſac. 1. thus writeth to *Honorius* the Emperour: *Augeretur pluribus, &c.* The Mother Church would be much grieved, if ſhe were not ſecure and aſſured of your helpe in all her cauſes, and had not prevailed in ſuppreſſing of Idols, correcting of Heretikes by your faithfulnes, &c. This *Boniface* writing with a better ſpirit, than *Boniface* 8. whoſe goodly arguments we ſaw before, calleth for aſſiſtance of the Emperour, even for the redreſſe of Eccleſiaſticall matters. Thus we ſee, that of ancient times Popes did not command, but were commanded rather of Emperours; that they did not preſcribe lawes to them, but rather yeelded obedience to imperiall lawes. And a latter Extravagant decreeth, *Ut non ſint reges amplius eccleſia Romana ſubjecti, quam antea, &c.* That Kings ſhould be no otherwiſe ſubject to the Church of Rome, than they have been in times paſt: *Clemens 5. Extrav. communi lib. 5. tit. 7. cap. 2.* Wherefore the Pope doth contrarie to his owne law, in challenging ſuch ſuperioritie over the Emperour, which of ancient time hath not been due.

Let Biſhop *Cranmer* holy martyr put to his ſeale: By the Scripture the King is chiefe, and no forraine perſon in his owne realme above him: there is no ſubject but to a King: I am a ſubject, I owe my fidelitie to the Crowne; the Pope is contrarie to the Crowne: I cannot obey both, &c. *Fox pag. 1874. col. 1.*

Pag. 1701. a. 15.

Concerning the teſtimonie of other Churches: 1. *Ieremie* ſhall ſpeake for the Greeke Church: *Obedire ſubjectoſque eſſe oportere nos omni poteſtati & magiſtratui, &c. et ea omnia, qua ab illis legibus ſancita ſunt, ſancte et incontaminate ſervanda*: It behoveth us to obey and to be ſubject to every power and magiſtracie, &c. and all thoſe things, which are ordained by lawes, muſt be obſerved carefully, and nothing empaired. Here the great Patriarke acknowledgeth obedience to the Civill Magiſtrate. *Agapetus* a Deacon of Conſtantinople thus writeth to *Iuſtinian* the Emperour: [a] *God ſtandeth in need of none, the King only of God, Numer. 63.* And againe, [b] *The King is Lord of all, Numer. 68.* This was the Greeke faith.

Cenſur. orient. eccl, cap. 16.

[a] ὁ Θεὸς ὐδενὸς δεῖται ὁ βασιλεὺς μόνου Θεοῦ.

[b] Κύριος πάντων ἐστὶν ὁ βασιλεύς.

2 In the Ethiopike Church at this day, the Patriarke doth not meddle with the affaires of the kingdome, or with the adminiſtration of temporall things, *ſed tantum ſpiritualem curam habet*, but only taketh charge of ſpirituall things. Patriarkes then containing themſelves within their limits and bounds, have no power over the temporall ſtate.

Franciſc. Titelmann. de fide & religion. Æthiop.

3 Confeſſion of Sueveland, artic. 13. *They which have a ſecular power and ſoveraigntie, have it of God himſelfe, howſoever they are called; therefore he ſhould reſiſt the ordinance of God, whoſoever ſhould oppoſe himſelfe to that temporall government.*

Harm ſect. 11. pag. 374.

4 Of the Latine Church, Cardinall *Cuſanus* writeth, that Pope *Leo* with his ſynod entreated of the Emperour *Theodoſius*, that a generall Councell might be held within Italie, but it was not granted him: *Ecce univerſalem ſynodum, per ſynodum ubi Papa praſidet, ab imperatore petitam*: Behold a generall ſynod was craved of the Emperour by a ſynod, where the Pope was preſident. This ſheweth the juriſdiction of the Emperours over Popes, not contrariwiſe. *Eſpencaus* ſaith, *Gregorius magnus agnoſcebat imperatoribus conceſſum eſſe jus dominandi ſacerdotib.* *Gregorie* the great acknowledged, that the Emperours had right to rule over and command Prieſts.

Concord. lib. 3. cap. 7.

Eſpenc. digreſ. 10. in Tit. pag. 1567.

An appendex to this part, whether the Pope have power to excommunicate Emperours and Kings, &c.

The Papiſts.

WE need not ſeeke farre to know their opinion for this matter, for the continuall practice of Popes and popiſh Biſhops, in taking upon them moſt arrogantly to excommunicate Emperours and Kings, doth evidently ſhew what their judgement is. *Gregorie* the 3. did excommunicate *Leo Iſaurus* Emperour of Conſtantinople, becauſe he pulled downe Images: ſo did his predeceſſor *Gregorie* 2. before him. *Gregorie* 7. did thunder out his mercileſſe curſes againſt *Henricus* 4. Emperour. *Adrian* 4. and after him *Alexander* 3. moſt wicked and inſolent Popes, did perſecute the good Emperour *Fredericke*, with their cruell excommunications. *Innocent* 3. did excommunicate King *Iohn*, and interdict the whole Realme of England. And according to the Antichriſtian practices of their predeceſſors, the Popes that have been of late, have breathed out, as a vaine blaſt and bladder cracke, their unjuſt excommunications againſt our late renowned Soveraigne, and moſt bleſſed of God, Queene *Elizabeth*.

58 Error.

Yea not only the Popes have thus farre preſumed, but their inferiour Biſhops have malepertly pricked forth, by their excommunications, to buffet Princes, and pull them by the eares: As *Odo* Archbiſhop of Canturburie did ſuſpend *Edwine* the King from the Church, and *Dunſtane* afterward did enjoyne King *Edgar* ſeven yeeres penance, *Fox pag.* 156. *col.*2. So the Biſhops threatned to excommunicate King *Henry* the 3. unleſſe hee would agree with his Nobles, *Fox pag.*280.*col.*1. Let us ſee how theſe jolly ſtirring Prelates can juſtifie their doings.

Pag.141.l.40.
Pag.255.l.50.

Argum 1. *Azariah* is brought forth for an example, who being chiefe Prieſt, when King *Uzziah* offered to burne incenſe in the temple upon the Altar, conſtrained him haſtily to depart, 2 *Chro.* 26.20. The like power why may not the Pope-Biſhops have now to excommunicate kings?

2 Chro.26.20.

Anſw. Firſt, it was not *Azariah* his act only, whatſoever was done at this time, but there were 80. Prieſts joyned with him, ſufficient to make a lawfull Synod or Councell. Secondly, their intent was not by violence to thruſt *Uzziah* out of the temple, but only to admoniſh him, and reprove him for his preſumption, *verſ.*18. they ſaid unto him, it pertaineth not to thee *Uzziah* to burne incenſe, &c. And this they might lawfully doe, as *Iohn Baptiſt* rebuked *Herod* for his inceſt. And as it is the part of all faithfull Biſhops, not to ſpare, in dutie and reverence, to tell Kings and Princes their faults; ſo did *Ambroſe* deale with *Valentinian* the Emperour, *Theodoret lib.* 3. *cap.* 11. *Britannio* a Scythian Biſhop with the Emperour *Valens* who was an Arrian, *Theodoret lib.* 4. *cap.* 35. *Iſaachus Monachus* alſo thus ſaid to the ſame Emperour going in warfare againſt the Barbarians, *Quò proficiſcere, bello ſuſcepto adverſus Deum?* Whither goeſt thou, ſeeing thou haſt waged battell with God? *Theodoret. lib.*4.34. He ſaid alſo further to him, *Redde Eccleſias orthodoxis:* Reſtore the Churches which thou haſt taken from them of the right faith. The Emperour thereupon bid him be apprehended, dealing with him, as *Ahab* plaied with *Micaiah* the Prophet: but he anſwered, *Non es reverſurus, niſi eccleſias reddideris:* Thou ſhalt not returne, unleſſe thou doe reſtore them, &c. And ſo indeed it came to paſſe. This zeale and boldnes in good Biſhops is not to be miſliked, but much to be commended, and wiſhed in the Biſhops of our time.

3 *Azariah* conſtraineth not *Uzziah* to depart, before the leproſie appeared in his face, then was he thruſt out, for they had the expreſſe word of God ſo to doe, *Numb.*5.2. So if the Pope had the expreſſe commandement of God to excommunicate Kings, and if it might appeare that they are firſt excommunicate of God, as the Lord ſet a marke of leproſie in *Uzziah*; it might be as lawfull for him ſo to doe, as it was then for *Azariah*: but ſuch commandement we are ſure the Pope hath none, nor yet is he ſo acquainted with Gods ſecrets, as to know who are rejected before him.

Numb.5.2.

*Argum.*2. S. *Ambroſe* example is much urged in this caſe, who enjoyned *Theodoſius* the Emperour penance, for a certaine murther and ſlaughter of the people made at his commandement, and would not admit him to receive the Lords Supper, ſaying thus unto him, *Iſtaſne adhuc ſtillantes injuſtæ cædis cruore manus extendes, & ſanctiſſimi Domini corpus prehendes?* Doeſt thou ſtretch out theſe thy bloudy hands, to apprehend the moſt holy body of our Lord? *Theodoret lib.*3.17.

*Anſw.*1. *Ambroſe,* in not admitting the Emperour without repentance of that bloudie act to the Lords Supper, and in refuſing himſelfe to miniſter to him in that caſe, did not amiſſe if he had ſtaied there, having ſo farre the word of God, *Ierem.*15.19. *Separate me the precious from the vile:* and 1 *Timoth.* 5. 22. *Be not partaker of other mens ſinnes.* 2 But in that hee tooke upon him by his ſole authoritie to cenſure the Emperour, and to enjoyne him penance, he ſomewhat exceeded his limits: and yet, though this act might proceed (in *Ambroſe* ſo holy a Biſhop) from an extraordinarie ſpirit, which I denie not; yet the Emperour is rather to be commended for his humilitie, in ſubmitting himſelfe to his order, (for it is written of him, that *Lachrymas effudit coram Eccleſia, & tempus pœnitentiæ præſcriptum implevit:* He ſhed teares before the Church, and fulfilled the time ſet for his penance: *Ruffin.lib.*2. *cap.*33.) Such alſo was *Theodoſius* modeſtie, that at another time being excommunicate, *à levi homuncione,* of a light cock-braine fellow, becauſe hee granted him not that thing which he requeſted, he would not enter into the Church, before he had been of the ſame partie abſolved: *Theodoret lib.* 5. *cap.* 37. *Theodoſius* lowlineſſe therefore, and ſubmiſſion to *Ambroſe* cenſure, doth not prove the lawfulneſſe thereof, no more than his modeſtie here doth allow the inſolent fact of a ſaucie malapert prieſt. 3 Though we admit *Ambroſe* act to be lawfull, yet doth it not authoriſe the Popes unjuſt proceedings: for that cenſure was laid upon the Emperour upon juſt cauſe, a hainous murther committed: but the Pope doth excommunicate Kings for well doing, as *Gregorie* the 3. did to *Leo* the Emperour, for pulling downe of Images, and for the moſt part of ſtomacke, for *Gregorie* the 7. had no other cauſe againſt *Henry* the 4. nor *Alexander* the 3. againſt *Fredericke.* 4 If *Ambroſe* example prove any thing, it doth authoriſe other Biſhops as well as him of Rome, to excommunicate Emperours of themſelves.

Ierem.15.19.
1 Tim.5.22.

The Proteſtants.

ALthough wee doe not altogether exempt Princes from eccleſiaſticall cenſures, for they are, though chiefe and principall, yet parts and members of the Church: yet we thinke, that againſt all other perſons, beſide the ſupreme and ſoveraigne Magiſtrate, though of never ſo high place, the cenſures of the Church may more ſafely and with better right be extended, and applied: as Biſhop *Groſthead* that good Biſhop of Lincolne, having excommunicated a Prieſt for incontinencie, becauſe after fortie daies the Sheriffe refuſed to apprehend him, as it was his dutie, excommunicated him likewiſe, *Fox*, p.285. But as concerning excommunicating of Kings and Princes, wee thinke that neither the Pope, nor any Biſhop in the world by their ſole authoritie have power to doe it.

Argum. 1. *Paulus orari vult pro regibus malis.* 1 *Timoth.*2. S. *Paul* would have us pray for evill Kings. This is our onely remedie that we have againſt ſuch: *Nec talis à nobis repellendus eſt armis contra eum ſumptis, ſed precibus ad Deum ſumptis:* Neither is ſuch an one to be reſtrained by weapons taken up againſt him, but prayers made unto God for him, *Epiſtol. Leodienſ. cont. Paſchal.* 2. As *Ambroſe* ſaid well, *Arma noſtra preces & lachryma:* Our weapons are onely teares and prayers. Againſt the ſoveraigne power no violent meane is to be uſed: *Ergo*, not excommunication.

Arg. 2. The wiſe man ſaith, *Prov.*26.2. *Maledictio immerita non adventura eſt:* A curſe cauſeleſſe or undeſerved ſhall not come. *Malach.* 2. *Benedictionibus veſtris maledicam:* I will curſe that you bleſſe, and ſo conſequently bleſſe that which you curſe. And their owne Law ſaith, *Neminem ligare debet ſententia injuſta:* An unjuſt ſentence bindeth not: *Et excommunicatus non poteſt excommunicare:* An excommunicate perſon cannot excommunicate. Therefore we feare not the Popes curſe or excommunication, becauſe it is unjuſt: and he excommunicateth us, as the Phariſies did the Apoſtles, becauſe we ſpeake in the name of Chriſt: and he himſelfe ſtandeth as an excommunicate perſon before God, being an Apoſtata and Slidebacke from the truth.

Prov.26.2.
Malach.2.2.

Argum. 3. *Concil. Toletan.* 4. *can.* 74. It was decreed that the Kings of that Countrey which ſhould exerciſe crueltie againſt the people, *Anathematis ſententia condemnentur:* Should be anathematized, or held accurſed. *Concil. Toletan.* 6. *can.* 3. If the King ſhould violate his faith which he gave, not to ſuffer the Jewes to infringe the Catholike faith, *Sit anathema in conſpectu Dei:* Let him be accurſed in the ſight of God, &c. Theſe decrees of anathematizing Kings were not made by any one or two, but in the firſt were aſſembled all the Biſhops of the Provinces of Hiſpania and Galicia, the King *Siſcenandus* alſo himſelfe was preſent, with the chiefe of his Nobles, and gave conſent: In the ſecond there were aſſembled 52. Biſhops, the King *Chintillanus* and his Nobles. Hereby then may appeare what was the practice of thoſe times, that nothing ſhould be attempted by any ſingular authoritie againſt the higheſt powers, but by conſent of all the States, and in the generall Seſſion of Parliament, as it were.

Maſter *Lambert* holy Martyr, thus alſo giveth his opinion of this matter: The Pope ought not to denounce excommunications of his owne proper head and affection onely, but with the conſent of others gathered with him in Chriſts name: for ſo uſed S. *Paul* when he did excommunicate the man of Corinth, &c. And the ſame forme declareth the Goſpell, *Math.* 18. *Dic Eccleſiæ*, Tell it to the Church or congregation: ſo that ſuch excommunications ought to be done, as me thinketh, by the congregation aſſembled together with their Paſtors, whoſe advice they ought principally to eſteeme and follow, if it be vertuous and godly: *Fox, pag.* 1113. *reſponſ. ad articul.* 24. Hence we conclude, that neither Pope nor any Biſhop by their ſole authoritie can excommunicate Princes.

Math.18.17.
Pag.1017.l.40.

Laſtly, *Epiſtol. Leodienſ. cont. Paſchal.* 2. thus we read: *Si quis vetus & novum teſtamentum, geſtaque revolverit, patenter inveniet, quod aut minimè aut difficile poſſint reges excommunicari: admoneri quidem poſſunt, increpari, argui à diſcretis viris: quia quos Chriſtus in terris rex regum vice ſuâ conſtituit, damnandos & ſalvandos ſuo judicio reliquit:* If any man will take paines to looke over the old and new Teſtament, and the acts thereof, he ſhall readily finde, that Kings either hardly or not at all ought to be excommunicate: they may be admoniſhed, rebuked, adviſed diſcreetly and wiſely, and not elſe: for thoſe whom Chriſt the King of Kings hath ſet in his ſtead in the earth, to be ſaved or damned, he hath reſerved it for his owne judgement, &c. And theſe which did thus write, were of the Popiſh Church, though herein they miſliked the practice of the Popes. And one of their late writers approveth the foreſaid Epiſtle, and alleageth out of the ſame, how that *Gregory* 7. called *Hildebrand*, was the firſt, contrarie to all antiquitie, that did, *ſacerdotalem lanceam contra Imperatoris diadema levare*, lift up the ſpirituall launce againſt the Crowne of the Emperour, *Eſpenc.* 1 *Timoth. pag.* 275. *a.* The ſame author hath theſe words, *Magiſtratui collo non bello; patientia, non violentia; patiendo, non agendo reſiſtendum eſt:* The Magiſtrate muſt bee reſiſted not by ſtroke, but yeelding the necke; by patience, not violence; by ſuffering, not practiſing: *ibid. pag.* 276. *f.* Whereby he inſinuateth, that nothing ought to be attempted againſt Princes, no not by excommunicating of them, for that were to practiſe, not to be patient.

I thinke alſo their owne Extravagant condemneth the cruell practice of Popiſh Prelates in enterdicting of Kings and their Kingdomes, as *Boniface* 8. thus decreed, *Extrav. commun. lib.* 5. *tit.* 10. *cap.* 2. *Provide attendentes, &c.* We conſidering that many are too forward in denouncing of interdictions, whereupon it commeth to paſſe, that the Eccleſiaſticall Sacraments are not adminiſtred, the ſervice of God ſuſpended, &c. We doe provide by this Edict, that no Province, Citie, Caſtle, Territorie, goe under the Interdict, for any quantitie or ſumme of money, by the Lord thereof unpaied, &c. We have then their owne teſtimony againſt them.

1 *Baſil* ſpeaking of theſe words of our bleſſed Saviour to *Peter, Loveſt thou me, feed my ſheepe: he appointed Peter after him to be Paſtor of his Church*, and conſequently, *omnib. paſtorib. & doctorib. eandem poteſtatem tribuit, &c.* He giveth the ſame power *to all Paſtors and Doctors, whereof this is a ſigne, that all we doe equally binde and looſe, as well as hee:* ſo that the Pope hath no more right to excommunicate Kings than other Paſtors have.

De vit. ſolitar. c.23.

Damianus a Goes de morib. Indor.

2 The practice of the Æthiopike Church at this day, is, that none are forbidden the Sacraments of the Church, though for never ſo great an offence, *Niſi tantum propter homicidia*, but onely for murther, *Zaga Zabo*: but the Pope hath taken upon him for leſſe faults, yea upon his light diſpleaſure to excommunicate Emperours and Kings.

Artic.13.

3 *Confeſſ.* of *Auſpurg.* complaineth *of the Popes charging of mens conſciences, by reſervation of caſes, and by violent excommunications.*

4 See their owne authors before alleaged.

Another Appendix to this Part, That Princes *de facto* ſtanding excommunicate by the ſentence of the Pope, are notwithſtanding to be obeyed of their Subjects, neither can they be diſcharged of their oath of fealtie and allegeance.

The Papiſts.

Error 59. Cauſ.15. qu 6. c.5.

Inſtitut. Moral. p.2.lib.4.c.20.

Anſwer to Stanleyes letter, anno 1587. cited Apolog. Reg.p.75.

De viſibil. Monarch. lib.2. c.4.

VRbanus the ſecond thus decreed: *Iuratos milites Hugoni comiti, &c.* The ſouldiers ſworne to *Hugo*, forbid to ſerve him, as long as he ſtandeth excommunicate, &c. If they pretend their oath, let them be told, that the fealtie which they ſweare unto a Chriſtian Prince, being now an adverſarie to God and his Saints, they are bound by no authoritie to performe, &c. *Azorius* their Jeſuite reporteth how *Gregorie* the ſecond excommunicated *Leo* the Emperour of Grecia, *& ſacramenti religione ſolvit, &c.* and freed his ſubjects from their oath, whereby they had bound themſelves unto him, &c. In the ſame ſteps tread other Papiſts, as one of their late Cardinals, an Engliſh fugitive reſolveth, that by reaſon of Queene *Elizabeths* excommunication and hereſie, it was not only lawfull for any of her ſubjects, but they were bound in conſcience to deprive her of any ſtrength, which lay in their power to doe. And *Saunders* that ſeditious writer affirmeth, that a King that is an heretike ought to be removed from the Kingdome.

That which theſe affirme upon their bare words, *Bellarmine* laboureth in this manner to perſwade.

Lib.5. de Roman. Pontif. c.7.

Argum. 1. As the woman is free from her husband being an Infidell, that will not ſtay with her, without injurie to her faith: ſo the ſubjects are free from the yoke of an Infidell King: for the husband hath as great power over the wife, as the King hath over his ſubjects, and greater too.

1 Cor.7.14.

Contra. 1. Neither is the propoſition true: for if an Infidell will ſtill ſtay and remaine with his wife, ſhe muſt not leave him: but if there be a wilfull deſertion of his part, then is ſhe free: ſhe cannot put him away, if he be willing to abide with her, 1 *Cor.* 7.14. no more can the people put away their Prince though an Infidell or heretike. 2 Neither doth the argument follow, for greater inconvenience will follow in the Common-wealth, by the depoſing and caſting off a King, than in the family by the departing of the husband.

John 21.16.

Argum. 2. It was ſaid to *Peter, Feed my ſheepe*, but he could not feed them, unleſſe he had power to put out the unruly Rams, that puſh and hurt the ſheepe with their hornes.

1 Pet.5.2,3.

Contra. 1. This feeding conſiſteth in ſpirituall inſtruction, as Saint *Peter* expoundeth it, in taking care for the flocke, and being an example unto them: it cannot extend to the depoſing and cenſuring of Princes, or to any ſuch temporall juriſdiction. 2 That which Chriſt ſaid to *Peter, Peter* himſelfe accommodateth to all Paſtors, *Feed the flocke of God which dependeth in you*: therefore the Pope by this Text can challenge no more right and intereſt than other Paſtors. 3 To make ſubjects breake their oath, and deny their obedience to the Prince, which God commandeth, is to pervert the flocke, not to feed it.

Argum. 3. Whereas divers preſidents are produced, as of *Gregorie* the ſecond, that depoſed *Leo* the Emperour; of *Zacharie*, that put downe *Childericus* the King of France, and ſuch like practices: We anſwer, that theſe things were done *de facto*, in fact and deed, but *non de jure*, not of right: neither are the Popes to be witneſſes, much leſſe Judges in their owne cauſe.

The Proteſtants.

THat even wicked and hereticall Kings are to be obeyed of their ſubjects in all lawfull things, neither are to be reſiſted, though they ſhould be juſtly excommunicate, much leſſe where they are unjuſtly ſentenced as Proteſtant States have beene by the Pope: neither that under colour of any ſuch excommunication, they can be diſcharged of their oath or conſcience of obedience: thus we make it good.

Annot. in 1. Sam.c.8. p.587.

Argum. 1. *Saul* was depoſed by the ſentence of God from the Kingdome, and rejected, and ſo denounced by *Samuel*: yet *David* would not lift up his hand againſt him, nor reſiſt him, becauſe while he lived he was the Lords anoynted; this is confeſſed by the Doway Gloſſators: *Saul notwithſtanding his depoſition remained in his dignitie till his death.*

Argum. 2. S. *Paul* willeth obedience to be given unto the Princes, which then were, being at that time all Infidels and perſecutors of the faith, and that for conſcience ſake: hee then violateth his conſcience, who withdraweth his obedience from ſuch.

Rom. 13. 5.

Argum. 3 The Chriſtians did not depoſe the heathen nor hereticall Emperours, as *Diocleſian, Iulian, Valens* an Arrian: therefore ſuch are not to be reſiſted, or obedience to be yeelded unto them, in things which they command, not againſt God.

Bellarmine anſwereth, that the reaſon, why Chriſtians depoſed them not, was for that *deerant vires temporales*, they wanted temporall ſtrength: for otherwiſe, as the Apoſtle bade them to appoint new Judges of their cauſes, that they ſhould not goe to law among the heathen, ſo they might as well have appointed new Kings, if their ſtrength had ſerved them.

Bellarm. lib. 3. c. 7. ſect. Quod ſi in.

Contra. 1. Though under the heathen Emperours it might bee ſuppoſed, that the Chriſtians wanted ſtrength; yet the whole world having received the Chriſtian faith under *Iulian* and *Valens*, was not hindred by their want of ſtrength from ſuch exploits; yea, even under the Pagan Emperours, the Chriſtians wanted not number and ſtrength to have reſiſted, if *Tertullian* may be credited, who thus teſtifieth, *Pars pene major civitatis cujuſq; in ſilentio & modeſtia agimus*; Wee being the greater part of every City, doe live modeſtly and quietly: *lib. ad Scapulam.* And in another place, *Si tanta vis hominum, in aliquem orbis remoti ſinum abrupiſſemus a vobis, &c.* If wee being ſuch a great number of men, had gone aſide from you, into ſome corner of the farre world, the loſſe of ſo many Citizens would have made you aſhamed of your condemning of us, &c. yee would have been aſtoniſhed at your ſolitude, and ſilence of all things, &c. And a little before: *Cui bello non idonei, &c.* For what warre had wee not been fit, though unequall in forces, that are ſo willingly killed, &c. So the Chriſtians then neither wanted number, nor valour: it was their conſcience then, not want of ſtrength, that kept them from rebelling.

Tertullian Apologet.

2 Saint *Paul* doth not ſimply find fault with them for going to law before heathen Judges, for then hee had gone againſt his owne rule in appealing to *Cæſar*: but for that they did wrong one to another, and upon ſmall occaſions called one another before heathen Judges, to the great ſcandall of their faith. As now we alſo find fault with Chriſtians frivolous and unneceſſary ſuits and contentions, and exhort them to appoint arbitrators to compound their controverſies at home: how abſurd and groſſe a collection were it to inferre, that they might as well appoint them a new King.

Let us ſee the judgement of former times. 1 *Tertullian* ſaith, when as yet the Emperours were Infidels, and enemies to the Chriſtian faith: *Colimus imperatorem, &c. ut hominem a Deo ſecundum, &c. ſacrificamus pro ſalute imperatoris, &c. oramus pro ſalute imperatoris, &c.* Wee obſerve and worſhip the Emperour, as a man next unto God, wee offer ſacrifice for the health of the Emperour, wee pray for his health.

Lib. ad Scapul.

2 *Iuſtinus Martyr* ſaith, *We only adore the Lord, and in all other things we cheerefully performe ſervice unto you, &c.* The ſame author in the end of this Apologie, ſetteth downe an Epiſtle of *Marcus Aurelius* the Emperour, written unto the Senate of Rome, wherein he ſheweth, how that when his Armie was in great diſtreſſe, both for want of water, and like to bee overrun with the multitude of their enemies, the Chriſtian ſouldiers falling upon the ground, *prayed not only for the Emperour*, but for the whole Armie, and ſo both obtained raine, which was comfortable to them, but a ſtorme of haile and lightning to the enemie, as alſo the victory, &c. Thus the Chriſtians aſſiſted this heathen Emperour what they could, both by their ſpirituall and materiall weapons: they ſought not to deprive him of that ſtrength which lay in their power, which is the ſeditious doctrine of Cardinall *Allin*, as is ſhewed before.

Apolog. 2.

οὐχ ὑπὲρ ἑαυτοῦ μόνον ἀλλὰ, &c.

3 To this purpoſe our Royall Apologiſt concurring with the reformed Churches of England and Scotland, alleageth that place, *Ierem.* 27. 12. where the Prophet commanded the people to obey the King of Babel, ſaying, *Put your neckes under the King of Babel, and ſerve him and his people, that hee may live.*

Ierem. 27. 12.

Apolog. p. 22.

4 We haue alſo the decree of one of their owne Popes, one of the firſt that tooke upon him to excommunicate Kings, *Gregorie* the ſeventh. *Anathematis vincula his ſubtrahimus, &c.* We doe exempt theſe from the band of our curſe, as wives, children, maids, ſervants, &c. which give their attendance upon excommunicate perſons: if thoſe are allowed to ſerve their husbands, parents, maſters ſtanding excommunicate, much more ſubjects are to yeeld obedience to their ſoveraignes. If then by their owne law, ſubjects are not to denie obedience to their Prince, though juſtly excommunicate, being excuſed by neceſſitie: much more then, where a Prince is ſentenced unjuſtly and injuriouſly for an heretike, and by an incompetent Judge, as Proteſtant Princes have been cenſured by the Pope, who neither hath power to excommunicate Kings, being out of his juriſdiction, and is an idolater himſelfe, and hereticall, and therefore a partiall Judge of hereſie in others.

Cauſ. 11. qu. 3. c. 103.

The third point, that no violence, conſpiracie or aſſault is to bee made upon the ſacred perſon of Kings and Governours howſoever cenſured by the Pope.

The Papiſts.

Error 60. THis poſition of the Judaſites (falſly calling themſelves Jeſuites) their killing of Kings, is ſo odious, that their great Sect-maſter *Bellarmine* flatly denieth any ſuch thing to bee maintained by them: for thus he writeth in his letter to the Archprieſt *Blackwell*: *It was never heard of from the Churches infancie untill this day, that ever any Pope did command, that any Prince, though an heretike, though an Ethnike, though a perſecuter, ſhould bee murthered, or did approve the fact, when it was done, &c.* But how untrue this is, and how boldly denied, ſhall now evidently appeare to all men.

Excitation. Reg. Apolog. p. 73. 1 In former times: *Innocentius* the 4. after he had excommunicated the Emperour *Frederike*, corrupted one in *Apulia* to give him poiſon, of the which the Emperour recovering, hee afterward hired his baſtard ſonne *Manfredus* to poiſon him, whereof he died. *Alexander* the 3. writ unto the Soldane, that if he would live quietly, he ſhould by ſome ſleight murther the Emperour, and to that end ſent him the Emperours picture.

Ibid. p 67. 2 Did not *Sixtus* 5. make an oration in praiſe and commendation of the Friers faith, that murthered *Henry* the third King of France, who was no Proteſtant, as the Pope ſaith, *that a true Frier had killed a counterfeit Frier*: yea, and if the Cardinals had been as forward as the Pope, that trayterous Frier had been canonized for a Saint.

The reply to the manifeſtation. Fol. 66. p. 2. 3 Adde hereunto the reſolution of the Popiſh Divines at Salamanca, which was hammered the 7. day of March, *anno* 1602. that the *Catholiks in Ireland, which did fight againſt the Queene, were by no conſtruction rebels.* Thus reſolved, *Iohn de Sequenza, Emmanual de Royas, Iaſpar de Mena, Peter de Oſorio* profeſſors of Divinity in the College of Jeſuits there.

Apolog pro Ioan. Chaſtel. part. 2. c. 1. Part. 5. c. 9. Ieſuit. catech. 3. 6. c. 18. 4 And to fill up their meaſure of iniquity: that beaſtly fellow *Franciſcus de Vorone*, in that his devilliſh Treatiſe, maintaineth that deteſtable fact of *Iohn Chaſtell*, in aſſaulting *Henry* the fourth late King of France, to bee *juſtum & heroicum*, juſt and heroicall, who notwithſtanding by the ſentence of the parliament of Paris, was juſtly put to death for it. He addeth further, that it was crueltie and ſacrilege to put to death the Jeſuite *Guignard*, who was condemned by the ſaid parliament of Paris, for that he had written in a certaine ſeditious booke by him made, that *the late King was juſtly ſlaine by Iaques Clement: and that if the King now raigning ſhould not die in the warres, he ought to be killed.* For the which curſed and wicked writing, hee was enjoyned at his death to aske God and the King forgiveneſſe.

Ieſuites Catechiſm. 3. booke. f. 204. p 2. f. 205. p. 1. Præmon. reg. p. 6. 7. Apolog. reg. p. 55. 5 And that this is a reſolved concluſion of that factious ſocietie of the Judaſites (calling themſelves falſly Jeſuites) appeareth both by the confeſſion of *Iohn Chaſtel*, that the argument of killing Kings was ordinary among the Jeſuites: as alſo by the aphoriſmes of *Emmanuel Sa*, and a booke compoſed by the principall of the Seminarie at Rhemes, maintaining, that it was lawfull in certaine caſes for the ſubject to kill the King. And by that devilliſh practice of the horrible Gunpowder treaſon, plotted by trayterous papiſts, who at their death refuſed to crave pardon for their deed, unleſſe the Romiſh Church ſhould firſt condemne it, conſented unto by the Jeſuits, *Garnet, Ouldcorne, Baldwine*, winked at by the Pope, who never called any of them to account for it, who fled for the ſame fact into Italie. Thus I thinke it is evident, whatſoever *Bellarmine* ſaith, that the popiſh doctrine alloweth of killing of Kings: let us ſee yet further ſomewhat more of the impietie of this devilliſh poſition.

The Proteſtants.

THough ſuch vile and monſtrous poſitions need no confutations: but as *Tertullian* ſaith of the mad opinions of the Valentinians (*Illa tantum demonſtrare deſtruere eſt*) it is ſufficient to have bewrayed them, and laid them open: yet that their groſſe abſurditie, or rather diabolicall iniquity, may yet be made more manifeſt to all men, we further doe thus impugne them.

The practice and precept of Scripture is againſt them: for the practice, *David*, though twice the opportunitie ſerved, when he cut off the lap of *Sauls* garment, and afterward tooke away the ſpeare, and water pot from him, yet would hee not, neither lay any violent hand himſelfe upon the Lords anointed, nor yet ſuffer any of his ſervants, though ſome of them urged and preſſed him very much to doe it: but thus hee reſolveth, 1 Sam. c. 26. 10. 11. *As the Lord liveth, either the Lord ſhall ſmite him, or his day ſhall come to die, or hee ſhall deſcend into battell and periſh*: the Lord keep mee from *laying mine hand upon the Lords anointed.*

Apolog. p. 22. Rom 13. 5. And concerning the precept of Scripture: that place is ſelected by our Royall Apologiſt, whereunto our reformed Church ſubſcribe, where the Apoſtle willeth all men, *to bee ſubject to the higher* *powers for conſcience ſake:* if conſcience of ſubjection muſt be made, much more ſhould conſcience keepe them from attempting any thing againſt the life and ſafetie of Kings.

Tertullian ſaith, *Chriſtianus nullius eſt hoſtis, nedum Imperatoris quem ſciens à Deo conſtitui, &c.* A Chriſtian is enemie to none, much leſſe to the Emperour, whom knowing to be appointed of God, he muſt of neceſſitie love him, reverence, honour him, *ſalvum velit,* wiſh his health and ſafetie, &c. but he is farre from loving the King, and wiſhing his health that practiſeth his deſtruction. *Iuſtine Martyr* alſo of the Greeke Church thus profeſſeth unto the Emperour *Antonius Pius: We are helpers unto peace more than other men beſide, becauſe we teach that no malefactor,* &c. *(lier in wait,* &c.*)* *can be hid before God:* They then which lie in wait to aſſault the life of Kings, are hinderers of publike peace, and ſuch cannot eſcape Gods puniſhment.

Lib. ad Scapul.

Apolog. 2.

Ἐπίβουλον.

Their owne ancient Synods of Spaine have concluded contrarie unto the late Conventicles in Spaine. *Toletan. 4. cap. 47. Si quis regem nece attentârit, &c. anathema, &c.* If any attempt the death of the King, let him be accurſed, *Toletan. 6. cap. 18. No man ſhall goe about to ſeeke the deſtruction of the King.* In their generall Councell of Conſtance, Seſſ. 15. this propoſition was condemned as hereticall: that *Tyrannus poteſt & debet licitè & meritoriè occidi, &c.* A Tyrant may, and ought lawfully and meritoriouſly be killed by his vaſſall or ſubject, notwithſtanding his oath made, and not expecting the ſentence or mandate of any Judge whatſoever, &c.

Conſidering then that this Judas doctrine of killing Kings is ſo prodigious, that it hath miſliked the Papiſts of former times, and it being ſo dangerous to States, who can miſlike, or rather not commend the care of Chriſtian and Proteſtant Kings, in providing againſt ſuch monſters by wiſe and juſt lawes, like as a law was made by the Emperor *Fredericke,* that if a Biſhop were found to attempt any thing againſt the publike quiet, *centum millib. ab ea civitate vitam agat, quam conturbavit:* He ſhould live an hundred miles off from that Citie which he had diſturbed, &c. And it were to be wiſhed, that all ſuch diſturbers of the peace and quiet of this our Nation, were ſent not onely an hundred, but a thouſand miles off.

Cod. lib. 1. tit. 6. leg. 14.

The fourth Part, VVhether it be not lawfull for ſubjects to take the oath of allegeance, and thereby oblige themſelves to the faithfull performance of everie part and article thereof.

The Papiſts.

WHereas after the horrible and deviliſh Gunpowder Treaſon, whereby certaine traiterous Papiſts intended to have blowne up the Parliament houſe, when the King, Queene, Prince, Lords ſpirituall and temporall, and the Commons ſhould have beene there aſſembled; which ſhould have beene *anno* 1605. upon the 5. of November, if the Lord in his mercie had not prevented it: it pleaſed the whole State, for the further diſcoverie of ſuch like treacherous affections, to cauſe to be ſet downe a certaine forme of an oath, called the oath of alleageance, to bee miniſtred unto all the Kings ſubjects, as is further extant and enacted, *anno 3. Iacobi, cap. 4.* Pope *Paulus* the 5. by two *Breves* directed to his Catholikes here in England, did generally prohibit them to take the ſaid oath: the ſpeciall contents whereof, that the groſneſſe of that popiſh inhibition may further appeare, it ſhall not be amiſſe here to ſet downe.

Error 61.

1 That the Pope hath no power to depoſe his Majeſtie being the rightfull King of this Realme, or to diſpoſe of his Kingdomes, or to authorize any forraine Prince to invade or annoy him.

2 That the Pope cannot give licence to any of the Kings ſubjects to beare armes againſt him, or to offer any violence to his royall Perſon, or State, &c.

3 That notwithſtanding any ſentence of excommunication made by the Pope, everie ſubject is to beare faith and true alleageance to his Majeſtie, &c. to defend him to the uttermoſt of their power, and to make knowne to his Majeſtie all treaſons, &c.

4 That the Pope hath no power to diſcharge any ſubject of their allegeance and obedience, nor to abſolve them of their oath.

5 That everie one is to take this oath willingly, without any equivocation, or mentall reſervation.

Notwithſtanding this ſo lawfull and juſt an oath, the Pope in two ſeverall *Breves* hath forbidden his devoted Catholikes to take it. In his firſt *Breve* after he had ſet downe the oath at large, he inferreth, *That ſuch an oath cannot bee taken without hurting of the Catholike faith, and the ſalvation of your ſoules, ſeeing it containes many things which are flat contrarie to faith and ſalvation:* and in his ſecond *Breve* hee ſaith, *This is our meere, pure and perfect will, being alwayes carefull of your ſalvation, &c.* That is, that they ſhould not take the ſaid oath: but the Pope ſheweth not wherein this oath is contrarie to faith or ſalvation, as his Majeſtie obſerveth, he ſaith many things but proveth nothing: he muſt be beleeved of his word, and his will muſt ſtand for law: his *Breves* muſt be taken for oracles.

Bellarmine to help out his great maſter, doth here make a ſupply, in his letter to *Blackwell* the Arch-prieſt.

Theodore lib. 4. cap. 19.

Argum. 1. The very leaſt ſyllable of Gods divine truth is not to be corrupted: which he doth illuſtrate by the example of *Baſil*, who being ſolicited by the Arrian Emperour *Valens* deputie, not to reſiſt the Emperour for a ſubtiltie of a few points of doctrine, anſwered, *It was not to bee endured, that the leaſt ſyllable of Gods word ſhould be corrupted, &c. Apolog. p.* 43.

Contra. To this objection his Majeſtie hath made a full and ſufficient anſwer, which it ſhall be ſufficient to abridge: 1 In the next words of the author, it followeth: *imperatoris amicitiam magni ſe pendere, ſed in pietate*, that he did make much account of the Emperours friendſhip, but with pietie: *Baſils* words then will rather perſwade to take this oath, being not againſt pietie. 2 *Baſil* was ſolicited to become an Arrian, and to hold fellowſhip with heretiks; but this oath medleth not with any article of the faith, nor is againſt the word of God. This example then is very impertinent: ſee further *Apolog. Reg. p.* 85. 87.

Argum. 2. This oath is againſt one of the principall heads of our faith, the primacie of the Apoſtolike Sea, which muſt not be impugned: as *Gregorie* ſaith, *lib.* 11. *epiſt.* 24. *Let not the reverence due to the Apoſtolike Sea be troubled by any mans preſumption, for then the ſtate of the members doth remaine entire, when the head of the faith is not bruiſed by any injurie. Apolog. p.* 42.

Præmonit. pag. 9. Apolog. pag. 46. 47.

Contra. The ſumme of his Majeſties anſwer here is this: 1 That this oath of alleageance is not againſt the Popes primacie or eccleſiaſticall power: which the oath of ſupremacie cutteth off made in King *Henry* the eights reigne: this oath dealeth only with temporall and civill obedience: in ſo much, as when the lower Houſe had ſo framed the oath, that the Pope had no power to excommunicate the King, his Majeſtie cauſed it in that behalfe to be reformed: ſo that *Bellarmine* taketh *quid pro quo*, one thing for another, the oath of ſupremacie for the oath of alleageance. 2 It is no article of the faith, to hold the Pope to be the head of the faith, or univerſall Biſhop, no not in *Gregory* his opinion, who affirmeth, that *whoſoever calleth himſelfe univerſall Biſhop, is the forerunner of Antichriſt.* 3 *Gregory* in that place writeth to a Biſhop of Sicilie (which was under the Sea of Rome) concerning the uſe of the Pall, a thing indifferent: and ſo we impugne not his doctrine, that in ceremonies concerning order, and other indifferent things, the Chriſtian Magiſtrate and the Church muſt be obeyed, or elſe the members muſt needs run to confuſion. 4 We deſire no other thing to bee ſuggeſted to the Pope and his Cardinals than Saint *Gregory* deſired *Sabinian* to ſuggeſt to the Emperor: *One thing there is, which I would have you ſuggeſt ſhortly to your moſt noble Lord, &c. I dread to have any hand in the blood of any man.*

Lib. 6. epiſt 30.

Apolog. p. 92.

Apolog. p 94.

Apolog. p. 42.

Argum. 3. *Bellarmine* alſo alleageth that ſaying of *Leo*, writing to the Biſhops of Vienna, to prove the primacie of the Apoſtolike Sea, which hee ſuppoſeth to bee impugned by this oath of alleageance, *Hee is not* (ſaith hee) *partaker of the divine myſterie, that dare depart from the ſoliditie of Peter.*

Contra. 1. The Pope can neither prove perſonall nor doctrinall ſucceſſion from S. *Peter, pag.* 64. 2 The Popes are but partiall witneſſes in their owne cauſe; they advance S. *Peters*, that they may bee advanced with him, *pag.* 94. 3 *Leo* is too rhetoricall in ſetting forth the dignity of S. *Peter:* he ſaith in the ſame place; *The Lord did take Peter into the fellowſhip of the indiviſible unitie:* which words are much derogatory to the divine Majeſtie, *pag.* 95. 4 *Leo* did thus beſtirre himſelfe, becauſe his primacie was impugned at this time; above ſix hundred Biſhops in the Councell of Chalcedon gave equall authority to the Patriarchall Sea of Conſtantinople, *pag.* 96. 5 Yet *Leo* that gave ſo much to *Peter*, tooke nothing from Cæſar, but gave him both his titles and due, giving the power of calling a Councell to the Emperour: as may appeare, *epiſt.* 9. 17. *Theodoſio. epiſt.* 16. *Flavian.* 6 It is denied, that the oath of alleageance impugneth the primacie of the Pope, unleſſe his primacie conſiſt in depoſing of Kings, and diſſolving of ſubjects oaths, and authorizing them to rebell againſt their Soveraigne. 7 Yet if it impugne the uſurped primacie of Rome, it ought and might ſafely and lawfully be taken.

Apolog. pag. 96. 97.

The Proteſtants.

WE hold it not only lawfull, but convenient and requiſit and in a manner neceſſary that ſubjects ſhould obliege themſelves by their oath of alleageance and fidelity to their Prince and Soveraigne, that by this meanes the falſe hearts and affections of diſloyall ſubjects may bee tried out, and the Prince may have ſecurity of his life and State.

Argum. 1. *Abraham* tooke an oath of his ſervant for his fidelity about the buſineſſe of his ſonnes marriage, *Geneſ.* 24. the poore Egyptian tooke an oath of *David* for the ſecurity of his life, 2 *Sam.* 30. 15. much more may the King take an oath of his ſubjects, if the ſervant may ſweare to his maſter, and if in ſome caſes a privat man may require an oath for his life.

2 Sam. 5. 3.

2 King. 11. 4.

Argum. 2. *David*, when hee was received of all Iſrael for their King, made a covenant with them before the Lord, 2 *Sam.* 5. 3. that is, in the preſence of the Arke, calling God to witneſſe: as the King bindeth himſelfe at his Coronation by a ſolemne oath to his people, ſo the ſubjects alſo ought to bind themſelves by their oath of alleageance to the King. So *Iehoiada* when hee brought foorth *Ioas* the young King, hee tooke an oath of the people (for their obedience) and made a covenant with them: it is therefore agreeable to the word of God for

Kings and Princes to require an oath of their ſubjects for their obedience.

1 If the Imperiall lawes, which did bind both the Latine and Greeke Commonwealth, allow an oath to bee taken in ſmaller matters: as *pupillus poteſt tutori deferre juramentum*: the Ward may put his Gardian to his oath: *Cod. 4. tit. 1. leg. 5. reus tenatur jurare vel ſolvere*: hee that is endebted muſt take his oath, or pay the debt, *ibid. leg.* 1. an oath alſo is allowed, *in actione depoſiti*, in the caſe, where a thing is committed to ones truſt, *leg.* 10. if in theſe caſes an oath may be taken of private men by private men, much more may the Prince require it of his ſubjects.

2 *Tertullian*, though hee allow not that oath which was made, *Per genios Imperatoris*, by the ſpirits, which they imagined to attend upon the Emperors: yet hee ſaith, *Iuramus per ſalutem eorum, quæ eſt augustior omnibus geniis*: We ſweare by their health, which is more worth than their ſpirits. And againe, *Id in eis ſcimus eſſe, quod Deus voluit, & pro magno juramento habemus*: Wee know that to bee in them, which God would, and this we hold for a great oath, &c. If it bee lawfull in his opinion, to ſweare by the health and life, much more for the health and life of the Prince, and for the preſervation thereof.

Tertullian apologet.

3 *Concil. Toletan. 4. can.* 47. which was *anno* 633. and *Toletan.* 10. *can.* 2. about *anno* 670. mention is made of the oath of fidelity, which was made for the preſervation of the King, that no man ſhould violate it. And long after this time, the Emperour uſed to require an oath of fidelity of all, both Clergie men and others, in effect the very ſame with this oath of alleageance now in queſtion, as *Radevicus* hath ſet it downe. The oath was this, *Ego juro, quod amodo fidelis ero Domino meo Frederico, &c.* I ſweare that I will henceforth be faithfull to my Lord *Fredericke*, Emperour of the Ro- „
mans againſt all men, as I ought of right to doe unto the Lord Emperour. I will help him to keep „
the Crowne of the Empire, and all his honour in Italie, ſpecially that Citie (meaning Rome) and „
what right ſoever hee hath therein, &c. I will not take his regalities from him, and if they bee taken „
away, I will doe my beſt, that he may recover and retaine them: neither will I bee of counſell or an „
agent, to take away life, member or honour: every mandate, which he maketh by himſelfe, or by his „
letter, or by his Embaſſadour, I will faithfully obſerve, &c. all theſe things I will obſerve with a good „
faith without any fraud, &c. „
„

Radevic, lib. 3. cap. 19.

4 It need not therefore ſeeme ſtrange, that the reformed Church and Kingdome of England hath preſcribed the like oath of fidelity and alleageance to be miniſtred to all ſubjects, and confirmed the ſame by publike act of Parliament, as hath been ſhewed before.

The fifth part, that the oath of alleageance cannot be diſſolved nor reverſed by the Popes diſpenſation.

The Papiſts.

WHat their opinion is, their practice ſheweth: for divers Romiſh Prieſts having taken the ſaid oath of alleageance, and, as they pretended out of their conſcience, yet have forſworne it againe for obedience to the Popes command.

Error 61. Præmonit. Reg. pag. 93.

Argum. Their uſuall argument to prove that the Pope hath power to diſpenſe with all kind of vowes and oathes, is out of that place, *Matth. 16. Whatſoever thou looſeſt in earth, ſhall bee looſed in heaven.*

Matth. 16. 19. Præmonit. pag. 19.

Contra. 1. This text is not underſtood of every kind of looſing and binding, as of oathes and vowes, but of the binding of ſinnes to the impenitent, and of looſing and releaſing of ſinnes: as their owne interlineary Gloſſe expoundeth, and the Scripture it ſelfe warranteth: *Whoſe ſinnes yee remit, &c.*

Iohn 20. 23.

2 Abſolute power is not given of binding or looſing, but according to Gods will: as *Lyra* expounded, *Suppoſito debito uſu clavus, &c.* The right uſe of the key being ſuppoſed, God approoveth it in heaven, it is not Gods will that lawfull oathes ſhould be violated, but faithfully kept: he that ſweareth, &c. and *changeth not*, ſhall dwell in the Lords Tabernacle. 3 This power of binding and looſing is given to all Apoſtles and their ſucceſſors, the faithfull Paſtors, *Matth.* 18. 18. and ſo *Hieromo* confeſſeth, as hee is cited by the ordinary Gloſſe. 4 Whatſoever is ſaid to S. *Peter*, is not ſaid to the Pope, unleſſe he would ſhew himſelfe to be the true ſucceſſor of S. *Peter*, both in doctrine and place, in the probation of both which he faileth.

Pſalm. 15. 4.
Matth. 18. 18.

The Proteſtants.

THere is no exemption, privilege, profeſſion, power or authority, which can free ſubjects from their lawfull oath of fealty and loyalty, alleageance and obedience made unto their Prince, the Lords annointed.

Argum. 1. *Ioſhua* and the Congregation made an oath to the Gibeonites not to ſlay them, and they did it ignorantly, being deceived by them, as though they had dwelt a farre off, *Iudges* 9. yet the land was puniſhed many hundred yeeres after, becauſe *Saul* had broken this oath, and put them to the ſword, 2 *Samuel* 21. If an oath made to ſtrangers, and that ignorantly, bindeth not only the perſons that take their oath, but their poſterity alſo: much more doth an oath made with good deliberation and adviſement, not to a ſtranger, but to the naturall Prince, and their perſons that doe oblige themſelves thereunto.

Argum. 2. If ***Ionathan*** had well nie died for breaking his fathers oath, which he tooke of the people in a matter of abſtinence, and that ignorantly, for hee heard not when his father charged the people with that oath, 1 *Sam.*14.27. much more are they treſpaſſers which wittingly breake an oath, and in a more ſerious and weightier matter, not from abſtaining their mouth from meat, but from abſtaining their hands from attempting any thing againſt the ſafetie of the Prince and State.

Cod.lib.3.tit.4. cap.7. Now for further evidence hereof: 1 wee have the law of ***Anaſtaſius*** Emperor of Conſtantinople, that they, ***qui dignitatem aliquam prætendunt, &c.*** which pretend any dignitie or profeſſion, ***ſine aliqua fori præſcriptione judicib. &c. obedire compelli, &c.*** without any preſcription or exception of the Court, ſhould be compelled to obey the ordinarie Judges, both in publike & private affaires, &c. if no profeſſion can exempt from the judgement of the Magiſtrate: then it will follow, that profeſſion of obedience to the Biſhop of Rome is no colour to diſpenſe with the oath of alleageance to the Magiſtrate.

In Pſalmum 124. 2 ***Auguſtine*** alloweth of the obedience which Chriſtian ſouldiers performed to ***Iulian*** in civill matters, to whom they were bound by oath, as all ſouldiers were: ***When he would have them*** (ſaith hee) ***to worſhip idols, and to ſacrifice, they preferred God before him: but when hee ſaid goe forth to fight, they preſently obeyed, &c.*** If their obedience might have beene diſpenſed with, there was cauſe, for that they were under an Emperour, which was a profeſſed adverſarie to the Chriſtian faith.

3 Some of their owne Councels herein conſent with us: ***Concil. Toletan.*** 10. ***cap.*** 2. ***Aquiſgran. can.***12. it was decreed that they which did violate the oath of fidelitie made for preſervation of the Kings perſon, &c. ſhould be deprived of all dignitie and honour.

4 Then is it no new or ſtrange thing, that the reformed Church and Kingdome of England hath ſo expreſſely ſet it downe in the oath of allegeance, ***I doe beleeve, and in my conſcience am reſolved, that neither the Pope, nor any perſon whatſoever, hath power to abſolve me of this oath, or any part thereof, &c.*** And therefore his Majeſtie truly ſaith, ***I crave nothing more of my ſubjects in this oath, which was not expreſſely and catefully commanded then, by the Councels to be obeyed,*** &c. Apolog.pag.52.

A ſixth Part, That it is not lawfull to equivocate either in an oath, or in ſpeech without an oath, that, is to ſpeake one thing with the mouth, meaning another.

The Papiſts.

Error 63. Mitigat. cap. 12.n.3. Mitigat.cap.8. LEſt there ſhould bee any miſtaking in this matter, ***Parſons*** the profeſſed proctor and patron of equivocation, ſhall tell us the tale for the reſt: he maketh two kinde of equivocations; the one is verball, ***as when word or ſpeech hath either naturally, or by peculiar cuſtome of particular language, two or moe ſignifications.*** Mentall equivocation he defineth thus: ***When any ſpeech may have a double ſenſe, not by any double ſignification or compoſition of the words, but onely by ſome reſervation of the minde in the ſpeaker, whereby his meaning is made different from that ſenſe, which the words uttered doe beare without that reſervation, &c.*** As hee giveth this inſtance: ***Theſe words of a Prieſt,*** (I am no Prieſt) ***mixed with this reſervation, (to tell it unto you) or ſuch like is as true, as if the whole propoſition were uttered with the mouth thus, I am no Prieſt to tell it unto you.***

Manuſcript. treat cap.20. excitat. D. Morton encounter. So then this is their opinion, that it is lawfull to equivocate with ſuch mentall reſervation: but yet they require theſe conditions: 1 That the ſecret reſervation agree with the minde. 2 It muſt bee uſed, when they have to deale with an incompetent Judge, or when any wrong is offered. And ſo conſequently they affirme, that ***it is lawfull in England for Prieſts to equivocate even in their oaths before Proteſtant Magiſtrates and Officers, &c.*** As a Prieſt being convicted before a Magiſtrate, and asked whether hee were a Prieſt, anſwered, no; meaning, a Prieſt of ***Apollo***: and whether hee had been beyond the ſea, ſaid, no; meaning the Adriatique ſea: ſuch evaſions uſed Maſter ***Garnet*** in his examinations: Nay they yet goe further, that it is not onely lawfull in their oath to equivocate, but if they be required to ſweare without ***equivocation***, then hee may ſweare he doth not equivocate by another equivocation and mentall reſervation, and thus they allow equivocation upon equivocation.

Now leſt they ſhould ſeeme to have no ground for this their ſo unreaſonable opinion, they would thus ſeeke to countenance it by ſome inſtances produced out of Scripture.

Parſons Reckoning, pa.683. Iohn 8.15. ***Argum.*** 1. Many places are urged, taken from the example of our bleſſed Saviour, 1 as *Ioh.*8.15. ***You judge after the fleſh, I judge no man:*** but ſeeing elſewhere Chriſt ſaith, that all judgement was committed to the Sonne, here muſt be a mentall reſervation: as, I judge not corruptly, as you doe, or, I come not now to judge.

Ibid. pag.684. Iohn 8.50. 2 ***Ioh.***8.50. ***I ſeeke not mine owne glorie:*** and yet in the former verſe he ſaith, you have diſhonoured mee.

3 *Verſe* 51. *If any man keep my word, he ſhall never ſee death:* here was a mentall reſervation: for the Jewes underſtand Chriſt to ſpeake of temporall death, as appeareth by their anſwer.

Ioh. 8.51. ibid.

4 *Verſe* 54. *If I honour my ſelfe, mine honour is nothing worth, &c.* yet was it lawfull for our Saviour to ſeeke his owne glory: here was then a reſerved ſenſe.

Ioh. 8. 54. ibid.

5 *Verſe* 56. *Abraham rejoyced to ſee my day:* which the Jewes underſtood of the corporall ſeeing of *Abraham*, but Chriſt had another meaning.

Ioh. 8. 56. ibid. pag. 685.

6 *Ioh.* 1. *verſ.* 21. *Iohn* being asked if hee were a Prophet, anſwereth no, and yet hee was a Prophet.

Ioh. 1. 21. Mitigat. cap 9. ſect. 2. p. 359. Ibid. pag. 362. Iſai. 38. 1.

7 *Iſai.* 38. The Prophet is bid to tell *Hezekiah, Thou ſhalt die, and not live:* and yet hee lived fifteene yeeres after: here was then another ſecret ſenſe reſerved.

Contra. 1. Theſe inſtances are impertinent: for in none of theſe was there any intention to deceive, as a popiſh prieſt intendeth to couſin the Magiſtrate by equivocating. 2 Here is no examination upon oath, or before a Magiſtrate, which is the thing in queſtion.

3 Here is no mentall reſervation or equivocating at all: but a verball ſenſe, inferred out of the words or circumſtances of the place, or included in them, though ſometime by the hearers miſtaken: as ſhall appeare in the particular view of the ſeverall places.

1 As, by the precedent part, *you judge* after the fleſh, Chriſts meaning is evident, that hee judgeth not after that manner.

2 I ſeeke not (ſaith Chriſt) mine owne glorie, that is, in ſeeking mine owne revenge: this ſenſe is gathered out of the words following, *there is one that ſeeketh it, and judgeth.*

3 *He ſhall not ſee death*, that is, eternally. Here the double ſenſe is in the word, which may be underſtood either of temporall, or eternall death: there needeth not any ſecret reſervation.

4 There are two kinds of ſeeking honour, a juſt and divine; an humane and vaine, which Chriſt ſpeaketh of, and according to the Jewes owne underſtanding: but their mentall reſervation is contrary to his underſtanding with whom they equivocate.

5 Chriſt ſpeaketh of a ſpirituall and propheticall, not temporall ſight, as appeareth by his owne words following, *before Abraham was, I am:* here then is no doubling or equivocating at all.

6 *Iohn* anſwereth according to their meaning, whether he were the Prophet, that is, that great Prophet which was to come: but theſe equivocators ſpeake not according to the meaning of others.

7 God in ſuch propheticall ſpeeches alwaies includeth a ſecret condition of repentance, which neceſſarily followeth upon the ſenſe of the words, without any ſuch mentall colluſion: neither muſt men be too bold to patronize their infirmities by ſuch divine and propheticall acts.

Argum. 2. But they triumph in two places of Scripture above the reſt, which they thinke make ſtrongly for their mentall equivocating. The firſt is, *Marke* 13. 32. *Of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Sonne himſelfe, ſave the Father.* This place, they ſay, is thus generally expounded by the fathers: *Neſciebat ad dicendum aliis:* The Sonne is ſaid not to know it, that is, to tell it unto others: and ſo they make this equivocating to be very like, *I am a Prieſt, but not to tell it unto thee.*

Mark. 13. 32. Parſons Reckon. p. 440.

Contra. For the more full anſwering to this objection, I will firſt produce the divers expoſitions of this place: 1 *Hilarius* expoundeth it of Chriſt as the Sonne of God: *the Sonne and the ſpirit: quia non ſunt a ſe, neſciunt a ſe;* becauſe they are not of themſelves, of themſelves they know not: but the Father onely is of himſelfe, and therefore knoweth of himſelfe, &c. But in this ſenſe there ſhould bee ſome difference in the divine works betweene the Father and the Sonne. 2 *Ambroſe* hath three divers interpretations: as firſt, *Maluit Dominus nimio in diſcipulos amore, &c. videri ignorare, quod noverat, quàm negare:* The Lord through his great love to his Diſciples had rather ſeeme ignorant of that which he knew, than deny them any thing, &c. but Chriſt ſhould then have ſeemed to diſſemble, if hee had affirmed that of himſelfe, which he knew to bee otherwiſe. 3 Againe, ſaith he, *ſibi novit, mihi neſcit:* he knew the time and houre to himſelfe, but he knoweth it not for me, &c. and moſt of the fathers run upon this ſenſe: yet this ſatisfieth not neither: for the Angels alſo are ſaid not to know the houre, as the Sonne is ſaid not to know it: then in this ſenſe it would follow, that the Angels know it to themſelves, but not for us. 4 Chriſt muſt bee underſtood to ſpeake as hee is the Sonne of man, *quia temporum finem, non per naturam hominis, ſed per naturam Dei novit:* becauſe hee knew the end of times, not by the nature of man, but by the nature of God, &c. This ſenſe cannot be much miſliked, ſaving that it implieth a contradiction in the ſpeech of Chriſt, that hee knew it, and knew it not; diſtinguiſhing betweene the thing, and the manner: hee being man knew it, but not as hee was man; which had been ſomewhat too curious for the plaine underſtanding of the Apoſtles. 5 There is then another ſenſe given by *Hierome. de die & hora, &c.* of the day and the houre, he anſwered, that both the Angels, and the Son himſelfe were ignorant: the infirmitie of the fleſh did *rejoyce, that God did inhabit it: & tamen menſuram fragilitatis ſuæ excedere non potuit,* and yet it could not goe beyond the meaſure of it fragilitie, that hee might not in opinion, but in truth bee beleeved to bee the Sonne of man: hee thinketh, that Chriſt was indeed in his humanity ignorant of the very day and houre. And leſt it might ſeeme ſtrange, that Chriſt ſhould bee ſaid to be ignorant of any thing: *Calvin* giveth this reaſon, *it derogateth no more to his divine nature,* than that hee was mortall: as his union with the di-

Lib. 5. de fide cap. 8.

Ambroſ. in Luc. 17.

Ambroſ. ibid.

Dialog. 2. adverſ. Pelagian.

vine nature tooke not away the infirmities of his body, no more did it of his ſoule. And againe, this Math. 20. 23. is like, ſaith he, unto that other place, where Chriſt ſaith, *to ſit at my right hand and left hand, is not mine to give*: that is, he was not ſent at that time to diſtribute the honours of the next world: but after the reſurrection, then he ſaid, *all power is given to me in heaven and earth*: It was no more for Chriſt in his manhood to be ignorant of the day of judgement, than not to have commiſſion then to diſpoſe of the places and ſeats of judgement. *Bullenger* alſo affirmeth the ſame, that Chriſt tooke upon him *humanam ſcientiam & ignorantiam*, humane knowledge and ignorance, (though his ignorance Luke 2. 5. was not ſuch as ours) which increaſeth by degrees, as it is ſaid, *he increaſed in wiſdome*, that he might Heb. 2.17. 4. 15. be like unto us in all things, ſinne only excepted.

Now then for anſwer to their argument: 1 If this laſt ſenſe be received, which is the moſt agreeable, then is there no colour at all for equivocation: for Chriſt did altogether meane as he ſpake, that he knew not the time.

2 If either of the other two ſenſes be followed, that he knew not as man; or he knew it, but not to tell it to others: it maketh not at all for their mentall reſervation. 1 Chriſts intention and theirs is farre differing: for Chriſt thus ſpeaketh, to ſtay his Diſciples curioſity: as *Chryſoſtome* ſaith, *repreſſit* Hom. 78. in 24. Matth. *eos, ne diſcere vellent, quod angeli neſciunt*; hee ſtayeth them, that they ſhould not deſire to learne that which the Angels knew not, &c. And in that he ſaith, nor the Sonne, *non ſolum à diſcendo, ſed à quaerendo prohibuit*: he forbiddeth them not only to learne, but not to enquire, &c. but their intent is to deceive and beguile. 2 Chriſt here talketh with his Diſciples, as he thought beſt for their inſtruction: but being examined before *Pilate*, he plainly anſwered unto the demands of the Governour, without any ſuch reſerved ſenſe: as is evident, *Ioh.* 18. 33. *Luk. cap.* 19. to *verſ.* 12.

3 This ſenſe which is underſtood, *Chryſoſtome* collecteth out of the words themſelves: *That you* Chryſoſt. ibid. *may underſtand* (ſaith he) *that Chriſt refuſed not by any ignorance to tell the day, aliud ſignum proponit*; *he* Math. 24. 38. *propoundeth another ſigne, &c. As in the dayes before the flood, &c. ſo ſhall the comming of the Sonne of man be*: So then they underſtood by the ſpeech of Chriſt, that he knew all things concerning his comming, &c. though he ſo ſpake for ſome reaſon beſt knowne to himſelfe. Here then need no reſervation of any ſenſe hid from the hearers, when as by the very ſpeech which is uttered they could find out his meaning.

Argum. 3. The other place, which they ſo much glory in, is *Ioh.* 7. 8. Chriſt ſaith, *he will not go up* Mitigat. p. 388. *to the feaſt*, and yet hee immediatly after went up, *verſ.* 10. there muſt then bee ſome ſecret ſenſe reſerved: for otherwiſe Chriſt ſhould be contrary to himſelfe. To this purpoſe *Parſons*.

Contra. 1. The true reading in the originall is οὔπω, I will not goe up yet: and ſo readeth the Syriake, *I will not goe up now.* This reading followeth *Chryſoſtome, Euthymius*: if *Cyril* and ſome others leave out that word, and ſo buſie themſelves to ſeeke out ſome other ſecret meaning, the reaſon is, they had not theſe authenticall Greeke copies. 2 Some of their owne writers, as *Maldonate, Tolet,* See D. Mortons encounter, lib. 2. c. 10. pag. 152. *Ianſenius, Cajetane, Emmanuel Sa,* approve the firſt reading as the beſt. 3 If that word were not expreſſed, yet that to be the meaning of Chriſt, that he would not goe up yet, is gathered out of the former words, *my time is not yet come*: for otherwiſe it would have been very ſcandalous unto his kinred, if he had ſimply denied to goe to the feaſt, which would have been thought to proceed of contempt: here then is no need of any mentall reſervation, the ſenſe being evident out of the words.

Argum. 4. Maſter *Parſons* beſide teſtimonies of Scripture, hath this politike reaſon: he putteth this caſe, that a Noble man, that maketh no conſcience to pay that hee borroweth, asketh of one to Mitigat. cap. 9. pag. 403. numer 80. borrow five hundred pounds; the other is loth to ſay him nay, for feare of his diſpleaſure, and more loth to lie for feare of incurring the divine offence: then he inferreth thus, *Hath the God of nature left no lawfull manner of evaſion by reaſon and force of wit in ſuch an incumbrance? he that hath given unto the Hare and Fox ſharpnes of ſenſe, by leapes, turnings and windings, by going backe the ſame trace they came, to deceive dogs*: and ſo he reſolveth, that there is no way to eſcape but by this mentall equivocating: as to ſay, *I have not ſo much money*, meaning, *to lend to you, or that I can ſpare, &c.*

Contra. 1. As he hath brought his argument from the Hare and Fox, ſo I will anſwer him with *Au-* In Pſal. 80. *guſtines* obſervation touching the fox: *Vulpes habere ſolent tales foveas, ut ex una parte intrent, ex alia exeant, ſed captor vulpium ad utrumq; foramen retia poſuit, &c.* Foxes uſe to have ſuch burrowes, that they goe in one way, and out another; but the cunning taker of foxes layeth his nets at each hole, &c. So Maſter *Parſons* fox, that would borrow money, plungeth a man two wayes, hee will either put him upon his diſpleaſure, or put him to the lie: now a Chriſtian hath one buſh to ſtop both gaps, and one net to lay at each ſtarting hole, to feare God, and ſpeake the truth from his heart.

2 As the God of nature hath provided for Foxes and Hares, in giving them ſuch naturall ſagacitie: ſo the ſame God of grace hath provided better for his children, that they ſhould rather feare God in ſpeaking the truth, than man in diſſembling it. Indeed ſuch ſtarting holes are fit for craftie Foxes, and timorous Hares: but the Lords ſheep embrace ſimplicity. Of ſuch timorous and leporine natures I may ſay with *Tertullian*: *Novi paſtores eorum in pace leones, in praelio cervos*: I have knowne their paſtors, in peace like lions, in battell as fearefull Deere.

3 If one cannot in cleanly manner put off ſuch an importune borrower, without either his offence Acts 4. 19. or Gods diſpleaſure, we know the Apoſtles reſolution, *It is better to obey God, than man*: and it is a greater inconvenience to lie to endanger the ſoule, than to ſpeake the truth, though to the loſſe of

the life of the body. *Auguſtine* hath an excellent ſaying: *Mentiri vis ne moriaris, & mentiris & moreris, & dum vitas unam mortem, quam differre poteris, auferre non poteris, incidis in duas, ut primo in animo, poſt cum corpore moriaris, &c.* Thou wilt tell a lie, leſt thou ſhouldeſt die, and ſo thou both lieſt, and dieſt: while thou eſcapeſt death, which thou mayeſt deferre, not take away, thou falleſt into two deaths: thou dieſt firſt in thy ſoule, and after ſhalt die in thy body, &c. Theſe and ſuch other are the ſilly ſhifts and weake arguments, whereby the Judaſited (rather than Jeſuited) crew doe defend their falſe equivocating, and mad mentall reſervation.

In Pſal. 30.

The Proteſtants.

WE hold this popiſh tricke of equivocation to bee nothing elſe but a cunning colouring of a lie, and that it is both againſt Scripture, againſt the rule of equitie, an hindring of juſtice, the way unto perjurie, the Devils creature, who is the father of lying, and a principall prop and pillar of Antichriſts Kingdome.

Argum. 1. Our firſt reaſon ſhall be taken from the nature of a lie, which is alwayes joyned with an intention, or purpoſe to deceive: hee ſpeaketh falſly and ſweareth falſly, who by his ſpeech or oath goeth about to deceive: in ſo much as if one ſpeak an untruth, thinking it to be a truth, he lieth not, becauſe he had not *animum fallendi*, a minde to deceive: ſo the Pſalme ſaith, *he that ſweareth to his neighbour and deceiveth not*, as their owne tranſlation readeth that place: ſo alſo they read that place in *Marke*, *ne fraudem feceris*, deceive not: their owne Canons thus define perjurie: *Perjurium eſt nequiter decipere credentem*: It is perjurie to deceive lewdly him that giveth credit: *Homines falſum jurant, vel cum fallunt, vel falluntur*: Men ſweare that is falſe, when they either deceive, or are deceived: But equivocating popiſh Prieſts by their mentall reſervation doe deceive in their oath, therefore they ſweare falſly: Neither can they here excuſe themſelves, becauſe the reſerved part of their ſpeech is agreeable to their minde: but hee that lieth, *contra id, quod ſentit, loquitur voluntate fallendi*, ſpeaketh contrarie to that which he thinketh, with a minde to deceive: for in their equivocating ſpeeches, they both intend to deceive, and that part of their ſpeech which is uttered, as *I am no Prieſt*, is contrarie to their minde and knowledge, howſoever the reſerved part is: and *Auguſtine* ſaith, as it followeth in the ſame place, that *words were appointed, not whereby men ſhould one deceive another, ſed per quæ quiſque in alterius notitiam cogitationes ſuas proferat: but by the which one ſhould bring forth his thoughts into another mans knowledge.* Where then a ſenſe is reſerved in the minde contrarie to that which is uttered, there by our words another knoweth not our thoughts, and therefore ſuch reſervation cannot be without groſſe lying and diſſembling.

Cauſ. 22. qu. 2. c. 5.
Pſal. 15. 4.
Mark. 10. 14.
Cauſ. 22. qu. 2. c. 1.
Ibid. c. 2.
Cauſ. 22. qu. 2. c. 4. ex Auguſtino,

Argum. 2. Our ſecond argument is from the nature of an oath, which the Apoſtle thus defineth: *An oath for confirmation among men is an end of all ſtrife*: but if it were lawfull for men, being called upon their oaths to equivocate, and keepe part of their meaning to themſelves, nay to conceive in their minde ſomewhat contrarie to that which they ſpeake, there could neither any truth be confirmed, nor any ſtriſe ended: and ſo as *Ambroſe* ſaith, *nulla cauſa ſine cauſa*, there ſhould be no cauſe or queſtion without a queſtion.

Heb. 6. 15.

Argum. 3. We finde thoſe in Scripture condemned which have diſſembled, who might notwithſtanding have helped the matter with ſuch mentall reſervation, if it had been lawfull: as when *Ananias* and *Sapphira* brought but part of the money which they had ſold their poſſeſſions for, and ſhee being demanded ſaid they ſold it for ſo much: they might by a ſecret reſervation have made it good, meaning for ſo much as they purpoſed to give in common: yet are they condemned for lying againſt the Holy Ghoſt.

Acts 5. 8.

Maſter *Parſons* evaſion here is, that the woman was juſtly examined by her lawfull ſuperiour, and therefore *no clauſe of reſervation could ſave her ſpeech from lying, &c.*

Mitigat. p. 454. n. 29.

Contra. 1. Yet S. *Peter* was examined by a maid, an incompetent judge, when hee denied he knew Chriſt: then belike in this caſe hee being unlawfully demanded by an unlawfull perſon might have equivocated, ſaying, I know him not, that is, to tell it you, or ſuch like: but theſe trickes Saint *Peter* thought not of: it was not any ſuch ſhift that could have excuſed him: he found no way but by repentance to confeſſe his ſinne.

2 Their owne *Aquinas* thinketh it unlawfull to tell a lie, though the Judge proceed not *ſecundum ordinem juris*, according to law: hee is not bound hee ſaith in that caſe to anſwer, but by ſome other meanes, as by appeale or ſuch like to eſcape, *mendacium dicere non licet*, hee muſt not in any wiſe tell a lie.

2. 2. qu. 69. art. 1. argum. 2.

3 Well then, with a competent Judge, by their owne confeſſion it is not lawfull to equivocate: what ſay they then to one *James Standiſh* a Jeſuite Prieſt, who being asked of the Pope, whether the reſt of the Prieſts were conſenting to the ſetting up of the Hierarchie in England, anſwered, *they were*: (whereas indeed they were not) with this reſervation, *as I ſuppoſe.* See here, this fellow did equivocate with a Pope, no incompetent Judge of theirs.

Quodlibet pag. 66.

4 And if it be ſinne to equivocate with a competent Judge, then are they to blame ſo to dally with the Civill Magiſtrate, who is their lawfull Judge.

Argum. 4. Adde hereunto the practice of former times, which have counted this manner of deceit verie odious. *Origen* is charged in ſome caſes to defend lying, and holdeth it to be profitable for men, ſo that they uſe it warily, *tanquam medicamento & condimento*, as a medicine and as ſauce: but

Apolog. cont. Ruffinum.

he is reproved of *Hierome* for it: that was condemned as an impious act in *Arrius*, who being compelled by *Conſtantine* to ſubſcribe to the acts of the Nicene Councell, had his owne opinion written under his left arme, and then laying his hand upon that place, ſaid, he beleeved as he had written, &c. What did he elſe but equivocate, reſerving a ſecret meaning to himſelfe, that he beleeved as hee had written in that paper, which he kept ſecret. The Priſcillianiſts thought it lawfull for them to deny their religion, and to equivocate, as thoſe which deny themſelves to be Popiſh Prieſts: againſt whom *Auguſtine* writeth.

Socrates lib. 1. hiſtor.

Lib contra mendac. ad Conſentium.

Argum. 5. This popiſh device of mentall reſervation tendeth to the utter overthrow of juſtice, and all judiciall proceedings, it maketh a way to perjurie, and bringeth in a confuſion of all things into Church and Common-wealth: for when ſhall any malefactor be diſcovered, any perjured perſon detected, any matter by witneſſe proved: if it ſhould be lawfull for one being examined, to finde out an evaſion and ſtarting hole, by a ſecret meaning reſerved to himſelfe, and not expreſſed: for thus a theefe ſhall be no theefe, a murtherer none ſuch: for he may ſay he did not ſteale or kill, with a ſecret meaning, to ſuch or ſuch a purpoſe, whereas he committed both.

Now further, whereas their uſuall ſhift is, that it is not lawfull to equivocate with a competent Judge, but with others they may: herein we ſee how well theſe popiſh ſectaries do imitate their forefathers the old Priſcilliane heretikes: for thus they ſaid, it was ſufficient to ſpeake the truth in the heart, and they were bound only to utter the truth to their neighbours; but true Catholike Chriſtians they hold to be none of their neighbours. The like trick *Hierome* ſheweth to have been taken up by heretikes: they thought they were bound onely to ſpeake the truth to their neighbours, that is, ſuch as were of their owne ſect: by the which they underſtand, *nos, qui nondum initiati ſumus audire debere mendacium*, that we which are not yet initiate, ought to heare nothing but lies: To this purpoſe *Hierome*. This fraudulent device then and deepe fetch of hypocrites, let us ſend backe together with the preſent patrons thereof, to the old ſchoole of the heretikes, as not beſeeming any good Chriſtian, nor ſafe for any well ordered Common-wealth.

Auguſt. lib. ad Conſentium contra mendacium paulo poſt initium.

Hieron. 1. Epiſt. ad Pammach. & Oecumen. tom. 3.

Now to conclude: 1 *Iuſtinus Martyr* of the Greeke Church ſheweth how farre Chriſtians were in time of perſecution from ſuch equivocating, whereby they might have eſcaped: *Wee being asked, deny not, becauſe wee are not guiltie to our ſelves of any evill, thinking it an impious thing, (not to ſpeake the truth in all things.)*

Apolog. 1. pro Chriſtian. μὴ κτʹ πάντα ἀληθεύειν.

2 *Auguſtines* judgement of the Africane Church we have ſeene before.

3 The judgement of the reformed Churches is ſeene by the generall conſent of the Church, and Kingdome of England in their Act of Parliament, againſt all equivocating in taking the oath of Allegeance cited before.

4 Many of their owne authors condemne this mentall reſervation, as *Thomas Aquinas*, alleaged before, and *Scotus*: and of their late writers, *Sepulveda, Azarius, Maldonate, Emmanuel Sa*: whoſe teſtimonies are at large handled and juſtified againſt *Parſons* by a learned writer of our Church: to whoſe Treatiſe I refer the Reader, thinking it not neceſſarie to fill up this volume, with the citing at large of teſtimonies of that nature. And ſo I conclude this point with that ſaying of the woman falſly accuſed of adulterie, repeated by *Hierome*, who being put to great torments, would not betray her innocencie by a falſe accuſation of her ſelfe, but turned her ſelfe unto Chriſt, thus moſt conſtantly reſolving: *Thou art my witneſſe Lord Ieſus, non ideo me negare velle ne peream, ſed ideo mentiri nolle, ne peccem*: That I therefore will not deny, leſt I ſhould die, but leſt I ſhould ſinne, that therefore I will not lie, &c. This were a better reſolution for theſe equivocators, if they were innocent; but lying better fitteth their nocent profeſſion. Thus much touching the oath of Allegeance, and the particular queſtions incident thereunto: now I will proceed.

See D. Mortons Encounter, lib. 1. c. 13. Sect. 2, 3, 4, 5.

Hieron ad Innocent. de mulier. ſepties icta.

The ſecond part of the Queſtion, Concerning S. *Peters* Patrimony, whether the Pope may be a temporall Prince.

The Papiſts.

THey ſay that it is not againſt the word of God, that the Pope ſhould bee both a temporall and Eccleſiaſticall Prince, and that both the ſwords of ſpirituall and Eccleſiaſticall juriſdiction doe belong unto him: and that he is the right heire of S. *Peters* patrimony: to him belongeth as chiefe Lord the Imperiall citie of Rome, the palace of Laterane; Capua alſo and Apulia are his, *Diſtinct.* 9. *Conſtantin.*

64. Error. Bellarm lib. 2. cap. 9.

Fox, pag. 93.

1 *Moſes* (ſaith the Jeſuite) was both Prieſt and Prince: ſo was *Heli*, 1 *Sam.* 4. He judged Iſrael fortie yeeres: ſo were alſo the *Macchabees, Iudas, Ionathan, Simon*: yea *Melchiſedech* long before *Moſes*, was Prieſt and King: *Ergo*, the Pope is lawfully both chiefe Biſhop, and chiefe Prince alſo, and Lord of that which he now poſſeſſeth, *Bellarm. cap.* 9.

Anſw. Concerning *Melchiſedech*: who knoweth not, that he being King and Prieſt, was a lively figure of our Saviour Chriſts ſpirituall kingdome and prieſthood? *Heb.* 7. And as yet the offices of the ſpirituall and temporall government were not diſtinguiſhed: for all the Patriarkes, *Abraham*,

Heb. 7. 2. 3.

Iſaack, *Iacob*, and the reſt were Sacrificers, therefore we cannot borrow any examples from them for this matter.

Moſes alſo did offer ſacrifice to God, and was chiefe Judge both in ſpirituall and temporall affaires unto the people, untill ſuch time, as when by Gods commandement *Aaron* was choſen to the Prieſthood, unto whom the charge of ſacrifices and unto his ſonnes was committed: ſo *Moſes* remained ſtill Prince of the people, whom *Ioſua* ſucceeded, and *Aaron* was inveſted to the Prieſthood, and ſo the offices were diſtinct. This example therefore of *Moſes* is extraordinarie, and prooveth not. Levit.8.9.

Concerning the time when *Eli* judged Iſrael, which was in the dayes of the Judges, we muſt underſtand that the government of Iſrael was verie diſſolute, and men were left to themſelves to doe almoſt what themſelves liſted: as *Judg.*17. we read that *Micah* ſet up an Idoll in his houſe, and the reaſon is rendred, there was no King in Iſrael, but everie man did that which ſeemed good in his owne eyes. Likewiſe the Tribe of *Dan* offered violence to *Micah*, and robbed him, *Judg.*18. For there was no King in Iſrael, *verſ.*1. The Levites wife was moſt ſhamefully abuſed by the Gibeonites: for there was no King, *chap.*19.1. The men of *Benjamin* tooke them wives by force: for they had no King, *chap.*21.25. So you ſee that both religion was corrupted, and the manners of the people grew to be outragious; and all becauſe there was no perfect diſtinct goverment, there was no King in Iſrael. Judg.19.1.21.25.

In *Eli* his time the word of God was precious, 1 *Sam.*3.1. Great was the ignorance of the whole land: the licentiouſneſſe alſo of his ſons was a great offence to all Iſrael, and brought a great decay of godlineſſe with it, 1 *Sam.*2.17,23. Yea they cauſed the people through their evill example to ſin, *verſ.*24. Wherefore *Eli* his houſe was judged of God for his remiſneſſe in government, in not correcting his ſonnes, *chap.*3.13. And hee that cannot rule his owne houſe, how ſhould hee care for the Church, 1 *Tim.*3.5. It cannot now be proved by the example of *Eli*, that the civill government was annexed to the Prieſthood by the Lords appointment: but it is rather to be aſcribed to the corruption of thoſe times: for having no King nor Captaine over them, they were driven of neceſſitie to come to the high Prieſt, unto whom the judgement of many matters was committed by the Law of God, *Deut.*17.8. *Levit.*13.2. But the Prieſthood and the civill Magiſtracie were two diſtinct things alwayes from the time of the Law eſtabliſhed. 1 Sam.3.1. 1 Sam.2.17. Deut.17.8. Levit.13.2.

It is then no good argument which is drawne from the practice and example of thoſe corrupt times: And yet we ſay not that theſe offices were ſo diſtinct, but that the Lord might raiſe up ſome extraordinarie Prophet, as hee did *Samuel*, who to reſtore juſtice and religion decayed, might for a time both judge the people and offer ſacrifice, as we ſee he did.

As for the examples of the Macchabees, they move us not, you muſt bring better Scripture for your purpoſe: the authoritie of thoſe bookes binde us not: and againe, we ſee they did contrarie to the Law, in taking upon them both offices: for the Prieſthood was annexed to the poſteritie of *Aaron* for ever, *Num.*3.10. and the Scepter was not to depart from *Iuda* till Chriſt came, *Gen.*49.10. As the Lord alſo had promiſed to *David*, that the Kingdome ſhould remaine in his ſeed, 2 *Chro.*22.3. Numb.3.10. Gen.49.10. 2 Chro.22.3.

Laſtly, *Gelaſius* that famous Biſhop of Rome ſhall anſwer the Jeſuites argument, whoſe authoritie I truſt he will not deny. Thus he writeth, *Tom. Anathematis. Ante adventum Chriſti quidam figuraliter adhuc in carnalibus actibus conſtituti, &c.* Before the comming of Chriſt, ſome figuratively in carnall and earthly acts were both Kings and Prieſts: ſuch an one was *Melchiſedech*: which the Devill alſo imitated in his members, ſo that the Pagan Emperours would alſo be called chiefe Prieſts: But after that Chriſt was come, both the true King and Prieſt, neither was the Emperour any more called by the Prieſts name, neither did the Prieſt challenge the Kingly ſtate. So Chriſt hath diſtinguiſhed both offices by their proper acts and dignities, that both Chriſtian Emperours, as touching eternall life ſhould need the help of Prieſts, and they in temporall things ſhould uſe the benefit of Imperiall decrees.

Thus then according to this fathers ſentence, it followeth not, that becauſe before Chriſts comming, both powers were united in ſome figuratively, therefore it ſhould be ſo now: nay he ſaith, that ſince Chriſts comming, this confuſion of the Prieſtly and Kingly office is in Satans members onely to be found: an hard ſentence againſt the Biſhop of Rome, by a former Biſhop of Rome, which maketh him, challenging the uſe of both ſwords, no better than a limb of the Devill.

*Argum.*2. *Conſtantine* the Great gave unto the Pope the chiefe government of the Citie of Rome, and other Lordſhips in Italy, yea the ſoveraigntie over the Weſt parts: why then is it not lawfull for him to enjoy his gift? *Bellarm. lib.*5. *cap.*9.

Anſw. Firſt, the donation of *Conſtantine* ſeemeth to be forged: for if *Conſtantine* reſigned to *Silveſter* the politicall dominion of the Weſt parts, how could he then have diſtributed his Empire amongſt his ſonnes, as the Weſt part to one, the Eaſt to the ſecond, the middle part to the third? Againe, the Donation ſaith, that *Conſtantine* was baptized at Rome by *Silveſter* before the battell againſt *Maximinus*, and that then the patrimony was given: but it is certaine by ſtories that hee was baptized at Nicomedia, by *Euſebius* Biſhop there, in the 31. yeere of his reigne: wherefore it ſeemeth to be a forged and deviſed thing, *plur. apud Fox*, pag.105.

2 *Æneas Silvius* ſaith, that *Mathilda*, a noble Dutcheſſe in Italy, gave thoſe lands to the Pope, Fox, proteſtat. ad Angl.

which are called S. *Peters* patrimony: how then can it be true that they were given by *Conſtantine*? Thirdly, the Popiſh Doctors and Canoniſts confeſſe, that *Conſtantines* grant is not ſo much to bee counted a donation, as a reſtitution of that which tyrannouſly was taken from him: but he hath his power ſpirituall and temporall immediatly from Chriſt. You ſee then that they themſelves make no great reckoning of *Conſtantines* donation. *Antoni. ſumma, major. 3. part.*

Agathon Biſhop of Rome, long after *Conſtantines* time the Great, thus writeth to *Conſtantine* another Emperour of that name, *Hanc Romanam urbem ſervilem veſtri Chriſtianiſſimi Imperii:* This Roman Citie ſervile or ſubject to your moſt Chriſtian Empire, &c. *Ergo*, it was not exempted from ſubjection to the Empire, as *Conſtantines* forged donation granteth.

Fox, pag. 791. 793.

Yet if *Conſtantinus* that good Emperour had been ſo minded, to have beſtowed the imperiall dignitie upon the Biſhop of Rome, there remaineth a great queſtion, whether he ought to have accepted of it or not, nay he ſhould have refuſed it: for the temporall ſword belongeth not to ſpirituall governours; At the leaſt it had beene a charitable part, not to have ſuffered the Emperour to diſinherit his owne ſonnes, for to enrich the See of Rome; as *Auguſtine* verie well ſaith, *Qui vult exhæredato filio, Eccleſiam hæredem facere, quærat alterum, qui ſuſcipiat, non Auguſtinum, immo Deo propitio nullum inveniat*. Hee that would make the Church his heire, and defeat his owne children, let him ſeeke ſome body elſe to accept of his gift: ſurely *Auguſtine* will not, nor I truſt any honeſt man beſide.

Ad Frat. in eremo, ſer. 52.

Our Doway men doe here alſo help at a dead lift: they give this note, *Iudith 4. verſ. 5.* that *Eliakim* the Prieſt did manage the temporall affaires of the Common-wealth at this time, by conſent and commiſſion of King *Manaſſes*, as is moſt probable, thoſe things happening ſhortly after his repentance.

Contra. 1. We except to the authoritie of this booke, being no part of the canonicall Scripture. 2 The booke being admitted, they doe make too bold in cutting off this whole ſentence: they did as the high Prieſt *Eliakim* had commanded: *and all the ancients* of the *people at Ieruſalem*. This clauſe is omitted, which ſheweth that it was not the command of *Eliakim* only, but of all the whole Senate. 3 *Eliakim* could not be in *Manaſſes* time: for *chap.* 5. 18. it is ſaid, the Temple had beene caſt downe and deſtroyed, which was not done in *Manaſſes* time, nor many yeeres after, untill the captivitie of Babylon. 4 It is well they grant that the high Prieſt had this commiſſion from the King: the Pope then muſt ſhew his commiſſion from temporall Princes for his princely dominion: And if it be by commiſſion and grant from them, he hath it not by inheritance, and they which gave it him, may alſo take it away.

The Proteſtants.

FIrſt, we willingly grant that the Church may enjoy thoſe temporall poſſeſſions, which have beene of old granted unto it for the better maintenance thereof, ſo they be not abuſed to riot and exceſſe; as the Levites beſide their tithes, had their cities and fields, *Numb.* 35. Secondly, the judgement of Eccleſiaſticall matters doth of right appertain to the Church, as *Amariah* the Prieſt was the chiefe in all matters of the Lord, 2 *Chron.* 19. 11. Thirdly, we doe not utterly exclude ſpirituall perſons from temporall cauſes: but as the civill Magiſtrate hath his intereſt in ordaining of Eccleſiaſticall lawes, ſo ſpirituall perſons ought not to be ſtrangers from the civill ſtate; being meet men for their knowledge and conſcience to be conſulted withall, and conferred with, and to be joyned in Councell with the Magiſtrate in difficult matters: as we read, *Deut.* 17. 8. how the high Prieſt and chiefe Judge did joyne in mutuall help and aſſiſtance. But that any ſpirituall perſon may bee a temporall Prince, and have the chiefe government of both ſtates, and handle both ſwords, we ſay it is contrarie to the word of God: for in theſe three points ſtandeth chiefly the office of the Prince; In making and ordaining civill lawes, in having power of life and death, in proclaiming of warre, and waging of battell: with none of theſe ought Eccleſiaſticall perſons to deale, as we will now ſhew in order.

2 Chron. 19. 11.

Argum. 1. Concerning the making of civill lawes and ſtatutes, though the Eccleſiaſticall body, according to the ancient cuſtome of this land, have their ſuffrage and voyce, and doe give conſent: yet the chiefe ſtroke in allowing, confirming, and enacting of ſuch lawes is in the Prince, and cannot agree or be matched with any ſpirituall office.

2 Cor. 2. 16.

Saint *Paul* ſaith, Who is ſufficient for theſe things? that is, for the worke of the Miniſterie, 2 *Cor.* 2. 16. If therefore ſpirituall perſons ſuffice not to execute to the full their ſpirituall charge, though they ſhould bend all their ſtudy and care that way, much more inſufficient ſhall they be, if they bee entangled in temporall affaires, for the well guiding and ordring whereof a whole man likewiſe is ſcarce ſufficient.

2 Tim. 2. 4.

Againe (ſaith he) *No man that warreth, entangleth himſelfe with the affaires of this life*, 2 *Tim.* 2. 4. By affaires ſecular here are not only underſtood (as the Jeſuite imagineth) merchandiſe, traffick, buying, ſelling, and ſuch like, but the care and charge alſo of civill government, of making lawes and orders for the civill ſtate, which muſt needs be a great let to the ſpirituall buſineſſe, and require greater ſtudy and labour, than the other baſer works which are named. To this *Auguſtine* agreeth: *Quo jure* (ſaith he) *defendis villas, &c? Unde quiſque poſſidet quod habet? Iure humano, jure Imperatorum: quare? quia ipſa jura humana per imperatores & reges ſeculi Deus diſtribuit generi humano. tract. in Iohann.* 6. By what law doeſt thou defend thy poſſeſſions? by the law of man, the law of the Emperours: for theſe humane lawes, by Gods ordinance are given unto men by the Emperours and Kings of the world.

world, &c. See then, civill lawes, and humane conſtitutions are given and made, not by the Pope, Prieſt, or any other Prelate, but only by Kings and Princes, and the civill magiſtrates.

So alſo ſaith the Civill Law, *Cod. lib. 1. tit. 20. leg. 2. Imperatori ſolo leges condere conceſſum eſt*: It is only lawfull for the Emperour to make lawes: *Iuſtinian.* Likewiſe their owne Canons affirme the ſame, *decret. Gregor. lib. 4. tit. 17. cap. 7. Alexand. 3. ad Regem pertinet non ad Eccleſiam de talibus poſſeſſionibus iudicare*: It belongeth to the King not to the Church to judge of ſuch poſſeſſions.

Argum. 2. It were a monſtrous and an unnaturall thing, that any Eccleſiaſticall governour ſhould have power of life and death: for he hath no better right to the civill ſword, than the Prince to the Eccleſiaſticall ſword: and if it bee not lawfull for the civill Magiſtrate to excommunicate, which is as the ſpirituall ſword, and the greateſt cenſure of the Church: no more is it to bee ſuffered, that by the authority or commandement of any Eccleſiaſticall perſon, any man ſhould bee put to death.

The high Prieſt was not to deale with matters of blood, which touched the life: but the offenders were brought to the gates of the Citie, where the Magiſtrates ſate, *Deut.* 17. 5. Not to the Temple, Deut. 17. 5.
where the Prieſt miniſtred. Nay, we ſee, that in the moſt corrupt times of the Jewiſh Commonwealth, namely, when they put our bleſſed Saviour to death, the Prieſts did not challenge any ſuch power: *It is not lawfull* (ſay they) *for us to put any to death*, *Ioh.* 18. 31. But that power was in the temporall Iohn 18. 31.
Magiſtrate, as *Pilate* ſaid to Chriſt: *Knoweſt thou not, that I have power to crucifie thee, and power to looſe thee? Ioh.* 19. 10. *Ergo*, the Pope cannot be a temporall Prince to have power of life and death. Iohn 19. 10.
And it is contrary to your owne Canons: *decret. p. 2. cauſ. 23. qu. 8. c. 20. Gregor. Quia Deum timeo, in mortem cujuſlibet hominis me miſcere formido*: becauſe I feare God, I dare not entermeddle with the death of any. Likewiſe *cauſ. 33. q. 2. c. 6. Nicolaus, Eccleſia gladium non habet, niſi ſpiritualem; non occidit, ſed vivificat*: The Church hath no ſword but the ſpirituall; it killeth not, but giveth life. Now, whereas the examples of *Phinehes*, that killed the adulterer and adultereſſe; and of *Samuel*, that hewed *Agag* in peeces with his owne hands, might be urged; their owne gloſſe thus anſwereth: *Miracula veteris Teſtamenti ſunt admiranda*: The miracles of the old Teſtament are worthy rather of admiration, than fit for our imitation; for many things were permitted then, which are prohibited now, &c. And a little before: *Nathan*, when he reproved the King, did execute his owne office, hee did not uſurpe the Kings office, he did admoniſh him to repent, hee did not give ſentence of death againſt him, as an adulterer, &c. *Cauſ. 2. qu. 7. cap. 41. gloſſ.*

But it will here be anſwered, as *Boniface* 8. hath decreed, *Sext. decretal. lib. 3. tit. 24. c.* 3. That a Clergie man having temporall juriſdiction, may without feare of Irregularitie, commit the judgement of death to his Bailiffe & Miniſter, &c. To the which we reply, that this notwithſtanding is contrary to the ancient Canons alleaged before, that a Clergie man ought not to meddle, or intermingle himſelfe with matters of blood: but now he muſt meddle, giving authority to others to doe it, for the authority of him that commandeth, is greater than of the Miniſter.

Argum. 3. If the Pope be a temporall Prince, then he may wage battell, which although the Jeſuite dare not plainly affirme, yet it followeth neceſſarily upon his aſſertion: for it is lawfull for any temporall Prince to make warre: And it hath been the common practice of Popes and popiſh prelates ſo to doe.

There were great and bitter battailes fought between *Urbane* the ſixth, and the *Antipope Clement*, in the which on the one ſide there were 5000. ſlaine. *Fox pag. 434. col. 2. Henry Spenſer* a luſtie young Pag. 400. l. 30.
blood, Biſhop of Norwich, was the Popes Captaine generall in France: where he ſacked the towne of Gravenidge, and put man, woman, and child to the ſword. *p. 446. col.* 2. Pag. 411. l. 60.

So Pope *Iulius* caſt his keyes into the River Tybris, and tooke himſelfe to his ſword: waged many battels, and at the laſt was encountred withall by *Lewes* the French King, upon Eaſter day: where there was of his armie ſlaine, to the number of 16000. But theſe warlike affaires of the Pope miſliked the papiſts themſelves: for hee was therefore condemned in the Councell of Turone in France, *Anno* 1510. *Fox p.* 798. We may ſee how well theſe furious Popes doe follow the rule of Chriſt, who Pag. 734. l. 40.
commanded *Peter* to put up his ſword into his ſheath: if it were not lawfull for *Peter* to ſtrike with the ſword, how is it lawfull for the Popes, that, I am ſure, dare not challenge more to themſelves, than was lawfull for *Peter*? Thus wee ſee how abſurd a thing it is, that the Pope ſhould bee a temporall Prince.

Let us examine antiquity for this point, *Concil. Conſtantin. 5. action.* 1. *Antimus* the Biſhop of Trapezuntium was complained of to the Councell, that he ſhould affirme, *Magnitudinem & dignitatem ſacerdotii non ſpiritualem eſſe animarum curam, ſed quendam civilem principatum*: That the dignity of the Prieſthood conſiſteth not in the ſpirituall care of ſoules, but in a civill kinde of Princedome, &c. Of this judgement ſeemeth the Biſhop of Rome to bee, which then miſliked the whole generall Councell.

Concil. Toletan. 11. can. 6. His à quibus Domini Sacramenta tractanda ſunt, judicium ſanguinis agitare non licet: They by whom the Sacraments of our Lord ought to be handled, ought not to meddle with the judgement of blood: *Ergo*, they can be no temporall Princes, for to ſuch belongeth the judgement of death and life.

This truth have the holy Martyrs ſealed: *William Swinderby* condemned for Gods truth, *I ſay, if* *the Pope hold men of armes, &c. to venge himſelfe on them that offend him, and gives remiſſion of ſins to them that fight and ſlay them that contrarie him, as men ſaid he did by the Biſhop of Norwich, not putting his ſword into his ſheath, as God commanded Peter, he is Antichriſtus: for he doth contrarie to the commandement of Ieſus, that bade Peter forgive his brother ſeventie ſithe ſeven ſithe, &c. Fox,* pag. 470. Pag.432.2.90.

I thinke it not amiſſe in the laſt place to adjoyne the ſentence of a Popiſh Biſhop, *Ægidius Viterbienſ.* uttered in an oration which he made before *Iulius* the ſecond. The foreſaid warlike Pope in the Councell of Laterane, beginning thus, *To the reformation of the Church as many other things, ſo eſpecially the late loſſe of our armie ought to ſtir us up*: which I thinke hath fallen out by the Divine Providence, *Quo armis Eccleſia alienis freti cederemus; ut ad noſtra redeuntes victores evaderemus: noſtra arma ſunt pietas, religio, ſupplicationes*: To the end that while we uſe ſtrange and forreine weapons we ſhould give place, and taking our owne ſhould returne victorers: our proper armour is godlineſſe, religion, prayer: Remember, ſaith he, the warre that *Moſes* had with *Amalech*, *Videbis populum armis fidentem, Deo charum, vinci ſemper; contrà ſemper vincere precibus ſupplicantem*: You ſhall ſee the people even beloved of God, while they truſt to their weapons, alwayes to be overcome: but while they are in their prayers, to be themſelves overcommers, &c. Thus he is bold to reprove the Pope even to his noſe (and he doth it without checke) for his warlike humour and diſpoſition.

And indeed herein they doe contrarie to their owne Canons, as *Diſt.36.3. Moſes ad bella non vadit, &c. Moſes* goeth not to warre, hee fighteth not againſt the enemies: but what doth hee? hee prayeth: and the people overcome. Wherefore it is a Biſhops part to pray, &c.

Againe, *cauſ.23.c.1. Ioann.8. Terram defendere, &c.* To defend the Countrey, to deale with warre, belongeth to the terrene power. *Ibid. c.3. Innocentius*, Chriſt being taken of the Jewes, when *Peter* had ſtriken off ones eare, he forbiddeth him to ſmite; giving an example to all Biſhops, not to uſe carnall weapons, &c.

Ibid. cap.19. Pope *Nicholas* findeth fault with certaine Biſhops, which kept watch and ward upon the Sea coaſts againſt the Pirats: *Militum Chriſti eſt Chriſto ſervire*: It is the part of Chriſts ſouldiers to ſerve Chriſt, &c.

Thus we ſee how unjuſtly the Popes of Rome, and contrarie to their owne Canons, challenge to be temporall Princes; which their ambition hath much miſliked ſome of their owne writers: as a ſober and grave author of their ſide giveth an inſtance in the Biſhop of Wirceburge, who ever ſince *Charles* the Great, hath borne both the chiefe Eccleſiaſticall and temporall office there; and upon feſtivall dayes hath the ſword carried before him: and the Biſhops there lye buried with a naked ſword in the one hand, and a paſtorall ſtaffe in the other. The ſame author ſheweth the juſt judgement of God upon that See, how as they governed by the ſword contrarie to their calling, ſo divers of them periſhed by the ſword. Eſpenc. in 1 ad Tim. p.269.a.

I cannot here omit to rehearſe two merrie conceits uttered upon this occaſion, one by a Countrie fellow, of the Biſhop of Colone, bearing the perſon both of a Biſhop and a Captaine: *Velim diſcere, &c.* I would faine know, ſaith he, when the Devill ſhall carrie this Captaine to hell, whom you repreſent, whither then the Biſhop ſhall goe? Fulgoſus lib. 6. cap.2. The other by a ſouldier of the Cardinall *Balua*, ſent by *Lewis* the 11. to take muſter of the ſouldiers at Paris: O prudent King, ſaith he, you have ſent this Cardinall, Biſhop of Ebroike, to muſter your ſouldiers, ſend me alſo to his Dioceſſe to make Prieſts: for I can do that as well as he the other, &c. Guaguinus lib.10. Thus we ſee that this Popiſh ambition was derided even of the common and ſimple people. And thus I conclude this place with that ſaying of S. *Ambroſe*: *Non convenit unum hominem duplicem profeſſionem habere*: It is not fit for one man to have a double profeſſion or calling.

1 At this day the practice of the Muſcovites following the Greeke Church is, *omnes adminiſtrationes ſeculares illis adempta ſunt*: All ſecular adminiſtrations are taken from their Biſhops. Guaguin. de religion. Muſcovitar.

2 So alſo the Patriarke of Æthiopia hath nothing to doe with the affaires of the Kingdome or temporall adminiſtration, *Sed tantum ſpiritualium curam habet*: But hath onely the care and charge of ſpirituall things. Franciſ. Titlemann. de fid. & relig. Æthiop.

3 Confeſſ. of Saxony, artic. 11. *Biſhops have not authoritie by the word of God, to puniſh the diſobedient, neither doe they poſſeſſe the Kingdomes of the world, &c.* Sweveland artic. 23. *Biſhops and other Eccleſiaſticall men were promoted by moſt godly Emperours and Kings, to an externall government in civill affaires, wherein though they were religious and wiſe, yet in this point they offended, becauſe they were not able to diſcharge both theſe functions ſufficiently, &c.*

4 Touching the donation of *Conſtantine*, whereby the Pope claimeth to be a temporall Prince; *Laurentius Valla* holdeth it as forged, and writ a booke againſt it: ſo doth alſo *Melchior Canus*, becauſe *Euſebius, Socrates, Ruffinus*, and other Eccleſiaſticall Hiſtorians, which ſet forth the geſts of *Conſtantine*, make no mention of it, but deliver the contrarie rather, that he divided his whole Kingdome among his three ſonnes, *Ut Italia uni eorum tota contigerit*, That all Italy muſt needs fall to one of them. *Æneas Sylvius*, who was alſo afterward Pope, called *Pius* 2. did hold it to bee a baſtardly writing, as *Balbus* confeſſeth. Of Conſtantines donation. Canus loc. Theol. l.11. c.5. Balb. Epiſcop. lib. de coronat. p.49.

The

The ninth queſtion, of the prerogatives of the Pope.

BEſide theſe privileges and immunities of the Sea of Rome, which hitherto wee have ſpoken of both in ſpirituall and temporall matters, there are other prerogatives, which have been in times paſt given to the Biſhops of Rome, moſt blaſphemous and wicked, which the Papiſts of this age are aſhamed of, and therefore paſſe them over with ſilence: for *Bellarmine* ſaith nothing of them: Wee will therefore ſpare our labour in confuting of them, they are ſo groſſe and abſurd, but only bring them forth, that the godly reader may underſtand the abomination of the whore of Babylon.

There are three monſtrous and ſhamefull prerogatives, which the Canoniſts aſcribed to the Pope in times paſt: and they are theſe; his power diſpenſative, his power exemptive, his power tranſcendent; ſo we will call them at this time.

1 His prerogative in diſpenſing was wonderfull: it would offend a Chriſtian eare to heare what his groſſe Canoniſts are nothing aſhamed to ſay, *Papa poteſt diſpenſare contra jus divinum:* The Pope may diſpence againſt the law of God, *contra jus natura,* againſt the law of nature, *contra Apoſtolum,* againſt the Apoſtle, *contra novum teſtamentum,* againſt the new Teſtament: Nay, *Papa poteſt diſpenſare de omnibus praceptis veteris & novi teſtamenti:* The Pope may diſpence with all the Commandements both of the old and new law. What intolerable blaſphemies are here? The practices alſo of Popes are agreeable hereunto: for did not the Court of Rome diſpence with King *Henry* the eights marriage with his brothers wife? but that ungodly diſpenſation at the laſt was overthrowne: and it was well concluded by act of Parliament, *anno* 1533. That no man had authoritie to diſpence with Gods lawes. 53. Error. Iuel. pag. 79. Defenſ. Apol. Fox pag. 785.

Symmachus Biſhop of Rome hereunto agreeth, concluding thus: *Roman. ſynod. 6. Non licet Imperatori vel cuipiam pietatem cuſtodienti aliquid contra mandata divina praſumere, nec quicquam quod Evangelicis propheticiſque & Apoſtolicis obviat, agere.* It is not lawfull for the Emperor, or any other that holdeth the true religion, to preſume any thing againſt Gods commandements, or to doe that which doth contrary the writings of the Prophets or Apoſtles.

Likewiſe *Fabiane*: Hee that feareth God will not attempt any thing againſt the Goſpell, Apoſtles, or Prophets, *cauſ.* 11. *quaſt.* 3. *cap.* 95.

Marcellin. cauſ. 25. *quaſt.* 1. *cap.* 8. *Stare non valet, &c.* It cannot ſtand, which is done againſt the Evangelicall or Apoſtolicall doctrine.

Adde the judgement of Biſhop *Latimer* holy Martyr: If it bee of God, *Quis poteſt diſſolvere; niſi qui videbitur Deo repugnare?* Who can diſſolve it, unleſſe hee will ſeeme to reſiſt God? *Fox pag.* 1750 *col.* 1. P. 1588. 2. 30.

Biſhop *Cranmer* holy Martyr; That the Biſhop of Rome had no authority to diſpence with the word of God, and Scripture, *Fox pag.* 1861. *col.* 2. Pag. 1690. 1, 10.

2 Concerning his power exemptive: the Pope (ſay they) is not bound to any law: No man is to judge or accuſe him of any crime, either of adulterie, murther, ſimony, or ſuch like. If he fall into adulterie, or homicide, he cannot be accuſed; but rather excuſed, by the murthers of *Sampſon*, thefts of the Hebrewes, the adulterie of *Iacob*: As *Oziah* was ſtricken for putting his hand to the Arke inclining, no more muſt ſubjects rebuke their Prelates going awry: by the inclination of the Arke, the fall of Prelates is underſtood. This generally is the opinion of the Canoniſts: but ſome other of them do hold the contrary, that it is lawfull, even for an inferiour Prieſt to rebuke the Pope, *Rhemiſt. Annot. in* 2. *Galath. ſect.* 8. Wherefore, ſeeing they confute themſelves, they need not any other refutation. 54. Error. Fox pag. 785. artic. 188. Fox pag. 788. artic. 130.

In former times you ſhall find, that the Popes doings have been called in queſtion: When *Bonifacius* 1. was choſen Pope, and one *Eulalius* by his confederates was ſet up againſt him, *Valentinianus* and *Honorius* the Emperours, the better to have their right and title examined, commanded, *ut ambo exirent civitate*, that both of them ſhould void the citie. Afterward *Symmachus* and *Laurentius* contended about the Popedome, the Senators made relation to K. *Theodoricus*, deſiring him, *Vt viſitationem daret ſedi Apoſtolica: tunc rex dedit Albma civitatis Epiſcopum*, to ſend a viſitation to the Apoſtolike Sea: and the King ſent the Biſhop of Albin, as viſitor thither, &c. By thoſe and ſuch other examples it appeareth, that the Biſhops of Rome in times paſt have not been without checke and controlement.

3 Concerning the third power, which we call Tranſcendent: one ſaith, that, *Non minor honor Papa debetur, quàm Angelis:* That there is no leſſe honour due to the Pope, than to Angels. Another ſaith, *Papatus eſt ſumma virtus creata*, The Popedome is the higheſt power that was created of God, above Angels, or Archangels. Againe, thoſe words of the Pſalme, Thou haſt put all things under his feet, as ſheep and oxen, fowles of the aire, fiſhes of the ſea: they thus blaſphemouſly applie to the Pope, by ſheep and oxen, underſtanding men living upon earth; by the fowles of the aire, the Angels in heaven, whom they ſay, the Pope may command; by the fiſhes, the ſoules in purgatory; Over all theſe the Pope (ſay they) hath abſolute power, who may, if it pleaſe him, releaſe all purgatory at once. What horrible blaſphemies are here; Yet our Rhemiſts and other Jeſuites are ſomewhat more modeſt, which confeſſe that the Pope is but Chriſts Vicar in the regiment of that part which is on the earth, 55. Error. Antoninus in Sum. part. 3. John de Pariſ. Antoninus Sum. major. part. 3. diſt. 22.

Annot. 1. *Epheſ. ſect.* 5. Seeing then they confute themſelves, wee will not further travell herein, but proceed.

Zozimus decret. Contra ſtatuta patrum condere aliquid, vel mutare, nec hujus quidem ſedis poteſt authoritas: To make or change any thing againſt the decrees of the fathers, not this ſeat hath authoritie: *Ergo,* the Pope is not higher than Angels, being inferiour unto men his predeceſſors.

The like judgement the ancient Biſhops of Rome were of, that it was not lawfull to depart from the decrees of their predeceſſors: *Diſt.* 11. *cap.* 3. *Iulius* calleth it, *Satis indignum,* a very unworthy thing ſo to doe. *Nicholaus, Ridiculum & abominabile dedecus,* A ridiculous and abominable ſhame, *diſtinct.* 12. 5. *Damaſus* ſaith, That the violaters of the Canons, *blaſphemi ſunt in ſpiritum,* do commit blaſphemy againſt the ſpirit: *cauſ.* 25. *quaſt.* 1. *cap.* 5. *Gregor. Everſor, non conſtructor,* He is a deſtroyer, not a builder, *cauſ.* 25. *quaſt.* 2. *cap.* 4. *Iulius* calleth it preſumption, *ibid. cap.* 11. And leſt that other might ſeeme to be tied by theſe Canons to the obſervation of the ancient decrees, and the Pope to be exempted: *Pelagius* ſaith peremptorily, *Ne pontifex ab his diſcedendi licentiam, &c.* That not the Pope, though he would, ſhould be ſuffered to depart from the ſtatutes of his predeceſſors, *ibid. c.* 21. Now then from hence wee conclude: firſt, that ſeeing the Pope hath no power to change the former decrees, much leſſe can he diſpenſe againſt the word of God. Secondly, ſeeing he muſt obſerve the rules of his predeceſſors, he is not exempted from all judgement. Thirdly, ſeeing that he is inferiour to the ancient Biſhops, in that he muſt be ruled by their orders, he is much more inferiour to the Angels.

Ex Ioan. Fabro, de religi. Muſcovitar. Damianus a Goes.

The barbarous Muſcovites which follow the Greeke Church are herein more equall: for they allow their Biſhops to uſe no indulgences at all, *ut nulla fraus fiat omnino conſtitutionibus,* that there bee no fraud offered to the conſtitutions. The ſame is the practice of the Æthiopike Church, though in many other things, very defective: their Patriarch *nullas indulgentias dat,* giveth no indulgences: as *Zaga Zabo* witneſſeth, a Biſhop of that countrey: In theſe poore ignorant Churches, there is no place for indulgences, or diſpenſations againſt their received lawes and conſtitutions, much leſſe againſt the word of God: but proud Rome that boaſteth of knowledge, dare preſumptuouſly arrogate a diſpenſative power, and that without limits or bounds. But wee approve the confeſſion of *Baſil, artic.* 10. *That no man can licenſe thoſe things which God forbiddeth.* So alſo the confeſſion of Auſpurg, *artic.* 5. *Neither mens lawes, nor any vowes,* are of force, *which are againſt the commandement of God, and the event it ſelfe doth teſtifie, that nature cannot be changed by mans law, &c.*

Harm. ſec. 1. pag. 6. Harm. ſec. 18. pag. 550.

Victoria Relect. 4. pa. 5.

Franciſcus de Victoria, one of their owne authors, whom they greatly magnifie, complaineth of the Popes large indulgences: *Videmus quotidie a curia Romana tam largas, immo tam diſſolutas diſpenſationes profectas, &c.* We ſee ſuch large, yea ſo diſſolute diſpenſations come from the Court of Rome, that the world cannot beare them, &c.

The tenth queſtion, concerning Antichriſt, and whether the Pope bee that great adverſary unto Chriſt.

THis queſtion is divided into many parts. Firſt, whether Antichriſt ſhall be ſome one ſingular man. Secondly, of the time of his comming and continuing. Thirdly, of his name. Fourthly, of what nation or kinred he ſhall come. Fifthly, where his place and ſeat ſhall bee. Sixthly, of his doctrine and manners. Seventhly, of his miracles. Eightly, of his kingdome and warres. Ninthly, whether the Pope be the very Antichriſt. This then is a moſt famous queſtion, and worthy throughly to bee diſcuſſed, every point therefore muſt be handled in order.

The Papiſts.

56. Error.

THey hold that Antichriſt, whoſe comming is foretold in the Scripture, ſhall bee one particular man, not a whole body, tyrannie, or kingdome, as the truth is, *Bellarm. cap.* 2. *lib.* 3.

Iohn 5. 43.

Argum. 1. They urge the words of our Saviour, *Ioh.* 5. 43. *I come in my Fathers name, and yee receive me not, if another come in his owne name, him will yee receive.* Here Chriſt, ſay they, ſpeaketh of another that ſhall come, namely Antichriſt: for here one is oppoſed to one, namely, Antichriſt to Chriſt, not a Kingdome to a Kingdome, or ſect unto ſect, but one perſon to another, *Bellarmine cap.* 2. *lib.* 3.

1 Cor. 3. 10.

Anſw. 1. The ſaying of our Saviour is indefinit and conditionall, *if another come,* but prophecies are uttered definitely, as *Deut.* 18. 18. *The Lord thy God will raiſe up unto thee a Prophet like unto me, &c.* Chriſt then here doth not propheſie of any particular man. 2 The word ὁ ἄλλος, *another,* doth not neceſſarily ſignifie a particular man, as 1 *Cor.* 3. 10. *I have laid the foundation, another hath builded thereon, but let every one take heed.* Here ὁ ἄλλος, *another* is expounded ἕκαστος, *every one.* 3 Our Saviour ſpeaketh directly to that generation of the Jewes, when as Antichriſt was not to be revealed. 4 Whereas *Bellarmine* objecteth, that this place cannot be underſtood of other falſe Prophets, which come not in their owne name, but in the name of God: our anſwer is, that although the falſe prophets pretend the name of God, yet they come in their owne name, as *Ierem.* 28. 21. *I have not ſent theſe prophets, yet they come:* and if falſe prophets come not in their owne name, and Antichriſt doth, then it would follow, that Antichriſt ſhould be no falſe prophet. See a further anſwer, error 60. *argum.* 2.

1 Iohn 2. 18.

Argum. 2. Another proofe is out of 1 *Ioh.* 2. 18. the Antichriſt ſhall come, ὁ ἀντίχριστος, the Greeke article, ὁ, expreſſeth ſome ſingular notable perſon, *Bellarmine ibid.*

Anſw. It is falſe. The Greeke article doth not alwayes in Scripture aſſigne ſome particular perſon: as *Matth.* 4. 4. *Man ſhall not live by bread only*: the Greeke text hath ὁ ἄνθρωπος, the man, and yet is it underſtood not of any one man, but of all in generall, ſo 2 *Tim.* 2. 17. *The man of God*, that is, every faithfull Miniſter, or good Chriſtian, yet is it expreſſed with the article, *Fulke Annotat.* 2. *Theſ.* 2. *ſect.* 8.

Matth. 4. 4.
2 Tim. 2. 17.

Argum. 3. *Apocal.* 13. 18. It is the number of a man: the proper name of Antichriſt is ſet downe: *Ergo*, but one man, *Bellar. ibid. Rhemenſ.* 2 *Theſ.* 2. *ſect.* 8.

Apocal. 13. 18.

Anſw. The name here myſtically deſcribed, which ſhall containe *666.* in number, for ſo the Greeke letters χ. ξ. ς. do ſignifie being numbred, doth not expreſſe any particular name of one man, but rather of the whole ſocietie and body of Antichriſt: for it is ſaid to be the number of the beaſt. Now by the beaſt is underſtood the Roman Empire, the name whereof is λατεῖνος, *Latinus*, which letters doe ariſe in computation to the whole number of *666.* And this name *Irenæus* thinketh to agree beſt to this place. Further, ſeeing the Rhemiſts themſelves by the beaſt doe underſtand the univerſall company of the wicked, Revelation 13. *verſe* 1. And this is the name or number of the beaſt: it muſt bee underſtood, by their owne confeſſion, of a company and congregation, and not of one ſingular perſon.

The Proteſtants.

THat Antichriſt, which is interpreted an adverſarie, or againſt Chriſt, ſhall not be one man, (as the Papiſts imagine, that the Popes might be diſburdened and diſcharged of this name, who are many) but that it is a whole body, company and ſynagogue, and a ſucceſſion of heretiks, wee doe thus prove it.

1 The myſterie of iniquitie wrought in *Pauls* time, then was there a way in preparing for Antichriſt. 2 *Theſ.* 2. But it is unpoſſible for one man to continue from *Pauls* time to the end of the world: *Ergo*, Antichriſt is not one man, but a ſucceſſion of heretiks.

Argument. Bezæ.
2 Theſſ. 2.

First, *Bellarmine* anſwereth, that as Chriſt is ſaid to have come ſince the beginning of the world in his forerunners the Prophets and Patriarchs, but yet came not in perſon, till hee tooke fleſh: ſo Antichriſt ſtraight after Chriſts aſcenſion began to worke in his forerunners alſo, but ſhall not come in perſon till toward the end of the world, *cap.* 2. *reſp. ad* 1. *argument. Bezæ.*

Cont. 1. The compariſon betweene Chriſt, and Antichriſt in this behalfe, is not good: for Chriſt is ſaid to have come in the Prophets, becauſe unto them Chriſt did communicate his ſpirit: and therefore Chriſt is ſaid in his ſpirit to have preached by *Noah*, 1 *Pet.* 3. 19. But Antichriſt being but a mortall man, cannot give of his malignant ſpirit to his forerunners: for this is not farre from the phrenſie of the Manichees, to make Antichriſt the beginning of evill, as Chriſt is the author of good; that as Chriſt the head doth give influence to his body, ſo Antichriſt another head ſhould alſo inſpire his members. Secondly, but if they will make a good compariſon, as Chriſt is the head of his Church, and the Prophets and Apoſtles his Miniſters; ſo the Devill is the ring-leader of the wicked, and the Antichriſts and falſe prophets his chiefe worke-men: and in this ſenſe *Apocal.* 13. 7. *Michael*, that is, Chriſt and his Angels are ſaid to fight againſt the Dragon, that is, the devill and his angels: and as Chriſt ſince the beginning of the world did ſpeake in his ſervants the Prophets, ſo the devill alſo from the beginning ceaſed not to worke in his miniſters; and ſo he began to worke the myſterie of iniquitie againſt the Goſpell in the Apoſtles time. But to ſay, that as he which ruled the true Prophets by his ſpirit was incarnate afterward, and came in his owne perſon; ſo he that miſled the falſe prophets, ſhall alſo come in his perſon, were to make Antichriſt a devill incarnate: for it was the devill that wrought in hereticks and falſe teachers.

1 Pet. 3. 19.

Apoc. 13. 7.

Bellarmine anſwereth againe: if the myſterie of iniquitie began in *Pauls* time, that is, the kingdome of Antichriſt; and you will needs make Rome the ſeat of Antichriſt: belike S. *Paul* and S. *Peter* were the Antichriſts, for there were no Biſhops of Rome beſide at that time.

Anſw. First, that Antichriſt began then to worke even in Rome, it cannot bee denied, ſeeing the Papiſts confeſſe, that *Simon Magus* firſt broched his hereſie there, and that *Peter* calleth Rome Babylon. It is not neceſſary, that the myſterie of iniquitie ſhould ſo ſoone creep into the very chaire of the Paſtors, and Biſhops: that ſhould come to paſſe in the full revelation of Antichriſt: It is ſufficient that it wrought cloſely amongſt the falſe Apoſtles: wherefore the Jeſuites objection concerning *Peter* and *Paul*, is ridiculous.

Argum. 2. S. *Paul* ſaith, that there muſt come a departing or Apoſtaſie and generall falling from the faith: for ſo an apoſtaſie ſignifieth, a relinquiſhing of the faith, not a departure from the Roman Empire, or Antichriſt himſelfe, as *Bellarmine* would have it; ſo the word is uſed by S. *Paul* elſewhere, 1 *Tim.* 4. 1 ſome, ſaith he, ἀποστήσονται, ſhall fall away, or play the apoſtataes from the faith: and ſo one of your owne writers expoundeth it, *à veritate in errorem deſciſcent*; they ſhall fall from the truth into error: *Eſpenc. in hunc locum.* Common uſe alſo of ſpeech ſo taketh it: *Iulian* the Emperour is knowne by the name of Apoſtata, for forſaking of the Chriſtian faith: Antiquity alſo hath ſo uſed the word. *Alexander* patriarch of *Alexandria*, thus writeth in his Epiſtle as touching the *Arrians*: *Egreſſi ſunt viri è noſtra parochia, docentes apoſtaſiam, quam recte quilibet præcurrere ſuſpicetur Antichriſtum*: There bee certaine fellowes gone forth out of our precincts, teaching apoſtaſie (that is, corrupting the right faith) which any man would thinke did forerun Antichriſt. Whereas then the

1 Tim. 4. 1.

the Rhemiſts affirme, that moſt of the ancient fathers do ſo underſtand Apoſtaſie for a defection from the Empire: it is certaine, that *Tertullian, Chryſoſtome, Auguſtine, Primaſius* with others doe expound it for a defection from the faith. *Fulke annot. 5. in 2. Theſ. 2.* Yea and the Rhemiſts ſo take it, *ibid. annot. 6.*

Now this generall falling away from the faith cannot bee accompliſhed in one man, but it ſheweth a whole body or company, whereof Antichriſt is the head, one man of ſinne ſucceeding another by ſucceſſion: and this apoſtaſie cannot be wrought at one time, but it ſhall come to paſſe in ſeverall ages: for how is it poſſible, that at once ſuch a generall Apoſtaſie ſhould be? *Ergo*, Antichriſt ſhall not bee one particular man, *Argum. Calvini.* Neither can the Jeſuite thus ſhift off the argument, to ſay, that this generall Apoſtaſie is but a preparation to the kingdome of Antichriſt, not that he ſhall then bee preſently come: for S. *Paul* joyneth both theſe together: *There muſt come a departing firſt, that the man of ſinne be diſcloſed, verſ. 3.* So that this very apoſtaſie and departing ſhall be a diſcloſing and manifeſt declaration of Antichriſt.

Iohn 3.7. *Argum. 3. Iohn 3.7.* The Apoſtle ſaith: Many deceivers are come into the world, which confeſſe not that Jeſus Chriſt is come in the fleſh: the ſame is the deceiver and the Antichriſt. Marke then, one
1 Iohn 2.18. deceiver is many deceivers: one Antichriſt many Antichriſts, 1 *Ioh. 2. 18. Ergo,* Antichriſt ſhall not be one man, but many, *Argument, Ful. Annot. 2. Theſ. 2. ſect. 8.*

Auguſtine ſheweth, how that in his time this place of S. *Paul* was not expounded of any one man,
De civitat. Dei, 20. 19. but of a whole body: *Nonnulli, non ipſum principem, ſed univerſum quodammodo corpus ejus, id eſt, ad eum pertinentem hominum multitudinem ſimul cum ipſo ſuo principe hoc loco intelligi Antichriſtum volunt:* Some (ſaith he) doe take Antichriſt not for the head alone, but for the whole body and multitude together with their prince, &c. And their conjecture is this: becauſe theſe words *verſ. 7.* Hee which withholdeth, are underſtood of the Empire and Emperors of Rome, which were many: ſo the man of ſin, which is deſcribed as in the perſon of one, may fitly be underſtood of a ſucceſſion of many.

Bernard ſaith, 2. *In converſion. Paul. ſerm. 1. Iniquè agunt & cæteri contra Chriſtum, multique ſunt noſtris temporibus Antichriſti:* There bee divers other that doe wickedly againſt Chriſt, and in our times there be many Antichriſts. Againe, *Cantic. ſerm. 33. Miniſtri ſunt Chriſti, & ſerviunt Antichriſto;* They are the Miniſters of Chriſt, and ſerve Antichriſt, &c. how could Antichriſt be in *Bernards* dayes, divers hundred yeeres ſince, yea many Antichriſts, if Antichriſt ſhould be one man? So alſo one of your later writers: *Bruno* thus witneſſeth upon the 4. of the 1. to *Tim. verſ. 1. Apoſtolum de Antichriſto inſtruentem, &c.* That the Apoſtle giving inſtruction concerning Antichriſt, doth inſinuate that the members a long time go before the head, &c. but if Antichriſt were one ſingular man, his head and members muſt goe together.

Fox pag. 414. l. 53. Likewiſe out of your owne Canons: *diſtinct. 23. cap. 1. Nicholaus* defineth him to bee Antichriſt, that is elected to the Papacie by Symonie. He noteth not any particular Pope, but any whoſoever, that ſhould be ſo elected.

Cauſ. 16. qu. 7. c. 3. Greg. 7. He that granteth tithes to lay perſons, *inter maximos hæreticos, & Antichriſtos non minimus habebitur:* ſhall bee counted among the greateſt Heretiks, and not the leaſt among the Antichriſts: *Ergo*, by your owne Canons there is not one only Antichriſt, but many Antichriſts. Yea, here I will oppoſe the judgement of the Rhemiſts, who therein are contrary to themſelves: yet thus they write, *annot. 7. in 17. Apocal.* that the ſeven heads are ſeven Kings, or Kingdomes, five were then paſt, the ſixth was the ſtate of the Empire then preſent, the ſeventh ſhould be Antichriſts ſtate, &c. As then they take the ſixth head not for any particular perſon, but for the State of the Emperors, who were many; ſo by their expoſition the ſeventh head muſt be taken not for a particular perſon, but for a State and Government.

Let us adde the ſeale of the holy Confeſſors and Martyrs, *Iohn Wicliff, articul. 36. Eccleſia Romana,* ſaith he, *eſt ſynagoga Sathanæ:* The Church of Rome is the ſynagogue of Sathan. *Iohn Huſſe Concil. Conſt. ſeſſ. 11. Papa eſt patronus Antichriſti, non ſolum illa ſimplex perſona, ſed multitudo Paparum, &c. eſt Antichriſti perſona compoſita monſtroſa:* The Pope is the patron of Antichriſt, not any one ſingle perſon, but the multitude of wicked Popes, &c. is the monſtrous compound body of Antichriſt. If it ſhould bee objected, that there have been ſome good Popes ſince the time there aſſigned, namely, from the donation or endowment of the Church: he anſwereth, *Non repugnat quod Gregorius & alii Papæ finaliter pœnitebant:* Notwithſtanding that *Gregory*, and other tolerable Popes might finally repent them.

Concerning the teſtimony of other Churches: we do here willingly confeſſe, that moſt of the ancient Fathers, which were ſo farre off from the time of Antichriſts revealing, do reconcurre herein, that he ſhould be one ſpeciall man, and that he ſhould reigne 3. yeeres and an halfe: and we further anſwer
Apolog. pag. 69. with our princely Eccleſiaſtes, *that it is no wonder if they miſtake many myſteries in the Apocalypſe, for the booke thereof was ſtill ſealed in their dayes, &c. and it is a certaine rule in all darke prophecies, that they are never clearely underſtood till they be accompliſhed.* So the fathers themſelves profeſſe, as *Irenæus*
Lib. 4. adverſ. hæreſ. c. 43. ſaith, *omnis prophetia priuſquam impleatur ænigma eſt, &c.* every prophecie before it is fulfilled is as a
Bellar. lib. 3. de Roman. pontif. cap. 10. riddle, but being fulfilled, it is eaſily expounded, &c. Yea our adverſaries themſelves here have put an anſwer into our mouthes: *that the fathers would their ſentence to be no otherwiſe accounted of,* than *ſuſpicionum & conjecturarum loco,* than of ſuſpicions and conjectures.

Yet notwithſtanding the Fathers both of the Eaſt and South Church doe tell us here of many Antichriſts: 1 as *Cyril* ſaith, *At this time (many Antichriſts) ſhall come out of the earth.*

πολλοὶ ἀντιχριστοι. Catechiſ. 4.

2 *Tertullian: Qui Antichriſti interim,& ſemper niſi Chriſto rebelles?* who are the Antichriſts in the meane time, and alwayes, but the rebels to Chriſt?

De præſcrip. adverſ.hæretic.

3 The Church of England by the pen of our princely *Eccleſiaſtes* thus confeſſeth: *By the whore of Babylon that rideth upon the beaſt, is meant a ſeat of an Empire, and a ſucceſſive number of men ſitting thereupon, and not any one man:* for cap. 17.18. *This woman is expounded to be the great citie that ruleth over the kingdomes of the earth; which cannot ſignifie the only perſon of one man, but a ſucceſſive number of men, &c.* As alſo by the ſeven heads are meant ſeven Kings, that is, ſeven formes of government.

Apolog. Regis pag. 81.

So the Magdeburge writers of the Centuries affirme, that the Apoſtles teach that Antichriſt ſhall not be one perſon, *Sed integrum regnum per falſos doctores, &c.* but a whole reigne or government by falſe teachers.

Centur. 1. lib. 2. cap. 4. fol. 435.

4 That place, *Iohn* 5. 43. urged before by *Bellarmine*, to prove Antichriſt to be a particular perſon, *if another come in his name*, is expounded by *Maldonate* ſometime his fellow Jeſuite, not of Antichriſt onely, *ſed de omnibus falſis prophetis*, but of all falſe teachers.

Comment. in Ioan. 5. 43.

The ſecond part, Whether Antichriſt be yet come, and how long he ſhall continue.

The Papiſts.

THe Romiſh Jeſuites doe hold that Antichriſt is not yet come, neither can they tell when hee ſhall come: But this they ſay boldly, that *Henoch* and *Elias*, who live all this while in Paradiſe, ſhall come immediatly before Antichriſt; and that Antichriſt, when he is come, ſhall reigne but three yeeres and an halfe, and then ſhall the world end, *Bellarm. cap. 4. lib. 3. de Pontif. Rhemiſt.* 11. *Apocal. ſect.* 2.4.

57. Error.

Argum. 1. The Roman Empire muſt utterly be deſtroyed and laid waſte before Antichriſt come: as S. *Paul* ſaith, That which withholdeth muſt firſt be taken away, 2 *Theſſ.* 2.7. that is, the Roman Empire. But the Empire yet remaineth: for the Emperour is knowne by name, and there are alſo Princes Electors of the Empire: *Ergo*, Antichriſt is not yet come, *Bellarm. cap.* 5.

2 Theſſ. 2.7.

Anſw. It is true that the Roman Empire, while it retained and kept the ancient dignitie, majeſtie and power thereof, was an hindrance and let to the tyranny of Antichriſt; but when it began to decay, then Antichriſt ſet in his foot. Firſt, it was not neceſſarie therefore that the Empire ſhould utterly be extinguiſhed, but ſo much only taken away, namely, the ancient honour and imperiall majeſtie thereof, as hindred Antichriſt: and ſo we finde that the Roman Empire was more than halfe decayed, when Antichriſt crept into Rome.

As firſt when *Conſtantine* the Great, *an.* 312. left the citie of Rome, and fixed his imperiall ſeat at Conſtantinople in the Eaſt, the majeſtie of the Empire was much impaired, the Biſhop of Rome taking occaſion by the abſence of the Emperour to rule over the Weſt Churches. The next pull from the Empire was betweene the yeere 700. and 800. *Conſtantinus* 1. Biſhop of Rome firſt offered his feet to be kiſſed of the Emperour *Iuſtinian*, and moſt inſolently tooke upon him to excommunicate *Philippicus Bardanes* Emperour after *Iuſtinian*, becauſe he could not away with Idols, *anno* 715.

Gregorie the third likewiſe for the ſame cauſe did excommunicate *Leo* the Emperour, and tranſlated the cuſtody of the Church from the Grecians to the French nation, *anno* 740. *Zacharias* the firſt tooke upon him to depoſe and ſet up Kings: as he deprived *Childericus* King of France of his kingdome, and ſet *Carolus Martellus* in his ſtead, *anno* 750. *Stephanus* the ſecond firſt preſumed to bee carried upon mens ſhoulders: unto him *Pipinus* King of France yeelded the exarchate or ſoveraigntie of Ravenna, held his ſtirrop, & led his horſe by the bridle, *an.* 752. Afterward *Carolus* King *Charlemaines* ſonne, confirmed unto *Adrian* 1. the former grant of *Pipinus*, and beſides gave unto him the Dutchie of Forojulium, Beneventum, & Spoletum, *ann.* 776. *Leo* 3 proclaimed *Charles* the Great Emperour, and ſo ſpoyled the Emperour of the Weſt of the better halfe of his Kingdome, *anno* 800.

From this time forth the majeſtie and ancient dignitie of the Empire began daily to decreaſe: *Iohn* 13. made a decree that the Emperour ſhould be crowned of the Pope, *anno* 964. *Otho* the Emperour confirmed to *Leo* the 8. whatſoever before granted by *Pipinus* or *Carolus*, *anno* 966. *Iohn* 14. brought under his papall regiment the Kingdome of Pole, *anno* 973. *Steven* the ninth obtained Millaine: *Vrbanus* the ſecond ſet foot into Spaine, *anno* 1090. Under *Innocentius* the ſecond the Kingdome of Sicily was made part of S. *Peters* Patrimony, *anno* 1140. *Eugenius* the third ſubdued Norway to the papall profeſſion, *anno* 1152. *Alexander* the third decreed that none ſhould be King of England, unleſſe he were firſt nominated and called of the Pope, *anno* 1180. *Sub Lucio* the third the Armenians ſubmitted themſelves to the papall juriſdiction, *anno* 1185. Under *Vrbane* the third Livonia came under their yoke, *anno* 1187. Under *Innocentius* the third the Kingdome of Arragon was made tributarie to the Pope, *anno* 1216. Under *Nicolas* the third the countrey of Romandiola and Bononia was brought under the Popes ſubjection, *anno* 1280.

And to put the matter out of all doubt: *Bonifacius* the 8. did one day ſhew himſelfe in his pontificals, as a Pope; another, in his imperiall robes, as an Emperour by uſurpation, *anno* 1300. *Clemens* the 5. made a decree that the Emperor ſhould receive the name and right of the Empire from the Pope, and the Emperor being dead, till a new elect, the imperiall power to remaine in the Popes hand, *anno* 1314. *Clement* the ſixth crowned *Charles* the fourth upon this condition, that hee ſhould neither ſtay in Rome, nor in any part of Italy: the ſame *Charles* to procure the ſucceſſion of the Empire to his Sonne, did morgage to the Prince-Electors the chiefe revenewes of the Empire, and ſurrendred the free cities, which were never ſince redeemed, *anno* 1350. And thus by degrees was the Empire weakned: and as Antichriſt daily gathered ſtrength, ſo the imperiall dignitie failed, and was empaired.

Apoc. 17.8.
Apoc. 13. 12.
Apoc. 13.15.

Secondly, the imperiall power muſt in ſome ſort bee reſtored by Antichriſt: for the Pope uſurped the ſame authority which the Emperors had, yea greater: for the whore is deſcribed ſitting upon the beaſt, *Apocal.* 17. which is the Empire: and therefore it is ſaid, *verſ.* 8. The beaſt that was, and is not, and yet is: for the ancient Empire both is, and is not: It is, becauſe the power thereof is tranſlated to the Pope: it is not, that is, not in that kingly manner, as it was in times paſt, *Apocal.* 13.12. The beaſt that roſe out of the earth with two hornes like a lambe, did all that the firſt beaſt could doe before him: that is, the power of the Empire was in the Pope. Thirdly, *Apocal.* 13. 15. it is ſaid, that the image of the beaſt remained, and that the other beaſt gave a ſpirit unto the image of the beaſt: So is it at this day, the name and image of the Empire remaineth, but the majeſtie and power is gone: And who giveth life to the image but the Pope? hee confirmeth and ratifieth the election of the Emperor. Wherefore, this rather is an argument that Antichriſt is already come, becauſe nothing but the image of the beaſt remaineth.

Argum. 2. Antichriſt ſhall reigne three yeeres and an halfe: but if he were already come, he muſt needs have reigned divers hundred yeeres already: *Bellarm. cap.* 8.

Dan. 7. 27.
Apoc. 12. 14.

They prove this reigne of Antichriſt for this ſhort ſeaſon, out of thoſe places of *Daniel*, 7. 27. A time, times, and halfe a time: and *Apocal.* 12. 14. alſo it is deſcribed by dayes 1260. dayes: and by moneths, *Apoc.* 11.2. two and fortie moneths: which all come to one reckoning, and make three yeeres and an halfe.

Anſw. Firſt, the time is alſo ſet downe by the name of three dayes and an halfe, *Apocal.* 11. 11. How then is it likely, that 1260. dayes and three dayes and an halfe, ſhould ſignifie the ſame time? And ſeeing the Rhemiſts themſelves, by the thouſand yeeres, *Apocal.* 20. 1. doe underſtand all the time of the new Teſtament till Antichriſts reigne, and ſo take it for an uncertaine and indefinite number, they cannot in any reaſon ſo ſtrictly expound this account of dayes. And as they take the other number indefinitely, ſo divers of the fathers expound this number of dayes; as *Beda* underſtandeth all the time of Chriſtianity: *Rupertus*, ſo long as the Church endureth perſecution: *Haymo*, for all the time from the aſcenſion of Chriſt, till the end of the world. *Fulke annot.* 12. *Apoc.* 2. Secondly, with much better ſenſe are theſe times applied by our learned and painfull countriman Maſter *Fox*, to the great perſecution under the Emperors, which continued 294. yeeres, which time is myſtically ſignified by 42. moneths, taking every moneth for a ſabbath of yeeres. And the reſt of the numbers agree hereunto: for 1260. dayes make three yeeres and an halfe, that is, moneths 42. and three dayes and an halfe make houres 42. So taking every houre in the dayes, and every moneth in the yeeres for a ſabbath of yeeres, there ariſe 294. yeeres, which was the juſt time of the perſecution from the death of *Iohn Baptiſt*, unto the end of *Licinius* the tyrant and perſecutor. This account, I ſay, better agreeth with the truth of the hiſtorie, then their imagined computation. Thirdly, if it ſhould bee taken, as they expound it, for ſo ſhort a time, then very little of the propheeie in the Apocalypſe is yet fulfilled: for the revelation, for the moſt part, conſiſteth in ſetting downe the reigne and kingdome of Antichriſt, with the circumſtances thereof: as of the time of his tyrannizing over the Church, *chap.* 11. 12. of his marke and miracles, *chap.* 13. of the plagues which ſhould be powred out upon the world under his kingdome, *chap.* 16. the deſcription of the whore, which is Antichriſt, *chap.* 17. the overthrow of Babylon, propheſied of in *chap.* 14. fulfilled and accompliſhed, *chap.* 18. So that if we take our adverſaries ſtrict expoſition, the whole prophecie of the Revelation almoſt ſhall bee brought within the compaſſe of three yeeres and an halfe, which is not to bee admitted: for ſo, little of the Apocalypſe ſhould bee yet fulfilled, ſeeing their preciſe three yeeres and an halfe are not yet come. And againe, it is certaine that the Apocalypſe is a generall prophecie of the ſtate of the Church from Chriſts leaving the earth to his comming againe: and it tooke beginning even from *Iohns* time: for things are ſhewed to him *ſhortly to be done, chap.* 1. *verſ.* 1. *and the time is at hand, verſ.* 3. So that we doubt not but the moſt part of that propheticall revelation is already accompliſhed, as it may appeare in comparing the viſions revealed in that booke together, and in applying the hiſtories done, to the prophecies there contained.

Fox pag. 200. pag. 90. col. 2. edit. 1610.

See the opiniõ of *Walter Brute*, how he taketh the 42. moneths and 1260. dayes for the ſame, containing ſo many yeeres. Fox p.444.2.10.

Apoc. 1. 1. 3.

And againe, there is no prophecie beſide this of 42. moneths, which can bee applied to the great perſecution in the primitive Church: wherefore it is not like that the Lord would leave his Church without ſome comfort, in forewarning them of thoſe great troubles which immediatly enſued. But if theſe prophecies, which are wreſted by the Papiſts, did not foretell of thoſe perſecutions, then are they utterly forgotten in that booke: which is not like, it being the greateſt triall that ever the Church had.

4 The 1260. dayes mentioned *Apocal.* 12. 16. cannot bee taken preciſely for ſo many naturall

dayes, but we are to underſtand ſo many propheticall dayes, that is, a day for a yeere: for this both agreeth to the phraſe of Scripture, and the propheticall cuſtome and practice: as *Numb.* 14.34. *After the number of fortie dayes wherein you ſearched out the land, even fortie dayes, everie day for a yeere, ſhall you beare your iniquitie.* Likewiſe, *Ezech.* 4.5,6. *Thou ſhalt beare the iniquitie of the houſe of Iuda fortie dayes, a day for a yeere I have given thee.* Alſo the current of time and courſe of hiſtorie approveth the ſame; that 1260. yeeres are determined for Antichriſts reigne untill his overthrow: for whether we begin the account from the yeere 261. when *Paulus Samoſatenus* revived that foule hereſie, in denying Chriſt to be God, and ſo was a fore-runner of Antichriſt; adding hereunto 1260. yeeres, we come to the yeere 1521. when *Luther* began to impugne the Antichriſtian doctrine: *Sic Baleus in vita Leon.* 10. Or whether we count from the yeere 300. when *Conſtantine* the Great left the imperiall Citie of Rome to the Popes diſcretion, which made an open way to Antichriſt, adding here alſo 1260. yeeres, we fall into the yeere 1560. when according to the prophecie, *Revel.* 11.13. the tenth part of the Antichriſtian Citie, as of Abbeyes, Nunries, Monaſteries was deſtroyed, as in England, Scotland, Germany, and other countries. The Jeſuites literall wreſting then of this number of dayes, is not any way to be admitted.

Numb. 14.34.
Ezech. 4.5,6.

5 We ſay laſtly, that we are not curiouſly to ſearch into times and ſeaſons, which the Lord hath not revealed: Only this we learne, that the time of affliction being ſet downe by dayes and moneths, the faithfull ſhould hereby be comforted, knowing that the time of their trouble is limited of God, and is but ſhort in reſpect of the Kingdome of Chriſt.

Argum. 3. The Lord ſaith, *Matth.* 24. that thoſe dayes ſhall be ſhortned, leſt no fleſh ſhould be ſaved. But how can the time be ſhort, if it ſhould laſt ſome hundreds, or a thouſand of yeeres? *Bellar. cap.* 8. *Rhemiſt. Annot. Matth.* 24. *ſect.* 6.

Matth. 24.22.

Anſw. Firſt, that place verſ. 22. is properly underſtood of the calamitie of the Jewes, which if it had continued any longer, the nation of the Jewes had been utterly deſtroyed. Secondly, yet notwithſtanding the reigne of Antichriſt is ſhort, in reſpect of the eternall Kingdome of Chriſt: yea the whole time from his aſcenſion untill his comming againe, is counted but ſhort, *Apocal.* 22.20. *I come quickly:* And S. *Peter* ſaith, *That a thouſand yeeres before God is as one day, and one day as a thouſand yeeres,* 2 *Pet.* 3.

Apoc. 22.20.
2 Pet. 3.8.

Argum. 4. Chriſt preached but three yeeres and an halfe: therefore Antichriſt ſhall be ſuffered to preach no longer.

Anſ. Firſt, yet Chriſt was thirtie yeeres old when he began to preach, and ſhewed himſelfe before, though not ſo openly; as when he was twelve yeere old he diſputed with the Doctors in the Temple: hee was alſo acknowledged for the Meſſiah in his nativitie. If Antichriſt then muſt in this reſpect be correſpondent to Chriſt, hee muſt alſo bee knowne to bee thirtie yeeres upon earth, before he be fully manifeſted. Secondly, though Chriſt himſelfe preached no longer, yet he ſent his Apoſtles, who preached many yeeres after: we doe not therefore oppoſe the perſon of Antichriſt, whom we deny to be a ſingular man, to Chriſt: but the kingdome of the one to the other. Now by their owne reaſon it followeth, that becauſe the Kingdome of Chriſt endured many yeeres, and yet doth; that therefore Antichriſts Kingdome muſt likewiſe.

Other demonſtrations the Jeſuite hath to prove that Antichriſt is not yet come: as becauſe the Goſpell is not yet preached to all the world, *cap.* 4. *Bellarm. Helias* and *Henoch* are not yet come, who are certainly looked for, *cap.* 6. There ſhall bee a moſt grievous and terrible perſecution under Antichriſt, which is not yet paſt, *cap.* 7. But theſe arguments ſhall be anſwered in another place towards the end of this worke, when we come to ſpeake of the appearing of Chriſt to judgement.

The Proteſtants.

THat Antichriſt ſhall reigne but three yeeres and an halfe, we take it for a meere fable, and a verie popiſh dreame: whereas on the contrarie ſide, we are able to ſhew both that Antichriſt is already come, and hath tyrannized in the world theſe many yeeres.

Argum. 1. We will make it plaine by demonſtration, that Antichriſt hath beene in the world many yeeres agoe, by the propheticall places of Scripture. Firſt, it is ſaid the number of Antichriſt is *666. Apocal.* 13.18. So *anno 606.* or thereabout, *Boniface* the 3. obtained of *Phocas* the Emperour to be called univerſall Biſhop. Thus *Illyricus, Chytraeus.*

Apoc. 13.18.

And if we take our account from that time when *Pompeius* the Great tooke the Scepter from the Jewes, according to *Iacobs* prophecie, that *before the Scepter went from Iuda, the Sonne of God ſhould not come, Geneſ.* 49.10. which fell out in *Cicero* his Conſulſhip, ſixtie yeeres before Chriſts nativitie: Then joyning to this number *606.* we finde *Bonifacius* in the yeere *666.* at which time many ſtrange and prodigious ſights appeared, divers Sea-monſters were ſeene, and a terrible blazing ſtarre was deſcried. Alſo *Gregorie* 1. the immediate predeceſſor of this *Boniface,* doubted not to call him Antichriſt, that tooke upon him to bee called univerſall Biſhop, as this *Boniface* did. All theſe ſignes did foreſhew that Antichriſt was even now borne into the world.

Further, if wee begin at the yeere of the Lord *97.* at which time *Iohn* wrote the Apocalyps, and counting *666.* yeeres, we ſhall come to the time of *Pipinus,* whom the Pope made King of France, & hee againe much inlarged the juriſdiction and authoritie of the Pope. And yet more evidently, about the yeere of the Lord *666,* the Latine Service was commanded to be uſed in all countries ſubject

ject to the See of Rome, by Pope *Vitalianus:* and about the ſame time, *Conſtantius* the Emperour removed the ancient monuments of the Empire to Conſtantinople, and left the Citie to the Popes pleaſure, *Fulk. Annot. in* 13. *Revel. ſect.* 10.

Revel. 20. 3. Another propheſie we have, *Revel.* 20. 3. that after one thouſand yeeres Satan muſt be let looſe. Even ſo, a thouſand yeeres after Chriſt, Pope *Silveſter* a great Conjurer, having made a compact with the Devill, obtained the Papacie: and not long after him came in *Gregorie* the 7. a great Sorcerer alſo and Necromancer: *Sic Lutherus.*

But becauſe it is not to be thought that Satan was bound during that great and long perſecution under the Roman Emperours, we muſt begin the account of the thouſand yeeres, from the end of the perſecution, which continued 294. yeeres: unto that adde a thouſand, ſo have we the yeere of our Lord 1294. about which yeere *Boniface* the 8. made the ſixth booke of the Decretals, confirmed the orders of Friers, and gave them great freedomes: with this number agreeth *Daniel* his 1290. dayes, *Dan.* 12. 11. Alſo ſomewhat before this time, *anno* 1260. the orders of Dominicke and Franciſcane Friers began firſt to be ſet up by *Honorius* the 3. and *Gregorie* the 9. And ſo have we the 1260. dayes which are ſet downe, *Apocal.* 12. *plura apud Fox, pag.* 398.

Argum. 2. If Antichriſt ſhould reigne but three yeeres and an halfe, as our adverſaries teach, and then immediately that time being expired, the world ſhould end: then it is poſſible to aſſigne the time of our Lord Chriſt his comming to judgement, ſo ſoone as Antichriſt is revealed. But the Goſpell ſaith, *that of that day and houre knoweth no man, no not the Angels in heaven, Matth.* 24. 36. (Matth. 24. 36.) Yet theſe good fellowes take upon them to be wiſer than the Angels: for they dare ſet downe the verie day of Chriſts comming, which ſhall be, as *Bellarmine* preſumptuouſly imagineth, juſt 45. dayes after the deſtruction of Antichriſt. (Dan. 12. 11.) And to this purpoſe he abuſeth that place of *Dan.* 12. 11. where mention is made of 1290. dayes, that is, as he fondly interpreteth, three yeeres and an halfe, the juſt time of Antichriſts reigne: *But bleſſed is he that commeth* (ſaith the Prophet) *to* 1335. *dayes:* that is, ſaith *Bellarmine,* to 45. dayes after the deſtruction of Antichriſt; and then Chriſt commeth, *cap.* 9. What intolerable boldneſſe and preſumption is this, contrarie to the ſaying of Chriſt, to attempt to declare the verie houre of his comming?

Againe, the prophecie of *Daniel* had no ſuch meaning: for he onely ſpeaketh of the afflictions of the Church, before the comming of Chriſt, as *Iohn* propheſieth of the troubles that came after. *Daniel* therefore in that place receiveth inſtructions concerning the cruell perſecution of the Jewes under *Antiochus Epiphanes,* the beginning and the end thereof: There are three times revealed unto him.

Dan 7. 25. The firſt is of a time, two times, and halfe a time, or rather the dividing of time; or as *Tremellius* more agreeable to the Hebrew, a part or parcell of times: ſo long ſhould the Temple be defiled, and the abomination ſet up in the Temple, that is, three yeeres and certaine daies: And ſo it came to paſſe, for this deſolation began in the Temple the 145. yeere of the reigne of the Greeks, the fifteenth day of the moneth *Caſleu,* 1 *Macchab.* 1. 57. when *Antiochus* cauſed the daily ſacrifice to ceaſe, and incenſe to bee burnt to Idols: and juſt three yeeres and ten dayes after, which is to bee reckoned for the odd parcell of times, *anno* 148. the 25. day of *Caſleu,* they began to offer ſacrifice in the Temple according to the Law, 1 *Macchab.* 4. 52.

The ſecond time revealed, is of 1290. dayes, *Dan.* 12. 11. which maketh three yeeres, ſeven moneths and odd dayes: which is the time counting from the deſolation, when as the ſacrifices ſhould be reſtored and confirmed by the Kings grant, and letters patents: which accordingly came to paſſe, *anno* 148. the fifteenth of the moneth *Xanthicus,* which was the laſt moneth but one, as it is recorded, 2 *Macchab.* 11. 33.

The third time is deſcribed by dayes, 1335. *Dan.* 12. 12. Bleſſed is hee that ſhould live to ſee that time: namely, when the Church of the Jewes ſhould fully be delivered by the death of *Antiochus,* which was in the beginning of the next yeere, which was 149. 1 *Macchab.* 6. 16. Thus we ſee theſe times were fully accompliſhed under the tyranny of *Antiochus:* wherefore theſe prophecies being once fulfilled, they cannot be drawne to ſignifie any other time, but by way of ſimilitude and compariſon.

2 Theſſ. 2. 8. Neither is that any thing worth, which the Jeſuite objecteth out of Saint *Paul,* 2 *Theſſ.* 2. 8. *Then ſhall the wicked man be revealed, whom Chriſt ſhall conſume with the ſpirit of his mouth:* As though preſently after the revelation of Antichriſt Chriſt ſhould come. And therefore Antichriſt muſt not be expected or looked for before the end of the world: for the whole time from the firſt comming of Chriſt to his ſecond, is in the Scripture called *noviſſima hora,* the laſt times, 1 *Ioh.* 2. 18. (1 Ioh. 2. 18.) And therefore Antichriſt, at what time ſoever he is revealed after the aſcenſion of Chriſt, hee commeth in the laſt times: whoſe utter ruine and deſtruction ſhall be reſerved for the glorious appearing of Chriſt, as the Apoſtle there ſpeaketh.

Argum. 3. Whereas the Scripture ſaith, that Satan muſt bee bound for a thouſand yeeres, and after let looſe againe, *Apocal.* 20. 2. (Apoc. 20. 2.) And it is plaine, that the thouſand yeeres ſince Chriſt, are expired more than five hundred yeeres agoe: It followeth hereupon that Antichriſt is already come: for he muſt be revealed with the looſing of Satan. Our adverſaries have nothing to anſwer but this, that by this 1000. yeeres, a certaine time is not meant, but the whole ſpace during the time of the new

Teſtament till the comming of Antichriſt, *Rhemiſt. Revel.20.ſect.1.* To whom we anſwer, that by the ſame reaſon, neither ſhall their 42 moneths ſhew any certaine time, but the whole ſpace ſo long as Antichriſt ſhall reigne. And this number of moneths, as of daies, weekes, houres, the Scripture every where taketh myſtically in prophecies: but when thouſands or hundred yeeres are mentioned, they are alwaies taken literally: as *Eſay* 7.8. it is propheſied that Ephraim, that is, Iſrael, ſhould utterly ceaſe to be a people within 65. yeeres, which even ſo came to paſſe, counting from the fourth yeere of the reigne of *Ahaz* King of Iuda, to the 25. yeere of *Manaſſes*, when the remnant of Iſrael was carried away. Iſay 7.8.

Iſai 16.14. *In three yeeres as the yeeres of an hireling*, that is, preciſely ſo many, *the glory of Moab ſhall be deſtroyed. Iſai* 21. 16. *Yet a yeere according to the yeeres of an hireling, and all the glorie of Kedar ſhall faile.* In all theſe places hirelings yeeres are underſtood, that is, ſo many common yeeres, as ſervants doe uſe to be hired for. Iſay 16.14. Iſay 21.16.

Let us adjoyne the teſtimonie of antiquitie: *Cyprian epiſtol.3. ad Cornelium: Antichriſti jam propinquantis adventum conantur imitari:* They ſpeaking of the Novatian heretikes, doe imitate Antichriſt, who is now approaching and drawing neere.

Paſchal. 2. *anno* 1100. held a Councell at Rome againſt the Biſhop of Florence, who affirmed Antichriſt then to bee borne: *Epiſtol. Leodienſ. contra Paſchal.* 2. *Ecce ſolutus eſt Sathanas habens iram magnam:* Behold Satan is broke looſe, having great wrath. *Anno* 1390. Pope *Urbane* the 6. and *Clement* 7. being both Popes at once, did thunder out one againſt another, calling each other ſchiſmaticke, heretike, Antichriſt.

Whom now may we beleeve rather for this matter than the Popes? for Antichriſt may beſt judge of himſelfe.

We have alſo the judgement of one *Hentenius* a Papiſt, againſt their dreame of three yeeres and an halfe, who thus writeth in his preface to his tranſlation of *Arethas*; It is not poſſible that Antichriſt, in ſo ſhort a time of three common yeeres and an halfe, ſhould obtaine ſo many kingdomes and provinces.

Adde the ſeale of holy Martyrs: Maſter *Bilney*; Satan, as the Scripture witneſſeth, hath been now let looſe theſe 500. yeeres, as it is written in the Apocalypſe, *After a thouſand yeeres Satan ſhall bee let looſe, Fox pag.*1003. *col.*1. Maſter *Tindall* holy Martyr ſaith, That ſince the firſt 30. Biſhops of Rome that died Martyrs, there have beene 204. Popes, and hardly foure to be found among them good Chriſtian men, *pag.*1252. *col.*2. P.914.2 5. P.1141.1.70.

All theſe agree together, that Antichriſt hath beene many yeeres alreadie revealed to the world: and therefore this new device of three yeeres and an halfe is but a meere forgerie.

1. *Iuſtinus Martyr* ſaid in his time, about 1400. yeeres ſince, that he which ſhould utter blaſphemies againſt the moſt high, *was even at the doore.* ὀνὼ θύραις ὄντος, Dialog. cum Tryphon.

2. *Tertullian* alſo of the like antiquitie ſaid, *Antichriſto jam inſtante:* Antichriſt being now at hand. But ſince thoſe fathers thus ſpake, many hundred yeeres are expired: the time then of Antichriſts reigne is not to be limited to the ſpace of three yeeres and an halfe. Tertull. lib. de fug. in perſecut.

3. The confeſſion of the Engliſh Church, and the head governour thereof is, that the three yeeres and halfe, doe rather ſignifie halfe the ſpirituall week, that is, of all the time betweene Chriſts firſt and ſecond comming: for if Antichriſt ſhall reigne but three yeeres and an halfe, and there ſhall be but 45 daies after his deſtruction before the comming of Chriſt, then the very time of his comming ſhould be knowne, which is contrarie to the Scriptures. Apolog. Reg. p.61.62.

4. *Gregorie* the firſt, in his time, gave this as a marke and note of Antichriſt, *That whoſoever calleth himſelfe univerſall Biſhop, In elatione ſua praecurrit Antichriſtum,* doth in his pride forerunne Antichriſt: but the Popes ever ſince *Boniface* the third, for a thouſand yeeres have uſurped this title, therefore ſo long Antichriſt with his forerunners have beene in the world: ſome of the moderne Papiſts doe confeſſe, that no mortall man can certainly tell how long preciſely Antichriſt ſhall reigne, and that the three yeeres and halfe doe but ſignifie the extremitie, top, or height of his reigne: So *Pererius, Acoſta.* Gregor. lib. 4. indiction 13. epiſt. 30. Perer. lib. 15. in Dan. 12. Acoſta de tempor. noviſſim. lib. 2. c. 8.

The third part, concerning the name, character, and ſigne of Antichriſt.

The Papiſts.

They ſtoutly affirme, that Antichriſt ſhall be one particular man; conſequently they alſo hold, that he ſhall have a certaine name, as Chriſt is called Jeſus, ſo Antichriſt muſt alſo have a proper name: but what that name ſhall be, no man can tell, untill hee come: but it ſhall conſiſt of certaine letters, that in number make ſix hundred ſixtie ſix, *Bellarm. cap.* 10. *Rhemiſt. annot. Apocal.* 13. *ſect.* 10. 18. Error.

1. *Apoc.* 13.18. *Count the number of the beaſt, for it is the number of a man, and his number is* 666. Hereupon they conclude, that Antichriſt ſhall have a certaine name, which containeth that number, *Bellarm. ibid.* Apoc. 13.18.

Anſw. Firſt, it is the number of the beaſt, and yet of a man: *Ergo*, it cannot be the name of any one man; for by the beaſt, the Ieſuites themſelves underſtand a companie or multitude, *Rhemiſt. Apocal.* 13. *ſect.* 3. Wherefore it muſt be ſuch a name as agreeth to a companie or ſucceſſion of men, and ſuch is the name *Latinus*, as afterward we will ſhew. Secondly, it muſt be a name by number, ſhewing the time, not an idle number ſignifying nothing; the time of his comming is ſet downe to be *666*. But the name of their Antichriſt cannot ſhew any ſuch time, ſeeing there are yeeres more than twice *666*. gone alreadie, and yet they ſay, their Antichriſt is not yet come.

Argum. 2. Antichriſt ſhall have a name, as Chriſt had: but it is not neceſſarie to be knowne, otherwiſe than Chriſt his name was: which was deſcribed by *Sibill* by the number of 888. as Antichriſts is by *666*. yet was not his name, Jeſus, perfectly knowne before his comming, neither is it neceſſarie that Antichriſts ſhould before that time. Jeſus, in Greeke letters thus, Ἰησοῦς, maketh as you ſee 888. *Bellarm. cap.* 10.

ι.	10.
η.	8.
σ.	200.
ο.	70.
υ.	400.
ς.	200.
	888.

Anſw. Firſt, you muſt prove Antichriſt to be one ſingular man as Chriſt was, and then ſtrive for his name. Secondly, you doe evill to match *Sibils* Prophecie, and *Iohns* Revelation together, as though her conjecture of the name of Chriſt, by the number of 888. were of like authority with *Iohns* Prophecie, of *666*. Thirdly, that the name of Jeſus is deſcribed by one of the *Sibils* by the number 888. it is evident. And *Auguſtine* alſo maketh mention of other verſes, which goe under the name of *Sibill*, the firſt letters whereof do make this title or name both in the Greek and Latine, Ἰησοῦς Χρειστὸς υἱὸς θεοῦ σωτήρ: *Ieſus Chriſtus filius Dei ſalvator*: Ieſus Chriſt the ſonne of God our Saviour, *Auguſt. cont. Iudaeos & Pagan. cap* 16. But theſe prophecies of Chriſt, which goe under the name of *Sibill*, may be doubted of: for it is not like that out of the Church among the Gentiles there could bee found more evident predictions of the Meſſiah, than in the Church of the Jewes in the true Prophets writings: and if the Prophets of God, ſpeaking by the ſpirit of God, did not foreſee or foretell the name of Jeſus, how could the *Sibils*, ſpeaking by a ſpirit of divination, be able to declare it? But becauſe the teſtimonie of the *Sibils* is alleaged by grave authors againſt the Jewes and Pagans, I ſpare to ſpeake of the uncertaintie of them. Fourthly, if Antichriſts name were as well knowne, as Chriſts name was before his comming, no man could be ignorant of him: for the names of Chriſt were particularly expreſſed by the Prophets, as even now ſhall be ſhewed.

The Proteſtants.

WE affirme by the warrant of Scripture, that as it is a meere fable, that Antichriſt ſhall be one ſingular man: ſo of the like truth is it, that he ſhall be knowne by ſome notorious name: neither can any ſuch thing be gathered, *Apocal.* 13. 18.

Argum. 1. If there ſhould come ſuch a notorious wicked perſon into the world, who only ſhould deſerve to be called Antichriſt, it is not unlike, but that the ſpirit of God ſpeaking of his name, both could and would alſo have expreſſed it: As *Ioſias* was deſcribed by name, 1 *King.* 13. 2. and *Cyrus*, *Eſai* 44. 28. 45. 1. long before either of them came into the world. And why, I pray you, might not this propheticall Evangeliſt, have named Antichriſt, as well as *Sibilla* foretold the name of our Saviour Jeſus Chriſt?

Matth. 21. 11.
Iſay 11. 1.
Iohn. 12. 13.
Zach. 9. 9.
Ezech. 34. 24.
Ierem. 30. 9.

Againe, Chriſts names were propheſied of and knowne before: One name of his is to be called a *Nazarite*, ſo the people call him, *Matth.* 21. 11. a prophet of *Nazareth*. This name the Prophet hath *Iſai* 11. 1. hee calleth him, *Netſer*, in Hebrew it ſingifieth a branch. Another name of his, is *King of Iſrael*, *Ioh.* 12. 13. propheſied of by *Zach.* 9. 9. Chriſt alſo was ſaluted by the name of the ſonne of *David*, *Matth.* 21. 9. *Mark.* 10. 48. for the Jewes did generally hold, that the *Meſſiah* ſhould be called by the name of *David*, according to the ſaying of the Prophets: as *Ezech.* 34. 24. *My ſervant David ſhall be their Prince.* And 37. 35. *My ſervant David ſhall be their Prince for ever.* And againe *Ierem.* 30. 9. *They ſhall ſerve the Lord their God, and David their King*: which place *Rabbi Ionathas* doth thus tranſlate, *Obedient Davidi Meſſiae regi ſuo*: They ſhall obey *David* the Meſſiah their King.

Further, hee was knowne by the name *Meſſiah*, or Chriſt, before he came, *Ioh.* 4. The woman of Samaria ſaid, I know well that Meſſiah ſhall come, which is called Chriſt, *verſ.* 25. This name was revealed to *Daniel.* 9. 25. he is called Meſſiah the Prince.

Zachar. 3. 5.
Iohn. 12. 13.
Pſal. 118. 25.
Hebr. 4. 8.
Numb. 13. 8.

But will our adverſaries ſay, his name Jeſus was not knowne before his comming? Yes, even that name alſo hath ſome evidence out of the Prophets: for *Ieſus*, or *Iaſua*, is all one, and ſignifieth a Saviour: of the which name we reade *Zachar.* 3. where mention is made of *Ieſua* the high Prieſt, who was a type of our Saviour Chriſt, and bare his name, for *verſ.* 5. a Diadem is ſet upon his head, which muſt needs be underſtood of Jeſus Chriſt, our high Prieſt. Againe, he is called *Hoſanna*, *Ioh.* 12. 13. which ſignifieth the ſame that Jeſus, and both are derived from the ſame root: tranſlated, *Save us*. Which name we find in *Pſalm.* 118. *verſ.* 25. And *Auguſtine* ſeemeth to gather the ſame name out of the Prophecie of *Habacuck* 3. 3. *Sanctus veniet de monte Pharan*: The holy one ſhall come from the mount Pharan: that is, ſaith he, of the ſame name whereof he was which was ſent from Pharan, *Numb.* 13. 1. that is, *Ioſua*: who alſo is called *Ieſus*, *Heb.* 4. 8. and at that time alſo was his name changed when he was ſent from Pharan, as *Auguſtine* in the ſame place noteth, *lib.* 16. *cont. Fauſtum Manich. c.* 19. 20. He is there alſo called *Hoſhea*, *Numb.* 13. 8. which is the very name conſiſting of the ſame letters and points in the Hebrew, which is given to Chriſt, *Matth.* 21. 9. according to the Prophecie, *Pſalm.* 118. *verſ.* 25. for there they ſalute him thus, *Hoſhianna*, Save us.

Laſtly, if the name Jeſus Chriſt were revealed to *Sybilla* an heathen prophetеſſe, how can it be that the Prophets of God were ignorant of it? Therefore by their owne argument, ſeeing Chriſts names were knowne before his comming, why ſhould not Antichriſts in like manner, if he ſhould be ſome one ſingular notorious man?

Argum.2. We can bring forth a name, which in all reſpects agreeth with that deſcription, *Apocal.* 13.18. which is a name both of a man and of the beaſt, that is, of a companie, or ſucceſſion of men; which ſheweth the time of Antichriſts birth, namely, the yeere *666.* which doth fitly agree with the manners and properties of Antichriſt, which was alſo the name ſometimes of a man, and that is the name *Latinus*, by which name one of their firſt Kings were called, which in Greeke letters λατεινος, ſheweth in account, the number. *666.* and ſo doth the name of Rome in Hebrew -- רומיית *romiiith*, which alſo was the name of one of their Popes called *Romanus*, who was Pope about the yeere *900.* about which time they began to bee in their ruffe. And one of their owne writers *Barthol. Caranza* the Epitomizer of the Councels thus teſtifieth of thoſe times: *Iam tunc cœperat pontificum virtus & integritas deficere:* And even then began the vertue and integritie of the Biſhops of Rome to faile and decay. And *ecclesia Italica*, in Greeke letters doe make the ſame number.

λ.	30.	ר.	200.
α.	1.	ו.	6
τ.	300.	מ.	40.
ε.	5.	י.	10.
ι.	10.	י.	10.
ν.	50.	ת.	400.
ο.	70		666.
ς.	200.		
	666.		

We ſee then, that all things doe well agree to this name: firſt, that it ſignifieth the whole Latine Church or Empire, and ſo is the name of the beaſt. Secondly, it ſheweth the time *666.* about which yeere Pope *Vitalianus* compoſed the Latine Service, and enjoyned all nations to uſe no other. Thirdly, it properly agreeth with the Antichriſtian practice of Rome; which is called the Latine Church. And contrarie to S. *Pauls* rule they have brought an unknowne tongue, which edifieth not, into the ſervice of God: yea they preferre it before the Greeke and Hebrew, making the Latine tranſlation of the Scriptures only authenticall, as it was concluded, in their Tridentine chapter. And they doe ſo much extoll their Latine text, as the ſetter forth of the *Complutenſe* edition is not aſhamed in his preface to write, that he hath placed the Latine text betweene the Hebrew and the Greeke, as Chriſt betweene the two theeves. What Church then in the whole world but theirs, can bee called the Latine Church? Fourthly, it alſo maketh much for us, that we have a conſent of names: for λατεινος, ἐκκλησία ἰταλικὴ, and in Hebrew *romiiith*, doe all make the ſame number, and doe note the Latine, Romane, or Italian Church.

But they object: Firſt, that *Latinus* maketh not that number with *i.* but *Lateinus* with ει. A great matter: wherein they ſhew their ignorance, as though the Greeke diphthong, ει be not uſually expreſſed by a ſingle *i.* in Latine, as we ſay, Ἀντιόχεια, *Antiocheia*, in Greeke, and Ἀλεξάνδρεια, *Alexandreia*, with ει diphthong: in Latine, *Antiochia*, *Alexandria*, with ſingle *i.* for the cities of Antioch, and Alexandria: this therefore is a ſmall quarrell. But marke, I pray, what a poore ſhift this is: If this ſmall letter ε. be but admitted, the Pope is made Antichriſt: ſo we have found out Antichriſt, ſaving one ſmall letter.

2 There are many names beſide, that make that number, as τειταν, αρνουμε, and others: nay the Rhemiſts ſay, that *Luthers* name, in the Hebrew: and *Bellarmine* that *David Chytræus* his name, doe expreſſe that number of *666.* But what of all this? there is none of theſe names, unto the which the three properties aforeſaid doe agree, as they doe unto *Latinus*, as to betoken the whole bodie of Antichriſt, to ſhew the time of his birth, and deſcribe the qualities of his kingdome, as the word *Latinus* doth: yet this we doe not ſay, that this is the very name which is meant in that place, and that the prophecie can have no other meaning, but to ſhew how ridiculous their interpretation is, and how much neerer ours commeth to the truth. And concerning *Luthers* name, it cannot make that number, unleſſe they change the letters, and make it *Auderus:* and ſo it is an eaſie matter by chopping and changing of letters to bring any name to that number, And againe, the Rhemiſts doe cleere *Luther* in this behalfe that he is not Antichriſt, *Apocal.* 13. *ſect.* 10.

Railing *Genebrard* in his Cronologie *lib.* 4. hath the like conceit of *Luthers* name, but *lib.* 3. he findeth out the number *666.* in the name Μαομετις, *Mahomet*, whom he ſuppoſeth to be the Antichriſt: which opinion *Iodocus Clichtoveus*, one of his owne ſide renounceth: with theſe men, that peremptorie and ſuperſtitious Muſcovite Duke, joyneth hands: hee will have *Luthers* name to ſignifie cruell, for ſo *Lut* ſignifieth in the Muſcovite language, as he ſaith: and he maketh him an adverſarie to Chriſt. In lib.4.Damaſcen c.27.

But *Luther* was no Muſcovite, from their then derivation of his name is not to be taken, but from the Germane tongue, of which countrie he was: in which language, *Luther* in the Saxon tongue, or *Luther* in the high Germane, ſignifieth pure: and ſo indeed *Luther* anſwered to his name, by whom the doctrine of the Church was purified: and before him *Wickliffe* here in England was the Paſtor of a towne called *Lutherworth*, which ſignifieth in the Saxon tongue (of the which the Engliſh is compoſed) *the pure word:* but to cleare *Luther* from theſe malicious imputations, let *Eraſmus* ſpeake, who being promiſed great revenewes by the Popes Legates, to write againſt *Luther*, made this anſwer: *Major eſt Lutherus, &c.* *Lutherus* is too great for me to write againſt, and too high for me to underſtand: and *Luther* is ſuch a man, that I profit more by reading one of his pages, than all *Thomas Aquine*. Reſponſ.Ioan. Baſil.c.1. Ex Laſcicii reſponſ. Apolog. adver. Ioan.Baſil.

Antiquitie alſo approveth this name, as *Irenæus lib. 5. de hæreſib. Teſtimonium perhibentibus his, qui facie ad faciem viderunt Dominum, &c.* And theſe bearing teſtimonie, that face to face have ſeene S. *Iohn*, and by reaſon teaching, how that the number of the beaſts name doth containe *666.* after the Grecian reckoning, by the letters that are therein, &c. And though this father in that place preferreth the name *Teitan*, before others, as very like to be the name of Antichriſt; yet firſt hee approveth the name *Latinus*, ſaying, *Valde veri ſimile eſt*: It is very like to be this name, becauſe the Latines now doe reigne. And *Irenæus* might be deceived in the other name *Teitan*, becauſe Antichriſt was not yet revealed: but ſince the revelation of Antichriſt, it is now eaſie to diſcerne which of theſe two names doth beſt agree to the prophecie.

Auguſtines judgement is ſeene before, Error 56. who taketh Antichriſt to bee *univerſum corpus*, the whole body: then if Antichriſt be a whole body and ſocietie, not a particular man, hee ſhall not be knowne by a particular name.

Apol. Regis p. 94.
Lib. de temp. noviſſ. c. 30.

And as for *Irenæus* conjecture touching the name *Latinus*, the Princely Apologiſt of the Church of England, holdeth that this word, *well ſutes with the Romiſh Church, Romiſh faith, and Latine ſervice*: yea their owne Jeſuite *Acoſta* acknowledgeth, that *Irenæus* ſaid he received thoſe names *ab iis qui Ioannis faciem viderunt*, from them which had ſeene the face of *Iohn* himſelfe.

Adde hereunto that at the coronation of *Paulus* the fifth, this title was aſcribed unto him, PAVLO. V. VICE DEO: the numerall letters whereof make the ſaid number *666.*

V. 5. L. 50.
V. 5. V. 5. I. 1.
C. 100 D. 500.

Now further for theſe two points, that the name propheſied of in the Apocalypſe, is ſo a name, as that it deciphereth alſo a certaine number of yeeres: and that it is not a ſpeciall or proper name of any one man, we have the teſtimonie of ſome of their owne writers.

For the firſt, *Lyranus* upon this place is a witneſſe, that although hee take not *Mahomet* to be Antichriſt, yet thinketh his death falling out in the yeere *666.* to bee ſignified in this number. For the other, *Primaſius*, and many other of their ſide, thinke that ἄντεμος, that ſignifieth, contrarie, ſhall be the name of Antichriſt, which is no proper, but a generall name of oppoſition to Chriſt, as Antichriſt is. Likewiſe *Rupertus* thinketh, that the name of Antichriſt (that is, of that one ſingular man) is not contained in this number: who hath another myſticall interpretation of the name, which is nothing to the purpoſe: and therefore I omit it.

So alſo Iohn Wicklif. p. 414. 2.20.

The holy Martyrs thought that Antichriſt ſhould not bee ſet forth by any ſuch notorious name: *Tindall. All they that doe purſue are Antichriſts: the Popes, Biſhops, Cardinals, and their adherents doe purſue, therefore the Pope, Biſhops, and Cardinals, and their adherents are Antichriſts: artic. 12. Fox p. 1141. 2. 35.* All thoſe make but one Antichriſt, having ſeverall names and places, &c. *Walter Brute, the number of his name according to ſome men is* DVX CLERI, *the Captaine of the Clergie, becauſe by that name he is named, and maketh his name knowne, and that name is 666. Fox p. 460. 2. 45. edit. 1610.*

D. 500.
V. 5.
X. 10.
C. 100.
L. 50.
E.
R.
I. 1.

Of the character or ſigne and badge of Antichriſt.

The Papiſts.

59 Error.

Apocal. 13. 16

THey doe hold that Antichriſt ſhall have a certaine outward marke or character, which hee ſhall cauſe to be printed in the right hands, and foreheads of all both ſmall and great, that doe belong to his kingdome, *Apocal. 13. 16.* But this marke is not yet knowne, no more than his name is: onely this they are ſure of, that the Pope hath not Antichriſts character, but rather the character of Chriſt, the ſigne of the Croſſe which he cauſeth to be ſigned in the foreheads, *Bellarm. cap. 11.*

Argum. 1 Antichriſt muſt in all reſpects be contrarie to Chriſt: for as he ſeeth his Image and Crucifix adored, ſo ſhall he ſet up his owne image to be worſhipped: and therefore as Chriſtians now doe beare in their foreheads the ſigne of the Croſſe which is Chriſts marke, ſo he ſhall invent another mark contrarie to Chriſts: and he will make his name and the letters thereof ſacred, as now the name of Jeſus is worſhipped among Chriſtians, *Rhemiſt. Apocal. 13. ſect. 2.*

Pſal. 115. 8. 9.

Philip. 2. 8.

Galath. 6. 17.

Anſwer. Firſt, where have you learned, that roods and images are to be adored and worſhipped? or doth not the word of God teach the plaine contrarie? *Pſal. 115. 8. 9. O Iſrael truſt in the Lord:* but they that worſhip images are like unto them: hee therefore that truſteth in an image cannot truſt in God. Againe, where learne you to make an Idoll of the letters or ſyllables of Chriſts name, to cauſe men to carrie it in their caps, and bow their knee unto it? thinke you that S. *Paul*, when he ſaith that all things doe bow the knee to the name of Jeſus, yea of things in heaven, *Philip. 2.* that he meant, that even the Angels do ſtoop and make obeiſance, when they ſee the name of Jeſus written in a glaſſe window? Or who taught you that the ſigne of the Croſſe is to be borne upon mens foreheads? and that with croſſing of the forehead, we are preſerved from danger? S. *Paul*, you know, hath no ſuch meaning, when he ſaith, *He bare in his body the marks of the Lord Ieſus*, which were nothing elſe but the ſignes and tokens of his perſecutions, as whippings, ſtoning, and ſuch like in his fleſh: *Galath. 6. 17.* Neither, when he ſaith, *He rejoyced in nothing but the Croſſe of Chriſt, whereby hee was crucified to the world, verſ. 14.* hath he any relation to the Croſſe in the forehead: for it were a miracle, that a man by croſſing his forehead, ſhould ſtraightwaies crucifie and mortifie his affections. Nor yet did our Saviour ſpeak of this marke, where he ſaith, that they which wil follow him muſt take up his croſſe, *Mark.* 8.34. for in that place by taking up the croſſe, he meaneth nothing elſe but the forſaking and denying of our ſelves. So it is plaine, that in the Scripture you find not this ſuperſtitious ſigne of the croſſe in your foreheads. [illegible]arke 8.34.

2 Where you ſay, that you doe honour the Character of Chriſt, as his name, and the ſigne of the Croſſe: You doe even ſo honour Chriſt, as the ſouldiers did that gave him a reed for a Scepter, and thornes for a Crowne, and bowed themſelves in mockage: So you doe leave Chriſt certaine badges and ſignes of his kingdome; but indeed you ſpoile him of it, and of his Prieſthood too, making other mediators beſide him, and other ſacrifices propitiatorie beſide his. What doe you elſe now, in bowing the knee to the name and ſyllables of Jeſus, and ſpoiling him of his honour, but with the ſouldiers in mockage to bow unto Chriſt? And I pray you, how doe you honour the name of Chriſt, when you make a jeſt of the name of Chriſtian? for in Italie it is a word of reproach, taken for an idiote or foole.

3 We are ſo farre from thinking, that the characters of Chriſts name, and the ſignes of the Croſſe ſo ſuperſtitiouſly uſed among Papiſts are the markes of Chriſt, that we take them rather to be the viſible markes of Antichriſt: for beſides the inviſible characters of Antichriſt, whereof we are to ſpeake afterward, that he ſhall uſe alſo ſome viſible markes, and what thoſe markes are we doe learne where the text ſaith, *The marke of the beaſts name, Apocal.* 14. 11. *and the marke of the number of his name, Apocal.* 15. 2. as it is in the originall: Now the number of the beaſts name is expreſſed by theſe three Greeke letters, χ·ξ·ς· *Apocal.* 13.18. Hence are derived the abuſed characters of Chriſts name, χ·ϛ̃·ς· for χριστὸς: the firſt letter and the laſt in the beaſts name χ·ξ·ς· and in theſe abuſed characters χ·ϛ·ς· are all one; and the middle character ϛ· with his crowne thus, ϛ̃· cannot more fitly be expreſſed by any letter, than the middle in the beaſts name, ξ· Thus we ſee that theſe characters χ·ϛ̃·ς· ſo ſuperſtitiouſly abuſed by the Papiſts, which they uſed in their rings, amulets, tablets, in their caps and garments, doe iſſue out of the beaſts name, and ſo are markes of Antichriſt. Apoc. 14.11. Apoc. 15.2.

In like manner did they abuſe the ſigne of the croſſe, attributing unto it the power, efficacy, and merit of Chriſts death, as though the very ſigne of the croſſe were able to ſanctifie thoſe that were croſſed, and to preſerve them from ſpirituall danger.

And theſe ſuperſtitious markes of the croſſe had their beginning from the beaſts name: for the firſt letter χ· is a croſſe, the middle letter ξ· in Latine X. is alſo a ſideling croſſe, the laſt letter ς· and containeth both σ· and τ· two Greeke letters, whereof the latter is called an headleſſe croſſe: and thus it appeareth plainly, that the markes whereby they ſay they honour Chriſt, are rather a diſhonour to him, and are in very deed the cogniſance of Antichriſt.

4 We anſwer, that the ſignes whereby Chriſtians are marked, are not externall, but internall: We are ſealed by the ſpirit of God, *Epheſ.* 4.30. The outward ſignes are none other, but the two Sacraments of baptiſme and the Lords ſupper: by the right adminiſtration whereof the congregations of the faithfull are knowne. But of this more ſhall be ſpoken in the *Antitheſis*, or *Antidotum*, in the declaration of our opinion. Epheſ. 4.30.

The Proteſtants.

BY the character or marke of Antichriſt, we doe not ſo much underſtand any viſible ſigne or badge to bee printed in the right hand or the forehead, as the Jeſuite imagineth: as though hee ſhould brand all his ſubjects in the hand or forehead: as that hereby is meant and ſignified chiefly the ſociety and communion, whereby they ſhall be joyned to Antichriſt, by giving unto him their fidelitie, oath and obedience, agreeing together in the ſame corruption of faith and doctrine. This is Antichriſts badge or cogniſance, *Fulk. Apocal.* 13. *ſect.* 7. There are alſo outward marks of their conjunction with Antichriſt: as the ſhaving of Prieſts, and greazing them with oyle: ſuch are the receiving of holy bread, the wearing of beads, the anhointing with Chriſome, the croſſing of themſelves, as wee have before ſhewed. But the proper note and character is the oath and profeſſion of fealty and obedience.

Argum. 1. Antichriſt, ſay they, ſhall bring in another contrarie character, to diſgrace the ſigne and character of Chriſt, namely the croſſe in the foreheads: But Chriſt hath appointed no ſuch viſible character, neither are true Chriſtians knowne by any ſuch: therefore alſo the character of Antichriſt is no ſuch thing: the antecedent is proved thus.

1 The people of the Jewes had no ſuch outward badge, who were more charged with outward obſervations, than Chriſtians are: Circumciſion was the only ſigne of the covenant to them, *Geneſ.* 17. 11. which was one of their chiefe Sacraments, in place whereof Baptiſme is enjoyned us: *Ergo*, much leſſe are we to be knowne by any other outward badge. Geneſ. 17.11.

2 This place *Apocal*, 13. is taken out of *Ezech.* 9. where the Angell is commanded to ſet a marke upon the foreheads of them that mourne: but that was no viſible externall marke, for it was ſhewed the Prophet in viſion: *Ergo*, neither is it to be taken ſo in this place.

3 We grant the Sacraments are badges and markes of our profeſſion: which markes the Pope, the onely Antichriſt hath defaced, by bringing in five other Sacraments, and cleane changing, polluting

and altering, the right Sacraments which Chriſt inſtituted : for they have brought into Baptiſme, chriſme, ſalt, oyle, ſpettle, and ſuch traſh : into the Euchariſt, adoration, tranſubſtantiation, ſacrifice, with ſuch like: ſo that herein he ſheweth himſelfe Antichriſt, and hath altered the true markes of Religion.

Argum. 2. It appeareth by the effect what is the Character of Antichriſt : The text ſaith, *It was* not lawfull for any to buy or ſell, but he that had the marke or the name of the beaſt : No more was it lawfull for any to have trafficke amongſt the Papiſts, but hee that acknowledged the Popes croſſe keyes, or made himſelfe a member of the Romiſh Italian Church ; Nay they ſay, hee is not of the Church that acknowledgeth not the Pope to bee head of Chriſts Church, *Fulk. in Apocal.* 13. *ſect.*7.

The Jeſuite objecteth : Firſt, this oath of fidelitie and conjunction cannot be that character : for it muſt be in the right hand or forehead. *Anſw.* We have alreadie declared, that it is too childiſh to take theſe words literally, as though all Antichriſts ſubjects ſhould carrie brands in their foreheads or hands. Secondly, ſaith he, many doe both buy and ſell amongſt them, that have not made profeſſion of their fealtie to Rome, as the Jewes, *Bellarm.cap.*11. *Anſw.* Yea no marvell, for Antichriſt is an enemie onely to Chriſt : all other people he can brooke well enough beſide good Chriſtians : tell mee I pray you, whether our Merchants be admitted to traffick ſafely in Spaine, if their religion be knowne? The ſervants of God amongſt you, can neither enjoy houſes, lands, libertie, or life : which yoke alſo was laid a long time upon this land, till it pleaſed God to have mercie on us : for the which his name be bleſſed.

Thirdly, Againe, many yeeres agoe, even in *Auguſtines* and *Ambroſe* his time, all Churches were joyned to Rome, before Antichriſt was yet revealed. *Ergo,* This is not the Character of Antichriſt, *Bellarm.ibid.*

Anſw. Firſt, they were joyned then in common conſent of religion, not as ſubjects by compulſion, but voluntarie ; becauſe at that time, Rome in the chiefeſt points of Religion was in the right faith. Secondly, but of late daies in the Councell of Conſtance, not yet two hundred yeeres agoe, it was made an article of faith, to beleeve, that the Pope was the head of the univerſall Church : yea about the yeere 600. the title of univerſall Biſhop firſt began to bee appropriate to Rome : whereby was inſinuated, that all Churches in the world ſhould bee under the obedience thereof.

Touching the ſlaviſh obedience, and faithleſſe fidelitie, which now further ſhall be yeelded to Antichriſt, which we hold to be that marke or character.

ἁρπάζει ἑαυ-τῷ τ̃ ἐξουσίαν.

catech.15.

1 *Cyrill* ſaith, *he ſhall uſurpe or take unto himſelfe the power of the Roman Empire, &c.* and ſo conſequently hee ſhall enforce and impoſe upon the world the ſame yoke of obedience.

Apologet adver.Gentes.

2 And *Tertullian* of the Africane Church would have them pray for the Emperours, *Quod vim maximam univerſo orbi imminentem, &c. Romani imperii commeatu ſcimus retardari* : Becauſe wee know, that the great ruine which hangeth over the world, is foreſlowed by the entercourſe of the Roman Empire.

Apolog.Reg. pag.93.

3 Our princelie Apologiſt herein concurreth with his Church : *By the marke in the forehead, ſignifying the outward profeſſion and acknowledgement of their profeſſion unto her : and by the marke in the right hand, ſignifying their actuall implicite obedience unto her, &c.*

4 Laſtly, we have the teſtimonie of one of their Popes themſelves, who ſaith plainly, that he is the forerunner of Antichriſt, which would be called Univerſall Biſhop, *Gregorie* 1. *lib.*4. *epiſtol.*32. and writing to *Eulogius* of Conſtantinople he calleth this title of Univerſalitie, *ſuperbæ appellationis verbum,* a proud name. And *Pelagius* 2. 1. *decretal. contra Iohannem Conſtantinop.* ſaith thus, *Nullus Patriarcharum tam profano utatur vocabulo,* he termeth it a prophane name, &c. See then by his teſtimony, the title of Univerſality, and exacting of obedience of other Churches, is a prophane and proud title, and in very deed the character and marke of Antichriſt.

P.1701.2.74.

P.1476.2.84.

Biſhop *Cranmer* holy Martyr, maketh this an infallible ſigne of Antichriſt, *Becauſe he advanceth himſelfe above all other creatures: Fox pag.*1874.*col.*2. and would have all to depend upon him. Maſter *Bradford* calleth him Antichriſt, that arrogated to himſelfe, *to be called the ſupreme head of the univerſall Church, pag.*1626.*epiſtol. ad Londinenſ.col.*1.

The fourth Part, concerning the generall and originall of Antichriſt.

The Papiſts.

60. Error.

THey doe reject thoſe old fancies concerning Antichriſt, as that hee ſhould bee borne of a Virgin by helpe of the devill, that hee ſhould have the devill to his father, that hee ſhould bee a devill incarnate : or that hee ſhould be *Nero* raiſed from the dead. Refuſing theſe fables, they have found out one as fooliſh : Our Rhemiſts hold, that Antichriſt ſhall bee borne of the Tribe of *Dan.* Unto this opinion alſo our Doway men incline, in their annotations upon the Bible, *p.*150.

Bellarmine dare not ſay ſo, but he thinketh that he ſhall come of the Jewes ſtocke, and be circumciſed, and be taken of the Jewes for their Meſſiah, *cap. 12.*

Argum. 1. That he ſhall come of the tribe of *Dan*: thus they would prove it, *Gen. 49. 17. Dan* ſhall be a ſerpent by the way, biting the horſe heeles: *Ierem. 8. 16.* The neighing of his horſes is heard from *Dan*, And *Apocal. 7.* where 12. thouſand of every tribe are reckoned, onely *Dan* is left out, becauſe (belike) Antichriſt ſhould come of that tribe, *Rhem. 2. Theſ. 2. ſect. 8.*

Geneſ. 49. 17.
Ierem. 8. 16.

Anſw. Bellarmine confuteth all theſe reaſons: the firſt he ſaith with *Hierome* to be underſtood of *Sampſon*, who came of the Tribe of *Dan*: the ſecond place is of *Nabuchadnezzars* comming to deſtroy Jeruſalem, as *Hierome* alſo expoundeth it: to the third he ſaith, that *Ephraim* is left out as well as *Dan*, yea and ſo is *Manaſſes* too: becauſe the Tribe of *Ioſeph* is named for his two ſonnes: but *Dan* is left out becauſe *Levi* is reckoned in his place. We may ſee now, how well they agree, when one Jeſuite confuteth another, *Bellarmine cap. 12.*

Argum. 2. *Bellarmine* ſtandeth much upon that place, *Iohn 5. 43.* If another come in his name, him will ye receive: but ſaith he, the Jewes will receive none but of their owne kinred, and whom they looke for to be their *Meſſiah. Ergo,* Antichriſt muſt come of the Jewes, *ibid.*

Ioh. 5. 43

He alſo urgeth that place of the Apoſtle, 2 *Theſ.* 2. 11. *God ſhall ſend them ſtrong deluſions, to beleeve lies*: which he underſtandeth of the Jewes, that ſhall bee readie to receive Antichriſt for their Meſſiah: and indeed ſaith, Antichriſt ſhall come eſpecially for the Jewes, to delude and deceive them.

2 Theſ. 2. 11.

Anſw. 1. This place wee have ſhewed before, *part.* 1. of this queſtion, to bee underſtood of falſe prophets amongſt the Jewes, ſuch as mention is made of, *Acts* 5. as *Theudas* and *Iudas*, and not of any one falſe prophet: ſo *Iohn* 10. where Chriſt compareth himſelfe, which is the true ſhepheard, with the hireling, he underſtandeth all hirelings, though he ſpake in the ſingular number. Secondly, if it ſhould be underſtood only or ſpecially of their imagined Antichriſt, then it would follow, that the Jewes as yet have received none comming in their owne name, but have as it were, kept themſelves in ſuſpence, refuſing Chriſt, and yet hearing none other. Which were very abſurd, that this ſaying of Chriſt hath not been verified upon the Jewes theſe 16. hundred yeeres. Thirdly, and Chriſts ſpeech is eſpecially directed to that generation, that ſeeing they refuſed Chriſt, yet they followed other ringleaders, or ſectmaſters, that deceived them.

And concerning the other place, we anſwer. Firſt, that it is not ſpoken onely or ſpecially of the Jewes, but of all unbeleevers, who through the hardnes of their heart ſhould be ready to receive Antichriſt: and ſo the Rhemiſts expound it, in their annotations upon this place: and the Apoſtle doth give inſtructions as touching Antichriſt, not to the Jewes, but to the beleeving Gentiles, to whom hee writeth, ſaying in the 2. *verſ. Let no man deceive you, &c.* Secondly, that Antichriſt ſhall come chiefly to ſeduce the Jewes in the end of the world, is contrarie to the Apoſtle *Rom.* 11. which propheſieth of the generall calling of the Jewes, not of their generall ſeducing: and this aſſertion of the Papiſts, that the Jewes Meſſiah is yet to come, doth harden their hearts, and nouriſh them in their blind hope and fooliſh conceit.

The Proteſtants.

THat it is a very fable and meere device, to make men beleeve that Antichriſt ſhall come of the Tribe of *Dan*, or of the ſtocke of the Jewes, thus we ſhew it.

Argum. 1. It is out of doubt, that the nation of the Jewes ſhall be converted unto God, and mercy ſhall be ſhewed againe to the remnant of Iſrael, *Rom.* 11. 25. confeſſed alſo by the Papiſts. And hereof *Origen* ſo many yeeres ſince, hath written very confidently, though doubtfull and uncertaine in many things beſide. First, *Homil. 6. in Numer.* ſpeaking of the marriage of *Moſes* with a woman of Ethiopia, how *Miriam* his ſiſter for murmuring againſt it became leprous, and was ſhut 7. daies out of the Campe: he thus applieth the Story by the marriage with the Ethiopian, underſtanding the calling of the Gentiles: and by the excluding of *Miriam*, the rejection of the Jewes: *Veruntamen hae lepra, &c.* But this their ſpirituall leproſie ſhall not remaine ever, but when as the weeke of the world is accompliſhed, ſhee ſhall bee brought againe to the tents: that is, the Jewes ſhall returne to the Church.

Rom. 11. 25.

Againe *homil.* 18. upon thoſe words of *Baalam, c.* 24. 17. I ſhall ſee him, but not now: *i. noviſſimis temporibus cum plenitudo gentium introierit*: That is, in the laſt times, when the fulneſſe of the Gentiles is come in, and all Iſrael beginneth to bee ſaved, &c. Thus he writeth of the generall calling of the Jewes toward the end of the world. But if one come, which ſhall reedifie the Temple, and reſtore the ſacrifices and circumciſion, ſuch an one as the Jewes ſhall take for their Meſſiah: who ſeeth not, that by this meanes the Jewes will be more hardned, having now their owne hearts deſire, their Temple, Meſſiah, circumciſion: and their converſion would bee greatly hindred, nay quite and cleane overthrowne?

Numb. 24. 17.

Argum. 2. If Antichriſt ſhould come of the Jewes, it is like that his ſeat ſhould bee at Jeruſalem, and that the Temple ſhould be built againe by him: but that cannot be, for the Temple, as *Daniel* propheſieth, ſhall lie deſolate even unto the end, *Dan.* 9. 27. *Ergo,* he ſhall not come of the Jewes. More of this in the next part.

Dan. 9. 27.

Beſide the Prophecie of *Daniel*, wee have the warrant of our Saviour Chriſt, that the Temple of

Jeruſalem

Math.24.2.

Jeruſalem ſhall not be reedified, *Math.24.2. a ſtone ſhall not be left upon a ſtone*: Which Prophecie was not onely accompliſhed in the deſtruction of the old temple, but then alſo, when in *Iulian* the Apoſtata his time, the Jewes being by him encouraged to build the temple, what was built in the day, was caſt downe in the night; and beſide a fire fell from heaven, that conſumed the worke and workmens inſtruments: which *Cyrillus* Biſhop of Jeruſalem then ſeeing, applied unto that event this prediction of our Savior. *ſic Socrates lib.3.c.17.* The like ſucceſſe let them looke for, that ſhall attempt the like againe. Further there is an imperiall law made by *Theodoſ.* that the Jewes ſhould not attempt to build any Synagogue under the paine of confiſcation of all their goods and loſſe of their life, and the law beginneth thus: *Hac valitura in omne ævum lege ſancimus*: They make it an eternall law, to hold as long as the world ſtandeth. *Cod.lib.1.tit.12.l.17.* How then is it like that the temple ſhould be built, there being ſuch reſtraint againſt Synagogues? And in the ſame law it is forbidden, that the Jewes ſhould have any honour, or beare any office, or execute any place of judgement. Wherefore ſeeing the Nation of the Jewes is deſpiſed and contemptible, and by a perpetuall law kept from riſing to any honour: it is unlike, that from them ſhould ſpring ſuch a mightie Monarch, as they imagine Antichriſt to bee.

Bernard witneſſeth with us: *Beſtia illa in Apocalypſi, cui datum eſt os loquens blaſphemias, & bellum gerere cum ſanctis, Petri cathedram occupat, tanquam Leo paratus ad prædam*; The beaſt in the Apocalypſe, to whom a mouth was given to ſpeake blaſphemies, and to make warre with the Saints, doth occupie *Peters* chaire, readie as a Lyon to his prey: *Epiſtol.126.* But wee read not, that ever any Jew was Pope of Rome to ſit in *Peters* chaire. *Concil. Toletan.4.can.65.* The Jewes are there called, *Miniſtri Antichriſti*, The Miniſters and ſervants of Antichriſt: and ſo indeed the Popes have uſed them in divers ſervices: And therefore *Gregorie* the ninth, in deſpight of all Chriſtian Princes did give the Jewes great immunities, *anno* 1240. And who knoweth not that the Papiſts have begged many of the Jewiſh ceremonies: as the yeere of Jubile was inſtituted by *Bonifacius* the 8, *anno* 1300. and many other beſide.

See more Tetraſt. Papiſt.3. pillar part.1.

Fox. pag. 1775. col.1. Et p.1611. 2.16 Edit.1610.

Biſhop *Ridley* holy Martyr ſaith, that the Sea of Rome for the contrariety of Religion and diverſity of doctrine from the Apoſtles, is the ſeat of Antichriſt, and the Biſhop of the ſame, that maintaineth the abominations thereof, is Antichriſt himſelfe indeed. But none of the Jewes were ever Biſhops of Rome.

Now whereas divers of the Fathers are objected, as *Irenæus, Cyrillus, Hierome, Damaſcene*, with others, who held that Antichriſt ſhould come of the Tribe of *Dan*, I anſwer: 1. that notwithſtanding theſe allegations, *Bellarmine* refuſeth this conceit, and diſſenteth herein from the Fathers. 2 Againe, if they allow their opinion in this point, why alſo doe they not receive their other fanſies, as that of *Cyrillus*, that Satan in his owne perſon ſhall uſe Antichriſt as his Organe, catecheſ.15. That of *Hierome*, that Antichriſt ſhall come out of old Babylon, in 11. *chap. Daniel.* That of *Damaſcene*, that he ſhall be borne of fornication, *lib.4. de fid. cap.* 27.

See before: 1. *Cyril* alleaged for the not reedifying of the temple of the Jewes, which is like ſhould bee built againe, if Antichriſt ſhould come of the Jewes.

2 See alſo *Origens* opinion for the calling of the Jewes, which ſhould bee much hindred, if Antichriſt ſhould come as their expected Meſſiah.

3 And Jeruſalem ſhould in all likelyhood bee Antichriſts ſeat, if hee were of the Jewes: but that cannot be, as our royall Apologiſt ſheweth, becauſe that Citie muſt be Antichriſts ſeat, which reigneth over the kingdomes of the earth, *Apoc.* 17.18.

Apolog. Reg. pag.56. Comment. in 11. Apocal. Epiſt. ad Marcellum tom.3. Comment. in 2. Theſ.2. ſect.1.

4 *Ribera* their owne writer ſaith, the Temple, *Apoc.*11. cannot be underſtood of the temple at Jeruſalem, which at that time was deſtroyed, when *Iohn* wrote: but by the Temple is ſignified the Church of God, &c. Antichriſt then ſhall not ſit in the Temple of Jeruſalem: for *Hierome* calleth it a Jewiſh fable, that the Temple ſhould be built againe; yea *Aquinas* ſaith, that ſome Jewes beleeve it ſhall never be reedified.

The fifth Part, Concerning the ſeat and place of Antichriſt.

The Papiſts.

61. Error.

BEllarmine holdeth opinion, that Antichriſt ſhall have his imperiall ſeat at Jeruſalem, and reedifie and build againe the temple, yea for a while command circumciſion to be uſed and obſerved, *Bel. cap.13. lib.3. de pontif. Rhemiſt.2. Theſ.2. ſect.11.*

Apoc.11.8.

Argum. 1. *Apoc.* 11.8. The Citie of Antichriſt is called the great Citie where our Lord was crucified. But Chriſt was crucified at Jeruſalem, *Ergo.*

Anſw. Firſt, it cannot be ſo underſtood, for *verſ.*2. Jeruſalem is called the holy Citie, *verſ.*8. This great Citie is called Sodome and Egypt: how can the ſame Citie be capable of ſuch contrary names? How can that be called an holy Citie, where the abomination of deſolation ſhall be, and the ſeat of Antichriſt?

Secondly, *Auguſtine in Apoc. homil.* 8. underſtandeth by the great Citie and the ſtreets thereof the middeſt of the Church: And by the great citie very fitly is underſtood the large juriſdiction of the Pope, who ſaith, hee is head of the great citie and Catholike Church: Whoſe ſeat we ſee is at Rome, by authoritie of which citie Chriſt was put to death: and by Antichriſt the Pope, Chriſt alſo is perſecuted in his members, ***Fulk. Annotat. Apocal.*** 11. ***ſect.*** 2. S. ***Hierome*** alſo doubteth not to call Rome, ***Maledicam civitatem,*** The curſed citie: ***ad Principiam:*** and Sodome, in his Epiſtle to ***Lucinus.***

Argum. 2. ***Apocal.*** 17. 16. The ten hornes, that is, ten Kings, amongſt whom the Roman Empire ſhall be divided, ſhall hate the ſcarlet whore, that is, Rome, and burne it with fire: how then ſhall it be the ſeat of Antichriſt? ***Bellarm.*** Apoc.17.16.

Anſw. The text is plaine, that the ſame kingdomes, that before had given their power to the beaſt, and were ſubject to the whore of Babylon, ſhall after make her deſolate, and eat her fleſh: which thing we ſee in part to be accompliſhed alreadie, that many Princes have redeemed their necks from Antichriſt his yoke, ***Fulk. Apocal.*** 17. ***ſect.*** 3. It is not neceſſarie therefore to bee done all at one time, but one after another.

Argum. 3. 2 ***Theſſ.*** 2. He ſhall ſit in the Temple of God: but at that time the Jewes onely had a Temple, the Chriſtians yet had none, and the Apoſtle ſpeaking of the Church of God, did of purpoſe refraine this name, leſt the Church of the Chriſtians ſhould be thought like the Jewes Synagogue: ***Bellarm.*** 2 Theſſ.2.

Anſw. First the Jewiſh temple ſhall not be built againe, as ***Daniel*** propheſieth, *9. 27.* And how can it be built in ſo ſhort a ſpace, ſeeing Antichriſt, as they ſay, muſt reigne but three yeeres and an halfe? and to what purpoſe, ſeeing he will aboliſh all ſacrifices? Secondly, though it ſhould be built againe, nay if it were ſtanding now, for the exerciſe of Jewiſh ſacrifices, it could not be called the temple of God. Thirdly, by the temple therefore is meant the viſible Church, that which ſometimes was a true viſible one, as the Church of Rome, and after ſhould be ſo taken, reputed and challenged, as it is at this day by the Papiſts. So ſaith Maſter ***Bradford*** holy Martyr, That wicked man ſitteth in the temple of God, that is, the Church, for it cannot be underſtood of ***Mahomet***, or any out of the Church, but of ſuch as beare rule in the Church, ***pag.*** *1616.* ***col.*** 2. ***Diſputat. cum Cieeſtrenſ.*** Neither have the Papiſts hereby any advantage, as though the Pope ſate in the very true Church: for it is not the true Church indeed, but ſo reputed and taken by them. But he is ſaid to ſit in the temple, that is, the Church of God, both becauſe there ſometime hath bin a viſible Church, and as yet they doe retaine the name and ſhadow of the Church, and becauſe he challengeth to be the head of the Church, and his office to be chiefly eccleſiaſticall and of the Church. Fourthly, though there were no materiall temples of the Chriſtians in ***Pauls*** time, what of that? Fifthly, he ſpeaketh not here of any ſuch materiall temple, but of the Church of God: neither doth Saint ***Paul*** in this ſenſe refuſe to uſe the name of temple, as 1 ***Corinth.*** 3. ***verſ.*** 16. and 6. ***verſ.*** 19. and in other places. Sixthly, the Rhemiſts doe allow the interpretation of S. ***Auguſtine*** and S. ***Hierome***, who expound the temple ſpoken of by the Apoſtle, not for the temple of the Jewes, but for the Church of God: from the which Antichriſt (ſay they) ſhall revolt and become an Apoſtata: ***ſect.*** 12. ***in*** 2 ***Theſſ.*** 1. But whereas in the ſame place they would hereupon conclude that the Pope is not Antichriſt, becauſe he is in the Church, and ſo ſhall not Antichriſt: To this wee anſwer, that the Pope though he remaine in ſome outward ſhew of the Church, yet is departed from the true doctrine of the Church, and ſo become an Apoſtata. Dan.9 27. Pag.1468, 1.86

The Proteſtants.

THat Rome is the ſeat and place of Antichriſt, beſide that the Rhemiſts confeſſe ſo much that Antichriſt ſhall reigne there, ***Annot. Apocal.*** 17. ***ſect.*** 4. we prove it thus.

Argum. 1. Babylon is the ſeat of Antichriſt, who is called the great whore of Babylon, ***Apocal.*** 17.5. Rome is Babylon: ***Ergo***, the ſeat of Antichriſt. Apoc 17.5.

Object. It was Babylon, while it was governed and ruled by heathen Emperours; but the Church was not then called Babylon, ***Bellarm.***

Anſw. First, ***Ergo***, by your owne confeſſion, Rome ſhall be the ſeat of Antichriſt, ſeeing by Saint ***Iohn*** it was called Babylon: for that citie, which then did beare rule over the earth, ***Apoc.*** 17.18. was Rome, and the ſame is Babylon, ***verſ.*** 5. and Babylon is the citie of the great whore: ***Ergo***, Rome is the city or ſeat of Antichriſt who is that great whore. Secondly, it was not only called Babylon in the time of the Heathen, but even of Chriſtian Emperours. ***Auguſtine*** ſaith, it is ***Occidentalis Babylon***, the Babylon in the Weſt parts, ***& prioris filia Babylonis***, and daughter to the firſt Babylon. And S. ***Hierome*** ſaith, ***Dum in Babylone verſarer***: While I lived in Babylon, and was a tenant to the ſcarlet whore: ***Præfat. ad Paulinian.*** He thus ſpeaketh in the time of Chriſtian Emperours, not doubting even then alſo to call Rome Babylon. Thirdly, S. ***Iohn*** doth not only propheſie of the crueltie of the terrene ſtate, but of the falſe prophet Antichriſt, he ſhould alſo uſurpe an eccleſiaſticall government there. For as the terrene ſtate of the Emperours for their crueltie is compared to a Leopard and a Lion, ***Apocal.*** 13. 2. ſo the eccleſiaſticall ſtate of the Popes is reſembled to a Lambe with two hornes ſpeaking in hypocriſie, pretending holineſſe, yet practiſing tyrannie, ***verſ.*** 11. Apoc.17.18. Apoc.13.2, 11.

Object. Secondly, they object that by the damnation of the great whore, is underſtood the finall deſtruction of all the company of the reprobate, ***Rhemiſt. Apocal.*** 17.1.

Anſw. The damnation univerſally of the wicked is deſcribed ***chap.*** 20. and therefore this place muſt be underſtood of Antichriſt, and his adherents: and very fitly doth the name of whore agree to that Sea, for once a whore indeed was Pope there, called *Ioane* the eighth. Which ſo wringeth the Papiſts, that they have no other ſhift but impudently to denie it.

Apoc.17.3.

*Argum.*2. That citie, which hath names of blaſphemies, and is full of abominations, is the ſeat of Antichriſt the great whore, *Apocal.* 17.3. but this is the citie of Rome. *Ergo.*

Firſt, that Rome is the citie full of names of blaſphemie, being called eternall, and yet but temporall, *Hierome* teſtifieth, *lib.2.cont. Iovinian. Scriptam in fronte blaſphemiam:* Thou haſt raſed out, by the confeſſion of faith, the blaſphemie written in thy forehead, &c. Here it is anſwered, that Rome was the place of blaſphemie, while it was heatheniſh: but ſince the profeſſion of the Chriſtian faith it is not, as *Hierome* here ſaith, *Bellarmine.*

Contra. Firſt, it is ſufficient for this matter, that *Hierome* affirmeth Rome to bee that citie which is full of blaſphemie. Secondly, as he here affirmeth that for that preſent Rome was cleered from blaſphemie, becauſe of the faith of Chriſt: ſo elſewhere hee ſheweth, that the damnation of the great whore, that is the citie of Rome, is yet behind, according to the prophecie, *Revel.* 17.1. as it followeth in the ſame place, *That curſe, which our Saviour hath threatned thee in the Apocalypſe, thou maiſt eſcape by repentance.* So then in his judgement, ſeeing the damnation of the whore was not then fulfilled, at that time the whore had not ſhewed her ſelfe.

Secondly, that Rome alſo is the citie of abominations, the ſame author beareth witneſſe: He calleth it the citie, *in qua palma vitiorum,* that may beare the bell for all kinde of vice: *ad principiam.* And againe, The citie of pompe, lecherie, delicacie, *ubi humilem eſſe miſeria eſt:* where humilitie is counted miſerie: *ad Marcellam.* Thus he ſpake of Rome being at that time Chriſtian: but who ſeeth not how much more it is degenerate now?

*Argum.*3. We have another argument out of the ſame chapter, *verſ.* 9. The ſeven heads are ſeven mountaines, on which the woman ſitteth. But there is no citie in the world notoriouſly knowne to ſtand upon ſeven hils, but Rome: *Ergo,* it is the ſeat of Antichriſt.

Object. The text is, They are alſo ſeven Kings: ſo the ſeven heads, or ſeven hils, ſignifie ſeven Kings: for there ſhall be ſo many chiefe Empires which ſhall perſecute the Church, there are five paſt: Egypt, Canaan, Babylon, the Perſians, Grecians, the ſixth, the Romans, which in part ſtandeth yet, the ſeventh ſhall be Antichriſt, *Remiſt. Apocal.* 17.*ſect.*7.

Anſw. Firſt, the ſeven heads are expounded to be both ſeven hils and ſeven Kings: the Scripture uſeth not to expound one hard and obſcure thing by an harder and more obſcure, as to ſay, ſeven heads are ſeven mountaines, that is, ſeven Kings: for wee were neerer the ſenſe before: and the terme of heads doth more fitly reſemble Kings, than mountaines. Secondly, the ſeven Kings are more fitlie taken for ſeven principall governours of the Romans, as Kings, Tribunes, Conſuls, Decemviri, Dictators, Emperours, Popes: for by theſe ſeven orders hath the common-wealth been governed firſt and laſt. *Fulk. ibid.*

Object. Rome is not now built upon ſeven hils, it ſtandeth in the plaine in *Campo Martio: Sander. ibid.*

Anſw. Firſt, you have then no right to *Peters* Chaire, for when he ſate at Rome, the Citie ſtood upon ſeven hils. Secondly, though the Pope now hath removed his palace to the Vaticane, on the other ſide of the river; yet he did ſit for many yeeres in Laterane, untill the time of Pope *Nicholas* the ſecond, who was almoſt eleven hundred yeeres after Chriſt. Thirdly, though the Pope hath removed his palace upon pleaſure beyond the river yet his Sea is not removed: for upon every one of thoſe hils there are Monaſteries, and Chappels, and ſuch like monuments to be ſeene to this day. In mount Cælius there is the Monaſterie of *Gregorie* the firſt, the Cathedrall Church of Laterane. In mount Aventine, the Monaſteries of *Sabine* and *Boniface.* In the mount Exquilinus the Minſter of S. *Maria major,* the ruines of Saint *Cyriacus* Church, which is yet a title of a Cardinall. The mount Viminalis hath the Church of Saint *Laurence.* The mount Capitoline hath an houſe of Friers, called *Aracœli.* The mount Palatine the Church of Saint *Nicholas.* The mount Quirinalis hath S. *Maria de populo.* Wherefore though the Popes perſon be removed a little aſide, yet the popiſh religion is exerciſed, and relickes of ſuperſtition are to be found in every one of thoſe hils. Wherefore we nothing doubt to conclude, but that Rome is that citie upon ſeven hils, and ſo the principall ſeat of Antichriſt.

Let us ſee the judgement of ſome of their owne: *Epiſtol. Leodienſ. contra Paſchal.* 2. *anno* 1107. *Aiit Petrus in Epiſtola, ſalutat vos eccleſia, quæ eſt Babylone collecta, &c.* *Peter* ſaith in his epiſtle, the Church, which is at Babylon, ſaluteth you: Hitherto I underſtood Babylon to ſignifie Rome, becauſe of the idolatrie thereof in thoſe times: but now my wofull experience teacheth me ſo to expound it, that *Peter* ſaying the Church at Babylon, &c. did foreſee the horrible confuſion and diſſention, which is there at this day, &c. So then Rome was not only Babylon then, but it is alſo Babylon now.

We have alſo here the evident teſtimonie of our adverſaries themſelves: It may well bee, ſay they, that as the perſecuting Emperours did principally ſit in Rome; ſo Antichriſt ſhall have his principall ſeat there, though others thinke, that Jeruſalem rather ſhall be his principall citie: *Rhemiſt. annot. in* 17. *Apocal. ſect.* 4. And againe, whereas they confeſſe that the great citie, which is the whore, is old Rome, *ibid. ſect.* 9. and that the ſeventh head of the beaſt, whereupon the whore rideth, is Antichriſts ſtate, *ibid. ſect.*7. it muſt of neceſſitie follow, that Antichriſt is one of the heads of the Roman ſtate. Their only evaſion here is, that even then, when Antichriſt ſhall ſit in Rome, the Church there ſhall not be Antichriſt, *Rhemiſt. ſect.*4.

Contra. Antichriſt ſtate ſhall either be the Imperiall Roman ſtate, or Eccleſiaſticall: but not the Imperiall for theſe reaſons: Firſt, they themſelves confeſſe that Antichriſt ſhall not come as long as the Roman Empire ſtandeth, *ſect.*7. Secondly, the Roman Empire is now weakened, and nothing remaineth but the name and image thereof: ſo that it is not like to be that which ſhall trouble and vex the world. Thirdly, even when *Nero* and *Domitian* and other perſecuting Emperours governed, when as the Emperours had never greater power, nor yet malice or crueltie; yet even then the Empire was an hindrance to the comming of Antichriſt: and therefore *Tertullian* giveth this as a reaſon, why the Chriſtians did pray for the Roman perſecuting ſtate, *Quod vim maximam univerſo urbi imminentem, &c.* Becauſe that we know, that the great trouble and vexation of the whole world, threatning the end thereof, and horrible miſeries, is hindred by the flouriſhing of the Roman Empire, *Apolog. cap.* 32. If that then the Imperiall ſtate cannot be Antichriſt, it muſt needs follow, that the Papall and Eccleſiaſticall ſtate in Rome, which hath the exerciſe of both ſwords there, and the chiefe government thereof, is the very ſtrength and head of Antichriſts kingdome.

Heare the teſtimonie of an holy Martyr: The whore is that citie, ſaith *Iohn*, which hath the empire of the Kings of the earth, *Apocal.* 17. Now what citie is there in all the world, that, when *Iohn* wrote, had the rule of the kingdomes of the earth, but only the citie of Rome, &c. Biſhop *Ridley pag.* 1779. *col.*1.

Pag.1614.2.80.

Beſide theſe former evidences: 1. *Cyrilus* ſaith, *that Antichriſt ſhall uſurpe the power of the Romans.* 2. *Tertullian* ſaith, that Babylon *Romana urbis figuram portat*, doth beare the figure of the citie of Rome.

τὴν Ῥωμαϊκὴν ἐξουσίαν
Catech.15.
lib.adverſ. Judæos.

3 And whereas they object that place, *Apocal.* 11. 8. *the citie where our Lord was crucified*: as though Jeruſalem ſhould be the ſeat and place of Antichriſt: we anſwer with our Great protector of the faith, that *it is a common phraſe in Scripture to call Chriſt perſecuted and ſlaine, when his Saints are ſo uſed, &c. and beſide it may be ſaid that he was ſlaine in the great citie Babylon, ſince by the Roman authoritie he was put to death, under a Roman Iudge, and for a Roman quarrell, &c.*

Apolog. Reg. pag.38.

4 Their two great Jeſuites *Ribera* and *Viega* doe concurre, that Babylon doth ſignifie *Romam in fine mundi futuram*: Rome in the end of the world.

Riber. com. in Apoc.14.
Viega.c.18 in fine.

The ſixth part, concerning the doctrine of Antichriſt.

The Papiſts.

62.Error.

Their opinion is, that Antichriſt ſhall be an open and maniſeſt adverſarie to Chriſt, and that hee ſhall aboliſh all worſhip of God, and all religion, *Rhemiſt. annot.* 2. *Theſſ.* 2. *ſect.* 10. So alſo our Doway gloſſemen ſay, that Antichriſt, that ſingular man of ſinne, will confeſſe no God, but himſelfe: *pag.*1014. *Bellarmine* draweth all the doctrine of Antichriſt to theſe foure heads. Firſt, he ſhall denie Jeſus to be Chriſt, and aboliſh the Sacraments inſtituted by Chriſt. Secondly, hee ſhall make himſelfe Chriſt. Thirdly, he ſhall make himſelfe God, and be adored as God. Fourthly, he ſhall aboliſh all other worſhip, both true and falſe, yea the worſhip of Idols. Wherefore (ſaith hee) the Pope cannot be Antichriſt, that doth none of thoſe things, *cap.*14. Of theſe now in their order.

Argum. 1. Antichriſt ſhall utterly denie Chriſt: 1 *Ioh.*2.22. and 4.3. *Every ſpirit that confeſſeth not, that Ieſus Chriſt is come in the fleſh, is not of God*: this is the ſpirit of Antichriſt: *Ergo*, Antichriſt ſhall altogether denie Chriſt.

1 Ioh. 2.22.4.3.

Anſw. Firſt, the Rhemiſts ſay, that this is not a marke for all times, to know an heretike by, but it was only for thoſe times, to confeſſe Chriſt to be come in the fleſh. This is a ſurer note now (ſay they) that who ſo confeſſeth not Chriſt to be really preſent, and to be ſacrificed in the Maſſe, is not of God, *Rhemiſt. annot.* 1. *Ioh.*4. *ſect.*2. Where I will not ſtand to note the preſumption of theſe Papiſts, that will correct and amend the Apoſtles rule, to know Heretikes by, which ſerveth for all times: and ſo *Auguſtine* taketh it. But here firſt I oppoſe our Rhemiſts judgement againſt *Bellarmine*: for they denie that this place ſerveth to deſcribe Antichriſt, belonging only to the Apoſtles times: *Bellarmine* ſaith, it doth moſt properly decipher Antichriſt.

Serm de verbis Apoſtoli 38.

2 The great Antichriſt ſhall denie Chriſt no otherwiſe, than other Antichriſts and heretikes did in the Apoſtles time: for they are all Antichriſts, 1. *Ioh.*2.18. and he giveth one rule to know them all by, *verſ.*22. But the Antichriſts then denied not Chriſt apertly, but covertly: *Ergo*, ſo ſhall the great Antichriſt.

1 Ioh.2.18.

The firſt is true, that the old heretikes did not plainly denie Chriſt to be come in the fleſh: but ſome denied his humanitie, ſome his divinitie, ſome his perſon. *Auguſtine* ſaith, *Arriani hoc negant, licet verbis fateantur*: The Arrians denie that Chriſt is come in the fleſh, though they confeſſe it in words: for he that doth not confeſſe that Chriſt is equall unto God, denieth Chriſt in the fleſh: and ſo of other heretikes. The ſecond alſo is as true: that Antichriſt, who is no other but the Pope, ſhall alſo cunningly and covertly denie Chriſt: for hee that denieth the offices of Chriſt, denieth Chriſt: as *Auguſtine* ſaith of *Peters* deniall, *Quicquid ejus negavit, ipſum negavit*: *Tract. in Iohann.* 66.

When-

Whatſoever he denied of or belonging to Chriſt, he denied Chriſt. So the Pope denieth Chriſt to be our Prophet, King, and Prieſt: His propheticall office he defaceth, and in effect denieth, in diſgracing the Scriptures, ſaying, they are imperfect, and containe not all matters neceſſarie to ſalvation, that their authoritie bindeth us not without his allowance: His Kingly office, in making himſelfe Chriſts Vicar and Vicegerent upon earth, in making new lawes, Sacraments, ordinances, beſide Chriſts, as neceſſarie to ſalvation as the rules of the Goſpell: His Prieſthood, in ſetting up a new propitiatorie ſacrifice in the abominable Maſſe, beſide the onely ſacrifice of attonement upon the Croſſe, in making other mediators and interceſſors, beſide Chriſt: and ſuch like, whereof we ſhall have occaſion to intreat afterward more at large: *Ergo*, the Pope in denying the offices of Chriſt, denieth Chriſt, and ſo is Antichriſt.

Argum. 2. Hee ſhall make himſelfe Chriſt and Meſſiah, which the Jeſuite would prove out of
Ioh.5.43. *Iohn* 5. *verſ.* 43. If another come in his owne name, him will ye receive: But the Pope commeth not in his owne name, but in the name of Chriſt, he calleth himſelfe Chriſts Vicar: *Ergo*, he cannot bee Antichriſt: *Bellarm. lib. 3. de Antichriſto.*

Anſw. Firſt, it is not neceſſarie that Antichriſt ſhould openly profeſſe himſelfe to be Chriſt, in name, but he ſhall doe it, *opere*, in deed, and that cloſely and covertly: for thoſe whom Chriſt calleth, *pſeudochriſtos*, falſe Chriſts, *Matth.* 24.23. *Iohn* calleth *Antichriſtos*, Antichriſts, 1 *Ioh.* 2.18. Falſe prophets therefore are falſe Chriſts, and Antichriſts: yet all thoſe falſe prophets and heretikes did not in name and outward profeſſion make themſelves Chriſts.

2 The Pope of Rome in effect maketh himſelfe Chriſt: for who but Chriſt is the head of the Church? who but Chriſt is ſuperiour to the Angels, and to command them? who but Chriſt can make Sacraments and articles of faith? But all this the Pope taketh upon himſelfe to doe: yea the Jeſuite is not aſhamed to ſay, that he hath the ſame office which Chriſt had being upon earth, *lib.* 5. *de pontif. cap.* 4. And whereas they ſay, the Pope commeth in the name of Chriſt: it ſhall as much profit him (it being not in truth, but in colour onely and ſhew) as it ſhall profit the falſe prophets to ſay in
Matth.7.22.23. the day of the Lord, *Have not we in thy name propheſied and caſt out devils? Mat.* 7. 22, 23. to whom Chriſt ſhall make anſwer, *Verily I know you not.*

Argum. 3. Antichriſt ſhall openly name himſelfe God, and command men to worſhip him as
2 Theſ. 2.4. God, 2. *Theſſal.* 2.4. But this doth not the Pope: *Ergo*, he is not Antichriſt, *Bellarm.*

Anſw. Firſt, if Antichriſt ſhould be ſuch an one, you might have found amongſt the Emperours of Rome divers Antichriſts; for ſuch an one *Caligula* was, that commanded temples to bee erected in his name, and his images to bee ſet up to be worſhipped, yea in the temple at Jeruſalem. Secondly, S. *Pauls* words will not beare any ſuch ſenſe; he ſhall ſit, ὡς θεὸς, as God: and your vulgar Latine hath *oſtendens ſe tanquam ſit Deus*, ſhewing himſelfe as though he were God, that is, in deed and effect, not in open profeſſion: for if he ſhould ſit and be worſhipped in the temple as God; how can it be called the temple of God, being thus a temple of moſt groſſe idolatrie? *Bellarmine* here anſwereth, that the text is not, ὡς θεὸς, as God, but, ὅτι θεὸς, that he is God: but the text in the originall hath both, firſt it ſaith, he ſhall ſit as God, and then he ſhall ſhew himſelfe, *that he is God*: that is, as their owne vulgar Latine readeth, as if he were God. Thirdly, the Pope in effect maketh himſelfe a God upon earth: for he can diſpenſe againſt the law of nature, the law of God, againſt both new and old Teſtament: as we have ſhewed before, Queſt. 9. of this Controverſie: yea *Bellarmine* ſaith, he may by his Apoſtolike
Extravag. authoritie diſpenſe with the precepts of the Apoſtles, *cap.* 14. Hee is able to change the nature of things, and of nothing to make things to be, of wrong to make juſtice, &c. Pope *Nicholaus diſtinct.* 96. Yea it is ſaid of the Pope, that he is neither God nor man, but a middle thing betweene both: Pope *Boniface.* I pray you then what is he? he is no Angell, for he is above them, and commandeth them: *Papa Angelis præcipit*, the Pope commandeth Angels. He muſt then either be a God or a Devill, by your owne confeſſion, chuſe which you will: Nay they doe make him a plaine God: *Es alter Deus in terris*, another God upon earth: and they ſalute him by theſe names, *Dominus Deus noſter Papa*, our Lord God the Pope. Thus it is proved, that the Pope, both by his deeds, as alſo by his titles, doth make himſelfe God upon earth,

Argum. 4. Antichriſt (ſay they) ſhall take away all worſhip, yea of Idols, and ſhall command nothing to be worſhipped but himſelfe, 2 *Theſſ.* 2.4. the word is σεβάσματα, *numina*, all things that are worſhipped. But ſo doth not the Pope, for he prayeth to Saints, adoreth the bodie of Chriſt on the altar. *Ergo. Bellarm. cap.* 14. *Rhemiſt.* 2. *Theſſ.* 2. *ſect.* 10.

Anſw. Firſt, the text proveth not, that he ſhall take away all Idols, or things worſhipped, but ſhall exalt himſelfe againſt them, and make ſmall account of them. The place alſo of *Daniel* is plaine 11. 37. *He ſhall not regard the God of his fathers, nor care for any God, but ſhall magnifie himſelfe above all: and in his place ſhall he honour the God Mauzzim, and the God which his fathers knew not, ſhall he honour with gold and ſilver.* Out of this place wee gather two things: firſt, that Antichriſt ſhall bring in a ſtrange God, which his fathers never knew: ſo hath the Pope invented a breaden god, which he honoureth with gold and precious ſtones, making more account of it, than of any Image or relike whatſoever. Secondly, yet he ſhall magnifie himſelfe above all ſuch Gods, Images, Roods, Shrines, and the like, yea above his owne breaden god; ſo doth the Pope: for he rideth upon mens ſhoulders, when his breaden god is carried upon an hackney: he exalteth his throne above the altar, the Croſſe is carried on the right hand of the Emperours ſwords and ſcepters, but is laid under his feet: In the yeere of Jubile he beateth upon the gates of Paradiſe with a golden hammer, *Fulk, Annot.* 2 *Theſſ.*2.10. So then howſoever like an hypocrite he ſeeme to adore his breaden god, yet indeed doth he magnifie himſelfe above it.

Bellarmine hath no other ſhift to foiſt off our arguments, but theſe: he ſaith, this *Mauzzim* is like enough to be the Devill himſelfe, whom Antichriſt ſhall worſhip: but he careth neither for ſilver nor gold: or elſe it is himſelfe. And how I pray you can a man worſhip himſelfe? or elſe, ſaith he, it is ſome ſtrong caſtle where he ſhall lay his ſilver and gold: or elſe you know not what; *Bellarm.*14.

2 That Antichriſt ſhall not aboliſh Idols of ſilver and gold, but rather command the people to worſhip them, as the Pope now doth, it is plaine, *Apocal.*9.20. Apoc.9.20.

The Rhemiſts object, that he ſpeaketh here againſt the heathen Idols, which is here called the worſhip of Devils.

Anſw. Firſt, in this place *Iohn* ſpeaketh of the end of the world, in the opening of the ſeventh ſeale: and the Idols of the Heathen were aboliſhed long agoe: Neither is there any knowne nation in theſe parts of the world that hath worſhipped Idols of gold, ſilver, braſſe, ſtone, or wood, but the Papiſts, for theſe many yeeres. Secondly, all worſhippers of Images doe worſhip Devils: for Idolatrie is a ſervice invented by the Devill; and that which is ſacrificed to Idols is offered to Devils, 1 *Corinth.*10.20. 1 Cor.10.20.

The Proteſtants.

THat Antichriſt ſhall not in outward ſhew be an open enemie to Chriſt, but ſecretly and cloſely, and under pretence of religion take away all religion: thus we make it plaine.

1 Theſe places alleaged before doe prove it, *Ioh.*1.2.18. the Antichriſt, and the Antichriſts ſhall be enemies all alike: but the Antichriſts in S. *Iohns* time were covert enemies. *Ergo,* ſo ſhall the great Antichriſt. And as Antichriſts fore-runners were, ſo himſelfe ſhall be: but they ſhall ſpeake lyes through hypocriſie, and give eare to the doctrine of Devils, 1 *Timoth.*4.1,2. that is, as one of your owne writers expoundeth it, *Qui Chriſtianorum ſibi appellatione impoſita, contraria docent:* Which taking upon them the name of Chriſtians, doe teach things contrarie, *Eſpenc. in hunc locum.* And this place is underſtood of the fore-runners of Antichriſt, and ſo interpreted by *Lyra* one of your owne authors: *Ergo,* alſo Antichriſt himſelfe ſhall pretend one thing, and teach another, and utter his lyes through hypocriſie. 1 Ioh.2.18. 1 Tim.4.1,2.

Argum. 2. Saint *Paul* calleth it the myſterie of iniquitie, 2 *Theſſ.*2.7. and he ſhall come in all deceiveableneſſe of unrighteouſneſſe, *verſ.*10. and God ſhall ſend them ſtrong deluſion to beleeve lies, *verſ.*11. All this proveth that Antichriſt ſhall worke cloſely, cunningly, myſtically, by deceiving, by deluſion, not by open enmitie and prophaneneſſe, or by violence and tyrannie onely, as the Papiſts imagine. 2 Theſſ.2.7.1[illegible]

Argum. 3. Antichriſt ſhall be the greateſt enemie to Chriſt and his Kingdome that ever was in the world, But he is a greater enemie that pretendeth friendſhip, and yet is a foe, that under the name of Chriſt perſecuteth the Chriſtian faith, than he that openly deſtroyeth it, making no ſhew of religion: as *David* complaineth, *Pſalm.*41.9. *Yea my familiar friend whom I truſted, which did eat of my bread, hath lift up his heele againſt me.* This was accompliſhed in *Iudas,* who betrayed Chriſt with a kiſſe, who was the greateſt enemie of Chriſt, ſinning againſt his owne knowledge and conſcience: Even ſo they now adayes are the greateſt enemies that Chriſt and the Church hath, that betray Chriſt with a kiſſe, which name themſelves the Church of God, and yet make havocke of the Church. Pſal.41.9.

Argum. 4. S. *Paul* alſo ſheweth, that Antichriſt under colour of religion ſhall be an enemie to religion and the Church: for he ſhall ſit in the Temple of God, that is, take upon him the name and title of the Church, and yet an adverſarie unto it. For he that publikely taketh away the exerciſe of religion, cannot bee ſaid to ſit in the Church of God; as the Heathen perſecuting Emperours did, and *Iulian* the Apoſtata: but this agreeth better to one, that by bearing Chriſts name ſhall wound the Chriſtian faith, and this is the Pope. *Origen* writeth to the ſame purpoſe: *Qui ſimulat veritatem, &c.* He that diſſembleth the truth, wreſting the Scripture to prove falſe doctrine, he it is that is an enemie, *& ſuper Cathedram Scripturarum ſedet,* and ſitteth above the chaire of the Scriptures, *Tract.*27. *in Matth.* And thus the Pope of Rome taketh upon him to diſpenſe contrarie to the Goſpels and Apoſtles: which firſt *Bellarmine* flatly denieth, that ever the Pope in word or deed tooke upon him ſo to diſpenſe: the contrarie I have proved before, *Queſt.*9. Secondly, ſaith he, if he doe diſpenſe with the poſitive precepts of the Apoſtle, he doth it, *juxta Apoſtolum,* according to the Apoſtle, that is, according to his Apoſtolike authoritie.

Contra. Firſt, he muſt ſhew his authoritie out of Scripture, that he hath power to diſpenſe againſt Scripture, but that ſhall he never doe: but the Apoſtle ſheweth the contrarie, that he is accurſed that taketh upon him to teach any other doctrine than the Apoſtle taught, *Galath.*1.9. Here all power and authoritie to diſpenſe againſt the Apoſtle, is cut off for ever. Galath.1.9.

Laſtly, *Auguſtine* ſaith as much, that Antichriſt ſhall come with deceiveable doctrine and ſhew of righteouſneſſe: *Quid expaveſcimus in Antichriſto, niſi quia nomen ſuum honoraturus eſt, & Domini contempturus? Quid aliud facit, qui dicit, ego juſtifico? Quid aliud eſt Dei ignorare juſtitiam, & ſuam velle conſtituere, quam dicere, ego juſtifico, ego ſanctifico?* What other thing doe we feare in Antichriſt, De verb. Domin. ſecund. Iohan. ſer.45.

but that he ſhall honour his owne name,and contemne Chriſt? And a little before: What elſe doth he,which ſaith,I doe juſtifie,I make holy? what is this but to deſtroy the righteouſneſſe of God,and to bring in his owne?

Marke now I pray you,if all this be not true of the Pope of Rome: for he taketh upon him to juſtifie, to ſanctifie, to diſpenſe with mens ſinnes for an hundred, yea a thouſand yeeres: to rid ſoules out of Purgatorie: nay, to command Angels to carrie their ſoules to Heaven that dye in their pilgrimage to Rome, as Pope *Clement* the 6. did: what is this elſe but to ſay, *Ego juſtifico, ſanctifico?* I juſtifie, I ſanctifie? And who I pray you doth ſo, if *Auguſtine* may be Judge, but Antichriſt? But thus the Pope doth: *Ergo*, he is Antichriſt. Iuel.p.595.

And to conclude, ſuch an enemie is the Pope,as *Leo* the firſt ſpeaketh of, *Epiſt.*81. *Pro fide vos agere creditis & fidei contraitis: Eccleſiæ nomine armamini, & contra Eccleſiam dimicatis:* Ye thinke ye worke for the faith,and ye goe againſt the faith: you are armed with the name of the Church,and yet fight againſt the Church.

I will adde the teſtimony of an holy confeſſor of Gods truth *Walter Brute*: That the Popes come in the name of Chriſt it is manifeſt,ſaying,that they are his principall Vicars upon earth: wherefore ſeeing they make themſelves the chiefe friends of Chriſt, and yet doe juſtifie many lawes contrarie to the Goſpell of Chriſt, it is plaine that they are in earth the moſt principall Antichriſts, becauſe there is no worſe plague or peſtilence than a familiar enemie, *Fox*, pag.482. col.2. Pag.444.2.30.

Serm.11.in Matth. *Chryſoſtome* ſpeaking of Antichriſt, thus ſaith: *Nomen tuum Chriſtianum ſonat, ſed facta Antichriſtum monſtrant, ſub nomine nomen impugnas, &c. perſequeris fidem, quam te profiteri ſimulas, &c.* Thy name ſoundeth of Chriſtianitie, but thy deeds ſhew Antichriſt: under one name thou impugneſt another, thou perſecuteſt the faith which thou faineſt thy ſelfe to profeſſe,&c. So alſo *Theodoret. Chriſti Domini appellatione uſurpata, omnes decipiet*, Hee ſhall deceive all by uſurping the name of Chriſt our Lord,&c. Epitom.divin. decret.

Lib.2.de Civit, Dei,c.19. 2 So alſo *Auguſtine* expoundeth that place, *Hee ſhall ſit in the Temple of God, non in templo Dei, ſed in templum Dei ſedeat, tanquam ipſe ſit templum Dei, quod eſt, Eccleſia.* He ſhall not ſit in the temple of God,but for the temple of God,as though he were the temple of God, that is,the Church,&c. And doth not now the Pope ſtand for the Church of God, when they apply, *dic Eccleſia*, tell the Church, to him, unto whoſe finall reſolution all things muſt be referred?

Apolog.Reg. p.53. 3 Our Royall Defender of the faith herein concurreth with the faith of the Engliſh Church: he ſhall ſit in the temple of God, that is, the boſome of the Church, yea in the verie heart thereof: now where this Apoſtolique See is, I leave it to be gheſſed, as likewiſe who it is, that ſitting there ſheweth himſelfe to be God, pardoning ſinnes, redeeming ſoules, and defining faith, controlling and judging all men, and to be judged of none.

Comment.in 2 Theſſ.2. lection.2. Comment.in Apocal.11. 4 *Thomas Aquine* their owne Seraphicall Doctor, thus alſo expoundeth theſe words: *He ſhall ſit in the temple of God:* that is, *either in the Church becauſe many of the Church ſhall receive him*, or as *Auguſtine* interpreteth, hee ſhall rule, *tanquam ipſe cum ſuis ſit templum Dei*, as though hee with his were the temple of God,&c. So *Ribera* their Jeſuite by the temple underſtandeth the Church,whereof that was a figure, &c.

The ſeventh part, Concerning the miracles of Antichriſt.

The Papiſts.

63.Error. ANtichriſt, they ſay, ſhall be a Magitian, and worke ſtrange ſignes and wonders by the power of the Devill: and theſe three miracles by name ſhall bee wrought by him: Hee ſhall cauſe fire to come from Heaven, and make the image of the beaſt to ſpeake: and thirdly, hee ſhall faine himſelfe dead and riſe againe, *Bellarm.cap.*15. Theſe three miracles alſo are obſerved by the Doway Gloſſiſts, p.176.

Apoc.13.13. 1 Hee ſhall by the help of the Devill cauſe fire to come downe from Heaven, as it is *Apocalyps* 13.13.

Anſw. Firſt, it is a great queſtion whether the Devill have any ſuch power to bring downe fire from Heaven: for the Jeſuite himſelfe remembreth the ſtorie, 1 *King.* 18. How *Baal* his Prieſts would have fetched downe fire from Heaven, but they could not: onely *Elias* did it: and hee that will doe the like muſt have *Elias* his ſpirit, as Chriſt ſaith, *Luk.*9.55. Luk.9.55.

*Concil.Bracarenſ.*1.*can.*8. It was decreed thus: *Si quis credit, quod diabolus tonitrua, fulgura, tempeſtates, ſiccitates ſua authoritate facit, ſicut Priſcillianus docet, anathema ſit:* If any man beleeve that the Devill of himſelfe can raiſe tempeſts, thunder, lightning, drought, as *Priſcillianus* teacheth, let him be accurſed,&c. How therefore can Antichriſt, who worketh by Satan, doe that which Satan himſelfe cannot doe?

Secondly, It is verie groſſe to underſtand this literally: for the whole chapter is myſticall, of the beaſt with ſeven heads,of another beaſt with two hornes,and all the reſt. But three wayes Antichriſt may fitly bee ſaid to bring fire from Heaven. Firſt, by fire the Holy Ghoſt may bee underſtood, as

Matth. 3. and *Act.* 2. The ſpirit appeared in fiery tongues: ſo Antichriſt and his Miniſters make men beleeve, that they doe conferre the holy Ghoſt, as in conſecration, in abſolution of ſinners, and ſuch like. Secondly, the Popes thunderbolts of excommunication are reſembled to fire, whereby hee hath made the whole world afraid in times paſt, as though hee could cauſe the heavens to fall upon men; yea, to make the matter more likely, the Pope uſeth burning Tapers in excommunicating men, which with violence are throwne downe, as though God himſelfe did raine fire from heaven upon them. And this is the terrible manner of their excommunication: there are three candles burning ſet up; and then they begin to accurſe them whom they excommunicate, body and ſoule to the devill: and let us, ſay they, quench their ſoules in hell fire, if they be dead, as this candle is put out (and with that they put out one of the candles:) If they bee alive, let us pray, that their eyes may bee put out, as this candle is, and ſo the ſecond candle goeth out, and that all their ſenſes may faile them, as this candle loſeth his light, and ſo the third candle goeth out. Behold, here is the fire which the Pope and his Popelings doe bring from heaven. *Sic Bullinger. ſerm. 60. in Apocalypſ.* Adde unto theſe their fierie ceremonies, their fierie jugling tricks alſo, as Cardinall *Benno* reporteth of *Gregory* the ſeventh, that great Sorcerer: *Cum vellet, manicas ſuas diſcutiebat, &c.* When he liſt, hee would ſhake his ſleeves, and out flew ſparks of fire, &c. Thirdly, the Dragon is ſaid, *Apocal.* 12.4. with his tayle to draw many ſtarres from heaven, that is, many excellent men, as ſtarres in gifts and knowledge, ſhall bee deceived by the Pope, and be wonne unto him: yea the Pope himſelfe is a Starre fallen from heaven to the earth, from heavenly doctrine to earthly tradition, *Apocal.* 9. 1. Thus Antichriſt alſo may be ſaid to fetch fire from heaven.

Matth.3.11.
Act.2.2.
Fox pag.1038.

2 The ſecond miracle, he ſhall cauſe the Image of the beaſt to ſpeake, which the Jeſuite underſtandeth literally, that is, groſly.

Anſw. Firſt, *Bellarmine* and our Jeſuites doe not here agree: for *Bellarmine* ſaith that theſe two miracles ſhall be wrought by Antichriſt himſelfe, or his Miniſters, to fetch fire from heaven: and to cauſe the Image to ſpeake. But the Rhemiſts ſay, this other beaſt is another falſe Prophet, inferiour to Antichriſt, which ſhall alſo worke wonders, ſuch an one as *Calvin*, ſay they: where they ſhew their malice more than learning; for *Calvin*, they know, tooke not upon him to worke miracles, *Annot. Apocal.* 13. *ſect.* 3.

2 This cauſing the Image to ſpeake hath a better meaning: The Image of the beaſt is the ſhadow of the old ſtately Empire of Rome, which was erected by the Pope: for the Weſt parts wanted an Emperour the ſpace of three hundred yeeres from *Auguſtulus* time till Pope *Leo* the third, who made *Charles* the great King of France, Emperor: And at this day is there nothing in the Empire, but only a name, title and Image: for neither hath the Emperor the Imperiall authoritie, which is in the Pope, nor the Imperiall kingdomes, unleſſe he have them of his owne. And the Pope only maketh this Image to ſpeake, for unleſſe he doe confirme the election of the King of the Romans, hee is not thought worthy the name of Emperor, *Bullinger ibid.*

Aventin. lib. 4.

3 And yet we denie not, but that they both have and may make Images ſpeake either by the helpe of the devill, as *Dunſtane* cauſed a Rood to ſpeake; or by jugling, as the Rood of Grace by gimmals was made to roule the eyes, move the lips, and ſuch like, in King *Henries* dayes.

3 The third miracle that Antichriſt ſhall worke, is to faine himſelfe dead, and to riſe againe, *Apocal.* 13. 3.

Apoc. 13.3.

Anſw. There can be no ſuch thing gathered out of the text. Firſt, the words will not beare it: the text is, that one of the heads was wounded to death, and the wound was healed: which cannot be ſo meant, as though he fained himſelfe dead: but he received a wound indeed.

2 The ſenſe is myſticall, as through the whole chapter: Firſt, it is ſaid, that the ſeventh head was wounded to death, but revived againe; that is, the ſeventh government of the Romans in the Popedome: for the Papacie had many times deadly blowes, and yet was healed againe, eſpecially when there were three Popes together, at Rome, in France, and the third in Spaine: But this wound was cunningly healed up in Pope *Martin* the fifth, in the Councell of Conſtance, the other three being depoſed. *Sic Bullinger Serm.* 59. Secondly, it is ſaid *verſ.* 14. that the beaſt whoſe Image remained, had the wound of a ſword, and yet lived: which is underſtood of the Roman Empire, revived and quickned by the Pope.

The Proteſtants.

It is true that Antichriſt ſhall worke ſignes and wonders by the power of Sathan, 2 *Theſſ.* 2. but lying ſignes, both becauſe they ſhall bee done to confirme lyes, neither ſhall they bee ſuch as the Prophets wrought, but many of them but cunning and couſoning ſleights of Juglers. And for ſuch wonders we need not to ſearch farre, the Popiſh Church is full of them: where elſe then ſhould we looke for Antichriſt?

2 Theſ. 2. 9.

1 There have been of the Popes themſelves Sorcerers and Conjurers, ſuch an one Antichriſt ſhall bee, ſaith *Bellarmine. Silveſter* the ſecond came up to the Papacie by the help of the devill, as wee have before ſhewed. *Gregory* the ſeventh was condemned in the Councell of *Brixia* for a Conjurer: and *Benno* a Cardinall in thoſe dayes thus writeth of him: that on a time hee ſending two of his ſervants for a certaine Sathanicall booke, charging them not to looke into it; they notwithſtanding

looked into it, and preſently a great multitude of devilliſh ſpirits were round about them; who were inſtant upon them to know why they were called for: the ſervants being at the firſt aſtoniſhed, yet comming to themſelves, enjoined them to plucke downe certaine high walles neere to Rome: and ſo they came to their maſter, *Fox pag.* 176. What other Antichriſt now need we looke for? If hee muſt bee a Conjurer, we may here make our choice. Beſide theſe two, *Platina* and other writers make mention of 20. Popes that bound themſelves as ſlaves to the devill.

Fox pag. 1148.

2 We are not ignorant, what lyes and fables are reported by the Papiſts of the miraculous acts of their Popiſh Saints, of the which we have ſpoken before: As how *Dunſtane* appeared to a cripple, that came to his tombe to be helped of his lameneſſe: How *Plegildus* a Prieſt ſaw and handled the ſhape of a child upon the Altar, which after he had kiſſed, returned againe to the likeneſſe of bread. How a certaine Jewes boy told his father that he ſaw a child broken in peeces upon the Altar, and diſtributed among the Chriſtians: and the boy for that was caſt into a furnace of fire, and was preſerved from the fire by the Virgin *Mary*, which appeared to him, and ſpread her garment over him. Many ſuch either lyes and fables, or works of devils the Popiſh Church hath: what need we therefore doubt but that it is the Antichriſtian Church?

De civitat. Dei lib. 20. cap. 19.

3 *Auguſtine* ſaith, S. *Paul* calleth them lying wonders, either becauſe Antichriſt ſhall deceive men *per phantaſmata*, with jugling ſleights, or becauſe, *ad mendacia pertrahet credituros*, by his wonders he ſhall make them beleeve lyes. But in which ſenſe they are ſo called, it ſhall appeare when Antichriſt is come, ſaith he: and indeed it is new apparant; for our adverſaries have plenty of both kinds, both miracles wrought indeed by the devill, and many pretie jugling feats beſide.

2 Theſſ. 2. 9.

[a] This is reported by *Platina* in the life of *Leo* the 3. yet is it denyed by the ſhameleſſe detector: ſee Reſolt. p. 29.

Theſe lying fables and forged miracles, which the Popes worke by, are evident ſignes of their Antichriſtian profeſſion: *For Antichriſt ſhall come with the power of Sathan with ſignes and lying wonders*, 2 *Theſſ.* 2. 9. Stories ſhew this to be true: *Leo* the third confirmed by his decree, that the bloud which iſſued out of a woodden Crucifix at *Mantua*, was the very [a] bloud of Chriſt, *anno* 800. *Anno* 1470. one *Alanus* a drowſie dreaming Monke forged this blaſphemous tale, how the Virgin *Marie* came into his Cell, kiſſed him, drew out her breaſts, and eſpouſed her ſelfe to him: and theſe and ſuch like Monkiſh tales went for currant in thoſe dayes. Not much unlike to the wicked practice of *Polychronius* a Monothelite heretike, who affirmed before the whole Councell *Conſtantinop.* 6. *action* 15. that a certaine beautifull young man appeared unto him, & taught him to ſay that there was but one will in Chriſt: and gave him this for a ſigne, that he ſhould lay the ſchedule of his confeſſion upon a dead body, and ſo raiſe it to life: The Councell hearing him, immediatly cauſed a dead body to bee brought, but *Polychronius* muttering over the ſame a great while, could doe nothing, and ſo was condemned of the Councell for a lyar and an heretike.

Many ſuch fabulous miracles Popiſh books are full of: ſuch are, in the judgement of a grave writer of their ſide, *Petrus Venetus* his catalogue of the Saints, and the Martyrologe of *Huſuardus* the Monke: *Multis ſcatent quiſquiliis*: Theſe books (ſaith he) are ſtuffed with much paltrie ſtuffe. Yea, the lives of the fathers, unworthy of *Ieromes* name, are full of ſuch fabulous narrations: *ſic Eſſence. in* 2 *Timoth. p.* 151. *c.* Seeing then that the Popiſh Church is full of lying ſignes and miracles, where is Antichriſt more like to be found, than there?

Tharaſius well ſaid therefore *Nicen.* 2. *Miracula non credentibus data ſunt, ſed iis qui in incredulitate verſantur*: Miracles are not for thoſe that beleeve, but for incredulous perſons, &c. The incredulity then of Papiſts better appeareth not, than by their inſatiable deſire, and ſuperſtitious uſe of miracles.

Fox pag. 1025. col. 1.
Et p. 935. 1. 30. edit. 1610.

Adde unto theſe the beleefe of *John Tewkesbury* confeſſor of the truth: *Antichriſt is not an outward thing, that is a man, that ſhould ſuddenly appeare with wonders, as your forefathers talked of him, but Antichriſt is a ſpirituall thing, &c.*

In Pſalm. 9.

And for further evidence herein. 1. *Auguſtine* ſaith, *Per nefarias artes ad illud vanum & inane culmen venturus eſt, vim habebit in imperio, dolum in miraculis, &c.* Hee ſhall come by wicked arts unto that vaine height, having power in his Kingdome, and craft in his miracles, &c. This moſt fitly agreeth unto the Popes, of whom divers by confederacie with the devill, have obtained the Papacie: true miracles he ſhall worke none, but lying, and deceitfull. 2 As *Damaſcene* ſaith, he ſhall come with *lying ſignes*: true ſignes he ſhall ſhew none. 3 And what is meant by her fetching downe fire from heaven, thus our kingly interpreter conſenting with the Church of England and Scotland herein ſheweth: for this purpoſe ſhe ſhall worke great miracles, wherein ſhe greatly prides her ſelfe, deceiving men with lying wonders and efficacie of lyes, as Saint *Paul* ſaith: And among the reſt of her wonders, ſhee muſt bring fire out of heaven, *fulmen excommunicationis*, which can dethrone Princes, ſo that all, which will not worſhip the image of the beaſt, that is her unlimited ſupremacie, muſt be killed and burnt as heretiks, &c.

De fid. lib. 4. c. 27.

Apolog. 92.

Commentar. in lib. 4. de fid. c. 17. Damaſcen.

4 *Iodocus Clictoveus* their owne man ſaith, *Nulla ſecundum veritatem faciet miracula, &c.* he ſhall doe no miracles in truth, but in ſhew and apparance.

The eighth part of the queſtion, concerning the warres and kingdome of Antichriſt.

The Papiſts.

B*Ellarmine* ſaith, that Antichriſt ſhall make great battels againſt the Saints, and ſhall conquer the whole world: firſt, by craft he ſhall aſpire to the Kingdome of the Jewes: Secondly, he ſhall fight with three Kings, of Lybia, Egypt, Æthiopia. Thirdly, with a great armie he ſhall perſecute the Chriſtians throughout the world; and this ſhall bee the battell of *Gog* and *Magog*, *Bellarm. cap.* 16. 64. Error.

Argum. 1. That he ſhall craftily aſpire to the kingdome, he proveth it out of *Dan.* 11.21. where it is prophaſied of one that he ſhall obtaine the kingdome by flatteries. Dan. 11.21.

Anſw. This prophecie of *Daniel*, as likewiſe the whole chapter, was hiſtorically accompliſhed in *Antiochus Epiphanes*, who defrauded *Demetrius* his brothers ſonne of the kingdome, and circumvented his elder brother *Seleucus*: ſo that it being once fulfilled, it cannot be wreſted to any other ſenſe: of Antichriſt it cannot be meant: for here is a ſucceſſion of Kings deſcribed, *verſ.* 19. One is ſaid to be overthrowne, that is, *Seleucus*, but not in battell, for he was poyſoned, *v.* 18. There another is ſaid to be overthrowne and to be no more found, that is, *Antiochus Magnus*. But Antichriſt cannot ſucceed any in the kingdome of the Jewes: for he ſhall be their firſt King, as the Papiſts imagine.

Argum. 2. He ſhall (ſaith *Bellarmine*) overcome three Kings, of Lybia, Egypt, Æthiopia, *Dan.* 11. 43. and this horne ſhall remove three other hornes, *Dan.* 7. 8.

Anſw. This alſo muſt needs bee underſtood of *Antiochus Epiphanes*: and they are two prophecies. Firſt, he is called a little horne, becauſe he was not heire to the kingdome; he remooveth three other hornes: for by his meanes *Ptolemaus Philopater* was caſt out of the kingdome in his fathers time *Antiochus* the great: his brother *Seleucus* poyſoned, his ſonne *Demetrius* diſinherited, *Iun. Dan.* 7. 20. The ſecond prophecie was alſo accompliſhed by *Antiochus*, who overcame Egypt, and the countries adjoyning.

Of Antichriſt it cannot bee underſtood: for the firſt prophecie ſpeaketh of a beaſt with ten hornes, which muſt be underſtood of one kingdome and Monarch, and by the ten hornes ten Kings are ſignified: for ſo was *Antiochus Epiphanes* the tenth from *Seleucus*: here then is a ſucceſſion of Kings: but Antichriſt ſhall not ſucceed any.

Argum. 3. The Jeſuite ſaith, that Antichriſt with a great armie ſhall vex the whole world, and that ſhall be the battell of *Gog* and *Magog* propheſied of, *Ezech.* 38. 39. and *Apocal.* 20.

Anſw. The prophecie of *Ezechiel* was fulfilled in the time of the Macchabees, when as *Gog* and *Magog*, that is *Antiochus*, with the help of the Syrians and Scythians and other countries, moleſted the people of God: for *verſ.* 23. *chap.* 39. the Prophet ſpeaketh of the captivitie of Iſrael, from the which they ſhould at that time be delivered. And againe, the Lord would not leave his Church, which at that time endured great afflictions at the hands of the heathen, comfortleſſe: but if theſe prophecies of *Ezechiel* and *Daniel* concerned them not, then ſmall had been their comfort. Laſtly, the Jewes may with as good reaſon underſtand the prophecies concerning Chriſt, of their Meſſiah, whom they yet looke for, as you may theſe prophecies concerning the enemies of the Church, of your Antichriſt.

The other prophecie alſo is fulfilled, *Apocal.* 20. 8. how *Gog* and *Magog* from the foure corners of the earth, ſhall compaſſe the tents of the Saints: for by *Gog* and *Magog*, is underſtood the whole multitude of the enemies of the Church both within and without, as Turks, Papiſts, Infidels, which all have agreed together at times and in their turnes, though enemies amongſt themſelves, to afflict the people of God.

And yet more particularly *Anno* 1300. the Church of God began to be moleſted with the armies of *Gog* and *Magog*: when *Boniface* the eighth ſhewed himſelfe in his Emperiall robes, and ſo was the *Gog* in the Weſt; and *Ottomannus* was crowned Emperour of the Turks, *Magog* in the Eaſt.

And if you will needs alſo have the other two prophecies fulfilled againe, being once before accompliſhed: they agree fitly to the Turkiſh Empire; for *Mahomet* by craft and ſubtiltie aſpired to a kingdome, and in ſhort time he over ran Egypt and Lybia, with other parts of Africa.

The Proteſtants.

WE deny that there ſhall come any ſuch Antichriſt: or that it is poſſible for him to wage battell with the whole earth. Wee grant that the Antichriſt of Rome hath warred with the Church, poyſoning it with corrupt doctrine, and perſecuting the ſame by fire and ſword: which his rage is well ſlaked now, God be praiſed, in many places, and his tyrannie overpaſt; miſerable were the ſtate of the Church, if it ſhould endure ſuch a brunt againe.

Argum. 1. It is impoſſible, that Antichriſt in ſo ſhort a time as three yeeres and an halfe, ſhould conquer all nations, and be Monarch of the whole world, burne and ſacke Rome, and drive out the Pope, as the Papiſts grant themſelves, *Bellarm. lib.* 4. *cap.* 3. *de pontifice.* A man cannot in that ſpace travell through the whole world, much leſſe conquer it. See the judgement of one *Hentenius* a Papiſt of this matter before, *par.* 2. *qu.* 10.

And ſeeing Antichriſt ſhall begin at Jeruſalem, make his habitation there, and have an end there: (for, ſay they, hee ſhall be ſlaine in Mount Olivet, *Gloſſ. ſup. Apocal.*) It is not like that in his owne perſon he ſhould conquer the world: neither can it be thought that hee ſhall doe it by his deputies, for then they ſhould be the Antichriſts, and not he.

Argum. 2. Antichriſt is not deſcribed in Scripture as a warriour, or warlike man ſitting harneſſed in his tent; but like an hypocrite advancing himſelfe in the Temple; not comming with engins of warre, but deluding and deceiving with falſe miracles and lying ſignes, 2 *Theſſ.* 2. Not with Herolds of armes openly proclaiming warre: but he ſhall worke in a myſterie, *Apocal.* 17.5. Wherefore it is but a popiſh dreame and fancie, that Antichriſt ſhall be ſuch a mightie warriour: yet wee deny not but that divers of the Popes have beene warriours; but that was beyond the commiſſion of *Peters* croſſe-keyes.

Thirdly, they have no ground of this their opinion out of Scripture: for neither *Ezechiel* nor *Daniel* maketh for them, propheſying of the ſtate of the Church before Chriſt: nor yet the *Apocalyps*, the prophecie of *Gog* and *Magog* being accompliſhed in the greateſt part already. Wherefore away with theſe miſtie clouds of your braine-ſicke inventions: they ſhall not be able to abide the lightſome Sun-beames of the truth.

Laſtly, if Antichriſt by his warlike and bloudy diſpoſition may be diſcerned, we ſhall finde him no where ſooner than in Rome: *Boniface* 8. ſhewed himſelfe openly in his Emperiall robes with the ſword carried before him: *Iulius* the 2. threw *Peters* keyes into Tyberis, and drew out his ſword: and under this Pope, as Chronicles make mention, in the ſpace of ſeven yeeres were two hundred thouſand men ſlaine by continuall warre. *Alexander Farneſius* Cardinall, Pope *Paulus* the 3. his Captaine Generall againſt the Lutherans, gave out theſe threatning words, that hee would ſhed ſo much bloud of the Lutheranes, that their horſe might ſwim therein.

Such furious and Antichriſtian outrages of the Pope are contrarie to the decrees of former times: *Synod. Francica. Servis Dei armaturam portare, pugnare aut in exercitum pergere prohibemus:* Wee forbid the ſervants of God (he meaneth Clergie-men) to beare armour, to fight, or goe to battell.

Concil. Agathenſ. decret. ex Gratian. Non licet Epiſcopo, &c. It is not lawfull for a Biſhop to ſmite any with his hands, much leſſe with his ſword.

P.1352.286. Maſter *Rogers* holy Martyr, judgeth the Church of Rome Antichriſtian, becauſe of their tyrannicall lawes, and maintenance thereof by cruell perſecution, *Fox*, pag. 1488. col. 1.

Adverſ. Prax. *Tertullian* thinketh, that Antichriſt ſhall not be only a perſecutor of the Church by tyranny, but a ſeducer thereof by falſe doctrine, as he ſaith, *Viderint Antichriſti, qui negant patrem & filium:* Let the Antichriſts ſee to it, that deny the Father and the Sonne.

Lib. 24. de fid. orthod cap. 27. *Damaſcene* alſo ſaith, that hee ſhall perſecute the Church of God: but hee *ſhall come alſo in lying ſignes and wonders.*

Pag. 85. And ſo our Royall Apologiſt doth aptly expound the pale horſe, *Apoc.* 6. to be Antichriſt, *which ſhall kill both with the ſword, that is, uſe great perſecution, and with ſpirituall hunger, or famine of the true word of God, &c.* Antichriſt ſhall not only be a perſecutor, but a deſtroyer, and ſeducer by falſe doctrine.

Lib. 30. in Iob. cap. 3. *Gregorie* the firſt ſaith, *In fallacia ſua Antichriſtus graditur,* Antichriſt goeth on in his craft, &c. he ſhall not ſo much be an open warriour, as a cunning deceiver.

The ninth and laſt part of this Queſtion,

Whether the Pope be Antichriſt.

The Papiſts.

65. Error. THis queſtion pincheth our adverſaries verie ſore, that we ſhould touch their head ſo neere, as to make him Antichriſt: this being once knowne, we need not labour much about other matters: for Antichriſt with all his doctrine muſt not be heard, but abhorred of the Church.

They therefore craftily foreſeeing this, doe take great paines to deliver the Pope out of this danger, and have found out many ſtarting holes, but all to ſmall purpoſe: yea their forefathers ſeeing the matter ſo plaine, and almoſt put out of doubt, gave ſtraight charge in the late Councell of Laterane to all Preachers, that none ſhould dare once to ſpeake of the comming of Antichriſt. This argueth a guiltie conſcience. But yet they face out the matter, and ſay, the Pope cannot bee Antichriſt: their arguments are none other than thoſe we have heard, being eight in number.

1 Antichriſt ſhall be one ſingular man: the Popes have beene many, *part.* 1. *of this queſtion.* Secondly, hee ſhall reigne but three yeeres and an halfe; but the Pope hath continued many hundred yeeres, *part.* 2. Thirdly, he ſhall be knowne by his name: the Popes have ſundrie names, *part.* 3. Fourthly, he muſt come of the ſtocke of the Jewes: but there was never yet any Jew Pope, *part.* 4. Fifthly, his ſeat muſt be at Jeruſalem: the Popes is at Rome, *part.* 5. Sixthly, he ſhall manifeſtly deny Chriſt: ſo doth not the Pope, ſay they, *part.* 6. Seventhly, he ſhall doe ſtrange miracles, as bring downe fire from heaven, cauſe Images to ſpeake, *part.* 7. Eighthly, he ſhall wage great battels, and conquer all the world, *part.* 8. which cannot agree to the Pope: *Ergo*, he is not Antichriſt.

Anſw. To theſe eight arguments we have before anſwered ſeverally; ſhewing how fabulous, ridiculous, and impoſſible our adverſaries aſſertions are, without ground of Scripture, ſhew of reaſon, or colour of argument. Wherefore we will not trouble the Reader with needleſſe repetitions, deſiring him to have recourſe to that which hath beene already ſaid.

Argum. 9. Further the Rhemiſts doe thus reaſon: Antichriſt ſhall exalt himſelfe above all that is called God, 2 *Theſſ.* 2. 4. So doth not the Pope, who is ſo farre from exalting himſelfe above God, that hee prayeth to Saints, kneeleth before the Altar, adoreth the Euchariſt, *Annot.* 2 *Theſſ.* 2. 4 *& ibid. ſect.* 10.

2 Theſſ. 2. 4.

Anſ. Firſt, the Pope in hypocriſie maketh ſhew of a ſuperſtitious kinde of devotion, yet is in truth the Prince of pride: for as he calleth himſelfe *Servum ſervorum*, Servant of ſervants; yet hath made Kings his ſlaves: ſo alſo, though he ſeeme to be a worſhipper of Saints, yet he taketh upon him more than either Angell or Saint, as to forgive ſinnes, to deliver ſoules from Purgatorie, to diſpenſe with the Scriptures. Secondly, as touching the adoration of the Euchariſt, therein he ſheweth his pride, in adoring his owne invention; and beſide he honoureth his breaden god with Maſſe ſervice for his owne advantage, becauſe it is ſo gainefull unto him: and yet what account he maketh of it may appeare, when his throne is ſet higher than the Altar; and in proceſſion hee rideth on mens ſhoulders, when the Hoſt is carried upon a palfreyes backe.

Argum. 10. Satan muſt be bound a thouſand yeeres, and afterward let looſe; and then Antichriſt ſhall come, whoſe kingdome ſhall increaſe, and faith decreaſed toward the end of the world. But if the Pope be Antichriſt, who hath been theſe thouſand yeeres in the Church, then Antichriſt ſhould reigne while Satan is bound, which cannot be, and his kingdome wax weaker toward the end of the world contrarie to the Scripture, which ſaith that at Chriſts comming faith ſhall ſcarce bee found in the earth, &c. *Rhemiſt. ſec.* 7. 20. *Apocal.*

Anſw. Firſt, we ſay not that Antichriſt hath been 1000. yeeres in the Church, but began to be revealed 1000. yeeres after Chriſt in *Silveſter* 2. who by Necromancie obtained the Papacie, and in *Boniface* the 3. who did juſtifie the error of Purgatorie and Invocation of Saints. So that Satans looſing and Antichriſts reigning ſhall fall out together, that is, at the expiration of the thouſand yeeres. Secondly, it is more agreeable to the Scriptures, that the kingdome of Antichriſt ſhall be weakened toward the end of the world: God ſhall firſt conſume him with the breath of his mouth, that is, his word, as already, thanks be to God, the preaching of the Goſpell hath ſhaken the wals of Babylon: but he ſhall perfectly be deſtroyed by the brightneſſe of his comming, 2 *Theſſ.* 2. 8. And though faith generally ſhall decay in the end of the world, becauſe iniquitie ſhall abound: yet faith ſhall remaine in the true members of Chriſt, that are in continuall expectation of his comming.

2 Theſſ. 2. 8.

The Proteſtants.

THat the Pope of Rome is verie Antichriſt, and that all the qualities and properties which the Scripture deſcribeth Antichriſt by, doe fitly agree unto his perſon; and that wee are not therefore to expect and looke for any other Antichriſt: Thus by teſtimonie of Scripture, and ſufficient reaſons deduced out of the ſame, we truſt it ſhall appeare to all men.

Argum. 1. The firſt place of Scripture is *Dan.* 11. Where many notes and marks are declared proper to Antichriſt, yet eſpecially ſet forth to deſcribe *Antiochus Epiphanes*, who might bee verie well a type and figure of Antichriſt, who was then to come.

Dan. 11.

1 *Verſ.* 36. It is ſaid, He ſhall doe what him liſteth. This is moſt true of the Pope: his will muſt ſtand for reaſon, *Diſtinct.* 96. *cap. ſatis.* If the Pope ſhould draw infinite ſoules to hell, no man is to ſay unto him, Sir, why doe you ſo? *Diſtinct.* 40. Here *Bellarmine* hath but this poore ſhift to ſay, that it is meant only of publike judgement, that no man is by authoritie to call the Pope to account: but yet a brotherly admonition may be uſed. But who ſeeth not that the words are generall: *Nemo debet ei dicere:* No man ought to ſay unto him: neither Judge, nor other?

Dan. 11. 36.

2 He ſhall magnifie himſelfe againſt God, and ſpeake blaſphemous things againſt God: hath not the Pope done ſo? Of him it is ſaid, that God and the Pope have but one Conſiſtorie; I am able to doe almoſt all that God can doe, *Fox,* pag. 782. columne 1. artic. 192. I am above all and in all: *Hoſtienſ.* Nay, that Dominion and Lordſhip which Chriſt had in earth, but *habitu*, in habit, the Pope hath *actu*, in act and in deed. Againe, as we read, the earth is the Lords, and the fulneſſe thereof, and as Chriſt ſaith, all power is given me in heaven and in earth: ſo is it to be affirmed, that the Vicar of Chriſt hath power on things celeſtiall, terreſtriall, infernall, *apud Fox, pag.* 771. *col.* 1. Now let the diſcreet Reader judge, whether this fellow doth not magnifie himſelfe, and ſpeake blaſphemouſly againſt God.

Pag. 726. 1. 46.

Pag. 725. 2. 13.

3 He ſhall proſper till the wrath be accompliſhed: So hath the Pope had but too good ſucceſſe: he hath ſubdued Emperours, and made them his ſervants, trod upon their necks, made them ſerve at his table, crowned them with his feet, made them hold his ſtirrop, and lead his horſe by the bridle. But we doe hope that his date is out, and that he ſhall proſper no longer.

4 *Verſ.* 37. Hee ſhall not care for the God of his fathers: No more doth the Pope: for hee hath invented and erected a new *breaden God*, which hee worſhippeth, hangeth up in Churches, carrieth about in proceſſion, being but a peece of bread. This *breaden God* amight his forefathers never knew.

Dan. 11. 37.

5. He ſhall not care for the deſires of women: So he prohibiteth lawfull marriage, permitteth adulteries, and the unnaturall luſt of Sodomites. *Bellarmine* firſt denieth the text, which is faithfully tranſlated according to the Hebrew. Secondly, he ſaith, the place is meant literally and properly of *Antiochus*, who was given to the pleaſures of women.

Anſw. Firſt, if it be meant literally of *Antiochus*, then can it not bee meant literally of your Antichriſt: If *Antiochus* bee but a type of Antichriſt, then can you not neceſſarily conclude out of this place: for types prove not, unleſſe they be divine, that is, appointed of God to bee types, which you cannot ſhew for this place: See then the beſt arguments that you have for your Antichriſt, out of the prophecies of *Daniel* and *Ezechiel*, are found but weake. Secondly, as *Antiochus* was given to unlawfull deſires of women, ſo is the Pope: yet might hee be an enemie to chaſte and holy marriage, and ſo is the Pope. And by the way let it be noted, that the Jeſuite picketh quarrels with Scripture, and maketh it falſe: for the text ſaith, He, that is, *Antiochus*, ſhall not care for the deſires of women. Yes (ſaith the Jeſuite) hee ſhall bee given to the pleaſures of women, cleane contrary to the text, *Bellarm. cap.* 21.

6 *Verſ.* 38. He ſhall honour his god *Mauzzim*, that is, a god of power and riches, with gold, ſilver, precious ſtones: Both of theſe are moſt true of the popiſh religion: for their god hath brought them great riches, lands, treaſure, poſſeſſion: by their idolatrous Maſſes, they have greatly enriched themſelves, wherein their *breaden god* playeth the chiefe part: and therefore they doe worſhip him againe with gold, ſilver, precious ſtones: what rich Corporals, and Altar-clothes, Copes, Veſtiments of velvet, ſilke, wrought with gold, are ſeene in their Churches? what gilding of Roodes, and Roodlofts, garniſhing of Idols, what rich Crucifixes of ſilver, of gold, beſet with pearle and precious ſtones?

This deſcription therefore of *Daniel*, as you ſee, doth in every reſpect agree with the conditions and properties of Antichriſt of Rome, *Argument. Illyrici.*

2 Theſ. 2. 4.

Argum. 2. Secondly, S. *Pauls* deſcription in every point alſo is verified in the Pope. Firſt: Hee ſhall exalt himſelfe above God, and all that is called God, 2 *Theſ.* 2. 4. So the Pope challengeth the full authority of Chriſt, as we have ſhewed before, and exalteth himſelfe above Emperours, which are called gods upon earth: yea they have taken the juſt proportion of inequality betweene the Pope and Emperour: for the Pope is 47. degrees above the Emperour, as the Sunne is 47. degrees bigger than the Moone, *Innocent.* 3. *in decretalib.*

2 Hee ſhall ſit in the Temple, that is, in the Church: ſo the Pope nameth himſelfe head of the Church, and hath the keyes, as he braggeth, both of heaven and hell. Therefore the Turke cannot be that Antichriſt, becauſe he is out of the Church: and ſo in truth is the Pope, but yet he challengeth to him and his the name of the Church.

3 The myſterie wrought in *Pauls* time, and afterward increaſed: ſo not long after the Apoſtles time, the Biſhops of Rome began to lift up their heads above other Churches, as *Zozimus* falſified the Councell of Nice, and ſent to the 6. Councell of Carthage, to have it there confirmed, that it might be lawfull to ſend up appeales to Rome.

4 Antichriſt ſhall come with lying ſignes: So hath the Pope done, as experience proveth, and wee have ſhewed before.

5 *Verſ.* 11. God ſhall ſend ſtrong deluſions, that they ſhall beleeve lies. And in time of Poperie, men indeed were ſo ſtrongly deluded, that the father perſecuted the ſonne, the ſonnes ſet fire to their father, yea the husband was made a witneſſe againſt the wife, the wife againſt her husband, and ſervants accuſed their maſters. Theſe things are ſo well knowne in ſtories, that I need not come to particulars.

Ioannes Stella,
Platina.
Ioan. Baleus.

P. 131. 2. 80.
& p. 132. 1. 20.

6 Antichriſt is called a wicked man, and a man of ſinne, *verſ.* 3. 8. And where ſhall you find more wicked men, than among the Popes? *Silveſter* the ſecond gave his ſoule to the devill to obtaine the Papacie. *Benno* reporteth of *Hildebrand*, that he poyſoned ſix Popes to come to the Popedome. Pope *Stephen* and *Sergius*, tooke up the bodie of *Formoſus*, and mangled it, cutting off his head and fingers, and ſo caſt it into Tibris, *Fox pag.* 146. *col.* 1. Much unlike to one of their predeceſſors *Sixtus* the third, who tooke the body of *Baſſus* his enemie being dead, who had accuſed him before, embawmed it, and buried the ſame with his owne hands. We have heard before, what a holy Father Pope *Iohn* the 13. was, he lay with his owne ſiſter, and with his fathers Concubines, playing at dice called for the devill, was ſlaine in adulterie. And was it not, I pray you, a common proverb in England? Hee that goeth to Rome once, ſeeth a wicked man; he that goeth twice, learneth to know him; he that goeth the third time, bringeth him home with him. *Fox pag.* 841.

1 Iohn 3. 4.

That Antichriſt that man of ſin ſitteth in Rome, it might eaſily be proved by a particular induction: for ſin being the tranſgreſſion of the law, as S. *Iohn* defineth it. If we ſhall ſhew how the Pope of Rome hath notoriouſly tranſgreſſed the law and every part thereof, who will doubt but that he is that man of ſin, and ſo conſequently Antichriſt?

Ex Balæi chronico de actis pontif.

The firſt Commandement: *Thou ſhalt have no other gods, &c.* Among other corruptions, forbiddeth all prophaneneſſe and infidelitie, all confederacie or ſocietie with the devill: for the firſt wee have divers examples of Popes: *Boniface* the eighth, when *Porchetus* Archbiſhop of Genua came to him to receive aſhes in a publike ſolemnity, he caſt aſhes into his eyes and ſaid, *Memento homo, quia Gibellinus es, &c.* Remember man that thou art of the faction of the Gibellines, and ſhalt returne to duſt. Was not here great devotion? *Gregory* the twelfth pulled a certaine preaching Carmelite Frier out of the pulpit and caſt him into priſon, becauſe he perſwaded the Popes, who were then divided, to unity. *Innocentius* the eighth was ſeene for the moſt part to ſleep in the time of divine ſervice. *Iulius* the ſecond caſt S. *Peters* keys into Tyberis in great diſdaine, ſaying, Seeing *Peters* keyes did not ſerve his turne, he will trie what *Pauls* ſword can doe. *Leo* the 10. is reported to have ſaid to Cardinall *Bembus*: *Quantum nobis profuit fabula iſta de Chriſto*: How much hath this fable or tale of Chriſt advantaged us? And ſuch hath been the piety and devotion of our holy fathers of Rome.

Concerning the ſecond point, their familiarity with the devill, the two forenamed examples of *Silveſter* and *Gregory* are able to certifie us. *Benedictus* the 9. about the ſame time, was accuſtomed to call upon evill ſpirits, and could by his devilliſh enchantments, cauſe any woman whom hee liked, to come unto him. *Paulus* the 3. was a ſorcerer and enchaunter: he gave unto a certaine noble Matrone a little hallowed braſon ball to hang about her neck, which ſhould ſhield her from certaine moleſtations: he made *Dyonſius Servita* a notable Necromancer, Cardinall, thereby ſhewing his affection to that profeſſion. And many other of the Popes were given to theſe devilliſh ſtudies, to the number of 22. *ex Balao, Platina, & aliis.*

The 2. Commandement: *Thou ſhalt make to thy ſelfe no graven image, &c.* How the Popes have tranſgreſſed this law, their practice to this day ſheweth, who are more given to idolatrie & worſhip of images, than any knowne nation under the Sunne. *Conſtantinus* the 1. decreed that images ſhould bee worſhipped in Churches. *Bonifacius* the 4. begged of wicked *Phocas* Emperour, the Church in Rome called *Pantheon*, and in ſtead of *Cybele* an Ethnicke Goddeſſe, there placed the image of the Virgin *Mary* to be adored. *Leo* the 3. judged certaine forged blood which iſſued out of a woodden Crucifix, to be the true blood of Chriſt, and ſo to be adored.

The 3. Commandement: *Thou ſhalt not take the Name, &c.* Here blaſphemie is forbidden. Divers of the Popes have been moſt horrible blaſphemers: *Iulius* the 3. is a notable example hereof: who being forbidden of his Phyſitian to eat ſwines fleſh, on a time called for it, more ſwiniſh himſelfe, with great indignation and blaſphemie, ſaying, Give me my porke, *Al diſpetto de Dio*, in deſpight of God. At another time, at ſupper miſſing the cold peacocke, which hee commanded to bee kept for him, hee began to curſe and ſweare, and being admoniſhed by ſome of his Cardinals, not to bee moved ſo for a trifle: hee added further, *If God were angry with Adam for an apple, may not I much more for a peacocke, being his chiefe Vicar upon earth*: *ex Balao*. *Alexander* the fifth being at the point of death, ſaid thus to the Cardinals, *My peace I give unto you, my peace I leave with you.* Thus moſt blaſphemouſly abuſing the holy ſpeech of Chriſt, & appropriating it to himſelfe. *Paulus* the fourth ſaid thus to his fellow Jeſuites, whoſe ſect he is ſaid to have founded, going to Rome, to be in the eye & ſight of the world, *Whither I goe, you cannot come*: blaſphemouſly abuſing Chriſts ſpeech to his owne purpoſe. Thus they are found grievous tranſgreſſors of this law.

The 4. Commandement: *Remember thou keepe holy, &c.* Yet *Alexander* the ſixth upon feſtivall dayes gave himſelfe to heare *Plautus* Comedies, and to bee preſent at other playes: his feſtivall exerciſe was, from *Hadrianes* Mount to behold the gay harlots, and brave bawds and ſtrumpets that paſſed by: *ex Balao de actis pontific.*

The 5. *Honour thy father and mother, &c.* Yet *Paulus* the third poyſoned his mother and his nephew, that the whole inheritance of the Farneſians might come unto him. And concerning the publike and common parents, Emperors and Kings and civill Magiſtrates; they were never more diſhonoured than by Popes. *Alexander* the third did tread on *Henry* the Emperors necke. *Adrian* made him hold his ſtirrop. Divers of them cauſed Emperors to kiſſe their feet. *Paſchalis* the ſecond raiſed up *Henry* the fifth moſt unnaturally againſt his owne father, to depoſe him from the Empire. *Innocentius* the third ſet up *Otho* againſt the Emperour *Philip*, by whom he was ſlaine. *Innocentius* the fourth hired one *Manfredus* to poyſon the Emperor *Fredericke*. Such honour have the Popes ſhewed to their earthly parents.

The 6. *Thou ſhalt not kill.* *Iohn* the 13. did thus uſe his Cardinals, ſome had their eyes pulled out, ſome their tongues, ſome their fingers cut off. *Gregory* the 7. poyſoned, by wicked *Brazutus* meanes, ſix Popes in order, to come himſelfe to the Papacie. *Urbane* the 6. put five of his Cardinals into ſacks, and drowned them. *Alexander* the 6. commanded *Antonius Mancinellus* his tongue, and both his hands to be cut off, becauſe he made an oration invective againſt his impure life. *Paulus* the third poyſoned his owne ſiſter, whom he had knowne carnally, becauſe ſhe loved other better than him: the ſame Pope alſo poyſoned *Fulgoſius* and *Contarenus* two Cardinals, that began ſomewhat to favour the Goſpell.

The 7. *Thou ſhalt not commit adulterie.* As for ſimple fornication, it was no rare thing in the Popes chaire. *Iohn* the 13. committed uncleannes with *Raimera* and *Anna*, two widowes. *Iohn* the 23. was accuſed, *Concil. Conſtantienſ. ſeſſ.* 11. for defiling of virgins. *Paulus* the 3. enticed a noble virgin to follie, promiſing her marriage.

The Popes many of them have been adulterers. *Gregory* the 7. retained *Mathildis* the Counteſſe, having forſaken her husband Earle *Azon*. *Paulus* the 3. was found with *Nicholas Quercaeus* his wife, who gave him a wound, which was ſeene till his dying day.

But what will ye ſay, if theſe holy fathers have fallen into horrible inceſt? *Iohn* the 23. was accuſed in the foreſaid Councell, to have knowne carnally his brothers wife. *Alexander* the 6. (oh moſt horrible impietie!) did lye with his owne daughter *Lucretia*. *Paulus* the 3. that filthie wretch, uſed carnally his ſiſter, daughter *Conſtantia*, and Neece. Neither ſtayed they here in theſe outragious luſts, which were not yet againſt the naturall uſe, but fell alſo into helliſh unnaturall filthineſſe, into that abominable ſin of Sodometrie. *Iulius* the ſecond did abuſe two noble youths that were ſent to Rome by the French Queene to bee inſtructed. *Iulius* the third had his *Ganymedes*, to whom, beſide the reſt of his Cardinals leave, hee gave a red Hat. Neither did they onely in their owne filthie perſons practiſe this wickedneſſe, but permitted it alſo to others. *Sixtus* the fourth erected a Stewes in Rome for both ſexes: hee gave licenſe to his two nephewes Cardinals, and their houſhold, in the three hot moneths of the yeere, *Iune*, *Iuly*, *Auguſt*, to uſe maſculine venerie. *Alexander* the ſixth gave leave to *Pet. Mendoza* Cardinall, to uſe his owne baſtard ſonne as his ſpouſe: *ex Balao*. Who hearing now of theſe filthie abominations of that ſtrumpet of Babylon, will not eaſily grant Antichriſts ſeat to bee there?

The 8. *Thou ſhalt not ſteale*. Notwithſtanding this, *Boniface* the 7. carried away all S. *Peters* treaſure at Rome, and fled to Conſtantinople. *Iohn* the 18. as *Platina* ſaith, *In pontificatu fuit fur & latro*, behaved himſelfe in his Papacie as a theefe and a robber. As for injuſtice and oppreſſion, which is alſo a kind of theft, nothing with the Popes was more common. *Zacharias* Pope put *Childericus* King of France from his kingdome, and gave it to *Pepinus*. *Adrian* the firſt, *Charlemaine* King of France being dead, diſinherited *Bertha* his wife with her two ſonnes, and gave the kingdome to *Charles* their uncle: and many ſuch other examples might be alleaged.

The 9. *Thou ſhalt not beare falſe witneſſe, &c.* Yet this notwithſtanding, *Vigilius* accuſed *Silverius* Biſhop of Rome falſely, that he would have delivered Rome to the Gothes: *Silverius* was therefore depoſed, and *Vigilius* ſet in his place, who was juſtly called to account by *Theodora* the Empreſſe, for that he had promiſed to reſtore *Anthemius* Biſhop of Conſtantinople, excommunicated by his predeceſſors, and afterward refuſed to doe it: *ex pontifical.* For this is alſo a breach of this law, not to performe the oath, or promiſe made, which with the Popes was not dainty. *Paſchal* the 2. confirmed by an oath to *Henry* the 5. the imperiall right of inveſting Biſhops: but afterward revoked it againe. And as they were thus perfidious themſelves, ſo they gave counſell to others. *Eugenius* the 4. perſwaded *Vladiſlaus* King of Hungarie to breake his league made with *Amurathes* the great Turke, which was to his owne ruine, and of all Chriſtendome. *Alexander* the 6. betrayed *Gemes Bajazetes* the great Turkes brother, that did flie to Rome for ſuccour, and being thereto largely hired by the great Turke, procured him to be poyſoned.

The like treacherous part played *Alexander* the 3. long before this with *Fredericke* the Emperor, who ſent his counterfeit to the Sultane, againſt whom he warred, whereby the Emperor was taken: but the Sultane his enemie dealt honorably in delivering him, whereas the Pope, his pretended friend, played a right Judas part. The Popes their predeceſſors, though bad enough, yet were aſhamed of ſuch Judaicall practices: *Nicholas* 1. when *Michael* the Emperor ſent to him, to deliver one *Theognoſtus*, which was fled to the Pope for releefe, made this anſwer: *Nolumus, Deo volente, Iudæ proditori ſimiles eſſe, &c.* We will not be like the traytor *Iudas*, nor be more wicked than the Pagans: for you may remember how one of your predeceſſors ſent to the King of the Agarens, to have one delivered, but it was not granted: *Epiſtol. ad Michael.* Thus wee ſee by the Popes owne teſtimonie, that they which betray ſuch as of truſt commit themſelves unto them, doe *Excedere paganorum nequitiam*, are more wicked than the heathen: but ſuch were ſome of the Popes.

The 10. *Thou ſhalt not covet, &c.* The covetouſnes of Popes hath been inſatiable, as it may appeare by the infinite treaſure which they heaped together. *Iohn* the 23. is ſaid to have gathered 205000. crownes. *Calixtus* the 3. left to his ſucceſſor, an hundred and fifteene thouſand duckets, which he had ſcraped together by his Indulgences. *Leo* the 10. ſent his Indulgences abroad with this commiſſion, that whoſoever would give ten ſhillings, ſhould deliver a ſoule from the paines of Purgatorie: the Popes chiefe factor for this merchandiſe, was one *Simon* a Frier Franciſcane of Millaine, who by this meanes gathered ſuch infinite ſummes of money, that hee offered in one day above 1200000. duckets for the Popedome. And no marvell if the Popes did grow ſo infinitely rich, for all things were put to ſale: as ſpirituall livings, Biſhopricks, Benefices, &c. The Archbiſhop of Canturburie was wont to pay to the Pope ten thouſand florences for his firſt fruits, and five thouſand for the uſe of his pall: ſo did the Archbiſhop of Yorke. *Iohn* the 23. exacted the tenths of Eccleſiaſticall livings. *Urbanus* the ſixth, the firſt fruits. *Innocentius* the ſeventh, more unreaſonable than they, would have had halfe the fruits of Benefices, *ex Balao*. Cardinalſhips alſo were ſold. *Leo* the 10. made 31. Cardinals in one day, getting thereby unreaſonable ſummes of money. The Pope offered the Empire to ſale: as *Alexander* the 2. tooke money of *Alphonſus* King of Spaine for the Empire, and afterward ſold it to another. Yea the Popedome it ſelfe hath been ſet to ſale: *Benedictus* the 9. ſold the Papacie to *Gregory* the 6. for 1500. pound. Yea honeſtie and all is ſaleable at Rome: the revenewes of the harlots in Rome amounteth yeerely to 40. thouſand pound, *Conſul. Chronic. de actis Pont. 3.* To conclude this place, conſidering this unſatiable thirſt of the Popes, the Greeks, *anno* 1330. or thereabout, made a fit anſwer to the Pope, who had ſent to them before, telling them that Chriſt had but one Church, and hee was the head thereof: their anſwer is this: *Potentiam tuam ſummam erga tuos* *ſubditos firmiter credimus, ſuperbiam tuam ſummam tolerare non poſſumus, avaritiam ſatiare non valemus:* Your tyranny toward your ſubjects we eaſily beleeve, your infinite pride we cannot beare, nor ſatiate your covetous deſire: *ex actis Iohan.23.* Thus have I ſhewed by the way the generall corruption that reigneth in the papall chaire of peſtilence, and the wicked uſage of that ſinfull ſeat, ſo that in no place in the world, neither amongſt the Turks or Infidels, can the man of ſinne be ſooner found than there. Let us now proceed.

Argum. 3. The third place we doe take out of the *Apocalyps, chap.9.* where is a plaine ſtorie ſet downe of the Pope.

1 *Verſ.* 1. Hee is a ſtarre fallen from Heaven: he is departed from the ancient faith of Rome to ſuperſtition and idolatrie. Apoc.9.

2 He hath the key of the bottomleſſe pit: who giveth the croſſe keyes in his armes but the Pope? Who ſaith he may evacuate all Purgatorie at once, if he will, but he? Who ſaith he may, *pleno iure currus animarum plenas ſecum ad tartara detrudere,* by full right carrie downe to hell with him chariots loden with ſoules? *cap. ſi Papa diſtinct.42.* is not this the Pope? Who then more fitly may be ſaid to have the key of the bottomleſſe pit?

3 There ariſe out of the bottomleſſe pit a great flocke of Locuſts, that is, the innumerable ſort of begging Friers: for they are in everie reſpect deſcribed: Firſt, compared to Locuſts for their number, *verſ.*3. There were an hundred divers ſorts of Friers, *Fox* pag.260. Secondly, they had power given them for five moneths: that is, as *Walter Brute* expoundeth it, taking a moneth for thirtie daies, & a day for a yeere, as it is prophetically taken, an hundred and fiftie yeeres: for ſo long it was from the beginning of the Friers under *Innocent* the third, *anno* 1212. to the time of *Armachanus,* who preached, diſputed, and wrote againſt the Friers, about *anno* 1360. Thirdly, they ſhall ſting like Scorpions, not ſlay all at once, but venome and poyſon the conſcience with the ſting of their peſtilent doctrine. Fourthly, other parts alſo of the deſcription agree, as *verſ.*7. They are as horſes prepared to battell, that is, ſtout and ambitious, their haire as the haire of women, that is, they ſhall bee effeminate, and given to the luſts of the fleſh: their teeth as the teeth of Lions: they by valiant begging ſhall devoure the portions of the poore: as it was well proved in King *Henry* the 8. dayes, in the *Supplications of beggers,* that the ſumme of the Friers almes came to a great ſumme in the yeere: for the five orders of Friers had a penny a quarter for everie one of everie houſholder thorowout England, that is, for them all twentie pence by the yeere: Suppoſe that there be twentie houſholds in everie towne, and let there bee ten thouſand pariſhes and townes in England; it will not want much of twentie thouſand pound. Thus had they Lions teeth, that is, conſuming and devouring. Laſtly, they have a King, *verſ.* 11. whoſe name is *Abaddon,* a deſtroyer; for the Pope, their chiefe Prince and Patron, hath by his Antichriſtian doctrine laid waſte the Church of God, *Argument. Chytrai.*

Pag.237.

Fox, p.414.2.5.

Argum. 4. The fourth place of Scripture we will take out of the 17. of the *Apocalyps,* there the ſeat of Antichriſt is deſcribed. First, *verſ.* 5. It is called Babylon, the citie which reigneth over the Kings of the earth, *verſ.*18. This can be no other but Rome, which then had the Empire of the whole world: as *Walter Brute,* holy confeſſor of Gods truth, witneſſeth: In the daies of S. *Iohn* the whole world was ſubject to the temporall Empire of the citie of Rome, and afterward it was ſubject to the ſpirituall Empire or dominion of the ſame, *Fox,* pag.499. col.1. Secondly, It is the citie built upon ſeven hils or mountaines, *verſ.*9. that is, no other but Rome. Thirdly, the whore, which is Antichriſt, ſhall ſit upon the beaſt with ſeven heads and ten hornes, that is, ſhall ſucceed in the Empire, and have the authoritie thereof: ſo hath the Pope. Fourthly, the ten hornes, that is, the Kings of the earth ſhall give their authoritie to the beaſt, but afterward ſhall devoure her fleſh: Even ſo the Kings of the earth, by their ſword, maintained the authoritie of the Pope: but now being taught by the Goſpell, they are made the Lords free men, and begin to ſubdue their necks from his yoke.

Apoc.17.5.

Pag.458.2.80.

Argum. 5. The fifth place is, 1 *Ioh.*2.22. Who is a lier, but he that denieth that Jeſus is Chriſt? the ſame is Antichriſt that denieth the Father and the Sonne. 1 Ioh 2.22.

Even ſo the Pope of Rome, though not openly and apertly, yet cloſely and ſubtilly is an enemie unto the whole Trinitie: He exalteth himſelfe above God the Father; becauſe he taketh upon him to diſpenſe not onely againſt the law of nature, but againſt the Law of God, the morall law, and againſt the precepts both of the old and new Teſtament: but a Law cannot be diſpenſed withall, but by the ſame authoritie, or greater.

Againſt Jeſus Chriſt he exalteth himſelfe, and all his offices; he denieth him to be the onely Prophet, ſaying, the Scriptures are unperfect, and that their traditions are alſo neceſſarie to ſalvation. Againe, he maketh other books Scripture, than thoſe which are Canonicall. His kingly office he doth arrogate to himſelfe, in making lawes to binde the conſcience, in ordaining other Sacraments, in granting Indulgences and Pardons, and ſaying that he is the head of the Church. His Prieſthood he is an enemie unto, conſtituting another Prieſthood after the order of *Melchiſedech,* than that of our Saviour Chriſt, which begun upon the Croſſe, and remaineth ſtill in his perſon, being incommunicable to any other creature: yet they make everie ſacrificing Prieſt to be of the order of *Melchiſedech.* He impugneth the office of the holy Spirit, counting that prophane which the holy Ghoſt hath ſanctified, as marriage & meats: arrogateth in all things the Spirit of truth not to erre: applieth the merits of Chriſts paſſion after his owne pleaſure, by Pardons, Indulgences, by Ceremonies and Sacraments of his owne invention, *Bell.* 2 *Theſſ.* 2. *verſ.* 10. *Ergo,* we conclude out of S. *Iohn,* that ſeeing he denieth Jeſus to be Chriſt, he is Antichriſt.

Argum. 6. Sixthly, Saint *Paul* ſaith, that Antichriſt ſhall be an adverſarie, *ἀντικείμενος*, 2 *Theſſ.* 2. *verſ.* 4. An adverſarie in doctrine, teaching cleane contrarie to the Goſpell of Chriſt: ſo doth the Pope.

* Though this word *only*, be not expreſſed, yet muſt this bee the ſenſe of theſe Scriptures. See Retect. pag. 213.

1 The Scripture ſaith, we ought to put our truſt *(only) in God and not in man, *Ierem.* 17. 7. and to call upon God (onely) in the day of trouble, *Pſal.* 50. 15. and to worſhip him in ſpirit and truth, *Ioh.* 4. 24. The Papiſts ſay cleane contrarie, that we muſt call upon Saints, and beleeve they can help us, and they teach us to fall downe before Images, which are ſtocks and ſtones.

2 The Goſpell teacheth that we are freely ſaved by Jeſus Chriſt, without workes, which neither merit remiſſion of ſinnes, nor eternall life: for eternall life is the free gift of God, *Rom.* 6. 23. And our ſinnes are forgiven us freely, becauſe they are not imputed, *Rom.* 4. 6. They affirme cleane contrarie, that by our merits wee may deſerve Heaven: and that *vita eterna* is *merces bonorum operum*, that eternall life is the reward of good works. But S. *Paul* ſaith, it is a free gift, *Bellarm. cap.* 23.

2 Pet. 1. 10.
Heb. 4. 10.

3 The Goſpell teacheth us, that we ſhould grow up to an aſſurance of our election, 2 *Pet.* 1. 10. and with boldneſſe to call upon the name of God, *Heb.* 4. 10. The Papiſts ſay, we ſhould be kept alwayes in doubt, and it is preſumption to be aſſured of the favour of God.

Geneſ. 6. 5.
Rom. 7. 7.

4 The Goſpell ſaith, that not only externall acts, but even ſecret thoughts are ſinne, yea the verie concupiſcence of the fleſh to be ſinne, *Geneſ.* 6. 5. *Rom.* 7. 7. They deny that concupiſcence and evill thoughts are ſinne, unleſſe they be voluntarie, and have the conſent of the will, *ibid.*

Rom 8. 7.
Luke 17. 10.

5 The Goſpell teacheth, that it is impoſſible for any man to keepe and performe the Law of God, *Rom.* 8. 7. *Luk.* 17. 10. They doubt not to ſay, that a man by grace may fulfill the Law, and by fulfilling of it deſerve Heaven.

1 Cor. 11.

6 Chriſt inſtituted the Sacrament in both kindes; and *Paul*, 1 *Cor.* 11. giving a direction concerning the Sacrament, not onely to the Paſtors and Miniſters, but to the whole Church of Corinth, doth rehearſe the inſtitution in both kindes: but the Papiſts doe miniſter but in one kinde to the people.

1 Cor. 3. 11.

7 The Goſpell ſaith, that the Church is builded upon Chriſt, and he is the only foundation thereof, 1 *Cor.* 3. 11. The Papiſts hold that *Peter* firſt, and now the Pope, whom they make his ſucceſſor, is the foundation of the Church, *Argument. Chytræi.* And thus wee ſee the Pope in his doctrine is a plaine adverſarie to Chriſt, and therefore Antichriſt.

Apoc. 17. 1.

Argum. 7. The ſeventh argument, *Apocalyps* 17. 1. Antichriſt is called the great whore. And here we are to note the ſingular providence of God, who ſuffereth not one jot of his word to fall to the ground: for even ſo verily, *anno* 853. next after *Leo* the 4. there was a right whore elected Pope called *Iohn*, or if you will, *Ioane* the 8. who ſate in the Papacie two yeeres, ſix moneths, and on a time being with childe, fell in labour in the middeſt of a ſolemne proceſſion. Whereupon there was a certaine Image of a woman with a childe ſet up in the ſame place where the Pope was delivered: And ever ſince the Popes, when they goe to Laterane, doe ſhun that ſtreet, being yet the neerer way, abhorring that fact and the memorie thereof. There was alſo long after a chaire of Porphyrie ſtone kept in Laterane, with an hole in the middeſt, wherein the new elected Pope was wont to ſit to have his humanitie tried: *Iuel, pag.* 428. *Defenſ. Apol.*

Object. 1. *Harding*, and ſince him *Bellarmine* object, that there was never any ſuch Pope, becauſe ſhe is not regiſtred in the Popes Calendar.

Anſw. No, they left her out for ſhame, as *Marianus Scotus* writeth. Againe, Biſhops names have upon ſundrie occaſions been left out: as *Chryſoſtomes* name was ſtriken out upon diſpleaſure, out of the table of the Biſhops of Conſtantinople: So Pope *Cyriacus* is not reckoned in the Calendar of the Popes, and yet he was one of them.

Object. 2. Whereas it is ſaid, that this Pope *Ioane* was firſt ſtudent at Athens, and afterward profeſſed at Rome: *Harding* denieth that at Athens then there was any place for ſtudents, but all was barbarous, and ſo ſaith *Bellarmine*; neither that at Rome there was any open profeſſion of letters at that time.

Anſw. Firſt, *anno* 680. the Biſhop of Athens was at a Councell at Conſtantinople, called *Synodus ſexta*, *anno* 742. at the ſecond Councell of Niee there were many Biſhops of Greece preſent: and Pope *Ioane* followed, *anno* 853. and how ſhould Athens afterward become barbarous, being inhabited all this while by Chriſtians? for it was not taken of the Turks before *anno* 1440. Secondly, me thinkes it is a diſcredit for Rome, that there ſhould be there under the Popes noſe no profeſſion of learning, and that there ſhould bee there no Univerſitie of Students where the univerſall Biſhop ſate. But *Theodoricus Niemus* ſometime the Popes Secretarie ſaith, ſhee read a Lecture two yeeres at Rome.

Object. 3. It is not like that God would ſuffer Saint *Peters* chaire to bee polluted by a woman, *Harding.*

Anſw. You preſume too much of Gods providence, having no ſuch promiſe. Why might not a woman as well creepe into S. *Peters* chaire at Rome, as one did into S. *Andrewes* of Conſtantinople? as *Bellarmine* confeſſeth: what privilege hath one more than the other? And why might not a woman as well be Pope, as Popes made by women? as *Iohn* the 11. got the Popedome by *Theodora* that harlots meanes: *Iohn* the 12. was made Pope through the help of *Marozia*, that notorious ſtrumpet For the whore of Babylons ſeat was then, as reaſon would, governed by ſtrumpets, the like by the like: So was *Victor* the third elected Pope at *Mathilda* that noble harlots ſuit. But to put the matter out of doubt, *Mantuan* that elegant Poet writeth thus of Pope *Ioane*:

Hic pendebat adhuc ſexum mentita virilem
Fœmina, cui triplici phrigiam diademate mitram
Extollebat apex, &c. lib. 3.
Here did as yet, in ſhew a man, a woman ſit,
Whoſe head a tripled coſtly Crowne did fit.

Caranza alſo the Epitomizer of the Councels, doth aſſigne unto this whore of Babylon, 2. yeeres, one moneth, foure dayes; ſo long did ſhee occupie that chayre of peſtilence. *Platina* alſo reporteth the ſame ſtory, an author of their owne.

Object. 4. As for the chayre (ſaith *Harding*) it is a fable: but *Bellarmine* more modeſtly granteth there is a chayre of Porphyrie, but to another purpoſe, to ſhew the Popes humilitie, not to trie his humanitie. Againe, *Harding* ſaith it is a lye, that the Popes refraine to goe that way. But *Bellarmine*, that knoweth Rome better than hee, denieth not that the Pope ſo doth, but not for any ſuch hainous fact there committed, but becauſe it is a ſtrait way, and is not fit for his traine. And as for the Image, *Harding* ſaith, it repreſenteth no ſuch thing, but is rather like one of the great ragged ſtones at Stonage: *Bellarmine* denieth not, but there is ſuch an Image, but it ſeemeth not to be the picture of a woman, but rather of ſome heathen Prieſt going to ſacrifice. Wee ſee how handſomly they agree in their anſwers: And no marvell, for if one lyer is many times contrary to himſelfe, how ſhould two lyers agree? But theſe men goe onely by conjectures: we have their owne writers againſt them: for *Theodoricus Niemus* ſaith, there is ſuch an Image that reſembleth ſuch a thing, and that the Popes will not goe that way in Proceſſion to this day upon that occaſion. And as for the chaire of Marble to that uſe, to ſearch the Pope, *Sabellicus* reporteth it, *Ænead. 9. lib. 1.*

In this one example we may ſee the boldneſſe of our adverſaries, which are not aſhamed to denie ſo famous a ſtorie, being reported by *Sabellicus*, *Leonicus Chalcondyla*, *Marianus Scotus*, that lived about the yeere 1028. *Sigebertus Gimblacenſ. anno* 1100. beſide thirteene Hiſtoriographers, as they are quoted by Biſhop *Iuel*, and of them all not one a Lutherane. It is almoſt as foule a ſhame for them to deny ſo manifeſt and plaine a thing, as it is a great blot to their ſucceſſion, that a whore ſate ſometimes in the Papall chayre. Thus then by evident demonſtration it appeareth, that the Pope is the whore of Babylon, and ſo conſequently very Antichriſt.

Defenſ. Apolog. pag 437.

Argum. 8. Hee that was letted and hindred from comming while the Empire ſtood, and ſhall bee revealed after the diſſolution of the ſame, is Antichriſt: ſo the Apoſtle ſaith, 2 *Theſſ.* 2.6. *You know what withholdeth, &c.* So much alſo is confeſſed by the Rhemiſts, *Apocal.* 17. *annot.* 9. But this is the Pope, who was hindered from his princely ſupremacie or tyranny rather in the Church, by the flouriſhing ſtate of the Empire: and ſince the decay thereof, the Papacie hath increaſed. Firſt, by the abſence of the Emperour in the Eaſt parts, the Pope incroched in the Weſt. Secondly, the Empire was weakened by tranſlating of it from the Greekes to the French, from the French to the Germans. Thirdly, whereas Rome was ſubject to the Emperour, now hee is excluded and beareth onely a vaine title to be called, *Rex Romanorum*. Fourthly, whereas the Emperour bare ſtroke in the election of the Pope, now he hath nothing to doe with it. Fifthly, whereas the Imperiall ſtate went by ſucceſſion, now it is conferred by election, by the Popes device, that paſſing from one kingdome to another, by ſhifting of places it might bee weakened: So that now it is plaine that there remaineth nothing but an image and ſhadow of the Empire; ſo that the Empire being thus defaced, Antichriſt muſt needs bee revealed: And who ſhould he be, but he that hath incroched upon the Imperiall right and poſſeſſions, which is the Biſhop of Rome?

2 Theſſ. 2.6.

Argum. 9. He is Antichriſt, and ſo called, which impugneth Chriſts Kingdome in earth, that is, the ſpirituall regiment which he appointed in his Church, and the forme of government ordained therein, applying all to himſelfe by ſingular tyrannie. (For which cauſe *Athanaſius* calleth *Conſtantius* the Emperour, an Arrian, Antichriſt, for making himſelfe *Principem Epiſcoporum*, Prince of Prieſts, &c. which alſo impugneth Chriſts Prieſthood in earth, &c. hee is Antichriſt, *Rhemiſt. totidem verbis ſect.* 13. 2 *Theſſ.* 2. But the Pope impugneth both the Kingdome and Prieſthood of Chriſt: *Ergo*, hee is Antichriſt.

Firſt, he impugneth the Kingdome of Chriſt, which is either externall, or internall, that is, ſpirituall: for the externall government of the Church, which Chriſt hath appointed by making ſome Apoſtles, ſome Evangeliſts, ſome Paſtors and Doctors, &c. *Epheſ.* 4. the Pope hath arrogated all to himſelfe: who challengeth to be called univerſall Biſhop, prince of prieſts, which *Athanaſius* condemned in *Conſtantius* as an Antichriſtian title. And concerning the title of univerſalitie, *Gregorie* 1. thus writeth: Farre from all Chriſtians hearts be this name of blaſphemie, in which the honour of all Prieſts is taken away while it is challenged of one man to himſelfe, *lib.* 4. *Epiſt.* 32. So then the Pope hath taken away the externall government of the Church, by applying all to himſelfe. And concerning the ſpirituall regiment of the Church, which is more properly the Kingdome of Chriſt, hee hath incroched upon that alſo; both by preſuming to diſpence againſt the law of God, by aboliſhing the inſtitution and right uſe of the Lords Supper, in taking upon him to forgive ſinnes, and to abſolve from the paine and the fault: with ſuch like intolerable preſumptions.

Secondly, he impugneth the Prieſthood of Chriſt, both concerning his ſacrifice, in offering up Chriſt daily in the Maſſe, as though his ſacrifice upon the Croſſe were not ſufficient; as alſo as touching his mediation, in making other mediators and interceſſors beſide Chriſt, as though he were not the alone able and ſufficient Mediator. So then, ſeeing the Pope moſt notoriouſly doth impugne both the Kingdome and Prieſthood of Chriſt, he is certainly Antichriſt.

Epiſtol.125. Laſtly, in the tenth place, their owne witneſſes ſhall ſpeake: *Bernard* ſaith, *Beſtia de Apocalypſi, cui datum eſt os, loquens blaſphemias, Petri Cathedram occupat*: The beaſt in the Apocalypſe, to the which a mouth was given ſpeaking blaſphemies, doth occupie *Peters* chayre. (See Retect. P.142.) Here it is anſwered by a Popiſh objector, that *Bernard* ſpeaketh not of the right Pope, that then was *Innocentius*, but of the uſurper. *Anſwer.* It is enough that S. *Peters* chayre is here affirmed to be the ſeat of Antichriſt. *Bernard* alſo ſaith of the ambitious Prelats of thoſe times, *Miniſtri ſunt Chriſti, & ſerviunt Antichriſto*: (Sermon. in Cantic. 33. Epiſt.56.) They are the Miniſters of Chriſt, and yet ſerve Antichriſt: but whom elſe did they ſerve, or were ſubject unto, than to the Pope. Likewiſe he maketh mention of one *Norbertus*, whom he commendeth, who affirmed, that Antichriſt ſhould be revealed in that preſent generation. *Ioachim Abbas* ſaith, *Antichriſtus jampridem natus eſt Romæ*: Antichriſt a good while ſince was borne at Rome. The Biſhops in the Councell at Reynſpurge ſay thus: *Hildebrandus Papa, ſub ſpecie religionis, jecit fundamenta Antichriſti*: *Hildebrand* under colour of holineſſe, hath laid a foundation for Antichriſt. Nay, long before any of theſe, *Gregorie* the firſt, firſt of all the *Gregories*, and the beſt of all the Popes that have followed him, thus propheſied of his ſucceſſours: (Lib.6. epiſt. 30.) *Ego fidenter dico, quod quiſquis ſe univerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit*: I ſpeake it confidently, that whoſoever calleth himſelfe univerſall Prieſt, or deſireth ſo to bee called in the pride of his heart, is the fore-runner of Antichriſt, &c. But the Popes of Rome are now called univerſall Biſhops or Prieſts: *Ergo*, they are either Antichriſts, or the fore-runners of Antichriſt. But it is not like that Antichriſt ſhould have ſo many fore-runners, and ſo many yeeres, almoſt a thouſand ſince *Boniface* the third, was firſt called univerſall Biſhop: *Ergo*, Antichriſt is already come, and hath beene a good while: and where elſe ſhould hee bee, but there where his fore-runners were, namely, at Rome?

Wee want not here the witneſſe of their owne law in this caſe for the triall of this point, who ſhould be Antichriſt.

Firſt, *Nicholaus* 2. decreeth him to be Antichriſt, that was elected or made Pope by ſymonie, *Decret.* 23. *cap.* 1. but ſo was *Gregorie* the 6. made Pope, giving to his predeceſſor *Benedict* the 9. 1500. pounds: and as things goe now a dayes it was good cheape.

Secondly, *Diſtinct.* 79. *cap.* 1. *Nichol.* 2. *Qui ſine concordi electione, &c.* He that is inthronized Pope without the Canonicall and concording election of the Cardinals, is not Apoſtolicall, but Apoſtaticall. But when *Iohn* 23. was made Pope, and two more beſide, a *Gregorie* and a *Benedict*, the Cardinals concorded not in their election: *Ergo*, the Pope then was an Apoſtata.

Thirdly, *Cauſ.* 6. *quæſt.* 7. *cap.* 3. *Gregor.* 7. thus decreed, that if any Biſhop granted tythes or oblations, *laicalibus perſonis, ſeu conſanguineis*, to lay perſons, or his kinſmen, *inter maximos hæreticos, & Antichriſtus non minimus haberetur*, he ſhould be counted amongſt the greateſt heretikes, and not the leaſt Antichriſt, &c. But the Biſhop of Rome hath done this, by whoſe device many portions of tithes have beene appropriate to lay perſons: *Ergo*, he is an heretike and Antichriſt.

Fourthly, *Decret. par.* 2. *cauſ.* 24. *quæſt.* 1. *cap.* 25. that ſaying of S. *Hierome* is approved: *Qui Chriſti non eſt, Antichriſti eſt*: Hee that is not of Chriſt, is of Antichriſt. And againe hee ſaith, *Adverſarius Chriſti & Antichriſtus eſt, &c.* He is an adverſary to Chriſt, and an Antichriſt, whom Chriſts precepts offend, or diſpleaſe: *Hieron. de ægrotat. Bleſill.* But ſuch an one is the Pope, that altereth and changeth the precepts of Chriſt: for Chriſt ſaid, *Feed my ſheepe*, but hee preacheth not: Chriſt appointed the Sacrament in both kinds, hee commandeth it to bee uſed in one: Chriſt ſaid, beleeve in me: but hee would have us beleeve in the Virgin *Mary*: And many ſuch like precepts he hath contrary to Chriſt: *Ergo*, he is Antichriſt.

Fifthly, *Cauſ.* 25. *quæſt.* 1. *cap.* 5. *Damaſus*: *In ſpiritum ſanctum blaſphemat, &c.* Hee that violateth the Canons of the fathers is a blaſphemer againſt the ſpirit. But ſo doth the Pope, in calling himſelfe univerſall Biſhop, contrary to the Canons: *diſtinct.* 99. *cap.* 5. and in many other things he doth tranſgreſſe the Canons: *Ergo*, hee is a blaſphemer; and conſequently Antichriſt, who hath names full of blaſphemie, *Apocal.* 17. 3.

Sixthly, *Ibid. cap.* 11. *Hadrian. Anathema, quicunque regum*: Hee is an anathema, or accurſed, that doth violate the decrees of Kings. But ſo doth the Pope, whoſe Canons doe every where impugne the Civill conſtitutions: *Ergo.*

Seventhly, *Cauſ.* 35. *quæſt.* 5. *cap.* 3. *Gregor. Vxorem propinqui mei, &c.* The wife of my kinſman I muſt hold as neere unto mee, as if ſhee were my kinſwoman in the ſame degree, &c. whoſoever thinketh otherwiſe, is Antichriſt, &c. But the Pope ſo thinketh, that permitteth a brother to marry his brothers wife, which is as neere as his owne ſiſter by this Canon: *Ergo*, he is Antichriſt.

Eighthly, *Decret.part.3.diſt.3.cap.12. Qui die ſabbati, &c.* They that forbid to worke upon the Saturday, *predicatores Antichriſti*, are the Preachers of Antichriſt. But ſo doth the Pope, that enjoyneth Saturdaies to be as ſtrictly kept holy dayes, as the Lords day. *Ergo.*

Let us ſet in the laſt place the glorious teſtimonie of the holy Martyrs and confeſſors of Gods truth: *Walter Brute* proveth the Pope to be Antichriſt by this argument: He which eſtabliſheth his lawes, allowing warres and the ſlaughter of men in the warres, as well of Chriſtians, as of infidels, doth he not juſtifie things contrary to the Goſpell and law of Chriſt? therefore he is Antichriſt: but this doth the Pope, &c. *Fox pag 487. col. 2.* Pag.149.1.80.

Iohn Huſſe holy Martyr: the way of Antichriſt is wickedneſſe and ſinne, of the which the Apoſtle ſpeaketh to the Theſſal. &c. *pag.617.col.2.* But in Rome, even in the Popes chaire, all abomination, as Pag.568.1.1. pride, covetouſneſſe, ſymonie, are to be found, *pag.628.col.1.Ergo,* the Pope is Antichriſt. Pag 578.1.10.

Thomas Bilney holy Martyr: the Pope ſitteth in the temple of God: for the conſcience of man is the temple of the holy Ghoſt: as S. *Paul* ſaith, 1 *Cor.3. The temple of the Lord is holy, which is you:* but the Pope ſitteth in the conſcience, counting them guiltie of death, that breake his conſtitutions: therefore ſitting in the temple as God, he is Antichriſt, *pag.1002.col.2.* Pag.914.2.80.

Maſter *Tindall* Martyr: The Pope inferring a neceſſity of thoſe things, which Chriſt leaveth free and indifferent, what doth he elſe, but make himſelfe Antichriſt? *pag.1251.col.2.artic.6.* Pag.1140. 2.30.

For this truth alſo many beſides gave their lives: *Thomas Benet* burned at Exceter, for ſaying the Pope is Antichriſt, *pag.* 1037. *col.* 2. *Iohn Stilman* burned in Smithfield for the ſame, *p.*815. *col.* 2. Pag.946.2.30. Maſter *Rogers* holy Martyr, for affirming the Romiſh Church to be the Church of Antichriſt, *p.* 1488. Pag.746.1.10. *col.*1.

Adde hereunto, 1. That note of Antichriſt, which *Tertullian* giveth, *who now with-holdeth? Niſi Romanus ſtatus, cujus abceſſio in decem reges diſperſa Antichriſtum ſuperducet:* But the Romane ſtate, which being diſperſed unto ten Kings, ſhall bring in Antichriſt: Hee then which hath ſucceeded upon the ruines of the Romane ſtate, is Antichriſt: but that is the Pope, who hath riſen by the fall of the Empire: he then is Antichriſt. Pag.1352.1.85 Lib. de reſurrect. carnis.

2 *Barlaam* a Greeke Monke doth give this note: that if the Pope of Rome doe not obſerve the ancient Canons, *He is to be ſhunned, as a Woolfe and as an enemie of the Church:* That is a verie Antichriſt: and that the Pope doth tranſgreſſe the Canons, he ſheweth, in that he taketh upon him to bee preſident of Councels, to preſcribe lawes to the Church, to ordaine all other Patriarkes, all which things are contrarie to the ancient Canons. Lib. de principat. c. 16.

3 Let us ſee ſome demonſtrations uſed by the reformed Churches: As that ſeemeth to bee a lively deſcription of Antichriſt and his company, *Apocal.9.21.* as is excellently obſerved by the Royall Apologiſt of the Engliſh Church: they are deſcribed, by their worſhipping of Idols of gold, ſilver, Apolog. Reg. p. 88. braſſe, &c. which is the maine doctrine of the Romane Church: by their murther, that is, their perſecution and bloody maſſacres: by their ſorceries, as they ſay their *agnus Dei* will ſlake fire, they have their hallowed ſhirts and other reliques, and certaine prayers that will preſerve men from the violence of ſhot, of fire, ſword, thunder, &c. they are noted for their fornication, both ſpirituall in their idolatrie, and corporall, as appeareth by reſtraint of mariage in their Clergie, and the many orders of Monks: their theft is ſeene in heaping up their treaſure, with their jugling ware and merchandiſe of the ſoules of men, by Jubilies, Pardons, Reliques, and ſuch like.

So alſo in the 13. chapter every part of the deſcription ſheweth the Pope to bee Antichriſt. 1. He ſitteth upon a beaſt with 7. heads, that is, the great City ſituate upon 7. hilles. 2. Hee is likened to a Leopard, becauſe of the baſtard forme of government, in ſhew ſpirituall, but in deed temporall. 3. One of his heads of government, wounded (by the Goths and Vandals) was healed againe. 4. All that dwell in the earth, ſhall worſhip him, *verſ.*8. which worſhip Ethnik Rome never craved Apolog. 92 93. of any. 5 He hath two hornes like the Lambe, *verſ.*11. in outward ſhew pretendeth to be the ſpouſe of 94. Chriſt, but ſpeaketh like the Dragon, teaching damnable doctrine. 6. His power is as great as of the former Ethnik Empire, *verſ.*12. 7. All both great and ſmall muſt receive his mark. *verſ.*16. that is, be ſubject unto him. 8. The number of his name is *666.* So the title of univerſall Biſhop was firſt given to *Boniface* the 3. *anno 606.* and confirmed and fully ſetled upon his ſucceſſors *60.* yeeres after.

So alſo our Engliſh confeſſion holdeth the Pope to be Antichriſt: *Art.* 5. he doth give himſelfe, as is written by his owne companion *Gregorie, A preſumptuous, profane, ſacrilegious, Antichriſtian name, that he is alſo the King of pride, that he is Lucifer, that he hath forſaken the faith, and is the fore-runner of Antichriſt.* Harm. ſect. 11. p. 361.

With the Engliſh Church, other reformed Churches concurre. Confeſſ. of Bohemia, *c.8. In Antichriſt we acknowledge a double overthwartneſſe, to wit, diſhoneſty and deceiving, &c. falſe doctrine, and corrupt life, &c. which in the Antichriſtian Church are openly practiſed.* Belgia. artic. 36. *That all idolatrie and counterfeit worſhip of God may be cleane aboliſhed, that the Kingdome of Antichriſt may bee overthrowne,* and that the Kingdome of Chriſt may be enlarged. Harm. p. 318. Sect. 19. p. 388.

4 the Romaniſts themſelves are here plentifull witneſſes, to ſhew where Antichriſt is to be found, and by what markes to be diſcerned.

1 *Bellarmine* telleth us, that Antichriſt ſhall be the laſt King, that ſhall hold the Romane Empire, Lib 3. de Roman. Pontif. yet *ſine nomine Romani Imperii,* without the name of the Romane Empire, &c. But it is evident, that c. 15.

the Pope holdeth the Romane Empire, but under another name of ſpirituall juriſdiction : yea, hee ſucceedeth in ſome of the temporalities of the Romane Empire, as in the Citie of Rome, and other territories of Italie : as *Azorius* their Ieſuite teſtifieth, that after *Gregorie* the ſecond had excommunicated *Leo* the Emperour for pulling downe of images, and abſolved his ſubjects of their oath, the Romanes did ſweare fealty, and to become obedient to the Biſhop of Rome.

Azor. inſtit. Moral.p.2.lib. 4.c.20.

2 *Gregorie* ſaith, that Antichriſt, when he commeth, *ſummas hujus ſeculi poteſtates obtinebit*, ſhall have the chiefeſt power in earth, &c. and he ſhall ſeeke to draw men to his obedience, both *miſſis prædicatorib, & commotis poteſtatib.* both by ſending of Preachers, and ſtirring up of the powers, &c. See here this verified in the Pope, who challengeth both ſwords : as *Boniface* the 8. ſaith, *Uterq; gladius eſt in poteſtate Eccleſi, ſpiritualis & materialis* : both ſwords are in the power of the Church, the ſpirituall and materiall : and *Gregorie* the ſeventh ſaith, *Imperia et regna, &c. auferre nos et dare poſſe*, that he would give and take away Empires and Kingdomes &c.

Lib 33. in Iob c.20. Extravag. c. vitam ſanctam. Platina de vit. Gregor 7. Moral. in Iob c.16.

3 *Gregorie* giveth another note of Antichriſt : as Chriſt choſe for his Preachers ſimple men, ſo Antichriſt ſhall elect *aſtutos et duplices miniſtros*, crafty and doubling miniſters, which ſhall profeſſe the knowledge of the world : ſuch are the Popiſh Jeſuites, with their equivocating trickes : who profeſſe themſelves to be cunning ſtatiſts ; and hold it lawfull to ſay one thing with their mouth, and to meane another in their heart, which they call their *mentall reſtruation* : who elſe are thoſe doubling deceivers, then thoſe Popiſh claw-backes.

In Daniel c.11. lib.14 ſec. Nec priora. Platina de vit. Innocen. 8. Guicciard. de Alexand. 6. In Apocal. c.13. com. 1.

4 *Pererius* ſaith, that Antichriſt outwardly ſhall faine chaſtitie, but inwardly ſhall bee *ſuper omnes libidinoſus*, exceed all men in luſt, &c. This agreeth and ſuteth to the Popes, who forbid mariage to their Clergie, as pretending chaſtity, yet divers of them have lived uncleane lives, and have beene detected of adulteries.

5 *Viega* ſaith that Antichriſt *Revel.* 13.11. is deſcribed, to have hornes like a Lambe, that is, ſhall faine gentleneſſe, and innocencie, but he ſhall ſpeake like a Dragon, hee ſhall practiſe crueltie, &c. And are not their Popes ſuch, who pretend mercie, and love to the Church of Chriſt, but doe moſt cruelly make ſpoyle and havoke thereof by all kind of crueltie : they profeſſe themſelves to bee ſervants of ſervants in their ſtile, yet in their practice challenge to be Lords of the earth.

Lib. 3. de Roman. Pontif. c.12 ſect. de doctrina. Gratian. diſtinct. 96. Continuator. Friſingenſ. lib. 4.c.55.

6 *Bellarmine* ſaith, that Antichriſt *affirmabit ſe Deum eſſe*, ſhall affirme himſelfe to be God, &c. ſo Pope *Nicolas* uſeth this argument, why the Pope ſhould not be judged of any, becauſe God cannot be judged of men : and it is evident, *Pontificem a pio principe Conſtantino Deum appellatum*, that the Biſhop (of Rome) was called God of the godly Prince *Conſtantine*.

And to make up all, *Alexander* the third thus denounceth againſt *Octavian* the Antipope, *That he prefigured the times of Antichriſt, and did ſo lift up himſelfe, that he ſate in the temple of God, ſhewing himſelfe as* God, *and many have ſeene not without abundance of teares, the abomination of deſolation ſtanding in the holy place, &c.*

Now therefore ſeeing we have ſo many witneſſes, the Scripture, reaſon, experience, authorities, their owne witneſſes to prove the Pope Antichriſt : who will either be ſo ſimple, as ſeeing ſo good grounds, not to beleeve it ; or ſo ſcrupulous, having ſuch certaine evidence, to doubt thereof ? And thus at the length, by Gods gracious aſſiſtance, wee have finiſhed and brought this great queſtion concerning Antichriſt, to an end ; as alſo the whole controverſie as touching the Biſhop or Pope of Rome.

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to yeeld due obedience unto them. But that the calling of the one before God in it ſelfe, is more meritorious than the other ; that we doe not, neither dare affirme.

Deut.18.2.

Argum. 3. The Levites in the time of the law, were ſevered out from the reſt of the Lords people, and he was their lot and inheritance, and they the Lords lot, *Deut.*18.2. And as the Levites were then, ſo are the Miniſters of the Goſpell now, *Bellarm. ibid.*

Exod.19.6. Revel.1.6. 1 Pet.2.9.

Anſ. Firſt, the Lord is rather ſaid to be their lot, becauſe they had the Lords portion, and lived of the Altar, than they are ſaid to be the Lords lot : for the whole nation was holy unto God, and a kingdome of Prieſts, *Exod.*19.6. Secondly, it followeth not, that becauſe there was a legall and ceremoniall difference then betweene the Prieſts and the people, that therefore it ought to bee ſo now : Nay rather the contrary followeth, becauſe there was ſuch a difference then, that therefor the Prieſthood of the law being ceaſed, there ought to be none ſuch now : for Chriſt had made us all Kings and Prieſts to God his Father, *Apocal.*1.6. And wee are all a royall Prieſthood and holy Nation, 1 *Pet.*2.9. Now, though there be a difference of callings amongſt men, yet before God we are all Prieſts alike; and there is but one Prieſt for us all to Godward, even Chriſt Jeſus our Lord.

The Proteſtants.

THe name of Clerks, or Clergie-men, if it be not uſed as a name in it ſelfe of greater holineſſe and merite, and ſo be in effect a proud excluding of the reſt of Chriſtians from the Lords inheritance ; we refuſe it not, though there are better names and titles, to call the Miniſters of the Goſpell by : yet being taken as it is in Poperie, we doe utterly refuſe and reject it.

1 Pet.5.3.

Firſt, 1 *Pet.*5.3. The Apoſtle exhorteth the paſtors and teachers to feede the flocke of Chriſt, *non ut dominantes Cleris* : Not as Lords over Gods Clergie and inheritance. Here S. *Peter* calleth the whole flocke, the Clergie : wherefore it appeareth, that this difference was not knowne in the Apoſtles time of lay and Clergie men. And it is againſt all ſenſe, that Saint *Peter* ſhould underſtand here the inferiour Miniſters, and ſo exhorteth the ſuperiour Paſtors and Biſhops to looke to their Clergie, as the Rhemiſts would have it. For S. *Peter* writeth not onely to Biſhops, but to all Presbiters, Paſtors or Elders, *verſ.*1. Secondly, *verſ.*3. That which he calleth the Clergie, or heritage, he expoundeth in the ſame verſe to be the Lords flocke : but the Clergie in their ſenſe is not the whole congregation or flocke. Thirdly, the Apoſtle would have them to feede the flock, that is, to teach and inſtruct them, but he was farre from allowing an ignorant Clergie, that need to be inſtructed and catechiſed, ſuch as for the moſt part the popiſh Clergie is.

Bellarmine anſwereth againe, that it may be granted alſo that the name of Clergie in ſome ſort, agreeth to the people, as being the Lords heritage ; but in a more excellent manner is it given to thoſe which ſerve at the alter : as all the Iſraelies were the Lords heritage, yet the Levites are more ſpeciallie ſo called, *Bellarmine lib.*1. *de Clericis. cap.*1.

Contra. Firſt, if the people may be called the Clergie, then is not this name peculiar to eccleſiaſtical perſons, which is the thing now in queſtion. Secondly, there is no ſuch legall difference now betweene the Prieſt and people, as was under the law, betweene the Levites and other tribes : for Chriſt hath now made us all Kings and Prieſts to God his Father. *Apocal.*1.6. Thirdly, we deny not, but that the Miniſters of the Goſpell have a more excellent office, than lay men, in reſpect of the policie and order of the Church, but not more meritorious in it ſelfe before God.

Galath.6.6. 1 Cor.14.16. Gal.3.28.

Argum. 2. Neither ſhall we find this word *Clerus*, the Clergie, properly applyed to the Miniſters, throughout the new Teſtament, let our adverſaries brag never ſo much of ſcripture as they do. *S. Paul* uſeth theſe, names of difference, κατηχῶν, κατηχούμενος, the teacher, and hee that is taught : and λαλῶν, the ſpeaker, and ἰδιώτης, the private or unlettered man. So that all their names are given in reſpect of their outward miniſtery and calling, not in regard of any difference before God. For before the Lord, as there is neither Grecian nor Jew, bond nor free, male nor femall ; ſo neither is their Clerke or Lay man.

1 Cor.12.20. Verſ.13.

*Argum.*3. S. *Paul* ſaith, *There are many members, yet one body, &c. verſ.*13. *By one ſpirit, are wee all baptized into one bodie, &c.* Like as then the parts of the ſame bodie, though they have diſtinct offices, and one more excellent than another, yet no part is deſpiſed or unneceſſary, but are all knit to the ſame head, and are partakers of the ſame life and ſpirit : ſo is it in the members of the Church, their offices are divers in the body of the Church, but all united by one and the ſame ſpirit to the head Chriſt : if they be all one body, then conſequently one entire inheritance of Chriſt. *Auguſtine* thus writeth concerning this name, *Cleros, qui ſunt in eccleſiaſtici miniſterii gradibus ordinati, ſic dictos puto, quia Matthias ſorte electus eſt, in Pſal.*67. Clerkes, which ſerve in the Miniſterie, I thinke, were ſo called, becauſe *Matthias* was choſen by lot, &c. See then, they are not called Clerkes, ſo much becauſe they are the Lords lot, but becauſe they are allotted and choſen out of the people for that ſervice : as the Levites are called the peoples gift, and the Prieſts office an office of ſervice ; not of more merite or holineſſe, or an office of Lordly preeminence, but of miniſterie and ſervice. *Auguſtine* therefore hath a notable ſaying : *Non nos digni, qui pro vobis oremus ; nos indigni, qui pro nobis oretis*, *Pſal.*68. Wee are not onely worthy to pray for you, and you unworthy to pray for us : *Auditoribus ſuis, quibus verbum prædicavit, ſe commendavit Apoſtolus, ibid.* The Apoſtle commendeth himſelfe to their devout prayers, to whom he preached, &c. By this their error is confuted, that thinke the prayer of a Prieſt to be the rather heard for the merite and dignitie of his calling, howſoever elſe he be affected in

Num.18.6.

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THE FIFTH GENERALL CONTROVERSIE, CONCERNING SPIRITVALL PERSONS, COMMONLY CALLED THE CLERGIE.

HAving now ſufficiently handled the controverſie of the chiefe member of the Militant Church, which our adverſaries ſay is the Pope, we muſt come in the next place to ſpeake of the middle parts, which are thoſe whom they call *Clericos*, Clerks, and they are of two ſorts; Secular, which have any publike function in the Church; or Regular, which live according to ſome rule, and they are called *Monachi*, Monkes. Firſt then of their ſecular Clerkes. 72. Error.

This Controverſie containeth ſix queſtions.

1 Of the name and title of Clerkes or Clergie men.

2 Concerning the election of Biſhops and Miniſters: firſt, of all in generall: ſecondly, of the election of the Biſhop of Rome.

3 Concerning Eccleſiaſticall orders: firſt, in generall: ſecondly, of the difference of Biſhops and other Miniſters: thirdly, of Cardinals.

4 Concerning the keyes of the Church, and the power of binding and looſing: the queſtion divided into foure parts.

5 Concerning the mariage of Miniſters: three parts of the queſtion.

6 Of the Maintenance of the Church by tythes: in two parts.

The firſt Queſtion, concerning the name of Clerks or Clergie men.

The Papiſts.

THis name Clergie, in Latine, *Clerus*, is a name made proper to the Spiritualtie, by uſe of antiquity, and agreeably to Scriptures: they are ſo called, becauſe they are the Lords lot, and conſecrate to the divine ſervice: the reſt are called popular, or lay men, which meddle not with any function of the Church.

Argum. 1. This word (ſay they) hath beene uſed by all antiquitie, and thereby Church Miniſters, only ſignified; *Ergo*, it is a fit and decent name, *Bellarmine lib. 1. de Clericis, cap. 1. Rhemenſ. 1 Pet. 2. 3.*

Anſ. Firſt, the Fathers uſed this name Clergie, but not as it is now uſed of the Papiſts, which doe hereby as it were exclude the people of God from the Lords inheritance, counting them as Aſſes and Dogs, in reſpect of the Clergie: as one of their owne writers thus complaineth; *Quomodo excuſandi vel ferendi hodierni in eccleſia præſules, &c.* How can the Prelates of theſe dayes be excuſed, or ſuffered, which doe rule over men as beaſts in the Northerne parts; (he meaneth the Lapiani, and Pilapii people of thoſe countries) which doe lay ſuch grievous yokes upon thoſe ſimple people, as ſtray ſheepe, having no paſtor, that they cannot ſubmit themſelves to the Lords ſweet yoke, &c. *Eſpenc. in 1 Tim. p. 312. f.* Such diſtinction betweene the Clergie and Laitie the Fathers never allowed: they uſed it as a civill indifferent name, for an outward diſtinction of their callings, not as a name of more holineſſe, and ſo we refuſe it not.

2 What though by cuſtome and continuance this name hath beene ſomewhat abuſed, wee will learne herein to ſpeake of the Scriptures, and not of men.

Argum. 2. Secondly, we miſlike this name (ſay our adverſaries) becauſe wee would have no difference betweene the people and Clergie, *Rhemiſt. ibid.*

Anſ. It is a great ſlander: becauſe we make no ſuch difference, as they doe, as to make the Clergie onely Gods lot and portion, and to count the people as unholy, and to preferre every ignorant doltiſh Maſſe-prieſt, before the beſt and devouteſt of the people: therefore they imagine we make no difference at all. We doe diſtinguiſh the calling of the one, and the other: none of the Lay ſort to bee ſo hardie as to meddle with the Word or Sacraments, which are committed to the Miniſters, which you notwithſtanding permit them to doe: and the people every where to reverence their Paſtors, and

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his prayer. So the Rhemiſts ſay, that a prayer not underſtood profiteth by the vertue of the worke wrought, and the office of the Prieſt-hood, *Annot. 1. Corinth. 14. ſect. 10.*

Let us ſee the conſent of former times, *Concil. Aquiſgranenſ. ex Iſidor. Clericos hinc appellatos doctores noſtri dicunt, quia Matthias ſorte electus eſt:* Our Doctors hold that Clerkes are ſo called, becauſe *Matthias* was choſen by lot: not that they were by any ſuch lot of difference ſevered from the reſt of the people. So is the name Clergie expounded in the Civill law. *lib. 1. tit. 6. leg. 32 authentic. 3. 1. Cleros dicitur, &c.* They are ſo called becauſe they muſt be choſen be lot, as *Matthias*, that is, by divine election, not humane knowledge: So *decret. 21. c. 1.* the like notation is given out of *Iſidor.*

Colonienſ. part. 2. cap. 2. Clerici dicuntur, quia de ſorte domini ſunt, &c. Non quidem quòd à ſorte domini laicos ſecludamus, omnes enim qui Chriſto per Baptiſmum & fidem concorporati ſumus populus acquiſitionis ejus ſumus, ſed quod Clerici peculiari quadam ratione miniſterio Dei & Eccleſiæ dedicati ſunt: Clerkes are ſo called becauſe they are of the Lords lot, not that we doe exclude the Lay ſort from Gods lot, for all that by Baptiſme and faith are incorporate into Chriſt, are the people of God, but becauſe Clerkes after a more peculiar manner are conſecrate to the Miniſterie of God and his Church, &c. This Councell preferreth Clerkes before others, only in reſpect of their outward function in the Church, not for any greater merite or holineſſe.

The ſeale of the holy Martyrs and confeſſors of Gods truth followeth: *Walter Brute* holy confeſſor: of the Chriſtian Prieſt-hood Chriſt in expreſſe words ſpeaketh but little, *To make any difference betweene the Prieſts and the reſt of the people; neither yet doth hee uſe this name of* ſacerdos, *or* presbyter *in the Goſpell, but ſome he calleth diſciples, ſome Apoſtles, &c. And Saint Paul ſpeaking of Prieſts to Timothie and Titus, ſeemeth not to mee to make any difference betweene the Prieſts and the people, but that he would have them to ſurmount other in knowledge and perfection of life, Fox pag. 496. col. 2.* P. 457. 2. 26.

Iohn Lambert holy Martyr: All Chriſtian people in Scripture are called Prieſts, as *Apocal. 1. Hee hath made us Kings and Prieſts to God his Father: yet ought not all to preach in generall conventions, yet privately are they bound for inſtruction of their ſervants, children, kinsfolke, &c. Fox pag. 1113. col. 1. reſponſ. ad articul. 22.* P. 1016. 2. 20.

That the name and externall function of Clerkes and Clergie men is not in it ſelfe of more holineſſe and merite, wee want not teſtimonie from other Churches. 1. *Ieremie* Patriarch of Conſtantinople alleageth to this purpoſe out of *Gregorie Nazianzene:* who thus ſpeaketh of the calling and function of Miniſters: *Primum ipſum purgari oportet, tum allios purgare, &c. primo ſanctificari, tum demum alios ſanctificare,* He muſt firſt purge himſelfe, then purge others, firſt be ſanctified, then ſanctifie. And then he reproveth the great abuſe of the ſudden calling of ſome to the miniſterie! *Qui nihil dignum ſacerdotio ſecum afferunt, &c.* which bring nothing worthy of the Prieſt-hood, they purge others before they be purged themſelves; yeſterday out of ſacred orders, to day miniſters of ſacred things, *veteres vitio, pietate recentes,* old in vice, and freſhmen in pietie: whoſe dignitie and vocation ſeemeth rather to be the markes of humane invention, than of the inſpiration of the ſpirit, &c. The name then and outward vocation of the Clergie, doth not adde more holineſſe to them. Cenſur. Oriental. Eccleſ. cap. 14. ex Nazianz. Apologet.

2 The Aethiopike Church aſcribeth no ſuch holineſſe to the name onely and externall function of the Clergie: for with them a Clergie man, if he have a concubine, *res divinas amplius tractare non poteſt,* can no more meddle with holy things: and if he be knowne to have a baſtard, *ſacris ordinibus abdicatur,* he is deprived of his orders: if he be found guilty of adulterie, murther, robberie, perjurie, hee is ſpoiled of his orders, *& ut cæteri malefici punitur,* and is puniſhed as other malefactors. Thus *Zaga Zabo* an Aethiopian Biſhop confeſſeth of their Church. There is not then any ſuch diſtinction of more holineſſe, in reſpect of the orders themſelves of the Clergie. Damianus a Goes de Æthiop. morib.

3 The writers of other reformed Churches conſenting with us further miſlike, that there ſhould *be any ſuch difference of perſons among the Chriſtian people, as ſome to be called the Clergie, ſome the Laitie, ſome anointed, ſome ſhaven, &c.* Likewiſe *Calvin, hæc appellatio aut ex errore, aut prava affectione nata, &c.* This name ſprung either of error, or corrupt affection, ſeeing *Peter* calleth the whole Church (the Clergie) that is, the lot and inheritance of God. Lib. 1. de Miſſ. privat. abrogand. pag. 1. Inſtitut. lib. 4. cap. 4. ſect. 9.

Some of their owne ſide have thus deſcribed the popiſh Clergie. *Aventinus: The Pope ſetteth over the flocke of Chriſt, goates, wolves, luſtfull perſons, adulterers, raviſhers of virgins, cookes, muleters, theeves, bankers, uſurers, letcherous, perfidious, ignorant perſons, &c. Albertus Magnus, They which rule in the Church, bee for the moſt part theeves and murtherers, oppreſſors rather than Paſtors, perverters rather than teachers, &c.* Such is the popiſh Clergie, to the which they challenge ſuch diſtinction of holineſſe, and greater merite. Annal. lib. 6. pag. 481. In Evangel. Ioann. cap. 10.

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The ſecond Queſtion, concerning the election and inſtitution of Biſhops and Paſtors.

THis queſtion hath two parts: Firſt, of the election generally of Paſtors and Miniſters: Secondly, of the election of the Biſhop of Rome.

The firſt part, concerning the election generally of all Biſhops and Paſtors.

The Papiſts.

73.Error. THey ſay that the election of Biſhops neither belongeth to the Clergie, nor the people, but wholly appertaineth to the Biſhop of Rome: as for the people, they have (they ſay) nothing at all to doe in the election of their Paſtors, or ordaining of them, that neither their *ſuffragium, conſilium,* or *conſenſus,* ſuffrage, counſell, or conſent is to be required, *Bellarm. de clericis lib.*1. *cap.*7.& 8.

*Argum.*1. That the people are to be utterly excluded, thus they would prove it: *Aaron* was onely elected of *Moſes,* without conſent of the people: ſo were the Apoſtles by our Saviour: *Ergo,* the peoples conſent is not required, *Bellarm.*

Anſw. Who ſeeth not, that there is great difference betweene ordinary and extraordinary callings? ſuch as the calling of the Apoſtles was, and *Aarons* at the firſt, though the office of the high Prieſt afterward became ordinary. Alſo it followeth not, the Apoſtles were choſen without conſent of the people, when there were yet no faithfull and Chriſtian congregations, and becauſe they were paſtors of the whole world: *Ergo,* as well the peoples conſent may be wanting in the election of ordinarie Biſhops and Paſtors, which have their peculiar and proper charges, and there being now many faithfull and well inſtructed congregations. It is one thing to appoint Paſtors for the Church not yet planted, and another thing to conſtitute them in a Church already reformed and inſtructed: for wee read of nations that have beene converted to the faith, by thoſe that had no calling of the Church, as a great nation of the Indians was by *Ædeſius* and *Frumentinus, Ruffin. lib.* 1.9. and the Iberians by a captive woman, *Ruffin.*1.10.

*Argum.*2. The people cannot judge who are fit to be paſtors, and their elections are tumultuous, as we may read, how in the election of *Damaſus* there were 137. perſons ſlaine; and therefore it is not meet, nor convenient, that the matter ſhould be committed to the people, either to elect, or ordaine: but whatſoever they did in times paſt, it was either by ſufferance or negligence of the Biſhops, *Bellarm.cap.*7.

Anſw. Firſt, meere popular elections were never allowed in any well ordered Church, neither was the allowance of their paſtors wholly referred to the people, neither did they beare the chiefe ſtroke, but the election was moderated by the wiſdome and gravitie of the Clergie, *Fulk. Tit.* 1. *ſect.* 2. Secondly, the queſtion is not betweene us, concerning the ordaining of paſtors, for that belonged onely
1 Tim.4.14. to the Eldерſhip, and was done by laying on of their hands, but concerning the electing and chuſing of them. Thirdly, neither doe wee diſpute, whether it be convenient and neceſſary at all times, but whether it be lawfull: for neither doe wee affirme, that it is of the eſſence and ſubſtance of the calling of
Fulk.Act.14.22. Miniſters to be choſen by the voyces of the people: as though they were no Miniſters, but uſurpers and intruders that are not ſo called: but whether it hath beene at any time, and may yet bee lawfull, to require the conſent of the people. Fourthly, it is falſe, that the people had this right by uſurpation, or elſe ſufferance of the paſtors: for *Cyprian* ſaith, it did, *De divina authoritate deſcendere, lib.*1.*Epiſtol.*4. That this cuſtome was grounded upon divine authoritie, &c. yea it was eſtabliſhed by the lawes of Kings: as there was a law made by *Lodovicus Pius* King of France, that Biſhops ſhould be ordained by the free election of the Clergie and the people.

Argum. 3. Therefore (ſay they) elections of Biſhops ought to be at the Popes aſſignement: for unto *Peter* was committed the care of the univerſall Church, when he bade *Peter* feed his ſheepe. Hereupon they are bold to affirme, that we have neither true Biſhops nor Miniſters, becauſe they are not lawfully ſent, that is, as they interpret it, from the Sea Apoſtolike, *Bellarm.lib.*1 *cap.*3.8.*Rhemiſt. Rom.*10.*ſect* 5.

Anſ. Firſt, the charge given to *Peter* beareth no ſuch ſenſe: that becauſe Chriſt bade him feed his ſheepe, therefore hee and his ſucceſſors ſhould onely have authoritie to conſecrate Miniſters: for if *Peter* had it by this grant, other Elders and Paſtors had it in like ſort, to whom it as well appertained to
1 Pet.5.2. feed the flocke of Chriſt, 1 *Pet.* 5. 2. And againe not *Peter* onely, but the reſt alſo of the Apoſtles did ordaine and conſecrate Paſtors and Elders, as it ſhall bee ſhewed afterward.

Secondly, neither is it a good reaſon to condemne our Miniſterie, becauſe it hath not the Popes allowance: for every Church hath a lawfull calling within it ſelfe, without ſending to forraine Prelates for their approbation. And if you aske us by whom our Miniſters were firſt called, ſeeing there were none but Popiſh Biſhops in every Church: wee anſwer; that ſome had their calling in the Popiſh Church, which afterward being more effectually called of God, became profitable teachers of the Goſpell. Neither is it neceſſary, that the Church ſhould alwayes be bound to an ordinary calling; when as the ſtate of the Church is ſo corrupted, and the government thereof, that no good calling can be obtained: for then the Lord raiſeth up ſome extraordinarily for the reformation of the Church, ſuch as we doubt not, but *Luther* was. In which and the like caſes, the ordinary impoſition of hands by the Paſtors of the Church, being heretikes and Idolaters, as it was in time of poperie, is not to be expected or ſtaied for: *Plura apud Fulk. annot. Rom.* 10. *ſect.* 5.

The Proteſtants.

CОncerning election or choice to be made by the people, we are to put three caſes. Firſt, meere popular elections, wherein the people by multitude of voyces ſhould carry all away, are in one caſe, nor at any time to be allowed. Secondly, for the people to give their voices in elections, which are moderated and governed by the grave and wiſe Paſtors and Elders, it hath beene uſed in times paſt, and may be againe, and is in ſome places, where the ſtate of the Church, the condition and qualitie of the people will beare it. Thirdly, though the people neither beare ſway in the election, nor give their ſuffrages and voices, yet it is convenient and requiſite, that their conſent ſhould be had, and publike teſtimony: for the Miniſters ſhould be ſuch as have a good report of all, 1 *Tim.* 3. 7. *Fulk. Act.* 14. *ſect.* 3. But as for the Pope, let him keepe himſelfe, as a Biſhop in his owne Dioceſſe, he hath nothing to doe with ordaining or electing of Miniſters in other Churches.

Argum. 1. *Eleazer* was made Prieſt in *Aarons* place, in the ſight of all the congregation: *Ergo*, Miniſters ought to be ordained publikely in the ſight of the congregation: not in corners or private places, as they uſed to doe in time of Poperie, yea it is recorded of Pope *Iohn* the thirteenth, that he ordained Deacons in a ſtable. And herein they offended manifeſtly againſt their owne rules. For their decree is, *Nullus invitis detur Epiſcopus, ſed Clerici & plebis conſenſus & deſiderium requiratur:* Let no Biſhop be thruſt upon any againſt their wills, but let the conſent and deſire of the people and Clergie be knowne. Numb. 20. 27. Ex Celeſtin. Pap. diſtin. 63. cap. cleri.

Argum. 2. We have the example of the Apoſtles: When *Matthias* was elected, the whole multitude was called together; the Deacons were choſen by the whole multitude: *Ergo*, the people had an intereſt in times paſt in the election of Church officers: and this example of the Apoſtles may ſafely and lawfully be followed of the Church, when time and place ſerveth. Acts 1. 14. 23. Acts 6. 5.

Bellarmine anſwereth: Firſt, the election of Deacons and Paſtors is not all one, neither is there the like reaſon. *Anſw.* They are both publike officers for the good of the Church; and therefore if the people have any intereſt in the one, why not in the other? Secondly, this was done by the grant and ſufferance of the Apoſtles. *Anſw.* Yea the Apoſtles called them together, but by the direction of the holy Ghoſt: as *Acts* 15. when the Church was aſſembled together upon another occaſion, it is ſaid, it ſeemed good to us and the holy Ghoſt. Againe, in the election, beſide impoſition of hands, prayer was uſed, which was a chiefe part of that action: but the people had their intereſt in publike prayers as being part of the congregation, and were not admitted thereunto at the pleaſure and will of men: wherefore it is not true, that it was a meere grant of men, that the people might be preſent at elections, but it ſo ſeemed good to the Apoſtles thereto directed by the ſpirit of God.

Now, whereas *Bellarmine* gave us this anſwer before, concerning the election of Deacons, that the reaſon is not alike betweene them and Paſtors: we doe oppoſe the election of *Matthias* into the, place of *Iudas*, no Deacon, but an Apoſtle, that it was done by the conſent and ſuffrage of the whole Church. *Ergo*, the conſent of the people is requiſite in the election of Miniſters.

Bellarmine anſwereth, Firſt, this was done not of neceſſitie, but by toleration from *Peter*.

Contra. 1. Three things are ſet downe, which were done in this action by the whole aſſemble. *Verſ.* 23. They preſented two; *verſ.* 24. They prayed: *verſ.* 26. They gave forth their lots; if any one of theſe was by permiſſion or ſufferance, then the reſt alſo: if they preſented by leave, then they prayed alſo by licence, which were very abſurd. Againe, it is too great boldneſſe for them to imagine a licence granted from *Peter*, where the Scripture maketh no mention of any ſuch thing; and to the Apoſtles here aſſembled, which in commiſſion were equall unto *Peter*.

Secondly, ſaith he, this was not ſo much an election, as a poſtulation or requeſt unto God, that one might be choſen in *Iudas* place.

Contra. There is both an election and a poſtulation: the election is of two, which were preſented out of the whole number; the poſtulation is, that God would declare his will concerning thoſe two, which of them ſhould have *Iudas* Apoſtleſhip.

Thirdly, ſaith he: one example doth not prove a thing to be *de jure divino*, by divine right: *Bellarmine ibid.*

Contra. Firſt, as one precept of Scripture as well proveth, as many precepts of the ſame thing: ſo alſo one act and example of the Apoſtles is of divine authoritie, as well as many in the ſame caſe: for their acts proceeding of the ſame ſpirit, are every one of the ſame power: unleſſe they will ſay, the

Apoſtles erred in ſome of their acts, wherein they were directed by the ſpirit of God, as they were in this, and by the warrant of Scripture. Secondly, if one example out of Scripture prove not the lawfulneſſe of the act; then both Chriſts fact in whipping out of the Temple, and *Pauls* reprehenſion of *Peter* may be doubted of, being both but once done; and many other things beſide, whereof wee find but ſingle examples in Scripture: which were a great blaſphemie to ſay. Thirdly, yet to ſatisfie them to the full, wee have more than one example for the election of the people: as *Acts* 6. The Deacons were ſo elected: *Acts* 14,23. Elders ordained by election, in every citie.

Acts 14.23.

*Argum.*3. But as for the right of elections in the Pope, it hath no ſhew of reaſon: for be it that *Peter* had onely the right of conſecration amongſt the Apoſtles, you doe but flatter your ſelves in thinking, that whatſoever right was in *Peter* it muſt needs be in the Pope; for he is not *Peters* ſucceſſor, as we have ſhewed before at large. But we will hold you rather to this point: that all the Apoſtles had as full right to ordaine and conſecrate by laying on of hands, as *Peter* had. Looke *Act.* 6. 6. and *Act.*13.3. and *Act.* 14. 23. And if the Pope cannot have all that which *Peter* had, much leſſe can he be capable of that which *Peter* never had.

Acts 6.6.
Acts 13.3.
Acts 14.23.

*Argum.*4. Wee have had good experience in England, of the Popes great diſcretion and wiſdome, in collation of ſpirituall preferments, and ordaining of Biſhops. About *anno.* 1253. the Pope wrote a very imperious and commanding letter to the good Biſhop of Lincolne, *Robert Groſthead*, to beſtow a Canonſhip in Lincolne upon his nephew, a boy; for ſo the Popes call their baſtards: but hee ſuffered the repulſe for that time. In the time of *Edward* the third, and *Richard* the ſecond, a certificate was ſent up into the Chauncerie, of ſuch Eccleſiaſticall dignities, as were poſſeſſed by ſtrangers not inhabiting the land: and there were found above forty Deanries, Archdeaconries and Prebends, and thoſe not the worſt, ſome worth one hundred, ſome two hundred, nay ſome foure hundred pound by the yeere: the Archdeaconrie of Canterburie was vallued at ſeven hundred florences by the yeere, which a Cardinall of Rome had: And there were above a dozen Cardinals reſiant at Rome, that had at once the beſt and richeſt dignities in the land: beſide a great ſort of Italian Prieſts, and others, that were beneficed in England. By this it may appeare, what good choyce the Pope-holy father of Rome was wont to make in beſtowing Church dignities: and it were pitie but he ſhould have the ordering of them ſtill, he did ſo well diſpoſe of them when he had them.

Fox pag. 323.
Fox pag. 429.

5 Let *Auguſtine* ſpeake, who growing now old, was deſirous to know his ſucceſſor while he lived: he went not to Rome for the matter; but aſſembling the Church together at Hippo where hee was Biſhop; in the preſence of two Biſhops beſide, and ſeven Presbyters or Elders, *Aſtante clero & frequenti populo*, The whole Clergie, and a great ſort of people ſtanding by: *Auguſtine* himſelfe began firſt and ſaid, *Preſbyterum Eradium mihi ſucceſſorem volo*: I would have *Eradius* Presbyter to bee my ſucceſſor. Afterward, hearing how the people did approve and like of his motion, hee deſired them to ſubſcribe to that which was done: *Rogo, ut dignemini geſtis ſubſcribere, qui poteſtis.* And when they held their peace, he urged them further, ſaying, *Hic mihi reſponſione veſtra opus eſt, de hac aſſenſione aliquid acclamate*: I muſt needs have you make ſome anſwer, and teſtifie your conſent by your acclamation: *A populo acclamatum eſt, fiat, fiat, dictum vicies quinquies*: The people cried out, let it be as thou haſt ſaid, let it be, and this was repeated five and twentie times: *Auguſtin. Epiſt.*110. By this example it appeareth, though the people made not the choyce, yet their conſent was demaunded. And thus a Biſhop was ellected, and no word ſent up to Rome at all.

Neither was it the cuſtome of the Church ſo to doe in thoſe dayes: for whereas the Donatiſts objected againſt *Cecilianus* Biſhop of Carthage, becauſe he ſtayed not to be ordained of the chiefe Biſhop of Numidia, *Ut princeps Epiſcopus á principe ordinaretur*: That one chiefe Biſhop might be ordained of another: *Auguſtine* anſwered, that there was another cuſtome of the Catholike Church, *Ut non Numidia, ſed propinquiores, Epiſcopi, Epiſcopum eccleſia Carthaginis ordinarent*: That not the Biſhop of Numidia, but thoſe Biſhops that were neereſt at hand, ſhould ordaine the Biſhop of Carthage, &c, So we ſee, they were not only bold to chuſe an inferiour Biſhop, as was *Eradius* of Hippo, without the Popes conſent: but they would adventure to ordaine a chiefe Metrapolitane Biſhop even of Carthage, without the Popes leave.

Brevicul. collation 2. cap 5.

The teſtimonie of antiquitie herein is plentifull: *Anacletus epiſtol.* 2. *Ejectionem ſummorum ſacerdotum ſibi Dominus reſervavit, licet electionem illorum bonis ſacerdotib. & ſpiritualib. populis conceſſiſſet*: God hath reſerved to himſelfe the election or depoſition of the chief Prieſts, though hee hath granted the election of them to good Miniſters, and faithfull people.

Concil. Carthaginenſ. 3.*can.* 22. *Nullus ordinetur Clericus non probatus vel Epiſcoporum examine, vel populi teſtimonio*: Let none be ordained a Clergie man, unleſſe he be firſt ordained of the Biſhop, or approved by the teſtimony of the people.

*Leo epiſtol.*90 *cap.*1. *Nulla ratio ſinit, ut inter epiſcopos habeantur, qui nec à Clericis ſunt electi, nec à plebib. ſunt expetiti.* There is no reaſon, that they ſhould be counted Biſhops, which are neither choſen of the Clergie, nor deſired of the people.

Concil. Parrhiſienſ. can. 8. *Nullus civib. invitis ordinetur epiſcopus, niſi quem populi & Clericorum electio pleniſſima quæſierit voluntate*: Let no Biſhop be ordained againſt the will of the people or Citizens, but ſuch an one, as the Clergie ſhall chooſe, and the people deſire. By theſe teſtimonies of Councels, and of the Biſhops of Rome themſelves, and many more, which might be alleaged, it doth and may further appeare, that the intereſt of election is not in the Pope, but that in former times both the voyce of the Clergie, and aſſent of the people was required.

Wee have here alſo teſtimony of both the lawes: for although tumultuous, turbulent and meere popular elections are condemned, as *Cod. lib. 9. tit.30.l.2. Leo* the Emperour made a law, that hee which did tumultuouſly gather voyces of the multitude to obtaine any dignitie, ſhould both loſe the place he ſought, and be ſeverely puniſhed likewiſe: *diſtinct.63.c.6. Non eſt permittendum, turbis, &c.* The election of Clerks muſt not be left to the multitude. 1. *decret. Gregor. lib. 1.tit.6.c.2. Electus ad clamorem populi,&c.* He that is choſen by the confuſed noyſe of the people muſt not be confirmed: for the rude multitude may eaſily be corrupted.

Although then meere popular elections are not to bee approved: yet that both the whole Clergie and the people ought to give conſent in the election of their Paſtors, it is conſonant to both the lawes: *Cod. lib. 1. tit. 6. leg.11. Arcadius, ad eccleſiam ſunt promovendi, &c.* They muſt be preferred to the government of the Church, that are of the ſame citie, as (they no doubt) which are beſt knowne to the people.

Now the Canon law is moſt pregnant, not only requiring the preſence of the people, as reſpecting their deſire, but their conſent alſo and election. *Diſtinct. 61.c.13. Nullus invitis detur Epiſcopus.* No Biſhop ought to be thruſt upon a people againſt their will; the conſent of the Clergie and people muſt be required: *Celeſtin. diſt.63.11. Gelaſius, Vniverſi in unum conſentiant:* All muſt conſent to elect one. *cap. 12. Stephan. Convocato Clero & populo:* The Clergie and people being called together, let ſuch an one be choſen, &c. and many ſuch Canons there are beſide.

The holy Martyrs alſo conſent with us. *Thomas Benet:* If the Biſhop of Rome would doe all things after Gods ordinance, then would I beleeve him to bee a good Biſhop over his owne Dioces, and to have no further power. *Fox pag.1039. col.2.* Pag 948.2.7.

Maſter *Philpot* holy Martyr: *By the word of God the Biſhop of Rome hath no more authoritie than the Biſhop of London hath, pag.* 1811. *col.*1. He hath therefore no right to meddle in the election of other Biſhops, that belong not to his charge. Pag.1644.1.55.

Concerning the teſtimonie of other Churches, that the election of Biſhops and Paſtors hath no dependance of the Pope, ſee before Contr.4. queſt.7.err.56.*in fine.*

The ſecond part, concerning the election of the Pope.

The Papiſts.

THey ſay, that the ſureſt and ſafeſt way and ſimply the beſt, is that which is now uſed, to chuſe the Pope by, namely, by the Colledge of Cardinals: That whoſoever is by two parts of the ſaid Cardinals elected, is rightly the ſucceſſor of S. *Peter*, and the undoubted Pope of Rome. 74. Error.

Argum. 1. None can better judge who is fitteſt for the Papacie, than they which are the Popes Counſellors, and know the affaires of the Church: *Ergo*, the Cardinals the meeteſt men. *Bellarm. lib.* 1. *de Clericis, cap.*9.

Anſw. Firſt, you take that for granted, which wee inſtantly denie, that the Cardinals of Rome are alwayes the wiſeſt and moſt learned: as though a Cardinals hat doth bring with it ſuch abundance of vertue and learning: nay a title of a Cardinalſhip is ſooner obtained by favour than deſert, by maſſes of money, than weight of learning. And good reaſon, ſeeing that the Cardinals make a gaine of the Papacie: For an Aſſe loaden with gold ſhall ſooner enter into the Caſtle of Saint Angell, than any other comming with a cart load of bookes: they that read Cardinall *Wolſeyes* inſtructions ſent to *Steven Gardiner* at Rome, what great promiſes of money and preferment, may eaſily underſtand the diſpoſition of the Pope-holy electors of Rome: Seeing they make a gaine of the Pope, why ſhould he not ſet Cardinalſhips to ſale? For if *Iacobus* Archbiſhop of Mentz paied 27000. florences for his pall, what thinke you a Cardinals hat is to be valued at, which is a higher degree than either Biſhop or Archbiſhop? Fox pag 992. col. 1. Pag.904.2.50. edit. ult.

Wee ſay then, that there may be wiſer and more learned men of the Clergie in Rome than the Cardinals: and that the whole Clergie may better judge, than a few ambitious Cardinals, and are freer from corruption: and as concerning the affaires of the Church, Biſhops are like to know better, what appertaineth to the office of a Biſhop, than Prieſts and Deacons, as moſt of the Cardinals are. Fox pag.794. col. 1. Pag.728.2.60. edit. ult.

Secondly, how fit the Cardinals for the moſt part are, to manage the government of the univerſall Church, it may appeare by the notable choyce that the Popes have made of their aſſiſtants. *Sixtus* the fourth made *Petrus Riarius* his nephew a Cardinall, a young man of 26. yeeres: who in riot and wantonnes in two yeeres ſpent upon harlots two hundred thouſand crownes, and died miſerably, being waſted and conſumed by his inordinate luſt. Ex Baleo, Functio, & aliis.

Leo the tenth was made Cardinall, being but thirteene yeeres old, by *Innocentius* the eighth: *Paulus* the third made *Alexander Farneſius* his ſonne or baſtard Cardinall being a very youth, to whom he appointed a Tutor and governour. *Iulius* the third brought *Innocentius* a ſtripling his minion, that kept his Ape, into the order of the Cardinals, who when they ſaid unto him, *What doe you ſee in this*

Thuanus lib. 5. ann. 1550. pag. 443.

young man, worthie of this honour? he anſwered, What did you ſee in me, when you choſe mee to be Pope? Think you not now that theſe Cardinals, both for their youth, being void of experience, and for their lewd diſpoſition, being without any good inclination, were very meet and fit perſons to be employed in the weightie regiment of the Church?

Argum. 2. It appeareth by the continuance to bee the beſt: for it hath now endured foure hundred yeeres: and by the effect, for the Sea of Rome hath never beene freer from Schiſmes, than ſince this order was taken for the Popes election, *Bellarm. cap.* 9.

* That is, till a thouſand yeers after Chriſt, either all thoſe formes of election, or ſome of them. See this place excepted againſt and anſwered, *Retect.* pag. 15. Fox pag. 434.

Anſw. Firſt, how can it be of ſuch long continuance, ſeeing by your owne confeſſion, it exceedeth not foure hundred yeeres? Nay who will not grant, that the ancient order of election of the Biſhop of Rome by the whole Clergie, and conſent of the people of Rome, with the confirmation of the Emperour, which laſted * a thouſand yeeres, till this new device came in place, was farre more ancient and durable? Secondly, how well the Cardinals election hath kept the Sea of Rome from Schiſme, experience of former times teacheth us: In Pope *Urbanus* time the ſixth, there were two Popes many yeeres together; and one did ſo deadly purſue the other, that Pope *Urbane* at once cut off five of the Cardinals heads: might they not have great joy, thinke you, in chuſing ſuch a Pope? In the time of Pope *Iohn* the 23. there were three Popes at once. In the Councell of Baſile Pope *Eugenius* was depoſed, and counted an heretike. And yet for all this, the Cardinals are the onely preſervers and maintainers of the peace of the Apoſtolike Sea.

The Proteſtants.

Though it doe not greatly concerne us, what manner of election is uſed at Rome: (for unto us the election of the meaneſt Biſhop in the land is as much, yea and more, than the glorious enthronizing of the Pope:) yet it ſhall not be amiſſe briefly to ſhew, how theſe great antiquaries are become enemies of antiquitie, refuſing the ancient manner of election, which was uſed in Rome for one thouſand yeeres together, namely, that the Biſhop there ſhould be elected by the whole Clergie, with the conſent of the people and confirmation of the Emperour.

Argum. 1. It is a plaine caſe, that till the yeere 695. or thereabout, in all their elections, they waited for the authoritie of the chiefe Magiſtrate, the Emperour, or the Deputie of Italie. But then came in the conſtitution of *Conſtantine* the 4. that their elections ſhould be firme without the conſent of the Emperour. Yet for all this conſtitution, *anno* 810. Pope *Adrian* gave unto *Carolus magnus* full authoritie to elect the Biſhop of Rome: and *anno* 961. *Leo* the ninth made the ſame grant to *Otho* firſt Germane Emperour. This continued in force till *Alexander* the ſecond his time, who was elected firſt without the Emperours conſent, but afterward repenting of it, he proteſted openly, that he would bee no longer Pope, unleſſe he had the Emperors conſent; and thereupon he was depoſed by *Hildebrand*, and throwne into priſon. This was more than 1000. yeeres after Chriſt: ſince that time the Emperor hath beene excluded, and ſhut out from their elections: But all this while notwithſtanding, though the Emperours conſent ſometime was not neceſſary, yet the Clergie of Rome, and the people retained their ancient privilege ſtill. So we ſee by this new erection of the College of Cardinals, there is great injurie offered to three eſtates, the Emperour, the Clergie of Rome, the people.

Fox pag. 4, 5.

Argum. 2. This new forme of election hath not ſtood continually in force, ſince it was firſt founded. For in the councell of Conſtance, *ſeſſ.* 40. they proceed to the election of a new Pope, not ſtaying for the reſt of the Cardinalls, but appointing other electors in their roome. In the Councell of Baſile, the Duke of Savoy was elected Pope, by other electors than Cardinals: Nay there was but one Cardinall, namely, *Arelatenſis*, the reſt were Biſhops, Doctors, and others. And though they will ſay perchance that this Pope was choſen in a ſchiſme, for they hold the Councell of Baſile to be ſchiſmaticall: yet they cannot, neither doe denie, but that Pope *Martin* the 5. who was choſen at Conſtance, was rightfully Pope.

Gregorie the 7. was eſtabliſhed in the Papacie, and yet not one of the Cardinals conſented to his election. *Iohn* the 24. became a Pope after this manner: When the Cardinals were aſſembled together to chuſe them a Pope, they deſired him to nominate whom he would to be Pope, for they feared him: then he made this anſwer, *Date mihi chlamydem Petri, & ego dabo pontificem futuro,* Give mee S. *Peters* robe or cloak, and I will give it to him that ſhall be our Biſhop: and ſo he put it upon his owne ſhoulders, and ſaid, Behold your Pope: *ex Balao, Functio, & aliis.* Thus we ſee that the Popes and Papiſts themſelves have beene the chiefe overthrowers and perverters of this new forme of election by the Cardinals.

3 In *Auguſtines* time the reſt of the Biſhops of Italy neere unto Rome, ſhould ſeeme to have had ſome intereſt in the election of the Biſhop: *Romana eccleſia Epiſcopum non ordinat Epiſcopus aliquis Metropolitanus, ſed de proximo Oſtienſis Epiſcopus:* The Biſhop of Rome is not ordained by any Metropolitane, but by the Biſhop of Oſtia that is neere at hand: *Brevicul. collation. 3. cap. 5.*

Other monuments alſo of antiquitie wee have for this matter: When as *Sylverius* was made Pope without the Emperours conſent, *Sacerdotes ſecundum morem antiquum non ſubſcripſerunt:* The Clergie men, according to the old cuſtome, refuſed to ſubſcribe to his election: *anno* 537. *ex pontifical.*

Hadrianus 1. *anno* 796. gave unto *Charles* the Emperour, *poteſtatem eligendi Papam,* power to chuſe the Pope. *Gregorie* the 4. confirmed the ſame grant, *anno* 830. and refuſed to bee Pope, till the Emperour had confirmed his election.

Alexander the 2. who a little before in a Councell held at Mantua, had decreed that the Pope ſhould be choſen onely by the Cardinals; yet afterward repented him, and publikely in a Sermon profeſſed, that he would not continue in the Papacie without the Emperours licence. *Gregorie* the 7. the greateſt enemie to the Imperiall crowne and dignitie, who utterly excluded the Emperour from the election of the Pope, yet lying on his death-bed repented him, and deſired a Cardinall to goe to the Emperour, and crave pardon of him for all the wrongs he had done him: *Sic Antoninus, Vincentius, de actis hujus Papa.*

We have alſo evident teſtimonie herein of their owne law, that the Biſhop of Rome ought not to be elected without the conſent of the Emperour, the Clergie and people.

Firſt, for the right and authoritie of the Emperour in the election of the Pope: *Hadriane*, with the conſent of a great Synod, conſiſting of an 153. Biſhops and Abbots, aſſembled in the Palace of Laterane, did give unto *Charles* the Emperour, *poteſtatem eligendi pontificem*, power to chuſe the Biſhop of Rome, *diſt.63.ca.22.* So likewiſe *Leo* Biſhop of Rome in a Synod at Rome, with the conſent of the Clergie and people of Rome, did give the ſame authoritie to *Otho* the Emperour, *diſt.63.cap.23.*

And for the conſent of the whole Clergie, and not of the Cardinals onely, wee read, *diſt.79.c.1. Nicholaus* 2. in this manner, *Si quis Apoſtolica ſedi, &c.* If any man be inthronized into the Sea Apoſtolicall, without the generall conſent of the Cardinals, and of other religious Clerks, he is not Apoſtolicall, but an Apoſtata.

And thirdly, the intereſt of the people together with the Clergie in the election of the Pope, is warranted by their owne Canons: *Cauſ. 7. quaſt. 1. ca. 5. Cornelius* was choſen, *de Clericorum pene omnium teſtimonio, de plebis qua tunc affuit ſuffragio, &c.* by the teſtimonie of the Clergie, and the ſuffrage of the people that was preſent. And *diſtinct.26.ca.1.* there is a latter decree of Pope *Nicholas*, that beſide the choyce of the Cardinals, *reliquus Clerus & populus ad conſenſum nova electionis accedat:* the reſt of the Clergie & people ſhould give conſent to the new election. Thus we ſee that this new device of electing the pope by cardinals, is againſt the ancient practice of the church & their own canons.

Iohn Wicklif holy confeſſor, holdeth Cardinals to be one of the 12. diſciples of Antichriſt, *Fox p.414. 2.20.* and conſequently it will follow the election made by them to be of the ſame ſort. Seeing then we have both the teſtimonie & practice of Popes to the contrary, againſt this manner of election by Cardinals, and the truth alſo ſealed by holy men; we have no reaſon but to reject the ſame as an innovation.

And for further evidence: 1. The Greekes have no ſuch inſtance of electing their Patriarke, by any ſuch College of ſelected perſons, as the Pope is choſen by Cardinals: but as *Barlaam* ſaith, everie one of the Patriarkes is appointed by his owne Biſhops.

ἐψηφίζετο ὑπὸ τῶν οἰκείων ἐπισκόπων.

2 So alſo the South Church had this cuſtome of old: *Epiſcopum ab omnibus qui ſunt in Provincia Epiſcopis ordinari*, That the Biſhop ſhould bee ordained of all the Biſhops in the Province: So was it decreed in the 4. Canon of the firſt Nicene: Whereunto with the reſt of the acts of that Synod, *Alexander* Patriarke of Alexandria ſubſcribed. And at this day, the Patriarke of Æthiopia is elected by the Æthiopian Monkes at Jeruſalem, and is confirmed by the Patriarke of Alexandria. *Zaga Zabo*, in his confeſſion of the Ethiopike faith.

Damianus a Goes de morib. Æthiop.

3 The reformed Churches ſet downe one manner of election of all Miniſters and Paſtors: *That they ought to be called to that function by the lawfull election of the Church, &c. And after the order and manner ſet downe in the word of God.* Confeſſ. of Belgia, artic. 30. *The Miniſters muſt be choſen religiouſly by the Church, or of thoſe which are appointed thereunto, by the Church.* Confeſſion of *Helvetia* c.18. But the election of the Pope is by uſurpation of the Cardinals, not any lawfull deputation by the Church, or ordinance of God.

Harmon. ſect. 11. p 363.

Ibid. p. 340.

4 As their *Victoria* confeſſeth, that the election of the Pope as it is now uſed, is not *jure divino*, by divine right, becauſe *ordo Cardinalium non eſt de jure divino*, The order of the Cardinals, that doe elect the Pope, is not by divine right or inſtitution. *Polydore Virgil* ſheweth the originall of the Cardinals: how *Marcellus* firſt appointed 25. Cardinals or principall Prieſts, which ſhould have the chiefe care of baptizing infants, & burying the dead: afterward when *Phocas* obtained of the Emperour to have prerogative over other Biſhops, then he began to advance his College and Senate of Cardinals, this was about *anno* 605. Of ancient time then this election of the Pope by his Cardinals was not in uſe. *Eſpenceus* a Popiſh Biſhop ſheweth what reckoning is to be made of this new office of Cardinals, thus confeſſing of himſelfe, that when *Paulus* the 4. did purpoſe to make him one of the College of Cardinals: *I gave immortall thanks* (ſaith he) *unto God, Quod mihi tantum, non dicam boni, ſed mali non permiſit:* becauſe he permitted not (I ſay not ſo great good, but) ſo great evill to fall upon me, for what ſhould I doe at Rome? *mentiri neſcio*, I cannot lie, &c.

Retect. 2. propoſ. 11.

Polydor lib. 4. de invention. rer. c. 9.

Eſpencæus ad Cardinal Caſtil. & commentin 1. Tit. p. 91.

The third Queſtion, concerning degrees and orders of Eccleſiaſticall Miniſters.

THis queſtion hath three parts: firſt, of the ſeven degrees of Popiſh Prieſthood. Secondly, of the difference and diſtinction of Biſhops and other Miniſters. Thirdly, of the inſtitution of Cardinals, a new degree of the Popiſh Clergie.

The firſt part of the ſeven degrees or orders Eccleſiaſticall.

The Papiſts.

17 Errour

THough they have divers degrees of dignitie in the Church, as Popes, Cardinals, Patriarkes, Primates, and ſuch like: yet they make but ſeven Eccleſiaſticall orders, which are conferred ſolemnly by certaine rights and ceremonies by their Biſhops: And they are theſe, *Oſtiarii*, doore-keepers, *Exorciſtæ*, Exorciſts, *Lectores*, Readers, *Acolythi*, Attenders, *Subdiaconi*, Subdeacons, *Diaconi*, Deacons, and the higheſt degree, *Sacerdotes*, Prieſts; unto the which all the other are but riſes and ſteps. All theſe they maintaine to be Eccleſiaſticall orders, and to be retained in the Church, *Bellarm.cap.*11. *Rhemiſt.*1*.Tim.*3*.ſect.*7.

They have no proofe nor warrant out of Scripture for theſe frivolous orders, but onely a ſhew of antiquitie, as they alleage certaine Canons out of the fourth Councell of Carthage, where ſuch offices are reckoned up, *Rhemiſt.ibid.*

Anſwer. Firſt, to let paſſe this, that the Councell may be ſuſpected for the credit thereof, ſeeming wholly to be patched out of the Popes decrees: And whereas *Auguſtine* with other is ſaid to have ſubſcribed to this Councell, therein appeareth ſome forgerie: for *Can.*104. it was thus decreed, *Crimine adulterii notabuntur,&c.* They are touched with the crime of adulterie, that having devoted themſelves unto God, doe afterward runne to ſecular mariage. Yet *Auguſtine* is of another judgement, *Non ipſæ nuptiæ talium damnandæ judicantur:* The Marriages of ſuch we condemne not or diſanull, but their fraudulent purpoſe, *de Bon. viduitat.cap.*9. But he that ſaith, ſuch are adulterers, diſanulleth their marriage: therefore *Auguſtine* would not againſt his owne judgement have agreed to this Canon. Secondly, wee denie not but they had ſuch offices, as Readers, to read the text of the Scriptures; Exorciſts to caſt out devils, which was an extraordinarie gift for the time; Acoluthiſts, young men appointed to attend upon the Biſhop for their better inſtruction; Doore-keepers that kept the entrie of the Church, that no heathen perſon or excommunicate ſhould enter. But theſe were both divers offices than are now appointed fos them in the Popiſh Church: for they make them now, all or the moſt, miniſters and ſervitors for the idolatrous ſervice of the Maſſe, which in thoſe dayes was not heard of: neither though there were ſuch offices and ſervices in the Church, were they made orders and degrees of the Miniſterie. Thirdly, they had other offices beſide, which now are not in uſe, no not amongſt the Papiſts: for they had alſo ſingers, labourers, confeſſors, diggers or Sextons. *Concil. Carthag.* 4. *can.*12. there is an eighth degree of Pſalmiſts added. *Concil.*1*.ſub Silveſtro* 1. there is another order found out, which are there called *cuſtodes Martyrum*, keepers of the Martyrs. There were alſo *foſſarii*, diggers and labourers, as appeareth in the Epiſtle of *Ignatius.* So that if you will make all thoſe offices uſed in time paſt in the Church, ſo many orders of the miniſterie, you muſt make ten or eleven; more than you doe acknowledge, or uſe in your Church.

The Proteſtants.

THe queſtion is not betweene us and our adverſaries in this place, concerning the titles and dignities annexed to the Miniſterie, as of Biſhops, Archdeacons, Deacons, Provoſts, but of the ſeverall orders of the Miniſterie: for Biſhops and other Miniſters doe not differ in order, but in office of government. They hold that there are ſeven ſeverall ſuch orders, which have their ſeverall rites of conſecration, and peculiar offices in the Chutch allotted them. But we content our ſelves with thoſe orders onely and degrees as neceſſarie, which the holy Scripture hath commended.

Ephеſ.4.11.

*Argum.*1. As for the names and offices of Subdeacons, Readers, Exorciſts, Acolythi, Doore-keepers, we have no ſuch warrant out of the Scripture, to make them orders of the Church: and therefore we condemne them. All neceſſary orders for the edyfying and building of the Church, the Scripture hath preſcribed us, *Epheſ.*4.11. there are all offices ſet downe needfull for the doctrine, inſtruction and edifying of the Church, *Fulk.Epheſ.*4*.ſect.*4. Wherefore away with theſe Popiſh orders invented by men. But as for other offices and ſervices, which ſhall be thought meet for the affaires and buſineſſe of the Church, they may be retained and kept, but not as new orders of the Miniſterie.

*Argum.*2. Theſe offices are firſt Idolatrous, as they are now uſed among the Papiſts: for the Deacons, Subdeacons, Acolythi, were to attend upon the Prieſt at Maſſe. Secondly, ſome of their offices were ridiculous; as to ſweepe the Church, to drive out dogs, and to hold a flye-flap of Peacocks feathers, to keepe the flyes from falling into the Communion cup. Thirdly, they were diſtinguiſhed, by ridiculous ornaments and attire, which were proper to every one of them: as it ſhall appeare now in their deſcription.

Clemens conſtitut.lib.8. cap.15.

From the Prieſt when he was degraded, they tooke the Chalice, patine, and hoſt, that hee ſhould have no power any more to offer ſacrifice: they ſcraped his nailes with a peece of glaſſe, and ſo tooke away his anointing: and laſtly, they tooke away his prieſtly ornaments, the Cheſile, which ſignified charitie; the Stole, that repreſented the ſigne of our Lord. From the Deacons in their degradation, they tooke firſt the booke of the Goſpels, and ſo all power to read the Goſpels: Then they tooke away his Dalmatike, a ſigne of his Leviticall office, and the white Stole behind his back that ſignified innocencie.

From the Subdeacon they tooke the booke of the Epiſtles, that he ſhould have no more power to read them ; alſo the emptie Chalice, and Subdeacons veſture : his office was to ſerve and miniſter to the Deacons at the Altar.

The Acolythi did light the candles in the Church, and brought wine and water to the Altar in Pitchers and Bottles : and in his degradation there was taken from him, an emptie flagon or bottle, and a candleſtick, with a wax candle put out.

The order of exorciſme was taken away, by depriving him from power to read in the booke of Exorciſmes.

From the Reader they tooke the booke of Church-lectures or leſſons. Laſt of all, from the Doore-keeper was taken the keyes of the Church : And ſo was hee deprived of all power to open or ſhut the Church doores, and to ring the bels, *Ex Fox pag.*2134. Pag 1932.

Thus we ſee, how much theſe offices are degenerate from the ancient uſe: Firſt, they are all but Miniſters and attendants for the abominable ſacrifice of the Maſſe, which in thoſe dayes was not knowne: for the Acolythus or waiter waiteth upon the Subdeacon, the Subdeacon upon the Deacon, and all of them upon the Prieſt at Maſſe. Secondly, whereas then the Exorciſts had a peculiar grace of God to caſt out devils : their Exorciſts doe but read certaine exorciſmes in bookes : their Readers only read the text of Scripture : now they read the Legends of Popiſh Saints. Then in time of perſecution, when Chriſtians aſſembled in the night, the waiters had the charge to light the candles : but now they doe light them at noone day.

Argum. 3, Theſe offices have not beene in uſe theſe many yeeres among the *Papiſts* themſelves : for many times the Sexton or his boy, doe execute the charge both of Acolythiſts, Oſtiaries, and Readers, yea of Deacons and Subdeacons alſo, when the Prieſt with his boy can diſpatch a Maſſe. Neither are theſe orders retained amongſt them, for any ſpeciall ſervice or office, but onely as preparatories, and ſteps and degrees to the Prieſthood, *Fulk. annot.* 1 *Timoth.* 2. *ſect.* 7

Let us now conſult with antiquitie : *Damaſus* ſometime Biſhop of Rome, thus ſaith : *Non amplius, quàm duos ordines, &c.* Wee know but two orders to have beene among the Diſciples of our Lord : that is, 12. Apoſtles, and 70. Diſciples, *Epiſtol.* 4. And it followeth, *Vnde iſte tertius proceſſerit, ignoramus :* From whence this third order hath proceeded, we know not. And that which is brought in without reaſon, muſt be rooted out, *diſtinct.* 68. *cap.* 5. If *Damaſus*, miſliked of a third order, much more of ſix or ſeven new orders : and theſe being invented without any cauſe or reaſon, by his rule muſt be extirped and rooted out.

And what is to bee thought of theſe Popiſh degrees, the Councell of Colen adviſeth us, *Part.* 3. *cap.* 31. *Iam eo ventum eſt, ut* 4. *illi minores ordines Oſtiarii, Exorciſtæ, Pſalmiſtæ, Lectores, præter nomen nihil in eccleſia retinerent, illorumque loco tennes aliquot homines laici per eccleſiæ prælatos minoris compendii gratia ſubrogantur :* It is now come to paſſe, that the foure leſſe orders of Doore-keepers, Exorciſts, Pſalmiſts, Readers, beſide their name, have no other office in the Church, and in their ſtead ſome ſilly poore fellowes of the lay ſort are appointed by the Prelates, by a more compendious way, &c. How then call you thoſe orders, which have a name without office, and whereof the lay ſort are capable, as it is now practiſed in Poperie ?

Let us further ſee how theſe ſeven Popiſh orders may ſtand by their law : *Cod. lib.* 1. *tit.* 5. *l.* 3. *Honorius. In eccleſia non debet eſſe major numerus, &c.* There muſt not be a greater number in the Church, than the goods thereof or reveneweſ will ſuffice to maintaine, &c. but few Churches are able to maintaine ſo many orders, nay ſome Churches have not left ſo much, as to keepe one poore Vicar; how then ſhould ſo many unneceſſary orders be maintained ?

And concerning their owne Canons, beſide the decree of *Damaſus*, alleaged before, *diſt.* 68. *c.* 5. the like decree hath *Innocent.* 3. *decret. Gregor. lib.* 1. *tit.* 14. *ca.* 9. *Sacros ordines dicimus diaconatum & preſbyteratum, &c.* Sacred orders we call Deacons and Presbyters, for theſe two the Primitive Church is found onely to have had : and in the ſame place he denieth Subdeacons to be numbred amongſt the ſacred orders. The very like words hath the Maſter of Sentences, *lib.* 4. *diſt.* 24. *I.* That the Primitive Church had but two orders : *& de his ſolis præceptum Apoſtoli habemus :* and the Apoſtle giveth charge concerning no more, &c.

Of Doore-keepers.

Now concerning theſe orders in particular : Firſt, that the office of Doore-keepers is not now neceſſary, but had then ſome uſe, when as Jewes and Gentiles dwelt amongſt Chriſtians : ſee the judgement of your owne writer, *Eſpenc.* 1 *Tim. p.* 226. *g.* And in the ſame place he ſheweth out of *Chryſoſtome*, how it belonged to the office of the Deacon, to admit into the Church, and ſhut out. Alſo your owne Maſter of Sentences ſaith, that Chriſt tooke this office upon him, when he whipped the buyers and ſellers out of the temple, 1. and that Chriſt when he ſaid, *I am the doore*, ſhewed himſelfe to be the Doore-keeper, *lib.* 4. *diſt.* 24. *f.* But if Chriſt were a Doore-keeper, what reaſon have they to make it the leaſt office in the Church ?

Readers.

The ſecond degree is of Readers ; which is not a diſtinct office in the Church : for in ſome places it was the office of the Deacon, in ſome of the Miniſter, in ſome it belonged to the Biſhop to read the Scriptures, eſpecially on Feſtivall daies, *Hiſtor. Tripart. lib.* 9. *cap.* 39. And Chriſt, whom your Maſter ſaith did fulfill the office of a Reader in his owne perſon, after he had read in the booke, did interpret and expound it : ſo that to read Scripture and expound it, doth belong to the ſame office. And

though we deny not, but that it is lawfull and many times convenient, for one to read, and another
Act.13.15. to preach, as S. *Paul* did, *Acts.* 13. 15. yet for this cauſe they need not bring in a new office into the Church of onely Readers.

Exorciſts. The third degree is of Exorciſts: whoſe office was to exorcize infants in baptiſme, that were vexed of evill ſpirits, by adjuring them. Firſt, we ſay that this miraculous gift is now ceaſed in the Church, and the bare name and title thereof onely remaineth. Secondly, this office of exorcizing, S. *Chryſoſtome* ſaith belonged unto Deacons: *ſic Eſpenc.* 1 *Timoth. p.* 227. *i.* ſo that a ſpeciall office needed not for that ſervice. Thirdly, and *Origen* ſaith, *Iudaicum eſt adjurare dæmonia:* It was a cuſtome among the Jewes to adjure ſpirits, *Tract.* 35. *in Matth.* And your owne gloſſe ſaith, that *Salomon* found out a certaine kind of exorcizing, *diſtinct.*21.*c.*1. then can it not be an office of the Goſpell. Fourthly, *Iſidore* ſaith, it belonged to Exorciſts to looke to the fabrike and ruines of the Church, *de Eccleſiaſt. offic. cap.*13. So that they themſelves are uncertaine what the office of Exorciſts ſhould be.

Acolythites. The fourth degree is of Acolythites, which are interpreted followers: for ſo the Greeke word ἀκόλουθος, ſignifieth, whoſe office (they ſay) is to attend upon the lampes or lights of the Church. Firſt, whereas your Maſter ſaith, that they in the old Teſtament did ſhew a forme of this office, that dreſſed the lampes in the Temple, *lib.*4.*diſt.*24.*f.* then can it not be a calling in the new Teſtament, being inſtituted in the old. Secondly, he ſaith in the ſame that Chriſt did beare this office, where he ſaith, *I am the light of the world:* by the ſame reaſon the Apoſtles alſo were *Acolythi*, to whom Chriſt ſaid, *you are the light of the world.* Who ſeeth not what ſimple grounds they have of their ſuperſtitious and ſuperfluous offices? Thirdly, theſe *Acolythi*, or Miniſters, or attendants. were ſuch as waited upon the Biſhop in his domeſticall offices, both for greater honour, and to avoide further ſuſpition, they being alwayes witneſſes of the Biſhops acts: which function of the *Acolythi*, *Bellarmine* ſaith, that *Calvin* found out of his owne braine: yet is the ſame alleaged by, *Eſpenc.* out of the Canons, 1.*Timoth. p.* 215. *b.*

Subdeacons. Fifthly, concerning the office of Subdeacons: firſt it is certaine, that they were imployed as carriers of letters under the Biſhops, by whom they ſent their epiſtles and meſſages, as *Eſpenc.* ſheweth out of S. *Cyprian. Comment. in* 1. *Timoth. p.*214.*a.* But this was no Eccleſiaſticall function, and therefore they were no Eccleſiaſticall officers. Secondly, I have ſhewed before out of the decree of *Innocentius*, that Subdeacons in times paſt were not counted amongſt the ſacred orders.

Thus we ſee what ſmall warrant the Church of Rome hath for theſe five ſuperfluous orders: as for the other degrees of Deacons and Miniſters, we refuſe them not, though we deny them to have any ſuch office to ſerve at the Maſſe Altar: whereof I ſhall have occaſion to ſpeake afterward in the Controverſie as touching the Sacrament of Order: and therefore of Purpoſe I doe forbeare in this place.

What the holy Martyrs, their opinion was of theſe Popiſh orders, and their ridiculous apparell, it appeareth by Doctor *Taylor* holy Martyr, who when the Biſhop came to degrade him, utterly refuſed to put on the Popiſh prieſtly garments, calling them apiſh toyes, and toying trumperie, fit for boyes to
Pag.1385.1.4. laugh at, *Fox pag.*1324 *col.*1.

Biſhop *Ridley* Martyr, in the like caſe alſo refuſed, calling the aforeſaid veſtures, whereby the Po-
Pag 1604.1.76. piſh orders are diſtinguiſhed, fooliſh and abominable, and too fond for a vice in a play. *pag.* 1767. *col.* 2.

Biſhop *Cranmer* alſo, as *Boner* was buſie in degrading him from the higheſt degree to the loweſt,
Pag.1709 2.56. he mildly ſaid, All this needed not, I had my ſelfe done with this geare long agoe, *pag.* 1883. *col.* 2. Wherefore together with theſe holy Martyrs, we condemne theſe deviſed degrees of Popiſh orders, with their fooliſh appurtenances, as ſuperſtitious, ſuperfluous, and unneceſſarie.

Now for further evidence. 1. *Nilus* a Greeke Archbiſhop citeth *Dyoniſius*, who divideth all the
εἰς λειτουργοὺς, καὶ ἱερέας, καὶ ἐπισκόπους. Eccleſiaſticall Hierarchie, into theſe three, Deacons, Prieſts, and Biſhops.

Lib. 2. de primat.

2 *David* Emperour of Æthiopia in the end of his Epiſtle written to *Iohn* the 3. King of Portugall, *anno* 1524. ſaluteth the Archbiſhops, Biſhops, Prieſts, and Deacons, and nameth no other Eccleſiaſticall orders. *Zaga Zabo* an Æthiopike Biſhop, nameth Prieſts, Deacons, and Subdeacons among them, and addeth no more: in the confeſſion of the Æthiopike faith.

Damianus a Goes de morib. Aethiop.

Harm ſect.11. p.339.340.

3 Confeſſion of *Helvetia* the latter *c.*18. The Church Miniſters, that now are, may be called Biſhops, Elders, Paſtors, Doctors: but in proceſſe of time, there were many moe names of Miniſters brought into the Church, for ſome were created Patriarkes, &c. Archprieſts, Deacons, Subdeacons, Acoluthes, Exorciſts, Quiriſters, Porters, and I know not what a rabble beſide, Cardinals Provoſts, Priors, Abbots, &c. but touching all theſe, we paſſe not a ruſh, what they have beene in time paſt, or what they are now: it is ſufficient for us, that for as much as concerneth miniſters, wee have the doctrine of the Apoſtle, &c.

4 The judgement of ſome of the Romane Church, we have ſeene before as of *Damaſus*, the Councell of Colen. *Eſpenceus.* See alſo further afterward. Error.77. in the end.

The ſecond part, of the difference of Biſhops and other Miniſters.

The Papiſts.

WE differ from them in two points: Firſt, they ſay, that Biſhops are not onely in a higher degree of ſuperioritie to other Miniſters, but they are as Princes of the Clergie, and other Miniſters as ſubjects, and in all things to be commanded by them. Secondly, they affirme that Biſhops are onely properly Paſtors, and that to them onely it doth appertaine to preach, and that other Miniſters have no authority without their licence or conſent, to preach at all, and that not principally or chiefly, but ſoly and wholly to them appertaineth the right of conſecrating and giving orders. *Bellarm.lib.*1. *de Clericis*,*c*.13.14. 78.Error.

For the firſt, for the princely authoritie of Biſhops, whom they would have obeyed in all things; they wreſt theſe and ſuch like places of Scripture, as 2 *Cor.* 1.9. I write unto you, to know whether you will be obedient in all things: *Ergo*, they muſt be abſolutely obeyed. 2 Cor.1.9.

Anſ. The Apoſtle challengeth only obedience in ſuch things as he ſhould command agreeable to Gods word: For if I my ſelfe (ſaith he) preach another Goſpell, hold me accurſed, *Gal.*1.*Fulk.annot.* 1 *Cor*.2.*ſect*.3.

Argum.2. Againſt an Elder receive no accuſation under two or three witneſſes, 1 *Timoth*.5.19. *Ergo*, the authoritie of Biſhops is abſolute and princelike: *Videmus Epiſcopum judicem eſſe presbyterorum, proinde verum principem:* Wee ſee the Biſhop is the Judge of the Elders: *Ergo*, a prince over them, *Bellarm.cap*.14. 1 Tim.5.19.

Anſw. Firſt, it followeth not, Biſhops have juriſdiction and authoritie over other Miniſters: *Ergo*, they are princes over them. Can there be no preeminence and ſuperioritie in the Church, but it muſt needs be princelike? Is every Judge a prince over thoſe which are brought before him to be judged? 2.*Timothie* had no ſuch princelike authoritie, for here it is reſtrained and limited, a rule is ſet downe by the Apoſtle which he muſt obſerve: *Ergo*, his authoritie was not abſolute. Thirdly, S. *Paul* was ſo farre off from making *Timothie* a prince in the Church at Epheſus, that he would rather have him not to rebuke, but to exhort the Elders as fathers, the younger men as brethren; *chap*.5.1. Where now is his princely authoritie become, whereas he maketh his ſubjects (as our adverſaries call inferiour Miniſters) his fathers and brethren? 1 Tim.5.1.

For the ſecond, they reaſon thus: the Apoſtles properly had the preaching of the word committed unto them, *Acts*.6. For other were choſen to attend upon tables: the Apoſtles alſo only had the right of laying on of hands. *Acts* 14.23. *Ergo*, It is proper onely to Biſhops to preach, and to ordaine, who are the Apoſtles ſucceſſors: *Bellarm.cap*.13.& 14. Act.6.2.

Anſw. Firſt, *Bellarmine* denieth that Biſhops doe properly ſucceed the Apoſtles, *de pontifice lib*. 4.25. becauſe he would magnifie the Pope his ghoſtly father above all Biſhops: but now forgetting himſelfe, he ſaith, *Epiſcopi propriè ſuccedunt Apoſtolis*, Biſhops doe properly ſucceed the Apoſtles, *chap*. 14. and ſo by this reaſon everie Biſhop hath as full authoritie as the Pope. Secondly, every godly and faithfull Biſhop is a ſucceſſor to the Apoſtles, we denie it not, and ſo are all faithfull and godly Paſtors and Miniſters: for in reſpect of their extraordinarie calling, miraculous gifts and Apoſtleſhip, the Apoſtles have properly no ſucceſſors, as Maſter *Benbridge* Martyr ſaith, that he beleeved not Biſhops to be the ſucceſſors of the Apoſtles, for that they bee not called as they were, nor have that grace: *Fox pag*. 2046. *artic*.6. That therefore which the Apoſtles were eſpecially appointed unto, is the thing wherein the Apoſtles were properly ſucceeded; but that was the preaching of the Goſpell: As Saint *Paul* ſaith, *hee was ſent to preach, not to baptize*, 1 *Corinthians* 1. 17. This alſo the Prophet *Eſay* ſheweth, where hee ſaith in the name of the Lord: *My words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor of thy ſeeds ſeed: Eſay* 59.*verſe* 21. The promiſe of ſucceſſion, wee ſee, is in the preaching of the word, which appertaineth as well to other Paſtors and Miniſters, as unto Biſhops, as afterward ſhall bee declared. Againe, ſeeing in the Apoſtles time *Epiſcopus*, and *Presbyter*, a Biſhop, and a Prieſt, were neither in name nor office diſtinguiſhed, as Maſter *Lambert* Martyr proveth by that place of Saint *Paul*, *Tit*.1. where the Apoſtle calleth them Biſhops, *verſ*.7. whom before *verſ*.5. he had named Presbyters, Prieſts, or Elders. To this agreeth the Councell, *Aquiſgranenſ. cap*.8. collecting thus out of this place: *Paulus Apoſtolus Presbyteros, ut vere ſacerdotes, ſub nomine Epiſcoporum adſeverat: Paul* the Apoſtle *doth affirme the Elders or Presbyters to be true Prieſts or Paſtors under the name of Biſhops.* It followeth then, that either the Apoſtles aſſigned no ſucceſſion while they lived, neither appointed their ſucceſſors, or that indifferently all faithfull Paſtors and Preachers of the Apoſtolike faith are the Apoſtles ſucceſſors.

Fulk. Annot. Ioh.20. ſect.3.

1 Cor.1.17.

Eſay 59.21.

Fox pag. 1111.

Tit.1.5 7.

Thirdly, at that time when the Deacons were elected, the congregation was at Jeruſalem, neither were there as yet any other Paſtors ordained; and therefore the Apoſtles onely attended upon preaching of the word: but afterward when they had ordained Paſtors in other Churches, to them alſo fully was committed the word of reconciliation, *Epheſ*.4.11. Chriſt hath given ſome to be Apoſtles, Epheſ.4.11.

ſome Prophets, ſome Paſtors and Teachers: So that Paſtors and Teachers, though ordained firſt by the Apoſtles, yet had their calling of God: and together in their calling authoritie and commiſſion to preach; neither being once ordained, needed they to expect any further licence from the Apoſtles.

Act.13.4.

And as for the right of ordaining and impoſition of hands, though it were chiefly in the Apoſtles, yet the Paſtors and Elders together with them laid on their hands, *Act.*13.4. Yea the Rhemiſts confeſſe as much, that when a Prieſt is to be ordered, the reſt of the Prieſts together with the Biſhop doe lay on their hands, *Annotat.* 1 *Tim.*4.11. What doth this elſe ſignifie, but that they have ſome intereſt in ordaining together with the Biſhop?

The Proteſtants.

First, though we doe admit, that for avoyding of Schiſme, the Church hath thought it meet, there ſhould be difference in degree, and a ſuperioritie among Miniſters, yet your princely dominion which you doe urge, in no wiſe muſt be admitted.

Luk.22.25.

*Argum.*1. It is contrarie to the rule of Chriſt, *Luk.* 22. 25. *The Kings of the nations are Lords over them, and they that have authoritie over them are called Benefactors.* Here our Saviour forbiddeth, that there ſhould be any ſuch princelike and pompous preeminence among eccleſiaſticall perſons, as there is among ſecular and civill governours. A ſuperioritie may be granted, but not as the Prince is over his ſubjects: it was ſo in time of poperie, that the people were halfe ſubjects to the Prince, and halfe ſubjects to their ſpirituall governours: But though wee acknowledge other eccleſiaſticall fathers and paſtors, yet we are ſubjects onely to our Prince.

1 Pet.5.3.

Argum. 2. S. *Peter* alſo is flat againſt this princely rule and dominion, Feed the flock, (ſaith hee) not as Lords over Gods heritage, but that you may be enſamples. But are not they, I pray you, Lords over the flock, that challenge to be Princes?

Let us ſee what antiquitie ſaith: *Concil. Carthag.* 4. *can.* 34. *Epiſcopus in quolibet loco ſedens, ſtare presbyterum non patiatur:* Whereſoever the Biſhop ſitteth, he muſt not ſuffer a ſimple prieſt to ſtand before him: and this canon is confirmed in the decrees: *diſtinct.* 95. *c.* 9. Againe *can.* 35. *Epiſcopus in conſeſſu presbyterorum ſublimior ſedeat, intra domum verò collegam presbyterorum ſe eſſe cognoſcat:* The Biſhop in the aſſemblie of Prieſts, ought to ſit in the higheſt place; but within the houſe let him know that he is but their fellow, &c. This canon alſo is ratified in the decrees, *diſt.*95.*c.*10. Theſe ancient Canons, as they gave unto Biſhops over their brethren ſome preeminence to avoid confuſion, ſo they allow them not a princely or lordly authoritie, to ſtay their ambition. See alſo for this point, your owne decrees: *diſtinct.* 95. *c.*7. *Epiſcopi ſacerdotes eſſe noverint, &c.* Let Biſhops know, that they are Miniſters, not Lords; let them honour their Clergie, as the Clergie, that they againe may bee honoured of them, as Biſhops. And againe, *Cauſ.* 8. *qu.* 1. *cap.* 20. *Illud inferendum eſt, &c.* This may be alleaged againſt thoſe, *Qui de Epiſcopatu intumeſcunt*, which doe ſwell with pride becauſe they are Biſhops, thinking that they have gotten not a miniſteriall, but an imperiall office, *&c.*

Fox pag.454.

Secondly, concerning the power of preaching, we affirme, that every Paſtor once ordained, hath ſufficient authoritie to preach in his owne flocke and charge, as *Iohn Huſſe* notably proved to their face, out of a certaine gloſſe in the fifth booke of the decretals, that when as the Biſhop ordaineth any prieſt, he giveth him alſo therewithall authoritie to preach. We denie not, but when there is juſt occaſion, this authoritie may be reſtrained by the Church governours, and ſo alſo may an evill Miniſter be ſuſpended from his whole miniſterie. But the power before ſpoken of, he hath at his firſt receiving of orders: we thus ſhew it.

Whatſoever belongeth to the office of a Miniſter ſet over a flocke or charge, hee receiveth the power thereof when he is ordained: But to preach the word, belongeth to the office of ſuch: for preaching is properly the feeding of the people.

But ſee the abſurditie of the Papiſts: they ſay it is not proper to the Prieſthood to preach, but onely to have power to ſacrifice the body of Chriſt: yet it is proper to the Biſhop, ſay they, to preach. We anſwer: Firſt, then the Biſhop is properly the paſtor of every flocke and congregation in his dioceſſe, for he that properly feedeth, is properly the Paſtor: And he that is properly the Paſtor, hath the charge of ſoules properly; yea more than hath the particular Paſtor: for he is improperly their Paſtor, but as it were the Biſhops ſubſtitute and Vicar. But what Biſhop in the world is able to beare ſo great a burthen, to have the eſpeciall and proper charge of all the ſoules in his dioceſſe? It is not to be denied, but hee hath a charge of their ſoules, as a Chriſtian Prince hath in ſome reſpect of his ſubjects: but to ſay, he is the proper Paſtor, and hath the proper and principall charge of ſoules in teaching and feeding of them (for the queſtion is now of preaching, not of governing) it is too heavy a charge. Secondly, our Rhemiſts tell us another tale, that many that are not able to preach, are meet enough to be Biſhops, 1 *Tim.*5.*ſect.*13. *Ergo*, it is not proper to Biſhops neither to preach. I pray you then, for whom is it proper? if neither for Biſhops nor inferiour paſtors, then for none. Thirdly, they make but ſeven orders of Eccleſiaſticall Miniſters, and the prieſthood is the chiefe: for a Biſhop and a Prieſt make but one order, as *Bellarmine* confeſſeth, *chapter* 11. But to none of all theſe orders it is proper to preach: for ſeeing it is not proper to the prieſt, none of the inferiour orders can challenge it. See then what goodly orders theſe are, which leave the very chiefe part of the miniſterie undone, which is the preaching of the word. I thinke their meaning is, that this preaching is not ſo neceſſary a duty, but may bee well ſpared in the Church.

Argum. 2. That which a man is bound to doe under paine of the curſe of God, that hee may lawfully performe in due order without the leave of men: but a woe is laid upon them that preach not the Goſpell, where they are bound, 1 *Corinthians* 9. 16. *Ergo. Argument. Wicliffi.*

1 Cor.9.16.
Fox pag.453.

*Argum.*3. A man is bound to give corporall almes to the poore, the needy, the hungrie, the thirſtie, neither is he to crave leave of any: *Ergo*, much more to teach the ignorant, to comfort the weake, and doe other duties appertaining to his charge. *Argum. Wicliffi.*

To theſe agree the decrees of former times: *Concil. Aquiſgranenſ. cap.* 8. *ex Iſidor. Presbyteris, ſicut epiſcopis, diſpenſatio myſteriorum Dei commiſſa eſt; præſunt enim Eccleſia Chriſti, & in confectione dominici ſanguinis, &c. conſortes cum epiſcopis ſunt, ſimiliter & in doctrina populorum, & officio prædicandi, &c.* Unto Prieſts, as well as to Biſhops, is committed the diſpenſation of Gods myſteries, for they are ſet over the Church of God, and are partakers with Biſhops, both in the confection of the ſacrament of Chriſts blood, &c. and in the teaching of the people, and office of preaching.

*Conſtantinop.*8. *can.*8.9. It was decreed thus, that whereas *Photius* the ſchiſmaticall Biſhop of Conſtantinople, who did uſurpe that Sea, did extort writings from the Clergie, under their owne hands, wherein they promiſed to cleave to him, and he againe gave them writings, authorizing them thereby to preach: the councell thereupon thus determined, *Vt liceat omnibus idoneis docere libere ſine facultate per chirographas*, That it ſhould bee lawfull for all that were fit, to preach without licence under hand-writing.

Likewiſe in their owne decrees, *diſtinct.*95.*c.*6. wee thus reade: *Nemo hinc Epiſcoporum iraſcatur, &c.* Let not the Biſhops from henceforth be offended, if the Presbyters or Miniſters exhort the people, if they preach in the Church, &c. He that will not have them to doe that which is commanded of God, let him ſay, is any man greater than Chriſt? if the Miniſter doe conſecrate the body of Chriſt, and bleſſe the Sacrament, ought he not to pronounce the bleſſing upon the people? &c. And it followeth in the ſame place. Thus by your commandement (O unequall prelates) the Miniſter of God doth loſe his office, is deprived of the uſe of his tongue, he is maimed, he hath only the name of a Miniſter, but the fulneſſe and perfection thereof, which appertaineth to his conſecration, he holdeth not: much more followeth in the ſame place, which may bee applied againſt Popiſh Biſhops, that cut the inferiour Miniſters ſhort of the better part of their office, which is to preach the word of God.

Againe: *ibid. diſtinct.*95.*c.*7. *Peſſima conſuetudinis eſt:* It is a very bad cuſtome in certaine Churches, for Prieſts to hold their peace in the preſence of the Biſhops, as though they did either envie, or ſcorne to heare them, contrary to the Apoſtle, which ſaith, *If any thing be revealed to another ſitting by, let the firſt keepe ſilence.* Thus farre that decree out of S. *Hierome.*

Maſter *Lambert* Martyr. It is lawfull for all Prieſts freely to preach the word, and that at all times, in all places, and to all perſons, although they be not ſent: for all ſuch are choſen to be preachers, and therefore ſent: for of this ſpeaketh *Gregorie* in his paſtorals, ſaying, *Prædicationis officium ſuſcipit, quiſquis ad ſacerdotium accedit:* Whoſoever taketh prieſthood upon him, taketh upon him alſo the office of preaching: *Fox pag.*1111.*reſponſ. ad articul.* 22.*col.*2.

P.1016.1.34.

Maſter *Tindall* Martyr, there is but one ſpeciall office that pertaineth to thine orders, and that is to preach the word of God, *pag.*1253.*artic.*12.*col.*1.

P.1141.2.86.

Concerning the power of giving orders: As S. *Paul* ſpeaketh of the laying on of his hands, 2 *Tim.* 1.6. ſo he maketh mention of impoſitions of hands by the Elderſhip, 1 *Tim* 4 14. And the Rhemiſts upon that place miſlike not the practice of the Church, that their Prieſts doe lay on their hands together with the Biſhop, upon his head that is to be ordained.

2 Tim.1.6.
1 Tim.4 14.

*Concil. Carthaginenſ.*4.*can.*3. *Omnes presbyteri, qui præſentes ſunt, manus ſuas juxta manum epiſcopi ſuper caput presbyteri ordinandi teneant;* Let all the Prieſts that are preſent, hold their hands next to the Biſhops hand upon his head that is to be ordained. Againe *can* 24. of the ſame Councell; *Epiſcopus ſine concilio Clericorum Clericos non ordinet:* The Biſhop muſt not give orders, but in the preſence and aſſemblie of the Clergie. By this then it is manifeſt, that impoſitions of hands doth not wholly and ſolie belong to the Biſhop, ſeeing the reſt of the elders were wont to lay on their hands likewiſe, or the Biſhops in the name of the reſt, *Fulk. annot. Tit.*1.*ſect.*2. So that the Elders were not excluded.

Now further concerning the office of preaching: the Greekes make it an eſſentiall part of the office and calling of presbyters, as *Ieremie* Patriarch of Conſtantinople thus writeth to the Miniſters of Germanie: *Sicut mihi prædicandi neceſſitas incumbit, &c.* As a neceſſitie of preaching lieth upon mee, and woe is me if I preach not the Goſpell: *ita vobis idem ſtudium & periculum:* ſo the ſame care and danger hangeth over you, if you be ſlothfull, &c. And in another place he citeth *Gregorie Nazianzen*, who ſaith that *Paul* preſcribed a rule both to Biſhops and Presbyters, *ut ſint docendi periti*, that they ſhould be skilfull to preach.

Cenſura Oriental.cap.10. C.14. & Nazianzen. Apologet.

2 In the Aethiopicke Church, the chiefe charge of preaching lyeth upon their Presbyters: They have preachers every where in her to inſtruct the people in the faith, ſuch as are choſen out of the order of the Presbyters and Monkes, and are held to be learned.

Damianus a Goes de Indorum legati.
Titelmann.de religione Æthiop.

3 Confeſſ. of Helvetia latter, *cap.* 18. *The offices of the Miniſters are divers, yet moſt men doe reſtraine them to two, in the which all the reſt are comprehended; to the teaching of the Goſpell of Chriſt, and to the lawfull adminiſtration of the Sacraments.*

Harm. ſect.11. pag.341.

4 *Eſſencens*

In 1 Tim. digreſſ. lib. 2. c. 2. pag. 257. Guagnin. Veronenſ. de religion. Ruthenor. pag. 230.

4 *Eſpenceus* much complaineth of their unpreaching Biſhops: that whereas it was defined in the Councell of Trent, *ſeſſ.4.* to be the chiefe office of a Biſhop to preach: yet none of the Biſhops at that Councell were knowne to preach: yea he ſaith he knew many Biſhops himſelfe, who did denie they were bound *uti ſe ad iſtam docendi ſervitutem demittant, ad iſtas ſordes deſcendant;* that they ſhould abuſe themſelves to this ſlaviſh and ſordid kind of teaching, &c. If then Popiſh Biſhops think ſcorne to preach themſelves, neither will they have it belong unto Presbyters, they will ſhortly bring their popiſh Church to the Muſcovia faſhion, who have no Preachers, nay, *concionari in ſuis eccleſiis obſtinate prohibent, &c.* They obſtinately forbid any to preach in their Churches, for by this meanes they are free, they ſay, from hereſies and divers opinions, which ariſe by preaching and diſcourſing.

An appendix to this part, whether the difference betweene Biſhops and other Miniſters be grounded upon the Law of God and inſtitution of the Apoſtles.

The Papiſts.

77. Error,

B*Ellarmine* affirmeth, that the juriſdiction of Biſhops, as now it ſtandeth in their Church, and the difference betweene them, and other Presbyters, is, *jure divino*, grounded upon the Law of God, and of ſuch neceſſitie, that he holdeth the contrarie to be hereſie, and thoſe to be heretikes that hold this difference to ariſe rather of a politike conſtitution of the Church to avoid Schiſme, than of the inſtitution of the Apoſtles: *lib.1. de Clericis c.* 14. Yea they hold them to be no Churches at all, which are not under the government of Biſhops, but of other overſeers, and ſuperintendents: *Sanè ego, nec eccleſiam ibi intelligere poſſum, &c.* Surely I ſee not (ſaith one) how there can be any Church, where there is no Biſhop: *Eſpenc. in* 1 *Tim.*194.*b.* And ſo is it in a late decree of theirs out of the Councell of Paris: *diſtinct.* 93.*c.*8. *Nulla ratione Clerici, &c.* They in no wiſe are ſaid to be Clerkes, or prieſts, that are not governed under the diſcipline of any Biſhop; for ſuch the Church in former time called *Acephali*, men without an head, &c. Which decree if it be ſo underſtood, that no Church ought to be without an head, that is, ſome commendable forme of diſcipline and government, then may it well be received: but if it be taken ſtrictly, that no Church can be without ſuch Biſhops as they have, this were both to condemne the Churches of Geneva, and divers in Germanie, which have Superintendents, and no Biſhops at all, as alſo the Church of England, that hath Biſhops, but not ſuch as theirs are. Let us ſee ſome of their arguments, for the neceſſary difference and preeminence of Biſhops by the law of God.

Argum. 1. In the old Teſtament, there was the high Prieſt as chiefe, upon whoſe ſentence every matter depended, and other inferiour prieſts under his obedience: in the new Teſtament, Biſhops are as the high Prieſts then; and presbyters now, as the inferior prieſts then. *Ergo*, by the Law of God there is a difference. *Bellarm.*

1 Pet. 5.4.

Anſw. Firſt, the high Prieſt in the Law was a figure of Chriſt, who is the high Prieſt of the new Teſtament, and chiefe Shepheard, 1 *Pet.*5.4. and therefore this type being fulfilled in Chriſt, cannot properly be applyed to the externall Hierarchie of the Church. Secondly, if every Biſhop bee this high Prieſt, then have you loſt one of your beſt arguments for the Pope, whom you would have to be the high Prieſt in the Church. Thirdly, a difference notwithſtanding we grant of prioritie and order, but not of princely dominion, both in the Prieſts of the old law, and the Miniſters of the Goſpell. Fourthly, it is untrue that all things were governed onely at the will of the high Prieſt, for the other Prieſts alſo were his aſſiſtants, and did debate matters in Councell with them. And this was that *συνέδριον*, the

Acts 5.34.

Sanedrim or Councell, *Act.*5.34. wherein together with the high Prieſts were aſſembled other Elders alſo, called *Presbyteri*, Presbyters, *Act.* 4. 8.23. And this one of your owne writers confeſſeth: *Et Synagoga, & poſtea Eccleſia ſeniores habuit, &c.* Both the Synagogue and afterward the Church had certaine Elders, without whoſe counſell nothing was done: which Seigniorie, by what negligence it was growne out of uſe, S. *Ambroſe* modeſtly confeſſeth he knew not; *Eſpenc. in* 1 *Tim. c.* 5. *verſ.* 1. Fifthly, S. *Hierome* reaſoneth thus, that if *Moſes, qui potuit ſolus praeeſſe*, that if *Moſes*, who might himſelfe onely have beene Ruler of the people, yet choſe unto him 70. Elders, together with whom hee judged the people: ſo ſhould Biſhops and Presbyters *in commune regere*, governe the Church in common, imitating *Moſes*; *Hieron. Evag.* If *Moſes* had partners in the government of the civill ſtate, there is no queſtion, but the high Prieſt had likewiſe in the eccleſiaſticall.

Argum. 2. Chriſt ordained 12. Apoſtles, and 70. Diſciples beſide, betweene whom there was great difference; the Biſhops ſucceed the Apoſtles, the Prieſts come in the place of the Diſciples, *Ergo.*

Anſw. Firſt, *Bellarmine* here diſputeth not to the point, for he is not onely to prove a ſimple difference and diſtinction, which wee grant: but a Princely preeminence, which he ſhall never ſhew. Secondly, not onely Biſhops, but all faithfull Paſtors and Miniſters are the Apoſtles ſucceſſors: as *Ignatius* witneſſeth *epiſtol. ad Trallianos. Subditi eſtote, &c.* Bee yee ſubject to the Colledge of the Presbyters, as to the Apoſtles of the Lord: though in the ſame place he compare the Biſhops to Chriſt, the Prieſts to his Apoſtles, as noting a difference; yet it is ſufficient, for that purpoſe we alleage it, that they alſo are reſembled to the Apoſtles. Thirdly, that Prieſts ſucceed in the place of the Apoſtles, and that Deacons are in ſtead of the ſeventie Diſciples: and not, as he ſaith: thus it is evident out of their owne decrees, *diſtinct.68.c.5. Dumtaxat, non amplius, quam duos ordines, &c.* We read but of two orders among the Diſciples of Chriſt, that is, of the twelve Apoſtles and the ſeventie Diſciples: And who are now in the place of thoſe, *Innocentius* ſheweth, *decret. Greg. lib.1. tit. 14. c. 9. Hos ſolos Primitiva Eccleſia, &c.* The primitive Church only had theſe two ſacred orders of Prieſts and Deacons. Fourthly his argument concludeth not, Apoſtles were above Diſciples: *Ergo*, Biſhops, &c. unleſſe he doe aſſume thus, but Biſhops are Apoſtles: which is denied by *Ignatius*, who though he were neere to the Apoſtles time, being the third Biſhop of Antioch after *Peter*, and had ſeene Chriſt after his reſurrection; yet writing to the Antiochians, ſaith, *Hac non uti Apoſtolus pracipio*: I doe not command theſe things as an Apoſtle.

Argum. 3. S. *Paul* ſaith to *Timothie*: *Receive no accuſation againſt an Elder but under two or three witneſſes*, 1 *Tim.*5. Here *Timothie* Biſhop of Epheſus, is made judge of the Prieſts and Miniſters, *Ergo*, in the Apoſtles time a difference, &c. *Bellarm. ibid.*

1 Tim.5.19.

Anſw. Firſt, it may be doubted whether *Timothie* were ſo ordained by the Apoſtle Biſhop of Epheſus, as now a Biſhop is ſet over his dioceſſe: for then the Apoſtle would never have called him ſo often from his charge as he doth, and employed him in the ſervice of other Churches, as he ſendeth him to Corinthus, to the Theſſalonians to confirme their faith, and to other Churches beſide. It is moſt like, that *Timothie* had the place and calling of an Evangeliſt, whoſe office was to ſecond the Apoſtles into their Miniſterie, and to water that, which the Apoſtles had planted. And that the calling of Evangeliſts and Biſhops, which were Paſtors, was divers, it appeareth by S. *Paul. Epheſ.*4.11. *Hee hath given ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, &c.* And that *Timothie* was ſuch an Evangeliſt, it may be gathered, for that the Apoſtle biddeth him doe the work of an Evangeliſt, 2 *Timoth.* 4.5. Secondly, ſeeing that *Timothie* was ordained by the authoritie of the Eldership, 1 *Tim.*4.14. which they themſelves tranſlate the Prieſthood; and the Rhemiſts expound it of the ancient practice of the Church, when the Prieſts together with the Biſhop lay their hands upon him that is ordained: *ex Concil. Carthag.* 4. *c.* 3. and ſo alſo *Iohan. Gropperus* their owne bird doth underſtand it, to whom alſo conſenteth *Eſpencaus* in his Comentarie upon that place: how then could *Timothie* be a Biſhop ſtrictly and preciſely taken, being ordained by Presbyters? Thirdly, but to admit that *Timothie* was a Biſhop, or at the leaſt, which is all one to the matter in hand, greater than a Biſhop: yet cannot hee conclude from hence the princely preeminence over prieſts as their ſubjects, and an abſolute and plenary power in them, the other excluded: for hee biddeth *Timothie* not to rebuke but to exhort the Elders as Fathers; which *Epiphanius* underſtandeth of elder Miniſters: whereby he giveth no princely dominion to *Timothie*, but a brotherly ſuperioritie in gentle admonition. Againe, where he ſaith, *Receive no accuſation, &c.* though he ſpeake by name to *Timothie*, directing his ſpeech to him as the chiefe, yet he excludeth not the reſt: as the holy Ghoſt writing to the Angels and chiefe Paſtors of the ſeven Churches, *Apoc.* 2. 3. implyeth the reſt of the Miniſters and Church there, as may appeare by the matter of the Epiſtles, wherein the faults of the whole Church are reproved, and their vertues commended. Neither can it be gathered by thoſe words of the Apoſtle, *Lay hands ſuddenly upon no man, &c.* that *Timothie* had this ſole power in himſelfe: for the Apoſtle would not give that to him, which he did not take to himſelfe, who aſſociated unto him the reſt of the Presbyterie in the ordaining of *Timothie*, 1 *Tim.* 4. 14. but hee ſpeaketh to him as the chiefe. Wherefore whatſoever yet hath beene alleaged, this champion hath failed in the proofe of the princely Monarch of his mitred Biſhops by the word of God: I will come now to deliver our owne opinion.

1 Cor.16 10.
1 Theſſ 2.2.
Epheſ.4.11.
2 Tim 4 5.
1 Tim 4.14.

The Proteſtants.

OF the difference betweene Biſhops and Prieſts there are three opinions: the firſt of *Aerius*, who did hold that all Miniſters ſhould be equall, and that a Biſhop was not, neither ought to be ſuperiour to a Prieſt, neither that there was any difference at all betweene them: which opinion of his, was counted among other hereſies: *Auguſtin. de hereſib. cap.*53. *Epiphan hereſ.* 75. The ſecond opinion in the other extreame is of the Papiſts, as wee have ſeene, that would have not onely a difference, but a princely preeminence of their Biſhops over the Clergie, and that by the word of God: and they urge it to be ſo neceſſary, that they are no Churches, which receive not their pontificall hierarchie. The third opinion is betweene both, that although this diſtinction of Biſhops and Prieſts, as it is now received, cannot be directly proved out of Scripture: yet it is very neceſſary for the policie of the Church, to avoid ſchiſmes, and to preſerve it in unitie. Of this judgement Biſhop *Iewel* againſt *Harding* ſheweth both *Chryſoſtome*, *Ambroſe*, and *Hierome* to have beene: *Defenſ. Apolog. pag.*248. And amongſt the reſt, S. *Hierome* thus writeth: *Apoſtolum perſpicue docere, &c.* That the Apoſtle teacheth evidently, that Biſhops and Prieſts were the ſame: Yet he holdeth this diſtinction to be neceſſary for the government of the Church: *Quod unus poſt electus eſt, qui cæteris præponeretur, in ſchiſmatis ſactum eſt remedium*: That one afterward was choſen, to be ſet over the reſt, it was done to bee a remedie againſt ſchiſme: *ad Evag.* To this opinion of S. *Hierome* ſubſcribeth Biſhop *Iewel* in the place before quoted, and another moſt reverend Prelate of our Church, in theſe words: I

know

B. Whitgift.

Epiſt. 19. ad Hieron.

know theſe names be confounded in the Scriptures, but I ſpeak according to the manner and cuſtome of the Church ever ſince the Apoſtles time: *Defenſ. anſw. admonit. pag.* 383. Which ſaying is agreeable to that of S. *Auguſtine*: *Secundum honorum vocabula quæ eccleſiæ vſus obtinuit &c.* According to the names of honour, which the uſe or cuſtome of the Church hath obtained, a Biſhop is greater than a Prieſt. So that *Auguſtine* himſelfe, who was no Aerian, doth ground this diſtinction rather upon ancient cuſtome, than the Scripture. Now then of theſe three opinions, the two firſt we reject, the one of the Papiſts we have already confuted; the other of *Aerius* commeth now to be examined: the third followeth by our arguments to be confirmed.

That *Aerius* was juſtly condemned of the Church for bringing in a popular equalitie of Miniſters into the Church (though he deſerved not for this opinion onely, to be counted amongſt heretikes) thus we make it plaine.

Argum. 1. There was an order and prioritie amongſt the Apoſtles themſelves, though in reſpect of their Apoſtleſhip they were all of one authoritie: much more therefore ſhould there be an order and degree amongſt the Miniſters of the Church, who are inferiour to the Apoſtles.

Galath. 2.7, 8.

The firſt part is thus proved: *Act.* 1. The prioritie of ſpeaking is given to *Peter*, in the election of *Matthias, Act.* 15. The definitive ſentence is pronounced by S. *Iames. Galath.* 2.7.8. Saint *Paul* is ordained the chiefe Apoſtle of the uncircumciſion, and S. *Peter* of the circumciſion. And amongſt the Apoſtles themſelves, ſome were counted the chiefe and eſteemed as pillars, as *Iames, Cephas, Iohn, Galath* 2.2.9. We alſo grant, that *Peter*, when he confeſſed Chriſt for and in the name of the reſt, had a primacie of order, and a prioritie at that time, who alſo for and in the name of the reſt firſt received the keyes of the Church. And thus much *Cyprian* acknowledgeth: *Hoc erant cæteri Apoſtoli, quod fuit Petrus, &c.* The reſt of the Apoſtles were the ſame that *Peter* was, having like fellowſhip of power and honour: but the beginning is from one, that the Church may appeare to be one, *de ſimplicit. prælator.* Wherefore if that among the Apoſtles an order and prioritie may be granted, how much more amongſt other Miniſters is a difference to be admitted?

1 Cor. 12.28.

Argum. 2. Saint *Paul* ſaith, *God hath ordained in the Church, firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe worke miracles, after that the gifts of healing, &c.* The Apoſtle here aſſigning to ſome the firſt place, to others the ſecond, to ſome the third, and ſo to the fifth, evidently ſheweth, that there was a difference and a preeminence in the gifts and callings of the Church. And ſeeing it cannot bee denied, but that the Apoſtles were chiefe and ſuperiour to all other Miniſters: it followeth, that the Apoſtles themſelves allowed a ſuperioritie in the Miniſters of the Church. And although their calling was extraordinarie, and therefore they were the chiefe; yet after their calling ceaſed, and they were tranſlated, an order ſtill for government was to remaine in the Church.

1 Cor. 14.40.

Argum. 3. 1 *Cor.* 14.33. the Apoſtle ſaith, *God is not the author of confuſion, or diſorder*: but to have a popular equalitie amongſt the Miniſters, were the next way to bring in confuſion, if none ſhould be ruled or directed by other. As S. *Hierome* well ſaith, *Si tollis ordinem tabernaculi*: If you take away the order of the Tabernacle, if all ſhould be as one mixt body, and as the ſaying is, ἓν κόνιον, one heape of duſt, or as we ſay, an hodgepoch: then to ſmall purpoſe are Biſhops, Prieſts, Deacons, &c. *lib. 2. adverſ. Iovinian.* His meaning is, that like as where a building is not diſtinguiſhed into the parts, but lyeth altogether in a rude heape, it falleth quickly to ruine and duſt; ſo the Church being without order, ſoone commeth to confuſion. Wherefore as the Apoſtle concludeth, *Let all things be done comely and in order*: So, whoſoever goeth about to breake the order of the Church, as *Aerius*, or whoſoever elſe, is a diſturber. And this may ſuffice by the way for the confutation of *Aerius* ſchiſmaticall opinion. Now for the confirmation of *Hieromes* judgement.

Acts 10 17 23.

Tit. 1.5.

1 Pet. 5.1.

Argum. 1. Saint *Hierome* alleageth divers places of Scripture, to ſhew that a Prieſt and a Biſhop in the Apoſtles time were all one: as *Acts* 20. *verſ.* 17. thoſe whom the Apoſtle calleth Elders or Presbyters, *verſ.* 28. he nameth Biſhops, or overſeers. *Tit.* 1.5. *I left thee in Crete for this cauſe, to ordaine Elders or Prieſts*: and then he ſheweth what manner of perſons the Elders ſhould be, *verſ.* 7. for a Biſhop muſt be blameleſſe, &c. Likewiſe Saint *Peter*, 1. *epiſt.* 5.1. exhorteth the Presbyters or Prieſts to feede the flock, ἐπισκοποῦντες, that is, overſeeing, from whence the name of *Epiſcopus*, a Biſhop, is derived. Hence he concludeth thus, *Idem ergo presbyter & Epiſcopus, &c.* Therefore a Biſhop and Prieſt are all one, *Hieron. ad Evag.*

To theſe teſtimonies of Scripture divers anſwers are framed: Firſt, *Epiphanius* anſwereth, that the Apoſtle calleth Biſhops Prieſts, becauſe in many Churches, for the want and penury of ſufficient Miniſters, there were no Prieſts but Biſhops, who alſo did the office of Prieſts.

Philip. 1.1.

But *Bellarmine* miſliketh this anſwer: for the Apoſtle in his Epiſtle to the Philippians, writeth to the Biſhops and Deacons there, 1. *chap. verſ.* 1. but in one city there could be but one Biſhop: and it is more like that there might be many Prieſts, than Biſhops in one city.

Philip 2.25.

Secondly, *Theodoret* anſwereth, that in the Apoſtles time the Biſhops were called Apoſtles, and the Prieſts Biſhops, as *Epaphroditus* is called the Apoſtle of the Philippians, and therefore the office of Prieſts is deſcribed under the name of Biſhops.

Anſ. Firſt, it is more probable, that Biſhops ſhould be called Apoſtles after the Apoſtles time, than while they lived, becauſe that while the Apoſtles remained, the calling of Biſhops is not thought then to have been ſo neceſſary as afterward : but yet after the Apoſtles were departed the ancient Biſhops refuſed to be called Apoſtles, as before I ſhewed in *Ignatius*. And S. *Cyprian* thus writeth, *Me nullius ſuadela poteſt inclinare, &c.* No man can perſwade me, that there are now other Apoſtles, &c. *de ſingularitat. clericor.* Secondly, concerning the inſtance of *Epaphroditus*, he is called their Apoſtle, that is, meſſenger, becauſe he brought the benevolence of that Church unto Saint *Paul, Philip.* 4.18. Philip.4.18. and ſo this word, Apoſtle, is taken both in the Civill and Canon law, in ſo much, that letters dimiſſorie granted in the cauſe of appeale, by him, from whom the appeale is made, are called, (*Apoſtoli*) letters of diſmiſſing, or ſending the cauſe to him, to whom the appeale is made, *Decret.p.2.cauſ.2. quaſt.6.ca.24.ſext. decret.lib.2.tit.* 15.c.1. Thirdly, we denie not, but that the Miniſters and Paſtors of the Church were alſo called Apoſtles, in reſpect of their paſtorall office, 1 *Cor.*8.23. but not in that 1 Cor..23. ſenſe, as the twelve Apoſtles were ſo called, but in a larger ſenſe and more generall uſe of the word: As the word Deacon or Deaconſhip is likewiſe taken ſometime ſtrictly for a ſpeciall office of the Church, as *Act.*6. there were ſeven Deacons elected ; ſometime more largely for any office, or miniſterie, as the Apoſtleſhip is called διακονία, *Act.*1.25. a Deaconſhip ; and *Timothie* an Evangeliſt is called a Deacon, that is, a Miniſter, 1 *Theſſ.*3.2. As the Apoſtles then in a generall acception of the word were called Deacons, ſo we denie not but that Biſhops and Paſtors might be called Apoſtles. Fourthly, that none in the Apoſtles time were uſually and properly knowne by that name, but the twelve only, to whom were afterward adjoyned *Paul* and *Barrabas*, it is manifeſt out of the Scripture, *Luk.*6.13. *Chriſt choſe twelve, whom he named Apoſtles* : the name therefore of Apoſtle, muſt be of Chriſts giving. And S. *Paul* ſaith, 1 *Cor.*12. *verſ.* 28. *Epheſ.*4.11. that God hath given ſome to be Apoſtles, ſome Paſtors and Doctors : *and all are not Apoſtles, verſ.*29. If then ſome were Apoſtles, not all, ſome other Paſtors, the Paſtors were not Apoſtles. This anſwer therefore is inſufficient.

Acts 1.25. 1 Theſſ.3.2. Luke 6.13. 1 Cor.12.28.29. Epheſ.4.11.

Thirdly, *Michael Medina* a Papiſt thinketh, that both *Hierome, Ambroſe, Auguſtine, Chryſoſtome*, were in the ſame hereſie with *Aerius*.

This erronious judgement of his is confuted by *Bellarmine* : and it may eaſily be diſproved. Firſt, ſeeing *Auguſtine* with the reſt held *Aetius* to be an heretike, how could they condemne that for an hereſie in him, which they themſelves maintained ? Secondly, it is not like that the Church, which hath condemned that for hereſie in *Aerius*, would tolerate it in the reſt. Thirdly, there is great difference betweene *Aerius* opinion, and theirs : for he would have no difference at all betweene a Biſhop and a Prieſt : the fathers allowed a difference, holding it to bee profitable for the peace of the Church : they only affirmed, that this diſtinction was rather authorized by the ancient practice of the Church, than by any direct place of Scripture.

Fourthly, *Bellarmine* alleageth the opinion of one *Delphinus* a popiſh writer, *lib.2.de eccleſ.* that by the ſentence of *Hierome*, in the beginning the ſame men were both Biſhops and Prieſts, not that the office of both was the ſame, but that then both were joyned together in one man : and afterward ſome were made Biſhops only, ſome Prieſts only.

Bellarmine alſo confuteth this opinion, and ſheweth, that *Hierome* his meaning was, that the office of a Biſhop and a Prieſt in the Scripture are taken to be all one, and not for that they might bee, or were ſometime in one man : for thus *Hierome* ſaith, *epiſt.ad Evag. Quid facit excepta ordinatione, &c.* What doth a Biſhop, beſide giving of orders, that a Prieſt doth not ? And againe, *Communi presbyterorum conſilio, &c.* The Church was governed in time paſt by the common counſell or advice of the Presbyters. Whereby it is cleere that *Hierome* ſpeaketh not of the perſons, but of the office. And yet more plainly, *Epiſcopum & presbyterum unum eſſe, aliud nomen officii, &c.* That a Biſhop and a Prieſt are all one, the one being a name of office, the other of age. So he thinketh the office to be the ſame, the names divers.

The fifth and laſt anſwer to the places of Scripture propoſed is *Bellarmines* : who thinketh that in the Apoſtles time the names of Biſhops and Prieſts were confounded, being common to all Miniſters : but that the offices and functions themſelves were diſtinguiſhed.

Anſw. Firſt, Saint *Hierome* ſheweth out of Saint *Paul*, 1 *Timoth.* 3. where he deſcribeth the office of a Biſhop, that not only the name of a Biſhop and a Prieſt was taken for the ſame, but the office alſo : becauſe the Apoſtle requireth the ſame properties and qualities in them both : *De presbytero reticetur, quia & in Epiſcopo presbyter continetur* : There is no mention made of a Prieſt, becauſe he is contained under a Biſhop, *Hieron. Evag.* And in the ſame Epiſtle he urgeth that place, *Titus* 1.5.7. Tit.1.5.7. where the Apoſtle doth not onely give the name of Biſhops to Prieſts, but requireth the ſame gifts and qualities in them both. Secondly, S. *Chryſoſtome* uſeth the ſame reaſon, *Hom.*11.*in* 1. *ad Timot. Inter Epiſcopum & presbyterum intereſt ferè nihil, &c.* There is almoſt no difference betweene a Biſhop and a Prieſt, becauſe that unto Prieſts the care of the Church is committed, and that which the Apoſtle ſaid of Biſhops doth agree unto Prieſts. Thirdly, Saint *Ambroſe* alſo upon the ſame ground thus writeth : *Comment. in* 1 *Timoth.* 3. *Poſt Epiſcopum diaconatus ordinationem ſubjecit, &c.* He doth place the ordination of a Deacon after a Biſhop : why ? becauſe there is but one ordination of a Biſhop and a Prieſt : for both of them is a Miniſter (*Sacerdos*) yet the Biſhop is the firſt among the Prieſts. Fourthly, likewiſe *Concil. Aquiſgran. cap.*8. in theſe words out of *Iſidore* they conclude thus : *Vnde ad Timotheum de ordinatione, &c* Hereupon the Apoſtle writing to *Timothie* of the ordination of a Biſhop and a Deacon, ſpeaketh nothing of Prieſts, becauſe he comprehendeth them under the name of Biſhops: *ſecundus etenim gradus penè conjunctus eſt primo*: for the ſecond degree is almoſt all one with the firſt. Thus by the judgement of theſe learned fathers, there was ſmall difference, as betweene the names, ſo betweene the offices of Prieſts and Biſhops in the Apoſtles time. And thus much concerning the teſtimonies of Scripture.

Argum. 2. Archbiſhops and Primates have the ſame right of juriſdiction over other Biſhops, which Biſhops have over ſimple Prieſts: but their authoritie and juriſdiction is rather grounded upon the ancient cuſtome of the Church, than any Apoſtolicall injunction or inſtitution in Scripture. *Ergo.*

The ſecond part of the reaſon is proved by the authoritie of S. *Hierome,* or who elſe was the author of the booke *de 7. Ordinib. Propter hoc eſt nuper Epiſcopalis electio, &c.* For this cauſe alſo, that is, the preſerving of unitie, the election of the Biſhop is referred to the Metropolitane, &c. and now the chiefe Prieſts begin to endure another Prieſt above them, *non ex jure, ſed neceſſitate,* rather of neceſſity, than equitie. Alſo the decree of *Nicholaus* the Pope, *Can. 3. de Patriarch. Primates vel Patriarchas nihil habere privilegii, &c.* We doe determine, that Primates and Patriarkes have no priviledge before other Biſhops, *niſi quantum,* but as farre as the ſacred Canons doe grant, and ancient cuſtome of old time hath given unto them. This alſo is affirmed by that reverend and learned Prelate B. *Iewel* out of *Hierome, Defenſ. Apolog. p.* 123. that Biſhops are ſubject to Primates rather by continuance of cuſtome, than by precept of Scripture.

Argum. 3. Biſhops are ſaid to ſucceed the Apoſtles, as S. *Cyprian* witneſſeth, *lib. 2. epiſt.* 10. *ad Cornel. Hoc vel maxime frater, &c.* Brother, we muſt chiefly labour for this, that we may retaine unitie, delivered by our Lord and his Apoſtles to us their ſucceſſors. But a ſucceſſor commeth not in place, till the predeceſſor be gone: *Decret. part. 2. cauſ. 7. quaeſt. 1. c. 5. Vivente Epiſcopo, &c.* As long as the Biſhop liveth, no man can ſucceed him. And *can.* 41. *In una eccleſia, &c.* There cannot be two Biſhops in one place: *Ergo,* the Apoſtles could properly have no ſucceſſors while they lived: and they being the chiefe Paſtors and Biſhops of every Church, there could be no other chiefe beſide them. And although they might commit the chiefe overſight of ſome Churches to ſome ſpeciall men in their abſence, as to *Timothie* at Epheſus, to *Titus* in Creta: yet could they not then be ſaid properly to be the Apoſtles ſucceſſors; and the Apoſtles yet being alive, the office of Biſhops was leſſe needfull, as a reverend Prelate hath written. So then I conclude out of the Councell *Aquiſgran. cap. 9. ex Iſidor. Apoſtolis decedentibus, ſucceſſerunt Epiſcopi:* The Apoſtles deceding or departing, the Biſhops ſucceeded. Wherefore it is probable, that while the Apoſtles lived, Biſhops were not in their full office, but after their departure. The diſtinction then of Biſhops and other Miniſters, ſeemeth not to have been in the Apoſtles time.

Argum. 4. If the diſtinction of Biſhops and Prieſts were by the commandement and inſtitution 2 Theſſ. 2. 15. of Chriſt and his Apoſtles, it ſhould neceſſarily be enjoyned unto all Churches: for all the precepts and ordinances of Chriſt and his Apoſtles are of neceſſitie to be kept. 2 *Theſſ.* 2. 15. *Hold the ordinances which you have beene taught, &c.* But this cannot without prejudice of many reformed Churches, be affirmed, which have no Biſhops, though they have other Overſeers in their ſtead. And although it cannot be denied, but that the government of Biſhops according to the uſe of the primitive Church, is very profitable for the preſerving of unitie; yet dare we not condemne the Churches of Geneva, Helvetia, Germanie, Scotland, that have received another forme of Eccleſiaſticall government: as the Papiſts proudly affirme all Churches, which have not ſuch Biſhops as theirs are, to be no Churches. Wherefore I cannot conclude that this ſpeciall forme of Eccleſiaſticall government is abſolutely preſcribed in the word: for then all thoſe Churches, which have not that preſcript forme, whether of Biſhops, or other, ſhould be condemned as erroneous Churches. So then here is the difference betweene onr adverſaries the Papiſts and us: they ſay it is of neceſſity to ſavation, to be ſubject to the Pope, and to Biſhops and Archbiſhops under him, as neceſſarily preſcribed in the word: but ſo doe not our Biſhops and Archbiſhops, which is a notable difference betweene the Biſhops of the popiſh Church, and of the reformed Churches: *Defenſ. anſw. admonit. p.* 382. Wherefore, as wee condemne not thoſe reformed Churches, which have retained another forme of Eccleſiaſticall government; ſo neither are they to cenſure our Church, for holding ſtill the ancient regiment of Biſhops, purged from the ambitious and ſuperſtitious inventions of the popiſh prelacie. Let every Church uſe that forme which beſt fitteth their ſtate: in externall matters every Church is free, not one bound to the preſcription of another, ſo they meaſure themſelves by the rule of the word; for if any Church ſhall ſeeme to preſcribe unto another in thoſe things wherein they are left free, that ſaying 1 Cor. 14. 36. of the Apoſtle may be fitly applyed againſt them, 1 *Cor.* 14. 36. *Did the word of God ſpring from you, or came it unto you onely?* God may give unto one Church wiſdome out of the word, to know what is beſt for their ſtate, as well as to another. And ſo I conclude this point, with that ſaying of Saint *Auguſtine* to the Donatiſt Biſhops: *Tenete quod tenetis, &c.* Hold that which you hold; you have your ſheepe, I have my ſheepe, be not troubleſome to my ſheepe, I am not troubleſome to yours, *expoſit. 2. in Pſal.* 21. So may we ſay to our ſiſters the reformed Churches, and they likewiſe to us: let them hold that government they have, we doe not moleſt them in their conrſe, neither let them moleſt us in ours.

Thus hitherto have I ſhewed the grounds of *Hieromes* opinion concerning the diſtinction of Biſhops and other Miniſters, which is alſo ratified by their owne decrees, *diſtinct.95.c.5. Olim idem erat, &c.* In times paſt a Prieſt was the ſame, that a Biſhop: and before that by the inſtinct of the devill ſects entred into Religion, *communi presbyterorum concilio*; The Church was governed by the common councell of the Presbyters: and *diſtinct.93.c.24. quod poſteà unus electus eſt, &c.* that afterward one was choſen to be preferred before the reſt, it was done to be a remedie againſt ſchiſme: likewiſe that ſaying of *Auguſtine, ſecundum honorum vocabula*; That according to the titles of honour, which the uſe of the Church hath obtained, a Biſhop is greater than a Prieſt; is confirmed, *par.2.cauſ.2.qu.7.c.34.* And ſo their owne decrees conclude this matter againſt themſelves, *diſtinct.95.c.5. Sicut ergo presbyteri, &c.* As Prieſts therefore doe know, that they by the cuſtome of the Church are ſubject to him, who is ſet over them; ſo let Biſhops underſtand, that they alſo by the ſame cuſtome, rather than by vertue of the Lords diſpenſation, are greater than Prieſts, &c. But *Hierome* thus writing, giveth no encouragement to inferiour Miniſters, to caſt off the yoke of their ſuperiours: but exhorteth them willingly to ſubmit themſelves; *Sta ſubjectus pontifici, &c.* Be ſubject to thy Biſhop, and receive him, as thy ſpirituall father. Likewiſe he exhorteth Biſhops, *Honorent clericos, &c.* Let them honour their Clergie, as the Clergie, that their Clergie may honour them, as their Biſhops, *diſtinct.95.c.7.* And thus the ſame learned father concludeth with his exhortation to them both: that they not reſpecting their titles, ſhould labour together for peace, and to profit the Church: *Quomodo in legionibus & exercitu, &c.* Like as in the Armie, ſome are Generals, ſome Centurions, ſome Tribunes, but the battell being once joyned, titles of honour ceaſe, only valour is required: ſo in this field and battell, wherein we fight againſt the devill, not names and titles are to be ſought for, but godly endevour, &c. *lib.1. adverſ.Iovinian.* that whether Biſhops as ſuperiours, or Miniſters as inferiours, they muſt joyne together in the Lords worke, like as the Captaine and ſouldier fight together, the maſter builder and the labourer build together.

Now to conclude this whole queſtion, and to ſpeake diſtinctly of every point, that it may appeare how farre this difference in Eccleſiaſticall functions is divine, and wherein humane: this I judge may ſafely without any contradiction be affirmed, that in this diſtinction of the Miniſters of the Church, there is ſomewhat apoſtolicall, ſomewhat alſo politicall: and in the Popiſh Prelacie, ſomething alſo Antichriſtian and diabolicall: as I will now briefly ſhew in every point, by particular induction.

Firſt, in the calling of Biſhops, as they are now ordained in ſome reformed Church, there is ſomewhat divine and Apoſtolicall: for it cannot bee denied, but that to have order in the Church, and to have diverſitie of degrees and miniſtrations to avoyd confuſion, proceedeth from the inſtitution of Chriſt: And thus farre the preface to the 21. diſtinction may be received and allowed; which thus determineth, *Majorum & minorum ſacerdotum, &c.* The diſtinction of the greater and leſſe Miniſters tooke beginning from Chriſt in the new Teſtament, who did inſtitute 12. Apoſtles as the greater and higher ſort of Miniſters, and 72. Diſciples as the leſſe. This then we ſay, is agreeable to the inſtitution of Chriſt, that there ſhould be not a popular equalitie, but a convenient ſuperioritie and prioritie in the Miniſters of the Goſpell, as S. *Paul* alſo ſheweth, *firſt Apoſtles, ſecondly Prophets, &c.* as I have proved at large before. 1 Cor.12.28.

Secondly, there is ſomewhat politicall: and that of two ſorts, as touching the policie Eccleſiaſticall, and Civill.

To the Eccleſiaſticall policie in the advancing of the dignitie of Biſhops theſe things doe appertaine: Firſt of all S. *Hierome* ſaith of confirmation committed only to Biſhops, *Diſce hanc obſervationem ad honorem potius eſſe ſacerdotii, &c.* Know that this obſervation is rather for the honour of their Prieſthood, than by neceſſitie of any law, *Hieron.adverſ.Luciferian.*

Secondly, the Councell of *Aquiſgrane, ca.*8. ſaith, that the ordination and conſecration of Miniſters is now reſerved to the chiefe Miniſter, *ſolum propter authoritatem*, only for authoritie ſake, leſt that the diſcipline of the Church being challenged by many, ſhould break the peace of the Church.

Thirdly, the author of the booke under *Hieromes* name *de 7.ordinib.* ſaith, that the conſecration of Virgins, which is not now in uſe in the reformed Churches, was reſerved to the Biſhop, for concord ſake.

Fourthly, the juriſdiction of the Church, which in time paſt *Hierome* ſaith was committed to the Senate or College of the Presbyters, was afterward to avoyd ſchiſme, devolved to the Biſhop: *Diſtinct.*95.5. *Antequam, &c.* Before ſects entered into religion, the Church was governed by the common councell of Presbyters. And of this Senate mention is made in the decrees: *Cauſ.16.quaſt.1.c.7. Senatum Romani, &c.* As the Romanes had their Senate, by whoſe counſell every matter was diſpatched; ſo we have our Senate the companie of Elders.

Fifthly, S. *Ambroſe* ſaith, 1 *Tim.3. Epiſcopi & presbyteri, &c.* A Biſhop & a Presbyter have but one ordination: for they are both in the Prieſthood. Whereby it may appeare, that the ſpeciall conſecration of Biſhops was ſince ordained for the dignitie of that calling. And S. *Hierome* ſaith, That in the Church of Alexandria, the Presbyters did make choyce of one, whom they placed in a higher degree and called him their Biſhop; like as if an Armie ſhould chuſe a Generall, or the Deacons ſhould chuſe an induſtrious man, whom they make their Archdeacon, *Hieron.ad Evagr.* So it ſhould ſeeme that the very election of a Biſhop in thoſe dayes without any other circumſtances, was his ordination.

Sixthly, in *Hieromes* time it was lawfull for Prieſts and Miniſters to preach without further licence obtained from the Biſhop: as it may appeare *diſtinct.95. c.6. Qui non vult presbyteros, &c.* Hee that will not have a Miniſter to doe that which is commanded him of God (that is to preach) would bee greater than Chriſt, &c. And a little after: Wherefore let it be lawfull for them to doe that in the Churches which they are ſuffered to doe at Rome, in Creete, Cyprus, Italy: nay, which is more, in heaven, &c. But ſince, to ſtay the humour of contentious and ſchiſmaticall preachers, it hath ſeemed good to the Church to referre the allowance of preachers to the Ordinarie: according to the decree of the Laterane Councell, *ſub. Innocent.3. cap.3. Præter authoritatem, &c.* Hee that preacheth privately or publikely without the authoritie of the Biſhop, let him be excommunicate.

Seventhly, for the better diſtinction of the offices, and diſcerning of their perſons, it hath beene though meete by the Church, that Biſhops ſhould have their ſeverall habit and attire: *Concil. Aquiſgran.c.*113. out of *Auguſtine: Offeratur mihi birrhum pretioſum, &c.* If a coſtly garment be offered me, it may become a Biſhop, though it beſeeme not *Auguſtine*, a poore man borne of poore parents, ſuch a garment as a Presbyter or Deacon may weare, ſuch an one will I have, &c. Though *Auguſtine* in modeſty refuſe to weare a Biſhops habite, yet it may be gathered, that ſome veſture was ſeemely in them, that became not inferiour Miniſters.

Eighthly, divers other conſtitutions have beene made in eccleſiaſticall policie, for the maintaining of the dignitie of Biſhops: as *Cauſ. 2. quæſt.5.c.1.* that an oath ſhould not be miniſtred to a Biſhop, but in a matter of faith: and whereas one common witneſſe was not taken to bee ſufficient in any cauſe: *Cauſ.4.quæſt.3.cap.3.* yet the teſtimony of a Biſhop was ſufficient, *Cauſ.11.qu.1.c.36.* Likewiſe two or three witneſſes were received againſt a Presbyter, *Cauſ.2.quæſt.4.c.1.* but a Biſhop could not be condemned by fewer than twelve Biſhops, *ibid.cap.3.* Theſe and ſuch like immunities have beene in Eccleſiaſticall policie annexed to the dignitie of Biſhops.

So alſo the Civill ſtate hath augmented and inlarged the priviledges and immunities of Biſhops, which they have rather by the munificence of Princes, than by divine authoritie: and this was the aſſertion of *Marſilius Patavinus*, that, wherein Biſhops are greater than ſimple Prieſts, and Primates than Biſhops, *illud ex gratuita, &c.* that it proceeded from the franke gift of the Prince, *Præfat.in concil. Senonenſ.*

As firſt, the diviſion of Provinces and Cities, unto Archbiſhops and Biſhops, and the limitation of their juriſdiction was brought in by the conſent of Princes: as *diſtinct.99. Provinciæ &c.* Provinces were for the moſt part divided before the comming of Chriſt, &c. And where of late the ſecular Primates were placed, to whom appeales were made, when they could not travell to the Emperours Court, there now Eccleſiaſticall Primates are ſeated, &c.

Secondly, the revenewes and lands of Biſhopricks have beene given by devout and religious Princes unto Biſhops and their ſucceſſors, and divers imperiall lawes have bin made in favour of the maintenance of the Church: as *Cod.lib.* 8.*tit.*54.*l.*34. *Iuſtinian.* That a gift exceeding three hundred ſhillings, being made without inſinuation, that is, inrolling and recording of it, ſhould not be good, but to the Church. And *leg.*35. A ſimple gift without ſtipulation, or tradition, that is, unleſſe it were either delivered, or warranted, was not good, but to the Church. Likewiſe *Cod.1.tit.5.l.19.* Whereas the preſcription of twentie or thirty yeeres might be urged againſt a private man, the Church might lay claime to the poſſeſſions thereof after an hundred yeeres. And thus by the favourable lawes and bountifull gifts of Princes, the revenewes of Biſhops have beene enlarged.

Thirdly, the titles of honour annexed to Biſhopricks, as that they are created Barons, and made Lords of the Parliament houſe here in England, have beene beſtowed by the liberalitie of the Kings of this Realme, not yet above 400. yeeres ſince. And whereas by the Imperiall law Advocates were made equall to Knights, as may appeare by the law of *Leo: Cod.lib.2.tit.7.leg.*14. *Non minus providens, &c.* They which take upon them the defence of cauſes, doe no leſſe profit mankind, than if they did defend their Countrey by warre and weapons, &c. By the ſame reaſon alſo ſpirituall Paſtors ſhall be preferred before both, which doe not defend mens bodies as Captaines, nor their goods as Advocates, but watch over their ſoules. And as it followeth in the ſame law: *Nec enim ſolos noſtro Imperio militare credimus, &c.* Neither doe wee thinke that they only fight for our Empire, that uſe ſwords and ſhields, but advocates alſo, &c. yea and much more ſpirituall paſtors doe fight and ſtrive by their ſpirituall weapons of teares and prayers, &c. So that by the equitie of this law, the Paſtors of mens ſoules are not to be held inferiour to Lords and Knights.

Fourthly, the judgement of matrimoniall and teſtamentarie cauſes, and of other ſuch like matters, hath beene reſerved unto Biſhops by the Civill and Imperiall authoritie, as may appeare by theſe particular grants.

1 *Cod.lib.1.tit.6.leg.*28. *Anthemius* made this law, that if a ſtranger died, giving towards the redeeming of captives, if he appoynted no executor, the Biſhop of the place ſhould take upon him to execute the Teſtators will to the aforeſaid vſe, &c.

2 *Cod.lib.6.tit.*54.*leg.*10. *authentic.* If a ſtranger dye inteſtate, his goods ſhall be delivered to the Biſhop to be kept for the next heire.

3 *Cod.lib.1.tit.7.leg.1.Valentinian.* It is referred to the care of Biſhops, that victuals be not ſold at exceſſive prices in the time of dearth.

4 *Cod.lib.*1.*tit.*7.*leg.*10.*Honor.* It is committed to the Biſhops to call upon the Judges, that the priſoners be provided for.

5 *Ibid.leg.*12. it belongeth to Biſhops, to take order for captives redeemed, that they be not wronged, or moleſted after their returne,

6 *Ibid.leg.*11. Biſhops have charge to ſee the bookes of Sorcerie burned, and what other bookes ſo ever tending to impietie.

7 *Ibid.leg.*18. If a man confeſſe he have received a peece of money, being promiſed it onely, and afterward receive it not, he may make his complaint before the Biſhop of that place.

8 *Lib.*3.*tit.*1.*leg.*14. *authentic.* If the ordinary Judge be ſuſpected, the Biſhop of the place ſhall heare the cauſe together with the Judge, and ſo determine it.

9 *Lib.*3.*tit.*43.*leg.*15.*Iuſtinian.* A law is made againſt dice-play, and the charge thereof is committed to Biſhops.

10 *Cod.Theodoſian.lib.tit.de Epiſcopal.judic.leg.*1. It was lawfull to any man in the wager of law, yea upon the point of ſentence, to referre his cauſe to the judgement of the Biſhop, and they were to ſtand unto it, though his adverſarie gain-ſaied.

Thus wee ſee alſo how in Civill policie the dignitie of Biſhops, by the favour of Chriſtian Emperours, hath beene enlarged: And hitherto I have ſhewed, what is to bee judged politicall in the diſtinction of Biſhops from the reſt of the Clergie, both as touching the civill and eccleſiaſticall policie.

Now in the laſt place I will briefly declare, what hath beene brought in beſide the firſt inſtitution of Biſhops, by ambition and pride into the Popiſh prelacie.

Firſt, the Biſhops of ancient time were diligent Preachers, *Diſtinct.*43.*c.*5.*Nicholaus. Diſpenſatio,&c.* The diſpenſation of the heavenly ſeed is committed to us; woe unto us, if we ſow it not, if we hold our peace, &c. But they allow unpreaching Prelates, and ſay, that want may bee recompenced with other gifts of government, *Rhemiſt.annot.*1 *Tim.*5.*verſ.*17.

Secondly, Biſhops in times paſt did ſhew themſelves humble and lowly in their apparell, diet, family: For apparell, *Auguſtine* ſaith, *Fateor vobis de preſcioſa veſte erubeſco,&c.* I confeſſe unto you, I am aſhamed of a coſtly garment, it becommeth not this profeſſion, *ex concil. Aquiſg.ca.* 113. For diet, order was taken: *Lateran. ſub Alexand.c.*10. that Prelates, *tria tantùm fercula haberent*, ſhould have but three diſhes of meat. And concerning their traine, it was decreed, *Concil. Baſilienſ. append.ca.*4. That Cardinals ſhould have but ten; Patriarkes eight; Archbiſhops ſix, to goe before them in the ſtreet, whether they went a foot, or on horſeback. But now who ſeeth not, how farre the ambition of Popiſh Prelates hath exceeded theſe ancient rules: for coſtlineſſe of apparell, their Clergie hath beene ſo wanton, that they were conſtrained to decree, that none of the Clergie ſhould weare any gilt ſpurres, or buttons, or ſhooe bands of gold; *Concil.Lateran. ſub Innocent.*3.*cap.*16. *Ruffius* the Cardinall under *Sixtus* 4. did weare cloth of gold, and uſed bed coverings of gold, and had ſilver baſons for his privie uſe: And their ſtatelineſſe was ſuch, that upon feſtivall daies, the Biſhop comming forth in proceſſion, would be carried upon mens ſhoulders; againſt the which uſe there is a decree extant, *Concil.Bracarenſ.*3.*can.*5. And thus hath the Popiſh prelacie degenerated from the ancient ſimplicitie.

Thirdly, in former times Biſhops depended not as ſervants and ſubjects one upon another, but were as the chiefe Paſtors in their ſeverall Churches and charges. *Diſtinct.*93.*ca.*24. *Ubicunque fuerit Epiſcopus,&c.* Whereſoever a Biſhop is, whether at Rome, Eugubium, Conſtantinople, they are all of the ſame merit or worthineſſe, and of the ſame prieſtly authoritie, &c. But now Popiſh Prelates are all ſubjects and ſlaves to the Pope, being bound unto him by oath of obedience and fealtie.

Fourthly, Biſhops of former times had their ſingular circuits and dioceſes allotted them in ſuch ſort, that they might themſelves have the overſight of them: for they were bound by the Canons to viſit every pariſh Church every yeere in their dioceſſe, *Cauſ.*10. *quaeſt.* 10.*c.*11. *ex concil. Toletan.*4. And againe, *Extravag. commun. lib.*1. *tit.*6.*c.*1. *Ioann.*22. ſheweth a reaſon why hee divided certaine dioceſes ſome into two, ſome into more, *Quod in earum ſingulis ſingulorum vultus nequibat, ut deceret, unicus paſtor inſpicere &c.* Becauſe one Paſtor or Biſhop was not able to know the face of every one: that is, to have a particular knowledge of the pariſhes in his dioceſſe. But ſince thoſe times Popiſh Prelates have ambitiouſly ſought to enlarge their dioceſſe, and to incroach upon the limits of others, reſpecting more the largeneſſe of their juriſdiction, than the diſcharge of their Epiſcopall duty. This enormitie miſliked ſome of their owne Popes and chiefe patrons: and therefore *Iohn* 22. divided the Biſhoprick of Tholouſe into five dioceſſes, *Extrav.commun. lib.*3.*tit.*2.*c.*5. giving this reaſon thereof, *Quia durum erat & difficile,&c.* Becauſe it was an hard and difficult matter, that in ſo large a dioceſſe recourſe ſhould be had to one man, &c.

Fifthly, the Biſhops of the Primitive Church were ready to forgive, and were full of mercy, and did make interceſſion to the Magiſtrate for offenders, yea for ſchiſmatikes: as *Cauſ.*23.*quaeſt.*5.*c.*1. *Auguſtine* is a mediatour to *Marcellinus* for the Donatiſts: *Sic ſuccenſe iniquitati,&c.* So puniſh iniquitie, as you forget not humanitie. And *Cyprian* excellently ſaith, *lib.*1.*epiſtol.*3. *Remitto omnia, &c.* I remit every thing, I diſſemble many things; yea ſins committed againſt God, I doe not ſtrictly examine; yea in remitting of offences I my ſelfe doe almoſt offend, &c. But Popiſh Prelates are of a contrary ſpirit, who were moſt cruel ſuckers of the blood of the Saints, condemning them to death, & delivering them over to the ſecular power to be executed, as the high Prieſt did Chriſt to *Pilate* to be crucified: contrarie to their owne Canons, *Cauſ.33.qu.3.diſt.1.c.23. Qui hominem tradidit,&c.* Hee that delivereth or betraieth a man, killeth him, as our Lord ſaith, ***Hee hath the greater ſinne that hath delivered me unto thee.***

Sixthly, in the former ages of the Church, Chriſtian Biſhops did not hold themſelves exempt from the ſecular power; *Cod.lib.1.tit.6.leg.34. Omnes,&c.* All, of what condition ſoever, whether Biſhops or Clerkes, or monkes, are ſubject, *juriſdictioni præſidali,* to the juriſdiction of the preſident. But now Popiſh Prelates challenge a privilege to be freed from the Civill juriſdiction, according to the proud decree of *Boniface,cauſ.11.qu.1.ca.8. Nullus Epiſcopus,* That no Biſhop ſhould be convented before a ſecular Judge neither in civill nor criminall cauſes.

Seventhly, in elder times a Biſhop could not, *ſine concilii examine deiicere presbyterum,* without the examination of a Councell deprive a Prieſt, *Concil. Hiſpalenſ.2.can.7. Solus honorem dare poteſt,&c.* The Biſhop may conferre Prieſthood alone, but hee cannot take it away alone, *diſtinct.67. c.2.* and the ſame is ratified by *Innocentius 3. decret. Gregor.lib.1.tit.7.ca.2.* But of late daies Popiſh Ordinaries tooke upon them, *ex officio,* in their Conſiſtories, by their ſole authoritie to deprive the Miniſters of the Goſpell both of their living and life to, contrary to their owne Canons.

Eightly, the ancient Biſhops did account of Prieſts as of their colleagues, *diſtinct.95.c.10.* And *Concil.Carthag.4.c.34.* it was decreed, that a Biſhop ſitting ſhould not ſuffer a Presbyter to ſtand before him,&c. But the Popiſh Prelates challenge to be Princes and Lords over their Clergie, as we have ſeene before, and call the Clerkes under their juriſdiction, their ſubjects.

Ninthly, the Biſhops of former times did admit Prieſts to ſit in councell, and give voices with them, *Decret.p.1.diſtinct.95.c.6. Presbyteri intereſſe ſacerdotum concilio, &c.* It was lawfull in times paſt for Prieſts to be preſent in the Councell of Biſhops,&c. But now the contrarie is practiſed by Popiſh Prelates, who doe proudly exclude their Clergie from giving voice in their Synods, and doe juſtifie their doing therein.

Tenthly, the Biſhops of the Primitive Church did not take upon them the judgement of ſecular matters: *Cauſ.11.qu.1.c.29. Neque judicem, &c.* Chriſt hath not appointed thee either a Judge, or inquiſitor of ſecular buſineſſe. Likewiſe, *Decret. Gregor.lib.3.tit.50.c.4. Alexander 3.* decreed, *Ne Clericus juſticiarius fiat principis,&c.* That a Clergie man ſhould not be adminiſtrator of juſtice to the Prince. And againe, *ibid.c.5.* he thus writeth: *Cantuarienſ. Archiepiſcop. Ne quis ſacerdos officium habeat vicecomitis, aut præpoſiti ſecularis,&c.* That no Biſhop ſhould beare the office of a Vicount, or of a ſecular governor, &c. But it was an uſuall thing for popiſh Prelates to be Lord Treaſurers and Chancelors unto Kings, and beare other more ſecular offices.

Hitherto as I have ſhewed, how Popiſh Prelates have ſwarved from the ancient Canons; ſo will I briefly declare, how they have degenerated from that perfect paterne and forme of a Biſhop, according to S. *Pauls* deſcription, 1 *Timoth.*3.

1 Tim.3.1.2.3. First, S. *Pauls* Biſhop might be but the husband of one wife: which is not ſo to be underſtood as 11 though he could be no Biſhop that had beene twice married, but not ſuch an one as had two or three wives at once, according to the corrupt uſe of the Jewes, and ſo S. *Hierome* expoundeth it, as ſhall be ſhewed afterward: it was lawfull then in the Primitive Church for Biſhops to be married. And in the Councell of Gangra, rehearſed alſo in the decrees, *diſt.28.c.15.* it was decreed under paine of anathematiſme, that no man ſhould make any difference between a married and unmaried Prieſt. But the practice of Popiſh Prelates is otherwiſe, who cannot abide honeſt matrimonie, yet have beene knowne to reſort unhoneſtly to concubines: as two of their Biſhops, that were at the Councell of Trent, were ſlaine being deprehended in adulterous acts, *ex Proteſtat. Concionat. German.adverſ.concil.Tridentin.*

12 Secondly, S. *Paul* requireth, that his Biſhop ſhould be vigilant and diligent in his charge: and accordingly the Canons of the Church have provided *Sardicenſ.can.14. Epiſcopus,&c.* That a Biſhop ſhould not be abſent from his Church above three Lords daies. And *Concil. Carthag.5.can.5. Placuit ut nemini,&c.* No Biſhop ſhall have licence, leaving his Cathedrall Church, to make his aboad in any other Church, no not within his dioceſſe. And it is memorable, which is recorded of Pope *Gregorie* 11. that as he admoniſhed a Biſhop to goe home to his Church, and he againe replying, ſaid: Why he, that was to give example to others, did not returne to Rome; for at that time the Pope had his ſeat in France: the Pope thereupon removed his Court to Rome out of France, where the Popes had ſojourned by the ſpace of 74. yeeres. But now it is uſuall for Popiſh Prelates, both Cardinals and others, to follow the Popes Court, and very ſeldome to viſit their Churches.

13 Thirdly, S. *Pauls* Biſhop muſt be given to hoſpitalitie: ſo likewiſe the ancient Canons require *diſtinct.83.c.1. Epiſcopus pauperibus,* The Biſhop muſt miniſter meat and rayment to the poore that are not able to labour with their owne hands, &c. But it hath beene the uſe of ſome Popiſh Prelates, in ſtead of the poore and impotent, to keepe Horſes, Hawkes, and Hounds: as *William Longchampe,* Chancellor and chiefe Juſtice to King *Richard* the firſt, is reported to have brought with him where he lodged, in any religious houſe or other, ſuch ſuperfluitie of Horſes, Doggs, and Hawkes, that the Pag.223.2.46. place was worſe three yeeres after, *Fox.pag. 246. fol. 2. ex Matth.Pariſienſ.* Likewiſe *Lodovicus* Cardinall *Aquileg* under *Eugenius 4.* is ſaid of the goods of the Church to have kept in the ſtead of the poore, Horſe and Hounds, *ex Balæo & aliis.*

Fourthly, S. *Pauls* Biſhop muſt be διδακτικὸς, a man of ſufficiencie, apt to teach, both able and willing: 14
but of willingneſſe and diligence in preaching ſee before artic.1. So alſo their decrees, *diſtinct.36.c.2. Zozimus: Qui eccleſiaſticis diſciplinis, &c.* He that is not endued with eccleſiaſtical learning, ought not to be preferred to be a Biſhop, &c. *Decret.49.c.2.Cæcum offert, &c.* He offereth a blind ſacrifice, that admitteth one that is unlearned. But ſuch ignorant popiſh prelates did and doe yet abound amongſt them; ſuch as the Biſhop of Cavaillon was, who thus ſaid to the Merindolians, That it was not neceſſary to ſalvation to underſtand the articles of the Creed: for there were many Biſhops, and Doctors of divinitie, whom it would trouble to expound the *pater noſter* and the Creed. *Fox p.949.* Such an one alſo was the Biſhop of Dunkelden in Scotland, who finding great fault with *Thomas Forret* Martyr, becauſe he preached every Lords day to his Pariſhioners, ſaid unto him; I thanke God, I never knew what the old and new Teſtament was, I will know nothing but my portous and pontificall. Of theſe words roſe a common by-word in Scotland, yee are like the Biſhop of Dunkelden, that knew neither old nor new Law, p. 1266. *ex Regiſtris Scotiæ.* And leſt that this ſingular ignorance might ſeeme onely a perſonall fault in this Biſhop, he ſaith in the ſame place; We are not ordained to preach, ſpeaking of the popiſh prelacie it ſelfe: and no marvell, that their Biſhops were ſo ignorant; for *Alphonſus* ſaith, that divers of the Popes were ſo ignorant, that they knew not their Grammar. Yet it is contrarie to their owne Canons, *decret.Gregor.lib.1.tit.14.c.15. Honorius* the 3. depoſeth a Biſhop, *ob defectum Grammaticæ*, becauſe he knew not his Grammar, neither had read ſo much as *Donatus.*

Fifthly, S. *Pauls* Biſhop muſt not be αἰσχροκερδὴς, given to filthy lucre, according alſo to their owne 15
canons, *Cauſ. 10.qu.3. c.7. In lucris animarum, &c.* Let the Biſhops ſeeke rather the lucre of mens ſoules, than to prey upon their goods. But who liſt to read the grievances exhibited by the States of Germanie, at the aſſembly of Norenberge, *anno* 1523. ſhall ſee how the practices of popiſh Prelates tended all to this end, to rake commoditie to themſelves: they made gaine of mariages, of pardons, excommunications, hallowing of Churches, chriſtening of bells, burials, licenſing of concubines, *Fox p.862.* they made gaine of dedicating of Churches, giving of orders, for the which a *proviſo* was made, they ſhould take nothing, *concil.Cabilonenſ.ſub Carol.cap.16.* Biſhops exacted yeerely penſions of their Clergie, which is prohibited in the ſame councell, *cap.17.* they let out their juriſdictions to farme, which enormitie is redreſſed, *concil.Lateranenſ.p.1.c.15.* And in the councel held at Oxford under *Stephen* the Archbiſhop, it was decreed, that no Archdeaconrie or other ſpirituall office ſhould be let out to farme: they alſo made gaine of licences to teach; which is forbidden, *concil.Lateranenſ.p.1.c.18.Pro licentia docendi,* &c. That no man ſhould take any thing for a licence to teach, &c. In theſe and many ſuch like things, their greedy covetouſneſſe appeareth, contrarie to the Apoſtles rule.

Sixthly, S. *Pauls* Biſhop muſt be, ἐπιεικὴς, gentle, courteous, not cruell and uncharitable in purſuing 16
every offence, and that unto death. But the practice of theſe bloody popiſh Biſhops hath been too well knowne in England: their owne law ſaith, that when a Clerke is degraded, effectuall interceſſion muſt be made for him, *ut citra mortis periculum, &c.* that he might be puniſhed without danger of death, *decret. Greg.lib.5.tit.40.c.27.Innocent.3.* And concerning Lay-men, they ſhould proteſt, *quod pœnam ſanguinis, &c.* That they deſire not or intend their blood, *ſext.decret.lib.5.tit. 4.c.2. Bonif.8.* But it is certaine, in the late perſecutions here in England, they intended nothing elſe but blood.

Seventhly, S. *Pauls* Biſhop muſt be ἄμαχος, a man not given to fight, or contend, not warlike: and 17
their Canons agree. *Cauſ.23.qu.8.c.19. Nicholaus, Epiſcopi non debent militaribus.* Biſhops muſt not be occupied in militarie affaires, &c. but popiſh biſhops have often, and yet doe take upon them to be Captaines, and generals of the field; as I have given an inſtance before in *Hugh Spencer* Biſhop of Norwich, who was Pope *Urbane* the 6. his Champion to warre againſt the Antipope; and in Cardinall *Ballua*, who was chiefe muſter maſter under *Lodovic.11.* And a Cardinall at this time, or very lately, was the King of Spaine his Lievtenant generall in the Low-countries.

Eightly, S. *Pauls* Biſhop muſt be φιλάγαθος, a lover and patron of good men, *Tit.1.8.* as your Tit.1.8.
owne Canons alſo, *diſt.86.c.14. Primum opereris, &c.* Firſt of all do good to the houſhold of faith: it is a great ſin, if a faithfull man doe want, and thou knoweſt of it: but popiſh Prelates were perſecutors of good men, as *Sanpaulinus* for reproving one for ſwearing, was ſuſpected for a Lutherane, and ſuffered at Paris, *anno* 1551. *Fox p.904.vol.1.* *Tomkins* was a godly man, who when any man Pag.825.1.86.
came to him about any buſineſſe, would alwaies begin with prayer, yet was he moſt cruelly handled of *Boner*, firſt his hand burned, afterward all his body, p.1533.col.2. And their owne conſcience will tell Pag.1393.2.56.
them that Maſter *Bradford* was an holy and innocent man, yet by them cruelly ſlaughtered: by theſe and infinite examples more, we may ſee how well they loved good men.

Ninthly, S. *Pauls* Biſhop muſt be δίκαιος, juſt, *Tit.1.8.* But their proceedings were moſt unjuſt and 18
indirect: firſt their owne law ſaith, *Ne judicium fiat in tenebris, &c.* That no judgement ſhould be given ſecretly, in the darke, &c. *decret.Greg.lib.1.tit.29.c.24.* Yet their Spaniſh Inquiſition is al in ſecret and ſilence, nothing done openly, till the Innocents are brought forth to execution. Againe, *Cauſ.2.q.8.c.3. Eutychian. Qui crimen intendit, &c.* He that will accuſe muſt come openly into judgement, &c. Their owne law in capitall matters enforceth an accuſer to be produced, but they have proceeded unto ſentence of death without either accuſer or witneſſe. Againe, their owne law ſaith, *Innocentes ad*

paria cum nocentibus : Innocents ſhould not have like puniſhment to offenders, *extrav. communi lib. 3.tit.9.c.1. Ioan.23.* But they have condemned Innocents, as children, mad men, and ſuch as recanted, and ſubmitted themſelves, as afterward *Error.*111.of this firſt Centurie, it followeth to be declared more at large.

Tit 1.7.
Rom.13.1.
P.187.2.80.
Pag.224.1.50.
P.235.1.36.

20 Tenthly, and laſtly, S. *Pauls* Biſhops muſt not be ἀνυπότακτος, diſobedient, or rebellious, *Tit.*1.7.which qualitie, as the Apoſtle requireth in the ſame place in the children of Biſhops, that they ſhould be obedient aud dutifull ; ſo much more is it requiſite in Biſhops themſelves to bee ſubject to their higher powers alſo, as the Apoſtle teacheth, *Rom.*13.1. And hereunto agree their owne Canons, *cauſ.*11 *qu.* 1.*c.*20. *Iſtud eſt, &c.* This is that which we require of you, that you ſend under ſafe cuſtodie *Paulus* Biſhop Aquileienſ. and the Biſhop of Millaine to the moſt gentle Emperour, &c. *Gregor.* This Canon ſubjecteth Biſhops to the civill Majeſtie : yet popiſh Prelates have continually ſhewed themſelves ſtubborne againſt their Soveraignes ; as *Thomas Becket* Archbiſhop of Canterburie did worthily procure the Kings diſpleaſure, which was *Henrie* the 2. and thereupon was exiled, becauſe he would not yeeld obedience to the Kings lawes, but conditionally, *Salvo ordine ſuo*, Saving the privileges of his order : ſee the ſtorie, *Fox p.207.c.2.* Such another ſtout Champion was *William Longchampe*, Chancellor and chiefe Juſtice, and Viceroy to King *Richard* the 1. while he was at the ſiege of Ieruſalem : who being in his ruffe, regarded not the Kings letters ſent unto him, but impriſoned, and otherwiſe ſhamefully uſed the Kings brother, cauſing him to be halled and drawne thorow the mire in the ſtreets. *plur. apud Fox p.247.c.1.* Like unto theſe was *Hugo* Biſhop of Lincolne, who traiterouſly joyned with *Lewes* the French Kings ſonne againſt King *Iohn*, and afterward *Henrie* the 3. his ſonne ; and therefore was put to a fine of 1000. markes for his Biſhopricke : ſee more p. 258. c. 1. And other ſuch like treacherous prankes this popelike Biſhop played againſt his Soveraigne, and for his manlie acts was canonized a Saint in the Popes callendar, as traiterous *Becket* was before ; and this is that goodlie S. *Hugh* that ſhould have his day the 17. of November, whereat the Papiſts ſtorme, that the coronation of Q. *Elizabeth* was placed in his ſtead : for which joyfull day of her happy initiation, the Church of England ſhall have juſt cauſe to praiſe God while the world endureth. And thus have I ſhewed how far popiſh Prelates have departed from the firſt inſtitution of a Biſhop : And thus much concerning the diſtinction and degree of Biſhops, both what therein is divine and Apoſtolicall, what humane and politicall.

And that the diſtinction of Biſhops and Presbyters, as it is now in uſe in the Church of Rome, which giveth not onely a prioritie or ſuperioritie in cauſes Eccleſiaſticall, but the ſole juriſdiction to the Biſhop, is granted rather upon humane and poſitive conſtitutions, than divine and Apoſtolicall inſtitution, it is further proved by the conſent of other Churches. 1. For the Greeke Church ſhal be produced *Ignatius*, the third Biſhop of Antioch after S. *Peter*, who thus writeth in his Epiſtle *ad Trallian. Epiſcopo ut Domino*, &c. *presbyterorum collegio, ut Domini Apoſtolis.* &c. *Epiſcopus patris univerſorum typus eſt, presbyteri Dei conſeſſus & cœtus Apoſtolorum Chriſti, ſine his eccleſia electa non eſt, non congregatio ſancta, &c.* Obey yee the Biſhop as the Lord ; the college of Presbyters as the Apoſtles of the Lord : the Biſhop is as the type of the father of all, the Presbyters the aſſembly of God, and company of the Apoſtles of Chriſt, without theſe the Church is not elect, nor the congregation holy, &c. *Origene*, who lived an 100. yeeres after *Ignatius hom.3.in Cantic.* thinketh the Biſhop to be *trabes cypreſſinas*, the beames of Cyprus, as in whom is more ſtrength : *Secundo loco presbyteri tigna cedrina dei domum tegunt, & ſuſtentant Eccleſiam* : In the ſecond place the Presbyters, as the rafters of Cedar do cover the houſe, and uphold the Church. Thus we ſee what was the practice of the Greeke Church, though they yeelded the ſupremacie to the Biſhop as the chiefe, yet the Presbyters were joyned with them in the regiment of the Church ; the ſole adminiſtration of the keyes was not in the Biſhop.

2. The ſame alſo was the cuſtome of the South Church : as *Hierome* writeth : how in Alexandria from *Marke* the Evangeliſt unto *Heracleas* and *Dionyſius*, *Presbyteri ſemper unum ex ſe electum in excelſiori gradu collocatum epiſcopum nominabant* : The Presbyters did call one choſen from amongſt them, and placed in an higher degree, their Biſhop : *Hieron. Evagr.* by the which it appeareth, that the college of the Presbyters did elect and chooſe their Biſhop, and hee was as a prime man among them : but the other were not excluded. *Ambroſe* teſtifieth as much of the cuſtome of the Ægyptian Church : *Primi presbyteri epiſcopi appellabantur, &c.* The firſt Presbyters were called Biſhops, and the firſt removing, the next ſucceeded : *in Ægypto presbyteri Epiſcopo non præſente, conſignant, &c.* In Egypt the Presbyters, the Biſhop being not preſent, did confirme, but becauſe the next Presbyters were found unworthie *ad primatus tenendos*, to hold the primacie or firſt place, *immutata eſt ratio proſpiciente Conſilio*, the manner was changed by the proviſion of a Councell, that not order, but merit and worthineſſe ſhould make a Biſhop : *in 4. ad Epheſ.* It ſeemeth then that the cuſtome of the Egyptian Church at the firſt was to make the Biſhop onely the prime or firſt man of the presbyterie : the change that followed, was by ſynodicall conſtitutions. And ſome evidence yet remaineth of that ancient Eccleſiaſticall government to this day in the Æthiopike Church, where the Patriarke hath alwaies twelve Eccleſiaſtical perſons his aſſiſtants, *cum quibus de eccleſiaſticis negotiis communicat*, with whom he communicateth touching eccleſiaſticall affaires.

Titelmann. de fid. & morib. Æthiop.
Harm. ſect. 11. pag. 357.

3 The reformed Churches alſo conſent herein : Confeſſion of Bohemia, cap. 14. *This power of*

his ſcepter and ſpirit, hath the Lord granted and delivered to the holy Apoſtles, and in them to all Miniſters of Churches lawfully ordained, &c. A manifeſt example of the power of the keyes is laid out in that ſinner of Corinth, whom S. Paul together with the Church of that place, &c. threw out from thence and delivered to Satan, &c. Engliſh confeſſion, artic.5. *Seeing the key whereby the way to the kingdome is opened to us, is the word of the Goſpell, &c. And ſeeing one manner of word is given to all, and one only key belongeth to all, we ſay, there is but one onely power of all Miniſters, as concerning opening and ſhutting.* Ibid.pag.362.

4 We want not evidence from the Romane Church. *Gratia.diſtinct.21.c.60.* thus writeth, *Ordines ſacros dicimus diaconatum, & presbyteratum, hos ſiquidem ſolos primitiva legitur habuiſſe eccleſia*: The ſacred orders, we call the Deaconſhip and Presbyterſhip; for the primitive Church is read to have had only theſe two. To the ſame purpoſe alſo, in the ſame words the Mr. of ſentences, for theſe two borrow one of another, as he is cited by *Eſpenceus.* Cardinal *Arelatenſis* in the Councell of Baſil, proveth the joynt government of Biſhops and Presbyters, and their joynt authoritie in having deciding voices in Councels, by the preſident of the Apoſtolicall Councell, *Act.* 15. where it is ſaid, *it ſeemed good to us,* that is, the Apoſtles and Presbyters ſpoken of before, *quid prohibet concilium Apoſtolorum imitari*: what letteth us to follow an Apoſtolike Councell? And he further ſheweth, how in the Nicene Councell, *Athanaſius* being but a Presbyter, *ſolus Arrianorum argumenta diſturbabat*, did alone overthrow the arguments of the Arrians. And in the Councell of Conſtance, the Piſane and Laterane, *presbyteros judicaſſe cum Epiſcopis non eſt ambiguum*: it is evident that the presbyters judged together with the Biſhops.

Eſpenc.lib.1. digreſſ.in Tim.pag.196.

Ex Ænea Sylvio de geſtis Baſil.Conſil.

The third part, concerning the office and title of Cardinals.

The Papiſts.

BEllarmine would faine have the office of Cardinals as ancient as the Apoſtles times: and the name to be worthily appropriated to the Sea of Rome, that as the Pope himſelfe by his prudence and holineſſe, is *tanquam cardo Eccleſia.* to the Church as the hingell to the doore, upon the which it is turned and borne up: ſo his Counſellers and aſſiſtants ſhould be called Cardinals, having the care of the Univerſall Church: but the Jeſuite, beſide ſome vaine ſhew of moth-worme antiquitie, hath not one good argument to prove the name and office of Cardinals, to be either ancient or commendable. Their eſpeciall office, as they are Cardinals, is to elect and chuſe the Pope, and to be aſſiſtant unto him in Councell, for the government of the univerſall Church, and in this reſpect the Cardinals are preferred before Biſhops, *Bellarm.cap.16.* 78.Error.

For the firſt, hee ſheweth the office of the Cardinals in being aſſiſtant to the Pope in the affaires of the Church to be moſt profitable and commodious in three reſpects.

Firſt, that by this meanes the Pope hath his Senate or Councell alwayes readie, with whom he may conſult every day if he will for the affaires of the Church: Secondly, for that Biſhops could not be aſſembled without detriment of their Churches, from the which they cannot bee conveniently abſent. Thirdly, the Cardinals are more exerciſed and experienced in matters of State.

Contra. Firſt, for the ſpace of 800. yeeres by his owne confeſſion, the Church of Rome was governed by the counſell and advice of the Clergie there without theſe Cardinals; and it was as well governed or better, than ſince; why might not the Pope content himſelfe as well with that courſe, as his predeceſſors? Secondly, the Pope buſieth himſelfe with more than he need, to entermeddle with other Churches, of which unneceſſary buſineſſe if he would exonerate himſelfe, hee ſhould as little need a College of Cardinals as other Biſhops, if he would hold himſelfe contented with his owne dioceſſe. Thirdly, ſome of your Cardinals are Biſhops, and have dioces, al of them have titles belonging to their charge, therefore they can no better be abſent than Biſhops, without detriment of their Churches. Fourthly, whereas he ſaith Cardinals are exerciſed in State matters: indeed they know too much of Princes ſecrets: neither is it their calling to ſtudie ſuch matters, but ought rather to give themſelves to preach the Word according to their office: and as for the managing of Civill and State buſines, it belongeth to the Senate of Rome: they ſhould onely deale with Eccleſiaſticall affaires.

For the ſecond: though Biſhops in reſpect of their Epiſcopall juriſdiction are before Cardinals, yet they for the regiment of the univerſall Church, and for that they only elect the univerſall Biſhop, are preferred before Biſhops, *Bellarm.cap.14.*

Contra. Firſt, in that Cardinals meddle with the buſineſſe of the univerſall Church, therein they are but intruders: for every dioceſſe ſhould be left to the proper Biſhops thereof. Secondly, in that they take upon them to elect the Pope, they are but therein uſurpers, and doe apparent wrong to three ſtates, the Emperour, Clergie, People, as I have ſhewed before. Thirdly, it is contrarie to the ſeventh Canon of the Trullane Councell; that a Deacon in any office of the Church, ſhould be preferred before a Presbyter, and ſo conſequently, not a Cardinall Deacon ſhould in that behalfe be excepted.

The Proteſtants.

THat neither the name of Cardinals, as proper to Rome, is ancient, nor their office, or either of them lawfull or commendable, but uſurped and Antichriſtian: thus briefly it is ſhewed.

1 In *Auguſtines* time it was a common name, uſually applyed, both in the good and evill part, to chiefe and principall men of any place, or ſect, as he calleth the ringleaders of the Donatiſts, *Cardinales Donatiſtas*, Cardinall or captaine Donatiſts, *de baptiſm. lib.* 1.*c.*6. Surely, if it then had beene onely due to the aſſiſtants of the Roman Biſhop, *Auguſtine* had beene much to blame to applie the name to Heretikes. Alſo there were not only Cardinals in the Church of Rome, but in other Churches alſo, as *diſt.* 71.*c.*5. *Gregorie* giveth licence to the Biſhop of Naples, *ad Gratianum cardinandum*, to make one *Gratian* a Cardinall of that Church. And *diſt.*74.*c.*6. the ſame *Gregorie* licenceth the Biſhop of Syracuſe, *conſtituere presbyterum Cardinalem*, to make one *Coſmas* a Presbyter Cardinall there. *Onuphrius* alſo a witneſſe of their owne doth teſtifie for us in this point, that Cardinall prieſts, and Cardinall deacons were ſo called, becauſe they were ſet over other Prieſts and Deacons of the ſame Church: *de Cardinal. titulis*. So then this name or title of Cardinalſhip is not proper or peculiar to the Church of Rome.

Epiſtol. 19. 2 *Auguſtine* thus writeth to *Hierom*: *Quamvis ſecundum honorum vocabula*, ſaith he, *Epiſcopatus presbyterio major ſit, tamen in multis rebus Auguſtinus Hieronymo minor eſt*: Though according to the cuſtome of the Church, a Biſhop be greater than a Prieſt, yet *Auguſtine* a Biſhop in many things is inferiour to *Hierome* a Prieſt. Now *Hierome* was a Prieſt of Rome, and a Cardinall, as ſome of our adverſaries thinke, and therefore they picture him commonly in a red gowne and habit of a Cardinall: yet you ſee *Auguſtine* as a Biſhop was before him, though for his great learning he putteth himſelfe behind him.

Bellarmine here telleth us very boldly, that *Hierome* was a Prieſt of Antioch, not of Rome; though he helped *Damaſus* to write letters there: and therefore *Auguſtine* doubted not to preferre a Biſhop in degree before him, c.14.

Contra. Firſt, whereas he alleageth the 61. epiſtle of *Hierome*, to prove him a Prieſt of Antioch, there is no ſuch thing: but hee only ſaith, *Ego Antiochiam deſerui, &c.* I left Antioch. Secondly, herein *Bellarmine* is contrary to the common opinion and tradition of their Church: for they uſe commonly to picture *Hierome* with a red hat and gowne, like a Cardinall of Rome. Thirdly, this bold aſſertion of his without ground is contrarie to *Hierome* himſelfe, who thus writeth, *Præfat. ad Paulinian. Dum in Babylone verſarer, & purpurata meretricis, &c.* While I was converſant in Babylon, and a tenant to the purple whore, I began to mutter ſomewhat of the holy Ghoſt: but the whole Senate of the Phariſees gainſaid me, &c. and I ſtraitway returned to Jeruſalem, &c. By this it appeareth, that *Hierome* was not onely a young Scholler at Rome, but then began to be a profeſſor, and diſputer, and moſt like to have entred into orders: for without a calling hee would not have offered himſelfe to publike conference and diſputation; and when he left Rome, immediately he went to Jeruſalem, and there continued: It is not like then he could be a Presbyter at Antioch. Fourthly, *Hierome* himſelfe condemneth that diſorder at Rome for Deacons to be preferred before Prieſts: *Quid mihi profers unius urbis, &c.* What doe you tell me of the cuſtome of one city? *Hieron. Evagrio.* Fifthly, *Auguſtine* alſo in another place complaineth of one *Falcidius* a Deacon of Rome, *qui duce ſtultitia*, ſaith he, *diaconos presbyteris coæquare contendit*: Who being led or carried away with folly, did goe about to make Deacons equall unto Prieſts. Is not the ſame folly now generally practiſed in Rome, or a greater? for they doe not onely preferre Cardinall deacons before Prieſts, but even before Biſhops and Archbiſhops: in *Auguſtines* time this was counted a great folly. Quæſt. vet. & nov. Teſta. 101.

Laſtly, if we looke back into former times, we ſhall find that neither the office nor dignitie of the Cardinals, nor any part thereof is of any great antiquitie.

As concerning their office, it is to be aſſiſtant to the Pope in the regiment of the univerſall Church, and to make choyce of a new when the Sea is void: As for the firſt, it was impugned, *anno* 402. by the ſixth Councell of Carthage, who write thus to *Celeſtinus* Biſhop of Rome concerning the ſending abroad of his legates: *Executores veſtros Clericos quibuſque potentibus nolite mittere, nolite concedere, ne fumoſum typhum ſeculi in eccleſiam Chriſti videamur inducere*: They of the Clergie your agents, we pray you ſend not, neither grant at every great mans requeſt, leſt the ſecular vaineglorious pompe ſhould be brought into the Church, &c. Their meaning is, that it was not ſeemely for a Biſhop to ſend forth his legates and meſſengers, as temporall princes have their ambaſſadours.

*An.*1159. *Frederike* that famous Emperour ſent this meſſage to *Adrian* the fourth: *Cardinalibus veſtris civitates noſtra non patent, quia non videmus eos prædicatores, ſed prædatores; non pacis corroboratores, ſed pecuniæ raptores, &c.* Wee ſhut up our cities againſt your Cardinals, becauſe we ſee that they preach not, but prey upon the people; they do not ratifie peace, but rake together pence. *Non orbis reparatores, ſed auri inſatiabiles corroſores*; They doe not repaire the world, but empaire their wealth.

Now concerning the other part of their office in electing the Pope, it is but an uſurpation, and that of no great antiquitie: for in times paſt the Clergie and people of Rome were wont to chuſe their Biſhop, and the Emperour confirmed him. But afterward as the ambition of the Popes increaſed, ſo alſo by degrees the ancient forme of election was altered: Firſt, *anno* 817. the Emperour was excluded by *Stephanus* the fourth, from the election of the Pope, but not from his conſecration: then came *Phaſchalis* the firſt, who deprived the Emperour of all right either in electing, or conſecrating the Biſhop of Rome. For by his ſubtil allurement the Emperour *Lodovicus* reſigned his intereſt in ſuch elections to the Romans. After him *Adrianus* the third, *Leo* the ninth, *Alexander* the 2. *Gregorie* the ſeventh, *Calixtus* the ſecond, did one after another as by violence thruſt the Emperour from having any authoritie in electing the Pope: thus was the Emperour excluded. As for the conſent of the people it was cleane cut off, *anno* 1000. by Pope *Iohn* 19. The Clergie yet had their voice, which was empaired at the firſt, when *Nicholas* the ſecond made a decree, that the Pope ſhould not be choſen without the conſent of the Cardinals, *anno.* 1060. but afterward it was altogether taken away by *Alexander* the ſecond, who decreed that the Pope ſhould be choſen only by the Cardinals: And about this time the Cardinals began to grow in credit.

Concerning the dignitie of the Cardinals, and their priviledges, they are but very young: *Anno* 1245. it was firſt deviſed by *Innocentius* the fourth, that Cardinals ſhould weare red hats and robes, and ride upon their footclothed and ſtrapped horſe. *Anno* 1538. And whereas others kiſſe the Popes foot, the Cardinals are admitted to kiſſe his hand and mouth: *Lorinus Ieſuit in Act.6.* When *Paulus* the third held the Papacie, a complaint was made to the Pope about ſome abuſes of the Cardinals, and one chiefe was this, that the Cardinals did hold certaine biſhopricks, whereas *Cardinalatus officium, & Epiſcopi officium incompatibilia ſunt,* the office of a Cardinall, and of a Biſhop are unmatchable: *ſic Contaren. Sadolet. Polus. Cardinales. ſuggeſtion ad Paulum.* 3.

Now whereas the Cardinals though they bee but Deacons, doe ſit above Prieſts, Biſhops, and Archbiſhops: this alſo doth overthrow the ſeventh Canon of the ſixth generall Councell *Trullane,* which determineth thus, *Statuimus ut diaconus, in quovis ſit eccleſia officio ante presbyterum non ſedeat:* We enact, that a Deacon in what place or office of the Church ſoever, doe not ſit before a Prieſt.

Laſtly, that the office and calling of Cardinals, as it is now currant in Rome is altogether unlawfull and againſt all antiquitie, I will produce their owne witneſſes, that have found out theſe ſeverall faults in the Cardinals.

Firſt, that they buſie themſelves altogether with ſtate matters, neglecting the office of preaching, to the which they are called. *Eſpencæus* thus writing to the Cardinall of Lorrane, ſaith: *Væ ac male tibi futurum:* Woe and evill ſhall be unto you, if you doe not proceed to preach the Goſpell. But ſome man will ſay, avaunt with this thy neceſſitie of preaching; and not much better one ſaid unto me of a mitred Biſhop, now an hatted Cardinall: Wouldeſt thou have a Biſhop or Cardinall preach? I pray, who elſe, &c. and yet this prelate was of their number, that would be called reverend Fathers, Vicars of Chriſt, ſucceſſors of the Apoſtles: *ſic Eſpenc. præfat ad Carol. Lotharing.*

Secondly, they are reproved for haunting the Courts of Princes, and leaving their owne charges: and they take upon them, *ad inſtar proconſulum,* like to the old Romane Proconſuls, for ſo is the decree of *Clemens. 4. ſect. decret. lib.* 1. *tit.* 15. *c.*2. to have their circuites and provinces. Of this matter thus freely the ſame author uttereth his mind: *Sicut me miſit pater, &c.* As my father ſent me, ſaith Chriſt, ſo ſend I you, not governors of politicall, but reformers of eccleſiaſticall matters; Paſtors, not theeves; not Potentates, but Evangeliſts; not law-makers, but law-keepers; not Captaines of ſouldiers, but fiſhers of men, *Eſpenc. ibid.*

Thirdly, hee findeth fault, becauſe many beardleſſe youths were made Cardinals: as aleaging an ancient Canon of *Sylveſter,* he thus inferreth: *Eccleſia Romana &c.* In times paſt the Church of Rome had no Cardinals under 60. yeeres old: which Canon would now be revived, there being in theſe daies ſo many beardleſſe, or but young bearded Cardinals, *Eſpenc. comment ar in* 1. *Timoth. p.* 238. *b.*

Fourthly, the Cardinals of Rome are ſometime more, no fewer alwaies than ſix Cardinall Biſhops: by which meanes the Churches, whereof they are Biſhops, are neglected: which alſo is contrarie to their owne Canons, *Decret. Gregor. lib.* 5. *c.* 3. *Innocentius.* 3. would not ſuffer a Cardinall of Rome to be Biſhop of Ravenna, though he were deſired of the Clergie there, *quia preſentia eius utilior, &c.* becauſe his preſence is more profitable to the Church of Rome, than Ravenna.

Fifthly, another notable abuſe in Cardinals is this, that whereas ſome of them are but Deacons, yet they ſit and take their place before Prieſts and Biſhops. Hereof complained *Bernard* in his time to *Eugenius* the Pope, *de conſiderat. lib.* 4. *Ridicule miniſtri veſtri, &c.* It is very ridiculous, that your Miniſters or Deacons take upon them to be preferred before your Prieſts. To this effect alſo there owne decrees, *diſt.* 93. *c.* 15. *Non oportet, &c.* It becommeth not a Deacon to ſit in the preſence of a Prieſt. *Ibid. c.* 17. *Diaconi,* Let Deacons know that they are the Prieſts miniſters, as well as the Biſhops. But leſt it might be here anſwered, that all Deacons of other Churches are tied to this rule, but the Cardinall deacons of the Church of Rome are exempted: it followeth, *diſt.* 93. *c.* 26. *Præcipimus, &c.* We command, that no Deacon, in what dignitie or office ſoever he is, ſhall ſit before a Prieſt. So likewiſe, *part.* 2. *cauſ.* 2. *qu.* 4. *c.* 2. *Præſul non damnabitur, &c.* A prelate ſhall not be condemned but with 72. witneſſes; a Cardinall Prieſt with 44. a Cardinall Deacon of the citie of Rome with 27. witneſſes. By this Canon a ſimple Prelate or Biſhop is preferred before a Cardinall prieſt or Deacon. Thus we ſee how enormous, unlawfull and repugnant to the Canons the office of Cardinals is: but I have ſtaied to long in this argument, I will therefore proceed. Further evidence herein from forraine teſtimonies, ſee before error 74.

The fourth Queſtion, concerning the keyes of the Church, committed for the execution to the Paſtors and Governors thereof.

THis queſtion hath foure parts. Firſt, wherein the authority of the keyes conſiſteth: ſecondly, to whom they are committed: thirdly, whether there is abſolute power of binding and looſing in the Church, or miniſterially only: fourthly, whether they that have the diſpenſation of the keyes, doe alwaies neceſſarily binde and looſe before God: of theſe in order.

The firſt part, wherein the authoritie and power of the keyes conſiſteth.

The Papiſts.

79. Error. John 20.23. BY the Keyes and power of binding and looſing, they chiefly and principally underſtand the cenſures of the Church, as Excommunications, Anathematiſmes, Suſpenſions, Degradations, and the whole Eccleſiaſticall juriſdiction, *Rhem. Annot. Matth.* 16.*ſect.*14. *Bellarm. lib.*1.*de pontif. cap.*13. Secondly, they tie remiſſion and retaining of ſinnes to their imagined and deviſed ſacrament of penance, ſaying, that where Chriſt gave authoritie to remit ſinnes to his Apoſtles, *Ioh.*20.23. he inſtituted the ſacrament of penance, *Rhemiſt. Ioh.* 20. *ſect.* 3. The ſacrifice alſo and ſacraments of the Church, ſay they, are miniſtred for remiſſion of ſinnes, *Rhemiſt.* 2. *Corinth.*5.*ſect.*3. Thirdly, they ſeeme to grant in words, that by preaching alſo of the Goſpell, ſinnes are retained, and remitted, *ibid.* but they make ſmall account thereof: for as we have heard, they make it not of the eſſence of their prieſthood to preach, neither doth it properly appertaine unto that office; yea, ſay they, abſolution cannot be rightly ſought for at the Prieſts hands, but by confeſſion of our ſinnes, which is done in penance: *Rhemiſt.Ioh.*20.*ſect.*5. This then is their opinion, that by their deviſed ceremony and Sacrament of penance, ſins are properly forgiven, and that the preaching of the word is not thereto neceſſary.

John 20.23. Their chiefe argument is, by wreſting that place, *Ioh.*20.23. where they ſay Chriſt inſtituted the Sacrament of penance, when he gave power to his Apoſtles to remit and retaine ſinnes.

Anſw. Firſt, your Sacrament of penance is neither grounded upon this, nor any other place of Scripture: here in the words of Chriſt there is no inſtitution of a Sacrament, becauſe there is no viſible element given, whereunto the word being added, may make a Sacrament. Secondly, here the commiſſion is but renewed, which was granted before to his Apoſtles and their ſucceſſors, *Matth.*18. 18. *Fulk. Annot. Ioh.*20.*ſect.*3.

The Proteſtants.

THe Keyes of the Church, that is, the power to bind and looſe ſinners, to open or ſhut unto them the kingdome of God, conſiſteth both in the externall diſcipline and government of the Church lawfully executed according to the word of God, as alſo in preaching of the Goſpell, by aſſuring in Chriſts name all faithfull and penitent perſons remiſſion and forgiveneſſe of their ſinnes, and in denouncing and threatning the wrath of God againſt the diſobedient and impenitent: Alſo as the Sacraments are joyned to the word, as ſeales and pledges of the promiſes thereof, ſo by the right adminiſtration of the Sacraments together with the preaching of the word, ſins are retained or remitted.

The Rhemiſts therefore doe us great injurie, in falſely charging of us, that we ſhould hold that the ſpirituall power of the Church ſtandeth only upon the preaching of the word: whereas we grant, that it is exerciſed alſo in the Eccleſiaſticall government of the Church, both in puniſhing, excommunicating and cenſuring of offenders, which is the binding of them, and in releaſing and abſolving them againe, which is the other power of looſing: *Rhemiſt.*2.*Corinth.cap.*10 *ſect.*1. Leaving now this part of ſpirituall power in Eccleſiaſticall diſcipline, which is not in this place in queſtion betweene us, we muſt touch that other part, which is exerciſed in the word and Sacraments.

1 Cor.11.29. 1 That the Sacraments doe bind and looſe, it is proved out of the word of God: they doe bind, Whoſoever eateth and drinketh unworthily, eateth and drinketh his owne damnation. They doe alſo looſe; As oft as ye ſhall eat this bread, and drink this cup, you ſhew the Lords death till he come: *verſ.*26.

1 Cor.11.23. But here is a double caution and condition to be annexed. Firſt, that all Sacraments worke not this effect, but onely thoſe of Chriſts inſtitution, which are but two, Baptiſme and the Supper of the Lord: for *Paul* ſaith, I have received of the Lord, that which I delivered unto you. If the Apoſtles would not, neither might deliver any Sacraments, but thoſe which were inſtituted of Chriſt; what great preſumption is it in any other to doe it? Secondly, we muſt not thinke, that remiſſion of ſinnes is neceſſarily tied to the Sacraments, as though there could bee no remiſſion without them, for the grace of remiſſion may be effectuall in the name of Chriſt, by the preaching of the word without a Sacrament, *Ioh.*20.*ſect.*4.*Fulk.* For the word may be preached without a Sacrament, but the Sacrament canot bee miniſtred without the word: for that were as though a man ſhould deliver a ſeale

without a writing. Neither it is our meaning, that as the Rhemiſts cavill with us, the Sacrament cannot be adminiſtred without a ſermon of the death of Chriſt: for though that were alwaies to bee wiſhed, yet where it cannot be had, there muſt and ought to be a briefe ſhewing and declaration of the death of Chriſt out of the word, ſo oft as the Sacrament is adminiſtred, as it is obſerved in our Church, *Fulk. annot.* 1. *Corinth.* 11. *ſect.* 15.

And as touching this conveniencie, and in ſome ſort neceſſitie of having ſermons and admonitions before the Sacraments, our adverſaries have no cauſe to miſlike our opinion, ſeeing it hath been of late yeeres by themſelves in ſome of their Councels ſo decreed: As in the Councell of Colen, *anno* 1549. *Parochus ſub adminiſtrationem cujuſlibet ſacramenti ſacra concione breviter populum admoneat, quid ea in re agatur:* Let the pariſh Paſtor in the adminiſtration of every Sacrament briefly admoniſh the people what is done there in. Likewiſe, *Synod. Auguſtenſ. anno* 1548. *Volumus populum, quid in cujuſque ſacramenti collatione agatur in conſcionibus & ſacramentorum adminiſtratione frequenter doceri:* We would have the people taught often in ſermons, and in the adminiſtration of the Sacraments, the meaning thereof: now to returne to the matter.

Secondly, wee muſt take heed we conceive not thus, as though the Sacrament gave grace by the work wrought, and that by the very uſe, forme, and externall act of the Sacrament we obtaine remiſſion of ſinnes, as the Rhemiſts would beare us in hand, 1 *Corinth.* 11. *ſect.* 15. But the Sacraments are onely effectuall to the worthy receivers, and to the worthy receiving faith is requiſite, as S. *Paul* willeth all men to examine themſelves, which is, as he himſelfe interpreteth it, to prove whether they be in the faith. Theſe conditions then being obſerved, we denie not, but that there is an exerciſe of the keyes even in the Sacraments.

1 Cor. 11. 28.
2 Cor. 13. 5.

But chiefly and principally, is this power diſpenſed by the preaching of the word, as S. *Paul* ſaith, We are the ſavour of death unto death, unto ſome: there is the binding: And to other the ſavour of life unto life: there is the looſing. So our Saviour Chriſt ſaith, He that refuſeth me, the word that I have ſpoken ſhall judge him in the laſt day. Here is the power of binding. Againe, the truth ſhall make you free: Here is the power of looſing. Who therefore can doubt of this, that the preaching of the word is the moſt proper and principall way and meane, for the exerciſing of this Eccleſiaſticall power? for ſeeing faith is the key of heaven, whereby we have free acceſſe unto the throne of grace, *Rom.* 5. 2. and faith commeth by hearing, *Rom.* 10. 17. and hearing by the word: It remaineth that by the word the keyes are diſpenſed.

2 Cor. 2. 16.
Iohn 12. 48.
Iohn. 8. 32.
Rom. 5. 2.
Rom. 10. 17.

Auguſtine alſo ſubſcribeth unto this: for ſpeaking of reformation of life and repentance with remiſſion of former ſinnes, thus he ſaith: *Quid empturus es ut facias, qua emplaſtra quaſiturus? &c. ecce cum loquor, muta cor, & factum eſt, quod iam ſape & tam diu clamatur, ut fiat. in Pſal.* 63. What medicine or plaiſter wilt thou buy to heale thy ſinne? Behold even now, while I preach unto thee, chang thy heart, and it is already done, which we ſo often call upon you to be done, &c. See then by the preaching of the word our heart is changed, our life amended and our ſin remitted.

Thus alſo it was decreed *Concil. Colonienſ. part.* 10. *cap.* 6. *Nihil gladio illo ſpiritus, qui eſt verbum Dei, potentius ad deiiciendos, ac viciſſim conſolandos animos noſtros, &c.* Nothing is more mighty or powerfull either to caſt downe, or againe to comfort our ſoules, than the ſword of the ſpirit, which is the word of God: to caſt downe is to binde, to comfort that is to looſe.

Their owne Canons alſo here helpe us: *Cauſ.* 33. *diſtinct.* 1. *c.* 50. *Verbum Dei dimittit peccata, &c.* The word of God doth forgive ſins, &c. And *diſtinct.* 20. *c.* 1. There were two keyes given to *Peter*, *clavis ſcientia*, the key of knowledge to diſcerne, *clavis poteſtatis*, and the key of powre to bind or looſe. And this is confirmed, *Extrav. Ioann. tit.* 14. *c.* 5. *Reſtat quod ad aliquid definiendum, &c.* It remaineth, that to determine the buſineſſe of the Church, both keyes are neceſſarie, the key of diſcerning, and the key of determining, &c. that like as the materiall eye doth direct the materiall key, ſo the ſpirituall eye of knowledge, &c. Whereupon I conclude, that if ſpirituall knowledge be one of the keyes, and true knowledge cannot be had without the word; *For the not knowing of the Scriptures is the cauſe of error, Mark* 12. 24. then it doth neceſſarie follow, that the keyes conſiſt in the knowledge of the word.

The holy Martyrs have ſealed this doctrine; *Walter Brute:* The keyes of the kingdome of heaven are not knowledge to diſcerne, and power to judge, becauſe theſe nothing availe in baptiſme, by the which the kingdome of heaven is opened: therefore in my judgement, it ſeemeth, that the keyes of the kingdome of heaven, are faith and hope; for by faith in Jeſus Chriſt, and hope in him for remiſſion of ſinnes we enter the kingdome of heaven, *Fox pag.* 492. *col.* 1. But faith commeth by the word: *Ergo*, in the power of the word doe the keyes conſiſt.

Pag. 453. 2. 20.

George Wiſehart holy Martyr: I ſay, that an unlearned man not exerciſed in the word of God, &c. whatſoever ſtate or order he is of, hath no power to bind or looſe, ſeeing he wanteth the inſtrument, by which he bindeth or looſeth, that is to ſay, the word of God, *pag.* 1270. *col.* 1. art. 9.

Pag 1156. 2. 80.

And that the power of the keyes chiefly conſiſteth in the preaching of the word, ſee the judgement of other Churches: 1 *Nilus* ſpeaking of the power which the Pope challengeth to have received from the Apoſtles, wiſheth him to uſe it for the edifying of the Church, and to that purpoſe alleageth that ſaying of S. *Paul, Though I ſhould boaſt, &c. of our power, which God hath given us for edification,*

Lib. 2. de Primat.
2 Cor. 10. v. 8.

tion, not for your deſtruction, &c. which power the Apoſtle ſheweth to conſiſt in the preaching of the Goſpell, *verſ.* 14.

2 In the 6. generall Synode, c. 19. it was ordered, that Biſhops ſhould preach unto the people every day, but ſpecially upon the Lords daies: and the reaſon is given in the ſame Canon, becauſe by this meanes the people comming unto knowledge, *vitam in melius componerent,* doe order their life the better, &c. *& imminentium ſuppliciorum metu, &c.* and by the feare of imminent puniſhments doe procure their ſalvation. Here is an apparent effect of the keyes in looſing the ſinnes of the people by the preaching of the word, in the reformation of their lives unto everlaſting ſalvation. To the decrees and acts of this Councell ſubſcribed *Petrus* a Presbyter of the Church of Alexandria in the name of the Patriarke there,

Harm. ſect. 11. pag. 374. 3 Confeſſion of Sweveland, artic. 13. *Opening heaven and forgiving ſinnes to thoſe, to whom they de-*
clare the doctrine of faith. Helvetia artic. 16. for the former confeſſ. *Now the authoritie of the word,*
Ibid. pag. 347. *and feeding of the flocke of the Lord, which properly is the power of the keyes, &c.* Wittemberg. artic.
of the chiefe Biſhop: out of *Ambroſe: Sinnes are remitted by the word, whereof the Levite is the in-*
Ibid. pag. 381. *terpreter and expounder.* Our Engliſh confeſſion agreeth, artic. 7. *We ſay that the office of looſing con-*
ſiſteth in this point, that the Miniſter by the preaching of the Goſpell offereth the merits of Chriſt, &c.

4 See before of the Romane Church, their own *Gratian* ſpeaking to the ſame point in his decrees.

The ſecond part, to whom the authoritie of the keyes is committed.

The Papiſts.

80. Error. THe authoritie and power of excommunication, ſay they, is not in the whole Church, but only in the Prelates: neither was the power of binding and looſing given unto the whole Church: but in their owne name, not in the name or right of the Church, doe the Paſtors and Prelates exerciſe this power, *Rhemiſt. 1. Corinth. 5. ſect. 3. Bellarm. lib. 1. de Clericis, cap. 7.* The Church is ſaid to binde and looſe, becauſe the Prelates doe binde and looſe, as a man is ſaid to ſpeake, and ſee, though hee only ſpeake with the tongue, and ſee with the eyes: *Bellarm. ibid reſp. ad argum. Illyrici.*

Argum. 1. They ſeeme to prove it by S. *Pauls* example, 1 *Cor.* 5. *I abſent in body, but preſent in ſpirit, have decreed.* Saint *Paul* uſeth here his Apoſtolike power, in ſending his letters and *Mandatum,* to have the inceſtuous perſon excommunicate: *Ergo,* the right was in him and not in the Church, and ſo conſequently in the Biſhops his ſucceſſors.

Anſw. Firſt, Saint *Paul* ſendeth no *Mandatum,* but ſheweth his Apoſtolike power, in decreeing the inceſtuous perſon worthy of excommunication, and requiring the ſame to bee executed by the Church, *Fulk.* 1. *Cor.* 5. *ſect.* 2. Secondly, though *Paul* gave the ſentence, yet was it done both in the power of Chriſt and the name of the whole Church: for hee had decreed only that he ſhould bee excommunicate: it was not actually done, but to the due performing thereof there is required the congregating of the Church in Chriſts name, the preſence of *Paul* in ſpirit by his Apoſtolike power; and that it ſhould be done in the name of Chriſt. All this ſheweth, that *Paul* gave ſentence in the name of the whole Church. Thirdly, the words of the text are plaine, that the power was given to the whole Church: for that power, whereby he was delivered to Satan, was the power of Jeſus
1 Cor. 5. 4. Chriſt, 1 *Cor.* 5. 4. but the power of the Lord Jeſus was committed to the whole congregation: *When yee are gathered together and my ſpirit, in the name of the Lord Ieſus Chriſt:* that is, in the power of the Lord Jeſus. So that this place which they urge for themſelves, affordeth a better argument for us.

Argum. 2. *Paul* (they ſay) by the preeminent power of his miniſtery, pardoneth the inceſtuous perſon whom he had excommunicate, *Rhemiſt. argument. in 1. ad Corinth.*

2 Cor. 2. 10. *Anſw.* The text is plaine, that he conſenteth the Church ſhould pardon him, 2 *Corinth.* 2. 10. *To whom you forgive any thing I forgive alſo.* Here not *Paul* only, but the whole Church pardoneth.

Againe, the Jeſuites *ſimile* may be returned upon his owne head: for as the eye and tongue in the bodie are but inſtruments of the life and power of the ſoule, which quickeneth the whole bodie: ſo the governours of the Church doe execute the diſcipline of the Church by the ſpirit of Chriſt, which is given to the whole body.

The Proteſtants.

THe authoritie of excommunication pertaineth to the whole Church, although the execution and judgement thereof, to avoid confuſion, be committed to the governours of the Church, which exerciſe that authoritie, as in the name of Chriſt, ſo in the name of the whole Church, *Fulk. totidem verbis annot. 1 Cor. 5. ſect. 3.*

Matth. 18. 17. *Argum.* 1. *Matth.* 18. 17. *If hee will not heare thee, tell the Church:* This place proveth, that although the exerciſing of the keyes be referred to the governours of the Church; yet the authoritie and right is in the whole Church: for the keyes were given to the whole Church. The Paſtors and governours though they be excellent and principall members of the Church, yet are they improperly called the Church: *Argument. Illyrici.*

Their anſwer here commonly is, that *dic eccleſia*, tell it to the Church, may be underſtood of the Prelates of the Church: yea *Bellarmine* will have it beare this ſenſe, that to tell the Church, is to referre it to the ſentence of the Pope: So that in effect he maketh the Pope the Church.

Anſwer. Firſt, that the Prelates and Paſtors of the Church, have the adminiſtration of the keyes committed unto them for order ſake, wee denie not; yet the right and power thereof reſteth in the whole Church: and to them offences are to be brought, as the Miniſters and officers of the Church. Secondly, how ridiculous a gloſſe that is, that, *dic eccleſia*, ſhould be all one as to ſay, *dic Papa*, tell it to the Pope, as though one man ſhould be the Church. Saint *Hierome* ſheweth in the like caſe concerning a great man in his time, *Iohn* Patriarch of Jeruſalem: *An tu ſolus eccleſia es, &c.* Are you onely the Church, that whoſoever offendeth you, is ſtraightway excluded from Chriſt? *ad Pammach. adverſ. Iohan.*

Argum. 2. Wee conclude the ſame alſo out of S. *Pauls* words, 1 *Cor.* 3.21. *All things are yours, whether Paul, Apollos, or Cephas, whether things preſent, or things to come, and ye are Chriſts, and Chriſt Gods: Ergo*, whatſoever power is in the Church, it is the Churches, not onely the common uſe and the benefit thereof, (becauſe it may be anſwered, that although the keyes be only granted to the Prelates yet they uſe them to the good of the Church) but the right alſo and poſſeſſion thereof, even as the Church is the inheritance and proper poſſeſſion of Chriſt. 1 Cor. 3.21

3 *Auguſtine* conſenteth: *Eccleſia, quæ fundatur in Chriſto, claves ab eo regni cælorum accepit in Petro. Tract. in Iohann.* 124. The Church, which is founded upon Chriſt, received in *Peter* the keyes of the kingdome of heaven: But the whole Church, and not onely the Paſtors, is founded and builded upon Chriſt: *Ergo.*

Interrelig. Cæſarea. cap. 9. *Ad Eccleſiam pertinet verbum Dei, pertinent ſacramenta, pertinent claves ligandi & ſolvendi*: Unto the Church appertaineth the word of God, the Sacraments, the keyes alſo of binding and looſing. From hence we reaſon thus, to whom the word and the Sacraments belong, to the ſame alſo appertaine the keyes: but they belong to the whole Church: *Ergo.*

And yet more evidently out of their owne decrees: *Cauſ.* 24. *qu.* 1. *c.* 6. *Petrus quando, &c. Peter*, when he received the keyes, ſignified the whole Church: *Si hoc Petro, &c.* For if it were ſaid only to *Peter*, then the Church doth it not: but if the Church binde and looſe, &c. And *cap.* 20. *Domus eccleſiæ, &c.* The houſe of the Church received the keyes. And your Maſter of Sentences, *lib.* 4. *diſt.* 19. *c.* out of *Hierome*: *Habet omnis eccleſia in Epiſcopis & presbyteris*: The whole Church hath this power in Biſhops and Prieſts: that is exerciſed by them, yet the power is in the whole Church.

Walter Brute holy confeſſor of Gods truth, who lived in the reigne of *Richard* the ſecond, thus teſtifieth with us: In the 20. of *Iohn* our Saviour Chriſt ſaith, *Receive you the holy Ghoſt, whoſe ſins you remit, they are remitted, &c.* Seeing therefore that all Chriſtians that are baptiſed in the name of the Father, the Sonne, and holy Ghoſt, receive the holy Ghoſt, it appeareth that they have power given them of Chriſt to remit ſinnes, *Fox pag.* 492. His argument is this: to whom the holy Ghoſt is given, to them alſo is given the power and right of binding and looſing: but to the whole Church and all faithfull Chriſtians is the holy Ghoſt given: *Ergo*, &c. And therefore the Paſtors and Miniſters doe execute this power in the name of the whole Church. Pag. 453. l. 85.

And further, yet this is more evident, 1 *Nilus* ſheweth the opinion of the Greeke Church: for whereas the keyes are given to *Peter*, when Chriſt ſaid, upon this rocke will I build my Church, hee ſaith, that Chriſt built his Church upon *Peters* confeſſion, and upon all, *which ſhall keepe the ſame confeſſion*: the right then of the keyes is granted to all thoſe upon whom the Church is built, that is to all beleevers. Math. 16.18. οἱ τ̃ τοιαύτης ὁμολογίας φύλακες ἔσονται. Nil. lib. 1. de primat.

2 *Zaga Zabo* an Æthiopike Biſhop ſaith: *Confeſſores omnium peccatorum dant nobis ex Eccleſiæ poteſtate abſolutionem*, The confeſſors doe give us abſolution of all our ſinnes by the power of the Church, &c.

3 Confeſſ. of Sweveland. artic. 15. *They which doe earneſtly labour in the word and doctrine, doe repreſent the Church, and may doe all things in the name thereof.* Confeſſ. of Bohemia. c. 14. *which power is committed to the Church of Chriſt, and to the Miniſters thereof to the end of the world.* Harm. ſect. 10. p. 335.

4 For the Latine Church, ſee the decrees of *Gratian* and of the *Interreligion*, cited before.

The third part, whether the Paſtors of the Church have any abſolute power to remit ſinnes, otherwiſe, than as Miniſters onely.

The Papiſts.

They ſpare not to ſay, that Prieſts have full right to remit ſinnes, and are not miniſters onely thereof, and diſpenſers, but have full power as Chriſt had, and he that doubteth of their right herein, may as well doubt whether Chriſt had authoritie as man to remit ſinnes, *Rhemiſt. annot. Ioh.* 20. *ſect.* 3. And againe, they call it an expreſſe power and commiſſion, yea a wonderfull power which is given unto Prieſts to remit ſinnes, and therefore it followeth neceſſarily, that men ſhould ſubmit themſelves to their judgement, for releaſe of their ſinnes. *Annot. Ioh.* 20. *ſect.* 5. 81. Error.

Iohn.20.21. *Argum.*1. They reaſon thus out of our Saviours owne words, *Ioh.*20.21. *As my father hath ſent mee, ſo I ſend you.* Hee ſheweth his fathers commiſſion given to himſelfe, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: But Chriſt had full right to remit ſinnes: *Ergo*, alſo the Apoſtles and their ſucceſſors: for they have the ſame power that Chriſt had, *Rhemiſt annot. Ioh.*20. *ſect.*3.

Anſwer. Firſt, it is great preſumption, and ſpoken without any ground, to ſay, that Chriſt by ſending his Apoſtles into the world, gave them as full, large, and ample commiſſion, as hee himſelfe had: for neither the Pope, in whom remaineth, as they ſay, the Apoſtolike authoritie, by their owne confeſſion, can doe all that Chriſt did, as to ordaine and inſtitute Sacraments: and Chriſt (ſay they) might forgive ſinnes without the Sacraments, which the Pope cannot doe, and ſo conſequently neither the Apoſtles, whoſe full juriſdiction they ſay he hath, in this behalfe, *Bellarm. de Pontif. lib.*5. *cap.*4. Secondly, the power here granted to the Apoſtles, is in the name of Chriſt, to declare and pronounce remiſſion of ſinnes, according to the will of God, not properly in their owne power to releaſe or abſolve ſinners.

*Argum.*2. He breathed upon them, and gave them the holy Ghoſt, *verſ.* 22. Therefore he that denieth the Prieſts authoritie to forgive ſinnes, he muſt denie the holy Ghoſt to be God, and not to have power to remit ſinnes, *Rhemiſt. ibid. ſect.*4.

Anſwer. What a blaſphemous conſequent is this? The holy Ghoſt hath abſolute power to forgive ſinnes: *Ergo*, the Apoſtles alſo, and all other Prieſts have the ſame power. Firſt, by this meanes they make no difference betweene the fulneſſe of power in our Saviour Chriſt, and the comunication of that power to other Miniſters: of Chriſt it is ſaid, that the Spirit was not given him by meaſure, *Ioh.*3.34. and that the holy Ghoſt dwelleth in him bodily: but it were great blaſphemie ſo to ſay of any man, Apoſtle, or Miniſter beſide, which have received of the ſame grace, but not in the like meaſure that Chriſt hath; but the ſpirit is given to every one in meaſure, as they have need in their ſeverall places and callings. Secondly, though we ſhould grant, that the Apoſtles had the full authority of Chriſt actually to remit ſinnes, which they ſhall never prove, yet it may be doubted, whether all Miniſters, whom they call Prieſts (which name we refuſe not, if it be taken according to the ſenſe of the originall word *Presbyter*, and not for a ſacrificing Prieſthood) have as full power, in this caſe, as the Apoſtles had, nay it is plaine they have not: for the Apoſtles and other in the Primitive Church had power to diſcerne ſpirits, 1 *Cor.*12.10. and after a ſtrange manner to exerciſe power over their bodily life, as *Peter* did upon *Ananias* and *Sapphira*, *Act.*5. Yet we rather ſtand upon this point, that neither the Apoſtles nor any other Miniſters have power actually to remit ſinnes, than onely as diſpenſers and ſtewards in the name of Chriſt.

Iohn.3.34. Coloſſ.2.9. 1 Cor.12.10.

The Proteſtants.

ALL the power of binding and looſing committed to the Apoſtles and to the Miniſters of the Word and Sacraments, is, by declaring the will and pleaſure of God out of his word, both to pronounce forgiveneſſe of ſinnes to all that are truly penitent, and the retaining of them to the obſtinate and impenitent, *Fulk. annot. Ioh.*20. *ſect.*3. So that Miniſters are not made Judges in this caſe, but onely, as the Lords ambaſſadours, to declare the will of God out of his word.

2 Cor.5.18. *Argum.* 1. There is a notable place for this purpoſe, 2 *Cor.* 5.18. *God hath reconciled us unto himſelfe through Ieſus Chriſt, and hath given us the miniſterie of reconciliation.* So then Chriſt is the only author of reconciliation, the Apoſtles are but Miniſters: how then ſay the Rhemiſts that Chriſt himſelfe is but a miniſter alſo of our reconciliation, yet a chiefe miniſter, whereas the Apoſtle maketh him the author? *God was in Chriſt reconciling the world to himſelfe, verſ.*19. Wee are but ambaſſadours for Chriſt, and pray you in Chriſts ſtead to be reconciled unto God. This then is the office of Miniſters, not to reconcile men unto God, but to pray them to be reconciled through Chriſt: Chriſt onely is the reconciler, they but Miniſters of reconciliation, they are but meſſengers and ambaſſadours, onely to declare their Princes pleaſure; their commiſſion is certaine, beyond that they cannot goe. Wherefore that is a blaſphemous decretall, and cleane contrary to the Scripture, which is aſcribed, but falſly, to *Pontianus* Biſhop of Rome, which ſaith, that God hath Prieſts ſo familiar, that by them he forgiveth the ſinnes of others, and reconcileth them unto him. But S. *Paul* ſaith, that God onely by Chriſt reconcileth us unto himſelfe.

Sermon de remiſſion peccator. *Argum.*2. *Auguſtine* doth very freely utter his mind concerning this matter, who putteth this objection: If men doe not forgive ſinnes, then it ſhould ſeeme to be falſe which Chriſt ſaith, *Whatſoever you binde in earth, is bound in heaven.* He anſwereth: *Daturus erat Dominus hominibus ſpiritum ſanctum, &c.* God was to give unto men the holy Ghoſt, by whom their ſinnes ſhould bee forgiven them. *Spiritus dimittit, non vos; ſpiritus autem Deus eſt; Deus ergo dimittit, non vos:* The ſpirit therefore remitteth ſinne, and not you: And this is recited in the decrees, *Cauſ.* 1. *qu.* 1. *cap.* 82. the ſpirit is God; God fogiveth ſinnes, and not you. Here is one argument, God onely forgiveth ſinnes: *Ergo*, not man. Againe, *Quid es homo niſi ager ſanandus? vis mihi eſſe medicus? mecum quære medicum:* O man what art thou that takeſt away my ſinnes, but a ſicke man thy ſelfe? wouldeſt thou be my Phyſitian? nay, let us both together goe ſeeke a Phyſitian that may heale us. Loe, another argument: Hee cannot be a Phyſitian to others, that needeth a Phyſitian himſelfe: he cannot reconcile others to God, who hath himſelfe need of a reconciler. Further, he ſaith: *Qui dimittit per hominem, poteſt dimittere*

præter

prater hominem : non enim minus eſt idoneus per ſe dare, qui poteſt per alium dare : Hee that can forgive ſins by man, can forgive alſo without man : for he may as well forgive by himſelfe, as he can doe it by another,&c. Here is then the third argument : If man doe actually forgive ſinnes, then Chriſt ſhould not forgive ſins without man : for the whole power is committed to man. Yea, the Rhemiſts affirme the ſame, that it is neceſſarie we ſhould ſubmit our ſelves to the judgement of the Prieſt for releaſe of our ſins : if it be neceſſarie, then ſinnes cannot be remitted without the Prieſt : then is Chriſts power limited, he cannot forgive without man, which is contrarie to that *Auguſtine* affirmeth here.

To this agreeth the Councell *Cabilonenſ.ſub Carolo,can.*33. in theſe words : *Confeſſio qua Deo fit, purgat peccata; qua ſacerdoti fit, docet, qualiter ipſa purgentur peccata : Deus enim ſalutis & ſanitatis largitor & author, plerunque hanc prabet ſua potentia inviſibili adminiſtratione, plerunque medicorum operatione :* The confeſſion which is made to God, purgeth our ſin; that which is made to the Prieſt, ſheweth how our ſinne ſhould be purged : for God the author and giver of health and ſalvation, doth many times ſave by his inviſible power, and many times by the worke or labour of the Phyſitian, &c. Hence we learne, that the Miniſter doth heale the ſinnes of the ſoule no otherwiſe than the Phyſitian doth cure the diſeaſes of the body, that is, miniſterially onely: and that he actually forgiveth not ſinnes, but onely ſheweth and declareth how they are forgiven.

We have plentifull teſtimonie from their owne Canons: *Decret.p.*2.*cauſ* 11.*qu.*3. *c.*87. *Petra tenet,&c.* It is the rocke (that is Chriſt) which retaineth ſinnes, the rocke remitteth ſinnes. *Part.*3.*diſtinct.*4.*c.*141. *Nemo tollit, &c.* No man taketh away ſinne but onely Chriſt, which is the Lamb that taketh away the ſinne of the world.

Their Maſter of Sentences alloweth that ſaying of S. *Ambroſe : Ille ſolus peccata, &c.* He only forgiveth ſinnes, that dyed for our ſinnes, *lib.*4.*diſtinct.* 18.*d.* And againe, *ibid.f. Sacerdotibus tribuit poteſtatem, &c.* Chriſt giveth power to Prieſts to bind & looſe, that is, *oſtendendi,&c.* to ſhew or declare that they are bound, or looſed: like as the Prieſts in the law had power to diſcerne betweene leper and leper. And *diſtinct.*19.*c.Sacerdotes non propria virtute,&c.* Miniſters doe not bleſſe by their owne power, but as they beare the figure of Chriſt, that is, repreſent Chriſt; *Ergo,* the Miniſters of the Church not judicially, but miniſterially, only forgive, or retaine ſinnes, that is, onely declare them ſo to be.

This truth hath beene ſealed by the blood of holy Martyrs : *George Carpenter* burned in Bavaria, *anno* 1527. for this article with others, *that he did not beleeve that a Prieſt could forgive a mans ſinnes :* that is, by any actuall or inherent power in himſelfe. *Fox p.*884.*col.*1.

Pag.807.2.60.

Iohn Lambert holy Martyr : I ſay, that only Chriſt looſeth a ſinner, which is contrite, by his word and promiſe, and the Prieſt doth nothing but ſhew and declare that word. And this teſtifieth S. *Paul* in the 2. to the Corinthians, ſaying, *God hath reconciled us unto him through Chriſt Ieſus :* See, it is God that through Chriſt, looſeth our ſinne. *And he hath* (quoth S. *Paul*) *ordained us miniſters of the ſame attonement.* See how Chriſts Apoſtles called not themſelves the authors of binding and looſing, but Miniſters, *Fox pag.*1105.*col.*2.

Pag.1010.1.8.

And for further evidence. 1. *Ieremie* Patriarke of Conſtantinople, alleageth thus out of *Chryſoſtome,* who citeth that ſaying of the Prophet *Iſay* 43.25. *I am he that putteth away thine iniquitie for mine owne ſake :* Whereupon he inferreth, *Hoc eſt meum proprium, hoc mea bonitatis peculiare opus :* This is proper unto me, and a peculiar worke of my goodneſſe. The power then of looſing and binding is onely in Chriſt, the reſt are but miniſters thereof.

Cenſur. Oriental.Eccleſ.c.6.

2 *Zaga Zabo* ſaith that their Patriarke granteth no indulgences, *Id ad Deum ſolum ſpectare credimus :* we beleeve it belongeth onely unto God.

Damianus a Goes de morib.Æthiop.

3 Latter confeſſ. of Helvetia,c.18. *Chriſt doth not lay the government on other mens ſhoulders, but doth ſtill keepe and uſe his owne power, &c. There is another power of dutie, or miniſteriall power limited by him, who hath full and abſolute power, and this is more like a miniſterie, than a dominion.*

Harm.ſect.11. p.343.

4 For the Romane Church, ſee before the decrees of *Gratian,* and the Maſter of Sentences.

The fourth part, whether ſtraightwayes whatſoever be looſed or bound by the miniſterie of men upon earth, be ſo in heaven.

The Papiſts.

AN expreſſe power (ſay they) is given unto Prieſts to remit and retaine ſinnes : And Chriſt promiſeth, that whoſe ſinnes ſoever they forgive, they are forgiven of God, and whoſe ſinnes ſoever they retaine, they are retained of God, *Rhemiſt. annot.Ioh.*20.*ſect.*5. Whereby this appeareth to bee their opinion, which is manifeſt alſo by the practice of their Church, that at the will and pleaſure of every Prieſt exerciſing the keyes upon earth, men are bound and looſed in heaven.

82.Error.

They ground this their opinion upon the generalitie of the words : Whoſoever ſinnes you remit, they are remitted, *Ioh.*20.23. and *Matth.*18.18. Whatſoever you binde in earth, ſhall bee bound in heaven.

Iohn.20.23.
Matth.18.18.

Anſ. Theſe places are not ſo to be underſtood, as though God were bound to ratifie every decree of men upon earth : for firſt this power is given to all lawfull Paſtors which doe hold the Apoſtolike faith, not to Idolatrous, ignorant, and blaſphemous Prieſts, ſuch as moſt, if not all, of the Popiſh ſort are. Secondly, they muſt decree in the earth according to Gods will: Wherefore *Iohn* 20.22. firſt Chriſt breatheth his ſpirit upon his Apoſtles, and then giveth them their commiſſion, ſignifying hereby, that they muſt execute this power as they ſhall bee directed by Gods ſpirit: and *Matth.* 18. 20. it followeth, that they muſt be aſſembled in the name of Chriſt; that is, according to Chriſts rule and the direction of his word, they muſt binde and looſe, and not at their owne diſcretion.

The Proteſtants.

THat no ſentence or decree of men bindeth or looſeth before God in heaven, but that which is pronounced according to the will and pleaſure of God, and by the warrant of his word, the Scripture every where teacheth us.

Pro.26.2. Iſay 5.20. Pro.17.15. *Argum.* 1. *Proverbs* 26.2. *As the ſparrow by flying eſcapeth, ſo the curſe that is cauſeleſſe ſhall not come. Iſay.*5.20. *Woe unto them that ſpeake good of evill, and evill of good. He that juſtifieth the wicked and condemneth the juſt, they are both an abomination to God, Prov.*17. 15. Wherefore a Prieſt binding a penitent man, and looſing a wicked man, doth flatly tranſgreſſe the law and rule of Gods word; neither ſhall his ſentence be ratified in heaven.

*Arg.*2. In ſaying that whoſoever ſinnes the Prieſt bindeth or looſeth, his ſentence ſtandeth in effect before God, they muſt needs admit one or both of theſe abſurdities; either to grant, that a Prieſt cannot erre in diſpenſing of the keyes, which were too ſhamefull a ſaying, to give ſo great a priviledge to every ignorant and ſimple Prieſt, (ſuch as their Church hath great ſtore of) which no mortall man can have; S. *Paul* giveth warning to *Timothie*, who was more than a common or ordinarie Miniſter, that
1 Tim.5.22. he lay not his hands ſuddenly upon any. But if *Timothie*, ſo excellent a man, had been free from erring in executing his function, this exhortation of S. *Paul* had beene needleſſe and ſuperfluous. Or elſe they muſt ſay that the judgement of mens ſoules is committed unto them: for if, as they pronounce upon men on earth, even ſo it fareth with them before God; then the ſalvation and damnation of men dependeth of their ſentence. But the Scripture ſaith, *Doe not judge thy brother, for we ſhall all appeare*
Rom.14.10. *before the judgement ſeat of Chriſt, Rom.*14.10. Men therefore are not Judges to pronounce who are ſaved or damned, but the judgement muſt be committed to Chriſt.

But who knoweth not that the Popiſh Church doth arrogate unto themſelves this power, to define who are Saints in heaven, and whoſe ſoules are tormented in hell? thus they dealt with *Iohn Huſſe*, having condemned him, they ſet a crowne of paper upon his head pictured with devils, ſaying unto him; Now wee commit thy ſoule to the devill. At the burning of that worthie ſervant of God and bleſſed Martyr *Iohn Frith*, one Doctor *Cooke*, a foule mouthed Papiſt, bid the people to pray no more
Fox pag.1036. col.2. for him, than they would for a dogge. And thus they take the Lords office out of his hand, in taking
Pag.946.1.4. Edit. ultim. upon them to be judges of men.

Argum. 3. I will conclude with *Auguſtines* words, *Gratia tua & miſericordia deputo, quod peccata mea tanquam glaciem ſolviſti:* I doe impute it to thy grace and mercie, that thou haſt reſolved my ſins as yce: *Confeſſ.lib.*2.*c.*7. it is then Gods grace and mercie, not mans miniſterie that remitteth ſins.

With *Auguſtine* accordeth antiquitie, *Concil. Aquiſgranenſ. cap.*37. *Tunc vera eſt abſolutio præſidentis, cum æterni arbitrium ſequitur judicis, ut Lazarum prius Chriſtus mortuum vivificavit, qui vivus egreſſus poſtea à diſcipulis ſolutus eſt:* Then the Rector abſolveth aright when he followeth the will of the eternall Judge, as Chriſt firſt did revive *Lazarus* being dead; and then bad his Apoſtles looſe him.

Nicholaus 1. *epiſt. ad Michaelem: Qui ligati ſunt ligare, & qui ipſi mortui ſunt alios mortificare non poſſunt:* They cannot binde others that are bound themſelves, nor mortifie others being dead themſelves. But many Prieſts themſelves are dead and bound in their ſinnes; how then can they binde others?

*Leodienſ.epiſtol.cont.Paſchal.*2. *Dicimus cum Gregorio legandi & ſolvendi poteſtate ſe privat, qui ſubjectos pro ſuo velle, non eorum merito ligat, aut ſolvit:* We ſay with *Gregorie*, he doth deprive himſelfe of the power of binding and looſing, which doth bind or looſe his inferiours after his owne fancie, not according to their deſert.

This alſo is the ſentence of their decrees: *Cauſ.*11.*qu.*3.*c.*46. *Gelaſius; Neminem poteſt iniqua gravare ſententia:* An unjuſt ſentence can hurt no man: therefore he need not deſire to be abſolved from that ſentence, wherewith he is not bound. *Cap* 62.*Gregor.Tum vera eſt abſolutio, &c.* Then the abſolution of the Preſident or Prelate is good, when he followeth the will of the eternall Judge.

Likewiſe the Maſter of Sentences, *diſtinct.* 18.*lib.*4.*h. Interdum qui foras mittitur, &c.* Sometime he that is thruſt out of the Church is within, and he that is within, is out of the Church.

Walter Brute holy confeſſor, ſheweth how that Prieſts taking upon them to be judges of men, doe more than Chriſt did in the daies of his fleſh, who would not take upon him to be a Judge, or to puniſh ſinners according to the quantitie of their ſinnes, but hath reſerved that for his ſecond comming:
1 Cor.4.5. And againſt ſuch he applyeth that ſaying of S. *Paul*, 1.Cor.4. *Judge not before the time, untill the comming of the Lord, who ſhall diſcloſe the ſecrets of hearts, &c. Fox pag.*492.

Iohn Lambert holy Martyr: The declaration or miniſterie of the Prieſt doth not any thing availe to looſe any perſon, unleſſe he that ſhould be looſed give credence unto the word miniſtred or ſhew-
Pag.1010.1.2. ed by the Prieſt, *Fox pag* 1105. *col.*2. *Ergo*, the ſentence of the Prieſt doth not abſolutely binde.

Other Chriſtian Churches herein conſent: 1. *Ieremie* Patriarke of Conſtantinople, thus confeſſeth: *Ipſa peccata dimittendi poteſtas non ſimpliciter, neque abſolute conceſſa eſt, ſed in reſipientis, obedientia, &c.* This power to remit ſinnes is not ſimple or abſolutely granted, but it conſiſteth in the obedience of the penitent, conſenting with him, to whom the charge of his ſoule is committed: as it is thus written, *I ſay unto you, that whatſoever two of you ſhall agree upon one earth, &c. whatſoever they aske, it ſhall be given them of my father.*

Cenſur. Orien-tal. Eccleſ. c. 3.

2. *Zaga Zabo* confeſſeth, that it belongeth to the Patriarke to proceed in excommunication, but it is *adverſus contumaces,* againſt the ſtubburne *and obſtinate:* where wicked obſtinacie is not found, there the ſentence of excommunication bindeth not.

Damianus a Goes de morib. Æthiop.

3. Confeſ. of Bohemia, artic. 5. they bring in that ſaying of *Ambroſe,* that if a man at the poynt of death be abſolved, that ſought it not before, *I dare not ſay* (ſaith he) *that he departeth hence in good caſe, &c.* remiſſion then of ſinnes doth not alwayes follow before God, upon mans abſolution here: and againe in the ſame confeſſion cap. 9. *Prieſts ought not to uſe the keyes of the Lord otherwiſe, than according to the meaning and will of Chriſt, &c. leſt that bee fulfilled, which the Lord ſaith by his Prophet, I will curſe your bleſſings.*

Harm. ſect. 8. pag. 223.

Sect. 11. p. 358.

Malach. 2. 2.

4 For the Romane Church, ſee the decrees of *Gratian* alleaged before.

The fifth queſtion, concerning the lawfulneſſe of marriage in Miniſters.

THis queſtion hath three parts: firſt, whether it be expedient or requiſite that all Miniſters ſhould be tied unto ſingle life. Secondly, whether men twice married are to be admitted into the Miniſterie. Thirdly, whether Miniſters having entred into holy orders, ought to renounce the ſocietie of their wives before married.

The firſt part, whether it be lawfull for Miniſters to marrie.

The Papiſts.

BEllarmine confeſſeth, that ſingle life is not impoſed upon Miniſters by the law of God, for there is no precept either in the old or new Teſtament, that forbiddeth Miniſters to marrie: but it is a poſitive law of the Church, moſt ancient and moſt juſt, kept and obſerved even ſince the Apoſtles time. And therefore it is not now lawfull for Miniſters to marrie, *cap. 18. lib. 1. de Clericis.*

83 Error.

Argum. 1. 1 *Tim.* 2. 3. The Apoſtle ſaith, that no man that warreth, entangleth himſelfe with the affaires of this life: But to be married and to have care of houſhold, are counted amongſt the affaires and buſineſſe of this life: *Ergo,* a Miniſter who is the Lords ſouldier, ought not to entangle himſelfe therewith, *Bellarmine.*

1 Tim. 2. 3.

Anſ. Firſt, the Jeſuite before confeſſed, that they had no Scripture againſt Miniſters marriage, how is it then, that now he pleadeth Scripture? Secondly we muſt put the Jeſuite in mind of his owne expoſition of this place, *lib. 5. de pontif. c. 10.* where, this place being alleaged againſt the temporall dominion of Eccleſiaſticall perſons, he anſwereth, that this place only forbiddeth *negotiationes,* and *mercimonia,* merchandiſe and trafficke in the world, not *regimen politicum,* politicall regiment. If then the politicall care of a Citie, Province, or Common-wealth be no impediment, in his judgement, to the ſpirituall warfare: much leſſe, without all queſtion is the domeſticall care of one familie, the charge of wife and children. Thirdly, we utterly denie, that marriage is an hinderance or let to the calling of Miniſters: nay, we ſay, that it is an helpe and comfort to thoſe that have not the proper gift of continencie.

Argum. 2. Saint *Paul* would not have women admitted to be widowes of the Church, that had a purpoſe to marrie, 1 *Tim.* 5. 11. much leſſe they that are married ſhould be admitted to miniſter the Sacrament, *Rhemiſt. annotat. ibid.*

1 Tim. 5. 11.

Anſ. Firſt, the reaſon is not alike: for ſuch women as had no husbands were fitteſt for the ſervice of the Church, becauſe they were free from other domeſticall attendance, as wives are not, which muſt wait of their husbands: but marriage in this behalfe is no impediment to Miniſters, but rather an helpe, while they have one at home that careth for their domeſticall affaires. Secondly, if the married eſtate be not fit to miniſter or receive the Sacrament, then in thoſe Churches where they received the Sacrament every day, there ſhould have bin no marriage at al. Thirdly, S. *Paul* would have no widow choſen under 60 yeeres, in which age, the heat of luſt being abated, there is no need of marriage: but the caſe is otherwiſe in Miniſters, who in the ſtrength of their age are admitted, and had need of that remedie, if they be not endued with the gift of continencie. But if it were ſo, that a Miniſter ſhould not be admitted before 70. or 80. yeeres, which in a man is no more, in reſpect of procreation then 50. or 60. in a woman, the injunction then of ſingle life would not ſeeme ſtreight. Thus then is this argument anſwered.

Argum. 3. The Jeſuite giveth divers inſtances, wherein marriage is a let and impediment to Miniſters: As, it hindereth their prayer, their preaching, their almes and liberalitie to the poore, for they have wife and children to care for, *Bellarmine.*

Anſw. Firſt belike you eſteeme of marriage, as of an unholy and unpure thing, that a man can neither pray, nor doe the office of a Chriſtian, performing the dutie to his wife: and indeed one of your companions calleth marriage a prophanation of ſacred orders. *Greg. Martin. diſcovet. cap,* 15. *ſect.* 11. Heb.13.3. Whereas the Apoſtle calleth it an honourable ſtate. And it was inſtituted in Paradiſe, whereas before the fall of man there was no uncleane thing. Secondly, we denie not, but that abuſe of marriage both in Miniſters and other Lay-men, is an impediment to all holy actions: and therefore S. *Paul* giveth generall counſell to all, 1 Cor.7.19. both Miniſters and others, that they which have wives ſhould be as though they had none, that is, ſhould live ſoberly in marriage, and not give themſelves to the wantonneſſe of the fleſh. Thirdly, neither doth marriage hinder hoſpitalitie: for S. *Paul* requiring that a Miniſter ſhould 1 Tim.3.2. be harborous, 1 *Tim.* 3. 2. giveth alſo rules concerning the government of his familie, his wife and children, *verſ.* 4. 11. For to whom may he better commit the care of houſhold affaires than to his wife? And that family which is guided by a carefull and godly huſwife, we ſee by experience, to yeeld more reliefe to the poore, and give entertainment to ſtrangers, than thoſe houſes which have none. And where it is objected, that Miniſters will care altogether for their children: It hath bin ſeene that ſingle Prieſts in time of Poperie, have been more covetous and greedy to enrich their kindred, than married Miniſters have cared for the proviſion of their children. And hereupon divers Canons were made to reſtraine their covetous deſires to advance their kindred; as *Cauſ.* 12. *qu.* 1. *c.* 27. *Pelag.* 2. *Nulli Epiſcopor. &c.* It ſhall not be lawfull for any Biſhop to convert the moveable or immoveable things of the Church to his owne uſe. *Cauſ.* 16. *qu.* 7. *c.* 3. *Gregor.* 7. decreeth againſt ſuch Biſhops, as did conferre oblations upon their ſervitors, and kinſmen. And as for a moderate care to be taken to make proviſion for wife and children, your owne Canons allow it, *Cauſ.* 12. *qu.* 1. *c.* 19. *Epiſcopi de rebus propriis, &c.* Biſhops may leave to their heires their owne gotten goods: and *c.* 21. *Poteſtatem habeat moriens, &c.* A Biſhop dying hath power to diſpoſe of his proper goods to whom he will; *Fortaſſis uxorem habet, &c.* It may be he hath a wife, children, kinſmen, or ſervants.

Argum. 4. Single life by the Apoſtle is preferred before the married eſtate, and therefore 1 Cor.7.33. fitteſt for Miniſters: for he that is married careth for the things of the world, 1 *Corinth.* 7. 33. *Rhemiſt.*

Anſ. Firſt, ſingle life is preferred before marriage in all men, and not only in Miniſters: And therefore as Lay-men are not bound to ſingle life though it be in it ſelfe more convenient, ſo neither ought miniſters to be. Secondly, though a thing in it ſelfe be beſt, yet is it not univerſally beſt for every man: as riches are better than povertie, becauſe they are Gods bleſſing; yet is it not beſt for every man to be rich; God ſeeth it good, that ſome men ſhould be poore: So ſingle life is the beſt for thoſe that have the gift of chaſtitie, that can with a quiet conſcience live ſingle: otherwiſe matrimonie were much better: for Saint *Paul*, that wiſheth that every one would live ſingle as he did, yet afterward ſaith, It is better to marrie than to burne. So that by the Apoſtles judgement, to marrie is beſt for him that hath not the gift of continencie, *Iewel. pag.* 232. *defenſ. Apolog.*

Argum. 5. *Wincheſter* reaſoneth thus, As a father may forbid certaine of his children to marrie, ſo may a King in his kingdome forbid certaine of his ſubjects to marrie, that is, all the Prieſts of the Realme, *Fox pag.* 1793.

Anſw. Firſt, the father hath no ſuch power to keepe his child from marriage, if need require: for the fathers will herein dependeth upon the neceſſitie which his child hath to marrie, as S. *Paul* teach- 1 Cor.7.37. eth, 1 *Cor.* 7. 37. Secondly, that which the word of God hath left free for all men, by the law of the Prince cannot be reſtrained: and if the King may forbid marriage to any, he may as well enjoyne laymen ſingle life, as prieſts: but ſuch a law to reſtraine the lay ſort from marriage, were manifeſt tyranny, and therefore the other reſtraint would ſeeme hard and unjuſt. Thirdly, by this argument it appeareth, that theſe cruell prohibitions of marriage are built upon the lawes only and ordinances of men, neither warranted by Gods word, nor allowed by the ancient practices of the Church, as our adverſaries would beare us in hand.

Bellarmine here countenanceth out this matter with great ſhew of antiquitie; and firſt he produceth divers Canons of Councels, which I will briefly take a view of. Firſt, *Ancyran. concil. c.* 10. it was decreed, that deacons in their ordination not proteſting that they would marrie, ſhould not be ſuffered afterward; but if they did proteſt to marrie, they might, for they are therein diſpenſed with by the Biſhop.

Anſw. Firſt, this Canon maketh more againſt them for Miniſters marriage, which is here upon proteſtation permitted, which is not ſuffered now in the popiſh Church. Secondly, if the Biſhop may diſpenſe with marriage of Miniſters, then is it not a divine or apoſtolicall, but an humane and politicall device. Thirdly, it is not the diſpenſation of the Biſhop that maketh marriage free, but the libertie granted by the Apoſtle, which is not to be abridged, as *diſtinct.* 27. *cap.* 5. it is alleaged out of the Toletan Councell, that ſubdeacons being asked in their ordination, of their deſire or purpoſe of marriage, ſhould not be denied, *conceſſam ab Apoſtolo licentiam*, the licence granted unto them by the Apoſtle. Fourthly, Marriage was then free by proteſtation, but now, *velit, nolit*, will they, nill they, the decree of Pope *Martin* is in force, a man is not left to his choiſe, *decret. Martin Cauſ.* 27. *qu.* 1. *c.* 8. Why doe they then alleage antiquitie, and yet take away the privilege of antiquitie?

Secondly, he objecteth the Councell of Neocæſarea, *can.1. Presbyter ſi uxorem, &c.* If a Presbyter marrie a wife, he ſhall be depoſed from his order.

Anſw. Firſt, this Canon may be ſuſpected, for how is it like that the Greeke Church would decree againſt the marriage of Prieſts, ſeeing that *Stephanus* before this affirmeth in his decrees, *Aliter ſe habet Orientalis, &c.* The Eaſt Churches have another tradition than the Romane Church? for their prieſts, deacons and ſubdeacons are coupled in marriage: either *Stephanus* muſt be accuſed of untruth, or this Canon is forged. Secondly, though this Synod permit not prieſts to take new wives, yet they forbid them not to retaine their old, *can.*8. Hee that keepeth an adulterous wife, muſt not miniſter: they might then keepe a wife, not an adultereſſe. Thirdly, this Synod, *can.*7. ſeemeth to condemne ſecond marriage: they forbid the Miniſter *conſentire*, to conſent to ſecond marriage, or to be preſent at the marriage feaſt. Fourthly, this Synod was provinciall, conſiſting of 17. Biſhops, and ſeemeth to be of no great authoritie.

Thirdly, he urgeth the Nicene Councell 1. which was generall, *can.*3. *Interdixit ſancta Synodus:* The ſacred Synod forbiddeth a Biſhop, Prieſt or Deacon, to have any woman in their houſe, beſide their mother, ſiſter, Aunt: a wife is not here mentioned.

Anſw. Firſt, this Synod forbiddeth them to have, *mulierem extraneam, vel ſubintroductam*, any ſtrange woman ſecretly or by ſtealth brought in, beſide thoſe which are named: now the wife is no ſtrange woman, and therefore not forbidden. Secondly, if the Councell had concluded againſt marriage, they had done contrary to the ancient tradition, which was and is yet in force in the Greeke Church, as *Stephanus* ſaith in his decree, which is not like. Thirdly, *Socrates lib.*1.*c.*8. reporteth how that the Synod would have decreed againſt the marriage of Miniſters, but was ſtayed by *Paphnutius*, who ſhewed the inconvenience thereof, whoſe ſentence the whole Synod commended: and therefore it cannot be, that any ſuch thing was decreed. Fourthly, the Canons of the Nicene Councell may be ſuſpected, that they are not the right Canons; for *Athanaſius* ſaith, there were 70. Canons of this Synod, *diſtinct.* 16.*c.*12. but now there are but 20. And *cap.* 13. *Stephanus* ſaith, that many of them are loſt: and beſide it appeareth to be ſo, becauſe there is not one Canon extant againſt the Arrian hereſie, for the which the Synod was chiefly aſſembled: as alſo another notable thing concluded in the Nicene, was as touching the uniforme obſervation of *Eaſter*, whereof there is not any mention in theſe 20. Canons: ſo that it is very like that theſe ancient Canons are changed and altered, and as ſome have beene left out, ſo other are put in their ſtead.

Fourthly, the Trullane Synod being the 6. generall, *can.*6. decreeth, that neither Biſhops, prieſts, deacons or ſubdeacons, ſhould after their Ordination take them wives.

Anſw. Firſt, this Synod, *can.* 13. permitteth Prieſts and Deacons to have the companie of their wives, whom they married before, and thoſe that would ſeparate them, they decree to be depoſed: and this the Synod agreed upon, though they knew the cuſtome of the Romane Church to bee contrary; ſo that this Synod maketh more for the marriage of Miniſters than againſt it. Secondly, *Bellarmine*, though he be now contented to urge this Councell againſt us, yet at other times taketh to himſelfe great libertie to confute and reject it: And indeed it ſeemeth to be of no great authoritie: for *can.*2. they allow the Canon of *Cyprian* for rebaptizing of heretikes: And this Synod hath beſide ſome ridiculous Canons, as *can.*56. they forbid the eating of cheeſe and egges in Lent, *can.*67. *Damnamus eos, &c.* We doe condemne them that doe by any kind of act dreſſe the blood of beaſts, and ſo eat it: they forbid the eating of blood. Thirdly, *can.*55. this Synod preſcribeth a law to the Romane Church, that whoſoever ſhould faſt Saturdayes, ſhould be depoſed: if this Synod ſerve their turne againſt marriage, it ſerveth our turne as well againſt their Saturday faſt. Fourthly, *can.*12. this Councell forbiddeth Biſhops the company of their wives, contrarie to the 5. Canon of the Apoſtles, and they take upon them in direct words, to correct the Apoſtles Canons: *Non divinis Apoſtolis, &c.* We doe not contrarie the Apoſtles, thus decreeing, but willing to bring the Church to a better order, &c. They do take upon them to make better orders for the Church than the Apoſtles, which is great preſumption. We ſee then, what is to be thought of this Councell, yet it maketh as much for us, as againſt us.

Fifthly, he objecteth *Carthag.* 2.*can.*2. *Carthag.* 5.*can.*3. *& concil. African. can.*37. in all which Canons, Biſhops, prieſts, deacons, are enjoyned to abſtaine from their wives.

Anſw. Whether ſhall we take to be of greater authoritie, the Canons of the Apoſtles, or the Canons of Councels, generall Synods or provinciall? The 6. Canon of the Apoſtles decreeth Biſhops and Prieſts to be excommunicate if they refuſed their wives: *Trullan.*6.*general.can.*13. decreeth them to be depoſed, that forbid Prieſts or Deacons the company of their wives: they only reſtraine Biſhops. But theſe Africane Councels make a generall reſtraint for Biſhops, prieſts and deacons. Secondly, they notwithſtanding give libertie to all other degrees, ſubdeacons, and other; as *African. can.*37. *Cæteros autem Clericos, &c.* But other of the Clergie we will not have compelled to forbeare their wives, but let the cuſtome of every Church be obſerved: but afterward ſubdeacons alſo were reſtrained. Thus we ſee how theſe Councels are contrary one to another.

Sixthly, he produceth *concil.*1. *ſub Silveſt.can.*1. *Arelatenſ.*2.*can.*2. *Turonenſ.*2.*can.*20. *Agathenſ. c.*9. *Aurelianenſ.*3.*can.*2. in all which Canons it is not permitted, that any of the Clergie from ſubdeacons upward, ſhould either marrie wives, or companie with their wives, if they had any.

Anſ. Firſt, ſome of theſe Synods are thought to be depraved and corrupted: as firſt, the Councell held at Rome under *Silveſter*,firſt, it ſaith,*can.*1.that *Conſtantine*, was baptized by *Silveſter*,whereas other ſtories ſay, that he was baptized by *Euſebius* Biſhop of Nicomedia. *Theod.lib.*1.*c.*32. Secondly,this Councell is ſaid to have been celebrate the very ſame time, that the Nicene councell was held; and that *Conſtantine* was preſent, and ſubſcribed to this Councell, and 133. Biſhops of the Greeke Church beſide: but how could they be there,and here too at the ſame time? Thirdly c.1.it is decreed, that none of the lay ſort ſhould be preſent, and yet *cap.*10. *Calphurinus* Preſident of the Citie, was preſent and ſubſcribed. Fourthly, this Synod beareth date *cap.*20. 3 *Calend.* of Iune, when *Conſtantinus* and *Priſcus*,or rather *Criſpus* were Conſuls: the Niceno beareth date when *Paulinus* and *Iulianus* were Conſuls,which was the yeere after: ſo that this ſynod by this account, ſhould goe before the Nicene,which is untrue, for that was the firſt generall, and the Epitomizer of the Councels confeſſeth in theſe words, *In exemplaribus, &c.* In the copies of this Romane ſynod there is *intolerabilis depravatio*, an intolerable depravation: *Barthol. Caranza.* Fifthly, if there were ſo many Biſhops of the Greeke Church preſent, it is not like that they would agree to any ſuch Canon contrary to the cuſtome of their owne Church. Sixthly,*can.* 2. *Silveſter* approveth all the acts of the Nicene Councell, whereof this was one, that they would not preſcribe ſingle life to the Clergie at the motion of *Paphnutius*, how then is it like that he would decree the contrary in this Romane Synod? Seventhly the inhibition for the marriage of ſubdeacons was not generall,no,not in the Latine Church,till *Gregorie* his time: for in Sicilie till then they had a cuſtome for their ſubdeacons to marrie: as it may appeare *diſtinct.*32.*c.* But ſuch a cuſtome contrary to a decree of a generall Councell at Rome could not have ſo long continued.

Concerning the ſecond Councell of Arles:firſt,I anſwer, that many things therein may be thought to be forged; for it is ſaid to have been celebrate in the time of *Sylveſter*: yet *Can.*28, mention is made of the Vaſenſian Councell,which was held under *Leo* 1. above an hundred yeere after, Secondly, *Can.* 3. this Councell only inhibiteth the company of women, *à gradu Diaconatus*, from the degree of Deaconſhip and upward: ſo that Subdeacons are exempted. Thirdly, it giveth leave, that they may have, *in ſolatio ſua*, for their ſolace in their houſe,their mother,ſiſter,daughter,neece, *& uxorem converſam*,and their wife converted: But what ſolace ſhould they have in their wives, if it were not lawfull to enjoy them as their wives.

Now to the Councell of Turone we anſwer: Firſt, it doth mitigate certaine Canons made before againſt the marriage of the Clergie. *Can.*2. *Ut ſacerdoi,vel Levita,&c.* That a Prieſt or Deacon, that begetteth children,ſhould not be barred from the Communion,as our predeceſſors have decreed:but we willing to moderate the ſtrictneſſe of this conſtitution,doe decree,that ſuch be not promoted to a higher degree,&c. Thus it doth appeare to be but an humane conſtitution,which they did ſometimes mitigate, ſometimes aggravate as they thought good. Secondly, in the decree againſt Miniſters mariage,they doe abuſe that place of Scripture,*qui in carne ſunt*, They that are in the fleſh, cannot pleaſe God: which have no ſuch meaning: and in their ſenſe then, none that are married,that is,in the fleſh, can pleaſe God. They alſo call married Miniſters, *coinquinatos, & contaminatos*, defiled and contaminate:but contrary, the Apoſtle calleth the marriage bed undefiled, *Heb.*13.4.I think the Papiſts themſelves are aſhamed of ſuch ſtuffe. Thirdly, it was but a provinciall Councell of eight Biſhops, and of no great authoritie.

Heb.13.4.

Concerning the Councell of Agatha,We anſwer: Firſt, it hath divers Canons againſt ſome ſuperſtitions of Poperie: as *Can.*19.they admit no women to profeſſe,ſingle life before 40.yeeres.*Can.*56. they condemne the idle life of Monkes. *Can.*61. they account it inceſt for a man to marrie his couſin germane,or brothers wife,contrary to the practice of the Church of Rome. If this Councell ſerve their turne againſt us in this point of marriage, we will oppoſe it againſt them in the reſt. Secondly, they only enjoyne Prieſts and Deacons to abſtaine from their wives, no mention is made of Subdeacons, Thirdly, *Can.*10.they allow Miniſters to have their neece with them in the houſe, and by the Popes law a man may marrie his neece, though the woman cannot marry her nephew. Now, who ſeeth it not how unreaſonable a thing it is, that a ſtrange woman ſhould be received into a Miniſters houſe, and his owne wife excluded? it is evident that ſuperſtition was working even in thoſe dayes.

In the ſeventh place, he alleageth, *Concil. Elibertin. c.*33. *Toletan.*2.*cap.*1. *Toletan.*4.*cap.*26. *Toletan.*8. *cap.* 6.in all which Canons both Biſhops, Prieſts, Deacons, and Subdeacons are forbidden the uſe of their wives.

Anſ. Firſt, concerning the Elibertine Councell, we anſwer: firſt, it is not like,that this Councell being kept not long after the Nicene,which at the motion of *Paphnutius*,would decree nothing concerning the abſtaining of Clergie men from their wives, *ſed hoc in uniuſcujuſque voluntate dimiſſit*, but left every man to his owne will: as *Gratian* witneſſeth, *diſtinct.*31.*cap.* 12. that this provinciall would decree againſt a generall. Secondly, whereas the 6. Canon of the Apoſtles doth excommunicate them of the Clergie,that ſeparate their wives from their companie, as the 6. generall Trullan expoundeth that Canon: how dare any provinciall conclude againſt the Apoſtles, whoſe Canons, they ſay, they are? And this anſwer may ſerve in generall to the reſt of the Spaniſh Councels urged by *Bellarmine*. Thirdly, this Synod ſeemeth to be contrarie to it ſelfe: for *can.*65. Hee of the Clergie, that doth not *projicere*,caſt of his wife, committing adulterie, ſhal be put from the Communion: for whereas, *can.*33. they would have them refraine their wives company, what is that elſe, but to give them occaſion to commit adulterie ? and what need they now caſt off their wives for diſhoneſtie, whereas they are commanded before to caſt off their honeſt wives ? theſe things agree not. Fourthly, this ſeemeth to be an erroneous Councell, and may be thought to condemne Magiſtracie as a prophane thing: for *can.56.* the Magiſtrate, during the yeere of his office, is forbidden to come to the Church, as though the Church were by his preſence prophaned.

Secondly, the ſecond Toletan Councell maketh nothing againſt the marriage of Miniſters, but only forbiddeth the familiaritie of women, *cap.2.* And *cap.1.* it decreeth rather the contrary, that both Clergie men which were ordained to that profeſſion by their parents in their infancie, and Monkes alſo at eighteene may marrie, if they will.

Thirdly, the fourth Toletan, *cap.43.* decreeth againſt thoſe Clerkes that doe marrie, *ſine Epiſcopi conſultu*, without the leave or advice of the Biſhop, ſo that with his leave it might be lawfull for them to marrie. And *cap.26.* which is alleaged by *Bellarmine* Prieſts and Deacons are required, when they are ordained to make profeſſion to the Biſhop, *ut caſte & pure vivant*, to live chaſtly and purely, which may be done in marriage. And then it followeth, *ut dum eos talis profeſſio obligaverit*, that their profeſſion may binde them ; ſo then their promiſe only and profeſſion bindeth them, not the law of God. Therefore by this Canon, where no ſuch promiſe or profeſſion is made by Miniſters at their ordination, they may lawfully marrie.

Fourthly, to the eighth Councell Toletan our anſwer is this: Firſt, we doe not greatly force of this Councell, being after the yeere of our Lord 640. when as ſuperſtition began to gather ſtrength. Secondly, as it may appeare by this, that this Synod ſeemeth to make the marriage of Miniſters worſe than fornication: *can.6. Relatum eſt nobis*, It is told us, that certaine ſubdeacons are not onely defiled with the uncleaneſſe of the fleſh, but alſo (which is a ſhame to ſpeake) are coupled to new wives. This parentheſis, *dictu nefas*, (it is a ſhame to ſpeake) and the other clauſe, *but alſo*, being referred to their marriage, and not to their fornication, doe ſerve to aggravate the firſt, and extenuate the other. So Toletan.*9.can.10.* they call the marriage of Miniſters *deteſtandum, deteſtabile*, and their children, *proles pollutione nata*, borne in pollution, or uncleaneſſe, which is a foule aſſertion, and not farre from blaſphemie. I marvell *Bellarmine* would conceale this ſtuffe that maketh for him. Thirdly, this Synod, *can.7.* impoſeth ſingle life upon Clerkes againſt their will, contrary to all ancient Canons: as *cap.7.* it decreeth againſt thoſe, *Quiquoniam, &c.* Who, becauſe when orders were impoſed upon them, they pretended it was againſt their will, therefore they will not forſake their former marriage: the Synod decreeth thus ; That as baptiſme is imparted to many both unwilling, and not knowing what is done unto them, and yet it holdeth ; ſo orders alſo, will they, nill they, ſhould hold. It is againſt all reaſon, that either orders or ſingle life ſhould be impoſed upon any againſt their will : as for the compariſon of baptiſme, the caſe is not like. Firſt, baptiſme is Gods ordinance for all both men and children ; ſo is not ſingle life for Miniſters. Secondly, children are baptiſed, not knowing any thing becauſe they are infants, and yet underſtand not, but orders are not fit for children. Thirdly, that any againſt their wils are baptiſed, it can no way be juſtified : if they meane children, it is an improper ſpeech to ſay they are unwilling, having as yet no uſe of their will: if they ſpeake of men, none are to be baptiſed but upon confeſſion of their ſinnes, and profeſſion of their faith, *Matth.3.* which ſheweth they are willing. And herein this Councell is directly contrary to the ſecond Toletan, *cap.1.* which giveth libertie to Subdeacons, if they proteſt, at the time of their ordination, that they will marrie, they gave them leave ſo to doe: and this is ratified in your owne decrees, *diſtinct.28. c.17.* And *Gregorie* alſo is more equall, who thus writeth of certaine Subdeacons in Sicilie, that were married : *Durum & incompetens, &c.* It ſeemeth to me an hard and incovenient thing, that hee which never promiſed chaſtitie, ſhould be compelled to be ſeparated from his wife, *diſtinct.31.c.1.* Wherefore this decree is hard and intolerable, that impoſeth ſingle life, where they proteſted the contrarie. Fourthly I doe oppoſe againſt this 8. Councell Toletan, the firſt Toletan, which as it was more ancient by more than two hundred yeeres, ſo is it of greater authoritie ; there in the preface of the Synod, *Patronus* the Preſident thus proteſteth, *Mihi placet, &c.* I thinke it meet that we keepe the ſtatutes of the Nicene Synod, and depart not from the ſame. But the Nicene decreed nothing as touching the ſingle life of the Clergie, but left it free. Againe, in the 21. Canon, *Qui dixerit conjugia hominum, &c.* He that ſaith the marriages of men, which are lawfull by the divine law to be execrable, accurſed be he. But the marriages of Miniſters are lawfull by Gods law ; this, our adverſaries doe confeſſe, making it but a conſtitution of the Church : *Ergo*, they which condemne their marriages, are under this curſe. And thus I think we have ſufficiently anſwered the Jeſuites oppoſitions out of the Councels: which I have ſhewed either to be forged, or elſe erroneous, or contrary one to another, or concluding directly againſt Scripture. Now it followeth for further anſwer, that the Canons alſo which doe eſtabliſh and ratifie the marriage of Miniſters, be likewiſe produced, which I have inſerted in the end of our arguments that here follow.

The Proteſtants.

THat it is not only lawfull but convenient, that all men both Miniſters and others, that have not received a proper gift of continencie, ſhould marrie ; and that it is agreeable and conſonant to the word of God ; thus we ſhew it.

1 The Scriptures are moſt plaine for the marriage of Miniſters, 1 *Tim.3.2.* S. *Paul* ſaith, a Biſhop 1 Tim.3.2.

and generally every Miniſter, may be the husband of one wife : and *verſ.*11. their wives are deſcribed how they ought to behave themſelves : Let their wives be honeſt : *Ergo*, it is lawfull for them to be married. *Bellarmine* anſwereth, that S. *Paul* ſpeaketh of the wives which they had before their calling and ordaining, not thoſe which they ſhould marrie after. But there appeareth no ſuch thing out of the text, but rather the contrarie. Firſt, the Apoſtle ſaith, *verſ.*2. *Oportet Epiſcopum eſſe,&c.* A Biſhop muſt be the husband of one wife : he ſheweth not what he hath beene, but what he is, not of Verſ.11. the wife which he had, but now hath. Secondly, *verſ.*11. Hee deſcribeth what manner of women their wives ought to be, indued with like qualities to their husbands : but if they were not ſtill as their wives, what are they more to them, than other women ? neither ſhould they need to be otherwiſe qualified, than all other Chriſtian women. Thirdly, the Apoſtle ſpeaketh of hoſpitalitie, of bringing up of Children, of well governing his houſe, and of Biſhops wives ; how then can he be otherwiſe underſtood, but that their wives ſhould be with them, as helping toward all thoſe domeſticall duties ? Fourthly, S. *Paul* alſo ſheweth in another place, that he had libertie as well as others, To 1 Cor.9.5. leade about a ſiſter a wife, even after he was an Apoſtle, 1 *Cor.*9. Wherefore it is as lawfull afterward as afore. *Bellarmine* anſwereth: We muſt thus reade, a Siſter a woman : and it is like they were women, that did miniſter unto the Apoſtles and followed them. We replie : Firſt, the word Siſter doth implie a woman, and therefore it had beene an improper and needleſſe ſpeech, to ſay, a Siſter a woman : therefore we muſt rather reade, a Siſter a wife. *Bellarmine* replyeth : Firſt, if the Apoſtle underſtood a wife, he would have ſet downe the Greeke word with an article, τὴν γυναῖκα. *Anſw.* This is a 1 Tim.3.2. 11.12. falſe obſervation, for the Apoſtle, 1 *Timoth.*3.2.11.12. making mention of Biſhops wives, leaveth out the article. Secondly, S. *Paul* ſaith, a Siſter a woman, inverting the order, for a woman a Siſter, as Acts 1.16. *Peter Act.*1. ſaith, *Viri fratres*, Men and brethren. *Anſw.* Indeed your Latine tranſlation hath preſumed to correct the text reading thus : a woman a Siſter : but what boldneſſe is this, when you have no other ſhift, to take upon you to amend the text ? and ſeeing the Apoſtle ſaith, a Siſter a wife, or as you would have, a woman, in the ſingular ; it muſt needs implie a wife : for they had other women, more than one, that miniſtred to them. Secondly, if they were other women which miniſtred of their ſubſtance, what need the Apoſtles to be maintained of the Churches ? If they miniſtred but in their ſervice and attendance, who were more fit to doe it and to follow it from place to place than their wives ? And beſide, if the Apoſtle did meane other women beſide wives, how could hee alleage this inſtance to ſhew that he departed from his right? for he himſelfe refuſed not the miniſterie and bene-Rom.16.1,2. volence of other women ; as of *Phebe*, *Rom.*16. 1.2. Wherefore this libertie, which the Apoſtle uſed not, was as concerning wives. Thirdly, the phraſe of leading about a Siſter, importeth a ſuperioritie and authoritie, ſuch as the husband hath over his wife. *Bellarmine* replieth, the Apoſtles had this power over theſe women, not as husbands over their wives, but as teachers over their Diſciples. 1 Cor.7.4. *Anſw.* Firſt, the Apoſtle uſeth the ſame word, 1 *Cor.* 7. 4. ***The woman hath not power over her owne bodie, &c.*** The uſe of the word ſheweth, what power he meaneth. Secondly, the Apoſtle only had not power, but indeed did uſe that power over both men and women, as his Diſciples, as it may ap-Acts 16.13. peare, *Acts* 16.13. but here he ſpeaketh of a power, which he uſed not. Laſtly, S. *Hierome*, though in other places he varieth from himſelfe, yet giveth this rule for the underſtanding of this word : *Tom.*3. *ad Ocean. Mulierem autem, &c.* A woman (which word is ambiguous in the Greeke tongue) in all theſe places underſtand a wife. Saint *Ambroſe* alſo *Comment. in* 1 *Tim.* 3. upon theſe words, *having children*, expoundeth it of Biſhops joyned in marriage : *Ideo inferiorem poſuit, &c.* The Apoſtle put the caſe of the inferiour order, that is, ſuch as were married ; that no man might doubt of the ſupe-Heb.13.3. riour, that is, ſuch as were not coupled in marriage. Another place we have, *Heb.*13.3. Marriage is honourable among all men : *Ergo*, amongſt Miniſters. *Bellarm.* If it were meant of all marriages, then to marrie within the degrees of Conſanguinitie, were alſo honourable. *Anſw.* This is a meere cavill : Firſt, he might have read further, *and the bed undefiled* : S. *Paul* therefore ſpeaketh of lawfull marriage. And indeed the other joyning and coupling of men and women together contrary to Gods law, is not to be counted Matrimonie or Wedlocke, but Inceſt rather and Fornication, as the brother to marrie his brothers wife, and ſuch like. Secondly, S. *Paul* ſaith, not all marriages are honourable, but marriage is honourable for all men ; the generalitie is not of the thing, but of the perſons : wherefore we doe fitly conclude out of this place, that marriage is lawfull and commendable even among Miniſters : *argum. Calvin.*

1 Cor.7.2. Further, S. *Paul* ſaith, for avoyding of fornication, let every man have his owne wife, 1 *Cor.*7.2. Here is no reſtraint for Miniſters. *Bellarmine* : This is to be underſtood of thoſe that have not made a vow of continencie. *Anſw.* Firſt, our Saviour Chriſt commandeth no ſuch vowes : it is a cruell Antichriſtian yoke laid upon Miniſters, to binde them, when they receive orders, to vow ſingle life : and therefore your Antichriſtian decree ought not to abridge the generall libertie granted by the Apoſtle. Secondly, the end of marriage is generall, to avoid fornication, and therefore the remedie alſo is generall : for every man having not a proper gift of continencie, may be in danger of that inconvenience, if he be denied the ordinarie helpe : *Melanct.* Secondly *Bellarm.* This is not a precept of the Apoſtle, but a permiſſion & libertie, that they which feared to fall into fornication, ſhould be joyned to their wives. *Anſ.* If then the Apoſtle gave libertie to marrie, where fornication is feared ; how dare you abridge that libertie, which God hath made common and free for all ? as it is recited in your owne

decrees, *diſtinct.*28.*c.*5. out of the ſecond Toletan Councell, *Conceſſum ab Apoſtolo licentiam, &c.* The licence to marrie granted by the Apoſtle, we cannot take away, &c. And the Councell there ſpeaketh of the marriage of Miniſters, confeſſing that this libertie to marrie is generall to all, both Miniſters and others.

Againe, 1 *Tim.*4. to forbid marriage is called a doctrine of devils: but the Popiſh Church forbiddeth marriage. *Bellarm.* We doe not forbid marriage to any, but we require ſingle life of all that are entred into orders: which, it is at their owne choyce to receive or to refuſe. *Anſw.* Firſt it is neceſſarie that ſome ſhould receive orders, and be conſecrate to the Church miniſterie: wherefore requiring this condition of all ſuch to live ſingle, though particularly you prohibit not this man or that man to marrie, yet generally you prohibit the whole calling, which is worſe. Secondly, if you ſay you do not forbid marriage ſimply to all: no more did the *Manichees,* for they ſuffered their Schollers and auditors to marrie. And Saint *Auguſtines* words are generall: *Ille prohibet matrimonium, qui illud malum eſſe dicit:* Hee forbiddeth marriage, that thinketh it is evill: you therefore forbidding marriage, muſt needes hold opinion that it is wicked and evill. The Councell of Turone, *Can.*2. calleth married Miniſters, *contaminatos,* contaminate, or defiled, *Toletan.*8.9.20. *Deteſtandum connubium,* ſaith their marriage is deteſtable. The Papiſts allow theſe Councels, and ſo conſequently condemne marriage in this caſe as evill, counting that unholy and uncleane, which the Lord hath made holy and honourable. There is a ſevere decree againſt ſuch, *Toletan.*1.*can.*21. *Qui dixerit conjugia hominum, &c.* He that ſhall ſay that the marriages of men, which are lawfull by the divine law, are execrable, is accurſed, &c. But ſo doe the Papiſts count the marriages of Miniſters prophane and uncleane, which are lawfull by the word of God: *Ergo,* they are accurſed.

1 Tim.4.3.

Cont. Fauſt. lib.30.cap.6.

*Argum.*2. This reſtraint of the marriage of Miniſters hath not been of ancient time in the Church, but impoſed upon the Church of late, 1000. yeeres after Chriſt: *Polycrates* Biſhop of Epheſus *anno* 180. had ſeven of his progenitors before him Biſhops of the ſame Sea. In the Nicene Councell *Paphnutius* ſtood up, and ſtayed the decree that ſhould have paſt, for reſtraining of the marriage of Miniſters, and it is ſaid, *Synodus laudavit ſententiam Paphnutii:* The Synod commended *Paphnutius* ſentence. *Sozomen.lib.*1.*cap.*11. *Bellarmine* here ſetteth a good face upon it, and ſtoutly denieth the ſtorie, and maketh the author a liar that reporteth it. Thus, when they have no other ſhift, they will refuſe authors bookes, antiquitie. But *Gratian* doth report it for a true ſtorie, *diſtinct.*31.12. who is of better credit, I thinke with Papiſts, than any of this upſtart popiſh ſect.

Gregorie the father of *Gregorie,* was biſhop of Nazianzum. *Symphoroſa,* which was put to death with her ſeven ſonnes under the perſecution of *Adrian* the Emperour, was the wife of one *Getulius* Miniſter in the Citie of Tyber, *Fox pag.*45. *Cheremon* Biſhop of Nilus, under the tyrannie of *Maximinus* fled with his wife into the Mountaines of Arabia, and was never ſeene againe, *Euſeb. lib.*6. *cap.*42. *Fabianus* Biſhop of Rome and Martyr was a married man. Saint *Cyprian* maketh mention of one *Numidicus* a Presbyter, that was married; *lib.*4. *epiſtol.* 10. Likewiſe *epiſtol.*8. *ad Cornelium,* he reporteth thus of *Novatus* a Prieſt, *uterus uxoris, &c.* He ſtrooke his wife with his heele being with childe, and killed the child, that ſhe went with: yet he findeth no fault with him for being married, but for abuſing his wife. Divers of the Biſhops of Rome beſide were Biſhops and Prieſts ſonnes: *Bonifacius* the firſt, the ſonne of *Iucundus* a Prieſt: *Felix* Presbyter, the father of *Felix* the third: *Agapetus* the firſt, *Gordianus* his ſonne a Prieſt: *Sylverius* the ſonne of *Hormiſda* Biſhop of Rome: *Theodorus* Pope, ſonne to *Theodorus* Biſhop of Jeruſalem: *Hadrianus* ſecond ſonne to *Talarus,* Biſhop *Benedictus* the 8. and *Iohn* 21. his ſucceſſor, both ſonnes to *Georg. Epiſcop. Portuenſ.* And divers other of them beſide. The Jeſuite can anſwer here nothing elſe, but that theſe ſonnes of Prieſts were borne before their fathers prieſthood: But this is their vaine ſurmiſe and conjecture, ſeeing no ſuch thing is mentioned in the ſtorie. And this ſurmiſe is taken away by the direct words of *Gratian.diſtinct.*56.*c.*2. where after he had rehearſed the names of the aforeſaid Biſhops of Rome, concludeth thus: *Quamplures etiam alii inveniuntur de ſacerdotibus nati, &c.* And many beſide are found to have governed the Apoſtolike Sea, being borne of Prieſts or Miniſters: which is more than to have ſaid, ſonnes of Prieſts; for they might be Prieſts ſonnes, though borne before their prieſthood: but to be borne of Prieſts, implyeth, that they were at the time of their birth, Prieſts.

Peg.37.1.30.

Ex pontif. Damaſi.

The Greeke Church never yet received this popiſh decree of ſingle life, and their Biſhops are maried at this day. *Bellarmine* ſaith, that the Church of Rome hath diſpenſed with them, *cap.*18. *Ergo,* if the Pope would diſpenſe with the Latine Church, it might be lawfull enough then for Miniſters to marrie; wherefore it is but a humane conſtitution. Againe, it is falſe that they have diſpenſed with the Greeke Church: they care not for their diſpenſations, but uſe their owne Chriſtian libertie: neither was the Greeke Church ever ſubject to the Biſhop of Rome. This alſo may appeare by the 13. Canon of the Trullane Synode the 6. generall, where it was decreed, that notwithſtanding the contrary cuſtome of the Church of Rome, Prieſts and Deacons might enjoy the company of their wives. And *Innocent.*3. ſaith, *Orientalis eccleſia votum continentia non admiſit:* The Eaſt Church hath not admitted or received the vow of continencie, *decret.Greg.lib.*3.*tit.*3.*c.*6. Wherefore it is untrue that the Greeke Church alloweth the marriage of their Miniſters by vertue of the Popes diſpenſation, they doe it without and beſide his leave. And we ſhall finde few ages, wherein ſome Prieſts, notwithſtanding ſo many prohibitions, were not married. In *Gregorie* the 7. his time, who by excommunication forced Miniſters from their wives, there were 24. Biſhops with their Clergie that ſtood in defence of their marriage. *Anno* 1191. the nation of the Danes gave licence to their Miniſters to marrie, and were for that cauſe excommunicate by *Clemens* the 3. *ex Balao. Anno* 1372. the Archbiſhop of Colen was married : *ſic Pramonſtratenſ. Paulus* 2. is ſaid to have taken advice about the reſtoring of the marriage of Miniſters. *ex Balao.*

Thus we ſee, that in times paſt marriage was lawfull for all men, untill Pope *Nicholas* the ſecond, *Alexander* the ſecond, and *Gregorie* the ſeventh, that notable ſorcerer and adulterer : for theſe three comming together, one not long after another, began by publike decree to reſtraine Prieſts marriage : not long after them, *Anſelme* began to play the *Rex* here in England, *anno.* 1104. who ſtoutly proceeded in his ungodly purpoſe, and enacted that married Prieſts ſhould either leave their wives, or their benefice. At which time two hundred Prieſts at once came barefoot to the Kings palace to make complaint : and for all *Anſelmes* Pope-like and outragious proceedings againſt married Prieſts, yet they continued married well nie two hundred yeeres after *Anſelmes* time, doe what he could : and thus it is manifeſt, that the reſtraint of Miniſters marriage is no ancient thing, but then began moſt to be urged, when Antichriſt fully was revealed to the world, when as the orders of Friers came in and were confirmed and priviledged under *Boniface* the 8. about *anno* 1300.

Fox pag. 1063.
col. 1. 30.

Fox pag. 1065.
col. 2. 10.

Argum. 3. What better argument can we have againſt this Popiſh decree, than the great uncleannes, and foule enormities that have been brought, by the meanes thereof, into the Church ? In the time of *Gregorie* the firſt, who enjoyned his Clergie to live ſingle, commanding on a time his ſervants to catch him ſome fiſh, out of his Motes and Ponds, in ſtead of fiſh they brought unto him 6000. heads of young children : whereupon, he fetching a great ſigh with himſelfe, commended then the ſaying of the Apoſtle, *It is better to marrie than to burne. Bellarmine* hath no better anſwer than to denie the ſtorie, which notwithſtanding is found in the epiſtle of *Hulderieus* Biſhop of Auguſta, which he ſent to Pope *Nicholas : Fox pag.* 1155. *col.* 1.

Pag. 1054. 2. 50.
Fox pag. 1165.
col. 1.
Pag. 1063. 1. 70.
edit. 1610.

In *Anſelmes* time, after the reſtraint of Miniſters marriage, great rumours, and complaint was brought to him, of the execrable vice of Sodomitrie, which began to reigne in the Clergie. Pope *Pius* the ſecond ſaid, he ſaw many weightie cauſes, why wives ſhould be taken away from Prieſts, but he ſaw more why they ſhould be reſtored to them againe. The ſame Pope *Pius* alſo diſſolved certaine houſes of the Brigidines, bidding them to goe forth of their cels, *ne amplius urerentur*, that they ſhould no longer burne in luſt, *ex Balao. Bernard* ſaith, *Tolle de Eccleſia honorabile conjugium, &c.* Take from the Church honorable Matrimonie, ſhall you not repleniſh it with inceſtuous perſons, concubinaries, Sodomiticall vices ? Hereupon the popiſh Catholikes ſeeing their owne infirmitie, began thus to ſalve up the matter, *Si non caſte, tamen caute :* If thou deale not chaſtly, yet deale charily. Yea they are not aſhamed thus to write, if any of the Prieſts ſhould be *found imbracing of a woman, it muſt be expounded and preſuppoſed, that he doth it to bleſſe her.

Sup. Cant.
Serm. 66.

* Fox pag. 792.
col. 1. &. p 726.
col. 1. 30. edit.
ultim.

Reade Maſter *Bales* preface to his booke intituled, *De actis Romanor. pontificum* : there you ſhall find how that the Kings viſiters appointed to viſite the Abbeyes, *anno* 1538. found in ſome irreligious houſes five, in ſome ten, in ſome twenty Sodomites and adulterers : whereof ſome kept five, ſome ſeven, ſome twenty harlots. O filthy uncleanneſſe unſpeakeable ! Who would not now thinke, that it had been much better for theſe profeſſed votaries to have married ? This was well foreſeene of that good man D. *Collet*, founder of Pauls Schoole, who wiſhed that the Maſter and Uſher of the Schoole ſhould be rather of married men, than ſingle prieſts : *Fox pag.* 839. *col.* 1.

Pag. 766. 2. 60.

Among the Helvetians it was an ancient uſe and cuſtome, that when they received any new prieſt into their Churches, they would premoniſh him to take his concubine, leſt he ſhould attempt any miſuſe with their wives and daughters : *Fox pag.* 866. *col.* 2. Theſe things conſidered, who cannot but approve and highly commend the ſaying of Pope *Pius*, before alleaged, if hee had done as he ſaid ?

Pag. 791. 2. 60.

I but (ſaith *Bellarmine*) theſe are the abuſes of ſingle life, will you condeme a good thing becauſe of the abuſe ? by the ſame reaſon (ſaith he) *calum & terra tollenda ſunt*, Heaven and earth muſt be taken away, becauſe they were abuſed of the heathen and taken for Gods, *cap.* 21.

Anſw. Firſt, wee ſay not, that theſe be the fruites of ſingle life, which S. *Paul* commendeth in all thoſe that have the gift, but of this coacted and conſtrained popiſh virginitie, which is impoſed indifferently upon all, and cannot have any good uſe. Secondly, when you can prove that reſtraining of Miniſters marriage is of Gods ordinance, as it is certaine heaven and earth are of his making, then we will grant unto you, that it may have a right uſe, and for the abuſe ought not utterly to be aboliſhed.

Saint *Auguſtine* alſo ſaith, *Quæ nubere volunt, & ideo non nubunt quia impunè non poſſunt, melius nuberent, quàm urerentur, id eſt, quàm occulta flamma concupiſcentia in ipſa conſcientia vaſtarentur :* Thoſe Virgins, which would marry, but cannot, becauſe of reſtraint, and reproch, might better marrie than burne, that is to ſay, than with the ſecret flame of concupiſcence to be waſted and conſumed in their conſcience, &c. Wherefore it followeth, that all they, both Miniſters, votaries and Virgins, that have not power to abſtaine, ſhould doe better, for all their profeſſion and vow, to marrie, than to burne.

De ſanct. Virgin. cap. 34.

Argum. 4. The teſtimony of antiquitie is very full and plentifull for the lawfulneſſe of Miniſters marriage: *Stephanus* Biſhop of Rome, *Decretal. Aliter ſe habet orientalis Eccleſiæ traditio, aliter Romana Eccleſia: Nam illorum ſacerdotes, diaconi & ſubdiaconi Matrimonio copulantur*: The tradition or cuſtome of the Eaſt Church is divers from the uſe of the Roman Church: for their Prieſts, Deacons, and Subdeacons are married, &c. See then, how is this like to be an Apoſtolike tradition, that Miniſters ſhould live ſingle, ſeeing it was never univerſally received? And Cardinall *Campeius* is here found to be a liar, who was not aſhamed openly to ſay in the aſſembly at Noremberg, *anno* 1524. that the Greekes did not permit their Prieſts to marrie, *Fox pag.* 865. *col.* 1.

Pag. 790. 1. 88.

Bellarmine anſwereth, firſt, that this Canon of *Stephanus* is of no authoritie, being not found in any of his Epiſtles, &c.

Contra. Thus he taketh to himſelfe great libertie in denying of authorities alleaged, refuſing his owne authors; as he denieth the ſtorie of Pope *Ioane*, witneſſed by 13. authors of account, as I have ſhewed before: he giveth no credit to *Sozomena* his report of *Paphnutius*: the Epiſtle alſo of *Hulderic* Biſhop of Auguſta written to Pope *Nicholas*, is of him refuſed: and now he giveth *Gratian* the lie, the compiler of their owne decrees; theſe are but beggerly ſhifts.

Secondly, ſaith hee, the Canon is to be underſtood according to the practice of the Greeke Church, that it is not lawfull for their Prieſts to marrie new wives, but onely being married before, to uſe and exerciſe that marriage, which cuſtome notwithſtanding the Church of Rome condemneth.

Contra. Firſt, the words of this decree are plaine, *Matrimonio copulantur*: The Prieſts, Deacons and Subdeacons in the Eaſt Church are coupled or joyned in marriage: which ſheweth a libertie as well to take wives as to uſe wives. Secondly, the ſame alſo is affirmed by *Clement.* 3. *decret. Greg. lib.* 5. *tit.* 38. *c.* 7. *Sacerdotibus Græcis legitimo matrimonio uti licet*: The Greeke Prieſts may uſe lawfull marriage: If marriage be lawfull, then both before their Prieſthood and after. Thirdly, *Innocentius* 3. thus teſtifieth; *decret. Gregor. lib.* 3. *tit.* 3. *cap.* 6. *Orientalis in minoribus, &c.* The Eaſterne Churches doe contract matrimonie in the lower degrees, and in the higher degrees they uſe matrimonie alreadie contracted. Wherefore it is untrue that *Bellarmine* ſaith, it is not lawfull in the Greeke Church for any, *in ſacris exiſtentes*, that are in orders to marrie wives. Fourthly, neither doe they contract marriage in the lower degrees onely, but in the higher alſo; as Deacons are counted amongſt the greater orders: for whom by the Ancyrane Councell, it was lawfull to marrie, *can.* 10. as it is alleaged in the decrees, *diſtinct.* 28. *c.* 8. If the 6. Canon of the *Trullane* be objected, that maketh it unlawfull for Deacons to marrie; wee anſwer, firſt, that the Ancyrane Councell is more ancient by more than 300. yeares, being celebrate *anno* 308. the other about 670. and therefore to be preferred. Secondly, the Ancyrane is confirmed *can.* 1. of this Trullane Synod, and therefore therein the Synod is contrarie to it ſelfe. Thirdly, as this Synod prohibiteth Deacons to contract marriage, ſo *can.* 12. it forbiddeth Biſhops to uſe marriage contracted, contrarie to the generall uſe of the Greeke Church.

Concil. Ancyran. an. 308. *can.* 10. *Diaconi, ſi in ordinatione proteſtati ſunt, ſe non poſſe continere, & velle uxores ducere, hi poſtea, ſi ad nuptias venerint, maneant in miniſterio, &c.* Deacons, which when they are ordained, doe proteſt that they cannot containe, but doe purpoſe to marrie, if afterward they marrie, let them continue ſtill in their miniſterie.

This Canon is alſo alleaged by *Bellarmine*, to prove that marriage is not lawfull for Miniſters, unleſſe they be diſpenſed with by the Biſhop; becauſe it followeth in the Canon, *Quia Epiſcopus, &c.* Becauſe the Biſhop gave them leave, that is, Deacons to marrie they may be ſuffered ſo to doe.

Anſw. Firſt, if the Biſhop may diſpenſe with the marriage of Miniſters, then is it no Apoſtolicall conſtitution; for then it were not in the Biſhops power to diſpenſe. Secondly, the marriages then of the Miniſters of the Goſpell by your owne Canon are lawfull, becauſe both they and their Biſhops are enabled to marrie by the law of the Prince; which is more than the diſpenſation of a Biſhop. Thirdly, it is not the diſpenſation of the Biſhop, but the libertie of the Apoſtle, that maketh the marriage of Miniſters lawfull, as *diſtinct.* 27. *c.* 5. *ex Toletan.* 2. *cap* 1. *conceſſam ab Apoſtolo licentiam, &c.* We cannot take away the licence or libertie of marriage granted by the Apoſtle.

Concil. Gangrenſ. cap. 1. *Qui mulierem fidelem cum viro ſuo dormientem, abominandam crediderit, anathema eſto*: He that abhorreth a faithfull woman becauſe ſhe ſleepeth with her husband, accurſed be hee. And more apertly chap. 4. the Councell approveth the marriage of Miniſters, decreeing thus: *Si quis diſcernit Presbyterum conjugatum, tanquam occaſione nuptiarum, quod offerre non debeat, & ab ejus oblatione ideo ſe abſtineat, anathema*: If any man make queſtion of a married Prieſt, that by reaſon of his marriage, he ought not to miniſter, and therefore refraineth from his oblation and ſervice, let him be accurſed, &c. This Canon alloweth as well of the ſervice of a married Miniſter, as of a ſingle: And although this were a provinciall Councell, yet is it confirmed *concil. Roman.* 6. *ſub Symmacho*, and in the 6. generall Trullane Councell, Can. 1.

Bellarmine anſwereth, that they are condemned, which condemne marriage in Miniſters as ſimply evill, as *can.* 1. and this Canon ſpeaketh of him *Qui habuit uxorem*, that had, not hath a wife.

Anſw. Firſt, the firſt Canon of this Synod condemneth thoſe that diſpraiſe marriage as evill, but in this 4. Canon, it alſo decreeth againſt them that miſlike marriage in Miniſters; ſo that theſe being two divers Canons, they cannot be thought to decree one and the ſame thing. Secondly, the words are plaine, *Tanquam occaſione nuptiarum*, If by occaſion of marriage, they ſay not as evill, a man diſcerne betweene a Prieſt married and unmarried ; they ſay not, condemne, but preferre one before another, for that onely, that he is married : but thus doe the Papiſts, *occaſione nuptiarum*, by reaſon of marriage, put Miniſters by from miniſtring : *Ergo*, they are *anathema*. Thirdly, the right tranſlation is, *Presbyterum coniugatum* : as *Peter Crab* readeth, a married Presbyter, which implyeth the preſent time, not one which had a wife, which is your owne gloſſe, and contrary to the cuſtome of the Greeke Church, who ſuffered their Miniſters to hold their wives. Alſo your owne decrees doe thus read, *diſtinct*. 28.*cap*.15. *Si quis diſcernit presbyterum coniugatum* : If any man diſcerne a Prieſt married, the Greeke word is γεγαμηκότος, married or joyned to a wife, not which had a wife, ſo that the reading in their owne Canons doth overthrow this new tranſlation of theirs.

Concil.Lateranenſ.ſub Alexandro 3.*part*. 18. *cap*.4. *Si ſubdiaconi contraxerint matrimonium, eos, dummodo ante tales fuerint, quod timendum ſit, ne pro una pluribus abutantur, diſſimulare poteris cum ſuis uxoribus remanere, quia tolerandum eſt malum, ut pejora vitentur* : If Subdeacons marrie, if they were ſuch before, that it is to be feared, leſt in ſtead of one they would abuſe many, you may winke at them, and ſuffer them to enjoy their marriage : for an inconvenience muſt be ſuffered to prevent a miſchiefe.

Ibid.cap.4. *Nullus veſtrum eum à contracto matrimonio prædicti ordinis obtentu, prohibere præſumat, nec ſibi propter hoc moleſtiam aut gravamen inferat* : Let none of you hinder him (meaning a certaine Subdeacon) from his marriage contracted, under colour and pretence of his orders, nor for that reſpect moleſt or grieve him any way, &c. Farre off were thoſe times, though evill enough, from ſuch crueltie and outrage, as of late many have ſeene and felt, when the marriage of Miniſters was made felonie, by that bloodie act of the ſix articles, *Fox pag*.1135.*col*.2.

Pag.1036.2.80.

Argum.5. In the fifth place, that the impoſition of ſingle life upon the Clergie is no Apoſtolike inſtitution it may appeare, both becauſe the authors and firſt deviſers of this hard conſtitution may bee aſſigned, as alſo, for that the obſervation thereof is divers, and not uniformly kept.

For the firſt, *Syricius* is held to have beene the firſt impoſer of this yoke, who was Biſhop of Rome almoſt foure hundred yeere after Chriſt : which although it be ſtoutly by *Bellarmine* denied, *cap*.19. *lib*.1 *de Cleric*. yet it is by *Clictoveus*, a Popiſh writer of great credit amongſt them, affirmed, and by *Innocentius* the 3. who, although the other bee by *Bellarmine* rejected and confuted, ought to beare more ſway with him : he thus writeth, *diſtinct*.82.*c*.2. *Si ad aliquos forma illa Eccleſiaſtica vita, &c.* If that forme of Eccleſiaſticall converſation and diſcipline, which was ſent from Biſhop *Syricius* to the Provinces, doe appeare not to have come to the knowledge of ſome, to thoſe that are ignorant, pardon ſhall not be denied, &c. By this it is evident, that this injunction of ſingle life firſt proceeded from *Syricius*, both becauſe he is ſaid to have preſcribed a certaine forme of life, and for that many were ignorant thereof : whereby it is manifeſt, that it is not Apoſtolicall, for then no Church could have pretended ignorance.

Clictov. de continent. Sacerd.c.4.

This *Syricius* onely inhibited Biſhops, Prieſts, and Deacons to marrie ; for Subdeacons it was yet free, till *Pelagius* the 2. his time, who was Biſhop of Rome about the yeere 580. as *Gregorie* the firſt thus teſtifieth, *diſtinct*.32.*c*.2. Wee have heard by the relation of many, that your Subdeacons doe companie with their wives : which thing that no man ſhould afterward preſume to doe, it was prohibited by the authoritie of our predeceſſour, which was this *Pelagius*. And the ſame decree againſt the marriage of Subdeacons is againe revived by *Gregorie diſtinct*.31.*cap*.1.

Againe, it ſhould ſeeme that the marriage of Presbyters was not generally inhibited till the firſt Toletan Councell, which was celebrate about *anno* 407. in the which ſynode, *Can*. 1. it is thus decreed : *Si quis Presbyter ante interdictum* : That if any Presbyter, yea before the interdiction, had begotten children, he ſhould not be preferred, &c. So that it ſeemeth, that marriage began then firſt to be interdict, or forbidden.

Secondly, the diverſitie hath beene very great, and much alteration in the urging of this inhibition.

1 The Greeke Church alloweth their Clergie to enjoy their wives before married, but ſome of them are not permitted to marrie againe : the Latine Church inhibiteth both the one and the other : So witneſſeth *Innocent.decret.Gregor.lib*.3. *tit*.3.*c*.6.

2 The Greekes alſo differ much in their opinion and practice : firſt, Deacons were ſuffered to marrie after their ordination, if they made ſuch proteſtation, when they received orders : *Concil.Ancyran. can*.10.*ann*.308.

3 Biſhops were firſt inhibited in the Greeke Church the companie of their wives before married, in the Trullane Synod, *Can*.12. whereas it was lawfull before : which Synod was celebrate about the yeere 673.

4 In the Latine Church Subdeacons were not a long time prohibited to marrie, as it may appeare *concil.Carthag*.5.*c*.3. which was about the yeere 438.

5 At the firſt they were not enforced to make profeſſion of ſingle life at the receiving of their orders, but it was left free, as it is extant, *concil.Tolletan*.2.*c*.1. about the yeere 530. but afterward it was decreed, that Prieſts and Deacons ſhould make ſuch promiſe and profeſſion, *Toletan*.4.*c*.26. *anno* 680.

6 Marriage was free in the Latine Church for all the inferiour orders and degrees of the Clergie,

under Subdeacons, more than a thouſand yeeres, as it is extant in the decree of *Leo* the ninth, *anno* 1049. *diſtinct.*32. *c.*14. But about an hundred yeere after, *Alexander* the third decreed, that if any of the lower degrees did take a wife, he ſhould be deprived of his benefice, *decret. Gregor. lib.* 3. *tit.* 3. *cap.*3.

Thus, as we ſee, there hath beene great difference in the Church, concerning the degrees of the Clergie, which of them ſhould be reſtrained marriage: firſt, Biſhops were inhibited, after that Prieſts and Deacons, then next Subdeacons, and laſt of all the inferiour orders alſo, as of Readers, Exorciſts, and the reſt: Whereby it appeareth, that this inhibition of marriage was not Apoſtolicall, for then it ſhould have beene knowne at the firſt, to whom the inhibition did appertaine. And as the diverſitie hath beene great concerning the degrees, ſo the cenſures alſo of the Church as touching the marriage of miniſters have beene as divers.

7 Firſt, they that were married, and had children after their ordination, were but forbidden to aſcend to a higher degree, as *concil. Taurinat. c.* 7. *anno* 400. or thereabout.

8 Afterward, *anno* 438. in the 5. Councell of Carthage, *Can.*3. Clergie men, not abſtaining from their wives, were decreed to be removed from their office: but yet they were not ſuſpended from the Communion, *Aurelianenſ.*5. *cap.*4.

9 Then the cenſure was aggravated, and Miniſters that were married, were deprived of the Communion: which heavie decree is reverſed: *Concil. Turonenſ.* 1. *c.* 2. *anno* 480. or thereabout, they decree, that they ſhould not be kept from the Communion, but onely deprived of their office.

10 As yet Miniſters, though they were enjoyned abſtinence, yet were not forbidden cohabitation with their wives, as *concil. Arelatenſ.* 2. *can.*3. it was lawfull for a Miniſter to have his wife with him in the houſe, as well as any other kinſwoman: but afterward they were commanded to be ſeparated from their wives, *anno* 680. in the 4. Toletan. Can. 43.

11 Yet was it put to the Miniſters choiſe, whether they would leave their wives, or be ſuſpended from their office: as *Gregor.* 1. maketh mention of one *Specioſus* a Subdeacon, that was content to leave his calling, rather than to forſake his wife, and ſo maintained himſelfe being a Notarie, *diſtinct.* 32. *c.*2. and this was *an.*600. or thereabout: But afterward *Gregor.* 7. *an.* 1070. did enforce Miniſters by excommunication to leave their wives, not leaving them to their choiſe at all.

12 All this while they only proceeded againſt the marriage of Miniſters by Eccleſiaſticall cenſures, as yet no civill or corporall puniſhments were deviſed, till *Urbanus* 2. *anno* 1086. who decreed, that it might be lawfull for the Prince *mancipare ſervituti, &c.* to make Miniſters wives bondwomen, *diſtinct.* 32. *c.*10.

13 But hitherto the life of married Miniſters was not touched till of late it was made felonie, by the bloodie act of the ſix articles, *Fox pag.* 1135. ſuch was the crueltie of Papiſts. Thus we ſee how variable and divers the conſtitutions of former times have beene concerning the marriage of Miniſters: whereby it is evident, that the Apoſtles have not impoſed this yoke of ſingle life; for their conſtitutions are generall, and ought uniformely to be kept of all Churches.

Now becauſe *Bellarmine* taketh upon him to juſtifie this laſt heavie cenſure of the marriage of Miniſters, which doth ſuſpend them not from their livings only, but from their life, I cannot paſſe over with ſilence ſo great impietie, that it may appeare how this blood-ſucking generation of vipers intendeth nothing but crueltie.

His reaſons, for the juſtifying of this cruell law, are two: the firſt, that married Miniſters are worthie to die, becauſe they doe breake their vow: the ſecond is taken out of the ſaying of *Hierome*, that a Biſhop begetting children, *quaſi adulter damnabitur*, ſhall be condemned as an adulterer, and not reputed as an husband: but adulterie (ſaith he) in *Hieromes* time was death: *Ergo*, married Biſhops and Miniſters are worthy of death, *cap.*21. *reſp. ad ultim. argument. Philippi.*

Anſwer. To the firſt reaſon our anſwer is this: firſt, if not the marriage of Miniſters, but the breaking of the vow be worthy of death, then have you dealt moſt cruelly with many Miniſters of the Goſpell, which were never votaries, and yet have been condemned and put to death for their marriage. Secondly, marriage after a vow made is permitted both by the Civill and Canon law, and therefore the ſentence of death is unjuſt, and againſt law in this caſe. Firſt, the Civill law permitteth, that if a widow have taken a ſolemne oath that ſhee will not marrie againe, may notwithſtanding that oath, goe unto ſecond marriage: *Cod. lib.*5. *tit.*35. *Valentin. Theodoſ. In optione hujuſmodi nulla cogatur*: Let no woman be compelled, but left to her choiſe, &c. If this be lawfull after an oath, there is the ſame reaſon of a vow: for a vow doth not more binde before God, than an oath.

2 Your owne Canons alſo doe warrant marriage after a vow, as *decr. Gregor. lib.*4. *tit.*6. *c.*5. *Alexander* the 3. thus reſolveth concerning a woman that had made a vow not to marrie, *Nos attendentes, &c.* We conſidering, that it is more ſafe for the woman after a vow ſimply made to contract marriage, than incurre the guilt of fornication, &c. It will here be anſwered, that after a ſimple vow marriage may be tolerated, but not after a ſolemne: they call that a ſimple vow, when the partie neither changeth habit, nor place, profeſſing to live ſingle.

Contra. Firſt, *Celeſtinus* the third of this matter thus decreeth: *Simplex votum non minus, &c.* A ſimple vow doth no leſſe binde before God, than a ſolemne, *decr. Greg. lib.*4. *tit.*6. *cap.*6. Wherefore if marriage be lawfull after the one, then after the other likewiſe: for they both binde alike before God.

Thus it appeareth, that to marrie after a vow made, is agreeable to your owne Canons; and authoriſed alſo by the Civill law: and therefore cannot be judged worthy of death.

To the ſecond reaſon collected out of S. *Hierome*, our anſwer is: firſt, he doth not directly affirme, that a married Biſhop is an adulterer: *ſed quaſi adulter*, but as an adulterer. Secondly, there is no great heede to be taken what *Hierome* ſaith, for he many times in his heat is ſo carried away with the commendation of virginitie, that hee miſliketh not only the marriage of Miniſters, but condemneth generally, both firſt and ſecond marriage; as of the married eſtate he thus ſpeaketh: *Fœminæ maritatæ tumentibus uteris præferunt fœditatem: epiſtol. ad Lætam.* Married women with their great bellies bewray their filthineſſe. And writing to *Furia: An vereris ne ex te parens tuus non habeat puſionem, &c.* Art thou afraid leaſt thou ſhouldeſt not being to thy father a little Dwarfe, to creepe upon his breaſt, *& cervicem ejus ſtercore linat*, and to beray his ſhoulder? Thus unreverently he ſpeaketh of children which are the fruit of marriage: and yet I doe not tranſlate his words as they are ſet downe. And againe, *ad Gaudentium: Servos carnis, &c. Paul* calleth them that are married, ſervants of the fleſh. Thus he wreſteth Scripture to ſerve his turne; thus he counteth marriage, filthineſſe, uncleanneſſe, fleſhlineſſe. And hee is no more equall toward ſecond marriage, as thus he noteth upon theſe words of the Apoſtle, 1 *Timoth.* 5. *I will younger widowes to marry, for certaine are turned back after Sathan: Maritum potius accipiat, quam diabolum*: Let younger widowes rather chuſe an husband, than the devill: a goodly matter, and much to be deſired, that is received in compariſon of the devill, *ad Salvinam.* If *Hierome* had this conceit of ſecond marriage, making it in the next degree to the devill, I doe not marvell, that he calleth the Marriage of Miniſters adulterie. But *Hierome* himſelfe hath given us a rule, what we ſhould doe in this caſe: *Non conſuevi eorum inſultare erroribus, quorum miror ingenia*: I doe not uſe to rejoyce in their errors, whoſe wits I commend, *Pammach, & Ocean.* that libertie then, which *Hierome* had in judging of others, is not denied to us in diſcerning of him.

Thirdly, *Hierome* ſaith thus of himſelfe, in another caſe, *Imitati eſtis errantem, imitamini & correctum*: As ye followed me when I erred, ſo imitate me now being corrected. So I would wiſh *Bellarmine*, as he is ready to take hold of this unequall ſentence of *Hierome* pronounced of the marriage of Miniſters, ſo to give him the hearing, where he ſpeaketh in favour, as he thus writeth: *Qui dixit, unius uxoris virum, ipſe mandavit, &c.* He that ſaid, a Biſhop muſt be the husband of one wife, he alſo ſaid, he muſt be without reproofe, ſober, wiſe, apt to teach, &c. *Ad hæc omnia, &c.* We winke at all this, onely we can ſee their wives: they paſſe by that which they ought not, *& objiciunt quod conceſſum eſt*, and they object that wich is granted, *Hieron. Ocean.* Here he directly affirmeth that it is granted unto Miniſters to have wives.

Fourthly, he urgeth the cuſtome of *Hieromes* daies, when adulterie was puniſhed with death, which cannot be denied: but hee is not able to prove that the marriage of Miniſters was then puniſhed by death: *Ergo*, it was not reputed for adulterie. And I would aske him this queſtion: whether he approve that law or not that judgeth adulterers worthy of death: if he doe, why is it not practiſed in Poperie? if he doe not, how can it ſerve his turne againſt the marriage of Miniſters? Againe, and doth this Popiſh champion ſpeake as he thinketh? would he have married Miniſters put to death? what then are adulterous and fornicating Prieſts worthy of? doth hee thinke marriage a greater ſtaine to orders, than fornication? But your fornicators, inceſtuous, or adulterous Prieſts, were not adjudged to death: the heavieſt cenſure againſt them, was to be depoſed from their office, *diſtinct.* 81. *c.* 12. and afterward this cenſure was thought to be ſomewhat too hard, and therefore was mitigated, and changed into certaine yeeres penance, *diſtinct.* 82. *c.* 5. If then by your owne law adulterous and fornicatorious Prieſts are not to die, how much leſſe married Miniſters? for they doe tranſgreſſe Gods law, the other breake but a conſtitution of your Church. Thus we ſee, how by the practice of the Popiſh Church, in puniſhing more cruelly the honeſt marriage, than the uncleane converſation of Miniſters, they doe preferre the one before the other: and thus, as S. *Hierome* ſaith, *Lupanaria thalamis præferentur*, Brothel-houſes ſhall be preferred before the marriage bed. And thus much by the way for the anſwer to *Bellarmines* unjuſt defence of their cruell proceedings againſt the marriage of Miniſters even unto death.

Fifthly, and laſtly, I will ſhew the conſent both of the Civill and Canon law, for the lawfulneſſe of Miniſters marriage.

Firſt, *Cod. lib.* 5. *tit.* 27. *leg.* 1. *Conſtantin.* That they, *quos ſacerdotii ornamenta condecorant*, which are honoured by the Prieſthood, ſhould not marrie any abject or vile perſons: they are not forbidden ſimply to marrie, but preſcribed of what condition. But if it be anſwered, that this word *Sacerdotium*, Prieſthood, is here taken for an office or place of government, as ſome thinke; though that uſe of the word cannot be proved in the Civill courſe, there are other lawes beſide to ſtrengthen this: as *Cod. lib.* 1. *tit.* 6. *leg.* 2. *Conſtantius: Clerici, conjugia, & liberi immunes, &c.* Clergie men, their wives and children are freed from baſe ſervices. And *leg.* 20. *Clericorum bona poſt liberos & uxorem ad eccleſiam deferuntur*: Clergie mens goods, after their children, and wife, muſt be given to the Church, *Theodoſ. Ergo*, by the Imperiall law it was lawfull for Miniſters to be married. It will be here anſwered, that they are called their wives, whom they had married before their ordination, but had now left their companie. *Contra*, Firſt, the law ſaith, *conjugia*, not *conjuges*, the marriages or the wedlock of Miniſters, not their wives, muſt be free, ſhewing a preſent uſe of mariage. Secondly, if they had now left their wives, being married to the Church, then the Church ſhould have been preferred before their wives, to inherit their goods: but now their wives were preferred before the Church, and ſo they are in the neereſt degree to them that might be: and therefore they are their wives ſtill, as before. Thirdly, the law being generall of all Miniſters wives, not excluding them that are married after, no more than the firſt, it muſt be ſo underſtood, unleſſe by the law it ſelfe, they could ſhew a reſtraint: for the law muſt be taken according to the letter.

I come now to their owne Canons: firſt, *Innocentius 3. diſtinct.26.c.3.* thus teſtifieth, *Uxorem ducere, non eſt crimen, &c.* It is no fault to marrie a wife: if it be a ſinne, the author of marriage ſhould be in fault. And againe, *Nuptiarum copula Dei mandato perficitur:* The Marriage bond is perfected by Gods commandement. If then it be no ſinne to marrie a wife, it is not ſinfull in a Miniſter to take a wife. *Decret.p.2.cauſ.12. qu.1.c.21. Poteſtatem habet Epiſcopus, &c.* A Biſhop when he dieth hath power to leave his goods to whom he will, &c. *fortaſſis enim uxorem habet, &c.* It may bee hee hath wife, and children: the Canon ſaith not, *habuit*, he had a wife, but he hath. *Sext.decret.lib.3.tit.2. Bonif. 8. Clericus conjugatus, &c.* A Clergie man, that is married, doth enjoy the privilege of the Clergie, &c. Their marriage then is lawfull, for otherwiſe they could not enjoy their Clergie.

We have alſo direct places of the Canons, that doe affirme the marriage of the Clergie, *Legitimum*, to be legitimate, or lawfull: as *concil. Lateranenſ. ſub Alexand. 3.c. 2. In ſacerdotio geniti, &c.* They which are borne in the Prieſthood, may be admit to be Prieſts: But none which were not borne in lawfull marriage, could bee preferred to be Biſhops or Prieſts, *part.3.cap.3. Ergo,* marriage in the Prieſthood is lawfull. Likewiſe *Lateran.ſub Innocent.3.cap.14. Clerici, &c.* Clergie men falling into fornication, ought to be more grievouſly puniſhed, *Cum legitimo matrimonio poſſint uti,* ſeeing they may uſe lawfull matrimonie, *decret.Gregor.lib.5.tit.38.c.5. Clemens 3. Græcis legitimo matrimonio uti licet:* The Greekes may ſafely uſe lawfull Matrimonie. In all theſe places, the marriage of the Clergie is called lawfull.

Now I will ſhew in particular, that it hath beene lawfull for the ſeverall degrees of the Clergie to marrie: for Biſhops, Prieſts, Deacons, Subdeacons, Readers, Exorciſts, Singers and the reſt: firſt, for the foure inferiour orders, of Doorekeepers, Lecturers, Exorciſts, Acolythi, that they may take a wife, the decree of *Leo* the 9. is extant, *diſtinct.32.c.14.* Secondly, Subdeacons are permitted to marrie, *diſtinct.* 84.4. out of the Councell of Carthage 5.*c.*3. Thirdly, it was lawfull for Deacons alſo to marrie, *diſtinct.27.c.7. Gregorie* maketh mention of one *Ioannes* a Deacon, *Qui parvulam habuit filiam,* that had a little daughter, whom the Citizens of Naples elected to be their Biſhop: the young infant was begotten in his Deaconſhip: for it is not like they would chooſe one to be their Biſhop, that had bin Deacon but a while. Fourthly, Prieſts alſo were married *diſtinct.* 28. *c.*17. *Nicholas* thus writeth to the Bulgarians, *Dejicere non debetis, &c.* I would not have you to deprive him of his place, ſpeaking of an Elder or a Prieſt that was married. Fifthly, for the lawfulneſſe alſo of Biſhops marriage, we have a direct Canon, *diſtinct.28. c.13.* where *Pelagius* conſenteth to the election of a married Biſhop elected to Syracuſa, though he deferred it a whole yeere, yet at the length gave conſent. Thus have we the teſtimonie of their owne Canons for the approbation of Miniſters marriage.

Let us adde the ſeale of Martyrs, M. *Lambert* Martyr out of S. *Paul* thus ſaying, *They that cannot abſtaine let them marrie, &c.* 1 *Cor.*7.9. inferreth thus, this proveth well, that all Prieſts wanting continencie of heart, had need to marry to avoid burning luſt, *Fox pag.*1104.*col.*1.

1 Cor.7.9.
P.1008.1.66.

M. *Tindal* Martyr: A prieſt ought to have a wife for two cauſes, leſt he ſhould ſeeme unapt for ſo chargeeble an office, which hath no houſehold to rule: and againe, becauſe chaſtitie is an exceeding ſeldome gift, &c. *Fox pag.*1250. *col.*1.*art.*9.

P.113[illegible].60.

Concerning the conſent of other Chriſtian Churches, it is here very pregnant: 1. For the Eaſt Churches, *Ieremie* telleth us what the uſe of the Greeke Church is: *We give unto thoſe Prieſts, which cannot continue virgins, uxores accipiendi poteſtatem,* power to take wives, but before they are made *Prieſts, and are conſecrated, for God hath appointed matrimonie: and we are not ignorant, that much uncleanneſſe is practiſed among them, qui ſacerdotes uxores accipere prohibent, which denie Prieſts to take wives: Nilus* alſo ſheweth how in the 13. Canon of the ſixth generall Councell, that cuſtome of the Roman Church is condemned, who required of ſuch as were to bee made Prieſts and Deacons, that they ſhould profeſſe, *quod non ultra ſuis copulentur uxorib.* that they ſhould no longer keepe company *with their wives:* and they decree ſuch marriages to remaine in force, *not* [a] *diſſolving their ſocietie with their wives.* 2. The Muſcovites doe herein follow the Greeke Church: [b] they condemne the Romane Prieſts, becauſe they bend themſelves by oath to a ſingle life: ſeeing the Councell of Gangea, can 4. denounceth, *anathema* againſt him, *qui ſpernit ſacerdotem uxorem habentem,* which deſpiſeth a Prieſt having a wife. Nay yet more, [c] *neminem uxore carentem, &c.* they admit none unto the Prieſthood, that hath not a wife: [d] though they allow not their Prieſts to marrie againe, their firſt wives being dead. 3. [e] The Prieſts in India are married, and neverthel eſſe ceaſe not to execute their duties. 4. [f] The Prieſts of the Armenians are married. 5. [g] In Syria the Prieſts are married as in Greece. 6. [h] In Cyprus the Biſhops in all ages have beene married, as well as the Prieſts.

Centur.Oriental.Eccleſ.c.11.
Lib.2.de primat.

[a] μηδαμῶς αὐτῶν τὴν πρὸς τὰς γαμετὰς συνάφειαν διαλύοντες.

[b] Guagnin. de religio.Moſcovit.

[c] Sacranus de erroribus.Moſco. error 66.

[d] Faber de relig.Moſcov.

[e] Thevet lib. 10.cap.15.

[f] Idem lib.8. cap.15.

[g] Villamont. lib.2 c.22.

[h] Thevet. lib.7. cap.3.

2 Concerning the South Church: 1. *Syneſius* an Ægyptian Biſhop of Ptolemais, profeſſed, when he was made Biſhop, *that he would never forſake his wife, nor privily as an adulterer keepe her company,*

[k] Ad Dracont.
[l] Damianus a Goes de moribus Æthiop.

but I will pray to God (ſaith he) *to ſend me by her many and good children.*[k] *Athanaſius* reporteth, that Prieſts and Monkes were married and had children. And in the Aethiopike[l] Church at this day their Prieſts are married, which they have received of S. *Paul, who had rather a Clerke or Lay-man to marry, than burne. Zaga Zabo,* in his confeſſion of the Aethiopike faith.

Harm. ſect. 16. pag. 484.
18. Sect. p. 544.
Ibid. pag. 565.
Sect. 18. p. 571.
Sect. 18. p. 547.
Euſeb. lib. 10. cap. 3.

3 We have the full conſent of the reformed Churches. Confeſſion of Baſil, artic. 10. ſſ. 1. *No man can prohibit that, which Chriſt himſelfe hath not prohibited, &c. We know that the marriage of miniſters was not forbidden.* Auſpurg. artic. 5. *This new law defended by our adverſaries, which forbiddeth Prieſts to marrie, and diſſolveth thoſe that are contracted, is flat contrarie to the law of nature, to the law of God, to the Goſpell, to the conſtitutions of ancient Synodes, &c.* Saxonie, artic. 18. *We know it is the will of God, that marriage ſhould not be forbidden to any perſons that be fit thereunto, &c. therefore wee give leave to Prieſts and other perſons to marrie, &c.* Wittenberge, *It is free for Miniſters of the Church to marrie: for the Epiſtle to the Hebrewes ſaith, Marriage is honourable in all men &c.* The ſame is the judgement of other reformed Churches, whereunto our Engliſh confeſſion accordeth: *as Sozomen ſaid of Spiridon, and Nazianzen of his owne father: Wee ſay, that a good and diligent Biſhop doth ſerve in the miniſterie never the worſe for that he is married, but rather the better, and with more ableneſſe to doe good.*

Cajetan. tom. 1. tract. 27.
Adverſus hæreſ. verb. ſacerd. hæreſ. 4.
Lib. 5. de invenrion. rer. cap. 4.

4 Laſtly, our adverſaries themſelves ſhall ſpeake. *Cajetane: Stando his quæ a Chriſto & Apoſtolis habentur, &c.* If we ſtand onely to theſe things which are delivered by Chriſt and his Apoſtles, it cannot be proved that the order of prieſthood, as it is an order, or as it is holy, *eſt impeditivus matrimonii,* can be any hinderance to marriage, &c. *Alphonſus de caſtro:* in the Primitive Church it was obſerved, that he which was married might be promoted to the Prieſthood, &c. And this cuſtome he ſaith prevailed till the time of the Nicen Councell. That Pope *Syricius* was the firſt that enjoyned Prieſts ſingle life, is affirmed by *Polydore*: yet he could not cleane take away marriage from them, till *Gregory* the 7. came to be Pope, *anno* 1074.

The ſecond part, whether any ought to be admitted to the Miniſterie after ſecond marriage.

The Papiſts.

84. Error.

THey deny not, but that Biſhops and Miniſters having beene once married, are rightly ordained, ſo that afterward they doe not company with their wives: but they which have beene either themſelves twice married, or have married a widow, which had a husband before, are utterly uncapable of holy orders, *Bellarm. cap. 23. Rhemiſt. Timoth. 3. ſect. 4.* And this they call Bigamie.

1 Tim. 4. 2.
1 Tim. 5. 9.

Argum. 1. They reaſon thus out of S. *Pauls* words, 1 *Tim.* 4. 2. A Biſhop muſt be the husband of one wife: that is, ſay they, that no kind of way was *Bigamus,* or had two wives either at once, or one after another. And they prove their interpretation thus. Firſt, as S. *Paul* deſcribeth a widow of the Church, 1 *Tim.* 5. 9. that hath been the wife of one husband, ſo here he ſaith of a Biſhop, that he ſhould be the husband of one wife: but that is meant, *ſucceſſivè,* of one husband after another: for it was never ſeene that one woman ſhould have more husbands than one at once, nor never ſuffered either amongſt the Jewes or Gentiles: therefore it muſt be ſo taken here, a husband of one wife, that is, who hath beene but once married, as it is taken there, a wife of one husband, that never had more, not only *ſimul,* at once, but not *ſucceſſivè,* not ſucceſſively one after another, *Bellarm. cap.* 23.

Anſw. Firſt, there were many women both among the Jewes and Gentiles, that had forſaken their firſt husbands, and were unlawfully coupled to others, and ſo had moe husbands at once; and likewiſe many men that had done the like to their wives, but afterward repented, and were converted to the Chriſtian faith; but yet were not admitted to any publike office in the Church, becauſe of their former infamous life. Of ſuch the Apoſtle ſpeaketh in both theſe places, and not of thoſe that married one wife, or one husband after another. It is therefore great boldneſſe, and a greater untruth to ſay, that there were none ſuch heard of in thoſe dayes: for although it were neither lawfull then nor now, yet both many ſuch were heard of in thoſe daies, and it were no hard matter to find out ſome now among the Papiſts, that have had more than one wife at once.

Secondly, the Jeſuite might have remembred himſelfe, how elſewhere, helping to excuſe the Councell of Neocæſarea, which decreed thus, *Can. 7. Presbyterum convivio ſecundarum nuptiarum intereſſe non debere,* That a Prieſt ſhould not be preſent at a ſecond marriage feaſt; hath deviſed this ſhift, *Concilium loqui de eo, qui duas ſimul Uxores habet,* That the Councell calleth that ſecond marriage, when as a man hath two wives together, *Bellarm. de conciliis lib. 2. cap.* 8. Why then ſhould hee thinke it ſtrange, that we ſo underſtand Saint *Paul,* as giving a caveat againſt ſuch as had two wives together?

Thirdly, Saint *Hierome* thus expoundeth the Apoſtle, writing in this manner: *Hoc, quod dicit unius uxoris virum, &c.* This, which the Apoſtle ſaith, the husband of one wife, may be otherwiſe expounded: the firſt Church of Chriſt did conſiſt of the remnant of Iſrael: the Apoſtle did know that it was tolerated in the law to have children by divers wives, yea, the Prieſts themſelves uſed that libertie: wherefore he commandeth, that the Miniſters of Chriſts Church ſhould not challenge the ſame licence, that they ſhould have two or three marriages together, but at one time every man his ſingle wife; *Hierom. Ocean.tom.*3.

Fourthly, he is not to be counted *Bigamus*, or *Digamus*, that is coupled and joyned to one wife after another lawfully, but he that unlawfully at once enjoyeth more than one, *Fulk. annot.* 1. *Tim.*5.*ſect.*6.*& cap.*3.*ſect.*4.

To this agreeth that decree of *Nicholaus* the firſt: *Ut Laicus Uxorem ſimul & concubinam habens non communicet Eccleſia*, That a lay man, keeping a wife and a concubine together, ſhould not communicate with the Church. And againe, *Decret.ſeptim.de regibus. An non diſtricta ultione feriendus es, qui in duabus uxoribus adulterium & flagitium Lamech imitatus es?* Are you not ſeverely to bee cenſured, which have plaied the adulterer with two wives? &c. Thus he writeth to King *Lotharius*, who had two wives together, *Teberga*, and *Gualdreda*: And ſuch as theſe are truly called Bigami. And thus is this word taken both in the Civill and Canon law: as *Cod.*5.*leg.*2.*Dioclet. Binas habens uxores eſt infamis*: He that hath two wives (that is, at once) is infamous. And to this agree the Canons, *decret. Greg. lib.*1.*tit.* 21. *c.*4. *Innocent.*3. *Qui duas ſimul uxores habet, &c.* Hee is counted infamous, that hath two wives at once. And in the ſame place, *Licet in veritate non ſit Digamus, &c.* A Clergie man twice married, though in truth he be not Bigamus; yet incurreth the penaltie of Bigamie, &c. Here in direct termes ſecond marriage is denied to be Bigamie. So alſo in the Decrees, *cauſ.*31. *qu* 2.*cap.*10. *Primus Lamech, &c.* Firſt the homicide *Lamech* brought in two wives; *Fratricidium & Digamium*: But the ſame puniſhment of the Deluge, did meet both with his Fratricide and Digamie, &c. Here *Lamech* is called Digamus, having two wives at once. Againe *Innocent.* 3. decreeth, that he is not to be counted Digamus, that hath many concubines, one after another, *decret Gregor. lib.*1.*tit.*21.*c.*6. How much leſſe is he Digamus that hath had many wives, one after another? unleſſe they will preferre whoredome before marriage.

*Argum.*2. Againe ſay they, the high Prieſt in the law was not permitted to marrie a widow, *Levit* 21.13. Which law being obſerved in the high Prieſt, ought much more to bee kept now, *Rhemiſt.*

Levit.21.13.

Anſw. That law concerning the high Prieſt, did only appertaine to himſelfe, who was a figure of Chriſt, neither can it be extended to the miniſters of the Goſpell, no more than any other parts of his office, that were peculiar to that ſtate and calling. Secondly, in the ſame place the Prieſt is enjoyned to marrie a Virgine: if then the prieſthood of the law is for them againſt the marrying of a widow, it maketh alſo with us for the marrying of a Virgine.

The Proteſtants.

THat it is not by the word of God forbidden, that any man ſhould marrie the ſecond, yea the third time, after the deceaſe of his wife, neither that he is to be counted unchaſte or given to wantonnes in ſo doing (much leſſe he that in his firſt marriage taketh a widow,) neither that, to have beene twice married ought to be a barre or a ſtop from entering into the ſtate and calling of the Miniſterie, if otherwiſe the man be qualified and furniſhed with ſufficient graces for that calling; thus it is proved.

Argum. 1. They that cut off ſuch, as have beene twice married, from having any calling in the Church, doe ſavour of the hereſie of *Montanus*, into the which alſo *Tertullian* fell, who condemned ſecond marriage: for if once marriage be no impediment nor prejudice to him that is to be ordained, but ſecond marriage be; then doe they diſallow ſecond marriage, (becauſe a man is thereby diſabled to be a Miniſter) if not ſimply, yet they make it leſſe lawfull, nay more offenſive, and ſubject to obloquie and reproach. But the Scripture maketh no difference betweene firſt and ſecond marriage: S. *Paul* ſaith, For avoyding of fornication, let every man have his wife: he ſaith not, his firſt wife; but generally: ſo that it is lawfull for avoyding of fornication to marrie the ſecond or the third wife, as well as the firſt.

1 Cor.7.2.

*Argum.*2. If it be as lawfull to marry the ſecond wife, as the firſt, if it be for avoyding of fornication; then ſecond marriage doth no more hinder the receiving of orders than the firſt: but the antecedent is true: for what ſhould make the ſecond marriage leſſe lawfull? not any dutie that the wife or the husband oweth to the partie deceaſed: for they are free in that reſpect, and ſet at libertie, *Rom.* 7.3. Neither is the end of marriage made fruſtrate more now than before: for he that marrieth the ſecond time, may have as good cauſe to doe it, for avoyding of fornication, as he had at the firſt.

Rom.7.3.

*Arg.*3. Second marriage, make the worſt of it you can, is not ſo great a blot as fornication, or adulterie, or to have a Concubine: but theſe were no lets of Prieſthood in poperie: Nay, we reade that *Auguſtine* in the purer age of the Church, that confeſſeth he had two Concubines, yet afterward was made presbyter, and at the laſt a Biſhop for all that. Wherefore, there is no reaſon that exception ſhould be taken againſt a twice married man, ſeeing a fornicator is free. And by this reaſon, if after a ſecond concubine a man may be admitted to orders, but not after a ſecond wife: then as S. *Hierom* ſaith, *Conjugales ergò tabula, non coitus, &c.* Not unlawfull company, but the marriage bond ſhould be by the Apoſtle condemned: *Imputatur infalicitas uxori mortua & libido meretrica coronatur*: Then a wife ſhould be counted unhappie, and whoriſh luſt crowned. *Hieron. Ocean, Tom.*3. Wherefore if *Pelagius* the Pope admitted one to be made a Deacon, who had a concubine after his firſt wife, *diſtinct.*33.*c.*7. with how much greater reaſon may he be admitted, that had one lawfull wife after another?

Confeſſ.lib.6. cap.15.

De Bon.viduitat.c.12.

Laſtly, of this opinion *Auguſtine* ſeemeth to be: That it is as lawfull to marrie the ſecond time and the third, as the firſt. *Ait Apoſtolus, mulier alligata eſt viro, quamdiu vir ejus vivit; non dixit primus, ſecundus, tertius, aut quartus:* The woman is bound (ſaith the Apoſtle) ſo long as her husband liveth; he ſaith not, the firſt husband, ſecond, third, or fourth, &c. So the woman is as free after the firſt or ſecond husbands death, as when ſhe was a Virgin. Yet if ſhee can content her ſelfe with her widowes eſtate, and have the gift of continencie, ſhe ſhall doe better not to marrie: but if ſhe have not, it is better to marrie (S. *Paul* ſaith not, the firſt, ſecond, or third time, but ſo often as ſhe hath need) rather than to burne.

Concerning twice married Miniſters, though ſome in times paſt thought it inconvenient, yet were they not ſo fierce againſt them, as our adverſaries now are, to thinke ſuch unworthy their calling, and to deprive them both of office and maintenance. *Concil. Arelatenſ. 2. can. 26. Clerici quibus duplicata inciderint matrimonia, non ultra ſubdiaconatum Eccleſiaſticas capiunt dignitates;* Clerkes, that chance to be married twice, let them not be capable of any Eccleſiaſticall dignitie more than the ſubdeaconſhip.

Concil. Agathenſ. can. 1. Placuit ut digami, &c. Presbyteri vel diaconi nomen obtineant, officium non exequantur: It ſeemeth good to us, that they which are twice married in the Miniſterie, ſhould retaine the name of Prieſt, or Deacon, though they execute not the office, &c. yet this is not ſo hard, as to be deprived both of name, office and dignitie.

But we have yet clearer teſtimonies: *Innocentius 1. Epiſtol. 25. can. 2.* reaſoning againſt thoſe, which counted it not bigamie, if a man had one wife before Baptiſme, and another after, *Quia in Baptiſmo, inter cætera crimina dimiſſum eſt*, Becauſe it is forgiven them amongſt other crimes in Baptiſme, ſay they: he thus writeth, *Uxorem ducere crimen eſt, an non eſt crimen? ſi crimen, author eſt in culpa qui conſtituit, ut crimen in paradiſo conſtitueretur: quod Deus ergo conjunxit nefas eſt appellare, &c.* Is it a ſinne to marrie a wife, or is it none? if it be a ſinne, the author is to be blamed, who ordained ſin in Paradiſe: therefore that which God hath joyned together, it is not lawfull to call ſinne, &c. Hence we gather thus: ſecond marriage is it a ſinne or no? if it be a ſinne, then the blame reſteth upon God, which were blaſphemie to thinke; if it be no ſinne, why ſhould it be an hinderance to the calling of a Miniſter? How can he be polluted, and made unapt for that calling, by an act not ſinfull?

Leo Epiſtol. 90. hath this ſaying: *Ancillam à toro abjicere, & uxorem certæ ingenuitatis accipere, non duplicatio eſt conjugii, ſed profectus honeſtatis:* For a man to barre a bondwoman or concubine from his bed, and to take a free woman to his wife, is no doubling of marriage, but a profiting in honeſtie, &c. Say then, is it an honeſt part after a man hath knowne a concubine, to get a wife? And is it not a like honeſt part, after a man hath had one wife, to marrie if need require, another? If it be then *profectus honeſtatis*, a profiting in honeſtie, to marrie a ſecond wife for neceſſitie, as it is to take a wife after a concubine: for otherwiſe we make marriage worſe than fornication: Why ſhould not a man profiting in honeſtie, that is twice married, be admitted to the miniſterie?

Now for the judgement of the Civill law concerning ſecond marriage thus we find, *Cod. lib. 6. tit. 40. leg. 2. Iuſtinian* doth reverſe the law *Iulia*, which did not permit ſecond marriage, unleſſe the widow did take an oath, that ſhe did it for procreation ſake: wherefore he giveth libertie for ſecond mariage without any ſuch oath, alleaging this reaſon of that law; *Augeri magis noſtram rempublicam, &c.* For we deſire rather our common wealth to be increaſed, and by many men lawfully borne to be frequented, &c. The reaſon of this law ſerveth as well for the approbation of the ſecond marriage of Miniſters.

And as for your Canons, they allow the ſentence of S. *Hierome*, that he is not counted Bigamus, that had one wife before Baptiſme, and another after, *diſtinct. 26. c. 1.* and ſo it was no let unto orders. And *Hierome* himſelfe maketh mention of one *Carterius* a Spaniſh Biſhop, that had had two wives, one before Baptiſme, another after: yea, ſaith he, *Omnis mundus his ordinationibus plenus, &c.* All the world is full of ſuch Ordinations, I ſpeake not onely of Prieſts, but of Biſhops, whom if a man would number, he ſhall find ſuch a companie, as may well compare with the Synod of Arimine for multitude: *Hieron. Ocean. Tom. 3.* Thus we ſee it was an uſuall thing in S. *Hieromes* time, for men twice married, once before baptiſme, and once after, to be received to orders: yet afterward *Innocent. 3.* decreed the contrarie, that ſuch marriage ſhould be counted Bigamie, *diſt. 26. c. 3.* But we preferre *Hieromes* time as more ancient, and neerer the practice of the Primitive Church.

Pag. 1688. 2. 1. Pag. 272.

Concerning the judgement of holy Martyrs: it is cleare by their practice, for divers of them being in orders, were twice married, as Biſhop *Cranmer* holy Martyr, ſee his ſtorie, *Fox pag. 1860. col. 1. & deinceps.*

Guagninus de religion. Muſcovit.

Further, 1. of the Greeke Church we have *Theodoret*, who in his commentarie upon the 1 *Tim. c. 3.* expoundeth theſe words, *the husband of one wife*, of him that hath one wife or more at one time. The Muſcovite Chriſtians require not of their prieſts, that they be but once married before orders, nay they admit them not unleſſe they be married: but they forbid them to take a ſecond wife after their Prieſthood, if they will hold their Prieſthood: but if they will refuſe their orders, then *liberum eſt eis*, it is lawfull for them to take a ſecond wife.

Damianus a Goes de morib. Æthiop.

2 Likewiſe in the Aethiopike Church, it is lawfull by the Patriarks diſpenſation, for Clergie-men to marrie againe. *Zaga Zabo* in the confeſſion of the Aethiopike faith.

3 For

3 See the judgement of the reformed Churches in the former queſtion, who ſimply allow marriage unto Miniſters, without any reſtraint unto the firſt time only.

4 See before *Gratians* collection out of *Hierome*, that it is not *bigamie* to have one wife before baptiſme, and another after.

The third part, whether Miniſters ought to refraine the company of their wives, being entred into orders.

The Papiſts.

THey confeſſe, that *Peter* and other of the Apoſtles were married; but after their calling they had 85.Error. no company with their wives, *Rhemiſt. Math.8.ſect.*3. And ſo ought the Miniſters of the Goſpell (ſaith *Bellarmine*) be kept from the uſe of their wives, to whom they were married before their calling: *Bellarm.lib.*1.*de Cleric.cap.*19.*pag.*1438.

*Argum.*1. The Prieſts of the law were bound to withdraw themſelves during the time of their ſervice, while they attended upon the ſacrifice, and to forbeare the companie of their wives: much more the Prieſts of the law, that muſt alwaies offer ſacrifices, muſt be alwaies free from matrimony: *Rhemiſt. Luke.*1.*ſect.*10.

*Anſw.*1. The Leviticall prieſthood did repreſent and ſhaddow forth the Prieſthood of Chriſt, and their legall cleanſings, waſhings, abſtinence, purifyings, did ſhew forth the holineſſe and perfection of the prieſthood of Chriſt: wherefore the law of their abſtinence doth no more bind us, than other of their legall purifications: they have their end in the prieſthood of Chriſt. Thus alſo ſaith S. *Hierome: Noſter pontifex ſecundum ordinem, &c.* But our Biſhop according to the order of *Melchiſedech*, is without father or mother, without kindred, without marriage, *lib.*1.*cont. Iovinian.* 2 We accknowledge no ſacrificing prieſthood in the new Teſtament, nor any ſacrifice in the Church for ſin, but only that ſacrifice of attonement upon the Croſſe: but our ſacrifices are ſpirituall, of praiſe and thanksgiving: therefore the argument followeth not from the prieſts of the law, to thoſe that are no Prieſts, *Fox pag.* 1166. 3 Purenes of life, we grant, is as much required now in Miniſters of the Goſpell, as it was then in the Prieſts of the law: therefore they ought as well to have libertie to marrie, ſeeing Matrimonie is the beſt remedie againſt fornication and uncleaneſſe of life. 4 The Prieſts of the law did only abſtaine during the time of their ſervice, not while they lived: and ſo was it decreeth in the ſixth generall Synode, *cap.*13 as it is alleaged, *diſtinct.*31.*c.*13. *Non in perpetuum, ſed tempore oblationis, &c.* that Miniſters ſhould abſtaine from the company of their wives, not for ever, but during the time of the offering only.

*Argum.*2. Another argument they picke out of S. *Pauls* words, 1 *Cor.*7.5. Defraud you not one 1 Cor.7.5. another, unleſſe it be by conſent for a time, that you may give your ſelves to prayer. If the law man cannot pray, unleſſe he abſtaine from his wife; the Prieſt that muſt alwayes pray, muſt alwayes abſtaine, *Rhemiſt.*

Anſw. 1. The lay man is bound to offer prayers alwayes as well as the Prieſt, and ſo by this reaſon, neither ought any lay man to performe his dutie to his wife, if it were an hinderance to prayer, 2 S. *Paul* ſpeaketh not here of all prayer, but of a ſpeciall kinde, which, to bee made more fervent, requireth faſting and abſtinence, which kinde is not alway neceſſarie, but upon ſome certaine occaſion. 3 It is ſo farre off that a lay man cannot pray, unleſſe he abſtaine from his wife, that many times he prayeth more quietly than he that is unmarried, or abſtaineth, if he have not dominion over his luſt, *Fulk. annot.* 1 *Cor.*7.5.

The Proteſtants.

NEither the Apoſtles forſooke the company of their wives, after they were called and choſen of Chriſt, neither ought the Miniſters of the Goſpell to renounce, abandon, and forſweare the ſocietie and fellowſhip of their wives: but rather to live with them in all temperance and ſobrietie, for the good example of others.

*Argum.*1. It is proved out of the 1 *Cor.* 9.5. that *Peter* and the other Apoſtles did leade about 1 Cor.9.5. their wives in their companie, and S. *Paul* there ſaith, that he alſo might uſe the ſame libertie. Likewiſe, 1 *Tim.*3.5. S. *Paul* giveth rules concerning the houſe and familie of the Miniſter, his children, 1 Tim.3.5. the behaviour of their wives, *verſ.* 11. But where, I pray you, is it fitter for the Miniſters wife and children to be, than with her husband? By theſe places it is apparent, that Miniſters wives were not excluded from their husbands companie? as a thouſand yeere after and more it was decreed by *Anſelme*, that they ſhould not dwell in houſe with their husbands, nor talke with them without two or three witneſſes, *Fox pag.* 1167.*col.* 1. Pag.1065.l.22.

*Argum.*2. It is cleane contrary to the Scripture. Firſt, our Saviour ſaith, Whoſoever putteth away his wife, except it be for fornication, cauſeth her to commit adulterie, *Math.*5.32. By this rule, there- Math.5.32. fore a Miniſter ought not for any other cauſe to put away and diſmiſſe his wife, but for fornication: *Ergo*, it is not lawfull becauſe of his calling, or upon any other colour to ſend her away. Secondly, S *Paul* ſaith, They ought not to defraud one another but for a time, and that with conſent, 1 *Cor.*7.5. 1 Cor.7.5. Therefore if the wife will not conſent, her husband cannot goe from her: nay, though there be conſent,

ſent, yet they muſt be aſunder but for a time: they cannot by conſent altogether breake off, and diſſolve their marriage, which was made before God, though they would never ſo faine themſelves, unleſſe it be for fornication, then without conſent the marriage knot is broken.

*Argum.*3. *Peter* left not the companie of his wife after he was made an Apoſtle: for he had a daughter called *Petronilla*, of whom the popiſh legends write much holineſſe, which muſt needs be borne after he was called *Peter*. And againe, it is proved by her age, for ſhee was ſo young in the perſecution under *Domitian*, that *Flaccus* the Countie deſired her in marriage: but if ſhe had been borne before *Peters* Apoſtleſhip, ſhee muſt have been threeſcore yeere old at that time, or hard upon, *Fulk. Matth.*8.*ſect.*3.

*Argum.*4. *Auguſtine* thus writeth of this matter: *Una ſola eſſe cauſa poſſet, qua te id quod voviſti, non ſolum non hortaremur, verumetiam prohiberemus implere, ſi forte tua conjux hoc tecum ſuſcipere animi, ſeu carnis infirmitate recuſaret, Epiſtol.*45. There may be one cauſe, and no more which would make me not only to move you to performe that which you have vowed, but to diſſwade and forbid you, namely, if your wife by reaſon of her weakneſſe, ſhould refuſe to beare the yoke with you, &c. Therefore by *Auguſtines* ſentence, neither ought a Miniſter that is married, performe the vow of continencie which he made, without conſent of his wife; for he ſpeaketh generally of vowes made, by thoſe that are joyned in Wedlock. Let us ſee alſo the decrees of generall Councels.

*Trullan.ſynod. general.*6.*Can.*13. it was decreed, *Deponendos eos, qui audeant poſt ordinationem diaconos & ſacerdotes cum ſuis prioribus legitimis uxoribus conſuetudine privare, & ipſos, qui ordinantur uxores ſuas pietatis prætextu expellentes, excommunicandos:* That they ſhould bee depoſed, which preſumed to deprive Deacons and Prieſts, after the receiving of orders, of their lawfull wives companie, and that they which after the taking of orders, under pretenſe of greater holineſſe, ſhould put away their wives, ſhould be excommunicate.

Lateranenſ. ſub Alexandro 3.*part.*19.*cap.*2.&.3. *Qui in ſacerdotio geniti ſunt, admitti poſſunt ad ſacerdotium, ſed paternas eccleſias habere non debent, aliis tamen eccleſiis præfici poſſunt:* They which are borne in the Prieſthood, may be admitted to the Prieſthood, but their fathers Churches or benefices they cannot have, yet other Churches they may be ſet over. And *part.* 3. *cap.*3. thus: *Ne quis non de legitimo Matrimonio natus, Epiſcopus fieret:* That none not borne in lawfull matrimonie, ſhould bee a Biſhop, &c. Then we conclude thus, A Prieſts ſonne borne in the Prieſthood may be made a Biſhop, and ſet over Churches, but he that is not borne in lawfull wedlocke cannot: therefore the mariage of Prieſts, and the ſober uſe thereof, even in the Prieſthood, is lawfull.

Lateranenſ. ſub Innocentio 3.*cap.*14. *Clerici, qui ſecundum religionis ſuæ morem, non abdicarunt copulam conjugalem, ſi lapſi fuerint in fornicationem, gravius puniantur, cum legitimo matrimonio uti poſſunt:* Clergie men, which after the cuſtome of their profeſſion, doe not abrogate the marriage knot, if they fall into fornication, let them be more ſeverely puniſhed, ſeeing they may uſe lawfull Matrimonie, &c. The matrimonie of Clergie men is called lawfull, and made free unto them in reſpect of the uſe: what cleerer teſtimonies can any man require?

We have alſo the warrant of both lawes, that miniſters ſhould not leave or forſake the companie of their wives: as firſt, *Cod.lib.*1.*tit.*6.*leg.*19. *Honor. Theodoſ. Illas non relinqui, &c.* The affection of chaſtitie doth exhort not to leave or forſake thoſe women, which before their husbands prieſthood deſerved lawfull marriage: *neque enim Clericis incompetenter adjuncta ſunt, &c.* Neither are they incompetently joyned to Clergie men, which by their converſation made them worthie the prieſtſtood, &c. By this law it appeareth, that Miniſters wives muſt not be caſt off, but joyned ſtill to their husbands.

The Canon law alſo alloweth that decree of the Synod, *Gangrenſ. diſtinct.*30.3. *Si qua mulier, &c.* If any woman forſaking her husband, will depart, and diſſolve the marriage bond, and ſo condemning marriage, let her be accurſed, &c. This Canon forbiddeth all forſaking or departing of them that are married one from another: and ſo conſequently neither is any ſuch departure lawfull for Orders ſake. It will be anſwered, that this Canon forbiddeth ſuch departure as condemneth marriage. *Contra.* Marriage is condemned two waies, either abſolutely, as by counting it uncleane in it ſelfe, as the Manichees wickedly taught; or elſe by way of implication, as to thinke any calling diſgraced or polluted by it, as the Papiſts ſay Orders are. This Synod in generall decreeth againſt all condemnation of marriage, both the one and the other: as it may appeare by the 10. Canon of the ſame Synod: *Si quis propter Deum virginitatem profeſſus, &c.* If any profeſſing virginitie, for Gods cauſe doth arrogantly diſpraiſe thoſe that are married, let him be accurſed &c. So the popiſh votaries doe deſpiſe the married Miniſters of the Goſpell, and therefore are under the cenſure of this Canon. Likewiſe the ſame Synod in the laſt Canon decreeth thus againſt the condemners and deſpiſers of marriage: *Hos condemnamus qui ſe extollunt, &c.* We doe condemne thoſe that extoll themſelves againſt the Scriptures, and eccleſiaſticall Canons, and bring in new precepts, &c. But the popiſh Church in impoſing ſingle life, bringeth in new precepts contrarie to the Scripture and the Canons. *Ergo.*

I will ſet to the ſeale of the holy Martyrs: Doctor *Taylor* preacher holy Martyr, when his ſervant *Iohn Hull* had brought his ſonne *Thomas* unto him, hee put off his hat, and thus ſaid to the people: Good people, this is mine owne ſonne begotten of my body in lawfull Matrimonie, and God be bleſſed for lawfull Matrimonie, **Fox** *pag.*1525.*col.*1.

Pag.1386.1.36.

Lawrence Saunders preacher, holy Martyr, when his child was brought unto him into the priſon, he ſaid thus to the ſtanders by, which praiſed the goodlineſſe of the childe : What man fearing God would not rather loſe this life preſent, than to adjudge this boy to be a baſtard, his wife a whore, and himſelfe a whoremonger? Yea if there were no other cauſe, for which a man of my eſtate ſhould loſe his life, yet who would not give it to advouch this childe to be legitimate, and his marriage to be lawfull and holy? *Fox pag.* 1497. *col.* 2.

Pag 1361. 1. 40.

Here firſt the Greeke Church conſenteth, as may appeare by the 13. c. of the 6. generall Synod before alleaged, which cenſureth thoſe that preſume to ſeparate Prieſts from the ſocietie of their wives. The Muſcovites following the Greek Church, only enjoyne their Prieſts abſtinence from their wives the night before they celebrate Maſſe, and the night after.

Faber de religion. Muſcovit.

2 Likewiſe the Aethiopike Church alloweth unto their Clergie the companie of their wives: only they muſt forbeare comming into the Church the ſpace of 24. houres after.

3 Confeſſion of Auſpurg, artic. 5. they alleage for their opinion, how the Biſhop of Tarracon in Spaine writeth to Pope Syricius, *that the Prieſts of Spaine could not bee brought to admit the law which forbad them the uſe of their wives* : See before the judgement of other reformed Churches, error 83.

Harm. pag. 551.

4 *Aquinas* ſaith, *Uſus conjugalis, &c.* The uſe of marriage is forbidden Prieſts only by poſitive law : and *Gratian* confeſſeth, *Copula ſacerdotalis, &c.* The uſe of marriage in Prieſts is forbidden neither by Legall, Evangelicall, nor Apoſtolicall authoritie, but only by Eccleſiaſticall law, &c. Which is directly oppoſite to *Bellarmine*, who proveth, that ſingle life is annexed to orders, *ex jure Apoſtolico*, by Apoſtolicall right.

2. 2. 88. qu. artic. 11.
Cauſ. 26. q. 2. Cau. ſors.

The ſixth queſtion, concerning the maintenance of the Church by tithes.

Concerning the maintenance of the Church, there are divers points wherein we and our adverſaries agree : The maintenance of the Miniſters of the Church is either by temporall poſſeſſions, which have beene beſtowed upon the Church, by the gift of devout and religious men; or elſe they have inheritance from their friends and a patrimonie of their owne; or elſe they live of the tithes and oblations of the people.

1 We grant, and agree unto them, that the Church Miniſters, beſide the portion of tithes, may lawfully enjoy temporall lands, which the Church of ancient time hath beene endowed withall. But we yeeld unto them upon certaine conditions : Firſt, there muſt bee a moderation uſed in all ſuch gifts, which are bequeathed to the Church : for eccleſiaſticall perſons ought not to bee too greedie and haſtie in receiving whatſoever in ſimplicitie and blinde devotion any man ſhall give unto them : as if they ſee that others are impoveriſhed by the gift whereby they are inriched. Thus the Prieſts offended in our Saviour Chriſts time, who allured the people to bring their offerings to the Altar though their parents wanted in the meane time, whom they were bound to releeve by the law of God. This alſo was a common practice in time of poperie : So the prieſts might be inriched, they cared not greatly, though all the ſtocke of their patrons and founders were undone : who becauſe they were unſatiable, and had no meaſure in entiſing ſimple men, to give over their lands and Lordſhips into their hands, the ſtatute of *Mortmaine* was made, not without juſt cauſe, to be a rule unto them, that otherwiſe could not rule themſelves. At the firſt it was lawfully by the Imperiall conſtitutions for any man to give to the Church, as much as hee thought good, as it may appeare by the law of *Conſtantinus*, *Cod. lib.* 1. *tit.* 5. *leg.* 1. when as yet the Church was poore, and newly delivered from perſecution : but afterward, when as ambitiouſly Clergie men ſought to inrich themſelves, and without meaſure heaped poſſeſſions together, it ſeemed good that a reſtraint ſhould be made; as *Cod. lib.* 1. *tit.* 5. *leg.* 36. *Juſtinian* made a law, that no gift made to the Church above five hundred crownes ſhould be good, without Inſinuation, that is, ſome act done before the Magiſtrate. And there is a law more ancient made by the Heathen Emperours, *Diocleſian*, *Maximinian*, that a College not privileged, that is, licenced, ſhould not be capable of any inheritance, *Cod. lib.* 6. *tit.* 34. *leg.* 8. Yea their owne Canons alſo have made proviſion againſt the inſatiable deſire of the Church, *Decret. par.* 2. *cauſ.* 12. *qu.* 2. *can.* 49. *Gregor. Eccleſiæ rapacitatis ardore, &c.* The Church muſt not greedily invade the things pertaining to another. And, *Can.* 74. *Non ultra quinquageſimam partem, &c.* That a Biſhop ſhould not give above the 50. part of the Church goods to a Monaſterie. *Auguſtine* doth highly commend *Aurelius* Biſhop of Carthage, and worthily, for this one act : a certaine rich man of Carthage having no children, gave all his ſubſtance to the Church, reſerving onely the uſe thereof for his life time : afterward the man had children : *Reddidit Epiſcopus nec opinanti ea, quæ donaverat* : The Biſhop reſtoreth unto him that which he gave, not looking for it, nor making any account of it : *In poteſtate habuit Epiſcopus non reddere, ſed jure fori, non jure poli* : It was in the Biſhops power not to reſtore the gift, but by the law of the court, not by the law of heaven, &c. I pray you how many ſuch examples can ye ſhew me in the time of Popiſh ſuperſtition? This then is the firſt thing required, that although it be lawfull for the Church to enjoy the bequeſts of their benefactors, yet it ſhould be done with ſome limitation; as the Levites, beſide their tithes, had Cities appointed them : but the number was ſet downe,

Mark 7. 12

Ad fratres in Eremo ſerm. 52.

downe, they ſhould not exceed 48. in all : and to every citie was a quantitie and circuit of ground allotted, which ſhould in length and bredth containe every way three thouſand cubits, *Numb.35. verſ.5.8.* Numb.35.5.8.

2 It muſt alſo be provided, that the gifts and legacies beſtowed upon the Church be for the maintenance of pietie and true religion, and to good uſes, not to nouriſh idolatrie and ſuperſtition : or if they be given through ignorance of the time, to ſuch unlawfull purpoſes, they ought by the Prince to be converted to better and more godly uſes : As now in England, the lands of Colleges which were firſt given to maintaine that abominable Idoll of the Maſſe, are turned to the maintenance of learning and true religion. So was the law of *Moſes*, that the gold and ſilver, braſſe, iron, tinne, lead, which the Iſraelites ſhould receive of the Heathen, firſt ſhould paſſe through the fire, and ſo be made cleane, and fit for holy uſes : Even thus according to this law, the lands conſecrate to ſuperſtition, having now paſſed through the fire of Gods word, and triall of the truth, may ſafely be uſed to the glory of God in advancing and ſetting forward true religion and vertue : As *Cod.lib.1.tit.8.leg.8. Valentin. Martian.* It is made a law, that the houſes wherein heretiks did meet, ſhould be adjudged to the orthodoxall Church : *tit.12.leg.11. Honor.* That the habitations of certaine heretiks called Cælicolæ, ſhould be annexed to the true or right beleeving Church. Likewiſe, *leg.17.* The Synagogues of the Jewes are confiſcate to the uſe of the Church. *Theodoſ.Valentin.* Numb.31.23.

3 Another thing muſt be required, that Church-men ought not to abuſe the poſſeſſions of the Church, to maintaine pride, idlenes, and riotous living : for in caſe they doe notoriouſly ſpend and waſte the Church goods, the Prince (by whoſe authoritie they were given to the Church) may juſtly take from them their ſuperfluities, not leaving the Church deſtitute of ſufficient maintenance. This is notably proved by *Iohn Huſſe*, in the defence of *Wickliffes* articles : And we have ſeene the practice thereof in England, in the late ſuppreſſion of Abbeyes ; wherein (though ſome of thoſe lands might otherwiſe have beene diſpoſed of) yet the providence of God notably appeared in bringing deſolation upon thoſe Cels of ſinne, and uncleane cages of birds. Neither hath this beene an unuſuall and unaccuſtomed practice in the Church, for Princes to correct the miſdemeanour of Prieſts, by cutting them ſhort of their temporalties : for in *Auguſtines* time the Chriſtian Emperours diſpoſſeſſed the Donatiſts of their Churches and poſſeſſions, and gave them to the Catholike Biſhops. And at that time the Donatiſts cried out, as the Papiſts now doe, *Quid mihi eſt imperator ?* What hath the Emperour, the King to doe with our lands ? *Auguſtine* anſwereth, *Secundum jus ipſius poſſides terram :* by the law of Princes the Church enjoyeth her poſſeſſions : *Recitemus leges imperatorum, videamus ſi voluerint aliquid ab hæreticis poſſideri :* Let us then rehearſe the lawes of Emperours, and ſee whether they ſuffer hereticks to enjoy the Church poſſeſſions. Fox pag.457. Tractat.in Iohann.6.

That it is lawfull for the civill Magiſtrate to diſpoſſeſſe eccleſiaſticall perſons of their livings and maintenance abuſing them to wantonnes and impietie : ſee *Concil.Colonienſ.part.9.cap.21. Fraternitates, quæ vocantur, &c.* The brotherhoods, as they are called, which are made in the honour of ſome Saints, have a ſhew indeed of godlineſſe, but as they are now uſed, both Clerkes and lay men doe follow nothing elſe in ſuch places but riot and drunkennes, and ſometimes they intend conſpiracies againſt potentates, we thinke it better that they ſhould be cleane taken out of the way, and their revenewes given to the poore.

Now, whereas there is a great complaint amongſt malecontents and ſuperſtitious favorites of the popiſh profeſſion, that the Abbey lands were taken away from their Cels, confiſcate to the Prince, and converted to lay uſes : for the better anſwer thereof, I will briefly ſet downe theſe concluſions. Firſt, that it hath been alwayes lawfull for the Prince to ſeaze upon ſuch goods and lands as were abuſed to idolatrous and ſuperſtitious purpoſes, which afterward being in the Princes right, were at his devotion and diſpoſition to be employed. See the law of *Conſtantine Cod.lib.1.tit.14.leg.1.* That the goods of ſacrificing Prieſts were confiſcate to the Prince. And *leg.5. Honor. Theodoſ. Omnia loca quæ ſacris veterum error deputavit, noſtræ rei jubemus ſociari :* All thoſe places which have beene in the error of former time appointed to ſacred uſes, wee bid to be joyned to our treaſurie ; excepting ſuch things as were beſtowed by the liberalitie of Princes upon private perſons. So S. *Ambroſe* anſwereth *Symmachus*, making the like objection, for that the Emperours had ſpoiled the Idoll prieſts of their revenewes, *Sublata ſunt prædia, quia non religioſè utebantur iis quæ religionis jure defenderant :* Their lands were taken away, becauſe they did not religiouſly uſe thoſe things which they held under colour of religion. The ſame anſwer may we make our adverſaries in the like caſe.

Secondly, we ſay it had been very meet, that a greater part of the Abbey lands had beene converted to godly uſes, as it was religiouſly by the Prince intended, if his godly purpoſe had not been by the covetouſneſſe of ſome other hindred : according to the law of *Anaſtaſius, Cod.lib.1.tit.8.leg.9.* who decreed that the poſſeſſions of hereticks ſhould be confiſcate to the Prince, yet ſo, that the oratories and places of prayer be ſtill maintained.

Thirdly, if any were rather led with the expectation of their private gaine, than the hatred of ſuperſtition in the diſſolution and ſpoile of Abbeyes, we defend them not, neither hold them excuſed, as *Auguſtine* ſaith to the Donatiſts, and it is alleaged in the decrees, *Cauſ.23.qu.7.c.1. Quiſquis occaſione hujus legis, &c.* If any man by occaſion of this law, which Kings ſerving Chriſt have promulgated to correct your impietie, doth greedily covet your goods, he pleaſeth not us.

Secondly, concerning the ſecond kinde of maintenance, which ariſeth by the proper and peculiar Bellarm.c.37. inheritance, which Church Miniſters have: we alſo yeeld our conſent, that a Miniſter, to whom ſome inheritance is befallen, is not bound to diſclaime therefore the maintenance which hee hath of the Church: for the Levits, beſide the allotment of the tithes, had their proper houſes, which they might ſell, and redeeme againe, *Levit.*25.32. As alſo that place, 1 *Timoth.*3.2. will beare it, where the Apo- Levit.25.32. ſtle would have a Biſhop to be harborous, and given to hoſpitalitie: which hee ſhall be much better 1 Tim.3.2. able to performe, having ſome helpe, beſide the Church living, of his owne inheritance. So then it is not to be doubted, but that Eccleſiaſticall perſons may, together with ſpirituall livings, retaine their owne proper inheritance: referring them both to one and the ſelfe ſame end, that is, to countenance their Miniſterie, and to be the better able to performe the externall duties thereof, in releeving the poore, helping the needie, and ſuch like. Yet notwithſtanding there was an imperiall law, that hee which lived of the Church, ſhould renounce his owne patrimonie: of the which law S. *Ambroſe* maketh mention, writing againſt *Symmachus*: *Nobis etiam privata ſucceſſionis emolumenta recentibus legibus denegantur*: Wee alſo by a late law are forbidden to reape any advantage by private inheritance. And the ſame is ratified in the decrees, *cauſ.*1.*q.*3.*c.*6.*Clericos illos, &c.* Such of the Clergie ſhould be maintained by the Church ſtipends, as have no goods nor patrimonie from their parents, &c. As then this law, that whereas a man hath ſufficient maintenance beſide of the Church, his patrimonie ſhould paſſe to the next heire, is not of it ſelfe unjuſt, nor unreaſonable, where the ſtate of the Common-wealth doth require it: ſo where there is no ſuch poſitive law, it is both lawfull and convenient, that Miniſters together with their eccleſiaſticall calling, ſhould enjoy their patrimonies, for the gracing and dignifying of their Miniſterie.

Thirdly, as touching the proper maintenance and revenue of the Church, which is by tithes: divers points are agreed of and accorded betweene us. 1. That tithes are due onely to the Church, and cannot be alienated to any other uſe, nor be turned to the maintenance of lay-men: for there muſt be, where tithes are payed, a matter of giving and receiving, *Philip.*4.15. *We give ſpirituall, and receive* Philip.4.15. *temporall*: which becauſe lay-men doe not performe, they have nothing to doe with the tithe: for not keeping the condition, they cannot claime the covenant.

Damaſus, decret. 3. thus writeth of this matter: *Qua fronte, qua conſcientia oblationes vultis accipere qui vix valetis pro vobis, nedum pro aliis Deo preces offerre?* With what face or conſcience can you receive tithes and oblations (ſpeaking of lay-men) ſeeing ye are neither able to pray for your ſelves nor others?

*Lateranenſ. ſub Alexand.*3.*part.*26.*cap.*8. *Qui decimas laico in ſeculo manenti conceſſerit, eſt deponendus*: He that granteth tithes to a ſecular lay-man, ſhould be depoſed. And many ſuch decrees they have beſide againſt the appropriating of tithes to lay-men, as *decret. Greg. lib.*3.*tit.*30.*c.*15. *Decima laicis, &c.* Tithes can in no caſe be granted to lay-men for their inheritance. *Cauſ.*16.*qu.*1.*c.*68.*Uſus decimarum, &c.* The uſe of tithes muſt in no wiſe redound to ſecular men, &c. It may therefore juſtly be marvelled at, how contrarie to their owne Canons, they made ſo many impropriate benefices: for it is certaine, that impropriations (which may more fitly ſo be called, than appropriations) have been founded of ancient time in Poperie, and by the Popes themſelves maintained: for in King *Henrie* the third his reigne, ſuit was made up to Rome to Pope *Alexander* the fourth by the Biſhops of this land, that benefices appropriate to religious houſes might be reſtored: but they could not be heard, *ex Flor. Hiſtor.*

Firſt, it may be ſaid, that by the Canons it was not lawfull for the Civill Magiſtrate to make a benefice, appropriate, but the Biſhop might.

*Contra. Cauſ.*16.*qu.*7.*c.*1. *Periculum animæ, &c.* They of the lay ſort incurre the danger of their ſoule, that receive tithes either of Biſhops or Kings. Secondly, though it be not permitted to every Biſhop, yet the Pope hath authoritie to doe it.

*Contra, Cauſ.*16.*qu.*7.*c.*3. *Gregor.*7. *Si quis amodo Epiſcopus, &c.* If any Biſhop hereafter doe grant the tithes to lay-men, let him be counted amongſt the greateſt heretikes, &c. This Pope maketh no exception, but includeth all Biſhops, and ſo the Pope too, if he will be a Biſhop.

Thirdly, it will be anſwered, that they made no grant of tithes to lay-men, but only to religious houſes, and Cathedrall Churches, and ſuch like.

Contra. Firſt, the multitude of Canons made againſt the holding of tithes by the lay ſort, doth evidently ſhew, that it was a continuall practice in Poperie, to alienate the tithes of the Church to lay-men. Secondly, it is alſo againſt their owne Canons, that benefices ſhould be annexed or appropriate to houſes or Churches of religion. *Decret. Gregor. lib.*3.*tit.*5.*c.*30. *Innocent.*3. decreeth, that no penſions ſhould be granted out of benefices: which is a leſſe matter, than to alienate all the tithes, and reſerve only a penſion. Againe, *ibid.c.*33. mention is made of a generall Councell, that would not ſuffer Chappels or Churches to be annexed to Prebends. Likewiſe, *Clemens. lib.*1.*tit.*5.*c.*1. *Ut prælati beneficia non applicent menſis*: That Prelates ſhould not employ benefices for the maintenance of their table, &c. Thus if they had obſerved their owne Canons, this pernicious device of appropriating benefices ſhould not have found entertainment.

2 The people are bound in conſcience, to give of their goods unto their lawfull Paſtors, according to the determination of the Church, and the poſitive lawes of Princes made in that behalfe, the

which they are bound to obey : and the tenth being the hire of the labourer, and the wages of the Math.10.10. Lords workman, *Math.* 10. 10. it ſhall be as great a ſin to defraud the Miniſter of his portion, as to Iam.5.4. keepe backe the meat or wages from the hireling and labourer, *Iam.*5.4.

*Cabilonenſ. cap.*18. *Qui decimas dare neglexerint, excommunicentur* : They that neglect to pay their tithes, let them bee excommunicate. It is no ſmall ſinne therefore which deſerveth excommunication.

3 We utterly denie alſo, and herein conſent with our adverſaries, that tithes are not pure almes, as ſome have beene of opinion in times paſt, but are a plaine debt of the people to their Miniſters. Firſt, the wages or reward of the labourer is no almes, but his due, and of right belonging to him : but Bellar.cap.25. tithes are ſo unto Miniſters who labour in the Lords harveſt, 1 *Timoth.* 5. 16. *Ergo,* no almes. Se- 1 Tim.5.16. condly, almes doe alway exceed the deſert of the almeſman, they ſhew the benevolence and free heart of the giver, not any merit or worthineſſe in the receiver ; but tithes and all other temporall 1 Cor.9.11. gifts are farre inferiour to the labours of Miniſters : for what are temporall things to ſpirituall, 1 *Cor.* 9.11? *Ergo,* no almes. Thirdly, the tenth is the Lords part, and by him it is aſſigned to his faithfull Mi- 2 Cor.5.20. niſters, which in Gods ſtead doe teach us, 2 *Cor.*5.20. But almes cannot be given unto God. Againe, the tenth is as an inheritance to the Church, and to be counted as the corne of the barne, or the abun- Numb.18.26.27 dance of the winepreſſe, *Numb.*18.*verſ* 26.27. it is unto them as the fruit of the earth, and increaſe of the ground to the husbandman : Therefore to be counted no almes from men, but the bleſſing of God both upon the Paſtor and the people.

*Concil. Moguntienſ. ſub Arnulpho cap.*17. *Admonemus, ut decima omnino dari non negligatur, timendum eſt enim, ut quiſquis Deo debitum abſtrahit, Deus propter peccatum ei auferat neceſſaria* : Wee ſtraightly charge, that no man neglect to pay his tithes : for it is to be feared, that as a man doth withhold from God his due, ſo God ſhould for his ſinne deprive him of things neceſſarie, &c. Tithes therfore are *debitum*, a due debt, therefore no almes.

*Concil. Aquiſgranenſ. lib.*1.*cap.*34. *Attende diligenter lector, quod omnes primitiæ, & quicquid ad ſanctuarium oblatum eſt ſacerdotis ſint, & ad jus ejus pertineant* : Underſtand diligent reader, that all firſt fruits, and whatſoever was offered in the ſanctuarie, was the Prieſts, and belonged to him of right. Therefore tithes are more than almes.

Likewiſe, *decret. Greg. lib.*3.*tit.*30.*c.*14.*Cum decima, &c.* Seeing tithes were not inſtituted of men, but of God, *quaſi debitum exigi poſſunt,* they may be exacted as a due debt.

4 Wee alſo agree, that it is not meet that the maintenance of Miniſters ſhould be voluntarie, or left to the peoples choiſe : but that it is convenient, juſt, equall, requiſite, that both by lawes of Princes, and conſtitutions of the Church, proviſion ſhould be made, as there is, for the neceſſarie, certaine, and competent maintenance of the Church. Firſt, the tenths in the law were eſtabliſhed by a perpetuall ordinance : *Ergo,* the maintenance of Miniſters ought now alſo to bee confirmed by poſitive lawes, as then tithes were : the argument followeth : for if their Miniſterie deſerved ſuch aſſurance of their maintenance, which did but ſerve at the Altar, much more now doth the Miniſterie of the Goſpell deſerve it. And the Apoſtle alſo ſeemeth ſo to reaſon, 1 *Cor.*9.14.15. that as they which waited 1 Cor.9.14. on the Altar were partakers of the Altar : ſo God hath ordained (ſaith he) that they which preach the Goſpell, ſhould live of the Goſpell. That is, as then the people did not onely give tithes voluntarily, but were bound by law to doe it : even ſo God hath ordained, that Miniſters ſhould live of the people : and by this ordinance of God, the people may as well be bound unto it now, as they were then. Secondly, if Miniſters, bound in conſcience to feed and inſtruct the people, may alſo be enforced and urged by the conſtitutions of the Church and lawes of Princes to doe that which in conſcience they are bound : why may not the people likewiſe be conſtrained by publike law, to performe that dutie to their Paſtors, which their owne conſcience doth urge them unto? Thirdly, experience teacheth, that men are hardly (even living under a law) brought to pay their rights to the Church, no not in thoſe places where they can take no exception againſt their Paſtors : how much more unwilling would they be (I ſpeake of thoſe which are not yet wonne to a through liking of the Goſpell) if they were left to their owne libertie?

Neither is it ſafe to give the people this libertie to detaine their tithes from unſufficient Clerks, leſt under this colour afterwards they might denie them to thoſe which were worthie. Sometimes indeed it was put to the peoples choice to pay their tithes to whom they would, and to withhold them, if they ſaw cauſe, for as yet there was no poſitive law made, but ſince it hath beene otherwiſe determined by civill conſtitutions of Princes, as *Concil. Ticinenſ. ſub Lodovico Pio* : *Vt non pro ſuo libitu Clericis laici decimas tribuerent, &c.* That the lay ſort ſhould not pay tithes at their pleaſure to the Clergie : *Synod. Auguſt. cap.*19. *Qui juſtas non ſolvunt decimas, ter moniti, eis neganda communio* : They that being thrice admoniſhed doe not pay their full tithe, let them be denied the Communion. *Anno* 1538. King *Henrie* the eighth of excellent memorie, made this poſitive law concerning tithes : For as much as by a law eſtabliſhed, every man is bound to pay his tithes, no man ſhall by colour of dutie omitted by their Curates, detaine his tithes, or be his owne Judge, but ſhall truly pay the ſame, as hath beene accuſtomed without any reſtraint, or diminution ; and ſuch lack and default as they find in their Parſons or Curates, to call for reformation there- Pag.1001.2.45. of at their Ordinaries, and other ſuperiours hands ; *Fox page* 1096. *col.* 2. Such civill conſtitutions of Princes not contrarie to the word of God, doe binde ſubjects to obedience.

5 We alſo acknowledge (as *Bellarmine* ſeemeth to grant, chap. 25.) that to pay preciſely the tenth, is not now commanded by the law of God: as though that order could not be changed by any humane law, as the Canoniſts hold, but men neceſſarily were bound to pay tithes. But thus farre forth we hold, that it is grounded upon Gods law: firſt, in reſpect of the equitie of the law, in paying of tithes, which is this, that the Miniſters ought to live of the people, and to have ſufficient and competent maintenance by them: which equitie and ſubſtance of the law is morall, and ought alwaies to continue, being grounded upon the law of nature: Thou ſhalt not mouſle the mouth of the Oxe that treadeth out the corne. 1 Cor.9.8. Secondly, in as much as the lawes of the land and of the Church doth confirme this ancient conſtitution of tithes, (which is left indiferent of it ſelfe) wee are bound to obey ſuch lawes, being agreeable to the Word of God: And in this ſenſe alſo, tithes may be ſaid to be due by the law of God, becauſe Gods word commandeth obedience to our Magiſtrates, in all lawfull ordinances.

Synod. Moguntin. cap. 7.5. Statuimus, ut decimæ, quæ jure debentur divino, ſolvantur ſine fraude: We appoint that tithes, which are due by the divine law, be payd without any fraud. This Councell doubteth not to affirme, tithes to be due by the word of God.

6 Though the law of tenths be not now neceſſarie, as it was a ceremonious dutie: but it is lawfull either to keepe that or any other conſtitution for the ſufficient maintenance of the Church, whether it be more or leſſe than the tenth part: yet we doubt not to ſay, that this proviſion for the Church maintenance by paying of tithes, is the moſt ſafe, indifferent and ſureſt way, and no better can come in the place thereof. Firſt, it is the moſt equall way to have every thing in the kind, according to the Apoſtles rule: Let him that is taught make his teacher partaker of all his goods, *Gal.6.6.* But this cannot be ſo conveniently done any other way, as by erecting of a ſet ſtipend, or ſuch like, as by paying the tenth in the kind. Gal 6.6.

2 Whereas S. *Paul* requireth, that the Paſtor ſhould be given to hoſpitalitie, 1 *Tim.*3.2. who ſeeth not, that for the better and more convenient maintenance of his houſe, it is the fitteſt courſe to receive the tenth in his owne nature and kinde: being ſo more able to relieve the poore, having ſufficient proviſion and ſtore of his owne? 1 Tim.3.2.

3 The tenth is as the corne of the barne, and the abundance of the winepreſſe, *Numb.*18.27. that is, it is more or leſſe, as God giveth encreaſe to the fruits of the earth: which is the moſt equall and indifferent way: for then the Miniſter, as God bleſſeth them, ſhall be partaker of the bleſſing; and if they ſuffer loſſe, he likewiſe ſhall beare the burthen with them. Num.18.27.

4 This manner of tithe-paying is farre more ſafe and ſure, than any way can be deviſed, becauſe of the long cuſtome and continuance, which without great hazard of the Church cannot bee broken. Neither is it poſſible by any act of Parliament, to make ſtipends ſo certaine, as this conſtitution of tithes is: for the people will hardly yeeld to breake their cuſtome: and when an old cuſtome is broken, a new is not ſo ſoone received: nay, many yeeres muſt runne to make a cuſtome. Againe, whatſoever may be objected againſt tithes, that they breede much trouble, wrangling and contention, may be more juſtly feared, in the collection, levying, impoſing and demanding of ſtipends.

5 Hitherto we have ſhewed, that it is moſt naturall, that the Miniſters portion ſhould be payed in the kind. Now, concerning the tenth, though it be not neceſſarie, yet that proportion being firſt appointed by the wiſdome of God, is verily thought to be moſt equall and indifferent betweene the Paſtor and the People, as both affording competent ſuſtenance for the one, when hee liveth of the tenth, rather than the fifteenth, or twentieth part, which were too ſcant allowance; nor yet grieving or oppreſſing the other, when the owner hath nine parts reſerved to himſelfe. And ſo if it bee moſt meete, that things ſhould be anſwered in their kind, no proportion can ſerve better, than that which was firſt deviſed by the Lord himſelfe: yet we hold neither the one nor the other to be neceſſarie.

It hath beene an old objection, that the owner ought firſt to deduct his ſeede, and of the reſidue to pay his tithe: thus was it articulated againſt one *Thomas Clarke, Fox* pag.830. col.1. But this notwithſtanding, people ought to pay the full tenth, and not to be ſo ſtraight handled, ſeeing God hath given them nine parts for that one tenth: See to this purpoſe, *Concil. Triburienſ. cap.*13. *ex Auguſtino. Da mihi decimam, &c.* Give mee thy tithe (ſaith the Lord,) if thou will not give me the tenth, I will take away thy nine parts: if thou giveſt me the tenth, I will multiplie thy nine: If any man aske why tithes are given, let him know, that they are given, both that God being well pleaſed therewith, ſhould give us things neceſſary, and that the Miniſters being thereby relieved ſhould more freely attend their ſpirituall ſervice, and have to give to the poore, &c. Thus we ſee why both the tenth is to be given, and why in the kinde. Pag.758.285.

Hitherto for the moſt part we and our adverſaries are agreed, both concerning tithes, as alſo other maintenance of the Church: but we differ about tithes in two points. Firſt, there is a queſtion betweene us and the Rhemiſts about the neceſſitie of paying of tithes: Secondly, concerning the right whereby the Miniſters of the Goſpell may demand their duties, which they ſay, is by reaſon of their Prieſthood: of both theſe now briefly in their order.

The Firſt part, whether the paiment of tithes be neceſſary.

The Papiſts.

86. Error. THe payment of tithes is a naturall dutie, that men owe to God in all Lawes, and to be given to his Prieſts in his behalfe for their honour and livelyhood, *Rhemiſt. annot. 7. Hebr. ſect.* 4.

Gen. 28. 22. *Argum.* 1. *Iacob* vowed to pay tithes to God, before the law, *Gen.* 28. *Ergo,* it is a perpetuall law, *Rhemiſt.*

Anſwer. One Papiſt ſhall anſwer another at this time. *Bellarmine* proveth by this example the cleane contrarie, that the payment of tithes is not morall, becauſe it did not binde before the law of *Moſes*: for *Iacob* made a voluntarie vow to pay his tithes, upon a condition: but if hee had beene bound abſolutely to pay tithes, they ſhould have beene payed without any ſuch condition: It was therefore a voluntarie and a franke offering in *Iacob.*

Matth. 23. 23. *Argum.* 2. Chriſt confirmeth the law of tithes, *Matth.* 23. 23. though he preferre the workes of mercie and judgement, yet he ſaith that the other ought not to be left undone, ſpeaking of the paying of tithes, *Rhemiſt ibid.*

Anſw. Wee muſt conſider in what time our Saviour Chriſt ſo ſpake unto the Phariſies: for as yet neither the law nor the ceremonies thereof were fully abrogated: Chriſt was circumciſed and *Mary* his mother purified according to the law, *Luk.* 2. 21. 22. Our Saviour alſo biddeth the leper to ſhew himſelfe to the Prieſt, and offer a gift as *Moſes* commanded, *Matth.* 8. 4. Yet none of all theſe ceremonies doe now ſtand in force, though Chriſt did them at that time, and bade them to be done. The ſame anſwer may ſerve alſo concerning his injunction to the Phariſies as touching their tithes. Luk. 2. 21. 22.

The Proteſtants.

THe law of paying tithes did borrow part of the morall, part of the judiciall, and part of the ceremoniall law. The morall part therefore, is the equitie of the law, which is perpetuall, that as the Levites then lived of the tenth, ſo the Miniſters at all times ought ſufficiently to be provided and cared for. The judiciall part was in this, that as the Levites were not much leſſe in common account than the tenth part, being one of the tribes, (though in proportion of number, they made welneere the thirtieth part: for the reſt of the tribes were numbred to ſix hundred, three thouſand five hundred and fifty perſons, *Numb.* 1. the Levites made but two and twenty thouſand, *Numb.* 3.) As I ſay the Levites made one whole tribe, and were not much leſſe than the tenth part in that account, being in number the thirteenth tribe, for there were twelve beſide: So it was thought reaſonable that the tenth part of their brethrens goods ſhould be allotted unto them; which being a judiciall and politike conſtitution of that countrie, doth neither neceſſarily binde Chriſtians now, neither is forbidden, but left in that reſpect indifferent. Thirdly, the ceremonie of the law was in this, becauſe the tenth was due to the Prieſts and Levites for their ſervice at the Altar, and as belonging to their Prieſthood: In which ſenſe tithes are neither due now unto Miniſters, nor in any ſuch reſpect can be challenged, ſeeing the Prieſthood of the law is gone, and all the ceremonies thereof: wherefore although it be a wiſe and politike conſtitution, that the people ſhould pay their tithes, and may conveniently be retained, yet is it not now of neceſſitie impoſed upon Chriſtians, as though no other proviſion for the Church could ſerve but that.

Argum. 1. *Bellarmine* thus reaſoneth (for herein he is an adverſary to our Rhemiſts) (one Jeſuite againſt another) If the law of tithes be morall, then the other precept annexed to this law was morall alſo, that the Levites, becauſe they lived of the offerings and tithes, ſhould have no patrimonie or inheritance beſide. And by this reaſon every Miniſter now ought to reſigne ſuch inheritance and poſſeſſions, as are left him by his friends: which is not to be admitted: *Ergo,* neither the other law ſtandeth neceſſarily in force, *Bellarm. cap.* 25.

Argum. 2. S. *Paul* ſaith in flat words, If the Prieſthood be changed, of neceſſitie there muſt alſo be a change of the law, *Hebrew.* 7. 12. But the Prieſthood of the law is altered and changed: *Ergo,* alſo the law of the Prieſthood, and ſo conſequently the ceremoniall dutie of tithes. Heb. 7. 12.

3 In *Auguſtines* time, it was no generall law nor cuſtome in the Church, that tithes ſhould bee payed. *Pracidite & deputate aliquid fixum ex annuis fructibus vel quotidianis quaſtibus*: Defaulke, ſaith he, and appoint ſome certaine portion, either of your yeerely fruites; or your ordinary and daily gaines. *Decimas vis? decimas eximo*; Will you make choiſe to pay tithes? then let that be the portion. And yet this is no great matter: for the Phariſies, whoſe righteouſneſſe you ought to exceed, payed their tithes: *Tu vix milleſimam das*: Thou ſcarce payeſt the thouſanth part: *Tamen non reprehendo, vel hoc fac, ſic ſitio, ut ad iſtas micas gaudeam*: Yet I finde not fault: doe ſo ſtill: for I ſo thirſt after your well doing, that I refuſe not your very crummes, &c. We ſee then, that then the payment of tithes was voluntarie: *Auguſtine* refuſeth not the ten hundreth, that is *milleſimam partem,* the thouſandeth part, which he calleth their crummes. In Pſal. 146. De tempor. ſerm. 205.

Concil. Aurelianenſ. can. 17. *Sicut in arbitrio dantis eſt, ut tribuere, quod voluerit, debeat, ita ſi inobedientia vel contumacia, in aliquo accipientis extiterit, in arbitrio ſit praſentis, utrum debeat revocare*: As it is in the will of the giver, to give what pleaſeth him, ſo if he find him ſtubborne and froward,

which

ſtorall duties, and principally the preaching and diſpenſing of the word, and inſtructing of the people.

Argum. 1. If there were any ſuch prieſthood, and tithes in that right did appertaine to the Church; it is moſt like, that our Saviour Chriſt and his Apoſtles would have challenged them: But there is no one precept in the new teſtament concerning paying of tithes but onely for a ſufficient maintenance for the Miniſters of the Goſpell, *Fulk. Heb.* 7. *ſect.* 4.

Argum. 2. Saint *Paul* every where, ſo oft as he ſheweth the dutie of Chriſtians in relieving and maintaining their paſtors, maketh only mention of ſowing of ſpirituall things, 1 *Cor.* 9. 11. and of teaching and inſtructing, *Gal.* 6. 6. *Ergo,* tithes are due unto Paſtors and Miniſters only or eſpecially for their feeding and inſtructing, and ſowing ſpirituall ſeed, which is the word of God. 1 Cor. 9. 14. Galath. 6. 6.

Argum. 3. There is no ſuch ſacrificing prieſthood now in the Church, as wee have partly ſhewed before, and ſhall of purpoſe more fully declare it afterward: for every where in the new Teſtament ſpirituall ſacrifices are commanded: and all Chriſtians are made Kings and Prieſts unto God, *Apoc.* 1. 6. Other prieſthood we read of none. Wherefore in that reſpect tithes cannot be due. Revel. 1. 6.

Laſtly, *Auguſtine* ſaith, *Si mendicum non contemnis, quanto magis bovem, per quem trituratur hac area?* If thou deſpiſeſt not a begger, how much more oughteſt thou to have regard of the oxe that treadeth out the corne on the floore? &c. That is, the Miniſter that preacheth the Goſpell: for ſo Saint *Paul* expoundeth it, 1 *Tim.* 5. 17. The Elders, ſaith he, that labour in the word and doctrine are worthy double honour: and then it followeth, *verſ.* 8. for the Scripture ſaith, *Thou ſhalt not mouzle the mouth of the oxe that treadeth out the corne.* Sufficient maintenance therefore to the Miniſters is due for their labour and travell in the word. In Pſal. 103. part. 2. 1 Tim. 5. 17.

Concil. Ticinenſ. ſub Lodovico Pio: *Ut decima eccleſiis tribuerentur, ubi baptiſmum, predicationem, & alia Chriſti ſacramenta percipiunt*: That tithes ſhould be payed to theſe Churches, where men receive Baptiſme, preaching of the word, and other Sacraments. *Concil. Lateran. ſub Alexand.* 3. *part.* 48. *c.* 1. *Illi eccleſia decima ab his perſolvenda, qui ab ea eccleſiaſtica percipiunt ſacramenta*: To that Church men muſt pay their tithes, where they receive the Sacraments of the Church, &c. So likewiſe their Canon law giveth two reaſons for the payment of tithes, one in reſpect of God himſelfe; *In ſignum univerſalis dominii*: To ſignifie the univerſall dominion and ſoveraigntie, which God hath, *decret. Gregor. lib.* 3. *tit.* 30. *c.* 33. *Innocent.* Another reaſon is in regard of the Miniſters themſelves, as *eod. libro. tit.* 28. *c.* 1. *Leo* 3. tithes and other rights are due unto that Church, *In qua cœleſti pabulo refici conſuevit*; Where a man hath uſed to be refreſhed with the heavenly food. Tithes therefore are due not in reſpect of any ſacrifice, but for the Sacraments and the Word preached.

W. Thorpe holy confeſſor: *Tithes were the hire and wages limited to the Prieſts and Levites in the law for bearing about the tabernacle, for ſlaying of beaſts, and for burning of ſacrifice, &c. But now, as Saint Paul ſaith, ſeeing the prieſthood is changed, there muſt alſo be a change of the law, &c. pag.* 537. *col.* 2. The argument is framed thus: By what right tithes were payed under the law, they are not payable now, becauſe the law is changed; but then they were due for ſacrificing: *Ergo,* they are not ſo due now. Pag. 494. 2. 80.

And for further evidence: 1 The Greek Scholia, upon theſe words of S. *Paul,* 1 *Cor.* 9. 11. *If we have ſowne unto you ſpirituall things,* doe thus note; *Magiſtrum paſci oportere inſinuat,* he inſinuateth, that the maſter and teacher muſt be nouriſhed: *ſpiritualia fidem vocans, &c.* hee calleth ſpirituall things faith, and carnall food. *Egeſippus* upon theſe words *Iſay.* 1. 2. *the oxe knoweth his owner,* thus obſerveth, *Quid per bovem niſi ſanctus quiſque pradicator intelligitur, &c.* What is underſtood by the oxe but every holy preacher labouring in the ſeed of the word. 1 Cor. 9. 11. Ex citation. Eſpenc. in 5. 1. ep. Timoth. p 121.

2 Of the South and Africane Church, *Auguſtine* ſaith (who alſo is alleaged before) *Evangeliſtam per hoc pecus, &c.* The Scripture by this beaſt (that is the oxe) ſignifieth an Evangeliſt, (one that preacheth the Goſpell) the Apoſtle ſo interpreting, &c. In the Æthiopike Church, at this day the Patriarch receiveth tithes, *in pauperum ſubventionem, &c.* To releeve the poore, to marrie orphans, to redeeme captives, and to doe ſuch other works of pietie, &c. they are not paied in any ſuch regard, as due to the ſacrificing prieſthood. De doctrin. Chriſt. lib. 2. cap. 10. Franciſcan. Tidemann. de fide & morib. Æthiop.

3 Confeſſion of Helvetia the former, *cap.* 18. *The faithfull miniſters are worthie as good workmen of their reward,* &c. Bohemia cap. 9. Miniſters ought to be provided for, according to the Lords ordinance, whereof S. *Paul* ſpeaketh, the Lord hath *ſo appointed, that they which preach the Goſpell ſhould live of the Goſpell, &c.* this maintenance then is due for preaching of the word. Harmon. ſect. 11. pag. 346. Ibid. p. 354. 1 Cor. 19. 14.

4 See before to this purpoſe the decrees of ſome of their Popes. So alſo *Eſpenceus*: *Stipenda eccleſiaſtica accipiat, ſed qui eccleſia militat, metat & colligat, ſed qui ſpargit & ſeminat, &c.* Let him take the ſtipend of the Church, but he which warreth for the Church, let him reape and gather; but he that ſoweth, let him feed of the flock; but he which feedeth the flock, &c. the milke then of the flock is due to him, that by preaching feedeth the flock, and not otherwiſe. In 2. Tim. c. 2. pag. 24.

The

which receiveth it, it is in his power to revoke the gift, &c. Wee ſee then that the word of God hath laid no ſuch neceſſitie upon tithes, for then this Councell would not have permitted ſuch libertie.

Let us adde the ſeale, The profeſſed Bohemians thus deliver their opinion, who endured much for Gods cauſe: *They preach and ſay, that men are bound to give them tithes, wherein they ſay falſly, for they cannot prove by the new Teſtament, that our Lord did command it, and his Diſciples warned no man to doe ſo, neither did they themſelves receive them: exhortat. Bohemor. articul.* 15. Therefore tithes are not neceſſarily due by the word of God.

This may further appeare by the practice of other Churches, that the payment of tithes (though of all other moſt fit) is not impoſed as a neceſſarie law. 1. For among the Muſcovites; *ſacerdotes ex contributione quadam ſuſtentantur,* the Prieſts are maintained by a certaine contribution; and certaine houſes are aſſigned unto them with fields and medowes, whereof they live, as husbandmen, by their owne labour, or their ſervants. Guagnin. de religion. Ruth.

2 The ſame is the cuſtome of the Æthiopike Church, the Prieſts have no tithes, but certaine grounds, whereof they live by their owne labour, or their ſervants: *Zaga Zabo* an Æthiopike Biſhop: I alleage not the practice of theſe Churches, as allowing the ſame, (for I preferre the condition of thoſe Churches, which yet doe enjoy the ancient proviſion of the Miniſterie by tithes) but onely to ſhew, that the cuſtome of tithing is not impoſed by any neceſſitie. Damianus a Goes de morib. Æthiop.

3 The former confeſſion of Helvetia. c. 18. *The faithfull Miniſters are worthie of their reward, neither doe they offend, when as they receive a ſtipend, and all things that be neceſſarie for themſelves and their familie, &c.* Saxonie artic. 14. *The paſtors ought chiefly to be releeved out of the revenewes of rich monaſteries, that the ſtudies of the poore be thereby furthered, ſchooles may be erected, &c.* They urge not the tithes, but ſufficient releefe for the maintenance of Miniſters. Harm. ſect. 11. pag 346. Sect. 15. p. 473.

4 *Bellarmine* is a witneſſe againſt them in this caſe, who denieth, that the paiment of tithes is of divine right, or a morall precept, *quoad determinationem quantitatis,* in reſpect of the determinate quantitie, and he confuteth the Canoniſts for ſo holding: and therein hee conſenteth unto *Alexander* 3. *parigu.* 51. *in.* 3. and *Thomas in* 2.2. *q.* 87. *art.* 3.

The ſecond part, by what right tithes are due to the Miniſters of the Goſpell.

The Papiſts.

Tithes or their equivalent are due to Chriſt and the prieſthood of the new Teſtament, *Rhemiſt. annot. Heb.* 7.4. This then is their opinion, that the prieſthood of the Goſpell being more excellent than the prieſthood of the Law; and their ſacrifice, which they offer up in the Maſſe, being of greater worthines, they may with better right challenge tithes, then the Prieſts of the law did for their ſervice at the Altar: So that Tithes are due to the Church onely becauſe of the Prieſthood, not for any other dutie appertaining to that office, as preaching the word, miniſtring the Sacraments, or any ſuch. 87. Error.

Abraham payed tithes, they ſay, to *Melchiſedech,* which was the prieſt of the moſt high God, in offering the formes of bread and wine, wherein *Melchiſedech* did ſacrifice: *Ergo,* tithes are now due to the Prieſts of the Goſpell and new law, which are all after the order of *Melchiſedech, Rhemiſt. Heb.* 7 *ſect.* 4. & 8.

Anſw. Firſt, *Melchiſedechs* prieſthood conſiſted not in offering bread and wine to God, but brought them forth to refreſh *Abraham*: neither were they formes of bread and wine onely, as you imagine, but very materiall bread and wine: for it *Melchiſedechs* prieſthood had conſiſted therein, the Apoſtle would not have omitted the chiefe thing, wherein Chriſts prieſthood was ſhewed forth, as he doth, making no mention at all of it, *Heb.* 7. Againe it is great blaſphemie to ſay, that every popiſh Prieſt is after the order of *Melchiſedech,* nay that the proper act of Chriſts prieſthood conſiſteth in the perpetuall offering of his bodie and bloud in the Church: for by this reaſon every impure prieſt doth more properly offer the bodie of Chriſt in the Maſſe, than it was offered by himſelfe upon the Croſſe: than the which, what greater blaſphemie can be uttered? And yet they are not aſhamed to ſpeak it, yea the ſacrifice of Chriſt upon the Croſſe, (ſay they) was after the order of *Aaron,* and not after the order of *Melchiſedech*; and ſo they prefer every popiſh prieſt offering in the Maſſe, before Jeſus Chriſt ſacrificing himſelfe upon the Croſſe: contrarie to the Scriptures, which maketh this difference betweene the prieſthood of *Aaron* and the prieſthood of *Melchiſedech*; that the prieſts of the law were many, becauſe they were taken away by death: but Chriſts prieſthood is eternall, becauſe he dieth not, *Heb.* 7.23. But if there ſhould be many prieſts after *Melchiſedechs* order, there ſhould herein be no difference at all. Wherefore ſeeing *Melchiſedechs* prieſthood only reſteth in Chriſt, and is not tranſlated to any other; and that there is now no ſacrifice left but ſpirituall, of praiſe and thankſgiving, *Heb.* 13.15. it followeth that by reaſon of any ſuch externall prieſthood or ſacrifice, tithes are not now due unto the Church, neither in any ſuch regard ought to be challenged. Rhemiſt. Heb. 7 ſect 8. Fulk. H. b. 7. ſect. 9.12. Heb 7.23. Heb. 13.15.

The Proteſtants.

Tithes, or their equivalent are not due to the Church in reſpect of any ſacrificing prieſthood, of which ſort there is none in the new Teſtament ordained to continue: but for other paſtorall

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THE SIXTH GENERALL CONTROVERSIE, CONCERNING THE SVPERSTITIOVS ORDERS, AND SECTS OF MONKES AND FRIERS.

Monkes, in Latine called *Monachi,* derived of the Greeke word, were ſuch as lived ſolitarily, and thereupon had they their name: And they were at the beginning of three ſorts: ſome were called Eremites, that lived in woods and deſerts by themſelves: there were other which were mued up and incloſed in Cels and walls, which had not ſo much libertie as Eremites had; but kept alwaies in their cages and cloſets, and ſo in miſerie ſpent their daies: and theſe were called *Anchorites,* that is, ſeparated, ſet apart from all men and living by themſelves. There was a third ſort called *Cœnobites,* which lived in companies, as it were in Colleges by themſelves, and had all things common; and theſe properly were called Monks, *Bellarm. lib. 2. de monach. cap.* 3. This controverſie hath many queſtions.

1 Concerning the beginning and originall of Monkes, and of their divers ſects, two parts.

2 Concerning Counſels of perfection, whether they differ from Evangelicall precepts.

3 Concerning vowes in generall, three parts: Firſt, whether it be lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes are any part of the worſhip of God.

4 Concerning monaſticall vowes in particular, three parts: Firſt, of the vow of voluntarie povertie. Secondly, the vow of obedience. Thirdly, the vow of continencie.

5 Concerning Monaſticall perſons. Firſt, whether the younger ſort ought to be admitted to profeſſe Monkerie. Secondly, whether children can profeſſe without conſent of their parents. Thirdly, whether married perſons may with mutuall conſent. Fourthly, whether either of the parties, the marriage not conſummate, may enter into profeſſion.

6 Concerning the rules and diſcipline of Monaſticall life. Firſt, of their ſolitarie and ſevere kind of life. Secondly, of their canonicall houres. Thirdly, their habit and apparell. Fourthly, of their maintenance, whether they ought to live by begging, or labour of their hands. Of theſe in order.

The firſt queſtion, of the beginning and originall of Monkes, and of their divers ſects.

This queſtion hath two parts: Firſt, of their originall. Secondly, of the diverſitie of their ſects.

The firſt part, of the originall of Monkes.

The Papiſts.

They make this profeſſion to be as ancient as the time of our Saviour Chriſt, and prove the beginning thereof both out of the new and old Teſtament. 88. Error.

Argum. 1. *Elias* and *Elizeus* were Eremites, and lived without wives, neither poſſeſſed any riches: *Ergo,* this profeſſion of life is moſt ancient, *Bellarm. cap.* 5. *Rhemiſt annot. in Mark.* 9.3.

Anſ. Firſt, the argument followeth not; they had no wives, nor riches: *Ergo,* were Eremites: for even amongſt the Papiſts themſelves many were kept from wives, (as their prieſts) and yet were neither Monkes nor Eremites. Secondly, though we read not that *Elizeus* was married, yet the ſonnes of the Prophets were, that lived as it were in the ſame College with him, which *Bellarmine* maketh a College of Monkes and Eremites; and ſaith very untruly, that they all lived without wives, *cap.* 5. Thirdly, though *Elias* and *Elizeus* were ſometime in the wilderneſſe, yet they alwaies remained not, neither lived there. 2 King. 4.1.

*Argum.*2. *Iohn Baptiſt* a perfect patterne of Eremiticall life, for living in the deſert and wilderneſſe, for his rough apparell, for abſtaining from all delicate meat, *Rhemiſt. annot. Matth.*3.1.

Anſw. Firſt, *Iohn Baptiſts* calling was ſingular and extraordinarie, and therefore he cannot be made an author of any ordinarie profeſſion. Secondly, we denie not but his life was auſtere, and that he made his abode in a ſolitarie place, yet there were houſes and villages not farre off: his apparell alſo was courſe cloth, made of the hard haires of Camels: his food was of locuſts and wilde honey, the uſuall and common meat of that countrie: he was an extraordinarie preacher of repentance, and ſhewed in himſelfe an example of auſtere life, as it became the forerunner of Chriſt: but being no miniſter of the Goſpell, but the laſt Prophet of the law, he cannot be a patterne of an ordinarie profeſſion under the Goſpell, *Fulk. annot. Matth.*3.*ſect.*1.

*Arg.*3. Nay *Bellarmine* fetcheth his Monkiſh order from a more ancient beginning than from *Elias*, and *Iohn Baptiſt*; yea from before the floud: for *Enos* (ſaith he) ſeemeth to have brought in ſome ſtricter kind of life, and peculiar maner of worſhipping God; whereas the text ſaith, that he began to call upon the name of God: that is, after another manner: for *Adam*, *Seth*, *Abel*, before this time called upon the name of God, *cap.*5.

Anſ. Firſt, who would have thought, that there had beene Monkes and Eremites before the floud if the Ieſuite had not ſaid it, or that this text, which he alleageth, could have proved it? The argument followeth not: *Enos* brought in a peculiar worſhip of God, therefore was founder of the Eremiticall life: for he brought in the true worſhip of God: but the other is ſuperſtitious and erroneous. Secondly, *Tremelius* readeth agreeably to the Hebrew, *Tum nomen Dei captum eſt invocando prophanari*: Then the name of God began to be prophaned in calling upon, that is, his worſhip began to be corrupted: for the Hebrew word ſignifieth both to invocate and call upon God, as alſo to corrupt, pollute, or prophane. Thirdly, if we read as they doe, the name of God began to be called upon: it only ſheweth a reſtoring and renuing of the true worſhip of God, which was polluted by the poſteritie of *Cain*, whoſe ſtocke and familie is ſet downe in that chapter, *Geneſ.*4. and when prophaneſſe increaſed in the poſteritie of *Cain*, then the faithfull ſeparated themſelves from the reſt, and aſſembled by themſelves apart, to worſhip God.

*Argum.*4. *Bellarmine* alſo ſaith, that the inſtitution of Monkes proceeded from the Apoſtles, who appointed all things to be common, as it may appeare, *Act.*4. and the Apoſtles were the firſt Chriſtian Monks: So that his argument concludeth thus, All things were common in the Apoſtles time: *Ergo*, there were Monkes then, *lib.*2. *de monach. c.*5.

*Anſ.*1. If the Apoſtles were the firſt Monkes, how then is *Iohn Baptiſt, princeps monachorum*, prince of the Monkes, as *Bellarmine* hath affirmed a little before? he cannot be the firſt, and the Apoſtles the firſt too. 2. If the communitie in uſe amongſt the beleevers in thoſe daies, made them Monks, then the whole congregation was of Monks: for as many as beleeved had all things common, *Act.*2.44. which were reckoned to the number of three thouſand ſoules, *v.*41. So then by this reaſon all Chriſtians muſt be Monks. 3. There was a communitie amongſt them, but not like the Monkiſh communitie: for firſt their communitie was voluntarie, not impoſed upon them; but the other is inforced by vow: ſecondly, their communitie was not, in relinquiſhing their goods, and not to meddle with them themſelves, as men were perſwaded in monkery: but an equal diſtribution of them to as many as needed: thirdly, that communitie was in reſpect of that preſent neceſſitie in the time of perſecution; but Monkiſh communitie is not upon neceſſity, but upon ſuperſtitious curioſity, whereby they think to merit heaven. 4. We grant there was ſuch a communitie, as we ſay, amongſt them, but they cannot ſhew a profeſſion of ſingle life amongſt the beleevers in thoſe daies, of whom many were married, as *Ananias* and *Saphira*, *Act.*5. and therefore they could not be Monks. 5. I oppoſe againſt them the judgement of their owne *Thomas*, who affirmeth, that there were no Monks in Saint *Pauls* time, *ex citat. Eſpenc. in.*2. *Tim. pag.*189.*c.*

Act 2.44.41.

Our Doway men will picke out Monkes in the old Teſtament: as whereas *Moſes* ſheweth what fiſh may bee eaten and are counted cleane in ſeas, rivers, and ſtanding pooles: by the firſt they underſtand Chriſtian people taken out of the Sea of this world, by the ſecond Preachers, by the third Monks, which keepe alwaies in their cloiſters, as thoſe fiſh in their pooles.

Levit. 11.9.

Doway Bible, pag 409.

Contra. Thus have they fiſhed in theſe waters, as the ſaying is, and caught a frogge, firſt, there is no ſuch word in the originall which ſignifieth a lake or ſtanding poole: there are three words, *bammaim*, ἐν τοῖς ὕδασιν, in the waters, *bajammim*, ταῖς θαλάσσαις, in the ſeas, *bannechalim*, ἐν τοῖς χειμάρροις, in the rivers: the firſt is the generall word, which comprehendeth the two either ſalt waters on the Sea, or freſh water in the rivers. Secondly, of all other waters, the ſtanding pooles are the worſt, and therefore thereby their cloiſter Monkes are unfitly ſignified, whom they take to be the beſt. Thirdly, even in all theſe there were ſome cleane fiſh with finnes and ſcales, and ſome uncleane, as the muddie eeles: and ſuch were their uncleane cloiſter Monks, of muddie and ſtinking life: thus have they loſt a good argument for Monkes.

The Proteſtants.

VVE ſee then that this Monaſticall and ſolitarie kinde of life hath no proofe nor ground out of the Scriptures, either by precept or example: Nay, this kind of profeſſion was not

knowne in the Church, for divers hundred yeeres after Chriſt; how could then the Apoſtles bee the founders of this order? And though the name of Monkes be of ſome antiquitie in the Church, yet they were farre unlike unto Popiſh Monkes, that for theſe many yeeres have peſtered the Church.

1 It is certaine, as *Hierome* witneſſeth, that *Antonius*, and his diſciples *Amathas* and *Macarius*, were the firſt beginners of Monkiſh profeſſion almoſt three hundred yeere after Chriſt, *Fulk. annot. Mark.9.3.*

Anno 260. when *Sixtus* the 2. was Biſhop of Rome, *Paulus* began the profeſſion of Heremites, as *Mantuan* writeth:

Iſta ego crediderim per noxia tempora Paulum:
Niligenam ſole ardentem, qui primus eremum
Incoluit, liquiſſe urbes, &c.
About this time *Paul* was the firſt, I geſſe,
Who neere to *Nilus* dwelt in wilderneſſe.

Hierome alſo reporting divers opinions of the originall of Monkes, as how ſome ſhould fetch their beginning from *Elias* and *Iohn Baptiſt*, which conceit hee miſliketh, at the laſt alleageth the common opinion, *Antonium huius propoſiti fuiſſe caput*, that *Antonie* was the head or beginning of this profeſſion: to the which he ſubſcribeth, *in vita Pauli.* And he ſaith of *Hilarion*. *Nec quiſquam monachum ante ſanctum Hilarionem in Syria noverat*: There was no Monke knowne in Syria before *Hilarion*. But the Apoſtles were not unknowne in thoſe countries.

2 The beginning of Monkes, was not for the more merit, and to doe penance for their owne ſins and the ſinnes of the world: for *Antonius* the firſt Monke confeſſed, that Chriſt only ſuffered for the ſinnes of the world: But the firſt occaſion was given in the time of perſecution, when as men were not ſuffered to worſhip God aright publikely: and therefore they fled into the wilderneſſe, *Rhemiſt. Matth.3.ſect.3.* As *Hierome* reporteth of *Paulus* the Heremite, who being perſecuted of his ſiſters husband under *Decius* and *Valerian*, fled to the Mountaines, *& ſic neceſſitatem in voluntatem vertit*, and ſo made a vertue of neceſſitie, *vita Pauli.* But now ſeeing the Chriſtian faith is openly profeſſed, they have no ſuch cauſes to ſeeke ſolitarie and ſecret places.

Fulk. Matth.3. ſect 3.

3 The popiſh Monkes are altogether unlike theirs: Firſt, they lived in ſolitarie places, farre from reſort of people: but the popiſh Mock-monkes live in cities and the frequencie of the people, *Fulk. annot. Matth.3.ſect.3.* Secondly, the Monkes in times paſt laboured with their hands: but the popiſh fat-bellies pampered themſelves in idleneſſe. Thirdly, they are altogether unlike in life and doctrine, as we ſhall ſee more at large afterward, *Fulk. ibid.*

Concil. Colonienſ. part.10. cap.1. Vita monaſtica non multo poſt Apoſtolorum tempora cœpit, quanquam multis perſuaſum ſit, aliam tunc fuiſſe, quam nunc eſt monachiſmi rationem: The Monkiſh life began not long after the Apoſtles time, although many think that the profeſſion of Monkes was farre otherwiſe in thoſe times, than now.

This Councell maketh Monkerie not to be ſo ancient as the Apoſtles, and beſides ſaith, that the Monkiſh life now, is farre unlike the life of the ancient Monkes: as it followeth, cap.9. *Videmus monaſteria mulierum in plериſque locis, in ſuſpectas de incontinentia domos, ne quid gravius dicam, eſſe commutatas*: We ſee the monaſteries of women, to be turned into wanton houſes ſuſpected of incontinencie, to ſay no more, &c. But ſuch were not the ancient Colleges and aſſemblies of Monkes.

Their owne Extravagant alſo ſaith, that the rule of S. *Francis* is not grounded upon the example of Chriſt or his Apoſtles: *Quæ utique nec Chriſtus, nec Apoſtoli, &c.* Which neither Chriſt, nor his Apoſtles did either teach by word, or confirme by example, *Ioann.22. Extrav. tit.14. c.5.*

I will adjoyne the teſtimonie of Sir *Iohn Brothwicke* Knight, who endured much trouble for the faith of Chriſt: What ſhall I call the cloyſters of Monkes in theſe our daies otherwiſe than brothel-houſes, ſwine-ſtyes, and Dennes of diſcord, &c? Wherefore I conclude, that this their kind of life is wicked and naught, which is not grounded nor eſtabliſhed of any certaine calling of God, *Fox pag.* 1265. *col.*1. In this holy mans judgement therefore, the profeſſion of Monkerie tooke not beginning neither from Chriſt, nor his Apoſtles.

Pag. 1152, 2. 50.

And further, that popiſh Monkerie had not the beginning from the Apoſtles times, it is evident: 1 For the Greeke Church, *Sozomen* ſheweth that the firſt Monkes did betake themſelves to ſolitarie places, to avoid perſecution: The Tripartite ſtorie ſaith, that the Monkes which laboured not with their owne hands, *violentis latronib. ſunt æquales habendi*, are to be held like unto violent theeves and robbers.

Lib.1. cap.12.

Tripartit hiſt. lib.1. cap.8.

2 For the South Church, *Athanaſius* teſtifieth, that divers Monkes were married. In the Æthiopike Church, as *Zaga Zabo* witneſſeth, *Monachi labore ſuo vivunt*, The Monkes live by their labour, and digge the ground.

Epiſt. ad Dracont.

Damianus a Goes.

3 Confeſſion of Belgia, artic.27. *This holy companie* (called the Church) *conſiſteth of thoſe that are to be ſaved, &c. therefore no man ought to ſeparate himſelfe from it, that being content with his owne ſolitarines, he ſhould live apart by himſelfe.* Confeſſion of Helvetia, the latter: *Wee knowing certainely that Monkes, and the orders and ſorts of them, are neither inſtituted of Chriſt nor his Apoſtles, &c.*

nus a Goes.
Harm. ſect.10. pag.321
Ibid. ſect 11. pag.340 See the place.

4 *Gregorie* in his time hath this obſervation of certaine hereticks: *Qui populis admiſceri fugiunt, ſed*

Moral.lib.16. in 21.c.Iob.

ſed ſeceſſum vitæ ſecretioris petunt,&c. which refuſe to be conſorted with the people, but ſeek to leade a ſollitarie life, which doe ſo much the more infect others, *peſte perſuaſionis*, with their peſtilent perſwaſions, &c. by how much more they have them in greater reverence for the merit of their life, &c. Who ſeeth not, how fitly this deſcription ſuiteth the popiſh Monkes and Heremites? theſe three markes agree unto them, ſollitarie life, perverſe doctrine, opinion of merit. Some of their owne ſide have complained of their Monkes: *Though they have the likeneſſe of the Apoſtles, yet they are farre removed from their life, let the Church lament her Monkes, &c.* *Bellarmine* confeſſeth, that *Athanaſius* affirmeth, that there were no Eremites before *Antonie*, who lived in the beginning of the fourth age or hundreth yeere from Chriſt,&c. Their Monkes then and their heremites had not their beginning from the Apoſtles.

Alvar.Pelag. planct.p.130.

Lib.2.de Monach.c.5.

The ſecond part, concerning the divers ſects of Monkes and Friers.

The Papiſts.

89.Error.

THey ſay that imitation of divers holy men, as of S. *Francis*, S.*Benet*, S. *Dominicke*, which hath brought in divers ſects and orders of Religious men, doe tend all to the imitation of Chriſt, *Rhemiſt.annot.Philip.cap.3.ſect.2.1 Theſſ.1.2.*

Philip.3.17.

This their aſſertion they would ground upon the Apoſtles words, *Philip.3.17.Be ye followers of me brethren, Rhemiſt.*

1 Cor.11.1.

Anſw. Firſt, Saint *Paul* would have them no otherwiſe to follow him, than hee did Chriſt, 1 *Corinth.*11.1. Neither gave any other rules to his followers, than he had learned of Chriſt, as the patrons of the Monkiſh ſects have done. Secondly, neither did S. *Paul* errect a new order of *Paulians*, as *Franciſcus* did of *Franciſcans*, *Dominick* of *Dominicans*. Thirdly, S. *Paul* was a perſwader of unitie, not a maker of diviſions among Chriſtians; as the Monkes and Friers have done, one ſort perſecuting another for their opinions even to death: *Fulk.annot.1 Theſſ.1.ſect.2.Fox pag.*798. Fourthly, if the rule of S.*Francis*, the beſt approved ſect amongſt you, be no other than this, as witneſſeth one of your Popes; *Domini noſtri ſanctum Evangelium,&c.* to obſerve the holy Goſpell of our Lord, *ſext. decret.lib.5.tit.12.c.3.Nichol.4.* Then is the rule of S.*Francis* ſuperfluous, ſeeing every man is bound, that is called a Chriſtian, to follow the Goſpell of Chriſt.

The Proteſtants.

COntrariwiſe wee affirme, that it is a great derogation to Chriſt when the people ſhall ſay, I follow the religion of *Auguſtine*, the religion of *Francis*: another ſaith, I hold of *Dominicke*: another, I hold of Jeſus, as the Jeſuites doe, *Fulk.Philip.3.verſ.17.*

1 Cor.3.4. 21,22.

*Argum.*1. Saint *Paul* reproveth the Corinthians, becauſe they made the like ſects amongſt themſelves: one ſaid, I am *Pauls*, another I am *Apolloes*, and concludeth, that therefore they were carnall, 1 *Cor.*3.4. And further, he ſaith, they ſhould not rejoyce in men, for all things were theirs, whether *Paul*, *Apollos*, or *Cephas*, *verſ.*21.22. That is, they were not maſters of their faith, to inſtitute new religions and ſects, but the Miniſters and ſervants of the Lords inheritance. If therefore it was not lawfull to ſay, I hold of *Paul*, I hold of *Cephas*; neither is it lawfull to ſay, I hold of *Dominicke*, I hold of *Francis*, I hold of Jeſus: for ſeeing they make their ſects, and Jeſus maketh his, it is evident that they are not all referred to the imitation of Jeſus: for then they might all as well be called Jeſuites. So then in the Apoſtles time there was not any ſuch following of ſects, or calling of men by the names of their Patrons and authors, as it is now in Poperie; but all that beleeved in Chriſt, were called of his name Chriſtians, *Act.*11.26.

Acts 11.26.

*Argum.*2. The number of Monkes and Friers was almoſt infinite, ſects upon ſects, and new orders daily were deviſed, as *Auguſtinians, Bernardines, Carmelites, Carthuſians, Dominicans, Franciſcans*, and a great ſort more, to the number of an hundred ſects, as they are reckoned by Maſter *Fox* pag.260. and *Tilmanne Heſhuſ.* ſetteth downe 65. ſeverall ſects or rather ſchiſmes of Monkes, *loc.*25. *error.*10. This irkeſome rabble therefore of Monkes is fitly ſhadowed forth by the ſwarme of Locuſts, which came up out of the bottomleſſe pit, *Apoc.*9.3. And verily as the Locuſts and Graſhoppers conſume and devoure the fruits of the earth, ſo the begging Friers, and idle Monkes devoured the goods of the people, and corrupted the doctrine of the Church.

Revel.9.4.

3 Laſtly, this diviſion of Monkerie into ſects and ſundry orders, is of no great antiquitie: they were not knowne in *Auguſtines* time, who knew no other name of them, than Monkes for he wrote a book of purpoſe, *De opere Monachorum*; Of the labour of Monks: But other names of *Carmelites, Carthuſians, Franciſcans*, or ſuch like, were not heard of in the Church in thoſe daies; but came in long after in the time of *Innocentius* the 3. about *an.*1212. many yeeres after *Auguſtine*: *Fox*.p.259.

The time by peruſing the ancient monuments and records, may eaſily be aſſigned, when moſt of theſe Frierly and Monkiſh ſects began, *Anno* 1100. *Urbanus* the 2. confirmed the ſects of the *Carthuſians*, and *Ciſterſians*, *Anno* 1118. under *Paſchal* the 2. began the ſect of the *Templaries*, *Anno*.1125. *Calixtus* the 2. confirmed the order of the *Pramonſtratenſes*, *Anno* 1150. *Eugenius* the 3. confirmed the order of the *Gilbertines* in England, *Anno* 1223. *Honorius* the 3. received under his protection the *Auguſtinians, Carmelites, Franciſcans, Dominicans*, *Anno* 1295. under *Celeſtinus* the 5. the order of the *Celeſtines* began. *Iohn* the 23. confirmed the ſect of the *Grandimontenſes*. *Anno* 1371. *Vrban* the fifth confirmed S. *Bridgets* order. *Gregorie* the 12. did approve the ſect of the *Hieronymites* and *Montoliveteinſes, anno* 1410. *Iohn* the 24. ratified the order of the *Briſonarians, anno* 1418. *Anno* 1555. *Paulus* the 3. or thereabout, confirmed the ſect of the *Ieſuites: ex Cælio 2. Vergerio, Balao & aliis.*

This invention of ſects and new Profeſſions, hath bin by the Emperiall lawes prohibited, as *Cod. lib.1.tit.12. leg. 11. Honor. Theodoſ. Cælicolarum nomen inauditum, &c.* The ſtrange and unknowne name of *Cælicolites*, that is, inhabitants of heaven, hath found out a new ſuperſtition: and ſo the law proceedeth, *Niſi ad fidem Chriſtianam converſi fuerint, &c.* Unleſſe they be converted to the Chriſtian faith, ſhall bee puniſhed as hereticks. This law approveth no name or faith to be uſed, but of *Chriſtians*: the name of *Cælicolites* was a goodly title, as the name of *Ieſuites* is; but as that name was made a cloake for ſuperſtition and hypocriſie, ſo is this: and, howſoever they are called, if they ſwarve from the name and faith of Chriſtians, by this law they are accounted hereticks.

This innumerable rabble of Monkes hath miſliked alſo their owne patrons the Popes of Rome: *Concil. Lateranenſ. ſub Innocent.3.cap.3. Firmiter prohibemus, &c.* We doe ſtraightly forbid, that no man from henceforth invent a new Religion, leſt the too great diverſitie of religious perſons doe bring great offence into the Church of God; but he that will enter into religion, let him chuſe ſome one of them which is alreadie approved: and he that is diſpoſed to erect an houſe of Religion, let him follow ſome rule alreadie in uſe, &c. But yet for all this decree, many ſects of religions were afterward invented. Likewiſe *Gregorie* the 10. doth not only forbid new religions to be invented, but condemneth *Ordines mendicantes*, all the orders of begging Friers, begun ſince that generall Councell of Laterane: *ſext. decret. lib. 3. tit. 17. c. 1. Ioann.* 22. doth alſo reverſe and diſſolve the order of the *Fratricelles*, who were after the order of *Francis: Extrav. Ioann. tit.7. c. 1. Clemens* 5. deſtroyed the ſect of the Beguines, which is revived notwithſtanding by *Iohn. 22. Extrav. commun. lib.3. tit. 9. c.1.* Thus we ſee, what good opinion the Popes themſelves have of their owne ſects.

Adde the ſeale of holy Martyrs, *Iohn Wickliffe* holy Confeſſor; *Benedict, Francis, Dominicke*, with all ſuch as have beene patrons of private religion, except they have repented, with ſuch as have entred into the ſame, are in a damnable ſtate. *Fox* pag.450.col.1. artic.43.

Pag.434.1.6.

Maſter *Tindall* holy martyr, to follow the rules of *Auguſtine, Benedict, Francis*, and ſuch other, is to leave the faith: *Fox* pag.1251.col.1.

Pag.1140.1.6.

I adde for further proofe: 1. That the Greekes have no Monkes but after the order of S. *Baſil* Biſhop of Cæſarea, who inſtituted his order of Monkes, about *anno* 380. 2. The Æthiopians have but one only order of religion, which is of S. *Anthonie* the Heremite: and their great Patriarke is allwaies of that order, as *Zaga Zabo* ſaith, an Æthiopian Biſhop.

Theve.lib.6. cap.2.
Alvares deſcrip. of Æthiopia.
Damianus a Goes de morib. Æthiop.
Harm. ſect.16. pag.484.

Confeſſion of Baſil, artic.5. *The Church of Chriſt doth labour all that ſhe can, to keepe the bounds of peace, therefore ſhe doth by no meanes communicate with ſects, and the rules of orders, deviſed to make difference of daies, meats, apparell, &c.*

4 *Eraſmus* complaineth of the unneceſſarie rabble and ſects of Monkes: *Ego puto, cucullatum vitæ genus expertus, rem Chriſtianam nihilo deterius habituram, &c.* I thinke, as having good experience of a Monkes cowle, that Chriſtianitie would be no whit the worſe, *ſi non eſſent tot cultuum, ciborum, titulorum diſcrimina*, if there were not ſuch difference of profeſſions, meats, titles: ſeeing Monkerie is come to that paſſe, that if you take away certaine externall things, *fere deteriores ſunt cæteris*, they are almoſt worſe than others, and the better part of the Monaſteries have ſo little exerciſe of religion, *ut nuſquam minus liceat religioſam vitam agere*, that no where may one leade a leſſe religious life, &c.

Epiſt. lib.22. ad Ioann. Gacchum Monachum.

Our Doway countrimen may be here brought forth as witneſſes againſt their fellowes: for upon that place, *Deuter.* 25.10. where he was to put off his ſhoe, as a ſigne of ignominie, that would not raiſe up ſeed to his brother, they give this rule: *Paſtors and Doctors muſt beget ſpirituall children to Chriſt, not to themſelves, and ſo they are called Chriſtians, not Paulians, whom S. Paul converted:* and why then, I pray you, are your Franciſcans, Benedictins, Dominicans, and the reſt, ſo called of *Franciſcus, Benedictus, Dominicus*, and other their founders?

Doway Bible, 447.

The ſecond queſtion, concerning the Counſels of perfection.

The Papiſts.

THis they ſay, is the very foundation of the Monaſticall life, which is the moſt perfect eſtate and calling of Chriſtians: for they performe more than Chriſt hath commanded, not only his precepts, but even his counſels alſo; which they ſay, doe much differ: for the precepts are enjoyned to all Chriſtians, and to leave a precept undone, is ſinne: but the Evangelicall Counſels are given only to thoſe that are perfect, which they are not bound to keep, neither doe they ſinne in leaving them undone: yet if they obſerve them, they doe merit more and ſhall have a greater reward: Such Counſels of perfection are theſe; to give all we have to the poore; to abſtaine from eating of fleſh, to vow chaſtitie, and ſuch like: *Bellarm. cap.7. Rhemiſt. annot. Matth.19. ſect.9.*

90. Error.

Argum.

Math.19.21.

*Argum.*1. *Matth.*19.*verſ.*21. Chriſt ſaith, *Goe and ſell all thou haſt, if thou wilt be perfect.* This was a Counſell of perfection, not a precept given to all Chriſtians.

Anſw. Firſt, this was both a Counſell and precept, though not to all, yet to this one man, to diſcover his hypocriſie and vaine confidence which he had in himſelfe, as though he had kept the law, when he was farre from it, *Fulke Matth.*19.9. *Mark.*10.3. Secondly, it is a generall precept unto all to love the Lord with all the heart, and to be content, when the Lord requireth, for Chriſts ſake, to leave all we have, *Calvin. Inſtitut.*4.*cap.*13.*ſect.*13.

Bellarmine replieth: Firſt, it is not like that this young man was an hypocrite, or a vaine boaſter of himſelfe, becauſe it is ſaid Chriſt loved him; but he loveth no hypocrites or proud men.

Matth.12.20. Zach.4.10. Mark.12.34. Matth.22.35.

Anſw. Firſt it was propheſied of our Saviour, as it is alleaged, *Matth.* 12.20. that he ſhould not quench the ſmoaking flax; that is, that Chriſt ſhould accept and approve the leaſt good things that he found in men, increaſing and not extinguiſhing them: as it is alſo ſaid, *Zach.*4.10. *Who hath deſpiſed the day of ſmall things?* ſo Chriſt is ſaid to have loved this young man, becauſe he ſaw ſome beginning and likelihood of goodneſſe in him, though in the reſt he approved him not. Secondly, the like example we have, *Marke* 12.34. where our Saviour ſaith to a certaine expounder of the Law, that had anſwered him diſcreetly, *Thou art not farre from the kingdome of heaven:* which was a great commendation of him: and yet the other Evangeliſt Saint *Matthew* reporting the ſame ſtorie, *chap.*22. 35. ſaith he came to tempt Chriſt: he was not then void of ſome diſſimulation, yet Chriſt commendeth him.

Secondly, *Bellarmine* ſaith, that a man may love God with all his heart, and yet is not bound to doe all which God counſelleth, but which he commandeth, *Bellarm. lib.* 2. *de Monach. cap.* 9. *in argum.*5.

Prov.1.25.26. Dan.4.24.

Contra. This is a moſt groſſe anſwer, and contrarie to the Scripture: for he that loveth God with all his heart, is bound to keepe the Counſels of God, and it is ſinne to tranſgreſſe them: as *Prov.*1.25. 26. *You have deſpiſed all my counſell, and therefore I will laugh at your deſtruction:* and *Daniel* ſaith to *Nabuchadnezzar*, 4.24. *Let my counſell be acceptable unto thee, breake off thy ſinnes by righteouſnes, &c.* Will they ſay now, that the King was not bound to obey this counſell?

Acts 2.44.

*Argum.*2. *Acts* 2.44. They had all things common. This is not a rule or precept to all Chriſtian men to live in common, but a life of perfection and counſell followed of the religious, *Rhemiſt.*

Anſw. This living in common among the brethren in the Apoſtles time, is the ſame that ought alwaies to be among all Chriſtians, that no man account that to be his owne, which the neceſſitie of his brother requireth to be beſtowed upon him: this the rule of charitie requireth, which is one of the great commandements: *Fulke in hunc locum.*

1 Cor.7.25.

*Argum.*3. 1 *Cor.*7.25. Concerning Virgins I have no commandement of the Lord, but I give mine advice. A precept therefore is one thing, a Counſell of perfection another: *Bellarm. cap.*9.

1 Cor.7.9.40. Math.19.12.

Anſw. Firſt, *Paul* hath no generall commandement from God to impoſe the yoke of continencie upon any, becauſe God had left marriage free, and therefore no man is to be barred and kept from it: But the Apoſtles particular advice and ſentence (being moved by the ſpirit of God, *verſ.*40) is not only a Counſell, but a commandement, that both they which have the gift of continencie, ſhould glorifie God by that gift, *verſ.*7. and they which have it not, ſhould marrie rather than burne, and ſo diſhonour God, *verſ.*9. Therefore the Apoſtle ſaith, *Let every man wherein he is called therein abide with God, verſ.*24. If a man be called to live ſingle, he ought to obey his calling, having received the gift: if a man be called to the married eſtate, he muſt not preſume beyond his ſtrength, to live unmaried. Wherefore it is both a Counſell and a precept, to thoſe that have received the gift of ſingle life: for otherwiſe they diſobey Gods calling, which is ſinne. And our Saviour ſaith, he that is able to receive it, let him receive it, *Matth.*19.12. He that hath the gift is commanded to uſe it, for in leeſing it he ſinneth. And laſtly, every man by commandement is bound to the uttermoſt of his power to ſet forth Gods glorie: But God is moſt glorified by the ſingle life of thoſe which are able to containe, and therefore they ought in dutie ſo to doe.

Hom.16.in 3. cap.Ionæ.

Againe, in that the Apoſtle ſaith he had no commandement of the Lord, his meaning is, that he was not directed in this caſe of virginitie by any ſpeciall precept out of Scripture, otherwiſe than by the counſell of the ſpirit ſpeaking in him: but that the advice of the Apoſtle is of the ſame nature and authoritie with a precept it may appeare, for that he ſpeaketh not of himſelfe, but by the ſpirit of God, *verſ.*40. and he had received mercie, to be faithfull, *verſ.*25. Wherefore if it be faithfulnes in the Apoſtle to give this advice, it was faithfulneſſe in them to follow it. Unleſſe any man will entertaine *Origens* light conceit, that thinketh S. *Paul* to have ſpoken of himſelfe, without warrant from God: as he untruly ſaith of the Prophets, that they ſpake ſome things of themſelves, as namely, when that came not to paſſe which they propheſied: as that of *Ionas* 3. that within three daies Ninivie ſhould be deſtroyed: and that of *Gad*, that ſpake of three daies peſtilence to *David*, 2 *Sam.*24. whereas it ceaſed the ſame day: So he ſaith S. *Paul* ſpeaketh of himſelfe in this place. But he is both there and here deceived: for the Prophets ſpake as God bid them, who notwithſtanding upon their repentance ſeemed to change the decree, as when he ſent the Prophet to tell *Hezekiah* he ſhould die: But this by the way of *Origens* error.

Thirdly, as S. *Paul* ſaith here concerning Virgins hee had no commandement, but gave advice; ſo he ſaith of marriage, *verſ. 6. I ſpeake this by conceſſion, or as giving advice, not by commandement*: that is, that to avoid fornication a man might marrie: but this is a commandement, as *verſ. 9.* to marrie rather than burne; and yet the Apoſtle calleth it an indulgence, or conceſſion.

Fourthly, *verſ.* 12. the Apoſtle ſaith in the ſame ſenſe, *to the remnant I ſpeake, and not the Lord*, that is, I give counſell, having no preſcript commandement in the word; that is, that a faithfull man ſhould not leave his unbeleeving wife, if ſhe be content to dwell with him. But this is a commandement, and not to be tranſgreſſed; as it may thus appeare: firſt by the manner of ſpeech, being imperative, *let him not forſake her, verſ.* 12. Secondly, *verſ.* 15. if ſhe will depart, the man is not in ſubjection; therefore if ſhe will not depart, but abide, the man is in ſubjection, that is, bound to keep her. Thirdly, *verſ. 16.* The beleeving man may be an inſtrument to ſave his unbeleeving wife: but we are bound to doe all that may further anothers ſalvation: *Ergo*, even this counſell alſo of the Apoſtle is a commandement. And thus hath *Bellarmine* gained nothing by this place. 1 Cor.12.15.16.

Here alſo the Doway gloſſe-men doe thus argue for Evangelicall Counſels: becauſe under the law there were ſpeciall ſtates not commanded by law, but voluntarily profeſſed, as of the children of the Prophets, the Nazarites, Rechabites, &c. which were exemplar figures of religious orders in the new Teſtament: to this purpoſe the Doway ſtudents, *p. 936.*

Contra. 1. The old Teſtament cannot bee a rule unto the new in the ceremoniall obſervations thereof. 2 Some of thoſe ſpeciall ſtates were commanded to ſome, as the profeſſion of a Nazarite to *Samſon, Iudg.* 13.7. And the Rechabites were enjoyned that ſtate of life by their father *Ionadab, Ierem.* 35. 8. 3. The children of the Prophets did not vow chaſtity, for they were married, 2 *King.* 4. 4. wee grant a difference betweene thoſe which they call precepts and counſels: but thus farre, that although in particular the Counſell is not commanded, yet in the generall it is included, that every man is bound to ſerve God with all his might, in what thing ſoever he may; as one may have more ſtrength than another: yet neither the keeping of a precept nor counſell is meritorious.

The Proteſtants.

WE doe truly affirme and according to the Scriptures, that it is impoſſible for any man to performe the law and commandements of God, much leſſe to fulfill more than is commanded: And therefore it is falſe, that beſide the precepts of Chriſt there are Counſels of perfection, which are at a mans choyce to doe or not to doe: for whatſoever is to the glory of God, wee are bound to doe. We acknowledge then no ſuch evangelicall Counſels, as they imagine, *Calvin.*

Argum. 1. *Matth.* 5. 48. Our Saviour ſaith, Yee ſhall be perfect, as your heavenly father is perfect. Therefore all Counſels tendi[illegible]o perfection, are commandements. If there bee any thing whereby we may more neerely attaine [illegible]o perfection, that we are bound and commanded to doe: As if a man can better obtaine this perfection of godlineſſe, by living ſingle, if he have the gift, he ought to do it: for having not the gift, and yet preſuming, he burneth in luſt, and ſo is ſet further backe in the courſe of godlineſſe, *Calvin. argument.* Matth. 5. 48.

Bellarmine diſtinguiſheth: There are (ſaith he) two kindes of perfection; a leſſe which conſiſteth in the full keeping of the law, which is neceſſary to ſalvation: ſuch a perfection is commanded, *Matth.* 5. There is a greater perfection, not ſimply neceſſarie to ſalvation, but to obtaine a more excellent degree of glory, in obſerving the counſels: and this our Saviour meaneth, when hee biddeth the young man to ſell all he had, to be perfect, *Marke* 10. 21. *Bellarm. cap. 9. argum.* 5.

Contra. Firſt, there can be no greater perfection, than in the abſolute fulfilling of the law: for the beſt perfection in this life is in love, 1 *Iohn* 4. 12. 16. 17. But love is the fulfilling of the law, *Rom.* 13. 10. Wherefore, that which hee calleth the leſſe perfection is the beſt, ſeeing it fulfilleth the law. Secondly, the perfection ſpoken of *Matth.* 5. 48. is the beſt perfection, to be perfect as God is perfect: for what greater perfection can there be, than to be perfect according to the example of God? Thirdly, that thing, to the which Chriſt exhorteth the young man, to ſell all he had to give to the poore, is not ſo great a point of perfection, as this, whereof Chriſt ſpeaketh, that we ſhould love our enemies, and ſo be perfect as God is perfect: for a man may give all his goods to the poore, and yet bee without love, 1 *Cor.* 13. 3. but he cannot love his enemies, unleſſe hee have love: wherefore this point of perfection ſeemeth to be greater than the other, and ſo *Bellarmine* hath loſt a good diſtinction. Wherefore, this remaineth a ſtrong place, notwithſtanding all his cavils, that exhortation to perfection containeth not only a counſell, but a precept alſo and commandement. 1 Iohn 4.12.16. Rom. 13. 10. Matth. 5.48. 1 Cor. 13. 3.

Argum. 2. We are bound to love God with all our heart, with all our ſoule, with all our ſtrength: Therefore whatſoever thing there is, whereby wee may expreſſe the love of God, wee are bound by commandement to doe it; it is not left to our owne will: for not to love God more than thou doeſt, if it be in thy power, it is a grievous ſin, *Martyris argument.*

Bellarmine anſwereth thus: *Qui Deum diligit ſuper omnia, etiamſi eum nan tam ardenter amet, quàm forte poſſet, vel non faciat pro eo omnia, quę poſſet; ille habet Deum pro ſummo bono, cap.* 13. Hee that loveth God above all things, although he love him not ſo entirely, as perhaps hee may, neither doth all things for his ſake that lie in his power: yet for all this, he eſteemeth of God as his chiefe good, &c. I pray you ſee, what contradictorie ſpeeches theſe bee: The Jeſuite ſaith, a man may love God perfectly and above all, and yet not love him ſo much as hee is able, that is, imperfectly: ſo a man, by his Monkiſh divinity, may love God above all, and yet not love him above all: for if he did, he would refuſe to doe nothing for Gods love that is in his power.

Luke 17.10. *Argum.* 3. *Luke* 17.10. When you have done all thoſe things which are commanded you, ſay, Wee are unprofitable ſervants, and did nothing but that which was our dutie to do: *Ergo*, we are bound to doe all things that are to bee done, and we cannot doe that which we ought, much leſſe more than we ought to doe, *Martyris argument.*

Bellarmine anſwereth: Firſt, Chriſt ſaith, when you have done all which I commanded you, not which I counſelled you.

Anſw. As though the argument followeth not ſtrongly: you cannot doe the leſſe, that is, keep my commandements, therefore you cannot doe the more, that is, ſpeaking now (*as the* Jeſuite doth) the Counſels of perfection, which are more than the precepts. It is a precept of neceſſitie to diſpenſe our goods to the uſe of the poore; it is a counſell of perfection, as they ſay, to give all away to the poore: But if a man cannot performe the firſt, that is, keeping his goods to uſe them aright, much leſſe is he able with a reſolute minde to give them all away.

Math. 25.34. Secondly, he anſwereth: Chriſt biddeth them to ſay ſo, as ſhewing their humility, not that they were indeed unprofitable ſervants. A poore ſhift, as though Chriſt envied the good of his ſervants, or would obſcure their well-doing, and doth not rather advance it to the uttermoſt, and make the moſt of the ſerviceable works of his children, as we ſee, *Math.* 25.34. And Chriſt being a faithfull Prophet, would not ſurely deceive his Diſciples, and tell them one thing, and himſelfe know and thinke another. Some anſwered in *Bernards* time to this place, as the Jeſuite now doth: *Hoc (inquies) propter humilitatem Chiſtus monuit dicendum eſſe:* Chriſt only would have us thus to ſpeake, namely, that we are unprofitable ſervants, to ſhew our humilitie. He anſwereth: *Plane propter humilitatem, ſed nunquid contra veritatem:* You ſay true, for humility, but not againſt the verity, *de triplici cuſtod. ſerm.* So likewiſe was it decreed, *Concil. Milevitan. can. 6. Placuit, quod ait S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, &c. quiſquis ſic accipiendum putat, ut dicat propter humanitatem non oportere dici nos non habere peccatum, non quia veritas eſt, anathema ſit:* Whereas S. *Iohn* ſaith, If we ſay we have no ſinne, we deceive our ſelves, &c. Whoſoever thinketh it is ſo to be underſtood, that for humanity ſake it becommeth us not to ſay that we have no ſin, not becauſe the truth is ſo indeed, let him be accurſed, &c. But theſe Frier-like miſts and ſmoake of Locuſts, are not able to dimme the cleere light of this Scripture, which ſheweth, that when wee have done all we can doe, wee come farre ſhort of our dutie.

Argum. 4. *Bellarmine*, the better to perſwade that there are certaine Evangelicall counſels beſide precepts, ſetteth downe certaine differences betweene them, *cap.* 7. which differences if they ſhall appeare to be none, then precepts and counſels ſhall be all one.

1 His firſt difference is, in reſpect of the matter, precepts (ſaith he) are more eaſily kept; but counſels more hardly and with greater difficultie.

Math. 5.48. *Contra.* It is an harder matter to love our enemies, than for a man to give all his goods to the poore: and therefore the love of Chriſt is ſet forth to be the moſt excellent kinde of love, becauſe he died for his enemies, *Rom.* 5.8. But the firſt is a precept of perfection, as *Bellarmine* confeſſeth, *Math.* 5.48. the other a counſell of perfection, *Math.* 19.21. confeſſed alſo by *Bellarmine*: *Ergo*, a precept is more difficult than a counſell.

2 The ſecond difference in reſpect of the ſubject: a precept is generall, preſcribed to all; a counſell is particular, belonging only to ſome, *Bellarm. ibid.*

1 Cor. 6.7. *Contra.* They confeſſe that ſingle life appertaineth to counſell, as the Apoſtle ſaith, he giveth counſell concerning virgins, 1 *Cor.* 7.25. but this is generall, *verſ.* 7. *I would that all men were as I am*, that is, ſingle. Againe, to marrie to avoid fornication is an indulgence or counſell, 1 *Cor.* 7.6. yet generall, *verſ.* 2. *To avoid fornication, let every man have his wife:* ſo theſe counſels are generall, that every man having the gift of virginity ſhould uſe the ſame; and every one not having it, ſhould uſe the remedie.

3 A third difference, a counſell not obſerved deſerveth no puniſhment, as a precept doth, being obſerved it hath a greater reward.

Math. 19.21. 1 Cor. 13.3. *Contra.* Firſt, to marrie rather than burne, is an Apoſtolicall indulgence or counſell, 1 *Cor.* 7.6. but to burne rather in luſt than to marrie, is ſinne, and deſerveth puniſhment: *Ergo.* Secondly, to feed the poore with all a mans goods is a counſell, *Math.* 19.21. but this counſell may be obſerved, and yet no reward follow, 1 *Cor.* 13.3. *If a man give all to the poore, and have no love, it profiteth nothing.* Wherefore ſeeing the Jeſuite can make no ſound difference betweene precepts and counſels, we muſt needs conclude that they are all one.

4 *Auguſtine*, though ſometime he ſeeme to make ſome difference betweene a precept and a counſell; *Praceptum eſt*, ſaith he, *cui non obedire, peccatum eſt: Conſilium, quo ſi uti nolueris, minus boni adipiſceris, non mali aliquid perpetrabis: de Virginit. cap.* 15. A precept is that, which not to obey, is ſinne: A counſell is that which if thou wilt not follow, thou doeſt not commit any evill, yet thou haſt the leſſe good, &c. Though hee ſeeme in words, I ſay, to make difference, yet his meaning is this, That a precept is of things neceſſary, as to follow vertue, to eſchue vice: A counſell is of things indifferent, as to uſe or not to uſe, as to eat or not to eat fleſh. But yet the occaſion may ſo ſerve, that even this

counſell is neceſſarie: for we ought not to eat fleſh to offend our brother: *Multa facienda ſunt non jubente lege, ſed libera charitate*: Many things are to be done (ſaith he) not by force of any law, but by the rule of charitie: that is, we have no particular law, but the generall rule of charitie. A counſell then is ſeene in things indifferent, which are alwayes lawfull, but not alway expedient: and it is nothing elſe but a particular application of the generall rule of charitie: Charitie wiſheth that nothing ſhould be done to offend our brethren, 1 *Cor.*10.32. The Scripture likewiſe giveth libertie to eat fleſh, there is no generall precept, or prohibition: yet the Apoſtle giveth counſell, that is, according to the rule of charitie ſaith, that although all things are cleane, *Malum tamen eſt homini, qui per offenſionem manducat*: yet it is evill to the man that eateth with offence, *Rom.*14.20 Here we ſee the tranſgreſſion of an Apoſtolicall counſell is ſinne. And though wee be not bound by any particular precept, at this time or that to abſtaine from fleſh, yet *quæ facienda ſunt libera charitate*, the things that are to be done in the dutie of love, doe as well binde us, as if we had a direct commandement: for love is the fulfilling of the commandements, yea it is one of the great commandements to love one another. Yet the counſell or libertie concerning indifferent things, remaineth in it owne nature free ſtill: as the Apoſtle counſelleth to eat, not asking any queſtion: in ſuch a caſe it is neither evill not to eat, nor good to eat; but if any man be preſent that may take offence by our eating, then is it evill to eat. So *Auguſtine* concludeth: *Multa mihi videntur licere & non expedire, quæ per juſtitiam, quæ coram Deo eſt, permittuntur, ſed propter offenſionem hominum vitanda ſunt*: Many things are lawfull, but not expedient becauſe of the offence of our brethren, leſt therby they ſhould be hindred from ſalvation, *De Adulter. conjug. lib.* 1. *cap.*14.17. Thus we ſee *Auguſtine* doth nothing favor the popiſh diſtinction of precepts & counſels: for by his ſentence even counſels, that is, the libertie and freedome of things indifferent, are reſtrained and made neceſſarie in the externall uſe, by the rule of Charitie.

1 Cor.10.32.

Rom.14.20.

That precepts, and counſels or monitions are confounded, and both taken for one, their owne Canons doe teſtifie, *Decret. p. cauſ.*28. *qu.* 1. *c.*9. *Quæ jubet Dominus, non eſt indignum, ſi eadem monet Apoſtolus*: That which the Lord commandeth it is not unfit, if the Apoſtle doe moniſh the ſame. *Sext. decret. lib.*5. *tit.*12. *c.*5. *Nonnulla conſilia ſub verbo præcepti*: Many counſels are contained under the word precept. *Clement. in lib.*5. *tit.*11. *c.*1. *Nichol.*4. there it is determined, That the rules of *Francis* given to his diſciples that they ſhould goe barefoot, and not ride but in caſe of neceſſitie and ſuch like, are precepts: which notwithſtanding according to their definition are but counſels.

This truth the holy Martyrs have ſealed: *Iohn Huſſe*, There are ſo many counſels and determinations of God in the Goſpell, as there bee lawfull and honeſt things joyned with precepts and commandements of God, binding us thereto under paine of deadly ſinne: for everie ſuch thing doth the Lord command us to fulfill in time and place, &c. *Fox*, pag.617. col.1. lin.21.

Claudius Monerius French Martyr; No man can vow to God ſo much, but the Law requireth much more than he can vow. This holy Martyr died in this confeſſion, and was burned at Lyons, *anno* 1551. *ex Iohanne Criſpin. lib. tert.* Thus then it appeareth, that before the Lord there is no difference betweene his counſels and commandements, but that we are bound to keepe them both.

Pag.587. c.2. l.9.

Yet that wee ſpeake more diſtinctly hereof, wee doe not take away all difference betweene precepts and counſels, neither yet doe we deny a difference of reward for the ſame.

The firſt we grant, allowing a threefold difference. 1 In the matter & ſubject: precepts are of things neceſſary, & in their nature good or evil, as are the ten moral commandements: counſels are in things indifferent in themſelves, as in taking, or not taking a wife, in abſtinence from fleſh: as *Hierom ad Demetriad. prohibentur mala, præcipiuntur bona, permittuntur media, ſuadentur perfecta*: evil things are forbidden, good things are commanded, indifferent things are permitted, & perfect things perſwaded, &c.

2 They differ in reſpect of the manner: precepts are generall for all perſons, times and places: counſels are applyed to particular perſons, times and occaſions: as to abſtaine from marriage, for ſuch as have the gift, and are thereunto called.

3 They are to be conſidered in reſpect of the commander: and ſo in regard of Gods juſtice, who requireth of us to be perfect as he is perfect, there is no difference betweene precepts and counſels, but everie one is commanded to enter into that profeſſion of life, which is neereſt to perfection: as *Hierome* in the ſame place ſaith: *In cauſa juſtitiæ omnes unum debemus, virgo, vidua, nupta*: In the cauſe of juſtice, we all owe the ſame dutie, the virgin, widdow, and married, but in regard of Gods mercifull indulgence, which beareth with our infirmities, ſome are called counſels, which they follow which moſt ſtrive againſt their infirmities, as true virginitie is more commendable in thoſe which have the gift, than in them which uſe the remedy becauſe of their infirmity: for the ſecond point, we alſo grant a difference of reward, but with a threefold limitation. 1 That *cæteris parib.* other things being alike, no doubt he ſhall have a greater reward which obeyeth the counſels, as *Marie* had choſen a better part, in leaving all worldly matters to heare Chriſt than her ſiſter *Martha*: but ſimply it is not a greater degree of perfection: as *Abraham* no doubt pleaſed God better in his rich married eſtate, than many doe in their ſingle life and povertie: ſuch therefore muſt compare themſelves with themſelves, that they pleaſe God better in the ſtricter kinde of life, if they have that gift, than they ſhould doe otherwiſe, but that is not alwayes true, if they compare themſelves with others.

2 Where ſuch counſels are embraced, the neceſſarie precepts muſt not be neglected: hee which obſerveth a precept, and proceedeth further to ſuch a counſell, as we ſpeake of, is to be preferred be-

fore one, that walketh in the precept only: but obedience to a Councell only, is not to be preferred before the obſervation of a precept: as a Miniſter which hath the gift of ſingle life, and preacheth not, is not therefore better than one that preacheth and is married: ſo *Hierome* in the ſame place, *Non à lege ſolvitur, qui ſupra legem facere proponit*; He is not freed from the law, who propoſeth ſomewhat to himſelfe above the law: *Nullus magis illicita vitare debet, quàm qui reſpuit quæ licebant:* No man ought more to ſhun things unlawfull, than he who refuſeth things lawfull.

Iſay 64.6.

3 Here muſt be laid aſide all opinion of perfection, & merit, of the one before God, and of the other with men: for neither by the obſervation of precepts nor counſels, is there any thing merited with God: for all our righteouſnes is as a ſtained clout: neither is a man more perfect than another becauſe he is ſingle or otherwiſe abſtemious: for his brother may exceed him in other more excellent graces.

We therfore both refuſe the error of the *Apoſtolici*, which made the obſervation of ſuch Counſels neceſſary, affirming, that none could be ſaved that lived not ſingle and in poverty as the Apoſtles did. *Epiphan. hareſ.* 61. as alſo the fancie of *Vigilantius* & *Iovinian*, that gave no preeminence at all to marriage and virginitie, of the one before the other: we alſo reject the popiſh diſtinction, which make Counſels a ſtate of greater perfection and more meritorious: But we hold ſuch a difference, as is before expreſſed.

Cenſur Oriental. Eccleſ. c.20.

And for further evidence herein. 1 *Ieremie*, Patriarke of Conſtantinople, ſpeaking of monaſticall profeſſion thus writeth, *Cum omnia opera bona, ut dicitis, complectimini, cum hac ipſa ejus generis ſint, &c.* Seeing yee ſay, you embrace all good works, of the which kind theſe are, yee ought alſo to be ſtudious of theſe, &c. And in the ſame place he alleageth *Baſil*, who thus writeth: *Aſcetica vita unum ſolum ſcopum habet, ſalutem animæ, &c.* This contemplative life hath only one ſcope, the ſalvation of the ſoule: *Omniaque ea tanquam Dei mandata, &c. ſervare, &c.* and to obſerve all things which may help thereunto as the commandements of God, &c. Loe here the ſingle life of monaſticall perſons is counted among Gods commandements: it is then a commandement, not a counſell onely.

De humanitat. verb.

2 Of the Ægyptian and South Church, *Athanaſius* ſaith directly: *Salvator noſter tantum valuit in hujuſmodi præceptis, &c.* Our Saviour did ſo much prevaile in theſe precepts, that even children did profeſſe virginitie, which is above the Law, &c. this counſell of virginitie he calleth a precept.

Harm. ſect. 17. p. 535. Sect. 18. p. 562.

3 Confeſſ. of Saxony, artic. 20. *Hypocrites doe imagine that ſuch works are a kinde of perfection, as Monks doe preferre their vowes full of vanitie before the civill and houſholders life, &c.* Auſpurg. artic. 5. *The Monks have taught that their life is a ſtate of perfection, becauſe they did obſerve not onely the commandements, but alſo the Counſels: this error is contrarie to the Goſpell, becauſe they have fained that they cannot onely ſatisfie the commandements, but doe ſomewhat more: whereupon aroſe that horrible error of the works of ſupererogation, &c.*

Aquin. Opuſcul. 19.

4 *Gulielmus de S. Amore* as he is cited by *Aquinas*, thus expoundeth that precept of our Saviour to the young man, *If thou wilt be perfect ſell all*; *Ibi mandatam nobis eſſe paupertatem habitualem, &c.* that there an habituall poverty is commanded, not that we ſhould actually waſte away all which we have, but when the confeſſion of the name of God, and the glorie of Chriſt ſo requireth, *Tum omnia deſerere parati ſimus*, Then we ſhould be ready to leave all, &c. This place which before is alleaged by the Romaniſts, to prove the perfection of Counſels, is here expounded to be a generall precept.

Lib. 2. de Monach. c.2.

Yea, *Bellarmine* himſelfe determineth, that the ſtate of Biſhops is more perfect than of Monks: for theirs is a ſtate *perfectionis adeptæ*, of perfection attained unto; the other *acquirendæ*, of perfection to be attained unto. So then Biſhops not following theſe Counſels, of forſaking the world, and of perpetuall abſtinence, are more perfect than Monks that profeſſe both: thoſe then are not Counſels of perfection.

The third Queſtion, Concerning vowes in generall

THis queſtion hath three parts: Firſt, whether it be lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes be any part of the worſhip and ſervice of God.

The firſt part, Whether vowes pertained only to the old Law, and are not now permitted unto Chriſtians.

The Papiſts.

91. Error.

THey hold it as lawfull and as free a thing for Chriſtians to binde themſelves by vowes unto God, as it was uſed and practiſed of the Jewes in the time of the Law.

Iſay 19.21. verſ. 19.18.

Argum. 1. *Iſai.* 19.21. *They ſhall know the Lord in that day, and doe ſacrifice and oblation, and vow vowes unto God and performe them.* This prophecie is concerning Chriſtians, which ſhould in the time of the Goſpell make vowes unto God; *Bellarm. cap.* 17.

Anſwer. The Prophet doth, by the externall ſervice of God uſed in the Church at that time, ſet forth the ſpiritual worſhip of God in the Church of Chriſt: for Jewiſh vowes ſhal be no more then in force, than their ſacrifices & oblations. Alſo *verſ.* 19. the Prophet ſaith, that an Altar ſhall be ſet up in

Egypt: and *verſ.* 18. They ſhall ſpeake the language of Canaan: But theſe things were not literally, but myſtically performed, neither is it neceſſary the other ſhould.

Argum. 2. *Pſalme* 76. 11. *Vow unto God and performe*: *Ergo*, vowes now are lawfull, *Bellarm. ibid.* Pſalm. 76. 11.

Anſwer. It appeareth by the text, that it was a commandement unto the Jewes, and for that time: for it followeth, *All yee that are round about him*: that is, the Levites & Prieſts that dwelt round about the temple. *And bring preſents to him that ought to be feared.* But now Chriſtians bring no ſuch externall preſents and gifts, therefore it cannot bee properly underſtood of them. This appeareth alſo by the beginning of the Pſalme, that this charge appertained to the Jewes: as *verſ.* 1. *God is knowne in Judea*, and *verſ.* 2. *in Salem is his tabernacle, &c.* Therefore while the tabernacle continued in Salem, and God was worſhipped only in Judea, ſo long vowes were in force.

Argum. 3. Vowes did not take beginning from *Moſes*, for *Iacob* vowed, *Geneſ.* 28. therefore neither are they to ceaſe with *Moſes*. *Bellarm. cap.* 17.

Contra. Firſt, the Argument followeth not, for there were altars and ſacrifices before the law, yet they will not ſay, that they muſt remaine ſtill after the law of ceremonies determined. Secondly, ſuch a vow as *Iacob* made, is lawfull for Chriſtians to make ſtill; for he voweth that the Lord ſhall bee his God: the vow then of obedience, and of more ſtrict ſerving of God is commendable in Chriſtians. And as for the vow of tithes, *Iacob* maketh it, not as it were in it ſelfe a principall ſervice of God, but as a ſigne of the worſhip of God and obedience, which he vowed.

The Proteſtants.

WE doe not condemne all vowes, neither denie, but that a Chriſtian in ſome caſes may vow, as preſently it followeth to be ſhewed: but Jewiſh vowes are utterly unlawfull, ſuch as the vowes of the Nazarites were, *Numb.* 6. as to abſtaine from wine and ſtrong drinke, not to ſhave their haire, and ſuch like: if we place religion in ſuch vowes.

Argum. 1. Their vowes were ceremonious, and conſiſted in externall rites, which were ſhadowes and ſignifications of ſpirituall things: as not to cut their haire, not to touch any dead thing, to abſtaine from wine and ſtrong drinke. But all ſhadowes are now gone and aboliſhed: and ſuch externall uſages are unprofitable, as were thoſe precepts of the falſe Apoſtles, Touch not, taſte not, handle not: which all periſh with the uſing, and are the commandements of men, as S. *Paul* ſaith, *Coloſſ.* 2. 21. 22. Such precepts notwithſtanding, Monks and Friers at this day doe bind themſelves unto: for it is not lawfull for them to touch ſilver, nor to taſte fleſh, according to the ſtrict and ſuperſtitious rules of their patrons. The Apoſtles reaſon ſtandeth thus, religion conſiſteth not in any thing, that periſheth with the uſe: but vowes not to taſte, not to touch, not to handle, periſh in the uſe: *Ergo*, there is no religion in ſuch vowes. Coloſſ. 2. 21. 22.

Argum. 2. It was ordained in *Moſes* law, *Levit.* 27. 26. that no man ſhould vow unto the Lord the firſt-borne, for it was the Lords already. From whence this argument may be drawne, That which is the Lords alreadie, cannot be vowed unto him: but we are Chriſts, 1 *Cor.* 3. 23. and all that we have, *verſ.* 21. Wherefore it is a ſuperfluous thing to vow any thing, which we have, as therein placing the ſervice of God; ſeeing already we are devoted to Gods ſervice. If it be here objected, that by the ſame reaſon neither was it lawfull for the Jewes to offer any thing at all, becauſe the earth is the Lords, and all things therein, *Pſalm.* 24. they ſhould offer unto God of his owne: I anſwer, that it is true, all the earth was the Lords in right of the creation; but the firſt-borne were due in a ſecond right of their deliverance and redemption from Egypt: and ſo we in reſpect of our ſpirituall deliverance are bound to ſerve God all the dayes of our life, *Luke* 1. 74. And therefore it is no more in our power to vow or be vowed unto God, than it was lawfull for the Jewes to dedicate their firſt-borne. Levit. 27. 26. 1 Cor. 3. 23. Pſal. 24. 1. Luk. 1. 74.

Argum. 3. Saint *Paul* ſaith, He that is circumciſed is bound to keep the whole law, *Galat.* 5. 3. He that keepeth any one ceremonie of the law, doth make himſelfe a ſervant to the whole law: for if after the profeſſion of the Nazarites, they will vow not to drinke wine, not to ſhave their heads, hereby the better to pleaſe God; why are they not alſo purified, and bring an offering according to the law, as *Paul* did, who becauſe of the infirmity of the Jewes, was agreed with foure other men which had a vow, to be purified according to the law? But this S. *Paul* did being amongſt the Jewes, who cried out againſt him as a breaker of the law, leſt he ſhould bee ſcandalous unto them. Hence alſo wee reaſon thus; that which S. *Paul* did for that time to avoid offence, namely, to be purified with them that had a vow, is not now lawfull for the people of God to doe, as *Act.* 21. 25. We have determined concerning the Gentiles, that they obſerve no ſuch thing: *Ergo*, it is not lawfull now after the manner of the Jewes to make a vow. Galath. 5. 3. Act. 21. 25.

Auguſtine thus notably writeth concerning this matter: *Sicut defuncta corpora neceſſariorum officiis deducenda erant quodammodo ad ſepulchrum, non deſerenda continuo, vel ſicut canibus projicienda*: The ceremonies of the law (ſaith hee) were not preſently to be caſt off, but as dead bodies muſt bee brought to the grave with ſome ſeemely pompe of their friends, and not to bee caſt unto dogges, &c. Thus he ſaith, that in the Apoſtles time all Jewiſh ceremonies were not in act aboliſhed, though they were already as dead carkaſſes, that is, by right deprived of life: yet they required ſome ſpace to bee honourably laid downe, and as it were buried. But whoſoever would now goe about to renew the Epiſt. 19. Hieronymo.

Ibid. Jewiſh ceremonies againe (ſaith hee) *Tanquam ſopitos cineres eruens, non erit pius deductor vel bajulus corporis, ſed impius ſepulturæ violator*: Hee ſhould as it were rake in dead mens aſhes, and not bee a ſeemely bringer of the body to the ground, but a wicked violator of Chriſtian buriall. Even ſo *Auguſtine* maketh it as wicked a part, to bring in uſe any Jewiſh rites, as to pull one, honeſtly buried, out of his grave.

There is a rule in the Civill law, *Cod. lib. 7. tit. 6. leg. 1. Juſtinian. Abſurdum eſt, ipſa origine rei ſublata, ejus imaginem relinqui*: It is abſurd, the originall being removed, the image or reſemblance to remaine ſtill, &c. According to this rule, ſeeing that the Jewiſh ceremonies are ceaſed, it is not fit that Judaicall vowes ſhould have any place in the Church.

The Canon law alſo ſaith, *Umbra legis evanuit, illuxit veritas Evangelii*: The ſhadow of the law is vaniſhed, and the light of the Goſpell hath ſhined, *decr. Greg. lib. 3. tit. 47. c. 1.* Upon which ground *Innocentius 3.* decreeth, the law of *Moſes*, concerning the purifying of women, not to be in force: of the which nature alſo is the law of vowes.

To this agreeth the ordinarie gloſſe, *de 4. Concil. Primitiva Eccleſia: Modus colendi Deum per externos ritus & ceremonias legis, quia hæc fuerunt umbra Chriſti tum venturi & myſteriorum ejus, ideo adveniente veritate Evangelica illicita facta ſunt, & evanuerunt*: The manner of worſhipping God by externall rites and ceremonies of the law, becauſe theſe were a ſhadow of Chriſt to come and of his myſteries, the truth of the Goſpell being come are made unlawfull, and are vaniſhed away, &c. But vowes are a part of the externall and ceremonious worſhip of God. *Ergo.*

Maſter *Tindall* holy Martyr, hath ſealed this truth: Vowes are againſt the ordinance of God: let them ſhew where theſe vowes in all the new Teſtament be ordained of God, eſpecially ſuch vowes of

Pa. 1238. 2. 88. ſingle life and wilfull povertie, &c. *Fox pag. 1250. col. 1. articul. 3.*

Againſt theſe Judaicall and ſuperſtitions vowes and other rites. 1 Wee have the teſtimonie of the

In c. 9. ad Roman. Greeke writers: *Origen* ſaith, *Quod prius lex & prophetæ continebant in latitudine præceptorum duobus his ſermonib. breviatur, &c.* That which before the law and the Prophets contained in multitude of precepts, is abbreviated in two words (the love of God, and our neighbour) as the Lord ſaith by his

Iſay 10. 13. Prophet, the Lord ſhall make a ſhort word upon the earth: The multitude then of Judaicall and le-

ἐμφανείσης ἀληθείας ἀέργητος ὁ τύπος καὶ ἡ σκιά. gall obſervations, is reduced all to charity. *Damaſcene* ſaith, *the truth having appeared, the type and ſhadow is unprofitable.* Againe, the Muſcovites, which follow the rites of the Greeke Church, to this day refuſe all Jewiſh rites; they profeſſe it is farre from them, *Ut vel ſcintillam veteris & aboleti Iu-*

lib. 4. de fid. *daiſmi obſervent*, That they ſhould obſerve ſo much as one ſparkle of the old aboliſhed Judaiſme: and

orthodox. c. 26. in deteſtation thereof, in all the Ruſſie Kingdomes, not one Jew is ſuffered to remaine, though hee

Ioannes Faber would give many thouſand crownes. Thus wee ſee what opinion the Greeke Church hath of Jewiſh

rellg. Ruthen. rites and obſervations.

Damianus a Goes de moribus Æthiop. 2 The ſame is the confeſſion of *Zaga Zabo* an Æthiopike Biſhop, *Indecens eſt cum fratrib. de delectu ciborum diſputare, &c.* It is an unmeet thing to contend with brethren about the choice of meates, becauſe meate doth not commend us unto God, &c. Therefore let us ſeeke higher things and celeſtiall food, and leave theſe vaine contentions, &c.

Harm. ſect. 16. p. 516. 3 Latter confeſſ. of Helvetia. c. 27. *We ſhould ſeeme to bring in and ſet up Iudaiſme againe, if ſo bee we ſhould multiply ceremonies and rites in the Church.* Auſpurg. artic. 7. *Many in the Church were decei-*

Ibid. p. 530. *ved through perverſe emulation of the Leviticall ceremonies, and did thinke that there ſhould bee ſome ſuch rites in the new Teſtament.* Wittemberg. artic. 35. *It is not lawfull for them to thruſt upon them the*

Harm. ſect. 17. p. 538. *ceremonies of the old law, for the holy ſervice, wherewith God alone is to be worſhipped.* Saxonie artic. 21.

Pa. 327. ſect. 10. *Difference of meats, monaſticall vowes, and other ceremonies choſen without any commandement of God, &c. are doctrines differing from the Goſpell.* French confeſſ. artic. 24. *We thinke that purgatorie, and mo-*

Pa. 487. *naſticall vowes doe come out of the ſame ſhop.*

Commentar. in Match. 19. 4 Cardinall *Cajetane: nullum indicitur votum, &c.* No vow was injoyned them, that deſired to attaine unto perfection: *Quia in votorum vinculis non conſiſtit, &c.* Becauſe the attaining to perfection, conſiſteth not in the bonds of vowes: *Rodericus* ſaith, *eo tempore fideles non arctabantur tot ca-*

Roderici Zamorenſ. part. lib. 2. c. 29. *nonum decretorum præceptis, &c. nec erant tunc tot laquei legum*: At that time (he ſpeaketh of the ancient Monks) the faithfull were not ſtraitned with ſo many precepts of Canons and decrees: there were not then ſuch ſnares of lawes and conſtitutions. Thus we ſee that theſe Monaſticall vowes have miſliked ſome of their owne writers.

The ſecond part, what things may lawfully bee vowed by Chriſtians, and whether Baptiſme bee properly a vow.

The Papiſts.

92. Error. THey hold that the proper vowes of Chriſtians are voluntarie, not of ſuch things which Chriſtians are bound in dutie to doe, but of ſuch as they may leave undone, if they will; ſuch as are their Popiſh vowes of continencie, and voluntarie or rather wilfull povertie.

Deut. 23. 21. *Argum. 1.* Deuteron. 23 *When thou ſhalt vow a vow unto God, thou ſhalt not bee ſlacke to pay it; it ſhould bee ſinne unto thee: but when thou abſtaineſt from vowing, it ſhall bee no ſinne unto thee.* By this the Jeſuite proveth, that the vowes of Chriſtians are voluntarie, and not of neceſſarie duties, for it were ſinne to leave any thing undone, that we are in dutie bound unto, *cap.* 19. And hereupon he inferreth, that the promiſe made in baptiſme is no vow, becauſe it is neceſſarie.

Anſw. First, we denie not but that the Jewes had voluntary vowes, and might bind themſelves by vowe to performe many things, which being not vowed, it was no ſinne to leave undone: As the Nazarites vowes concerning abſtinence from wine and ſtrong drinke; which things other might lawfully uſe without ſinne, if they were not profeſſed Nazarites. But theſe ceremoniall lawes doe nothing appertaine to Chriſtians.

The ſame anſwer may ſerve to the like objection made out of the 27. of Leviticus, *The firſt borne which pertaine to the Lord, no man may ſanctifie, &c. they are the Lords:* whence is inferred, that *thoſe things wherein we are alreadie bound, are not properly matter of vow, &c.* For the Iſraelites had two kinde of vowes, ſome were legall and ceremoniall, which were of ſuch things as otherwiſe were not due: ſome were morall, whereby they did bind themſelves to the ſervice of God, as *Deut.* 26. 17. *Thou haſt ſet up the Lord this day to be thy God, &c. and the Lord hath ſet thee up this day to be a precious people to himſelfe.* And of this kinde is the vow of baptiſme.

Levit. 27. 26.

Doway Bible annot. upon that place.

Secondly, it may alſo bee underſtood of neceſſary vowes, which wee are bound unto of dutie, and then the ſenſe is this: If you abſtaine from vowing yee ſinne not, that is, not ſo hainouſly as after the vow made; as Pagans and Infidels do ſinne in tranſgreſſing Gods law: but a Chriſtian ſinneth more after publike profeſſion and promiſe made of obedience unto Gods commandements.

Thus our Saviour Chriſt ſaith of the Jewes: *If I had not come, and ſpoken unto them, they ſhould have had no ſinne, Ioh.* 15. *verſ.* 21. that is, in compariſon; their ſinne of ignorance ſhould have been none in reſpect of their ſinne, which they have now: ſo his ſin, that bindeth not himſelfe to the obedience of Gods commandements, is not like to his ſinne, that hath bound himſelfe, and yet tranſgreſſeth: but I rather inſiſt upon the former anſwer.

Ioh. 15. 21.

Argum. 2. The Jeſuite would thus alſo prove the promiſe made in baptiſme to bee no vow, The vowes of children uttered by their parents, are not ratified but by them, in whoſe name they were made, when they come to yeeres of diſcretion: but the promiſe made in baptiſme doth bind children, whether they will or not: *Ergo,* it is no vow.

Anſw. First, if this reaſon prove any thing, it concerneth only the baptiſme of infants, ſo that the promiſe made in the baptiſme of thoſe which are *adulti,* alreadie come to yeeres of diſcretion, ſhall be a vow, whatſoever *Bellarmine* ſaith to the contrary; for they even when they are baptized are able to give conſent unto the vow and promiſe then and there made. Secondly, it is untrue, that the vowes of the parents made in the name of their children, doe not abſolutely binde: for under the law even in ceremoniall vowes uttered by the parents, the children were bound: as 1 *Sam.* 1. 11. *Anna* voweth to God, that a raſor ſhall not come upon her ſonnes head; which vow was accordingly kept in her ſonne: *Ierem.* 35. 6. *Ionadab* enjoyned his ſonnes, that neither they nor their ſeede for ever, ſhould drinke any wine, or ſtrong drinke; and they obeyed without any gainſaying or reſiſtance. Thirdly, concerning neceſſary duties, the children are bound to keep their parents vowes and covenant made with God: as *Ioſua* made a promiſe for himſelfe and his, *I and my houſe will ſerve the Lord, Ioſua* 24. 15. And if in civill matters the parents may binde their children abſolutely to the covenant, which they make, as *Ionathan* and *David* made a covenant for them and their ſeed, 1 *Samuel* 20. 42. much more this ſpirituall covenant bindeth, being grounded upon the ordinance and commandement of God: notwithſtanding all that hath been ſaid, the promiſe made in baptiſme ſhall bee a vow ſtill.

1 Sam. 1. 11.

Ierem. 35. 6.

Ioſua 24. 15.

1 Sam. 20. 42.

Argum. 3. It is both unprofitable and ſuperfluous for a man to vow to doe that, to the which hee is bound alreadie; but in baptiſme wee promiſe obedience unto God, which wee are bound to doe by the law: *Ergo,* it is ſuperfluous to ſeeke to tie our ſelves with new bonds, and conſequently it ſhould be a ſuperfluous vow: *Bellarm. cap.* 19. *argum.* 5.

Anſw. First, if this reaſon prove any thing, it ſeemeth to conclude, that it is ſuperfluous for any promiſe to bee made in baptiſme, as well as a vow, ſeeing wee are already bound to ſerve God by the law of Creation. Secondly, neither is it ſuperfluous to vow, more ſtrictly to doe that, which wee are bound to doe; for a double bond bindeth more ſtrongly than one, and as the wiſe man ſaith, a threefold cord cannot be broken, *Eccleſiaſt.* 4. So *Iacob* vowed that the Lord ſhould be his God, *Gen.* 28. which notwithſtanding was covenanted before in his circumciſion. Thirdly, there is a common bond, which bindeth all men, namely the law of Creation; but as God hath his peculiar people, ſo is there a peculiar bond to tie them unto God, namely, their deliverance by Chriſt, which is profeſſed in baptiſme: as before the commandements, God doth move his people to obedience, not becauſe hee created them, but for that he brought them out of the houſe of bondage. Fourthly, if two bonds are ſuperfluous, wherefore then doth the Lord by two immutable things, his word and his oath confirme his promiſes to us, *Hebr.* 6. 18. let him ſay alſo that one of them is ſuperfluous.

Eccleſiaſt. 4. 12.

Gen. 28. 21.

Heb. 6. 18.

The Proteſtants.

WE hold that to vow is not a thing ſimply forbidden Chriſtians; but our vowes are limited and reſtrained: for they are either ſuch, as directly or immediatly are referred to the worſhip of God, whereby wee binde our ſelves more ſtraitly to ſerve him: and ſuch vowes are only of ſuch things as are commanded, and neceſſarily to be done: and in this ſenſe there is but one common vow of all Chriſtians, and that is our ſolemne promiſe in baptiſme, which the Papiſts deny properly to bee a vow, *Bellarm. cap.* 19. There is another kind of vowes, that directly concerneth not the worſhip of God, which may bee of things not commanded, of the which wee will intreat in the next ſection. Now we are to prove, that baptiſme is the only proper vow of Chriſtians, which directly toucheth the ſervice and worſhip of God.

Galath. 5.3.

Hoſh. 2.23.

Argum. 1. Circumciſion was a generall vow of the Jewes, for thereby they bound themſelves to keep the whole law, *Galath.* 5. 3. *Ergo,* Baptiſme is the vow of Chriſtians, which commeth in the place of circumciſion. And againe, it appeareth by this, that becauſe Chriſtians tranſgreſſing, doe deſerve greater puniſhment, than Jewes or Gentiles, that they are more ſtreightly obliged and bound by their covenant unto God than the other: and not only, as the Jeſuite ſaith, becauſe they have taſted more of the goodneſſe of God, and ſo are more unthankfull; for there are two parts of the covenant betweene God and us; The Lord ſaith, Thou art my people, and ſo inricheth them with knowledge, and every good thing: The people ſay, Thou art my God, *Hoſh.* 2. 23. And thus as the Lord doth covenant with them, ſo they doe bind themſelves unto God: The breach of which covenant, is that which ſtirreth up principally the anger of God againſt us.

1 Sam.1.11.

Rom.6.13.

Argum. 2. A vow is that, whereby any thing is given unto God; as *Anna*, 1 *Sam.* 1. 11. gave her ſon unto God, which the Scripture calleth a vow: but in baptiſme we are given unto God: *Rom.* 6. 13. *Give your ſelves unto God, ſeeing you are alive from the dead*: namely, by the power of Chriſts reſurrection repreſented in baptiſme: as the Apoſtle ſheweth, *verſ.* 4. *Ergo,* in baptiſme wee doe vow our ſelves unto God.

Judg. 11. 36.
Pſalm.119.106.

Nehem. 10. 9.

Argum. 3. An oath bindeth as well as a vow, if not more, before God; (this *Bellarmine* confeſſeth, *cap.* 16. *argum.* 3.) for a vow is but a ſolemne promiſe, as *Iepthah* his vow is called a promiſe, *Iudg.* 11. 36. but an oath is more than a promiſe: but by oath we may bind our ſelves to the performance of thoſe things, which notwithſtanding are neceſſarily enjoyned us, as *Pſal.* 119. 106. *I have ſworne to keep thy righteous judgements*: and *Nehem.* 10. 9. the people bind themſelves by an oath to obſerve Gods commandements: *Ergo,* alſo theſe things are incident to our vowes. *Auguſtine* alſo upon the 75. Pſalme writeth thus: *Vovete & reddite Domino Deo veſtro omnes communiter: Quid debemus vovere? credere in illum, ſperare ab illo vitam æternam, bene vivere ſecundùm communem modum:* Make your vowes, and pay them unto God generally all together; What muſt we vow? to beleeve in him, to hope for eternall life, to live honeſtly, not to ſteale, not to commit adulterie, &c. Theſe then are the common and generall duties of Chriſtians: no other than we promiſed and vowed in baptiſme.

Concil. Colonienſ. part. 7. It was decreed, that the Godfathers ſhould be growne in yeeres, not children: *Ne infans infantem offerret, aut ſponſorem pro alio ſe Deo conſtitueret, qui quod promittit, non intelligat:* Leſt that one child ſhould offer or preſent another, or undertake for another before God, not underſtanding what hee promiſeth, &c. From hence we reaſon thus: A vow is nothing elſe, but *religioſa promiſſio Deo facta,* a religious promiſe made unto God, as *Bellarmine* himſelfe defineth it, *cap.* 14. But in baptiſme there is *religioſa promiſſio & ſponſio,* a religious promiſe and troth-giving made unto God, as this Councell ſheweth: *Ergo.*

Their owne Authors alſo are againſt them, that the things commanded of God may properly bee vowed: as *Dominicus a Soto lib.* 7. *de juſtitia qu.* 1. *art.* 3. *Alphonſus a caſtro, lib.* 1. *de leg. pænal. cap.* 10.

1 Tim. 5.12.

The Maſter alſo of the Sentences confeſſeth, that the common vow of Chriſtians is made in baptiſme, namely to renounce the devill: and in the ſame place, he thus expoundeth that place 1 *Tim.* 5. *They have broken their firſt faith*; which *Bellarmine* expoundeth of vowes, *cap.* 17. *argum.* 3. that is, ſaith he, *votum, vel fidem, quam in baptiſmo profeſſi ſunt*; Their vow or faith, which they profeſſed in baptiſme.

That vowes may be of neceſſary duties, ſuch as we promiſed in baptiſme, we want not teſtimonie from other Churches.

In oration. de pauperib.

Cenſur. Oriental. Eccl. c. 7.

1 *Gregory Nyſſenus* ſaith, *Eſt jejunii & abſtinentiæ genus, &c.* There is a kinde of faſting and abſtinence, which is ſeparate from externall or bodily matter, and concerneth only the minde, *& ea reperficitur, ut a vitiis temperemus*; and conſiſteth in abſtaining from vices. *Ieremie* Patriarke of Conſtantinople ſaith, that *Monachatus nihil aliud eſt, quam veræ pœnitentiæ profeſſio:* Monkerie is nothing elſe but a profeſſion of true repentance: but thoſe things, to abſtaine from ſin, and to practiſe repentance, are vowed and promiſed in baptiſme.

Lib. de virginit.

Damianus a Goes de morib. Æthiop.

2 *Tertullian* ſaith, ſpeaking againſt thoſe which tooke a libertie to ſin before they were baptized: *Then let none keep his hands from ſtealing, &c. Si nemo domino deditus delinquere deſinet, niſi intinctione alligatus: If no man dedicated to God muſt leave off to ſin, but he that is bound by his waſhing, &c.* Baptiſme then bindeth. *Athanaſius* of Alexandria: *Non qui a cibis jejunat ſolummodo probe ſe geſſit, ſed qui abſtinet ab omni opere malo:* Not he only who faſteth from meat, hath done well, but he which abſtaineth from every evill worke. *Zaga Zabo* an Æthiopike Biſhop, ſaith, *Cum ſumus omnes filii baptiſmi, &c.* Seeing we are all the children of Baptiſme, and agree in faith, there is no cauſe why we ſhould contend about ceremonies. Baptiſme bindeth to obedience unto God, as children are bound to their parents.

3 Confeſſion of Auſpurg, artic. 6. *They taught that the Monks profeſſion was better than baptiſme, that the Monks life did merit more than the life of Magiſtrates, of Paſtors, which in the obedience of Gods commandement followed their calling, &c.* Wittemberg, artic. 26. *Certaine men are not afraid to make this kinde of vowing* (that is, of ſingle life, povertie, obedience) *equall with baptiſme.* Harm. ſect. 18. pag. 559. Ibid. p. 575.

4 *Eraſmus* ſpeaking of the Monks of former times, ſaith, *Votorum nulla vincula, niſi quæ ſunt cuiuſque purè Chriſtiani:* There were then no bonds of vowes, but which belong unto everie right Chriſtian, &c. But what elſe are thoſe vowes than of obedience to Gods commandements, which were vowed in baptiſme? Ex vita Hierom. tom. 1.

The third part, concerning voluntarie vowes, whether they be any part of the worſhip of God.

The Papiſts.

ALL voluntarie vowes (ſay they) made by Chriſtians, though not commanded of God, as not to eat fleſh, not to drinke ſtrong drinke, or to live unmarried, doe concerne the worſhip of God, and thereby men are made more acceptable unto him, *Bellarm. cap. 16.* 93. Error.

Argum. 1. *Iacob* vowed to pay tithes, *Gen.* 28. *David* to build a Temple unto God, *Pſal.* 131.2. But neither of theſe two were commanded them, and yet they were properly referred to the ſervice of God, *Bellarm. cap.* 16. The ſame places alſo are urged in the Doway Bible lately ſet forth. Annot. in Levit. 26. verſ. 26.

Anſw. Firſt, we deny not, as we have ſaid, but that in the Law and before, there might be ſuch voluntarie vowes: yet it followeth not, that there ſhould be any ſuch now. Secondly, both thoſe duties were neceſſarie, and commanded in generall, though not in particular. As firſt, *Iacob* profeſſeth that the Lord ſhould be his God, *verſ.* 21. No man can deny, but this was neceſſarie, and a commandement. Then ſeeing the Lord is his God, it is alſo neceſſarie that hee ſhould acknowledge him by ſome externall worſhip, as by appointing the Lord an houſe in that place, and bringing oblations unto his altars: theſe are but particular duties that doe follow that generall commandement.

Secondly, *David* did vow that which he was bound to doe being King of Iſrael, namely, to have a care of the Temple of God: for thus he ſaith to *Nathan* the Prophet, I dwell in an houſe of Cedar trees; but the Arke of God remaineth within the curtains, 2 *Sam.* 7.2. This belonged to the King of dutie, as it was generally commanded all Iſrael, *Hagg.* 1.4. but that *David* was diſcharged of this care, by the eſpeciall warrant of God by the Prophet. 2 *Sam.* 7.2. Hagg. 1.4.

Thirdly, neither ſimply to build a Temple is a part of religious worſhip: for *Herod* the Great built the Temple of Jeruſalem in moſt glorious manner: but as it is referred to the true worſhip of God, it is gratefull and acceptable.

Argum. 2. *Heb.* 13.16. To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed. *Intelligitur* (ſaith *Bellarmine*) *de eleemoſyna non præcepta:* which is underſtood of almes not commanded: And if God bee pleaſed with everie vertuous act, yea done without a vow, in things not commanded; much more where a vow is.

Anſ. Firſt, it is a moſt groſſe and abſurd ſaying, that there can be any vertuous act not commanded in Scripture: the Apoſtle ſpeaketh contrarie, 2 *Tim.* 3.17. that the man of God by the Scriptures is made perfect to all good works: *Ergo,* all good works are preſcribed in Scripture. Secondly, it is alſo untrue, that there are almeſ-deeds not commanded, ſeeing that in this verie place it is an expreſſe charge and commandement of the Apoſtle, To doe good and to diſtribute. 2 Tim. 3.17.

Argum. 3. To keepe promiſe or faith given unto God, is properly to ſerve God; a vow is a promiſe made unto God: *Ergo. Bellarm. ibid.*

Anſw. By a vow or promiſe made unto God of that which is not lawfull, is no worſhipping of God, but rather a diſhonouring of him, as may appeare in the vow of *Iepthe,* of the which S. *Ambroſe* thus writeth: *Melius fuit nihil tale promittere, quam promiſſum parricidio ſolvere:* It had been better never to have vowed or promiſed any ſuch thing, than with parricide to performe his promiſe, *lib.* 1. *de offic. c.* 50. Then our Doway tranſlators are much deceived in their gloſſe, *that Iepthe ſinned not in performing his vow,* (in ſacrificing his daughter, as they ſuppoſe) *but rather pacified God thereby:* for both the example of *Abraham* ſheweth the contrarie, whoſe hand God ſtayed from ſacrificing his ſonne, and yet hee was commanded by the Lord to doe it: and as well may they ſay, that *Herod* ſinned not in putting *Iohn* to death, becauſe he had ſworne to doe it. Annot. in 12. Iudg.

Argum. 4. An oath even in a thing not commanded is the worſhip of God, as to ſweare not to drinke wine: and ſo conſequently a vow alſo: *Bellarm. ibid. c.* 16. *argum.* 3.

Anſw. The conſequence or dependance of this argument I willingly yeeld unto, having urged it before againſt the Suite himſelfe (I would ſay Jeſuite;) for an oath and a vow may be well compared together: but an oath, ſuch as the Jeſuite ſpeaketh of, is not acceptable to God: Firſt, becauſe an oath is appointed to make an end of ſtrife betweene men, *Heb.* 6.16. not to determine matters betweene God and us; men ſweare by God, not ſo properly to God. Secondly, neither is it pleaſing to God, to binde thoſe things with an oath abſolutely, which are not in our owne power, as not to drinke wine, ſeeing his infirmitie may cauſe him to drinke it, as Saint *Paul* counſelled *Tim.* 1.5. Heb. 6.16. 1 Tim. 5, 23.

Thirdly, yet an oath in theſe externall matters, doth not verily or properly belong to the worſhip of God, though in ſome ſort may be referred unto it, as now followeth to be ſhewed.

The Proteſtants.

WE grant that there are other kinds of vowes than before we ſpake of, which doe not directly concerne the worſhip of God, neither are of things commanded us, nor yet is God thereby the better pleaſed: but they ſerve only as helps, to make us more fit unto Chriſtian duties: As a man that ſeeth he is by nature given to drunkenneſſe, doth vow that he will take no ſtrong drinke, leſt hee ſhould offend that way: Another purpoſeth to faſt, thereby to tame his fleſh, and the more
Iob 31.1. fervently to pray; as *Iob* made a covenant with his eyes not to looke upon a maid, 31.1. But theſe things of themſelves, by the outward act, are not the more acceptable unto God, neither is God by eating or not eating, or looking or not looking, the better worſhipped, as theſe things are conſidered in themſelves. Wherefore by the word of God wee condemne all voluntarie and ſuperſtitious vowes of men, invented to ſerve God by, as vowes of chaſtitie, of going in pilgrimage, offering to Images, and ſuch like.

Argum. 1. Saint *Paul* condemneth all voluntarie worſhip of God which is invented by man, as unprofitable, though it have a ſhew of wiſdome in humbleneſſe of minde, and not ſparing the body,
Coloſſ. 2.23. *Coloſſ.* 2.23. As ſuch are the ordinances of the world in worſhipping of Angels, and in abſtinence, *Touch not, taſte not, handle not.* But ſuch are all popiſh vowes, a voluntarie ſervice of God, even in the ſame things which the Apoſtle taketh exception againſt: for they make vowes to Angels, to Saints, vowes to keepe dayes holy, and to faſt in them: *Ergo*, they are unlawfull.

Argum. 2. *Rom.* 14. 23. Whatſoever is not of faith, is ſinne, that is, not grounded upon knowledge out of the word: *Ergo*, all voluntarie vowes made to ſerve God by, are to bee abandoned, becauſe they have no warrant out of Gods word. *Bellarmine* anſwereth, that the place is not ſo to bee underſtood, but rather, by faith, is meant the conſcience of man, and ſo whatſoever is done againſt the conſcience is ſinne.

Anſw. By faith, is not underſtood every conſcience, but the aſſurance of a right conſcience, which muſt needs be builded upon the word: for *verſ.* 22. S. *Paul* ſaith, If thou haſt faith, have it with God: This cannot be ſpoken of a corrupt conſcience which is not able to abide Gods triall, but a right conſcience eſtabliſhed out of the word.

Thus *Bernard* expoundeth this place: *De fide vera non falſa puto dixiſſe Apoſtolum, omne, quod non ex fide, peccatum, quia fides falſa, fides non eſt:* I thinke the Apoſtle ſpake of a true, not a falſe faith, ſaying, what is not of faith is ſinne; for a falſe faith is no faith: *Lib. de diſpenſation.*

Argum. 3. To mortifie the body, and to be renewed in the minde, is the reaſonable, that is, the true and proper ſervice of God; but the mortifying of the fleſh and change of the minde conſiſteth not in meat or drinke, or any ſuch externall thing: *Ergo*, therein ſtandeth not the true ſervice of God: And ſo the Apoſtle alſo evidently ſaith, *Meat maketh us not acceptable unto God, for neither if wee eat*
1 Cor. 8.8. *have we the more, or if we eat not have we the leſſe, &c.* 1 *Cor.* 8.8. The Apoſtle reaſoneth thus: that which being uſed bringeth no reward, not uſed procureth no loſſe, doth not make us acceptable to God: for the neglecting or not uſing of thoſe things, wherein Gods ſervice ſtandeth is damnable: but the not uſing of meats and drinks and ſuch like is not damnable: *Ergo*, therein ſtandeth not Gods ſervice.

Argum. 4. Let us heare *Auguſtines* judgement: *Sunt multi qui vovent, &c.* There are many that vow, one a cloake, another oyle, another a wax candle, another that he will drinke no wine, another that he will faſt, another that he will eat no fleſh. This is not the beſt kinde of vowing: God neither careth for thy comely apparrell, nor for thine oyle, nor for thy faſting: but offer that unto him which he hath redeemed, that is, thy ſoule, *De tempor. ſer.* 7. Wee ſee by this what account *Auguſtine* maketh of ſuperſtitious voluntarie vowes, made with an intent to pleaſe God thereby.

Concil. Arauſicane. 2. *can.* 11. *Nemo quicquam Deo voverit, niſi ab ipſo acceperit, ſicut legitur, qua*
1 Chro. 29.14. *de manu tua accepimus, damus tibi,* 1 *Paralippom.* 29.14. Let no man vow unto God any thing, unleſſe he have received it, as we read, *Thoſe things which we have received at thy hand, we give unto thee:* Therefore no man can make a vow of chaſtitie unto God, nor of any other gift not in his owne power.

See alſo the rules of your owne lawes: *Decret. Gregor. lib.* 1. *tit.* 7. *c.* 2. *Innocent. Quod non eſt ſanctorum patrum decreto ſancitum, ſuperſtitioſis non eſt adinventionibus praſumendum:* That which is not eſtabliſhed by the decree of the holy Fathers, muſt not by ſuperſtitious inventions be preſumed, &c. If that be ſuperſtition which is not decreed by the Fathers, how much more that which is not warranted by Scripture; And as it followeth in the ſame place; *Nonnunquam intelligitur prohibitum, quod non invenitur conceſſum:* That we underſtand to be prohibited, which is found not to bee granted, &c. Wherefore by this rule all voluntarie vowes of things not commanded or granted in Scripture, are held to be prohibited.

Iames Bainham holy Martyr: *The vowes of chaſtitie and all goodneſſe are given of God, by his*
Pag. 937. 2. 50. *abundant grace, which no man of himſelfe can keepe, but it muſt be given him of God: Fox*, pag. 1028, col. 1.

And for further evidence, firſt, *Ieremie* Patriarke of Conſtantinople alleageth thus out of *Baſil, that the contemplative life hath no other ſcope, but the ſalvation of the ſoule:* And hee addeth further of his owne: *In qua quidem rerum omnium repudiatione, illud ſummum eſt, ut pravas cupiditates primo deponamus:* In which refuſing of all things, that is the chiefe, to lay aſide all evill deſires, &c. Monaſticall vowes then are not acceptable of themſelves, but as they help unto mortification, and to further the health of the ſoule.

Cenſur. Oriental. Eccl. c. 20.

2 It was the ſaying of *Zaga Zabo* a Biſhop of Æthiopia, as he is cited before, *that meat doth not commend us to God,* according to that ſaying of S. *Paul, Neither if we eat, have we the more, or if we eat not have we the leſſe, and therefore we ſhould looke for higher matters, our heavenly food, &c.* Theſe things of themſelves then are not acceptable to God.

Damianus a Gois de moribus Æthiop.

3 French confeſſion, *artic. 24. Monaſticall vowes, pilgrimages, &c. we doe not only reject for a falſe opinion of merit added thereunto, but alſo becauſe they are the inventions of men.* Auſpurge, *artic. 15. It muſt not be thought that theſe humane ordinances are righteouſnes before God, or doe deſerve remiſſion of ſinnes, &c.*

Harm. ſect. 16. p. 482.

4 *Polidor Virgil* telleth us, one of their owne Hiſtorians, that in the time of *Paulus, Antonius, Baſilius,* this kinde of monaſticall life was free and ſimple, *nec illis ceremoniis obſtrictum, &c.* nor tied to theſe ceremonies, which Monks now adayes obſerve.

De invention. rer. lib. 7. c. 1.

The fourth queſtion, concerning Monaſticall vowes in particular.

THere are three kinds of vowes which belong unto Monkery: the firſt is the vow of voluntary poverty: the ſecond, the vow of obedience unto the Monaſticall preſidents and governours: the third is the vow of continencie. Of theſe three in order.

The firſt part, concerning the vow of voluntary poverty.

The Papiſts.

THey ſay it is an acceptable ſervice unto God, for a man to give all hee hath to the poore, and by vow to conſecrate and addict himſelfe to voluntary poverty.

94. Error.

Argum. 1. *Math.* 18. 21. Chriſt ſaith, if thou wilt bee perfect, goe and ſell all thou haſt, and give it to the poore, and come and follow mee. This is properly to follow Chriſt, to lacke proprietie and live in common: and thus the Apoſtles followed Chriſt, *Rhemiſt. ibid.*

Math. 18. 21.

Anſw. Firſt, this is a precept not generall to all, but given to this one man to diſcover his hypocriſie, and vaine confidence that he had in himſelfe, as though hee had kept the law, which hee came farre ſhort of. Secondly, the Apoſtles themſelves had proprietie: *Peter* had a houſe: *Iohn* had to provide for the Virgin *Marie,* whom Chriſt commended unto him: *Matthew* made a feaſt of his owne goods, *Fulke ibid.* See before error 90. in the end, how this place is interpreted by *Gulielmus de S. Amore,* alleaged alſo by *Thomas,* not of an actuall but habituall forſaking of all, required of every Chriſtian, when occaſion ſerveth, to ſet forth the honour of Chriſt.

Argum. 2. *Acts* 2. 44. They had all things common: and *Acts* 5. *Ananias* and *Sapphira,* after their profeſſion of common life, detaining ſome part proper to themſelves, were reproved and judged of the Apoſtles: *Ergo,* it is acceptable to God to live in common: *Rhemiſt. ibid. Bellarm. cap.* 20.

Acts 2. 44.

Anſw. Firſt, that communitie uſed then amongſt the brethren, ought alwayes to be among Chriſtians, no man to count that his owne, which the neceſſitie of his brother requireth to bee beſtowed upon him. Thus alſo witneſſeth *Urbanus* in his Decretall, *Cauſ.* 12. *qu.* 1. *c.* 9. *Scimus vos non ignorare, &c.* We know you are not ignorant that hitherto a common life hath flouriſhed amongſt all Chriſtians, and yet by Gods grace doth flouriſh, &c. Neither was every man then bound to give up the proprietie of their goods: for they diſtributed to every man as they had need, *Act.* 4. 35. But if they had given up all the proprietie of their goods, then all ſhould have needed alike: And *Peter* ſaith not the contrarie, but that *Ananias* might have kept the proprietie of his goods, if he had not made publike profeſſion to the contrarie, *Act.* 5. 4.

2 Your owne law giveth another reaſon of that community among the Apoſtles, *ibid. c.* 15. *Futuram eccleſiam, &c.* The Apoſtles did foreſee that the Church ſhould bee amongſt the Gentils, and therefore they would not have any poſſeſſions in Judea, but tooke the price only for the reliefe of the poore.

3 Concerning *Ananias,* we doe not reade that he made any vow to give his goods to the Church: nay the contrary appeareth, in that S. *Peter* ſaith, While it remained with thee, appertained it not to thee? But if his vow were paſt before, the goods, though yet not ſold, could not appertaine unto him. Againe, the principall and chiefe cauſe, why *Peter* proceeded againſt him, was his lying and hypocriſie, not for breaking his vow: for it cannot bee proved that he promiſed all, but that hee affirmed that he brought all, whereas he withdrew part.

Argum.

Math. 5. 3. Luke 6. 24.

***Argum.* 3.** Our Saviour Chriſt ſaith, ***Bleſſed are the poore in ſpirit*, *Math.* 5. 3.** that is, ſuch as willingly make themſelves poore: for ſo did our Saviour Chriſt, who both in action and affection was poore, and did as he taught. And ***Luke* 6. 24. *There is a woe denounced to the rich in this world*:** So that by the contrary the bleſſing is upon the poore, ***Bellarm. cap.* 20.**

Pſal. 26. 16. Math. 11. 5. Marke 10. 24.

Anſw. Firſt, it is evident, that Chriſt ſpeaketh not of outward povertie, but of the humilitie of the minde: firſt, becauſe it is ſo expreſſed, ***bleſſed are the poore in ſpirit*.** Secondly, the Prophet ***David*** in the ſame ſenſe ſaith, ***I am poore*, *Pſalm.* 26. 16.** yet was hee King, and abounded in riches. Thirdly, ***Matth.* 11. 5. *The poore receive the Goſpell*:** yet were they not all poore in ſubſtance that received Chriſt, as ***Nicodemus*, *Ioſeph*** of ***Arimathea*, *Zacheus*.** Now to anſwer likewiſe to his proofes: Firſt, where Chriſt ſaith, ***woe unto the rich*,** he meaneth not all rich men, but ſuch as truſted in their riches: for ſuch only are excluded the kingdome of heaven, ***Marke* 10. 24.** Secondly, it is untrue that Chriſt did profeſſe voluntary povertie, as your owne Extravagant hath decreed, that it is an hereſie ſo to affirme: for Chriſt had both money, and a bagge for the almes of the poore, ***Ioann.* 22. *tit.* 14. *c.* 5.**

The Proteſtants.

VOluntarie, or rather wilfull povertie, for a man having no urgent cauſe, to leave all he hath, and bequeath himſelfe to a poore and needie life, only for opinion of greater merit, and hope thereby better to pleaſe God, is neither a thing acceptable nor commendable before God, nor any where commanded in the Scriptures.

1 Tim. 6. 17.

Argum.* 1. 1 *Timoth.* 6. 17. S. *Paul giving counſell to rich men, biddeth them not to caſt away their riches: but ***charge them*** (ſaith he) ***that they be not high minded, nor put their truſt in uncertaine riches*.** Surely it had been a more compendious way to wiſh them at once to leave their riches, ſo they ſhould not be in danger, either of pride, or vaine confidence: but the Apoſtle ſaith no ſuch thing. Againe, ***God giveth us abundantly all things to enjoy*:** riches are the gift of God, we ought not to be wearie of Gods bleſſing. And as ***Iob*** ſaith, ***The Lord giveth, the Lord taketh*:** therefore a man ought not make himſelfe poore, becauſe hee made not himſelfe rich, but to wait upon God.

Further it followeth, ***verſ.* 18.** that they doe good, and be rich in good works: hee that can uſe riches well, may bee rich in good works: but hee that is poore, wanteth occaſion and meanes to doe good, as the rich man indued with grace may: wherefore hee is an enemie to the glory of God, that changeth his rich eſtate, wherein he may more glorifie God, for a poore.

Prov. 30. 8.

Againe, if it were ſo acceptable a thing to God, and ſo meritorious to live in povertie, what made the Prophet to pray againſt it? ***Give me not povertie nor riches, but feed me with food convenient*, *Prov.* 30. *verſ.* 8.**

***Argum.* 2.** What better argument can we have againſt them, than their owne practice? for, though in words they much commend voluntarie povertie, yet it is a rare thing to find it amongſt them: for not one among a thouſand of them, if they have lands, doe give them to the poore, but to their owne kinsfolkes, or elſe to the Abbeyes, where they know they ſhall be wealthily maintained. The Pope alſo is good to many, and granteth them capacities to poſſeſſe temporall goods, contrary to their former vow.

Prov. 31. 8. 9.

***Argum.* 3.** The Wiſeman prayeth unto God, ***Give me not povertie, leſt I be poore, and ſteale, and take the name of God in vaine*, *Prov.* 31. 8. 9.** From this place two arguments may bee drawne: That which may lawfully be prayed againſt, is not willingly to be deſired: poverty may be prayed againſt; therefore it is not to bee purpoſely ſought. Againe, no man is willingly to runne into temptation; but povertie is a temptation to ſteale, and to take Gods name in vaine: ***Ergo*, &c.**

Retect. p. 147.

Auguſtine ſaith, ***Divitiæ ſeculares ſi deſint, non per opera mala quærantur in mundo: Si autem adſunt, per opera bona ſerventur in cœlo: Epiſt.* 1. *Poſteriorum*.** If ſecular riches be wanting, let not a man ſeeke to get them by evill doing in the world; but if he have them, labour by well-doing, to ſtore them up in heaven, &c. He counſelleth not men to caſt away their riches: It was the hereſie of the Pelagians to perſwade rich men to caſt away their goods, ***Auguſt. epiſtol.* 106.** and of the Manichees likewiſe. ***Auguſt. cont. Fauſtum, lib.* 5. *cap.* 10.** For they promiſed the kingdome of heaven to none but to thoſe that caſt away their riches, and ſo conſequently they perſwaded to caſt them away: the caviller might have ſpared his labour here. See this cavill further anſwered elſewhere.

***Concil. Cabilonenſ. ſub Carol. cap.* 6. *Imputatur quibuſdam fratribus*, &c.** Certaine brethren are charged, that for covetouſnes they perſwade men, that renouncing the world, they ſhould give their ſubſtance to the Church, which practice ſhould bee rooted out of all minds: for the Paſtor ſhould ſeeke the ſalvation of mens ſoules, not earthly commoditie: becauſe Chriſtians muſt not bee compelled to give their ſubſtance, &c. But I pray you, if it were a thing ſo meritorious and healthfull for the ſoule to give all away, why ſhould not men be perſwaded and allured thereunto.

Let us ſee the Imperiall conſtitutions: ***Cod. lib.* 1. *tit.* 5. *leg.* 11. *Valentinian*.** By this law it is made lawfull for women profeſſed (who are now called Nuns) to make their wils and teſtaments, and to leave to what uſes they thought good. Likewiſe, ***tit.* 6. *leg.* 42.** the ſonne, though a profeſſed Monk, may ſucceed his father in his inheritance, ***Iuſtinian*.** It ſhould ſeeme then, that in thoſe dayes the vow of voluntary poverty was not practiſed amongſt thoſe ancient Monks.

Their owne Canons alſo do helpe us in this matter: ***Decret. p.* 1. *diſtinct.* 30. *c.* 16. *Divites*, &c.** We doe not reject rich men having good works. Againe, *Cauſ.12.qu.1.c.25. Sine peccato poſſideant ſua, &c.* They that are profeſſed, may without ſinne poſſeſſe their owne, *Cauſ.16.qu.1.c.68. In pauperibus, &c.* We muſt not in the poore ſo much conſider their povertie, as their religion: *Ergo*, povertie of it ſelfe by your owne law is not meritorious.

And yet more evidently, whereas the order of S. *Francis* was bound to voluntarie povertie, it being not lawfull for them to touch any money, nor yet to have propertie or dominion in any thing, but in the ſimple uſe onely, as may appeare by the conſtitution of Pope *Nicholas, ſext. decr. lib.5. tit.12 c.3.* Afterward commeth *Iohn* 22. who determineth the contrarie, ſhewing that *in rebus conſumptilibus*, in things which conſume in the uſe, as meat, drinke, apparrell, the uſe could not be ſevered from the propertie: for then the uſe may be ſevered from the propertie, when there ariſeth ſome profit by the uſe, *(ſalva rei ſubſtantia)* the ſubſtance being preſerved, but in uſing of meat and drinke, the ſubſtance alſo is conſumed: And ſo hee concludeth, that the ſaid order had not onely the uſe, but the propertie alſo in the ſaid things; and ſo conſequently it may be inferred, that where a propertie remained, there could be no reſolute povertie, *Extrav. tit.14. c.5.*

The ſaid *Iohn* 22. condemned them for heretikes, who affirmed that Chriſt and his Apoſtles had nothing proper, *Extrav. tit.14. c.5.* If neither Chriſt nor his Apoſtles entred into this rule of perfection, nor did betake themſelves to voluntarie povertie, ſhall any man now ſtrive to be more perfect than they?

Iohn Lambert (holy Martyr) ſheweth what voluntarie povertie is required of Chriſtians, and how that precept of our Saviour, *Goe and ſell all that thou haſt, &c.* may be fulfilled, for he hath ſold (ſaith he) all that ever he had, that can finde in his heart to depart from it, when God ſhall pleaſe, or charitie ſo requireth: *Voluntas reputatur pro facto*, the will is accepted for the deed, &c. *Fox*, pag. 1110. col. 1.

Pa.16. 14.1.20.

As touching this point, of voluntarie forſaking of riches. 1 *Ieremie* the Patriarke giveth a rule, that it is in vaine, if it be not *divini amoris & æternæ felicitatis conſequendæ cauſa*: For the love of God, and to obtaine everlaſting felicitie: and to that end he alleageth that ſaying of S. *Paul, Though I feed the poore with all my goods, &c. and have not love, it profiteth me nothing*: but they which doe ſuch things of a ſuperſtitious minde, to merit thereby, ſhew not therein their love to God, or to their brethren, but to themſelves.

Cap. 20. Cenſur. Oriental.

2 It was the ſaying of *Antony* an ancient Monk of Ægypt: *Nec universo orbi renuntiantes, dignum aliquid habitaculis poſſumus compenſare cœleſtib.* Though we ſhould renounce the whole world, we cannot doe any thing worthy of the heavenly habitations, &c. the Patriarke of Æthiopia is alwayes a Monke of *Antonies* order: to whom the Emperour granteth the third part of his revenewes to beſtow in charitable uſes: and when he dieth, the Emperour taketh all his goods into his hands, &c. It ſeemeth then that the Monks of that order profeſſe not voluntarie povertie.

Vit. Antonii.

Zaga Zabo, ex Damiano a Goes.

Titleman. de religion. Æthiop.

3 Confeſſ. of Wittemberg, c.21. It is to no better purpoſe to vow povertie, for either thou art poore by condition or eſtate, and then the croſſe that God hath laid upon thee, thou muſt beare patiently, &c. or elſe thou doeſt poſſeſſe ſubſtance, and voweſt, by forſaking of thy ſubſtance, to lead a poore life, and get thy living by begging, and ſo to merit eternall life: this vow is firſt repugnant to the love of thy neighbour, which requireth no further to be troubleſome to thy neighbour than neceſſitie requireth: ſecondly, it is contrarie to faith in Chriſt, becauſe that hee alone is the merit of eternall life: if thou forſake thy ſubſtance to give it to a common uſe, it is not to follow after povertie, but to provide a more certaine and bountifull kinde of life for thy ſelfe.

Harm. ſect. 18. p. 374.

4 *Rabadineira* the Jeſuite in the life of *Ignatius Loyola* their founder, ſaith, that he provided that they of his order ſhould have ſufficient proviſion for their ſuſtentation: for his ſaying was *in ſumma mendicitate ſapientiæ ſtudium conſiſtere non poſſe*: That in beggerly povertie the ſtudie of wiſdome could not conſiſt: So it ſeemeth this new upſtart order of Friers miſlike the vow of beggerly and extreme povertie: yet they boaſt much of their Generall *Francis Borgias*, who of a Duke became a Jeſuite, who to ſhew his humilitie when new breeches were offered unto him, would rather weare his old, that were patched and torne: But ſuch baſe ſordiditie is diſliked of *Melchior Canus*, who giveth this cenſure of that fable of S. *Francis*, that he would put lice upon himſelfe againe that fell off: I know, ſaith he, *Paupertatem placuiſſe, &c. non ſordes*, that povertie was pleaſing to that holy man, but not ſordiditie and baſeneſſe.

Lib. 3. c. 6.

Schott Jeſuit. de vit. Borg. lib. 4. c. 2.

Loc. Theolog. lib. 11. c. 6.

The ſecond part, Concerning the vow of obedience.

The Papiſts.

THey that doe enter into the monkiſh profeſſion, doe vow in all things to become obedient to their Governour, and to follow his rules and injunctions: as the Franciſcans follow S. *Francis* rule, who in ſtead of a girdle put a cord about him, went bare-foot, in winter ſeaſon covered his fleſh with ice and ſnow. It is acceptable and gratefull ſervice, ſay they, unto God, to be thus obedient to their Fathers and Governours.

95. Error.

Fox, pag. 259.

1 *Ierem.* 35. The ſonnes of *Ionadab* are commended for being obedient to their father, who enjoyned them to drinke no wine, nor to ſow their fields, nor build houſes, but dwell in tents: Thus

they obeyed their father in things not commanded of God: *Ergo*, ſo ought religious Monks to doe, *Bellarm. cap.21.*

Anſw. Firſt, you cannot ſhew that your monkiſh Abbots have ſuch authoritie over their Monks, as the father hath over his children: for *Coloſſ.3.* and in many other places, children are commanded to be obedient to their parents: but the other have neither authoritie nor calling out of the word. Alſo S. *Paul* ſaith, *Coloſſ.3.* *Sonnes obey your parents in all things:* wherefore *Ionadabs* children did no more than was commanded. *Bellarmine* anſwereth, that children are bound onely to obey their parents while they are little ones, and not afterward: as the Apoſtle ſaith, that the heire as long as he is a childe, differeth nothing from a ſervant, *Galath.4.1.*

Contra. Firſt, a childe while he is young is more in ſubjection than afterward: for he is then kept in awe as a ſervant; but when he commeth to yeeres of diſcretion, he is ſtill held as a ſonne: and this to be the meaning of the Apoſtle appeareth by the application of this compariſon; that even ſo we as ſervants, were kept under the bondage of the rudiments of the world, and ceremonies of the Law, but by the redemption of Chriſt have received the adoption of ſonnes. Secondly, and that ſonnes, even when they come to mens eſtate, muſt be obedient to their parents, it appeareth by the ſonnes of *Eli*, 1 *Sam.2.* who is both puniſhed for not chaſtiſing his ſonnes, and they likewiſe for not hearing their father. We ſee then what goodly ſtuffe this Popiſh doctrine is, that teacheth children to caſt off the yoke of obedience to their parents.

Ierem.35.11. Secondly, *Ionadab* enjoyned nothing contrarie to the Law of the Nazarites, *Numb.6.* And if you ſay, that it was not the cuſtome of the Nazarites to dwell in tents; you ſhall finde that the Rechabites did not ſo ſtraightly obſerve this as the other, namely not to drinke wine: for *Ierem. 35. verſ.11.* they came up for feare of the Chaldeans that were in the land, and dwelt at Jeruſalem: they diſpenſed with the voluntarie injunction of their father, for dwelling in their tents, but kept the other vow of abſtaining from wine ſtill, becauſe it was according to the Law. Wherefore this example maketh not for monkiſh obedience, ſeeing they are enjoyned things not commanded by God, nay contrarie to his commandements.

Matth.16.24. *Argum.2.* Our Saviour ſaith, *He that will follow me, muſt deny himſelfe, Matth.16.* but this deniall conſiſteth in the vow of obedience made to another: for then a man doth deny himſelfe, when hee is bound by vow to obey; and not ſometime to obey, ſometime not to obey at his pleaſure, *Bellarm. ibid.*

Gal.1.10. *Anſw.* Firſt, then by this reaſon none can be followers of Chriſt, unleſſe they will be Monks: for the words of our Saviour are generall of all that will follow him. Secondly, to be a follower of Chriſt, and a follower of men, are contrarie: for the Apoſtle ſaith, *If I ſhould pleaſe men, I were no more the ſervant of Chriſt, Galath.1.10.* Wherefore they which addict themſelves by their ſuperſtitious obedience to pleaſe men, are not the ſervants of Chriſt, but of men.

Argum.3. Our Doway tranſlators upon that place, *Gen.3.17.* *Of the tree eat thou not:* give this note, *that any other law in things otherwiſe indifferent proceeding from lawfull ſuperiours, bindeth the ſubjects in conſcience:* and in the margen thus, *true obedience is blinde and prompt.*

James 4.12. Act.5.19. *Anſwer.1.* There is great difference between the Law of God, and the precepts of men: the one bindeth in conſcience, not the other, for *there is one Law-giver which is able to ſave and deſtroy.* It is therefore great preſumption to match theſe together. 2 True obedience is indeed prompt, but not blinde; it examineth the precept given in charge, whether it be lawfull or not, as the Apoſtle did, that choſe rather to obey God than man.

The Proteſtants.

NO obedience to any ruler, either ſpirituall or temporall, is to be yeelded unto, but for the Lords ſake, and in ſuch matters wherein we have the warrant of Gods word for our obedience.

Coloſſ.3.23. Coloſſ.2.18. 1 *Coloſſ.3.23.* *Servants be obedient to your maſters, and whatſoever you doe, doe it heartily as to the Lord.* But if any thing be enjoyned us which is not warranted by the word of God, we cannot with a good conſcience obey as before the Lord. Againe, S. *Paul* ſaith, *Coloſſ.2.18.* *Let no man at his pleaſure beare rule over you, or beguile you:* or as the Rhemiſts tranſlate, ſeduce you wilfully: *Ergo*, no man muſt impoſe rules of life beſide the Goſpell, for this were to rule over men at their pleaſure.

2 *Auguſtine* ſaith, *Cum homo conſtet anima & corpore, &c.* Seeing a man doth conſiſt both of body and ſoule; in regard of that part which the affaires of this life concerne, wee ought to be ſubject to the higher powers; but in reſpect of that part whereby wee beleeve, and are called to the kingdome of God, we muſt be obedient to none, *Auguſt. in 13. ad Rom.* Therefore no man may impoſe any new religion upon us, which altogether toucheth the conſcience.

Rom.13.1,4. *Argum.3.* Saint *Paul* commandeth obedience to the civill authoritie that beareth the ſword, *Rom.13.* but obedience cannot bee yeelded to the Prince, if another thing bee commanded by the monkiſh governour, to whom they are tied by the vow of obedience: as there is a Canon of a ſuperſtitious Councell, *Triburienſ. c.9. Si Epiſcopus placitum, &c.* If the Biſhop doe canonically decree a Synod, and the civill Judge at the ſame time enjoyne alſo a law-day, his law-day muſt give place to the other: *Ergo*, to vow obedience to any which may hinder obedience to the civill Magiſtrate, is contrarie to S. *Pauls* rule.

1 Cor.7.23. *Argum.4.* Saint *Paul* alſo ſaith, 1 *Cor.7.23.* *Yee are bought with a price, be not the ſervants of men:*

but they which vow Monkiſh obedience in things not preſcribed in the word, make themſelves ſervants of men. *Ergo.*

Bellarmine anſwereth, that the Apoſtle forbiddeth us to be ſervants unto men for mens cauſe, but it is lawfull to ſerve men for Gods cauſe.

Contra. Firſt, to ſerve men for Gods cauſe, or in the name of God, is not to be ſervants unto men, but unto God: and therefore in this caſe they are not the ſervants of men, but of Chriſt; as Saint *Paul* exhorteth ſervants to be obedient to their maſters, as the ſervants of Chriſt, *Epheſ.* 6.6. Secondly, they doe not ſerve men for Gods cauſe, which are obedient unto them in things not commanded by God, nor warranted by his word: as Monks that doe vow obedience even in ſuperſtitious fancies, and meere human inventions: So that this place of the Apoſtle is very ſtrong againſt them.

Epheſ.6.6.

We have in this caſe plentifull teſtimonie from both lawes: firſt, *Cod.lib.3.tit.13.leg.7. Anaſtaſius* the Emperour hath this conſtitution, That he which is entred into any profeſſion in a college, ſhould be obedient to the governour thereof, ſo that notwithſtanding hee yeeld obedience alſo to the Preſident or Magiſtrate.

To this agreeth the Canon law: *Decret. part.2.cauſ.11.queſt.3.c.91. Eutychianus* Pope thus decreeth, *Si quis Epiſcopus ſive Abbas, &c.* If a Biſhop or an Abbot command a Prieſt or a Monk to ſay Maſſe for an heretike, he muſt not be obeyed: *Ergo,* the vow of obedience may be broken.

Further, the vow of obedience, which they urge ſo ſtrictly, is not obſerved amongſt themſelves: as in the order of the Franciſcans, who by the rule of S. *Francis* ſhould have but one coate, they ought to labour with their owne hands, they ſhould make no gloſſes upon S. *Francis* rule: yet in all theſe things they are now diſpenſed with, *Sext decret.lib.5.tit.12.c.3.* Againe, they are forbidden by their rule to handle any money by themſelves, or others, to have the execution of teſtaments, or granaries, or cellers, or vineyards: yet now all theſe things are permitted them, *Clement.lib.5.tit.11.c.1.* So that they themſelves are the cheefe tranſgreſſors of their vowes of obedience.

See alſo *Concil.Senonenſ.decret.morum.30. Ex nunc juramenta, &c.* From henceforth we diſanull and forbid the oaths which are accuſtomed to be made in the entrance to certaine fratries and religious houſes, for the obſerving of their ſtatutes, that no ſuch oathes ſhould hereafter be made, or exacted, &c. This counſell, we ſee, hath decreed againſt the oath of obedience, which novices were wont to make in their entrance.

Iohn Huſſe holy Martyr: *Paulus Phariſæus propter meliorem ſectam Chriſti, ſuam reliquit ſectam, & ob hoc clauſtrales cujuſcunque ſectæ fuerint, debent exire, & induere ſectam Chriſti*: *Paul* the Phariſie, for the better ſect of Chriſt, did leave his owne ſect, and therefore all that are profeſſed in cloyſters ſhould leave their ſects, and come forth to profeſſe the ſect of Chriſt, *ex Concil. Conſtantienſ. can.15. Ergo,* the vow of ſuperſtitious obedience bindeth not.

Concerning obedience to be yeelded to ſuperiours. 1 *Ieremie* Patriarke thus writeth, alleaging that place of S. *Paul*, *If an Angell from heaven ſhould preach otherwiſe, &c.* If any man, though never ſo excellent, ſhould command us any thing which God forbiddeth, or the contrarie, *Tanquam peſtem fugiendum eſſe*: We muſt ſhune him as a peſtilent fellow.

Gal.1.8.
Cenſur.Orient.Eccleſ. p.21.

2 *Zaga Zabo* confeſſeth, that among them, neither their Patriarke nor any Biſhop by himſefe, or in a Synod can make any lawes, *Quibus ad mortale peccatum obligari quis poſſit &c.* To the obedience whereof, any is bound under paine of mortall ſinne.

Damianus a Goes.

3 Confeſſ. of Bohemia. c. 15. *We are made free from all bond of conſcience to any human traditions, that a man be not tyed in ſuch ſort, or rather more ſtrictly, than to the commandements of God.* Wittemberg. c.21. As for obedience, it is either referred to God, and then it is not an arbitrarie vow, but of neceſſitie, of which obedience it is ſaid, *Obedience is better than ſacrifice &c.* or it is referred to man, and then men of their owne accord, are to performe their duties to their ſuperiours, as ſubjects to Magiſtrats, children to parents, &c. but yet with this condition, that wee doe alwayes obey God rather than man.

Harm.ſect.17. p.519.
Harm.ſect.18. p.574.

4 The Jeſuites commend their Generall *Francis Borgius* for his great humilitie, in ſubjecting himſelfe to the Cookes demand, in *ſweeping the Kitchen, and ſcumming of pots,* and doing ſuch other baſe ſervices: And yet their Preacher *Ferus* ſaith, that the Apoſtles, *Nec proter pias quaſdam cauſas, &c.* Would not omit the preaching of the word, no not for certaine holy offices, &c. May not now one ſay of ſuch hypocrites, that play the cookes and ſcullions in this baſe manner, as *Plato* ſaid of *Diogenes,* that delighted in a baſe and ſordid kind of life, that he was *Socrates out of his wits,* ſo they are Papiſts out of their wits.

Schott.Jeſuit. de vit.Borg. lib.4.c.3.
Commentar. in Act.6.4.

The third part, concerning the Vow of continencie or chaſtitie, and whether it be lawfull to marrie after ſuch a vow made.

The Papiſts.

THe vow of chaſte and continent life is commendable, and meritorious, they ſay, in all that doe take it upon them, and after the vow made, they are ſure to receive that high gift of continencie,

96.Error.

if they duly labour for it, *Rhemiſt. annot.1. Corinth.7.verſ.7.* But whoſoever marrieth after the vow made, ſinneth damnably, and turneth back after Sathan, *Rhemiſt. annot.1.Tim. 5.ſect.*12.

Math.19.12. *Argum.*1. *Matth.*19. 12. Some have made themſelves chaſte, or as the Rhemiſts doe very homely tranſlate it, have gelded themſelves, for the kingdome of heaven: This proveth the vowes of chaſtitie to be both lawfull and meritorious, *Rhemiſt. in hunc locum.*

Anſwer. This is meant onely of thoſe that have the gift of continencie, who, if they be ſure they have received it, may vow and purpoſe ſingle life: but without ſuch aſſurance no man can vow continencie lawfully: Neither can every man receive this gift that will, for Chriſt ſaith, *verſ.*11. *All men cannot receive this thing*, ſave they to whom it is given: Secondly, as for meriting heaven, it commeth neither by being married or unmarried, but it is the free gift of GOD through Chriſt, Rom.6.13. *Rom.*6.23.

1 Tim.5.12. *Argum.*2.1.*Tim.*5. 12, Having damnation becauſe they have caſt away their firſt faith: that is, the vow of continencie, which they made to Chriſt: It cannot be meant of the firſt faith in baptiſme, for that is not loſt by marriage, *Rhemiſt.* And againe, *verſ.* 15. They are turned backe after Sathan wee may here learne, for thoſe to marrie which are profeſſed, is to turne backe after Sathan, *Rhemiſt.in eum locum.*

Anſw. Firſt, S. *Paul* ſpeaketh not here of widowes alreadie choſen, but to be choſen: and he would not have younger widowes to be choſen, becauſe they would wax wanton and marrie: and therefore it is not like, that by the firſt faith here is meant the vow of chaſtitie, ſeeing there is no cauſe that theſe younger widowes ſhould make any vow, being excluded by the Apoſtle from Church ſervices. Secondly, *verſ.*14. S. *Paul* himſelfe councelleth the younger widowes to marrie, therefore it is not like they were votaries. Thirdly, by the firſt faith is underſtood the Chriſtian faith, which the younger widowes waxing wanton, and laſcivious, not caring to match with Infidels, were in danger to breake, as the Apoſtle telleth them of ſome that had done ſo alreadie, and were turned backe after Sathan. Fourthly, we ſay not that the faith of baptiſme is broken by all marriage, but with joyning with Infidels. Fifthly, it appeareth what breach of faith *Paul* meaneth, when he ſaith, *They wax wanton, and idle, and are buſie-bodies, goe from houſe to houſe, and ſpeake things uncomely, verſ.*13. which is a ſliding backe from the Chriſtian faith, when our life jarreth with our profeſſion; not a breach of any vow of continencie. Laſtly, your Maſter of ſentences ſo expoundeth it of that faith, *quam in Baptiſmo profeſſa ſunt*, which they profeſſed in Baptiſme, *lib.* 4. *diſtinct.*38.*b.*

Argum. 3. We muſt vow unto God, that which is the beſt and moſt perfect ſtate of life; but virginitie is more excellent than marriage; therefore we ought to vow virginitie unto God: and it is better and more acceptable to God to doe it with a vow, than without. *Bellarm. cap.* 28.

Anſwer. Firſt, wee grant, that the beſt things ought to be given unto God, ſo that it be in our power to performe them, otherwiſe it is but a tempting of God: ſuch was the vow of *Iephtha*, that promiſed unawares that unto God which by the law hee could not performe, namely his daughter: ſo they which vow ſingle life, promiſe a thing which is not in their power. Secondly, concerning virginitie, though in it ſelfe it be preferred before marriage, yet in them that have not that gift, marriage is better: for as the Apoſtle ſaith, *It is better to marrie, than burne*, that is, to live a conſtrained ſingle life in luſt and concupiſcence. Thirdly, to the proof of the propoſition, that it is better to doe any dutie with a vow, than without, becauſe it ſheweth greater charitie and love to God, and it better defendeth againſt the tentation of Sathan; when a man is bound, &c. We anſwer: Firſt, love is 1 Cor.13.4. alwaies joyned with humilitie; *For love doth not boaſt it ſelfe.* 1 *Corinth.* 13. 4. but hee that voweth, boaſteth and preſumeth of his owne ſtrength. *Ergo*, to vow a thing not in our power, ſheweth not greater charitie. Secondly, for a man to be bound to keepe a vow above his ſtrength, doth give greater advantage to Sathans tentation; that while they labour to keepe their vow, they are tempted to ſome greater evill; as fornication, or ſuch like: for now Sathan encombreth a man on both ſides; that being weake, hee muſt break his vow and and marrie, or keeping his vow muſt burne in luſt. And this teſtifieth *Gregorie*, as it is in their owne decrees, *par.*1. *diſtinct.* 13. *c.*2. *Nervi teſticulorum Leviathan perplexi ſunt, &c. Leviathans* ſtones are wrapped in together, that is, his ſuggeſtions are folded and linked together: and he putteth this very caſe of vowes, when a man is tempted and aſſaulted on both ſides.

The Prateſtants.

OUr ſentence then appeareth to be this: that the vow of continencie cannot lawfully be made of all, neither is indifferently to be required of them, ſeeing all are not indued with that gift. And that it is better even for vowed perſons, having raſhly preſumed beyond their ſtrength, to marrie, rather than to burne.

Argum. 1. The Scripture every where commandeth ſuch to uſe the benefit of marriage, that have 1 Cor.7.2. not the gift to live ſingle, 1 *Cor.* 7. 2. For avoyding of fornication let every man have his wife: and *verſ.* 9. If they cannot abſtaine, let them marrie. Wherefore they tranſgreſſe the commandement of God, and preſume raſhly, that having not this gift, doe vow virginitie.

Bellarmin. Anſwer. Firſt, Saint *Paul* wiſheth men to marrie, not for every temptation of luſt, but when they are readie to fall into externall works of uncleanneſſe, as into fornication: and therefore he

ſatih,

ſaith, For avoyding of fornication let every one have his wife : for S. *Paul* felt the prick of the fleſh, that is, the luſt of concupiſcence, and was buffeted of it, yet married not for all that, *cap.30. Rhemiſſ. annot, 1 Cor.7.ſect.8.*

Anſwer. Firſt, we ſay not that for every light temptation which by reſiſting may be overcome in thoſe that have the gift of continencie, a man is to deſire marriage, but when he is continually inflamed with luſt, ſo that the will doth conſent : though he be not yet ſo overcome, that hee fall in outward uncleanneſſe : and this is the Apoſtles meaning when he ſaith, *It is better to marrie than to burne*, that is, with inward luſt when his minde is diſquieted : And ſuch a man as doth burne with ſecret concupiſcence, ſtill wraſtling with that fire, and not being able to quench it, if he refuſe to uſe the lawfull remedie of marriage, is in danger alſo to fall into outward fornication.

2 Concerning *Pauls* example : Firſt, the place is not ſo to be underſtood of the luſt of concupiſcence : for it is not like, that the Apoſtle being kept under with hunger, cold, impriſonment, ſhould be ſo greatly tempted that way. But either it may be underſtood of the particular temptation to pride and vaine glorie, as he himſelfe expoundeth it, *verſ.7. Leſt I ſhould be exalted out of meaſure through the abundance of revelations* : or elſe generally S. *Paul* underſtandeth by the fleſh the whole maſſe of corruption, and whatſoever was in him that reſiſted the ſpirit : In this ſenſe he crieth out, *Rom.7.* Who ſhall deliver me from this body of death! *Calvin.* Rom.7.24.

3 Though we yeeld that S. *Paul* was tempted of his concupiſcence, yet he overcame and ſubdued it, obtaining from God, after ſome ſtriving, grace and power to quench the ſecret fire : And ſo we denie not, but that men ought by faſting and prayer to labour for that precious gift. But if they feele the fire to burne within them ſtill, then are they to uſe the remedy preſcribed by S. *Paul*, that is, to marrie.

Secondly, ſaith *Bellarmine*, S. *Paul* giveth libertie of marriage onely to thoſe which were free and had not vowed continencie, *cap.30.*

Anſw. Firſt the Apoſtles words are generall: *Let every man have his wife.* Yea ſay the Rhemiſts, he ſpeaketh of thoſe that were married before their converſion, that they might ſtill uſe and keepe their wives. Yea but S. *Paul* ſpeaketh of all unmarried, in the verſe next before, it is good not to touch a woman : I trow he meaneth not, it is good for a man that is married not to touch his wife. Secondly, it is a generall libertie, which he granteth to all, *verſ.9.* If they cannot containe, let them marrie : but many votaries cannot containe, as it may appeare by the unchaſte lives of your Monkiſh rabble, therefore having the diſeaſe, they may uſe the remedie, that is, marrie.

The teſtimonie of antiquitie in this caſe is moſt plentifull, to ſhew that raſh vowes and oaths, ſuch as the vow of chaſtitie is in him that hath not power to keep it, may ſafely be broken, *Concil.Toletan. 8.cap.2. Tolerabilius eſt ſtultæ promiſſionis vota rejicere, quam per inutilium promiſſionum cuſtodiam, exhorrendam criminum implere menſuram* : It is more tolerable, to reject raſh and fooliſh vowes & promiſes, than by keeping unprofitable promiſes, to fall into horrible ſinnes, &c. As the Monkiſh votaries did, who for that they wanted lawfull matrimonie, gave themſelves to unnaturall luſts. *Concil.Triburienſ.cap.21.ex Beda : Si forte nos incautius jurare contigerit, quod ſcilicet obſervatum pejorem vergat in exitum, liberè illud mutandum noverimus ſalubriori conſilio* : If it chance that wee ſweare raſhly, which oath being obſerved will have a worſe end, upon more holeſome advice we may freely change it, &c. If an oath may be changed, much more a vow, for an oath is greater.

The civill law thus ſaith : *Cod.lib.5.tit.4.leg.23.authentic. Illicita rei juramentum, &c.* An oath of an unlawfull thing is not to be kept, as if one ſweare to continue in the profeſſion of ſtage playes, &c. By the ſame reaſon alſo, whether it be a vow or an oath, that one taketh not to marrie, if he live incontinently, it ought not to binde him.

Cod.lib.5.tit.35.leg.2. Valentinian.Theodoſ. A mother could not be admitted to the tuition of her child, unleſſe ſhe would ſweare not to marrie againe : notwithſtanding ſuch oath, ſhe is permitted by this law to marrie againe : *in optione nulla cogatur*; No woman ought to be enforced to her choice, &c. So then after an oath made to continue a widow, which is as much as a vow, yet by the Civill law marriage is lawfull.

Cod.lib.6.tit.40.leg.2: Iuſtinian. Whereas the law was, that a man dying and leaving a legacie to his wife upon condition ſhe ſhould remaine a widow, the woman could not have the legacie, unleſſe ſhe would ſweare not to marrie, but for procreation of children: By this conſtitution it was lawfull for the woman to enjoy her husbands gift, and without any ſuch oath to marrie againe. So this conſtitution alloweth not any oath to be taken againſt marriage : but a vow and an oath are of the ſame nature.

Cod.lib.9.tit.8.leg.2. A man ſwearing that he would never forgive his ſervant, but keepe him in continuall bonds, is not tied by this oath; *Alexander* : no more is a man bound that voweth to keep his body in the perpetuall bonds of luſt and burning without marriage.

Let us take a view of their owne Canons : *Lateranenſ.ſub Alexandro 3.part.5.cap.2. cap.10.* this caſe is put : A certaine woman promiſed marriage to a man being abſent, but afterward hearing more of his inhuman nature : *Votum continentiæ promiſit* : She vowed and made promiſe of continencie : it is thus determined : *Tutius eſſe ducimus, ut præfata mulier, poſt fidem & votum ſimplex oblatum matrimonium contrahat, quam fornicationis reatum incurrat* : Wee judge it more ſafe, that the ſaid woman, after her ſimple vow and faith thus given and made, to marrie rather than to fall into fornication, &c. But it will be heere anſwered, that this woman made but a ſimple or ſingle

vowe; *nec veſtem, nec locum mutavit,* ſhe changed neither place not garment: Marke then what followeth, *Lateranenſ. part.*47.*cap.*8. Pope *Adriane* decreeth thus: *Si quis timore mortis habitum religionis aſſumpſerit & clauſtrum intraverit, licitè poterit ad ſeculum redire*; If any man for feare of death doth take the habit of religion,& goe into a clauſter,he may lawfully returne to his ſecular eſtate, &c. Here is both a change of place and habit, and yet libertie given to diſſolve the vowe. If it be a gaine anſwered, that it was done of feare: ſo I ſay,that as this is one infirmitie,ſo there be many beſide; and if this infirmitie may breake a vow, why may not alſo other infirmities, as of incontinencie, and ſuch other? Now whereas they thinke a ſimple vow may be broken, which conſiſteth onely in the purpoſe or promiſe of the votarie, but a vow ratified, by changing of place, habit, and profeſſion, cannot bee broken, this alſo is but an idle ſhift:for a vow uttered onely before God,though there be no ſuch outward teſtification, doth binde in conſcience, as if it were done in the preſence of many; *Iacobs* vow, *Geneſ.*28.was but a ſingle vow, uttered onely in the hearing of God: and of ſuch vowes ſpeaketh the
Eccleſ.5.3. Preacher, *When thou haſt vowed a vow to God, &c.* And herein their owne law helpeth us; *decret. Greg. lib.*4.*tit.*7.*c.*6.*Celeſtin.*3.*Votum ſimplex, &c.* A ſimple vow doth no leſſe binde before God than a ſolemne: And againe, *ſext. decretal.lib.*3.*tit.*15.*c.* 1. *Bonif.*8.*Voti ſolemnitas, &c.* A ſolemne vow was found out onely by the conſtitution of the Church. &c. Wherefore if marriage be lawfull after a ſimple vow, why not as well after a ſolemne?

We have yet alſo more evident teſtimonie out of their law: *decret.Greg.lib.*2.*tit.*24.*c.*3 *Greg.Propoſitum non infringit,&c.* He doth not breake his vow or promiſe,that changeth it into a better:wherfore he that changeth unchaſte ſingle life, with chaſte marriage, doth not breake his vow.

*Bonif.*8.*regu.juris.*6.*Nemo poteſt ad impoſſibile ligari*: No man can be bound to that is impoſſible, &c. but for him to live ſingle, that hath not the gift, is impoſſible: therefore hee cannot be bound unto it with vow or without. Againe, *regul.* 58. *Iuramentum contra bonos mores non ligat*: An oath againſt good manners bindeth not, &c. and ſo conſequently a vow: wherefore a vow to live without marriage in ſinfull luſt, bindeth not, being againſt good manners.

Other vowes may be altered and changed, as the vow of going in pilgrimage to Jeruſalem may be redeemed with almes, *decret.Greg.lib.*3.*tit.*34.*c.*1. It may be altered for the benefit of the Commonwealth, *c.*5. for the neceſſitie of the Church, *c.*7. becauſe of ſickneſſe or povertie, *c.*8. Why then may not the vow of Continencie upon the like conſiderations be diſpenſed with; *Sext.decretal. lib.* 3. *tit.* 12.*c.*1. A vow to be buried in a certaine place, may be altered. *Bonif.* 8. Why may not the like alteration in other vowes be admitted?

Here wanteth now nothing, but the ſeale of the Martyrs, *D. Taylour* holy Martyr ſheweth the unlawfulneſſe of ſuch oaths and vowes, whereby Prieſts and others are conſtrained to vow chaſtitie, and forſwear marriage by the like caſe: *In Iuſtinian titulo de indicta viduitate,* where it is thus written: That if one would bequeath to his wife in his teſtament a legacie under a condition, that ſhee ſhould never marrie againe, and take an oath of her for the accompliſhment of the ſame,yet ſhee may marrie againe if hee die, notwithſtanding the aforeſaid condition, and oath taken and made againſt marriage: and an oath is another manner of obligation made to God, than a Papiſticall vow made to man, *Fox pag.*1522.

William Flower, who was firſt a profeſſed Monk, and afterward married, proteſteth, that therein he beleeveth hee did well, and according to Gods lawes, *Fox pag.* 1575. Raſh vowes then and inconſiderate, as of chaſtitie, ſingle life and ſuch like, may lawfully be diſſolved: but let us now proceed.

*Argum.*2. Virginitie, and continent life is onely to bee required of thoſe which have the gift of continencie: But all have not that gift: *Ergo,* the vow of Virginitie is not indifferently to be made by any, That the gift of continencie cannot be had or obtained of all, neither reſteth in our free will, it is plaine by Scripture.

Math.19.12. 1 *Matth.*19.12. He that is able to receive this gift, let him receive it: *Ergo,* all are not able to receive it.

Bellarmine. Firſt, though they are not able to receive it yet, yet they may if they will, and aske for it by prayer: for the text is, Some have made themſelves chaſte for the kingdome of God: whereby it appeareth that it is in the will of man, *cap.* 31. *Anſwer.* He ſpeaketh cleane contrarie to the text: for Chriſt ſaith,None receive it but to whom it is given; and the words are, *qui capere poteſt,*not, *qui volit,* he that can receive, not he that will receive. And they are ſaid to make themſelves chaſte, not becauſe it is in their owne choyce, but being enabled of God, and having received power over their will, they are ſaid to make themſelves chaſte, having received power by the ſpirit of God: So our
Math.11. Saviour ſaith, *Come unto mee all ye that are laden, Matth.* 11. and yet no man commeth to Chriſt,
Ioh.6.44. but his father firſt draweth him, *Iohn.* 6.44. Wherefore it being a peculiar gift of God, all cannot have it, neither are ſure to obtaine it, though they aske it by prayer, becauſe wee have no promiſe to be heard.

Rhemiſt. When a man is bound to abſtaine by vow, or other neceſſarie occaſion, as impriſonment, baniſhment, ſickneſſe, no doubt if hee labour for the gift of continencie, hee may have it. *Anſwer.* They that binde themſelves to a raſh vow, have no promiſe to bee heard praying for continencie. Secondly, they that are driven unto any ſuch neceſſitie, as you ſpeake of, which they are not a cauſe

of themſelves, neither can avoid, as in long and perpetuall ſickneſſe, it is certaine that God will give the gift being ſought by lawfull meanes: But as for baniſhment and impriſonment, they are not of ſuch neceſſitie, but that the husband is bound to follow the wife, and the wife her husband, *Fulk.* 1 *Cor.*7.6.

Neither are many of thoſe meanes commendable which were uſed in Monkerie: for ſome of them were ſuperſtitious and unlawfull, as they uſed Phyſicke and medicine to correct or ſlacke, and extinguiſh nature in them: *Francis* was wont to cover his bodie with yce and ſnow; others did whip themſelves: This was not to ſubdue and tame the bodie, but to deſtroy and kill the bodie, and make it unfit for other duties. The Scripture preſcribeth no other meanes but prayer and faſting, and labour in our vocation. Some of them againe uſed externall exerciſe of their bodie, as by faſting by lying hard, by watching, which in themſelves were not amiſſe: but they leave the chiefe and principall, which is the ſpirituall meanes: for the outward exerciſe of their fleſh without this, is little worth: *Coloſſ.*2.23.

Bellarmine. To beleeve is no leſſe the gift of God, than to live chaſte, yet we exhort all men to beleeve, and they doe vow and promiſe it in baptiſme: why may they not as well vow continencie, although it be a peculiar gift? *cap.*31. Coloſſ.2.23.

Anſw. They are both indeede the gifts of God, but one is neceſſarie to ſalvation, namely, to beleeve, and is promiſed to all that will ſeeke for it: But the other gift is not neceſſarie, neither hath any ſuch promiſe.

Secondly, Saint *Paul* calleth this a proper gift: But if all men were capable of it, how could it be called a proper gift? One after this manner, another after that, ſaith the Apoſtle. But if every man might attaine to that one gift of continencie, they ſhould not all have their proper gift, but all one gift, and after the ſame manner. And though S. *Paul* ſhould meane, that to live chaſtly in wedlock be alſo a proper gift of God, as *Bellarmine* urgeth, and we denie not: yet it remaineth ſtill, that the other is a more ſingular and proper gift; and is not therefore commonly, and indifferently beſtowed upon all.

Thirdly, S. *Paul* ſaith, that a man may marrie his Virgin if need ſo require, 1 *Cor.*7.37. But if everie one labouring for the gift of continencie, might obtaine it, there ſhould then be no neceſſitie of marriage: which the Apoſtle here affirmeth. *Capitul.Gracar. Synod.*21. *collect.à Martin. Bracarenſ. Epiſcop.* and it is alleaged, *decret.part.*1. *diſt.* 55. *cap.* 9. *Si quis ſanus non per diſciplinam religionis, et abſtinentia, ſed per abſciſionem à Deo plaſmati corporis exiſtimans poſſe à ſe carnales concupiſcentias amputari: caſtraverit ſe, Clericus ne fiat:* If any man being ſound and in health, doth caſtrate or geld himſelfe not by the diſcipline of religion, and abſtinence, but by mangling his bodie framed of God, thinking that it lieth in him to cut off carnall concupiſcence, let him not be a Clergie man, &c. Here their opinion is reproved that thinke every man hath power to be continent. 1 Cor.7.37.

Further, the decree of *Martin. Cauſ.*27.*quaſt.*1.*c.*8. witneſſeth in theſe words ſpeaking of a certaine widdow, *Si ſe continere non poterat,&c.* If ſhe could not containe, ſhe was not forbid to marrie. And againe, *Cauſ.*32.*c.*11. *Si poſt nuditatem,&c.* If S. *Paul* after nakedneſſe, hunger, faſting, priſon, ſtripes, crieth out, *O unhappie man that I am, who ſhall deliver me from this bodie of ſinne*; doe you thinke your ſelfe ſecure? *rectius fuerat hominum ſubiiſſe conjugium,&c.* it had beene better to have entred into marriage with other men, than ſtriving to climb higher, to fall downe to hell, &c. We ſee by this decree of theirs, what an hard thing it is to attaine unto virginitie, and that every one cannot have it.

Maſter *Tindall* holie Martyr hath put to his ſeale: If we have infirmities, that draw us from the lawes of God, let us cure them with the remedies that God hath made; if thou burne, marrie: for God hath promiſed thee no chaſtitie, as long as thou maiſt uſe the remedie that he hath ordained: no more than he hath promiſed to ſlack thine hunger without meat: now to aske of God more than he hath promiſed, commeth of a falſe faith, &c. *Fox pag.*1251.*col.*1. Pag.1139.1.[illegible]

Laſtly, the Rhemiſts ſay, that the marriage of thoſe that have vowed, is the worſt ſort of incontinencie and fornication, 1 *Corinth.*7.*ſect.*8.

Auguſtine ſaith cleane contrarie: *Non ipſa nuptia talium damnanda judicantur, ſed damnatur propoſiti fraus,&c.* The marriages of ſuch are not condemned, but the violating of their vow is condemned, not becauſe they afterward entred into the league of marriage, but becauſe they did breake the firſt faith of continencie. *Auguſtine* ſaith not that ſuch marriages are no marriages, but plaine adulterie and fornication: but maketh the marriage lawfull, and reproveth their raſhneſſe before in making, and their unſtedfaſtneſſe now in breaking their vowes.

Now concerning theſe two points, that it is lawfull to marrie after a vow made, where neceſſitie ſo requireth, and that it is not in every ones power to attaine to the gift of continencie, this further evidence we have.

1 Of the Greeke Church for the firſt, we have *Theophylact in* 1 *Timoth.* 5.12. upon theſe words, *having damnation becauſe they have broken the firſt faith*: ſaith he, *Maluiſſem a pactionib. cum Chriſto initis non diſceſſiſſent,&c.* I had rather they had not gone from their covenants made with Chriſt; but ſeeing they had rather marrie, *& ipſe aſſentior,* I alſo agree thereunto. Likewiſe *Chryſoſtome* upon the ſame place: They ought indeed to have kept their faith: *quoniam illa non fiunt, malim* 1 Tim.5.12.

iſta

Cenſur. Oriental. Eccleſ. 2. cap. 21.

iſta fieri: but becauſe theſe things are not done, it is better the other ſhould. For the other point, *Ieremie* the Patriarke telleth us: *Nos illis ſacerdotibus, qui in virginitate perſiſtere non poſſunt, &c.* Wee give unto thoſe prieſts, which cannot continue virgins, &c. licence to take wives. And againe, *Qui non poteſt virginitatis perferre certamina, uxorem accipiat*: He that cannot endure the combat of virginitie, let him take a wife. Every man then that would, cannot attaine to virginitie.

Lib. 1. epiſt. 11. ad Pompon. Lib. 2. de Monach. cap. 34.

2 The South Church: for the firſt, witneſſeth *Cyprian*, ſpeaking of thoſe virgins which had dedicated themſelves to Chriſt: *Si perſeverare nolunt vel non poſſunt, &c.* If they will not or cannot perſevere, it is better that they marrie, than to fall into the fire of luſt. *Bellarmine* will have *Cyprian* to ſpeake of ſuch as were to vow, that they ſhould take heed by the fall of others, that if they have no purpoſe to continue virgins, they ſhould not vow at all, but marrie. But their owne *Pamelius* upon the ſame epiſtle ſheweth, that *Cyprian* ſpeaketh *de velatis virginibus*, of vailed and profeſſed virgins: See before *Auguſtine* of the ſame judgement. For the other point, *Zaga Zabo* giveth this reaſon, why in the Æthiopike Church they allow marriage unto their Prieſts, becauſe as S. *Paul* ſaith, *it is beter to marrie, than to burne*: whereby it ſeemeth their opinion is, that every one hath not the gift of continencie, for then it were not neceſſarie they ſhould either marrie or burne, they might uſe the gift of continencie.

Harm. ſect. 18. pag. 561.
Ibid. ſect. 18.

3 For the firſt point, we have of the reformed Churches, the confeſſion of Auſpurg, artic. 6. *Although the commandement of God touching wedlocke, doe free moſt men from vowes, yet there is another reaſon, &c. that maketh vowes fruſtrate, becauſe that all worſhip of God inſtituted without his commandement, and choſen to merit remiſſion of ſins, &c. is wicked* Saxonic artic. 21. *Vowes which wrap men in a kind of life, wherein is the worſhip of Idols, are without doubt fruſtrate.* Sweveland artic. 12. *Becauſe all our juſtification doth conſiſt in faith in Chriſt, whereupon we have libertie given us in all externall things, we have permitted the bonds of Monkerie to be releaſed amongſt us.*

Sect. 18. p. 540.
Pag. 543.

And for the other point: that continencie is a peculiar gift given to ſome, and not to all; we have alſo the confeſſion of Helvetia, the latter, chap. 29. *Let them ſerve the Lord in that calling, as long as they ſhall feele themſelves endued with that heavenly gift.* Bohemia, chap. 19. *They meane ſuch unmarried perſons as have this peculiar gift given to them, of God, &c.* Sweveland, cap. 12. *Let him know, that to renounce marriage, and to make himſelfe an Eunuch for the kingdome of heaven, &c. is a peculiar and ſpeciall gift of God.* It followeth then, becauſe every one hath not this gift, every one cannot vow it.

Maldonat. Jeſ. Summ. qu. 12. art. 7.
Richard Smith de vot. Monaſtic.
Maldonat. ibid.
Bellarm. lib. 2. de Monach. c. 34. p. 1655.
Annot in 1 Sam. 14. verſ. 29. in the margen.
Coſter. Enchirid. c. 25.
Richard Smith de vot. Monaſtic.
1 Iohn 3. 4.

4 Of the Roman Church: for the firſt point, their Jeſuite *Maldonate* confeſſeth, that *Votum minoris boni relaxatur per votum majoris boni, &c.* A vow of a leſſe good may be releaſed by a greater good: and ſo when a greater good is offered, then to keepe chaſtitie, the partie is not bound to his vow, &c. as he giveth inſtance of the King of Arragon, to whom the Pope gave licence to marrie a Nunne, for the publike peace of the kingdome, &c. why then may not as well the vow of continencie be diſpenſed withall, to avoid fornication? But here one of their Popiſh writers telleth us, *perperam egiſſe Epiſcopum Romanum*, that the Biſhop of Rome did very evill, in diſpenſing with this vow. But the Jeſuite *Maldonate* hath a more cleanly anſwer, that the Pope did not diſpenſe with a ſolemne vow, neither can he, but onely did declare by the rule of equitie, *non teneri voto, &c.* that he which had ſo vowed, was not tied to his vow: which in effect is the ſame. *Panormitan* their great Canoniſt ſaith that *Sixtus, Paludanus, Cajetane*, and all their ſchoole Canoniſts doe hold, that the marriage after a ſolemne vow is only made void by Eccleſiaſticall law: they have then no law of God againſt the ſetting free of ſuch vowes. Our Doway tranſlators alſo in the keeping of vowes except the caſe of neceſſitie: as they ſay *Saul* offended when he made that vow (that all the people ſhould faſt till night) *in not excepting the caſe of neceſſitie*: the neceſſitie then of him, that cannot live chaſte, diſpenſeth with his vow: who then can endure ſuch groſſe ſpeeches of the Popiſh writers? that a Prieſt *gravius peccat*, doth ſin more grievouſly if he contract Matrimonie, than if he play the fornicator, &c. And one of our countrimen affirmeth as much: *Minus peccat qui fornicatur*; That he ſinneth not ſo much, which committeth fornication: and he giveth two reaſons thereof, one is, becauſe the fornicator may leave his concubine, and leade a chaſte life, ſo cannot a married man: and the other is, for that the fornicator doth not juſtifie his ſinne, as the other doth his marriage. But one anſwer may ſerve for both; for ſeeing marriage after a vow is not forbidden by divine law, but only Eccleſiaſticall, as their owne Canoniſts confeſſe, it is no ſinne, for ſinne is defined to be a *tranſgreſſion of the law*: that is, of the divine law, but fornication is ſinne by the law of God: then it followeth, that for a man once to commit fornication, is worſe than to live all his life in a married eſtate, wherein he may continue without ſinne, and juſtifie the ſame without any ſhame.

Caſſander lib. conſult. art. 23.
Laſcius in Theolog. Moſcov. cap. 15. ex Ioann. peregrin. in conviv. ſermon.

For the other point, that continencie is not in every mans power: their *Caſſander* may bee a witneſſe of, who ſaith, *Vix centeſimum invenias, qui ab omni commercio fœminarum abſtineat*: You ſhall not finde the hundreth Prieſt, who doth abſtaine from all companie of women. A certaine German Biſhop is reported to have ſaid in a certaine banket, that in one yeere, *delata ad ſe undecim millia ſacerdotum palam concubinariorum*: there were brought unto him an eleven thouſand Prieſts, which openly kept concubines, &c. Let any indifferent man now judge, how eaſie and common a gift continencie was among the Popiſh prieſtly votaries.

The

The fifth queſtion, concerning Monaſticall perſons which doe enter into that profeſſion.

THere are foure ſorts of people which the Papiſts doe offer great wrong unto, in drawing them to the profeſſion of Monkerie: Firſt, unto the younger ſort, which have libertie to marrie. Secondly, to the children and ſonnes whom they make Monks without conſent of their parents. Thirdly, they ſay, married perſons, by mutuall conſent may betake themſelves to a Monks habit. Fourthly, if marriage be contracted, not conſummate or finiſhed, they may one leave another without conſent firſt had.

The firſt part, whether the younger ſort are to be admitted to profeſſe Monkerie.

The Papiſts.

IF they be come to the yeeres of diſcretion, they may, men or women at any age, take upon them the vow of Monkerie: *Bellarm. cap.*35. 98. Error.

1 *Matth.* 19. 14. *Suffer little children to come unto me: Ergo,* young men and maides may become Monks, *Bellarmine.* Matth. 19. 14.

Anſw. Firſt, the text ſpeaketh of little children: but by your confeſſion, they muſt be of yeeres of diſcretion that ſhould enter into your profeſſion: ſo are not little children. Secondly, as though none could come to Chriſt, but through a Monks cowle: nay, I would they of all men did not goe furtheſt off from Chriſt. It followeth alſo in the text, *Of ſuch is the kingdome of heaven:* ſo by this reaſon, heaven gates ſhould be open only to Monks and Friers: and this is the right hereſie of the Pelagians, and Manichees, that promiſed the kingdome of God not to any, but thoſe that caſt away their riches.

Argum. 2. *Iohn Baptiſt* lived from a child in the wilderneſſe: *Ergo,* lawfull for young ones to profeſſe Monkerie.

Anſw. Firſt, *Iohns* example is extraordinarie, as his office and calling was ſingular, and therefore is no more to be imitated and followed in his ſolitarie life, than in his diet of Locuſts and wild honie: He ſprang alſo in his mothers wombe: ſo I thinke all Monks and Eremites doe not. Secondly, it is not certaine at what yeeres *Iohn* entred into the wilderneſſe: for hee was thirtie yeeres old when he came and preached in the wilderneſſe, as *Matthew* writeth, *chap.* 3. 1. Matth. 3. 1.

The Proteſtants.

THough we ſhould grant, that a Monaſticall life were in ſome perſons, and at ſometimes tolerable among Chriſtians; yet of all other the younger ſort, in whom luſt doth reigne, were moſt unfit; and not to be admitted unto that kinde of life.

Argum. 1. Saint *Paul* would have no widow to be choſen under 60. yeeres, 1 *Timoth.* 5. 9. and I will the younger to marrie, *verſ.* 16. *Ergo,* it is contrarie to S. *Pauls* rule, to ſuffer any ſuch to make vowes of continencie. 1 Tim. 5. 9.

Rhemiſt. anſwer: Firſt, it was but a rule for that time, when as yet there were no Monaſteries nor diſcipline, but young widowes wandred up and downe idlely.

Anſw. Firſt, the ſame cauſe that young women had to marrie then, they have now; and therefore the rule is generall. Secondly, as though the walles of Monaſteries were able to keepe in virginitie: no, it is notoriouſly knowne, that unchaſte life hath ſcaled the walles of Nunneries, crept in at windowes, and found muſes in the ground.

2 Saint *Paul* (ſay they) counſelleth young widowes to marrie, not young virgins, which having not experience of luſt, are not ſo greatly tempted.

Anſ. How chaſte your cloyſter women have bin, and free from theſe tentations, the ſtories of former times make mention; and the examples of ſo many unchaſte milch-Nunnes, and filthie Monks and Friers, are a ſufficient proofe: *Fulk.* 1. *Timoth.* 5. *ſect.* 11. But all theſe ſhifts notwithſtanding, S. *Pauls* rule muſt ſtand, that no widowes muſt be admitted under 60. yeeres old.

Bellarmine alſo anſwereth, that the Apoſtles meaning is, that the younger women ſhould be refuſed, not from the vow of continencie, but not to be of the number of the widowes, which were maintained of the Church.

Contra. Firſt, this is flat oppoſite to the Apoſtle, who would have the younger women to marrie, *verſ.* 14. how then is it like they were votaries? therefore it is evident, that they are excluded from vow making, ſeeing they are counſelled by the Apoſtle to marrie.

To this he againe replieth, that where the Apoſtle ſaith, I would have the younger marrie, that it is not a precept, but a counſell.

Contra. Firſt, It is a charge and commandement which the Apoſtle giveth, that they ſhould marrie, in reſpect of their frailtie, becauſe divers were turned alreadie after Satan by their incontinencie, and gave occaſion to the adverſaries to ſpeake evill. Wherefore to avoid theſe things he not onely adviſeth, but willeth and chargeth, they ſhould marrie. Secondly, though it be but a counſell, yet it will follow, that the Apoſtle gave counſell to them to marrie, which had vowed ſingle life, as *Bellarmine* confeſſeth, that the younger women were not barred from vowing continencie.

Secondly, if the younger women are not admitted to be of the number of the almes-widowes for feare of incontinencie, they were as unfit to enter into any vow or profeſſion of ſingle life. And be it granted, that it might be a greater offence for publike widowes, then private votaries, to breake their vow; yet in the other the offence were great enough: and therefore the Apoſtles rule of their age ought to be obſerved in both.

Argum. 2. The Manichees tooke occaſion hereby to inſult againſt the Catholikes, becauſe they admitted ſo many virgins to the profeſſion of ſingle life: *Certatim ad hanc profeſſionem eas incitatis ſuaſionibus veſtris, ut jam pene major in eccleſiis omnibus virginum apud vos, quam mulierum numeroſitas habeatur: Auguſt. cont. Fauſtum.* 30. 4. Ye labour (ſaith the Manichees) to draw women of every hand to this profeſſion by your perſwaſions, that now in your Churches, the number of profeſſed virgins exceedeth the number of women, &c. And hereby the Manichees that extolled virginitie, and condemned marriage, were induced to thinke that the Catholike Biſhops alſo were of their opinion.

The Imperiall law enjoyneth, that no woman be admitted to be a Deaconeſſe of the Church under fiftie, or threeſcore yeeres, according to the precept of the Apoſtle: *Cod. lib. 1. tit. 6. leg. 9. Theodoſ.*

We have alſo for this point very evident teſtimonie of their owne law: *Clemens epiſtol. 1. S. Peter* is brought in ſpeaking thus: *Ad Presbyteros fiant iſta, ante omnia ut pudicitiæ ſtudentes adoleſcentes nuptiis jungant quo calorem ferventis ætatis, conjugali lege præveniant: item juniores viduas nuptiis copulate:* Theſe inſtructions concerne the Prieſts, firſt of all, as men carefull to preſerve chaſtitie, let them joyne young men in marriage, that the heat of burning youth may by the matrimoniall law be prevented: likewiſe let the younger virgins be coupled in marriage.

Concil. ſub Sylveſtro, cap. 10. Ut vidua non niſi 72. annorum eligatur: nulla porro ſchemata monachorum oportet fieri niſi poſt 25. ætatis annum propter ſcandala, jam evacuato omni fervore diaboli, ut inveniat ſibi mundum vas ſpiritus ſanctus: That a widow be not choſen under 72. yeeres: let none take the habit of a Monke before he be 25. yeere old, to avoid offence, that the devilliſh heate of the fleſh being evacuate, the holy Ghoſt may finde a cleane veſſell.

Concil. Agathenſ. can. 19. Sanctimoniales, quantumlibet mores earum probati ſint, ante annum ætatis quadrageſimum non velentur: Holy virgins, though their behaviour be never ſo much approved, let them not be vailed before the fortieth yeere of their age. This is alleaged in their owne decrees, *cauſ. 20. qu. 1. c. 13.*

And many ſuch Canons and decrees might be alleaged, againſt the entring of the younger ſort into Monkiſh profeſſion.

And for further evidence: 1. The generall Greeke Chalcedon Counſell decreeth that a Deaconeſſe ſhould not be ordained under 40. yeeres, Can. 15.

De virgin. veland.

Damianus a Goes de morib. Æthiop.

2 *Tertullian* of the South and Africane Church ſaith: *Scio virginem in viduatu ab annis nondum viginti collatam:* I know a Virgin not yet twentie yeeres old made a widow of the Church: which he calleth *miraculum, ne dixerim monſtrum*, a wonder, that I ſay not a monſter, &c. He miſliketh that young women ſhould be deputed to the ſervice of the Church. At this day, in Æthiopia their Prieſts are not ordained till after thirtie yeeres of their age: as *Zaga Zabo* witneſſeth: it is like they obſerve no leſſe time for their Monks which are not allowed to marrie, as their Prieſts are.

Harm. ſect. 18. pag. 559.

3 Confeſſion of Auſpurge, artic. 6. *This rigor and ſeveritie miſliked many good men, when they ſaw young men and maides thruſt up into monaſteries, &c. and ſaw what an unhappie ſucceſſe this counſell had, what offences it bred, &c.*

De ſtat. Eccleſ. pag. 56.

In 1. Tim. c. 5.

δεσμὸν τῆς νεότητος ἀσφαλέστατον.

4 As *Clemangis* a Doctor of Paris, that lived 200. yeeres agoe, thus ſetteth out for the inconvenience of cloyſtering ſuch young Nunnes: *What are Nunneries now adaies, but the execrable brothel houſes of Venus, the harbours of young wanton men, where they ſatiſfie their luſt, &c. that now the vailing of a Nunne is all one, as if you proſtituted her openly to be a whore. Thomas Aquinas* ſaith it is *inordinatum,* an inordinate and diſordered thing that young women ſhould be made Abbeſſes, &c. and ſo is it alſo inconvenient for young girles to become Nunnes: for as *Plutarch* well ſaith, *Marriage is the ſureſt and ſafeſt bond of youth.*

The ſecond part, whether children may enter into profeſſion of Monkerie without their parents conſent.

The Papiſts.

99. Error.

IF they be of ſufficient age, as the men of 14. yeeres at the leaſt, the women of 12. and their parents be not driven to any ſuch neceſſitie, that they need their childrens helpe, they may without parents conſent enter into Monkerie.

Geneſ. 12. 1. Matth. 10. 37.

Argum. 1. God ſaid to *Abraham*, Get thee out of thy countrie, and from thy fathers houſe, *Geneſ.* 12. And Chriſt, *Matth.* 10. Whoſoever loveth father or mother more than me, is not worthy of me: *Ergo*, Children may become Monks without their fathers leave: *Bellarm.cap.36.*

Anſw. Firſt, who would have thought that *Abraham* was a Monke, but that the Jeſuite ſaith it? Secondly, by the ſame reaſon a man may not leave his parents onely, but goe out of his countrey. Thirdly, *Abraham* was 75. yeeres old at that time, when hee went out of Haran, *verſ.4.* *Ergo*, wee will conclude that none ought to bee made Monks before thoſe yeeres. Fourthly, when God calleth any man to a monkiſh life, as *Abraham* had an eſpeciall calling of God, wee will give him good leave to goe.

Concerning the other ſaying of our Saviour, it maketh nothing for you. Firſt, Chriſt ſpeaketh of perſecution, when a man ought not for love of his friends to deny Chriſt: but I trow you will not grant, that your monkiſh life is perſecution: and yet it is after a ſort; for the Locuſts, which are none other but Monks and Friers, *Apocal. 9.* doe bite and ſting like ſerpents, that is, doe ſecretly wound mens conſciences. Secondly, a man may leave his parents, as Chriſt commandeth, though he dwell in the ſame houſe with them: that is, by ſetting his love and affection on heavenly things. Thirdly, doe all goe to Chriſt that come into your Monaſteries? nay, I would they went not from Chriſt: for they live after another rule than Chriſts: *Francis* your great founder erected a new Sect of Monkerie, and found out a new rule for them, which he called *regulam Evangelicam*, the rule of the Goſpell: as though Chriſts rule were not ſufficient.

Argum. 2. Here the conſtitution of *Iuſtinian* may be objected, *Cod.lib.1.tit.6.leg.42.* which is, that a ſonne, *etiam invito patre*, againſt his fathers will, may become a Monke. To the which I anſwer: firſt, this ſame conſtitution alſo decreeth, that a ſonne againſt his fathers will profeſſing monaſticall life, may ſucceed him in his teſtament, and to be his heire, *nullo eis impedimento,&c.* their ſanctimoniall converſation being no let unto them. If they will have this law ſtand in force for the one, why not alſo for the other? as it ſeemeth to make with them in one point, ſo in the other concerning voluntarie and profeſſed povertie of Monks, it maketh againſt them. Secondly, the Conſtitutions of *Iuſtinian* which were laſt inſerted into the Code, more than five hundred yeeres after Chriſt, doe ſomewhat ſavour of the ſuperſtition which began then to ſet in foot, and therefore are not of that authoritie which the more ancient Imperials have. Thirdly, this conſtitution is contrarie to other Imperiall lawes of greater antiquitie: as *Alexander* made a law, *Cod. lib.8. tit.47. leg.3.* That a father might chaſtiſe his ſonne if he offended him, and if he ſo continued, the Preſident at the appointment of his father ſhould more ſeverely puniſh him. This law permitteth not the ſonne to be diſobedient to his father without due correction: but to enter into a profeſſion to his diſlike, is diſobedience: *Ergo*, by the law not tolerable. Likewiſe, *tit.49.leg.4.* *Pater invitus non cogitur, &c.* The father againſt his will cannot be conſtrained, no not by the Princes letters, to ſet free or manumit his ſonne: but he is manumitted by entring into Monkerie againſt his fathers will. This then is contrarie to the law: and thus everie Abbot and Monk ſhall preſume to doe more than the Emperour himſelfe challengeth.

The Proteſtants.

CHildren ought not by the Law of God to make any vow of ſingle and continent life without the conſent and liking of their parents: *Luther. Pet. Martyr, lib. de cælibat. & votis.*

Argum. 1. By the Law of *Moſes* the father had power to diſallow the vowes which the daughter made being in his houſe, *Numb.30.6.* which Law was not ceremonious: for it was grounded upon the morall law, which commanded all obedience and dutie of the children to the parents. And that it is not abrogate, it appeareth becauſe the ſame law is renued by S. *Paul*, *1 Corinth.7. verſ.36,37.* where the Apoſtle referreth the whole matter of keeping a virgin, or placing of her in marriage to the will of the father; yet ſo, that he muſt have regard unto the neceſſitie, the eſtate and condition of his virgin. Both theſe places doe apertly prove, that neither the childe can be beſtowed in marriage, nor vowed to virginitie, without the conſent and determination of the parents.

Numb.30.6.

1 Cor.7.36,37.

Argum. 2. The father hath as great power over his ſonne, as the maſter over his ſervant: but the ſervant cannot take upon him the profeſſion of Monkerie without the conſent of his maſter: *Ergo*, &c.

The ſecond part of the reaſon is proved both by the Civill and Canon law: firſt, *Cod. lib. 1. tit. 6. leg. 16. Honor. Theodoſ. Ruſticus, &c.* A rurall ſervant being made a Clerke, is bound to ſerve his maſter by a ſufficient ſubſtitute. But more evidently it appeareth by the conſtitution of *Anthemius, leg.34. Iubemus aſcriptitiorum, &c.* We will that no ſervant make choice of a ſolitarie life without the conſent of his maſter: if hee doe, his maſter ſhall have the ſame power over him which hee hath over other ſervants.

See alſo for their owne law the decree of *Gelaſius*, That ſervants entring into Monaſteries without conſent of their maſters or patrons, ſhould be reſtored unto them, *Decret.part.1.diſt.54.c.12.*

Likewiſe, *Concil.Chalced.can.4. Decrevimus, &c.* Wee have decreed that no ſervant be received into a Monaſterie, without the knowledge and leave of his maſter.

The firſt part of the argument is denied by *Bellarmine*, that ſonnes to their parents are not in like ſubjection, as ſervants to their maſters; and therefore have more power of themſelves than ſervants have.

Contra. Though children are not in ſuch ſervile ſubjection, for there is one feare of children, another of ſervants; yet the father hath as great power over the perſons of their children being within age, as over ſervants: becauſe the law of nature which bindeth ſonnes, is ſtronger than the law of men, which maketh ſervants: and parents have greater power over their owne fleſh than over ſtrangers.

Let us heare what authoritie *Auguſtine* yeeldeth to the father over his children: *Agite vicem noſtram in domibus veſtris: Epiſcopus inde appellatus eſt quia ſuperintendit: unuſquiſque ergo in domo ſua, ſi caput eſt domui ſua, debet ad eum pertinere Epiſcopatus officium: de Sanct. Ser.*51. You (ſaith *Auguſtine* their Biſhop) muſt ſupply our ſtead in your houſes: a Biſhop or Superintendent is ſo called, becauſe he overſeeth: therefore everie houſholder being the head of his houſe, ought to play the Biſhop in his houſe, &c. The father then is a Biſhop over his children: ſhall any man then dare to take any out of his houſe, that is, his Biſhoprick, or any ſheepe out of his fold, without the Biſhop and Shepherds conſent?

The teſtimony alſo of their owne law in this caſe is verie cleere: *Si puella in puerili ætate, &c.* If a maiden in her childhood, or under yeeres, doth binde her ſelfe with an oath in her fathers houſe, without the knowledge of her father, if her father ſo ſoone as he heareth of it doth gainſay, her vow and oath is void: *Cauſ.*32. *qu.*2. *c.*14.

Likewiſe, *Bonif.*8. *ſext. decret. lib.*3. *tit.*12. *c.*4. *Filius pro anima, &c.* The ſonne can make choice of nothing concerning his ſoule, without conſent of his father, though he may chuſe ſepulture for his body.

Chalced. art.4.

See the conſent herein both of the Eaſt and Greeke, and of the Egyptian and South Church, in the 4. Canon of the Chalcedon Counſell before alleaged: where though *Dioſcorus* Patriarke of Alexandria were depoſed for favouring the hereſie of *Eutyches*, yet there were twelve other Egyptian Biſhops preſent, and gave conſent. See alſo of the Latine Church the decrees of *Gratian* before produced: See alſo in the former queſtion the judgement of the reformed Churches, againſt the thruſting of young maids and young men upon Monaſteries.

The third part, Whether married perſons may with mutuall conſent become Votaries.

The Papiſts.

100. Error.

WIth mutuall conſent the man and the wife may ſeparate themſelves, and vow and promiſe ſingle life for ever, ſo long as they both ſhall live, *Bellarm. cap.*37.

Argum. 1. *Mary* and *Ioſeph* were perfitly man and wife, yet by mutuall conſent they lived continently all their dayes: *Ergo*, it is lawfull for married couples to ſeparate themſelves for ever, both agreeing thereunto, *Bellarm. cap.* 37.

Matth.1.18.

Anſw. It appeareth by the Text, that there was no ſuch thing purpoſed by *Ioſeph* before hee was admoniſhed by the Angell in a dreame, but that as ſhe was already betrothed, ſo there was an intent on *Ioſephs* part, that they ſhould come together, *Matth.*1.18. but that in the meane time *Mary* was found with childe by the Holy Ghoſt: and ſo from that time *Ioſeph* being a juſt man never knew his wife: there was no ſuch purpoſe or vow before.

2 That this was an extraordinarie example, who ſeeth it not? When any man ſhall be admoniſhed by an Angell as *Ioſeph* was, and ſhall have the like cauſe as *Ioſeph* had to abſtaine, which ſhall never be, he may be bold to doe as *Ioſeph* did.

Argum. 2. I will not here conceale a certaine law of *Iuſtinian*, *Cod. lib.*1. *tit.*6. *leg.*42. whereby it is provided, that if the husband or wife, *Religionis cauſa à conjugio receſſerit, &c.* Doe for religion ſake depart from marriage, and chuſe ſolitarie life, the other ſhall have ſuch dower or gift, as if the partie ſo departed were dead.

Anſw. This law ſeemeth to allow of the departure of the married parties, even without conſent each of other, for it ſpeaketh of the departure of one of the parties only: and thus *Bellarmine* interpreteth this law, and refuteth it alſo, holding it to bee a great error, that either partie ſhould depart without mutuall conſent: wherefore ſince that this law is refuſed by them, I ſhall not need to refute it.

The Proteſtants.

THey that are once joyned together in marriage, and have made a covenant each to other before God, cannot ſeparate themſelves though they both conſent, there being no other cauſe, but a purpoſe of ſingle life for more holineſſe ſake.

1 Cor.7.5.

Argum. 1. It is flat contrarie to S. *Pauls* rule, 1 *Cor.*7.5. *Defraud not your ſelves, except it be with conſent for a time, that you may give your ſelves to faſting and prayer, and againe come together, leſt Satan tempt you for your incontinencie.* Firſt, the Apoſtle ſaith directly: they ſhould but ſeparate themſelves for a time. Secondly, we doe thus reaſon out of his words: There is no cauſe of ſeparation, but to be given to faſting and prayer; but this may be done by a ſeparation for a time: neither is it neceſſarie we ſhould alwayes be given to faſting and prayer, but upon ſpeciall occaſion: therefore perpetuall ſeparation is not needfull. Thirdly, they that are long ſeparated are ſubject to fall into tentation:

the ſame cauſe therefore that moved them firſt to marrie, for avoyding of incontinencie, ought to move them to come together againe; Therefore it is not good nor lawfull they ſhould ſeparate themſelves for ever.

Bellarmine anſwereth, that the Apoſtle ſaying, This I ſpeake by way of indulgence or permiſſion, *verſ.6.* ſheweth that he would rather, they ſhould abſtaine altogether; yet in reſpect of their frailtie he permitteth that they come together againe: ſo then they that doe ſeparate themſelves at once for all, doe that which is beſt agreeable to the Apoſtles meaning, *cap.30.*

Contra. Firſt, it is untrue, that Saint *Paul* had rather the married ſhould be ſeparated altogether: for where he wiſheth that all men were as himſelfe, he ſpeaketh directly to the widowes, and unmarried, *verſ.* 8. and not to them which were married: and againe, hee ſhould be contrarie to himſelfe, *verſ.24. Let every man, wherein he was called, abide:* and it followeth *verſ.* 27. *Art thou bound to a wife, ſeeke not to be looſed?* wherefore they that are married ought to remaine in that eſtate which they are called unto. Secondly, this then, which the Apoſtle ſpeaketh by way of indulgence, is not to be referred to their comming together againe, for the Apoſtle hath for that a direct commandement, *verſ.*10. *I command, not I, but the Lord, let not the wife depart from her husband:* and againe, *verſ.*5. *Defraud not one another:* which is a precept, as *Bellarmine* confeſſeth; but if they ſhould be ſeparated altogether, they ſhould one defraud another: wherefore this permiſſion belongeth to the ſecond *verſe,* where the Apoſtle to avoide fornication, granteth the remedie of marriage to every one, that hath not the other gift.

1 Cor.7 24 27.

Verſ.5.10.

*Argum.*2. That which God hath coupled, no man ought to put aſunder: but they that are married have made a covenant to God, *Pro.* 2. 17. as well as to themſelves, and are joyned by Gods law together: *Ergo,* they cannot diſſolve their marriage by their owne power and will, the Lord having an intereſt therein.

Pro.2.17.

Bellarmine ſaith, that by this ſeparation marriage is not diſſolved. *Anſwer.* It is as much diſſolved, as by your law in caſes of divorce: for theſe are their words: For advoutrie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.*19.*ſect.*4. So ye allow onely a kinde of diſmiſſion in the caſe of adulterie, and ſo you doe in the vow of continencie: and thus you make this cauſe as forcible as the other, to breake off matrimoniall dutie, which is contrarie to the Goſpell.

Auguſtine thus writeth, *Non licet excepta cauſa fornicationis conjugem à conjuge dirimi et nec ſterilem conjugem fas eſt relinquere, ut foecunda ducatur, de nupt. & concupiſcen. Lib.* 1.*cap.*10. It is not lawfull for married couples, one to be ſeparate from another, unleſſe it be for fornication: nor to leave a barren wife to marrie a frutfull. Therefore if fornication onely be a juſt cauſe of finall ſeparation, there can be no other: If there were any other, it is moſt like it ſhould be for procreation of children: But neither for that cauſe is a man to leave his wife: *Ergo,* for no other.

Nicholaus 1. *de matrimon. can.* 7. *Hi, qui matrimonium ſani contraxerint, &c.* They, which were ſound when they married, if afterward one of them chance to bee mad or franticke, or hath any other infirmitie: as if hee bee made blinde by his enemies, maymed in his body, or cut in his privie members, for none of theſe cauſes is their marriage to bee diſſolved, &c. But thoſe are greater lets and impediments to marriage, than marriage is or can bee to the exerciſe of religion: therefore not for any vow of continencie is marriage to bee diſſolved, or any ſeparation to bee admitted.

And yet we have clearer evidence out of their owne law, *Decret. p.* 2. *cauſ.* 33.*qu.*5.*c.*11. *Vota abſtinentia, quæ mulier, &c.* The vowes of abſtinence, which the wife made by her husbands leave, if hee afterward forbid, ſhe is not bound to keepe. By this Canon it is not lawfull for the wife, no not with the husbands conſent to become a Votarie. *Decret. Gregor. lib.* 2. *tit.* 24.*c.*24. This caſe is put, a certaine man and his wife doe ſwear each to other, that they would never deſire one the others commpanie againe: afterward the man would have received his wife, ſhe refuſed, ſaying, ſhe would be a Saracene firſt, &c. *Innocentius.* 3. thus reſolveth the caſe, that if the man could not be perſwaded to live ſingle, the woman ſhould be enforced by excommunication to returne unto him, &c. If an oath then doe not hold as touching ſeparation of the husband and the wife by conſent, no more ſhall a vow binde.

Likewiſe *decret. Greg. lib.* 3. *tit.*32.*c.*1. *Alexander* 3. this caſe is propounded: the husband in the preſence of divers Prieſts and Monks, by the licence of his wife profeſſeth Monaſticall life: if his wife afterward ſuſpected not to live continently deſire her husband, *Vt poteſt & debet de monaſterio revocari?* The man may and ought to be fetched out of his monaſterie. *Ergo,* there can be no finall ſeparation in marriage, no not by conſent, by their owne Canon law.

It ſeemeth, that both in the Greeke and Æthiopicke Church there is no ſuch faſhion to ſeparate man and wife for the love of monaſticall life: for among the Muſcovites there is no Prieſt, whom they call *Pope, cui non ſit Popadia,* that hath not a Popadie, that is, a Presbiteſſe: and ſo is it alſo in the Æthiopike Church, who ſeeme ſo to underſtand literally theſe words of S. *Paul,* that a Biſhop may be *unius uxoris vir,* the husband of one wife, &c. He muſt then have his wife: which verball interpretation of S. *Pauls* words though we allow not, neither is it brought in to that end: yet it ſheweth, that this uſe is not heard of among them.

Sacran. appendix de errorib. Muſco.err.16.
Zaga Zabo his confeſſion in Damian.

Harm. ſect. 18. pa.366. 3 The reformed Churches trouble not themſelves with theſe queſtions, for *they utterly diſlike all monaſticall vowes of ſingle life.* Confeſſ. of Saxonie artic. 18.

4 The teſtimonie of the Latine Church is before cited out of the decrees.

The fourth part, whether marriage contracted, not conſummate, may without conſent be broken for the vow of continencie.

The Papiſts.

101 Error. Their opinion is, that if the marriage be contracted onely and ratified, but not yet conſummate, by the parties comming together, it is lawull for either of them without the others conſent to vow chaſtitie, *cap.* 38. *Bellarm.*

His reaſon is, becauſe it is lawfull for a man to paſſe from a leſſe perfect ſtate of life to a more perfect, if it may be done without detriment, as this may be: for yet they have no children, and the partie may as well be married to another, *Bellarm.*

Anſwer. Firſt, a ſingle life is not alwaies the perfecter ſtate, nor to all, as it is not to them that have not the gift to containe, as it is moſt like he hath not, that is contracted, and hath made promiſe of marriage: for then all this needed not. Secondly, though there bee none of thoſe impediments named, yet there is a greater: namely, their faith and promiſe made each to other before God, which they ought not to violate. Thirdly, S. *Paul* ſaith, If thou be bound to a wife, ſeeke not to be looſed, 1 Cor.7.27. 1 *Cor.*7.27. But they that are eſpouſed one to the other, are bound; unleſſe you will ſay, that the covenant made by them unto God, *Pro.* 2.17. bindeth not.

Argum. 2. There is a double bond in Matrimonie, a carnall and ſpirituall, as the carnall is diſſolved by the temporall death, ſo the ſpirituall is by the ſpirituall death; ſuch is the Monaſticall profeſſion, whereby a man dieth to the whole world, in renouncing his goods, *Bellarm. cap.*38.*ration.*2.

Anſwer. Firſt, if to renounce the goods of the world, be to die to the world, then your Clergie ſhould thus die unto the world, as well as your Monks; as your owne decree teſtifieth, *Cauſ.* 1. *qu.*2. *c.*6. *Qui opibus ſuis, &c.* They that can be maintained by their owne goods, if they live of the ſtipends of the Church, commit ſacrilege: wherefore your Orders are as able to diſſolve a contract of marriage, as Monkerie, which notwithſtanding you denie. Secondly, if to be a Monk, is to die to the world, then everie Monk ſhall be ſaved: for they that die with Chriſt ſhall alſo live with him, Rom 6.8. *Rom.* 6.8. But I think they dare not ſay ſo of all Monks, ſeeing they denie not but that the Pope may be a reprobate: and yet Saint *Peters* chaire will as ſoone bring them to heaven, as a Monks coule. Thirdly, the ſpirituall death may bee even in marriage, unleſſe *Bellarmine* will ſay, that in marriage is no ſalvation (for where there is not dying with Chriſt, there is no living with him:) If a man then that is married, may die unto ſinne, then it is falſe, that the ſpirituall death doth diſſolve the ſpirituall bond of marriage.

The Proteſtants.

MAtrimonie whether ratified onely by lawfull contract or eſpouſals, or conſummate, ought not any way to be broken with conſent or without, for Monaſticall profeſſion.

*Argum.*1. Our reaſon is, becauſe it is perfect marriage alreadie in ſubſtance and before God, which is ratified by contract onely and ſolemne vow and covenant made each to other: And being thus betrothed, the one giveth power of their bodie to the other, and now they are no more free. That this marriage is perfect before God, and in ſubſtance, it appeareth by the law of *Moſes* by the which a man defiling a maid betrothed, was to ſuffer death, as well as if he had committed uncleanneſſe with a woman alreadie married, *Deuteron.* 22. *verſ.*22.23. And *Matth.*1.18. *Marie* that was but betrothed to *Ioſeph*, is by the Angell called his wife, *verſ.*20. Deut.22.22. Matth.1.18.

Bellarmine anſwereth, that notwithſtanding the contract, the wife is not bound to yeeld the due debt of marriage to her husband, if it be a detriment to her ſpirituall good, as in this caſe it is, when ſhe entreth into Monaſticall profeſſion.

Contra. Firſt, this reaſon maketh as much for the diſſolution of marriage conſummate, as of the contract onely: for the temporall good of marriage alſo muſt yeeld to the ſpirituall good. Secondly, we denie that it tendeth to any ſpirituall good, for monſtaicall life to violate a contract made before God: firſt, becauſe the partie is not ſure to have the gift of continencie, having ſo lately contracted and agreed to uſe the remedie of marriage, feeling her owne weakneſſe: and ſo ſhe is more like to fall into a ſpirituall evill, to live in continuall burning and luſt of the fleſh, as many of their milch-Nunnes did. Secondly, becauſe no ſpirituall good is to be hoped for contrarie to Gods ordinance, which even upon the contract giveth the husband power over the wife, and maketh her bound unto him as long as ſhe liveth; 1 Cor.7.39. 47. 1 *Cor.*7.39. *The wife is bound to the husband, as long as he liveth:* but ſhe that is eſpouſed onely is a wife, as was ſhewed before in the example of *Marie*. Thirdly, the Apoſtle ſaith, *verſ.*27. *Art thou bound to a wife? ſeeke not to be looſed:* but he that is contracted onely, is bound: *Ergo*, hee ought upon no occaſion to ſeeke to be looſed.

*Argum.*2. The vow of continencie made in the taking of orders, *non eſt efficax*, is not of force to diſſolve matrimonie before contracted, as *Iohn* 22. decreeth *Extravag. tit. 6. c. 1. Ergo*, neither monaſticall profeſſion.

Bellarmine anſwereth, the reaſon is not a like, becauſe marriage is repugnant to monaſticall life of it ſelfe ſimply : but to orders it is repugnant onely by the decree of the Church.

Contra. Firſt, wee take it then as granted, that by the word of God marriage is not repugnant to orders, but onely by the conſtitution of the Church. Secondly, Monaſticall life alſo is an human invention, as well as the ſingle life of the Clergie: for S. *Paul* knew no ſuch profeſſion, when he giveth every man leave, without exception, to have his wife, 1 *Cor.* 7.2. Thirdly, though wee ſhould grant that Monkerie bindeth more from marriage than Orders, yet the vow-making bindeth as well in the one as the other : for to marrie contrarie to vow, is ſimply repugnant in their opinion: wherefore ſeeing that a vow after contract in Orders diſſolveth it not, neither ſhall a vow made in Monkerie.

1 Cor. 7. 2.

Concerning the Civill law, it may appeare, *Cod. lib. 1. tit. 6. leg. 42.* that the law did puniſh ſuch, as being contracted, betooke themſelves to ſolitarie life : the man loſt all his tokens and gifts ſent to his ſpouſe, and ſhee was to render double the value of the tokens received : although this law is abrogated by *Iuſtinian* the laſt law-maker of the Emperours, whoſe times ſavoured of ſuperſtition.

Their owne law is alſo ſomewhat doubtfull : *Decr. Greg. lib. 3. tit. 32. c. 14. Innocen. 3.* though hee dare not ſwerve from the practice of his predeceſſors, yet delivereth this to be his judgement : *Poteſt non inconſulte videri, &c.* It may with good adviſement be thought, that matrimonie contracted by words of the preſent, *in nullo caſu, &c.* in no caſe ſhould be diſſolved as long as the parties live.

Likewiſe, *lib. 4. tit. 1. c. 16. Alexander. 3.* thus determineth, That if a man ſweare to be contracted to a woman within a certaine ſpace, and in the meane time have a purpoſe to live monaſtically, hee ſhould firſt, to ſave his oath, performe the contract, &c. If then the vow or promiſe of monaſticall life be not able to diſſolve a promiſe of a contract, much leſſe the contract it ſelfe, which is more than a promiſe of marriage.

The Maſter of Sentences alſo is of opinion, that a contract made, *per verba de præſenti*, by words uttered of the preſent, cannot without common conſent be broken, *lib. 4. diſt. 27. I.*

Eſpencæus alſo a reverent writer among the Papiſts holdeth, that marriage whether conſummate or contracted onely, ought not for any profeſſion of monaſticall life to be diſſolved, *lib. 6. cap. 4. de continent.*

Concil. Ancyran. can. 11. ſic Deſponſatas puellas, &c. We thinke it meet, that if a maid eſpouſed to one, be defiled of another, that ſhe ſhould be reſtored to whom ſhe was eſpouſed, although it be certaine, that ſhe hath loſt the flower of her Virginitie by the other, &c. But the looſing of her Virginitie is more forcible to diſſolve the contract, than the vow of chaſtitie, for it is able to diſſolve marriage conſummate, and ſo is not the other without mutuall conſent, as the Jeſuite affirmeth : therefore by this Canon, if the more forceable cauſe cannot breake the eſpouſals, much leſſe can the other not ſo forceable.

2 *Auguſtine* ſaith, *Conjuges fidem ſibi pariter debent : Cui fidei tantum juris tribuit Apoſtolus, ut eam poteſtatem appellaret dicens, Mulier non habet poteſtatem ſui corporis ſed vir, &c.* Married couples doe owe faith and troth one to the other : which mutuall troth the Apoſtle maketh ſuch account of, that he giveth it the name of power, ſaying : The woman hath not power of her owne bodie, but the man, and likewiſe the man, &c. *Auguſtine* ſaith, that by the very plighting of their troth each to other, they receive mutuall power and intereſt one of anothers body. But this troth was plighted before the conſummation of their marriage : *Ergo*, they had one intereſt in another then, and can doe nothing one without the conſent of the other.

De bon. conjugal. cap. 4.

Herein. 1 The cuſtome of the Muſcovites (though in many other things, they are very rude) which follow the Greeke Church, is to be preferred : for in their ſolemnizing of marriage, the Prieſt asketh the man : *Nunquid agrotam, ſcabioſam et decrepitam derelinques ?* Wilt thou forſake thy wife being ſicke, ſcabbed or decrepit ? and he likewiſe asketh the woman, *An cæco, curvo et decrepito marito fida erit comes ?* Whether ſhee will be a faithfull companion to her husband, though he be blinde, crooked and decrepit ? and they both ſweare they will, &c. ſo it ſeemeth that theſe their eſpouſals hold inviolably firme.

De Ruſſor. relig. ad David. Chytreum.

2 In the Æthiopike Church, it ſeemeth they make no difference betweene the contract and ſolemnizing of marriage, for both are done at home, not in the Church : the one then holdeth as firme as the other.

Zaga Zabo in the ſame.

3 Likewiſe here the reformed Churches condemne utterly all ſuch vowes, to breake eſpouſals or otherwiſe : *For he which voweth virginitie, doth either vow it as a worſhip of God, and then (becauſe it is not commanded in the word of God) it is a commandement of men, &c. or elſe he doth it to merit remiſſion of ſinnes, and then it is a wicked vow.* Wittemberg. c. 26.

4 See the teſtimonie of ſome of the Romaniſts before.

The ſixth Queſtion, concerning the rules and diſcipline of Monaſticall life.

This queſtion hath foure parts. Firſt, of the ſolitarie and ſevere kinde of life in Monks and Eremites. Secondly, of their canonicall houres appointed for prayer. Thirdly, of their habit and apparell. Fourthly, of their maintenance, whether it ought to come by their labour.

The firſt part, concerning the ſolitarie and auſtere life of Monks, and of Eremites.

The Papiſts.

102 Errour. **To live in ſolitarie places, to weare ſack-cloth, to be given continually to faſting, to lie hard, to fare meanely, and by other ſuch wayes to puniſh and afflict the body, they ſay, are notable meanes to bring the ſoule to the contemplation of heavenly things.**

*Argum.*1. *Iohn Baptiſt* lived in the Deſart, fared courſely, and was barely apparelled, he ate Locuſts, (that is either the tops of certaine hearbs, or a kinde of ſmall beaſt, it was a courſe kinde of diet) and wilde honie, and wore a garment of Camels haire: he was a right paterne of true Eremites, *Bellarm. cap.* 39. *lib.*2. *de Monach.*

Anſwer. Firſt, *Iohns* life was not ſo auſtere, as they make it: for the place where he lived was not ſo ſolitarie, but that there were villages and houſes not farre off, as it may appeare by the peoples reſort unto him: his apparell was of Camels haire, and was ſomewhat courſe, yet no ſuch thing as ſack-cloth, or haire-cloth; for of the fineſt of the Camels haire Chamblets and Groggraines are made, that are had in price amongſt us: his diet alſo in eating Locuſts and wilde honey was uſuall in that Countrey; yet there is ſome queſtion, what thoſe Locuſts were, ſome thinke that they were the tops of certaine hearbs, which are called ἀκρίδες, as *Zaga Zabo* an Aethiopike Biſhop thinketh, that *Iohn* lived onely of hearbs: ſome that they were certaine Crab-fiſhes, which the fiſher-men caſt upon the ſhore out of Jordane, as uncleane meat, but it is not like that *Iohn* would eat any meat uncleane by the law: others reade ἀχράδας, which were a certaine kinde of wilde Peares: And *Epiphanius* ſaith, *lib. cont. Ebionitas*: that ſome Jewes would have it ἐγκρίδας, which ſignifieth certaine pleaſant confections made of honey: but it is moſt like, that they were a kinde of Locuſts, which ſome people uſed to feede of: as *Dioſcorides lib.*2.*c.* 44. ſaith that the people called *Alphei*, and *Plinie*, *lib.* 11.*c.*29. writeth that the Parthians did eat of Locuſts, And a certaine kind of Locuſts called *Arbeh*: of their multitude, is counted in the Leviticall law among the cleane meats. It was then a courſe foode, which *Iohn* lived of, though not ſo vile, as the Jeſuite imagineth. Secondly, wee denie not but *Iohn* lived an auſtere life, becauſe hee was a Preacher of repentance, and had a ſingular office to prepare men for the comming of Chriſt: Therefore his calling being extraordinarie, he cannot be an author of an ordinarie calling among Chriſtians. Thirdly, ſeeing Chriſt came eating and drinking, lived amongſt men, and was apparelled as others were, why ſhould Chriſtians rather chuſe to imitate the Baptiſt, who had no office, or miniſterie in the Goſpell, *Matth.*11.11. than our Saviour Chriſt, whoſe life and doctrine is for our imitation?

Fulk. Mat.3. ſect.1.

Levit.11.22.

Matth.11.11.

Bellarmine replieth, notwithſtanding this which hath beene alleaged, that *Iohn* verely lived in the Deſart and ſolitarie wilderneſſe, where was no reſort, nor frequencie of people at all; which hee would prove by theſe two reaſons chiefly: firſt, becauſe it is ſaid, *Luke* 1.80. That hee dwelled in the wilderneſſe, till the time he ſhould ſhew himſelfe to Iſrael: but if he had beene in his fathers houſe, he could not have beene unknowne to Iſrael. Secondly, becauſe they aske if he were *Elias*: but if he had beene converſant in his fathers houſe, they would not have doubted, knowing whoſe ſonne hee was, *cap.*39.

Luk.1.80.

Anſwer. To the firſt reaſon I anſwer, that it foweth not, *Iohn* was not yet knowne to Iſrael; *Ergo*, he lived in the wilderneſſe: for our Saviour was not knowne to Iſrael, till he was 30. yeere olde, when he began to preach; yet lived he not in the wilderneſſe, but in his parents houſe, and was obedient unto them, *Luk.*2.51. Neither yet doe we ſay, that *Iohn* all that time lived in his fathers houſe; he might ſequeſter himſelfe to ſome more private or ſecret places, for meditation, though not altogether ſolitarie and unfrequented of none, but wilde beaſts. To the ſecond, our anſwer is, that they knew alſo whence Jeſus was, *Iohn* 7.27. yet they were doubtfull who hee ſhould bee, whether the Prophet, or the Chriſt, *verſ.*40.41. ſo concerning *Iohn*, though his parents were knowne, yet might they be doubtfull of his office. Againe, though he had lived in the very wilderneſſe from a child; yet his birth was ſo famous, bruted over all the Countrie of Judea, *Luke* 1.65. that his parentage could not be hid.

Luk.2.51.

Iohn 7.27.

Luk.1.65.

Now our contrarie reaſons, that *Iohn* lived not in ſuch a wilderneſſe, as where no reſort of people was, are theſe: Firſt, it is ſaid, that he was in the wilderneſſe, till he ſhewed himſelfe, &c. *Luk.*1.80. but it is not like, that ſtraight after his birth, being yet an infant, he was put forth into the wilderneſſe,

Luk.1.80.

unleſſe they will imagine, that he ſucked of ſome wild beaſt: wherefore by the wilderneſſe here muſt be vnderſtood the hilly and leſſe inhabited countrie of Judea, where *Zacharie* dwelt, *verſ.*39. and where *Iohn* alſo had his education. Secondly, *Matth.* 3. 1. *Iohn* is ſaid to have preached in the wilderneſſe of Judea: which addition ſheweth, that it was the leſſe frequented part of Judea, not ſimply a wilderneſſe, as Chriſt is ſaid to have beene led into the wilderneſſe, *Matth.*4.1. without any other addition. Thirdly, it is not like that *Iohn* would begin to preach where there was no people at all, but ſavage and wilde beaſts. Fourthly, *Iohn* preached and baptized in the wilderneſſe, and there was Jeſus baptized of him, and from thence was led into the wilderneſſe to bee tempted: ſo that Chriſt was led from *Iohns* wilderneſſe, to another wilderneſſe, which was the very Deſart, and not that, where *Iohn* preached. So then, our ſentence is this, that the wilderneſſe, where *Iohn* lived till he publikely ſhewed himſelfe, and where he preached, muſt of neceſſitie be taken for the leſſe peopled Countrie of Judea, which was ſo called in reſpect of the more popular and frequented places of Judea: yet we denie not, but that *Iohn* alſo did give himſelfe to a ſtrict and ſolitarie kinde of life, though he kept not in ſuch a Deſart, as they imagine, that he ſhould give occaſion to bee called an Eremite.

Math 3.1.

Math 4.1.

The Proteſtants.

THat the ſolitarie life of Eremites, in flying the comfortable ſocietie of men, and their rigorous manner in the unnaturall chaſtiſing of their bodies, is contrarie to the rule of the Goſpell, thus we ſhew it.

Argum. 1. ***Heb.*** 10.24.25. ***Let us conſider one another, and provoke one another to good workes; not forſaking the aſſemblies of our ſolves together, as the manner of ſome is, but exhorting one another:*** Heere the Apoſtle ſpeaketh manifeſtly againſt thoſe that ſhunne the ſocietie and companie of their brethren, becauſe they muſt needes faile in the duties of charitie, as in exhorting one another, and provoking to good works: theſe duties Eremites cannot performe, therefore their life is unlawfull: and *Matth.*24. it is a note of falſe Prophets and falſe Chriſts to live in the Deſarts. Againe, they that love ſolitarie places, doe offer themſelves to tentation, and fall into the ſnares of the devill, God ſaw it was not good for *Adam*, no not in Paradiſe, to live alone: but I thinke their Deſarts are farre unlike to Paradiſe: Chriſt to be tempted of the devill was led into the wilderneſſe: Therefore ſuch places are fit for Sathans working. The Preacher ſaith, ***Two are better than one, for if one overcome him, two ſhall ſtand againſt him,*** *Eccle.* 4.12. We are better able being ayded by our brethren to reſiſt Satan, than being alone: We ought not then to tempt God, and not knowing our owne ſtrength, to goe forth into ſolitarie places, and as it were provoke Sathan to the Combat. See to this purpoſe, ***Conc. Oxonienſ. ſub Stephano: Quia ſerpens antiquus, &c.*** Becauſe the old Serpent, when hee found holy men ſolitarie, living without any mutuall comfort or conſolation, did ſo much the more eaſily invade and oppreſſe them, we with good deliberation have decreed, that Monks, regular Canons, Nunnes, ſhould ſleepe together in the ſame dorters.

Hebr.10 24.

Matth.24.26.

Eccleſ.4.12.

Argum. 2. That cruell and inhuman kinde of chaſtiſing their bodies by faſting and other diſcipline utterly is unlawfull. The Monks, called *Grandimontenſes*, did were ſhirts of maile next their bodies, the Charter Monks haire cloth: the Monks *Flagellants*, went bare-foot in linnen ſhirts, leaving an open place in the back, where they did daily whip themſelves before the people till the blood followed. *Moſes* a certaine Abbot, did ſo afflict his bodie with faſting and watching, that for two or three daies together many times hee had no appetite at all to his meat, neither could ſleepe. Another Eremite (as *Caſſianus* writeth) did purpoſe with himſelfe not to eat meat, unleſſe hee had ſome gueſt or ſtranger with him, and ſo was conſtrained to abſtaine ſometime five daies together: two other Monaſticall brethren, travailing in the Deſart of Thebaide, did vow not to take any ſuſtenance, but ſuch as God ſhould ſend them; and as they went, a certaine wilde people, contrarie to their cuſtome, offered them meat, the one tooke it as ſent of God; the other refuſed it, becauſe he thought it to be ſent rather of man than of God, and ſo died.

Baſilius magnus, and ***Gregor. Nazianzene***, did ſo pluck downe themſelves by immoderate faſting; that when they were called to bee Biſhops, they were not able to ſuſtaine the labour thereof.

Where in all the Scriptures learned theſe men, thus to puniſh their bodies? This is not with S. *Paul* to ſubdue and bring under the fleſh: but to kill and deſtroy it; contrarie to that ſaying of Saint *Paul*, ***No man ever yet hated his owne fleſh, but loveth and cheriſheth it.*** See I pray you, how theſe men loved and cheriſhed their bodies?

Argum. 3. That Religion which conſiſteth in the afflicting and not ſparing of the bodie, hath but a ſhew of wiſdome, and is a voluntarie or will-worſhip, ſo ſaith the Apoſtle, *Coloſſ.*2.23. but ſuch is the religion of Heremites, which ſay, Touch not, taſte not, handle not, as it is in the ſame place, ***verſ.*21. *Ergo.***

Coloſſ.2.23.21.

Bellarmine anſwereth, that to afflict and humble the bodie is lawfull, ſo that it be not done ſuperſtitiouſly, and unprofitably, as S. *Paul* ſaith, ***I doe chaſtiſe my body, and bring it into ſubjection,*** 1 *Cor.*9.27. ***Bellarm. cap.*39.**

1 Cor.9.27.

Contra. To humble the bodie by faſting for a time, that our prayer may be more fervent, as Saint *Paul* did, is a thing both commendable and commanded, and it is neither ſuperſtitious and unprofitable:

table: but continuall and immoderate abſtinence from ſuch things as are lawfull, ſuch as Eremites are devoted unto, is not to keepe the bodie under, but to kill it; not to vanquiſh the affection, but to extinguiſh it; and is both ſuperſtitious and unprofitable: Firſt, it is ſuperſtitious, becauſe it is a will-worſhip according to the doctrine of men, *Coloſſ.2.22.* So the Lord ſaith, *Zach.7.5. Did you faſt unto me? Eſay 58.3. When you faſt, you will ſeeke your owne will,* and *chap.1.12. Who required this of your hands?* wherefore ſeeing this ſtrict uſage is but an human invention, I conclude it is meere ſuperſtition. Secondly, it is alſo unprofitable: for a man to redeeme his ſinne with the fruit of his body, Micah.6.7. and ſo likewiſe with the body it ſelfe, is not pleaſing unto God: but this doe Eremites, thinking by the puniſhment of their body to ſatisfie for their ſinnes. *Ergo.*

Coloſſ.2.22. Zach.7.5. Eſay.58.3. Micah.6.7.

Concerning the rigorous and hard uſage of Monks, the judgement of the Imperiall lawes is this, *Cod.lib.1.tit.6.leg.8.authentic.* it is decreed, that Prieſts, giving falſe witneſſe, *Monaſteriis pro tormentis tradantur:* Should be delivered to the Monaſteries to be tormented: So likewiſe, *leg.14. authent.* a ſeditious Biſhop is condemned to the Monaſterie, for his correction. What kinde of life then and profeſſion call you this, which is appointed for a torment and puniſhment to men?

As touching ſolitarie life alſo, the Canon law ſaith, *Væ ſoli,* Woe to him that is alone, *Decret. Gregor.lib.3.tit.35.cap.2.* The decree alſo of *Clemens* 5. in the Counſell of Vienna is extant, *Ne Monachi ſinguli in ſingulis, &c.* That Monks ſhould not live ſingly or ſolitarily by themſelves. And as for their ſtrict diet, and ſtarving of the body, faring courſely and lying hardly: your owne Canons have decreed, and deſcribed the *Severiani* to be heretickes, that refuſed to drinke wine: and they reckon up other hereſies, ſome that, *Nudis pedibus ambulant:* Walke barefoote: ſome refuſe to eat in the companie of men: *Cauſ.24.qu.3. c.39.* Such hereticks are their Monks and Heremites.

In Pſal.49.

Let us heare what *Auſtugine* ſaith, *Tu deſeris res humanas & ſegregas te, ut nemo te videat: Cui proderis? tu ad hoc perveniſſes, ſi nemo tibi profuiſſet? An quia veloces pedes tibi videris habuiſſe ad tranſeundum, praciſurus es pontem?* Thou leaveſt the care of human things, and ſeparateſt thy ſelfe that no man ſhould ſee thee: to whom doeſt thou good in ſo dooing? hadſt thou come to this perfection thy ſelfe if no man had done thee good? becauſe thou haſt quickly paſſed over, wilt thou cut off the bridge, that no man elſe ſhould paſſe? See then *Auguſtine* maketh the heremeticall life altogether unprofitable to men.

Cenſur.Oriental.Eccleſ. c.21.

Here. 1. *Ieremie* the Patriarke delivereth the opinion of the Greeke Church, *Quis non videt hominem animal ſociale eſſe, &c.* Who ſeeth not, that man is a ſociable creature, not ſolitarie or wilde, and nothing to be more proper to his nature, *Quam cum aliis vitam communem agere,* Than to lead a life common with others: And touching their ſtrict and abſtemious life, he alleageth thus out of *Baſil, Quare et ipſa ſibi abſtinentia cum ratione ſuſcipienda eſt:* The abſtinence from meat is to be uſed with diſcretion: even *Baſil* himſelfe alloweth not an immoderate and unreaſonable abſtinence.

Ibid.

2 *Antonie* the firſt founder of monaſticall life among the Egiptians, whoſe order the Æthiopian, Monks doe follow at this day: was himſelfe nothing ſo ſtrict, either in his ſolitarie life, or pinching abſtinence, as his followers imagine: for though in time of perſecution he fled into the Deſart, yet he had after recourſe unto Alexandria, encouraging and animating the Chriſtians to endure the torments with patience, which they were put unto for the Chriſtian faith. It is alſo reported of him that while he exerciſed himſelfe with ſome other of his brethren, in leaping and running for the health of his bodie, and was therefore found fault with by ſome paſſers by, as though it beſeemed not his gravitie: he perceiving it, cauſed one of them to bend his Croſbow, which he did, he bid him bend it ſtill, nay ſaith the other, for then it will breake: ſo ſaith *Antonie, ſhould wee deſtroy our bodies, Si nimium affligerimus,* if we ſhould afflict them too much.

Vita Antonii

Harm.ſect.10. p.321. Sect.18.p.576.

3 Confeſſ. of Belgia artic.27. *Seeing out of the Church there is no ſalvation, therefore, &c. none ought to ſeparate and ſunder himſelfe from it, &c. to live apart by himſelfe.* Sweveland c.12. *Let a Chriſtian embrace that kind of living, whereby he may chiefly provide for the affaires of his neighbours, neither let him chuſe a ſingle life.*

Tract.7.in parab.hominis. Mark.4. De vanitat. ſcient.c.62. initio.

4 *Salmeron* the Jeſuite ſaith, that *Dæmones perfectis hominib. perſuadent, &c.* That the Devill perſwadeth perfect men to betake themſelves to the Deſart, or ſome ſecret place, that they ſhould not feed the people with the word of God, or example of life, &c. *Agrippa* ſaith, *Monachis et Anachoritis, caruit vetus lex, &c.* The old law was without Monks and Anchorites, *Caruit eccleſia quo tempore fuit optima,* And the Church alſo was without them, while it was at the beſt, &c.

The ſecond part, concerning the habit and ſhaving of Monks.

The Papiſts.

103. Error.

Both theſe ſuperſtitious cuſtomes for Monks to be knowne by their coules and ſhaven crownes, they receive and allow as commendable and fit for them to be knowne by. Beſide ſome ſhew of antiquitie, Scripture they have none: but their beſt reaſon is this: that as Senators and ſouldiers, Noble men and ruſtickes are knowne by their apparell; ſo it is meete that Monks ſhould be diſcerned from others by their habit, *Bellarm. cap.* 40. Our Rhemiſts uſe the ſame reaſon for ſhaven crownes, that it is a note of diſtinction betweene the Clergie and lay-men, *annot.* 1. *Pet.* 5. *ſect.* 2. And for prieſtlike garments, they alleage out of *Apoc.* 1. *verſ.* 13. how Chriſt appeared to *Iohn*, veſted in a prieſtlike garment. Revel. 1. 13.

Anſw. Firſt, wee denie not, but that it is covenient for Miniſters to bee diſcerned from others even in their apparell: which may be done by the gravitie and modeſtie thereof in colour, in plaines, not neceſſarie to bring in ſtrange and ridiculous faſhions of attire, ſuch as Monks cowles are: yet Miniſters are better diſcerned by other things, than their apparell, as they are deſcribed by S. *Paul*, 1 *Tim.* 3. But as for any ſuch diſtinction of Monks we allow not: for the very calling it ſelfe ought to be aboliſhed. As for ſhaven crownes and beards, they are but tokens of *Baals* prieſts, make the beſt of them you can.

2 Chriſt appeared in a long garment downe to the feet: which they tranſlate a prieſtlike garment, as though Chriſt were then going to Maſſe: The word is, *podéres*, which ſignifieth a long veſture, downe to the feet, which was one of the high Prieſts garments, and hereby is ſignified the Prieſthood of Chriſt: but what is this to the attire of Monks or Prieſts? We deny not but long garments for their comelines are fit for Miniſters, according to the faſhion of the countrie, but not as neceſſarie, repreſenting more holineſſe: for in the Eaſt countries, ſhort garments were grave and comely enough: as the Prophets had their mantles: and S. *Paul* maketh mention of his clocke, 2 *Tim.* 4. 13. 2 Tim. 4. 13.

Argum. 2. The ſpeciall habit of Monks doth binde them to live well, for being knowne from all other men by their habit, if they ſhould doe a miſſe they ſhould be rebuked of all: *Bellar. cap.* 40. *ration.* 2.

Anſw. Firſt, this is right Phariſaicall to doe well onely to avoid the rebuke of men, and to have their praiſe: as our Saviour ſaith, *Matth.* 23. 5. *All their workes they doe to be ſeene of men, for they make their Phylacteries broad, &c.* Wherefore it is plaine hypocriſie rather for feare of men than of conſcience, not to do evill. Secondly, their habit ſerveth not as a ſtraiter bond to doe well, but as a pretenſed cloake of their evill doing: for by this meanes they practiſe knaverie without ſuſpition, masking under the colours of religion: by their Monks cowles they have entred into the preſence of Princes, and moſt treacherouſly murthered them, as in our memorie hath been practiſed in France. Matth. 23. 5.

The Proteſtants.

WE condemne both the habit and ſhaving of the Monks as ſuperſtitious, even as their whole life and profeſſion is.

Argum. 1. There is no one precept in the new Teſtament concerning formes and faſhions of apparell to be uſed by Clergie men, but only in generall termes, that they ſhould be modeſt and ſober, and grave in their behaviour. The Levites and Prieſts indeed in the law had rules and precepts ſet them, both for their veſtures in the temple, and their ordinarie apparell, *Num.* 15. 39. that it ſhould be made with fringes in remembrance of the commandements. But who ſeeth not that ſuch ſignifications of apparell were Leviticall, and meerely ceremonious? ſuch is the habit of Monks: for their cowles, ſaith the Jeſuite, ſignifie their innocencie, like unto children that are covered with vailes like unto cowles. But to place any religion or holineſſe in apparell, as they did, (for it was thought a great privilege to bee buried in a Monks cowle) is abominable ſuperſtition: for ſuch Monkiſh ſuperſtition our Saviour rebuked the Phariſies, *Matth.* 23. 5. All their workes they doe, to bee ſeene of men: for they make their Phylacteries broad, and make long the fringes of their garments. If the Phariſies did abuſe to vaine-glorie and ſuperſtition, that kinde of apparell which the law commanded: there can bee no good uſe of Monkiſh habits, which the Goſpell neither commendeth nor commandeth. 1 Timoth. 3. 2. Numb. 15. 39. Matth 23. 5.

As for ſhaven crownes: they were directly forbidden by the law of *Moſes*, not onely to round the tufts of their beard, as the Gentiles did, *Levit.* 19. 27. but not to ſhave their beard, or make bald their head, *Levit.* 21. 5. And then it was a ſigne of holineſſe not to cut the haire, as in the Nazarites it appeareth, *Numb.* 6. It was then the cuſtome of the heathen and of their Idolatrous prieſts to ſhave themſelves: How then dare the Papiſts make that a ſigne of holineſſe now, which was a ſigne of prophannes, and heathennes then? And is their religion ſo beggarly, that they muſt needs borrow their ceremonies of the heathen? Levit. 19. 27. Levit. 21. 5.

Bellarmine anſwereth, that *Levit.* 21. 5. the Prieſts were not ſimply forbidden to ſhave their heads, but not to doe it in the death of their friends.

Contra. Firſt, there is no ſuch addition in the text, but the words are generall, *They ſhall not make bald parts upon their heads.* Secondly, the prohibition in *Ezechiel* is generall, *chap.* 44. 20. *They ſhall not ſhave their heads.* Ezech 44. 20.

Bellarmine replieth againe, that the ſhaving of their heads was not ſimply forbidden, as evill in it ſelfe; for the Nazarites according to the law did ſhave their heads, *Numb.* 6. and S. *Paul* alſo. *Acts* 21. 24. But it was forbidden onely in reſpect of the Gentiles, among whom they dwelt, that they ſhould not be like them, *Bellarm. cap.* 40. Act. 21. 24.

Contra. Firſt, to ſhave the head as the Gentiles did, was ſimply forbidden, ſaving where the Lord himſelfe made an exception, as in the vow of the Nazarites: neither were they forbidden to doe ſo

onely,

Deut.14.1.
Ezech.5.1.
Coloſſ.2.17.

only,becauſe the Gentiles did the like,but becauſe it was a ſuperſtitious uſe received of the Gentiles, and therefore not beſeeming Gods people : And therefore this reaſon is given, you are the children of the Lord, and an holy people to God, therefore you ſhall not make any baldnes, &c. *Deuter.* 14. 1. Secondly,the ſhaving of the Nazarites, was a ſpeciall exception, as likewiſe the ſuffering of their haire to grow long,which is ſimply forbidden,*Ezech.*44.20. yet for a time tolerated in the Nazarites:ſo alſo the Prophets ſhaving of himſelfe to be a ſigne to the people, *Ezech.*5.1.was extraordinary, and by the Lords direct commandement. So that if Monks can ſhew a ſpeciall toleration for their ſhaving, as the Nazarites had, they may doe as they did ; but the profeſſion of the Nazarites is now ceaſed, as the Apoſtle ſheweth, where he ſaith, *Touch not, taſte not, &c.* which was the uſe of Nazarites, not to taſte wine, nor to touch any dead thing : that they were *but ſhadowes of things to come. Coloſſ.*2.17.

Fox.pag.154.

*Argum.*2. The great varietie of their habits, and fooliſh ſignifications of their ſhavings, doe ſhew what beginning they had. The Monks of Baſils order went in white, of Benets rule in blacke ; the Ciſtercians had white rochets upon a blacke coate ; the *Grandimontenſes* a coate of maile, with a blacke cloake upon ; ſome ſtarred Monks ; ſome Jeſuites with a white girdle, and a ruſſet cowle : ſome Celeſtines all in blew,both cloake, cowle and cap. The Franciſcans did weare ropes for girdles and treen ſhooes.

Mark.7.8.

They render alſo divers reaſons of their ſhaven crownes : ſome ſay it reſembleth Chriſts crowne of thornes : ſome by ſhaving the haire, doe ſignifie the mortifying of the affections, as cutting off of things that are ſuperfluous : ſome by baring of the head, the ſimplicitie and plainnes of life : *Bellarmine* ſaith, it is a ſigne of repentance and converſion. Is not here good ſtuffe, thinke you ? Such rites, ſuch ceremonies, ſuch ſignifications ſuch human traditions, I thinke, the Phariſies would have abhorred. For theſe are worſe than their waſhing of tables, braſen veſſels, pots, cups, and ſuch like : and yet our Saviour ſaith of them, that they did lay the commandement of God apart, to eſtabliſh their owne traditions, *Mark.*7.8.

1 Cor.11.14.

Laſtly, let *Auguſtine* ſpeake : concerning the habit of eccleſiaſticall perſons, thus he writeth : *Similiter laicis patet cœli palatium Dei mandata ſervantibus veluti clericis, &c. ſanctimoniali habitu praditis. De ſalutar. docum. cap.*38. The heavenly palace is as well open for Lay-men, keeping the commandements of God, as for Prieſts in their holy attire. What profiteth then, I pray you, to bee buried in a Monks cowle ? Againe, *Auguſtine* found fault with certaine diſſolute Monks in that time, that ſuffered their haire to grow long : againſt whom he urgeth the ſaying of S. *Paul,* 1 *Cor.*11. 14. Doth not nature it ſelfe teach you,that it is a ſhame for a man to have long haire ? And ſo he concludeth : *Hoc quò pertinet, quaſo, tam aperte contra Apoſtoli pracepta comari ?* What meaning have you in this,to ſuffer your haire to grow, contrarie to the precept of the Apoſtle ? But this precept did no more belong to Monks, than all other Chriſtians. Concerning the ſhaving of Monks, *Auguſtine* hath not one word at all,but of polling, and clipping the haire : he ſpeaketh only againſt certaine *crinitos fratres,* that nouriſhed their haire and ſuffered it to grow of length.

1 Cor.14.6.

Nay, our Rhemiſts love ſhaving ſo well, that they defend the ſhaving of Nunnes, and would prove it out of *Hierome,* who indeed ſpeaketh of the cutting off of their haire, not for any religion, but to avoid certaine little beaſts that bred betweene the skinne and the haire,(you know what beaſts they are) becauſe they uſed not the bathes, nor oyle, as other women did, *Fulk.* 2 *Theſſ.*3.*ſect.*2. But whatſoever *Hierome* ſaith, it is flat contrarie to S. *Pauls* rule, who ſaith, It is a ſhame for a woman to bee ſhorne or ſhaven, 1. *Cor.*14.6.

Concerning the habit of Monks, antiquitie thus ſpeaketh : *Si quis virorum putaverit ſanctô propoſito.i.continentia,convenire, ut pallio utatur, tanquam ex eo juſtitiam habiturus, & judicet eos qui veſte communi utuntur, anathema ſit.Concil.Gangrenſ.cap.*12. If any man thinke that to weare a cloake, doth fit his profeſſion, as though thereby hee were more juſt, and doth condemne or deſpiſe thoſe which uſe a common veſture, let him bee accurſed, &c. But the Monks and Friers doe put holineſſe in their habit, as even now ſhall be ſeene. *Ergo.*

*Celeſtine Epiſt.*2.*cap.*1. *Diſcernendi à plebe, vel cateris ſumus doctrina, non veſte ; converſatione non habitu ; mentis puritate, non cultu.* We are diſcerned from the people, by our doctrine, not our garments ; by our converſation, not by our habit ; the puritie of our minde, not by our apparell.

*Colonienſ. part.*2.*cap.*26. *Ex veſte apud homines opinionem ſanctimonia prohibuit Chriſtus &c.* Chriſt forbad,that men ſhould have opinion of holineſſe in garments : who firſt biddeth that to be cleanſed which is within, denouncing woe to the Phariſies, who to ſeeme juſt, made broad their phylacteries, but within were full of ravening, &c. But Friers and Monks did advance themſelves as more holie, by their habit. Likewiſe in the Canon law, *Cauſ.*33.*qu.* 5.*c.*4. *Expediret te potius candidis moribus, &c.* It were better for you to obey your husband, with white and faire conditions, than in black raiment to reſiſt him.

Decret. Greg.lib. 3.*tit.*31.*c.*13.*Clem.* 3. *Monachum facit non habitus, ſed profeſſio* : not the habit, but the profeſſion maketh a Monk.

Pag.913.1.25.

Maſter *Bilney* holy Martyr, perſecuted to death, for this article with others : if to bee buried (ſaith he) in S. *Francis* cowle ſhould remit foure parts of penance, what is then left for our Saviour Chriſt, which taketh away the ſinnes of the world ? This I will juſtifie to be a great blaſphemie againſt the blood of Chriſt, *Fox pag.*1001.*col.*1.

Iohn Lambert holy Martyr condemneth the ſuperſtition of thoſe, which ſay that a man being buried in a gray Friers frock, ſhall have the remiſſion of the third part of his ſinnes, *Fox pag.1207. ad articul.13.* Pag.1011.1.69

Concerning the ſuperſtitious ſhaving of crownes, wee have alſo the teſtimonie of antiquitie: *Concil.Eliberin.can.*55. *Qui tantum ſacrificantium coronam portant nec ſacrificant idolis, placuit poſt biennium communionem accipere:* They which only beare the crowne of ſacrificing prieſts, though they ſacrifice not to idols, ſhall want the Communion two yeeres, &c. Behold then it was the faſhion of heatheniſh idolatrous prieſts, to have their crownes ſhaven.

*Concil.Gangrenſ.cap.*17. which is alleaged in the Canon law, *diſtinct.* 30. *c.* 2. *Quacunque mulier propter divinum cultum crines attondeat quos ad ſubjectionis materiam Deus tribuit, tanquam præceptum diſſolvens obedientia, anathema ſit:* If any woman for religion ſake doe poll her haire, which God hath given as a ſigne of ſubjection, as one tranſgreſſing the precept of obedience, let her be accurſed. Yet for all this our Rhemiſts commend the ſhaving of Nunnes.

Maſter *Bradford* holy Martyr, calleth the Popes ſhaven crowne the beaſts marke, *epiſtol. ad matrem pag.*1625. Pag.1476.1.40

Concerning the judgement of other Churches: 1. What the practice of the Greek Church was, is ſeene before in the Counſell *Gangrenſ.* And at this day the Muſcovites, who follow the Greeke Church, *cucullas ignorant*, know not what a cowle meaneth, and they weare their haire hanging downe to their ſhoulders, and keepe their beards long: and therefore they finde fault with the Roman Prieſts, for ſhaving their beards. De religion. Ruthen ad D.Chytr. Appendix error.Ruthen.

2. In *Athanaſius* time in the South Church, it ſeemeth their virgins and Nunnes were not ſhaven: for in deſcribing their habit, he would have *vittam crinalem laneam*, their hairelace to be of wollen. *Hilarion* (who imitated *Antonius* the Egyptian Eremite in his ſolitarie life) did poll his haire once in the yeere at the Paſch: *Hieron. in vita Hilarion.* Athanaſ.lib. de Virginit.

3 Auſpurg. confeſſ. artic.4. *Feſtivall daies, difference of apparell and ſuch like obſervations, doe neither merit remiſſion of ſinnes, neither are they the righteouſneſſe and perfection of a Chriſtian, &c.*

4 See for the Latine Church, the Synod of Colen before alleaged, and *Gratians* decrees.

The third part, of the Monks Canonicall houres.

The Papiſts.

THe 3.6.9. houres, they ſay, are conſecrated and devoted to prayer, which they call their Canonicall houres: at the 3. houre the holy Ghoſt deſcended: at the 6. houre *Peter* went up to the top of the houſe: and at the 9. houre *Peter* and *Iohn* went up to pray in the Temple, *Act.*3.1. And *Daniel* uſed to pray thrice in the day, *Dan.*6.10. *Ergo*, thoſe times ought to be conſecrate to prayer, *Rhemiſt. Act.*10.*ſect.*6. 104.Error.

Anſw. Firſt, we denie that it can be gathered by any of thoſe places, that theſe houres only ought to be ſet apart for prayer. *Peter* and *Iohn* went up at the ninth houre, which was the time of the evening ſacrifice, when the religious Jewes went up to pray. Secondly, *Daniel* prayed three times a day but at what houres the text ſpeaketh not: yet by this example, and by the other proofes alleaged, we doe gather, that at the 3. 6. 9. houre, that is, not preciſely at any of theſe times, but in the morning, when men riſe up to their labours, at noone before their repaſt, and at night when they go to reſt, it is meet and convenient that men ſhould make their prayers unto God, and at other times alſo when they finde themſelves fit. Thirdly, the popiſh ſervice hath nothing but the names of theſe houres: for they are all finiſhed in the forenoone, whereas the ſixth houre is at high noone, the ninth houre is the third houre before the Sunnes ſet; And this toleration, to diſpatch all in the fore noone, is agreeable to their owne ſuperſtitious decrees: *Decret.Greg.lib.*3.*tit.*41.*c.*1. *Presbyter mane, &c.* The Prieſt in the morning muſt performe his ſervice, the firſt, the third, ſixth, ninth houre; and for the evening, &c. and all this may be done in the morning: for after theſe houres diſpatched, hee muſt goe forth faſting, *ad rurale opus*, to his field buſineſſe, &c. Thus we ſee how well they obſerve their houres themſelves.

The Proteſtants.

WE denie not, but that ſet times of publike prayer are commendable, as we have our forenoone, and afternoone ſervice: but at unſeaſonable houres, as at midnight, or the riſing of the Sunne, to call the people together, when they cannot conveniently be aſſembled, is but a ſuperſtitious cuſtome. Againe, it is profitable for men in the morning, noone, evening, though not preciſely at any ſet houres, to direct their prayers unto God, and to binde themſelves by a conſtant purpoſe thereunto: but ſo to ſtint mens prayers, as that they ought of neceſſitie to keepe their houres, as though their prayers were then more availeable, it hath no ground out of Scripture.

Argum. 1. Saint *Paul* ſaith, *Pray continually*, 1 *Theſſ.*5.17. *Ergo*, it is lawfull to pray at all times, and one time as fit for prayer as another, if a man be prepared. Againe, the ſame Apoſtle ſaith, *I will that the men every where lift up pure hands without wrath and doubting*, 1 *Timoth.* 2.8. Out of theſe words we gather two arguments: Firſt, prayers are no more bound to times, than to places; a man 1 Theſſ.5.17. 1 Timoth.2.8.

may pray every where: *Ergo*, at every time. Secondly, a man ought not to pray, but when he is void of wrath, and is otherwiſe prepared: but it may be, that at the ſtinted houres, of the third, ſixth, ninth, a man may bee in wrath, and otherwiſe not fit: therefore he is not neceſſarily to be tied to thoſe houres.

2 *Auguſtine* thus writeth: *Cum quiſque orationem quarit, colloeet membra ſicut ei occurrerit accommodata pro tempore poſiti corporis ad movendum animum. Cum autem non quaritur, ſed infertur appetitus orandi: hoc eſt, cum repentè aliquid venit in mentem, &c. quocumque modo invenerit hominem, non eſt utique differenda oratio, Lib.2.ad Simplician.quaeſt.4.* When any man deſireth to pray, let him diſpoſe his members as it falleth out, fitteſt for the time, in diſpoſing his bodie for the ſtirring up of his minde: but when as it commeth not of his deſire and ſeeking, but ſuddenly his affection is ſtirred up to pray, howſoever prayer findeth him, (that is, whether ſtanding or ſitting) he muſt not in any caſe deferre it and put it off to another time, &c. This then is *Auguſtines* mind, that a man ſhould pray ſo oft as he hath a diſpoſition thereunto, and not deferre his prayer, as they doe which bind themſelves to Canonicall houres.

Concil.Conſtantinop.6.cap.7. Singulis diebus qui amplius non poteſt, ſaltem duabus vicibus oret manè ſcilicet & veſpere, dicens ſymbolum, ſive orationem dominicam: Every day, he that cannot oftner, let him pray twice, that is, morning and evening, ſaying the Creede, and the Lords prayer, &c. It appeareth that in thoſe daies when this Counſell was held, which was about the yeere 670. men were not tied to their Canonicall houres.

Claudius Minerius holy Martyr: To houres and times prayers ought not to be tied, but whenſo-
Pag.826.1.47. ever Gods ſpirit doth move us, or when any neceſſitie driveth us, we ought to pray. *Fox pag.905.*

But who could have ſaid better of this matter, than *Wincheſter* doth, if he had been conſtant in the truth? The obſerving (ſaith he) of daies, houres, number, time, place, if they be orderly and publikely commanded by the rulers, it is but to ſet the Church in an outward and publike order: but if a man inwardly and privately be addicted to the ſame, thinking his prayer otherwiſe not availeable, but by obſerving thereof, it is an error, *Fox pag.1791.ex depoſition.D. Redman.* I think no reaſonable man will refuſe to ſubſcribe to this ſentence.

In ancient time it ſeemeth, 1. That the Greeke Church obſerved no ſuch preciſe canonicall houres
Hom.6.in.c.2. for bublike or private prayers: as *Chryſoſtome* ſaith, *Singulis diebus fundi in eccleſia preces*, That pray-
1.ad Timoth. ers were powred out daily in the Church: and he exhorteth *ad matutinas & veſpertinas orationes*; to
Hom.14.in.c.8. morning and evening prayer only.
ad Hebr.
Lib.de exhort. 2 *Cyprian* of the Africane Church ſaith, *Hora nulla a Chriſtianis excipitur*; No houre is excepted
Martyr. to Chriſtians, &c. they muſt pray continually. *Athanaſius* of Alexandria, thus preſcribeth unto Monks: *Orationibus ita frequenter inſtandum eſt ut vix eos aliquod tempus interpellat:* You muſt bee ſo inſtant in prayer, that ſcarce any time muſt be intermitted: He ſetteth them no certaine preſcript houres.

Harm.ſect.15.] 3 Confeſſion of Wittemberg, cap.27. They condemne *the chanting of canonicall houres, and ſing-*
pag.476. *ing them in a ſtrange tongue.* Auſpurg. artic.7. From hence are theſe burthens, *that certaine meate*
Ibid.ſect.17. *defile the conſcience, that it is a mortall ſin to omit the canonicall houres.*
pag.526.
Specul. human. 4 *Rodericus* their Biſhop, ſpeaking of the Monks of former times, ſaith, that then *non tot jejunia*
Vitæ, lib.2.c.29. *indicta, &c. non tot nocturna pariter & diurna officia, &c.* There was not ſuch faſting enjoyned, nor ſo many ſervices to be ſaid by night and day, &c. See further of this point afterward, in the queſtions about prayer.

The fourth part, concerning the maintenance of Monks.

The Papiſts.

105.Error. THey neither denie that it is unlawfull for Monks to labour with their hands, where neceſſitie, bodily ſtrength, the order of the Church doth require them; neither doe they confeſſe, that it is neceſſarie for them to worke: and ſo are not aſhamed to maintaine their idle, ſlothfull, and Epicures life: *Bellarm.cap.41.42.Rhemiſts, 2.Theſſal.3.ſect.2.* But they may either live of the lands given to their houſes, or elſe by their religious begging, *cap.44.*

Argum.1. Monks are not now bound to worke, having wherewith to live beſide of lands given unto them, becauſe moſt of them are prieſts, and doe ſerve at the Altar, *Rhemiſt.ibid.*

Anſw. Firſt, wee grant that Miniſters of the Goſpell labouring in the Word and Sacraments, ought to be maintained by the Goſpell: but ſuch are few or none of your Monks, who being fit for no other ſervice either in the Church or Common wealth, are thruſt into Monaſteries by their friends: they are idolatrous prieſts, and ſerve little better than at *Baals* Altar. If any of them be fit for the Miniſterie, as we denie not but ſome have come out of your Cloyſters, as *Luther, Bucer, Peter Martyr*, by whom the Church of God hath received much good: but they muſt come firſt out of your Dennes, and relinquiſh their Monkiſh life, and labour amongſt the people; ſo ſhall they be no more regular, but ſecular prieſts, as you terme them. Secondly, the lands which were beſtowed upon them, were firſt given upon an evill intent, that by their prayers they ſhould redeeme the ſoules of their founders, who moſt of them had committed ſome notable ſinne, and ſo *pro remedio animarum*, to helpe their ſoules, they built Monaſteries. So King *Ethelſtane* for killing his brother *Edwin*, built two Monaſteries, *Middleton* and *Michelney* for his ſoule, *Fox pag.* 152. King *Offa* for killing *Ethelbert* a good Prince, who came peaceably for the deſpouſage of *Atheldred* his daughter, being pricked in conſcience, gave the firſt *Peter* pence to Rome, pag. 114. Thoſe lands therefore being given firſt for ungodly purpoſes, and continued by them for idolatrous uſes, ought cleane to be taken from them, and to be beſtowed upon better uſes: neither is it lawfull for them in that ſort to enjoy them.

Argum. 2. They prove the impudent begging of Friers, which they call religious begging, to be lawfull and commendable, by the example of Chriſt, who had not a place where to put his head, *Luke* 9. and of his Apoſtles, that were charged not to poſſeſſe gold or ſilver in their purſes, *Matth.* 10. *Bellarm. cap.* 45. Luke 9.

Anſw. Firſt, I pray you where ever did you read that Chriſt went a begging? he lived not of almes, but gave almes, and *Iudas* was the almes-man, though he played his part but evill. *Auguſtine* flatly denieth that you avouch: He ſaith that Chriſts bag was as *Fiſcus regis*, even as the Kings Exchequer: and that what was given him, was as due as tribute money to the Prince: But the King, I trow, is not a begger: *Niſi putetis* (ſaith he) *quia dominus petebat & indigebat, cui ſerviebant angeli, qui de quinque panibus tot millia pavit*: Unleſſe you think (ſaith he) that Chriſt begged and wanted, whom the Angels ſerved, and who fed with five loaves not a few thouſands, *in Pſal.* 146. Secondly, if the Apoſtles were beggers, then they lived of almes, but that is untrue: for Chriſt ſaith, The labourer is worthie of his hire: but the labourers wages is earned and deſerved, it is no almes.

Iohn the 23. defined them to be heretikes, that affirmed Chriſt and his Apoſtles to have had nothing proper of their owne. Then by this determination, *Bellarmine* and the Rhemiſts are found heretickes, in ſaying that Chriſt and his Apoſtles went a begging: unleſſe they will reverſe the ſentence of their holy father, which were alſo no leſſe than hereſie, &c. Thus are they intrapped on both ſides: let them unfold themſelves as they can.

Notwithſtanding all this, yet *Bellarmine* taketh upon him to prove that Chriſt was a begger: firſt, becauſe he had no houſe, nor poſſeſſions of his owne, nor any place where to reſt his head; but was entertained ſometime in one place, ſometime in another, and lived of the almes that faithfull women miniſtred unto him, *Bellarm. cap.* 45.

Anſw. All this we grant, that Chriſt had no poſſeſſions here in earth, becauſe he ſaith, his kingdome was not of this world; and that he refuſed not the miniſterie of the faithfull: yet this proveth not, that he begged, or lived of almes. Firſt, the women are ſaid to miniſter to him of their ſubſtance, *Luk.* 8.3. which word of miniſtration ſheweth, that they acknowledged a ſervice in their goods unto Chriſt, whereas he that giveth almes, hath a dominion in that he giveth, and is a Lord thereof, rather than a ſervant. Secondly, almes are given to him that needeth: but Chriſt needeth not, that was able of five loaves to feed five thouſand. Luke 8.3.

Secondly, he alleageth that ſaying, *Pſal.* 40.17. *Ego mendicus*, But I am poore, and a begger: which words are underſtood of Chriſt: As the Apoſtle applieth thoſe words, *verſ.* 7. *in the beginning of the booke it is written of me, &c.* to our Saviour Chriſt, *Heb.* 9.7. *Bellarm. ibid.* Pſal.40.17. Heb.9.7.

Anſw. Firſt, though ſome part of this Pſalme bee prophetically applied to Chriſt, yet the whole Pſalme is not, as that *verſ.* 12. *My ſinnes are more than the haires of my head*; let him ſhew, if he can, how it may be pronounced of Chriſt. Secondly, *David* in ſaying, *I am a begger*, had ſpoken contrarie to himſelfe, *Pſal.* 37.25. where he confeſſeth, that he never ſaw in all his time, the ſeed of the righteous to begge their bread. Thirdly, the word here uſed ſignifieth not a begger, but one that is needie, and ſo your owne vulgar tranſlation for *mendicus*, begger, noteth in the margent, *egenus*, needie. Fourthly, *David* ſpeaketh not of any want of ſubſtance, but that he needed Gods helpe to deliver him from his enemies: as it followeth in the ſame verſe, *thou art my helper and deliverer, &c.* So is *Bellarmine* anſwered. Pſal.44.12. Pſal.37.25.

Contra. Now I will inſert the reaſons of their owne law, as they ſtand in the Extravagant of *Iohn* 22. againſt thoſe that affirmed Chriſt to be a begger, and that he had no propertie or dominion in any thing, but the ſimple uſe thereof.

Firſt, *Quis ſimplicem uſuarium*: Who can call him a ſimple uſer of a thing without any right or propertie, that hath power to give it, &c. But Chriſt gave almes to the poore; for one of them alwaies carried the bagge: *Ergo*, he had right and propertie.

Secondly, *In rebus conſumptibilibus, &c.* In things that conſume and waſte, as meat and drinke, there can be no uſe without propertie: for then there may be a uſe ſevered from propertie, when the ſubſtance reſerved, there ariſeth ſome profit to the uſer: but this cannot be in meat and drinke, which conſume in the uſing, *Extravag. Ioann. tit.* 14. *c.* 3.

Thirdly, every uſe without a right unto the thing uſed, is unjuſt: for that is unjuſt, where there is no right; and ſo conſequently if Chriſt had no right in the things he uſed, the uſing ſhould be unjuſt, which were blaſphemie to affirme.

Fourthly, the contrarie may be proved out of Scripture, that Chriſt had both the uſe and propertie of the things which he uſed: for one alwaies carried the ſatchell or bagge of proviſion for themſelves,

ſelves, and of almes for the poore, *tit.14.c.5.* So upon theſe and other reaſons he concludeth them to be heretickes, that affirme Chriſt and his Apoſtles to have beene without any right or propertie in any thing, and ſo conſequently beggers.

The Proteſtants.

First we ſay, that no idle perſons ought to be maintained in a Chriſtian Common-wealth, but they that have not any other neceſſarie calling, being not lame, defective in their members, or otherwiſe impotent, ſhould labour with their hands, and therefore Monks that are fit for no other ſervice in the Church, ought to labour and worke.

2 Theſſ.3.10. *Argum.*1. Saint *Paul* giveth a generall rule : *He that will not worke, let him not eat*, 2 *Theſſal.* 3. *verſ.* 10. ſpeaking of thoſe that have no neceſſarie calling in the Church : *Ergo*, Monks muſt worke, or elſe by S. *Pauls* rule, not eat. The Rhemiſts anſwer, that this is but a naturall admonition or counſell. Nay, it is a precept and commandement, that all in their ſeverall places and callings ſhould labour, none live idly : for S. *Paul* ſaith not, this I counſelled you, but this I warned you of, or denounced unto you, and he called thoſe that followed not this rule, inordinate walkers.

Bellarmine anſwereth : firſt, that S. *Paul* giveth this precept to labour unto the ſecular ſort only, not to Monks, which, ſaith he, in the opinion of our adverſaries, were not as yet in the Church, *Bellarm.cap.*42.

Contra. Firſt, the Apoſtle writeth to the whole Church of the Theſſalonians, 2.*epiſt.chap.*1.*verſ.*1. wherefore this precept alſo bindeth Monks, unleſſe you will ſay they are no members of the Church, as indeed they are not of the true Church. Secondly, if you will grant, that there were no Monks in Saint *Pauls* time, that you may finde out a colourable anſwer, then have they not their foundation out of the Scripture, as you beare us in hand : yet S. *Pauls* rule ſhall ſtill binde all that belong to the Church.

Bellarmine againe anſwereth, that Saint *Paul* doth not abſolutely command to worke, but only to avoid offence, and idleneſſe : ſo that they are not bound corporally to labour, which can by other meanes, than labouring corporally, avoid theſe dangers. *Bellarm. ibid.*

Contra. Firſt, the Apoſtle doth give an abſolute charge to all to worke, ſetting himſelfe for an example, who could have kept himſelfe from idleneſſe otherwiſe than by working, yet he laboured, *verſ.* 7.8. Secondly, if he command to worke, only to avoid idleneſſe and offence, then is the commandement abſolute, becauſe theſe inconveniences muſt needs enſue upon not working : as the Apoſtle ſaith, *verſ.*11. *We have heard of ſome that walke inordinatly, and worke not at all :* where the reaſon is given of their inordinate walking, even their not working : ſo that they muſt needs walk inordinatly, that worke not. Thirdly, they which have a lawfull vocation, beſide bodily working, are not bound to corporall labour : but ſo have not your loytering lubberly Friers, that neither preach, nor worke : neither can they keepe themſelves from idlenes and offences, by any other meanes, than by working, which they doe not.

Deut.15.11. *Argum.*2. Neither is it to be permitted, that Friers ſhould get their living by begging ; for what are they elſe but valiant beggers ? Firſt, there ought to bee no beggers in the Common-wealth : as *Deuter.*15. Though the Lord ſay, that they ſhould never be without poore or beggers, which ſhould want their helpe, *verſ.*11, yet, *verſ.*5. this charge is given, that by them, that is, their default, there ſhould not be a begger in Iſrael : they ſhould ſo provide for the poore, that they need not goe a begging. There are alſo poſitive lawes, to reſtraine the number of beggers, and therefore there is no reaſon, that by a number of idle vagrant perſons, belly-god Friers, that begging order ſhould be enlarged.

Bellarmine anſwereth, that *Deut.*15.4. there is no prohibition of beggers : for our Saviour Chriſt in all the Goſpell findeth not fault with the beggers, that then abounded ; but it is a promiſe onely that they ſhould have ſuch plentie, if they kept Gods commandements, that they ſhould have no beggers, *cap.*46.*reſp.ad argum.*1.

Iſai 58.7. 1 Theſſ.4.12. Iob 31.16. *Contra.* Firſt, to ſuffer beggers is a thing diſpleaſing unto God and forbidden : becauſe begging proceedeth either from the hardneſſe of mens harts, and therefore wee are commanded not to turne away our eyes from our owne fleſh, that is, from our poore brethren, *Iſai.*58.7 or elſe from idleneſſe ; and therefore men are commanded to worke, that they be not in want, 1 *Theſſ.*4.12. and both theſe, as hardnes of heart, and idleneſſe, are diſpleaſing to God and forbidden. Secondly, it is untrue, that in the Goſpell the rich are not rebuked for ſuffering beggers ; as may appeare in the parable of the rich man, *Luke* 16. who is puniſhed for ſuffering *Lazarus* to lie crying at his gates : and it is *Iobs* commendation, that he ſuffered not the eyes of the widow to faile, *Iob.*31.16. that is, ſuffered not the poore to wait for their almes, or lie begging at his gates ; but he eftſoone admitted them unto his table, as it followeth *verſ.*17.

Luke 14.21. *Argum.* 3. Seeing it cannot be choſen, but there muſt needs be ſome beggers ; they ought not to be young ſturdie lubbers, that are able to worke as moſt of the Friers were ; but ſuch as are deſcribed, *Luk.*14.21. where the King ſaith to his ſervants, Goe out quickly, and bring hither the poore, the maimed, the halt, the blinde : *Ergo*, ſuch luſtie fellowes ought to live by the ſweat of their browes, not to eat up the bread of the poore.

Bellarmine anſwereth, that in this place alleaged, *Luke.*14.21. all the poore are not underſtood, to be blinde, lame, impotent, &c. but it muſt be read with a diſtinction, Bring in the poore, and the maimed: ſo the poore are called, whether they are maimed or not: and S. *Paul, Act.*24.17. brought almes to the poore at Jeruſalem, yet were they not all blinde and lame, &c.

Act.24.17.

Contra. Firſt, we ſay not that almes are not to be given to any poore, but ſuch as are impotent, but that no poore ought to be ſuffered to live by asking and begging, but ſuch as are impotent, and unfit to labour. Secondly, the example of S. *Pauls* bringing almes to Jeruſalem is impertinent, ſeeing the queſtion is of beggers, not of all poore, And beſide, wee ſpeake of a ſetled ſtate in the Common-wealth, not of the daies of perſecution, when the brethren of neceſſitie muſt be relieved. Thirdly, that in the parable, impotent poore onely are underſtood, it may be gathered by the place from whence they were called, namely from the ſtreetes, high wayes and hedges: wherein thoſe daies none were ſuffered to ſtand and begge, but onely the impotent, as blinde, lame, and ſuch like.

Laſtly, in the Sermons, *Ad fratres in eremo*, which are aſcribed to *Auguſtine*, thus we reade: *Eia fratres mei, &c. ſemper boni aliquid facite; quem tadet orare, vel pſallere non deſiſtat: quem tadet orare, vel pſallere, manibus laborare non differat.* My brethren, &c. alwaies be ye doing of ſome good; if you be wearie of praying, ſing; if of ſinging, then labour with your hands. And in the ſame place, olde men onely of 80. yeeres olde are exempted from worke. And in another place *Auguſtine* ſheweth, that the Monks in his time did ſo plie their worke, *Uſque adeo, ut etiam naves oneratas in ea loca mittant, qua inopes incolunt:* That they ſent ſhips laden with neceſſaries, unto thoſe places where the poore inhabited, *de morib. eccleſ. cap.*31. *Ergo*, in *Auguſtines* time Monks lived not by begging, but with labour of their hands.

Serm.16.

This alſo is further proved by the generall conſent of antiquitie: that Monks ſhould not meddle with any part of the Miniſterie, and therefore had no right to their maintenance. *Chalſedon. Concil. can.*4. *Ut nullus monachorum tentet civilia aut eccleſiaſtica negotia inquietare:* That no Monk under paine of excommunication meddle with civill or eccleſiaſticall buſineſſe. *Leo epiſtol* 60. *Nullus preter eos, qui ſunt domini ſacerdotes jus docendi & pradicandi audeat vendicare, ſive ſit monachus, ſive laicus, &c.* Let no man, beſide the Miniſters of God, take upon them to teach, or preach, whether hee be a Monk, or a lay man, *Tarraconenſ. can.*11. *Ut nullus monachorum miniſterium Eccleſiaſticum preſumat agere:* That no Monk preſume to execute the Eccleſiaſticall Miniſterie.

Hereunto agree their owne Canons: *Cauſ.* 2. *qu.* 7. *c.*54. *Pelag. Nec ſecularia, nec eccleſiaſtica negotia monachus, &c.* That a Monk ſhould not entermeddle either with matters ſecular, or eccleſiaſticall. *Cauſ.* 7. *qu.* 1. *c.*45. *Monachorum vita, &c.* A Monks profeſſion is to be ſubject, not to teach, or beare rule. Likewiſe, *Sext. decretal. lib.* 5. *tit.* 2. *c.* 11. *Clemens* 4. *Pradicatores quaſturios à pradicationis officio. &c.* Begging Preaches muſt bee inhibited to preach, for it appertaineth onely to them to aske charitable reliefe, &c. Thus Monks in times paſt, were excluded from the office of the Clergie.

And as Monks could not become Clerks, ſo neither was it lawfull for Clerks to enter into Monkerie. *Concil. Caſar auguſt. can.*6. *Clericus, qui propter luxum, &c. ab officio ſuo ſponte diſceſſerit, ac velut obſervatorem legis ſe monachum videri maluerit, de eccleſia repellendus:* A Clergie man, which of wantonneſſe doth leave his office, and chuſeth rather to be a Monk, that he may ſeeme an obſerver of the law, let him be expelled from the Church.

Secondly, as there is no affinitie betweene Monks and Clerks, for their office, ſo have they nothing to doe with Clerks maintenance. Monks ought to take no tithes, *Lateranenſ. ſub Innocent.* 3. *cap.* 16. *Ne religioſi ſuſcipiant decimas de manu laicali:* Religious men (meaning Monks) ought to receive no tithes of the lay ſort. Yet Monks are commanded to pay tithes: *Concil. Lateranenſ. part.* 13. *cap.*6 *ſub Alexandro* 3. *Ex pradiis ruſticis traditis monachi decimas ſolvant:* Monks muſt pay their tithes out of their farmes let out to husbandmen. And as for other maintenance by land, it is likewiſe forbidden, *Lateranenſ. part.* 27. *cap.* 1. *Alexander* 3. *Monachi non debent villas aut eccleſias ad firmam tenere:* Monks muſt not take villages or Churches to farme.

3 Monkiſh idle life is condemned, *Concil. Toletan.*7. *can.* 5. *Illos quos in tali propoſito ignavia impulit, quoſque nulla vita dignitas ornat, ſed ignorantia fœdat, decernimus à cellulis ejici, &c.* They which entred into this profeſſion for idleneſſe ſake, who are of no commendable life, but foulely ignorant, we would have them caſt out of their Cels.

4 Monks alſo and Friers are forbidden by the ancient Canons to live by begging, *Concil. Aquiſgranenſ. cap.*107. *Ipſi pauperes, ſi ſe poſſunt ſuis artificiis & laboribus expedire, non praſumant, quod debet infirmus, & debilis accipere:* The poore, that are able to helpe themſelves by their labour, muſt not take that, which is allotted for the weak and impotent, *Colonienſ. part.*11 *cap.* 3. *In hoſpitalia, nulla alia quàm miſerabiles perſona, qua aut morbo debilitate, aut atate impedita ſunt manibus laborare:* Let none but miſerable poore perſons be received into hoſpitals, which are hindred by their ſickneſſe, impotencie, or age, from working with their hands. *Cap.*5. *Sint mendicantibus validis non ſolum hoſpitalia clauſa, ſed & publice & oſtiatim mendicare interdictum ſit:* * Not onely hoſpitals are to be ſhut up againſt valiant beggers, but we forbid ſuch to begge from houſe to houſe, &c. Therefore luſtie, ſturdie, lubberly Friers ought not to goe a begging, but to get their living with labour.

* That this is not meant onely of common-beggers, but of idle lubberly Friers: ſee Retect pa. 50. and the exception taken hereunto anſwered.

See alſo to this purpoſe their owne Canons: *Cauſ.* 16. *qu.* 1. *c.*18. *Pſeudomonachi, &c.* Monks that wander too and fro, are called falſe Monks, *Cauſ.*18. *qu.*2. *c.*10. *Monachi in civitate vagantes, &c.*

Monks wandring up and downe in Cities, doe but make a ſhew onely, they are not true Monks. *Extravag. commun, lib. 3. tit. 8. c. 2. Ioann. 22. Monachi ad tranſmarina, &c.* Monks going beyond the ſea, muſt be taken for Apoſtates, &c. Theſe Canons forbid the wandring and runnagate life of Monks.

5 Laſtly then, that there is no meanes left to Monks for their maintenance, but the labour of their hands, it is thus further ſhewed, *Concil. Aquiſgranenſ. cap. 96. ex Hieronym. Facito aliquid operis, ut ſemper inveniat te diabolus occupatum:* Be doing of ſome worke, that the devill may alwaies finde you occupied.

Concil. Carthag. 4. can. 51. Clericus quantum libet verbo Dei eruditus, artificio victum quærat: A Clergie man, though very well inſtructed in the word of God, may get his living by ſome artificiall worke, *Can. 53. Omnes Clerici, qui ad operandum validi ſunt, artificiola & literas diſcant:* All Clergie men, that are ſtrong to labour, let them together with letters learne ſome handicraft, &c. If Clerks in thoſe daies were inured to hand-labour, whoſe office was to teach; how much more did it become the Monks, who had nothing to doe with Eccleſiaſticall functions?

Laſtly, *Iohn Wickliffe* condemned for this article with others, for ſaying, that Friers are bound to get their living by labour of their hands, and not by begging: and that whoſoever gave any almes to begging Friers, is accurſed, *Fox pag. 435. articl. 22. 23.*

Pag. 401. 1. 40.

Harm. 69. in 21. c. Matth.

Cenſur. Orient. c. 21.

Now for further evidence. 1. In the Greeke Church the Monks of ancient time laboured with their hands, as *Chryſoſtome* witneſſeth, that the Monks having finiſhed their prayers, *Exorto jam ſole ad opus ſe vertere,* The Sonne being riſen doe goe to their worke: and the ſame is the uſe of the Greeke Monks to this day, as *Ieremie* their Patriarke exhorteth Monks to continue in watching and prayer, &c. *in opere ipſo,* and in their worke.

Exhortat. ad Monach.

Damianus a Goes de morib. Æthiop. Harm. ſect. 18. pag. 574.

2 So *Athanatius* preſcribeth to the Egiptian Monks: that they ſhould not goe forth of their houſe, but when, either *Ratio religionis exegerit, aut operis exercendi cauſa, &c.* Either ſome religious buſineſſe required, or to follow their worke for their living. And at this day, it is not lawfull for the Monks of Æthiopia, *vicatim mendicare,* to begge abroad in the Countrey, but they get their living with their hands: as *Zaga Zabo* an Æthiopike Biſhop confeſſeth.

3 Wittemberg. confeſſ. c. 26. This vow (to get thy living by begging) is repugnant *to the love of thy neighbour, which requireth, that by begging thou be not further troubleſome to any, than neceſſitie requireth.*

Holydor lib. 7. de invention. c. 3.

4 *Polydor Virgil* ſaith, I ſee no reaſon, why Monks *Debeant ſemper in mendicando harere, &c.* ſhould hang upon begging, when it is evident *Chriſtum non mendicaſſe,* that Chriſt begging not, neither did the Apoſtles, *otioſos expectare,* expect their maintenance from others being idle, &c. yea he ſheweth that *Francis* in his teſtament tooke this order, that his Monks ſhould get their living by the labour of their hands, *Nec prius ad mendicandum aggredi, quam laboris pretium eſſet negatum,* And not to betake themſelves to begging, untill they ſhould be denied the price for their worke.

Thus by Gods goodneſſe we have finiſhed this queſtion, and this whole controverſie: one other queſtion remaineth, whether the monaſticall life be meritorious or not, which wee have reſerved to another place, when wee ſhall come to the queſtion of virginitie in generall, and the privileges thereof.

THE

THE SEVENTH GENERAL CONTROVERSIE, CONCERNING THE CIVILL MAGISTRATE.

MAny things, which *Bellarmine* in this Controverſie laboureth to prove, are agreed upon betweene us and our adverſaries, and therefore wee will ſpend no time in them.

1 We teach, as well as they, that there ought to be Magiſtrates, Princes and Governours amongſt Chriſtians, contrarie to that which the Anabaptiſts hold, that there ought to bee equalitie among Chriſtians. The holy Ghoſt, *Judge* 17.6.and 19.1. maketh this the cauſe of all diſorder: *At that time in Iſrael there was no King amongſt them, but every man did that which ſeemed good in his owne eyes.* Judg.17.6.19.1

2 We doe hold, that even wicked Kings and Tyrants have power over the goods and lives of men, neither that it is lawfull to diſobey them, but in matters onely belonging to our conſcience, where it is better to obey God than men: *Ierem.* 27. 6. I have given, ſaith the Lord, all theſe lands to *Nabuchadnezzar.* Jerem.27.6.

3 Concerning the power of Princes, we grant, that they may make lawes and ordinances to governe the people by, *Pro.*8.15. that they may puniſh the offenders of their lawes, *Rom.* 13. *They doe not beare the ſword for nought:* That it is lawfull for Chriſtian Princes upon juſt occaſion, to wage battell, *Luk.* 3. 14. *Iohn Baptiſt* doth not condemne the calling of ſouldiers, but teacheth them to uſe it aright. Prov.8.15. Rom.13.4. Luk.3.14.

But here by the way we muſt a little ſalute the Jeſuite, who findeth great fault with *Luther*, for ſaying, That to fight againſt the Turks, is to repugne againſt God, viſiting our iniquities by them, *Articul.*34. *condem. in bulla Leonis.* As though *Luther* ſhould thinke it unlawfull to wage battell with the Turke. Firſt, I will briefly declare, that *Luther* had no ſuch meaning; and then it ſhall appeare by whom the Turkiſh warres have beene moſt hindered.

As concerning the firſt, *Luther* doth not ſimply ſpeake againſt ſuch warres, but onely the abuſes among Chriſtians, in ſuch warlike enterpriſes: the firſt is, their malice and hatred againſt the Infidels, whom they ſeeke by no meanes to convert or winne unto the faith, but uſe altogether violent and bloodie meanes, whereas the other way ought firſt to be attempted, as M. *Tindall* ſaith; I am bound to love the Turke with all my might, &c. after the example that Chriſt loved mee, neither to ſpare goods, body or life to winne him to Chriſt, *Fox pag.*1248.

The ſecond abuſe is their ſuperſtition towards the land of Judea, which they call the holy land, for the recovering whereof principally all thoſe great warres were taken in hand: whereas there are greater motives, as the propagation of the Goſpell, the redeeming of the libertie of Chriſtians: And therefore it is to be thought, that God in his great wiſedome hath given over thoſe places to the poſſeſſion of the Heathen, to let us know, that before God one place is not more holy than another.

A third fault is, for that Chriſtians ſeeing the mightie increaſe of the Turkiſh tyrannie, doe not enter into conſideration of themſelves, and repent them of their ſinnes, which are the cauſe why Chriſtians are ſcourged with the Turkiſh iron rods. The ſinnes of Chriſtians (ſo called) are very great, and doe farre exceed the manners of the Eaſt: As one thus writeth, *Latini licèt ad ea, quæ ſunt fidei, verius adhæreant Deo quàm Græci, tamen quoad mores multo pluribus fœditatibus & ſceleribus implicati ſunt:* Though the Latines in things concerning faith doe more neerely cleave to God, than the Grecians, yet are they more polluted in their manners, *Oper. tripartit. lib.*1. *cap.*2. *tom.*2. *Concil.* But as the truth is, the Latines are more corrupt both in life and manners: this is that therefore that *Luther* miſliketh in theſe warres, that men will not conſider, that they are chaſtiſed for their ſinnes, and ſo learne to amend their lives: and otherwiſe he thinketh not. Yea *Bellarmine* himſelfe alleageth *Luthers* owne words, whereby he ſheweth his great miſlike of thoſe Preachers, that crie out the Turke ought not to be reſiſted: *Hic ſermo ſeditioſus eſt, &c.* This ſaying is ſeditious and not to be ſuffered. Theſe are *Luthers* owne words in his booke, *De Viſitation. Saxonica*: howſoever the Jeſuite in other places wreſteth his meaning.

Now in the netx place I will ſhew, how that not *Luther*, or any of his part, but the Pope and Popelings have beene the onely hinderers of the Christians couragious enterpriſes againſt the Turke, and the greateſt cauſe of his riſing.

1 The firſt advantage which the Infidels had, was by the diviſion of the Chriſtian Empire, when as firſt *Gregorie* the 3. *anno* 742. began, and *Leo* the 3. finiſhed his device, in erecting a new Emperour in the Weſt about *anno* 800. and ſo weakned the power of the Emperour of Conſtantinople. And afterward they tooke upon them to excommunicate the Greeke Emperour at their pleaſure: as *Clemens* 5. dealt with *Andronicus Paleologus*, excommunicating him, and all the Greeke Church beſide, charging all Princes, Earles, Barons, &c. under paine of excommunication, to have no ſocietie or confederacie with him, *Extrav. commun. lib.* 5. [illegible] c. 3. And by this meanes the Greeke Emperour being forſaken of all helpe, was unable to reſiſt the cruell Turke.

2 After that the Empire of the Eaſt was thus weakned, by little and little the Weſt Empire began to decay: for the Popes uſurped upon the Emperours, tooke upon them to depoſe them, to make them their vaſſals, to hold their ſtirrup, to kiſſe their feet, to receive their Crowne and dignitie at the Popes hands: And at the length *Gregorie* the 5. *anno* 1000. or thereabout, made a decree, that the Emperour ſhould be choſen from thenceforth by ſeven Prince Electors of Germanie: ſo the majeſtie of the Empire, which before deſcended by certaine inheritance, now began to depend upon uncertaine and corrupt election. And hereof it came to paſſe, that *anno* 1350. *Carolus* 4. that his ſonne might ſucceed him in the Empire, did lay to pledge unto the Prince-Electors the free Cities belonging to the Empire, which to this day were never redeemed: and thus alſo was the Weſt Empire weakened, and a way made for the Turke to invade Chriſtendome.

3 A third practice of the Pope in weakening the ſtate of Chriſtendome was, by his cruell taxes and impoſitions upon the Clergie and others, in levying ſometime the tenths, ſometime the firſt fruits, ſometime halfe the fruits of all Eccleſiaſticall promotions, as *Innocentius* the ſeventh did: And under the pretence and colour of the holy warres, gathering great ſummes of money, as in the Laterane Councell *ſub Innocent. 3. in fine*: the twentieth part of every ſpirituall living for the ſpace of three yeeres was allotted towards the expedition intended againſt the Infidels: and at divers other times the like exactions were required. And thus by the Popes Annates, Buls, Indulgences, yeeres of Jubile, firſt fruits, pall money, diſpenſations, *Peter* pence, and ſuch other devices, all Chriſtendome was robbed and ſpoiled, and left naked to the Turke.

4 Beſide theſe former practices, the Popes have dealt unfaithfully, and entred themſelves into league with the Infidels: *Alexander* the third *anno* 1160. perſwaded the Emperour *Fredericke* to goe in battell in his owne perſon againſt the Souldane, and ſo betrayed him into his enemies hand, ſending unto the Souldane the Emperours counterfeit taken by a skilfull Painter: *Alexander* the ſixth, tooke 200000. crownes of *Bajazetes* the great Turke to poyſon his brother *Gemes*, that was fled to him for ſuccour, and ſo he did: *Eugenius* the fourth, *anno* 1430. perſwaded *Uladiſlaus* King of Hungarie to breake the truce, and violate his faith given unto *Amurathes* the great Turke; whereupon the Turke in great Indignation joyned battell with him, wherein the King himſelfe and the moſt of his Armie were ſlaine: And by this occaſion the Turke entred into Chriſtendome, and to this day never could be driven out.

5 Laſtly, if the Pope were an enemie indeed to the Turke, and would have battell waged with him, he ſhould doe as his predeceſſor *Innocentius* the third did, *Concil. Lateranenſ.* who proclaiming warre againſt the Turke, *Imperavit, pacem Chriſtianis ad quadriennium ſub pœna excommunicationis*: Injoyned peace & truce to all Chriſtians for foure yeere under paine of excommunication. So ſhould the Pope cauſe the King of Spaine to leave off moleſting and troubling his neighbours: but now he is ſo farre from this, that the Pope is rather become the chiefe author of diſſention and ſtrife, and ſower of diſcord among Chriſtian Princes, exciting and ſtirring them up to warre one againſt another. Did not *Marcellus* the ſecond ſay, not long ſince, *Expeditionem magis fieri debere in Lutheranos, quàm Turcas?* That warre ſhould be made upon the Lutherans, rather than againſt the Turkes? But as the ſaying is, it is well that a curſt Cow hath ſhort hornes, for this *Marcellus* was but a Pope of 23. dayes. *Alexander Farneſius* Cardinall and chiefe Captaine under *Paulus* the third, againſt the Lutherans, ſaid, he would ſhed ſo much Lutheran bloud, as that his horſe might ſwim therein: *ex actis Paul. 3.*

Judge now (Chriſtian Reader) whether by this meanes the Pope hath not greatly decayed the ſtrength of Chriſtendome, in nouriſhing of domeſticall warres: and ſo comparing this with the other practices, you ſhall finde, not *Luther* nor Lutherans, as they are ſlandered; but the Pope and his Popelings, to have beene the chiefe hinderers of the Chriſtians warlike enterpriſes againſt the Turke: let us now goe forward.

The ſeverall queſtions, wherein we differ from our adverſaries, and they from the truth, concerning the office of the civill Magiſtrate, are theſe.

1 Concerning the authoritie of the Prince in Eccleſiaſticall matters, three parts of the queſtion. Firſt, whether he have power over perſons Eccleſiaſticall. Secondly, whether over their goods. Thirdly, whether in Eccleſiaſticall cauſes.

2 Whether the civill Magiſtrate may proſecute heretikes to death: and whether hee ought to be the judge of heretikes, with other like queſtions.

3 Whether the poſitive and civill lawes of Princes, doe binde their ſubjects, and oblige them ſimply in conſcience. This matter we have diſcuſſed before, Controverſie 4. queſt. 7. part. 1.

4 Whether the Pope ought or may excommunicate the Prince, or Emperour, or otherwiſe hath any temporall juriſdiction above him: this queſtion alſo is handled before, Controverſie 4. queſt. 8. part. 1.

The Firſt Queſtion, concerning the authoritie of the Prince in Eccleſiaſticall matters.

THis queſtion hath three parts. Firſt, whether hee have power over the perſons Eccleſiaſticall. Secondly, whether over their goods. Thirdly, whether the Prince bee chiefe in cauſes Eccleſiaſticall.

The Firſt part, concerning the authoritie of the civill Magiſtrate over Eccleſiaſticall perſons.

The Papiſts.

THe Clergie is not bound to keepe and obſerve the civill and poſitive lawes of Princes, if they be contrarie to the Canons of the Church: neither ought they for any cauſe to be cited before the civill Magiſtrate, or to be judged by him, *Bellarm. de Clericis, cap.* 28.

106. Error.

It is abſurd (ſaith the Jeſuite) that the ſheepe ſhould judge the ſhepheard, *Bellarm.* And the Apoſtle willeth all men to obey their Biſhops and overſeers, *Heb.* 13. 17. and to ſubmit themſelves unto them, from which rule neither Kings nor Emperours are exempted: Prelates muſt bee obeyed: *Ergo,* not obey, *Rhemiſt. ibid.*

Heb. 13. 17.

Anſw. Firſt, the obedience here required we acknowledge, that it ought to be yeelded by Kings and Emperours to thoſe that have the overſight of their ſoules: for the Prince is bound to receive and beleeve all true doctrine which is taught by the Paſtors and Biſhops of the Church, agreeable to the word of God, under paine of damnation: and the Paſtors are bound under the like paine to obey the Princes lawes, made according to the word of God. Secondly, the ſpirituall obedience of the civill Magiſtrate to the word of God, taught by the Paſtors of the Church, is no exemption of them from their civill obedience: for every ſoule is ſubject to the higher powers, *Rom.* 13. 1.

Argum. 2. *Bellarmine* in this place much urgeth the conſtitutions of certaine Councels, for the privilege of the Clergie: as *Chalced. can.* 9. *Agathenſ. can.* 32. *concil. Carthag.* 3. *can.* 9. *Toletan.* 3. *can.* 13.

Anſw. Theſe Canons doe not ſimply forbid Magiſtrates to have the cognizance of Clergie mens cauſes, or to convent them before them: but onely, that Clergie men upon every occaſion, ſhould not draw one another before the civill Magiſtrate, but be contented rather to be ordered by their B. as the words of the Canon of the *Chalcedon* are theſe, *Si Clericus adverſus Clericum, &c.* If a Clergie man have a matter againſt a Clergie man, he ſhould referre it to the B. &c. The *Agathenſian* ſaith, a Clergie man, without the licence of his Biſhop, ſhould not preſume to ſue to a ſecular Judge: ſo the *Toletane, Ut Clerici Clericos, &c.* that Clergie men ſhould not draw Clergie men before the ſecular Judge contemning the Biſhop, &c. Who ſeeth not, that here is no limitation of the civill authoritie, but a monition onely, that Clergie men in ſuch matters, as belonged to the cognizance of the Biſhop, ſhould be ordered by him rather with quietneſſe, than to run to forraine judgement upon every occaſion. And this we denie not, but it is practiſed in our Church, which notwithſtanding attributeth to the Prince the chiefe Soveraigntie over Eccleſiaſticall perſons.

The Proteſtants.

THat Eccleſiaſticall perſons are ſubject to temporall governours, and are to bee judged by their lawes, the Scriptures ſpeake plainly.

Argum. 1. *Rom.* 13. 1. Let every ſoule be ſubject to the higher powers: *Ergo,* Biſhops, yea the Pope himſelfe, if he have a ſoule. The like ſaith S. *Peter.* 1. 2. 13. Submite your ſelves to all manner of ordinance. *Salomon* removed *Abiathar* from the Prieſthood, and put in *Sadock. Paul* appealed, & ſubmitted himſelfe to *Caſar.* Againe, if Prieſts offend and commit any grievous ſinne, as of murther, theft, who ſhall puniſh them? The civill Magiſtrate onely beareth the ſword. They muſt either grant, that Prieſts are no evill doers, which were too too groſſe, or if they be, that they are under the civill Magiſtrates power: for he is the Miniſter of God to take vengeance upon evill doers, *Rom.* 13. 4.

Rom. 13. 1.
1 Pet. 2. 13.

Rom. 13. 4.

Our doway men to the inſtance given of *Salomon,* make this anſwer: That *Salomon* by ſpeciall inſtinct diſplaced *Abiathar,* being not onely a King but a Prophet: and againe, ſay they, ſome ſecular Princes doe nominate ſpirituall ſuperiours, and inſtall them in their ſeats, yet their juriſdiction is not depending on the Prince, but the Prince to be directed by them, *Numb.* 27. 21. And further, they tell us in another place, that whereas it is ſaid, Judg. 4. 4. that *Deborah judged Iſrael:* being a Propheteſſe ſhe reſolved hard & obſcure things, but exerciſed no juriſdiction in any cauſes, for that belonged to the councell of Prieſts and of ſeventie ancients, where the high Prieſt was the chiefe Judge, *Numb.* 11. *Deuter.* 17.

Marginall annotations upon the 2. of the third of the Kings.
Numb. 27. 21.
Marginall note upon the 4. of Judg. verſ. 4.

*Contra.*1. True it is, that *Salomon* was both a Prophet and a King ; but the depoſing of *Abiathar* was an act of his kingly office, the writing of canonicall bookes of Scripture was an act of his Propheticall gift : if as a Prophet he depoſed him, and not as King, then as a Prophet alſo he might have put him to death, for he ſaid unto him, *Thou art worthie to die*, 1 *King*.2.26. for his conſpiracie with *Adoniah:* and if it had beene a Prophets part to doe it, why was not the matter referred to *Nathan* a profeſſed and knowne Prophet? *Salomon* then by his Kingly power depoſed *Abiathar* for conſpiracie. 2. Neither needed he any ſpeciall inſtinct thereunto, but Princely diſcretion in diſcerning of his offence : that as he cauſed *Adoniah* to die for his ambitious attempt, ſo *Abiathar* was by the ſame power diſplaced from the Prieſthood for his ſedition. 3. It is confeſſed, that Princes may nominate Princes, and inſtall them : and why not as well deveſt them as inveſt them, & foreſtall as well as inſtall them? their ſpirituall juriſdiction we confeſſe hath no dependance of the King, nor yet any other eſſentiall parts of their ſpirituall function: yet are they under the temporal obedience of the King. 4. *Deborah* alſo is ſaid to have judged Iſrael, as other of the Judges did : ſo *Iair* is ſaid to have judged Iſrael, *chap*.10.3. and *Ibzan*, *chap*.12.8. and *Elon*.*chap*.12.11. by judging then is underſtood, governing, and deciding of controverſies ; as it is ſaid, *All Iſrael came unto her for judgement.* And this may appeare further, for that ſhe giveth direction for warre unto *Barak*, and was the chiefe that managed that buſineſſe : this was more than to reſolve obſcure doubts. There was an high Prieſt, and ſeventie ancients : but it ſeemeth they were careleſſe and negligent in their office, and therefore God raiſed up extraordinarie Judges. 5. And in that place objected, *Numb*. 27.21. *Eleazars* office was to aske counſell of God : ſo that direction was from the Prieſt, but the execution belonged to *Ioſhua* : and who denieth but that it belongeth to ſpirituall Paſtors, to inſtruct the Civill power by the word of God : yet their Civill authoritie is not thereby impaired.

Epiſtol.162. In *Auguſtines* time, the controverſies betweene the Catholike and Donatiſt Biſhops, were committed to the judgement of the Emperour : *Ait quidam*, ſaith he, *non debuit Epiſcopus proconſulari judicio purgari : Quaſi verò ipſe ſibi hoc comparaverit, ac non Imperator ita quæri juſſerat, ad cujus curam, de qua rationem Deo redditurus eſt res illa maximè pertinebat :* But, ſaith one, a Biſhop ought not to have beene purged before the Proconſull, or civill Magiſtrate : As though (ſaith *Auguſtine*) the Proconſull did of himſelfe intermeddle in this matter, and was not commanded rather of the Emperour ſo to doe : unto whoſe charge that matter principally appertained, and whereof he ſhall make account unto God. *Ergo*, by his ſentence, the cauſe of the Biſhop principally was to bee judged by the Emperour.

Agatho Biſhop of Rome writing to *Conſtantius* the Emperour, calleth himſelfe, *Imperii famulum*, a ſervant or ſubject of his Empire: and againe, *Pro obedientia, quam debuimus* : he confeſſeth, he oweth obedience to him.

Pope *Leo* ſubmitted himſelfe to *Ludovicus* the Emperour, 2.*queſt*. 7. as it appeareth under theſe words : If wee have done any thing incompetently, or have not obſerved the path of equitie among ſubjects, we will amend the ſame, either by your owne judgment, or elſe by the advice and judgement of thoſe whom you ſhall appoint, &c. If the Popes therefore themſelves are not exempted from the ſecular power, I thinke inferiour Clerks are not.

Epiſtol. Leodienſ. cont. Paſchal.2. Omnis anima poteſtatibus ſublimioribus ſubditor : qui hoc omni animæ præcipit, quem à ſubjectione terrenæ poteſtatis excepit? Let every ſoule (ſaith S. *Paul*) be ſubject to the higher powers : he that enjoyneth this to every ſoule, whom hath he exempted from the ſubjection of the earthly power?

M. *Bradford* collecteth out of this place, that all men ought to be ſubject to the temporall power, *Poteſtati, quæ gladium geſtat :* to that power which beareth the ſword, which is the temporall power, Pag.1460.2.86. *Fox pag*. 1608.*col*.1.

B. *Cranmer*, holy Martyr : By the Scripture the King is chiefe, and no forraine perſon in his owne realme above him : there is no ſubject, but to a King, I owe my fidelitie to the Crowne, &c. *Fox* 1874. *col*.2. Pag.1701.2.10.

Now whereas *Bellarmine* maketh ſhew both of Imperiall and Pontificiall conſtitutions, as though he could out of them warrant his aſſertion : I will briefly declare, what plentifull teſtimonies we have out of both.

Firſt, for the Civill law, whereas *Bellarmine* affirmeth, that the Magiſtrate can neither puniſh Clergie men, nor convent them before them : I will prove the contrarie, concerning both theſe points. Firſt, that the Civill power hath authoritie to cenſure and puniſh the Clergie offending, it is evident, *Cod.lib*.1.*tit*.4.*leg*.3. *Martian. Si Clericus erit, &c.* If a Clergie man ſhall ſeeme to diſpute or doubt of the faith, he ſhall be deprived. *Cod.lib*.1.*tit*.6.*leg*.14. *Arcadius*, a Biſhop offending againſt the Common-wealth, ſhall be exiled.

For the conventing of Clerkes, the law is as cleare, *Cod.lib*. 1.*tit*. 6.*leg*.24. *Martian. Cum Clericis, &c.* The Clergie men of Conſtnatinople may be convented before the Patriarke or Preſident of the Citie, *Leg*.31. *Anthemius, Clerici extranei :* Forraine Clerks, and not of the Citie of Conſtantinople, muſt be convented only before the Preſident of the Citie. *Ibid. authentic. In civili crimine civilis præſit Iudex, &c.* In civill offences the Civill Judge muſt beare ſway : And there criminall offences are interpreted to be murther, adultery, perjurie, &c. Likewiſe *Cod.lib*.1.*tit*.6.*leg*.34. *Anthemius, Præſidali juriſdictioni*,

Juriſdictioni, &c. To the Preſidents juriſdiction all of what degree ſoever are ſubject, Biſhops, Clerks, Monks, &c.

Now let us take a view of their owne law: *Cauſ.11.qu.1.c.20. Gregorius; Paulinum Aquileienſ.&c.* I pray, ſend under ſafe cuſtodie unto the Emperour, *Paulinus* Biſhop *Aquileienſ.* and the Biſhop of Millaine, &c. This Canon attributeth this power to the Imperiall crowne, to puniſh eccleſiaſticall perſons. Alſo *cap. 45. Si quis cum Clerico, &c.* If a man have a ſuit with a Clerke concerning a money matter, if the Biſhop refuſe to heare, *Tunc ad civilem judicem* : Then it may bee lawfull to bring the matter before a civill Judge: *Decret.Greg.lib.5.tit.39.c.23.Clemens 3. Clericus à Comite juſſus fuſtigari, &c.* A certaine Clerke for making ſedition was commanded by an Earle to be beaten with a club, and thereof died, &c. The Pope himſelfe determineth this to be lawfully done. Thus wee ſee, how that in former time, Clerkes were ſubject, both by the law of God and man, to the civill juriſdiction.

Now then, as by the preaching of the Goſpell, Princes are reſtored to their Imperiall dignitie, and made Lords of all their ſubjects both ſpirituall and temporall, whereas they are but halfe rulers before: ſo Princes likewiſe have provided great immunities and privileges for the Preachers of the Goſpell, by whom their princely authoritie is revived: as *Cod.lib.1.tit.6.leg.1. Conſtantinus* made a law, that Clergie men, their miniſters and ſervants ſhould be free from all new exactions and impoſitions. Likewiſe *Conſtantinus ibid. leg. 2.* exempteth Clergie men, their wives, children, ſervants, goods, from all militarie ſervices, from carriage, poſt-ſervice, and ſuch like. And *Fredericke* made an excellent conſtitution in the behalfe of the Clergie, and eſpecially ſuch as were *Profeſſores ſacrarum legum, &c.* Profeſſors of Scriptures, *Ne à viliſſimus hominibus &c.* That every vile perſon ſhould not be readie to offer or doe them wrong, or convent them at their pleaſures before every Judge, but only ſuch as are there named: and the reaſon of this conſtitution is rendred, *Quia illorum ſcientia, &c.* Becauſe the whole world is lightned with their knowledge: *Et ad obediendum Deo & nobis, &c.* And the ſubjects are taught by them to obey God, and us his Miniſters. Then it followeth, *Dignum exiſtimavimus, ut quadam ſpeciali dilectione eos ab omni injuria defendamus* : Wee have therefore thought it good, by our eſpeciall favour to defend them from all injurie: *Conſtit. Frederici. Cod.lib.4. tit.13.leg.5.* A worthie conſideration, that the Miniſters and preachers of the Goſpell, which teach the people obedience, and would have none exempted from their regall authoritie, ſhould themſelves be chiefly defended and protected by it. Agreeable to this Conſtitution, are the Imperiall lawes of this nation yet in force, which forbid that any hay, corne, beaſts, cattell, or any goods of Clergie men, ſhould be taken from them, by any colour of commiſſion, without their conſent: *For we doe take* (as the words of the law are) *the ſaid Clergie men with their poſſeſſions, goods and chattels, into our eſpeciall protection and defence: Anno 14.Edward.3.cap.1.& anno 1. Richard.2.c.3.* Thus Chriſtian Princes in token of thankfulneſſe to the Goſpell and the Miniſters thereof, have endued them with excellent privileges, if through the envie, and pragmaticall attempts of inferiour miniſters and officers they might be ſuffered to enjoy the ſame: But it is now farre otherwiſe, that the Goſpell with the Miniſters thereof are growne into ſuch contempt, that every vile perſon is readie to offer them wrong, and to moleſt them with injurious ſuits, and that with many they finde ſmall favour, neither are reſpected according to their calling; a ſmall reward for their labours in the Goſpell. And thus wee are made a ſcorne to our adverſaries, who laugh in their ſleeves, to ſee the Miniſters of the Goſpell, that have by their preaching enlarged the Civill authoritie, to receive no more favour from it, and in enlarging other mens libertie, to abridge their owne: which I ſpeake not, as complaining of the ſoveraigne and ſacred Princely Majeſtie, or the honourable Miniſters thereof; under whoſe comfortable ſhadow we live, and have libertie of conſcience; but of ſome inferiour officers, that have not that regard to the excellent calling and miniſterie of the Goſpell, which is fit of all Chriſtians to be acknowledged. But leaving this complaint I will proceed.

Juſt complaint againſt the injurious vexation of Miniſters and Preachers of the Goſpell.

This right and power over Eccleſiaſticall perſons, firſt, the Emperours of Conſtantinople did exerciſe over their Patriarkes: as *Nazianzene* could not leave his place there without licence of the Emperour: he went to *Theodoſius* to his Court, and craved *remiſſionem laborum*, to be eaſed of his labours, and with much adooe the Emperour gave him licence to depart. *Conſtantinus* the 6. depoſed *Michael* Patriarke of Conſtantinople.

Excitation. Eſpenc.lib.3. digreſſ.in 2.Timoth.c.10. Sacran.Elucid. err.c.3.

2 The ſame was practiſed in the South Church: *Athanaſius* Patriarke of Alexandria thus writeth to *Conſtantius* the Emperour: entreating, *ut cum epiſtolis tuis patriam ingreſſus, ita acceptis mandatis tuis diſcederem* : That as I came into my countrey at your ſending, ſo I may depart by your commandement, &c. At this day the Æthiopian Emperour hath ſoveraigne command over the Patriarke, not ſuffering him to meddle in the temporall adminiſtration of the kingdome: and when the Patriarke dieth, what goods ſoever he hath, *ad imperatorem devolvitur*, it is devolved to the Emperour.

Titleman.de fid. & religion. Æthiop.

3 Confeſſion of Helvetia, *chap. 30. All ſubjects muſt honour and reverence the Magiſtrate as the miniſter of God, &c. Brethren obey all his juſt and equall commandements: finally, let them pay all cuſtomes and tributes, &c.* Here this dutie and ſubjection is required of all ſubjects: if ſpirituall perſons be ſubjects, they are not exempted.

4 Their Biſhop *Eſpencæus*, doth acknowledge, that the Greeke Doctors, *Chryſoſtome, Theophylact, Theodoret,*

Theodoret, and in the Latine Church, ***Gregorie*** the 11. ***Bernard,*** doe inſerre out of theſe words of S.***Paul, Rom.***13.1. ***Let every ſoule be ſubject to the higher power*** : that it is granted to the Emperour, ***non ſolum militibus, ſed ſacerdotibus dominari***; not onely to have dominion over Souldiers, but Prieſts alſo. Eſpenc. in ep. ad Tit. cap. 3. pag. 513.

The ſecond part, whether the Prince have power over Eccleſiaſticall goods.

The Papiſts.

107. Error. THe goods of the Clergie both ſecular and Eccleſiaſticall, are and ought to bee exempted from paying tribute to Princes: yet they have not this libertie, ſay they, by the law of God, but by the grant of Princes themſelves: ***Rhemiſt, annot. Rom.13. ſect.5. Bellarmine de Clericis, cap.28.***

Geneſ. 47.22. ***Argum.1. Geneſ.*** 47.22. and 27. The lands of the Prieſts were exempted from paying tribute: ***Ergo,*** it ſeemeth that this cuſtome is grounded upon the law of nature, ***Bellarm.*** The ſame preſident is urged by the Doway tranſlators, who give this marginall note upon that place: ***The immunitie and care of Prieſts in the law of nature, yea among infidels.***

Anſw. Firſt, the Hebrew word ſignifieth rather Preſidents, ſuch as were the Kings officers, not Prieſts, as ***Tremellius*** ſheweth: who were maintained by the Kings proviſion, being officers of his houſhold: for ***Geneſ.*** 41.45. ***Ioſeph*** is ſaid to marrie the daughter of ***Potyphar*** Prince, not prieſt of ***On.*** The ſame word ***Cohen*** is there uſed: for it is not like that ***Ioſeph*** would match himſelfe with an idolatrous prieſts daughter. Secondly, be it granted, this was but a politike conſtitution for that countrie: other Princes are not bound to ***Pharao*** his law. Thirdly, they gaine nothing by this, but that it is an humane conſtitution.

Matth. 17.25. ***Argum.2.*** Some of them doe thus reaſon out of our Saviour Chriſts words, ***Matth.17.*** when he ſaid thus to ***Peter, What thinkeſt thou Simon? of whom doe the Kings of the Nations receive tribute, of their owne, or of ſtrangers?*** Simon anſwered, ***of ſtrangers***: the Lord ſaid, ***then are their children free.*** But Clergie men are the children of the kingdome: ***Ergo,*** they ought to be free: thus reaſoneth ***Marſilius de Padua,*** and the Rhemiſts ***Matth.17. ſect.8.***

Anſ. To this argument ***Bellarmine*** anſwereth: firſt, by this reaſon all Chriſtians, as well as Clerks ſhould be exempted from tribute, becauſe they are all the ſonnes of God, being borne anew in Baptiſme. Secondly, Chriſt ſpeaketh only of himſelfe: that as Kings children are freed from tribute, ſo much more he, being the Sonne and Heire apparant of the King of kings, ſhould be exempted from all temporall tribute: thus one of them anſwereth another. Thirdly, to this anſwer may be added, that Chriſt ſtandeth not upon any ſuch privilege, as hee might juſtly alleage; but notwithſtanding leſt he ſhould offend, yeeldeth to pay tribuite: therefore by the words of our Saviour, it is ſcandalous and offenſive for any to pleade privilege in denying of tribute to Princes.

The Proteſtants.

THat Princes have authoritie to puniſh eccleſiaſticall perſons offending in their goods; either by diſplacing them, or by converting the Church poſſeſſions by them abuſed, to better uſes, we have ſhewed before, ***Contr.*** 5.***queſt.6.*** part.1. And that their goods are liable to pay tribute, ſubſidie, tax, unto the Prince, thus now it is proved.

Matth. 17.25. Rom. 13.1. ***Argum.*** 1. Our Saviour Chriſt payed poll money, ***Matth.***17.25. ***Rom.*** 13. Every ſoule ought to be ſubject to the higher powers, and there ***verſ.***5. paying of tribute is made a part of ſubjection: the argument therefore thus followeth: Clergie men are ſubject to Princes, therefore they ought to pay tribute.

Argum.2. Ex conceſſis, we reaſon thus from their owne confeſſion: That which Princes gave to the Church, upon good cauſe they may take away: but this immunitie, not to pay tribute, was firſt granted, as they confeſſe, to the Church, by Kings and Princes: ***Ergo,*** they have the ſame right, having juſt occaſion, to take it from them againe. What ***Auguſtines*** judgement is, we have ſeene in the place before alleaged.

Concil. Lateranenſ. ſub. Leon. 10. ***ſeſſ.*** 11. there the ancient cuſtome and privilege of Parliament is approved: ***Quod habeant juriſdictionem in perſonas Eccleſiaſticas***: that they have power and juriſdiction over Eccleſiaſticall perſons. And the whole Councell ratified it, ſaving only ***Iohannes Dominicus Epiſcop. Terdonenſ.*** But Parliaments have authoritie to levie taxes and ſubſidies upon Clergie men: ſo that conſequently herein alſo this Councell doth authorize Parliaments.

Fredericke the Emperour writeth well to Pope ***Adrian*** the 4. ***Ab iis, qui regalia noſtra tenent, cur homagium & regalia ſacramenta non exigimus, cum ille noſter & veſter inſtitutor ab homine rege nihil accipiens, tamen pro ſe & Petro cenſum Caſari perſolvit, & exemplum vobis dedit, ut vos ita faciatis***: Why ſhould we not require fealtie and other regall rights of thoſe, which doe hold and enjoy our regall dignities? he meaneth Biſhops, ſeeing that Chriſt the founder both of the Civill and Eccleſiaſticall ſtate, whereas he received nothing of any humane King; yet for himſelfe and ***Peter*** paid tribute to ***Caſar,*** and gave you an example ſo to doe.

This is agreeable to the Civill law, ***Cod. lib.1 tit.6. leg.3. Conſtantius: Clerici pro iis prædiis, &c.*** Clergie men, for ſuch poſſeſſions as they hold, muſt be urged to pay tribute.

Their owne Canons conſent: *Decret.par.1.diſtinct.8.c.1. Noli dicere quid mihi & regi, &c.* Say not, what hath the King to doe with me? for what haſt thou to doe with thy poſſeſſion, which thou enjoyeſt by the lawes of the King? *Decret. par. 2. cauſ. 11.qu.1.cap.27. Si tributum petit imperator, non negamus*: If the Emperour require tribute, we denie it not: for even the lands of the Church pay tribute, &c. But becauſe theſe Canons are but compiled by *Gratian* out of the fathers, as the firſt out of S. *Auguſtine*, the ſecond from S. *Ambroſe*; let us heare the decree and ſentence of their owne Biſhops of Rome: as *Urbanus* thus determineth, *Cauſ.23.qu.8.c.22. Tributum in ore piſcis inventum eſt, &c.* Tribute was found in the fiſhes mouth; for the Church of her externall things paieth tribute: but he was not bidden to give the whole fiſh, but only the peece in the fiſhes mouth: So the Church and the office of a Biſhop muſt not be yeelded to the Emperour, but that which is found in the mouth of the fiſh muſt be paied for the defence of peace, &c. *Boniface* 8. indeed decreed all ſuch lay officers to be excommunicate, that laid any taxes or impoſitions upon the Church, and all Clergie men paying any ſuch, to be ſubject to the ſame cenſure, *Sext. decr. lib.3.tit.23.cap.3.* But this conſtitution is reverſed by *Clemens 5.Clementin.lib.3.tit.17.* and by *Benedict.11.Extravag.commun.lib.3.tit.13.* where two caſes are excepted, namely, of neceſſitie, and common utilitie, when it ſhall be lawfull for Clergie men to pay tax and ſubſidie to the Civill ſtate.

Doctor *Taylor* holy Martyr, alleageth out of *Chryſoſtome*, how that the Apoſtles and Evangeliſts, and all men in every realme were ever, and ought to be ever, both touching body and goods, in ſubjection to the kingly authoritie, who hath the ſword in his hand, as Gods principall officer and governour in every realme, *Fox pag.1523.col.1.* Pag.1384.1.2.

Herein we have the practice of other Churches profeſſing Chriſtianitie: 1 *Chryſoſtome* Patriarke of Conſtantinople ſaith, *By common ſentence, Princes for their common care, à nobis ſuſtentari, &c.* ought to be maintained by us, &c. He ſaith *us*, not excluding himſelfe: *Serm. 23. in 13. ad Roman.* The great Duke of Muſcovia, following the preſident of the Greeke Church, doth nominate and appoint the Patriarke of the Muſcovites. Guagnin.de relig.Muſcov.

2 The Emperour of Æthiopia, while the Patriarkſhip is void, which is ſometime two or three yeeres, *de proventibus ipſius Patriarchæ pro libitu diſpenſat*, diſpoſeth of the revenewes of the Patriarke at his owne will: he alſo conferreth every Biſhoprick and Benefice: it belongeth to him, and not to the Patriarke, as *Zaga Zabo* an Æthiopian Biſhop confeſſeth. Damianus a Goes de moribus Æthiop.

3 Confeſſion of Belgia, artic.36. *All men of what dignitie, condition or ſtate ſoever they be, ought to be ſubject to their lawfull Magiſtrates, and pay unto them ſubſidies and tributes.* Harm.ſect.18. pag.588.

4 See for the judgement of the Latine Church, their owne decrees and reſcripts of their Popes before alleaged.

So then it is evident, that the goods of Eccleſiaſticall perſons by common right are liable to ſuch taxations and charges, as the Civill power for the defence of the Common-wealth, and other neceſſarie ſupplies hath need of: yet herein both the liberality and bountie of Princes is to be commended, who have of their noble and honourable minde granted immunities unto ſome Eccleſiaſticall perſons and corporations: and their princely prudence and clemencie alſo ſhall never want due praiſe, nor to impoſe more heavie burthens upon them which watch over mens ſoules, than upon other of their ſubjects: Neither in a Proteſtant Princes government, ſhall one need to feare, or have occaſion to complaine as a popiſh Biſhop doth of their government: *Plus jam quovis laico vectigales ſumus, & merito quidem, quia plus quam laice vivimus*: We are more taxed and laid at than lay men, and no marvell, becauſe we live like more than lay men. Eſpencæus digreſſ.in 1.Tim. lib.2.cap.2.

The third part, concerning the Princes authoritie in cauſes Eccleſiaſticall.

The Papiſts.

THe Prince, they ſay, hath no authoritie to give voice deliberative or definitive in Councels concerning matters of religion, nor to make lawes Eccleſiaſticall concerning the ſame: onely they give them authoritie to execute the Eccleſiaſticall lawes made by the Church, *Rhemiſt. 1 Cor.14.ſ.10. Bellarm.de Pontif.lib.1.cap.7.* 108.Error.

*Argum.*1. Kings and Princes may in their owne perſons execute if they will, whatſoever their inferiour officers doe, as to heare and determine cauſes, as the Judges and other Magiſtrates doe: but the Prince cannot execute any Eccleſiaſticall function, as to preach, baptize; *Ergo*, he hath no authoritie in cauſes Eccleſiaſticall: for how can the Prince impart that to others, whereof he is himſelfe incapable, as to give Biſhops and Paſtors power to ordaine, to preach, and ſuch like? *Bellarm. Rhemiſt. ibid.*

Anſw. Firſt, the authoritie of Civill Magiſtrates doth not give any thing to Eccleſiaſticall Miniſters, which appertaineth to their office, as to ordaine, preach, baptize: neither is the Prince to deale in theſe offices: yet may the Civill Magiſtrates command them to execute their charge and duties according to the word of God. Wherefore it followeth not, Princes cannot execute the paſtorall duties themſelves: *Ergo*, they ought not to ſee them executed. *David, Salomon, Ieboſaphat, Ezechias*, commanded the Prieſts to execute their office according to the law of God, though it was not lawfull for them, neither did they execute any thing proper to the Prieſts office in their own perſons; neither doth any Chriſtian Prince challenge any ſuch right in Eccleſiaſticall functions: wherefore it is an impudent ſlander of *Bellarmine*, which he giveth forth of our Queene, *Iam re ipſa Calviniſtis in Anglia mulier quadam ſummus pontifex*: And now (ſaith hee) in England the Calviniſts have a certaine woman for their chiefe Biſhop: *De notis Eccleſ. lib. 4. cap. 9.*

It doth not follow, that the Prince might as well execute Eccleſiaſticall offices, as he may Civill in his owne perſon, if he have authoritie over both: no more than it followeth, that becauſe Eccleſiaſticall perſons doe teach both Civill Magiſtrates and Church officers their duties, and may in their one perſons execute the one, that is, ſpirituall duties, that they may as well intermeddle in the other: But theſe two offices of Civill and Eccleſiaſticall government are diſtinguiſhed, and muſt not be confounded. The Prince, though he have authoritie to command Eccleſiaſticall perſons; yet being a Civill Magiſtrate, is not to deale with the execution of ſpirituall duties. Biſhops and Paſtors likewiſe have a ſpirituall charge over Kings and Princes, to ſhew them their duties out of Gods word, yet becauſe they are perſons Eccleſiaſticall, they ought not to meddle with meere civill duties. The Prince hath the ſoveraigntie of externall government in all cauſes and over all perſons, yet not alike, for civill offices he may both command and execute; Eccleſiaſticall duties he commandeth only: Biſhops and Paſtors have alſo a ſpirituall charge over all, preſcribing out of Gods Word as well the dutie of Magiſtrates, as of Miniſters, but not alike; for the one they may fully execute, ſo may they not the other. The head in the naturall bodie reſembleth the Prince in the Common-wealth, in ſome ſenſe; the head giveth moving to the whole bodie and all the parts thereof; but to the principall parts in the head, the eyes, tongue, eares, it giveth beſide the facultie of moving, the ſenſe alſo of ſeeing, taſting, hearing: So in the Common-wealth, by the Princes authoritie all perſons are kept in order, and urged to looke to their charge, both civill officers and ſpirituall, as all the parts of the bodie receive moving from the head: but the civill officers receive power and authoritie beſide, and their verie offices of the King, as the parts in the head receive ſenſe from their fountaine: but Eccleſiaſticall Miniſters receive not their offices from the Prince, or any mortall man, but they have their calling according to the order of the Church of God.

Argum. 2. For the ſpace of three hundred yeeres the Church after Chriſt had no Chriſtian governours, but all Heathen and Idoll worſhippers, yet then the Church was eſtabliſhed, and prevailed: *Ergo*, Civill Magiſtrates ought not to deale in Eccleſiaſticall affaires: *Bellarm. de laicis, cap. 17.*

Anſw. 1. Even then alſo, the Heathen Emperours had authoritie in Church matters, and if they had commanded any thing agreeable to true religion, they ſhould have beene obeyed: as *Cyrus* in the law which he made for building the Temple, *Ezra 1. Darius* the Median, for worſhipping the true God. The Heathen Emperours then had the ſame power, but they knew not how to uſe it: Chriſtian Princes doe ſucceed them in the ſame office, but are better taught by the word of God how to exerciſe the ſword. Secondly, we denie not but that in the time of perſecution all things neceſſarie for the ſpirituall building thereof, may be had, without the Magiſtrate, as a vineyard may bring forth fruit without an hedge, but it cannot enjoy peace, nor be in a perfect eſtate, in reſpect of the externall government, but under good Magiſtrates; as the vineyard may ſoone be ſpoiled, the wild bore and the beaſts of the field may breake in upon it, having no hedge. The child being in the wombe, though it have as yet ſmall uſe of the head, but is fed by the navell, which is in ſtead of the mouth, hath in it ſelfe the lineaments and proportion of a humane bodie, yet it wanteth the perfect beautie, till it be borne and come forth, and the head receive his office: So may the Church have a being in perſecution, and the want of the civill head may be otherwiſe ſupplied, but it is not beautifull till the head be ſet up, and the ſword put into the Chriſtian Magiſtrates hand.

Argum. 3. Princes have no cure nor charge of ſoules: *Ergo*, they are not to meddle with Eccleſiaſticall lawes, *Rhemiſt. annot. 1. Corinth. 14. ſect. 16.*

Anſw. Parents have charge over the ſoules of their children, for they are charged to bring them up in the inſtruction and information of the Lord, *Epheſ. 6. 4.* Therefore Princes alſo have directly charge of the ſoules of their ſubjects according to their place and calling, by providing and making good Eccleſiaſticall lawes, and compelling them to the true ſervice of God; as the Eccleſiaſticall Miniſters in another kinde, and more properly are ſaid to have the cure of ſoules, in feeding and inſtructing the people.

Concil. Matiſconenſ. in fine. Guntranus the King being preſent, ſaith thus to the Biſhops: *Licet ſine noſtra admonitione, ad vos ſpecialiter prædicandi cauſa pertineat, &c.* Although without our admonition or charge, the dutie of preaching doth eſpecially belong to you; nevertheleſſe, wee, to whom the higheſt King hath given authoritie to reigne, ſhall not eſcape his wrath, if we have no care of our ſubjects, that is, concerning their religion, &c. This godly King taketh himſelfe to be charged with the ſoules of his people. Biſhop *Ridley* holy Martyr alſo hath ſealed the ſame truth: Both the falſe teacher, and the corrupt governour ſhall be puniſhed for the death of their ſubject, whom they have falſely taught, and corruptly led, yea and his blood ſhall be required at his hands, *Fox pag. 1774.*

The Proteſtants.

THe civill Magiſtrate, by the word of God, hath power to make and coſtitute Eccleſiaſticall lawes, and to eſtabliſh true religion, and ſee that all perſons under their government doe faithfully execute their charge: To ſay therefore that the church officers are to deviſe lawes concerning religion, and the Prince only to execute them, is to make the Prince their ſervant, and doth derogate too much from the princely authoritie. Neither doe we give unto the Prince abſolute power to make Eccleſiaſticall lawes: for firſt, the Prince is not to preſcribe what lawes he liſteth to the Church, but ſuch as only may require the true worſhip of God. Secondly, that it is expedient and meet, according to the commendable cuſtome of this land, that the godly learned of the Clergie ſhould be conſulted withall, in eſtabliſhing of Eccleſiaſticall ordinances, unleſſe it be in ſuch a corrupt time, when the Church governours are enemies to religion: for then the Prince, not ſtaying upon their Judgement, ought to reforme religion according to the word of God, as we ſee it was lawfully and godly practiſed by King *Henrie* the 8. Thirdly, we doe make exception of all ſuch Eccleſiaſticall canons and ordinances, the making whereof doth properly belong to the office of Biſhops and governours of the Church: for our meaning is not, that it is not lawfull for Eccleſiaſticall Miniſters, to make Eccleſiaſticall decrees, which doe properly concerne their office, as concerning the cenſures of the Church, excommunication, ſuſpenſion, abſolving, binding, looſing, and ſuch like, which things are incident to their Paſtorall office: and yet we grant, that the Prince hath even in theſe caſes an overruling hand, to ſee that none abuſe their paſtorall office: But that any lawes ought to be made without the authoritie of the Prince, which the Prince is bound to execute, we utterly denie. And ſo wee conclude, that the civill Magiſtrate hath power over all perſons, and in all cauſes, both temporall and Eccleſiaſticall in ſuch manner as we have ſaid.

Fulk.Heb.13.9.

*Argum.*1. Saint *Paul* willeth, that prayers ſhould be made for Kings and Princes, that under them wee may leade a peaceable life, in all godlineſſe and honeſtie, 1 *Tim.*2.2. *Ergo*, it is their dutie as well to procure religion by their authoritie, as civill honeſtie. Againe, Hee beareth not the ſword for nought, *Rom.*13.4. He hath power to puniſh all evill doers: therefore alſo to correct evill Miniſters, and to make Eccleſiaſticall lawes: for otherwiſe he ſhould have no full power to correct the tranſgreſſors thereof.

1 Tim.2,2.
Rom,13.4.

*Argum.*2. We read that *Ioſua, David, Salomon, Ioſias*, did deale in Eccleſiaſticall matters, which concerned religion and the worſhip of God. *Bellarm.* They did it by an extraordinarie authoritie, not as Kings, but as Prophets. Nay, it was an ordinarie power: for all the good Kings of Juda beſide, as *Iehoſaphat*, *Hezekiah*, and others, did take care of religion: and this was ſo properly annexed to the kingly office, that idolatrous Kings alſo tooke upon them to command falſe religion, as *Ieroboam* ſet up two golden Calves, and *Ahaz* king of Judah commanded *Uriah* the high Prieſt to make an Altar according to the paterne which he ſent from Damaſcus, 2 *King.* 16.11. This power alſo was afterward exerciſed by Chriſtian Kings and Emperours: as *Conſtantinus, Theodoſius, Martianus*, made lawes for the Church. *Iuſtinianus* the Emperour decreed many things concerning Church affaires: as how excommunication ſhould be uſed, how Biſhops and Prieſts ſhould be ordained, concerning the order and manner of funerals: that the holy myſteries ſhould not be done in private houſes. *Carolus magnus* decreed that only the Canonicall bookes of Scripture ſhould be read in the Church: hee chargeth all Biſhops and Prieſts to preach the word. *Lodovicus pius* his ſonne, and Emperour after him, ordained that no entrie ſhould bee made into the Church by Symonie: that Biſhops ſhould bee choſen by the free election of the Clergie and the people. All theſe Emperours did lawfully, exerciſe their Princely authoritie in Eccleſiaſticall matters: *Ergo*, other Princes may doe the ſame ſtill.

2 King.16.11.
Fox pag.7.

Now, whereas we object the example and practiſe of *David*, who appointed Levites to miniſter before the Arke: our Doway diſciples tell us, that this was by ſpeciall privilege and diſpenſation: but ordinarily all temporall Princes are to receive the law at the Prieſts hands: as *Eleazar* was appointed to conſult with the Lord for *Ioſua*: and that *Ioſua* was to goe out and in, that is, to leade and governe the people at *Eleazars* word.

2 Chron.16.4.
Annot. in Numb.27.21.

Contra, 1. *David* had no more ſpeciall privilege, than *Aſa*, *Iehoſaphat*, *Hezekiah*, and other godly Kings of Judah, who reformed religion, and managed Eccleſiaſticall cauſes: *Iehoſaphat* appointed both Civill Judges in temporall, and ſpirituall in Eccleſiaſticall cauſes, 2 *Chron.* 19. though the offices were diſtinguiſhed: as they note upon that place, yet both kinds were under the commandement and at the appointment of the King.

2 *Eleazars* office was to aske counſell of God, and to give direction to *Ioſua*, and according to his (that is *Iehovah*, not *Eleazars*) word, he ſhould goe in and out: So now ſpirituall Paſtors are to declare the will of God out of his word unto the Magiſtrate: they are not to preſcribe what they will themſelves: and the Prince is to obey Gods word: and all both Prieſt and people are to obey the Prince.

3 *Auguſtine* ſaith, *Epiſtol.* 50. *Quis mente ſobrius, &c?* Who in his right wits would ſay to the King, It pertaineth not to you, who in your kingdome is religious or ſacrilegious; to whom it cannot be ſaid, let it not pertaine unto you, who in your kingdome will be chaſt or unchaſt? And in another place, *Ad fratres in erem. ſerm.*14. *Tunc juſtitia dicitur gladius ex utraque parte acutus, quia hominis defendit corpus ab exterioribus injuriis, & animam à ſpiritualibus moleſtiis*: Then juſtice is rightly cal-

led a ſword with a double edge, becauſe it doth both defend the bodie from externall and corporall wrongs, and the ſoule from ſpirituall vexation, &c. That is, the ſword of the Magiſtrate ſerveth as well to prune the Church, and to cut off all errors and hereſies in religion, as to deſtroy the vices and corruptions in manners.

The conſent of antiquitie is on our ſide: *Bonifacius ad Honorium Imperatorem: Angeretur plurib. Chriſtianiſſime princeps, mater eccleſia, niſi apud te ſuarum eſſet ſecura cauſarum*: The Church your mother, moſt Chriſtian Prince, would be greatly grieved, if ſhe were not ſecure and confident in all her cauſes and matters, which reſt in your hand.

Leo epiſtol. 7. ad Theodoſium: Vobis non ſolum regium, ſed ſacerdotalem animum ineſſe gaudemus, ſi quidem præter imperiales & publicas curas, piiſſimam ſollicitudinem Chriſtianæ religionis habetis: Wee doe rejoyce to ſee in you not only a kingly, but a prieſtly minde, in that beſide your imperiall cares, you are moſt godly carefull of religion.

Concil. 6. Conſtantinop. Quid eſt præſertim Imperatori decibilius, &c. quàm præ omnibus pietate adornare ſubjectos, action. 18. What can be more comely, eſpecially for the Emperour, than to adorne his ſubjects with pietie?

Arelatenſ. ſub Carolo. can. 26. Hæc Imperatori præſentanda decrevimus, poſcentes ejus clementiam, ut ſi quid hic minus eſt, ejus prudentia ſuppleatur; ſi quid ſecus, quàm ſe ratio habet, ejus judicio emendetur; ſi quid rationabiliter taxatum eſt, ejus adjutorio perficiatur: Theſe things which wee have decreed, we purpoſe to preſent to the Emperour, that if any thing be wanting, it may be by his prudence ſupplied; if any thing amiſſe, it may be by him amended; if any thing reaſonably enjoyned, it may be by his helpe perfited and confirmed. Doe not they now goe againſt all antiquitie, that ſay the Prince ought to have no voice in Councell, nor to make Eccleſiaſticall lawes: whereas theſe ancient Canons doe ſhew, that theſe things did principally belong to the Civill Magiſtrate?

We have alſo moſt evident teſtimonies out of the Civill and Canon law. Firſt, *Cod. lib. 1. tit. 4. leg. 1.* A law is made by the Emperours *Gratianus, Valentinianus, Theodoſius*, as touching the Catholike faith, and the right beleeving in the Trinitie. *Leg. 3. Martianus* ordaineth, that no man publikely ſhould diſpute of the faith received. *Tit. 6. Leg. 26. Leo* maketh a conſtitution againſt the placing, and carrying about of relikes, &c. It is evident then that theſe Chriſtian Emperours had to doe in the matters of faith.

Likewiſe for their owne Canons: *Decret. par. 1 diſt. 96. Nicholaus* thus writeth to *Michael* the Emperour: *Ubi legiſtis, &c.* Where have you read, that any of your predeceſſors were preſent in Synodes, but only where faith was entreated of, which is univerſall and common to all, as well the Laitie as the Clergie? &c. This Canon excludeth not the imperiall preſence and authoritie even in matters of faith.

Cauſ. 16. qu. 7. 31. Regis auribus, &c. If the Metropolitane take away any thing dedicated to the Church, intimate it into the eares of the King.

Cauſ. 23. qu. 5. cap. 20. Cognoſcant reges ſeculi, &c. Let the Princes of the world know that they muſt render an account unto God for the Church, which they received to defend: *Per terrenum Regnum ſæpe cœleſte regnum proficit*: Oftentimes the heavenly kingdome is increaſed by the terrene and earthly kingdome. But more evidently, *Can. 21. Leo: Res humana, &c.* Humane ſtate cannot ſtand, unleſſe ſuch things, as belong to the divine faith, both the prieſtly and kingly authoritie defend, *c. 34. Injuria ſacramentorum, &c.* The injurie done to the Sacraments of Chriſt, muſt be revenged of Kings, *c. 40. Rex debet adulteria punire*: The King muſt puniſh adulterie, &c. Thus we ſee how that by the ſentence of their owne law, Princes ought to beare ſway even in cauſes Eccleſiaſticall.

This hath beene the practiſe firſt of the Greeke Emperours, to interpoſe themſelves and to inact lawes in Eccleſiaſticall matters: as the true Catholike faith is eſtabliſhed by the lawes of *Theodoſius*, and *Valentinianus* it appeareth in the *Cod. tit. de ſumm. Trinitate*: They forbid any to follow the wicked opinions of *Porphyrius* and *Neſtorius*: *Cod. de epiſtol. leg. 14.*

Liberat. c. 16.

2 This alſo was the practiſe in the South Church: *Zeno* the Emperour reſtoreth *Timotheus* of Alexandria to his Biſhoprick: he commanded *Petrus* of Alexandria to receive into his communion *Proterius*. The Emperour of Æthiopia ſtileth himſelfe *columna fidei*, the pillar of faith.

Evagr. lib. 3. cap. 13.
Epiſt. ad. Ioan. Portugall. regem. ex Damiano.
Harm. ſect. 18. pag. 554.
Sect. 19. p. 583.

3 Confeſſion of Auſpurg, artic. 5. *It belongeth not to the Biſhop only, but alſo to godly Princes, ſpecially to the Emperour, to underſtand the Goſpell purely, to judge of opinions, &c.* Helvetia, the latter confeſſion. chap. 30. *Indeed we teach that the care of religion doth chiefly pertaine to the holy Magiſtrate, let him therefore hold the word of God in his hands, and looke that nothing be taught contrarie thereunto.* Bohemia, chap. 16. *The Chriſtian Magiſtrate, &c. muſt by his authoritie ſet forth the truth of the holy Goſpell, &c. not ſuffer idolatrie, &c.* So alſo to the ſame purpoſe, the French confeſſion, artic. 39. pag. 587. of Belgia, artic. 36. pag. 588. Saxonic, artic. 23. pag. 593.

4 For the Latine Church, ſee the reſcripts of *Bonifacius*, and *Leo* unto the Emperours, before alleaged: the ſame *Leo*, in his 38. epiſtle to the Emperour, *Martian* and *Pulcheria*, giveth them thanks for rooting out the *Neſtorian* and *Eutichian* hereſie: and *epiſt.* 75. he exhorteth *Leo* the Emperour to reforme the Sea of Alexandria.

An Appendix or fourth part of the queſtion, whether the Prince in any good ſenſe may be called the head of his kingdome, and conſequently of the Church in his kingdome.

The Papiſts.

THey doe appropriate this title, to be called head of the univerſall Church, to the Pope of Rome, Error. 109. moſt blaſphemouſly: for there can be no head of the univerſall bodie but Chriſt: But for Princes to be called the head, that is, chiefe governours of the Churches in their kingdomes, they doe abhorre it. Whereupon *Bellarmine* is ſo ſaucie as to check and controule King *Henrie* the 8. becauſe he was called the head of the Engliſh Church.

Argum. 1. The Heathen Emperours were not heads of the Church, being not ſo much as members thereof: therefore neither Chriſtian Magiſtrates, which do ſucceed them in that authoritie, *Rhemiſt. annot. 1. Pet. 2. ſect. 6.*

Anſ. The Argument followeth not: they were no true members of the Church, therefore could not be heads, that is, have the ſoveraintie of the externall government: for wicked Kings and Princes doe keepe their magiſtracie and government ſtill; who though they bee not true members of the Catholike Church, yet ought to be obeyed as Princes. 2 Though the metaphoricall name of head agreed not unto them, yet were they by Gods ordinance appointed to be heads and governours of his people and protectors of his Church, and ſhould have beene, if they had not abuſed their authoritie. 3 Chriſtian Princes, though they have the ſame authoritie which they had, yet now exerciſing the ſword according to Gods law, and being nurſes of the Church, may uſe and retaine thoſe princely titles indeed, to be called patrons and defenders of the Faith, and head, that is, chiefe governours and protectors of the Church: which by right had beene due unto the other, if they had uſed their authoritie as they ſhould.

Biſhop *Cranmer*, holy Martyr: Even *Nero* was *Peters* head, and the head of the Church, that is, in worldly reſpect of the temporall bodies of men, of whom the Church conſiſteth; for ſo he beheaded *Peter*, and the Apoſtles: And ſo the Turk too is head of the Church in Turkey, *Fox.* 1877.

Argum. 2. Chriſtian Princes are members of the Church: *Ergo*, not heads; for if they were heads, how could the Church ſtand without them, as it did in the time of perſecution?

Anſ. Firſt, as though the head is not a member and part of the bodie, though a principall one: ſo the Prince is a member of the Church, but a principall and chiefe member, not of the inviſible Church, for ſo Chriſt is only head; but of a particular viſible Church. Secondly, we denie not but that the inviſible and ſpirituall Church may conſiſt without the Magiſtrate: but a viſible, flouriſhing, and well-governed Church cannot want a head or chiefe governour, that is, as a wall or hedge unto it.

The Proteſtants.

TO be head of the univerſall Church is proper only to Chriſt, and in that ſenſe is not communicable to any creature: for he is to his Church, as the head to the naturall bodie, giving unto it influence of grace, ſpirit and life: hee is therefore the only myſticall head of the univerſall Church: But in an other ſenſe the Prince may be ſaid to be the head and chiefe governour of his kingdome, and of that particular viſible Church, where he is King: We make him neither the myſticall head, which is only Chriſt (far be that blaſphemie from us) nor a miniſteriall head, as they make the Pope to bee as Chriſts Vicegerent in the Church; but a politicall head, to keep and preſerve the peace of the Church, and to ſee that every member doe his office and dutie. But this name we confeſſe is unproperly given to the Prince, neither were we the firſt inventors of it: for the Papiſts firſt gave it to *Henry* the 8. And there are other titles which doe ſufficiently expreſſe the office of the Prince, and may bee more ſafely uſed. If any man thinke it too high a name for any mortall man, and ſo not to be given to any, we will not greatly contend about it: But if any denie it to the Prince, as thereby to abridge him of his power in Eccleſiaſticall matters, we doe ſtand ſtifly for it; and are bold to affirme that with much better right is this title attributed to the civill Magiſtrate, than it was to the Pope: yea, and that it hath beene of old given in a modeſt and ſober ſenſe to Kings and Princes, and may with a favourable expoſition be ſtill: and Princes alſo may receive this honour and title at their ſubjects hands, with proteſtation of their Chriſtian meaning herin.

Argum. 1. This phraſe, for the King to be called the head, is not unuſuall in Scripture, 1 *Samuel* 15. 17. *Saul* is ſaid to be the head of the tribes. *Pſal.* 18. 43. *David* the head of the nations: *Iſay* 9. 15. The Prince or honourable man the head of the people: yea, Princes are called Gods, *Pſal.* 82. 2. which is a name of greater ſoveraintie, than to be called heads.

Bellarmine anſwereth: Princes doe rule over their ſubjects as men, not as Chriſtians; and Kings are ſet over the people, not as they are Chriſtians, but politick perſons: ſo the Prince is head of the kingdome, not of the Church, *De pontif. Rom. lib. 1. cap. 7.*

Anſw. Stephen Gardiner taketh away this cavill very ſufficiently, we will ſet one Papiſt againſt another: It is all one (ſaith hee) to call the Prince head of the Church of England, and head of the

Realme of England ; for if all Engliſhmen be his ſubjects, why are not they his ſubjects, as they are Fox.pag.1059. Chriſtians ? If the wife or ſervant be ſubject to the maſter or husband being infidels, doth their converſion, or name of Chriſtians make them leſſe ſubject, than they were before ? *Hæc ille.* Againe, how farre is this, I pray you, from Anabaptiſtrie, to ſay, that ſubjects, onely as men, not as Chriſtians, are in ſubjection to Princes ? for doth it not follow hereupon, that as Chriſtians they ought to have no ſuperiour or Magiſtrate ?

Argum. 2. It is ſufficient for us, that this title more fitly and properly belongeth to every Prince in his owne kingdome, than to the Pope : for the Pope can in no wiſe bee head of the Church ; hee is not the myſticall head, neither dare they ſay ſo ; for Chriſt only is the head in that manner : neither can he be the Miniſteriall head of the univerſall Church ; for the Catholike Church is a body myſticall, and muſt needs have a myſticall head : neither is the politicall head of any particular Church : for no Biſhop can be a pollitical head ; becauſe he that is the head and chiefe muſt have a coactive power, to bind his ſubjects to obedience : ſo hath not any Biſhop. The Prince only beareth the ſword, and enforceth obedience. Againe, in a far divers ſenſe is the Prince called the head, than the Pope was : for firſt the Pope challenged to be head of the univerſall Church ; but the Prince is chiefe only in his owne kingdome. Secondly, the Pope would bee an abſolute head, to doe all upon earth that Chriſt did, yea, and more too, to bind and looſe at his pleaſure, to depoſe Kings, to diſpenſe with the word of God, to conſtitue and make lawes at his pleaſure : inſomuch that one of his clawback flatterers is not Panormitane. aſhamed to ſay of him, *Chriſtus & Papa unum faciunt conſiſtorium, & excepto peccato, poteſt Papa, quaſi omnia facere, quæ poteſt Deus :* Chriſt and the Pope make but one conſiſtorie, and keep but one court ; and ſin only excepted, the Pope in a manner can do all things that God can do. But we doe limit the power of the Prince : Who is not to impoſe any lawes upon the Church, but ſuch as are agreeable to the word of God : neither doe wee make him a ſpirituall officer, as the Pope would bee, but a civill governour, who by poſitive lawes is to provide for the peace and welfare of the Church.

1 Pet.1.13. Laſtly, Saint *Peter* ſaith, *Submit your ſelves to the King as the chiefe,* ὡς ὑπερέχοντι or more excelling what is this elſe, but as to the head ? what is it to be chiefe but to be head ? But wee will not much contend for the name, ſo they will grant us the thing : namely, that the Prince is a commander and ought to be obeied even in Eccleſiaſticall matters, as *Auguſtine* ſaith: *Quicunq; legib. Imperatorum, quæ pro Dei veritate feruntur, obtemperare non vult, acquirit grande ſupplicium :* He that will not obey the lawes of the Emperours made for the truth, doth procure unto himſelfe great puniſhment. *Epiſtol.* 50. As for the title, to bee called head, let them ceaſe to call their chiefe Biſhop ſo who hath no right unto it, and we will promiſe alſo to lay it downe, though in good ſenſe wee might uſe it, though the Pope had never laid claime thereunto.

Concil. Toletan. 8. *Receſiunthus* the King thus ſaith in his preface to the Councell : *Regendorum membrorum cauſa, ſalus eſt capitis ; & felicitas populorum non niſi manſuetudo eſt principum :* the health of the head muſt be ſought, for the better regiment of the members ; and the happineſſe of the people, is the lenitie of their Prince, &c. Here the Prince is called the head, the people the members.

Biſhop *Cranmer* holy Martyr : The King is the ſupreame head of all the people of England both Eccleſiaſticall and temporall, which are the viſible Church : but Chriſt onely is head of the Church, that is, of the faith and religion thereof, both of the whole univerſall Church, and of every member thereof, *Fox.* pag. 1881. col. 1. And otherwiſe we hold not.

P.1707.2.10. Now for further evidence : 1 The opinion of the Greeke Church is, that the Prince is the chiefe, κύριος πάντων ὁ βασιλεύς num.18. and conſequently head of all : as *Agapetus* a Deacon of Conſtantinople thus writeth in his booke to *Iuſtinian*, that the Prince hath not in earth, *any higher than himſelfe*, and *the King is Lord of all*. *Ieremie* Tom 3. de rect. fide. *Patriarke* ſaith : *Subjectos eſſe nos oportet, &c.* We ought to be ſubject to every power, &c. but ſubjection is to the head.

2 *Cyrillus* of Alexandria, thus writeth of the Magiſtrate : *Vos eſtis ſummarum dignitatum fontes,* Damianus a Goes. *& ſuper omnem eminentiam humanæ felicitatis principium & origo :* You are the fountaines of the chiefeſt dignities, and above all eminent things, the beginning and originall of all humaine felicitie, &c. but the head is the fountaine and originall unto the bodie of theſe things : *David* Emperour of Æthiopia thus writeth to the Biſhop of Rome, *Ego in regnis meis ſum columna fidei, &c.* I in my Kingdome am the pillar of faith : what is this elſe, than to be the head ?

Harm.ſect.19. pag.588. 3 French confeſſ. artic. 39. *All men of what dignitie, ſtate or condition ſo ever they be, ought to bee ſubject to their lawfull magiſtrate, &c. and to obey him in all things :* What is hee elſe but the head, to whom all other are ſubject.

Carerius de poteſtat.ſum. Pontif.lib.2. c.23. Sanderus lib.2. de clavib. David.c.13. 4 The Romaniſts themſelves confeſſe, *That Peter was not the Iudge of the heathen, Sed contra in omnib. cauſis civilib. non minus quam cæteri homines illis ſubjiciebatur :* But contrariwiſe in all civill cauſes was no leſſe ſubject unto them, than others, &c. In all civill cauſes then the Emperour was *Peters* head, then was not *Peter*, nor conſequently the Pope in civill cauſes any way the Emperours head.

THE

The ſecond queſtion, concerning the authoritie of the Princes in puniſhing Heretikes.

WE doe willingly grant, that obſtinate heretikes and perverters of the faith, if they perſiſt in their damnable opinions, and remaine incorrigible, may & ought to be cut off and puniſhed by death, to make others to feare : So *Servetus* at Geneva, and one *Valentinus* at Berne, both monſtrous heretikes, not amongſt the Papiſts, but by the Proteſtants were worthily put to death. In this therefore we and our adverſaries agree, that heretikes may be puniſhed by death by the civill Magiſtrate. If *Luther*, or any other have held any private opinion to the contrarie, let them anſwer for themſelves : but although we varie not in the principall, yet there are certaine circumſtances and acceſſaries greatly materiall, wherein they both diſſent from us and from the truth.

1 They would have the Magiſtrate onely to be their executioner, the judgement of hereſie, they ſay, belongeth to the Church ; for they cited, examined, judged, degraded, condemned heretikes, and then gave them over to the ſecular power : this was the common practice of their Church.

Bellarm.de pontif.lib.2. cap.7. Error.110.

But we hold, that the hearing, judgement, ſentence, and condemnation of heretikes belongeth to the civill Magiſtrate, as well as the execution : becauſe theſe actions are proper to the civill ſword, which the Magiſtrate beareth, *Rom.* 13. and *Deuteron.*17.5. The falſe Prophets and Idolaters were brought to the gates of the Citie, where the civill Magiſtrate was wont to ſit. *Auguſtine* is of the ſame minde, *Cur in veneficos vigorem legum exerceri juſte fatentur, in hæreticos & ſchiſmaticos, &c. nolunt fateri? cont.epiſt. Parmen.l.1.c.7.* Why doe they grant, that the vigour of the law may juſtly bee executed upon witches, and not as well upon heretikes and ſchiſmatikes? &c. But the cauſes of witches are heard, judged and handled before the civill Magiſtrate : *Ergo*, alſo the cauſe of heretikes. *Auguſtines* reaſon is out of the 5. *Galath.*20. The works of the fleſh are manifeſt, which are adulterie, fornication, idolatrie, witchcraft, and hereſies are alſo reckoned up amongſt them : All theſe are works of the fleſh : *Ergo*, the Magiſtrate being appointed to puniſh evill doers, hath as full right to deale againſt them all, as ſome.

Rom.13.4. Deut.17.5.

Concil. Chalcedon. action. 16. *Quoties ſacerdotum ſententia quoſdam indignos ſacerdotio de ſacris ſedibus depoſuit, toties imperium ejuſdem ſententiæ & ordinationis cum ſacerdotum authoritate fuit* : As often as any unworthie perſons by the ſentence of Miniſters were thruſt from their ſeats, ſo often the Imperiall power did concurre with the authoritie of the Prieſts in the ſame ſentence, &c. the Emperour was joyned with Clergie men in the judgement of hereſie.

Thus teſtifieth M. *Philpot* holy Martyr, I ſeeke not to be mine owne Judge, but am content to bee judged by other, ſo that the order of judgement in matters of religion be kept, that was in the primitive Church ; which is, firſt, that Gods will by his word was ſought, and thereunto both the ſpiritualtie and temporaltie was gathered together, and gave their conſents and judgements, &c. *Fox. pag.*1809.

That the judgement of hereſie belongeth to the Civill power, it is evident by the Imperiall lawes : *Cod.lib.1.tit.8.leg.2. Gratian. Valentinian. Hæreticorum vocabulo continentur. &c.* They are to bee accounted heretikes that doe erre never ſo little from the Catholike faith. *Tit.* 12.*leg.*11. *Theodoſ. Certum eſt, &c.* It is certaine, that whatſoever doth differ from the Chriſtian faith, is contrarie to the Chriſtian law, therefore Chriſtian lawes doe take knowledge of things varying from the faith. *Decr.p.*2.*cauſ.*23.*qu.*8.*c.*30. *Ne Clerici, quod morte plectendum eſt, propria ſententia judicare præſumant* : That Clergie men ſhould not give ſentence, where the puniſhment is by death. But hereſie is to be puniſhed by death ; *Ergo*, Clergie men are not to give ſentence againſt heretikes.

But if it ſhall be anſwered, that they put none to death, but deliver them over to the ſecular power: this cannot excuſe them, but is flat contrarie to their owne Canon, *Cauſ.*33.*diſtinct.*1.*c.*23. *Perniciose ſe decipiunt, &c.* They doe perniciouſly deceive themſelves, that thinke them onely to be manſlayers that kill with their hands, and not they by whoſe counſell and encouragement men are killed, &c. The Jewes did not kill our Lord with their owne hands ; for ſay they, it is not lawfull for us to put any to death : yet our Lords death is imputed unto them, becauſe with their tongue and voyce they killed him, crying out, that he ſhould be crucified : *Qui ergo hominem tradidit, &c.* Hee therefore that delivereth a man over, killeth him. Wherefore the Popiſh Phariſees, or Phariſaicall Papiſts, in that they deliver innocents over to be killed, are the killers themſelves.

Thus it is evident, by the ancient practice both of the Greeke and Latine Churches : that Chriſtian Princes have beene the chiefe in condemning and puniſhing of heretikes : which we ſo maintaine not, as though the Princes peremptorie will ſhould be a rule to diſcerne who were heretikes : as *Baſilius* the great Duke of Muſcovia doth arrogate that to himſelfe, who of his owne head-ſtrong minde defineth *Rubito* a Proteſtant Miniſter, and other Lutheranes to be heretikes : but that the Scriptures being propoſed, as a moſt certaine triall and touchſtone of hereſie, the Civill power ſhould beare the greateſt ſtroke both in examining and cenſuring heretikes according to that rule.

Religion. Muſcovit.c.14.

This was the practice both of the Greeke and South Church, as may appeare in the foure generall Councels, which were gathered together chiefly of the Eaſterne and Southerne Churches : where the Emperours were Preſidents and chiefe Judges of the heretikes there condemned : and this yet is more evident in the ſixth generall Synod, where was preſent the Patriarke of Alexandria, by his Vicegerent one *Petrus* a Presbiter: In the 18. action of that Synod, *Conſtantinus* the Emperour being preſent, ſubſcribed to the acts of that Councell, and their proceedings againſt divers Monothelites, whom the Emperour there doth anathematize, and declare to be heretikes by his publike edict.

Harm. ſect. 18. pag. 574. So the reformed Churches alſo doe hold: *Auſburg. Artic. 15. It belongeth not to the Biſhop onely, but to godly Princes, and eſpecially to the Emperour to underſtand the Goſpell purely, to judge of opinions, &c.*

See before Error. 108. The Epiſtle of *Leo* unto *Theodoſius*, wherein hee rejoyceth that hee had not onely a Kingly but a Prieſtly minde, in taking care for religion. Likewiſe *Leo. Epiſt. 38.* to *Martiane* the Emperour, and *Epiſt. 39.* to *Pulcheria*, he giveth them thanks, for that by their carefull defending of the faith, they had deſtroyed the Neſtorian and Eutychian hereſie: and *Epiſt. 66.* hee craveth of *Eudocia Auguſta*, that ſhee ſhould ſee the hereſies, which ſprung up among the Monks to be rooted out, &c. but this could not be done without examination and triall of them.

Error. 111. 2. We differ about the way and meanes to trie an heretike by: They affirme that he is an heretike onely that is ſo judged by a generall Councell, or the ſentence of the chiefe Paſtors of the Church: they would have an heretike tried by the conſtitutions and Canons of their Church, *Annot. tit. 3. ſect. 2. Rhemiſt.*

Wee ſay that an heretike is to be convicted by the Scriptures, and that hee that holdeth any opinion obſtinately againſt the manifeſt authoritie of Scripture, may bee judged an heretike without a generall Councell: So *Auguſtine* writeth, anſwering the Pelagians, who objected that they were condemned without a Synod. *Ac ſi congregatione Synodi opus erat, ut aperta pernicies damnaretur, quaſi nulla hereſis aliquando niſi Synodi congregatione damnata ſit.* As though a Synod need to be congregate or called, to condemne ſuch open wickedneſſe, as if never any hereſie had beene condemned but in a Synod or Councell: *Cont. 2. epiſtol. Pelag. lib. 4. cap.* 12. This is that hereticall opinion, as they call it, which the Councell of Conſtance condemned in *Iohn Huſſe*, and him together with it, becauſe hee ſaid, That an heretike, whatſoever hee be, ought firſt to be inſtructed, and taught with Chriſtian love, and gentleneſſe by the holy Scriptures, and by reaſons drawne out of the ſame, before hee ſuffer corporall or bodily puniſhment: *Fox. pag. 610. articul.* 18. Which his ſaying

Math. 18. 15. is grounded upon that rule of the Goſpell, *Math. 18. 15.* That if wee ſee one offend, wee ſhould firſt tell him privately; then before two or three: laſtly, declare it to the Church: and if he will not heare the Church, that is, by Scripture convincing him; then continuing obſtinate, let him bee as a Publicane. This rule the Papiſts kept not in their bloudie perſecutions here in England: They put many hundreds to death, and were not able to convince any one of hereſie; but in diſputation were themſelves put to ſilence and made aſhamed: Their only forceable arguments were the fire and fagot.

That hereſie muſt bee tryed out by Scripture, wee have the judgement and practice of auncient times. *Concil. Aquileienſ. contra Palladium Arrianum: Propoſita divina in medio Scriptura, praeſens eſt Apoſtolus, omnes Scripturae praeſto ſunt, unde vis, aſtrue, ſi putas non eſſe filium Dei ſempiternum:* The divine Scriptures are ſet forth in the middeſt, the Apoſtle is preſent, the Scriptures are at hand: fetch thy prooſes, where thou wilt, if thou thinkeſt that Chriſt is not the Sonne of God.

Leo epiſtol. 44. Quia Evangelica, & Apoſtolica fides omnes expugnat errores, hanc regulam mementote ſervandam: becauſe the faith or truth of the Goſpell and Apoſtles doth expugne all error, remember to keepe this rule.

M. *Philpot* putteth his ſeale to this truth: ſhewing how in the primitive Church after the judgement of Gods word declared, with the aſſent of the Biſhops and the people, heretikes were condemned, or abſolved, *Fox* p. 1806. *examinat. 6. col. 1.* Pag. 1639. 2. 10.

Concerning the other point, that heretikes ought not raſhly to be condemned without ſufficient triall and examination, and evident convincing of them, thus it is ſhewed.

The Councell of Baſile for promiſing to the Bohemians free audience, and libertie to diſpute, was therefore reproved by ſome of the Popes accomplices: The Councell anſwereth thus, in one of their Epiſtles Synodals: *Omnis ſchola Theologorum & canoniſtarum, affirmat eam diſputationem, &c.* The whole ſchoole of Divines and canoniſts denieth not, but ſuch diſputation of faith to be lawfull, which is not the cauſe of tumult, of diſtruſt, or doubting in faith, but for inſtruction, and to open the truth, to convince heretikes, and confirme the Catholikes: for as *Gregory* ſaith, as unadviſed ſpeech bringeth into error, ſo undiſcreete ſilence leaveth them in error, which might be inſtructed. To this alſo agreeth the extravagant, *lib. 5. tit. 8. c. 1. Ioann. 22. Nolentes ante credere, quam probare:* We not willing to beleeve, before wee prove, have appointed inquiſition and ſearch to be made, &c. It is lawfull therefore to diſpute with heretikes: which *Wincheſter* denieth to Maſter *Rogers* holy Martyr, who complaineth; that it was not permitted him to trie out the truth by conference, and writing, *Fox.* pag. 1485.

Error. 112. 3 Againe, they uſed unlawfull wayes and unjuſt, in ſifting and examining, by cruell torments the poore innocents brought before them, neither ſhewing accuſars nor witneſſes: *Iohn Browne* Martyr appearing before *Warham* and *Fiſher*, two bloodſuckers, was burned with hot coales, his bare feet being ſet upon them: *Fox*.pag.1292.*Cutbert Symſons* fingers were grated with an arrow, and he himſelfe piteouſly racked, to be made betray his innocent brethren, *Fox*. p.2031. *Tomkins* hand was burned by *Bonner*, till the ſinewes ſparkled againe, *Fox*.p.1533. And theſe were the witneſſes and accuſers that were brought againſt them.

Which practice of theirs is flat contrary to the ancient Canons: *Calixtus* the ſecond, *Per ſcripturam nullus accuſare, vel accuſari poteſt, ſed propria voce, & præſente eo, quem accuſare voluerit, ſuam quiſque agat accuſationem:* Let no man accuſe or bee accuſed by writing, but by his owne voyce, and in the preſence of him, who is accuſed, let the accuſation be made.

Fabians epiſtol. 2. *Nullus præſumat accuſator ſimul eſſe & judex, vel teſtis, quoniam in omni judicio quatuor perſonas neceſſe eſt ſemper adeſſe: Iudices electos, accuſatores, defenſores, & teſtes:* Let no man preſume to be an accuſer, and judge at the ſame time, or witneſſe: becauſe in every judgement there muſt be foure perſons, the Judges, accuſers, defenders, witneſſes.

Concil. Lateranenſ. ſub Innocentio. 3.*cap.* 8. *Debet præſens eſſe is, contra quem facienda eſt inquiſitio, &c.* Hee ought to bee preſent, againſt whom enquirie is to bee made, and the ſeverall points and articles, which are ſought into, muſt bee declared, that he may have power to defend himſelfe: And not onely the words of the accuſation, but the perſons alſo muſt bee publiſhed, that it may appeare, what, and by whom every thing is reported. It ſhall alſo bee lawfull for the partie accuſed, to take exceptions, and make replication: And all this would be done, leſt by ſuppreſſing names men ſhould take occaſion to defame others; and by cutting off of exceptions, they ſhould not be afraid to ſweare falſly, &c.

What clearer teſtimony can we have, againſt this Popiſh courſe and manner of proceeding in judgement, when as without witneſſes a man is condemned, whereas the law, as we ſee, alloweth the accuſed, to underſtand the articles whereof he is accuſed, that he may have time to anſwer, and to his accuſer, that if there be cauſe, he may take exception againſt him.

This was cleane contrarie to the law of *Moſes*: At the mouth of two or three witneſſes, ſhall hee that is worthy of death die, *Deuteron.* 17.6. *Auguſtine* ſaith, *Quis judex accuſantis ſumat perſonam? &c.* What Judge would take upon him to be an accuſer? Our Lord Chriſt knew *Iudas* to bee a thiefe (ſaith he:) yet becauſe he was not accuſed, hee did not caſt him off, &c. Hee counteth it a very unnaturall thing for the Judge to be an accuſer, and to proceede without witneſſes: which although in ſome criminall caſes is more tolerable, yet in the caſes of life and death ought in no wiſe to be uſed. The ſame judgement alſo *Auguſtine* giveth of that cruell cuſtome of tormenting men, to convince them by their owne mouth, which was invented by the heathen, but never more cruelly practiſed than among the Papiſts, *Hoc intolerabile eſt* (ſaith he) *& rigandum fontibus lacrymarum, cum propterea torqueat judex accuſatum, ne occidat neſciens innocentem; & fit per ignorantiam, ut & tortum & innocentem occidat, quem ne innocentem occideret, torſerat:* How intollerable a thing is it and to bee much lamented, that while the Judge tormenteth the partie accuſed, leſt unwittingly he ſhould put an innocent man to death; it falleth out that he adjudgeth to death a man both innocent, and beſide tormented; whom, leſt he ſhould ſlay as an innocent, he before put to torment, &c. His meaning is, that when a man is put to the racke, or otherwiſe tortured, that hee might confeſſe the truth, and cleere himſelfe; it commeth to paſſe, that through extremity of the paine, he maketh himſelfe guilty, and ſo the innocent is both wrongfully tormented, and unjuſtly put to death. Which kind of forcing men by torture, though in ſome dangerous caſes, as of high treaſon, and ſuch like, where there is great perill in the concealing of the truth, and no other way to ſift it out, may be admitted: yet to uſe it as an ordinary courſe as the Papiſts did, and in cauſes of religion, it is too ſhamefull, and of all Chriſtians to be abhorred.

Deut.17.6.
Queſt. ex utroque mix.102.

De civitat. Dei, lib.19.c.6.

Now, as touching theſe three points, to proceede without an accuſer, without witneſſe by the parties oath, and by torments, in matters and cauſes concerning the life of him that is accuſed, I will in order ſhew, how it agreeth, or diſagreeth both with the Civill and Canon law.

Concerning the neceſſity of an accuſer in matters of judgement, the Civill law hath thus determined: *Cod.lib.* 9. *tit.* 2. *leg.* 16. *Libellus in criminali, &c.* The libell in criminall cauſes muſt containe the name of the accuſer, the Judge, and of the partie accuſed. *Arcadius, leg.* 7. *Honor. Quiſquis crimen intendit in judicium veniat, &c.* Whoſoever doth object any crime, let him come himſelfe into open judgement, and declare the matter, and let him be under ſafe keeping, as well as the party accuſed, till the matter be examined. Againe, *ibid.leg.*14.*Arcad. Iudex in publicis criminibus non debet uti emendicatis ſuffragiis decretorum, &c.* The Judge in publicke crimes, muſt not be ruled by the reports of the acts or decrees, but ſeeke out the truth of the matter. This law chargeth Judges not to be carried, no not by the complaints or informations of the Notaries and Officers of the Court, without due proofe.

Hereunto their owne decrees give conſent: *Cauſ.* 2.*qu.*1.*c.*10. *Nicholaus: Reſtituendus, qui nec confeſſus, nec convictus*: Hee muſt be reſtored, that is neither confeſſed, nor detected. *Cap.* 7.*Gregor. Si non alii teſtes, alii accuſatores, &c. judicium non ordinabiliter factum*: If that there be not ſome witneſſes, ſome accuſers, the judgement is not orderly. Likewiſe, *Cauſ.*30.*qu.*5.*c.*11.*Eleuther.* preſcribeth this forme of judgement; That the judge ſhould give licence to each party, the one to object, the other to anſwer, *ut actio ambarum partium illuminata ſit pleniter*, that both parties action may bee fully cleered,and inlightened, &c. But this cannot be,whereas there is but one party. Wherefore both the lawes agree in this,that an accuſer muſt be in every lawfull judgement produced: Yet there is as a certaine caſe excepted,wherein an accuſer is not needfull: as *Cod.lib.9.tit.2.leg.7.Gordian.Niſi in notorio judex procedit per viam accuſationis*; Vnleſſe the matter be notorious,the Judge muſt proceede by way of accuſation. So alſo ſaith the Canon law: *Decret. 6.reg.lib. 3.tit.2.c.8.Innocent.3.In notoriis nec teſtis,&c.*In a notorious matter,neither witneſſe,or accuſer is neceſſary. And what is to be counted notorious,or manifeſt,is further ſhewed,*ibid.lib.5.tit.40.c.24.Innocent.3.*That is a manifeſt crime which is knowne,*per confeſſionem,probationem, rei evidentiam*,by confeſſion,or due proofe,or the evidence of the thing it ſelfe, &c. If then in caſes onely notoriouſly knowne an accuſer is not neceſſary, but in all other caſes, he muſt bee produced: then have the Papiſts beene moſt injurious to many convented before them for hereſie (as they call it) and other crimes, who were not ſuſpected, much leſſe detected thereof, and ſo farre from being notorious heretikes; and yet they proceeded againſt them, as they called it *ex officio*,ſhewing no accuſer at all.

I cannot here omit that notable place of S. *Ambroſe* to this purpoſe,*Epiſtol.66.*where he reproveth one *Syagrius* the Biſhop of Verona: *Quod Virginem,quam nullus argueret,&c.*For that he drew a certaine Virgin into great hazard and danger of guiltineſſe,without any accuſer: where did he learne any ſuch forme of judgement? if he aske the lawes,they require an accuſer; if he referre it to the Church, there in the mouth of two or three witneſſes every word is eſtabliſhed,&c.If *Syagrius* for proceeding againſt a Virgin for incontinency without an accuſer,were much blamed by S. *Ambroſe*,what would he have ſaid, if hee had ſeene this practice uſuall in the Popiſh Prelacy, even in the caſes of hereſie, to which belong the ſentence of death.

Now concerning the ſecond point, whether a man may be urged to accuſe himſelfe upon his oath, eſpecially in capitall cauſes,the judgement of the law is,that,except in certaine caſes,none ſhould bee enforced to teſtifie againſt themſelves. Firſt, *Cod.lib.4.tit.20.leg.6.Diocleſian. Nemo contra ſe cogitur teſtes producere:* No man is compelled to produce witneſſes againſt himſelfe: but he that by his oath maketh himſelfe guilty,witneſſeth againſt himſelfe. So likewiſe in the Canon law, *Cauſ.35.qu.6.c.4. Vrbanus. Si negaverint,ſibi ipſis relinquendi:* If inceſt cannot be proved neither by oath of witneſſes, nor by confeſſion,the party muſt be charged by their baptiſme,their faith,&c.to confeſſe the truth:but if they deny,they muſt be left to themſelves,&c. This Canon preſcribeth no oath, but an earneſt obteſtation to be miniſtred unto the ſuſpected party.

But yet certaine caſes there are aſſigned in the law,wherein the party accuſed may be brought to his oath: as firſt,*Propter inopiam probationum*: If the proofe do otherwiſe faile: *Cod.lib.4 tit.1.leg.3.Diocleſ.*So that all other proofes muſt be uſed before the party be driven to his oath: that as the law is for torments,and tortures,that they muſt be miniſtred in the firſt place,but other arguments muſt firſt be uſed: *Cod.lib.9.tit.41.leg.8.Diocleſ.*ſo likewiſe the oath of the party muſt not be enforced, but other evidences and preſumptions firſt are to be produced.

Secondly,there muſt by the law a party be given,and an accuſer ſeth forth, where the other party is urged to his oath: the reaſon is this,becauſe the guilty party hath three things put to his choiſe by the law: *Reus debet jurare ſolvere, vel referre juramentum:* Hee may either ſweare, or bee content to bee condemned, or referre the oath to his accuſer: that is, urge him firſt to ſweare, *Cod.lib.4.tit.1.leg.9. Diocleſian.*The reaſon is given,*ibid.leg.12. Juſtinian: Non debet reſpuere in perſona ſua, quod placuit in perſona adverſarii:* He muſt not refuſe to do that in his owne perſon,which he was pleaſed with in his adverſary;&c.So then where the guilty party was urged to ſweare, the accuſer alſo was by his oath to juſtifie his accuſation. And this referring or rebounding of an oath is allowed by their law,*decret.Gre. lib.2.tit.24.c.36.Greg.9.Quod in judicio a parte parti defertur,&c.*An oath in judgement betweene party and party may be referred.

Thirdly,where it is agreed by the parties themſelves,that the matter ſhall be decided by the oath of a party,in that caſe ſuch oath by the law is allowed: as when there ariſeth a queſtion, whether one be right heire; if they,whom it concerneth,be content to put it to his oath, it ſhall ſtand,*Cod.lib.4.tit.1. leg.6.*

Fourtly,the parties oath by the Civill law was uſed for the moſt part in civill cauſes,as in queſtions of debt,in matters of truſt,and ſuch like; where an apparent injury did ſeeme to be offered,or intended by the party ſworne,to the other party by whom he is impleaded: as *Cod.lib.4.tit.1.leg.5.*The pupil or ward might put his tutor or guardian to his oath, concerning ſuch things as were committed to his truſt.*Ibid.leg.9.*In an action of debt,the debter might be put to his oath: he muſt either ſweare or pay. *Ibid.leg.10.In actione depoſiti,&c.* In an action of a thing committed to ones truſt the party might be required to take his oath. In theſe and the like caſes civill, where the truth is concealed to another mans loſſe and hinderance, the oath of the party ſued or impleaded,might be demanded: but in caſes criminall,where the offence redoundeth to the hurt and dammage of the party,rather than to the reliefe of another, it is thought hard to preſſe him with an oath againſt himſelfe; yet in ſome criminall caſes it is allowed,as now followeth to be ſhewed.

Fiftly,then in ſuch criminall caſes,as where the offence is publike,and the puniſhment extendeth not to death,where other proofe faileth,the party may be charged with an oath; as by a new law it is conſtituted in the Code, that if a Judge doe receive a bribe in a cauſe criminall, if it cannot be proved againſt

gainſt him, hee ſhall be put to his oath: which if hee refuſe, hee is held as guilty, and ſhall forfeit all his goods, and be ſent into exile, *Cod.lib.7.tit.49. leg.1. authentic.* So then in theſe caſes rehearſed, where a party is given, and all other proofes beſide firſt uſed, and in Civill matters to relieve others from a wrong, and ſomtime in criminall, where the offence is publike, and not unto death, it is lawfull to preſſe the defendant with an oath: But in the judgement of hereſie, and other crimes objected, the Popiſh tyranny proceeded without any regard had of the premiſes; preſſing the poore Innocents with their owne oath in cauſes criminall unto the execution of death, giving no party, nor ſtanding [illegible] upon other evidence: wherefore their proceedings were contrary to law herein.

The third point followeth to be diſcuſſed, of inquiſition to be made by torments; where I will out of the law briefly declare theſe three points: firſt, in what caſes tortures are to be uſed: ſecondly in what manner: thirdly, what perſons are privileged and exempted from tortures. For the firſt, though that bondſlaves might be put to torture, upon divers occaſions as if they were fugitives, *Cod.lib.6.tit.1.leg.4.* to know the right heire to their maſter, *Cod.lib.9.tit.41.leg.9.* and whether it be a forged will or not, *ibid.leg.10.* Yea, *Servus poteſt de ſuo facto torqueri.* A ſlave may be examined by torture of his owne act in imbeaſelling of his maſters goods, *ibid.leg.15. Diocleſ.* Though I ſay bondſlaves were upon ſundry occaſions ſubject to tortures; yet others but onely in grave and waighty matters, were put to torture; as in a caſe of treaſon againſt the Prince, *Cod.lib.9.tit.8.leg.3.* Falſifiers of coyne might be examined by torment, *lib.9.tit.24.leg.1.* A woman ſuſpected for poiſonning her huſband may be tortured *lib.9.tit.41.leg.3.* They that are accuſed of witchcraft alſo may bee put to the rake, *tit.18.leg.7.* Where the woman is ſuſpected of adultery, the ſervants may be enforced by torture, *tit.9.leg.3.* Likewiſe in the murther of the huſband or the wife, the ſervants may likewiſe bee urged, *tit.16.leg.1.* ſo that in theſe and the like waighty and urgent cauſes, the queſtion by torments hath beene allowed: But the practiſes of Papiſts, in tormenting of men and women, to wreſt from them their faith and conſcience, being perſons of honeſt and innocent life, not guilty of treaſon, murther, witchcraft, or ſuch like, was never heard of in times paſt, but is moſt cruell, and contrary to law.

Secondly, as touching the manner to bee uſed in inflicting of torments, there are certaine rules ſet downe in the Law. First, *Cod.lib.9.tit.2.leg.17. Reus accuſatus non debet torqueri, &c.* The guilty party muſt not be tortured unleſſe the accuſer do bind himſelfe to endure the like, if he prove not his accuſation. So then by this law, where torments are miniſtred, an accuſer ſhould be produced. Secondly, *Cod.lib.9.tit.22.leg.17. Non incipiendum à tormentis, &c.* The Judge muſt not begin with torments, but be induced by other arguments to doe it. Thirdly, *lib.9.tit.2.leg.17. Honor. Qui torquetur non debet interrogari de ſociis:* He that is tortured, muſt not be urged to bewray his fellowes. And in their owne law it is thus decreed; *Cauſ.5.qu.5.c.4. Nec illi credendi, &c.* They muſt not be beleeved that of themſelves doe appeach others, but let the religious tormentor fetch out the truth by putting him to paine, &c. Thus wee ſee what moderation the law would have obſerved in tormenting. But the popiſh tormentors contrary to theſe rules have applied torments, without any accuſer, having no other evidence to induce them; and only to this end, to cauſe them one to betray an other. See the ſtory of *Anne askew, apud Foxum.*

In the third place, let us ſee what perſons are exempted from torments by the law. First, *lib.9.tit.41. leg.7. Diocleſ.* The ſervant muſt not be tormented againſt his maſter; nor yet ſouldiers, *ibid.leg.8. Diocl.* nor Noblemen, *leg.11.* nor innocents, *leg.17. Honor.* Clergie men muſt confeſſe the truth, *citra injuriam quaeſtionis*, without torture, *Cod.lib.1.tit.8. Theodoſ.* But the Romiſh tormentors in their crueltie have violated all good lawes, tormenting not only ſervants to confeſſe againſt their maſters, but Pag.1810. children againſt their parents, as *Tyrrell* burned *Roſe Allins* hand with a candle till the ſinewes burſt, *Fox p.2006.* They have not ſpared moſt cruelly to handle noblemen, much more ſouldiers: See the ſtory of Sir *Iohn Oldcaſtle* Lord *Cobham, apud Foxum.* They have vexed with their torments juſt and innocent men: as *Thomas Tomkins* a godly and devout man, well reported of all his neigh- Pag 1394. bours, had his hand ſo ſcorched with a candle by *Bonner*, that the water ſparkled out of the ſinewes, Pag.1120.1. *Fox pag.1534.* Laſtly, they have exerciſed with torments Miniſters and Deacons of the Church: as *Adam Damlip* at Calice, *Fox pag.1229.* And *Cuthbert Simſon* a Deacon of the congregation, was thrice Pag. 1843.2.32. racked in one day, ſtood three houres in an iron engine, had his fingers grated with an arrow, and all to betray the congregation: See the ſtory, *pag.2031.* Thus it is evident how cruelly, contrary to the ancient Imperiall lawes, thoſe cruell perſecutors have tormented the poore profeſſors of the Goſpell; yea and contrary to their owne lawes; *Cauſ.23.qu.5.c.1. Scelerum confeſſionem non extendente equuleo, non ſulcantibus ungulis, non urentibus flammis:* The confeſſion of faults muſt not be wreſted out, by ſtretching out upon the racke, or ſlitting or grating with engines, ſcorching with flames, &c. And thus in every of theſe points in proceeding againſt Christians without witneſſe, or accuſing, in tyrannizing againſt them unto death even by their owne oath, in vexing of them with unſpeakable torments, they have tranſgreſſed and violated both divine and humane lawes. But now I will proceed to the reſt.

In the fourth place: Where have they learned ſo hotly and fiercely to purſue ſimple men and women to death, for none or very ſmall offences, which they notwithſtanding falſely called hereſie? Was it hereſie for *Iames Brewſter* to heare one *Sweeting* to reade many good things out of a certaine booke? or for the ſame *Sweeting*, when as the ſaid *Iames* ſhould ſay, Now the Son of the living God

helpe

Pag.718.2.14.

helpe us, ſo anſwer: Now almighty God ſo do? yet for theſe hereſies were they both condemned and burnt in Smithfield. *Anno* 1511. *Fox*.pag.818.

Fox.pag.894. & p.816.2.40.

A woman of Auſpurge had like to have beene burned, for asking a Prieſt that carried the Hoſt to a ſicke man with Taper-light, what he meant to go with a light at noone day, if *Mary* the Emperours ſiſter had not made ſuite for her, *anno* 1550.

Pag.818.2.66.

Anno 1525. A Monke burned at Prage, becauſe he had forſaken his abominable order and married a wife, pag. 896. A godly Prieſt being commaunded to give good counſell to certaine malefactors, that were to be beheaded, was bid himſelfe to kneele down to have his head ſtriken off, for no other cauſe but of ſincere hatred to the Goſpell: *Fox* p.809.2.78.

Iohannes de Cadurco, being at a feaſt, whereit was agreed that every one ſhould bring forth his poſie or ſentence, becauſe he brought forth this; *Chriſt reigne in our hearts*, and proſecuted it out of the Scriptures, was burned, *anno* 1533.p.897.and p.819.1.40.

A Taylor burned at Paris, *anno* 1549. for working upon an holy day, *ex Iohn Criſpin*. *Fox* p.903.

Pag.825.1.89.

Pag.1764.

Pag.955.1.

Pag.1097.1.60.

Pag.1033.1,10.

One *Thomas Saupnilinus* Martyr, becauſe he rebuked a man for ſwearing, was thereupon ſuſpected to be a Lutheran, examined, condemned and burned at Paris, *anno* 1551. p.904. Many ſuch like examples might bee produced of holy Martyrs, which for theſe and ſuch other great hereſies were put to death. And as the offences were very ſmall, as we ſee, ſo their manner of proceeding was moſt cruell, void of all humanity. They ſpared not woman with child. We have not forgotten that famous example of their cruelty which ſhall be ever remembred to their perpetuall ſhame and infamy: How they burned three ſimple women in the Iſle of Garnſey, *anno* 1556. which had ſubmitted themſelves to their mercy, one of the three was great with child, which braſt out of her womb in the midſt of the fire, and was throwne in againe, pag. 1944. They had no compaſſion of the tender age of children. In the town of Byrbroke, while *Rich. Chapman* did penance in the Church, being enjoyned to kneele barefoot, and bare legged all the ſermon while upon the cold ſteps of the Church, a little boy for giving him his hat to kneele upon, was had into the Veſtry and piteouſly ſcourged, p.1047. Cruell *Bonner* burned *Richard Mekins* a childe of fifteene yeeres, for ſpeaking againſt the ſacrament of the Altar, who notwithſtanding at the ſtake was taught to ſpeake much good of the Biſhop of London, and ſo did, p.1201. *Iohn Fetty* his childe being of eight yeeres old, for ſaying to one of the Biſhops Chaplens, that he had *Balaams* marke, was ſcourged ſo cruelly, that within 14. daies he died. Nay, ſuch was their cruelty, they condemned to death men that were beſtraught of their wits: as *Collins* and *Coubridge* were burned being both franticke: See their ſtory, pag. 1131.

Pag.1163.1.7.

Luke 17.4.
Tit.3.10.

Where is now that lenity and compaſſion, which ought to be in the Miniſters of the Goſpell? Such cruelty was not heard of, no not amongſt the heathen. Yea they breake their own law: which ſuffereth a man once to abjure his hereſie, but if afterward he be detected he dieth without mercy: *Fox an*.1511. *William Carder and Agnes Grebil* were condemned, though they ſubmitted themſelves and promiſed to be conformable to their religion, pag.1277. Yet this law of theirs is moſt unjuſt, and contrary to the Goſpell, which ſaith, that if thy brother ſinne againſt thee ſeven times in a day, and ſeven times in a day turne againe, and ſay, *It repenteth me, thou ſhalt forgive him*, Luk. 17.4. Yet theſe men will forgive but once, and not that neither. But S. *Paul* ſaith, *An heretike after once or twice admonition reject*. *Bellarmine* his beſt anſwer is by denying the text, ſaying, that it was not ſo read in former times: but thus after once admonition. *De laicis cap*.22.

This Popiſh rigor is much contrary to the ancient lenity, that was uſed in former times. *African. Concil.can*.33. it was decreed, *Vt cum Donatiſtis leniter & pacifice ageretur, Ne forte, ſicut dicit Apoſtolus, nobis in manſuetudine corripientibus diverſa ſentientes, det Deus illis pœnitentiam, &c.* 2 Tim.2. That the Donatiſt ſhould be gently and peaceably handled, if perhaps, as the Apoſtle ſaith, while we with all gentlenes correct thoſe that are otherwiſe minded, God may give them repentance.

Leo epiſt.13. *Sedis Apoſtolicæ moderatio hanc temperantiam obſervat, ut ſeverius agat cum obduratis, & veniam cupiat præſtare correctis*: This Apoſtolike Sea hath alwaies kept this moderation, to deale more ſeverely with the obdurate and obſtinate, and to ſhew mercy to the corrigible, &c. This moderation is now quite baniſhed from this Sea, as in theſe former examples is to be ſeene. There was more clemency uſed in *Aug*. time: for then Biſhops did not provoke the Magiſtrate to execute whom they had condemned, but did entreate the Magiſtrate to ſhew compaſſion unto Heretikes, not ſtraightwaies to puniſh them with death: *Ne ſic vitam iſtam finiant* (ſaith *Aug*.) *per ſupplicium, ut ea finita non poſſint finire ſupplicium*: Leſt they ſhould ſo end this life by puniſhment, that the life being ended, they ſhould never end their puniſhment: *Epiſt*.54. And in another place: *Sic eorum peccata compeſce, ut ſint, quos pœniteat peccaſſe*. *Epiſt*.159. So reſtraine their ſinnes, that they may yet remaine to repent them of their ſinnes, &c. In thoſe daies therefore, men were not by and by puniſhed with death to prevent their repentance, as in time of popery, but their repentance was expected, to deliver them from the ſentence of death.

Certaine notes touching the Spaniſh Inquiſition.

NOw in the laſt place I will briefly ſhew how their cruell proceeding againſt the profeſſors of the Goſpell, and chiefly in their Spaniſh Inquiſition, as it is called, is contrary to their owne Canons. Firſt, to extort faith by ſtripes and torments, is termed in their law, *Nova & inaudita prædicatio*, A new and ſtrange learning, *diſt*.45. *Gregor. c*.1. yet uſed altogether by them in their Inquiſition.

Secondly, their uſe hath been to intreate for offenders to the ſecular power, *Ut citra mortis periculum ſententia moderetur,* That the ſentence might bee moderated without the perill or puniſhment of death, *decret. Greg. lib.* 5. *tit.* 40. *c.* 27. *Innocent.* 3. And againe, *Sext. decret. lib.* 5. *tit.* 11 *c.* 1. *Innocent.* 4. *Medicinalis ſit excommunicatio non mortalis* : Excommunication ſhould be medicinall, not mortall, &c. But their excommunicatiōs were unto death; for whom they did for hereſie (as they falſely called it) excommunicate, the ſecular power did execute to death. Thirdly, their Inquiſition is made in ſecret, the Martyrs were privily condemned, and never publikely produced, till they were brought forth to execution contrarie to the decree of *Innocent.* 3. *decr. Greg. lib.* 1. *tit.* 29. *c.* 24. *Ne eccleſiaſticum judicium fiat in tenebris quia juxta teſtimonium veritatis, Qui male agit, odit, lucem* : That eccleſiaſticall judgement ſhould not be done in the darke, or in corners: for according to the teſtimonie of the truth it ſelfe, Hee that doth evill, hateth the light, &c. So then it is manifeſt, that their doings were evill, ſeeing they ſought into corners. Fourthly, they in their phariſaicall proceedings ſuppreſſe the names of the accuſers and witneſſes, though there be no danger at all feared in the publiſhing of them: contrarie to the decree of *Bonif.* 8. *ſext. decr. lib.* 5. *tit.* 2. *c.* 20. *Ceſſante periculo, publicanda, &c.* Where there is no danger, the names both of the accuſer and the witneſſes muſt be publiſhed. Fifthly, divers conſtitutions have beene made concerning the perſon, qualitie, and condition of accuſers: as *Cod. lib.* 9. *tit.* 1. *leg.* 12. A woman is not admitted to be an accuſer. Likewiſe in their decrees: *Cauſ.* 2. *qu.* 1. *c.* 14. One brother is not to accuſe another. *Cod. lib.* 9. *tit.* 1. *leg.* 13. nor hee that is nouriſhed, his patrone or nouriſher. *Ibid. leg.* 17. nor the ſervant his maſter, *leg.* 20. No infamous perſon can be received to be an accuſer, *ibid. leg.* 15. And in their owne law, *Cauſ.* 2. *qu.* 7. *c.* 13. Yet notwithſtanding they contrarie to theſe ancient proviſions, have admitted women to accuſe their husbands, children their parents, ſervants their maſters; yea infamous, adulterous and perjured perſons have not been refuſed. I need not give an inſtance here in particular, their cruell practiſes are full every where of ſuch examples. Sixthly, concerning the uſage of ſuch as were impriſoned for religion, the Popes owne decree is this: *Clemen. lib.* 5. *tit.* 3. *c.* 1. *Ut fideliter & abſq; diminutione, &c.* That ſuch things as are offered to the priſoners by their friends, ſhould faithfully & without diminution be miniſtred unto them, &c. But their practice was contrarie: ſee the ſtorie of *Robert Samuel,* who was allowed but three mouthfuls of bread, and three ſpoonfuls of water by the day, till his bodie was ſo dried up, that hee could make no urine at all, which hee oft deſired to drinke, *Fox pag.* 1704.

Thus much of this queſtion, as likewiſe of the whole controverſie: and thus farre alſo concerning ſuch controverſies, as are moved about the Church militant here upon earth; which we have hitherto proſecuted by the Lords gracious aſſiſtance: In the next place we are to deale in thoſe controverſies, which concerne the other part of the Church triumphant in heaven.

The end of the firſt Booke, or Centurie.

Secondly, that the Pope hath heretofore tendered to the ſecular power [illegible] *ſententia* [illegible]. That the ſentence might bee moderated, without the perill of puniſhment of death, *decret. Greg. lib. 5. tit. 40. c. 27. Innocent. 3.* And againe, *Sext. decret. lib. 5. tit. 11. c. 1. Innocent. 4.* *Medicinalis ſit excommunicatio non mortalis*: That excommunication ſhould be medicinall, not mortall, &c. But their excommunications were unto death: for whom they did for hereſie (as they falſely called it) excommunicate, the ſecular power did execute to death. Thirdly, their Inquiſition is made in ſecret, the Martyrs were privily condemned, and never publikely produced, till they were brought to execution: contrarie to the decree of *Innocent. 3.* [illegible] *Greg. lib. 1. tit. 20. c. 24.* [illegible] [illegible] That eccleſiaſticall judgement ſhould not be done in the darke, or in corners: for according to the teſtimonie of the truth it ſelfe, Hee that doth evill, hateth the light, &c. So then it is manifeſt, that their doings were evill, ſeeing they ſought into corners. Fourthly, they in their proceedings ſuppreſſe the names of the accuſers and witneſſes, though there be no danger at all feared in the publiſhing of them: contrarie to the decree of *Boniſ. 8. Sext. decret. lib. 5. tit. 2. c. 20.* [illegible] *&c.* Where there is no danger, the names both of the accuſer and the witneſſes muſt be publiſhed. Fifthly, divers conſtitutions have beene made concerning the perſon, qualitie, and condition of accuſers: as *Cod. lib. 9. tit. 1. leg. 12.* A woman is not admitted to be an accuſer. Likewiſe in their decrees: *Cauſ. 2. qu. 1. c. 14.* One brother is not to accuſe another. *Cod. lib. 9. tit. 1. leg. 13.* nor hee that is nouriſhed, his patrone or counſeller. *Ibid. leg. 17.* nor the ſervant his maſter, *leg. 20.* No infamous perſon can be received to be an accuſer, *ibid. leg. 15.* And in their owne law, [illegible]. Yet notwithſtanding they contrarie to theſe ancient proviſions, have admitted women to accuſe their husbands, children their parents, ſervants their maſters; yea infamous, adulterers, and perjured perſons have oft been received. I need not give any inſtance here in particular, their cruell practiſes are full every where of ſuch examples. Sixthly, concerning the uſage of ſuch as were impriſoned for religion, the Popes owne decree is this, [illegible] *&c.* That ſuch things as are offered to the priſoners by their friends, ſhould faithfully and without diminution be miniſtred unto them, &c. But their practiſe was contrarie: ſee the ſtorie of Robert *Samuel*, who was allowed but three mouthfuls of bread, and three ſpoonfuls of water by the day, till his bodie was ſo dried up, that hee could make no urine at all, [illegible] to drinke, *Fox pag. 1705.*

This much of this queſtion, as likewiſe of the whole controverſie and queſtions alſo concerning ſuch controverſies as are moved about the Church militant here upon earth: which we have finiſhed to propoſe, by the Lords gracious aſſiſtance. In the next place we are to deale in thoſe controverſies, which concerne the other part of the Church triumphant in heaven.

The end of the firſt Booke, or Centurie.

THE SECOND BOOKE OR CENTVRIE, CONTAINING THE SECOND HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF THREE GENERALL CONTROVERSIES CONCERNING THE STATE OF THE CHURCH TRIUMPHANT in Heaven, the interceſſion of Chriſt, and the Sacraments *of the Church Militant upon earth in* generall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

LONDON

Printed by *Iohn Haviland*, and are to bee ſold by *Robert Allot*, *Iohn Griſmond*, *Robert Milbourne*.
1634.

INCLYTISSIMO ET NOBILISSIMO IVVENI CAROLO DEI GRATIA WALLIÆ PRINCIPI, OMNIS VIRTVTIS CUM ÆTATE INCREMENTUM, ET EJUSDEM

in Cœlis ſempiternum præmium *A. W.* ex
animo precatur.

SAlomon *etiamnum puer (nobiliſsime Princeps) Deum ſuppliciter precatus eſt, ut prudentia donaretur:* Joſias *cum nondum annum decimum ſextum exceſſerat, tanto pietatis exarſit fervore ut Eccleſiam jam tum perpurgare cœperit:* Alexander *ætate adhuc vigente puerili tantos alebat ſpiritus, ut cum de* Philippi *patris rebus præclare geſtis accepiſſet, pueris ſociis dicere ſoleret anxius: pater mihi nihil faciet reliquum. Iſtos verè regios adoleſcentes, & tù imitare (Auguſtiſsime Princeps) ut cum primo tibi prudentiam dari exoptes; cum altero etiam pietatem ætate juvenili hac ſapere diſcas, & tertii ingentes & principe dignos imbibas ſpiritus.*

1 Reg.3.9.

ἐμοὶ πατὴρ ὑπολείψει οὐδέν.

Sed quid ego reges terrenos & mortales nomino, puer ille æternus & Rex omnium potentiſsimus Ieſus Chriſtus exemplo eſt, qui duodecim tantum natus annos omnes illas, quæ ſeorſim in reliquis tantum adumbratæ ſunt, in ſe uno plene expreſsit dotes: vere prudens ille, qui potuit etiam doctoribus os obſtruere: vere pius qui illorum errores redarguebat jam puer, & divina in illo reſplenduit animi fortitudo, qui annis non major auſus eſt cum natu grandioribus congredi: Sed quia gradatim ad iſtius exempli faſtigium aſcendendum eſt, nec ad ſummam tanti regis imitationem qui ſcalæ obtinet ſummitatem, niſi per ſaltus & gradus perveniri poſſit. En tibi (feliciſsime puer) exemplum proponitur familiare & domeſticum regis Edovardi *ſexti, qui nondum vir evaſerat, cum hoc uno facto ſe prudentem, pium, & vere magnanimum oſtendit, cum enim tam per literas Imperatoris & aliorum principum rogatus, quàm duorum graviſsimorum præſulum* Cranmeri *&* Ridlæi *conſilio permotus fuiſſet, ut miſſalis illius idololatrici ſacrificii liberum uſum Mariæ ſorori principi concederet, nullo modo annuere voluit: pie hoc ille fecit, non paſſus religionem pontificiis fæcibus corrumpi, prudenter hoc præſtitum, qui melius ſibi, quam prudentiſsimi viri dabant, invenit conſilium, & conſtanter ac magnifice ſe in hoc negotio geſſit, qui Imperatoris & aliorum principum neglexit potentiam, contempſit minas.*

Gen.18.13.

Verum non opus eſt, ut ad exempla tam longe petita, & ad retro acta ſæcula revocem celſitudinem tuam; habes domi in quem oculos conjicias, cujus veſtigiis inſiſtas, & monitis inhæreas, Regiam patris majeſtatem, qui & exemplo te docere poteſt, & præceptis imbuere: ad primum ſi te convertas in ditiſsimum regiarum virtutum theſaurum, & quoddam veluti ſacrarium te incidiſſe cogita: quem Scotia prudentem multis annis experta eſt, Anglia pium recepit, & ſe diu retenturam ſperat, fortem & magnanimum, adjacentes regiones ſiquando opus erit, ſentient. Paterna ipſius præcepta ſi quæras, habes δῶρον *illud* βασιλικὸν, *donum vere regium, unde abunde ad omnia vitæ munera inſtructus accedas. Ex illo limpidiſsimo fonte tres emanant rivuli: primus, pietatis inſtitutis abundat: medius in regni adminiſtratione conſtantiam & magnanimitatem docet: ultimus, in rerum* ἀδιαφόρων *uſu prudentiam commendat.*

Nunc ergo ad hoc exemplum uberrimum te compone (optimæ ſpei Princeps) in curſu incepto perge, literis & artibus ingenuis animum tuum confirmandum & mores fingendos præbe: ad artium cognitionem religionis adjunge curam: ad literarum exterarum peritiam, & ſacrarum no-

2 Tim. 3. 15.

titiam ut comitem perpetuum adhibe, ut Apoſtolicum illud elogium de tua dignitate poſſit pronuntiari: Te à puero ſacras literas noviſſe, quæ te poſſunt ſapientem *reddere ad ſalutem per fidem, quæ eſt in Chriſto Ieſu. Pietate tanquam ſale omnia vitæ condiuntur acta, & in principis facie, tanquam Solis jubar, religionis elucet ſtudium.*

ἵνα μηκέτι αἰσχρολογῇ περὶ τοὺς θεούς.
Eccleſ. 12. 1.

Leonides Alexandri *pædagogus ſæpe eum reprehendit quod liberalius diis thus adoleret, cui* Alexander *thurifera regione* potitus talenta aliquot thuris miſit, *epiſtola eum compellans, ut ſordidus eſſe (inquit) erga Deos deſinas: Idem tu nunc facias (nobiliſſime Adoleſcens) ut largius ſpirituale precum tuarum thus, adhuc Iuvenis coram Deo profundere diſcas:* Eccleſiaſtis illius Regii hoc conſilium eſt: Recordare creatoris diebus Juventutis tuæ tantiſper dum non adveniunt dies mali, de quibus dicas non eſt mihi in iſtis delectatio. *Multi non recte otio juventutem tranſigunt, pretioſiſſimi temporis prodigi, nimis ſero ad pietatem ſapere incipienter, de quibus optime Seneca:* Quemadmodum dum ex amphora, primum, quod eſt ſynceriſſimum, effluit, graviſſimum quodque ſubſidit: ſic in ætate noſtra quod eſt optimum, id exhauriri in aliis potius patimur, ut nobis fæces reſervemus. *Atque alio loco:* non pudet te reliquias vitæ reſervare, & illud ſolum tempus bonæ menti reſervare quod in nullam rem conferri poſſit, quàm ſerum eſt tunc vivere incipere eum, cum deſinendum eſt. Livius Druſus *conqueri ſolebat uni ſibi nec puero fereas contigiſſe: Nunc vero tibi feriari licet, dum patris tanquam Atlantis alterius humeris Eccleſiæ & Reip. onus incumbit, ut at literarum & pietatis ſtudium animum applices: poſtea cum ad regni gubernacula tractanda acceſſeris cum* Auguſto *imperii negotiis implicato, quietem precari & otium ſperare poſſis, ſed te tibi diutius vivere non dabitur.*

Senec. epiſt. 108.
Lib. de brevitate vitæ.

Nunc ergo, quo ſacra tua Iuventus veræ religionis facilius poſſet dulcorem percipere, in hoc libro ſummatim omnia Evangelicæ & pontificiæ religionis capita collegi, ut facili labore ex hoc veluti botro uvarum ſuccus exprimatur: Atque hoc ex animo feci, ut teneris veſtris annis papiſticæ ſuperſtitionis odium innatum, ætatis progreſſu confirmetur.

Hannibalem *ferunt, puerum altari admotum Romanæ genti ſe inimicum futurum ſolenniter voviſſe: atque tuæ pietati etiam ætate hac Iuvenili Romanam ſuperſtitionem diſplicere, & magis deinceps diſplicituram ſperamus. Aiunt eryngium herbam, ſi capra in os ſumpſerit totam gregem ſubſiſtere, donec caprarius accedens ex ore ſurripiat: Sic multos annos olim gens Anglicana dum eryngium Romanum mandit, tanquam pharmaco aliquo obſtupefacta ſtetit nihil ſuo movens loco: tandem ſurrexit nobiliſſimus paſtor* Henricus *octavus, qui herbam nocivam faucibus inhærentem evulſit: ſequuti ſunt* Edovardus & Elizabetha *principes, & paſtores optimi, qui ne ori ſuo apponi, vel labiis admoveri paſſi ſunt. Succeſſit nutritius parens inclytiſſimus* Jacobus, *qui ne in horto quidem Anglicano creſcere venenatam hanc herbam ſinet, & olim* Carolus *princeps, ſi Deus voluerit, radicitus extirpabit.*

Plutarch. lib. de iis, qui ſero à numine puniuntur.

Potentiſſimo jam Regi & piiſſimo patri Jacobo, *tibique illuſtriſſimo principi* Carolo, *pacatum imperium, multos annos, vitam felicem in terris, & in cœlis ſempiternam ex animo precatur tuæ celſitudini deditiſſ.*

Andreas Willet.

Luk. 1. 14.

And *Gabriel* ſaith: *I am Gabriel that ſtood in the preſence of God, and am ſent to ſpeake unto thee:* therefore the ſame Angels are both attendants and miniſtring ſpirits.

Auguſtine ſaith, *Quid inter ſe diſtent quatuor illa vocabula, (thronos, dominationes, principatus, poteſtates) dicant qui poſſunt ſi tamen poſſunt probare quod dicunt, ego me iſta ignorare confiteor:* What difference there is betweene theſe foure words, Thrones, Dominations, Principalities, Powers, let them tell us that be able, ſo they can prove that they tell us: for my part, I confeſſe I know it not. *Auguſt. Enchirid. cap.* 58. With *Auguſtine* therefore we confeſſe, that as it appeareth by theſe ſeverall names, there are diſtinct orders of Angels: ſo how many there be, and how they are diſtinguiſhed, the Scripture hath not revealed unto us: and it were curioſitie for us to enquire: for we ſhall then know, when we ſhall be like unto the Angels.

Irenæus lib. 2. c. 55.

And before *Auguſtine Irenæus* thus delivered his opinion, they doe *delirare* doat, which take upon them to ſhew, *Numerum Angelorum, ordinem Archangelorum, thronorum ſacramenta, diverſitates dominationum, &c.* The number of the Angels, order of the Aarchangels, myſterie of the Thrones, the diverſitie of Dominions, Principalities, Powers, Vertues, &c.

Lib. 3. de Theolog.
Damaſcen. lib. 2. de fid. Orthod. c. 3.

The ſame is the judgement of other Chriſtian Churches. 1 Of the Greeke Church *Gregorie Nazianzene* writing of the nature of the angels, ſaith of them in generall, *Divinæ ſunt voluntatis miniſtra, &c. Ha obeunt omnia omnib. & ubique cum miniſterii ſtudio, &c. præſentes:* They are miniſters of the divine will, thoſe doe goe about all buſineſſe for all men, and are everie where preſent with a deſire to miniſter, &c. Yea *Damaſcene* himſelfe ſaith; *They are converſant in heaven, and have one office to praiſe God, and to miniſter unto his will:* Their office then is not diſtinguiſhed in ſuch ſort, as is before alleaged.

Maxim. lib. 3. de creation. c. 16.
Athanaſ. lib. de commun. eſſent. patris, filii, & ſpirit.
Anton. ep. 12.

2 Of the South Church we have *Maximus* the Ægyptian Philoſopher, who ſaith, *Omnis angelica natura in duo diviſa eſt, in ſanctas & ſceleſtas, &c.* All the angelicall nature is divided into two, the holy and wicked angels, &c. *Athanaſius* ſaith of the angels in generall, *Conditos eſſe in obſequium laudemque Dei, & hominum miniſteria:* That they were created for obedience unto and praiſe of God, and the miniſterie of men, &c. *Antonius* ſaith, *the Angels differ in this,* that ſome are called *Archangels, Powers, Dominions, Cherubim, becauſe they kept the will of the Creator: Alii vocantur Diaboli, Dæmones, &c.* Other are called Devils, Spirits, Satan, &c. for their wicked inventions, &c.

Harm. ſect. 3. pag. 56, 58.

3 French Confeſſ. artic. 2. *The Angels preſerved by the meere grace of God, are miniſters for his glorie, and for the ſalvation of the Elect.* Belgia, art. 2. *He made the Angels, that they might be his Miniſters, and attend upon the Elect.* They neither diſtinguiſh their orders nor their offices.

Comment. in Heb. 1. numer. 94.

4 *Ribera* a Jeſuite ſheweth how *Gregorie* would not reſt upon the authoritie of *Dionyſius* in this matter: *And whereas ſome thinke that he received it of Paul, Non taciturus authorem in re tam obſcura:* He would not have concealed his author in ſo obſcure a matter, &c.

Then to conclude this point: In the angels there are foure things to be conſidered: 1 Their ſtation, place or order. 2 Their degree of illumination. 3 Their nature and ſubſtance. 4 Their office and miniſterie. *Damaſcene* confeſſeth, that they differ in the two firſt φωτισμῷ καὶ τάξει, in their divers illumination and ſtation: which may bee yeelded unto: that as the ſtarres differ in place and light one from another, the like difference may be among the angels: for there is no doubt, but that the celeſtiall Hierarchie is conſtituted in a moſt heavenly order: and like as there ſhall bee ſuch difference among the Saints, even in diverſitie of manſion, *Iohn* 14. 2. So the like may bee affirmed among the angels. In generall we acknowledge diverſitie of degrees and powers among the angels, but to diſtinguiſh and range them into their diſtinct orders, it is a point of needleſſe curioſitie. In the other two, in nature and their worke, or miniſterie they differ not. *Damaſcene* affirmeth the one, that they have all ἓν ἔργον, one and the ſame worke to praiſe God, and miniſter unto his will. But hee doubteth whether they differ in Eſſence, or not. But *Clictovens* is bold to affirme, that the angels doe differ *ſpecie* in kinde one from another, and that there is but one angell of one kinde: and his reaſon is, becauſe an angell *propius accedit ad unitatem, quam homo,* doth come neerer unto unitie than man: but this reaſon is againſt his opinion, for if there be many kindes and ſpecies of angels, and but one of men; the angels ſhall be further from the nature of unitie than men. But herein the opinion of *Haymo* is to be preferred, who ſpeaking of ſpirits ſaith, they are greater ſome than others, *Non ſubſtantia ſed poteſtate,* not in ſubſtance, but in power.

John 14. 2.
Haymo ſuper 103. Pſal.

Chriſtians ſhould ſtay themſelves in theſe curious and ſubtile queſtions, and not exceed the bounds and limits of Scripture. The heretikes called *Ophiani,* as *Celſus* objecteth againſt the Chriſtians, had the like phantaſticall conceit of the ſpirits: The firſt they named *Michael* in ſhape like unto a Lion: The ſecond *Suriel* like an Oxe: The third *Raphael* like a Draggon: The fourth *Gabriel* like an Eagle: The fifth *Thauthabas* like a Beare: The ſixth *Erathaoth* like a Dog: The ſeventh *Thaphaoth* like an Aſſe. *Origen* anſwereth *Celſus,* that theſe monſtrous fancis are not *deprompta ex Chriſtiana doctrina, ſed prorſus aliena:* are not taken out of Chriſtian learning, but are altogether contrarie to it. Let Chriſtians then take heed of ſuch curious ſpeculations.

Lib. 6. adverſ. Celſum.

The

Here follow the Controverſies concerning the Church Triumphant,

THey are two in number: The firſt is as touching the condition, office, and miniſterie of Angels: The ſecond of and concerning the Saints departed.

The eighth Controverſie concerning Angels.

THis Controverſie containeth three queſtions. Firſt, of the Hierarchie and degrees of Angels. Secondly, of their miniſterie and office. Thirdly, of the worſhip and invocation of Angels.

The firſt Queſtion, Concerning the celeſtiall Hierarchie, or degrees of Angels.

THis queſtion hath likewiſe two parts: Firſt, how many degrees there bee of Angels. Secondly, whether *Michael* be the Prince of Angels.

The firſt part, Of the divers orders and degrees of Angels.

The Papiſts.

THey doe boldly affirme, that there are nine orders of Angels: and thoſe that doe doubt of it, they charge with infidelitie and blaſphemy. There are firſt Principalities, then Poteſtates: Thirdly, Powers: Fourthly, Dominations, *Epheſ.*1.21. Fifthly, there are Thrones, *Coloſ.*1.16. unto theſe adde foure other, Cherubim, Seraphim, Angels, Archangels: ſo have we nine in all, *Rhem. annot. Epheſ.*1. *ſect.*4. 1. Error. Clictov. in lib. 2. c.3. Damaſcen. de Orthodox. fid.

All theſe nine orders, they herein following *Dionyſius* conceit doe diſtinguiſh out three ranks: the firſt containeth Seraphim, Cherubim, and Thrones: the ſecond Powers, Dominions, and Vertues: the third Angels, Archangels, Principalities. The firſt three they call aſſiſting ſpirits, or attendants, which alwayes are in Gods preſence: the other are miniſtring ſpirits, which receive their direction from the ſuperiour three orders. Thus *Clictovens* following *Damaſcene*, and *Damaſcene Dionyſius*.

The Proteſtants.

AS of the diverſitie of names we gather, that there are divers orders, as *Hierome* ſaith, *Sine cauſa diverſitas eſt nominum, ubi non eſt diverſitas meritorum*: There is reaſon to have diverſitie of names, where there is no diverſitie of merit, &c. that is, vertue: So to enquire of them more ſubtilly, to define their number, and appoint their degrees: it is a point not only of fooliſh curioſitie, but alſo of ungodly and dangerous raſhneſſe, *Fulk, ibid.*

Argum. 1. That the Scripture alloweth no ſuch difference or diſtinction of orders or degrees amongſt the Angels it may thus appeare: firſt, *Epheſ.*6.12. the Apoſtle giveth two of the names of theſe orders to evill angels, namely, *Principalities*, and *Poteſtates*: from which place I reaſon thus: If theſe be names of orders and degrees, then they may bee found amongſt the evill angels as well as amongſt the good: and if ſome of theſe degrees are amongſt the evill angels, then why not the reſt alſo? and ſo we ſhall have *Seraphim* and *Cherubim* amongſt the evill and reprobate angels, which were blaſphemy to affirme. Indeed *Origen* ſeemeth to be of that opinion, *Ego arbitror quod omnia eorundem nominum ſunt apud Diabolum, &c.* I thinke all theſe names of angels to be with the Devill, as they are with God: *Hom.*17. *in Matth.* But let this goe among other of his Paradoxes. Epheſ.6.12.

Againe, they that hold thoſe nine orders of Angels, doe make *Cherubim*, *Seraphim*, and *Thrones*, the three higheſt: ſaying further, that *Superiora agmina ab intimis nunquam recedunt*: The ſuperiour orders doe never depart from the preſence of God, and that the Angels of the inferiour orders are ſent in embaſſage from God: *Mag. lib.*2. *diſtinct.*10.*a.* But contrarie to this aſſertion, *Eſay* 6. wee read that the Seraphims alſo are ſent upon Gods meſſage: and ſo wee conclude, that Seraphims are not of the higheſt and ſuperiour order. Eſay 6.6.

Further, *Michael* and *Gabriel* are ſpirits of the higheſt nature and office, as appeareth by their names: the firſt ſignifying one that is equall to God; the other, the ſtrength of God: and yet they are called Angels. Wherefore thoſe orders are confounded in Scripture, and no ſuch preciſe difference amongſt the Angels can there be found: and the Apoſtle ſaith, *They are all miniſtring ſpirits, Heb.* 1. *adminiſtratorii ſpiritus*: therefore not commanding ſpirits one over another. Heb.1.14.

The ſecond part, Whether *Michael* be the Prince of Angels.

The Papiſts.

THey ſay, that in Heaven beſide God himſelfe, there is another commander and captaine of the Angels, even *Michael* the Prince of the Angels: which place the Devill had in the beginning before his fall. For as the Scripture ſaith, *the Devill and his angels*, meaning that all evill angels are ſubject unto him: ſo by *Michael* and his angels, we underſtand all good angels, that are likewiſe ſubject to him, *Apocal.*12.7. *Rhemiſt. Bellarm. de pontif. lib.*1. *cap.*9. 2. Error.

The Proteſtants.

FIrſt, *Michael* in that place ſignifieth Chriſt, who is Lord of the angels: for the angels cannot be ſaid to be any other *Michaels* Angels, but onely the Angels of God and Chriſt, *Fulk. ibid.* This is alſo proved by the text, *v.*10. *Now is come ſalvation, the kingdome of our God, and the power of his Chriſt, for the accuſer of the brethren is caſt out.* Here he is called Chriſt, which before is named *Michael. Auguſtine* alſo expoundeth it, *Michaelem intellige Chriſtū*: By *Michael* underſtand Chriſt: *Hom.*9. *in Apoc.*

Secondly, it followeth not that as there is a chiefe and captaine of the evill angels, ſo amongſt the good there ſhould be a chiefe Angell above the reſt beſide Chriſt: for it is ſufficient that there is one Lord and Prince of the Angels, even Chriſt. Againe, neither is it proved out of Scripture, that amongſt the devils there is one captaine and great devill to whom the reſt were ſubjects: for whereas the Phariſies objected, that Chriſt caſt out devils through *Beelzebub* the Prince of the devils, *Mark.* 3. if either the Phariſies did then ſo meane, or any ſhall now gather upon their words, that there is a great maſter devill that ruleth and commandeth the reſt, it was in them but a phariſaicall dreame, and in the other a popiſh collection. Wee deny not, but that there may be degrees in power and angelicall gifts, both among the good and bad angels, as there ſhall bee degrees in glorie among the Saints: yet the Saints ſhall not bee Princes one over the other, no more are the Angels now. Thirdly, marke the anſwer of our Saviour in that place, *If Satan caſt out Satan, Marke* 3. Here Satan is made a common name to all evill ſpirits. But *Apocal.* 12. where mention is made of the Devill and his angels, the text ſaith, *The great dragon, the old ſerpent, called the devill and Sathanas, verſ.*9. Here the name *Sathanas* is given to the Prince of the Devils: ſo there is not one *Sathanas*, but many. And where our Saviour calleth the Devill the Prince of the world, *Ioh.*14. S. *Paul* calleth them all principalities and powers, worldly governours, and princes of the darkneſſe of this world, *Epheſ.*6.12. ſo there is not one prince of the devils, but they are all princes. Thus *Auguſtine* expoundeth that place: *Draco pugnavit & angeli ejus: id eſt, diabolus & homines voluntati ejus obtemperantes*: The dragon fought and his angels, that is, wicked men obeying his will, *Apocalypſ. Hom.*9. So by *Auguſtines* ſentence the devils are not ſubjects to the great Devill, but they are all princes and commanders of wicked men. Mark.3.23. Revel.12.9. John 14.30. Epheſ.6.12.

Argum. If *Michael* be the Prince of the Angels, then it muſt needs be granted, that he is of the higheſt order of Angels, which are Seraphim and Cherubim: for ſo theſe Angell-makers doe place them: Theſe three, Seraphim, Cherubim, Thrones, make the higheſt ranke: Dominations, Principalities, Potentates the middle order: Powers, Archangels, Angels the loweſt region, *Mag. lib.*2. *diſtinct.*9.*a.* But *Michael* being an Archangell is in the loweſt order, and therefore cannot be the chiefe and commander of the reſt.

Further, the Apoſtle ſaith, They are all *λειτουργικὰ πνεύματα*, miniſtring ſpirits, *Hebr.*1.14. *Ergo*, not commanding ſpirits one over another. Heb.1.14.

Now for further evidence. 1 Even *Damaſcene*, who maketh nine orders of Angels, yet maketh not one Angell commander of the reſt: but ſaith that the Angels, *οἱ ὑπερέχοντες*, which are ſuperiour, doe communicate their knowledge unto thoſe which are under them, &c. he maketh not one ſuperiour to all the reſt, but one order ſuperiour to another. De fid. Orthodox. lib.2.c.3.

2 *Origen*, who was before produced as of the Greeke and Eaſt Church, becauſe hee was ordained a Presbyter of Cæſarea by *Theoctiſtus* the Biſhop there, is rather a witneſſe for the doctrine of the South Church, being borne in Ægypt, and brought up at Alexandria, where he was the governour of the famous ſchoole there: he hath this notable teſtimony of this point now in queſtion: *Quis alius eſt princeps militiæ virtutis Domini, niſi Dominus noſter Ieſus Chriſtus, &c.* Who elſe is the Prince of the army of the ſtrength of God, but our Lord Jeſus Chriſt; for all the hoaſt of heaven, whether Angels, Archangels, Vertues, Dominions, Principalities, Powers, all theſe were made by him, *Et ſub ipſo principe militant*, And they warre under him, &c. Wee cannot have a more evident teſtimony, that there is no other Prince and Captaine of the Angels but Chriſt. Homil.6. in Ioſua.

3 See the confeſſion of the reformed Churches in the former queſtion, which make all the Angels indifferently miniſtring ſpirits for the elect ſake: and if they all are miniſtring ſpirits, then is there not a ſoveraigne commander among them.

4 *Gregorie* is of the ſame opinion with *Damaſcene*: *Quod Angeli à ſuperiorum Angelorum poteſtatib. diſpenſentur*: That Angels are diſpoſed of by the power of ſuperiour Angels: hee maketh not one Angell Prince of all the reſt, but one order ſuperiour to another.

The ſecond Queſtion, Of the miniſterie and function of Angels.

THis queſtion hath two parts: firſt, of the externall miniſterie of Angels, in the protection and defence of the Church. Secondly, of their ſpirituall office about the prayers of Gods ſervants.

The firſt Part, Concerning the defence and protection of Angels.

The Papiſts.

3. Error.
Dan.10.21.

M*Ichael* (ſay they) is the protector and keeper of the whole Church of Chriſt, *Dan.*10.21. And as earthly kingdomes have their ſpeciall Angels for their protectors, ſo alſo have particular Churches, *Dan.*10. *Rhemiſt. annot.* 1. *Apoc. ſect.*9.

Exod.14.19.

Our Doway Divines doe prove the ſpeciall deputation of Angels to ſome countrey by that place, *Exod.*14.19. how the Angell of God that went before the camp of Iſrael removed behinde: *Annot. upon that place.*

Anſw. 1. That Angell was Chriſt, who is the perpetuall protector of his Church: for the Lord ſaith of that Angell, *Exod.*23.22. *my name is in him.* 2 And though it be admitted that he was a created Angell, yet that he had the ſpeciall charge of Iſrael alone, that place proveth not.

The Proteſtants.

Math.28.18.

THe whole Church hath Chriſt himſelfe, who is the true *Michael*, for her protector and defender: And ſo is that place in *Daniel* to be underſtood. *Auguſtine* alſo by *Michael* underſtandeth Chriſt: the name alſo ſignifieth as much: *Michael*, that is, one like unto God: ſee more of this before, Controv.4. queſt.1. The Scripture ſaith, All power is given to Chriſt, and hee is with his Church to the end of the world, *Matth.*28.18,20. He therefore is the chiefe patron and protector of his Church.

Zach.1.10.

Secondly, it cannot be proved out of Scripture, that kingdomes have their ſpeciall Angels protectors, for *Dan.*10. the Princes of the Perſians and Grecians were not Angels, but earthly Princes: for Angels do not reſiſt Chriſt and his Angels defenders of the Church, as the Prince of Perſia did, *verſ.*13. *Fulk. ibid.* but all the Angels of Heaven are ready to ſerve the Lord at his pleaſure, for the defence of his Church, without any limitation of place, *Zachar.*1.10. *Theſe are they whom the Lord hath ſent, to goe thorow the world.* The Angels execute their meſſage, not in ſeverall countries, but in the whole world.

The Papiſts.

4. Error.
Gen.48.16.
Acts 12.11.
Math.18.10.

EVerie one hath from his nativitie an Angell for his cuſtody and patronage againſt the wicked, before the face of God, *Geneſ.*48.16. *Iacob* ſaith, The Angell that hath kept me from my youth up: *Act.*12.15. It is his angell, *Rhemiſt. ibid. Matth.*18.10. Their Angels behold the face of my Father: *Ergo*, everie man hath his proper Angell: So alſo the Doway tranſlators, *Geneſ.*48.16.

Gen.48.16.
Gen.31.13.
Gen.32.1.

Anſw. 1. *Iacob* by the Angell underſtandeth Chriſt, to whom it is proper to bleſſe Gods children: the Angell bleſſe thy children, ſaith he, *Geneſ.*48.16. This Angell appeared unto him in Bethel, and is called the God of Bethel, *Geneſ.*31.13. with this Angell *Iacob* wreſtled, 32. which was God, as it appeareth by the name of *Iacob*, hee is called *Iſrael*, becauſe he had prevailed with God, and the place is called Peniel, *I have ſeene God face to face:* Other proper Angell *Iacob* had none, for all the Angels of God were appointed for his defence, *Geneſ.*32.1. Hee met an hoſt of Gods Angels, and accordingly called the place Mahanaim.

2 Neither of the other places prove that men have proper Angels, *Matth.*18. The children of God are ſaid to have their Angels: not theirs, as everie man his proper Angell, but theirs in common, becauſe they were deputed for their defence: *Acts* 12. *Peter* at that time was delivered by one Angell, but it followeth not, that therefore he was his proper Angell from his nativitie, for *Peter* himſelfe ſaith the Lord hath ſent his Angell, not *my Angell:* and they might ſpeake *ex communi conceptione*, out of a common opinion, as Maſter *Calvin* ſaith, *Inſtitut. lib.*1.*c.*14.7. as they had the like conceit, that if any had ſeene an Angell, he ſhould die, *Iudg.*6.22. and 13.12.

The Proteſtants.

WE nothing doubt of the protection of Gods Angels: but that everie one hath a proper Angell appointed for his protection from his nativitie, out of Scripture it is not proved.

Exod.23.20.

1 Sometime one Angell hath the charge of a multitude, as the Angell that ſmote the firſt borne of Egypt, but preſerved the Iſraelites, whoſe doore poſts were ſtricken with the bloud of the Paſchall Lamb, *Exod.* 12. ſo one Angell was appointed to deliver the Apoſtles that were ſhut up in priſon: *Acts* 5.24.

Gen.23.1.
Pſal.91.11.

2 Sometime many Angels are ready for the defence of one man: *Gen.*32.1. an hoſt of Angels met *Iacob*, *Pſal.*91.11. Hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes: *Ergo*, everie man hath not his particular proper Angell.

3 *Luke* 16.22. The poore man is ſaid, being dead, to be carried not by one Angel, but by the Angels, into the boſome of *Abraham*. But if he had one Angell appointed to be the preſident of his life from his nativity, it had beene alſo part of that Angels charge, to have convayed his ſoule into heaven. So *Auguſtine* writeth: *Si bene vixerimus, ubi à carnis vinculo anima liberata fuerit, mox in occurſum noſtrum Angelorum chorus occurret. De ſalutaribus document. cap.* 40. If we lived well here, when as the ſoule is gone from the body, the holy company of the Angels are ready to meet us: he ſaith not one Angell, but the whole chore or company.

Luke 16.22.

Laſtly, they that hold, that every man hath a good Angell appointed for his cuſtody at his nativitie, doe alſo affirme, that every wicked man hath alſo an evill Angell waiting upon him. But this cannot be, for ſeeing it is confeſſed that the good Angels are more in number than the bad, *Magiſt. lib.2. diſt.* 11. *b*, but wicked men doe contrariwiſe exceed the good in number, it muſt needs follow, that there is not for every evill man an evill Angell, or elſe that there are more good Angels, than for every man one: the Maſter of the Sentences anſwereth, that one Angell may ſerve divers men ſucceſſively, for men die, but the Angels die not, and ſo notwithſtanding every man ſhall have his Angell.

Anſw. 1. Yet the objection is not anſwered, for in every age the good men are feweſt, and the evill men moſt, and not onely in reſpect of the whole age of the world, and yet the good Angels are more than the bad. 2 To admit this diſtinction, yet ſeeing the number of good men is ſomtime more, ſometime leſſe, as toward the end of the world, when faith ſhall faile, but the number of Angels is alwayes the ſame, it cannot be that every man ſhould have his Angell, and every Angell his particular charge of ſome one man.

There remaineth here no more to be anſwered, than, that every Angell hath not a particular charge of ſome one of the elect, though every one of the elect hath his particular Angell: but this ſhould make a difference in the miniſtery and diſpenſation of the Angels, whereas the Apoſtle ſaith of them all equally, *Are they not all miniſtring ſpirits ſent forth to miniſter for their ſake, that ſhall bee heires of ſalvation.*

Heb.1.14.

Now further: 1 *Chryſoſtome* of the Greek Church thus ſaith, *Ad tutelam noſtram conſtituit exercitus Angelorum, ut eorum præſentia dæmonum confringatur audatia*: God appointeth for our cuſtody armies of Angels, that by their preſence, the inſolence of the devils may be ſuppreſſed. Hence may be gathered this argument, that ſeeing not one evill ſpirit, but many doe aſſault men: as *Mary* had ſeven devils caſt out of her, *Luke* 8. 2. and another was poſſeſſed with a legion of devils, *Mark*. 5. 9. we are to think that God hath ſet as ſtrong a guard of good Angels to defend, as there is of evill to offend: and therefore it is probable, that more than one Angell are appointed for the cuſtody of the faithfull.

Hom. de aſcenſion. Domini.

2 *Origen*, who ſeemeth moſt to favour this opinion of the ſingular cuſtody of Angels, yet is doubtfull when the Angels ſhould receive this particular charge: ſome think (ſaith he) that every one of thoſe which are foreknowne of God as ſoone as he is borne, doth *accipere Angelum præpoſitum*, receive the Angell ſet over him: Others think it is, *cum fuerint per regenerationem renati*, when they are borne againe by regeneration: *in tempore enim infidelitatis eſt homo ſub Angelis Satanæ*: for in the time of unbeleefe man is under the Angels of Satan. Here then is a great difficulty: for if at the birth the Angell is given, then the Angels know who are elected, for they are protectors onely of the elect: but the Apoſtle ſaith, *the Lord knoweth who are his*: the Angels know it not: if onely at the time of their converſion: then the elect ſhall be without the protection of Angels ſometime, untill they goe out of the world, as the theefe was converted upon the croſſe.

Tract. 5. in Mat.

2 Timoth. 2. 19.

Yea *Origen* himſelfe ſometime leaveth that conceit of the particular deputation of Angels: *Ubicunque ſunt timentes Deum, ibi ſunt caſtra Angelorum, &c.* Whereſoever are men fearing God, there are armies of Angels, as *Iacob* called a certain place, the houſe of God, ſo the Angels pitched their tents about *Eliſeus*, ſo Chriſt could have obtained of his father legions of Angels, &c.

Tract. 35. in Matth.

3 Confeſſion of Belgia, *artic.* 12. *He made the Angels all good by nature, that they might be his miniſters, and might alſo attend upon the elect, &c.* They in generall hold the Angels to be miniſters for the elect ſake, and not otherwiſe. And ſo *Calvin* reſolveth well, *hoc pro certo habendum, &c.* This is to be held for a certainty, that not onely one Angell hath care for every one of us, but that all of them with a common conſent doe watch over our ſalvation.

Lib. 1. Inſtit. cap. 14. ſect. 7.

4 *Haymo*, whom the Romaniſts doe challenge for theirs, ſaith, *An unuſquiſque homo habet Angelum, non eſt certum nobis*: Whether every one of us have his Angell, it is not knowne certainly to us, &c. And indeed there are here divers uncertainties: for the Romaniſts hold that every one hath an Angell given him for his protection, as the Rhemiſts before alleaged, and ſo our Doway men, *Gen.* 18. *v.* 16. and before them *Clictoveus*: *Cuique hominum ſigillatim deſignatus eſt Angelus*; To every man ſeverally is aſſigned his Angell. But *Origen* ſaith, that they only receive their Angels, *qui præcogniti à Deo*, which are foreknowne of God. The Rhemiſts will have this charge of the Angels to begin from the nativity: but *Origen* ſaith, *tutores dati ſunt converſis*, they are given as tutors unto thoſe that are converted, &c. Wherefore leaving ſuch curious points, it is more ſafe to hold, that not onely one, but many Angels are appointed for the defence of the faithfull.

Super Cantic. Moyſi.

Annot. in Damaſcen. lib. 2. cap. 3.

Tract. 5. in Matth.

Homil. 2. in Cantic.

The ſecond part, What office the Angels have about our prayers.

The Papiſts.

Hæreſ.5.
Revel.8.2.

THeir opinion is, that the Angels doe offer up our prayers unto God. And they would prove it by that place, *Apoc.*8.2. An angell ſtood by the altar with a golden cenſer, and much incenſe was given unto him to offer with the prayers of the Saints, *Rhemiſt. in hunc locum.*

Anſw. Auguſtine upon this place ſaith, that this angell is Chriſt: *Thuribulum aureum eſt corpus ejus ſanctum*, the golden cenſer is his body, *ex quo Deus odorem ſuavitatis accepit*, out of the which God ſmelt a ſweet ſavour, *Homil. in Apocalyp.* 6. And in another place hee ſaith, *Vt altare ſanctificat dona, ſic Chriſtus preces noſtras*, as the altar ſanctifieth the gift, ſo Chriſt doth our prayers, *qu. in Evangel.*34. Firſt therefore this place is underſtood of Chriſt, not of any angell.

2 If this place might be underſtood of angels, that they have ſome miniſterie about our prayers, it maketh nothing notwithſtanding for popiſh invocation of angels: for the angell here commendeth not the prayers of Saints by his merit, but by the much incenſe given unto him, to adde to the prayers of the Saints to make them acceptable, which is the ſweet ſmell and ſavour of the precious death and merits of Chriſt, *Fulk in hunc locum. Auguſtine* indeed ſometime aſcribeth ſuch an office unto the angels to carrie up our prayers to heaven, as their charge is to carrie up our ſoules: not as mediators or interceſſors, but as the Lords meſſengers and agents here upon earth, to report unto him our affaires: *Dicuntur Angeli preces noſtras, & vota Deo offerre, non quia Deum doceant, quia omnia antequam fiant, &c. novit, ſed quia ſuper his ejus voluntatem conſulunt:* The angels are ſaid to offer up our prayers and vowes unto God, not to informe or inſtruct the Lord; but onely to conſult and know his pleaſure: *tom.*9. *de diligendo Deo, cap.*3. *& in Pſal.*74. for the angels have two offices, the one to execute the commandement of God in the world, and to attend upon him to receive their charge, *Matth.* 18.10. the other to returne unto God as faithfull meſſengers the ſucceſſe of their buſineſſe in the world, *Zach.*1.10. Now whether the angels be appointed of God to report unto him our ſayings and doings, as other affaires of our life, the Scripture no where evidently ſheweth. Neither, if it were granted, would it any thing help their popiſh invocation of angels.

Matth.18.10.
Fulk Zach.1.10.

Rhemiſts alleage *Tob.*12.12. to prove the offering of our prayers by angels.

Anſw, It is neither Canonicall Scripture, nor agreeable unto it: *Fulk annot. Coloſſ.*2. *ſect.*3.

Our Doway tranſlators upon that place, *Exod.* 19. 9. *Moſes had told the words of the people to the Lord,* thus inferre: *So Angels and Saints offer our prayers and other good works to God, &c.*

Anſw. 1. It followeth not, becauſe *Moſes* now living reported unto God the words of the people; that the Saints departed doe it that heare us not: or the angels to whom we finde no ſuch thing given in charge, as here was unto *Moſes.* 2 And yet, though it be granted, as it may be without inconvenience, that angels report unto God our prayers as other our works, not as mediators, but as meſſengers, yet this will make nothing for invocation, as ſhall be afterward ſeene.

The Proteſtants.

THe Scripture alwayes maketh Chriſt our onely Mediatour, neither Angels nor Saints, by whom our prayers and all other ſpirituall ſacrifices are offered unto God.

Heb.13.15.
1 Pet.2 5.

1 *Hebr.*13.15. Let us by him offer the ſacrifice of praiſe alwayes to God: 1 *Pet.*2.5. You are an holy Prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt: *Ergo,* Chriſt Jeſus is our onely Mediatour.

Galath.3.19.
Lib 3. de Trinitat. c.11.
1 Tim.2.

2 *Galath.* 3. 19. The Law was ordained by angels in the hand of a Mediator: *Ergo,* the angels are one office, and the Mediator another. *Auguſtine* ſaith, *Quòd non aliquem ex Angelis dicit Mediatorem, ſed ipſum Dominum noſtrum Ieſum Chriſtum in quantum homo fieri dignatus eſt, habes alio loco: Vnus (inquit) Deus, & unus Mediator Dei & hominum, homo Chriſtus Ieſus:* That the Apoſtle calleth not any of the Angels, but only Jeſus Chriſt our Lord, Mediator, in that he vouchſafed to be made man, we have in another place: *There is one God (ſaith he) and one Mediator of God and man, the man Ieſus Chriſt.*

Lib. de ſpiritual, luctamin.
In 19.c. Matth.
Luke 2,14.

Now, whereas theſe three things are queſtioned concerning the miniſterie of angels about our prayers: firſt, whether they preſent our prayers to God: ſecondly, whether they pray for us: thirdly, whether they are to be prayed unto. The laſt is ſimply denied, as afterward followeth to bee ſhewed. For the two firſt: 1 Of the Greeke Church, *Ephrem* ſaith, *Angelos piorum orationibus cum gaudio occurrere, illiſque ineffabilem lætitiam eſſe ſanctorum orationes puriſſimas Deo afferre,* That the angels doe meet with the prayers of the godly, and that it is a great joy unto them to bring their pure prayers unto God, &c. They doe *afferre,* bring them as meſſengers, not *offerre,* offer or preſent them as Mediators. *Theophylact* ſaith, *forte pro nobis orant,* perhaps they doe pray for us, &c. hee affirmeth it not certainly. They pray for us in generall, as wiſhing well unto the elect, as their fellow ſervants: as in their heavenly ſong they wiſh peace in the earth, and good will unto men; but in particular that they offer up our requeſts, we have no warrant in Scripture.

2 *Auguſtine* of the African Church ſheweth, how the angels carrie up our prayers, as is before alleaged, to conſult or know his pleaſure about them. *Origen* of the Church of Alexandria granteth,

that the Angels aſcend, *ut hominum vota & preces perferant, &c.* to carry up mens prayers and deſires: but they doe it not as Mediators: as he a little after ſaith, *Vota & preces noſtræ & gratiarum actiones, ad Deum ſunt per Angelum transmittenda, qui per pontificem, viventem verbum, & Deum, Angelis eſt præfectus cæteris: id vero verbum ſumme deprecatur*: All our prayers, vowes, and thankſgivings muſt be ſent unto God by that Angell, which by the high Prieſt, by the living word and God, is ſet over the reſt of the Angels: to this word will we pray, &c. He maketh Chriſt the word, the chiefe of the Angels, the onely Mediator of our prayers.

Lib.5.cont. Celſum. in initio.

3 Confeſſion of Wittemberg, *chap.* 23. We confeſſe, that the Saints in heaven doe after their certaine manner pray for us before God, as the Angels alſo are joyfull for us, and all the creatures doe after a certaine heavenly manner grone for our ſalvation: but as the worſhip or invocation of creatures is not to be inſtituted upon their groanings, ſo upon the prayer of the Saints in heaven we may not allow the adoration of Saints, &c. They grant a generall deſire and care in the Angels and Saints, no particular mediation about our prayers.

Harm.ſect.1.45.

4 And in this ſenſe ſaith *Albinus* of the Latine Church: that the Angels *ad inſtar avium verba noſtra perferunt*, like unto birds doe carry up our words. And againe, hee would not have one promiſe that which he cannot performe, *non enim in ventum dicta tranſeunt, ſed à præſenti Angelo ſtatim perferuntur ad Dominum*: for our words are not uttered in the wind, but they are preſently carried by the Angell, that is preſent, unto God, &c. The Angels then ſo report our prayers and good words, as they doe raſh and idle words, that is, as meſſengers, not as Mediators.

In 10.cap. Eccleſ.

In 5.cap. Eccleſ.

An Appendix or third Part of this Queſtion, VVhether Angels or Saints know our hearts.

The Papiſts.

THe Angels and other celeſtiall ſpirits doe know our hearts and inward repentance: And betweene the Angels and the bleſſed ſoules of Saints, there is no difference in this caſe, the one being as highly exalted, and neere God, as the other, in whom and by whom onely they ſee and know our affaires: *Luke* 15. 10. There is joy in heaven, in the preſence of the Angels over one ſinner that repenteth: *Ergo*, they know our repentance, *Rhemiſt. Luk.* 15. *ſect.* 2.

Hæreſ.6.

Luke 15.10.

Anſw. 1. Our hearts and inward repentance are not knowne to the Angels, but by the fruits, and the true effects thereof.

2 Although the elect, after the reſurrection ſhall be like in glory to the Angels, yet it followeth not, that they ſhall be like in all things, much leſſe that their ſoules now in heaven, be in all things like unto the Angels, whoſe preſence and miniſtery God uſeth in the preſervation of his choſen.

3 That all things done in the world may be ſeene in God, as in a glaſſe, is but a profane ſpeculation, and the device of an idle braine, *Fulk. ibid.*

Argum. 2. *Abraham* had knowledge of things in earth, which were not in his time, as that they had *Moſes* and the Prophets books, which he never ſaw, *Luk.* 16. *verſ.* 29. *Rhemiſt.*

Anſw. Firſt, in this narration many things are ſpoken parabolically, out of the which we muſt not ground any doctrine not taught elſewhere in Scripture: for you may as well ſay, that ſoules have fingers and tongues, and that elementall water will quench hell fire, as that *Abraham* knew what books were written after his death.

Secondly, albeit that the doctrine of the Church comprehended in the Scriptures, might be revealed to *Abraham* after his death, yet it followeth not, that he knew all things, as you affirme the Saints doe, by beholding the majeſtie of God.

The Saints therefore in heaven know ſo much as the Lord thinketh good to reveale unto them, they know not all things.

The Proteſtants.

WE deny not, but that as Prophets and holy men in this life, may know many ſecret things revealed unto them by the Spirit of God, as *Peter* found out the ſecret fraud of *Ananias* and *Saphira*: *Elizeus* being abſent found out *Gehezi* his corruption: yea, hee could tell what was done in the King of Syria his chamber, ſo the Lord may reveale unto the Saints in heaven at his pleaſure, ſome things done upon earth. But that they received any ſuch gift of God, to know all things done upon earth, it is a great untruth, and cleane contrary to the Scriptures.

Firſt, *Salomon* ſaith in his prayer unto God: *Heare thou in heaven in thy dwelling place, and give unto every man according to his wayes, as thou knoweſt his heart: for thou onely knoweſt the hearts of all the children of men*, 1 *King.* 8. 29. Out of this place we thus reaſon: He onely knoweth the heart, that is the judge of all men, and a rewarder of them according to their wayes: But the Lord only is judge: *Ergo.* Againe, the words themſelves be plaine, that God only knoweth the heart; ſo that what knowledge of ſecrets the Saints have, it is by revelation, not by ſearching the heart.

1 King.8.29.

Againe, S. *Paul* ſaith, *No man knoweth the things of man ſave the ſpirit of man which is in him*: ſo the things of God knoweth no man, but the ſpirit of God, 1 *Cor.* 1. 11. The Rhemiſts anſwer, that no man knoweth the ſecrets of the heart naturally, but by extraordinary gift he may, as the Prophets did.

1 Cor.1.11.

Anſw. No man ever had or can have a generall gift to know the heart, but when God ſeeth it good to reveale it: for otherwiſe the compariſon holdeth not. The Spirit of God only knoweth the things of God: which alſo is given to men to know, but not by receiving any gift to ſearch and looke into the nature and heart as it were of God (for then ſhould they know all the ſecrets of God, which never any did:) but onely by revelation of the Spirit, which openeth Gods ſecrets unto them, ſo farre as it is convenient and needfull.

Even after the ſame manner the Spirit of God may reveale the ſecrets of the heart of man, not by giving them a generall gift themſelves to looke into the heart, as into a glaſſe, but by revealing ſuch things, when the Lord ſeeth it expedient.

Neither had the Prophets an inherent gift and dwelling in them, to know ſecrets, but the word of God was inſpired into them at times, as they had need, as we ſee in *Nathan*, 2 *Sam.* 7.3, 4. in *Eliſha* 2 *King.* 3.15. in *Iſaiah*, 2 *King.* 20.4. And though *Paul* was taken up into heaven, and ſaw many ſecrets, yet he knew not all: for thus he ſaith of himſelfe, *If I knew all ſecrets*, 1 *Cor.* 13.2. *Ergo*, no man ever received this gift, to ſearch the heart: but it is proper unto God, who will not give his honour to another. 1 Cor.13.2.

2 *Auguſtine* ſaith, *Neſcire mortuos quid hic agatur dum hic agitur*: That the dead know not what is done here, while it is in doing. But they underſtand either by relation of thoſe that depart this world, or elſe by the Angels; *Non quidem omnia, ſed quæ ſinuntur indicare, &c. ſicut Prophetæ, &c. nec hic omnia cognoſcebant, ſed quæ illis eſſe revelanda Dei providentia indicarat, de cura pro mort.* c.15. Neither do they know all things, but what God ſuffereth to be knowne; as neither did the Prophets know all things while they lived, but what God in his divine providence thought good to reveale unto them. I note out of this ſaying of *Auguſtine* three things.

Firſt, what great uncertainty of opinion here is: How the dead ſhould come by the knowledge of humane affaires, the Papiſts thinke they have it by Gods gift: otherwhile they ſay, they ſee all things in God, as in a cleare glaſſe. *Auguſtine* ſaith, they know them by the Angels, or by men newly departed this life: ſo that it appeareth to be but a meere conceit and imagination, that they have any ſuch knowledge, whereof there is no ſurer ground. Secondly, *Auguſtine* ſaith, they know not things preſently done, but afterward, contrary to the Papiſts. Thirdly, they know not all things, as the Prophets alſo did not, but what the Lord revealeth unto them: wherein alſo he is contrary to our Adverſaries.

The holy Martyrs have ſealed this truth: that God onely is the knower of the hearts, and that hee hath not given this honour to any other.

John Lambert holy Martyr: *God knew all things before the beginning of the world, and is every where to ſee, not only our outward dealing, but alſo all the ſecrets of all mens hearts, ſo that he needeth no Mediator, to informe him of our deſires, pag.* 1109. But Angels and Saints were not from the beginning, neither are they every where: *Ergo*, they know not our thoughts.

Pag.1013.1.45.

Paul Luther Confeſſor: *Saints in heaven cannot helpe us, neither know no more what men doe in this world, than a man in the North countrey knoweth what is done in the South countrey, pag.* 1040. *col.*2.

Pag.949.2.45.

And further: 1 *Chryſoſtome* thinketh, that the Angels were ignorant of many things concerning the myſtery of the Goſpell, which they learned by the preaching of *John*: for thus he ſaith, *He uttereth no humane thing, but ſpeaketh out of the hid treaſure of the Spirit: quæ neque Angeli, priuſquam hic diceret, noverunt*, which no not the Angels knew, before he ſpake them, &c. And to that purpoſe he alleageth that place, *Epheſ.* 3.10. *That unto principalities and powers may be knowne by the Church the manifold wiſdome of God*: whereupon he thus inferreth; *Idcirco non parum honoris conſequimur quod nobiſcum Angeli diſcunt, quæ neſciunt*: Wherefore it is no ſmall honour unto us, that the Angels together with us doe learne the things which they know not.

Prologom. in Ioan. Evang.

Epheſ.3.10.

Hom.8. in Gen. 2 *Origen* ſaith, *Deo ſoli cognitum eſt propoſitum mentis, Angelis vero non*: To God onely is knowne the purpoſe of the heart, not unto Angels.

3 *Haymo* of the Latine Church ſaith: *Certum eſt quoſdam Angelos ignoraſſe aſcenſionem Chriſti donec viderent*: It is certaine that ſome Angels were ignorant of the aſcenſion of Chriſt, untill they ſaw it, &c.

Super Pſal. 23.

If the Angels then were ignorant of many things belonging to the myſtery of mans redemption: how is it like to be true, that they, or *the glorified Saints ſhould know our cogitations by ſeeing God, in whom all things appeare?* as our Doway Divines note: for how could they be ignorant, if all things are to be ſeene in God, of thoſe more neceſſary things, which concerned mans ſalvation?

Annot. in 1 Sam.16.7.

4 Confeſſion of Auſpurge, *artic.*21. *This cuſtome aſcribeth unto the dead an omnipotencie, in that the Saints ſhould ſee the motions of the heart*: The ſame reaſon alſo may be given for the Angels not knowing of our thoughts.

Harm. ſect.2. pag.37.

The third Queſtion, Concerning the worſhip of Angels, firſt in generall, then in particular, of invocation.

The Papiſts.

THey ſay that the divine honour and adoration due unto God alone, is not to be given to Angels: But there is a religious reverence, honour and adoration, which is not to bee denied to Angels and Saints, *Rhem. annot. Apocalyp.* 19. *ſect.* 4. Hæreſ.7.

Argum. 1. *Ioſua* fell downe before the Angell and worſhipped, *Ioſ.* 5. *Rhemiſt.* ſo alſo they of Doway in their annot. there. Ioſ.5.14.

Anſw. He worſhipped not an Angell, but the Lord Chriſt himſelfe the Captaine of the Lords armie: for it was a divine worſhip: He is bid to put off his ſhooes, as *Moſes* was, when God appeared out of the fierie buſh, *Exod.*3. But a divine worſhip (by your owne confeſſion) is due onely to God, *Fulk. annot. Coloſſ.*2.3. And thus *Origen* expoundeth this viſion: *Homil.*6. *in Ioſ. Ioſua non adoraſſet, niſi agnoviſſet Deum, &c. Ioſua would not have adored him, if he had not knowne him to be God, for who elſe is the Prince of the armie of the power of God, but our Lord Ieſus Chriſt?*

Argum. 2. 1 *Timoth.*2.21. I charge thee before God and the Lord Jeſus Chriſt, and his elect Angels, that thou obſerve theſe things: *Ergo*, Angels may be adored and reverenced, *Rhemiſt.* 1 Tim.2.21.

Anſw. Saint *Paul* maketh here the Angels witneſſes of his weightie charge: ſo *Moſes* calleth heaven and earth to witneſſe, *Deut.*30.19. may we therefore conclude, that he yeelded any religious worſhip to heaven and earth? Deut.30.19.

Our Doway men doe object the example of *Balaam. Numb.*22.31. how *Balaam* adored the Angell: *He adored him, neither with divine honour as God, nor civill, as a mortall man, but with a religious honour leſſe than the divine, and more than civill:* Annot. upon that place. Numb.22.31.

Anſwer. 1. It is but a weake argument that is taken from the example of a ſuperſtitious man, a falſe Prophet, and Sorcerer, that was accuſtomed to proſtrate himſelfe unto his ſpirits, whom hee invocated: 2 But it may bee better anſwered, that this was no religious adoration, but an exceeding great reverence, which hee yeeldeth to the Angell, ſuch as was that which *Nathan* gave unto *David*, he bowed himſelfe upon his face to the ground: where the ſame word in the Hebrew *Shacah* is uſed, which the *Septuagint* expreſſe by the word προσκυνέω, which ſignifieth as well civill as religious adoration. 1 King.1.23.

The Proteſtants.

AS for due reverence, which is of love, not of any ſervice, there is no queſtion, but wee ought to yeeld it unto the Angels. But all religious ſervice or worſhip is due onely to God, and whoſoever man or Angell, requireth, or receiveth any religious worſhip or ſervice, uſurpeth that which is due unto God, *Fulk, Apocal.*19. *ſect.*4.

Argum. 1. *Apocal.*19.10. and 22.9. *Iohn* fell downe to worſhip the Angell: but the Angell ſuffered him not: See thou doe it not, (ſaith hee) for I am thy fellow ſervant, and of thy brethren, worſhip God: *Ergo*, Angels are not to be adored with any religious worſhip. Revel.19.10. 22.9.

Rhemiſt. Firſt, he forbiddeth him onely to worſhip him with divine adoration.

Anſw. The words are generall: hee ſaith not, worſhip God with this kinde of ſervice; but worſhip God: and the word here uſed, προσκύνησον, properly ſignifieth in falling downe to worſhip: by which word alſo *Act.*10.25. *Cornelius* manner of worſhipping *Peter* is expreſſed: upon which place the Rhemiſts doe note, that everie falling downe to worſhip is not divine, or proper onely to God, and that *Peter* did refuſe it for humilitie ſake: the Angell then in this place refuſeth that falling downe or worſhipping, which they ſay was given to *Peter*, and is not onely due to God; and ſo doth *Peter* in the other place, not for humilitie, but alleaging he was a man, and therefore of pietie, becauſe he would not have God robbed of his honour. Act.10.25.

Rhemiſt. Secondly, you ſay that *Iohn* ſo worthy an Apoſtle was not ignorant of that point, that Angels were not to bee worſhipped as God: wee may reply alſo, that if *Iohn* had knowne that this other kinde of ſervice was unlawfull, he would not have done it.

Anſw. *Iohn* ſinned not of ignorance, but of forgetfulneſſe, in this extaſie of his minde, while hee beheld the glorie of the Angell, as likewiſe through his frailneſſe and forgetfulneſſe hee committeth the like againe, *cap.*22. which *Iohn* would not have done, being once before admoniſhed, had he not preſently forgotten himſelfe. But the other error of worſhipping the creature for the Creator, was too groſſe an error for the Apoſtle.

Rhemiſt. Thirdly, hee was deceived in the perſon, taking the Angell for Chriſt, and therefore was not culpable at all in this fact, in giving divine honour to the Angell, for hee ſinned onely materially not formally.

Anſw. Firſt, *Iohn* was not ignorant that he was an Angell, and not Chriſt; for he ſaith, he was one of the ſeven Angels that had the ſeven vials. Secondly, though hee ſinned of ignorance, yet was it a ſinne: for the Prophet, which beleeved the old Prophet, ſinned grievouſly, as it appeared by his puniſhment, though hee did it ignorantly, 1 *King.*13. Wherefore it is a groſſe error of your

Schoolemen that ſay, a man ſinneth not, if hee worſhip the Devill in ſhape of an Angell ignorantly.

Rhemiſt. Fourthly, the Angell would not receive this worſhip at *Iohns* hand, whom he knew to be in great favour with God, and greater than ſome Angell.

Anſw. Firſt, though hereafter the children of God ſhall bee made equall to the Angels in glorie, yet in this mortall life they muſt needs be inferiour, ſeeing Chriſt himſelfe, in reſpect of his paſſion, was inferiour to the Angels, *Heb.2.9.* Secondly, the Angell would not have taken this homage at any other mans hands beſide *Iohns:* for he giveth a reaſon that he is not onely his fellow ſervant, but alſo of his brethren. So for all their ſhifts and cavils, we ſtrongly conclude by this example, that no religious honour ought to be given to Angels.

Seeing then none of theſe anſwers will ſerve their turne, *Ioannes Baſilius* the great peremptorie Duke of Muſcovia ſhall help them with another, that *propter humilitatem factum,* it was done for humilitie ſake, that the Angell refuſed to bee worſhipped, as Chriſt for the ſame cauſe, when hee was transfigured forbade his Apoſtles to tell it abroad, till he was riſen againe: *Theolog. Muſco. c.13.*

Anſwer. 1. The Angell refuſeth to be worſhipped, as not due unto him, as appeareth by his reaſon, *worſhip thou God, &c. I am thy fellow ſervant,* he did not refuſe it then for humilitie, but of *dutie,* becauſe it belonged unto God. 2 The other prohibition of Chriſts is not like: let them ſhew where Chirſt for humilitie ſake refuſed to bee worſhipped, as hee was of many in the dayes of his fleſh, and they ſhall ſay ſomewhat.

Lib. 6. in Cant. Canticorum.

Here I will not conceale that private opinion of *Beda,* who writeth to this effect, that after the Angels perceived that their God and Lord ſo loved mankinde, as that hee became man for them, *Hinc eſt, quod ante incarnationem ejus, adorari ſe ab omnib. patienter ferrent, &c.* Hereof it is, that before the incarnation of Chriſt they endured to bee adored of men, but the Angell forbiddeth *Iohn* going about to worſhip him: But if adoration had beene due unto them before, it ſhould not have beene denied them after the comming of Chriſt, by whom the angelicall order was eſtabliſhed and confirmed, not any way impaired: as the Apoſtle ſaith, that Chriſt *by the bloud of his croſſe hath ſet at peace the things in heaven and in earth:* but let us proceed to ſee the judgement of more ancient times.

Coloſſ. 2. 20.

Honoramus Angelos, charitate non ſervitute (ſaith *Auguſtine*) *nec eis templa conſtruimus:* Wee honour Angels with the dutie of love, not of ſervice, neither doe we build temples unto them. And a little before, *Quod ergo colit ſummus Angelus, id colendum etiam eſt ab homine ultimo.* That therefore which is worſhipped of the higheſt Angell, the man of loweſt degree ought alſo to worſhip, *De vera religion. cap.*55. *Ergo,* no worſhip due to Angels, but all unto God.

Adrian. 1. *Epiſt. ad Conſtantin. Imperator. Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos peccatores quoſque invicem proſequimur, ſalutantes nos inter nos per honorationem & dilectionem:* What manner of worſhip is this (he meaneth the reverence to bee given to Angels and Saints) ſurely no other than that which we ſinners amongſt our ſelves doe give to one another, by a mutuall ſalutation of honour and love. The argument out of theſe words may be framed thus: No other worſhip is due to Angels and Saints, but that which we give one to another: but that is no religious worſhip: *Ergo,* Your owne decrees alſo doe reckon the heretikes called *Angelici* in the number, *becauſe they worſhip Angels: decret. p.2. cauſ.24. qu.3. c.39.* wherefore it is hereſie even by your owne law to worſhip Angels.

Iohn Lambert holy Martyr ſheweth out of *Auguſtine,* that wee ſhould worſhip no men departed, be they never ſo good or holy, no nor yet no Angell, ne honour the ſame, but onely the imitation of them, following their good acts in our living: the Angels refuſe all honour, ſaving that which is called *honor charitatis,* that is to be loved, &c. *Fox p.*1108. *reſponſ. ad articul.*14.

And further. 1 *Theodoret* thus writeth upon theſe words of Saint *Paul, Coloſſians* 2. 18. *Let no man ſeduce you, &c. by the worſhipping of Angels:* that they which defended the Law, *ad Angelos colendos inducebant,* did induce men to worſhip Angels, &c. and therefore the Synod of Laodicea *lege prohibuit, ne precarentur Angelos,* did forbid by a Law that they ſhould not pray to Angels, &c.

Lib. 8. contra Celſum in principio.

2 *Origen* is verie earneſt in this point againſt the adoration of Angels, writing againſt *Celſus,* who objected thus: *Qui diis plurimis ſerviat, &c.* Hee that ſerveth many Gods, doth a thing acceptable unto the great God, for honour cannot be given unto any, *Cui non ſit ab illo permiſſum,* To whom hee hath not permitted the ſame, &c. Hereunto *Origen* maketh this anſwer, that as the Lacedemonian Orators refuſed to adore the Perſian King, *Unum Dominum veriti, Lycurgi legem,* worſhipping but one Lord, *Lycurgus* law, &c. *Sic eorum qui pro Christo legantur, Christus eſt Dominus,* ſo Chriſt is their Lord, who are his Embaſſadors, &c. And againe, *Undenam tu id patefeceris permiſiſſe Deum, ut honorib. iſti augeantur?* Where can you ſhew that God hath permitted that theſe ſhould bee honoured?

And further, he ſaith, *Unus nobis eſt placandus Deus, &c.* There is but one God to be appeaſed and pacified of us, if hee will have any beſide God to be appeaſed, let him know that as the ſhaddow followeth the body: ſo he which pacifieth the higheſt God, *& ejus amicos Angelos propitios habet,* hath alſo the Angels his friends favourable.

Zaga Zabo the Æthiopian Biſhop profeſſeth thus: The Prophets, Apoſtles, Martyrs, Confeſſors, *Cum ſanctiſſimis Dei Angelis veneror & honoro, pariq; modo omnes illorum ſectatores amplector & oſculor*; Together with the holy Angels I worſhip and honour, and in like manner I embrace and kiſſe all their followers, &c. Hee giveth no other worſhip unto Angels and Saints, than to their imitators and followers here in earth. Damianus a Goes.

3 Helvetia, latter confeſſion, c.5. *We teach men to adore the true God alone, according to the commandement of our Lord,* Thou ſhalt adore the Lord thy God, and him onely ſhalt thou ſerve. Harm.ſect.2. Matth.4.10.

4 See before for the Latine Church, the teſtimonie of *Adriane*, and of the decrees.

The ſecond part, of the Invocation of Angels.

The Papiſts.

THey hold, that it is lawfull to direct our prayers unto Angels, and that they can helpe and heare us. *Rhemiſt. Coloſſ.2.ſect.3.* Hæreſ.8.

Angels are deputed for our protection (which is nothing but advocation.) *Dan.*10.13.*Matth.*18.10.*Rhemiſt.annot.* 1 *Iohn.*2.*ſect.*5. Dan.10.13. Matth.18.10.

Anſwer. Firſt, the argument followeth not: for the Angels at the appointment of God, may ſerve for our protection and defence, though they bee not advocates for us, to obtaine remiſſion of our ſinnes. Secondly, the places alleaged prove no ſuch advocation of Angels, but onely defence and protection. *Dan.*10.13. The Angell was readie at the firſt prayers of *Daniel,* but he was letted a while. This proveth, that Angels may know our prayers when it pleaſeth God, and bee miniſters of his helpe unto us, which wee denie not: not that they are our advocates. And concerning the other place in *Matthew* our Saviour onely ſaith, *That their Angels doe behold the face of his father*; that is, to know his pleaſure, and what ſervice God will command them for the good of his Church; this text maketh nothing for the advocation of Angels. So then theſe two Scriptures doe ſet forth two offices of the Angels: the one their deſcending from heaven, *Dan.* 10.13. the other their aſcending to heaven, *Matth.* 18.10. Like as *Iacob* ſaw the Angels deſcending and aſcending upon the ladder, *Geneſ.* 28. which ſignifieth their miniſteriall protection of us, not an Imperiall advocation: unleſſe they will ſay, that the Angels alſo are Chriſts advocates, for upon him they are ſaid to aſcend and deſcend, *Iohn* 1.51. And further, what is ſignified by the aſcending and deſcending of the Angels, *Bernard* hath very well expreſſed in this ſentence: *Aſcenſio & deſcenſio via Angelorum, &c.* Aſcending and deſcending is the way of the Angels: *They aſcend for themſelves, and deſcend for us; they aſcend for contemplation, they deſcend unto us for compaſſion; they aſcend to behold his face, deſcend at his becke: in Pſalm.* 90. *Serm.* 11. Wherefore they aſcend to know Gods pleaſure, they deſcend to doe Gods pleaſure, this ſheweth their ſervice and miniſterie, not their advocation or majeſtie: the argument then followeth not at all, they are our protectors, *Ergo*, our advocates. Iohn.1.51.

And whereas the Rhemiſts in the ſame place would prove the advocation of Angels by the Collect uſed in our Church upon S. *Michaels* day, which is this: *That they which doe thee alwaies ſervice in heaven, may by thy appointment ſuccour and defend us in earth*: Who ſeeth not, what beggerly ſhifts they are driven to uſe, ſeeing that this prayer maketh nothing at all for the advocation or invocation of Angels, but onely their protection and preſervation.

Argum. 2. *Apoc.*8. *verſ.*3. *I ſaw another Angell, that came and ſtood before the Altar having a golden cenſer, and much odors were given unto him, to offer with the prayers of the Saints upon the golden Altar, &c.* From this place the Rhemiſts conclude that Angels doe offer our prayers to God, *Rhemiſt. in hunc locum.*

Anſwer. Firſt, though the Angels ſhould report unto God our praiers, as the reſt of our affaires, which they ſee done (which miniſterie of theirs notwithſtanding in preſenting of our prayers, hath no direct warrant out of Scripture) yet it followeth not that we ſhould invocate them, for the Saints in earth doe invocate God for us, yet are not to bee invocated by us. Secondly, if in this place wee ſhould underſtand any of the Angels to bee the preferrer of our prayers, yet they doe it not by their owne merit, but by the merit and ſweet ſavour of the death of Chriſt, which are the ſweet odours added to the prayers of the Saints: Thirdly, this place is better expounded of Chriſt himſelfe, who is the Angell that offereth up our prayers, as S. *Auguſtine* in his Commentarie upon this text.

*Argum.*3. Our Doway diſputers prove the protection and invocation of Angels out of that place, *Gen.*48.16. The Angell, &c.

Anſwer. See before Error 4. where it is anſwered, that this Angell was Chriſt, with whom *Iacob* wreſtled, *Gen.*32.

The Proteſtants.

THat Angels are not to be worſhipped, nor invocated, as mediators, interceſſors, or advocates, the Scripture ſpeaketh evidently.

Argum. 1. *Coloſſ.* 2. 18. Let no man beguile you in the humbleneſſe and worſhipping of Angels: *Ergo*, it is not lawfull to pray unto them, or to worſhip them. Coloſſ.2.18.

Rhemiſt. The Apoſtle ſpeaketh here againſt the wicked doctrine of ***Simon Magus***, that affirmed that the Angels both ill and good, were mediators for us unto God ; and againſt the ſuperſtition of the Jewes, that worſhipped the Angels by whom the law was given.

Coloſſ.2.23.

Anſw. The Apoſtle condemneth both theſe ſuperſtitions, as likewiſe the popiſh invocation of Angels : becauſe all will-worſhip is forbidden, which is not after the preſcript of Gods word, *Coloſſ.* 2.23. Out of which place we reaſon thus, all will-worſhip is forbidden : but all worſhip of Angels is a will-worſhip, *Ergo*, all worſhip of Angels is forbidden: that which the Apoſtle calleth, *verſ.* 18. θρησκείαν, the worſhip of Angels, *verſ.* 23. he termeth ἐθελοθρησκείαν, will-worſhip, which is invented by man, and not warranted by the word.

And that the Apoſtle ſpeaketh againſt the adoration even of good Angels, ***Theodoret*** upon that place ſheweth, making mention of their Oratories, dedicated unto S. ***Michael***, which were to be ſeene unto that day : and their opinion was, ***Per Angelos divinam benevolentiam conciliari***, That the divine favour muſt be obtained by Angels.

Iohn 2.2.

Argum. 2. If any man ſinne (ſaith the Apoſtle) wee have an advocate with the Father Jeſus Chriſt the juſt, he is the propitiation for our ſinnes, *Iohn* 2.2. *Ergo*, Chriſt onely is our advocate.

Rhemiſt. Chriſt is our advocate in the higheſt degree, becauſe by himſelfe, and his owne merits, without the aſſiſtance of any other, hee obtaineth pardon for us. The other, as Angels and Saints, are as ſecondarie interceſſors, that obtaine not any thing by their owne merits, but onely through Chriſt.

Anſw. Firſt, he onely and properly is an advocate that can plead the juſtice of his Clients cauſe, which every one that prayeth for us cannot doe : for though the Angels and Saints departed ſhould pray for us (which we know not by the Scriptures) as our brethren upon earth doe, yet ſhould they not be mediators and advocates, but petitioners and intreaters for us.

Heb.4.16.

Iob.4.18.

Secondly, we gather many ſtrong arguments out of this place, for the ſole ſufficient advocation of Chriſt. Firſt, the ſonne is the beſt and onely ſufficient advocate with the father ; therefore where wee may have free and bold acceſſe to the Sonne, *Heb.* 4.16. what need have we of the ſervants helpe? Secondly, he is the onely advocate that is juſt and righteous before God : ſo onely is Chriſt, the Angels are imperfect in his ſight, *Iob* 4.18. *Ergo.* Thirdly, he muſt be our advocate that is alſo the propitiation for our ſinnes : *Ergo*, onely Chriſt.

Auguſtine ſaith, ***Angelos quos nos colimus dicitis, &c. utinam illos coleretis, facile ab illis diſceretis, illos non colere*** : But yee will ſay yee worſhip not images but Angels as we call them : I would you did truly worſhip and reverence them : for you ſhould ſoone learne of the Angels, not to worſhip the Angels, *In Pſal.* 96. And ***Bernard*** alſo thus writeth upon theſe words of the Apoſtle, *Heb.* 1. are they not all miniſtring ſpirits ? ***Plane miniſtri noſtri, non Domini noſtri*** : They are our miniſters, not our Maſters or Lords : *In Pſal.* 90. *ſerm.* 11. If not our Lords, then not to be worſhipped.

Synod, Moguntin. cap. 45. ***Sancti &c. Velut corporis Chriſti nobiliſſima membra, eo ſocietatis & dilectionis cultu à nobis honorari debent, quo in hac vita à nobis ſancti homines coli poſſunt*** : Saints, which have happily ended this life, as the moſt noble members of Chriſts body, muſt be honoured with the worſhip of love and brotherly fellowſhip, as holy men in this life may be honoured, &c. But wee doe not make our prayers unto men, though never ſo holy upon earth : *Ergo*, neither ought we to pray to Angels or Saints in heaven.

We will adde the ſeale of the holy Confeſſors and Martyrs : Certaine godly Chriſtians were perſecuted in the dioceſſe of Lincolne, for denying to pray to Saints, ſaying ; What need wee goe to the feet, when we may goe to the head ? ***anno*** 1521. ***Fox, pag.*** 826. ***col.*** 2.

Pag.826.1,20.

Claudius Monerius, who ſuffered for the truth at Lions, ***anno*** 1551. being asked whether Saints were not to be invocated, anſwered, They cannot pray without faith, and therefore it is in vaine to call unto them, pag. 905. *col.* 1. The reaſon ſtandeth thus ; It is in vaine to pray to them that cannot pray for us (ſeeing by our adverſaries confeſſion, Saints onely helpe us by their prayer, and mediation to God, not by any helpfull power in themſelves) but neither the Angels nor Saints can pray for us, becauſe they have no faith (which gift is now with them ceaſed) and without faith no prayer is acceptable : *Ergo*, it is needleſſe to pray to them.

1 Iohn 5.14.
Pa 842.1.2.

Francis Rebezies martyred at Paris, ***anno*** 1558. thus reaſoneth againſt invocation of Angels and Saints : Saint *Iohn* ſaith, 1 *Epiſt.* 5. *verſ.* 14. ***This is the truſt wee have in him, that if wee demand any thing after his will, hee will heare us : we muſt doe and pray therefore according to Gods will, not after our owne*** : But it is not Gods will that wee ſhould pray unto any ſuch, either Angell or Saint : for no ſuch commandement is given in his word, where his will onely is to be ſeene. *Ergo.*

Damaſcen.
lib.1. de fid. c.3.
πολυτρόπως
κινεῖσθαι.

1 Further, it ſeemeth not to have beene the uſe of the Greeke Church in ***Damaſcenes*** time to invocate Angels : for he ſaith, Let us proceed to handle ſome few things delivered out of the Scriptures, ἐπικαλεσάμενοι, ***having called upon the Father, Saints, and holy Ghoſt*** : Hee calleth upon no other : and afterward he ſeemeth to give a reaſon thereof, becauſe even the Angels are ſubject to alteration and change, and ***divers waies to be moved.***

Lib. 5. cont.
Celſum. Paulo
poſt à initium.

2 ***Origene***, long before him more plainely delivereth his opinion : the divine wiſedome will not permit, ***Ut alteri cuipiam quis audeat ſupplicare niſi ei, qui ad omnia ſufficit, & cunctis praſidet rebus per eum qui nobis ſalutis fuit, et Dei filius eſt et verbum*** : That wee ſhould pray to any other, than to

him, which is ſufficient for all things, and ruleth all, by him, who is our ſalvation, even the Sonne of God and the word, &c. And a little after: we will ſhew, *Non eſſe Iudaicæ conſuetudinis cælum colere, vel qui in eo ſunt Angelos, ſed quorundam Iudaicos ritus prævaricantium*: That it is not the Jewes cuſtome to worſhip the heaven, or the Angels therein, but of certaine tranſgreſſing the Jewiſh rights, &c. And in another place: *Deo omnib. præſidenti per unigenitum filium ſupplices vota offerimus, &c. quando quidem noſtrorum ſit ille delictorum propitiatio, ut tanquam pontifex, &c. circa Deum igitur omnis noſtra fides*: Wee humbly offer our prayers to God the ruler of all by his onely begotten Sonne, &c. Seeing hee is the propitiation of our ſinnes, that as our high Prieſt hee may offer up our prayers: therefore all our faith is toward God, &c. His reaſons are theſe: becauſe Chriſt is the propitiation for our ſinnes, our onely high Prieſt, and God is the object onely of our faith, prayer being a worke of faith, muſt onely be directed toward him. The ſame author bringeth to light the groſſe fancies of the heretikes called *Ophiani*, that made ſeven Angles as the Porters and keepers of ſeven gates, whom they called *Oraus, Elabion, Aſtaphaon, Sabaoth, Iabo, Ialdabaoth, Iadim*: And they pray to every of them, *Tu interceſſor adeſto*, You (the keeper of ſuch a gate) be my Interceſſour, but theſe things he ſaith, were *à Chriſtiana doctrina aliena*, contrarie to Chriſtian doctrine, &c. Behold then this ſuperſtitious invocation of Angels came from the Ophiane heretikes.

Lib. 8. Paulo poſt initium.

Lib. 6. cont. Cellum circa medium.

3 Confeſſ. of Helvetia the latter. c. 5. *Seeing it is written how ſhall they call on him, upon whom they have not beleeved, and wee doe beleeve in God alone, therefore wee call upon him onely, and that through Chriſt.*

Harm. ſect. 2. pag. 21.

4 Whereas the Rhemiſts, as before is ſhewed, doe urge that place, *Apocal.* 8. 3. How much odours were given to the Angell, to offer with the prayers of the Saints. *Viega* a Jeſuite, ſaith the Angell, is interpreted to be Chriſt, and the Incenſe is the prayers of the Elect: *Nam per Chriſtum Mediatorem omnia munera noſtra Deo patri mittimus*, For through Chriſt our Mediator wee ſend all our gifts to God the father.

Viega commentar. in Apocal. 8.

THE NINTH GENERALL CONTROVERSIE, CONCERNING SAINTS DEPARTED.

THis Controverſie hath two parts: firſt, of thoſe that being departed ſuffer ſome puniſhment after this life. Secondly, of thoſe that are ſtraight received to joy in heaven. The firſt part hath two queſtions: firſt, of the place of darkneſſe, where the faithfull remained till the comming of Chriſt, as the Papiſts imagine. Secondly, of Purgatorie.

The firſt Queſtion of *Limbus Patrum*, where the Patriarks were imagined to be.

The Papiſts.

THey have deviſed and imagined in their wandring conceit foure infernall and ſubterreſtriall places, Hell, Purgatorie, *Limbus infantium*, where children remaine dying without Baptiſme, and *Limbus Patrum*, where the Fathers were before Chriſts comming. Theſe places they diſtinguiſh three waies: Firſt, by the ſituation: Hell is loweſt, Purgatorie is next, *Limbus infantium* in the third place, *Limbus Patrum* uppermoſt. Secondly, they differ in meaſure of puniſhment, ſome of them have *pœnam damni*, and *pœnam ſenſus*, a double puniſhment, both of loſſe, in that they are excluded heaven, and of paine alſo, as Hell, and Purgatorie: the other two *Limbi*, are but dungeons of darkneſſe onely, where they ſuffer no other ſmart or paine, but are onely abſent from God. Thirdly, they differ in time and continuance, ſay they, Hell and the dungeon of children ſhall abide for ever: but Purgatorie and the dungeon of the fathers are temporall: the one, that is, *Limbus Patrum*, is many yeeres agoe diſſolved: and Purgatorie alſo ſhall ceaſe, ſay they, at the comming of Chriſt, *Bellarm. de Purgat. lib. 2. cap. 6.*

Hæreſ. 9.

This then is their opinion, that the Patriarks and Prophets before Chriſts comming were not in heaven, but were kept in an infernall place of darkneſſe, yet without paine, and were delivered by Chriſts deſcending into hell, *Bellarm. de Chriſti anima, lib. 4. cap. 11. Rhemiſt. Heb. 9. 8.*

Argum. 1. Heb. 11. 40. *God providing a better thing for us, that they without us ſhould not be perfect*: That is, (ſay the Rhemiſts) the Fathers of the law could not be admitted to the joyes of heaven,

Heb. 11. 40.

till the Apoſtles and other of the new law, were aſſociate with them, and away made into heaven by the death and aſcenſion of Chriſt, *Rhemiſt.ibid.* the ſame place is urged by the Doway Tranſlaters, in their annotations upon *Geneſis, cap.7.pag.31.*

Anſ. Firſt, by this reaſon the Patriarks could not enter into heaven before the death of the Apoſtles, if there were no entrance found, unleſſe they were aſſociate with them. Secondly, if the way were not opened before Chriſts aſcenſion, then the Patriarks could not aſcend before, where were they then all thoſe 40. daies? for they were delivered out of *Limbus Patrum* before Chriſts reſurrection. Thirdly, there is therefore no ſuch meaning of this place: but it is to bee underſtood of the reſurrection, when as all the elect ſhall be conſummate together, and enter bodie and ſoule into heaven. *Fulk.*

Thus doth *Bernard* expound this place, *Acceperunt jam ſinguli ſtolas, ſed non veſtientur duplicibus donec veſtiamur & nos, Deo melius aliquid providente pro nobis, ut non ſine nobis conſummarentur:* All of them that are departed, (he meaneth the Saints) have received their ſtoles or ſingle garments, but they ſhall not be cloathed with double, untill we alſo be apparelled, God providing better things for us: that is, in the reſurrection we ſhall all receive this double rayment, we ſhall be profited in bodie and ſoule.

In ſolennitat. Sanct, Ser.5.

After the ſame manner doth this Father expound that place, *Apocal.6.9.* how the ſoules cried under the Altar: *A labore requieſcunt, qui in Domino moriuntur; ſed non requieſcunt interim à clamore, ſub throno Dei clamant animæ occiſorum, quia nihil etſi habent, quod moleſtet, nondum habent totum tamen, quod delectet: In die Palmar. ſerm. 3.* They reſt from their labour that die in the Lord: but they reſt not from crying: The ſoules of the ſlaine crie under the throne of God, becauſe though they have nothing that doth moleſt them, yet they have not all that may delight them, &c. Neither of theſe places then can be underſtood of the Patriarks in *Limbo*: for they could not be without ſome moleſtation in that dungeon of darkeneſſe.

Biſhop *Ridley* agreeth with *Bernard* in the expoſition of the former place: God did provide better for us, that they without us, &c. They tarrie now for us undoubtedly, longing for the day: but they are commanded yet to have patience, untill the number of their fellow ſervants be fulfilled: *Fox page* 1784. He underſtandeth the glorious conſummation of the Saints in the reſurrection.

Zach.9.11.

Argum.2. Zacharie 9.11. I have looſed thy priſoners out of the pit, where there is no water: That is, out of *Limbus Patrum, Bellarm. de Chriſti anima. lib.4.cap.*11.

De civitat. Dei lib.18.cap.35.

Anſw. Auguſtine giveth a cleane contrarie ſenſe of the place, by the pit without water he underſtandeth, *Humanæ miſeriæ ſiccam profunditatem & ſterilem, ubi non ſunt fluenta juſtitiæ, ſed iniquitatis lutum:* The drie and barren dungeon of human miſerie, where there are no ſprings of juſtice, but the puddle and mire of iniquitie: That is, the Prophet ſpeaketh of the deliverance of the people from their cruell and unjuſt bondage and captivitie.

1 Pet.3.19.

Argum.3. 1 Pet. 3. 19. In the which ſpirit he alſo went and preached unto the ſpirits that were in priſon, which ſometime had been diſobedient in the daies of Noah. This place proveth evidently (ſaith *Bellarmine*) that Chriſt deſcended in ſoule into hell: and delivered the fathers from thence, *De Chriſti anima. lib.*4.13.

Anſw. The place can have no ſuch meaning: Firſt, by the ſpirit here the human ſoule of Chriſt cannot be underſtood but his divine power: For Chriſt went and preached in that ſpirit, by the which he was quickned, as the text is: but he was not quickned or reſtored to life by his human ſoule, but by his divine power his ſoule was joyned againe to his bodie. *Auguſtine* alſo giveth another reaſon, why he cannot be ſaid to be quickned or made a live in ſpirit, that is, in his ſoule: for then hee muſt have died before in ſoule. But, *Mors animæ peccatum eſt, à quo ille immunis fuit*: But the death of the ſoule is ſinne, from the which Chriſt was free.

Bellarmine ſaith, that by the ſpirit not Chriſts divinity, but his ſoule muſt be underſtood, becauſe it cannot bee ſaid properly of his divine nature, that it went or came to a place, as it may be ſaid of his ſoule: *Bellarm. ibid.*

Geneſ.1.1.
Geneſ.3.8.
John 3.13.

Contra. 1 If the Jeſuite will ſtand ſo much upon proper ſpeaking, neither can the ſoule be ſaid properly to goe, or come, which betoken an action and geſture of the bodie. 2 But to ſpeake according to the phraſe of Scripture, he cannot bee ignorant, how that the Scripture ſpeaking to our capacitie, doth aſcribe ſuch human actions unto God: as the ſpirit is ſaid to move upon the waters, *Gen.* 1. 1. God is ſaid to walke in Paradiſe, *Geneſ.3.* 3 Yet more uſually in the Goſpell the actions of the humanitie are ſometimes attributed to the Godhead of Chriſt, becauſe of the neere uniting and conjunction of them in one perſon: as *Iohn* 3. 13. Chriſt is ſaid to deſcend from heaven, which was his Godhead onely, for his fleſh as yet had not aſcended. 4 This phraſe is neither ſtrange nor unuſuall, to ſay that Chriſt went in ſpirit, or the ſpirit of Chriſt went, ſeeing *Noah* went in the ſpirit of Chriſt: that is, attributed to the worker, which was done by the inſtrument: as whatſoever the Prophets did in times paſt, the Lord is ſaid to doe it, &c.

2 Sam.8.2.
Act.7.19.

Againe *Bellarmine* anſwereth, that it is not unuſuall in Scripture, to ſay that is quickned which died not, as 2. *Samuel* 8. 2. *David* is ſaid to meaſure *Moab* with two coards, one to kill them by, another to quicken them: and *Acts* 7.19. *Pharao* is ſaid to caſt out their infants, *ne vivificarentur*, that they ſhould not bee quickened; that is, remaine alive: ſo in this place the ſpirit, that is, the ſoule of Chriſt is ſaid to bee quickened, becauſe it remained alive, and could not bee killed.

Contra. Firſt, the ſame word is not read in the places alleaged, which Saint *Peter* uſeth here: in the firſt place, the word is *ζωγρέω*, as the Septuagint tranſlate, which ſignifieth, to raiſe or reſtore to life: in the other place the word is *ζωογονέω*, which betokeneth to grow up or proſper, as plants doe; but the word uſed by Saint *Peter* is derived from the word *ζωοποιέω*, which is to make alive, and the right Latine thereof is *vivifico*, I doe receive, and I am received, which is more than to reſtore one to the hope of life, as *David* did the Moabites, which otherwiſe were as dead men, or to remaine alive, which *Pharao* would not ſuffer the Infants to doe. Secondly, the examples are not a like, for they are ſaid to be revived, becauſe they might die, though they died no; but the ſoule cannot die: wherefore unleſſe he can ſhew out of Scriptures, that ſome thing is ſaid to be revived or quickned, that neither doth nor can die, he ſaith nothing; but neither hath hee, nor yet can produce any ſuch example out of Scripture.

Secondly, the Apoſtle ſpeaketh only of thoſe which were incredulous and diſobedient, not of the faithfull, ſuch as the Patriarks were and Prophets. Yea (ſaith *Bellarmine*) they might be unbeleevers at the firſt, but after repented before they dyed.

Anſwer. 1. Neither doe we thinke, that all periſhed everlaſtingly that died in the waters, as namely Infants, which were not capable of *Noahs* preaching, and ſo were not diſobedient to it: but for the reſt, ſo many as were diſobedient, were deprived of life and ſalvation, as S. *Peter* ſaith: *God ſpared not the old world.* 2 Nether is it like that any called incredulous or diſobedient repented before they died: for then they ſhould not have beene numbred among incredulous perſons: God doth diſcern every man according to that ſtate wherein hee endeth his life, and the Lord findeth him. *His tranſgreſſions that hee hath done ſhall not be mentioned.* 3 And if any had a kinde of repentance, it was not in truth, as *Chryſoſtome* ſaith of the rich man: *Tormenta cogunt agere pænitentiam non mentis affectus:* Torments made them repent, not the affection of their minde. 4 They then which were incredulous and died in the waters, periſhed in their ſinne, as *Auguſtine* ſaith: *ii modo qui non crediderunt Evangelio, &c.* They which have not beleeved the Goſpell now, are like unto them which beleeved not then, while the Arke was preparing: and they which now beleeve and are baptized, are like to thoſe which then were ſaved in the Arke, &c.

2 Pet. 2. 5.

Ezech. 18. 22.

Hom. de Lazar. in Luc. 16.

Epiſt. 99.

Thirdly, the text ſaith not, he went and delivered, but went & preached: for *Auguſtine* calleth it an abſurd thing to thinke, that the Goſpell was preached to them that were dead, which in their life time were incredulous: for if the Goſpell bee preached in hell (ſaith he) it would follow that it is not neceſſarie it ſhould be preached here in the world, if men when they are dead, may heare it, and be converted. And againe, it would enſue (ſaith he) that there ſhould be a Church in hell: for where the word is preached, there is a Church. Wherefore he concludeth, that it muſt needs be underſtood of *Noah* his preaching in the ſpirit and power of Chriſt: *Arcæ fabricatio, prædicatio quædam fuit:* The building of the Arke was a kinde of preaching. *Epiſtol. 99.* So alſo *Beza* well expoundeth that place. 1 *Pet.* 4. 6. *The Goſpell was preached to the dead, Intelligimus eos, qui tum quidem, cum illis prædicaretur Evangelium, vivi erant, nunc vero cum iſtud dicitur mortui, &c.* We underſtand thoſe which then were alive, when the Goſpell was preached, but now, when this was ſpoken, were dead: *annot. in hunc locum.* And theſe two reaſons he giveth of this interpretation. 1 Becauſe in the ſame ſenſe, in the verſe before going the Lord is ſaid, *to be readie to judge both the quicke and the dead*, which are now dead, but then ſhall be alive, as thoſe are ſaid to be dead, which ſometime were a live. 2 The preaching which they imagine is not to their bodies, for they are ſenſeleſſe, but to their ſoules, which are alive and not dead. 3. Hereunto may the third reaſon be added, becauſe the Apoſtle ſheweth the end of this preaching to be the mortification of the fleſh, as it followeth, *That they might be judged according to men in the fleſh, but might live according to God in the ſpirit:* but this mortification of the fleſh, and ſanctification of the ſpirit, cannot be wrought when men are dead.

Bellarmine underſtandeth, by *judging in the fleſh*, their outward periſhing in the water, which was as their condemnation in mans judgement, yet they ſhould live in the ſpirit, their ſoules ſhould bee ſaved.

Lib. 4. de Chriſt. anim. c. 13. dico præterea.

Contra. 1. But when the fleſh and ſpirit are oppoſed in Scripture, the one ſignifieth the corrupt nature of man, which muſt be mortified; the other the regenerate part, which is quickened and ſanctified. And ſo the two parts of our regeneration are here ſignified, as it may be explaned by the like place. 1 *Corinth.* 5. 5. *That hee be delivered to Sathan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* Thus *Beza*, and before him *Beda* interpret this place: *So great deſire* (ſaith *Beda* here) *hath God to mortifie us in the fleſh, and to quicken us in the ſpirit, that hee commanded to preach the word of faith to them alſo which have beene wrapped in great crimes, and are worthie to be named among the dead.* Where although by the dead he underſtand thoſe which were dead in ſinne, yet he will have this preaching made to men while they lived, to teach them mortification, and therein agreeth with *Beza* and us.

Fourthly, the text is not, *that were in priſon*, but doth better beare this ſenſe, *that are:* The words in the originall are theſe: *τοῖς ἐν φυλακῇ πνεύμασι*, *ſpiritibus in carcere*, to the ſpirits in priſon: the participle here to be ſupplied in the Greeke *ὢν*, in Latine *exiſtentibus*, is properly of the preſent tenſe, and ſignifieth being: and common uſe of ſpeech will give it rather to be underſtood of the preſent time, than of the time paſt: as if I ſhould ſay, the man in the houſe, or in the priſon, who would not thinke that I meane one now being in the houſe, rather than one that was in the houſe and now is not? So the Apoſtles meaning is this, that they which were incredulous & diſobedient in time paſt, when *Noah* in the ſpirit of Chriſt, or Chriſt by his ſpirit in *Noah* preached to the world, were then deſtroyed in the flood, and now for their incredulitie are puniſhed in the priſon of hell. And thus *Auguſtine* in every point underſtandeth this text, of *Noah* his preaching to the olde world in the ſpirit of Chriſt, ſaving that by the priſon he underſtandeth their mortall bodies, while they lived. *Bellarmine* taketh paines at large to confute *Auguſtines* expoſition, becauſe it commeth neere unto ours: ſo well theſe men agree with antiquitie, whereof notwithſtanding they make great boaſt. And not onely *Auguſtine* ſo underſtands this place of *Peter*, but *Beda* alſo joyneth with him: *He which in our time comming in the fleſh, preached the way of life to the world, even he himſelfe alſo came before the flood, and preached unto them, which then were unbeleevers, and lived carnally: for even by his holy ſpirit was in it Noe, &c.*

Argum 4. I will for a ſupply to the Romaniſts weake arguments, adde our Doway traſlators reaſons for their ſuppoſed *Limbus*.

Gen.37.35. 1 *Iacob* ſaith, *I will deſcend unto my ſonne into hell mourning, Geneſ.* 37. 35. *Iacob* meant not the grave, for he ſuppoſed his ſonne to be devoured by the wilde beaſt, and not buried in a grave, &c. *annot. upon that place.*

Numb.35.25. 2 He that fled to the Citie of refuge, was to tarie there, untill the high Prieſt, &c. doe die: *Numb.* 35. 25. Miſtically this ſignified, that the way to true life was not opened before Chriſts death.

Ioſua 24.30. 3 *Ioſhua* is ſaid to be buried, *Iohn* 24.30. but not to bee mourned for, as was *Aaron* and *Moſes*: that is, in the law was deſcent to hell, called *Limbus*, in the Goſpell is paſſage to Paradiſe: *annotat. ibid.*

Pſal.16. 4 *David* expreſly ſignifieth an higher place called Hell, ſaying, *Pſalme* 16. in the perſon of Chriſt to his father: *Thou ſhalt not leave my ſoule in hell*, from whence Chriſt delivered the holy Patriarks, &c. reſting without ſenſible paine, and brought them to heaven, whither none before him could: *annot. p.* 711.

5 *I am the onely childe of my parents, I may bring their olde age with ſorrow to hell*, ſaith young *Tobie, chap.* 6.15. that is, ſay our Doway Commentors, into the place where good ſoules reſted, none having acceſſe then into heaven: *annot. ibid.*

Job 17.13. 6 *Iob* 17.13. *Hell is my houſe, and in darkneſſe have I made my bed, &c.* This place alſo they underſtand of *Limbus*, the higheſt place of hell. *p.*203.

Hebr.9.8. 7 Heaven was not open to any Saint before Chriſts paſſion: *Heb.* 9. 8. *annot. Levit.* 16. *verſ.* 2. in the margen.

Gen.42.38. *Anſwer.* 1. *Iacob* meaneth the grave, for ſo the word *Sheol* alſo ſignifieth: as he ſaith *Geneſ.* 42. *verſ.* 38. *You ſhall bring my hoarie haires with ſorrow to the grave*, not to hell, as they tranſlate: for hell is no place for hoarie haires: To helpe out here, they give this ſenſe, *mine hoarie haires*, that is, *Mine olde age, or me an olde man*: but hell is the place onely of ſoules, which are neither young, nor olde: and we muſt make *Iacobs* words true, that his hoarie haire went to that place indeed: but to hell no bodies yet goe. The reſt is a meere cavill, for though *Iacob* ſuppoſed his ſonne to be devoured of wilde beaſts, yet he knew he was corrupted: And what is the grave elſe but the place of corruption? as *Iob* ſaith, *I ſhall make the grave my houſe*: And then he addeth: *I ſhall ſay to corruption, thou art my father*: Neither was *Iacob* ſure his owne body ſhould be buried: but hee knew it ſhould fall to corruption. Job 17.13.

2 Such deviſed Allegories prove not: and the true myſticall ſenſe is, that as the partie that had offended was ſet at libertie after the high Prieſts death: ſo by the death of Chriſt our true high Prieſt, we have deliverance from our ſinnes.

3 Neither is mention made in the ſame place, *verſ.* 33. that they mourned for *Eleazar*, whoſe death and buriall is there expreſſed: therefore by the omitting to ſpeake of mourning for *Ioſua*, no ſuch thing is inſinuated: and thinke you then, that *Moſes*, whom the Iſraelites mourned for, went to hell to a place of darkneſſe? Whence came he then, when he appeared in ſuch ſhining brightneſſe and great glorie with Chriſt in mount Tabor? was he ſuddenly drawne out of that darke dungeon, and by and by plunged there againe? What groſſe and abſurd conceites are theſe of thoſe bleſſed Saints? is it to be thought, that he whoſe face ſhined while hee lived like the Sunne, was as darke as pitch in his ſoule, when he was dead?

4 Saint *Peter* knew *Davids* minde better, than ſuch giddie Gloſſe-makers: he ſaith, *verſ.* 31. *That David ſpake of Chriſts reſurrection*, which is out of the grave, not from hell: And *verſ.* 24. *He looſed the ſorrowes of hell*, as their vulgar tranſlation readeth. The hell that Chriſt went to, hee looſed the ſorrowes of by their owne Text: but in this *hell*, they ſay, there is no *ſenſible paine*, and therefore no ſorrow to be looſed.

5 They muſt bring better Scripture, than *Tobies* booke, to prove a point of beleefe, as they make this to be: yet the place may receive the ſame anſwer, which was made to the firſt: ſoules have no old age, that goe to hell, but bodies.

6 There was corruption, and wormes in the hell, that *Iob* went unto: *I ſhall ſay to corruption* (ſaith

he) *thou art my father, and to the wormes, ye are my mother and ſiſters*: wormes are in the grave, not in hell. How blind are thoſe Doway deviſers, that they can ſee nothing?

7 The words of the Apoſtle are theſe: *Whereby the holy Ghoſt thus ſignified, that the way to the holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding, &c.* The meaning of the Apoſtle is, that by force and vertue of the ſacrifices offered under the law, the Tabernacle yet ſtanding, the way to heaven was not opened: but by the blood of Chriſt, which hath made a way unto all beleevers into the kingdome of heaven, ſince the world began: and this appeareth to be the meaning by the words following, *which only ſtood in meats and drinks, and divers waſhings & carnall rites*: the compariſon is not then of the times, but of the things: a way was opened them, but not by the things then in uſe, which were not able to purge the conſcience. And yet it is true alſo comparatively, in reſpect of the times, that the way was not opened for actuall entrance into perfect glorie both in body and ſoule, untill Chriſt came, who was the firſt that in body and ſoule tooke poſſeſſion of perfect glorie in heaven.

The Proteſtants.

THat the holy Patriarkes, Fathers and Prophets died in the ſame faith before the comming of Chriſt, which all true Chriſtians doe not hold, and were preſently received into the joyes of heaven, and not kept in any infernall place or dungeon of darkneſſe: thus it is proved.

*Argum.*1. They had all faith, and beleeved in Chriſt: yea, the ſame faith that is now preached, as it is defined by the Apoſtle, *Heb.*11.1. *They alſo by this faith obtained remiſſion of ſinnes*, Roman.4.7. *Bleſſed are they whoſe iniquities are forgiven*, as it is alleaged out of the Pſalme: *Ergo*, they were bleſſed: but out of the kingdome of God there was no bleſſedneſſe to be found: therefore they alſo went to heaven.

Your owne Maſter of ſentenſes alſo here witneſſeth with us: *Eadem fides ſalvatoris, qua nos ſalvat ſalvos juſtos faciebat antiquos, &c.* The ſame faith, which ſaveth us, did alſo ſave the ancient righteous, the great with the ſmall. For as we beleeve that Chriſt is come in the fleſh, ſo they, that he was to come: as we beleeve that he died and roſe againe, ſo they, that he ſhould die and riſe againe. And *Gregorie* compareth both, to thoſe that went before, and followed Chriſt riding to Jeruſalem, crying *Oſanna, &c. lib.3. diſtinct.25.a.* From this place we may further reaſon thus: The ſame faith hath the ſame effects and fruits; the Patriarkes had the ſame faith with us: *Ergo*, they were ſaved and went to heaven, as all beleevers now doe. Againe, they that went before Chriſt entred into Jeruſalem, as well as they that followed: wherefore the forerunners of Chriſt, that beleeved in him, by the ſame faith entred into heaven.

*Argum.*2. If the heavens were not opened before Chriſts aſcenſion, as the Rhemiſts affirme, then none went to heaven before Chriſt aſcended. But that is falſe: *Henoch* and *Elias* by their owne confeſſion were taken up into Paradiſe: ſo was the ſoule of the theefe upon the Croſſe. But Paradiſe is in heaven, yea the third and higheſt heaven, as S. *Paul* calleth it, 2 *Cor.*12.4. And ſo *Auguſtine* expoundeth that place, *Voluit Deus Apoſtolo demonſtrare vitam, in qua poſt hanc vitam vivendum eſt in æternum*: The Lord would ſhew unto the Apoſtle that life, wherein, after this life, we ſhall live and remaine for ever: *De Gen. lib.*12.28. Theſe three therefore went to Paradiſe, which is no infernall or place of darkneſſe, but a celeſtiall habitation of joy, light and felicitie. They were not then in *Limbo Patrum*, in the dungeon of the Fathers. Wherefore wee conclude, there was acceſſe to heaven before the aſcention of Chriſt. 2 Cor.12.4.

*Argum.*3. Beſide, out of Scripture many ſtrong arguments may be gathered, to prove that the Fathers and Patriarkes were in heaven, a place of joy, not in the imagined *Limbus*, a dungeon of darkneſſe, before the comming of Chriſt.

Firſt, *Every one that beleeveth, hath everlaſting life, Iohn* 5.24. *Abraham beleeved, Rom.*4.3. *Ergo, Abraham* had and was in everlaſting life: *Ergo*, not in *Limbus*, which is a place of paine, as they confeſſe: but in everlaſting life is no paine. Iohn 5.24. Rom.4.3.

Secondly, the ſoules of the faithfull before Chriſt were in celeſtiall Jeruſalem, for they are the congregation of the firſt borne, whoſe names are written in heaven, *Heb.*12.23. they were the firſt borne unto Chriſt in the world: *Ergo*, their names were written in heaven. Heb.12.23.

Thirdly, where the holy Angels were, there alſo were the ſoules of the ancient faithfull, *Heb.*12.22. The companie of the Angels and the congregation of the firſt borne, belong all to one place; ſo alſo *Lazarus* ſoule was carried by the Angels: but the Angels are in no other place but heaven. *Ergo*. Heb.12.22.

Further, as out of theſe words, I am the God of *Abraham, Iſaac* and *Iacob*, our Saviour proveth the reſurrection, becauſe he is not God of the dead but of the living; ſo by the ſame reaſon wee may conclude they were in heaven: for if it be inglorious for God to be named of the dead, even ſo alſo it is to call himſelfe by them, that are in paine, in darkneſſe, abſent from God, as all they are which are imagined to be in *Limbo*: *Ergo*.

*Argum.*4. The Fathers and Patriarkes, before Chriſts comming, were in *Abrahams* boſome: but that was no infernall place or priſon, ſuch as they imagine *Limbus Patrum* to be. *Auguſtine* proveth that it could not be *membrum*, or *pars inferorum*, a member or part of Hell, or any infernall place, as the Ieſuites hold: Firſt, the text ſaith, there is *magnum chaos*, a great gulfe, a great diſtance betweene, *Luke*.16.26. and *verſ.*23. The rich man ſaw *Abraham* afarre off: wherefore it is not like, that both Luke 16.26.

thoſe places ſhould be infernall. Secondly, *Abrahams* boſome was *quietis habitatio, & fœlicitatis ſinus,* a place of reſt and bliſſe : but ſo is not any infernall place where there is horror, and darkneſſe. Thirdly, the place where the rich man was, is called Hell, or infernall : there is no ſuch thing ſaid of *Lazarus,* that he was in any lower place ; but above in ſome high and farre diſtant place : for the rich man is ſaid to lift up his eies. *Auguſtine* then concludeth : *Ne ipſos quidem inferos uſpiam Scripturarum locis in bono appellatos reperire potui, Epiſtol.99.* I doe not finde that this word *infernall,* is taken any where in the Scriptures in the good part. And therefore the boſome of *Abraham,* being a place of reſt, ſaith he, cannot be any infernall place. One of your owne writers maketh *Abrahams* boſome to be the ſame place, where the Saints now are in happineſſe and joy, and Jeſus Chriſt himſelfe: *Intrepide pergamus ad redemptorem noſtrum, &c.* Let us therefore goe without feare to our Redeemer Jeſus, to the aſſembly of the Saints, &c. and to the boſome of *Abraham* with *Lazarus. Eſpenc. in 2 Timoth.cap.4.p.167.d.*

Concil. Aquiſgranenſ.lib.3.cap.3. Confuſiones duas eſſe legimus, unam temporalem, per quam omnis peccator pœnitendo peccaſſe confunditur : alteram aeternalem, & ſine fine manſuram, quam hi, qui a ſiniſtris ſunt, audituri ſunt, quibus dicetur, ite maledicti, &c. We read of two confuſions, one temporall, by the which a ſinner in repenting for his ſinne is confounded or aſhamed : another eternall, to endure without end, which they that are on the left hand ſhall heare, to whom it ſhall be ſaid, Goe ye curſed, &c. If then according to the ſentence of this Councell there bee two confuſions or abaſhments, one temporall in this life, another eternall afterward : then was there never any ſuch *Limbus Patrum,* a dungeon of darkneſſe, for the Fathers : unleſſe they will ſay, that when the Fathers were thruſt into ſuch a darke dungeon or priſon, it was no confuſion or abaſhment unto them.

And becauſe our adverſaries doe here accumulate and heape up many teſtimonies of the Fathers, whom we confeſſe for the moſt part of them, eſpecially the latter ſort of them, to have beene in this errour ; yet that it may appeare, that the truth is yet more ancient, I will alleage the ſentence of a moſt ancient Father, namely *Origen,* upon theſe words of *Iob,* Naked ſhall I returne, &c. *Nudus ibo illuc, &c.* I ſhall returne naked thither ; whither ? even where *Adam* and the reſt of my Elders are gone, where the tabernacles of the righteous are, the reſt of the faithfull, the conſolation of the godly : where is *Abrahams* boſome, the company of Angels, the kingdome of Chriſt, life and light, and glory, and ſight of God : *Orig. in 1.cap. Iob.* But where elſe are all theſe to be found, but in heaven, for in *Limbus* is neither light, nor comfort, nor Angell, nor Chriſt, nor the glory of God to be ſeene ? What cleerer evidence of antiquity can be required ?

See this truth ſealed by the bloud of Martyrs : *Richardus Fenrus* who ſuffered for the truth at Lyons, *anno* 1554. being asked where the old Fathers were before the death of Chriſt, anſwered : *They were in life eternall, which they looked for, being promiſed before to Adam, Abraham, and the Patriarks in the ſeede to come : Fox* pag 913.

Pag.833.1.40.

The ſincere judgement of Biſhop *Ridley* holy Martyr we have ſeene before.

Homil.de Divite in Luc.16.

Now for further evidence herein : 1. *Chryſoſtome* upon thoſe words of the rich man, *Luke 16.24. Father Abraham have mercie on me, &c.* thus writeth : *Sanctus quidem Abraham, ſanctus & beatus eſt, & omnes in iſtius ſinum, ire feſtinemus, &c.* *Abraham* is holy, holy and bleſſed is *Abraham,* let us make haſte to goe into his boſome : but whoſoever is either in hell, or in the kingdome of heaven, I cannot tell whether he can ſhew pitie, &c. Here *Chryſoſtome,* though he thinke that *Abraham* yet is not in the perfect ſtate of bleſſedneſſe in the kingdome of God, which ſhall not bee till the reſurrection : yet he taketh *Abrahams* boſome to be the receptacle of the ſoules of the faithfull ſtill. Contrary to the opinion of the Romaniſts, who think that their *Limbus* had an end at the death of Chriſt. *Nilus* ſaith, that by the boſome of *Abraham* our Lord did underſtand *that high ſtate in the bleſſed reſt of the godly :* and by hell everlaſting damnation and puniſhment, he left no middle place betweene thoſe, &c. If the boſome of *Abraham* be the higheſt place of bleſſed reſt, then can it not be any part of hell.

Lib. de Purgatorio.
τὴν ἀκροτάτην κατάστασιν ἐν τῇ εὐδαιμονι λήξει τῶν θεοφίλων.
Lib.4 cont. Marcion.

2 *Tertullian* of the Africane and South Church ſaith, *Eam regionem ſinum Abrahæ dico, & non coeleſtem, ſublimiorem tamen inferis, interim, refrigerium animabus juſtorum donec conſummatio rerum reſurrectionem omnium &c.* That place (of the ſoules departed) I ſay is the boſome of *Abraham,* not in heaven, yet higher than hell, a refreſhing to the ſoules of the juſt, until the conſummation of all things at the reſurrection, &c. Though he thinketh, that the ſoules departed have not their perfect conſummation in heaven, yet he differeth in two points from the Romaniſts, that the boſome of *Abraham* is no part of hell, and that it is the receptacle of the ſoules of the juſt untill the reſurrection. *Origens* opinion we have ſeene before.

Harm.ſect.7. pag.113.

3 Latter Confeſſion of Helvetia, chap. 12. *The Fathers had the Goſpell in the writing of the Prophets, by which they attained ſalvation in Chriſt through faith.* They beleeve the Fathers were ſaved in Chriſt, then they went not to hell.

Comment.in 1 Cor.15. diſput.26.
Maldonat. in eum locum.

4 Divers of the Romaniſts themſelves reject thoſe places of the Scriptures, by the which commonly they prove their *Limbus :* as *Salmeron* ſaith of that place *Zach. 9. 11. Hac verba non ad Limbum ſpectare videntur, &c.* Theſe words ſeeme not to belong unto *Limbus,* becauſe this is ſaid to be a place without water ; but the Patriarks wanted not the water of refreſhing, &c. Likewiſe concerning that place of the boſome of *Abraham, Luke* 16. *Maldonate* the Jeſuite ſaith, *Valde ſuſpicor*

per ſinum Abrahæ ſummum cœlum deſignari, I doe greatly ſuſpect, that by the boſome of *Abraham,* the higheſt heaven is aſſigned, &c. and that place *Hebr.* 11.40. *Ribera* another Jeſuite thus interpreteth, *Apoſtolus loquitur de conſummata beatitudine corporis et animæ in die extremi judicii:* The Apoſtle ſpeaketh of the perfect bleſſedneſſe of body and ſoule in the day of the laſt judgement, &c.

Riber. in eum locum.

Thus theſe patrones of *Limbus* doe croſſe themſelves in their owne erroneous conceits: but it will be here objected, that the corrupt opinion of the ancient writers is, that the fathers were not in heaven before the aſcenſion of Chriſt, as *Bellarmine* to that purpoſe citeth 14. fathers, but he nameth them onely, he produceth not their teſtimonies.

Lib. 4. de Chriſt. anim. c. 11.

To this wee anſwer. 1 That all the fathers concurre not with them, as hath beene ſufficiently ſhewed before, as *Chryſoſtome, Origene, Tertullian, Auguſtine.* 2 Concerning the reſt, they might have this meaning, that the fathers of the law, had not ſuch fulneſſe of joy before, as at the comming of Chriſt. And this wee denie not, but that thoſe bleſſed ſpirits might have ſome occaſion of joy, as *Calvine* ſaith: I willingly confeſſe, *Chriſtum ipſis illuxiſſe virtute ſui ſpiritus, &c.* That Chriſt did ſhine upon them by the vertue of his ſpirit, that they might know that the grace which they onely taſted of in hope, was then exhibited to the world, &c. Even as the Angels alſo rejoyced in the contemplation of this miſterie, as Saint *Peter* ſaith, *Which things the Angels deſire to behold.* 3 But if the fathers opinion be, that their ſoules were not at all in heaven, but kept out till Chriſts comming thither. Herein, we crave but that libertie, which the Papiſts themſelves uſe in rejecting the fathers current opinions, in other like points: as *Sixtus Senenſis* confeſſeth, that all theſe fathers, *Papias, Apollinarius, Tertullian, Victorinus, Lactantius, Severus, Iuſtinus Martyr,* doe hold, that the ſoules ſhall reigne in the earth a thouſand yeeres before the cumming of Chriſt. Likewiſe *Stapleton* ſaith, that all theſe fathers, *Clemens B.* of Rome, *Origene, Tertullian, Chryſoſtome, Theodoret, Oecumenius, Theophil. Ambroſ. Bernard,* doe thinke, that the ſoules of the righteous doe not enjoy the ſight and preſence of God, till the day of judgement: and yet they refuſe them herein, and upon good reaſon: And ſo may we in this their conceit touching the fathers of the old law.

Lib. 2. inſtitut. c. 16. ſect. 9.

1 Pet. 1.12.

Bibliothec. lib. 5. annot. 233.

Stapleton. de ſcript. lib. 5. c. 2. ſect. 5.

An appendix or appertinance of this queſtion, concerning the apparition of *Samuel.*

The Papiſts.

THey hold opinion, that it was the very ſoule of *Samuel* that appeared at the witches houſe at *Endor* unto *Saul:* and uſe it as an argument, to prove that the ſoules of the Patriarks were not in heaven, but in ſome infernall place, before Chriſts comming, becauſe *Samuel* aſcended out of the earth, *Bellarm. de Chriſt. anim. lib.* 4.11.

1 o. Erron.

Argum. 1. Becauſe he that appeared to *Saul,* is called *Samuel* in the text. *Auguſtine* anſwereth: that the images of things are called by the names of the things themſelves: as *Geneſ.* 41. *Pharao* ſaid, hee ſaw eares of corne, and fat and leane kine in his dreame, when they were but the images of ſuch things: So the devill becauſe he appeared in the ſhape of *Samuel, Samuel* himſelfe is ſaid to bee ſeene: *Ad Simplicianum lib.* 2. *quæſt.* 3.

1 Sam. 28. v. 11. to ver. 16.

And againe, *Hiſtoricus mentem Saulis & habitum Samuelis deſcripſit, & quæ dicta & viſa ſunt exprimens, &c.* The Hiſtorian did deſcribe the minde of *Saul,* and habit of *Samuel,* expreſſing what was ſaid and done, omitting to ſay, whether they were true or falſe, &c. The text ſaith, that *Saul* underſtood it was *Samuel,* not that it was *Samuel, Sed male intellexit,* but he underſtood amiſſe, and ſo received a reward of his error.

Argum. 2. *Eccleſiaſtic.* 46. It is ſet downe as a commendation of *Samuel,* that he propheſied being dead: *Ergo,* it was *Samuel* indeed, *Bellarm. de Purgat. lib.* 2. *cap.* 6.

Ecclesi. 46.20.

Auguſtine anſwereth, that this booke was not received into the Canon of the Scriptures: It is not Canonicall. *De cura pro mortuis. cap.* 15.

Argum. 3. He telleth *Saul* things to come, as how the next day he ſhould be overcome, and ſlaine. But the devill knoweth not things to come, *Bellarm. ibid.*

Auguſtine anſwereth, *Facile eſt & non incongruum:* It is an eaſie matter with God, and not unlikely, that ſome things ſhould be revealed to evill ſpirits, for the greater puniſhment of the wicked: for otherwiſe wee might marvell; *Quomodo dæmones agnoverint Chriſtum, quem Iudæi non agnoſcebant:* How the devils knew Chriſt, whom the Jewes did not acknowledge: *Ad Simplician. lib.* 2. *quæſt.* 3.

Further, he ſaith, it was no great matter to fore-ſee the death of *Samuel* a little before: *Cum ſigna quædam ſoleant apparere morituris, &c.* When as ſome ſignes uſe to appeare to men themſelves, that are forſaken of God, *Quanto magis diabolo,* How much more unto the devill? &c.

The Proteſtants.

THat it was not the ſoule of *Samuel* which appeared, who was now at reſt; but the devill in the likeneſſe of *Samuel,* who alſo can transforme himſelfe into an Angell of light: *Auguſtine* proveth by theſe foure arguments.

Argum. 1. Becauſe the Witch or Pythoniſt uſed enchantments, unto the which the ſoule of ſo holy a Prophet was not ſubject, *Dæmoniacis incantationibus uti videtur. De mirabilibus ſcriptur.* 2. *cap.* 11.

Bellarmine anſwereth: that *Samuel* prevented her inchantment, and came up voluntarily.

Anſw. The text is contrarie, *verſ.* 11. for the woman firſt asked *Saul*, whom ſhe ſhould bring up, that is, by her charmes and inchantations: and he ſaid, bring me up *Samuel*.

***Argum.* 2.** *Quomodo Saul, &c.* How could *Saul* obtaine to here a Prophet ſpeake from the dead, whom God vouchſafed not to anſwer by Prophets alive? The text is, that God gave him no anſwer neither by Prophets, nor by dreames: therefore I have called for thee, *verſ.* 15. *Ergo*, it was not *Samuel*, for then God ſhould have given him anſwer by Prophets.

***Argum.* 3.** If it had been *Samuel*, he would not have told a lie unto *Saul*, ſaying, to morrow thou ſhalt be with me: *Magno quippe intervallo ſeparari bonos à malis legimus:* For wee read that the good are ſeparated from the bad by a great diſtance after this life, as it appeareth in the ſtorie of *Dives* and *Lazarus*. *Auguſt. ad Simplician. lib.* 2. *qu.* 3.

Bellarm. He ſaith as much, as you ſhall be dead: noting the generall condition, not the particular ſtate of the dead: and he ſaith further, Thou and thy ſonnes ſhall be with me to morrow, but *Ionathan* being a righteous man, went not to the ſame place that *Saul* did: wherefore, *ye ſhall be with me*, is as much to ſay, Ye ſhall be dead.

2 Sam. 12, 23. Luk. 23. 43.

Anſw. This phraſe in Scripture importeth, and implieth alſo the particular ſtate of thoſe that are departed, as 2 *Sam.* 12. 23. *David* ſaith of his childe, I ſhall goe to him, he ſhall not come to me: And *Luke* 23. 43. Chriſt ſaith, This day ſhalt thou be with me in Paradiſe: In both places it ſignifieth to be in reſt and joy, in the ſame place, where they are, with whom they are ſaid, they ſhall be: *Ergo*, it ſhould be ſo taken here. Neither is it neceſſarie to underſtand *Ionathan* in this ſpeech, ſeeing that hee ſaith not all his ſonnes: and there were two other of his ſonnes beſide *Ionathan* ſlaine, namely, *Abinadab*, and *Malchiſhuah*, 1 *Sam.* 31. 2. 6. So that the ſpeech is true, *thou and thy ſonnes*, though *Ionathan* be excluded.

1 Sam. 31. 2. 6.

***Argum.* 4.** If it had been *Samuel*: *Utique vir juſtus non permiſiſſet ſe adorari:* The juſt man would not have ſuffered himſelfe to be adored and worſhipped: as the divell doth take it at *Sauls* hands, to be worſhipped of him. For the text ſaith, he enclined his face toward the ground, and bowed himſelfe, or worſhipped: *Auguſt. quaſt. ex veteri teſtam.* 27.

Bellarmine ſaith, that he did give no other worſhip unto him, than was due unto the ſoule of *Samuel*, ſo great a Prophet.

Acts. 10. 25. Apoc. 22. 9.

Anſw. *Cornelius* did no otherwiſe worſhip *Peter*, than by falling downe as *Saul* here doth, nor *Iohn* the Angell, *Apocal.* 22. yet neither of them are permitted to doe it: Wherefore, if this had been true *Samuel*, he would not have arrogated more to himſelfe, than either *Peter*, or the Angell. Wherefore as S. *Auguſtine* ſaith, *Hoc nititur, ut adoretur, quaſi Deus*, He goeth about to be worſhipped as God, and therefore it was ſurely Satan, not *Samuel*. Thoſe foure effectuall reaſons of S. *Auguſtine* are confirmed by their owne decrees, *Cauſ.* 26. *qu.* 5. *c.* 14. howſoever *Bellarmine* at his pleaſure rejecteth both the one and the other.

Concion. 2. de Lazaro,

1 *Chriſoſtome* thus delivereth his opinion touching the apparitions of the dead: *Quid eſt, quod dæmones dicunt, Monachi illius ſum anima, &c.* What is it then, that the devils ſay, I am the ſoule of ſuch a Monk? truely I therefore beleeve it not, becauſe the devils ſay it, *decipiunt enim auditores*, for they deceive their hearers, &c. And ſo alſo the devill was a deceiver in this apparition of *Samuel*.

Lib. de anima.

2 *Tertullian* ſaith of this matter: *Abſit ut animam cujuſlibet ſancti, nedum Propheta à dæmonio credamus extractam, &c.* Farre be it from us to thinke, that the ſoule of any Saint, much leſſe of a Prophet, can be fetcht up by the devill, being taught, that Satan can transforme himſelfe into an Angell of light, much more *in hominem lucis*, into a man of light.

Harm. ſect. 16. pag. 484.

3 Latter Confeſſion of Helvetia, *chap.* 25. *Now that which is recorded of the ſpirits or ſoules of the dead ſometime appearing to them that are alive, &c. wee count thoſe apparitions among the deluſions and deceits of the devill, &c.*

4 See before for the Latine Church the decree of *Gratian*, collected by *Rabanus*, out of *Auguſtine*, *Iſidore* and others: cited before, *Cauſ.* 26. *qu.* 5. *c.* 14.

The ſecond queſtion, concerning Purgatorie.

THe queſtion hath three parts: firſt, whether there be any Purgatorie for ſoules to be purged and cleanſed in after this life. Secondly, of other circumſtances and matters that doe belong thereunto. Thirdly, of prayer for the dead.

The firſt part, whether There be any Purgatorie after this life.

The Papiſts.

Hereſ. 11.

THere is (they ſay) a certaine infernall place in the earth, called Purgatorie, in the which, as in a priſon houſe, the ſoules which were not fully purged in this life, are there cleanſed and purged by fire, before they can be received into heaven: *Bellarm.de Purgat.lib.*1.*c.*1 *lib.*2.*c.*6. *Rhemiſt. Mat.* 12.*ſect.*6.

Argum. 1. *Zachar.*9. 11. Thou haſt looſed thy priſoners out of the pit where was no water, *Pſal.* 66.12. We went through fire and water. Theſe and ſuch like places the Jeſuite underſtandeth of Purgatorie, *Lib.*1.*de Purgator.cap.*3.

Zachar 9.11. Pſal.66.12.

Anſw. Firſt, the Jeſuite brought this place before, to prove that there was *Limbus Patrum*, and now hee maketh it ſerve for Purgatorie: thus they can make the Scripture to ſpeake what they liſt themſelves. But Purgatorie and *Limbus Patrum*, are two divers, yea and contrary things: for the *Limbus* was onely for thoſe that lived before Chriſt; Purgatorie began ſince: the *Limbus* was void of paine and puniſhment; ſo is not Purgatory: wherefore if the Lake or pit in *Zacharie* ſignifie Purgatory, it maketh nothing for *Limbus*: and if it ſerve for *Limbus*, then they miſſe of a place for Purgatory. But indeed it ſignifieth no ſuch thing: but is taken only in that place for the affliction and miſery of this life, and ſpecially ſuch as the Jewes ſuſtained in the captivity of Jeruſalem, as wee ſhewed out of *Auguſtine*. And ſo doth he alſo expound ſuch and the like places out of the *Pſalmes*, as *Pſal.*86.13. Thou haſt delivered my ſoule from the loweſt grave. *Quid* (ſaith he) *eſt lacus infimus, niſi profundiſſima miſeria, qua non ſit profundior?* What elſe (ſaith he) is the loweſt pit or grave, but the loweſt degree of miſerie, than the which there can be no greater?

Pſal.86.13.

Argum. 2. *Matth.* 12.32. *Blaſphemie againſt the ſpirit ſhall not bee forgiven, neither in this world nor the world to come*: *Ergo,* ſome ſinnes ſhall be forgiven in the next world; and therefore there is a Purgatorie, for in hell there is no forgiveneſſe: *Bellarm. loc.*1.*ex novo teſtamento.*

Matth.12.32.

Anſw. Firſt, by the world to come, is underſtood the world ſucceeding this, and ſo it anſwereth to the world preſent: as *Marke* 10.30. *They ſhall at this preſent receive an hundred fold, and in the world to come life everlaſting.* Wherefore Purgatory being imagined to be now preſent, it cannot be taken to belong to the world to come: ſo alſo muſt we underſtand that place, that Chriſt is exalted above every name, *that is named in the world, or the world to come*: that is, in the world which ſhall bee after this, I thinke they will not by the world to come, in this place, inferre Purgatorie; nor yet, where the Apoſtle ſaith, *The powers of the world to come.*

Mark.10.30. Epheſ.1.21. Hebr.6.5.

Secondly, it followeth not, ſin againſt the holy Ghoſt ſhall not be remitted in the next world, *Ergo,* other ſins ſhall: no more than it followeth, that where Chriſt ſaith, *I will not drinke henceforth of the fruit of this vine, untill I drinke it with you in my fathers kingdome, Mat.* 26. 29. that therefore hee did drinke of other things, becauſe he did not drinke of the Vine, &c. And whereas *Bellarmine* would juſtifie this argument, by that example, where Chriſt ſaith, *My kingdome is not of this world*, and *Pilate* inferreth thereupon, *Art thou a King then?* where an affirmative is concluded out of the negative; the reaſon is not alike, unleſſe he will reaſon as *Pilate* did: Thy kingdome is not of this world: *Ergo,* thou haſt a kingdome: ſo blaſphemie ſhall not be forgiven in the next world: *Ergo,* there ſhall be blaſphemie then. Thus he might conclude truly, for in hell there ſhall be blaſphemie.

Mat 26.29. John 18.37.

Thirdly, S. *Marke* doth beſt expound S. *Matthew*, *He that blaſphemeth ſhall never be forgiven*: ſo that to be forgiven neither in this world, nor the next, is never to be forgiven, *Bellarm.* But *Marke* is rather to be expounded by *Matthew*. *Anſw.* yea, let *Matthew* expound himſelfe: for verſe 31. hee ſaith, *Blaſphemie ſhall not be forgiven*, that is, at all: and then he addeth in the verſe following, *neither in this world, nor the world to come*: ſo that not to be forgiven in this world, or the next, is not to be forgiven at all.

Mark 3.29. Mat.12.31.

Fourthly, that there is no remiſſion of ſinne after this life, the Scripture is evident: *Hee that beleeveth is not condemned, but hee that beleeveth not, is condemned alreadie.* Upon which place the *Rhemiſts* give this note, That he that beleeveth, ſhall not be condemned either at the houre of death, or day of judgement: from which place I reaſon thus, Every man either dyeth in faith, or without faith: if he die in incredulity, he is condemned, and there is afterward no hope; if in faith, hee is freed from condemnation, and entred into life, and ſo conſequently delivered from his ſinnes: therefore in this life wee onely obtaine remiſſion of ſinnes, becauſe faith is onely of this life, whereby our ſinnes are remitted. *Ambroſe* alſo ſaith, *Qui hic non acceperit remiſſionem peccatorum, illic non erit*: Hee that receiveth not here remiſſion of ſinnes, ſhall not bee there, that is, in heaven, *de bono mort. cap.*2.

John.3.18.

*Argum.*3.*Luke* 8.55. *Her ſpirit came againe and ſhee roſe*: Chriſt raiſed the Rulers daughter to life; This evidently ſheweth that there is a third place beſide Heaven and Hell: for the ſoules that are there cannot returne againe, *Rhemiſt.*

Luk.8.55.

Anſw. Surely, a goodly argument, the ſpirits of *Lazarus* and of the Maid returned: *Ergo,* there is a third place: and why may you not thinke, that their ſoules were, whereas the ſoules of other righteous are? And why may not the Lord bring at his pleaſure, if it pleaſeth him, the ſoules at reſt, into their bodies againe? And this further may be thus ſhewed: after the reſurrection of Chriſt, the bodies of many that were dead, appeared out of their graves, *Matth.* 27.53. If Chriſt then by his power be able to call the body out of his place, which is the grave, even ſo the ſoule alſo. Againe, S. *Paul* ſaith, Hee was taken up into the third heaven, whether in his bodie or not, hee knoweth not, but in his ſpirit and ſoule, he was ſure he was there: therefore it is poſſible with God, to call the ſoules from heaven unto the body, the more to manifeſt his glory. Further I aske, where the ſoule of *Dorcas* was

Matth.27.53. 2 Cor.12.3.

after her departure: I thinke they will not ſay in Purgatorie, ſhe being a woman full of good workes and almes while ſhe lived: if ſhe were then in heaven, and *Peter* called her ſoule into her bodie againe; ſhall the Maſter be able to doe leſſe than the diſciple? Saint *Gregorie* alſo reporteth, *lib.1.dialog.c.9.* how S. *Fortunatus* raiſed againe one *Marcellus* an holy man, which was carried by the Angels into a bleſſed place: this ſtorie is received by *Bellarmine*, who alſo granteth that holy men may returne from other places than Purgatorie, *lib.2.de purg.c.* 8. Wherefore this example of *Lazarus* concludeth not.

1 Cor.3.13.15.

Argum. 4. Of all other they moſt inſult, and beare themſelves bold upon that place of S. *Paul*, 1 *Corinth.*3. which being rightly underſtood, doth not helpe them any thing at all: *verſ.*13. The fire ſhall trie every mans worke: *verſ.*15. If any mans worke burne, he ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe, yet as it were through the fire. *Bellarm. & Rhemiſt.* by fire here underſtand the flames of Purgatorie; by wood, ſtubble, ſtraw, veniall ſinnes, which muſt be purged by that fire, *Rhemiſt.* 1 *Cor.*3.*ſect.*3.

Anſw. Firſt, by the precious matter here, as of gold, ſilver, are not the workes of charitie underſtood, but the preaching of ſound doctrine: by ſtraw, and ſtubble, and wood, and other combuſtible matter, the affectation of eloquence, and corrupt teaching of the truth, yet holding the foundation; not veniall ſinnes, as the Rhemiſts affirme: and this *Bellarmine* alſo granteth. And ſo S. *Ambroſe* expoundeth, *Opus quod ardere dicitur, mala doctrina eſt, &c.* The worke that ſhall burne is evill doctrine, &c. *in* 3.1.*ad Corinth.* Doth then their Purgatorie fire diſcerne betweene ſound and corrupt doctrine? but that they imagine to be a puniſhing and purging fire, not a trying and diſcerning fire, as this is, whereof the Apoſtle ſpeaketh.

Secondly, fire is here taken allegorically, as the reſt of the words are, of gold, ſilver, ſtubble: neither can it be taken for their Purgatorie fire; becauſe it trieth the workes only, not the perſons, and all muſt be tried by this fire, as well thoſe that build gold and ſilver, as the other: but all ſhall not paſſe through Purgatorie, by their owne confeſſion. They are driven to this ſhift, to grant, that *verſ.*13. the fire is taken in one ſenſe, namely, for the ſentence and judgement of God, and *verſ.*15. in another, that is, for the flames of Purgatorie. But who ſeeth not how abſurd a thing this is, that in an allegorie the ſame word, and in the ſame place, ſhould be ſo diverſly taken? It is apparant then that this is the meaning, that *the day*, that is, the time, ſhall declare it: for God hath appointed a time to examine every mans doctrine by fire: which is nothing elſe but the judgement of God by the fire of his word, whereby every man, in the day of his calling and converſion, ſhall know whether he hath preached aright or not.

Firſt, I will prove this expoſition to be ſound, and then ſhew how it is impugned. Firſt, this fire muſt needs be either a materiall fire, or a ſpirituall: if materiall, then either everlaſting fire, or purgatorie fire, or the fire of the judgement day: not the firſt, becauſe that is only for the wicked; not the ſecond, nor the third, becauſe they doe not trie works, but the perſons; but this fire trieth every mans worke, *Ergo*, it is not a materiall, but a ſpirituall fire.

Secondly, this fire is a triall of every mans doctrine, how he hath preached and taught; but no materiall fire can make triall of doctrine: *Ergo*, a ſpirituall fire.

Thirdly, as is the gold and ſilver, ſtubble, wood, &c. ſo is the fire; but they muſt be underſtood ſpiritually: *Ergo*, ſo muſt the fire.

And thus much *Bellarmine* granteth, that in the two firſt places the fire of Gods judgement muſt be underſtood, but not in the third, in the 15. *verſ.*

Contra. Firſt, that fire, whereby a man ſuffereth loſſe in his worke, is the fire hee ſhall be ſaved through, *verſ.*15. but the firſt fire is ſpirituall, becauſe it examineth the worke it ſelfe: *Ergo*, the other is the ſame ſpirituall fire.

Againe, by the ſame fire is as well the ſalvation of the worker, as the probation of the worke: for the probation of the worke tendeth to the ſaving of the worker: but the worke is proved and tried by a ſpirituall fire. *Ergo*, &c.

Further, *Bellarmines* owne application of the ſimilitude ſheweth as much: for he thus expoundeth it, as if two workmen ſhould make two houſes, one of hewed ſtone, the other of timber and ſtraw: fire is ſet to both houſes; the workman in the ſtone houſe is untouched of the fire, and his houſe ſafe: but the other houſe burneth, and the builder within is in danger, and cannot eſcape, but by paſſing thorow the fire, *cap.* 4. *loc.*2. Doth he not evidently grant, that it is one and the ſelfeſame fire, wherewith the houſe is burned, and through the which the builder eſcapeth? So then theſe foure properties named by the Apoſtle, of revealing, trying, burning, ſaving, muſt be referred to one and the ſelfeſame fire, which is a ſpirituall fire, and not a materiall: therefore no purgatorie fire.

Now *Bellarmine* goeth about to infringe this our expoſition of the ſpirituall fire of truth, whereby every mans worke is tried in this life, by theſe reaſons:

Firſt, the Apoſtle ſaith, *The day of the Lord ſhall declare it verſ.*13: which is in Scripture taken for the day of judgement: and therefore it ſhall not declare it in this life.

Anſw. In the Originall Greeke we read onely *the day*, and not *the day of the Lord*: ſo that word ſeemeth to be added in the vulgar Latine. And againe, there ſhall be no purgatorie fire after the day of judgemenr: wherefore herein they doe contradict themſelves.

Secondly, *The day which ſhall be revealed by fire,* ſaith the Apoſtle: what day is this elſe but the day of judgement, which the preciſe ſignifying of fire declareth? *Rhemiſt.*

Anſwer. I will oppoſe againſt them the judgement of *Bellarmine,* who ſaith, That the fire of the day of judgement cannot here be underſtood: firſt, becauſe that fire ſhall worke onely upon the wicked, but S. *Pauls* fire ſhall try all. Secondly, that fire maketh not triall of works, as S. *Pauls* fire doth. Thirdly, it would follow that they which build hay, ſtubble, &c. ſhould not enter into Heaven before the day of judgement: ſo are they anſwered with their owne.

Thirdly, this fire ſhall try everie mans worke what it is: but this difference of mens working is not alwayes ſeene in this life. *Ergo, ſic Rhemiſt. Bellarm.*

Anſwer. Firſt, the Apoſtle meaneth not everie worke whatſoever ſhall bee made manifeſt here, but he ſpeaketh onely of the worke of the Miniſterie, which is publike, and to be diſcerned of all. Secondly, neither is it neceſſarie to underſtand the manifeſtation of theſe works to the ſight of others, but the revealing thereof to their owne conſcience, which alwaies falleth out in this life to thoſe that ſhall be ſaved.

Fourthly, they whoſe errors are revealed by the word of God, and their mindes lightned, doe ſuffer no loſſe, but rather have gaine by it: but the Apoſtle ſaith, that they whoſe worke burneth doe ſuffer loſſe by it, *Bellarm.*

Anſwer. They whoſe erroneous preaching is revealed by the ſpirit in the word, ſuffer no loſſe, in reſpect that they themſelves upon their repentance are ſaved: but yet they have loſſe in regard of their labour, which is loſt, and of the greatneſſe of reward which they ſhall have that preach ſincerely: and ſo is S. *Paul* to be underſtood, ſaying, *They ſuffer loſſe, &c.* yet *are ſaved.*

So then notwithſtanding theſe objections to the contrarie, our expoſition of the Revelation and triall to bee had in this life by the ſpirituall fire of truth in everie mans conſcience, as touching the worke of the Miniſterie, remaineth ſound and agreeable to Scripture. To this conſenteth *Origen: Habuit Petrus aliquid plumbi, &c.* *Peter* had a little lead, for our Saviour ſaith unto him, *O thou of little faith.* He therefore that is ſafe, is ſafe, as it were through fire: as the furnace trieth the gold, ſo tentation the righteous: *Veniendum eſt ergo omnibus, &c.* Wherefore everie one muſt come to the fire, muſt come to the conflatorie or fining pot, *Hom. 6. in Exod.* Likewiſe S. *Hierome: Cum viderit Satanas nos ſuper fundamentum Chriſti, &c.* When Satan ſeeth us upon the foundation of Chriſt to build hay, or ſtubble; *ſupponit incendium,* he ſetteth to the fire: wherefore let us build gold, &c. and he ſhall not dare to tempt us, *lib. 2. adverſ. Iovinian.* Both theſe Fathers by this fire underſtand the tentation in this life, whereby a man is tried, and brought to acknowledge his infirmitie: which is a preparation to the more excellent worke of the ſpirit, whereby they are further lightened.

I will alſo produce *Bernard* for the expoſition of this place, though I deny not, but that hee ſomewhat ſavoured of this Purgatorie invention: theſe words, *He ſhall be ſafe, yet as through fire,* he thus interpreteth: *Ignis tria habet, fumum, lucem, ardorem, &c.* Fire hath three things, ſmoake, light, heat: the ſmoake, that is the bitterneſſe of ſoule: the light is the confeſſion of the mouth: the heat is in the body the tribulation or puniſhment of repentance. The bitterneſſe then of the ſoule, the confeſſion of the mouth, the puniſhment of the body, are that fire whereby the looſe and negligent builder ſhall be ſaved, *Serm. de lig. fœn. ſtipul.* But all theſe are in this life. *Ergo, &c.*

Argum. 5. *Matth.* 5. 25. *Agree with thine adverſarie while thou art in the way with him, leſt he deliver thee to the Iudge, the Iudge to the Miniſter, and thou be caſt into priſon: Verily I ſay unto thee, thou ſhalt not come out thence, till thou haſt payed the utmoſt farthing.* This priſon, ſaith *Bellarmine,* is Purgatorie, out of which after the debt is payed, the debtor ſhall goe forth. Matth. 5. 25.

Anſwer. Firſt, this ſaying of our Saviour may ſafely be expounded according to the letter of the affaires of this life, as S. *Chryſoſtome* doth expound it, that men to prevent their further danger ſhould be ready to compound their controverſies betime. And ſuch counſell alſo the Wiſeman giveth, *That if a man have given his word, and is become a ſuretie for another, he ſhould not ſleepe before hee had delivered himſelfe.* And this expoſition is moſt agreeable to the text: for the word is ἀντίδικος, an adverſarie at the law. And *Luke* 12. 58. where the ſame ſentence of our Saviour is repeated, there is mention made of the Magiſtrate and of the Jaylor, which are termes and offices properly fitting the buſineſſe of this life. *Bellarmine* hath not any thing worth the anſwering, contrarie to this ſenſe. Prov. 6. 3. Luk. 12. 58.

Secondly, if we draw theſe words to a ſpirituall underſtanding, by the priſon Hell muſt be ſignified; a place of everlaſting torment, and not Purgatorie.

Firſt, becauſe the word φυλακὴ, a priſon, is ſo taken, 1 *Pet.* 3. 19. for the place of the diſobedient, which is Hell: for I thinke they will not ſend obſtinate ſinners to Purgatorie. 1 Pet. 3. 19.

Secondly, hee ſhall not come forth till hee hath payed the utmoſt farthing: or as S. *Luke* ſaith, *the utmoſt mite;* that is, never: unleſſe hee dare ſay that a ſinner is able by his puniſhment to ſatisfie the utmoſt mite of his debt, that is, his ſin unto God, which is great blaſphemy to affirme, and contrarie to the Scriptures: for we cannot anſwer God one thing of a thouſand. Iob 9. 3.

Thirdly, this place may be expounded by that parable, *Matth.* 18. where the unkinde ſervant is caſt into priſon, till hee ſhould pay all that was due, *verſ.* 34. that is, he ſhould lye there for ever; for the debt was ten thouſand talents, too much for a Prince, much leſſe for a ſervant to pay: and *verſ.* 25. *he had nothing to pay:* and therefore his maſter forgave him the debt, *verſ.* 32. Wherefore we ſee our Matth. 18. 34. 32.

debt is not payed unto God by us, but forgiven; and where it is not pardoned, it can never be payed. Againe, it followeth, *verſ.35. So ſhall my heavenly father doe unto you, if you forgive not from your hearts one another your treſpaſſes:* What is this, ſo ſhall my father doe unto you? ſend them to Purgatorie? No, but unto Hell: for uncharitable and malicious men, which will not forgive others, I truſt they (1 Ioh.3.15.) will not ordaine unto a place of temporall puniſhment: for as S. *Iohn* ſaith, *He that hateth his brother, and ſo is a manſlayer, cannot have eternall life.*

Fourthly, thus S. *Ambroſe* expoundeth this place, *lib.9. in Luc. c.19. Redde promiſſum. dum in hoc corpore es, &c.* Render thy vow or promiſe while thou art in the body, before the exactor commeth, and caſteth thee into priſon, &c. Hence it followeth, that being in priſon, the promiſe or debt cannot be payed.

But S. *Auguſtine* more plainly: *Conſenti cum adverſario, &c.* Conſent with thy adverſarie in the way, &c. for afterward when we are paſſed out of this world, *Nulla compunctio, vel ſatisfactio remanebit,* There remaineth no compunction or ſatisfaction for ſinne, *Tom.10. hom 5. ſuper illa. Conſenti cum adverſar. &c.*

Matth.5.22. *Argum. 6. Matth.5. verſ.22. Hee that is angrie with his brother unadviſedly, is culpable of judgement: he that ſaith, Racha, ſhall be puniſhed by a Councell: but he that ſaith, thou foole, is guiltie of hell fire. Ergo,* all ſinnes are puniſhed with hell fire, but ſome have onely temporall chaſtiſement after this life: therefore in Purgatorie, *Bellarm.*

Anſwer. Theſe three degrees of puniſhment doe not ſhew divers and differing places of puniſhment after this life, but a difference of puniſhment in Hell; as it may be thus ſhewed:

1 Ioh.3.4. Rom.6.23. Firſt everie tranſgreſſion of the Law is ſinne, and the wages of everie ſinne is death: but to bee angrie raſhly, and to raile, are tranſgreſſions, and conſequently ſinnes, and ſo in themſelves worthy of everlaſting death.

1 Ioh.3.14,15. Againe, He that loveth not his brother, abideth in death, that is, hath no eternall life, but he that is angrie unjuſtly with his brother, loveth him not. *Ergo.*

1 Cor.6.10. Further, no railers ſhall inherit Gods Kingdome, that is, without repentance: but he that ſaith to his brother *racha,* that is, *idlebraine,* or *lightbead,* raileth: *Ergo,* this ſinne excludeth from Heaven; and conſequently in it ſelfe is worthy of hell. Wherefore it is great boldneſſe in the Jeſuite to exempt thoſe ſinnes from hell fire, which the Scripture judgeth worthy thereof.

And that theſe be three degrees of the ſame everlaſting puniſhment, wherein Chriſt alludeth to the formes of judgement amongſt men, S. *Auguſtine* ſheweth: *Iudicium dicitur, &c.* That is called Judgement where the ſentence is not pronounced; that is a councell, where the puniſhment is yet conſulted of: but *Gehenna* or *Hell* is that, which hath certaine damnation, &c. *lib.1. de ſerm. in monte, cap.19.* Like as then the pronouncing, conſulting, execution of ſentence, are all tending to the ſame puniſhment, yet in divers degrees: ſo is it here, &c.

1 Cor.15.29. *Argum.7. Why are they then baptized for the dead, if the dead riſe not againe?* The Apoſtle ſpeaketh of the Baptiſme of teares, faſting, and prayer, which they did in behalfe of the dead, to eaſe them in the paines of Purgatorie: And that Baptiſme is taken for affliction, our Saviour Chriſt ſheweth, (Luk.12.50.) ſaying, *I have a baptiſme to be baptized with, Sic Bellarm. cap.4. loc.3.*

Anſwer. Firſt, this is a forced and unreaſonable expoſition of this Scripture: firſt, becauſe that in Scripture wee read of no ſuch Baptiſme by teares and faſting: the Scripture maketh mention of three (Matth.3.11.) Baptiſmes, *flaminis, fluminis, ſanguinis:* of the ſpirit. Chriſt is ſaid to baptize with the ſpirit of water, as *Iohn* is ſaid to baptize with water: of bloud, or of death, of which Baptiſme our Saviour ſpeaketh: but to apply Baptiſme unto teares, is improper; and they rather are ſaid to baptize themſelves, than to be baptized. Secondly, if the Apoſtles meaning were ſuch, why ſaith he not, *Why are we baptized,* rather than they, ſeeing that he himſelfe uſed, as they ſay, to pray for the dead? And whereas he ſaith, the Apoſtle doth urge rather the ancient cuſtome of the Jewes, that prayed for the dead, than the uſe of the Church, and therefore ſaith, *they,* not *we:* it is falſe that the Jewes had any ſuch cuſtome, but rather the contrarie, for *David* prayed for his childe while he lived, but ceaſed to pray for him being dead. Thirdly, it is more agreeable to the text, to underſtand Baptiſme properly, for the Baptiſme of water, than coactly for the Baptiſme of teares: and ſo S. *Ambroſe* ſaith, that the Apoſtle alludeth to the erroneous uſe of ſome, that did either baptize the dead, or were baptized for the dead, in hope of the reſurrection. And whereas *Bellarmine* objecteth, that the Apoſtle then would have given ſome ſignification of this error, and not ſo lightly have touched it: S. *Ambroſe* anſwereth, that the Apoſtle adding further, And why are we in jeopardie? but ſaith not, Why are we baptized? *Diſcrevit perſonas, oſtendens non catholicos eſſe, &c.* Hee doth diſcerne the perſons, ſhewing that they were not Catholikes, that were thus baptized for the dead, *Ambroſ. in hunc locum.* This expoſition is better and more agreeable than *Bellarmines:* Firſt, becauſe in this ſenſe we are not forced to take Baptiſme for any ſuch new found Baptiſme, but properly for Baptiſme indeed. Secondly, becauſe in the Baptiſme of water there is a ſignification of the reſurrection, and a profeſſion of the hope thereof, which is agreeable to the Apoſtles purpoſe: but in the Baptiſme of teares there is no ſuch ſignification or repreſentation. Thirdly, becauſe that in the Baptiſme of water, the Baptiſme of teares is included, for prayer is made for the partie baptized: ſo that if Baptiſme of water be applyed to the dead, they have alſo benefit by the Baptiſme of teares. Fourthly, this expoſition is more reaſonable, becauſe of S. ***Ambroſe*** authoritie: yet it is no fit or proper interpretation of this place; as S. ***Chryſoſtome*** in his Commentarie ſheweth by theſe reaſons:

Firſt, becauſe that ***Marcion*** that wicked heretike, whoſe followers did uſe to put one in the dead mans bed, after he was departed, and ſo baptized him for the dead, did alleage this place for that ſuperſtitious uſe, which might ſerve his turne verie well; the Apoſtle giving approbation thereof, without any word of reprehenſion at all, if this place were ſo to be underſtood.

Secondly, as theſe words of Chriſt, Unleſſe you eat my fleſh and drinke my bloud, &c. are ſpoken to the living and not to the dead: ſo likewiſe where hee ſaith, Except a man be borne of water and the ſpirit, muſt be taken as ſpoken to the living.

Thirdly, if this were ſufficient for a man to be baptized when he is dead: then there might be hope for Pagans, Infidels, Jewes, when they are dead: upon theſe reaſons ***Chryſoſtome*** infringeth this interpretation allowed by ***Ambroſe***, which comming neerer the Apoſtles ſcope than ***Bellarmines***, yet miſſing the marke, ſheweth his expoſition to be abſurd and unreaſonable.

Secondly, then let us ſee how this place is truly expounded: ſome therefore doe underſtand it of thoſe, who either deferring their Baptiſme, or not being before admitted to it of the Church, becauſe they were lately converted from Paganiſme, did deſire Baptiſme upon their death-bed, being in a manner dead: and ſo were baptized for dead, that is, as dead. But this expoſition is not ſufficient: firſt, becauſe the Apoſtle ſhould have ſeemed to approve their negligence, that did drive Baptiſme to ſuch a ſtraight, as to the point of death. Secondly, the argument of the Apoſtle being drawne from a particular cuſtome of ſome, and not from the generall uſe of the Church, could not ſo ſtrongly conclude. Thirdly, becauſe the force of the Apoſtles reaſon is drawne from ***Baptiſme***, and ***being baptized***, the firſt part of the propoſition, and not from the latter, ***for dead***: for it followeth not, they that are deadly ſicke deſire to bee baptized: ***Ergo***, they expect a reſurrection: unleſſe that the reſurrection were ſhadowed forth in Baptiſme.

Wherefore leaving all by-expoſitions, I take none more fully to expreſſe the Apoſtles meaning, than that of Saint ***Chryſoſtome***; who draweth the Apoſtles argument from the end & ſcope of Baptiſme, wherein whether wee conſider the confeſſion uttered in Baptiſme, the repreſentation of Baptiſme, or the efficacie thereof, whether theſe all together, or by themſelves; wee ſhall finde the argument to conclude: For the confeſſion, he ſaith, ***Hoc ad finem cum baptizaturi ſumus, &c.*** In the end, being about to baptize, we bid them ſay, I beleeve the reſurrection of the dead: For the repreſentation, ***Aquam ſubire & hinc remeare, &c.*** To goe into the water, and returne out of the water, are ſymboles, the one of deſcending, ***ad inferos***, to the dead; the other, of riſing againe: and therefore S. ***Paul*** calleth Baptiſme the grave, ***Ye are buried then by Baptiſme into his death.*** And the Apoſtle further ſaith, ***That by Baptiſme we are graft into the ſimilitude of his death, and into the ſimilitude of his reſurrection, verſ. 6.*** For the third, the efficacie of Baptiſme, he ſaith, ***Spiritus ſanctus, &c.*** The ſpirit in Baptiſme conſumeth ſinne, as in a furnace, &c. and therefore the cauſe of death, which is ſinne, being extinct, death it ſelfe ſhall ceaſe, and the reſurrection follow. Thus then the Apoſtle ſaith, ***They are baptized for dead***, that is, to dye unto ſinne, that they alſo may bee partakers of Chriſts reſurrection. This expoſition is both ſound and good, and moſt agreeable to the Apoſtles purpoſe: neither are the contrarie objections of any moment. Rom.6.4.

Firſt, ***Bellarmine*** objecteth, that if the Apoſtle had ſpoken ſimply of Baptiſme, he would have ſaid, why are we baptized, as afterward, ***Why are we alſo in jeopardie?*** for the Apoſtle was baptized into the death of Chriſt as well as the reſt.

Anſwer. Firſt, the Apoſtle ſaith, ***We are in jeopardie***, as giving a ſpeciall inſtance of himſelfe: as afterward, ***verſ.*** 32. he maketh mention of his fighting with beaſts at Epheſus, after the faſhion of the Gentiles, which was a caſe peculiar to himſelfe. Secondly, the Apoſtle is not excluded, though hee ſpeake ſometime in the ſecond perſon, as ***verſ.*** 17. ***If Chriſt be not raiſed, your faith is in vaine***; and ſo ſhould S. ***Pauls*** faith be in vaine alſo: ſometime in the third, as ***they that uſe this world muſt be as though they uſed it not***, which ſaying extendeth alſo to the Apoſtle. Thirdly, this objection maketh as much againſt ***Bellarmines*** expoſition, ſeeing that hee thinketh that the Apoſtle did baptize himſelfe with teares for the dead: and yet he ſaith not, ***Why are we baptized?*** 1 Cor.15.32. 1 Cor.7.31.

Secondly, the ſentence is repeated againe, ***Why are they baptized for the dead?*** And againe, ***Why are they baptized for them?*** that is, the dead, which muſt be underſtood of thoſe that are dead: for otherwiſe they are baptized not for them, but for themſelves, ***Bellarm.***

Anſw. The Latine text ſo readeth, as the Jeſuite alleageth: but the originall Greeke repeateth the ſame ſentence, ***Why are they baptized for the dead?*** So then this objection is nothing.

Wherefore all this, notwithſtanding our expoſition remaineth ſound and inviolable: firſt, becauſe it is authorized by collation of Scripture, ***Rom.6.6.*** as we have ſeene. Secondly, the argument doth conclude more ſtrongly from the generall cuſtome of the Church in Baptiſme, than from any ſpeciall uſe. Thirdly, Saint ***Chryſoſtome***, the beſt of the Fathers, without compariſon, for the right interpreting of Scripture, ſo expoundeth it. Wherefore this ſentence of the Apoſtle, ***Why are they baptized for the dead?*** doth ſet forth the fruit and efficacie of Baptiſme, whereby wee are made partakers of Chriſts death, and are nouriſhed into the hope of his reſurrection: and ſo conſequently maketh nothing at all for Purgatorie.

Doway Bible, pag.33. Math.5.26. Our Doway Collegials would prove Purgatorie, both by the juſtice of God: for when any dieth penitent, and yet have not made full ſatisfaction, they muſt ſuffer for that remaineth after death, and be purged before they can enter into reſt, which remnant of debt our Saviour calleth the laſt farthing, and ſaith, it muſt be payed, &c. as alſo by the Jewes, who at this day hold the doctrine of Purgatorie by tradition, and conſequently pray for the ſoules departed.

Ezech.18.22. *Anſwer.* 1. If a man dye truly penitent, all his ſinnes are forgiven him in Chriſt, none of his tranſgreſſions ſhall be mentioned: as the theefe was received to mercie upon the Croſſe, there was no further ſatisfaction required. 2 The ſatisfaction to Gods juſtice is not payed by us, but by Chriſt, who hath ſufficiently ſatisfied for our ſinnes: toward the remiſſion of ſinnes onely a lively faith in Chriſt is required of us: to ſay then that a man by his owne ſatisfaction muſt pay the utmoſt farthing of his debt unto God, is a blaſphemous aſſertion and derogatorie to the value of Chriſts death: yet that place in *Matthew* is not for their turne, as is ſhewed before in the anſwer to the fifth argument. 3 The ſuperſtitious Jewes are fit patrons of ſuch blinde doctrine: and what warrant have the Jewes? Gregor. de Valent. Anal. fid. lib.8.c.6. They doe well to ſay, they hold Purgatorie by tradition: for as one of their Jeſuites ſaith, *Nihil ea de re in lege ſcriptum ſit,* Nothing is written thereof in the Law, &c. And it may well goe among the Mark.7.9. traditions of the Elders, which our Saviour Chriſt reproveth them for: *Yee lay aſide the commandements of God, to obſerve your owne traditions:* 2 Macchab.12.40. For a tradition was that to offer ſacrifice, for thoſe which died in mortall ſin, namely idolatrie, for when they were dead, the idolatrous jewels were found under their coats: Buxdorfius Synag. Judaic. c.18. and that which is yet in practice among the Jewes, in the celebration of their Sabbath to powre wine upon the ground, thinking that thoſe which were ſwallowed up with rebellious *Corah,* doe finde refreſhing thereby: I thinke their coſin germans the Papiſts will hardly allow of ſuch traditions.

The Proteſtants.

THat there is no ſuch place of Purgatorie after this life, but that here onely is the place of repentance, and to be reconciled unto God; and that the ſoules departed are preſently either received up to Heaven, or thruſt downe to Hell: thus it is proved out of the Scriptures.

Eccleſ.12.14. Mark.16.16. Math.25. *Argum.* 1. The Scripture maketh but two kindes of works, either good or evill: But two ſorts of men, hee that beleeveth ſhall bee ſaved, hee that beleeveth not ſhall bee condemned: But two places, Heaven and Hell. Chriſt hath but two flocks, one of ſheepe, at the right hand; another of goats at the left: and hee ſaith to the one, Come ye bleſſed: to the other, Goe ye curſed. There are but two ſorts of men, therefore but two places: *Ergo,* no Purgatorie.

Bellarm. There ſhall be indeed at the comming of Chriſt but two places, Heaven and Hell: Purgatorie ſhall have an end.

Anſw. Firſt, you ſay your ſelves that there ſhall be two infernall places for ever, Hell for the wicked, and a *Limbus* for infants that dye unbaptized, and Heaven that maketh three; and now you ſay there ſhall be but two. Secondly, there are but two places now, becauſe there are but two ſorts of Iohn 5.24. Iohn 3.18. men: for the beleevers are already paſſed from death to life, the unbeleevers are already condemned. Thirdly, *Auguſtine* conſenteth with us, *Non eſt ulli ullus medius locus, ut poſſit eſſe niſi cum Diabolo, qui non eſt cum Chriſto:* There is no middle or third place, but he muſt needs be with the Devill, that is not with Chriſt, *De peccator. remiſſ. & merit. lib.*1.*cap.*28. And againe, *Tertium locum penitus ignoramus, imo nec eſſe in Scripturis ſanctis invenimus:* The third place beſide Heaven and Hell, we are utterly ignorant of; nay we finde not in Scripture that there is any.

Eccleſ.11.3. *Argum.* 2. *Whether the tree fall toward the South, or the North, where it falleth there it ſhall bee.* This place our adverſaries grant to be underſtood of the ſtate of the dead, which are diſpoſed of to two places; there is not then a third, and ſo conſequently no Purgatorie.

Bellarmine anſwereth: firſt, by the South the ſtate of ſalvation is underſtood, which alſo comprehendeth Purgatorie.

Contra. Firſt, if to fall to the South be to enter into the ſtate of ſalvation, then the Patriarks that died before Chriſt preſently had poſſeſſion of everlaſting ſalvation, and ſo they have loſt their *Limbus.* Secondly, it is ſtrange, ſeeing they make Purgatorie a part and member of Hell, that they will comprehend in one word Heaven and Hell together.

Secondly, ſaith hee, wee may by the South underſtand Heaven, and by the North Hell, but then everie tree falleth not either North or South.

Contra. Firſt, this Scripture maketh mention but of theſe two places of the dead, and ſo you grant your Purgatorie to be deviſed beſide Scripture, as it is indeed. Secondly, the text ſaith, *in quocunque loco,* in what place ſoever it falleth: ſo that to fall to the South or North, is what place ſoever, that is, all and everie place toward the which the tree falleth.

Thirdly, if this place overthrow Purgatorie, it overthroweth as well alſo *Limbus Patrum,* whither the Fathers went before Chriſt, *Bellarm.*

Contra. We grant all that this place maketh againſt both the one and the other: for as there is not now a third place of Purgatorie beſide Heaven and Hell, ſo neither was there then of *Limbus.*

Rom.8.1. *Argum.* 3. *There is no condemnation to them that are in Chriſt Jeſus:* but all ordained to ſalvation are in Chriſt Jeſus, therefore to ſuch there is no condemnation: *Ergo,* no Purgatorie: for to be caſt Math.5.25. into priſon, which they ſay is Purgatorie, is a condemnation.

Bellarmine anſwereth, that S. *Paul* by condemnation underſtandeth the contagion of ſinne, that commeth by the concupiſcence of the fleſh, which they have not that are in Chriſt Jeſus.

Contra. Firſt, ſinne is one thing, and the wages of ſinne is another, which is death or condemnation, *Rom.*6.25. therefore by condemnation the Apoſtle underſtandeth not ſinne. Secondly, if they that are in Chriſt have no ſinne, much leſſe doth the puniſhment of ſinne, which they ſay is in Purgatorie, abide them. Rom.6.25.

Argum. 4. 2 *Cor.*5.1. *We know that if our earthly houſe be diſſolved, we have an houſe in heaven not made with hands, &c.* Wherefore it followeth, that the ſervants of Chriſt preſently after their diſſolution enter into Heaven. 2 Cor.5.1.

Bellarmine: The Apoſtle ſaith not that all the godly preſently after death goe unto their heavenly houſe, but onely thoſe that are cloathed with righteouſneſſe, as it followeth, *verſ.* 3. *If ſo we be found cloathed, not naked.*

Contra. Firſt, the Apoſtle meaneth no ſuch cloathing: but the cloathing whereof he ſpeaketh, is to be cloathed with our houſe from Heaven, *verſ.*2. and then he addeth, not preſcribing a condition, but rendring a reaſon why wee deſire to bee cloathed with our heavenly houſe, *verſ.* 2. becauſe being cloathed (that is with our heavenly houſe) *Wee ſhall not bee found naked.* Secondly, that all the godly ſtraight after their diſſolution are cloathed with the heavenly houſe; it followeth, *verſ.*4. *That we may not be uncloathed, but cloathed upon.* But if any godly being uncloathed of their fleſh by death, ſhould not preſently be cloathed with immortalitie, then ſhould they be uncloathed which the Apoſtle denieth.

Argum. 5. Saint *Paul* ſaith, that everie man ſhall receive the works of his body, according to that which hee hath done either good or evill. Therefore there is no place to cleanſe and purge the ſoules of men after this life: for then they ſhould not receive according to the works done in their fleſh. 2 Cor.5.10.

Bellarmine ſaith, that even they whoſe ſinnes are remitted after death, doe receive nothing but that which was done in the fleſh, for they deſerved in their life time to be helped after death.

Anſwer. Firſt, as for deſert, wee will ſhew elſewhere that it hath no place before God, neither in this life, nor the life to come: for the Scripture ſaith, Bleſſed is hee to whom the Lord imputeth no ſinne: not who deſerveth remiſſion of ſinnes, *Rom.*4.6. Secondly, this deviſed and frivolous diſtinction doth not ſtand with the Apoſtles meaning: for hee ſpeaketh of things actually done in the fleſh, not deſerved to bee done, and of the works of the body, not of the ſoule, and of things perfectly done, not begun onely or inchoate: and hee uſeth it as a reaſon to perſwade men, even while they live, to bee accepted of God, *verſ.* 9. 11. But if there might bee any ſuch help after death, there needeth no ſuch haſte preſently to be converted unto God. Thirdly, if they deſerved any thing in their life, why deſerved they not preſently to have forgiveneſſe of ſinnes, as well as afterward?

Argum. 6. *Apocal.*14.13. Bleſſed are the dead from henceforth that dye in the Lord, for they reſt from their labours: *Ergo,* there is no Purgatorie: for all the godly departed are at reſt. Apoc.14.13.

Bellarmine. Firſt, it is not meant of the godly, but onely of Martyrs which dye for the name of Chriſt.

Anſwer. As to live in Chriſt Jeſus is a phraſe of Scripture, and ſignifieth to live godly in Chriſt, 2 *Tim.*3.12. ſo to dye in the Lord, ſignifieth to dye in the faith of Chriſt, 1 *Theſſ.*4.16. Therefore this place is underſtood of all the godly. 1 Tim.3.12. 1 Theſſ.4.16.

Bellarm. 2. This word *(amodo)* from henceforth, is not to be underſtood ſtraight after their death, but ſtraight after the day of judgement, then they ſhall be bleſſed.

Anſwer. Firſt, by this reaſon none that are dead in Chriſt ſhould be happie before that time. And yet by your owne confeſſion, Martyrs are ſtraightway received up to Heaven. Secondly, S. *John* uſeth this word elſewhere, to ſignifie from this time forward, as *Joh.*1.51. Chriſt ſaith to *Nathanael,* From henceforth you ſhall ſee Heaven open. John 1.51.

Rhemiſt. Thirdly, it may be alſo underſtood of the ſoules in Purgatorie, that are without danger of ſinne and damnation, and are put in unfallible ſecuritie of their ſalvation, with unſpeakable comfort.

Anſwer. Firſt, ſo the Saints living are bleſſed, being as well without feare of damnation, and are aſſured of their ſalvation. Secondly, I pray you what reſt or comfort can they have, that endure greater paine than any in this life? And how can their conſciences be quieted, ſeeing their ſoules are ſo afflicted? for bodies they have none, whatſoever they ſuffer is in ſoule: how then can joy and paine, comfort and horror be together in the ſoule? Rom.8.1. Rom.8,18.

Let us ſee the judgement of former times: *Concil. Aquiſgranenſ. lib.* 1. *cap.* 1. *Tribus modis peccata mortalium vindicantur, &c.* The ſinnes of mortall men are three wayes puniſhed, two wayes in this life, and one in the next: Of the two wayes the Apoſtle ſpeaketh, if wee would judge our ſelves, &c. This is the puniſhment wherein everie ſinner taketh revenge in himſelfe: Afterward hee ſaith, but when wee are judged of God, wee are chaſtiſed, &c. This is the puniſhment which God in mercie doth lay upon ſinners: The third is moſt fearefull and terrible, not in this but the next world, when the juſt Judge ſhal ſay, Depart from me ye curſed, &c. We ſee then that Purgatory by the ſentence of this Councell is excluded, for it is none of theſe three kindes of puniſhments here expreſſed.

And yet we have more evident teſtimony out of their owne Canons, ***Gelaſius epiſtol. ad Anaſtaſium; Quaſolveris ſuper terram, &c.*** That which thou bindeſt upon earth: upon the earth, for he that dieth being thus bound, can no where bee abſolved: Therefore hee that is not abſolved in this life, cannot be afterwards: ***Ergo***, no Purgatorie.

Againe, the ſame ***Gelaſ. decret. 2. de eo qui in divino judicio eſt conſtitutus, &c.*** Concerning him that is committed to the divine judgement, it is not lawfull to judge any other thing, than that wherein he died.

Decret. part. 2. cauſ. 33. diſtinct. 1. c. 39. Non meretur juſtificari: Hee is not worthy to be juſtified, which did not confeſſe his ſins while he lived.

Ibid. c. 49. Leo; Quod manens in corpore non recepit: That which a man in his body received not, being uncloathed of his fleſh, he cannot obtaine, &c. If then there bee no remiſſion of ſins after this life, then conſequently no Purgatorie.

And as touching the word purifying or purging, whereof Purgatorie is derived, their owne Canons call repentance, ***Purificatorium ignem pœnitudinis***, the purifying fire, ***decret. p. 2. cauſ. 24. qu. 1. c. 11.*** If Repentance be a Purgatorie fire, what need another Purgatorie fire afterward?

Let them heare alſo the judgement of one of their owne writers, ***Animarum poſt diſſolutionem carnis ſuum quaque ſtatum immutabilem ſortiuntur:*** Everie ſoule after the diſſolution of the fleſh, doe enter into their immutable ſtate, ***Eſpenc. in 2 Timoth. p. 144. d.*** If the ſtate of everie ſoule after death be immutable, then there is no Purgatorie; for that ſtate is mutable and temporall by their owne confeſſion.

Let us adjoyne the teſtimony of the holy Martyrs, ***Richard Feurus***, French Martyr, being asked if he beleeved any Purgatorie, anſwered: I beleeve that Chriſt with his precious bloud hath made an end of all Purgatorie, and purgation of our ſinnes, ***Fox***, pag. 913. col. 1. ***Francis Rebezies*** holy Martyr, I doe acknowledge that Purgatorie which is the death and paſſion of Chriſt, ***Fox***, pag. 922. col. 1.

Pag. 833. 1. 20.
Pag. 841. 1. 30.

Iohn Frith holy Martyr, I beleeve there is no ſuch place to purge the ſpots and filth of the ſoule after this life: for man conſiſteth of two parts, that is, of body & ſoule, whereof the one is purged here in this world by affliction, perſecution, impriſonment, and laſt of all by death it ſelfe, and the ſoule is purged by the word of God, which we receive through faith, &c. Now if you can ſhew mee a third part of man beſide the body and the ſoule, I will alſo grant unto you the third place which is Purgatorie, &c. ***Fox***, pag. 1034.

Pag. 943. 2. 45.

Maſter ***Latimer*** Martyr thinketh the device of Purgatorie, to be a meere imagination & fancie, and ſaith upon this ground, that hee would rather chuſe to be in Purgatorie, than in the Lollars tower: And of this his ſpeech he rendreth many ſufficient reaſons: See more, ***Fox***, pag. 1741. col. 2.

Pag. 1580. 2. 50.

Laſtly, ***Iohn Spicer, William Coberly, Iohn Maundrel*** Martyrs put to death, for ſaying that Purgatorie was the Popes pinfold, pag. 1894. col. 1. Let our adverſaries ſhew now, if they can, who of their ſect have died in the defence of Purgatorie, as wee are able to bring forth many Martyrs, who have witneſſed againſt it, even by their bloud.

Pag. 1719. 1. 80.

Of the Greeke Church we have ***Chryſoſtome***, who doth otherwiſe interpret that place, 1 ***Cor.*** 3. Whereupon the Romaniſts chiefly ground their Purgatorie: by hay and ſtubble hee underſtandeth evill works: and where the Apoſtle ſaith, ***He ſhall ſuffer yet as it were by the fire:*** Hee underſtandeth it of everlaſting puniſhment: ***In perpetuo ſupplicio manebit***, Hee ſhall remaine in perpetuall puniſhment, and ſo ſhall be preſerved in the fire. This ſenſe the Greeke Church followeth at this day, as ***Nilus*** ſaith, that properly in the Greeke tongue this word, τὸ σωθῆναι, ſignifieth to remaine and have a being: and he alleageth ***Chryſoſtome*** for this expoſition inſerting alſo this narration, that while ***Chryſoſtome*** was perplexed in finding out the meaning of that place, he prayed unto S. ***Paul***, who appeared unto him and ſtood at his elbow three evenings together, not ſeene of ***Chryſoſtome*** himſelfe, but of ***Proclus*** one of his ſchollers, that attended on him, who told ſo much unto ***Chryſoſtome***, who by the deſcription of the man which ***Proclus*** ſaw ſtanding by him, one with a bald head, and like in all reſpects to the picture of ***Paul***, which ***Chryſoſtome*** had before him, judged him to bee Saint ***Paul***, who directed him to this interpretation. But if any ſuch thing had beene, it is like that ***Chryſoſtome*** in his Commentarie upon this place, would not have omitted it. But to leave this uncertaine and fabulous report, ***Nilus*** proceedeth to confirme this interpretation, underſtanding by ***the day***, the day of judgement: and ſheweth out of ***Baſil***, how the fire hath two properties, the one is καυστικὴ, conſuming, burning; the other φωτίζειν, illuminating: that propertie ſhall be exerciſed by the fire upon the wicked, the other upon the righteous: and ſo everie one ſhall bee tried by the fire of the day of judgement. But it ſhall not need to proſecute this interpretation more at large, ſeeing it is refuſed before, as not agreeable to the meaning of the Apoſtle in this place: onely thus much I have inſerted to ſhew the divers interpretation of the Greekes from the Latines: I will now proceed to ſhew, that as they differ in the expoſition of this place, ſo they diſſent in the opinion of Purgatorie it ſelfe.

Nilus lib. de purgator.

Nilus ibid.

Nilus urgeth theſe arguments againſt Purgatorie fire. 1 The Scripture maketh not mention of two puniſhments after this life, nor two fires: we there finde ***everlaſting fire*** prepared for the Devill and his Angels, but no ***temporarie fire***.

αἰώνιον Πῦρ
πρόσκαιρον Πῦρ.

2 There is no neceſſity of deviſing Purgatorie, in reſpect of Gods juſtice, for the puniſhing of ſmall and veniall ſins: for it is more agreeable to Gods goodneſſe to reward a ſmall good, than to puniſh a ſmall evill. Now then as a little good in the wicked ſhall not procure unto them a reward, ſo neither a little evill among many good vertues, ſhall procure puniſhment: the difference of reward and puniſhment will helpe this matter: a new place of puniſhment is not neceſſary.

3 He alleageth *Gregorie* to this purpoſe: that after this life, it is a time *of punition, not of purgation:* and writing upon the Paſch, which was not to be left any part of it till the morning, he ſaith, that after the preſent night of this life, *there is no purgation.*

κολάσεως καιρὸς οὐ καθάρσεως, μὴ [illegible] καθάρσεις.

4 It is againſt the nature of the ſoule, which is incorporall, to be puniſhed with corporall fire.

5 The doctrine of purgatorie fire, which ſhall have an end, giveth occaſion of reviving the errour of *Origen*, concerning the reſtoring of all things in the end, and of the waſting of hell fire.

εἰς ῥαθυμίαν ποιῶν.

6 This doctrine is to be baniſhed out of the Church, *as breeding ſecurity* in mens mindes, that they ſhould not indevour by all diligence to be purged in this life. To this purpoſe *Nilus.*

Sacranus. err.33.

1 The Muſcovites to this day herein concurre and conſent with the Greek Church: *aſſerunt non eſſe purgatorium:* they ſay there is no Purgatory, but only two receptacles of ſoules after this life, heaven and hell. Againe, another ſaith, *Purgatorium Græci & Rutheni negant:* The Greekes and Ruſſians denie Purgatorie, but ſay, that every one after this life receiveth according to his workes the place appointed for him, where he expecteth the day of judgement, &c.

Guagnin. de relig. Muſcovit.

2 The ſame hath beene the opinion of the South Church of Africa. *Cyprian* ſaith, *Ad refrigerium juſti vocantur, ad ſupplicium rapiuntur injuſti:* The righteous are called to their refreſhing, the unrighteous are carried to puniſhment. *Fulgentius*, when he lay a dying, did often repeat theſe words: *Domine hic da mihi pœnitentiam, poſtea indulgentiam:* Lord grant me repentance here, and afterward forgiveneſſe. He beleeved that after death no comfort was to be found, which was not ſought for in this life by repentance: what the doctrine is now of the South Church in Æthiopia is not ſo certaine. *Damianus à Goes* ſetteth downe in the confeſſion of *Zaga Zabo* an Æthiopike Biſhop, that ſoules are tormented in Purgatory, and that two dayes every weeke, the Sabbath and Lords day, (which both they keepe holy, the one out of the Law, the other for the Goſpell) the ſoules in Purgatory have reſt: and that they had eaſe by the almes-deeds of the living: but their Patriark can grant no indulgence, to ſhorten their time of puniſhment, that belongeth (they ſay) to God onely. But *Alvares*, who dwelt a long time among them, whereas *Damianus* ſpeaketh upon report, ſaith that they uſe no prayers for the dead, but onely read at their buriall the Goſpell of S. *Iohn:* which ſheweth that they hold no Purgatorie: for then conſequently they would pray for them.

Serm de mortalit.

U virantius, l.20.c.107.

Damianus à Goes de morib. Æthiop.

Deſcript. Æthiop. c.5.

3 Helvetia, latter confeſſion, *cap.* 232. *We beleeve that the faithfull after their bodily death, goe directly unto Chriſt. Wittemberge, artic.* 25. *Neither the Prophets nor Apoſtles have in their writings delivered us any thing (concerning Purgatorie) certainly, but rather the contrary, &c. he that dieth in the faith of Chriſt, &c. wanteth nothing toward the obtaining of everlaſting life: but he which departeth hence without Chriſt, goeth into eternall darkneſſe.*

Harm. ſect.16. pag.483.

Sect.16. p.508.

4 Moſt of the places alleaged before by *Bellarmine* and the Rhemiſts for the proofe of Purgatorie, are refuſed by their fellowes: as that place *Pſal.66.* rejected by *Pintus* upon *Eſay* 43. *Matt.*5.22. by *Suarez, tom.*4. *in Thom. diſput.*45. *Matth.*5.25. by *Ianſenius* upon that place, 1 *Cor.* 3. 11. by *Pererius in Geneſ.* 6. 13. See further before the decrees of *Gelaſius* and other Canons againſt Purgatorie.

The ſecond part, of the circumſtances and other matters belonging to Purgatorie.

The Papiſts.

1. THey ſay it is an Article of faith, to beleeve that there is a Purgatorie, and that he which beleeveth it not, is ſure to goe to hell, *Bellarm. lib.* 1. *de Purgatorio, cap.* 11. 11. Error.

The Proteſtants.

WE hold, that it is not onely an Article belonging to the faith, but contrary to it: and that though there were a Purgatorie, yet it ſhould not be neceſſarie to ſalvation to beleeve it. Firſt, becauſe the Scripture hath not determined it, which containeth all things neceſſary to ſalvation. Secondly, the Greeke Church holdeth it not to this day: they confeſſe no Purgatorie fire, though they pray for the dead: as may be ſeene in the Florentine Councell, *Seſſ.* 25. it were a hard matter therefore to pronounce them damned. Thirdly, *Auguſtine* doubted of it: He ſaith, that there ſhould be ſome ſuch place after death, *non incredibile eſt*, it is not incredible, *& utrum ita ſit, quæri poteſt, & aut inveniri aut latere fideles poteſt:* whether it be ſo or not, it may be enquired, and it may either be ſafely found out, or remaine hid and unknowne to the faithfull: *Enchirid.*69. *Auguſtine* ſaith, A faithfull man may ſafely be ignorant of Purgatory.

The Papiſts.

2. THey, ſay they, onely goe to Purgatorie, that die in their veniall and light tranſgreſſions, or which have their ſins remitted, but not ſatisfied for the puniſhment, *Bellarmin. lib.* 2. *de Purgat. cap.* 1. 12. Error.

The

The Proteſtants.

Rom.6.23. FIrſt, we deny that any ſins are of their owne nature veniall, as they affirme, for the wages of all ſin, without the mercie of God, is death. Secondly, what equitie ſhould there be in this, that veniall ſins ſhould be puniſhed with the helliſh fire of Purgatorie, that exceedeth all the afflictions of this life, yea and a longer time than any man liveth upon earth; for the Pope taketh upon him to pardon for thouſands of yeeres: and yet mortall and deadly ſins (as they call them) may bee ſatisfied for here, where neither the penance can be ſo grievous, nor ſo long? Thirdly, the ſin once remitted, there remaineth no puniſhment: *Mark.2.5.* Chriſt ſaith to the ſicke of the palſie, *Thy ſins are forgiven thee:* and *verſ.10. That ye may know that the Son of man hath authority on earth to forgive ſins, I ſay unto thee, ariſe, take up thy bed and walke.* The releaſing him of the puniſhment of his body, was a ſigne that his ſins alſo were forgiven, and the ſin being remitted, the puniſhment alſo ceaſeth. Wherefore who ſo leaveth the world without ſin, is no more guilty of any puniſhment. Mark.2.5.10.

The Papiſts.

13. Error. Eccleſ.9.5. 3 THe ſoules in Purgatorie doe neither ſin any more, neither can they merit. *Eccleſ.9.5.* The dead know nothing at all: *verſ.* 10. there is neither work, knowledge, nor wiſdome in the grave, *Bellarm.cap.2.*

The Proteſtants.

WE ſay, that if there were any ſuch place as Purgatorie, the ſoules there tormented, muſt needs both increaſe in charitie and righteouſneſſe, becauſe the more they are purged the more pure they are, and the leſſe droſſe is in them: and being in unſpeakable torments, they cannot chuſe but tremble and feare; yea and alſo be diſquieted in their ſoules, as the Saints were ſometime in their afflictions here upon earth; and therefore cannot be without ſin: for feare hath painfulneſſe, as the Apoſtle ſaith, and he that feareth is not perfect in love: *Ergo*, a ſervile or ſlaviſh feare is ſin. That place 1 Ioh.4.18. alleaged doth not only take away meriting or working from the dead, but all knowledge and underſtanding. And it is ſpoken in the perſon of the Epicure and ſenſuall man, that thinketh that the dead know nothing.

The Papiſts.

14. Error. 4 THey affirme, that the ſoules in Purgatorie are certaine of their ſalvation in the midſt of their torments: for every ſoule departed, ſtraight after death receiveth ſentence of life or death, *Bellarm.cap.4.*

The Proteſtants.

Anſw. FIrſt, that every ſoule is judged preſently after death, we grant: and it maketh ſtrongly againſt your Purgatorie: for the ſentence given is either of death or life; and the ſentence being given is accordingly executed: ſo that they which receive ſentence of life goe preſently to heaven, the other to hell. For to what purpoſe elſe ſhould the ſentence be given, if it be not ſtraightwayes 2 Cor.5.2.3.4. in force? So S. *Paul* ſaith, that they which looke to be cloathed with their houſe from heaven, ſhall not be left naked or uncloathed. But if ſome ſoules ordained to life eternall, ſhould pauſe a while in Purgatorie, being uncloathed of their fleſh, they ſhould be left altogether naked, having not yet received their cloathing from heaven. Secondly, where there is ſecurity of ſalvation, there is the greateſt comfort and joy that can be: how then can the ſoules in Purgatorie be ſo grievouſly tormented, which cannot be elſewhere than in their conſcience? for as for the whipping, ſcalding, freezing of ſoules in Purgatorie, they are but old wives fables: the joy then of the ſoule is in the conſcience, ſo is the ſorrow: how then can both theſe be matched in the ſoule together, to have unſpeakable joy, as alſo to feele moſt horrible paine?

5 In theſe points alreadie ſet downe, our adverſaries we ſee are bold to define certainly of Purgatorie: but there are as many points, and ſomewhat more, which they leave in doubt and uncertaine. Firſt, where Purgatorie ſhould be: *Bellarmine* geſſeth it is in the bowels of the earth next to hell, *cap.* 6. ſo doe the Rhemiſts, *Luk.16.ſect.8.* But they doe not all agree, neither hath their Church defined it. Secondly, they cannot tell how many yeeres Purgatorie endureth, whether an hundred, or two hundred, or a thouſand yeeres. Thirdly, they cannot tell certainly whether it be materiall fire which burneth in Purgatorie, but they ſay it is propable. Fourthly, neither can they ſhew how corporall fire ſhould worke upon the ſoules in Purgatorie, being ſpirituall and incorporall, *Bellar.cap.12.* Fifthly, they are uncertaine, whether the divels or Angels be the tormentors in Purgatorie, *cap.13.* Sixthly, whether the paines of Purgatorie be at all times alike, or by little and little ſlacked toward the end; and whether it doe exceed all the paines and ſorrowes of this life, they yet remaine uncertaine, and are not able to determine, *Bellarm.lib.2.de purgat.cap.14.* Let us leave them therefore with their uncertainties, and brainſick fanſies,: for the vaine inventions and imaginations of men have no end, but are fitly by the Prophets compared to ſparkles, that leape out thick out of the fire, but are Iſa.50.11. ſoone extinguiſhed. Walke, ſaith the Prophet, *in the light of your fire, and ſparks that you have kindled:* that is, as the ſparkles give but a dim light for a man to walk by, hee may ſtumble and grope about ſtill for all that light, even ſo, no marvell if the Papiſts doe wander up and downe in their imaginations, walking by the light and ſparkles of their fantaſticall and mathematicall fire of Purgatorie.

The third part, whether the prayers of the living, or any other workes of theirs doe profit the dead.

The Papiſts.

THeir opinion is, that the prayers of the living are neither available for the Saints in heaven, for they need them not, nor for the damned in hell, for they cannot be helped; but only for the ſoules tormented in Purgatorie, who doe finde great eaſe, ſay they, by the prayers of the living, and therefore we ought to pray for them, *Bellarm.lib.2.de purg.c.*15.18. *Rhem.annot.*2 *Theſſ.*2.*ſect.*19. Hæreſ.15.

Argum. 1. Chriſt while he lived, profited the dead, for he raiſed to life the rulers daughter, *Mat.*9. the widowes ſonne, *Luke* 7. and *Lazarus*, which were dead: therefore even ſo the members of Chriſt ought one to helpe another, the living the dead, *Bellarm.cap.*15.

Anſw. Firſt, is not here a ſtrong argument, think you, Chriſt raiſed *Lazarus*, and ſome others from death to life: *Ergo*, we ought to pray for the dead? for it followeth not that upon the miraculous works of Chriſt, wee ſhould build the ordinarie duties of Chriſtians: *Auguſtine* would have told you that Chriſt is not to be imitated in ſuch works: *Non hoc tibi dicit, non eris diſcipulus meus, niſi ambulaveris ſupra mare, aut niſi ſuſcitaveris quatriduanum mortuum:* He ſaith not unto thee, Thou ſhalt not be my diſciple, unleſſe thou walke upon the Sea, and raiſe one that hath beene dead foure dayes: But, Learne of me, for I am humble and meeke, &c. Secondly, if prayer for the dead be unto us, as the raiſing of the dead was to Chriſt; then, as all the dead are to be prayed for, ſo Chriſt ſhould have raiſed againe all that went then to Purgatorie: or elſe, by your concluſion, he failed in charity, as we doe now, if we pray not for the dead, as you beare us in hand. Thirdly, though the Saints departed, and the faithfull living are members of the ſame bodie, and ſo are bound in love one to the other, yet it followeth not, that one ſhould pray for the other. They with us, and we with them doe wiſh and long to ſee the redemption of the ſonnes of God accompliſhed. But charitie bindeth us not one to pray for another, becauſe we know not one the particular needs of another. Nay, to pray for any departed, is againſt the rule of charitie: for love beleeveth all things, and hopeth all things. We ought to hope the beſt of the dead, that they are at reſt: but in praying for them, we preſuppoſe they are in miſerie, and ſo need our prayers: therefore we hope not the beſt of them, as charitie willeth us. Revel.6.10. chap.22.20. 1 Cor.13.7.

Argum. 2. There is a mutuall communication of all the members of Chriſts bodie; Saint *Paul* ſaith, if one member ſuffer, all ſuffer with it: but the righteous departed are members of the ſame bodie: *Ergo*, the living ought to be touched with compaſſion toward them, and aſſiſt them with their prayers, *Bellarm.lib.2.de purg.c.*15. 1 Cor.12.26.

Anſw. Firſt, though it cannot be denied, but that the Church of God in heaven and earth make but one family, yet it is evident, that in this place the Apoſtle only ſpeaketh of that part of the Church, which is on earth, wherein Chriſt hath ordained ſome to be Apoſtles, ſome Prophets, &c. *verſ.* 28. which diſtinction of offices belongeth to the militant Church on earth. Secondly, yet wee grant that there is a mutuall communication betweene both members, ſuch as is agreeable with their eſtate: namely, that the Saints in heaven doe long for a conſummation of our and their happineſſe; and doe wiſh unto the Church militant, the like happie end of their afflictions, as they have attained unto, and the members yet living doe give thankes for the glorious victorie of the Saints in heaven, according as the Apoſtle ſaith, if one member be had in honour, all the members rejoyce with it; but the members living ſuffer not with the members departed; for as much as they ſuffer not at all, all teares being wiped from their eyes, *Apocal.*7.17. and therefore they have no need of our prayers. Epheſ.3.15. Revel.6.10. 1 Cor.12.26. Apoc.7.17.

Argum. 3. The Apoſtle ſaith, There is a ſin unto death, for the which a man ought not to pray: that is, deadly ſin, wherein a man dieth without repentance: but for other ſins not unto death, whereof men repent themſelves, it is lawfull to pray: *Ergo*, we may pray for thoſe that are departed not in deadly ſin: for this place is properly to be underſtood of praying or not praying for the dead: becauſe ſo long as a man liveth he may be prayed for, becauſe all ſins are pardonable in this life, *Rhemiſt.ibid.* 1 Ioh.5.16.

Anſw. Firſt, a ſin unto death is not onely finall impenitencie, but ſin alſo againſt the holy Ghoſt, ſuch as was the ſin of *Iudas*, and of the Phariſees. Secondly, though we ſhould underſtand it of finall impenitencie, yet it is but a ſorry argument: Some of the dead ought not to be prayed for: *Ergo*, the reſt may. Thirdly, the text cannot be underſtood of praying for the dead: for the text ſaith not, *If any man ſee that his brother hath ſinned not unto death*, but, *If he ſee him ſinning*: but the dead do neither ſin, nor are ſeene to ſin. Fourthly, whereas you ſay, that all ſins are pardonable in this life, our Saviour Chriſt ſaith contrarie, that the ſin againſt the holy Ghoſt can never be forgiven, neither in this world, nor in the world to come. See more of their arguments in the queſtion before of Purgatorie, *Argum.*2.& 7.

Our Doway men doe thus argue upon theſe words of *Iob, Spare me, for my dayes are nothing*: as *Iob* prayed God to ſpare him, or to ceaſe to puniſh him more, and to accept of that affliction which he had alreadie ſuffered: ſo the Church in the behalfe of the ſoules departed in ſtate of grace, prayeth God to ſpare, and ceaſe from further puniſhing them, and to give them eternall reſt, &c. *annot.ibid.* Iob 7.16.

Anſw. Is not here now a goodly argument: *Iob* being alive prayed for the mitigating of his affliction; *Ergo*, in like manner we may pray for the eaſing of the puniſhment of the ſoules departed: *Iob* was alive, thoſe ſoules are departed: *Iob* felt his affliction, the ſtate of thoſe ſoules is unknowne to us: *Iob* had time and ſpace to repent: but no repentance profiteth after this life: *Iob* had Gods word and warrant for his prayer: but of praying for the dead the Scripture maketh no mention.

The Proteſtants.

TO pray for the dead, is a worke neither pleaſing before God, becauſe he hath no where commanded it, nor available for them that are departed, becauſe they have their judgement alreadie. While we live, let us one pray for another, but when we are gone, the prayers of the living helpe us not.

Argum. 1. The ground of this popiſh opinion of prayer for the dead, is their ſuperſticious device of Purgatorie: for none elſe doe they hold it lawfull to pray for, but for the ſoules onely in Purgatorie. But there is no Purgatorie, as we have ſhewed before, after this life: our purging is only in this life: Chriſt hath by himſelfe purged our ſins: Chriſt his blood is the chiefe and onely purgation of our ſins: there are alſo other inferiour and miniſteriall purgings, whereby that onely ſoveraigne purging is made beneficiall, and applied unto us: as the inward operation and work of the ſpirit is compared to fire. There is alſo a purging fire of affliction compared by the Prophet to Fullers ſope. There alſo ſhall be a third purging fire in the day of the Lord, when as the corruption and mortalitie of our bodies ſhall be purged away, and then ſhall our mortality put on immortalitie. Other Purgatorie after this life we acknowledge none. Seeing then that there are no ſoules in Purgatorie, and for none elſe it is lawfull to pray but for the ſoules tormented in Purgatorie: it followeth that we are to pray for none at all that are dead.

Heb.1.3.
Math.3.11.
1 Cor.3.13.
Malach.3.3.
2 Pet.3.7.
1 Cor.15.53.

Argum. 2. No prayer is acceptable to God without faith. Wee muſt pray without wavering and doubting: but ſo can we not pray for the dead: for we cannot tell in what caſe they are for whom we pray, whether they be in heaven, hell, or Purgatorie, and therefore we cannot aſſure our ſelves that our prayers are heard, but muſt needs pray with great doubting and wavering of the minde: *Ergo*, ſuch prayers are in vaine, *Iames* 1.7.

Iames 1.6.
Iames 1.7.

Bellarmine anſwereth, Firſt, it is better, that they ſometime ſhould have our prayers, that need them not, as the Saints in heaven, than they to want them, that need them, namely, the ſoules in Purgatorie: as wee give almes many times to the wicked, leſt wee ſhould bee wanting to the righteous.

Contra. Firſt, he very unskilfully ſtill beggeth the thing in the queſtion, that the ſoules in Purgatorie need our prayers, which we doe inſtantly denie: ſo that our prayers are not ſuperfluous onely to ſome of the dead, but to all. Secondly, he would have men make their prayers, as the blinde man ſhooteth at the Crow, that as he ſhooteth many arrowes, that at the leaſt ſome may hit; ſo they to make many prayers, that ſome may prevaile: but the Scripture forbiddeth us to pray ſo uncertainly, ſaying, whatſoever you deſire, when you pray, beleeve that you ſhall have it, and it ſhall be done unto you. So then, if it were lawfull to pray for the dead, then wee ſhould be ſure to helpe all with our prayers, yea even thoſe which are in hell, which they themſelves deny. This rule then, it is better to be ſuperfluous in neceſſaries, than to be defective; to abound, rather than to lack; taketh place in matters arbitrarie, and ſubject to our will: but where Gods pleaſure is otherwiſe, as in this caſe of praying for the dead, it hath no place at all. Thirdly, the inſtance of almes is not alike, for we are commanded to doe good unto all, and ſo to the unjuſt, though chiefly to the houſhold of faith; but there is no commandement to pray for the dead: and againe, almes doe profit all the receivers, ſo are not prayers profitable to all, that are dead.

Mark.11.24.

Secondly, ſaith he, a good work is never in vaine, it is meritorious to the doer, though it profit not the receiver, *Bellarm. ibid.*

Contra. Firſt, we deny that any good work is meritorious. Secondly, that it is no good work which is not of faith, nor commanded by the Lord: and therefore prayer for the dead, being not warranted by the word, is no good worke, but meere ſuperſtition.

Argum. 3. Our prayers profit not the dead, becauſe there is no place after this life for repentance or remiſſion of ſins: for this ſhould be the end and intendment of our prayer, that they might be releaſed of their ſins, and eaſed of their paine. There is no remiſſion of ſins after death, becauſe there is no true repentance: repentance there is none, becauſe there can be no amendment of life, which alwayes followeth repentance: for *Iohn Baptiſt* that was a Preacher of repentance, bid not only the people to repent, but to bring forth fruits worthy repentance. So ſaith the Prophet *Ezechiel*, If the wicked will returne from his ſins, and doe the thing that is lawfull, he ſhall live and not die. There are two parts then of repentance, as *Iſay* ſaith, Ceaſe to doe evill, learne to doe well. But there is no place of working out of the body: *Ergo*, then no repentance.

Math.3.2.8.
Ezech.18.21.
Iſai.1.16.17.

To this *Auguſtine* agreeth: *Non eſt apud inferos pœnitentia ad ſalutem proficiens, ecce nunc tempus eſt ſalutis, nunc tempus remiſſionis, &c. In hac vita pœnitentiæ tantum patet libertas, poſt mortem nulla correctionis eſt licentia: De tempor. ſerm. 66.* In hell, or among the dead there is no repentance unto ſalvation: behold now is the time of ſalvation, the time of forgiveneſſe, &c. In this life only have men liberty to repent, after death there is no place for amendment, &c. What is become now (I pray you)

you) of your Purgatorie repentance? after this life there is no ſalvation to be had, becauſe there is no remiſſion of ſins: no remiſſion of ſins, becauſe there is no repentance: there is no repentance, becauſe there is no amendment.

See the conſent of antiquitie againſt prayer to be made for the dead: *Gelaſius epiſtol. ad Anaſtaſium Imperator. Quæ ſolveris ſuper terram, &c. ſuper terram (inquit:) nam in hac ligatione defunctum nuſquam dicit abſolvi:* Whatſoever thou looſeſt upon earth (ſaith our Saviour Chriſt:) he ſaith, upon earth: for he that dieth being bound, is no where ſaid to be looſed, &c. If the dead then cannot be looſed from their ſins, in vaine they are prayed for.

Concil. Toletan. 3. can. 22. Qui divina vocatione ab hac vita recedunt, cum Pſalmis tantummodo & Pſallentium vocibus debere ad ſepulchra deferri: nam funebre carmen, quod vulgo defunctis cantari ſolet, &c. prohibemus: They which are called by God out of this life, are to be brought to the grave only with Pſalmes and the voice of ſingers: for that funerall verſe, which they are wont to ſing to the dead, we doe forbid to be uſed, &c. Here ſinging only and thankſgiving for the departure of the dead is permitted: and all verſes and whatſoever enditings directed to the dead are forbidden: therefore alſo prayers for the dead are unlawfull by this decree.

Further, prayer for the dead is contrarie to their owne rule: *Injuriam facit Martyri, qui orat pro Martyre:* He doth wrong to a Martyr, that prayeth for a Martyr; and therefore whereas in their old Maſſe bookes they prayed thus, *Annue nobis Domine, ut animæ famuli tui Leonis, &c.* Grant Lord, this oblation may be profitable to the ſoule of thy ſervant *Leo*; they have changed the forme thus; *Quæſumus Domine, ut interceſſione, &c.* We beſeech thee Lord, that by the interceſſion of bleſſed *Leo*, this oblation may be profitable to us, *Decret. Gregor. lib. 3. tit. 41. c. 6.* Wherefore their prayers for the dead muſt needs bee injurious, ſeeing amongſt others, they pray alſo for many Saints in heaven.

Thomas Hawkes holy Martyr, hath ſealed this truth: *The prayer of the righteous man is availeable for the living, but not for the dead: for David ſaith, no man can deliver his brother from death, nor make agreement unto God for him: Pſal. 49. Fox* pag. 1587. col. 2. Pag. 1442. l. 70.

1 *Chryſoſtome* thus ſheweth how all endevour is in vaine for the dead: *Quouſque nobis tempus conceditur, recte vivamus, &c. neque gubernator poſtquam navis ſubmerſa eſt, neque medicus poſtquam ægrotus obiit, quicquam prodeſſe poteſt:* Let us live well as long as we have time, neither the Pilot when the ſhip is drowned, nor the Phyſician when the ſick man is dead profiteth any thing, &c. Prayer then for the dead is as a Phyſician after death. *Ieremie* the Patriark, though in ſome places he ſeemeth to favour making of prayer and giving of almes for the dead, hath this ſaying, *Tunc demum deſperationis tempus erit, &c.* Then is the time of deſpaire, when the nuptiall bed ſhall be ſhut, and they which have lived well, *Abraha potientur ſinu*, ſhall enjoy *Abrahams* boſome; but yet this time is not come, *nondum ſolutum theatrum, necdum curſus confectus eſt, &c.* but yet the theatre is not diſſolved, the race is not ended, &c. His opinion here is, that after the righteous ſoules are received into *Abrahams* boſome, then the reſt have no more hope: but this is immediatly after the departure of the ſoules, as *Nilus* ſheweth out of that parable of *Lazarus* and the rich man, the one went to *Abrahams* boſome, a place of happineſſe, the other to a place of torment: there is no middle place (ſaith he) betweene both.

Hom. 75. ſuper Matth.

Cenſur. Oriental. cap. 5.

Nil. lib. de Purgator.

And at this day the Greeks uſe a kinde of prayer for the dead, but it is they ſay to this end, *that God would put them in a more glorious place, and that they are in a manſion, where the Angels viſit them often, &c.*

Villamont voiages lib. 2. cap. 25.

2 *Zaga Zabo* an Æthiopian Biſhop, ſaith, *Nullum pro remiſſione animarum facimus miſſam, &c.* We celebrate no Maſſe for the eaſe of ſoules. It is like they uſe ſome kinde of prayer for the dead, but not to eaſe them of any paine, as the Papiſts doe.

Damianus à Goes de morib. Æthiop.

3 Helvetia, latter confeſſion, chap. 25. *We beleeve that the faithfull, after their bodily death, goe directly unto Chriſt, and therefore doe not ſtand in need of the helpe of prayers. Wittemberg. cap. 24. Hee that departeth out of this life in the faith of Chriſt, hath all the merit of Chriſt, and needeth no other: for God that gave his Son, doth give all things with him: But he that departeth hence without Chriſt, cannot be helped by any merits of men, &c.*

Harm. ſect. 16. pag. 483. Ibid. ſect. 16. pag. 507.

4 Whereas divers of the ancient Fathers are produced as witneſſes of prayer for the dead, as *Cyprian, Nazianzene, Chryſoſtome, Auguſtine, Ambroſe*, who prayed for the two Emperours *Theodoſius* and *Valentinian* being dead, and [illegible] the ancient Miſſals, they prayed for *Leo*, that *that oblation might profit his ſoule*: we can have no better anſwer, than of ſome of the Romaniſts themſelves: as *Caſſander*, they did it, *either to ſhew their love and affection to the dead, or their hope of the reſurrection, or gratiæ agebantur, &c.* they gave thanks for the glorious victorie of the Martyrs. Yet *Bellarmine* himſelfe ſaith, *Fortaſſe petunt gloriam corporis, in [illegible] reſurrectionis:* It may be they pray for the glory of the body in the reſurrection, &c. Their manner [illegible] praying then for the eaſing of ſoules in Purgatorie ſavoureth not of antiquitie.

Caſſander conſultat. artic. 24.

Lib. 2. de Purgator, c. 18.

Now then to conclude this point, whereas there are foure ſtates and conditions held of the ſoules departed, either to be in heaven or [illegible], as we all beleeve, or elſe ſome to be in a place of joy, yet inferiour to heaven, as the Greeks, or in Purgatorie a place of torment beſide hell, as the Papiſts: hereupon alſo foure kinde of prayers have beene uſed for the dead: 1 Some have thought, that even the damned may finde ſome eaſe by the prayers of the living: as *Damaſcene, Oration. pro defunctis*, maketh mention, how the ſoule of *Trajanus* by the prayers of *Gregorie*, and of *Falconilla* by the prayers of *Tecla* were delivered out of hell: the ſame tales are alſo received by *Ierome*, the Patriark as currant: but *Bellarmine* rejecteth them as fables, and ſo doe we, for out of hell is no redemption.

Cenſur. Oriental. cap. 12.
Lib. 2. de Purgat.

2 The Greeks holding that the ſoules doe not preſently enjoy the ſight of God, doe pray that they may be taken into a more glorious place, as is ſhewed before: but this is rejected on both ſides: for as *Auguſtine* ſaith, *Injuriam facit Martyri, qui orat pro Martyre*: He doth wrong to a Martyr, that prayeth for a Martyr.

Serm. 17. de verb. Apoſtoli.

3 The third kinde is to pray for the ſoules in Purgatorie: but this faſhion no Chriſtian Church either in the Eaſt, South, or Weſt, hath taken up, but only the Church of Rome: neither is it warranted either by Scripture or antiquitie.

4 The laſt kinde, is to remember in our prayers thoſe which are at reſt and joy in heaven: which in ſome ſort may be allowed: and that firſt either to give thanks unto God for them, being delivered out of the miſeries of this life, or to ſhew the hope of our reſurrection together with them, as in the Liturgie of S. *Baſil*, *Memento Domine omnium dormientium in ſpe reſurrectionis vitæ æternæ*: Remember Lord all ſuch as ſleepe in the hope of the reſurrection to eternall life: and ſo we may ſay of the dead, God ſend him a joyfull reſurrection; or we doe wiſh well unto the dead, only to ſhew our love and affection: as *Ambroſe* ſaith of *Gratian* and *Valentinian*: *Beati ambo, ſi quid meæ orationes valebunt, nulla dies vos ſilentio præteribit*: Ye two bleſſed ones, if my prayers can availe ought, no day ſhall paſſe you over in ſilence, &c. And ſo the confeſſion of Wittemberg ſaith, *Charity requireth that we ſhould wiſh all peace and happineſſe to them that are dead in the Lord: artic. 24.*

De obit. Valentinian.

An Appendix or an appertinence to this part, concerning the burials and funerals of the dead.

THere are certaine points wherein there is no great variance or diſſention betweene us. Firſt, we confeſſe, that it is meet and convenient, that the bodies of Chriſtians, being departed, ſhould after a ſeemly and comely manner be brought to the grave: as *David* commendeth the men of *Iabeſh Gilead*, for burying the body of *Saul*, 2 *Sam.* 2. 5. The brethren alſo took the body of *Stephen* and buried it, *Act.* 8. 2. Secondly, it is not to be denied but that lamentation and ſorrow may be made for the dead, obſerving S. *Pauls* rule, that we mourne not as thoſe that have no hope, that is, exceſſively: where S. *Paul* doth not ſimply forbid Chriſtians to ſorrow, but not as the Gentiles. The brethren alſo made great lamentation for *Stephen*, *Act.* 8. 2. Thirdly, we do alſo grant, that according to the divers cuſtoms of countreys, it is not unlawfull to uſe ſome comely rites and ceremonies in the buriall of the dead; not for religion, but for orders ſake: as among the Iſraelites, the mourners were wont to goe about in the ſtreets, *Eccleſiaſt.* 12. 5. And Chriſt commended the woman in the Goſpell, for anointing of him againſt his buriall, *Mark.* 14.

1 Theſſ. 4. 13.

But beſide theſe points by us confeſſed, and acknowledged, there are other more weighty matters, as touching the order of funerals, wherein wee worthily and juſtly diſſent from our adverſaries.

16. Error.

1 They doe attribute much to the places where men are buried, as in Churches, and Churchyards, but eſpecially under the Altar, *Rhemiſt.* As the ſoules of the righteous doe reſt in Chriſt, who is that Altar, under the which the Apoſtle ſaw the ſoules of Martyrs: ſo for the correſpondence to the place in heaven, their bodies are commonly laid under the Altar, where the ſacrifice of the body of Chriſt is daily offered, *Annot. Apocal.* 6. *verſ.* 9.

Anſw. The altar of the Croſſe was the only place where the body of Chriſt was ſacrificed: neither need it to be often offered in ſacrifice, but it ſufficed once only to have beene done. And in the Communion, we acknowledge no ſacrifice, but of praiſe and thankſgiving. It is kept only in remembrance of the death of Chriſt. And how ſhould it be available for the dead, ſeeing it profiteth not all the living, but only thoſe that are preſent, which doe eat and drink the holy elements of bread and wine in remembrance of the body and bloud of Chriſt, given and ſhed for [illegible]? So ſaith the Scripture, *Doe this, as oft as you doe it, in remembrance of me.* The doers there[illegible]gents and receivers, have the preſent benefit, not they which are abſent: how then can the de[illegible]ve any ſolace by it? It profiteth them not a whit to be laid in Churches, or Churchyards, o[illegible] hallowed places, as they call them; for all places are alike: neither helpeth it the dead to b[illegible]ed in one place more than another: for God ſhall command the ſea and all other places to give [illegible] their dead. The very Heathen did confeſſe as much: one ſaith, It ſkilleth not, *humile, an ſublime pu*[illegible]*m*, whether I rot under, or above the ground. And another thus writeth, *Cœlo tegitur, qui non h*[illegible] *urnam*: Heaven is a covering to him that hath no other coffin. It were a foule ſhame then for C[illegible]ians, to exceed the very Gentiles in their ſuperſtitious conceits. *Auguſtine* ſaith, *Si aliquid prodeſt* [illegible]*io ſepultura precioſa, oberit pio vilis, aut nulla*: If ſumptuous funerals profit the wicked, then hom[illegible] no burials doe hurt the godly. Therefore as it helpeth not a wicked man to be buried in o[illegible] more than another; ſo it doth not hinder or hurt the godly and righteous man.

Heb. 9. 25. 27.
Heb. 13. 15.
1 Cor. 11. 25.

Revel. 20. 13.
Theodor.
Lucan.

De cura pro mortuis cap. 3.

Bellarmine objecteth the example of the Patriarks, who dying in Ægypt, gave charge for their bodies to be buried in the land of promiſe: from whence he concludeth, that it is availeable to be buried in holy places: And afterward in the times of the Chriſtians, they uſed to burie their bodies in Churches, *Bellarm. cap.* 19.

Contra. Firſt, the Patriarchs deſired to be buried in the land of promiſe, not for the holineſſe of the place, but partly to be joyned to the ſepulchres of their fathers, as *Iacob* alleageth, partly to ſhew their faith and aſſurance of Gods promiſes as touching the deliverance of the Iſraelites out of Egypt, as *Ioſeph* confeſſeth: for afterwards, when the people were come out of Egypt, they had no ſuch deſire for their buriall: for *Miriam* was buried in Kadeſh, and *Aaron* in the mount Hor in the wilderneſſe, *Numb.* 20. Gen.49.31. Gen.50.25.

Secondly, it is untrue that it was practiſed of ancient time among the Chriſtians to burie their dead in Churches, but this uſe was taken up afterward, as ſuperſtition increaſed: for this was forbidden both by the Imperiall, and Eccleſiaſticall lawes: as *Cod. lib.* 3. *tit.* 43. *leg.* 12. *Mortuorum corpora non debent in civitatibus ſepeliri:* The bodies of the dead muſt not be buried in Cities: *Ergo*, much leſſe in Churches. And *lib.* 1. *tit.* 5. *leg.* 2. *Theodoſ. Nemo martyrum, &c.* Let no man thinke, that the ſeat of the Martyrs and Apoſtles is granted for humane bodies, that is, to be buried in.

Likewiſe, *Decret. part.* 2. *cauſ.* 13. *qu.* 2. *c.* 15. *Prohibendum eſt ſecundum majorum ſtatuta:* We prohibit, according to the decrees of our elders, that they be not buried in the Church, but in the porch, or the limits without the Church: but within the Church, *& prope altare*, and neere to the Altar where the bodie and blood of Chriſt is made, let them be buried by no meanes, &c. This Canon overthroweth the Rhemiſts collection for burials under the Altar.

Concil. Avernenſ. can. 5. *De opertorio altaris non ſacerdotis corpus, dum ad tumulum evehitur, obtegatur, quia ſacro velamine dum honorantur corpora, altaria polluuntur:* The Prieſts bodie muſt not bee covered with the Altar-cloth, while it is carried to the grave, for while the bodies are honoured with the holy vaile, the Altar is defiled, &c. If it be not lawfull for the Altar-cloth to cover the dead, much leſſe for the Altar it ſelfe, which is greater than the covering.

Concil. Bracarenſ. 1. *cap.* 36. *Ut defunctorum corpora nullo modo intra Baſilicam ſanctorum ſepeliantur, quia & hoc moris civitatum eſt, ut nullius defuncti corpus intra ambitum murorum ſit humatum:* That the bodies of the dead ſhould not in any caſe be buried within the Churches of the Saints, becauſe that it is the cuſtome alſo of Cities, not to burie their dead within the walles, &c. But if it had beene ſo great a privilege to the dead to be buried in the Church, and neere unto the Altar, I thinke this Councell would not have forbidden it.

This alſo hath beene the confeſſion of thoſe that have beene perſecuted for the truth: *William Tracie*; As touching the burying of my bodie, it availeth me not whatſoever be done thereto, *Fox* pag. 1043. col. 1. *Thomas Patmore:* That hee regarded not the place, whether it were hallowed, or no, where he ſhould be buried, after he was dead, pag. 1044. col. 2.

2 We condemne alſo their ſuperſtitious ceremonies which they uſe at their funerals; as the burning of Tapers, which ſignifieth, ſay they, that the ſoules of the dead are alive, *Bellarm. de Purgator. lib.* 2. *cap.* 19. 17. Error.

Anſwer. Firſt, this ſuperſtitious uſe of ſetting up candles, was directly forbidden in the Eliberine Councell, Canon. 34. 2. *Cereos per diem in cœmiteriis placuit non incendi:* We thinke it good that no wax-candles be burned by day in the Churchyards.

Bellarmine anſwereth, that the Gouncell doth onely forbid the ſuperſtitious uſe of the Gentiles in burning of candles: but this notwithſtanding, candles may be uſed to betoken the life of the ſoules departed.

Anſwer. The words of the Councell are generall, as in the 37. Canon likewiſe it is forbidden, *Ne lucernas publicè accendant:* That they ſhould in no wiſe ſet up candles publikely: and ſo abſolutely it condemneth the uſe of candle light by day.

Of the like ſort alſo were other ſuperſtitious uſages, as the going about of the Belman to will the people to pray for their ſoules, the ringing or jangling of bels to bring their ſoules to heaven, with queere-ſongs and other melodie to commit the bodies to the ground, and commending their ſoules to the protection of Saints. W[illegible]ie not, but comely and decent orders, void of ſuperſtition, may be uſed, according to the fa[illegible] the Countrie: as *Iacobs* bodie was embalmed after the manner of the Ægyptians, *Geneſ.* 50. 2[illegible]e buriall of their Kings, the Iſraelites uſed to burne odors, *Ierem.* 34. 5. The Jewes manner was t[illegible]h the bodies of the dead, to winde it up in a linnen cloth, and burie it with ſpices and odors: S[illegible] Saviours bodie was buried after the manner of the Jewes, *Iohn* 19. 40. We read alſo that *Ioſeph* [illegible]put into a Coffin or Cheſt, *Gen.* 56. 26. Of theſe and the like cuſtomes, *Auguſtine* giveth a rule, w[illegible]g upon thoſe words in the Goſpell, *Iohn* 19. 40. As it was the manner of the Jewes to burie: *N[illegible]ibi videtur Evangeliſta ſic fruſtra dicere voluiſſe: ita quippe admonuit, in hujuſmodi officiis, qu[illegible]rtuis exhibentur, morem cujuſque gentis eſſe ſervandum: in Iohann. tract.* 120. Me thinketh the E[illegible]gelist ſaid not thus without cauſe: hereby letting us to underſtand, that in performing ſuch du[illegible]buriall to the dead, the manner and cuſtome of every Countrie is to be kept.

The Jewes alſo had a cuſtome, with ſome companie or frequencie of people, to bring their dead to the ground, *Eccleſ.* 12. 5. And in the while, to uſe ſome admonition to the people concerning death and mortalitie which came in by ſinne, and of the wrath and mercie of God, *Syrm. interp. in Mark.* 14. 3. Neither doe we ſee, why it is not lawfull now among Chriſtians, at funerals and burials, to have ſome godly Sermon and exhortation, to put the people in minde of their end, and to comfort them with the hope of the reſurrection, as alſo to give God thanks, for thoſe his faithfull ſervants, that did glorifie him by their life, and by their godly departure. This ſeemeth alſo to have beene the commendable cuſtome of the Church in ancient time: as *Auguſtine* writeth thus, *Expoſit. in Pſal.* 103. *part.* 1. *Pauca nos cogit dicere temporis anguſtia, quod & novit charitas veſtra debere nos exequiis fidelis corporis ſolenne obſequium:* The ſhortneſſe of the time cauſeth me to be briefe, and you know, that we are to performe a ſolemne dutie to the body of our faithfull brother, &c. The Sermon ſeemeth to have beene made at ſome funerall.

Concil. Colonienſ. part. 7. cap. 52. In ſepulturis & exequiis mortalitatis admonitio diligens fiat, & excitandi inter alia præſentes, ut recogitent ſibi eodem modo hinc excedendum eſſe: In burials and funerals, the people muſt carefully be admoniſhed of mortalitie, and they which are preſent, ſhould be ſtirred up to conſider, that they alſo are mortall.

Jerem. 16. 7. John 11. 31. The Jewes alſo, the buriall being ended, did comfort thoſe that mourned, and ate and dranke with them, and gave them the cup of conſolation: Both which cuſtomes may be kept and retained without any ſuperſtition. But other cuſtomes and ceremonies, that doe ſavour of impietie, and doe any way imply prayer or commendation of the ſoules of the dead, ought to be left and aboliſhed.

18. Error. 3 Another abuſe in popiſh funerals, is their ſuperſtitious and often remembrance of the dead: for they have their weeks minde for the dead the ſeventh day, nay their halfe weeks minde the third day, their moneths minde the thirtieth day: and beſide, their anniverſarie or yeeres minde. I pray you what need all this? Where doe they finde, that we ſhould mourne for the dead many dayes, yea moneths, Gen. 50. 10. yea a whole yeere, as they uſe to doe: *Ioſeph* mourned but ſeven dayes for his father: So did the 1 Sam. 31. 13. Gileadites for *Saul.* The Egyptians indeed mourned threeſcore and ten dayes, when *Ioſeph* mourned but ſeven: that we may ſee a manifeſt difference betweene the moderate mourning of the faithfull, and the exceſſive lamentation of Infidels. But the popiſh yeeres mindes doe farre exceed the Egyptians ſtinted mourning: there being five times 70. dayes in a yeere. Yet yeerely ſtipends, erected for weekly, monethly, quarterly, or yeerely Sermons we miſlike not: being ordained for the inſtruction of the people, without any relation to the ſoules of the dead, otherwiſe, than to give God thanks for them, and thoſe good things which the Lord wrought by them.

Let us ſee their owne Canons: *Decret. part. 2. cauſ. 13. qu. 2. c. 24. Et luxit eum Iſrael, &c.* And Iſrael mourned for *Iacob* ſeven dayes: *Hæc ergo ſequenda ſolennitas, quam præſcribit lectio:* This ſolemnitie is then to be obſerved, which the Scripture preſcribeth. And againe, *Planxerunt filii Iſrael Moſen, &c.* The children of Iſrael bewailed *Moſes* thirtie dayes. Both theſe obſervations are grounded upon authoritie, &c. for *Iacob* they mourned but ſeven, for *Moſes* thirtie, who was ſuch a Prophet, as Iſrael in all reſpects had not the like. This was not a yeeres minde: and beſide, the Iſraelites in this mourning made not prayers for the dead, as they uſe to doe, but mourned for the loſſe of ſuch excellent men.

19. Error. 4 They doe greatly erre and are deceived, in holding it to be a meritorious worke, which is performed in the buriall of the dead: alleaging to this purpoſe that place, where *David* ſent meſſengers 2 Sam. 2. 4. to the men of Jabeſh Gilead, ſaying; *Bleſſed are ye of the Lord, that you have ſhewed ſuch kindneſſe unto your Lord Saul, and have buried him: therefore now the Lord ſhew mercie and truth unto you. Bellarm. cap.* 19.

Anſw. There can be no ſuch concluſion gathered out of theſe words: The Lord will ſhew mercie, according to his truth and promiſe, to thoſe that are mercifull: *Ergo,* it is meritorious to be mercifull: for here the reward dependeth of Gods promiſe and truth, not upon the worthineſſe of the worke: Indeed *David* ſaith, as it followeth in that place, I will recompence this benefit, becauſe you have done this thing. They might deſerve kindneſſe at the hands of *David,* becauſe one good turne requireth another: but before the Lord there is no merit or deſert. Secondly, to burie the dead is a worke of charitie, and therefore commanded, as all other duties of chariti[illegible]e. The things then commanded, we doe of dutie, we are bound to doe them: *Ergo,* they are no[illegible]ritorious. So ſaith our Saviour Luk. 17. 9. Chriſt, doth the maſter thanke his ſervant for doing that which h[illegible] commanded? I trow not.

20. Error. 5 In their funerals and ſuffrages for the dead, they doe mak[illegible] difference betweene the rich and the poore: for they ſay, it is poſſible that ſo many prayers a[illegible]ffrages may be made at once for the dead, that their ſoules may at once be delivered out of Pu[illegible]rie, *Et ideo in hoc ſolo caſu melior eſt conditio divitis, quàm pauperis, quia habes unde ſuffragia fia[illegible] ipſo:* And therefore in this caſe onely the eſtate of the rich is better than the poore, becauſe he [illegible] wherewithall ſuffrages ſhould be made: that is, is able to give great Legacies, and bequeſts to th[illegible]d: *Albert. mag. de officio miſſ. tract.* 3. Againe, they have greater reſpect unto the Pope departed, tha[illegible]y other: for the firſt day, there muſt be 200. Maſſes read for his ſoule, and for nine dayes after 100 [illegible]ſſes every day, *Tilemann. de primat. pontif. error.* 86.

Anſwer. Where doe they read in all the Scriptures, th[illegible]ich in matters of the ſoule ſhould be preferred before the poore? nay, the Scripture ſaith plainly, that God is no accepter of perſons: Act. 10. 34. And S. *Iames* ſaith, We ought not to regard a rich man that weareth goodly apparell, having a gold ring, before a poore man in vile apparell. Where alſo doe they learne to pray for none but for thoſe, for whom they are hired to pray? And if prayer be a worke of charitie, and if by their prayers they can deliver mens ſoules out of Purgatorie, why doe they not extend their charitie to all in praying for them? Jam. 2. 2.

What if the rich Glutton, and poore *Lazarus* were alive now, or theſe Popiſh Maſſe-mongers had lived then; would they have beene bought for money to have prayed for the rich mans ſoule, and let *Lazarus* alone? It is like they would. But ſurely all their Maſſes ſhould neither have profited the one, nor the want of them have hindered the other. Marke, I pray you, what *Auguſtine* ſaith: *Præclaras exequias in conſpectu hominum purpurato illi diviti turba exhibuit famulorum: ſed multò clariores in conſpectu domini ulceroſo illi pauperi miniſterium præbuit Angelorum:* A goodly funerall did the friends and ſervants make for the rich man araied in skarlet in the ſight of the world: but a more bleſſed buriall had the poore man in the ſight of God, by the miniſterie of the Angels, &c. Therefore there is no reſpect of perſons to be had among the dead: neither have the rich any greater privilege for the multitude of ſuffrages, than the poore that wanteth them: for no doubt the rich mans executors ſpared for no coſt; Maſſes, Trentals, Dirges they had enough, if they were then to be had: yet for all this ſtirre his ſoule went to hell, and *Lazarus* ſoule was by the Angels carried to heaven, that had none of this geare. De cura pro mortuis cap. 9.

6 Laſtly, if there were no other thing to be miſliked in their funerals, this were ſufficient to condemne them as abominable; that they thinke, their ſinging, chanting, ringing, giving of dole and almes to the poore, and all other their ſuperſtitious cuſtomes, doe helpe and profit the dead, *Bellarm. ibid.* 21. Error.

Auguſtine giveth two reaſons of this dutie to be ſhewed in the burying of the dead. Firſt, *Corpori humando quicquid impenditur, non eſt præſidium ſalutis, ſed humanitatis officium:* What dutie is performed in entring the bodie, is an officious worke of humanitie, not any releefe for the health of the ſoule. Secondly, ſaith he, *Corpori mortuo, ſed tamen reſurrecturo, &c. impenſum hujuſmodi officium, ſit quodammodo ejuſdem fidei teſtimonium:* This Chriſtian dutie beſtowed in burying the dead bodies, which ſhall notwithſtanding riſe againe, is a lively teſtimonie in us of the ſame faith. That is, we doe carefully commit the bodies of Chriſtians to the ground, knowing that they are not loſt, but ſhall riſe againe: but as for the dead themſelves, they receive no benefit at all. *Curatio funeris, conditio ſepulturæ, pompa exequiarum, vivorum ſunt ſolatia magis, quàm ſubſidia mortuorum:* This great proviſion for funerals, this great pompe of burials, they are comforts for the living, not helps to the dead. De cura pro mortuis epilog. c. 18. De cura pro mortuis cap. 2.

The ſecond part of this Controverſie, of the Saints departed that are in joy and bliſſe.

This controverſie ſtandeth of theſe ſeverall queſtions.

1 Of the bleſſed eſtate of the Saints in heaven, and of the canonizing of them upon earth.

2 Of the adoration of Saints: Firſt, whether they be to be adored or not, and whether it be lawfull to ſweare by them. Secondly, of the divers kinds of worſhip. Thirdly, of the worſhip of Saints upon earth.

3 Of the invocation of Saints; whether they pray for us and underſtand our prayers.

4 Of the adoration, tranſlation, keeping of reliques, and of the miracles wrought by them.

5 Of Images, and the ſigne of the Croſſe, and other matters thereto belonging more particularly handled.

6 Of Churches: the forme, uſe, ornaments, dedication of them, and ſuch like.

7 Of Pilgrimages and Proceſſions.

8 Of holy and feſtivall dayes, the Lords day, and Saints dayes.

9 Of the Virgin *Mary*, her conception, vowes, aſſumption, worſhip, merits. Of theſe now in order.

The firſt queſtion, concerning the bleſſed and happie eſtate of the Saints departed.

This queſtion hath two parts: Firſt, of their bleſſedneſſe which they have before God in heaven. Secondly, of the publiſhing or making knowne their bleſſedneſſe before men, which they call the canonizing of Saints.

The firſt part, of the bleſſed eſtate of the Saints before God in heaven.

The Papiſts.

Bellarmine taketh great paines, [illegible]. 1. *de Sanctis*, in ſix long Chapters together, to prove, that the Saints departed doe preſen[illegible]oy the ſight of God, and doe enter into bliſſe; and that their ſoules forthwith are received in [illegible]ven, and are not kept in any ſecret by-places till the day of judgement. But all this while he fighteth with his owne ſhadow: for we grant as much as he proveth, Luk. 23. 40. Philip. 1. 23. 2 Cor. 5. 1. Heb. 12. 22. 22. Error.

that the righteous are with Chriſt ſo ſoone as they are looſed from their bodies, as Chriſt ſaid to the theefe upon the Croſſe, This day thou ſhalt be with me in Paradiſe. See alſo to this purpoſe, *Philip.* 1.23. 2 *Corinth.* 5. 1. *Heb.* 12. 22. All theſe places doe evidently prove, that preſently after their departure, the ſoules of the faithfull doe enjoy the preſence of Chriſt, and the celeſtiall companie of the Angels in heaven. Yet our adverſaries ſtay not here, neither are contented with this, that the Saints are bleſſed: but proceed further, and give them a full poſſeſſion of bleſſedneſſe, making no difference betweene them and the Angels in glorie, but affirme that they are as highly exalted as the Angels are, ***Rhemiſt. annot. Luk.*** 15. *ſect.* 2. And ***Bellarmine*** therefore taketh up *Calvin*, becauſe hee ſaith, the Saints are yet in hope and expectation of the perfect fruition of glorie, *cap.* 1. *lib.* 1. *de Sanctis.*

The Proteſtants.

Apocal. 14. 13.

WE confeſſe, that the Saints in heaven are alreadie bleſſed: yet they looke for the full accompliſhment and perfection of their glorie, when as their bodies ſhall be glorified in the reſurrection: Then it is ſaid, they ſhall be like the Angels, and yet not in all things; much leſſe are their ſoules now equall to the Angels in glorie.

Matth. 22. 30. Apoc. 6. 10.

Argum. 1. The Saints ſhall be as the Angels, but not before the reſurrection. Neither can it bee proved out of that text, that they ſhall then be equall to the Angels in all things: for it is not all one to ſay; They ſhall be as the Angels, becauſe they ſhall then need no marriage, as to ſay, they ſhall bee equall to the Angels in all things. ***The ſoules under the Altar doe crie, Lord, how long! Ergo,*** they are in expectation of greater glorie. And reaſon alſo giveth as much, that the bodie and the ſoule being joyned together in the Kingdome of God, ſhall make a fuller weight and meaſure of joy.

2 Pet. 2. 4. Jud. 6. Matth. 25. 41. Matth. 8. 29. Luk. 8. 31. 1 Iohn 3. 2.

Argum. 2. The wicked ſpirits and damned ſoules have not yet their full and perfect torment: ***Ergo,*** neither the Saints their perfect joy. The devils are now tormented, and kept in chaines of darkneſſe: But their full damnation is reſerved for the day of the Lord: They are not yet tormented in ſuch meaſure as they ſhall be, and themſelves make account for.

Argum. 3. 1 *Iohn* 3. 2. ***Wee know, that when he ſhall appeare, wee ſhall be like him.*** This Scripture ſheweth, that wee ſhall not have a perfect conſummation of glorie before the day of judgement.

Bellarmine anſwereth, that the text is not, ***When he ſhall appeare,*** but as before the Apoſtle ſaid, ***It doth not appeare what we ſhall be,*** ſo here, ***when it*** (not ***he***) ***ſhall appeare, what we ſhall be:*** ſo that this place ſheweth only that the glorie of the Saints ſhall not be manifeſted to the world before that day, not that they ſhall not have their glorie before, ***Bellarm. lib. de ſanctis c.*** 3.

Coloſſ. 3. 4.

Contra. Who ſeeth not how hee corrupteth this text: for what elſe can be the ſenſe of this place, ***Cum apparuerit, ſimiles ei erimus:*** than this, when ***hee*** (not ***it***) ſhall appeare, wee ſhall be like him: what him ſhall we be like, but the ſame that is underſtood to appeare? Againe, that Chriſt is here implied to appeare, it is manifeſt by the like place: ***When Chriſt, which is our life, ſhall appeare, then ſhall wee appeare with him in glorie:*** So then, the perfection of our glorie is deferred till Chriſts comming.

* Rhemiſt. Luk. 20. ſect. 3. affirme that ſome Saints ſhall be above the Angels. Heb. 2. 16. Tractat. in Johan. 110.

Laſtly, if now the Saints are equall to the Angels in joy, their ſoules onely being in heaven; it then followeth, that in their reſurrection, when their bodies ſhall be reſtored to their ſoules, their happineſſe ſhall farre * exceed the Angels: which no where the Scripture teacheth us, unleſſe they will thus reaſon, Chriſt tooke not the Angels, but the ſeed of ***Abraham: Ergo,*** we are better than the Angels. But to this ***Auguſtine*** anſwereth very well: Some perhaps will ſay, that wee are better than the Angels, becauſe Chriſt died for us, and not for the Angels. ***Quale eſt*** (ſaith he) ***ideo ſe velle (ægrotum) laudari, quia vitio ſuo tam deteſtabiliter ægrotavit, ut non poſſet aliter quàm medici morte ſanari:*** As if a ſicke man deſerved commendation, becauſe by his owne fault he was ſo dangerouſly ſicke, that hee could not be healed but by the death of the Phyſitian. ***Quid hoc aliud eſt, quàm de impietate gloriari? Chriſtus enim, &c. pro impiis mortuus eſt:*** What is this elſe but for man to boaſt of his wickedneſſe? Chriſt died not for Angels, but for men, becauſe they were wicked.

Now, whereas ***Bellarmine*** reproveth ***Calvin*** for thus writing, ***Animas piorum militiæ labore perfunctas in beatam quietem concedere, ubi cum fœlici lætitia fruitionem promiſſæ gloriæ expectant:*** That the ſoules of the godly having ended their warfare, are gone unto bleſſed reſt, where moſt joyfully they doe expect the full fruition of the promiſed glorie: And the Jeſuite further giveth this uncharitable cenſure: ***Nota miram ſtultitiam hominis:*** See the great fooliſhneſſe of the man: Now it ſhall eaſily appeare, that ***Calvin*** ſaith none other thing than was concluded by the Greeke and Latine Church in the Florentine Councell: ***In procœmio: Animas juſtorum perfectam ſuam felicitatem, quatenus animæ, conſecutas cenſemus; ita tamen ut aliam cum corporibus ſuis perfectionem expectent, qua perpetuò fruantur:*** We doe thinke that the ſoules of the righteous have alreadie obtained their perfect felicitie, as they are ſoules; yet ſo, that they looke for a more perfect ſtate with their bodies, for ever to enjoy. Thus ***Bellarmine*** either of malice or ignorance, chargeth a generall Councell with fooliſhneſſe, ſeeing he raileth upon ***Calvin,*** for ſpeaking or writing as it was by the generall Councell decreed.

Their owne Canons conſent hereunto: ***Decret. Greg. lib.*** [illegible] ***ca.*** 6. It is confeſſed by ***Innocent.*** 3. ***Sanctorum gloriam uſque ad judicium augmentari:*** That the glorie of the Saints doth increaſe till the day of judgement. And the Maſter alloweth their opinion as more probable, that hold, that ***Angeli*** *uſque ad diem judicii ſcientia & aliis proficiant*, Angels doe increaſe in knowledge and other things till the day of judgement, *lib.2. diſtinct.*11.*g.* If the glorie of Angels is not yet perfect, much leſſe of the Saints, who yet expect the redemption of their bodies.

1 In the Greeke Liturgie, which goeth under the name of S. *Baſil*, they thus uſe to pray, *Lord remember the Saints, which have pleaſed thee from the beginning, our holy Fathers, the Patriarks, Prophets, Apoſtles, Martyrs, Confeſſors, Evangeliſts, Preachers, and all the righteous, which are dead in the faith, and ſpecially the bleſſed and ever living virgin Marie, S. Iohn Baptiſt, S. Stephen, &c.* If they did hold, that there could be no acceſſion of glorie to theſe bleſſed Saints, they would not thus pray: they have relation to the perfect glorie, which ſhall be in the reſurrection: for thus alſo it ſtandeth in the ſame Liturgie: *Memento Domine omnium dormientium in ſpe reſurrectionis aeterna*: Remember all them O Lord, which ſleepe now in the hope of eternall reſurrection. 2

2 So the Liturgie of *Cyrill* of Alexandria: *O Lord, have pittie upon our fathers and brethren, whoſe ſoules thou haſt received, give them reſt*: and then they name *the Patriarks, Prophets, the virgin Marie, S. Iohn Baptiſt, S. Stephen*: grant that all their ſoules may reſt in the boſome of *Abraham, &c. Raiſe their bodies in the day which thou haſt ordained, according to thy true promiſes.*

3 Wittemberg, c.24. *The ſtate is all one of a Saint, which is at reſt in Chriſt, and a faithfull man that dieth, for he that dieth in the faith is a Saint, &c. Charitie wiſheth, that we deſire to the dead all tranquilitie and felicitie in Chriſt, &c. but the dead are not helped by our prayers, &c.*

4 See their owne decrees alleaged before.

The ſecond part, of the Canonizing of Saints.

The Papiſts.

THe Canonizing of Saints is nothing elſe but the publike determination and ſentence of the Church, whereby men that are dead, are judged to be Saints, and worthie of honour and worſhip, as to be prayed unto, Temples and Altars to be ſet up in their names, holy dayes to be appointed for them, and their reliques to be adored. And thus it is lawfull, profitable, and expedient for the Church to canonize Saints, *Bellarm. cap.* 7. 23. Error.

Arg. 1. The Patriarks and Prophets were canonized for Saints in the old Law, *Heb.*11. So *Act.*7. *Stephen* and other were canonized: therefore it is credible, that the Lord would have the ſame order ſtill continued in his Church, *Bellarm. cap.* 7.

Anſwer. Firſt, neither in the old nor the new Law, were any ſet up to be Saints, with intent to be worſhipped, called upon, Temples to be conſecrated in their names; but onely the Scripture giveth teſtimonie of them, as of holy and faithfull men: and ſo may wee alſo honour the bleſſed Martyrs, whom the cruell Emperours of Rome, and ſince them the Popes of Rome have ſent through fire and other torments to heaven. Secondly, when they have as good teſtimonie for their Saints, as we have for the holy Patriarks and Prophets, they may be bold to pronounce them to be holy, bleſſed. Thirdly, your argument followeth not, unleſſe you will ſay, that the Church may doe all things now, which the Prophets and Apoſtles did then: They may as well make Scripture, and more Canonicall books by the ſame reaſon, as make and canonize new Saints.

*Arg.*2. The Saints are unto us examples of vertue and to be imitated, as the Apoſtle ſaith, *Remember your overſeers, which have ſpoken to you the word of God, the end of whoſe converſation beholding, imitate their faith.* But how can we imitate them, unleſſe we know in particular who are to be imitated? *Bellar.* Heb. 13.7.

Anſwer. Firſt, the Apoſtle propoundeth the example of their Paſtors then living, to be imitated of them, whoſe converſation they did behold. This place maketh nothing for the imitation of canonized Saints, dead many yeeres agoe: whoſe life and converſation is not certainly knowne. Secondly, we need not run to Popiſh fables, to ſeeke patterns to follow, wee may ſet before us the example of godly men living; or if they faile us, we have moſt perfect examples in Scripture: as S. *Paul* ſaith, *Be followers of me, as I am of Chriſt, and obſerve them, as you have us for an example.* Thirdly, if Popiſh Saints ſhould be imitated, then *Thomas Becket* muſt be followed in his rebellion to the King; *Bonaventure* in his blaſphemie againſt Chriſt, aſcribing the worke of our ſalvation to the virgin *Marie*, as may be ſeene in his Ladie Pſalter, compiled to the honour of her: and many ſuch goodly examples ſhall we finde in the lives and acts of Popiſh Saints. 1 Cor.11. 1. Philip.3.17.

The Proteſtants.

THat none of the Saints are to be adored or worſhipped, their images, or reliques, or prayers to bee made unto them, or any ſuch honour to be given them, it ſhall afterward appeare more at large: and therefore they ought not be canonized to any ſuch end or purpoſe. We alſo grant, that the number of Gods Saints and elect increaſed daily: and we are ſure in generall, as the Scripture teſtifieth, that the death of his Saints is precious in the ſight of God, And that all are bleſſed that die in the Lord: But particularly wee are not able certainly to determine of any; the matter is to be left wholly unto God, and we in the meane time to hope the beſt. Pſal.116.15.

Argum. 1. If the Church have authoritie to canonize Saints, and determine of the election or ſalvation of men, then may we as well judge of the condemnation of thoſe that are loſt: for if it bee

Rom. 14.4.

knowne to the Church who are Saints in heaven, they alſo may as well define who are damned in hell. But this none can doe: nay, it were great raſhneſſe, and want of charitie for any ſo to take upon them. S. *Paul* ſaith, *Why condemneſt thou another mans ſervant? he ſtandeth or falleth to his owne maſter.* No man can judge whether the ſervant ſtand or fall, but his maſter: *Ergo*, if the Church preſume to determine of the election or damnation of thoſe that are departed, ſhe is now a Miſtriſſe and Ladie rather of the Saints, than they Lords or Patrons to her, as the Papiſts hold they are.

1 Cor. 4. 5.

Matth. 20. 23.

Argum. 2. *Iudge not* (ſaith S. *Paul*) *before the time untill the Lord come.* The judgement then of men, who are ſaved, and who are condemned, is reſerved for the comming of Chriſt: Therefore it is great preſumption for men to prevent the time, and to take upon them to bee Judges in Gods place. Againe, our Saviour Chriſt ſaith, that to ſit at his right hand or left, in his Kingdome, was not his to give (meaning as he was man) but it ſhall be given to them for whom it is prepared of my father. How then is it in the power of any ſinfull man, to give unto any a ſeat, either at the right hand, or left hand of Chriſt, in the Kingdome of God? *Argument. Gualter. Bruti. Fox. pag.* 487.

Auguſtine alſo conſenteth, *Non ſeparatio jam cuiq; tuta eſt*, &c. It is not ſafe for men now to make ſeparation (of the good and bad) it belongeth to him that cannot erre: Wee in this life doe hardly know our ſelves, how much leſſe ought we to judge raſhly of others? *Expoſit. in Pſal.* 139. *in præfat.* Here are two reaſons given, why it is not lawfull for men to judge of the election or reprobation of men: firſt, their judgement is ſubject to error, and therefore the matter muſt be referred to God, who erreth not. Secondly, we cannot judge our ſelves, much leſſe can we judge of others: *Ergo*, no man living ought, or is able to define either who are Saints in heaven, or who are damned in hell.

Anaſtaſius decret. 2. *Monente nos beatiſſimo Paulo Apoſtolo*, &c. Know ye, that as the Apoſtle *Paul* doth admoniſh us, we muſt obſerve and take heed, that there ariſe no offence in the Church, while we take upon us to doe that which we cannot, that is, to judge thoſe which are gone out of the world: for none of us liveth or dieth to himſelfe, but whether we live or die, we are the Lords: wherefore, why judgeſt thou another mans ſervant, &c. Here we have the judgement of a Pope himſelfe, grounded upon S. *Pauls* judgement, that it is not in the power of the living to judge the dead, either in condemning or acquiting them.

Thevet. Coſmogr. lib. 10. c. 15.

1 The Greekes acknowledge none of the Saints of the Latine Church, nor the Indians, except the Apoſtles and Prophets.

Thevet. lib. 10. c. 15.

2 The Æthiopians or Abyſines doe acknowledge but very few of the Saints honoured in the Latine Church, except S. *Catharine*, by reaſon her bodie is in Mount Sinai, S. *Anthonie* the Egyptian, and S. *Helen*, and the virgin *Marie*: it ſeemeth that they hold no ſuch canonization of Saints neceſſarie.

Harm. ſect. 2. pag. 28.
2 Cor. 13. 12.

3 Confeſſ. of Bohemia, c. 17. *We call ſuch beleevers in Chriſt (as yet are converſant here in earth) Saints, as S. Paul ſaith, all the Saints greet you:* See alſo to this purpoſe, the confeſſion of Wittemberg in the former queſtion. If the faithfull in earth are Saints alreadie, they need not to be canonized afterward.

Lib. 1. de adorat. diſp. 5. c. 3.

4 *Vaſques* the Jeſuite ſaith: *Aliqui Catholici probant, non eſſe certum de fide*; &c. Some Catholikes prove that it is not certaine, as of faith, that the Saints, which we worſhip, are to be worſhipped, *Quia non eſt ex fide eos eſſe ſanctos*: becauſe it is not of faith, that they are Saints.

An appendix or third part, of other circumſtances, which belong to the canonizing of Saints.

The Papiſts.

24. Error.

THey ſay, that it doth appertaine onely to the Pope, to canonize a Saint for the whole Church: and that none ought to be acknowledged for Saints, but they that are ſo canonized by him: And that herein the Pope is of ſo infallible a judgement, that he cannot erre in canonizing of Saints: becauſe that ordinarily none are canonized by the Pope for Saints, which have not beene knowne to worke miracles, *Bellarm. lib.* 1. *cap.* 8. 9. 10.

Argum. 1. That it belongeth to the Pope to canonize Saints, *Bellarmine* thus proveth: to define and declare who are hereticks, appertaineth to the Pope: *Ergo*, the contrarie alſo, to determine who are Saints in heaven.

1 Tim. 1. 20.

Anſwer. Firſt, the argument followeth not, the Pope may judge of men according to their preſent ſtate in this life: *Ergo*, of their ſtate afterward. For an heretike is diſcerned according to that he preſently holdeth and teacheth, who may afterwards be converted from his hereſie: as S. *Paul* ſaith, *He had delivered Hymenæus and Alexander to Sathan, that they might learne not to blaſpheme.* Though the Apoſtle for the preſent caſteth them out as hereticks, yet he deſpaireth not of their converſion: wherefore to be an heretick and a reprobate doe not alwayes concurre, and therefore the argument followeth not: For to be an heretick and a Saint are not contraries: he that is firſt an heretick, being converted, may become a Saint, as S. *Paul* of a perſecuter was made a Preacher.

1 Cor. 16. 22.

Secondly, it belongeth not to the Pope to determine who are hereticks; but every Church hath power to declare by the Scriptures what hereſie is, and who are hereticks: the Apoſtles have given us rules to know hereticks by; as, *If any man love not the Lord Ieſus, let him be anathema:* according to this rule, all that detract from the humanitie of Christ, as the Anabaptiſts; or fom his divinitie, as the

Arrians; or from his offices, as the Papiſts, are hereticks. Againe, *If any man obey not our doctrine, note him.* 2 Theſſ. 3. 14. And, *Every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God.* 1 Ioh. 4. 3. According to theſe and ſuch like rules in Scripture, it is lawfull for every Church to define an heretick, and for every man to avoyd him. *An heretick, after the firſt and ſecond admonition, avoyd.* Tit. 3. 10. It is but a ridiculous toy, that we muſt ſend up to Rome firſt, to know the Popes pleaſure, who ſhould be counted an heretike.

Thirdly, the Popes are not fit men to judge of hereſie, ſeeing many of them have beene hereticks: as *Marcellinus* an Idolater, *Liberius* an Arrian, *Honorius* a Monothelite, with many more, as we have ſeene before in the controverſie of the Pope.

Argum. 2. Now that the Pope cannot erre in canonizing of Saints, hee would make us beleeve, becauſe there hath yet beene no error detected that way: the Pope hath Sainted none which were not Saints indeed.

Anſw. The contrarie is true, that hee hath canonized many notorious rebels, and other wicked perſons, as *Thomas Becket* of Canterburie, *Hugh* of Lincolne, both rebels to their Prince, with many more, as further followeth preſently to be ſhewed, *Argum.* 3. and therefore, becauſe the Pope is and hath beene ſo groſlie deceived in canonizing of Saints, hee may bee aſhamed to juſtifie his palpable errors.

The Proteſtants.

First, if Saints were to bee regiſtred and canonized, as they ſay; yet it ſhould not belong to the Pope, but to the whole Church.

Argum. 1. The Pope hath no authoritie over the whole Church; no nor yet in any other Biſhops dioceſſe, no more than they have in his: Let him be content with his owne dioceſſe (and it were to be wiſhed that he could rule that well) the whole world is too large a Province for him. Secondly, the whole Church hath power to excommunicate and deliver up to Satan, and to cut off the prophane and wicked from the Church of God, as Heathen and Publicans: 1 Cor. 5. 4. Math. 18. 17. *Ergo*, to judge who are members of the Church, and Saints of God, is a matter which appertaineth to the whole Church. Thirdly, before *anno* 800. in the time of *Carolus magnus* there was no Saint publikely canonized by the Pope, as *Bellarmine* confeſſeth: but the truth is, this cuſtome of ordinary canonizing Saints began not till more than 1000. yeeres after Chriſt, till *Alexander* the 3. his time, and *Gregorie* the 7. I pray you then, were there no Saints before? if there were, who canonized them?

Argum. 2. So much as is to be knowne of Saints and holy men, every Chriſtian is to acknowledge, without any publike decree or determination of the Pope or any other: for the word of God giveth rules, whereby wee may diſcerne the righteous from the unrighteous. Chriſt ſpeaking of falſe Prophets, ſaith, By their fruits ye ſhall know them. Math. 7. 16. And againe, he ſaith thus to his Apoſtles, By this ſhall men know that you are my diſciples, if you love one another. Ioh. 13. 35. By theſe rules, it is eaſie for every Chriſtian to judge who for the preſent time are the true diſciples of Chriſt, who otherwiſe.

Argum. 3. It is a moſt impudent and ſhameleſſe ſaying, that the Pope cannot erre in canonizing of Saints: Firſt, Miracles are no ſufficient proofe of a Saint: for many that ſhall be condemned in the day of judgement, have had power to doe ſtrange works. Math. 7. 22. 23. Secondly, what better argument can wee have of this, than common experience? For the Popes have regiſtred in their Calendars notorious wicked men, and traitors to their Princes, as Saints and holy men: Such an one was *Thomas Becket*, who ſome hundred yeeres was worſhipped as a Saint, by the name of Saint *Thomas of Canterburie*; and yet was a plaine traitor to his Prince, *Fox* pag. 225. And therefore his ſhrine was juſtly put downe in King *Henry* the 8. dayes. *Richard Scroope* of Yorke was openly in armes againſt *Henry* the 4. *Thomas* Earle of Lancaſter a rebell againſt *Edward* the 2. yet both are the Popes canonized Saints. Fox pag. 579.

Elizabeth Barton was called the holy Maid of Kent, and fained that ſhe had many revelations: yet was found to be a traitor, and executed: Theſe are the Popes Saints. And on the other ſide, they have condemned the true Saints and Martyrs of God, and accurſed them to the bottomleſſe pit of hell: Fox pag. 1054. as they dealt moſt wickedly with *Iohn Huſſe* that zealous ſervant of God, upon whoſe head they ſet a crowne of paper pictured with devils, as if he were given unto the power of Satan. But we doe judge of theſe holy men, as the Scripture teacheth, which ſaith, that they are bleſſed which die in the Lord. Apoc. 14. 13. Their good life, holy profeſſion, and conſtant death and martyrdome declared no leſſe; and that aſſurance, which God gave them of their election, as it appeared in that worthie Martyr Doctor *Barnes*, who being brought to the ſtake, ſaith thus unto the people; If Saints doe pray for us, I truſt to pray for you within this halfe houre: who at the ſame time uttered his opinion, that notwithſtanding to pray unto Saints was againſt the word of God, although it ſhould be granted that they pray for us. Fox pag. 1139.

Let them now bee aſhamed to ſay ſtill, that the Pope cannot erre in canonizing Saints, who condemneth good men, and juſtifieth the wicked, according to the common ſaying, Many are worſhipped for Saints in heaven, whoſe ſoules doe burne in hell.

If the Pope herein be of ſo infallible a judgement, how came it to paſſe, that *Bonifacius* the 8. did cauſe *Hermannus Ferrarienſ.* who had beene canonized for a Saint, after 30. yeeres to be taken out of his grave, and burned, *anno* 1300. Either he, by whom he was firſt canonized, or elſe *Bonifacius*, by whom hee was uncanonized or unſainted, muſt needs have groſly erred. And is it not as poſſible for the Pope to be deceived in judging who are Saints, as *Tertullian* and *Origen* erred in commending of *Pilate* and his wife for good Chriſtians? *Tertull. apologet, cap.* 21. by which authorities ſome were moved to canonize them for Saints. And *Decret. Greg. lib.* 3. *tit.* 45. *cap.* 1. mention is made of one, that was ſlaine in his drunkeneſſe, whom they worſhipped for a Saint. But it will be anſwered, that *Alexander* the 3. reproveth that abuſe in the ſame decree. But what will they ſay concerning the Saints of Rome, that are worſhipped under the Popes noſe, and by his allowance; ſhall they all go for currant, and true Saints indeed? Let them heare what *Lindanus* an archpapiſt complaineth of this matter: *Breviaria etiam Romanum novum feſta quadam habent ſanctorum, quorum nomina, neſcio an ſatis ſint vindicata, &c.* The Breviaries or Maſſe-books, yea the new Roman Breviarie hath many feſtivals of Saints, whoſe names, I know not whether they are ſufficiently tried and purged, &c. He affirmeth, that even in Rome many obſcure and unknowne Saints were worſhipped.

Fourthly, *Auguſt.* thus writeth of this matter: *Mutabilis eſt mens noſtra, qua percipit diſcendo, quod neſciebat, &c. & veriſimilitudine fallitur, &c.* Mans minde is mutable, learning that which it knew not, and loſing that by forgetfulneſſe, which it knew: and is deceived by a certaine likeneſſe of truth, to approve that which is falſe for true, &c. *Tractat.* 99. *in Ioann. Ergo,* the judgement of men is uncertaine, and the beſt may be deceived in judging of others, who are bad, and who good.

If all the Popes canonized Saints are to be worſhipped, prayers to be made unto them, holy dayes, and Churches to be conſecrate to their memorie, wherein (as the Jeſuite telleth us) conſiſteth the canonization of Saints: hereby it may appeare what ſmall diſcretion the Popes have ſhewed in their canonizing, in bringing ſuch an idle and ſuperfluous multitude into the Saints Calendar: that it were impoſſible for a man to remember all ſuch Saints names, that are to be prayed to. *Alexander anno* 1180. did canonize *Bernard Clarevallenſ.* and *Thomas* of Canterburie: *Innocentius* 4. *anno* 1250. *Edmund* of Canterburie, *Staniſlaus* Biſhop of Cracovia, and *Peter Veronenſ.* a Dominicane: *Alexander* 4. *anno* 1260. did canonize *Clara, Francis* his ſiſter, the father of the Franciſcanes: *Nicholaus* 4. *Lodovik. Toloſan* a Minorite: *Bonifacius* 8. *Lodovike* the French King: *Clement* 6. did canonize *Ive* a Prieſt *anno* 1350. *Nicholaus* 5. did make *Bernardine Senenſ.* a Franciſcane, a Saint: *anno* 1455. *Calixtus* 3. did adde to the Calendar *Vincentius Valentinenſ.* a Dominicane, *Albert. Depranenſ.* a Carmelite: *Pius* 2. did magnifie one *Angelus* a Carmelite, and *Katharine Senenſ. anno* 1464. *Sixtus* 4. *Bonaventure: anno* 1484. *Innocentius* 8. *Helipoldus* Duke of Auſtria: And many hundreds more have beene by the Popes advanced to the dignitie of Saints, ſome Kings, ſome Dukes, ſome Biſhops, ſome Prieſts, ſome Friers, ſome Widowes, ſome Virgins: ſo that the dayes of the yeere are not enough for every Saint to have his day. Now let it be conſidered, whether the Pope hath not good skill in ſainting of men, thus multiplying without end the number of his houſe-gods.

Sacran. & Guagnin. de relig. Muſcovit. Titleman. de fid. Æthiop.

1 The Muſcovites following the Greeke Church, condemne and reject the Saints of the Roman Church.

2 Among the Æthiopians, their Biſhops doe canonize for Saints, thoſe, who while they lived did give evident teſtimonies of their holineſſe. Thoſe Chriſtian Churches depend not upon the Popes judgement, for canonizing of Saints.

3 Wittemberg, artic. 24. *There is no difference indeed, betweene a Saint reſting in Chriſt, and a faithfull man departed: for every one which dieth in the faith of Chriſt is a Saint.* Every Church then may better determine who are Saints than the Pope, becauſe it is better knowne to them, who both live and die well.

Agrip. de vanit. ſcient.

4 *Agrippa* ſaith, there are many that hold hereticall opinions, *tamen cenſetur in canone ſanctorum,* yet are counted in the Canon of Saints. Cardinall *Beſſarius* ſaith, that he ſaw many canonized at Rome, *quorum vitam improbavit,* whoſe life he miſliked. The Pope then may erre in canonizing of Saints.

The ſecond queſtion, concerning the adoration of Saints.

THis queſtion hath three parts: Firſt, whether Saints are to be adored. Secondly, of the divers kinds of adoration. Thirdly, concerning the worſhip due unto holy men living, as the kiſſing of feet, and ſuch like.

The firſt part, whether Saints are to be adored and worſhipped.

The Papiſts.

25. Error.

THey doubt not to affirme, that there is a kinde of religious worſhip due unto Saints, not that great religious worſhip which is proper unto God, but a kinde ſomewhat leſſe and inferiour to that; yet a religious adoration, which is the meane or middeſt betweene that higheſt worſhip due unto God, and civill honour which is given unto men. So this is their ſentence, that religious worſhip is due both to God and to the Saints: herein only (ſay they) the difference is, the more religious worſhip belongeth only to God, the leſſe unto the Saints, *Bellarm. cap.* 12. *lib.* 1. *de Sanctor. beatis.*

Argum.* 1.** ***Bellarmine objecteth certaine examples out of Scripture of the adoration of Angels, as how ***Abraham*** adored the Angels, and ***Lot***, and ***Ioſua*** alſo adored the Angell that appeared unto him: therefore Angels, and ſo conſequently Saints, may ſafely be adored and worſhipped.

Gen. 18. 2.
Gen. 19. 1.
Joſua 5. 14.

Anſw. Firſt, it is certaine that the Angell whom ***Abraham*** worſhippeth, was God himſelfe, even Chriſt, that appeared in the ſhape of an Angell; for *verſ.* 17. he is called *Iehovah*, which name is never in Scripture given to any Angell: and *verſ.* 25. ***Abraham*** calleth him Judge of the world, which is Chriſts office onely; ſo alſo the Angell that appeared to *Ioſua*, was Chriſt himſelfe; for ***Ioſua*** calleth him Lord, and himſelfe his ſervant: But the Angels doe not preſume to take us as their ſervants, but acknowledge themſelves to bee our fellow ſervants unto the ſame Lord, theirs and ours. And this is the judgement of divers of the ancient Fathers, and namely *Origen*; ***Ioſua non adoraſſet eum, niſi agnoviſſet Deum, &c.*** ***Ioſua*** would not have worſhipped him, if he had not knowne him to be God, for who elſe is the Prince of the Lords warfare, but the Lord Jeſus Chriſt? ***hom. 6. in Ioſua.***

Gen. 18. 17. 25.
Revel. 22. 9.

Secondly, it cannot bee ſhewed out of the text, that ***Lot*** did worſhip the two Angels that came to Sodome, but did onely make obeiſance, and bow himſelfe unto them, as excellent and heavenly perſons: for the word שחה ***ſhacah*** ſignifieth an inclination and bowing of the bodie, as ***Iacob*** is ſaid to bow himſelfe to his brother ***Eſau:*** this therefore was no religious adoration, but a ſeemely reverence, which might be given to thoſe glorious ſpirits.

Gen. 33. 3.

Thirdly, the Angels of the old Teſtament, and the Angels of the new are all one; but in the new Teſtament, the Angels refuſe to bee adored: ***Ergo***, the Angels of the old Teſtament did not receive it.

Revel. 22. 9.

Argum.* 2.** The Pſalmiſt ſaith, Adore his footſtoole: and ***Iacob adored the top of his rod: ***Ergo***, it is lawfull to adore creatures: ***Bellarm. cap.* 13. *Rhemiſt. annot.* 11. *Heb. ſect.* 9.**

Pſal. 99. 5.
Heb. 11. 21.

Anſw. In the firſt place by the footſtoole is underſtood the Tabernacle with the Arke: the Prophet ſaith not, Adore his footſtoole, but, ***At or before his footſtoole:*** for we denie not, but that wee may kneele downe, and fall proſtrate in adoring of God before ſuch things, but none is to be adored but God. In the ſame place the Apoſtle ſaith, that ***Iacob*** worſhipped toward the end of his ſtaffe, that is, leaning upon his ſtaffe. The vulgar Latine ſaying corruptly, ***Adoravit faſtigium baculi***, He worſhipped the end of his ſtaffe: for then the Greeke prepoſition ἐπὶ were ſuperfluous. And ***Auguſtine*** expoundeth it aright, ſaying that ***Iacob*** by faith worſhipped God upon the end of his ſtaffe: ***quaſt. in Gen. 162. Fulk. annot. Heb. 11. ſect. 9.***

Argum.* 3.** ***Nabuchadnezzar bowed himſelfe to ***Daniel***, and cauſed odors to be offered unto him, and worſhipped him, who for ſo doing was not reproved of the Prophet: ***Ergo***, Saints are to be worſhipped: ***Bellarm. ibid. Rhemenſ. annot. Apocal.* 19. *ſect.* 5.**

Dan. 2. 46.

Anſw. Firſt, your owne vulgar text thus readeth, the King commanded, ***ut ſacrificarent ei hoſtiam***, to ſacrifice an hoſt unto him: and ***Arias Montanus*** tranſlateth ***Sacrificium***, to offer a ſacrifice unto him; but to offer ſacrifice, is a part of the divine and godly worſhip: ſo that the King commanding ſacrifice to be made to ***Daniel***, doth attribute unto him ſuperſtitiouſly divine worſhip. ***Bellarmine*** anſwereth, that the ſacrifice of beaſts is that ſacrifice which is peculiar unto God; but as for odors and other gifts, they may be yeelded unto men: as 1 *King.* 10. certaine of the Iſraelites refuſed to bring gifts unto ***Saul***, the ſame word (מנחה) is there uſed: and we (ſaith he) doe cenſe up odors before the images of Saints, though we grant that ſacrifice is onely due unto God: ***Bellar. cap.* 13. *argum.* 3.**

Contra. Firſt, that the Hebrew word (מנחה) here uſed, is ſometime taken for a civill gift, we grant, as in the place alleaged, and ***Gen.* 32. 13.** where ***Iacob*** ſent a gift or preſent to ***Eſau:*** but in this place it ſignifieth a religious oblation, in which ſenſe hee cannot finde in all Scripture, that it was given to any mortall man, but onely was due unto God, as *Ierem.* 41. 5. they had offerings and incenſe in their hands to offer in the houſe of God: And this word, when it is uſed in a religious ſenſe, is taken only for ſacrifice due unto God; as 1 ***King.* 18. 29.** when they had propheſied till the time of the evening Sacrifice; and 2 ***King.* 3. 20.** in the morning, when the Sacrifice uſeth to be offered: in both theſe places the word מנחה is uſed. Secondly, whereas he granteth, ***Sacrificium non deberi niſi ſoli Deo:*** That ſacrifice is not due but unto God, it followeth, that the King committed Idolatrie, in ſacrificing to ***Daniel***, as your owne vulgar readeth. Thirdly, it is great impietie in him to allow the cenſing of odors to Saints, or Saints images, whereas in the old Law it was a part of the worſhip of God; as may appeare ***Ierem.* 41. 5.** they brought odors and incenſe: and it may be gathered, that the offering of incenſe was the more principall part of the ſacrifice, as it followeth even now to be ſhewed.

Gen. 32. 13.
Jerem. 41. 5.
1 King. 18. 29.
2 King. 3. 20.

Secondly, it is untrue, that ***Daniel*** accepted of this worſhip and reproved it not; Firſt, though it be not mentioned, it followeth not, that he miſliketh it not: for neither is the inceſt of ***Lot***, ***Geneſ.* 19.** nor of ***Iudah***, ***Geneſ.*** 38. cenſured in the ſtorie; doth it follow therefore that they were juſtified? Secondly, it may be diverſly gathered that ***Daniel*** miſliked the Kings purpoſe: Firſt, becauſe from the beginning, hee giveth the glorie unto God, and telleth the King, that it was the God in heaven that was the onely Revealer of ſecrets, ***verſ.*** 27. and therefore it is not like, that ***Daniel*** would take the honour unto himſelfe. Secondly, becauſe the King afterward, ***verſ.*** 47. being better inſtructed by ***Daniel***, giveth God the honour, ſaying he was God of Gods, and ſo onely to be worſhipped. Thirdly, ***verſ.*** 48. he magnifieth ***Daniel*** now as Gods inſtrument, and beſtoweth great gifts upon him, whereas he offered ſacrifice before.

Dan. 2. 27. 47.

In the laſt place we will examine our Doway diſciples arguments for the adoration of Saints.

1 The honour of Saints redoundeth to the honour of Chriſt: as *Baſil* ſaith, *Honor ſervorum redundat in communem Dominum:* The honour of the ſervants redoundeth to the common Lord: pag. 8.

2 Adoration of God and creatures is not repugnant, proved by *Iacobs* adoring of *Ioſephs* rod, prefiguring Chriſts Kingdome: pag. 144. in the margen.

2 King. 2. 15. 3 They adored *Eliſeus* flat to the ground, *they adored him for his holineſſe, &c.* therefore not with civill, but religious honour: pag. 763.

Anſw. 1. The honouring of Gods ſervants, as his Miniſters, doth redound to the Lord: as our

Matth. 10. 40. bleſſed Saviour ſaith, *He that receiveth you, receiveth me:* but to give part of that honour, which is due unto God, as all religious worſhip is, unto his ſervants, is a diſhonouring of the Lord himſelfe:

Iſai. 42. 8. for he will not give his glorie to another.

2 Concerning *Iacobs* adoration of the rod, ſee before our anſwer to the ſecond argument.

3 The children of the Prophets gave but a civill kinde of honour and reverence unto *Eliſha* the Prophet: as may appeare in that they call *Elias* the Prophet his maſter, *verſ.* 16. *Let them goe and ſeeke thy maſter:* I hope they whom they give religious worſhip unto, have no other maſter but Chriſt. And the word *ſhacah* ſignifieth the inclination and bowing of the bodie, which is uſed as well in civill as religious adoration: ſee before the anſwer to the firſt argument. But I will further oppoſe our Doway

2 King. 18. 4. ſtudents with that example of *Heſekiah*, who brake downe the braſen Serpent, becauſe the people burnt incenſe to it: yet this was not the divine worſhip, but only the inferiour kinde of religious

Lib. 2. de Sanct. cap. 13. ſect. Neque obſtat. worſhip in their opinion: for *Bellarmine* himſelfe ſaith, *Porro ſuaves odores nos etiam in ipſa eccleſia offerimus imaginibus:* We our ſelves in the Church offer ſweet odors unto images, &c. *Heſekiah* then in forbidding incenſe to be offered, denied all religious worſhip unto the braſen Serpent. Our Doway men ſay they offered ſacrifice which is prayer to God only: but the text here maketh mention onely of burning of incenſe.

The Proteſtants.

We can find in the word of God but two kindes of worſhip or adoration: a religious worſhip onely due unto God: and a civill honour uſed amongſt men. As for the Angels and Saints, we doe honour them with love, not with ſervice. We doe alſo reverence the holy men upon earth, as the Prophets, and Apoſtles were in times paſt, with a civill adoration or worſhip of love, not with a religious ſervice. There is alſo a due reverence and eſtimation of ſuch things as are ſanctified to holy uſes, as of the Tabernacle, Arke, Altar, Sacrifice in the law: ſuch now are the Sacraments, which are duely to be reverenced, yet not to be adored, or kneeled unto. So we conclude, that all religious ſervice and worſhip belongeth onely unto God, and it were great Idolatry to give it to any other, *Fulk. annot. Apocal.* 19. *ſect.* 5.

Matth. 4. 10. 1 Tim. 1. 17. *Argum.* 1. The Scripture is plaine: Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. To God onely wiſe, immortall, inviſible, bee all honour and glorie: *Ergo*, all religious worſhip is only due unto God. *Bellarmine* anſwereth, that theſe places are to be underſtood of a certaine kinde of religious worſhip, which is onely proper to God. *Anſw.* All religious worſhip is forbidden in theſe places to bee given to any but unto God: for Satan did not tempt Chriſt to worſhip him as God, but onely to fall downe and worſhip him: hee asked onely of him, προσκύνησιν, a certaine inclination of the body, which Chriſt denieth, as being onely proper to God, *Calvini Argum.*

Acts 10. 25. Apoc. 22. 9. Acts 14. 14. *Argum.* 2. When *Cornelius* fell downe at *Peters* feet and would have worſhipped him, he was forbidden by *Peter*. So the Angell would not ſuffer *Iohn* to worſhip him. *Paul* and *Barnabas* ſtayed the people that would have offered ſacrifice unto them.

Bellarm. anſwereth to the firſt, that *Peter* of modeſty refuſed the homage of *Cornelius*.

Anſw. Peter giveth this reaſon, why he would not have *Cornelius* ſo to doe, I alſo am a man (ſaith hee:) thereby letting him to underſtand, that ſuch kinde of worſhip ought not to bee given to any man. The ſame reaſon is rendred, *Acts* 14. by *Paul* and *Barnabas*, why they refuſed ſacrifice: Wee alſo (ſay they) are men. If *Peter* did of modeſtie refuſe *Cornelius* worſhip, then *Paul* and *Barnabas* did for modeſtie ſake onely likewiſe refuſe to be ſacrificed unto, which I am ſure they will not grant.

Bellarmine to the ſecond ſaith, that *Iohn* did well in worſhipping the Angell, and the Angell did well in refuſing to be worſhipped: for though the Angels of right are to be worſhipped, yet they doe well to refuſe it, for reverence to the humanity and manhood of Chriſt: Before the comming of Chriſt, Angels ſuffered themſelves to bee adored; but ſince that the Angels after Chriſts incarnation did worſhip man in him, they would not be worſhipped of men, eſpecially of the Apoſtles: who although they refuſe to be worſhipped, yet we doe well to worſhip them.

Anſw. Firſt, let it be noted that *Bellarmine* ſhapeth a cleane contrarie anſwer to our *Rhemiſts*, as appeareth before, *Cont.* 8. *queſt.* 3. *part.* 1. For they ſay, that *Iohn* was deceived in the perſon of the Angell, taking him for Chriſt, and is forbidden by the Angell to worſhip him as God: but *Bellarmine* altogether freeth *Iohn* from all error, and commendeth his doings whereas it is certaine, that *Iohn* knew well enough that he was an Angell, but being carried away in the extaſie of his minde, did for the preſent time forget himſelfe. Secondly, that the Angell did not of modeſtie refuſe to be worſhipped, but abſolutely and ſimply, it is made manifeſt by his anſwer to *Iohn, Worſhip thou God*: he would not have the Apoſtle to worſhip him, but God. And againe the Angell ſaith, *I am thy fellow ſervant, &c.* but it is unmeet for one fellow-ſervant to worſhip another, they both have but one Lord to worſhip: wherefore the Angell meaneth indeed, that he ought not to be worſhipped, and doth not of modeſtie refuſe it. This alſo is *Auguſtines* judgement: *Recte itaq; ſcribitur hominem ab angelo prohibitum, ne ſe adoraret, &c.* It is therefore truly written, that man was forbidden by the Angell to worſhip him, but only God, under whom he was his fellow-ſervant: *De vera relig. cap.* 55.

Thirdly, where findeth he that Angels in all the old Teſtament ſuffered themſelves to be adored? hee can ſhew neither precept nor practice for the adoration of Angels: And that the Angels ſince Chriſts comming did depart from their right, it is a prophane conceit, and derogatorie to Chriſt, as though he by his comming impaired the ſtate of Angels, which by him is made glorious: And if our Saviour would have the chaire of *Moſes* reverenced, though evill men ſate in it, it was not his pleaſure, that the dignitie of thoſe holy Spirits ſhould be abated. Matth. 23. 2.

Bellarmine to the third ſaith, that the Apoſtles did well in refuſing to be ſacrificed unto: becauſe to offer ſacrifice is an externall act of worſhip to be performed onely to God, *cap.* 14.

Anſw. 1. What reaſon have they to burne incenſe unto Saints and their images, rather than to offer ſacrifice? For it appeareth in the law, that the burning of incenſe was more precious, and a more high point of the Leviticall ſervice, than was the offering of ſacrifice. Firſt, the Altar of incenſe was more curiouſly made, being overlaid with fine gold, and was called the golden Altar; the other for burnt offerings, the brazen Altar. Exod. 40. 26. Secondly, the Altar of incenſe was placed in the Tabernacle neere unto the moſt holy place; the other Altar ſtood at the doore without. Thirdly, the Miniſters were divers: Exod. 40. 26. 29. the Prieſts offered ſacrifice in their courſes; but *Aaron* only and his ſucceſſors the high Prieſts burned incenſe. Exod. 30. 7. Fourthly, upon the brazen Altar incenſe was offered with other ſacrifices, *Levit.* 2. but upon the golden Altar no burnt ſacrifice or any oblation, but only incenſe was offered unto God. Fifthly, of all offerings and oblations, it moſt lively prefigureth the ſacrifice of attonement wrought by Chriſt upon the croſſe, who therefore is called by the Apoſtle, A ſacrifice of ſweet ſmelling ſavour unto God. Epheſ. 5. 2. Seeing then that the offering of incenſe was a more ſovereigne thing in the Law, than was the oblation of ſacrifices: there is ſmall reaſon for it, that our adverſaries ſhould reſerve the leſſe, that is, the offering of ſacrifices for the Lord, and participate the greater and more worthie ſervice, that is, cenſing of odors and perfumes unto Saints, as *Bellarmine* doth, *cap.* 13.

Anſw. 2. If ſacrifice were not then to be offered to Saints, much leſſe are prayers to be made now unto them: for to call upon God is a greater thing, than to offer ſacrifice. If Saints cannot challenge the leſſe, that is, to have ſacrifices, they have no right to the greater, namely, to be called upon and prayed unto. Pſal. 50. 8, 14.

Laſtly, *Auguſtine* ſaith, *Non ſit nobis religio cultus hominum mortuorum, &c.* Let us not make it any part of religion to worſhip men that are dead: for if they lived well, they are now in that ſtate, that they need not, neither doe require any honour at our hands: but they would have us to worſhip God, &c. They are then to be honoured for imitation, not to be adored for Religion: *Hac Auguſt. de vera Religion. cap.* 55.

Bellarmines anſwer here to S. *Auguſtine* is very meane, that hee ſpeaketh againſt the error of the Gentiles, who made wicked men departed their Gods: *Lib.* 1. *de Sanct. cap.* 14. *Contra.* But *Auguſtine* ſpeaketh not of wicked men, but of ſuch, as, *pie vixerunt*, lived a godly life, and are to be imitated, but ſo are not the wicked. Therefore his meaning is, that no men, though never ſo godly, or worthie of imitation in their life, are to be adored, or worſhipped. The Jeſuite we ſee then faileth in his anſwer.

Synod. Moguntin. cap. 45. *Sancti, qui vitæ hujus curſum beato fine clauſerunt, &c.* The Saints, who have happily ended this life, as the moſt noble members of Chriſts body, are worthily of us to be honoured, not with that worſhip, which is due unto God, but with the worſhip of love and brotherly fellowſhip, as we worſhip or reverence holy men in this life, &c. The argument from hence is framed thus: As holy men are to bee worſhipped in this life, ſo are the Saints in heaven: but no religious worſhip is due unto them here, but only of love, &c. *Ergo.*

A civill adoration then we denie not to be due unto holy men, ſuch as the Civill law aſcribeth to Princes: *Cod. lib.* 2. *tit.* 9. *l.* 6. *Noſtram adoraturos purpuream*: They are ſaid to adore the Kings robes, that is, the Kingly Majeſtie: but this is farre from religious adoration.

I will in the laſt place alleage the ſentence of a learned Papiſt againſt the adoration of Saints, namely *Driedo*, who thus writeth: There be certaine ſtories of the Saints to be ſuſpected, &c. *Ut cùm narrantur ſancti in mortis agone conſtituti, aut monuiſſe aut exegiſſe, ut ex hoc mundo tranſlati colerentur, &c.* As when the Saints are reported in the agonie of death, to have warned or required, that after they were gone out of this world, they ſhould be worſhipped, and in diſeaſes and other dangers to be called upon: for it is not like, that they paſſing out of the world were carefull for their honour, but would pray rather with *David, Lord enter not into judgement with thy ſervant*: *De libris Apocryph. lib.* 4. *c.* 1. Thus farre one of their owne, miſliking the adoration of Saints.

Maſter *Lambert* holy Martyr hath ſealed this truth: who out of *Auguſtine* here before alleaged doth thus inferre, that we ſhould worſhip no men departed, be they never ſo good or holy, for they ſeeke no ſuch honour, but that we ſhould worſhip God alone: *Honoramus eos* (ſaith *Auguſtine*) *charitate, non ſervitute:* We honour them with love, not with any worſhip or ſervice: *Fox* pag. 1108. col. 1. Pag.1013.141.

Contr. 80. hæreſ. *Epiphanius* ſaith: *Pater, filius, & ſpiritus ſanctus adoretur; Mariam nemo adoret, non dico mulierem, immo ne virum; Deo debetur hoc myſterium, neq; angeli capiunt talem glorificationem, &c.* Let the Father, Sonne and holy Ghoſt be honoured: let none adore *Mary*, I ſay not a woman, but no not any man; this myſterie is due to God, no not the Angels are capable of this glorie.

2 Of the South Africane Church, we have ſeene the judgement of *Auguſtine* before. *Athanaſius ſerm. 3. cont. Arrian.* teacheth that neither man nor Angels *adoratione colendos*, to bee worſhipped with adoration.

3 Latter confeſſion of Helvetia, chap. 5. *Wee love them as brethren, and honour them alſo, yet not with any worſhip, but with an honourable opinion of them, and doe conclude with their juſt praiſes, we alſo doe imitate them.*

Comment. in 2 Tim. p. 118. Conſult. art. 21. 4 The Romaniſts themſelves complaine of the groſſe idolatrous worſhip of Saints among them. *Eſpencæus*; Many Chriſtians offend in a good thing, *quod divos divaſq; non aliter venerantur, quam Deum*, that they worſhip Saints no otherwiſe than God himſelfe. *Caſſander: The matter is come to this paſſe, that Chriſt reigning now in heaven, beata Virgini, &c. by nature is made ſubject to the bleſſed Virgin.*

An appendix to this firſt part, concernig vowes and oaths made to or by Saints.

The Papiſts.

26. Error. First, vowes may be made to Saints (ſay they) properly as unto God, though not altogether in the ſame manner: Prayer may be made to Saints, therefore vowes alſo. A vow in the Greeke tongue is called εὐχὴ, *votum*, prayer προσευχὴ, *oratio*. As they differ not in name, ſo neither indeed are they to be ſevered: *Bellarm. lib. 3. de cult. Sanctor. c. 9.*

Anſw. 1. He taketh that for granted, which is chiefly in queſtion: for it is idolatrie to pray to any other but unto God: Call upon me in the day of trouble. It is not lawfull to pray unto Saints, therefore not to vow. Pſal. 50. 15.

2 To make vowes is a more ſtrict and binding act of religion, than prayer is; for in every vow there is a prayer: we pray God to give us grace to performe the thing vowed: and there is beſide a full purpoſe of the heart with a ſolemne promiſe, whereby we binde our ſelves to the performing. Againe, wee may make petition and requeſt unto mortall men, but vowes wee can make none unto them: It would not therefore follow, though Saints might be prayed unto, that they are alſo capable of our vowes.

Secondly, it is alſo lawfull (they ſay) to ſweare by the name of Saints, becauſe all is referred to the honour of God; as hee that ſweareth by the Temple, ſweareth alſo by him that dwelleth therein; *Rhemiſt. Matth. 21. ſect. 8.*

Anſw. 1. In this place Chriſt reproveth the Phariſies for their ſwearing, and condemneth it by this argument: that howſoever they thought it a ſmall matter to ſweare by the Temple, yet in effect they did ſweare by God himſelfe. See then the boldneſſe of theſe men, that dare juſtifie ſwearing by creatures by the ſame reaſon that Chriſt condemneth it. *Ambroſe* much better: *Iurare mihi per cœlum non licet, judicare de Dei filio licet?* It is not lawfull for me to ſweare by heaven, and is it lawfull to judge the Sonne, &c. *Lib. 5. de fid. c. 9.* 2 Our Saviour ſaith nothing but this, that in every oath there is an invocation of the divine power, and therefore whoſoever ſweareth by a creature, committeth idolatrie, in making it his God.

In their annotation upon Geneſ. cap. 42. Our Doway Divines doe here alſo helpe out at a pinch: by the practice of *Ioſeph* ſwearing by the health of *Pharaoh*, they inferre that it is lawfull to ſweare by creatures: ſo it be with requiſite conditions, as *in judgement, equitie and truth*, as *Hierome* ſaith, *cap. 4. p.* 131. Yea, they are bold to ſay, that it is not onely lawfull to ſweare by creatures, but ſometime more convenient, than immediatly by God himſelfe, pag. 202.

Anſw. 1. What if *Ioſeph* did not ſweare, but onely uſed a conſtant and earneſt aſſeveration, as *Anna* did, ſaying to *Elie, as they ſoule liveth.* 1 Sam. 1. 20. 2 Or what if this were an infirmitie in *Ioſeph*, which he learned in *Pharaohs* Court, to ſpeake as they did, though he intended not to ſweare directly. Either of theſe doth ſatisfie this objection. 3 But if this were an oath and that lawfull, then not onely by Saints, but even by mortall men and idolaters, ſuch as *Pharaoh* was, ſhould it be lawfull to ſweare. 4 And it is a preſumptuous ſpeech to ſay it is more convenient to ſweare by creatures, than by God, and uttered without judgement. *Ieremie* ſaith, we muſt ſweare in judgement; but how? *the Lord liveth*: this part of the ſentence they of purpoſe left out. Jerem. 4. 4. 5 And *Moſes* ſaith directly, *Thou ſhalt feare the Lord, and ſhalt ſerve him* (only, as the Latine tranſlator readeth) *and ſhalt ſweare by his name, he is thy praiſe, and he is thy God:* Deut. 10. 21. they upon this text give this note, *an oath muſt bee made in the name of God, not of falſe gods:* but indeed it excludeth all creatures beſide God, as he onely is to be ſerved, ſo his name onely to be ſworne by, as the reaſon is given, he is thy God.

The Proteſtants.

1. THat it is great impietie to make vowes unto Saints, it is thus proved, *Eſay* 19.21. In that day the Ægyptians ſhall know the Lord, and ſhall doe ſacrifices, and vow vowes unto the Lord. But ſacrifices are not due unto Saints, but only to God: therfore neither vowes. Eſay 19.21.

Againe, the vowes of Chriſtians are not to bind themſelves to goe in pilgrimage, or to offer unto this Saint or that, this Image or that, as *Auguſtine* ſaith, *Alius pallium, alius oleum, alius ceram, &c.* One voweth a cloke, another oyle, a third a wax candle: God careth not for theſe vowes, ſaith he, De tempor. ſerm.3. *Sed hoc, quod hodie redemit, ipſum offer, hoc eſt, Animam tuam.* But offer and vow unto God, that which as this day he hath redeemed, that is, thy ſoule. The vowes therefore of obedience and repentance and all Chriſtian duties are the true vowes, the vowing of bodie and ſoule to the ſervice of God: But this cannot be vowed unto any but to him that redeemed us: *Ergo*, not to any Saint. Rom.12.1.

2 That we ought onely to ſweare by the name of God, the Scripture is plaine: Deut.6.13. *Thou ſhalt feare the Lord thy God and ſerve him, and ſhalt ſweare by his name; and by no other.* Exod.23.13. But Saints are not here to be feared or ſerved, for the Septuagint tranſlate: λατρεύσεις, Thou ſhalt worſhip God, which kind of worſhip the Papiſts themſelves dare not attribute to Saints: *Ergo*, neither are we to ſweare by them.

Againe, to ſweare, is to call him to witneſſe by whom wee ſweare, and ſo to make him our God: Serm.10. Sermonum 17. for whom we ſweare by, we confeſſe to be a ſearcher and knower of our hearts, and revenger of falſe ſwearers. To ſweare then, is to call God to witneſſe. *Quid tu facis cum juras? Deum teſtem adhibes. Auguſtine.* What doſt thou when thou ſweareſt? Thou calleſt God to witneſſe. But they that ſweare by Saints, call them to witneſſe, and none elſe are called to witneſſe, but they by whom they ſweare: *Ergo*, they make Saints their Gods, ſeeing God is called upon in every oath.

Concil. Carthaginenſ.4. can. 61. Clericum per creaturas jurantem, acerrime objurgandum; ſi perſtiterit in vitio, excommunicandum: That a Clergie man ſwearing by creatures ſhould ſharply be reproved; and if he continue in that vice, to be excommunnicate, &c. But he that ſweareth by Saints, ſweareth by creatures. This Canon is alſo confirmed in the decrees: *cauſ.22.queſt.1.c.9.*

See alſo to this purpoſe the decree of Pope *Pius*; *ibid.* 10. *Si quis per capillum Dei, vel caput juraverit, &c.* If any man do ſweare by the haire or head of God, if hee be an Eccleſiaſticall perſon, let him be depoſed; if a lay-man, let him bee anathematized, &c. If it bee not lawfull to ſweare by the bodie of Chriſt, or any part thereof, which is united to his Godhead in one perſon, much leſſe by this Canon is it lawfull to ſweare by any other creatures. Let us ſee alſo to this purpoſe the determination of their Maſter: *Quæritur utrum liceat jurare, &c.* A queſtion is made, whether it bee lawfull to ſweare by the creatures? and it ſeemeth we ought not, becauſe it is written in the Law, Thou ſhalt render thy oathes unto the Lord: and a little after, the Jewes were commanded, if they did ſweare, they ſhould ſweare onely by the Creator, not by the creature; for ſwearing by the Angels, &c. they did worſhip the creatures, which honour was more ſafe to be given unto God, than to the creatures, *lib.3.diſt.39.d.*

William Thorpe, holy confeſſor of Gods truth, about *anno* 1400. ſaith thus, *To ſweare by any creature, both Gods law and mans law is againſt it:* And thereupon inferreth, that it is unlawfull to ſweare by a booke, becauſe it is a thing compact of divers creatures: *Fox* pag. 529 col. 2. Pag 487.1.50. Wherefore a booke is brought forth, when an oath is miniſtred, not to ſwear by; but it is uſed as an externall rite, and teſtifying ſigne or witneſſe, for the better adviſement to bee had in the oath: as *Abrahams* ſervant laid his hand upon his Maſters thigh, ſwearing unto him: Gen 24.9. and as *Iacob* and *Laban* made the heape of ſtones a witneſſe of the covenant between them, Gen.31.51. yet neither did the one ſweare by his maſters thigh, nor the other by the ſtones.

1 It ſeemeth that in *Chryſoſtomes* time this uſe was not taken up to ſweare by Saints in the Greek Church: Hom.11.in 2. ad Theſſal. for he reprooveth the common uſe of ſwearing, even by the name of God, *Ut etiam caſtigatus puer Deum ac Chriſtum jurare non vereatur*, That the child being chaſtiſed is not afraid to ſweare by God and Chriſt: children imitated the common uſe, which was to ſweare by Chriſt.

2 *David*, Emperour of Æthiopia, in the end of his Epiſtle to *Emmanuel* King of Portugall, deſiring him to ſend him ſome cunning Artificers to worke in ſilver and gold, ſaith, Damianus a Goes de morib. Æthiop. *Iuro per Deum Ieſum Chriſtum Dei filium:* I ſweare by Jeſus Chriſt the ſonne of God, that I will diſmiſſe them frankly and freely when they will, &c. This great Prince ſweareth only by Jeſus Chriſt: See alſo the Councell of Carthage before.

3 Latter confeſſ. of Helvetia. c.5. *Thoſe ancient men did not ſweare but by the name of the only Iehovah, &c. therefore we doe not ſweare by Saints, although we be requeſted thereunto.*

4 See the Maſter of ſentences, and the decrees of *Gratian* before alleaged: So then make the beſt of it they can, this Popiſh faſhion of ſwearing by Saints, is but an imitation of the Pagans ſuperſtition, who uſed to ſweare by their Gods: as *Libanius* doth often times in his bookes ſweare by *Hercules, Bacchus, Aſclepius*, as witneſſeth *Socrates. lib.3.c.23.*

The ſecond part of this diſtinction of the two kinds of worſhip λατρεία, and δουλεία.

The Papiſts.

27. Error. THat kind of worſhip which is proper to God, they ſay, is fitly expreſſed by the Greeke word λατρεία, neither is this word uſed, but for the worſhip of God: the other word δουλεία, is taken for all kind of ſervice both of God and men: ſo that the religious worſhip, which is called λατρεία, is onely to be given to God: the other called δουλεία, may be attributed to Angels and Saints, *Bellarmine, cap.* 12.

Auguſt. lib. 20. de civitat. c. 21. Deut. 6. 13. Our Doway tranſlators do here alſo come in with their part, as out of *Auguſtine* they prove, that the worſhip in the Greeke called *Latria*, is a ſervice proper unto God. Pag. 219. They infer as much out of that place, *Deut.* 6. 13. ***Him onely ſhalt thou ſerve: Some adoration agreeth to creatures, but ſervice of (Latria) to God only:*** Pag. 413. in the margen: So, where it is ſaid, that *Abdias* meeting *Elias*, fell upon his face: They give this note, it was no civill honour, for in the world *Abdias* was the greater perſon, neither was it divine honour, that had beene idolatrie, it was therefore religious honour called *Dulia*, due to ſpirituall excellencie: pag. 746. (1 King. 18. 7.)

Anſwer. 1. *Auguſtine* ſaith no more but this, that the word (if λατρεία, it bee taken in his proper ſenſe) ſignifieth a worſhip peculiar to God: but it is found, that the word ſometime is more largely taken, as ſhall be ſhewed afterward: but he maketh not two kinds of religious worſhip: as in the ſame place, he ſaith thus: ***Wee honour Martyrs with the worſhip of love and ſocietie, wherewith holy men are worſhipped in this life, &c.*** Theſe words are by themſelves recited, but it ſeemeth they had not their ſpectacles on, when they ſet them downe: a worſhip of love and ſocietie or fellowſhip, is no religious, but a civill and ſociable reverence.

2 In that place given in inſtance, the word λατρεύω, is uſed, but in divers other places, the ſame word is uſed to ſignifie civill ſervice, and the other word δουλεύω, is given unto God, as ſhall bee preſently ſhewed.

3 It was a civill adoration, which *Obadiah* gave unto *Elias*: who though hee were greater in the world in civill reſpects, yet *Elias* was his ſuperiour in ſpirituall: in that reſpect hee doth reverence him: ſo wee read that *Nathan* the Prophet made obeiſance to King *David* downe to the ground: 1 King. 1. 23. though *Nathan* were in ſpirituall things *Davids* director, yet in temporall *David* was his ſuperiour, and therefore *Nathan* honoured him: neither is it like that *David*, though he reverenced *Nathan* as the Lords Prophet, would have yeelded religious worſhip to him, of whom hee received civill: the reverence which *Obadiah* gave unto *Elias*, was of the ſame kind with this, that *Nathan* yeeldeth to *David*.

The Proteſtants.

THis diſtinction is but of late invented and coyned of our adverſaries, ſomewhat to countenance them out in their Idolatrous and ſuperſtitious worſhip of Saints: We thus doe refell it.

Argum. 1. This diſtinction helpeth them not: for here are onely two words which doe betoken two kinds of worſhip, λατρεία, is the religious honour: δουλεία, is the civill dutie, ſuch as ſervants performe to their maſters. They ſhould have found out three names for their three kinds of worſhip: they have gained nothing by this diſtinction, but that civill adoration is due unto Saints, ſuch as is given to men upon earth. As for their fained word ὑπερδουλεία, which may be called a ſuperſervice, when they can find it in Scripture, they ſhall know more of our mind: and yet receiving this tearme, it ſignifieth but a more civill ſervice, it betokeneth not a new kind of religious worſhip.

Argum. 2. Neither are the words ſo uſed, as they make us beleeve: for the word λατρεία, which Levit. 23. 7. they make proper for the ſevice of God, is applied to men, as *Levit.* 23. *Opus ſervile non facietis.* You ſhall do no ſervile work: the word is ἔργον λατρευτόν, *Lodovic Vives* alſo ſheweth out of prophane authors, that ſometime the word λατρεύειν is taken for the ſervice of men or maids to their maſters: *In* 10. *lib. Aug. de civit. Dei. cap.* 1. So likewiſe *Laurentius Valla* ſheweth the ſame uſe of the word.

Gal 4. 8, So contrariwiſe, the word δουλεύειν is taken in Scripture for the proper ſervice of God, as *Gala.* 4. 8. Yee did ſervice to them that by nature were no Gods: the word is, ἐδουλεύσατε *Ergo*, religious ſervice is onely due unto God, not unto Angels or Saints, for they are not by nature Gods. So wee ſee that theſe two words, not onely in prophane authors, but in Scripture alſo are confounded.

Auguſtine ſaith, *δουλεία, debetur Deo, tanquam Domino: λατρεία, verò, non niſi Deo, tanquam Deo: quaeſt. in Exod.* 94. Religious ſervice is due unto God as Lord; religious worſhip is onely due unto God, as he is God.

Bellarmine anſwereth, that this place of *Auguſtine* maketh for him; for hence it followeth, that the worſhip called λατρεία, being due unto God, as God, is not communicable unto any, becauſe there is but one God; but the other, called δουλεία, ſervice, being attributed to God as Lord, may bee communicated, becauſe there are many truly and properly called Lords, *Bellar. cap.* 16.

1 Cor. 8. 6. *Contra.* Firſt, he directly oppugneth the Scripture, for the Apoſtle ſaith, ***Unto us there is but one God, & one Lord Ieſus Chriſt***, 1 *Cor.* 8. 6. The Apoſtle ſaith, that there is but one Lord that is properly and verily, he ſaith, there are many. Secondly, the Apoſtle ſaith, ***There are many Gods & many Lords in the world, ver.*** 5. that is, improperly ſo called; ſo then, as many are called Lords, ſo alſo they are named

in ſome ſort gods in the earth, and that in Scripture, *I have ſaid ye are Gods,&c.* Wherefore he hath anſwered juſt nothing. Pſal. 82.6.

That there is but one kind of religious worſhip, and that onely due unto God, and that whatſoever reverence beſide, is but a civill kind of adoration, wee have the evident teſtimonie of antiquitie: *Concil. Nicen. 2. Action. 4. Quid aliud eſt, quam honoris alicubi exhibiti emphaſis, adoratio?* What elſe is adoration or worſhip, but a more emphaticall or earneſt yeelding of honour? It is then no new kind of honour, but a further degree only of civill worſhip.

Likewiſe in the ſame Councell, *action. 7, Thoraſius* entreating of the worſhip of Saints, doth notably handle this point, *προσκυνεῖν, i. adorare, & ἀσπάζεσθαι, i. ſalutare, & φιλεῖν, i. amare, ſignificat: nam quod quis amat, id etiam adorat, & quod adorat, id etiam amat:* To adore, or worſhip, is all one, as to ſalute, or love; for that which a man loveth, he adoreth: and what he adoreth, he loveth. Then hee goeth forward: Of the Phariſies our Saviour ſaith, that they love the firſt places at feaſts, and ſalutations in the Markets: *Certum eſt, ἀσπασμὸν, ſalutationem hoc loco à domino appellari προσκύνησιν, adorationem:* It is certaine, that by ſalutation here is underſtood adoration, or worſhip. Againe, he giveth another inſtance out of the 21. of the *Acts, verſ. 19.* how *Paul* ſaluted or embraced the Elders aſſembled with *Iames: Hic ſalutationem honorificam, adorationem mutuo factam Apoſtolica ſententia ſignificat:* Here the Apoſtle by his honourable ſalutation, ſignifieth their mutuall adoration one of another. Further (ſaith he) *Eſt adoratio, quæ venerationem & deſiderium ſignificat:* There is an adoration, which ſignifieth a reverent kind of deſire, as we adore the Emperour: *Eſt quæ timorem tantum ſignificat:* There is an adoration that ſignifieth feare, as *Iacob* adored *Eſau: Eſt quæ gratiam notat:* There is an adoration which betokeneth thankfulneſſe, as *Abraham* adored the ſonnes of *Heth*, of whom hee bought the field: *qui ſperant beneficium, adorant:* They that hope for a benefit, adore, as *Iacob* adored *Pharao.* And all theſe are but divers kinds of civill adoration, ſuch, and no other, as are due unto the Saints, as more plainly writeth *Adrian. 1. Epiſtol. ad Conſtantin.* about the time of this 2. Nicen Councell: *Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos invicem proſequimur, ſalutantes nos inter nos per honorationem, & dilectionem:* What manner of worſhip is this (which is to bee given to the Saints?) ſurely none other, than that, which we give one to onother, ſaluting our ſelves by honour and love, &c. Thus this Popiſh diſtinction of religious worſhip is found to be cleane contrary to antiquitie. Act. 21. 19.

1. *Epiphanius* is a cleare witneſſe, that there is but one kind of religious worſhip, and that due unto God, and that no religious worſhip is to be given to any creature, no not that inferiour kind, which they make leſſe than the divine: *Virgo erat Maria, & honorata, ſed non ad adorationem data, &c.* Marie was an honourable Virgin, but not given unto us to bee worſhipped, &c. *Neq; Helias nobis adorandus, &c. neq; Iohannes, &c. neq; quiſquam ſanctorum adoratur, &c.* Neither *Helias* is to bee adored of us, nor *Iohn*, &c. nor any of the Saints, &c. And that hee ſpeaketh of a religious worſhip inferiour to the divine, is evident: alluding to that place in *Ieremy*; *Let them not ſay, Honoramus reginam cœli, Let us honour the Queene of heaven.* but theſe idolatrous women did not make the ſtars and works of heaven their Gods. And againe, *Imagines adorandas intraducunt adulterante mente ab uno ſolo Deo:* They bring in Images to bee adored, with a mind adulterate from the one and onely God, &c. But none are now ſo abſurd, no not the Heathen, as to make Images their gods. Therefore *Ieremie* the Greeke Patriarke ſaith well: *Neq; in ſanctis eorumq; imaginibus colendis nimii ſumus:* We are not too exceeding in the veneration of Saints, and their Images, but in meaſure, fearing leſt that honour which is proper unto God, we ſhould give unto them, &c. But the Papiſts were exceſſive herein, worſhipping their Saints no otherwiſe than God himſelfe, as ſome of their owne ſect complaines. See before, *Err. 25. in fine.* Cont. hæreſ. lib. 3. cont. Collyridian. Ierem. 44. 17. Cenſur. Oriental. c. 21.

2 *Cyril* of Alexandria: *Sanctos Martyres neque Deos eſſe dicimus, neque adorari conſuevimus, laudamus eos potius ſummis honoribus, &c.* We neither call the holy Martyrs our gods, neither uſe we to adore them: but wee ſet them forth with praiſe and high honour, becauſe they ſtrived valiantly for the truth, &c. Here is no religious worſhip given at all unto them, but onely praiſe and honour. *Auguſtine* alſo of the Africane Church ſaith, *Honorandi ſunt propter imitationem non adorandi propter religionem:* They are to be honoured for imitation, not to be adored for religion. Lib. 6. cont. Iulian. De vera relig. cap. 55.

3 *David Pareus*, to diſprove this diſtinction betweene λατρεία and δουλεία, hath taken paines, to ſhew the uſe of theſe words in the Scriptures: firſt, that the worſhip of God is oftner ſignified by *dulia*, than by *latria*: the firſt is found 39. times ſo uſed in the old Teſtament, the other about 30. times, as he hath ſummed and ſet downe the places. Secondly, he ſheweth that the other word *latria* is given to the creatures: as in ten ſeverall places it is found, thou ſhalt not doe *ἔργον λατρευτὸν, any ſervile worke.* Thirdly, the worſhip of Images is forbidden under the terme *latria*, 34. times in the old Teſtament, and more in the new, *Rom.* 1. 23. and 23. times under the other terme *dulia*. See *Pareus, dub. 9. in 12. ad Rom.*

4 See before the teſtimonie of *Adrian* 1. one of the Biſhops of Rome.

The third part, concerning the kiſſing of holy mens ſeet.

The Papiſts.

29.Error. IT is a ſigne of reverence done both to Chriſt and other ſacred perſons, as Prophets, Apoſtles, Popes, or other repreſenting his perſon here upon earth. *Rhemiſt. Act.4.ſect.3.*

2 King.4.17. ***Argum.*** 1. The Shunamite fell downe and embraced *Eliſeus* feet: *Ergo,* the Popes feet ought to be kiſſed.

Anſwer. 1. Your Popes muſt bee firſt as holy as this Prophet was, who was thus reverenced for his holineſſe, before they can challenge the like honour.

2 This reverence to the Prophet was voluntarie in the woman, not looked for or exacted by the Prophet, as the Pope looketh for it of dutie.

3 Here is no mention made of kiſſing of feet, but only that ſhe caught him by the feet, which was partly a ſigne of her joy, that ſhe had met with the Prophet, partly by this ſudden and diſordered geſture, the Prophet perceived that ſhe was troubled in mind: for *Gehazi* would have thruſt her away, but he ſaid, Let her alone, for her ſpirit is troubled within her.

4 This is no warrant for the Pope to offer his feet to bee kiſſed of Kings and Emperours, becauſe the woman fell downe at the Prophets feet; think you, that if the King of Iſrael had ſo done, the Prophet would have ſuffered it?

Argum. 2. *Mary* kiſſed Chriſts feet: *Ergo,* the Popes feet ought to be kiſſed.

Anſwer. what arrogancie is this, that the Pope, a mortall and ſinfull man, ſhould challenge that honour which was done to Chriſt, being God in the fleſh, and void of ſin? He might alſo with the like blaſphemie challenge to be worſhipped, becauſe the woman in the Goſpell caught Chriſt by the feet,
Matth.28.9. and worſhipped him. We may ſee by this, of what ſpirit he is, and whether he be not that Antichriſt
2 Theſſ.2.4. that ſhall make himſelfe as God.

The Proteſtants.

THe kiſſing of the feet, was an humble and lowly geſture, which was worthily uſed toward our Saviour Chriſt, who was God in the fleſh, and in his bodie and humanitie annexed to his Godhead, as God to be worſhipped: but it is too divine, and too lowly an homage to bee offered to any mortall man: And holy men in times paſt refuſed it, when any carried away with immoderate zeale and admiration of their perſon, were readie to give it unto them.

Argum. 1. When *Cornelius* fell downe at ***Peters*** feet, the holy Apoſtle would not ſuffer him to do it. The Pope is of a cleane contrarie ſpirit to S. ***Peter:*** for he refuſed it being offered; the Pope holdeth out his toe, and offereth it to be kiſſed, and urgeth men therunto.

Argum. 2. If ſuch kiſſing of feet be commendable, how commeth it to paſſe that the Pope onely hath holy feet to kiſſe; and not other Biſhops and Clergie men, as well as he?

Auguſtine thus writeth upon thoſe words of the Pſalme, Worſhip his footſtoole, reading according to the *Septuagint,* ſaith he, the earth is his footſtoole, but wee muſt not worſhip the earth: ***Converto me ad Chriſtum, & invenio, quomodo ſine impietate adoretur terra, &c. ſuſcepit enim de terra terram, quia caro terra eſt in Pſal.98.*** I turne me (ſaith he) unto Chriſt, and I find how the earth may without any impietie be worſhipped: for he tooke earth of earth, fleſh of the fleſh of the Virgin, the fleſh is earth, &c. Out of theſe words I conclude, that the fleſh, the bodie, the humanitie ought not in any to bee worſhipped, but onely in Chriſt, for the neer conjunction of the Godhead and humane nature together: and therefore conſequently no kiſſing of feet, which is an externall act of divine worſhip, is ſeemly for any mortall man.

The Jeſuite might as well defend other inſolent parts of the Popes, as the kiſſing of their feet; as that they take upon them to be carried upon mens ſhoulders, as ***Stephanus*** 2. was ***anno*** 757. ***Alexander*** 3. did tread in the Emperour ***Fredericks*** neck: ***Adrianus*** 4. found fault with the Emperour for holding his ſtirrup on the left ſide: to whom the Emperour made this ſober anſwer: ***Scire velim ex te, hoc officii genus ex debito ne ſit, an beneplacito, &c.*** I would know of thee, whether this ſervice bee of dutie, or good will; if of good will, it skilleth not on which ſide hee commeth that ſheweth his good will, &c. So then it ſeemeth that this great reverence ſhewed to the Popes, as in kiſſing their feet and ſuch like, proceeded rather from the good will, and lowlineſſe of others, than of any dutie belonging to their perſons. But concerning this and other proud parts of the Pope, the ſaid ***Frederick*** the Emperour writing to ***Adriane,*** ſaith, as the truth was; ***Superbia deteſtabilem beſtiam uſque ad ſedem Petri reptaſſe videmus:*** We ſee that the deteſtable beaſt of pride is crept even into ***Peters*** chaire.

This proud and inſolent faſhion of kiſſing the feet, one Pope learned of another: as ***Eugenius*** the fourth offered his feet to bee kiſſed of both the Emperours of the Eaſt and Weſt, as was ſet up in his
Vincentius lib. 1. Epitaph: ***Iſtius ante ſacros ſe prabuit alter ab ortu, alter ab occaſu Caſar uterq́, pedes:*** ***Fredericus*** the third kiſſed the feet of ***Nicholas*** the fifth ſitting in an Ivorie chaire, and offered him a great maſſe of gold. ***Ladiſlaus*** alſo King of Bohemia, and Hungarie, ***Albertus*** Duke of Auſtria, and ***Leonora*** the
Sabellic ennead 9. in fine. Empreſſe did likewiſe kiſſe his feet. The Emperour ***Sigiſmund*** kiſſed Pope ***Martines*** the fifth his feet.

But this popelike pompous pride is of ſmall antiquitie. 1 The Emperours, when it pleaſed them to ſhew their exceeding love to godly Biſhops, would embrace them, and kiſſe their eyes, lips and breaſt, as *Theodoſius* did to *Miletius : Gainas* the Goth did reverence *Chryſoſtome*, *Et liberos ejus genib. admovit*; And ſet his children to his knee. Here is no kiſſing of feet. Nay the Biſhops themſelves did bow unto the Emperors, and reverence them with bare heads: as the Biſhops being aſſembled at Conſtantinople under the Emperour *Gratian*, *Capitib. detectis, religioſe palatium ingrediuntur, & pie ſuaviterq́, ſalutant,&c.* Uncovering their heads, doe devoutly enter the Palace, and reverently and lovingly ſalute him,&c. This was the uſe of the Greeke Church.

Theodoret. lib.5.7.
Ibid.c.33.
Sozomen.lib. 7.c.6.

2 And in the South Church, as in Ægypt, in *Athanaſius* time, they uſed to waſh the ſtrangers feet: as he reporteth how one *Hermias* was taken of the Armie which had waſted Alexandria, waſhing ſtrangers feet, and caſt into priſon: Kiſſing of feet was not yet knowne. Indeed the Emperour of Æthiopia writing to the Pope (not to conceale that which I find) ſaith, *Mitto ad deoſculandos ſanctitatis tuæ pedes, more cæterorum, &c.* I ſend to kiſſe the feet of your holineſſe, after the manner of other Chriſtian Kings, unto whom neither in religion nor power, I am inferiour,&c. This great King was content his meſſenger ſhould doe as other Princes did, leſt it might ſeeme to bee ſome want of dutie in him: hee ſpeaketh this as a ſtranger, not knowing the pride and inſolencie of the Pope, and letting it paſſe as an ordinarie ſalutation. But at another time, when *Oviedo* a Spaniard was ſent by the Pope to draw the Abyſſines to acknowledge the Romane Church, the Emperour *Claudius* chaſed him away, and *Oviedo* was compelled to hide himſelfe. Here is no more talke of kiſſing of feet, after his pride was diſcovered.

Epiſtol.ad vitam ſolitar. agentes.
Epiſt. 2. ad pontif.et Dam.
Vniverſall hiſtorie of Indies, in chap.of Æthiop.

3 The reformed Churches affirme, that the *Magiſtrate ought to have the chiefeſt place in the world.* Helvetia latter confeſſ.c.30. *Whom next unto God we chiefly honour and reverence.* Confeſſ. of Sweveland, *in the concluſion*: If any kiſſing of feet then were due to ſuperiours, it belongeth rather to the Prince than to the Pope, or any other Biſhop.

Harm.ſect.18. pag.578.
Sect.19.p.601.

4 Some of their owne writers have complained of this inſolent behaviour, as *Polydor Virgil*, *Voluit Cornelius Centurio pedes Petri oſculari, &c.* *Cornelius* the Centurion would have kiſſed *Peters* feet, but hee being a father of humanitie would not ſuffer him,&c. ſaying, *I my ſelfe alſo am a man*: If our Biſhops did now adayes well conſider they were men, they would not ſhew themſelves *tam miperioſos Dominos*, ſuch imperious Lords,&c. So alſo *Maſſonius* citeth out of *Faber*, how hee did condemne their cuſtome, *Qui demiſſiſſime procumbunt ad pedes pontificios, &c.* Whic doe demiſſely fall downe at the Popes feet, to kiſſe the ſigne of the croſſe in the upper part of his velvet ſhooe, &c.

Lib.4.de invention.c.13.
Lib.6.in vit. Benedict.12.

The third queſtion, concerning the invocation of Saints.

THis queſtion hath three parts: firſt, whether prayers are to be made unto Saints. Secondly, whether they doe pray for us. Thirdly, whether they underſtand our prayers.

The firſt part, whether prayers are to be made to Saints.

The Papiſts.

THeir aſſertion is this, *Sanctos defunctos piè & utiliter à viventibus invocari*: That Saints departed are with great profit and pietie called upon, and prayed unto: and that it is not only lawfull but godly, ſo to doe, *Rhemiſt.1.Tim.2.ſect.4.Bellarm.cap.19.lib.1.de Sanctor beatit.*

30.Error.

Argum. 1. They ſay, they doe not pray unto Saints, as authors of any benefit or grace, but as interceſſors only: Neither doe they make them immediate interceſſors, but onely through Chriſt, concluding all their praiers, *Per Chriſtum Dominum noſtrum.Bellarm.*

Anſwer. 1. It is falſe, that you pray unto them as interceſſors onely, for you deſire them not only to pray for you, but to have mercie on you: for thus they pray, O bleſſed Ladie have mercie upon us, preſerve thy ſervants, let the merits of S. *Marie* bring us to the kingdome of heaven, *Fulk*, 1 *Tim.* 2.*ſect.* 4.

2 It is falſe alſo, that they make them not immediate interceſſors, but conclude their prayers, *Per Chriſtum Dominum noſtrum*: For in that blaſphemous prayer, *Tu per Thomæ ſanguinem quem pro nobis impendit, fac nos Chriſte ſcandere, quò Thomas aſcendit*: Here they aske life eternall of Chriſt by the blood of *Thomas* of Canterburie. How then is it true which the Rhemiſts affirme in word, that Chriſt alone by his merits procureth all grace and mercie toward mankind, *ibid.* when they hope to obtaine their requeſts by the merits of Saints? See *Fulk, annot. Ioh.*16.*ſect.* 3. where divers praiers to Saints, as to S. *Marie*, S. *Oſmond*, S. *Anne*, S. *Katherine*, are reckoned up, and none of them concludeth, *Per Chriſtum Dominum noſtrum.*

Fox. pag. 1274. Likewiſe *anno* 1551. in Scotland it was taught as good doctrine among the Papiſts, that it was lawfull to ſay the *Pater noſter* to Saints, that we may call them our fathers, and ſay, *Hallowed be your names*, becauſe God hath made their names holie, *And that their kingdome may come*, becauſe the kingdome of heaven is theirs by poſſeſſion : and further, *That their will may bee done*, ſeeing their will is Gods will : and ſo of the other petitions. Whereby it appeareth, that they would have prayers made unto Saints properly, even as unto God.

Exod. 32.13. *Argum.* 2. *Moſes* thus prayeth. Remember *Abraham, Iſaac*, and *Iacob* thy ſervants. *Moſes* here hopeth to have his prayers heard by the merits of theſe holie men. *Bellarmine* objected alſo by our Doway tranſlators, pag. 700.

Anſwer. Moſes rehearſeth onely the covenant, which the Lord made with theſe holy men and their ſeed, as the words following doe ſhew, *To whom thou ſwareſt by thine owne ſelfe and ſaideſt unto them, I will multiplie your ſeed: Moſes* therefore pleadeth not the merits of *Abraham, Iſaac, Iacob*; but urgeth and preſſeth the promiſe of God, and covenant made with them : as we may read, *Geneſis* Geneſ. 17.7. 17.7. where the Lord ſaith to *Abraham, I will be God unto thee, and thy ſeed after thee.*

Bellarmine replieth, that mention is not onely made of the covenant, but of their merits alſo : *For* 1 King. 15.4. *Davids ſake did the Lord give him a light in Ieruſalem, &c. becauſe David did that which was right in the ſight of the Lord, &c.* objected likewiſe by the Doway profeſſors. pag. 935.

Contra. Firſt, here is no mention of *Davids* merits : for in the ſame place *Davids* ſin againſt *Urias* is remembred, which was ſufficient to ſtaine all *Davids* merits with God. Secondly, God doth many times crowne the righteouſneſſe of the parents with temporall bleſſings in their poſteritie, according as the Lord promiſeth in the ſecond commandement, *I will ſhew mercie upon thauſands to them* 1 King. 11.32. *that love mee* : So that all this dependeth upon Gods mercie and promiſe. Thirdly, compare this place with *chap.* 11.32.34. there we ſhall find this reaſon given, *becauſe I have choſen David, &c.* therfore God would not rent all the kingdome from *Salomons* poſteritie : wherefore this mercie to *Davids* ſeed, did firſt of all iſſue from the free election of God. Fourthly, this place maketh nothing at all for the invocation of Saints, though God reſpecting the obodience of *David*, ſhould ſhew mercie unto his ſeed.

Argum. 3. The Saints doe pray one for another here upon earth, and doe one deſire anothers Rom. 15.30. prayers : S. *Paul, Rom.* 15. *Epheſ.* 6. *Coloſſ.* 4. and in other places deſireth to be aſſiſted by their pray- Epheſ. 6.19. ers : *Ergo*, much more may we deſire the prayers of Saints departed, *Bellarm. Rhemiſt.*

Coloſſ. 4.3. *Anſwer.* Firſt, to pray one for another while we live, is a dutie of charitie, and commanded in Scripture : but to requeſt the prayers of Saints departed, hath no warrant in the word. Secondly, we doe not deſire the godly living to pray for us, as our Mediatours, or as though by their worthineſſe we are brought into the favour of God, as you ſay the Saints doe : and therefore your argument followeth not, from the prayer of the living to the prayer of the dead. Thirdly, wee may one pray for another, and one requeſt the prayers of another, while we live, becauſe we know our mutuall neceſſities : but the Saints departed, know not what things are done upon earth, neither are every where preſent to heare our praiers. Thus is their argument anſwered, whereof *Bellarmine* ſo boaſteth, that he ſaith, it was unanſwerable, *cap.* 19.

Argum. 4. *Bellarmine* produceth divers teſtimonies of the Fathers, and certaine Canons of Councels to prove the invocation of Saints : as namely, *Synod.* 7. *act.* 6. *in fine : Cum timore, &c.* Let us doe all with feare, intreating the interceſſion of the undefiled Virgin, of the Angels, and all Saints, &c.

Anſwer. Firſt, this 7. Synod, which was the Nicene 2. is not worthie to bee counted amongſt the generall Councels, wherin it was concluded that images of Saints were to be worſhipped, and it was aſſembled againſt *Iconoclaſtas*, the breakers of images : but the 4. *Conſtantin.* rather is to be held the 7. generall, which was gathered againſt *Iconolatras*, the worſhippers of images : wherein it was concluded, that it was neither lawfull to have the images of Saints, not to worſhip them. And that this deſerveth rather the name of a generall Councell, it may appeare, both becauſe it had the preſence and conſent of two Emperours, *Leo* and *Conſtantinus*; whereas the other had but the conſent of *Irene* the Empreſſe, *Conſtantinus* her ſonne being yet under her government, who afterward comming to yeeres of diſcretion, did abrogate the conſtitutions of this Councell : as alſo for that the one was moderated by the reverend Patriarke of Conſtantin. *Paul* and *Theodoſius* Biſhop of Epheſius ; but the other was overruled by *Tharaſius* that unlearned Prelate of Conſtantinople, of a lay-man ſuddenly made a Patriarke, contrarie to the Canons, whoſe election *Charles* the great did take exception againſt.

Secondly, that it may appeare what reſpect is to bee had to this Councell, let us ſee ſome of their beſt ſtuffe : Action. 4. One *Iohannes* ſtepped up, and ſaid, *Major eſt imago quàm oratio :* An Image is greater than prayer. Action. 1. *Tharaſius* the Preſident ſaid : *Malum perpetuò idem eſt & æquale :* Evill or ſinne is alwaies equall and the very ſame : *& idem eſt errare in magnis & parvis*, and to erre in great matters or ſmall, concerning the faith, is all one. Such blaſphemous and erroneous concluſions, may very well beſeeme ſuch a blind Councell. Of the ſame kind is their reſolution for the invocation of Saints.

Thirdly, this Synod is of no great antiquitie, being celebrate about *anno* 780. and therefore not much to bee regarded. Almoſt foure hundred yeeres before this the doctrine of the Church was otherwiſe, as out of *Ambroſe* is moſt evident, whereas hee thus writeth *in 1. cap. ad Roman. Dicunt per iſtos ire ſe poſſe ad Deum, &c.* They ſay that by theſe (that is by Saints) they may have acceſſe unto God, as by Courtiers we come unto the King: Goe to, is any man ſo mad, or ſo forgetfull of himſelfe, as to give the honour of the King to a Courtier? and doe they thinke they doe well, that give the honour of God to a creature, *& relicto Domino conſervos adorant*, and leaving the Lord, to adore their fellow ſervants? And therefore we come unto the King by Courtiers, becauſe the King is a man, and knoweth not to whom he ſhould commit the affaires of the kingdome; but unto God, from whom nothing is hid, who knoweth every mans merits (that is, workes) *ſuffragatore non eſt opus, ſed mente devota*, wee need no ſpeaker, but a devout mind, &c. No doubt this ſaying of S. *Ambroſe* was agreeable to the doctrine of the Church in thoſe dayes: out of the which wee may gather theſe three reaſons againſt the invocation of Saints: firſt, becauſe this was to give the honour of the King to his ſubjects, of God to the creature. Secondly, Angels and Saints are our fellow-ſervants, and therefore not to be worſhipped with our invocation. Thirdly, it is not ſo with God as with Princes: to them wee muſt have acceſſe by others, becauſe they otherwiſe know not our neceſſities, but God knoweth our hearts.

See further of the exceptions taken to this Synod. Cont.3. of generall Councels q.9.

Bellarmines anſwer, to this ſo evident a teſtimonie, is very ridiculous: firſt, ſaith he, Saint *Ambroſe* ſpeaketh againſt the Ethnicks, that did worſhip the ſtars, and calleth them our fellow-ſervants, that is, creatures.

Contra. Firſt, it is a very improper and unuſuall ſpeech, to call the ſenſleſſe creatures our fellow-ſervants, and this beggerly ſhift bewraieth the nakedneſſe of their cauſe. Secondly, S. *Ambroſe* ſpeaketh of ſuch fellow-ſervants, as ſhould admit us into Gods preſence; but I thinke he is not ſo fooliſh to thinke, that the ſtarres are mediatours unto God for us: wherefore it is evident he ſpeaketh of the mediation of Saints.

Secondly, ſaith he, on Gods behalfe, *ſuffragatore non eſt opus*, we need no ſpokſeman, but in reſpect of our ſelves, we have need, &c.

Contra. A ſimple and weake diſtinction: for firſt, S. *Ambroſe* maketh this compariſon: We need a ſpokſeman to the King, becauſe he knoweth not our wants; but to God we need none, becauſe of himſelfe, he underſtandeth our prayers: wherefore there is no need at all of a ſpokſeman to God. Secondly, he ſheweth, that on our behalfe alſo we need no ſpokſeman, *but a devout mind:* a devout mind, I thinke is not required on Gods behalfe, but on ours. Thus this ſophiſticall popeling wreſtleth by his ſubtiltie with the cleere evidence and light of truth, but every where proclaimeth the weakneſſe of his cauſe. And as hee anſwereth this place of S. *Ambroſe*, ſo hee dealeth with the reſt: but fully now to anſwer the objections out of the Fathers, would inlarge this volume too much, of purpoſe therefore I doe forbeare: yet here and there in the more waightie controverſies, I think it not amiſſe to give a taſte.

Our Doway diſciples doe here alſo put in their verdict: Honour was religiouſly given unto Saints, while they lived, as a Nobleman adored *Elias*, and *Eliſeus* was adored by his diſciples: henſe they would prove *a majori*, the honour and interceſſion of Saints: pag. 935.

This was no religious, but a civill kind of higher reverence given unto theſe holie men, as is ſhewed before, error 25. 26. in the anſwer to the Doway objections: neither doth the argument follow from the living to the dead: as likewiſe ſee before in the anſwer to the third argument.

But, if it be further objected, that many have prayed to the Saints, and namely to the Virgin *Mary*, and have obtained their requeſts, and therefore ſuch prayes are available. We anſwer, that this is no good argument, that is taken from the event: for ſo *Livie* writeth, that *Romulus* prayed to *Iupiter*, that he would ſtay the flight of the Romanes, that he might keepe off the Sabines, and it was effected. *Plinie* alſo reporteth, that one *Helpis* ſeeing a trampling lion come againſt him, prayed to *Bacchus* and was delivered: like as the praying to heathen gods is not juſtified by the ſubſequent effects, no more is the invocating of Saints, &c.

Lib.5.

Plin. lib.8. c.16.

The Proteſtants.

THat prayer is onely to be made unto God, and to no other creatures beſide, as being an eſpeciall part of the worſhip of God, which wee ought not to give to any other: thus it is proved out of the word of God.

Argum. 1. *How ſhall they call upon him, in whom they have not beleeved?* But wee muſt beleeve onely in God, and therefore onely pray to God. *Rhemiſt.* anſwer: It is true, no more can wee pray unto our Ladie, nor any Saint in heaven, unleſſe we beleeve they can helpe us. So doth *Bellarmine* anſwer likewiſe.

Rom.10.14.

Anſw. The Scripture every where teacheth that we muſt beleeve in God, and that they are curſed that put any confidence in man. Againe, they can have no aſſurance to ſettle their conſcience, but out of the Scriptures: They have a vaine perſwaſion of the abilitie of Saints to helpe them, but they have no ground of any ſuch beleefe out of the Scripture.

Ierem.17.5.

Boner, as great a patrone of poperie in his time, as any of the Rhemiſts now, he ſaith thus: To truſt to any wee bid you not; but to call upon them, and pray to them, we bid you, *Fox* pag. 1587. Hee thought it a groſſe thing, that wee ſhould truſt to Saints, which the new Papiſts ſet downe for good wholeſome doctrine.

Heb.4.16.

Argum. 2. ***Heb.*4.16.** Let us come with boldneſſe to the throne of grace: ***Ergo***, we have no need of the invocation of Saints, ſeeing we have free and bold acceſſe through Chriſt.

Rhemiſt. By this reaſon we ſhould not pray one for another while we are alive.

Anſw. We doe not put our confidence in the merit and worthineſſe of other mens praiers, as you doe in the interceſſion of Saints. Againe, this mutuall dutie of prayer one for another, is commanded and required of God, as the other is not: wherefore to runne unto Saints, and not unto Chriſt, is to doubt either of his readineſſe, or abilitie to helpe us.

Iohn 16.26.

Argum. 3. Chriſt ſaith, that after hee hath by his mediation and interceſſion brought us into the favour of God, ***In that day ſhall you aske the Father in my name, and I ſay not, that I will pray to the Father for you, for the Father himſelfe loveth you.*** If then the prayer of Chriſt to God his Father ſhall not then be needfull, what uſe is there of the prayer of other creatures? ***Fulk.* 1. *Tim.* 2. *ſect.* 4.**

Matth.6.9.

Argum.* 4.** Our Saviour Chriſt hath taught us in the Goſpell, to whom we ſhould direct our prayers, ſaying, ***Our Father, which art in heaven, &c. Matth.6. This prayer cannot be ſaid either to Angell, or Saint: ***Ergo***, it is contrarie to Chriſts rule to pray unto them.

Bellarmine anſwereth, by the ſame reaſon onely God the Father ſhould bee prayed unto, neither God the Son, nor the holy Ghoſt, for he teacheth us only to ſay, Our Father, &c.

Iſai 9.6.
James 1.17.
Matth.28.20.

Contra. Firſt, here he ſheweth his wilfull ignorance: as though the whole Trinitie in reſpect of us, and every one of the perſons, is not our Father; though in the reſpect that they have one to another, there is but one Father, and one Son, for Chriſt is called the everlaſting Father, ***Iſay* 9.** and the holy Ghoſt, ***Iames* 1. 17.** is named by the Apoſtle, ***Pater luminum***, the father of lights. Secondly, there is not a petition in the Lords praier but agreeth to the whole Trinitie: as where we pray, ***Hallowed be thy name***, for there is one name of the whole Trinitie, as ***Matth.*28. *Goe and baptize in the name of the Father, the Son, and the holy Ghoſt:*** as S. ***Ambroſe*** ſheweth, ***lib.* 1. *de ſpiritu, cap.*** 14. ***Let thy kingdome come:*** this alſo concerneth the whole Trinitie, which hath but one kingdome: as S. ***Ambroſe*** proveth out of that place, ***Rom* 14. *The kingdome of God is not meat, but righteouſneſſe, and peace, and joy in the ſpirit:*** the kingdome of God, and of the ſpirit, is all one. So likewiſe they have all one will: they all do together forgive us our ſins, as ***Ioh.*20. *Receive ye the holy Ghoſt; whoſe ſins yere mit, they are remitted.*** The holy Ghoſt therefore forgiveth ſinnes, as well as the Father, or the Son: wherefore it is evident, that the Lords prayer is directed to the whole Trinitie in the name of Father. Thirdly, yet ***Bellarmine*** is not altogether ſo abſurd, as ſome popiſh Scottiſh Divines have beene, who were not aſhamed to grant, that the Lords prayer might be ſaid to the Saints. See ***Fox*** pag. 1274.

Rom.14.17.
Iohn 20 22.

Auguſtine ſaith, ***Pro quo nullus interpellat, & ipſe pro omnibus; hic unus veruſq; Mediator eſt. lib.*2. *cont. Parmenian. cap*** 8. Hee for whom no man prayeth, but himſelfe intreateth for all men, he is the only true Mediator: ***Ergo***, Saints no Mediatours, and therefore not to be prayed unto.

Rom.10.

Let us ſee the teſtimonie of holy Martyrs: ***Thomas Hauks***; It is an abominable blaſphemie againſt God, and his ſon Chriſt, to call upon any, to truſt to any, or to pray to any, ſave only to Chriſt Jeſus. His reaſon is out of S. ***Paul Rom.*** 10. that we cannot call upon any, upon whom we beleeve not: But our beleefe, faith and truſt muſt only be fixed upon God. To this agreeth the concluſion of a generall Councell, ***Nicen.*2. *Action.*2. *Tharaſius*** Preſident of the Councell thus ſaith: ***Apertis verbis teſtamur, nos duntaxat in unum Deum veram latreiam, id eſt, cultum, & fidem noſtram referre & reponere:*** We doe plainly teſtifie, that we repoſe and referre our faith and truſt only unto God.

John Lambert holy Martyr: Whereas the Papiſts commonly object, that as wee cannot be admitted into the preſence of the Prince, but by mediatours and freinds going betweene; ſo is it between God and us: he anſwereth, that there is great difference betweene God and a mortall Prince: For neither hath the Prince the knowledge that God hath, who knoweth and ſeeth all things every where, &c. neither is hee in mercy and gratious dealing like to God, who is of that infinite mercie, that I may as ſoon obtaine of him that is needfull, as I ſhould by praying to Saints to bee Mediatours, &c. And ſo he concludeth, I will pray unto Saints, when I thinke that God either cannot or will not give my petition; but that ſhall never be: ***Ergo, &c. pag.*** 1109. ***reſponſ. ad articul.*** 14.

Pag.113.1.40.

1 ***Ieremie*** Patriark ſaith: ***Nos dicimus invocationem vere & proprie ſoli Deo convenire, &c. eam autem, quæ ſanctorum eſt invocationem, non proprie dici, ſed ex accidenti, &c.*** We ſay, that invocation truly and properly belongeth only unto God, and that invocation which is of the Saints, is not properly ſo called, but accidentally, as it were by grace and privilege, &c. And a little after, ***De ea invocatione, &c.*** Of that invocation which is due unto God himſelfe, ***Paul*** writeth to the Romans, ***how ſhall they call upon him, on whom they have not beleeved? Deum ſine omni dubio intelligens***, underſtanding God without all doubt, &c. He denieth any truſt to be repoſed, but only in God, and ſo conſequently invocation to belong properly only to God.

Cenſur. Oriental. c.21.
Rom.10.14.
Liturg of S. Cyril.

2 In ancient time the South Church uſed thus to pray in their Liturgie, ***Call to remembrance O Lord our holy fathers, the Patriarks, Prophets, Apoſtles, and above all the reſt, the holy and glorious Virgin Mary,*** S. ***Iohn***, S. ***Stephen, grant them all to reſt in the boſome of our holy fathers, Abraham, Iſaac, Iacob, &c. raiſe their bodies, &c.*** It ſeemeth then that in thoſe daies they praied rather for, than to the Saints, that God would give them a glorious reſurrection. ***Athanaſius***, though many things

are found in his writings touching the invocation of Saints: yet hee ſomewhere thus affirmeth: *The words of the Pſalmes are not to be changed, but as they are written to be recited: ut ſancti qui iſta verba ſuppeditarunt, ſua eſſe agnoſcentes, compracentur nobiſcum:* That the Saints which ſupplied theſe words, acknowledging their owne, may pray together with us, &c. Here he maketh the Saints joynt intreaters with us, not mediators for us. What is the judgment and practice of the now Æthiopik Church, is not ſo certaine: for in the Æthiopian Liturgie thus they pray: *Rejoyce O Ladie, we will pray for thy health, O Virgin carrie our prayers up on high to the eares of thy Saints, &c.* Here they ſeeme both to pray for, and to the Virgin *Marie:* but theſe ſpeeches ſeeme rather to be *Apoſtrophees* and *Proſopopoes,* to ſtir them up to devotion: for *Hondius* ſaith that they in no wiſe call upon Saints. And it may bee thought rather to be ſo, than otherwiſe: for their Emperour *David* in his Epiſtle to *Emmanuel* King of Portugall uſeth theſe formes of prayer: *Deo agenda ſunt gratia, is eſt qui vobis mundum dedit:* Thanks muſt be given unto God, it is he that hath given you the world, &c. And againe: *Rex unus Deus te ſervet, qui eſt Deus cœli:* The one God keepe thee, hee which is God of heaven, of one ſubſtance, &c. He bleſſeth here in the name of God only: he ſeemeth alſo to aſcribe ſomewhat to the prayers of Saints, but in generall only he prayeth not unto them. See error 31.

Lib. de interpretat. Pſalm.

Hond. in his Coſmographie Map.

Ex Damiano a Goes.

3 Confeſſion of Belgia, artic. 26. *Who is more likely to be heard of God, than his onely begotten Son, &c. therfore nothing but diſtruſt brought in this cuſtome, wherby we rather diſhonour the Saints (whom we thinke to honour) in doing thoſe things which they in their life time abhorred, &c.* Auſpurg: *The Cuſtome of invocating Saints is quite to be throwne out of the Church, because this cuſtome transferreth the glorie due to God unto men, and aſcribeth to the dead omnipotencie,* to ſee the motions of the heart. See to this purpoſe confeſſion of Saxonie, artic. 22. Wittemberg, chap. 23: *There is no commandement or example in Scripture for invocation of Saints.*

Harm. ſect. 2. pag. 34.

Sect. 2. p. 37.

Sect. 2. p. 39.

Sect. 2. p. 45.

4 Their Jeſuite *Salmeron* confeſſeth: *Non fuiſſe in more in veteri Teſtamento adeundi Sanctos, &c.* That it was not in uſe in the old Teſtament to goe unto the Saints, becauſe they were not yet bleſſed, &c. Yea he goeth further and ſaith, *Non eſt expreſſum in novo Teſtamento, &c.* It is not expreſſed in the new Teſtament, but by tradition, leſt the Gentiles might have thought that a multitude of Gods had been put upon them, &c. So then invocation of Saints, by their owne confeſſion, is warranted neither by the old nor new Teſtament.

In 1 Timoth. 2. diſp. 2, art. 7.

The ſecond part, whether the Saints departed do pray for us.

The Papiſts.

THat the Saints in heaven doe not onely pray in generall, but particularly for us, ready in all our needs by their prayer and mediation to aſſiſt us, thus they would prove it.

31. Error.

Argum. 1. I will endevour (ſaith the Apoſtle) that you may have remembrance of theſe things after my departure. *Peter* promiſeth to be carefull of them, and to pray for them after his departure. *Rhemiſt. ibid. Bellarm. cap.* 18.

2 Pet. 1. 15.

Argum. This which here the Apoſtle promiſeth, he performeth in writing this Epiſtle, whereby they might bee put in remembrance, when hee was gone. And therefore hee ſaith, *verſ.* 13. I thinke it meet, ſo long as I am in this tabernacle, to ſtirre you up by putting you in remembrance: hee acknowledgeth now onely to bee the time wherein hee may doe them good, and therefore deferreth it not. There is no ſyllable, which ſoundeth that way, that hee would pray for them after his diſſolution.

Argum. 1. *Apocal.* 5.8. The 24. Elders are ſaid to have golden vials full of odour, which are the prayers of the Saints, *Rhemiſt. in hunc locum. Ergo,* the Saints in heaven doe pray for us.

Apoc. 5. 8.

Anſw. The 24. Elders doe repreſent the Church Militant upon earth, whoſe converſation is in heaven, and they doe continually offer up their praiers. And that the place is ſo to be underſtood, it appeareth, *verſ.* 10. Thou ſhalt make us Kings and Prieſts, and we ſhall reigne upon the earth, that is, their kingdome is ſpirituall, in fighting againſt, and overcomming the concupiſcence of the fleſh, and all carnall deſires.

Argum. 3. *Ierem.* 15. 1. *If Moſes and Samuel ſtood before me, my affection could not be toward this people:* therefore *Moſes* and *Samuel* being dead, did uſe to pray for the people. *Bellarm.*

Ierem. 15. 1.

Anſw. Firſt, the contrarie rather may be gathered, that *Moſes* and *Samuel* did not pray for the people dead: becauſe the Lord ſaith, *if they did, &c.* but it is not like, that their charitie is leſſe in heaven to ceaſe praying for the people, if the Saints had any ſuch office, ſeeing that *Samuel* yet living ſaid, *God forbid that I ſhould ceaſe praying for this people.* Secondly, this place may be expounded by that *Ezech.* 14. 20. *Though Noah, Iob, Daniel, were in the middeſt of the citie, they ſhould but deliver their owne ſoules:* So here, if *Moſes* and *Samuel* were living to pray for the people, as they uſed to doe, God will not heare them.

1 Sam. 12. 23.

Ezech. 14. 20.

Argum. 4. *Luke* 16. in the parable, the rich man prayeth for his brethren, much more doe the righteous pray for the whole Church: as *Revel.* 6. *The ſoules under the altar crie, Lord how long doeſt thou not judge and avenge our blood, &c? Bellarm. cap.* 18.

Luke 16. 27.

Revel. 6. 10.

Anſw. Firſt, to the firſt place I anſwer, that it is a parable, or admitting it to be a ſtorie, wee muſt

needs acknowledge many things to be ſpoken in parable and allegorie, as that he deſireth a drop of water to coole his tongue, whereas hee neither had any tongue, his bodie being left in the grave, neither is water able to aſſwage the paines of hell. Againe, to take the conference betweene *Abraham* and the rich man literally, may bee occaſion of many doubts: as how they could one heare anothers talke, there being a great gulfe betweene them: neither had *Abraham* any ſuch power to ſend *Lazarus* to the living: wherfore it is hard upon every part of this parable to ground an argument. Secondly, there is no charitie in hell, how then can there be any praier there, which proceedeth of charitie? Thirdly, be it granted that the prayer of the rich man is hiſtoricall: it only ſheweth a generall deſire and wiſh that he hath to his kindred: and ſo wee denie not, but that the Saints in generall doe deſire the conſummation of Chriſts bodie, and the eternall reſt of the reſt of his members yet militant in earth.

Apoc.22.17.

To the ſecond place we likewiſe anſwer: firſt, if that prayer or complaint which the ſoules under the Altar make, be ſtrictly according to the letter taken, is it to be thought that the Saints have leſſe charitie in heaven, than they had in earth? for *Stephen* praied that his perſecutors might be forgiven at his death, and doth the ſoule of *Stephen* now being under the Altar call for vengeance? This is *Hieromes* reaſon: they doe not deſire their blood which perſecuted them, *pro eis enim precatio fuſa eſt, &c.* for they prayed for them, that the ſinne ſhould not bee laid to their charge. Secondly, they pray not therfore particularly for the deſtruction of any, but generally, that an end may bee made of the tyrannie of Satan: as *Hierome* expoundeth, *Spirituales nequitiæ hic intelliguntur:* Spirituall enemies are here underſtood, *De vir. perfecto.* And it is in effect the ſame with the prayer of the Church, *Apocal.* 22. 17. *The ſpirit, and the bride ſay come*: that is, they doe all wait for the finall accompliſhing of Chriſts kingdome. Thirdly, wee grant then that the Saints in heaven doe long both for the conſummation of their own glorie, and wiſh generally unto the Church militant the like triumphant end and victorie to their labours: and we confeſſe as much as S. *Cyprian* ſaith: *Magnus illic charorum numerus nos expectat, &c. parentum, fratrum, filiorum de ſalute ſua ſecuri, de noſtra ſolliciti:* A great number of our friends doe there wait for us, &c. being ſecure of their owne ſalvation, carefull for us: *Serm.* 4. *de mortalit.* But hence it followeth not, that they have particular knowledge of our manifold neceſſities, and ſo make their particular requeſts unto God for us.

The Doway tranſlators would prove that the Saints have care of the affaires of the Church, and pray for the ſame, by the example of *Elias*, who ſeven yeeres after he was tranſlated, had care of *Ieboram* and his kingdome, admoniſhing him by letters of Gods wrath againſt him and his people for their ſinnes, 2 *Chron.* 21. 11. pag. 903. and 935.

Iſai. 44. 28. 45. 1.
1 King. 13. 2.
1 King. 21. 17.

Anſw. To this objection divers anſwers are made: Firſt, ſome thinke, that *Elias* is there taken for *Eliſha*, who ſucceeded him, and heired his propheticall gifts: *Engliſh annotat.* Secondly, *Iunius* thinketh, that *Elias* before he was taken up, did leave this propheticall letter, therein foretelling of *Iehorams* wicked government, and of the judgment of God againſt him, as *Iſaiah* propheſieth of *Cyrus* long before: and the man of *Iudah* and *Ioſiah*: to this may be added, that *Ieboram* began to reigne under his father, in his eighteenth yeere, and had governed two yeeres under his father, before *Eliah* was taken up: ſo that even then the Prophet had experience of his evill diſpoſition. This anſwer is without exception the beſt: we need not imagine any letters to be ſent from heaven or Paradiſe written by *Elias*: we read not in Scripture of any writing ſent from heaven, but of the ten Commandements given by Gods owne finger delivered to *Moſes.*

The Proteſtants.

Apoc. 5. 9.
Apoc. 6. 9.

THat the bleſſed Saints doe ſing unto the praiſe of God in heaven, and doe magnifie the Lord, and praiſe him with a new ſong of thankſgiving, which is a kind of praier, we denie not, *Apocal.* 5. 9. and that they have a generall deſire and longing, both for us, for themſelves, and all the elect of God, that the day of our refreſhing were come, and that all the people of God were joyned in one, and their enemies vanquiſhed and deſtroied, we learne alſo out of the Scripture, *Apoc.* 6. 9. But that they ſhould offer up our ſpeciall praiers, and make particular requeſt for us to God, it no where in the Scripture is found, but rather the contrarie.

Argum. 1. The Scripture no where teſtifieth, that the Saints in ſuch manner doe pray for us: *Ergo*, wee may ſafely bee ignorant of it: nay it were great preſumption, without Scripture to beleeve it.

Eccleſ. 9. 5.

Argum. 2. The Saints departed know not our wants, nor what is done in the earth. The living know that they ſhall die, but the dead know nothing at all, *Eccleſ.* 9. 5. But of this more ſhall be ſaid in the next part. See *Auguſtine* of this matter, *Contro.* 8. *quaſt.* 2. *part.* 3.

1 Tim. 2. 5.

Argum. 3. Saint *Paul* ſaith, *There is one mediator of God and man, the man Ieſus Chriſt*, 1 *Tim.* 2. 5. *Ergo*, Saints are not our mediators, and ſo conſequently they doe not pray for us.

Bellarmine anſwereth, Chriſt is ſaid onely to be our mediator for three cauſes: firſt, becauſe hee is the onely mediator of our redemption. Secondly, hee is a mediator not by his office onely, but in reſpect of his nature alſo, being both God and man. Thirdly, becauſe he is ſo a mediator, that hee needeth not any other mediator, as the Saints doe, who are mediators, but not in the foreſaid reſpects: *Bellarmine cap.* 20.

Anſw. *Bellarmine* hath ſtrengthened our argument well, and given three reaſons why the Saints

cannot be mediators in any reſpect at all. Firſt, there can bee no advocate or mediator, but the ſame muſt be the propitiation for our ſinnes, as S. *Iohn* ſheweth, *The Saints are not a propitiation for our ſins. Ergo.* Secondly, the Apoſtle ſaith, *A mediator is not of one, Galath.* 3. 20. So then he that is the mediator betweene God and man, muſt not be of one nature: hee muſt bee both God and man: *Ergo,* Saints are no mediators. Thirdly, he cannot be a mediator, that hath himſelfe need of a mediator, as the Apoſtle ſheweth, that they could not bee our high Prieſt, that had need firſt to offer for their owne ſinnes, and then for the ſins of the people, and to offer up our prayers is belonging to the Prieſthood. Saints cannot bee our Prieſts: *Ergo,* neither our mediators. Thus hath *Bellarmine* reaſoned well for us againſt himſelfe.

1 Ioh. 2. 2.
Galath. 3. 20.
Heb. 7. 27.

Francis Rebezies holy Martyr: ſheweth in what manner Saints doe pray for us: who, when a Doctor had put forth this reaſon, The Apoſtles made interceſſion to Chriſt whenas he was upon the earth, why may they not doe ſo now? ſeeing Chriſt then was the interceſſor of the world, as now. Hee thus anſwereth: So long as they were in the world, they exerciſed their miniſterie, and prayed one for another, as needing humane ſuccours together: but now being in paradiſe, all the prayer they make is this, that they wiſh that they which bee upon earth may attaine to their felicitie: but to obtaine any thing at the Fathers hand, wee muſt have our recourſe onely to his ſonne. *Fox* pag. 922. col. 2.

Pag. 841. 2. 60.

Although not long after the Apoſtles time ſuperſtition began by little and little to creep into the Church; and the Saints and Martyrs began to be more than devoutly honoured, yet the Lord left not his truth without witneſſe both in the Eaſt and South Churches. 1. *Chryſoſtome,* though hee ſometime after his orationall manner ſet forth the praiſes of the Saints, and turne himſelfe unto them: yet hee thus alſo more adviſedly writeth: *Clauſo oſtio, id eſt, intra conſcientia ipſius ſecretum à Domino jubemur orare, ut ab eo, qui ſecretorum eſt cognitor, recipiamus orationis occulta mercedem:* We are commanded of the Lord to pray, the doore being ſhut, that is, within the ſecret of our conſcience, that from him who is the knower of ſecrets, wee may receive the reward of our ſecret prayer, &c. Now ſeing the Saints know not our hearts, how can they bee mediators of our ſecret prayers, which are only made with the heart?

Hom. 8. in 5 Matth.

2 *Origen* in his time made doubt of this matter: *Vtrum Sancti extra corpus poſiti agunt aliquid, & laborant pro nobis ad ſimilitudinem Angelorum, &c. habeatur hoc inter occulta Dei, &c.* Whether the Saints being out of the bodie do any thing, and labour for us after the manner of the Angels, &c. let it be numbred among the ſecrets of God, &c. *Cyrillus* of Alexandria ſpeaketh more directly: *Orandum eſt in nomine ſalvatoris, ſi exaudiri à patre volumus, &c.* We muſt pray in the name of our Saviour, if we will be heard of the Father. *Auguſtine* of the South Africane Church is very direct: *Si eſſet mediator Paulus, eſſent utiq; & cæteri Co-apoſtoli, & ſic multi mediatores eſſent, nec conſtaret ipſi Paulo ratio, qua dixerat, unus Deus, unus mediator, &c.* If *Paul* were a mediator, the reſt of his fellow Apoſtles alſo ſhould be mediators, and ſo there ſhould be many mediators, and then *Pauls* reaſon could not ſtand in ſaying, *there is one God, and one mediator of God and man, the man Ieſus Chriſt.* Indeed *Cyprian* before *Auguſtines* time, thus writeth: *If any of us doe goe before by the divine calling, perſeveret apud Deum noſtra dilectio pro fratribus & ſororibus noſtris: Let our love perſevere with God for our brethren and ſiſters, &c.* They which are departed out of this life, doe in generall wiſh well unto the Saints yet living, and wiſh them to be partakers of the ſame felicitie: but their particular neceſſities they know not, neither can offer up their particular and private requeſts, &c. And thus alſo wee may underſtand thoſe kinds of prayers, uſed in the Æthiopike Church to this day, though we may well thinke, that they in proceſſe of time, &c. have degenerare from the puritie of the ancient faith, as other Churches have done. The Empreſſe *Helena,* which had the government during the minoritie of her ſon *David,* thus wiſheth unto *Emanuel* King of Portugall: The Lord proſper thee, *per devotos preces nuntiorum redemptoris Chriſti,* by the devout prayers of the meſſengers of our Redeemer Chriſt, that is, the foure Evangeliſts, *Iohn, Luke, Marke, Matthew, quorum orationes te ſervent,* whoſe praiers and holineſſe keepe thee, &c. Though this ſovour of ſome ſuperſtition, yet the meaning may be reſtrained to the generall prayers and deſires of the Saints departed.

Lib. 2. in epiſt. ad Roman.
Lib. 11. c. 7. in Ioann.
1 Tim. 2. 6.
Lib. 1. epiſtol. epiſt. 1. in fine.

3 Confeſſion of Saxonie: *Ioyning our prayers with all Saints in heaven and earth, &c.* Wittemberg, artic. 23. *The Saints in heaven doe after their certaine manner pray for us before God, as the Angels alſo are carefull for us, and all the creatures doe after a certaine manner groane for us: but upon the praiers of the Saints in heaven, we may not allow the invocation of Saints, &c.* And againe, a little after: *Whereas the ancient writers doe in their praiers turne themſelves to Saints, they either ſimply without exact judgement followed the error of the common people, or uſed ſuch manner of ſpeaking not as a divine honor, but as a figure of Grammer, called* (Proſopopæia) *whereby they ſet forth the unſpeakable groaning of the Saints, and of all creatures for our ſalvation, and ſignifie, that the prayers which the Saints made in the world doe yet ring in the eares of God, as the blood of Abel after his death cried unto God, &c.* In either of theſe ſenſes, wee denie not, that the Saints pray for us and helpe us, either by their generall longing and deſires and requeſts for us, or by the vertue of their prayers made while they were yet living amonſt us.

Harm. ſect. 2. pag. 12.
Sect. 2. p. 45.

4 Wee want not here evident teſtimonie from the Papall writers; for whereas commonly that place, *Gen.* 48. 16. is alleaged for invocation of Saints: others do refuſe that place, and ſay it is an Hebraiſme,

Geneſ. 48. 16.

2 Pet. 15.
Apoc. 5.8.
Ierem. 15.1.
Senenſ. Bibliothec. lib. 8. in ſol object.
Revel 6.10.

braiſme, to ſignifie that the people ſhall be called by his name: *Hugo Cardinal. in eum locum*: The place of *Peter* objected before, *Argum.* 1. *Cajetane* thus expoundeth: *I will take order in my life, that ye may have my writings to put you in mind.* The ſecond place before urged, *Apocal.* 5.8. *Viega* the Jeſuite underſtandeth of the Church militant in earth, the Preachers and Doctors, which by the mortifying of their fleſh and preaching of the word, ſet forth the praiſe of God. The third place, *Ier.* 15.1. *of Moſes, &c. Senenſis* underſtandeth by way of ſuppoſition: *Si tales viri eſſent in peccatrici hac vita &c.* If theſe men were alive in this ſinfull life, &c. The fourth place, *Revel.* 6. *Ribera* thus expoundeth upon that place: *The bodies of the Saints embrued with blood did crie for vengeance, as the blood of Abel is ſaid to have cried, &c.* And thus their owne writers doe anſwer all thoſe principall places, which they doe urge againſt us for the prayer and mediation of Saints.

The third part, whether the Saints underſtand our prayers, and be alwaies at hand to helpe us.

The Papiſts.

32. Error.

THey affirme three things, which they are driven to grant by neceſſitie of argument, while they ſtifly maintaine invocation of Saints: for firſt they grant that they know our hearts, and our inward repentance, and ſecret thoughts: for otherwiſe it would not availe to pray unto them, yet not of themſelves, but by the revelation of God, *Bellar. cap.* 20. And of foure opinions of this matter, as that the Saints know our prayers either by the revelation of Angels, or by their celeritie or agilitie of nature, paſſing from place to place, or at once they ſee in God as in a glaſſe, all things that may concerne them, or elſe they know mens ſecret thoughts, by ſome ſpeciall revelation from God, as *Eliſha* deſcried the corruption of *Gehezi*, and *Samuel* had a ſecret revelation concerning *Saul*, 1 *Sam.* 9, 15. Of theſe foure he preferreth the two laſt, and refuſeth the other.

2 King. 5.26.
1 Sam. 9.15.

So alſo the Doway tranſlators ſay, that glorified Saints know our cogitations by ſeeing God, in whom all things appeare: or they have it by inſpiration, pag. 605. and if God communicated this power to Prophets, being yet mortall, to ſee mens thoughts, much more doth God reveale to glorified Saints our preſent ſtate, &c. pag. 710.

Apoc. 6.10.
Act 3.21.
1 Iohn 3.2.
1 Sam. 16.7.
2 King. 4.27.

Anſw. Neither of theſe foure wayes can ſtand: not the firſt, for though Angels ſhould reveale to the Saints, yet our thoughts they cannot reveale, becauſe they know them not themſelves: not the ſecond, for Saints doe reſt under the Altar, which is Chriſt, *Apoc.* 6. and paſſe not to and fro, ſeeing that Chriſt as he is man, ſhall be contained in the heavens till his comming againe. Not the third, for we ſhall not ſee Chriſt as he is, till he doe appeare. And concerning the laſt we denie not, but that God may reveale to the Saints ſome things at his pleaſure, as he did to the Prophets: but it hereof followeth not, that all our prayers are revealed unto them: for neither were all things revealed to *Samuel*, when he went to anoint *David*: and *Eliſha* ſaith, concerning the Shunamite, *Her ſoule is vexed, and the Lord hath not told me.*

Againe, what a prepoſterous order is this, and ſuperfluous, God firſt, revealeth unto them our prayers, and then they ſollicit God in our behalfe? I pray you what need this, ſeeing God knoweth our prayers? Firſt, why is hee not as readie of himſelfe to grant our requeſts, as to ſtay till hee bee entreated?

Iob 14.21.

And whereas our Doway men doe affirme that the Saints come to the knowledge of our thoughts both wayes, by ſpeculation in God, or inſpiration and revelation from God: 1. Theſe two waies one overthrowes another: for if they have this knowledge by revelation, then not by ſeeing God; if by ſeeing, then they need no revelation. 2 The reaſon is not alike, for revelation to Prophets living, and to the Saints, for that the Lord uſed his Prophets as his miniſters and inſtruments here in earth: ſo doth he not the Saints departed. 3 The Scripture is contrarie: *Iob* ſaith of them which are dead, *he knoweth not if his ſons ſhall be honourable, neither ſhall he underſtand concerning them, whether they ſhall be of low degree*: where they give this marginall note, *that the parents departed are not affected with the ſtate of their children, as they be in their life, &c.* But the text directly ſpeaketh of knowing: that not ſo much as the knowledge of humane ſtates is imparted to the dead: as *Auguſtine* ſaith, *Ibi ſunt ſpiritus defunctorum, ubi non vident quacunq; aguntur, aut eveniunt in iſta vita, &c.* There the ſpirits of the dead are, where they ſee not the things that are done, or happen to men in this life, &c. If it were otherwiſe, what benefit was it for *Ioſias* to be promiſed, that he ſhould die before he ſaw the evils to come? *De cur. pro mort. cap.* 13.

33. Error.

Secondly, ſeeing it were in vaine to pray to Saints, if they had not power to helpe us: they alſo are urged to confeſſe, that the Saints are patrons of men, and have the government of the world committed to them: yea, that they may receive others into the kingdome of heaven.

Apoc. 2.26.

Argum. 1. To him that overcommeth, will I give power over nations, and hee ſhall rule over them with a rod of iron: *Ergo*, the Saints have the government of men committed unto them, *Rhemiſt. ibid. Bellarm. cap.* 18.

Anſw. The power which our Saviour here promiſeth, is the participation of his kingly inheritance; firſt, ſpiritually to overcome the world by faith in this life, and after this life they ſhall be ſet in full poſſeſſion of his royall inheritance. The rod of iron, is the word of God, which is alſo called a two edged ſword, whereby they execute vengeance upon the heathen: It is the ſword of the ſpirit, Pſal. 149.7. whereby the wicked ſhall bee deſtroyed. *Auguſtine* expoundeth it to be the rod of Juſtice, whereby the good are corrected, and the wicked broken in pieces, *Homil. 2. in Apocal.*

Againe, it followeth in the text, *As a potters veſſell ſhall they be broken.* This cannot be underſtood of the Church of God: wherefore this place ſerveth not to prove the regiment of the Saints over the Church of God. Thirdly, ſeeing this is a promiſe made to every one of Gods Saints, who are many hundred thouſands, by this reaſon every one of them ſhould have a regiment in the Church of God, which were infinite. Laſtly, Chriſt promiſeth that thy ſhall rule, with a rod of yron, as himſelfe hath received; and *they ſhall ſit with him in his throne:* will they inferre hereupon, that the Saints have Apoc. 3. 21. the like kingdome and power and glory with Chriſt? this were very abſurd to grant, and againſt Chriſt blaſphemous. Wherefore, the meaning of theſe and the like ſpeeches is nothing elſe, but this that Chriſt ſhall impart and communicate unto the Saints the glory of his kingdome, not in ſuch full manner as he himſelfe hath it, but in ſuch ſort as it is meet for them to receive. S. *Ambroſe* thus expoundeth the like words of our Saviour, *Father, I will that they whom thou haſt given me bee with mee where* Iohn 17.24. *I am, &c. Ut ſint mecum, non ut ſedeant mecum, &c.* That they may bee with mee (ſaith hee) not ſit with mee; where I am, but not as I am; to ſee my glory: to ſee it, not to have it; for the ſervant ſeeth, the maſter poſſeſſeth, *lib. 5. de fide, cap. 3.* And againe, upon thoſe words, *Hee hath made us ſit together* Epheſ. 2.6. *in heavenly places in Chriſt: Non ut homines ſedere ſibi ad dextram patiatur Deus, &c.* Not that God doth ſuffer men to ſit at his right hand, but to ſit in Chriſt, who is the foundation of all, the head of his Church, who hath in himſelfe merited to our nature the prerogative of the heavenly ſeate, &c. *lib. 5. de fide, cap. 7.* Thus *Ambroſe* ſheweth how the Saints are ſaid to ſit in the heavenly throne, namely in Chriſt, in reſpect that our nature in him is advanced to that heavenly ſeate; which prerogative being complete and full in Chriſt, is in meaſure communicated to his members.

Argum. 2. *Make you friends of the unrighteous Mammon, that when they need, they may receive you* Luke 16.9. *into everlaſting habitations:* See the Saints may receive their friends and benefactors into their eternall manſions, *Rhemiſt. ibid.*

Argum. 1. Almes beſtowed upon the poore doe procure their prayers, but not their patronage. 2 The words are thus parabolically to be underſtood: They ſhall receive you, that is, ſhall give teſtimonie of you, and your almes ſhall bee a teſtimonie of your charity, and proceeding from a lively faith, ſhall everlaſtingly bee rewarded. 3 That it is not meant of the perſons, but of the worke, it is plaine, becauſe almes which iſſue from a true faith, ſhall bee rewarded at the Lords hand, though beſtowed upon an hypocrite.

Thirdly, they alſo hold that the Saints at their pleaſure can be preſent with their bodies, and bee a- 34. Error. mongſt us, and ſo heare our prayers, *Bellarm. cap.* 20.

Argum. 1. Otherwiſe the Saints ſhould be fettered as it were in heaven, if they remaine and bee kept all in one place.

Anſw. They are not fettered when they are limited by the Lord to a place: ſee alſo what a goodly opinion theſe fellowes have of heaven, making a priſon of it, *Rhemiſt. annot. Apocal. 6. 9.*

Argum. 2. They follow the Lambe whither ſoever he goeth: *Ergo*, they may be every where.

Anſw. 1. That place is underſtood of all the elect, yea of thoſe that doe imitate and follow Chriſt, Apoc. 14. 4. living upon earth, as it followeth *verſ.* 4. *Theſe are brought from men, being the firſt fruits unto God, &c.* which comprehendeth all the elect both living and departed to God. 2 If the ſoules are every where, becauſe the Lambe is every where, then Chriſt in his humanity is every where, and ſo the Papiſts are become Ubiquitaries.

Argum. 3. The Devils are of great dexteritie, and celeritie in paſſing from one place to another: *Ergo*, much more the Saints.

Anſwer. 1. The argument followeth not: for devils by propertie of nature together by the ſufferance of God, doe wander up and downe the world, being thereto appointed of God: but the ſoules of Saints have no ſuch office, as we reade in Scripture, to bee curſorie ſpirits in the world. 2 Though it ſhould be granted, that in a ſhort time they are able to change their places: yet it is unpoſſible, they ſhould be in ſo many places to heare the prayers every where made unto them, unleſſe they could bee in divers places at once.

The Proteſtants.

First, it is a great untruth and blaſphemie to ſay, that the Saints doe know our thoughts, inward repentance, prayers, as the Rhemiſts affirme.

Argum. 1. God only is the knower of the heart, neither doth he communicate this propertie of the Godhead to any creature: he may reveale what he thinketh good unto them: but for them, when they will themſelves, to know our ſecret prayers and meditations (for this is the queſtion) it is impoſſible.

Bernard agreeth with us, thus writing: *Ioſeph cum praevidiſſet exaltationem ſuam, non tamen praeſcivit ſui venditionem, quamvis proprior eſſet venditio, quàm exaltatio:* Though *Ioſeph* foreſaw his exaltation, yet did he not foreknow that he ſhould be ſould; and yet his ſelling was neerer, than his preferring, &c. By this he ſheweth, that although God may and doth reveale ſome things to the Saints, yet it followeth not, they ſhould know all things.

Bellarmine anſwereth, that God only is the knower of mens hearts naturally, and by his own power: but the Saints know them by revelation.

1 King. 8. 39. ***Contra. Salomon*** ſaith, ***Thou only knoweſt the hearts of all men:*** He ſaith not, God chiefly or principally knoweth the hearts, but only. If God then only know our hearts, then the Saints know them not.

Eſay 63. 16. De cura pro mortuis. ***Argum.*** 2. ***Auguſtine*** out of thoſe words of the Prophet, ***Abraham*** is ignorant of us, and ***Iacob*** knoweth us not, concludeth thus, ***Si tanti Patriarcha, quid erga populum ex his procreatum ageretur, ignoraverunt, quomodo mortui vivorum rebus atque actibus cognoſcendis adjuvandiſque miſcentur?*** If ſo great Patriarks were ignorant, what became of the people which was borne of their loynes? how is it like, that other dead can bee preſent to underſtand, and bee helping to mens affaires? And here Saint ***Auguſtine*** alſo meeteth with the cavillous anſwer of ***Bellarmine***, who ſaith, that the Patriarks under the law being dead, knew not the affaires of the living, becauſe they were not yet in heaven: but the Saints now departed are in heaven, and therefore may and doe know our eſtate: for Saint ***Auguſtine*** reaſoneth cleane contrary, If ***Abraham*** ſo great a Patriarke knew not, much leſſe the dead now: Againe, he ſtill very unlearnedly beggeth the thing in queſtion, ſeeing we have proved before, that the Patriarks were in heaven.

This was the confeſſion of one ***Paul Luther***, confeſſour of Gods truth ***anno.*** 1529. that Saints in heaven cannot help us, and know no more what men doe here in this world, than a man in the North Countrey knoweth what is done in the South Countrey: ***Fox*** 1040. ***col.*** 2.

Secondly, we acknowledge no patrons, protectors or captaines in heaven, but our Lord God and Saviour Chriſt.

Pſal. 73. 25. Gen. 28. 20. 1 The Prophet ***David*** ſaith, Whom have I in heaven but thee? and ***Iacob*** calleth only upon the Lord God, to bee the guide of his journey: Upon which words of the Pſalme S. ***Ambroſe*** thus noteth, ***Tu portio mea es, abundas mihi ad omnia, &c.*** Thou O Lord art my portion, thou ſufficeſt mee for all things, I require none other thing, but to have thee my portion: I need the help of none, being received of thee; neither is there any thing in heaven, which I ſeeke beſide thee, &c. ***de interpel. lib.*** 4. ***c.*** 12. Behold, Chriſt only in heaven, without the help either of Angell, or Saint, ſufficed ***Ambroſe***, and may ſuffice every faithfull man.

2 By appointing Saints to bee patrons of places and countries, at length they brought in a multitude of Popiſh Saints, and were not in ſuperſtition farre behind the Gentiles, who gloried in the number of their Gods: For have they not allotted ſome to Countries, as S. ***George*** for England, S. ***Andrew*** for Scotland, S. ***Denis*** for France, S. ***Patricke*** for Ireland? So likewiſe divers Saints were called upon for divers diſeaſes, as S. ***Rombal*** for the tooth-ach, S. ***Petronil*** for the Ague: One for horſe, as S. ***Loye***, S. ***Antony*** for Pigges, S. ***Gregory*** for Schollers, S. ***George*** for Souldiers: Even thus the Heathen inventend divers gods, ***Neptune*** for the ſea, the ***Satyrs*** for the woods, the ***Nymphs*** for the water, ***Ceres*** for corne, ***Bacchus*** for wine, ***Venus*** for the Trojans, ***Pallas*** for the Grecians, ***Iupiter ſtator*** for the Romans.

Auguſt. lib 4. de civit. Dei cap. 8. Nay, they were yet more ridiculous, they appointed many gods for one thing: as for Infants ***Vagitanus***. that made them to cry, ***Cuninus***, that kept them in their Cradle, ***Adeona, Abeona***, to teach them to goe: So for the entrie of the houſe, they had ***Limentinus*** the God of the threſhold, ***Cardea*** the God of the hinges, ***Forrulus*** that kept the doore: for their Corne, they had the Goddeſſe ***Seia*** when it was ſowne, ***Proſerpina*** when it ſprouted, ***Nodotus*** when it knotted, ***Hoſtilina*** when it eared, ***Flora*** when it waxed white, ***Runcina*** when it was cut downe. The like ſuperſtition almoſt reigneth in Popery. But what need we run to ſo many for theſe things, when as at the Lords hands we are promiſed, asking in the name of Chriſt, to receive all things we need? This great folly of theirs ſheweth what good commeth by the deviſed patronage of Saints.

Cantic. 2. 3. Super cantic. ſerm 48. ***Bernard*** here helpeth us well, writing upon that place in the Canticles: My welbeloved is as the apple-tree among the trees of the forreſt: ***Non comparantur huic omnia ligna ſylvarum, &c.*** All the trees of the wood are not to be compared to this: for although there bee faire and great trees which may ſeeme to help, by their prayer, miniſterie, inſtruction, example; yet Chriſt only the wiſdome of God is the tree of life: the other trees though they have a ſhadow of ſolace, yet no refection of life: there is one author of our life, the only mediator of God and man.

Maſter ***Tindall*** holy Martyr hath put to his ſeale: Why ſhould I truſt in ***Pauls*** prayer or holineſſe: for if ***Paul*** were alive, and loved me, as he did them of his time, what could he doe for me, or wiſh me, but to preach Chriſt, and pray to God for me to open my heart, to give me his ſpirit, and to bring mee to the knowledge of Chriſt? &c. ***Fox pag.*** 1250. ***col.*** 2. ***artic.*** 16. This holy Martyr with the reſt, were farre from making Saints their patrons, or advocates.

Thirdly, it is alſo another Popiſh fable and dreame, that the Saints may be preſent every where, as it pleaſeth themſelves, at their tombes and ſepulchres, and wheresoever elſe they are called for.

Act. 3. 21. ***Argum.*** 1. The heavens containe the humanity of Chriſt: it hath pleaſed him there to reſt himſelfe, untill his comming to judgement: ***Ergo***, much more are the Saints kept in their reſting places.

Apoc. 14. 13. Apoc. 6. 9. ***Argum.*** 2. The Saints are at reſt, they doe ceaſe from the affaires of this life: They reſt under the Altar in the peace of Chriſt, there expecting and waiting the comming of Chriſt to judgement: ***Ergo***, they do not wander nor ſtray abroad in the world, neither doe intermeddle with humane affaires.

Auguſtine ſaith, ***Si rebus viventium intereſſent animæ mortuorum, &c. meipſam pia mater nulla nocte deſereret, quæ terra marique ſecuta eſt, ut mecum viveret: De cura pro mortuis, c.*** 13. If the ſoules of the dead were preſent at the affaires of the living, my devout mother would never a night bee from mee, who when ſhe lived, followed me by ſea and land, to have my company, and to live with mee: ***Ergo***, the Saints departed are not preſent with us when they would.

Bernard alſo agreeth, writing thus upon the death of ***Humbertus: Quandiu viveret, in ejus laude non aperui os meum, ne forte poſſemus, vel ego adulationis notam, vel ille culpam incurrere vanitatis: ex hoc ſane neutrum jam timetur, nec ego illum video, & forſitan ille me non audit:*** While he lived, I opened not my mouth in his praiſe, leſt that I might have incurred the ſuſpition of flatterie, he of vaine glory: but now neither of theſe is feared, for I neither ſee him, and perhaps he heareth not me: ***Sermon. in obitum Humbert. Bernard*** doubteth whether the Saints be preſent to heare us, and thinketh rather that they doe not.

I will laſtly adde out of their owne decrees, ***par.*** 2. ***cauſ.*** 13. ***qu.*** 2. ***c.*** 29. ***Fatendum eſt, neſcire mortuos, quid hic agatur, &c.*** We muſt confeſſe that the dead know not what is done here: but they doe heare of thoſe that depart hence, not all things, but what they are ſuffered to declare, and what it behoveth them to heare, &c. So then the dead know not all the affaires of the living, but ſo much as it pleaſeth God ſhould be declared unto them.

Further, 1 ***Chryſoſtome*** ſaith, ***Clamore vocis non eſt opus in oratione ad Deum, quem ſcimus ſecreta cordis intueri, ſed clamore fidei, &c.*** We need not the clamour of the voice in our prayer to God, whom wee know to behold the ſecrets of the heart, but the voice of faith, &c. He thinketh God only to bee knowne of the heart, and to heare the prayer of the heart: ***Gregory Nazianzen*** doth doubt, whether the Saints heare our voice: as that he ſaith, in his oration for ***Gorgonia*** his ſiſter: ***Si tibi aliqua ſermonis noſtri eſt ratio, & hoc ſanctis à Deo munus, ut talia reſciſcant, ſuſcipe noſtrum ſermonem:*** If thou haſt any ſenſe of my ſpeech, and this be a gift of God to the Saints, to know ſuch things, receive my ſpeech, &c. ***Ieremie Patriarke*** ſaith, ***Neq; Petrus neq; Paulus ipſe eorum quenquam exaudit, qui eum invocant, ſed gratia & donum, quod habent juxta illud promiſſum,*** Neither ***Peter*** nor ***Paul*** himſelfe doe heare any of thoſe, but the grace and gift, which they have according to that promiſe, ***I am with you to the end of the world, &c.*** By the gift hee underſtandeth the ſpirit of charity, which is alwaies preſent with the Saints: as ***Theodulus*** underſtandeth that place, ***Rom.*** 8. ***The ſpirit maketh requeſt with ſighes, &c. Dicit, quod donum & gratia orationis apud Deum pro nobis intercedit:*** Hee ſaith, that the gift and grace of prayer doth make requeſt to God for us with ſighes: that is, the ſpirit of charity remaineth with the Saints toward us, which maketh them mindfull of us.

Hom. 8. in 5. Matth.

Cenſur. c. 21.

Rom. 8. 26.

2 For the South Church, what ***Origens*** opinion was, is ſeene in the former queſtion, and ***Auguſtine*** alſo is alleaged before: who alſo further thus ſaith: ***Ita eſt eis cura de vivis, quanquam quid agant, omnino neſciant, &c.*** The dead have ſuch care of the living, though they know not at all what they doe, as wee have care of the dead, though we know not what they doe, &c. ***De ſpirit. & anim. c.*** 29. he giveth to the one and other only a generall deſire and mutuall wiſhing of the others good.

3 Confeſſ. of Auſpurg. artic. 21. the invocation of Saints ***aſcribeth unto the dead an omnipotencie, in that Saints ſhould ſee the motions of mens hearts.*** Saxonie artic. 22. ***invocation of a creature, which is departed from the ſocietie of this life, aſcribeth unto it omnipotencie, in beholding the heart, and in diſcerning the true ſighes from faigned, &c.*** Wittemberg. artic. 23. ***The Saints are not to be prayed unto, becauſe they are no ſearchers of the heart.***

Harm. ſect. 2. pag. 37.
Ibid. pag. 40.

4 The Romaniſts are uncertaine themſelves, how the Saints ſhould know our prayers, whether by revelation from the Angels, or from God, as our prayers are made, as ***Auguſtine***, or as being every where preſent themſelves, as ***Hierome***, or as ſeeing in God all things, as ***Gregory***, and ***Thomas:*** only ***Bellarmine*** ſaith, That this latter is the more probable opinion: and thus prayer which ſhould proceed of faith, they ground upon probabilities and uncertainties.

Bellar. lib. 1. de ſanct. c. 20.

The fourth queſtion, concerning the reliques of Saints.

THis queſtion hath foure parts. 1 Whether the reliques of Saints are to be worſhipped. 2 Of the tranſlation of reliques. 3 Of the keeping and preſerving of reliques. 4 Of the miracles wrought at the tombes and reliques of Martyrs.

The firſt part, concerning the worſhip of Reliques.

The Papiſts.

THe reliques of Saints, that is, their bodies, and bones, and Sepulchres, where they are buried, are to be adored and reverenced, ***Trident in. Concil. ſeſſ.*** 25. though with leſſe honour ſomewhat than the Saints themſelves, ***Bellarm. de reliquiis ſanctor. lib.*** 2. ***cap.*** 21. And not only their bodies (ſay they) are worthy of due reverence, but other monuments of theirs, as S. ***Peters*** chaire at Rome, ***Rom.*** 16.

35. Error.

verſ. 16, the priſon, wherein S. *Paul* was kept in Malta, *Rhemiſt.* The chaine that S. *Paul* was bound
Act. 27. 4. with at Rome, *Act.* 27. 4. The ſtone that hit S. *Stephen* upon the elbow, now to be ſeene at Ancona in Italy, *Act.* 7. *ſect.* 6.

Anſwer. As for S. *Peters* chaire, and S. *Pauls* chaine, they are neither able to ſhew that *Peter* ſate in ſuch a chaire, or that it is the very chaine which they ſhew, wherewith *Paul* was bound. Concerning the priſon houſe at Malta, they ſhew that which never was: *Paul* was a priſoner, but not in priſon there: that of the ſtone that ſmote *Stephen* upon the elbow is a meere fable: See *Fulke* upon that place.

Argum. 2. *Ioſias*, when hee cauſed the bones of other dead to be burned, yet he commanded them to let the Prophets bones alone, *Bellarm. lib.* 2. *cap.* 3. The diſciples of *Iohn* came and buried his body: an example of dutie and religious devotion to the dead bodies of Saints, *Rhemiſt. Matth.* 14. *ſect.* 2. Their bodies are the temples of the Holy Ghoſt, and ſhall be raiſed againe to life: *Ergo*, they muſt bee adored and worſhipped, *Trident. Concil. ſeſſ.* 25.

Anſwer. One anſwer may ſerve for all theſe arguments. We deny not, but that the dead bodies of the faithfull are to be laid up with reverence in hope of the reſurrection; but it therefore followeth not, that they muſt bee abuſed to Idolatrie. *Iohns* diſciples buried his body, but ſhrined it not to bee worſhipped: *Ioſias* made difference betweene the bones of the Idolatrous Prieſts, and of the true Prophet: the one hee burned, and thought them unworthy of honeſt ſepulture; the other hee ſuffered to reſt, and enjoy the honour of buriall. But of any adoration or worſhipping of his bones, wee read not.

Argum. 3. *Iſay* 11. 10. *Erit Sepulchrum ejus glorioſum:* His grave or Sepulcher ſhall bee glorious. This is underſtood of the grave of Chriſt, that it ſhould be honoured: wherefore reliques are worthy of honour. *Bellarm. cap.* 3.

Anſwer. Firſt, though the Latine text ſo tranſlate, as the Jeſuite readeth; yet there is no ſoch thing
* Menucah. in the originall: the word is מנוחה,* which ſignifieth reſt, and ſo the Septuagint tranſlate it, *ἀνάπαυσις*: ſo that the ſenſe is, his reſt, that is, his Church ſhall be glorious: and ſo is this word uſed, *Pſalm.* 132.
Pſal. 132. 14. 14. *This is my reſt for ever.* Secondly, we deny not, but that (admitting the Latine reading) the place of Chriſts buriall was glorious, and to bee honoured, while as Chriſts precious body was there, but that afterwards it remained holy, this text ſheweth not. Thirdly, if Chriſts body and the place thereof were to be honoured; how ſerveth this place for the reliques of Saints? Chriſts body was to bee adored, becauſe of the uniting to the Godhead; but the ſervants are not to be honoured as the Maſter.

The Proteſtants.

THe bodies of Martyrs are reverently to bee brought to the ground, in teſtimonie of our hope of their reſurrection, and their memory is to bee honoured, as in praiſing God for their conſtant
Pſal. 116. 15. Martyrdome: ſo the Pſalmiſt ſaith, Right precious in the ſight of God is the death of his Saints, as alſo in following their ſteps, and propounding unto us their good example: but to adore and worſhip their bones, to kiſſe, and kneele downe at their ſepulchres, is too too groſſe idolatrie, and not to bee uſed amongſt Chriſtians.

Argum. 1. The Lord did of purpoſe himſelfe bury the body of *Moſes* in a ſecret place, which was never knowne to the Iſraelites: and this reaſon is generally rendred by moſt writers, leſt the people of Iſrael ſhould worſhip his body, and ſo commit Idolatrie: *Ergo*, the adoration of the bodies of Saints diſpleaſeth God. *Argum. Calvin.*

Bellarmine anſwereth, that though the people of Iſrael might by that meanes have fallen into idolatrie; yet the people of God may now more ſafely honour reliques, becauſe they are not ſo prone to idolatrie.

Anſwer. Experience of Popiſh idolatrie proveth the cleane contrary: for the like ſuperſtition and worſhipping of images was never ſo common and uſuall, no not in the moſt corrupt times of that Church, as now it is in Poperie.

And what danger of ſuperſtition is occaſioned by the keeping of reliques, and other ſuch unprofitable uſages, I appeale to the late Popiſh Synod, *Auguſtenſ. cap.* 23. *Sedulo moneri populum, ne ceremonias religioſiſſime inſtitutas in abuſum vertant, aut ſuperſtitionem, ſed ipſis ad exercendam pietatem utantur:* That the people ſhould be continually admoniſhed, that they turne not ceremonies moſt rerigiouſly inſtituted, to any abuſe, or ſuperſtition, but uſe them for the exerciſe of pietie, &c. If there be feare of ſuperſtition in the uſe of ceremonies which had a good beginning, much greater danger is there in theſe, that can have no good uſe, neither ever had any good inſtitution.

Argum. 2. Our Saviour Chriſt reproveth the Scribes and Phariſees, calling them hypocrites, becauſe they did garniſh the Sepulchres of the Prophets, whom their forefathers put to death, but their
Math. 23. 29. doctrine they neglected and regarded not. Such hypocrites are the Papiſts at this day, who commit a double fault; for they contemne the doctrine of the Apoſtles, whoſe memories they would ſeeme to honour: and againe, in the ſuperſtitious honour and worſhip, which they yeeld unto them, they exceed the bounds of Chriſtian pietie.

Argum. 3. Their bodies were not to be worſhipped when they were alive, much leſſe now they are dead. What are they now but earth, duſt and aſhes? according as the Lord ſaid to *Adam*, *Thou art duſt*,

duſt, and to duſt ſhalt thou returne. What is this elſe, but to worſhip the earth, even duſt and aſhes? So *Auguſtine* ſaith, *Timeo adorare terram, ne damnet me, qui fecit cœlum & terram:* I am afraid to worſhip the earth, leſt he condemne me, that made both heaven and earth. Only in Chriſt (ſaith he) I find, *Quomodo ſine impietate adoretur terra:* How the earth, that is, his body may bee worſhipped without any impiety: namely becauſe of the neere conjunction and union of his humane nature with the Godhead in one perſon, &c. for otherwiſe of it ſelfe the body of Chriſt is Gods Creature and workmanſhip, and not capable of divine worſhip. This then is the privilege that Chriſt hath, more than all Saints and Martyrs beſide, that in him only the humanity is adored.

Gen. 3. 19.
In Pſal. 98.

Concil. Carthag. 5. can. 15. Placuit à glorioſiſſimis imperatoribus peti, ut reliquiæ non ſolum in ſimulachris, ſed in quibuſcunq́; locis, lucis vel arboribus deleantur: Wee thinke good to make requeſt to the moſt renowned Emperors, that reliques may bee taken away, not only ſuch, as are kept in ſhrines and images, but in what place ſoever, woods, or trees, &c. Theſe fathers were ſo farre off from worſhipping reliques, that they would not have them at all extant: but it will bee here anſwered: that they meane that the reliques of heatheniſh idolatrie ſhould be removed; for in the 14. canon, which is produced by *Bellarmine*, it is decreed, that no memories or monuments of Martyrs ſhould bee there appointed, where no reliques of the Martyrs were, &c. It is true, they would not have the people deceived, to be made beleeve, that in ſuch places the Martyrs bodies were buried, where no ſuch thing was: but they decree againſt the ſuperſtitious abuſe of reliques: *Nulla ibi ſuperſtitione devincti teneantur,* That they ſhould not be tyed to any ſuch place by a ſuperſtitious devotion. c. 14. Yet this canon notwithſtanding, the words of the 15. canon are generall, & may be urged againſt all ſuperſtitious reliques: and whereas they would have no memoriall of Martyrs, without their true reliques, this maketh againſt the practice of the Roman Church, wherin ſo many forged reliques are ſhewed, as *Eraſmus* complaineth, afterward alleaged.

Concil. Lateranenſ. ſub Innocentio 3. cap. 62. Ne reliquiæ ſanctorum oſtendantur extra capſam: That the reliques ſhould not be ſhewed out of the caske or cheſt, where they were kept, &c. It ſhould ſeeme that their meaning was not to have them worſhipped; unleſſe we thinke the cheſt and caske ſhould be worſhipped withall.

Their owne decrees alſo witneſſe with us, *part. 2. cauſ. 1. qu. 1. c. 65. Si ita Martyrium fecerimus, ut noſtras velimus ab hominibus reliquias honorari:* If we deſire Martyrdome, to the intent our reliques ſhould be honoured of men, it deſerveth puniſhment, and not reward, &c. And if it be a ſin in them to require it, it is in us alſo to performe it.

The holy Martyrs have ſealed this doctrine: *Thomas Bilney* holy Martyr; Prieſt (ſaith hee) take away the offerings, and hang them about their whores necks, and after that they take them againe from their whores, if they pleaſe them not, and hang them upon the Images: and is not that a great relique, when it is hanged there againe? *Fox pag.* 1010. And are not ſuch reliques now meet things to be worſhipped?

Pag. 921. 2. 2.

Iohn Lambert holy Martyr: That oblations ſhould bee offered or done to the Sepulchres and reliques of Saints, God did never inſtitute any ſuch thing in the new Teſtament, which is the verity and rule of all Chriſtian people to follow and beleeve. And this he further ſheweth by the buriall of *Moſes*, whoſe grave was hid from the Jewes, leſt they being prone to new fangled worſhipping, ſhould have fallen into idolatrie: this argument we have touched before.

Pag. 1014. 1. 40.

1 The Muſcovites, following the Greeke Church, miſlike the Romaniſts, *Quia cadavera mortuorum Epiſcoporum inſepulta ſervant, &c.* Becauſe they keep the bodies of Biſhops unburied certaine weeks, &c. which was to make reliques of them.

Append. de errorib. Muſcovitar.

2 The Councell of Carthage, for the African and South Church, is before alleaged.

3 Helvetia, latter confeſſ. c. 5. *If the Saints are not to be worſhipped, much leſſe are their bodies to be adored, &c. Theſe auncient holy men thought, that the moſt noble reliques of their anceſtors, were their vertues.*

Harm. ſect. 2. pag. 22.

4 *Eraſmus* in that worke, which he dedicated to Pope *Leo* the tenth: thus reproveth the ſuperſtition of the Papiſts in ſetting forth their relliques. *If S. Hierome did ſo reprove ſimple women* (for certaine ſuperſtitions) *what would hee ſay, if he ſhould have ſeene the milke of Marie ſet forth for gaine, the fragments of the wood of the Croſſe, which if they were gathered together, would load a ſhip? here to be ſhewed S. Francis coole, there the virgin Maries petticoate, in another place Annes combe, in another Ioſephs breeches, Thomas of Canterburies ſhooe, &c.*

Annot. in Math. c. 23.

The ſecond part, of the tranſlation of the bodies of Saints.

The Papiſts.

IT is an uſuall thing amongſt them to tranſlate, and carrie from one place to another the bones and reliques of Saints: as they ſay *Iohn Baptiſts* head was tranſlated from Samaria to Alexandria, and is now at Amiens in France, *Rhemiſt. Matth. 14. ſect. 1.* So the body of S. *Luke* was removed, they ſay, from Achaia to Conſtantinople, and from thence to Padua in Italy, where now it remaineth: *Argum. in Luk. Rhemiſt.* The ſtone alſo that hit S. *Stephen*, is now at Ancona in Italy, *Act. 7. ſect. 6.*

16. Error.

Argum. 1. *Ioſeph* gave charge concerning his bones when hee died, and they were removed from Egypt to the land of Canaan, at the departure of the Iſraelites, *Exod.* 13. *Heb.* 11. 22. *Ergo,* the re- Heb. 11. 22. Pag. 202. moving and tranſlation of Saints bodies or reliques is lawfull, *Rhemiſt. Bellarm. cap.* 4. ſo alſo our Doway men object.

Anſwer. Ioſeph gave commandement concerning his bones, to teſtifie his faith and hope in the promiſe of God, for the inheritance of the land of Canaan, as it followeth : God will ſurely viſite you Geneſ. 50. 24. and bring you to the land which he ſware to *Abraham* ; therefore yee ſhall carry my bones hence, &c. They were not removed to bee adored or worſhipped, but to bee buried : *Ergo,* no ſuch tranſlation of Perer. in 50. c. Geneſ. reliques is hereby proved. *Pererius* the Jeſuite confeſſeth thus, the bones of *Ioſeph*, which the children of Iſrael brought into the land of promiſe, *Sepelieverunt in Sechem,* They buried in Sechem, as it Ioſ. 24. 32. is in the laſt of *Ioſua* : they were not tranſlated to bee adored, but to bee buried. Secondly, you can ſhew no ſuch charge, that S. *Paul, Peter,* or any of the reſt, gave concerning the tranſlation of their bodies, as *Ioſeph* gave unto his poſterity.

The Proteſtants.

WE deny not, but that the bodies of the dead, before they bee interred, may be convayed unto the place of their buriall, as *Ioſias* was carried being dead by his ſervants from Megiddo to 2 King. 23. 30. Jeruſalem, where a ſepurchre was prepared for him : But either for the dead to be removed to be buried in ſome one place more than another, for the holineſſe thereof ; or the bones of Saints to bee raked out of their graves, and tranſlated, with intent to ſhrine them, and ſet them up to be adored : they are ſuperſtitious cuſtomes, and not uſed of ancient time among the people of God.

Argum. 1. That the place profiteth not the dead, but unto them it is all alike whereſoever they are buried : we have ſhewed afore, 1 *part. controver.* 9. *queſt.* 2. *part.* 4. The example of *Auguſtines* mother is notable, and worthy the memory : She had with great care provided her a Sepulchre neere unto her husband, who died at Thagaſta in Africa, and was there buried, and was purpoſed her ſelfe to lye by him : but the Lord ſo diſpoſed, that ſhe left her life at Hoſtia in Italy, and being ready to depart, ſhe ſaid thus to her ſonnes : *Ponite hoc corpus ubicunque, nihil vos ejus cura conturbet* : Burie my body where you thinke good, take no great care for it. And being asked, if it grieved her not to leave her body ſo farre off from her owne Citie, ſhe gave this godly anſwer : *Nihil longe eſt à Deo, neque timendum eſt, ne ille non agnoſcat in fine ſeculi, unde me reſuſcitet* : *Auguſt. lib. confeſſ.* 9. *cap.* 11. No place is neere to God than other, neither am I to feare, leaſt the Lord ſhould not as well raiſe me up in this place, as in mine owne Citie : *Ergo*, in reſpect of the dead, it skilleth not where they are buried.

Argum. 2. The other cuſtome of tranſlating of reliques to bee worſhipped, is farre more impious and ſuperſtitious : for hereupon it commeth, that the people have been deceived with falſe reliques ; yea one and the ſelfe ſame relique is ſaid to bee in divers places. As of S. *Iohn Baptiſts* head : his face they ſay, is at S. Jean Angelz : the reſt of his head at Malta : his ſcull at Nemours : his braine at Novium Raſtrovienſe : his jaw-bone at Veſalium : a piece of his eare at S. Floride : his forehead and haires in Spaine at S. Salvadores : and yet for all this his whole head is to bee ſeene at S. Silveſters in Rome, and at Amiens in France : *Fulk, Matthew* 14. 2. Thus they have mangled alſo the body of S. *Peter* : halfe (they ſay) is at S. *Peters* in Rome, halfe at S. *Pauls* : his head at S. John Laterane : his neather jaw with his beard at Poycters in France : at Triers many of his bones, *Fulk. Rom.* 6. *ſect.* 4. See what mockage and couſening here is, and abuſing of ſimple people ? How can their whole bodies bee in one place, and yet their parts and bones in another ? And where doe they learne thus to diſmember their bodies, and to rake them out of their graves ? The honouring of the bodies of Martyrs, is to ſuffer them quietly to reſt in their graves, and not to rot above the ground. *Ioſias* honoured the Prophets Sepulchre, and would not remove his bones : herein therefore they diſhonour the Martyrs, and offer violence to their bodies, thinking falſly that they doe great worſhip unto them.

Auguſtine ſaith, that he which would now renew the ceremonies of the Jewes, that are as it were buried : *Tanquam ſopitos cineres eruens, non erit pius deductor aut bajulus corporis, ſed impius ſepultura violator. Epiſtol.* 19. He ſhould be as one raking in the aſhes of the dead, and ſo be rather a violator of Chriſtian buriall, than a bringer of the body honeſtly to the ground. So by *Auguſtines* judgement, *eruens ſopitos cineres,* hee that pulleth out dead mens aſhes, bones, or reliques, is *ſepultura violator*, a prophaner of their buriall.

Synod. Moguntiac. can. 51. *Deinceps corpora ſanctorum de loco ad locum, nullus praeſumat transferre, ſine conſilio Principis, vel Epiſcopi, & ſanctæ ſynodi licentia* : From henceforth let no man preſume to carry the bodies of the Saints from place to place, without the councell of the Prince or Biſhop, and leave of the Synode, &c. This Councell miſliked the common and uſuall manner of tranſlating Saints bodies, and therefore maketh a reſtraint for it : this Canon is alleaged among the decrees, *part.* 3. *diſt.* 1. *c.* 37.

We have alſo further evidence both out of the civill and Canon law, *Cod. lib.* 1. *tit.* 6. *c.* 26. *Leo. Reliquiæ in ædes publicas non debent illicitè inferri* : Reliques muſt not be removed or caried from their places, into publike or common houſes. This law forbiddeth reliques to bee removed out of the Church. *Lib.* 3. *tit.* 43. *leg.* 14. *Valentinian. Nemo ſine Auguſti afflatibus, &c.* That no man without the leave of the Emperor ſhould remove any humane body.

Likewiſe in what caſes humane reliques ſhould bee removed, or tranſlated, the law hath determined: as *Cod. lib. 3. tit. 43. leg.* 1. *Si vi fluminis reliquiæ filii tui contingantur:* If thy ſonnes reliques be beaten upon by the water, thou maiſt remove them, or upon any other juſt or neceſſary cauſe, *ibid. leg.* 10. *Si necdùm perpetuæ ſepulturæ corpus traditum, &c.* If the body bee not yet interred, or committed to ſepulture, it may be removed, &c. So then there may bee civill occaſions to remove bodies, but no religious.

The Canon law alſo agreeth, *decret. part. 3. diſtinct. 1. c. 36. Tribus ex cauſis Sanctorum loca tranſmutanda ſunt:* The places of the Saints may bee changed upon three occaſions, when a perſecution is raiſed in the place: ſecondly, when as the place it ſelfe is difficult, or inconvenient; thirdly, when as, *malorum ſocietate gravantur,* they are moleſted with the company of the wicked, &c. This Canon alloweth Saints bodies to bee removed, either when perſecuters would rage againſt their aſhes, or the place is inconvenient, by reaſon of the overflowing of water, or otherwiſe; or when the people are ready to abuſe them to idolatrie, or any other ungodlineſſe: but all this while no mention is made of tranſlating of reliques, to be honoured or worſhipped.

Thus have wee ſeene the practiſe and judgement in former times: 1 both of the Greeke Church in their Imperiall conſtitutions, 2 and of the African Church in *Auguſtines* mothers comely reſolution: 3 and of the Roman Church in their decrees: 4 and hereunto conſent the reformed Churches: as of Helvetia, latter confeſſion, artic. 25. the Scripture willeth that the bodies of the faithfull, being the temples of the Holy Ghoſt, which we truly beleeve ſhall riſe againe at the laſt day, ſhould be honeſtly without any ſuperſtition committed to the grave, and beſide, that wee ſhould make honourable mention of them, that have godly died in the Lord, and performe all duties of love, to ſuch as they leave behind them, as their widowes and fatherleſſe children: other care to be taken for the dead, we teach none, &c. So then all the dutie to bee performed to the dead conſiſteth in theſe three things; In honeſt buriall of their bodies, honouring of their memories, kinde uſage of their poſterity: no veneration is to be ſhewed toward their reliques.

Harm. ſect. 16. Pag. 483.

Herein two extreames are to be ſhunned: for both we miſlike the Cynikes, which neglected the bodies of the dead, and the Gentiles, which though they were polluted by comming neere the bodies of the* Martyrs: as alſo wee condemne the ſuperſtitious adoration of them: which was brought in by three wayes eſpecially: 1 By the corrupt imitation of the Gentiles, who uſed to remove their gods from one place to another, to help their common calamities. 2 By the inſtigation of Satan: as when *Iulian* conſulted with the Oracle of *Apollo* about his expedition againſt the Perſians, hee received this anſwer, that he was hindred by the dead, which were buried there: whereupon *Iulian* gave leave to the Chriſtians to remove the body of *Babylas* the Martyr: but not long after, the temple was conſumed by lightning, and the image of *Apollo* burnt to aſhes: to ſhew, that it was the power of God, not the vertue of the Martyrs reliques, that did put the devils Oracle to ſilence. 3 By fained miracles reliques grew into ſuch great requeſt: as *Nicephorus* writeth, how when the Emperor ſent to remove the body of *Chryſoſtome,* firſt the tombe was immoveable, then by the prayers of the Emperor unto *Chryſoſtome* to ſuffer his body to be tranſlated, they tooke it up, and ſet it in a throne, and the body opening the mouth, bleſſed the people, &c. Any reaſonable man may judge what ſmall credit is to bee given unto ſuch ſtuffe.

* Theodoret. lib. 8. de Martyrib.

Theodoret. lib. 3. c. 11.

Nicephor. lib. 14. c. 43.

The third part, of the keeping and preſerving of reliques.

The Papiſts.

WE muſt not thinke it impoſſible, that the monuments of Saints, as their garments, reliques, bones, ſhould endure a long time, ſeeing Manna was kept ſo many hundred yeeres in the pot, which was placed by the Arke, being a thing ſo apt to putrifie. *Rhemiſt. Hebr. 9. ſect.* 4. So alſo our Doway tranſlators object, *pag.* 712.

37. Error.

Anſwer. When wee have a commandement for the reſervation of ſuch things, as the Iſraelites had, we may beleeve they will keep ſo long. And againe, the Iſraelites for all that did not worſhip the pot of Manna, though it were of ſuch long continuance.

The Proteſtants.

THe bodies and bones of men departed, neither are to be kept out of their graves, as we have ſhewed, neither can they be preſerved without corruption.

Argum. 1. Unto all *Adams* ſeed it is ſaid, *Duſt thou art, and to duſt ſhalt thou returne:* only the body of Chriſt had this privilege, *not to ſee corruption: Ergo,* the bodies of men departed though they were never ſo holy, being all the ſeed of *Adam,* muſt be turned to duſt.

Pſal. 16. 19.

Argum. 2. If they would glorifie God and ſpeake the truth, they doe very well know by experience, that the reliques of Saints have no ſuch promiſe or warrant for their continuance: for moſt of their reliques were forged and deviſed, and no ſuch thing indeed. Saint *Peters* braine at Geneva was found to bee a pumice ſtone: S. *Anthonies* arme was found to be a Harts piſle: at Towres of late the image of *Venus* in an Agate was worſhipped for the image of the Virgin *Mary*: the blood of *Hales* in England was deſcribed to bee the blood of a Drake: the three hoſts at Calice were but three white counters ſoldred into a marble ſtone. Theſe and many ſuch monuments and reliques of Saints the Church of Rome hath great ſtore: no marvell now, if they be of long continuance, for ſtones and counters may laſt a great while; and Drakes blood, with other ſuch ſtuffe, is not ſo daintie, but it may be ſtill renewed.

Of ſuch couſening tricks *Auguſtine* complained in his time; ſpeaking of runnagate Monks, hee ſaith: *Alii membra martyrum, ſi tamen martyrum, venditant: Alii fimbrias ſuas, & phylacteria magnificant:* Some doe boaſt of reliques of Martyrs, which they carrie about, and perhaps they are no ſuch reliques: ſome doe extoll their habit and Monkiſh weed; *De opere Monachorum, cap.* 28.

To this place of Saint *Auguſtine, Bellarmine* thus anſwereth, *cap.* 5. That Saint *Auguſtine* doubteth only of ſuch reliques, which were privily carried about, not of thoſe which were publikely ſhewed.

Contra. Yea many of your publike reliques were forged: for to what end elſe, was that decree made by *Innocent.* 3. *decr. Greg.* 3. *tit.* 45. *c.*2. *Prelati non permittant, &c.* Prelates ſhall not ſuffer thoſe which come to their Churches to worſhip, *Variis figmentis & falſis, &c.* to be deceived with falſe and fained reliques, as the cuſtome hath been in divers places for luker ſake, &c. So then even publikely in their Churches they uſed to deceive the ſimple people with forged reliques.

See then, I pray you, what devilliſh idolatrie was this, to cauſe the people to worſhip Counters, Drakes blood, Harts ſinewes, and other ſuch baſe creatures, in ſtead of reliques: which, thought they were ſuch indeed, ought not to be worſhipped.

Gelaſius decret. de apocryphis, thus writeth of this matter: *Scriptura de inventione crucis dominicæ, & alia de inventione capitis Iohannis Baptiſta, novella quædam relationes ſunt, & nonnulli eas catholici legunt: ſed cum hæc ad catholicorum manus veniunt, beati Pauli præcedat ſententia, Omnia probate, quod bonum eſt tenete:* The writings of the invention of the Lords Croſſe, and of *Iohn Baptiſts* head, are new reports, and ſome Catholiks read them: but when ſuch writings come to Catholiks hands, let them remember S. *Pauls* ſaying, *Trie all things, and keep the beſt.* Here wee have the judgement of a Biſhop of Rome, who thinketh that many reliques, that are ſaid to have been found, and ſo kept, and preſerved, are but meere forgeries, and foiſted in by heretiks.

That corruption is now incident unto all *Adams* poſterity, upon whom ſin entred: and that *Adams* body only before his fall was created immortall and free from corruption: 1 *Cyril* teſtifieth, Lib.3.cont. Iulian. ſpeaking of *Adam, erat ei corpus uſiq, immortale, vitam enim infuderat omnium opifex:* Hee had an im- Lib.1.de fid. cap.1. mortall body, for the Creator of all had infuſed life, &c. but after his fall, *hee was ſubject to corruption:* as *Damaſcene* ſaith.

2 *Auguſtines* judgement concerning the carrying about of reliques, wee have ſeene before: 3 as likewiſe the teſtimonie of *Gelaſius* for the Roman Church. 4 See alſo before error 36. the ſentence of the reformed Churches, that one part of our dutie to be ſhewed to the dead, is to commit them to Lib.2. de purgat.c.ul. buriall: yea *Bellarmine* himſelfe confeſſeth, that it is an honour to the dead to be buried: *non caret ignominia quadam, quod fœditas noſtri corporis aliorum conſpectibus pateat:* It is not without ſome ignominie, that the filthineſſe of our bodies is ſhewed to the ſight of others. And, if wee will know the Lib quæſtion. Græcor. qu.18. originall of this reſerving of reliques, it was firſt taken up by the Heathen, as *Plutarch* reporteth of *Niſus* King of the Magarians, that he had ſuch affection to his wife, that he cauſed her bones to be attired with the ſame apparell, which ſhe wore in her life time: The ſame author reporteth, that in Egyp they ſhew the ſepulcher of *Oſiris* in divers places, and that at Delphos they affirmed they had the Plutarch. lib. de Iſid. & Oſirid. reliques of *Bacchus*, placed neere unto the Oracle.

The fourth part, concerning viſions and miracles done at the Tombes and reliques of Martyrs.

The Papiſts.

38. Error. FIrſt, they almoſt make it an ordinary thing in their Church to worke miracles: *Bellarmine* ſaith, that it is a ſufficient note of the Church, the glory or power of miracles, *De eccleſ. lib.* 4. *cap.* 14. Chriſt ſaith, that they that doe beleeve in him, ſhall doe greater works than he. No marvell then, if Iohn 14.12. the image of our Ladie (ſay they) and the like, worke miracles, as *Peters* ſhadow did, and that they ſeeme greater than Chriſts: for hee promiſeth that his Saints ſhall worke greater miracles than himſelfe, *Rhemiſt. annot. Ioh.* 14. *ſect.* 3. They alſo call upon us to confirme our doctrine by miracles, becauſe we preach newly and extraordinarily, *Rhemiſt.* 2. *Corinth.* 12. *ſect.* 5.

The Proteſtants.

Anſ. FIrſt, that place alleaged proveth not ſuch a generality and perpetuity of working miracles: for then every one that beleeveth ſhould doe greater works than Chriſt: for our Saviour ſpeaketh generally, Hee that beleeveth, it muſt bee referred to the whole body of the Church, wherein the vertue of Chriſt remaineth for ever, *Auguſtine* doth farre otherwiſe, and in a better ſenſe expound this place: Hee that beleeveth in me ſhall doe the ſame works that I doe: *Quæ opera, niſi ut ex impio juſtus fiat? prius ego facio, deinde & ipſe faciat, quia facio, ut ipſe faciat:* What works, ſaith hee, but that he which beleeveth, of a wicked man ſhall be made righteous? which worke firſt I doe (ſaith Chriſt) then he himſelfe doth it becauſe I make him to doe it. *Quod uſiq, in illo, ſed non ſine illo Chri-*

ſtus operatur : Mans converſion is wrought by Chriſt in man, and not altogether without man, becauſe Chriſt working in us, doth enable us by his grace to worke out our ſalvation : yet is it not our ſelves that worke, but the grace of God in us. Then it followeth, hee ſhall doe greater works than theſe : *Prorſus majus hoc eſſe dixerim, quàm eſt cœlum & terra* : The redemption and converſion of men is a greater worke than the heavens or the earth, *Tract. in Iohan.* 72. *Auguſtine* therefore doth properly underſtand this place, not of outward miracles, but of the wonderfull converſion of the heart, which we are ſaid to worke, becauſe Chriſt worketh it in us.

Philip. 2. 12.

Origen alſo long before *Auguſtine* thus expoundeth this place, *Homil.* 7. *in Levit. Chriſtus dicit, qui credit in me, &c.* Chriſt ſaith, he that beleeveth in me, ſhall doe greater things than theſe : *Verè enim majus mihi videtur, &c.* For it ſeemeth indeed a greater thing unto me, that man being in the fleſh, being armed only with the faith and word of Chriſt, doth overcome legions of devils, though it bee Chriſt that overcommeth in us, yet he ſaith it is more, that he overcommeth by us, than by himſelfe. *Chryſoſtome* underſtandeth this great worke to bee *terrarum orbis converſionem*, the converſion of the whole world, which was done by the Apoſtles by Chriſts ſpirit, *Homil.* 6. *in* 1 *Cor. c.* 2.

2 As we deny not but that there may in theſe dayes be miracles wrought : and all ſuch miracles as ſerve to confirme the doctrine delivered in Scriptures, we doe not refuſe, though we be not bound to beleeve any mans report of ſuch miracles, but only the writings of the Apoſtles and Evangeliſts : ſo we affirme that there is no ſuch neceſſitie of miracles, as in times paſt ; neither that we are to be preſſed to ſhew miracles, ſeeing we profeſſe the ancient Apoſtolike faith, which hath been already confirmed by the miraculous works of our Saviour Chriſt and his Apoſtles. Wherefore wee condemne the fabulous hiſtories and reports of popiſh Saints, whoſe lives are fuller of miracles, if wee will beleeve them, than were the lives of Chriſt and his Apoſtles. Nay, there is nothing almoſt done in their ſervice but by a miracle : Chriſts body preſent in the Maſſe by a miracle : Devils chaſed away with holy water : Saints know their thoughts, heare their prayers, are preſent here and there, their bodies many yeeres kept from corruption, and all by miracles. I conclude this point with *Auguſtine : Aut non ſunt vera, quæ dicuntur, aut ſi hæreticorum aliqua mira facta ſunt, magis cavere debemus* : Either they are not true miracles, which they boaſt of : or if they be, we muſt beware and take heed of them the more.

Thus ſpeaketh alſo *Thomas Bilney* holy Martyr : The miracles done at Walſingham, Canturburie, Ipſwich, were done by the devill, through the ſufferance of God, *Fox, pag.* 1001.

Heare alſo what a whole Councell ſaith : *Colonienſ. part.* 6. *c.* 23. *Miracula ne impudentius jactentur, niſi quæ ſcripturis prodita, aut non à levibus ſcriptoribus ſumma cum hiſtoria fide tradita ſunt* : Let not miracles bee too much boaſted of, but ſuch as are ſet forth in Scripture, or delivered by grave writers, with evident truth of hiſtorie. Wee are not bound therefore to beleeve all miracles, which are reported in the popiſh Church. And that there is now no ſuch neceſſitie of miracles, another Councell teſtifieth : *Interrelig. Cæſar. cap.* 19. *Inter initia fidei, interna virtus externis ſignis & miraculis demonſtrabatur, ad confirmationem rudis fidei : nunc verò adulta & corroborata fides, ſigna quæ infirmis dantur, non requirit* : In the beginning of faith, the inward vertue or operation (of the ſpirit) was ſhewed by outward ſignes and miracles, for the confirmation of the weake faith : but now faith being come to perfect growth and eſtabliſhed, needeth not ſuch ſignes as are for the weake.

To this effect alſo one of your owne writers alleageth *Gregory, Moral. lib.* 27. *cap.* 11. *Quid eſt Paule, quod Publii patrem ægrum, &c.* What is the cauſe (*O Paul*) that by thy prayer thou didſt heale the father of *Publius* being an Infidell, *Act.* 28. but thou preſcribeſt to *Timothie* for his health after the manner of Phyſitians, 1 *Timoth.* 5 ? Surely *Publius* was to be healed by a ſigne, that he might bee converted to the faith : but *Timothie* needed no miracle, being already converted : *Quid ergo mirum, ſi propagata fide, &c.* What marvell then, if (the faith being now propagated) miracles are not often done, when as the Apoſtles ſometime did not ſhew miracles in the faithfull ? If then in *Gregory* his time, almoſt a thouſand yeeres ſince, there were ſo few miracles, how much fewer are now to be looked for ?

Eſpenc. 2 Tim. p. 183.

Act. 28. 8.
1 Tim. 5. 23.

1 *Chryſoſt.* in his time ſaid, *ſigna in præſentia non fiunt*, miracles now are not done : and hee giveth the reaſon out of the words of our Saviour to *Thomas : Bleſſed are they which have not ſeene, and yet beleeve : quanto itaq; certius demonſtratur argumentum, tantum fidei præmio detrahitur* : for the more certaine demonſtration is made, ſo much the leſſe reward hath faith, &c. We walke by faith, not by ſight : and therefore, *gehenna ad terrorem proponitur, non apparet* ; Hell is propounded for our terror, it appeareth not. Then he addeth further : Yet if thou doeſt ſeeke ſignes, thou maiſt ſee ſignes : *prophetias innumeras, orbis terrarum converſionem, ferorum morum mutationem, &c.* innumerable prophecies, the converſion of the world, the change of brutiſh manners, the propagation of pietie, &c. In thoſe dayes ſuch miracles were not done by the reliques of Martyrs, or at their Tombes.

2 Cor. 5. 7.
Hom. 6 in
1 Cor. c. 2.

2 *Auguſtine* hath an excellent ſpeech of this matter, for asking the queſtion, *cur miracula nunc non fiant*, why miracles are not done now adayes, he maketh this anſwer : *Poſſem dicere neceſſaria fuiſſe priuſquam crederet mundus, ad hoc ut crederet mundus : quiſquis adhuc prodigia, ut credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit* : I can ſay miracles were neceſſary, before the world beleeved, that it might beleeve : but whoſoever now doth require a wonder, that hee may beleeve, is himſelfe a wonder that beleeveth not, when all the world beleeveth, &c.

Lib. 22. de civitat. Dei, c. 8.

To

οὐκ ἐν τοῖς θαύμαν &c. ἀλλὰ ἐν τῷ ςαυρῷ.

To this purpoſe *Gregentius* Archbiſhop of Tephra among the Homerites, which border upon the Æthiopians: *The perfection of an happy Common-wealth conſiſteth not in miracles, but in the croſſe of Chriſt, whereby all ſin is taken away.*

Gregent. diſput. cum Herban. Iud. p. 189. Lutet. 1586.

3 Helvetia latter confeſſion, cap. 25. *To the Glutton, &c. is denied any returne to his brethren, the Lord by his word pronouncing, they have Moſes and the Prophets, &c.* The word of God is ſufficient to inſtruct without miracles.

4 See of the Roman Church, *Eſpenceus*, and the Councell of Colen cited before.

The Papiſts.

39. Error.

SEcondly, they doe as much maintaine their fabulous viſions and apparitions, as lying miracles: as how Chriſt came in a pilgrimes weed to *Gregories* table of hoſpitality, *Rhemiſt. Hebr.* 13. 2. *Peter* beleeved the viſion and apparition ſhewed to *Cornelius*, at his report, before it was written: *Ergo*, we ought to beleeve viſions not written in Scripture, *Rhemiſt. Act.* 10 *ſect.* 3.

The Proteſtants.

FIrſt, that of our Saviour Chriſts appearing, is an hereticall fable, and impugneth the article of our faith concerning Chriſts aſcenſion into heaven, and there remaining till his ſecond comming. Secondly, *Peter* was not bound to beleeve *Cornelius* viſion, till he had been by viſion admoniſhed himſelfe: the Apoſtles which were then endued with the gift of diſcerning ſpirits, could better judge of true viſions, than any man now can: yet we refuſe not to give credit to viſions, when they are as credibly reported unto us, as this was to *Peter*: but no viſion, nor miracle, nor Angell from heaven ſhall draw us away from the doctrine of the Scriptures to beleeve errors. Laſtly, we deny not, but that they may have viſions; but ſuch, as one *Vincentius* bragged of, that wrote againſt *Auguſtine* concerning the originall of the ſoule: He ſaid, that another *Vincentius* who had been a captaine or chiefe Donatiſt, appeared unto him in viſion, and bade him write thoſe books: to whom *Auguſtine* thus anſwereth; *Ille qui ſe transfigurat in angelum lucis, in eo tibi eſt transfiguratus, quem tu fuiſſe vel eſſe veluti angelum lucis credis*: He that can transfigure himſelfe into an angell of light, did transfigure himſelfe into the ſhape of that man whom thou eſteemedſt as an angell of light, &c. Such apparitions they may have, and yet no great cauſe to boaſt of them.

Lib. 3. cap. 2. de animæ origine.

Such was that viſion that one *Polychronius* a Monothelite heretike boaſted of in the ſixth generall Councell at Conſtantinople, action 15. how that a man appeared unto him in white, who told him that Chriſt had but one will, and that he ſhould write the confeſſion of his faith, and lay it upon a dead man, and he ſhould raiſe him to life againe. The Councell gave him the hearing, and provided a dead body for him to worke his skill upon, who muttered over the dead a long time in vaine, and could doe nothing. Such viſions as this was, popiſh prieſts have had many: and that wee ſlander them not, one of their late Popes *Paulus* 3. ſhall ſpeake for us: *Qui legendas Georgii & Chriſtophori tolli præcepit de breviario*: Who commanded that the legends of *George* and *Chriſtopher* ſhould be taken out of the Breviary. Thus *Paulus Vergerius* proteſted in the late Tridentine Chapter, and therefore was excluded. Of ſuch old wives fables thus was it decreed, *Concil. Colonienſ. part.* 6. *cap.* 10. *Ineptas & aniles fabulas devitabit (id eſt, concionator) qualia nuper erant, quæ ex nullis probatis authoribus, ſed potius ſuſpectiſſim. hominum commentis adferebantur exempla*: The preacher muſt take heed of fooliſh old wives fables, ſuch as of late were reported not out of any approved authors, but from the ſuſpicious devices of men.

Such is that tale and Monkiſh fable of *Pilate*, that he ſhould be ſeene every yeere in a Judges habit in a certaine lake, called after his name, under a hill not farre from *Lucerna* in *Helvetia*; and that hee, which chanceth to ſee him, liveth not a yeere after. This is held to be a ridiculous fable by one of their owne writers, *Eſpenc. in* 1 *Timoth. p.* 159. *d.* Of the like credit hee holdeth that dreame reported by *Chriſtianus Maſſæus, lib.* 8. *Chronic.* how that *Trophimus* going to Rome to ſee *Peter*, as he ſailed, buried his wife, dying in travell, in a Rocke, with the child at her breaſts, and after two yeeres comming that way againe, found his wife alive, and the little child playing at her breaſt, who were preſerved by *Mary Magdalen, Eſpenc.* 2 *Timoth. p.* 183. *a.* Wee ſee the Papiſts themſelves are aſhamed of theſe fables. The ſame author doubteth not to ſay of the ſecond Nicene, where the worſhip of Images was decreed; That the fathers there, *Dæmonum ſpectris, & muliebribus ſomniis parum verecunde abutebantur*, did without ſhame abuſe the viſions of devils, and womens dreames, to eſtabliſh their opinion.

Let us heare alſo the complaint of *Abbas Cluniacenſ.* more than 400. yeeres ſince, who (ſaith hee) was aſhamed, when he did ſing in the Church the ſong of S. *Benet*, *Mendacia ad minus* 24. *Canticum id citato percurrens animo reperi*: wherein he found 24. lies at the leaſt, running over the ſong haſtily in his minde, *lib.* 5. *epiſt.* 29. Wherefore according to the rule of the Civill law, *Cod. lib.* 3. *tit.* 43. *leg.* 6. *Alexander. Monumentorum inſcriptiones non faciunt fidem*: The ſuperſcriptions of monuments are not to bee beleeved, &c. No more are the fabulous viſions and miracles which are reported to have been ſeene and done at Tombes, to be received.

The Papiſts.

40. Error.

THirdly, they ſay, that the power of working miracles was in the Apoſtles actually, and that they properly did give health, and other things by their miraculous gift, though they received the force and vertue of God. And therefore they find fault with us, becauſe we give this note, A miracle done by Chriſt by the hands of the Apoſtles.

Firſt, *Peter* ſaith, *That which we have, give we to thee, Act.* 3. 6. Secondly, we muſt not thinke that Act. 3. 6. they had no more power, than as dead inſtruments in the workmans hand, *Rhem. in hunc locum.*

The Proteſtants.

WE both agree, that the power of working miracles was given of God: but herein wee differ, they thinke that this power was inherent in the Apoſtles, and that having once received this power of God, they could execute it themſelves: like as a man having the power of ſenſe and moving by nature, moveth and ſeeth when hee liſt himſelfe. But we hold againſt the Pelagians, *Gratiam Dei ad ſingulos actus dari,* that the grace of God is daily infuſed, and we have need of it for every act: it is not ſufficient once generally to have received it. So then the Apoſtles were but the inſtruments of Chriſts working: he is better ſaid in them and by them to worke miracles, than they in and by him. Neither doth it follow, that they are dead inſtruments: for the horſe (I trow) that draweth in the plough is no dead inſtrument: yet hee hath need for every bout and turning to have a driver and a guide: truly wee are as unfit for the Lords yoke by nature, as the horſe is for the plough: and therefore have need of the Lords continuall direction. The Apoſtles then gave that they had, not as owners, but as the Lords agents and inſtruments of his working.

Argum. 1. ***Act.*** *3. 16. **His name hath made this man ſound: and the faith which is by him hath given to him this diſpoſition of his whole body.*** Act. 3. 16. From hence we reaſon thus: That which depended upon the faith of the receiver, was not actually inherent in the power of the giver; but this miraculous worke of healing was by the faith of him that was healed: ***Ergo,*** it was not actually in the Apoſtles that gave this gift. Againe, the name of Chriſt did make him ſound: ***Ergo,*** properly the Apoſtles gave not health, but only as Miniſters, the Name of Chriſt working in and by them: And Saint *Peter* himſelfe denieth, that they did this miracle of their owne power or godlineſſe, *Act.* 3. 12. wherefore the Act. 3. 12. Apoſtles properly, (as they ſpeake) that is, by a power inherent or reſiant in them, did not worke miracles.

Argum. 2. If the Apoſtles had the power of working miracles alwaies actually in themſelves, then might they exerciſe the ſame facultie when they would: but ſo could they not; for Saint *Paul,* when Phil. 2. 27. *Epaphroditus* was ſicke, depended by prayer upon Gods mercie for his health, whom no doubt hee Act. 28. 8. would have cured by miracle, as well as the father of ***Publius,*** if this power had been alwaies preſent with the Apoſtle; So then, as the Apoſtles had not knowledge and foreſight of all things to come; as S. ***Paul*** truſted to have been delivered being a priſoner at Rome, as it may appeare, ***Hebr.*** 13. 13. Heb. 13. 13. yet did it not ſo fall out; but ſuch things only, as God did ſee profitable for his Church to bee knowne, were revealed: in like manner, neither could the Apoſtles worke miracles as they were diſpoſed themſelves at all times, but when it pleaſed God thereto to enable them. I will not refuſe herein the teſtimonie of one of their owne: ***Et alia pleraq; Apoſtolos pro ſua diſcipulorumq; ſalute utiliter nequiviſſe conſpicimus:*** Wee ſee that the Apoſtles could not doe many other things, for their owne, and their diſciples health: ***Eſpenc. comment. in*** 2 *Timoth.* ***p.*** 183. ***c.***

Auguſtine thus writeth: ***Majora quàm ipſe fecit, dicit eos facturos, ſed in eis vel per eos ſe faciente:*** Tractat. in He ſaith, they ſhall doe greater works than hee: that is, himſelfe working in them or by them: ***Ergo,*** Iohan. 71. Chriſt wrought miracles by the hands of the Apoſtles, they were his lively inſtruments in working.

The Papiſts.

FOurthly, they doe greatly triumph and rejoyce for the miracles which are wrought by the vertue 41. Error. of holy reliques. Firſt, the woman was healed by touching the hemme of Chriſts garment: ***Ergo,*** vertue in holy reliques. ***Rhemiſt.*** Secondly, napkins that had touched Saint ***Pauls*** body wrought miracles, by the vertue given unto them: *Ergo,* reliques may, ***Act.*** 19. ***verſ.*** 12. ***Rhemiſt.***

The Doway tranſlators doe thus contend for the miraculous vertue of reliques: the Arke being an 2 Kings 2. 14. holy thing as reliques are, was terrible to their falſe god, the devill: ſo the reliques of ***Babylas*** the 2 King. 13. 21. Martyr overthrew the falſe god ***Apollo,*** &c. ***p.*** 381. We have example of Saints reliques in the cloake 2. King. 23. 18. of *Elias,* in *Eliſeus* bones, and in another Prophets body buried in Bethel, which ***Ioſias*** would not ſuffer to be touched, &c. ***p.*** 935.

The Proteſtants.

Anſw. TO the firſt: firſt, the vertue was not in the hemme of Chriſts garment, but he ſaith, it proceeded from himſelfe, *Luke* 8. 46. Secondly, it was her faith that healed her, for many that Luke 8. 48. thronged Chriſt, touched his garments, but received no benefit: neither was there any vertue in his garments when the ſouldiers parted them amongſt them. Thirdly, if it pleaſed the Lord to uſe ſome externall ſignes, as of oyle, clay, ſpittle, in healing of men: yet have we no warrant, that hee will doe the like by touching of reliques.

To the ſecond: firſt, the napkins brought from ***Paul*** had no ſuch vertue in them: for the text is plaine, that they were wrought by the hands of *Paul.* Secondly, not all that touched them were preſently healed. Thirdly, they were but as ſignes and tokens to the diſeaſed, that the Apoſtle (when it pleaſed God) might diſpenſe miracles, even when hee was abſent. Laſtly, if they have to this day miracles wrought by the reliques and monuments of Saints; I feare me, nay, I dare ſay, they are no better than the Donatiſts miracles were, either ***figmenta mendacium hominum, vel portenta fallacium ſpiritnum:***

rituum: either the gloſings or fables of lying men, or the ſtrange workings of deceiving ſpirits: as ***Auguſtine*** ſaith of them.

To our Doway diſcourſers we anſwer: 1 That the Arke was a viſible ſigne of Gods preſence, and to that end conſecrated by God himſelfe, and ſo confirmed by his own word and promiſe: when they can ſhew ſuch warrant for their reliques, they ſhall ſay ſomewhat. Againe, what argument betweene an Arke made of durable wood, and the corruptible bodies of dead men, that fall to duſt and corruption? It was not the bodie of ***Babylas*** that deſtroyed ***Apollo***, but the power of God, for the Martyrs bodie was removed before: and it was the devils owne Oracle, that aſcribed firſt ſuch vertue to the Martyrs reliques: ſee before error 36. ***in fine.*** 2 It was not ***Elias*** cloake, but the God of ***Elias***, that divided the waters. 3 And one extraordinarie miracle wrought by touching the Prophets dead bodie, is no warrant, to make ſuch miracles uſuall and ordinary. 4 ***Ioſias*** did ſuffer the Prophets bodie to enjoy the honour of buriall, and who denieth, but that the bodies of the Saints are reverently to be uſed, and honeſtly to be buried?

Argum. 1. The Apoſtles by their owne power, vertue, or godlineſſe did not worke miracles, ***Act.*** 3. 12. but there was greater vertue in the living Apoſtles, than in dead and ſenſeleſſe reliques; ***Ergo***, much leſſe is there any vertue in reliques.

Act. 3. 12.

Argum. 2. If there be any vertue in reliques, it would appeare as well at one time as another, becauſe the vertue ſhould be abiding in the reliques: but ſo doth it not, for ***Elias*** cloake at the firſt ſmiting did not part the waters, till ***Eliſhah*** had ſaid, where is the Lord God of ***Elijah***? ſo that the vertue was not in the garment, but in the invocation of the name of God.

2 King 2. 14.

Concil. Nicen. 2. action. 7. Tharaſius the preſident propoundeth this queſtion: ***Quammobrem miracula à noſtris imaginibus non eduntur?*** What is the cauſe that miracles are not wrought by our images? then he anſwereth thus: ***Miracula non credentibus data ſunt, ſed illis qui incredulitate verſantur:*** Miracles are not given to thoſe which beleeve, but to thoſe that beleeve not. This Councell was celebrated at the leaſt 800. yeeres agoe, about ***anno*** 780. whatſoever images and reliques did before, wee have here the warrant of this Councell, that they have done none ſince.

The holy Martyrs alſo have confirmed this truth: ***Thomas Bilney:*** They gild their gods, and beare them about, and men ſay, they do ſpeake; and if they ſpeake, it is the devill that ſpeaketh in them, not God, ***Fox pag.*** 1010.

Pag. 921. 2. 82.

M. ***Tyndal*** holy Martyr: when they crie miracles, miracles, remember that God hath made an everlaſting teſtament in Chriſts blood, againſt which we may receive no miracles; neither the preaching of the Angels, &c. the end of Gods miracles is good, the end of theſe miracles is evill, ***Fox pag.*** 1251. ***col.*** 1. ***articul.*** 24.

Pag. 1140. 1. 20.

Now to conclude this matter touching the viſions and miracles at the tombes, and by the reliques of Saints: it is ſtrange how ridiculous and light of beleefe the papiſts are, to give credit unto ſuch fabulous and lying reports: We are told of ſeven ſleepers of Epheſus, that had ſlept an 142. yeeres from the time of the Emperor ***Decius***, unto the reigne of ***Theodoſius***, and then they awaked, and came out of the cave where they lay aſleep: and to ſpeake many things to the Emperor of the reſurrection, and then fell aſleep againe: We heard before how ***Chryſoſtoms*** body being taken up, opening the mouth, bleſſed the people: the like tale there is, how in the time of the Chalcedon councell, the Orthodoxes and Heretiks, agreed to lay the libels of their faith, in the tombe of ***Euphemia*** the Martyr, and prayed that ſhe might decide the controverſie, and three daies after, they opened the tombe, and they found the heretiks libell caſt at her feet, and the other the dead body reached with the right hand to the Emperor. Thus theſe fables, as wee ſee, were in coyning long ſince: and leſt we ſhould thinke it ſtrange that dead bodies ſhould ſpeake and ſhew other actions of life, we are told of S. ***Bernakes*** cow, that being ſtollen and cut in peeces, and caſt into a cauldron, did low when S. ***Bernake*** called her, and Saint ***Patrike*** cauſed a ſheep to bleat in the bellie of him that had eaten it: And yet that which is more ſtrange, the ſtones anſwered unto the prayer of ***Bede***, and ſaid, ***Amen venerable Bede:*** Are not theſe jolly fables, and worthy of credit: and as the Latine Church is thus given to tell and beleeve lies, as Saint ***Paul*** ſaith, ***becauſe they received not the love of the truth, &c. God ſhall ſend them ſtrong deluſion to beleeve lies.*** So the Muſcovites following the Greeke Church as it now ſtandeth very corrupt, are not behind in this their credulitie. The ſixth great Duke telleth us of a temple in Lydia built by the Apoſtles, where was a picture of the Virgin ***Mary***, made not by humane hands, but by God himſelfe, and that the Virgin ***Mary*** comming to the dedication of that Church, ſaid of the image, ***virtus mea huic adſit***, my vertue and power bee preſent with it: which image afterward ***Iulian*** commanded to be demoliſhed, but the more they battered it with their iron inſtruments, the faſter it ſtood, &c. This is much like to the great fable which the heathen deviſed of the image of ***Diana***, that it ſhould come from heaven: and like to the mad conceit of the Helcheſaits, which refuſed the writings of S. ***Paul***, and ſaid they had a booke which came from heaven, which whoſoever heard, ſhould have remiſſion of ſins: yea I find that the Æthiopike Church at this day, is ſomewhat addicted to ſuch fabulous narrations: as how the queene of Saba called ***Maqueda***, went to heare ***Salomons*** wiſdome, and had by ***Salomon*** a child called ***Melech***, whom ſhee ſent afterward to ***Salomon*** to bee inſtructed, who called him ***David***, and at his departure ***Azaria*** the ſon of ***Sadoch***, went with him and carried away the tables of ſtone, leaving other much like unto them? this tale ***Zaga Zabo*** telleth; wherein there

Sigebert. ann. 443.

Zovaras tom. 3. in Martiano.

Capgrave in vita Bernac. Nov. legend. Angl. fol. 261. Capgrave legend. fol. 35. 2 Theſſal. 2. 11. 12.

Theol. Moſcov. c. 13.

Act. 19.

Euſeb. eccleſiaſt. hiſt. lib. 6. 28.

are divers evident untruths: for, 1 *Zadock* had no ſonne ſo called, *Abimaaz* was *Zadocks* ſonne, which *Abimaaz* indeed begot *Azaria:* 2 Seeing the high Prieſt only entred into the holy place, how is it like that *Azaria* ſhould ſteale away the tables? 3 Of this *Azaria* the ſonne of *Abimaaz* deſcended the high Prieſts of Judah: which could not be if he had gone into Æthiopia there to abide. 4 And of all other it is moſt unlike, that the counterfeit tables remained in the Arke: whereas it is held by a generall conſent, that there the true tables remained till the captivitie. But howſoever now thoſe Churches in the Eaſt and South are addicted to fables, (though nothing ſo much as the Latine Church) yet in former times their judgement was otherwiſe.

2 Sam.18.27.
1 Chron.6.8.

1 *Chryſoſtome* ſaith directly, that they were the Devils illuſions, when in apparitions of the dead, they ſhould heare them ſay, *I am the ſoule of a Monke: Sane propter hoc ipſum non credo, quia dæmones dicunt*; Truly I beleeve not (ſaith he) becauſe the Devils ſay ſo.

Concion.2. de Lazar.

2 Their Jeſuite confeſſeth, that *Chryſoſtome*, *Theodoret* of the Eaſt Church, *Athanaſius* of the South doe deny, *Animas mortuorum unquam apparere*, That the ſoules of the dead doe ever appeare. *Auguſtine* alſo ſaith, *Ibi ſunt ſpiritus defunctorum, ubi non vident, neque audiunt quæ eveniunt, &c.* There are the ſpirits of the dead, where they neither ſee, nor heare the things that happen to men in this life, &c. But if they appeared ſo often at their tombs, as the popiſh legends imagine, they could not be ignorant of the affaires of this life.

Maldonat.comment. in Luc, c.16.27.
De ſpirit. & anim.c.29.

3 The latter confeſſion of Helvetia, c.25. *Now that which is recorded of the ſpirits or ſoules of the dead, ſometime appearing to them that are alive, and craving certaine duties of them, whereby they may be ſet free, we count thoſe apparitions among the deluſions, crafts and deceits of the Devill, &c. The Lord in the old teſtament forbade to enquire the truth of the dead, and it was denied to the glutton to returne to his brethren.*

Harm.16.ſect.4. pag.48.
Deut.18.10.
Luc.16.31.

4 Some of the Romaniſts themſelves have but a ſlender conceit of their fabulous viſions and deviſed tales: that narration of *Gregorie* his delivering of the ſoule of *Trajan* by his prayers out of hell: [a] *Salmeron* and [b] *Suarez*, both Jeſuites, hold to be but a fable: ſo doth *Cajetan* think of the revelations of S. *Brigitte*, as [c] *Delrius* a Jeſuite confeſſeth: and *Hieronym. Magius* and *Tiraquella* doe hold the apparitions about Church-yards, *pro dæmonib.* for no better than Devils, as [d] *Salmeron* writeth.

[a] Comment. in 1 Cor. 15. diſp. 27.
[b] Tom.2.952. ſect.3.
[c] Lib. 4. diſquiſ. Magic. c.3.
[d] Rom.5.diſ.52.

The fifth Queſtion, Concerning images, and of the ſigne of the Croſſe.

THe firſt part concerning images, is ſubdivided into certaine other articles and points. Firſt, of the difference of idols and images. Secondly, whether it be lawfull to have images. Thirdly, if it be lawfull to worſhip them. Fourthly, what manner of worſhip it ſhould be.

The firſt Article, Of the difference betweene idols and images.

The Papiſts.

THere is great difference (ſay they) betweene an image and an idoll: an image called in Greeke *εἰκὼν*, is the true ſimilitude of a thing: an idoll, *εἴδωλον*, in Greeke, tranſlated *ſimulachrum*, doth repreſent that which is not, as were the idols of *Venus*, *Minerva*, women Goddeſſes, which was a meere deviſed thing. Images they confeſſe they have, but no idols, *Bellarm. cap.* 5.

42. Error.

Firſt, S. *Paul* ſaith, That an idoll is nothing: that is, doth repreſent a thing that is not: as ſuch were their heatheniſh idols, *Bellarm.*

1 Cor.10.

Anſwer. Firſt, the place is not ſo underſtood: for the Apoſtle ſaith, That things offered to idols alſo are nothing, which were not made to repreſent any thing: But his meaning is this, that of themſelves they are nothing to breed offence, neither were it needfull to ſhun eating of Idoll ſacrifices, or to abhorre an idoll, but that they are abuſed and turned to the ſervice of Devils, as it followeth in the next verſe. Therefore an idoll is not ſaid to bee nothing, becauſe it repreſenteth a thing imagined, but that of it ſelfe being but wood, or ſtone, or ſuch like, it were not offenſive, if it were not abuſed to idolatrie. Secondly, all the portraictures of the Heathen were not idols in this ſenſe: for *Iupiter*, *Mars*, *Apollo*, *Hercules*, whoſe images they had, were men ſometime living. Thirdly, you have images repreſenting nothing: as the pictures of Angels, of God the Father, of the Holy Ghoſt, which have no ſhape nor likeneſſe. Againe, you have alſo your imagined Saints, as * S. *George*, S. *Chriſtopher*, for there were never any ſuch: and therefore you have idols as well as the Heathen.

* Bellar. lib. 1. de ſanctor. beatit. cap.10.

Bellarmine proveth this diſtinction out of *Orig. hom.* 8. *in Exod.* who there affirmeth that then a man maketh a ſimilitude or likeneſſe, when he portraiteth in metall, ſtone or wood, the faſhion of any creature? but an idoll is ſome ſtrange ſhape that is not, as when to a mans body is joyned the head of a dog, &c. or a man is pictured with two faces, &c. to this purpoſe *Origen.*

Anſwer. 1. This authoritie maketh nothing for them: firſt, if an idoll be nothing elſe but a ſtrange and monſtrous ſhape, then had the Gentiles no idols, for they worſhipped the reſemblances and pictures of men. Secondly, *Origen* in the ſame place ſheweth it to be unlawfull to worſhip any ſimilitude or likeneſſe as well as any idoll, writing upon the ſecond Commandement, Thou ſhalt not make to thy ſelfe any idoll, or the ſimilitude or likeneſſe, &c. Thirdly, this was but *Origens* conceit; for the Fathers did confound theſe words, indifferently taking the one for the other: S. *Ambroſe* calleth idols images: *Simulachrum verè nihil eſt, quia imago videtur rei mortua:* A ſimulachre or an idoll is nothing, being the image of a dead thing, *in* 1 *Cor.* 10. and S. *Hierome* alſo, *Sicubi fiat imago, dæmones dabant reſponſa:* If an image were made, the Devils gave anſwer: *Tradit. in* 2 *Paralcip. c.* 11.

This diſtinction betweene an idoll and an image, our new tranſlators of Doway doe not ſo much ſtand upon: for they confound the words themſelves, and make this difference of them: that an image made for a God, which the Hebrewes call *peſel,* which was an idoll of Gentilitie, ſuch as *Micah* made, *Iudg.* 17. was forbidden, not the ſacred images of Chriſt and the Saints: *Annot. Iudg.* 17. pag. 533. Theſe they call images of idols, which are forbidden, not of other things, pag. 412. which they alſo call images of falſe gods, pag. 103. but the terme of image and idoll they uſe indifferently: as the idols of *Belphegar*, they terme the images of *Belphegar*: pag. 386. ſo pag. 906. they tranſlate the *images of Baal*, 2 *Chron.* 23.17. whereupon they give this note: *they are* wilfully blinde that will not ſee difference betweene the images of *Baal* and of Chriſt, or of Saints, &c.

Relig. Muſcovit. c.13.

Contra. 1. It is well then that they yeeld us the indifferent uſe of theſe words *image and idoll*; and confeſſe that an image may be of an idoll: this is otherwiſe than Papiſts uſually teach: and the great peremptorie Duke of Muſcovia had learned ſo much from his ſuperſtitious Greekes: *Aliud eſt coram imagine, aliud coram idolo diabolico poplitem curvare:* It is one thing to bow the knee before an image, another before a devilliſh idoll: And indeed an image and an idoll ſet up for religious uſe are the ſame: as *Hierome* tranſlateth the Hebrew word *teraphim,* idols, *Geneſ.* 31. which, ſaith he, *Aquila* interpreteth μορφώματα, *Figuras vel imagines,* Figures or images: and *Cicero* who knew well the propertie of words, ſaith, *Atomi, vana imagines, qua idola nominantur:* The ſmall motes, vaine images, which are called idols.

Geneſ. 31.
Lib. 1. de finib.

Pſal. 115.5.

2 But as in the names, ſo there is ſmall difference in the things: for both to the idols of the Gentiles, and of Pſeudo-Chriſtians, agreeth that deſcription, *Pſal.* 115. They have eyes and ſee not, &c. a mouth and ſpeake not: and both of them are adored and worſhipped.

Iudg. 17.13.

3 To omit their new phraſe and terme, of an *image of an idoll,* which is as much as to ſay, an image of an image, or an idoll of an idoll: it cannot bee ſhewed that the image which *Micah* ſet up was an idoll of Gentilitie, for he ſaith, now *Iehovah will be good unto me:* hee worſhipped the true God, though after a ſuperſtitious manner: hee did not make that image his God, nor yet ſet up an heathen idoll.

Geneſ. 31.34.
1 Sam. 19.13.

4 And whereas they alſo pag. 103. on the 31. of *Geneſis,* read that *Rachel* had ſtollen her fathers *idols,* they themſelves confeſſe that the word *teraphim* doth not alwayes ſignifie an idoll in that ſenſe: for the image which *Michol* put into the bed in ſtead of *David,* is ſo called *teraphim,* where they themſelves confeſſe in their marginall note, that the word in that place importeth not an idoll.

Lib. 6. Invent. c.13.

5 If this make a difference betweene an image and an idoll, that this is worſhipped for a God, and not the other, then are the Popiſh images idols, which are worſhipped and truſted unto: the other ſort, ſaith *Polydore, Magis fidunt illis, quam Chriſto,* Doe put more confidence in them than in Chriſt.

The Proteſtants.

Though the name idoll have an odious ſignification in the Engliſh tongue, yet neither the Greeke εἴδωλον, nor the Latine *ſimulachrum,* doe ſound ſo evill unto the eares: and in many places of the Scripture wee may indifferently read, idoll or image: for all worſhipping of images is idolatrie. If wee will diſtinguiſh them, they are thus rather to bee ſevered: An idoll is that image which is ſet up with an intent to bee worſhipped: an image is a generall name as well to unlawfull pictures ſet up for idolatrie, as lawfull, which have but a civill uſe. But that the Papiſts idols are images, thus we prove it.

Rom. 1.23.

Argum. 1. The Scripture calleth the Gentiles idols, images, *Rom.* 1.23. there the word εἰκὼν is uſed: *Ergo,* idoll and image are taken for one: they have images ſet up for religious, or rather irreligious uſes; *Ergo,* idols.

Argum. 2. *Apocal.* 9.20. There is mention made of idols of gold, ſilver, braſſe, which cannot bee underſtood of the idols of the Gentiles, which were aboliſhed long agoe: and that Prophecie is to be underſtood of men living after the opening of the ſeventh ſeale, which is toward the end of the world. Wherefore it muſt needs bee underſtood of the Papiſts, who are the onely knowne people in the world that worſhip images: *Ergo,* they have idols.

Auguſtine taketh *imago,* and *ſimulachrum,* which is the Latine, for the Greeke εἴδωλον, for all one: for the love of the dead (ſaith he) images were firſt made, whereof the uſe of ſimulachres or idols did ariſe. Againe, *Nec idipſum, quod ſedere pater dicitur, flexis poplitib. fieri putandum eſt, &c. tale enim ſimulachrum Deo nefas eſt Chriſtiano in templo collocare:* God is not to be imagined to ſit in Heaven as with bowed knees: ſuch a ſimulachre or idoll it is not lawfull to ſet up in the temple of Chriſtians:

de fide & ſymbolo,cap.7. The picture then of God, which the Papiſts call an image, *Auguſtine* termeth an idoll, for *ſimulachrum* by their owne confeſſion, ſignifieth the ſame thing which *Idolum* doth, *Bellarm.cap.* 5.

Likewiſe in the Civill Law, from whence we may beſt derive the different uſe of words, an image and a *ſimulachrum* or idoll is all one: as *Cod. lib.*1. *tit.*27. *leg.*2. *Theodoſius, Si quando noſtræ ſtatuæ, vel imagines eriguntur:* If our images or pictures be erected, &c. and *tit.*28. *leg.*1. the ſame are called *Imperatoria ſimulachra,* the Emperours idols: for *Bellarmine* granteth, that everie where in the old Teſtament, where the Latine Text readeth, *ſimulachrum,* the Greeke hath the word εἴδωλον.

And yet more plainly it appeareth, that *imago* and *idolum* are all one in ſignification: for in the *Nicen.*2. generall Councell *action.* 6. *tom.*6. *Gregorius* Biſhop thus ſpeaketh, *Nemo ſub prætextu exterminationis imaginum, manus in ea, quæ Deo ſacrata ſunt, injiciat, quia poſſunt transferri in alios uſus hujuſmodi idola:* Let no man under the colour of pulling downe images, lay his hands upon things conſecrate to God, for ſuch idols may bee tranſlated to other uſes: Here images and idols are taken for all one.

Cajetanus a learned Papiſt taketh an image and an idoll to be all one: *in* 20. *cap. Exod.*

Thomas Hawkes holy Martyr hath ſealed this point: That there is no difference betweene an idoll and an image: when *Boner* had thus diſtinguiſhed, If it bee a falſe God, and an image made of him, that is an idoll; but if an image be made of God himſelfe, it is no idoll, but an image, becauſe he is a true God. The Martyr anſwereth: Lay your image of your true God and falſe God together, you ſhall ſee the difference: have not your images feet, and goe not, eyes and ſee not, eares and heare not, hands and feele not, mouths and ſpeake not, even ſo have your idols? *Fox,* pag. 1589. col. 2.

Wee have ſeene before the judgement of the East Church, and of ſome of the African Church, as alſo of ſome of the Romaniſts, unto whom we will adjoyne the teſtimony of *Polydore Virgil: Imaginum cultum, &c.* Almoſt all the ancient Fathers condemned the worſhip of images, *ob metum idololatriæ,* for feare of idolatrie, &c. idolatrie here and the worſhip of images are made coſin germans. Lib. 6. Invent. c.13.

The reformed Churches know no difference betweene images and idols: Helvetia former confeſſion, c. 23. *Idols which are ſet up to be worſhipped, &c. wee doe remove them, &c.* Saxony artic. 21. *there is invocation of the dead, &c.* adoring of images, &c. *Paul would in no caſe allow of ſuch vowes as are joyned with the worſhip of idols:* They make here the adoration of images and worſhip of idols all one. Harm. ſect. 18. p.569.

The ſecond Article, VVhether it be lawfull to have the images of the Trinitie, or of Chriſt, or of Angels.

The Papiſts.

THat images may have a good civill uſe, as for decencie or comelineſſe of ſome worke, or for utilitie of ſtorie, it is of neither part denied: but they further affirme, that it is lawfull to expreſſe the Trinitie by pictures; as God like an old man, and with the world in his hand; Chriſt as hee walked upon the earth; the Holy Ghoſt in the likeneſſe of a Dove; the Angels with wings: and theſe pictures (they ſay) are verie meet and profitable to be ſet up in Churches, *Rhemiſt. Act.*17. *ſect.*5. 43. Error.

Argum. 1. To paint the Trinitie, or any one of them, as they appeared viſibly, is no more inconvenient, than it was undecent for them ſo to appeare, *Rhemiſt. ibid. & Bellarmin. cap.*8.

Anſwer. You flatly controll the Law of God, which ſimply forbiddeth any ſimilitude to be made of things in heaven or in earth to worſhip God by. And *Deut.*4.15. God expreſſely declareth, that he would not appeare in any viſible ſhape when he gave the Law, leſt the people ſhould abuſe that ſhape, to make an image of God after it. Againe, the argument followeth not: for God ſaw it was convenient ſometime by viſible ſignes to appeare unto men, and yet ſeeth it to be inconvenient for pictures to be made to reſemble him by: for elſe he would never have forbidden it. Laſtly, though the argument be admitted, yet ſeeing now that all ſuch viſible apparitions of the Trinitie are ceaſed, all ſuch viſible pictures likewiſe ſhould be out of uſe: And if that when ſuch apparitions were ſeene, yet no ſuch images were tolerated, how much leſſe are they lawfull now, all ſuch viſions being long agoe determined. Deut.4.15.

Argum. 2. The Angels were pictured in forme of Cherubims: *Ergo,* Spirits may be portraicted, *Bellarm. cap.*8. *argum.*1.

Anſwer. When you can ſhew an expreſſe commandement for your images, as the Iſraelites had for them, we will yeeld that they are lawfully made. Againe, how followeth it, God may command images to be made for the uſe of religion: *Ergo,* men may? for the Law bindeth not the Lord who is the Law-maker. But the Law ſaith, thou ſhalt not make to thy ſelfe, that is, by thine owne authoritie, any graven image. The Cherubims alſo were not made publikely to be ſeene and gazed upon by the people, but were ſet in the holy place: ſo are not your pictures and images which are ſet up openly in your Churches to entice people to idolatrie.

Argum. 3. The Scripture deſcribeth God by humane members, as by his hands, eyes, feet, &c. therefore he alſo may be ſo deſcribed in picture, *Bellarm. ibid.*

Anſwer. Firſt, if it be lawfull to ſet forth God by picture, as he is deſcribed in Scripture, then make a Lion alſo to ſignifie Chriſt, for hee is called the Lion of the tribe of Juda: picture him alſo with Doves eyes, Ravens lookes, marble legs, &c. for ſo he is deſcribed *Cantic.* 5. and thus will you make a monſter of Chriſt. Secondly, if an idoll be, as your ſelves define, a picture of that which is not; then doe you make an idoll of God, when you paint him with hands and feet, &c. whereas there is no ſuch thing in God. Thirdly, the Scripture ſo deſcribeth God to our capacitie, for our edifying and inſtruction, becauſe we cannot otherwiſe underſtand the high things of God: but there is no ſuch end of pictures; which are ſo farre from edifying, that they are rather occaſion of offence: and therefore the argument concludeth not from the phraſe of Scripture, to the phantaſie of Painters; from divine authoritie to human preſumption.

The Proteſtants.

TO ſet forth the Godhead and divine nature by any picture or image, is impoſſible; and therefore both unlawfull and inconvenient: but to bring them into Churches, and to make them for ſome uſe of religion, is a high ſtep unto groſſe ſuperſtition.

Argum. 1. Such images of the Trinitie among the Papiſts, are made to reſemble the Divinitie and Godhead: for to what purpoſe elſe ſhould ſuch images be made? They picture God the Father like an old man, becauſe in that forme he appeared to *Daniel*: but how know they whether it were God the Father, rather than God the Sonne, who is as old as God the Father, or than the whole Godhead? They commend alſo the image of God the Father with the world in his hand: which is a lying image, and maketh ſimple people to beleeve that the world was made onely by God the Father, which was the worke of the whole Trinitie. Some of the Papiſts themſelves, as [a] *Abulenſis*, [b] *Durandus*, [c] *Pereſius*, doe hold that the image of God ought not to be made, and that it is rather tolerated than allowed in the Church.

[a] In 4. Deut. 4. 5.
[b] In 3. diſt. 4. qu. 2.
[c] De trad. par. 3. in tract. de imaginib.

Bellarmine anſwereth, that there are three ſorts of images or pictures: ſome doe expreſſe the verie ſimilitude and nature of a thing, and ſo onely things materiall and corporall may be pictured: ſome images doe not properly, but by way of Allegorie and implication expreſſe the thing deciphered, as when Angels are pictured with wings to ſhew their celeritie, &c. there can be no image of God made after the firſt ſort, but after the ſecond there may, &c. A third ſort of pictures are to ſet forth ſome hiſtorie, as if any would deſcribe the expulſion of *Adam* out of Paradiſe, he would paint God walking in Paradiſe in the forme of a man, and the Angell alſo in human ſhape carrying a naked ſword, &c. *Bellarm. lib.* 2. *de imaginib. c.* 8.

Anſwer. Firſt, if an image bee made of a thing which doth not expreſſe the nature thereof, as a picture aſcribing to God a bodily ſhape which hee hath not, is but a lying image: ſecondly, the properties of God being infinite, cannot any way by a picture be implyed or ſhadowed forth, as *Iſay* 40. 12. *God hath meaſured the waters with his fiſt, and counted heaven with a ſpan:* and *verſ.* 17. *All nations before him are as nothing, &c.* then it followeth, *To whom then will you liken God, or what ſimilitude will you ſet up unto him?* The Prophet reaſoneth thus; God is omnipotent, infinite, incomprehenſible, therefore by no ſimilitude whatſoever can be expreſſed. Thirdly, S. *Ambroſe* ſaith, *Quod inviſibile eſt, pingi non poteſt, & Deus, qui ab his omnibus alienus eſt, quomodo poteſt imaginem habere viſibilem?* That which is inviſible cannot be pictured, and God which is farre from any bodily ſhape, how can he have a viſible image? *Ambroſe in* 1. *ad Coloſſ.* Hee denieth that God any way may bee viſibly deſcribed. Fourthly, it is one thing to make a picture for hiſtorie, which is a cited thing, another for a religious uſe, which is altogether forbidden, of what thing ſo ever it be the image: God the Father was never ſeene in any human ſhape: neither ever ſhewed himſelfe in any viſible forme, as *Ambroſe* affirmeth, that the Father never appeared unto any: but when God ſhewed himſelfe in any outward figure, *Non pater intelligitur, ſed filius*; The Father is not underſtood, but the ſonne, &c. therefore God the Father is no way to be reſembled by any picture: Concerning other pictures, as of Angels with wings, becauſe they have ſo appeared, if it be onely for the ſetting forth of ſome hiſtorie, we doe not much gaine-ſay it: and concerning the image of Chriſt, if likewiſe it be made onely hiſtorically, as to deſcribe ſome of his miraculous works, as they were done, without any ſpeciall or particular relation to his perſon, it is farre more tolerable, than when the image of Chriſt is ſet forth by it ſelfe, without any ſuch hiſtoricall intention, onely to portrait his perſon and countenance, which cannot be but dangerous and offenſive.

Iſay 40. 12.

In Coloſſ. 1. pag. 15.

As for the images of Chriſt in the forme of a Lamb, and the Holy Ghoſt in ſhape of a Dove, *Bartholomæus Caranza* a Papiſt ſheweth that they were forbidden in the ſixth generall Synod, Canon 82.

Bellarmine here anſwereth, that the Councell condemneth not the image of Chriſt in forme of a Lamb, but preferreth onely the other picture of Chriſt as a man.

Contra. Firſt, the words of the Canon are theſe; *Picturam illius agni Chriſti, &c. in poſterum pro veteri agno erigendam ſancimus:* Wee decree that the picture of Chriſt, as hee is man, bee from henceforth erected in ſtead of the picture of the Lamb. If the one picture muſt give place to the other, what is that elſe, but to abrogate the one, and eſtabliſh the other? Secondly, *Caranza* the abridger of the Councels ſo expoundeth the Canon, though it pleaſe *Bellarmine* to oppoſe himſelfe againſt him.

Concerning the picture of Chriſt as he was man, the Papiſts themſelves confeſſe, and we deny not, but it may better bee made than the image of the Trinitie; yet can there not bee any true image of Chriſt, as he was in forme of man: for the image doth only expreſſe his bodily ſhape, not as hee was God in the forme of man: and ſo ſuch a picture were dangerous to the weake and ignorant, being a lying image, ſhewing Chriſt only as man, who was both God and man. And againe, the image which is made of his bodily ſhape, is no more the image of Chriſt, than of any other man: *Fulk, Act.* 17. *ſect.* 5.

But ſome will ſay, if Chriſts image cannot conveniently bee made, becauſe it expreſſeth not his Godhead; by the ſame reaſon wee cannot make a picture of a man, becauſe his ſoule being inviſible cannot be painted.

Anſw. The reaſon is not alike: for hee that pictureth a man living, ſetteth forth the life, beautie, and motion of the body; by which effects, by a conſequent, the ſoule is reſembled, which cauſeth and worketh theſe things in the body: but in the bodily ſhape of Chriſt there cannot be made to appeare any ſuch notorious ſignes of his Godhead.

2 Though it be not ſimply unlawfull to expreſſe in painting the viſible ſhapes that were ſhewed in viſion to the Prophets, if it be only for uſe and ſignification of the hiſtorie, or if there be any other commendable uſe: yet to make thoſe ſhapes for any uſe of religion, or ſervice of God, is abominable idolatrie, *Fulk, ibid. Epiphanius* ſaw in a Church at Anablatha, an image painted in a table, as it had beene of Chriſt or a Saint, he tooke it downe and cut it in peeces: affirming that it was contrarie to the Scripture for any image of a man to hang in the Church of Chriſt. The Eliberine Councell, Canon 36. decreed, that no pictures ſhould bee made in Churches. If no pictures, much leſſe carved images, which are a more ſtrong provocation to idolatrie. The words of the Councell are theſe: *Placuit picturas in Eccleſia eſſe non debere, ne quod colitur, aut adoratur in parietibus depingatur:* Wee thinke good that no pictures ſhould be in the Church, leſt that which we adore and worſhip, ſhould be painted in the wals.

Auguſtine rendreth a reaſon, why it is dangerous to have images in Churches, where there is, yea but the leaſt feare of ſuperſtition: *Quis adorat vel orat intuens ſimulachrum, qui non ſic afficitur, ut ab eo ſe exaudiri putet, ac ab eo ſibi praeſtari, quod deſideret, ſperet?* Who (ſaith he) worſhippeth or prayeth beholding an image, and is not ſo affected, as though he were heard of it, and hopeth not to have that performed by it, which he deſireth? *in Pſal.* 113. *part.* 2.

Againſt the having or making of the image of Chriſt, it was thus reaſoned Conſtantinople 7. generall Synod: as it is alleaged *Nicen.* 2. *action.* 6. *tom.* 3. *Ipſam imaginem Chriſti, Chriſtum vocant, eſt autem Chriſtus Deus & homo; ſequitur ut imago ſit Dei & hominis, & ſic deitatem circumſcriptibilem, & cum Eutyche confuſionem inducunt, &c.* They doubt not to call the image of Chriſt, Chriſt: but Chriſt is both God and man; it followeth then that the image of Chriſt muſt be the image of God and man; and ſo they make the Deitie circumſcriptible, and with *Eutyches* confound the natures of Chriſt: or elſe they doe picture the body of Chriſt without the Deitie, and ſo with *Neſtorius* they divide the perſon of Chriſt, and ſeparate the humanitie from the divine nature: *Vel tertio, illi alıam perſonam conſtituentes, dum carnem à deitate ſeparant, quam imagine repraeſentari dicunt, quartam perſonam Trinitati adjiciunt:* Or thirdly, they make a new perſon of Chriſt (while they ſeparate the fleſh from the Deitie) which they ſay is repreſented in picture, and ſo adde a fourth perſon to the Trinitie. Theſe abſurdities theſe Fathers did foreſee would follow in having the pictures of Chriſt.

Againe, they reaſon thus in the ſame place, *tom.* 3. from the words of our Saviour Chriſt uttered in the inſtitution of the Sacrament, this is my body, &c. doe this in remembrance of me: *Veluti non eſſet ulla alia ſpecies electa ab illo, aut quaſi non poſſet ullo alio illorum, quae ſub caelo ſunt, incarnatio illius repraeſentari: Ecce igitur vivificantis illius corporis imaginem totam, panis ſcilicet ſubſtantiam, quam mandavit apponi:* As though hee had choſen no other ſhape, nor any other type of all things under Heaven, whereby his incarnation could be repreſented: Behold then all the images of that quickning body, the ſubſtance of bread, which hee commanded to be uſed, &c. Chriſt then hath appointed no other way to be called to our remembrance by, but by the Sacrament.

One other reaſon I will adjoyne, alleaged in the ſame place out of *Euſebius Pamphilus, tom.* 4. who thus writeth to *Conſtantia* the Empreſſe, who had ſent to him for the image of Chriſt: what image (ſaith he) doe you require? ſuch an one as may expreſſe the characters of his divine nature? but I thinke you are ſufficiently inſtructed of this, that no man hath thus ſeene the Son but the Father: *Sed ſervi requiris forma imaginem:* But you require the image of the forme of a ſervant, which hee tooke; but underſtand you that it was joyned to the glorie of his Godhead: in ſo much that his Apoſtles could not behold the glorie of his fleſh in the mount: much more glorious is it now having put off mortalitie: *Quis igitur gloria & dignitatis ſplendores lucentes & fulgurantes effigiare mortuis & inanimatis coloribus & umbratili pictura poſſet?* Thoſe ſhining and brightſome beames of ſo great glorie, who is able with dead and liveleſſe colours, and a ſhadowed picture to expreſſe?

See alſo the determination of the Civill Law, *Cod. lib.* 8. *tit.* 12. *leg.* 20. *Theodoſ. Valentinian. Baſilicam*

eam alicujus imaginis, &c. Wee forbid the Church to be obſcured with the images or painted tables of any, &c. This law forbiddeth pictures to be ſet up in Churches.

One alſo of their own writers is bold to write thus of *Nicephorus*, for reporting of S. *Luke* to have been a Painter, and to be the firſt that made the images of Chriſt, and of *Marie*, and of the Apoſtles: *In hiſtoria ſi non mendax, certè valdè audax:* He is verie bold in his hiſtorie, if not a liar: *Eſpenc. comment. in 2 Timoth. p.*173.

This truth the holy Martyrs have ſealed: *Nicholas Shetterden* Martyr: The Law forbiddeth to make any manner likeneſſe, or image of God, *Deut.*4.17. you ſaw no ſhape, &c. To whom Wincheſter objected thus: Yet by your leave we may make an image of ſo much as was ſeene, as of Chriſt, of the Holy Ghoſt, and the Father appeared to *Daniel* like an old man. The Martyr anſwereth: This is no proofe that wee may make images contrarie to the commandement, for the Holy Ghoſt appeared
Pag.1521.2.20. like a Dove, yet was he not like in ſhape, but in certaine qualities, &c. *Fox*, pag. 1675. col.2.

Serm. de virginitat.
We have here alſo further evidence: 1 Of the Eaſt Church, *Ephrem* ſaith, *Wilt thou be the temple of God? fac habeas imaginem illius in corde*, ſee thou have his image in thine heart, *Dei imaginem dico, non colorum varietate in ligno, &c.* I call that the image of God, not which is in wood or other matter formed with varietie of colours, but that image of God which is painted by good works, &c.
Lib.4. de fid. cap.17.
Damaſcene ſaith, *Of the inviſible and incircumſcriptible God, quis facere poteſt repræſentationem? who can make any repreſentation?*
Anſwer to Rohite, c.13.
The ſuperſtitious and peremptorie Duke of Moſcovia ſeemeth to allow no images of the inviſible God: for thus he ſaith, *Divinarum imaginum, prima eſt Ieſu Domini, &c.* Of divine images the firſt is of our Lord Jeſus, then of his pure mother, &c. the third kinde of the heavenly Powers and Saints.

Lib 4. cont. Celſum.
2 Of the South Church, *Origen* ſaith, The Chriſtians, *Dei incorporei & inviſibilis nullam effigiem faciunt*, make no image of the incorporall and inviſible God.
Orat. contra Gregal. Sabellii.
Athanaſius, Stulti & vecordes qui Deum corporalib. rebus aſſimulent: They are fooles and ſenſleſſe which doe liken God to corporall things.
Epiſt. Davidis ad Pontific. ex Damiano a Goes de Æthiop. morib.
The Emperour of Æthiopia writing to the Biſhop of Rome, prayeth him *ut mittere velit aliquas Sanctorum imagines, & præcipue beatæ Mariæ Virginis, &c.* to ſend him ſome pictures of Saints, but ſpecially of the Virgin *Marie*, &c. If the images of God were in uſe among them, they ſhould have been preferred before the reſt.

Harmon. ſect.2. pag.20.
3 Confeſſion of Helvetia the former, chap. 4. Becauſe God is an inviſible ſpirit, and an incomprehenſible eſſence, he cannot therefore by any art or image be expreſſed: for which cauſe we feare not with the Scripture to terme the images of God meere lies, &c. although Chriſt tooke upon him mans nature, yet he did not therefore take it that he might ſet forth a patterne for Carvers and Painters: he denied that he came to deſtroy the Law and the Prophets, but images are forbidden in the Law and the Prophets, &c.

4 The opinion of ſome of the Romaniſts, as of *Abulenſis, Durandus, Pereſius*, is mentioned before.

The third Article, Whether the images of Saints are to be worſhipped.

The Papiſts.

44. Error.
THat images are to be reverenced and worſhipped, ſo it be not with the divine honour due unto God, it was concluded in the late Tridentine Chapter, ſeſſ.25. confeſſed by our *Rhemiſts, Act.*17. *ſect.*5. maintained by the Jeſuites, *Bellarm. cap.*12.

Argum. 1. The braſen Serpent was worſhipped of the people, ſeeing it was ſet up in an high place, and gave health to thoſe that looked upon it; *Ergo*, images may be worſhipped, *Bellarm.* So alſo the Doway tranſlators give inſtance of the braſen Serpent, pag.366. The people alſo fell downe before the Arke and Tabernacle, and worſhipped God: *Ergo*, lawfull, praying, to fall downe before a Crucifix, *Rhemiſt. Annot. Heb.*11.21.

Joh.3.14.
Anſw. Firſt, it was not the Serpent that healed them, but Chriſt who was thereby prefigured. The Serpent was lift up that the people might round about the better behold it, and it ſheweth forth alſo the lifting up of Chriſt upon the Croſſe. It was not ſet up to be worſhipped, neither was it worſhipped till the people fell into ſuperſtition, and offered incenſe to it, and therefore becauſe the people abuſed that monument, *Hezekiah* brake it downe, 2 *King.*18. Secondly, it is not all one to fall downe before, in, or at the Arke and Tabernacle, and to worſhip God, as to worſhip the Arke or Tabernacle. You doe not only fall downe before a Crucifix, but worſhip it. Neither is it as lawfull to worſhip before a Crucifix, as it was before the Tabernacle: for the one was commanded of God, the other is the ſuperſtitious device of men.

Argum. 2. As the image of *Nabuchadnezzar* was for his honour, ſo the image of Chriſt is for his, *Rhemiſt. Revel.*13.14.

Anſw. A good ſimilitude, if Chriſt himſelfe had not forbidden ſo to bee honoured and worſhipped.

Argum. 3. Man is honoured becauſe he is the image of God: *Ergo*, images of Saints are to be reverenced, becauſe they are their images, *Bellarm.cap.*12.

Anſw. Firſt, man is a livelie image of Gods owne making, images of Saints are the works of men.

Secondly, no image can ſo lively repreſent a Saint, being but a dead thing, as man who hath a living ſoule is the image of God.

Thirdly, we doe reverence men with civill honour, not with religious worſhip, as they doe their images.

Fourthly, though Gods image in man were to be worſhipped, yet it would not follow, that Saints images ſhould: for all divine worſhip belongeth onely to God: but the Saints themſelves, though they were alive, are not to be worſhipped, much leſſe their images.

Argum. 4. The chiefe *Iconomachi*, that is, enemies or oppugners of idols, ſay they, are the Jewes, Samaritanes, Mahometanes: yea the devill himſelfe loveth no images, *Bellarm.ibid.*

Argum. Firſt, it followeth not, the Jewes and Turks abhorre images, and therefore Chriſtians ought to love them: for the Heathen hated many vices, which are alſo to bee abhorred of Chriſtians.

Secondly, they were not the firſt *Iconomachi*, image haters: for *Moſes* was an *Iconomach*, when he cauſed the golden Calfe to be burnt to powder: *Hezekiah* an *Iconomach*, that brake downe the braſen Serpent: *Ioſiah* an *Iconomach*, that cauſed the idols to be deſtroyed, 2 *King*.23. Nay, God himſelfe was the firſt *Iconomach*, that forbiddeth images and idols to be made in the morall Law.

Thirdly, I pray you where did the Jeſuite learne, that the devill hateth an image? I am ſure the Scripture ſpeaketh contrarie, that what was offered to idols was ſacrificed to devils. 1 Cor.10.20.

Argum. 5. The College of Doway doe bring theſe arguments for the adoration of images.

1 Images were conſerved in the Temple, 3 *King*.7. as before in the Tabernacle.

2 When idolatrie was moſt deſtroyed, 3 *King*. 15. 4 *King*. 13. yea an abuſe riſing of the brazen Serpent, for the which *Hezekiah* deſtroyed it, 4 *King*.18. yet he touched not the image of Cherubims in the Temple: which none but Infidels ſought to deſtroy.

3 *Oſee* the Prophet, (Chap. 3.) bewaileth the want of Teraphim or Images, among other ſacred things.

4 Whereby the ancient Rabbines prove very well, that the images of Angels, as of other Saints, are not contrarie to the Decalogue, but the image of Idols, &c. to this purpoſe they argue, pag. 936. and before pag.103.

Anſw. 1. The images in the Tabernacle and afterward in the Temple, were made by Gods commandement, they were not ſet up publikely in the view of the people, but altogether kept in the holy place, whither the Prieſts only reſorted, neither were they adored: popiſh images have none of theſe, they have neither Gods warrant, they are expoſed to the view of the people, they adore them, and fall downe before them: therefore this preſident ſerveth not their turne.

2 *Hezekiahs* example condemneth all adoration of images, as having no commandement from God: the images in the Temple he defaced not, for the reaſons aforeſaid: if the brazen Serpent, ſet up by Gods commandement, were deſtroyed becauſe it began to be adored, and incenſe burned unto it, much more images erected by men to be worſhipped, are to be demoliſhed.

3 *Oſee* bewaileth not the want of Teraphim: but foretelleth the miſerable ſtate of the Iſraelites, Oſee 3.4. that they ſhould have no face at all either of Church or Common-wealth, nor that corrupt ſtate, when under the Kings of Iſrael they worſhipped images: and ſo conſequently he propheſieth of the deſtruction of the idols, wherein they truſted: otherwiſe, if the Prophet allowed *Teraphim*, then hee ſhould give allowance to idols, as theſe tranſlators interpret that word, *Geneſ*. 31. where it is ſaid, *Rachel* ſtole her fathers idols: the word is *Teraphim*: but if *Teraphim* may be taken in any good ſenſe; what ſay they to the word *Matzebah*, the Prophet ſaith, they ſhall be without *a ſtatue or image*: which word is applied to ſignifie an idoll, as the image of *Baal* is ſo called, 2 *King. chap.* 10. *verſ.* 26. 2 King.10.1

4 They make the Jewes their patrones of images: but *Bellarmine* nameth them, as is ſhewed in the former argument, the *Iconomachi*, enemies to images. And it is untrue, that the Jewes either by that text, or any other, are induced to allow any images at all. Some indeed of their popiſh writers are of opinion, that not all worſhip of images, but ſuch as the Heathen gave to their idols, was forbidden to the Jewes, as *Waldenſ. Cajetan, Stapleton, Sander, Alphonſ. de Caſtro.* But there are more of the contrarie opinion, *quemlibet uſum imaginum & ſtatuarum, &c. fuiſſe interdictum*: that all uſe whatſoever of images and ſtatues was by the poſitive law, *Exod*.20. forbidden to the Jewes, as *Richardus, Alexander, Bonaventure, Henricus, Paludanus, Catharinus*: which ſaith their *Vaſquez* a Jeſuite is the more probable opinion: and another Jeſuite, *Gretzerus* proveth out of *Ioſephus*, that the Jewes would not admit of the trophees, armes or enſignes of the Romanes, ſuſpecting leſt ſome images were hidden under them, which altogether were forbidden by their law. Lib.3.de adoratione.lib.2. diſput.4.c.1. Joſeph.lib.15. cap.11. Gretzer.lib.1. de cruce, c.44.

Argum. 6. We will helpe them out with another argument: which the Muſcovian Duke alleageth, that miracles have not been wrought by the idols of the Gentiles, as by their images: Anſwer to *Robite*, *cap*. 13.

Anſw. Yet divers examples may be produced, of prodigious things wrought by the heathens idols, through the cunning and illuſion of Satan: *Cicero, action. 6. in Verrem*, ſpeaking of the image of *Ceres* in Sicilia, ſaith, *multa prodigia vim ejus numenque declarant:* many wonders doe ſhew the divine vertue thereof: the Grecians uſed to ſet up in tables the diſeaſes cured by *Æſculapius* in *Epidaurus. Strab. lib.* 8. *Virgil* writeth 1. *Georgic:* that after the murder of *Caſar*, the yvorie and brazen images did weepe and ſweat: *Auguſtine* ſaith: let them heare what wonderfull things done or ſeene, the Pagans report of their gods, *et tamen dii gentium dæmonia*, and yet the gods of the heathen are but devils: *de unit. Eccleſ. c.* 16.

The Proteſtants.

THat images or idols are not at all to be reverenced or worſhipped, or to be made, or ſet up in Churches, or in any other place for any religious, or rather irreligious uſe: thus out of the holy Scriptures we make it plaine.

Exod. 20. 4.
Deut. 4. 15.
Iſai. 40. 18.
Rom. 1. 23.
1 Cor. 10. 20.
1 Iohn 5. 21.

Argum. 1. The making of any ſimilitude or likeneſſe, to fall downe before it and worſhip it, is flatly forbidden in the ſecond Commandement: *Ergò*, they are not to be worſhipped. So likewiſe, *Deut.* 4. 15. *Iſai.* 40. 18. and in many other places in the old Teſtament: worſhipping of images, which is idolatrie, is manifeſtly alſo forbidden in the new Teſtament, *Rom.* 1. 23. 1 *Cor.* 10. 20. 1 *Iohn* 5. 21. *Ergo*, not lawfull.

Anſ. One *Catharinus* a great Papiſt ſaith, that the commandement in the law againſt images was but temporall, and to continue but till the eſtabliſhing of the new Teſtament. But *Bellarmine* utterly miſliketh this anſwer, being moſt abſurd, for the morall law is perpetuall, *De imaginib. ſanct. lib.* 2. *c.* 7. They doe give therefore a more deliberate anſwer: that the Scriptures doe reprove and condemne the idolatrie of the Heathen, which worſhipped their images as gods. But ſo doe not they: they make no account of them, as they affirme, for their matter or forme; but for that relation they have to the things whoſe images they are, *Rhemiſt. Philip.* 2. *ſect.* 2.

Exod. 32. 4. 5.
1 King. 12. 28.
Exod. 32. 5.
Iudg. 17. 3.

Anſ. Firſt, the Jewes alſo in their golden Calfe had a relation to that God that brought them out of the land of Egypt, *Exod.* 32. 4. 5. The like relation had *Ieroboam* in ſetting up of his Calves, 1 *King.* 12. 28. for they were not ſo mad as to think that a calfe brought them out of Ægypt. And it appeareth yet more plainly: for *Exod.* 32. 5. *Aaron* ſaith, To morrow ſhall be the Lords holy day: the word is *Iehovah*, which name the Jewes only aſcribed unto God. So *Iudg.* 17. 3. *Micha* his mother ſaith, that ſhe had conſecrated the ſhekels of ſilver unto the Lord *Iehovah*, to make a molten image: wherefore in their images they had relation to God, and yet were they reproved for their idolatry. The like relation the Gentiles alſo had in their idols, as *Auguſtine* witneſſeth: *Non ego illum lapidem colo, &c. adoro, quem video, ſed ſervio ei quem non video; Quis eſt ille? Numen quoddam inviſibile quod præſidet illi ſimulachro:* I doe not worſhip that carved ſtone or image: I reverence that I ſee, but I ſerve or worſhip that I ſee not: that is, a certaine divine ſpirit, which is preſident in that image, &c. Wherefore popiſh idolatrie can no more be excuſed by this ſhift of reference or relation, than either the Jewes or Gentiles, that pretended the ſame colour.

In Pſal. 96. in expoſition.

Our Doway men doe here alſo come in with their part: they ſay that *Calvin* giving this note, *that the Iſraelites were not ſo inconſiderate, as not to remember that it was God which brought them out of the land of Ægypt*, is quite contrary to that text, *Deut.* 32. 18. *God that begat thee, thou haſt forſaken, and haſt forgotten the Lord thy Creator*: Whereupon they inferre, that they indeed made the golden Calfe their God. P. 245. and 465.

Deut. 38. 18.

Contra. 1. If the Iſraelites had thought that Calfe to be their very God, it is not like that *Aaron* would therein have condeſcended to their madneſſe, though he ſhewed great infirmity in yeelding ſo far as he did: and whereas *Ezechiel* found in a ſecret corner 70. ancients of Iſrael, cenſing before the images of creeping things and abominable beaſts: is it like they were ſo groſſe, to imagine God to be like an abominable thing? 2 Herein they had been more groſſe than the Pagans, who uſed this defence of their idolatry, as *Caſſander* one of their own men alleageth out of *Lactantius: non ſimulachra timemus, ſed eos, ad quorum imaginem ficta*, we doe not reverence the images, but them according to whoſe image they are made. 3 Yet they forgot God, in as much as they ſo ſoone tranſgreſſed the commandement ſo lately given them, not to make them any graven image to worſhip it, &c. as the Lord himſelfe ſaith, *they are ſoone turned out of the way which I commanded them.*

Ezech. 8. 10.
Caſſander conſult. artic. 21.
Exod. 2. 4.
Exod. 32. 8.

Fox pag. 815. articl. 7.
Fox pag. 850.
Fox pag. 984.

2 It may be proved by the practice of the Popiſh Church in England, that ſimply without any ſuch relation or ſignification they commanded images to be worſhipped. *Thomas Man* Martyr troubled, becauſe he beleeved not in the Crucifix. *Robert Rave* of Dorney moleſted, becauſe he ſaid, that an image graven with mans hand, is neither God nor our Ladie, but made for a remembrance of Saints: nor we ought to worſhip any thing, but God and our Ladie, and not images of Saints, which are but ſtocks and ſtones. Miſtreſſe *Alice Dolie* brought into trouble for ſaying; We ſhould not worſhip that thing that hath eares, and eyes, and can neither ſee nor heare. Theſe good men and women, we ſee, were perſecuted in thoſe dayes for denying worſhip to images, as they were images. And of latter dayes, we ſee the popiſh ſect, even they amongſt them which had the name of learning, to have fallen into the ſame idolatrous dotage of their forefathers: as it may appeare by *Boners* ſetting up of the Rood in Pauls, at the comming in of King *Philip:* how he with his Chaplaines anointed the Rood, crept unto it, and kiſſed it, and ſo ſet him up in his place, all the Quire in this meane

ſeaſon, ſinging *Te Deum:* Let indifferent men now judge, whether they made not this Rood their God amight, *Fox* pag.1472. So then the popiſh practice agreeable to their doctrine was, (as it appeareth) that images were ſimply to be worſhipped: which *Pollydore* one of their owne men confeſſeth, that the ruder ſort among them, *magis eis fidunt, quam Christo*, doe put more confidence in the image, than in Chriſt himſelfe.

Apocal.9,20.

Argum. 2. *Apocal.* 9. 20. Worſhippers of idols of ſilver and gold are there condemned; which can be no other but the Papiſts: for that prophecie is to be fulfilled in the latter times towards the end of the world, after the opening of the ſeventh ſeale and blowing of the ſixth trumpet. But there is no knowne nation in theſe parts of the world, nor hath beene many a day, that worſhippeth images as the popiſh Synagogue doth.

Argum. 3. Man is the image of God, and yet is not worſhipped: how much leſſe ought we to worſhip carved images, which are but made with mens hands? As *Augustine* ſaith, *Opera hominum non colenda, meliores ſunt artifices:* The handy works of men are not to be worſhipped, the workmen themſelves are better, and yet not worſhipped, &c. What foule idolatry is this, to prefer the works of mens hands before the work and image of God, to deſpiſe men, and have in ſo great regard dead ſtocks and ſtones?

Argum. 4. *Ezechias* cauſed the brazen Serpent which *Moſes* had made, to be broken in peeces, becauſe the people worſhipped it, and burnt incenſe to it: *Ergo*, images are not to be worſhipped.

Bellarmine anſwereth: firſt, that the people did honour the brazen Serpent, for the matter ſake, thinking that the benefit of health proceeded from the image it ſelfe, *cap.* 17.

Contra. Firſt, they could not honour it for the matter, it being of braſſe, not of gold, or any other precious metall. Secondly, neither did the people aſcribe the miracle to the image it ſelfe: for in the text it is added, *which Moſes had made:* they remembred very well, that it was made by *Moſes*, at Gods appointment, and ſo was indued with that vertue.

Secondly, ſaith he, they did worſhip it as God, becauſe they offered incenſe to it, which in the old law was accounted a ſacrifice, *ibid.*

Contra. See firſt how contrarie *Bellarmine* is to himſelfe: for before, *lib.* 1. *de Sanctor. beatitud. c.* 13. *argum.* 3. he told us, that the ſacrifice of beaſts onely was peculiar unto God: but odours and incenſe might be given to Saints; and that therefore *Nabuchadnezzar* commanding odours to be offered to *Daniel*, did therein no lawfull thing. But here he affirmeth the contrary, that the people in offering incenſe to the brazen Serpent, did give the honour of God unto it. Thus well he agreeth with himſelfe.

Secondly, the people were not ſo blinde, to think a Serpent to be their God, no more than their forefathers took the golden Calfe for God, but they worſhipped it in the remembrance of God: for they were not ſo blockiſh to think that a calfe did bring them out of Ægypt. Thus doe the Papiſts worſhip their images even as the people did the brazen Serpent.

Augustine ſaith, *Novi multos eſſe ſepulchrorum & picturarum adoratores*; I know there are many which worſhip ſepulchres and pictures. Of theſe he warneth men to take heed, *Noli conſectari turbas imperitorum*; Follow not ſuch unlearned and unskilfull multitudes. *Bellarm.* anſwereth, that *Augustine* wrote thus when he was a young man, and not fully converted, *cap.* 16. A ſilly ſhift: yet we will vouchſafe an anſwer, though it be worthy of none. Let us heare what *Augustine* thought when he was old, and ſtaid in judgement: *Iam vero artifex melior eſt eis, &c. quem te tamen puderet adorare: melior et tu, quamvis ea non feceris, quoniam, quæ illa non poſſunt facis, melior & beſtias* The workman is better than the image, who gave faſhion and ſhape unto it, yet thou wouldeſt be aſhamed to worſhip him: thou thy ſelfe art better, for thou canſt doe many things which that cannot: nay a bruit beaſt that heareth and ſeeth is better, &c. By this we may ſee what *Augustine* thought of worſhipping of images.

We have the glorious teſtimony of the holy Martyrs: *Claudius Monerius* burned at Lions for the truth, *anno* 1551: Nothing is to be adored, but that which is not ſeene with the eyes, that is, God alone, which is a ſpirit, &c. Images therefore are not to be ſet up before Chriſtians, ſeeing the nature of man is ſo prone to idolatry, ever occupied and fixed on thoſe things which lie before his eyes, rather than upon thoſe which are not ſeene. *Fox* pag.905. col.1.

Pag.846.1.edit.

Maſter *George Wiſehart* holy Martyr, reporteth how he had conference with a Jew, as he was ſailing upon the water of Rhene: and asking him the cauſe of his pertinacie in not receiving the Chriſtian faith, alleaged this with other, for that Chriſtians did worſhip images contrary to the law of God, which will have God onely to be honoured. *Fox* pag.1269. col.2.

Pag.1156.1.edit.

Iohn Maundrel, William Coberly, Iohn Spicer, put to death for denying the worſhipping of images, pag.1893. with many other that gave their lives in defence of this truth: The Papiſts for their idolatry cannot ſhew ſo ſure a ſeale.

Pag.1719.2.edit.

I will adde in the end the determination of the ſeventh generall Councell at Conſtantinople, as it is extant, *Nicen.* 2. *Action.* 6. *tom.* 6. *Qui ab hoc die imaginem auſus fuerit ſibi parare aut adorare in eccleſia, aut in privata domo conſtituere, aut clam habere; ſi clericus, deponitor; ſi laicus, anathemate percellitor:* If any man from henceforth ſhall dare to make him an image, or to worſhip it in the Church, or ſet it up in his houſe, or keepe it ſecretly, if he be of the Clergie, let him be depoſed; if a lay man, accurſed be he.

Againe, *tom.*5. *in fine : Nos qui ſacerdotii dignitate ſuccincti ſumus, ſimul exiſtentes una voce definimus, omnem imaginem ex quacunque materia improba pictorum arte factam ab eccleſia Chriſtianorum rejiciendam veluti alienam & abominabilem :* We of the Prieſtly dignity aſſembled together, doe define with one voice, that every image, of what matter ſoever, made by the lewd skill of painters, is to be caſt out of the Church of Chriſtians, as a ſtrange and abominable thing. This was enacted *anno* 780. by the conſent of 300. Biſhops aſſembled at Conſtantinople, in the preſence of two Emperours, *Leo* and *Conſtantinus* in two ſeverall Synodes.

Our adverſaries here anſwer, that this aſſembly at Conſtantinople is not the ſeventh generall Synode, but that which followed at Nice, called *Nicen.* 2. which was kept under the Empreſſe *Irene* and her ſonne *Conſtantinus*, wherein the adoration of images was eſtabliſhed: and to this Councell *Adrian* Biſhop of Rome gave his conſent, which the other wanted.

Anſw. The Synode of Conſtantinople is rather to be held univerſall, than this of Nice. Firſt, it was aſſembled by the authority of two Emperours, *Leo*, and *Conſtantinus :* whereas this of Nice had but the authority of a woman, *Irene* the Empreſſe : for her ſonne *Conſtantine*, being then in his nonage, afterward revoked his conſent, which he gave in his childhood : Secondly, there were 300. Biſhops preſent at Conſtantinople, a number ſufficient to make a generall Councell, and it came before the other: wherfore then ſhould it not be counted the ſeventh generall before the other? Thirdly, What though the Biſhop of Rome conſented not? no more did he to that act of the Chalcedon Councell, which giveth the Patriark of Conſtantinople equall authority to the Biſhop of Rome ; yet is it held to be univerſall. Againe, it had the Patriark of Conſtantinoples conſent, who was then *Paulus*, who is the chiefe of the Eaſt Churches, as the Pope would be of the Weſt. Wherefore for ought yet alleaged, the ſeventh generall Councell ſhall be that which was kept at Conſtantinople, not the other at Nice. And of this ſuperſtitious Councell one of their owne giveth this teſtimony; That the Fathers there, *Dæmonum ſpectris, & muliebribus ſomniis parum verecunde abutebantur :* did unſhamefaſtly abuſe the viſions of devils, and the dreames of women, to prove the adoration of images, *Eſpence. in* 2 *Timoth.p.*151.*a.*

Laſtly, againſt the adoration of images we have the teſtimony of the Civill law, *Cod. lib.* 1. *tit.* 14. *leg.* 7. *Martian. Abſit à ſeculo noſtro, &c.* Farre be it, that in our time the accuſtomed honour ſhould bee given unto the curſed idols, incenſe to be burnt unto them, &c. And becauſe it will bee here anſwered, that this law was made onely againſt the idols of the heathen : ſee further, *Cod. lib.* 1. *tit.*27.*leg.*2.*Theodoſ. Quando ſtatua noſtra eriguntur, &c. adſit judex ſine adorationis ambitioſo faſtigio :* When our images are erected, let the Magiſtrate be preſent, without any ambitious or flattering ſhew of adoration. This law forbiddeth the images of godly Emperours, and ſo alſo Saints, to bee adored.

Their owne decrees agree hereunto : *Decret. p.* 3. *diſtinct.* 3. *cap.* 27. *Gregor. Sanctorum imagines quod adorari vetuiſſes, omnino laudamus, &c.* We doe every way commend you, for that you did forbid the images of Saints to be worſhipped, &c. What could be ſaid more directly againſt the adoration of images?

Cont. hæreſ. lib.3. cont. collyridion.

Epiphanius of the Greek Church condemneth the adoration of images : *Mortui ſunt qui adorantur, ipſorum vero imagines, qua nunquam vixerunt, &c. adorandas introduxerunt, adulterante mente ab uno ſolo Deo, &c.* They are dead which are adored, but their images, which never were alive they have brought in to be adored, with a minde adulterating from God, &c. *Bellarmine* telleth us, that hee ſpeaketh againſt thoſe which worſhipped images as the Gentiles did their idols with divine worſhip.

Bellar. lib.2. de imaginib. c.16.

Contra. 1. He ſpeaketh againſt all kinde of adoration of images : he calleth it *ſimulacrificum ſtudium*, a ſtudy of imagery, and of the Virgin *Mary* he ſaith, *ipſa honorata, ſed non ad adorationem data*, ſhe is to be honoured, but not given to be adored, &c. making a difference betweene civill honour, and religious adoration. 2 The Papiſts themſelves are not farre from giving divine adoration to Saints and their images, as one of their owne writers ſaith : *that many Chriſtians, Divos divaſq; non aliter venerantur, quàm Deum :* doe worſhip their he and ſhe Saints, no otherwiſe than God. The Muſcovites as ſuperſtitious as they are at this day, which follow the Greek Church, doe not worſhip their images : as *Faber* reporteth, *Non unum vel alterum adorare, &c.* Thou ſhalt hardly finde one that doth adore them, though they uſe them as monuments : *Sacranus* ſaith, *imagines operis & artificii catholicorum horrent :* the images of the work and making of the Catholikes, though it be of the crucifix, they doe abhorre, &c. that is, carved and graven images, for they allowed none but painted in plaine tables : ſo alſo another ſaith, *Statuas nullas in templis venerantur :* they worſhip no images in their temples.

Lodovic. Vorices in Auguſt. de civitat. Dei lib.8.c.ultim.
De religiones Muſcovit. Cap.2. error.7. Ad D. chryticum de religiõ. Ruſſer.

2 The Æthiopike Church, though they have plaine painted images, yet as it ſeemeth, they worſhip them not : for they keepe them wrapped up in their veſtures among other papers, and bring them not forth unleſſe it be upon feſtivall dayes : yet *Damianus* would make us beleeve, that, in their Churches, the images of God, of the Virgin *Mary* and Saints, *haberi colique*, are received and worſhipped : but he ſpeaketh this by hearesay, whereas *Alvares* the reporter of the other, did a long time dwell among them, and ſo was better acquainted with their faſhions.

Alvares. deſcr. Æthiop. cap. ultimi.
Iudeorum legati

3 Confeſſion of Scotland, *chap.* 22. *ancient Writers forbid praying to and worſhipping of images,*

as flat contrary to the commandement of God,&c. Bohemia *c.* 17. *The Churches taught,that none ought to honour holy men as God, much leſſe images, neither worſhip them with any honour, or affection of ſpirit, the which is due onely to God.*

See before the judgement of *Gregorie* alleaged out of the decrees, who thus further writeth unto *Saranus* Biſhop of Marſilia: If any man will make images,*minime prohibe*,forbid him not,*ſed adorare omnibus modis devita*, but hinder them by all meanes to worſhip them. But *Bellarmine* telleth us, he onely ſpeaketh againſt ſuperſtitious adoration of images,whereby they are worſhipped as gods, *chap.* 16. *Contra.* Nay he forbiddeth they ſhould be adored,*omnibus modis*, by all wayes and meanes whatſoever,and he further ſaith, *aliud eſt picturam adorare,aliud quid ſit adorandum per picturam addiſcere*: it is one thing to adore a picture, another to learne by a picture what is to be adored,&c. he alloweth no adoration at all,but onely an hiſtoricall uſe of pictures.

Lib.9.epiſt.c.9.

Gregor.ibid.

An Appendix, whether Churches are the meeteſt places for Images.

The Papiſts.

THey affirme,that images may not onely be ſet up in Churches, but that they are no where better placed than there: *Bellar.lib.*2.*c.*9.

Error 45.

Argum. 1. His beſt argument is taken from the practice in the old Teſtament,the images of Cherubims were allowed in the Temple.

Anſwer. To this objection anſwer is made before: firſt, that they had Gods expreſſe commandement for it: Secondly,and beſide,they were onely in the moſt holy place,whither the high Prieſt only came, where the Arke was covered with Cherubims: Thirdly, the other pictures of Cherubims, which were in the vale,were onely for ornament,and comelineſſe,not ſet up for an idle ſhew. Fourthly, and thereby was ſignified the preſence of the Angels, ſpecially in holy places, where God is invocated,as *Chryſoſtome* well obſerveth: *Cum in aëre Angelorum multitudo verſatur, multo magis in eccleſia,multo amplius hodierno die,cum Dominus eorum aſcendit in cœlum:* Seeing there is a multitude of Angels in the aire, much more in the Church, much more this day, when the Lord aſcended into heaven,&c.

Homil. de aſcenſion.

The Proteſtants.

It is not ſafe to ſet up any images painted, carved, or graven, in Churches and places of Gods worſhip, unleſſe they be ſuch pictures, which are for comelineſſe and ornament onely, or for hiſtoricall uſe, and thoſe alſo very ſparingly, and cautelouſly without any manner of offence to be uſed.

Argum. 1. We reade in *Ezechiel*,that there were the ſimilitude of creeping things, and abominable beaſts painted upon the wall,which were privily made,unto the which they went by a ſecret doore made in the wall: even theſe idolatrous Iſraelites were aſhamed to ſet up ſuch pictures publikely,they ran into corners unto them.

Ezech.8.10.

Argum. 2. *Moſes* ſaith, *Deut.* 4. 15. *Take heed to your ſelves, you ſaw no image on the day that the Lord ſpake unto you*: God hath given us a patterne and preſident, that where preaching is, no images ſhould be ſet up: for it would draw away the people from attention, while they are gazing upon them: and it may be an occaſion unto them of ſtumbling, and therefore they are bid to take heed to themſelves.

Deut.4.15.

See the teſtimony of *Claudius Minerius* Martyr before, error 44. that images are not to be ſet up before Chriſtians,becauſe they are ſo prone to idolatry.

1 *Epiphanius* ſhall ſpeak for the Greek Church; who in an Epiſtle to *Ioannes* Patriark of Jeruſalem writeth,that finding a certaine picture of a man hanging in the doore of an Oratorie,cauſed it to be cut in peeces,adding, that it was againſt the authority of Scripture, *quod in eccleſia penderet imago hominis*,that the picture of a man ſhould hang in the Church.

To this place they make us divers anſwers: 1. *Alphonſus de Caſtro* doth note him of error. 2 *Valentia* ſaith, the authority of the whole Church ought more to prevaile with us. 3 *Marianus Victorius* in his Annotations upon that Epiſtle, ſaith it was the picture of ſome profane man, whereas *Epiphanius* ſaith himſelfe it ſeemed to be the picture of Chriſt,or of ſome Saint. 4 *Thomas Waldenſ.* ſaith *Epiphanius* did ſo,becauſe of the error of the Anthropomorphites,which was riſe in thoſe dayes. 5 But *Bellarmine* hath found out another anſwer, that thoſe words are *ſuppoſititia*, foiſted in: yet is the whole Epiſtle found tranſlated by *Hierome, tom.* 3. I think he borrowed this anſwer from the peremptory Duke of Muſcovia,who denieth the truth of this hiſtory,and maketh it to be a fained thing. Thus,when they can anſwer nothing elſe,they deny the author,or ſuppoſe one vaine thing or other: meaſuring others by themſelves,becauſe they take upon them to correct,or rather corrupt authors (as their expurgatorie Indices bewray their fraud) they imagine alſo ſo of others: they ſhould doe well to ſhew when, by whom, and how long ſince, thoſe words have beene coined,which they ſhall be never able to ſhew.

Alphon.hæreſ. tit.1.Imag.lib. de idol.c.7. Tom.3.tit.19. c.157.

Anſwer.to Rodhite.c.13.

2 *Origen* when *Celſus* objected that the Chriſtians did not care for altars nor images, maketh this anſwer: that the Chriſtians had images, *non per impuros opifices fabricata, ſed per Dei verbum in*

Lib.8.cont. Celſum. *vobis formata*, not made by impure workmen, but formed within us by the word of God, &c. It ſeemeth that in theſe times Chriſtians had no images, for *Origen* then would have juſtified and defended the uſe of them: The cuſtome of the Æthiopike Church is ſhewed before, *err.*44. They have certaine pictures, but wrapped up in their veſtries, which are onely brought out upon feſtivall dayes: neither Alvares c. ult. will they have Chriſt painted, as he was crucified, ſaying that no man is worthy to ſee him in that paſſion: It ſeemeth then, that they hang not up pictures in their Churches.

Harm. ſerm.2. pag.49. 3 Sweveland chap. 22. They held it an abominable thing, to admit any images, graven or painted in the Church, and they prove it by that place of *Epiphanius* before alleaged.

2 Sam.5.8. 4 I will here alleage the teſtimony of our Doway men: who give this marginall note upon that place: *The blinde and lame ſhall not enter into the Temple:* Idols (ſay they) that have eyes, and cannot ſee, feet and cannot goe, ſhall not enter into the Church of Chriſt, &c. As though all popiſh images be not of this ſort, they have eyes, eares, hands, mouth, feet, and can neither ſee, heare, handle, ſpeak or goe, Pſal.115.6. as it is in the Pſalme.

The fourth Article, VVhat manner of VVorſhip is to be given to Images.

The Papiſts.

46. Error. Bellarmine, who is the mouth of the reſt, ſetteth downe theſe poſitions: Firſt, that images, though they are not properly to be worſhipped with divine honor, neither is it ſafe ſo to teach in the hearing of the people; yet improperly they may have the ſame worſhip, which properly belongeth to the Saint whoſe image it is, *cap.* 23. Secondly, there is a religious worſhip properly due unto images, as they are conſidered in themſelves, *& non ſolum ut vicem gerunt exemplaris*, and not only as they repreſent another thing: *Bellarm. de Imaginib. Sanctor. lib.* 2. *cap.* 21.

Argum. *Bellarmine* reaſoneth thus: As the image is to that, whoſe image it is, ſo the worſhip of the image is to the worſhip of the exemplar, patterne, or patrone thereof: but the image, *ſecundum quid*, after a ſort, is the thing it ſelfe, as a painted man is a man after a ſort: therefore after a ſort alſo the ſame worſhip, which is due to the thing it ſelfe, may bee given to the image, *cap.* 25.

Anſ. Firſt, he taketh that to be granted, which is in queſtion: for we deny, that an image hath any worſhip at all, and therefore it is in vaine to contend, what manner of worſhip it ſhould be. Secondly, his owne example is againſt him: for a painted or pictured man, cannot be ſaid to be a man, but onely the image of a man; ſo neither can the worſhip of the thing be given to the image of the thing. Thirdly, we grant, as the image is to the thing, ſo is the worſhip, &c. for both ſuch images are idolatrous, and all worſhip given unto them, impious.

The Proteſtants.

We have ſhewed before that images ought not to be worſhipped at all, and that all religious worſhip is due only unto God: wherefore to us this queſtion is ſuperfluous, with what religious worſhip images are to be adored; for no religious worſhip at all is due unto them: yet let us vouchſafe the while, to ſee the contradictions that are amongſt them, and the abſurdities that they are driven unto.

Argum. 1. Our Rhemiſts confeſſe, that images are not at all to be worſhipped with any divine honour, *Act.* 17. *ſect.* 5. But it was decreed in the idolatrous Councell of Nice the 2. and maintained by *Thomas Aquinas*, *Bonaventure*, *Cajetanus*, and other Papiſts, that the image of God is to be worſhipped with the ſame worſhip that is due unto God. And *Bellarmine* commeth not much ſhort of them, that ſaith, *improprie*, improperly images may have the ſame worſhip: as the Kings Ambaſſadour improperly is honoured as the King. I pray you how farre are theſe men from making their images gods? for they ſay they are the Lords Deputies and Vicegerents, as the Ambaſſadour is for the King.

Againe, the Rhemiſts affirme, that the images of Chriſt are not to be honoured or accounted of, but for the reſpect and relation they have to our Saviour, *Annot. Philip.* 2. 2. So the Tridentine Councell determineth, *Seſſ.* 25. *Honos qui eis debetur, refertur ad prototypa, quæ illa repreſentant:* The honour due unto them is to be referred unto thoſe things which they repreſent.

Nicen. 2. *action.* 2. *Non ipſum lignum honoratur, ſed ipſum illud, quod in ligno datur contemplandum:* The wood it ſelfe is not to be honoured, but that which is in the wood is offered to our contemplation, Likewiſe, *Action.* 3. *Imagini honor exhibitus, ad ipſum prototypum referatur:* The honour exhibited to the image, muſt be referred to the originall. *Adrian.* 1. *Epiſt. ad Conſtantin. Conſtat ob recordationem ſanctorum, imagines tantum pingi, venerari, coli:* It is manifeſt that images are worſhipped and reverenced onely in the remembrance of the Saints. But *Bellarmine* teacheth cleane contrary, that they have not onely a reſpective honour, as repreſenting other things, but properly and in themſelves conſidered are to be worſhipped. We may ſee by this, how handſomely they agree together.

Argum. 2. Let us ſee their abſurdities. Firſt, they hold that all images are not to be worſhipped alike: for they make three degrees of religious worſhip; the higheſt, which they call λατρεία, due unto

God; the loweſt religious worſhip, which they call δουλεία, proper to the Saints; the middle or meane worſhip, called by them ὑπερδουλεία, as you would ſay, Super-ſervice, to bee given onely to the Virgin *Mary*. And as theſe three, Chriſt, the Virgin, the Saints doe differ, they ſay, in honour; ſo their Images accordingly muſt be diſtinguiſhed in their worſhip.

Thus it commeth about, that a Rood of wood repreſenting Chriſt, is more to be honoured, than an image of our Ladie of ſilver; and her image, if it bee but of ſtone, is more to bee reverenced than a Saints image of gold: and thus the excellencie of nature, which is given to theſe things by creation, is inverted.

If it ſhall be anſwered, that a baſer mettall may be preferred before a more precious kind, not in reſpect of the matter, but of the higher repreſentation: We reply, that all ſuch repreſentations by images are idolatrous, and therfore cannot obſcure the privilege of nature: ſo alſo the braſen Serpent had a good ſignification, yet when it began to be abuſed to idolatrie, *Hezekiah* made no better account of it, than of a peece of braſſe: and ſo he calleth it, *Nehuſhtan*, 2.*Reg*.18.4.

Againe, whereas beſide theſe three deviſed worſhips which are properly due (as they ſay) to the Saints, not to their images, the images alſo have their proper worſhips: they make three other inferiour kinds of worſhip, which doe exceed in degree, as the other ſuperiour kinds doe: ſo as Chriſt hath his λατρεία, worſhip, his image muſt have ὑπολατρεία, his under-worſhip, (for wee muſt coyne new names for ſtrange deviſes) their Lady *Mary* hath her ὑπερδουλεία, ſuper-ſervice: her image muſt have an ὑπουπερδουλεία, an under-over-ſervice: as the Saints have their δουλεία, ſervice; ſo their images muſt have their ὑποδουλεία, an under-ſervice. And thus have we ſix kinds of religious worſhip; as *Bellarmine* hath coyned them, *cap*. 25. and yet before the Jeſuite told us but of two kinds of religious worſhip, and the third a civill; three in all, *Lib*.1.*de Sanct.beatit.cap*.12.

But the Scripture acknowledgeth one only kind of religious worſhip, and that due only unto the Lord: *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*. And the Angell forbad Matth.4.10. *Iohn* to fall downe before him, giving a rule for all religious worſhip: Worſhip God, ſaith he, *Apoc*. 22.9. Apoc.22.9.

Now, if our adverſaries deale plainly with us, and tell us in good ſooth, that they would not have Images to be adored with divine worſhip: I aske them, whether to offer incenſe bee not a part of divine worſhip? They cannot denie it; for *Hezekiah* therfore brake downe the braſen Serpent, becauſe the people burned incenſe to it. Seing then the Jeſuite alloweth cenſing and burning of odours before Images, *Bellarm.lib*.1.*de Sanctor beatit. cap*.13. They give unto them divine honour. The Jeſuits ſimple ſhift, that offering of incenſe was a ſacrifice then, and ſo part of divine worſhip, but it is none now, is not worth the anſwer, *Bellarm.lib*.2.*cap*.17. 2 King.18.4.

We want not the witneſſe of the Papiſts themſelves: as *Alexander*.3.*p.quaſt*.30.*art.ultim. Durand.lib*.3.*diſt*.9.*qu*.2. *Alphonſus à Caſtro*, &c. All theſe are bold to affirme, that an Image in it ſelfe, is not to be worſhipped at all.

1 The Greekes uſe a kind of reverence at this day to the images of Saints, but *Ieremie* telleth us, that all the honour is referred to the firſt exemplars: *Res eſt impia, et a Chriſti Eccleſia alieniſſima, vere & non ad aliud relate ſacras imagines adorare*: It is a wicked thing, ſaith he, and far from the Church of Chriſt, to worſhip ſacred images verily, and not with reference to another thing, &c. And what kind of reference this is, hee telleth us in another place: that divers wayes have men found out to conſerve the memorie of their benefactors, as ſepulchres, images, pillars, anniverſall dayes: *Quorum omnium unum eſt inſtitutum non ſincere, ut viri praeclari oblivioni mandentur*, &c. Of all which there is one end, not to ſuffer, that excelent men ſhould be forgotten: This is but a civill and hiſtoricall end of images, to keepe in remembrance the vertues of holy men departed. The Muſcovites to this day doe not adore their images at all: they yeed a kind of reverence by bowing their head, not in kneeling, or uncovering the head, which reverence they ſhew to other holy things, they touch not the Goſpels with their hands, *Niſi caput prius multoties inclinando*, But firſt bowing their heads often; And *Faber* in his report giveth this reaſon, why they adore not images: becauſe there is no man which is ignorant, *A lege prohibitum eſſe, ne veneremur lapides*, That it is forbidden by the law, that wee ſhould worſhip ſtones. Cenſur.Oriental.c.21. Gaguin.de relig.Muſcov. Faber de relig. Muſcov.

2 The Æthiopians at this day, doe not give adoration to their images: for they bring them ſeldome into the peoples ſight: neither doe they uſe any reſtauration or amending of the images defaced or worne out upon the Church wals: yet a kind of reverence they ſhew, as to other things ordained for ſacred uſe: as the Eccleſiaſticall perſons do put of their hoſe and ſhooes when they come into the Church, as God commanded *Moſes, Exod*.3. And if any paſſe by a Church being on horſeback, he alighteth downe, and boweth himſelfe till he be paſt it. Alvares de ſcrip.Æthiop. c.ultim.

3 The reformed Churches condemne all worſhip of images, and therefore it is needleſſe for them to diſpute, what kind of adoration ſhould be yeelded unto them: as confeſſion of Saxonie, artic.21. *calleth adoration of images a foule ſuperſtition*: Bohemia cap.17. *Images are not to be worſhipped with any honour or affection of ſpirit*.

4 The Latine Church is of ſundry opinions concerning the manner of worſhipping images. 1. *Gregorie* in his time allowed images to bee made, but onely for hiſtoricall remembrance of things done: *Quod legentib. ſcriptura, hoc idiotis praeſtat pictura intuentib*. As writing is to the reader, ſo a picture Greg epiſt. lib. 7.epiſt.7.

Thom.part.3. qu.25.art.3. to the ignorant beholder, &c. 2 *Thomas Aquin.* defendeth, that an image muſt be worſhipped with the ſame honour, which is due unto the perſon whoſe image it is ; as the Crucifix with the ſame honour that Chriſt hath : And *Azarius* the Jeſuite confeſſeth, that this is the conſtant opinion of the ſchoolemen. 3 But *Bellarmine* dare not goe ſo farre, he ſaith, that images, *improprie*, improperly, and accidentally may be worſhipped, *cultu latria*, with divine worſhip. c.23. 4 Other yet better adviſed, denie divine worſhip in any ſenſe to be exhibited unto images : howſoever it bee conſidered, though as an image, and ſigne of another thing, *Res eſt inſenſibilis & creatura*, It is a thing without ſenſe and a creature, to the which the adoration called λατρεία, is not to be exhibited : *Gabriel Beel* hee alloweth no divine worſhip in any ſenſe, but that inferiour kinde, called δουλεία, ſervice. 5 But *Wicelius* a devoted Romaniſt, denieth this kinde of worſhip alſo. *It grieveth me* (ſaith hee) *that under pretext I know not of what (dulia) it is affirmed, that one may, and ought to honour with adoration, the Saints and their images.* 6 Our Doway men further acknowledge, that no honour is due to the image, but unto him, whoſe image it is : as they give this note in the margen, *Chriſt and Saints are honoured in their image* : and in the annotation : *The honour is not done to the image for it ſelfe, but at the preſence of the image to Chriſt, or Saint, whoſe image it is, &c.* They differ from other Papiſts, allowing no honour to the image for it ſelfe, but with relation to the Saint, whoſe image it is. Thus they wearie themſelves with their brainſicke and braineleſſe inventions.

Inſtitut.Mar. lib.9.c.6.

In Can.lec.49.

Epiſt. in exerc. ver.pietat.

Pag.120.annot. in 20.Exod. v.4.

The ſecond part of this Queſtion, concerning the ſigne of the Croſſe.

THis part alſo is divided into certaine points or articles:

1 Of the honour due to the true Croſſe of Chriſt, whereon he ſuffered.
2 Of the image of the Croſſe.
3 Of the ſigne of the Croſſe in the forehead, or made otherwiſe with the hand.
4 Of the power and efficacie of the Croſſe.

The firſt Article, of the true Croſſe whereon our Saviour ſuffered.

The Papiſts.

47.Error. THe wood of the Croſſe, both the whole and every peece thereof (ſay they) is worthie of great worſhip and reverence : and therefore it hath beene worthily viſited in pilgrimages, honoured with feſtivall daies, reſerved with all devotion in times paſt, *Rhemiſt. annot. Ioh.19.ſect.2.*

*Argum.*1. It is highly ſanctified, by the touching, bearing, and oblation of the ſacred bodie of Chriſt, the Altar of that ſupreme ſacrifice, and inſtrument of our redemption : *Ergo*, to be worſhipped, *Rhemiſt. ibid. Bellarm.lib. 2.de Imagin.cap.27.*

Anſwer. If therefore it was holy becauſe it touched the body of Chriſt, and was an inſtrument of his death : by the ſame reaſon, the nailes that pierced him, the ſpeare that gored his ſide, the tormenters that crucified, *Iudas* that betrayed and kiſſed him : All theſe ſhould alſo bee honoured and worſhipped, that hand[illegible] and touched him, and were inſtruments, occaſions, and procurers of his death.

Againe, admit it was holy, becauſe of Chriſts body, it was holy no otherwiſe than the ground where the Angell appeared to *Moſes, Exod.* 3. and to *Ioſua chap.* 5. which *Bellarmine* elſe-where confeſſeth, was holy, *ob præſentiam angeli*, becauſe of the preſence of the Angell : that is, it continued not alwaies holy, but was for that inſtant: ſo the Croſſe was holy, becauſe of the neereneſſe and preſence of Chriſts body, but this holineſſe remained not afterward.

*Argum.*2. The Croſſe of Chriſt was found out, ſay they, in *Conſtantines* time the great, by a ſtrange miracle : for there were three Croſſes digged up, which had beene a long time buried in the earth : the two Croſſes upon the which the two theeves ſuffered; the third whereon our Saviour hung: They brought them all three to a waman that then lay very ſicke, they laid the two firſt to her, and ſhee remained as ſhee was ; then they applied the third, and ſhe was preſently made whole, *Bellarm. ex Ruffino : Ergo*, the Croſſe is holy and to be worſhipped.

Anſwer. The invention of the Croſſe by *Helena Conſtantines* mother, ſeemeth to be a forged and fabulous ſtorie.

1 *Euſebius* that writeth of the life of *Conſtantine*, and the acts of *Helena*, and regiſtreth divers matters of leſſe importance, yea hee ſheweth how the Mount Calvarie, where the Heathen had built idolatrous Temples, was purged, and in that place (ſay they) the Croſſe was found ; yet he maketh no mention at all of the invention of the Croſſe : which is very like he would not have omitted, if there had beene any ſuch thing.

2 The moſt ancient author that writeth of this matter, is *Ambroſe, de obitu Theodoſii*, which oration *Eraſmus* thinketh to be forged in *Ambroſes* name.

3 There is great diſagreement amongſt writers about this ſtorie. *Ambroſe* ſaith, the Croſſe was

knowne by the title that *Pilate* faſtened to it. *Sozomenus* and *Nicephorus* ſay, the letters were worne out, and it could not be diſcerned by the title. *Paulinus* ſaith, the way to diſcerne it, was revealed to *Helena*: *Ruffinus* aſcribeth the device to *Marcarius* Biſhop of Jeruſalem: *Paulinus* ſaith, it was knowne by raiſing up a dead man to life: *Ruffinus*, by reſtoring a ſicke woman to health, *Fulk. annot. Iohn* 19.*ſect.*2. Thus wee ſee of what ſmall credit this ſtorie is. And be it granted, that there might be ſome ſuch thing found: yet they muſt bring better proofe for that miraculous invention, before wee will beleeve it.

The Proteſtants.

WHe are not taught any where in the word of God, to give any religious worſhip to any creature, nor to adore ſtockes and ſtones, no nor the very Croſſe it ſelfe, whereon Chriſt was crucified, if it were now to be ſeene or had.

*Argum.*1. If there had belonged unto the Church any religious care of it, the Apoſtles would (no doubt) have procured the ſafe keeping thereof, and not have ſuffered the Church to want it 300. yeeres: and it had beene an eaſier ſute for *Ioſeph* and *Nicodemus* to begge the Croſſe, than the bodie of Jeſus.

*Argum.*2. If the Croſſe were to be adored, wee are uncertaine which it is, and where to be had; and ſo might worſhip a common peece of wood, for the wood of the Croſſe: for there is no doubt, but this relique is forged and counterfeited as the reſt be. *Evagrius* ſaith, the Croſſe was at Apamea; *Ruffinus*, that it was left at Jeruſalem, and that *Helena* ſent a peece of it to Conſtantinople: and in manie other places there are peeces of the Croſſe to be ſeene, which if they were all laid together (as *Eraſmus*, ſaith) would fill a ſhip: for why? *Paulinus* witneſſeth, that the Croſſe remaineth whole at Jeruſalem, as though it had beene never touched, though innumerable peeces be daily cut off from it, at the requeſt of men. But this fable that goeth under the name of *Paulinus*, the Papiſts themſelves are aſhamed of.

But if the true and right Croſſe were to bee had; why might it not bee ſerved, if people began to abuſe it to idolatrie, as *Hezekiah* ſerved the braſen ſerpent? he brake it in peeces, when the people began to make an Idoll of it.

Auguſtine ſaith, *Chriſtus ambulavit in mari, &c.* Chriſt walked in the Sea, to ſhew us that our way muſt be through the Sea: but thou, becauſe thou canſt not walke in the Sea, muſt ſaile in a ſhip, and be caried in a peece of wood: Beleeve in him that was crucified for thee: and a little before, no man can paſſe the ſea of this world, but being borne up with the Croſſe of Chriſt.

Tractat.2.in Ioann.

Here *Auguſtine* maketh no reckoning of the wood of the Croſſe, which was eaſier to be had in his dayes, than ever ſince, but aſcribed all to faith and beliefe in Chriſt crucified.

Gelaſius decret. de Apocryphis, writeth thus, *Scriptura de inventione crucis dominica novelle quadam relationis ſunt, & alia de inventione capitis Iohannis Baptiſta, &c.* The writings of the invention of the Croſſe are but new deviſed reports, and of the invention of *Iohn Baptiſts* head: and therefore he giveth Chriſtians warning to take heed how they read them, &c. This is the judgement of a Biſhop of Rome, as touching the finding out of the Croſſe which hee judgeth to be a fabulous report: this decree *Gracian* hath remembred, *part.*1.15.*cap.*3.

The teſtimonie of Maſter *Hawkes* holy Martyr is ſingular: If the Croſſe were of ſuch profit unto us, as you ſay, why did not Chriſts diſciples take it up and ſet it on a pole, and carrie it in proceſſion, with (*ſalve feſta dies!*) *Chadſey*: It was taken up. *Hawkes*: Who tooke it up? *Helene*, as you ſay, for ſhe ſent a peece of it to a place of Religion, where I was with the viſitors, when that houſe was ſuppreſſed, and the peece of the holy Croſſe (which they had in ſuch eſtimation) being called for, it was found to be but a peece of a lath, covered over with copper, and double gilt, as though it had beene cleane gold: *Fox.p.*1589.*col.*2. Were they not well occupied now, that thus deluded the people, giving them ſuch Croſſes to be worſhipped?

Pag.1444.c.40.

To admit that narration of the invention of the Croſſe by *Helena Conſtantines* mother. 1. It was not their meaning to have it adored: *Socrates* writeth, that *Helena* did keepe part of it in a ſilver ſheaeth or box at Jeruſalem, for a monument for them that were deſirous to ſee it: and ſent the other part to *Conſtantine*, who put it within his owne *ſtatua*, or image at Conſtantinople: his intent was not to have it worſhipped, unleſſe his image ſhould be adored withall, which groſſe idolatrie he was farre from: And it may ſeeme alſo probable, that the parcels of the Croſſe, was not ſo carefully kept at Jeruſalem, which *Helena* left there: for then *Theodoſius* the younger needed not to have ſent a golden Croſſe to have beene ſet up in mount Calvarie in ſtead thereof, if it be true that *Nicephorus* writeth. And what reverence they would have yeelded to the Croſſe, whereon Chriſt ſuffered, may bee gathered out of Damaſcene, who would have the ſpeare, nailes, the cave, the ſepulchre, the manger, the place it ſelfe Golgotha, and all things, that touched Chriſts bodie, to bee adored, as well as the wood of the Croſſe: but I hope no man is ſo abſurd, to thinke, that the ſcourge, the hammer, the chaines, the cordes, and other inſtruments of Chriſts death, are to be adored: then adore alſo the villaines and hangmen, which ſcourged him, and nailed him to the Croſſe.

Lib.1.c.17.

Nicephor.lib. 14.c.9.

πάντα τὰ θεῖα ἁγιάσματα. lib. 4. de fid. c.12.

2 *Helena* the Regent of Æthiopia, during the minoritie of *David* the Emperour, writeth unto *Emmanuell* King of Portugall, that ſhee had ſent him a peece of the wood of the Croſſe, whereon

Damianus a Goes de morib. Æthiop.

Chriſt hanged, which was ſent her from Jeruſalem, whereof ſhe had made two Croſſes, one ſhe ſent him, the other ſhee kept: the wood thereof was blacke, &c. whether this were a part of the Croſſe, whereon Chriſt ſuffered, is not the queſtion, (it is more like it was not) but howſoever the Æthiopians would not adore it: for their manner is to adore no images, as is ſhewed in the former queſtion the laſt part, and ſo neither the image or ſigne of the Croſt.

3 Confeſſion of Bohemia, c.17. *it is by no meanes to be ſuffered, that the honour of the Lamb Chriſt our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Prieſthood of his nature, ſhould be transferred to them &c.* That is, to Saints, and by the ſame reaſon, that worſhip is not due to the Croſſe, which belongeth onely to Chriſt.

Annot. in. Mat. 23. dedicated to Leo the 10.

4 *Eraſmus* ſaith, *Fragmentula ligni crucis tam multa, ut ſi in acervum redigantur, vix una navis oneraria vehat:* The frangments of the wood of the Croſſe are ſo many, that if they were gathered to one heape, a ſhip of burden would ſcarce carrie them. The wood of the Croſſe then being forged in ſo many places, how can worſhip be yeelded unto it, without great idolatrie?

The ſecond Article, of the Image of the Croſſe or Crucifix.

The Papiſts.

48 Error.

THe Image of Chriſt upon the Croſſe, whether painted, carved, or graven, we ſee is had in great honour amongſt our adverſaries: They kneele downe before their Crucifix, weare it in their boſomes next to their heart, carrie it in their journeyes, ſet it up to be adored in their Churches.

Argum. 1. As adoration was done unto God in old time, at and before the Arke and Tabernacle; ſo it may be done now, at, or before a Crucifix, relique, image, *Rhemiſt. annot. Heb.* 11. *ſect.* 9.

Anſw. 1. It is not all one to worſhip God at or before a thing, as to worſhip and adore the thing: the Iſraelites worſhipped God, in, at or before the Tabernacle; yet did they not worſhip the Tabernacle, as you doe the Crucifix.

2 They might worſhip God before the Arke, becauſe they were commanded ſo to doe: but it is not lawfull to fall downe before a crucifix, becauſe all ſuch Images are flatly in the ſecond commandement forbidden.

Argum. 2. The ſigne of the Croſſe appeared to *Conſtantine* in the *ayre*, he cauſed the Croſſe to be carried before him as an Enſigne in battaile: When the Jewes had leave of *Iulian* to build the Temple, there were Croſſes ſeene every where in their garments, and many ſuch apparitions have there beene of the Croſſe: *Ergo*, it is to be honoured and worſhipped, *Bellarm. cap.* 28.

Anſw. 1. What if *Conſtantine* cauſed the Croſſe to be carried before him, ſtamped it in his coyne, ſet up his picture with the Croſſe in his hand? all this we grant was done and may be done againe: It was but a civill, no religious uſe of the Croſſe: He worſhipped it not, unleſſe you will ſay, he ſet up his owne Image with the Croſſe in his hand to be worſhipped.

2 As for the apparitions of the Croſſe (though we thinke many of them to be forged) yet we denie not, but that the Lord hath, and may yet ſhew, what ſignes and tokens it pleaſeth him in the heaven, and the earth: yet it followeth not, that the ſigne of the Croſſe ſhould therefore be worſhipped, becauſe it was ſhewed to *Conſtantine*, no more than other ſignes and ſtrange ſights, that many times appeare in the ayre.

For the other apparition of Croſſes in the Jewes garments, we will requite it with another, and yet you ſhall gaine nothing by it. *Anno* 1505. under the reigne of the Emperour *Maximilian*, there appeared divers tokens of bloodie Croſſes, the nailes, the ſpunge, the ſpeare, and other ſignes of Chriſts paſſion, in the garments of men and women, yea in their rockes, while they were a ſpinning, reported by *Francis Mirandula, Carion, Funtlius, Melancton, Flaccius*: But the Popiſh Chronologers make no mention of it, as *Chriſtianus Maſſeus*, and others of that profeſſion. As the Croſſes in the Jewes garments, that went about to eſtabliſh their ceremonies againe, did ſhew, that doe what they could, the Goſpell, that is, the preaching of his Croſſe, ſhould take place, as it did: ſo theſe ſignes in Germanie did portend, that the Goſpell in Germany ſhould be preached, though the Papiſts ſtrived never ſo much againſt it. But it is a farre fetcht concluſion to inferre hereupon, that the ſigne or Image of the Croſſe is to be adored.

The Proteſtants.

THe image of the Croſſe of Chriſt, is neither to be painted, carved, graven, for any religious uſe, nor to be adored or worſhipped: but men ſo doing doe fall into the grievous and high offence and ſinne of Idolatrie. And yet we grant, that the ſigne of the Croſſe is not to be deſpiſed, ſcorned or contemned; and therefore it was enacted by *Theodoſ.* that whoſoever did picture the Croſſe upon the ground, or pavement, that is, in contempt of it, ſhould be grievouſly puniſhed, *Cod. lib.* 1. *tit.* 11. *leg.* 1 The like is decreed *Trul. Synod. can.* 73. Likewiſe *Honorius* made a law, that the Jewes ſhould not burne the ſigne or picture of the Croſſe, *lib.* 1. *tit.* 12. *leg.* 10. but it followeth not, the ſigne of the Croſſe muſt not be deſpiſed, or contemned, therefore it is to be worſhipped: for though the image of the Prince be not of the ſubjects to be worſhipped, yet there is no good ſubject that will rend it in peeces, or deface it: wherefore that the ſigne of the Croſſe is not to be adored, thus it may appeare.

*Argum.*1. The Scripture never calleth the Croſſe, whereon Chriſt ſuffered, the holy Croſſe, as the Papiſts doe, but rather curſed: for S. *Paul* proveth that Chriſt became accurſed for us, becauſe he died upon the Croſſe, according to the Scripture, *Curſed is every one that hangeth on a tree.* How then is it now honoured, which was then accurſed? And if all Croſſes are worthie honour, becauſe of Chriſt his Croſſe, then why not all nayles, and ſpeares? for with them hee was pierced; all thornes alſo, becauſe of his crowne of thornes: yea, and all horſe-mangers too, becauſe hee was laid in a Cribbe?

Bellarmine anſwereth, that we worſhip all Croſſes, becauſe they are all Images of Chriſts Croſſe: ſo are not all ſpeares, and thornes, &c. *cap.*30.

Contra. As there were other ſpeares and thornes, &c. than thoſe wherewith Chriſt was crucified; ſo were there alſo other Croſſes, than that, upon the which hee ſuffered: for S. *Peter* and S. *Andrew* were crucified, and tormented upon the Croſſe: and S. *Ambroſe* ſaith, *Aliæ cruces nihil mihi proſunt, ſola crux Chriſti mihi utilis eſt, &c.* Other croſſes doe nothing profit me, only Chriſts Croſſe is profitable unto me, *lib.* 6. *in Luc.* Therefore all Croſſes are not images of Chriſts Croſſe: ſo then hee hath anſwered juſt nothing.

*Argum.*2. They are uncertaine of what faſhion the Croſſe of Chriſt was, whether like the Greeke letter, ϒ. or this letter, X. or the Greeke T A V. T. or of this faſhion, †. or of this, ☩. which is the uſuall forme of their Croſſes: how then dare they worſhip that which they know not, and are uncertaine of?

3 All thoſe reaſons which wee brought before againſt the worſhipping of Images, *part.* 1. *hujus quæſt. articul.*3. may be urged againſt the adoration of Crucifixes. In Pſal.118. Concion.26.

Auguſtine thus writeth, *Hanc intuentes ſalutiferam crucem, omne calumniantium ſuperborum virus expellimus*: By beholding this helpfull, or healthfull croſſe, we are able to avoid the poyſon of all proud venemous cavillers. He ſpeaketh not of any Crucifix that they had in ſight, but of the frutfull meditation of the paſſion of Chriſt: as he ſaith a little before, *Dum vigilantiſſima & diligentiſſima pietate Chriſtus crucifixus attenditur*: When with diligent and watchfull and godly attention we conſider Chriſt crucified. Loe, this was *Auguſtines* Crucifix, to meditate upon the death of Chriſt.

Though the picture of Chriſt crucified have been uſed of ancient time, yet was it not then adored, but put onely to a civill uſe, to call to remembrance the ſtorie of Chriſts paſſion. *Concil. Nicen.* 2. *action.*2. *Tharaſius* the Preſident ſaith thus, *Epiſtol. ad Antiochen. Epiſcop. Agnus, qui peccata mundi ſuſtulit juxta humanam effigiem configuratus erigitur, &c.* The Lambe of God, which taketh away the ſinnes of the world, is figured in his humanitie, that wee may be drawne to the memorie of his incarnation, and may be led as by the hand, to thinke of his moſt holeſome death and paſſion.

Action 4. of the ſame Councell, *Germanus* writeth thus, *Epiſtol. ad Thomam Epiſcop. Claudiopol. Apud Chriſtianos ſanctorum virorum imagines nihil aliud ſunt, quàm fortitudinis eorum delineatio, &c.* Among Chriſtians the pictures of holy men are to no end elſe, but to deſcribe their fortitude and excellent vertue, and to admoniſh us to glorifie and praiſe God for them. *Quæ hiſtorica narratio per auditum docet, ea tacens pictura per imitationem oſtendit*: That which in hiſtorie is taught by hearing, in picture is ſhewed by imitation, &c. Here is no mention made of any worſhipping of Images, Croſſes, or Crucifixes: but the uſe of pictures onely is to bring the hiſtorie to remembrance.

We have alſo the ſeale of Martyrs: *Thomas Man* condemned for that he ſaid he would not beleeve in the Crucifix, neither worſhip it, *pag.* 815. *col.* 2. *artic.* 7. *Franciſcus San Romanus* martyred at Burges in Spaine, *anno* 1540. for refuſing to doe homag to a wooden Croſſe, ſaying, it was not the manner of Chriſtians to worſhip wood, pag. 930.

1 We have ſeene the ancient judgement an practice of the Greeke Church, out of the 2. Nicen Councell. Pag 746.1.89.

2 The Æthiopians to this day will not have Jeſus Chriſt painted, as he was crucified, ſaying, that no man is worthie to ſee him in that paſſion. Alvares deſcrip. Æthiop. cap. ultim.

3 Wittemberg, confeſſ. 35. they condemne the carrying about of banners and croſſes, to ſignifie the victorie of Chriſt upon the Croſſe. Harm. ſect 17. pag. 538.

4 *Gregorie* allowed images only for repreſentation, and hiſtoricall inſtruction: *Aliud eſt picturam adorare, aliud per picturæ hiſtoriam quid ſit adorandum addiſcere, &c.* It is one thing to adore a picture, another by an hiſtoricall picture to learne what is to be adored. Lib. 9. epiſt. 9.

The Third Article, of the ſigne of the Croſſe in the forehead, or made over any thing with the hand.

The Papiſts.

THey ſay, it is an holy and venerable ſigne, and meet to be uſed, to croſſe the forehead, and other parts, to bleſſe themſelves and their meats with croſſing and ſuch like, *Rhemiſt.* 49. Error.

*Argum.*1. *Iacob* croſſed his hands when he bleſſed his ſonnes, *Gen.*48.14. it is like our Saviour did lift up his hands in the forme of the croſſe, when he bleſſed. It is a convenient memoriall of the death of Chriſt: and therefore to be uſed, *Rhemiſt. annot. Luk.* 24. *ſect.* 5. The Doway tranſlators urge alſo the croſſing of *Iacobs* hands upon that place, pag. 146.

*Anſw.*1. *Iacob* laid his hands after that forme, becauſe of the preſent occaſion : for the younger ſonne that ſhould be the greater, was placed at his left hand, and the elder at the right.

2 Seeing the Scripture expreſſeth not in what manner Chriſt lifted up his hands, it is great preſumption for you to ſay, it was done in the ſimilitude of the Croſſe.

3 How can it be a convenient memoriall of Chriſts death, being neither ordained of Chriſt, nor taught by his Apoſtles ſo to be?

Ezech.9.4. *Argum.*2. *Ezech.*9.4. The Angell is commanded to ſigne with *Tau*, the foreheads of thoſe which mourned, &c. this, ſaith *Bellarmine*, was none other than the ſigne of the Croſſe, *cap.*29.

Anſw. Firſt, though the word *Tau*, there uſed, be the name of an Hebrew letter, yet it ſignifieth a ſigne, and is ſo tranſlated by the Septuagint, σημεῖον, give them, or mark them with a ſigne in their foreheads. Secondly, the Hebrew *Tau*, hath this forme ת, though in the Greeke language it hath another faſhion, yet this figure hath no affinitie with the ſigne of the Croſſe : wherefore they have gained nothing, though it be granted that they were marked with *Tau*. Thirdly, this ſigne, which the Angell maketh, none but the godly receive, and they are all delivered from deſtruction : but many a wicked and reprobate man is marked with the ſigne of the Croſſe : *Ergo*, this was no ſuch ſigne.

*Argum.*3. *Apocal.*7.3. Hurt not the earth, till we have ſealed the ſervants of God in their forehead: Apoc.7.3. This is the ſigne of the Croſſe, *Rhemiſt. ibid. Bellarm. cap.* 29.

Anſw. It is the ſigne proper to Gods elect, and therefore not the ſigne of the Croſſe, which many reprobates have received. Let them heare their owne expoſitors ; *Bruno, in* 2 *ad Timoth.*2. thus writeth ; *Deum ſuos conſignare, &c.* That as a Captaine giveth his ſouldiers ſome ſigne, whereby they are knowne ; ſo God giveth his a ſigne, which the devill ſeeing, leaveth them, as not appertaining to him. *Hoc ſignum eſſe divinam electionem, &c.* This ſigne is the divine election : and *Anſelme* upon theſe words, 2 *Timoth.*2. *God knoweth who are his : Hoc cordi ſuo bonus impreſſum ſignum* : let a man print this ſigne in his heart, and ſay to himſelfe, what doth it profit me, to ſeeme outwardly juſt, and be inwardly wicked? And then he further ſaith, *Talis cogitatio eſt divini ſigilli impreſſio* : Such a cogitation is an impreſſion of this ſigne : And this is the ſigne which the elect are marked with.

Our Doway countrimen come in here alſo with their verdict : *Is not the forme of the croſſe as convenient a ſigne to put Chriſtians in minde how our Saviour redeemed us, as thoſe ſtones were to the Iewes, how God brought their fathers out of Iordan. Annot. in Ioſua.* 4. 6.

*Anſw.*1. Thoſe ſtones were ſet up by Gods ſpeciall commandement : the like warrant cannot be ſhewed for the ſigne of the Croſſe. 2. Thoſe ſtones were uſed only for a remembrance of that benefit, and Croſſes alſo may have a civill uſe, to be ſet up in ſtreamers and banners, and ſuch like: but what is this to the adoration of the Croſſe, and putting of confidence in the externall ſigne?

The Proteſtants.

THough wee finde that the ſigne of the Croſſe hath been of ancient time uſed in Baptiſme, and is now in ſome reformed Churches without popiſh ſuperſtition : yet this ridiculous and ſuperſtitious abuſe of the ſigne of the Croſſe, which is common and uſuall among the Papiſts, to croſſe themſelves, their foreheads, their eyes, mouth, lippes, to croſſe themſelves going forth, and returning home, thinking thereby to be ſufficiently ſhended and preſerved from evill, wee doe utterly condemne, and have worthily aboliſhed.

*Argum.*1. This cuſtome of croſſing hath no warrant from Scripture, neither was practiſed by the Apoſtles : Yet S. *Paul* ſpeaketh of divers croſſes, as hee calleth the fruit and efficacie of Chriſts death
1 Cor.1.17. the croſſe of Chriſt. Alſo the croſſe is taken for the Goſpell which is the preaching of the Croſſe, *ene-*
Philip.3.18. *mies to the croſſe of Chriſt*, that is, his Goſpell. The Croſſe is alſo taken for the affliction that follow-
Galath.6.14. eth the Goſpell : *I rejoyce in the croſſe of Chriſt*. But of any ſuch ſigne of the croſſe to be made, the A-
Coloſſ.3.8. poſtle no where ſpeaketh : wherefore having no warrant in the word, it is a tradition of men, and therefore not after Chriſt. This is alſo confeſſed in their owne Canons, that this uſe of ſigning with the Croſſe hath no warrant in the word : *Decret.p.*1. *diſtinct.* 11. *c.*5. *Qua Scriptura ſalutifera crucis ſignaculo, &c.* What Scripture doth teach us to ſigne with the moſt holeſome ſigne of the Croſſe, &c.

Cod. lib. 9. *tit.* 47. *leg.* 17. *Conſtant. Nemo eſt ſignandus in fronte, nemo in facie ſcribatur* : No man muſt be ſigned in the forehead, or marked in the face. But it will be here replied, that this law ſpeaketh againſt the marking and marring of their faces, that were puniſhed and condemned to the mettall mines. *Anſw.* I grant it is ſo : but if there were ſuch vertue in the ſigne of the Croſſe, why might not a brand of the Croſſe in the forehead be as ſafe a defence, as the making of a croſſe with a finger? but this law ſpeaketh againſt all ſuch ſigning and marking of the forehead, with what markes ſoever.

Valentinus the Heretike was the firſt that made any great account of it, *Irenaus lib.* 1. *cap.* 1. therefore not to be uſed amongſt Chriſtians. *Nos ab alienis noſtra fidei demonſtrationes non recipimus* : We therefore will not borrow demonſtrations of our faith from ſtrangers and aliens, *Nicen.* 2. *action.* 5. ſuch as Heretikes are.

Matth.23.5. *Argum.*2. *Matth.* 23. 5. Chriſt reproveth the Phariſies for their phylacteries, that is, certaine
* Numb.15.31. writings of the law in parchment, which they bound to their foreheads, and for their broad fringes,
Deut.c.6.v.8. which were notwithſtanding commanded by the * law. If our Saviour reproved them for abuſing
In Iohan. tract.43.

the things rightly inſtituted at the firſt : much more worthy of blame is the ſuperſtition of Chriſtians that hath no ground nor warrant at all.

Auguſtine ſaith, ***Chriſtus elegit ut in cruce penderet, ut ipſam crucem in cordibus fidelium figeret :*** Chriſt made choice of that kind of death to hang upon the Croſſe, that his Croſſe might be fixed in faithfull mens hearts : he ſaith not ***in frontibus***, in the forehead, though in ſome editions that word be foiſted into the text, but ***in cordibus***, in their hearts : and this to be the true reading, appeareth by the words following, ***ut dicat Chriſtianus, &c.*** that a Chriſtian may ſay, ***farre be it from me to glorie but in the croſſe of our Lord Ieſus :*** but this he doth which hath the croſſe of Chriſt fixed in his heart, not in his forehead.

1 The Muſcovites which follow the Greeke Church, doe much differ herein from the Latines: for as they abhorre all images though of the Crucifix being of their making : ſo alſo they uſe to croſſe themſelves after another manner : ***in formam crucis punctis tangunt, &c.*** they touch their forehead, then their breaſt, on the right ſide and on the left, with points, pricks or dots in the forme of a croſſe, and whoſoever ſigneth himſelfe otherwiſe with the croſſe, they count him an heretike. Thus variable are theſe ſuperſtitious croſſe-makers, in their fancies and toyes.

Sacran. Elucid. cap. 2. & 7.

Guagnin. de relig. Muſcov.

2 ***David*** Emperour of Aethiopia, thus writeth to ***Emmanuel*** King of Portugall: I tooke great pleaſure, ***cum pectora nuntiorum veſtrorum crucibus inſignita conſpicerem, &c.*** when I ſaw the breaſts of your meſſengers ſigned with the croſſe, and afterward found by queſtioning with them that they held the Chriſtian faith, &c. This was but a civill uſe of the croſſe, which ſouldiers and travellers may take up to be diſcerned by, as the place and time may require.

Damianus de morib. Æthiop.

3 The reformed Churches ſay, ***that vertue and efficacie is not to be tied to any creature at all, but is to be diſpenſed by the free favour of God.*** Helvetia former confeſſ. ***artic.*** 15. And againe, artic. 10. ***Our truſt ought not to reſt in outward ſignes :*** They ſpeake of the ſacramentall ſignes, much leſſe to be aſcribed to the ſigne of the croſſe, which is no ſacrament.

Harm. ſect. 11. pag. 347.

See the Decrees, ***Anſelme*** and ***Bruno*** alleaged before.

The fourth Article, of the Power and efficacie of the Croſſe.

The Papiſts.

THe ſigne of the Croſſe (ſay they) hath two notable and powerfull effects : one is to drive away devils and evill ſpirits, to heale and cure diſeaſes: the other is to ſanctifie and bleſſe creatures, as our meats and drinks, which is done by the ſigne of the Croſſe, ***Rhemiſt. 1 Tim. 4. ſect. 12. 13. Bellarm. cap. 30.***

50. Error.

Argum. 1. That the ſigne of the Croſſe, even ***ex opere operato***, as ***Bellarmine*** ſaith, by the very act, and making of the ſigne, yea by a Jew, Infidell or Pagan, hath power to drive away the devill, they would thus prove it : ***David*** by his Harpe drove away the evill ſpirit from ***Saul :*** the Angell did the like with the fiſhes liver, in the ſtorie of ***Tobie : Rhemiſt. ibid.***

Anſw. Firſt, wee muſt have better Scriptures than Apocryphall ſtories to build our faith upon : The good Angels of God have power from God to drive away evill ſpirits, though they uſe no externall ſignes : yet it followeth not, that every man may doe that which is granted to the Angels, though we ſhould admit the ſtorie. Secondly, ***David*** not ſo much by the ſound of his Harpe refreſhed ***Saul***, as by his godly ſongs and muſicke chaſed away the ſpirit : neither did the evill ſpirit depart from him, but hee for the while found ſome eaſe ; his phantaſticall and melancholy fits which Satan wrought upon, being by his pleaſant harmonie ſomewhat alaied. This alſo your owne gloſſe confeſſeth, ***Decr. p. 2. cauſ.*** 33. ***diſtinct.*** 1. ***cap.*** 60 ***Saul non poterat, &c. Saul*** could not returne to his right minde, ***Niſi coram eo David pſalleret,*** unleſſe ***David*** did ſing before him : It was not then the ſound, but the ſong that helped ***Saul***. Thirdly, all this being granted, yet have they not proved by theſe examples, that Pagans and Infidels, by the ſigne of the Croſſe, may chaſe away evill ſpirits.

Argum. 2. That things are hallowed and bleſſed by the ſigne of the Croſſe, they alſo prove it, becauſe the Croſſe being an holy ſigne in it ſelfe, doth communicate holines unto the things ſigned with the Croſſe. ***Bellarm. cap.*** 30.

51. Error.

Anſw. Firſt, wee deny the ſigne of the Croſſe, as they uſe it, to be an holy, but rather a ſuperſtitious and deceiveable ceremonie. Secondly, though it were holy, yet being abuſed, it cannot transferre any holines to other things : for in the law the ſacrifices of the wicked, though they lay upon the Altar, were not thereby ſanctified, but were an abomination, being not offered in a right faith : Nay there is no outward ceremonie ſo holy, as that it can impart the holines to another thing ; as it is ſhewed ***Hagg.*** 2. 13. Though a man did beare holy fleſh in the skirt of his garment, yet was it not thereby holy.

The Proteſtants.

FIrſt, it is a deceitfull toy that they beare the people in hand : the devill at the ſigne of the Croſſe will flie away : For the weapons of our warfare (ſaith S. ***Paul***) are not carnall : but the ſigne of the Croſſe is an externall and carnall, no ſpirituall weapon, and therefore prevaileth not againſt ſpirituall powers. The devill would not give place when ***Ieſus*** and ***Paul*** were named, much leſſe at the ſigne of the Croſſe.

2 Cor. 10. 4.
Act. 19. 15.

Auguſtine ſaith : *Signum Chriſti expellit exterminatorem, ſi cor noſtrum recipiat ſalvatorem* : The ſigne of Chriſt doth expell the deſtroyer, when our heart receiveth our Saviour : *Tractat. in Iohan.* 50. So it is not the ſigne in the forehead, but the faith of the heart, that maketh Satan afraid : if ſometime he avoid when men ſigne themſelves, he is diſpoſed to play with them, that he may deceive them more ſtrongly.

1 Tim.4.5. Secondly, wee know no ſuch meanes to ſantifie creatures by : They are bleſſed and ſanctified for our uſes (as S. *Paul* ſaith, by the word and prayer, 1 *Tim.* 4. Prayer therefore without warrant of the word is but preſumption. The Greeke *Scholia*, by the Word, underſtand *ſermonem, qui eſt in gratiarum actione*, the thankſgiving uſed before meat, and by prayer, *Fidelium precem*, the requeſts of the faithfull, whereby meats are ſanctified : Here is no mention at all of the Croſſe. They therefore having no word for their ſuperſtitious croſſings, invocations, incantations, popiſh bleſſings, doe deceive themſelves and others, in thinking that the creatures in ſuch order are ſanctified unto them.

Nicen. 2. action. 6. tom. 3. this reaſon was uſed againſt Images, and it may very well ſerve alſo againſt the ſigne of the Croſſe : *Neque precationem ullam, qua ſanctificari poſſet, imago habet, ſed manet communis & inhonorata ut pictor eam abſolvit* : An image hath no forme of prayer appointed, whereby it ſhould be ſanctified, but remaineth prophane and unholy, as it commeth from the workemans hand, &c. ſo may we ſay of the ſigne of the Croſſe, that it cannot ſanctifie, unleſſe it be firſt ſanctified it ſelfe ; it cannot be ſanctified without prayer of faith, and faith is built upon the word : ſuch ſanctification by prayer, the ſigne of the Croſſe hath none. *Ergo.*

Concil. Laodicen. can. 32. *Non oportet hæreticorum benedictiones accipere, quia maledictiones magis ſunt, quam benedictiones* : We muſt not receive the bleſſings of heretikes, becauſe they are curſes rather than bleſſings : yet *Bellarmine* ſaith, there is vertue in the ſigne of the Croſſe made by a Jew, Pagan, Infidell, or whoſoever : but this Councell ſaith, that the benedictions of ſuch are maledictions.

Wherefore we doubt not to conclude, that the ſigne of the Croſſe, as it is uſed by Papiſts, is a ſuperſtitious and idolatrous ſigne ; and that as one *Robert Cooper* confeſſor of the truth ſometime ſaid, the bleſſing with a ſhooe ſole is as good as a Popiſh Biſhops bleſſing done no otherwiſe, than by croſſing, *Fox pag.* 1043. *col.* 2.

We confeſſe, when Paganiſme and heathen ſuperſtition yet prevailed in the world, and many both Jewes and Gentiles oppoſed themſelves to the croſſe of Chriſt, that the Lord might and did ſhew ſome extraordinarie ſignes that way.

Euſeb lib. 1. de vit. Conſtantin. Sozomen. lib. 4 cap. 5. Sozomen. lib. 5. c. 2.

1 As for the converſion of *Conſtanſtine* and his further confirmation when hee was to fight againſt *Maxentius*, after earneſt prayer made unto God, whom his father *Conſtantius* worſhipped, *Euſebius* ſaith that he ſaw the ſigne of the Croſſe in the ayre, with theſe words appearing, *In hoc ſigno vinces* : Thou ſhalt overcome in this ſigne. Likewiſe it ſometime is ſaid to have appeared, as a prediction of the overthrow of the enemies of the Croſſe, as *Gallus Conſtantius* aſſociate in the Empire, ſaw a bright ſhining Croſſe in the ayre, which appeared to be in length fifteene furlongs, at what time he went to Antioch in the ſeventeenth yeere of *Conſtantius* reigne, when hee ſuppreſſed the Jewes, that made rebellion, and ſlew of them many thouſands. Likewiſe, ſometime it appeared for the confuſion of the enemies of the Croſſe, as *Iulian* the Apoſtata looking into the entrals of beaſts, after the manner of the Gentiles, to know what ſhould become of the Chriſtian religion, ſaw the ſigne of a Croſſe compaſſed about with a crowne : which the Maſter of his Divinations did interpret to ſignifie, that the Chriſtian religion ſhould be driven to a great ſtraight, as the Croſſe was encloſed with a circle : but the other Diviners gave their opinion, that the crowne ſignified victorie, and the circle being without beginning and end, the perpetuitie and continuance of the Goſpell. But all this while, wee ſee no vertue or power aſcribed to the ſigne of the Croſſe it ſelfe.

Ruffin. lib. 2. cap. 17. Alvares deſcrip. Æthiop. cap. ultim.

2 And in the African Church, the Chriſtians to bee diſcerned from the Pagans would make the ſigne of the Croſſe in their doores and windowes, as they did in Alexandria, in ſtead of the reliques and markes of *Serapian* their Idols of Gentiliſme : yet herein they aſcribed no vertue to the ſigne : it was but a cognizance and marke of difference to diſtinguiſh betweene the Chriſtians and Pagans. And if the Æthiopike Church at this day, did aſcribe ſuch vertue to the Croſſe, they would not wrap up ſuch monuments in corners, nor forbeare making the ſigne of the crucifix, as they doe.

Harm. ſect. 16. pag. 504.

3 Wittemberg, artic. 29. *As touching that which S. Paul ſaith, (The creatures are ſanctified by the word of God and prayer) he meaneth not, that creatures, as fleſh, ſalt, hearbs be conjured, that Satan by the uſe of them may be driven away, but that all creatures are by the word of God appointed to their outward uſe, which then ſerve for our good, when wee uſe them well by faith, and praying unto God, &c.* Here then is no conjuring or hallowing by the ſigne of the Croſſe, as the Rhemiſts before inferred out of this place.

Alphonſ lib. 3. hæreſ. tit. baptiſm.

4 *Claudius* the Biſhop *Taurinenſ.* did hold, that it was no baptiſme unleſſe the ſigne of the Croſſe were made in the forehead of the partie baptized : but *Alphonſus de Caſtro* ſaith, it is *manifeſtus error*, a manifeſt error : and he giveth this reaſon, becauſe it is certaine, that Chriſt, when he inſtituted baptiſme, *nunquam de ſigno crucis meminiſſe*, did never thinke of the Croſſe, &c. But if there were ſuch vertue in the Croſſe, baptiſme ſhould be weakned by the want of it.

An appendix concerning the name of Jeſus.

The Papiſts.

THe name of Jeſus (they ſay) ought to bee worſhipped by capping and kneeling thereunto, by wearing it in their caps, and ſetting it up in ſolemne places: alleaging for their purpoſe that of S. *Paul*, that at the name of Jeſus all things ſhall bow. Yea, they ſay, that Proteſtants by aboliſhing the name and image of Chriſt, doe make a way for Antichriſt, *Rhemiſt. annot. Philip.* 2. *ſect.* 2. *Apocal.* 13.17. 51. Error. Phil. 2.10.

The Proteſtants.

1 THe bowing at the name of Jeſus, as it is uſed in Poperie, to bend the knee at the ſound thereof, is not commanded in this place: which ſheweth eſpecially the ſubjection of all creatures, of Turks, Jewes, Infidels, yea of the devils themſelves to the power and judgement of Chriſt. Secondly, Proteſtants have onely taken away the ſuperſtitious abuſe of the name of Jeſus. Thirdly, the kneeling at the name of Jeſus is ſuperſtitiouſly abuſed in poperie: for the people ſtoop onely at the ſound, not underſtanding what is read, and ſo make an Idoll of the letters and ſillables, adoring and worſhipping the verie name when they heare or ſee it: And againe, in ſitting and not vailing at the name of Chriſt, Immanuel, God the Father, the Sonne, and the holy Ghoſt, and bowing only at the name of Jeſus, *Fulk. ibid.* Fourthly, due reverence may be uſed to our Saviour without any ſuch ceremony of capping or kneeling, *Fulk.* Neither doe wee binde any of neceſſitie to uſe this reverence to the name of Jeſus, as the Papiſts doe, which thinke that Chriſt cannot otherwiſe be honoured: neither doe we judge and condemne thoſe that doe uſe it, beeing free from ſuperſtition, and grounded in knowledge, & carefull not to give offence: for ſuperſtitious and offenſive ignorance is not in any caſe to be defended. Fifthly, this outward reverence to the name of Jeſus was firſt taken up amongſt Chriſtians, becauſe of all other names it was moſt derided and ſcorned of the Pagans and Jewes: and therefore they did the more honour it. But now there is greater danger of popiſh ſuperſtition in abuſing holy things, than of prophane Paganiſme in utterly contemning them: and therefore there is not ſuch neceſſarie and juſt occaſion of uſing this externall geſture now, as was in former times: It was not uſed of neceſſity then, much leſſe now.

*Synod. Moguntin. c.*59. it was thus decreed: *Pari religione ad nomen ſalvatoris noſtri D. Ieſu Chriſti, ſimiliter ad Evangelium, &c.* Let men with like devotion at the name of our Lord and Saviour Jeſus Chriſt, as likewiſe at the Goſpell, the *Magnificat, Benedictus, Nunc dimittis, Gloria in excelſis, Gloria patri*, and other parts of the divine ſervice, ſo compoſe themſelves by bowing the knee, uncovering the head, and the like geſture of the whole body, as they may ſeeme to have their mind occupied in thoſe things that are done, &c. I note out of this decree three things: firſt, that they ſhould bow at the name of Chriſt, as well as when Jeſus is named. Secondly, that the like reverence ſhould be uſed when as other Pſalms are ſung, and when mention is made of the Father, and the holy Ghoſt, as in the *Gloria patri*. Thirdly, that this geſture ſhould not bee done in reverence to names, words, or ſillables ſo pronounced, but onely to declare our attention. Thus then wee ſee that this ſuperſtitious cuſtome in bowing to the name of Jeſus onely, is contrary even to their owne popiſh Canons and decrees. The like thing alſo was decreed *Synod. Auguſtenſ. cap.* 23.

To this effect alſo *Gregor.* 10. *ſext. decretal. lib.* 3. *tit.* 23. *c.* 3. *Quandocunque recolitur, &c.* Whenſoever that glorious name is rehearſed, *cordis genua flectant*, let them bow the knees of their heart, which at the leaſt let them teſtifie by the inclination of the head, &c. So then the reverence of the heart is more requiſite, when Jeſus is named, than the geſture of the body.

It is not then the name it ſelfe, which conſiſteth of ſyllables, but the power of Jeſus, who is named, that is to bee bound unto, & not the naming but the beleeving in Jeſus, worketh ſuch wonders, *as* 1. *Euſebius* ſaith: *quis ignorat noſtra eſſe conſuetudinis, ipſo Ieſu nomine puriſſimiſq́; precib. omniũ dæmonũ vexationem abigere, ipſius verbum & doctrina nos inviſibili poteſtatis genere potentiores efficit, &c.* Who knows not, that it is our cuſtome, by the very name of Jeſus, and our pure prayers to drive away the vexation of ſpirits: his word and doctrine hath made us mighty by a ſpirituall kind of power. Lib. 3. demonſt. Evang. 16.7. Lib. 1. cont. Celſum.

2 So *Origen* anſwereth *Celſus*, that Chriſtians did not call out devils, by enchanted verſes, *ſed precib. & ſine quadam adjuratione, nuncupato Ieſu nomine, &c.* But by prayers & naming Jeſus without any adjuration, &c. The vertue and power was in the word of God, and their prayers, not the pronouncing of the ſyllables of the name Jeſus: and that the place objected *Phil.* 2.10. hath no ſuch meaning: *Origen* ſheweth giving this interpretation of it: *Quæ genua ſpiritib. eſſe tradantur & ea flectere genua, ſubjecta eſſe cuncta, & cultui Dei obedire declarat, &c.* What knees have ſpirits, to bow the knee then, ſignifieth, all things to be ſubject, and obedient to the worſhip of God, &c. Philip. 2.10. Coment. in c. 4. ad Roman. lib. 9.

3 I will inſert the judgement of learned *Pareus* of this point: *the bowing of the knee* and uncovering of the head at the naming of Jeſus: *ſi ut ritus indifferens præſtetur externa reverentia, nemo improbat, ſi ut neceſſarius & cultus præceptus, ſuperſtitio eſt reprehenſibilis*, If this externall reverence be uſed as an indifferent rite, no man miſliketh it, if as a neceſſarie and commanded worſhip, it is a ſuperſtition worthy to bee reproved, &c. And he giveth this reaſon, becauſe this reverence done to Comment. ad Rom. 14. v. 11.

the comming of Jeſus, not of Chriſt, the ſonne of God, or any other name, which ſheweth that to the ſyllables and name, not to the perſon they yeeld this reverence.

4 See for the Latine Church, their owne councells and decrees before produced.

The ſixth queſtion concerning Temples and Churches.

THis queſtion hath divers parts: Firſt, of the forme and ſituation of Churches. Secondly, of the end and uſe of Churches. Thirdly, of their ornaments. Fourthly, of the dedication of Churches. Fifthly, of things hallowed and conſecrated for Churches.

The firſt part of the ſituation of Churches.

The Papiſts.

52. Error. THe Churches and Temples of Chriſtians (ſay they) are moſt conveniently and have beene of ancient time builded toward the Eaſt, *Bellarmine libro tertio, capite tertio, de ſanctis.*

Gen. 2. 8. *Argum.* 1. Paradiſe was built in the Eaſt, *Gen.* 2. 8. and therefore wee ought to pray that way, for deſire we have to our countrie.

Anſw. Firſt, Paradiſe was then Eaſtward unto *Moſes* and the Iſraelites beeing in the Wilderneſſe, when he wrote this ſtory; but it cannot be Eaſt to all Chriſtian nations: for Paradiſe being planted in Eden, which was part of Meſopotamia, muſt needs bee Weſt to the Perſians, South to the Scythians and Tartarians, North to the Æthiopians: wherefore this reaſon is not generall for all Churches in Chriſtian nations. Secondly, it skilleth not where that earthly Paradiſe is ſituate: our heavenly paradiſe is in heaven, which is every where open to all true beleevers.

Argum. 2. Wee looke for Chriſt to come in the Eaſt to judgement, therefore wee pray toward the Eaſt: *As the lightning ſhineth from the Eaſt to the Weſt, ſo ſhall the comming of the ſonne of man be,* Therefore he ſhall appeare toward the Eaſt, *Bellarm. ibid.* Matth. 27 24.

Anſw. Firſt, by that ſimilitude of the lightning, the ſuddennes of his appearing, not the place is declared. Secondly, it is great preſumption to define that which the Scripture hath not revealed: Chriſts comming is onely generally ſet downe, he ſhall come in the clouds. And wee ſhall bee caught up in the clowds. There is no particular deſcription of the place. Matth. 24. 30. 1 Theſ. 4. 17.

The Proteſtants.

TO us it is no matter, which way Churches are builded, we may turne our ſelves in prayer as well toward any one part of the heavens, as another: neither doe we refuſe to pray in Churches builded toward the Eaſt. But that our Oratories and places of prayer ought rather to be builded that way, than any other; out of the Scripture it cannot bee proved, and wee hold it as a meere ſuperſtitious opinion.

1 Tim. 2. 8. *Argum.* 1. S. *Paul* exhorteth men every where to lift up pure hands, He ſaith, in every place, without exception, whether toward the Eaſt or the Weſt, or wheresoever.

Ezech. 8. 17. Exod. 26. 27. *Argum.* 2. If any place were more dangerous than other to pray in, it is not ſo ſafe, and perhaps more perillous to pray toward the Eaſt: for Idolaters were wont to turne them toward the Eaſt, and to worſhip the Sunne riſing. And for this cauſe, the holy place in the Tabernacle was toward the Weſt, *Exod.* 29. 26. And it was the cuſtome of the Jewes, to pray Weſtward, leſt they ſhould be entiſed to worſhip the Sunne riſing in his ſtrength. And therefore the Jeſuite maketh but a bad argument: The Jewes prayed toward the Weſt: *Ergo,* Chriſtians muſt pray toward the Eaſt: nay, rather contrary, becauſe they turned their backe to the Eaſt, for feare of idolatry; Chriſtians if any place were to be regarded more than other, ought upon the ſame ground alſo to follow the ſame cuſtome, for as much as all men by nature are prone to idolatry: and the reaſon of their ſo praying ſeemeth rather to bee morall, than ceremoniall. This I ſay not, as though I commended the Jewes ſuperſtitious praying toward the Weſt, but onely to ſhew that they have better reaſon for their cuſtome, than our adverſaries have for their ſuperſtitious turning toward the Eaſt. But to the chriſtiãs all places are alike.

Auguſtine ſaith, *Cum quis quærit orationem, collocat membra, ſicut ei occurrit*: If any man bee deſirous to pray, he doth place his body, as occaſion ſerveth; he ſaith not toward the Eaſt, or toward the Weſt, *ad Simplician. lib. 2. quæſt. 4.*

Concil. Conſtantinop. 6. cap. 7. Singulis diebus quiſque duobus vicibus orat, mane & veſpere, &c. Everie day let every man pray twice, mourning and evening, if he be in his journey, or in the woods, or fields, whereſoever the morning and evening houre findeth him, ſo let him doe: knowing that God is every were preſent, &c. If God be every where preſent, then as well in the weſt, or any other part of Heaven, as in the Eaſt: therefore it skilleth not which way a man turneth himſelfe in prayer.

Walter Brute holy confeſſour hath ſealed this truth, who ſaith; It is the cuſtome of Necromancers to turne their face to the Eaſt, as to a place more apt for their prayers: As *Balaam* being hired to curſe the Iſraelites, when he could not accompliſh his purpoſe in one place, removed to another

ther, &c. *Fox pag. 497. col.* 2. It is not ſeemely therefore for Chriſtians in their prayers to imitate the ſuperſtitious manner of the Heathen, in preferring the Eaſt before the Weſt, or one place before another.

Pag.458.l.40.

Damaſcene alleageth many reaſons for praying toward the Eaſt: becauſe Chriſt is called the day-ſpring, Paradiſe was built toward the Eaſt: *Moſes* tabernacle had the vaile hanging toward the Eaſt: *Iuda* as the more honourable tribe was placed in the Eaſt ſide, Chriſt upon the Croſſe looked toward the Weſt, and we therefore ſhould looke toward him Eaſtward, he ſhall returne in the Eaſt to judgement: theſe ſlight reaſons *Damaſcene* uſeth: but he in the ſame place ſaith: *antiquam patriam requirentes, &c.* we ſeeking our ancient country (he meaneth Paradiſe, which was in the Eaſt) doe ſigh toward it, worſhipping God, &c. but our paradiſe is not now in earth, it is in heaven which is neither eaſt nor weſt, and therefore to heaven muſt we looke up: Againe he ſaith, wee doe worſhip, *ἀτνίζοντες, ſuſpirantes,* ſighing toward Chriſt, &c. but Chriſt is not hanging now upon the croſſe toward the Eaſt, but he is in heaven, thither we muſt turne our ſelves. And after he had heaped up all his reaſons, he concludeth that this is an *unwritten tradition* of the Apoſtles.

Damaſcene. lib.4.de fid. c.13. ἄγραφος ἡ παράδοσις

2 *Athanaſius* writeth that the Jewes at Berytum being converted to the Chriſtian faith did conſecrate a great ſynagogue unto Chirſt their Saviour: but their ſynagogues were built toward the weſt, not eaſtward.

Lib.de paſſ. imag.Chriſt.

In the temples at Antiochia in Syria, the alters were placed toward the weſt, not the Eaſt: *Socrat. lib.5.c.22.*

3 The latter confeſſion of *Helvetia. chap.* 22. *Let theſe places where the faithfull meet together bee decent &c. let houſes be choſen for that purpoſe, or Churches that be large and faire, &c.* If houſes may be uſed for Churches, where no other are, which are built indifferently any way, then it skilleth not in this judgement, which way oratories and places of prayer be built.

4 Their *Binius* writeth that becauſe of the Maniehees which did worſhip the Sun praying toward the eaſt: *Leo* the firſt ordained, that to diſcerne catholikes from heretikes, when as in times paſt they prayed toward the eaſt, *ad occidentem converſi Deum colerent,* they ſhould worſhip God toward the weſt: to the ſame purpoſe alſo *Baronius:* But after this by the conſtitution of *Vigilius* the Prieſt ſtanding at the alter was preſcribed to pray toward the eaſt.

Binius tom.1. fol.932.and Baronius,an. 443.num.5. Durant.de ritib.lib.5.c.2.

An appendix of this part, concerning the forme and faſhion of Churches.

The Papiſts.

THey would have their Churches to bee built as *Salomons* Temple was, which conſiſted of three parts: there was firſt the porch or court for the people; then the holy place where the Alter ſtood, and the Prieſts offered ſacrifice; and laſt of all the moſt holy place, where the Arke and Mercy ſeat was placed. So they have the Church porch, then the body of the Church, and above that, their ſanctuary, as they call it, or the Queere or Chancell, which was ſeparated from the reſt, by ſteps or ſtaires, hangings or curtaines, and other partitions: And here muſt ſtand their Altar, *Bellarm. lib. 3. de cultu Sanctor. cap.3.*

53.Error.

The Proteſtants.

COncerning the faſhion and forme of Churches, and the diviſions and partitions within, wee will not much contend, ſo theſe conditions be obſerved; Firſt, that all ſuperſtition bee avoided, in making one place of the Church holier than the reſt, wherein the Papiſts mightily offend: for the Queere or Chancell was for their Prieſts and ſingers, the other part of the Church, for lay men, they were not to enter into that holy place: and thus according to the places, they divided the congregation: as though one part were more holy than the other. The people alſo were made to beleeve, that to be buried in the Chancell, but eſpecially under the altar, was more availeable for the dead, than to be buried in the Church. But where learne they that our Churches ought to have a Sanctuary as the Jewiſh temple had? that was an evident type, and is now accompliſhed in our Saviour Chriſt, who is now entred into the heavens, as the high Prieſt then entred into the holy place to make attonement for the people, *Heb.9.24.* This therefore is very groſſe, to revive and renew againe Jewiſh types and figures: as their owne ordinary gloſſe ſaith, *De quatuor concilii primitiva Eccleſia. Externi ritus & ceremoniæ legis, quia hæc fuerunt umbra Chriſti tum venturi, & myſteriorum ejus, ideo adveniente veritate Evangelica, illicita facta ſunt & evanuerunt:* The externall rites and ceremonies of the law, becauſe they were a ſhadow of Chriſt to come and of his myſteries, therefore the truth of the Goſpell being come, are made unlawfull, and vaniſhed away. *Salomons* Temple then, with the Sanctuary and prieſthood thereof, which were ſhadowes of things to come, are no preſidents or patternes for Chriſtians to follow.

Heb.9.24.

But if herein notwithſtanding they will imitate the building of *Salomons* Temple to have a ſanctuary, why doe they not [illegible] build toward the weſt, as the temple was? why bring they not their Altar down into the body of the Church? as the altar of burnt offring was placed at the dore of the tabernacle, not in the holy place. And indeed, altar we acknowledge none, as afterward ſhall be proved. But we ſee no reaſon why the communion table may not be ſet in the body of the Church, as well as in the

Chancel, if the place bee more convenient and fit to receive the Communicants. But I pray you, why is your Altar rather ſet in your Sanctuary, than the Font or Baptiſterie? they are both Sacraments, as well Baptiſme as the Lords Supper: why ſhould one be preferred, as holier than the other?

Secondly, all things in the Church ought to bee done unto edifying; and therefore wee allow no ſuch partitions, as doe hinder the edifying of the people, and exclude them from hearing; as in popiſh Churches the Prieſt is pued or mued up by himſelfe a great way off, that his voice can hardly bee perceived of the people. The Miniſter is ſo to ſtand and turne himſelfe, as he may be beſt heard and underſtood of the people: as *Ezra* had a pulpit of wood to ſtand in when hee read the law. Nehem. 8.4.

Nehem. 8.4. Lib. 2. cont. Parmem. c. 7. *Auguſtine* thus writeth, *Cum Epiſcopus ſolus intus eſt, populus & orat cum illo, & quaſi ſubſcribens ad ejus verba, reſpondet, Amen*; While the Biſhop or Paſtor prayeth within, the people both prayeth together with him; and ſubſcribing to his words anſwereth, Amen, &c. By this it appeareth that though in *Auguſtines* time the Miniſter had a place for himſelfe (as it is meet he ſhould) yet he ſo diſpoſed himſelfe, that his prayer was heard of all the people: for otherwiſe how could they pray with him, and ſubſcribe or give aſſent to his words?

This faſhion of building of Churches deviding them into 3 parts, the porch, body of the Church, and Chancell, if it be uſed as an indifferent thing, and for more fitnes and decencie, we miſlike not: but beeing urged as the moſt convenient, becauſe conformable, and anſwerable to *Salomons* temple, we except againſt it.

Lib. 3. de vit. Conſtantin. 1 *Euſebius* ſheweth that the Temples of the Gentles were built in that very faſhion, beſide the bodie of the Temple, they had their *veſtibula*, porches, and *conclavia & cellulas*, their conclaves and cells, unto the which the profane and common ſort had no acceſſe.

Sozomen. l. 7. c. 15. 2 *Theophilus* patriarke of Alexandria demoliſhed an idols temple at Alexandria which was built in that manner, with many conclaves and inward parts, where he found myſticall and ſecret murders to have beene committed: if this faſhion had beene ſo convenient, the abuſe corrected, the temple might have beene uſed ſtill.

3 See in the former part, the judgement of the reformed Churches, which ſtand not upon any ſuch faſhion of their Churches, not refuſing houſes to that end, to be places of prayer.

4 *Bernard* whom the Romaniſts will acknowledge for their owne did reprehend in his time, *oratoriorum immenſas altitudines & immoderatas longitudines*, the exceſſive heights and immoderate lengths of the oratories, &c. ſuch as were built like to *Salomons* Temple. Apolog. Bern.

The ſecond part, of the end and uſe of Churches.

THis part hath three ſeverall points. Firſt, whether the Churches of Chriſtians are built to offer ſacrifice in. Secondly, whether they bee in themſelves places more holy than others. Thirdly, whether they may be dedicated to Saints.

The firſt point or Article, whether our Churches are for ſacrifice.

The Papiſts.

54. Error. THe principall end of Churches is for the ſacrifice of Chriſtians, and in that reſpect they are truly called Temples: they are not onely for prayer, the preaching of the word, and adminiſtration of the Sacraments, but chiefly for the externall ſacrifice of the Maſſe, *Bellarm. cap.* 4.

Argum. 1. The Churches of Chriſtians have Altars, therefore ſacrifices: that they have Altars, he thus proveth: Firſt, S. *Paul* ſaith, You cannot bee partakers of the Lords table, and the table of divels. By the table here is ment the Altar; for the table of the Heathen was their altar, wherein they ſacrificed to their Idols. 1 Cor. 10. 21.

Anſw. Firſt, a table is one thing, an altar another: and very unproperly is an altar called a table: this place in any wiſe mans judgement makes more againſt them than with them. Secondly, S. *Paul* ſpeaketh not here of the ſacrifices of the Heathen nor of their altars, but of the feaſts which they made in their Idolatrous Temples, which was done upon tables, of ſuch ſacrifices as had beene offered to Idols: unto the which feaſts, S. *Paul* forbiddeth Chriſtians to come, as it appeareth in the reſt of the chapter, and more plainly, *chap.* 8. 10.

1 Cor. 8. 10. Heb. 13. 10. *Argum.* 2. *Heb.* 13. 10. We have an altar, of which they have no power to eat that ſerve at the Tabernacle: that is, the altar whereon Chriſts body is offered, *Bellar. Rhemiſt. in hunc locum.*

Anſ. The Apoſtle ſpeaketh expreſſely of participation of the ſacrifice of Chriſts death, (as it is manifeſt in the two verſes next following) which is by a Chriſtian faith, and not in the Sacrament onely, whereof none can be partakers that remaine in the ceremoniall obſervations of the Leviticall ſacrifices; For the Apoſtle ſpeaketh manifeſtly, *verſ.* 12. of the ſuffering of Chriſt without the gate. Chriſt therefore is the Altar, yea our Prieſt and ſacrifice to. Further, you abuſe this place to prove your materiall popiſh altars which are many : but the Apoſtle ſaith, wee have an altar, ſpeaking of one. This expoſition *Richard Woodman* holy Martyr hath ſealed, that Chriſt is the true Altar whereon everie true Chriſtian ought to come and offer, he proveth by the conference of theſe two places of the Goſpell, *Matth.* 5. 23. *If thou bringeſt thy gift to the altar, and remember that thy brother hath ought againſt thee, &c.* Likewiſe, *Matth.* 18. *Where two or three are gathered in my name, there am I in the midſt :* whereſoever then people are gathered together in Chriſts name, there is hee in the midſt; and where he is, there is the Altar; ſo that we may be bold to come and offer our gift, *Fox*, pag. 1991. col. 2.

Matth. 5. 23.
Matth. 18. 20.

The Proteſtants.

THe Churches of Chriſtians are the houſes of prayer made to that end, that they ſhould come together to heare the word of God read and preached, receive the Sacraments, and offer up their ſpirituall ſacrifices of praiſe and thankſgiving : other externall ſacrifices or altars wee acknowledge none.

Argum. 1. The temple of the Jewes was called an houſe of prayer, that is, principally for prayer. *Moſes* was read and preached in their Synagogues; Much more are the Churches of Chriſtians appointed for preaching and prayer. The firſt day of the weeke, which is the Lords day, they came together to breake bread, and *Paul* preached unto them : *Ergo*, the adminiſtration of the Word and Sacraments with prayer, is the chiefe and onely cauſe of the holy aſſemblies of Chriſtians.

Mark. 11. 17.
Act. 15. 21.
Act. 20. 7.

Argum. 2. Altars we have none in our Churches : S. *Paul* calleth it the Lords table, where we receive the Sacrament of the body and bloud of Chriſt. And he calleth it bread which is broken : But bread is ſet upon tables, not ſacrificed upon altars.

1 Cor. 10. 21.
1 Cor. 11. 26.

Auguſtine alſo calleth it, *Menſam Domini*, the Lords table, *Epiſt.* 59. and *Epiſt.* 50. Hee ſheweth how cruelly the Donatiſts handled *Maximian* a Catholique Biſhop, beating him with clubs, even in the Church, *lignis altaris effractis immaniter ceciderunt*, and wounded him with the wood of the Altar which they had broken downe. Where though he improperly call it an Altar, yet was it a Communion table framed of wood, and made to be removed, not faſtened to the wall, as their popiſh altars were. And it is verie evident that it was a table, not an altar, whereon they received the Communion : as *Eutropius* the Emperours Chamberlaine having committed ſome grievous offence, fled into the Church, and *ad ſacram menſam ſupplex jacet*, lieth proſtrate before the ſacred table. *Baſilicus* the Emperour being ſuppliant in the Church, *coronam Imperii ſacra menſæ imponit*, Did lay the crowne of the Empire upon the ſacred table.

Sozomen. lib. 8. c. 7.
Nicephor. lib. 16. c. 8.

Indeed ſometime they called it an altar, but it was the Communion table : as *Chryſoſtome* having ſo named it an altar, yet afterward ſaith, *Ipſa menſa animæ noſtræ vis eſt*, The table it ſelfe is the ſtrength of our ſoule. *Auguſtine* ſaith, the Sacrament of the body and bloud of Chriſt, *in Dominica menſa præparari*, To be prepared in the Lords table, yet afterward in the ſame place hee calleth it an altar : They ſo termed it an altar, uſing the phraſe of the old Teſtament, becauſe it was a commemoration of that ſacrifice which was offered upon the altar of the Croſſe, prefigured by the altars in the Tabernacle.

Commentar. 1 Cor. 11.
Tractat. 26. in Evangel. Iohan.

Damaſus Epiſtol. 4. *Chorepiſcopi miniſterio presbyterorum contenti ſint, atque menſæ Domini participes tantummodo exiſtant :* Let the locall Biſhops be content to miniſter as Prieſts, and to be partakers onely of the Lords table : He ſaith the Lords table, not the Lords altar.

And that Churches are ordained for the word of God, prayer, and the Sacraments, we have evident teſtimony of Councels. *Synod. Moguntin. cap.* 40. *Templa orationis, divini cultus & Sacramentorum officinas, &c.* They call our Temples or Churches, the ſhops of prayer, the divine worſhip, and the Sacraments.

Colonienſ. part. 9. *cap.* 13. *Conſecratur templum, &c. ut ab omnibus pariter convenientibus Deo laudes ſolvantur, divinum verbum audiatur, ac eccleſiaſtica ſacramenta miniſtrentur :* The Church is conſecrate, that of all men aſſembled together, praiſe ſhould be rendred to God, the word of God heard, and the Sacraments of the Church miniſtred.

Yet further wee have the teſtimony of their owne law, *decret. p.* 1. *diſtinct.* 43. *c.* 5. *Oratorium hoc ſit, quod dicitur, &c.* Let the Oratorie bee that which it is called; neither let any thing elſe be there done, than that which agreeth to the divine Miniſterie : and in the ſame place, *cap.* 6. *In Oratorio præter orandi & pſallendi cultum, &c,* In the Oratorie beſide ſinging and praying, let nothing bee done, &c. *decret. part.* 3. *diſtinct.* 1. *c.* 21. *Ioannes : Eccleſias Arrianorum, &c.* The Churches of the Arrians, whereſoever you finde them, *divinis precibus & operibus conſecrato*, conſecrate to divine prayers and works, &c. By theſe Canons it appeareth, that Churches are eſpecially conſecrated and ordained for prayer.

Maſter *George Wiſeheart* holy Martyr : *Churches ſhould bee ſuſtained and upholden, that the people ſhould be congregate unto them, there to heare of God : for whereſoever is true preaching of the word of God, and lawfull uſe of the Sacraments, undoubtedly there is God himſelfe. Fox*, pag. 1270. col. 2. This then is the right and proper uſe of Churches, as we have ſeene.

Pag. 1157. 2. 2.

What the ancient end and uſe of Churches was. 1 *Euſebius* ſheweth, reckoning the publique actions of Chriſtians in their Eccleſiaſticall meetings, as *Orationes, Pſalmodiam, Participationem de myſteriis*

Lib. 10. c. 2, 3.

ſteriis gratiarum actiones; Prayers, ſinging of Pſalmes, partaking of the myſteries, giving of thanks, and he writeth of *Conſtantine*, that hee in the congregation, *cantare primus incepit, &c.* was the firſt that did ſing, prayed together with the reſt, *& conciones ſtans reverenter audiit*; And heard the Sermons reverently ſtanding, and being deſired to ſit, he would anſwer, that it was not meet to heare the doctrine of God negligently. *Chryſoſtome* calleth the Church, *Sedem doctrinæ*, the ſeat of doctrine.

Lib.4. de vit. Conſtantin.

Hom.2.in 2. & Ioann.

2 The ſame was the uſe of the Church of Alexandria, as Pſalmes, prayers, preachings: *Athanaſius, homil. de ſement. Theophil. Paſchal. lib.* 8.

3 Helvetia latter Confeſſ. chap. 22. *All exceſſe of apparrell is to bee abandoned from Churches and places where Chriſtians meet in prayer*: They are then the houſes of prayer and preaching, not for any externall ſacrifice.

4 See for the Latine Church, *Damaſus* before alleaged, and the Councell of Colen.

The ſecond Article, Whether Churches are more holy places in themſelves.

The Papiſts.

31. Error.

GOd (they ſay) rather dwelleth and is preſent in Churches than elſewhere: and therefore it is more available for a man, even to make his private prayer in the Church.

1 King.8.38.
Act.3.1.

Argum. 1. The Temple of *Salomon* was ordained even for the prayers of private men: and *Salomon* prayeth unto God that they might be heard: So *Anna* prayed in the Tabernacle, 1 *Sam.*1. And the Apoſtles went up to the Temple to pray: *Ergo*, prayers made in the Temple are more available; *Bellarm. cap.*4.

John 4.21.

Anſwer. 1. See what Jewiſh arguments here are: becauſe the Lord gave an eſpeciall bleſſing to his Temple amongſt the Jewes, that was the onely place for ſacrifices, and alſo a peculiar privileged place for prayer: therefore he will binde and tye himſelfe to ſome certaine place now. But our Saviour ſaith cleane contrarie unto the woman of Samaria, *The houre commeth when yee ſhall neither in this mountaine, nor in Ieruſalem worſhip my Father.* The prayers and ſacrifices of Chriſtians are now no more tyed and limited to places. 2 That was but a type unto the Jewes, that as then God would bee onely heard in his Temple: ſo his name is now onely truly invocated and called upon in his Church.

3 It is falſly alleaged that the Apoſtles went up, onely to pray, to the Temple: they went up at the ninth houre of prayer, when the people were accuſtomed to goe unto the Temple, that they might preach the Goſpell unto them.

Dan.6.10.
Luk.2.37.

Argum. 2. *Daniel* prayed with his window open Eaſtward to Jeruſalem, where the Temple was, *Dan.* 6. *Anna* departed not out of the Temple, but gave her ſelfe to continuall faſting and prayer: *Ergo*, private prayers are more available in the Church; *Bellarm. cap.* 4.

1 King.8.31.
Malach.1.11.

Anſwer. Firſt, the argument followeth not from the uſe of the Jewiſh Temple, to the practice of Chriſtians now: for wee deny not, but that there was an eſpeciall bleſſing promiſed to thoſe that prayed in the Temple of *Salomon*, according to the requeſt which hee made at the dedication of the Temple: *If any man pray in this place, then heare thou in heaven*: But now the propheſie of *Malachy* is fulfilled, that incenſe ſhould under Chriſt bee everie where offered unto God: this difference betweene the Temple of the Jewes and of Chriſtians, *Origen* maketh, *tract.*35. *in Matth. Vir quidem Iudaicus non dubitat de hujuſmodi, &c.* A Jew doth nothing doubt of this, that is, that one place is more holy for prayer than another, but he that is departed from Jewiſh fables to Chriſts doctrine, doth ſay that the place doth not make one prayer better than another.

Secondly, *Daniel* openeth not his window to Jeruſalem, in reſpect of the holineſſe of the place, but to make it knowne that he prayed to God that was there worſhipped, and to ſhew his confidence in Gods promiſes for their returne thither: *Anna* alſo continued in the Temple, as being the fitteſt place for her widdowes ſtate and ſolitarie life, being ſequeſtred from all human encumbrances, and in reſpect of the helps of religion by the ſacrifices and common prayers; not in regard of any inherent holineſſe there.

Gen.46.1.

Argum. 3. Our Doway Interpreters doe thus alſo reaſon for the holineſſe of Churches. 1 *Iacob* conſulted with God in Berſheba, where *Abraham* and *Iſaack* had confirmed by oath their league with the Kings of the Countrey, and erected altars, &c. whereupon they give this note, that God revealeth his will in holy places.

Exod.13.3.

2 *Moſes* was bid to put off his ſhooes, for the place was holy: whereupon they note in the margen, that reverence is to be ſhewed in going bare-foot to holy places, p. 160. and the ſame note they give, p. 202.

1 King.8.30.

3 Upon theſe words, when *they ſhall ſpread their hands in this place, &c. then heare thou in heaven*, they inferre, that places dedicated to Gods ſervice are more acceptable to him, p. 879.

Anſwer. 1. *Iacob* conſulted with God in Berſheba, becauſe it was in the utmoſt border of Canaan, and in his way into Ægypt, ſhewing his hope to returne thither againe. 2 God heard him there, as in many other places, becauſe he faithfully called upon him, not for any holineſſe of the place.

3 We read not in *Gen.*21. and 26. of any altars there built, but of the league made with the King of that Countrey by an oath, which was but a civill tranſaction.

2 The place was holy, becauſe of Gods viſible preſence at that time, and therefore *Moſes* for reverence unto God put off his ſhooes: ſo *Ioſhua* being by Jerico, was bid to put off his ſhooes, becauſe there the Lord ſhewed himſelfe as a man of warre: but this place was holy onely at this time, for afterward Jerico was accurſed, both the Citie and the ground thereabout: for *Eliſha* long after healed the waters of their bitterneſſe by caſting in ſalt. Ioſu 6.26. 2 King.2.20.

3 To the third objection anſwer is made before in the third argument.

The Proteſtants.

WE preferre publike prayers made by the congregation in the Church before private prayers, not becauſe of the place, but in reſpect of the congregation, whoſe prayers joyntly altogether are more fervent and effectuall than the prayer of one man: But if wee compare publike prayer with publike, and private with private, wee doubt not but that the one and the other being made in faith, may as well be heard out of the Church as in it.

Argum. 1. The promiſe of our Saviour is generall, *Whereſoever two or three are gathered together, I am in the middeſt amongſt them:* So S. *Paul*, *I will that men everie where lift up pure hands: Ergo*, they may be heard praying in faith in any place. Matth.18.20. 1 Timoth.2.8.

Bellarmine anſwereth, that the Apoſtle ſpeaketh of publike prayer which is done in the Church, as it may appeare by the beginning of the chapter, *verſ.*1. *I exhort that ſupplications, prayers, interceſſions be made, &c.* Which is underſtood of common and publike prayer; *Bellar. cap.* 4.

Anſwer. The Apoſtle ſpeaketh not onely of publike, but of private prayer alſo: Firſt, becauſe Kings, for whom the Apoſtle would have interceſſions made, are not onely publikely, but alſo privately to bee prayed for. Secondly, the Apoſtle would have them pray everie where: but in everie place there is not a Church to pray in. Thirdly, it is the ſame with that the Apoſtle ſaith elſewhere, *Pray continually:* which is underſtood of private prayer. 1 Theſſ.5.17.

Argum. 2. So our Saviour ſaith, When thou prayeſt, enter into thy chamber: hee ſaith not, goe to the Church. *Bellarmine* ſaith, hee entreth into his chamber that prayeth without vaine glorie, whether he doe pray ſecretly or openly. Matth.6.6.

Anſwer. Our Saviours words are plaine without allegorie, for hee ſpeaketh of ſhutting the doore of the chamber: and there is a manifeſt oppoſition betweene the Phariſies praying in the corners of the ſtreets, and the frequencie of people, and the others praying in ſecret. And whereas *Bellarmine* objecteth, that the ſhutting of the doore cannot literally bee underſtood, becauſe that Chriſt himſelfe prayed in the mountaines often, but in his chamber wee doe not read that hee prayed: the anſwer is ready: firſt, by ſhutting of the doore Chriſt underſtandeth praying in ſecret, as it is in the text, *God which ſeeth in ſecret ſhall reward thee openly:* Secondly, no marvell if Chriſt is not read to ſhut the doore, for he had no *houſe, nor place, where to reſt his head:* Thirdly, in that Chriſt prayed in the mountaine, but in the temple hee prayed not, but preached, it teacheth us that everie where our prayers are acceptable unto God. Luk.21.37.

Argum. 3. Our Saviour Chriſt ſaith, that under the Goſpell, neither in that mountaine, nor in Jeruſalem God will be worſhipped, but in ſpirit and truth. *Ergo*, the worſhip of God is not tied to any place. Iohn 4.21.

Bellarmine anſwereth, Chriſt ſpeaketh not of the place, but of the manner of worſhip: that is, that henceforth God would not be worſhipped after the manner of the Samaritans and Jewes: for afterward the Apoſtles prayed in the temple at Jeruſalem, *Bellarm. cap.* 4.

Contra. Firſt, our Saviour ſpeaketh both of the place and manner: for ſo the woman propoundeth the queſtion of the place of worſhip, *verſ.*20. *Our fathers worſhipped in the mountaine, and yee ſay that in Ieruſalem, &c.* And our Saviour anſwereth her accordingly, fitly, and appertinently to the matter: for otherwiſe the anſwer ſhould not be fitting, if the woman ſhould aske one thing, and Chriſt anſwer another. Secondly, *Bellarmine* ignorantly diſtinguiſheth that which is not to bee diſtinguiſhed, for to be addicted to a certaine place of prayer, is of, or belonging to the manner of prayer: wherefore Chriſt comprehendeth both in one ſpeech, that though prayer afterward might be made both in the mountaine and at Jeruſalem, yet they ſhould not pray with that opinion of holineſſe in the place, as before; as the Jewes and Samaritans did.

Auguſtine ſaith, *Quid ſupplicaturus Deo locum ſanctum requiris? &c. volens in Templo orare, in te ora: & ita age ſemper, ut Dei Templum ſis, ibi enim Deus exandit ubi habitat:* When thou art about to pray, what needeſt thou to go to any ſacred place? wouldeſt thou pray in the Temple or Church? ſee that thou be the Temple of God, and there the Lord will ſooneſt heare were he dwelleth. Lib. ſententiar. Auguſt. ſentent. 333.

Bernard hath an excellent ſpeech of this matter: *Habet ſanctitatem, ſed propter corpora veſtra, &c.* Your Churches are holy, becauſe of your bodies: as your ſoules are holy, becauſe of the ſpirit that dwelleth in you; your bodies holy, becauſe of your ſoules; ſo this houſe is holy becauſe of your bodies, &c. not in themſelves therefore are they holy, &c.

Concil. Conſtantin. 6. cap. 7. Singulis diebus quiſque duabus vicibus oret, &c. Everie day let everie man pray twice, morning and evening; in the Church, if he be in the Church: but hee that is in his journey, or upon any occaſion in the woods or fields, whereſoever the morning or evening ſeaſon findeth him, let him pray there, knowing that God is everie where preſent. Everie place therefore hath Gods preſence, and therefore is alike in it ſelfe ſanctified for prayer.

Gangrenſ. Concil. in ſubſcriptione. Omnem locum adificatum in nomine Dei honoramus, & congregationem in Eccleſia factam ob utilitatem communem recipimus: We doe honour everie place built in the name of the Lord, and do reverence or receive the congregation or aſſembly made in the Church, for the common utilitie,&c. Churches then are holy places and to be reverenced,becauſe of their holy uſe, and for the holy aſſemblies there made: the people aſſembled for divine exerciſes make the place holy, not the place the people. As it is ſaid of the Iſraelites, *Non propter locum gentem, ſed propter gentem Dominus locum elegit:* God did not chuſe the nation for the place, but the place for the nations ſake; *Concil. Aquiſgran. lib.2. cap.24.*

Likewiſe, *Cod.lib.3.tit.43.leg.2. Locus, in quo ſepelitur corpus, efficitur religioſus:* The place is made religious or holy for the buriall of the dead. If the preſence of the dead make the place holy, much more the aſſemblies of the living: wherefore the place is not holy of it ſelfe,but becauſe of the preſence.

Decret.p.2.cauſ.13.qu.2.c.15. Iuxta altare nemo ſepeliatur, That no man ſhould be buried neere to the Altar,&c. But if there were an inherent holineſſe in the Altar,it were an injurie to the dead to barre them from the more holy place.

I cannot here omit the notable ſentence of *Origen: Locum ſanctum in terris non requiro poſitum, ſed in corde, &c.* I doe not ſeeke an holy place in the earth, but in the heart: the holy place is rather ſo to be taken, *quàm ſi putemus ſtructuram lapidum, &c.* Than to thinke that the building of inſenſible ſtones is the holy place, *Hom. 5. in Levit.*

Maſter *Tindall* holy Martyr hath ſealed this truth: Chriſt taking away the difference of places, will bee worſhipped in everie place: Neither is there in his Kingdome one place holy, another prophane, but all places are indifferent, neither canſt thou more heartily & better beleeve,truſt,and love God in the Temple, at the Altar, in the Church-yard, than in thy barne, kitchin, vineyard, bed, &c. And to be ſhort, the Martyrs of Chriſt have honoured him in darke dungeons and priſons, *Fox*, pag. 1254. col.1.

Pag.1142. 2.26.

Hom.8.in 2. c. 1. Ep. ad Timoth. Hom.3. de incomprehenſib. Dei natur.

Now further. 1 *Chryſoſtome* ſaith that Chriſtians, *Minime alligatos ad certum aliquem locum:* are not tied to any certaine place as the Jewes were, *Sed omni loco orandum,* But that they may pray everie where: Yet he preferreth the prayer in the Church, as being more effectuall than domeſticall and private prayers, he preferreth them not for the holineſſe of the place, but becauſe of the congregation there aſſembled.

Harm. ſect.15. pag.466.

2 See before *Origen* for the African and South Church. 3 And *Bernard* before of the Latine Church.

4 The latter Confeſſ. of Helvetia, c.23. *We muſt not ſuperſtitiouſly tye prayer to any place, as though it were not lawfull to pray, but in the Church, &c.*

The third Article, Whether Churches and Temples may be dedicated to Saints.

The Papiſts.

56. Error.

THey nothing doubt, but as Churches may be conſecrated and dedicated to the honour of God, ſo they may be alſo unto Saints.

Argum. 1. The Temple of *Salomon* was not onely built for ſacrifices and prayer, but for the Arke of God alſo: as *David* ſaith to *Nathan:* Now I dwell in an houſe of Cedar trees, and the Arke of God remaineth within curtaines: But there is as great honour, yea and greater, due to the reliques of Saints: *Ergo.* it is lawfull to build temples unto them; *Bellarmine capite quarto.*

2 Sam.7.2.

Anſwer. 1. When you have a commandement to build Churches for reliques, as they had to build a Temple for the Arke, yee may be bold to doe it.

2 To build a Temple for the Arke was all one as to build an houſe for the Lord: for it was the Mercie-ſeat of God: it pleaſed the Lord to dwell betweene the Cherubims, there to ſhew evident tokens of his preſence. And whereas *David* conſulted to build an houſe for the Arke, the Lord doth thus anſwer him by his Prophet: Shalt thou build me an houſe for my dwelling? *verſ.*5. So the Temple was made in the honour of God, being made for the Arke. It was all one for the Arke to dwell there, and the Lord himſelfe to dwell there. This argument therefore maketh nothing for them.

The Proteſtants.

TO build Churches and religious houſes in the name and honour of Saints,and to make them Patrons and Protectors of thoſe places, and there to call upon them, and make prayers unto them, all which is defended by our adverſaries,we hold it utterly unlawfull, as tending to manifeſt impietie and idolatrie.

Argum. 1. No divine worſhip is to be given to Saints, therefore no Churches to be made in their names: for it is part of the divine worſhip to have Temples.

De Civitate Dei,lib.8.cap. ult.

Auguſtine ſaith, *Nos non Martyribus templa, ſacerdotia aut ſacra conſtituimus, quoniam non ipſi, ſed Deus eorum nobis Deus eſt:* We doe not ordaine Temples,Prieſthoods, or ſacrifices for Martyrs:

for not they, but their God, is both their God and ours, &c. None therefore is to have a Temple but God. But marke, I pray you, their diſtinction: They ſay that religious houſes, as they are Temples, are onely conſecrated to God, but as they are *Baſilica*, palaces, ſumptuous buildings, the ſelfeſame Churches may be dedicate to Saints. Like as (ſaith he) one and the ſame altar of ſtone, as it is an altar is conſecrated to God: and it may be alſo the tomb of ſome Martyr, and ſo alſo dedicate to the remembrance of the Martyr, *Bellarm. cap.* 4.

Anſw. If one and the ſame Church may bee conſecrate both to God and to ſome Saint beſide, I pray you who is the principall Patron of that Church? God or the Saint? You will ſay, I am ſure, God is. But I will prove the contrarie, becauſe it hath the name of the Saint: It is called by the name of Saint *Peter*, Saint *Paul*, or ſome other, not by the name of God. Thus they are not contented to make Saints Gods fellowes, but will even thruſt him out of place, giving unto Saints the honour of Gods houſe.

Secondly, the inſtance or example of the altar, which hee alleageth, cannot ſerve his turne. Firſt, ſuch altars of ſtone to be ſacrificed upon are not agreeable to the times of the Goſpell, the Church having alwayes of ancient time uſed tables, not altars, as I have ſhewed before out of S. *Auguſtine*, Error 54. And *Origen* thus witneſſeth of his times, *Veniente principe ſacerdotum, &c.* The Prince of Prieſts being come, the Prieſt in figure ceaſed, &c. the Temple made of ſtones is deſtroyed, to give place to the Temple made of lively ſtones: *effoſſum eſt altare, quod erat deorſum, &c.* the altar below was broken downe, becauſe the heavenly altar had appeared, *Tract.* 11. *in Matth.* Wherefore if Communion tables were in uſe, not altars, they could not ſerve for tombs or ſepulchres. Secondly, the uſe of altars being admitted, yet they ought not to bee made places of buriall: *Decret. part.* 2. *cauſ.* 13. *qu. c.* 15. *Prohibendum eſt ſecundum majorum inſtituta, &c.* Wee forbid according to the decrees of our Elders, that none be buried in the Church, *prope altare verò*, but neere unto the altar in no caſe. Thirdly, though it were a lawfull place for buriall under the altar, yet cannot the ſame place be conſecrate to the honour both of God and the Martyr; ſeeing God will not part ſtakes with any, or divide his honour.

Thirdly, this ridiculous diſtinction betweene a Temple, and a *Baſilica*, or palace, is contrarie to antiquitie: *Cod. lib.*8. *tit.*12. *leg.*20. *Baſilicam inauratam nullius imaginis obumbratione fuſcari, &c.* We forbid that the *Baſilica* be obſcured with the ſhadowing forth of any image. This law admitteth not the image of any in the Church; how then can the Church be conſecrate to any Martyr as Patron, whoſe image is not ſuffered to bee there? Here then *Baſilica* is taken for a Temple dedicate to the honour of God. And in the Councell of Wormes, Can. 48. it is forbidden, *ut nulla baſilica*, that no *Baſilica*, that is, Church, be dedicate in the name of the dead: *Ergo*, not of Saints departed.

See alſo what one of your owne writers ſaith: *Loca publica, &c. oratoria, tum Dominica Latinis, tum baſilica & eccleſia Græcis:* The publike places of prayer are called Oratories, and the Lords houſe of the Latines, of the Greekes *Baſilica*, &c. So that the one name of *Temple* is the Latine, the other of *Baſilica* is the Greeke, *Eſpenc. in* 1 *Timoth.* 39. *b.* Thus doth it appeare how full of trifling the Jeſuite is in his ſophiſticall diſtinctions.

Fourthly, and yet further let it be here remembred, that there were divers names given unto Churches, they were called either in reſpect of God to whoſe honour they were dedicated, *templa*, temples, as *Auguſtine* ſaith, *Nos martyribus noſtris, non templa ut diis, &c.* Wee doe not build temples to our Martyrs as unto Gods: or of the people there aſſembled, *Eccleſia*, Churches, as *Chryſoſtome*, *Nemo in Eccleſia, &c.* Let no man in the Church thinke of his family, &c. or of the exerciſes there uſed, *προσευκτήρια*, *Oratories*, places of prayer, as *Euſebius*: or of the largenes and greatnes, *Baſilica*, Baſilikes or Palaces, as *Auguſtine* ſpeaketh of a Baſilica, which a Catholike Biſhop recovered, *quam Donatiſtæ invaſerant*, which the Donatiſts had invaded: or of the memories of the Apoſtles it was called *Apoſtolium*, as a great Church at Conſtantinople, *Nicephorus*: or of ſome Martyr *Martyrium*, the Martyrie, as a temple built at Jeruſalem by *Conſtantine* was called the great Martyrie. Now the difference betweene *Baſilica* and the reſt, ſeemeth to be this: that the moſt ſpacious Churches and goodly buildings were called *Baſilica*, palaces, and the Martyrie might be a Chappell within it: as *Auguſtine* ſheweth, how the Martyrie of *Stephen* was within another temple: therefore *Bellarmine* is farre wide, to thinke that a temple, as it was called *Baſilica*, a palace, was dedicated to Saints.

Lib.22 de Civit. Dei, c.10.
Hom.1. in 1. c. Iob.
Lib.9. c.10.
Epiſt.50.
Lib.13.15.
Sozomen. lib.2. c.26.
De Civit. Dei, lib.22. c.8.

Argum. 2. How names are to bee given to places, wee cannot better learne than of thoſe ancient founders of names, the holy Patriarks: As *Abraham* calleth the mountaine *Iehovah-jireh*, The Lord hath ſeene. So *Iacob* giveth holy names to the place where he met the Angels, and where he wreſtled with the Angell, *verſ.* 31. They, as we ſee, gave holy and reverent names unto places, not made peculiar for Gods ſervice, but onely for civill uſe for the places to bee called and knowne by: how much more ought Churches and houſes of God to be called by his name?

Geneſ.22.14.
Geneſ.32.2.

We therefore conclude that Churches ought not to be erected in Saints names, to worſhip them thereby, and make them our Patrons, Mediators, and preſenters of our prayers: for this were great idolatrie: Even like as the Heathen called their temples by the names of their idols, *Venus*, *Iupiter*, *Diana*, and the like: Yet we refuſe not to call our Churches by the names of Saints, as they have been called of old, becauſe we are not inventors of names and termes, which inured by continuall cuſtome

can hardly be left. Wee uſe them only as civill termes to diſtinguiſh places by: if any otherwiſe uſe them for any religious purpoſe, they doe amiſſe. And yet wee deny not, but that the names of holy men may be ſafely remembred, by thankſgiving unto God for ſuch excellent inſtruments, and ſetting before our eyes their good example. And concerning the names which have beene ſuperſtitiouſly given in times paſt unto Churches and other places (though it were to bee wiſhed that they never had been ſo given) yet now we uſe them (ſetting apart all ſuperſtition) as civill names of difference, as
Act.28.11. S. *Luke* deſcribed the ſhip of Alexandria wherein they were carried, whoſe badge (ſaith he) was *Caſtor and Pollux*. In a civill matter of deſcription, he refuſeth not to uſe the names of the heathen gods. *Auguſtine* alſo giveth a good rule concerning ſuch names. He ſpeaketh of the names of dayes, which were called after the names of heatheniſh Idols, as the fourth day in the weeke, which we call Wedneſ-
In Pſal.93. day, was then called, and is yet in the Latine tongue, *Dies Mercurii*, *Mercurie* his day. *Sic dicitur à Paganis, & à multis Chriſtianis, ſed nolumus ut dicant, & utinam corrigantur ut non dicant, &c. melius de ore Chriſtiano ritus loquendi eccleſiaſticus procedit:* So is it called of the Heathen, and of many Chriſtians, but I would not have them called ſo, and I wiſh they were amended that they ſo ſpeake not, &c. for a Chriſtian kinde of ſpeaking beſt becommeth a Chriſtian. *Sed ſi quem forte conſuetudo contraxerit, &c. ſciat illos omnes, &c. homines fuiſſe:* But if cuſtome prevaile with a man ſo to ſpeake, let him underſtand that all they were but men whom the Heathen take for gods.

So ſay we, it were to be wiſhed that we had names void of all ſhew of ſuperſtition: but ſeeing for our ſpeaking wee muſt be ruled by cuſtome, let us know that thoſe Saints, by whoſe names places are called, are no Gods, nor Gods fellowes, nor Patrons, or Mediators for us, nor any way to bee worſhipped: but they are the fellow-ſervants of all faithfull Chriſtians, to be reverenced with a Chriſtian dutie of love, not a religious worſhip of ſervice.

Let us ſee the conſent of antiquitie: *Concil. Gangrenſ. can.5. Eccleſia, domus Dei, &c.* The Church is called the houſe of God: *Ergo*, not of any Saint. And in the ſubſcription of the Councell: *Omnem locum in nomine Dei ædificatum honoramus:* Wee doe honour everie place built in the name of God. It was the generall uſe of thoſe times, onely to build Churches to the honour, and in the name of God.

Concil. Vormatienſ. can.48. Vt nulla baſilica ſub defunctorum conſtructa nomine dedicetur: That no Church built in the name of the dead, or departed this life, ſhould be dedicated. But the Saints were ſometime living, and now are dead to the world, &c.

The holy Martyrs have ſealed this truth: *Iohn Lambert* alleageth out of *Auguſtine*, that the Angels will not wee ſhould build any Churches in reverence of them, but would that with them wee
Pag.1010.2.25. ſhould honour the originall maker and performer of all, *Fox*, pag.1108.

Maſter *Tindall* holy Martyr: To build a Church in the honour of our Lady, or any other Saint is
Pag.1137.1.20. in vaine, they cannot help us, *Fox*, pag.1247. col.2. artic.10.

Though when ſuperſtition began to encreaſe, Temples were dedicated to Saints, yet the more ancient uſe was to devote them to the honour of Chriſt.

1 As *Conſtantinus* built a Temple at Hieruſalem dedicated to the [a] Saviour of the world: there was [b] another built in memorie of the reſurrection.

2 [c] *Athanaſius* writeth how the Jewes at Berytum being converted to the Chriſtian faith, did conſecrate their greateſt Synagogue to the honour of Chriſt their Saviour.

3 [d] At Florence there was a Temple built in the name of the Saviour.

4 Confeſſion [e] of Wittemberg, they alleage that ſaying of *Auguſtine* ſubſcribing thereunto: *Neither doe we conſecrate Temples, Prieſthoods, rites, ſacrifices unto the ſame Martyrs, ſeeing not they, but their God is our God.*

[a] Euſeb. lib.4. de vita Conſtantin.
[b] Evagr. lib.2. c.5.
[c] Athanaſ. lib. de paſſion. Domin.
[d] Antoninus 16. c.12.
[e] Harm. ſect. 2. pag.46.

The third part, Of the adorning and beautifying of Churches.

The Papiſts.

59. Error. THe Temples and Churches of Chriſtians they would have built in the moſt ſumptuous and coſtly manner; yea, in beautie to exceed the palaces of Princes, with ſilver, gold, ſilke, velvet; to be decked and adorned, *Bellarm. cap. 6.*

Argum. 1. The Tabernacle of the Jewes was of exceeding beautie: the curtaines thereof, of ſilke; the veſſels, even to the ſnuffers for the lamps, were of gold: the Prieſts garment had a breaſt-plate of gold, ſet about with precious ſtones: Therefore why ſhould not the Temples of Chriſtians bee in like ſort adorned and ſet forth? as *Iſay* propheſieth, that the glorie of Lebanon ſhall come, the
Iſai.60.13. Firre, Olive, and Box tree to beautifie my Sanctuarie, which is literally to bee underſtood, *Bellarmine ibid.*

Anſw. Firſt, if the Jeſuite had turned his argument and reaſoned thus: The Temple of the Jewes was gorgeous, and ſumptuous, and beautifull to the eye: therefore Churches of Chriſtians ought not to be ſo now; hee had reaſoned much better: for their ſerving of God was externall; now God will be worſhipped in ſpirit. All things were done unto them in types and figures: the outward glorie of their Temple was a lively figure of the ſpirituall beauty of the Church of Chriſt. Secondly, where you would have the Prophecie of *Iſay* to be literally underſtood, you have made a good argument for the Jewes : for then they ſhall have their Sanctuary reſtored againe, which the Prophet ſpeaketh of by name. Thirdly, if that place of *Iſay* have a literall ſenſe, why not that alſo, I will lay thy ſtones with Iſai.54.10. Carbuncle, and thy foundation with the Saphires : I will make thy windowes of Emeraulds, and thy gates ſhining ſtones? Say alſo that this ſhall be literally performed : and ſo according to this groſſe ſenſe, the Prophecie of *Haggie* ſhall alſo be fulfilled ; The glory of the laſt houſe ſhall be greater than Hag.2.10. the firſt. But I think you never ſaw Church built in this goodly manner, in beauty ſurpaſſing the Jewiſh Temple, nor never ſhall.

Argum. 2. The widow is commended for caſting into the offerings of God all ſhe had. The Luke 21.3. woman that beſtowed the precious ointment upon Chriſt, is ſaid to have done a good work : *Ergo*, by the ſame relation it is a good work to beſtow ſumptuouſly upon Churches, which are the houſes of God, *Bellarm. ibid.*

Anſw. Firſt, the argument doth not follow, for the body of Chriſt is more worth than ſtones, and the offerings of the Altar of more value, than the tiles of the Church : if extraordinarie coſt be fit to be beſtowed upon the one, it is not ſeemly for the other. Secondly, the widow caſt in all ſhe had, and would ye have men alſo to beſtow all they have upon ſtone wals? Chriſts example is extraordinarie, and it was once done for his buriall: how then can you draw an extraordinary preſident to an ordinarie practice?

The Proteſtants.

THat the Churches of Chriſtians, and places of prayer, ought decently to be kept ; yea, and with convenient coſt and ſeemly beauty to be built and repaired, and Church veſſels with other neceſſary furniture, to be of the beſt, not of the worſt ſort, we doe both commend it, and practiſe it : the Civill law ſaith, *Ornare ſepulchrum, non eſt prohibitum* : It is not forbidden to adorne a ſepulchre. *Cod. lib.3. tit.43. leg.7.* much leſſe a Church. And we learne by the example of our Saviour (that caſt Mark.11.15.16. out of the Temple ſellers of Doves and money changers, and would not ſuffer them to carry veſſels thorow it) that the houſe of prayer ought to be reverently regarded: but yet it followeth not, that ſuch immoderate and exceſſive coſt ſhould be beſtowed upon the wals of the Church and idols, to garniſh and beautifie Idolatry, and poore people in the meane time to want. A Matrone ought to goe comely and decently apparelled, though not tricked up with the jewels and ornaments of an harlot.

Argum. 1. Our Saviour Chriſt reproveth the Scribes and Phariſees, becauſe they drew the people to be good unto the Altar, and to beſtow largely upon them, and ſo leave their parents helpleſſe. And Math.15.5. he often doth inculcate that golden ſaying, I will have mercy and not ſacrifice : It is better to ſuccour the living temples of God, which are the bodies of his poore children, than to beſtow ſuperfluous coſt upon dead temples of ſtone.

Argum. 2. Chriſt alſo doth rebuke them, becauſe like hypocrites they did garniſh the ſepulchres of the Prophets, and yet perſecuted their doctrine. So all popiſh Phariſees are worthy of blame, that Math.23.29. take greater care in garniſhing the Temples and Tombes of the holy Apoſtles and Martyrs, than they doe in ſetting forth their holy doctrine, and preaching the Goſpell, nay they doe contemne, perſecute, and hate that doctrine, for the which thoſe holy men died: ſo that this proverbe was very well deviſed of them; *In times paſt we had golden Prieſts and wooden Cups, now we have wooden Prieſts and golden Cups.*

Argum. 3. Chriſt in the day of judgement ſhall condemne the wicked, for omitting the works of mercy, as *Math.*25. becauſe they did not feed and clothe the poore, &c. he ſaith not, becauſe they did not beſtow gold and ſilver upon Churches.

Bellarmine anſwereth, that the leſſe ſinners are there remembred, whereby it is gathered that the greater ſinners ſhall be much more puniſhed : Chriſt ſaith not, Goe into hell fire becauſe ye oppreſſed the poore, but becauſe ye did not cheriſh them : yet if this be a ſinne, the other much more ; ſo if he be damned, that gave no almes, much more he that did not build, or repaire the Church : *cap.6. in fine.*

Contra. Firſt, Is it true then in Popiſh Divinity, that he that buildeth not a Church, that is able, ſhall be damned? if this were ſo, or men could be ſo perſwaded, we ſhould have Churches enow, and too many : and I think many a Pope-Catholike man amongſt themſelves, hath not beene a builder of Churches. Againe, it is moſt abſurd to ſay or think, that not to repaire a Church with ſuperfluous coſt, is a greater ſin, than not to refreſh a man ready to die : for the one is a living member of Chriſt, the other is but a dead ſtone : he may be aſhamed to broach ſuch ſtuffe. Thirdly, it is no ſinne at all not to beſtow princely coſt in garniſhing of a Church (for moderate and ſeemly coſt, we ſpeak not againſt) much leſſe a greater ſinne.

Auguſtine ſaith, *Non dixit templum ſanctum tuum mirabile in columnis, mirabile in marmoribus, &c.* He ſaid not thy temple is wonderfull in the pillars or marble, but in righteouſneſſe : *in Pſal.64.*

Bernard in his time much complained of the ſuperfluous coſt that was beſtowed upon Churches : *Dominum Dei decet ſanctitudo, qua non tam politis marmoribus, quam ornatis moribus delectatur : &*

parat

Apolog. Bernard.

2 Cor.5.7.

puras magis diligit mentes, quam ſuperauratos parietes: Holineſſe becommeth Gods houſe, which is rather delighted with unpolluted manners, than poliſhed marble: with pure wits rather, than painted and gilded wals: *ad milites templi, cap.* 5. Againe, ſaith he: *Omitto oratoriorum immenſas altitudines, immoderatas longitudines,&c.* I omit to ſpeak of the exceſſive height of their Oratories, the unreaſonable length, the ſuperfluous breadth, the curious paintings: *Quæ dum orantium in ſe retorquent aſpectum, impediunt affectum, & mihi quodammodo repraſentat antiquum ritum Iudæorum:* Which while they draw unto him the ſight or aſpect of him that prayeth, doe hinder his affection, and doe ſeeme to me to repreſent the old rite of the Jewes,&c. If *Bernard* had lived in theſe late popiſh times, I think, he ſhould have beene talked withall for his ſpeech: he ſaith contrary to *Bellarmine,* who untruly affirmeth, that the gorgeous ornaments of Churches doe ſtir up devotion, and not hinder it: whereas Saint *Paul* alſo ſaith, *We walke by faith, not by ſight.* Whereupon it may be inferred, that the ſight of the eye doth hinder the faith of the heart.

Zepherinus Biſhop of Rome thought he had done enough, when he brought glaſſe veſſels into the Church for the uſe of the Sacrament, in ſtead of wooden. But when *Vrbanus* after him, for glaſſe veſſels gave them ſilver, it was then thought, that nothing could be added: but now gold upon gold, pearles, precious ſtones, and all the coſtlineſſe that may be, is thought too little to adorne the popiſh Maſſe: Wherein they forget the ancient decree of *Euſebius* Biſhop of Rome, *Non in ſerico panno, aut tincto, ſed puro lineo ſacrificium altaris conſecretur:* That the ſacrifice of the Altar, (for ſo ſignificantly they call the Sacrament of the Lords body) ſhould not be conſecrate in ſilke, or ſtained or coloured cloth, but in pure and plaine linnen.

*Cod.lib.*1.*tit.*5.*leg.*17.*Inſt.* It is made lawfull for the redeeming of captives, to ſell the ornaments, veſſels and veſtments of the Church: and this reaſon is given, *Quia non abſurdum eſt, animas hominum quibuſcunque veſtimentis præferri:* It is not abſurd to preferre the ſoules of men before veſſels and veſtments whatſoever: *Ergo,* it is a better work to clothe the naked, than to hang a Church,&c.

Likewiſe, *Decret.part.*2.*cauſ.*12.*qu.*2.*cap.*70. *Aurum ſacramenta non quærunt.* The Sacraments need no gold. Againſt ſuperfluous ornaments there is extant the decree of *Clemens* 5. *Clemen.* 1. *lib.* 5. *tit.*11.*c.*1. *Deus ad animum ſibi miniſtrantium reſpicit principaliter, non ad manum:* God chiefly reſpecteth the minde of him that miniſtreth, not his hand: neither will he be ſerved with ſuch veſſels and inſtruments, as are not agreeable to the condition of thoſe which ſerve him, &c. Superfluity, coſtlineſſe, or curioſity in Church veſſels is not ſeemly,&c. Likewiſe, *Extrau. com. lib.*1. *tit.*5.*c.*1. *Ioannes* 22. decreed againſt the begging Friers, *Quod plures campanas,* becauſe they had many bels in their Churches, that from henceforth, they ſhould have but one: yet of all other ſuperfluous ornaments, ſome ſuperfluous coſt in a ring of bels ſeemeth to be more tolerable.

Hagg.1.4.

Mark.7.11,12.

Churches we grant are in decent manner to be maintained, not to be ſuffered to goe to ruine, or no better kept, than barnes or ſtables: the Iſraelites were reproved for making themſelves ſieled houſes, and to ſuffer Gods houſe to lie waſte: But notwithſtanding immoderate and exceſſive coſt is not commendable, to garniſh the Temple of ſtones with gold and ſilver, and to ſuffer the living members of Chriſt to want: as our Saviour reproveth the Scribes and Phariſees for moving the people to inrich their altars, while they ſuffered their parents to want.

Tom.2.Homil. de Nativit.

Homil.6.in 1 Timoth.c.2.

1 *Chryſoſtome* miſliketh not, that coſt ſhould bee beſtowed upon the Church, as hee maketh mention of a manger made of ſilver at Conſtantinople, to repreſent the cratch where Chriſt lay, *neque condemno eos, qui in templo fecerunt vaſa:* neither doe I condemne thoſe which have made veſſels of gold, &c. yet he more commendeth almes to the poore, and therefore adviſeth every one before he goe to prayer, to ſet ſomewhat apart for the poore: and perſwadeth, *non eſſe ſine eleemoſyna orationi vacandum,* that one ſhould not give himſelfe to prayer without ſome almes. *Epiphanius* finding in a Church a picture in a cloth, counſelled it to be taken downe, and ſome poore mans body wrapped in it: *Epiſt. ad Ioann. Hieroſoly.*

2 See for the Africane Church *Auguſtine* cited before.

Harm.ſect.15. pag.465.

3 Confeſſion of Helvetia the latter, *chap.*22. *Let all things be ordered, as is moſt meet for comelineſſe, neceſſity, and godly decencie, that nothing be wanting which is requiſite for rites and orders, and the neceſſaries of the Church,&c.* And a little after, *The true ornament of Churches doth not conſiſt in yvorie, gold, and precious ſtones, but in the ſobriety, godlineſſe and vertues of thoſe which are in the Church.*

Cauſ.12. qu.2. cap.71. ex Hieron. ad Nepotian.

4 Beſide the teſtimony of *Bernard,* before alleaged, there is a moſt direct and pregnant place, which *Gratiane* hath collected out of *Hierome: Multi ædificant parietes & columnas Eccleſiæ ſubſtruunt, marmora nitent,&c.* Many doe raiſe wals, and ſet under the pillars of the Church, which ſhine with marble, the roofe gliſtereth with gold, the Altar with precious ſtones is garniſhed, and in the meane time there is no choice of the Miniſters of Chriſt: neither let any oppoſe the rich Temple in Judea, the Table, Candleſtick, Cenſors,&c. and other things made of gold: then thoſe things were allowed of God, when the Prieſts offered ſacrifices,&c. though all thoſe things went before in figure,&c. but now ſeeing *pauper Dominus,* our poore Lord, hath dedicated the poverty of his houſe, let us beare the croſſe, *& divitias lutum putavimus,* and wee ſhall think riches to be duſt.

Walfridus ſaith, *Longe ſatius eſſe pauperibus ſubvenier,&c.* It was better to helpe the poore, than to adorne Church wals: *lib.de offic.& ritib.c.*14. *Petrus de Aliaco* complaineth of the multitude of Temples in his book of the reformation of the Church exhibited to the Councell of Conſtance,&c.

The

The fourth part of the Dedication of Churches.

The Papiſts.

58. Error.

THe ſuperſtitious Dedication of their Churches, with the annuall memories thereof, they would warrant by the example of our Saviour Chriſt, who was preſent at the feaſt of the Dedication, which was inſtituted by ***Iudas Macchabeus.*** *Ioh.* 10. 22. and by his preſence allowed it, *Rhem. in eum loc.* John 10.22.

Iacob alſo conſecrated the Altar with oyle, before the times of the law, and called it the houſe of God: and under the law ***Moſes*** did conſecrate the Tabernacle, and the Altar with oyle, *Exod.*14. *Bell. c.* 5. The ſame things are objected by the Doway tranſlators, as that of ***Iacob.*** P. 44. and of ***David,*** ſanctifying of things to the uſe of the Temple, 1 *Chron.*26.25.

The Proteſtants.

FIrſt, a thankſgiving to God for the reſtitution of the temple after the holy profanation thereof, is a thing approved by Gods law, but it is not neceſſary to keepe a yeerely memory thereof: for neither was there any ſuch inſtituted by ***Ezechiah,*** after the profanation of the Temple by ***Achaz*** and ***Vrias***; nor by ***Ioſias,*** after the ſame had beene moſt horribly polluted by ***Manaſſes*** and ***Amon***; nor by ***Zorobabel, Eſdras,*** or ***Nehemiah,*** after it was reedified, when it had beene utterly deſtroyed by the Chaldees.

Againe, it was moſt abſurd, that by the example of ***Iacob,*** and ***Moſes,*** he pleadeth for the reſtitution of Jewiſh Ceremonies: for Saint ***Paul*** ſaith, theſe were ſhadowes of things to come, but the body is in Chriſt. The body therefore being come, the ſhadow vaniſheth: he might by the ſame reaſon as well bring in Jewiſh ſacrifices, becauſe *Iacob* before the Law, & ***Moſes*** under the Law offered ſacrifices; but herein I refuſe not the triall of your owne law, ***Decret.part.2.cauſ.12.qu.2.cap.71. Tunc hæc probabantur à Domino, &c.*** Then theſe things were allowed of God (ſpeaking of the ornaments of the Tabernable) when as the Prieſts offered ſacrifice, &c. all theſe things went before in figure &c. So may we ſay of oyle, ſalt, ointment, hyſſope, with other ceremonies of the Jewes: what have we to doe with them now? they were as handmaids to wait upon the externall ſacrifices, which being aboliſhed, they alſo ſhould ceaſe. Coloſ.2.17.

Davids ſanctifying of theſe things, was but a dedicating of them to the ſacred uſe of the Temple: there is no mention of rites, ceremonies, curioſities uſed in this Dedication: and their owne marginall note ſaith no more: ***things are ſanctified by deſignation to holy uſe:*** and though they would have ſhewed here ſome ceremonious ſanctification, thoſe were the times of the Law, which would beare them out in ſuch obſervances, which beſeeme not the Goſpell.

Your popiſh hallowing of Churches hath nothing like unto it, but the name: for you uſe a number of fooliſh ceremonies, and many of them groſſe ſuperſtitions, in the Dedication of your Churches.

Firſt, there are twelve Croſſes painted round about in the Church, and twelve burning Lampes ſet over againſt every one of them, one againſt one: hereby (ſay they) the twelve Apoſtles are ſignified, that by the preaching of the Croſſe gave light to the whole world. 2 They uſe oile in anointing their Altar, and other veſſels, ſhewing hereby that they are conſecrate to holy uſes. 3 They ſprinkle water, burne incenſe, ſet up Taber light: this ſheweth (ſaith the Jeſuite) that the place is conſecrate to praier, and other holy actions. 4 They ſprinkle aſhes round about the Church, and write in the floore the Greeke and Latine Alphabet from one ſide of the Church to the other. This betokeneth (ſay they) the preaching of faith, which is the foundation and ground of all righteouſneſſe, which was firſt taught in the Greek and Latine tongue. 5 They beat upon the Church doore, and call upon Saints and Angels: that is, (ſay they) to command Satan to depart, ***Bellar.cap.5.***

Firſt, they offend in the number of their fooliſh ceremonies, exceeding herein the manner of the Jewiſh dedication: ſo that unto them it may be ſaid, as ***Paul*** to the Galathians; how turne you again to impudent and beggerly rudiments? Galath.4.4.

Secondly, they have no warrant for their frivolous ſhadowes and ſignifications: which are but ſhadowes of things to come, but the body is in Chriſt: we have the body, what need any more ſhadowes? Chriſt will not now be worſhipped with croſſes, aſhes, characters, candle-light, and ſuch apiſh toyes. Coloſſ.2.17.

Thirdly, ſome of theſe ceremonies are impious, and ſacrilegious: the invocation of Angels and Saints, is a robbing of God of his honour, who onely is to be prayed unto.

Auguſtine ſaith of ſuch inventors of new rites and ceremonies, ***Ipſam religionem, quam pauciſſimis & manifeſtiſſimis celebrationum ſacramentis liberam eſſe voluit, &c. ſervilibus oneribus premunt:*** they cumber religion with burdenſome ceremonies, which the mercy of God hath made free with a few Sacraments. Epiſtol.119.

Neither hath this ceremonious rite of dedicating Churches, any ſuch ſignification as the Jeſuite ſetteth downe, to be applied to the materiall Church: but as ***Bernard*** ſaith: ***In nobis ſpiritualiter im-***

pleri neceſſe eſt,quæ in parietibus viſibiliter præceſſerunt: It muſt neceſſarily be in us ſpiritually fulfilled, which viſibly is done to the wals: *de dedicat.eccleſ.ſerm.*1.

*Concil.Colonienſ.part.*9*.cap.*11. *Docendus eſt populus dedicatione eccleſiæ ſignificari dedicationem Eccleſiæ catholicæ,ac cujuſlibet hominis Chriſtiani,quâ dedicatur Deo.* The people muſt be taught,that by dedication of the Church is ſignified the dedication of the whole Catholike Church, and of every Chriſtian man,whereby he is conſecrate to God.

Euſeb.lib.4. de vit. Conſtanti. Athanaſ.Apolog.2. Sacsan. Elucid. c.2.err.8.

What was the ancient manner of dedicating of Churches,ſhall further appeare. Firſt, as when *Conſtantine* dedicated the Church of our Saviour at Jeruſalem,he diſtributed money and garments among the poore, and gave great gifts to the Church, the Biſhops *precib. & concionib. decorarunt:* did with prayers and preaching adorne that feſtivall aſſembly: the Muſcovites at this day make ſmall account of the Romane manner of conſecrating and hallowing of Churches.

Athanaſ. Apolog. ad Cōſtāt. Harm.15.p.465

2 Such was the faſhion alſo in the South Church,as *Athanaſius* writeth of *Alexander* Biſhop there, that he did celebrate the dedication of the Church,which he had made,*per conventus laudes & gratias Deo canentes:* by aſſemblies ſinging praiſe and thanks unto God.

3 *Confeſſ.*latter of Helvetia: *c.*22.*As we beleeve that God doth not dwell in Temples made with hands; ſo we know,that by reaſon of the word of God,and holy exerciſes therein celebrated, places dedicated to God, and his worſhip are not profane,but holy,&c.* they are conſecrated by the holy exerciſes therein uſed.

Tom.3.diſp.61. ſer.2.

4 *Suarez* a Jeſuite telleth us, *poſſit interdum Oratorium per ſimplicem voluntatem, & Eccleſia per ſimplicem benedictionem,* ſometime an Oratory by the ſimple intention of the will, and a Church by a plaine benediction,may be deſtined for the miniſtery of ſacred things.

The fifth part, Of things hallowed and conſecrate for Churches.

The Papiſts.

59.Error.

THey maintaine their ſuperſtitious and popiſh bleſſing with the Croſſe,the hallowing of wax,fire, palmes, aſhes, holy bread, holy water, ſalt, oile, and ſuch like: which have power, as they would beare us in hand,to drive away diſeaſes and evill ſpirits, *Rhemiſt.annot.* 2 *Tim.*4.*ſect.*12,13. *Bellarm. lib.*3.*cap.*7.

1 Tim.4.5.

Argum. 1. Firſt, for the hallowing of theſe creatures to holy uſes, and making of them actually holy, they alleage that ſaying of Saint *Paul:* Every creature of God is good, and is ſanctified by the word of God and prayer: *Ergo,* theſe creatures may be ſanctified to holy uſes, as the water alſo in Baptiſme, and bread and wine in the Euchariſt: for the Apoſtle ſpeaketh not here onely of the common benediction of meats, but of a more high and exact applying of creatures to holy uſes, *Rhemiſt.*

Anſw. S. *Paul* here ſpeaketh onely of the common and ordinary uſe of Gods creatures, as of meats and drinks for every mans private uſe: and he ſheweth how they are ſanctified by the word of God, which permitteth unto the faithfull the free uſe of them; and by prayer: not that they are uncleane by nature, but by pollution of ſin; and by this meanes are made holy and cleane. Secondly, we confeſſe alſo, that ſome things ſet apart for the ſervice of God, are more ſpecially called holy, as the Arke, Altar, and Temple: but it is not lawfull to ſever what creatures we will from the common uſe, and conſecrate them to the ſervice of God, but ſuch as are appointed by his word; as water in Baptiſme, and bread and wine in the Lords Supper have the warrant of Gods word, as none of your popiſh trumpery have: neither are theſe creatures ſo conſecrate holy in themſelves, to conferre or impart their holineſſe to other things,but are ſo called in reſpect of the holy uſe,for the which out of the word of God they are appointed.

Num.5.22.

Argum. 2. For the efficacie and power of theſe hallowed things, they thus reaſon. The bitter water given to the adulterous woman cauſed her thigh to rot, if ſhe were guilty, otherwiſe it made her fruitfull. *Eliſæus* healed the bitter water with caſting in ſalt: the Apoſtles healed the ſick with anointing them with oile, *Rhemiſt. Bellarm. ibid. Ergo,* theſe ſanctified creatures may doe the like.

Anſ. Firſt,the bitter water of it ſelfe had not that power,but by vertue of that oath,with the which the woman was charged. Againe,it hath the warrant of the word,as yours have not. Secondly,*Eliſæus* and the Apoſtles had the ſpirit to work miracles,ſo have not you: and they might have done that they did without any ſuch meanes. Againe,it was common ſalt,and ordinary oile which they uſed,not bleſſed before,after your popiſh manner.

Pag.412. Numb.5.22. 1 Sam.21.4.

Argum. 3. Our Doway men doe here alſo come in with their part: and object the ſame place, *Numb.*5.22.giving this marginall note: *water ſanctified by ſpeciall acts,is called holy-water,and ſerveth to holy uſes,p.*332.Likewiſe by that place where the high Prieſt ſaith to *David.I have no common bread at hand, but onely holy bread,* they inferre the diſtinction of common and holy bread: ſo they would prove the ceremony of aſhes,becauſe the Lord ſaith to *Adam: duſt thou art,Page* 12. and *pag.* 32. and holy oile by *Iacobs* powring oile upon the ſtone,&c.*Gen.*28.18.*p.*90.

Anſw. Firſt,the ceremonies before and under the Law are no patterne for the rites to be uſed under the Goſpell: ſuch are the bitter water and holy bread, oile and the like, S. *Paul* giveth us a rule for ſuch ceremonies of the law: which are ſhadowes of things to come, but the body is Chriſt: the body then being come, there is no more uſe of the ſhadow. I would oppoſe againſt them their owne note: as upon the 11. of *Leviticus p. 284. Chriſtians are not bound to the obſervances of the old Law, but to that which they ſignified*: and againe upon *Ioſh.1.11. prepare ye victuals*, they make this marginall note: *they might beſide Manna, which yet ceaſed not, provide other meat, prefiguring that in the Primitive Church, it ſhould be lawfull to uſe legall ceremonies with Evangelicall rites for a time till the old Law were buried with honour*: *pag.*471. Themſelves then are witneſſes that now legall ceremonies ſuch as theſe be, are not to be uſed together with Evangelicall rites.

The Proteſtants.

FIrſt, we hold that no ſuch things ought to be ſeparated for holy uſes, becauſe they have not the warrant of the word of God: for all things that are ſanctified, are ſo ſanctified by the word of God and prayer, 1 *Timoth.*4.5. But they have not the word of God for their warrant, neither doe they uſe any prayer of faith, but a ſuperſtitious kinde of croſſing. *Nadab* and *Abihu* were conſumed with fire, becauſe they offered ſtrange fire, not taken from the Altar: that is, they preſumed of their owne authority, without Gods commandement, to conſecrate a ſtrange element to Gods ſervice, and were puniſhed, *Ergo*, it is dangerous without Gods word, to conſecrate any ſuch things. Levit.10.1.

In conſultat. Caſſander in præfation. thus we reade: *Siquidem ceremoniis ſuccreverit, ex quo ſuperſtitio cauſari poſſit, illud tollatur*: If any thing have growne by the ceremonies of the Church, which may give occaſion of ſuperſtition, let it be removed. But ſuch are popiſh rites and ceremonies: *Ergo, &c.*

See the confeſſion of the holy Martyr: *Iohn Fortune*, being asked what he ſaid to the ceremonies of the Church: anſwered by the words of our Saviour Chriſt, *All things that are not planted by my heavenly father, ſhall be plucked up.* And againe, *In vaine doe men worſhip me with mens traditions and commandements.* Chriſt openly rebuked the Scribes, Phariſees, Prieſts, for making Gods commandement of none effect, to ſupport their owne tradition. The Biſhop of Norwitch replied; Thou lieſt, there is not ſuch a word in all the Scriptures, *Fox pag.* 1919. So cunning were theſe Popiſh Biſhops in Scripture. Matth.15.13. Mark.7.7.

Concerning the ſprinkling and waſhing with holy water, *Auguſtine* thus writeth of the ſame or like cuſtome of waſhing: *Ne ad ipſum Baptiſmi ſacramentum videretur pertinere, multi hoc in conſuetudinem recipere noluerunt: nonnulli de conſuetudine auferre non dubitarunt*: Many would not receive that cuſtome, leſt it ſhould ſeeme to be another Baptiſme: and ſome have not doubted cleane to take it away. Epiſtol.119. cap.18.

I will object againſt them a conceit of one of their Popes: *Innocent.* 3. who decreed, that, *Oleum non conſecratum, &c.* Oyle not hallowed or conſecrated may be mingled with hallowed oyle, in the dedication of Churches; *Decret.Greg.lib.*3.*tit.*40.*c.*3. Thus we ſee that they themſelves hold not alwayes the conſecrating of theſe toyes neceſſary.

Secondly, though ſuch things were rightly hallowed, yet have they no ſuch power: Chriſt ſheweth the way, whereby evill ſpirits are chaſed away; by prayer and faſting. And therefore to conjure creatures, to expell Satan, without the word of God, is no better than a kinde of Magick and enchantment. Mark.9.29.

Synod. Moguntin. c. 39. *Paſtores ſedulo doceant effectus, qui inde petuntur, non ipſarum rerum efficaciæ, ſed divinæ virtutis operationi, per fortiſſimi nominis Domini invocationem tribuendos eſſe*: Let the paſtors diligently teach, that the effects (of theſe ceremonies of holy bread, holy water, &c.) are not to be aſcribed to the efficacie of the things themſelves, but to the working of the divine power, by calling upon the moſt powerfull name of God: *Ergo*, theſe hallowed things have no ſuch power of themſelves.

Thomas Hankes holy Martyr hath put to his ſeale: who upon theſe words, *Act.*19. *God ſo wrought by the hands of Paul, that there went partlets and napkins from him, &c.* which gave health; inferreth that it was God that wrought, not the ceremonies, *Fox pag.* 1588. If theſe ceremonies wrought not of themſelves warranted by the Apoſtles, much leſſe ſuch as are invented by men.

Concerning ſuch Jewiſh ceremonies, the ancient writers thus delivereth their opinions: 1 *Baſil* ſaith, *corporalis legis obſervatio in adventu Chriſti abolita eſt, figuris ad veritatem tranſlatis*: the corporall obſervations of the law are aboliſhed in Chriſts comming, the figures being tranſlated into the verity, &c. ſuch are the waſhing with water, which at this day the Muſcovites doe every day ſprinkle themſelves withall *ritu Iudaico* after the Jewiſh manner: and therefore the Romaniſts themſelves do note this as one of their errors: And they to requite the Latines againe, doe neither allow of chriſme nor any other thing, hallowed or conſecrated by them of the Latine Church, but hold that the Patriark onely of Conſtantinople, hath power to conſecrate ſuch things. Pag.1443.1.18. Libr.de ſpirit. ſancto. Append. error. Muſc.error.17.

2 In the South Church the ancient doctrine was, that of the precepts of the Law, ſome muſt bee kept corporally, ſome ſpiritually, corporally as *thou ſhalt not commit adultery, thou ſhalt not kill, &c. but to circumciſe*, to keepe the Sabbath, to kill a lambe, to eat unleavened bread, and ſuch like, *tantum ſpiritualiter*, onely ſpiritually: *Maximus Alexandrin.* Sacran. Elucid. c.2.err.11.12. Lib.2.de charit.c.86.

3 Wit-

Harm.ſect.16. pag.204. 3. Wittenberg, *artic.* 29. *Whereas water is conſecrated, by the ſprinkling whereof veniall ſins are taken away, and devils driven away, and whereas ſalt is alſo conſecrated to make things wholeſome, which otherwiſe are unwholeſome, it ſeemeth neither to be Apoſtolike nor Catholike, for we are not commanded by the word of God to imitate the Leviticall ſprinkling, or Elizeus his miracle.*

In vita Alexan. De ritib. eccle. lib.1.c.21. Theod. lib.3.8. Sozomen. lib. 6.c.6. 4 *Platina* ſaith that Pope *Alexander, primus inſtituit*, did firſt ordaine that water, which they call holy: tempered with ſalt ſhould be uſed, *ad fugandos dæmones*, to drive away devils: and *Durant* thinketh it was borrowed of the Jewes or Gentiles. And indeed the Gentiles had the very like cuſtome to ſprinkle thoſe which came into the Church with water.

The ſeventh queſtion, Of Pilgrimages and Proceſſions.

The Papiſts.

60. Error. First, they hold that pilgrimages made to Jeruſalem and the Holy-land, as they call it, to Rome, and to the memories of Saints in other places, to aske and obtaine their helpe, are godly and religious, and to be much uſed of Chriſtians, *Concil. Trident. ſeſſ.* 25. *Bellarm. cap.*8. The halt and lame went up to Jeruſalem to be healed in the poole of Betheſda. Certaine Greekes came up to worſhip at the feaſt. The Eunuch went up in pilgrimage to Jeruſalem, *Ergo*, it is lawfull and requiſite, *Rhemiſt. Bellar. cap.*8. John 5.4. John 12.20. Acts 8.27.

Anſw. Firſt, when you can prove that ſuch miracles are wrought at the memories of Saints, as the Scripture teſtifieth of this poole, men may be bold to goe unto them for their bodily health, as we ſee there is reſort unto Bathes: but not for any religion. Secondly, the Grecians, that viſited Jeruſalem, were Jewes that dwelt among the Gentiles, or Proſelytes, which were bound to viſit the Temple at Jeruſalem. Thirdly, the Eunuch went not up in pilgrimage to Jeruſalem, but to worſhip: for there was yet no other knowne place of the world, where God was worſhipped.

61. Error. Secondly, their ſolemne proceſſions, eſpecially upon Palme Sunday, with carrying the Sacrament about, ſtrewing of ruſhes, bearing of Palmes, ſetting up of boughs, hanging up rich clothes, the Quire and Queriſters ſinging: they would warrant by that action of our Saviour Chriſt, *Matth.*21.8. when he came riding to Jeruſalem, and the people ſtrewed their garments in the way, *Rhemiſt. annot. Mat.* 21. *ſect.* 1. Matth.21.8.

Anſ. Firſt, your proceſſions are horrible abuſings and profanations of the Lords inſtitution, who ordained his Supper to be eaten and drunk, not to be carried about in proceſſion like an heatheniſh idoll. Secondly, that which the people and Chriſts diſciples did, they had warrant for out of the Scripture: but who required this theatricall pompe at your hands? The riding of Chriſt uopn an aſſe was before propheſied of, *Zachar.* 9. and the childrens crying out in the Temple, *Pſalm.*8. The cutting downe of Palme branches was a ceremony belonging to the feaſt of Tabernacles, truly accompliſhed by our deliverance in Chriſt. But you have turned the holy myſterie of Chriſts riding to Jeruſalem, to a May-game, and Pageant-play. Zachar.9.9. Pſalm.8.2.

Exod.3.5. 2 Chron.20.4. Our Doway men alſo come in here with their part, by *Moſes* putting off his ſhooes, they would warrant devout going to holy places. *Pag.*160. and for that Iſrael in *Iehoſaphats* time came up from their cities to Jeruſalem to require of the Lord, *Pag.*899.

Anſw. Firſt, that place where *Moſes* put off his ſhooes, was holy during the time onely of Gods viſible preſence there, neither went *Moſes* farre unto it, but God appeared in the place where *Moſes* was: and it were too hard to enjoyne their pilgrimes to goe all the way barefoot. 2 Jeruſalem was then the ſpeciall place of Gods worſhip: but now God chuſeth not one place more than another, *Iohn* 4. Neither did the people goe up for the holineſſe of the place, but to celebrate a publike faſt, neither went they out of their owne countrey, but to the chiefe city of the kingdome, whither the King called them. John 4.21.

The Proteſtants.

First, that no place ought to be frequented, or reſorted unto for religions ſake, or more holineſſe, or for the health of the ſoule: we prove it out of the word of God.

Acts 10.35. John 4. S. *Peter* ſaith, That in every nation he that feareth God is accepted with him, *Ergo*, one nation is as holy as another. And now our Saviour ſaith, That God will not be worſhipped at Jeruſalem, or in mount Garrizin, but in ſpirit and truth. He therefore that ſeeketh places to worſhip God in, as though he were rather to be found in one place than another, hath left the ſpirituall worſhip.

Auguſtine thus writeth concerning pilgrimage; Hee wiſheth men to ſeeke them teachers and inſtructors, by whom they might be taught: *Deerat in ea terra, quam incolebas? qua cauſa utilius cogeret peregrinari?* But is there no teacher in the countrey where thou dwelleſt? what better cauſe canſt thou have to travaile, and goe in pilgrimage to ſeeke one in other countreys? *De utilit. credend. cap.*7.

Thus he would have men to play the pilgrimes; not to run gadding to relliques and images, but to ſeeke for teachers and inſtructors.

Againſt this ſuperſtitious uſe of pilgrimages it was thus decreed: *Conc. Cabilonenſ. ſub Carolo, can.* 44.

*can.*44. 45. *Sunt presbyteri, qui negligenter viventes, in eo ſe purgari à peccatis putant, ſi præfata loca attingant, Romam ſcilicet ſeu Turonem: ſunt quidam laici qui ſe impunè peccare putant, &c.* There bee Prieſts, who living diſſolutely, doe thinke themſelves purged from their ſins, by going to Rome or Turraine: there be certaine Lay men, which thinke they may ſinne without controulement, by reſorting to theſe places to pray: ſome mightie men, which under the pretence of going on pilgrimage do oppreſſe the poore: ſome poore men which doe it, *ut majorem habeant mendicandi materiam,* to beg more freely: *Non attendentes quod ait B. Hieronymus, Non Hieroſolymam vidiſſe, ſed Hieroſolymis benè vixiſſe, laudandum eſt:* They marke not what *Hierome* ſayth, It is not praiſe worthie to have ſeene Jeruſalem, but to have lived well at Jeruſalem: which ſentence of S. *Hierome* is approved in their decrees, *par.* 2. *cauſ.* 12. *c.* 71. Wee ſee then much hurt, but little good to come by pilgrimages.

Let us heare the determination of one of their Popes: *Innocent.* 3. *decret. Gregor. lib.* 3. *tit.* 34. *c.* 7. *gloſſ. Quia jam impletum eſt verbum Dei dicentis, &c.* Becauſe now the word of Chriſt is fulfilled, ſaying, *The houre ſhall come, and now is, when neither in this mountaine, nor at Jeruſalem, yee ſhall worſhip the father, &c. Videri poterat, quod non minus in Eccleſia tua, quam Orientali terra proficeres piis orationibus:* It might ſeeme, that you might as much profite by your prayers in your owne Church at home, as in the Eaſt Countrie: meaning, that which they call the holy land, &c. Here wee have the determination of a Pope againſt the neceſſitie of pilgrimages, and that warranted by Scripture.

See the Confeſſion of holy Martyrs: *William Sweeting* perſecuted to death, for ſaying to his wife, that it were better for her to keepe at home, and attend upon her buſineſſe than to goe on pilgrimage, *Fox* pag. 818. *Iſabel Morwin,* for ſaying, ſhee would goe no more on pilgrimage while ſhee lived, for all Saints (ſaid ſhee) are in heaven, pag. 827. col. 2. *Thomas Geffrey* perſecuted for ſaying, That true pilgrimage was barefoot to goe and viſite the poore, weake, and ſicke; for they are the true Images of God, pag. 827. col. 1. Miſtreſſe *Cotiſmore,* for ſpeaking theſe words, That if ſhee went to her chamber and prayed there, ſhee would have as much merit, as though ſhee went to Walſingham in pilgrimage: and that folkes goe on pilgrimage more for the greene way, than any devotion, pag. 835. col. 2.

Secondly, as touching the Popiſh pompous proceſſions, they are both ſuperſtitious, in reviving and renewing the Jewiſh ceremonies, ſuch as the feaſt of Tabernacles was, which are all now aboliſhed as ſhadowes by the comming of Chriſt: and they are plainely idolatrous, for they carrie about their breaden God in proceſſion, and make an Idoll of a peece of baked wheat: but *Paul* ſaith, The Sacrament ought to be received with thankſgiving in the Churches and congregations of Chriſtians, not to be carried about to be gazed upon in the fields. Seemely proceſſions, void of ſuperſtition, which are uſed for civill purpoſes, as to maintaine the limits and bounds of townſhips, and withall by the ſight of Gods bleſſing upon the creatures to bee ſtirred up to thankfulneſſe, wee neither miſlike nor condemne. 1 Cor. 11. 33.

Conc. Colon. part. 9. *cap.* 8. *Ut proceſſiones per agros & campos amplius non peragantur, &c.* That proceſſions ſhould be no longer made through the fields, becauſe that by occaſion of ſuch walking, which was inſtituted for the appeaſing of God, many ſins are committed: Wherefore it ſeemeth better to us, that theſe and ſuch like ſupplications from henceforth ſhould be made within the compaſſe of the Church, &c. Popiſh proceſſions, as we ſee, are here by a Popiſh Councell abridged. This alſo hath beene the judgement of the holy Martyrs: *Thomas Spicer, Iohn Deny* put to death, for refuſing to follow the Croſſe in proceſſion, p. 1912. *col.* 2. *artic.* 6. *Ralfe Allerton* for refuſing to carrie the Croſſe in proceſſion, p. 2018. col. 1.

Now yet further. 1 *Gregorie Nyſſenus* hath a whole oration of this matter againſt thoſe which goe a pilgrimage to Jeruſalem: ſome of whoſe pithie arguments, it ſhall not bee amiſſe here to ſet downe.

1 It is none of the precepts, which Chriſt hath preſcribed to make us bleſſed: *Quod ergo beatum non efficit, &c.* Why then ſhould one place his ſtudie in that, which will not make him bleſſed?

2 Then he objecteth the difficultie of the journey, ſpecially to weake women, and danger of their chaſtitie, *Reprehenſionem nullo modo effugiat, &c.* She cannot eſcape rebuke, whether ſhee travell, with thoſe ſhe knoweth, or with ſtrangers.

3 They paſſe by many places of corrupt manners, and how can it be; *Ut non afficiatur, qui affecto loco tranſgreditur,* That he ſhould not be infected, that paſſeth by places infected?

4 *Localis mutatio, ut Deus propior ſit, non efficit:* The change of place maketh not God neerer: whereſoever thou art, God will come unto thee, if thy ſoule be fit to receive him: otherwiſe, if thy minde be unprepared, if thou were in mount Olivet, *Et ſub ipſo monumento reſurrectionis*; And in the very monument of the reſurrection, it ſhould not profit thee, and ſo he concludeth, *A corpore ergò peregrinemur ad Dominum, non è Cappadocia in Paleſtinam:* Let us then travell as Pilgrims out of the bodie to God, not out of Cappadocia to Paleſtina.

2 So *Antonie* the Ægyptian Monke, Let the Grecians follow tranſmarine ſtudies: we have no neceſſitie of paſſing over the Sea: *In omni ſede terrarum conſtituta ſunt regna cœlorum:* In every ſeat of the earth, the Kingdome of heaven is to be found: as our Saviour ſaith in the Goſpell, the Kingdome of heaven is within you. Vit. Anton.

Harm. ſect. 16. pag. 487.

3 French confeſſ. artic. 24. ***Purgatorie is a fained thing comming out of the ſame ſhop, whence alſo have proceeded, monaſticall vowes, pilgrimages, &c.***

4 See the decree of ***Innocentius***, and the Councell of Colon before alleaged. Adde hereunto the teſtimonie of ***Vincentius*** a Spaniſh Monke, who lived about ***ann.*** 1454. whom the Romaniſts call a Saint: ***Homines & mulieres peregrinando, &c. efficiuntur pejores, &c.*** Men and women in going a pilgrimage become worſe, they goe forth chaſte, and returne ſtrumpets, therefore let our pilgrimage be ſpiritually done, as Saint ***Paul*** ſaith, Let us live in the ſpirit, walke in the ſpirit, &c. ***Ex Verger. de Idol. Lauretan.***

An appendix, concerning the holy Land, and holy warres for the ſame, as they were called.

The Papiſts.

61. Error.

Exod. 3. 5.
John 5. 15.
2 Pet. 1. 18.

THey which are but a little acquainted with ancient ſtories, ſhall finde, that there were never in Chriſtendome ſuch bloudie warres, and for ſo long a time, as thoſe which were at the inſtigation of the Popes, taken in hand by Chriſtian Princes for the recovery of the holy land; in ſo much that they were made to beleeve, that it was a meritorious worke: Whereupon King ***Richard*** the firſt, calling to minde his rebellion and diſobedience to his father, in part of ſatisfaction, purpoſed a voyage into the holy land, as it was called, to redeeme Chriſts patrimonie from the Infidels, ***Fox*** pag. 235. For why? they ſay, it is an holy land: for if the places of Gods apparition are counted holy, much more the places of Chriſts nativitie, buriall, paſſion, and reſurrection. Saint ***Peter*** calleth the place where Chriſt was transfigured, The holy mount, ***Rhemiſt. 1. Tim. 4. Sect.*** 10.

Oſe. 4. 15.
2 King. 23. 13.

Anſw. The places where God appeared in times paſt, were holy for that time onely of Gods preſence, not for ever after: and the mount is called holy in reſpect of the time, wherein the transfiguration was, not that the holineſſe of the place doth alwayes continue: for that place which ***Iacob*** called ***Bethel***, the houſe of God, ***Geneſ.*** 28. is by the Prophet called ***Bethaven***, the houſe of wickedneſſe, ***Oſe.*** 4. 15. becauſe of the idolatries there committed: What was now become of the holineſſe of the place? So the mount of Olives, which for the fruitfulneſſe thereof, was called ***Mons Miſhchah***, the mount of oyle; was afterward termed ***Mons Maſhahith***: the mountaine of corruption, becauſe of the idolatrie there committed.

Hom. 6. in Joſ.

This alſo is ***Origens*** judgement of the holineſſe of places, ***Nec ipſa Ierico locus erat ſanctus, &c.*** Neither was Jerico an holy place, but becauſe the Prince of Gods warfare was there, it was called holy: The place alſo where ***Moſes*** ſtood, was not holy of it ſelfe, but becauſe the Lord ſtood with ***Moſes***, ***Præſentia Domini ſanctificaverat locum***: The preſence of the Lord did ſanctifie the place. If then the holy preſence made thoſe places holy, they were no longer holy, than they had that prenſence.

Nicen. 2. action. 4. ex Leontio: Sion tanquam illius civitatem, &c. We reverence Sion, as his Citie: Nazareth, as his Countrie: Jordane, as his laver: not worſhipping the region it ſelfe, or the ſtones, but him that there appeared, and was converſant, even Chriſt our Lord, &c. The land therefore is not holy in it ſelfe, but it was holy becauſe of Chriſt, while he was converſant there.

The Proteſtants.

TO warre againſt the Turks upon juſt cauſe, as to ſeeke to defend our ſelves from their invaſions, and to maintaine the confines and bounds of Chriſtendome, to deliver Chriſtians unjuſtly and cruelly kept in ſlavery under him, we hold it lawfull: but to wage battaile with him, onely for a ſuperſtitious devotion to the land of Paleſtina, to recover it out of his hand, wee ſee no warrant at all for it.

Argum. 1. The evill ſucceſſe that Chriſtians have had againſt them, and the ſhamefull overthrowes that they have ſuſtained at their hands, doe evidently ſhew, that God was not pleaſed with thoſe ſuperſtitious warres. While Princes had a good quarrell, ſeeking onely to maintaine their owne, and to deliver Chriſtian Countries from the thraldome of the Turks, God proſpered them, as the famous victories of ***Scanderbeius***, and ***Iohannes Hunniades*** obtained againſt ***Amurathes*** the 8. Turkiſh Emperour, doe notably teſtifie: but thoſe ſuperſtitious and Pope-holy warres, though ſometimes they had good ſucceſſe, yet in the end all went to wracke. And as their cauſe was not good, ſo neither were the meanes that they uſed: for they brought S. ***George***, and S. ***Denys*** into the field againſt the Turks, and left Chriſt at home. If the Iſraelites could not be delivered from the Philiſtims by the preſence of the Arke, but thirtie thouſand fell before them, and all becauſe of their ſinnes: let not men thinke that Popiſh Saints can defend them, while their lives remaine unreformed at home.

Judg. 11. 17.

Argum. 2. That the heathen are not to be provoked to warre, but upon juſt cauſe, that is, when they provoke us; it appeareth by the example of the Iſraelites, who as they came from Ægypt, ſent unto the King of Edom and Moab, that they might have leave to walke through their land: but they not granting ſo much, yet the people of God offered them no violence, but went a longer journey about, ***Iudg.*** 11. 17.

De Civitat. Dei lib. 19. cap. 7.

Auguſtine ſaith, ***Sapiens geſturus eſt juſta bella, &c. ſed multo magis dolebit juſtorum neceſſitatem extitiſſe bellorum***: A wiſe man will take juſt warre in had: but it more grieveth him that he hath juſt cauſe to warre. And what he meaneth by juſt warre, he further ſheweth: ***Iniquitas partis adverſæ juſta bella***

ingerit gerenda ſapienti : The iniquitie or injuries of the adverſe part doth give unto a wiſe man occaſion of juſt warre. Juſt warre therefore ariſeth when men are provoked by injuries.

In the Civill Law, the Citie of Rome is called *ſacra Urbs*, the holy Citie, and that under the heathen Emperours: *Cod.lib.4. tit.33. leg.2. Diocletian.* Wherefore this title is not only proper to Jeruſalem.

Looke your owne decrees, *part.1. diſtinct.40. c.9.* there you ſhall finde, that *Gratia, non locus, ſalvat animam :* Grace, and not the place, doth ſave the ſoule : *Extra Paradiſum factus, &c.* Man made without Paradiſe in an inferior place, was found better: and the woman made in Paradiſe in a better place was found worſe, &c. Wherefore it is in vaine ſo much to contend for the holineſſe of the place.

Lateranenſ. ſub Iulio 2. ex oration. Ægidii Viterbienſ. Epiſcopi : Freta initio ſuis armis Eccleſia Africam cepit, Europam obtinuit, &c. The Church in the beginning uſing her owne weapons, obtained Africa, Europa, Aſia, not by violence, or by ſword, but by religious acts : But ſince the ſpouſe hath changed the golden robe of the ſpirit, for the Iron weapons of mad *Ajax*, ſhee hath loſt Aſia, Jeruſalem, Africa, Ægypt, &c. Thus he ſpake in the hearing of the Pope, inſinuating thus much, that rather by religious acts the Turke might be wonne, than by forceable warre ſubdued.

1 *Gregorius Nyſſenus* beſide the reaſons before alleaged againſt going in pilgrimage, hath theſe two ſpecially againſt the opinion conceived of the holineſſe of Jeruſalem : 1 *Quid plus habituri eſt, qui locos illos adit ?* What more doe they get than others, which goe to thoſe places ? as though God corporally is now to be ſeene in thoſe places? 2 As though the Spirit of God were tied to Jeruſalem, *Ad nos autem tranſire non poſſit*, and could not come to us ? 3 If there were more divine grace in the places at Jeruſalem, *Illic viventium peccatum non tam frequens eſſet.* ſinne would not ſo much abound there : whereas there is no kinde of wickedneſſe, murther, adulterie, theft, idolatrie, that is not common there.

2 *Gregentius* an Æthiopian Biſhop of Tephra among the Homerites thus ſaith : That holy Mountaine, is that mother Citie Jeruſalem, which is above : This Zion, which is ſeene, is not to be called, as I ſuppoſe, the holy mountaine, *cum cinis & pulvis ſit*, being aſhes and duſt. Diſput. Gregent. in Heiban. p. 105. χ̃ς τῆς γῆς ὢν ϗ τέφρα.

David Emperour of Æthiopia, writing to *Emanuel* King of Portugall, wiſheth him not to give over, but to pray unto God, that he may recover the holy Temple at Jeruſalem : And in another Epiſtle to *Ioannes* King of Portugall, hee giveth this reaſon, why he forbeareth to warre againſt the Mahometanes, leſt they ſhould violate the Temple at Jeruſalem, and caſt downe other Temples in Ægypt and Syria, he feareth the hinderance rather of Chriſtian religion, than the loſſe of thoſe places, and hath care of other Chriſtian Churches, as well as of that at Jeruſalem.

3 See in the former part the confeſſion of the reformed Churches.

4 And their owne decrees with the teſtimonie of *Egidius Viterbienſ.* before alleaged.

The eighth queſtion, concerning holy and feſtivall dayes.

THis queſtion hath divers parts ; Firſt, of holy dayes in generall. Secondly, of the Lords day. Thirdly, of the feſtivall dayes of Chriſt and the holy Ghoſt. Fourthly, of Saints holy dayes.

The firſt part, of holy dayes in generall.

The Papiſts.

FIrſt, they hold that holy and feſtivall dayes are in themſelves and properly and truly more ſacred and holy than other dayes are, *Bellarm.cap.10. propoſit.2. Apocal.1. 10.* I was in the ſpirit (ſaith the Apoſtle) on the Lords day : God revealeth ſuch great things to Prophets rather upon holy dayes than prophane dayes : *Ergo*, ſome dayes holier than other, *Rhemiſt. Apocal. 1. ſect. 6.* 63. Error. Apocal. 1. 10.

Anſw. God giveth not his graces in reſpect of times, but according to his owne pleaſure. Times of prayer he chuſeth often, and of other godly exerciſes, not for the worthineſſe or holineſſe of the times, but for the better diſpoſition of his ſervants in ſuch exerciſes, to receive them : yet this was not perpetually obſerved ; for God appeared to *Moſes* keeping of ſheepe, to *Amos* following his heard. Exod. 3. 1. Amos 7. 14, 15.

Argum. 2. If holy dayes were not in themſelves holier than other dayes, then it would follow, that all feſtivall dayes ſhould be of the like holineſſe, not one more holy than another : but ſo are they not, for the Lords day is the chiefe of all the reſt : *Ergo, Bellarm.lib.3. cap.10.*

Anſw. Firſt, wee grant, that as feſtivall dayes in themſelves are not holier than other dayes, but in reſpect of the uſe, ſo neither are they in the nature of the day more holy one than another ; yet in reſpect of the inſtitution one feſtivall may bee preferred before another : as the Lords day is more holy, becauſe it was inſtituted of God, than the other feſtivals of the Church ; and in reſpect of the religious uſe and obſervation thereof, being more ſtrictly to be kept, than any other feſtivall whatſoever ; but not in the nature of the day is it more excellent, for then it could not have beene changed : wherefore firſt the argument followeth not, as I have ſhewed.

Secondly, I am glad, that he giveth the Lords day the preeminence ; yet their Popiſh practice is contrarie : for whereas they divide their feaſts into *duplex feſtum & ſimplex*, double feaſts and ſingle feaſts: they make foure kinds of *duplex feſtum*, principall double, more double, leſſe double, inferior double; yet the Lords dayes are none of this number, as may bee ſeene in the Calendar of their Maſſe-booke according to the uſe of *Sarum*.

Argum. 3. Chriſt in his Birth conſecrated the manger, where he lay; in his death the Croſſe whereon he ſuffered; riſing againe, the Sepulcher, where he was buried: why ſhould not the dayes as well of his birth, paſſion, reſurrection, be conſecrated, and before other dayes preferred? *Bellarm. ibid.*

Anſw. Firſt, we denie not, but that theſe Feſtivals of our Saviour are to be preferred before other dayes, but not as in their nature more holy, but in reſpect of the uſe, and commemoration of the holy acts of Chriſt. Secondly, the places of Chriſts birth, paſſion, reſurrection, were holy, not by any inherent or naturall holineſſe, but in reſpect onely, and during the preſence of Chriſt, ſo are the Feſtivals of Chriſt holy in regard of the commemoration of the holy actions of Chriſt, and not otherwiſe: Wherefore *Bellarmine* hath gained nothing by theſe reaſons.

The Proteſtants.

WE grant that the Lords day being commanded of God, and ſo diſcerned from other dayes, may be ſaid to bee holier than the reſt, in reſpect of the preſent uſe, but not in the nature of the day: for then could it not have beene changed from the laſt day in the weeke to the firſt: as water in Baptiſme is holier than other waters, becauſe of the ſacred uſe, not in it ſelfe, as by a qualitie of holineſſe inherent. And as for other feſtivall dayes, which have not the like inſtitution, they are appointed onely of the Church, for Chriſtian policie and orders ſake, for the exerciſe of religion: but this new Popiſh, and before time Jewiſh diſtinction of dayes, as being by their nature holier than another, is flatly againſt the Apoſtles rule, *One putteth difference betweene day and day.*

Rom. 14. 5.

Anſw. Bellarmine anſwereth firſt, that the Apoſtle ſpeaketh of thoſe, whereof ſome thought good to faſt every day, ſome onely certaine dayes, and both of them did well: and this is the judging betweene day and day, whereof the Apoſtle ſpeaketh.

Contra. Firſt, the Apoſtle maketh no mention at all of faſting, but of eating: wherefore this diſcerning of dayes was not in any ſuch reſpect of faſting, or not faſting. Secondly, *verſ.* 6. The Apoſtle maketh the obſerving, and not obſerving of dayes, and eating or not eating, to be two ſeverall things, and he bringeth them in as divers inſtances: wherefore it is not agreeable to the Apoſtles meaning to confound them into one, as *Bellarmine* doth. Thirdly, the Apoſtle ſaying, *He that obſerveth, or obſerveth not the day; obſerveth, and obſerveth not unto the Lord, verſ.* 6. approveth not the obſervation of dayes: But firſt we muſt conſider the times, when as yet ſome ceremonies of the Jewes remained, which the Apoſtles did for ſome while beare with, for feare to offend the weake. Secondly, the perſons muſt be reſpected, of whom the Apoſtle treateth, not ſuch as obſtinately maintained Jewiſh rites, but the weake in faith, *verſ.* 1. that did all of conſcience, whom the Apoſtle would have gently and charitably dealt with, and not rigorouſly to be condemned: as *verſ.* 15. *Deſtroy not by the meat, for whom Chriſt died:* But what is this to theſe times, when as all Jewiſh ceremonies ought long agoe to be buried? or to the perſons of our adverſaries, who not of weakneſſe and conſcience, but profeſſedly and purpoſely maintaine the difference of dayes? Thirdly, the Apoſtle ſaying, *He obſerveth to the Lord, &c.* he ſaith none other thing, than before *verſ.* 4. *Why judgeſt thou another mans ſervant? he ſtandeth or falleth to his owne maſter:* He obſerveth, or not obſerveth to the Lord, that is, he is left to Gods judgement.

Gal. 4. 10. 11.
Coloſſ. 2, 16.

Argum. 2. Saint *Paul* ſaith, *You obſerve dayes and moneths, times and yeeres, I am afraid of you, leſt I have beſtowed on you labour in vaine.* And againe, *Let no man condemne you in reſpect of an holy day, or of the new moone, or of the Sabbath, which are but a ſhadow of things to come, but the bodie is in Chriſt.* From hence we reaſon thus, out of the firſt place; That which hindreth, and deſtroyeth the faith of the Goſpell, is to be avoided; but the obſervation of dayes cauſeth the Apoſtles labour to be in vaine, and ſo deſtroyeth the preaching of the Goſpell: *Ergo*, Againe, all figures ought to ceaſe, the bodie being come; obſervation of dayes was in figure, Chriſt is the bodie. *Ergo.*

Bellarmine anſwereth: firſt, that the Apoſtle ſpeaketh of the Jewiſh obſervation of dayes, and not of the feſtivals of Chriſtians: for S. *Paul* himſelfe obſerving the feaſts of Chriſtians, as of the Pentecoſt, *Act.* 20. did make difference of dayes.

Act. 20, 16.

Contra. Firſt, the feaſt of Pentecoſt, which *Paul* obſerved at Jeruſalem, was a feaſt of the Jewes: for as yet the Jewiſh feſtivals were not aboliſhed, as it may appeare. 1 By the name, it being called the feaſt of Pentecoſt, that is, the feaſt of fiftie dayes, or the feaſt of weeks: which was a feaſt appointed in the Law. 2 Becauſe it is kept at Jeruſalem, whereas it was not ceceſſarie to keepe the Chriſtian feſtivals there. 3 Saint *Paul* comming to Jeruſalem, did other things according to the Law, as he purified himſelfe, *Act.* 21. 24. 4 The feſtivals of Chriſtians were not yet eſtabliſhed. Secondly, though we grant it was a feaſt of the Chriſtians, yet the Apoſtle made no ſuch difference of dayes, but onely for the holy uſe. Thirdly, theſe places ſerve as well againſt Popiſh, as Jewiſh obſervation of dayes, for there is no difference.

Act. 21. 24.

Bellarmine would ſeeme to make a treble difference, betweene the Jewiſh feſtivals and theirs. Firſt, the Jewiſh feſtivals after Chriſt have a falſe ſignification, but ours have a true.

Contra. Firſt, the Jewiſh Sabbath hath a true ſignification yet in remembring the creation of the world. Secondly, ſome of yours have a falſe ſignification, as the feaſt of the aſſumption of *Marie*, which is a fable.

Secondly, the chiefe end of their Sabbath, was to ſignifie things to come; but the end of ours is to acknowledge Gods benefits.

Contra. 1. So alſo the Sabbath now is a Symbole of our everlaſting reſt, *Hebr.* 4. as theirs was a type of our reſt in Chriſt. 2 The Jewes alſo upon the Sabbath remembred Gods benefits, as of the creation, *Exod.* 31. 17. Heb. 4. 9, 10. Exod. 31. 17.

Thirdly, the chiefe part of their feſtivall, was to abſtaine from bodily labour: but the chiefe part of ours is to be occupied in divine ſervice, *Bellarm. ibid.*

Contra. Firſt, their Sabbath conſiſted not only in bodily reſt, but ſpirituall duties alſo, as in not doing their owne will, nor ſpeaking a vaine word. Secondly, your Sabbath hath no ſpirituall duties, but a ſuperſtitious and idolatrous ſervice, in worſhipping of Idols, invocation of Saints, and ſuch like: So then in the obſervation of dayes there is no difference betweene the Jewes and Papiſts. Iſay 58. 13.

Auguſtine ſaith, *Nos dominicum diem & paſcha celebramus, &c. ſed quia intelligimus, quò pertineant, non tempora obſervamus, ſed quæ illis ſignificantur temporibus, Cont. Adimant. cap.* 16. We keepe the Lords day and the feaſt of Eaſter, not obſerving the times, but remembring what is ſignified by thoſe times: that is, for what cauſe they were ordained: *Ergo*, obſervers of times are reproved.

Leonis Epiſtol. 4. *cap.* 4. *Notum ſit dilectioni veſtræ univerſos dies Chriſti, &c.* Be it knowne to your brotherhood, that all the dayes of Chriſt are conſecrate with innumerable vertues: yet if wee ſhould indifferently honour the memorie of all his acts, all dayes ſhould be holy, becauſe every one of them is full of his miracles, &c. Hence I gather, that dayes in themſelves are not one holier than another, in as much as they all and every of them were beautified and adorned with ſome miracle of Chriſt.

The ſcrupulous obſervation of dayes is forbidden by the Imperiall law of *Theodoſ. Cod. lib.* 6. *tit.* 30. *leg.* 17. and by the Canon law, *part.* 2. *cauſ.* 26. *qu.* 7. *c.* 17. *Ad animæ periculum pertinent ſuperſtitioſa temporum obſervationes:* Superſtitious obſervation of dayes bringeth danger to the ſoule, as the Apoſtle ſaith, *I feare I have laboured in vaine amongſt you.*

The Papiſts.

2 THey affirme the keeping and ſanctification of holy dayes to be neceſſarie, *Rhemiſt. annot. Galath.* 4. *ſect.* 5. and that wee are bound in conſcience to keepe the holy dayes appointed of the Church, although no offence or ſcandale might follow and enſue upon the neglecting of them. 64. Error.

Eſther 9. *Mardocheus* and *Eſther* appoint a new feſtivall day, not inſtituted of God, and bind every one to the obſerving thereof, that none ſhould faile to obſerve it, *verſ.* 27. *Ergo*, men bound in conſcience to keepe feſtivall dayes, *Bellarm. cap.* 10. So alſo our Doway men, pag. 1050. Eſther 9. 27.

The Proteſtants.

Anſ. FIrſt, though we refuſe not ſome other feſtivall dayes, yet wee acknowledge none neceſſarie, more than are of the holy Ghoſts appointing in the Scripture. Secondly, wee denie that the conſtitutions of the Church for holy dayes doe binde Chriſtians, in reſpect of the dayes themſelves, in conſcience to keepe them, otherwiſe than they may give offence by their contempt and diſobedience to the wholeſome decrees of the Church: for it ſelfe in it owne nature is indifferent; neither can the Church make a thing neceſſarie in nature, which God hath left indifferent: nothing bindeth abſolutely in conſcience, but that which is warranted by the word: wherefore keeping of holy dayes, being not injoyned but left indifferent in the word, bindeth no otherwiſe than we have ſaid. Thirdly, the example of *Eſther* ſheweth that the Church hath authoritie to appoint for civill uſes, dayes of rejoycing: that feſtivall day, then begun, did binde the obſervers in conſcience, becauſe they were bound in all lawfull things to obey their governours, for their conſent was required, and they promiſed both for themſelves and their ſeed to keepe that day, *Eſth.* 9. 27. Eſther 9. 27.

Fourthly, *Mardoche* beſide his ordinarie authoritie, as a chiefe Governour, had alſo ſome Propheticall direction to inſtitute this day of rejoycing, (being held to have written alſo that booke of *Eſther*) which cannot now bee drawne to an ordinarie preſident: conſidering alſo, that thoſe were dayes of ceremonies, among the which their feaſts are numbred, ſo that their obſervation of dayes bindeth not now. Laſtly, it ſeemeth rather to have beene apponinted as a feſtivall day of rejoycing and thankſgiving, for the joyfull remembrance of that deliverance, than as a new holy day to be kept with the like ſtrictneſſe, as the holy dayes appointed by the law: for they kept it with joy and feaſting, and ſending preſents one to another, *verſ.* 19. like as now in the Church of England, the 5. of November is by act of Parliament appointed yeerely to be celebrated, as a memoriall of our deliverance from the Popiſh Gunpowder treaſon, not as a new holy day, with injunction of abſtinence from worke the whole day, but only to aſſemble together at morning prayer to give God thanks. But it will be objected, that this day was appointed by *Mardoche* to be kept *with faſting and prayer*, and therefore is a true holy day, *verſ.* 31. *Anſ.* 1 How could they keepe it both with feaſting, *verſ.* 19. and with faſting? neither did they uſe to celebrate dayes of rejoycing with faſting and mourning: as *Ezra* ſaid, in that great aſſemblie, after their returne from captivitie, *Mourne not, neither weepe, &c. but goe and eat of the fat, and drinke of the ſweet, &c.* 2 The words then are thus to be read, *to confirme the dayes of purim, &c. the teſtimonies* (Hebr. *dibbrer, words*) *of faſting and their crying*: that is, in remembrance of their faſting and prayers, by the which they obtained that deliverance: not, *with faſting*, for in the Hebrew Eſther 9. 31. Nehem. 8. 10.

there is no prepoſition, to ſignifie, *with:* the vulgar Latine readeth, *faſts and cries*, leaving out the word *dibbrer*.

Acts 15. 10.

Argum. If Chriſtians were bound in conſcience to keepe all holy dayes which are enjoyned them in the Popiſh Church, their burthen ſhould be greater than the Jewes was, (ſeeing they have a great number of holy dayes more) yet the Jewes yoke was ſuch, as neither they, nor their forefathers were able to heare.

Bellarmine anſwereth: firſt, that the yoke of the Jewes is heavier, in reſpect of the hard obſervances, as that it was not lawfull to ſeeth meat, to kindle a fire on the Lords day, thrice a yeere they went up to Jeruſalem, they were enjoyned to eat unſavourie and unleavened bread: it was not heavie in reſpect of the multitude of their feaſts, but of other ceremoneous rites, *cap.* 10.

Contra. Firſt, the popiſh yoke even in reſpect of their hard injunctions is more intolerable than the Jewes was: your pilgrimages to Rome, to Jeruſalem, to other remote places, are more than their going up to Jeruſalem: your preſcription to faſt bread and water is harder, than to eat unleavened bread, and yet you uſe that too: not to eat an egge in Lent is more than not to dreſſe meat upon the Lords day. Secondly, the heavineſſe of the Jewiſh yoke did much ſtand in the multitude of their feaſts, as *Iſay* 1. 14. if they were a burthen to the Lord, much more unto men: and therefore the Popiſh yoke enjoyning the keeping of many more holy dayes, is much more grievous.

Iſay 1. 14.

De tempor. ſerm. 136. Pſal. 118. 24.

Auguſtine ſpeaking of the Sabbath, ſaith thus: *Hac eſt dies quam fecit Dominus, exultemus & letemur in ea:* This is the day which the Lord hath made, let us rejoyce and be glad therein, *Pſal.* 118. 24. This only holy day, he ſaith, is of the Lords making, and therefore of all other neceſſarie to be kept.

Synod. Moguntin. cap. 61. *Sanctorum celebritates in diem dominicum incidentes, cenſemus ſubmovendas, &c.* Wee thinke it meet, that holy dayes falling within the Lords day ſhould bee removed, and tranſlated to the day before or after, that the ſolemnitie of them all may bee reſerved and referred to their Lord, &c. The Lords day we ſee, is preferred before the reſt, as being of neceſſitie onely to bee kept, and the reſt to give place to it.

This truth alſo hath beene ſealed: *Ioane Iohn*, the wife of *Lewis Iohn*, perſecuted for ſaying, That God commanded no holy dayes to be kept but the Sabbath day, *Fox* pag. 803. col. 2.

That feſtivall dayes appointed by the Church, are not in themſelves more holy than other, nor yet of neceſſity to be kept. 1 *Iuſtinus Martyr* ſeemeth to affirme, that the Chriſtians had but two times of publike meeting, one was uncertaine and extraordinarie, when any was converted to the Chriſtian faith and baptized, then the congregation met together to commend him in their prayers to God: the other was ordinarie upon the Lords day, then called Sunday, *when all had a common aſſemblie together.* The feſtivals of Saints were not then in uſe, nor were dayes of publike meetings.

Apolog. 2. pro Chriſtian.

κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα.

Lib. 5. c. 22.

Socrates ſpeaking of feſtivall dayes, *Neque Servator, neque Apoſtoli hoc nobis lege aliqua obſervandum eſſe mandarunt:* Neither our Saviour, nor the Apoſtles, did command this by any law to be obſerved. And a little before he ſaith, *Nuſquam jugum ſervitutis illis imponunt:* The Apoſtles no where did impoſe this yoke of ſervitude.

Guagnin. de relig. Muſcov.

The Muſcovites, as rude and ignorant as they are, yet doe retaine this libertie, that upon feſtivall dayes, the Citizens and artificers, *divinis peractis, domeſticis laboribus, caeteriſque negotiis incumbunt;* when divine ſervice is ended, doe attend their domeſticall labours and other buſineſſe.

Homil. 10. in Geneſ.

2. *Origen* ſaith, *Non tantùm diem Dominicum, ſed omnes dies feſtos eſſe Chriſtianis:* That not only the Lords day, but all dayes are holy to Chriſtians: He held not one day holier in it ſelfe than another. Even *Diogenes* by the light of nature could reprove the curioſitie of a Lacedemonian, that did prepare himſelfe to ſolemnize a feſtivitie: What, ſaith he, *an non vir probus quemvis diem feſtum cenſet?* doth not an honeſt man thinke every day feſtivall?

Plutarch. de animi tranquillitat.

Harm. ſect. 16. pag. 480. Ibid. p. 491.

3 Latter confeſſion of Helvetia, cap. 24. *We doe not count one day to be holier than another, nor thinke that reſting of it ſelfe is liked of God, &c.* Augſpurg, art. 4. *Concerning faſts and feſtivall dayes, &c. they are things indifferent, which where is no danger of giving offence, may be well omitted.*

Epiſt. 174.

4 *Bernard*, whom the Papiſts challenge to be theirs, ſaith of the feaſt of the Aſſumption of the Virgin *Marie*, that it was neither to be counted *feſtus*, feſtivall, nor *ſanctus*, holy. *Eraſmus: atas Hieronymi prater diem Dominicum, &c. Hieromes* age, beſide the Lords day, acknowledged few feſtivals: *Nunc feriarum neque finis, neque modus:* Now there is no end nor meaſure of holy dayes. *Genebrard* hath brought to light the Calendar of the Syrian, Greeke, and Latine Churches: and the Lord of *Eſcales* the Calendar of the Church of Æthiopia, by comparing whereof there appeareth great difference of feſtivals obſerved among them, which ſheweth, that they held no neceſſitie of them, nor thinke ſo great holineſſe to be tied unto them.

Annot. in Matth. 11.

The ſecond part, of the Lords day.

The Papiſts.

Concerning the Lords day, our adverſaries doe grant: firſt, that it is the moſt ancient of all Chriſtian feſtivals, *Bellarm. cap.* 11. Secondly, that it was inſtituted by the Apoſtles, *ibid.* Thirdly, that it ſucceeded in ſtead of the Jewiſh Sabbath, *ibid.* Fourthly, that it is the moſt excellent, and to be preferred before all other holy dayes, *Bellarm. cap.* 10. Theſe points are on both ſides condeſcended unto, and whatſoever elſe is affirmed agreeable to Scripture.

The ſeverall points wherein our adverſaries and wee doe differ about the Chriſtian Sabbath, are theſe:

First, the principall exerciſe of the Sabbath, ſay they is for the people to come to the Church and heare Maſſe, which their abominable and idolatrous ſacrifice they make the proper worke of the Sabbath, *Catechiſm. Roman. pag.* 649. 65. Error.

The Proteſtants.

THe Sabbath was ordained for the people to aſſemble together to heare the word read, *Act.* 15. *verſ.* 21. and preached; and to receive the Sacraments, *Act.* 20. 7. and to offer up their prayers: theſe were the proper exerciſes of the Sabbath: as for the Popiſh ſacrifice of the Maſſe, wee finde no mention at all there in Scripture.

Concil. Moguntiac. can. 34. *Nunquam deſit diebus dominicis, aut feſtivitatibus qui verbum Dei pradicet:* Let there be never wanting, upon the Lords dayes and other feſtivities, one that ſhould preach the word of God.

Colonienſ. part. 9. cap. 9. Dies Dominicus à temporibus Apoſtolorum celebris, ut in unum omnes pariter convenirent, ad audiendum verbum Domini, ad audiendum quoque ſacrum & communicandum, &c. The Lords day hath beene obſerved ſince the Apoſtles time, that all might meet together to heare Gods word, to heare alſo and receive the Sacraments. Theſe then are the principall exerciſes of the Lords day. And yet more evidently it was thus decreed, *Synod. Auguſtenſ. cap.* 18. *Evangelia & Epiſtola diebus dominicis lingua Germanica exponantur, eoque tempore nulla miſſa, ne populum ab auſcultatione diſtrahi contingat, celebretur:* Let the Goſpels and the Epiſtles be expounded upon the Lords dayes in the Germane tongue, and at that inſtant let no Maſſe be celebrated, leſt the people be drawne away from hearing, &c. From hence we reaſon thus: That whereunto other exerciſes give place, is the chiefe exerciſe of the Lords day; but other give place, as the ſaying of Maſſe, to preaching and expounding of Scripture: *Ergo*, &c.

And for further evidence hereof: 1 *Iuſtine Martyr* ſheweth at large the exerciſes of the Chriſtians upon the Lords day: 1 When they are come together, the writings of the Apoſtles or Prophets are read. 2 Then the Preſident or Paſtor exhorteth the people to the imitation of that which they heard. 3 Then follow prayers. 4 Then *panis offertur, et vinum et aqua*, the bread and wine and water is offered unto them. 5 And laſtly, a contribution is made by the richer ſort to the poorer.

2 The ſame was the cuſtome of the South Church ſpecially to attend upon the preaching of the word upon the Lords day, as *Athanaſius* thus writeth: *Ne ſine te propinqui populi paſchalus feſtum celebrent, quis enim eis reſurrectionis diem evangelizabit, ſi lateas, &c.* Let not the people celebrate without thee the feaſt of the paſch at hand: for who ſhall preach unto them of the day of the reſurrection, if thou appeare not?

Zaga Zabo ſheweth how it is the manner of the Æthiopike Church to come together the third houre after Sunne riſe upon the Lords day: firſt, *ad audiendum & legendum, &c.* to read and heare the books of the Prophets, then *ut ſanctum Evangelium pradicemus*, that we preach the Goſpell, and *ſacrum faciamus*, to make the Sacrament.

3 Former Confeſſion of Helvetia, chap. 23. *We thinke that holy meetings are ſo to be celebrated, that above all things the word of God be propounded to the people, &c.*

4 *Eſpenceus* to this purpoſe alleageth a conſtitution of the Synode of Baſil, ſeſſ. 15. that they, to whom the care of ſoules is committed, *diebus Dominicis aliisq; ſolennibus plebem ſalutaribus doctrinis inſtruerent*, ſhould inſtruct the people upon the Lords dayes and other ſolemnities, with wholeſome doctrine: and long before that he urgeth the 25. of the Synode of Mentz, and the 14. c. and 15. of the Councell of Rhemes, that if the Biſhop chance to be abſent, ſicke, or otherwiſe letted, *nunquam tamen diebus Dominicis deſit, &c.* yet there ſhould not be one wanting upon the Dominicall and feſtivall dayes, which ſhould preach the word to the underſtanding of the people.

The Papiſts.

2 WE diſſent about the reſt of the Sabbath: they allow ſuch works to bee done upon the Sabbath, as ſhall be permitted by the Prelates and Ordinaries, and ſuch as by long cuſtome have beene uſed, *Bellarm. cap.* 10.

The Proteſtants.

WE hold, that as the Lords day was inſtituted of God, ſo the manner of celebrating and keeping it holy, is to be learned out of the word, and neither cuſtome nor authoritie ought to give libertie for ſuch works upon the Lords day, as are not warranted by the word.

Firſt, we grant that we are not ſo neceſſarily tied to the reſt of the Sabbath as the Jewes were: for thoſe things are aboliſhed which appertained to the Jewiſh Sabbath: Firſt, the preſcript of the day. Secondly, the ceremoneous exerciſes of the Sabbath in the ſacrifices and other rites of the Law. Thirdly, the typicall ſhadowes and ſignifications of their Sabbath, as firſt it betokened their reſt in Canaan; then the reſt and peace of the Church by Chriſt, *Heb.* 4. 3. 5. Fourthly, the ſtrict and preciſe reſt, wherein Chriſtians have more libertie than the Jewes had: and againe, they obſerved their reſt, as being properly and ſimplie, and in it ſelfe a Sabbath dayes dutie; but wee doe conſider it, as Heb. 4. 3. 5.

being referred to a more principall end: as making of us more fit for ſpirituall exerciſes.

Secondly, wee allow theſe works to be done: Firſt, *opera religioſa* or *pietatis*, the religious works, and conferring to pietie: as the Prieſts did ſlay the Sacrifices upon the Sabbath, and yet brake not the reſt of the Sabbath; Math. 12. 5. ſo the people may walke to their pariſh Church, though ſomewhat farre off: the Paſtor and Miniſter may goe forth to preach; yea, and preaching is of it ſelfe a labour of the bodie, to ſtudie alſo and meditate of his Sermon, to ring the bels to call the people to the Church: all theſe are lawfull, as being helpes for the exerciſes of religion. Secondly, *opera charitatis*, the works of mercie are permitted, as to viſite the ſicke, the Phyſitian to reſort to his Patient: yea, to ſhew compaſſion to brute beaſts, as to helpe the ſheepe out of a pit. Math. 12. 11. Thirdly, *opera neceſſitatis*, the works of neceſſitie, Math. 12. 1. 3. as the dreſſing of meat and ſuch like. Our Saviour excuſeth his Apoſtles for plucking the eares of Corne, when they were hungrie. As for *opera voluntaria*, works of pleaſure and recreation, we have no other permiſſion to uſe them, than as they ſhall be no lets or impediments unto ſpirituall exerciſes, as the hearing of the word, and meditating therein, and ſuch other: otherwiſe they are not to be uſed.

In Pſal. 32. part. 1. *Auguſtine* ſaith, ſpeaking of the Jewes, who did greatly prophane their Sabbath, in ſporting and daliance: *Melius toto die foderent, quàm toto die ſaltarent:* It were better for them to dig all day, than to dance all day: even ſo verily it were better for many poore ignorant people, that upon the Sabbath give themſelves to drinking, and quaffing, and gaming, if they ſhould goe to plough or cart all the day. But as for ſervile works, as to keepe Faires and Markets upon the Lords day, to travell themſelves, their ſervants, and beaſts upon the Sabbath, it is flat contrarie to the Commandement of God, Nehem. 13. 16. and the practice of the Church, where there is no extreme and urgent neceſſitie: ſo that it is not to be doubted, but that as the keeping of the Lords day is a morall Commandement; ſo alſo the manner of the obſerving thereof in ſanctifying it, and reſting therein, is morall: the ceremonies of the reſt being aboliſhed, that is, the Jewiſh ſtrictneſſe thereof, and the opinion which they had of their reſt, as being ſimplie a part of the ſanctifying of the Sabbath. But we doe conſider it, as referred unto more principall duties, and obſerve it, not as of it ſelfe pleaſing God, but as making us more fit for ſpirituall exerciſes. Contrarie to theſe rules, we acknowledge neither power in Ordinaries, nor privilege in cuſtome, to diſpenſe with the ſanctification of the Sabbath.

Decret. part. 1, diſtinct. 86. cap. 24. Gregorie writeth ſharply to one *Ianuarius* an old Biſhop, becauſe he preſumed upon the Lords day, *Exarare alterius meſſem*, to enter upon anothers harveſt, to ſpoyle it. By this we may ſee what great diſcretion Popiſh Ordinaries have, in preſcribing Sabbath day works.

Concerning ſuch ſanctification of the Sabbath as we ſpeake of, which conſiſteth partly in abſtaining from all corporall labours and worldly affaires, partly and chiefly in giving our ſelves to ſpirituall exerciſes, we have the full conſent of antiquitie.

Concerning the firſt: *Concil. Aurel. 3. can. 27. Die dominico cum caballis, bobus, vehiculis itinerari non debere:* That none ought to travell with horſe, oxen, carts upon the Lords day. *Cabilonenſ. can. 18. Ruralia operà nemo facere præſumat:* Let no man upon this day preſume to doe any countrie worke, as to ſow, to reape, to plough. *Matiſconenſ. 2. can. 1. Nullus cauſarum actiones exerceat:* That no man ſhould goe to law. *Colonienſ. part. 9. cap. 10.* Markets and Faires are forbidden to be kept. *Moguntin. cap. 61. Tripudia, ſaltationes, profana ſpectacula non permittenda:* Dancing, and leaping, and all prophane playes and fights muſt be forbidden.

As touching the affirmative part of this ſanctification, in ſequeſtring our ſelves to ſpirituall exerciſes, thus alſo it hath beene decreed: *Trullan. can. 19. Vt omnibus diebus ſed præcipuè dominicis populum doceant pietatis eloquia:* That upon all dayes, but chiefly on the Lords dayes the Paſtors inſtruct the people: preaching of the word is one chiefe worke of the Lords day: the receiving of the Scraments is another, *Colonienſ. part. 9. cap. 9. Populus conveniat ad communicandum:* the people muſt come together to communicate. Prayer is another Sabbath worke: *Matiſconenſ. 2. cap. 1. Die dominico quiſq́; ſeipſum precibus & lachrymis afficiat:* Upon the Lords day let every man give himſelfe to prayer and teares. Giving of thanks and praiſing of God is proper alſo for the Lords day: *Synod. Colonienſ. part. 9. cap. 9. Dies illa tantum orationibus, hymnis, Pſalmis tranſigatur:* Let that day onely be ſpent in prayer, Hymnes and Pſalmes, and ſpirituall ſongs. *Aurelianenſ. 2. can. 20. Vincti in carceribus, &c.* Let the Biſhops viſit thoſe on the Lords dayes that are bound in priſon. *Conſtantin. 6. cap. 8. Tantummodo vacandum eſt orationi, & celebrationi eleemoſynarum:* Upon this day they muſt give themſelves only to prayer, and celebrating of almes. Here be other exerciſes of the Lords day. And thus, as we ſee, the ancient Canons doe teſtifie with us for the ſanctification of the Lords day.

To theſe Canons agree the Imperiall lawes: which bid, *Omnium Iudicium & artium, officia ceſſare, &c.* Both the offices of Judges, & artificers ſhops to ceaſe & be ſhut up upon the Lords day, *Cod. lib. 3. tit. 12. leg. 3. Theod.* and that no playes or enterludes ſhould be kept upon that day, or any ſuch games, *ibid. leg. 10. Leo, & Anthem.* Yet works of neceſſitie are excepted, as in time of harveſt and ſeed time, *leg. 3.* and *cauſa piſtoria*, Bakers cauſes, as touching the making of bread, are excepted, *leg. 5. Valentin.* Likewiſe works of charitie, as in according and reconciling men, are tolerated, *leg. 10.* as alſo manumitting and ſetting bond-men at libertie, *leg. 8. Valentin.* Thirdly, works of pietie are excepted, as doing of juſtice in executing of malefactors and offenders, *leg. 9. Honor. Theodoſ.*

That the holy day of the Lord, is to be wholly ſpent in Divine exerciſes. 1 ***Damaſcene*** witneſſeth, ***ſpending the whole ſeventh day***, in Pſalmes and hymnes, and meditation of the Scriptures, ceaſing ***ab occupatione circa materialia***, from being ***occupied about materiall things.***

ἅπασαν τὴν ἑβδόμην ἀναλίσκοντες. lib.4. c.24.

2 See the practice of the Æthiopike Church in the former part in what exerciſes they beſtow the Lords day: and *Zaga Zabo* further ſaith, that it is not lawfull for them therein ***ne minimam rem facere***, not to doe the leaſt thing: ſee alſo ***Auguſtines*** judgement before.

3 Helvetia former confeſſ.c.24. ***The Lords day ever ſince the Apoſtles was conſecrated to the religious exerciſes, and to an holy reſt, &c.***

Harm. ſect. 16. pag. 479

4 ***Clictoveus*** : ***Non erat legis ſententia, &c.*** It was not the meaning of the Law to forbid ſuch works to be done with the hand, ***quæ ad Dei gloriam ſpectabant*** : which concerned the glorie of God, or the neceſſity and ſafety of mans life, ſuch were the circumciſion of infants, and the offering of ſacrifices, &c. The chiefe cauſe of ſanctifying the Sabbath, was ***vacatio ad Dei obſequium***, attendance upon our ſervice to God, which that it might be done more commodiouſly, the minde being ſequeſtred from ſecular buſineſſe, it was forbidden on the Sabbath to doe any worke with the hand, &c. This their learned writers opinion is, that no works ought to bee done upon the Sabbath, whereby Gods glorie and ſervice is hindred.

Annot. in lib.4. Damaſ. c. 24.

The Papiſts.

THey affirme that the Apoſtles altered the Sabbath day, from the ſeventh day to the eighth, counting from the creation; and they did it without Scripture, or any Commandement of Chriſt: ſuch power (ſay they) hath God left to his Church. This then they hold, that the Sabbath was changed by the ordinarie power and authoritie of the Church, not by any ſpeciall direction from Chriſt: thereupon it followeth, that the Church, which (they ſay) cannot erre, may alſo change the Sabbath to any other day in the weeke, *Rhemiſt. Apoc.* 1. *ſect.* 6.

76. Error.

The Proteſtants.

1. THe Apoſtles did not abrogate the Jewiſh Sabbath, but Chriſt himſelfe by his death, as he did alſo other ceremonies of the Law: and this the Apoſtles knew both by the Scriptures the word of Chriſt and his holy ſpirit.

2 They did not appoint a new Sabbath of their owne authoritie: for firſt they knew by the Scripture, that one day of ſeven was to be obſerved for ever, for the ſervice of God and exerciſe of religion, although the preſcript day according to the Law were abrogate: for the Lord before the morall Law was written, even immediatly after the creation, ſanctified the ſeventh day, ſhewing thereby, that one of the ſeven muſt be obſerved ſo long as the world endured. Secondly, they knew there was the ſame reaſon of ſanctifying the day of Chriſts reſurrection, and the reſtitution of the world thereby, as of ſanctifying the day of the Lords reſt, after the creation of the world. Thirdly, they did it by the direction of the Spirit of God, whereby they were ſo directed and governed, that although they were fraile men by nature, and ſubject to error, yet they could not decline in their writings and ordinances of the Church, from the truth, which aſſurance of Gods ſpirit in the like meaſure the Church hath not now; but ſo farre forth is promiſed to be led into all truth, as ſhe followeth the rule of truth expreſſed in the Scriptures. Wherefore the Church hath no authoritie to change the Lords day, and to keepe it upon Monday or Tueſday, or any other day; ſeeing it is not a matter of indifferency, but a neceſſarie preſcription of Chriſt himſelfe, delivered by the Apoſtles: for the Lords day began in the Apoſtles time, and no doubt by their Apoſtolike authoritie directed by the ſpirit of Chriſt, was inſtituted, *Act.* 20.7. *Apocal.* 1. *verſ.* 10. Neither can there come ſo long as the world continueth, ſo great a cauſe of changing the Sabbath, as the Apoſtles had by the reſurrection of Chriſt. Wherefore the Law of the Sabbath, as it is now kept and obſerved, is perpetuall.

Conſtantin. 6. can. 8. ***Diei dominici, quia in eo Deus lucem condidit, in eo Manna in eremo pluit, &c. tanta debet eſſe reverentia, &c.*** The Lords day muſt be had in great reverence, becauſe upon this day God created the Light, it rained Manna in the Wilderneſſe: Chriſt then vouchſafed to bee borne: on this day the ſtarre appeared to the Wiſe men: Chriſt fed five thouſand men with five loaves and two fiſhes: on this day he was baptized, roſe againe, ſent downe the holy Spirit upon his diſciples, &c. theſe are the reaſons why we doe now keepe the Lords day upon the firſt in the weeke: but greater reaſons than theſe, ſhall never fall out upon any other day: ***Ergo***, the Lords day cannot be removed to any other day of the weeke.

That the Lords day was inſtituted for the manner of the reſurrection of our bleſſed Saviour. 1 ***Damaſcene*** teſtifieth, who calleth it ***the day of the reſurrection.***

τὴν τῆς ἀναστάσεως ἡμέραν. Damaſ. ibid.

2 So alſo *Zaga Zabo* an Æthiopike Biſhop ſaith, ***Diem Dominicum, &c. in memoriam Chriſti reſurrectionis celebramus***, The Lords day, as other Chriſtians, we celebrate in memorie of the reſurrection of Chriſt.

Damianus de Morib. Æthiop.

3 Auſpurg. artic. 7. ***The Apoſtles retained not the ſeventh day, but the firſt day of the weeke, &c. to admoniſh the godly, both of their libertie and of Chriſts reſurrection.***

Harm. ſect. 17. pag. 532.

4 ***Clictoveus*** ſaith, the day was changed, ***ob reſurrectionis dominicæ myſterium***, for the myſterie of the Lords reſurrection, &c. therefore not to be changed, becauſe there cannot come ſo great a cauſe of altering it, as was the reſurrection.

The

The Papiſts.

68. Error.

4 THey affirme that the keeping of the Lords day, in ſtead of the Jewiſh Sabbath, is a tradition of the Apoſtles, and not warranted by Scripture, *Rhemiſt. Matt.* 15. *ſect.* 3. ſo alſo the Doway tranſlators, pag. 300.

The Proteſtants.

1 Cor. 16. 2.
Act. 20. 7.
Apoc. 1. 10.

THe obſervation of the Lords day is not delivered by blind tradition, but hath teſtimonie of holy Scriptures, and the obſervation thereof is according to Gods Commandement, not after the doctrine of men, *Fulk. ibid. Bellarmine* out of theſe three places proveth the Lords day to be inſtituted in the Scripture: *de cultu ſanctor. lib.* 3. *c.* 11.

Leon. Epiſtol. 79. *cap.* 1. *In hac mundus ſumpſit exordium, in hac per reſurrectionem Chriſti mors interitum, vita accepit initium, &c.* On this day the world tooke beginning, by the reſurrection of Chriſt death was deſtroyed, and life entred: on this day the Apoſtles received commiſſion to preach: Chriſt entred into his diſciples, the doores being ſhut, &c. *Ergo,* the Lords day is no humane tradition, but a divine inſtitution: theſe works, whereby the Lords day is ſanctified, were the works of the Trinitie, and ſet forth in Scripture: *Ergo,* the Lords day is inſtituted of God and grounded upon Scripture.

Decret. part. 1. *diſt.* 76. *c.* 5. *Leo, Quod die dominica ordinationes Sacerdotum celebrentur, &c.* That orders muſt bee celebrated upon the Lords day, it is not grounded onely upon cuſtome, but on the Apoſtles doctrine in Scripture, &c. and he proveth it out of the 13. of the Acts: now this could not be ſhewed out of Scripture, that orders ſhould bee kept upon the Lords day, but that the Scripture evidently teſtifieth alſo for the Lords day it ſelfe.

Damianus de Morib. Æthiop.

That the Lords day is of divine Inſtitution, and not grounded upon tradition. 1 We have the decrees of an ancient Councell of the ſecond Synod of *Caſarea,* under *Theophilus* the Biſhop there: who doe reſolve, that the Paſch ſhould be kept upon the Lords day, *qui tot & talibus benedictionibus eſt ſanctificatus,* which is ſanctified with ſuch and ſo great benedictions, as upon that day the light was created, the Iſraelites went thorow the read ſea, Chriſt roſe againe upon that day, whereof it is ſaid, *Pſalm.* 118. *This is the day which the Lord hath made, &c.*

2 *Zaga Zabo* ſaith, *Iuſſu Domini noſtri Ieſu Chriſti, & ſanctorum Apoſtolorum eum ſervamus*; Wee keepe it by the Commandement of Jeſus Chriſt, and of his holy Apoſtles.

3 Auſpurg artic. 7. *The Apoſtles retained not the ſeventh day, but the firſt day of the weeke, &c.* the day was changed by Apoſtolicall authoritie, directed by the ſpirit.

4 So *Clictovens* granteth it was changed by the tradition of the Apoſtles, *& ſpiritus ſancti edoctione,* and the inſtitution of the ſpirit.

The Papiſts.

69. Error.

5 THey teach that the Lords day is commanded, and likewiſe kept for ſome myſticall ſignification, not onely for the remembrance of benefits alreadie accompliſhed; as of the reſurrection of Chriſt, and the Advent or comming downe of the holy ſpirit: but alſo to betoken unto us things to come, as our reſt and glorie in the Kingdome of God, *Bellarmin. de cultu ſanctor. lib.* 3. *cap.* 11.

The Proteſtants.

Auguſt. de tempor. ſerm. 154.
Heb. 4. 10.
1 Pet. 4. 1.
Iſay 66. 32.

1 WE grant, that the Sabbath may bee ſo applied, both to call to remembrance things alreadie, as upon that day done: as the reſurrection of Chriſt, and the deſcending of the holy Ghoſt. Some thinke alſo that Chriſt upon that day was baptized, upon that day turned water into wine, fed five thouſand with a few loaves, came unto his Apoſtles after his reſurrection the doores being ſhut, and that as upon this day hee ſhall appeare to judgement: but upon what ground I know not. Certaine it is, that upon this day Chriſt roſe againe, and that the holy Ghoſt came downe then upon his Apoſtles. Wee denie not but that the keeping of the Lords day holy, may fitly bring unto our remembrance theſe things: yea and that it may bee a type and ſymbole unto us in ſome ſort, both of things ſpirituall, as to betoken our ceaſing and reſting from the works of ſinne, as alſo of things to come, as the Kingdome of heaven is called a Sabbath.

Exod. 31. 17.
Acts 15. 21.
1 Cor. 10. 6, 11.

But we dare not, neither will affirme, that the Sabbath was ordained and conſtituted for any ſuch end: for the Commandement of the Sabbath now to us is onely morall, not typicall or ceremoniall, as the Jewiſh Sabbath was; but looke wherein the Sabbath was morall to the Jewes, ſo it is kept ſtill: As in theſe two points it was morall to them; firſt, to be a ſigne betweene them and the Lord, and to diſtinguiſh them from other people. And ſo alſo the right keeping of the Lords day is a notable outward marke of difference betweene the Church of God and all others. Secondly, that upon the Sabbath they ſhould reſort together, and heare the Law read and preached. And for this cauſe, namely, the exerciſe of religion, are Chriſtians chiefly bound to the Sabbath. It may (I ſay) fitly be drawne to reſemble heavenly and ſpirituall things: but that is not any end of the inſtitution. The Jewes had two kinds of types, *typos factos,* and *typos deſtinatos,* types made and applied, and types appointed and ordained of God to ſhadow forth ſome notable thing: as the Paſchall Lambe was *typus deſtinatus,* of our Saviour Chriſt: as they were not to breake a bone of the Lambe; ſo was it accordingly performed in Chriſt. They had alſo many types beſide, that were not deſtinated to ſignifie any certaine thing: of ſuch Saint *Paul* ſpeaketh, 1 *Corinth.* 10. 6. 11. So wee ſay of the Sabbath, that is not *typus deſtinatus*, it is not inſtituted for any ſhadow or ſignification; though it may be fitly applied to ſuch an uſe.

Matiſconenſ. 2. can. 1. *Ipſe eſt dies requietis perpetuus, ipſe nobis per ſeptimi diei umbram inſinuatus noſcitur in lege & Prophetis:* This is a day of reſt for ever, this is knowne to have beene inſinnated by the ſhadow of the ſeventh day in the law: ſo then the Lords day was rather ſhadowed forth, than it doth ſhadow; it hath ſhadowes, it ſelfe is no ſhadow.

Colonienſ. part. 9. cap. 9. Dies dominicus à temporibus Apoſtolorum ſemper in Eccleſia celebris fuit, ut tum in unum omnes pariter convenirent: The Lords day hath beene alwayes celebrated in the Church ſince the Apoſtles time, that the people might come together to heare the word of God, &c. For this end then the Lords day was appointed principally, not to be a ſhadow of things to come.

And that the Lords day was ſpecially appointed for the exerciſe of religion. 1 *Damaſcene* ſheweth: *ſacratum eſt Deo ſabbatum*, the Sabbath was conſecrated to God, that they ſhould be exerciſed therein, *in the meditation of Scripture.* αεὶ τῶν γραφῶν μελέτῃ.

2 *Zaga Zabo* ſaith, that they come together upon the Lords day, at the third houre after ſun riſe, *ad legendum, & audiendum*, to heare and read the books of the Prophets, to preach the word, &c. *Athanaſius* ſaith, in times paſt the Sabbath was had in price, *quam quidem ſolennitatem Dominus tranſtulit, &c.* which ſolemnitie the Lord hath changed unto the Lords day. *Homil. de ſement.* Damianus.

3 Helvetia, latter confeſſ. c. 24. *The holy reſt is very well obſerved of our Churches for the worſhip of God, and increaſe of charitie.* Harm. ſect. 16. pag 480.

4 *Clictovens: pracipua cauſa ſanctificationis Sabbati fuit vacatio ad Dei obſequium*, The chiefe cauſe of ſanctifying of the Sabbath, was vacation (from labour) for the ſervice of God. Annot. in Damaſcen. in lib. 2. c. 2. 4.

The Papiſts.

6 THey ſay that we are not bound upon the Sabbath by any peculiar commandement to abſtaine from ſinne, more than upon any other day: neither that the internall act of religion appertaineth to the keeping of the Sabbath, but the externall: that any ſinne committed upon the Sabbath, is not thereby the greater: neither that we are more bound upon the Sabbath to ſeeke for internall grace than upon any other day, *Bellarm. lib. 3. cap. 10. propoſ.* 4. 70. Error.

Argum. 1. *Bellarmine* reaſoneth thus, the internall act of religion is the end of this Commandement, but the meanes tending to the end, not the end it ſelfe, are commanded.

Secondly, the internall worſhip is preſcribed in the firſt Commandement: for this is the order: In the firſt precept, the worſhip of the heart: In the ſecond, the worſhip of the mouth: in the third, the worſhip or ſervice of God in our works is preſcribed.

Thirdly, it were dangerous to appoint ſo many holy dayes, for this were but to entangle mens conſciences, if ſinne be more grievous committed upon feſtivals, *cap.* 10.

Anſw. To the firſt we anſwer; Firſt, that it is untrue, that the meanes onely, and not the end is commanded: for love is the end of the Commandement, and yet is commanded, and one of the greateſt Commandements. So in the 7. Commandement the end is, not to commit adultery; the meanes tending to adultery, as chambering and wantonneſſe are likewiſe prohibited, ſhall we ſay therefore that adultery it ſelfe is not forbidden? ſo admit that the internall ſanctification of the Sabbath is the end, yet it may be and is commanded. Secondly, though it be the end, in reſpect of the meanes tending unto it, as the corporall reſt, and the externall exerciſes of religion; yet it is alſo as a meane referred to the principall end of all, which is the glorie of God; and therefore may be commanded, according to *Bellarmines* owne rule. 1 Tim. 1. 5. Matth. 22. 39. Rom. 13. 13.

To the ſecond, we anſwer: Firſt, though ſome internall act of religion be preſcribed in the firſt Commandement: Thou ſhalt have no other Gods; and as to love God, and feare him; yet that internall act, which is peculiar for the Lords day, is onely preſcribed in the fourth Commandement. Secondly, hee very fondly divideth the firſt table into three precepts, whereas it containeth foure; as *Origen* ſheweth by this reaſon: ſome men thinke, ſaith hee, that theſe two are one Commandement: *Quod ſi ita putetur, &c.* which if it bee ſo, then are there not ten Commandements, what is become then of the Decalogue? therefore the firſt Commandement is, *Thou ſhalt have no other Gods:* the ſecond, *Thou ſhalt make no graven image, &c.* thus farre *Origen, hom.* 8. *in Exod.* Thirdly, to make a graven image to worſhip it, is an externall act of religion, yet this is forbidden in the ſecond Commandement, which *Bellarmine* joyneth to the firſt, therefore his diviſion is not good, referring all externall acts of religion to this fourth, or as hee maketh it, the third Commandement.

To the third we anſwer; Firſt, that other holy dayes are not enjoyned with the like ſtrict precept of ſanctification, as the Lords day is, which is of Gods inſtitution onely; the other were ordained by the Church, ſome are the meere inventions of men, as Popiſh holy dayes: but the ſpeciall ſanctifying of a day to an holy uſe, dependeth upon Gods Commandement and inſtitution.

Secondly, it is *Bellarmines* owne poſition, that men are bound in conſcience to keepe the Feſtivals of the Church, *cap.* 10, *prop.* 3. whereas we doe not ſo affirme: therefore it is he himſelfe, and not wee, that doth lay ſnares by the ſuperſtitious obſervation of holy dayes, to entangle mens ſoules aud conſciences.

Thirdly, we yeeld unto him, that it is very hurtfull to appoint ſo many holy dayes; as they doe, which indeed is nothing elſe but to clog mens conſciences with a multitude of ceremonies, which are burdenous to the Church.

The Proteſtants.

Anſ. FIrſt, we grant that all ſinne, as of theft, adulterie, and the like, are in their owne nature alike, at what time ſoever they are committed; yet they may be made more heinous by the circumſtances: as of the place, as ſacrilege is greater than common theft; ſo why not of the time?

Secondly, if that which is no ſinne upon the work-day, be a ſinne upon the Sabbath, as to dig, to plough, to cart; then that which is a ſinne of it ſelfe, as to ſteale, to commit adulterie, muſt needs be greater and more hainous being done upon the Sabbath: for beſide the ſinne, he alſo prophaneth the Sabbath, which is the breach of another Commandement. Thirdly, the internall act of religion, is properly commanded in the ſanctifying of the Sabbath: for it cannot be ſanctified by the externall act of going to Church, and hearing the word, unleſſe a man be inwardly in the devotion of his heart prepared for thoſe holy exerciſes. So inward grace is more ſought for upon the Sabbath, not in reſpect of that inward deſire which we have unto them, which ought alwayes to be alike fervent in us, if it were poſſible, but becauſe of thoſe outward meanes, of hearing the word, publike prayer, receiving the Sacraments, which are upon the Sabbath: for the which we ought more eſpecially to prepare and examine our ſelves.

Eccl. 4. 17. 1 Cor. 11. 18. Iſay 58. 13. The Prophet *Eſay* doth teach us, how the true Sabbath muſt be kept. *If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, &c. and ſhalt honour the Lord, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word, &c.* Abſtinence from ſinne then is chiefly required upon the Lords day: we muſt not doe our owne wayes. So it is decreed, *Colonienſ. part. 9. cap.* 10. *Blaſphemiis ac perjuriis nomen Domini profanatur, ac Sabbatum, quod nos admonet, ut quieſcamus perverſe agere, & benefacere diſcamus, contaminatur:* By blaſphemies and perjuries the name of God is prophaned, and the Sabbath, which teacheth us to leave doing perverſly, and to learne to doe well, is polluted.

Auguſtine ſaith, ſpeaking of the Jewiſh women: *Quanto melius fœmina eorum lanam facerent, quam illo die in neomeniis ſaltarent, &c. ſpiritualiter obſervat Sabbatum Chriſtianus, abſtinens ſe ab opere ſervili, id eſt, à peccato: Tract. 3. in Iohan.* Their women might be better occupied in ſpinning at home, than in dancing upon this day: for a Chriſtian doth ſpiritually keepe the Sabbath, in abſtaining from all ſervile worke, that is, from ſinne. They that doe obſerve the Sabbath onely in externall acts, doe but carnally keepe it.

Concil. Matiſcon. 2. can. 1. Eſtote omnes in hymnis & laudibus Dei corpore & animo intenti, die dominico quiſque ſeipſum lachrymis & precibus afficiat: Let every man, bodie and ſoule bee occupied in ſetting forth the praiſe of God: upon the Lords day, let every man give himſelfe in his affection to teares and prayers. Here is more than the externall act of religion required: intention and affection are inward things. Againe in the ſame Canon, *Exhibeamus Deo liberam ſervitutem, non quia hoc à nobis Deus expetit, ut corporali abſtinentia diem Domicicum celebremus, ſed quærit obedientiam, per quam nos calcatis terrenis actibus ad cœlum uſque miſericorditer provehat:* Let us yeeld unto God our free ſervice: for God requireth us not by bodily abſtinence to keepe the Lords day, but hee looketh for our Obedience, by the which we ſhould tread under our feet all earthly and carnall acts, and ſo be lifted up in meditation even unto heaven, &c. Obedience then is eſpecially required upon the Lords day.

1 *Damaſcene* ſaith: *Sabbatum à peccatis ceſſatio,* the Sabbath is a reſt from ſinne.

τῆς ἁμαρτίας καταπαύσεις. lib. 4. c. 24. Homil. de ſcement. 2 *Athanaſius* ſaith: *In Sabbato convenimus, ut Dominum Sabbati Ieſum adoremus,* We come together on the Sabbath to adore the Lord of the Sabbath, &c. But who is ignorant how much the publike ſervice of God is hindred by notorious ſins, which in this are more offenſive upon the Lords day, becauſe thereby Gods glorie and ſervice is hindred. *Auguſtine* ſaith further: *Every Lords day come to the Church, et non rixas, vel ocioſas fabulas agatis, &c.* and give not your ſelves to brauling and talking, &c. He that is not afraid to prate in the Church, ſhall give account for himſelfe and others, *dum nec ipſe verbum Dei audit, nec alios audire permittit,* while he neither heareth the word himſelfe, nor ſuffer others to heare, &c. Hee then that diſordereth himſelfe upon the Lords day, ſhall anſwer for himſelfe and others in as much as he hindreth them from hearing the word.

Harm. ſect. 15. pag. 465. 3 Helvetia latter confeſſ. c. 21. *Seeing places dedicate to Gods worſhip are not prophane, but holy, ſuch as are converſant therein, ought to behave themſelves reverently and modeſtly, as they which are in a ſacred place, and in the preſence of God and his holy Angels, &c.* and afterward, *the ornament of Churches conſiſteth in ſobrietie, godlineſſe, and the vertues of thoſe which are in the Church:* as holy places, ſo holy times muſt be adorned with vertue.

Vbi ſupra. 4 *Clictoveus, in this ſpirituall obſervation of the Sabbath, requietio a labore corporali mutata eſt in ceſſationem ab opere ſervili. i. peccato,* the reſting from bodily labour is turned into the ceſſation from ſervile worke, &c. which afterward he ſaith muſt be kept not one day in the weeke, but all our life: yet cheefly is it requiſite upon the Lords day.

The Papiſts.

71. Error. 7 THey hold it a thing unlawfull for Chriſtians to faſt upon the Lords day, *Bellarm. lib. 3. de cultu ſanctor. cap. 11.*

The Proteſtants.

Anſ. FIrſt, we grant that this opinion is very ancient, and that in *Tertullians* time it was received in many Churches: and they thought it as unlawfull to bow the knee upon the Lords day, *Tertul. lib. de coron. Militis. Die dominico jejunare nefas ducimus, & de geniculis adorare:* Wee count it unlawfull to faſt upon the Lords day, and to pray kneeling.

So likewiſe, *Trullan. Synod. can. 90. Ne dominicis diebus genua flectamus:* That wee bow not our knees upon the Lords day: but the Papiſts obſerve not the one, why then ſhould they bind themſelves to the other? *Ignatius* maketh faſting upon the Sabbath as great an offence, as the killing of Chriſt himſelfe, *Epiſtol. ad Philip.* But, I truſt, they will not ſay ſo.

Secondly, the reaſons why faſting is not to be uſed upon the Lords day, becauſe the Jeſuite ſetteth downe none, I will ſupply out of *Auguſtine:* firſt, *Sentio* (ſaith hee) *ad ſignificandam requiem ſempiternam (ubi eſt verum Sabbatum) relaxationem, quàm conſtrictionem jejunii aptius convenire.* I thinke that to ſignifie the eternall reſt, which is the true Sabbath, libertie rather, than the urging of faſting doth moſt fitly agree. But to this wee anſwer, that this ſignification of eternall reſt, is no eſſentiall part of ſanctifying the Sabbath, nor no end of the inſtitution, as we have ſhewed afore though it may have ſuch an application: and therefore this reaſon proveth not ſuch a neceſſitie of not faſting upon the Sabbath. Secondly, *Die dominico jejunare magnum eſt ſcandalum:* It is a great offence to faſt on the Lords day, becauſe the Manichees made choiſe of that day to faſt in. *Per quod factum eſt, ut jejunium Sabbathi horribilius haberetur,* By the which (ſaith hee) it came to paſſe, that the faſt of the Sabbath was more abhorred, *Auguſtin. ibid.* But this reaſon now bindeth not us, becauſe the name and hereſie of the Manichees is now worne out, and therefore there is no feare of any ſcandale to ariſe that way. Epiſt. 86.

Thirdly, we grant that the Lords day is not the fitteſt time for publique faſts: firſt, becauſe it is a day of rejoycing: ſo we read that the people in *Nehemiah* his time, were forbidden to mourne and weep, after the law was read unto them by *Ezra,* becauſe it was a day of joy and mirth. Nehem. 8. 11. Secondly, the day of ſolemne and publique faſting ought to be ſet apart from other daies, and to be proclaimed ſolemne, and to bee ſpent wholly in ſpirituall exerciſes, even as the Sabbath, with vacation and reſt from other bodily labours, as wee may read, 2 *Chron.* 20. 3. *Nehem.* 9. 1. 2 Chron. 20. Nehem. 9. 1. And therefore any day is more fit than the Sabbath, becauſe that is a holy day already unto the Lord: but when we will humble our ſelves before the Lord by faſting and prayer, ſome day would only for that purpoſe be conſecrate unto God: that may be as a voluntarie ſacrifice: whereas we are bound of neceſſitie to keep the Lords day.

But concerning private and particular faſts, when men by themſelves have occaſion to give themſelves to prayer, whereof Saint *Paul* ſpeaketh. 1 Cor. 7. 5. Such private exerciſes may bee better performed upon the Sabbath, becauſe of the ordinarie exerciſes of the word, which are notable meanes to kindle and ſtirre up true devotion in him, which at that time will humble himſelfe; yea and publique faſts though not ordinarily, yet when there is juſt occaſion, may bee kept upon the Sabbath: as wee read *Act.* 20. 7. Act. 20. 7. how that *Paul* continued his preaching till midnight: whereof *Auguſtine* writeth thus, *Neceſſarius ſermo reficiendi corporis cauſa interrumpendus eſſe non viſus eſt profecturo Apoſtolo:* Epiſt. 86. The neceſſary preaching of the Apoſtle, hee thought not good, for the refreſhing of their bodies to breake off, being readie to depart. Wee conclude therefore, that it is lawfull to faſt upon the Lords day, though it bee not alwayes expedient. And *Auguſtine* very well determineth this matter: *Ego in Evangelicis, & Apoſtolicis literis video praeceptum eſſe jejunium: quibus autem diebus non oporteat jejunare, & quibus oporteat, praecepto domini, vel Apoſtolorum non invenio definitum:* I find both in the Evangelicall and Apoſtolicall writings, that faſting is commanded: but upon what dayes wee ought to faſt, upon what we ought not, I doe not find it defined, *Epiſt.* 86. Wherfore to faſt or not to faſt upon the Lords day, or upon any other, being not determined in Scripture, is left as a thing indifferent to the Church of God.

Concil. Gangrenſ. can. 18. *Si quis tanquam hoc continentiae convenire judicans die dominico jejunaverit, aut in ejuſdem diei contemptum, anathema ſit:* If any man doe faſt upon the Lords day, as judging it more agreeable to a continent life, or in contempt of the day, let him bee accurſed, &c. The Councell doth not ſimply forbid faſting upon this day, but that it ſhould not bee done ſuperſtitiouſly, with an opinion of greater holineſſe, nor in contempt of the day, which is to Chriſtians a day of rejoycing.

So likewiſe *Carthaginenſ.* 4. *can.* 64. *Qui dominico die ſtudioſè jejunat, credatur non catholicus:* Hee that of purpoſe doth faſt on the Lords day, let him bee counted not Catholique. A man may faſt then upon the Lords day, ſo it be not of a ſuperſtitious or wilfull purpoſe.

In their owne decrees it ſtandeth thus: *Decret. par.* 1. *diſt.* 76. *cap. Utinam omni die jejunare poſſimus, &c.* I would we might faſt every day, which in the Acts of the Apoſtles we read, that S. *Paul* did, and the reſt of the faithfull with him in the daies of Pentecoſt, and upon the Lords day.

1 *Damaſcene* ſheweth at large, that whereas the Iſraelites were commanded not to afflict themſelves upon the Sabbath, yet *Moſes* faſted twice fortie dayes, and *Elias* travailed 40. daies, faſting all that while, and *Daniel* faſted three weeks of daies, and the Jewes did faſt their great and ſolemne faſt, in humbling of themſelves, if it fell out upon the Sabbath. De fid. Orthod. c. 24.

Epiſtol. 86.

2 *Auguſtine* is alleaged before, how S. *Paul* preached till midnight, and ſo they faſted upon the Lords day: and he addeth further, *Ut ſciremus ſi neceſſitas aliqua oriatur, non eſſe urgentiori actioni prandium præferendum:* That we ſhould know, if any neceſſity doe ariſe, that one repaſt muſt not bee preferred before a more urgent occaſion, &c. yet *Auguſtine* concludeth, that it were not ſafe in thoſe dayes, no not upon any ſuch occaſion to faſt upon the Lords day, becauſe of the Priſcillianiſts, that enjoyned a neceſſary feaſt upon that day, *Ne majus malum incurratur è ſcandalo quam bonum percipiatur ex verbo*; Leſt greater evill may fall out by the offence, than good received by audience, and hearing of the word, &c. But it is evident that *Auguſtine* ſpeaketh of publike and ſolemne faſts, which are not ſo fit upon the Lords day: for thus he ſaith, *Farre be it from us ſo to take this, Tanquam ſolerent Apoſtoli ſolenniter die Dominico jejunare*, As though the Apoſtles uſed ſolemnly to faſt on the Lords day.

Leo epiſt. 93. c. 4.

And *Auguſtines* reaſon was, why faſting was not fit upon the Lords day, becauſe the Priſcillianiſts, joyning therein with the Manichees and Marcionites, faſted upon that day, as making queſtion of the truth of the Reſurrection, as likewiſe they faſted upon the day of the Nativitie upon the ſame reaſon, *Quaſi non fuerit vera*, as though it were not in truth: as *Leo* ſaith: This hereſie being now baniſhed, there cannot ariſe the like offence by faſting upon the Lords day.

3 Helvetia, latter confeſſ. c. 24. *Let every one faſt to this end, to deprive the fleſh of that which ſhould cheriſh it, and that he may the more zealouſly ſerve God, &c.* A man then may very conveniently faſt upon the Lords day for his private exerciſe, and to enflame his zeale.

4 See the decrees before alleaged.

The Papiſts.

72. Error.

8 THe name Sunday is an heatheniſh calling, as all other weeke-dayes in our Language: ſome impoſed after the names of Planets, as in the Romans time: ſome by the name of certaine Idols, which the Saxons did worſhip: which names the Church uſeth not, but hath appointed to call the

Apoc. 1. 10.

firſt day the *Dominike*, after the Apoſtle, the other by the name *Feries*, untill the laſt of the weeke, which ſhe calleth by the old name Sabbath, becauſe that was of God, not by impoſition of the Heathen, *Rhemiſt. annot. Apocal. 1. ſect. 6.*

The Proteſtants.

Anſ. FIrſt, as the name of Sunday, and the reſt, is of the heatheniſh beginning, and therefore were better to be otherwiſe termed, as the firſt, ſecond, or third from the Lords day, as the Jewes called their dayes from the Sabbath: ſo your terme of *Feries*, is no leſſe heatheniſh, derived from the word *feria*, or *feria*, which were ſo called, *à feriendis victimis*, of ſtriking the heatheniſh ſacrifices, as *Sextus Pompeius* ſaith, *Fulke ibid.*

Auguſt. cont. Fauſt, 18. 5.

2 We have other names alſo that might be reformed, as of our moneths: as March is ſo called of *Mars*, June of *Iuno*, January of *Ianus*, which were Heathen Gods: July and Auguſt doe beare the names of men: yea, and if we might bee inventors of new names, the termes of Chriſtmas, Michaelmas, Candlemas, ſhould not ſtand in force, nor any more be uſed, which are as offenſive as the reſt: for as for the names of Heathen Idols, the moſt part are ignorant of them; but the vulgar terme of Maſſe, is too too well knowne, and too much loved of many of our Country-men. Now for the name Sunday, which is ſo great a mote in your eye, if there were no more but that, *Auguſtine* ſheweth how it might be favourably expounded, *Dies magni ſolis celebramus, illius ſolis, de quo dicit ſcriptura, orietur vobis ſol juſtitiæ:* We doe keep Sunday holy, namely, of that great Sun, whereof the Scripture ſpeaketh, the Sun of righteouſneſſe ſhall ariſe. So in the Civill law, *Cod. lib. 3. tit. 12. leg. 3.* it is called, *dies ſolis*, Sunday: though the other name, *dies Dominicus*, the Lords day, be preferred; as *ibid. leg. 7. Valentin. Dies ſolis Dominicos rite dixere majores*; the Sundayes, our anceſtors rightly called the Lords dayes.

In Pſal. 93.

3 We wiſh that all theſe termes might be laid downe, as *Auguſtine* ſaith, *Nolumus ut dicant, & utinam corrigantur ut non dicant:* We would not have men ſo to ſpeake, and I wiſh they were reformed. But ſeeing by continuall cuſtome mens tongues are inured to ſuch termes, let them know, that they are uſed only as civill names, to call things by, not for any religion or myſterie in them contained or ſignified.

And here I doe commend *Hieromes* two rules concerning heatheniſh names, the firſt, where hee ſaith, *Libr. de veſte ſacerdotal. in Iob, Arcturum & Orionem, &c.* In *Iob* wee reade of *Arcturus* and *Orion*, and other names of the ſtarres, not that the Hebrewes doe ſo call them: *Sed quod nos non poſſumus quæ dicuntur niſi conſuetis vocibus intelligere*, But becauſe wee cannot underſtand what is ſaid but under the common termes, &c. So then, where uſe and cuſtome hath obtained to have things called by ſuch names, and they are knowne by no other, there neceſſitie doth diſpenſe with Heatheniſh names.

His other rule is this, that ſuch Pagan termes which have no neceſſarie uſe, but proceed of prophaneneſſe or wantonneſſe, ſhould be left. *Abſit, ut de ore Chriſtiano ſonet, &c.* God forbid, that a Chriſtian mouth ſhould ſound, *Iupiter, Hercules, &c. quæ portenta ſunt magis quam nomina*; Which are monſters rather than names. This is a good caveat for young Students, that they ſhould in their exerciſes, as declamations, diſputations, Comedies, Tragedies, avoid and decline thoſe monſtrous Heatheniſh names, which yet are too riſe among them

As we thinke other names fitter than that of Sunday for the Lords day, yet ſome have uſed it, which were farre from heatheniſh termes. 1 *Iuſtine Martyr* calleth it *Sunday.* 2 *Auguſtines* judgement is ſeene before, in what tollerable ſenſe it may be ſo called. 3 The reformed Churches doe moſt uſually call it by the name of the Lords day: and we take it to be the fitteſt name: ſee confeſſ. Helvetia *c.* 24. *Auſpurg. artic.* 5. and the reſt.

τὴν τοῦ ἡλίου ἡμέραν. Apol. 2. pro Chriſtian.

Harm. p. 479. pag. 499.

4 The Doway tranſlators are not herein ſo ſcrupulous, as their coſine germanes the Rhemiſts; they ſay, in place of the Jewiſh Sabbath, *we keep Sunday.*

Doway Bibl. p. 310. in the margent.

The third part, of the feſtivall dayes of Chriſt and the Holy Ghoſt.

The Papiſts.

THe feaſt of Eaſter and Whitſontide, and other ſolemnities of Chriſt, were preſcribed (they ſay) by the Apoſtles, *Rhemiſt. Matth.* 15. *ſect.* 2. to be kept upon certaine dayes, and that *Peter* did appoint that Eaſter ſhould not be kept the 14. day of the firſt Moone, as the Jewes obſerved it, but the Lords day after. And of the feaſt of Pentecoſt mention is made: *Ergo,* theſe feaſts were inſtituted of the Apoſtles, *Bellarm. cap.* 12. 13.

73. Error.

1 Cor. 16. 2.

Bellarmine to prove the celebration of Eaſter, as it is now obſerved in the Latine Church, to be Apoſtolicall, alleageth the 8. Canon of the Apoſtles, which decreeth, *That he which obſerved Eaſter before the vernall Equinoctium, whether Biſhop or Prieſt ſhould be depoſed.*

Anſw. It is a cleere caſe that thoſe Canons are forged and falſly aſcribed to the Apoſtles: 1 In the laſt Canon the Goſpell of Saint *Iohn* is counted among the Canonicall books of the new Teſtament, which was not at that time written, when theſe Canons are ſaid to have been made by the Apoſtles aſſembled together: for S. *Peter,* a principall compoſer of theſe Canons, is brought in ſpeaking, *Can.* 28. who was put to death before S. *Iohn* writ his Goſpell. 2 Of what validity theſe Canons be, it appeareth in the Trullane Councell, *Can.* 12. where they forbid Biſhops after their conſecration to have ſocietie with their wives, directly contrary to the 5. Canon of the Apoſtles: and they give a reaſon thereof, *Statum eccleſiaſticum in pulchriorem ordinem reducentes:* Their meaning was to bring the ſtate eccleſiaſticall to a more beautifull order, whereas the Apoſtles in the beginning of the Goſpell, *ad fidelium imbecillitatem ſe demittebant,* did ſubmit themſelves to the imbecillity of the weake. But if they were the Canons of the Apoſtles indeed, what boldneſſe had this been, ſo lightly to reverſe their decrees? 3 In the laſt Canon there are three books of the Macchabees made Canonicall, whereas the Papiſts themſelves receive but two; why then doe they themſelves tranſgreſſe the Apoſtles Canons? 4 *Gelaſius, decret. de Apocryphis,* doth in direct termes make, *Librum canonum Apoſtolorum,* the booke of the Canons of the Apoſtles Apocryphall. The authoritie therefore of theſe forged Canons doth little move us.

Againe, *Bellarmine* urgeth a divine teſtimonie, as he calleth it, how that *Paſchaſinus* reporteth, that in Pope *Zozimus* time there being a queſtion about the time of the celebration of Eaſter: the Pope with the Weſt Church appointing the 25. of March, the Eaſt Church the 22. of April, it ſo fell out, that in a certaine Church in Sicily, a certaine fountaine, that uſed every yeere to fill it ſelfe againſt Eaſter day for thoſe that ſhould be baptized, was emptie upon the 25. of March, but was full the 22. of April: whereby the Pope and the Weſt Church, did perceive themſelves to be in an error, and the Eaſt Church in the right, *Bellar. cap.* 12.

Anſw. Firſt, if this tale beare any credit, it ſheweth, that the Eaſt Church was ſounder, concerning the celebration of Eaſter, than the Pope. Secondly, this miracle alloweth that Eaſter day ſhould be kept after the 20. day of April, contrary to the decree of the Nicen Councell: which limited the time for Eaſter from the 21. of March to the 20. of April, and no further. Thirdly, this fained miracle is of like credit to that viſion, which Pope *Pius* affirmeth to have been ſhewed to one *Hermes:* how that an Angell appeared unto him, commanding him to keep Eaſter upon the Lords day, *decret. p.* 3. *diſt.* 3. *cap.* 21. But if the celebration of Eaſter were grounded upon the inſtitution of the Apoſtles, they need not bring ſuch beggerly ſtuffe, by lying miracles and viſions, to make proofe of their matter.

The Proteſtants.

Anſ. FIrſt, we grant that it is expedient for the Church to keep the memoriall of the Nativitie, Paſſion, Reſurrection, Aſcenſion of Chriſt, and of the comming of the holy Ghoſt; and the dayes inſtituted for the remembrance thereof, no doubt, ought to be had in greater account, than any other holy daies inſtituted by the Church. Secondly, it cannot be proved, that they were preſcribed by the Apoſtles; or if they were, but as indifferent ceremonies, which are ſubject to alteration, and in the which the religion or worſhip of God doth not conſiſt, Certaine it is, that before the time of *Conſtantine* the great, there were not many feſtivall dayes kept, in ſo much, that the feaſts of the Nativity of Chriſt, Eaſter, Pentecoſt, were not uniformally obſerved for many yeeres after, as appeareth by divers Councels. And before *Conſtantines* time, there was great contention betweene the Biſhop of Rome, and the Biſhops of the Eaſt, about the celebration of Eaſter; they alleaging the conſtitution of S. *Iohn,* the other of S. *Peter:* wherefore it is like that the Apoſtles appointed no ſuch certaine dayes: for then the Church would not have broken them.

Concil. Aurel. 4. cap. 1.

Tolet. 1. c. 5.

Thirdly, Pentecoſt, whereof Saint *Paul* ſpeaketh, was the feaſt of the Jewes, which, with other ſolemnities of theirs, the Apoſtles obſerved not as a portion of Chriſtian Religion, but taking occaſion of the meeting of the Jewes in thoſe feſtivall dayes: and ſo doe we obſerve thoſe holy dayes for order and edification of Gods people, that uſe to aſſemble at ſuch times.

Fourthly, what cauſe is there, why Eaſter and Whitſontide ſhould be tied to the Lords day, and the Nativitie of Chriſt, which *Bellarmine* confeſſeth, was upon the Lords day, ſhould indifferently be kept upon any day? but that hereby we underſtand, that it is an indifferent matter, whether they ſhould be kept upon the Lords day, or any other, and whether upon any certaine day, or to be left to the diſcretion of the governours of the Church to be obſerved, as any other occaſion ſhall be offered, *Fulk. annot. Apocalyp. 1. ſect. 6.*

Laſtly, we ſhewed *Auguſtines* opinion, in the firſt part of this queſtion, how he underſtandeth that ſaying, *Pſal.* 118. This is the day which the Lord hath made, only of the Sabbath: thereby inſinuating, that other holy daies either were not inſtituted of God at all, or elſe not with the like neceſſitie.

Let us ſee further the conſent of antiquitie: that the obſervation of Eaſter is no Apoſtolicall conſtitution it appeareth: 1 Becauſe there was no uniforme order ſet downe for it before the firſt Nicen Councell, where, as *Theophilus Alexandrinus* witneſſeth, theſe three rules were made for Eaſter: the firſt, that it ſhould not be kept before the 21. of March, nor after the 20. of April, becauſe their *Equinoctium* did fall then upon the 21. of March, and Eaſter muſt in no wiſe be kept before the *Equinoctium*: The ſecond, that they ſhould waite for the 14. day of the firſt Moone from the 21. of March, till the 14. of April. The third, that they ſhould obſerve the firſt Lords day after the 14. of the firſt Moone, and ſo keep their Eaſter. This order was begun in the Nicene Councell, not by the Apoſtles: *Ergo*, it is not Apoſtolicall.

2 Neither after the Nicen Councell did this order hold: for in Pope *Zozimus* time, the Weſt Churches kept Eaſter the 8. from the Calends of April, that is, the 25. of March: the Eaſt Churches the 22. of April: *Leon. epiſtol.* 61. Againe, *Leo. epiſtol.* 62. maketh mention how *Theodoſius* the Elder committed this matter to the Biſhop of Alexandria, to compoſe the cycle of the Paſch: who committed in his account a great error (as *Leo* ſaith) for in the 76. yeere of his order, Eaſter fell upon the 24. of April, whereas by the order of the Nicen Councell, it ſhould not exceed the 20. day. Further, the ſame *Leo* writeth, *Epiſtol.* 92. that whereas ſome appointed the next Eaſter then comming upon the 15. from the Calends of May, ſome upon the 8. he writ to the Emperor *Martian*, who according to the order of the Eaſt Church, would have it kept the 8. day: and thereunto *Leo* conſented. This could not then be an Apoſtolicall decree, whereof there was no more certaintie.

But that the feſtivities of Chriſt and the Holy Ghoſt are to be preferred before other holy daies, wee willingly grant: as *Cod. lib.* 3. *tit.* 12. *leg.* 7. by the conſtitution of the Emperors, *Valentin. Theodoſ. Arcad.* the feaſts of the Paſch, the Nativitie, and Epiphanie, are eſpecially authorized. And *Decret. par,* 2. *cauſ.* 7. *qu.* 1. *c.* 29. the Nativitie of our Lord, Epiphanie, the Paſch, and Pentecoſt, are reckoned up for the principall feaſts, and ſolemne daies, &c.

That the feſtivals of Chriſt and the Holy Ghoſt, though not inſtituted by the Apoſtles, yet are to have the preeminence before the feſtivities and commemorations of Saints, thus further it is ſhewed. 1 *Socrates* evidently teſtifieth, ſpeaking of the Paſch, *Nemo Apoſtolorum quicquam de illo ſancivit*, None of the Apoſtles did ordaine any thing concerning it: yet the day of Chriſts Nativity, Paſſion, and the reſt were preferred before other feſtivals: as *Chryſoſtome* calleth the Nativitie of Chriſt, *Omnium reliquorum feſtorum Metropolym*, The mother feaſt of all the reſt: ſo *Conſtantine*, though hee would have other daies alſo reverenced, yet hee gave commandement unto all the ſubjects of the Roman Empire, *Ut dieb. Servatori nuncupatis feriarentur*: That they ſhould make holy day, that is, reſt and recreate themſelves upon the daies dedicated to our Saviour.

Socrat. lib. 5. c. 22.

Oration. de Philog.

Euſeb. lib. 4. de vit. Conſtantin.

Cited decret. p. 3. d. 3. c. 23.

2 It appeareth alſo by that Canon of the Councell of Carthage. 4. *c.* 65. *Paſcha ſolennitas uno die & tempore celebranda eſt*: The ſolemnitie of the Paſch muſt be celebrated upon one day and time, &c. that there was no certaine Apoſtolicall tradition for it. And thoſe holy daies of Chriſt have to this day in the South Church the preeminence: as *Zaga Zabo*, next after the obſervation of the Lords day, rehearſeth, *novem dies in Chriſti memoriam celebrandos*, Nine daies to bee celebrated in the memorie of Chriſt, the Annunciation, Nativitie, Circumciſion, Purification, Baptiſme, Transfiguration, Palmes, Aſcenſion, Pentecoſt, &c. beſide the Paſch, which he ſpeaketh of afterward: he further affirmeth, that all theſe they obſerve by the inſtitution of the Apoſtles, but thereof there is no more certaintie, than of that which he ſaith afterward: *Ex inſtitutione quoq; Apoſtolorum duos dies celebrare tenemur, ſcilicet Sabbati & Dominici*: By the inſtitution of the Apoſtles, we are bound alſo to keep two daies, of the Sabbath and Lords day, wherein it is not lawfull for us to doe any thing at all, &c. But it is certaine that the Apoſtles Abrogated the Jewiſh Sabbath.

Damianus a Goes de morib. Æthiop.

3 Helvetia latter confeſſ. 24. *Moreover, if the Churches doe religiouſly celebrate the memory of the Lords nativity, circumciſion, paſſion, reſurrection, and of his aſcenſion into heaven, and ſending of the Holy Ghoſt upon his diſciples, according to Chriſtian libertie, we doe well allow of it, but as for feſtivall dayes ordained to men, or the Saints departed, we cannot allow of them, &c.*

Harm. ſect. 16. pag. 480.

4 *Agrippa* ſaith, that *Victor* Biſhop of Rome, *Omnes fere Orientales & Auſtrales ab eccleſiæ communione*

De vanit. ſcient. c. 59.

communioni amputavit, did cut off all almoſt of the Eaſt, and South, from the communion of the Church, that did not obſerve the Roman manner of keeping the Paſch. It ſeemeth then to bee no Apoſtolicall conſtitution, for then ſo many in the Eaſt and South would not have tranſgreſſed it : yet for the preeminence of theſe feaſts, ſee before the Decrees alleaged.

The fourth part, of the ſolemnitics of Saints.

The Papiſts.

1 THey hold that holy daies may be dedicated unto Saints, for their honour and worſhip : as Chriſt promiſed that the charitable act of *Mary Magdalen* wrought upon him ſhould bee recorded and remembred. Hereby wee learne that the good works of Saints may be recorded to the honour of Saints in the Church, whereof ariſe their commemorations and holy daies, *Rhemiſt. annot. Matth.* 25. *ſect.* 1. 74. Error. Matth. 26. 13.

The Proteſtants.

THe good works of Saints may be remembred to the honour of God, without their holy daies and commemorations : Chriſt inſtituted no holy day of *Mary Magdalen*, nor commanded an image of her fact to be made, but a memorie of her in preaching the Goſpell. Secondly, we grant, that Chriſtian ſolemnities may bee kept, as things indifferent, which the Church may retaine or abrogate as it ſhall ſeeme beſt for edification, not obſerved of neceſſitie as a part of the worſhip of God, not conſecrate to the honour of Saints; ſeeing all divine worſhip is wholly to bee reſerved to God, not to bee given to any other : For times and ſeaſons, the Scripture ſaith, the Lord hath put only in his owne power : therefore he is only to have the honour of them. Act. 1. 7. Thirdly, what honour is due unto Saints, *Auguſtine* ſheweth : *Colimus martyres eo cultu dilectionis, & ſocietatis, quo & in hac vita coluntur ſancti homines Dei :* We doe honour Martyrs with the ſervice of love and fellowſhip, as holy men are honoured in this life. Contra Fauſt. lib. 2. cap. 21. But it is not lawfull to conſecrate times and daies to holy men living, therefore neither to Saints departed : for one and the ſame kinde of honour is due to them both.

Leon. 1. *epiſtol.* 4. *c.* 4. *Notum ſit dilectioni veſtræ univerſos dies Chriſti innumeris conſecratos fuiſſe virtutibus, &c.* Bee it knowne to your brotherhood, that all the daies of Chriſt are conſecrate with his innumerable vertuous acts: yet if wee ſhould indifferently honour all the works of Chriſt, all daies ſhould bee holy daies, for they are all full of the miracles of Chriſt, &c. From hence we collect theſe two arguments againſt Saints daies. 1 The miracles of Chriſt are more forcible to conſecrate an holy day, than the acts of Saints; but all his miracles make not holy dayes : *Ergo.* 2 By the ſame reaſon, that all Chriſts acts have not their feſtivals, becauſe then all daies ſhould be feſtivall, we doe alſo exclude Saints daies, becauſe that if all Saints ſhould have their commemorations, the daies of the yeere would not ſuffice thereto : and we ſhould have none but feſtivals.

Cod. lib. 3. *tit.* 12. *leg.* 4. a law was made by *Conſtantinus* the Emperor, that none but the Prince, ſhould, *ferias condere*, erect daies of recreation for the people, &c. If civill holy daies muſt bee appointed only by the Emperor the Lord of the earth, in the Church holy daies ſhould be grounded upon the inſtitution of Chriſt Lord and King of his Church

1 *Ieremie* the Greeke Patriarke well ſheweth wherefore holy daies were inſtituted, *Ad laudem Dei memoriamq́ eorum, qui illi à ſeculo placuerunt, referuntur, ad excitationem imitationemq́ virtutis :* They are referred to the praiſe of God, and their memorie, who have pleaſed him in times paſt, and to ſtirre us up to the imitation of their vertues, &c. Saints memories then are to the praiſe of God, not to their honour. Cenſur. Oriental. p. c. 15.

2 *Auguſtine* ſaith, *Deo, beneficiorum ejus feſtis diebus ſacramus memoriam, ne volumine temporum ingrata ſubrepat oblivio :* We by feſtivall daies conſecrate the memorie unto God of his benefits, leſt ungratefull oblivion of them in the proceſſe of time might grow. Lib. 10. de civit. Dei cap. 4.

3 See the confeſſion of Helvetia in the former part.

4 See alſo *Leo* before alleaged.

The Papiſts.

2 THey maintaine, that there may be holy daies and commemorations of all Saints, as Chriſt promiſeth there ſhould be of *Mary Magdalen, Rhemiſt. Matth.* 25. *ſect.* 1. 75. Error.

The Proteſtants.

THis is another principall fault, which we find and complaine of in their holy daies : that they have peſtred the Church with ſuch a number of Saints and Saints daies. Firſt, as we have partly ſhewed before, they appointed a ſeverall Saint almoſt for every purpoſe, as here we have ſet it downe. Ex Tilemanno Loc. 18.

S. *Leonard* for captives.
S. *Rochus* for peſtilence.
S. *George* for warre.
S. *Anna* gives riches.
S. *Nicholas* and *Chriſtopher* for the ſea.
S. *Apollonia* for the toothake.
S. *Otilia* for the eyes.

S. *Margaret* for women in travell.
S. *Laurence* keepeth from the fire.
S. *Catherine* giveth wit and learning.
S. *Iohn* againſt poyſon.
S. *Quirine* for the fiſtula.
S. *Protaſius* and *Gervaſius*, help to bewray theft.

And thus it is true of them, as *Ieremie* complained of the idolatrous Iſraelites, that their gods were after the number of their cities, *Iere*. 2. 28. In like manner alſo have they multiplied their Saints dayes: for beſide the feſtivals of Chriſt, the holy Ghoſt, and of the Apoſtles, they have added theſe beſides.

Ex Concil. Oxonienſ. ſub Stephano: Hac ſunt feſta Anglia celeberrima: Theſe are the moſt ſolemne feaſts of England, to be kept with great reverence.

The feſtivals of the

1 Annuntiation
2 Nativity of *Mary*.
3 Aſſumption
4 Chaire of *Peter*.
5 S. *Gregory*.
6 S. *Auguſtine* in May.
8 Two feaſts of the Croſſe.
9 Tranſlation of *Thomas*.
10 Decollation of *Iohn Bap*.
11 S. *Margaret*.
12 S. *Mary Magdalen*.
13 S. *Peter ad Vincula*.
14 S. *Lawrence*.
15 S. *Martin*.
16 S. *Edmund* Confeſſor.
17 S. *Edmund* Martyr.
18 S. *Catherine*.
19 S. *Nicholas*.
20 S. *Clement*.
21 The dedication of the Church.
22 The patron of the Church.

Vulgar feaſts to be kept of the Clergie.

The feaſts of

1 S. *Fabian*.
2 S. *Sebaſtian*.
3 S. *Agnes*.
4 S. *Blaſe*.
5 S. *Vincent*.
6 S. *Agatha*.
7 S. *Felix*.
8 S. *George*.
9 S. *Iohn port-latine*.
10 S. *Dunſtane*.
11 S. *Etheldred*.
12 Invention of the Croſſe.
13 S. *Hierome*.
14 S. *Stephen*.
15 S. *Fides*.
16 S. *Michael* in the Mount.
17 S. *Denis*.
18 S. *Lucy*.
19 S. *Cecile*.
20 S. *Leonard*.
21. All Soules.

The whole number is 63. holy dayes, beſide the Sabbath dayes 52. and the feſtivals of Chriſt, the Holy Ghoſt, and the Apoſtles: ſo that by this reckoning the better halfe of the yeere ſhould be ſpent in holy dayes.

Adde unto theſe, *Corpus Chriſti* day, *Interrel. Caſar. cap*. 24. the 15. feſtivals of S. *Rubert* in the dioceſſe of Salisburg: *Reformat. Ratiſpon. articul*. 20. the feaſt of *Hudericus* and *Affra, Synod. Auguſtenſ. cap*. 24. the feſtivals of *Maximinus, Simeon*, the viſitation of *Mary, Helena, Paulinus*, the tranſlation of *Maternus* and *Eucharius: Synod. Treverenſ. cap*. 10. Here be 24. holy daies more.

To theſe we may adjoyne a ſupply of holy daies made by our Rhemiſts, as they have ſet them down in their marginals upon the Goſpels.

The feſtivals of

1 Saint *Ioſeph. annot. Matth*. 1 *verſ*. 18.
2 All Hallowes and all Martyrs, *Mat*. 5.
3 Of Doctors, *annot. Mat*. 5. 13.
4 *Athanaſius, Matth*. 10. 23.
5 Saint *Francis*. 11. 25.
6 The ſeven brethren. 12. 46.
7 The Octaves of *Peter, Paul*, 14. 22.
8 The coronation of the Pope, 16. 13.
9 The transfiguration. 17. 1.
10 Apparition of *Michael*. 18. 1.
11 S. *Gregory thaumaturg. Mark*. 11. 22.
12 *Monica Auguſtines* mother. *Luk*. 7. 11.
13 S. *Baſile. Luk*. 14. 26.
14 Saint *Lewes* King of France. 19. 12.
15 Of the holy Angels. *Ioh*. 1. 47.
16 Holy Rood day. *Ioh*. 3. 1.
17 Saint *Thomas* of Canturburie. 9. 12.
18 Saint *Ignatius*. *Ioh*. 12. 14.
19 The election of the Pope. 14. 14.
20 Lammas day. *Act*. 12. 6.

Here we have twentie more: all theſe joyned together will make a round ſumme: we ſhall have very neere two hundred, play-daies enough: Of which number ſome are blaſphemous, as to keep the Conception of *Mary*, in remembrance that ſhe was conceived without ſin: ſome of them fabulous and forged, as the Aſſumption of *Mary*, in memory of her Aſſumption in body to heaven, which is of no certaintie: But all the reſt are idolatrous and ſuperſtitious, ordained for the honour and worſhip of creatures. And thus have they cumbred the people of God with their infinite obſervations. So that the Lord ſaith to them, concerning their feaſts, as unto the Iſraelites: They are a burthen unto me, I am wearie to beare them, *Iſai*. 1. 14.

Auguſtine ſpeaking of the feſtivals of Chriſtians, maketh mention only of the paſſion, reſurrection, aſcenſion of Chriſt, and of the comming of the Holy Ghoſt, concluding with this generall clauſe, *Et ſi quid tale occurrerit, quod ſervatur ab univerſis, &c*. And if there bee any ſuch thing obſerved of the whole Church, &c. *Epiſt*. 118. *c*. 1. it ſeemeth then, that there were but few holy daies.

Bernard in his time complained of this multitude of feaſts: *Patria eſt, non exilii frequentia hac gaudiorum, & numeroſitas feſtivitatum cives decet, non exules:* This frequencie of mirth belongeth to our countrey, not to exile, and the multitude of feaſts becommeth citizens in heaven, not exiles upon the earth. To this purpoſe there is a notable ſaying, *Opuſc. Tripartit. lib. 3. cap. 1. tom. 2. Concilior. Vulgare eſt, quòd malæ mulieres dicunt, quòd plus lucrantur in uno die feſto de peccato ſuo, quàm per totam ſeptimanam, &c.* It is a common thing in the mouthes of naughtie women, that they gaine more by their ſin in one holy day, than all the weeke beſide, and ſo of other ſins: *Et ideo videtur, quòd acceptum eſſet Deo, quòd pauciora feſta eſſent in eccleſia:* And therefore it ſeemeth to bee acceptable to God, that there ſhould be fewer holy daies in the Church, &c.

Cod. lib. 3. tit. 12. leg. 7. Valentin. Theodoſ. Beſide the feſtivities of Chriſt, as the Nativity, Epiphanie, Paſch: only, the feſtivals of the Apoſtles are enjoyned to be kept.

Likewiſe, *Boniſac.* 8 though a corrupt Pope, yet herein not ſo ſuperſtitious as the reſt, enjoyneth, that the feaſts of the twelve Apoſtles, the foure Evangeliſts, and the foure Doctors of the Church, *Gregory, Auguſtine, Hierome, Ambroſe,* ſhould bee ſolemnly kept above the reſt: and in that decree there are no other holy daies particularly named: *Sext. decret. lib. 3. tit. 22. cap. 1.*

Maſter *Tindall* holy Martyr hath ſealed this truth: The multiplication of holy daies, of feaſts of *Corpus Chriſti*, the viſitation of our Ladie, is a wicked face and colour, and indeed fooliſh, unprofitable, vaine, *Fox pag. 1253. col. 1.*

Pag. 1141. 2. 40.

1 See before the law of *Valentinian* and *Theodoſ.* for the Greeke Church.

2 *Athanaſius* calleth the feaſt of the Annunciation, *unum ex Dominicis feſtis, atque adeo primarium,* one of the Dominicall feaſts, and that a principall one, &c. and he giveth this reaſon, *quippe in quo de filii Dei è cœlis deſcenſu agatur, &c.* becauſe therein the deſcenſion of the Son of God from heaven is treated upon, &c. Hee will have the feaſt of the Annunciation, not the Ladies, but the Lords feaſt: and alloweth them only as chiefe feſtivals, wherein the benefits and acts of Chriſt are treated on.

Enarrat. Evangel. de ſancta Deipara.

3 See all Saints feaſts diſclaimed by the confeſſion of Helvetia, chap. 24. *Feſtivals ordained to men or Saints departed, we allow not, &c.*

4 See *Bernard* before alleaged againſt the multitude of feaſts.

The Papiſts.

THey enjoyne ſanctification and neceſſary keeping of all their feſtivities and holy daies: and ſo make no difference betweene the obſervation of holy daies appointed of God, and others ordained of men, requiring the like ſtrictnes in keeping of them all, *Rhemiſt. annot. Gal. 4. ſect. 5.* And *Bellarmine* alſo affirmeth, that men are bound in conſcience to keep all the feſtivals of the Church: *cap. 10. prop. 3.*

76. Error.

The Proteſtants.

THere are no daies neceſſarie to be kept, but thoſe that are of the Lords appointment: the reſt being void of ſuperſtition, may bee celebrated as indifferent: and therefore not to bee commanded with the like ſtrictnes, as is the Lords day. There is greater libertie upon holy daies for bodily labour, than upon the Sabbath: for bodily reſt upon the ſeventh day is commanded of God: bodilie labour, upon all other daies permitted, and may without offence of conſcience be uſed, when it is not by the lawfull authority of the governors of the Church upon juſt occaſion reſtrained, as during the time of publike prayers and faſts, hearing of the word, and ſuch like.

The reſt of the Sabbath, ſo farre as it helpeth our preparation and fitnes to ſpirituall exerciſes, and is a part of ſanctifying the Lords day, bindeth ſimply in conſcience, becauſe it is the commandement of God: but the reſt upon holy daies doth not in it ſelfe bind us, no otherwiſe than by reaſon of offence, that may ariſe by our contempt of the conſtitutions of the Church.

We find that *Simon Iſlip*, Archbiſhop of Canterbury, directed his letters patents to all Parſons and Vicars, wherein he ſtreightly charged them and their pariſhioners under paine of excommunication, not to abſtaine from bodily labour upon certaine Saints daies, which before were wont to be hallowed and conſecrated to unthriftie idlenes, *Fox p. 393. Ergo,* by their owne judgement, all the feſtivities of their Church are not to be kept alike.

Reformat. Ratiſbon. artic. 20. In minoribus feſtivitatibus liberum cuique facimus, &c. In the ſmaller feaſts, we give leave to every man, after he hath heard Maſſe, to returne to his labour, whereby hee may provide ſuſtenance for him and his.

Synod. Treverenſ. cap. 10. Uſque in meridiem in feſtis diebus feriari volumus, & facto ſacro, cuique ad labores & negotia ſecularia redire liceat: Wee will have men to keep holy day upon the feſtivals till noone, and then to returne to their labours and worldly buſines, having firſt ſerved God, &c. All feſtivals therefore are not with the like ſtrictnes to be obſerved.

This truth hath alſo been ſealed: *Iſabel Tracher* perſecuted, becauſe ſhe did worke upon holy daies, *Fox p. 829. col. 1. William Wingrave, Thomas Hawkes,* with other perſecuted for the like, for ſaying, That God biddeth us worke one day as well as another, ſaving the Sunday. *pag. 985. col. 1.*

Auguſtine maketh three degrees of feſtivall daies: In the firſt and higheſt degree hee placeth the Lords day: *Quomodo Maria virgo, mater Domini, principatum tenet inter omnes mulieres; ita inter cæteros dies hæc omnium dierum mater eſt:* As amongſt women the Virgin *Mary*, the mother of our Lord, is the chiefe; ſo this day is the mother and chiefe of all other daies: ſpeaking of the Sabbath of Chriſtians: *De tempore Serm. 136.*

In the next place or degree hee putteth the feſtivals of Chriſt, and the holy Ghoſt, as the commemorations

morations of his Nativitie, Paſſion, Reſurrection, Aſcenſion: as in his ſermon upon the Aſcenſion day he thus ſaith, *Conditoris baſilicæ hujus S. Leontii hodiè depoſitio eſt: ſed dignetur obſcurari ſtella à ſole:* To day we have the commemoration of the diſpoſition or ſepulture of S. *Leontius* the founder of this Church: but let not the ſtarre thinke much to be obſcured of the Sun. So in the third ranke hee counteth the commemorations of holy men, which unto the feſtivities of Chriſt were but as the ſtarre to the Sun. We will adde a fourth place or degree, diſtinguiſhing betweene the commemorations of the holy Apoſtles, and other ſuperſtitious and popiſh Saints daies, which our Church hath worthily thruſt out at the doores.

Let us ſee their owne decrees: *Decret. part. 3. diſtinct. 3. c. 1. Reliquas feſtivitates, &c.* Upon other feſtivals, *neq; cogendi ad feriandum, &c.* men muſt neither be conſtrained to play, or ceaſe from worke, nor yet be forbidden: Therefore by this decree all their feaſts are not of neceſſitie to be kept. Againe, *ibid. cap.* 12. *Gregor. Pervenit ad nos, &c.* It is come to our eare, that certaine doe forbid to worke upon the Saturday, who are nothing elſe but the preachers of Antichriſt, &c. But the Papiſts forbid to worke upon Saturdaies being their holy dayes: *Ergo*, by the determination of *Gregory*, they are Antichriſts preachers.

Euſeb. lib. 4. de vit. Conſtantin. 1 *Conſtantine* decreed, *ut diebus Servatori nuncupatis feriarentur, &c.* that men ſhould keep holy day, or recreate themſelves upon the daies dedicated to our Saviour: other daies of Martyrs he would have honoured only, &c. So herein he would have a manifeſt difference betweene them and other dayes.

2 The Æthiopians doe keep the old Sabbath, and the Lords day with ſuch ſtrictnes, that it is not lawfull for them thereon, *rem aliquam facere, ne minimam quidem*, to doe any thing, no not the leaſt matter, &c. *Zaga Zabo*: Other feſtivities they keep with more libertie. It is their error to keep the old Sabbath ſtill: but herein they agree with us in making difference betweene the feſtivals of Gods inſtituting, and thoſe which are by humane conſtitution. Ex Damiano de morib. Æthiop.

3 See the confeſſion of Helvetia, chap. 24. The Lords day they affirme to have been kept ever ſince the the Apoſtles: the feſtivals of Chriſt they allow to bee kept, but with greater libertie: Saints daies they wholly diſclaime, being ordained to their honour.

4 See *Gregories* decree, and *Simon Iſlips*, and *reformat. Ratiſbon. &c.* before alleaged, &c.

An appendix to this part, of the vigiles and night-watches annexed to feſtivall dayes.

The Papiſts.

77. Error 1 THey were wont upon Saints eeves to give themſelves to faſting, and watching. But their night vigiles or watches they doe not now ſo ſtrictly obſerve, becauſe of the great abuſes which did grow thereupon, *Bellar. cap.* 17. Yet they have not altogether left them, for they have their *Nocturnes* or midnight Mattens, and their prime houres in the morning, *Rhemiſt. annot. Act.* 10. *ſect.* 6.

The Proteſtants.

THe Chriſtians in time of perſecution had their *antelucanos hymnos*, their early and timely ſongs and hymnes: they met together to worſhip God, before the Sun riſe, becauſe they could not ſafely, neither were ſuffered to aſſemble in the day time. But that is no reaſon, why now the Church ſhould uſe vigiles or nocturnes, ſeeing we now have free exerciſe of religion in the day time: no more than *Pauls* example is to be urged, that prayed by the rivers ſide with the people, and there preached unto them, becauſe in idolatrous cities they could have no places of meeting, that therefore we now ought to doe the like, having Churches and Oratories to aſſemble in.

Decretum Teleſphori: Ut nocte nativitatis domini miſſas celebrarent, reliquis verò temporibus non ante horam diei tertiam, &c. That Maſſe ſhould be celebrate the night before the nativitie of our Lord, at other times not before the 3. houre of the day, becauſe Chriſt was crucified at that houre, &c. Here vigiles are forbidden, except only one night in the yeere. This Canon is rehearſed, *diſtinct.* 1. *cap.* 48.

Synod. Colonienſ. ſub Adulpho, part. 1. cap. 7. Ne Canonici & Vicarii Cleri noſtri Colonienſis vigiliis defunctorum, &c. Leſt that the Canons and Vicars of our Clergie at Colon, ſhould bee hindred from frequenting more neceſſarie leſſons by the vigiles of the dead, which they were wont to performe at ſeven in the morning; we will, that from henceforth vigiles ſhall begin at two in the afternoone, that they may be finiſhed before evening prayer. Here vigiles and night-watches are cleane cut off, and turned to day-exerciſes.

And how well they kept their vigiles may appeare by that decree of *Innocentius, decr. Greg. cap.* 3. *tit.* 41. *cap.* 9. *Dolentes referimus, &c.* Wee ſpeake it with griefe, that certaine, not only inferiour prieſts, but prelates, ſpend the time in eating and drinking untill midnight, &c.

Auguſtine ſaith, *Vigiliæ ſunt inutiles, cum qui vigilaverit circa cogitationes turpes, &c.* Vigiles are unprofitable when one watcheth unto uncleane thoughts: *De ſalutarib. Dominicat. cap.* 47. and hee commendeth only thoſe vigiles, *in nocte non opera noctis, ſed diei peregiſſe. Orat. cont. Iudaeor.* in the night to do the works of the day, not of the night, &c. as to ſing, to pray, to eat & drinke, to dance, &c.

It cannot bee denied, but that of ancient time, the Chriſtians had their nocturne aſſemblies, and night-watches, but they kept them not of any ſuperſtitious minde, as thereby thinking to merit, but they did give themſelves to watching and faſting, to make their prayers more earneſt, neither was it uſually done, but at ſome ſelemne times, as in the Paſch. 1 As *Epiphanius* ſaith, *in dieb. paſchatis apud nos ſunt humi dormitiones, &c. preces vigilia, jejunia, &c.* in the day of the Paſch among us there is lying upon the ground, prayers, watchings, faſting.

Lib. 3. tom. 1. hæreſ. 75.

2 So alſo *Tertullian* of the African Church; ſpeaking of the inconvenience of the marriage of Chriſtian women with the Pagans: *Quis ſolemnib. Paſcha abnoctantem ſecurus ſuſtinebit?* what husband (hee meaneth a Pagan) will endure his wife to lie from him all night in the ſolemnities of the Paſch? But this inſtance of watching afterward was taken up ſpecially by Monks, who grew to be immoderate and exceſſive in it, as *Caſſianus* reporteth of *Moſes* an Abbot, that was ſo given to watching, that he was faine to pray unto God to ſend him a little ſleep.

Lib. 2. ad uxorem.

Caſſian. collat. 2. c. 17.

3 Confeſſ. of Wittemberg. c. 27. they condemne the chaunting of canonicall houres, *in ſome places in the night and in the day, without intermiſſion, making thereof a worſhip, &c. by the merit thereof to mitigate the wrath of God, &c.*

Harm. ſect. 15. pag. 477.

4 *Eraſmus* ſaith, *vigilias nocturnas non placuiſſe eccleſiaſticis viris, &c.* That night-watches pleaſed not eccleſiaſticall men, this ſheweth, that they were taken away by their authority, the name only remaining.

Eraſ. argum. in lib. Hierom. adverſ. Vigilãt.

The Papiſts.

2 THey have alſo another ſuperſtitious cuſtome, to ſet up wax candles, and Taper-light before Images, and upon the Altar, to carrie them about in proceſſion, and even at midday, and high noone: And *Bellarmine* would authoriſe this cuſtome by the continuall burning of the Lampes day and night, as he ſaith, in the Tabernacle among the Jewes. *Bellarm. lib. 2. de reliqu. c. 3. §. nono.*

78. Error.

The Proteſtants.

Anſ. FIrſt, we ſay of this, as we did of the vigiles of the Church before: that Chriſtians in thoſe daies in their night aſſemblies uſed candle-light, as S. *Hierome* ſaith, anſwering thus to *Vigilantius*: *Cereos non clara luce accendimus*, Wee doe not burne candles at noone-day, as you doe falſely cavill: but thereby to temper, or qualifie the darkneſſe of the night, &c. But it followeth not, that the vigiles beeing now left, wee ſhould burne candles at noone-day: and that this was their cuſtome, to burne their Lampes only in the night, *Auguſtine* ſheweth, where hee ſpeaketh of thoſe that did vow *ceram ad luminaria noctis*, wax candles for the lights of the Church in the night.

Hier. adverſ. Vigilant.

De tempor. ſerm. 7.

Secondly, it is utterly untrue, that the Lampes in the Tabernacle burned all day: the contrary is prooved, that they were lighted in the evening, and ſo burned all night, for thoſe that kept the watch in the Temple, 2 *Chron.* 13. 11. and that in the morning againe they were put out. 1 *Sam.* 3. *verſ.* 3. The Prieſts ſhall ſet the Lampes on fire, *inter duas veſperas*, betweene the two twilights, that is, the evening and morning, *Exod.* 30. 8. And hee ſhall dreſſe them to burne from the evening to the morning, *Levit.* 24. 3. And S. *Hierome* upon thoſe words, 1 *Sam.* 3. *before the lampe of God went out, &c.* thus writeth: *Intelligi oportet antequam lux diurna fieret:* It muſt bee underſtood before it was day, when the lampe was put out. That therefore which the Jeſuite made for an argument for himſelfe, we will urge againſt him: that ſeeing the lampes amongſt the Jewes, who abounded in types and ceremonies, were burnt only in the night, and not upon the day: it is ſhame for thoſe that would be counted Chriſtians, in ſuperſtitious cuſtomes, to exceed and goe beyond them.

2 Chro. 13. 11. 1 Sam. 3. 3. Exod. 30. 8. Levit. 24. 3. 1 Sam. 3. 3.

Our Doway men, upon that place before alleaged. 1 *Sam.* 3. 3. give this note: *this viſion happened early in the morning, before the time of dreſſing the lamps, when ſome were put out, and others light.* If their meaning be that others were lighted to burne by day, as they note in another place, *that God would not have darknes in his tabernacle by day nor night*: it is an erroneous gloſſe, and contrary to the very text, where they fix this marginall note: *Exod.* 27. 21. where they thus tranſlate. *Aaron and his ſons ſhall place it*, that it may give *light before the Lord, untill the morning*: but in the originall it is *from evening to morning.*

True it is, that in the times of perſecution the Chriſtians had their *antelucanos cœtus*, their meetings before day, whereof *Plinius Secundus* maketh mention in an Epiſtle to *Trajane* and *Tertullian* in his Apologetic. and then it is like they uſed lamps and lights of neceſſitie to help the darkneſſe of the night, and afterward, lights were uſed in the day, not *ad fugandas tenebras* to chaſe away darkneſſe, *ſed ad ſignum lætitiæ demonſtrandum*, to ſhew foorth a ſigne of joy: as *Hierome* ſaith: but after this, a ſuperſtitious uſe of day lights crept into the Church.

Adverſ. Vigilant.

1 *Tatianus* teſtifieth, *faces præferri ſolitas principibus*, that lights were wont to be carried before the princes, in the feſtivals of their gods: it ſeemeth then that this uſe, being an heatheniſh cuſtome, was not then taken up among the Chriſtians: this *Tatianus* lived about *anno* 170. at that time when he wrote againſt the Gentiles, an Orthodox, but afterward he fell into hereſie.

Adverſ. Græc.

2 *Tertullian* directly ſpeaking againſt this uſe of Gentiliſme in burning candles by day: *accendant quotidie lucernas quibus lux nulla eſt, &c. illis competunt teſtimonia tenebrarum, &c.* let them ſet up lights daily which have no light, &c. the teſtimony or ſigne of darkeneſſe well agreeth unto them: and againe, *quis philoſophum ſacrificare, aut lucernas meridie vanas proferre compulit:* who ever compelled a Philoſopher to ſacrifice, or to bring forth vaine light at noone-day, &c. Hee complaineth that they urged Chriſtians to doe that, which they exacted not of their owne Philoſophes.

Lib. de idolol. Tertul. Apologetic.

3 This then having been taken up by the Heathen,is worſe to be liked of,than if it had been a Jewiſh ceremony: for *certainely it is a leſſe fault to play the Iewes than the Heathen : confeſ. of Sweveland. cap.* 8.

4 Hereupon the ancient Eliberine ſynod in Spaine, miſliking the ſuperſtitious uſe of candle-light by day, decreed thus : *cereos per diem placuit in cæmiterio non accendi :* it ſeemeth good unto us, that candles ſhould not be lighted in Churchyards by day.

The ninth queſtion, concerning the Virgin *Mary*.

THis queſtion ſtandeth of many parts. Firſt, whether the bleſſed Virgin *Mary* were conceived without ſin. Secondly, whether ſhe vowed virginity before the Angell was ſent unto her. Thirdly, of the aſſumption of her body into heaven. Fourthly, of the dignity and preeminence that ſhee hath (as they affirme) above all other Saints, yea, and the Angels too. Fifthly, of the merits of the Virgin *Mary* and of the *Ave Maria*.

The firſt part, whether the Virgin *Mary*, were void of originall and actuall ſin.

The Papiſts.

79. Error.

1 ALl men are borne in ſin, Chriſt only excepted, and his mother for his honour : *Rhemiſt. Rom.*5.*ſect.*9.

Math. 1.3.5.

Anſwer. It is no more honour for Chriſt to be borne of a ſinner, than to have taken his fleſh, and lineally deſcended, according to his humanity, of *Thamar* that committed inceſt with *Iuda*, and *Rahab* which was an harlot, *Matth.* 1.3.5. Secondly, it maketh more for the honour of God that Chriſt was borne without ſin of a woman which was a ſinner, and more ſetteth forth his power, than otherwiſe, leſt he ſhould be though to have derived his purity from his mother.

80. Error.

2 They hold, that there was no actuall ſin in the Virgin *Mary*, no not in the leaſt and ſmalleſt ſins, which they call veniall, *Rhemiſt.* 1. *Iohn.* 1. *ſect.* 5. Shee was eſpecially protected, and preſerved from ſinning by the grace of God.

Rom. 3.23.

Anſw. That God is able cleerely to ridde his children from ſinne, and to preſerve them from falling thereinto, wee deny not : but, ſeeing you have no Scripture for this privilege, that ſhould bee beſtowed only upon *Mary*, to bee free from ſin : but rather the contrary is prooved out of Scripture, That all have ſinned, *Rom.* 3.23. it is too raſh and bold an aſſertion, contrary to the will of God, to aſcribe any thing to his power. Hee is as able to exempt all from ſinning as one : unleſſe therefore you can ſhew ſome ſpeciall warrant out of Gods word, for *Maries* freedome, by your reaſon, all the children of God ſhall be freed from ſin as well as *Mary*, becauſe God is able to doe it.

Let us heare *Bellarmines* opinion : hee ſaith that men are ſtained three wayes with originall ſin. Firſt the whole poſterity of *Adam* may be ſaid to have ſinned potentially in *Adam*, being at that time in his loynes. Secondly, as ſoone as the body beginneth to have any being in the wombe. Thirdly, when as the ſoule is inſpired into the body : hee confeſſeth that the Virgin *Mary* was conceived as all other are, after the two firſt wayes : that is, if wee either reſpect her being in *Adams* loynes, or the firſt conception of her fleſh ; but concerning the third, her ſoule was without ſpot of originall ſin, in the very inſtant of the infuſion thereof into her body. And this he ſaith is a godly and probable opinion, though it be not yet determined in their Church as a point of faith : *De amiſſion. grat. lib.* 4. *cap.* 16.

Pſal. 51.5.

Anſw. This diſtinction, which the Jeſuite hath coyned, concerning theſe three kinds of conception in ſin, is both very frivolous and untrue : for the firſt is none at all : if all that were in *Adams* loynes, when hee ſinned, may bee ſaid to bee conceived in ſin, then our Saviour Chriſt alſo, which were blaſphemy to affirme. The other two kinds make indeed but one ; for to bee conceived in originall ſin, implyeth a pollution both of body and ſoule : And the time of the conception is more properly referred to the beginning of the knitting of the fleſh in the wombe, than to the inſtant of the infuſion of the ſoule : as *David* in the *Pſalme* 51.5. ſaith, In ſin hath my mother conceived mee : But the mother conceiveth only the fleſh : the ſoule is infuſed and inſtilled of God, as the Jeſuite alſo thinketh. Wherefore in granting that the Virgin *Mary* was in her fleſh conceived in originall ſin, hee affirmeth in a manner the ſame that wee doe : for how can the ſoule remaine unſpotted, comming into a body already infected with originall ſin ? But let us examine ſome of his reaſons.

Argum. 1. *Adam* was a figure, as S. *Paul* ſaith, of him that was to come, that is, of Chriſt : but *Adam* was created of the earth, before it was curſed : *Ergo*, Chriſt alſo muſt bee borne of the Virgin *Mary* void of curſe, and ſo free from originall ſinne : *Bellar. cap.* 15.

Anſw. Firſt, the Jeſuite knoweth that theſe are but weake arguments, that are drawne from types and allegories, and conclude not. Secondly, *Adam* was a forme or figure of Chriſt, but not in all things, neither in this, which the Jeſuite urgeth: but *Auguſtine* ſhall ſpeake for us both, wherein hee was a figure: *Adam forma futuri eſt, i. Chriſti, &c.* *Adam* was a figure of Chriſt to come, becauſe as he was cauſe of death by eating the forbidden meat, even unto thoſe of his linage, which did not eat of the tree: ſo Chriſt unto thoſe which are of him, although they have done nothing righteouſly in themſelves, hath given righteouſneſſe by his croſſe. *Cont. Iulian. lib.* 1. The words alſo of the Apoſtle doe carrie the ſame ſenſe, for in the ſame verſe he ſaith, That death hath reigned even over thoſe that ſinned not after the manner of the tranſgreſſion of *Adam, verſ.* 14. that is, over children: ſo that this muſt bee the meaning: That as *Adams* ſin extended to thoſe that committed it not, ſo Chriſts righteouſneſſe is applyed to thoſe that wrought it not: herein then is *Adam* a figure of Chriſt. 3 And yet if wee ſtretch this allegorie to this point, which the Jeſuite urgeth, it will only enforce the virginity of *Mary*, not her freedome from ſin: as *Auguſtine* elſewhere maketh this alluſion: *Adam de terra virgine natus, Chriſtus de Maria virgine procreatus:* As *Adam* was made of the Earth, being yet a Virgin that had brought forth none before; ſo Chriſt alſo was borne of the Virgin *Mary*.

De tempor. Serm. 77.

Argum. 2. Thou art all faire my love, and there is no ſpot in thee, *Cantic.* 4. 7. this is underſtood of the virgin *Mary: Ergo,* ſhe was without ſpot, *Bellar. ibid.*

Cantic. 4. 7.

Anſw. Firſt, S. *Paul* I thinke underſtood this place better than the Jeſuit doth; the Apoſtle applieth it to the Church of Chriſt, That he might make it to himſelfe a glorious Church, without ſpot or wrinckle, *Epheſ.* 5. 27. Secondly, Chriſt maketh it without ſpot by ſanctifying it and waſhing it in his bloud: this place therefore ſerveth not for any originall pureneſſe by nature.

Epheſ. 5. 27.

Our Doway doctors doe here alſo put in their verdit, thus gloſing upon that place, *Geneſ.* 3. 15. where they read thus corruptly, according to the vulgar Latine, *ſhe ſhall bruiſe the head: our B. Lady refuſed all evill ſuggeſtions, &c. and ſo bruiſed the ſerpents head, in that ſhee quite vanquiſhed all manner ſuggeſtions of the wicked ſerpent, &c.*

Doway tranſlation pag. 12.

Contra. 1. The Latine tranſlation which goeth under *Hieromes* name, appeareth herein evidently not to be his: for he readeth, *ipſe conteret*, he ſhall bruiſe, or it may be put in the neuter, it ſhall bruiſe, that is, the ſeed, as *Pagnin, Montanus, Vatablus, Iunius* read: in the Hebrew, the word is *(Hu)* which is not of the feminine gender: and *Vatablus* their own writer doth expound it of Chriſt, not of *Mary*. 2 That *Mary* refuſed all Sathans groſſe ſuggeſtions, that they came not into act wee doubt not, but that ſhee yeelded to none of his ſuggeſtions, is as much to ſay, that ſhe was without ſin, which *Tertullian* is ſo farre from yeelding unto, that he toucheth her with a ſpice of unbeleefe, *hoc in loco apparet incredulitas eorum, &c.* in this place appeareth their incredulity: when his mother and brethren ſent to ſpeake with him: and in the ſame place hee affirmeth, *mater aquè non demonſtratur adhaeſiſſe illi, &c.* It is evident that his mother did not ſo much adhere unto him, as *Martha* and *Mary*.

Tradit. in Gen.

Lib. de carne Chriſti.

Matth. 12.

The Proteſtants.

THat the Virgin *Mary* was both conceived in ſin, and was alſo ſubject to actuall ſins in her life, as other of the Children of God, thus out of the Scripture we doe declare it.

1 How elſe can the word of God be true, that ſaith, All have ſinned, *Rom.* 3. 23. and 5. 12? They will anſwer, that *Mary* had an eſpeciall privilege: then let them ſhew it out of the word of God, and we will beleeve it: otherwiſe the generall concluſion muſt ſtand, that all have ſinned: Againe, *Mary* her ſelfe in her ſong, calleth Chriſt her Saviour, *Luke* 1. 47. *Ergo,* ſhe was a ſinner: for how elſe could ſhe be ſaved from her ſins which ſhee had not? If they anſwer as they doe, that Chriſt was her Saviour only, becauſe he preſerved her from ſin; wee doe thus reply: Firſt, that a Saviour in Scripture is defined to be he that ſaveth the people from their ſins, *Matth.* 1. 21. not that preſerveth only. Secondly, if *Mary* were free from originall ſin, as they ſay ſhe was, ſhee needed not a Saviour to keep her from ſin, for ſhe might have preſerved her ſelfe.

Rom. 3. 23.

Luk. 1. 47.

Fox pag. 801.

Matth. 1. 21.

Argum. 2. *Mary* died: *Ergo,* ſhe was a ſinner: for ſin brought death into the world, *Rom.* 5. 12. If ſhe had had no ſin, ſhe had not died. Chriſt indeed, though he were no ſinner, yet hee bare our ſins, and therefore died for us.

Theſe places alſo may be urged: In whom, that is, in *Adam*, all have ſinned, *Rom.* 5. 12. As in *Adam* all die, ſo in Chriſt we ſhall be made alive, 1 *Cor.* 15. 22. and Chriſt died for all, 2 *Corin.* 5. 15. Therefore the virgin *Mary* alſo ſinned, and was dead in *Adam*, and Chriſt died for her: *Ergo,* ſhee was a ſinner.

Rom. 5. 12.
1 Cor. 15. 22.
2 Cor. 5. 15.

Anſw. 1. *Mary* ſinned potentially in *Adams* loynes: and in that reſpect we confeſſe ſhe was redeemed by the blood of Chriſt: and though by nature ſhee had an ability to ſin, yet was ſhe prevented by grace, *Bellar. cap.* 16.

Contra. 1. If ſhe ſinned only as ſhe was in *Adams* loynes, then all that were in *Adams* loynes ſinned, ſo Chriſt ſhall be counted in the number of ſinners. 2 As wee ſinned in *Adam*, ſo wee are made righteous by Chriſt; but we are not potentially made righteous, but verily and indeed: *Ergo,* if *Mary* have life and righteouſneſſe in Chriſt, ſhee ſinned more than potentially in *Adam*. 3 Shee was prevented, you ſay, by grace, and kept from ſin, *Ut ſimul eſſe, & juſta eſſe inciperet*: That ſhee began to have her being, and to bee juſt at one time. How then is it true, as you confeſſe, that *Mary* was redeemed by the blood of Chriſt, and that Chriſt dyed for her? For *Chriſt died for us, while wee were yet ſinners, Rom.* 5. 8. and reconciled us being enemies, *verſe* 10. *Ergo, Mary* was ſometime both a

Rom. 5. 8, 10.

ſinner, and an enemy to God, if ſhe have any benefit by Chriſts death: for redemption and freedome purchaſed, betokeneth bondage and ſlavery before.

Iohn 2.4. Chriſt checked and rebuked his mother, *Ioh.* 2. 4. Woman what have I to doe with thee? *Ergo*, it ſeemeth ſhe was not without fault. *Rhemiſt. Anſw.* It was rather a doctrine to others, to teach them not to doe any thing for reſpect of kinred, againſt reaſon, than a reprehenſion to *Mary*. Wee reply: But I pray you, how could the Apoſtles learne to beware of that fault, if it had been no fault in *Mary*? How could they be admoniſhed in her, if ſhe were not firſt her ſelfe admoniſhed? And the manner of ſpeech ſheweth, it was a rebuke, Chriſt ſaluting her by no other name, than if he had ſpoken to any other woman.

Argum. 3. The Papiſts themſelves are in a ſtagger, and dare not conſtantly affirme, that *Mary* was conceived without ſin, but put in this clauſe (as many godly devout men judge) *Rhemiſt. Rom.* 5. *ſect.* 9. And *Bellarmine* ſaith, *In majori parte Eccleſia pie credi*: That the greater part of the Church doth ſo godly beleeve, yet he dare not determine upon it himſelfe, *De cult. ſanct. lib.* 3. *c.* 16 But why are they afraid to hold it as an undoubted truth, ſeeing Pope *Sixtus* hath cleerely determined that it was ſo, forbidding the Dominicke Friers to preach the contrary, and hereupon erected a new holy day of her Conception? Here then they are driven to a great ſtreight: for either they muſt abſolutely hold, that ſhee was not conceived in ſin, againſt the Maſter of ſentences, and *Thomas Aquinas*, with other Schoolemen; or elſe hold the contrary, and ſo confeſſe the Pope to have been in error. Fox pag. 800.

I marvell that the Jeſuite is not aſhamed to ſay, that Pope *Sixtus* the fourth left this queſtion of the Virgin *Maries* conception undetermined; ſeeing hee erected an holy day in memory of her conception: and tooke part with the Franciſcanes, that held her pure and undefiled conception, againſt the Dominickes that maintained the contrary: yea and the ſame Pope upon this occaſion added this clauſe to the *Ave Maria: Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea*, And bleſſed be *Anna* thy mother, of whom thy Virgins fleſh proceeded without blot of originall ſin: granting alſo great Indulgence, and releaſe of ſins, to all thoſe that would invocate the bleſſed Virgin with the ſame addition. For all theſe evident and ſubſtantiall proofes, which make this matter as cleere as noone-day: yet *Bellarmine* would face us downe, that this Pope holy father concluded no ſuch thing, but left it as a matter indifferent, *cap.* 15. It was alſo thus determined, *Concil. Baſilienſ. ſeſſ.* 36. *Doctrinam illam diſſerentem glorioſam Virginem ſemper immunem fuiſſe ab omni originali & actuali peccato tanquam piam & catholicæ fidei conſonam definimus, nullique de cætero licitum eſſe contrarium prædicare, aut docere*: This doctrine, that the glorious Virgin was free from all ſin originall and actuall, we define to be a godly doctrine and conſonant to the faith, and that no man teach the contrary. And *extravag. commun. lib.* 3. *tit.* 12. *cap.* 2. *Sixtus* 4. decreeth all thoſe to be heretiks, which affirme the Virgin *Marie* to have been conceived in originall ſin. How then is this matter left undetermined?

De ſanct. virginit. cap. 4. *Auguſtine* ſaith, *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti, &c. materna propinquitas nihil Mariæ profuiſſet niſi fœlicius Chriſtum corde, quàm carne geſtaſſet. Mary* was more happy in perceiving the faith of Chriſt, than in conceiving the fleſh of Chriſt: neither had it profited her to bee the mother of Chriſt, if ſhee had not more happily borne him in her heart, than ſhee did in her wombe, &c. But what need had *Mary* to beleeve in Chriſt, if ſhe had been pure from her nativity, and had no ſins to be forgiven her?

In Pſal. 34. conci. 2. *Auguſtine* yet more plainely ſaith, *Maria ex Adam mortua propter peccatum Adæ: Adam mortuus eſt propter peccatum, & caro domini ex Maria mortua eſt propter delenda peccata: Mary* dyed being borne of *Adam*, becauſe of the ſin of *Adam*: *Adam* died becauſe of his owne ſin: Chriſt dyed in the fleſh to take away our ſinnes: *Ergo, Mary* by his ſentence was borne in the ſinne of *Adam*.

Auguſtine further ſaith, *Quiſquis humanam, &c.* Whoſoever contendeth, that humane nature in any age whatſoever, needeth not the Phyſitian the ſecond *Adam, quia non eſt vitiata in primo Adam, &c.* becauſe it was not corrupted in the firſt *Adam, &c. Gratia Dei convincitur inimicus*, is convinced to be an enemy to the grace of God.

Leo epiſtol. 91. *cap.* 9. thus writeth againſt the *Priſcilianiſts* that ſaid, the children of promiſe were borne of women, but conceived of the Holy Ghoſt: *Quod catholicæ fidei repugnans, atque contrarium eſt, &c.* Which aſſertion, ſaith he, is repugnant and contrary to the catholique faith, which confeſſeth that every man receiveth life in his mothers wombe, that contagion of ſin and mortality remaining, which is derived into the offſpring from the firſt parent: but they are regenerate and made the children of promiſe by the Holy Ghoſt in the Sacrament of Regeneration, not in the wombe of fleſh: but in the efficacie of Baptiſme, &c. Here this catholike Biſhop concludeth all men under originall ſin in the wombe, there is no exception made of the virgin *Mary*.

Origen ſaith; *Solus Chriſtus ſine macula eſt, &c.* Only Chriſt is without ſpot, who did no ſin, &c. *hom.* 1. *in Levitic.* and Saint *Hierome. Concluſit Deus omnes ſub peccato, &c.* God hath ſhut up all under ſin, to have mercy upon all, only hee is excepted, which did no ſin, neither any guile found in his mouth, *Algaſ. quaſt.* If only Chriſt bee excepted, then not the virgin *Mary*.

See the teſtimony of Maſter ***Philpot*** holy Martyr: Praiſed bee God that hath given you this ſorrowfull heart in reſpect of righteouſneſſe, and I pray you let me be partaker of theſe godly ſorrowes for ſinne, which bee the teſtimony of the preſence of the Holy Ghoſt: did not the ſword of ſorrow pierce the heart of the elect and bleſſed mother of our Lord? did not *Peter* weepe bitterly for his ſinnes? &c. pag. 1833. *Epiſtol. ad Ioan. Careleſſ.* This holy Martyr confeſſeth, that the Virgin *Marie* was a ſinner, and that ſhe ſorrowed for her ſinne. Pag. 1664. 1. 80.

And yet for further evidence. 1 Of the South and African Church, *Tertullian* ſaith directly, *Soli Dei filio ſervabatur ſine delicto permanere*: It was reſerved onely to the Sonne of God to remaine without ſinne: And againe, *Solus Deus ſine peccato, & ſolus homo ſine peccato Chriſtus, quia & Deus Chriſtus*: Onely God is without ſinne, and the onely man without ſinne is Chriſt, becauſe Chriſt is God: So *Gregentius* Biſhop of Tephra in Æthiopia: there is but one perfect Jeſus Chriſt, *who was not ſubdued to the yoake of ſinne.* Lib. de præſcript. adverſ. hæretic. Lib. de anim. cap. de bon. & mal. anim. ὁ μὴ δουλωθεὶς ζυγῷ ἁμαρτίας. Diſput. cum Herban. Iud.

2 *Damaſcene* ſhall ſpeake for the Greeke Church, who maketh this to be peculiar unto Chriſt, to be ἀναμάρτητος, without ſinne. Damaſcen lib. 3. de fid c. 27.

3 Confeſſion of Auſpurg, artic. 2. *All men begotten after the common courſe of nature, are borne with ſinne, &c.* Saxony artic. 2. *We ſay that all men ſince the fall of our firſt parents, which are borne together by the coupling of the male and female, doe together with their birth bring with them originall ſinne.*

4 *Salmeron* the Jeſuite confeſſeth that ſome of their ſide alleage 200. ſome 300. writers of opinion, that the Virgin *Marie* was conceived in ſinne, and that *Thomas Aquinas* thinketh it too great a privilege for the Virgin *Marie*, for therein ſhe is made equall unto Chriſt.

Yet we doe willingly yeeld unto the Virgin *Marie* the title of bleſſedneſſe, becauſe ſhee was the choſen veſſell of God, dignified with the greateſt temporall bleſſing, to bee the mother of Chriſt, in whom ſhee found by faith in him everlaſting happineſſe: yea we refuſe not to call her the moſt pure Virgin, with ſome reformed Churches: that is, pure not from all ſinfull thoughts or acts, but onely in reſpect of her ſpotleſſe virginitie: as *Gregentius* calleth her πανάγνον, the moſt chaſte Virgin. Helvetia former confeſſ. artic. 11. Harm. p. 93. Engliſh confeſſ. artic. 2. Gregent. p. 39. Lutet. an. 1580.

The ſecond part, VVhether *Marie* vowed virginitie before the Annuntiation.

The Papiſts.

THey would gather and conclude ſo much out of the anſwer of *Marie* to the Angell, who told her ſhee ſhould conceive and beare a ſonne, *How can this be* (ſaith ſhee) *ſeeing I know no man?* That is, ſhe plainly declareth ſhee could have no childe by knowing a man, becauſe of her vow, for otherwiſe ſhee needed not have asked ſuch a queſtion, how a woman might have a ſonne promiſed her, if ſhee had married to have carnall copulation, *Rhemiſt. Luke* 1. *ſect.* 13. *Bellarm. de Monachis, cap.* 22. 81. Error.

Anſwer. Firſt, *Origen* thinketh that this queſtion of the Virgin *Marie* (*how can this be*) proceeded from doubtfulneſſe, and ſome incredulitie or hardneſſe of beleefe: as thus he writeth, *Homil.* 1. *in Geneſ. Si dixiſſet Scriptura, creſcite, &c.* If the Scripture had ſaid, Encreaſe and multiply, not adding further, he made them male and female, he needed not have beene incredulous of this bleſſing, as the Virgin *Marie* was of the Angels bleſſing, ſaying, *How can this be?* Wherefore *Bellarmine* needed not ſo to take up *Calvin*, as the deviſer of a new fantaſie, in imputing ſome doubting to the Virgin; ſeeing this ancient father before him long agoe ſo affirmed.

Secondly, *Ambroſe* maketh this to be the cauſe why *Marie* ſo anſwered, ſhe had read the Prophecie of *Eſay*, that a Virgin ſhould conceive and bring forth a ſonne, and therefore knew verie well that this holy childe ſhould be otherwiſe conceived, than by the knowledge or help of man, *Fulke ibid.* Thirdly, as alſo the Angell delivering at once his whole meſſage, and ſhewing what manner of childe it ſhould bee, even the Sonne of the Moſt High, who ſhould ſit on the throne of *David*, and of his Kingdome there ſhould be no end: that is, that the childe ſhould bee the Son of God: ſhe ſtraightwayes conceived that ſuch a holy ſeed could not bee borne of man, and therefore asketh, How without man he might be borne. *Sic Calvin. Beza.*

Bellarmine replyeth, Firſt, that it is like the Virgin *Marie* was ignorant that Chriſt ſhould bee borne of a Virgin, *lib.* 1. *de monach. cap.* 22. And ſo it will follow, that ſhe underſtood not the Prophecie of *Iſay*, or knew it not.

Contra. Firſt, it is a wonder that they which doe in other things advance the Virgin *Marie* above the ſtate of a woman or creature, making her equall to the Angels, ſhould now ſo much depreſſe her, imputing unto the mother of Chriſt ſo groſſe ignorance, as not to know the moſt manifeſt Prophecies of Chriſt. Secondly, it is untrue that ſhee knew not the Prophets, as may appeare by her ſong, *Luc.* 2. *verſ.* 55. *As he hath ſpoken to our fore-fathers, to Abraham and his ſeed.*

Origen ſaith of the Virgin *Marie*, *Habebat legis ſcientiã, & Prophetarũ vaticinia quotidiana meditatione cognoverat*: Had the knowledge of the law, & knew the Prophets writings by continual meditation, &c. and therefore the Angels ſalutation ſeemed ſtrange unto her, not finding the like in all the Hom. 6. in Luc.

Scriptures: yet *Bellarmine* is bold to tell us, that ſhe was ignorant of the propheeie, that the mother of the Meſſiah ſhould be a Virgin.

Secondly, ſaith he, ſhe was a moſt humble Virgin, and therefore would not curiouſly ſearch after the manner how this childe ſhould be borne, *ibid.*

Contra. Firſt, it is no curioſitie to deſire to be further inſtructed for the confirmation of our faith, but godly ſimplicitie: as it was no curioſitie in *Gedeon* to deſire to be confirmed in his calling by the ſigne of the fleece, *Iudg.6.36.* Secondly, it proceedeth rather of pride and curioſitie, not to ſeeke to be confirmed, or to refuſe the meanes of our further ſtrengthening, as *Ahaz* is reproved, becauſe he would not aske a ſigne of the Lord for his further confirmation, *Iſay 7. 12.* Iudg.6.36. Iſay 7.12.

The Proteſtants.

THat *Marie*, as ſhee was an entire Virgin before the birth of Chriſt, ſo that ſhee continued alſo a Virgin all her life after, we doe verily thinke, and condemne their opinion that hold the contrarie: but that ſhe vowed or purpoſed virginitie, before the meſſage of the Angell was brought unto her, it is raſhly without Scripture, nay rather againſt it affirmed.

Argum. 1. The text is plaine, that they had a purpoſe to conſummate their marriage: when as *Marie* was betrothed to *Ioſeph* before they came together, *Matth.1.18.* *Ergò*, there was a meaning to come together, if ſhe had not in the meane time beene found to be with childe of the Holy Ghoſt: for otherwiſe it ſhould ſeeme to have beene a mockerie on *Maries* behalfe, to promiſe marriage to *Ioſeph*, without any purpoſe to performe the dutie of marriage. But if it were done with both their conſents, then mocked they with God, who inſtituted marriage for ſome end and purpoſe, which could not be attained out of marriage: for they ſhould have married neither for avoyding fornication, nor for procreation, which are the two chiefe ends of marriage: as for the third, which is mutuall comfort, it ariſeth of the former. Math.1.18.

Bellarmine anſwereth, that this vow of *Marie* was no hindrance to their marriage, in as much as ſhe knew by revelation, that *Ioſeph* would never exact marriage duties of her: *Bellarm. lib. 2. de monach. cap* 22.

Contra. 1. Thus they build their fancies upon deviſed dreames and ſpeculations, Scripture they have none for *Maries* vow, and therefore they ground it upon their owne conceits. 2 If *Marie* had any ſuch revelation, it is like alſo it was revealed unto her, for what cauſe *Ioſeph* ſhould forbeare her company; but this is contrarie to the Scripture: for it appeareth by the annunciation of the Angell unto *Marie*, when ſhee muſed with her ſelfe, what manner of ſalutation that ſhould bee, *Luk.* 1. *verſ.*28. that ſhe was not uſed or accuſtomed to ſuch revelations and viſions. *Theophylact* ſeemeth to affirme as much, that the Virgin *Marie* was not acquainted with ſuch viſions and revelations, giving this reaſon why the Virgin *Marie* was troubled at the Angels ſalutation, doubting thereof whether it were πορνικὸς, ſuch as the ſalutation and ſollicitation is of woers unto maids: and *Eraſmus* in his Annotations upon that place thereunto ſubſcribing, ſaith, *Non conſtat an virgo ſic aſſueverit*, It is not evident whether the Virgin was uſed to ſuch viſions of Angels. 3 Your Maſter of ſentences thinketh that *Ioſeph* alſo purpoſed virginitie, *lib.4.diſtinct.*30.*b.* If they both purpoſed virginitie, and yet contracted marriage, how was it not a kinde of mockerie, or deceit in them? 4 Your owne Doctors are uncertaine what to hold: *Thomas Aquinas* thinketh that *Marie* made not an abſolute vow before the eſpouſals; *Scotus* affirmeth ſhe did: wherefore agree firſt among your ſelves, and let us know your minde, and you ſhall have our anſwer.

Argum. 2. It was not the manner among the Jewes to vow virginitie, but it was rather a ſhame and reproch to remaine and dye a Virgin: and therefore *Iephtahs* daughter lamented her virginitie, *Iudg.*11.38. How then could *Marie* be induced contrarie to the cuſtome of the Church to vow virginitie? Yea *Auguſtine* confeſſeth as much: *Hoc mores Iſraelitarum adhuc recuſabant:* The manners of the Iſraelites did not ſuffer it, *de Virginit.cap.*4. though he himſelfe elſewhere, and in the ſame place ſeemeth to incline to the contrarie opinion. Iudg.11.38.

Againe, if *Marie* vowed virginitie, ſhe vowed alſo againſt the bearing of children, and ſo her vow ſhould have hindred the accompliſhment of that meſſage which the Angell brought unto her: for ſhe vowed not to be a mother, if ſhe vowed any thing, then had ſhe vowed againſt her ſelfe, who was choſen then to be the mother of our Lord.

The Auraſicane Councell ſaith: *Concil.2.can.*11. *Nemo quicquam rectè Deo voverit, niſi ab ipſo acceperit, ſicut legitur, quæ de manu tua accepimus, damus tibi*, 1 *Chron.*29. No man can rightly vow any thing to God, unleſſe hee have received it of God, as wee read, that which wee have received at thy hands we give unto thee: *Marie* therefore ſhould not have done well to have vowed virginitie, having not at that time received the gift, when ſhee eſpouſed her ſelfe to *Ioſeph*. It is ſufficient for us to know, that *Marie* was both before Chriſts Nativitie, and after ſo continued an undefiled Virgin: As *Ambroſe* ſaith, *Synod. Telenſ. Quæ eſt illa porta, quæ manet clauſa, & nemo pertranſibit per eam ſed ſolus Deus Iſrael? Ezech.* 44. *Nonne hæc porta Maria eſt, per quam in hunc mundum redemptor intravit?* What is that gate which remaineth ſhut, and no man ſhall paſſe thorow it but onely the God of Iſrael? is not the Virgin *Marie* this gate, by the which the Redeemer came into this world?

Let us ſee their owne decrees: *Part.2.cauſ.27.qu.2.cap.44. Inventa eſt habens in utero,&c.* *Marie* was found to bee with childe of *Ioſeph*, who though hee did not touch her, yet knew almoſt all the ſecrets, *uxoris futuræ*, of her that was to be his wife. And *cap* 40. *Licentia maritali*, By the right and power of an husband *Ioſeph* found her to bee with childe, &c. This then being knowne to *Ioſeph* that ſhe was with childe, and not to others, ſheweth that ſhe was in ſubjection to *Ioſeph*, as his eſpouſed wife: and therefore no ſuch vowed virginitie.

S. *Ambroſe* alſo thus writeth: *Ecce ancilla, apparatus eſt officii; contingat mihi, conceptus eſt voti*: Behold thy handmaid, here is the yeelding of her dutie and obedience; be it unto me according to thy word, here is the conceiving of her vow, *lib.2.in Luc.* S. *Ambroſe* maketh this to be her vow, namely, that ſhe might beare this holy childe without the ſeed of man: and this vow taketh beginning after the Annunciation, not before, which was long after the eſpouſals.

Further. 1 *Iuſtine Martyr* ſeemeth not to thinke, that *Marie* vowed virginitie before the eſpouſals: for as *Ioſeph* (ſaith he) was ſaid to be the ſonne of *Eli*, not begotten of him, but borne onely of his wife according to the Law, *So it ſeemed good unto God, of the wife of Ioſeph to give a ſonne unto Ioſeph, yet not naturally begotten of him*: If *Marie* then were his wife, and Jeſus counted his ſonne, how could the eſpouſals of marriage follow after a vow, which is an impediment to marriage.

ἐκ τ̃ γυναικὸς. reſp. ad 33. qu. ad Orthodox.

2 *Gregentius* the Æthiopian Archbiſhop thus applyeth that place of *Iſay*, *The ſealed booke ſhall be given unto a man that can read, and hee ſhall ſay, I cannot read, for the booke is ſealed*: This ſealed booke is the Virgin *Marie* (ſaith hee) the man that can read is *Ioſeph*, which in another marriage by another wife had children: now he could not read this booke, that is, he could not have carnall copulation with the Virgin, understanding by God that ſhe was ſhut up and reſerved for Chriſt, &c. If *Marie* had vowed virginity, it is like *Ioſeph* did ſo too: but he knew nothing of this ſecret till after the eſpouſals, by the revelation of the Angell.

Iſay 29.11.

Pag. 44. diſput. cum Herban.

3 So *Beza* verie well expoundeth thoſe words, *Matth.1.18. before they came together*: that is, before *Ioſeph* tooke her home to his houſe: for it was a cuſtome among the Jewes, to have ſometime come betweene the eſpouſals and the marriage: not as *Eraſmus* tranſlateth, *Priuſquam congreſſi fuiſſent*, before they companied together: as though they had inhabited together before, but abſtained becauſe of the vow of virginitie: of the ſame judgement are *Calvin, Bucer. in 1.c. Matth.*

Matth.1.18. Bez. annot. in hunc locum.

4 *Gerſan* alſo doth interpret it as *Beza* doth, of *Ioſephs* receiving *Marie* into his houſe, not of companying together, and thinketh that marriage was ſolemnized between them, &c. which it is like ſhould not have beene, if a vow had gone before: and hereupon *Eraſmus* taketh up *Gerſan* and refuſeth his opinion.

Eraſm. annot. in Luk.1.59.

The third part, Of the Aſſumption of the Virgin *Marie*.

The Papiſts.

THey report the ſtorie of the death and departure of the Virgin *Marie* after this manner: At the time of her death after ſhe had lived ſixtie three yeeres, all the Apoſtles being diſperſed into divers nations, were miraculouſly brought together to Jeruſalem to ſolemnize her funerall. They buried her in Gethſemani, and for three dayes together the Angels were heard to ſing melodious ſongs: At three dayes end alſo Saint *Thomas* came, who being deſirous to ſee her body, and not finding it in the grave, they thereupon aſſuredly deemed that her body was aſſumpted into Heaven, *Rhemiſt. Act.1. verſ.14.*

82. Error.

Argum. 1. It is beſt agreeable to the privilege of the mother of God not to ſee corruption, *Rhemiſt. ibid.* Seeing alſo her ſonne was exempted from corruption, *& natura Mariæ excipitur*, the nature of *Marie* muſt bee excepted: *Caro enim Ieſu eſt caro Mariæ.* The fleſh of Jeſus is the fleſh of *Marie*. And ſeeing Chriſt came to fulfill the Law, which ſaith, Honour thy parents; it is verie like, *Eum in morte ſpeciali gratia eam honoraſſe.* That hee did honour her by ſpeciall grace in her death. Theſe reaſons and other are to be read in a forged booke amongſt *Auguſtines* works, bearing title, *De aſſumptione Mariæ.*

Anſwer. First, there is no credit to bee given to the forged writings which paſſe under the name of Saint *Denis* and *Athanaſius*, out of whom they doe report the aſſumption of *Marie*, nay their owne leſſon which they read upon the Aſſumption day, doth controll and confute the other. Firſt, that ſtorie ſaith, that without doubt ſhee was taken up in body: but your leſſon leaveth it as uncertaine, whether ſhee were raiſed up in body or not. Secondly, the forged ſtorie ſaith, ſhee was buried in Gethſemani, which was in Mount Olivet: your leſſon ſaith, that the place of her buriall is in the midſt of the valley of *Ieheſaphat*, which is betweene Mount Olivet and the Citie, *Fulk. ibid.*

Secondly, it followeth not becauſe Chriſt tooke fleſh of the Virgin, that therefore ſhe ſhould alſo as well be exempted from corruption: for hee tooke fleſh alſo of *David*, and other his progenitors, who by the ſame reaſon ſhould be made immortall. And if ſhee were privileged by being the mother of Chriſt from ſeeing corruption, why not alſo from having any ſinne? for her ſonne after the fleſh ſaw neither.

Thirdly, Chriſt alſo both did and might honour his mother as he was man, though ſo great a privilege bee not granted unto her. The reverence which was to be done to his mother was in regard of his manhood, and ſo was he obedient unto them, *Luk.*2.51. and ſo long as he lived in the fleſh: and therefore he did care for her even upon the Croſſe, commending her to the Diſciple whom he loved. But he neither was to honor her as he was God, and therefore not to free her from corruption, which had beene a worke of his Godhead: and the naturall affection and honour due unto parents ceaſeth after this life. It were then too groſſe a conceit, to thinke that Chriſt hath ſuch regard now of the Virgin *Marie* in Heaven, as he had of her, being his mother, in the dayes of his fleſh: for Chriſt, as he is not now knowne after the fleſh, 2 *Corinth.*5.16. ſo neither knoweth he any after the fleſh.

Luk.2.51.

2 Cor 5.16.

The Proteſtants.

THis uncertaine report of the aſſumption of *Marie*, with other circumſtances thereof, wee hold to be a verie counterfeit ſtorie, and worthy of no credit.

*Argum.*1. If it were a matter of ſuch weight as they make it, who have erected a new found holyday of the aſſumption of *Marie*, ſurely the Scriptures would not have been ſilent therein: eſpecially S. *Iohn* (as *Auguſtine* ſaith) to whoſe charge ſhe was committed, would have left ſomewhat in writing of that matter: for (ſaith he) *Nullus fidelius id narrare potuerit*, for no man could more truly and faithfully make relation thereof.

De Sanct. Serm.35.

Argum. 2. That generall ſentence pronounced upon *Adam* and all *Adams* ſeed, muſt needs alſo take place in the Virgin *Marie*, Thou art duſt, and to duſt ſhalt thou returne, *Geneſ.*3.19. Chriſt only is excepted, and that by the teſtimony of the word of God: wherefore unleſſe this privilege of the Virgin could be proved out of Scripture, as Chriſts is, wee muſt needs hold her ſubject to that generall law of corruption.

Gen.3.19.

Auguſtine ſaith, *Nulla catholica narrat hiſtoria, &c.* How *Marie* was aſſumed no Catholique hiſtorie doth declare, and Apocryphall hiſtories the Church receiveth not, *Serm.*35. *de ſanct.*

Gelaſius decr. de Apocryphis: Liber qui appellatur tranſitus ſeu aſſumptio Mariæ, Apocryphus: The booke called the paſſage or aſſumption of *Marie* is Apocryphal: And in the end of the decree he doth anathematize this booke and other the like, *cum ſuis authoribus hæreticis*, with heretikes the authors thereof. *Gelaſius* thought ſome heretike to be the inventor of this fable of *Marie* her aſſumption.

There is a booke intituled, Of the aſſumption of *Marie*, bearing Saint *Hieromes* name, the author thereof ſeemeth to be more reaſonable concerning this point, than our new Maſters of Poperie: firſt, whereas the tombe where *Marie* is ſaid to have beene buried, was found emptie; the like (ſaith the author) many doe report of S. *Iohn* the Evangeliſts grave, that there was nothing but Manna found therein: *Veruntamen, quid horum verius cenſeatur ambigimus*; Wee are in doubt which of theſe ſhould be moſt true. Secondly, after the ſame manner divers learned doe thinke (ſaith hee) that they roſe for ever, that were ſeene in the Citie, out of their graves, at the reſurrection of Chriſt, and *David* amongſt the reſt: and therefore S. *Peter* durſt not ſay, whoſe body, but whoſe grave is with us, *Act.*2. *For his body being riſen, the grave was emptie.* Like to this fancie he thinketh the ſtorie of *Maries* aſſumption to be. Thirdly, hee thus concludeth, *Melius Deo totum, cui nihil eſt impoſſibile, committimus, &c.* It is better to leave this matter to God, to whom nothing is impoſſible, than to define of our owne authoritie that which we cannot prove. Thus farre that author.

1 It ſeemeth that in *Epiphanius* time it was not held, that the Virgin *Marie* was aſſumed & taken up to Heaven in body, for thus he writeth: *Sive mortua eſt ſancta virgo, &c.* Whether the holy Virgin were dead and buried, &c. or whether ſhe were taken away (by the ſword) as it is written, the ſword ſhall pierce thy ſoule, &c. or whether ſhe remained, for her end is knowne to no man, wee muſt not worſhip the Saints above that is meet, &c.

Hæreſ.78.

2 *Auguſtine*, as before is alleaged, doubteth of the aſſumption of *Marie*, and thus concludeth: *Reſtat ut homo mendaciter non fingat, apertum, quod Deus voluit manere occultum:* It remaineth, that man doe not untruly faine that as manifeſt, which God would have remaine hid.

De Sanct. Ser.35.

3 Confeſſ. of Saxony, artic. 2. of originall ſinne: *We ſay that all men ſince the fall of our firſt parents, which are borne by the coupling together of male and female, doe together with their birth bring with them originall ſin, as Paul ſaith, Rom.* 5. *by one man ſin entred into the world, and by ſin death, &c.* Their opinion is then, that as *Marie* was ſubject to originall ſin, ſo likewiſe unto death: and ſo was not exempted from the common condition of mortall bodies.

Harm. ſect.4. pag.78.

4 *Baronius* himſelfe confeſſeth, that this narration of the Virgin *Maries* aſſumption is confirmed neither by Scripture, nor by the ancient Fathers. *Suarez* a Jeſuite ſaith, it hath *eum gradum certitudinis*, the ſame degree of certaintie, which the other opinion hath of her conception and ſanctification in her mothers wombe, &c. which is none at all, as is ſhewed before: for thus many uncertainties there are: 1 Whether ſhee died and was buried, or was taken away by the ſword, as before is alleaged out of *Epiphanius*. 2 Some thinke ſhe was buried in mount Olivet, ſome in the valley of *Ieboſaphat*: as is alſo mentioned before. 3 Some ſay ſhe died, and after her death her body was found miſſing, and ſo ſuppoſed to be taken up: but *Baronius* holdeth, *Marie una cum corpore receptam*, was taken up together with her body into Heaven: that is, ſoule and body together. 4 The common opinion amongſt them is, that ſhe died at 63. yeeres of her age: but *Volaterane* at 51. *Maſſeus* at 49.

Annal.48. numer.24. Suares, tom.2. qu.37. artic.4.

Volateran. lib.31. Maſſ. lib.8.

The

The fourth part, Of the honour and worſhip of the Virgin *Marie*.

The Papiſts.

THey doe aſcribe unto her a kinde of religious honour, more than to any of the Saints beſide: 83. Error. For whereas they call the worſhip of Saints, *δουλεία*, ſervice; the honour of the Virgin they terme *ὑπερδουλεία*, a higher kinde of ſervice, *Bellarm. de Sanct. lib.2. cap.*15. They call her *Regina mundi, Scala cœli, Thronum Dei, Ianua Paradiſi*; The Queene of the world, the Ladder of Heaven, the Throne of God, and Gate of Paradiſe: yea, they give her juriſdiction over her Son, *Iube natum*, command thy Son; *Iure matris impera filio*, command thy Son by the right of a mother: *Coge Deum*, compell God to be mercifull to ſinners, *Annot. Fulk*, 1. 15.

Againe, they ſay, ſhe is to be honoured with the feaſts of her Nativitie, Aſſumption, and Conception: for the other two, of her Purification and Annunciation, are not proper to the Virgin, but concerne Chriſt: the one his Conception, the other his Preſentation, *Rhemiſt. Actor.* 1. *ſect.*7.

Argum. She her ſelfe propheſieth of all Catholike generations, that they ſhould bleſſe her in keeping her feſtivities and memorials: but if theſe feſtivities of her Conception and Aſſumption be not kept, ſhee ſhould have none at all: and ſo bee thought worthy of leſſe remembrance than any other Saint, *Galat.*4. *ſect.*5, *Rhemiſt.*

The Proteſtants.

1. WE doe not celebrate any feſtivall dayes in the honour of creatures, neither of the Virgin *Marie*, nor any other Saint, but onely to the honour of God: and therefore the feaſts of the Annunciation and Purification may much better be received, becauſe they belong and are referred unto Chriſt, than the other feſtivities of the Aſſumption and Conception of *Marie*, the inſtitution whereof was moſt ſuperſtitious: the one for the fained aſſumption of her body, which your owne writers are uncertaine of; the other to maintaine the hereſie of the Franciſcans, that ſhe was conceived and borne without ſinne. As for the memorie of the Virgin *Marie*, it may better be kept than by ſuch feſtivities: as our Saviour Chriſt taught to keepe the remembrance of *Marie Magdalen*, by preaching the Goſpell, *Matth.*26.13. *Fulk. Annot. Act.*1.7. And if they onely are Catholike generations, that call her bleſſed in keeping theſe feſtivities in her memoriall, then there were no Catholike generations for many hundred yeeres after, and ſo doe you condemne the age of the Apoſtles: for neither then, nor many yeeres after were theſe ſuperſtitious feſtivities heard of. But *Marie* ſaith in her ſong, From henceforth, even from this time forward ſhall all generations call mee bleſſed: ſo that if her bleſſedneſſe had conſiſted in the memorie of thoſe dayes, they ſhould immediately have beene kept, eſpecially the day of her nativitie.

2 Wee doe allow all praiſe given unto the Virgin, without the diſhonour of God and her Sonne and Saviour Chriſt: we doe acknowledge the honour that God vouchſafed her, not to bee a meritorious or principall efficient cauſe of our redemption, but only an holy veſſell, and inſtrumentall cauſe of the conception and birth of Chriſt, by whoſe onely merit and worthineſſe our redemption is perfited, as by a proper and principall, and only meritorious efficient cauſe thereof. And therefore thoſe are blaſphemous titles which are given unto her, to call her the ladder of Heaven, and gate of Paradiſe, and ſuch like: and ſo in a manner to make her our Redeemer. De ſanct. virgine, cap.3. *Auguſtine* ſaith, Shee was more happie in that ſhe conceived the faith of Chriſt, than in conceiving the fleſh of Chriſt. If then theſe titles be unmeet for her, in reſpect that ſhee received the faith of Chriſt, which is common to all the children of God, then are they more unfit, in that ſhe conceived the fleſh of Chriſt.

3 It is great preſumption to thinke that the Virgin *Marie* may command her Sonne in Heaven, ſeeing ſhee had no authoritie to command him upon earth, in any thing pertaining to his office, *Ioh.*2.4. And now likewiſe that carnall reſpect of children to their parents ceaſeth in the Kingdome Ioh.2.4. of God.

As for that ſuperioritie and higher kinde of honour which ſhe hath above all the Saints beſide, we finde no warrant out of Scripture. She is reſpected now in Heaven, not as ſhe bare the fleſh of Chriſt, but as ſhe lived by faith in Chriſt: ſhe alſo rejoyced in God her Saviour. The Scripture therefore maketh one condition and eſtate of all that ſhall bee ſaved: and ſaith generally of all, of others as well as the Virgin Chriſts mother, That they ſhall be as the Angels in Heaven, *Matth.*22.30. Matth.22.30. Yea, our Saviour ſheweth, that Whoſoever doth the will of God, is his ſiſter, brother, and mother, *Matth.*12.50. Matth.12.50. By the which wee learne, that other the faithfull ſervants of God may by their faith in Chriſt, bee as well accepted of God, as if they had borne Chriſt in the fleſh. Where then is that high dignitie which ſhe hath, as the mother of Chriſt above all Saints? *Auguſtine* ſaith, *Tu concinis ſine fine choris conjuncta, Angelis & Archangelis ſociata*: Serm.35. de ſanct. de aſſump. Mariæ. Thou (O Virgin) doeſt rejoyce being joyned unto the heavenly Quire, being aſſociated to Angels and Archangels, &c. Hee maketh her not Lady or Queene of Heaven, but onely a fellow companion of the Saints and Angels.

*Synod. Moguntin. cap.*45. *Sancti qui vita hujus curſum beato fine clauſerunt, &c.* The Saints departed, as the moſt noble members of Chriſt, muſt be honoured of us with that dutie and worſhip of love and fellowſhip, which the Saints living are to be worſhipped withall, &c. If then the moſt noble members of Chriſt are no otherwiſe to be adored, than holy men upon earth, the Virgin *Marie* can have no greater honour: for more ſhe cannot be, than a moſt noble member of Chriſt.

This truth hath been ſealed: ***Helen Stirke*** perſecuted, becauſe lying in child-bed ſhe refuſed to call upon the name of the Virgin *Marie*, being thereto exhorted by her neighbours, but only upon God, for Jeſus Chriſts ſake, *Fox*, pag. 1267.

Saint *Hierome* hath this ſentence writing againſt *Helvidius*; *Invocandus eſt Spiritus ſanctus, ut Maria virginitatem ſuo ſenſu, ore meo defendat, &c.* The holy Spirit muſt bee called upon to defend the virginitie of *Marie* by my tongue, &c. the Lord Jeſus muſt be invocated to deliver from all ſuſpition the ſacred womb, &c. God the Father muſt be prayed unto, to declare the mother of his Son to be a Virgin, &c. And why, I pray you, doth he not alſo call upon the Virgin *Marie* to defend her owne virginitie, if ſhe be to be prayed unto?

And concerning the feſtivities of *Marie*, if you would indeed have them ſo ſolemnly kept above other holy dayes, what meaneth then your owne darling *Boniface* 8. to preferre the feaſts not onely of the Apoſtles and Evangeliſts, but of the foure Doctors of the Latine Church, making no mention at all of *Maries* feſtivals? for theſe are the words of the Decree, *Sexti decretal. lib. 3. tit. 22. cap. 1. Merito providit, Apoſtolos, Evangeliſtas & confeſſores in univerſali Eccleſia honorificentia majoris impendiis attollendos, &c.* This See hath worthily provided that the Apoſtles, Evangeliſts and Confeſſors, ſhould thorow the univerſall Church be more highly extolled, that they be ſo much the more honoured of the Church, as they have more than others lightned the ſame. This decree preferreth the commemorations of Saint *Ambroſe*, *Gregorie*, *Hierome*, *Auguſtine*, before the memorie of the Virgin *Marie*.

Cont. hæreſ. lib. 3.

Epiphanius writeth againſt the Collyridiani, ſo called becauſe they did offer certaine cakes which the Grecians ſo call, in the name of the Virgin *Marie*, and ſo kept a certaine ſet holy day to the worſhip of *Marie*: *Re vera virgo erat, & honorata, ſed non nobis ad adorationem data*: She was indeed an honourable Virgin, but not given us to be adored.

Matth. 12. 48. lib. de carne Chriſti.

2 *Tertullian* thus writeth of this ſaying of Chriſt, *Matth.* 12. Who are my mother and brethren? *Non matris uterum & ubera negans, ſed feliciores deſignans qui verbum Dei audiunt*: Not denying the womb and breaſts of his mother, but ſhewing them to be more happie which heard his word.

Origen reporting the mad conceits of the Heretikes called Ophiani, ſheweth how they make ſeven principall Angels keepers of the ſeven gates of heaven: and unto the keeper of the third gate called *Aſtaphaon* they thus pray: *Redde me virginis ſpiritu mundatum*; Make mee pure by the ſpirit of the Virgin: And to *Elobian* the keeper of the third gate they thus pray: *Exhibe mi tuæ matris tibi ut deferam ſigna*: Let me bring unto thee tokens from thy mother, &c. How much unlike are theſe to the popiſh prayers which are made to the Virgin *Marie*, to bid and command her Son?

Confeſſ. of Bohemia, cap. 17. Harm p. 27.

3 We together with the reformed Churches give all due honour unto the bleſſed Virgin *Marie*: Firſt, that ſhe was ſanctified above all other of her ſex, to be the mother of Chriſt, and therein renowned as happie before all others of her ſex. Secondly, that ſhe was at all times, before her birth, in the ſame and after it, a true chaſte and pure Virgin. Thirdly, that ſhee was adorned with excellent gifts, noble vertues, and fruits of good works. Fourthly, that ſhe was through the price of her Sons death, dearely redeemed, and made a joynt heire of everlaſting life. Fifthly, they doe celebrate alſo holy dayes in the remembrance of her, to the praiſe and glorie of God. Sixthly, and to confirme themſelves they rehearſe thoſe great things, wherewith God had advanced her above all other women. Seventhly, and ſo much as lieth in them, they doe imitate and follow the holy life and manners of that Virgin, &c. All this we acknowledge to bee due to the bleſſed Virgin. But wee dare not pray unto her, to make her our Advocate or Interceſſor, becauſe God only is the ſearcher of the hearts: as the confeſſion of Wittemberg reſolveth out of *Epiphanius*, before alleaged: that ſhe was an honourable Virgin, but not propounded to us for adoration.

Witremberg confeſſ. cap. 23. pag. 46.

4 We are therefore farre off from thoſe blaſphemous amplifications of the Virgin *Marie*, uſed by the Romaniſts: as that the glorie of the Son is the ſame with his Mother. [a] *Viega*: That we may appeale from Gods Court unto hers. [b] *Bernardin*: That God hath decreed to give nothing without her. [c] *Ozorius* the Jeſuite: That whatſoever floweth from that everlaſting fountaine downe to the earth, floweth forth by her. [d] *Turſellin*: They alſo in their Doxologies are not aſhamed to ſet *Marie* before Chriſt, Praiſe be to God and to the bleſſed Virgin *Marie*, alſo to Jeſus Chriſt: [e] *Gregor. de Valent. Ieſuite.*

[a] Comment. in Apocal. 12. ſect. 2. numb. 3.
[b] In Martiali.
[c] Tom. 4. concil. de devot. B. Mariæ.
[d] Epiſt. dedicat. de virgin.
[e] In fin. libr. de Miſſa.

An Appendix or fifth part, Of the merits of the Virgin, and of the *Ave Maria*.

The Papiſts.

84. Error.

1. They doe teach and hold, that ſhe only amongſt all women deſerved to beare the redeemer of the world, and ſo by her merits obtained that favour to be the mother of Chriſt.

Argum. The Angell ſaluteth her, and calleth her, Full of grace, which ſheweth the prerogative that ſhe had above other women, and the worthineſſe that was in her, *Rhemiſt. Luk. 1. ſect. 12. 15.*

The Proteſtants.

Anſw. 1. WE acknowledge that herein ſhe was bleſſed above all other women, in that ſhe was choſen to be the mother of our Saviour, and that ſhe was indued fully with the graces of the holy Ghoſt: but thoſe graces ſhe had not of her ſelfe, but of the free gift of God, without her merits: and S. *Hierome* ſheweth how ſhe was full of grace, *Sancta Maria, quæ conceperat eum, &c.* Holy *Mary*, becauſe ſhe conceived him, in whom the Godhead dwelled bodily, is ſaluted full of grace, *tom. 4. ad Principiam*; ſhe was full of grace, becauſe ſhe was filled with Chriſt: and as S. *Ambroſe* ſaith, *quia gratiæ replebatur authore*, becauſe ſhe was repleniſhed with the Author of grace, *lib. 2. in Luc.* It was not then her owne grace, but the grace of Chriſt.

2 The word κεχαριτωμένη, ſignifieth freely beloved, not full of grace, as it is likewiſe taken, *Eph.* 1. 6. ἐχαρίτωσεν ἡμᾶς. He hath made us accepted in his beloved Sonne. Epheſ. 1. 6.

3 She her ſelfe confeſſeth her ſelfe in her Song, to be of a low degree, poore in ſpirit, and hungry, whom God in mercy looked upon, *Luke* 1. 50. whereas God ſent away the proud and rich: as the proud Phariſee that thought himſelfe rich of good works, obtained nothing of God, *Luke* 18. Wherefore if ſhe had ſtood upon her owne deſerts, ſhe had made her ſelfe rich, not poore: neither ſhould ſhe have magnified the mercy of God, but his juſtice: for when a reward is given according to deſert, it is of his juſtice and not mercy. Luke 1. 50.

S. *Ambroſe* thus concludeth, *Simul ancillam dicendo, nullam ſibi prærogativam tantæ gratiæ vendicavit, &c.* And in calling her ſelfe handmaid, ſhe challengeth no prerogative of ſo great grace, for being to bring forth one, that was humble and meek, it became her alſo to be humble.

And S. *Hierome* upon theſe words, *Luke* 1. 48. *From henceforth ſhall they call me bleſſed: Animadverte, quod beatam ſe eſſe dicit, non proprio merito, aut virtute, &c.* Marke, that ſhe calleth her ſelfe bleſſed, not by her owne merit or vertue, but by the mercy of God dwelling in her, &c. *Dialog.* 1. *adverſ. Pelag.* Luke 1. 48.

Auguſtine thus commenteth upon the words of her Song, *Magnificet anima mea Dominum, & recordetur, &c. quomodo nullis ſuis præcedentibus meritis, ſed ſola Dei bonitate ſit ab iniquitate ſalvata*: Let my ſoule praiſe the Lord, and remember, how that not by any merits going before, but through the onely gracious goodneſſe of God, it is delivered from ſinne. De ſanct. virginit, ſerm. 35.

Bernard ſaith, *Regina miſericordiæ dicitur, ut ſoli tribuamus divinæ miſericordiæ non meritis, quod ſuper omnem creaturam præcellens, &c.* She is called the Queene of mercy, that we ſhould aſcribe it only to Gods mercy, not her merits, that ſhe is exalted above all other creatures, *Serm. ſuper ſalve Reginæ*: *Ergo, Mary* not ſaved by her merits, nor conſequently the mother of Chriſt by her merits, but only by the meere favour of God.

This truth alſo wanteth not the ſeale, *Helen Stirke* perſecuted becauſe ſhe affirmed in effect, that there was no merits in the Virgin, which procured her that honour, to be the mother of Chriſt, and to be preferred before other women, but Gods free mercy onely exalted her to that eſtate: *Fox pag.* 1267.

Concerning this point: 1 *Theophylact* is an evident witneſſe, who upon theſe words, *for he hath looked upon the low degree of his handmaid: Virgo plenius edocta, glorificat Deum, &c.* The Virgin being fully inſtructed glorifieth God, aſcribing the miracle to him, not to her ſelfe, *he hath looked unto me, I have not looked up to him*, he hath had mercy on me, I ſought not him: from henceforth all generations ſhall call me bleſſed: and why ſhall they call me bleſſed? *non propter meam virtutem*, not for my vertue, but becauſe he that is mighty hath magnified me. Luke 2. 48. ἐπέβλεψεν ἐπ' ἐμέ, οὐκ ἐγὼ ἀνέβλεψα [illegible].

2 *Origen*: *Non eſt dubium, quin quæ tunc repleta eſt ſpiritu, propter filium repleta ſit, &c.* It is no doubt, but that ſhe which was then filled with the ſpirit, was ſo repleniſhed, becauſe of her Sonne, &c. much more was it for her Sonnes ſake, that ſhe was choſen to be his mother. Hom. 7. in Luc.

3 Confeſſion of Bohemia, *chap.* 17. *By her beſt beloved Sonne, through the merit of his death, ſhee was dearely redeemed, &c. by the holy Ghoſt, through faith, &c.* as by grace in Chriſt ſhe was ſaved, ſo by the ſame grace ſhe was made his mother. Harm. p. 27.

4 *Eraſmus*, upon theſe words of the Angel, Thou haſt found favour with God, addeth, *Non eſt meriti tui, ſed favoris divini*: It is not of thy merit, but of the divine favour: and for this ſaying, being accuſed of Lutheraniſme by a Divine of Paris, he thus fortifieth his former ſaying: *Si promeruit, ubi eſt gratia quam prædicat Angelus?* If ſhe merited, where is the grace which the Angell ſpeaketh of? And how hangeth that together, *from henceforth all generations ſhall call me bleſſed*: for no man is called happie for the things which he hath by his owne vertue prepared. Eraſm. annot. in Luc. 2. 48.

The Papiſts.

2 THey much commend the often uſing of the *Ave Marie*, which is done (ſay they) to the honour of Chriſt and our Lady. 85. Error.

Argum. They be the very ſumme and abridgement of the whole Goſpell: and therefore to bee uſed, *Rhemiſt. Luc.* 1. *ſect.* 11.

The Proteſtants.

1 YOu doe ſhamefully abuſe thoſe words, in making a prayer of them, which was but a forme of ſalutation uſed by the Angell: neither can you ſay them in that ſenſe they were uttered in by

the Angell. Alſo you offend in the vaine repetition of them upon your beads, as the heathen did, *Matth.* 6. 7. and in committing idolatry, in the invocating of the Virgin, and praying unto her in theſe words: who is a creature, and not a God to be called upon.

2 What myſterie ſoever be contained in theſe words, yet the people underſtand nothing at all. And though we deny not but that the words are holy and myſticall, yet it followeth not that they ſhould be uſed for a prayer.

3 What great account they make of the *Ave Mary*, it may appeare by this: that they think they may alter and change it, and adde to it at their pleaſure: as by Pope *Sixtus* the fourth, there was a
Fox.p.800. clauſe more added unto the common *Ave Mary*, in this manner: *Haile Mary full of grace, the Lord is with thee, bleſſed art thou amongſt women, and bleſſed is the fruit of thy wombe Ieſus Chriſt, and bleſſed is Anna thy mother, of whom thy Virgins fleſh hath proceeded without blot of originall ſinne.* What a fearefull thing is this, that they ſhould thus dare to adde unto the Scriptures? How can they now eſcape that judgement that is threatned againſt all thoſe that doe adde, or take, ought to or from the
Apoc.22.18. word of God? *Apocal.* 22. 18.

That the *Ave Mary* is no prayer, nor to be uſed as a prayer, we have the glorious teſtimony of the holy Martyrs, *Claudius Monerius* Martyr, being asked whether it were not good to ſalute the bleſſed Virgin with the *Ave Mary*, made this anſwer: When ſhe was on earth, ſhe had then need of the Angels greeting, for then ſhe had need of ſalutation, as well as another: but now ſhe is bleſſed, that no more bleſſing can be wiſhed to her, *Fox pag.* 905. *col.* 1.

Benet Romaine, a French Martyr, becauſe he refuſed to ſay the *Ave Maria*, was tormented of the
Pag.845.1.70. Friers, *pag.* 826. *col.* 2.

Maſter *Latimer* bleſſed Martyr, moleſted and troubled for affirming that the *Ave Maria* was a ſa-
Pag.1176.1.11. lutation onely and no prayer, *pag.* 1736 *col.* 2.

Thus farre of ſuch queſtions and controverſies, as concerne the kingdome of Chriſt, which is his Church: of the which we have now entreated at large: firſt in generall of the whole, and then of the ſeverall parts and members thereof in order. Now follow thoſe controverſies, which belong unto the Prieſthood of Chriſt, the third excellent and glorious office of our Saviour: which his Prieſthood is partly ſeene in his interceſſion and mediation for us, partly in his ſacrifice, where we are to handle the great and weighty controverſies of the Sacraments, by the which the ſacrifice of his death is applied unto us.

Epiphanius ſpeaking againſt the ſuperſtition of certaine women which offered cakes in the name
Hæreſ.78. of the Virgin *Mary*, ſaith, *ſit in honore Maria, &c.* let the Virgin *Mary* be honoured, but the Father, Sonne and holy Ghoſt onely adored: *Mariam nemo adoret*, let none adore *Mary, &c.* but whoſoever uſe the *Ave Mary* as a prayer to the Virgin *Mary*, in invocating doe adore her.

Hom.6.in Luc. 2 *Origen* thinketh it is a ſalutation and no prayer: *ſoli Mariæ hæc ſalutatio ſervabatur*: only this ſalutation was reſerved to *Mary*, which is not found elſewhere in Scripture, &c. To what purpoſe then ſhould this ſalutation be uſed now to *Mary*, the myſterie of the incarnation being long ſince accompliſhed: and it is preſumption, for every one to aſſume into their mouthes, that forme of ſalutation, which that glorious Angell uſed in that heavenly meſſage.

3 *Eraſmus* agreeth, that it was a ſalutation, and that the word κεχαριτωμένη, ſignifieth not full of
Epheſ.1.6. grace, but rather *gratioſa*, gracious, or freely beloved: as in the ſame ſenſe the Apoſtle uſeth, the active ἐχαρίτωσεν, he hath made us gracious, *gratificavit*, and ſo the vulgar Latine there readeth.

Harm.ſect.16. pag.485. 4 Confeſſion of Bohemia, *chap.* 17. *We doe make and ſing godly and Chriſtian ſongs of her, &c.* but to the praiſe of God, as they ſay a little before, and to ſuch purpoſe, as is expreſſed before, *err.* 83. they make no mention of ſaying the *Ave Mary*.

Certaine additions to this queſtion, concerning the bleſſed Virgin Mary.

As namely: firſt, of the manner of that holy and bleſſed birth, whether Chriſt were borne, his mothers wombe being not opened. Secondly, whether *Mary* be any efficient cauſe in the work of our redemption. Thirdly, whether ſhe at any time wavered in faith. Fourthly, whether ſhe have power to helpe thoſe that doe invocate her. Fifthly, whether there be any vertue in her image.

Touching the firſt of theſe, there ſhall be occaſion offered to handle the ſame afterward, as *Contr.* 13. *error* 12. *Argum. Pag.* 2. and *Controv.* 20. *error* 3. to the which places I referre the Reader: the reſt ſhall be conſidered here in order.

VVhether any part of the work of our redemption may be aſcibed to the Virgin *Marie.*

The Papiſts.

BEcauſe ſhe brought forth the Author of our redemption, whereby ſhe is the mother of mercie and grace, and life, and whatſoever goodneſſe we receive by Chriſt: *Rhemiſt. Act. 1. ſect. 7.* in the end: And a little before: *She is our hope, our refuge, our advocate, &c.* And in the ſame place they inferre out of certaine teſtimonies by them wreſted, *that both the ſexes common to our ſalvation, the man and the woman, Chriſt and our Lady, as Adam and Eve were the cauſe of our fall, though Adam more than his wife; ſo Chriſt more excellent than our Ladie:* They have alſo this blaſphemous prayer unto the Virgin: *Holy mother of God by thy godly intervention waſh away our ſinnes, that being redeemed by thee, we may be able to climbe to the ſeat of eternall glory, out of the office called Servitium Beatæ Mariæ.* Error 87.

Argum. As S. *Paul* called the Theſſalonians his hope and glory, ſo the Church and her children may call the bleſſed Lady their hope, *Rhemiſt. an. in 1 Theſ. 2. ſec. 1.*

Anſw. The argument followeth not. 1 S. *Paul* and all faithfull Preachers have Gods promiſe to be rewarded for their faithfull labours in converting ſoules unto God: and therefore they are their joy as it is ſaid, *They that turne many to righteouſneſſe ſhall ſhine as the ſtarres:* but no ſuch promiſe is made for the obtaining of ſalvation by the Virgin *Mary*, or truſting in her, or in any other creature. Dan. 12. 3.

2 Here the benefit redounded to them who were the Apoſtles hope, but they which make the Virgin their hope, looke for benefit from her.

3 *Theodoret* upon this place, ſheweth the Apoſtles meaning, becauſe *he likened himſelfe to a mother cheriſhing her children, he imitateth the words of mothers, which are wont to call their children their hope, their joy, &c.*

The Proteſtants.

CHriſt onely was the efficient cauſe and meritorious worker of our redemption, the Virgin *Marie* was a choſen veſſell and inſtrument onely of his holy incarnation, not concurring, as any working cauſe or agent in the myſticall work of our redemption.

Argum. Thus the Prophet ſpeaketh: *I have trodden the wine-preſſe alone, &c.* and I looked, and there was none to helpe, &c. therefore *mine owne arme helped me:* upon the which words *Ambroſe* thus inferreth: *Chriſti paſſio ad omnium redemptionem adjutore non eguit:* The paſſion of Chriſt for the redemption of all, needed no helpe, &c. *ſuſcepit matris affectum, non quæſivit alterius auxilium:* he tooke upon him the affection of his mother, he ſought not an helper: And *Hierome* upon the ſame place: *ſolus Dominus calcavit torcular, nullumque adjutorem habuit:* onely the Lord trod this wine-preſſe, wherein both puniſhments are trod forth to the evill, and rewards to the good: he had no helper: *ex citation. Eſpencei.* Iſay 63. 3. 5. Epiſt. 82. ad Vercellenſ.

The ancient Fathers doe in divers points compare *Eve* and *Marie* together, making them in ſome things like, in ſome things unlike, but they make not *Marie* ſo the cauſe of redemption of mankinde, as *Eve* of their ruine and fall. Lib. de Chriſto Redemptor. c. 13.

1 *Iuſtinus* Martyr, ſaith that Chriſt was borne of a Virgin, *ut (qua via) à ſerpente inobedientia initium ſumpſit, &c. That by what way inobedience tooke beginning from the ſerpent, ſo by the ſame way it ſhould have diſſolution, &c.* and ſo he proceeded to this effect: *Eve* being a Virgin, by conceiving the word of the ſerpent begat death: ſo *Marie* the Virgin, conceiving by faith at the meſſage of the Angel, by the overſhadowing of the holy Ghoſt brought forth the Sonne of God, who worketh deliverance from death. [illegible] &c. Iuſtin. dialog. cum Tryphon. Iudeo c. 256. printed by Commelin. an. 1593.

2 To the ſame purpoſe *Tertullian: in virginem adhuc Evam irrepſerat verbum ædificatorium mortis, in virginem æque erat introducendum verbum Dei extructorium vitæ, &c.* The word which edified unto death came upon *Eve*, yet being a Virgin, and ſo the word of God was to come into a Virgin, which ſhould build up unto life: that what by the like ſex did paſſe unto perdition, by the ſame ſex might be reduced unto ſalvation: *Eve* beleeved the ſerpent, and *Marie* beleeved *Gabriel, quod illa credendo deliquit, hæc credendo delevit, &c.* That which ſhe in beleeving offended, the other in beleeving amended, &c. ſo in three things they were like; in their ſex and condition, both were Virgins; in the act of beleeving in generall; in the object, the word brought unto them: in three things they are unlike; in the author, the ſerpent ſpake from the devill to the one; the Angell from God to the other; in the quality of their act, the one did evill in giving credit, the other did well in beleeving, and ſo made amends for the others faults; in the divers effect, the one wrought death, the other brought forth him who is the Author of life: All this may ſafely be received, and yet *Marie* is but extolled as an inſtrument, not ſet forth as an agent. Tertul. lib. de carn. Chriſti.

Origen ſaith: *ante Ioannem prophetat Elizabeth, &c. Elizabeth* propheſied before *Iohn*, and *Marie* before the death of our Saviour, *& quomodo peccatum cæpit à muliere, &c.* That as ſinne began from the woman, and ſo came unto man; ſo the beginning of ſalvation *à mulieribus habuit exordium;* had the originall from women, &c. He aſcribeth not an efficiencie, but a priority onely in the myſterie of ſalvation to women, and to *Elizabeth* in this behalfe as unto *Marie.*

3 Former confeſſion of Helvetia: *We doe with our whole heart beleeve that Chriſt alone is our atonement, redemption, ſanctification, expiation, protection and deliverance, ſimply receiving all manner of our life and ſalvation beſide this Chriſt alone.*

4 See *Eſpencem* before to this purpoſe alleaging divers of the Fathers.

Whether *Mary* wavered or was weak in Faith.

The Papiſts.

Error.88. Annot. in Luc. 2.35. THe common opinion of popiſh Divines is, that there was not at any time the leaſt doubting in the myſterie of ſalvation to be found, in the bleſſed Virgin *Marie*, as *Eraſmus* reporteth their opinion: and that in the Paſſion of Chriſt the true faith was onely in her: as *Alexander Alenſ. 3. part. 4. ultim. art. 2. Ioannes de Turrecremata. lib. 1. de eccleſ. 1. 30. & lib. 3. c. 61.*

Luke 2.19. *Argum.* The Rhemiſts ſeeme to inferre ſo much upon theſe words of the Evangeliſt: *Marie kept all theſe ſayings, and printed them in her heart:* Our Lady (ſay they) *knew all theſe myſteries and wiſely noted, &c. All theſe things which were done and ſaid about Chriſt, from the firſt houre of his conception, till the end of his life and aſcenſion.* Whereupon it will follow that having ſuch perfect knowledge ſhe had not the leaſt doubt at all.

Luke 2.50. *Contra.* Though the bleſſed Virgin were a woman of great underſtanding, yet that ſhe knew not all the myſticall words and acts of Chriſt at the firſt, is evident by that place, *verſ.* 50. of the ſame chapter: they underſtood not that ſaying which he ſpake unto them: and they themſelves uſe thus to ſing in an Antheme: *Venter puellæ bajulat ſecreta quæ non noverat: The wombe of the maid did beare the ſecrets which ſhe did not know.*

The Proteſtants.

WE doe not derogate from the due praiſes of the Virgin *Marie*, neither will diminiſh or impaire the weight and worth of the great graces which were in her, yet from all kinde of doubtfull and perplexed thoughts concerning Chriſt, ſhe by warrant of Scripture is not altogether freed and exempted, though they prevailed not, neither long continued.

Luke 2.35. Hom. 17. in Luc. Theophyl. in hunc locum. *Argum.* 1. *Simeon* propheſieth of *Marie, the ſword ſhall pierce thy ſoule:* which *Origen* underſtandeth of ſome doubtfulneſſe wherewith *Marie* ſhould be perplexed: *pertranſibit infidelitatis gladius & ambiguitatis mucrone ferieris, &c.* the ſword of unbeleefe ſhall paſſe thorow, and thou ſhalt bee ſmitten with the blade point of ambiguity, when thou ſhalt ſee him whom thou heardeſt to be the Sonne of God, &c. to bee crucified: ſo alſo *Theophylact* underſtandeth it, either of the griefe of the paſſion, *vel de ſubdubia cogitatione*, or of ſome doubtfull thought, ſeeing him crucified, that had done ſuch great miracles, &c. Likewiſe *Auguſtine* affirmeth that this is ſo ſaid: Qu. veter. & nov. teſtamen. qu. 73. *Quia Maria, &c. in morte Domini dubitaret*, becauſe *Marie* doubted in the death of Chriſt: all theſe Fathers thus expound this text: yet that other ſenſe of *Theophylacts*, of the griefe which *Marie* ſhould conceive by the paſſion of Chriſt, is more fit: notwithſtanding they all agree that *Marie* was not without ſome doubting: Matth. 12.48. Lib. de carne Chriſti. and *Tertullian* directly ſaith, alleaging the words of Chriſt, *who is my mother and brethren: hoc loco apparet incredulitas eorum*, in this place their unbeleefe appeareth, meaning, of his mother and brethren.

Matth. 26.31. *Argum.* 2. Our Saviour ſaith: *all ye ſhall be offended by me this night: Origen* includeth here the Virgin *Marie, putamus quod ſcandalizatis Apoſtolis*, doe we thinke that the Apoſtles being ſcandalized, that the mother of our Lord was free from ſcandall? *Auguſtine* alſo in the place before noted, doth here comprehend the Virgin *Marie*. Thus we have the conſent of the writers both of the Greek and South Church for this point: And *Eraſmus*, one that is theirs rather than ours, ſeemeth to concurre with him in the place before alleaged.

Whether the Virgin *Marie* be able to helpe those that invocate her.

The Papiſts.

Error. 89. Annot. in c. 9. Eſther. Ozor. tom. 4. Concil. de devotion. B. Mar. Turſelin epiſt. dedicat. de virgin. Lauret. OUr Doway profeſſors doe thus ſhoot forth their bolt: as ſafety of temporall life was procured to one nation by the interceſſion of *Eſther* to *Ahaſhueroſh*, ſo generall ſalvation is procured to all mankinde by the mediation of the bleſſed Virgin *Marie, &c.* And ſome of them doubt not to ſay, *without whom our God hath decreed to give nothing:* and another ſaith, that all may underſtand, that whatſoever floweth downe unto the earth from that everlaſting fountaine, *profluere per Mariam*, to flow forth by *Marie*.

Acts 15.28. *Argum.* The Rhemiſts would juſtifie this ſaying of the common people, *God and our Lady helpe you*, by that place *Act.* 15. *it ſeemed good to us and the holy Ghoſt.*

Contra. Theſe creatures which God hath appointed to be miniſters and inſtruments of any work may be named together with God, yet not as joynt workers and helpers, but as inferiour agents: as Iudg. 7.20. the ſword of the Lord and of *Gideon*. But the Scripture giveth no warrant to joyne Saints departed with God, becauſe it cannot be proved that they are appointed to any ſuch ſervice: the Angels are Gods miniſtring ſpirits, for the Elects ſake, not the ſoules of Saints departed.

Hebr.1.14.

The Proteſtants.

THe Virgin *Mary* is neither preſent to heare the prayers of the faithfull, nor yet of power to help them, but her help and ſalvation, as of all other Saints dependeth upon the vertue of the redemption purchaſed by Chriſts precious death.

Argum. 1. Our bleſſed Saviour, *all power is given unto me in Heaven and in earth.* The power then and kingdome is not divided with *Mary*, but reſteth wholly in Chriſt.

Math.28.18.

Argum. 2. The Saints are farre off from aſcribing their owne ſalvation to their merits, as the Virgin *Marie* ſaith, *my ſpirit rejoyceth in God my Saviour, &c. how therefore ſhould they preſume to help any other with their merits: confeſ. of Swevel and, artic.* 11.

Harm. ſect.2. p 47.

1 *Epiphanius* reproveth thoſe that call and ſalute the Virgin *Marie* by the name of the Queene of heaven, which title is uſuall in Poperie; *ne dicant honoremus Reginam cœli*, Let them not ſay, we worſhip the Queen of heaven, as thoſe idolatrous women did, *Ierem.* 44. This was the ancient faith of the Greek Church, though the Moderne Church of the Muſcovites be herein degenerated: for thus their great Duke profeſſeth, that they call the bleſſed Virgin, *rectricem Reginam defectus noſtros filii gratia ſupplentem*, the governeſſe, Queene, ſupplying our defects by the grace of her Sonne: yet herein they are more ſparing than the ſuperſtitious Romaniſts: The Muſcovites doe aſcribe this power unto *Marie* through her Sons grace: but the other go further, thus praying to *Marie: holy Marie, &c. beſtow thy comfort on us, that by thee we may deſerve to have the reward of eternall life, &c.* here they aſcribe all to the merits of *Mary* without relation to her Sonne.

Hæreſ.78.79.
Ierem.44.7.

Reſponſ. ad Rohit.c.6.

In the office called Servitiū beatæ Mariæ.

2 Ancient *Tertullian* thus teſtifieth, ſpeaking of that place, *Matth.* 11. Where Chriſt preferred his diſciples that heard his word before his mother: *non matris uterum & ubera negans, ſed feliciores deſignans, qui verbum Dei audiunt*: not denying the wombe and breſts of his mother, but ſhewing them to be more happy, that heare his word: he was farre off from aſcribing ſuch vertue and power to *Marie*, giving unto other preeminence before her. *Gregentius* Archbiſhop of Tephra thus ſaith: *What is that root of Ieſſe elſe, but my Lady the Virgin Mary, and who is he that riſeth to reigne over the nations? Ieſus Chriſt.* He maketh Chriſt onely the ruler and governour: this was the faith of the ancient Æthiopike Church, though the moderne Church there be much declined; as *Helena* the Empreſſe, grandmother of *David* Emperor of Æthiopia, thus writeth to *Emmanuel* King of Portugall, *the grace of our Lord Ieſus Chriſt, and our holy Lady the Virgin Marie, extend it ſelfe over you and yours, &c.*

Lib. de carne Chriſti.
Diſputat. cum Herban. Iud. at Paris 1586. p.90.
In an Epiſtle ſent an.1509. Et Damiano à Goes.

3 See before the confeſſion of Sweveland, to the which the confeſſion of Saxonie agreeth, *artic.* 22. *Humane ſuperſtition goeth on further, and giveth vertue to them, as many publike ſongs declare, (O Marie mother of grace, defend thou us from the enemie, and receive us in the houre of death, &c.) theſe ſhort verſes have we heard a Monke of their divinity ſay before one that lay a dying, and after repeated them, when as he made no mention of Chriſt.*

Harmon. ſect. 3.p.40.

4 *Eſpencæus* alleageth thus out of *Hilarie*, thereunto preſcribing: *ſactum non admittit, quicquid univerſitati præſtatur ab uno*, that which is by one performed to all, admitteth no fellowſhip of any, &c. Chriſt then is the alone helper of all.

De Chriſto redemptor. c.23.

Of the Image of the Virgin *Marie*, and the vertue aſcribed thereunto.

The Papiſts.

THey tell us of great vertue, and many miracles wrought by and iſſuing from the Image of the Ladie of Lauretto in Italy, which they preferre before all other images of our Lady in the whole world, both for that the ſame houſe wherein the Angell ſaluted the Virgin *Marie* was tranſlated thither, firſt into Illyricum, and from thence into Italy by the miniſtery of Angels: *Suarez. Ieſuite*: as alſo for that there is continuall concourſe thither from all parts of the world, and there are *quotidiana ſanationum miracula*, miracles ſhewed dayly in healing: *Baronius Turſalin.*

Error.90.

In Thom. par. 3.qu.30. Art.1. ſec.5.
Baron. epiſt. l. 3.ep.14.
Turſelin thorowout his whole booke.

Argum. The Rhemiſts urge that report of *Euſebius* of the image of a woman in braſſe kneeling unto another image made for Chriſt, repreſenting the hiſtory of the woman which was healed of her bloudy iſſue by touching the hem of Chriſts garment: in memory of which benefit, ſhee made that monument: where alſo there grew a ſtrange herbe, which as ſoone as it touched the skirts of the image, had vertue to heale all manner of diſeaſes: which image *Iulian* cauſed to be demoliſhed, and his owne to be ſet up, which was caſt downe by lightning, *Euſeb. lib.*7.*c.*14. *Rhemiſt. annot. in matth.* 9. *ſect.* 9.

Anſ. 1. *Laſicius* in his conſultation of the anſwer of the Duke of Muſco to *Rohite* thinketh that it might pleaſe God by ſuch ſenſible meanes to allure the Gentiles to the faith: but now the faith of the Goſpell being diſperſed, *talibus hamis minime eſt opus*, we need not ſuch hookes. 2 But it is better anſwered, that *Euſebius*, concerning the images, which remained to his time, ſaith that they were erected συνηθείᾳ ἐθνικῇ, by an heatheniſh cuſtome, for the manner of the heathen was to make ſuch monuments of them from whom they received any benefit: but touching the miraculous healing wrought

In c.14.

by the herb, hee writeth uncertainly by report onely. 3 It was juſt, that an example ſhould be ſhewed in the defacing of the tyrants image: for God miſliketh all profaneneſſe, ſhewed even toward ſuperſtitious monuments of an irreligious minde: for the contempt of all religion is an injury to God: as ſtories make mention how *Breanus* with all his hoſte was deſtroyed, when he would have ſpoiled the temple of *Apollo* at Delphos.

Anſwer to Rohite, c.13.

4 But concerning that report of the Lady of Lauretto: we hold it to be of like credit, with the fabulous report of the peremptory Duke of Muſcovia, of three images of our Lady, one made by divine power without mans hands, in a temple made by the Apoſtles, at the dedication whereof *Marie* met the Apoſtles, and ſeeing her image, ſaid, *gratia & virtus mea huic adſit*, my grace and vertue be here preſent: a ſecond was made of it ſelfe in a temple built by *Ienens*, who was cured by *Peter* and *Iohn*: a third was made by S. *Luke*, and brought to the Virgin *Mary*, who ſaid likewiſe unto it, *my grace and power be with thee my image*: which image is ſtill kept, ſaith this reporter, in the Kings palace in Muſcovia, and thereby Chriſtianity is preſerved among them, &c. Thus whereas they have no Scripture for their ſuperſtitions, they run unto fables: for how many unlikelihoods are here couched together. Firſt, that the Apoſtles ſhould build a temple, whereas in thoſe times Chriſtians were not ſuffered to have their Churches. Secondly, that God ſhould make an image without hands, againſt his owne commandement, that images ſhould not be made to be adored. Thirdly, that S. *Luke* ſhould be a Painter: he is called the beloved Phyſician: but of his art of painting we read not. Fourthly, that the Virgin *Mary* ſhould transferre her vertue to a dead image.

The Proteſtants.

WE hold it a ſuperſtitious and ungodly practice to ſet up the images of Saints to be adored in Churches: and they being themſelves but lying vanities, we hold all theſe miracles ſaid to be wrought by ſuch images, and namely of the Virgin *Mary*, to be either the forgeries of deceitfull men, or the impoſtures of lying ſpirits.

Argum. God forbiddeth images to be made, with an intent to be adored in the ſecond commandement: but to give power of miracles to an image, is to make a way to the adoration of them: therefore God cannot deny himſelfe, or be contrary to himſelfe, in giving grace to that thing which hee forbiddeth, and abhorreth: the Prophet *Habakuk* calleth an image a teacher of lies, and ſaith, *Woe unto him that ſaith to a dumbe ſtone ariſe*: that is, that looketh for any helpe from it, as they doe which come thither to be healed.

Habac. 2.19.20

Iſay 42.8.

1 *Tertullian* denieth any vertue to be in images, upon that text: *my glory will I not give to another, nor my praiſe to graven images: ut omnes cum ſuis figmentis ethnicos excludat & haereticos, probans Deum non eſſe, qui manu artificis factus ſit, nec qui ingenio haeretici fictus*: to exclude all heathen and heretikes with their fictions: proving him to be no God, that is, either framed by the artificers hand, or fained by the head of heretikes, &c. Againe he ſaith, *idolum tam fieri, quam coli Deus prohibet*: God forbiddeth an idoll as well to be made as worſhipped, &c. And he taketh an image and an idoll for the ſame, *imaginum conſecratio idololatria.* The conſecration of images is idolatry.

Lib. de Trinit.
Libr. de idololatria.

2 *Epiphanius* cauſed an image of Chriſt in a Chappell contrary to the Scriptures (as he ſaith) to be rent in peeces: much leſſe did he allow in the Church the image of the Virgine *Mary* or of any other.

3 Confeſſ. of Saxonie condemneth thoſe, *which turne the ſignes into Gods, like as many have aſcribed a Godhead unto images, artic.* 20.

Harm. ſec. 17. pag. 533.

4 Their owne *Binius* the compiler of the Councels miſliketh that frivolous report of the image of Chriſt, at Berytum, which was pierced by a Jew, and there ran out water and bloud, by the ſight whereof, many Jewes ſhould be converted. He ſaith, in this hiſtory, *quaedam apocrypha admixta ſunt*, certaine apocryphall (that is, uncertaine things, and of no credit are intermingled touching the image of Chriſt, &c. Though it be received by *Surius* a former collector of the Councels, as currant. The like may be ſaid of the like miracles reported to be done by or at the image of the Virgin *Mary*.

Ann. in 2. Nicen ſynod. pag. 398
Tom. 3. Concil. pag. 96. & 97.

THE TENTH GENERALL CONTROVERSIE, CONCERNING THE INTERCESSION AND MEDIATION of Chriſt, whether hee bee onely our Mediator and Interceſſor.

The Papiſts.

THey ſeeme in theſe very words to confeſſe, that Chriſt is the onely ſingular ad- 91 Erro
vocate and patron of mankind, that by himſelfe alone, and by his owne merits
procureth all grace, and mercy, none asking or obtaining either grace in this
life, or glory in the next, but by him. But this letteth not, but that there may be
other inferiour mediators, though not in that ſingular ſenſe, *Rhemiſt. annot.* 1.
Tim. 2. *ſect.* 4.

Argum. Chriſt is the only Saviour and Redeemer of the world, yet the name
of Saviour and Redeemer is given to men in the Scriptures, as *Iudg.* 3.9. *Othniel* Iudg.3.9.
is called a Saviour: *Act.* 7.35. *Moſes* a Deliverer or Redeemer: and all this with- Act.7.35.
out derogation to him, that in more excellent manner is the only Saviour of the world: *Ergo*, there may be alſo many mediators, in an inferiour degree to that ſingular Mediator, to offer up our praiers, *Rhemiſt. ibid.*

Anſwer. 1. If Chriſt be ſufficient to procure all grace and mercy unto us, what need then the mediation or invocation of Saints? for wee muſt either doubt of his power, in joyning other helpers with him, or make queſtion of his good will and readineſſe to helpe us, in making other mediators unto him.

2 They make other mediators and interceſſors beſide Chriſt, even in that high and ſingular degree: for not onely Chriſt by their doctrine, by his merits procureth grace, but other Saints alſo by their merits, are our mediators: as it is plaine to ſee in that Popiſh prayer, *Tu per Thomæ ſanguinem, &c.* By the blood of *Thomas, which for thee he did ſpend, make us, Chriſt, to climbe, whither Thomas did aſcend.* In this blaſphemous prayer and many ſuch like, they pray onely to Chriſt as God, not as Mediator; men departed, and many of them no Saints, they make their onely Mediators by their owne proper merits. See *Fulke ibid.*

Againe, their Saints are not only interceſſors for grace, but conferrers of grace and help, which is the higheſt degree of mediation. They appoint ſeverall Patrons amongſt the Saints for all purpoſes: *S. Apollonia* for the toothach; Saint *Rooke* for the peſtilence: Saint *Petronil* for the ague: *S. Gregory* for Schollars: *S. Morris* for Souldiers: *S. Luke* for Painters: Saint *Criſpin* for Shoomakers: *S. Nicholas* for the Sea: Saint *Iodocus* for corne: Saint *Urbane* for wine. And thus doe they not only (as they bear us in hand) pray for theſe graces and bleſſings, but they have power themſelves to beſtow them.

3 Concerning the name and title of Saviour and Redeemer, we anſwer: firſt, men are called in the Scripture Deliverers and Saviours, in reſpect of ſome temporall deliverance, not of the ſpirituall or eternall redemption, which belongeth only to Chriſt: but you make your Saints mediators of eternall redemption. Secondly, they whom the Scripture calleth Redeemers and Saviours, were appointed by God for ſuch temporall deliverance: but you cannot ſhew the like appointment for Saints to be mediators of eternall ſalvation, though in an inferiour degree to Chriſt. Thirdly, ſeeing the name of God and Chriſt is given to men in the Scriptures, as to Princes and Prophets: why may you not as well ſay, that there may be many Gods and Chriſts properly, though in an inferiour degree to him which is onely God and Chriſt, as to appoint other inferiour Redeemers, Saviours and Mediators?

See more of their arguments for the mediation of Saints againſt the only mediation of Chriſt, *contr.* 9. *qu.* 3. *par.* 2.

Our Doway men doe here alſo play their part, and reaſon thus for the mediation of Saints. Deut.5.5.
1 *Moſes* ſaith, *I was arbiter and mediator betwixt our Lord and you at that time, &c.* whereupon Pag.410.
they give this note, *The title of Mediator lawfully aſcribed to Gods Lievtenant in earth.*

Iudg.3.9. 2 Againe, *Iudg.3.9. They cried unto our Lord who raiſed them up a Saviour, and delivered them, to wit Othniel, &c.* Hence they inferre in their marginall note, that the title of Saviour is given to men, as
Pag.523. the ſervants and officers of God, &c.

3 Upon theſe words, *Iob 42. 8. Iob ſhall pray for you,* they thus comment: as the mediation of one man for another, did not derogate from Gods benigne mercy in the law of nature, &c. nor now from
Pag.1110. Chriſts mediation in the law of grace, 2 *Cor.* 1. 11.

Anſwer. 1. That place is not well by them tranſlated: for neither doth the Latine read, *ego fui mediator,* I was a mediator, but, *medius, I was or came betweene:* but in the originall, the word is *ghomed,* I ſtood betweene God and you. *Moſes* yet alive knowing the wants of the people, and by Gods appointment, and by way of intreatie, did mediate for his people: doth it therefore follow, that they which are dead, which are ignorant of our ſtate, and are not thereunto in Scripture appointed, ſhould be interceſſors for the living, and that by a right of mediatorſhip?

2 There is great difference betweene a Saviour and deliverer in temporall things and ſpirituall: and thus ſhall wee have Saints alſo not onely mediators, but Saviours, deliverers, patrons: what preeminence now ſhall be left for Chriſt? let them alſo ſhew, where the Saints departed are called and appointed to bee Saviours of the living, and that in ſpirituall things, as thoſe deliverers of Gods people were raiſed of God in their life time.

3 It followeth not from the mutuall prayers of the living one for another, that Saints departed may likewiſe mediate for the living. 1. The one is commanded, ſo is not the other. 2. The one is a mutuall worke of charitie, in that one prayeth for another, as the Corinthians for *Paul,* and he for them: but there can be no ſuch entercourſe betweene the living and the dead: the Saints need not our prayers, neither doe know our neceſſities. 3. Wee pray one for another, not as mediators to bee ſupplicated unto, but moved in charitie, but Saints they ſet up as Mediators to bee ſupplicated and adored.

The Proteſtants.

WE acknowledge but one onely Mediator as well of interceſſion as redemption, even Jeſus Chriſt our Lord: to whom and through whom all our prayers and ſupplications ought to bee made: to him wee onely pray, as being one God with the Father and the holy Ghoſt: by him and through him we onely pray, as being the onely Mediator betweene God and man.

1.Tim.2.5. *Argum.* 1. *S. Paul* ſaith, *There is one Mediator of God and man, the man Ieſus Chriſt.* Hence wee doe frame this argument: The Mediator betweene God and men, muſt himſelfe bee both God and man: but ſo is none but Chriſt: *Ergo,* hee is the onely Mediator. *Bellarmine* here anſwereth making a diſtinction of Mediators, whom at large with his ſophiſticall diſtinction ſee confuted, *Contr. 9. qu. 3. part. 2. argum. Proteſtan.* 3.

Argum. 2. Hee is only the Advocate and Mediator for our ſinnes, that is the propitiation for our
1 Iohn.2.1. ſinnes. Chriſt onely is the propitiation for our ſinnes: *Ergo,* the onely Mediator.

I will adjoyne other arguments for the ſole mediation of Chriſt out of the fathers, grounded upon the Scriptures.

Argum. 3. If any were joyned with Chriſt in the office of mediation, the Angels are moſt like, being the next in dignitie to the Trinitie, of all Gods creatures: but the Angels are not our Mediators; for *S. Paul* ſaith, *Galath.* 3. *The law was given by the Angels in the hand of a Mediator:* wherefore Angels are not Mediators. *S. Auguſtine* ſaith: *Quem invenirem, qui me reconciliaret tibi, an eundum mihi ſit ad Angelos?* Whom ſhould I find to reconcile me unto thee? ſhould I goe to the Angels? &c. *lib. confeſſ.* 10. *cap.* 42.

Argum. 4. There is one and the ſame Mediator, both of the Law and Goſpell, as the Apoſtle ſaith,
Galath 3.19. The law was given in the hand of a Mediator, that is Chriſt, *Galat.* 3. 19. Thus *Origen, Chryſoſtome,* with moſt of the Greeke interpreters, expound this place: but the Saints could not bee Mediators of the law, being not yet borne: *Ergo,* neither are they Mediators of the Goſpell.

Argum. 5. There is the ſame Mediator of the recreation of man, and redemption, which was of the creation: as *Athanaſius* ſaith, *Ut creatura exiſterent, opus fuit mediatore:* A Mediator was neceſſarie, that the creatures might have a being, *Epiſtol. de ſynod. Nicen. decret.* But Chriſt onely was
Heb.1.2. the Mediator of the creation of man, *Heb.* 1. 2. by him he made the worlds: *Ergo,* onely of the redemption.

Argum. 6. He is the onely true Mediator, as *Auguſtine* ſaith, *Pro quo nullus interpellat, ſed ipſe pro omnibus:* For whom no man prayeth, but hee prayeth for all. But the Saints had one need of anothers prayers, Chriſt onely needeth the interceſſion of none: *Ergo,* he is the onely Mediator.

Cont. Parmen. lib. 2. c. 8. *Auguſtine* thus further writeth upon this place: *Si Apoſtolus ita diceret, &c.* If the Apoſtle had ſaid thus: If any man ſinne, you have me a Mediator with the Father, and I doe by my prayer obtaine pardon for your ſinnes (as *Parmenianus* in a certaine place maketh the Biſhop a mediator betweene the people and God:) *Quis ſicut Apoſtolum Chriſti, & non ſicut Antichriſtum intueretur?* Who would behold him as an Apoſtle of Chriſt, and not as Antichriſt? It is then Antichriſtian doctrine, in *Auguſtines* judgement, to make any other mediators or interceſſors beſide Chriſt.

Decretal. Gaii. Licet in conſpectu Domini pretioſa mors iuſtorum, nullius tamen inſontis occiſio redemptio fuit mundi: Although in the ſight of God, precious be the death of his Saints; yet the ſlaying of no Innocent (but Chriſt) is the redemption of the world. Againe, *Non eſt redemptio captivitatis humana, niſi in ſanguine ejus qui dedit ſe redemptionem pro omnibus, ibidem:* There is no redemption of mans captivitie, but in his blood, that gave himſelfe a redemption for all: *Ergo,* there are no more Saviours, Redeemers, or Mediators, but Chriſt.

Likewiſe, *Extrav. commun. lib. 3. tit. 11. c. 1. Ioan. 22. Expediens, immo neceſſarium aſtimamus, ut ad illum qui ad dextram Patris reſidet in excelſis, &c.* We thinke it expedient, yea neceſſary, that to him that ſitteth at the right hand in the higheſt, whom both the windes and Sea obey, wee lift up our heart with our hands, &c. This Canon maketh no mention of any invocation of Saints, but of praying unto Chriſt, as not onely expedient, but neceſſary.

This doctrine hath beene ſealed: *Richard Fenrus* a French Martyr; I beleeve, as in the word of God is teſtified, Jeſus Chriſt to be the onely Mediator and Advocate for all ſinners: albeit the Virgin *Mary* be a bleſſed woman, yet the office of an advocate belongeth not unto her, *Fox.* p. 912. *col.* 1.

Pag. 852. 1. 88.

Iohn Lambert holy Martyr: The Scripture uſeth to ſpeake but of one Mediator, which ſignifieth a maker of peace or attonement betwixt God the Father and man, 1 *Tim.* 2. there is one God and one Mediator, &c. *Fox. pag.* 1109. *reſponſ. ad articul.* 15.

Pag. 1013. 1. 15.

Herein that Chriſt is the onely Mediator betweene God and man; 1. *Chryſoſtome* ſhall ſpeake for the Greeke Church, thus writing upon that place, *There is one God and one Mediator, &c. Mediator debet utrinſq; quorum mediator eſt, eſſe particeps, &c.* A Mediator muſt be partaker of both thoſe, betweene whom he is mediator: but if he be joyned to the one and ſeparated from the other, *Iam mediator dici non poteſt,* Hee cannot now be called a mediator, &c. So alſo *Epiphanius, Hee is mediator of God and man, Quoniam in medio utrorumq; eſt,* Becauſe he is in the midſt betweene both: that is, communicating of *both their natures:* Chriſt then, in their judgement is onely the Mediator, becauſe none but hee, is both God and man. This was the ancient faith of the Greeke Church, though it bee now much declined. *Ieremie Patriarke* ſaith: *Mediatores facimus omnes ſanctos,* Wee make all the Saints our mediators, &c. And yet a little before he ſheweth how they profeſſe thus in their prayers to God, *Alium præter te in tribulationib. noſtris adjutorium non habemus;* We have no other helper beſide thee in our tribulations, &c. but how can any be our mediator, unleſſe our helper alſo? if then Chriſt onely be our helper, hee onely is our Mediator: the like contradiction there is in the Muſcovites divinitie, who follow the ſuperſtitious rites and doctrines of the Greeke Church, and are rather worſe: for the great Duke confeſſeth thus: This is the ſumme: *Et Ieſum Chriſtum unicum eſſe noſtrum interceſſorem,* That both Jeſus Chriſt is our onely interceſſor, and yet hee immediately addeth, as having forgotten himſelfe, *Et hujus caſtiſſimam matrem ſua interceſſione opitulari, &c.* And wee beleeve his moſt chaſte mother to helpe all Chriſtians by her interceſſion.

Homil 3. in 1 Tim. 2. 5.
Epiphan. in Anchor.
Cenſur. Oriental. Eccleſ. c. 22.
Reſponſ. ad Rohit. c 6.

2 The Africane Church in former times did hold Chriſt to bee the onely Mediator, as *Tertullian* ſaith, *Horum erit venia per exoratorem Patris Chriſtum,* We have forgiveneſſe of theſe ſinnes by Chriſt the intreater of his father. Likewiſe, *Non potes perfecte bonum oſtendere, à quo non perfecte liberaris:* Thou canſt not ſhew him to be perfectly good, of whom thou art not perfectly delivered, &c. If Chriſt then have perfectly delivered us, his mediation is ſufficient. *Origen* of the Alexandrian Church, ſaith, *Orationes & vota per ſolum pontificem Ieſum ad Deum defert omnipotentem:* Hee that is a mans Angell, doth through one onely high Prieſt Jeſus, offer up prayers and vowes to God almightie, &c.

Lib. de pudicitia paulo ante finem.
Lib. 1. contra Marcionem.
Lib. 8 cont. Celſum circiter medium.

3 Latter confeſſ. of Helvetia, c. 5. *God and the Mediator Chriſt doe ſuffice us, neither doe wee impart unto others the honour due to God, and his ſonne, becauſe he hath ſaid, I will not give my glory to another.* French confeſſ. artic. 24. *Chriſt is the onely advocate given unto us.* Engliſh confeſſ. artic. 3. *Neither have we any other Mediator and Interceſſor, by whom wee may have acceſſe to God the Father, than Ieſus, &c.* So alſo confeſſ. of Belgia, artic. 26. Auſpurg. artic. 21. Saxonie artic. 22. with other reformed Churches acknowledge Chriſt to be our onely Mediator and Advocate.

Harm 2. ſect. pag. 2.
Pag. 30.
Pag. 31.
Pag. 34.
Pag. 42.

4 I will adjoyne the teſtimonie of a learned Papiſt, their Biſhop *Eſpenceus: Maneat igitur ſuum Chriſto mediatoris, &c. titulus, &c. cum nulla creatura, &c. communis:* Let the title then and honour of the Mediator betweene God and man reconciling and appeaſing remaine unto Chriſt, and be proper unto him, not being common with any creature, humane or Angelicall, &c.

Lib de Chriſto Mediator. c. 1. in fine.

Here follow ſuch Controverſies as concerne the Sacraments of the Church.

OF the Sacraments then wee muſt firſt intreat in generall, and afterward handle them in particular.

THE ELEVENTH GENERALL CONTROVERSIE, OF THE SACRAMENTS IN GENERALL.

THis Controverſie containeth divers queſtions: firſt, of the nature and definition of a Sacrament. Secondly, of the efficacie and vertue of the Sacraments. Thirdly, of the number and order of the Sacraments, the difference and preeminence amongſt them. They thus follow in their order.

The firſt queſtion, of the name, nature, and definition of a Sacrament.

Firſt, of the name of a Sacrament.

The Papiſts.

93. Error. FIrſt, concerning the name, Sacrament, they doe enforce it, as neceſſarie, and would derive this word taken in this ſpeciall ſignification for myſticall rites of the Church, out of the Scriptures, ***Bellarm.lib.1.de Sacram.cap.7.***

Epheſ.5.31 ***Argum. Epheſ.*** 5. ***verſ.*** 31. Saint ***Paul*** calleth Matrimonie a Sacrament, ***This is a great Sacrament, &c.***

Anſwer. Firſt, the Apoſtle expoundeth himſelfe, ***This is a great myſterie, but I ſpeake concerning Chriſt and his Church:*** So then this myſterie is not in the conjunction of man and woman, but in the ſpirituall uniting of Chriſt and his Church: as ***S. Ambroſe*** alſo expoundeth this place; ***Sacamentum grande in unnitate viri & fæmina.*** He ſignifieth that there is a great Sacrament, or myſterie, in the unitie of man and woman: then it followeth, ***Nec hoc prodit, ſed aliam cauſam flagitat, &c.*** But the Apoſtle alleageth not this, but requireth a greater cauſe, that is of Chriſt and his Church. Secondly, if it ſhall be anſwered, that the ſpirituall union of Chriſt and his Church, is ſignified in Matrimonie, which is the externall ſigne or Sacrament thereof: Wee grant, that there is ſuch a myſticall ſignification in Matrimonie; but it followeth not, that it is therefore a Sacrament, as Baptiſme and the Euchariſt are: for it being inſtituted in Paradiſe, cannot be a Sacrament of the Goſpell. Thirdly, they doe not well to tranſlate, Sacrament, ſeeing the Greeke word is ***myſterium,*** which ſignifieth a ſecret and myſticall thing, which name, as they well know, is given to many things in Scripture, which are no Sacraments. Wherefore this place ſheweth no ſuch ſpeciall uſe of this word Sacrament.

The Proteſtants.

THis word Sacrament, being the Latine of the Greeke word, *μυστήριον*, wee refuſe not to uſe, being fitly applied to the myſteries of Baptiſme and the Lords Supper, though in this ſpeciall ſenſe and ſignification, it cannot bee found uſed in Scripture: the name ***(myſterie)*** is diverſly read in the Scripture, taken ſometime in the good part, as ***Rom.*** 16. 25. 1. ***Tim.*** 3.16. The Goſpell is called a myſterie:
Rom.16.25. 1 Tim.3.16. 2 Theſſ.2.7. Apoc.17.5. ſometime in the evill, as 2. ***Theſſ.***2.7. The myſterie of iniquitie: ***Apoc.***17.5. The whore of Babylon is called a myſterie: yet as a ſpeciall name for the Sacraments of the Church, wee find it not expreſſed in Scripture: yet notwithſtanding we doe receive it as a fit terme, to ſignifie the myſteries of religion.

Argum. Like as the Church of God in the diviſion of ***Arrius,*** uſed the name, ***homouſion,*** though it were not read or found in Scripture, to expreſſe one and the ſelfe ſame ſubſtance of the Trinitie: the Arrians objected, that the word was not to be uſed, becauſe the Scriptures had it not: Saint ***Ambroſe*** anſwereth, ***Quaro ſi ita credi liceat, ſi nominari non liceat:*** I aske, if it bee not lawfull ſo to beleeve, though not to uſe that name: If wee may beleeve ſo, why not alſo profeſſe, or name it ſo? ***de fide orthodox.cap.***3. So we ſay, that this word Sacrament being agreable to the Scriptures in this ſenſe, which we uſe it, we ſtand not ſo much upon the very acception of the word in Scriptures. But as Saint ***Hierome*** ſaith, ***Non eſt nobis cura de vocabulo, cum ſenſus ſit in tuto:*** Wee care not much for the word, agreeing upon the ſenſe: ***adverſ. Lucifer.***

Secondly, of the definition of a Sacrament

WE thus define a Sacrament, to bee an outward viſible ſigne, repreſenting an holy, inward, ſpirituall grace, inſtituted of Chriſt, to be uſed in that manner hee hath appointed, to ſeale unto us the promiſes of God, and to aſſure us of the remiſſion of ſinnes, by the righteouſneſſe of faith in Chriſt, *Rom.*4.11. Rom.4.11.

Some things there bee in this definition, that are agreed upon betweene us and our adverſaries : as that the Sacraments are outward ſignes of ſpirituall and holy graces, and that there muſt bee a conveniencie and agreement betweene the ſigne and the thing ſignified : that not every thing may be repreſented by a Sacrament, but an holy and ſpirituall grace : that a Sacrament ought to bee inſtituted by a divine not an humane authoritie, *Bellarm.de Sacram.in gener.lib.*1.*cap.*9.

The ſeverall points then wherein wee diſſent from them, and which they miſlike in this definition, are theſe : Firſt, concernimg the authoritie of inſtituting a Sacrament, which wee affirme to be derived onely from Chriſt, and manifeſtly to bee proved out of the Scriptures. Secondly, of the forme and matter of the Sacraments. Thirdly, of the inſtrumentall or miniſteriall cauſe, which is the Miniſter, Fourthly, of the uſe and end of a Sacrament, whether it be a ſeale of the promiſes of God, and inſtituted for that end.

The firſt part, of the efficient cauſe, that is, the author or inſtitutor of a Sacrament.

The Papiſts.

THey doe willingly grant, that neither the Apoſtles then had, nor the Church now hath authoritie 23. Error.
to inſtitute Sacraments : but that this power is onely in Chriſt, and that the Apoſtles did but declare and deliver that which they received of Chriſt : yet for the triall of this, they refuſe to be judged by the expreſſe word of God, but flie unto their traditions, which they call the word of God not written. *Bellarm.lib.*1.*de Sacram.cap.*14.*&* 23.

Argum. The ſacrament of Baptiſme, and of the Euchariſt, were inſtituted without expreſſe warrant of Scripture : for at that time the new Teſtament was not written, when Chriſt ordained thoſe myſteries : *Ergo*, for the other Sacraments wee need not the expreſſe commandement of Scripture : *Bellarm. lib.*1.*cap.*14.

Anſw. Firſt, the traditions of our Saviour given unto the Apoſtles concerning thoſe two Sacraments, were afterward written by the Apoſtles, and expreſly ſet downe in Scripture : and therefore wee doubt not, but that they were of Chriſts inſtitution. But your traditions being not committed to writing, concerning your other forged Sacraments, are juſtly ſuſpected, ſeeing the Apoſtles ſhould have as well beene charged with all the Sacraments, if Chriſt had inſtituted them, as with onely two. Secondly, how followeth it, the word of God was ſometime unwritten, therefore it is ſo ſtill? or Chriſt, who was the author of the word written, might inſtitute Sacraments without expreſſe Scripture : *Ergo*, the teſtimonie of Scripture is not neceſſary now?

The Proteſtants.

VVE hold no Sacraments to bee of Chriſts inſtitution, but thoſe onely which the Scripture teſtifieth to have beene commanded by Chriſt, as Baptiſme, *Matth.* 28. 19. the Lords ſupper, *Luk.* 22.20. The other which have no teſtimonie of Scripture, were not appointed by Chriſt. Math.28.19. Luke 22.20.

*Argum.*1. Saint *Paul* ſaith, That the Scriptures are able to make the man of God abſolute and perfect to every good worke, 1 *Timoth.* 3. 17. But how can the Miniſter of God bee perfectly furniſhed and prepared for the worke of the Miniſterie, if hee have not ſufficient direction out of the Scriptures concerning the Sacraments of the Church? for how can he abſolutely execute every part of his office, if he faile in the right uſe of the Sacraments? *Ergo*, ſeeing the Scriptures are able to make him perfect, from thence he receiveth ſufficient inſtruction for the Sacraments. 1 Timoth.3.17.

Argum. 2. Saint *Paul* ſaith, ſpeaking of the Sacrament, *I have received of the Lord, that which I have alſo delivered unto you*, 1 *Cor.* 11.23. Wherefore no Sacraments ought to bee delivered to the Church, but ſuch as have beene received of Chriſt : and what is received of Chriſt, cannot bee ſhewed but out of the Scripture. Wherefore their opinion is more reaſonable amongſt the Papiſts, that denie all the Sacraments to have beene inſtituted of Chriſt, as *Hugo*, and *Peter Lumbard*, with other, becauſe they cannot find all their Sacraments in Scripture, than *Bellarmines* aſſertion is, who granteth, that all the Sacraments are of Chriſts inſtitution : but for the proofe thereof, he runneth from Scripture to tradition. 1 Cor.11.23.

Auguſtine ſaith, *Chriſtus ſacramentis numero pauciſſimis, obſervatione faciſlimis, &c.* Chriſt hath joyned his people together by the Sacraments, few in number, eaſie in obſervation : ſuch are Baptiſme, and the partaking of his body and blood. Then it followeth : *Et ſi quid aliud in ſcripturis ca-*

nonicis commendatur : And if any other Sacrament bee commanded in the Canonicall Scripture, *Epiſt*. 118. *Ergo*, wee muſt attend upon the Scripture and written word of God, if wee will be inſtructed aright concerning the Sacraments.

Concil. Florentin. ſeſſ. 7. *Andreas Coleſſen. Velim à vobis ampliſſimi patres doceri, &c.* I would gladly learne of you (honourable fathers) whether the moſt ſacred Goſpell doe not containe the moſt certaine doctrine of our religion : I thinke, you will not (ſuch is your godlineſſe) make other anſwer, than that the moſt abſolute knowledge of our faith is there comprehended, &c. If the Goſpell then doe teach the perfect rule of faith, and religion, then it muſt needs inſtruct us concerning the Sacraments, without the which our religion is not perfect.

Hierome ſaith, *Ergo ut ad inſtitutionis plenetudinem, verbum Domini, hoc eſt evangelium, &c.* For the fuller inſtitution, I pray you diligently read the word of the Lord, that is the Goſpell : let us in no wiſe reſt upon our owne judgement, &c.

Maſter *Philpot* holy Martyr : Our Saviour ſaith, *Verbum quod locutus ſum, &c.* The word that I have ſpoken ſhall judge you in the latter day ; if the word ſhall judge us then, much more ought it to be a judge of our doings now : *Fox* pag. 1805. *Ergo*, we ought to enterpriſe nothing in religion, without the warrant of Gods word in Scripture. **Pag.1638.2.60.**

Lib.de carne Chriſti. Exhortat. ad caſtitatem. Lib. de monogamia. And for further evidence, that for the Sacraments, and other ſuch points of Chriſtian inſtitution, wee are to relie upon the credit of the Scriptures : 1. We have the evident teſtimonie of *Tertullian* and *Cypriane* of the Africane and South Church. *Tertullian* ſaith, *Nihil de eo conſtat, quia ſcriptura non exhibet* : Nothing is extant thereof, becauſe the Scripture exhibiteth nothing. And againe, *Quod à Domino permiſſum non invenitur, id agnoſcitur interdictum* : That which is not found permitted of our Lord, is acknowledged to bee interdicted and forbidden : *Negat Scriptura, quod non notat* : The Scripture denieth that, which it noteth not.

Lib.2.epiſt.3. ad Cæcil.diſtinct.8.c.9. *Cypriane* ſaith, *Wee muſt not attend*, what any hath done before us, *ſed quid Chriſtus, qui ante omnes eſt, prior fecerit*; but what Chriſt, who is before all, hath done before us, &c. which ſentence is alleaged by *Gratiane* in his decrees.

Cod.lib.1. tit.18. 2 And of the Greek Church, wee have the imperiall conſtitution of *Gratianus*, *Valentinianus*, *Theodoſius* : *Omnes ſciant nemini quicquam, niſi quod ſcriptis probaverit, eſſe credendum* : Let all know, that no more is to be credited in any, than that which he proveth by writing, &c. The law ſpeaketh of the Princes mandate, which muſt be proved by writing : ſo the precept and mandate of Chriſt is not extant but in the Scriptures. Cenſur. Oriental. c. 8. *Ieremie* Patriarke ſaith directly . *Quæ quidem omnia ſacramenta ſacra ſanciuntur ſcriptura* : All which ſacraments are conſecrated by the ſacred Scripture.

Harm.12, ſect. pag 384. Pag.386. 3 Confeſſion of Helvetia, artic. 20. *The Sacraments are the inſtitution and worke of the Lord himſelfe.* Bohemia, *chap.* 11. *Theſe Sacraments no man either did or can inſtitue, but the Lord himſelfe, &c.* But this inſtitution cannot be otherwiſe proved than by the Scripture.

Tom 3. diſput. 74. ſect.4. 4 *Suarez* a Jeſuite ſaith : *Eccleſia non inſtituit nova ſacrificii, vel ſacramenta* : The Church doth not inſtitute new ſacrifices or Sacraments : but what is not inſtituted by Chriſt in the Scriptures, is brought in by the Church. See before the Decrees of *Gratiane* out of *Cypriane*.

The ſecond part, of the forme of a Sacrament, and the manner of conſecration ; and of the matter : firſt of the forme.

The Papiſts.

94.Error. THe Sacrament is not conſecrated (ſay they) by all the words of the inſtitution, but by a certaine forme of ſpeech to bee uſed over the elements : as theſe words to bee ſaid over the bread, *This is my bodie* : and the like over the wine, *This cup is the new teſtament, &c.* And in Baptiſme theſe : *In the name of the Father, the Sonne, and the holy Ghoſt.* Theſe are the formes of the Sacrament, and very words of conſecration, though ſpoken in a ſtrange tongue, without further invocation of the name of God, or giving of thankes, or without a ſermon, which wee require (as they ſay) as neceſſary to the eſſence of a Sacrament, *Rhemiſt*. 1. *Cor*. 11. *ſect*. 11. 15. *Bellarm. lib*. 1. *de Sacrament. cap* 19.

1 Cor. 10. 16. *Argum.* Saint *Paul* ſaith, *The cup of bleſſing which we bleſſe*, 1. *Corinth*. 10. 16. The Apoſtle referreth the benediction or bleſſing to the cup or Chalice, which is nothing elſe but the conſecration thereof, *Rhemiſt. ibid.*

Anſw. Firſt, wee denie not, but that to bleſſe here doth ſignifie to ſanctifie or conſecrate : but that is not done by a magicall murmuration of words over the Sacrament, but by the whole action according to Chriſts inſtitution, in diſtributing, receiving, giving of thankes : as the Apoſtle afterward ſaith in the ſame verſe, *the bread which wee breake, &c, which wee breake*, ſaith hee, as before of the cuppe, *which wee bleſſe*, ſhewing thus much, that the benediction conſiſteth not onely in the pronouncing of the words, but in the whole action, of taking, receiving, breaking, diſtributing, giving of thankes, &c. Secondly, as for the words which Chriſt uttered in the inſtitution, wee rehearſe them not, as a magicall charme to bee ſaid over the bread and wine to convert their ſubſtance:

ſtance: but to declare what they are made to us by force of Chriſts inſtitution, namely, his body and blood.

Bellarmine alſo affirmeth, that the words of the inſtitution do not ſerve at all for the inſtruction of the people, but onely to conſecrate the elements; and therefore they may bee as well repeated in Latine, ſaith he, as in the vulgar tongue, becauſe God underſtandeth all languages, *cap.* 19.

95. Error.

Argum. The words to be uſed in Baptiſme: *In the name of the Father, of the Sonne, and of the holie Ghoſt*, are words of invocation or benediction, not of inſtruction. *Ergo.*

Anſw. Firſt, doth he thinke, that in theſe words there is no inſtruction? how then ſaith the Apoſtle, *whatſoever is written, is written for our learning and inſtruction, Rom.* 15.4. If theſe words then be written in the Scripture, they are for our learning. Againe, when the whole Trinitie is named, is it no point of inſtruction to the people to know in whoſe name they are baptiſed? which certaine diſciples of Epheſus were ignorant of, that had not heard, whether there were an holie Ghoſt, *Act.* 19.2.

Rom. 15.4.

Act. 19.2.

Secondly, it is no good reaſon, that the Sacraments may bee celebrate in any tongue, becauſe God underſtandeth: for ſo it ſhould not bee neceſſarie to uſe any tongue, becauſe God underſtandeth the thoughts: the Prieſts intention then by this reaſon might ſerve without any words at all. Againe, if the words containe a prayer and invocation, it is fit the people ſhould underſtand it, that they may give conſent and ſay Amen to the prayer.

The Proteſtants.

B*Ellarmine* chargeth us with three great untruths: firſt, that we hold, that the words of inſtitution are not neceſſary in every Sacrament, but Baptiſme onely. Secondly, that wee ſay, a ſermon is of the eſſence of the Sacrament. Thirdly, that the words of inſtitution doe not ſerve at all towards conſecration, or benediction of the elements: but our opinion is this; Wee doe not hold, that it is an eſſentiall part of the Sacrament, alwayes to have a ſermon before it, as they underſtand a ſermon; which notwithſtanding were moſt convenient, and alwayes to be wiſhed: but this we affirme, that the Sacrament cannot bee rightly miniſtred, unleſſe there bee a declaration, and ſhewing forth of the Lords death, not onely in the viſible action of breaking and diſtributing the elements: but alſo in ſetting forth the end of the Lords death out of the word of God, with an exhortation to thankfulneſſe, which is alwayes obſerved amongſt us in the dayly celebration and receiving of the Sacrament. Concerning the words of the inſtitution, wee alſo grant, that they are neceſſarily to bee uſed in the celebration of the Sacrament; but not as the Papiſts uſe them: For firſt, they make them not all of one value, but out of the whole inſtitution, picke out certaine conſecratorie words, as they call them: as, *This is my body, This is the cup*; whereas the other words, *Take yee, eat yee, drinke yee, doe this in remembrance:* doe as well belong to the inſtituion, as the other. Secondly, they ſay, that the words of inſtitution doe not ſerve any thing at all for the inſtruction of the people, to ſhew them the right uſe of the Sacrament, but onely for benediction and conſecration of the elements, *Bellarm. cap.* 19. Thirdly, they doe hold, that onely by the pronouncing of thoſe words, the elements are conſecrated: whereas by the whole action, and celebration of the Sacrament, the giving, receiving, invocation, thankſgiving, according to Chriſts inſtitution, the conſecration is performed upon the elements: *Fulk.* 1. *Corinth.* 10. *ſect.* 4.

Argum. 1. That the words of inſtitution rehearſed, doe helpe as well to admoniſh and ſtirre up the people to a thankfull remembrance of the death of Chriſt, as to conſecrate and bleſſe the elements, it is manifeſt: whereas Chriſt ſaith, as the words are uſually rehearſed, *Doe this in remembrance of mee:* And *S. Paul* ſaith, That by receiving the Sacrament, wee doe ſhew forth the Lords death, 1 *Cor.* 11.26. *Ergo*, the people are by the words pronounced, inſtructed and admoniſhed, and taught the right uſe of the Sacrament.

1 Cor. 11.26.

Argum. 2. That the words of inſtitution doe helpe toward the benediction or conſecration of the element, wee denie not; but not by them alone, but prayer alſo and thankſgiving, and the whole action beſide of receiving. To the conſecration or ſanctifying of any creature, two things are required: the word of God, and prayer, 1. *Timoth.* 4.5. Neither the word ſanctifieth without prayer, nor prayer without the word: *Ergo*, to the ſanctifying and conſecrating of the Sacrament, the bare rehearſall of the inſtitution ſufficeth not, without invocation and prayer.

1 Tim. 4.5.

Auguſtine ſaith, *Accedat verbum ad elementum, & fiet Sacramentum:* Let the word bee joyned to the element, and it is become a Sacrament. And in another place, hee ſheweth what word hee meaneth: *Niſi faciente verbo, non quia dicitur, ſed quia creditur, hoc eſt verbum fidei, quod prædicamus:* Whence is this vertue of the water to touch the body and waſh the heart, but that the word effecteth this, not becauſe it is ſpoken or uttered, but becauſe it is beleeved: this is the word of faith, ſaith the Apoſtle, which we preach: Thus farre *Auguſtine tract. in Iohan.* 80. Wherefore it is not the muttering of a few words in a ſtrange tongue, after the manner of inchaunters, that by any ſecret force given unto them hath power to conſecrate: but the underſtanding, hearing, and beleeving the inſtitution of Chriſt, with calling upon the name of God, and thankſgiving before him.

Alſo one of your great Maſters *Innocent.* 3. thus decreeth: That two things are required in Baptiſme, the word and the element; *Iuxta quod de verbo veritas ait, &c.* Out of the word the truth thus ſaith, *Goe and preach the Goſpell to every creature, baptiſing them.* Here hee underſtandeth by the word, the word preached: *Decret.Greg.lib.3.tit.42.c.5.*

Origen. in 15. Matth.

Origen thus writeth; *Quod ſanctificatur per verbum Dei & obſecrationem, non ſuapte natura ſanctificat utentem, &c.* That which is ſanctified by the word of God, doth not of it ſelfe ſanctifie the uſer, or receiver: for ſo it ſhould ſanctifie him that eateh unworthily, &c. therefore then the bread of the Lord is profitable to him that eateth, when with a pure conſcience, and unpolluted mind hee is made partaker, &c. Wee ſee then that conſecration and benediction conſiſteth in the whole action of prayer, thankſgiving, and faithfull receiving, not in the pronouncing of certaine words.

Synod. Auguſtenſ. c. 15. *Volumus populum, quid in cujuſque Sacramenti collatione agatur in concionibus & ſacramentorum adminiſtratione frequenter doceri:* Wee would have the people, when any Sacrament is conferred, to bee taught in Sermons, and in the adminiſtration of the Sacraments, what is there done, &c. We ſee then that the words uſed in the diſtribution of the Sacraments, ſerve not onely to conſecrate, but to teach and inſtruct the people.

Cenſur. Oriental. cap.13.

Adde hereunto, the practice of the Greeke Church: *Ieremie* Patriarke ſaith, *Preparationem & conſecrationem tanti operis eſſe putamus, utpote preces, Pſalmodias, ſacrarum literarum lectionem, &c.* Wee hold to be as a preparation or conſecration of ſo great a worke, namely prayer, ſinging of Pſalmes, reading of the ſacred Scripture.

Confeſſ. of Bohemia, chap. 10. *Amongſt thoſe, who by reaſon of their age are able to uſe their underſtanding, it is of neceſſitie, that the preaching of the Goſpell goe before the receiving of the Sacraments.*

An Appendix of this part, whether the forme of words in the inſtitution of the Sacraments may not be by ſome addition, or other alteration changed.

The Papiſts.

98. Error.

THe words of inſtitution may bee changed two manner of wayes: either ſubſtantially, when the ſenſe is alſo altered with the words: or accidentally, when the elements, or ſyllables are onely changed, but the ſenſe remaineth the ſame. If there be a change in the ſubſtance of the words, the Sacrament is imperfect: if the alteration be of the forme onely of words, and not of the ſenſe, the Sacrament is not deſtroyed: but hee ſinneth that doth ſo alter them. Wherefore it is not lawfull any way at all to alter or change the forme of words, *Bellarm.cap.21.lib.1.*

Argum. 1. It is not lawfull to adde or take, to or from the words of Scripture, much leſſe to change the words appointed to be uſed in the Sacrament, *Bellarm.ibid.*

Anſw. To adde or detract to or from the word of God, with a purpoſe and intent to wreſt it to a contrarie meaning, and deſtroy the true ſenſe thereof, cannot be done without great impietie: and ſuch is the manner of all heretikes: But to alleage Scripture, in keeping ſtill the full ſenſe, though we miſſe of the words, is not to bee counted ſo hainous a ſinne: we ſee the holy Apoſtles in citing texts of Scripture, doe not alwaies bind themſelves to the very words, *Act.* 7.43. *Hebr.* 10.5. The Apoſtle ſaith, *A bodie thou haſt given mee:* In the Pſalme we read, *Pſal.40.6. Mine eares haſt thou opened:* divers words, yet the ſame ſenſe: and in other ſuch places many.

De doctrin. Chriſtian. lib.4. cap.5.

Auguſtine ſaith very well, they that underſtand the Scripture, though they keepe not alwaies the words, are better than they that read and underſtand not: *Sed utriſque ille melior, qui & cum volet, eas dicit, & ſicut oportet, intelligit:* But hee is better than both, that both remembreth the words, and keepeth the ſenſe too: yet hee alſo deſerveth prayſe, that beareth the ſenſe in mind, though hee cannot the words.

Argum. 2. To change the matter of the Sacrament, as the water in Baptiſme, &c. is unlawfull, for this were to deſtroy the Sacrament: *Ergo,* neither the words are to be changed. *Bellarm.ibid.*

Anſw. Firſt, how then can your ſelves be excuſed, that in the Euchariſt, take away the one part of the matter, namely the Wine, and when you uſe it, you mingle it with water; what is this elſe, but to change the matter of the Sacrament? Secondly, there is not the like reaſon of the words and the matter, for the element cannot be altered or changed without corruption of it, but ſome alteration in the words may be, and yet the ſenſe remaine whole and ſound ſtill: where from the change of words, to the change of the things, the argument followeth not.

The Proteſtants.

NO ſubſtantiall change (wee confeſſe) is to bee admitted in the forme of inſtitution, which may alter the ſenſe: neither is any particular man by himſelfe to make any accidentall change, and bring in a new forme of words, but the publike and uniforme order of the Church muſt be kept; yea, and the Church likewiſe is bound both to retaine the true ſenſe, and, as neere as may bee, the very words: but where occaſion ſerveth, to make ſome ſmall accidentall change of the words, the ſenſe being nothing diminiſhed, it is not condemned as an unlawfull and ſinfull act.

Argum. 1. The Evangeliſts report not all the ſame forme of words, which ſhould bee uttered by our Saviour, neither yet *S. Paul* fully accordeth with them, in the preciſe and ſtrict forme of inſtitution: as by comparing of them together, it may be ſeene:

Matth.

Math.26.verſ.27.	*S.Luke.cap.22.*	*S.Paul.*
Take, eate, This is my body.	This is my body which is given for you, doe this in remembrance of me, *verſ.19.*	Take, eate, this is my body which is broken for you, doe this in remmebrance of me, 1. *Cor.* 11. 24.
Verſ. 28. This is my blood of the new teſtament, that is ſhed for many for the remiſſion of ſinnes.	This cup is the new teſtament in my blood which is ſhed for you.	This cup is the new Teſtament in my bloud : this doe as oft as you drinke it in remembrance of mee.

If it had beene a ſinne, to have miſſed in ſome termes and ſyllables, no doubt the ſpirit of God would not have ſuffered theſe holy writers to have made the leaſt ſcape. It is to bee thought a ſinne in the Church, which in ſtead of *Take yee, eate yee*, in the plurall number, hath appointed the Sacrament to bee miniſtred particularly in the ſingular number, to every of the communicants, ſaying, *Take thou, eate thou, drinke thou ?* Wherefore all accidentall change of words carrieth not with it a guilt of ſinne.

Argum. 2. In the other Sacrament of Baptiſme, the preſcript words are to baptize in the name of the Father, of the Sonne, and of the holy Ghoſt, *Matth.*28.yet your owne Canons allow ſome change, and alteration in them : as *decret. part.*3.*diſtinct.*4. *c.*24. *Nicholaus* alloweth Baptiſme pronounced onlie in the name of Chriſt : *cap.* 30. *Pelagius* approveth Baptiſme celebrated onely in the name of the Lord : *cap.* 86. *Zacharias* determineth the Baptiſme of a certaine Prieſt, that ſpake falſe Latine, ſaying, *in nomine patria, filia, & ſpirita ſancta*, to be good Baptiſme : the Maſter of ſentences alſo alloweth of Baptiſme onely in the name of Chriſt, *lib.* 4. *diſtinct.* 3. *b.* wherefore in their owne judgement the words may be altered.

Auguſtine indeed ſaith, *Certa ſunt verba evangelica, &c.* The words of the Goſpell are certaine, whereby baptiſme is conſecrated ; But yet he ſaith elſewhere, *In ipſo verbo aliud eſt ſonus tranſiens, aliud virtus manus :* In the word ſpoken, the ſound which paſſeth, is one thing, the vertue or ſenſe of the words which abideth, is another. &c. It is then the ſenſe of the words, not the ſound or ſyllables, that is certaine and permanent. Contr. Donat. de baptiſ. lib. 6. cap. 25. Tractat. in Iohan. 80.

Againe, *Auguſtine* ſaith, *Si non ſanctificatur aqua, &c.* If the water bee not ſanctified, when ſome words unskilfully are pronounced, many as well good, as bad men ſhould not baptize at all, &c. and this ſentence is rehearſed in the decrees, *part.* 3. *diſt.* 4. *c.* 72. If a change proceeding of error may bee tollerated, much more a change tending to edifying may be admitted, as when for *Take yee, eate yee*, we ſay in the ſingular, *Take and eate.* Cōtr. Donat. de baptiſ. l. 6. c. 25.

Dominicus a Soto, their owne darling, is of opinion, that the Greekes doe truly baptize, ſaying thus, *baptizetur ſervus*, let the ſervant of Chriſt bee baptized in this water : and yet the Latine Church uſeth to ſay, *Ego baptizo*, I baptize thee : Wee ſee then that there may bee ſome alteration. Qu. 1. art. 8.

Latter confeſſion of *Helvetia* c. 19. *Wee cannot allow of them which attribute the conſecration of the Sacraments to I know not what ſyllables, to the rehearſall of certaine words pronounced by him that is conſecrated, &c.* they place not the force of conſecration, in a certaine preciſe number of words : ſee before, the judgement both of the Greeke Church, and of *Auguſtine* for the Africane Church, and of the decrees from the Romane Church. Harm. ſect. 12. p. 381.

Of the matter of the Sacraments.

The Papiſts.

For the matter of the Sacraments, they hold it not neceſſarie to bee a viſible and plauſible element, but it is ſufficent, ſay they, if it bee any way ſenſible, as to the eares if it bee but audible onely : for in pennance, they have no materiall part, but the ſound of the words : *Bellarm. cap.* 14. *lib.* 1. 96. Error.

Argum. The ſenſe of hearing in the Sacraments ought not to be excluded, ſeeing they are the moſt excellent ſignes, that are perceived of that ſenſe. *Bellarmine ibid.*

Anſw. Firſt, which is the moſt excellent, and fitteſt ſenſe for the Sacraments, it is not left to us to determine, but therein wee muſt follow the inſtitution of Chriſt. Secondly, the ſenſe of hearing is not excluded in the uſe of the Sacraments, ſeeing that hearing is of the word, *Rom.* 10. 17. which accompanieth the Sacraments. Thirdly, though hearing bee the moſt excellent ſenſe for inſtruction, for faith commeth by hearing, *Rom.* 10. yet the ſight of the eyes ſerveth moſt fitly to confirme the weak, as it may appeare in *Thomas, Iohn.* 20. 25. And that which we have by heare-ſay, is made more evident by ſight ; as *Iob* ſaith, 42. 5. *I have heard of thee, by the hearing of the eare, but now myne eye ſeeth thee.* Rom. 10. 17. Iohn 20. 25. Iob. 42. 5.

The Proteſtants.

Wee define a Sacrament onely to be a viſible and tractable ſigne, object to the eye, taſte, and feeling, not to the eare, or any other ſenſe.

1 Iohn 1.1.

Argum. Our reaſon is this, Chriſt hath inſtituted onely two Sacraments, Baptiſme and the Euchariſt: the Scripture in the new Teſtament maketh mention of no more: but the matter of theſe Sacraments is onely object to the ſenſes of ſeeing, taſting, handling: *Ergo*, to this purpoſe *S. Iohn, that which our eares have heard, which we have ſeene with our eyes, and our hands have handled of the word of life, &c.* 1 *Iohn* 1.1. Theſe are the three ſenſes, wherewith Chriſt is received, and perceived of us; the word wee doe heare with our eares; with our eyes and hands, wee ſee Chriſt, and feele him in the Sacraments.

Harm. p. 396.

Dionyſius calleth them, *viſible Sacraments, de eccleſiaſtic. hierarch. c.* 2. *Auguſtine* making but two Sacraments of the new Teſtament, *ad Iunior. epiſt.* 18. *c.* 1. *De doctrin. Chriſtian. lib.* 3. *c.* 9. which hee expreſly nameth to bee baptiſme, and the celebration of the body and blood of Chriſt; muſt bee alſo of the ſame mind, that the matter of the Sacraments is viſible. *Origen*, it is a ſigne, *cum indicatur aliquid per hoc quod videtur*, when ſomewhat is ſhewed by that which is ſeene, *in* 4. *cap. ad Roman.*

So the confeſſion of Bohemia, c. 2. defineth Sacraments to bee earthly and viſible ſignes conſecrated by the word of God. *Coſterus* their owne writer ſaith, that a Sacrament is *externum & viſibile ſignum, &c.* an outward viſible ſigne of a divine and inviſible grace: *Coſter. enchirid.*

Bellarmines evaſion is very idle, that even the words may bee ſaid to be viſible, as wee ſay, *ſee how it ſoundeth*, &c. The ſenſe of ſeeing, ſaith hee, may be applied to all the other ſenſes. c. 13. for in this ſpeech, either wee underſtand the inward facultie of diſcerning, or *Seeing* is taken generally, for any kind of perceiving: but when we ſay, the Sacrament is a viſible ſigne, we ſpeake properly of the ſenſe of ſeeing, and the peculiar object thereof.

The third part, of the inſtrumentall cauſe of the Sacraments, that is, the lawfull Miniſter.

Some things are yeelded unto of both ſides: Firſt, that no man ought to take upon him to adminiſter the Sacraments, unleſſe hee bee thereunto lawfully called and ordained by the Church, ſaving that they make exception of Baptiſme, which in caſe of neceſſity, as they teach, may bee given by the hands of lay-men or women: but of this matter wee ſhall have fitter occaſion afterward to conſider. Secondly, it is agreed, that the efficacie or vertue of the Sacrament dependeth not of the faith or honeſty of the Miniſter: but a faithfull man may receive the Sacrament worthily, even at the hands of an unworthy Miniſter.

The Papiſts.

97. Error.

The point of difference between us, is this: They doe teach that the efficaie, perfection, and being of the Sacrament, doth neceſſarily depend of the intention of the Miniſter, ſo that they hold it to be no Sacrament, if the Miniſter have not *Intentionem faciendi quod facit eccleſia*, A full purpoſe and intent in miniſtring the Sacrament, to doe that which the Church doth, that is, to conſecrate the elements, and to make a Sacrament, *Trid. Conc. ſeſſ.* 7. *can.* 11. *Bellar. c.* 27 So that by this rule, if the Miniſters intention be not wholly upon the buſineſſe he hath in hand, it ſhall be no Sacrament.

Argum. If the Miniſters intention were not neceſſary to make a Sacrament, when it chanceth that the Goſpell is read at the table by a Miniſter, there being both bread and wine ſet before him, and he in reading ſaith, *This is my body* and *This is my blood*, ſtraightwaies all that bread and wine ſhould be conſecrate, and become a Sacrament; but becauſe his intention is wanting, it is none, *Bellarm. ibid.*

Anſw. 1. But what if the Miniſter ſhould have a fantaſticall conceit and intent, as hee readeth to conſecrate all the bread and wine upon the table, then it ſhould ſeeme by your rule, that it muſt needs bee a Sacrament, which were even as abſurd a thing as the other? Secondly, there are other lets and impediments, from having a Sacrament at the table, than the intention of the Miniſter being wanting or kept backe; for the elements are not conſecrated, nor the Sacrament made by the bare pronouncing of the words; but the whole inſtitution ought to be obſerved: there muſt be eating, drinking, taking, and doing, all in the remembrance of the death of Chriſt: there muſt be diſtributing, receiving, invocation, thankſgiving: the whole action in the Sacrament, is the conſecration thereof: theſe things then being wanting, there can be no Sacrament.

The Proteſtants.

If the Sacrament bee adminiſtred aright according to the inſtitution of Chriſt, whatſoever the Miniſter be, howſoever affected, be hee never ſo prophane in his heart, without any godly purpoſe or intention; yet to the worthy receiver it ceaſeth not to be a Sacrament, *Calvin. in antidot. concil. Triden in. ſeſſ.* 7. *can.* 11.

Philip. 1.18.

Argum. 1. The word of God, with what intention ſoever it be preached, yet may have his effect, and worke faith in the hearer. So Chriſt be preached (ſaith *S. Paul*) whether under pretence, or ſincerely, I therein joy, *Philip.* 1.18. *Ergo*, the Sacraments alſo may have their efficacie, without the intent of the Miniſter, *Argum. Lutheri.*

He alleageth alſo how *Alexander* B. of Alexandria ratified and confirmed the baptiſme which *Athanaſius* being a child, conferred in ſport upon other children.

Bellar.

Bellarmine anſwereth to the firſt: 1. that there is not the ſame reaſon of the word and the Sacraments: for the word hath not a Sacramentall effect, neither doe the Sacraments ſerve to beget or revive faith, as the word doth, and therefore the word may profit without an intention, ſo cannot the Sacraments.

Contra. Though the word and the Sacraments worke not the ſame particular effect, becauſe in the Sacraments our ſenſes are more lively touched, yet they tend both to the ſame generall end, that as the word preached begetteth faith; ſo the Sacraments Increaſe and nouriſh it (as it followeth in the next ſection to be proved:) wherefore if the word, though the preachers intention bee wanting, may beget faith, why may not the Sacraments likewiſe without the Miniſters intention nouriſh faith?

2. The Jeſuite diſtinguiſheth, *Aliud eſt intendere non concionari, aliud intendere concionari, ſed ad malum finem:* That it is one thing to intend not to preach, another to have an intention to preach, but for an evill end: of the latter (ſaith hee) ſpeaketh *S. Paul,* and ſo hee truly is ſaid to baptize, that hath an intention ſo to doe, though to an evill end: *cap.* 28. *reſpon. ad argum.* 1.

Contra. 1. It is not likely that a man that is ſober minded, of diſcretion, and well in his wits, ſhould not intend to doe that thing which hee doth: what intention then call you this when a man preacheth, or miniſtreth the Sacraments, to intend not to doe it, whereas the action proceedeth from the intention: and therefore this diſtinction is frivolous. 2. The Miniſter muſt have an intent to doe that which the Church doth: but the Church doth baptize to a good end, therefore his intention by their owne learning, will not ſerve to baptize, unleſſe it bee for the right end. Whereas therefore he anſwereth, that *Athanaſius* had an intent to baptize indeed, though for a wrong end, namely for ſport: it is both falſe, that he had ſuch an intent to make a Sacrament, being a child, and ſporting himſefe among his companions; and if he had, it ſhould have beene inſufficient, becauſe hee propounded not to himſelfe the right end. Wherefore no ſuch intention is neceſſary.

Argum. 2. If the effect of the Sacrament conſiſteth upon the intention of the Miniſter, then ſhould every man be uncertaine whether any thing be wrought in him, or hee have received any benefit by the Sacrament, becauſe hee knoweth not the intent of another mans heart, and ſo ſhould hee be deprived of the ſpirituall comfort, which he might reape by the Sacrament, *Calvin.*

Bellarmine anſwereth, that wee may have a certaine morall and humane, that is, a conjecturall certitude of the Sacrament, though it depend of the Miniſters intention, *ibid.*

Contra. The Sacraments muſt worke not a conjecturall, but an infallible certitude in us: as it is thus ſhewed: To have Chriſt dwelling in us is a ſacramentalll worke, *Iohn* 6. 56. as the Papiſts underſtand that place of the Sacramentall eating, but we ought to be ſure of Chriſts dwelling in us: 2. *Cor.* 13. 5. *Know yee not your ſelves how that Chriſt Ieſus is in you, &c. Ergo,* wee muſt bee ſure of the ſacramentall worke.

Iohn. 6 56.
2. Cor. 13. 5.

Auguſtine ſaith: *Sacramentum (Baptiſmi) tam ſacrum eſt, ut nec homicida vel ebrioſo miniſtrante polluatur:* The Sacrament of Baptiſme is ſo holy, that it cannot, either by a murtherer or drunken perſon miniſtring it be defiled, &c. And I pray you, is it not like to be a good intention, that ſhould enter into the hearts of ſuch leaud and wicked men? Therefore without any good intention, even by the hands of ſuch, may the Sacraments be given.

Tractat. 5. in. Iohan.

Synod. Colonienſ. Gratia ſacramentorun non ex ipſa externarum rerum virtute, nec ex merito miniſtri, ſed ex interna & divina operationis virtute æſtimanda eſt: The grace of the Sacraments muſt not bee eſteemed by the vertue of things externall, or the worthineſſe of the Miniſter, but by the inward vertue of the divine operation, &c. But the intention of the Miniſter is no divine thing: *Ergo, &c.*

We have further evidence from their owne writings: *Innocent.* 4. *cap. Si quis puerum, &c.* affirmeth that it is a Sacrament, *etiamſi non gerat in mente facere quod facit eccleſia,* although the Prieſt doe not thinke In his mind to doe that which the Church doth.

Decret. Greg. lib. 3. *tit.* 41. *cap.* 7. *Innocentius* decreeth againſt thoſe, *qui ſuppreſſis verbis,* which ſuppreſſing the words of conſecration, *per hoc, quod intendit, &c.* doth thinke, by that which hee intendeth, not to provoke God, &c. From whence wee may reaſon thus; Intention being preſent maketh not a Sacrament; therfore being abſent, it deſtroyeth it not.

Catharinus a learned Papiſt holdeth no ſuch intention to bee requiſite, *Opuſcul de intentione Miniſtris* and he alleageth *Thomas in* 4. *diſtinct.* 6. *qu.* 1. *art.* 2. *q.* 1. *Non requiri mentalem intentionem Miniſtri, ſed ſufficere expreſſionem verborum, &c.* That an intention of the mind is not neceſſary in the Miniſter, but only an expreſſing of the words, wherein is contained the intention of the Church. Of the ſame mind alſo is the Maſter of ſentences, *lib.* 4. *diſt.* 13. *b.*

This doctrine alſo is ſealed: Maſter *Bland* holy Martyr; It is a great abſurditie that the intent of the Miniſter conſecrateth, and not the word of God; for ſo ſhould mans intent be ſtronger than Gods word. Againe, becauſe the Sacrament is not the ſame to an unbeleever, which it is to a beleever, the beleever muſt needs have ſomewhat to doe in the conſecration, ſo that all is not in the Miniſters intention: *Fox.* pag. 1671. col. 2.

Nicholas Sheterden Martyr; Thus it ſhould be ever doubtfull, whether the people worſhip Chriſt or bread, becauſe it is doubtfull what the Prieſts doe intend. Againe, if the mind of the Prieſt, and not the words, doe make the read Chriſts body, as they ſay, if the Prieſt doe then minde his harlot, or

P. 1518. 1. 50.

any other vaine thing, that thing ſo minded was there made, and ſo the people ſhould worſhip the Prieſts harlot in ſteed of Chriſts blood: *Fox. pag.* 1673. *col.* 2. Pag.151 9.2.96.

Cenſur. orientall. c.8. For the Greeke Church, *Ieremie* the Patriarke ſhall ſpeake, *Deus non omnes ordinat, ſed per omnes operatur, ſalutem populi moliens, non illorum intuens merita: Nam ſi per aſina os, &c.* God doth not ordaine all, but hee worketh by all, endevouring the ſalvation of his people, not looking to their merits: if God ſpeake by the mouth of an aſſe, and by wicked *Balaam* to his people, much more for his peoples ſake, will hee ſpeake by an evill Prieſt, &c. If a Prieſt then have no more intention than *Balaams* aſſe, in his opinion, the ſacred action may have the effect, if it bee miniſtred according to Chriſts inſtitution.

Harm ſect.12. pag.389. Confeſſion of Bohemia, c. 11. *The vertue and efficacie of the ſacraments doth neither depend on him which doth adminiſter them, whatſoever hee bee, or doth receive them, but it conſiſteth in the inſtitution, &c.*

The fourth part, whether the Sacraments be ſeales of the promiſes of God.

The Papiſts.

98. Error. THey utterly deny that the Sacraments bee pledges and ſeales unto us of the promiſes of God, or that thereby our faith is nouriſhed and confirmed, and we aſſured of free remiſſion of ſinnes by the death of Chriſt: neither that the Sacraments were ordained for any ſuch end. *Bellar. lib.* 1. *de Sacram. cap.* 14.

Argum. 1. If the Sacraments confirme unto us the promiſes of God in his word, then muſt they of neceſſitie bee more evident, and better knowne unto us, than is the word of God: for that which is leſſe knowne, and not ſo notorious, cannot perſwade us of that, which we have better knowledge of. But ſuch are the Sacraments, which are not ſo evident, being called myſteries of religion, as are the words of God: *Ergo, Bellarm. ibid.*

Anſw. Firſt, it is ſtrange to ſee, that you ſhould now contend for the evidence, and plainneſſe of Scripture, which you have locked up from the people, with no other pretence, than becauſe they are hard and obſcure, and dangerous to bee read of the ſimple. Secondly, you doe not well in comparing the word and the Sacraments together: for they cannot bee divorced or ſeparated: for the word giveth life to the Sacraments, the Sacraments againe give lively teſtimonie and witneſſe to the truth of the word. But let this be the queſtion, not whether the writing by it ſelfe, and the ſeale by it ſelfe, are of greateſt force; but whether an inſtrument with a ſeale bee not of greater evidence and ſtrength, than without it: So the word of God, which doth but beat upon the ſenſe of hearing, muſt of neceſſity, not in it ſelfe, but in reſpect of us, worke more effectually, being ſealed by the Sacraments, where we receive inſtruction by two other ſenſes of ours, the ſight, and the taſte.

Argum. 2. If the Sacraments are appointed to bee ſeales of the promiſes of God, for the increaſe and ſtrengthening of our faith, then children ſhould not be baptized at all, becauſe they have no faith to be ſtrengthened, *Bellarm. cap.* 14. *Argum.* 4.

Contra. 1. This argument taketh away onely this uſe of the Sacraments in children, ſo that it holdeth notwithſtanding in all other. Secondly, although in children the ſeale goeth before, and righteouſneſſe of faith followeth after, as Circumciſion was to *Iſaac*, as *Auguſtine* ſheweth, and they as yet, when they are baptized, have no faith to make preſent uſe of the Sacrament; yet when they come to yeeres of diſcretion, they are provoked and ſtirred up, by the remembrance of the ſeale of faith given in Baptiſme: which was indeed received but once, but the uſe and benefit thereof remaineth all the life long: ſo that this notwithſtanding the Sacraments are ſeales of faith, whether the ſeale goe before faith, or follow after.

Argum. 3. If the Sacraments be ſeales of the grace of God, to every one that receiveth them, then they ſhould many times bee falſe ſignes, when as many unworthy receivers are not made partakers of grace, not of the promiſes of God, *Bellarm. ibid.*

Anſw. Firſt, yet notwithſtanding are the Sacraments true and certaine ſeales on Gods behalfe, the obſtacle and impediment is in thoſe that beleeve not: The Sunne is a true light to the world, yet to him that wilfully ſhutteth his eyes, it giveth no light: yet is it a true light notwithſtanding. Secondly, by this reaſon, they may make Chriſt a falſe Redeemer of the world, as they make the Sacraments falſe ſeales: for every one is not redeemed by the death of Chriſt, but onely thoſe which beleeve: wherefore faith is required in them, which by the Sacraments will be aſſured of Gods promiſes.

Bellarmine replieth, *Fides eſſe debet certa*, Faith muſt be certaine, and dependeth not of this condition, *ſi homo credat*, if a man beleeve: faith muſt be abſolute, not conditionall.

Contra. Firſt, he ſpeaketh moſt abſurdly, that faith muſt not have any ſuch condition, if a man beleeve: as though faith could bee without beleefe: for what is beleefe, but an act of faith? Secondly, faith indeed is not conditionall, but abſolute: but faith is the condition it ſelfe, for ſalvation is not promiſed in Chriſt to any, *niſi ſub conditione fidei*, but under the condition of faith: as *Philip* anſwereth to the Eunuch, who ſaid, *What letteth me to be baptized? If thou beleeveſt* (ſaith he) *with all thy heart, thou mayeſt, Acts* 8. *verſe* 37. Here Baptiſme is granted with the condition of faith. Acts 8.37.

The Proteſtants.

THat the Sacraments are ordained of God, to bee pledges and ſeales of his promiſes made unto us in Chriſt, that as verily as the externall elements are applied to the outward man; ſo our ſoules ſpiritually are refreſhed with an aſſured hope of the remiſſion of our ſinnes in Chriſt, and ſo the Sacraments to be ſeales only of the righteouſneſſe of faith, and not givers or workers of grace in us: it is evident out of the Scripture.

Argum. 1. *Abraham* received the ſigne of circumciſion, as the ſeale of the righteouſneſſe of faith. Circumciſion then was to *Abraham* a ſeale of the righteouſneſſe of faith, that is, that he was juſtified by faith: *Ergo*, ſo are all other Sacraments. Rom.4.11.

Rhemiſt. 'Indeed Circumciſion was a ſeale to *Abraham*, for he was juſt before, and received this Sacrament, as a ſeale thereof afterward. But it followeth not that it was ſo in all: for in *Iſaac* his ſon, and ſo conſequently in the reſt, the Sacrament went before, and juſtice followed, *annot. Rom.*4 *ſect.* 8. So anſwereth *Bellarmine* alſo, that unto *Abraham* onely circumciſion was a ſeale of the righteouſneſſe of faith, *Lib.* 1. *de Sacram. cap.* 17. And he further ſaith, that the ſeale of the righteouſneſſe of faith, and of Gods promiſe or covenant, are not all one.

Anſwer. Firſt, the promiſe of God, and the righteouſneſſe of faith, in effect are all one: for on Gods behalfe, it is a promiſe or covenant, on our part it is called the righteouſneſſe of faith: and thus the Apoſtle taketh them for the ſame, *Rom.* 4. 13. *The promiſe was made to Abraham through the righteouſneſſe of faith.* And *verſ.* 14. *If they which are of the law, be heires, faith is made void, and the promiſe of no effect* the nullitie of faith, and of the promiſe is all one. Rom.4. 13,14.

Secondly, the Apoſtle ſetteth forth the example of *Abraham*, to ſhew how all men are juſtified before God, and what is the uſe of the Sacraments in all men: and therefore it is no extraordinary or exempt caſe, but the common caſe of all the faitfull, *that righteouſneſſe* (ſaith the Apoſtle) *might bee imputed to them alſo, Rom.* 4. 11. Rom.4 11.

Thirdly, although *Iſaac* with many other were firſt circumciſed, and after juſtified: yet this is perpetuall, they were no more juſtified by circumciſion, than *Abraham*, who was juſtified before he was circumciſed, but by faith onely: and therefore the Sacraments are ſeales of the juſtice of faith, whether the juſtice of faith goe before, or follow after.

So *Auguſtine* ſaith, *In Iſaac, qui octavo die circumciſus fuit praeceſſit ſignaculum juſtitia fidei, & quoniam patris fidem imitatus eſt, ſecuta eſt in creſcente ipſa juſtitia, cujus ſignaculum in infante praeceſſerat*: In *Iſaac*, who was circumciſed the eight day, the ſeale of the righteouſneſſe of faith went before: and becauſe he did follow his fathers faith, as he grew, juſtice it ſelfe followed, the ſeale whereof went before in his infancie: *Ergo*, circumciſion was a ſeale as well to *Iſaac* as to *Abraham*, and ſo conſequently to all. 'De Baptiſm. contr. Donatiſt lib 4.c.24.

Argum. 2. *Geneſ.* 17.11. Circumciſion is called the ſigne of the covenant betweene God and *Abraham*: but Baptiſme is ſucceeded in the place of Circumciſion: *Ergo*, it alſo is a ſigne of Gods covenant. Gen.17.11.

Bellarm. It was a *commemorative*, not a *confirmative* ſigne; it brought to their memorie the covenant of God, it confirmed not their faith.

Contra. Firſt, *verſ.* 9. The Lord ſaith, *Thou ſhalt keepe my covenant, thou, and thy ſeed after thee, &c.* Circumciſion then was a ſigne of keeping Gods covenant: but the covenant is not kept by memorie, but by faith: wherefore Circumciſion was not a ſigne to ſtirre up the memorie onely, but alſo to helpe their faith. Secondly, the Apoſtle expounding this place, *Rom.* 4. 11. ſaith, *It was a ſeale of the righteouſneſſe of faith*: *Ergo*, it ſerved not for memorie, but for faith. Your owne Maſter alſo doubteth not to call Circumciſion, *ſignaculum juſtitia fidei*, the ſeale of the righteouſneſſe of faith, *lib.* 4. *diſt.* 1. *g.* Rom.4.11.

Argum. 3. *S. Peter* ſaith, that in Baptiſme *the ſtipulation or taking to witneſſe of a good conſcience before God ſaveth us by the reſurrection of Chriſt*, 1 *Pet.* 3. 21. Whereby we do gather, thet Baptiſme is a ſeale unto us of Gods promiſes in Chriſt, being a lively repreſentation of his reſurrection, and a pledge unto us and aſſurance of the remiſſion of ſinnes, without the which our conſcience cannot bee quieted before God, as here the Apoſtle affirmeth.

Bellarmine replieth: firſt, that there is great difference betweene the teſtimonie and covenant of God, and the teſtimonie of a good conſcience: Baptiſme is here ſaid onely to ſeale or confirme the teſtimonie of our conſcience, *cap.* 17. *reſponſ. ad argum.* 5.

Contra. To ſeale unto us the promiſe of God, and to ſeale or confirme the peace of conſcience, tend both to the ſame end: for wee cannot bee at peace with God, unleſſe wee bee juſtified by faith, *Rom.* 5. 1. and faith is an apprehenſion of Gods promiſes. Wherefore in Baptiſme wee cannot have peace of conſcience by the inward worke of the ſpirit, unleſſe by faith wee bee aſſured of Gods promiſes. Rom.5.1.

Secondly, Baptiſme is here ſaid, not to ſeale unto us our juſtification, but actually indeed to ſave and juſtifie us, as the Arke did actually ſave *Noah* from the deluge. *Bellarm. ibid.*

Contra. Firſt, if he will ſo ſtrictly urge the figure of the Arke, then it muſt follow, as then *Noah* was not in hope only, but in act ſaved from the waters; ſo we alreadie are not only aſſured by faith in

Epheſ.1.13.
John 5.24.

Baptiſme, but actually ſaved indeed from everlaſting deſtruction, which is contrarie to the Scriptures, which teach that *the ſpirit of promiſe, wherewith we are ſealed, is the earneſt peny of our inheritance, untill the redemption:* ſo that our deliverance and redemption is not yet accompliſhed, but onely in hope and aſſurance. Secondly, Baptiſme is ſaid to ſave us by the reſurrection of Chriſt, becauſe by faith confirmed in Baptiſme, we have an infallible aſſurance in the death of Chriſt, of our ſalvation: as our Saviour ſaith, *Ioh.* 5.24. *He that beleeveth is paſſed from death to life:* hee is as ſure therof by faith, as if it were alreadie done. Wherefore this place of *S. Peter*, notwithſtanding his objections, doth prove directly that remiſſion of ſinnes is ſealed unto us in Baptiſme: firſt, becauſe it is a lively repreſentation of the death and reſurrection of Chriſt, whereby we have remiſſion of ſinnes. Secondly, becauſe we have peace of conſcience before God, as the Jeſuite expoundeth this place, which cannot be without remiſſion of ſinnes.

Rom.4.11.
Theophylact. comment. in hunc locum.
Cenſur. Oriental.c.13.

For further evidence. 1. *Theophylact* thus expoundeth that place, *Rom.*4.11. *Abraham received the ſigne of circumciſion as the ſeale of the righteouſneſſe of faith, &c.* he received the ſigne of circumciſion for a ſeale, *Qua & obſignaret, & prædicaret ſuam ex fide juſtificationem, &c.* Whereby he ſealed and profeſſed his juſtification by faith. *Ieremie Patriarke* ſheweth the ſame to be the opinion of the moderne Greeke Church: *In the divine myſteries God doth not anew inſert theſe bleſſed affections, but preſerveth, reneweth and increaſeth them, Et in fide firmiores, in pietate & charitate ferventiores facit,* And maketh us more firme in faith, and in pietie and charitie more fervent, &c.

2. *Origen* ſaith, *Per iſtud ſignaculum juſtitiæ fidei, &c. judicatur:* By this ſeale the righteouſneſſe of faith, which *Abraham* was meet to receive being in uncircumciſion, is ſignified: The Sacraments then ſerve to ſignifie, ſeale and confirme juſtification by faith.

Harm.2.ſect. pag.377.
Ibid. pag.386.
Pag.390.
Pag.391.

3 Thus alſo the reformed Churches: latter confeſſ. of Helvetia, c.19. By the Sacraments, *he calleth to minde his great benefits beſtowed upon man, and whereby hee ſealeth up his promiſes, &c.* Confeſſ. of Bohemia, c.11. *That by the adminiſtration of the viſible Sacraments, faith might be helped and furthered, &c.* French confeſſ. artic. 34. *They are pledges and tokens of the grace of God, whereby our weake and rude faith may be helped, &c.* Confeſſ. of Belgia, artic.33. *God did inſtitute the Sacraments for us, that by them his promiſes might be ſealed unto us, and that they might bee moſt certaine pledges of his heavenly love toward us, and of his gifts beſtowed upon us, for the cheriſhing and ſuſtaining of our faith.*

4 *Synod. Colonienſ. part. 7. cap. 2. Excitanda eſt fidelium fides & devotio in Deum, ut credentes, ac divinum myſterium intelligentes, ad Dei ac Salvatoris noſtri gratiam participandam accedant:* The faith of the faithfull, and their love toward God muſt bee ſtirred up, that beleeving, and underſtanding the divine myſterie, they may come to bee partakers of the grace of God our Saviour, &c. Here wee ſee that by occaſion of celebrating the Sacraments, our faith is more lively ſtirred up.

This truth alſo is ſealed: *Iohn Careleſſe* Martyr; A Sacrament being miniſtred according to Chriſts inſtitution, is a viſible ſigne of an inviſible grace, and hath the promiſe of Gods mercie annexed to it, *Fox. p.* 1928. The Sacraments then of the Goſpell are ſeales of Gods promiſes.

The ſecond queſtion, of the efficacie and vertue of the Sacraments.

THis queſtion alſo hath divers parts: Firſt, whether the Sacraments doe give or conferre grace by the worke wrought. Secondly, of the difference of the Sacraments of the old and new Teſtament. Thirdly, whether the Sacraments of the new law doe imprint a ſigne or character in the ſoule, that can never be put out. Fourthly, of the neceſſitie of the Sacraments.

The firſt part, whether the Sacraments of themſelves doe give or conferre grace.

The Papiſts.

99. Error.

THe Sacraments give grace, *ex opere operato*, by the worke wrought, that is, by force and vertue of the worke and word done and ſaid in the Sacrament, *Rhemiſt. Act.*22. *ſect.*1. So that not faith onely juſtifieth, but the Sacraments alſo, and other workes of religion, *Rhemiſt. Rom.*6. *ſect.*5. The Sacraments then are immediate inſtruments and efficient cauſes of our juſtification, not mediately, as they nouriſh and increaſe our faith, but properly and in themſelves: Faith in the receiver giveth no efficacie to the Sacrament, but onely taketh away the lets and impediments which might hinder the efficacie of the Sacraments: as the drineſſe of the wood maketh it to burne the better, yet is it no efficient cauſe of the burning, which is the fire onely, but onely a helpe. Thus they compare the Sacrament working of it ſelfe, to fire that burneth, and faith is as the drying of the wood, but a diſpoſing and preparing of the heart, *Bellarm. lib.* 2. *de Sacram. cap.* 1.

Act.22.16.

Argum. 1. *Be baptized and waſh away thy ſinnes, in calling on the name of the Lord, Act.*22. *ver.*16. The Sacrament of Baptiſme doth of it ſelfe waſh away ſinnes, *Rhemiſt.* And we ſee in *S. Iames*, that remiſſion of ſinnes is annexed to the unction with oyle, *Rhemiſt.* 1 *Timoth.* 4. 14. *Ergo,* the Sacraments give and conferre grace.

Anſwer. 1. To the firſt wee anſwer, that the text joyneth with the Sacrament, the invocation of the name of God, to the which ſalvation is promiſed, *Rom.* 10. 13. *Whoſoever ſhall call upon the name* Rom.10.13. *of the Lord ſhall be ſaved* : Wherefore that place maketh nothing for your purpoſe. Secondly, in the other place health of body is promiſed by the gift of miracles, but remiſſion of ſinnes is ſaid to bee obtained by the prayer of the Elders. The prayer of faith ſhall ſave the ſicke, *Iam.* 5. 15. Iam.5.15.

Argum. 2. *S. Paul* ſaith, He hath cleanſed his Church, by the laver of water in the word, *Epheſ.* 5. Epheſ.5.26. 26. *Ergo,* Baptiſme is an inſtrumentall cauſe of our juſtification; *Bellarmine.*

Anſwer. 1. It is not unuſuall in the Scripture to call the ſigne or Sacrament by the thing ſignified: as *Exod.* 12. 11. the Paſchall Lambe is called the Paſſe-over, whereas it was but a ſigne and memori- Exod.12.11. all thereof. So Baptiſme is called, The laver of regeneration, *Tit.* 3. 5. becauſe it is a ſure ſigne of our Tit 3.5. regeneration by the holy Ghoſt. Secondly, the Apoſtle in this place expoundeth himſelfe : for hee ſaith, that we are waſhed by water in the word : that is, the outward element doth ſend and referre us to the word and the promiſe of God, whereof it is a ſeale.

Argum. 3. *Marke* 16. 16. *Hee that ſhall beleeve, and be baptiſed, ſhall be ſaved.* Here ſalvation is Matth.16.16. aſcribed to Baptiſme, and not to faith ſealed or confirmed by Baptiſme, for it were very prepoſterous, to put the effect before, and the cauſe after. *Bellar. lib.* 2. *cap.* 3, *argum.* 2.

Anſwer. Firſt, beleefe is ſet before Baptiſme, becauſe they which were then to bee baptized, were *adulti,* men of ſufficient yeers, in whom faith and confeſſion of their ſinnes was firſt required: as *Matth.* 3, 6. *They were baptized, confeſſing their ſinnes.* Secondly, that ſalvation dependeth of faith, not of Baptiſme, it may appeare, *Iohn* 5. 24. *He that beleeveth, is paſſed from death to life :* he that beleeveth ſhall be ſaved : and it followeth in this place, *Hee that ſhall not beleeve, ſhall bee damned*; Hee ſaith not, hee that ſhall not be baptized : Baptiſme is joyned notwithſtanding to beleefe, that no man ſhould neglect or deſpiſe the ordinance of God.

Argum. 4. Our Saviour Chriſt ſaith; *Except a man be borne of water and the ſpirit, hee cannot enter into the kingdome of heaven, Iohn* 3. 3. Here water in Baptiſme is made the cauſe of regeneration and Iohn 3.3. newneſſe of life. *Bellarm. ibid.*

Anſwer. Though it bee admitted, that by water here wee may underſtand the Sacrament of Baptiſme, which notwithſtanding doth receive a more fit and proper interpretation, as ſhall afterward be declared more fitly in the queſtion of the neceſſitie of Baptiſme; yet this place enforceth not any thing for the element, ſeeing that the ſpirit is joyned, which giveth efficacie to the water; as *Auguſtine* ſaith, to whom the Maſter of ſentences ſubſcribeth: *Viſibilis ſanctificatio, quæ fit ſacramento tenus, ſine inviſibili prodeſſe non poteſt, cùm illa ſit omnis illius utilitas :* The viſible ſanctification, which is in the Sacrament onely, doth not profit without the inviſible, wherein conſiſteth all the utilitie of the other. *Mag. lib.* 4. *diſtinct.* 4. *d.*

The Proteſtants.

THe Sacraments have no power to give or conferre grace to the receiver : neither are they immediate inſtruments of our juſtification: inſtrumentall meanes they are to increaſe and confirme our faith in the promiſes of God : of themſelves they have no operation, but as the ſpirit of God worketh by them, our internall ſenſes being moved and quickened by thoſe externall objects. Neither doe wee ſay, that the Sacraments are bare and naked ſignes of ſpirituall graces : but they doe verily exhibit and repreſent Chriſt to as many as by faith are able and meet to apprehend him. So to conclude, looke how the word of God worketh being preached, ſo doe the Sacraments; but the word doth no otherwiſe juſtifie us, but by working faith at the hearing thereof : So Sacraments doe ſerve for the increaſe of our faith : Faith is not as the drineſſe of the wood to the Sacraments as the fire, but rather as the kindling of the fire, which inflameth the wood : ſo faith giveth life to the Sacraments, whereby it ſelfe is inflamed and more increaſed.

Argum. 1. *Rom.* 1. 17. The juſt ſhall live by faith : *Ergo,* he liveth not, that is, he is not juſtified Rom.1.17. by any worke wrought, as by the Sacraments, but only by faith : faith therefore giveth life and efficacie to the Sacraments.

Bellarmine anſwereth, that the Apoſtle ſaith not, the juſt onely liveth by faith; wherefore, although he live by faith, he may alſo live by the Sacraments, and other workes.

Contra. Firſt, if life be by faith, and beſide the life of the ſoule, other things are ſuperfluous ; then all other meanes to life are ſuperfluous beſide faith : for what elſe is to be deſired but to live ? but life is by faith, therfore faith is of it ſelfe ſufficient, becauſe the effect of faith, which is life, is ſufficient : wherefore no other helps are requiſite unto life. Secondly, to live by faith, and for Chriſt to live in us, are all one, as *Galath.* 2. 20. *Thus I live, not I now, but Chriſt liveth in me ; and that I now live in the* Galath.2.20. *fleſh, I live by the faith of the Sonne of God, &c.* Wee reaſon thus : The juſt liveth onely by Chriſt ; but Chriſt liveth in us onely by faith : for the Apoſtle ſaith, *In that I live, I live by faith. Ergo,* there is no life but by faith.

Argum. 2. The Apoſtle ſheweth, *Rom.* 4. 10, 11. that righteouſneſſe was imputed to *Abraham* by Rom.4.10,11. faith, before hee was circumciſed, and that circumciſion was added afterward as a ſeale of the righteouſneſſe of faith: *Ergo*, as *Abraham* was not juſtified by circumciſion, but by faith, no more are we by the Sacraments.

Bellarmine hath nothing elſe to anſwer, but that this onely was a privilege granted to *Abraham*, to have circumciſion as a ſeale and teſtinonie of his faith, *reſp. ad argum.* 3.

Contra. The Apoſtle ſaith contrary, *verſ.* 11. that he ſhould be the father of them that beleeve, not being circumciſed, that righteouſneſſe might bee imputed to them alſo: the father and the ſonnes are juſtified one and the ſame way: *Abraham* was not juſtified by circumciſion, but by faith: *Ergo.* And *verſ.* 23. it was not written for him only, &c. but for us, &c.

1 Pet.3.21. *Argum.* 3. *S. Peter* ſaith, Baptiſme ſaveth us, not the putting away the filth of the fleſh, but in that a good conſcience maketh requeſt unto God, by the reſurrection of Chriſt, 1 *Pet.* 2. 21. *Ergo*, it is faith in the reſurrection of Chriſt, which worketh in us peace of conſcience, and not the outward waſhing, that ſaveth or juſtifieth.

Bellarmine anſwereth, that by the reſurrection is not underſtood faith in the reſurrection, but mention is made thereof, becauſe when we are baptiſed, we doe repreſent the reſurrection of Chriſt, and by Baptiſme doe riſe up to newneſſe of life.

Contra. Firſt, if by the reſurrection of Chriſt nothing elſe were ſignified but the repreſentation of Chriſts reſurrection in Baptiſme; it were an improper ſpeech to ſay, Baptiſme ſaveth by the reſurrection, that is, Baptiſme ſaveth by Baptiſme: wherefore ſeeing that the reſurrection of Chriſt giveth life and efficacie to Baptiſme, it is our faith in the reſurrection of Chriſt, which ſaveth us in Baptiſme. Secondly, the Apoſtle ſaith, not the waſhing of the fleſh ſaveth: *Ergo*, not the externall act of the Sacrament, but the teſtimonie of a good conſcience; what is that elſe, but the aſſurance of faith, wherby Rom.5.1. the conſcience is ſettled, as the Apoſtle ſheweth, *Rom.* 5. 1.

Epheſ.5.29. *Argum.* 4. The Apoſtle ſaith, *Epheſ.* 5. 26. *That he might cleanſe it and ſanctifie it, by the waſhing of water through the word.* Here our cleanſing and ſanctifying is not aſcribed to the water, but to the word of God, that is, his gracious promiſe in Chriſt, apprehended by faith, which elſewhere the Apoſtle calleth the word of faith, *Rom.* 10. 8.

Bellarmine anſwereth, that by the *word* here is not underſtood the word preached, that begetteth faith, but the word of conſecration in the Sacrament, *reſp. ad argum.* 5.

Rom 10 8. *Contra.* Firſt, neither doe wee underſtand in this place the word preached, as though there could bee no Baptiſme without a Sermon, nor yet the word of conſecration: for though the conſecratorie word joyned to the element doth make it a Sacrament, yet doth it not make it alwaies a cleanſing and ſanctifying Sacrament, to preſent the receiver without ſpot and blameleſſe, as it followeth in the ſame place, but onely in the faithfull and beleevers. Secondly, the word therefore that cleanſeth, is the Act 15.9. word of faith, whereby our hearts are purified, *Act.* 15. 9. which is begotten in us by the preaching of the word, and confirmed by the Sacraments.

In 1. c ad Roman. ſerm.2. 1. *Chryſoſtome* ſaith, *Nulla prorſus re liberamur niſi per fidem*; Wee are delivered by nothing but through faith, &c. The Sacraments then availe not without faith: *Ieremie Patriarke* ſaith, *Fides tua ad omnia valet, &c.* Thy faith is availeable for all things: neither can a juſt man profit thee, nnleſſe Cenſur. Oriental. c.48. thou beeſt faithfull: *Non poſſunt, quæ Deus largitur, veluti ſacerdotali munere perfici, &c.* The things which God giveth, cannot bee perfited by the prieſtly *function*, &c. But the act or marke of the Sacrament dependeth upon the prieſtly function, &c.

Tractat. 6 in epiſtol. Iovin. 2 *Auguſtine* thus writeth: *Aliud eſt aqua ſacramenti, aliud aqua quæ ſignificat ſpiritum Dei: aqua viſibilis eſt, &c. & abluit corpus, & ſignificat quid fit in anima: per illum ſpiritum anima mundatur & ſaginatur.* The water of the Sacrament is one thing, the water that ſignifieth the ſpirit is another: the one is viſible, and waſheth the fleſh, and ſignifieth what is done in the ſoule: but by the ſpirit the ſoule is cleanſed, &c. The Sacrament of Baptiſme then, by this fathers ſentence, and ſo all other Sacraments, doe not give grace, but ſignifie only and repreſent grace.

Damianus a Goes Indor. legat. The moderne Africane Church in Æthiopia, though in many things they are very ſuperſtitious, yet herein they thus hold, that their children are upon the ſeventh day baptized and circumciſed: *Nullo aut meriti aut fiduciæ reſpectu*: Yet with no opinion or reſpect of merit, or any confidence therein.

Harm. ſect.12. pag 381. 3 Latter confeſſ. of Helvetia, c. 19. *Wee diſallow their doctrine, who teach, that grace and the things ſignified are ſo tied together, that whoſoever doe outwardly receive the ſignes, muſt needs inwardly participate the grace, &c.* Bohemia c. 11. *We teach, that the Sacraments of themſelves, or by their owne* Ibid. pag.328. *vertue for the workes ſake, or for the only outward action, that is, for the bare participation, or receiving and uſe thereof, cannot give grace, &c. for faith muſt goe before, whereby the holy Ghoſt doth inwardly lighten and quicken man, &c.*

4 *Synod. Colonienſ. part. 9. cap. 13. Quod præter preces, aſperſiones, & unctiones, aliarumq́ rerum ſolennia adhibentur, &c.* In that beſide prayer, we uſe ſprinkling, anointing, with other externall rites, therein lieth a myſterie, not that theſe dead things are capable of grace, but when theſe things are viſibly done, Chriſtians are admoniſhed, that God worketh by the inviſible vertue of his ſpirit. The externall things therefore worke not, but are ſignes of the inward working of the ſpirit.

We want not the witneſſe of their owne decrees: *Decret. part. 3. diſtinct. 4. c.* 145. *Melior Centurio nondum baptizatus, Simone baptizato, &c.* The Centurion being not yet baptized was better than *Simon* baptized: for hee before Baptiſme was repleniſhed with the holy ſpirit; the other after Baptiſme was poſſeſſed with an uncleane ſpirit, &c. How then is grace annexed to the Sacrament, when as both hee that wanteth the Sacrament, may have grace; and he that hath the Sacrament, wanteth grace?

Heare alſo an evident teſtimonie of one of your owne writers: ***Conſtat in omni ſcriptura, jejunam eſſe & languidam operam noſtram, etiam Apoſtolicam, etiam Chriſti, &c.*** It is apparent throughout the whole Scripture, that our outward indevour is weake, and of no force, yea the labour of the Apoſtles, and of Chriſt himſelfe, unleſſe it bee helped by the inward worke of the ſpirit, &c. ***Eſpenc. in 2. Timoth. p. 97.***

This doctrine hath the ſeale of Martyrs: ***George Carpenter*** gave his life a teſtimonie thereof, that the very element of water in Baptiſme doth not give grace, *pag.* 884. Biſhop ***Ridley*** holy Martyr: Pag. 807. 2. 69. That the Sacrament is but an inſtrument, but the inward vertue of Chriſt giveth grace to the Sacrament, Pag. 1320. 1. 8 ***pag.*** 1452.

The ſecond part, of the difference of the old and new Sacraments.

The Papiſts.

THe ſacrifices and ceremonies of the old law were ſo farre from giving ſpirit, grace, remiſſion, juſtification, 100. Error. and thereupon the entrance into the joyes of heaven, that they were but meere ſhadowes, obſcurely repreſenting the graces of the new Teſtament: whereas the Sacraments inſtituted by Chriſt, containe and give grace, and juſtification, ***Rhemiſt. Hebr.*** 10. *ſect.* 3.

Our country-men of Doway doe give a preeminence to Baptiſme beyond Circumciſion in vertue and efficacie: Baptiſme as an inſtrumentall cauſe remitteth ſinne and juſtifieth, Circumciſion was only Annot. in 17. a ſigne that grace was given. Againe, Baptiſme imprinteth a character in the ſoule, the other leaveth a Geneſ. v. 10. marke only in the fleſh: finally, Baptiſme openeth the gate of heaven in vertue of Chriſts paſſion now paſt, which Circumciſion could not before Chriſt ſuffered death, &c. but ſeeing Chriſt was the Lambe of God which was ſlaine from the beginning of the world, heaven was opened to all beleevers in him Apoc. 13. 8. from the beginning of the world: Let us ſee ſome of their arguments.

Argum. 1. They were but ſhadowes of good things, not the image of the things themſelves, ***Hebr.*** 10. 1. They were but ſhadowes and repreſentations of the Sacraments of the new Teſtament: ***Ergo,*** Heb. 10. 1. they had not the ſame efficacie or power, ***Rhemiſt. ibid.***

Anſw. 1. Their Sacraments were onely ſhadowes of Chriſts ſacrifice, not of our Sacraments, though theſe come in the place of the other, and are anſwerable and correſpondent unto them. Secondly, neither doe the Sacraments of the new Teſtament give grace or juſtification, but are onely lively teſtimonies of grace and reconciliation, wrought by the death of Chriſt. Thirdly, their Sacraments were as effectuall to aſſure the Fathers of grace and remiſſion of ſinnes by Chriſt, as our Sacraments are to us.

Argum. 2. The Sacraments of the new law or Goſpell doe give grace or juſtification, ſo did not the Sacraments of the old law: ***Ergo,*** there is not the ſame efficacie of them both. Againe, ***S. Paul*** calleth them impotent and beggerly rudiments, ***Galath.*** 4. 9. ſo are not the Sacraments of the Goſpell: Galath. 4. 9. ***Ergo. Bellarm. lib. 2. de Sacram. cap.*** 14. ***argum.*** 4.

Anſw. 1. The Sacraments of the new law are no more able by any efficacie in themſelves to juſtifie us, than the Sacraments of the old: it is the propertie of faith onely to juſtifie us, ***Rom.*** 3. 28. and Rom. 3. 28. c. 5. 1. ***chap.*** 5. 1. ***Being juſtified by faith, wee are at peace with God:*** Where it cannot be anſwered, that faith juſtifieth but in part, for that is perfect juſtification which worketh peace of conſcience in us, but faith bringeth ſuch juſtification: ***Ergo,*** it juſtifieth perfectly. Therefore in this reſpect, the Sacraments differ not, becauſe neither of them juſtifie, but are ſeales only of the righteouſneſſe of faith, ***Rom.*** 11. 4. Rom. 11. 4.

To the ſecond place wee anſwer: firſt, that the Apoſtle ſpeaketh not of the Sacraments of the law, but of other ceremonious rites, as the obſervation of dayes, moneths, yeers. Secondly, he reſpecteth that preſent time, when ſuch ceremonies ought of right to have ceaſed and given place, the Goſpell being now revealed, and therefore he calleth them beggerly, becauſe of the ſuperſtitious uſe of them, not having in this ſpeech any relation to the originall and firſt inſtitution. Thirdly, they are ſaid to be impotent, not in reſpect of our Sacraments, (and yet we denie not, but that as our Sacraments have a more cleer ſignification, and lively repreſentation of holy things; ſo the other being herein compared, may bee called more impotent) but as they are ſet againſt juſtifying faith: in reſpect whereof our Sacraments are weak and impotent: as ***S. Paul*** ſaith, ***That neither circumciſion is any thing, nor uncircumciſion, but faith working by love,*** ***Galath.*** 5. 6. where faith is ſet againſt all other things whatſoever, Galath. 5. 6. as being of no value, but weak and impotent to juſtifie, whether appertaining to the circumciſed or uncircumciſed (as there are no Sacraments but belong to either of theſe orders.) Wherefore only faith is availeable and ſtrong to juſtifie, all other things impotent and weak.

Argum. 3. ***Coloſſ.*** 2. 11. ***In whom*** (ſaith the Apoſtle) ***yee are circumciſed with circumciſion made without hands, &c. through the circumciſion of Chriſt, in that you are buried with him through Baptiſme, &c.*** Coloſſ. 2. 11. Here circumciſion made with hands is oppoſed to circumciſion made without hands, that is Baptiſme: ſo that which could not bee wrought by Circumciſion, is wrought by Baptiſme: *Ergo*, there is not the ſame effect of Circumciſion and Baptiſme, *Bellarm. loc.7.*

Anſw. Firſt, Baptiſme is not the circumciſion made without hands, for as much as in Baptiſme there is the miniſterie of the hands of men, as well as in circumciſion: but by circumciſion without hands the Apoſtle underſtandeth, the ſpirituall circumciſion of Chriſt, as hee himſelfe expoundeth it. Secondly, as the externall circumciſion of it ſelfe profited not, ſo alſo the Apoſtle ſaith of Baptiſme, that *we are buried with him in Baptiſme, &c. through the faith of the operation of God, &c.* So it is faith by the operation of God, not the outward act of Baptiſme: wherefore out of this place no difference can be gathered.

Iſay 1.11. Rom.4.10. *Argum.* 4. *Bellarmine* heapeth up many places together; as *Iſay* 1.11. *What have I to do with the multitude of your ſacrifices? Rom.* 4.10. *Abraham* was counted juſt being uncircumciſed: *Galath.* 4. they are called beggerly elements: *Coloſſ.* 2. the ſhadowes of things to come: *Ergo*, the Sacraments of the old law did not conferre grace.

Anſw. Firſt, the Prophets did not ſimply condemne the ſacrifices, but becauſe they were offered in ſinne and hypocriſie: and therefore the Prophet ſaith, *Iſay* 1.16. *waſh you make you cleane.* Secondly, the Apoſtle ſpeaketh of the times of Chriſt, when as the old ſacrifices and ceremonies were out of date: the figures were to ceaſe, the body being come. Thirdly, they are called impotent and weake, not in reſpect of the Sacraments of the Goſpell, but being compared to faith, which is the complement both of their Sacraments and ours. Fourthly, wee grant, that the ſacrifices of the law did not conferre grace, no more doe the Sacraments of the Goſpell: wherefore he hath ſaid nothing, unleſſe hee had proved, that our Sacraments doe conferre grace, which theirs did not.

The Proteſtants.

WE doe hold and conſtantly affirme and teach, that the Fathers in the law received no leſſe the truth and ſubſtance of Chriſt by faith in their Sacraments, than wee doe in ours: although in reſpect of more cleere and lightſome ſignification, our Sacraments doe farre exceed theirs, and ſo alſo may more lively ſtirre up our faith: yet the ſubſtance and effect both of their Sacraments and ours was all one and the very ſame.

1 Cor.10.3. *Argum.* 1. *S. Paul* ſpeaketh plainly, that the Iſraelites did all eat the ſame ſpirituall meat, and all drinke of the ſame ſpirituall rock, and the rock was Chriſt, 1 *Cor.* 10.3,4. Therefore Chriſt was exhibited as well to them in their Sacraments, as he is in ours.

Bellarmine anſwereth: Firſt, they did all eat the ſame ſpirituall meat amongſt themſelves, not the ſame together with us. So alſo ſay the Rhemiſts, that they amongſt themſelves did all feed of one bread, and drinke of the ſame rock. The Apoſtle ſaith not, that they and we doe eat and drinke of the ſelfeſame meat and drinke, *Rhemiſt. in hunc locum.*

Anſw. 1. Yes the Apoſtle ſaith ſo in effect, that there is one and the ſelfeſame ſpirituall meat and drinke to us all, both to them and us: for what doe wee eat and drinke but Chriſt? and ſo do they: The rocke, ſaith the Apoſtle, was Chriſt. Secondly, *Auguſtine* ſaith ſo expreſly, that they did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall cup that we doe: *Quicunque in Manna Chriſtum intellexerunt, eundem, quem nos, cibum ſpiritualem manducaverunt: De utilitat. pœnitent. c.* 1. They which in the eating of Manna did underſtand Chriſt, did eat the ſame ſpirituall meat that wee doe: *Ergo*, Chriſt was as well preſent by faith to them in their Sacraments, as he is to us in ours.

Bellarmine anſwereth, that *Auguſtines* meaning is, that their Sacraments and ours had not the ſame efficacie, but the ſame ſignification only, becauſe both theirs and ours doe ſignifie Chriſt.

Contra. 1. He hath not anſwered to this place of *Auguſtine*, wherein he affirmeth, that *they did eat the ſame ſpirituall meat with us*: and if they did eat the ſame ſpirituall meat, then not in ſignification onely, but in vertue and efficacie their Sacraments are equall with ours. 2. That Chriſt gave the ſame vertue and efficacie to both Sacraments, *Bernard* plainly affirmeth, *Serm. de cœna Domini*, or who elſe under his name: *Chriſtus pro ſalute mundi ſemel factus eſt hoſtia ſalutaris: omnibus ſacramentis tam præcedentibus quam ſubſequentibus virtutem dedit & efficaciam, ut tanta & tali hoſtia ſanctificarentur omnes liberandi per illam:* Chriſt to ſave the world was once made an acceptable ſacrifice; to all the Sacraments both going before and following after he gave vertue and efficacie, that all might bee ſanctified with this worthy ſacrifice, for whoſe deliverance it was appointed.

Secondly, *Bellarmine* anſwereth, that the Manna is called a ſpirituall meat, either in reſpect of the cauſe, which was heavenly and ſpirituall, it being wrought by a miracle; and ſo alſo the water: and therefore the rocke is ſaid to bee Chriſt, becauſe Chriſt was the author, or the efficient cauſe to bring the water out of the rocke: or elſe in reſpect of the ſignification only, not becauſe it had any ſpirituall effect. His reaſons are theſe:

Firſt, the beaſts and birds did drinke of the ſame water, therefore it was not ſpirituall. Secondly, we read of no ſpirituall promiſe made to thoſe that did eat Manna, or drinke of the rock; ſuch as are annexed to the Sacraments. Thirdly, our Saviour ſaith, *Your fathers did eat Manna, and are dead, and Moſes did not give you bread from heaven, Iohn* 6. Wherefore it was a corporall food onley, not ſpirituall. John 6.32.

Contra. Firſt, the Apoſtle ſaith, *they did all eat the ſame ſpirituall meat*, that is, both amongſt themſelves and with us, as wee have ſhewed: but to us it is ſpirituall meat, not in reſpect of the author

thor only, but in regard of the ſpirituall efficacie; therefore it was ſo unto them: And in that the Apoſtle ſaith, they did drinke Chriſt ſpiritually, this betokeneth not the ſignifying only, but the exhibiting alſo of Chriſt unto them: for this were a ſlender eating and drinking of Chriſt, to have him ſignified only and ſhadowed forth, unleſſe they ſhould verily be made partakers of him.

Secondly, we anſwer to his reaſons: to the firſt, that it letteth not the rock to bee ſpirituall drinke, becauſe the cattell alſo did drinke thereof: for your ſelves denie not, but that your conſecrated hoſt may be devoured of mice and dogs: And againe, the cattell alſo and beaſts went thorow the red ſea as well as the Iſraelites, yet was it a Baptiſme to the Iſraelites, though not to the other: and Sacraments are ordained for men, and not for beaſts.

To the ſecond: the Apoſtle ſaith, *they dranke of the ſpirituall rock, which rocke is Chriſt:* they therefore did ſpiritually drinke Chriſt: but to thoſe that eat and drink Chriſt, ſpirituall promiſes are made, as *Ioh. 6. 54. Whoſoever eateth my fleſh, &c. hath eternall life, &c.* Wherefore ſo many of them, as by faith did ſpiritually in Manna eat Chriſt, and in the rock drinke Chriſt, were made partakers of this ſpirituall promiſe. Iohn 6.54.

To the third we anſwer: that *Moſes* indeed gave but the materiall Manna, but Chriſt concurring with *Moſes* outward miniſterie, gave himſelfe the true bread from heaven: like as in the Euchariſt, the Miniſter giveth the externall elements, Chriſt working together giveth the ſpirituall grace. Wherefore our Saviour ſaith not, that the Iſraelites had not the true bread, for elſewhere hee teſtifieth, *that Moſes wrote of him, Ioh. 6. 46.* but that beſide the materiall Manna, whereof their fathers did eat, and yet dyed, there was another ſpirituall and heavenly bread exhibited to all beleevers both of the old and new Teſtament: for unleſſe they alſo under the law had eaten the fleſh of Chriſt and drunk his blood, they could not have had life, as our Saviour ſaith, *verſ.* 53. but ſome of them had life: *Ergo,* they did eat the true bread of heaven. Iohn 6.46.

Argum. 2. In Circumciſion, which was a Sacrament of the old law, there was promiſe of remiſſion of ſinnes and of life everlaſting, as there is in Baptiſme: *Ergo,* there is the ſame vertue and efficacie both of the old and new Sacraments.

That to Circumciſion was annexed the promiſe of life eternall: firſt it appeareth, *Gen.* 17. 7. where the Lord maketh this covenant with *Abraham,* whereof Circumciſion was a ſigne, *I will bee thy God, and the God of thy ſeed,* that is, thy God for ever, not onely in this world, but the next: for our Saviour expoundeth it, *Matth.* 22. 32. *I am the God of Abraham, Iſaac, Iacob: he is not God of the dead, but of the living.* Secondly, *Epheſ.* 2. 12. the Apoſtle ſaith, that *the Gentiles being uncircumciſed, were ſtrangers from the covenant of promiſe, and had no hope, and were without God in this world:* therefore circumciſion was a covenant of Gods everlaſting promiſes. Gen. 17.7. Matth. 22.32. Epheſ. 2.12.

Bellarmine anſwereth: firſt, that *Abraham* was reputed righteous and juſt before Circumciſion: *Ergo,* to him in Circumciſion there was no promiſe made of remiſſion of ſinnes, which hee had alreadie.

Contra. Wee ſay not, that Circumciſion cauſed remiſſion of ſinnes: for then the effect could not goe before the cauſe; but that it was a ſeale of the righteouſneſſe of faith, as the Apoſtle ſaith, *Rom.* 4. 11. and of remiſſion of ſinnes: and ſo it may bee, whether righteouſneſſe goe before circumciſion, as in *Abraham,* or follow after, as in *Iſaac.* So wee read, *Act.* 10. 47. that the holy Ghoſt went before, and then Baptiſme followed: the thing ſignified appeared firſt, and then the ſigne or ſeale was added: *Can any man forbid water* (ſaith *S. Peter*) *that theſe ſhould not bee baptized, which have received the holie Ghoſt, as well as we?* Act. 10.47.

Secondly, ſaith *Bellarmine,* the Lord in ſaying, *I will be thy God, and of thy ſeed,* maketh no promiſe of everlaſting ſalvation, but of temporall protection peculiar to that people, both to the good and bad: and the ſaying of Chriſt, *hee is not God of the dead, &c.* doth but implie that God is God not of thoſe that are not, but of thoſe that are, whether they be good or bad.

Contra. Firſt, the Apoſtle by ſeed underſtandeth Chriſt: hee ſaith not, to thy ſeeds, as ſpeaking of many, but to thy ſeed, as of one, even Chriſt, *Galath.* 2. 16. wherefore this promiſe, *I will be thy God, and of thy ſeed,* hath a ſpirituall relation to Chriſt. Secondly, this covenant appertained not to the wicked, but is applied onely by the Apoſtle to the faithfull, *Hebr.* 13. 5. *He hath ſaid, I will not leave thee, nor forſake thee.* Thirdly, to be God of *Abraham, Iſaac, Iacob,* is to bee God not onely of thoſe which are, but, that are living with God: for if God bee not God of the dead in reſpect of this life, how much leſſe of thoſe that are dead eternally? and the Apoſtle ſpeaketh evidently, *Epheſ.* 2. 15. *of whom is named the whole familie in heaven and earth,* that God doth onely name and call himſelfe by thoſe, whether living or departed, that are of his familie. Galath. 2.16. Heb. 13.5. Epheſ. 2.15.

Thirdly, it was not the want of Circumciſion, but the want of faith, that made the Gentiles ſtrangers from the covenant: for *Iob* and *Cornelius* were not circumciſed, *Bellarm. ibid.*

Contra. So may it be ſaid of Baptiſme, that many which have it not among the Turkes and Jewes, if the contemne it not, may by Gods extraordinary mercy be ſaved, if they beleeve; yet Baptiſme hath the promiſe of life eternall: ſo though ſome uncircumciſed might beleeve, yet ordinarilly the circumciſion had the promiſe of life and ſalvation in Chriſt.

Argum. 3. *Levit.* 5. *verſ.* 12, 13. *He ſhall bring his offering to the Prieſt, &c.* who ſhall make attonement for him, as touching his ſinne, and it ſhall bee forgiven him: *Ergo,* the ſacrifices of the law had promiſe Levit. 5.12, 13.

promiſe of remiſſion of ſinnes by the force of Chriſts death repreſented in the ſame.

Bellarmine anſwereth, that the ſacrifices did purge the offerers ſinnes onely in reſpect of the temporall puniſhment, and ſome legall uncleanneſſe, but they did not cleanſe them ſimply before God in reſpect of everlaſting puniſhment: and this may appeare, for that the ſacrifices were not ordained for all ſinnes, but of ignorance only committed againſt the ceremonies of the law. *Bellarm. cap. 17. reſp. ad argum. 2.*

Levit.6.2,3. *Contra.* Firſt, it is falſe, that the ſacrifices ſerved only to purge ſinnes of ignorance, for *Levit. 6.2.3.* there are ſacrifices preſcribed for the ſinnes of deceit, robberie, oppreſſion, falſe ſwearing, which were voluntarie ſinnes, and not of ignorance.

Pſal.79.9. Levit 5.5. Levit.6.4. Secondly, it is alſo untrue, that the temporall puniſhment was onely pardoned, and not the ſinnes truly remitted. Firſt, where the Prieſt is ſaid to make attonement, the word is כפר *caphar:* which ſignifieth to reconcile, to remove wrath: and it is uſed, *Pſal. 79. 9. Be mercifull unto our ſinnes, &c.* will he now ſay, that the Church here prayeth onely for the mitigation of temporall puniſhment? wherefore if the Prieſt made attonement for them, and Gods wrath was appeaſed for their ſinne, then was it verily remitted. Secondly, there is confeſſion of ſinne required, *Levit. 5. 5.* and reſtitution, *Levit. 6. 4.* but where there is confeſſion, and reſtitution, there is repentance; and where repentance is, there is remiſſion of the ſinne it ſelfe before God.

Coloſſ.2.11. Rom.2.28. *Argum.* 4. *Coloſſ. 2. 11. S. Paul* ſaith, *In whom ye are circumciſed by circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt, &c.* Here the Apoſtle affirmeth, that the ſpirituall circumciſion, which did accompanie the ſacramentall circumciſion, in them that did beleeve, was effectuall to the putting off the body of ſinne: Wee ſay not, that the externall act of circumciſion only had this effect, but the inward grace in the circumciſion of the heart in all true Iſraelites working with the circumciſion of the fleſh, was available to the remiſſion of ſinnes: as the Apoſtle ſaith, *Rom. 2.28. He is not a Iew, which is one outward, neither is that circumciſion, which is outward in the fleſh, &c.*

Bellarmine anſwereth, that in circumciſion not the whole body, but one part onely was circumciſed, and therefore it did not ſerve to the putting off the whole body of ſinne.

Iohn 13.10. *Contra.* Neither when Chriſt waſhed *Peter*, did hee waſh any thing but his feet, though *Peter* would have had his hands and head alſo waſhed: yet was the waſhing of his feet ſufficient, *Iohn 13. 10.* ſo though in circumciſion the outward ſigne only touched one part, yet the inward circumciſion thereby repreſented, was ſufficient to purge the whole inward man.

Catech.10. 1 *Cyril* by that place of the Apoſtle, *they dranke of the ſpirituall rocke, and the rocke was Chriſt,* proveth that Chriſt appeared and was preſent with *Moſes:* and he inferreth, *Cernis, quod & Propheta tum videbant Chriſtum:* You ſee, that even the Prophets did ſee Chriſt, &c. and the people did alſo drinke of Chriſt: for the rocke was Chriſt, whereof they dranke.

Lib.10.in 15. cap.ad Rom. Homil. in Cantic. 2 *Origen* ſaith, *Spiritualem potum biberunt, bibentes de ſequente Petra, qua erat Chriſtus:* They did drinke ſpirituall drinke, drinking of the rock which followed them, which rock was Chriſt. Yet more evidently in another place he ſaith: *Quamvis nec illis potuerit defuiſſe perfectio veniens ex fide:* Although that neither perfection comming of faith was wanting unto them: for the things which we beleeve to have beene done, they with greater expectation did beleeve more to come: therefore as ſince the comming of Chriſt the faith of things paſt doth confirme us; ſo the faith of things to come brought them *ad ſummum perfectionis*, to the height of perfection, &c.

Harm. p.307. 3 Latter confeſſion of Helvetia, *chap. 17. They are all joyned* (both in the old and new Teſtament) *under one head, and by faith are all partakers of one and the ſame ſpirituall meat and drinke.*

4 Wee want not here their owne witneſſe againſt themſelves, *Decret. part. 3. diſtinct. 2. cap. 81. Inquit Apoſtolus (omnes eandem eſcam ſpiritualem manducarunt) &c.* The Apoſtle ſaith, they did all eat the ſame ſpirituall meat: the ſame ſpirituall meat indeed, but another corporall, becauſe they did eat Manna, and wee ſome other thing: and hee addeth, and they all dranke the ſame ſpirituall drinke; they one thing, and we another; *ſed ſpecie viſibili*, but in outward ſhew; *quod tamen idem eſt virtute ſpirituali*, which is notwithſtanding the ſame in the ſpirituall vertue. This Canon affirmeth, that they did eat the ſame ſpirituall meat, not amongſt themſelves, but with us, which though it were in ſhape divers, yet in vertue is the ſame: *Ergo*, there is the ſame efficacie and vertue, both of the old and new Sacraments.

The Maſter of ſentences alleageth thus out of *Gregorie: Quod apud nos valet aqua Baptiſmi, hoc egit apud veteres, vel pro parvulis ſola fides, &c.* That which the water of Baptiſme is to us, faith only was in time paſt to children, and to the elder ſort, the vertue of the ſacrifices, &c. or the myſterie of Circumciſion, *lib. 4. diſtinct. 1. g.* If Circumciſion was availeable then, as Baptiſme is now, then the vertue and ſubſtance of the Sacraments was the ſame.

Likewiſe *Innocentius* 3. thus decreeth, *Decret. Greg. lib. 3. tit. 42. c. 3. Originalis culpa remittebatur per Circumciſionis myſterium, & damnationis periculum vitabatur:* Originall ſinne was remitted by the myſterie of Circumciſion, and the perill of damnation avoided, &c. Here is an evident teſtimonie of one of their moſt learned Popes, that remiſſion of ſinnes was had by the Sacraments of the old law.

Further, it is the opinion of ſome of their beſt Schoolemen, that circumciſion did conferre juſtification, ***ex opere operato***, by the very worke that was wrought; which efficacie the reſt of theirs aſcribe only to the Sacraments of the new Teſtament; thus holdeth ***Alexander, Bonaventure, Scotus, Gabriel***: ſo that in their opinion, betweene Circumciſion a Sacrament of the old Teſtament, and the reſt of the Sacraments of the new, there was no difference: yea, as ***Bellarmine*** confeſſeth, it is ***Communis ſententia Theologorum***, the common ſentence of Popiſh Divines, that the old ſacraments did onely juſtifie ***ex opere operantis***, by the worke of the doer, that is, the faith and devotion of the receiver: and the new Sacraments doe no more; for though we truly hold that wee are juſtified onely by faith, not by the Sacraments, yet by them is juſtifying faith confirmed; and without the faith of the receiver, they are altogether unprofitable: for ***S. Paul*** biddeth every man to examine himſelfe before, ***1 Cor.* 11.28.** which examination is to prove ***whether they be in the faith***, 2 *Cor.* 13.5. Wherefore neither old nor new Sacraments are profitable without faith. 1 Cor 11 28. 2 Cor. 13.5.

See alſo this doctrine ſealed: ***Iohn Frith*** holy Martyr; ***They did all eat the ſame ſpirituall meat, and did drinke the ſame ſpirituall drinke, all one ſpirituall thing, but not all one corporall matter: for they did eat Manna, and we another thing, but the ſelfe ſame ſpirituall thing, that we doe***, Fox. pag. 1033. P 942 2.50.

The third part, of the Character or badge, which (as they ſay) is imprinted in the ſoule by the Sacraments.

The Papiſts.

First, there is a certaine ſeale and ſpirituall marke or badge imprinted by the Sacraments in the ſoules of the receivers, which can never bee blotted out, neither by ſinne, apoſtaſie, or hereſie. 101. Error. Secondly, but it perpetually remaineth for the cogniſance of their Chriſtendome, and diſtinction from others, that were never of Chriſts fold, by which alſo they are conſecrated and deputed to God. Thirdly, this indeleble Character is given by three Sacraments onely, Baptiſme, Confirmation, Orders; which is the cauſe they are not reiterable, nor ever to bee received but once, ***Rhemiſt. annot. 2. Corin. 1. ſect. 7. Trident. Concil. ſeſſ. 7. can. 9. Bellar. lib. 2. de ſacram. cap.*** 19. So they of Doway ſay that Baptiſme imprinteth a Character in the ſoule. ***Annot. in* 17. *Gen.*** 5. 10.

Argum. 1. 2 ***Corinth.*** 1.22. ***He hath ſealed us, and given the earneſt of the ſpirit into our hearts.*** Likewiſe, ***Epheſ.*** 1.13. ***Ye were ſealed with the holy ſpirit of promiſe. Epheſ.*** 4.30. ***Grieve not the ſpirit of God, by whom yee are ſealed againſt the day of redemption.*** This ſealing is nothing elſe, as they ſay, but an imprinting in the ſoule of this indeleble marke or character.

Anſw. First, the Apoſtle ſpeaketh manifeſtly of the ſpirituall and inward ſeale of the ſpirit of God, whereby the promiſes of God are ſealed and aſſured unto us, whereof Baptiſme is an outward ſeale in our bodies. Secondly, it is an abſurd thing to hold, that hee that hath utterly and maliciouſly renounced Chriſtianitie, and blaſphemed Chriſt himſelfe, ſhould ſtill retaine this Character of Baptiſme, as cogniſance of his Chriſtendome. Thirdly, Baptiſme is not reiterable, that is, to bee iterated or repeated, not becauſe it leaveth an indeleble character in the mind of the baptized, which is but a meere device and fancie: but becauſe, as it ſufficeth once to bee borne in the fleſh, ſo once to bee borne againe, and to be regenerated by the ſpirit, (of the which regeneration, Baptiſme is a ſeale and pledge) it is ſufficient. As for confirmation, and orders, we acknowledge them to be no Sacraments, and therfore to have no ſuch indeleble character. 2 Cor. 1.22. Epheſ. 1.13. Epheſ. 4.30.

Bellarmine anſwereth, that theſe places cannot bee underſtood of the ſealing or aſſuring of Gods promiſes by his ſpirit in our hearts in the Sacrament: firſt, the Apoſtle ſaith, he hath ſealed us, not ſealed the promiſes.

Contra. First, in the ſecond place, the Apoſtle ſaith, ***wee are ſealed with the ſpirit of promiſe***: to bee ſealed with the promiſe, and to have the promiſe ſealed unto us, are all one. Secondly, in the firſt place, where he ſaith, ***he hath ſealed us***, a little before, he ſaid, in him the promiſes of God ***are yea, and Amen, verſe*** 20. What is that elſe, but the promiſes are ſealed in him?

Secondly, the Apoſtle ſaith, ***after you beleeved, you were ſealed, Epheſ.*** 1. that is, in Baptiſme, which commeth after faith, ***Bellar. cap.*** 20.

Cont. First, here ***Bellarm.*** leaveth the Vulgar text, which readeth, ***credentes***, beleeving, and preſſeth the Greeke word of the preter tenſe, ***πιστεύσαντες***, having beleeved: ſo inconſtant are they, ſometime preferring the Latine, ſometime the Greeke. Secondly, though Baptiſme came after faith then, it is miniſtred before faith now. Thirdly, it followeth not: this ſeale was after faith: ***Ergo***, in Baptiſme: for upon their very beleeving they were ſealed. Fourthly, wee denie not, but that Baptiſme is a ſeale of the righteouſneſſe of faith, as ***S. Paul*** ſpeaketh of Circumciſion, becauſe thereby the Promiſes are ſealed to us: yet there is no ſuch character in Baptiſme, as there was in Circumciſion.

Now further, that theſe places cannot bee underſtood of any ſuch character, or marke, or infuſed, inherent, or imprinted qualitie in the ſoule by their three Sacraments, it may thus appeare.

First, 2. ***Cor.*** 1.22. As wee are ſaid to bee ſealed, ſo alſo are wee anointed: but our anointing, or oynt- 2 Cor. 1.22.

1 Iohn.2.20. ointment, is the holy Ghoſt, 1 *Iohn* 2. 20. as the Rhemiſts themſelves expound it; *Ergo,* the ſame is alſo the ſeale.

Secondly, *Hee hath ſealed us, and given the earneſt of his ſpirit in our hearts:* the ſame is both the ſeale, and the earneſt, the ſpirit of God is our earneſt untill the day of redemption: *Ergo,* alſo the ſeale.

Epheſ.4.30. Thirdly, *Epheſ.* 4. 30. *We are ſealed to the day of redemption:* which is not in Baptiſme, as *Bellarmine* fondly expoundeth, taking *of* for *in,* and redemption for Baptiſme: for this ſeale none have, but they Epheſ.1.14. for whom the inheritance is purchaſed, *Epheſ.* 1. 14. but all that are baptized ſhall not be ſaved: *Ergo,* there is no ſuch ſeale in Baptiſme.

Iohn 1.33. Fourthly, as we are ſealed, ſo doe we ſeale: *Iohn* 1. 33. *He that receiveth his teſtimonie, hath ſealed that God is true:* If by being ſealed wee receive a Character, then by ſealing wee give a character: theſe places then ſerve not his turne.

Argum. 2. They which were baptized with *Iohns* baptiſme, were afterward baptized againe, *Act.* 19. Acts 19.4,5. 4, 5. And this was the reaſon thereof, becauſe *Iohns* baptiſme did not imprint an indeleble character in the ſoule, as Chriſts baptiſme did, *Bellar. cap.* 22. *reſp. ad* 3. *ration.*

Anſw. Firſt, it cannot bee proved, that the Apoſtles baptized thoſe that had received *Iohns* baptiſme, neither hath that place, *Acts* 19. 5. any ſuch meaning: ſee the full anſwer for this afterward, *Contr.* 12. of Baptiſme, *qu.* 7. *arg.* 2. *Papiſtar.* Secondly, though that after *Iohns* baptiſme they had beene baptized againe, it followeth not that it was becauſe of any ſuch character. *Hierome* giveth another reaſon: *Ioannis baptiſma imperfectum, &c. Iohns* baptiſme was imperfect, and did not give remiſſion of ſinnes, therefore they were baptized againe with *Iohns* baptiſme, *adverſ. Luciferian.* Though this be an error alſo, yet it is againſt them.

The Proteſtants.

THat by Baptiſme and ſome other ſacraments, there is imprinted in the ſoule a marke, or character, which can never bee blotted out, no not by Apoſtaſie; and that this is the cauſe why Baptiſme cannot be iterated, we hold it to be a meer device, and invention of men.

Argum. 1. Where the end and fruits of Baptiſme are utterly extinguiſhed, there cannot remaine any character, or badge, or ſigne of Baptiſme: The fruits of Baptiſme are repentance, and regeneration by the ſpirit: But it is poſſible for theſe, in ſome that are baptized, to be utterly loſt, as in them that Heb.6.6. fall away by Apoſtaſie, they cannot bee renewed by repentance. *Hebr.* 6. 6. Therefore in ſuch there is not to be found any character, badge or ſigne of Baptiſme, which they have utterly renounced: onely the memoriall thereof is kept before God, they being ſo much worſe than they which were never baptized, becauſe they have wilfully rejected their profeſſion.

Why Baptiſme is not iterated. *Argum.* 2. The cauſe why Baptiſme is but once to bee given, is not as they alleage, becauſe it leaveth ſuch a ſure marke behind, ſo deeply died in the ſoule, that it cannot bee blotted out. There are other cauſes that come neerer the truth: Firſt, as God is but one, who maketh a covenant with us in Baptiſme; and the faith but one, into the which we are entred by that Sacrament: ſo Baptiſme is one Epheſ.4.5. and the ſame, *Epheſ.* 4. 5. and as it ſufficeth once to be borne in the fleſh, ſo once to bee regenerated 1 Cor.11.25. by the ſpirit in Baptiſme. Secondly, the inſtitution of God is another cauſe, who hath appointed the other Sacrament often to be received, 1 *Corinth.* 11. 25. But for the iteration of Baptiſme, wee have no ſuch commandement. Thirdly, Baptiſme commeth in the place of Circumciſion: as that was but once miniſtred, ſo likewiſe it muſt bee in the other. Fourthly, in Baptiſme God maketh a perpetuall covenant with us, which he alwaies remembreth; and therefore need not to bee put in mind, by the often uſing of that Sacrament. Theſe and the like reaſons may be alleaged, why Baptiſme is not often to be required: and not that, which by them without any ground is pretended.

Lib de Baptiſ. *Tertullian* ſheweth another reaſon, why Baptiſme is not iterated: *ſemel lavacrum inimus, ſemel delicta diluuntur, quia iterari, &c. non oportet, ceterum Iſrael quotidie lavat, quia quotidie inquinatur;* Wee once come to the lavacre, ſins are once waſhed away, becauſe they muſt not be iterated, but Iſrael waſhed daily, becauſe they are dayly polluted, &c. Baptiſme then is not repeated, to ſignifie that they Annot. in Damaſcen. lib. 4. de fid. c. 5 which are baptized ſhould not returne to their old ſinnes: *Clictovens* giveth another reaſon, why baptiſme is not to bee iterated, *quia typum gerit mortis Chriſti, quam ſemel pro nobis pertulit,* becauſe it beareth a type of Chriſt, which he once onely ſuffered for us.

Bellarmine thus objecteth againſt the former firſt reaſons: Againſt the firſt, that Baptiſme is not iterated becauſe it is our ſpirituall birth: Firſt, ſaith he, wee are alſo borne by the word, yet ſermons are often repeated. Secondly, though our carnall birth cannot be iterated, yet our ſpirituall may, as in the reſurrection: for as the bodily death is but once, the ſpirituall often; ſo the ſpirituall birth may bee renued, as the carnall cannot.

Rom.10.17. *Contra.* Firſt, though faith be begotten by the word, *Rom.* 10. 17. and we by faith are made the children of God, yet becauſe Baptiſme is a ſeale and confirmation of this faith, it is properly called in Tit.3.5. Scripture, *the lavacre of regeneration or new birth, Tit.* 3. 5. Secondly, the reſurrection is a regeneration of the bodie, not of the ſoule, and therefore improperly alleaged. Thirdly, as the bodie dieth but once, no more doth the ſoule, when it finally falleth away from God, whereof the Apoſtle ſpeaketh *Hebr.* 6. 6. *That if they fall away, they cannot be renued by repentance:* but as the body once borne, may be in danger of death by ſickneſſe, and not die; ſo the ſoule may be weakned and decay by ſinne, and ſo be renewed: as the Apoſtle ſaith, *our inward man is renewed daily*, 2 *Corin*.4.16. but the ſoule once begotten unto God, cannot die by ſinne, *becauſe his ſeed remaineth in him, neither can he ſinne,* 2 Cor.4.16. that is, unto death, *becauſe he is borne of God*, 1 *Iohn* 3.9. Here the Apoſtle evidently ſpeaketh, that 1 Iohn 3 9. the ſpirituall birth cannot be loſt.

To the ſecond he objecteth, that as in Scripture it is not written, that Baptiſme ſhould be iterated; ſo neither it is found that it ſhould not.

Contra. Firſt, in that the often receiving of the Euchariſt is commanded, 1 *Cor*. 11.25. but no ſuch charge given of Baptiſme, it is evident that the holy Ghoſt in this reſpect hath ſet a difference betweene them: if the Scripture had beene ſilent as touching both, there had beene ſome colour in *Bellarmines* objection, but now there is none. Secondly, it is untrue that the Scripture forbiddeth not Baptiſme to be iterated: for *Iohn* 13.10. our Saviour ſaith, that hee which hath his feet waſhed, Iohn 13.10. that is, is regenerate in his affections, whereof Baptiſme is a ſeale, *need not to be waſhed*, but more evi- Hebr.6.6. dently, *Hebr*.6.6. *He that falleth away, cannot be renued by repentance:* that is, as the Rhemiſts expound it, *it is impoſſibe to be baptized againe. Annot. in hunc locum.*

Leo alſo in his decree proveth thus out of Scripture, that Baptiſme is not to be iterated: *Lavacrum ſemel initum nulla iteratione violetur*: The lavacre once entred unto muſt not by any iteration bee violated, the Apoſtle thus ſaying, *one God, one faith, one Baptiſme: decr.p.2.cauſ.1.q.1.c.51.*

Thirdly, he objecteth that circumciſion was therefore not repeated, becauſe it left a character or ſcarre in the fleſh, as Baptiſme doth in the ſoule, which print of circumciſion was a cogniſance betweene the Jewes and the Gentiles, *Bellarm.cap.*22.

Contra. The outward marke in the fleſh by circumciſion, was not that marke whereby the Jewes were diſcerned, but the circumciſion of the heart: Firſt, becauſe circumciſion was a ſigne betweene the Lord and them, *Gen*. 17.11. *But the Lord looketh to the heart*, 1 *Sam*. 16.7. *not to the outward ap-* Geneſ.17.11. *pearance.* Secondly, the women amongſt the Jewes were counted among the circumciſed, and diſcerned from heathen women: but they were not circumciſed in the fleſh, therefore it was the inward circumciſion whereby they were ſanctified, as by their faith: this your Maſter confeſſeth, *lib*. 4. *diſtinct*. 3. *g*. Thirdly, the marke in the fleſh, being in the ſecret parts, and remote from the eye, could bee no cogniſance to know a Jew by: If the fleſhly marke were any thing, it ſhould have beene in the hand, or forehead; as the Angell is commanded, *to marke them in the foreheads, Ezech*. Ezech.9.4. 9.4. Fourthly, the Apoſtle ſaith, hee is not a Jew, that is one outward: neither is that circumciſion Rom.2.18. which is in the fleſh, *Rom*. 2.28. wherefore the fleſhly marke was no cauſe of the not iterating of circumciſion.

Fourthly, to the firſt reaſon he objecteth, that the perpetuitie of Gods covenant made in Baptiſme can be no cauſe why it is not iterated: Firſt, becauſe God maketh no covenant in Baptiſme, for a covenant is made betweene two conſenting: but children in Baptiſme being without faith cannot conſent. Secondly, God covenanteth as well with us in the word, and in the Euchariſt; yet that is often preached, the other often received. Thirdly, Gods covenant is alwaies conditionall; ſo to him that keepeth not the condition it is not perpetuall.

Contra. Firſt, *Bellarmines* firſt reaſon is ridiculous: for though children in their owne perſon cannot conſent, yet are they within the covenant, which God maketh to us and our ſeed, *Gen*. 17. Otherwiſe Gods covenant ſhould bee weaker than the covenant of men, who do make covenants for themſelves and their ſeed: as *David* and *Ionathan*, 1 *Sam*. 20.42. And againe, if circumciſion were a 1 Sam.20.42. ſigne of Gods covenant, how much more Baptiſme which is more excellent? and *S. Peter* perſwadeth the Jewes to be baptized, becauſe *the promiſe was made to them and their ſeed*, *Act*.2.39. there- Acts 2.39. fore it is great boldneſſe in him to deny ſo manifeſt a truth, that there is no covenant made in Baptiſme.

Secondly, there is difference betweene the writing of a covenant, and the ſealing, as *Nehem*. 9.38. Nehem.9 38. the people make a covenant with God, they both write it and ſeale it: ſo the word of God is as the writing of the covenant, and therefore is repeated; Baptiſme is as the ſure ſeale that remaineth inviolable: Likewiſe God covenanteth with us in the Euchariſt: but it is a divers covenant from that in Baptiſme: for this is the covenant of adoption, which once ſufficeth; the other of continuall feeding and preſervation, and therefore may bee often uſed: as in circumciſion there was a covenant made, whereby the Iſraelites became his people, in the paſſeover a promiſe and covenant of protection and preſervation, *Exod*. 12.27. Exod.12.27.

Thirdly, Gods covenant in it ſelfe remaineth ſtedfaſt, though men be deceitfull: and therefore it is called a *covenant of ſalt*, 2 *Chro*. 13.5. ſo that God doth not make a new covenant, when men re- 2 Chron.13.5. turne unto him, but remembreth the old, as *Exod*. 31.13. *Remember Abraham, Iſaac and Iacob, to* Exod.31.13. *whom thou ſwareſt, &c.* And Saint *Paul* thus reaſoneth, *Epheſ*. 4.5. *One Lord, one faith, one Baptiſme*, Epheſ.4.5. from the conſtancy of God, to the ſtableneſſe of Baptiſme: wherefore *Bellarmine* hath babbled much, and ſaid little: other arguments might alſo bee adjoyned, as theſe.

Argum. 3. Circumciſion under the law was the ſame in effect which Baptiſme is under the goſpell: ſo the Maſter of ſentences confeſſeth, *lib*. 4. *diſtinct*. 4. *g*. but circumciſion left no indeleble character in the ſoule, as *Bellarmine* confeſſeth, *cap*. 19. *propoſ*. 7. *Ergo*, neither doth Baptiſme.

Argum. 4. There was no character imprinted in the ſoule of Chriſt by Baptiſme: confeſſed by

Bellarmine. cap. 19. *propoſ.* 8. but we are baptized with the ſame baptiſme that Chriſt was baptized with : unleſſe they will ſay, that the head and members are baptized with divers baptiſmes ; which were moſt abſurd, and contrarie to the Apoſtle, who ſaith, *There is one Lord* (that is Chriſt) *and one faith* (that is in Chriſt) *and one Baptiſme* (that is in the name of Chriſt ;) but if Chriſts Baptiſme were divers, there ſhould not be one Lord, one Baptiſme.

Ambroſe alſo ſaith, *ſerm.* 41. *Ergo fratres tingi debemus eodem fonte, quo Chriſtus, &c.* Therfore brethren, wee muſt bee dipped in the ſame fountaine with Chriſt, that wee may bee the ſame that Chriſt is.

Catechiſ.4. σφραγίζω. Catecheſ.17. Harm.p.388. *Cyrillus Hieroſolymit.* ſaith that the holy ſpirit *in the time of Baptiſme doth ſet a ſeale upon the ſoule :* it is not then the externall act of the Sacrament, but the inward operation of the ſpirit, which ſealeth the ſoule, &c. And againe he ſaith, that the ſpirit did print a ſeale in the ſoule of *Paul,* when he was baptized, *and made it a choſen veſſell :* but every one which hath their character, is not an elect and choſen veſſell.

2. Confeſſ. Bohemia c. 11. *the Sacraments (of themſelves) cannot give any ſuch grace, &c. nor inwardly quicken or regenerate any mans ſpirit.*

3. Wee have alſo their owne witneſſe againſt them : *Durandus* ſaith, that this character is but *reſpectus rationis,* a relation or reſpect unto the Miniſter, no permanent or infuſed qualitie, *in* 4. *diſt.* 4. *q.* 1. *Scotus* holdeth, that it cannot be proved by any manifeſt teſtimonie of Scripture, *diſt.* 6. *q.* 9. *Gabriel* doubteth, whether the Church hath defined it, *ibid. qu.* 2.

Decret. Greg. lib.3 tit.42. c.3. *Innocent.* 3. ſaith, that they which are baptized being mad, or aſleep, *charecterem non ſuſcipiunt,* doe not receive this character : *Ergo,* Baptiſme doth not alwaies imprint a character.

4. *Auguſtine* is flat againſt them, for the iteration of confirmation : *Manus impoſitio non ſicut baptiſmus repeti non poteſt : Quid enim eſt aliud, niſi oratio ſuper hominem?* The impoſition of hands is not as Baptiſme, never to be iterated againe: for what is it elſe, but prayer over a man? *de Baptiſ. cont. Donat. l.* 3. *c.* 16. Confirmation in his opinion may be iterated, and therfore imprinteth no ſuch character.

Neither doth Orders leave any ſuch character behind it : *Concil. Agathenſ. can.* 50. *Clericus falſum teſtimonium dicens, &c.* A Clergy man bearing falſe witneſſe, let him be depoſed from his office : *Et laicam tantummodo communionem accipiat :* Let him communicate onely as a layman. What is now become of your indeleble character?

See the teſtimonie of *Walter Brute* holy confeſſor : *The Pope ſaith that in the adminiſtration of every Sacrament hee doth imprint a certaine character or marke into the ſoule of him that receiveth, &c. I know that in a Sacrament are two things : the ſacramentall ſigne which is given to man of man, the ſpirituall grace given of Chriſt.*

P.460.2.6.20. *In giving of Orders the Biſhop doth imprint the corporall markes, but of the ſpirituall markes I know none, &c. pag.* 500. The reaſon is, that man in the miniſterie of the Sacrament conferreth only the externall things, but this inviſible character is internall, and therefore not conferred by man.

The fourth part, of the neceſsitie of the Sacraments.

102. Error. THey willingly grant, that no Sacraments are abſolutely neceſſary in their nature, but in reſpect of the inſtitution and commandement of God ; for he is able to worke without Sacraments, as with them: In this point we are agreed: the points of difference are theſe.

The Papiſts.

1. THeſe three Sacraments are abſolutely and ſimply neceſſary, as they are inſtituted of God: Baptiſme unto all : penance to thoſe that fall after Baptiſme : Orders ſimply neceſſary to the whole Church. And thus they underſtand neceſſary, that without the which a man cannot be ſaved : without the reſt of the Sacraments men may bee ſaved, ſo there bee no negligence or contempt, *Bellarm. lib.* 1. *de ſacram. cap.* 22. yea, hee is bold to ſay, that the Sacraments are more neceſſarie than faith : his reaſon is, becauſe without the Sacraments, as Baptiſme, or the deſire thereof, none, neither children nor others, can be ſaved : but without faith children are ſaved, *Bellarm. lib.* 1. *de ſacram. cap.* 22. *ſect. at qui hac, &c.*

Anſw. First, he doth apparently contradict the Scriptures : for our Saviour ſaith, *One thing is neceſſarie, Luke* 10. 42. ſpeaking of *Maries* diligent hearing of the word, whereby faith is obtained, *Rom.* 10.17. ſo that faith comming by the hearing of the word, is the onely or chiefe neceſſary thing. Againe, *Marke* 16. 16. our Saviour ſaith, *He that ſhall beleeve and be baptized ſhall be ſaved; but he that beleeveth not, ſhall be damned :* hee ſaith not, he *that is not baptized, but he that beleeveth not :* therefore Faith is more neceſſary than Baptiſme.

Luk 10 42.

Mark.16.16.

Secondly, it is untrue that none can bee ſaved, no not children without baptiſme ; ſeeing that *Davids* childe dying the ſeventh day before it was circumciſed, 2 *Samuel* 12. 18. was ſaved, as *David* himſelfe ſaith, *verſ.* 23. *I ſhall goe to him :* and there was as great neceſſitie of circumciſion then, as of baptiſme now : Likewiſe the children which *Herod* ſlew, from two yeeres and under, ſome of them being but newly borne, were neither circumciſed, nor baptized, yet we hold them all to bee innocents.

2 Sam.12.18.

Thirdly, children are not capable of faith, as they are of Baptiſme, and therefore in them there can bee no compariſon betweene faith and Baptiſme: ſeeing one is required in them, and not the other.

Fourthly, this argument may better be returned upon his owne head: that ſeeing children without baptiſme may be ſaved, as they are an holy ſeed, 1 *Cor.* 7. 14. and ſo under the covenant of the which Sacrament they are capable; but none can be ſaved without faith that are capable of faith, that therefore faith is more neceſſarie than Baptiſme. 1 Cor. 7. 14.

The Proteſtants.

THough the Sacraments being appointed for our comfort are neceſſarie and profitable as wholeſome meanes to be uſed for the increaſe of our faith, and much to be deſired and ſought for: yet God hath not laid ſuch a neceſſitie upon any of them, as that the want of them ſhould cauſe hazard of ſalvation. The theefe upon the Croſſe was ſaved both without Baptiſme and Penance: I pray you what penance did *Peter* after his thrice deniall of Chriſt, but that hee wept bitterly, and earneſtly repented him of his fall? as *S. Ambroſe* ſaith, *Lacrymas Petri lego, ſatiſfactionem non lego:* I read of *Peters* teares, not of his ſatiſfaction. Such repentance we hold to bee neceſſarie, but a Sacrament of penance we acknowledge none. So the ordaining of Miniſters to preach, is the ordinarie meanes to beget men unto the faith: yet many have beene called without ſuch preaching: as *Paul* was converted by the voyce of Chriſt from heaven, *Nabuchadnezzar* was called by the great miracle of the preſervation of the three children in the fierie Oven.

So *Auguſtine* ſaith, *Vndique vocat nos Deus ad pænitentiam, vocat per lectorem, vocat per tractatorem, vocat per intimam cogitationem, vocat per flagellum correptionis, vocat per miſericordiam conſolationis:* God calleth us every way to repentance; he calleth by the reader, by the preacher, by the inward thought, by the ſcourge of correction, by the mercy of conſolation: in *Pſalm.* 102. God therefore may call and inſtruct us by more wayes than one, he is not tied to any.

The Papiſts.

2. THe Sacraments of the new law are neceſſarie to ſalvation, that is, it is impoſſible to obtaine the grace of juſtification by faith alone, without the celebrating of the Sacraments, *Sine ſacramentis aut eorum voto,* or at leaſt, having a will, purpoſe, and deſire to celebrate and uſe them, *Concil. Trident. ſeſſ. 7. can.* 4. 103. Error.

The Proteſtants.

A Neceſſitie of the Sacraments wee grant, as alſo of other profitable meanes, as of preaching the word, of prayer, and the like: but no ſimple or abſolute neceſſitie, as we have ſaid: neither are the Sacraments neceſſarie at all to any ſuch purpoſe (being ordained for no ſuch uſe) as to be a meanes to apply the grace of juſtification unto us: but our juſtification is only applied and apprehended by faith, as S. *Paul* concludeth, *Rom.* 3. 28. that a man *is juſtified by faith only, without workes of the law:* yea, all workes whatſoever are excluded, as deſtroying grace, *Rom.* 11. *verſ.* 6. The Sacraments are profitable inſtruments to ſtirre up the gift of faith, and other graces in us, but not by their proper worke to juſtifie us. Rom. 3. 28. Rom. 11. 6.

Auguſtine ſaith, *Primò fides catholica Chriſtiano neceſſaria eſt, &c: per ipſam renaſcimur in baptiſmate & ſalutem æternam impetramus:* First of all, the Catholike faith is neceſſarie for a Chriſtian, by the which in Baptiſme we are borne againe and obtaine eternall ſalvation. He ſaith not that Baptiſme, but that faith is neceſſarie, and that it is faith which giveth life to the Sacrament: it worketh not by its owne proper act: which is contrarie to *Bellarmine,* who ſaith, that *fides non tribuit vim ſacramentis,* that faith doth not adde any force to the Sacraments, *lib.* 1. *de ſacram. cap.* 22. whereas the Apoſtle ſaith, that he which *eateth the bread, and drinketh the cup of the Lord unworthily, eateth and drinketh his owne damnation,* 1 *Cor.* 11. 27. ſo that the worthy receiving conſiſteth in the examination of our ſelves, *verſ.* 28. and to examine our ſelves, *is to prove whether wee are in the faith,* 2 *Corinth.* 13. 5. Wherefore by faith wee are made worthie receivers, and the Sacrament is unto us to life, which was before unto death. De tempor. Serm. 53. 1 Cor. 11. 27.

Bernard alſo ſaith, *Nos ſi ſanguinis teſtimonium non habemus, id eſt, Martyrii, &c.* If wee have not the witneſſe of blood, that is, of Martyrdome, let us have the witneſſe of the ſpirit and water: for without the ſpirit, neither blood, nor water ſufficeth: yea, if we have the ſpirit without both blood and water, the witneſſe thereof is ſufficient, &c. Baptiſme then is not neceſſarie, and if it be not, none is.

Synod. Trullan. can. 59. *In oratorio privato baptiſmus nullatenus peragatur, ſed ad catholicas eccleſias accedant: ſi quis contrà fecerit, Clericus deponatur, Laicus excommunicetur:* In a private oratorie, Baptiſme muſt in no caſe be adminiſtred: but they muſt goe to the common Church: if any man doe contrarie, if a Clergie man, he ſhall be depoſed; if a lay man, excommunicate.

It ſhould ſeeme that Baptiſme was not in thoſe daies counted ſo neceſſarie, ſeeing they forbade it to be kept in private houſes.

And for further evidence. 1. *Socrates* ſheweth, that in Theſſalia by reaſon of deferring Baptiſme till Eaſter, it happened that many, yea the moſt died without Baptiſme, &c. which ſheweth, that the Church then had no ſuch opinion of the neceſſitie of this Sacrament, for then they would not have deferred it to the danger of ſo many. Hiſtor. Eccleſ. lib. 5. c. 21.

2 *Tertullian* granteth, that before the paſſion of Chriſt, *Per fidem nudam ſalus fuerit,* ſalvation

Lib de baptiſm. was had by bare faith without the Sacrament, but after his paſſion, *Obſtrinxit fidem ad neceſſitatem baptiſmi*: He tied faith to the neceſſitie of baptiſme: *Itaq́; omnes exinde credentes tingebantur*: From thence-forth all that beleeved were baptized: ſo he ſeemeth to make it neceſſarie, not to infants, but to beleevers: for in them it ſhall be a contempt, if they be not baptized..

Harm.p.387. 3. Confeſſ.of Bohemia,c.11. *If a man doe wholly and truly beleeve the Goſpell, he may by that faith be ſaved, although he have not the uſe of the Sacraments,&c.*

Lib.1.de baptiſm.c.4. 4. *Bellarmine* affirmeth *Cajetanus*, *Gabriel* and other of their ſide to hold, *Alienum eſſe à miſericordia Dei*, That it is farre from the mercy of God, that all which die without baptiſme, ſhould periſh, &c.

The third queſtion, of the number and order of the Sacraments.

The firſt part, of the number.

The Papiſts.

104 Error. THeir generall ſentence and opinion is this, that there are ſeven Sacraments, neither more or leſſe: Baptiſme, the Euchariſt, Confirmation, Penance, Matrimonie, Orders, extreme Unction. If any man ſay that any of theſe are not truly and properly Sacraments, or that they are not all of Chriſts institution, let him be anathema or accurſed, *Concil. Trident. ſeſſ.7.can.1.*

Argum. 1. The number of ſeven is myſticall, propheticall, perfect: the Prophets commanded *Naaman* to waſh himſelfe ſeven times, 2 *King*.4. The Altar muſt be cleanſed ſeven dayes, *Exodus* 29.37. *Iob* offered ſeven bullocks and ſeven rammes for his friends, *Iob* 42. So in the *Apocal.* ſeven Churches, ſeven Angels, ſeven Starres, ſeven Candleſticks, ſeven Thunders, and the like: And why not alſo ſeven Sacraments? *Bellar.lib.2.cap.26.Rhemiſt.annot.Apocal.1.ſect.3.*

Anſwer. Firſt, the number of ſeven is ſometime applied to deſcribe myſteries of wickedneſſe, as well as of godlineſſe: As the beaſt with ſeven heads, *Apocal.*17.8. is called a myſterie, or as your vulgar Latine hath it, a Sacrament. And with greater reaſon may wee conclude, that this beaſt with ſeven heads is Antichriſt with his ſeven Popiſh Sacraments, than you out of *Naamans* ſeven times waſhing, can pick out ſeven Sacraments. But if you will needs make a myſterie of ſeven, it may as well be a myſterie of iniquitie as of godlineſſe, even the myſterie of the beaſt with ſeven heads, as wee have ſaid. Secondly, what though the number of ſeven, and of ſome other numbers be ſometime myſticall and ſignificative, when it pleaſeth the Lord in his word ſo to applie and appoint them? doth it therefore follow that men upon their owne heads may ſuperſtitiouſly apply numbers to Sacraments, prayers, faſtings, times, as though there were any religion in numbers, or that the Lord had the rather reſpect unto ſuch things, becauſe of the number? Apoc.17.8.

Argum. 2. Man hath ſeven wounds to be healed or cured: *Ergo*, there ought to bee ſeven Sacraments as remedies againſt the ſame: Baptiſme is a remedie againſt originall ſinne, Penance againſt actuall, extreme Unction againſt the reliques of ſinne, Confirmation againſt infirmitie of faith, the Euchariſt againſt malice, Matrimonie againſt concupiſcence, Orders againſt ignorance: *Bellar.lib.2. cap.26.*

Anſwer. Firſt, the Sacraments are not properly of themſelves remedies againſt ſinne: no otherwiſe than they are tempered with faith, from whence they have their whole ſtrength and vertue. Secondly, if they were ſuch remedies, what need ſo many? as though one medicine may not heale divers diſeaſes. Thirdly, the Jeſuite hath not well matched the diſeaſes and remedies together: firſt the efficacie of Baptiſme, which ſetteth forth our ſpirituall waſhing by the blood of Chriſt, ſerveth as well againſt actuall, as originall ſinne: ſeeing we are cleanſed from both by the blood of Chriſt. Secondly, if Baptiſme ſerve againſt originall, and Penance againſt actuall ſinne, what other ſinne remaineth to be helped by the other remedies? Thirdly, if Matrimonie bee available againſt concupiſcence, why doe ye forbid your luſtfull and belly-fed Prieſts to marrie? and if Orders helpe ignorance, how commeth it to paſſe that you have ſo many doltiſh and ignorant Maſſe-Prieſts?

Bellarmine hath other arguments, ſhewing in particular that every one of their ſeven are Sacraments, which ſhall be anſwered in their ſeverall places.

The Proteſtants.

THis word or name, Sacrament, may be taken two waies: firſt, generally for any myſticall ſigne or ſymbole, which may repreſent an holy thing: and ſo we will grant, that there may be not only ſeven Sacraments, but ſeven and ſeven; which are more properly ſymboles and ſignes than Sacraments: As the covering of the head in the woman is a ſymbole of ſubjection, 1 *Cor.*11.10. the Sabbath day is a ſymbole or Sacrament of the heavenly reſt, *Heb.*4. In this ſenſe *Auguſtine* calleth the myſterie of the Trinitie a Sacrament: yea he ſaith the Sacrament of fire, becauſe therein in ſome ſort, by the undivided and inſeparable properties thereof, the heat, light, and ſhining brightneſſe; the Trinity ſaith he, is ſhadowed forth. Wherefore every ſigne or ſymbole of a holy thing, that hath a ſpirituall ſignification either found in Scripture, or deviſed by men, is not by and by a Sacrament. De ſymbol. lib.3.cap.9.

Secondly, if we will take a Sacrament in the ſtrict and proper ſenſe, there are eſpecially three things required thereunto. Firſt, that they doe not onely ſignifie, but exhibit and repreſent unto us after a lively manner, the ſpirituall things which are ſignified. Secondly, they muſt have the inſtitution and perpetuall commandement of Chriſt. Thirdly, the Sacraments of the new law muſt ſucceed in the place of the olde. Hereupon wee will inferre, that there are but two Sacraments in the new Teſtament, Babtiſme, and the Lords Supper.

Argum. 1. Theſe two alone are not onely ſignes of heavenly things, but ſeales and pledges unto us thereof, whereby our faith is ſtrengthened, and our hope confirmed in the promiſes of God: as the remiſſion of ſinnes is repreſented in Baptiſme, Act. 2.38. the death of Chriſt ſhewed forth in the Euchariſt, 1 *Corinth.* 11.26. The like commendation is not given of any other of their Sacraments.

Act 3.38.
1 Cor. 11.26.

Argum. 2. Chriſt onely cammanded theſe two Sacraments to bee uſed for ever in his Church: to ſuch ſpirituall purpoſes, as Baptiſme is inſtituted and cammanded, *Math.* 28. 19. the Lords Supper likewiſe, *Math.* 26. Many other ceremonies Chriſt uſed himſelfe, as lifting up of hands, the tempering of clay and ſpettle, his Apoſtles impoſition of hands, and annointing with oyle: But hee hath not laid his commandement upon theſe ceremonies, injoyning us perpetually to keepe them, as he hath charged us with the other two.

Math. 28.19.

Argum. 3. The Sacraments of the new Teſtament ſucceede in the roome of them of the olde: Baptiſme ſtandeth in ſtead of Circumciſion, the Lords Supper is come in place of the Paſchall Lambe. But they cannot ſhew what olde Sacraments, thoſe five other newly invented, Comfirmation Orders, Penance, Matrimonie, extreame Unction, doe ſucceede and ſupply: *Ergo*, they are none. And beſide, if all theſe ſhould be Sacraments, and ſo ſeven in all: we ſhould have more in number than the Jewes had, which is not to be admitted: for they had but two ordinarie Sacraments, Circumciſion, and the Paſchall Lambe: two extraordinarie, as their baptiſme in the red Sea and the cloude, and their eating of the Manna, and drinking of the rocke. 1 *Cor.* 10.2.3. So they ſhould have but foure Sacraments, for your ſeven. Other legall rites, ceremonies, and ſacrifices they had, and many typicall ſhadowes and ſignifications, but no more Sacraments than we have heard.

Other arguments we have in particular againſt their five Sacraments, which I referre to their ſeverall places, which being proved to be no Sacraments at all, they muſt needes faile of their ſeven.

Auguſtine yeeleth to have no more Sacraments than onely two: As ***Eve*** was made out of ***Adams*** ſide as he was aſleepe: ***Sic ex latere domini dormien. is in cruce, &c. ſacramenta eccleſia profluxerunt:*** So out of the Lords ſide ſleeping upon the Croſſe, the Sacraments of the Church iſſued: that is, water and blood: by the which he underſtandeth the two Sacraments.

Tract. 15. in Evangel. Joan.

Bellarmine anſwereth, that though Baptiſme bee fitly underſtood by water, and the Euchariſt by blood, which iſſued out of Chriſts ſide, yet are not the other Sacraments excluded: as *Heb.* 6.2. there is mention onely made of Baptiſme and impoſition of hands, yet were there more Sacraments, *Bellarm. cap.* 27.

Heb. 6.2.

Anſwer. Firſt, we doe not greatly urge this analogie, to prove two Sacraments: but onely ſhew what ***Auguſtines*** judgement was herein: neither can the proportion hold, if there ſhould bee more Sacraments than two: for as out of ***Adams*** ſide onely ***Eve*** was made, ſo out of Chriſts ſide the Sacraments iſſued, whereof the Church conſiſteth: if this collection be good, there can be no more but two Sacraments: unleſſe they can ſhew, that ſomewhat elſe beſide water and blood was ſhed from Chriſts ſide. Secondly, that place to the ***Hebrewes*** is not like: for the Apoſtles purpoſe is not to ſet downe there all the Sacraments of religion, but onely ſuch principles as young beginners were to learne, who after theſe beginnings were admitted to the Euchariſt.

Now laſtly in defence of this truth, that Chriſt hath left onely two Sacraments to his Church, many holy Martyrs have given their lives: As ***Thomas Whittle, Bartlet Greene***, with five other, condemned for denying the ſeven Popiſh Sacraments, ***Fox pag.*** 1844. Likewiſe thirteene holy Martyrs burned at Stratford the Bow for the ſame cauſe, ***pag.*** 1914.

Pag. 1674. 2.30.
Pag. 1737. 2.62.

1 ***Cyrill*** of Jeruſalem ſaith, ***That not the leaſt of the divine Sacraments of the faith muſt be delivered (without the divine Scriptures)*** but ſo are not their ſeven Sacraments delivered by warrant of Scripture.

ἄνευ θείων γραφῶν. Catech. 4.

2 ***Suarez*** their Jeſuit confeſſeth, that this veritie, that Chriſt inſtituted, ſeven Sacraments is grounded upon eccleſiaſticall tradition, &c. they have then no Scripture to warrant them.

Tom. 3. diſput. 12. ſect. 1.

3 ***Tertullian*** maketh mention but of two Sacraments, ***lib.*** 4. ***contra Marcionem***: nor yet ***Auguſtine, epiſt.*** 118. ***ad Ianuar.*** and ***lib.*** 3. ***de doctrin. Chriſtian. c.*** 9. the moderne Chriſtians of Æthiopia hold neither confirmation nor extreame unction to be Sacraments: but the moderne Greeke Church receiveth ſeven Sacraments, as the Romaniſts doe.

Damianus a Goes de morib. Æthiop.
Cenſur. Oriental. eccle. c. 7.

4 Confeſſ. of Helvetia, latter c. 19. ***For circumciſion, we have baptiſme, and for the Paſchall Lambe and ſacrifices the Supper of the Lord***: So alſo ***Baſil*** artic. 5. p. 386. Belgia ***artic.*** 33. p. 391. French confeſſ. ***artic.*** 35. p 401. Wittemberg. ***artic.*** 35. p. 537. with other reformed Churches, doe acknowledge onely two Sacraments of Chriſts inſtitution.

Harm. pa. 380.

The ſecond part of the order and decree of the Sacraments among themſelves.

The Papiſts.

105.Error.

IF any man ſhall ſay, that theſe ſeven Sacraments are of equall dignitie, and not one in ſome reſpect to be preferred before the other, let him be accurſed, *Concil. Trident.ſeſſ.7.can.3.* In divers reſpects one Sacrament may excell another, as Baptiſme excelleth the reſt, becauſe of remiſſion of ſinnes thereby effected, or, as we ſay, repreſented. Orders excell, in reſpect of the Miniſter, becauſe they are onely, ſay they, conferred by a Biſhop. Matrimonie excelleth, in reſpect of the ſignification, the conjunction of Chriſt and his Church. But ſimply the Euchariſt exceedeth all, becauſe of the ſubſtance of the Sacraments, the reall and bodily preſence of Chriſt, *Bellarm.lib.2.cap.28.*

Anſwer. Firſt, that Baptiſme and the Euchariſt exceede all the other, wee doe eaſily admit : for we hold the reſt to be no Sacraments : and therefore we ſtand not upon their ſeverall privileges. Secondly, neither Baptiſme is more excellent than the Lords Supper, becauſe it repreſenteth the remiſſion of ſinnes : for that alſo is inſinuated in the other : for how can wee ſhew forth the Lords death, which is done in that Sacrament, unleſſe we call to minde the benefits purchaſed by his death, as remiſſion of ſinnes ? Neither doth the Euchariſt goe beyond Baptiſme in regard of a more full preſence of Chriſt : for he is not otherwiſe preſent in one Sacrament, than in the other, preſenting himſelfe in both ſpiritually to be apprehended of the worthie receiver : as for that carnall and groſſe preſence of the body of Chriſt in the Sacrament, we acknowledge none : as afterward it ſhall more fully appeare, when we come in order to that queſtion.

De diverſ. Serm.9.

Auguſtine ſheweth, that Chriſt is no otherwiſe preſent in the Euchariſt, than in the preaching of the word, for the manner of his preſence : *Euchariſtia panis noſter quotidianus eſt, &c. & quod vobis tracto, panis quotidianus eſt, & quod in eccleſia lectiones quotidie auditis, panis quotidianus eſt :* The Euchariſt or Sacrament of thankſgiving is our daily bread, that which I handle and preach to you, is our daily bread; that which you heare read daily in the Church, is our daily bread, &c. If Chriſt then bee no more really preſent in the Sacrament than in the word, what is become of the preeminence, that the one Sacrament in that reſpect ſhould have above the other?

Annot.in Exod.16.

The Doway Diſciples to ſet forth the eminencie of the Euchariſt, doe compare it in twelve ſeverall points with Manna : all with miracles, ſay they, are more eminent in the bleſſed Sacrament.

1 Manna was made by Angels, the (Sacrament) was conſecrated by the mervailous power of Chriſts word, which is now communicated to the Prieſt.

2 That came from the ayre, not from the earth, or water:this is done in the militant Church.

3 How faſt or ſlowly ſoever any man gathered that, every one had the ſame meaſure: in the leaſt particular of the accidents Chriſt is whole and entire, and in innumerable places at once.

4 In the 6. day they had double portions to other daies, ſo this giveth abundance of grace in this life, for the glory of the next life.

5 There fell no Manna on the Sabbath : and there ſhall bee no uſe of Sacraments in the next life.

6 If Manna were kept all night, in the reſt of the weeke it putrified : and whoſoever will make a temporall commoditie of this heavenly foode, it periſheth unto him, &c.

7 The ſame meaſure was ſufficient for every one : and ſo this availeth to every one, as their ſoule is diſpoſed.

8 The Sunne melted Manna, yet it indured the heat of the fire : though heat of perſecution take the Sacrament away in the field of the world, yet no power can extinguiſh it in the Church.

9 That taſted to every one, what they deſired : this yeeldeth all comfort to ſpirituall deſires.

10 That ſeemed to the evill minded loathſome : this to the incredulous Capernaites ſeemeth unpoſſible.

11 Part of that was kept in the Arke, and was not corrupted many hundred yeeres : this received into our mortall bodies, remaineth in incorruptible effect, whereby the body ſhall bee raiſed from death.

12 That extraordinarie proviſion remained fortie yeeres, till the Iſraelits came into the promiſed land : and this is our wayfaring proviſion in the pilgrimage of this life, &c. till wee come to the kingdome of heaven, &c.

Anſwer. We acknowledge the holy Euchariſt to be a moſt heavenly myſterie, and a moſt precious treaſure of the Church, being ſo farre more excellent than Manna, as Chriſt is more fully revealed and manifeſted in the Goſpell, than under the law : but theſe points of comparative difference betweene them we except againſt in this manner.

1 They both had the ſame Author and efficient cauſe, the word of Chriſt, that made the one, and ordayned the other : herein then is no difference : the Sacrament wee granted was inſtituted

tuted by a greater power, then of Angels, and ſo is Baptiſme alſo : as *Chryſoſtome* ſpeaking of the wonderfull worke of regeneration in Baptiſme, ſaith : *Angeli affuerunt, & viderunt, ſed nihil operati ſunt, &c.* The Angels were preſent and ſaw, but did nothing, but only the Father, Sonne, and holie Ghoſt, &c. Neither is there any ſuch power communicated to Prieſts to make the body of Chriſt : as *Chryſoſtome* againe : *Non ſunt humana virtutis hac opera, &c. ipſe nunc quoque operatur, nos miniſtrorum ordinem tenemus, &c.* Theſe workes are not of humane power, &c. Chriſt himſelfe now worketh, wee are but the miniſters ; but hee that doth change and ſanctifie theſe things is Chriſt himſelfe, &c.

Homil. 24. in 3. caput Ioann.

Homil. 83. in 26. cap. Matth.

2 The true bread, whereof both the Manna then, and the Sacrament now is a type, or rather ſeale, indeed commeth from heaven : as *Auguſtine* ſaith, *hic eſt panis, qui de cœlo deſcendit, &c.* This is the bread, that came from heaven, &c. that is Jeſus Chriſt the bread of life : but the externall elements not from heaven, it is bread made of corne, which groweth from the earth : as *Auguſtine* addeth in the ſame place : *hee that eateth thereof ſhall not die : ſed qui pertinet ad virtutem ſacramenti, non qui pertinet ad viſibile ſacramentum :* but he which belongeth to the vertue of the Sacrament, not to the viſible Sacrament, &c. the viſible Sacrament, for the materiall part is not from heaven, yet Manna was from heaven : herein then is no preeminence before Manna.

In Ioann. tract. 26.

3 That Chriſts body ſhould bee whole in every particular accident, and in innumerable places at once, is an unreaſonable ſaying, contrarie to philoſophie, which placeth accidents in the ſubſtance, not the ſubſtance in accidents : and maketh a materiall bodie onely in one place at one time : and againſt Divinitie, *he is riſen,* ſaith the Angell, *he is not here :* which had not been a good argument, if the bodie of Chriſt were here and there at one time : but herein this analogie holdeth well, that is, every one, howſoever he gathered, had the ſame meaſure of Manna : ſo as *Theodoret* ſaith, *Illius omnes ſunt æque participes, &c.* All men are equally partakers thereof, both rich and poore, maſters and ſervants, Princes and ſubjects, &c.

Matth. 28. 3.

In 1. Epiſt. ad Corinth. c. 11.

4 True it is, that by this Sacrament we are nouriſhed unto everlaſting life : it is not the externall participating in the Sacrament, but the ſpirituall vertue, that ſo nouriſheth us : as *Auguſtine* ſaith, that we eat not the bodie of Chriſt, *tantum in ſacramento, quod & multi mali,* only in Sacrament, as many evill men doe, *ſed uſque ad ſpiritus participationem,* but unto the participation of the ſpirit : it is not then the carnall eating of Chriſts fleſh, which they yeeld unto the wicked that is availeable.

In Ioann. tractat. 27.

5 Neither ſhall there be any uſe of Sacraments in the next life : but we ſhall ſee Chriſt face to face, and behold his glorious bodie with immortall eyes : therefore his bodily preſence is not now in the Sacrament : *Chryſoſtome* ſaith, *ut terra nobis cœlum ſit facit hoc myſterium,* this myſterie maketh the earth to be heaven : we now by faith communicate the body of Chriſt, which then we ſhall have fruition of by ſight : this note therefore maketh flatly againſt their carnall preſence.

1. ad Corinth. c. 11. Hom. 20.

6 As Manna kept contrarie to the commandement putrified : ſo doth the Euchariſt ſuperſtitiouſly reſerved by the Papiſts, corrupt, and is ſubject to other changes : Herein then is the agreement, as the Manna was not to be reſerved till the next day, ſo, as *Clemens* decreed, if any reliques remaine of the Sacrament, *in caſtrina non reſerventur, &c.* let them not bee kept till the morrow, but let them with reverence be conſumed of the Clergie, &c.

7 It is well you confeſſe a diſpoſition in the ſoule of the receiver neceſſarie to make his receiving fruitfull : we have been hitherto borne in hand, that faith is not neceſſarie to the due receiving of the Sacrament, but it conferreth grace by the very act which is wrought : but the truth is, that the heart muſt be prepared by faith : as *Auguſtine, nolite fauces parare ſed cor,* prepare not your chaps but your heart : and he eateth the bodie of Chriſt, *qui manducat corde, non qui premit dente,* which eateth in his heart not preſſeth it with his teeth.

In Ioann. tractat. 26.

8 Their fellow Rhemiſts diſſent from them : who affirme, that under the reigne of Antichriſt all publike entercourſe of the faithfull ſhall ceaſe, &c. ſaving the practice thereof in ſecret : and ſome of their Catholike writers affirme, that in the times of Antichriſt the true faith ſhall periſh through the world : but theſe ſay, *that no power can extinguiſh it in the Church.* But herein the analogie better holdeth, that as Manna melted with the heat of the Sunne, but indured the heat of the fire at home : ſo they which eat unworthily, are judged and melt away as it were, but they which receive it by faith, are confirmed : as by an inward and domeſticall fire : as *Auguſtine* ſaith, *Qui non mutat vitam, ad judicium accepit vitam, & magis ex ipſa corrumpitur, quam ſanatur :* He that changeth not his life, receiveth life to his judgement, and is rather corrupted, than healed by it.

In 2. Theſſal. ſect. 11.

Suarez tom. 2. diſp. 54. ſect. 4.

Sermon Dominic. Advent.

9 Wee acknowlege that the holy Sacrament yeeldeth all comfort to ſpirituall deſires ; but as it is a ſpirituall food : the body of Chriſt is then ſpiritually, not corporally or carnally eaten : as *Auguſtine* ſaith, *then the body and blood of Chriſt ſhall be life unto every one,* if that, which in the Sacrament is viſibly received *in ipſa veritate ſpiritualiter manducetur, Bee in the truth it ſelfe ſpiritually eaten, and ſpiritually drunke.* And thus Chriſt being ſpiritually received, yeeldeth all ſpirtuall comfort, as *Ambroſe* ſheweth upon thoſe words of the *Pſalme, taſte and ſee how ſweet the Lord is : Si ſanari vis, medicus eſt, ſi febribus æſtuas, fons eſt, &c.* If thou wilt be healed, he is thy Phyſition ; if thou burneſt with a feaver, he is a cooling fountaine ; if thou art laden with iniquitie, he is thy juſtice ; if thou wanteſt helpe, he is thy ſtrength ; if thou art afeard of death, he is life ; if thou deſireſt heaven, hee is the way ; if thou ſeeke for meat, he is thy food, &c.

Homil. 88. in Ioann.

Lib. 3. de virginibus.

De reſurrect. carnis.
Ioh.6.63.
Ioh.5.24.

10 They are not incredulous Capernaites, which held that the body of Chriſt muſt be ſpiritually, not carnally eaten: but they which doe thinke, that with their mouth and teeth they doe eat the fleſh of Chriſt: as *Tertullian* ſheweth what the miſtaking of the Capernaites was: *they thought his ſpeach to be hard and intolerable: quaſi vero carnem ſuam illis edendam determinaſſet*: as though hee had determined, that his fleſh ſhould verily be eaten, &c. And our Saviour in ſaying, *the words that I ſpeake are ſpirit and life*: ſheweth that he ſpeaketh of the ſpirituall, not carnall eating of his fleſh: as *Tertullian* maketh this ſaying agreeable unto that, *Ioh.* 5. 24. *Hee that heareth my word, and beleeveth in him that ſent me, hath eternall life*: and ſo hee concludeth, that the word of Chriſt, which before he called his fleſh, is *devorandus auditu, ruminandus intellectu, fide digerendus*; muſt bee devoured by hearing, ruminated by underſtanding, digeſted by faith, &c.

Rom.8.11.
Ioh.6.54.
verſ.40.
Homil.24.in 10.c.1.epiſt. ad Corinth.

11 1. Manna indeed remained uncorrupted, having the word of God for the preſerving thereof: but ſhew if you can, any of your conſecrated hoſts to have continued the tenth part of that time without putrefaction. 2. That the Sacrament of Chriſt received by faith is of incorruptible effect, we grant: but that part of the Sacrament, which is received into the body, corrupteth in and with the body, as all other meats doe: did you ever ſee in any of your houſled ſicke, the Sacrament which they received to remaine ſound, the reſt being fallen to duſt? 3. Neither is it the bodily participation of the Sacrament, but the ſpirituall communion which we have with Chriſt, that ſhall raiſe our bodies at the laſt day: as the Apoſtle ſaith, *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you*: it is not the being of the Sacrament in our mouthes, but the dwelling of the ſpirit in us, that ſhall raiſe us up: ſo our bleſſed Saviour ſaith, *Whoſoever eateth my fleſh, and drinketh my blood, hath eternall life: and I will raiſe him up at the laſt day*: he ſpeaketh not of the ſacramentall eating, but of communicating by faith; as he ſaid before, *this is the will of him that ſent me, that every man which ſeeth the Sonne, and beleeveth in him, ſhould have everlaſting life, and I will raiſe him up at the laſt day*: and divers of their owne learned writers, (as *Bellarmine* confeſſeth) as namely, *Gabriel Cuſanus, Cajetane, Ruardus Tapper, Heſſelius, Ianſenius*, denie this place, *Ioh.* 6. to be underſtood of the ſacramentall eating. In this ſenſe *Chryſoſtome* is to be underſtood: *Ipſa menſa animæ noſtræ vis eſt, nervi mentis, fiducia vinculum, &c. ſi hinc hoc ſacrificio muniti migrabimus, maxima cum fiducia ſanctum aſcendemus veſtibulum, &c.* This table is the force of our ſoule, the ſinewes of our mind, the bond of our confidence, the foundation, hope, health, light, of our life: if we paſſe hence furniſhed with this ſacrifice, we ſhall with great confidence aſcend to the porch of heaven, as covered round with golden garments, &c. Hee ſpeaketh of the ſpirituall food of the ſoule in the Sacrament, not of the corporall eating.

Lib 2 de viſitation infirmor.
Gelaſ.adverſ. Eutych. & Neſtorium.

12 1. If the Sacrament be our wayfaring proviſion till wee come to the heavenly Canaan, which we denie not, then is it not corporally and carnally the bodie of Chriſt: for wee ſhall enjoy the ſight and preſence thereof in heaven for ever. 2. The word of God and the Sacraments are then the ſpirituall food of our ſoules in the pilgrimage of this life; not corporally digeſted, but ſpiritually received: as *Auguſtine* ſaith of the Sacrament received *fideliter* faithfully: *Viaticum tibi ſaluberrimum, redemptionis precium, redemptoris monumentum, redempti munimentum*: It is thy moſt wholeſome wayfaring food, the price of thy redemption, (namely which is there repreſented) the monument of the redeemer, the muniment and defence of the redeemed, &c. If the Sacrament be but a monument of the redeemer, then it is not his very bodie: for then it were the Redeemer himſelfe, not a monument of him: for monuments are remembrances of things abſent, not preſent: So *Gelaſius* ſaith, *Certainly the Sacrament which we receive of the bodie and blood of Chriſt, is a divine thing, by the which we are made partakers of the divine nature: & tamen eſſe non deſinit ſubſtantia vel natura panis & vini: and yet it leaveth not to be the ſubſtance and nature of bread and wine, &c.*

Homil.7. in Exod.c.15.

Now if wee will apply the Manna given to the Iſraelites to the times of the Goſpell; the applications which *Origen* maketh are to bee preferred before theſe Doway conceits.

1 As Manna began to fall then upon the firſt day of the weeke, which now is the Lords day: *ſic in noſtra Dominica ſemper Dominus pluit Manna de cœlo*: ſo in our Dominicall the Lord alwaies raineth Manna from heaven.

2 As *manhu* ſignifieth, *what is this*: ſo when thou heareſt the law of God rehearſed, inquire and aske of the teachers, *quid eſt hoc*, what is this?

3 As Manna was like the hoare froſt, but in taſte as honey; ſo the word of God *habet aliquid rigoris*, is ſometime rigorous, but as ſweet as honey.

4 As they gathered upon the ſixt day double, that they might have to eat on the Sabbath; ſo what good thou doeſt in this life, *hoc erit tibi in futuro ſeculo cibus*, this ſhall bee thy meat in the next world.

5 As the Manna if it were kept contrarie to Gods commandement, grew full of wormes: *ſic non aliunde fiunt in nobis vermes, niſi ex verbo Dei*: wormes, that is, vices, breed in us by the word of God, that is, being not rightly heard.

The Proteſtants.

THat the one Sacrament ſhould bee ſo much extolled above the other, namely, the Lords Supper to be preferred before Baptiſme, as the more worthy and excellent Sacrament, wee find no ſuch thing in the word of God: but that both of them are of like dignitie in themſelves, and to bee had equally and indifferently in moſt high account: thus it is proved.

Argum. 1. They are both commanded and inſtituted by the ſame authoritie of our Lord Jeſus Chriſt: as Baptiſme, *Matth.* 28. 19. the Lords Supper, *Luke* 22. 19. *Doe this in remembrance of me:* neither is one by the firſt inſtitution advanced above the other. Secondly, there is the ſame matter and ſubſtance of both Sacraments, Chriſt Jeſus with all his benefits, as Baptiſme is ſaid to ſave us by the *reſurrection of Chriſt*, 1 *Pet.* 3. 21. and the cup, and the bread in the Euchariſt, are *a communion of the body and blood of Chriſt*, 1 *Corinth.* 10. 16. Thirdly, one and the ſame end of them both, which is the increaſe and ſtrengthening of our faith in the promiſes of God: as *Rom.* 6. 5. we are ſaid to be graft in Baptiſme to the ſimilitude of Chriſts death and reſurrection: and 1 *Corinth.* 11. 26. the receiving of the Communion is a ſhewing forth of the Lords death: *Ergo*, they are both of equall dignitie and worthineſſe.

Matth. 28. 19.
Luke 22. 19.
1 Pet 3. 21.
1 Cor. 10. 16.
Rom 6 5.
1 Cor. 11. 26.

Argum. 2. As Circumciſion was under the Law to the Paſſeover, ſo is Baptiſme now unto the Euchariſt: but Circumciſion then was equall in dignitie, and commanded under as great a puniſhment, as the celebration of the Paſſeover, and eating of the Paſchall Lambe: for both are enjoyned under the ſame paine of being cut off from the congregation. Circumciſion, *Geneſ.* 17. 14. the Paſſeover, *Exod.* 12. 19. *Ergo*, Baptiſme and the Lords Supper are Sacraments of equall dignitie and excellencie.

Geneſ. 17. 14.
Exod. 12. 19.

I might urge them alſo with their owne fancies: for by like reaſon, as *Bellarmine* would preferre Baptiſme before faith, becauſe children are ſaved without faith, and yet not without Baptiſme (in their opinion) ſo becauſe without Baptiſme children cannot bee ſaved as they hold, and yet may without the other Sacrament: therefore Baptiſme is more neceſſarie, and ſo conſequently more worthie: wherefore they deocontrarie themſelves in their owne fancies.

Let them ſay now, which is the more worthy thing, Baptiſme, or the word preached? no doubt they will preferre Baptiſme: for they hold that the Sacraments do give grace by the worke wrought, and ſo doth not the word: yea they are offended becauſe wee ſay, that the Sacraments are no other waies inſtruments of our juſtification, than the word preached is, but that the one worketh by the hearing, the other by the ſenſe of ſeeing, handling, taſting: but they all ſerve to one end, namely, to beget and increaſe faith in us. This our aſſertion they utterly miſlike, *Bellarm. lib. 2. de ſacram. cap. 2.* Wherefore it appeareth that they preferre Baptiſme before the word. We then thus reaſon out of *Auguſtine*: he thus writeth: *Interrogo vos, quid vobis videtur majus, verbum Dei, an corpus Chriſti? reſpondere debetis, quod non ſit minus verbum Dei*: Tell me, which is the chiefer in your opinion, the word of God, or the bodie of Chriſt? (that is, the Sacrament of his bodie) ye muſt anſwer, that the word of God is not inferiour, *Homil.* 26. Hence we frame this argument: The word of God is equivalent to the Sacrament of the Lords bodie: Baptiſme is equivalent to the word of God, by our adverſaries owne confeſſion: *Ergo*, alſo it is of equall value and dignitie with the other Sacrament.

Now further for the more full demonſtration of this point, that Baptiſme is not inferiour to the Euchariſt, as they pretend: I will ſhew how divers ancient fathers have indifferently aſcribed the ſame privileges to them both.

1 *Theodoret* ſpeaking of the Euchariſt ſaith, *Illius omnes ſunt æque participes, &c.* All are equally made partakers of it, both rich and poore, Prince and ſubject: ſo *Cyprian* before him ſaid of Baptiſme: *Eadem gratia ſpiritualis æqualiter in baptiſmo, &c.* The ſame ſpirituall grace is equally received in Baptiſme of all which beleeve, &c. as every one had a like portion, a ghomer full of Manna.

In c. 11 epiſt. 1. ad Corinth.
Lib. 4. epiſt. 7.

2 *Gelaſius* ſaith, that the Sacrament of the bodie and blood of Chriſt is *divina res*, a divine thing: and *Auguſtine* ſaith of Baptiſme, *In nobis non ſimplex aqua operatur, &c.* It is not ſimple water that worketh in us: but when the water receiveth the grace of the ſpirit, it waſheth away all our ſinnes.

Contr. Eutych. & Neſtor.
Homil. 15. in 5. cap Ioann.

3 *Ambroſe* maketh a certaine change of the bread in the Euchariſt, that after conſecration, *de pane fit caro Chriſti*, the fleſh of Chriſt is made of bread: and the ſame *Ambroſe* ſaith of Baptiſme, *naturam mutari per benedictionem*, that the nature of the water is changed by benediction.

De ſacram. lib 4 cap. 4.
Ibid. cap. 9.

4 *Auguſtine* ſaith of the Euchariſt, that it is *cibus incomparabilis, ineffabilis*, incomparable, ineffable meat: So *Gregorie Nyſſen* of Baptiſme, that the ſpirit, which appeareth not, *animæ ineffabiliter accedit*, doth after an ineffable manner approach unto the ſoule.

Lib. 2 de viſitation. infirmor.
Concion. de Baptiſm.

5 Touching the greatneſſe of the myſterie, *Chryſoſtome* ſaith of the Euchariſt, *Ea re alimur, quam angeli videntes tremunt:* We are nouriſhed with that thing, which the Angels ſeeing doe tremble at: and he ſaith alſo of Baptiſme, *Angeli tam inenarrabilis operis modum minime enarrare poſſunt:* The Angels cannot expreſſe the manner of ſuch an unſpeakable worke, &c. He meaneth of our regeneration in Baptiſme.

Homil. 83. in c. 26. Matth.
Homil. 24 in 3. c. Ioann.

6 *Chryſoſtome* ſaith, that Chriſt had a care in inſtituting the Euchariſt, *ut ſemper memoria teneamus, pro nobis ipſum mortuum eſſe:* that wee ſhould alway keep in mind, that he died for us. And ſo *Leo* ſaith of Baptiſme, that there is therein, *ſpecies mortis, & ſimilitudo reſurrectionis*, a ſhew of the death, and a ſimilitude of the reſurrection of Chriſt.

Homil. 86. in c. 26. Matth.

7 In the Euchariſt, Chriſt, *reipſa nos corpus ſuum efficit*, doth make us indeed his owne bodie. *Chryſoſtome*, and ſo ſaith *Sedulius* in Baptiſme, *membrum de corpore ejus factus es*, thou art made a member of his body.

Hom. 83. in 26 c. Matth.
In 6. caput ad Roman.

8 The

Lib.2. de viſitation.infirmor.

8 The Euchariſt is both *redemptoris monumentum, & redempti munimentum.* a monument of the redeemer, and a muniment or defence of the redeemed: *Auguſtine,* So *Chryſoſtome* alſo maketh Baptiſme a muniment of a Chriſtian, *priora peccata delet, & ad futura nos munit*: it blotteth out former ſinnes, and defendeth us againſt ſinnes to come.

Serm.11 in 6.c.ad Roman.

Homil.24.in 10.c.1 epiſt. ad Corinth.

Lib.3.in libr. Regum.

9 The Euchariſt openeth a way in to heaven, This myſterie cauſeth *ut terra nobis cœlum ſit,* that earth is become heaven unto us: *Chryſoſtome:* So *Eucherius* of Baptiſme: when Chriſt was baptiſed the heavens opened, to ſhew to us that by Baptiſme which Chriſt hath conſecrated, *januam patriæ cœleſtii ingredi deberemus,* we ſhould enter into the gate of our heavenly countrey.

Lib.5.in c.16. Levit.

10 But *Iſychius* goeth yet further, and ſaith, *capitulum noſtra ſalutis eſt baptiſma*: Baptiſme is the head or chiefe part of our ſalvation,&c. It is not then inferiour unto the Euchariſt.

The end of the ſecond Booke.

THE THIRD BOOKE OR CENTURIE, CONTAINING A THIRD HUNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF SUCH CONTROVERSIES AS ARISE CONCERNING THE TWO RIGHT SACRAMENTS OF BAPTISME AND the Lords Supper, and the five other Popiſh *Sacraments.*

Saint Paul ſaith, I have received of the Lord, that which I have delivered unto you: 1 *Corinth.* 11. *verſ.* 23.

Hieron. Rogo, ut ad inſtitutionis plenitudinem, verbum Domini, hoc eſt, Evangelium, diligentius legas: nullo modo paſſim, nos noſtro judicio committamus, ne nobis exclamet Eſaias, væ, qui prudentes ſunt apud ſeipſos: I pray you more fully to imitate the inſtitution, to read diligently the word of God, that is, the Goſpell: let us not in any wiſe refer our ſelves to our owne judgement, leſt *Eſaias* crie out againſt us, woe to them that are wiſe in their owne conceite: *deſcient. divin. legis.*

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THE TWELFTH GENERALL CONTROVERSIE, OF THE SACRAMENT OF BAPTISME.

THis controverſie ſtandeth upon divers queſtions. Firſt, of the name and definition of Baptiſme. Secondly, of the parts of Baptiſme. Thirdly, of the neceſſity of Baptiſme. Fourthly, of the Miniſter of Baptiſme. Fiftly, of the parties which are to be baptized. Sixthly, of the effects of Baptiſme. Seventhly, of the difference of Chriſts Baptiſme and *Iohns*. Eighthly, of the ceremonies of Baptiſme.

The firſt queſtion, of the name and definition of Baptiſme.

COncerning the name, there is no queſtion between us, for the name of Baptiſme hath the originall and beginning from the Scripture: Saint *Paul* uſeth this word, *Coloſſ.* 2.12. *We are buried with him through Baptiſme.* And againe, *Hebr.* 6.2. All the queſtion is about the definition of Baptiſme. Coloſ.2.12. Heb.6.2.

The Papiſts.

1.Error. THey define Baptiſme to be a Sacrament of regeneration by water in the word: that is, not which ſignifieth and ſealeth unto us our regeneration, and aſſureth us of remiſſion of ſinnes: but actually juſtifieth and regenerateth us, *Bellarm lib.*1. *de Baptiſm.cap.*1.

Argum. Bellarmine groundeth his definition upon thoſe words of our Saviour, *Iohn* 3. 5. *Except a man be borne of water and the ſpirit:* and *Epheſ.* 5.26. *That he might ſanctifie it by the waſhing of water through the word.* Hence he would infer that we are ſanctified by the water in Baptiſme, *Bellarm.ibid.* John.3.5.

Anſ. It is manifeſt by thoſe places, where the ſpirit and the word are joyned to the outward waſhing by water, that the efficacie is not in the water, but in the ſpirit, and the word or promiſe of God which is apprehended by faith: theſe places prove that Baptiſme is a Sacrament, ſigne, and ſeale of regeneration, but no efficient or working cauſe thereof.

The Doway interpreters doe thus argue: *as water in the beginning of the world received a certaine vitall vertue of the holy Ghoſt to produce living creatures, ſo alſo Baptiſme receiveth vertue of the ſame holy Ghoſt to procreate new men:* and to this purpoſe *Tertullian* is alleaged, *let it not ſeeme ſtrange that in Baptiſme waters give life.* Lib.de Baptiſ.

Contra. 1. It is untrue that the water had a vertue given unto it, to bring forth the living creatures: but they were produced out of the waters by the word of God, 2 *Pet.* 3. 5. The waters were onely as the matter, the ſpirit of God and his word were the efficient. 2. Neither doth it follow, the waters had a gift to bring forth corporall things, that it may as well have an activitie to procreate ſpirituall. 3. If they will be tried by *Tertullian*, he is againſt them: in that booke alleaged he ſaith, *quam fides impetrat obſignata in patre, filio, & ſpiritu ſancto:* which (waſhing away of ſinnes) faith obtaineth being ſealed in the name of the Father, Sonne, and holy Ghoſt, &c. Lib.de.pœnitent. Hee aſcribeth the waſhing away of ſinnes not to the water, but to faith: and yet more evidently in another place, *lavacrum illud obſignatio eſt fidei*, that Lavacre is a ſealing of Faith: *non ideo abluimur ut delinquere deſinamus, ſed quia deſiimus, quia corde jam loti ſumus:* we are not therfore waſhed that we may leave off to ſin, but becauſe we have left already, becauſe we are waſhed in heart, &c. Baptiſme then doth not actually juſtifie or regenerate, ſeeing ſuch as come to be baptized, beleeved, and were regenerate already.

The Proteſtants.

WE rather according to the Scriptures define Baptiſme to bee a ſigne or ſeale of our regeneration and new birth, whereby we are aſſured, that as verily by faith in the blood of Chriſt we are cleanſed from our ſinnes, as our bodies are waſhed with water, In the name of the Father, Sonne, and holy Ghoſt: So that baptiſme doth not actually beſtow remiſſion of ſinnes by the worke wrought, 1 Pet.3.21.

wrought, but is a pledge and ſeale of the righteouſneſſe of faith, as Saint *Paul* ſaith of Circumciſion, *Rom.* 4.11. For it is not the waſhing of the fleſh by water, but the eſtabliſhing of the heart with faith and grace, that ſaveth us, 1 *Pet.* 3. 21. See this point handled more at large, *Controverſ.* 11. next before, *queſt.* 2. *part.* 1.

Auguſtine ſaith, *Per ipſam (nempe fidem) renaſcimur in baptiſmate*: By faith we are borne againe in Baptiſme, *De tempor. ſerm.* 53. It is then the proper act of faith, to regenerate us, not of Baptiſme; the uſe and end whereof, is to ſtrengthen and increaſe our faith.

In Dialog. cum Tryphon. in fine.
ἐβαπτίσθη ἐκ ἐφωτίσθη.
Præf. ad Catechiſ.
De Pædagog. lib. 1. c. 6.
Diſput. cum Herban. p. 81.
Harm. ſect. 11. p. 387.
1[illegible]92.

Iuſtinus Martyr ſaith, *Per aquam & fidem fieri regenerationem humani generis*: By water and faith the regeneration of mankind is made: *Cyril* of Jeruſalem, *Simon Magus* came unto this lavacre, *he was baptized but not illuminate*: he waſhed his bodie with water, but he did not lighten his heart with the ſpirit.

2. *Clemens Alexandrinus* ſaith, *theſe bands of ignorance and darkneſſe are ſoon remitted, (humana fide, divina verò gratia, &c. verbali baptiſmate)* by humane faith, but by the divine grace in the baptiſme of the word: ſee *Tertullian* before: *Gregentius* the Æthiopian Biſhop of Tephra, treadeth in the ſame ſteps: *they are admitted to life, which is Chriſt*, by faith and Baptiſme: faith then muſt concurre with Baptiſme.

3. Confeſſ. of Bohemia c. 11. *Ananias and Sapphira had beene baptized by the Apoſtles, and yet continued in their wickedneſſe*, Auſpurg. artic. 8. *They condemne the Phariſaicall doctrine of the Papiſts, which teach that faith is not neceſſarie in the Sacraments, but imagine that none are juſt by the very uſe of the Sacraments, &c.* To the ſame purpoſe other reformed Churches, as of *Helvetia*, *Former confeſſ. artic.* 21. *pag.* 398. *French confeſ. artic.* 38. *pag.* 401. *Belgia, artic.* 34. *pag.* 402. *Sweveland, artic.* 10. *pag.* 410.

We have againſt this actuall juſtification by water in Baptiſme, the evident teſtimonie out of their owne decrees, *decret. p.* 2. *cauſ.* 1. *qu.* 1. *c.* 54. *Unde iſta tanta virtus aquæ, &c.* From whence is this ſo great vertue of the water, that it toucheth the bodie, and cleanſeth the heart, *Niſi faciente verbo*, but by the working of the word; *Non quia dicitur, ſed quia creditur*: not becauſe the word is ſpoken, but beleeved.

Cauſ. 27. *qu.* 2. *c.* 45. *gloſ. Fides eſt cauſa, quare in Baptiſmo à peccatis mundamur*: Faith is the cauſe, that our ſinnes are cleanſed in Baptiſme.

Decret. 3. *diſt.* 4. *c.* 1. *Sine Sacramento viſibili, & fide inviſibili nemo ſalvatur*: Without the viſible Sacrament, and inviſible Faith, no man is ſaved.

Ibid. c. 8. *Per fidem & Baptiſmum, &c.* By faith and Baptiſme we are freed from our ſin. And yet more evidently *cap.* 39. of the ſame diſtinction, upon thoſe words of our Saviour, *Iam vos mundi eſtis*, and now you are cleane through the word that I have ſpoken unto you; *Quare non aiit, mundi eſtis propter Baptiſmum &c.* Why doth he not ſay, you are cleane becauſe of Baptiſme, wherewith yee are waſhed, (but becauſe of the word) but becauſe the word cleanſeth in the water. Wee ſee then that the vertue of the Sacrament dependeth upon faith, ſo that *Bellarmines* aſſertion, that faith addeth no force to the Sacrament, *lib.* 1. *de Sacram. c.* 22. is not onely repugnant to Scripture, but contrarie to their owne Canons.

The ſecond queſtion, of the parts, which are the matter and forme of Baptiſme.

As touching the matter, that is, the externall element uſed in Baptiſme, there is no queſtion betweene us, but that it ought to be plaine and common water, *Act.* 10. 47. *S. Peter* ſaith, can any man forbid water, that theſe ſhould not bee baptized? Wherefore wee condemne the fooliſh and ungodly practices and inventions of hereticks, that either exclude water altogether, as the Manichees, with others; or doe uſe any other element, as the Jacobites, that in ſtead of water burned them that were to bee baptized, with an hot iron; or as the Æthiopians, which are called Abiſſines, that uſed fire in ſtead of water: miſconſtruing the words of the Goſpell, *Matth.* 3. 11. That Chriſt ſhould baptize with the holy Ghoſt and with fire: which is not literally to bee underſtood, but thereby is ſignified the internall and forcible working of the ſpirit, which kindleth zeale and love in our hearts as fire.

Bez. Matth. 3. verſ. 11.
Matth. 3. 11.

Act. 2. 38.

Concerning the forme of Baptiſme: wee all agree, that no other is to be uſed, than that preſcribed by our Saviour Chriſt, To baptize in the name of the Father, the Sonne, and holy Ghoſt: that it is neither lawfull to change this forme in ſenſe, as many hereticks have done, nor yet in words, as to leave out any of the three perſons in Trinitie, and incluſively to underſtand them by naming of one; for whereas ſome alleage that place *Act.* 2. 38. *Be ye baptized in the name of Ieſus Chriſt, for remiſſion of ſinnes*; to prove that it is lawfull onely in the name of Chriſt to baptize, wee are to underſtand, that the forme of Baptiſme is not in that place expreſly ſet downe, but the ſcope onely and end of Baptiſme, which is to aſſure us of remiſſion of ſinnes in the name of Chriſt, as *Beza* very well noteth, upon that place: wherefore it is a manifeſt error, which is imputed to Pope *Nicholas*, who defineth Baptiſme in the name of Chriſt only to be ſufficient; *decret. part.* 3. *diſtinct.* 4. *c.* 24. *Bellarmine* woul help this matter, and ſaith, that he bringeth in *S. Ambroſe* authoritie, but determineth nothing himſelfe, whereas the very words of the Pope are theſe, *Conſtat eos denuo non eſſe baptizandos*. It is evident, that ſuch are not to bee baptized againe, namely, they that were baptized onely in the name of Chriſt: what are theſe elſe but definitive words? Wherefore we allow rather the decree of *Alexander 3.decret.Greg.lib.3.tit.42.c.1. Si quis non dixerit, ego baptizo:* Unleſſe a man ſay, I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt, hee baptizeth not: this is agreeable to the Scripture, where Chriſt commandeth his diſciples to baptize in the name of the Father, of the Sonne, and of the holy Ghoſt, *Matthew* 28. but the very forme of ſpeech, as whether to ſay, I baptize, or according to the uſe of the Greeke Church, Bee thou baptized, is not of like neceſſitie, as to uſe the name of the Trinitie. The point then of difference betweene us, concerning the forme of Baptiſme is this.

The Papiſts.

THey are bold to affirme, that this forme of Baptiſme, to baptize in the name of the Father, Son, and holy Ghoſt, is not fully concluded out of Scripture, but delivered by tradition: for (ſay they) the commandement of Chriſt, to baptize in the name of the Trinitie, *Math.* 28. may be underſtood thus: to baptize them into the faith of the Trinitie, or by the authoritie of the Trinitie. And it were ſufficient by thoſe words, to doe and performe it in act, without ſaying the words; were it not that we have otherwiſe learned by tradition, that this very forme of words is to be kept, *Bellarm. de baptiſm. lib. 1. cap.* 3. 2.Error.

The Proteſtants.

WE need no tradition for this matter; the very forme which is to be uſed in Baptiſme, is plainly proved out of the Scriptures: for that commandement of Chriſt, *Goe and baptize, &c.* doth neceſſarily imply a forme of ſpeech to bee uſed. Wee grant, that in the Scriptures, this word (name) is taken for power, vertue, authoritie, as *Act.* 3. 6. In the name of Jeſus ariſe and walke. So alſo, as there is a Baptiſme with water, there may be a baptizing with fire, *Math.* 3. 11. Wherefore if part of the commandement bee to bee taken properly and literally, as this, Goe and baptize, why not the reſt alſo, In the name of the Father, Sonne, and holy Ghoſt? If then the whole commandement be properly and plainly underſtood: how can they baptize in the name of the Trinitie, unleſſe the Trinitie be ſpoken and named? Act.3.6.

Secondly, it appeareth alſo out of other places of Scripture, that this forme was uſed in the Apoſtles time: As *Act.*10.47. *Can any man forbid water, why theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?* As if *S. Peter* ſhould have reaſoned thus: theſe have received the gifts of the holy Ghoſt: *Ergo*, they may be alſo baptized in the name of the holy Ghoſt. Likewiſe, *Act.* 19.2. When the brethren at Epheſus had anſwered *Paul*, that they had not heard, whether there were a holy Ghoſt: he ſaith unto them, *Unto what then were you baptized?* By this interrogatory it appeareth, it was their manner to baptize in the name of the holy Ghoſt, and ſo conſequently of the whole Trinitie. Wee have no cauſe then to flie unto tradition, this matter being ſo plainly decided by the Scripture. Act 10.47. Act.19.2.

1 *Auguſtin. tract. in Iohann.* 80. upon thoſe words of our Saviour, *John* 15. 3. You are cleane through the word which I have ſpoken unto you; *Detrahe verbum, & quid eſt aqua niſi aqua? Accedat verbum ad elementum, & fit ſacramentum:* Take away the word, and what remaineth in Baptiſme but bare water? Let the word be joyned to the element, and it maketh a Sacrament, &c. The forme then of Baptiſme, is the word which Chriſt ſpake: and where elſe ſpeaketh Chriſt, but in the Scriptures? *Ergo*, the forme of Baptiſme is the word of Chriſt, preſcribed and commanded in the Scriptures. Away therfore with your uncertaine and deceitfull traditions. Our Baptiſme is builded upon a ſurer foundation, namely, the word of God.

2 *Concil. Florentin. ſeſſ.* 7. *Andreas Coloſſenſ. Velim à vobis ampliſſimi patres doceri, &c.* I would learne of you (reverend fathers) whether the moſt holy Goſpell doe containe the moſt perfect doctrine of our religion: I thinke (ſuch is your godlineſſe) that you will not anſwer otherwiſe, but that the moſt abſolute knowledge of our faith is therein contained: *Ergo*, the perfect doctrine of Baptiſme is expreſſed in the Goſpell: *Cyril* ſaith, that not the leaſt thing of the Sacraments muſt be delivered without the divine Scripture, *Catech*.4. much leſſe the forme of words whereby they are conſecrated.

3 The Maſter of ſentences thus determineth this matter: *lib.* 4. *diſtinct.* 3. *g. Non tunc illam formam Chriſtus, &c.* Chriſt did not firſt give that forme of Baptiſme to his Apoſtles, when he ſent them to preach to the Gentiles, but before when he ſent them to preach to the Jewes: ſo that the inſtitution of Baptiſme may be better ſaid to have been made when Chriſt was baptized of *Iohn* in Jordan, &c. *Tunc ergo invocato nomine Trinitatis, &c.* Then was the Baptiſme of Chriſt inſtituted, the name of the Trinitie being invocated, which there appeared in myſterie, &c. Your Maſter groundeth the forme of Baptiſme in the name of the Trinitie, upon the Baptiſme of Chriſt, where the whole Trinitie appeared in myſtery, the Father ſpake from heaven, the holy Ghoſt deſcended like a Dove, the Sonne himſelfe was in the waters: wherefore here is no need to run unto tradition.

The former confeſſ. of Helvetia, artic.20. *The Sacraments are the inſtitution and worke of the Lord himſelfe:* Bohemia: *Thoſe Sacraments no man either did or can inſtitute but the Lord himſelfe:* But the words of conſecration are part of the inſtitution, which cannot be proved but out of the Scriptures. Harm.ſect.12. pag.384.

Hereunto the holy Martyrs give conſent: The word of God written by the Prophets and Apoſtles, left and contained in the Canonicall bookes of the whole Bible, I doe beleeve to containe plentifully all things neceſſarie to ſalvation, &c. *Iohn Bradford, pag.* 1626. But the doctrine of Baptiſme is neceſſarie to ſalvation to be knowne, both concerning the forme and matter: *Ergo.* Pag.1476.2,80.

The third queſtion, of the neceſsitie of Baptiſme.

The Papiſts.

3.Error: THey affirme, that Baptiſme is ſimply neceſſarie to ſalvation by Gods appointment: ſo that all which die unbaptized, unleſſe the want of Baptiſme be recompenced either by Martyrdome or Penance, muſt needs periſh, and be deprived of eternall life, *Concil.Trident.ſeſſ.7.can.7.Bellar.lib.1.de Baptiſ.cap.4.*

Argum. 1. *Ioh.* 3. 5. Our Saviour ſaith, *Unleſſe a man be borne of water and the ſpirit, hee cannot enter into the kingdome of God*: *Ergo,* it is neceſſarie to ſalvation to be baptized, *Bellarm.ibid. Rhemiſt. in hunc locum.*

Iohn.4.11. John 7.38. Tractat.in Epiſtol Ioh.6. *Anſwer.* Firſt, it is not neceſſarie by water here to underſtand materiall water, but the purifying grace of Chriſt, which is called the water of life, *Iohn.*4.11. Water then is here added as an Epithete of the ſpirit, becauſe it cleanſeth and purgeth as water: as *Iohn* 7.38. He that beleeveth, out of his bellie ſhall flow rivers of waters of life: *Quid aqua ſit* (ſaith *Auguſtine*) *evangelium interroga:* Inquire of the Goſpell, what this water is. Then it followeth, *verſ.*39. *This ſpake he of the ſpirit, which they that beleeved in him, ſhould receive.* By water then it is no rare thing, to underſtand the ſpirit. Secondly, why may not water be here figuratively taken to expreſſe the working of the ſpirit, as fire is added to the ſpirit, *Matth.* 3. 11. *He ſhall baptize with the holy Ghoſt and with fire?* What greater neceſſitie is there in this place, to underſtand water literally, than fire in the other?

Object. Bellarmine replieth: that water muſt needs be here underſtood literally: firſt, becauſe the words in Scripture, if there follow not apparent abſurditie, muſt be properly underſtood. Secondly if water be not here ſignified, then it will be hard to prove, that Baptiſme ought to be miniſtred onely with water: for other places, where mention is made of water, doe prove that men may bee baptized with water; but they prove not, that they cannot be baptized with other things: *Lib. 1. de Baptiſm.cap.*4.

Anſw. Firſt, it is true that where any abſurditie may follow, the words are not to be taken properly: as when Chriſt ſaid (*this is my body*) becauſe it is an abſurd thing and inconvenient to eat mans fleſh, wee ſay the ſpeech is figurative: but it followeth not of the contrarie, that where no abſurditie followeth, there the words are properly to be taken, as *Matth.*3. where mention is made of Baptiſme with fire; it were no very abſurd thing, if Chriſt had ſo appointed for children to be ſomewhat ſinged with fire, as they were in the law circumciſed and cut with a knife: yet fire properly is not there undeſtood. Secondly, if the element of water were here ſignified, a great abſurditie would follow, that for want of a little ſprinkling of water children ſhould be utterly loſt. Thirdly, we have other places to prove the neceſſitie of water in Baptiſme beſide this place: As firſt, the example of Chriſt, *Matth. chap.* 3. who was baptized onely in water. Againe, the commandement of Chriſt, *Matth. chap.* 28. *Goe and baptize:* which word ſignifieth properly to waſh with water: As alſo the practice of the Apoſtles that only uſed water, *Act.*10. *S.Peter* ſaith, *Who can forbid water, &c.?*

Iohn 6,53. Thirdly, as you expound theſe words of Baptiſme, ſo ye do apply another place, *Ioh.chap.6.ver.*55. to the other Sacrament: *Unleſſe you doe eat the fleſh of the Sonne of man, and drinke his blood, you ſhall not have life in you.* If this be ſpoken of the Sacramentall eating and drinking of Chriſt, as the Rhemiſts take it; then belike there is as great neceſſitie of the Euchariſt, as of Baptiſme: and ſo indeed *Auguſtine* ſometime thought, that the one was as neceſſarie to ſalvation as the other: *Sine Chriſti carne & ſanguine nec parvuli vitam habere poſſunt in ſemetipſis*: Without the fleſh and blood of Chriſt, neither can infants have life in themſelves. And therefore it was the cuſtome of thoſe times, to give of the Sacrament to children: *Parvulis adhuc & infirmis ſtillantur quædam de Sacramentis:* Some part of the Sacrament is inſtilled and powred into the mouthes of young and tender children. Cont.2.epiſt. Pelag.lib.4. c.4.in Pſal.64.

But our adverſaries in no wiſe will admit that the Euchariſt is as neceſſarie as Baptiſme: wherfore they doe thus comment upon our Saviours words: That they alſo doe eat the fleſh of Chriſt, and drinke his blood, which joyne in heart, and deſire to be partakers of the Sacrament, and ſo myſtically, and ſpiritually doe receive it, *Rhemiſt.Ioh.6.ſect.*8. And why, I pray you, may there not be as well a myſticall and ſpirituall receiving of Baptiſme without the Sacrament, as of the Euchariſt or Lords Supper, ſeeing this place, *Iohn* 6. 53. doth as neceſſarily enforce the receiving of this Sacrament, as that place, *Iohn* 3. 5. doth lay a neceſſitie upon Baptiſme?

Fourthly, If this ſaying of Chriſt, *Except a man be borne of water, &c.* doe imply a neceſſitie of Baptiſme, then Baptiſme began to bee neceſſarie immediately upon this ſpeech of our Saviour: for hee ſaith not, except a man ſhall bee, but except hee bee, *niſi renatus fuerit,* in the preter Tenſe But *Bellarmine* himſelfe ſaith, that Baptiſme began not to bee neceſſarie, till after Chriſts death,

***cap.* 5.** therefore it is not like that any ſuch neceſſitie ſhould be laid at all upon Baptiſme. For it had beene great reaſon, that Chriſts baptiſme which was given while hee lived in the fleſh, ſhould have beene as neceſſarie, as his Apoſtles baptiſme which was miniſtred afterward.

Laſtly, the Maſter of Sentences thus expoundeth this place: ***Intelligendum eſt de illis, qui poſſunt & contemnunt baptizari:*** It is to be underſtood of thoſe which may, and yet contemne to bee baptized: ***vel ita intelligendum eſt, &c.*** Or it muſt be thus underſtood: ***Unleſſe a man be borne againe of water and the ſpirit, &c.*** That is, by that regeneration which is done by water and the ſpirit; but that regeneration is not onely by Baptiſme, but by repentance, &c. ***lib.* 4. *diſt.* 4 *e.*** If either of theſe expoſitions be received, children dying without Baptiſme ſhall not be condemned: for firſt, they doe not contemne Baptiſme, if they die without it. Secondly, that regeneration which others have by the ſpirit and water, others by repentance, is ſupplied unto them by the covenant of grace.

Or we refuſe not the interpretation of this place, which ***Innocentius*** 3. one of your Popes hath in his decree, ***Decret. Gregor. lib.* 3. *tit.* 42. *cap.*3.** where having recited this place of Scripture, ***Unleſſe a man be borne of water and the ſpirit, &c.*** with divers other places, he inferreth thus: ***Ex ui litera ſatis patet prædictas authoritates, &c.*** By the very letter it is apparant, that the foreſaid authorities muſt onely be underſtood of thoſe that are of age, which have a multitude of ſinnes, and cannot be underſtood of little ones, which onely have originall ſinne, and ſo alſo is that authoritie to be reſolved, ***hee that beleeveth and is baptized, ſhall be ſaved.*** If ye will be judged then by your holy father, this place cannot be enforced againſt infants, that die unbaptized.

Annot. in Geneſ. 2. c. 17.

***Argum.* 2.** The Popiſh Divines of Doway doe urge the correſpondence that baptiſme hath with circumciſion: as they which died without circumciſion or other remedie of thoſe former times, their ſoules periſhed from their people, ſo now without Baptiſme they can never enter into the kingdome of heaven, &c.

In Geneſ. 17. verſ. 14.

Contra.* 1.** They are here more reaſonable, than in another annotation: where they ſay preciſely, ***that all infants (dying without circumciſion) ***were ſecluded onely for lacke of that remedie:*** but here they put in a disiunctive, ***or other remedie:*** and ſo wee grant, that children dying without Baptiſme and all other remedie, cannot be ſaved: but there is another remedie which ſupplieth the want of Baptiſme, which is the covenant of grace.

In 3 part. Thom. 468. artic. 1. Excitation. Caſſandri fol. 123.

2. It is untrue, that children dying without circumciſion were then damned: ***Cajetans*** reaſon is, becauſe ***Salomons*** brother dying before the eighth day was ſaved. ***Eliſius*** another of their Doctors ſaith, ***that then the males*** ſhould have beene in worſe ſtate and condition than the female: and therefore ***Tilmannus*** reſolveth, that the uncircumciſed infants were ſaved by the faith of the parents: yea the text is evident, that the penaltie, to be cut off from their people, lieth not upon infants, but upon thoſe which were ***adulti*** of yeeres, ***becauſe he hath broken my covenant:*** but infants cannot bee ſaid to break the covenant: This alſo appeareth, ***Exod.* 4.** where the Lord would have killed ***Moſes***, not the child for the deferring of circumciſion.

Argum.* 3. *Bellarmine alleageth divers fathers, who were of opinion, that infants dying without baptiſme, could not bee ſaved, as ***Origen, Nazianzene, Hierome,*** with others: ***lib.* 1. *de baptiſm. c.* 4.**

Anſwer.* 1.** Some of the fathers did hold a neceſſitie of the Euchariſt to bee miniſtred to children, as well as of Baptiſme, as ***Auguſtine and ſome others: and it is the opinion of the Greeke Church at this time, ***Utrumq; ſacramentum omnib. eſſe neceſſarium.*** That both Sacraments, Baptiſme and the Communion are neceſſary for all: why doe they not then follow the opinion of the fathers for the neceſſitie of the one, as they doe in the other?

Ieremie Patriark Cenſur. orient c. 9. in fine

2 ***Auguſtine, Fulgentius, Gregorie,*** as their ***Azorius*** confeſſeth, hold that infants unbaptized deſcended into the place of the damned, and that they are puniſhed with ſenſe of paine, but now the Romaniſts are gone from that, having found out a ***limbus*** of infants, wherein they are not puniſhed ***pœna ſenſus***, with ſenſe of paine: but onely ***damni*** of loſſe: ſo that they can with no reaſon pretend the fathers, whoſe judgement herein they have renounced.

Azor. inſtitut. Moral. lib. 2. c. 17. part. 1.

The Proteſtants.

WE acknowledge no greater neceſſitie in Baptiſme, than in the other Sacrament: both which we grant to bee neceſſarie as hepls and props, and profitable meanes to increaſe our faith: but not ſo ſimply neceſſarie, as that without them (there being no neglect, or contempt had of them) it were impoſſible to be ſaved.

Argum.* 1.** The children of the faithfull are holy already, even before they bee baptized: for they are within the covenant, and to them alſo belongeth the promiſe. The Lord ſaith, I will bee thy God, and the God of thy ſeed, ***Geneſ.* 17. 7.** And Saint ***Paul ſaith, that the children of the faithfull are holy, 1 ***Corinth.* 7. 14.** If the Lord then bee the God alſo of children, and if they bee holy, being borne of the righteous ſeed, how can they poſſiblie periſh, although they die unbaptized?

Gen. 17. 7.
1 Cor. 7. 14.

Bellarmine anſwereth, Firſt, that the promiſes made to ***Abraham***, were temporall, not ſpirituall.

Contra. Saint *Paul* ſheweth they were ſpirituall : by ſeed (not ſeeds) underſtanding Chriſt, *Galath*. 3. ſo that the promiſes made to *Abraham* and his ſeed were ſuch as were to bee accompliſhed in Chriſt.

Galath.3.16.

Bellarmine. 2. Such ſpirituall promiſes as were made to *Abraham*, belonged not to the carnall poſteritie of *Abraham*, but to the true ſonnes of *Abraham*, that is, his faithfull ſeed, *cap*. 4. *reſponſ. ad object*. 1.

Contra. We grant, that only ſuch as beleeved, after they came to yeeres capable of faith, were the true ſonnes of *Abraham*, though otherwiſe both carnally begotten of his ſtocke, as alſo outwardly ſigned with circumciſion : but no ſuch condition of faith was required in infants: but they were ſaved even dying before circumciſion by the covenant of grace, which was made to *Abraham* and his ſeed, *Geneſ*.17.7. before circumciſion, which is the ſigne of the covenant was given.

Bellarm. Thirdly, the children are ſaid to be holy : either after a civill kinde of holineſſe, that is to ſay, they were legitimate : or elſe becauſe the beleeving parent doth conſecrate the children unto God, and ſo they are made holy by Baptiſme, and are brought up in godlineſſe : or elſe, the unbeleeving part is ſaid to be ſanctified by the beleeving, in that he is taught the right uſe of mariage, whereas Infidels do abuſe matrimonie, and uſe it immoderately, and at ſuch times as they ought to abſtaine, whereby their children are uncleane, and their mariage polluted, *Bellarmine ibid*.

Contra. First, no ſuch civill ſanctification, that is, legitimation, can be here underſtood : for though both the parents were Infidels, yet are their children legitimate, they being lawfully linked together in mariage : but now the Apoſtle ſaying, *The unbeleeving husband is ſanctified by the wife*, meaneth a further degree of ſanctification than is betweene both being Infidels. Secondly, neither doth the Apoſtle meane that the children are holy by any act of holineſſe wrought upon them by the beleeving parent, as by conſecrating them unto God, or bringing them to bee baptized, or ſeeing them well brought up ; but ſuch an holineſſe, as whereby both the unbeleeving parent is ſanctified, and his ſeed alſo : But firſt, by godly education the children only are ſanctified, it is nothing to the ſanctification of the parents. Secondly, neither are all children made holy or vertuous by their good education, as *Eſau* wanted no good bringing up, as well as *Iacob*, yet he is called a prophane perſon, *Heb*. 12. 16. but the Apoſtle ſpeaketh of all the children of ſuch, that they are holy. Thirdly, and againe the Apoſtle meaneth not only ſuch children as are brought to Baptiſme, or of age to be nurtured, but all the children and ſeed of the faithfull parent : wherefore it cannot be ſo underſtood. Fourthly, yet further, it is poſſible that an adulterer may have a care for the good education of his adulterous ſeed, as *Auguſtine* had for his ſonne *Adeodatus*, and yet their unlawfull copulation is not thereby ſanctified.

Heb.12.16.

Thirdly, this ſanctification cannot be underſtood of the right uſe of mariage : firſt, becauſe that although the abuſe of mariage in the parents is a pollution to them, yet it extendeth not to their ſeed. Secondly, it is poſſible for Infidels to attaine to this civill gift, as moderately and ſoberly to uſe their wives, as ſome of them had the gift of perpetuall continencie, doth it therfore follow that their ſeed ſhall bee holy ? Thirdly, yea this infirmitie in the immoderate uſe of mariage is incident to the mariage of the faithfull : as *Auguſtine* ſaith, *Naturalis uſus, licitet immoderatus, venialis eſt in uxore, &c.* The naturall uſe, though it bee immoderate, is pardonable in the wife : *hujus delicti, non habent hortatrices nuptias, ſed deprecatrices :* Mariage is not an exhorter thereunto, but an intreater : *de nupt. & concup. c.* 11. ſhall the children therefore of the faithfull be unholy ? So then none of theſe three expoſitions which *Bellarmine* hath brought, can ſtand.

Wherefore the meaning of the Apoſtle is this, that the children of parents, where one of them is a beleever, are holy, that is, within the covenant ; and being within the covenant, they are alſo partakers of the promiſe : Where wee ſee a difference betweene the law of Chriſt, and the lawes of men ; for by the Civill law, *partus ſequitur ventrem*, the birth did follow the wombe, the child did follow the condition of the mother ; as *Cod. lib* 5. *tit*. 5. *leg*. 3. *Conſtantin*. If the father were a free man, the mother a ſervant, ſo ſhould the child bee : So likewiſe decreeth *Gregor*. 9. *decr. Greg. lib*. 1. *tit*. 18. *c*. 8. But the rule of Chriſt is more favourable, that if either father or mother are free in Chriſt, that is, beleevers, the child is free alſo, that is, holy : ſo that the faith of the one of them is more available to include the ſeed within the covenant, than the infidelitie of the other to exclude it. So then the unbeleever is ſanctified by the beleever, that is, is made a fit inſtrument, notwithſtanding his infidelitie, to convey the holy ſeed. And the Civill law hath a rule not much unlike the ſaying of the Apoſtle here, *Uxor concreſcat marito :* The wife doth increaſe and grow with her husband, *Cod. lib*. 5. *tit*. 4. *leg*. 28. *Iuſtinian*. Like as the wife, though a ſervant, being maried to a man of honourable order, was partaker of his honour : ſo likewiſe faith in either partie, being the true honour of a Chriſtian, doth ſanctifie the other in this behalfe.

Arg. 2. Circumciſion was as neceſſarie to the Iſraelites, as Baptiſme is to us : but their children which died before the eighth day, when they were to be circumciſed, periſhed not : for *David* doubteth not to ſay of his child that died the ſeventh day, *I ſhall goe to him, he cannot returne to me*, 2 *Samuel* 12. 18. 23. He pronounceth that the child was ſaved. And *Bellarmine* confeſſeth, that ſome of the children that *Herod* ſlew were not eight daies old, and ſo not circumciſed ; yet they were all ſaved and are counted innocents, *lib*. 1. *de Baptiſ. c*. 6. *prop*. 1. *Ergo*, neither children dying without Baptiſme now are condemned.

2 Sam.12.18.

The Maſter of ſentences anſwereth, that either children dying before circumciſion did periſh and were damned, or elſe in caſe of neceſſitie they might circumciſe before the eighth day, *lib.* 4. *diſtinct.* 1. *l.*

Contra. His firſt aſſertion is very cruell and uncharitable, and contrarie to the Scripture: for *Davids* child was ſaved dying before the eighth day; and ſome of the children that *Herod* did ſlay, might be under eight dayes old, and ſo not circumciſed, and yet they are all held to be innocents and Saints.

His ſecond aſſertion hath no ground, ſeeing that in the inſtitution of circumciſion, *Geneſ.* 17. it is limited to the eighth day: ſo that they which circumciſed before that day, did contrarie to the inſtitution.

Bellarmine anſwereth, that it is uncertaine whether the Jewes had any other remedie againſt ſin for their children dying before circumciſion, becauſe the Scripture maketh no mention thereof: but now it is certaine, there is no remedie beſide Baptiſme for infants, *Bellar. cap.* 4.

Anſw. Firſt, neither Circumciſion then, nor Baptiſme now, is a remedie againſt originall ſinne, but a ſigne onely and ſeale of our ſpirituall waſhing by the blood of Chriſt. Secondly, if the Jewes had another remedie for their children, ſhall we thinke that the Goſpell hath laid an harder yoke upon infants, than the law did? Thirdly, infants then, and now dying before the Sacrament, have one common remedie to bee ſaved by, namely the covenant of grace, in that the Lord promiſed to bee their God, and the God of their ſeed: and the children by the Apoſtle are called holy, 1 *Cor.* 7. 14.

1 Cor.7.14.

Argum. 3. The holy Ghoſt may be given without Baptiſme, ſo it be not contemned and neglected, when it may be had: therefore life eternall may be had without Baptiſme: for the holie Ghoſt is able without the Sacrament to regenerate us, and bring us to eternall life.

The firſt is proved, *Act.* 10. 47. Who can forbid water, that theſe ſhould not bee baptized, which have received the holy Ghoſt as well as we? They had the holy Ghoſt before and without Baptiſme, as *Auguſtine* ſaith, *Cornelius audiens & credens quod prædicaverat Petrus, ita mundatus eſt, ut ante viſibilem Baptiſmum cum ſuis qui aderant acciperet donum Spiritus ſancti.* *Cornelius* hearing and beleeving that which *Peter* preached, was ſo cleanſed, that before viſible baptiſme, he with his that were preſent received the gift of the holy Ghoſt. 33. *q. in numer. tom.* 4.

Act.10.47.

Argum. 4. You your ſelves make two exceptions, of Martyrs, and them that doe penance, which may bee ſaved without Baptiſme: *Ergo,* Baptiſme is not ſimply neceſſarie. And if our Saviour ſpeak of Baptiſme, *Iohn* 3. *verſ.* 5. as yee ſay he doth, there is no privilege for any, no not for Martyrs, for all muſt be borne of water and the ſpirit: that is, ſay you, baptized. Neither are your two exceptions generall enough: for the theefe upon the croſſe was ſaved, and yet neither died a Martyr: for he himſelfe confeſſeth, that he was righteouſly puniſhed, *Luk.* 23. 41. neither did hee any ſuch penance, or made any ſuch ſatisfaction, as you require.

Luk.23.41.

Argum. 5. If all children dying without Baptiſme are damned; then it would follow, that an infinite number of children ſhould periſh without their fault; which were a moſt cruell and uncharitable thing to affirme.

Bellarmine anſwereth, that Gods judgements are moſt juſt, though they be ſecret, neither are children damned without their fault, becauſe they have originall ſinne: but it is moſt certaine, that there is no remedie for children without Baptiſme, *cap.* 4.

Contra. Firſt, it is true that Gods judgements and decrees are moſt juſt, though wee perceive them not, and ſo are they full of mercie too: but it is not apparant out of Scripture, that God hath ſet downe any ſuch decree for the children of the faithfull unbaptized, but the contrarie; as *Mark.* 10. 14. they brought little children unto our Saviour, who ſaid, *of ſuch is the kingdome of heaven:* hee ſaith not of little ones baptized, but ſimply of little ones being the ſeed of the faithfull, as theſe were. Secondly, though children have originall ſinne, yet ſeeing Baptiſme is appointed as a remedie againſt it, which they dying before, are deprived of without their fault; how then conſequently are they not condemned without their fault, ſeeing that which ſhould preſerve them from condemnation (as they ſay) is denied unto them without their fault? Thirdly, that there is no remedie for children dying without Baptiſme, it is contrarie to the decree of *Innocent.* 3. *decret. Gregor. tit.* 42. *c.* 3. *Abſit ut univerſi parvuli pereant, &c.* God forbid, that all children ſhould periſh, whereof ſo great a multitude daily dieth; but that the mercifull God, who would have none to periſh, hath for them alſo provided ſome remedie to ſalvation. Some alſo of your owne Doctors, as *Cajetanus, Gabriel,* with others, doe hold that there is ſome remedie for children departing before Baptiſme.

Mark.10.14.

Laſtly, it was the hereſie of the Hierarchites, *qui regnum cœlorum parvulos habere negant,* which denied that children did goe to heaven, *decret. par.* 2. *cauſ.* 24. *qu.* 3. *c.* 39. How farre now are the Papiſts from this hereſie, that exclude all children out of the kingdome of God, that are not baptized?

Bernard thus writeth of this matter: *Nequaquam poſſum omnino deſperare ſalutem, ſi aquam non contemptus, ſed ſola prohibeat impoſſibilitas: Epiſtol.* 77. I cannot altogether deſpaire of their ſalvation, that are not baptized, if it bee not done of contempt, but when as Baptiſme cannot poſſibly be had.

Againe, in the ſame place he ſaith: *Vide etiam, ne forte ob hoc Salvator cum diceret, qui crediderit,*

& baptizatus fuerit, ſalvus erit, cautè & vigilanter non repetierit, qui baptizatus non fuerit, ſed tantum qui non crediderit condemnabitur : nimirum intuens ſolam interdum fidem ſufficere ad ſalutem, & ſine ipſa ſufficere nihil: See alſo if our Saviour Chriſt for this cauſe, when he had ſaid, he that beleeveth and is baptized ſhall bee ſaved, did not of purpoſe in repeating the ſentence, omit to ſay, he that is not baptized; but only, he that beleeveth not ſhall be damned: for he ſaw, that faith only may ſuffice to ſalvation, but without faith nothing can ſuffice.

Clement.epiſtol.4.Bonum eſt, & puritati conveniens etiam corpus aqua diluere; bonum dico, non quaſi principale illud, in quo mens purificatur, ſed quod ſit ſequela illius boni hoc, in quo caro diluitur : It is good and convenient to waſh the bodie in water, good I ſay, but not that principall good, whereby the mind is purified, but a ſecond or a conſequent good thing to that, &c. There is then a more principall thing in Baptiſme than the waſhing of water, which is the ſpirituall grace: without this a man cannot be ſaved, without the other he may.

Richard Woodman holy Martyr thus witneſſeth; The Scripture ſaith, he that beleeveth and is baptized, ſhall be ſaved; and he that beleeveth not ſhall be damned: but no Scripture in all the new Teſtament ſaith, that hee which is not baptized, ſhall bee damned: neither dare I ſay ſo for all the goods under heaven: *Fox pag.* 1994.

Pag. 1809.2.33.

Orat. 3. in ſanctum lavacrum.

1 For further evidence, it appeareth that in the Greeke Church their uſuall times of Baptiſme were in the feaſts of the Paſch and Pentecoſt, as *Nazianzene* ſheweth: though hee reprove that cuſtome, and ſheweth that every time is fit for Baptiſme: yet it is not like that ſuch a cuſtome would have been taken up, if the want of Baptiſme had been in their opinion ſo dangerous to infants.

Lib de præſcript adverſ. Iudæos.

Damianus a Goes de morib. Æthiop.

2 *Tertullian* ſpeaking of circumciſion, ſaith, *Si ſalutem circumciſio omni modo adfert, Moſes in filio ſuo non intermiſiſſet:* If circumciſion had brought ſalvation, *Moſes* would not have omitted it in his ſonne &c. If ſalvation were not annexed to circumciſion, much leſſe is it to Baptiſme: ſeeing in the old Teſtament they were more in bondage to ceremonies, than they are now in the new. The Æthiopick Church at this day holdeth infants dying without Baptiſme, to be *ſemi Chriſtiani*, halfe Chriſtians, and not to bee counted among Pagans and Infidels, as the Church of Rome holdeth: and they give this reaſon, *Quia filii ſunt ſacrati ſanguinis parentum*, becauſe they are the ſonnes of the ſacred blood of their parents: that is, they are the children of the faithfull, and ſo within the n ant.

Harm pag. 387.

3 Confeſſ. of Bohemia. c. 11. *If a man doe wholly and truly beleeve the Goſpell, he may by that faith be ſaved, although he have not the uſe of the Sacraments:* If the want of the Sacraments is no prejudice to them which are of yeeres, much leſſe is it to infants that cannot offer themſelves unto it, as the other may.

4 Some of the Romaniſts and Popiſh teachers are very pregnant witneſſes in this point, that infants dying without Baptiſme are not damned: ſome of whoſe reaſons it ſhall not bee amiſſe to ſet downe.

Ex Caſſandro fol. 123. vide D. Mort. his Appeale p. 246.

Gerſon made a Sermon of this matter in the Councell of Conſtance, urging this reaſon, among the reſt from the power of God, *Deum miſericordiam non alligaſſe ſacramentis:* That God hath not tied his mercie ſo to the Sacraments, but that he can ſanctifie children not yet borne out of the wombe: ***Gabriel*** reaſoneth from the mercie of God, *Eſt à Dei miſericordia alienum:* It is far from Gods mercy, that ſo many infants ſhould periſh.

Cajetane ſheweth as much by the circumciſion of the old Teſtament, that children which died uncircumciſed, periſhed not, which hee proveth by ***Davids*** child, that died before it was circumciſed.

Eliſias another Popiſh author, urgeth the inconvenience of this opinion: that it would follow, if there were no way but damnation for infants dying unbaptized, that when as the child being yet in the wombe, is in danger to be ſuffocated, the mother ſhould rather ſuffer her wombe to bee ripped, that the infant may be taken out and be Baptized, than everlaſtingly to periſh.

Excitatione Caſſandri. fol. 138.

An Appendix, whether the want of Baptiſme may be by any other meanes ſupplied.

The Papiſts.

4. Error.

OUr adverſaries make three kindes of Baptiſme, ***Baptiſmum fluminis, Baptiſmum ſanguinis, Baptiſmum flaminis:*** The Baptiſme of water, the Baptiſme of blood which is Martyrdome, and the Baptiſme of the ſpirit, which is contrition and penance: By theſe two, the firſt ſay they, may be ſupplied.

They affirme, that Martyrdome, and penance or contrition, doe by the very act or worke wrought remit ſinnes, and juſtifie the workers, and not in reſpect of the faith onely, which is in Martyrs or penitent perſons, *Bellarm. cap. 6. lib. 1. de Baptiſm.*

Argum. 1. The Innocents which were ſlaine by ***Herod***, were ſaved onely by their martyrdome, they had neither faith, nor workes. So the theefe upon the Croſſe was not onely juſtified by his faith, but by the act and worke of contrition.

Anſw. Firſt, it is not neceſſarie to hold all thoſe children to bee Martyrs, and ſo to bee ſaved: for ***Macrobius*** writeth, that one of ***Herods*** ſonnes, which was nurſed in thoſe parts, was ſlaine among the reſt: the Infants which were ſaved, were within the promiſe, and belonged to the covenant, and ſo could not be loſt: their ſalvation depended of their free election before God; it was not purchaſed by the very act of their dying.

Secondly, the theefe alſo upon the croſſe was juſtified by his faith and beleefe in Chriſt. And therefore ***Auguſtine*** doth chiefly commend his faith: ***Tunc fides ejus de ligno floruit, quando diſcipulorum emarcuit:*** Then his faith did as it were bud and flouriſh out of the tree of the croſſe, when the faith of the diſciples withered.

Argum. 2. Many confeſſors have greater charitie than Martyrs, and yet they had not remiſſion of all their ſins as Martyrs have. And a man being not yet juſt or righteous, yet chuſeth rather to die, than denie Chriſt; this man cannot deſerve any thing being not juſtified, and therefore it is his martyrdome which by the very act wrought, doth purchaſe forgiveneſſe of ſinne, ***Bellar. rat. 2. & 5.***

Anſw. Firſt, that Confeſſors may have greater charitie than Martyrs, it is contrarie to the ſaying of our Saviour, ***Ioh. 15. No man hath greater love than this, to give his life for his friends.*** Secondly, Confeſſors dying in the faith of Chriſt, doe find forgiveneſſe of ſinnes as well as Martyrs: as ***Revelat. 14. 13. Bleſſed are they which die in the Lord,*** not only they which die for the Lord, but in the Lord, that is, in the faith of Jeſus. Thirdly, they which give their lives for Chriſt being not juſt before, are either in that inſtant converted, as the theefe upon the croſſe, and ſo they are ſaved by their faith: or elſe if they die rather of manlineſſe and ſtomacke, than of faith, Saint ***Paul*** in this caſe ſaith, that dying without love the fruit of faith, their death doth not profit them, 1 ***Corinth.*** 13. 3.

Iohn 15. 13.
Revel. 14. 13.
1 Cor. 13. 3.

The Proteſtants.

NEither the outward worke of martyrdome nor contrition doe juſtifie or give remiſſion of ſinnes: but the faith only of martyrs and penitent perſons, whereby they apprehend Chriſt.

Argum. 1. Saint ***Paul*** ſaith, 1 ***Cor.*** 13. 3. ***That if a man give his body to be burned, and have no love, it profiteth not: Ergo,*** it is not the outward act of martyrdome, but an effectuall and lively faith working by love, which pleaſeth God.

Bellarmine anſwereth: firſt, that this place proveth not that charitie of neceſſitie muſt goe before martyrdome, but that there muſt bee charitie in martyrdome, by the force whereof there is charitie infuſed into the Martyrs heart: ſo that it is not poſſible he ſhould die without charitie. Secondly, it may bee ſaid as well of Baptiſme, as of Martyrdome, that it ſaveth not without charitie, and yet it giveth, or conferreth grace.

Anſw. Firſt, neither doe wee hold it neceſſarie, that faith and charitie ſhould alwayes goe before martyrdome in time: for faith may bee wrought in an inſtant, as in the theefe upon the croſſe; but that faith and charitie doth ſanctifie the death of the Martyr, which is proved by this place. Secondly, charitie is not infuſed or effected by martyrdome, for then martyrdome ſhould alwayes bring forth this effect; and then were the Apoſtles ſpeech needleſſe, and his ſuppoſition falſe, ***if a man give his bodie to be burned, and have no love, &c.*** for by their ſaying the bodie cannot be given to bee burned without love, if love bee the effect of martyrdome: But contrariwiſe martyrdome is the effect and fruit of faith and charitie; as ***Rom. 5. 8. Chriſts love is herein commended, that he died for us:*** his love appeareth by the fruits and effects, namely his dying for us. Thirdly, neither doth Baptiſme conferre grace, but is a ſeale only of the righteouſneſſe of faith: neither is it true, that it profiteth not without faith, ſeeing infants have neither faith nor charitie, to whom Baptiſme is profitable by the covenant of grace: Wherefore the inſtance of Baptiſme is not herein like to the other; and yet in thoſe that are of yeeres and capable of faith, neither Baptiſme nor Martyrdome is availeable without faith.

Argum. 2. Neither is the bare worke of ſorrow and contrition in it ſelfe acceptable to God: for there is a worldly repentance that cauſeth death; there is a godly repentance not to bee repented of, which worketh in us care, zeale, feare, deſire, which are the fruits of faith, 2 ***Cor. 7. 10, 11. Ergo,*** it is faith only that maketh all our workes to be accepted before God: for without faith it is impoſſible to pleaſe him, ***Heb. 11. 6.***

2 Cor. 7. 10.

1 ***Tertullian*** ſaith, Who deſireth not to ſuffer, ***ut totam Dei gratiam redimat, ut omnem veniam ab eo compenſatione ſanguinis ſui expediat,*** to purchaſe the whole grace and favour of God, and to obtaine all pardon by the compenſation of his blood, &c. His meaning is not, that the ſhedding of blood doth merit remiſſion of ſinnes, but that God in his mercie crowneth martyrdome with forgiveneſſe: as it followeth in the ſame place, ***omnia huic operi delicta donantur:*** all ſins are pardoned to this work, &c. Now where pardon and forgiveneſſe is, there is a worke of mercy, not a merit of worke.

In Apologet. in fine.

2 ***Chryſoſtome,*** as he is alleaged by ***Ieremie*** the Patriarke, upon theſe words, ***Pſal. 130. With thee is mercy, &c.*** thus writeth; ***Hoc eſt, non in noſtris recte factis, ſed in tua bonitate ſitum eſt, ut tantam damnationem effugiamus:*** It lyeth not in our well done deeds, but in thy goodneſſe, that we eſcape ſo great damnation, &c. then the act of martyrdome doth not by it owne merit deliver from damnation. ***Damaſcene*** calleth martyrdome venerable and bleſſed, ***becauſe it is not defiled with ſecond (and ſucceeding) ſinnes, &c.*** not for the meriting of pardon of ſinnes paſt, but for the preventing of ſinnes to come, doth he count martyrdome happpie.

Cenſur. Oriental. c. 6.
δευτέροις οὐ μολύνεται ῥύποις. Lib. 4. de fid. cap. 5.

3 Confeſſion of Baſil: ***The faithfull doe worke not to ſatisfie for their ſinnes, but onely that they may*** ***ſhew***

Harm. ſect. 4. pag. 249.

ſhew themſelves in ſome ſort thankefull unto God our Lord for great benefits beſtowed upon us in Chriſt.

Sect.9.p.289. Saxonie: *It is a reproach unto the Sonne of God, to imagine that any of our workes are merits, or the price of remiſſion of ſinnes, and that they are propitiations for ſinnes, &c.*

4 We want not here their owne teſtimonie: *Decr.par.3.diſt.4.cap.37.Baptizandus confitetur fidem ſuam,&c.* He that is to be baptized confeſſeth his faith before the Prieſt, and being asked, anſwereth: the ſame doth the Martyr before the perſecutor, who alſo confeſſeth his faith, &c. Wherefore it is the confeſſion of the faith, that maketh martyrdome acceptable.

Dominicus a Soto, and *Martinus Ledeſmius* two archpapiſts do hold, that martyrdome doth not conferre grace by the worke wrought, *in 4. diſt. 3.qu.un. art.* 11.

The Papiſts.

5.Error. 2. MArtyrdome and contrition or converſion of the heart unto God, though they bee no Sacraments, yet may ſupplie the lacke of Baptiſme, *Bellarm. ibid.*

Argum. 1. Martyrdome in the Scriptures is rightly called a Baptiſme: as Chriſt ſpeaking of his death, ſaith, I muſt be baptized with a Baptiſme, *Luke* 12.50. And therefore it may fitly ſtand in ſtead of Baptiſme. Luke 12.50.

Anſw. If every thing that hath the name of Baptiſme may bee uſed in place thereof, then adde unto your number of ſuch deviſed ſupplies, the Phariſaicall waſhing of cups, for they are called *Baptiſmata calicum*, the Baptiſmes, or cleanſings of cups, *Mark.*7.4. Mark.7.4.

Argum. 2. Martyrdome hath the ſame effects that Baptiſme hath, namely the conforming of us to Chriſts paſſion, more lively than in Baptiſme; for the conformation in Baptiſme is but ſacramentall, the other reall. Likewiſe it remitteth both ſinne and the puniſhment thereof, as Baptiſme doth: *Ergo*, it is a kinde of Baptiſme.

Anſw. Firſt, that the want of Baptiſme may by other meanes be recompenced, as by Martyrdome, by faith in Chriſt, by the deſire and earneſt purpoſe of the heart, we denie not; yet we hold not any of theſe to be as Baptiſme. Secondly, the conforming of us only to Chriſts death and ſufferings, maketh not baptiſme; for then wee ſhall have ſo many Baptiſmes as ſufferings, becauſe therein wee alſo are made partakers of Chriſts ſufferings, 1 *Pet.* 4.13. not only when we die for Chriſt, but if wee bee but railed upon. And againe, Baptiſme doth graffe us not only into the ſimilitude of Chriſts death, but of his reſurrection alſo, *Rom.*6.5. which martyrdome doth not. And yet further, we are two wayes conformed to Chriſts death, by imitation, as in dying for Chriſt; by application, as when the righteouſneſſe of Chriſt and the merits of his death are ſealed unto us in the Sacraments: the firſt confirmation of us is in martyrdome; the ſecond is not, which is ſacramentall. Thirdly, neither Baptiſme, nor Martyrdome doe actually remit ſinne, but declare the ſame to bee remitted, Baptiſme as a ſeale, Martyrdome as an effect and conſequent of faith and charitie: ſo that herein alſo they are unlike. 1 Pet.4.13. Rom.6.5.

The Proteſtants.

WE need not any ſuch ſupplies to make good the want of Baptiſme, neither is it ſafe ſo to doe.

1 It is great preſumption and boldneſſe, without warrant of Gods word, to give the effect and bleſſing, which God hath annexed to the Sacraments, to any other externall worke: for what is this elſe, but to inſtitute other Sacraments than Chriſt left? And ſhall we not think, that God by his ſpirit can better ſupply the loſſe and the want of the Sacraments, than we by our owne inventions can helpe our ſelves? And whereas *Bellarmine* ſaith, that they have the like inſtitution of Chriſt for Martyrdome, as for Baptiſme; when he can ſhew it out of the Scriptures, we will beleeve him: Chriſt hath inſtituted Martyrdome to ſhew our obedience, but not to be a ſeale of the righteouſneſſe of faith, whereunto he hath appointed Baptiſme.

2 Concerning contrition of the heart, if you underſtand by it true repentance, amd withall a vow and true deſire to receive the Sacrament of Baptiſme, which cannot bee obtained becauſe of ſome remedileſſe neceſſitie; then in ſuch a caſe it ſtandeth as available, as if a man had been actually baptized: for thus the Rhemiſts expound themſelves *annot. Ioh.* 3. 2. I pray you what greater neceſſitie is there now of Baptiſme, than of the other Sacraments? For this is true, and we willingly grant, that every man that ſhall be ſaved being of yeeres of diſcretion, muſt either receive the Sacraments, or have a deſire unto them: for the neglect and contempt of the Sacraments without repentance is a ſinne damnable. And thus you overthrow your ſelves, making Baptiſme neceſſarie without neceſſitie.

Catecheſ. 4. de ſpirit. ſanct. μηδὲ τὸ τυχὸν. Lib. de fid. c. 4. *Cyril.* of Jeruſalem ſaith, that of the holy Sacraments of faith, *not the leaſt thing* ſhould bee delivered without the divine Scriptures: but to make a ſupplie of Sacraments, is not the leaſt thing: therfore it is fit that Scripture ſhould be ſhewed for their ſupplies of the Sacraments. *Damaſcene* maketh 8. kind of Baptiſmes: 1. Of the flood: 2. Of the red Sea and cloud: 3. The legall Baptiſmes and waſhings: 4. *Iohns* Baptiſme: 5. Chriſts Baptiſme: 6. The Baptiſme of repentance and teares: 7. Of Martyrdome: 8. And the Baptiſme of fire in the laſt judgement, &c. If then that which is called Baptiſme, as *Bellarmine* reaſoned before, be a ſupplie of Baptiſme, then wee ſhall not have one or two ſupplies of Baptiſme, but many.

Haim. ſect. 12. pag. 378. Second confeſſion of Helvetia, *chap.* 19. *The author and inſtitutor of Sacraments is not any man, but God alone; for men can by no meanes ordaine Sacraments, becauſe they belong to the worſhip of God,* *and it is not for man to preſcribe a ſervice of God, but to embrace and retaine that which is taught unto him by the Lord, &c.* The ſame may be ſaid of the ſupplies of Sacraments.

3. *Auguſtine* admitteth none of theſe ſupplies, but only martyrdome: *Nemo fit membrum Chriſti, niſi aut baptiſmate Chriſti, aut morte pro Chriſto*: No man is made the member of Chriſt, but either by the baptiſme of Chriſt, or in dying for Chriſt. Here *Auguſtine* maketh but one ſupplie of Baptiſme, they make two. When men follow their owne inventions, there can bee no agreement. De animæ origin. lib. 1. cap. 9.

Bernard ſpeaketh fully for us: *Si martyrium vicem baptiſmi poſſit implere, quod non facit pœna, ſed ipſa fides, quod dare alteri valet, ſola non poterit obtinere: aquè enim magnam fortaſſis Deus in corde cujuſpiam in pace morientis inſpicit fidem, martyrio quidem non interrogatam, ſed martyrio idoneam*: If martyrdome may ſupply the roome of Baptiſme, which not the paine maketh, but faith, how commeth it to paſſe that it ſelfe cannot obtaine that which it giveth to another? for God may find as great faith in a man that dieth in peace, who is not called to martyrdome, yet fit to be a Martyr: *Epiſt.* 77. His reaſon is this, that martyrdome of it ſelfe cannot ſtand for Baptiſme, ſeeing of it ſelfe it is nothing: but faith both without Baptiſme and Martyrdome is available.

4. Their owne decrees thus teſtifie, *decret. p. 3. diſtinct. 4. c. 34. Quibus rebus oſtenditur, &c.* whereby it is evident, that the Sacrament of Baptiſme is one thing, the converſion of the heart another, &c. but they doe both tend to mans ſalvation: there is not then one and the ſame effect of both.

Clictoveus ſaith, that theſe two may be iterated, baptiſme of the ſpirit and of blood; for one may often ſhed his blood for the faith, but Baptiſme cannot be iterated, &c. therefore hence it will follow, that it cannot fitly by the other be ſupplied. Annot. in lib. 4. Damaſc. c. 5. initio.

The fourth queſtion, whether women and Lay-men ought to baptize.

The Papiſts.

6. Error. THey hold, that not only Lay-men, but Pagans, that are not baptized themſelves, yea and women alſo may be miniſters of Baptiſme in a caſe of neceſſitie. *Bellarmine cap.* 7.

Argum. Exod. 4. *Zipporah* circumciſed her ſonne, and the Lord was pleaſed therewith, and went away from *Moſes*, when hee came againſt him to have ſlaine him: *Ergo*, women may as well now miniſter Baptiſme.

Anſw. Firſt, there is not the like ſtrict neceſſitie of Baptiſme, as there was then of Circumciſion: for if every man-child were not circumciſed the eighth day, the Lord threatned to cut him off from among the people, *Geneſ.* 17. 14. But Baptiſme is not tied or limited to any ſuch time or number of daies. Geneſ. 17. 14. Secondly, there was great neceſſitie, which enforced *Zipporah* to circumciſe her child: for they had neglected the time, and paſſed the ſtint of daies: wherefore the Lord ſtrooke *Moſes* with ſickneſſe; and being not able himſelfe to performe that dutie, his wife in great haſte taketh the child and cutteth him, to ſave her husbands life: but ſhe in great indignation caſt away the fore-skin from her, knowing that ſhe was conſtrained to commit an unwomanly act. There cannot bee any ſuch neceſſity of Baptiſme, as there was then of Circumciſion; which was to be done within a certaine compaſſe of daies. Thirdly, you may as well prove by this example, that a woman may baptize, the Biſhop, Prieſt, or Deacon ſtanding by, (which notwithſtanding you hold utterly unlawfull) as that it is lawfull for her to baptize: for *Zipporah* did it in the preſence of *Moſes*.

Bellarmine anſwereth, that God was well pleaſed with *Zipporahs* act, in that *Moſes* preſently thereupon recovered, and the Angell left him: *Ergo*, it was lawfully done.

Anſw. Firſt, there is great difference betweene the neceſſitie of Circumciſion then, and Baptiſme now: for then the child muſt not paſſe eight daies uncircumciſed: and therfore *Zipporahs* doing herein, was becauſe of the imminent danger and preſent neceſſitie, more tolerable. Secondly, in that God took off his hand from *Moſes*, it appeareth that God accepted of the act done; but it followeth not, that he approved the manner of the doing: As it cannot be gathered, that becauſe the plague ceaſed among the Philiſtines, 1 *Sam.* 6. after they had ſent home the Arke with a gift, that this their offering was perfectly acceptable before God: or that the Samaritanes who ſerved God and their Idols together, did therefore pleaſe God, becauſe they were delivered from the Lyons, 2 *King.* 17. But God in mercy accepted this maimed ſervice, rather than none at all: So *Zipporahs* act was rather allowed, than that it ſhould have been altogether left undone.

Argum. 2. *Philip* being but a Deacon baptized, *Act.* 8. and *Ananias* a meer Lay-man baptized *Paul*, *Act.* 9. Therefore other beſide Miniſters may baptize, *Bellarm. cap.* 7. Acts 8. 12. Acts 9. 18.

Anſw. Firſt, *Philip*, though at the firſt a Deacon, yet afterward was called to bee an Evangeliſt, *Act.* 21. 8. and ſo admitted both to preach and baptize. Acts 21. 8. Secondly, it is too boldly affirmed that *Ananias* was but a Lay-man: though the Scripture make no mention of his calling by the Apoſtles: yet was it ſufficient that he was called of God extraordinarily to baptize *Paul*, as *Paul* was ſo called to be an Apoſtle. It followeth no more that he was a Lay-man, becauſe hee was not called by the Apoſtles, than that *Paul* was ſo for the ſame cauſe.

The

The Proteſtants.

NEither Lay-men, of what calling ſoever, nor yet Midwives, or any other women, ought to bee ſuffered in a well reformed Church to baptize infants: neither are they authorized ſo to doe amongſt us.

Argum. 1. The commiſſion and charge to baptize, was given onely by our Saviour Chriſt to his Apoſtles, and all lawfull Miniſters their ſucceſſors, *Matth.* 28. 19. *Ergo*, Lay-men and women, in baptizing, go beyond the commiſſion of Chriſt. Math.28.19.

Bellarmine anſwereth, that when Chriſt gave this commiſſion, there were many preſent beſide the Apoſtles.

Contra. We denie not, but that many beſide might bee preſent, but hee ſpake onely to his eleven diſciples, who are immediately named before, *verſ.* 17. unleſſe you will ſay that he made all the reſt (thoſe five hundred whom S. *Paul* ſpeaketh of) Apoſtles alſo: for he ſendeth them into all the world, *Mark.* 16. 14.

Argum. 2. The preaching of the word, and adminiſtration of the Sacraments, are and ought alwaies to be joyned together. And the care and charge of both is committed to Paſtors and Miniſters lawfully ordained: Goe, ſaith our Saviour, and teach all nations, baptizing them, *Matth.* 28. 19. But it is not lawfull for women to preach the word, 1 *Cor.* 14. *verſ.* 35. *Ergo*, not to baptize. 1 Cor.14.35.

Bellarmine alſo would thus returne the argument: that as in caſe of neceſſitie it is lawfull both for Lay-men and women to teach, as *Aquila* and *Priſcilla* inſtructed *Apollos*, *Act.* 18. ſo may they alſo in caſe of neceſſitie baptize.

Contra. 1. Privately to teach and inſtruct, is a common dutie of all Chriſtians, and not incident onely to the Miniſterie: ſo every houſholder may teach his familie, the mother the children; this dutie lay-men and women may performe: But they are not to meddle with publike teaching, nor conſequently with the Sacraments, which though they be in private places miniſtred, yet are publike actions: *Aquila* and *Priſcilla* publikely taught not, but privately expounded to *Apollos* the way of God. The like ſtorie hath *Theodoret, lib.3.c.*14 how that a heathen Prieſts ſonne under *Iulian* the apoſtata, was converted by a woman: and it was the office of the widowes of the Church privately to prepare, and inſtruct ſuch of their owne ſex as were to bee baptized, to teach them how to anſwer when they came to Baptiſme, as may appeare, *Carthag.ſynod.*4 *can.*12. but they were never admitted to any publike office in the Church. Secondly, it followeth not, though it be granted, that upon an extraordinarie occaſion, as in the converſion of ſome Country (as the people *Iberi* were converted by the preaching of a woman) where there is no ſet Miniſterie, lay-men and women may baptize, that therfore it is lawfull for them to doe it in a ſettled Church, and where there is an ordinarie calling.

Argum. 3. If it be lawfull for ſuch to baptize, it is onely in the time of neceſſitie: but there is no ſuch neceſſitie, as we have ſhewed of Baptiſme: *Ergo*, it is not at all lawfull for them.

Auguſtines judgement is this: If a Lay-man doe give Baptiſme: *Neſcio an piè quis dixerit eſſe repetendum*: I cannot tell whether any man may ſafely or godly ſay, that it is to be iterated or repeated, &c. He doth not allow Lay-men to baptize: but is of opinion, that they are not to be baptized againe, that receive Baptiſme at their hands. Yet hee ſpeaketh uncertainly (I cannot tell ſaith he) and ſo we will conclude with *Auguſtine*: *Si Laicus baptiſmum dederit, nulla cogente neceſſitate, alieni muneris uſurpatio eſt*: If a Lay-man doe baptize where there is no neceſſitie, it is an uſurping of another mans office. But there is no ſuch neceſſitie to cauſe him ſo to doe: *Ergo*. This teſtimonie of *Auguſtine* is ratified, *decret.part.2.cauſ.*1.*quæſt.*1.*c.*87. Lib.2.cont. Parmen.c.13.

*Concil. Carthag.*4.*can* 99. *Mulier quamvis ſancta & docta, viros in conventu docere non præſumat. can.* 100. *Mulier baptizare non præſumat*: Let not a woman, though never ſo holie or learned, preſume to teach men in an aſſemblie; Let not a woman preſume to baptize: this Canon is ratified, *diſt.*4.*c.*21.

*Cod.lib.*2.*tit.* 13. *leg.* 4. *Per mulieres aliena negotia agi non poſſunt*: Buſineſſe not belonging to women, cannot be done by them: but to baptize, is not appertaining to women. *Leg.* 18. *Alienam ſuſcipere defenſionem, virile eſt officium, & ultra ſexum muliebrem eſſe conſtat*: To take the defence of an other, is a mans office, and beyond the ſex of women: ſo may it bee ſaid much more of Baptiſme, that it exceedeth their ſex: *tit.*56. *leg.* 6. *Mulier non poteſt eſſe arbiter*: A woman cannot bee a Judge, that is, in her owne perſon to ſit in judgement, and to receive the triall of cauſes; how much leſſe can a woman have the office of a Miniſter to baptize: for the chiefe civill authoritie may reſt in a woman though the execution thereof be put over to others; but women can neither have authoritie, nor execution to baptize.

See alſo their owne Canons, *Decret. part.* 3. *diſtinct.* 2. *c.* 29. *Ne Presbyteri laico vel fœminæ corpus Domini tradant deferendum ægrotis*: That Prieſts deliver not the body of the Lord to a lay-man or woman to be carried to the ſicke, &c. If women and lay-men cannot conſecrate the one Sacrament, neither can they miniſter the other; for they are both of equall dignitie, and of the like neceſſitie.

*Decret.Greg.lib.*5.*tit.* 7.*c.* 14. *Gregor.* 19. *Interdicas laicis, cujuſcunque ordinis cenſeantur, uſurpare officium prædicandi*: Forbid lay-men, of what degree ſoever, to uſurpe the office of preaching: If it be not lawfull for them to preach, much leſſe to baptize.

And concerning the baptiſme of Pagans it is decreed thus by *Gregor.* 2. *decret. part.* 3. *diſt.* 4. *c.* 52. *Quos à Paganis baptizatos aſſeruiſti, denuo baptizes :* Baptize them againe in the name of the Trinitie, whom thou affirmeſt to have been baptized by the Pagans: *Ergo*, the baptiſme of Pagans is no baptiſme, for then it ſhould not be iterated or repeated.

And for further evidence ; 1. *Tertullian* ſheweth what was the uſe of the Africane Church in his time : *Non permittitur mulieri in eccleſia loqui, ſed nec docere, nec tingere, &c.* It is not permitted to a woman to ſpeak in the Church, nor teach, nor baptize, &c.

In the Æthiopick Church at this day, they baptize not till the infant, if it be a male, be fortie daies old, the female threeſcore : whereby it appeareth, that as they hold no neceſſitie of Baptiſme, ſo they allow not any to baptize ; which confuſed libertie the opinion of neceſſitie onely hath brought into the Romane Church.

2 *Ieremie* Patriark affirmeth *thoſe to be in error, which hold there is no difference, whether theſe ſacred myſteries bee exerciſed by thoſe, qui ex laicis ad eam rem ordinatis deliguntur tantum, which are choſen out of Lay-men appointed to that end, or by thoſe which are of the Prieſts conſecrated thereunto, &c.* But the Muſcovite Church which followeth the Greeks, hold none fit to bee a Miniſter of Baptiſme, but a Prieſt, *quacunque neceſſitas inciderit*, what neceſſitie ſoever doe fall out, &c.

Cenſur. orient. cap. 14.

Ioann. Faber. de religion. Muſcovit.

3 Confeſſion of Auſpurg, artic. 14. *No man ſhould publikely teach in the Church, or miniſter the Sacraments, except he be rightly called.* Helvetia latter confeſſ. *chap.* 20. *We teach that baptiſme ſhould not be miniſtred in the Church by women or Midwives :* for *Paul* ſecludeth women from eccleſiaſticall callings.

Harm. ſect. 11. pag 364. Pag. 371.

4 See the Canons and Decrees alleaged before.

The firſth queſtion, of ſuch as are to be admitted to Baptiſme.

Of the Baptiſme of Infants. *Part.* 1.

THat infants are to be baptized, it is fully agreed and concluded betweene us. Which point we doe ſtrongly maintaine by the Scriptures againſt the Anabaptiſts of our age. But herein wee diſſent from our adverſaries.

The Papiſts.

1. THey affirme, that the baptiſme of children and infants is grounded upon tradition, and not upon Scripture, *Bellarm. lib.* 4. *de verbo Dei. cap.* 9.

7. Error.

The Proteſtants.

IT were very hard, if wee had no more certaine ground for the baptizing of infants, than tradition, which is but a feeble weapon to fight againſt hereticks withall : we have manifeſt proofes out of the Scripture for it.

Firſt, they belong unto the covenant : *Geneſ.* 17. I will be thy God, and the God of thy ſeed : *Ergo*, they have right to the ſigne of the covenant.

Geneſ. 17. 7.

Secondly, they are called holy, which are borne of faithfull parents, 1 *Cor.* 7. 14. *Ergo*, are not to be denied Baptiſme.

1 Cor. 7. 14.

Thirdly, they are redeemed by the blood of Chriſt, who died for all the children of God, *Ioh.* 11. 52. To them belongeth the kindome of God, *Mark.* 10. 14. *Ergo*, alſo Baptiſme, which is a pledge of remiſſion of ſinnes and eternall life.

John 11 52. Mark. 10. 14.

Fourthly, it is alſo proved by the practice of the Apoſtles, who baptized whole families, with all that thereunto belonged, *Act.* 16. 33. Theſe with other effectuall reaſons to the ſame purpoſe ſee more at large, *Epiſtol. Iohan. Philpot. martyr. pag.* 1840. *&* 41.

Act. 16.

Further, *Auguſtine* alſo proveth it out of Scripture, by comparing our Baptiſme with the Circumciſion of the Jewes : *Veraciter conjicere poſſumus, quid valeat in parvulis baptiſmi ſacramentum, ex circumciſione carnis, quam prior populus accepit :* How available Baptiſme is in little ones, we may geſſe by the circumciſion, which the former people in the law received : *Ergo*, not only by tradition, but chiefly by Scripture the lawfulneſſe of childrens Baptiſme is confirmed.

De Baptiſ. contra Donatiſt. lib. 4. cap. 24.

Auguſtine alſo urgeth theſe places of Scripture, *Suffer little children to come unto me*, that is, *nolite eos credere me non indigere, &c.* Doe not thinke that they ſtand not in need of me. And againe, Chriſt came to ſave that which was loſt : ſeeing then children are loſt in *Adam*, they muſt come unto Chriſt to be ſaved.

Lib. 5. cont. Pelagian. hypognoſtic.

2 *Gregorie Nazianzene* proveth the baptiſme of infants, by circumciſion alſo : *Idque nobis deſignat poſt octavum diem circumciſio illa :* and this that circumciſion after the eighth day ſignifieth, &c.

Oration. 3. in ſanct. lavacrum.

3 Helvetia latter confeſſion, *chap.* 20. *Wee condemne the Anabaptiſts who denie that young infants borne of faithfull parents are to bee baptized : for according to the doctrine of the Goſpell theirs is the kingdome of God, and they are written in the covenant of God, &c. and why then ſhould not the ſigne of the covenant be given to them?*

Harm. ſect. 13. Pag. 397.

Confeſſion of Bohemia proveth the baptiſme of infants by that place, *Matth.* 18. *Suffer little children to come unto me :* and by circumciſion under the old Teſtament.

Pag. 399.

Pag.402. Engliſh confeſſion, artic.9. No not *babes are to bee reſtrained* (from Baptiſme) *becauſe they pertaine to the people of God.*

4 See the decree of *Innocentius* the 3. before alleaged.

So alſo *Innocentius* the 3. one of their moſt learned Popes, proveth the Baptiſme of children by Scripture, *Decret.Greg.lib.* 3. *tit.* 42. *c.* 3. *Cùm ergò circumciſio tam adultis, quàm parvulis ex præcepto Domini, &c.* Seeing that Circumciſion by the commandement of God, was conferred both upon children, and the elder ſort; Baptiſme alſo which ſucceedeth in the place thereof, and is more generall both to men and women, muſt likewiſe be conferred to both.

The Papiſts.

8.Error. 2. BAptiſme they ſay, giveth grace and faith to the infant that had none before, *Rhemiſt. Galat.*3. *ſect.* 6. This then is their opinion, that infants, though actually and fully they have not faith as other have, yet there is a certaine habit of faith and hope infuſed into them in Baptiſme; ſo that partly they doe beleeve of themſelves, and partly by the faith of others, namely of them that bring them to Baptiſme, *Bellarm. lib.*1.*de baptiſm.cap.*11.

Heb.11.6. Rom 3 28. Epheſ.3.1. *Argum.* Without faith it is impoſſible to pleaſe God, *Heb.* 11 6. *Rom.* 3. 28. We hold that a man is juſtified by faith: *Ergo,* children if they have no faith, are neither juſtified, neither yet doe pleaſe God: *Epheſ.* 3.1. Chriſt dwelleth in our hearts by faith: but he dwelleth in children; *Ergo,* they have faith. *Bellarm.*

Anſw. Firſt, theſe places doe as well prove that children have an abſolute, perfect, and actuall faith: (for it is a perfect faith that juſtifieth us, and maketh us acceptable to God) which I am ſure our adverſaries will not yeeld unto. Secondly, the juſtification and ſalvation of children dependeth Rom.9.11. of the free election of God, *Rom.* 9.11. that the purpoſe of God might remaine according to election, ſaith the Apoſtle: And that which faith worketh in thoſe that are of underſtanding, the ſpirit of God is able to effect in infants, by ſome ſecret way, beſt knowne to himſelfe.

Thirdly, it is manifeſt, that theſe places are to be underſtood of thoſe that are of yeeres, and capa- Epheſ.3.18. ble of faith, as it followeth, *Epheſ.* 3. 18. *That you may bee able to comprehend with all Saints, &c.* Faith then is of them that are able to comprehend; but this comprehenſion, capacitie, and underſtanding is not in children: Thus alſo one of your principall pillars *Innocent.* 3. underſtandeth theſe and the like places, as that, *Hee that beleeveth, and is baptized, ſhall be ſaved: Hac tota authoritas de adultis:* all theſe authorities muſt be underſtood of thoſe that are of yeeres, *Decret.Greg.lib:*3.*tit.*42.*c.* 3. Fourthly, Chriſt dwelleth in infants by his holy ſpirit, though they have no faith: ſo then the argument followeth not, Chriſt dwelleth in them: *Ergo,* they have faith, for in the kingdome of heaven faith ſhall ceaſe, yet then ſhall we be the habitation of Gods ſpirit.

Bernard alſo thus anſwereth this objection: *Sine fide impoſſibile eſt placere Deo, & ſine fide non ſunt, qui in fidei teſtimonium baptiſmi gratiam perceperunt:* Without faith indeed it is impoſſible to pleaſe God: and they are not altogether without faith, which in teſtimonie of their faith, have received the grace of Baptiſme: *in Cantic. ſerm.* 66. Children than have no otherwiſe faith, than as they have received Baptiſme the ſigne and Sacrament of faith.

The Proteſtants.

THat infans neither have faith in themſelves, nor yet are profited or furthered to their ſalvation by the faith of others, it is thus proved.

Rom.10.17. *Argum.* 1. *S. Paul* ſaith, Faith commeth by hearing, and hearing by the word of God, *Rom.* 10. 17. But infants can neither heare nor underſtand the word of God: *Ergo,* no faith is wrought in them.

Argum. 2. There is no habituall or potentiall faith that pleaſeth God: but the juſtifying faith is Galath.5.6. alwaies actuall, working by love, *Galath.*5.6. *Ergo,* children have either no faith, or it muſt needs be an actuall or working faith.

Argum. 3. Infants are not juſtified, nor releeved, or helped forward towards their ſalvation by the faith of their parents, or Godfathers, when they are baptized: for the Scripture ſaith, The juſt ſhall Rom.1.17. live by faith, *Rom.*1.17. that is, by his owne faith, not the faith of another.

Bellarmine anſwereth, that they doe not affirme that children are juſtified, or doe live by the faith of their Parents, and of others, but that their faith is profitable to the Infants, being by this meanes brought unto Baptiſme, and becauſe they do profeſſe their faith in Baptiſme by the mouth of others. *Bellarm.cap.*11.*propoſ.*5.

Contra. Firſt, that it is a benefit to bee borne of faithfull parents, who are carefull to bring their infants to bee baptized, and to ſee them well brought up, wee grant: but what is this to the ſtate of infants before God? Secondly, the confeſſion of their faith by others is profitable, to put them afterward in remembrance of their ſolemne promiſe made in Baptiſme; but before God, they are no more helped by the confeſſion of anothers mouth, than by the beleefe of anothers heart: wherefore it is not either the faith of the parents, or the confeſſion of the witneſſes, that ſupplieth the lack of both in infants, but the grace of God inwardly working, as *Auguſtine* well ſaith, as it is alleaged in the Decrees; *Decret.par.*3.*diſtinct.*4.*c.*34. *Gratia omnipotentis implere credenda eſt, &c.* The grace of the Almighty doth ſupply that which they, by the infirmitie of age, can neither beleeve with the heart to righteouſneſſe, nor confeſſe with the mouth to ſalvation.

Auguſtine denieth that children are illuminate in their minds, when they are baptized: *Si illuminati jam—ſaltem ipſum baptiſmum—læti ſuſciperent, cui videmus eos cum magnis fletibus reluctari*: If they were illuminate, they would joyfully receive Baptiſme, which we ſee them to ſtrive againſt with great crying. And why ſhould the Apoſtle ſay, Be ye not children in underſtanding, 1 *Cor.* 14. 20. if ſo bee their minds were illuminate? Wherefore that ſaying in the Goſpell, ſaith hee, This is the light that lighteneth every one that commeth into the world, *John* 1. 9. whereby they would prove, that children doe receive light at their very firſt comming into the world, is thus to bee underſtood, *Quia nullus hominum illuminatur, niſi lumine illo veritatis*: Becauſe no man is lightened, but onely by that light. What now is become of that *lumen fidei*, the light of faith, which you ſay is infuſed into children in Baptiſme?

De peccat. merit. & remiſſ. lib. 1. cap. 23.

1 Cor. 14. 20.

John 1. 9.

Auguſt. ibid.

How children are to bee counted beleevers, Maſter *Philpot* holy Martyr doth thus teſtifie: That children are accounted of Chriſt in the Goſpell among the number of ſuch as beleeve, it appeareth by theſe words: *Hee that offendeth one of theſe little babes, which beleeve in me, &c. Matth.* 18. where plainly Chriſt calleth ſuch, as be not able to confeſſe their faith, beleevers, becauſe of his meere grace he reputeth them for beleevers: pag. 1841. Not that they have any beleefe in themſelves, but they are ſo reputed by grace: God doth of his meere mercie as well accept of them through grace in Chriſt, as if actually they did beleeve.

Matth. 18.

Decret. part. 3. diſtinct. 4. c. 76. Infans licet fidei non habet affectum, reſpondetur fidem habere ob fidei ſacramentum: The Infant although he have not faith in his affection, is ſaid to have faith, becauſe he hath the Sacrament of faith, *c.* 129. *Fidem nondum habet in cogitatione*, The Infant hath not faith in his minde or cogitation, &c. as before he ſaith, they have not faith in affection, ſo neither in their cogitation, that is, they have neither the act, nor habit of faith: contrarie to the decree of the Tridentine Councel, *ſeſſ. 6. c. 7. In Baptiſmo fidem infundi, & menti inhærere*: That faith is infuſed in Baptiſme, and fixed in the minde of infants.

Neither are children helped by their Godfathers faith, for what if they bee all unbeleevers, by this reaſon ſuch children ſhould be baptized in no faith: *Richard Woodman* Martyt pag. 1995.

Theſe reaſons alſo to the ſame effect, may bee gathered out of their owne decrees: as firſt, *decret. part. 2. cauſ. 1. qu. 4. c. 3. Ne parentum illos error impediat, &c.* The error of the parents being heretikes doth not hurt or hinder the children. If the error of the parents hinder not, then their faith profiteth not. Secondly, *decret. p. 3. diſtinct. 4. c.* 114. it is decreed, that the Infant is not baptized, being in the mothers wombe, the mother being at that inſtant baptized. If the mothers faith doth not profit the childe, being not yet *Anima ſeparatim vivens*: A ſoule living by it ſelfe, while it is in the wombe, as it is *ibid. ca.* 129. much leſſe when the childe is now borne, and made a living ſoule by it ſelfe.

Chryſoſtome ſaith: *Per fidem eſt cognitio Dei, & ſine fide cognoſci nequit*: By faith commeth the knowledge of God, and without faith he cannot be knowne. And againe, *this is faith, quando mentem ad dignitatem ejus, qui promiſit, intendimus*: When we reare up our mind to the worthineſſe of him that hath promiſed: but in infants there is no intention of the mind or elevation thereof unto God, nor knowledge of him: therefore in them we cannot ſay there is faith.

In 3. c. ad Philip. c. 11.
Hom 86. in 20. c. Ioann.

2 *Tertullian* ſpeaking of the infants of the heathen and unbeleevers, ſaith, *Fiant Chriſtiani, cum Chriſtum noſſe potuerint*: Let them be made Chriſtians, (that is by Baptiſme) when they are able to know Chriſt: and he is ſo farre from thinking infants to be helped by the faith of others, that hee affirmeth them to be in danger rather which undertake for the infant: *Quid neceſſe eſt ſponſores periculo ingeri qui & ipſi per mortalitatem deſtituere promiſſiones ſuas poſſunt, & proventu malæ indolis falli*: There is no neceſſitie that the undertakers ſhould offer themſelves to danger, who both by reaſon of their mortalitie, cannot performe their promiſes, and are often deceived by the progreſſe of their evill diſpoſition, &c.

Lib. de baptiſmo.

3 Confeſſ. of Auſpurg. artic. 1. *The application of the benefit of Chriſt, is not by another mans worke, but by every mans owne faith, and his owne uſe of the Sacraments, &c.*

Harm. ſect. 14. pag. 439.

4 See their owne decrees before alleaged.

Yet, although we denie that infants are profited to ſalvation by anothers faith: we grant notwithſtanding that ſome profit may come unto one by anothers faith: as firſt, this benefit infants have, borne of faithfull parents, and having other faithfull friends, that they are offered to Baptiſme, and made partakers of ſo heavenly a myſterie: as *Iuſtinus Martyr* ſaith: *That infants (are made worthy of the benefits of Baptiſme) by the faith of them which offer them to Baptiſme*: The offerers faith is a meanes to bring them to Baptiſme, and being baptized, they enjoy the benefit of Baptiſme: And ſo it is true, that for the obtaining of temporall bleſſings the faith of others may bee available; as *Cyrillus* giveth inſtance of a man ſicke of the palſie, who was brought to Chriſt by others, whoſe faith Chriſt ſeeing, healed him of the palſie: but toward the obtaining of everlaſting ſalvation, every one muſt be furthered by his own faith: and yet alſo we grant, that ones faith may profit another to ſalvation, *Per modum impetrationis*, By way of intreatie and ſupplication, not *applicationis*, by way of application, which is the Popiſh opinion.

&c.
ἀξιοῦ) τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν.
Queſt. ad orthodox. qu. 56.
Cyril. catech. 5.
Matth. 9. 2.

I will not here conceale the practice and judgement of the Aethiopicke Church at this day: who uſe not to baptiſe the male children, till they be 40. daies old, and the female at 60. daies: for infants

Alvares of the Æthiop. c. 5.

Thevet. Coſmog. lib. 4. 2.

Gen. 17. 5.

dying before, they ſay, the *faith of the mother ſufficed, together with the communion which ſhee received being with child:* The like report there is, that at a Synode held at Quitiroi in the kingdome of Maitichuſi it was decreed, that if a woman being ready to bee delivered, came to receive the Sacrament after their uſage, and afterward her child ſhould bee borne dead, by this Sacrament the child ſhould bee baptized, and freed from damnation, &c. Theſe hold that infants unbaptized are helped by the faith of their parents: which muſt bee ſo underſtood, not as though their faith applied ſalvation to the infant, but their faith maketh their children to belong to the covenant, which ſaith, *I will bee thy God, and the God of thy ſeed:* And ſo infants the ſeed of beleeving parents are ſaved by the covenant of grace.

An Appendix of the popiſh uſe in baptizing of bels.

The Papiſts.

9 Error.

THey begin now to bee aſhamed of the blind practices of their ſuperſtitious and ignorant forefathers: for *Bellarmine* flatly denieth, that bels are baptized amongſt them: but they are onely conſecrate and hallowed for divine uſes, as other Church veſſels are, *lib. 4. de Roman. pontific. cap.* 12.

The Proteſtants.

Fox. Martyrol. pag. 805. col. 1. edition. 4.

IT is a great ſhame for them, to denie ſo manifeſt a thing. For in the hallowing of bels, firſt there were Godfathers choſen: Secondly, they gave names to the bels: Thirdly, the bels had new garments put upon them as is accuſtomed to be done to Chriſtians in their Baptiſme: Fourthly, the Baptizng of bels was onely permitted to the Biſhops ſuffragane, whereas their Prieſts and Deacons did uſually baptize infants; all this ſheweth, that it was not onely a Baptiſme, which they beſtowed upon bels, but in a more principall kind than common Baptiſme was. This was one of the greevances which the Princes of Germanie complained of in the aſſembly at Noremberg, that the ſuffraganes exacted of the people ſuch great ſummes of money for the baptizing of bels. With what face then can they denie this ungodly cuſtome of theirs, in chriſtening and baptizing of bels?

An. 973. Pope *Iohn* 14. at the coronation of *Otho* the Emperour, gave unto the great bell of the Church of Laterane his owne name: the Chriſtening of bels in the Popiſh Church teſtified by B. *Ridley* holy Martyr, pag. 1779. col. 2. Which ſuperſtitious uſe in baptizing of bels, thereby aſcribing unto them a ſpirituall power againſt evill ſpirits, thunder, lightening, &c. hath beene condemned in ſome of their Councels. *Concil. Colonienſ. part. 9. cap.* 14. They correct the error of former times of thoſe that thought that divels were frayed away with the ſound of bels: *Qui potius precibus ipſis territi abſcedant, illiſq́; ſubmotis fruges, mentes & corpora fidelium ſerventur:* Divels rather are frayed away by prayers, unto which men are called by the bels: and ſo the evill ſpirits being removed, the bodies and ſoules of men are preſerved, and their corne, &c.

The ſixth queſtion, of the effects and fruits of Baptiſme.

THe parts of this queſtion are theſe: firſt, whether our ſinnes are wholly remitted and clean taken away in Baptiſme. Secondly, whether Baptiſme ſerveth onely for the remiſſion of ſinnes that are paſt. Thirdly, of the liberties and privileges which are obtained by Baptiſme: which parts are now ſeverally to be handled.

The firſt part, whether in Baptiſme our ſinnes be cleane taken away.

The Papiſts.

10 Error.

Decret. de Original. peccat.

Ioh. 1. 29.
Epheſ. 5. 26.

THe ſinnes which are paſt, they affirme, not onely by the grace of Chriſt received in Baptiſme, to be forgiven and pardoned, and no more imputed, but even wholly to be razed and rooted out: *Et tolli omne illud, quod veram habet & propriam rationem peccati:* And all that wholly to be taken away, which hath the nature and qualitie of ſinne, *Concil. Trident in. ſeſſ.* 5. For the concupiſcence or originall ſinne remaining after Baptiſme, is now no more to bee called ſinne. In Infants then newly baptized, there is neither mortall nor veniall ſinne, *Rhemiſt.* 1 *Iohn* 1. *ſect.* 5.

Argum. 1. The Scripture ſaith, *Behold the Lambe of God, that taketh away the ſinnes of the world, Ioh.* 1. 29. Chriſt doth ſanctifie and cleanſe his Church by the waſhing of water, through the word, *Epheſ.* 5. 26. *Ergo,* by remiſſion, ſinnes are cleane taken away, *Rhemiſt. Roman.* 4. *ſect.* 7. *Bellarm. cap.* 13.

Anſw. Firſt, if ſinne in Baptiſme were wholly removed, not only the guilt, but the very ſtaine and blot of ſinne: how commeth it to paſſe, that many which are baptized, do fall afterward into deadly ſinnes; yea there is no man that liveth without ſinne? If ſinne once have beene utterly expelled and baniſhed out of the fleſh, how commeth it in againe? If their juſtification have once cleerely rid them from ſin, how can they be ſubject to it againe? for the grace of juſtification being once obtained, can never be loſt: the gifts of God are without repentance, *Rom.* 11.29.

Rom. 11.29.

2 The Scripture is true, that Chriſt by his blood, cleanſeth, waſheth, taketh away our ſinnes: not by actually purging us from all corruption, but in freely acquiting and diſcharging of us before God, both of the guilt and puniſhment of ſinne, the blot and ſtaine therof remaineth ſtill: ſo the Scripture ſaith, *Bleſſed are they whoſe iniquities are forgiven, and to whom the Lord imputeth no ſinne.* Our ſins therefore may be truely forſaken, though ſome corruption of ſinne doe ſtill remaine in us.

Rom. 4.7.8.

3 The Apoſtle ſaith, *Epheſ.* 5.27. *That he might make it to himſelfe a glorious Church, without ſpot or wrinkle:* ſignifying, that not here, or now, but then and there the Church ſhall be perfectly cleane, and without ſpot, when it ſhall be made glorious: but now although ſhee be cleanſed by the waſhing of water in the word; yet ſhee ſaith truly of her ſelfe, in reſpect of her infirmities that remaine, *I am blacke, Cantic.* 1.4.

Epheſ. 5.27. Cantic. 1.4.

Argum. 2 *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous:* but in *Adam* wee are verily made ſinners: *Ergo*, by Chriſt wee are truly made righteous without ſinne. *Bellarm. ibid.*

Rom. 5.19.

Anſwer. Firſt, the Apoſtle ſheweth that this compariſon betweene *Adam* and Chriſt is not to bee urged in every point: as *verſ.* 16. *The gift is not ſo, as the offence:* for the guilt is of one offence to condemnation, the gift is of many offences to juſtification: The compariſon is betweene one, and one; as in one we die all, ſo in one we are all made alive: It holdeth not in the manner: for our corruption from *Adam* is naturall, but our juſtification by Chriſt is ſupernaturall. Secondly, wee grant that in Chriſt we are truly made righteous by the imputation of his righteouſneſſe; yet it followeth not that wee ſhould bee void of ſinne: for Chriſts righteouſneſſe which is imputed by faith is one thing, our owne righteouſneſſe another; that is perfect, and maketh us righteous before God, the other is imperfect. Thirdly, holding their ſenſe the compariſon may very well ſtand: for as in *Adam* though we all are made ſinners; yet they ſay, there doe remaine *pura naturalia*, certaine pure naturals ſtill, notwithſtanding the corruption of our nature: ſo though wee be juſtified and made righteous by Chriſt, there may be found in us ſome *impure naturals* and dregs of corruption ſtill.

Argum. 3. 2 *Cor.* 6. 14. *What fellowſhip hath righteouſneſſe with unrighteouſneſſe, light with darkneſſe? Ergo*, after we are once made righteous, and received the light, there remaineth no darkneſſe or unrighteouſneſſe of ſinne, *Bellarm ibid.*

2 Cor. 6.14.

Anſwer. Firſt, the Apoſtle ſpeaketh not of light and darkneſſe in the ſame, but in divers ſubjects, as *verſ* 15. *What fellowſhip hath the beleever with the Infidell?* Secondly, though in the righteous ſome imperfections remaine, yet there is no fellowſhip, but a continuall war and ſtrife betweene the ſpirit of God and the corruption of our nature; as *Galath.* 5. 17. *They are contrarie one to the other, ſo that ye cannot doe the things ye would.* Thirdly, though ſome reliques of ſinne remaine in the faithfull, yet they do not raigne in them, *Rom.* 6. 12. but as darkneſſe toward the riſing of the Sunne is mixed with the light; yet ſo, that the light overcommeth and chaſeth away darkneſſe: ſo ſaith the Apoſtle, *Rom.* 7.25. *In my mind I ſerve the law of God; in my fleſh* (that is in the corruption and darkneſſe of my nature) *the law of ſinne.*

Gal. 5.17. Rom. 6.12. Rom. 7.25.

The Proteſtants.

THere are three things to be conſidered in ſinne: firſt, the ſtaine or blot, corruption or remnant of ſinne in us. Secondly, the guilt, fault, and offence of ſinne. Thirdly, the puniſhment and ſtipend due unto it. By our ſpirituall waſhing in the blood of Chriſt, whereof Baptiſme is a ſeale, both the guilt and puniſhment of our ſinnes are not onely hid and covered in Gods ſight (as our adverſaries doe falſly charge us to ſay:) but they are truly forgiven us for Chriſts ſake, and ſhall never bee remembred any more. But yet there is left in us ſome remnant of ſinne ſo long as wee live in this fleſh, which in the end together with the corruption and mortalitie of the body, ſhall be cleane taken away.

Argum. 1. *If we ſay wee have no ſinne, wee deceive our ſelves, and the truth is not in us*, 1 *Iohn* 1. 8. *Ergo*, there is none living at any time void of ſinne, no not in their Baptiſme. *S. Paul* alſo exhorteth to be renewed in the mind, and to put on the new man, and put off the old, *Epheſ.* 4. 23. *Ergo*, there remaineth ſome ſinne and corruption after Baptiſme: what need elſe this renewing of the mind, and putting on the new man afterward?

1 Ioh. 1.8. Epheſ. 4.23.

Bellarmine anſwereth, Theſe and ſuch like places muſt be underſtood of ſuch ſins as are committed after Baptiſme, or elſe of the mortifying of the ſenſes and corrupt inclinations which may provoke unto ſinne, but properly are not ſinne.

Contra. The Jeſuites two-fold anſwer is at once overthrowne by that place of the Apoſtle to the Coloſſians, *Mortifie your earthly members, fornication, uncleanneſſe, &c.* Here firſt it appeareth, that the Apoſtle ſpeaketh not only of corrupt inclinations, but of the ſinnes themſelves; as fornication, covetouſneſſe, &c. Againe, he ſaith, *Lie not one to another, ſeeing you have put off the old man with his works, verſ.* 9. Here the Apoſtle ſheweth, that though in Baptiſme they had put off the old mans works, that ſin did no longer raigne in them; yet there remained ſome corrupt inclination ſtill, which he warneth

Coloſſ. 3.5.

them to take heed of. The ſeeds then of ſinne and corruption were not utterly extinguiſhed in Baptiſme.

Thirdly, that the Apoſtle ſpeaketh not onely of ſinnes committed after Baptiſme, but even of that corruption which remaineth in Baptiſme, Saint *Auguſtine* ſheweth, as he is alleaged by *Gratian.decr. part.3.diſt.4.cap.146. Nam in baptiſmo, quamvis plena fiat remiſſio peccatorum, &c.* For in Baptiſme, though there bee full remiſſion of ſinnes, yet there is no perfect change, becauſe there remaineth ſtill ſome corruption not onely in the bodie, but the mind, which is the inner man: which if it were perfectly renewed, the Apoſtle would not ſay, that *he is renewed from day to day.* Fourthly, if ſins were fully taken away in Baptiſme, they could not afterward returne againe: *for whom God loveth, hee loveth to the end, Ioh.* 13. 1. ſo that they ſhould not commit ſinne after Baptiſme: as now followeth to be ſhewed.

2 Cor.4.16.

Ioh.13.1.

Argum. 2. If ſinne be utterly extinguiſhed in Baptiſme, then they which are baptized can ſin no more: for ſinne being once extinct, reviveth not, neither returneth being aboliſhed, as the Apoſtle ſaith, *with one offering hath he conſecrated for ever them that are ſanctified, Heb.* 10. 14. Wherefore if they bee perfectly conſecrated in Baptiſme by the extinction of ſinne, they are for ever conſecrated: but we ſee that the baptized may afterward commit ſinne. *Ergo.*

Heb.10.14.

Anſwer. Bellarmine granteth, that the baptized may loſe the grace of God, and ſo conſequently the remiſſion of ſinnes received in Baptiſme: and this grace being loſt, they may afterward ſinne, *cap.14. propoſ.* 1.

Contra. It is a great queſtion among the Papiſts themſelves, whether ſinnes remitted in Baptiſme doe returne againe, ſome holding that they may returne, ſome that they may not. The Maſter of Sentences dare give no reſolution in ſo doubtfull a queſtion, but leaveth us in the briers, concluding thus: *Alicui parti non prajudicans ſtudioſo lectori judicium relinquo:* Not being prejuditiall to either part, I leave the judgement hereof to the reader, *lib. 4. diſtinct. 20. b.* But others of better account than the Maſter, doe reſolve that ſins once forgiven, returne not: as *Greg. decr. par.2.cauſ.33. diſt.4.c.14. Qui recidit a Chriſto, &c. non in id quod remiſſu eſt, cecidit, &c.* He that departeth from Chriſt, doth not fall againe into that which is remitted, but hee ſhall be condemned to death for his latter ſinnes, which was due unto thoſe that were remitted, &c. But yet more plainly *Galaſius, ibid. c. 24. Divina clementia dimiſſa peccata in ultionem ulterius redire non patitur:* The divine clemencie doth not ſuffer ſinnes once remitted, to returne unto our puniſhment. And the Maſter of Sentences better remembring himſelfe, alloweth theſe ſayings of *Auguſtine: Sacramenta in ſolis electis efficiunt, quod figurant:* The Sacraments doe onely effect that, which they figure in the elect. And, *Communis eſt baptiſmus omnibus baptizatis, ſed non virtus baptiſmi:* Baptiſme is common to all that are baptized, but not the vertue of Baptiſme that is remiſſion of ſinnes, *lib. 4. diſtinct. 1. a. b.* Wherefore the elect in Baptiſme find remiſſion of ſinnes for ever, ſo that their ſinnes are no more imputed unto them, the reſt doe not at all obtaine that grace.

Argum. 3. Originall ſinne is not taken away in Baptiſme, therefore ſome ſinne remaineth ſtill: And that this originall corruption is properly called ſinne, and is ſinne indeed, *S. Paul* ſheweth evidently, *Rom. 7. verſ.* 7. 8. where he nameth luſt and concupiſcence ſinne.

Rom.7.7.

Auguſtine thus writeth: *Meminiſſe debemus peccatorum omnium plenam remiſſionem fieri in baptiſmo, hominis verò qualitatem non totam continuò mutari:* We muſt remember that all our ſinnes are fully remitted in Baptiſme: but the qualitie of man (that is, the corruption, and ſtaine or blot of ſinne) is not wholly changed. This ſentence of *Auguſtine* is ratified, *decret.par.3.diſtinct.4.c.146.*

De peccat. merit.& remiſſ.lib.2.c.7.

Concil. Milevitan. cap. 8. *Placuit, ut quicunque verba ipſa dominicæ orationis, ubi dicimus, Dimitte nobis debita noſtra, ita volunt à ſanctis dici, ut humiliter, non veraciter hoc dicatur, anathema ſit: quis enim ferat orantem, & non hominibus ſed ipſi Deo mentientem:* We decree, that whoſoever taketh thoſe words of the Lords prayer, where wee ſay, *forgive us our debts,* ſo to bee ſaid of holy men, that they rather ſay ſo of humilitie, than truly, let him be accurſed: for ſo he that prayeth, ſhould lie unto God, not unto men, &c. But this they muſt needs ſay, which affirme ſinne utterly to bee taken away: for being taken away, it remaineth not; and ſo they have no cauſe to pray for remiſſion of ſinnes which are cleane wiped away before.

Here further, 1. May bee remembred, that ſaying of *Conſtantine* to *Aceſius* a Novatian Biſhop: who held that men being baptized, were free from ſinne: *Appoſitis in cœlum ſcalis tu ſolus aſcende, &c.* Set thou up a ladder to heaven, and goe up alone, &c. Hee reproveth the arrogancie of the Novatian, in challenging an exemption and libertie from ſinne, which no man living had.

Socrates lib.1. c.10.

2 *Tertullian* ſaith: *Sordes Baptiſmate abluuntur munda vero martyrio candidantur:* The filth of ſinne is waſhed away in Baptiſme, but the blot and ſtaine is made white in Martyrdome: There remaineth ſome ſtaine of ſinne then after the waſhing in Baptiſme: the ſame another reporteth this to have been one of the heriticall opinions of *Menander, Ut immortales, & incorruptibiles, & ſtatim reſurrectionis compotes fiant, qui baptiſmum ejus induerint:* That they are ſtraitway become immortall, and incorruptible, and partakers of the reſurrection, which have put on his Baptiſme, &c. much like is the Popiſh opinion which imagineth ſuch a perfection in the ſoules of them which are baptized, as this heretike did of the bodie.

Scorpiac. adverſus Gnoſtic.

Lib. de anima.

3 Confeſſ. of Wittemberg. c. 10. *S. Paul* ſaith, *Galath.* 5. *The fleſh luſteth againſt the ſpirit, &c. here*

Saint Paul ſpeaketh of ſinne remaning after Baptiſme, and doth manifeſtly attribute unto it the nature of ſinne,&c. therefore ſinne remaning after Baptiſme, in it nature in deed is ſinne, although it be not imputed to him that beleeveth,&c. Harm.ſect.13 p.407.

4. See for the Romaine Church, their owne decrees before alleaged.

The ſecond part, whether Baptiſme ſerve only for remiſsion of ſinnes paſt, and not for the ſinnes alſo to come.

The Papiſts.

11.Error. CHriſts death applied to man by Baptiſme, wipeth away all ſinnes paſt, for new ſinnes other remedies bee daily requiſite, *Rhemiſt. Heb.* 10. *ſect.* 4. The Councell of Trent holdeth them accurſed, that thinke all ſins to be forgiven, *fide Baptiſmi ſuſcepti*, by faith of Baptiſme received, *ſeſſ. 7. can.* 10.

Hereupon their ſaying ariſeth, that *Baptiſmus eſt prima tabula poſt naufragium:* That Baptiſme is the firſt boord of refuge after ſhipwrack : *& pœnitentia eſt ſecunda tabula poſt naufragium :* Penance is the ſecond boord of refuge : So that if a man doe fall after, hee muſt uſe other helpes and meanes for the remiſſion of ſinnes : for Baptiſme is not available for ſinnes afterward committed, *Bellarm. cap.* 18.

Argum. It is impoſſible ſaith the Apoſtle, *for them that have beene once lightened, and taſted of the heavenly grace, if they fall away, to be renewed by Penance, Heb.6.6.* that is, they which fall away from faith and grace after Baptiſme, cannot bee baptized againe, or be illuminated, or renovated by ſo eaſie a cleanſing of ſinnes, as the Sacrament of Baptiſme did yeeld: for to be illuminate, to be renewed, and to crucifie Chriſt, are proper unto Baptiſme, wherein wee are illuminate, renewed, and imitate Chriſts death : *Ergo*, Baptiſme is not available for remiſſion of ſinnes, which men fall into afterward, *Bellarm. cap.* 18. Heb.6.6.

Anſw. Firſt, hee very unskilfully here confundeth Baptiſme and repentance, whereas the Apoſtle doth diſtinguiſh them, *verſ.* 1. 2. making repentance from dead works, and the doctrine of Baptiſme two divers things ; and they themſelves ſay, that Baptiſme is the firſt table of refuge, Penance the ſecond ; how then can they by repentance here enforce Baptiſme? And I marvaile, that *Bellarmine* hath ſo ſoone forgotten himſelfe, that whereas he ſaid before, *lib.* 2. *de Sacram. c.* 22. *reſp. ad* 2. *ration. ſolid.* That it is not found in Scripture, that Baptiſme ſhould not be iterated, hee remembred not this place, where after his ſenſe, the Apoſtle denieth repentance the ſecond time by the Sacrament of Baptiſme.

Secondly, the Apoſtle ſpeaketh not of this or that kind of repentance, but generally of all, ſhewing that there is no hope of remiſſion nor grace to repent left for thoſe which fall into the grievous ſinne of apoſtaſie, which hee here deſcribeth ; for they crucifie againe the Sonne of God, and make a mock of him, *verſ.* 6. And that the Apoſtle underſtandeth the ſinne of apoſtaſie, and the ſinne againſt the holy Ghoſt, it appeareth by comparing that other place, *Heb.* 10.29. with this: for there they are ſaid to tread under foot the Sonne of God, and to diſpite the ſpirit of grace. The Apoſtle then cutteth off ſuch from the hope of grace, and repentance ; not only barreth them from ſome ſpeciall kind of repentance, as he ſaith, *Heb.* 10.26. if we ſinne willingly, that is obſtinately and of malice, there remaineth no more ſacrifice for ſinne, that is, there is no remedie at all. Heb.10.29. Heb.10.26.

Thirdly, that children are not illuminated in Baptiſme, *Auguſtine* denieth, as wee have ſeene before, *quaeſt.* 5 *part.* 2. and *Bellarmine* moſt abſurdly taketh the crucifying of Chriſt in the good part, whereas the Apoſtle doth give it as a reaſon of their great impietie why they cannot bee renewed, becauſe they doe crucifie to themſelves the Sonne of God, and make a mock of him. The ſecond clauſe expoundeth the former : They crucifie Chriſt, that make a mock of him : which can in no ſenſe be taken in the good part : And ſo doth *Origen* very well expound thoſe words: *Vides, quia in peccantibus, &c.* Wee ſee that in ſinners Chriſt is not ſaid onely to die, but to be crucified ; but in the holy Ghoſt is ſaid to live, &c. *Hom.* 2. *in Iudic.*

The Proteſtants.

THe externall act of Baptiſme neither wipeth away ſinnes going before, nor comming after ; but it is the inward working of the ſpirit of God, which by the vertue of Chriſts death teſtified and ſhewed forth in Baptiſme, that waſheth away our ſinnes. And Baptiſme is a ſeale of remiſſion of ſins, for the confirmation of our faith, even of thoſe which are committed after Baptiſme, as well as of ſins done before : and although the ceremonie of Baptiſme be not repeated, yet the vertue of Gods grace teſtified thereby, remaineth to our lives end.

Argum. 1. *Mark* 16.16. *He that ſhall beleeve and be baptized, ſhall be ſaved.* We reaſon thus, Baptiſme is a ſeale of that faith, whereby men are ſaved, or to the which ſalvation is promiſed : but that faith beleeveth remiſſion of all ſinnes both paſt and to come : therefore Baptiſme alſo ſealeth unto us the remiſſion of all our ſinnes, going before or following after. And here is no other thing required, but for a man to beleeve, and to apprehend Gods covenant made in Baptiſme. Mark16.16.

Anſwer. This promiſe of Chriſt is conditionall, that ſo long as they continue beleeving, Baptiſme is a ſufficient remedie: but if they fall away from faith, then Baptiſme ſufficeth not: for if there were not a condition, then apoſtataes ſhould bee ſaved, becauſe thy once beleeved: *ſic Bellar. c. 19. reſponſ. ad argum.* 1.

John 5.24.
1 Iohn 2.19.

Contra. Firſt, there need no condition of perſeverance to be annexed to faith, ſeeing it is a propertie of true faith, never finally to be loſt: otherwiſe our Saviour would not have ſaid, *Iohn 5. verſ.* 24. *He that beleeveth, hath paſſed from death to life:* he pronounceth as though it were already done, which is but in faith, becauſe of the aſſurance thereof: wherefore apoſtataes and backſliders though they ſeemed once to beleeve, yet had no true faith, as Saint *Iohn* ſaith, *They went out from us, but were not of us.* Secondly, to admit his condition, then if a man doe continue a beleever, Baptiſme is a ſufficient remedie for all ſinnes that follow after: for even in the faithfull there are ſinnes committed after Baptiſme: and if it be ſufficient for ſinnes that follow in ſome, why is it not by the ſame reaſon in all?

Tit.3.5.7.

Argum. 2. The promiſe of Baptiſme is, *That we being juſtified by his grace, ſhould be made heirs of eternall life, Tit.*3.5.7. But this promiſe of juſtification is generall againſt all ſinnes before Baptiſme, and after: *Ergo,* ſo is Baptiſme.

Bellarmine anſwereth, that juſtification by Chriſt is promiſed as well in the Euchariſt as in Baptiſme; and therefore it followeth not, that they which after their fall are juſtified by Chriſt, are juſtified by Baptiſme, *Bellarm. ibid.*

Contra. Wee grant that juſtification by Chriſt is exhibited in both the Sacraments, and that both of them, as Sacraments, are remedies againſt ſinnes committed afterward: ſo then the argument thus followeth very well; Juſtification by Chriſt is a remedie againſt all our ſinnes whatſoever: Baptiſme is a ſeale of juſtification by Chriſt: *Ergo,* it is availlable for remiſſion of all ſinnes. We doe not inferre Baptiſme onely as a ſeale thereof, which *Bellarmine* ſuppoſeth, neither doe wee conclude, that Baptiſme onely is available: it is ſufficient that Baptiſme hath this vertue and efficacie, together with other helps and remedies, as to extend it ſelfe to the ſinnes of the whole life.

Argum. 3. Baptiſme is a ſigne and ſeale of our miſticall waſhing in the blood of Chriſt: but all our ſinnes both before and after are waſhed away by the blood of Chriſt: *Ergo,* Baptiſme doth aſſure us of a perfect remiſſion of all our ſinnes.

Bellarmine denieth the aſſumption, that we are juſtified formarly by the righteouſneſſe of Chriſt, but by our owne righteouſneſſe inherent in us, *reſp. ad argum.* 4.

Philip.3.9.

Contra. This is a great blaſphemie, and contrarie to the Apoſtle, who ſaith, that *I might be found, not having mine owne righteouſneſſe which is by the law, but the righteouſneſſe of God through faith, Philip.* 3.9. The righteouſneſſe of God by faith, is not our owne righteouſneſſe: but we are juſtified by the righteouſneſſe of God. *Ergo.*

Lib.1. de nuptii et concupiſ.c.33.

So ſaith *Auguſtine: Eodem lavacro regenerationis, & verbo ſanctificationis, omnia prorſus mala hominum regeneratorum ſanantur, etiam quæ poſterius humana ignorantia aut infirmitate committuntur:* By the ſame laver of regeneration, and word of ſanctification, all the ſinnes in men regenerate are healed; yea even thoſe, which by humane ignorance afterward are committed: *Non ut Baptiſma, quoties peccatur, toties repetatur, ſed quia ipſo, quod ſemel datur, fit, ut non ſolum antea, verùm etiam poſteà quorumlibet peccatorum venia fidelibus impetretur:* Not that Baptiſme, ſo oft as a man ſinneth is to bee repeated; but by vertue of that which is once given, it commeth to paſſe that the faithfull have remiſſion of their ſinnes, not onely before, but alſo after: *Ergo,* Baptiſme hath it force not only for the preſent, but it reacheth unto the time following.

Bellarmine anſwereth to this authoritie by a diſtincton, that Baptiſme, though not immediately, yet mediately ſerveth to purge ſinnes done afterward, becauſe he that is baptized, by that grace which he received in Baptiſme, obtaineth remiſſion of ſinnes, *c. 18. lib. 1. de baptiſm.*

Contra. Firſt, neither doe we ſay, that Baptiſme worketh immediately, for the Sacraments are inſtruments and meanes of grace, and ſo mediate workers. Secondly, as he confeſſeth the ſinnes following to be remitted in Baptiſme, no otherwiſe are the ſinnes paſt, but by the grace of Chriſt ſealed unto him that is baptized in Baptiſme.

Concil. Viennenſ. ſub. Clem. 5. *Credimus baptiſma, quod celebratur in aqua, &c. eſſe tam adultis, quam parvulis communiter perfectum remedium ad ſalutem:* We beleeve that Baptiſme celebrated with water, in the name of the Father, the Sonne, and holy Ghoſt, is both to little ones, and men of yeeres, a perfect remedie to ſalvation, &c. If it be a perfect remedie, then it is available againſt all ſinne.

Synod. Moguntin. cap. 11. *Credimus baptiſmi virtute, omne prorſus peccatum, tam originale quam actuali remitti:* We beleeve, that by the vertue of Baptiſme, all ſinne both originall and actuall is remitted, &c. if all ſinne, then none is excluded.

Alſo we have plentifull teſtimonie from their owne decrees: *Part.* 1. *diſtinct.* 23. *c.* 2. *In baptiſmate omnia peccata, &c.* In Baptiſme all ſinnes whatſoever, not only originall, but voluntarie, are remitted, *Part.* 3. *diſtinct.* 4. *c.* 136. *Regenerante carne tantummodo contrahitur, &c.* By the generation of the fleſh originall ſinne onely is contracted, by the regeneration of the ſpirit, there is not onely remiſſion of originall, but of voluntarie ſinnes. *Clementin. lib.* 1. *tit.* 1. *c.* 1. *Nos attendentes generalem efficaciam mortis Chriſti:* We conſidering the generall efficacie of Chriſts death, which by Baptiſme is applied to

all

Baptiſme we are delivered from the wrath of God: *Ergo,* in Baptiſme only we profeſſe to be ſaved by the faith of the Mediator.

Cap. 8. *Per fidem & baptiſmum juſtificamur à peccatis:* By faith and Baptiſme we are juſtified from our ſinnes: *Ergo,* nothing elſe in Baptiſme is requiſite but faith.

Lib de pœnitent.
Lib.3 cont. Ennormum.
Harm.ſect.13. Pag.398.

1 *Tertullian* ſaith, ſpeaking of Baptiſme, *Lavacrum illud obſignatio fidei,* that lavacre is a ſeale of faith. 2 So alſo *Baſil: Baptiſmus eſt ſigillum fidei,* Baptiſme is a ſeale of faith: this was the ancient faith both of the South and Eaſt Church, that in Baptiſme were profeſſed only juſtification by faith not by workes. 3 Former confeſſion of Helvetia, artic. 21. *Wee are all borne ſinners, whereupon wee have need of regeneration, and the purging of our ſinnes, which commeth to paſſe by the free mercy of God, whereby alſo we are received into the covenant.* Baptiſme then is a Sacrament of regeneration and remiſſion of ſinnes, grounded upon Gods mercy, not mans merit. 4. See alſo their owne Decrees before alleaged.

The Papiſts.

13. Error.

2. Although Chriſtians are bound by ſolemne vow in Baptiſme to walke in obedience before God, and to keepe his commandements; yet are they not therefore freed and exempted from the obſervance of the lawes and ordinances of men, which they are bound in conſcience to keep, and under paine of damnation, *Bellarm. cap.* 16.

The Proteſtants.

Baptiſme onely bindeth us to keepe the commandements of God; and ſo farre forth alſo to obey men, as they command things lawfull: but wee muſt not bee brought in bondage to mens traditions and obſervations, ſeeing wee are the Lords free men, and by Baptiſme conſecrate to his ſervice.

Matth.28.9.
1 Cor.7.23.
Contr.Petil. lib.3.55.

Argum. Matth. 28.19. Goe and teach, baptizing them, &c. and teaching them to obſerve all that I commanded you: *Ergo,* Baptiſme bindeth us onely to the obſervation of Gods precepts. 1 *Cor.* 7. 23. *Yee are bought with a price, bee not the ſervants of men:* Baptiſme is a ſigne of the death of Chriſt, the price of our redemption: *Ergo,* wee are freed from all meere humane ſervice, in receiving of baptiſme. For this cauſe is it called the Baptiſme of Chriſt. *Auguſtine* ſaith, *Legimus Paulum dixiſſe Evangelium meum, baptiſmum autem meum nunquam dixit: baptiſmum autem Chriſti nemo Apoſtolorum ita nuquam miniſtravit, ut auderet dicere ſuum:* Wee read *Paul* to have ſaid, My Goſpell, but my baptiſme never: never any of the Apoſtles durſt call the baptiſme of Chriſt their baptiſme: *Ergo,* ſeeing it is the baptiſme of Chriſt, and we are onely baptized in his name, not in our owne name, or the name of men, we muſt only hope to be ſaved by faith in him, and become his ſervants wholly.

Luke 10.16.

Bellarmine anſwereth, firſt Chriſt in bidding his Apoſtles to obſerve all that hee had commanded, doth alſo implie, that they ſhould teach to bee obſerved the lawes of Prelates, for that is one of his commandements alſo: *Luke* 10.16. *Hee that heareth you, heareth mee.* Secondly, Saint *Paul* forbiddeth not the ſervice of men abſolutely, but as it is contrarie to the ſervice of God: *Bellarmine cap.* 16.

Galath.1.8.

Contra. To the firſt we replie: 1. To heare the Apoſtles and Miniſters of the Church teaching the ſame that Chriſt taught, is to heare Chriſt himſelfe, and ſo is one of his commandements: but when Prelates doe clog mens conſcience with ſuperſtitious rites, contrarie to the doctrine of Chriſt, as popiſh Prelates doe, they are not to bee heard, nor obeyed: no, an Angell is not to bee received preaching otherwiſe than Chriſt and his Apoſtles have laid the foundation, *Galath.* 1.8. Secondly, concerning the lawes of Prelates, it muſt bee conſidered that they are of three ſorts: for either they are as touching faith and doctrine, which, if they be agreeable to the doctrine of the Apoſtles, are of the ſame authoritie, and ſimply to be received: either they are of externall orders and politick conſtitutions, which though obedience muſt be yeelded unto; yet they doe not ſimply bind in conſcience, as the lawes of God, but onely ſo farre, as wee are bound in conſcience generally to obey our ſuperiours in all lawfull things: either they are the meere devices and ſuperſtitious inventions of men, ſuch as the Apoſtle ſpeaketh of, *Coloſſ.* 2.21. *Touch not, taſt not, handle not, which are after the doctrines of men, &c.* The firſt kind wee profeſſe obedience to in Baptiſme abſolutely, becauſe they are no other but the precepts of Chriſt: to the ſecond not abſolutely, but as wee have ſaid: to the third not at all.

Matth.6.24.
Galath.1.10.
Coloſſ.2.22.

To the ſecond we replie, firſt, that to be ſervant of men is in no ſence allowed in the Scripture; as *Matth.* 6.24. *No man can ſerve two maſters:* and *Galath.* 1.10. *If I ſhould pleaſe* (that is ſerve) *men, I ſhould not be the ſervant of Chriſt:* ſo, when wee ſerve men for the Lords ſake in lawfull things; wee ſerve not men, but God. Secondly, to yeeld to the ſuperſtitious injunctions of Prelates, ſuch as moſt in Poperie are, is a meere ſervice of men: for ſuch the Apoſtle calleth the precepts and doctrines of men, *Coloſſ.* 2.22. and therefore obedience to ſuch is contrarie to our dutie and ſervice to God.

Laſtly, as touching the ceremonies, rites, and obſervations of men, their owne decrees doe teſtifie for us, *part.* 1. *diſtinct.* 12. *c.* 12. *Quamvis ne hoc inveniri poſſit, &c.* Although it appeare not how they are againſt the faith, yet they doe oppreſſe Religion with ſervile burthens, which God in mercy hath left free with moſt few and manifeſt Sacraments, ſo that the condition of the Jewes is more tolerable, who were ſubject onely to legall preſcriptions, not to humane preſumptions, &c. If ceremonies not apparantly contrarie to the faith, muſt bee reſtrained for their multitudes; how much more

ſuch

all that are baptized, doe hold their opinion to be more probable, that think not only the fault to be remitted in Baptiſme, but grace alſo infuſed, &c. By this grace infuſed in Baptiſme, even the ſinnes afterward are remitted; how could the generall efficacie elſe of Chriſts death bee ſet forth in Baptiſme?

The Maſter of Sentences alſo confeſſeth, that in thoſe which come fainedly to Baptiſme, *poſtea cum pœnituerint, baptiſmus incipit prodeſſe*, Baptiſme beginneth to profit them afterward, upon their repentance, *lib. 4. diſt. 4. c.* Wherefore by their owne ſentence Baptiſme is effectuall for afterward, as well as for the time paſt.

1 *Theodoret* maketh this difference betweene Baptiſme, and the Judaicall waſhings: they were often applied purging only the filth of the fleſh, *hic autem unus eſt, &c.* but Baptiſme is but one, as having a type of the healthfull paſſion and reſurrection, &c. Like as then all ſinnes are remitted by the vertue of Chriſts paſſion, ſo alſo by the force of Baptiſme as a type and repreſentation thereof. The ſame is the opinion of the moderne Greeke Church: for *Ieremie* the Patriark approveth that poſition of the Divines of Germanie: that the death of Chriſt hath not onely taken away the debt of our firſt parents, *ſed & omne aliud peccatum deleviſſe*, but hath blotted out every other ſinne, &c.

As he is cited by the Ieſuite *Salmeron* in Heb. 6. diſp. 14. pag. 717.

Cenſur. Oriental. cap. 21.

2 *Tertullian* ſpeaking of faith, which is ſealed in Baptiſme, ſaith: *Fides integra, ſecura de ſalute:* Entire faith, is ſecure of ſalvation: but it cannot be ſecure, if it be not aſſured of the remiſſion of all ſinnes. The preſent Æthiopick Church ſaith, *Credo unum baptiſmum, qui eſt remiſſio peccatorum:* I beleeve one Baptiſme, which is the remiſſion of ſinnes, &c. *Zago Zabo* an Æthiopike Biſhop: They uſe all to be ſolemnely baptized at Eaſter, not taking it for a ſecond Baptiſme, *ſed tantum in commemorationem baptiſmi veri ſemel ſuſcepti in infantia, &c.* but only for the commemoration of that true Baptiſme, which they received in their infancie, &c.

Damianus a Goes de morib. Æthiop.

Franciſc. Titelman de morib. Æthiop.

French confeſſion, artic. 25. *Although wee are baptized but once, yet the fruit of Baptiſme doth pertaine to the whole courſe of our life.* Of Belgia, artic. 24. *Neither doth this baptiſme profit us onely at that moment when we are ſprinkled with it, but it is available through the whole time of our life, &c.*

Harm. ſect. 13. pag. 401. Ibid. P. 403.

4 See their owne Decrees before alleaged, &c.

The third part, of the libertie and privileges obtained by Baptiſme.

The Papiſts.

1. THey have defined, that a man by Baptiſme, is not onely *debitor fidei, ſed etiam univerſæ legis Chriſti implendæ*, is not only a debtor of the faith, but is made a debtor to performe the whole law of Chriſt, *Concil. Trident. ſeſſ. 8. can. 7.* that is, Baptiſme is not only a ſigne of free juſtification by faith, neither doth he which is baptized profeſſe himſelfe onely by faith to be juſtified, but partly alſo by his works, and the keeping of the commandements of Chriſt, *Bellarm. lib. 1. de Baptiſ. cap. 15.*

12 Error.

Argum. *Mat.* 19. 17. Chriſt ſaith *to the young man, if thou wilt enter into life, keepe the commandements.* 2 *Cor.* 5. 10. *Every man ſhall receive according to that which he hath done, whether good or evill.* *Ergo*, we are bound to keepe the law, *Bellarm. ibid.*

Matth. 19. 17. 2 Cor. 5. 10.

Anſw. Firſt, Chriſt maketh that anſwer to the young man, to the intent he ſhould know himſelfe, who thought that by his owne workes he might attaine unto life: for otherwiſe the doctrine of the Apoſtle is plaine, that life is not by the law, as he ſaith, *Galath.* 3. 21. If there *had been a law, which could have given life, ſurely righteouſneſſe ſhould have been by the law.* Secondly, the Apoſtle ſaith, that wee ſhall *receive according to our workes:* but he ſaith not, for our workes ſake: for as *Bernard* ſaith, our workes are *via regni, non cauſa regnandi*, are the way to the kingdome, not the cauſe of the kingdome. Thirdly, theſe places alleaged are altogether impertinent, for they onely ſhew, that wee are bound to doe good workes, which wee denie not, not that we profeſſe to bee ſaved by our workes.

Galath. 3. 21.

The Proteſtants.

Anſ. IN Baptiſme we make profeſſion of our obedience, to die unto ſinne, and riſe up to newneſſe of life, *Rom.* 6. 2. yet not thereby to be juſtified: but in being baptized wee ſhew our faith and hope, only to look for remiſſion of ſinnes and ſalvation of our ſoules by the death of Chriſt.

Rom. 6. 2.

Argum. 1. Circumciſion, in place whereof Baptiſme is given to us, is called by the Apoſtle a ſeale of the righteouſneſſe of faith, *Rom.* 4. 11. not of the righteouſneſſe of workes: much more then is Baptiſme, which is a Sacrament of the Goſpell, a pledge unto us of the juſtice of faith.

Rom. 4. 11.

Argum. 2. By Baptiſme we are freed from the curſe of the law: for it is a Sacrament of the death of Chriſt, and of all the benefits thereof: and Chriſt by his death hath borne for us the curſe of the law, *Galath.* 3. 13. but if by Baptiſme we bind our ſelves to the obſervance of the law, to bee juſtified and find life thereby, wee muſt needs fall into the curſe, becauſe wee are not able to keep the commandments. Wherefore ſeeing Baptiſme delivereth us from the curſe, it alſo exempteth us from the works of the law, to find life and juſtification thereby.

Galath. 3. 13.

Their owne decrees are for us: *Part. 3. diſt. 4. c. 3. Ab ira Dei nullus liberatur niſi per fidem mediatoris, &c.* No man is delivered from the wrath of God but by the faith of the Mediator, &c. But in

Baptiſme

ſuch as doe oppugne the faith? See for further approbation of this point, the former article, error 13. in the end.

The Papiſts.

THey hold, that notwithſtanding the vow of Chriſtianitie, and obedience made ſolemnly in Baptiſme, yet other vowes made before or after unto God or Saints, as vowes of ſingle life, to go in pilgrimage, to offer to ſuch a Saint, and ſuch like doe ſtand ſtill in force, and ought to be performed, *Bellarm. cap.* 17. And, whoſoever ſhall ſay that ſuch vowes made after Baptiſme, doe derogate to the faith profeſſed in Baptiſme, or to Baptiſme it ſelfe, let him be accurſed. *Concil. Trident. de Baptiſmo. can.* 9.

The Proteſtants.

THat all ſuch vowes being ſome of them impoſſible, ſome of them impious and ſuperſtitious, ſome ſuperfluous and unneceſſarie, are diſanulled by the vow of Baptiſme, neither can ſtand in force without great derogation to the ſame, thus wee doe prove it.

Argum. 1. The things which are vowed are either commanded, or not commanded: ſuch things which are commanded us of God, wee doe profeſſe and vow to keepe in Baptiſme, as to forſake the devill, the world, and the fleſh: but ſuch things as are not preſcribed of God, but commanded of men, we doe not vow in Baptiſme to keepe; nay, they are contrarie to our vow in Baptiſme, whereby wee are made the ſervants only of God, and not of men: *Ergo*, vowes of ſuch things are contrarie to the vow of Baptiſme.

Bellarmine anſwereth, that we are bound rather by Baptiſme to keepe our vowes, becauſe we vow to keepe all Gods commandements, whereof this is one, not to break our vowes. *cap.* 17.

Contra. All lawfull vowes and promiſes of obedience are indeed faithfully to bee performed unto God: but unlawfull vowes, ſuch as are many in Poperie tending to ſuperſtition, are neither to bee made, nor being made are to bee kept: neither doth God command us to performe ſuch vowes; but they are like *Iepthahs* vow, and *Herods* oth, both which might better have beene revoked, than performed as they were.

Argum. 2. If other vowes to be made after Baptiſme are requiſite, then were the vow in Baptiſme inſufficient, other vowes being added thereunto: but now it is moſt ſufficient, *Ergo*.

Bellarmine anſwereth that the agument followeth not, for after Baptiſme received, it is neceſſary to heare the word of God, and to celebrate the other Sacraments; yet theſe doe not make Baptiſme inſufficient for the proper end thereof, which is the ſalvation of man: no more than doth the acceſſion of other vowes derogate to the ſufficiencie of the vow in Baptiſme, *Bellar. ibid.*

Contra. Firſt, there is no compariſon betweene the word of God and the Euchariſt (which are of Gods inſtitution, and therefore to bee uſed as neceſſarie helps of our faith) and the unprofitable inventions of men, which are not ordained of God: they cannot derogate to Baptiſme, having all one author; but the other doe, for as much as mans inventions cannot ſtand together with Gods inſtitution. Secondly, the word preached, and the Euchariſt doe not make Baptiſme inſufficient, becauſe they have all their ſpeciall uſes and ends; Baptiſme to ſeale unto us our new birth, the word to beget faith, and the Euchariſt to confirme it: but like as if another Baptiſme ſhould bee added to the firſt, the one were a derogation to the other; ſo, many vowes comming after the vow of Baptiſme, muſt needs make the firſt inſufficient.

Auguſtines judgement is this: *De tempor. ſerm. 7. Sunt multi qui vovent, &c.* There be many that vow, one a cloak, another, oyle, another, a wax candle; another, that he will drinke no wine; another, that he will faſt; another, that he will eat no fleſh; this is not the beſt, nor the perfecteſt kinde of vowing; God neither careth for thy comely apparell, nor for thy oyle, or faſting: but offer that unto him which he hath redeemed, that is, thy ſoule.

Likewiſe *Origen* thus writeth, *Homil. 13. in exod. Non vult Moſes ut offeras aliquid quod extra te eſt, &c.* *Moſes* will not have thee offer any thing without thee: Take (ſaith he) from among your ſelves, and offer unto God, as every man hath conceived in his heart. What doth ſilver or gold grow within me? offer unto God gold for the Tabernacle, that is, the faith of thy heart, &c. this then is the only vow which wee offer unto God, which wee promiſe and profeſſe in Baptiſme. See the further approbation of this point, *contr. 6. error. 92*, in the end.

The ſeventh queſtion, of the difference betweene the Baptiſme of our Saviour Chriſt, and the Baptiſme of *Iohn*.

The Papiſts.

THe Baptiſme of *Iohn* (they ſay) was of another kind than Chriſts Baptiſme was, neither was it ſufficient without Chriſts Baptiſme, nor had the like force or efficacie as his Baptiſme had; and therefore ſuch as had been baptized of *Iohn*, were afterward admitted to Chriſts Baptiſme, *Concil. Trident. ſeſſ. 8. can. 11. Bellarm. lib. 1. de Baptiſ. cap. 20. 21.*

14. Error.

Argum. 1. *Matth.* 3. 11. *Iohn* himſelfe ſaith, I baptize you with water, but he ſhall baptize you with the

Matth. 3. 11.

the holy Ghoſt: *Ergo, Iohns* Baptiſme and Chriſts not all one: for *Iohns* Baptiſme gave not the holy Ghoſt, *Bellarm. ibid.*

Anſw. *Iohn* ſpeaketh not of divers Baptiſmes, but of divers operations, and miniſteries, in one and the ſame Baptiſme: for *Iohn*, as all other miniſters doe, did but give water; and Chriſt working together with them, giveth the holy Ghoſt. But it will bee anſwered, that *Iohn* ſaith not, hee doth baptize, but hee ſhall baptize: *Ergo*, Chriſt did not baptize together with *Iohn* by his ſpirit. *Bellarm. cap.* 21.

Ioh.1.33. *Anſw.* The ſame *Iohn* in another place ſpeaketh of Chriſt in the preſent tenſe: *Ioh.* 1. 33. *This is he which baptizeth with the holy Ghoſt: Ergo*, Chriſt did both then baptize with his ſpirit, and afterwards alſo more manifeſtly, when the gifts of the ſpirit began to be ſhed forth more plentifully upon
Ioh.1,29. men. Alſo hee ſaith, *Behold the Lambe of God that taketh away the ſinnes of the world, Ioh.* 1. 29. hee even then, when *Iohn* baptized, did take away ſinnes. And againe, *Iohn* teſtifieth of him, *verſ.* 16. *of his fulneſſe wee have all received:* even then Chriſt baptized with the ſpirit, which was to receive of his fulneſſe.

Bellarmine replieth: firſt, that Chriſt is ſaid to baptize with the ſpirit, not that then hee baptized, but to ſignifie that when he baptized, he ſhould not only baptize with water, but with the ſpirit. Secondly, Chriſt did not then take away ſinnes, but it is ſignified, that he afterward by his death ſhould take away the ſinnes of the world. Thirdly, they received of his grace and fulneſſe, but by other meanes, than by the baptiſme of *Iohn*. *Bellarm. cap.*21.

Contra. Firſt, if Chriſt then onely began to baptize with the ſpirit when hee baptized with water, it would follow, that hee never baptized with the ſpirit: for it is certaine that he baptized not with
Ioh.4.2. water, *Ioh.* 4. 2. Againe, that he at that inſtant baptized with the ſpirit, it is evident by *Iohns* words,
Ioh.1.33. *verſ.* 33. *Hee that ſent me to baptize, ſaid unto me, Upon whom thou ſhalt ſee the ſpirit come downe, &c. this is hee which baptizeth with the holy Ghoſt:* Chriſt then immediately at the comming downe of the ſpirit, baptized with the ſpirit: unleſſe they will ſay he received the ſpirit in vaine.

Secondly, it is very groſſe and abſurd to ſay that Chriſt did not take away the ſinnes of the world
Pſal.32.1. before his death: for the Prophet *David* ſaith, *Pſal.* 32. 1. *Bleſſed are they, whoſe ſinnes are forgiven:* even under the law by faith in Chriſt to come they found remiſſion of ſinnes. Thirdly, that *Iohns* baptiſme and miniſterie was not an inſtrument of the grace of Chriſt, it is contrary to the Scripture: *Luke*
Luke 1.16. 1. 16. *He ſhall turne many of the children of Iſrael to the Lord their God.*

Laſtly, that Chriſt and *Iohn* baptized together, the one viſibly, the other inviſibly, *S. Ambroſe* thus teſtifieth upon theſe words, *I baptize you with water: Cito probavit, &c.* Hee proveth that hee is not Chriſt, becauſe he worketh viſibly, &c. The bodie is waſhed with water, the ſoule by the ſpirit: wee doe one thing, and call upon another; *Sed hac inter ſe diviſa eſſe non poſſunt, &c.* But theſe things cannot be divided, *in 3. cap. Luc.*

Argum. 2. *S. Paul* baptized twelve men at Epheſus with Chriſts baptiſme that had received *Iohns*
Act.19.45. before, *Acts* 19. 4. 5. *Ergo, Iohns* baptiſme was not the ſame that Chriſts was, *Bellarmine.*

Anſw. There can be no ſuch thing gathered out of that place, for thoſe words in the 5. *verſe, When they heard this, they were baptized in the name of the Lord Ieſus*, are part of the narration which *Paul* maketh of *Iohns* baptiſme: ſo that the ſenſe is this, they that heard *Iohns* doctrine, were baptized in the name of the Lord Jeſus. It is not ſo to be read, as though they were baptized againe of *Paul*, but he laieth only his hands upon them, that had before received the baptiſme of *Iohn.*

Bellarmine replieth, that this place cannot be ſo expounded: for if the fourth and fifth verſes containe only a narration of *Iohns* baptiſme, then were the people baptized twice: for in the fourth verſe it is ſaid, *Iohn* baptized with the baptiſme of repentance. And againe, in the fifth verſe, when they heard it they were baptized.

Contra. Firſt, it followeth not that they were twice baptized, becauſe the word is here twice uſed: for firſt the Apoſtle ſetteth downe *Iohns* office in whole together, and then proſecuteth the two parts thereof; firſt his preaching in the fourth, and then his baptiſme in the fifth verſe.

Secondly, but that this is a narration, not of *S. Luke* concerning *S. Pauls* baptiſme, but of Saint *Paul* concerning *Iohns* baptiſme, thus it appeareth: firſt, by the Greek particles μὲν in the fourth verſe, and δὲ in the fifth, which doe one anſwer to another, and ſhew a neceſſarie coherence and connexion of both verſes together. Secondly, *Iohns* preaching and his baptiſme doe beſt agree together: *Iohn* preached to the people, that they ſhould beleeve in Jeſus Chriſt, *verſ.* 4. and then it followeth, they were baptized in the name of Jeſus, *verſ.* 5. So then *Iohn* baptized in his name, whom hee preached: but he preached Jeſus Chriſt, therefore he baptized alſo in his name: and if he baptized in Jeſus name, then would not *S. Paul* have baptized them againe. Thirdly, how is it like, that theſe men being at Epheſus, ſo farre off from Judea, where *Iohn* baptized, and ſo long time after, not leſſe than 30. yeers from the death of *Iohn Baptiſt*, could have been baptized of *Iohn*: wherefore they are ſaid to be baptized to *Iohns* baptiſme, not that they were baptized by the hands of *Iohn*, but had received that baptiſme, whereof *Iohn* was the firſt Miniſter, for Chriſt baptized not, but *Iohn* in Chriſts name. Fourthly, if *S. Paul* had baptized them, it is moſt like he would have baptized them in the name of the holy Ghoſt, whereof they doubted: but they are baptized in the name of Jeſus: that is, the people that heard *Iohn*, not the twelve men, whom *Paul* found at Epheſus. Fifthly, the Apoſtles by laying on of hands without baptiſme conferred the holy Ghoſt, as it may appeare, *Act.* 8.17. where *Simon* would have given money, that on whomſoever alſo hee laid his hands, they might receive the holy Ghoſt: neither doe we find that the impoſition of hands was uſed in baptiſme: ſo then as *Acts* 8.16. it is ſaid; *The holy Ghoſt as yet was come downe upon none of them, but they were baptized onely in the name of the Lord Ieſus:* and it followeth, *Then laid they their hands upon them, and they received the holy Ghoſt:* they are not baptized againe, but only confirmed with laying on of hands: ſo in this place, they had received the baptiſme of *Iohn*, which was nothing but to be baptized in the name of Jeſus, and then the Apoſtle layeth on his hands, and they receive the gift of the holy Ghoſt: they are no more baptized than the Diſciples at Samaria, *Act.* 8.16. Laſtly, Saint *Ambroſe* judgement upon this place is this, *lib.* 1. *de ſpirit. c.* 3. *Iohannes in remiſſionem peccatorum in advenientis Ieſu nomine non in ſuo baptizabat, &c.* *Iohn* did baptize in the name of Chriſt, not his owne name for the remiſſion of ſins: but they in the 19. of the Acts had not received baptiſme in the name of Chriſt, as *Iohn* uſed to baptize: and therefore they were baptized in the name of Chriſt Jeſus, neither was baptiſme iterated in them, but renewed, for there is but one baptiſme. S. *Ambroſe*, though he thinke that theſe twelve were baptized by S. *Paul*; yet ſo thinketh, becauſe indeed they had not received *Iohns* Baptiſine, which hee holdeth to bee one Baptiſme, with the Baptiſine of Chriſt. Act. 8.16.17.

Argum. 3. The Baptiſme of *Iohn* had not the invocation of the Trinitie, as the Baptiſme of Chriſt hath: *Ergo*, it is not the ſame: *Bellarm. cap* 20.

Anſw. Firſt, that there was the preſence and invocation of the Trinitie in the baptiſine of *Iohn*, it appeareth *Matth.* 3. where, when Chriſt came to *Iohn* to be baptized, God the Father ſpake from heaven, God the Sonne was in the water, the holy Ghoſt deſcended in the likeneſſe of a Dove: and *Ioh.* 1. 33. *Hee that ſent me to baptize with water:* Here is the authoritie of God the Father in *Iohns* baptiſme, *ſaid unto me, upon whom thou ſhalt ſee the ſpirit come downe, &c. he it is that baptizeth with the holy Ghoſt:* here is the name and authoritie of God the Sonne, and of the holy Ghoſt. The Maſter of Sentences is of this opinion; *Tunc invocato nomine Trinitatis inſtitutus eſt in Iordane Baptiſmus, &c.* Then in Jordane the name of the Trinitie being invocated, Baptiſme was inſtituted, when the myſterie of the Trinitie appeared: *lib.* 4. *diſt.* 3. *g.* Secondly, *Iohn* uſed the ſame forme in Baptizing, which the Apoſtles did they baptized in the name of the Lord Jeſus, *Act.* 2.38. and ſo did *Iohn*, *Act.* 19.4. and this *S. Ambroſe* teſtifieth, that *Iohn* baptized in the name of Chriſt, *lib.* 1. *de ſpiritu c.* 3. and therefore it is not unlike, but that *Iohn* baptized in the name of the Trinitie, as the Apoſtles did: though the name of Jeſus only be expreſſed, becauſe thereby is ſignified the end and ſcope of Baptiſme for remiſſion of ſinnes, rather than an exact and preciſe forme of Baptiſme. Iohn 1 33. Act. 2.38. 8.16.

The Proteſtants.

THat *Iohns* baptiſme was not divers from Chriſts baptiſme, but was all one with it in propertie and effect, and that they which were baptized by *Iohn*, were baptized in the name of Chriſt, and therefore needed not againe to be baptized: thus it is made manifeſt out of Scripture.

Argum. 1. *Iohns* baptiſme differed not in the matter of the Sacrament, for he baptized with water as Chriſts Apoſtles did, there was alſo the ſane forme of both, the word of God: for *Iohn* alſo taught the people to beleeve in Jeſus Chriſt that was to come, *Act.* 19.4. There was alſo the ſame ſcope and end of *Iohns* baptiſine: For he preached the baptiſme of repentance, for remiſſion of ſinnes, *Mark.* 1.4. *Ergo*, it was the ſame with the baptiſme of Chriſt. Act. 19.4. Mark. 1.4.

Bellarmine anſwereth that *Iohn* did not baptize unto remiſſion of ſinnes, but unto repentance: his baptiſme did incite and ſtirre up to repentance, and ſo conſequently they which repented, obtained remiſſion of ſinnes.

Contra. Firſt, *Iohn* preached the baptiſme of repentance to remiſſion of ſinnes, *Luke* 3.3. which is all one with the baptiſme which *Peter* miniſtred, *Act.* 2.38. *Repent and be baptized, in the name of the Lord Ieſus, for remiſſion of ſinnes:* repentance and remiſſion of ſinnes is the ſcope both of *Iohns* and *Peters* baptiſme. *Bellarmine* replieth, that repentance went before *Peters* baptiſme, as a preparation unto it, but it followed *Iohns* in effect. *Contra.* Firſt, it appeareth, *Luke* 3.12. that the Publicanes which came to be baptized, firſt confeſſed their ſinnes, ſaying, *Maſter, what ſhall we doe?* and therfore repentance alſo went before *Iohns* Baptiſme, Secondly, if *Iohns* Baptiſme wrought repentance, then conſequently alſo it aſſured them of remiſſion of ſinnes: for where there is true repentance, there is remiſſion. Thirdly, *S. Ambroſe*, as I have ſhewed, ſaith, that *Iohn* did baptize *in remiſſionem peccatorum*, for remiſſion of ſinnes. Luke 3.3. Act. 2.38. Luke 3.12.

Argum. 2. If the Baptiſme inſtituted by Chriſt were another Baptiſine than *Iohns* was, and yet he himſelfe was baptized of *Iohn*: then it would follow, that we are baptized now with another Baptiſine than Chriſt himſelfe was, for he received *Iohns* Baptiſme: but this were very abſurd to ſay, that there is not the ſame Baptiſme of the head and the members of Chriſt and his Church: *Ergo, Iohns* Baptiſme all one with Chriſts.

Bellarmine anſwereth, that it was more convenient for Chriſt to receive *Iohns* Baptiſme, than his owne leſt he ſhould have been thought himſelfe to ſtand in need of regeneration.

Contra. 1. *Iohn* alſo baptized for remiſſion of ſinnes: therefore if there had bin any ſuch danger, Chriſt might have bin thought to need remiſſion of ſinnes, by receiving *Iohns* Baptiſme. 2. Chriſt was not baptized for any cauſe in himſelfe, but to give an example to us: *For ſo it became him to fulfill* *all righteouſneſſe*: not to preſcribe lawes to others, whereof he had not bin the firſt practicer himſelfe: ſo was he circumciſed, his mother purified: ſo did he celebrate his laſt Supper with his Apoſtles, not for his owne uſe, but for our example: In his owne perſon for our benefit to conſecrate theſe holy inſtitutions.

Iohn 4.1.

Againe, the Apoſtles were baptized with none other than *Iohns* Baptiſme, for Chriſt baptized none: neither doth the Scripture make mention of any Baptiſme that they received, ſaving when he waſhed their feet, *Ioh.* 13. Saint *Auguſtine* ſpeaketh doubtfully, as he is alleaged alſo, *Decret. part. 3. diſtinct. 4. c. 147. Apoſtolos intelligimus jam fuiſſe baptizatos, &c.* We underſtand that the Apoſtles were baptized either with the Baptiſme of *Iohn*, as ſome thinke, or which is more credible, with the Baptiſme of Chriſt: but it is contrarie to the Scriptures that Chriſt baptized any, *Ioh.* 4. 1. therefore they were baptized with *Iohns* Baptiſme: ſeeing then that both Chriſt and his Apoſtles received *Iohns* Baptiſme, it muſt needs be the ſame with Chriſts.

So witneſſeth *Leo* 1. *Epiſtol. cap.* 6. and it is rehearſed in the *Decrees, part. 3. diſt. 3. c. 14. Sic voluit Chriſtus baptizari, &c.* Chriſt ſo was baptized, as it pleaſed him to be circumciſed. And a little after, He did conſecrate in himſelfe the Sacrament of his owne Baptiſme, ſo ſhewing himſelfe as hee is the chiefe, ſo in all things to be the firſt, &c. Chriſt therefore was baptized with his owne Baptiſme.

S. *Ambroſe* alſo thus ſaith, *Serm.* 14. *Ergo fratres tingi debemus eodem fonte, quo Chriſtus*: Wherefore brethren we muſt be dipped in the ſame fountaine with Chriſt, that we may bee the ſame that he is. And the Maſter of Sentences ſaith, *Inſtitutio facta eſt baptiſmi, &c.* Baptiſme was inſtituted when Chriſt was baptized in Jordane: *Ergo*, Chriſt was baptized with his owne Baptiſme.

Epheſ. 4. 5.
Act. 19. 4.

Argum. 3. The Apoſtle ſaith, *Epheſ* 4. 5. *One Lord, one faith, one baptiſme*: but *Iohns* faith was the ſame with Chriſts faith, for he taught the people to beleeve in Chriſt, *Act.* 19. 4. *Ergo*, his Baptiſme was one with Chriſts.

Bellarmine anſwereth: firſt, by this reaſon wee may prove that *Moſes* and *David* had alſo the Baptiſme of Chriſt, for they had the ſame faith, &c.

Contra. Firſt, hee anſwereth very adſurdly, ſeeing the Apoſtle ſpeaketh manifeſtly of thoſe times then preſent: therefore he ſhould have firſt ſhewed that *Moſes* and *David* had any Baptiſme at all, and then we would alſo have anſwered, what kinde of Baptiſme it was. Secondly, and yet that Baptiſme wherewith *Moſes* and the Iſraelites were baptized in the red Sea, and the cloud, was ſpiritually the ſame that Chriſts Baptiſme is, as the Apoſtle ſheweth, 1 *Cor.* 10. 2.

Secondly, ſaith he, it would alſo follow by this reaſon, that heretickes have not the Baptiſme of Chriſt, becauſe they have not the ſame faith: and therefore the Apoſtle doth not thus reaſon, There is one faith, therefore one Baptiſme: but exhorteth them to unitie, becauſe they had all one faith, and one Baptiſme.

Decret. p. 2. c. 1. qu. 1. c. 51.

Contra. Firſt, hereticks have the Baptiſme of Chriſt, if they baptize in the faith of Chriſt; otherwiſe they have not the ſame Baptiſme: for an hereticke baptizing in the name of the Trinitie, baptizeth in the faith of the Trinitie, howſoever he beleeve to himſelfe: and therfore this objection notwithſtanding, there is one faith and one Baptiſme. Secondly, how could the Apoſtle perſwade to unitie, becauſe they had all one Baptiſme, writing to the Epheſians, amongſt whom there were ſome that had received onely *Iohns* Baptiſme, *Act.* 19. 43. if *Iohns* Baptiſme and Chriſts had not been all one? Thirdly, S. *Ambroſe* proveth that *Iohns* Baptiſme could not be iterated, by this place, *unum Baptiſmum*, one Baptiſme, *lib.* 1. *de ſpirit. c.* 3. And ſo alſo *Leo* enforceth this place, that Baptiſme is not to bee iterated, becauſe there is but one?

De Baptiſt. cont. Donatiſt. lib. 5. c. 9.

Bellarmine denieth, that the proper end and ſcope of *Iohns* Baptiſme was for remiſſion of ſinnes: yet *Auguſtine* granteth it, who notwithſtanding being carried away with the error of that time, doth elſewhere put ſome difference betweene the Baptiſme of *Iohn* and Chriſt: *To none of the Prophets doe we reade to have been granted, to baptize in water, in remiſſionem peccatorum, for the remiſſion of ſinnes, which was granted unto Iohn*: There being then the ſame proper end and ſcope of both theſe Baptiſmes, how can they chuſe but be all one?

Act. 19. 4.

I will laſtly urge againſt them their owne Maſter, who thinketh, that they which did not *ſpem ponere in Baptiſmo Iohannis*, put their truſt in *Iohns* Baptiſme, were not baptized againe, *lib. 4. diſt. 2. f.* but none by him baptized ſo did; for he taught them to beleeve in Chriſt, *Act.* 19. 4. *Ergo*, his baptiſme was not iterated, and ſo conſequently was the ſame with Chriſts Baptiſme.

Lib. de baptiſm.

1 *Tertullian*, though ſometime he ſeeme to thinke, that *Iohns* Baptiſme did not conferre the holie Ghoſt. yet he holdeth it to have been the ſame Baptiſme with that which was miniſtred by the Apoſtles: *Nec quicquam refert inter eos, quos Ioannes in Iordane, & quos Petrus in Tibers tinxit*: Neither is there any difference between thoſe whom *Iohn* baptized in Iordane, and *Peter* in Tiber, at Rome: but the Apoſtles baptized with Chriſts Baptiſme.

Damaſcen. lib. 4. de fid. c. 5. ἓν βάπτισμα,

2 *Damaſcene*, though he alſo ſeeme to diſtinguiſh betweene Chriſts Baptiſme and *Iohns*: yet hee confeſſeth, *that there is but one Baptiſme for remiſſion of ſinnes*: but *Iohns* Baptiſme was for remiſſion of ſinnes, therefore it was that one baptiſme.

3 Confeſſion of Helvetia the latter, chap. 20. *The firſt that baptized was Iohn, who dipped Chriſt in the water in Iordane; from him it came to the Apoſtles, who after did baptize with water*: The Apoſtles baptiſme then and *Iohns* was the ſame.

4 *Clictoveus* affirmeth, *ea ipſa ablutio Chriſti baptiſma fuit*: That waſhing wherewith Chriſt was baptized of *Iohn*, was Chriſts baptiſme, &c. but it was alſo *Iohns*: therefore the baptiſme of Chriſt and *Iohn* was all one: but they conferred divers things: *Iohn* baptized Chriſt, and Chriſt baptized *Iohn*, he with water, Chriſt with the ſpirit. Annot.in 4. lib.Damaſcen. de fide,c.16.

The eighth queſtion, of the ceremonies and rites of Baptiſme.

The Papiſts.

THey have brought into the Sacrament of Baptiſme a multitude of ſuperſtitious ceremonies, whereby they have greatly polluted the holy Sacrament of Baptiſme, mixing therewith their owne inventions. 15.Error.

Firſt before Baptiſme, they have deviſed theſe toyes to be uſed. Firſt, they doe exorciſe, conjure, and exufflate the evill ſpirit from the partie to be baptized. Secondly, they touch the eares and noſtrels with ſpettle, that his eares may bee opened to heare the word, and his noſtrels, to diſcerne betweene the ſmell of good and evill. Thirdly, the Prieſt ſigneth his eyes, eares, mouth, breaſt, forehead, noſtrels, with the ſigne of the croſſe, that all his ſenſes thereby may be defended. Fourthly, then hallowed ſalt is put into his mouth, that he may be ſeaſoned with wiſdome, and bee kept from putrifying in ſinne. Fiftly, the partie is anointed then with oyle in his breaſt, that hee may be ſafe from evill ſuggeſtions, and betweene the ſhoulders, which ſignifieth the receiving of ſpirituall ſtrength.

Secondly, theſe ceremonies doe accompanie Baptiſme it ſelfe. 1. The font and water therein is conſecrated and hallowed, in the name of the Father, the Sonne, and holy Ghoſt. 2. Hee is thrice dipped in the water, to ſignifie the being of Chriſt 3. dayes in the grave.

Thirdly, after Baptiſme, they have this uſe. 1. He is anointed with holy Chriſme in the top of the head, and thereby is become a Chriſtian. 2. A white garment is put upon him, to betoken his regeneration. 3. A vaile is put upon his head, in token that hee is now crowned with a royall Diademe. 4. A burning taper is put into his hand, to fulfill that ſaying in the Goſpell, *Let your light ſo ſhine before men, &c. Bellarm. lib. 1. de baptiſm. 25. 26. 27. Catechiſm. Rom. p. 310. Gabr. Biel. lib. 4. diſtinct. 6. quaſt. 3.*

The Proteſtants.

AGainſt theſe Popiſh ceremonies which they uſe in Baptiſme, we do reaſon thus.

1 It is contrarie to the rule of the Goſpell, that there ſhould be ſuch types, ſhadowes, ſignifications, brought into the ſervice of God, as they make in Baptiſme: for ſeeing we have the body which is Chriſt, all ſuch ſhadowes ought to be aboliſhed, *Coloſſ.* 2.17. Coloſſ.2.17.

2 In one Sacrament they have forged and found out many, as their chriſme, oyle, ſalt, ſpettle: which they make not onely ſeales of holy things, but givers and conferrers of grace, which is more than any Sacrament can have: and it is contrarie to the Scripture: for the ſpirit of God is as the wind that bloweth where it liſteth, *Ioh* 3. It is not tied to creatures, elements, externall ſignes, as they include the ſpirit (as it were) in theſe outward things, which have power (as they affirme) to give wiſdome, ſtrength, power againſt the devill, and ſuch like. But S. *Paul* ſaith, that the weapons of our warfare are not carnall, 2 *Cor.* 10. 4. The meanes whereby Chriſtians both obtaine ſpirituall graces, and ſhead them from evill, are ſpirituall: For if in Chriſt Circumciſion availe not any thing, which was notwithſtanding inſtituted of God: but faith is all in all, *Gal.* 5.6. much more vaine and unavailable are the devices and inventions of men. Iohn 3. 2 Cor.10.4. Gal.5.6.

3 This beggerly companie of ceremonies doth alſo deface and impugne the ſincere and pure inſtitution of Chriſt: None of thoſe ceremonies were uſed when Chriſt himſelfe was baptized, *Matth.* 3. which notwithſtanding have beene moſt fit, conſidering the worthineſſe of his perſon that was baptized: Neither did Chriſt give any ſuch thing in charge to his Apoſtles, but biddeth them onely preach, and baptize in the name of the Father, Sonne, and holy Ghoſt, *Matth.* 28. 19. nor yet were any ſuch ceremonies in uſe in the Apoſtles time: Saint *Peter* ſaith, *Act.* 10. 47. Can any man forbid water, that theſe ſhould not be baptized? He calleth not for oyle, ſalt, ſpettle, or any ſuch thing, but only for water. Matth.3. Matth.28.19. Act.10.47.

Auguſtine utterly miſliketh this cumberſome rabble of needleſſe ceremonies, *Ipſam religionem, quam Deus pauciſſimis ſacramentis liberam eſſe voluit, oneribus premunt, &c.* They doe cumber religion with their burdenſome inventions, which Chriſt made free with a very few Sacraments: ſo that the Jewes caſe was more tolerable, who though they knew not the libertie of the Goſpell, yet were ſubject to the legall ceremonies, not to the inventions of men. Epiſtol.119. cap.1, alleaged decret.part.1. diſt.12. cap.12.

And is it not even thus (I pray you) in the Popiſh Church? for never was Jewiſh Circumciſion ſtuffed with the third part of ceremonies, which their Baptiſme is defiled withall.

Againſt the ſuperſtitious uſe of ſome of theſe ceremonies, as againſt the thrice dipping of the child in the water, we have the manifeſt decree, *Concil. Toletan.* 4. *cap.* 5. and it is ratified *decret. part. 3. diſt. 4. cap.* 85. *Propter vitandum ſchiſmatis ſcandalum, vel hæretici dogmatis uſum, ſimplam teneamus baptiſmi merſionem, &c.* To avoid the ſcandall of ſchiſme, and the uſe or faſhion of heretikes; let us in Baptiſme dip but once, leſt they, which uſe to dip thrice, ſeeme to approve in ſo doing the heretikes aſſertion, following their cuſtome, who divide the Deitie, as they do number their dippings, &c. The Tritheiſts that made 3. Gods, uſed to dip thrice: and therfore the Councell thought good, that Catholikes ſhould dip but once.

Decret.Greg.lib.3.tit.42.c.5. Innocentius 3. determineth that they were not baptized, *Quos ſalivæ conſperſione,&c.* Whom certaine did annoint with ſpettle, &c. their owne Maſter ſaith, *Non in alio liquore conſecrari poteſt Baptiſmus, niſi in aqua*: Baptiſme cannot bee conſecrated in any other liquor, but water, *lib.4.diſtinct.3.h.* what need then, oyle, creame, ſpettle, and ſuchlike, &c?

See the teſtimonie alſo of the Martyrs: *Thomas Haukes*: I denie in Baptiſme all things invented and deviſed by man: as your oyle, creame, ſalt, ſpettle, candle, conjuring of water, *Fox.pag.* 1585. *col.* 2.

Pag.1449.2.8.

Iohn Denley holy Martyr. The Eunuch ſaid to *Philip*: *See here is water*: we do not read, that he asked for any creame, oyle, ſpettle, conjured water: for it ſeemeth that *Philip* had preached no ſuch thing unto him, &c. p. 1685. col. 2.

Pag.1530.2.89.

And further. 1. *Tertullian*, though he make mention of divers ceremonies uſed in his time in Baptiſme, as how they which were baptized taſted of honey and milke, and abſtained a whole week from their ordinary bathes: which ceremonies hee yeeldeth onely to cuſtome and tradition without Scripture; and the ſame are now aboliſhed, and out of uſe in the Popiſh Church: yet hee miſliketh ſuch multitude of ceremonies and vaine pompe uſed in Baptiſme: writing thus: *There is nothing which doth ſo obdurate mens minds, Quam ſimplicitas divinorum operum, &c.* as the ſimplicitie and plainneſſe of the divine workes, and the magnificence of the effect: *Ut hic quoq́, quoniam tanta ſimplicitate ſine pompa, ſine apparatu novo aliquo, deniq́, ſine ſumptu homo in aqua demiſſus, &c.* That here alſo, becauſe with ſuch great ſimplicitie without pompe, or any new preparation, and without any coſt, a man being put into the water, commeth forth, &c.

Lib.de corona militia.

Lib.de baptiſ.

2 *Ieremie Patriarch* of Conſtantinople, after the thrice dipping in the water, maketh mention only *of annointing the partie baptized with chriſme*: The rude Muſcovites, though they be full of ridiculous rites and ceremonies: yet they abhor the uſing of ſalt and ſpettle in Baptiſme: as they which doe write of their religion, doe teſtifie.

Cenſur.orient. c.3.

3 Latter confeſſ. of Helvetia, c. 20. *That is the moſt perfect manner of Baptiſme, wherein Chriſt was baptized, and which the reſt of the Apoſtles did uſe in baptiſme: thoſe things then, which by mans device were added afterward and uſed in the Church, we thinke them nothing neceſſarie to the perfection of baptiſme: of the which kind is exorciſme, and the uſe of light, oyle, ſalt, ſpettle, and ſuch other things, &c.* Confeſſion of Wittemberg. c. 10. *Dionyſius, whom they call the Areopagite, doth inſinuate, and that not obſcurely, that this ceremonie of anointing was taken partly from the heatheniſh anointings, which wreſtlers did uſe, partly out of the law of Moſes, &c. and how can it bee truly affirmed as Fabianus ſaith, that the ceremonie of the outward anointing ſhould bee taught of the Apoſtles, ſeeing the acts of Councels doe witneſſe, that this ceremonie was inſtituted of Sylveſter, &c.*

Ioannes Faber de relig. Muſcovit.
Guagnin.
Sacranus.
Harm.p.397.

4 *Alphonſus de caſtro* refuteth the error of one *Claudius* Biſhop of Turwin (that it was no baptiſme, which was not miniſtred with the ſigne of the croſſe) by this reaſon, it is evident, when Chriſt inſtituted baptiſme, *de ſigno crucis non meminiſſe*, That he made no mention of the ſigne of the Croſſe, &c. neither did he give any precept concerning anointing, &c. touching, exorciſing, and adjuring of ſpirits out of infants, with exafflation or puffing with the mouth, by the which ceremonie the caſting out of the uncleane ſpirit was ſignified: it was conveniently uſed, while that gift remained of caſting out of devils: but it is not neceſſarie now, that power being ceaſed, and their owne *Durand* confeſſeth, *Sine eis poteſt eſſe baptiſmus*, Baptiſme may be without them.

Lib.3.hæreſ. titul.baptiſ.

THE THIRTEENTH GENERALL CONTROVERSIE, OF THE SACRAMENT OF THE LORDS SUPPER, OR EUCHARIST.

THis Controverſie hath two parts: Firſt, of the Sacrament it ſelfe. Secondly, of the Sacrifice, which they ſay, is offered up in the Sacrament: which they call the Sacrifice of the Maſſe.

The firſt part, of the Sacrament of the Euchariſt.

THis part of the Controverſie ſtandeth upon divers queſtions. Firſt, whether the bodie of Chriſt be really and ſubſtantially in the Sacrament. Secondly, whether the elements of bread and wine bee changed, converted, and tranſubſtantiate into the very body and fleſh of Chriſt. Thirdly, whether the Euchariſt remaine a Sacrament after the uſe and celebration. Fourthly, of the outward elements in this Sacrament. Fiftly, of the words of conſecration. Sixthly, of the proper effect of the Lords Supper. Seventhly, of the manner of celebrating it. Eighthly, whether it ought to be miniſtred in one kind. Ninthly, whether it is to be adored.

The firſt queſtion, concerning the carnall preſence of Chriſts bodie in the Sacrament.

The Papiſts.

IN the Sacrament of the Euchariſt, under the formes of bread and wine, by the efficacie of the word of Chriſt ſpoken by the Prieſt, is really, verily, and ſubſtantially preſent, the naturall body and blood of Chriſt, which was conceived of the virgin *Mary*; the ſame body, that is now in heaven, *Rhem. Mat. 26. ſect.* 4. yet after another manner: For he is in heaven according to the naturall exiſtance of his body; in the Sacrament, he is really preſent in his fleſh, yet ſacramentally by his omnipotent power, *Concil. Trid. ſeſſ.* 13. *can.* 1.

16. Error.
Fox. 1135. articul. 1. 6. articul.

Argum. 1. The figures muſt bee inferiour to the things that are figured and repreſented: the Sacraments of the law were figures of the Sacraments in the Goſpell: therfore they ought to be inferiour. But unleſſe the bread and wine ſhould be the very blood and fleſh of Chriſt in the Sacrament, their Sacraments in the law ſhould not only not be inferiour, but far ſuperiour to ours. As for example, the Paſchall Lambe is in nature to be preferred before bread, and the ſlaying of the Lambe did more lively repreſent the death of Chriſt, than the breaking of bread; the eating of fleſh doth alſo better ſet forth the ſpirituall nouriſhing, than the eating of bread. Wherfore, unleſſe we beleeve a reall preſence in the Sacrament, their ſacrifices in dignitie and excellencie, ſhould far exceed and excell ours, *Bellarm. lib.* 1. *de ſacram. Euchariſt. cap.* 3. This argument is urged by the Doway tranſlators, *annot. in Exod.* 25. 30.

Anſwer 1. It is not true, that their Sacraments were figures of ours: But Saint *Paul* ſheweth, that both their Sacraments and ours do figure out and repreſent the ſame thing, as the ſpirituall eating and drinking of Chriſt, 1 *Cor.* 10. 2, 3. Our Sacraments are indeed figures correſpondent and anſwerable to theirs, and theirs alſo had a certaine reference and relation to ours: but they were not types of ours: for then our Sacraments ſhould be the body of theirs, whereas Chriſt is the body both of their Sacraments and ours. Saint *Peter* ſaith, that Baptiſme is an antitypon, a figure anſwerable to the ſaving of the eight perſons in the flood, 1 *Pet.* 3. 21. They are correſpondent one to the other, and had mutuall relation and reſpect one to the other. But that was not properly a type of Baptiſme, but both baptiſme and that are figures and ſignes, and lively repreſentations of our ſalvation in Chriſt.

1 Cor. 10. 2. 3.
1 Pet. 3. 21.

2 If the reall preſence of Chriſt only commendeth the Sacrament, and advanceth it before the rites of the Law, which in all other reſpects are better: by this argument, Baptiſme ſtill remaineth inferiour to the Sacraments of the Law: for you affirme no reall preſence in Baptiſme, as you do in the Euchariſt: and in all other reſpects it muſt needs give place to Circumciſion; for the cutting off of the

fleſh is a more lively repreſentation of regeneration, than is the waſhing by water: and the fleſh of man is in nature more precious than water. So by this reaſon, though you have won credit for the Euchariſt, yet you have loſt it for Baptiſme.

3 We anſwer therefore, that although the reall preſence be ſet apart, yet our Sacraments are more excellent than theirs. Firſt, the price and worth of things in their nature are not to bee weighed in a Sacrament, but they muſt bee conſidered in reſpect of the uſe, to the which they are ordained by the inſtitution. Fleſh, you ſay, is better than bread; ſo is wine and milke better than water in their nature: but in Baptiſme water is better than they, becauſe Chriſt hath now ſet it apart for a more holy uſe. Secondly, the ſlaying of the Lambe doth more lively repreſent, ſay you, the death of Chriſt, than the breaking of bread.

Further, wee grant, that if breaking of bread had beene uſed in the Law, it had not beene then ſo ſignificant as the ſlaying of beaſts: but the breaking of bread now in the light of the Goſpell, in this abundance of knowledge and inſtruction, being a ſigne of a thing alreadie done and finiſhed, muſt needs bee more pregnant and lively in repreſentation, than the killing of ſacrifices in the law, which were types of things to come, the myſterie of the Goſpell being not yet opened to the world. And againe, the words of inſtitution, and conſecration uſed and pronounced in the Sacraments of the new Teſtament, are cleerer and more ſignificant, than any preſcribed in the ſhadowes of the Law, and therefore doe make a more lively and effectuall repreſentation in the elements. Wherefore our Sacraments are more excellent than theirs, in reſpect of the more cleer light and fuller ſignification, which they have by the word of God, and the preaching of the Goſpell joyned unto them: as the Apoſtle ſaith, *his Goſpell was not hid*, 2 *Cor*. 4. 3. *and Ieſus Chriſt, was by his preaching deſcribed in their ſight*, *Galath*. 3. 1. Wee need not deviſe any other way of excellencie for our Sacraments, than this, which we have ſaid, agreeable to the Scriptures. 2 Cor. 4. 3. Galath. 3. 1.

Bellarmine anſwereth: Firſt, that it is but an accidentall thing in our Sacraments, that they betoken a thing done and paſt, and therefore for all this eſſentially the elements of the Sacraments of the Law are better.

Contra. Firſt, as though the excellencie of the accident doth not make the thing, being in ſubſtance leſſe worthie, more excellent: as wine in the nature and ſubſtance thereof is more worthie than water, yet water in Baptiſme in reſpect of the accidentall uſe is more excellent than wine. Secondly, it is not now a thing accidentall in our Sacraments to repreſent a thing alreadie done; but it is of, and belonging to the nature of them, which otherwiſe were no Sacraments.

Secondly, ſaith hee, the Euchariſt ordained by Chriſt, at his laſt Supper, did repreſent his death to come; and therefore in this reſpect, was no more worthie than the Sacraments of the old law, which did ſhew alſo things to come, *Bellar. cap*. 4.

Contra. Firſt, as *Iohn Baptiſt* was greater by the teſtimonie of our Saviour, than a Prophet, becauſe they did long before propheſie of him; but he did point him out with the finger, being already come: ſo the laſt Supper of Chriſt repreſenting his death then inſtant, is more excellent than the Sacraments of the law, foreſhewing it long after to be fulfilled. Secondly, he hath gained nothing by this reaſon, but a derogation to Chriſts laſt Supper, ſeeing that our Sacraments now doe demonſtrate Chriſts death alreadie paſt. But as the Paſſe-over at the firſt inſtitution thereof being eaten the Even before their deliverance, was no leſſe excellent than the feaſts of the Paſſe-over, afterward celebrated in remembrance of their deliverance paſt: no more is Chriſts laſt Supper going before his death, herein inferiour to the celebration of the Lords Supper now ſince his death.

Thirdly, the words of inſtitution are not of the eſſence of the Sacrament, which they ſay make the elements more excellent; the words of conſecration are of the eſſence, which are by them denied, and refuſed, as words of inchauntment, *Bellarm. ibid*.

Contra. Firſt, an accidentall excellencie may make the ſubject more excellent, as I have ſhewed; as the acceſſion of honour, being but an accident, yet maketh one man more worthy than another. Secondly, the words of inſtitution doe make a Sacrament, and therefore are of the eſſence thereof, giving the forme, as the elements yeeld the matter. Thirdly, words of conſecration we refuſe not ſimply, but your words of conſecration, therein miſliking theſe three things: Firſt, that you make not all the words of inſtitution, conſecratorie; but ſome few of them. Secondly, that by the very ſillables of thoſe words pronounced without relation to the prayers of the Church, the elements ſhould bee converted. Thirdly, that onely by the words of conſecration the Sacrament is made; whereas the whole action, of giving, receiving, diſtributing, giving of thanks, doth helpe toward the conſecration. Fourthly, you doe then grant, that the words of conſecration doe make the Sacraments of the Goſpell more excellent: wherefore not the reall preſence only.

2 Ioh. 6. 55. *Argum*. 2 *Ioh*. 6. 55. Chriſt ſaith, *My fleſh is meat indeed, and my blood is drinke indeed: hee that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him*.

Firſt, this place muſt bee underſtood not of any ſpirituall eating or drinking of Chriſt without the Sacrament, but is properly meant of the manducation and eating of him in the Sacrament. Firſt, *verſ*. 51. *the bread* (ſaith Chriſt) *that I will give*: hee ſpeaketh of a thing to come, for the Sacrament was afterward inſtituted: but if this bread were to be taken for his word, and the eating thereof for beleeving in him; in this ſenſe the bread was given already.

Anſw. Chriſt alſo ſpeaketh in the preſent tenſe, *verſ.* 32. *My father giveth you the true bread from heaven:* And, *I am the living bread that came downe from heaven: if any man eat of this bread, he ſhall live for ever, verſ.*51. He ſaith not, he that ſhall eat, but he that even now eateth. And afterward he ſpeaketh of the time to come; *The bread that I ſhall give,* becauſe his death and paſſion was not yet finiſhed: therefore he ſaith, *The bread that I ſhall give, is my fleſh, which I will give for the life of the world:* But he ſpeaketh every where of the eating of his fleſh in the preſent tenſe, *verſ.*35.50.51.53. which cannot bee underſtood of the ſacramentall eating, the Sacrament being not yet inſtituted, but of a ſpirituall manducation.

Verſ.51.53.

Secondly, ſay they, thoſe words being applied to the Sacrament, muſt needs alſo bee underſtood properly and literally, for the very eating of the fleſh of Chriſt, and drinking his blood, not tropically, or figuratively.

The fleſh of Chriſt, which Chriſt promiſeth to give them to bee eaten, hee preferreth before the Manna, which their fathers did eat in the wilderneſſe: the true bread which he giveth them, is more excellent than the bread of Manna. But if the bread in the Sacrament doe but ſignifie the fleſh of Chriſt, and bee not it in very deed, it ſhould bee no better than Manna, which alſo did ſignifie and ſhew forth Chriſt, *Bellarm. cap.*6.

Anſwer. Firſt, Chriſt compareth not the materiall Manna, and the ſacramentall bread together, but he ſpeaketh of the true bread, which is himſelfe, as *verſ.*33. *The bread of God is he, which commeth downe from heaven:* The Sacrament, neither ſacramentall bread was yet given or inſtituted, neither yet could be eaten: but this bread whereof Chriſt ſpeaketh, was even at that time given; as *verſ.*32. *My father giveth you the true bread from heaven* and it was even then to bee eaten: *verſ.* 58. *He that eateth of this bread, ſhall live for ever:* So then the true bread, that is, Chriſt is preferred before Manna. Secondly, the ſacramentall bread, without any carnall preſence, is more excellent than *Moſes* Manna, being a more lively and full repreſentation of the ſpirituall manducation of Chriſt.

Verſ.33.32.

Thirdly, that Chriſt ſpeaketh of a ſacramentall eating and drinking of Chriſt, *Bellarmine* thus further proveth: becauſe that the Jewes underſtood Chriſt to ſpeake of the very eating of his fleſh, and were offended at it: neither doth Chriſt correct their opinion, as hee doth inſtruct *Nicodemus* ignorance, *Ioh.*3. further expounding himſelfe: and if Chriſt had meant only that he ſhould be ſpiritually eaten, they needed not to have taken any offence, *Bellarm. cap.*5. *argum.*3.

Contra. First, it is falſe, that our Saviour correcteth not the error of the Capernaites, ſeeing hee further thus expoundeth himſelfe, *verſ.*63. *The fleſh profiteth nothing, the words that I ſpeake are ſpirit and life:* ſhewing, that he muſt be ſpiritually underſtood. Secondly, it is true, that they needed not to have taken offence at Chriſts ſpeech, being altogether of a ſpirituall eating, if they had rightly conceived him: but becauſe they underſtood him groſly of a carnall eating, as the Papiſts doe, thereof proceeded the offence. This argument he might very well have concealed, for it maketh moſt againſt himſelfe.

Fourthly, this diſtinction of ſpeech uſed by our Saviour Chriſt, and ſo often repeated, *to eat his fleſh, and drinke his blood, verſ.*54.56. ſheweth, that he ſpeaketh of the ſacramentall eating and drinking under the ſignes of bread and wine: for otherwiſe in the ſpirituall receiving of Chriſt by faith, it is all one to eat him and drinke him, *Bellarm. arg* 4.

Verſ.54.56.

Contra. Firſt, you your ſelves alſo make no difference betweene the ſacramentall eating and drinking of Chriſt, miniſtring only under one kind: wherefore you are anſwered by your owne practice. Secondly, the Scripture ſpeaking of the ſpirituall participation of Chriſt by faith, doth often uſe this diſtinction of eating and drinking, to ſhew, that Chriſt is the abſolute food of our ſoule; as *Iohn* 6. *verſ.*35. *He that commeth unto me ſhall never hunger, and hee that beleeveth in mee ſhall never thirſt,* And *Ioh.*4 14. *Whoſoever drinketh of this water, ſhall never bee more athirſt:* which places are onely underſtood of the receiving of Chriſt ſpiritually by faith.

Iohn 6 35.
Iohn 4.14.

Now on the contrarie ſide we will prove, that this place contained in the 6. chapter of *Iohn* cannot be ſo underſtood as they expound it.

Firſt, Chriſt ſpeaketh not onely of the ſacramentall eating of his fleſh, and drinking of his blood, but generally of the ſpirituall participation by faith; whether in the Sacrament or without, which is wrought in us by the holy Ghoſt.

Argum. 1. If it bee underſtood of the Sacrament, then it will follow that no man can bee ſaved, unleſſe he do receive the Sacrament: for Chriſt ſaith, *verſ.* 53. *Except you eat my fleſh and drinke my blood, you cannot have life in you.* This, I am ſure, they will hardly grant, that the Euchariſt alſo ſhould be neceſſarie, as they make Baptiſme, to ſalvation.

Iohn 6.53.

Bellarmine anſwereth: firſt, by this reaſon not the ſacramentall eating onely of Chriſt, but the ſpirituall alſo, which is by faith, is excluded: for infants have no faith, whereby they ſhould eat or drink Chriſt. Secondly, this place then of neceſſitie muſt be underſtood of men of yeeres, who either in act, or at the leaſt in vow and deſire muſt bee partakers of the Sacrament: and this appeareth, becauſe Chriſt ſaith, *verſ.*53. *Except ye eat, &c.* ſpeaking to thoſe that heard him: but treating of the neceſſity of Baptiſme, he ſaith not, *except ye be borne of water, &c.* but in generall words, *except a man be borne of water, &c.* And beſide Chriſt ſpeaketh of eating of bread, whereas children are fed with milke, and not bread, *cap.*7. *reſp. ad argum.* 3.

Contra. Firſt, though infants have no faith, yet the life of Chriſt is applied unto ſo many of them as are ſaved by the ſecret operation of Gods ſpirit: for ſeeing Chriſt giveth life unto the world, and he no otherwiſe giveth life, than as he is the true bread of God, *ver.*33. for it is the propertie of bread to give life, then infants alſo, if they have life and ſalvation in him, muſt alſo ſome waies be made partakers of this bread. Secondly, be it granted, that this place is properly underſtood of thoſe that are *adulti*, of yeers (which we will not much ſtand upon) yet it will follow upon their expoſition, that many which are prevented by death, before they receive the Communion, ſhould be damned: for although they doe much in heart and vow deſire it, this is not ſacramentally, but ſpiritually by faith to eat Chriſt: which wee ſay is the true meaning of this place. Thirdly, why may not alſo that place of Baptiſme, John 3.5. *Ioh.*3. *Unleſſe a man be borne of water, &c.* be expounded of thoſe of perfect age, as well as this? They have therefore put an anſwer in our mouthes for that place ſo much urged for the neceſſitie of Baptiſme. The difference which **Bellarmine** pretendeth, is nothing: for in this place alſo, *verſ.*54. Chriſt ſpeaketh in the third perſon, *whoſoever eateth my fleſh, &c. hath eternall life*: ſo that the contrarie, though pronounced in the ſecond perſon, *except yee eat, &c.* *verſ.* 53. appeareth to have the ſame meaning. Fourthly, his objection that children eat milke, not bread, is nothing: ſeeing our Saviour ſpeaketh not of materiall, but ſpirituall bread: and therefore, as men of yeeres may be fed with ſpirituall 1 Cor.3.2. milke, 1 *Corinth.*3.2. ſo children in yeeres may be nouriſhed with ſpirituall bread.

Argum. 2. That Chriſt ſpeaketh of that bread which is ſpiritually eaten by faith, it is evident out John 6.47.48.50. of the text, *verſ.*47. *He that beleeveth in me hath everlaſting life. Verſ.* 48. *I am the bread of life.* And *verſ.*50. *This is the bread that commeth downe from heaven, that he that eateth of it, ſhould not die.* By this it appeareth, that to beleeve in Chriſt, is to eat Chriſt.

Bellarmine anſwereth, that Chriſt indeed ſpeaketh of the true bread, which is himſelfe, communicated unto us by faith: as alſo he maketh mention of the ſacramentall bread, *verſ.*51. *The bread that I will give is my fleſh.*

Contra. It is evident that Chriſt ſpeaketh in this place of one and the ſame bread, which is himſelfe: firſt, he ſaith, *I am the living bread, verſ.*51. And againe, *the bread that I will give is my fleſh*: but Chriſt and his fleſh are all one; and therfore Chriſt and his fleſh are one and the ſame bread. Secondly, Verſ.58.59. *verſ.* 58. Chriſt ſpeaketh of the bread which came downe from heaven; but the ſacramentall bread commeth not from heaven: *Ergo*, Chriſt ſpeaketh not of that bread. Thirdly, the effects of the bread are the ſame, *he that eateh Chriſts fleſh, hath eternall life, verſ.* 54. And *he that eateth the bread, that came from heaven, ſhall live for ever, verſ.* 58. Wherefore the bread Chriſt, and the fleſh of Chriſt, are taken for the ſame.

Argum. 3. Chriſt ſaith, *He that eateth my fleſh ſhall live for ever, verſ.*54. but every one that eateth Chriſt ſacramentally, is not ſaved: wherefore Chriſt ſpeaketh not of a ſacramentall eating.

Bellarmine anſwereth, the words of Chriſt muſt bee underſtood conditionally, if they doe eat Ioel.2.32. Pro.1.28. Chriſt aright: as in like manner the Scripture ſaith, *Ioel* 2. *Whoſoever calleth upon the name of the Lord, ſhall be ſaved*: and yet it is ſaid, *Prov.*1. *They ſhall call upon me, but I will not heare*: becauſe they call not aright.

Contra. This condition is ſometime requiſite to bee underſtood in ſuch things as may be without it: as in prayer, becauſe all prayer is not in truth: and therfore *S. Iames* ſaith, *The prayer of faith* (not Iam.5.15. every prayer) *ſhall ſave the ſick, Iam.*5. But in this caſe of eating and drinking Chriſt, this condition is 1 Cor.11.27. ſuperfluous, becauſe it is impoſſible to eat and drinke Chriſt, if it be not done aright: a man may eat the bread, and drinke the cup of the Lord unworthily, as the Apoſtle ſaith, 1 *Cor.* 11.27. but he cannot eat or drinke Chriſt unworthily: for he either eateh him not at all; or if he doe, it muſt be effectu all: for Chriſt himſelfe ſaith, *verſ.* 55. *My fleſh is meat indeed*: wherefore hee that eateth Chriſt, if hee doe eat him at all, muſt needs have meat indeed, and ſo conſequently bee nouriſhed to eternall life.

*Argum.*4. Theſe words, *verſ.* 51. *The bread that I will give is my fleſh*, cannot in their owne ſenſe bee underſtood of the Sacrament, ſeeing they themſelves hold, that the bread after tranſubſtantiation, is annihilate, and is bread no more.

Bellarmine is here driven to this ſhift, to ſay that bread is not here taken properly, but generally for meat.

Contra. Firſt, he himſelfe in his anſwer to our firſt argument objected, that infants were not comprehended in this generall ſpeech of Chriſt, *except ye eat, &c.* becauſe they eat not bread but milke: where hee taketh bread properly, and not for any meat; for milke alſo is meat: and yet forgetting himſelfe, he taketh it here improperly. Secondly, if Chriſt ſpeake not of bread properly, then neither of drinke properly: then not of the Sacrament, which is celebrated not with any meat, but only with bread.

Argum. 5. If Chriſt hath relation to the Sacrament, then muſt it of neceſſitie be miniſtred in both kinds; for in every place he joyneth both theſe together, the eating of his fleſh, and drinking of his blood: but this is contrarie to their practice.

Bellarmine anſwereth, that the fleſh and blood of Chriſt is as fully received under one kind as both, John 10.57. as hee himſelfe ſaith, *verſ.* 57. *He that eateth me, ſhall live by me*: ſo that hee which eateth Chriſt doth both eat and drinke him, *reſponſ. ad argum.* 10.

Contra.

The Papiſts.

Arg. 3. CHriſt in the inſtitution of this Sacrament, ſaid unto his Apoſtles, after he had given thanks and bleſſed: *Hoc eſt corpus meum*: This is my body: that is, that which is contained in this bread, or under the formes of this bread, is my very bodie, *Bellar.cap.*9. So that theſe words muſt needs be taken properly, not to be a trope or figure.

1 It is not the manner of the Scriptures to ſet downe flat precepts and commandements, and directory rules in obſcure termes, or figurative ſpeeches, but plainly and evidently: therefore it is not like, that Chriſt being now to preſcibe unto his Apoſtles the perpetuall Law and forme of this Sacrament, would ſpeake obſcurely.

2 Though he ſpake by parables and ſignes to the Phariſies, yet there was no cauſe why he ſhould ſo doe, none being preſent but his Apoſtles, *Bellarm.ibid.*

Anſw. 1. It is very well, that you will now (though I thinke unawares) grant unto us, that the precepts and rules in Scripture are ſet downe ſimply and plainly: wherefore the Scriptures cannot be ſo hard and obſcure, as you would beare us in hand they are, for if the precepts and rules of faith bee evidently in Scripture expreſſed, as you ſeeme to confeſſe, what reaſon have you to keepe backe the people from the reading of Scripture?

2 It is falſe that the Scriptures uſe no figures nor tropes, in the declaration of the lawes and Sacraments of the Church: for ſaith not *S. Paul*, ſpeaking of the Sacraments of the Jewes, *Petra erat* 1 Cor.10.4.17. *Chriſtus*, the Rocke was Chriſt, 1 *Cor.* 10. 4. that is, ſignified Chriſt? Likewiſe in the 17. *verſe*, We that are many are one bread: that is, our ſpirituall unitie and conjunction is repreſented, in that we are partakers of one bread.

Bellarmine anſwereth, that where the Apoſtle ſaith, *the rocke was Chriſt*, he ſpeaketh not of the materiall or viſible rocke, but of the ſpirituall, and inviſible: *they dranke of the ſpirituall Rocke that followed them*, ſaith the Apoſtle, *verſ.* 4. and then it followeth, *the rocke was Chriſt.* This proveth no trope in the Sacrament, which was the materiall, not the ſpirituall rocke, *Bellarm.cap.*9.

Contra. Firſt, the Apoſtle calleth the materiall rocke ſpirituall, as *verſ.*3. he called the viſible Manna, ſpirituall meat, as **Auguſtine** ſaith, *Spirituale aliquid ſignificantem, in Pſalm.* 77. Becauſe it had a ſpirituall ſignification. Secondly, it may appeare to bee ſo, both becauſe this ſpirituall rocke, that is, the water out of the rocke, is ſaid to follow them; that is, the water did run along by them for their continuall uſe: but Chriſt went before them in a pillar of fire, he ſhould improperly be ſaid to follow them. Againe, they all dranke of this ſpirituall rocke; but of the true ſpirituall water none but the faithfull drinke.

3 Sometimes our Saviour would ſpeake darkly, being alone with his Apoſtles, thereby to ſtirre them up more diligently to attend unto his words, as when hee biddeth them beware of the leaven of Mark.8.15. the Phariſies, *Mark.* 8. 15. Yet this ſpeech of our Saviour Chriſt uttered in the hearing of his Apoſtles, *This is my bodie*, was neither ſo darke nor obſcure, that the Apoſtles need much be troubled about the underſtanding. Nay, many things being ſpoken in borrowed and metaphoricall words, are John 10.9. John 15.1. uttered with greater grace, and carrie a fuller ſenſe: When Chriſt ſaid, *I am the doore, Ioh.*10.9. *I am the vine, Ioh.* 15.1. he ſpake by a figure as he doth here, for neither was hee a vine, or a doore, as the bread was not his bodie: yet which of the Apoſtles was there, that underſtood him not, when hee called himſelfe a vine, and a doore? Neither could they doubt of our Saviour Chriſts meaning here.

Thirdly, theſe words, ſaith **Bellarmine**, *This is my bodie*, neither any other ſpeech of Scripture is to be taken figuratively, unleſſe ſome other Scripture doe ſhew it ſo to bee taken, or it bee repugnant to ſome article of the faith, as this ſpeech of Chriſt is not: for whereas they alleage, that it is contrarie to the article of Chriſts aſcenſion, wee Catholikes doe beleeve the aſcenſion of Chriſt, and yet hold the reall preſence of Chriſt notwithſtanding, *Bellarm.cap.*9.*argum.* 3.

Anſw. Firſt, other places of Scripture, which muſt be underſtood in a figure, as where Chriſt ſaith, *I am the doore, the vine, &c.* doe alſo inſinuate how Chriſt is to be underſtood here. Secondly, if they Act.3.21. did beleeve the aſcenſion of Chriſt aright, as *S. Peter* doth, *Act.* 3. 21. ſaying, *whom the heavens muſt* * *containe untill, &c.* they would not containe him in earth under the formes of bread and wine, who muſt yet be contained in heaven: for if Chriſt could be contained in divers places at once, the Angell had not reaſoned ſoundly, *Math.* 28.6. *he is not here, for he is riſen.*

* Here a quarrell is picked, becauſe we read ſo, rather than *receive*, the word is δέξασθαι, to hold, *containe.* See our anſwer further, Retect.210.

Bellarmine againe thus reaſoneth from the words themſelves: firſt, this article (*hoc*, this) cannot ſignifie bread, which both in Latine, and in Greeke, is of the maſculine gender; but the article is of the neuter: therefore by (this) Chriſt underſtandeth his bodie contained under thoſe formes.

Cont. 1. This article (*hoc*) is uſed ſubſtantively, not adjectively, and ſignifieth as much as this thing, and therefore is put in the neuter gender: neither is it ſo ſtrange or unuſuall a thing (as the Jeſuite taketh it) to demonſtrate ſome thing in ſight in ſuch generall termes, not naming the thing: As *Ioh.* John 6.9. 6. 9. *There is a boy which hath five barly loaves and a few fiſhes*, (both in the maſculine gender) *ſed quid hac ſunt, &c.* but what are theſe things, which is put in the neuter? 2 If Chriſt by (*this*) did meane his bodie, there ſhould bee a tautologie or idle repetition of the ſame thing, as if hee had ſaid, this body is my bodie.

Secondly, hee urgeth theſe words, *My bodie which is given for you*: but his true bodie, not the

figure

Contra. Firſt, to eat and drinke Chriſt ſpiritually by faith is all one: but ſacramentally to eat him, and drinke him, are two divers things; for otherwiſe the one element were ſuperfluous. Secondly, ***Bellarmine*** himſelfe, *cap.* 5. *argum.* 4. enforceth this diſtinction of eating and drinking, to bee underſtood of the Sacrament, where Chriſt is both eaten and drunke under the formes of bread and wine, whereas ſpiritually, ſaith he, it is all one to eat and drinke Chriſt; but now forgetting himſelfe, hee would take away this diſtinction: wherefore all this while he hath ſaid nothing.

Auguſtine alſo thus writeth upon theſe words, *Hoc eſt manducare illam eſcam, & illum bibere potum, in Chriſto manere, & illum manentem in ſe habere:* This it is to eat that fleſh, and to drinke that drinke, to abide in Chriſt, and to have him abiding in us, &c. But this may be done without the Sacrament: *Ergo*, it is not neceſſarie to underſtand it of the Sacrament. Tract. in Iohann. 26.

Secondly, though wee ſhould grant that this whole treatiſe *Iohn 6.* may fitly be referred to the Sacrament, yet the words muſt be taken figuratively, for the ſpirituall eating and drinking of Chriſt in the Sacrament, and not otherwiſe.

Arg. 1. *Verſ.* 35. Chriſt ſo expoundeth his owne words: *I am the bread of life, he that commeth to me ſhall not hunger, and he that beleeveth in me ſhall not thirſt.* To eat then, and to drinke Chriſt, is to beleeve in him. Iohn 6.35.

Bellarmine anſwereth: firſt, if the bread in the Sacrament be but figuratively the fleſh of Chriſt, and not the very fleſh it ſelfe, then Chriſt ſhould give no better thing than *Moſes* did, who alſo gave them Manna, which was a type and figure of Chriſt, *cap.6.reſp.ad argum.*1.

Contra. Firſt, though Manna to the faithfull amongſt the Iſraelites were not onely a materiall, but a ſpirituall food, as the Apoſtle ſheweth, 1 *Cor.* 10. 3. yet in this place mention is made thereof, as it was a materiall food: as *verſ.* 35. *Moſes gave you not bread from heaven*; but as Manna repreſented Chriſt, it was a heavenly bread: wherefore the ſacramentall bread compared with the materiall Manna, is much more excellent. Secondly, Manna ſignified Chriſt, yet darkly and obſcurely: but in the Euchariſt he is after a more lively and ſenſible manner exhibited and repreſented unto us; and therefore in reſpect of the ſpirituall uſe alſo it excelleth. 1 Cor. 10.3. Iohn 6.35.

Secondly, ſaith hee, they asked a ſigne and miracle of Chriſt, *verſ.* 30. but in the repreſentation of Chriſts fleſh onely there is no miracle, neither in apprehending him by faith, *Bellarm. ibid.*

Contra. Firſt, the comming of the true bread from heaven, which Chriſt giveth here as a ſigne, *verſ.* 32. and the incarnating of the Sonne of God, is the greateſt miracle in the world, which the Angels doe wonder at, and deſire yet to behold, 1 *Pet.*1.12. Secondly, to beleeve in Chriſt and to apprehend him by faith, is called by the Apoſtle a great myſterie, 1 *Tim.* 3. 16. And ***Auguſtine*** ſaith, *Prorſus majus hoc dixerim, quàm cœlum & terra:* I ſay it is a greater worke than the heaven and the earth, *Tract.* 71. *in Iohan.* 1 Pet.1.12. 1 Timoth. 3.16.

Argum. 2. Chriſt underſtandeth another manner of eating of his fleſh, than the Capernaites did. But they imagined that Chriſt would give his verie fleſh and blood to bee eaten: and therefore they went away offended, and ſaid, This is an hard ſaying, *verſ.*60. Therefore Chriſt to correct their erronious conceit, ſaith unto them, that his words were ſpirit and life, that is, ſpiritually to be underſtood, *verſ.* 63. Iohn 6.60.

So ***Auguſtine*** interpreteth thoſe words of Chriſt, as if he had ſaid, *Spiritualiter intelligite, quod locutus ſum:* You muſt underſtand ſpiritually, that which I have ſaid. You ſhall not eat this body which you ſee, nor drinke that blood, which ſhall be ſhed for you: *Sacramentum vobis aliquod commendavi, ſpiritualiter intellectum vivificabit vos:* I have commended a certaine myſtery and Sacrament unto you, which being ſpiritually underſtood, ſhall quicken you. And in another place, *Then the bodie and blood of Chriſt ſhall be life to every one*, when that which is viſibly done in the Sacraments, *In ipſa veritate ſpiritualiter manducatur, &c.* be in truth ſpiritually eaten, and ſpiritually drunke: as the Lord himſelfe ſaith, &c. *My words are ſpirit and life, &c. De verb. Apoſt. ſerm.*2.

Origen thus interpreteth this place, *Hom.*7. *in Levit. Propterea caro ejus verus cibus, & ſanguis ejus verus potus, &c.* Therfore his fleſh is very meat, and his blood very drinke: for by the fleſh and blood of his word, he nouriſheth mankind.

Bernard alſo thus expoundeth theſe words: *Quid eſt manducare ejus carnem, & bibere ejus ſanguinem, niſi communicare paſſionibus ejus, & eam converſationem imitari, quam geſſit in carne? Serm.* 3. *in Pſalm.* What is it to eat his fleſh and drinke his blood, but to communicate with his paſſions, and to imitate his converſation in the fleſh?

Againe, in another place: *Qui manducat carnem & bibit ſanguinem meum, &c. hoc eſt, qui recolit mortem meam, & exemplo meo mortificat membra ſua quæ ſunt ſuper terram, habet vitam æternam: lib. de diligendo Deo:* He that eateth my fleſh, and drinketh my blood: that is, he which remembreth my death in his mind, and by my example doth mortifie his earthly members, hath eternall life. This father applieth not theſe words, as we ſee, to the ſacramentall eating.

Laſtly, concerning this place enforced out of the ſixth of *Iohn*, divers of the Papiſts and of the more learned ſort amongſt them doe hold, that it is not to be expounded of the Euchariſt: as *Gabriel. lection.* 84. *ſuper canon. Miſſæ. Nicolaus Cuſanus epiſt.* 7. *ad Bohemos. Thomas Cajetanus.* 3. *par. qu.* 8. *artic. ultim. Ruardus Tapper. in explicat. artic.* 15. *Lovanienſ.* So that we want not their owne teſtimonie againſt them.

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figure of his bodie, was given for us: *Ergo*, he meaneth his true and naturall bodie.

Contra. As ***Luke*** readeth, *This cup is the new Teſtament in my blood, ſhed for you:* where the participle *ἐκχυνόμενον, ſhed*, agreeth with *ποτήριον, the cup*, not with *(αἵματι) in my blood*; as the Evangeliſt ſaith the cup was ſhed, by a double figure, firſt taking the cup for the wine, and ſecondly wine for Chriſts blood: ſo this ſenſe may very well hold, this bread is my bodie, that is, a ſigne of my bodie, which is given for you.

Thirdly, if, *this is my body*, bee nothing elſe, but this is a ſigne of my body, why may wee not pronounce in like manner of the ſacrifices and Sacraments of the law, which were alſo ſignes and ſymboles of Chriſt; and likewiſe of Baptiſme, and of the word of Chriſt, that they are his very body and fleſh, becauſe they are ſignes thereof: but the Scripture ſo ſpeaketh not, but onely of the Euchariſt: *Ergo*, it is not a figurative ſpeech.

Contra. Firſt, although a reaſon might eaſily bee rendred, why the Sacraments of the law ſhould not have their denomination of the body and blood of Chriſt, as the Euchariſt hath, becauſe Chriſts death was not then ſo plainly deſcribed, as at the inſtitution of the Lords Supper; yet we ſee that this phraſe of ſpeech is alſo uſed of thoſe legall Sacraments: as the rocke is ſaid to be Chriſt, 1 *Cor.* 10. 4. being but a type of him: and Chriſt is called the Paſſe-over, or Paſchall Lambe, 1 *Cor.* 6. 7. Secondly, though in Baptiſme the water in Scripture bee not ſo evidently called Chriſts blood, as the cup in the Euchariſt (the reaſon whereof is plaine, becauſe in Baptiſme the blood of Chriſt is ſet forth as the worker of our regeneration, and new birth: but in the Euchariſt it is propounded as our ſpirituall drinke and nouriſhment) yet wee ſee, that the Scripture is not ſilent in this behalfe, as *Ioh.*7.38. the water is called the ſpirit: and *Tit.*3.5. the waſhing the new birth: and *Revel.* 7.14. *They have made their long robes white in the blood of the Lambe:* the waſhing of water in Baptiſme, whereby they are ſanctified in the word, *Epheſ.* 5. 26. is called the blood of Chriſt. Thirdly, as touching the word of God, it may alſo in ſome ſenſe bee called the very fleſh of Chriſt: for by hearing of the word Chriſt commeth in unto us, and ſuppeth with us, *Revel.*3. 20. but he dwelleth in us onely by eating his fleſh, and drinking his blood, *Ioh.* 6. 56. wherefore the hearing of his word, is the very eating of his fleſh. And ſo ***Origen*** expoundeth, *Carnibus & ſanguine verbi, &c.* He doth feed us with the fleſh and blood of his word, *Hom.*7.*Levitic.* 1 Cor. 10.4. 1 Cor. 6.7. Iohn 7.38. Tit.3.5. Revel.7.14. Epheſ.5.26. Revel.3.20. Iohn 6.56.

Contra. Now on the other ſide, we will make it plaine, that theſe words of Chriſt are ſpoken tropically.

Argum. 1. Where Chriſt ſaith according to *S. Luke, This cup is the new Teſtament in my blood, Luke* 22.23. we muſt needs admit a double trope or figure: for firſt, the cup is taken for that which is contained in the cup. Secondly, the wine in the cup was not the new Teſtament, but a ſigne of the new Teſtament. If then in one part of the Sacrament he ſpake by a figure, why not alſo in the other, when he ſaith, *This is my body*, that is, a lively ſigne and ſeale thereof? Luk. 22.23.

Bellarmine anſwereth: firſt, that in theſe words, *this cup is the new Teſtament, &c.* a trope muſt needs be admitted; but ſuch a trope, as doth explicate it ſelfe: for, whereas Chriſt ſaith, *Drinke ye all of this*, and, *which is ſhed for you*, every man may underſtand of himſelfe, that not the cup it ſelfe is drunken, or ſhed, but the liquor in the cup. And againe, *Matthew* and *Marke* doe thus write, *this is my blood*, who doe ſhew us how Saint *Luke* is to be expounded, ſaying, *this cup, &c.* that is, the blood in the cup, *cap.* 11. *reſp. ad argum.* 8. but all the Evangeliſts ſay, *this is my bodie:* therefore the like figure cannot be admitted in theſe words.

Contra. Firſt, as men uſe not to drinke or ſhed cups, ſo neither to eat humane fleſh, or mens bodies: and therefore common uſe will find out a trope in the one ſpeech as well as in the other: as well, when Chriſt ſaith, *take, eat, this is my bodie*; as when he ſaith, drinke of this cup. Secondly, every figurative ſpeech in Scripture, though it bee not expounded by another place, yet may bee underſtood to be figurative by the nature and propertie of the thing ſpoken of: as *S. Paul* ſaying, *the rocke is Chriſt*, though hee expound not himſelfe, yet every man knoweth that a ſtone cannot be Chriſt, no more can bread be his body, but in ſignification. Thirdly, yet our Saviour himſelfe expoundeth theſe words; *this is my bodie*, in another place, where he had ſaid, *the bread is my fleſh, Ioh.* 6. 51. and then ſhewing his meaning he ſaith, *verſ.* 63. *the fleſh profiteth nothing, my words are ſpirit and life:* ſo then he muſt be underſtood ſpiritually. Fourthly, neither doth *Matthew*, ſaying, *this is my blood of the new Teſtament*, expound *S. Luke, this cup is the new Teſtament in my blood:* for if by the cup, bee underſtood blood; then the meaning ſhould be this, *this blood is the new Teſtament in my blood*, which were abſurd. But ***Bellarmine*** would take away this abſurditie by a diſtinction, ſaying, that blood is taken here diverſly; in the firſt place for the blood in the Sacrament; in the ſecond, for his blood ſhed upon the croſſe, and he maketh this to be the meaning: this blood here contained under the ſhew of wine, is my new Teſtament conſecrated in my blood upon the croſſe. Iohn 6.51.63

Contra. Firſt, thus hee will make Chriſt to have two divers bloods, one in the Sacrament, which is the Teſtament; the other ſhed upon the croſſe, whereof it is a teſtament. Secondly, he ſaith, *Matthew* expoundeth *Luke:* but Saint *Matthew* ſpeaketh of the blood ſhed upon the croſſe: *which is ſhed for many, verſ.*26. then *Luke* alſo ſaying, this cup, that is my blood in the cup, ſpeaketh of the blood ſhed upon the croſſe: ſo that blood in the firſt and ſecond place, is to be taken for the blood ſhed upon the croſſe.

Secondly, as he granteth a figure, in theſe words *(this cup)* ſo hee denieth any figure at all in the words following *(is the new teſtament)* for the blood of Chriſt in the Sacrament is the teſtament it ſelfe: and a teſtament (ſaith he) is taken two waies, either it ſignifieth the will of the teſtator it ſelfe, or elſe the authenticall inſtrument, wherein the will of the teſtator is contained; and ſo Circumciſion was both a ſigne of Gods covenant, and the covenant it ſelfe, that is the inſtrument, whereby the covenant was applied: and ſo is the Euchariſt both a ſigne of the teſtament made in Chriſt, and ſo Saint *Matthew* ſaith the blood of the teſtament; and it is the teſtament it ſelfe, that is, the authenticall inſtrument; and ſo *S. Luke* ſaith, It is the Teſtament in my blood, *Bellarm. ibid.*

Heb.9.16.
Rom.4.11.
Heb.9.20.

Contra. Firſt, the authenticall inſtrument of a Teſtament being under witneſſe and ſeale, is not the Teſtament it ſelfe, but only a ratification of it; and ſo are the Sacraments ſeales and ratifications unto us of Chriſts Teſtament. Secondly, there is no Teſtament without death, *Hebr. 9.16.* wherefore the Euchariſt is not the Teſtament, unleſſe they will have Chriſt daily to die in the Sacrament. Thirdly, Circumciſion is called the covenant, becauſe it was the ſigne only thereof; and ſo *S. Paul* the beſt expounder of *Moſes*, calleth it the ſeale of the righteouſneſſe of faith, *Rom.* 4. 11. Fourthly, the Evangeliſts ſpeake all of the ſame Teſtament, and Saint *Luke* ſpeaking figuratively is to bee expounded by *Matthew*, who ſaith, *The blood of the Teſtament*; which anſwereth to the figure of the Law, for *Moſes* ſprinkling the blood ſaid, *This is the blood of the Teſtament*, *Heb.9.20.* So then the blood is not the Teſtament, but of the Teſtament, that is, a ſigne therof.

Gen.17.10.11.
Exod.12.11.
1 Cor.10.4.

Argum. 2. It is no unuſuall phraſe in the Scripture to ſay, (this is) that is, ſignifieth, as *Gen.*17.10. Circumciſion is called the covenant it ſelfe, where it was a ſigne only of it, and ſo is it called, *verſ.*11. and *Exod.* 12. 11. the Lambe is called the Lords Paſſe-over, which it betokened onely: and *S. Paul* calleth the rocke Chriſt, being only a figure of him, 1 *Cor.* 10. 4. In the ſame ſenſe Chriſt ſaith, *This is my bodie:* that is, exhibiteth and repreſenteth unto you my bodie.

Bellarmine his beſt anſwer here is, that in all theſe examples alleaged, in the ſame place the trope or figure is expounded; as, where Circumciſion is called the covenant, it is alſo ſaid to be the ſigne of the covenant: and *Exod.* 12. 11. the Lambe is ſaid to be the Lords Paſſe-over, that is, the ſacrifice of the Lords Paſſe-over, *verſ.*27. and 1 *Cor.*10. where the rock is ſaid to be Chriſt, the Apoſtle ſpeaketh of the ſpirituall not materiall rock, which followed them, which ſpirituall rock indeed is Chriſt. *Bellar. reſp. ad argum.6.cap.*11.

Galath.4.25.
Ioh.6.51.63.

Contra. Firſt, it is ſufficient for our purpoſe to ſhew in Scripture, that *(this is)* is taken for *(this ſignifieth)* though the explication of the Trope bee not inſerted ſtraightway in the ſame place; neither is this manner of figurative ſpeech alwaies expounded, as *Galath.* 4. 25. *Agar is the Mountaine Sina in Arabia*, that is, ſignifieth, or figureth that place, where the Law was given: which explication, though it bee not directly mentioned, yet is neceſſarily implied. Secondly, this figurative ſpeech of Chriſt notwithſtanding *(this is my body)* is, as I ſhewed, by himſelfe expounded, *Ioh. 6.* 51. where having ſaid, *the bread is my fleſh*, as here *(this is my bodie)* he further openeth his meaning, *verſ.*63. *My words are ſpirit and life*, that is, ſpiritually to be underſtood. Thirdly, the Apoſtle ſaying the rock was Chriſt, ſpeaketh of the materiall rocke, which was a figure of Chriſt, not of the inviſible rocke. Firſt, the Apoſtle ſaith, *the rocke was*, not, *is*; but Chriſt is alwaies the inviſible rocke. Secondly, they did all drinke of this rock, but they all did not ſpiritually receive or drinke Chriſt: for, *verſe* 5. with many of them God was not pleaſed: but with all the faithfull hee was pleaſed: wherefore they did drinke all of the materiall, not of the ſpirituall rocke. Thirdly, it is called ſpirituall, as Manna is called ſpirituall meat, for the ſpirituall ſignification. So then, here we have the very like trope uſed by the Apoſtle, and yet not expounded. Fourthly, all figurative ſpeeches of Scripture, though their interpretation be not expreſſed, yet is implied by ſome conſequence: and ſo where Chriſt ſaith, *This is my bodie*, we are forced to underſtand a figure by implication, it being an unwonted and inhumane thing to eat mans fleſh.

Argum. 3. Chriſt in ſaying, *this is my bodie*, did demonſtrate or ſhew ſome thing in ſight: for a thing abſent or inviſible cannot be demonſtrated: but Chriſts body, which they imagine was hid under the formes, was not ſeene: *Ergo*, it could not be ſhewen.

Bellarmine here runneth, as it were in a maze; one while hee ſaith, *(Hoc) non demonſtrare accidentia:* That the word *(this)* doth not demonſtrate the accidents of the bread: and againe he affirmeth, *Formaliter in hac propoſitione demonſtrari ſpecies:* That formally in this propoſition *(this is my bodie)* the ſhewes or outward ſhapes are demonſtrated: and hee refuſeth to ſay with *Scotus*, that *(this)* is as much to ſay, as this ſubſtance: but with *Aquinas*, this ſubſtance contained under the forme of bread, *c.*11. *reſponſ. ad argum.* 1.

1 Timoth. 1. 7

Contra. Firſt, it is pretie ſport to ſee how they buſie themſelves about the meaning of this word *(Hoc)* ſome ſay it ſignifieth Chriſts body, but this *Bellarmine* himſelfe miſliketh: ſome, as *Scotus*, expound it, *(hoc ens)* this thing: neither doth *Bellarmine* agree unto this, but ſaith with *Thomas*, that *(hoc)* is this thing, or ſubſtance contained under the forme of bread: thus are they at their wits end, neither underſtanding what they ſpeak, nor whereof they affirme, as the Apoſtle ſpeaketh, 1 *Tim.*1.7. Secondly, this Pronoune *(hoc)* neither betokeneth Chriſts body, for that were to ſay, *this*, that is, *my body, is my bodie*, which were abſurd to affirme the ſame thing of it ſelfe: nor yet the forme onely of bread, for they will not ſay, that the ſhape of the bread is Chriſts body: neither yet doth it demonſtrate any other ſubſtance under the ſhew of bread, becauſe it is inviſible, and cannot bee demonſtrated, neither in their owne learning can there bee any new ſubſtance before the words of conſecration be all uttered: wherefore it remaineth, that this demonſtrative (*hoc*) muſt be referred to the bread, which Chriſt conſecrated to be a figure of his bodie.

Argum. 4. That which Chriſt did take, he bleſſed, that which he bleſſed, he brake, that which he brake, he gave to his diſciples: but he tooke bread, bleſſed bread, brake bread, therefore alſo he gave bread, and ſo conſequently, the demonſtrative, *hoc*, this, ſheweth the bread.

Bellarmine anſwereth, that betweene Chriſts taking and giving, there commeth bleſſing; ſo that he bleſſed that he took, and by bleſſing changed it, and ſo gave it: And they themſelves alſo confeſſe, that he gave not the ſame bread which he tooke; for he tooke common bread, but gave ſacramentall bread: ſo as wee ſay, he ſtroke *Peter*, ſlew him, and buried him, and yet *Peter* was not buried alive, though hee were ſtricken alive; ſo it followeth not that Chriſt gave the ſame bread he tooke, *Bellarm. c. 11. reſp. ad argum. 1.*

Contra. Firſt, *S. Matthew* ſaith, *He bleſſed*, *S. Luke* 22. 19. *He gave thankes*; ſo that bleſſing and giving thankes is all one, which was an action directed unto God, not unto that which was bleſſed: neither was the bread by this bleſſing changed into Chriſts bodie; becauſe the words of conſecration were not yet uttered: And againe after he had bleſſed, he brake it, but he brake not his bodie, but the bread. Againe, the words are plaine, *Matth. 26.26. Ieſus tooke bread, and when he had given thankes, he brake and gave to his diſciples;* what elſe now did Chriſt breake and give, but bread, that he tooke? for otherwiſe no conſtruction can be made of the words. Secondly, wee ſay there was a Sacramentall change of the bread, after Chriſt had bleſſed it, but it was a change in the qualitie, not in the ſubſtance; ſo that notwithſtanding this change, Chriſt gave the ſame thing he tooke, though otherwiſe qualified. And the example brought in, is not to the purpoſe: for the ſame *Peter* in ſubſtance is buried, that was ſtricken, though altered in condition, before alive, now dead: but they ſay there is no bread at all remaining, ſo that in their meaning Chriſt delivereth another thing than hee tooke, contrarie to the words of the text. Thus then it appeareth by theſe reaſons alleaged, whatſoever is objected to the contrarie, that theſe words of our Saviour, *this is my bodie*, cannot be otherwiſe than figuratively taken, and ſo *S. Auguſtine* expoundeth: *Non dubitavit Dominus dicere, hoc eſt corpus meum, cum daret ſignum corporis ſui:* The Lord doubted not to ſay, *this is my bodie*, when he gave a ſigne of his bodie: *cont. Adimantum, cap.* 12.

Luke 22.19.

Math. 26.26.

The Papiſts.

OTher arguments out of the Scriptures are alleaged by them for proofe of the carnall and reall preſence, which muſt not here be omitted.

Argum. 4. *Bellarmine* urgeth that place, 1 *Cor.* 10.16. *The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which we breake, is it not the communion of the body of Chriſt?* From this place he draweth three arguments: firſt, the Apoſtle maketh mention of benediction and conſecration, whereby the wine is converted into Chriſts blood, which conſecration needed not, if there were but a figurative conſecration, but the firſt inſtitution would ſuffice: as therefore we ſee in Baptiſme no ſuch kind of conſecration uſed, *cap.* 12.

1 Cor. 10 16.

Contra. Firſt, we grant a conſecration neceſſarie, whereby the elements are ſanctified and ſeparated from the common uſe to a ſpeciall holy uſe in the Sacraments; neither are the bread and wine otherwiſe conſecrated in the Euchariſt, than the water in Baptiſme, which is ſanctified by the word of God. Secondly, we grant alſo that to this conſecration the inſtitution of Chriſt in his word ſufficeth: for the word being applied to the element, as *Auguſtine* ſaith, maketh a Sacrament: if they require to their conſecration any thing more than Chriſts inſtitution, it is a meere humane and ſuperſtitious invention. Thirdly, the argument then followeth not, the elements are bleſſed and conſecrated, and therefore converted into another ſubſtance: it is ſufficient that they are turned to another uſe: as the Paſchall Lambe was ſeparated from the flocke, and ſet apart for an holy uſe, *Exod.* 12. 3. yet remained a Lambe ſtill, the uſe was altered, the ſame nature was reſerved.

Exod. 12. 3.

Secondly, the Apoſtle ſaith, *the bread which we break:* by breaking he underſtandeth the oblation and immolation of the bodie of Chriſt; as 1 *Cor.* 11. 25. Saint *Paul* thus rehearſeth the words of Chriſt, *this is my bodie which is broken for you*, that is, offered up in ſacrifice: but bread is not broken, or offered in ſacrifice: *Ergo*, it is the body of Chriſt, *Bellarm. ibid.* And againe, this clauſe, *the bread which we breake*, muſt anſwer to the former, *the cup which we bleſſe*: that ſeeing the Apoſtle ſpeaketh there of conſecration, ſo he doth here of oblation, which is done by the words of conſecration.

1 Cor. 11. 25.

Contra. Firſt, there is great difference betweene that ſaying of Chriſt rehearſed by Saint *Paul*, *this is my bodie, which is broken for you*, and this of the Apoſtle, *the bread which we breake*: for there he ſpeaketh of his body, here of bread, but bread is not his body: there his body is broken by the tormentors upon the croſſe, here the bread is broken by beleevers in the Sacrament. Againe, as in the firſt inſtitution Chriſt firſt brake the bread, and then ſaid, *this is my bodie given for you*: ſo breaking was one thing, the giving, or offering his body, another; ſo is it here. Secondly, as the cup is conſecrated by bleſſing and praier in part, ſo is the bread conſecrated in part by breaking and diſtributing: for not by the words of benediction only, but by the whole action of giving, receiving, thankſgiving, are the elements conſecrated: ſo that in this ſenſe, one part of the ſentence fitly anſwereth to the other.

Thirdly, the Apoſtle ſaith, *the bread is the communion of the body of Chriſt*, that is, wee are really and corporally made partakers of the bodie of Chriſt in the Sacrament : for if there were but a repreſentation of Chriſts fleſh only, and not his very fleſh indeed, the Apoſtle ſhould have reaſoned but weakly, perſwading them from the ſacrifices of the Gentiles, and eating of things ſacrificed to Idols, if hee had not alſo invited them to a more excellent ſacrifice and a better table, where the very fleſh of Chriſt is preſent, and not the figure only : for this were to offer a ſilke garment painted onely in ſtead of a true ſilken one.

Contra. First, the Apoſtle meaneth a ſpirituall communion of the bodie of Chriſt, as it followeth, 1 Cor.10.17. *verſ.* 17. *We that are many, are one bread and one bodie, becauſe we are partakers of one bread* : as wee are one body amongſt our ſelves, ſo are wee one body with Chriſt : but wee are myſtically one bodie amongſt our ſelves : *Ergo.* Likewiſe the Apoſtle ſaith, *the bread is the communion, and wee are partakers of one bread* : if it remaine bread ſtill, then is it not the bodie of Chriſt. And the Apoſtle further Epheſ.2.22. ſheweth how we are joyned unto Chriſt, *Epheſ.* 2. 22. *in whom ye are built together, to bee the habitation of God by the ſpirit* : So then by the ſpirit we are united unto our head : and *following the truth in* Epheſ.4.15. *love we grow up unto him, Epheſ.* 4.15. Secondly, the Apoſtle reaſoneth not as *Bellarmine* pretendeth, promiſing one fleſhie ſacrifice for another : but his reaſon ſtandeth thus, That as they which communicate in the Sacrament, are partakers of Chriſt ; ſo they that communicate with the ſacrifices of Idols, have fellowſhip and communion with devils, to whom they are offered : and therfore ſaith the Apoſtle, I would not that ye ſhould have fellowſhip with devils, *verſ.* 20. Thirdly, the Sacrament of Chriſt being celebrated with bread, is a better banquet, than the ſacrifices of devils furniſhed with fleſh : like as the wiſe man ſaith, *Better is a drie morſell, if peace be with it, than a houſe full of ſacrifices* Prover.17.1. *with ſtrife, Prov.* 17. 1. ſo to eat bread in the remembrance of Chriſt with peace of conſcience, according to his owne inſtitution, is much better than to be fatted with the ſacrifices of Idols, which maketh ſtrife betweene us and God : and who will not preferre the linnen garment of a chaſte matrone, before the ſilken ornaments of a ſtrumpet ?

Argum. 5. *S. Paul* ſaith, 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, doth eat and drinke* 1Cor.11.29.27. *his owne judgement, not diſcerning the Lords bodie.* And *verſ.* 27. *he is guiltie of the body and blood of Chriſt* : they cannot be guiltie of that which they receive not : neither in the unworthie receiving of any other ſacrament are they made guiltie of the body and blood of Chriſt, but onely in this : *Ergo,* the bodie and blood of Chriſt are really preſent : *Rhemiſt.annot.in hunc locum,* and *Bellarm.cap.*13.

Anſw. First, it is falſe that none elſe but they which prophane the Euchariſt are guiltie of the blood of Chriſt : for as in Baptiſme alſo the faithfull are made partakers of the bodie and blood of Chriſt, as it is confeſſed out of *Auguſtine* in your owne decrees, *par.* 3. *diſtinct.* 4. *c.* 31. *Nulli eſt aliquatenus ambigendum, &c.* No man muſt doubt, that then every faithfull one is made partaker of the bodie and blood of our Lord, when in baptiſme hee is made a member of Chriſt : ſo they which prophane baptiſme, are guiltie of Chriſts blood, as the Apoſtle ſpeaketh of ſuch, *that they doe tread under foot the Sonne of God, and doe count the blood of the teſtament an unholie thing, wherewith they were ſanctified.* Heb.10.29. *Heb.* 10.29. Secondly, as theſe doe tread under foot the Sonne of God, and prophane the blood of the teſtament, not really or perſonally, but in the malice and prophaneſſe of their hearts ; ſo are the wicked guiltie of Chriſts blood, in as much as they prophane the holie ſignes therof : for the defacing of the kings image or ſeale redoundeth to the diſhonour of the King himſelfe ; ſo they are guiltie of the blood of Chriſt, not which they received in ſubſtance, but in abuſing the ſignes and ſeales thereof exhibited unto them.

Bellarmine replieth : firſt, if the diſhonour of the image bee the diſhonour of the King, how then dare you deface the images of Saints, which tend to their diſhonour ? Secondly, an injurie is not done to an image, if it be by chance rather than purpoſed violence defaced : but many may receive the Euchariſt unworthilie, that maliciouſly doe not contemne it. Thirdly, if it be ſuch a ſinne to abuſe the image of Chriſt in the Euchariſt, then for ſuch to heare the word alſo, which is alſo the image of Chriſt.

Contra. Firſt, if you can ſhew, that God hath commanded Images to be erected for the honour of Saints, as the Kings ſeale and image is for his honour ; then we will grant alſo that it is a diſhonour to deface them. Secondly, though every unworthie receiver be not malicious againſt Chriſt, yet he is a contemner and deſpiſer, ſeeing that he cannot be ignorant, but that it is the ſeale and image of Chriſt, as not the violater only, but the contemner of the Kings image is an offender. Thirdly, an unworthy hearer of the word is alſo a tranſgreſſor, as the unworthy receiver : and the Apoſtle ſaith of ſuch as Heb.6.6. fall away, having had a taſte of the word, they doe crucifie the Sonne of God, *Heb.* 6.6. in the which ſenſe the unworthie receiver is here ſaid to be guiltie of Chriſts blood, and ſo alſo doth crucifie Chriſt to himſelfe.

Geneſ.49.11. Our Doway men ſhall put in their verdict in the laſt place : theſe words, *Geneſ.*49.11. *He ſhall waſh his ſtoale in wine*, they underſtand of Chriſts reall preſence in the Euchariſt : and that out of *Tertullian*, who expoundeth the ſtoale to ſignifie Chriſts fleſh, and the wine his blood, pag. 150. yea, they urge Tertullian lib. 4.cont.Marcion. theſe words of *Tertullian, This is my body, that is, a figure of my bodie : figura autem non fuiſſet, niſi veritatis eſſet corpus*, but there could not be a figure, unleſſe it were a bodie of veritie, &c. pag. 188.

Contra. 1. *Tertullian* ſo applieth that place, to prove the veritie of Chriſts bodie againſt the Marcionites, not the realtie thereof in the Euchariſt : for thus it followeth in the ſame place : *Ita nunc ſanguinem ſuum in vino conſecravit, qui tunc vinum in ſanguine figuravit* : Hee now hath conſecrated his blood in wine, who then prefigured wine in blood : *Iacob* calleth wine there the blood of the grape : as then the blood of the grape ſignified wine, becauſe wine hath the ſimilitude of blood, yet was it not blood indeed, no more is the wine in the Euchariſt.

2 So alſo the other ſentence of *Tertullian* is perverted by them : and if they were not wilfully blind, it maketh full againſt them : for if the bread be but a figure of Chriſts bodie, then is it not the bodie it ſelfe, whereof it is but a figure : and by *corpus veritatis*, a bodie of veritie, hee meaneth not, that in the Euchariſt is to bee found that veritie of a bodie, but that Chriſt had a true bodie ; for otherwiſe it could not have a figure or repreſentation : as he ſaith further, *Vacua res, quod eſt phantaſma figuram capere non poteſt* : A void thing, which is nothing but a phantaſie, is not capable of a figure.

3 But it is ſtrange, that they are not aſhamed to alleage *Tertullian* for their carnall preſence, who herein is as pregnant a witneſſe againſt them, as any of the fathers. As thus he writeth : *Panem quo corpus ſuum repreſentat, &c.* The bread wherewith hee repreſenteth his bodie. And againe : *Panem corpus ſuum appellans, ut hinc intelligas corporis ſui figuram pani dediſſe* ; Hee calleth bread his bodie, that you may underſtand hereby, that hee gave the bread to bee a figure of his bodie : *Vini ſaporem, in ſanguinis ſui memoriam conſecravit* : Hee conſecrated the taſte of wine for the memorie of his blood, &c. If the bread then bee a repreſentation of his bodie, the wine a memorie of his blood, if the bread bee but a figure of Chriſts bodie, then is not the bodie it ſelfe after a fleſhly manner preſent.

Lib. 1. contra Marcion.
Lib. 3. adverſ. Marcion.
Tertul. lib. de anima. de 5. ſenſib.

The Proteſtants.

THat Chriſt is preſent with all his benefits in the Sacrament, wee doe willingly grant : neither doe wee thinke that the elements of bread and wine are bare and naked ſignes of the bodie and blood of Chriſt, but Chriſt is verily by them exhibited unto us, and ſpiritually by faith, wee are truly made partakers of his precious bodie and blood ; not that Chriſt deſcendeth from heaven to us, but wee aſcend by faith and in ſpirit unto him : yea, wee confeſſe as much as *Bernard* ſaith, whoſe ſpeech they themſelves allow, *In ſacramento exhiberi veram carnis Chriſti ſubſtantiam, ſed ſpiritualiter non carnaliter* : That the very ſubſtance of Chriſts fleſh is exhibited unto us in the Sacrament, but ſpiritually, not carnally. This *Bellarmine* acknowledgeth to bee true, though hee would not have the word (ſpiritually) to bee uſed, leſt it might bee as hee ſaith, by us miſconſtrued. This then is our faith and judgement, that wee are verily in this Sacrament engraffed into the bodie of Chriſt, and doe truly eat his fleſh and drinke his blood : but all this is done ſpiritually onely and by faith : As for their carnall eating and devouring of Chriſt, wee utterly reject and condemne it.

Cap. 2. lib. 1.

Argum. 1. In the receiving of the Sacrament there is a double conjunction, wee are joyned to Chriſt, and make one bodie alſo amongſt our ſelves : ſo ſaith *S. Paul*, 1 *Cor.* 10.16, 17. Wee are made partakers of the bodie of Chriſt, and wee that are many are one bread, and one body : but our participation with the myſticall body of Chriſt is ſpirituall : *Ergo*, alſo our communication with his naturall bodie, *Fulk. in hunc locum.*

1 Cor. 10.16, 17.

Argum. 2. If the bodie of Chriſt bee in the Sacrament, then it is eaten and torne with the teeth : And what is eaten goeth into the belly, and is caſt out into the draught, *Matth.* 7:19. I pray you, what is now become of the bodie of Chriſt ? doth it paſſe the ſame way that other meats doe ?

Mark. 7. 19.

Bellarmine anſwereth, *lib.* 1. *cap.* 11. *ad argum.* 5. that they are the accidents of the bread and wine which are eaten, and chawne, or rent by the teeth, and not the bodie of Chriſt : and yet the bodie of Chriſt goeth downe into the ſtomacke, but no further : but when the formes of bread and wine begin to be corrupted there, the body of Chriſt goeth away, *Bellarm. cap.* 14.

Anſwer. 1. This is new learning, that the accidents of meat are chawne in the mouth, and not the meat it ſelfe : and that the formes onely, not the ſubſtance is altered, and corrupted in the ſtomacke. Say alſo that men are nouriſhed with accidents and not with the ſubſtance : If the Prieſt chance to drinke too deepe of the chalice, and ſo become drunke, I pray you what is it that maketh him ſo light headed ? Is it thinke you, the accidents onely of wine ? Surely a drunken man would not ſay it. If a Mouſe chance to creepe into your pix, and fill her hungry belly with your God-amighty : what is it that the Mouſe feedeth upon ? trow you they be accidents onely ? for you ſay that the conſecrated hoſt goeth no further than the ſtomacke : and yet it is too much that the houſell of Chriſtians ſhould bee houſed in a Mouſes bellie. Theſe are but ridiculous and light queſtions, yet ſuch as have troubled your graveſt and ſageſt heads, and remaine unanſwered.

2 *Bellarmine* denieth that the bodie of Chriſt being eaten, goeth any further than the ſtomacke : But our *Rhemiſts* goe further ; they ſay, that we are made a peece of his bodie and blood : they ſhould rather have ſaid that his bodie and blood is made a peece of us, being converted into our ſubſtance. But ſilly men, we pittie them : If we ſhould preſſe them ſtill with theſe queſtions, they would ſooner run mad, than find out any reaſonable and ſober anſwer for us.

Rhemiſt. 1. Corinth. 10. ſect. 5.

It ſhall not be amiſſe to ſee the judgement of other popiſh Doctors of this matter, that it may appeare to the world, how well they agree together.

Lib.4.diſt.12. b.c.d.

The Maſter of Sentences rehearſeth foure opinions: firſt, ſome thinke that in the Sacrament there is ſaid to be a fraction, breaking, or diviſion of Chriſts bodie, becauſe it ſeemeth ſo to bee, but is not. Secondly, others thinke that as there is the outward forme of bread, and yet no bread; ſo there is a fraction, and yet nothing broken. Thirdly, ſome are of opinion that the very body of Chriſt is ſenſibly handled by the Prieſt, and verily broken and rent with the teeth. A fourth opinion there is, that not the body of Chriſt, but the accidents onely are chawne and divided by the teeth. The firſt opinion of theſe is ridiculous, that Chriſts body ſeemeth to bee broken, and is not, and maketh the *Euchariſt* but a kind of jugling trick: the ſecond is impoſſible, that there may bee a fraction without breaking: the third is groſſe and abſurd, to thinke that Chriſts body may bee devoured: the fourth is unreaſonable, as I have ſhewed, that accidents may bee divided without a ſubſtance: To this opinion ſubſcribeth the Maſter, as likewiſe *Bellarmine*; yet is it contrarie to the decree of *Nicholaus*, who received the confeſſion of *Berengarius* under this forme, *Corpus & ſanguinem Domini ſenſualiter non ſolum Sacramento, ſed in veritate manibus ſacerdotum tractari, frangi, & fidelium dentibus atteri*: That the body and blood of Chriſt is ſenſible not onely in Sacrament, but verily handled by the Prieſt, broken and rent with the teeth of the faithfull: *par.3. diſtinct.2.c.*42. How then dare they preſume to goe againſt the determination of a Pope, to ſay the accidents of bread only are eaten, and not the bodie of Chriſt it ſelfe?

A ſecond doubt there is, what becommeth of the body of Chriſt when it is eaten: *Bellarmine* thinketh, it goeth but downe to the ſtomacke: the *Rhemiſts* thinke, as we have ſeene, that we are made a piece of his body and blood: ſo alſo *Leo* in his decree, *p.3.diſt.2.c.*38. *In carnem ipſius tranſeamus, &c.* Taking the heavenly food, let us be changed or paſſe into his fleſh. *Clemens* 5. determineth the contrarie, *lib.3.Clementin.tit.16.hic panis ſumitur, ſed vere non conſumitur; manducatur, ſed non tranſmutatur, quia in edentem minime tranſformatur*: This bread is aſſumed, not conſumed; it is eaten, but not changed nor transformed into the eater: But another decree granteth, that the bodie of Chriſt may bee conſumed, and mingled with other meates; to ſay no more: and therefore they which have eaten the Lords body in the morning, are enjoyned to faſt till the ſixth houre, which is noone, *Ne putent ſancta portioni miſcero cibum, &c.* Leſt they ſhould mixe with the holy portion, the meat that goeth into the draught, *decret.par.3.diſt.2.c.*23. And another decree puniſheth thoſe with 40. dayes penance, that chance to vomit up the *Euchariſt. ibid.decret.*28. So then by their learning, Chriſts body may be vomited up: thus are they divided in their fooliſh imaginations.

A third doubt there is moved: that if a Mouſe, Dog, or Cat, chance to eat the *Euchariſt*, what it is that they eat? their judgement in time paſt hath been, that it is the very Sacrifice it ſelfe, which the Mouſe eateth: as *decret.p.3.diſt.2.c.*94. *Qui bene non cuſtodierit ſacrificium, &c.* He that keepeth the ſacrifice negligently, ſo that a Mouſe or other beaſt chance to eat it, muſt doe penance 40. dayes: but he that looſeth it, that it cannot bee found, 30. dayes. Thus they thought, that Chriſts body might both bee eaten of beaſts, and bee in danger to be loſt. But the Maſter of Sentences being aſhamed of this, asking the queſtion, what it is that beaſts doe eat, when they meet with the hoaſt, maketh this clarkly anſwer, *Deus novit*, God knoweth: *lib.4.diſt.*13. Thus they wearie themſelves with their reſtleſſe brain-ſicke fantaſies.

Act.3.21.
Mark 14.3.

Argum. 3. Chriſt in his fleſh is aſcended up to heaven, and there muſt remaine till his comming againe, *Act.*3.21. Againe he ſaith, *The poore you ſhall have alwaies, but me alwaies you cannot have, Mark.*14. *Ergo*, Chriſt being now in his humanitie in heaven, cannot bee preſent in the Sacrament upon earth.

Bellarmine anſwereth to the firſt place, that the carnall preſence of Chriſt doth not draw him out of heaven: his naturall body remaineth there ſtill: yet by his omnipotent power he can make his bodie to be in many places at once, *cap.*14.

Anſwer. If Chriſts body be in heaven and in earth, and in many places at once, it muſt either be his owne naturall bodie which was borne of the Virgin *Marie*, or hee muſt every day create himſelfe a new bodie: but this were too too abſurd to be granted, that every day there ſhould be a new Chriſt. Neither can the firſt be admitted: for a naturall body hath a naturall preſence, but ſo hath not Chriſts body in the Sacrament: for it is not there naturally, being without ſhape or forme, neither viſible nor ſenſible. And how can it ſtand with the property of a true naturall body, to be in 1000. places at once? for ſo muſt Chriſt body needs be, and in more too, ſeeing hee is kept and hanged up in every Popiſh Church. And further, if *totus Chriſtus*, whole Chriſt, bee in the Sacrament, both with his body and ſoule; you muſt either grant that there are many whole Chriſts, ſeeing he is in many places at once: or elſe if there be but one whole Chriſt, his humanitie muſt be diſperſed every where as his Godhead is; and ſo are you againſt your wills become *Vbiquitaries.*

Matth.28.6.

Againe, if this be not a good argument, Chriſts bodie is in heaven, and therefore not in the Sacrament; then the Angels reaſon is not good, *Matth.*28.6. *Hee is not here, for he is riſen*: but if this be a good conſequence in the Angels argument, becauſe Chriſts body was not in more places than one, at once, it doth alſo neceſſarily follow in the other.

Bellarmine to the ſecond place anſwereth, that as wee alwayes have the poore, ſo have wee not

Chriſt, that is, viſibly to annoint his body, or to doe other ſuch ſervices of love and dutie unto him; yet this letteth not, but that wee may have his preſence inviſible in the Sacrament: ſo alſo anſwer the Rhemiſts, *Matth.* 26. *ſect.* 3.

Conta. Firſt, wee read in Scripture but of two ſorts of Chriſts preſence, one as he is God preſent in his power and divinitie, and ſo he is with his Church alwaies, *Matth.* 28.20. the other, as he is man, by which preſence he ſaith, ***Me you cannot have alwaies with you***, *Matth.* 26. 11. If they can ſhew us a third kind of preſence out of Scripture, ſuch as they imagine, we will heare them: Secondly, our Saviour commendeth the woman, that ſhee had wrought a good worke upon him, *verſ.* 10. and ſaith, they ſhall not have him any more in ſuch ſort, that is, to worke a good worke upon: but if Chriſts body were preſent in the Sacrament, it were a good worke to adore it; to adorne it with cloth of gold, and to give all outward reverence to it: but Chriſt is not bodily preſent now, to have any good workes miniſtred unto him: *Ergo*, he is no waies either viſibly or inviſibly preſent in his body.

Matth. 28.20.
Matth. 26.11.

Argum.* 4. *Matth. 15.17. All that entreth into the mouth, goeth into the belly and is caſt out into the draught; the body of Chriſt is not caſt into the draught, but bread only: *Ergo*, the body of Chriſt doth not enter in at the mouth.

Matth. 15.17.

Bellarmine anſwereth, that Chriſt ſpeaketh onely of ſuch meat, as is received to nouriſh the body: for after the reſurrection Chriſt did verily eat, and yet it was not caſt into the draught, that hee did eat, becauſe hee eat not for nouriſhment. And whereas wee anſwer, that this example is unfitly alleaged, becauſe Chriſt ſpeaketh of mortall men, that eat, but hee was then immortall: hee replieth, that in like manner Chriſt ſpeaketh of mortall and corruptible meat, not of immortall and incorruptible, ſuch as his body is: ***Bellarm.* c. 14. *reſp. ad argum.* 2.**

Contra. Firſt the words of our Saviour are generall, ***Whatſoever entreth in at the mouth***; and therefore nothing that goeth that way, can be excepted: Secondly, the way for immortall and incorruptible food is not to goe in by the mouth into the belly; for that which is corruptible is not capable of that which is incorruptible and immortall, as *S. Peter* ſheweth; ***You are borne anew not of mortall ſeed but immortall, by the word of God, &c.*** Then it followeth, *verſ.* 24. ***All fleſh is graſſe, &c. but the word of the Lord endureth for ever***: Fleſh which is graſſe and corruptible is not capable of the immortall ſeed of the word, no more is it of the immortall food of Chriſts body: wherefore they may as well ſay that mortall food may goe into the ſoule, as immortall into the belly. Thirdly, the ſame thing that is caſt into the draught, firſt commeth in by the mouth: then I aske of them, what it is that goeth out into the draught? not the accidents of bread, (that were abſurd) nor yet Chriſts body, (it were impious once to thinke it) *Ergo*, the ſubſtance of bread goeth forth and came in by the mouth before. ***Bellarmine*** ſaith, hee will not meddle with this queſtion now, what is become of the accidents of bread, being corrupted in the ſtomacke: yet I would his leyſure had ſerved him to have reſolved this doubt now: but I thinke wee muſt give him a longer day to conſult with the Popes chaire, and then tell us his mind. The Papiſts are all here in ſuch a ſtreit, that they know not how honeſtly to wind themſelves out: for ſeeing they affirme, that Chriſts body entreth in at the mouth, and ſomewhat muſt goe forth againe, they muſt grant, that it is either the accidents of bread, or bread it ſelfe, or ſome new ſubſtance ſupplied in that inſtant, or the very body of Chriſt, which commeth out of the body: but not the firſt, for it is a ſubſtance that is caſt forth into the draught, and the accidents of bread are corrupted and gone; and where there is corruption, there of neceſſitie is a ſubject and a ſubſtance: It is not bread, for that they ſay was chaſed away before, and annihilated: it is no new ſubſtance; for the ſame thing that commeth in by the mouth, goeth forth againe: therefore it followeth, that it is the ſubſtance of Chriſts bodie: for how can they ſhift it, ſeeing Chriſts body being once eaten muſt remaine? for our Saviour ſaith, ***Hee that eateth my fleſh, and drinketh my blood, remaineth in me, and I in him***: ***Iohn* 6.56.** and if Chriſts fleſh remaine, no other ſubſtance commeth unto it, neither of bread, nor any other, (for this is the Lutherans conſubſtantiation, which the Papiſts abhorre.) They have therefore but two evaſions, one is to ſay, that Chriſts fleſh goeth from the body, as it came into it, as a Popiſh Prieſt reaſoning with ***Robert Smith*** martyr, was not aſhamed to grant, ſaying further, that it was no greater derogation to Chriſt, than to be ſpet upon: ***Fox*** pag. 1691. But this ſo great blaſphemie our adverſaries ſeeme in words to miſlike: yet holding the carnall preſence, they are driven ſo to ſay, or elſe to ſay nothing. The other way to ſatisfie all doubts, is to leave theſe filthy dregs of error, and with ***Origen*** to confeſſe the truth: ***Quod ſi quicquid ingreditur per os, &c.*** If that whatſoever entreth in by the mouth goeth into the belly, &c. even that meat, which is ſanctified by the word and prayer, in reſpect of the materiall part thereof, goeth into the belly, and ſo out into the draught, &c. Wherefore it is bread, and not the Lords fleſh, that is eaten in the Sacrament, and ſo delivered againe, as all other meats are.

1 Pet. 1.23.24.
Iohn 6.58.
In cap. 15. Matth.

Harken what ***Auguſtine*** ſaith, ***Cavendum eſt ne ita divinitatem adſtruamus hominis, ut veritatem corporis auferamus***: We muſt take heed we doe not ſo maintaine the divine nature of the man Chriſt, that we take away the nature of his body.

Ad Dardan. epiſt. 57.

***Argum.* 5.** The fathers in the law did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke in their Sacraments that wee doe, 1 *Corinth.* 10. 2, 3. but they did not eat the fleſh of Chriſt, nor drinke his blood, but onely ſpiritually by faith: *Ergo*, or more doe we.

1 Cor. 10.2.3.

Bellarmine here anſwereth no otherwiſe than he did before, that the Apoſtle meaneth not, that the

Iſraelites did eat the ſame ſpirituall meat that wee doe, but the ſame meat among themſelves, both good and bad, *Bellarm.lib.1.de Euchar.cap.14.reſponſ.ad loc.12.*

Contra. Wee have likewiſe ſhewed before, that they did ſpiritually eat and drinke the ſame meat and drinke that wee doe, namely Chriſt: as the Apoſtle ſaith, the rocke whereof they dranke, was 1 Cor.10.4. Chriſt, 1 *Corinth.* 10.4. See alſo *Auguſtines* judgement before of this place, and likewiſe *Bernards*, Controverſie 11. queſtion 2. part. 2.

Here *Bellarmine* firſt refuſeth *Auguſtines* expoſition, ſaying that the Apoſtle doth evidently ſhew that they did eat the ſame meat onely amongſt themſelves, becauſe that all both good and bad did eat the ſame meat; but the good onely amongſt them, did eat the ſame ſpirituall meat with us, in our adverſaries judgement: ſecondly, he ſaith, that *Auguſtine* did meane, that they did eat the ſame meat in ſignification only, not in vertue and efficacie: *Bellarm. cap. 14. reſp. ad loc.* 12.

Contra. Firſt, it is evident by the Apoſtles words, that hee meaneth the ſame ſpirituall meat and drinke both among themſelves, and together with us: *for the rocke* (ſaith he) *was Chriſt*: but Chriſt is our ſpirituall food, as well as theirs. Secondly, his reaſon, that all both good and bad did eat the ſame meat, doth make againſt his expoſition, as well as ours: for it was the ſame ſpirituall meat whether amongſt themſelves, or the ſame with ours: but the wicked did not eat it as it was ſpirituall meat. Wee ſay then, that it was the ſame ſpirituall meat ſacramentally to all both good and bad, though effectually onely to the beleevers: as Chriſt ſaid to all his Apoſtles, *Drinke yee all of this, for* Matth 26.26. *this is my blood, &c. Matth.* 26.26. It was ſacramentally Chriſts blood to them all, amongſt whom *Origen* thinketh that *Iudas* was one, and that hee received the Sacrament with the reſt, *Tract.* 35. *in Matth.* yet it was ſo effectually onely to his faithfull Apoſtles. Thirdly, that *Auguſtine* meaneth, it was the ſame ſpirituall meat with ours, not in ſignification onely, but in vertue alſo and efficacie, it is evident by his owne words rehearſed in the decrees, *part.3.diſt.2.c.*81. *Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen idem eſt virtute ſpirituali*: They did eat one thing, we another, but in outward ſhew, which is the ſame in ſpirituall vertue.

Argum. 6. There remained wine ſtill after the conſecration and diſtribution amongſt the Apo- Matth.26.29. ſtles: for Chriſt ſaith, *He will drinke no more of the fruit of the vine, Matth.* 26.29. So S. *Paul* calleth 1 Cor.10.17. the other element bread after the conſecration, 1 *Cor.* 10.17. Wee that are many are one bread, be- 1 Cor.11.26. cauſe we are partakers of one bread. Likewiſe, cap. 11.26. *Ergo*, there remainth ſtill bread and wine in the Sacrament. And therefore no body of Chriſt: for they cannot be there both together, as they teach.

Bellarmine anſwereth, firſt, that Chriſt ſaying, *I will drinke no more, &c.* meaneth that wine which was uſed in his legall ſupper, at the eating of the Paſchall Lambe, before he inſtituted his laſt ſupper: as *Luke* maketh manifeſt mention of two cups which our Saviour gave to his Diſciples, one before the conſecration, the other after, *cap.* 11. *reſp. ad argum.* 10.

Contra. 1. That Chriſt ſpake theſe words after the inſtitution of his laſt ſupper, it appeareth both by *S. Matthew* and *Marke*, who both agreeing together report theſe words as ſpoken after. 2. *S. Luke* Luk.22.17.20. indeed *chap.* 22. *verſ.* 17. firſt ſpeaketh of the cup, and afterwards of the diſtribution of the bread, and againe of the cup, *verſ.* 20. But as *Auguſtine* ſaith, he ſpeaketh in the firſt place by way of anticipation, meaning the ſame cup which was given after Supper. *Bellarmines* anſwer here is, that *Auguſtine* was deceived, *cap.* 11. *reſp. ad argum.* 10. But it further may bee ſhewed thus: The Evangeliſts ſet downe three things concerning the cup: Firſt, that Chriſt gave thankes. Secondly, that hee gave it to his diſciples. Thirdly, hee ſaid, *This is my blood of the new Teſtament*: Now *Matthew* and *Marke* joyne all theſe three together: *Luke* doth report them ſunderly: In the firſt place, he ſaith, Chriſt gave thanks, and ſaid, *Take this and divide it amongſt you*; that is, as the other Evangeliſts ſay, *Drinke ye all of this*: And then in the ſecond rehearſall of the cup, he ſupplieth that which is wanting, namely this clauſe; *This cup is the new Teſtament in my blood, or my blood of the new Teſtament.* So then before he ſpake of the Sacrament, both becauſe of the Euchariſticall act, the giving of thanks, and the words of inſtitution, take, drinke, or divide.

Bellarmine to the ſecond place anſwereth: firſt, S. *Paul* calleth it bread after conſecration, becauſe it hath the ſhew and ſhape of bread: as the braſen ſerpent was called a ſerpent, and Angels in Scripture are called men, becauſe they ſo appeared: *reſp. ad argum.* 13.

1 Cor.11.26. *Contra.* Firſt, the Apoſtle ſpeaketh of ſuch bread as is eaten and broken, 1 *Corinth.* 11.26. *As of-* 1 Cor.10.16. *ten as yee ſhall eat this bread*: and 1 *Corinth.* 10.16. *The bread which wee breake*: but not the ſhape, but the ſubſtance of bread is eaten and broken. Secondly, the Angels did not appeare only in the ſhape of men, but had mens bodies indeed, their feet were waſht, they did eat and drinke with *Abraham* and *Lot*: the braſen ſerpent was not onely in ſhew, but in ſubſtance and throughout of braſſe: theſe 1 Cor.10.16.17 examples helpe you not. Thirdly, the Apoſtle calling it bread after conſecration ſo many times: thrice Chap.11.26.27.28. in the 10 *chapter, verſe* 16.17. and thrice *chapter* 11. *verſe* 26.27.28. muſt be taken to ſpeake properly, and to call the thing as it is.

Exod.7.12. Secondly, it is called bread, becauſe it was bread before: as *Exod.* 7.12. *Aarons* rod is ſaid to devour the Sorcerers rods, whereas it was then a Serpent, and not a rod; but ſo called, becauſe it was a rod before, *Bellarm.ibid.*

Contra. Firſt, there is mention made in the text, how *Aarons* rod was turned into a Serpent; if you can ſhew the like Scripture for the turning of the bread into Chriſts body, you ſhall ſay ſomewhat. Secondly, *Aarons* rod was turned into a Serpent, and then returned to be a rod againe: you likewiſe muſt ſhew that the ſubſtance of bread returneth againe, or elſe this example is not like. Thirdly, *Aarons* rod was (being turned) a Serpent in ſhew, and not a rod: but in the Euchariſt the ſhew of bread remaineth ſtill by your owne confeſſion; herein alſo this example is unlike.

Thirdly, ſaith he, it is called bread, either after the Hebrew phraſe, which taketh generally bread for meat; or elſe becauſe it is the true ſubſtantiall bread indeed, as our adverſaries doe expound it, in the ſixth of *Iohn*, where Chriſt is called the true bread, *Bellarm. ibid.*

Contra. Firſt, that the Apoſtle meaneth bread properly, not generally any meat, it thus appeareth, 1 *Cor.* 10. 16. *the bread which we breake, &c.* it is proper to bread to be broken, and not ſo proper for other meat, which is rather cut and divided than broken. Againe, there is no other meat uſed in the Communion to betoken Chriſts body, but the breaking of bread. Secondly, neither doth the Apoſtle ſpeake here of ſpirituall bread, as *Iohn 6.* but of materiall bread, as *verſ.* 17. *Wee are one bread, &c. becauſe we are partakers of one bread:* This bread is not the fleſh of Chriſt, for the congregation, though they make one myſticall body, cannot bee ſaid to bee Chriſts fleſh, as they are ſaid to be one bread, and one body: they are Chriſts body myſticall, but not his reall and fleſhie body. Againe, the eating of bread, and drinking of the cup, are both taken alike, 1 *Cor.* 11. 26. but the Apoſtle ſpeaketh of a materiall cup, yet by a figure comprehending the wine in the cup: therefore he alſo inſinuateth materiall bread.

1 Cor. 10. 16.
Verſ. 17.
1 Cor. 11. 26.

Agrum. 7. *Luke.* 24. 39. Chriſt ſaith, *handle me, and ſee me, a ſpirit hath not fleſh and bones, as yee ſee me have:* but Chriſts bodie in the Sacrament, can neither bee handled nor ſeene: *Ergo,* it is not there.

Luk. 24. 39.

Bellarmine anſwereth: The argument followeth very well affirmatively, This is ſeene and felt: *Ergo,* it is a body, and ſo our Saviour reaſoneth: but negatively it followeth not, It is not ſeene, nor felt *Ergo,* no body: for a body may be covered with another body, and God may blind the eyes, that they ſhall not ſee, as when Chriſt paſſed in the middeſt amongſt them, that would have throwne him downe headlong, *Luk.* 4. *Bellarm. reſp. ad argum.* 6.

Contra. Firſt, the argument followeth as well negatively, as affirmatively, where there is no other impediment: It cannot be felt or ſeene: *Ergo,* no bodie; as in the Sacrament there is no ſuch impediment: neither in the object, for there is the ſame thing ſeene and felt which was before; neither is Chriſts body hid under another body: nor yet is our ſight hindred, or a miſt caſt before our eyes, as he pretendeth there was, when Chriſt eſcaped from the Nazarites (and yet the text ſaith not hee paſſed inviſible, but eſcaped miraculouſly, as at other times:) wherefore there being no impediment, the argument followeth ſtrongly. Secondly, our Saviour reaſoneth thus: *See my hands and feet, for it is I:* I am here: *Ergo,* you may ſee my hands and feet: which were no good reaſon, if Chriſts body could be preſent, and neither hands, nor feet ſeene. Wherefore as the Apoſtles were perſwaded by ſeeing and handling of Chriſt, that his body was preſent; ſo unleſſe wee may bee ſo perſwaded, wee are not bound to beleeve Chriſts bodily preſence.

Argum. 8. *Ioh.* 6. 63. *It is the ſpirit that quickeneth, the fleſh profiteth nothing: Ergo,* the fleſh of Chriſt is not eaten otherwiſe than ſpiritually in the Sacrament.

Iohn 6. 63.

Bellarmine and the Rhemiſts likewiſe anſwer, that by fleſh here is not underſtood the fleſh of Chriſt, but their fleſhly underſtanding of Chriſts words: for the Capernaites thought groſly, that Chriſt would divide his fleſh, and give it amongſt them to bee eaten: and they alſo erred, in taking Chriſts fleſh, for the fleſh of a meere man: wherefore hee onely reproveth their carnall underſtanding of Chriſt, whereas he ſaith, his words were ſpirit and life, that is, ſpiritually to be underſtood; *Bellar. reſp. ad argum.* 7. *Rhemiſt. in hunc locum.*

Secondly, be it granted, that Chriſt ſpeaketh of his fleſh, that it profiteth not; yet it followeth not, that it is not in the Sacrament: for by the ſame reaſon, there ſhould be no bread there neither becauſe of it ſelfe it alſo profiteth not, *Bellarm. ibid.*

Contra. Firſt, we do not ſo conclude, the fleſh of Chriſt profiteth not of it ſelfe: *Ergo,* it is not in the Sacrament: but by warrant of theſe words, we ſay that Chriſts fleſh is not otherwiſe, but ſpiritually to be eaten, and therefore his carnall preſence is not requiſite at all: for Chriſt ſaith not, that the ſpirit and the fleſh quicken, but that *the ſpirit only quickeneth*, which is the ſpirituall eating of his fleſh; for to all other purpoſes the fleſh of Chriſt is profitable, as that it was borne, died, and roſe againe for us: but as touching any fleſhly eating it profiteth not at all. Secondly, that Chriſt ſpeaketh of his fleſh it is evident: for Chriſt removeth the offence, which they tooke at his words, ſaying, *ver.* 52. *How can this man give us his fleſh to eat?* and therfore he telleth them that his fleſh would not profit them to be eaten otherwiſe than ſpiritually. And thus *Auguſtine* expoundeth it, as he is alleaged in their owne decrees, *par.* 3. *diſt.* 2. *c.* 44. *Caro non prodeſt quicquam, ſed quomodo illi intellexerunt, &c.* The fleſh profiteth nothing, but as they underſtood it: for they ſo underſtood fleſh, as it is ſold, and cut out in the ſhambles, &c. Here *S. Auguſtine* expoundeth this place of the fleſh of Chriſt, but becauſe *Bellarmine* ſeemeth to take advantage of theſe words of *Auguſtine*, as though hee ſhould not condemne all carnall eating of Chriſt, but onely in ſuch groſſe manner, as the Capernaites imagined: It followeth in the ſame place, *Gratia ejus non conſumitur morſibus*: His gracious fleſh is not conſumed

Verſ. 52.

with biting: that is, is not eaten at all. And againe, ***Donec ſeculum finiatur, ſurſum eſt Dominus:*** As long as the world endureth, the Lord is above: ***Corpus Domini, in quo reſurrexit, uno loco eſſe oportet:*** The bodie of the Lord wherein he roſe againe, muſt be but in one place; but the veritie of his body is diffuſed every where. Here ***S. Auguſtine*** affirming, that Chriſts bodie is no where now, but in heaven, ſheweth, that it cannot any kind of way, either viſibly or inviſibly be eaten in the earth. Thirdly, the Papiſts are the Capernaites of theſe times: for they imagined, that Chriſts fleſh ſhould bee eaten with the mouth, whether after a viſible or inviſible manner, it is not expreſſed; and ſo doe the Papiſts hold. Againe, the Capernaites dreamed of a dead mans fleſh without life: and ſo the Papiſts doe ſeparate Chriſts fleſh from the ſpirituall vertue thereof, affirming that wicked men may eat Chriſts fleſh and yet receive no grace or vertue by it. And this impious diſtinction betweene the veritie and vertue of Chriſts fleſh, ***Innocentius*** 3 ſeemeth to be the author of: ***Decr.Greg.lib.3.tit.41.c.6. Diſtinguendum eſt ſubtiliter inter tria,&c.*** Wee muſt ſubtilly diſtinguiſh betweene three things in the Sacrament; the viſible forme of the bread and wine; the veritie which is of the fleſh of Chriſt; the vertue in unitie and charitie: What doe they now elſe, in dividing the veritie of Chriſts fleſh from the vertue thereof, but together with the Capernaites, make it a meere humane and dead fleſh without life or vertue? Fourthly, that this place is to be underſtood only of the ſpirituall eating of Chriſt, I have ſhewed before at large, in the anſwer to the ſecond argument of the Papiſts for the reall preſence, whither I referre the reader.

Iohn 12.26. ***Argum.9. Ioh.12.26.*** Our Saviour Chriſt ſaith, ***Where I am, there ſhall my Miniſters be,*** that is, they ſhall be with him in his glory. But now Chriſt is in glory: ***Ergo,*** his Miniſters and Saints are with him: but they are not in the Euchariſt: ***Ergo,*** neither is Chriſt preſent bodily there. Wherefore, they muſt confeſſe that it is either glorious to Chriſt to be in the Sacrament, or inglorious: if it be glory to him, the Saints muſt be there preſent to ſee and be partakers of his glory: if it be inglorious, it is the greateſt ſacrilege in the world to deprive Chriſt of his glory.

Bellarmine at the firſt ſight maketh light of this argument, (which indeed wee our ſelves doe not urge, as any of our beſt reaſons) yet it doth ſo trouble him, that he knoweth not which way to turne himſelfe; anſwering by a diſtinction, ſuch as it is: for as Chriſts holy ſoule, while it is in the Euchariſt, doth behold God, ſo is it in glory: but to be in the Euchariſt under the formes of bread and wine is no glory to him, and therefore the preſence of his Saints is not neceſſarie there. Secondly, he granteth notwithſtanding, that the Angels are there preſent with Chriſts body, attending upon him: ***reſponſ.ad argum.8.***

Contra. Firſt, he hath given us an anſwerleſſe anſwer: for ſtill we urge as before, either it is glorious for Chriſt to bee in the Euchariſt, or inglorious: he granteth both, that is partly glorious, partly inglorious, that Chriſt being there, is in his fathers glorie, and is not: if he be any way in glory, then muſt his Saints be with him, according to his promiſe, ***for they are ever with him,*** 1 ***Theſſ.*** 4.17. and ***they follow the Lambe whitherſoever he goeth, Revel.*** 14.4. If it be in part not glorious for Chriſt to be there, they doe more than in part commit blaſphemous ſacrilege againſt Chriſt, to pull him from his glorie in heaven. Secondly, you give the Angels a good office to attend upon Chriſt to ſee him diſhonored: If the Sun withdrew his light in the paſſion of Chriſt, and could not endure to ſee the Son of God ſacrificed in his owne ſhape; how much leſſe can the Angels endure to ſee him offered up under the baſe formes of bread and wine? The Angels ***doe ſtill deſire to behold Chriſt in his glorie,*** 1 ***Pet.***1.12. but to ſee him diſhonoured, and unclothed of his glory, they have no will or deſire at all. This ſilly argument of ours (as he counteth it) doth make this great Rabbin ſpeechleſſe, that he is conſtrained to lay his hand on his mouth.

1 Theſſ.4.17. Revel.14.4. 1 Pet.1.12.

Iohn 16.28. ***Argum.*** 10. ***Ioh.16.28. I leave the world, and goe to the father: Ergo,*** Chriſt is no more in his humanitie in the world; and ſo conſequently not in the Euchariſt. But here it will be, and is anſwered, that Chriſt hath left the world, in his viſible preſence, but yet inviſibly his body may be in the world ſtill. We then further ſay, that therefore Chriſt ſent the holy Ghoſt to comfort the Diſciples, and to ſupplie his abſence, and to be in his ſtead: but if Chriſt were bodily preſent ſtill, there needed no ſuch ſupply.

Iohn 14.18. ***Bellarmine*** anſwereth: firſt, that the comming of the holy Ghoſt did not ſupplie every preſence of Chriſt, for he ſaith, ***Ioh.*** 14.18. ***I will not leave you comfortleſſe, but I will come unto you;*** but onely the viſible preſence of Chriſt, whom they ſhould no longer ſee, nor heare, as they did: ſo that the comming of the ſpirit doth not take away the inviſible preſence of his fleſh. Secondly, as the holy Ghoſt did verily deſcend, yet remained in heaven ſtill: ſo Chriſt verily aſcended as he is man, and yet remaineth ſtill in the Euchariſt, ***reſp.ad argum.9.***

Iohn 14.18.23. ***Contra.*** Firſt, the holy Ghoſt ſupplieth not the preſence of Chriſts divine nature, for ſo Chriſt and his ſpirit are one, and the one cannot be preſent without the other: but it ſupplieth his whole bodily preſence, as may thus appeare: Firſt, there is mention made, ***Iohn.*** 14. of two kinds of Chriſts comming againe to the world: the one is by his ſpirit, and ſo he ſaith, ***Ioh.14.verſ.18. I will not leave you comfortleſſe, but will come againe unto you.*** And ***verſ.23. If any man love me,&c. my father and I will come unto him,&c.*** Thus Chriſt in ſpirit and power is alwaies preſent, as his father is, and this preſence the ſpirit ſupplieth not. The other comming is in his body, and ſo he ſaith, ***verſ.3. I will come againe, and receive you to my ſelfe, that where I am, there may ye bee alſo.*** This is his comming in the end of the world: but in the Euchariſt Chriſt doth not receive us to glory to himſelfe: *Ergo*, he commeth not there in body.

Secondly, *Ioh.* 16. 7. *If I goe not away, the Comforter will not come:* but the Comforter is come: *Ergo*, Chriſt in body is gone, not onely after his viſible but inviſible manner: for Chriſts bodily preſence, as it was comfortable, is taken away; and therefore he ſaith hee will ſend another Comforter, *Ioh.* 14. 16. but the inviſible preſence of Chriſts body is comfortable: now as he was our Comforter in his fleſh, he is abſent: for what need a ſecond comforter, if the firſt be ſtill preſent? *Ergo*, in reſpect of his inviſible bodily preſence he is abſent.

Iohn 16.7.
Iohn 14.16.

Thirdly, *Ioh.* 16. 15. *He ſhall take of mine and ſhew it unto you:* But if Chirſt himſelfe be preſent, might he not rather take of his owne himſelfe and ſhew unto us?

Iohn 16.15.

Secondly, *Bellarmine* in comparing the holy Ghoſt and Chriſts humanitie together, that Chriſts body may bee in heaven and earth at once, as the holy Ghoſt is, is become an ubiquitarie, bringing in an omnipreſence of Chriſts body, and ſo is not farre from the Eutychian hereſie, in confounding Chriſts humane and divine nature together.

Argum. 11. Our bodies in the reſurrection ſhall be like to Chriſts body, *Philip.* 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned or conformed to his glorious body:* but our bodies in the reſurrection ſhall have no ſuch propertie or qualitie, to be in many places at once: *Ergo*, neither now is Chriſts body at once in many places.

Philip. 3. 21.

Bellarmine anſwereth, that Chriſts body is in many places, it doth not ariſe from any property of a glorious body, but from Gods infinite power, *reſponſ. ad argum.* 14. *c.* 14.

Contra. Firſt, ſo doth the conforming of our bodies to Chriſts glorious body ariſe from the power of God: as it followeth in the ſame place, *according to his mightie power, whereby he is able to ſubdue all things to himſelfe:* wherefore even the properties of our transfigured bodies ſhall bee wrought by the mighty power of God: and therefore herein is no difference betweene Chriſts glorified body and ours. Secondly, our Saviour prayeth, *Ioh.* 17. 21. *that as he and his father are one, ſo we may be one with him:* Like as then Chriſt as he is God, is one with his Father; ſo we in our glorified bodies ſhall be one with Chriſt as hee is man. And further he ſaith, *verſ.* 22. *the glory that thou gaveſt me, I have given them:* It followeth then, that all the properties of Chriſts glorified bodie ſhall by his divine power be communicated to ours: but our bodies ſhall have no ſuch omnipreſence then, no more hath Chriſts body now.

Iohn 17. 21. 22.

Argum. 12. Chriſt is there onely in body, where he is to be ſought: but he is to be ſought onely above in heaven, *Coloſſ.* 3. 1. *Seeke thoſe things that are above, where Chriſt ſitteth at the right hand of God: Ergo*, Chriſt is bodily only in heaven, and not in earth.

Coloſſ. 3. 1.

Bellarmine anſwereth, to ſeeke Chriſt above is not underſtood of the place, but of the elevating and lifting up of the affection: for otherwiſe Aſtronomers and ſtarre-gazers ſhould bee the devouteſt men, that are alwaies looking upward: ſo they that ſeeke Chriſt in the Sacrament, may have their heart above, *cap.* 14. *reſponſ. ad argum.* 15.

Contra. Firſt, neither doe we ſpeake of a ſeeking of Chriſt above only in place without elevating of affection, as the Apoſtles were rebuked, *Act.* 1. for gazing after Chiriſt into heaven; but of ſuch a ſeeking of Chriſt in the heavenly place, as hath our heart and affection alſo: as it followeth *verſ.* 2. *Set your affection on heavenly things.* Secondly, howſoever this word, *above*, may otherwhere bee referred to the affection, and not to the place; yet it is evident, that the Apoſtle here meaneth, the heavenly place above, where *Chriſt ſitteth at the right hand of God:* but Chriſts body in the Euchariſt ſitteth not at the right hand of God (for then you muſt ſay alſo that the formes of bread and wine, under the which you ſay Chriſts body is, doe ſit there together with Chriſt:) *Ergo*, Chriſt is not to bee ſought above in the Euchariſt. Thirdly, *verſ.* 2. the Apoſtle to *things above* oppoſeth *things on the earth*, or earthly things: but bread and wine are earthly things: *Ergo*, for Chriſt to be under earthly things, is not to be above.

Argum. 13. Chriſt ſaith, *Doe this in remembrance of me:* but we remember onely things abſent; Chriſt is in the Euchariſt remembred: *Ergo*, he is abſent.

Bellarmine anſwereth, the Apoſtle ſheweth what it is *to doe it in remembrance of Chriſt*, that is, *to ſhew the Lords death till he come*, 1 *Cor.* 11. 26. ſo then the death of Chriſt is remembred, which is indeed abſent and paſt, and not preſent, *Bellarm. cap.* 11. *reſp. ad argum.* 9.

1 Cor. 11. 26.

Contra. Firſt, if the Euchariſt be a remembrance of Chriſts death, and ſo conſequently of his ſacrifice, then it is not a ſacrifice; for it cannot be both the thing it ſelfe, and a memorie of it too: ſo though you ſhould gaine here by the reall preſence, you have loſt in your ſacrifice. Secondly, Chriſts death cannot bee remembred without a memorie alſo of his bodie, for it was his body that dyed: neither is Chriſts death himſelfe; but his bodie that died, is himſelfe: wherefore *in remembrance of me*, muſt be underſtood of his bodie that died, which is therefore abſent, becauſe it is remembred. Thirdly, if the Euchariſt be *a ſhewing of the Lords death till he come*, and you ſay, hee commeth ſtraight upon the words of conſecration: then is the Euchariſt either not at all, or a very ſhort while, a ſhewing of his death: And thus you confound your ſelves.

Laſtly, wee muſt underſtand, that this their deviſed and forged opinion of the reall preſence of Chriſt, is of no antiquitie in the Church: neither was there any queſtion about it for 1000. yeers af-

ter

Fox p.1152.

ter Chriſt, till the time of *Berengarius*, who lived about *anno* 1060. who was ſore troubled, for maintaining the truth againſt the carnall preſence, and under Pope *Leo* the 9. and *Nicholas* the 2. was conſtrained twice to recant : yet there was no publike law or decree made in the Church concerning tranſubſtantiation, till the Councell of Laterane, which was held under Pope *Innocent* the third *anno* 1215.

Epiſtol.23.

Tract.25.in Ioann.

And that this groſſe opinion ſavoureth not a whit of antiquitie, it may appeare by the reſolute judgement of *Auguſtine: Sacramenta ex ſimilitudine ipſarum rerum nomina habent, ſecundum quendam modum ſacramentum corporis Chriſti, corpus Chriſti eſt, &c.* The Sacraments, becauſe of ſome likeneſſe, doe beare the names of the things themſelves : as the Sacrament of the bodie of Chriſt is after a certaine manner called his body. *Quid paras dentes & ventrem? Crede, & manducaſti:* Why doeſt thou make readie thy teeth and thy belly? Beleeve in Chriſt, and thou haſt eaten him. *Non dubitavit Dominus dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui:* Chriſt doubted not to ſay, This is my body, when he gave a ſigne of his bodie, &c. *Cont. Adimont. c.12. Super omnes cælos aſcendit corpore non receſſit majeſtate:* Hee is aſcended above all heavens in his body, but is not departed in his Majeſtie, &c. By theſe and many ſuch places in this ancient father, it is manifeſt, that in thoſe daies there was no ſuch opinion held of the carnall preſence.

Bernard alſo teſtifieth evidently for this point. *Vſquè hodiè eadem caro nobis, ſed ſpiritualiter non carnaliter exhibetur, &c.* The ſame fleſh of Chriſt even to this day is exhibited, but ſpiritually not carnally : we have the true ſubſtance of his fleſh, but in ſpirit and power : we have Chriſt, not as the Angels in the preſence of his Majeſtie, as the Apoſtles in the ſight of his humanitie, but as the Church hath Chriſt in faith in the Sacraments.

Againe, *Cibus iſte non eſt ventris, ſed mentis : iſte eſt panis Angelorum qui neſcit putreſcere, non vadit in ſeceſſum, ſed tendit in excelſum:* This food is of the mind, not of the belly, this is the bread of Angels, that putrifieth not, it goeth not into the draught, but aſcendeth aloft : *Sermon. in cœna Domini.*

Wee have the teſtimonie alſo of the 7. generall Councell, *Conſtantinop.* as it is alleaged. *Nicen. 2. action. 6. Tom. 3.* upon theſe words of our Saviour, *Hoc eſt corpus meum:* This is my bodie; they thus inferre: *Ecce igitur vivificantis illius corporis imaginem totam, panis ſcilicet ſubſtantiam, quam mandavit apponi, ne ſcilicet humana effigie figurata, Idololatreia induceretur:* Behold therefore the whole or only image of that quickening body, the ſubſtance of bread, which he commanded to be ſet before them, leſt if it had had an humane ſhape, they might have committed idolitrie to it. They ſay, the ſubſtance of bread, not the forme onely was delivered the Apoſtles, and, that it was the image and figure only of Chriſts body.

Let us ſee what their owne decrees ſay for this matter, *decr. par. 3. diſt. 2. c. 44. Non hoc corpus quod videtis, manducaturi eſtis, &c.* You ſhall not eat this bodie, which you ſee, nor drinke that blood, which they ſhall ſhed upon the Croſſe, &c. *ibid. c. 49. Dupliciter intelligitur caro Chriſti & ſanguis, vel ſpiritualis illa & divina, &c.* The fleſh and blood of Chriſt is underſtood two waies, either his divine and ſpirituall fleſh, whereof he ſaith, *my fleſh is meat indeed, &c.* or his fleſh, which was crucified upon the Croſſe, &c. But Chriſts fleſh ſuppoſed to be in the Euchariſt, is neither ſpirituall (for a ſpirituall preſence we denie not) and they hold a carnall preſence, which is not ſpirituall : neither is it his fleſh or blood upon the Croſſe, for that the former Decree denieth to be eaten, or drunk : *Ergo,* there is no fleſh of Chriſt preſent at all.

Againe, *diſtinct. 4. c. 131. Nulli eſt ambigendum, &c.* It is not to bee doubted, but that they which are baptized, are made partakers of the body and blood of Chriſt, &c. Againe, *Origen* ſaith, *tract. 35. in Matth. Potus iſte, quem Deus ſanguinem ſuum fatetur, &c.* This drinke, which God calleth his blood, is the word; ſo then Chriſts blood is in Baptiſme, it is in the word, but yet there is no carnall preſence : *Ergo,* his body and blood may bee and are in the Euchariſt, and yet no carnall preſence. And S. *Ambroſe* ſpeaking of Baptiſme, ſaith, *lib. 1. de Sacram. c. 2. Si hic eſt corpus Chriſti, hic & Angeli conſtituti ſunt, &c.* If the body of Chriſt bee here, then the Angels alſo are preſent, for where the bodie is, there will the Eagles be gathered together : The bodie of Chriſt is then as well in Baptiſme, as in the Euchariſt, and yet there is no reall preſence.

Ibid. cap. 87. Chriſtus ipſe conviva, & convivium; ipſe comedens, & qui comeditur, &c. Chriſt is both a gueſt, and the feaſt; he himſelfe eateth, and is eaten : but Chriſt did not eat his owne fleſh; and yet he did eat that which his Apoſtles eat : *Ergo,* his fleſh was not in the Euchariſt. Wherefore wee ſay with *Origen, tract. 35. in Matth. Ipſe eſt panis, & manducat nobiſcum panem:* He is the bread, and eateth bread with us : He did eat bread therefore with his diſciples, and not his owne fleſh, *cap. 47. Quid paras dentes & ventrem, &c.* What doeſt thou prepare thy teeth and thy belly? beleeve, and thou haſt eaten Chriſt : *Ergo,* Chriſts fleſh is not preſent in the Euchariſt to be eaten with the mouth, and ſo to goe downe into the belly. Likewiſe *cap. 76. De hac hoſtia, &c.* Of this hoaſt, which is done in remembrance of Chriſt, it is lawfull to eat; but of that hoaſt, which Chriſt offered upon the Croſſe, it is lawfull for none to eat of it ſelfe : but Chriſts fleſh which they ſay is in the Euchariſt, is the ſame that was offered upon the Croſſe : *Ergo,* it is not to bee eaten of any. This evidence and witneſſe againſt the reall preſence we have from their owne decrees : wherunto I will adjoyn one other evident place, *decret. par. 3. diſt. 2. c. 55. Dicit ſacerdos, &c.* The Prieſt or Miniſter ſaith, Make this a reaſonable and acceptable oblation, *Quod eſt figura corporis & ſanguinis Domini. &c.* which is a figure of the body and blood of our Lord Jeſus Chriſt. If the oblation then bee a ſigne of Chriſts bodie and blood, it is not the bodie and blood it ſelfe.

We will adjoyne the glorious teſtimonie of the holy Martyrs, with ſome of their reaſons.

Biſhop *Ridley* holy Martyr: That which Chriſt did take, on the which he gave thanks, the which he brake, he gave to his diſciples, he called his body: but he tooke bread, gave thanks over the bread, brake bread: *Ergo*, it was very bread which he called his body.

Againe, the carnall preſence of Chriſt deſtroyeth the inſtitution of the Lords Supper, which was commanded to be continued untill the Lord himſelfe ſhould come: if therefore he be now really preſent in his fleſh, then muſt the Supper ceaſe: for a remembrance is not of a thing preſent, but of a thing paſt and abſent. See more arguments of this worthy Martyr, *Fox* pag. 1443. and 1387.

Pag. 1311.

Maſter *Bradford*: The Sacrament is no otherwiſe Chriſts body, than Circumciſion was the covenant of God, and as Baptiſme and the water of Baptiſme is regeneration. Here when it was denied, that no where in the Scriptures it could be ſhewed, that Baptiſme and the Lords Supper were coupled together: The Martyr bringeth forth that place, 1 *Cor.* 12. *As wee are baptized into one bodie*, ſo are we, *potati in uno ſpiritu*, wee have drunke of one ſpirit: then was it anſwered, that *Paul* had no ſuch words: *vid. plur. p.* 1619. *col.* 1.

1 Cor. 12. 13.

Pag. 1470. 1. 20.

M. *Bland* diſputing with one M. *Milles* a popiſh Prieſt, about the carnall preſence, driveth him to confeſſe that men were made drunke with the qualities and accidents, not the ſubſtance of wine, and that mice might live with the accidents of bread, pag. 1671. col. 2.

Pag. 1518. 2. 20.

R. Smith compelleth a popiſh doctor to confeſſe, that the body of Chriſt being eaten in the Sacrament, goeth downe into the belly, and ſo is caſt into the draught: ſaying further, that it was no more a derogation to Chriſt, than to be ſpit upon: to whom the Martyr anſwereth: if the Jewes being his enemies, did but ſpit in his face, and wee being his friends throw him into the draught, which of us have deſerved the greater damnation, *Fox* p. 1692. Thus it may appeare how groſſe this popiſh opinion is, the patrons whereof are conſtrained to fall into ſo many unreaſonable abſurdities: for this truth againſt this carnall and groſſe manner of Chriſts preſence, theſe holy Martyrs, with thouſands, yea 10. thouſands more, have not doubted to give their lives.

Pag. 1586. 1. 45.

Theſe and many other arguments of the Martyrs, both againſt the reall preſence and tranſubſtantiation I had collected together, and digeſted them into ſome order: but committing the copy to a deceitfull meſſengers hand, to carry it to the preſſe, by his negligence it was loſt: and ſo I was put to a ſecond trouble, and others deprived of my ſimple collections: which I had no leaſure to frame anew, the preſſe ſtaying for work: let this therfore ſerve for a juſt excuſe (Chriſtian Reader) if thy mind be not fully ſatisfied here in this behalfe. And I pray God forgive him his fault, that hath put me to this trouble, and hindred the profit of many, and deliver me hereafter from the hands of ſuch.

Now for further evidence herein: 1. the Greeke Church in time paſt did not hold ſuch carnall preſence of Chriſts body. *Chryſoſtome*; *If it bee dangerous to transferre theſe ſanctified veſſels unto private uſes, in quibus non verum corpus Chriſti, ſed myſterium corporis Chriſti continetur, &c.* wherein not the true body of Chriſt, but the myſterie of Chriſts body is contained: how much more the veſſels of our bodies, which God hath prepared for himſelfe to dwell in, &c. *Theodoret*: *Chriſtus ſymbola & ſigna, quæ videntur, appellatione corporis & ſanguinis honoravit, non naturam mutans, ſed naturæ adjiciens gratiam*: Chriſt hath honoured the ſymbols and ſignes, which are ſeen, with the appellation of his body and blood, not changing the nature thereof, but adding grace, &c. *Iſychius*: *Carnem ejus quæ ad comedendum inepta erat ante paſſionem (quis enim comedere cupiebat carnem Dei) aptam cibo poſt paſſionem fecit, &c. comedimus autem nunc cibum, ſumentes ejus memoriam paſſionis, &c.* His fleſh which was unfit to bee eaten before his paſſion (for who deſired to eat the fleſh of God) he made apt for meat after his paſſion, &c. and now wee eat this meat, aſſuming the memorie of his paſſion, &c. but if the very fleſh of Chriſt were given to bee eaten in the Euchariſt, Chriſt ſhould have ſo given it at his laſt ſupper, which was before his paſſion, which is here by *Iſychius* denied.

Hom. 11. in Matth.

Dialog. 1. c. 8.

Lib. 1. in 2. cap. Levitic.

The moderne Greeke Church is much declined from the puritie of the ancient Greek Church, and doth hold a kind of reall preſence, and certaine alteration and change, but not like to that which the Romaniſts do maintaine: *Ieremie* Patriark confeſſeth the bread and wine to be changed into the true bodie and blood of Chriſt: yet he denieth that *ea caro quam ipſe Dominus gerebat, in cibum dabatur Apoſtolis, &c.* The fleſh which our Lord did beare, was given for meat to the Apoſtles at his laſt ſupper, or is given unto us now in the Euchariſt, &c. He alſo further ſaith, *that the myſteries of the bodie and blood of Chriſt, in humanum corpus non mutantur, ſed ipſum in illa mutatur*: are not changed into (our) humane bodie, but it is changed into them; as the iron red fire hot, becommeth as it were fire, but the fire taketh not the nature of iron, &c. And in another place, he calleth it *ſpirituale alimentum*, the ſpirituall nouriſhment of the body and blood of Chriſt, &c. And againe, *Ut in ipſam ſubſtantiam animæ noſtræ, per ipſum corpus noſtrum tranſeat*, it paſſeth into the ſubſtance of our ſoule by our bodie, &c.

Cenſur. Oriental. c. 10.

Cap. 13.

Cap. 7.

Cap. 13.

The Muſcovites which follow the rites of the Greeke Church, *Micas ſeu reliquias panniculis detergunt & ejiciunt*: Doe with certaine clouts wipe and caſt off the crummes and reliques which remain of the bread: which it is like they would not do, if they thought it to be the very fleſh of Chriſt.

Sacranus Elucidar. error. Ruther. error 16.

2. Concerning

ὁπόταν καταβή-σῃ, &c. κρῖναι, &c. Diſput. cum Herban. Iudeo.

2 Concerning the ancient opinion of the South Church, wee have ſeene before the judgement of *Tertullian* and *Auguſtine*: and long ſince their times, the opinion of the Æthiopike Church, as it is delivered by their Archbiſhop *Gregentius*, is, that there is but one deſcending of Chriſts fleſh out of heaven; which ſhall bee at the day of judgement, *(when hee ſhall deſcend (out of heaven) to judge) all the ſinners of the earth*: then it followeth, that the fleſh of Chriſt deſcendeth not or commeth into the Euchariſt.

What the opinion of the moderne Æthiopike Church is, it is not ſo certaine: they thus pray in their Liturgie, *bleſſe, ſanctifie, purifie and tranſlate this bread into thy ſpotleſſe fleſh*: but whether they meane a ſpirituall or corporall change, they expreſſe not.

3 The reformed Churches doe thus profeſſe. Bohemia. c. 4. *Our Saviour Chriſt by his latter kind of preſence, being not viſible, but ſpirituall, is preſent in the Miniſters of the Church, in the Word, and in the Sacraments, &c.*

Harmon. ſect. 12. pag. 381.

Helvetia, latter confeſſ. cap. 19. *Not that the ſignes are turned into the things ſignified, or ceaſe to be that, which in their owne nature they are: (for then they could not be Sacraments, which ſhould conſiſt onely of the things ſignified, and have no ſignes, &c.)*

Harm. pag. 421.

Baſil, artic. 6. *Wee doe not include into the bread and drinke of the Lord, the naturall, true and ſubſtantiall body of Chriſt, &c. There is a ſacramentall preſence, which lifteth up mans mind into heaven, and doth not pull downe Chriſt, according to his humanitie, from the right hand of God, &c.*

Harm. pag. 419.

Engliſh confeſſion, artic. 11. *Although we doe not touch the body of Chriſt with teeth and mouth, yet we hold him faſt, and eat him by faith, &c.*

Pag. 426.

French confeſſion, artic. 36. *We affirme, that they which doe bring pure faith unto the holy ſupper of our Lord, doe indeed receive that, which there the ſignes doe witneſſe: namely, that the body and blood of Ieſus Chriſt, are no leſſe the meat and drinke of the ſoule, than bread and wine are the meat of the bodie, &c.*

Gelaſius de duabus. Chriſti naturis ex Bibliothec. Patrum tom 4.

4 Beſide the decrees before alleaged, *Gelaſius* Biſhop of Rome thus teſtifieth; *Non deſinet eſſe ſubſtantia vel natura panis & vini, & certe imago vel ſimilitudo corporis & ſanguinis Chriſti, in actione myſteriorum celebratur, &c.* The ſubſtance or nature of the bread and wine ceaſeth not to be: and truly a certaine image and ſimilitude of the bodie and blood of Chriſt is celebrated in the myſticall action, &c.

Lib. epiſt. 22. ad Iodocum Decium.

Eraſmus thus ingenuouſly confeſſeth: *nullum reperio locum in ſcripturis divinis, &c.* I find no place in the divine Scriptures, where it is evident, that the Apoſtles conſecrated the bread and wine, *in carnem & ſanguinem Chriſti*: into the fleſh and blood of Chriſt, &c.

An Appendix to this queſtion, whether it ſtand with the power and will of God, that Chriſts body ſhould be carnally preſent in the Sacrament.

The Papiſts.

17. Error.

There are two difficulties or impoſſibilities, which doe hinder the reall preſence of Chriſts body in the Sacrament: Firſt, it would follow, that a naturall body ſuch as Chriſts is, might be in two places at once: for they ſay, that it is in heaven, and in the Euchariſt all at once. Secondly, that a naturall body may be in a place, and yet not occupie or fill a place: for if Chriſts body be in the Sacrament, it occupieth no place; the compaſſe of a thinne and round cake is not anſwerable to the proportion of Chriſts body.

Notwithſtanding both theſe difficulties, it is agreeable both to the power and good pleaſure of God, that the body of Chriſt ſhould be included in the Sacrament, *Bellarm.*

Act 9.4.

Argum. 1. It is poſſible for the body of Chriſt to bee in many places at once; and it alſo ſtandeth with his will: as *Act. 9.4.* Chriſt appeared to *Saul*, either upon the earth, or in the ayre next to the earth: for how could he either heare the voyce of Chriſt ſitting in heaven, or ſee the light ſo farre off? *Ergo*, Chriſt was in two places: he appeared to *Paul* upon earth, and hee was at the ſame time in heaven, from whence he ſhall not move till the day of judgement, *Bellarm. de ſacram. Euchariſt. lib. 3. cap. 3. Rhem. Act. 9. ſect. 1.*

Anſw. 1. The text is plaine, that Chriſt ſpake from heaven, from whence the light ſhined, *verſ. 3.* he was neither in the ayre nor upon the earth. 2. Doe you make queſtion, whether *Paul* could ſee a light, or heare a voyce from ſo farre; ſeeing that the Sun, whoſe body is ſo farre diſtant from us, doth diſperſe his beames over the face of the earth, and the voyce of the thunder is heard very farre: Will ye deny Chriſt to have that power, which we ſe to be in his creatures? 3. And why was it not as poſſible, that Chriſt from heaven ſhould bee heard and ſeene of *Paul* as he was ſeene of *Stephen* ſitting on the right hand of God? *Act. 7.56.*

Act. 7.56.

Act 9.7.
Act. 22.14.
Act. 26.16.

Bellarmine replieth: firſt, that it is certaine, that *Paul* did ſee Chriſt in the way to Damaſcus, for the text ſaith, that the other which were with him, ſaw no man, *Act. 9.7.* Whereby is inſinuated, that *Paul* did ſee: and againe *Act. 22. 14.* *Ananias* ſaith to *Saul*, *God hath appointed thee, &c. that thou ſhouldeſt ſee that juſt one, and heare the voyce of his mouth*: and *Act. 26. 16.* Chriſt ſaid to *Paul*, *I have* *appeared unto thee for this purpoſe,&c.* 1 *Cor.* 9. 1. *Have I not ſeene the Lord?* and 1 *Cor.* 15, 8. *Laſt of all, He was ſeene alſo of me:* out of theſe places he inferreth, that *Paul* did ſee Chriſt.

1 Cor.9.1.
1 Cor.15.8.

Contra. Firſt, we denie not but that *Paul* did ſee Chriſt in his humanitie, which might bee as well at other times as now, as *Act.* 22. 18. At Jeruſalem he ſaw Chriſt ſpeaking unto him: and 2 *Cor.* 12. He was taken up into the third heaven, &c. where no doubt he ſaw Chriſt. Secondly, neither doe we ſtand upon it, but that Chriſt alſo was ſeene of *Paul,* as he went to Damaſcus, though it doe not appeare out of the text, but the contrary rather: for *Saul* at the very firſt ſhining of the light before he heard any voyce, fell downe to the ground, and was ſtricken blind, *Act.*9.4. and *verſ.* 8. the words of the text are, *That he ſaw no man:* wherefore it may bee doubted whether at this time hee ſaw Chriſt with the eyes of his fleſh. Thirdly, the authorities alleaged may be eaſily anſwered: the firſt, *Act.* 9. 7. as the men are ſaid to have ſeene no man, ſo *verſ.* 8. it is ſaid of *Saul:* the ſecond 22. 14. *That Paul ſhould ſee that juſt one, and heare his voyce,* may be underſtood of the viſion that followeth, *verſ.* 18. where Chriſt was both ſeene and heard of *Paul:* the third *Act.*26.16. That Chriſt appeared, doth not enforce any ſight of his perſon, as that place doth not, *Act.*7.2. where in the ſame word God is ſaid to have appeared to *Moſes:* the fourth and fifth places prove, that *Paul* ſaw Chriſt, but not at this time; yet we denie not, but that *Paul* did and might ſee Chriſt in his journey, though neither this place, nor the other Scriptures alleaged, doe neceſſarily conclude it.

Act.22.18.

Secondly, *Bellarmine* anſwereth, that Chriſt was ſeene of *Paul* in the earth, or in the ayre neere to the earth: firſt, becauſe the light of Chriſts body was ſo great that it blinded *Paul,* which it could not have done, if Chriſts body had been ſo far off. Secondly, the other men ſaw the light, and heard the voyce, but their eies and eares could not reach up to heaven: Thirdly, they heard the voyce, but could not diſtinctly underſtand it, as *Paul* did, therefore Chriſt was neerer to *Paul:* but if the voyce had been from heaven, they ſhould all have heard it alike. Fourthly, if *Paul* had ſeen Chriſt in heaven as *Stephen* did, hee would not have doubted who it was, as now ſuddenly ſeeing a man ſtand before him, he asketh, *who are thou Lord?*

Contra. Firſt, it was a light paſſing the brightneſſe of the Sunne, *Act.* 26. 13. If then the Sunne be able to dazle the eyes, how much more this exceeding light that came from Chriſt, though it ſhined from heaven, as the ſun doth likewiſe? and if ſuch a brightneſſe came from a cloud, that it gave light to all the hoſt of Iſrael, how much more this light that came from Chriſt? Secondly, though their eies and eares could not reach to heaven, yet Chriſt by his power could cauſe the brightneſſe and ſound to deſcend to them. Thirdly, it was not the neernes of the place that cauſed *Paul* to underſtand the voice, and not the reſt, but becauſe it pleaſed Chriſt ſo to diſpoſe their hearing, as *Iohn* 12. 28. There came a voyce, not out of the ayre, but from heaven, which Chriſt heard and underſtood, but they that ſtood by perceived it not, ſome of them ſaying *it was a thunder:* ſo was it in this place. Fourthly, *Stephen* confeſſed Chriſt as ſoone as he ſaw him, becauſe he knew him, and beleeved in him before: but *Paul* being before a perſecutor of Chriſt, and a ſtranger from the faith, might very well aske this queſtion *(who art thou Lord)* though he ſaw him not upon the earth: and how could he ſee Chriſt before him now, ſeeing he was at the very firſt blinded with the ſudden ſhining of the light.

Act.26.13.
Iohn 12.28.

Argum. 2. The body of Chriſt may be where it pleaſeth him, and yet ſhall not need any naturall place, or occupie any roome: he is able to bring a Camell through the eye of a needle, *Matth.*19.26. He alſo came through the doores in to his Apoſtles; roſe out of the ſepulchre through the ſtone; was borne, his mothers wombe being ſhut: therefore hee may as well, and is no doubt preſent under the ſhapes of bread and wine in the Sacament, *Rhem. Matth.*26.*ſect.*11.*Bellar.lib.*3.*de ſacram.cap.*6.

Matth.19.26.

Anſw. 1. Chriſt ſheweth in that place, that it is as impoſſible for a rich man that is high minded, and truſteth in his riches, to enter into heaven, as for a Camel to paſſe through the eie of a needle: but it is poſſible with God to give rich men humble and lowly minds, and ſo make them fit for his kingdom, as to make the Camell leſſe, and ſo draw him through a needle. It is not proved out of this place, that God can or will draw the huge body of a Camell through a needle, remaining ſtill of that bigneſſe: no more than that it is poſſible for God, to bring a proud, rich, arrogant man to heaven, his affections not altered: both theſe are impoſſible to God, not becauſe he cannot in his abſolute power do them, but becauſe they are contrary to his will and ordinance: The one is againſt the law of juſtice, to bring a wicked man to heaven; the other againſt the law of nature.

Bellarmine replieth, that it is not impoſſible with men, for a Camell to goe through a needle, if he ceaſe to be a Camell, and be turned into a ſmall thread: *ibid.*

Contra. Firſt, yet it is impoſſible to men, for they have no power to extenuate the bigneſſe of a Camels bodie, and ſo to make it paſſe through a needle, as God hath: it is poſſible with man to draw a thread through a needle, but not to turne a Camell into a thread. Secondly, a rich man truſting in his riches cannot without change of his affections goe to heaven, no more can a Camell go through a needle, his body not altered. Therfore as it cannot be ſhewed, that ever a proud rich man entred into heaven; ſo neither, that a Camell at any time went through a needle: ſo that this place maketh not for the poſſibilitie of the reall preſence at all.

2 For the other three examples: it is not proved out of Scripture, that the body of Chriſt pearced the doores, the grave, ſtone, or his mothers wombe: although the doores were found ſhut after Chriſts entrance, the grave covered, and his mother remained a Virgin ſtill: for all theſe paſſages

might give place for a while to the bodie of Chriſt, and returne againe to their place : as the red Sea was divided till the Iſraelites paſſed, and afterward the waters came together againe. And concerning the laſt inſtance of the birth of Chriſt, it is certaine out of the Scriptures, that Chriſt opened the wombe of his mother in his birth, *Luk.* 2. 23. Hitherto therefore they have proved nothing.

Luk.2.23.

Whether Chriſts bodie pierced the doores,

Bellarmine replieth to the firſt example, that if Chriſts body pierced not the doors, but they gave way unto him, it had been no miracle : and againe, Chriſt came unto the Apoſtles without any noiſe, or moving of the houſe, or creaking of the doors, and therfore it is like, that they opened not to him, but he went through them.

Act.12.10.

Act.5.23.

Contra. Firſt, hee may ſay as well that it was no miracle, that the iron gate opened of it owne accord to *Peter, Act.* 12. 10. how then is he not aſhamed to denie a miracle here ? or was it not a miracle, for the red Sea to divide it ſelfe, though it came together againe ? Secondly, though the doore gave place, yet it might bee, and was done, without any noiſe, as the priſon doores were opened to *Peter*, and yet the keeper not awaked that kept the watch, *Act.* 5.23. Thirdly, *S. Hierome* thinketh, that the doore gave place to Chriſts bodie : *Quid majus ? &c.* What is greater ? to hang the huge earth upon nothing, or for the Lord to paſſe by the doores being ſhut, *Et creaturam cedere Creatori ?* And the creature to give place to the Creator ? *adverſ. error. Iohan. Hieroſ.* So then it is not neceſſary that Chriſts bodie ſhould pierce the doore, but that it gave place unto his bodie, either by opening, or giving way.

How Chriſt is ſaid to have opened the wombe in his birth.

Secondly, to the ſecond example, if Chriſt in his birth opened the wombe of the Virgin, and made himſelfe a way by the dilatation of the ſame, then it would follow, that *Marie* brought forth with paine, neither could ſhe afterward be a Virgin ; for this is Virginitie, not to have the wombe opened. *Bellarm. ibid.*

2 King.19.3.

Geneſ.19.8.
Luk.1.34.

Contra. Though *Bellarmine* here very unſeemly take upon him to play the midwife, and to diſcover the ſecrets of birth, which may better be concealed : yet, ſo farre as modeſtie will ſuffer, wee will ſend him away with his full anſwer. Firſt, he that procured to be borne of a Virgin, could alſo open himſelfe a way out of the wombe, without paine to his mother : that as in his conception there was no touch of carnall pleaſure : ſo neither in his birth ſenſe of any paine : neither is the paine in the opening of the wombe, but in the place of birth : which hee will not deny unto Chriſt ; as it is ſaid, 2. *Reg.* 19.3. *The children are come to the birth, and there is no ſtrength to bring forth.* Secondly, Virginity no more conſiſteth in the opening of the wombe, than in the place and pitch of the birth, through the which the holy Child paſſed, which (I think) he will not deny : and Virginitie may be loſt, where the wombe is not opened, as in the barren, that are polluted, and ſo bring not forth. And againe, the Scripture thus deſcribeth Virginitie, and Virgins ; *which have not knowne man, Geneſ.* 19.8. and ſo ſaith *Marie* of her ſelfe, *Luk.* 1.34. *I know not man :* ſo herein conſiſted her Virginitie, that ſhee conceived without the companie of man. Thirdly, yet he hath not anſwered the Scripture, which teſtifieth, *that Chriſt opened the wombe, Luk.* 2.23. according to the law, *Every man child that firſt openeth the wombe, ſhall be called holy to the Lord : Quod ad ſpecialem nativitatem ſalvatoris, &c.* Which *Hierome* thinketh is more properly applied to the ſpeciall nativitie of Chriſt, than of any other ; *dialog.* 2. *adverſ. Pelag.* and he doubteth not to ſay, *Deum per genitalia virginis natum :* That Chriſt was borne by the ordinarie places of birth. I will adde alſo out of the Synod. *Telenſ. Quid incredibile, &c.* Why ſhould it be incredible, that againſt the naturall uſe *Marie* brought forth, and yet remained a Virgin, when againſt the uſe of nature the Sea ſaw that and fled ? Like then as the Sea parted and cloſed againe, ſo was it in the birth of Chriſt. Laſtly, *Durandus* a Papiſt thinketh alſo, that the wombe of the virgin was dilated for the paſſage of Chriſt, *in 4. diſtinct. 44. qu. 6.*

Whether Chriſts bodie riſing againe pierced the ſtone.

Thirdly, concerning the third example, whereas we anſwer, that the grave-ſtone might give place to the body of Chriſt riſing againe, and returne to his place againe: *Bellarmine* replieth, that this is our owne conjecture without any authoritie.

Contra. Firſt, it is rather their bare conjecture, that Chriſts body went through the ſtone, contrary to the propertie of a naturall body : Wee thinke that Chriſt had as great power to cauſe the ſtone to give way, and come againe to his place, as the Angell had to make the priſon doors open to *Peter*, and to ſhut againe, *Act.* 5.19.23. Secondly, we have a warrant from your owne decrees : *Iacuit in ſepulchro, & revoluto lapide monumenti, &c.* He lay in the grave, and the ſtone being removed, his fleſh roſe againe the third day, *decret. Gaii.* This decree ſaith, that the ſtone removed at the riſing of Chriſt.

Hebr.4.14.
Iob 37.18.

Act.7.56.

Argum. 3. *Bellarmine* produceth a fourth example of the aſcenſion of Chriſt, who in his body pierced the heavens, *Heb.* 4. 14. *But the heavens are a ſolid ſubſtance, even as molten glaſſe : Iob* 37.18. Therefore it followeth hereupon, that many bodies may bee in one place at once : And whereas it is anſwered, (ſaith he) that the heavens might open and give way to Chriſts bodie, as at the Baptiſme of Chriſt the heavens are ſaid to open, this is to bee underſtood, becauſe the heavens appeared to open : for the holy Ghoſt could come downe without the opening of the heavens at the baptizing of Chriſt. And whereas *Stephen* ſaith, he ſaw the heavens open, *Act.* 7. 56. the heavens themſelves were not divided, for they being a cleere and tranſparent ſubſtance, *S. Stephen* might have ſeene Chriſt, without their opening, but *Stephens* eies were opened to ſee that which appeared not before : *cap* 6. *loc.* 5.

Contra. Firſt, whereas your Latine text readeth, *Heb.* 4. 14. *Penetravit*, hee pierced the heavens, the originall is *διεληλυθότα*, he divided or diſſolved the heavens; and the *Rhemiſts* tranſlate, he entred the heavens: ſo that this place proveth, not a going thorow the heavens, without a way made, or giving of place. Secondly, the heavens are indeed a ſolid ſubſtance; ſo is the water, and the body of the ayre, which are apt to give place to groſſer bodies, and to come together againe: and ſo do the heavens: for how elſe could the Planets have their divers and contrarie courſes, divers among themſelves, and contrarie to the fixed ſtarres, if the heavens were not a pliable, and yeelding body: And let him tell us, how *Eliah* was taken up into heaven in his body (as they thinke, affirming, that hee liveth ſtill in his bodie in Paradiſe) whether hee alſo pierced the ſubſtance of the heavens? Thirdly, the heavens are likened to glaſſe, not in ſubſtance, but for their brightneſſe and cleerneſſe, as *Revelat.* 4.6. wee read of a Sea of glaſſe. Revel.4.6. Fourthly, the holy Ghoſt being a ſpirit, can deſcend without any way made, but ſeeing at that time the ſpirit deſcended in the viſible and true ſhape of a dove, the heavens alſo viſibly and truly were opened: And wee are rather to credit *Stephens* words, than his vaine conceits, who ſaith, *That not his eyes* (though wee denie not, but his ſight alſo was quickned) *but the heavens were opened:* and if Chriſt might bee ſeene through the cleerneſſe of the heavens, how is it, that he hath been ſo ſeldome ſeene, and of ſo few, ſince his aſcenſion, the heavens being alike cleere unto all? Laſtly, that the heavens opened at Chriſts aſcenſion, it is evident by that prophecie, *Pſalm.24.7. Lift up your heads, yee gates, and be yee lift up ye everlaſting doores, and the King of glory ſhall come in,* Pſalm.24.7. which the Fathers applie unto Chriſts aſcenſion, and when as the Saints ſhall meet Chriſt in the clouds, and bee taken up in the ayre, as S. *Paul* ſaith, 1 *Theſſ.* 4.17. 1 Theſſ.4.17. it cannot be otherwiſe deemed, but that the clouds and the ayre ſhall make way for their bodies; and after the ſame manner the heavens alſo, like as they did at the aſcenſion of Chriſt: Thus *Bellarmine* hath ſaid much, but proved nothing.

The Proteſtants.

OUr adverſaries doe falſly charge us to ſay, that God can doe more than hee hath done, or will doe, *Rhemiſt. Matth.26.ſect.*11. This we ſay, that Chriſt is almightie, and yet can do nothing againſt his owne will, his word, or glorie: as to diſhonour his glorious bodie, and to bring it within the compaſſe of a peece of bread, that it may be devoured of cats, dogs, rats, myce, or which is worſe, to be eaten of wicked men, the members of the devill: although the queſtion be not ſo much between us, what Chriſt is able to doe of his abſolute power, but what he will doe according to his word.

Whether Chriſts bodie either is or may be in many places at once.

Argum. 1. It ſtandeth neither with the power or will of God, to doe contrarie to his word: For it is impoſſible that God ſhould lie, *Hebr.6.verſ.*18. Hebr.6.18. And this thing, not to lie, is not a want of power, but a ſigne of greater power in God. But it is plainly declared in Scripture, that Chriſt hath a true naturall bodie, and is in all things like unto us, *Hebr.* 2.17. Hebr.2.17. Therefore neither can his bodie, being a true humane bodie, as ours are, be in many places at once: neither can it chuſe but occupie that room and place where it is. The Angell ſaid, *He is riſen, hee is not here. Matth.* 28.6. Matth.28.6. but it had beene no good argument, to ſay, he is riſen and gone to another place, and therfore he is not here, if ſo be the bodie of Chriſt might be in many places at once. The Scripture then hath defined it, that Chriſts bodie is in one certaine place: wherefore to ſay, that Chriſt hath a true naturall body, and yet retaineth not the naturall properties of a bodie, is to ſpeake contradictories, that he hath, and hath not a true naturall bodie: and this were to make God a lier.

Bellarmine to the place of Scripture, *Matth.*28. thus anſwereth: The Angell reaſoneth according to the mind of the women that ſought Chriſt in the grave, as dead: and ſo the argument followeth well, he is not dead in the grave, for he is riſen. Secondly, morally the argument is good, becauſe he that riſeth from the dead, doth not remaine in the grave; for the grave is the place of the dead, not of the living: but ſimply and abſolutely it doth not follow, for Chriſt might be there, though he were riſen, *Bellarm. cap.* 4. *reſp. ad argum.* 1.

Contra. Firſt, the Angels reaſon muſt indeed be referred to the purpoſe and diſpoſition of the women who came to ſeeke Chriſt: they inquired not, in what ſtate Chriſt was, whether living, or dead; but where Chriſt was, as the Angell ſaith, *verſ.* 5. *I know that yee ſeeke Ieſus:* and therefore the Angell ſatisfieth them, according to their doubt, *that he was not there, becauſe he was riſen:* he ſaith not, *he is not dead, becauſe he is riſen,* though that be a good conſequent alſo, but, *he is not here.* And that this was *Maries* thought, to know what was become of Chriſts bodie, it appeareth by this, that after the Angell had ſaid thus unto her, as *Matthew* reporteth, ſhee asked Chriſt againe (ſuppoſing he had been the gardiner) where he had laid him, *Iohn* 20.15. Iohn 20.15. Secondly, the Angell uſeth two arguments: the one, when he ſaith, *Why ſeeke yee the living among the dead?* as S. *Luke* remembreth, *chap.* 24.5. Luk.24.5. This argument concludeth morally, as *Bellarmine* pretendeth, *he is living,* therefore not among the dead. The other argument in theſe words, *he is not here, for he is riſen,* concludeth ſimply and abſolutely: and the reaſon ſtandeth thus; He that is riſen, and ſo gone to another place, is no longer here where he was: but Chriſt is ſo riſen: *Ergo. Bellarmine* moſt impudently denieth the propoſition, ſaying, that Chriſt might be elſewhere, and there too, and ſo maketh the Angell a lier.

Argum. 2. It is proper onely to the divine nature to be every where, as *Ierem.* 23.24. Ierem.23.24. *I fill heaven and earth,* ſaith the Lord: but Chriſts bodie is not of the divine nature: *Ergo,* it cannot be every where.

Bellarmine anſwereth, that there is great difference betweene the Godhead and the bodie of Chriſt:

firſt, the Godhead is every where in fact, but Chriſts bodie is not every where, neither ever ſhall; it is in many places at once, not in all. Secondly, the Deitie cannot bee reſtrained to one place, but the body of Chriſt may bee, as after the end of the world hee ſhall bee but in one place, *lib. 3. c. 4. ad argum. 2.*

Contra. Firſt, that Chriſts body is neither actually every where, neither ſhall ever bee, it is nothing to the queſtion in hand : it is ſufficient to our purpoſe, that Chriſts body may bee every where : for it may as well be in all places, as in many places, and this I think they will not deny : Then it will follow, that Chriſts bodie may bee God : for to be every where is proper onely to the Deitie, and if Chriſts bodie may be every where, it may be the Deitie : for no propertie of God the Creator, either is in act, or can be communicated to a creature. Secondly, Chriſts bodie now in their judgement, as long as the world ſtandeth, cannot bee tied or reſtrained to one place, no more than the Godhead ; therefore now (whatſoever ſhall be afterward) there is no difference betweene the bodie of Chriſt and the Godhead : and it is very abſurd, to limit Chriſts body after the reſurrection to one place, more than now, ſeeing his bodie ſhall not then bee of leſſe power or glorie, than it is. Thirdly, that *Bellarmine* maketh no difference betweene the omnipreſence of the Godhead, and Chriſts bodie, his owne words elſewhere doe teſtifie : *Sicut ſpiritus ſanctus vere deſcendit, & tamen in cœlo manſit, ita Chriſtus, &c.* As the holy ſpirit did truly deſcend, and yet remained in heaven ; ſo Chriſt did truly aſcend, and yet remaineth with us, not onely as God, but as man, *lib. 1. de Sacram. Euch. c. 14. reſp. ad loc. 9.* So *Clemens* 5. moſt groſly expoundeth thoſe words of our Saviour, *I am with you alwaies to the end of the world,* of his corporall preſence : whereas it is as well peculiar to the Godhead to be alwaies preſent, and neer, not a farre off, *Ierem. 23. 23.* as in all places.

Clement. lib. 3. tit. 16. c. 4.

The Manichees had a certaine fond opinion, *Ieſum per ſolem & lunam diſtentum :* that Jeſus was extended in his bodily ſubſtance every where even to the Sun and Moone, which fantaſticall opinion *Auguſtine* condemneth, *cont. Fauſt. lib. 20. c. 11.* Not much different is the conceit of the Romaniſts, of the preſence of Chriſts bodie in many places at once.

Epiſtol. 57.

And concerning the other point, he writeth thus : *Spatia locorum tolle corporibus & nuſquam erunt, & quia nuſquam erunt, nec erunt :* Take away ſpace of place from bodies, and they ſhall be no where, and if they be in no place, they are not at all.

John 16. 7.

Argum. 3. The reall and carnall preſence of Chriſt in the Sacrament, is a thing ſuperfluous, needleſſe, and unprofitable : Firſt, Chriſt ſaith to his Apoſtles, *Iohn 16. 7. It is expedient for you, that I goe away :* therefore Chriſts corporall preſence is not profitable : and if his viſible preſence were not profitable to his Apoſtles, whom they both heard and ſaw, much leſſe his inviſible preſence in the Sacrament. Secondly, the favour of God in the remiſſion of ſinnes through Chriſt, is as well ſealed unto us in Baptiſme, as in the Lords Supper ; what need then the carnall preſence in the one more than in the other ? Thirdly, that Chriſt is in body preſent in the Sacrament, it is not perceived by any ſenſe : for they neither taſte him, ſee him, nor feele him ; it muſt be then a worke of faith : but by faith Chriſt is as well apprehended being abſent, as being ſuppoſed in this manner to be preſent : *Ergo,* this kind of preſence is needleſſe.

Bellarmine anſwereth to the firſt reaſon : that therefore it was expedient, that Chriſt ſhould goe away, becauſe his viſible preſence did worke in his Apoſtles an humane love : but the inviſible preſence of his fleſh in the Euchariſt worketh not an humane, but a ſpirituall love, and therfore is every way profitable, *cap. 9.*

John 20. 28.

Contra. Firſt, the viſible preſence of Chriſt after the reſurrection, did not worke an humane or carnall love in the Apoſtles, but thereby their faith and beleefe was ſtrengthned : as *Thomas* by ſeeing and feeling him beleeved, and ſaid, *my Lord and my God, Iohn 20. 28.* Secondly, though the Apoſtles were ſomewhat addicted unto Chriſts bodily preſence, it was not for any carnall affection unto him, but for that love they had to his doctrine, and becauſe of the comfort they received by him : but his bodily preſence in the Euchariſt, is neither profitable for doctrine nor comfort : and therfore leſſe fruitfull, than his viſible preſence was. Thirdly, the reaſon then of Chriſts bodily departure, was to ſend another comforter, who needed not to come, as long as he was preſent perſonally to comfort them : and if the firſt comforter be preſent ſtill in bodie, the ſecond is ſuperfluous : if the ſecond be not ſuperfluous, the firſt is, and therefore the bodily preſence is not neceſſarie. Fourthly, Chriſt promiſeth, that after his departure he would come againe, and we ſhould ſee him, *Iohn 16. 16. After a little while, and ye ſhall ſee me,* and he would ſee us, *verſ. 22. I will ſee you againe.* Chriſt then as he ſeeth us, ſo is he ſeene : if he be in the Euchariſt, he ſeeth us with his bodily eyes, then ſhould he be ſo ſeene of us ; but we ſee him not, therefore he is not there to be ſeene : for if hee were preſent, he would both ſee us, and be ſeene of us, according to his promiſe. Wherefore he doth no otherwiſe ſee us and viſit us, than by his ſpirit in the Euchariſt ; and ſo doe wee ſee him.

John 16. 16. and verſe 22.

Of the difference betweene Baptiſme, and the Euchariſt.

To the ſecond he anſwereth : that there is not the ſame reaſon of Baptiſme, and the Euchariſt : Firſt, the Euchariſt is not onely a Sacrament of our ſpirituall refection and nouriſhing, as Baptiſme is of our regeneration, but it is alſo a memoriall and a compendium of Chriſts life, death, and reſurrection. Secondly, it is a teſtimonie and pledge of Chriſts love toward us. Thirdly, it is as it were the ſeed of the reſurrection of our bodies, by the conjunction of Chriſts glorious body with our mortall bodies. Fourthly, it is the ſacrifice of Chriſtians, which cannot bee offered in bread alone, for then it ſhould not exceed the ſacrifices of the Law: for bread of it ſelfe is inferiour to the fleſh of calves and rammes, &c. *Bellarm. ibid.*

Contra. Firſt, Baptiſme alſo is a memoriall, and as the Apoſtle calleth it, *a ſimilitude,* and repreſentation of the death and reſurrection of Chriſt, *Rom.* 6. 5. Secondly, it is alſo as well as the Euchariſt a pledge of Chriſts love, repreſenting unto us the ſhedding of his blood, and his dying for us, wherein Chriſts love appeared, *Rom.* 5. 8. Wherefore in neither of theſe reſpects is the reall preſence more neceſſarie in the Euchariſt, than in Baptiſme. Thirdly, it is more proper to Baptiſme to ſeale unto us the hope of our reſurrection, as S. *Paul* ſaith, *that by Baptiſme we are graft into the ſimilitude of Chriſts reſurrection, Rom.* 6.5. Neither is there any ſuch conjunction of Chriſts bodie to our bodies in the Euchariſt, ſeeing they themſelves affirme, that Chriſts body remaineth no longer, than the outward ſhape of bread is uncorrupted : but if it were the ſeed of our reſurrection, it ſhould remaine, as S. *Iohn* ſaith, 1 *Epiſt. chap.* 3.9. *their ſeed remaineth in them.* And againe, the wicked alſo do eat Chriſts bodie in the Sacrament, ſo that by this reaſon, they alſo are partakers of Chriſts reſurrection. Fourthly, the Euchariſt is no other ſacrifice, than of prayſe and thankſgiving, *Hebr.* 13. 15. whereof it is named the Euchariſt : and yet the ſacramentall bread, in reſpect of the lively repreſentation is more excellent, than the fleſhie ſacrifices of the Law : and this being granted, ſheweth no difference between Baptiſme and the Euchariſt, but onely betweene the ſacrifices of the Law, and the Sacraments of the Goſpell.

Rom.6.5.
Rom.5.8.
Rom.6.5.
1 Iohn 3.9.
Hebr.13.15.

To the third reaſon he anſwereth, that although Chriſts bodie in the Euchariſt be not immediatly perceived by any ſenſe, but onely by faith ; yet mediatly, *& in aliena ſpecie,* and in another ſhape, is touched by the hands, tongue, eyes, &c. as Phyſitians miniſter medicines in ſuch ſort qualified, as they are not perceived, and yet are very profitable.

Contra. Firſt, if the carnall preſence in the Euchariſt bee an apprehenſion of faith, then it cannot any way by diſcerned be the ſight, or any other ſenſe : for *faith is the evidence of things which are not ſeene,* as it is defined by the Apoſtle, *Heb.* 11. 1. And, *wee walke by faith, and not by ſight,* 2 *Cor.* 5. 7. which were no good diſiunction, if the ſame thing at the ſame inſtant could be comprehended both by faith, and ſight. Secondly, he ſaith, that Chriſt is both touched and ſeen, *in another ſhape,* that is, under the formes of bread and wine : that is to ſpeake contraries : for if it bee another ſhape, that is ſeene to the eyes, another taſte, that is in the mouth ; then is it not Chriſts bodie that is ſeen or taſted: but that thing muſt be both ſeene and taſted, whoſe qualities are offered to the ſenſes. Thirdly, the example brought in is nothing like : firſt, medicines are ſomwhat allaied by other mixtures, yet ſome taſte remaineth ; but of Chriſts body there is no ſenſe at all. Secondly, Potions, though by art tempered and compounded, yet appeare to the ſenſe in their owne colour and ſhape ; but ſo doth not (as they ſay) Chriſts bodie. Thirdly, the medicine remaineth in the ſtomack, till by the heat thereof it be diſperſed, and ſo worketh in the bodie ; but if it be immediatly caſt up againe it worketh not : but Chriſts bodie in the firſt alteration in the ſtomack departeth (as they ſay) and therefore it corporally profiteth not, as a medicinall Potion doth.

Hebr.11.1.
2 Cor.5.7.

Argum. 4. It is an inglorious, unworthie and unſeemly thing, that the glorious and impaſſible bodie of Chriſt ſhould be incloſed in the formes of bread and wine, devoured and chawed, eaten and gnawen of mice, ſubject to mould and rottenneſſe, to be ſpilt upon the ground, burnt in the fire : for all theſe inconveniences muſt needs follow upon the carnall preſence.

Bellarm. It is no more inglorious or impoſſible for theſe things now to happen to the bodie of Chriſt, than it was for him to be carried in his mothers wombe, to be ſwathed in ſwadling bands, and to be ſubject to injuries which were done to his body upon earth, *lib.* 3. *cap.* 10.

Anſw. Firſt, as though there bee the like reaſon of the paſſible body of Chriſt, while hee lived in the world, which was buffeted, whipped, pierced with nayles, crucified : and of his glorious and impaſſible body now, that it may in like manner bee rent and divided. Secondly, neither was it poſſible that Chriſts paſſible bodie ſhould be ſubject to the like infirmities, as to rottenneſſe, corruption, conſumption in the fire, as his body is now in the Sacrament. If it were then verified in Chriſt, *Thou ſhalt not ſuffer thy holy one to ſee corruption :* for his body did not putrifie or corrupt in the grave : much more is it true in the glorious bodie of Chriſt, that it cannot ſuffer any ſuch things : How then are you not aſhamed to affirme, that the bread and wine are made in the Sacrament, the very body and blood of Chriſt ; ſeeing thoſe elements, if they bee kept long, will wax ſowre and mouldie, and fall to corruption ? which things once to thinke of the glorious body of Chriſt, were great impietie. Leave off for ſhame then theſe your groſſe opinions, ſo much derogatorie to the glorie and honour of Chriſt.

Bellarmine anſwereth againe : firſt, that they are the accidents of bread and wine, that are corrupted, and doe putrifie, and are eaten and chawed, &c. and not the bodie of Chriſt. Secondly, as the divinitie is preſent every where, and yet is not burned in the flame, nor yet putrifieth in things that do putrifie : ſo likewiſe the body of Chriſt, *lib.* 3. *c.* 10. *reſponſ.* 1.

Contra. Firſt, it is moſt abſurd to ſay, that accidents of wine make men drunke, that accidents of bread doe feed mice, that the accidents wax ſowre and mouldie : for one accident cannot bee the ſubject of another. Secondly, in comparing Chriſts Deitie and body together, what doth he elſe but with the Eutychians confound them, or with the Ubiquitaries deſtroy Chriſts humanitie?

Fox pag.1416.

We have the glorious teſtimonie of the Martyrs: Maſter *Philpot* holy Martyr; The Scripture ſaith, that Chriſt is like to us in all things, ſinne onely excepted: but our humane nature cannot receive any thing that is contrarie to it ſelfe, as to bee bodily preſent, and abſent, to bee in heaven and earth at the ſame time: *Ergo*, neither can the bodie of Chriſt without deſtruction of his humane nature.

Heb.9.24. Ioh.17.1. Ioh.16.28. Pag 1530.1.40.

Maſter *Denly* Martyr alleageth theſe places of Scripture: *Hebr. 9. Chriſt is not entred into holie places made with hands, but is entred into heaven, &c. Ioh.17. Now I am not in the world, and they are in the world, &c. Ioh.16. I went out from the Father and came into the world*, Againe, *I leave the world, and goe to the Father*: *Ergo*, Chriſt is not according to his bodily preſence now in the world. *Fox pag.1685.*

Lib.1.diſtinct. 37.c. Lib.4.diſtinct. 10.2.

I will hereunto adjoyne ſome teſtimonie from themſelves: *Decret. part. 3 diſt. 2. cap. 44. Donec ſeculum finiatur, ſurſum eſt Dominus, &c.* Till the world be ended, the Lord is above, &c. for the bodie of our Lord, wherein he roſe againe, muſt be in one place. Againe, their Maſter ſaith, *Divinam naturam ſolam illocalem*: That the divine nature only is illocable. But now they make Chriſts humanitie illocable: for if it be in the Euchariſt, it is not there as in a ſpacious place: for what is the compaſſe of a thin wafer-cake to receive the proportion of a mans body? Againe, he ſaith, *Quod circumſcriptibile erat, &c.* That which was in Chriſt circumſcriptible, ſo remaineth: but if Chriſts bodie bee in the bread, it is incircumſcriptible, whereas it was circumſcriptible before. For that we call circumſcriptible, when the place and the thing placed, doe anſwer, and are correſpondent each to other in ſpace and proportion: which is not ſeene in the placing of Chriſts body in the compaſſe of a thin cake.

Theolog. Moſcovit, cap.4.

And further: 1 The Muſcovites, which follow the Greeke Church, though they be otherwiſe ſuperſtitious enough, doe thus profeſſe by the pen of their great Duke, *Iohannes Baſilius*, that the Apoſtles, thoſe divine Eagles are there, *Vbi cadaver illud divinæ incarnationis cum patre ſedet*, where that carcaſe of the divine incarnation ſitteth with the Father, yet he is notwithſtanding preſent with beleevers, &c. They thinke it is not Gods will, that this precious carcaſe and prey of the Eagles ſhould be in any other place, than at the right hand of God in heaven.

Lib.adverſ. praxeam.

2 *Tertullian* confuting the Monarchian heretikes, that would have the Father and the Sonne to be all one, becauſe nothing is impoſſible unto God, thus anſwereth: *Indeed nothing is hard or impoſſible unto God, &c. Non autem, quia omnia poteſt facere, ideo credendum eſt illum feciſſe, quod non fecerit: Yet, becauſe he can doe all things, we muſt not thinke, that he hath made that, which he hath not; ſed an fecerit, requirendum: but we muſt ſee whether he hath done it, &c.* And hee giveth this inſtance, God might have made man with wings and feathers, as he hath made the kite, yet he hath not done it. The like anſwer may ſerve for the Romaniſts objection, that becauſe Chriſt may make his fleſh to bee preſent in the Euchariſt, it followeth not therefore he doth it.

Harm.ſect.14. pag.454.

3 Confeſſion of Wittemberg, chap. 9. *Wee beleeve that the omnipotencie of God is ſo great, that in the Euchariſt, hee may either annihilate the ſubſtance of bread and wine, or elſe change them into the bodie and blood of Chriſt, but that God doth exerciſe this his abſolute omnipotencie in the Euchariſt, wee have no certaine word of God, &c.*

Part.3.diſtinct. 2.cap.86.

4 See the Maſter of ſentences and the Decrees before alleaged: to the which I will adde that place as it ſtandeth in their Decrees cited out of *Ambroſe*: *If thou beleeve that Chriſt received fleſh, and thou doeſt offer his bodie to be transfigured in the altar: nec diſtinguas tamen naturam verbi & corporis, & tibi dicitur, ſi recte offeras, non recte autem dividas, peccaſti: and doeſt not diſtinguiſh betweene the nature of the word and the bodie, it is alſo ſaid unto thee, if thou offer aright, and divide not aright, thou ſinneſt, &c.* But the Romaniſts in makeing Chriſts fleſh to bee *omnipreſent*, when they liſt, doe make no difference herein betweene his divine and humane nature, &c.

The ſecond queſtion, concerning Tranſubſtantiation.

The Papiſts.

18. Error.

IF any man ſhall ſay, that there remaineth the ſubſtance of bread and wine in the Sacrament, after the words of conſecration; or ſhall denie that the whole ſubſtance of bread is changed and converted into the body of Chriſt, and the whole ſubſtance of wine into the blood of Chriſt, the formes and ſhewes only of bread and wine remaining, which ſingular and miraculous converſion the Church calleth Tranſubſtantiation; let him bee accurſed, *Concil. Trident. ſeſſ. 13. can. 2. Bellarm. lib. 3. de Sacram. Euchar. cap. 19. Rhemiſt. Matth. 17. ſect. 1.*

Argum. 1. Chriſt transfigured his body marvellouſly in the Mount, as we read, *Matth.17. Ergo*, he is able to exhibite his bodie under the formes of bread and wine, *Rhemiſt.*

Anſw. Firſt, your argument followeth not, Chriſt could give a glorious forme to his paſſible bodie: *Ergo*, he can take away the eſſentiall properties of his naturall bodie, and yet keepe a true body ſtill. Or thus, Chriſt could glorifie his body not yet glorified: *Ergo*, he can or will diſhonour his glorious impaſſible body, by encloſing it under the formes of baſe creatures to be devoured of dogs and mice: which is honoured and worſhipped of the Angels and Saints in heaven. Secondly, the queſtion is not ſo much of Chriſts power, as of his will: therfore you conclude not aright, Chriſt is able to doe it: *Ergo*, he will.

Argum. 2. He that ſeeth water turned into wine by the power of Chriſt, need not to doubt how he changeth bread into his bodie, *Rhem. Ioh. 2. ſect. 2.*

Anſwer. Firſt, when you can bring any warrant out of Scripture for your imagined converſion, as wee have for this miracle, wee will give eare unto you. Secondly, and when it ſhall appeare to the ſenſes, that the bread is changed into fleſh, as the water was knowne to bee turned into wine, by the colour and taſte: wee ſhall then no more doubt of this converſion of the bread, than they did of the other of water. Thirdly, if Chriſt could alter and change the ſubſtances of creatures; what reaſon have you to give ſuch an omnipotent power to every Prieſt, with a few words to do as much as Chriſt himſelfe could when he was preſent? Fourthly, all this proveth but an abilitie and power in Chriſt, not a will or purpoſe to worke any ſuch change or converſion.

Argum. 3. *Bellarmine* urgeth theſe words of our Saviour, which ſerve them for all purpoſes, *This is my bodie:* Which words (ſaith he) doe ſignifie a ſubſtantiall, not a figurative change onely, of the bread into Chriſts bodie: for otherwiſe, the bread and the fleſh of Chriſt being things of divers natures, cannot be one pronounced or affirmed of another; for bread is not fleſh, remaining in it owne nature, *Bellarm. lib. 3. cap. 19.*

Anſwer. Firſt, as one thing being of a divers nature, cannot bee pronounced of another, unleſſe there be ſome change: ſo neither can the ſame thing bee affirmed or predicated of it ſelfe, as to ſay, this ſubſtance is my bodie, which is all one in their ſenſe to ſay, this bodie is my body.

Secondly, a figurative change is ſufficient according to the phraſe of Scripture, though there be no materiall or ſubſtantiall mutation in this propoſition, *this is my bodie*, that is, this bread ſignifieth my bodie: like as when Chriſt breathed upon his Apoſtles, he ſaid, *Receive yee the holy Ghoſt*, calling the very breath the ſpirit, which it ſignified and exhibited onely; ſo the holy Ghoſt deſcending upon Chriſt in his Baptiſme is called the Dove: ſo then, as the breath of Chriſt is the ſpirit, and the Dove the holy Ghoſt; ſo is the bread Chriſts bodie, that is, in figure and ſignification.

Contra. Bellarmine replieth, that the breathing of Chriſt is not called the holie ſpirit, nor yet the Dove is ſaid to be the holy Ghoſt; but they were only ſignes and inſtrumentall meanes to convey the ſpirit.

Anſwer. Firſt, that the breathing of Chriſt, and the likeneſſe of the Dove, were not the ſpirit it ſelfe, but only ſignes thereof, we grant; and ſo we ſay the bread is a ſigne and figure of Chriſts body in the Euchariſt. Secondly, it is evident by the text, that the Dove, and the breath of Chriſt, are called the holy Ghoſt: as *Ioh. 1.33. Upon whom thou ſhalt ſee the ſpirit come downe, &c. that is hee which baptizeth with the holy Ghoſt*: but *Iohn* ſaw only the Dove to light upon Chriſt; therfore the Dove is called the ſpirit: ſo *Iohn 20. 22. Chriſt breathed upon them, and ſaid, receive yee the holy Ghoſt:* that which the Apoſtles received, is called the holy Ghoſt; but they received ſenſibly nothing but his breathing; *Ergo*, his blaſt or breathing is ſaid to be the ſpirit, being a ſigne and repreſentation thereof, as the bread in the Euchariſt is of Chriſts fleſh.

John 1.33.

John 20.22.

Argum. 4. Though the ſubſtance of bread and wine be changed; yet the formes remaine ſtill for theſe cauſes. Firſt, becauſe if the formes alſo ſhould be changed, there ſhould be no ſenſible ſigne left, and ſo no Sacrament. Secondly, the faith of the receiver is the better tried this way: who beleeveth the fleſh of Chriſt to be preſent, though he ſee it not. Thirdly, Chriſt would not have the formes altered, becauſe man abhorred to eat humane fleſh in the proper ſhape, *Bellarm. cap. 22.*

Anſw. Firſt, your firſt reaſon is inſufficient: for neither doe the bare and naked ſignes or accidents of the elements make a Sacrament, but the ſubſtance of them: for betweene the Sacrament and the thing thereby repreſented, there ought to be ſome conveniencie and agreement: namely, as the body is nouriſhed by bread and wine, ſo doth the ſoule feed upon the body and blood of Chriſt. But they are not the accidents of bread and wine that nouriſh us, but the ſubſtance: *Ergo*, not the accidents, but the ſubſtance is the viſible ſigne. Likewiſe in Baptiſme, it is not the forme or outward accident of water, that is the ſigne, but the ſubſtance of water that waſheth.

2 It is a more lively operation of faith, to beleeve in Chriſt abſent in heaven, than preſent in the earth, although he appeare not to the ſenſes. And Chriſt is indeed properly the object of faith, as hee is now in heaven: *Hope* (ſaith the Apoſtle) *entreth into that which is within the vaile whither our forerunner Ieſus is entred for us, Heb. 6.19.* Faith and hope therfore doe lead us to things within the vaile, that is, things in heaven, and not upon the earth.

Heb. 6.19.

3 What a ſtrange ſaying is this, that Chriſt giveth his fleſh to be eaten in the Sacrament, yet hideth it under the formes of bread and wine, leſt men ſhould abhorre to eat it? for is it to bee thought that Chriſt would command any unſeemly thing, or contrarie to humanitie? How could the Apoſtles command the Gentiles to abſtaine from ſtrangled and blood, *Act. 15.* when as by your doctrine, they did eat daily in their aſſemblies the raw fleſh and blood of Chriſt? And how is it that Chriſt now forgetteth his owne rule, *Hee that doth the truth* (ſaith hee) *commeth to the light, that his deeds may be made manifeſt? Iohn 3. 21.* But Chriſt now flieth the light, and ſhroudeth himſelfe under the ſhape of bread and wine, and will not ſhew his fleſh. Theſe therefore are but ſilly cauſes which you have rendred, why Chriſt would have the ſubſtance of bread only changed, and not the accidents.

John 3.21.

The Proteſtants.

AS the name of tranſubſtantiation is ſtrange, and newly deviſed; ſo is the meaning thereof moſt unreaſonable: that in the Sacrament, the ſubſtance of bread ſhould bee converted into the bodie of Chriſt, the formes onely remaining: An opinion contrarie to Scripture, reaſon and common ſenſe.

Argum. 1. As Chriſt ſaid, *Matth.*26. (pointing to the bread) *This is my bodie:* ſo he ſaith, *Ioh.* 6. 35. * *I am the bread of life:* but in this place he was not changed into bread; why then in the other place ſhould the bread be turned into his bodie? for the ſpeech is all one.

Ioh.6.35.

* Whereas in the other edition, this place was cited thus, *I am the bread:* the other words are rehearſed alſo to ſtop the cavillers mouth, which being put to, doe give no advantage to the adverſarie: See further Retect. pag.235.

Bellarmine anſwereth, that there is great difference betweene theſe two ſpeeches, *This bread is my bodie,* and, *I am the true bread:* for there Chriſt ſpeaketh of materiall bread, in the judgement of our adverſaries, but in the other ſentence hee underſtandeth celeſtiall bread: and therefore Chriſt ſaith, not ſimply, *I am bread,* but I am the *bread of life, or the bread of God,* or ſuch like: and this ſpirituall bread Chriſt was indeed; there needed no converſion or change for the matter, *Bellarm. cap.* 24. *reſp. ad arg.* 1.

Contra. Firſt, if Chriſt in ſaying, *I am the bread,* doe underſtand bread ſpiritually, which we denie not, what reaſon hath he, where Chriſt ſaith, *verſ.* 51. *The bread that I will give, is my fleſh,* to inferre Sacramentall bread? If Chriſt, in ſaying, I, that is, my fleſh is the bread, doe meane ſpirituall bread, when he ſaith, *The bread is my fleſh,* why is hee not alſo ſpiritually to bee taken? Secondly, as Chriſt ſaith ſpiritually, he is the bread; ſo wee alſo ſay, that the bread ſpiritually is his body: therefore as in that ſpeech there needeth no change, as he confeſſeth; ſo neither in the other are we forced to admit any alteration or change of ſubſtance. Thirdly, Chriſt ſaith not, *I am the bread,* ſimply, but with ſome addition, ſaith *Bellarmine:* but he ſaith, *I am the doore of the ſheepe, Ioh.* 10. 7. without any other adjection, yet was he not converted into the doore, no more is the bread changed into his bodie.

Argum. 2. The ſenſe is not deceived in his proper object: but the eye in the Euchariſt ſeeth nothing but bread, the taſte diſcerneth nothing but bread: *Ergo,* there is bread: for if the ſight and feeling might be deceived; then by the ſame reaſon, the Manichees and Marcionites, who affirmed Chriſt to have a phantaſticall bodie, might anſwer us, that though his bodie were both ſeene and felt, yet the ſenſes might be deceived: And by the ſame reaſon *Thomas* might have doubted ſtill, notwithſtanding his ſeeing and feeling of Chriſt: And further, if there be no bread or wine remaining, and yet the accidents of both, as the colour, taſte; then ſhould they be lying ſignes, and ſo they will charge the Sacrament of truth with falſhood.

Bellarmine anſwereth, firſt, that the ſenſe cannot bee deceived in the accidents which are the true object, but in the ſubſtance it may, which is the object *per accidens*; as he telleth us a tale of a peece of wood converted into a ſtone, that had the colour and ſhape of wood ſtill: *reſp. ad argum.* 5.

Contra. 1. Though the accidents, not the ſubſtance are object to the ſenſe, yet by the accidents the ſubſtance is certainly diſcerned by a neceſſarie conſequence of nature; for otherwiſe there ſhould bee no certaintie at all in the ſenſe: but ſeeing every ſubſtance hath his proper accidents, by the diſcerning of the accidents, the ſubſtance alſo is perceived. 2 It is poſſible for the eye ſometime to bee deceived, as in taking things artificially carved and painted for the very things themſelves, and as in the example of the wood turned into a ſtone: but for all the ſenſes to be deceived together, the eye, the feeling, the taſte, it is not poſſible, as it muſt bee in the Euchariſt, where all the ſenſes diſcerne bread, and yet (they ſay) there is no bread.

Secondly, ſaith hee, the argument from the ſight and feeling to prove Chriſts true bodie, was good, becauſe the ſoliditie of a bodie is the proper object of the feeling; but the ſubſtance of the bread and wine is not the proper object. Secondly, the Scripture maketh mention, that Chriſt had a true naturall bodie, and therefore the ſight and feeling thereof grounded upon the teſtimonie of Scripture, were good and ſufficient proofes: *Bellarm. ibid.*

Contra. Firſt, the Apoſtles by their handling and ſeeing did not onely diſcerne Chriſt to have a ſolid bodie, but a bodie of bones and fleſh: for that he ſaith, *Handle me and ſee, for a ſpirit hath not fleſh and bones, as you ſee me to have, Luk.* 24. 39. So then not the ſoliditie onely, but the ſubſtance of Chriſts bodie, as his bones and fleſh, was by their ſenſe diſcerned: but in the Euchariſt wee diſcerne neither fleſh nor bones. Secondly, Chriſt would not have them to beleeve his word only, that he had a true bodie, but to truſt their owne ſenſe alſo: ſo that the evidence of ſenſe, where there is no divine teſtimonie, is a ſufficient proofe of things ſenſible. And againe, as the Scripture teſtifieth that Chriſt had a true naturall bodie; ſo alſo it witneſſeth, that after conſecration in the Euchariſt, there remaineth true bread, as *S. Paul* calleth it bread being now conſecrated thrice together: 1. *Cor.* 11. *verſ.* 26, 27, 28.

Luke 24.39.

1 Cor.11.26. 27.

Thirdly, ſaith hee, the accidents of bread and wine, though the ſubſtance be gone, are no lying ſignes: for naturally they doe ſhew bread and wine; but that in the Euchariſt there is a worke above nature, that there ſhould be the accidents of bread and wine without their ſubſtance.

Contra. 1. Yet for all this they are deceivable ſignes, containing one thing, and ſhewing another; and the matter is not helped, but made the worſe, in laying the blame not upon nature, but upon a worke beyond nature, which they make a cloake for deceit. Secondly, thus wee ſee they cannot uphold their fooliſh fanſies, but by deſtroying nature. Thirdly, for this their ſupernaturall worke, ſeeing they have no Scripture, their words are but wind, and perſwade not: nay the Scripture is againſt them, for Chriſt is ſo farre from deſtroying nature, that hee upholdeth the nature of things *by his word, Heb. 1. 3.* Heb. 1. 3.

Argum. 3. The bread in the Euchariſt after the conſecration, is ſubject to divers changes and alterations, and ſo likewiſe the wine: for they may be boyled and made hot, they may be infected with poyſon: for it is certaine that *Victor* the 3. Pope, and *Henry* the 7. Emperour, were poyſoned with the Sacrament: the wine may wax ſowre and turne to vineger: the bread may putrifie and breed worms: *Ergo*, the ſubſtance of bread and wine remaine ſtill: for the accidents cannot bee ſubject to ſuch alterations: and to ſay that Chriſts bodie may be thus handled, it were great impietie, *Argum. Pet. Martyris.*

Bellarmine anſwereth, *Materia ſubſtituitur à Deo in ipſo inſtanti, in quo deſinunt eſſe illæ ſpecies:* God ſupplieth ſome other matter in the very inſtant, when the formes begin to be changed, *cap. 24. argum. 6.*

Anſw. Is not here good geare, thinke you, that if a man ſhould come to poyſon the Sacrament; that is, the bread and wine which are alreadie conſecrate, and made the bodie of Chriſt, God ſhould ſupplie by a miracle ſome other matter for him to worke upon, and ſo God himſelfe ſhould be acceſſarie unto that wicked act? Or if a ſilly mouſe ſhould bee ſo bold as gnaw upon a conſecrate Hoſt, that then likewiſe ſome other matter and ſubſtance ſhould for that inſtant be appointed; and ſo God ſhould make miracles for mice? And why I pray you, may not the ſubſtance of bread ſtill remaine, as well as another ſubſtance to be put in the ſtead thereof?

Bellarmine anſwereth againe, that there is ſome matter for that inſtant ſupplied, and without a miracle, *exigente ordine rerum*: the order or courſe of things ſo requiring, like as the ſoule is ſent into the body of ordinary courſe. And concerning the poyſoning of the Hoſt, he ſaith there may be ſome poyſoned matter mingled with the bread or wine, but that is not converted into Chriſts body and blood: for nothing can be turned into Chriſts body or blood, but the bread and wine only.

Contra. Firſt, that the bread ſhould bee changed into Chriſts body, and againe another ſubſtance come in ſtead of Chriſts bodie, and yet without a miracle, is very ſtrange: for he may as well ſay that the turning of water into wine, *Ioh.* 2. was no miracle: neither becauſe it is uſuall in the Euchariſt, it is therfore no miracle; as the raining of Manna was no leſſe miraculous, falling every day, than if it had come but once: And the example of the comming of the ſoule is nothing like, for wee have Gods warrant for that, *creſcite & multiplicamini*, increaſe and multiplie, which they have not for the Euchariſt. Let it alſo be remembred how contrarie he is to himſelfe, for before, *reſp. ad argum.* 5. he ſaid that tranſubſtantiation was *ſupra ordinem naturæ*, above the order of nature: here he ſaith it commeth to paſſe, *exigente ordine rerum*, according to the order of nature.

Secondly, if nothing bee tranſubſtantiate into the body and blood of Chriſt but onely bread and wine; what then is become of the water which in the chalice you doe uſe to mingle with wine? which *Innocent.* 3. determineth together with the wine to be tranſubſtantiate into Chriſts blood, *decret. Greg. lib.* 3. *tit.* 41. *c.* 6. Againe you ſay, the poyſoned ſubſtance is not turned into Chriſts bodie, but mixed together with it. Be it ſo, but what a diſhonour is this to Chriſts bodie, that poyſon may bee received with it, and that it ſhould not have ſo much vertue, as many medicinall confections and receits which are taken againſt poyſon: if *Paul* could ſhake the Viper from his hand without hurt, is there leſſe vertue in Chriſts bodie? or if Unicornes horne allayeth the malice of poyſon, is Chriſts fleſh leſſe precious or vigorous? Wherefore lay your hand upon your mouth, and confeſſe your erronious ignorance, if you can find no better anſwer.

Argum. 4. When Chriſt ſpake theſe words, *Hoc eſt corpus meum*, the bread was tranſubſtantiate before, or after, or while the words were ſpoken. Before, they will not ſay, for the elements were not then conſecrate; nor after, for then Chriſts words, *This is my bodie*, had not beene true in that inſtant when they were ſpoken. Neither was the tranſubſtantiation wrought in the while of ſpeaking; for then ſhould it not have bin done all at once, but ſucceſſively, and one part after another, as the words were ſpoken one after another. But this is all ſo contrarie to the opinion of the Papiſts, that would have it done all together.

Bellarmine anſwereth, that the converſion of the bread is not made till all the words be pronounced: and though there bee no change, till the whole ſentence *(this is my bodie)* bee finiſhed, yet it is done by vertue of all the words pronounced before.

Contra. If the tranſubſtantiation be wrought by all the words, then, *non fit ſimul*, it is not done all at once, as hee confeſſeth: for the words are not ſpoken all at once, but one after another. Then I aske, if all the words of conſecration be not of like operation: if they bee, why ſhould not the firſt words at the very ſpeaking, be working, as the laſt is? but ſo are they not, for he ſuſpendeth the force of the firſt words, till the laſt ſyllable be pronounced: if all the words then be of like working, then is not the converſion wrought at one inſtant, as they generally hold, but in the leiſure of ſpeaking.

Argum. 5. It is againſt the nature and property of accidents and externall formes to bee without a ſubject, or ſubſtance, wherein they ſhould reſt: ſuch are the whiteneſſe and roundneſſe of the bread, the redneſſe and ſweetneſſe of wine: if bread be gone, what is become of the roundneſſe and whitenes, and ſo of the wine? If a man aske what round or white thing is this, or what red and ſweet thing is this,ſhewing the cup : what ſhall be anſwered ? we cannot ſay, it is bread or wine : for there is none left. And I am ſure they will not ſay, that the bodie of Chriſt is either round or white, or ſuch like : and yet ſomewhat there muſt needs be, that muſt take denomination of theſe accidents.

Bellarmine anſwereth, firſt, that although wee cannot ſeparate accidents from their ſubjects, yet God can : and in the beginning of the creation, there was an accident without a ſubject, namely the light, which was made the firſt day, that moved without a ſubject, untill the Sunne was made, wherin the light reſted.

Contra. Firſt, we doe not diſpute of Gods power, neither how things are in Gods ſight, but how they appeare unto us, whether accidents may bee offered unto our ſight, without their ſubject. Secondly, it is a fond opinion which he would father upon *Baſil*, that the light was without a ſubject : Firſt, God is ſaid to have made or created the light ; but creation is of ſubſtances, not of accidents. Secondly, God ſaw that it was good : the light pleaſed God which hee had made : but God delighteth in no imperfect work, as an accident without a ſubject is imperfect. Thirdly, S. *Ambroſe* thinketh, that this light was not afterward incorporated to the Sun, but remained ſtill a diſtinct light : *Aliud eſt lumen diei, aliud lumen Solis, &c.* The light of the Sunne is one, the light of the day another ; for there is a light, before the Sun riſe, and likewiſe after he is ſet : *Hexamer. lib. 4. c. 3.* Fourthly, notwithſtanding, if in the beginning of the creation it had beene ſo, yet now all things being diſpoſed and ſetled in a perfect order, it is not to be expected: if accidents then might be without a ſubject, before things were brought to a perfect ſtate, it followeth not, that it is or can be ſo now.

Secondly, ſaith he, the accidents of the bread and wine, though they have no ſubſiſtence of themſelves, after the ſubſtance of bread and wine are gone ; yet they are in, and do depend of another ſubſtance, *Ut in conſervante, non ut in ſubjecto:* As in and of a preſerver of them, not as in a ſubject, *argum. 7. reſp. ad 4.*

Contra. Firſt, if the accidents, as the redneſſe, whiteneſſe, roundneſſe do not conſiſt of themſelves, then they muſt have their being in another ſubſtance, which is the body of Chriſt, that commeth in the ſtead of bread and wine : if they then have their being in Chriſts body, what are they elſe but accidents to his body, which were a very inglorious thing to Chriſts body, which in brightneſſe exceedeth the Sun, to be over-ſhadowed with the accidents of bread and wine ? Secondly, I demand, whether Chriſts bodie ſuppoſed to be preſent, have not the proper accidents of his bodie : if it have (for otherwiſe a body without the proper adjuncts ſhould bee unperfect) then the accidents of bread and wine cannot bee there to ; for this were to make accidents the ſubject of accidents, which were improper and unnaturall. And againe, they beſtow a goodly office upon Chriſt, who upholdeth all things, even the heavens and earth, to bee now a preſerver only of accidents.

Thirdly, though the ſubſtance of bread and wine remaine not, yet the quantitie remaineth, which taketh denomination of the accidents : as the hoſt is ſaid to be white, round, little in reſpect of the quantitie, *reſponſ. ad argum. 6.*

Contra. Firſt, the quantitie of a thing is the length, breadth, thickneſſe, which are adjuncts to the ſubſtance, as well as other qualities of whiteneſſe, redneſſe, &c. So then he defendeth one abſurdity by another, to maintaine the being of qualities without their ſubject, he doth inculcate a quantity without a ſubſtance, a thing as impoſſible as the other. Secondly, if the quantitie receive the denomination, you muſt not ſay, the hoſt is white, round, &c. but the quantity, as the breadth, length, thicknes, is white, round, &c. So that when wee aske, what round, or what white ? in his opinion the anſwer muſt be this : a round, or white thickneſſe or breadth, &c. which were very abſurd : theſe fooliſh toyes and trifling tricks are not worth the while that is ſpent about them.

Argum. 6. You ſay, The very fleſh of Chriſt that did hang upon the croſſe, is in the Sacrament : but that cannot be : for that fleſh Chriſt took of the Virgin *Mary* : this ſacramentall fleſh is made of bread : *Ergo*, it is not the ſame fleſh which was crucified upon the Croſſe.

Bellarm. The body of Chriſt is made of bread, but not as any matter or materiall cauſe therof, but as the wine was made of water by our Saviour Chriſt.

Anſw. And I pray you, how was the wine made of the water ? was not the water the very matter which was turned into wine ? for one of theſe three changes and mutations it muſt needs have : firſt, either the water was annihilate and turned to nothing, and ſo the wine was created of nothing, which I am ſure you will not grant. Secondly, or elſe there was a mixture of wine and water, the one being mingled with the other ; which is likewiſe falſe, for it was very good and perfect wine ; neither, I think, will you eaſily admit, that the body of Chriſt and the bread are mingled together in the Sacrament. Thirdly, there remaineth but the third kind of change, that is, the converſion of one ſubſtance into another, as the water was changed into wine : and ſo is the ſubſtance of bread converted into the ſubſtance of Chriſts body, if you will have any change at all : and thus Chriſt hath gotten by your helpe a breaden body ; another from that which he took of the fleſh of the Virgin.

And thus may our argument bee framed : The body, which Chriſt tooke of the Virgin, and which was nailed to the Croſſe, was not made of bread : but this bodie, which is ſuppoſed to bee in the Euchariſt, is made of bread : *Ergo*, it is not that bodie.

Bellarmine anſwereth, that even the bodie of Chriſt which was crucified, was made of bread : and the bread was changed and converted into it at his laſt Supper, when he ſaid, *This is my bodie* : and though there bee a converſion of the bread, yet there is no production of Chriſts bodie out of the bread, but as the wine was made of water, *Ioh.* 2. ſo is Chriſts bodie of bread, *Bellarmin. reſp. ad argum.* 9.

Contra. Firſt, the bodie of Chriſt which was crucified, was made of the fleſh of the Virgin; the bodie in the Euchariſt is made of bread; and therefore they cannot bee all one bodie: for it is one thing to be made of fleſh; and another thing of bread. Secondly, where hee maketh a difference betweene production, and converſion, hee underſtandeth not himſelfe: for the wine was produced out of the water, and the water was converted into the wine; ſo it was both a production and a converſion: the difference is this, that converſion is of the thing which is converted, production, of that whereinto it is converted: wherefore if Chriſts bodie bee made of bread, as Chriſt made wine of water; the bread ſhall bee the matter of Chriſts fleſh, as the water was of the wine; for it is ſaid, *verſ.* 9. that the Governour of the feaſt *taſted the water which was made wine*: *Ergo*, the ſubſtance of the water remained, though changed and converted. Thirdly, they muſt grant, that the bread is either annihilated, that is, turned to nothing; or elſe converted into the ſubſtance of Chriſts fleſh; but the firſt is inſtantly denied by *Bellarm. reſponſ. ad argum.* 3. The bread, hee ſaith, doth not vaniſh to nothing, and ſo utterly periſh: therefore it cannot be avoided, but that it paſſeth and is incorporate to the fleſh of Chriſt; and ſo, for all his ſophiſticall pratling, Chriſt is become to have a breaden bodie.

Let us now further examine their owne decrees, *Decret. par. 3. diſt. 2. c. 36. Veniſtis ad aquam, & panis dominicus facti eſtis*: Yee came to the water, and were made the Lords bread, &c. The Lords bread is then received ſpiritually in Baptiſme, and yet there is no tranſubſtantiation in Baptiſme: and *cap. 62. Commendavit nobis, &c.* He commended to us in this Sacrament his bodie and blood, *quod fecit nos ipſos*; which bodie hee maketh us, for wee are his bodie: wee are that body of Chriſt, which is commended in the Euchariſt, but we are not tranſubſtantiate into Chriſts bodie: *Ergo*, there is no tranſubſtantiation. Againe, *cap. 63. Hunc cibum & potum ſocietatem intelligi vult corporis, &c.* This bread and drinke is the ſocietie of his bodie which is the Church: the bread then ſignifieth as the naturall bodie of Chriſt, ſo alſo his myſticall bodie; but it is not tranſubſtantiate into his myſticall bodie: *Ergo.*

Some alſo of the Papiſts themſelves have denied tranſubſtantiation, as the Maſter of ſentences maketh mention of ſome in his daies, that affirmed the ſubſtance of bread and wine to remaine, *lib. 4. diſt. 11. d.* and *Innocentius.* 3. reporteth the opinion of ſome, That the water in the chalice tempered with the wine, was not tranſubſtantiate, *Decret. Greg. lib. 3. tit. 41. c. 6.* and *Durandus* thinketh the matter of the bread and wine to remaine ſtill, *in 4. diſt. 11. qu. 3.*

Let us ſee the conſent of antiquitie: *Concil. Conſtantin. 7. ex Nicen. 2. action. 6. tom. 3. Ut caro Domini per ſpiritum ſanctum divinitati eſt unita, ita panem Euchariſtia imaginem carnis per ſpiritus ſancti agreſſionem ſanctificatam divinum ſuum corpus eſſe voluit*: As the fleſh of our Lord was united by the ſpirit to his divine nature, ſo the bread of the Euchariſt, the image of his fleſh being ſanctified by the comming of the holy Ghoſt, is become his divine bodie, &c. Hence wee reaſon thus, as Chriſt is God and man, ſo the Euchariſt is his bodie and bread: but his manhood is not converted into his divine nature: *Ergo*, the bread is not turned into his bodie.

This was the aſſertion of *Iohn Huſſe*, for the which hee was martyred: *Concil. Conſtant. ſeſſ. 15. Sicut Chriſtus eſt ſimul Deus & homo, ſic hoſtia conſecrata eſt corpus Chriſti in figura & verus panis in natura*: As Chriſt is both God and man, ſo the conſecrate hoſt is the bodie of Chriſt in figure, and true bread in nature.

B. *Ridley* holy Martyr thus reaſoned againſt tranſubſtantiation: As the bread of the Lords table is Chriſts naturall bodie, ſo is it his myſticall body: but it is not Chriſts myſticall bodie by tranſubſtantiation: *Ergo.*

Againe, the words of Chriſt ſpoken upon the cup, and upon the bread, have like effect and working: but the words ſpoken upon the cup have no vertue to tranſubſtantiate, for then they ſhould tranſubſtantiate the cup, or that which is within the cup, into the new Teſtament: for Chriſt ſaid as well, *This cup is the new Teſtament in my blood*, as hee did, *This is my bodie*: But this is not done: *Ergo*, not the other, *vid. plur. p.* 1444. **Pag. 1323. [illegible]**

Laſtly, the diverſitie of opinions, which this groſſe conceit of the carnall preſence of Chriſt hath hatched, doe eaſilie ſhew and demonſtrate unto us, what we are to thinke of this popiſh doctrine.

Some doe hold, that the elements doe ſtill remaine in their owne nature in the Sacrament, and that together with them the bodie of Chriſt is carnally preſent. Others doe teach, that there remaineth no more bread and wine, but onely the very naturall bodie of Chriſt: of each opinion there are three ſorts: Firſt of them that hold the elements not to be changed.

1 Some are of opinion, that the bodie of Chriſt and the elements are locally joyned together, either for that inſtant only, or elſe becauſe of the ubiquitie and omnipreſence of Chriſts humanitie: of which opinion are the Lutherans.

2 Some there were, that thought only ſo much of the bread to be changed into the body of Chriſt, as was received of the faithfull: and that part which the wicked received to be bread ſtill.

3 Others taught, that the bread was aſſumed in the Sacrament to the perſon of Chriſt, even as his humanite:

humanitie: ſo that Chriſt was bread by conſecration, as he was man by his incarnation: an horrible and monſtrous opinion, which is fathered upon *Rupertus* the Abbot.

Iohannes Pariſienſis alſo came neer this opinion, who likewiſe affirmed, that the bread was aſſumed to the perſon of Chriſt, and united unto him, yet not immediatly as the other taught, but by the mediation and meanes of the humanitie of Chriſt.

Secondly, of thoſe that maintaine the converſion of the elements. Firſt, ſome would have the forme onely of bread changed, not the matter, as *Durandus*. Secondly, ſome contrariwiſe would have the matter altered, and the forme to remaine. Thirdly, the Jeſuites affirme the bread wholly in ſubſtance, both in matter and forme to be changed, the outward formes and accidents only remaining, *ex Bellarm. lib. 3. de ſacram. Euchariſt. cap.* 11.

Thus men, when they begin once to leave the truth, the Lord leaveth them to themſelves, and they run mad in their owne inventions, not finding any end: and ſo it is juſtly come upon them, as Saint *Paul* ſaith of the heathen: *Becauſe when they knew God, they did not glorifie him as God, neither* Rom. 1. 21. 22. *were thankefull: they became vaine in their owne imaginations, and their fooliſh heart was full of darkneſ: when they profeſſed themſelves to be wiſe, they became fooles.* Wee therefore leaving theſe ſhallow pits of humane inventions, which will hold no water, will betake us to the fountaine of truth. This then, to conclude, is our definitive ſentence, and full determination according to the Scriptures, that Chriſt indeed is verily preſent in the Sacrament, neither by converſion of the bread into his body, either wholly, or in part; nor by aſſumption of the bread to the unitie of his perſon; nor yet by the conjunction of his body and bread together: but hee doth verily exhibit himſelfe, with all his benefits, ſpiritually by faith, to be eaten and drunke of the worthy receiver, as we have ſufficiently proved before out of the Scriptures.

Dialog. lib. 2. cap. 24. Now yet for further evidence: 1. *Theodoret* of the Greeke Church denieth directly the bread and wine to be tranſubſtantiate: *Neq; enim ſigna myſtica recedunt à natura ſua, manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſunt:* For the myſticall ſignes doe not depart from their nature, but remaine in their former ſubſtance, figure and forme. *Cyrillus* ſaith, *Chriſtus credentibus diſcipulis fragmenta panis dedit, &c.* Chriſt gave fragments of bread unto his diſciples, ſaying, Take, eat, this is my body, &c. He calleth it bread, after it was conſecrated: for before it was diſtributed, *Bellarmine* confeſſeth it was conſecrated: *Error* 19. *argum.* 1.

Lib. adver. Iudaeos. 2 *Tertullian* ſaith, *Panem corpus ſuum appellans*: Hee calleth his bread his bodie, &c. It is bread ſtill, though called the body of Chriſt: And that argument which hee urgeth againſt *Marcion*, taken from the certaintie of the ſenſe, to prove the truneſſe of Chriſts body, hath place here to prove the truneſſe of bread in the Euchariſt: *Fidelis fuit viſus, &c. fidelis & guſtus vini, &c. fidelis & tactus, &c. falſa atq; teſtatio, ſoculorum & aurium & manuum ſenſus natura mentitur*: The ſight is faithfull, the taſting of wine faithfull, the touching of *Thomas* faithfull, &c. it is a falſe witneſſing, if the nature of the ſenſe of the eyes, eares and hands doe deceive, &c. So in the Euchariſt, wee ſee bread, taſte bread, feele bread, therefore it is bread.

What the opinion of the preſent Greek and Æthiopike Church is, hath been ſhewed before in the queſtion of the reall preſence: the Æthiopians in their Liturgie pray, that God would change the bread and wine, as he changed the water into wine in Cana: which was a change of the forme onely and qualities, not of the matter: but the Romaniſts hold a very change of the matter of the bread.

Harm. ſect. 14. pag. 414. 3 The former confeſſion of Helvetia, chap. 22. *Wee denie that the bread is turned into the body of Chriſt miraculouſly, ſo that the bread ſhould become the very bodie of Chriſt naturally and ſubſtantially, &c.*

Ibid. p. 421. Baſil, artic. 6. *As in Baptiſme, &c. true water remaineth, ſo alſo in the Supper of the Lord, &c. bread and wine remaineth, &c.* Se the place.

Ibid. p. 422. Bohemia, chap. 13. *Although bread be the body of Chriſt, and wine his blood according to his inſtitution, yet neither of theſe doe leave it nature, or change the ſubſtance, &c.*

Ibid. p. 428. Engliſh confeſſion, artic. 11. *By faith we verily receive his body and blood: this we ſay not, as though the nature and ſubſtance of the bread and wine were changed, &c.*

Ibid. p. 454. Alſo the confeſſion of Wittemberg, *chap.* 9.

Vbi ſupra. 4 *Gelaſius* ſaith, *Non deſinit eſſe ſubſtantia vel natura panis & vini*: The ſubſtance or nature of the bread and wine ceaſeth not to be, &c.

In 4. diſtinct. qu. 3. *Durandus* thinketh, that the forme of the bread only is changed, the matter remaining ſtill, being formed by the ſoule of Chriſt, &c. as *Bellarmine* reporteth his opinion, and rejecteth it: *Bellarm. lib. 3. cap.* 22.

Bertram, who lived about 700. yeere ſince, called in queſtion the popiſh manner of the reall preſence in the Euchariſt, and writ a booke of that argument: whom King *Philips* purgers have made to write with another pen, and to ſpeake otherwiſe than he thought: for whereas he writeth thus, *Secundum creaturarum ſubſtantiam, &c. According to the ſubſtance of the creatures, that which they were* Index expurgat. Belgic. p. 7. *before conſecration, they are after*, they ſet this gloſſe upon it, it muſt be explained, *ſecundum externas ſpecies, according to the outward ſhewes.*

In 4. ſentent. qu. 6. lit. f. Their Cardinall *Aliaco* ſaith: *Non ſequitur evidenter ex ſcripturis*, that it followeth not evidently out of Scripture, whether the ſubſtance of bread remaine.

Scotus, as *Bellarmine* confeſſeth, ſaith, that there is no place of Scripture extant, which without the declaration of the Church, ***evidenter cogat tranſubſtantiationem admittere***, may evidently force one to admit tranſubſtantiation.

Lib.3.de Euchariſt.ca.23.

Suarez the Jeſuite confeſſeth as much of Cardinall *Cajetane*: that theſe words, *This is my body*, doe not ſufficiently of themſelves confirme tranſubſtantiation without the ſuppoſed authoritie of the Church.

Tom.3. diſp.46. ſect.3.

And now to conclude this point: whereas in a body foure things are to be conſidered the matter thereof, and the externall accidents, the forme, and the internall vertue and properties proceeding from the ſame: ſo accordingly there are divers opinions as touching the preſence of Chriſts bodie, and concerning the bread: ſome thinke, that the matter of the bread remaineth, the forme being only changed, as *Durand*, and the ſame ſeemeth to bee the fanſie of the Greekes: ſome hold neither forme nor matter, but onely the externall accidents to remaine, as the Papiſts: ſome hold all to bee preſent, as the Proteſtants. And for Chriſts body: ſome hold it to be preſent with the very fleſh and blood, as the Romaniſts: ſome thinke that it giveth a forme unto the bread, as the fire to the iron, that is red hot; as the Greeks: ſome hold that the vertue of Chriſts fleſh is preſent, neither the forme nor matter of that glorious bodie: like as the bodie of the Sunne is in heaven, yet it ſheweth the power, efficacie and influence thereof in the earth: and the Load-ſtone, though a great way off, doth ſhew the vertue and force thereof upon iron: ſo the bodie of Chriſt doth ſend forth the ſpirituall force and efficacie, without any ſuch carnall preſence. Thus the Proteſtants: which of all the reſt is the ſafeſt opinion.

The third queſtion, whether the Euchariſt being once conſecrated, be a Sacrament, though it be neither eaten nor drunk.

The Papiſts.

THe elements in the Sacrament, that is, the bread and wine, being once conſecrate, which they ſay, is done by the prolation of theſe words, ***Hoc eſt corpus meum***, This is my bodie, whether they be received or not at that inſtant, but be reſerved and kept in boxes, and pixes, and other veſſels of the Church, for daies, weeks, moneths, to bee carried ſolemnly to thoſe that are ſicke, and to be applied to other uſes, are ſtill the very bodie and blood of Chriſt, *Trident. Concil. ſeſſ.* 13. *can.* 47. *Bellarm. lib.* 4. *cap.* 2.

19. Error.

Argum. 1. Chriſts words which were ſpoken over the bread, *This is my bodie*, were true as ſoone as he brought them forth, before he ſaid, *Take, eat*, and ſo likewiſe of the cup: therfore it was a Sacrament before they did receive and eat it, and had been a Sacrament ſtill, if it had not beene received at all at that time, *Bellarm. ibid.*

Anſw. Firſt, theſe words of Chriſt, ***this is my bodie***, were not ſpoken before he brake the bread and diſtributed it: but firſt, as S. *Matthew* ſetteth it downe, he brake the bread and gave it to his diſciples, ſaying, *Take, eat*, and then follow theſe words, *this is my body*, *Matth.* 26. 26. which ſeeme to have bin uttered even in that inſtant, when they tooke the bread, and began to eat it.

Matth.26.26.

Bellarmine replieth: firſt, ſaith he, it ſeemeth that the Evangeliſts did tranſpoſe the words of Chriſt, ſetting that firſt, which was ſpoken laſt: and contrariwiſe, as *Marke* 14. 23. *he tooke the cup, and when he had given thankes, he gave it to them, and they all dranke of it, and he ſaid unto them, This is my blood of the new Teſtament*: Here the words of conſecration (*this is my blood*) are rehearſed after they drank, which notwithſtanding were ſpoken before: and ſo theſe words, *this is my body*, are placed after, *take, eat, &c.* and yet were uttered before: for theſe words, *this is my body*, doe containe a reaſon, why he would have them eat that meat: but the reaſon of the eating muſt firſt be expreſſed, before the bread be delivered to be eaten.

Marke 14.23.

Contra. Firſt, where the Evangeliſts do diſſent in the order and placing of words, it is like that the words are tranſpoſed, as in that place of *Marke*, who only of the Evangeliſts placeth theſe words, *this is my blood*, after their drinking: but where all the Evangeliſts keepe the ſame order, as in ſetting theſe words, *this is my body*, after, *take ye, eat ye*; it is evident, that the words were ſpoken in ſuch order, as is ſet downe; ſeeing that the Apoſtle alſo rehearſing the inſtitution, 1 *Cor.* 11. doth ſo place the words: wherfore it is great boldneſſe in him to controule the order agreed upon by all the Evangeliſts, and the Apoſtle. Secondly, whereas Saint *Marke* ſaith, *they all dranke of it*, and then Chriſt ſaid, *this is my blood*, it maketh altogether for us, that even at the ſame inſtant of drinking Chriſt pronounced thoſe words, ſignifying that it was his blood unto thoſe that did receive, and drinke it in faith. Thirdly, the reaſon or the cauſe in order of nature goeth alwaies before the ſigne or the effect, but not in order of time: as the end of a thing precedeth in intention, but not in action: as *Exod.* 12. 11. *Ye ſhall eat it in haſte, for it is the Lords Paſſe-over*: Here the Paſſe-over is the reaſon or cauſe, or end of their eating; yet their eating went before: ſo in the Euchariſt, the participation of the Lords body is the cauſe, and end of their eating; yet by the ſame reaſon of the Paſſe-over, by eating in faith it is made the Lords body.

Exod.12.12.

Secondly, the inſtitution of the Sacrament conſiſteth partly of a promiſe, partly of a precept : the promiſe is this, *Hoc eſt corpus meum*, This is my bodie : The precept, *Accipite, manducate*, Take, eat. Chriſt doth no otherwiſe make good his promiſe, than we performe the condition : unleſſe therfore accordingly we doe take and eat it, it is not the bodie of Chriſt.

To this *Bellarmine* anſwereth : firſt, that if theſe words, *this is my body*, contained a promiſe, it ſhould be pronounced in the future tenſe ; as when Chriſt ſaith, *Mark.* 16. *He that beleeveth, &c. ſhall be ſaved:* ſo Chriſt would have ſaid, *it ſhall be my bodie.* Secondly, it would follow hereof, that they ſhould not in their eating receive Chriſts body ; for the condition preſcribed goeth before, and then the thing promiſed afterward followeth, *Bellarm. ibid.*

John 5.24.
Exod.12.11.
Iſay 65.24.

Contra. Firſt, in the Scriptures wee find, that the promiſe is often delivered in the preſent tenſe, becauſe that which God promiſeth is as certaine, as if it were alreadie performed : as *Ioh.* 5. 24. *Hee that beleeveth, hath everlaſting life* ; and *Exod.* 12. 11. *This is the Lords Paſſe-over*, he ſaith not, *it ſhall be*, but *is*, wherefore *Bellarmines* collection is falſe. Secondly, Gods promiſe is oftentimes fulfilled in the very act of our obedience, as whereas God ſaith, *Call upon me, and I will heare thee*, he doth heare us not after we have prayed, but while we are in prayer ; as *Iſay* 65. 24. *Before they call, I will anſwer, and while they ſpeake, I will heare :* ſo in the very action of eating and receiving in faith, Chriſts bodie is communicated to us.

Luk.22.20.
1 Cor.10.15.

Argum. 2. S. *Luke* ſaith, *chap.* 22. *This cup is the new Teſtament in my blood :* the blood of Chriſt was in the cup, before it was in their mouth : *Ergo*, it is a Sacrament, though it be not received. S. *Paul* alſo ſaith, 1 *Cor.* 10. *The bread which we breake, is it not the communion of the body of Chriſt ? Ergo*, it is the body of Chriſt before it be broken or diſtributed, *Bellarm. cap.* 2.

Anſw. Firſt, there is a figure in Chriſts words, for the cup is taken for that which was contained in the cup: and the other Evangeliſts rehearſe them thus, *this is my blood of the new Teſtament :* wherefore his collection drawne from a figurative ſpeech concludeth not. And againe, Chriſt ſaid before, *drinke ye all of it*, ſo that in the drinking his blood was exhibited. Secondly, the place of S. *Paul* is for us, for he ſpeaketh of a communion, which cannot be where there is no diſtribution : ſo that the communion of Chriſts body is in breaking of the bread, and diſtribution thereof.

The Proteſtants.

THe Euchariſt is no Sacrament beſide or without the uſe thereof : ſo that, though ſome forme of words be pronounced over it, if it be not received and eaten and drunke, it is no Sacrament : neither is that which remaineth after the diſtribution, the Euchariſt being ended, either of the bread or wine, any part of the Sacrament, but ſo much only as is taken and uſed.

1 Cor.11.24.26.

Argum. 1. It is no Sacrament, unleſſe it be uſed according to the inſtitution as Chriſt hath commanded it : but to the inſtitution it belongeth on the behalfe of the Miniſter, to bleſſe, breake, and diſtribute it : on the behalfe of the Communicants, to take, eat, and drinke it : in them all, thereby to ſhew the Lords death, and to doe it in remembrance of Chriſt. But this cannot bee performed by uſing the words of benediction onely, but by the whole action : for how can they ſhew the Lords death, or do it in remembrance of Chriſt, unleſſe they take, and eat ? *Ergo*, if it be not ſo uſed, it is no Sacrament.

Bellarmine anſwereth : firſt, that to reſerve the Euchariſt is not contrarie to the inſtitution of Chriſt: for it is reſerved to be eaten, though not preſently : ſo that the deferring of the eating, as to keepe it to be carried unto the ſicke, may very well agree with the firſt inſtitution, where Chriſt commandeth it indeed to be eaten, but not preſently.

Mark.14.23.

Contra. Firſt, at the inſtitution of the Lords Supper, they did preſently take and eat : and Saint *Marke* ſaith, *that they all dranke of it*, *Marke* 14. 23. ſo that, if the preſent eating and drinking bee agreeable to the inſtitution, the deferring of it is contrarie. Secondly, your reſerved hoſt is not alwaies eaten ; for ſometime it putrifieth and mouldeth, in which caſe, by their owne Canons it muſt be committed to the fire : ſo that herein there muſt be an apparant breach of the inſtitution. Thirdly, the Sacrament need not to be kept for the ſicke, for it may much better be miniſtred unto the ſick at home, if there be a ſufficient number well prepared, and the ſicke perſon deſiring it only to his comfort, not of any ſuperſtitious conceit, in being addicted to the outward element.

Exod.12.8.

Laſtly, S. *Origen* thus writing, *Hom.* 5. *in* 7. *cap. Levit. Dominus panem, quem diſcipulis dabat, &c.* The Lord did not command that bread which he gave to his diſciples, to be deferred till the morrow, ſheweth, that the preſent eating is moſt agreeable to the inſtitution ; as the Paſchall Lambe was commanded preſently to be eaten, *Exod.* 12. 8.

Bellarmine anſwereth againe, that the Sacrament may be a Sacrament, though it bee not uſed to that end, for the which it was inſtituted : for to the inſtitution belongeth both the eſſence of the Sacrament, which is the conſecration, and the uſe, which is the manducation or eating : now if there be the eſſence, though not the uſe, it is a Sacrament : as a chaire made to ſit in, is a chaire ſtill, though no man ſit therein.

Contra. Firſt, it is a moſt impious aſſertion, that the Sacrament may bee a Sacrament, though not uſed to the end it was inſtituted for : doth he thinke then, that the Euchariſt if it be caſt unto dogs, or ſwine, remaineth a Sacrament ? or that if bels be baptized, it is Baptiſme ? Secondly, in ſome things which conſiſt in action, the very uſe is of the eſſence, as in ſpeaking, and ſinging, the very uſe and action is the eſſence of the voyce and ſong: ſo in the Euchariſt, which partly conſiſteth in action, the very uſe is of the eſſence: That like as the paſchall Lambe was not the Paſſe-over, unleſſe it were eaten, *Exod.*12.11. ſo is not the bread a Sacrament being not received. Thirdly, conſecration he granteth to be the eſſence of the Sacrament; but eating and receiving belongeth to the conſecration: for the elements are not conſecrated onely by rehearſing of the words of inſtitution, but by the whole action of receiving, thankſgiving, &c. as Saint *Paul* ſheweth, 1 *Cor.*10.16. when he had ſaid, *The cup which we bleſſe, is the communion*, &c. addeth further, *the bread which we breake*: the breaking of the bread anſwereth to the bleſſing of the cup: whereupon it followeth, that the bread is in part bleſſed and ſanctified by the breaking and diſtribution thereof. Laſtly, a chaire is a chaire, though it be not ſit in; ſo is the bread, bread ſtill, though it be not eaten in the Sacrament: but it followeth not by this example, that the Sacrament is a Sacrament ſtill, though not uſed; for the Sacrament conſiſteth in action, and is not a permanent thing, as a chaire is. So then, notwithſtanding any thing yet objected, it appeareth to be contrarie to the inſtitution of Chriſt, to celebrate the Euchariſt without eating and communicating, and indeed it is no Sacrament at all, if this be wanting: as out of Saint *Paul* we reaſon thus:

Exod.12.11.

1 Cor.10.16.

In the Euchariſt there is alwaies a remembrance of Chriſt, and a ſhewing forth of his death, 1 *Cor.* 11.24. but in eating and drinking in the Sacrament the Lords death is ſhewed forth, *verſ.*26. *Ergo*, in the ſacramentall eating and drinking conſiſteth the Euchariſt.

1 Cor.11.24.

Argum. 2. The Sacraments of the new Teſtament are alike, and of one and the ſelfeſame kinde, there is one way of inſtituting and conſecrating both: but the water in Baptiſme is no part of the Sacrament, but during the ſolemne action of baptizing, afterward it returneth to the common uſe, ſo much as is not uſed: *Ergo*, it is ſo alſo in the Euchariſt: for as Chriſt ſaith to his Apoſtles, *Ite baptizate*: Goe and baptize: ſo that it was no Sacrament, unleſſe ſome body were baptized: even ſo he ſaith, *Accipite, manducate*, Take, eat. No Sacrament then, unleſſe it be received and eaten.

And here, I pray you, let it be noted, how well the Jeſuites agree amongſt themſelves: our Rhemiſts do commend the reſerving alſo of the water in Baptiſme, and carrying of it home to give it the diſeaſed to drinke, *annot. Iam.*5.*ſect.*5. *Bellarmine* ſaith, that *Res permanens in baptiſmo*, That the thing permanent in Baptiſme, that is, water, which remaineth, is not the Sacrament, but *ipſa actio*, the action of baptizing it ſelfe, and alloweth onely the Euchariſt to be reſerved, and remaine a Sacrament, *etiam extra uſum*, without the uſe thereof, *Bellarm. lib.*4. *de Euchariſt. cap.*3. But we have ſhewed alreadie, that both the Sacraments are hallowed and ſanctified alike, and that both in the one and the other, the uſe onely and preſent action according to Chriſts inſtitution, maketh the Sacrament.

Bellarmine anſwereth, that there is great difference betweene Baptiſme and the Euchariſt: for Baptiſme conſiſteth in the action, as of baptizing; but ſo doth not the Euchariſt: for it ſtandeth not in the action of eating, for that is an act only of the receiver; but Sacraments are not the acts only of the receivers, but of the Miniſters alſo: neither in the action of breaking is the Sacrament, for it is no ſigne of any inviſible grace: nor yet in the act of conſecration, for that helpeth to make the Sacrament: *Ergo*, it is not the Sacrament, *Bellarm. cap.*3.

Contra. We doe not affirme, that the Euchariſt conſiſteth ſeverally in any one of theſe actions of eating, breaking, conſecrating, but that all theſe joyntly together are required to make the Sacrament: firſt then, as Sacraments are not onely the acts of the receivers, ſo neither are they without them: but as in Baptiſme, there is the act of the Miniſter to baptize, and the act of the receiver to be baptized; ſo in the Euchariſt, there is the act of the Miniſter to breake and diſtribute, and of the receiver to take and eat. Secondly, the breaking alſo of the bread hath a ſpirituall ſignification: for thereby is ſignified the breaking and communication of Chriſts body ſpiritually unto us, 1 *Cor.* 10. 16. as likewiſe the manner of Chriſts death, whoſe body was in a manner broken upon the croſſe for us, 1 *Cor.*11.24. Thirdly, we ſay not that conſecration is the very Sacrament, but that it concurreth with other actions to make the Sacrament: and the ſame reaſon which he urgeth againſt conſecration in the Euchariſt, might be enforced againſt Baptiſme, that the action of baptizing is not the Sacrament it ſelfe, becauſe it helpeth to make the Sacrament. So then as we ſay not, that the very action of waſhing in Baptiſme is the whole Sacrament; for there is beſide the inviſible grace repreſented by that waſhing, and the words of inſtitution; but yet without that action it is no Baptiſme: ſo though the very act of eating and drinking be not the Euchariſt; yet it is neceſſarily required, without the which, and other actions it is no Sacrament. There is then betweene Baptiſme and the Euchariſt herein no difference at all.

1 Cor.10.16.

1 Cor.11.

In *Auguſtines* time ſome uſed to receive the Communion daily: but upon the Sabbath or Lords day, it was commonly received of all: *Quotidie Euchariſtiæ communionem percipere, nec laudo, nec reprehendo; omnibus tamen dominicis diebus communicandum ſuadeo & hortor*: Every day to receive the Euchariſt, I neither commend, nor diſpraiſe it; but every Lords day I doe perſwade men and exhort all to communicate, &c. It ſhould ſeeme then that in thoſe dayes there was no ſuch ſuperſtitious reſervation of the Sacrament, ſeeing every day, or at the leaſt every Sabbath it was adminiſtred.

De Eccleſiaſtic. dogmat. c.53.

Let us heare antiquitie ſpeake: *Epiſtol. 2. Clement.* and it is rehearſed, *Decr. par.*3. *diſtinct.* 2. *c.* 23. *Si remanſerint, in craſtinum non reſerventur, ſed cum timore & tremore clericorum diligentia conſumantur.*

mentur, i. comedantur : If any part remaine, let it not be kept till the morrow, but let the Clerks with feare and trembling eat them. By this we ſee that it was not lawfull to reſerve the Sacrament, no not a day.

Bellarmines evaſion here is this, that *Clement* is ſo to be underſtood, that no part of the Euchariſt ſhould be reſerved, unleſſe ſome portion for the ſicke: ſo his meaning is, that not much of the Euchariſt ſhould remaine, *Bellarm. cap. 5.*

Contra. It is evident by the words of the decrée, that whatſoever remained, the Miniſter ſhould eat, and nothing at all be left till the morrow: *Tanta in altaria holocauſta, &c.* Let ſo much be offered upon the Altar, as may ſuffice the people, &c. but if there remaine, let the Clerks eat them, &c. Firſt, the proviſion muſt be made for the people onely that communicate: but if any part ſhould be reſerved for the ſicke, the proviſion and offering ought to be made thereafter. Againe, he calleth it *holocauſtum,* a whole burnt offering, alluding to the rite of that ſacrifice, which was conſumed wholly upon the Altar. Thirdly, the words are generall, *the Miniſters muſt eat that which remained;* and ſo, if any thing were intended for the ſicke, they muſt eat it likewiſe, if it were a remainder. Laſtly, this decree hath relation to the like rite of the Paſchall Lambe: *Non derelinquetur de eo, &c.* There ſhall not remaine of it till the morning, *Exod. 12.* that as not one jot of the Paſſe-over was to remaine till the next day; ſo neither ſhould any part of the Euchariſt be reſerved.

Exod. 12. 46.

The holy Martyrs alſo have ſealed this truth: *Iohn Philpot* holy Martyr; I doe not ſay that the receiving maketh it a Sacrament onely: but I ſay, that a common receiving muſt needs be concurrent with the true Sacrament, as a neceſſary member; without the which it cannot be a Sacrament: becauſe Chriſt hath made this a principall part of the Sacrament: *Take ye, eat ye: Fox pag. 1815.*

Pag. 1648. 2. 8.

Richard Woodman: As if the words of Baptiſme be ſaid over the water, and there be no child there to be baptized, it is no Baptiſme; ſo without eating and receiving, it is no Sacrament, &c. pag. 1992.

Pag. 1807. 1. 60.
Lib. 17. c. 35.

Concerning the teſtimonie of other Churches. 1. *Nicephorus* ſaith, that in the Greeke Church, the reliques or remainder of the Sacrament ſhould be given, *Pueris innocentib. manducanda,* To innocent children to be eaten: it ſeemeth then, that they held not the remainder to be a Sacrament, as that which was received; for children have not diſcretion how to uſe or receive the Sacrament. The Muſcovites following the Greeke Church, doe not reſerve for the ſicke any part of the Sacrament, but only that which is conſecrated the Thurſday before the Paſch: the reliques of the bread at other times they eat up, and caſt away the crums: what remaineth in the cup the Prieſt ſuppeth up.

Sacran. Elucid. err. Ruthenor.

2 *Origen,* or rather *Cyril,* thus teſtifieth: The Lord, *Non diſtulit nec ſervari juſſit in craſtinum, &c.* did not differ, or command to be kept unto the next day the bread, which he gave to his Diſciples and ſaid, take ye, eat ye: *Cyprian* ſaith, *Panis iſte recipitur, non includitur:* This bread is received, not included, or ſhut up in a box.

Err. 16. 17. Hom. 5. in Levit. c. 7.
Cyprian. de cœna Domini,
Lib. 2. ad uxorem.

Yet here I will not conceale, that of ancient time in the Affrican Church, and elſewhere, they uſed to carrie part of the Euchariſt home to their houſes: as *Tertullian* ſaith, writing to his wife: *Non ſciet maritus, quid occulte ante omnem cibum ſumas:* Shall not thy husband know what thou eateſt ſecretly before all other meat.

To this and the like we anſwer: 1. That it cannot be denied, but that the ancient Chriſtians did uſe and reſpect with reverence the reſerved part of the Euchariſt, and did take it home, and eat it to their comfort, give it to the ſicke, carried it about in their journeys, ſent it as a token to their friends: but this ſheweth not, that they held it as a Sacrament, but kept it reverently, as a part of that holy thing which they had received: and this may appeare by *Tertullian,* who ſaith, *Euchariſtia Sacramentum, &c. nec de aliorum manu quam præſidentium ſumimus:* The Sacrament of the Euchariſt, both in time of our meat, and in our meetings before day, wee receive, not from the hands of any other than our Preſidents and Paſtors, &c. but their Paſtors were not alway preſent, when they tooke the reſerved part, they tooke it not then to be as a Sacrament.

De corona militis.

2 Though herein they followed tradition, not Scripture, as *Tertullian* ſheweth in the ſame place: yet had they then better reaſon to reſerve the Sacrament, and that for theſe two cauſes, firſt becauſe in the times of perſecution, they could not come together to communicate: ſecondly, when hereſies and ſects began, they uſed it as a meanes, by ſending it to others, to trie out, who were of their communion.

3 This ancient cuſtome of carrying the Sacrament home to their houſes, *Bellarmine* confeſſeth to have beene abrogate by divers Councels, and now it is out of uſe in the Romane Church: and in ſtead thereof, they brought in a new kinde of reſervation, not knowne unto antiquitie: to reſerve the Sacrament till it putrifie, and to keepe it to be adored, and carried about in proceſſion, and to be gazed upon: whereas yet in other reſervations before mentioned, in the end they did take and eat it, and uſe it to their comfort, though not altogether in that manner, which Chriſt hath appointed.

Bellar. lib. 4. de Euchariſt. c. 24.

Now herein the practice of the preſent Æthiopike Church is very commendable, and commeth moſt neere the firſt inſtitution: for thus *Zaga Zabo* an Æthiopike Biſhop confeſſeth: *Sacramentum Euchariſtiæ apud nos non ſervatur in templis, &c.* With us the Sacrament of the Euchariſt is not kept in Temples as here in Europe, neither doe the ſicke receive the Lords bodie, but after they are recovered, and that is, becauſe all both of the Lay ſort, and Clergie doe receive it at the leaſt twice in a weeke, and all that minde to receive it come unto the Church, for it is given to

Apud Damian. à Goes de morib. Æthiop.

none but in the Church,no not to the Patriarke, or to precious *Iohn* himſelfe, &c. So in like manner, if in our reformed Churches the Sacrament were oftner miniſtred, there ſhould not be ſo great need of private Communions,which as they are not to be denied altogether to the ſicke, ſo yet great care ſhould be had that they be with due reverence, a convenient Companie, and upon urgent occaſion miniſtred: but of reſerving part of the Sacrament, and carrying it home to the ſicke, there is now no cauſe, ſeeing the Communion it ſelfe may more ſafely be delivered by the Miniſter, as occaſion requireth.

3 Confeſſ. of Saxonie: *In the inſtitution it is ſaid, Take ye, eat ye, what doth this thing appertaine to the dead, or to thoſe which are abſent? Alſo it is a manifeſt prophanation to carrie about part of the Supper of our Lord to be worſhipped, where a part is transferred to an uſe cleane contrarie to the inſtitution, Take yee, eat yee.* Harm.ſect.4. pag.452.

Wittemberg. *c.9. The fifth error is this, that one part of the Euchariſt is uſed to ſhew a ſingular worſhip of God, to be carried about and layed up, &c.* Ibid.pag.459.

4 And this laſt recited confeſſion produceth the conſtitution of *Clement: Certainly ſo great burnt offerings are offered on the Altar, as are ſufficient for the people: if ſo be any thing remaine till the next day, let them not be kept, but with feare and trembling by the diligence of the Clerks let them be conſumed:* **Bellarmine** anſwereth, that thoſe reſerved parts are here excepted which were kept for the communion of the weake, but it is replied againe in that confeſſion, that the bread which is laid up to be carried about, is not given to thoſe that are weake, but in the end is received by them that doe conſecrate. Epiſtol. 2. ad Jacobum.

The fourth queſtion, concerning the elements or materiall part of the Sacrament, namely bread and wine.

The Papiſts.

1 THe bread which is uſed in the Sacrament ought to be unleavened, becauſe it is moſt agreeable to Chriſts inſtitution, who made the Sacrament of unleavened bread, for he inſtituted his laſt Supper, after he had eaten the Paſſe-over: which was to be eaten with ſweet and unleavened bread,according to the Law; neither was there any leaven to be found in Iſrael for ſeven dayes together: and not onely Chriſt, but all the Jewes at that time did keep the Paſſe-over: and the next day after, in the which Chriſt ſuffered, was the firſt ſolemne feſtivall day of the ſeven, being the fifteenth day of the moneth, as it was commanded, *Levit.23.5. Rhem.1. Cor.11. ſect.10. Bellarm. lib.4. de Euchariſt. cap.7.* 20. Error. Levit.23. 5.

Argum. 1. That the Jewes kept the Paſſe-over at the ſame time, that Chriſt and his Apoſtles did, **Bellarmine** pretendeth to prove by theſe places of Scripture, *Mark.14.12. The firſt day of unleavened bread, when they ſacrificed the Paſſe-over: Luk.22.7. Then came the day of unleavened bread, when the Paſſe-over muſt be ſacrificed: Ergo,* at the ſame time, when Chriſt eat the Paſſe-over, it was commonly obſerved of all, *Bellarm. cap.8.* Mark.14. 12. Luke 22. 7.

Contra. The Evangeliſts thus writing doe reſpect the right time of the Paſſe-over, as it was appointed by the Law, and obſerved by Chriſt, not regarding the contrary corrupt uſe and cuſtome of the Jewes, who to avoid the keeping of two feſtivals together, did deferre the eating of the Paſſe-over till the fifteenth day at night: but Chriſt according to the Law, did eat it with his diſciples the fourteenth day at Eeven. Whether Chriſt and the Jewes kept their Paſſe-over at one time.

Bellarmine anſwereth: firſt, that this tradition of the Jewes, that the Paſch ſhould not bee kept upon the ſixth day of the weeke, which was now the fifteenth day of the moneth, becauſe of the concurrence of two feſtivals, might very well agree with *Moſes* Law: for the account of the dayes muſt not be according to the Aſtronomicall computation, but according to the account of the Hebrew Calendar, wherein they might ſo calculate the time of the Paſch, as that it ſhould not fall upon the ſixth day: and ſo they might ſet their Calendar in the beginning of every yeere, as that the feaſt ſhould miſſe that day; as the Chriſtians now have a ſpeciall rule for the obſervation of Eaſter: and this tradition our Saviour Chriſt was bound alſo to keepe. Secondly, this tradition of the Hebrewes was brought in long ſince Chriſts time, *Bellarm. cap.7.8. reſp. ad Burgenſ.*

Anſ. Firſt, it is blaſphemie to ſay, that Chriſt was bound to keepe the traditions, *whereby they made the word of God of no authoritie, Mark.7.13.* as this tradition in altering the Paſch from the 15. day of the moneth is contrary to the Law: which reckoneth the dayes according to the Aſtronomicall account of the moneths, not after the device of any ſuch Calendar. So then *Moſes* ſaith, they ſhould eat the Paſſe-over the 14. day (of the moneth, not of the Calendar) at Eeven, *Exod.12.6.* and the next day, which is the 15. ſhould be the firſt ſolemne day of the feaſt: But the Jewes Calendar ſaith, this yeere you ſhall eat the Paſſe-over the 15. day at Eeven, and keepe the ſolemne feaſt the 16. day: this was therefore a manifeſt tranſgreſſion of the law. Secondly, it is untrue alſo that this tradition of the Jewes began after the time of our Saviour, that is, not to keepe the Paſſe-over upon the Sabbath Eeve, but to put it off to the Sabbath: for we force not upon the authority of ſome of the Jewiſh Rabbins alleaged by **Bellarmine**, who in this cauſe are not to be heard, being enemies to Chriſt: although

John 19.14.

though we want not alſo the grave teſtimonie of ſome learned in the Hebrew rites, as of *Rupertus in cap.23. Levitic.* and of *Paulus Burgenſ.in addition. ad Lyran.commentar.cap.26. Matth.* who are of this judgement, that this tradition was received long before Chriſts time. And this appeareth to be ſo by the Scripture, *Iohn* 19.14. *It was the preparation of the Paſſe-over*, when Chriſt was condemned of *Pilate* and crucified: but that was the 15. day of the moneth, which by the law ſhould have beene the firſt ſolemne day of the Paſſe-over: ſo that this being but the day of preparation, the Paſſe-over was put off till the next day, which was the Sabbath.

Iohn 13.1.

Iohn 18.39.

Argum. 2. The day wherein Chriſt ſuffered was the feſtivall day of the Paſſe-over; and therefore the Eeven before, the Paſſe-over generally was eaten of the Jewes. *Bellarm. c.* 8. The firſt hee would thus prove: Firſt, *Iohn* 13. 1. *Before the feaſt of the Paſſe-over, when Ieſus knew that the houre was come, &c.* Chriſt therefore did eat the Paſſe-over before, and the feaſt followed the next day. Likewiſe, *Iohn* 18.39. *Pilate* ſaith, *You have a cuſtome, that I ſhould deliver one at the Paſſe-over: Ergo*, at that inſtant the Paſſe-over was begun: and therefore the Jewes ſay *it was not lawfull for them to put any to death*, namely at that inſtant, becauſe it was at the feaſt: for otherwiſe they did, and might put to death.

Contra. To the two firſt places wee anſwer: Firſt, that Chriſt did and might eat the Paſchall Lambe before the Paſſe-over, though it followed not immediatly the next day, but the day after. And the diſciples ſuppoſition may very well ſtand, that when Chriſt had ſaid to *Iudas, That thou doeſt, doe quickly*, they thought he had bid him buy ſomewhat needfull againſt the feaſt, *Iohn* 13. 29. for this might bee againſt the feſt following after one day: or both Chriſt and his diſciples may be taken to ſpeake of the right time of the Paſſe-over, which by the law ſhould have beene kept the next day. Secondly, *Pilate* might deliver one at or againſt the Paſſe-over, though not upon the very feſtivall day it ſelfe.

Whether the Jewes had power to put any to death.

John 19.11.

Act.7.58.

Act.23.15.

Act.22.30.

Act.23.10.

Iohn 19.15.

Thirdly, it is a fond conceit, that the Jewes ſhould anſwer, they could put none to death, onely in reſpect of the feaſt then inſtant: firſt, it had beene as unlawfull for them to ſend him bound to *Pilate* upon that day, which they did, *Matth.*27.2. and in their owne perſons to lay in accuſations againſt him, *verſ.*12. and to crie out, *Crucifie him, Luke* 23.23. and to ſee Chriſt crucified, *Luke* 19.*verſ.*21. Secondly, it is evident, that they indeed were deprived of the Civill power in putting to death by the Romans, and that ſome forty yeeres before the deſtruction of the Temple, as ſome of their Rabbins confeſſe. And the words of the Jewes implie ſo much in plaine meaning: *It is not lawfull for us to put any man to death:* not this man, or at this time, but not any man. And therefore *Pilate* doth arrogate this authoritie, as peculiar to his place: *I have power to crucifie thee, and power to looſe thee, Iohn* 19.11. as if he ſhould have ſaid, I only have this power, not the high Prieſts or Elders. Thirdly, if the Jewes put any to death, it was either tumultuouſly without any forme of judgement, as *Stephen* was caſt out and ſtoned, *Act.*7.58. or they only came together to enquire and examine, *Act.*23. 15. and their councell was ſtill at commandement of the chiefe Captaine, who was preſent to moderate their doings, as *Act.*22.30. *the chiefe Captaine commanded the high Prieſts, and all their councell to come together, Act.*23.10. The chiefe Captaine taketh *Paul* away from the Councell; So that it is evident, that they had no authoritie to put to death of themſelves: for they acknowledge no King but *Caſar, Iohn* 19. 15. Now it is cleare that the power of life and death is onely in the King, and therefore it belonged onely to *Caſar. Bellarmine* then bewrayeth great ignorance, to ſay that the Jewes had power in themſelves: being then under the government of the Romans, to put any to death. So then *Bellarmine* hath not yet proved, that he pretended, that either the Jewes generally did eat the Paſſe-over when Chriſt did, or that he was crucified upon their feaſt day.

The Proteſtants.

1 WE denie not, but that Chriſt might uſe unleavened bread, at the inſtitution of his laſt Supper, having immediatly before eaten the Paſchall Lambe, which we doubt not but hee kept, according to the Law, with ſweet bread: yet in the time they are greatly deceived, affirming, that all the Jewes eat the Paſſe-over likewiſe over Eeven, and crucified Chriſt on the morrow, which ſhould have beene, and was unto them (as they ſay) a chiefe feſtivall day.

The truth is, that Chriſt eat the Paſſe-over the fourteenth day at Eeven, as it is appointed in the Law: but the Jewes had a contrary tradition: they would in no wiſe keep two feſtivall dayes together: and therefore becauſe the ſixteenth day was their Sabbath, they would not have the feaſt of unleavened bread upon the fifteenth day (though it were ſo appointed by the Law) to avoid the concurrence of two holy dayes together, but deferred it till the next day, which was their Sabbath, and eat the Paſſe-over the Eeve before, which was the fifteenth day at night; whereas Chriſt reforming that abuſe, kept the Paſſe-over the Eeve before, according to the Law, that is, the fourteenth at night. It appeareth then, that the next day following, which wee call Friday, wherein Chriſt was put to death, was not kept of the Jewes as a holy day.

Mark.14.2.

Firſt, the text ſaith, they would not put Chriſt to death upon the feaſt day, *fearing the tumult of the people, Mark.*14.2.

Bellarmine anſwereth, that this was but the ſentence of ſome in the Councell, which prevailed not; but their ſentence rather ſtood, that thought it good to take any occaſion at what time ſoever, to put Chriſt to death, *cap.*9.

Contra. Firſt, there is no mention made of any diviſion in the Councell, but that they all agreed upon it, not to apprehend Chriſt upon the feaſt day : the words are, *but they ſaid, Matth.* 26.5. that is, the high Prieſts, Scribes, and Elders of the people which were aſſembled, *verſ.* 4. they all accorded in one. Secondly, who would thinke that *Bellarmine* had ſo ſoone forgotten himſelfe ? for before, where the Jewes ſaid, *it is not lawfull for us to put any to death,* he expoundeth it, in reſpect of the feaſt, that it was not lawfull for them therein to kill any : and yet now they are reſolved upon any day whatſoever to kill Chriſt : how can theſe things hang together?

Matth.26.5.

Argum. 2. Secondly, if they had kept it holy, as the Law commanded, they ſhould have done no ſervile labour therein, that is, no worke of the bodie, *Levitic.* 23.7. But what could be a more ſervile worke, than to crucifie Chriſt, to carrie the Croſſe, and pitch it in the ground, and ſuch like; which the Jewes would not have done upon that day, which they were as ſtraightly to keepe as the Sabbath?) It is alſo called the preparation of the Sabbath, *Mark.* 15.43. wherein they were wont to prepare againſt the Sabbath, what was needfull : but ſuch workes of preparation could not have beene done in that great feſtivall day.

Levitic.23.7.
Mark.15.43.

Bellarmine anſwereth, that the Jewes were not of ſuch a daintie conſcience, to thinke that theſe things were not lawfull upon the feaſt day : they thought it ſufficient, if with their owne hands they did not ſtone Chriſt : *reſp. ad argum.* 2.

Contra. Firſt, yea the Jewes did many things againſt Chriſt with their owne hands; they came againſt him to take him, with ſwords and ſtaves, *Matth.* 26. 55. they did buffet him, and ſmite him with rods, *verſ.* 67. they did carrie him bound to *Pilate, chap.* 27. 2. *they tooke Jeſus and led him to be crucified, Iohn* 19. 16. therefore it is like alſo, that with their owne hands they crucified him : wherefore they ſhould apparantly in thus doing have broken the feaſt. Secondly, ſeeing that the Jewes were ſo ſuperſtitious in keeping of the reſt of the Sabbath, that they reproved the Apoſtles for pulling the eares of corne, and would not ſuffer Chriſt to heale upon the Sabbath; it is not like they took ſuch libertie, upon the chiefe feſtivall of the Paſſe-over, wherein all worke was as ſtrictly forbidden, as upon the Sabbath, ſaving about their meat, *Exod.* 12. 16.

Matth.26.55. and verſ 67.
Matth.27.2.
Iohn 19 16.
Exod.12.16.

Argum. 3. *Iohn* 18. 28. *The high Prieſts went not into the common hall, leſt they ſhould be defiled, but that they might eat the Paſſe-over* : *Ergo,* they did not eat the Paſſe-over till that night, which was the eeven after Chriſt was crucified.

Iohn 18 28.

Bellarmine anſwereth, that by the Paſſe-over here is not underſtood the paſchall Lambe, which was eaten at eeven, but other ſacrifices beſide, whereof the Prieſts did eat, wherewith they celebrated the Paſſe-over, as *Deut.* 16. 2. *Thou ſhalt ſacrifice the Paſſe-over of ſheepe, and of bullockes, &c. reſp. ad argum.* 4.

Deut.16.2.

Contra. Firſt, though the feaſt of the Paſſe-over were celebrated with other ſacrifices ; yet to eat the Paſſe-over is not found in Scripture, but properly to betoken the eating of the Paſchall Lambe, as *Mark.* 14. 12. 14. *I will eat the Paſſe-over with my diſciples, &c.* Likewiſe, *Matth.* 26. 17. In all theſe places, the ſacrificing of the Paſſe-over, the keeping of it, the preparing and eating of it (for all theſe phraſes are uſed) are underſtood only of the Paſchall Lambe : wherfore this is but a ſilly ſhift, to obſcure ſo evident a text. Secondly, that the Prieſts could not eat the Paſſe-over the eeve before Chriſts ſuffering, it appeareth by this, that they were ſo full of buſineſſe, in ſending for Chriſt with ſwords and ſtaves, firſt bringing him to *Annas* houſe, then to *Caiphas, Iohn* 18. 24. in gathering the aſſemblie of the Elders to *Caiphas* houſe, *Matth.* 26. 57. in producing witneſſes againſt Chriſt, *verſ.* 59. in ſifting and examining him with many queſtions, *verſ.* 63. in buffeting and beating him, *verſ.* 67. all this was done the fourteenth day at night : it is very apparant, that they being thus buſied had no leiſure to eat the Paſſe-over.

Mark.14.12.14.

Argum. 4. *Iohn* 19.14 It was the day of the preparation of the Paſſe-over : *Ergo,* it was not the feaſt day of the Paſſe-over : and *verſ.* 31. the Sabbath following is called a great day, becauſe of the feaſt of the Paſſe-over : for the firſt day of the Paſſe-over, and the laſt, were ſolemne dayes, *Exod.* 12. 16. *Iohn* 7. 37. *The laſt and great day of the feaſt* : If the Sabbath following then were the firſt day of the Paſſe-over, then did they not begin their feaſt the ſame day wherein Chriſt was crucified.

Iohn 19.14.
Exod.12.16.
Iohn 7.37.

Bellarmine anſwereth, that it is called the preparation of the Paſch, being indeed the preparation to the Sabbath : becauſe it fell within the Paſch : and ſo likewiſe is the Sabbath called a great, or high day, becauſe it was within the feaſt of the Paſſe-over. So alſo anſwereth *Socolovius, annot. in* 10. *cap. Cenſur. Oriental.*

Contra. Firſt, wee grant indeed, that it was the preparation day to the Sabbath, and to the Paſſe-over likewiſe, becauſe the Evangeliſt ſaith ſo : for it were an improper ſpeech to ſay, the preparation of the Paſſe-over, that is within the Paſſe-over : but as the preparation of the Sabbath ſerveth to the Sabbath ; ſo the preparation of the Paſſe-over ſerveth to the Paſſe-over. Secondly, ſeeing that they were not to do any work upon the feaſt day, *Exo.* 12. 16. but in the preparation of the Sabbath, many works muſt be done, that all might be diſpatched before the Sabbath ; it is not like, that the preparation could fall upon the feaſt of the Paſſe-over. Thirdly, the Sabbath day was not the greater, falling upon the ordinarie weeke dayes of the Paſſe-over : for they were not counted great dayes, but onely the firſt and the laſt : and therefore being not great dayes themſelves, they could not make the Sabbath a great day : So then the greatneſſe of this Sabbath was by reaſon of the firſt and great day

De conſenſu Evangel. lib. 3. cap. 13.

of the Paſſe-over. Fourthly, *Auguſtine* bringeth in the opinion of ſome, which hee diſliketh not, which ſaid, that in that day which the Sabbath followed, (which was the day wherein Chriſt was crucified) *Paraſceven fuiſſe Paſcha Iudaeorum*, was the preparation of the Jewes Paſch. It is not therfore true, that it was kept holy of the Jewes, the day of Chriſts Paſſion ; neither that they did eat the Paſchal Lambe the ſame eeve that Chriſt did, but the night following.

Wee conclude then, firſt, that Chriſt might eat unleavened bread at the inſtitution of his laſt Supper : and yet neither did the Jewes generally eat their Paſſe-over then, neither was the next day of Chriſts Paſſion, kept by them as a ſolemne feaſt.

Secondly, it was not of the ſubſtance of the inſtitution to eat unleavened bread, no more than to eat it at night, and to receive it ſitting, we are not more bound to the one than to the other. Againe, Chriſt uſed unleavened bread, becauſe it was the uſuall bread at that time : ſo we doe uſe that which is the uſuall bread in our time. And Saint *Paul* ſpeaketh of ſuch bread as was uſuall among the Gentiles, when he ſaith, *The bread which we breake*, 1 *Corinth.* 10. 17. *Ergo*, ordinarie bread and leavened to be uſed, not unleavened.

1 Cor. 10. 17.

The teſtimonie of antiquitie is this : *Concil. Laodicen. can.* 38. *Non oportet à Iudais azyma accipere :* It is not lawfull to receive unleavened bread from the Jewes. *Trullan. can.* 11. *Nemo Iudaeorum azyma comedat :* Let no man eat the unleavened bread according to the cuſtome of the Jewes. Wee ſee then that the uſe of leavened bread pleaſed better, than of unleavened. And the Greeke Church is herein more indifferent than the Latine ; *De pane, ſive azymus, ſive fermentatus fuerit, Graci non curent, dum ex tritico conſtet :* The Greekes, whether it be leavened, or unleavened bread, care not, ſo it be of wheat : *Florentin. ſeſſ.* 25.

Laſtly, in this caſe wee want not ſome teſtimonie of their owne : that whereas *Bellarmine* alleageth out of *Abenezra in cap. Levitic.* 23. that this tradition of the Jewes, not to keepe the Paſſeover upon the Sabbath eeve, to avoid the concurrence of two feſtivals, began many yeeres after Chriſt, *cap.* 8. yet *Iohan. Hentenius praefat. in Euthymium*, and *Cornelius Ianſenius in cap.* 26. *Matth.* alleage out of *Seder-olam*, that this tradition began ſtraight after their returne from the captivitie of Babylon.

Here it ſhall not be amiſſe briefly to touch the great Schiſme that happened between *Leo* the ninth Biſhop of Rome, and *Michael* Patriarke of Conſtantinople, and their two Champions *Humbertus*, and *Nicetus*, about this queſtion, of uſing unleavened bread, which was about *anno* one thouſand and one hundred, or ſomewhat after : their arguments on both ſides were theſe : *Michael* thus argueth : Firſt, It is Judaicall to uſe unleavened bread. Secondly, Chriſt in his laſt Supper inſtituted a new Teſtament, therefore the old rites are aboliſhed. Thirdly, Chriſt compareth the kingdome of heaven to leaven. Fourthly, The Prieſthood being tranſlated, there muſt bee a change alſo of the Law. Fiftly, Chriſt biddeth us to doe it in remembrance of him, but unleavened bread belonging to the rites of *Moſes* law, can be no memoriall of Chriſt.

Humbertus ſuborned by the Pope, thus replied on the other ſide, That unleavened bread was to be uſed. Firſt, they uſed it not as the Jewes did, they onely on the fourteenth day of the firſt moneth for ſeven dayes, but wee uſe it in the Sacrament all the yeere. Secondly, Chriſt uſed unleavened bread in his laſt Supper, being at the time of the Paſſe-over, for otherwiſe, the Jewes would have accuſed him as a tranſgreſſor of the Law ; neither is it like, that Chriſt would herein have broken the Law. Thirdly, Leaven is taken in evill part in the Scripture, as Chriſt biddeth them take heed of the leaven of the Phariſes. Fourthly, the Church of *Hieruſalem* at that time uſed unleavened bread. Fiftly, the old Teſtament is the foundation of the new, which Chriſt came to fulfill, not to diſſolve.

Nicetus for the Patriarke of *Conſtantinople* replieth, 1 They which do uſe unleavened bread, are yet under the ſhadow of the Law : 2 Chriſt biddeth us walke in the light, then not in the darknes of the Law. 3 *Paul* biddeth us purge out the old leaven. 4 *Paul* alwaies writing of the Sacrament, in the Corinthians calleth it bread, not unleavened. 5 There was no leaven then uſed, Chriſt eating the Paſſe-over the 13. day at eeven. 6 God commanded the Iſraelites ſeven daies only to uſe unleavened bread, not all the yeere. 7 In the ſixth generall ſynod, c. 11. Chriſtians are forbidden to eat thoſe things which were in uſe among the Jewes. *Humbertus* rejoyned, that Chriſt did eat the Paſſe-over upon the 14. day, according to the Law, for otherwiſe he ſhould have beene a tranſgreſſor, and ſo ſhould worthily have been put to death for his owne tranſgreſſion, and then ſhould he not have died for our ſinnes : See more of this Schiſme, *Centur.* 11. *p.* 409.

But on each ſide there is ſome error to be found both in their opinion, and in the defenſe thereof. For the firſt, neither was the Greeke Church to condemne as ſuch a great error the indifferent uſe of unleavened bread, nor the Romane Church to urge it as neceſſarie, for that were to Judaize, in laying a neceſſitie upon the Jewiſh ceremonies. And for the other, both the Greekes ground their opinion upon an error, in holding Chriſt to have kept the Paſſe-over upon the thirteenth day, for then he ſhould have been an apparant tranſgreſſor of the Law : and the Romaniſts alſo are deceived, in holding Chriſt and the Jewes to have kept their Paſſe-over together according to the Law. Concerning the point it ſelfe in queſtion, as wee denie not but that it is like Chriſt uſed at his laſt ſupper unleavened bread, becauſe he would fulfill all the rites of the law : yet it is not preſcribed unto us as a law, ſeeing that was a ceremonie annexed to the Jewiſh Paſſe-over, with which all the rites thereof are aboliſhed: and it is more ſignificant to uſe ordinarie and leavened bread, to expreſſe our ſpirituall food.

And for further evidence in this matter: 1. *Chryſoſtome* is of opinion directly, that our bleſſed Saviour and the Jewes kept not the Paſſe-over together: *It is evident*, ſaith he, *Iudæos cupiditate interficiendi Chriſtum prævaricatos fuiſſe, atq; alio die paſcha comediſſe; that the Iewes upon a deſire to kill Chriſt, to have tranſgreſſed the law, and kept the Paſſe-over on another day, for Chriſt tranſgreſſed not the time of the Paſch, &c.*

In cap.26. ſuper Matth.

2. And it ſeemeth alſo of ancient time, that common bread was uſed in the Sacrament: as *Tertullian* writeth thus to his wife, as hee is cited before, diſſwading her from marrying with a Pagan idolater after his deceaſe: *Shall hee not know what thou eateſt ſecretly before all other meat? Et ſi ſciverit, non panem illum eſſe qui dicitur*: and if he doe know, hee will not judge it to bee that bread which thou ſayeſt it is, and ſo being ignorant, *ſine ſuſpitione panis an veneni*, can hee bee without ſuſpition, whether it bee bread or poyſon? &c. It was then ſuch bread, as could not bee diſcerned from common bread.

Lib 2.ad uxorem.

The Greekes at this day uſe altogether leavened bread: *Ieremiah Patriark. reſponſ. 2. c. 4.* and ſo doe the Moſcovites: But the Æthiopike Church, unleavened.

Guagnin.deſcrip.Sarmat. Alvares deſcr. Aethiop.c.3.

3 Our reformed Churches hold it a thing indifferent, whether wee uſe leavened or unleavened bread in the Sacrament, ſo it be done without ſuperſtition: *Calvin.lib. 3. Inſtitut.cap. 17. ſect.43. Kemnitius 2.part. examin.ſeſſ. 22.c.7.* and their practice alſo ſheweth their judgement therein: yet moſt of them uſing common and leavened bread for the reaſons aforeſaid.

4 And touching the other point, that Chriſt and the Jewes did not keepe the Paſch at one time: we have the opinion of ſome of their owne writers: *Rupertus, Burgenſis, Ianſenius* upon the 26. of *Matthew*, and *Hentenius* before cited.

The Papiſts.

2. Concerning the other element of wine, which is uſed in the Sacrament, they ſay it is to bee mixed with water, and they boldly condemne all thoſe Churches, that doe not mix water with wine in the Sacrament: ſaying, it cannot be ommitted, *ſine gravi peccato*, without great ſinne. *Bellarm. lib. 4. cap. 10.* And therefore *Honorius* 3. cauſed a Prieſt to bee depoſed both from his office and benefice, becauſe he did ſacrifice, *ſine aqua & igni*, without water and fire, *Decret. Greg. lib. 3. tit. 41. c. 14.*

21.Error.

Argum. 1. Water guſhed out together with blood, out of the ſide of Chriſt: *Ergo*, wine and water is to be uſed together in the Euchariſt: *Rhemiſt. 1 Cor. 11. ſect. 10. Bellarmin.lib.4. de Euchariſt. cap. 10.*

Anſw. Firſt, the blood and water, that iſſued out of Chriſts ſide, were not mingled together, but came forth apart: *Ergo*, if they will ground their mixture in the Sacrament upon this example, they muſt uſe them ſeverally and apart in the Euchariſt. And *Bellarmine* anſwereth nothing, when hee ſaith, that notwithſtanding they were not mixed comming forth of Chriſts ſide; yet if they had fallen into one veſſell or cup, they would have runne together: for wee ſay againe, if they had fallen into two ſeverall veſſels, they would not have runne together: therefore if they will follow this preſident, they ſhould put the wine and water into two ſeverall cups, and ſo uſe them apart.

Secondly, they cannot prove that the water which came from Chriſt, was like to the water which we commonly uſe, but ſuch, as is in the body of man: and it hath been an old received opinion, that it came neere unto that humour in mans body, which is called *Phlegma*, as it is mentioned in their decrees, *Decret. Greg. lib. 3. tit. 41. c. 8.* which opinion is there confuted, neither doe wee altogether approve it: yet it is probable, that it was not pure water, comming forth of Chriſts body; and therefore this can be no warrant unto them, to uſe common water.

Thirdly, blood and water came forth, not wine and water: wherfore this example, if it prove any thing, maketh for the mixture of blood and water, not of wine and water.

Fourthly, by the blood and water the Fathers doe much better underſtand the two Sacraments of the Church, Baptiſme and the Euchariſt, as afterward it followeth to be ſhewed out of *Auguſtine*: if the water then ſignifie Baptiſme, it cannot be applied to the Euchariſt. *Bellarmines* anſwer here, that it is one thing to repreſent, another to be repreſented, is not worthie to be repeated, much leſſe to be refuted.

Argum. 2. In the old Teſtament the cup in the Euchariſt was not only prefigured in wine, which *Melchiſedech* brought forth to *Abraham*, but in the water, which came forth of the rocke: *Ergo*, water is to be uſed as well as wine: *cap. 10. argum. 3.*

Contra. Firſt, by this argument they may inferre, that water onely may be uſed; for water onely without wine flowed out of the rocke. Secondly, the figures of the law are no patterns of the Sacraments of the Goſpell: they had the ſame ſubſtance that ours have, but not the ſame ceremonie: for by the ſame reaſon, becauſe the cloud and the red Sea were figures of our Baptiſme, they may conclude, that now alſo we muſt baptize with a miſt or cloud, and with ſalt-ſea water: theſe are very ſillie arguments.

Argum. 3. Wine mixed with water doth fitly expreſſe the union of Chriſt and his people, who are ſignified by water.

Anſw. Firſt, it is too great boldneſſe for men to make myſteries of their owne deviſing, as to bring in water to ſignifie the people. Secondly, this union and knitting together of Gods people is repreſented in the bread, made of many graines of corne, as the Apoſtle ſheweth, 1 *Cor.* 10. 17. ***We that are many, are one bread, &c.*** and therefore the ſignification of water is ſuperfluous.

1 Cor, 10. 17.

The Proteſtants.

1. WE denie not, but that of ancient time, in hot Countries, eſpecially where their wine was ſtrong, they uſed to mix water with wine, in their common drinke, and thereupon they ſo uſed it in the Sacrament: but it was never generally the practice of the Eaſt Countries ſo to doe: for the Armenians and Iberians uſed not of ancient time to put water in the cup in the miniſtration. ***Fulk. annot.*** 1 *Cor.* 11. *ſect.* 10.

Secondly, Bee it that this mixture of wine were convenient to bee uſed: you cannot make ſuch a matter of neceſſitie of it, as to charge them with hereſie, and denounce damnation againſt them that keepe not that cuſtome, eſpecially ſeeing your Canoniſts and ſchoolemen doe grant that it is ***de honeſtate tantùm***, of decencie only, not of neceſſitie. And yet we are faine to drinke mingled wine many times againſt our wils: for the Miniſter need put in no water, it is mixed to his hands many times. The Vintners craft ſtandeth very well with popiſh profeſſion.

De conſecrat. diſtinct. 2. in gloſſ. 1.

Argum. 1. We hold it rather to bee a ſuperſtitious cuſtome and contrarie to Chriſts inſtitution: for he in his laſt Supper gave wine, not water to be drunk; for he calleth it the fruit of the Vine, which is wine and not water, *Matth.* 26. 29.

Matth. 26. 29.

Bellarmine anſwereth, that theſe words of our Saviour, ***I will not drinke henceforth of the fruit of the Vine***, are underſtood of the wine which Chriſt gave unto his Apoſtles before conſecration in the end of the legall Supper: and he thus goeth about to prove it; firſt, becauſe ***S. Luke*** maketh mention of two cups, the one before the inſtitution of the laſt Supper, ***chap.*** 22. ***ver.*** 17. the other after, ***verſ.*** 20. the firſt was given in the end of the Paſſe-over, and therefore Chriſt doth not call it the new Teſtament in his blood, as he doth the other, ***Bellarm. lib.*** 1. ***de Euchar. cap.*** 11. ***argum.*** 10.

Luke 22. 16.

Contra. ***S. Luke*** maketh not mention of two cups, but twice of the ſame cup; and in the firſt place hee ſpeaketh by way of anticipation, as ***S. Auguſtine*** thinketh, ***lib.*** 3. ***de conſenſu Evangeliſtar. cap.*** 1. whom ***Bellarmine*** unmannerly rejecteth, ſaying, ***Non diligenter expendiſſe hunc locum:*** That he did not well weigh the place: Therefore ***S. Luke*** once for all rehearſeth the words of inſtitution, part of them in the firſt place, as, ***Take this and divide it amongſt you***, which is all one, as to ſay, ***Drinke ye all of it***; part in the latter place, as, ***This cup is the new Teſtament, &c.*** And that which ***S. Luke*** omitteth in the firſt place, the other two Evangeliſts, ***Matthew*** and ***Marke***, ſupplie: for firſt they make mention of the words of inſtitution, ***this is my blood, &c.*** and then it followeth, ***I will drinke no more of the fruit of the Vine:*** ſo that Chriſt calleth this cup, the new Teſtament in his blood.

Luke 22 17.

Secondly, ſaith ***Bellarmine***, as theſe words of Chriſt, ***Luke*** 22. 16. ***Henceforth I will no more eat of it, &c.*** are neceſſarily underſtood of eating the Paſſe-over; ſo the other words that follow, ***verſ.*** 18. ***I will drinke no more of the fruit of the vine, &c.*** muſt bee referred to his drinking in the Paſſe-over, ***Bellarm. lib.*** 1. ***de Euchar. c.*** 11. ***argum.*** 10.

Contra. Firſt, it is not neceſſarie to referre the firſt words to Chriſts eating of the Paſſe-over in his firſt ſupper, but to the whole action of his eating, at that time in the firſt and latter ſupper: ſo that the meaning is this: This is the laſt time that I will eat with you: for he thus ſpake in the beginning of the Paſſe-over before hee had yet taſted thereof, as may appeare by the 15. ***verſe, I have earneſtly deſired to eat this Paſſe-over:*** So it was but yet in his deſire, and not in act. Secondly, though the firſt words bee underſtood of eating in the Paſſe-over, the ſecond are not therefore to bee referred to the wine which they did drinke in the Paſſe-over. Firſt, becauſe both ***Matthew*** and ***Marke*** doe rehearſe theſe words as ſpoken after the words of conſecration. Secondly, becauſe Chriſt did no more eat of the Paſſe-over, but he did afterward drinke of the cup in his laſt ſupper; and therfore to make Chriſts words true, he ſpeaketh of the cup miniſtred in the Sacrament.

Now on the contrary ſide, that Chriſt ſpake theſe words, ***I will drinke no more of the fruit of the vine***, after the inſtitution of his laſt ſupper, it may appeare by theſe reaſons.

Firſt, becauſe two Evangeliſts, ***Matthew*** and ***Marke***, doe both conſent in placing theſe words after the inſtitution: and there is greater reaſon to think that ***S. Luke*** ſhould tranſpoſe the words, than the other two according together.

Secondly, S. ***Luke*** ſpeaking twice of the cup, in both places rehearſeth ſome of the words, of the inſtitution, as in the firſt, ***Take this and divide it among you***, in the latter; ***This cup is the new Teſtament in my blood:*** Wherefore ſeeing theſe words, ***Take this, and divide it***, or as ***Matthew*** ſaith, ***Drinke yee all of this***, were ſpoken at the time of the inſtitution; it muſt needs follow, that our Saviour meaneth the conſecrated cup and wine.

Thirdly, otherwiſe they will make the words of Chriſt untrue, if hee ſaid before his laſt ſupper, ***I will drinke no more of the fruit of the vine***, and yet did afterward drinke it in his laſt ſupper. They will anſwer: that Chriſt did drinke no wine in his laſt ſupper, for it was converted into his blood

Contra. Beſide that any man may ſee how groſſe and abſurd a thing it is, that Chriſt ſhould drinke his owne blood, and eat his owne fleſh; Saint *Matthew* ſaith, that after Chriſt had ſaid, *This is my blood, &c.* he calleth it *the fruit of the vine, verſ.26.29.* wherefore it was wine which he dranke in the chalice.

Argum.2. The water and blood which iſſued out of Chriſts ſide, ſignifie no ſuch thing, but rather as S. *Iohn* expoundeth them: by water, is betokened our waſhing from our ſinnes, whereof Baptiſme is a pledge: by blood, the full ſatisfaction that Chriſt hath made for our ſinnes, whereof the other Sacrament is a ſeale, 1 *Ioh.5.6. This is that Ieſus Chriſt, that came by water and blood, not by water only, but by water and blood.* By the which words the Apoſtles meaning is not, that by the water and blood, which were ſhed upon the Croſſe, we ſhould underſtand the Sacraments of the Church: but thoſe ſpirituall graces, whereof the Sacraments are lively ſignes, namely, the ſatisfaction and randſome of our ſinnes by Chriſts blood, and our ablution and waſhing from the ſame.

Auguſtine picketh out no ſuch fancie out of this myſterie as you doe, for the mixture of wine and water: but he doth more fitly apply it to the Sacraments of the Church. *De latere Chriſti in cruce pendentis ſacramenta Eccleſiæ profluxerunt: Tract.15.in Ioann.* Out of Chriſts ſide dying upon the Croſſe, iſſued the Sacraments of the Church, &c. namely, Baptiſme, and the Euchariſt. He draweth not both water and wine to ſignifie one Sacrament, but applieth them to both.

Argum.3. The mixture of wine with water is in the Scripture taken in the evill part, as *Iſay 1.22. Your wine is mixt with water,* and 2 *Cor. 2. 17. Wee are not as thoſe, which doe adulterate the word of God.* The Apoſtle borroweth the word from the corrupters and minglers of wine: and therefore uſeth the word *εἰλικρινεία*, which is the diſcerning of mixed and adulterate things by the light of the Sunne: the mixing then of wine and water in the Euchariſt can have no good ſignification. Iſay 1.22. 2 Cor.2.17.

Bellarmine anſwereth, that the ſame thing in Scripture in divers ſenſes may have both a good and an evill ſignification: and ſo the mixing of wine with water, to make marchandize of, is taken in the worſe part, but with intent to drinke it, it is uſed in Scripture in the better ſenſe, as *Prov. 9. 5.* Wiſedome ſaith, *Come and drinke the wine which I have mixed for you, lib.4.de Euchariſt, cap.11.reſponſ.ad argum.1.* Prov.9.5.

Contra. Firſt, that place in the Proverbs is not neceſſarily underſtood of the mixture of wine with water, but of ſome pleaſant temper beſide, whereby the wine is fined and reliſhed, and not allaied, as by water: as *Cantic.5.1. I have drunke my wine with my milke.* Secondly, though in the ordinary drinke, the mixture of wine with water may have a good uſe and ſignification; yet in offerings and oblations to God, ſuch as the Prophet *Iſay* ſpeaketh of, ſuch mixture neither in uſe or ſignification is commendable: For like as the Prophet *Malachie* reprooving the Iſraelites for offering unto God the worſt things, as the halt and the blinde, ſaith, *Offer it now unto the Prince, will he be content? Malach.1.8.* ſo if a man offer waterie or adulterate wine to the Prince, he will not be pleaſed; much leſſe is it to be preſented to God. And as it is not meet to uſe courſe or browne bread in the Communion for the one element; ſo neither is it fit to preſent baſe & courſe wine for the other. And if Chriſt turning water into wine, did exhibite pure and perfect wine at the mariage feaſt: is it like hee would bring forth adulterate and counterfeit wine at his heavenly feaſt? Hereof S. *Ambroſe* thus writeth, *Dominus invitatus ad nuptias, &c.* The Lord being invited to the mariage feaſt, did not mingle the water pots full of water with wine, but changed them into wine: *Maluit naturam vertere, quàm adulterare ſubſtantiam:* Hee had rather change the nature, than adulterate the ſubſtance, *Serm.78.* Wherefore it is an adulterating of the ſubſtance, to mingle wine and water together. Cantic.5.1. Malach.1.8.

Argum. 4. As *Bellarmine*, to prove that Chriſt uſed unleavened bread, alleageth that hee immediatly before did eat the Paſſe-over, which was kept with unleavened bread; ſo by the ſame reaſon, ſeeing he confeſſeth that Chriſt did drinke the fruit of the vine, that is, naturall and perfect wine in the Paſſe-over, it is more than probable that he uſed the ſame at his laſt ſupper: that as hee changed not the bread, ſo neither did he alter the wine.

And laſtly, they may be thus preſſed with their owne devices: for whereas they hold that the elements after the words of conſecration are tranſubſtantiate; I aske whether the water, which is incorporate to the wine, be alſo converted into Chriſts blood? if they ſay it is not, then doe they denie tranſubſtantiation of all that is in the cup; if they ſay it is, then will they make Chriſt a waterie and elementall bodie: if the firſt, I object the decree of *Innocent* 3. who determineth, that the water together with the wine is changed into Chriſts blood, *Decret.Greg.lib.3.tit.41.cap.6.* If the ſecond, I doe oppoſe *Bellarmine,* who before affirmed, that nothing but the bread and wine are tranſubſtantiate: *queſt.2.reſp.ad 3.argum.proteſtant.*

Bernard writing of this matter, ſheweth his opinion according to thoſe corrupt times, that water in the Sacrament ought to be mixed with the wine: but he condemneth not all thoſe which retaine not this uſe: *Aliud eſt* (ſaith he) *culpare negligentiam, aliud negare efficaciam: Epiſtol.69.* It is one thing to blame their negligence, another thing to denie efficacie to the Sacrament without any ſuch mixture adminiſtred.

Concil.Aurelianenſ. can. 4. *Ut nullus in oblationibus ſacri calicis, niſi quod ex fructu vineæ ſperatur, & hoc ſine aqua mixtum offerre præſumat, quia ſacrilegium judicatur aliud offerri, quam quod in mandatis ſacratiſſimis ſalvator inſtituit:* That no man in the oblation of the ſacred cup, but that which commeth of the vine, and that without mixture of water, preſume to offer: becauſe it is judged ſacrilege to offer any other thing, than what our Saviour did inſtitute, &c. This Canon maketh ſo evidently againſt the Popiſh mixture of water and wine, that *Caranza* in his Epitome hath cunningly left it out.

Laſtly, in their owne decrees, there are certaine hereticks condemned, called *Aquarii*, becauſe they did offer water onely: *Decr. par.2. cauſ.24. qu.3. c.39.* By the ſame rule the Papiſts are *Semi-Aquarii*, in part *Aquarie*-hereticks, becauſe they offer water.

But we have a more evident teſtimonie from their owne Canons: *Decret. part.3. diſt.2. c.7. Iulius* confuteth thoſe which preſumed to offer milke, and dipped bread, by this argument, *It is evident by the Goſpell, Quod præter panem & vinum aliud offerre non licet*: That it is not lawfull to offer any thing beſide bread and wine, &c. If nothing but bread and wine muſt be uſed, then water alſo is excluded as well as milke.

Liturg. Caſſandri. * Alphonſus lib.6. hæreſ.7. Guido Carmelit. in catalog. hæreſ. Jerem. Cenſur. Oriental. c.7. Joann. Faber. de religion. Muſcovit. Alvares deſcr. Æthiop. cap. ultim. Reſponſ. ad 1. reſponſ.

Now for the judgement and practice of forren Churches: 1 The Eaſt Churches have not generally received this cuſtome of mixing water with wine in the Sacrament: the Armenians doe it not: *Some alſo write that the Grecians do not mix their wine with water: but it ſeemeth to be otherwiſe now uſed in the Greeke Church: for *Ieremie* their Patriarke confeſſeth, that they uſe to temper the wine in the cup with water. The Moſcovites doe alſo mingle water, but the ſame hot, not cold water: and therefore they finde fault with the Church of Rome, for uſing cold water; becauſe the water which iſſued out of Chriſts ſide was hot.

2 In the Africane and Æthiopike Church, they in ſtead of wine, which they cannot keepe in that hot Countrey, they uſe to ſteepe drie reaſons in water twelve dayes, and preſſe out the liquor: it is like they would uſe wine, if they had it.

3 The reformed Churches of Germanie, in their anſwer to *Ieremie* their Patriark, thus write: We mingle not water with wine in the holy Supper, becauſe that Jeſus Chriſt ſaid, *I will not drinke henceforth of the fruit of the vine*, and maketh no mention of any water. In like manner we doe not thinke it neceſſary to mingle any water: yet peradventure, if there be any, we hold it indifferent, &c. Hereunto our owne Church agreeth: upon theſe words of our Saviour; *I will drinke no more of the fruit of the vine*, inferreth, it is well knowne that the fruit of the vine is wine, and not blood, &c.

English confeſſ. artic.11. Harm. p.428.

4 See for the Latine Church, their owne decrees before alleaged.

The fifth queſtion, of the words of conſecration.

The Papiſts.

22. Error.

THeſe words (ſay they) *This is my bodie*, to be ſpoken over the bread, and the like over the wine, *This is the new Teſtament in my blood*, are the very formes of the Sacrament, and words of conſecration: which being uttered, immediatly the elements are changed into the bodie and blood of Chriſt: wherefore theſe words are not to be read hiſtorically for the inſtruction of the people, but they are onely conſecratory words, to be pronounced over the elements: *Rhemiſt. 1 Cor.11. ſect.11. Bellarm. lib.4. de Sacram. cap.13.*

1 Cor. 10.16.

Argum. 1. The Rhemiſts object that place of Saint *Paul*, *1 Cor.10.16. The cup of bleſſing, which we bleſſe, &c.* Here the benediction is referred to the cup, not unto God: *Ergo*, not by prayer or thankſgiving to God, but by certaine conſecratorie words ſpoken over the cup, it is conſecrated: *Rhemiſt. in hunc locum.*

Anſw. Firſt, the word which the Apoſtle here uſeth εὐλογεῖν, *to bleſſe*, is expounded by S. *Matthew*, to be all one with εὐχαριστεῖν, *to give thanks*: for he ſaith, Chriſt after he had bleſſed (uſing the firſt word) tooke the bread, and after he had *(given thanks)* which is the other word; he tooke the cup: and S. *Marke* uſeth both theſe words; how Chriſt firſt gave thanks and brake the bread, and he bleſſed the fiſhes, and cauſed them to be ſet before the multitude: wherefore the cup is bleſſed, that is, by giving thanks unto God and prayer is ſanctified: So that here is both relation unto God, to whom we offer our thankſgiving, and to the cup, which is ſanctified by our prayers. Secondly, though we grant that the cup is bleſſed by words of conſecration, it followeth not out of this place, that it is done by theſe foure words, *this is my bodie*, or *this is my blood*: for Chriſt beſide theſe words, uſed a benediction, bleſſing, or thankſgiving beſide, as the Evangeliſts make mention. Thirdly, as Saint *Paul* ſaith, *The cup which we bleſſe*; ſo he ſaith, *The bread which we breake*, which member of the ſentence anſwereth to the other, *breaking of the bread*, to the *bleſſing of the cup*: the bread then is bleſſed, not onely by the pronouncing of words, but by the whole action of breaking, diſtributing, thankſgiving, &c.

Mark. 8.6, 7.

Argum. 2. If theſe were not the onely words of conſecration, *This is my bodie*, and if preſently upon the uttering of theſe words the bodie of Chriſt were not preſent; then ſhould not the words of Chriſt be true, *Bellarm. ibid.* The anſwer to this argument followeth here in the aſſertion of the Proteſtants.

The

The Proteſtants.

1 WE acknowledge no ſuch conſecration at all, by vertue whereof the elements are converted and tranſubſtantiate into the bodie of Chriſt, as we have before ſhewed. A conſecration we grant, which is a ſetting apart of the elements, which before were common, to holy uſes, and by the vertue of Chriſts inſtitution, to be made unto us ſignes of holy things.

Secondly, theſe are not the only words of conſecration, *This is my bodie*, and, *This is the cup of my blood*, and yet Chriſts words ſhall be true: for we muſt not diſmember the ſentence: Chriſt ſaith, *Take, eat ye, this is my bodie*: it is then made his bodie to be taken and eaten; by taking then and eating, the elements alſo are conſecrated, not only by ſaying of the words: ye muſt not then divide the words of the Inſtitution, for then they ſhall no more conſecrate, than if you ſhould pronounce but two of your conſecratory words, as *This is*, or, *My bodie*, and leave out the reſt.

Argum. 1. That theſe are not the only words of conſecration, it appeareth, becauſe both the bread was broken and diſtributed, and the cup alſo, before Chriſt ſpake thoſe words, as *Matth.* 26.26. For firſt Chriſt ſaith, *Take, eat*, and, *Take and drinke*, before he ſaid, either, *This is my bodie*, or, *This is my blood*: Neither can ye well tell your ſelves, which are your conſecratorie words for the cup, whether thoſe that *Matthew* ſetteth downe, *This is my blood of the new Teſtament*: or as *Luke* hath, *This cup is the new Teſtament in my blood*. Nay, *Bellarmine* uſeth another forme beſide theſe: *Hic eſt calix ſanguinis*, This is the cup of my blood, *Bellarm. cap.* 13. Matth. 26.26.

Againe, Saint *Luke* addeth, *This is my bodie, which is given for you*: Saint *Paul*, *which is broken for you*, 1 *Cor.* 11.24. And S. *Luke* alſo and S. *Paul* have theſe words, *Do this in remembrance of me*, which are omitted both by S. *Matthew*, and S. *Marke*. Wherefore ſeeing all theſe are the words of Chriſt; it followeth, that they all are effectuall and forcible to conſtitute the Sacrament (unleſſe they will ſay, that ſome of Chriſts words are ſuperfluous:) *Ergo*, theſe only words, *this is my bodie, this is my blood*, are not all the words of conſecration. 1 Cor. 11.24.

Bellarmine here anſwereth moſt abſurdly, that their Leiturgie, which only uſeth thoſe words, being made by Saint *Peter* is more ancient, than either *Lukes* Goſpell, or *Pauls* Epiſtle, *Bellarm. cap.* 14. *reſp. ad argum.* 9.

Contra. Firſt, thus without all ſhame they doe make their uncertaine traditions equall with the Canonicall Scripture, and their ſuperſtitious and erronious Leiturgie, to countervaile the authoritie of S. *Pauls* writings. Secondly, if their Leiturgie were grounded upon Canonicall Scripture, yet one part of the Scripture is not of more credit than another: *Matthew* and *Markes* Goſpell are equall to S. *Lukes*; and S. *Lukes* Goſpell, and S. *Pauls* Epiſtle not inferiour to the other: ſo that all thoſe words which are reported by them all to have beene pronounced by Chriſt, muſt be received as of like authoritie.

Innocentius 3. is herein more equall than *Bellarmine*: *Decr. Greg. lib.* 3. *tit.* 41. *c.* 6. *Ipſi Evangeliſtæ mutuò inter ſe ſuppleviſſe leguntur, &c.* The Evangeliſts do make a mutuall ſupplie, when as any thing is omitted by any of them: as where the other Evangeliſts ſay, *This is my bodie*, only *Luke* hath, *which is given for you*: and whereas *Marke* and *Matthew* ſay *for many*, *Luke for you*: and *Matthew* addeth, *for the remiſſion of ſinnes.* Thus he preferreth not one Evangeliſt before another: but maketh up the words of Chriſt out of them all. But whereas *Bellarmine* affirmeth with *Lindanus*, that the words of Chriſt, recited out of S. *Pauls* Epiſtle to the Corinthians, are not ſufficient to conſecrate, *cap.* 15. *mendac.* 3. what is this elſe but to charge the whole Church of the Corinthians, that they had no conſecration at all, who obſerved the ſame forme there preſcribed by the Apoſtle; 1 *Cor.* 11.

Argum. 2. Saint *Paul* ſaith, *Every creature is ſanctified by the word of God and prayer*, 1 *Tim.* 4.5. but in the Euchariſt the bread and wine are creatures and elements ſanctified to holy uſes: *Ergo*, they are ſanctified by the word, and by prayer alſo. *Origen* hereof thus writeth *in* 15. *Matth. Quid, ſi quicquid ingreditur, &c.* If whatſoever enters in at the mouth goe into the bellie, &c. even that meat which is ſanctified by the word and prayer, in reſpect of the materiall part, goeth into the bellie; but in reſpect of the prayer added to it, it profiteth according to the meaſure of faith, &c. So our Saviour uſed thankſgiving, when he gave the cup, beſide the words of inſtitution, *Matth.* 26.27. By which example wee are taught, that by prayer and thankſgiving the bread and wine are conſecrated. 1 Tim. 4.5. Matth. 26. 27.

We conclude then, that not only theſe words, but all the reſt belonging to the inſtitution, are to be rehearſed in the Sacrament, both to inſtruct the people, that they may know the right uſe of the Sacrament: and they helpe alſo with the reſt of the whole action, of taking, eating, drinking, praying, thankſgiving, to conſecrate and make the Sacrament, as we have ſhewed more at large before, *Controv.* 11. *queſt.* 1. *part.* 2. to that place we referre the reader.

Bernards teſtimonie in this place is very full on our ſide: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat; ſed totus fidelium cœtus, qui aſtat, cum illo conſecrat, cum illo ſacrificat: Nec ſolus ligni faber facit domum, ſed alius ligna, alius trabes comportat: debent itaque aſtantes habere de ſuo, ſicut ſacerdos fidem firmam, orationem puram, devotionem piam:* The Prieſt only doth not ſacrifice, he only conſecrateth not, but the whole company of the faithfull ſtanding by, doth conſecrate together with him: As the maſter Carpenter doth not only build the houſe, but other labourers, that carrie the timber, helpe to build: therefore the ſtanders by, as well as the Prieſt, muſt have a ſure faith, pure prayer, godly devotion,

votion, &c. *doctrin. Bernard.* So then the Sacrament is conſecrate by the whole action of the Miniſter and Communicants together.

Concil.Toletan.7.cap.2. Si ægritudinis acciderit quilibet eventus, quo cœptum nequeat expleri conſecrationis myſterium, ſit liberum presbytero alteri conſecrationem exequi officii cœpti: If the Miniſter chance to fall ſicke, that he cannot finiſh the conſecration, it ſhall bee lawfull for another to goe thorough with it, &c. It ſhould ſeeme, that the conſecration was not finiſhed with five words ſpeaking: for then the Councell needed not to have beene ſo carefull to provide for a ſupplie. This Canon is ratified, *decret.par.2.cauſ.7.qu.1.c.16.*

And further, *Decr.par.3.diſtinct.2.c.55. Vis ſcire, quia verbis cæleſtibus conſecratur,&c.* Will you know, that it is conſecrated with heavenly words? then it followeth, *Accipe quæ ſunt verba, &c.* Heare what the words are, the Prieſt ſaith; Make this oblation, reaſonable, acceptable, which is the figure of the bodie and blood of our Lord Jeſus Chriſt, &c. But theſe are not the words of conſecration, but the prayer of the Miniſter: *Ergo,* prayer helpeth to conſecrate, and not the pronouncing onely of Chriſts words.

The Maſter of Sentences, *lib.4.diſt.8.c.* thus rehearſeth out of Saint *Ambroſe: Conſecratio quibus verbis fit, &c.* By what words is the conſecration made? attend, what the words are, *Take and eat ye all of this, this is my bodie:* and againe, *Take and drinke ye all of this, this is my blood:* therefore *take ye, eat ye,* and *take ye, drinke ye,* are part alſo of the words of conſecration. This ſentence of S. *Ambroſe* is rehearſed alſo in the decree before alleaged.

This truth laſtly is ſealed: *Iohn Philpot* holy Martyr; Saint *Peter* ſaith, *If any man ſpeake, let him ſpeake as the words of God:* wherefore whoſoever ſaith, that theſe words onely, *this is my bodie,* doe make a preſence of Chriſt, without *bleſſe ye, take, eat,* which be three as ſubſtantiall points of the Sacrament, as *this is my bodie,* he is highly deceived: *Fox* pag. 1809.

Pag.1642. 2.60.

Hom.23. in 26.c.Matth.

And yet further: 1 *Chryſoſtome* ſaith, *Non ſunt humanæ virtutis hæc opera,&c. ipſe nunc quoq́, operatur, ipſe perficit, miniſtrorum nos ordinem tenemus, qui vero hæc tranſmutat & ſanctificat ipſe eſt:* Thoſe are not the works of human power, Chriſt himſelfe alſo now worketh and perfiteth, we are but in the order of Miniſters, but it is he who doth change and ſanctifie theſe things. He thinketh that the elements are not conſecrated by vertue of any words, but by ſecret operation of Chriſt.

Cenſur. Oriental. cap:13.

The ſame is the opinion of the Greeke Church at this day: *Ieremie* Patriarke ſaith it is conſecrated, *ſacris ad Deum precibus, gratiarum item actionibus, jubilationibus, confeſſionibus, poſtulationibus,* by ſacred prayers unto God, giving of thanks, jubilation, confeſſion, requeſts. So alſo the Muſcovite Church holdeth: and therefore the Romaniſts count it one of their errors.

Appendix error. Moſch. err.9.

2 *Tertullian* hath this rule, *Omne opus artifice ſuo inferius,* Every worke is inferior to his artificer, &c. The Prieſt then cannot make the bodie of Chriſt by ſaying of certaine words, which is farre ſuperior unto him.

The Æthiopike Church ſeemeth to thinke, that the Sacrament is made by the prayers of the Church: for they thus uſe to pray in their Leiturgie, *Tranſlate O Lord this bread into thy true bodie, and this wine into thy true blood, &c.*

Harm, ſect. 12. pag.381.

Ibid.p.415.

3 Latter confeſſion of Helvetia, *chap.19. We cannot allow of them which attribute the conſecration of the Sacrament to I know not what ſyllables, to the rehearſall of certaine words pronounced by him that is conſecrated, and that hath an intent of conſecrating.* And *chap.21. We thinke that manner and rite of the Supper to be moſt ſimple and excellent, which commeth neereſt to the firſt inſtitution of the Lord: which doth conſiſt in declaring the word of God, in godly prayers, the action it ſelfe which the Lord uſed, and the repeating of it, the eating of the Lords bodie, and drinking of his blood.*

4 *Scotus* holdeth againſt *Thomas: Opus eſſe aliis verbis,* That other words are needfull to applie Chriſts words to the matter. *Lindanus* ſaith, *Inſanire eos, qui ſine precibus ſacerdotis, ſola Chriſti verborum prolatione fieri poſſe, &c.* They are mad, which teach that they are made by the onely prolation of Chriſts words, without the prayers of the Prieſt. Of the ſame minde is *Catharinus:* as they are cited by the Archbiſhop of Cæſarea, who alſo concurreth with them.

Lib. varii tractatus fol. 114. Pariſ.1586. ex citation. D.Merton.

The ſixth queſtion, of the proper effect and uſe of the Lords Supper.

The Papiſts.

23.Error.

THey doe generally hold, that this Sacrament was not properly ordained for remiſſion of ſinnes, neither that the Sacrament hath any ſuch uſe: but it ſerveth only as a preſervative againſt ſinne; *Trident. Concil.ſeſſ.13.can.5.Bellarm.lib.4.de Sacram.cap.17.*

Secondly, they teach, that faith is not ſufficient to prepare us for the Communion: and although men be never ſo contrite, *quantumcunq́, ſe contritos exiſtiment,* yet they muſt be throughly purged and abſolved from their mortall ſinnes, before they come to communicate, *Concil. Trident. ſeſſ.13. can.11. Bellarm. ibid.*

1 Cor.10,17.

Argum. 1. They that receive the Communion, are one bodie as they are partakers of one bread, 1 *Cor.10.17.* but they which are in any grievous and deadly ſinne, are not lively members of Chriſt, and of his myſticall bodie; therefore the Sacrament doth not profit them at all: *Bellarm.ibid.*

Anſw. Firſt, neither doe wee affirme, that men ought raſhly and preſumptuouſly to come to the Lords table, but to repent them throughly of their ſinnes, and to have a ſtedfaſt and lively faith in Chriſt, who cannot be ſaid, thus preparing themſelves, to remaine in their ſins: neither yet are they ſo fully acquited of them, that they need not to receive the Sacrament to their comfort, and to ſtrengthen their faith in the hope and aſſurance of the remiſſion of ſinnes. Secondly, wherefore all this hindreth not, but that they ſhould bee true members of Chriſts bodie, even having a troubled conſcience, and labouring under the burthen of their ſinnes: for the weake and ſicke parts of the bodie, are they therefore no parts at all, becauſe of their infirmities? ***Auguſtine*** ſaith very well, ***Non filios diaboli faciunt quacunque peccata, peccant enim & filii Dei: in quibus non eſt fides, filii ſunt diaboli:*** Every ſinne maketh not a man the child of the devill, for the children of God alſo ſinne: but they which have no faith, are the ſonnes of the devill, &c. ***Ergo,*** all ſins cut not men off from the bodie of Chriſt, but only the want of faith: They then that have ſinned, and doe repent them and come with faith, are ſtill the ſonnes of God, and members of Chriſts bodie. Contra. 2. Epiſt. Pelag. 3. 3.

Argum. 2. None were ſuffered to eat the Paſſe-over, if they were uncleane, ***Numb.*** 9. 10. and our Saviour waſhed his Apoſtles feet, before he inſtituted his Supper, ***Iohn*** 13. and ***Matth.*** 22. he is puniſhed that came to the marriage feaſt without a wedding garment: ***Ergo,*** they that come to the Euchariſt muſt be purged firſt and cleanſed from their ſinnes, ſo that they have no prick of conſcience at all: ***Bellarm. c.*** 18. ***argum.*** 3. Num. 9. 10. Iohn 13. 5. Matth. 22. 12.

Anſw. Firſt, theſe places alleaged doe prove, that a man being uncleane by the committing of any ſinne, ſhould firſt by repentance and contrition of heart purge himſelfe, which we grant is neceſſary, and ſo receive the Communion to his further comfort: but they prove not that a man ſhould bee ſo purged, as that he needed not by the Sacrament to be further aſſured of remiſſion of ſinnes. Secondly, the type of the Paſſe-over is thus expounded by S. ***Paul,*** 1 ***Corinth.*** 5. 8. ***Let us keepe the Paſſe-over, not with the old leaven of malicionſneſſe and wickedneſſe, but with the unleavened bread of ſynceritie and truth:*** ſo that if a man doe forſake his former wickedneſſe, not maliciouſly continuing in it, and commeth with a ſincere and unfained purpoſe of heart, deſirous to be fully aſſured of the remiſſion of his ſinnes, it is a ſufficient preparation. Thirdly, the waſhing of the feet, was to teach the Apoſtles an example of humilitie, ***Ioh.*** 13. 15. ***I have given you an example:*** and it ſignifieth our ſpirituall waſhing by Chriſt, ***verſ.*** 8. ***If I waſh thee not,*** (ſaith Chriſt to ***Peter***) ***thou haſt no part in me:*** which is by faith, ***whereby our hearts are purified, Act.*** 15. 9. not that waſhing or cleanſing, which is wrought by our ſelves: and faith alſo is the wedding garment, as it is expounded ***Apocal.*** 3. 18. ***Buy of me white raiment, that thou maieſt be clothed.*** 1 Cor. 5. 8. Iohn 13. 15. Act. 15. 9. Apoc. 3. 18.

Argum. 3. 1 ***Cor.*** 11. 39. ***He that eateth and drinketh unworthily, eateth and drinketh his owne damnation, &c.*** but they that communicate, having any prick of conſcience for any mortall ſinne, doe eat and drink unworthily; ***Ergo,*** it cannot bee anſwered, that this worthie or unworthie receiving is in reſpect of having or not having faith: for the Apoſtle reproveth them for a certaine abuſe and corruption of manners, in diſorderly comming to the Sacrament: ***Bellarm. ibid. argum.*** 5. 1 Cor. 11. 39.

Anſw. Firſt, the unworthy receiving, which the Apoſtle here ſpeaketh of chiefly, is in comming without the due examination of faith: for the Apoſtle had ſaid, ***Let a man examine himſelfe, and ſo let him eat:*** but this examination is ***whether we are in the faith,*** 2 ***Cor.*** 13. 5. And againe the Apoſtle ſaith, they eat and drink their owne damnation, ***not diſcerning the Lords bodie:*** and this diſcerning of the Lords bodie belongeth to faith and knowledge, in making a difference betweene thoſe holy myſteries, and all other common meats. Secondly, they alſo are unworthy receivers, that come without knowledge and amendment of their fault; as here the Corinthians retained an abuſe in the Lords Supper, and as yet corrected it not. This place then proveth, that continuing in ſinne without correction of it, is an unworthy receiving: it concludeth not againſt thoſe that have repented them, and yet there remaineth ſome griefe or touch of conſcience ſtill, whereof they deſire to be releaſed. 2 Cor. 13. 5.

Argum. 4. They that come to the Communion either have faith or not: if they have not faith, they are unworthie receivers, and can reape no benefit by it; if they have, they are already juſtified from their ſinnes: therefore unto them the Euchariſt is not profitable towards the remiſſion of their ſinnes, which they have already by faith, ***Bellarm. ratione.*** 4.

Anſw. ***Bellarmine*** very unskilfully maketh no difference betweene the beginning and the increaſe of faith: the Apoſtles had faith; for to them Chriſt ſaid, ***they were cleane, but not all, Ioh.*** 13. 10. yet they pray, ***Lord increaſe our faith, Luk.*** 17. 5. So the carefull father ſaith to Chriſt, ***Lord I beleeve, helpe my unbeleefe, Mark.*** 9. 24. So then a man hath faith, and by the ſame, remiſſion of ſinnes: yet for the further ſtrengthening of his faith, and full aſſurance of remiſſion of ſinnes, hee deſireth to receive the Sacrament. Our faith is not perfect, but many times interrupted, and aſſailed with doubts, and had need continually to bee ſtrengthned, and renewed by the often hearing of the word, and receiving of the Sacraments. Ioh. 13. 10. Luk. 17. 5. Mark. 9. 24.

Argum. 5. There is not one and the ſame proper uſe and end of divers Sacraments: but Baptiſme is received for remiſſion of ſinnes: ***Ergo,*** the Euchariſt is not for that end, ***Bellarm. ibid.***

Anſw. 1. The death of Chriſt, and ſo remiſſion of ſinnes purchaſed by the ſame, is properly repreſented unto us in both Sacraments, yet in a divers reſpect: for as to be borne is one thing, and to be fed and nouriſhed is another; yet both work the ſame thing in the body, though diverſly: for the birth giveth life, meat and drink preſerveth it : the ſame difference is betweene Baptiſme and the Lords Supper, they both are ſeales unto us of our juſtification, in the remiſſion of ſins by Chriſt : but by Baptiſme we are initiated, regenerate and borne anew, and ingrafted into the body of Chriſt. The other Sacrament doth confirme, increaſe, and nouriſh our faith, alreadie begun and planted in us, for the remiſſion of ſinnes, and all other benefits of Chriſts paſſion.

The Proteſtants.

FIrſt, we do truly affirme and teach, that an eſpeciall and principall uſe of the Euchariſt or Communion, is to ſtrengthen and aſſure our faith of the remiſſion of our ſins : and yet we denie not but that it hath other uſes beſide : for as in Baptiſme not onely the waſhing away of our ſinnes is ſhewed forth, but it alſo betokeneth our dying to ſin, and riſing to newneſſe of life, *Rom.* 6. 3, 4. ſo in the Lords Supper whole Chriſt with all his benefits are exhibited unto us, as it is a pledge unto us, not only of remiſſion of ſins, but that Chriſt is become our *righteouſneſſe and ſanctification,* 1 *Cor.* 1. 30. that he will aſſiſt us with his ſpirit, and repleniſh our hearts with grace : *The water that I ſhall give him, ſhall be in him a well of water, ſpringing up to everlaſting life, Iohn* 4. 14. Yea, the ſpirituall eating and drinking of the fleſh and blood of Chriſt, is a pledge unto us of the reſurrection, and of life eternall, *Ioh.* 6. 54. But that amongſt the reſt, it alſo aſſureth us of remiſſion of ſins, thus it is proved.

Rom.6.3.4.
1 Cor.1.30.
Iohn 4.14.
Iohn 6.54.

Argum. 1. Chriſt after S. *Matthew* ſaith, *This is the blood of the new Teſtament, that is ſhed for many for remiſſion of ſinnes, Matth.* 26. 28. But the new Teſtament includeth a promiſe of remiſſion of ſinnes, *Ier.* 31. 34. Yea our Saviour ſetteth it downe in plaine tearmes : for why elſe ſhould our Saviour make expreſſe mention of forgiveneſſe of ſinnes, if this Sacrament did not ſerve for that uſe?

Matth.26.28.
Iere.31.34.

Bellarmine anſwereth, that theſe words of our Saviour doe not ſignifie, that his blood is drunk in the Sacrament for remiſſion of ſinne, but that it was ſhed for remiſſion of ſinnes, and ſo is repreſented in the Euchariſt, *cap.* 19. *reſp. ad argum.* 3.

Contra. Firſt, in the Euchariſt the death of Chriſt with the fruit thereof, which is the remiſſion of ſinnes, is not onely repreſented, but exhibited alſo and applied : for otherwiſe they will make it but a bare and naked ſigne, if it ſhould onely repreſent and ſignifie : and who would thinke, that they which ſtand upon the reall preſence, would content themſelves with repreſentation and ſignification only? Wherfore I thus urge them, as Chriſts blood is preſent, ſo is the fruits of his blood : but his blood is not preſent onely in ſignification, but verily and indeed to the worthie receiver : *Ergo,* ſo is remiſſion of ſinnes, which is the fruit of his blood. Secondly, Saint *Paul* ſaith, that the unworthie receiver is guiltie of the body and blood of Chriſt, 1 *Cor.* 11. 27. If unworthy receiving doth verily adde ſinne unto them, then the worthy receiving, which is a ſhewing forth of Chriſts death, doth verily obtaine remiſſion of ſinnes.

1 Cor.11.27.

Argum. 2. Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance :* but Chriſt in the Euchariſt calleth us unto him : *Ergo,* he calleth ſinners to come to the Euchariſt.

Math.4.13.

Bellarmine anſwereth, that Chriſt ſpeaketh of his firſt calling unto faith and repentance, not of inviting to the Euchariſt, *reſp. ad argum.* 1.

Contra. Firſt, where Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance,* hee calleth all, but only ſuch, as are ſo righteous that they need no repentance: but ſuch there are none in this life : *Ergo,* he calleth all. Secondly, he calleth all that thirſt, *Ioh.* 7. *If any man thirſt, let him come unto me and drinke :* but who thirſteth more than he that deſireth to be releaſed of his ſinne? Neither doth Chriſt ſpeake here of the firſt call unto faith, but even of ſuch as did beleeve alreadie ; as it followeth in the next verſe, *he that beleeveth in me, out of his bellie ſhall flow rivers of waters of life.* Thirdly, our Saviour ſaith, *Come unto me all ye that are wearie and laden, and I will eaſe you, Matth.* 11. 28. but theſe are they which labour under the burthen and griefe of their ſins : *Ergo,* ſuch are admitted to come to the Sacrament to find eaſe thereby.

Ioh.7.37.
Mat.11.28.

Argum. 3. Beſide theſe places of Scripture, we reaſon thus : If a man muſt be purged from the very conſcience and griefe of ſinne before he come to the Communion, then no man living can be a fit receiver, ſeeing no man in this life can be ſure he is without ſinne. This *Bellarmine* granteth, but ſaith further, that though a man be not ſure, yet if he doe endevour as much as in him lieth, to bee purged from ſinne, he commeth worthily, *reſp. ad argum.* 2.

Contra. All this wee grant, and this may a man doe, that findeth yet ſome griefe in his conſcience for his ſinne : but ſeeing he confeſſeth that a man cannot be ſure he is without ſinne, there muſt then remaine ſome conſcience, feare and griefe of ſinne, even in the worthie receiver. Againe, ſeeing hee granteth that the Euchariſt is available to take away veniall ſinne, *ibid. argum.* 4. hee offereth great indignitie to the Sacrament of Chriſts bodie and blood, that it ſhould not be of ſufficient efficacie to remit alſo mortall and capitall ſinne. And further hee granteth out of *Thomas reſp. ad arg.* 2. that a man being in deadly ſinne, and having no feeling of it, yet ſorrowing for the reſt, which hee feeleth and knoweth, may be a worthy receiver : whereby it followeth, that he which hath committed a ſin, and hath remorſe thereof in conſcience, may much more bee a worthie receiver. And thus their doctrine is contrarie to it ſelfe.

Secondly, we doe hold, that to have a lively faith in the promiſes of God, with repentance for our ſinnes, and a full purpoſe to amend our lives, is a ſufficient preparation for the Communion : and that this Sacrament is a ſoveraigne remedie for a troubled conſcience. Neither ought men to refraine from the communion, till they have fully ſatisfied for their ſinnes, as the Papiſts teach, and are cleered in their conſcience of all their ſinnes: for ſo, few or none at all, ſhould be admitted to the Lords table: but in whom faith hath alreadie wrought repentance in ſome meaſure, hee may ſafely receive the Sacrament for his further comfort, and aſſurance of remiſſion of ſinnes.

Argum. 4. *Ioh.*6.35. *He that beleeveth in me* (ſaith Chriſt) *ſhall never thirſt:* Saint *Paul* alſo exhorteth men to examine themſelves, 1 *Cor.* 11. 28. which is nothing elſe, as himſelfe expoundeth it, than to prove whether they be in the faith, 2 *Cor.* 13. 5. *Ergo,* the examinatian or triall of faith, is a ſufficient preparation for the Lords table.

John 6.35.
1 Cor.11.28.
2 Cor.13.5.

Auguſtine ſaith, *Ad Deum acceditur, fide ſectando, corde inhiando, charitate currendo:* We come or have acceſſe unto God in following him by faith, ſeeking him in our heart, and running to him with love, *In Pſalm.* 33. *concion.* 2. *Ergo,* by faith we have acceſſe unto God, *Rom.* 5. 2. but a lively faith, which worketh by love, *Galath.*5.6.

Rom.5.2.
Galath.5.6.

Bernards teſtimonie is evident alſo in this caſe: who ſpeaking of the manner of preparation for the Sacrament, writeth thus: *Ante omnia fides quærenda eſt, de qua legitur, fide mundans corda eorum,&c.* Before all things we muſt ſeeke for faith, of the which we read, by faith purifying their hearts: *ſerm.* 5.*in Vigil.Natal.*

Againe, *Apparatus menſæ iſtius non hominis eſt, ſed fidei, non temporalis elementi, ſed æterni:* The preparation or furniture of this table is not of man, but of faith; not of temporall nouriſhment, but eternall: *ſerm.in cœna Domin.*

Concil. Florentin.ſeſſ. 25. The Greeke Church confeſſeth thus: *Sanctiſſimum Chriſti corpus & ſanguinem peccatorum noſtrorum remiſſioni & animarum ſaluti fieri:* That the moſt holy bodie and blood of Chriſt is made for the remiſſion of our ſinnes, and the health of our owne ſoules.

Iohn Philpot holy Martyr: When Doctor *Moreman* had denied that the Sacrament had a promiſe of remiſſion of ſinnes annexed to it: the Martyr urged theſe words of the inſtitutionn, *Which is given for you, which is ſhed for you for the remiſſion of ſinnes:* whereby that popiſh aſſertion was directly overthrowne.

Concerning our prepation alſo by faith, thus teſtifieth a Councell: *Colonienſ. part.* 7. *cap.* 2. *Excitanda eſt fidelium fides & devotio in Deum, ut credentes & myſterium intelligentes accedant ad ſalvatoris noſtri gratiam participandam:* The faith and devotion of the faithfull muſt bee ſtirred up, that with beleefe and underſtanding they may approach to be partakers of grace,&c.

Let us ſee what their owne decrees teſtifie of this matter: firſt, that the Euchariſt is available to the remiſſion of all manner of ſinnes: *Nicholaus* witneſſeth, *Decret. part.*2. *cauſ.*15. *qu.*8.*c.*5. *Sacramenta omnium contagionum purgatoria exiſtunt:* The Sacraments are the purgation of all contagions whatſoever, *part.* 3. *diſtinct.* 2.*c.*6. *In remiſſionem peccatorum oblationem diſtribuat:* Let the Prieſt diſtribute the oblation to the people for the remiſſion of their ſinnes, *ibid. c.* 40. *Qui manducaverit hoc corpus, &c.* He that eateth this body, it ſhall be to him the remiſſion of his ſinnes. Theſe words are generall of all ſinnes whatſoever.

Secondly, that the communion is not to bee denied unto them that have griefe of conſcience even of the greater ſinnes, their owne Canons are evident, *Decret. part.*2. *cauſ.*33. *diſt.*1.*c.*50. *Negant his oportere reddi communionem,&c.* They ſay the Communion is not to be given to thoſe that have willingly fallen: *Deus autem nullum crimen excepit, &c.* But God hath excepted no ſinne, having forgiven all ſinnes, *Ibid. c.* 52. *Graviſſimi criminis reis, &c.* The Lord hath commanded that the Sacrament ſhould be miniſtred to thoſe which are guiltie of the greateſt ſinnes, if with all their heart they repent and confeſſe their ſinne, *Cap.* 56. *Sunt qui arbitrantur, &c.* There be that thinke this to be repentance, to abſtaine from the heavenly Sacraments: but theſe are too ſevere Judges againſt themſelves, *qui ſibi præſcribunt pœnam, declinant remedium,* which preſcribe a puniſhment to themſelves, and decline the remedie,&c. Here they are reproved that refraine the Sacrament, for ſome conſcience of ſin, which is a remedie againſt ſinne, *Decret. part.* 3. *diſtinct.* 2.*c.* 13. *Quamvis quis peccato mordeatur,&c.* Though a man have remorſe of conſcience for ſinne, let him not have a will to ſinne,&c. and ſo let him come *intrepidus,* ſecurely to the Communion. Wherefore *Bellarmines* poſition, *Qui cum conſcientia peccati accedit:* He that commeth with conſcience of ſinne, doth eat and drinke his owne judgement, *c.* 18. *argum.* 1. is flat opoſite to their owne Canons. Theſe words that follow in the Canon: *Hoc de illo dico quem capitalia peccata non gravant:* I ſay this of him that is not troubled with mortall and capitall ſinnes, doe not make againſt us: for hee ſpeaketh of ſuch a perplexitie of conſcience, as hath no hope: but this Canon plainly affirmeth, that a man though hee have remorſe of conſcience for ſinne, may ſafely come to the Communion, which is the thing by *Bellarmine* denied.

Now concerning theſe two points, that the ſpeciall uſe of the Euchariſt is appointed to aſſure us of the remiſſion of our ſins, and that it is not neceſſarie that one ſhould come with a conſcience cleered from all ſcruple of ſinne, if hee have remorſe and true ſorrow, with a full purpoſe of amendement of life. Our further teſtimonies are theſe.

1 For the firſt, *Ephrem* ſaith: *This remaineth O Chriſt, that with faith and ſanctification wee come unto thy cup: ut proficiat nobis ad remiſſionem peccatorum: that it may availe us for the remiſſion of ſins.* Baſil: *Quid eſt proprium, &c. What is proper to thoſe which eat this bread,&c. ut memoriam continuam*

De extrem. judic.c.3.
In Aſcetic.

ſervent ejus, qui pro nobis mortuus,&c. To keepe a continuall memorie of him, who died for us: but Chriſt died for our ſinnes.

Ioann.Faber de religion. Muſcovit. The Muſcavites doe beleeve that their Prieſt, *Id efficere conatur myſterium, quod pro ſufficienti pignore omnium promiſſionum ſuarum Chriſtus in ultima cœna reliquit,&c.* Doth make that myſterie, which Chriſt left in his laſt Supper for a ſufficient pledge of all his promiſſes, &c. whereof the chiefe is for remiſſion of ſinnes. *Ieremie Patriarke* acknowledgeth, that the end of receiving the Sacrament, *is ſanctification, and remiſſion of ſinnes.* 1.Reſp.p.13.

Sermon.1. Dominic.advent. 2 *Auguſtine* ſaith: *Mutet vitam qui vult accipere vitam, nam ſi non mutet vitam, ad judicium accipiet vitam,& magis ex ipſo corrumpitur, quam ſanetur:* Let him change his life, that will receive life: for if he change not his life, he ſhall receive that which is life to his judgement, and ſhall be hurt more therby than healed, &c. to them then that receive it worthily, it is life and healing of their ſinnes.

Zaga Zabo apud Damianum a Goes. The judgement and practice of the now Affrican and Æthiopik Church is this, *Cum peccatum commiſſum eſt, accurrimus, &c.* When ſinne is committed wee come unto the Prieſt and confeſſe, and as often as we confeſſe, we receive the bodie of the Lord, &c. they therefore thinke by receiving to have remiſſion of their ſinnes.

Harm.ſect.14. pag.312. 3 Latter confeſſion of Helvetia: c.21. *By this holy ſupper it is ſealed unto us, that the very bodie of Chriſt was truly given for us, and his blood was ſhed for the remiſſion of our ſins.*

Ibid.pa.438. Confeſſ. of Auſpurg. artic. 10. *Chriſt giveth us his bodie, to teſtifie unto us, that he is effectuall in us, for a witneſſe unto us, that we are waſhed with his blood.*

4 See their owne decrees before alleaged, that the Sacraments ſerve for the purgation of our ſinnes.

Lib.6.in 22. c.Levitic. For the other point. 1 *Iſychius* ſaith: *Hee that proveth himſelfe Si peccati ſibi conſcius eſt, & pollutionem animæ ſe habere ſentit, pænitet ſine dubio, & poſt pænitentiam de pane comedere, &c.* If hee be guiltie of ſinne, and feele that his ſoule is polluted, undoubtedly repenteth him, and after his repentance may eat of the bread, &c. The judgement of the moderne Church of the Gretians is this: *Ieremie Patriarke* ſaith: *The ſinnes, quæ vel per oblivionem, vel animi pudorem confiteri prætermiſſerint,* which they omit to confeſſe either by forgetfulneſſe or for ſhame, we pray the mercifull Lord to forgive, *& confidimus eos talium etiam veniam à Deo conſecuturos,* And we truſt, that they ſhall alſo have pardon of ſuch,&c. they require no ſuch exact clearing of the conſcience, but a mind prepared by true repentance, 1.Reſponſ.c.11.

Hom.88.in Ioann. 2 *Auguſtine,* as he condemneth thoſe which come defiled with great ſins to the Lords table: *Qualem ſententiam merebitur audire, qui ebrius aut adulter præſumit accedere, &c.* What ſentence is hee worthy to heare, which commeth drunken, or being an adulterer, having envie in his heart, &c. yet he forbiddeth not thoſe which have ſome ſcruple in their conſcience for leſſe ſinnes: *Cæterum ſi peccata tanta non ſunt, &c. non debet ſe à quotidiana medicina Dominici corporis ſeparare:* If the ſinnes bee not ſuch as for the which a man deſerveth not to be excommunicate, hee muſt not ſequeſter himſelfe from the daily medicine of the Lords bodie, &c. The ſame is the practice of the Æthiopike Church at this day: they forbid not any the communion, *Pro ullo delicto quantumcunq; magno:* For any ſinne, though never ſo great, but onely for murther: And therefore *Zaga Zabo* the Æthiopike Biſhop, being ſent an Embaſſadour from the Emperour of Æthiopia, to the King of Portugall, did much complaine, that hee was not ſuffered to receive the communion for the ſpace of ſeven yeeres, while hee ſtayed there. Ad inquiſiſion.Ianuar.o.3. Zaga Zabo apud Damianum a Goes de morib.Æthiop.

Harm.ſect.14. pag.439. 3 Confeſſ. of Auſpurg.artic. 10. *The Goſpell doth require true feare, true faith and truſt, comforteth us by the uſe of this Sacrament, that they which doe truly repent, may aſſuredly beleeve, that God is become mercifull unto them by Chriſt; though that our nature be fraile and uncleane, and thought that this our imperfect obedience be farre from the perfection of the law.&c.*

4 See alſo for this point the decrees before alleaged.

The ſeventh queſtion, of the manner to be obſerved in receiving the Communion.

The Papiſts.

24.Error. 1. THey hould it in no wiſe lawfull for Chriſtians, otherwiſe than faſting, to receive the Communion: and that they ought to eat nothing before they doe communicate, unleſſe it be in a caſe of great neceſſitie, *Concil.Conſtantienſ.ſeſſ.*13.*Bellarm.lib.*3. *de Euchariſt.cap.*22.*ratione* 4.

The Proteſtants.

1. WHat they here underſtand by neceſſitie, it may be doubted, ſeeing they themſelves will not grant the like neceſſitie to bee in the Euchariſt, as they ſay there is of Baptiſme: all Sacraments we grant, are neceſſarie, that is, profitable, expedient, requiſite, ſo often as they may bee had: But none ſo neceſſarie, that the want thereof unto a faithfull man, that in heart doth wiſh and deſire them, can be any hindrance to his ſalvation.

Secondly, that it is lawfull for any man to eat before he come to the Communion, if his ſtomacke bee weake, and not able to faſt ſo long (for otherwiſe, if a man can abſtaine, wee wiſh him ſo to doe rather) S. *Paul* ſheweth, writing to the Corinthians, 1 *chap.* 11.34. *If any man be hungrie, let him eat* 1 Cor.11.34.

at home. Some of them, he ſaith, came hungrie, ſome drunken, *verſ.* 21. the Apoſtle commendeth neither, but telleth them, if they bee hungrie, they have houſes to eat in. Againe, in that our Saviour Chriſt after ſupper inſtituted the Sacrament, it doth evidently declare unto us, that it is no ſin to eat or drinke before we receive the Sacrament.

Bellarmine anſwereth, firſt Chriſt did inſtitute the Sacrament onely after the legall ſupper, to ſhew that it was the ſhadow and figure of the other: but this doth no more warrant us to receive after ſupper, than that wee ſhould firſt bee circumciſed, and then baptized, becauſe Chriſt was ſo, *lib.* 2. *de Miſſ. c.* 14.

Contra. Firſt, we doe not urge Chriſts example, to warrant the receiving either after dinner or after ſupper, but to ſhew that it is no ſinne to eat before, if neceſſitie require: for if it were ſimply a ſinne, Chriſt, upon what occaſion ſoever, would not have given example therein. Secondly, the example of circumciſion is not like: for there is no neceſſitie of being circumciſed before Baptiſme, as there may bee of eating before the Sacrament: and Chriſts example ſheweth, that hee which before was circumciſed, may, being converted to the faith, be alſo baptized.

Secondly, ſaith he, the Apoſtles meaning is, that they which are hungrie, ſhould eat; but then they muſt not for that time receive the Communion, ſo he ſpeaketh it to ſhame them, not as allowing any ſuch uſe.

Contra. The words of the Apoſtle are evident, *verſ.* 33. ***When ye come together to eat, tarrie one for another, and if any man be hungrie, let him eat at home, that ye come not together to condemnation.*** Here the Apoſtle ſpeaketh of comming together, and tarrying one for another, that they which through their weakneſſe are hungrie and doe eat ſhould be ſtaied for.

Auguſtine ſaith, *Neminem cogimus dominica illa cœna prandere, ſed nulli etiam contradicere audemus:* We compell none to take the Lords Supper in dinner while, or after dinner, neither dare wee forbid any ſo to doe. So hee maketh it a thing indifferent, to communicate faſting or otherwiſe. Epiſt.118.c.7.

See their owne Canons of this matter: *Decret.par.3.diſt.1.c.49. A jejunis hominibus,&c.* The Sacraments muſt be celebrate by them that are faſting, *excepto uno die,&c.* except one day in the yeere, when the ſupper of the Lord is celebrated, &c. Here we ſee that the ſupper of the Lord may be taken not faſting: but by faſting this Canon underſtandeth not an abſtinence ſimplie, but that they ſhould communicate before dinner, as it may appeare by the words following: *Pomeridiano tempore,&c.* They forbid the Sacrament to be miniſtred after dinner. Likewiſe *diſtinct.* 2. *c.* 54. *Liquido apparet, &c.* It appeareth evidently, that the Apoſtles when they firſt received the Supper of the Lord, did not take it faſting. Though the ſame Canon alloweth the receiving of the Euchariſt faſting, which we alſo confeſſe to bee moſt meet and convenient; yet it granteth, that at the firſt inſtitution it was not ſo.

This truth alſo is ſealed: *Alice Holting* perſecuted, for ſaying to her neighbour, that ſhee might dine before ſhe received the Sacrament. Fox pag.755. col 1.50.edit. 1610.

The Papiſts.

2. THey bind the people only once in the yeere to receive the Communion at Eaſter time, and take it to be fully ſufficient for them ſo to do: *Concil.Trident.ſeſſ.13.can.9.* 25.Error.

The Proteſtants.

1. THis decree of theirs is contrarie to the practice of the Apoſtles, whom the Rhemiſts confeſſe to have miniſtred the Sacrament to the Chriſtians daily, *Annotat. Act.* 2. *ſect.* 6. So expounding the words of the text, They continued daily in breaking of bread.

2 It ſeemeth alſo to bee contrarie to S. *Pauls* rule, who ſpeaketh of often communicating: ***Doe this***, ſaith he, ***as oft as you drinke it***, 1 *Cor.*11.25. For ſeeing the eating of that bread, and drinking of that cup, is nothing elſe but a ſhewing forth of the Lords death till he come; who ſeeth not, that it ought oftner than once or twice in the yeere to be received, ſeeing the death of Chriſt ought continually to be remembred, and ſhewed forth. 1 Cor.11.25.

3 Therefore ***Auguſtine*** doth boldly reprehend their cuſtome, that content themſelves with once receiving in the yeere: ***Si panis quotidianus eſt, cur poſt annum illum ſumas? accipe quotidie, quod quotidie tibi proſit:*** If it be thy daily bread, why doſt thou take it but yeerly? take that daily and continually, which may profit thee daily: ***In Luc. ſerm.*** 28.

Can. Apoſtolor.9. Quoties ingrediuntur Eccleſiam, & audiunt ſcripturas, communicare debent: People as often as they enter into the Church, and heare Scripture, ought to communicate.

Eliberin. can.1. Nec inter fideles connumerabitur, qui in iſtis temporibus Paſcha, Pentecoſte, Natali Domini, non communicaverit: Hee is not to bee counted amongſt the faithfull, which doth not communicate at Eaſter, Pentecoſt, and the Nativitie. This is more than once in the yeere.

Laſtly, we have the witnes of their owne Canons: ***Decret.p.3.diſt.2.c.3. Quotidie Euchariſtiæ communionem percipere,&c.*** To receive the Communion every day, I neither praiſe nor diſpraiſe it: ***Singulis diebus dominicis, &c.*** But every Lords day, to communicate I perſwade and exhort: This very ſentence is rehearſed and approved by the Maſter, ***lib.4. diſt.*** 12.***b. Ibid. c.***14. ***Quia ſemper pecco, ſemper habere debeo medicinam:*** Becauſe I alwaies ſinne, I had need alwaies of the remedie: he ſpeaketh of the Communion. And Canon 16. ***Fabianus*** thus decreeth, ***Si non frequentius,&c.*** If not oftner, yet at the leaſt thrice in the yeere let every lay-man communicate. *Can.* 18. *Si quis intrat in Eccleſiam Dei, &c.* If a man enter into the Church, and here the Scriptures, and of wantonneſſe turneth himſelfe from the Sacrament, let him be caſt out of the Church. This Canon enjoyneth receiving of the Sacrament, ſo often as they come to the Church: *Ibid. c.* 19. *Seculares, &c.* Secular men, that doe not receive thrice in the yeere, let them not be counted amongſt Catholikes.

Epiſt. ad Epheſios.
Apolog. 2.
a Ignatius ad Philadelph. ſaith, that hee which faſted upon the Lords day, was to be held as though he were *Chriſti interfector*, a killer of Chriſt.
Zaga Zabo apud Damian.
a Goes de Morib. Æthiop.

Touching both theſe points. 1 For the cuſtome of the Greeke Church it ſeemeth that they had a frequent uſe of the Euchariſt: *Ignatius* ſaith, *Feſtinate ad Euchariſtiam accedere, quando enim aſſidue hoc agitur, &c.* Make yee haſt to come to the Euchariſt: when this is continually done the power of Satan is expelled: *Iuſtinus* ſheweth, that upon every Sunday, as he calleth it, bread, water and wine were offered to the congregation. And it ſeemeth alſo likely, that they did not ſo ſtrictly obſerve a faſt when they received the Sacrament: becauſe the Lords day was held generally to be no [a] fit day to faſt in, wherein they uſually received.

2 *Tertullian* ſheweth that in his time, that they received the Euchariſt, *Et in tempore victus, &c. etiam antelucanis horis*: Both in the time of their victuals, and betimes in the morning before day: ſee *Auguſtine* before alleaged both concerning often receiving, and whether the ſame ſhould bee done faſting: the Æthiopians doe ſometime receive every day, but every one at the leaſt twice in the weeke.

3 Bullinger. *Domi potius aliquid edat, qui pro corporis imbecillitate jejunus, &c.* Let him rather eat ſomewhat at home, who by reaſon of the weakneſſe of his bodie, cannot ſtay faſting untill the end of the communion.

Confeſſ. of Auſpurg. c. 10. *This kind of Maſſe* (ſo they call the communion) *is uſed every holy day, and other dayes alſo, if any be* deſirous to uſe the Sacrament, &c.

Harm. Sect. 14. p. 438.
Ibid. p 427.

Engliſh confeſſ. artic. 11. *That by the often receiving of the Sacrament, wee may daily renew the memorie thereof, &c.* The Church of England enjoyneth every one admitted to the communion, to receive at the leaſt thrice every yeere, but they may, and doe in moſt places, receive oftner, and in ſome congregations once in a moneth.

4 See the decrees for both theſe points alleaged before.

The eighth queſtion, of receiving the Sacrament in one kind.

The Papiſts.

26. Error.

CHriſtians (ſay they) are not bound by any commandement of God, to receive the Sacrament in both kinds, *Concil. Trident. ſeſſ.* 21. *can.* 1. And whoſoever ſaith, that the Church hath erred or done amiſſe, in decreeing that Lay-men and the Clergie not ſaying Maſſe, ſhould receive in the one kind, that is, bread only; or that it is lawfull for them to communicate in both, contrary to the determination of the Church: let him be accurſed, *Concil. Trident. ſeſſ.* 21. *can.* 2. *Rhemiſt. Iohn* 6. *ſect.* 11. *Bellarmin. lib.* 4. *de Euchariſt. cap.* 20.

1 Ioh. 4.3.

Argum. 1. Chriſt is all and whole in every part of the Sacrament, his blood by a certaine concomitancie is in the bread, and his fleſh by the like concomitancie is in the cup, and his ſoule and divinity by the ſame concomitancie in them both, for otherwiſe Chriſt ſhould bee divided: but every ſpirit, ſaith the Apoſtle, that diſſolveth Jeſus is not of God, 1 *Iohn* 4.3. wherefore he that receiveth in one kind, is as well partaker of whole Chriſt, and of the full grace and effect of the Sacrament, as if he received in both, *Bellarm, cap.* 21.

Iohn 6.57.

Againe, Chriſt ſaith, *Iohn* 6. 57. *He that eateth me, ſhall live by me*; but Chriſt is eaten onely under the forme of bread, *Ergo*, under the forme of bread, whole Chriſt, not his bodie onely is preſent, *Bellarmin. ibid.*

Rom. 6.9.

And further, he objecteth that place, *Rom.* 6.9. *Chriſt being raiſed from the dead dieth no more*: but if his fleſh were in the Sacrament without his blood, then ſhould it be a dead body without life, and ſo Chriſt ſhould die ſtill, *ibid.*

Anſwer. 1. Wee denie any ſuch concomitancie of the blood and fleſh of Chriſt in the Sacrament: for hee is not in his carnall preſence with his very fleſh and blood there included, as wee have ſhewed before: the bread and wine are ſignes only of his bodie and blood, and therfore Chriſt is not divided, they being the ſignes onely, and not the thing ſignified.

2 The place alleaged out of S. *Iohn* is greatly abuſed and corrupted by them, while they chuſe rather to follow their old blind Latine tranſlation, than the authenticall Greeke text: the words in the originall are, *Every ſpirit that confeſſeth not Ieſus Chriſt*: not, every ſpirit that diſſolveth: And this may appeare to be the true reading, by the oppoſition in the former verſe, *Every ſpirit that confeſſeth Ieſus, is of God*: therefore this is the beſt reading, *Every ſpirit that confeſſeth not Ieſus*: as being ſet oppoſite and contrarie to the other verſe. Againe, the Rhemiſts underſtand this place after their owne reading of the diſſolving of the humanitie and divinitie of Chriſt: not of any ſuch ſeparation of the fleſh and blood of Chriſt, as *Bellarmine*, ſuppoſeth.

3 Our Saviour in the ſixth of *Iohn* ſpeaketh not of the ſacramentall, but of the ſpirituall eating, and ſo indeed ſpiritually it is all one to eat and drinke Chriſt: for every one that eateth ſacramentally

doth not live by him, ſeeing that the wicked may be partakers of the Sacrament. And againe, if they will have this chapter underſtood of the Sacrament, then where Chriſt ſaith, *verſ.* 53. *Except yee eat the fleſh of the ſonne of man, and drinke his blood, ye have no life in you,* there is an abſolute neceſſity impoſed, to receive in both kinds, both ſacramentally to eat Chriſt, and to drinke Chriſt. We cannot deſire a more direct place againſt them.

John 6.53.

4 To the place, *Rom.* 6. wee anſwer: firſt, that Chriſts fleſh is not really and corporeally preſent, and therefore the argument followeth not that Chriſt ſhould have a dead body without blood: the blood and fleſh of Chriſt remaine undivided in his glorious bodie in heaven, yet may bee repreſented apart in the Sacrament. Secondly, they themſelves offering up Chriſt in the ſacrifice of the Maſſe for remiſſion of ſinnes, as they blaſphemouſly ſay, doe conſequently affirme that Chriſt dieth againe, ſeeing the Apoſtle ſaith, *That without ſhedding of blood there is no remiſſion, Hebr.* 9. 22. contrarie to the place alleaged out of the Apoſtle, *That henceforth Chriſt dieth no more, Rom.* 6. 9.

Rom.6.9.

Hebr.9.22.

5 This their device therefore of concomitancie overthwarteth the inſtitution of Chriſt: Firſt, he ſaith, *The bread is his bodie, the wine his blood:* but by their rule, the bread is his blood, and the wine his bodie.

Bellarmine anſwereth, that they ſay not, *The bread is his blood, and the wine his body,* but that under the forme of bread, there is his body with the blood, and under the forme of wine, the blood in the bodie.

Contra. Firſt, bee it granted, that the blood of Chriſt is in the bread, yet how can any man be ſaid to drinke it in bread? We uſe to eat bread, not to drink bread: his blood therefore cannot bee there, becauſe it cannot be drunke there. Secondly, wee urge his owne words: that *Sub ſpecie panis repræſentatur corpus à ſanguine ſeparatum, &c.* That under the forme of bread, there is repreſented the bodie ſeparated from the blood, *cap.* 21. But there is no other preſence of Chriſts bodie, but by way of repreſentation: *Ergo,* the body is preſent without the blood, and the blood without the bodie ſacramentally.

Arguments againſt the popiſh device of concomitancie.

Secondly, whereas Chriſt ſeverally conſecrated the bread, ſaying, *This is my body,* and the cup, ſaying, *This is my blood;* if then both Chriſts bodie and blood were received ſacramentally in one kind, Chriſt had ſuperfluouſly and in vaine diſtinguiſhed them.

Bellarmine anſwereth, that Chriſt diſtinguiſhed the ſignes, to repreſent his death and paſſion thereby; but therefore it followeth not, that his bodie and blood ſhould be ſeparated or diſtinguiſhed: as one may picture a mans head in one table, his body in another; and yet both ſhall be together ſtill, *Bellarm. ibid. c.* 21.

Contra. Firſt, if Chriſts death is repreſented both by eating the bread and drinking the cup, as the Apoſtle ſaith, 1 *Cor.* 11. 26. then where either of them is omitted, Chriſts death is not repreſented; and ſo conſequently, there is no Sacrament. Secondly, wee make no reall diſtinction of Chriſts bodie and blood, as we grant no ſuch reall preſence; and therefore it is a beggerly ſhift, ſo often to inculcate the thing moſt in queſtion betweene us: the head and feet ſunderly pictured, are ſpiritually and figuratively diſcerned, though in act not divided; and ſo are Chriſts bodie and blood ſacramentally diſtinguiſhed.

1 Cor.11.26.

Thirdly, Chriſt ſaith, *This is my body,* he ſaith not, *This is my ſelfe;* neither is the bodie and blood of Chriſt called Chriſt, God, and man: but if the bodie of Chriſt were there preſent with his ſoule and divinitie, it might bee ſaid, This is Chriſts ſoule and deitie, as well as, This is Chriſts bodie and blood.

Bellarmine anſwereth, that Chriſt ſaith not, This is I, but, *This is my body,* becauſe he would only expreſſe that which is repreſented by that ſigne: and though we ſay not, that the bodie of the Lord is God and man; yet that which lieth hid under the forme of bread, is God and man, *ibid.*

Contra. Firſt, if the bread onely repreſent Chriſts bodie, then his bodie onely is there, for there is none other preſence but ſacramentally, and by way of repreſentation: and againe, who ſeeth not how he deſtroyeth the chiefe foundation of the reall preſence, by expounding theſe words, *This is my bodie,* that is, repreſenteth or ſignifieth *my bodie.* Secondly, hee confeſſeth, that Chriſts bodie is not God and man; but, this is his bodie: *Ergo, (This)* contained under the forme of bread, is not God and man: and thus hee hath well concluded againſt himſelfe, and confeſſed the greateſt idolatrie in the world, in worſhipping that which is not God.

And laſtly, concerning this device of concomitancie: firſt, it is but a late invention, taken up by *Thomas Aquinas,* who lived about *anno* 1300. Secondly, it miſliketh ſome of their chiefe ſchoolmen: *Durandus* ſaith, That although the blood be in the conſecrated hoſt, *non tamen eſt ibi ſacramentaliter,* yet is it not there ſacramentally, becauſe the bread ſignifieth the bodie, not the blood; and the wine the bread, not the bodie: *Durand. rational. lib.* 4. *c.* 55.

Argum. 2. The whole eſſence and reaſon of the Sacrament is found in one kind only: *Ergo,* the Sacrament may be received in one kind. The propoſition he thus proveth; the eſſence of the Sacrament is to ſignifie, firſt, our ſpirituall nouriſhment: ſecondly, our union with Chriſt, and of the faithfull among themſelves: but both theſe are ſignified in either kind; as of the firſt Chriſt ſaith, *Ioh.* 6. *My fleſh is meat indeed:* of the ſecond the Apoſtle ſpeaketh, *We are one bodie, becauſe we are partakers of one bread,* 1 *Cor.* 10. 17. the partaking only of the bread ſignifieth our myſticall union, *Beller. c.* 22.

John 6.
1 Cor.10.17.

Contra.

John 6.55.
1 Cor. 10.16.
Heb. 2.14.
1 Cor. 11.25.
Act. 17. 26.
Ephe. 2.13.14. 15.
1 Cor. 10.17.

Contra. Firſt, our ſpirituall food cannot fully be expreſſed, but in both kinds, becauſe our bodily refreſhing conſiſteth both of eating and drinking, and therfore our Saviour ſaith, *Ioh. 6.55. My fleſh is meat indeed, and my blood is drinke indeed.* Yea, ***Bellarmine*** might have remembred himſelfe what he ſaith elſewhere in theſe words, *Quia Euchariſtia eſt cibus & potus ſpiritualis, &c.* Becauſe the Euchariſt is ſpirituall meat and drinke, therefore it muſt be given under the forme of meat and drinke; *cap. 10. ratio. 5.* And if in Scripture ſometime bread onely be named; yet thereby, as by the more principall part, is ſignified the whole ſuſtenance of man, both of meat and drinke: as in the Lords prayer, *Give us our daily bread,* we pray not for bread only, but for drinke alſo, and what elſe needfull for our bodily ſuſtenance. Secondly, the union alſo of Chriſt and his members is not fully and ſufficiently expreſſed but in both kinds: for the cup is the communion of the blood of Chriſt; the bread the communion of the bodie of Chriſt, 1 *Cor.* 10. 16. wherefore as our perfect union with Chriſt conſiſteth not in the communion of his bodie onely, but both of his bodie and blood; ſo this union is expreſſed and repreſented, in both the ſignes of the cup and the bread: And the Scripture alſo evidently deſcribeth this union, to bee in partaking both of the ſame fleſh and blood, as *Heb. 2. 14. Foraſmuch as the children were partakers of fleſh and blood, he himſelfe likewiſe tooke part with them.* Thirdly, the union of the faithfull themſelves, though it bee not the eſſentiall and principall ſignification of the Euchariſt, which is to be done in the remembrance of Chriſt, and to ſhew forth his death, 1 *Cor.* 11.25. but is inferred by way of conſequence and application; yet neither is this union amongſt our ſelves ſo ſignificantly expreſſed in one of the elements, as in both: firſt, becauſe as our communion with Chriſt is fully expreſſed in the bread and cup together, as I have ſhewed; ſo our communion amongſt our ſelves, which is an effect, and conſequent of the other, cannot otherwiſe be fully ſignified. Secondly, as the Scripture deſcribeth our naturall union, by the partaking of the ſame blood, *Act.* 17. 26. hee hath made of one blood all mankind: ſo our ſpirituall conjunction is aſcribed both to the blood and fleſh of Chriſt, *Epheſ. 2. 13. Now in Chriſt Ieſus, yee which were once afarre off, are made neere by the blood of Chriſt, verſ. 14. which hath made of both one, &c. verſ. 15. in abrogating through his fleſh the hatred. &c.* Thirdly, though the Apoſtle giveth inſtance onely of the bread, in ſaying, *We are one bodie and one bread, becauſe wee are partakers of one bread,* 1 *Cor.* 10. 17. yet hereof it followeth not, that the bread and wine together doe not more fully expreſſe the union of the faithfull, than either of them apart, ſeeing that the Apoſtle in ſetting forth our communion with Chriſt, made mention of them both, *verſ. 16.*

Argum. 3. There is no ſpirituall fruit received by both kinds, that is not received by one: for it ſhould be either in reſpect of the ſignes, or of the thing ſignified and contained in the ſignes: but in neither reſpect is there more fruit: Firſt, to receive both the ſignes profiteth not more, than to receive one; as in Baptiſme, to be thrice dipped, is no more than to be waſhed but once. Secondly, the thing contained being Chriſt, hee being twice in the ſame inſtant received, profiteth no more than once; for then three ſups of the chalice ſhould be better than one, ***Bellarm.*** *cap* 23.

Contra. Firſt, the more ſpirituall fruit which ariſeth by communicating in both kinds, rather than in one, is both in reſpect of the ſignes and the thing ſignified taken together: And his inſtance of thrice dipping in Baptiſme is nothing like, becauſe that it is not warranted by the inſtitution, and commandement of Chriſt concerning Baptiſme, as the uſing of bread and wine is preſcribed in the Euchariſt: And againe the thrice dipping, is a repeating and iterating of the ſame thing: but to eat the bread, and drinke the cup, are two divers things. Secondly, the thing ſignified (for things contained in the popiſh ſenſe under the formes of bread and wine, we acknowledge none other but the ſubſtances of them) are not one, but divers, the bodie and blood of Chriſt: and therefore the inſtance of the three ſups of the chalice is ridiculous and not to the purpoſe, which is but a ſuperfluous and ſuperſtitious repetition of the ſame action; but hee which receiveth bread and wine, as he doth two ſeverall actions, ſo ſpiritually he is made partaker of two divers things, namely, of Chriſts bodie and blood: wherefore let him keepe his three ſups of the chalice to himſelfe, and aske his ignorant Italian Maſſe-Prieſts the reaſon, why three ſups rather than one or two ſhould be good for the chin-cough.

1 Cor. 11.26.
Iohn 6.55.

Thirdly, that there ariſeth no more ſpirituall fruit by one element than by both, is contrarie to the Scripture. Firſt, the Apoſtle ſaith, that by eating and drinking both, *we do ſhew the Lords death,* 1 *Cor.* 11. 26. not by ſeeing onely and beholding, as ***Bellarmine*** is not aſhamed herein to contradict the Apoſtle: the Lords death then is ſhewed, and our faith thereby confirmed by uſing both. Secondly, *Ioh.* 6.55. our Saviour ſaith, *My fleſh is meat indeed, and my blood is drinke indeed*: So then as meat is not ſo profitable to the bodie without drinke, as both together; ſo neither is the ſpirituall meat without the ſpirituall drinke. Thirdly, if the bread alone be as effectuall as the bread and cup together, then Chriſt commanded a ſuperfluous thing, in giving it in charge unto us to uſe them both.

I will here oppoſe the judgement of their great ſchool-man ***Alexand. Hales,*** who ſaith that the receiving under both kinds is *majoris meriti,* of greater merit, both in reſpect of faith more dilated, &c. and *ſumptionis completioris,* more complete receiving: ***Alexand. Alenſ. qu.*** 53.

Levit. 24.5.

Argum. 4. Moſt of the figures and types of the Euchariſt doe ſignifie the receiving in one kind: as the Tree of life in Paradiſe, whereunto no water was joyned; the Paſchall Lambe which was eaten; Manna, *Exod.* 16. the Shewbread, *Levit.* 24. 5. the ſacrifices whereof the Prieſts did eat, but the drinke offerings were not taſted of, but powred out before the Lord, ***Bellarm. cap. 24. argum.*** 1.

Anſw. Firſt, arguments drawne from types and figures conclude not, unleſſe they bee, *Typi deſtinati*, Types ordained of God to ſuch uſe: neither are the Sacraments of the Goſpell to be ſquared out according to the patterne of the ceremonies of the Law: We alſo denie that the ceremonies and rites of the Law, as the Paſchall Lambe, Manna, and the reſt, are figures and types of our Sacraments; but both their Sacraments and ours are figures and repreſentations of Chriſt, as S. *Peter* calleth Baptiſme, *ἀντίτυπον*, a figure correſpondent, or anſwering unto *Noah* his Arke, 1 *Pet.* 3. 21.

1 Pet. 3. 21.

Secondly, the figures propounded doe rather make for the Communion in both kinds: In Paradiſe, as there was a Tree of life, ſo there was a river to water the garden, *Geneſ.* 2. 10. And therefore *Apocal.* 22. 1, 2. the celeſtiall Paradiſe is deſcribed according to the patterne of the terreſtriall, to have both a Tree of life and a river of cleere water: In the Paſſe-over as the Lambe was eaten, ſo the blood was ſprinkled upon the doore poſts: And at the ſame time, that the Iſraelites dranke water out of the rocke, *Exod.* 17. they did alſo eat Manna, which was given them every day from heaven; The Shewbread maketh not for them, for it was lawfull only for the Prieſts to eat thereof; but they will not ſay, that the Prieſts onely are to eat the hoſt, for they give it to the people: the Sacrifices likewiſe with the drinke offerings ſerve not their turne, for neither did the Prieſts taſte of the drinke offerings; and by this reaſon the cup ſhould bee denied as well to their Prieſts, as to their lay-people.

Geneſ. 2. 10.
Apocal. 22. 1, 2.

Thirdly, wee have Types of both kinds to bee received together, as *Melchiſedech* brought forth bread and wine together, *Geneſ.* 14. And whereas hee anſwereth, that this type for both kinds maketh not againſt them, as the other types for one kind make againſt us, becauſe they doe not urge the neceſſitie of one kind, as wee doe of both: we replie firſt, that the types alleaged make not at all againſt receiving in both kinds, as I have ſhewed. Secondly, the types are not contrarie one to another, if ſome of them ſhew both kinds, how can the other ſerve for one kind? Thirdly, if it bee not neceſſarie to receive in one kind, it is not to be done at all: for either it is agreeable to the inſtitution of Chriſt to receive in one kind, or diſſagreeable: if it be agreeable and preſcribed, it is of neceſſity to be obſerved: if it be not preſcribed, it is of neceſſitie not to be uſed at all.

Fourthly, what though the types ſome of them ſhew the Sacramentall bread onely, ſome the Sacramentall cup; yet theſe may be joyned in the ſubſtance and bodie, which are ſeparated in the figure and ſhadow: as the prophecies of Chriſts paſſion and the manner thereof, are not found in one place: as, *Ye ſhall not breake a bone of him*, is found *Exod.* 12. *They pierced my hands and my feet*, *Pſalm.* 22. *They ſhall looke upon him, whom they pierced*, *Zachar.* 12. 10. Doth it therefore follow, that theſe things ſhould not bee fulfilled at one inſtant? ſo though ſome types only ſhould ſignifie the eating of bread, as Manna; ſome the cup, as the water out of the rocke: yet theſe things ſevered in the figure, may be joyned together in the thing figured,

Exod. 12. 46.
Pſal. 22. 16.
Zach. 12. 10.

Argum. 5. *Luk.* 24. 30. Chriſt brake bread to his Diſciples: *Act.* 2. 42. The Apoſtles brake bread: *Ergo*, to communicate in one kind is grounded upon the example of Chriſt and his Apoſtles, *Bellarm. lib.* 4. *de Euchariſt. c.* 24. *Rhemiſt. Iohn* 6. 11. And Chriſt ſaith, Whoſoever ſhall eat this bread, ſhall live for ever, *Ioh.* 6. 58. *Ergo*, it is ſufficient to receive in one kind.

Luke 24. 30.
Act. 2. 42.
Ioh. 6. 58.

Anſw. Firſt, to the two firſt places, we ſay, that it is not neceſſarie to underſtand the breaking of bread in the Sacrament: but the uſuall bread rather, which was accuſtomed in their daily repaſts and feaſts after thankſgiving to be broken. Or, if we take it for the Sacrament, the breaking of bread is by a *Synecdoche* taken for the whole myſterie, as it is an uſuall phraſe of ſpeech in Scripture: for otherwiſe wee will conclude as well, that Chriſt and the Apoſtles did but conſecrate in one kind, which they hold for a great abſurditie, as that the other received but in one kind: But their opinion is, that although the people muſt communicate in one kind only, yet the Prieſt muſt conſecrate in both, *Rhemiſt. annot. Ioh.* 6. *ſect.* 11.

Bellarmine here anſwereth, that the Apoſtles did conſecrate in both kinds, but they miniſtred to the people only in one; for it is like that many of them were Nazarites, and ſo would not drink wine contrarie to their vow, *reſp. ad ration.* 3.

Contra. Firſt, ***Bellarmine*** a little before ſpeaking of that place, *Luke* 24. how our Saviour brake bread to the two Diſciples in Emaus, ſaith, *Nullum locum benedicendo, &c.* That no place is left in the ſtorie for the bleſſing or diſtribution of the cup: ſo that in his opinion Chriſt did not conſecrate in both kinds: as Chriſt did there, ſo doe the Apoſtles here. Secondly, as here the Apoſtles brake bread, ſo likewiſe S. *Paul Act.* 20. 7. but he miniſtred in both kinds, as he writeth to the Corinthians, 1 *Cor.* 11. 26. but the Apoſtles were not contrarie one to another: therefore they alſo at Jeruſalem miniſtred in both kinds. Thirdly, it might be, that ſome of the congregation were Nazarites, but not all, for the whole number was three thouſand, *Act.* 2. 4. and the vow of the Nazarites did hold but for a time; for S. *Paul* alſo had a vow, and yet received in both kinds, *Act.* 18. 18.

Act. 20. 7.
1 Cor. 11. 26.
Act. 2. 4.
Act. 18. 18.

2 To the ſecond place we anſwer: Firſt, it is not undeſtood of the ſacramentall eating of Chriſt, but of the ſpirituall manducation of him, which may be done witout a Sacrament: *For whoſoever eateth this bread, ſhall live for ever:* but whoſoever eateth the Sacrament, ſhall not live for ever. Secondly, ſeeing the eating and drinking of Chriſt are ſo often joyned in this chapter, as *verſ.* 53. 55, 56. they might well know, that drinking is here to be underſtood, though it be not expreſſed.

Ioh. 6. 53. 55. 56.

Argum. 3. In many countries there is no wine to be had, as in the cold Northerly countries: and therefore they cannot communicate according to the inſtitution : whereupon that there might be an uniformitie in all Churches, it is moſt meet that where wine may bee had, they ſhould notwithſtanding bee content to receive it in one kind, *Bellarm. cap.* 28. Alſo there may ariſe much inconvenience ui granting the cup to the people, as in ſpilling and ſhedding the wine, which after conſecration is the blood of Chriſt, *Rhemiſt.annot.Ioh.6.ſect.*11.

Lib.1.cap.27.

Anſw. 1. As in ſome countries there is no wine to be had, ſo wee find that in certaine places and regions of the world there is no bread, ſuch as Chriſt uſed, made of wheat or the like graine : as in ſome places amongſt the Weſt Indians they have a certaine kind of bread made of roots, called *Cazabi*, as *Benza* witneſſeth. Wherefore by this reaſon of uniformitie, we ſhould not communicate at all, either in bread or wine, ſeeing that as ſome countries are deſtitute of wine, ſo other are of bread: but all this notwithſtanding, the Sacrament may be duly adminiſtred in all places in both kinds : And where they have neither bread nor wine, neither can poſſibly provide them, they may ſafely uſe ſuch other elements, as doe ſtand them in the like ſtead ; as in the place of bread, that which commeth neereſt to the uſe thereof : and for wine, ſome other precious liquor that is to bee had, as in Ruſſia, in ſtead of wine, they uſe a certaine drink like unto that which we call Metheglen : and the Æthiopians uſe the liquor of Raiſons ſteeped in water.

2 As for the other reaſons of the inconveniences in ſpilling the wine, ſhaking the cup, the hanging of it on mens beards, and other ſuch frivolous allegations : as they were no let or hindrance, why Chriſt notwithſtanding did not inſtitute the Sacrament in both kinds : and the Church accordingly obſerved it, as we read, the Corinthians did communicate in both kinds : ſo ought they to be no reaſon, why Chriſtians ſhould not receive in both kinds now.

The Proteſtants.

WE hold it to be an Antichriſtian practice of the Church of Rome, to take away from the people the cup in the Sacrament : for although they ſometime miniſter the cup to the people, yet they uſe no conſecration over it, neither give it as any part of the Sacrament : *Fulk. annot.* 1 *Cor.*4. 10. *ſect.*4. They doe therefore offer great wrong to the people of God, in depriving them of the one halfe of the Communion.

John 6.53.

Argum. 1. *Ioh.* 6. 53. Chriſt ſaith, *Except you eat the fleſh of the Sonne of man, and drink his blood you have no life in you.* Here wee ſee both eating and drinking are joyned together : *Ergo,* Chriſtians ought to doe both. This place maketh ſtrongly againſt our adverſaries, who doe expound it of the ſacramentall eating and drinking of Chriſt.

Bellarmine anſwereth : firſt, theſe words of our Saviour Chriſt doe bind us onely to the taking and receiving of Chriſts bodie and blood, they enjoyne not the manner of receiving them, whether under one kind or both, *Bellarm.lib.*4 *de Euchar.cap.*25.

Contra. If theſe words be underſtood of the ſacramentall eating and drinking of Chriſt, as the Jeſuite ſaith, they are : then muſt Chriſt be received ſacramentally under both kinds: ſpiritually to eat and drink Chriſt, it is all one : but his bodie cannot bee ſacramentally eaten but in bread, nor his blood ſacramentally drunk but in wine : for we are ſaid to eat, not to drink bread.

Act.3.5.

Bellarmine 2. The words are to be read diſiunctively, Except yee eat the fleſh, &c. (and) that is, (or) drink the blood of Chriſt, as it is read *Act.*3.5. ſilver, *and,* that is, *or,* gold have I none.

John 3.

Contra. Firſt, it followeth not, *(and)* is taken for *(or)* in ſome places of Scripture, therefore in all it is ſo to be taken, as in this. Secondly, the example alleaged is nothing like, for whether we ſay, *ſilver and gold have I not,* or, *ſilver or gold, &c.* it is no materiall or ſubſtantiall point of faith : but here is a condition of ſalvation annexed, *excepet ye eat and drink, &c. ye have no life in you :* wherefore we muſt not dally thus in ſo weightie matters of our ſalvation, with *(and)* and *(or)* Thirdly, where Chriſt ſaith, *Ioh.*3. *Except a man be borne of water and the ſpirit, he cannot enter into the kingdom of heaven,* he may as well ſay, that *and* here is taken for *or,* and ſo either of them ſhall be ſufficient, as to bee borne of water without the ſpirit. Laſtly, to admit your diſiunction, (though this be a new Grammarian trick to put a conjunction for a diſiunction) then it followeth, that either may ſuffice, to eat Chriſts bodie, or drinke his blood in the Sacrament : and ſo conſequently, as you preſume to give the bread without the cup, ſo the cup may be uſed without the bread.

Bellarm. 3. This precept is given to the whole Church ; yet it is ſufficient if it bee performed by ſome only in the Church, that is the Miniſters : ſo that precept is generally given in the creation, *Encreaſe, and multiplie :* yet all are not therfore bound unto procreation.

Contra. Firſt, the example is nothing like : for the precept of libertie rather of procreation is not laid upon men with any ſuch neceſſitie, as this commandement of eating and drinking Chriſts bodie and blood is, which whoſoever doth not, periſheth, *verſe* 53. Secondly, the precept is generall, becauſe the danger of periſhing, or not having life in tranſgreſſing the ſame is generall : Whoſoever doth not ſo eat and drink Chriſt, periſheth : *Ergo,* it belongeth to all to eat and drinke Chriſt.

Argum. 2. Chriſt inſtituted the Sacrament in both kinds, giving charge and commandement to all Chriſtians in the ſame manner to celebrate it : for he ſaith, *Drink yee all of this.* If our adverſaries anſwer, as they doe, that this was ſpoken to the Apoſtles : firſt, by the like reaſon they may ſay alſo, that when Chriſt ſaid, *Take, eat,* he ſpake unto his Apoſtles, and ſo the people ſhould neither receive bread and wine, but the Miniſters only.

Bellarmine anſwereth, that Chriſt indeed gave the whole Sacrament in both kinds onely to his Apoſtles, yet he forbiddeth not, but that it may be given to the people alſo: yea he commandeth it, in ſaying, *Hoc facite,* Doe this.

Contra. ***Bellarmine*** here hath made a good argument againſt himſelfe: for Chriſt ſaith, *Doe this,* not onely after the breaking of the bread, but the giving of the cup alſo, as the Apoſtle ſheweth, 1 *Cor.*11.24,25. Wherefore if it be a Commandement from Chriſt to miniſter the Sacrament in both kinds, it is great impietie in them to withhold either: for they may as well withhold the bread as the cup; and as well both, as one: and ſo the people ſhould have no Sacrament at all. 1 Cor.11.24.25.

Secondly, Chriſt ſaith after the cup, *Drinke ye all of this:* but after giving of the bread he ſaith not, *Eat ye all of this:* ſo that our Saviour as it were did foreſee, that the cup ſhould be denied to ſome, and therefore directly commandeth that to be uſed of all.

Bellarmine here telleth us, that though the Evangeliſts have not theſe words, *eat ye all of this,* yet by tradition it is certaine that Chriſt ſpake them.

Contra. Thus he holdeth the Scriptures imperfect, and maketh blind traditions of equall authoritie with them: thus adding to the Scriptures, not regarding the great curſe laid upon all ſuch, that God *will adde unto them plagues,&c. Apocal.*22. 18. Apocal. 22.18

Argum. 3. Our Saviour ſaith after the giving of the cup, *This is my blood, which is ſhed for you, and for many:* wherefore the blood of Chriſt muſt be given to all thoſe for whom it was ſhed; and ſo conſequently to lay-men alſo.

Bellarmine anſwereth, that Chriſt died for all men, even Turkes, Jewes, Infidels: and by this reaſon, if his blood ſhould be given to all, for whom it was ſhed, even Turkes and Jewes alſo ſhould bee admitted to the Communion: for the proofe of the firſt part, hee alleageth, 1 *Corinth.* 15. *Coloſſ.* 1. 1 *Ioh.* 2. 1 Cor.15.22. Coloſſ.1.20.

Contra. Firſt, that Chriſts death is ſufficient for all the world, if all could beleeve in him, we willingly acknowledge: but that Chriſt died effectually for all, theſe places prove not, but onely for the elect. Saint *Paul* ſaith, 1 *Cor.*15.22. *As in Adam all die, ſo in Chriſt ſhall all be made alive:* If all men generally be here underſtood, and not the univerſall companie of the elect onely; then all men indeed ſhould be made alive by Chriſt, and ſo be ſaved. Againe, *Coloſſ.* 1. 20. *He hath reconciled all things in heaven and in earth:* If he will urge theſe words (*all things*) ſtrictly according to the letter, then Chriſt muſt have died for all creatures: wherefore the Apoſtle by *all things in earth,* underſtandeth all nations both Jewes and Gentiles, as he expoundeth it, *verſ.* 21. *You, which were ſtrangers, hath he reconciled,&c.* And where S. *Iohn* ſaith, 1 *Epiſt.*2.2. *that Chriſt died for the ſins of the whole world:* he is not contrarie to himſelfe, who teſtifieth thus of Chriſt, *Ioh.*17.9. *I pray not for the world:* if Chriſt prayeth not for the world, much leſſe did he die for the world: wherefore by the world is ſignified the univerſall companie of the elect. Secondly, that Chriſt died onely to ſave the elect, it is evident by theſe places of Scripture: *Ioh.*17.19. *For their ſakes ſanctifie I my ſelfe:* which his ſanctifying was in offring himſelfe up in ſacrifice to God his Father: *Epheſ.*5.25. *He gave himſelfe for his Church: Coloſſ.*1.24. *I fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake, which is the Church:* All Chriſts ſufferings both in his owne perſon, and in his members, are for the ſame companie and bodies ſake: but his ſufferings in his members are for the Church, as here the Apoſtle ſaith, and for the elects ſake: 2 *Timoth.* 2. 10. *I ſuffer all things for the elects ſake, that they might obtaine ſalvation in Chriſt: Ergo,* Chriſts ſufferings in his owne perſon are only for the elect. But of this matter hereafter we ſhall have better occaſion to intreat at large: to which place I referre the reader. Thirdly, this rather is a good argument to prove that Chriſts blood was not ſhed for all, becauſe the Sacrament of his blood muſt not bee given to all: For to whom the thing ſignified belongeth, the ſigne doth much more: as our Saviour reaſoneth, *Mark.* 10. *verſ.* 14. *Suffer little children to come unto me,&c. for of ſuch is the kingdome of God.* Chriſt toucheth, and bleſſeth children, becauſe they had intereſt in Chriſts kingdome: ſo the bleſſing of the Sacrament belongeth to them that have intereſt in Chriſts blood. 1 John 2.2. John.17.9. John 17.19. Epheſ.5.25. Coloſſ.1.24. 2 Timoth.2.10. Mar.10.14.

Argum. 4. Our Saviour ſaith, *Hoc facite,* Doe this, &c. in the miniſtring of the Sacrament wee muſt doe as Chriſt did: but he gave the bread, and *ſimiliter, likewiſe the cup, Luk.* 21 20. he gave the one in like manner as the other: *Ergo,* ſo muſt the Miniſters of Chriſt doe now, diſtribute both to the people. Luke 22.20.

Bellarmine anſwereth: firſt, that S. *Luke* hath not, *Hoc facite,* Doe this, after the giving of the cup, but only after the bread.

Contra. But S. *Paul* ſetteth downe, *Hoc facite,* Do this, after the cup alſo, 1 *Cor.*11.25. and both S. *Lukes* Goſpell and S. *Pauls* Epiſtle are of one and the ſame authoritie. Now where ***Bellarmine*** putteth a difference in S. *Pauls* words, that ſpeaking of the bread, he ſaith, *Doe this in remembrance of me:* but after the cup, *Doe this, as oft as you drinke it, in remembrance of me:* who ſeeth not his ridiculous fondneſſe herein, making a difference, where there is none at all? 1 Cor.11.25.

Secondly, ſaith he, he did not give the cup, *ſimiliter, in like manner,* as the bread, for hee brake the bread, ſo did he not the cup: and of the bread, it is ſaid, *he gave it,* but of the cup, *likewiſe he took it,* not, *likewiſe he gave it,* 1 *Cor.*11. *Ergo,* the cup was not given in like manner, *Bellar. reſp. ad argum.* 3. 1 Cor.11.

Contra.

Luk.21.17.
Mark.14.23.

Contra. Firſt, *Bellarmine* profeſſing himſelfe a Maſter in his ſect, may be aſhamed thus to palter, as though in every thing, we ſaid the cup was given like to the bread: for the bread is broken, and eaten; the wine is divided, and not broken, as S. *Luke* himſelfe ſaith, preventing this cavill, *verſ.* 17. but in the action of giving, bleſſing, receiving, they are alike. Secondly, neither S. Luke, nor S. *Paul* ſay, *likewiſe he took the cup*, but thus only, *likewiſe the cup*: ſo that the word, *take*, or *give*, may be indifferently ſupplied out of the words going before: and yet S. *Marke* ſaith directly, that he gave the cup alſo, *chap.* 14.23. We ſee what goodly ſtuffe here is.

1 Cor.11.28.

Argum. 5. S. *Paul* writing to all the faithfull at Corinthus, delivereth this as a tradition and commandement from Chriſt, that they ſhould receive in both kinds: ſaying, *Hoc facite*, Doe this: and *verſ.* 28. *Let a man examine himſelfe, and ſo eat, &c. and drinke*. But the tradition of Chriſt and his Apoſtles muſt not be tranſgreſſed. *Ergo.*

Bellarmine anſwereth: firſt, that Saint *Paul, verſ.* 28. doth not bid them eat, &c. and drink, but only preſcribeth a way, how they ſhould doe it profitably, when they did eat, &c. and drink. Secondly, hee denieth that this tradition of the Apoſtle is a precept. Thirdly, hee denieth that this epiſtle was written to all the faithfull at Corinthus; ſo that the doctrine therein ſhould concerne them all.

1 Cor.11.23.
1 Cor.15.3.
2 Theſſ.2.15.
1 Cor.1.2.

Contra. Firſt, S. *Paul, verſ.* 28. doth both bid them examine themſelves, and that done he doth bid them eat and drink: and though we could not find a precept in the Apoſtles words, yet that is a precept of Chriſts rehearſed by the Apoſtle twice, *Hoc facite*, Doe this, *verſ.* 24, 25. Secondly, if this tradition of the Apoſtle bind not, neither is in the nature of a precept, where he ſaith, 1 *Cor.* 11.23. *I have received of the Lord that which I have delivered to you*: then neither is that a binding and commanding tradition, where he ſaith, 1 *Corinth.* 15.3. *I delivered unto you, that which I received, how Chriſt died for our ſinnes*; which he uttereth in the ſame manner of ſpeech, and with the like authoritie from Chriſt; So that if this doctrine muſt be beleeved, that *Chriſt died, &c.* then the other tradition of receiving in both kinds ought to be received. Againe, if the Apoſtles traditions bind, *keepe the traditions which ye have beene taught*, 2 *Theſſ.* 2.15. how much more the traditions, which (he ſaith) he received from Chriſt? And is it not ſtrange, that we are driven now to maintaine the authoritie of traditions againſt the Papiſts? Thirdly, it is falſe, that this epiſtle and the doctrine therin contained concerneth not all the faithfull at Corinthus, ſeeing the Apoſtle directeth his epiſtle to all the Saints *at Corinthus, with all that call upon the name of Ieſus.*

1 Cor.11.26.

Argum. 6. The Prieſt that ſaith Maſſe, you allow to conſecrate and receive in both kinds, becauſe hee muſt expreſſe lively the paſſion of Chriſt, and the ſeparation of his blood from his bodie in the ſame: *Rhemiſt. annotat. Ioh.* 6. 58. By the ſame reaſon all the communicants ought to receive in both kinds, becauſe they doe all ſhew forth the death of Chriſt, and ſhedding of his blood in the Sacrament, 1 *Cor.* 11. 26.

Argum. 7. This prohibition for lay-men, not to receive in both kinds, is but a late device of the Church of Rome, not paſt two hundred yeere old, decreed no longer agoe than in the Councell of Conſtance, *Fox* p. 1150. Yet after that, the Councell of Baſil granted the uſe and libertie of the cup to the Bohemians, *Fox.* p. 694.

Thus they take upon them to over-rule mens conſciences, now reſtraining, now againe granting libertie, binding and looſing at their pleaſure.

Tract.in Iohan.27.

In *Auguſtines* time there was no ſuch ſeparation of the cup from the bread: but both were indifferently uſed in the Communion: *Cum cibo & potu*, ſaith he, *id appetant homines ut neque eſuriant, neque ſitiant, hoc veraciter non praſtat, niſi iſte cibus & potus, &c.* As men by their meat and drink doe provide, that they neither hunger nor thirſt: ſo this ſpirituall meat and drink worketh the ſame effect in us, &c. Whereupon it followeth, that ſeeing in the Sacrament is contained and ſignified the full and ſufficient nouriſhment of our ſoules by the fleſh and blood of Chriſt, it muſt needs be reſembled by the outward full ſufficient nouriſhment of our bodies, which is not by eating alone, but by eating and drinking.

See alſo the teſtimonie of *Bernard* of this matter, or who elſe is the author of thoſe ſermons: *Audite fratres, non me, ſed Apoſtolum dicentem, calix benedictionis, nonne communicatio ſanguinis Chriſti? Calix, i. communicatio calicis, facit nos communionem quandam cum Chriſto*; *1. ſerm. Guerric.* Heare yee my brethren, not me, but the Apoſtle ſaying, the cup of bleſſing is it not the communication of the blood of Chriſt? ſo then the cup, that is, the communicating, or partaking of the cup, doth joyne us in one communion with Chriſt, &c. If then the people of God, even ſuch as are of the lay ſort, have one communion with Chriſt, the ſigne of that communion which is the cup, is not to bee denied them.

Concil. Matiſconenſ. 2.4. Decernimus, ut omnibus diebus dominicis altaris oblatio ab omnibus offeratur tam panis, quam vini: Wee decree, that every Lords day the people doe make an oblation of bread and wine: that is, that they ſhould communicate in both, *ut peccatorum ſuorum ſordibus careant*, that they may be freed from their ſinnes.

Concil. Vormatienſ. can. 31. *Leproſis, ſi fideles Chriſtiani fuerint, dominici ſanguinis & corporis participatio tribuatur*: Let leprous perſons, if they beleeve, communicate both the body and blood of Chriſt. Here is excepted no ſort or calling of men, if they be Chriſtians.

Let us ſee their owne teſtimonie: *Decret. par. 3. diſtinct. 2. c. 7. Iulius*: *Seorſim panis, ſeorſim calicis* *commendatio memoratur:* The bleſſing of the bread, and the bleſſing or commendation of the cup are ſunderly rehearſed. But moſt evidently, *ibid. c.* 12. *Gelaſius: Comperimus autem, &c.* We finde that ſome receiving onely a portion of the ſacred body, doe abſtaine from the cup of bloud, who either let them receive, *integra ſacramenta*, the whole and entire Sacraments, or let them bee kept from the whole: becauſe the diviſion of one and the ſame myſterie cannot bee done without great ſacrilege. *Gelaſius* here maketh no mention at all of conſecrating, but of receiving in one kinde, which hee counteth great ſacrilege in whomſoever: his words are generall.

Likewiſe the Maſter, *Lib.* 5. *diſtinct.* 11. *f.* rendreth a reaſon out of S. *Ambroſe* of receiving in both kindes: *Valet ad tuitionem animæ & corporis, &c.* That which we receive is available for the tuition both of the body and ſoule: for the fleſh of Chriſt is offered for the health of the body, his bloud for our ſoules. But Lay-men have ſoules to ſave as well as Prieſts: *Ergo*, they ought to receive both Chriſts body and bloud. Some alſo of the Papiſts themſelves doe hold, that there ariſeth more ſpirituall fruit by receiving in both kindes, than in one: *Alexand. Alenſis in* 4. *par. ſumm. quæſt.* 53. *memb.* 1. *Gaſpar. Caſſalius, lib. de cœna & calice, cap.* 25.

The holy Martyrs have ſealed this truth: *Iohn Philpot*, pag. 1820. Chriſt inſtituted nothing ſuperfluous; therefore you cannot ſay that the whole effect of the Sacrament is as well in one kinde as in both: if it were, Chriſt would have given but one kinde onely.

Pag. 1652. 2. 8.

Biſhop *Cranmer* holy Martyr: Chriſt ſaid, *Drinke ye all of this:* the Pope giveth a contrarie commandement to Chriſt, that the Lay ſort ſhall not drink of the cup of their ſalvation. *Theophilus Alexandrinus* ſaith, That if Chriſt had been crucified for the Devils, his cup ſhould not have been denied them: Yet the Pope denieth the cup of Chriſt to Chriſtian people, *Fox*, pag. 1890.

Pag. 1715. 2. 89.

Now laſtly, to adde the practice of other Churches. 1 *Iuſtinus Martyr* ſheweth, that it was the manner of the whole congregation to communicate both in bread and wine, meeting together upon the Lords day: *(We riſe up altogether) and powre out our prayers, &c.* and prayers being ended *bread is offered, wine and water:* and there is not one ancient Father of the Greeke Church that may not be produced as a witneſſe herein. And let this be noted, that the [a] Manichees firſt did uſe to miniſter the Sacrament in one kinde: And to this day the [b] Greekes doe miniſter in both kindes: ſo alſo doe the [c] Neſtorians, and [d] Jacobites.

Apolog. 2. ἀνιστάμεθα κοινῇ πάντες.

[a] Leo ſerm. 4. de quadrageſ.

[b] Jerem. Patriarch. 1. reſpon. epilog. de quibuſdam abuſib.

[c] Villamont lib. 2 c. 83.

[d] Idem ibid.

2 *Auguſtine* of the South Church ſaith thus, ſpeaking unto the new converted: *Hoc accipite in pane, &c. & hoc accipite in calice, &c.* Receive that in the bread which hung upon the croſſe, receive that in the cup which was ſhed out of Chriſts ſide, &c. See alſo *Cyprian* to this purpoſe alleaged afterward. The South Æthiopike Church retaineth the ſame uſe. *All theſe which communicate of the bodie, doe likewiſe of the bloud: Aſſumimus corpus Domini, idque ſub utraque ſpecie:* Wee take the body of Chriſt, and that under both kindes: *Zaga Zabo apud Damianum.*

Sermon. ad Neophyt.

Alvares c. 3.

Thevet. Coſm. lib. 2. c. 14.

Damianus a Goes de morib. Æthiop.

3 Herein we have the conſent of all the reformed Churches: Confeſſ. of Bohemia, c. 13. according to the commandement of Chriſt, *Take, eat, &c. Drinke ye all of this, &c. The body and bloud of Chriſt muſt be diſtributed, and be received in common of the faithfull, &c.* Auſpurg. artic. 2. *Chriſt ſaith, Matth.* 26. *Drinke ye all of this, &c. where he ſaith manifeſtly concerning the cup, that all ſhould drinke,* and to this purpoſe they alleage that place of *Cyprian: How ſhall we make them fit for the cup of Martyrdome, Si non ad bibendum eos prius in Eccleſia poculum Domini admittimus, &c. If we admit them not firſt to the cup of the Lord in the Church:* See alſo the Confeſſion of [e] Saxony to the ſame purpoſe, and of [f] Wittemberg: whereunto accordeth the Engliſh Confeſſion: artic. 11. *When the people commeth to the Communion, the Sacrament ought to be given them in both kindes, for ſo both Chriſt hath commanded, and the Apoſtles in everie place have ordained, &c.*

Harm. ſect. 14. pag. 484.

Ibid pag. 443.

Epiſtol. 2. ad Cornelium.

[e] Pag. 453.

[f] Pag. 455.

Ibid. pag. 427.

4 Their owne writers confeſſe as much: ſo *Lyranus* ſaith, it was given unto the faithfull under both kindes in the Primitive Church: ſo alſo *Durandus, Gregorius de Valentia* confeſſeth, that the contrarie cuſtome began to be generall in the Latine Church, not much before the Councell of Conſtance. *Caſſander*, that the cuſtome to receive in both kindes, was not wholly aboliſhed untill the yeere 1300. and their owne [g] *Lorichius* calleth them *Pſeudocatholicos*, falſe Catholikes, which doe hinder the reformation of the Church in that point.

Annot in 11. 1. ad Cor.

Durand. in rational. lib. 4. c 53.

Valent. de legitim. uſu Euchar. c. 10.

Caſſander. conſult. artic. 22.

[g] Hoſpinian lib. 5.

The ninth Queſtion, Of the adoration of the Euchariſt.

The Papiſts.

IT was decreed in the Councell of Trent, that the Euchariſt ſhould be adored even with the higheſt degree of worſhip, *(Cultu latreiæ)* which is proper to God: that it ſhould alſo be carried about in ſolemne proceſſions, to be ſhewed to the people, to be worſhipped and adored of them. And whoſoever holdeth the contrarie, they pronounce accurſed, *Trident. Concil. ſeſſ.* 13. *can.* 6.

27. Error.

Argum. 1. *Heb.* 1. 6. *Worſhip him all yee Angels: Ergo*, Chriſt in the Sacrament, and wherefoever elſe his perſon is, ought to be adored of men and Angels, *Rhemiſt. ibid.* This S. *Paul* meaneth, they ſay, by diſcerning the Lords body, 1 *Cor.* 11. 29. that is, adoring, worſhipping it, and making prayers unto it, *Rhemiſt. ibid.*

Heb. 1. 6.

1 Cor. 11. 29.

Anſwer. Firſt, wee deny Chriſt to bee preſent in the Sacrament after a carnall manner and corporall preſence: therefore it is not to bee adored. Secondly, although the body of Chriſt were preſent in that manner under the accidents of bread and wine; yet unleſſe Chriſt bee ſo preſent that the elements or the accidents of the elements be joyned and united unto him in one perſon, as the Godhead and humanitie make but one perſon, hee is no more to bee adored than God the Father is to be worſhipped in the Sun or Moone, in the which hee is verily preſent. But to ſay that the viſible formes and elements are joyned in an hypoſtaticall union to Chriſt, as his humanitie is to his Godhead, it is great blaſphemy. Thirdly, a reverent eſtimation and diſcerning of the Lords body wee grant in the Sacrament; in preferring the elements before all other meats and drinks, becauſe of their myſticall ſignification, as we prefer the myſticall waſhing in Baptiſme before all other: but to kneele, hold up the hands, and to worſhip a peece of bread, we count it groſſe and abominable Idolatrie.

Matth.4.10. *Argum.* 2. *Bellarmine.* God is verily and truly to be worſhipped, *Matth.* 4. *Thou ſhalt worſhip the Lord thy God,&c.* but Chriſt in the Euchariſt is verie God: *Ergo,* verily in the Euchariſt to be worſhipped, *cap.*29.

1 Cor.14.24. *Anſwer.* Firſt, all this we eaſily grant, that Chriſt is in the Euchariſt to be adored, ſo is hee alſo in Baptiſme, and in the word preached, as the Apoſtle ſheweth, 1 *Corinth.*14.24. *If all propheſie, if there come in one that beleeveth not. &c. the ſecrets of his heart are made manifeſt, and ſo he will fall downe on his face, and worſhip God, and ſay plainly that God is in you indeed:* So we alſo, though wee deny that the Euchariſt is to be adored, yet we adore Chriſt in the Euchariſt, ſaying, *We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee,&c.* Secondly, he ſhould have aſſumed thus, *but the Euchariſt is verie God,* if hee would have proved any thing: but it were blaſphemy to ſay: for though wee ſhould grant the body of Chriſt verily to bee preſent, yet is not the body of Chriſt God. And beſide, there are the formes of bread and wine remaining ſtill, which being creatures and not hypoſtatically joyned to the perſon of Chriſt, cannot without great perill of Idolatrie be adored. Thirdly, to put all out of doubt, Chriſts fleſh is not bodily preſent, neither ſhall they bee able while they live to prove it: and therefore they have no colour or ground at all of their adoration.

The Doway Tranſlators would juſtifie the elevation of the Sacrament by the lifting up of *Moſes* hands, when *Ioſhua* fought againſt *Amalek, Exod.*17. and by the lifting up of Chriſts hands, when he bleſſed his Diſciples: *Annot. in Exod.*17. *v.*22.

1 Tim.2,8. *Contra.* 1. Who denieth but that it is both lawfull and commendable to uſe the elevation of hands in prayer: as S. *Paul* ſaith; *I will that the men pray, everie where lifting up pure hands,&c.* And that the lifting up of hands may be uſed in benedictions: but this maketh not for the elevation of the Euchariſt to be adored. 2 *Moſes* indeed lift up his hands, but not to bee adored: our bleſſed Saviour was adored of his Diſciples, when hee lift up his hands to bleſſe them: and if the like preſence of Chriſt were in the Sacrament, it ſhould in like manner be adored, &c.

The Proteſtants.

THat the Sacrament is not to be adored with any godly worſhip, but onely to bee duly reverenced as an holy myſterie; thus we prove it by the word of God.

Argum. 1. In the firſt inſtituting of the Sacrament, the Apoſtles received it ſitting, not kneeling, by taking of it, not lifting up their hands to it: *Ergo,* they did not adore it, neither is it by us to bee adored.

Againe, Chriſt commandeth us onely to Take, and eat and drinke, and to doe all in remembrance of him: the Sacrament therefore was appointed to be eaten and drunken, not to be carried about, or to be gazed upon, or to be kneeled unto.

Bellarmine anſwereth, that it was no marvell that they worſhipped not the body of Chriſt inviſibly preſent under the forme of bread, ſeeing they worſhipped not Chriſt himſelfe viſibly preſent at the Table: for it was now Supper time, neither could they at all times worſhip Chriſt, *lib.* 4. *cap.*30.

Contra. 1. Though the Apoſtles did not alwayes externally worſhip Chriſt, eſpecially being occupied in civill and common acts, as taking now their repaſt at Supper: yet there was now great occaſion offered, both in reſpect of this high religious act begun, the inſtitution of the Sacrament: and becauſe of this great and wonderfull worke in the tranſubſtantiating of the bread into Chriſts body. Now it had become them to have fallen downe and wondred, as *Peter* did at the taking of ſo many fiſh, *Luke* 5.8. and *Thomas* did when hee thruſt his hand into Chriſts ſide: And though they were ſitting at ſupper, yet they might ſoone have changed their geſture; eſpecially ſeeing the legall ſupper was finiſhed, and Chriſts ſupper begun. Therefore it is moſt like that there was no adoration at all then intended.

Rom.14.23. Rom.10.17. *Argum.* 2. S. *Paul* ſaith, *Whatſoever is not of faith is ſinne, Rom.*14.23. but the adoration of the Euchariſt is not of faith: for *faith commeth by hearing of the word, Rom.*10.17. but no where in the word are we taught to adore the elements in the Euchariſt: *Ergo,* it is ſinne.

Bellarmine anſwereth, that the word doth evidently teach that Chriſt is to be adored; and that he is in the Euchariſt, and therefore in the Euchariſt to be adored, *c.*30. *reſp. ad argum.*2.

Contra. Firſt, that Chriſt is to be adored as God and man, both in the Euchariſt, and everie where elſe, both of men and Angels, the Scripture teacheth, and we beleeve: but hereof it followeth not, that the Euchariſt it ſelfe is to be adored with divine worſhip. Secondly, neither is it of faith, or by the word, that Chriſts body is preſent in the Sacrament corporally: for if it were of faith, it ſhould be plainly expreſſed in Scripture, as Saint *Auguſtine* ſaith: *In iis, quæ apertè in Scripturis poſita ſunt, inveniuntur ea omnia, quæ continent fidem, moreſque vivendi:* In thoſe places which are plainly ſet forth in Scripture, are all thoſe things found that containe faith and manners, *Lib.2. de doctrin. Chriſtian.c.9.* But that onely place which they urge, *This is my body*, though it bee to us manifeſt and plaine, yet by their groſſe Comment is made obſcure: and therefore according to their owne rule, *In rebus obſcuris minimum eſt ſequendum:* In obſcure things the leſſe and ſafeſt from danger is to be followed, *Bonif.8.regul.juris* 30. But there is leſſe danger in not adoring at all; but in adoring there is perill and feare of Idolatrie.

*Argum.*3. Chriſt, as wee have ſhewed, is no otherwiſe preſent in the Euchariſt than in Baptiſme. But the water in Baptiſme is not to be adored: *Ergo*, neither the bread in the Sacrament.

Auguſtine did not ſo much as dreame of any adoration of the Sacrament: *A Cerere & Libero Paganorum diis longè abſumus, quamvis panis & calicis ſacramentum noſtro ritu amplectimur:* Wee doe not worſhip the heatheniſh gods of corne and wine, *Ceres* and *Bacchus*, although after our manner we embrace the Sacrament of the bread and of the cup, &c. His meaning is, that Chriſtians doe not worſhip bread and wine in the Sacrament, as the Heathen did, *contr. Fauſt.*

In Sacramenti ſanctificatione & diſtributione exiſtimo Apoſtolum propriè juſſiſſe fieri προσευχὰς, *orationes*, 1 *Timoth.*2.1. *Quod verò quidam codices non habent, orationes; ſed adorationes, non arbitror ſcienter interprepatum:* In the conſecrating and diſtributing of the Sacrament, I thinke the Apoſtle bade orations or prayers to be made, not as ſome doe unlearnedly interpret, adorations or worſhippings, *Epiſtol.*59. *Ergo*, he approveth not the adoration of the Sacrament.

Bellarmine objecteth that place of S. *Auguſtine, Pſal.*98. *Nemo carnem illam manducat, niſi prius adoraverit:* No man eateth that fleſh, unleſſe he firſt adore it, *Bellarm. cap.*30.

Anſwer. S. *Auguſtine*, as he holdeth onely a ſpirituall manducation: *Quid paras dentes & ventrem? crede & manducaſti, &c.* Why doeſt thou prepare thy teeth and belly? beleeve only and thou haſt eaten, for to beleeve in him is to eat him, *Decr.par.3.diſt.2.cap.*47. So hee is to bee underſtood ſpeaking of adoration: as Chriſts fleſh is eaten, ſo is it adored; it is ſpiritually eaten by faith, *Ergo*, it is ſpiritually to be adored. So ſpeaketh alſo *Euſebius Emiſſenus*, as he is cited in the Decrees, *part.3. diſt.2.cap.*35. *Sacrum Dei corpus fide reſpice, honora, mirare, &c.* The ſacred body of Chriſt behold by faith, honour it, marvell at it, touch it with thy minde, receive it with the hand of thy heart, &c.

Nicen.2. action.6. Theſe words are rehearſed out of the Synod of Conſtantinople, which was aſſembled againſt images: *Ecce vivificantis illius corporis imaginem totam, &c.* Behold all the image of that lively and quickening body, the ſubſtance of bread, which hee commanded to bee ſet before us, leſt if it ſhould be ſhewed in humane ſhape, *Idolatria induceretur*, Idolatrie by this meanes ſhould be brought in: They conclude directly againſt the adoration of the Sacrament.

*Concil. Florentin.ſeſſ.*25. The Grecians manner is, when as the bread and wine are carried by the Prieſt from one Altar to another, *Capita ſua reverenter inclinant, cùm panis ipſe vinumque nondum ſint conſecrati:* Doe reverently bow their heads, when as the bread and wine are not yet conſecrated, &c. So then the Greeke Church doth reverently uſe them as holy ſignes, not adore them with a divine worſhip: for it were too too groſſe Idolatrie to worſhip the bare elements, ſuch as they are before conſecration.

Trullan. Synod. can. 90. *Nicen.* 1. *can.*20. and in divers other Councels it was decreed that none ſhould bow their knees *diebus dominicis*, upon the Lords day. It is not like then, that kneeling they did adore the Sacrament; which was uſually celebrated upon the Lords day.

So that this adoration of the Euchariſt ſeemeth to be but a new device, having no warrant from the ancient practice of the Church: and indeed *Honorius* the third was the firſt that commanded the people at elevation time to encline and bow themſelves, and when the Hoſt was carried about in proceſſion: as it may appeare, *Decr.Greg.lib.3.t.41.c.*10.

See alſo the teſtimony of the holy Martyrs: *Iohn Fortune*, If it bee not God before the conſecration, it is not God after, for God is without beginning and ending, *p.*1919.

Thomas Spurdance holy Martyr: I receive Chriſt by faith by beleeving in him: but the bread being received is not God, nor the bread that is yonder in the pix is not God: God dwelleth not in temples made with hands. And therefore you doe verie evill to cauſe the people to kneele downe and worſhip the bread.

Fox, p.1856. 2. 50.

The Muſcovites to this day, following the Greeke Church, doe with great reverence kneele downe when the bread and wine is ſhewed them by the Prieſt, before they be conſecrate, or ſet upon the Altar: but after it is placed upon the Altar, they neither adore it, neither is it elevated.

Sacranus Elucid. err. Ruthenor. err.23.

2 Neither was elevation of the Sacrament uſed of ancient time in the African Church: as *Tertullian* ſaith, *Cum modeſtia & humilitate adorantes, &c. nec ipſis quidem manib. ſublimius elatis:* Wee with modeſtie & humilitie adoring commend our prayers, our hands being not lift up verie high, &c.

Lib. de oration.

So at this day in the Æthiopike Church, the Sacrament is not ſhewed as in the Roman Church, as *Zaga Zabo* the Biſhop confeſſeth.

Damianus a Goes.

Harm.p.420.
Pag.424.
Pag.429.
Pag.451.
Pag.459.

3 Confeſſ. of Baſil, artic. 6. *We doe neither worſhip Chriſt in the ſignes of bread and wine, &c. but in Heaven, at the right hand of God the father.* Bohemia, c.13. *It muſt not be ſhewed forth or lifted up to this end, that it may be worſhipped.* Engliſh Confeſſion, artic.12. *Neither can we away with the carrying about, and worſhipping of the bread, &c. which none of them can prove, that Chriſt or his Apoſtles ever ordained, &c.* Saxony, *Alſo it is a manifeſt profanation to carrie about part of the ſupper of the Lord, and to worſhip it, &c.* Wittemberg, c.9. *The fifth error is this, that one part of the Euchariſt is uſed in ſhew of a ſingular worſhip of God to be carried about, and to be laid up, &c.*

Tom.3. diſput. 75.
Eraſm. de amab. concord. Eccleſ.

4 *Suarez* the Jeſuite confeſſeth touching elevation of the Hoſt, *De hac nihil in Evangelio legimus, &c.* Hereof we read nothing in the Goſpell, &c. *Eraſmus* ſaith: *That in the ancient times of the Church of Rome, the people did not run to gaze upon that which the Prieſt ſhewed, but kneeling upon the ground, animis in cœlum erectis, and lifting up their mindes to heaven, did give thanks to Chriſt, for the worke of their redemption.*

An Appendix or tenth part, Whether the wicked doe receive the body of Chriſt.

The Papiſts.

28. Error.

THe wicked, they ſay, doe in the Sacrament eat the true fleſh of Chriſt and drinke his bloud, though they be Infidels and ill livers.

1 Cor.11.27.

Argum. 1. They are guiltie of the body and bloud of Chriſt, 1 *Corin.*11.27. How can they bee guiltie of that which they have not received? And againe, by the unworthy receiving of no other Sacrament, is a man made guiltie of the body and bloud of Chriſt, but onely here: *Ergo,* the wicked are partakers of his body? *Rhemiſt. Annotat.* 1 *Corinth.*11.*ſect.*16.

Anſwer. Firſt, the wicked may bee guiltie of the body and bloud of Chriſt in unworthy receiving the Sacrament, though Chriſt be not corporally preſent: Even as he that contumeliouſly receiveth the ſeale of the Prince, or abuſeth his image, is guiltie of the Majeſtie of the Prince, though he have not hurt his perſon. Secondly, he alſo may be guiltie of the bloud of Chriſt, that deſpiſeth Baptiſme, which he received as a ſigne of his waſhing in the bloud of Chriſt. And ſo the Apoſtle ſaith of wicked men that fall away from Chriſtian religion, that they crucifie againe to themſelves the Sonne of God, *Heb.*6.6.

Heb.6.6.

Auguſtine alſo bringeth in Chriſt thus ſpeaking to the wicked in the day of judgement; *Gravior apud me eſt peccatorum tuorum crux, in qua invitus pendeo, quàm illa, in quam tui miſertus--aſcendi:* The croſſe of thy ſinnes, whereby thou didſt crucifie me, was more grievous unto me than the croſſe, to the which for thy cauſe I aſcended to ſtay thy death: *Serm.* 181. *cap.*7. *de tempor.* Thus we ſee that wicked men by their ſinfull life may crucifie Chriſt, though they can offer no violence to his body.

Argum. 2. One *Collins* a Papiſt thus reaſoned from the example of *Iudas*: *Iudas* received the body of Chriſt: *Ergo,* the wicked, &c. *Fox,* p.1686.

Anſwer. Firſt, it is not ſo certaine out of the Goſpell, whether *Iudas* received the Euchariſt at all with the other Diſciples, but ſome thinke that he went out before: and there are ſome probable conjectures of this opinion: as firſt, it is like that the firſt ſupper was not yet finiſhed, becauſe of the dipping of the ſop, which was given unto *Iudas*: for in his laſt ſupper there was no ſuch dipping uſed, but onely bread and wine. Secondly, the waſhing of the Diſciples feet was done before the laſt ſupper, and immediately upon that waſhing the ſop was given to *Iudas,* and forthwith upon it hee went out: Theſe and other conjectures might lead one to thinke, that *Iudas* was not preſent at the inſtitution of the laſt ſupper, but that S. *Luke* ſetting downe the ſtorie in order, as *Auguſtine* thinketh, rehearſeth thoſe words of Chriſt, as ſpoken after his laſt ſupper: *Behold the hand of him which betrayeth me, is with me at the table.* And thereupon *Auguſtine* reſolveth, that *Iudas* received the Sacrament: *De uno pane & Iudas accepit & Petrus, & tamen quæ pars fidelium infideli? Petrus accepit ad vitam, Iudas ad mortem:* *Iudas* and *Peter* tooke of one and the ſame bread, and yet what agreement betweene a beleever and an infidell? *Peter* tooke it unto life, *Iudas* to death, &c. ſo alſo the Confeſſion of Belgia, *Iudas and Simon Magus did both receive the Sacramentall ſigne, but Chriſt himſelfe ſignified thereby, they received not, &c.*

Luk.22.21.
In Ioann. ſuper illa: Fur erat. Ioann. 12.6.
Artic.35.

Secondly, it is notwithſtanding certaine, that the wetted or dipped ſop was not the Euchariſt, which was given to *Iudas*; for Chriſt miniſtred the bread and wine apart, bread by it ſelfe, and wine by it ſelfe, not ſops in wine: as the decree condemning a certaine abuſe of ſome that gave the Euchariſt to the people dipped, or ſopped, concludeth thus, *Intincta bucella, &c.* The dipped ſop ſerved to bewray the betrayer of his Maſter, not to ſignifie the Sacrament. p.3.d.2.c.7.

Thirdly, though we grant with *Auguſtine,* that Chriſt delivered the Euchariſt to *Iudas* as well as to the reſt of the Apoſtles, in *Pſalm.*10. rehearſed alſo in the decrees, *p.*2. *cauſ.*1. *q.*1. *c.*88. yet it followeth not that he received Chriſts body, Satan being entred in before, but the Sacrament onely of his body.

The Proteſtants.

THat wicked men and infidels cannot in any ſenſe bee partakers of the true body and bloud of Chriſt, thus it is proved.

Argum.* 1.** By faith onely are we made partakers of the bodie and blood of Chriſt: but this faith the wicked cannot have. The firſt part is proved out of the Goſpell: ***He only that drinketh of the blood of Chriſt ſhall never thirſt againe, Iohn* 4.14. *He that ſhall never thirſt, muſt beleeve in Chriſt, Iohn* 6.35. *Ergo, he onely that beleeveth doth drink the blood of Chriſt. So ***Auguſtine*** ſaith, ***Nolite parare fauces, ſed cor; non quod videtur, ſed quod creditur, paſcit*:** Do not prepare your jawes, but your heart: it is not that which is ſeene, but what is beleeved, that nouriſheth: *Ergo,* Chriſt muſt bee received by faith: therefore Infidels or unbeleevers cannot receive him.

Iohn 4.14.
Iohn 6.35.

Argum.* 2.** Whoſoever eateth the fleſh of Chriſt and drinketh his blood, ſhall have eternall life, ***Iohn* 6.54.** But the wicked have not eternall life: ***Ergo, they neither eat nor drink of Chriſt. So ***Origen*** reaſoneth: ***Si fieri poſſet, ut qui malus adhuc perſeveret, &c.*** If it were poſſible, that hee which yet remaineth wicked, could eat the word made fleſh, it had not beene written, Hee that eateth this bread, ſhall live for ever: ***Hom. in* 15. *Matth.***

Iohn 6.54.

But here they will thruſt in an old diſtinction: that we muſt conſider three things in the Euchariſt, ***Speciem panis, veritatem carnis, virtutem gratiæ ſpiritualis*:** The ſhape of bread, the veritie of Chriſts fleſh, the ſpirituall grace or vertue: the firſt a Mouſe may gnaw; the ſecond a wicked man may receive; the third none but the faithfull can have.

Contra.* 1.** The veritie of Chriſts fleſh cannot be ſeparated from the ſpirituall grace: for hee ſaith, ***Iohn* 6.55. *My fleſh is meat indeed, &c. and whoſoever eateth my fleſh hath eternall life, verſ. 54. If the wicked then verily eat Chriſts fleſh, they verily have eternall life. Secondly, ſo then there are not three, but two things in the Sacrament: the ſacramentall ſigne, which the wicked may bee partakers of; and the ſpirituall grace, which is the communicating of Chriſts bodie and blood, which none but the faithfull can have: As ***Bernard*** witneſſeth: ***Sacramentum ſicut accipit ad vitam dignus, ſic ad mortem indignus, rem ſacramenti nemo percipit, niſi dignus & idoneus*:** As the worthie may receive the Sacrament to life, ſo the unworthie unto death: but the matter or ſubſtance of the Sacrament no man receiveth, but he that is worthie, ***Bernard. de vit. ſolitar.***

Iohn 6.55.

Auguſtine ſaith, ***De menſa dominica ſumitur quibuſdam ad mortem; quibuſdam ad vitam; &c.*** From the Lords table ſome doe receive unto life, ſome unto death: but the thing, wherof it is a Sacrament, worketh in all to life, in none to death, whoſoever are partakers of it, &c. But the body and blood of Chriſt are the things ſignified in the Sacrament: ***Ergo,*** whoſoever receiveth them hath life therby; the wicked then receive them not.

Tract. in Iohann. 26.

Colonienſ. part. 6. cap. 2. Panis ſpiritus, tam per verbum prædicationis quàm ſacramentaliter in veritate corporis & ſanguinis dominici in viva fide comeſtus, vivificat, &c. The bread of the ſpirit, as well by the preaching of the word, as in the Sacrament, being eaten by faith in the veritie of the bodie and blood of Chriſt quickneth, &c. The veritie of Chriſts bodie then is received by faith, which the wicked have not: and as they receive not Chriſt in the word preached, ſo neither in the Sacrament.

We have the teſtimonie of their owne decrees: *Part. 3. diſt. 2. c. 65. Qui diſcordat à Chriſto, &c.* He that diſſenteth from Chriſt, doth neither eat his fleſh, nor drink his blood. But the wicked diſſent from Chriſt: ***Ergo.***

Arguments out of the decrees, that the wicked eat not Chriſts bodie.

Ibid. c.* 69. *Quicunque panem hunc manducaverit, &c. Whoſoever eateth this bread, ſhall live for ever. But the wicked live not for ever: *Ergo,* they eat not this bread.

***Cap.* 70. *Quando Chriſtus manducatur, vita manducatur*:** When Chriſt is eaten, life is eaten. But 1
the wicked eat not life: ***Ergo,*** they eat not Chriſt. 2

Cap.* 75. *Nôrunt fideles, &c. The faithfull know how they eat the fleſh of Chriſt: Therfore wic- 3
ked and unbeleevers know it not. 4

Cap.* 40. *Qui manducaverit corpus, &c. He that eateth Chriſts body, hath remiſſion of ſinnes: The 5
wicked have not remiſſion of ſinnes: ***Ergo.***

Laſtly, ***ibid. c.* 42.** this was the faith of Pope ***Nicolas,*** to the which hee cauſed ***Berengarius*** to ſubſcribe, ***Corpus Chriſti frangi & fidelium dentibus atteri*:** That Chriſts bodie is broken and chawed in the teeth of the faithfull, &c. So that his bodie commeth not betweene the teeth of the wicked and unfaithfull.

Maſter ***Bradford*** holy Martyr, when ***Harpsfield*** had ſaid, the wicked receive the bodie of Chriſt, but not the grace of his bodie, anſwered: They receive not the bodie: for Chriſts bodie is no dead carcaſſe, he that receiveth it, receiveth the ſpirit, which is not without grace.

Fox. p. 1615.
Pag. 1446. a. 58. Edit. 1610.

Iohn Newman Martyr, after one ***Collins*** had ſaid, that ***Iudas*** received the bodie of Chriſt, replied, But the Devill was entred into him before, and if the Devill and Chriſt were there at once, how could they agree together? pag. 1686. Theſe holy Martyrs, with many others, for this their frank confeſſion of their faith, were cruelly put to death.

Pag. 1531. a. 20.

Damaſcene ſaith, let us come ***with an undoubted faith, and it ſhall be unto us (as wee beleeve:)*** To them then which beleeve not, it is not the bodie of Chriſt: ſo ***Ieremie Patriark*** ſaith, ***Fideles per hunc ſanguinem, &c. hoc corpore indutos eſſe*:** The faithfull by this blood living the life of Chriſt, are endued with this bodie.

καθὼς πιστεύομεν. lib. 4. c. 14.
Cenſu. orient. c. 13.

2 See ***Auguſtine*** alleaged before for the Africane Church: ſo the moderne Afrike and Æthiopike

Damianus a Goes de Æthiop. morib. Harm. p. 382. Pag. 432.

Church, by the mouth and pen of *Zaga Zabo* confeſſeth, rehearſing thoſe words of Chriſt, *If any eat my bodie, and drinke my blood*, he ſhall be with me, &c.

3 Latter confeſſ. of Helvetia. c. 19. *Howſoever the unbeleevers receive not the things which are offered.* Belgia. *Chriſt is communicated to the faithfull onely* : artic. 35.

4 See *Gratians* decrees before alleaged for the Latine Church.

THE SECOND PART OF THIS CONTROVERSIE, CONCERNING THE POPISH MASSE.

This part likewiſe comprehendeth divers queſtions.

1 Of the divers repreſentations of the death and ſacrifice of Chriſt.

2 Of the ſacrifice of the Maſſe, the name thereof, and of the ſacrificing prieſthood.

3 Of the vertue and efficacie which they falſly aſcribe to the Maſſe.

4 For whom the ſacrifice of the Maſſe is available : whether for the quick and the dead.

5 Of private Maſſes.

6 Of the manner of ſaying and celebrating Maſſe.

7 Of the ceremonies which they uſe in the idolatrous ſacrifice of the Maſſe : ſome goe before : ſome are obſerved in the celebration thereof.

8 Of the forme of the Maſſe, which conſiſteth partly of the Canon, and of the preface to the Canon, where we are to ſhew the ſtrange and hereticall blaſphemies, which in great number are uttered by them in the Maſſe. Of theſe now in order.

The firſt queſtion, of the divers repreſentations of the death of Chriſt.

The Papiſts.

39. Error.

They are not contented with that one lively repreſentation of the death of Chriſt, which is exhibited in the Lords Supper, but they have brought in two more beſide that, and ſo make three in all : the firſt, ſay they, is *ſimplex repraſentatio*, a ſimple and plaine repreſentation of the death of Chriſt, which is done ſo often as the Sacrament is received. The ſecond is, *Repraſentatio ad vivum*, A lively and full repreſention of Chriſts death : which they doe uſe yearly to ſet forth by ſolemne geſtures, apparell, and other ceremonies upon Good Friday, as it is commonly called, before Eaſter, when they doe make nothing elſe but a Pageant play of the Sacrament. The third repreſentation is alſo a ſacrifice beſide, and that is the ſacrifice of the Maſſe. *Bellarm. de Miſſa. lib.* 1. *cap.* 1. The Rhemiſts make a fourth repreſentation beſide, which is in the ſolemne receiving of the Communion at Eaſter : So then firſt, Chriſts death is ſhewed forth by the Sacrament of the Euchariſt all the yeare long as it hangeth in the pix, or when it is carried to houſle the ſicke, *Catechiſm. Rom. pag.* 408. Secondly, it is repreſented once in the yeare by their ſolemne Pageant upon good Friday, when there is no Sacrament conſecrated, but an hiſtrionicall expreſſing by certaine geſtures and actions, the manner of Chriſts crucifying. Thirdly, in the continuall ſacrifice of the Maſſe, Chriſt his death is repreſented. And laſtly, in the ſolemne receiving at Eaſter : for then eſpecially, the myſterie of Chriſt our Paſchall Lambe is commended to the people to bee eaten with all ſinceritie in the Sacrament : and ſo doe the Rhemiſts expound that place of S. *Paul*, *Let us keepe feaſt or holy day, not with the leven of maliciouſneſſe*, 1 *Cor.* 6. 8. literally applying it to the feaſt of Eaſter, *Rhemiſt. in hunc locum.*

1 Cor. 6. 8.

The Proteſtants.

1 Cor. 11. 26.

First, we are taught by the word of God, that by eating the bread, and drinking of the cup in the Sacrament, not by gazing, looking, lifting up, turning, hanging up bread in pixes, or by any ſuch meanes, but onely as wee have ſaid, is the Lords death ſhewed forth and repreſented, 1 *Cor.* 11. 26. Wee acknowledge therefore one onely ſacramentall repreſentation of Chriſt, and no more in the Lords Supper : the ſacrifice of the Maſſe wee judge to be an abominable idoll, as afterward ſhall bee ſhewed.

Secondly, it is a foule abſurditie to make any repreſentation of Chriſts death by bare geſtures, ſhewes, and actions of the bodie without any Sacrament, as they doe in their Popiſh Pegeants upon Chriſts Paſſion day : for at that time there is no Sacrament conſecrated ; but the Prieſt, by certaine geſtures and motions of the bodie, in bowing, bending, caſting abroad his armes and ſuch like, doth reſemble Chriſt crucified, *Bellarm. cap.* 1. But to call this a lively repreſentation done without a Sacrament, and the other in the Sacrament, *ſimplicem repraſentationem*, but a ſimple and plaine repreſentation, is too great preſumption : wherein they preferre their owne ſuperſtitious deviſes, before the ordinance of Chriſt.

Thirdly, that place of S. ***Paul*** is unfitly applied to the celebration of Eaſter : ***Auguſtine*** expoundeth it farre otherwiſe : ***Azyma, qui recta fidei Chriſtiani ſunt, non in fermento veteris vitæ, ſed in ipſius fidei veritate & ſynceritate cuſtodiunt, non ſeptem diebus, ſed omni die, &c.*** The unleavened bread, the Chriſtians of a right faith doe keepe, not in the leaven of their old life, but in the veritie and ſynceritie of faith, not ſeven daies, but every day : ***Cont. Fauſt. Manich. lib.32.cap.11.*** So then in ***Auguſtines*** judgement, the A poſtle had no relation to any certaine time, which he would have kept holie : but to the reformation of the whole life.

Laſtly, ***Nicen. 2. action. 6.tom. 3.*** The ſentence of the Synod of Conſtantinople is thus rehearſed, after they had ſet downe the words of our Saviour, ***This do in the remembrance of me***, they inferre thus, ***Ecce vivificantis illius corporis imaginem totam panis, id eſt, ſubſtantiam :*** Behold the whole image of that quickning bodie, the ſubſtance of bread. The Synod upon theſe words of Chriſt concludeth, that there is no other repreſentation of Chriſt, but in the Eucharift : ſo that without the Sacrament there is no repreſentation at all. Likewiſe, ***Concil. Toletan. 12.c.5. Quoties ſacerdos ſanguinem & corpus Chriſti in altario immolat, toties ſe participem præbeat :*** As often as the Prieſt doth offer up the bodie and blood of Chriſt, let him be partaker of it,&c. Wherefore by this Canon the ſacrifice of Chriſts bodie and blood cannot bee repeated or repreſented, whithout the partaking and receiving of the Sacrament.

1 The judgement of the Greeke Church herein is before produced.

2 Neither doth the Æthiopike Church allow any ſuch theatricall repreſentation of Chriſts paſſion, without the Sacrament : as ***Zaga Zabo*** confeſſeth : ***Sacramentum Euchariſtiæ non ſervatur apud nos in templis,&c.*** The Sacrament of the Euchariſt is not kept with us in the temple, as it is with them of Europe,&c. And he further ſheweth in the ſame place, that they receive the Euchariſt twice in the weeke,&c. They need not then any ſuch pompous ſolemnitie, receiving ſo often.

Damianus a Goes.

3 Confeſſion of Auſpurg, artic. 1. ***This remembrance doth ſignifie, not the bare repreſenting of the hiſtorie, as it were in a ſhew,&c. but it ſignifieth by faith to remember the promiſe and benefit,&c.***

4 Their owne ***Polydor*** findeth fault with ſuch pompous ſhewes : ***Supplicationum noſtrarum pompam ſolent præcedere quædam ludicra :*** Certaine ridiculous toyes uſe to goe before our ſolemne ſupplications : as ſnap-Dragons, with wide jawes, winged boyes and ſuch like,&c. which ridiculous uſages, he thinketh to have been derived from the Pagans.

Invention. lib.6.c.11.

The ſecond queſtion, of the ſacrifice of the Maſſe, and the Prieſthood thereto belonging.

The firſt part, of the name and terme of Maſſe.

The Papiſts.

THere are divers opinions amongſt them, concerning the originall of this name. Some ſay it is called ***Miſſa***, the Maſſe, ***Quia oblatio & preces ad Deum mittantur : Hugo de S. Victore.*** Others, ***Quod Angelus à Deo mittatur, qui ſacrificio aſſiſtat :*** Becauſe an Angell is ſent of God to be aſſiſtant at the Maſſe. ***Thomas Aquinas 3.part.quæſt.83.artic.4*** Some, of the Hebrew word ***Miſſath, Deut. 16.*** which ſignifieth an oblation or gift. Some, ***ex miſſis donariis, & ſymbolis***, of the gifts and offerings ſent or put in before the Communion. But what beginning ſoever it had, they doe now generally take the Maſſe, for that ſolemne action, whereby the Sacrament is made a ſacrifice, and offered up to God, ***Bellarm. lib. 1. de miſſa, cap. 1.***

30.Error.

Deut.16.10.

The Proteſtants.

WE doe not greatly force upon this name : for both the name and the thing is aboliſhed from our hearts and mouths ; and we truſt in God, we ſhall never have occaſion to know it againe. But howſoever it is, this name ***Miſſa***, Maſſe, cannot ſignifie any ſuch thing as they pretend.

1 For it ſeemeth that ***Miſſa*** was derived, ***à dimiſſione populi***, of the dimiſſion or ſending away of the people : and ſo was taken generally for any congregation aſſembled either to pray, or ſing Pſalmes, or for any other religious dutie : As yet to this day in the Dutch language ***(Meſſe)*** ſignifieth any ſolemne frequencie or congregation of the people. In this ſenſe ***Caſſianus*** underſtandeth Maſſe, that is, for the dimiſſion of the people : ſpeaking of him that commeth not timely to the houres of prayer : he would not have him to enter in, but ***Stantem pro foribus congregationis miſſam præſtolari debere :*** He ought ſtanding without the doores to waite for the miſſe of the congregation. Or as Maſter ***Philpot*** giveth the ſenſe of this word, the Communion was called ***Miſſa, à mittendo*** : of ſuch things as were ſent at the celebration of the Sacrament by ſuch as were of abilitie to the releeſe of the poore, pag. 1815.

De Canonicis orat.lib.3.c.7.

2 ***Auguſtine*** taketh this word ***Miſſa*** generally for the Liturgie or ſervice of the Church, as ***ſerm. de tempore*** 251. if that Sermon bee ***Auguſtines. Sunt aliqui, & maximè potentes hujus mundi, cùm veniunt ad eccleſiam, non ſunt devoti ad laudes Dei celebrandas, ſed cogunt Presbyterum ut abbreviet Miſſam :*** There are ſome, and commonly the great men of the world, which come not to Church

with any devotion to ſing praiſes to God, but they conſtraine the Presbyter or Miniſter to make ſhort Maſſe. Here this word Maſſe ſignifieth the whole Liturgie, as ſinging of Pſalmes, and praiſing God; not any ſacrifice or oblation: which could not be abridged or curtalled. Wherefore as the ſacrifice of the Maſſe is of no great antiquitie, ſo neither is the name in that ſenſe.

And it is evident out of their owne decrees, that the Sacrament of the bodie and blood of Chriſt was more uſually knowne of ancient time by other names, than this of the Maſſe, *Decret.p.2.cauſ.1.qu.1.c.72.* *Gregorie* calleth it the Communion. *C.* 88. *Auguſtine, Euchariſtiam,* the Euchariſt. *Decret.p.3.diſt.c.63.* it is called *Sacramentum pietatis,* The Sacrament of pietie or devotion. *Ibid.c.17.* *Soter* calleth it *Cœnam Domini,* The Supper of the Lord. *Ibid.c.8.* *Alexander,* the oblation. *C.12.* *Gelaſius, Myſterium,* a myſterie. *C.5.* *Sacramentum corporis & ſanguinis Domini,* The Sacrament of the bodie and blood of Chriſt. Theſe and other ſuch names they gave this Sacrament, more ſignificant, and far more ancient than the title of the Maſſe.

Cenſur.c.13.

1 *Ieremie* Patriarke of purpoſe treating of the Sacrament, calleth it *Hierurgia* and *Myſtagogia,* the ſacred or myſticall action.

2 *Zaga Zabo* in the confeſſion of the Æthiopik faith, doth uſually call this Sacrament by the name of the Euchariſt: ſo called of the thankſgiving: the name Maſſe, in the Popiſh ſenſe, as it is taken to to ſignifie a ſacrifice, they uſe not: *Nullam pro remiſſione animarum miſſam facimus,* For the remiſſion of ſinnes and releaſe of ſoules, wee celebrate no Maſſe.

Damianus a Goes.

Harm.of confeſſ.p.453.

3 Confeſſion of Wittemberg, chap. 9. *Wee beleeve and confeſſe that the Euchariſt (for ſo it pleaſed our forefathers to call the Supper of the Lord, &c.) is a Sacrament inſtituted of Chriſt, &c.* The Euchariſt then is a more fit name for this Sacrament, than the Maſſe.

Annot. in lib.4. Tertullian adverſ.Marcion.

4 *Beatus Rhenanus* ſheweth the originall of the word *Miſſa,* Maſſe: *à dimiſſione catachumenorum,* from the dimiſſing of the *Catachument,* (ſuch as were late converted to the Chriſtian faith, whom they would not have preſent at theſe myſticall actions) it was ſo called the *Maſſe.*

[a] Anno Chriſti 34.numer.59.
[b] Inſtit.ſacerdot.lib.2.c.4.
[c] Epiſt.ad Caniſium.
[d] Inſtit.moral. lib.10.cap.18.

And whereas both [a] *Baronius,* and [b] *Tollet,* two of their Cardinals, would have the word derived from the Hebrew word *Miſſah:* they are herein oppoſed by their learned Jeſuites, as [c] *Salmeron,* [d] *Azorius;* who affirme, that their ſentence is more probable, *qui docent Miſſam vocem eſſe latinam:* which teach that the Maſſe is rather a Latine word, than an Hebrew: but if they will needs have it an Hebrew word, it may be rather derived from the Hebrew word *mas,* which ſignifieth melted: for the ancient inſtitution in the Maſſe is quite melted away.

The ſecond part, of the ſacrifice of the Maſſe.

The Papiſts.

31.Error.

CHriſt, they ſay, at his laſt Supper, did offer up his owne bodie and blood in ſacrifice, under the formes of bread and wine, to God his father: and at the ſame inſtant made his Apoſtles, and their ſucceſſors Prieſts, to offer up his bodie in the Sacrament. *Concil. Tridentin.ſeſſ.22.cap.1.* And the ſame bodie which Chriſt offered up upon the Croſſe, is daily offered up by the miniſterie of the Prieſts, the difference only is in the manner of offering, *Concil. Trident.ibid.c.2.* The eternitie and proper act of Chriſts Prieſthood, conſiſteth in the offering and ſacrificing of the bodie and blood of Chriſt in the formes of bread and wine in the Church, *Rhem.Heb.7.ſect.8.* And we meane alwaies of Prieſt and ſacrifice taken in their owne proper ſignification. *ibid.ſect.7.* In the Euchariſt then there is a true ſacrifice of the very bodie and blood of Chriſt offered up to God, by the hands of the prieſt, in the formes of bread and wine, *Bellarm. cap.5.*

Argum. 1. Chriſt is a Prieſt after the order of *Melchiſedech:* but the proper act of *Melchiſedechs* Prieſthood did conſiſt in ſacrificing in the formes of bread and wine: *Ergo,* the eternitie of Chriſts Prieſthood ſtandeth in the ſacrificing of his bodie and blood in thoſe formes: there doth therefore ſtill remaine a proper externall ſacrifice in the Church, *Rhemiſt. annot. Heb. 7.ſect.8. Bellar. cap.6.*

And that *Melchiſedechs* Prieſthood conſiſted in the oblation of bread and wine, *Bellarmine* would ſtrengthen by theſe reaſons:

Geneſ.14.18.

Firſt, from the word uſed, *Geneſ.14.18. he brought forth,* the Hebrew word is, הוציא *jatſa,* which in Scripture is properly applied to the bringing forth of ſacrifice: as *Geneſ.4.* the like word is uſed to ſignifie *Cain* and *Abels* ſacrifice, *Bellarm.cap.6.* So alſo the Doway tranſlators, *pag. 56. annot. in Geneſ. 14.*

Exod.3.10.
Ierem.51.10.
Geneſ.4.3.

Contra. Firſt, the word which here ſignifieth to bring forth, is not alwaies, or for the moſt part, applied to the bringing of ſacrifice; as *Exod.3.10. That thou maiſt bring my people out of Egypt: Ierem.51.10. The Lord hath brought forth our righteouſneſſe:* wherfore his obſervation of this word is more bold, than true. Secondly, *Geneſ. 43. Cain brought an oblation to the Lord:* Here theſe two words, *an oblation,* and *to the Lord,* doe ſhew that hee brought a ſacrifice: but there is not any word joyned in this place to *Melchiſedechs* bringing, that may conclude a ſacrifice.

Secondly, becauſe *Abraham* had no need of bread and wine to refreſh himſelfe, being returned with great ſpoyle from his enemies, and ſo having ſufficient to refreſh himſelfe with: therefore it is like *Melchiſedech* brought them forth to offer to God. So alſo the Doway men, pag.57.

Contra. Firſt, your owne vulgar Text hath this note in the margen: *Melchiſedech cibat ipſum Abraham: Melchiſedech* doth feed *Abraham* himſelfe: their owne note is againſt them. Secondly, whereas *Abraham* had received all the King of Sodomes goods, and the victuals alſo which were carried away, though he ſuffered the young men to eat thereof; yet hee would not take himſelfe of the Kings goods *ſo much as a threed or a ſhooe latchet, verſ.*23. and therefore it was Gods providence to ſend *Melchiſedech,* that hee ſhould bee refreſhed rather at his hands, than from the King of Sodome an Infidell.

Their owne vulgar Latine readeth, *proferens,* bringing forth bread and wine, that is, as *Tertullian* expoundeth: *Abrahamo revertenti de prælio, &c. obtulit panem & vinum:* Hee offered bread and wine to *Abraham* returning from battell: and to what end, *Ioſephus* ſheweth: *Melchiſedech, milites Abrahæ hoſpitaliter habuit,* entertained *Abrahams* ſouldiers with hoſpitalitie, ſuffering them to want no victuall, &c.

Lib. cont. Iudæos.
Antiquit. lib. 1. cap. 11.

Thirdly, as *Melchiſedech* is ſaid to have beene Gods Prieſt, ſo it was requiſite that the Scripture alſo ſhould make mention of his ſacrifice, wherein his Prieſthood conſiſted: but that is not any where elſe mentioned: *Ergo,* he offered the ſacrifice of bread and wine, *Bellarm. ibid.* And they of Doway, pag. 57.

Contra. Firſt, the argument followeth not, there is no mention made of any other ſacrifice in Scripture which *Melchiſedech* offered: *Ergo,* he offered bread and wine: for as touching this high myſterie of *Melchiſedechs* Prieſthood, many things in Scripture are concealed, as the Apoſtle ſaith to the *Hebrewes,* 5.11. *of whom we have many things to ſay, which are hard to be uttered, becauſe ye are dull of hearing.* Upon which words S. *Hierome* thus writeth, *Si vas electionis ſtupet ad myſterium, &c.* If the veſſell of election bee aſtoniſhed at this myſterie, and confeſſeth that whereof hee diſputeth, to bee ineffable, how much more we, &c. Secondly, the Apoſtle ſheweth wherein *Melchiſedech* ſhewed himſelfe a Prieſt, namely, *in bleſſing of Abraham, and therefore received tithes of him, Hebr.*7. *verſ.* 6.

Heb. 5. 11.
Hieron. Evagrio, tom. 4.
Heb. 7. 6.

Fourthly, whereas the words are, *Melchiſedech brought forth bread and wine, for he was a Prieſt of the most high God, Geneſ.* 14. 18. the Scripture giving this as a reaſon of his bringing forth bread and wine, becauſe he was a Prieſt, implyeth that he brought them forth to ſacrifice, *Bellarm. ibid.*

Geneſ. 14. 18.

Contra. Firſt, the Text according to the Hebrew is this: *And Melchiſedech King of Salem brought forth bread and wine, and he was a Prieſt of the moſt high God, and he bleſſed him, &c. Gen.* 14. 18. What though in ſome places of Scriptures, *and,* ſignifieth *(for)* yet it followeth not that it ſhould be ſo everie where? and if it be ſo taken here in this clauſe of the ſentence, *for he was a Prieſt, &c.* why not in the other alſo, *for he bleſſed him?* ſo that this is given as a reaſon taken of the effect of his Prieſthood. And indeed the order of the words ſo requireth: that as firſt he is named a King, and then the effect followeth, which was his munificence in bringing forth bread and wine: ſo ſecondly hee is called a Prieſt, and then the effect of his Prieſthood is expreſſed, namely, *his bleſſing.* Secondly, whereas *Bellarmine* ſaith, that the Apoſtle, *Heb.*7. proveth *Melchiſedech* not to bee a Prieſt, becauſe hee bleſſed *Abraham,* but therefore greater onely than *Abraham,* it is a falſe collection: for the Apoſtle ſaith thus, *Heb.* 7. 6. *He received tithes of Abraham, and bleſſed him that had the promiſes.* From which words we reaſon thus: *Melchiſedech* as he was a Prieſt received tithes: for tithes were not due but to the Prieſthood, *verſ.*5. but as he bleſſed he received tithes, as the Apoſtle ſaith, *verſ.* 6. *Ergo,* as he bleſſed he was a Prieſt.

Fifthly, *Bellarmine* reaſoneth thus: Chriſt is ſaid *to be a Prieſt for ever after the order of Melchiſedech:* but his Prieſthood cannot remaine, unleſſe his ſacrifice continue ſtill: but his ſacrifice upon the croſſe was once done for all: *Ergo,* he muſt have another ſacrifice daily to be offered in the Church, which is the ſacrifice of *Melchiſedech* in bread and wine, *Bellarm.c.*6.

Contra. Firſt, as Chriſt is a Prieſt for ever, ſo alſo doth his ſacrifice continue for ever, which was but once offered; yet the vertue and efficacie thereof endureth ſtill: for his bloud yet ſpeaketh unto God for mercie for us, not for vengeance, as the bloud of *Abel, Heb.* 12. 24. Secondly, it is not neceſſarie that Chriſt ſhould have an externall Prieſthood ſtill in earth: for neither in the time of the law was there any externall Prieſthood after *Melchiſedechs* order continued, and yet even then was Chriſt a Prieſt after *Melchiſedechs* order. Thirdly, the Apoſtle ſheweth that Chriſt our high Prieſt is entred into Heaven, as the Prieſt did goe once a yeere into the holy place, and there continueth a Prieſt for ever after *Melchiſedechs* order, in appearing in the ſight of God for us, *Heb.* 9. 23.

Heb. 9. 23.

Sixthly, Chriſt being a Prieſt for ever after *Melchiſedechs* order, muſt agree with *Melchiſedech* in that which was proper to *Melchiſedechs* Prieſthood: but nothing is proper to his Prieſthood, but to ſacrifice in bread and wine: *Ergo,* herein there muſt bee an agreement of *Melchiſedechs* Prieſthood and Chriſts.

The aſſumption is proved thus; firſt, it was not proper to *Melchiſedechs* Prieſthood to bleſſe, and to receive tithes: for this the Leviticall Prieſthood did. Secondly, nor yet to have none to ſucceed him: for ſo neither had *Abel.* Thirdly, neither to bee without genealogie, and ſo to be a type of Chriſt: for there is no mention made likewiſe of the genealogie of *Iob* and *Helias,* who were alſo

Prieſts: *Ergo*,this was only proper to *Melchiſedechs* prieſthood to ſacrifice in bread and wine,*cap.6. reſp.ad 3.argum.*

Contra. Firſt, though *Levi* received tithes, and gave bleſſings, yet not as *Melchiſedech*, to whom even *Levi* paid tithes, then in *Abrahams* loines, *Hebr. 7. verſ. 9.* and they being of *Abrahams* ſeed could not be greater than *Abraham*; yet *Melchiſedech* was greater becauſe he bleſſed him: wherefore to receive tithes of *Abraham*, and to bleſſe ſo great a Patriark, was proper to *Melchiſedechs* Prieſthood, and not common with *Levi*. Secondly, though *Abel* had none to ſucceed him in his carnall generation, and reſpect of his perſon; yet in his office in ſacrificing of ſheepe and ſuch like, he had many ſucceſſors:but *Melchiſedech* in his Prieſthood and office had none to ſucceed him:wherefore this was alſo proper to his Prieſthood, and agreeable herein to Chriſt. Thirdly, *Iob* and *Helias* are not in the Scripture called Prieſts, as *Melchiſedech* is: but *Iob* is ſet forth by the name of a juſt man,*Iob* 1. 1. *Helias* by the name of a Prophet, *Malach*. 4. 5. and *Melchiſedech* was ſo without genealogie, as there is no mention made neither of the beginning nor of the end of his dayes, *Heb*. 7. 2. yet there is mention made both of the tearme of *Helias* life, in the earth, when he was taken up into Heven, 2 *King*. 2. and of *Iobs* death, *Iob* 42. 17. wherefore this alſo is proper to *Melchiſedech* to be a Prieſt without genealogie, having neither beginning of dayes, nor end of life, and herein hee was a type of Chriſt. We need not then ſeeke for any thing elſe,wherein Chriſt and *Melchiſedech* ſhould agree, the type anſwering in everie reſpect to the ſubſtance; much leſſe are wee forced to deviſe any ſuch ſacrifice of bread and wine.

Seventhly, Chriſt was not a Prieſt after *Melchiſedechs* order, in reſpect of the ſacrifice upon the croſſe,becauſe he did not offer up himſelfe under the forme of bread and wine: *Ergo*,he is after *Melchiſedechs* order in reſpect of the daily ſacrifice offered under bread and wine: *Bellarm.cap.6. reſp.ad argum*.5.

Contra. Firſt, we deny that *Melchiſedech* ſacrificed under the formes of bread and wine at all,and therefore therein he is not a type of Chriſt at all. Thus he ſtill beggeth the thing in queſtion. Secondly, it followeth not that if Chriſt anſwer not to *Melchiſedech* in the ſacrifice of his croſſe, that the reſemblance ſhould bee in ſacrificing bread and wine: for in many other things was *Melchiſedech* a type of Chriſt: 1 In his name which ſignifieth King of righteouſneſſe. 2 In his offices, becauſe hee was both King and Prieſt. 3 In the eternitie and continuance of his office. 4 In the excellencie of his perſon, in that he was greater than *Abraham* the Patriarke. Thus the Apoſtle ſheweth Chriſt in *Melchiſedech* to have beene prefigured: ſo that wee need not run to any ſuch ſtrange device of the ſacrifice of bread and wine. Thirdly, even Chriſt upon the altar of the croſſe was a Prieſt after the order of *Melchiſedech*, in reſpect of the permanencie of his Prieſthood, and eternall efficacie of his croſſe, *having with one offering conſecrated for ever them, that are ſanctified, Heb.* 10. 14. ſo that *Melchiſedech* was not ſo much to prefigure the matter of Chriſts ſacrifice, which was ſhadowed forth in the bloudy ſacrifices of calves and goats in the law, as to ſet forth the dignity of his perſon, and eternity of his office. Fourthly, this cannot be farre from blaſphemie to denie, that Chriſt was properly a Prieſt after *Melchiſedechs* order, and to affirme, that their popiſh prieſts, doe ſacrifice in the formes of bread and wine according to the order of *Melchiſedechs* prieſthood: And ſuch are their reaſons drawne from the ſimilitude of *Melchiſedechs* prieſthood unto Chriſt. Now on the contrarie ſide our arguments follow, to prove, that their ſacrifice of the Maſſe hath no ſhew of ground at all in the type of *Melchiſedech*.

Heb.10.14.

Argum. 1. We confeſſe, that *Melchiſedech* was a type of our Saviour Chriſt, and that hee was a Prieſt after *Melchiſedechs* order: but not in any ſuch reſpect, for offering in bread and wine: for the text ſaith, he brought forth bread and wine, he offered it not: he brought it forth for the refreſhing of *Abraham*,and thoſe which were with him,*Geneſ*.14.18.

Bellarmine anſwereth, that the bread and wine were firſt offered and ſacrificed to God, and afterward given to *Abraham*,and his fellowes to eat, *reſp.ad argum*.7.

Contra. Firſt, if the ſame bread and wine were firſt offered to God, and then given to *Abraham*, then in effect nothing was offered to God: for in all offerings and ſacrifices, whether burnt-offerings, meat-offerings, or peace-offerings, ſome part at the leaſt was burnt upon the altar unto God: but here no ſuch thing was done. Secondly,there was no ſacrifice without an altar,fire,and wood: as *Abraham* laid the wood upon *Iſaac*, and tooke the fire in his hand, and built an altar,*Geneſ*. 22. 6. 10. but here are none of all theſe. Thirdly, if *Melchiſedech* had a purpoſe to ſacrifice to God, he would rather have imitated *Abel* to have offered of the fruits of his ſheepe, than of *Cain* who brought of the fruits of the earth,*Geneſ*.4.2.

Geneſ.4.2.

2 He brought forth bread and wine, and not the formes onely of bread and wine: therefore your ſacrifice in the formes onely,is not after his order.

Bellarm. The ſacrifice of *Melchiſedech* and the ſacrifice of the Maſſe agree in the outward ſymbole,though not in the inward ſubſtance,which is ſufficient: for the repreſentation is in the accidents, not in the ſubſtance: and that was but the type or ſymbole, and therefore the ſubſtance may bee divers,*reſp.ad argum*.6.

Contra. Firſt, hereof it followeth, that they which conſecrate bread and wine onely without any reall preſence, doe more properly imitate *Melchiſedech*, than your Maſſe-priſts, that hold a fleſhlie preſence under the formes of bread and wine: for *Melchiſedech* offered the ſubſtance of bread and wine, and not the formes onely. Secondly, if *Melchiſedechs* oblation doe repreſent the ſacriſice of the Maſſe, it muſt repreſent it as it is a ſacrifice: but the Maſſe is no ſacrifice but in reſpect of the inward ſubſtance: the ſacrifice is not of the outward formes of bread and wine: *Ergo*, the repreſentation is in reſpect of the ſubſtance. Thirdly, types and ſhadowes differ from the body in outward ſymboles onely, they agree in ſubſtance, as Saint *Paul* ſheweth, how Chriſt was the ſame ſpirituall meat and drinke both to the Iſraelites and unto us, but under divers Sacraments, 1 *Cor.* 10.4. Wherefore it is a falſe concluſion, *Melchiſedechs* ſacrifice was a type of the ſacriſice of the Maſſe: *Ergo*, divers in ſubſtance.

3 If *Melchiſedechs* bringing forth of bread and wine were a ſacrifice or oblation, and a type of the like ſacrifice to continue for ever in the Church, it muſt alſo have beene a propitiatorie ſacrifice for the remiſſion of ſins, as they ſay the ſacrifice of the Maſſe is, which was thereby ſignified: but there is no propitiatorie ſacrifice for remiſſion of ſins, without ſhedding of bloud, *Hebr.* 9. *verſ.* 22. Therefore *Melchiſedechs* act, being without blood, was no ſuch ſacrifice, and conſequently none at all.

4 The Apoſtle to the Hebrewes ſheweth, wherein Chriſt was a Prieſt after *Melchiſedechs* order, *Hebr.* 7. Firſt, in that *Melchiſedech* was both King and Prieſt, *verſ.* 2. ſo is Chriſt. Secondly, in reſpect of the eternitie of his Prieſthood: wee doe not reade either of the beginning of his dayes, or end of his life, nor of any change of his Prieſthood, *verſ.* 3. All which is moſt truly verified in Chriſt. Thirdly, *Melchiſedech* was a type of Chriſt, and his Prieſthood of Chriſts, becauſe of the excellencie thereof above the Leviticall Prieſthood: for *Levi* paid tithes in *Abraham* to *Melchiſedech*; and therefore was inferiour, and was bleſſed of *Melchiſedech* in *Abraham*, the leſſe of the greater: ſo is the Prieſthood of Chriſt advanced farre above *Aarons* order. If in any other materiall point *Melchiſedechs* Prieſthood had reſembled Chriſts, as in this oblation of bread and wine, the Apoſtle would not have omitted it.

Bellarmine anſwereth, that the Apoſtle omitteth of purpoſe to ſpeake of *Melchiſedechs* oblation of bread and wine, leſt by this occaſion hee ſhould have beene conſtrained to treat of the Euchariſt, which was too high a myſterie for them, and that very thing (which he ſaith) was hard to be uttered concerning *Melchiſedech*, in reſpect of their dulneſſe, *reſp. ad argum.* 2.

Contra. Firſt, the Hebrewes were no more dull to underſtand, than the Corinthians: for as the Apoſtle ſaith to them, *they have need of milke, not ſtrong meat*, *Heb.* 5.12. ſo likewiſe he writeth to the Corinthians, that *he gave them milk to drink, and not meat, becauſe they were babes*, 1 *Cor.* 3.2. yet he doubteth not to unfold to the Corinthians the myſterie of the Euchariſt both in the 10. and 11. chapters: wherefore this can be no reaſon, why he ſhould conceale it from the Hebrewes. Secondly, the Euchariſt is no higher a myſterie, than the doctrine of Baptiſme, or than the myſterie of the reſurrection: but theſe things the Hebrewes were well inſtructed in, *Heb.* 6.2. therefore they were capable alſo of the doctrine of the Euchariſt. The antecedent is thus proved: for Baptiſme by the Apoſtle is called a myſterie: *This is a great myſterie, I ſpeake concerning Chriſt and the Church*, *Epheſ.* 5.32. and wherein this myſterie lieth, is declared, *verſ.* 26. *Chriſt loved his Church, and gave himſelfe for it, &c. that he might cleanſe it by the waſhing of water through the word.* This waſhing in Baptiſme, is that myſterie which he ſpeaketh of: ſo alſo the reſurrection is called a myſterie, 1 *Cor.* 15. 51. *I ſhew you a myſterie, we ſhall not all ſleepe, but we ſhall all be changed*: but theſe myſteries the Hebrewes underſtood, *Heb.* 6.2. *Ergo*, they might ſafely be inſtructed in the myſterie of the Euchariſt.

5 Therein conſiſted the proper act of *Melchiſedechs* Prieſthood, for the which he received tithes of *Abraham*: but, as the Apoſtle ſaith, he received tithes, and bleſſed *Abraham*, *Heb.* 7.6. *Ergo*, the tithes were due not for any ſacrifice which he offered, but for his bleſſing. The ſame therefore was the proper act of his Prieſthood. See **Bellarmine** his anſwer, and the reply thereunto, *argum.* 4. by him before produced.

6 *Melchiſedech* is a type of Chriſt in thoſe things which are not common with *Aarons* Prieſthood: but to offer bread and wine was dayly frequented in the Leviticall Prieſthood: *Ergo*, therein conſiſteth not the type of *Melchiſedech*.

Bellarmine anſwereth, that the ſacrifice of bread and wine in the Leviticall Prieſthood was alwayes joyned with other ſacrifices of beaſts, and was tempered or mingled with oyle: but here *Melchiſedech* offereth bread and wine alone, and ſimple bread, without any mixture, *reſp. ad argum.* 4.

Contra. Firſt, it is untrue, that the Prieſts of the law never uſed the oblations of bread and wine, but with other ſacrifices, as it may appeare, *Levit.* 2. where the law of meat-offerings is ſet downe, and no ſuch thing there preſcribed. Secondly, if the mixture of bread with oyle make a difference betweene the Leviticall oblation of bread, and *Melchiſedechs* offering; then your mixture of wine with water maketh the like difference, betweene your Maſſe ſacrifice and *Melchiſedechs*, who offered as ſimple bread, ſo alſo ſimple wine. Thirdly, the Apoſtle ſaith, *If the Prieſthood be changed, there muſt of neceſſity be a change of the law*, *Heb.* 7.12. Wherefore if the law of ſacrifices be changed, then could not the new Prieſthood offer the ſacrifices of the law, and therefore not bread and wine: for then the law of ſacrifices ſhould onely be changed in part, not in whole.

7 The eternity of Chriſts Prieſthood after *Melchiſedechs* order conſiſteth not in the daily ſacrifice of the Maſſe, which is offered by many Prieſts, one ſucceeding another: for this is a difference betweene *Aarons* order, and *Melchiſedechs*, as the Apoſtle noteth, *that among them many were made Prieſts, becauſe they were not ſuffered to endure by reaſon of death; but this man, becauſe he endureth ever, hath an everlaſting Prieſthood, Heb.*7.23. *Ergo*, in *Melchiſedechs* order there cannot be a multitude of Prieſts one following another.

It will be here anſwered, that although there be many Maſſe-prieſts, yet the Prieſthood is one, and Chriſt the eternall Prieſt offereth by them as his miniſters.

Contra. Firſt, ſo alſo the office of the Prieſthood under the law was one, and Chriſt the unſpotted Lambe in all the ſacrifices was typically ſlaine, *Revelat.* 13. 8. Yea *Bellarmine* confeſſeth that Chriſt was a Prieſt under the Law, and offered by his types and figures, *cap.6.initio*: yet the difference remaineth ſtill betweene the many mortall Prieſts of *Aaron*, and the one eternall Prieſt after *Melchiſedech*. Secondly, the power, right, and execution of *Melchiſedechs* prieſthood reſteth in the perſon of Chriſt, and cannot be transferred to any other that die, but is proper to him, *of whom it is witneſſed, that he liveth, Heb.*7.8.

Argum. 8. To make Chriſts Prieſthood eternall, it is not neceſſary to bring in a continuall ſacrifice to be frequented in the Church: but the Apoſtle ſheweth wherein the eternity of his Prieſthood conſiſteth, namely in theſe foure points.

Firſt, *becauſe he endureth ever, he hath an everlaſting Prieſthood, Heb.*7.24. This reaſon *Bellarmine* ſaith is not ſufficient, *Chriſt liveth for ever: Ergo, he is a Prieſt for ever:* for ſo the Levites after the reſurrection, which were once Prieſts, and then ſhall live for ever, might be ſaid to be Prieſts for ever: *reſp.ad argum.* 8.

Contra. Firſt, the Apoſtles reaſon is this; The Prieſts of the Law, were not Prieſts for ever, becauſe they lived not ever: but Chriſt a Prieſt after *Melchiſedech*, is a Prieſt for ever, becauſe he liveth ever: So then he perverteth the Apoſtles reaſon, who ſpeaking of Chriſt as a Prieſt, by the eternity of his life concludeth the eternity of his Prieſthood. This then is the reaſon, Chriſt our Prieſt liveth ever: *Ergo*, he is a Prieſt for ever. Secondly, the Levites when they begin to live ever after the reſurrection, ſhall then be no Prieſts at all, and therefore cannot be ſaid to be Prieſts for ever.

Secondly, Chriſt is ſaid to be a Prieſt for ever, in reſpect of the everlaſting efficacie and vertue of his ſacrifice upon the croſſe. So ſaith the Apoſtle, *With one offering hath he conſecrated for ever them that are ſanctified, Heb.*10.14.

Bellarm. This reaſon is not ſufficient: for ſo might *Noah* his ſacrifice be ſaid to be eternall, becauſe the force thereof remaineth, in that he obtained thereby, that the waters ſhould not returne to cover the earth: the effect alſo of Chriſts birth and death ſtill remaineth, and yet he cannot be ſaid ever to die, and to be borne, *Bellarm.ibid.*

Contra. Firſt, it was not the force of *Noahs* ſacrifice, which maketh Gods covenant ſtable, but the ground and foundation of all thoſe ſacrifices, which was Chriſt the unſpotted Lambe ſlaine from the beginning of the world, *Apoc.* 13.8. *In whom all the promiſes of God are, yea and Amen*, 2 *Cor.*1.20. This inſtance therefore ſheweth the eternity of Chriſts ſacrifice, the force whereof extended even to the ages before. Secondly, as we ſay not, that Chriſt is daily borne, but becauſe the effect of his birth remaineth ever, he is the man Chriſt for ever: ſo neither doe we ſay, that he dieth daily, but becauſe the force of his death and ſacrifice ever remaineth, he is the Prieſt Chriſt for ever.

Thirdly, Chriſt is a Prieſt for ever, becauſe *he ever liveth to make interceſſion for us, Hebr.*7.25. and he is entred *into heaven to appeare in the ſight of God for us, Heb.*9.24.

The ſumme of *Bellarmines* anſwer here is this; that whereas Chriſt is our Interceſſour by the mediation of his ſacrifice, it is neceſſary that Chriſts ſacrifice ſhould be continually offered, ſeeing hee continually maketh interceſſion for us, *reſp.ad 3.ration.8.argum.*

Contra. Firſt, the argument followeth not: for the ſacrifice of Chriſt once done is the foundation of his interceſſion, and it were a great derogation to Chriſt, that his interceſſion in heaven ſhould depend of the act of prieſts in the earth. Secondly, as Chriſt is not to be imagined to continue his interceſſion by making dayly prayers unto God; ſo neither is his ſacrifice continued by daily offering; but the very *appearing of him*, as the Apoſtle ſaith, in heaven is ſufficient: And as *Gregorie* ſaith, *Sine intermiſſione, &c.* Our Redeemer, without any intermiſſion, doth immolate himſelfe in ſhewing his incarnation for us to his Father, &c. *Moral.lib.*1.*c.*10. *Interpellari, &c.* To make interceſſion for us, is to demonſtrate himſelfe to be man, *lib.*12.*c.*13. So that as their Schoolemen confeſſe, he doth daily offer himſelfe, and make interceſſion for us, *repraſentatione ſui*, by repreſenting himſelfe to his Father: *Gabriel Biel.*

Fourthly, the Apoſtle ſheweth Chriſt to be an eternall Prieſt, becauſe he is for ever perfectly able to ſave, *Heb.*7.25. *Bellarm.* This ſheweth him to be a Saviour, not a Prieſt.

Contra. As Chriſt is a Prieſt, ſo he alſo ſaveth by the ſacrifice of himſelfe. And thus much of this firſt argument drawne from *Melchiſedech.*

Argum. 2 They alleage that place, *Heb.* 8. 3. Every high Prieſt is appointed to offer gifts and hoaſts: wherefore it is neceſſary that hee alſo have ſomewhat to offer. Chriſt then hath a certaine hoaſt in externall and proper manner, as other Prieſts have; but this viſible and externall act of ſacrificing he doth not exerciſe now in heaven: therefore it muſt needs be meant of the perpetuall oblation of his body and blood in the Church; for ſomewhat he muſt alwayes have to offer, *Rhemiſt. Heb.* 8. *ſect.* 3.

Anſw. 1. The Apoſtle ſaith not, that it is neceſſary that Chriſt ſhould ſtill have ſomewhat to offer in ſacrifice: but that it was needfull for him to have ſomewhat, which he had already offered: for the verbe προσενέγκη, ſignifieth not the preſent tenſe, but the time paſt: whereby is underſtood the oblation which he had already offered once, and which need not to be repeated, *Heb.* 7. 27. For as herein hee is like to other Prieſts, that he muſt have ſomewhat to have offered, ſo is hee unlike alſo in this, that they by reaſon of their infirmitie had need to offer often: but Chriſt our high Prieſt did it but once, as in that place the Apoſtle ſheweth.

Heb. 7. 27.

2 The gift which the Apoſtle in this place attributeth to Chriſt, was his body, which hee calleth the true Tabernacle, which the Lord pight and not man. But that body of Chriſt, which they ſay is offered up in the ſacrifice of the Maſſe, is not of that nature: for it is made by the miniſtery of man: for every one of their ſacrificing Prieſts is able to make the body of Chriſt: but this body, which Chriſt had to offer, was made only by God, without the help of man, as the Apoſtle ſaith. Againe, ſay, if you dare, that the body which you offer, is the true Tabernacle and Temple of God: for then it would follow, that God dwelleth in Temples made with hands, that is, by the miniſterie of man, contrary to the Scriptures: ſeeing you affirme that the body of Chriſt is no otherwiſe preſent but by the miniſterie of the Prieſt. And what a goodly Tabernacle is this for God, thinke you, which you ſhut up in a pix, and hang up in your Churches? A Mouſe may eat it, the fire may conſume it, corruption may take it: would God ſuffer his Tabernacle thus to be defiled? Wherefore upon theſe premiſſes we conclude, that what you offer in your Popiſh ſacrifice, cannot be the proper gift belonging to Chriſts Prieſthood.

Heb. 8. verſ. 2.

Argum. 3. The celebration of the Paſſeover was a manifeſt type and figure of the celebration of the Euchariſt: but in the Paſſeover there was a ſacrifice: *Ergo*, there muſt be a ſacrifice in the Euchariſt: *cap.* 7. This argument is alſo urged by them of Doway: *p.* 190.

Firſt, *Bellarmine* proveth the propoſition out of S. *Paul: Chriſt our Paſſeover is ſacrificed for us, therefore let us keep the feaſt with the unlevened bread of ſynceritie, &c.* 1 *Cor.* 5 8. Chriſt was not crucified or ſacrificed upon the croſſe to be eaten; he is then ſacrificed to be our Paſſeover, where hee is to bee eaten; and that is no where, but in the Euchariſt: the Euchariſt therefore is the true Paſſeover. *Bellarm. ibid.*

1 Cor. 5. 8.

Contra. Firſt, S. *Paul* ſpeaketh not in that place of any Sacramentall eating of Chriſt, but of the reformation of the whole life to be led in ſincerity and truth, as before *verſ.* 7. *Purge out the old leaven:* He applyeth this type to his preſent purpoſe, that the Corinthians ſhould expell from amongſt them the inceſtuous perſon: wherefore in this ſenſe Chriſt our Paſſeover was ſacrificed upon the croſſe, ſpiritually to be eaten by faith, and to be followed by vertuous imitation all our life. Secondly, though we grant, that the Paſchall Lambe and the Euchariſt may have ſome reſemblances together, as *Bellarmine* noteth ſome, as in the ceremonie of eating commanded in them both, alſo in the end, that is to be a remembrance of their corporall deliverance, this of our ſpirituall; and likewiſe, as that was eaten with ſowre hearbs, ſo the other muſt bee received with true ſorrow and repentance: yet was not the Paſſeover appointed directly to be a type of the Euchariſt, but of Chriſt crucified, as the Evangeliſt expoundeth, *Iohn* 19. 37. theſe things were done, *That the Scripture ſhould be fulfilled, Not a bone of him ſhould be broken:* if then the type of the Paſſeover were fulfilled in Chriſt crucified upon the Croſſe, we are not to ſeeke for any other accompliſhment of it. Thirdly, if it ſhould bee granted, that the Paſſeover was a type of the Euchariſt, it followeth not, that it ſhould bee in every thing a type, which he muſt prove, or elſe his argument concludeth not: for they differ in many things. 1 The Paſſeover was of fleſh with blood; the Euchariſt is of bread without blood. 2 The Paſſeover was done in remembrance of their deliverance; the Maſſe, they ſay, is a propitiatory ſacrifice, and not a commemoration only. 3 The Paſſeover was eaten at Even, Maſſe is ſaid in the morning. 4 Nothing was left of the Paſſeover, untill the morning; but their conſecrated hoaſt is reſerved. 5 The Paſſeover was eaten in their houſes; Maſſe is ſaid in their Churches: if in theſe and other points the Paſch and Euchariſt differ, why not alſo in this? that the one was a ſacrifice, and ſo is not the other.

Iohn 19. 37.

Secondly, whereas *Bellarmine* proveth the aſſumption, that the Paſſeover was a ſacrifice, for ſo S. *Marke* ſaith, *Marke* 14. 12. *When they ſacrificed the Paſſeover:* We anſwer, firſt, it was not properly a ſacrifice, becauſe ſacrifices were made by fire, and were brought to the Prieſt, and ſome part laid upon the Altar, as we may reade in the lawes of ſacrifices, *Levit.* 1, 2, 3. *Chap.* But the Paſſeover was eaten in the houſe, where neither Prieſt, nor Altar was neceſſary, and the whole Lambe was eaten, nothing reſerved. Secondly, notwithſtanding it was called a ſacrifice, being a religious act, in reſpect of other ſacrifices of ſheep and bullocks, which the Paſſeover was uſed to be ſolemnized with, *Deut.* 16. 2.

Mark. 14. 12.

Deut 16. 2.

Argum. 4. The Apoſtle ſaith, *Heb.* 13. 10. *Wee have an Altar, whereof they have no power to eat, which ſerve in the Tabernacle. Ergo*, we have not only a common table to eat meere bread upon, but a very Altar in the proper ſenſe to ſacrifice Chriſts body upon. *Rhemiſt. annot. Heb.* 13. *ſect.* 6.

Heb. 13. 10.

Anſwer. First, the Apoſtle ſpeaketh of the Sacrifice of Chriſts death, whereof wee are made partakers by faith: which they can reape no benefit by, which remaine in the ceremoniall obſervations of Leviticall ſacrifices. Chriſt therefore is our Prieſt, Altar and Sacrifice: for *verſ.* 12. the Apoſtle maketh mention of the ſufferings of Chriſt: hee meaneth not then the Common table, which is unproperly called an Altar, or any materiall Altar beſide, but the Altar only of Chriſts death. Secondly, if whereſoever in Scripture this word (*Altar*) is read, it muſt be taken for a proper materiall Altar, wee ſhall have alſo a materiall Altar in heaven, *Apocal.* 8. 3. which I am ſure they will not grant. Thirdly, the Apoſtle ſaith, *We have an Altar*; which is but one, whereas Popiſh Altars are many: it cannot therefore be underſtood of ſuch Altars. Fourthly *Bellarmine* better adviſed than the *Rhemiſts*, refuſeth to urge this place, becauſe divers of their owne writers underſtand it of Chriſts croſſe: *cap.* 14. *Irenæus* ſaith: *Altare noſtrum eſt in cœlis*: Our Altar is in heaven, *adverſ. hæreſ. c.* 34.

Ierem. 33. 18.

Argum. 5. *Ierem.* 33. 18. *Neither ſhall the Prieſts and Levites want a man before me, to offer burnt offrings and meat offrings, and to doe ſacrifice continually*: theſe are the Prieſts of the new Teſtament, which doe truly offer ſacrifice in the Maſſe: for it cannot be underſtood of the Miniſters of the Goſpell, becauſe theſe are called Prieſts, and are ſaid to offer burnt offrings: neither of Chriſt, for the Prophet ſpeaketh of many Levites and Prieſts: *Bellarm. cap.* 9.

Iſay 59. 21.
Revel. 1. 6.
Rom. 12. 1.

Anſwer. First, this text may very well bee referred to Chriſt, for *verſ.* 17. the Prophet had ſaid, *David ſhall not want a man to ſit upon the throne, &c.* This is underſtood of the ſpirituall kingdome of Chriſt, and ſo may the other of his ſpirituall Prieſthood: for the Prophet ſpeaketh of one ſingular man, *Non interibit vir*, there ſhall not bee wanting a man to offer Sacrifice, &c. Secondly, but wee rather underſtand this place of the Miniſters of the Goſpell, as it may bee expounded by the like place, *Iſay* 59. 21. *I will make this my covenant with them, &c. My words ſhall not depart out of thy mouth, nor the mouth of thy ſeed, nor out of the mouth of the ſeed of thy ſeed, &c.* And in the new Teſtament we reade both of ſpirituall Prieſts. *Revel.* 1. 6. *He hath made us Kings and Prieſts to God his Father*; and of ſpirituall burnt offerings and ſacrifices, *Rom.* 12. 1. *I beſeech you give up your bodies a living ſacrifice.* Thirdly, but this place cannot be underſtood of any ſuch externall Prieſthood for theſe reaſons: firſt, as is the kingdome of *David* here promiſed, ſo is the Prieſthood: but the firſt is ſpirituall: *Ergo*, the ſecond. Secondly, as they are called Prieſts, ſo alſo Levites: but their Prieſts offering according to *Melchiſedecks* order, as they ſay, cannot bee of the Leviticall order. Thirdly, neither have they any, *holocauſtomata*, burnt offerings in their Maſſe ſacrifice: therefore the literall ſenſe of this place ſerveth not their turne.

Dan. 8. 11. 12. 11.
Dan. 11. 37.

Argum. 6. *Daniel* 8. 11. & 12. 11. The Prophet fore-telleth how Antichriſt ſhall take away the daily ſacrifice, which is the ſacrifice of the Maſſe: it cannot be underſtood of *Antiochus*, who worſhipped the God of his Fathers: but Antichriſt ſhall not regard the God of his Fathers, *Daniel* 11. 37. *Bellarm. ibid.*

Dan. 8. 14.
1 Macch. 1. 12.
1 Macch. 4. 52.
Dan. 12. 11.
1 Macch. 1. 30.
2 Macch. 11. 33.

Anſwer. First, theſe propheſies were hiſtorically fulfilled in *Antiochus Epiphanes*: how that the Temple ſhould by him be firſt prophaned, by the ſpace of two thouſand three hundred dayes, *Dan.* 8. 14. that is ſix yeeres, three moneths and an halfe: for this profanation began in the yeere 142. or thereabout, as may be gathered, 1 *Macchab.* 1. 11. for he turned againe to ſpoile the Temple in the 143. yeere, *ibid. v.* 21. So that he began the yeere before: and the Temple was purged in the 148. yeere, the 25. day of the moneth *Caſleu.* 1 *Macc.* 4. 52. Againe, the finall deſolation and defiling of the Temple with the ceaſing of the daily ſacrifice was to endure 1290. dayes, *Dan.* 12. 11. that is, three yeeres, ſeven moneths and odde dayes: ſo it came to paſſe, for in the 125. yeere *Antiochus* ſent againe to defile the Sanctuary, and to aboliſh the ſacrifice, 1 *Macchab.* 1. 30. and in the moneth of *Caſleu* he accompliſhed his purpoſe, and ſet up the abomination of deſolation upon the Altar, *verſ.* 57. and in the 128. yeere, in the eleventh moneth *Zanticus*, the King by his letters patents reſtoreth religion againe, 2 *Macchab*, 11. 33. So that theſe propheſies being ſo evidently fulfilled in *Antiochus*, cannot bee applied to any other. And concerning the objection of *Antiochus* idolatrie, though hee openly profeſſed the worſhip of the idols of the heathen; yet in truth, as by his profanenes appeareth, he had no conſcience of any religion at all.

Dan. 8. 14.
1 Macch. 1. 57.
Matth. 24. 15.

Secondly, the place cannot be underſtood, as *Bellarmine* would enforce. First, their Antichriſt ſhall reigne but three yeeres and an halfe, as they ſay; but the Prophet ſpeaketh of ſix yeeres and three moneths, *Dan.* 8. 14. Secondly, if their Maſſe ſhall be aboliſhed by Antichriſt, wherein they ſay the eternity of Chriſts Prieſthood conſiſteth; then ſhould Chriſts Prieſthood alſo bee at an end. Thirdly, the abomination of deſolation ſpoken of by *Daniel*, is interpreted to be the ceaſing of the Jewiſh ſaſacrifice, both in the ſtory of the Macchabees, which is Scripture with them, 1 *Macch.* 1. 57. and by our Saviour, *Matth.* 24. 15.

Malach. 1. 11.

Argum. 7. *Malach.* 1. 11. *From the riſing of the Sun, unto the going downe of the ſame, my name is great amongſt the Gentiles, and in every place incenſe ſhall be offered to my name, and a pure offering*: This place *Bellarmine* proveth by theſe reaſons to be underſtood of the ſacrifice of the Maſſe; and not of any ſpirituall ſacrifice. *c.* 10.

Firſt, by the ſignification of the Hebrew word מנחה, *Mincha*, that ſignifieth an offering or oblation, which properly betokeneth a kinde of externall ſacrifice, which was made of oyle and incenſe.

Contra. Firſt, if this bee the proper ſignification of the word, it cannot meane the ſacrifice of the Maſſe, which conſiſteth in the formes of bread and wine, not of oyle and incenſe. Secondly, this word doth not onely ſignifie a Sacrifice given unto God, but a gift or preſent offered to man, *Gen.* 33. 11. So *Iacob* calleth his preſent ſent to his brother: wherfore the Jeſuits collection faileth him. Thirdly, *Pſalm.* 141. 2. The Prophet ſaying, ***Let the lifting up of my hands be an evening ſacrifice,*** uſeth the ſame word: Where wee ſee that the ſpirituall ſacrifice of Prayer is called by this name, or reſembled to it: and ſo is the Prophet to be underſtood in this place. Gen. 33. 11. Pſal. 141. 2.

Secondly, the Prophet calleth it a pure offering, which cannot be polluted: but prayers may bee polluted; the ſacrifice of the Maſſe onely cannot by the evilneſſe of the Miniſter be defiled. *Bellarm. ibid.*

Contra. Firſt, though our prayers as they proceed from us have many imperfections, yet they are accepted through Chriſt, 1 *Pet.* 2. ***Offer up ſpirituall ſacrifices acceptable to God through Chriſt***: in which ſenſe the Apoſtle ſpeaketh, ***I will that every where men lift up pure hands, &c.*** 1 *Tim.* 2. as here the Prophet ſaith, ***In every place a pure offering ſhall be offered.*** Secondly, we have ſpirituall ſacrifices and exerciſes of religion, which cannot be by the evilneſſe of the Miniſter defiled: as the preaching of the word, which though it be under a pretenſe preached, is profitable, *Philip.* 1. 18. The Euchariſt alſo which is a ſacrifice of thankſgiving is effectuall to a worthie receiver, though by the hands of an unworthie Miniſter. Thirdly, your Maſſe is ſo far from being a pure offering, that it is the moſt impure and uncleane ſink, that ever was brought into the Church: and your ſelves alſo require to the conſecration thereof, the intention of the Miniſter, which if it be not devout and religious, the ſacrifice faileth: ſo that an impure intention alſo defileth your Maſſe. 1 Pet. 2. 5. 1 Tim. 2. 8. Philip. 1. 18.

Thirdly, the Prophet ſpeaketh of ſuch an offering as was not in uſe amongſt the Jewes: ſaying, ***I will not accept an offering at your hands,*** *verſ.* 10. but prayer was in uſe amongſt them: *Ergo.* Againe, the Prophet ſpeaking directly to the Prieſts, *verſ.* 6. ***Thus ſaith the Lord of hoſtes unto you, O yee Prieſts, &c.*** and reproving their ſacrifices, bringeth in a new kind of offering, which a new kind of Prieſts ſhould offer unto God: but ſpirituall ſacrifices are common to all Chriſtians: *Ergo, Bellarmin. ibid.* Malach. 1. 6. 10.

Contra. Firſt, the Prophet ſpeaketh onely in this place of the abuſe and corruption of their externall ſacrifices, in that they offered the lame and blind, *verſ.* 8. and *chap.* 3. 8. ***Yee have ſpoiled me in tithes and offerings***: and he ſaith he will accept no ſuch offerings at their hands: but he will bee ſpiritually worſhipped among the Gentiles. To the ſame effect he ſaith, *Pſalm.* 50. 9. 14. ***I will take no bullock out of thy houſe. &c. but offer unto God praiſe***: theſe ſacrifices of prayer and thankſgiving, though they were not altogether unknowne to the Jewes, yet they were not ſo frequented and uſed, not relied upon, as the other externall ſacrifices. Malach. 3. 8. Pſal. 50. 9.

Secondly, the Prophet doth not onely reprove the hypocriſie of the Prieſts, but the deceit alſo of all the people, *verſ.* 14. Curſed bee the deceiver, ***that hath in his flocke a male and ſacrificeth a corrupt thing***: ſo that he propheſieth of the generall ſacrifices of all Chriſtians, not of any peculiar ſort, as S. *Peter* beſt of all expoundeth this place, 1 *Pet.* 2. 5. ***Ye are made a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifices, &c.*** Malach. 1. 14. 1 Pet. 2. 5.

Argum. 8. *Iohn* 4. 23. ***The houre commeth and now is, when the true worſhippers ſhall worſhip my father in ſpirit and truth***: By worſhip and adoration here is underſtood the ſolemne worſhipping of God by ſacrifice. Firſt, the ſcope of the place giveth it: for the womans queſtion was of the worſhip of God by ſacrifice, which was tied to Jeruſalem; You ſay that Jeruſalem is the place, where men ought to worſhip, *verſ.* 20. but it was lawfull for the Jewes to offer ſpirituall ſacrifice in any place: therefore Chriſts anſwer muſt bee of ſuch a ſacrifice which ſhould not be tied to a place, as the Jewes ſacrifice was. Iohn 4. 23.

Secondly, ***The houre commeth, &c.*** Chriſt ſpeaketh of a new adoration which was not before: but the time was alwaies to offer ſpirituall ſacrifices of prayer, &c.

Thirdly, Chriſt ſpeaketh of publike and ſolemne adoration, which ſhould anſwer to the publike ſacrifices of the Jewes: but praier and thankſgiving may be done privatly: *Ergo,* he meaneth the ſolemne ſacrifice of the Maſſe, *Bellarm. cap.* 11.

Anſwer. To the firſt reaſon. Firſt, though it were lawfull for the Jewes to pray otherwhere; yet prayer made in the Temple, had a more eſpeciall promiſe: and therefore it was called, The houſe of prayer, *Iſay.* 56. 7. and *Salomon* prayeth to God at the dedication of the Temple, That whoſoever upon any occaſion ſhould come and make his prayer in that houſe, God would heare in heaven, even if hee were a ſtranger, 1 *Reg.* 8. 42. Wherefore Chriſts anſwer may include alſo the worſhip of God by prayer. Secondly, it followeth not, the worſhip of God by Sacrifice was tied to a place, or they ſacrificed onely at Jeruſalem: *Ergo,* now they ſhall ſacrifice every where: for by this reaſon, the ſacrifices of beaſts might continue ſtill with an enlargement onely of the place: but Chriſt oppoſeth the ſpirituall worſhip of God, not limited to any place, againſt their carnall ſacrifices appendant to the Temple. Iſay 56. 7. 1 King 8. 42.

Secondly, though the time was alwaies for ſpirituall Sacrifice, yet neither was it ſo generall under the law, as under Chriſt, whoſe name is called upon amongſt the Gentiles: And againe, they were notwithſtanding bound to the externall ſacrificies, which are now aboliſhed by this ſpirituall worſhip:

which ſeemeth in theſe two reſpects to be a new worſhip. Secondly, Chriſt ſaith, ***The houre now is:*** but as yet the Euchariſt was not inſtituted, nor the ſacrifice thereof, and therefore at this time God could not be ſo worſhipped by ſacrifice.

Thirdly, the argument followeth not, prayer may be uſed privately: ***Ergo***, it cannot be the publike ſervice of God: ***For the houſe of God is called the houſe of prayer:*** therefore this publike ſpirituall worſhip doth anſwer to the ſolemne carnall ſacrifices. Secondly, neither is your Maſſe alway publike, neither in reſpect of the place, ſeeing you allow it to be ſaid in houſes; nor in reſpect of the perſons, for the Prieſt and his boy may diſpatch a Maſſe.

Laſtly, that this place cannot bee underſtood of the ſacrifice of the Maſſe, it is thus evident. Firſt, Chriſt ſaith, ***The houre is***; but at that time the ſacrifice was not inſtituted. Secondly, this worſhip is in ſpirit, as God is a ſpirit: but in the Maſſe they urge a carnall, not a ſpirituall preſence. Thirdly, God muſt be worſhipped in truth: but the carnall preſence is a monſtrous lie. Fourthly, ***The Father requireth ſuch to worſhip him, verſ.*** 23. But God no where in Scripture teacheth any ſuch carnall preſence, nor requireth us ſo to worſhip him.

Argum. 9. That which Chriſt did in his laſt Supper, he commanded his Apoſtles to do the ſame: but Chriſt offered himſelfe up to his Father, under the forme of bread and wine: ***Ergo***, Chriſt is offered up in the ſacrifice of the Maſſe: ***Bellarm.cap.***12. That Chriſt offered up himſelfe in his laſt Supper, he thus laboureth to prove.

Firſt, S. ***Luke*** ſaith, ***This is my bodie which is given, and my blood which is ſhed,*** not (which ſhall be:) ſo that in that very inſtant Chriſts bodie and blood was offered unto God, and ***(for you)*** ſaith Chriſt, **Matth.26.28.** (not unto you:) and ***(for many)*** as S. ***Matthew*** hath, ***Matth.*** 26. 28. ſo that it was a ſacrifice then offered to God, not for them there preſent, to whom it was miniſtred, but for many beſide.

Anſwer. First, the Scripture doth often ſpeak of that which is to come, as preſent, becauſe it is as **Iohn 5.24.** certaine before God, as alreadie done: as ***Iohn*** 5. 24. ***He that beleeveth, hath everlaſting life, Iohn*** 10. **Iohn 10.15.** **Exod.12.11.** 15. ***I lay downe my life for my ſheepe:*** yet Chriſt had not yet laid it downe: likewiſe ***Exod*** 12. 11. ***It is the Lords Paſſe-over, for I will paſſe, &c.*** the Lord had not yet paſſed over; yet he ſaith, ***It is the Lords Paſſe-over***, in the preſent tenſe: So, ***My bodie is given, and my blood is ſhed:*** that is, it ſhall be as ſurely given, and ſhed, as if it were now done: ſo alſo their owne authors: as ***Cajetane*** ſaith, that the Evangeliſts uſed the preſent tenſe, becauſe the ſhedding of Chriſts blood and his paſſion were at hand, ***commen.*** in 1 ***Cor.*** 11. and ***Salmeron*** upon the ſame place to the ſame purpoſe, &c.

Secondly, I doe urge ***Bellarmines*** owne words againſt himſelfe, who elſe-where ſaith, that theſe words, ***Which is ſhed for you for the remiſſion of ſinnes,*** doe not ſignifie, that his blood is drunke for remiſſion of ſinnes, but that it was ſhed for remiſſion of ſinnes, ***Et hoc per Euchariſtiam repræſentari:*** And that this is repreſented in the Euchariſt, ***lib.*** 4. ***de Euchariſt.c.*** 19. ***reſponſ.ad argum.*** 3. If Chriſts blood be not then drunke for remiſſion of ſinnes in the Sacrament, as hee confeſſeth, it is not ſhed; for the ſame thing is drunke, that is ſhed: and if the ſhedding of Chriſts blood bee onely repreſented in the Euchariſt, then it is not there ſhed. Thirdly, it is falſe that Chriſts bodie was not given to the Apoſtles in the Euchariſt, for the text is plaine, ***Hee gave the bread unto them, and likewiſe the cup***, and whereas ***Matthew*** ſaith, ***for many***, it is evident that hee ſpeaketh of Chriſts death, for the Sacrament is onely profitable to them that receive it. Fourthly, if theſe words, ***which is given for you***, are ſo materiall to prove the Maſſe a ſacrifice, why are they left out in the Canon of the Maſſe?

Secondly, S. ***Paul*** ſaith, ***Which is broken for you***, ſignifying Chriſts bodie, for bread is not broken for them, but to them: and S. ***Luke*** ſaith, ***This cup (is the new teſtament in my blood) which is ſhed for you (which cup)*** for ſo is the conſtruction in the Greeke: ſo that the blood, as it was in the cup, was then ſhed. ***Bellarm.ibid.***

Anſwer. Firſt, S. ***Paul*** maketh evidently againſt them, for Chriſts bodie is not broken in the Sa- **1 Cor.10.16.** crament, but bread: ***the bread which we breake***, 1 ***Cor.*** 10. 16. ſo that theſe words, ***which is broken for you***, muſt bee referred to the breaking and tormenting of Chriſts bodie upon the Croſſe. Secondly, **Vide Bez.in hunc locum.** S. ***Luke*** muſt be expounded by S. ***Matthew***, who ſaith, τὸ αἷμα ἐκχυνόμενον, ***The blood which is ſhed***, not τὸ ποτήριον ἐκχυνόμενον, ***The cup which is ſhed***, as S. ***Luke*** hath it: which ſome think ſhould be read ἐκχυνομένῳ, in the dative caſe, as S. ***Baſil*** readeth to anſwer unto ***blood***, in the ſame caſe: And againe, in proper ſpeaking, the cup cannot bee ſaid to be ſhed, and blood in the cup wee acknowledge none to be ſhed but wine only.

Thirdly, ***Bellarmine*** thus reaſoneth againſt the Lutherans, who hold a carnall preſence, the blood and fleſh of Chriſt are verily in the Euchariſt, as the blood and fleſh, ***occiſi & mortui corporis***, of a ſlain and dead body, and therefore they are conſecrated apart: the bodie by it ſelfe, and the blood by it ſelfe: Chriſt is then preſent as a ſacrifice killed and ſlaine: ***Bellarm. ibid.***

Anſwer. Let the Lutherans here anſwer for themſelves; this argument doth not force us at all, holding no ſuch carnall preſence: I will onely note the notable contradiction of ***Bellarmine***, who elſewhere affirmeth that the bodie of Chriſt is not in the Euchariſt, as ***exanimum, exangue, mortuum:*** as without life, without blood, or dead, becauſe Chriſt now dieth no more: ***lib.4.de Eucha.c.21.argum.*** 3. But here hee ſaith, it is preſent as a ſlaine and dead bodie: therefore his owne anſwer ſhall ſuffice for his owne objection.

Argum. 8. Saint *Paul* ſaith, 1 *Cor.* 10. 16. *The cup of bleſſing, which we bleſſe, is it not the communion of the blood of Christ? &c. verſ.*18. *They which eat of the ſacrifices are partakers of the altar. &c. verſe* 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice to devils, verſ.* 21. *Ye cannot drinke the cup of the Lord, and the cup of devils, you cannot bee partakers of the Lords table, and the table of devils.* From this place *Bellarmine* reaſoneth thus, Such as was the table of devills, ſuch is the Lords table: but that table was the altar of idols, *Ergo,* the Lords table is an altar. Againe, as the Jewes did eat the ſacrifices, and ſo were made partakers of the altar, and the Gentiles by eating of idolatrous ſacrifices were partakers of devils: ſo wee by eating the fleſh and drinking the blood of Chriſt, are made partakers of him, c. 14.

1 Cor.10.16.
Verſ.18.20.

Anſwer. Firſt, the table of devils was not the altar of the Idols, but they had beſide their altars, tables in the Idoll temples, whereat they did feaſt. 1 *Corinth.* 8. 10. *If any man ſee thee ſit at table in the Idols temple*: therefore as their tables were not their altars, no more is the Lords table an Altar. Secondly, the argument followeth not, they were made partakers of the externall altar by eating externall Sacrifices: *Ergo,* ſo are wee made partakers of Chriſt by an externall Sacrifice: for as their altar was externall, ſo their ſacrifices were externall; but as our altar is ſpirituall, as the Apoſtle ſaith, *We have an altar, Heb.*13.10. ſo our eating and drinking muſt be ſpirituall: and the Apoſtle himſelfe putteth this difference, *verſe* 18. *Behold Iſrael which is after the fleſh*: ſignifying, that they were delighted in fleſhie ſacrifices, becauſe they were after the fleſh; but we being after the ſpirit, muſt be exerciſed in ſpirituall ſacrifices. Thirdly, that we are effectually joyned unto Chriſt, by a ſpirituall conjunction, though wee carnally eat him not, the Apoſtle ſheweth, *Hee that is joyned to the Lord is one ſpirit,* 1 *Cor.* 6. 17. And if while the materiall altar ſtood, they might bee partakers of it in heart and deſire, though they did not eat of the ſacrifices, as *David* being abſent from the temple ſaith, *My ſoule fainteth for the Courts of the Lord, &c. even for thine altars, Pſalm.* 84. 1. 3. much more may we now in ſpirit and by faith, communicate with the true altar and ſacrifice: And ſo the Apoſtle ſaith, *Heb.* 13. 10. *Wee have an altar, whereof they have no authoritie to eat, which ſerve in the Tabernacle: Ergo,* they which ſerve not in the Tabernacle, but have left the ceremonies of the law, may eat thereof, partly by faith and ſpiritually, partly in the Euchariſt ſacramentally, which Chriſt hath commanded to be done in remembrance of him. And thus farre of their arguments for the ſacrifice of the Maſſe.

1 Cor.8.10.
Heb.13.10.
1 Cor.6.17.
Pſal.84.1.3.

The Proteſtants.

THat there are ſpirituall ſacrifices remaining yet unto Chriſtians in the exerciſe of religion, we doe verily beleeve, being ſo taught by the Scriptures: ſuch are the ſacrifices of praiſe and thankſgiving, *Heb.*13.15. The ſacrifice of almes and diſtribution, *verſ.*16. the mortifying alſo of the fleſh, is a kind of crucifying, and ſo a ſpirituall ſacrifice, *Galath.* 6. 14. And in this ſenſe we denie not, but that the Sacrament may be called a ſacrifice, that is, a ſpirituall oblation of praiſe and thankſgiving: but that there is a proper and externall ſacrifice, as in the law of Goats and Bullocks, upon the croſſe of the bodie of Chriſt; ſo in the Euchariſt, of the ſame bodie and fleſh of Chriſt: wee doe hold it for a great blaſphemie, and hereſie.

Heb.13.15.16.
Gal.6.14.

Argum. 1. The very fleſh, and true naturall bodie of Chriſt, is not, as we have ſhewed before at large, in ſuch carnall and corporall manner preſent in the Sacrament: therefore it cannot in the Sacrament be ſacrificed, and offered up.

Argum. 2. This ſacrificing of the bodie and blood of Chriſt is contrarie to Chriſts inſtitution: for he ſaith onely, *Take ye, eat ye, drinke ye*: he ſaith not, ſacrifice ye, or lift up, and make an oblation of my bodie. Neither doe thoſe words, *hoc facite,* doe this, give them any power to ſacrifice, as *Bellarmine* would have it: for to whom he ſaith, *Eat ye, drinke ye,* to the ſame alſo he ſaith, *Doe ye.* Wherefore if doe ye, bee as much as ſacrifice yee: all Chriſtians, for whom it is lawfull to eat and drinke the Sacrament, by this rule have authoritie to ſacrifice. Againe, the words are, *Doe this in remembrance.* We remember things abſent, and which are already done and paſt: if then there be a preſent ſacrifice in the Sacrament of the bodie of Chriſt, it cannot properly be ſaid to be a memorie of his ſacrifice.

Luk.22.19.

Argum. 3. The Apoſtle ſaith, that Chriſt need not to offer himſelfe often, but that he hath done once in the end of the world, *Heb.* 9. 26. And with one offering, hath he made perfect for ever them that are ſanctified, 10. 14. *Ergo,* Chriſt cannot be ſacrificed againe: for that were to make his ſacrifice upon the croſſe imperfect.

Heb.9.26.
Heb.10.14.

Bellarmine anſwereth: that the Apoſtle here ſpeaketh of the bloodie and painfull ſacrifice of Chriſt upon the croſſe, which was ſufficient once to be done: but this taketh not away the unbloodie ſacrifice, which is but an iteration of the former, whereby the fruit and efficacie of that firſt oblation is applied unto us, *Bellarm. lib.* 1. *de miſſ. cap.* 25.

Anſwer. Firſt, the Apoſtle excludeth all manner iterations of the ſacrifice of Chriſt; for otherwiſe, if Chriſt ſhould now be often howſoever ſacrificed, the difference would not hold betweene the ſacrifices of the law which were often done, and the ſacrifice of Chriſt, which was once to be performed: as the Apoſtle ſetteth it downe, *Heb.* 10. 11. *Every Prieſt appeareth daily miniſtring, and oft times offereth one manner offering, &c. but this man after he had offered one ſacrifice for ſin, &c.* and their ſacrifices were alſo in a manner iterations and commemorations of the ſacrifice of Chriſt. The Apoſtle then thus reaſoneth; They had many iterative and commemorative ſacrifices of Chriſts death: *Ergo,* wee

Heb.10.11.

Heb.9.27,28
Galath.3.1.
1 Cor.11.26.

have not now. Secondly, that is but a fooliſh and falſe diſtinction of the bloodie and unbloodie ſacriſice, as they underſtand it: for there can bee no proper unbloodie ſacrifice of Chriſt, neither could he be offered up otherwiſe than by dying, *Heb.9.27,28.* Therefore he is not offered up in the Sacrament, becauſe now hee dieth not. Thirdly, neither need we invent a new kind of ſacrifice, for the application of Chriſts death: for to that end Chriſt hath appointed the preaching of the word, and inſtituted the Sacraments; whereby the death of Chriſt, with all the benefits thereof, are moſt fruitfully applied unto us, *Galath.* 3. 1. S. *Paul* ſaith, that Chriſt was deſcribed in their ſight, and as crucified: that is, by the preaching of the Goſpell, 1 *Cor.* 11. 26. *As oft as ye eat this bread, and drink this cup, ye ſhew the Lords death till he come.*

Bellarmine replieth: firſt, though the death of Chriſt be applied by the preaching of the word and adminiſtration of the Sacrament of the Lords Supper: yet it may bee applied alſo by the ſacrifice of the Maſſe, which in this behalfe is not ſuperfluous, no more than Baptiſme is, by which alſo Chriſts death is applied. Secondly, that the Apoſtle ſpeaketh of the bloodie and painfull ſacrifice of Chriſt upon the croſſe, it appeareth by the words following, *verſ.26. for then he muſt have often ſuffered, &c. Bellar.c.25.reſp.ad argum.2.*

Contra. Firſt, Baptiſme is not ſuperfluous in applying and ſhewing forth Chriſts death, though to the ſame end wee have the preaching of the word and the other Sacrament, becauſe they are all of Chriſts inſtitution, ſo is not the Maſſe. Againe, they applie Chriſts death diverſly; Baptiſme as the ſeale of our regeneration; the Euchariſt as a ſigne of our ſpirituall feeding upon Chriſts death; the word preached as a worker of our faith: ſo that none of them are ſuperfluous. But the Maſſe is ſuperfluous, becauſe the remembrance and ſhewing forth of Chriſts death is as fully ſet forth in the Sacrament without a ſacrifice.

Heb.9.25.

Secondly, the words of the Apoſtle make againſt their unbloodie ſacrifice: for thus the Apoſtle reaſoneth, *Heb.9.25. Not that he ſhould offer himſelfe often, &c. for then muſt he have often ſuffered.* Chriſt cannot be offered without ſuffering, but he ſuffered but once: *Ergo,* he was offered but once.

Luk.22.20.

Argum. 4. Chriſt ſaith, *This cup is the new Teſtament in my blood:* we reaſon then thus; The ſame thing cannot be both the Teſtament, and the matter teſtamentarie, or which is teſtified; the Euchariſt is the publike inſtrument or teſtament; the ſacrifice of Chriſts death is the thing teſtified: *Ergo,* the Euchariſt is not the ſacrifice: for a ſacrifice is a thing from us offered to God, a teſtament is a ſeale of Gods promiſe exhibited to us.

Exod.24.8.

Bellarmine anſwereth, the Euchariſt in divers reſpects is both a ſacrifice and a teſtament: a ſacrifice, as it is offered unto God; a teſtament, as it is an authenticall inſtrument of Gods promiſe toward us. So we read, *Exod.* 24. *This is the blood of the teſtament, that God hath appointed.* Like as then the ſacrifices of the law were ſignes of Gods covenant and teſtament, and yet true ſacrifices notwithſtanding: ſo the blood of Chriſt is both the ſacrifice, and the ſigne of Gods teſtament and covenant, *cap. 24. reſponſ. ad argum.* 1.

Heb.9.18.

Contra. Firſt, wee grant, that a teſtament cannot bee ratified without blood, as the Apoſtle ſaith, *Heb.9.18.* and therfore the blood of the ſacrifice is alſo a ratification of the teſtament: but there the ſacrifice was one thing, the teſtament another: the ſacrifices of the law were of beaſts, the teſtament had relation to Chriſt: So then the ſacrifices of the law were true ſacrifices, and ſignes alſo of the ſacrifice of Chriſt, which was divers from the ſacrifices of the law: But here they make the ſame thing to be both the ſacrifice it ſelfe, and the ratification or teſtament of the ſame ſacrifice, which cannot be.

Secondly, there cannot be ſuch divers reſpects, as to make the ſame thing, at the ſame inſtant, to be both the ſigne, and the thing ſignified: and therefore in the Euchariſt there cannot be both the ſacrifice it ſelfe, and the teſtification thereof, what reſpects ſoever can be pretended: for this were to make a thing abſent, preſent at the ſame time: for that which is ſacrificed muſt be preſent, that which is repreſented and remembred is abſent: Chriſts bodie therefore being repreſented in the Euchariſt, cannot be then and there ſacrificed.

Heb.7.23,24.

Argum. 5. If there were remaining ſtill in the Church a reall externall ſacrifice, then there muſt bee alſo a reall and externall prieſthood, and ſo a multitude of ſacrificing prieſts: but this is contrarie to the Scripture, that maketh this difference betweene the law and the Goſpell, that then there were many Prieſts, *becauſe they were not ſuffered to endure by reaſon of death: but now Chriſt hath an everlaſting Prieſthood, Heb.* 7. 23, 24. So that hee is the onely Prieſt of the Goſpell: *Ergo,* there being no more ſacrificing Prieſts, there is no ſuch ſacrifice: for it were a derogation to the everlaſting Prieſthood of Chriſt, to ordaine other Prieſts beſide.

Bellarmine anſwereth: firſt, it is no more derogation to Chriſts Prieſthood to conſtitute inferiour Prieſts under him, than it is to his paſtorall and propheticall office to ſubſtitute inferiour paſtors, miniſters and teachers under him: and as *Aaron* while hee lived had other inferiour Prieſts, and a King hath under him inferiour officers and governours; ſo Chriſt may have other inferiour Prieſts, as his vicars and miniſters. Secondly, the Apoſtle excludeth onely the multiplying of Prieſts in the ſame degree and power, not of inferiour Prieſts, that are but Chriſts miniſters, *Bellarm. cap.25. reſp. ad argum.* 1.

Math.28.20.
Epheſ.4.11.

Contra. Firſt, the compariſon betweene inferiour ſacrificing Prieſts, and inferiour preaching paſtors under Chriſt, is not like. 1. Becauſe Chriſt hath given commandement for the one, *Goe teach and baptize, Math.* 28. but no where are they commanded againe to ſacrifice Chriſt. And *Epheſ.* 4. 11. the

Apoſtle ſheweth, that the calling of the Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, are given of Chriſt: but Prieſts are not there named. 2 Becauſe there is neceſſitie of preaching, *Woe is me if I preach not*, 1 *Cor.* 9. 16. and ſuch offices are neceſſarie in the Church, *for the gathering together of the Saints, for the work of the miniſterie, and the edification of the bodie of Chriſt*, *Epheſ.* 4. 12. but of ſacrifices and ſacrificing Prieſts there is no neceſſitie at all. 3 There is in Paſtors and Teachers but an outward ſervice and miniſtrie onely, the efficacie is of God: *Paul planteth, Apollo watereth, God giveth increaſe*, 1 *Cor.* 3. but Chriſts paſtorall and propheticall office giveth the inward increaſe and vertue, to the which the outward miniſtrie is not derogatorie: but unto the ſacrificing prieſthood they aſcribe an efficacious power to make Chriſts bodie, and to work attonement by it, and ſo joyne them as fellow-workers with Chriſt in the ſpirituall work, which is great impietie.

1 Cor. 9. 16.
Epheſ. 4. 12.
1 Cor. 3. 6.

Secondly, *Aaron* had other inferiour prieſts for other ſacrifices and ſervices: but he himſelfe onely entred into the holy place with the blood of reconciliation, *Exod.* 30. 10. This office did reſt in him perſonally: but the Papiſts in this office of ſacrificing the blood of reconciliation joyne in commiſſion their prieſts with Chriſt himſelfe. A King hath other miniſters, becauſe he is a man, and cannot execute every part himſelfe, yet his ſoveraigntie and princely prerogatives he giveth not to any other: but Chriſt is an abſolute prieſt, and is able to execute every part of his prieſthood himſelfe: and this being a prerogative of his perſon to be a prieſt after the order of *Melchiſedech*, cannot be deputed to another.

Exod. 30. 10.

Thirdly, they bring in a multitude of prieſts in the ſame higheſt degree of prieſthood, to ſacrifice the bodie of Chriſt, and to make reconciliation by it: nay, they make their prieſts ſuperiour to Chriſt: for hee offered but his bodie in earth, they ſacrifice it being in heaven: Chriſt offered his bodie but in one place, they in many places; hee a bodie borne of the Virgin, they make him a bodie out of bread; Chriſt without a miracle offered his bodie to the death, they ſacrifice him miraculouſly without death: and they make their ſacrificing prieſts alſo after the order of *Melchiſedech*, as Chriſt himſelfe is.

Fourthly, the Apoſtle excludeth all ſucceſſion or multiplying of prieſts, but onely where they are taken away by death: *Ergo*, ſeeing Chriſt ever liveth and dieth not, there is no other prieſt but he.

Argum. 6. Our Saviour ſaid upon the croſſe, *Conſummatum eſt*, it is finiſhed, *Ioh.* 19. 30. *Ergo*, the ſacrifice of Chriſt upon the croſſe being perfect and ſufficient, all other ſacrifices beſide are ſuperfluous.

Iohn 19. 30.

Bellarmine anſwereth, that theſe words, *it is finiſhed*, doe ſignifie that all the prophecies of Chriſts paſſion were accompliſhed, not that all things were done neceſſarie to ſalvation: for then the Sacraments, and all doctrine ſhould be ſuperfluous, *ibid. cap.* 25.

Contra. Firſt, all prophecies of Chriſts paſſion were not finiſhed, when hee ſpake theſe words, for he had not yet given up the ghoſt: after which time the Evangeliſt ſheweth the fulfilling of two prophecies, as touching the piercing of his ſide out of *Zacharie*, *verſ.* 37. and of the not breaking of his bones out of *Moſes*, *verſ.* 36. Secondly, that Chriſt meaneth the perfection and conſummation of his ſacrifice upon the croſſe, the Apoſtle ſheweth, *Heb.* 10. 14. with one offering, τετελείωκεν, *conſummavit*, hee hath conſummated thoſe that are ſanctified: where the very ſame word is uſed both in the Greeke and vulgar Latine, whereby the Evangeliſt expreſſeth the conſummation and perfection of Chriſts croſſe. Thirdly, the perfection of Chriſts ſacrifice taketh not away the uſe of doctrine and Sacraments, which doe but ſet before us the death and ſacrifice of Chriſt: but it is a bar to all other ſacrifices, which if they bee but memorials of Chriſts death are ſuperfluous, doctrine and the Sacraments being ſufficient to that end: if they be more than memorials, as available to forgive ſins, they are blaſphemous, and make Chriſts ſacrifice imperfect.

Iohn 19. 37.
Heb. 10. 14.

Argum. 7. Saint *Paul* ſaith, *Chriſt dieth now no more*, *Rom.* 6. 9. but hee that is ſacrificed dieth: *Ergo*, Chriſt is not ſacrificed. The firſt part is thus proved: firſt, from the uſe of the ſacrifices, which were firſt killed before they were offered. Againe, where a ſacrifice is, the teſtament is confirmed, *Heb.* 9. 20. but where a teſtament is, there is death, *ibid.* 17. *Ergo.* Further, there is no remiſſion of ſinnes without blood, *verſ.* 22. but in the Maſſe there is remiſſion of ſinnes: *Ergo*, there is blood, and conſequently death.

Rom. 6. 9.
Heb. 9. 17. 22.

Bellarmine anſwereth: firſt, the death of the Sacrifice is not neceſſarie, but where a thing living is offered in the forme of a living thing: but Chriſt is ſacrificed under the forme of bread and wine. Secondly, the Maſſe is not a teſtament, but a repetition of the teſtament confirmed in Chriſts death. Thirdly, the Apoſtle ſpeaketh only of the legall ſacrifices, where there was no remiſſion of ſins without blood: or the Apoſtles meaning only is, that there is no remiſſion of ſins, but in the vertue of the ſhedding of blood; and ſo in the Maſſe there is the vertue of Chriſts blood, though it bee not ſhed *reſp. ad argum.* 3.

Contra. Firſt, that thing is killed that is ſacrificed: if bread and wine bee ſacrificed, they being dead things need not be killed: but if the ſacrifice be of Chriſt, hee muſt be killed, what forme ſoever you pretend of the ſacrifice. Secondly, if the Maſſe be but a repetition of a teſtament alreadie confirmed, then it is no ſacrifice, but a memoriall only: for where a ſacrifice is, a teſtament is ratified and confirmed, not repeated onely. Thirdly, Saint *Paul* ſpeaketh not properly of the legall ſacrifices, for they *did not ſanctifie the conſcience*, *verſ.* 9. *Ergo*, they gave no remiſſion of ſinnes: And if the vertue of Chriſts blood bee onely in the Maſſe, it is ſufficient alſo to have the vertue of his ſacrifice : for to expreſſe the vertue of Chriſts blood, a new ſacrifice need not, a Sacrament to that purpoſe is ſufficient.

Exod.12.4.

Argum. 8. In every ſacrifice there is a conſecration of the thing ſacrificed from a prophane to an holy uſe, as the Paſchall Lambe was ſet apart four daies, before it was eaten, *Exod.* 12. 4. there muſt alſo be an oblation unto God : but in the Maſſe, there is nothing conſecrated but bread and wine, nothing offered but bread and wine : for in the inſtitution after the conſecration in theſe words, *this is my bodie*, immediatly follow, *take ye, eat ye :* there is no mention made at all of any oblation to God: *Ergo*, if there be any ſacrifice, it is of bread and wine only.

Bellormine anſwereth : firſt, that the bread is conſecrated by being turned into the moſt holy body of Chriſt. Secondly, the very placing of that holy thing upon the altar, is an oblation and offering of it to God, *Bellarm. c.* 27.

Contra. Firſt, if bread be conſecrated, then bread is ſacrificed : for the ſame thing is ſacrificed, that is conſecrated : if the bodie of Chriſt be conſecrated, then was it before prophane and unholy : let him chuſe which part hee will. Secondly, if the very placing upon the Communion table (for Altar wee acknowledge none) be an oblation, then bread and wine are offered : for they onely are there exhibited and placed. Chriſts bodie is placed in heaven, his place is not on the earth.

Ad fratres in Erem ſer.27.

Argum. 9. *Auguſtine* in a certaine place allegorizing the parable of the prodigall child, thus writeth, *Vitulum occidit, quando in ſacramento altaris memoriam paſſionis in mente renovavit :* He ſlew the fat calfe, when he renewed in the Sacrament of the altar, the memorie of his paſſion in his mind, &c. Hee calleth it the Sacrament, not the ſacrifice of the altar : and it onely bringeth to our mind the memorie of Chriſts paſſion and ſacrifice : there is then no oblation or ſacrifice in the Sacrament, but only a commemoration of Chriſts ſacrifice, which we denie not.

Bernard alſo witneſſeth here very plentifully for the truth : *Sicut Chriſtus adhuc quodammodo immolatur quotidie, donec mortem ejus annunciamus, ſic videtur & naſci, dum fideliter ejus nativitatem repræſentamus : In Vigil.natal.ſer.6.* As Chriſt is daily offered up, while we doe ſhew forth his death, ſo he ſeemeth to be borne, when we faithfully repreſent his nativitie, &c. The reaſon is this, as Chriſt is borne daily, ſo is he ſacrificed : but he is borne onely by a godly remembrance of his birth : *Ergo*, he no otherwiſe dieth or is ſacrificed.

Serm.in cœn. Dom,

Againe, *Voluit Chriſtus ut jugiter recoleretur per myſterium, quod ſemel offerebatur in precium, &c.* Chriſt his will is, that it ſhould bee daily remembred in myſterie, which was once offered up for our price, and that the everlaſting ſacrifice ſhould live in our godly memorie, and bee preſent alwaies in grace : for Chriſt ought not to be crucified againe, but it is a ſufficient remedie, if by faith and imitation, wee keepe his death in remembrance. Chriſts ſacrifice then is only renewed by a godly remembrance thereof, and a faithfull imitation of his death, and no otherwiſe.

Argum. 10. Let us ſee alſo their owne teſtimonies : *Damaſus Epiſtol.* 4. *Menſa Domini participes, &c.* Let them be partakers only of the Lords table. So alſo S. *Hierom. lib.de 7.ordinib. Ipſis ſacerdotibus de menſa Domini, &c.* It is not lawfull for the Prieſts, without preſumption, to take the cup from the Lords table, unleſſe it be given them of the Deacon, &c. Where a table is then, and not an altar, there can be no ſacrifice.

Gregor. Moral. lib. 1. *c.* 10. *Sine intermiſſione pro nobis holocauſtum redemptor immolat, &c.* The Redeemer without ceaſing doth immolate a burnt-offering for us, in demonſtrating or ſhewing unto his Father his incarnation. *Innocent.* 3. *in converſion.* S. *Pauli : Sanguis ipſius, &c.* His blood crieth alwaies to God for us. *Gabriel Biel in canam lect.* 61. *Ad quem pertinet & pro peccatis offerre, &c. repreſentatione ſui ad patrem :* It belongeth to him to offer for our ſinnes, &c. by preſenting himſelfe to his Father, &c. If then the preſenting of Chriſt in heaven, bee our burnt-offering, the crying of his blood, an offering for ſinne ; then it is ſuperfluous to ſacrifice him, or to offer and preſent him to God in the earth.

And if they will allow that definition of a ſacrifice in the Decrees : *Par.2. cauſ.*1 .*qu.*1.*c.*84. *Sacrificium quaſi ſacrum factum, &c.* A ſacrifice, that is, made ſacred or holie, being conſecrate to the memorie of the Lords paſſion. Thus is the Euchariſt a ſacrifice without the Maſſe, for it is an holy action inſtituted for the remembrance of Chriſts paſſion. If it bee then but a repreſentation of Chriſts ſacrifice, it is not the reall and externall ſacrifice it ſelfe. Likewiſe, *Decret.par.*3.*diſt.*2.*c.*51. *Quod factum, &c.* That which was once done, is done in our memorie every yeere. *C.*53. *Quod nos facimus, in commemorationem ſu ejus, &c.* That which we doe, is done for the remembrance of him. So then the Euchariſt is not a ſacrifice of a thing preſent, but a commemoration of Chriſt abſent. *In diſtinctione membrorum ſemel tantum, &c.* In the diſtinction of his members he hanged but once upon the croſſe offering himſelfe, &c. *cap.* 52. *ibid.* Chriſt then cannot be ſacrificed without diſtinction of his members ; which diſtinction being not in the Maſſe, when he is imagined to be in a leſſe room than the compaſſe of a ſpan, he cannot be there ſacrificed.

This truth hath the plentifull teſtimonie of the holy Martyrs, whoſe effectuall reaſons and ſubſtantiall arguments againſt the Idolatrous ſacrifice of the Maſſe, we have ſet downe together in the treatiſe annexed to this controverſie : to the which place I referre the reader.

Now concerning the teſtimonie of forren Churches : 1. The ancient Greeke Church acknowledged

ged no ſuch ſacrifice of the body of Chriſt. *Euſebius* citing that place of *Malachie: From the riſing of the Sunne to the going downe thereof, &c. in every place incenſe ſhall bee offered to my name, &c.* (which place is ſo much urged by the Romaniſts for their Maſſe-ſacrifice) thus inferreth, *Sacrificamus igitur Deo altiſſimo ſacrificium laudis, &c.* We therefore offer unto God a ſacrifice of praiſe, &c. So alſo *Baſil* having ſhewed what he would not ſacrifice to God, not a foure footed bullock, or fowles, or oile, and the like: *Unde ad tuam laudem tanquam in altari quopiam mentem meam ſacrificabo:* Whereupon I will unto thy praiſe, as in a certaine altar ſacrifice my mind, &c. If there had been any other ſacrifice of better account, here *Baſil* had occaſion to ſpeake of it.

Malach. 1. 11. De demonſtr. Evangel. lib. 1. cap. 6.
In Pſal. 115.

The moderne Greeke Church is much declined from the puritie of former times: for under *Manuel Camnenus* Emperour of Conſtantinople it was generally held, that Chriſt was offered up by the hands of the Prieſt: and whoſoever contradicted it, was baniſhed: yet at this day are they not ſo groſſe as the Romaniſts: for the rude Muſcovits doe find fault with the Romaniſts, *quod agnum paſchalem una cum corpore Chriſti, in altari conſecrant:* becauſe they conſecrate a paſchall Lambe together with the bodie of Chriſt upon the altar.

Pencerus Chronolog. lib. 4.
Appendic. de errorib. Moſcovit.

2 *Tertullian* of the Africane Church ſaith: *Sacrificamus pro ſalute imperatoris, ſed quomodo praecepit Deus, pura prece: non eget Deus conditor univerſitatis odoris, aut ſanguinis alicujus, haec enim daemoniorum pabula ſunt:* We ſacrifice for the health of the Emperour, but as God hath commanded with pure prayers: for God the Creator of all needeth not any ſweet odors or blood, for theſe are the food of devils, &c. Here is no Maſſe offered or ſacrificed for the health of the Emperour.

Lib. 1. ad Scapul.

Zaga Zabo the Æthiopike Biſhop ſaith: *We ſay no Maſſe for redemption of ſoules:* the popiſh ſoule Maſſe-ſacrifices they have not.

Damianus a Goes.

3 Confeſſion of Wittemberg, artic. 20. *There is one onely ſacrifice which doth purge us, and reconcile God to us, to wit, the ſacrifice of the Lord Ieſus Chriſt, which was once made upon the croſſe, &c.* Auſpurg, artic. 2. *This honour of Chriſts ſacrifice muſt not be transferred from him to the work of a Prieſt: for the Apoſtle ſaith expreſly, that by one oblation the Saints are made perfect.* See to the ſame purpoſe the confeſſion of Saxonie, pag. 452. and of Sweveland, chap. 19. pag. 462. Whereunto agreeth the Engliſh confeſſion, artic. 2. *We know this ſacrifice* (namely of Chriſt upon the Croſſe) *to be the only ſacrifice, and ſeeke for none other: for as much as it was to be offered but once, wee command it not to bee renewed againe.*

Harm. ſect. 11. pag. 372.
Harm. ſect. 14. pag. 436.
Harm. ſect. 6. pag. 102.

4 *Peter Lombard* moving the queſtion, whether that which the Prieſt doth, bee properly called a ſacrifice, maketh this anſwer, *Vocari ſacrificium, quia memoria eſt veri ſacrificii,* That it is called a ſacrifice, becauſe it is the memoriall of a true ſacrifice, &c. *Ianſenius* ſaith, *That though this their ſacrifice cannot ſufficiently bee proved out of the Scripture, yet it may bee effectually proved by tradition.* And yet *Suarez* a Jeſuite ſaith, *The eſſentiall action of this ſacrifice, ex factis & verbis Chriſti, &c. is to bee gathered out of the words and doings of Chriſt, &c.* But thence no ſacrifice can be proved, as *Ianſenius* before confeſſed: therefore the ſacrifice of the Maſſe is found by their owne confeſſion to bee none at all.

Lib. 4. diſtinct. 12. 6. 8.
Concord. cap. 132. p. 904.
Tom. 3. diſput. 75. ſect. 2.

To conclude then this point: whereas there are four kind of ſacrifices: 1 Typicall, ſuch as were the ſacrifices of the Law; 2 Reall, ſuch as was the ſacrifice of Chriſt upon the croſſe; 3 Repreſentative, as is the Euchariſt; 4 Mentall and ſpirituall, as are our praiers: wee acknowledge the Euchariſt to bee a ſacrifice the two latter waies, and not otherwiſe: becauſe there is a commemoration of the true ſacrifice of Chriſt upon the croſſe, and it is joyned alſo with ſpirituall ſacrifices of praiſe and thankſgiving.

An Appendix or third part, of the name and office of Prieſts.

The Papiſts.

As they doe falſly teach and perſwade, that there is yet remaining a proper externall ſacrifice for Chriſtians under the Goſpell, ſo alſo they maintaine a ſacrificing Prieſthood. And further they ſay, that the Leviticall Prieſthood was not tranſlated into the ſacrifice of Chriſt upon the croſſe, but is properly turned into the Prieſthood and ſacrifice in the Church, according to *Melchiſedechs* rite, in offering up the bodie and blood of Chriſt in the formes of bread and wine, *Rhemiſt. annot. Heb. 7. ſect. 7.* Wherefore they which miniſter under the Goſpell, are worthily called Prieſts: which word doth ſo certainly implie the authoritie of ſacrificing, that it is by uſe made the only Engliſh of *Sacerdos, Rhemiſt. Act. 14. ſect. 3.*

32. Error.

Our Doway tranſlators are plentifull in their probation of this point, for their ſacrificing Prieſts and altars.

1 Chriſt ſtill exerciſeth the office of Prieſthood according to the order of *Melchiſedech* by the miniſterie of Prieſts, pag. 58.

2 Where is no Prieſt, no ſacrifice is required: pag. 198. in the margen: and therefore Proteſtants have no Prieſts, but Miniſters.

3 As *Moſes*, when he had delivered the people, built an altar for ſacrifice, *Exod.* 24. 4. ſo altars are

erected, and ſacrifice offered, for the application of the fruit of our redemption by Chriſt: pag.227. in the margen.

4 As *Core*, *Dathan* and *Abiram*, ſaid againſt *Moſes* and *Aaron*; All the congregation is holie: ſo *Luther* and his fellowes will have no proper Prieſthood in the Church, becauſe all Chriſtians are called an holy Prieſthood, 1 *Pet.* 2. 5. 1 Pet.2.

Contra. 1. The inferiour Prieſts cannot be after the order of *Melchiſedech*: for the Prieſthood of the new Teſtament is but one, and needeth not a ſucceſſion of Prieſts, as in the Law: but this Prieſthood adhereth onely to the perſon of Chriſt: *This man becauſe hee endureth ever, hath an everlaſting Prieſthood:* They then which doe not endure for ever, are not Prieſts of the new Teſtament. Heb.7.24.

2 As Proteſtants need no externall ſacrifice, ſo neither doe they ſtand upon an externall Prieſthood: their Miniſters ſuffice to offer up the ſpirituall and publike ſacrifices of the people.

3 The argument better followeth: *Moſes* erected materiall altars, as belonging to the externall ſacrifices and ceremonies of the Law: therefore, theſe ceremonies being abrogated, there is no uſe any longer of ſuch materiall altars.

4 Though we denie any ſuch externall Prieſthood to be in the Church, as *Aarons* was: yet wee take not away diverſitie of callings, neither doe bring in a confuſion, making all alike, as that rebellious crue did: wee teach obedience to ſpirituall governours, and make diſtinction of degrees and callings: our Miniſters, though not as ſacrificing Prieſts, doe ſerve to edifie the Lords people, by the preaching of the word, and miniſtrie of the Sacraments, and offering up their common prayers.

The Proteſtants.

First, we hold it to be a great blaſphemie to ſay, that the Prieſthood and ſacrifice of Chriſt upon the croſſe, is not that ſacrifice or Prieſthood into the which the old ſacrifice and Prieſthood was tranſlated and changed. The Apoſtle proveth the contrarie: for that ſacrifice, whereby the new Teſtament is eſtabliſhed, is that, whereinto the old ſacrifice and Prieſthood is tranſlated: but this is done by the ſingular ſacrifice of Chriſt, who is the ſuretie of a better teſtament, *Heb.*7. 23. *Ergo*, his ſingular ſacrifice upon the croſſe, is that whereinto the old Leviticall ſacrifices are changed, and no other. Againe, the Prieſthood after *Melchiſedechs* order is that, into the which the old Prieſthood is changed: but the Prieſthood of Chriſt upon the croſſe was after that order. *Ergo.* But here they are not aſhamed to denie, that the ſacrifice of Chriſt upon the croſſe was after *Melchiſedechs* order; but do moſt impudently and blaſphemouſly affirme, that it was after the order of *Aaron*: *Heskin.lib.*1.*chap.* 13. And thus every vile Maſſe-monger ſhall be more properly a Priſt after *Melchiſedechs* order, than Chriſt himſelfe. Heb.7.23.

Secondly, none but Chriſt is a Prieſt after the order of *Melchiſedech*: for unto whom the Lord ſaid, Thou art a Prieſt for ever after the order of *Melchiſedech*, to him the Lord ſaith alſo in the ſame Pſalme, *Sit thou at my right hand*, *Pſal.*110. But this cannot agree to any Popiſh prieſt: therfore not the other. Againe, the Apoſtle maketh this difference betweene the Priſthood of the Law and the Goſpell: becauſe then there were many Prieſts, they being prohibited by death to continue: but Chriſt is the only Prieſt of the new Teſtament, becauſe he dieth not, *Heb.* 7. 23, 24. If they anſwer, as they doe, that although there bee many Prieſts, yet there is but one Prieſthood, becauſe Chriſt concurreth with them in the acts of Prieſthood, *Rhemiſt.* Pſal.110.1. Heb.7.23.24.

We anſwer: firſt, Chriſt concurreth with his faithfull Miniſters in the act of their Miniſterie: but no ſuch Prieſthood doe we acknowledge. Secondly, ſo Chriſt concurred in the acts of the Leviticall Prieſthood, and the ſacrifices of the law that were rightly offered: wherefore this concurrence of Chriſt doth no more take away the multitude of Prieſts in the Goſpell, than it did in the Law.

Thirdly, concerning the name of Prieſts in their ſenſe, as it implieth an authorite of ſacrificing, we utterly abhorre. Secondly, but as it is derived of the Greeke word πρεσβύτερος, which ſignifieth an Elder, we refuſe it not, but wiſh rather, that it had not been abuſed in common ſpeech to ſignifie popiſh ſacrificers. Thirdly, as for the word (*ſacerdos*) which may bee Engliſhed a ſacrificer, we find it no where in the new Teſtament given to the Miniſters of the Goſpell, and ſo much *Bellarmine* confeſſeth, *cap.* 17. And therefore unfitly and unproperly agreeth unto them. If ſome of the fathers have confounded the names of *Sacerdos* and *Presbyter*, yet they meane nothing leſſe than a ſacrificing Prieſt. The word *Sacerdos*, a ſacrificer, being a proper name of the Leviticall Prieſts, cannot properly be attributed to the Miniſters of the Goſpell. To conclude, this word (*Prieſt*) as it is the Engliſh of *Sacerdos*, we doe not approve: but as it giveth the ſenſe of (*Presbyter*) from whence it is derived, wee condemne it not: for ſo it ſignifieth nothing elſe but an Elder. If common uſe of ſpeech have drawne it to a contrarie ſenſe, it would be amended.

Bellarmine anſwereth, the Apoſtles in their writings uſe not the words of prieſt, ſacrifice, temple, altar, and ſuch like; becauſe the Jewiſh ſacrifices and prieſthood were yet inforce, leſt they might bee thought by uſing thoſe words, to renew and confirme the rites of the Jewes: but afterward, when as the temple was deſtroyed, theſe names began to be uſed of the ancient fathers, *Bellar. cap.* 17.*lib.*1.*de Miſſa.*

Contra. Firſt, it is untrue that the Apoſtles in the Scripture forbeare at all to uſe the names: for in the new Teſtament every one of theſe names is found, but in a ſpirituall ſenſe, as the Apoſtle taketh the Temple for the Church of God, 1 *Cor.* 3. 16. 2 *Cor.* 6. Againe, the Apoſtles ſpeake of ſpirituall ſacrifices, *Rom.* 12. 1. *Heb.* 13. and the Apoſtle in the ſame chapter ſaith, *we have an altar, &c.* meaning the altar of the croſſe. And *Revel.* 1. 6. *He hath made us Kings and Prieſts,* that is ſpiritually: wherefore it is a great untruth, that the Apoſtles did of purpoſe ſhun theſe names, for any ſuch cauſe alleaged, ſeeing they every where uſe them.

Secondly, it cannot bee denied, but that this word *(ſacerdos)* a prieſt, is taken by ſome of the ancient fathers, for an office of the Goſpell: but they underſtand not then a ſacrificing prieſt, but either the ſame, which was called *(Presbyter)* a teaching Elder, as *Damaſus epiſtol.* 4. *Choropiſcopi miniſterio presbyterorum contenti ſint, &c.* Let the countrey Biſhops be contented only with the miniſtery of the Presbyters, and be partakers only of the Lords table: A table is for Miniſters, not for Prieſts: Or elſe they expreſſed it by this word *(miniſter)* a Miniſter; as *Cornelius epiſtol.* 2. *Epiſcopi & miniſtri, &c.* Biſhops and Miniſters muſt not frequent riotous feaſts. *Arelatenſ.* 1. 2. *Miniſtri fœnerantes,* That Miniſters ſhould not bee Uſurers: Or elſe they underſtood this word ſpiritually. *Ambroſ. lib.* 5. *in Luc. Omnes filii eccleſiæ ſacerdotes, &c.* All the children of the Church are prieſts, offering themſelves ſpirituall ſacrifices to God. So alſo *Origen. Hom.* 9. *in Levitic. Petrus ad omnem dicit eccleſiam, &c. Peter* ſaith to the whole Church, yee are a royall prieſthood. But a ſacrificing prieſt by this word *(ſacerdos)* they underſtood not: for *(ſacrificans,* or *ſacrificulus)* a ſacrificer was taken for an Idolatrous prieſt of the Idols of the Gentiles, as Saint *Cyprian* uſeth it, *Epiſt.* 3. *ad Cornelium: Hi quinque cum paucis vel ſacrificantibus, vel male ſibi conſciis, &c.* Theſe five with a few ſacrificers, or men of a guiltie conſcience, did adopt *Fortunatus* to be their falſe Biſhop.

Auguſtine ſaith, *Sacerdotium Iudæorum nemo dubitat, &c.* No faithfull man doubteth, but that the Prieſthood of the law was a figure of the royall Prieſthood in the Church, whereby all that pertaine to the body of Chriſt, the chiefe and true prince of prieſts, are conſecrated, &c. Hee acknowledgeth no other Prieſthood abiding in the Church, than that whereby all Chriſtians are made Prieſts, to offer ſpirituall ſacrifices unto God through Chriſt.

Quæſt. Evangelicar. lib. 2. quæſt. 40.

Heare alſo what *Bernard* ſaith: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat, ſed totus fidelium cœtus, qui adſtat, cum illo conſecrat, cum illo ſacrificat:* The Prieſt only doth not ſacrifice or conſecrate, but the whole company of the faithfull, that ſtand by, doe conſecrate and ſacrifice with him: *Ergo,* in this ſenſe all the people are as well Prieſts as the ſacrificer.

Further, who properly is the Prieſt of the new Teſtament: 1 *Euſebius* ſheweth: *We alſo do ſacrifice and burne incenſe, otherwhile celebrating the memoriall of that great ſacrifice, &c. otherwhile conſecrating our ſelves to him, ejuſq; pontifici, and his prieſt, &c.* He giveth the name and title of Prieſthood only unto Chriſt.

Lib. 1. de demonſtrat. Evangelic. c. 10.

2 *Tertullian* alſo ſaith: We muſt offer a gift unto God, prayer and thankſgiving, *per Chriſtum Ieſum catholicum patris ſacerdotem:* by Chriſt the univerſall prieſt of his Father, &c. There is not then any other Prieſt of the new Teſtament, Chriſt being the univerſall and generall, and ſo the ſole Prieſt of his Father.

Lib. 4. adverſ. Marcionem.

3 Latter confeſſion of Helvetia, chap. 18. *He himſelfe remaineth the only Prieſt for ever: and wee doe not communicate the name of prieſt to any of the Miniſters, leſt wee ſhould detract any thing from Chriſt. Wittemberg, artic.* 20. *In this rehearſall* (namely of the offices, which were needfull for the edifying of the Church) *Paul maketh no mention of private prieſts, &c.*

Harm. ſect. 11. pag. 341. Ibid. pag. 373.

4 *Ianſenius:* Whereas the Papiſts would proove the vertue of their Prieſthood and ſacrifice by theſe words of Chriſt, *Hoc facite,* Doe this: he ſheweth, *that the ſacrifice cannot be proved out of that place, or any other of Scripture, but by tradition:* as is ſhewed before. So that if they faile of proofe for their ſacrifice, they fall ſhort alſo for their prieſthood.

Concord. cap. 131. pag. 904.

The third queſtion, of the vertue and efficacie falſely aſcribed to the ſacrifice of the Maſſe.

The Papiſts.

1 THey blaſphemouſly affirme, that it is a ſacrifice propitiatorie, that is, available to obtaine, *ex opere operato,* by the very worke wrought, remiſſion and pardon of all their ſins. *Triden. Concil, ſeſſ.* 22. *can.* 3.

33. Error.

Argum. 1. There were under the law ſacrifices truly propitiatory, and available to take away ſin, as *Iob* 1. he ſacrificed for the ſins of his ſons: and *Levit. chap.* 4. 5. there are deſcribed divers ſacrifices for ſin. If then the ſacrifice of the croſſe, which was ſhadowed forth in theſe ſacrifices, did not hinder them to be propitiatory, much leſſe doth it hinder the ſacrifice of the Maſſe to be ſuch, which is a commemorative alſo of the paſſion of Chriſt: *Bellarm. lib.* 2. *de Miſſ. c.* 2.

Anſwer. Firſt, the ſacrifices of the law did not truly purge ſins as concerning the conſcience, as the Apoſtle ſaith, *Heb.* 9. 10 but were figures only and types of the ſacrifice of the croſſe, which *doth only purge our conſcience from dead works: ibid. verſ.* 14. And it is untrue, that *Bellarmine:* to this replieth, that thoſe ſacrifices were figures alſo of the ſacrifice of the Maſſe and of the Euchariſt: for neither doe wee acknowledge any ſuch ſacrifice of the Maſſe; and the Euchariſt hath relation to Chriſts ſacrifice alreadie paſt, as the old ſacrifices did ſhadow it forth then to come: ſo that the Euchariſt is

Heb. 9. 10.

not the ſubſtance of the ſhadow of ſacrifices; but the paſſion of Chriſt is the ſubſtance both of their ſacrifices and our Sacraments. Secondly, *Bellarmine* himſelfe granteth, that the legall ſacrifices did not juſtifie men before God, as *ex opere operato*, by the worke wrought, but only ſerved for the expiation of legall faults: therefore the argument followeth not from the ſacrifices of the law to the ſacrifices of the Maſſe, which he affirmeth to be propitiatory, *ex opere operato*. Thirdly, all this being granted to be true of the ſacrifices of the law, yet he hath proved nothing for the Maſſe, which we deny to bee a ſacrifice.

Heb. 5. 1. *Argum.* 2. *Heb.* 5. 1. *Every Prieſt is ordained to offer gifts and ſacrifices for ſins*: but in the Church now there are Prieſts properly ſo called: *Ergo*, they offer for ſins: *Bellarm. ibid. argum.* 3.

1 Pet. 2. 5. Heb. 7. 26. *Anſw.* I have ſhewed before, that there remaineth now no externall Prieſthood in the Church but only a ſpirituall, to offer *up ſpirituall ſacrifices to God through Chriſt*, 1 *Pet.* 2. 5. and that the true Prieſthood in the new Teſtament reſteth only in the perſon of Chriſt: *Heb.* 7. 26. *Such an high Prieſt it became us to have, which is holy, harmleſſe, undefiled, ſeparate from ſinners, higher than the heavens, &c.* But theſe properties are only in Chriſt: *Ergo*, he is the only Prieſt of the new Teſtament. This argument then beggeth the thing in queſtion, and therefore concludeth not.

Argum. 3. Chriſt himſelfe ſaith in the inſtitution, *This is my blood ſhed for you for the remiſſion of ſins*: *Ergo*, the ſacrifice of the Maſſe is available for remiſſion of ſins: for it forgiveth ſins either as a ſacrifice, or a Sacrament: but as a Sacrament it is only appointed for our ſpirituall nouriſhment: *Ergo*, as a ſacrifice, &c. *Bellarm. lib.* 2. *de miſſ. c.* 2.

The Proteſtants.

Anſ. First, Chriſt inſtituted no ſacrifice, as wee declared before, but only a Sacrament in remembrance of his death and paſſion. Secondly, the Euchariſt as a ſacrifice neither forgiveth ſin, nor giveth aſſurance thereof; becauſe it is no ſacrifice at all, but as a Sacrament rightly adminiſtred it ſerveth to aſſure our faith of remiſſion of ſins, by the death of Chriſt: which is an effect of our ſpirituall nouriſhment, to aſſure us of our ſpirituall health, which is the remiſſion of our ſins: but it doth not by it own vertue conferre remiſſion of ſins, neither profiteth by the worke wrought: for the Apoſtle ſaith, that *without faith it is impoſſible to pleaſe God, Hebr.* 11. 6. Wherefore no action is accepted of God not proceeding of faith. Heb. 11. 6.

Argum. 1. The Apoſtle ſaith, *Where there is remiſſion of ſins, there is no more ſacrifice for ſin, Heb.* 10. 18. Seeing then remiſſion of ſins is fully obtained by the death and ſacrifice of Chriſt, there can be no more ſacrifice for ſin: *Ergo*, the Maſſe is no ſacrifice for ſin. Heb. 10. 18.

Bellarmine anſwereth: firſt, there are two things required to the remiſſion of ſins: firſt, the finding out, or paying the price of our redemption. Secondly, the application thereof: The firſt is done by the ſacrifice of the croſſe, ſo that there need no more offering for the ſatisfying for ſin: but for the application of that remedy a ſacrifice is yet neceſſary, which is the Maſſe: *lib.* 1. *de Miſſ. c.* 25. *reſp. ad argum.* 2.

Contra. Firſt, the ſacrifices of the law alſo did ſerve to apply the vertue of Chriſts croſſe, and yet the Apoſtle excludeth them by this reaſon, *that where there is remiſſion of ſins, there is no more ſacrifice*: wherefore if the Apoſtles reaſon bee good, it concludeth againſt ſacrifices applicatory alſo. Secondly, to apply the benefit of Chriſts paſſion, a ſacrifice is not neceſſary; God hath appointed the preaching of the word, and the miniſtration of the Sacraments to that end. Thirdly, the power of Chriſts croſſe is not ſeene only in finding out the price of our redemption, but in giving and conferring the ſame actually upon all beleevers, to whom alſo hee giveth that grace to beleeve by the vertue of his croſſe: *Heb.* 10. *With one offering hath he conſecrated for ever them that are ſanctified.* Heb. 10. 14.

Secondly, hee anſwereth, that the Maſſe doth not immediatly give remiſſion of ſins, but obtaineth the gift of repentance for ſinners, whereby they are ſtirred up, to ſeeke for remiſſion of ſins: And if it worke not in them repentance, as it doth not in all, yet it worketh a diſpoſition to repentance, which yet helpeth them not, becauſe they reject the calling of God, *Bellarm. lib.* 2. *de Miſſ. c.* 5.

Contra. Firſt, if the ſacrifice of the Maſſe conferre not remiſſion of ſins, and yet you ſay the Sacrament doth conferre grace, then is the Sacrament more available, where Chriſt is not offered, than the ſacrifice wherein hee is offered. Secondly, if the Maſſe purchaſe remiſſion of ſin no otherwiſe but by working repentance, then is it not at all available for the dead, as you ſay it is, to whom repentance is not given. Thirdly, if in the Maſſe Chriſt were offered up verily and indeed, as you ſay, why ſhould not the Maſſe give then remiſſion of ſins? which is the immediate and proper effect of the ſacrifice and croſſe of Chriſt. Fourthly, neither doth the Maſſe give repentance to all thoſe, for whom it is ſaid, for many of them remaine impenitent ſtill: and as for that diſpoſition you ſpeake of, ſeeing it benefiteth them not, they might as good be without it. And thus by your owne grant, the Maſſe is altogether unprofitable, neither available to remit ſins, nor to give repentance to him that is otherwiſe diſpoſed.

Heb. 9. 22. *Argum.* 2. *Heb.* 9. 22. *Without ſhedding of blood is no remiſſion*; but in the Maſſe, there is no ſhedding of blood: *Ergo*, no remiſſion.

Bellarmine anſwereth, firſt to the propoſition, that the Apoſtles meaning is, not that blood ſhould bee ſhed ſo often as there is remiſſion of ſins, but that there is no remiſſion of ſins, but in the vertue of the ſhedding of blood, *lib. 1. de miſſ. c. 25. reſp. 3. ad argum.* Secondly, to the aſſumption hee ſaith, that the blood of Chriſt is really ſhed in the oblation of the Maſſe, *ibid.*

Contra. Firſt, the Apoſtle meaneth not the vertue of blood onely, but the actuall ſhedding of blood, *verſ. 22. Almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion:* as the legall purging then was by blood, ſo is the remiſſion of ſinnes by blood; but there was the very actuall ſhedding of the blood of the ſacrifices: *Ergo,* conſequently there muſt bee ſo in the remiſſion of ſinnes. Secondly, if Chriſts blood be really ſhed in the Maſſe, then is Chriſt ſlaine in the Maſſe: for without death, there is no ſhedding of blood: becauſe that the ſhedding of blood is to confirme a Teſtament, and a Teſtament is not ratified but by death, *Heb. 7. 17.*

Heb. 7. 17.

Argum. 3. The Maſſe is no ſacrifice at all, as we have ſhewed before: *Ergo,* it is not a ſacrifice propitiatorie: the firſt alſo may bee thus further proved: The ſacrifice of Chriſt is of infinite vertue. *Heb. 10. 14. With one offering hath he conſecrated for ever, them that are ſanctified:* but, *Valor Miſſæ finitus,* the valour or vertue of the Maſſe is finite, *Bellarm. c. 4. prop. 4. lib. 2. Ergo,* in the Maſſe Chriſt is not ſacrificed. And againe, no finite thing can confer that which is infinite: but remiſſion of ſins is infinite, that is, for ever: *Heb. 10. 17. Their ſinnes and iniquities will I remember no more:* but the vertue of the Maſſe is finite, and therefore is often iterated: *Ergo,* it doth not conferre remiſſion of ſinnes. If it ſhall be here objected, that this reaſon alſo may bee urged againſt the often receiving of the Euchariſt; I anſwer, that the Euchariſt doth not as a ſacrifice actually and really conferre remiſſion of ſinnes by the worke wrought, but onely inſtrumentally aſſure us of remiſſion of ſins, by faith in the blood of Chriſt: and therefore the reaſon is not like againſt the ſacrifice of the Maſſe, and the Sacrament of the Euchariſt.

Heb. 10. 14. 17.

Interrelig. cap. 22. Chriſtum incruento & impaſſibili modo ſiſtimus patri, non ut remiſſionem peccatorum promereamur, &c. We doe after an unbloodie and impaſſible manner preſent Chriſt to his Father, not to merit thereby remiſſion of ſinnes, but that calling to mind the memorie of the Lords Paſſion, we give him thanks for our ſalvation purchaſed upon the Croſſe, and by faith apply the ſame unto us: *Ergo,* the Maſſe in it ſelfe conferreth not remiſſion of ſinnes.

See further evidence out of their owne decrees: *part. 2. cauſ. 1. qu. 1. c. 80. Scito, quoniam ſanctum eſt, quod offertur in altari, &c.* Know, that it is holy, which is offered upon the Altar: but thou *non tam ſanctificaris ex hoſtiis, quàm pollueris ex peccatis;* art not ſo much ſanctified by the hoſt, as polluted by thy dead works, &c. If the ſinne of the partie doth hinder the work of the ſacrifice, then doth it not profit *ex opere operato,* by the very work of the ſacrifice only.

Doctor *Taylor* holy Martyr witneſſeth the ſame: Chriſts body offered upon the Croſſe was the propitiatorie ſacrifice, full, perfect, and ſufficient unto ſalvation, for all that beleeve in him: Our ſacrifice is onely memorative in the remembrance of Chriſts death and paſſion, a ſacrifice of thankſgiving, and other ſacrifice hath the Church of God none, p. 1521.

Now further touching this point. 1 The ancient Greeke Fathers had no ſuch conceit, that the Maſſe ſacrifice was propitiatorie, and gave remiſſion of ſinnes by the very worke wrought: but as they held Chriſt to be there ſacrificed, ſo alſo was the remiſſion of ſinnes: *Chryſoſtome* ſaith, *Chriſtum in Euchariſtia pati & occidi:* That Chriſt ſuffereth in the Euchariſt, and is ſlaine: And *Gregorie Nyſſen.* giveth the reaſon: *Non eſſet idoneum ad edendum corpus victima animatum:* The live bodie of a ſacrifice is not fit to be eaten, &c. their meaning was not that Chriſt was truly crucified, or died againe: for that had beene contrarie to the Apoſtle, *Chriſt dieth no more:* but that it was in miſterie and memorie of his death: no otherwiſe is remiſſion of ſinnes conferred, but by a fruitfull commemoration of Chriſts death: And ſo *Euſebius* well expreſſeth: *Igitur & ſacrificamus, & incendimus, alias memoriam magni illius ſacrificii, &c. celebrantes, &c.* Therefore we alſo ſacrifice and burne incenſe, ſometime celebrating the momorie of that great ſacrifice, &c. it is not then the ſacrifice it ſelfe, but the memorie thereof.

Pag. 1382. 1. 30.
Hom. 24. in 1 Corinth.
Hom. 1. de Paſch.
Rom. 8. 9.
Lib. 1. de demonſtr. Evangel. c. 10.

2 *Auguſtine* thinketh the only ſacrifice of Chriſt upon the croſſe to be propitiatorie, *Quoniam ſingulari & ſolo vero ſacrificio, pro nobis Chriſti ſanguis effuſus eſt,* Becauſe by the ſingular and only true ſacrifice, for us the blood of Chriſt was ſhed, &c. If Chriſts blood were onely ſhed by that ſingular ſacrifice upon the croſſe, then that was onely the true propitiatorie ſacrifice: but *Proſper* yet more evidently writeth: *Quæ eſt propitiatio, niſi ſacrificium? & quod ſacrificium niſi occiſio illius agni, qui tulit peccatorum mundi, &c.* What propitiation is there, but a ſacrifice, and what ſacrifice, but the ſlaying of the Lambe which tooke away the ſin of the world.

Lib. 1. contra adverſar. legis
In expoſition. Pſal. 129.

The preſent Æthiopike Church hath no Maſſe for remiſſion of ſinnes or redemption of ſoules.

Damianus de Æthiop. morib.

Confeſſ. of Auſpurg. artic. 8. *They condemne that Pharaſaicall opinion of Papiſts, which ſuppreſſe the doctrine of faith, and doth not touch that faith which beleeveth that grace is freely given us for Chriſts ſake, is neceſſarie in the uſe of the Sacrament, but imagineth that men are juſt, for the very uſe of the Sacrament, even by the worke done, and that without any good affection of him that uſeth it, &c.* Sweveland c. 17. *They make the Maſſe to be ſuch a worke, as that by it alone almoſt, the favour of God and ſalvation is obtained, howſoever they doe either beleeve or live.* Hereunto agreeth our Engliſh confeſſ. artic. 12. *This is a marke, &c. to ſay that by their Maſſes, they are able to diſtribute, and to apply unto mens commoditie, the merit of Chriſts death, yea although many times, the partie thinke nothing of the matter, &c.*

Harm. ſect. 12. pag. 392.
Ibid. ſect. 14. pag. 461.
Ibid. pa. 430.

[a] In Heb.10. numer.25.
[b] Lib.2. de Euchariſt.c.10.
[c] Tom.3. diſput.79.
[d] Loci Theolog.lib.12.
[e] Tom.3. diſp.79.
[f] Lib.1 de Miſſa c.5.

See *Gratian's* decrees before alleaged: concerning the opinion of the moderne Popiſh writers: it is worth the marking, to ſee how they are here in opinion divided: [a] *Ribera* denieth that Chriſt dieth in the Maſſe ſacrifice: but [b] Cardinall *Allen* granteth, *that Chriſt dieth, is ſlaine, and crucified:* ſome think, that the Maſſe is propitiatorie, for mortall ſinnes, as [c] *Suarez*: ſome for veniall onely: [d] *Melchior Canus*: And a doubt there is, whether theſe venialls be remitted immediately, by the work wrought, or mediatly by ſome act firſt wrought in the partie that receiveth pardon: ſome affirme it, as *Soto, Carduba*, ſome denie it and ſo alſo [e] *Suarez*: ſome thinke further, that the Maſſe is not available at all for ſins, but for the releaſing of the puniſhment onely: ſome miſlike this opinion, as [f] *Gregorius de Valentia*: It ſeemeth then to bee a meere device, this conceit of the propitiatorie ſacrifice, wherein they are ſo uncertaine and variable in opinion.

The Papiſts.

34. Error.

THe ſacrifice of the Maſſe is not onely propitiatorie for ſins, but available to obtaine all other benefits, as peace, tranquillitie, health, and ſuch like, *Bellarm.cap.3.*

Ezra.6.10.

Argum. 1. The Sacrifices of the law were availeable for obtaining of temporall benefits, as *David* by his ſacrifice turned away the plague, 2 *Sam.* 24. and the Iſraelites did offer ſacrifice for the life of *Darius* and his children, *Ezra.* 6. 10. *Ergo*, the Euchariſt is much more available, *Bellar. cap.* 3.

Heb.9.13.

Anſwer. Firſt, the argument followeth not, for the ſacrifices of the Law being temporall and carnall, might ſerve for temporall bleſſings; as the Apoſtle ſaith, *Heb.* 9. 13. *They did ſanctifie, as touching the purifying of the fleſh*: but the everlaſting ſacrifice of Chriſt is to procure eternall bleſſings. Secondly, the plague was ceaſed before *David* ſacrificed, for the Angell was bid to ſtay his hand, *verſ.*16. ſo that *Davids* ſacrifice following, *verſ.* 25. was rather a ſacrifice Euchariſticall, than impetratorie: and the Iſraelites are not commanded to ſacrifice, but to pray for the life of the King, *verſ.*10.

1 Tim.2.1.

Argum. 2. S. *Paul* willeth, that pryers and interceſſions ſhould be made for all men, eſpecially for Kings, that we may lead a godly and peaceable life, 1 *Tim.* 2. 1. Theſe are the praiers which are made in the celebration of the Maſſe, *Bellarm.*

Epiſt.59.

Anſwer. Firſt, the Apoſtle ſpeaketh generally of all praiers, made by whomſoever, as it appeareth, *verſ.*1. Therefore this place is unfitly applyed to the praiers of Prieſts in the Maſſe. Secondly, this place proveth, that temporall benefits are obtained by faithfull praiers, not by the ſacrifice of the Maſſe, which S. *Paul* never knew. Thirdly, *Auguſtine* indeed expoundeth this place of the publike praiers of the Church, uſed in the adminiſtration of the Sacrament: for he calleth it, *Domini menſam*, the Lords table, not the Altar: he meaneth nothing leſſe than your Popiſh Maſſe.

The Proteſtants.

IT is contrarie to the inſtitution of Chriſt, to apply the Sacrament for any ſuch temporall or externall uſe.

Argum. 1. It was ordained to be received in remembrance of Chriſts death, as our Saviour ſaith, *Doe this in remembrance of me*, to aſſure us by faith, of remiſſion of ſins, and other ſpirituall bleſſings: not to give us aſſurance of health, peace, life, proſperitie; for the obtaining of ſuch bleſſings, according to the will of God, other meanes are appointed. The miniſterie of the Sacraments no more ſerveth for ſuch uſes, than the preaching of the word.

Heb.9.14.

Argum. 2. The Apoſtle maketh this difference betweene the legall ſacrifices, and the ſacrifice of Chriſt: *They ſanctified as touching the purifying of the fleſh: but the blood of Chriſt, which through the eternall ſpirit offered up himſelfe, &c. doth purge our conſcience from dead workes, to ſerve the living God*: wherefore the end and uſe of Chriſts ſacrifice is, to obtaine eternall redemption for us: temporall bleſſings wee obtaine alſo through him: but all his members have them not, nor alwaies: but eternall redemption by him, all beleevers obtaine: wherefore this onely is the end and uſe of his ſacrifice.

And further the ancient name of this Sacrament, called the Euchariſt, of giving of thanks, ſheweth the uſe therof rather to bee in giving of thanks for benefits received, than in praying for the ſame: and ſo it may bee gathered, that ſacrifices were uſed under the law, to teſtifie their thankfulneſſe after ſome temporall deliverance, as from famine, or captivitie, for the obtaining whereof they uſed publike faſting and prayer, as *Ioel.* 2. 16. *Sanctifie a faſt, call an aſſembly, &c. Let the Prieſts weep betweene the porch and the altar, &c.* Theſe were the meanes which they uſed in their diſtreſſe, Prayer and faſting: And againe, *verſ.* 14. *Who knoweth, if he will returne, and leave a bleſſing, a meat offering, and a drinke offering, &c.* Theſe ſacrifices were uſed after their deliverance, as teſtifying their thankſgiving.

Let us ſee what antiquitie ſaith, *Liberius decret.* 1. *Si evenerit fames, aut peſtilentia, &c.* If there fall out a famine, or the peſtilence, &c. Let them intreat Gods mercie, with faſting, almes, prayers, &c. He ſaith not, Let a Maſſe be ſaid.

*Trullan.can.*26. *Ad vivificationem, & peccatorum remiſſionem, &c.* For our quickning and the remiſſion of ſins, *ſolam oblationem, &c.* That they miniſter the oblation onely to the people: the oblation then in the Euchariſt ſerveth only for remiſſion of ſinnes.

1 **Chryſoſtome** well ſheweth to what purpoſes the Euchariſt is available: *Ipſa menſa anima noſtræ vis eſt, nervi mentis, fiduciæ vinculum, ſpes, vita, &c.* This table is the ſtrength of the ſoule, the ſinewes of the mind, the bond of our confidence, our hope, our life, &c. theſe are ſpirituall, not temporall benefits. Homil. 24 in 1 ad Corinth.

2 *Tertullian* ſaith, *Sacrificamus pro ſalute imperatoris, &c. ſed quomodo præcepit Deus, pura prece:* We ſacrifice for the health of the Emperour, but as God hath commanded, by pure praier, &c. but if the Maſſe had beene ſo available, to obtaine ſuch benefits, it ſhould not have beene omitted. Liber ad Scapul. In the moderne Africane and Æthiopike Church, they never uſe to carrie the Sacrament to the ſick: which ſheweth, that they uſe not to applie it as a remedie for bodily health. Zaga Zabo apud Damianum.

3 Confeſſ. of Wittemberg. c. 9. *Another error is, that the Euchariſt is ſuch a ſacrifice, as ought to be offered, for the purging of ſinnes, &c. and for the obtaining of other benefits both corporall and ſpirituall,* Harm. ſect. 12. pag. 457. Sweveland c. 19. *They have made the Maſſe to bee a good worke, whereby any thing may bee obtained at Gods hands.* Ibid. p. 462.

4 See the decrees before produced, which ſhew the ancient judgement of the Latine Church.

The fourth queſtion, for whom the ſacrifice of the Maſſe is availeable.

The Papiſts.

First, they affirme that Maſſe may be ſaid and offered for all the living, yea for Pagans and Infidels, for men abſent as well as preſent, for S. *Paul* willeth praiers and ſupplications to bee made for all men, 1 *Tim.* 2.1. *Bellarm. cap.* 6. 35. Error.

Secondly, the ſacrifice of the Maſſe is available for the dead which are in Purgatorie, *Bellarm. cap.* 7. *Concil. Trident. ſeſſ.* 22. *can.* 3.

Thirdly, Maſſe may bee rightly ſaid in the remembrance and for the honour of Saints, with invocation of them alſo in the praiers of the Church, *Bellarm. cap.* 8.

Argum. 1. The Apoſtles taught the Church to keepe a memorie or invocation of the Saints in this ſacrifice, and that there ſhould bee ſpeciall praiers for the dead: for theſe and ſuch like were the things (no doubt) that Saint *Paul* ſaith he would ſet in order when he came, 1 *Cor.* 11. 34. *Rhemiſt. ibid.* 1 Cor. 11. 34.

Anſwer. 1. To the place out of *Timothie* we have anſwered before, that it is underſtood generally of all praiers made by the faithfull: neither doth it follow, it is lawfull to pray for all men, and therefor the Sacrament is availeable for all men: For theſe are two divers things; Prayer is an effect of our faith, which we are commanded one to make for another: the Sacrament is an inſtrumentall or miniſteriall cauſe of our faith; the benefite whereof is to them onely that worthily receive it, becauſe to them onely it is a Sacrament, by preſenting the viſible ſignes to their eyes.

2 It is two great boldneſſe for you, without Scripture, to affirme that theſe ſuperſtitious rites of yours were thoſe very orders, which the Apoſtle promiſed at his comming to eſtabliſh: but either they were ſuch as pertained not to the adminiſtration of the Sacrament, or were but accidentall orders meete for the Church of Corinth, and not neceſſarie for all times and places.

Argum. 2. The ſacrifice of the Croſſe was offered for all; the ſacrifice of the Maſſe is a repreſentation of the Croſſe: *Ergo,* it may be offered for all *Bellarm. c.* 6.

Anſwer. First, the ſacrifice of Chriſt was not offered for all men in generall, but onely for the children of God: *Iohn* 11. 52. *Chriſt dyed to gather together in one the children of God which were ſcattered:* and if Chriſt prayed not for the world, *Iohn* 17. 9. much leſſe would hee die for the world. John 11. 52. John 17. 9.

Secondly, we denie any ſuch ſacrifice of the Maſſe to be offered at all in Chriſts Church: thirdly, it followeth not, that ſo many ſhould be partakers of the Sacrament and repreſentation of Chriſts death, as ſhall be partakers of his death: for he died for many yet uncalled and unregenerate, but none but the faithfull are to be admitted to the Sacrament.

Argum. 3. The ſacrifices of the olde teſtament were offered for the dead, as *Iudas Machabeus* is commended for ſo doing, 2 *Macchab.* 12. 45. *Ergo,* the ſacrifices of the new may likewiſe be uſed. If it be here anſwered, that this booke is not canonicall; yet for the matter of ſtorie, it is of as good credite as *Ioſeph* or *Saluſt,* and ſheweth, that this hath beene an ancient cuſtome in the Church to ſacrifice, and make prayer for the dead, *Bellarm. c.* 7. 2 Macch 12. 45.

Anſwer. First, for a matter of fact, we refuſe not this ſtorie, and it may be, that ſuch a thing *Iudas* did: but this booke erreth in commending it to be well done; as likewiſe, *chap.* 14. 41. *Razis* is commended for killing himſelfe. Secondly, the Jewes to this day have no ſuch cuſtome to pray for the dead. Thirdly, here ſacrifice is made for manifeſt idolaters, *verſ.* 40. whom this author notwithſtanding commendeth for godly men, *verſ.* 45. and it is contrarie alſo to the practice of the Popiſh Church to pray for the notorious wicked. 2 Macch 14. 41.

The Proteſtants.

First, the Sacrament (for externall ſacrifice therein wee acknowledge none) is onely ordained for their comfort that doe receive it: neither can one receive the Sacrament for another, no more then hee may bee baptized in the ſtead of another : the prayers which are offered up in the Euchariſt, may profit others that are not preſent, but not the ſacramentall action it ſelfe in receiving, eating and drinking.

Secondly, neither doth the celebration of the Sacrament profit the dead, as wee have ſhewed before, that it is in vaine to pray for them.

Thirdly, neither are the Saints either then or at any other time to be prayed unto, or either by this, or any other religious worſhip to be honoured.

Argum. 1. All theſe ſuperſtitious obſervances are cleane contrarie and repugnant to the inſtitution of Chriſt. Firſt, he ſaith, *Take ye, eat ye, doe this :* wherfore to their comfort only the Sacrament worketh, that doe receive it, and are doers in that action : the benefit thereof then is not extended to the abſent, but only to the partakers. Secondly, the dead can feel no comfort by it, becauſe they can neither eat nor drinke it, nor be doers therein, Thirdly, Chriſt ſaith, *Doe this in remembrance of me :* he ſaith not, in remembrance of Angels, Apoſtles, Saints : but onely of me. Therefore it is contrarie to the inſtitution to uſe any commemoration of Saints in the Sacrament.

Bellarmine anſwereth, that the Saints are not remembred in the Maſſe, as Chriſt is : for his death is there repreſented and remembred, ſo is not the death and paſſion of the Saints : but they are remembred as our mediators and interceſſors, *Bellarm.c.*8.

Contra. Firſt, there are but two kinds of commemorations ; one is with worſhip and adoration ; the other is Euchariſticall, when wee give thanks in the memoriall of the Martyrs and Saints, for ſuch excellent inſtruments : this commemoration may be made of the Apoſtles and Saints : the other is peculiar to Chriſt in the Sacrament ; and yet they do aſſociate unto him the Virgin *Mary*, in that kind of commemoration, thus ſaying in the Maſſe ; *Worſhipping the memoriall of the Virgin.* Secondly, they doe in their Maſſe uſe commemoration even of the death and paſſion alſo of their Saints : as thus,

Tu per Thomæ ſanguinem, quem pro te impendit,
Fac nos Chriſte ſcandere, quò Thomas aſcendit.
By the blood of *Thomas*, which for thee he did ſpend,
Grant us Chriſt with *Thomas* to aſcend. This was *Thomas* of Canturburie.

1 Cor.11.25. Thirdly, the remembrance which is to be made in the Sacrament, is expounded by S. *Paul* to be a ſhewing of the Lords death, 1 *Cor.*11. 25,26. but the death of none but Chriſt is to be ſhewed forth, and this *Bellarmine* himſelfe confeſſeth : *Ergo*, he only is to be remembred.

Heb.10.19. *Arg.* 2. He only is to be invocated, or we are only to draw neer unto him by praier, by whom we have an entrance unto God, *Heb.*10.19,20. but by the blood of Jeſus we have entrance only, *Ergo.*

Bellarmine anſwereth, that Chriſt and the Saints are not mediators alike, for Chriſt is a Mediator by himſelfe, the Saints by him : and as we praying one for another, do no injurie to Chriſts mediation ; ſo neither the Saints prayed for us, through Chriſt ; nor wee praying to them to pray for us. Againe, in the Maſſe, we pray not directly unto Saints, as thus ; *O Peter pray for me :* but indirectly, we pray that God would heare their praier for us. *Bellarm.ibid.*

Contra. 1. If Chriſt be the Mediator both of the praiers of the Saints and ours, then is the mediation of Saints ſuperfluous ; for ſeeing wee may have acceſſe to the Son himſelfe, it is in vaine to run to the ſervant. Secondly, wee pray not as mediators one for another, but as humble ſuters, not with authoritie, but of charitie ; therfore the compariſon between our praiers and the Saints praiers is not like. Thirdly, though the Saints pray in heaven for us, as fellow members, in reſpect of their inward deſire ; yet it followeth not, that wee ſhould pray unto them, no more than wee pray to men living that pray for us. Fourthly, your indirect invocation of Saints in the Maſſe, when yee pray thus, *by whoſe merits and prayers, grant we may be defended,* is both blaſphemous in leaving out the Mediation of Chriſt ; and preſumptuous, in making your ſelves mediators of the praiers of the Saints : for they pray, that the praier of the Saints may be heard. Fiftly, yet is not our argument anſwered, that wee muſt draw neer only to him, by whom we have an entrance, which are the Apoſtles direct words : and I thinke they will not ſay, that we have entrance by the blood of Saints.

Auguſtine ſaith, *Quis offeret ſacrificium corporis Chriſti, niſi pro iis, qui ſunt membra Chriſti?* Who will offer the ſacrifice of the bodie of Chriſt, but for the members of Chriſt ? *Lib.* 1. *de Origin. anim. cap.* 9. Therefore the Sacrament cannot bee celebrated for Pagans and Infidels, who are no members of Chriſt.

Againe, he ſaith : *Nos Martyribus non conſtituimus templa, ſacerdotia, ſacra aut ſacrificia :* Wee doe not erect their temples, Prieſts, ſervice or ſacrifices to Martyrs, *De civitate Dei, lib.* 8. *cap.* 27. *Ergo*, it is not lawfull to uſe the Sacrament for the honour of Saints.

Concil. Carthaginenſ. 3. *can.* 6. *Placuit ut corporibus defunctorum Euchariſtia non detur, dictum eſt enim à Domino, Accipite, edite, cadavera autem non accipere poſſunt, nec edere :* Wee thinke good that the Euchariſt be not given to the bodies of the dead, for the Lord ſaid, *Take, eat :* Now dead bodies cannot take and eat, &c. The Sacrament then is appliable to none, but to thoſe that take and eat ; but neither the dead nor any that are abſent can take and eat : *Ergo.*

In defence of this truth, that the Maſſe is not a propitiatorie ſacrifice for the quick and dead, many holy and excellent Martyrs willingly rendred their lives : As *Rowland Taylor, Iohn Philpot, Iohn Bradford*, Biſhop *Hooper*, with others. *Fox* p. 1471. col. 1. Pag.1337 1,28.

Their owne decrees thus teſtifie, *decr. par. 3. diſt. 1. c. 40. Clemens. Mortuo non obvolvantur veſtimentis altaris*: That the dead ſhould not be wrapped in the altar-cloathes, &c. But the ſacrifice of the altar is more than the Altar-cloth, if this muſt not be communicated to the dead, much leſſe the other. Againe, *decr. Gregor. lib. 3. tit. 41. c. 6. Innocent. 3. Iniuriam facit martyri, qui orat pro martyre*: He doth wrong to a Martyr, that prayeth for a Martyr: But ſo doe the Papiſts, in praying that God would heare the praiers of Martyrs; *Ergo*, they offer them wrong.

1 *Chryſoſtome* ſaith: *Dum in hac vita ſumus, ut terra nobis cœlum ſit, facit hoc myſterium*: As long as wee are in this life, this myſterie maketh the earth to bee as heaven unto us, &c. the uſe of the Eucharist then ſerveth for them that be alive: the moderne Greeke Church is here ſomewhat declined: yet they are not ſo groſſe in this point as the Romane Church: *Ieremie Patriarke* ſaith, that the Euchariſt ſanctifieth two waies, *Ipſo mediatione ſive oblationis actu*. Either by the mediation and by the act of oblation, or *participatione* by the receiving and communicating: the firſt way he confeſſeth it belongeth both to the living and dead, but not the other way, for the dead can no longer eat nor drinke.

Hom. 24. in 1. epiſt. ad Cor.

Cenſur. Oriental c. 13.

2 See the Councell of Carthage before alleaged for the Africane Church: the Æthiopike Church at this preſent uſeth no Maſſes for the dead, as *Zaga Zabo* their Biſhop confeſſeth.

Damianus a Goes.

3 Confeſſ. of Auſpurg. artic. 2. *Thirdly, Chriſt in the inſtitution of the Lords Supper, doth not command the Prieſts to offer for others either quick or dead, &c.* Saxonic. Chriſt ſaith, *take yee, eat yee, &c. what doth this appertaine to the dead, or thoſe which are abſent?*

Harm. ſect. 14. pag. 436.
Ibid. ſect. 14. pag. 450.

4 See the decrees of the Romane Church before alleaged.

The fifth queſtion, of private Maſſes.

The Papiſts.

IF any man ſhall ſay, that private Maſſes, wherein the Prieſt alone by himſelfe doth communicate, are unlawfull, and therefore to be aboliſhed; we pronounce him accurſed, *Concil. Trident. ſeſſ. 22. can.* 8.

36 Error.

Argum. 1. The reaſon of the Councell is this, becauſe that many doe communicate ſpiritually in the ſacrifice of the Maſſe, that are not preſent, and ſo the fruit thereof being publike, the Maſſe it ſelfe is in this behalfe not private, but publike: *Concil. Trident ſeſſ. 22. cap. 6.*

Anſwer. Firſt, a ſpirituall communion of the faithfull, wee grant even without a Sacrament, which is not the effect of the Sacrament, but by faith, *Epheſ. 4. 4. There is one bodie, one ſpirit*: And in the celebration of the Sacrament, there is alſo an exerciſe of this ſpirituall communion, the faithfull doe communicate with us in our prayers, and in the profeſſion of the ſame faith: but they doe not communicate with us in the Sacrament, or the fruit thereof. Secondly, to the ſacramentall communion is required a preſence of many: as the Apoſtle ſaith, *1 Cor. 10. 17. Wee that are many, are one bread and one bodie, becauſe we are partakers of one bread*: ſo then the ſpirituall communion is one thing, the ſacramentall another: and we cannot be one body ſacramentally, unleſſe we communicate together in the Sacrament. Thirdly, as private prayer, though it may have a publike fruit, yet it is private ſtill; ſo the Sacrament privatly adminiſtred, though it might have ſome publike effect, is yet private ſtill.

Epheſ. 4. 4.

1 Cor. 10. 17.

Argum. 2. Praier is profitable to him that is prayed for, though he be not preſent; the ſacrifice of the Maſſe is a kind of ſolemne prayer: *Ergo*, though it bee private, it may bee profitable, *Bellarm. lib. 2. de miſſ. c. 9.*

Anſw. Firſt, we ſee that they are forſaken of the Scripture, for the proofe of their private Maſſes, and therefore are driven to deviſe reaſons of their owne. Secondly, there is not the ſame reaſon of a Sacrament (for ſacrifice therein we acknowledge none) and of prayer: for a Sacrament is exhibited unto men by the commandement of Chriſt, a praier is exhibited unto God from men, and therefore prayer may be private, becauſe God, to whom we pray, heareth privatly: And againe, we have warrant in Scripture for private prayer, *Matth. 6. 6.* ſo have wee none for a private Maſſe. Secondly, *Bellarm.* confeſſeth that a Maſſe cannot be ſo private, *Ut uni ſoli applicaretur*, To bee applied to one man alone, c. *9.* yet private prayer may be made for one man alone: therefore the compariſon is not like betweene them. Thirdly, the prayers which are made in the Euchariſt for the whole congregation of Chriſts Church, may bee profitable to thoſe that are abſent; but it followeth not therefore, that the ſacramentall action of eating and receiving, ſhould be available for them which are abſent.

Matth. 6. 6.

Argum. 3. The ſacrifices of the law were ſacrifices before the people did eat thereof: ſo the ſubſtance and making of a medicine is one thing, the ingredients, or taking of it, another: *Ergo*, neither is receiving part of the ſubſtance or making of the ſacrifice of Chriſts body, but a conſequence only: therfore there may be a ſacrifice and Sacrament without it, *Rhemiſt. 1 Cor. 11. ſect. 14.*

Firſt, the argument followeth not from the ſacrifices and ceremonies of the law, to the Sacraments of the Goſpell: for they are much unlike: it was not lawfull but for the Prieſts onely, and the males amongſt them to eat of the ſacrifices, *Leviticus 2. 3. 6. 29.* they may as well conclude hereupon, that none but Prieſts ſhould eat of the Sacraments of the new Teſtament.

Secondly, the propoſition is alſo falſe, for the Paſchall Lambe, which of all the ſacrifices doth moſt properly reſemble the Euchariſt, was neither ſacrifice nor Sacrament, unleſſe it were eaten.

Thirdly, we denie that there is any ſacrifice in the Euchariſt, but a ſacrament only: and therefore the compariſon holdeth not betweene a ſacrifice, which conſiſted both of oblation to God, and the participation of the people that offered, and the Sacrament which Chriſt in his inſtitution offered not to God, but to his Diſciples.

Laſtly, neither doth the ſimilitude of a medicine conclude: for you cannot prove that the Sacrament not received hath vertue in it, as a medicine hath: for faith is requiſite to the worthie receiving of the Sacrament, which is not neceſſarie to the applying of a medicine: and yet it is not properly called a medicine, unleſſe being made, it be alſo applied, and received: And ſay it is a medicine unreceived, yet it profiteth not, unleſſe it be uſed: ſo you have gained nothing hereby, but that the Euchariſt is alſo an unprofitable medicine, where it is not received.

The Proteſtants.

WE utterly condemne the ſuperſtitious practices of the Popiſh Prieſts, who doe uſe to communicate alone in their Maſſes, the people ſtanding by, gazing and looking upon him: yea, you might have ſeene many Maſſes ſaid in one Church at once, almoſt in every corner one, no perſon being preſent for the moſt part, but the Prieſt and his boy.

Argum. 1. This private receiving of the Sacrament is contrarie to the inſtitution of Chriſt, who ſaith, ſpeaking to many, *Take ye, eat ye, and divide this amongſt you*: there muſt bee then a diviſion and diſtribution. S. *Paul* alſo ſaith, *We that are many are one bread and one bodie, in as much as wee are partakers of one bread*, 1 Cor. 10. 17. *Ergo*, many muſt communicate together. For the Apoſtle ſpeaketh not of the myſticall communion of the faithfull in this place, which doe all make but one body in Chriſt, (for ſo wee doe communicate with the Church by faith, not onely in the Sacrament, but without it) but of the Sacramentall Communion of as many as receive together: for how elſe can they be ſaid to be partakers of one bread, or loafe, unleſſe they receive together? 1 Cor.10.17.

Bellarmine anſwereth, firſt, all that which Chriſt commanded in the inſtitution to be done, is not of the eſſence of the Sacrament, nor alwaies to be obſerved; but in reſpect of perſon, time, and place: for if there bee none worthie to miniſter the Sacrament to, yet it muſt be celebrate notwithſtanding, *c.10. reſponſ. ad argum. 1.*

Contra. Firſt, and doe you ſpeake as you thinke, that all which Chriſt commanded concerning the Sacrament, is not of neceſſitie to be obſerved: and yet all which your Church commandeth, muſt be kept: we may then juſtly ſay unto you, as Chriſt ſaid to the Phariſees, *You reject the commandement of God, to obſerve your owne tradition*, *Marke* 7. 9. Secondly, all Chriſts precepts in the inſtitution of the Sacrament are of the ſame authoritie: for of them all he ſaith, *(this doe ye) &c.* then they may as well leave all undone, or any one of them, as another; and ſo they need no more uſe conſecration of the Sacrament, than diſtribution, which in their owne learning is very abſurd. Thirdly, the Apoſtle ſaith, concerning the actions of breaking, taking, eating, &c. *That which I received of the Lord, have I delivered to you*, 1 *Cor.* 10. 23. He maketh every one of theſe of and belonging to the tradition and inſtitution of Chriſt. Mark.7.9. 1 Cor.10.23.

Secondly, ſaith he, the Apoſtle concludeth affirmatively, that he which eateth the Euchariſt, is joyned to Chriſt: but not negatively, hee which receiveth not the Euchariſt, is not joyned unto Chriſt: for this may be done in heart and deſire, *Bellarm. reſp. ad 3. object.*

Contra. The Apoſtle ſpeaketh not of a ſpirituall onely, but of a ſacramentall communion with Chriſt in this place: and therefore he ſaith, *The bread which we break is the communion of the body of Chriſt, &c.* If the ſacramentall communion of Chriſts bodie bee in the breaking and diſtribution of bread, then where the bread is not broken and diſtributed, there is not that ſacramentall communion. So he ſaith, *Wee that are many are one bread, because wee are partakers of one bread.* They then which partake not, are not ſacramentally one bread, though ſpiritually we denie not but they are.

Act.2.42. *Argum.* 2. *Act. 2. 42. They continued in the Apoſtles doctrine and fellowſhip, and breaking of bread*: It was the uſe then in the Primitive Church to uſe diſtribution in the Sacrament.

Bellarm. It is true, yet it followeth not, that the Sacrament cannot bee celebrate without diſtribution.

Contra. It cannot bee ſhewed that in the Primitive Church, there was any celebration of the Euchariſt without diſtribution: *Ergo*, the argument followeth. The Apoſtles never celebrated the Euchariſt privately, therefore it is unlawfull ſo to doe.

Argum. 3. The Apoſtle maketh a manifeſt difference betweene the Lords Supper, and other feaſts: for theſe might be private in their owne houſes, 1 *Cor.* 11. 22. *Have ye not houſes to eat and drinke in?* but the other ought to be publike, *verſ. 33. They muſt one tarrie for another*: *Ergo*, the Lords Supper muſt not be private. 1 Cor.11.22.33.

Bellarmine anſwereth, the Apoſtle ſpeaketh not of the Sacrament, but of other feaſts, than uſed in the Church, which he calleth the Lords Supper: for he ſaith, *one is hungrie, another is drunken*: but in the Euchariſt, they did all eat alike, &c. Theſe then are the feaſts which the Apoſtle would have common.

Contra. Firſt, it is true, that ſuch feaſts were then kept, which were called feaſts of love: but in the end of thoſe feaſts they uſed to receive the Sacrament: and therefore the Apoſtle reproveth them, becauſe, when they came together to eat the Euchariſt, they did eat their owne Supper afore, *verſ.22.* Secondly, [illegible] Lords [illegible] immediatly he inferreth the inſtitution of Chriſt, which had been impertinent, if he ſpake not of the Sacrament. And where he ſaith, that *ye come not together unto condemnation*, it is evident, that hee ſpeaketh of comming together to the Lords table, wherein onely, and not at the common table, they eat and drinke their damnation, that doe it unworthilie.

Argum.4. The word of God is not to be preached but to a congregation, nor Baptiſme to be adminiſtred, where there is none to be baptized: *Ergo,* neither is the Euchariſt without communicants to be adminiſtred.

Bellarmine anſwereth, the reaſon is not alike: for the word and Sacraments are from God directed to men: but the ſacrifice of the Maſſe is directed unto God, *Bellarm.c.9.*

Contra. Firſt, we denie any ſacrifice in the Euchariſt, but a Sacrament onely: and therefore as the one Sacrament of Baptiſme requireth ſome to bee baptized, ſo the other of the Euchariſt requireth communicants. Secondly, the Euchariſt is not directed unto God but unto men, no not in the words of conſecration, whereby they ſay it is made a ſacrifice: for their words, *This is my bodie,* whereby they ſay it is conſecrated to be a ſacrifice, are directed unto men, if they uſe thoſe words, as Chriſt did: for theſe words follow in the Goſpel, *This is my bodie, which is given for you:* which words are by them left out in the Maſſe, that their craft ſhould not appeare, in perverting the uſe of Chriſts words, which were ſpoken only to his Apoſtles, and not directed unto God.

Auguſtine ſaith, that, *Sacramentum benedicitur, ſanctificatur, & ad diſtribuendum comminuitur:* That the Sacrament is bleſſed, ſanctified, and broken to bee diſtributed: *Ergo,* where there is diſtribution, there muſt be many to receive. Epiſtol.59.

Can. Apoſtolor. 10. Fideles qui ingrediuntur eccleſiam, & ſanctam Communionem non percipiunt, communione priventur: The faithfull, which come into the Church, and receive not the Communion, ſhall be excommunicate.

Clement. epiſt. 2. Tanta in altari holocauſta offerantur, quanta populo ſufficere debeant: Let ſo much be offered, as may ſuffice all the people. Proviſion muſt be made for all the companie to communicate: *Ergo,* private Maſſes were not yet heard of in the Church.

See further teſtimonie out of their owne decrees: *Par. 3. diſtinct. 2. c. 10, Anacletus, Peracta conſecratione omnes communicent, &c.* After conſecration, all muſt communicate, they which will not, let them be thruſt out of the Church: for thus the Apoſtles have ordained, and the Roman Church ſo holdeth. *C. 17. Soter. In cœna Domini à quibuſdam, &c.* Some men neglect to receive the Euchariſt in the Lords Supper, which ought to be received, *ab omnibus fidelibus,* of all the faithfull: *Ergo,* private Sacraments are againſt their owne Canons.

Maſter *Philpot* holy Martyr: Chriſt ſaid, and the Miniſter ſaith in Chriſts behalfe to all that are preſent, *Take ye, eat ye:* wherefore as many as be preſent and doe not communicate, breake Gods commandement in not receiving the ſame: and the Miniſter is no juſt Miniſter, that doth not diſtribute the Sacrament as Chriſt did to all that are preſent: and where Gods word is tranſgreſſed, there is not Chriſt preſent, and conſequently no Sacrament. *Fox pag.* 1816. *col.* 1.

And further for the teſtimonie of forren Churches: 1 The Greekes to this day allow not of private Maſſes: and therefore they finde fault with the Roman Prieſts for ſaying three Maſſes in a day, and that the people in ſtead of communicating doe kiſſe the Prieſt. The Armenians ſay the Maſſe in the companie alwaies of two or three. Pag.1648.2.50. Scanga.lib.2. Polonici.c.12. Thevet.lib.8. cap.25.

2 The Æthiopians likewiſe finde fault with the Latine Prieſts, that one alone ſaying Maſſe, without adminiſtring the Communion to thoſe which aſſiſted him: they alſo make a cake in bignes according to the number of the perſons that communicate, &c. Alvares c.30.

3 Confeſſ. of Auſpurg, cap. 1. de Abuſib. *The inſtitution doth ordaine, that there be a Communion, that is to ſay, that the Miniſter of the Church doe deliver alſo to the reſt, the bodie and blood of our Saviour.* Sweveland, *chap.* 19. *Therefore they rejected private Maſſes, becauſe the Lord did commend this Sacrament to his Diſciples to be uſed in common, &c.* Wittemberg, *chap.*9. *The ancient Church excommunicated them, which being preſent, while this Sacrament was adminiſtred, would not communicate with others.* And to this purpoſe they alleage the decree of *Anacletus epiſt.* 1 of the Antiochian Councell, *c.* 2. of *Dionyſius de eccleſ. Hierarch.* ſee the place. Hereunto agreeth the Engliſh Confeſſion: *There was not any Chriſtian at that time, which did communicate alone, while others looked on: for ſo did Calixtus in times paſt decree, that after the conſecration was finiſhed all ſhould communicate &c.* Harm.ſect.14. pag.461. Harm.ſect.14. pag.456. Ibid.pag.427. Diſtinct.2.c. ſeculares.

4 This is ſo evident, that their owne men confeſſe, that private Maſſes of ancient time were not uſed: as *Caſſander* citeth *Otto Cameracenſ. That private Maſſes were not in uſe of ancient time in the Church. Cochlæus* alſo confeſſeth, that all, *qui ſacrificanti communicabant,* did communicate with him, that ſacrificed. Conſult.artic.25. Ex Hoſpinian. lib.4.hiſtor. Sacrament.

An appendix, concerning the name of Sacrament.

The Papiſts.

37. Error. v.20.&.24. THey utterly miſlike theſe names of the Sacrament, that it is called amongſt us the Lords Supper or Communion: belike (ſay they) they will bring it againe to the Supper, or evening ſervice: *Rhemiſt,* 1 *Cor.*11.*ſect.*6. And the name Communion is as ignorantly uſed of them, thereby making the people beleeve, that many ſhould communicate together, 1 *Cor.* 11.*ſect.* 24. they ſhould rather uſe the names of the Euchariſt, Maſſe, or Leiturgie.

The Proteſtants.

1 Cor.11.20 FIrſt, for the name of the Lords Supper, we doe learne of S.*Paul* ſo to call it: When ye come together (ſaith he) this is not to eat the Lords Supper, 1 *Cor.*11.20.

Rhemiſt. The Apoſtle calleth their feaſts of love, which they were wont to make after the receiving of the Sacrament, the Lords Supper, *cœnas dominicas*, becauſe they were made in the Lords houſes, which were called *Dominica*: he meaneth not the Sacrament.

Anſw. Firſt, there were then no ſuch diſtinct places, as Churches, and Oratories for the ſervice of God, which began to be built many yeeres after, but they aſſembled together in their owne houſes. Secondly, the Apoſtle cannot meane any other Supper, but that which was inſtituted by Chriſt, and which he deſcribeth afterward as it followeth, *verſ.*23. Further, the Apoſtle ſpeaketh but of two Suppers; the one, which he calleth their owne Supper, *verſ.*21. the other is the Lords Supper, which is ſo called, becauſe it was inſtituted by the Lord Jeſus, as the Apoſtle ſheweth afterward.

Thus teſtifieth alſo Maſter *Latimer* holy Martyr: There was *cœna Iudaica*, the Jewiſh Supper, when Chriſt with his Apoſtles did eat the Paſchall Lambe; the other was called *cœna Dominica*, the Lords Supper, *Fox pag.*1456.

And though Doctor *Weſton* cavill in that place againſt this name, (the Lords Supper) yet hath the Communion beene ſo called in former times.

Concil. Cabilonenſ. can. 47. *In cœna Domini perceptio Euchariſtia à quibuſdam negligitur*: In the Supper of the Lord, ſome neglect to receive the Euchariſt. *Auguſtine* calleth it the Lords Supper, In Luk.Ser.33. *Cœnam manibus ſuis conſecratam diſcipulis ſuis dedit*: His Supper being conſecrated, hee gave it with his owne hands to his Diſciples. And although we ſate not downe at the feaſt: *Ipſam cœnam tamen fide quotidie manducamus*: yet we eat that Supper daily by faith.

Yet their owne decrees allow this name: *Decret. par.*3. *diſtinct.* 2.*c.*17. *Soter*; *In cœna Domini à quibuſdam perceptio Euchariſtia negligitur, &c.* In the Supper of the Lord the receiving of the Euchariſt of ſome is neglected. *Ita & Amb.p.*276.*Tom.*5.*& Theodoret ſcrib. in* 1 *Cor.* 11.20.

2 The name Communion, the Apoſtle alſo himſelfe uſeth: he calleth it *κοινωνίαν*, The Communion of the bodie of Chriſt, 1 *Cor.* 10.16. ſo doth *Auguſtine* name it, *Communionem corporis Chriſti, de civit.Dei* 20.*cap.*9. So alſo is it called in the Councels: 1 Cor.10.16. *Nicen.* 1.*c.*14. *Eliberin. deor.* 1.*Toletan.*12.5. and in divers other.

3 As for the names of the Euchariſt, and Leiturgie, wee miſlike them not, being underſtood in their owne ſenſe: but becauſe they are Greeke and not underſtood of the people, wee uſe them not. The horrible ſacrilege of the Maſſe, is the cauſe alſo why we uſe not that terme.

See the teſtimonie and practice of other Churches herein before produced, error 30.

The ſixth Queſtion, of the manner of ſaying and celebrating Maſſe.

The Papiſts.

38. Error. IT is not neceſſarie that the Maſſe (or as we call it, the Sacrament) ſhould be ſaid or done in the vulgar and familiar ſpeech, but for the greater reverence, to be kept in the Latine tongue, they ſay, it is more convenient: and that the words of conſecration ſhould not bee uttered in a loud and audible, but in a ſoft and low voyce, *Bellarm. cap.* 11.12.

Argum. 1. If Maſſe ſhould be ſaid in the vulgar tongue, two great inconveniences would enſue: one, that the words of conſecration muſt be often changed, becauſe the vulgar ſpeech doth often alter: the other is, that hereby the communion of Churches ſhould be taken away: for an Italian could not ſay Maſſe in France, nor a Frenchman in Italie, *Bellarm.cap.*11.*argum.*5.

Anſw. For the firſt, the vulgar tongue is not ſo ſoone, nor ſo eaſily altered: the vulgar Engliſh tongue doth not differ, ſaving in certaine new words, from the vulgar language uſed three hundred yeeres agoe: but if it ſhould in proceſſe of time bee wholly altered, what would it hurt, if the forme of the Leiturgie were changed withall? as likewiſe the vulgar tranſlation of Scriptures may ſafely be amended, as the vulgar ſpeech is perfited. To the ſecond we anſwer: firſt, the ſame objection may be made againſt Latine Maſſe, for neither can an Italian ſay Maſſe in Greece, nor a Grecian in Italie.

Secondly, the Latine tongue rather taketh away the communion and fellowſhip of the Church, when the ſame congregation underſtandeth not a Latine Maſſe, where it is ordinarily and daily ſaid, which is rather to be reſpected, than any ſuch extraordinarie or unwonted occaſion of ſtrangers and travellers. Thirdly, by the ſame reaſon ſermons alſo ſhould be made in Latine, becauſe otherwiſe ſtrangers cannot underſtand them. Fourthly, where in populous cities there be divers congregations, there ſhould be provided for them Miniſters of their owne: As *Innocent*.3. decreed, *Qui ſecundùm diverſitates linguarum, &c.* Which according to the diverſitie of the tongues, ſhould celebrate the divine offices, *Decret.Greg.lib.*1.*tit*.31.*c*.14. Their owne decree is evidently againſt them.

Argum.2. Chriſt for the ſpace of three houres, being ſo long upon the croſſe, uttered nothing in the hearing of the ſtanders by, but ſeven ſhort ſentences: ***Ergo***, in the ſacrifice of the Maſſe, it is not neceſſarie to utter all in the hearing of the people, ***Ibid.***

Anſw. Firſt, they have not proved by this example, that the Prieſt ſhould mutter and mumble to himſelfe, but the contrarie rather: that either he muſt altogether hold his peace, or elſe ſpeake aloud; unleſſe they can ſhew that Chriſt ſpake ſome words ſecretly to himſelfe. Secondly, we muſt not fetch the right uſe of the Sacrament of our owne heads, from the example of Chriſts ſacrifice upon the croſſe: but we are commanded to reſort for direction to the inſtitution in his laſt Supper, 1 *Cor*.11. 23. wherein Chriſt is not read to have ſpoken any thing, but in the hearing of his Apoſtles: neither did Chriſt pronounce any of the words of conſecration upon the croſſe, but in the inſtitution of his laſt Supper.

1 Cor.11.23.

Argum.3. The Prieſt in the law did enter alone into the holy place, all the people ſtanding without, as we reade of *Zacharie, Luk*.1.10. ***Ergo***, the ſacrifice of the Maſſe muſt be offered up in ſilence and ſecret, ***Bellarm.cap.12.argum.3.***

Luke 1.10.

Anſw. Firſt, the Prieſt herein was a type of Chriſts entring into the holy place of heaven, as the Apoſtle ſheweth, *Heb*.9.24. therefore it concludeth not for the Maſſe. Secondly, a ſacrifice might be offered without the preſence of the people, but under the Goſpell we denie any ſuch ſacrifice. Thirdly, the Prieſt while hee burned incenſe, was neither heard, nor ſeene of the people: you may as well inferre, that your Prieſts neither muſt be ſeene of the people ſaying of Maſſe, and ſo ſhould ye loſe the glorie of your ſuperſtitious elevation. Fourthly, the reaſon why the people ſtaied without in the time of the ſacrifice, was in reſpect of the diviſion of the Temple, which conſiſted of three parts; the moſt holy place, whereinto only the high Prieſt entred; the holy place appointed for the inferiour ſacrificing Prieſts; and the court without which was for the people: but the Temple now is diſſolved, and the vaile thereof, which made this diviſion, was rent by the death of Chriſt: ſo that it muſt not bee a paterne neceſſarily of Chriſtian oratories or houſes of prayer.

Heb.9.24.

The Proteſtants.

First, for the Sacrament, or any other part of the ſervice of God to bee miniſtred in an unknowne tongue, is contrarie to S. *Pauls* rule, who would have all things to be done in the Church to edifying, and in ſuch ſort that the unlearned might ſay, Amen, 1 *Cor*.14.16. But the people cannot be edified by a language which they underſtand not: nor yet can ſay Amen unto ſtrange prayers. But of this matter we have alreadie elſe were entreated more at large.

1 Cor.14.16.

Secondly, it is alſo contrarie to Saint *Pauls* rule, that the Prieſt ſhould mutter to himſelfe, and not ſpeake aloud in the hearing of the people: for he ſaith, Ye doe ſhew forth, *καταγγέλλετε*, ***annunciatis***, preach or declare the death of Chriſt, ſo often as ye receive it, 1 *Cor*. 11.26. But they doe not ***annunciare***, that is, preach, ſet foorth, and declare the death of Chriſt, that ſpeake only to themſelves.

1 Cor.11.26.

Bellarmine anſwereth; This ſhewing forth of Chriſts death is not done ſo much by the words, as in act and in deed: for how elſe could all the people ſhew forth the death of Chriſt, but by eating and drinking in the Sacrament?

Contra. Firſt, we grant, that by the very action of eating and drinking in the Sacrament, Chriſts death is ſhewed forth, but not thereby onely: for the inſtitution of Chriſt muſt be declared, as the Apoſtle doth, 1 *Cor*.11.23. *I have received of the Lord, that which I have delivered unto you*: otherwiſe, if there ſhould be a dumbe action onely, without the word of inſtitution rehearſed in the audience of the people, they ſhould not know, what by their action is repreſented and ſhewed forth. Secondly, if by the action of eating and drinking only the Lords death is ſhewed forth, then in your private Maſſes, where the people neither eat nor drinke, there is no ſhewing forth at all of the Lords death.

1 Cor.11.23.

Argum.3. A Sacrament conſiſteth of two parts; of the outward element, as the matter, and of the word of inſtitution, as the forme: the element, as water in Baptiſme, bread and wine in the Euchariſt muſt not be concealed: ***Ergo***, neither the word of inſtitution.

Bellarmine anſwereth, that it is ſufficient if the words be uſed, though not pronounced in their hearing, that receive the Sacraments: for infants heare not the words ſpoken in Baptiſme.

Contra. Firſt, the reaſon is not alike betweene infants baptized, and other communicants; they here not, neither underſtand, therefore they profit not by the words: but they which communicate in the other Sacrament can both heare and underſtand. Secondly, though infants heare not, yet they which are preſent at their Baptiſme doe heare and are edified: otherwiſe yee might as well reaſon thus, Infants perceive not the element which is uſed: ***Ergo***, the water alſo may be concealed. Thirdly, yet the argument is not anſwered, drawne from the proportion, betweene the element of the Sacraments, and the word.

1 Cor.14,19.

*Argum.*4. There is the ſame reaſon of uſing words not underſtood in the Church of God, and of words, that are not heard: for by neither is the people edified: but the firſt are not to be uſed; as the Apoſtle ſaith, *I had rather in the Church ſpeake five words with mine underſtanding, that I might inſtruct others, than ten thouſand words in a ſtrange tongue,* 1 *Cor.* 14. 19. *Ergo,* neither are the other: and therefore their five words of conſecration muſt be ſo ſpoken, as that others may be inſtructed thereby.

Bellarmine anſwereth: firſt, the Apoſtle ſpeaketh of preaching, not of prayer. Secondly, ſacrificing is not a ſpeaking, but a doing: and if it be a ſpeaking it is to God, not to the Church.

Contra. Firſt, it is evident that the Apoſtle ſpeaketh of prayer, *verſ.*14. *If I pray in a ſtrange tongue my ſpirit prayeth, but my underſtanding is without fruit,* that is, to others. Secondly, if their ſacrifice be a doing only, what need they uſe any words at all? Thirdly, prayer is a ſpirituall ſacrifice offered only to God, yet the Apoſtle would not have it without underſtanding and inſtruction.

Contra Parmenian.lib.2. cap.4.

Auguſtine ſaith, *Populus cum epiſcopo orat, & quaſi ad ejus verba ſubſcribens reſpondet, Amen:* The people prayeth with their paſtor and ſubſcribing to his words, ſay, Amen, &c. But how can the people ſay, Amen, where nothing is heard, or ſubſcribe in their hearts unto it?

Concil. Oxonienſ. ſub Stephano: Verba canonis præſertim in conſecratione corporis Chriſti plenè & integrè proferantur: The words of the Canon, eſpecially at the conſecration of the bodie of Chriſt, muſt be pronounced fully and wholy.

Concil. Baſilienſ. ſeſſ. 21. *Abuſum aliquarum eccleſiarum, in quibus Miſſa privatè ſine miniſtro, aut per ſecretas orationes ita ſubmiſſa voce dicitur, quod à circumſtantibus audiri non poteſt, abolemus, &c.* The abuſe of certaine Churches, where Maſſe is ſaid privatly without a Miniſter, or with a low voyce the prayers are mumbled, that the ſtanders by cannot heare, we doe aboliſh. This is contrarie to *Bellarmines* opinion, who would not have the words of conſecration uttered in a loud voyce.

Novell.conſtit.123.

Concerning the practice of other forren Churches: 1 It was the ancient uſe of the Greek Church, to celebrate the Sacrament with an audible voyce that they might bee underſtood of all: as appeareth by that conſtitution of *Iuſtinian: Iubemus ut omnes epiſcopi & presbyteri, non tacito modo, ſed clara voce, quo à populo exaudiatur, ſacram oblationem celebrent, &c.* We will, that all Biſhops and Presbyters, doe celebrate the ſacred oblation, not in a ſtill manner, but with a loud voyce, that the people may heare, and be ſtirred up to greater devotion, &c. The ſame is the manner of the greeke Church to this day, as *Ieremie* the Patriarke teſtifieth, that in their Leiturgie the ſacred Scripture is read, *ut ad virtutis ſtudium provocemur,* that wee might bee provoked to the ſtudie of vertue, &c. But this could not be, unleſſe all were rehearſed both in an audible voyce, and to the peoples underſtanding. The like is the faſhion of the Muſcovites, which follow the Greeke Church: they doe celebrate in the vulgar tongue, the people anſwering alſo in the ſame language, *Hoſpidey pomyloy,* that is, *Have mercie upon us O Lord:* and if their Prieſt doe chance to ſtammer in reading, or depreſſe his voyce, that he be not heard, the people chide him, and crie out to have the bookes given to another.

Cenſur.Orientalcap.13.

Religio Moſcovit.ad D. Chytræum.

Lib.8.cont. Celſum.

2 *Origen* ſheweth againſt *Celſus,* what the cuſtome was in his time in all Churches: *Singuli nativa & vernacula lingua Deum precantur, &c. non enim præſidens univerſa machina Deus, veluti, unus aliquis fuerit, qui barbaram ſit linguam vel Græcam ſortitus, ut cæteras neſciat:* Every one pray to God in their native and vulgar tongue: for the preſident of the whole world God is not to be thought only to underſtand the Barbarian, or Greeke tongue, and to be ignorant of the reſt, &c.

Thevet.lib.2. cap.14.

At this day the Æthiopike Church have their ſervice in the Abiſſine language, which is their vulgar tongue.

Harm.ſect.15. Pag.477.

3 Confeſſion of Wittemberg, *chap.* 27. *As ſermons and prayers are to be made in a well knowne tongue to the Church, ſo alſo muſt the Sacraments be diſpenſed in a ſpeech, that is knowne, &c. as S. Paul ſaith,* 1 *Cor.*14. *I had rather ſpeake five words, &c.*

Lib.2.de Miſſ. cap 12. Commentar. in 1 Cor.14. diſput.22. Lib.8.Origen con t.Celſum. [illegible] diſput.cum Herban. Judeo p.4. Pariſiis 1586.

4 *Bellarmine* himſelfe confeſſeth, that Chriſt in the inſtitution of the Sacrament did ſo ſpeake, *ut ab Apoſtolis audiretur,* that he might be heard of the Apoſtles. *Salmeron* the Jeſuite confeſſeth, that in the ancient Maſſes, which goe under the names of S. *Iames, Clement, Baſile,* and in the judgement of *Leo, Auguſtine, Ambroſe,* the words of conſecration were to be ſpoken with an audible voyce, that the people might anſwer Amen, &c. Indeed *Celſus* objecteth, touching the Pagan gods, that if any named them in a barbarous tongue, hee ſhould bee tormented, not, if they called them in the Greeke tongue: and *Herban* a Jew diſputing with *Gregentius,* findeth fault with the Septuagint, for tranſlating the Hebrew Scriptures into the Greek tongue: ſo it ſeemeth this inſtance of uſing an unknowne tongue in divine ſervice, is both Heatheniſh and Jewiſh.

The ſeventh queſtion, of the ceremonies which they uſe in the idolatrous ſacrifice of the Maſſe.

The Papiſts.

39.Error.

SOme ceremonies goe before the celebration of the Maſſe, and they are of ſuch things, as they have alwaies in a readines for that impious ſervice: ſuch are the veſtiments and apparell of the Prieſt, the Albe, Cheſill, Stole, Dalmatike,with ſuch other: Altars, Altar-clothes, Corporaſſes, Pixes, Paxes, Diſhes, Candleſticks, Platters, Cenſers, Water-pots; all theſe and the like trumperie ought of right to be uſed in the ſacriffce of the Maſſe,the better to diſcern the bodie of Chriſt, ***Rhemiſt.*** *1 Cor. 11.ſect.*18.

Argum. Bellarmine warranteth their maſſing garments by the example of the prieſtly attire preſcribed in the law: and as Magiſtrates in their office uſe a ſpeciall kinde of attire for reverence ſake, ſo alſo it is fit that Prieſts ſhould bee knowne by ſome ſpeciall habit in the publike ſervice of the Church, ***Bellarm.lib.2.de Miſſ.c.***14.

Anſw. First, the Apoſtle ſaith, ***If the Prieſthood be changed, there muſt be alſo a change of the law,*** *Heb.*7.12. wherefore the prieſtly garments belonging to the law of the Prieſthood, are changed together with it, and are no warrant for the habit of the Miniſters of the Goſpell. Secondly, be it granted that Miniſters may be diſcerned in their office, by ſome decent habit (though by their life and doctrine they chiefly are to manifeſt themſelves) yet ſuch partly ridiculous, partly ſuperſtitious apparell, as you hang upon your Maſſe-prieſts backe, is not fit: for as the Magiſtrate will not adorne himſelfe with ſtrang and unwonted apparell, but ſuch, as may adde comelines and grace to his perſon; ſo neither are ſuch popiſh ragges ſeemly for a Miniſter of the Goſpell, which onely attend upon their Idolatrous ſacrifice. Thirdly, ſacrificing garments are not meete to be uſed where there is no externall ſacrifice: but under the Goſpell there is no externall ſacrifice: *Ergo,* the ſacrificing garments of ***Aaron*** are not now to be put in uſe. Heb.7 12.

The Proteſtants.

FIrſt, for divers cauſes wee doe condemne and reject theſe ſuperſtitious uſages of the Papiſts: firſt, becauſe of the ſuperfluous and unneceſſarie number of them,fewer by a great deale may ſerve for the Communion to be kept,after Chriſts inſtitution: neither doe we reade, that Chriſt at his laſt ſupper uſed any ſuch, who notwithſtanding would not have left out any thing requiſite and needfull for the Sacrament.

Secondly, the ſuperfluous and exceſſive coſt, in making ſo many Church veſſels of gold and ſilver, ſo many Maſſe garments of ſilke, fine linnen,embroidered with gold, pearle, and precious ſtones, was both an intollerable burthen to the Church, at whoſe charge ſuch things were provided, and a great deale more coſtly, than became the ſimplicitie of the Goſpell.

Thirdly, convenient veſſels and inſtruments, which are neceſſarie for the adminiſtration of the Sacrament, with other ſeemely ornaments: as a decent covering for the Communion table, a cleane and handſome veſſell to keepe the wine, a cup of ſilver for the diſtribution, cleane linnen napkins for the bread; ſuch inſtruments and ornaments of the Lords table wee condemne not, but uſe them our ſelves: yet none of thē for ſuch ends or purpoſes, as they pretend, to diſcerne the body of the Lord by them; as though they were ordained to waite and attend upon the bodily preſence of Chriſt, which they have falſely imagined: but wee doe uſe them for decencie and order ſake, and due reverence, which is to be yeeled to ſo great myſteries. As in their owne decrees, ***Decr. Gregor. lib.*** *3.tit.44.c.2.* ***Innocent.*** *3.* ***Sunt alii, &c. qui veſtimenta tam immunda relinquunt:*** There be that leave the veſtments ſo uncleane, &c. that they are loathſome unto ſome, &c. wherefore wee will, that they be kept white and cleane. Such comelines and cleanlines in the celebration of the Sacrament we commend, and allow: but their ſuperfluous veſſels and garments the Goſpell hath no need of.

Argum. The Tabernacle, with all things thereto belonging ***was a figure for the time preſent, untill the time of reformation, Heb.*** *9.9.* The prieſtly garments did belong to the ſervice of the Law: *Ergo,* they are no more to be uſed now under the time of reformation. Heb.9.9.23.

Againe, as the Apoſtle ſaith, ***That the ſimilitude of heavenly things, and the heavenly things themſelves, are not purified with the ſame things, Heb.*** *9.23.* ſo neither are they to be adorned, and ſet foorth with the ſame things: the ſimilitude of heavenly things require ſuch ornaments; but the heavenly things themſelves muſt have better ornaments.

In the Apoſtles time they had no conſecrated Altars, but Communion tables, 1 *Cor.*10.21. neither is it like that they uſed veſſels of gold or ſilver in the Lords Supper, when they had neither ſilver nor gold in their purſes, ***Matth.*** 10. 9. Wherefore ſuch things are not neceſſarie for the diſcerning of the Lords bodie. 1 Cor.10.21. Matth.10 9.

Bernard ſaith well: ***Domum Dei decet ſanctitudo, quæ non tam politis marmoribus quàm ornatis moribus delectatur, & puras magis diligit mentes, quàm ſuperauratos parietes:*** Sanctity becommeth Gods houſe, which is not ſo much delighted with poliſhed marble, as garniſhed manners, and loveth rather a good minde and will, than guilded walles, &c. Churches then are better adorned with devout affections,than coſtly ornaments.

Euſebius, decret.par. *3.* ***diſtinct.*** *1.cap.* 45. ***Non in ſerico panno, aut tincto, ſed puro lineo, terreno ſcilicet lino procreato, ſacrificium altaris conſecretur:*** Let the ſacrifice be conſecrate, not in ſilke, or coloured cloath, but in pure linnen made of naturall flax. But now ſilke will not ſerve the turne: their Altar-clothes are decked with gold, ſilver, and precious ſtones.

Bonifacius Martyr and Biſhop, being asked, whether it were lawfull to celebrate the Sacrament in wooden veſſels, made anſwer: ***Quondam ſacerdotes aurei ligneis calicibus utebantur, nunc e contrario lignei ſacerdotes aureis utuntur calicibus:*** In time paſt golden prieſts uſed wooden cups, now wooden

den prieſts uſe golden cups: *Decret.par.3.diſtinct.1.c.46.* Wherefore it is evident, that in the ſimpler ages of the Church, ſuch ſumptuous ornaments were not requiſite. Firſt they did miniſter in wooden cups; then *Zepherinus* brought in glaſſe cups: and after that time cups were in uſe; and laſt of all ſilver and golden cups, *ibid.cap.*44.45. And thus by ſteps and degrees, they grew to this ſuperfluitie.

Hom.83.in 26.Matth.

Chryſoſtome ſpeaketh in his time of a white garment, which they uſed in the Church: *This is your dignitie, non quia tunicam induti candidiſſimam per eccleſiam ambulatis, &c. not that ye walke in a white garment in the Church, &c.* But this was farre off from that curioſitie uſed in poperie, where they aſſigne ſix ſeverall garments to a Prieſt, and nine more, in all fifteene to a Biſhop, to ſignifie fifteene degrees of vertues, as *Durand.*

In rational. divin.offic. lib.3.cap.1.

Lib.de Baptiſm.

De corona militis.

2 But *Tertullian* ſheweth, that this was the difference in his time, betweene the ſervice of Chriſtians, which was plaine and ſimple, and the habit of idolatrous Pagans, which was ſumptuous and coſtly: *Mentior ſi non è contrario idolorum ſolennia de apparatu & ſumptu fidem & authoritatem ſibi extruunt, &c.* I am deceived, if on the contrarie the ſolemnities of Idols doe not get credit and authoritie by their coſtly preparation,&c. And againe, *Hoc ritu habitu & apparatu idolis immolatur, &c.* In this faſhion and habit they ſacrifice to their Idols. Such kinde of veſtures are not then to be uſed of Chriſtians.

3 Confeſſion of Wittemberg, 35. *Of which ſort is all that whole furniture of Maſſing attire, which they ſay doth ſhadow out the whole paſſion of Chriſt, &c.* They count it unlawfull among other ſuperſtitious ceremonies.

Durand.lib.3. cap.1.

4 See the decree of *Euſebius* one of their owne Popes before alleaged: and their owne *Durand* confeſſeth, the ſacred veſtures, *à veteri lege videntur aſſumpta,* ſeeme to bee taken from the old law, &c. Therefore unfit for the Goſpell.

The Papiſts.

2 THere are other ceremonies, which they obſerve and uſe in the very action it ſelfe and celebration of the Maſſe: as the divers geſtures of the Prieſt, to lift up his eyes, and caſt them downe againe, and to lift them up the ſecond, the third time: ſometime to caſt abroad his hands, to cloſe them againe, to warble with his fingers, to bow, to bend, to ducke, to turne on this ſide and on that, now on the right hand, againe on the left: to ſigh, to ſmite upon his breſt, to lift up the Chalice, and ſhew it to the people, and ſet it downe againe: as alſo the dividing of the hoſt into three parts, which ſignifie three parts of the Church, in Heaven, in Earth, and in Purgatorie: the rinſing of part thereof in wine, and eating part drie, the waſhing of his fingers before conſecration: kiſſing of the Altar, the paten, the booke, the pax, ſprinkling of holy water, cenſing of oders, croſſing the Chalice, the bread, their mouth, breſt and face, which ſigne of the croſſe they make above twentie times in one Maſſe while: Adde alſo unto theſe, their tedious and yrkeſome ſongs, the rude noiſe and unedifying ſound of ſtrange inſtruments, and the whole courſe of their Maſſe-muſicke ſet foorth in a ſtrange language, and endited to the honour of Saints. All theſe ſuperſtitious rites, with divers more, vaine, unfruitfull, abominable, they notwithſtanding with force and maine defend and maintaine, *Bellarm.lib.* 2. *de Miſſa.cap.* 14. 15. *Concil. Tridentin.ſeſſ.* 22. *can.* 7.

Argum. The lifting up of the hands *Bellarmine* warranteth by *Moſes* example, *Exod.* 17. the bowing of the knees, and the elevating of the eyes by the example of Chriſt, who often lift up his eyes, and prayed kneeling; the elevation of the hoſt, the burning of incenſe, and muſicall inſtruments he deriveth from the ſacrifices of the law: and ſo concludeth the lawfull and neceſſarie uſe of them, *lib.2. de Miſſ.c.*15.

Anſw. Firſt, to lift up the eyes, the hands, to bow the knees, to knocke the breſt, are reverent geſtures, and to be uſed in prayer, and wee willingly retaine them in our ſervices: but they abuſe theſe ſeemely geſtures three waies: firſt, in ſetting forth thereby a falſe and idolatrous ſacrifice; for though it be a comely thing to kneele, yet it is impious to kneele to an Idoll. Secondly, they offend in their mutabilitie and inconſtancie, ſhifting and changing their geſtures, looking ſometime up, ſometime downe, now this way, now that way: as the wiſe man ſaith, *The eyes of the foole are in the corners of the world, Pro.*17.24. but *Stephen* looked ſtedfaſtly into heaven, *Act.*7.55. ſo they kneele, they duck, they bend, they bow: So did not *Moſes,* that continued holding up his hands till the evening, and *Salomon* was upon his knees all the time he prayed, 1 *King.*8. Thirdly, they offend in uſing dumbe and mute geſtures, without any prayer at all, or the ſame in an unknowne tongue: ſo did not the Publicane, who not only ſmote upon his breſt, but ſaid, *Lord be mercifull to me a ſinner.*

Prov.17.24. Act.7.55.

Luke 18.

Secondly, if the fleſh of beaſts were now ſacrificed, as under the law, then they might alſo ſhake them and heave them before God, and perfume them with incenſe, as the Levites did: wherefore thoſe ſacrifices being aboliſhed, the rites alſo and ceremonies accompanying them, are alſo extinguiſhed.

Thirdly, a moderate and ſober uſe of Muſicke in the Church wee condemne not, though the practice of the Jewiſh Church doth not warrant it: for their melodious ſound of inſtruments was typicall, ſignifying the ſpirituall melodie and harmonie, which wee ſhould make in our hearts, *Eph.*5.19. And though Muſicke may be well uſed, yet is it by them three waies abuſed: firſt, in adorning a falſe

Epheſ.5.19.

and idolatrous ſervice. Secondly, in playing and ſinging unedifying ſongs. Thirdly, in diſplacing thereby the preaching of Gods word, and fruitfull prayer.

The Proteſtants.

1. THis multitude of human inventions agreeth not with the inſtitution of the Lords Supper: for wee read not of any ſuch kiſſing, kneeling, becking, bowing, or the like ridiculous geſtures to have beene uſed, when our Saviour inſtituted the Supper, nor afterwards by the Apoſtles to have beene practiſed: wherefore we contenting our ſelves with the plaine inſtitution of Chriſt, doe worthily reject all ſuch toyes.

2 Moſt of theſe geſtures are impious, and tend to idolatrie in the adoration of bread and wine, which are but creatures: and they are all frivolous and hypocriticall, ſtealing away true devotion from the heart, and making men to reſt in the outward geſtures of the body. *Auguſtine* ſaith verie well: *Corpus genibus flexis proſternis, collum curvas in oratione, video ubi jaceat corpus, ſed quæro ubi volitet animus?* Thou boweſt the knee, bendeſt thy body in prayer, ſtretcheſt out thy necke, I ſee where thy body lieth: but what is become of thy ſoule?

3 Concerning Church ſongs and muſike, *Auguſtine* thus writeth: *Sobriè pſallimus in Eccleſia divina cantica Prophetarum:* Wee ſing treatably and ſoberly in the Church the divine ſongs of the Prophets. Two conditions he requireth: firſt, that we ſing holy Pſalmes taken out of the Scriptures. Secondly, that they be ſung treatably and diſtinctly. *Etiam illic* (ſaith hee) *ſi ſonum non ſenſum libido audiendi deſideret, improbatur:* Even in good ſongs, if wee follow the ſound, not the ſenſe, it is to be diſcommended: but in Popiſh ſongs neither of theſe conditions is kept: for both the dittie, for the moſt part is idolatrous, ſtuffed with invocation and adoration of Saints, and the note is ſo divided and drawne out in length, that it cannot be underſtood.

Epiſtol.119. c.18.
Contra Iulian. lib.4.14.

Bernard thus writeth excellently of this matter: *Sæpe ad ſacrum myſterium vocem meam fregi, ut dulcius cantarem: magis delectabar in vocis modulatione, quàm in cordis compunctione: Meditat. cap.*11. Oftentimes in Divine Service I quavered with my voyce to ſing more pleaſantly, and ſo delighted more in tuning my voyce, than in turning my heart. This then is one great fault in ſinging, ſo to regard the note, that we thinke not of that which is ſung: And therefore he ſaith, *Sic mulceat aures, ut moveat corda:* Let it ſo pleaſe the eares, that it may play upon the heart: *Frangis vocem, frange & voluntatem: ſervas conſonantiam vocis: ſerva & concordiam morum:* Thou reliſheſt with thy voyce, reliſh alſo with thy heart: thou keepeſt the conſort of the voyce, keepe alſo the harmony of manners: *Meditat.cap.*51. But Popiſh Maſſe ſongs ſet forth with tedious notes, and unknowne ſyllables, doe want this conſort and harmony of the heart, being not underſtood for the moſt part of the ſingers themſelves, much leſſe of thoſe that heare them.

Concerning Organ play: Order hath beene taken by Councels in theſe two points eſpecially. 1 *Nolumus quod organicis inſtrumentis reſonet in Eccleſia impudica aut laſciva melodia, ſed ſonus omnino dulcis qui nihil præter hymnos divinos, & cantica ſpiritualia repræſentet:* Wee will not have any light, wanton voluntarie melody to be played upon the Organs, but onely ſpirituall and divine hymnes: *Concil. Senonenſ. decret.*17.

2 For the moderating of Organ play, thus alſo it is decreed, *Colonienſ. part.*2. *cap.*12. *Illud non rectè fit in quibuſdam Eccleſiis, &c.* That is not well done in ſome Churches, when becauſe of the Singers and Organs, better things, as prayer, giving of thanks are ſhortened, are omitted or cleane cut off, &c. Theſe rules in Church muſike are to be kept: which the Popiſh ſort little obſerve in their Maſſe Service.

Let us heare their owne decrees: *Part.*1. *diſtinct.*92. *c.*2. *Gregor. In ſancta Romana Eccleſia dudum eſt conſuetudo valde reprehenſibilis extorta, &c.* There is of late a verie evill cuſtome riſen up in the holy Church of Rome, &c. That certaine Singers are choſen for the Miniſterie of the altar, &c. and they attend the tuning of the voyce, which ſhould apply themſelves to preaching, and ſo it commeth to paſſe, *Dum blanda vox quæritur, quæri congrua vita negligatur:* That while they ſtudy for a pleaſing voyce, they neglect a good life: and a ſinging Miniſter pleaſing the people with his voyce, offendeth God with his works: Wherefore I ordaine, *Ut altaris Miniſtri cantare non debeant:* That the Miniſters of the Altar ſhould not ſing. Likewiſe, *Iohan.*22. *extrav. commun. lib.*3. *tit.*1. *c.*1. reproveth certaine notorious abuſes in the Church muſike: *In ſemibreves, & minimas Eccleſiaſtica cantantur, diſcantibus lubricant, triplis, &c. inculcant:* They ſing Church ſongs with ſembriefes and minimes, and glide away with triple time and deſcant, &c. This curious kinde of ſinging here reprehended, is notwithſtanding ſtill uſed in the Popiſh Maſſe Service.

The Muſcovites following the Greek Church at this day, in their Leiturgie, *In organa nullos ſumptos fecerunt, neque hactenus uſi:* Beſtow no coſt upon their Organs, neither hitherto have uſed them. John Faber de religion. Moſcovit.

Tertullian miſliked in his time the extenſion and lifting up of the voyce, *Sonos vocis ſubjectos eſſe oportet, &c. Deus non vocis, ſed cordis, ſicut auditor, ſic conſpector eſt, &c.* The ſound of the voyce ſhould be ſubmiſſe, &c. God as the hearer, ſo is he the beholder of the heart, not of the voyce. It ſeemeth that in the South Church they uſe not to ſing their Maſſe: for the *Debeteros* among them a people ſo called, did commend the Roman Maſſe for the muſike, ſaying that they never heard ſuch a Maſſe, but they found fault that one ſang alone without miniſtring the Communion to thoſe which aſſiſted him. Alvares de ſcript. Æthiop. c.30.

Harm. ſect.15. pag.466. The reformed Churches doe thus deliver their opinion : latter confeſſ. of Helvetia. *There muſt be a meane and meaſure, as in other things, ſo alſo in publike prayers, that they be not over long and tedious, let therefore the moſt time bee given to the teaching of the Goſpell, &c.* Ibid. pag.476. Wittemberg, c.27. *Singing becauſe it was uſed in a tongue commonly knowne, it had both a godly uſe, and deſerved great praiſe.* Sweveland, c.21. *Our Miniſters did firſt of all deteſt this, that many things which were contrarie to the* Ibid. pag.478. *Scriptures, are mingled with holy prayers and ſongs, as that theſe things are attributed to Saints, which are proper to Chriſt alone, &c.* They finde fault with three abuſes in Church muſicke, the tediouſneſſe of them, their unprofitableneſſe being in an unknowne tongue, and the ſuperſtition of them, being indited to the honour of Saints.

As touching other tricks, and toyes, and ceremonies, they thus alſo ſhew their opinion : Confeſſ. Sect.14. p.432. of Belgia, artic.35. *Wee doe here worthily reject as a meere prophanation, all the toyes and damnable devices of men, which they have preſumed to adde and mingle with the Sacraments, affirming that all the godly are content, with that onely order and rite, which Chriſt and his Apoſtles have delivered unto* Ibid. pag.468. *us, &c.* Former Confeſſion of Helvetia, artic. 23. *As for other unprofitable and innumerable circumſtances of ceremonies, as veſſels, apparrell, veiles, candles, altars, gold, ſilver, ſo farre forth as they ſerve to pervert religion, &c. we doe remove them farre from holy meeting, &c.*

Our Doway men ſhall be here alſo witneſſes : who give this note upon thoſe words : *Which ſhould* 1 Chron.25.1. *prophesie on harps :* They played on Inſtruments, Pſalmes, and Canticles made by the Prophets, &c. ſo they ſay, that *Davids* playing on the harp releeved *Saul, together with his ſincere devotion :* Then Annot. in 1 Sam.16. v.16. in Church ſongs two things are requiſite in their judgement, for the matter, they muſt be propheticall, not ſavouring of human devices, for the manner, they muſt bee ſung and played with devotion, which cannot be where there is no underſtanding.

The eighth Queſtion, Of the forme of the Maſſe, which conſiſteth partly of the Canon, partly of ſuch things as are rehearſed before and after the Canon.

The firſt part, Of the prayers which goe before the Canon of the Maſſe.

WE doe not utterly condemne whatſoever is ſaid or ſung in their Leiturgie or Maſſe : for as they have their *introite*, ſo wee doe bid the people after due preparation in our Communions to draw neere. We have alſo our *Confiteor*, a confeſſion of ſinnes to be ſaid before the Communion. Other formes alſo which have beene uſed of ancient time, wee doe not refuſe : as *Dominus vobiſcum*, The Lord be with you : *Kyrie eleyſon*, Lord have mercie upon us : *Surſum corda*, Lift up your hearts : with *Alleluia*, praiſed be God, and *Sanctus, Sanctus*, holy, holy ; and *Gloria in excelſis*, Glorie bee to God on high : the Preface alſo to the Communion, *Verè dignum, & juſtum eſt :* It is meet, right, and our bounden dutie : And we uſe alſo the Lords Prayer after the diſtribution. Theſe formes we miſlike not, uſing the ſame our ſelves, which notwithſtanding we borrow not from them, but from the ancient and purer ages of the Church. But the corruptions, additions, immutations, which are uſed by them in theſe Prefaces to the Maſſe, we doe utterly condemne, as their *Introite* and *Confiteor*, is ſtuft full of idolatrie, and invocation of Saints : their *Kyrie eleyſon* is nine times repeated in an unknowne tongue. Elevation and adoration was brought in by Pope *Honorius, anno* 1222. the *Agnus* was deviſed by Pope *Sergius, anno* 700. the *Pax* by *Innocentius, plura apud Foxum*, pag. 1403.

The ſecond part, Of the Canon of the Maſſe.

The Papiſts.

40. Error. 1. FIrſt, the forme of their Maſſe they have (they ſay) by tradition from the Apoſtles : *Rhemiſt. 1 Cor.11. ſect.22. Bellarm. lib.2. de Miſſ. c.19.*

Argum. That the Canon of the Maſſe is moſt ancient, and ſo like to take beginning from the Apoſtles time, *Bellarmine* ſheweth by theſe three conjectures : firſt, becauſe mention is made onely of Martyrs in the Canon, not of the Confeſſors of the Church, who began of later time to be honoured : Secondly, becauſe ſome few words of the Canon have beene added ſince by divers, as by *Leo* 1. *Gregorie* 1. with others, whereby it appeareth, that the Canon it ſelfe was before their time. Thirdly, becauſe the author of the Canon is unknowne, and therefore it is like it came by tradition from the Apoſtles, c.20.

Anſwer. Firſt, the adoration and invocation of Martyrs, as alſo of Confeſſors, is but a late ſuperſtitious device, not knowne in the ancient and purer times of the Church : as *Origen* ſaith, *Homil.6. Ioſua. Ioſua non adoraſſet, niſi agnoviſſet Deum : Ioſua* would not have worſhipped, if hee had not knowne the Angell to be God : *Ambroſ. in 9. 9. ad Roman. Non poteſt genu flecti niſi Deo :* The knee cannot be bowed of everie creature but only to God. And againe, *lib.4. de interpellat. c.12.* upon theſe words in the 73. Pſalme, ***Whom have I in heaven but thee? Nec ſupereſt in caleſtibus quod amplius quaram,&c.*** There is nothing in Heaven but Chriſt, which I deſire: ***Ergo,*** he needed not, neither deſired the help and aſſiſtance of Saints. S. ***Hierome*** alſo ſaith, ***adverſ. Vigilant. Quis enim ô inſanum caput Martyres unquam adoravit?*** Who ever (thou fooliſh head) worſhipped or adored Martyrs? ***Ergo,*** by this reaſon it appeareth, that the Canon of the Maſſe allowing invocation of Martyrs, is not ſo ancient as ***Origen,*** or ***Ambroſe,*** and ***Hieromes*** time. Neither is it true, that Martyrs only are mentioned in the Canon, for the Virgin ***Marie*** and ***Iohn*** the Apoſtle were no Martyrs, who are eſpecially remembred: and whereas they conclude thus, after rehearſall made of ſome, ***Et omnium ſanctorum tuorum:*** And of all thy Saints under this generall name; not onely Martyrs, but all true confeſſors of Chriſt are contained.

Secondly, the patching together of the Maſſe by divers at ſundrie times doth evidently ſhew that the Canon of the Maſſe, as it now ſtandeth, is not ancient. And whereas hee inferreth that ſome part of the Canon was before ***Leo*** and ***Gregorie,*** wee grant it, for the Lords Prayer uſed in the Maſſe, and theſe words, ***This is my body,*** and the rehearſing of the inſtitution are read in the Goſpell: but this proveth not that the other parts alſo are Apoſtolicall.

Thirdly, the author of the Canon is aſſigned to bee one ***Scholaſticus*** by ***Gregorie,*** as even now followeth to be ſhewed; ***Ergo, Bellarmines*** third conjecture is vaine.

The Proteſtants.

THeir owne authors doe teſtifie, that everie patch of their Maſſe was thruſt in by Popes, later than the Apoſtles: As ***Sixtus*** the ſecond brought into the Maſſe, the ***(Sanctus) Innocentius*** the firſt, the ***(Pax) Leo*** the firſt addeth this clauſe, ***Sanctum ſacrificium, immaculatam hoſtiam,*** The holy ſacrifice, the unbloudy Hoſt: ***Gelaſius*** the prefaces, collects, graduals: ***Symmachus,*** the ***(Gloria in excelſis) Agapetus*** the firſt, the proceſſions. ***Pelagius*** the ſecond appointed nine prefaces before the Canon. ***Gregorie*** the firſt brought in the ***(Antiphonies,*** and the ***Kyrie eleyſon) Sergius*** the firſt, ***Agnus Dei:*** The other parts alſo and members of the Maſſe are aſſigned to their ſeverall authors and inventors: yea, ***Gregorie*** the firſt confeſſeth that one ***Scholaſticus*** made the moſt part of the Canon. ***Ergo,*** it was not deviſed by the Apoſtles. ***Bellarmine*** anſwereth, that ***Gregorie*** ſetteth not downe any one man by this name ***Scholaſticus,*** but meaneth generally ſome notable learned man: and in this ſenſe S. ***Peter,*** ſaith hee, which was the author of the Canon, may bee called ***Scholaſticus, Bellarm. cap.19.***

Anſwer. This deviſe of the Jeſuite is rather to bee laughed at, than to bee confuted. Who ever heard before that S. ***Peter*** and the other Apoſtles were ***Scholaſtici,*** Schoolemen? What is this elſe, but to ſet the ſpirit of God to ſchoole, in ſaying that the Apoſtles being men endued with the Holy Ghoſt, were brought up in ſchooles? Againe, ***Gregorie*** findeth fault with the ſaid ***Scholaſticus,*** that in compoſing the Canon, hee would put in his owne prayers, and leave out the Lords prayer: but if this ***Scholaſticus*** had beene ***Peter,*** I thinke ***Gregorie*** would not have beene ſo bold, as to have rebuked him: Or elſe, ſaith ***Bellarmine,*** this ***Scholaſticus*** was not the author of the Canon, but of certaine extraordinarie prayers.

Contra. I will here oppoſe the judgement of ***Eſpenceus*** a grave writer among the Papiſts, who calleth ***Scholaſticum uſitati Canonis authorem: Scholaſticus*** the author of the uſuall Canon, ***Comment. in 1 Timoth. p.31.d.***

Argum.2. There bee many things contained in the Canon contrarie to the doctrine of the Apoſtles, as invocation of Saints, adoration of bread, prayer for the dead, with many other groſſe errors, as afterward ſhall be ſhewed: ***Ergo,*** the Canon was not inſtituted by the Apoſtles.

Argum. 3. S. ***Hierome*** findeth fault with ſome in his time, that in their prayers and oblations uſed to ſay, ***Qui ſedes ſuper Cherubim & Seraphim:*** Thou that ſitteſt upon the Cherubim and Seraphim: ***Illorum pius, ſed coarguendus error:*** Whoſe error, though it may have a ſhew of pietie, is worthy of reproofe, becauſe that no where mention is made in Scripture, that God ſitteth upon the Seraphim, but only upon the Cherubim: ***tom.4. epiſt. ad Damaſ.*** From hence I reaſon thus; If they uſe the ſame forme in their Maſſe oblation, then is it an error, and ſo cannot be fathered upon the Apoſtles; if they doe not; then doe they not uſe that forme which was in ***Hieromes*** time, and ſo it cannot bee of any great antiquitie, let them chuſe which part they will.

Ieremy Patriarke ſeemeth to ſay, that their Leiturgie was firſt compoſed by Saint ***Iames*** and Saint ***Marke, Sed quia utriuſque volumina fuerunt depravata,*** But becauſe both their bookes were depraved afterward, ***ordinata ſunt,*** they were ordained firſt by ***Baſil,*** then by ***Chryſoſtome,*** &c. they hold then not the Apoſtles, but thoſe two Fathers to be the authors of the Canon of their Maſſe.

The Æthiopians ſay no Maſſes, ***pro redemptione animarum,*** for the redemption of ſoules, [a] ***Zaga Zabo:*** neither yet for the [b] dead: but the Canon of the Latine Maſſe is ſaid for both: therefore it is not like the Apoſtles were the authors of it, for then it ſhould generally have beene received.

Confeſſion of Saxony: ***It is manifeſt that the Greeke and Latine Canons are unlike the one to the other, &c. and it appeareth, that in the Latine Canon many jags and peeces were by little and little patched together of ignorant authors, &c.*** Harm. ſect.14. pag.450.

Beatus Rhenanus confeſſeth, that the preface to the Canon of the Maſſe, and ſome other parts

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[a] Damianus a Goes de morib. Æthiop.

[b] Alvares deſcript. Æthiop. c.5.

Annot. in librum Tertulliani de corona militis.
Eſpenceus in 2 Timoth. c.1. v.11.
Lib.3. narrationum. 41. Error.

were added by the Biſhop of Rome. *Duedo* a Divine of Lovaine was ſo farre from thinking the Canon of the Maſſe to have beene compoſed by the Apoſtles, that hee ſuſpecteth ſome things, *ab hereticis conficta*, to have beene invented by heretiques: So that it is probable, that as *Gilbertus Cognatus*, ſometime *Eraſmus* Scribe and Notarie, reporteth, that the Canon of the Maſſe, as it is now uſed in the Popiſh Church, was firſt compiled by *Gratian*, then augmented by *Gregory* the ninth, *anno* 1227. and afterward by *Boniface* the eighth, *anno* 1300.

The Papiſts.

2. THe Canon of the Maſſe (ſay they) is perfect and abſolute, voyd of all error, and therefore not to be changed or abrogated, *Concil. Trident. ſeſſ.22. can.6. Bellarm. cap.21.*

The Proteſtants.

BUt we on the contrarie ſide, more truly and agreeable to Scripture, doubt not to ſay, that there can be nothing more corrupt, abominable, fuller of all impietie, hereſie, lying, than is their idolatrous ſacrifice of the Maſſe: as it ſhall now more particularly appeare by the collection of the ſeverall errors.

A full halfe hundred of Errors and Blaſphemies that are to be found in the Canon of the Maſſe, as touching the matter.

1. THe Prieſt ſaith, *We pray thee accept theſe gifts, theſe holy and unſpotted ſacrifices.* Thus he maketh Bread and Wine the ſacrifices of the Goſpell: for theſe words are ſpoken before Conſecration. And whereas *Bellarmine* ſaith, it is called a ſacrifice, becauſe it is intended and ſet apart to be a ſacrifice: *Contra.* Yet it is not already a Sacrifice, much leſſe unſpotted, ſeeing it is neither unſpotted in reſpect of it ſelfe, being not yet made the body and bloud of Chriſt, nor in reſpect of the offerer, who is a ſinfull man.

2 The Prieſt ſpeaking of the bread and wine, thus ſaith; *Which wee offer unto thee for thy holy Catholique Church.* And againe afterward; *Which wee offer for the redemption of our ſoules.* What great blaſphemie is this, to offer bread and wine for the redemption of the Church, for the which Chriſt in great love offered up himſelfe? and ſo to make his death of no force.

Bellarmine. Bread and wine is not offered for the Church, but the ſacrifice to bee made of bread and wine. *Contra.* Then the Prieſt ſhould ſay, *Which wee ſhall offer*, not, *which wee doe offer*: but that which he offereth is nothing but bread and wine, whatſoever it is which hee offereth afterward.

3 The Rubricke of the Maſſe willeth that the Prieſt ſhould pray for his owne Biſhop onely and for himſelfe, and his ſpeciall friends: But charitie would that hee ſhould pray for all Biſhops, Paſtors and Miniſters: and Chriſt biddeth us not onely to pray for our friends, but alſo for our enemies.

1 Tim.2.2.
1 Pet.2.13.

4 The Prieſt firſt prayeth for the Pope, then for his owne Biſhop, laſtly for the King: but S. *Paul* would have prayers firſt of all made for all men, but eſpecially for Kings, 1 *Timoth.* 2.2. they ſhould firſt of all be remembred: and S. *Peter* ſetteth downe the King as the chiefe, 1 *Pet.* 2.13. *Agatho* B. of Rome writing to *Conſtantine* the Emperour, confeſſeth himſelfe *Imperii famulum*, a ſervant to the Emperour, *Action.4. Synod.6. Conſtantin.*

5 He ſaith, *and with thy ſervant our Pope:* hee is their Pope and Biſhop onely, that are under his Dioceſſe and Seigniorie: he hath no juriſdiction over other Churches: *Pelagius* 2.1. *epiſtol. decretal.* calleth it *profanum vocabulum*, a prophane name to bee called univerſall Biſhop: and *Gregor.* 1. *ad Eulog.* Patriarke of Conſtantinople findeth fault with him, for giving him the ſtile of univerſall Pope, calling it *ſuperbæ appellationis verbum*, a proud name. And here alſo let it bee noted, whether our Engliſh Papiſts can bee true ſubjects, that in their Maſſe and other prayers preferre the Pope before their Prince, and acknowledge him to be their Pope and Biſhop.

6 *Hoc ſacrificium laudis*: This ſacrifice of praiſe: it is onely then a ſpirituall ſacrifice of thankſgiving, not a materiall and externall ſacrifice, as they beare men in hand. *Bellarmine* anſwereth, that the Sacrifice of Chriſts body is called a Sacrifice of praiſe, becauſe thereby God is praiſed, &c. *Contra.* Firſt, God thereby is greatly diſhonoured, when they adore a peece of bread, and Chriſts body alſo is diſgraced, being made ſubject to wormes and corruption, and to bee eaten of mice and dogs: all which inconveniences enſue upon the carnall preſence. Secondly, the Apoſtle ſheweth what the ſacrifice of praiſe is, namely, *the fruit of the lips*, *Heb.* 13.15. but Chriſts body is not the fruit of the lips: though their Prieſts thinke they can make Chriſts body with five words ſpeaking, yet I thinke they dare not ſay that Chriſts body is the fruit of the Prieſts lips: If they ſhould, the Apoſtle confuteth them, who expoundeth himſelfe, that the fruit of the lips is *the confeſſion of the name of God: Ergo,* Chriſts body is not the ſacrifice of praiſe.

7 The Prieſt ſaith, *Worſhipping the memoriall of the Virgin:* But Chriſt inſtituted the Sacrament to to be kept in remembrance of himſelfe, and not for the worſhip of Saints.

1 John 2.2.

8 *By whoſe merits and prayers, namely of the Saints, grant we may be defended.* But S. *John* ſaith, *If any man ſinne, we have an Advocate with the Father, Ieſus Chriſt the righteous*, 1 *John* 2.2.

9 In the ſecond prayer of the Canon, they pray by vertue of the oblation *of bread* and wine *to bee delivered from eternall damnation:* for as yet the elements are not conſecrated. *Bellarm.* They conclude this prayer, through Chriſt our Lord, by whom, and not by the oblation, they deſire it to bee granted. *Contra.* They doe for faſhion ſake indeed conclude their prayers, *through Chriſt, &c.* but they doe alſo aſcribe their petition to the vertue of the oblation: *that God being well pleaſed with that oblation, &c. would deliver them from eternall damnation, &c.*

10 *Wee beſeech thee* (ſaith the Prieſt) *to receive this oblation, which wee beſeech thee in all things to make bleſſed:* Here the Prieſt is made a Mediator betweene Chriſt and his Father; deſiring God to ſanctifie the body and bloud of his Sonne. Thus beginneth the third prayer of the Canon. *Bellarmine* anſwereth, they pray not here for the Euchariſt now conſecrated, but to bee conſecrated, that it may be made the body and bloud of Chriſt, *c.23.* *Contra.* Firſt, they pray for that oblation, whereby they prayed a little before to bee delivered from damnation: *Ergo,* for an oblation conſecrated. Secondly, after the conſecration they pray alſo in the ſame manner, *Which wee beſeech thee vouchſafe to accept.*

11 *Who the next day afore he ſuffered:* But the Scripture ſaith, The ſame night. *For this is my body:* Here they have put in *enim,* of their owne, and left out, *Quod pro vobis datur.* Such is their boldneſſe, that they are not aſhamed to change the words of our Saviour Chriſt.

12 *Take yee, &c.* Why then doth the Prieſt take it alone? ſeeing Chriſt appointed it to be taken of many.

13 *Eat yee, &c.* Why then doe they hang it up in a pix? ſeeing Chriſt would have it eaten.

14 *Drinke yee all of this:* Why then doth the Prieſt drinke it alone? ſeeing by the inſtitution all are to drinke of it.

15 He ſaith further in the fourth prayer: *The holy bread of eternall life, which vouchſafe thou with a pleaſant countenance to behold:* The bread of eternall life is Chriſt himſelfe, if this be hee, how dare yee preſume to offer him up to his Father? *Bellarmine* anſwereth, that they pray not in reſpect of the Sacrifice offered, but in reſpect of the Miniſter that offereth. *Contra.* They deſire God not to behold the Prieſt, but the oblation.

16 *As thou didſt vouchſafe to accept the righteous gifts of Abel, and the ſacrifice of Abraham.* Here the Sacrifice of Chriſt is compared to the ſacrifice of beaſts: and the Prieſt ſeemeth to attribute as much efficacie to the one, as to the other: he compareth the gifts and ſacrifices together, not the ſacrificers in reſpect of their devotion, as *Bellarmine* trifleth.

17 *And the holy Sacrifice which thy high Prieſt Melchiſedech did offer unto thee.* This is a plaine untruth, and a flat lye, as wee have ſhewed already, that *Melchiſedech* ſacrificed bread and wine.

18 After the words of conſecration rehearſed, the Prieſt is willed in the Rubricke, *to rub his fingers, becauſe of the crums:* but if it be Chriſts body, it cannot be crummie. And againe, let the fourth croſſe *be made upon the bread.* Here it is called bread after the conſecration: then is it not Chriſts body: So by their owne Canon they are convinced to be in an error.

19 *Command thou theſe to be brought by the hands of thy holy Angell unto the high Altar in Heaven.* What an abſurd thing is this, that hee ſhould deſire that to be carried into Heaven, which hee eateth and devoureth? And if this bee the body of Chriſt, what need the help of an Angell to carrie it up to Heaven? Is not Chriſt able to lift up his owne body? Or what need that to bee conveyed to Heaven, which was never from thence? *Bellarm.* The Angell doth not carrie up Chriſts body into Heaven, but their ſervice and obedience. *Contra.* He ſaith, *Iube hac, &c.* Command theſe things, &c. looking toward the Hoſt and the Chalice: *Ergo,* hee meaneth that Chriſts body and bloud ſhould be carried.

20 *As many of us as ſhall receive thy Sons body and bloud:* And yet for the moſt part none receive, but the Prieſt; and when the people doe communicate, the wine they have not: how then can he ſay, *As many?*

21 *Remember, O Lord, the ſoules of thy ſervants which reſt in the ſleepe of peace, and grant them a place of refreſhing and reſt:* Here is another error contrarie to the Scriptures in praying for the dead, and the prayer alſo is contrarie to it ſelfe: for firſt he ſaith, they reſt in peace, and yet afterward prayeth for their refreſhing: thus beginneth the fifth prayer of the Canon. *Bellarmine* anſwereth, that they which are in Purgatorie, are at reſt from the works of ſinne, though not from torment, *c.25.* *Contra.* They which are dead in Chriſt, *doe reſt from their labours, Apocal.*14.13. *Ergo,* from all laborious and painfull torments.

Apocal.14.13.

22 In the ſixth prayer, *Vouchſafe that they may have a portion with the Saints,* ending *through Ieſus Chriſt, &c.* The Rubricke forbiddeth *Amen* to bee ſaid, contrarie to the Apoſtle, 1 *Cor.*14.16. that would have *Amen* to be ſaid to the publike bleſſing and thankſgiving in the Church.

1 Cor.14.16.

23 *Deliver us by the bleſſed interceſſion of the Virgin:* What then is become of Chriſts mediation and interceſſion? who ever liveth to make interceſſion for us, *Heb.*7.25.

Heb.7.25.

24 *Let this mingling together of the body and bloud of our Lord Ieſus Chriſt, be unto me ſalvation of minde and body:* Then is not Chriſts bloud ſhed upon the Croſſe the full ſufficient and perfect ſalvation of mankinde, if there be another ſalvation beſide.

25 Againe, if it be the verie body and bloud of Chriſt, how can they be mingled together, ſeeing the verie body and bloud of Chriſt cannot be divided? *Bellarmine* anſwereth, that they are mingled onely by reaſon of the formes of bread and wine which remaine. *Contra.* Formes and accidents cannot be mingled without ſubſtances, and therefore if there be no ſubſtance remaining but of Chriſts body and bloud, it followeth that they are mingled. And further, ſeeing they hold by way of their deviſed *concomitance*, that the fleſh of Chriſt is with the bloud, and the bloud with the fleſh, what need then any ſuch mixture or mingling at all?

26 *Grant me ſo worthily to take this body and bloud, that I may merit to receive forgiveneſſe of ſins:* O ſinfull man, how canſt thou merit that which is Chriſts onely gift? And in the ſixth prayer of the Canon, the Prieſt prayeth thus, *Not weighing our merit, &c.* and here he prayeth for merit: So that their Maſſe is contrarie to it ſelfe.

27 *Let the Prieſt bow himſelfe to the Hoſt, ſaying, I worſhip thee, I glorifie thee, I praiſe thee:* What monſtrous idolatrie is this, thus to worſhip a peece of bread?

28 *The Sacrament of thy body and bloud, &c.* If it be a Sacrament of Chriſts body, then is it not the body it ſelfe: for the ſame thing cannot be both the Sacrament, and the thing whereof it is a Sacrament: the ſigne, and the thing ſignified; the ſhadow and the body: Sacraments are lively ſhadowes, but Chriſts body is not a ſhadow, *Coloſſ.2.17.* Coloſſ.2.17.

29 *Haile for ever, thou moſt holy fleſh of Chriſt, &c. Haile for ever, thou moſt heavenly drinke:* Where doe you finde in Scripture, to ſalute God in this manner? the Angell indeed ſaid to *Marie: Ave,* Haile: and S. *Iohn* forbiddeth us to ſay to an heretike, *Ave,* which the *Rhemiſts* tranſlate, *God ſave you, Epiſt.2.10.* Is it not then a ſeemly thing to ſay to Chriſt, *All health, haile,* or *God ſave you ſir?* that we ſhould bleſſe him, of whom we looke to be bleſſed.

30 *Let not this Sacrament be unto my judgement or condemnation:* thus they thinke that Chriſts fleſh may be eaten to condemnation, contrarie to the Scripture: *Whoſoever eateth my fleſh hath eternall life, Iohn 6.54.* Iohn 6.54.

31 *Deliver me by thy precious body from all mine iniquities, &c. and grant that for ever I bee not ſeparated from thee:* This is contrarie to their owne doctrine, that a man cannot be ſure to be preſerved from finall falling: for if the Maſſe bee an available ſacrifice, as they hold, then it is available to this end, that they ſhall not be finally ſeparated from God.

32 *Out of a temporall gift, let it be to us a remedy everlaſting:* Here hee calleth the body and fleſh of Chriſt a temporall gift, which is blaſphemie, unleſſe they will grant that there is bread ſtill.

33 *Let this Communion purge us from ſinne:* If they meane the principall purging of our ſinne, ſo doth Chriſt onely purge us, *Heb.1.3.* If they underſtand the inſtrumentall meanes of our purgation, ſo are we purged and juſtified onely by faith, *Rom.3.28. I conclude that a man is juſtified by faith, without the workes of the Law.* Heb.1.3. Rom.3.28.

34 *Reſpect not my ſinnes, but the faith of thy Church:* By this reaſon one may bee profited by anothers faith, which is contrarie to the Scriptures: *The juſt ſhall live by faith:* his owne, and not anothers, *Rom.1.17.* and belike the Prieſt thus ſaying, hath no faith himſelfe. Rom.1.17.

35 *Let us worſhip the ſigne of the Croſſe:* What I pray you will not theſe Idolaters worſhip?

36 *Let this ſacrifice which I have offered, availe to obtaine remiſſion of ſinnes:* If the Maſſe bee available for this end, wherefore then died Chriſt?

37 The Prieſt prayeth, that God would reſtore *the land conſecrated by Chriſts bloud to the Chriſtian faith:* But where doe they finde that the land was conſecrated by Chriſts bloud, whereas the Scripture ſaith, that *the land is defiled with bloud,* that is, ſtandeth accurſed, *Numb.35.33.* And the Apoſtle ſaith, *He hath conſecrated,* (not the earth, but) *them that are ſanctified, Heb.10.14.* and, *the bloud of Chriſt purgeth our conſcience, Heb.9.14.* not the terrene part. Numb.35.33. Heb.9.14.

38 And whereas they pray, that the holy land may be recovered out of *the hand of the enemies of the Croſſe:* which God hath not done: how is now their Maſſe available for the obtaining of temporall benefits, as *Bellarmine* wou'd beare us in hand?

39 The Prieſt prayeth alſo, *That the vowes of the faithfull may be directed toward the delivering of that land:* Theſe were ſuperſtitious and unlawfull vowes: as S. *Hierome* writeth upon theſe words of the Pſalme, *I hope to ſee God in the land of the living: Ergo, Terra Iudaea, quae illius ditionis erat, &c.* Therefore the land of the Jewes which was under his regiment, is not that land of the living, but he draweth us to a ſpirituall underſtanding: *Hierom. de terra promiſſ.* And againe upon theſe words, *The Lord loveth the gates of Sion more than all the tabernacles of Iacob: Nunquid iſtas portas diligit Deus, quas videmus in cineres, &c.* Doth God love thoſe gates which are turned to aſhes? *Ne ſtultis quidem hoc perſuaderi poteſt,* Verie fooles will not bee ſo perſwaded. So then all ſuch vowes are fooliſh, that are made in reſpect of the terreſtriall Jeruſalem, and by *Hieromes* ſentence they are fooles that are ſo perſwaded.

40 In the end of the Maſſe, according to the uſe of *Sarum,* there is annexed the forme of bleſſing, or conſecrating the Paſchal Lamb, with this prayer, *Vouchſafe to ſanctifie this Paſchal Lamb, that as many of thy people as doe eat thereof, may be repleniſhed with all heavenly benediction, &c.* What groſſe ſuperſtition is this, that they ſhould ſtill retaine the uſe of the Paſchal Lamb, which cannot be, but to the great derogation of the true Paſchal Lamb Chriſt Jeſus, that the body being come, the ſhadow

ſhould be ſtill retained? And I have heard it credibly reported, by one ſometime brought up in Barnwell Abbey by Cambridge, that the Monkes did uſe once a yeere to roſt a Lambe whole, and ſo to eat it with herbes: what greater ſuperſtition can be found among the Jewes.

Other Errors in the manner of celebrating Maſſe.

41 NOw to make up the halfe hundred of errors in the Maſſe, as thoſe before going are found in the matter, ſo theſe following are in the manner: as firſt, all is done and ſaid in the Latine tongue, not underſtood of the people, and often not of the Prieſt himſelfe, contrary to S. *Pauls* rule, *that all things ſhould be done to edifying*, 1 *Cor.* 14. 12. and they that ſpeak words not underſtood, *ſpeak in the aire, verſ.* 9. 1 Cor. 14. 12.

42 Againe, they uſe many irkſome, tedious, and frivolous repetitions of the ſame words, as *Benedicamus Domino*, Let us bleſſe the Lord, is ſung ten ſeverall times together, and *Ite, miſſa eſt*, is ſung thirteene ſeverall times, with long and tedious notes. This is contrary to the precept of Chriſt, *that we ſhould not, when we pray, uſe vaine repetitions, Matth.* 6. 7. for ſo the word βαττολογεῖν, there uſed ſignifieth, being taken from the Poet *Battus*, that uſed often to inculcate or repeat the ſame things. Matth. 6. 7.

43 The Prieſt is charged in the Rubrick to ſay divers prayers, *privatim*, ſecretly to himſelfe: as that prayer, *Deliver us Lord from all evill, paſt, preſent, to come, &c.* And, *Thou Lambe of God, that takeſt away the ſins of the world.* Likewiſe, where he ſaith, *Forſake not us thy ſervants, but forgive us our ſins, &c.* theſe and many other words muſt be pronounced to himſelfe: contrary to S. *Paul*, who would have prayers ſo ſaid, that they may be underſtood, and thereunto *Amen* anſwered by the people, 1 *Cor.* 14. 16. 1 Cor. 14. 16.

44 The Prieſt is taught by the Rubrick to make thirty ſeverall croſſes at the leaſt upon the bread, the cup, the Altar, his forehead: as may appeare in the Canon of the Maſſe, according to the uſe of *Sarum*, and as it is tranſlated by Maſter *Fox* in the beginning of the tenth book of the Acts and Monuments: wherein firſt they doe contrary to that which they profeſſe in the Canon, ſaying thus, *Divina inſtitutione formati*, Being informed by the divine inſtitution. But no ſuch croſſing is to be found in Chriſts inſtitution, which they profeſſe to follow. Secondly, whereas they uſe to croſſe themſelves either againſt the devill and evill ſpirits, they need not feare any ſuch thing, where Chriſts body is: or elſe they uſe it, to bleſſe withall: but they have no reaſon to bleſſe Chriſts body, whereby they receive bleſſing. Thirdly, if the ſigne of the croſſe be ſo effectuall a ſigne, as they make it, once or twice were enough, or too much: but the making of it ſo often, ſheweth it to be a vaine, idle, ſuperſtitious and unprofitable ceremony, as they uſe it.

45 Their geſture in ſaying of Maſſe, is ſo changeable, ſo ridiculous, ſo affected, that a man would think a Player were comming forth upon the ſtage, when the Prieſt addreſſeth him to the Maſſe: nay, *Roſcius* was not ſo full of action, as the Maſſing Prieſt is of geſture, varying and changing it at the leaſt forty or fifty times in a Maſſe while: firſt hee boweth his body: then he rouſeth himſelfe and kiſſeth the Altar on the right ſide: he boweth againe, and looketh toward the Hoſt, he joyneth his hands, wipeth his fingers, lifteth up the Hoſt: then he lifteth up his eyes, and boweth himſelfe, and lifteth up his eyes againe: he boweth againe, and lifteth up the Hoſt above his forehead, uncovereth the cup, and holdeth it betweene his hands, keeping his thumbe and forefinger together: then hee boweth, and lifteth up the cup a little, then to his breſt, or above his head, he ſetteth it downe againe, and wipeth his fingers for feare of crums: then he ſpreadeth his armes acroſſe: hee boweth his body; then riſing kiſſeth the Altar on the right ſide, after this, he ſmiteth his breſt: then he uncovereth the cup, maketh five croſſes with the Hoſt, beyond the cup twice, on each ſide, under the cup and before it: then he layeth his hands upon the Altar: the Deacon then reacheth the Prieſt the Paten, which he putteth to his right eye, then to his left, and maketh a croſſe beyond his head with it, kiſſeth it, and layeth it downe, then he breaketh the Hoſt in three, holding two peeces in his left hand, one in his right over the cup, which with a croſſe he letteth fall into it: the Prieſt then kiſſeth the *Corporal*, the Deacon taketh the Pax from the Prieſt, giveth it to the Subdeacon, and hee to the Quire: then humbling himſelfe, he firſt taketh the body, then the bloud; ſo he goeth to the right horne of the Altar: then the Subdeacon powreth in wine, and the Prieſt rinſeth the cup and waſheth his hands, &c. he turneth himſelfe to the people, commeth againe to the Altar, and turneth to the people the ſecond time, then bowing his body, and cloſing his hands he prayeth to himſelfe: he riſeth, againe, making the ſigne of the croſſe, and bowing againe ſo goeth from the Altar. This levity and inconſtancie, in turning this way, and that way, to the right hand, to the left, now up, now downe, backward and forward, caſting the armes acroſſe, warbling the fingers, &c. *Moſes* uſed it not in his prayer, that continued holding up his hands in prayer againſt *Amalek*, till he was weary: and *Salomon* endured kneeling on his knees, and ſtretching out his hands to heaven, till he had made an end of his prayer, 1 *King.* 8. *verſ.* 54. 1 King. 8. 54.

Errors

Errors collected out of the Cauteles of the Maſſe, that follow after the Canon.

46 THe eighth *Cautele* is, *that if the Prieſt chance to conſecrate water for wine, hee muſt conſecrate againe.* Why maſters, if theſe words, *this is my body*, be effectuall to make the body of Chriſt, why not ſpoken over water, as well as over wine? If ye urge Chriſts power, he was able to turne water into wine, and ſo likewiſe water into his body: if ye urge Chriſts inſtitution, that conſecrated onely in wine, he uſed no water at all, and therefore ye breake his inſtitution.

47 In the tenth *Cautele, A Prieſt excommunicate is willed to proceed.* Can he then make Chriſts body, that is not of his body? this were monſtrous: for then not onely Prieſts, but every one may make Chriſts body, even an Heathen or Infidell: for he that is excommunicate is ſuſpended from his office, and is for the time as an Heathen man, *Matth.* 18.17.

Matth.18.17.

48 *Cautele* 12. *If a Flie or Spider fall into the cup after conſecration, they muſt be firſt waſhed, then burned, and the waſhing and aſhes be kept in the ſacring veſſell: if the blood bee poiſoned, it muſt not bee drunk, but kept in a cleane veſſell.* But this *Cautele* telleth us not, what ſhall become of that which is kept, but there it remaineth ſtill, till it ſowre or ſtink, or putrifie with wormes, which is as bad as the falling in of a flie: and how an abſurd thing is it, that Chriſts bloud may be poiſoned, ſeeing there be many preſervatives againſt poiſon, much inferiour to Chriſts body?

49 *Cautele* 18. *If a drop of bloud fall upon the Altar, or Altar-cloth, table, &c. the Prieſt muſt lick it up with his tongue, and the place muſt be waſhed, and the waſhing laid up, &c.*

Contra. Here the Prieſt hath a good office, to lick ſtones and tables, and clothes with his tongue: but I would aske them, whether every drop of the Chalice be Chriſts whole body, or part: if a part, then is he divided: if the whole, then, how many drops in the Chalice, ſo many bodies of Chriſt are there at once: they cannot winde themſelves from theſe abſurdities.

50 *Cautele* 22. *If any man vomit up the Euchariſt, it muſt be burned, and the aſhes laid up by the Altar, &c.* What maſters, will ye make Chriſt an heretike, that ye burne his body? And I pray you whence are theſe aſhes? they cannot be of accident: ye muſt either grant that it is bread that is burned; or Chriſts body: if the firſt, then there is no tranſubſtantiation: if the ſecond, it is blaſphemie. And cannot Chriſts body ſtay a vomit, which many a medicine is able to doe?

51 *Cautele* 23. *If the Sacrament be eaten of a mouſe, or if it be loſt, let the Prieſt doe penance, &c.* Thus by the popiſh doctrine, mice may devoure Chriſts body, and he that found the loſt ſheepe may be loſt himſelfe.

52 *Cautele* 24. *If by the negligence of the Prieſt the Hoſt doe putrifie, let him doe penance, &c.* If the accidents only putrifie, there is no harme done, and this penance may be ſpared: if the Hoſt it ſelfe putrifie, as this *Cautele* ſaith, then doe they make Chriſts glorious body corruptible.

Thus we ſee with how many and what great and horrible blaſphemies, this popiſh and ſuperſtitious Canon of the Maſſe is ſtuffed: indeed it is an epitome & abridgement of Papiſtry, the marrow, ſinewes, and bones of their idolatrous profeſſion: yea the very darling of the popiſh Church: it is the very proper badge and marke of a Papiſt. He that hateth the Maſſe, hateth the whore of Babylon: he that loveth the Maſſe, cannot love the truth.

If then I ſhould be demanded at once, which of all popiſh blaſphemies and hereſies I think moſt abominable, contrary to the faith, and to be abhorred of all good Chriſtians: (though I know that there are many of this kinde) yet I would readily anſwer, the Maſſe: the invention whereof, I am well aſſured, cannot be aſcribed but to him that is the author of all lies, and blaſphemies.

Laſtly, let us ſee how well the popiſh Maſſe agreeth with their own Canons: concerning the mingling of the bread and wine together, it is contrary to the decree of *Iulius: Decret. par.* 3. *diſt.* 2. *c.* 7. *Illud, quod pro complemento communionis intinctam tradunt Euchariſtiam, &c.* That for the complement of the Communion, they doe give to the people the Euchariſt ſopped, or dipped, &c. it hath no warrant from the Goſpell.

Bellarmine anſwereth, that this decree forbiddeth onely that commixtion which is given to the people in the Sacrament, not that which is done in the Maſſe, *lib.* 2. *de Miſſ. c.*27. *reſp. ad object.* 4.

Contra. The reaſon in the decree uſed, is generall againſt all mingling of the Sacrament: *Seorſim panis, ſeorſim calicis, &c.* The bread was commended or ſanctified apart, and the cup apart: neither did Chriſt give dipped bread to any of his Diſciples, but to *Iudas*, to ſignifie his prodition, not any inſtitution of a Sacrament. Wherefore this decree is moſt evident againſt this ſuperſtitious mixtion in the Maſſe.

Concil. Colonienſ. par. 2 *c.* 11. *Videbimur operæpretium facturi, &c.* We ſhall doe very well, if we cauſe the Miſſals and Breviaries to be peruſed, that cutting off ſuperſtitious things, *& quaſi ſuperſtitioſius, &c.* and things ſuperſtitiouſly brought in, &c. How can the Miſſall or Maſſe-ſervice bee void of error, which is ſtuffed with many ſuperfluous and ſuperſtitious things?

Synod. Auguſtenſ. c. 33. *Quod ad apocrypha, &c.* As touching apocryphall, fooliſh, and unſincere matters, by the corruption of time crept into the Breviaries, the often repetion of Pſalmes, innumerable Suffrages, new Collects, Sequencies, Prefaces, to be amended, and taken out of the Services, &c.

This Canon reprehendeth vaine repetitions, the multitude of Collects in the Maſſe-ſervice, which yet remaine unpurged.

I will laſtly inſert the teſtimony of *Lindanus* an Arch-papiſt, who reporting the words of *Agobertus* Biſhop of Lyons: *Antiphonarium correximus, &c.* We have corrected the Antiphonarie, cutting off what ſeemed to us ſuperfluous, light, falſe, blaſphemous, ridiculous, fantaſticall. He addeth further: Who if he were now alive to ſee our Miſſals, &c. how would he call them? in the which not onely Apocryphall ſtories out of the Goſpell of *Nicodemus*, and other toyes are inſerted, but ſecret prayers, *mendis turpiſſimis conſpurcata*, defiled with moſt filthy faults: yea the Canon it ſelfe, *variat & redundat*, doth vary and exceed, &c. *Lindan. lib. 3. de interpret. Scriptur. c. 3.* Here is a grave teſtimony of a learned writer of their ſide againſt the errors, faults, and corruptions of the Maſſe: how then are they not aſhamed to juſtifie the ſame as perfect, and without reprehenſion.

I conclude therefore with that ſaying of *Gregorie*: as he ſaid concerning the word *Antichriſtus*; ſo may I in as good ſenſe of this word *Miſſa*, as it is now underſtood of Papiſts: *Si ſpectes quantitatem vocis, duæ ſunt ſyllabæ; ſi pondus iniquitatis, eſt univerſa pernicies*: If you marke the quantity of the word, it ſtandeth but of two ſyllables: but if we reſpect the weight of iniquity, it containeth all impiety and ungodlineſſe. As one ſometime pleaſantly deſcanting upon the name, ſaid, that the Maſſe was called beyond the Sea (*Miſſe*:) for that all is amiſſe in it.

John Mailer Fox pag. 1201. col. 2. & edition 1610 p. 1099. 1. 35.

Beſide this opinion, which their owne men have of the Canon of the Popiſh Maſſe: the Grecians to this day refuſe it, diſſenting from the Latines in many materiall points, as hath been before ſhewed in their ſeverall places: as in their private Maſſes, in reſerving of the Sacrament, in miniſtring with unleavened bread, in adoration of the Sacrament, and ſuch other points wherein the difference is ſo great, that the Muſcovite Grecians, if a Latine Prieſt chance to ſay Maſſe upon one of their Altars, they forthwith breake them downe, as defiled and polluted: And they hold the Prieſts of the Latine Church to be no better than heretikes, and vouchſafe not to ſalute them.

Sacranus Elucidar. error. 23 err.

The Æthiopike Church alſo utterly rejecteth the Popiſh Canon of the Maſſe, for they reſerve not the Sacrament, they miniſter in both kindes, they ſay no Maſſes for the dead, or for remiſſion of ſins, neither allow they of Maſſe without a Communion, and other divers points there are, as hath beene before declared in the particular queſtions, wherein they diſſent from the Romane Church.

And for theſe and other ſuch matters, the reformed Churches alſo reject the popiſh Canon: as the confeſſion of Saxonie ſaith, *that they have certaine fragments called the Canons of the Maſſe, alleaged againſt the cleare light of truth.*

Harm. ſect. 14. pag 450.

Soli Deo immortali Patri, Filio, cum Spiritu ſancto, ſit
honor & imperium ſempiternum.

BEfore *I leave this place, being a controverſie of ſuch great weight, I thought good to inſert the arguments of the Martyrs againſt the reall preſence, and the contrary reaſons uſed againſt them by the Papiſts in thoſe dayes.*

The Papiſts then in time paſt have thus reaſoned for their carnall preſence.

Arg. 1. THe ſame body which was given for us, is truly in the Sacrament: for our Saviour Chriſt ſaid, *This is my body, which ſhall be given for you.*

But his true body was given for us.

Ergo, his true body is in the Sacrament: *ſic Chedſeus cont. Cranmer.*

Anſw. Biſhop *Cranmer* anſwereth: His true body is truly preſent to them that truly receive him, but ſpiritually: *ibid.* Which anſwer may be further explained thus: Firſt, we grant, that the ſame is preſent, but not after the ſame manner: Chriſts body may be truly preſent, although it be not there carnally: he is preſent ſpiritually by faith, which is his true preſence. Secondly, we turne this argument againſt them: for if the ſame body of Chriſt be preſent in the Sacrament, which he gave for us; then is it not preſent, but onely to thoſe for whom it was given: but it was given onely for the elect and beleevers, therefore to the wicked and Infidels Chriſt is not preſent in the Sacrament, becauſe for ſuch he gave not his body: and ſo it followeth, that wicked men doe not eat Chriſt in the Sacrament, and conſequently Chriſts body is not there carnally preſent: for then the wicked, that communicate, ſhould eat thereof.

Contra. Chriſt, when he ſpake theſe words, *this is my body*, ſpake of the ſubſtance of his body, not of the efficacie or effect: Chriſts body then is more than ſpiritually, that is, effectually preſent: *Chedſey.*

Anſw. We grant, that in the Sacrament there is both the efficacie of the bodie of Chriſt, and the ſubſtance thereof, but the ſubſtance ſpiritually applied by faith: for the fleſh profiteth nothing of it ſelfe: *My words* (ſaith Chriſt) *are ſpirit and life, Ioh. 6. ſic Cranmer.* It is therefore no good argument, the efficacie of Chriſts body is ſpirituall in the Sacrament: ***Ergo***, the ſubſtance of his body is not there ſpiritually: for the ſubſtance of Chriſts body is there ſpiritually, as the worker; the effect alſo is ſpirituall, as that which is wrought.

Argum. 2. That onely is given to us in the Sacrament, which was given for us upon the croſſe: but bread was not given on the croſſe for us: ***Ergo***, bread is not given in the Sacrament: ***Chedſey.***

Anſw. To the propoſition we anſwer: firſt, the ſame body indeed is given both in the Sacrament, and upon the croſſe, but not after the ſame manner: we have the ſame body, but ſpiritually given us by faith. Secondly, it is not true that that onely is given us in the Sacrament, &c. For there are both the body of Chriſt preſent ſpiritually in the myſterie, and the bread preſent viſibly.

Argum. 3. The ſame fleſh, whereby Chriſt is made our brother and kinſman, is given of Chriſt to us to be eaten.

Chriſt is made our brother and kinſman by his true, naturall, and organicall fleſh.

Ergo, his true, naturall, and organicall fleſh is given us to be eaten: ***argum. Weſton.***

Anſw. Chriſt giveth us indeed his true naturall fleſh to be eaten, yet not after a carnall manner, but ſpiritually by faith: ***ſic Cranmer.***

Contra. Chriſt gave us the ſame fleſh, which he tooke of the Virgin: but he tooke not his true fleſh of the Virgin ſpiritually, or in a figure.

Ergo, he giveth it not us ſpiritually: ***ſic Weſton, diſput. Oxonienſ.***

Anſw. Firſt, the propoſition we grant, that Chriſt tooke the ſame fleſh of his mother, which he giveth us to be eaten, but not after the ſame manner: therefore the aſſumption, which includeth the manner, not the thing is ſophiſtically inferred, and containeth more than is in the propoſition: which ſpeaketh of the ſame fleſh, but not of the ſame manner.

Secondly, this argument may be turned upon themſelves: as thus,

Chriſt giveth us the ſame fleſh which he tooke.

But he tooke not his fleſh of his mother ſpiritually at all, but after an humane manner onely.

Ergo, he giveth not his fleſh to us to be eaten ſpiritually at all.

If this be a good concluſion, (which let them grant, if they will) then is the other brought forth by them.

Argum. 4. ***ex Chryſoſtomo.*** That thing is ſhewed in the Sacrament, which is worthy moſt higheſt honour in the earth:

But the body of Chriſt is worthy higheſt honour, not the elements of bread and wine:

Ergo, the body of Chriſt is ſhewed in the Sacrament, ***argum. Weſton.***

Anſw. Firſt, the concluſion we grant if it be rightly underſtood: for the body of Chriſt is ſhewed ſpiritually to the eye of faith in the Sacrament, as the Apoſtle ſaith, Chriſts death is ſhewed forth: for other ſhewing of Chriſts body in the Sacrament there can be none: The Papiſts themſelves cannot demonſtrate unto us Chriſts body, but onely the externall ſhapes of bread and wine.

Secondly, we grant that the body of Chriſt, thus ſpiritually ſhewed in the Sacrament, is worthy higheſt honour: and that the outward ſignes, not as bare elements, but as they are myſticall ſeales of hid and heavenly graces, and the Sacraments inſtituted of Chriſt, are of us to be highly reverenced, as the ordinances of God. So then Chriſts body ſhewed in the Sacrament, is worthy higheſt honour in earth, and the Sacraments, as ſignes of holy things, are highly to be eſteemed.

Argum. 5. The ſoule is fed by that which the body eateth:

But the ſoule is fed by the fleſh of Chriſt;

Ergo, the body eateth the fleſh of Chriſt in the Sacrament, ***argum. Chedſey.***

Anſw. Firſt, the Sacrament is one thing, the matter of the Sacrament another, outwardly the body eateth the Sacrament, inwardly we eat the body of Chriſt: as in Baptiſme the fleſh is waſhed with water, that the ſoule may be purged ſpiritually, ſo our body eateth the outward Sacrament, that the ſoule may be fed of God: ***ſic Cranmer.***

Secondly, to the argument in particular we anſwer thus: firſt to the propoſition: It is not generally true, that whatſoever the body eateth, the ſoule is fed by the ſame: and if it be but particularly propounded, this inſtance onely of eating in the Sacrament, then the argument proveth not, ſtanding wholly of particulars. Againe, the body and the ſoule are fed by the ſame meat in the Sacrament, but not after the ſame manner, the body is nouriſhed by the naturall propertie of the elements, which they have to nouriſh: but the ſoule, by the ſacramentall and ſupernaturall power, as they are ſignes and ſeales of holy things. Secondly, we grant that the ſoule is fed by the body of Chriſt, yet not carnally, but ſpiritually by faith: ſo that this argument may be turned upon them thus: As the ſoule feedeth upon Chriſt, ſo doth the body: the ſoule is fed by faith: ***Ergo***, ſo and no otherwiſe is the bodie. And true it is that the body is nouriſhed both with the Sacrament, and with the body of Chriſt: with the Sacrament (though not as a Sacrament) naturally to temporall life; with the body of Chriſt (ſupernaturally by the gift of faith in the ſoule) to eternall life: ***ſic Cranmer ad Weſtonum.***

Argum. 6. As Chriſt liveth by the Father, ſo live we by his fleſh:

But Chriſt liveth by his Father naturally:

Ergo, we live naturally by the eating of Chriſts fleſh, ***argum. Treſhami.***

Anſw. 1. The firſt part of this argument is not generally true: for Chriſt liveth otherwiſe by the

Father in many reſpects: for he is the Son of God by nature from all eternity, but ſo are not we. Secondly, the Papiſts themſelves deny any ſuch naturall eating of Chriſts fleſh: for the naturall food goeth downe into the belly, part whereof is turned into the ſubſtance of the body, part is throwne out into the draught: But neither is true of Chriſts fleſh; for if it were converted into our fleſh, then ſhould our fleſh alſo be immortall, and without ſin, as our food is: and to ſay, that part thereof goeth the common way of meats, were a monſtrous blaſphemy againſt Chriſts glorious body: therefore we cannot ſo naturally eat Chriſts fleſh. Thirdly, we notwithſtanding in a good ſenſe are ſaid naturally to live by Chriſt: firſt, not onely becauſe we are of his nature according to the fleſh, but rather in that we make all one myſticall body, whereof Chriſt is the head: that as the body naturally liveth by the head, ſo we doe naturally, that is verily, and indeed, live by Chriſt. Secondly, in that Chriſt doth communicate unto us his nature of eternity and glory, and will bring us to be where he is, we are ſaid alſo naturally to live by Chriſt: *Sic Doctor Cranmer diſputat. Oxonienſ.*

Argum. 7. The ſpeech of Chriſt in ſaying, (*this is my body*) they would thus prove, not to be a figurative, but a proper ſpeech.

Argum. Subſtantia, is not predicated denominatively:

This word (*body*) which is the *prædicatum*, is a ſubſtance:

Ergo, it is an eſſentiall predication, not a denominative: ſo it is his true body, not a figure of his body: *argum. Oglithorpi.*

Anſw. Subſtantia may be predicated denominatively, in an allegorie or metaphor, or a figurative locution: *ſic D. Cranmer diſput. Oxonienſ.* And ſo is it in this place, where Chriſt ſpeaketh figuratively. Againe, they thus argue.

Argum. A figurative ſpeech worketh not:

But Chriſts ſpeech, *this is my body*, worketh: the word of Chriſt is of ſtrength, and by the Lords words the heavens were made:

Ergo, it is no figurative ſpeech: *argum. Tongi.*

Anſw. 1. The words of Chriſt doe not work of themſelves, but Chriſt himſelfe, and he worketh by a figurative ſpeech. 2 Chriſts ſpeech, or rather Chriſt by his ſpeech worketh, in inſtituting a Sacrament, not in converting the ſubſtance of bread. 3 God doth work by his power in the Sacraments, as in Baptiſme, ſo in the Euchariſt: But there is no ſuch converſion in Baptiſme, therfore not in the other. 4 The Sacrament of Chriſts bloud is made: the words make the bloud to them that receive it; not that the bloud is in the cup, but in the receiver: *reſp. D. Cranmer diſputat. Oxonienſ.* Againe, thus they reaſon.

Argum. My ſheepe (ſaith Chriſt) *heare my voyce, and follow me*: but all the ſheepe of Chriſt heare this voyce, *This is my body*, without a figure:

Ergo, Chriſts voyce here hath no figure: *argum. D. Ward.*

Anſw. Firſt, the ſheepe of Chriſt follow the voyce of Chriſt, unleſſe they be ſeduced and deceived through ignorance: But the ſheepe of Chriſt never underſtood this voyce of Chriſt without a figure: for the fathers doe number this place among figurative and tropicall ſpeeches: *reſponſ. D. Ridley diſputat. Oxonienſ.*

Argum. 8. Whereas we alleage ſuch places of Scriptures againſt the carnall preſence, as doe make mention of Chriſts aſcenſion into heaven, and his abode there: they on the contrary labour thus to prove, that Chriſts aſcenſion into heaven, and his continuance there, is no let to the reall preſence of his fleſh in the Sacrament,

Chriſt appeared corporally and really on the earth ſince his aſcenſion into heaven: as he was ſeene of *Paul*, 1 *Corinth.* 15. and eccleſiaſticall ſtories make mention, that Chriſt appeared corporally unto S. *Peter*, as he fled from Rome, as *Egeſippus* writeth, *lib.* 3. *cap.* 3.

Ergo, for all Chriſts being in heaven, he may alſo be in earth, and ſo conſequently in the Sacrament: *argum. Smithi.*

Anſw. Firſt, Chriſt may, when it pleaſeth him, be in heaven, and in earth, and appeare to whom he will: yet it followeth not, that he will doe ſo. Secondly, that Chriſt appeared to *Paul* and *Stephen*, *Act.* 7. we grant, but he was ſeene of them in heaven, not in earth: the ſtory that is reported of Chriſts appearing to Saint *Peter*, is not certaine, and therefore it proveth not. Thirdly, though we ſhould grant the corporall appearance of Chriſt ſometime upon earth, yet it muſt needs be with ſome intermiſſion of his bodily preſence in heaven: for corporally to be preſent in earth, and corporally to be in heaven at the ſame time, is contrary to the Scriptures, and againſt the nature of an humane bodie: wherefore if Chriſt abide in heaven after the manner of his corporall preſence, as the Scripture ſaith, The heavens muſt containe him; this muſt needs hinder his bodily preſence in the Sacrament: *reſponſ. D. Ridley diſput. Oxonienſ.*

Argum. 9. Every Sacrament of the new Teſtament hath a promiſe of grace, and ſo conſequently the Euchariſt hath:

But there is no promiſe of grace made to the bread and wine, but to the body and bloud of Chriſt:

Ergo, the bread and wine are not the Sacraments, but the body and bloud of Chriſt: *argum. Watſon. diſputat. Oxonienſ.*

Anſw. Firſt, there is no promiſe made to bread and wine, as they are common bread and wine; but in as much as they are ſanctified, and made the Sacraments of the body and bloud of the Lord, they have a promiſe of grace annexed unto them. Secondly, and yet to ſpeak properly, this promiſe of the ſpirituall partaking of Chriſts body, is made not to the bread and wine; but to them which worthily doe receive the Sacrament: *Reſponſ. D. Ridley.*

Argum. 10. *ex Chryſoſtomo:* That which the woman did hold in her wombe, that ſame thing holdeth the Prieſt: but the Virgin did beare the very fleſh of Chriſt indeed: *Ergo: argum. Weſtoni.*

Anſw. 1. We grant, the Priſt holdeth the ſame thing, but after another manner: ſhe did hold the naturall body, the Prieſt holdeth the myſterie of the body: *Reſponſ. Ridley diſputat. Oxonienſ.* And thus farre of our adverſaries arguments.

The Arguments of the Martyrs and holy Confeſſors of Gods truth againſt the carnall preſence.

Arg. 1. If Chriſts body be carnally in the Sacrament, as it is now celebrated in the Church, then ſo was it preſent, at the firſt inſtitution thereof: If Chriſts body were then eaten in the Sacrament; and Chriſt as he did eat the Paſchall Lambe with his Diſciples, ſo likewiſe did he the Euchariſt: then it will follow, that Chriſt did eat his owne body, which were very abſurd.

Anſw. *Moreman* a Popiſh Doctor granteth this conſequent, that Chriſt did eat his owne body: againſt whom Maſter *Philpot* framed this argument.

Receiving of Chriſts body hath a promiſe of remiſſion of ſinnes:

Chriſts eating the Sacrament had no ſuch promiſe: for he had no ſinnes, and therefor needed no remiſſion: *Ergo,* Chriſt in the Sacrament did not eat his owne body.

Anſw. 1. Firſt, *Moreman* anſwereth to the propoſition, denying that the receiving of the Sacrament hath a promiſe of remiſſion of ſins: whom Maſter *Philpot* confuteth by the very words of inſtitution; *Which is given for you, which is ſhed for you for remiſſion of ſinnes.*

Anſw. 2. Doctor *Weſton* anſwered, that Chriſt did no more eat the Sacrament for remiſſion of ſins, than he was baptized: and by this reaſon may we prove as well, that he was not baptized at all; becauſe Baptiſme is given for remiſſion of ſins.

Contra. Though Chriſt were baptized, not for any need thereof, but to give an example to his Church, yet it is otherwiſe in eating his owne body in the Euchariſt: for the water in Baptiſme of it ſelfe is but a terrene element, but Chriſts body is lively, and cannot be eaten without ſome effect or operation. Againe, let it be obſerved, how they doe here match the Euchariſt and Baptiſme together, which elſewhere they deny; affirming that theſe two Sacraments have no likelihood each to other: If then they will compare theſe Sacraments, they muſt be alike herein: that as the bread in the Euchariſt is become, as they ſay, the body of Chriſt, ſo muſt the water likewiſe in Baptiſme: and ſo conſequently it is as abſurd a thing, for Chriſt to eat his owne body in the Euchariſt, as for his body to be waſhed with his body in Baptiſme: *ex diſputat. convocat. act. 3. diei.*

Matth.28.6.
Ioh.16.28.

Argum. 2. The Angell ſaid to the woman, *He is riſen, he is not here: Matth.* 28. *Ioh.* 16. *I came from my Father into the world: againe, I leave the world and goe to my Father:* Chriſt ſpeaketh of his naturall body: *Ergo,* we may conclude, that his body is not now in the world, *argum. Philpotti.*

Anſw. Chriſt is viſibly departed in his humanity, but inviſibly notwithſtanding he remaineth in the Sacrament.

Ioh.16.29.

Contra. This diſtinction may be taken away by the anſwer of the Diſciples to our Saviour Chriſt in the ſame place, where he ſpeaketh of his departure, *Ioh.* 16. *Now thou ſpeakeſt plainly, and uttereſt forth no proverbe:* But if Chriſt had underſtood any ſuch inviſible preſence according to the diſtinction, he had ſpoken obſcurely, and darkly, not plainly: *Reſp. Phil. diſp. convoc. act. 4. diei.*

Act.3.21.

Argum. 3. *Philpotti:* S. *Peter* ſaith, *Act.* 3. *Whom heaven muſt receive, till the conſummation of all things:* this is ſpoken of Chriſts humanity: *Ergo,* it cannot be preſent upon earth in the Sacrament.

Anſw. *Harpſfield* anſwereth, 1 Chriſt is not *ex neceſſitate,* of neceſſity forced to any place. *Contra:* Chriſt is no otherwiſe forced of neceſſity to any place, than as he hath by his owne decree appointed his body to remaine in heaven, and ſo declared it in his word. The decree therefore of God is immutable, not that God is forced by any to keepe it, but becauſe his will and purpoſe cannot bee changed.

Anſw. 2. Chriſt is omnipotent, and may be in heaven, or in earth at his pleaſure. *Contra:* of Chriſts omnipotencie, what he can doe, is not our queſtion, but rather what he doth: it is no good argument, he may doe this or that: *Ergo,* he doth it. So much onely is to be beleeved of Chriſts omnipotencie, as is in the word expreſſed: but that Chriſts body is in heaven, and carnally the Sacrament upon earth, is not expreſſed in the word: *Ergo,* it is not to be beleeved, *ſic Philpot Martyr.*

Anſw. 3. This word *oportet,* uſed by S. *Peter,* he muſt, doth not include an abſolute neceſſity, as may appeare by other places of Scripture: S. *Paul* ſaith, *Oportet Epiſcopum unius uxoris virum eſſe:* A Biſhop muſt be the husband of one wife, yet he may be a Biſhop, that was never married.

Contra. This word *oportet,* is diverſly taken in Scripture: S. *Paul* deſcribing a Biſhop, ſheweth his quality, what manner of perſon he ought to be: but S. *Peter* ſpeaking of Chriſts being in heaven, declareth the place where Chriſt muſt neceſſarily be, untill his ſecond comming: As when I ſay (*oportet te hic eſſe*) you muſt needs be in this place; here is included an abſolute neceſſitie, that you cannot poſſibly at the ſame inſtant be in another place: but when I ſay, *oportet te virum bonum eſſe*; you muſt be a good man: it doth not include any ſuch neceſſitie, but that you may be an evill man: *Sic Philpot diſputat. convocat, action. 6.* As then this word is taken in common ſpeech, ſo alſo in Scripture: ſometime it ſignifieth (it is meet) convenient, ſometime it implieth an abſolute neceſſitie.

Argum. 4. As Chriſt worketh in Baptiſme, ſo he worketh in the other Sacrament.

But in Baptiſme he worketh not by any converſion of ſubſtance:

Ergo, there is no ſuch converſion in the Euchariſt: *argum. Cran. diſp. Oxon.*

Anſwer. 1. Firſt, D. *Young* anſwereth, that by this meanes they will make no change at all in the Sacrament.

Contra. Not ſo, but we make a great change: as in them that are baptized there is a great change, when the child of the bond-ſlave of the devill is made the ſonne of God: ſo is it alſo in the Sacrament of the Supper, when he receiveth us into his protection and favour: *ſic Cranmer.*

Anſwer. 2. There is great difference betweene Baptiſme and the Lords Supper: in the Supper the words are directed to the bread: in Baptiſme, to the ſpirit: he ſaid not the water is the ſpirit, but of the bread he ſaid, *This is my bodie: ſic Weſt.*

Contra. The Scripture in like manner, as here the bread is called Chriſts bodie, becauſe it repreſented his bodie, ſo it calleth the ſpirit a Dove, when the ſpirit deſcended in likeneſſe of a Dove: as *Iohn* 1. *Upon whom ſoever thou ſhalt ſee the ſpirit deſcending:* He calleth that which deſcended, the holy Spirit: the bread then is no more the bodie of Chriſt in the Euchariſt, than the Dove in the Baptiſme of Chriſt lighting upon him, was the ſpirit. Iohn 1.33.

Argum. 5. *ex Theodoreto:* who thus reaſoneth againſt the heretick *Eutyches*, who denied two natures of ſubſtance to remaine in Chriſt.

As in the Sacrament of the bodie of Chriſt after the conſecration, there is the ſubſtance of Chriſts humanitie together with the ſubſtance of bread, ſo in the perſon of Chriſt there doe remaine two ſeverall ſubſtances, that is, his divinitie and humanitie united together, &c. But if ſo, that there ſhould not remaine in the Sacrament, which is a repreſentation of Chriſt, the ſubſtance of bread, but ſhould be abſorpt by the preſence of Chriſts fleſh, this would make ſtrongly, not againſt, but for *Eutyches*, that even ſo in the perſon of Chriſt, his humanitie ſhould bee ſwallowed up of his divine nature annexed thereunto: *argum. Philpotti diſputat. convocation.*

Argum. 6. To theſe reaſons wee may adjoyne thoſe ſubſtantiall proves and arguments exhibited by that famous Clerke, and moſt conſtant Martyr Biſhop *Ridley*, in his learned diſputation at Oxford.

1 The reall and carnall preſence varieth from the articles of the faith, *He aſcended into heaven, &c. and from thence, and from no other place ſhall he come to judge the quicke and the dead.*

2 It deſtroyeth and taketh away the inſtitution of the Lords Supper: firſt, the Lords Supper was commanded onely to be uſed, untill the Lord himſelfe ſhould come: but if he be come alreadie in his fleſh, then muſt the Supper ceaſe. Secondly, we are commanded to uſe it in remembrance of Chriſt: but a remembrance is not of a thing preſent, but of a thing that is paſt, and abſent.

3 This opinion of the reall preſence, admitteth many abſurdities: as that whoremongers, murtherers, wicked and faithleſſe men, yea Mice, Rats, and Dogges alſo may receive the very reall, and corporall bodie of the Lord.

4 It confirmeth and maintaineth that beaſtly kinde of cruelty of the *Anthropophagi*, that is, the devourers of mans fleſh: for it is a more cruell thing to devoure a quicke man, than to ſlay him.

5 Againe, the bread which Chriſt gave to his Diſciples, he brake: but his bodie could not be broken, for the Scripture ſaith, *Exod.* 12. *Ye ſhall not breake a bone of him.* Further, the bread which Chriſt giveth us to eat, came downe from heaven, *Iohn* 6. But Chriſts bodie came not downe from heaven: *Ergo*, his bodie is not carnally eaten, and after a fleſhly manner. Exod. 12.46. Iohn 6.32.

Argum. 7. Here we may remember alſo the pithie arguments of that renowned learned man *Peter Martyr*, propoſed by him in his diſputation at Oxford.

1 The analogie or reſemblance betweene the Sacrament, and the thing ſignified in the Sacrament, muſt alwayes be kept: But ſo is it not, if the reall preſence be affirmed, without the ſubſtance of bread and wine: as it is thus further proved. Firſt, one point of reſemblance is in nouriſhing, that as the bread and wine nouriſh the bodie, ſo the bodie of Chriſt doth ſpiritually nouriſh the ſoule: but the elements of bread and wine without a ſubſtance cannot nouriſh, they cannot therefore reſemble the ſpirituall nouriſhment. Secondly, another reſemblance in the Sacrament is this, that as one loafe of bread, and one cup of wine containeth many cornes and grapes; ſo the myſticall congregation containeth many members, yet maketh but one bodie: but if there be no ſubſtance of bread and wine (which ſhould conſiſt of many corns, and grapes united) remaining, this ſimilitude of the conjunction of the parts and members of the Church, cannot be repreſented: *Ergo*, there remaineth the ſubſtance of bread and wine, or elſe the analogie of the Sacrament is aboliſhed.

2 The death of Chriſt is not preſent really in the Sacrament, but by ſimilitude: for it is done in remembrance of his death: Chriſt in the Sacrament dieth not verily, or is crucified againe.

The precious bloud of Chriſt is preſent in the Sacrament, as his death is preſent, for Chriſts bloud was ſhed in his death, and without his dying his bloud cannot be ſhed: if his death be verily and indeed, ſo is the ſheding of his bloud: if one be in myſterie, ſo is the other.

Ergo, the precious bloud is not preſent in the Sacrament, but by ſimilitude, and as the death of Chriſt is ſhewed forth.

3 Chriſts bodie cannot be really in the Sacrament, unleſſe it be in many places at once: for out of heaven his bodie muſt not be untill Chriſts ſecond comming:

But his bodie being a true naturall bodie, cannot be at one inſtant preſent in many places: *Ergo.*

The aſſumption or ſecond part is thus proved: Firſt, Spirits being of a more rare and ſubtill ſubſtance than a bodie is, cannot be in many places at once: as the ſoule of man hath his certaine place, ſo alſo are the Angels limited at one time to one place: much more is a naturall bodie tyed unto a definite and certaine place. Secondly, every quantitie, that is, every bodie having magnitude, length, and other dimenſions, is circumſcribed in one peculiar place: but the bodie of Chriſt hath his dimenſions, and is a quantitie: *Ergo.*

4 The wicked receive not Chriſts bodie:

But if Chriſt bee really preſent in the Sacrament, and ſo all receive his bodie that communicate in the Sacrament, then ſhould the wicked bee partakers of Chriſts bodie, which is not to bee granted:

Ergo, Chriſts bodie is not really preſent.

That the wicked eat not Chriſts bodie, it is further thus proved:

To eat Chriſt, is for a man to have Chriſt dwelling, and abiding in him, the wicked have not Chriſt dwelling in them.

Ergo, the wicked eat not the bodie of Chriſt. Againe,

Chriſts bodie is eaten by faith.

But the wicked have no faith.

Ergo, they cannot eat the bodie of Chriſt: that Chriſts bodie is eaten onely by faith, it thus appeareth:

John 6.47. 50. That bread, the eating whereof giveth eternall life, is eaten by faith: as *Iohn 6.47. He that beleeveth in me hath everlaſting life*, and *verſ.* 50. *He which eateth of this bread ſhall not die.* Here to beleeve, and to eat of the heavenly bread, are all one, becauſe they bring forth the ſame effect, namely everlaſting life: But Chriſts bodie is this heavenly bread, that giveth everlaſting life, *verſ.* 53.

Ergo, his bodie is onely eaten by faith. And further thus:

Chriſts bodie is either eaten by ſenſe, reaſon, or faith:

But the wicked eat him not by any of theſe meanes: *Ergo*, not at all.

Not by ſenſe: for they ſay, that Chriſts bodie in the Sacrament is not ſenſible: they are the ſhapes onely and accidents of bread and wine that are ſeene, felt, and taſted, (as they ſay) in the Sacrament:

Not by reaſon, for the Sacrament exceedeth all reaſon. *Nec fides habet meritum, ubi ratio prabet experimentum:* Faith is nothing worth where reaſon maketh experience: And faith wicked men and unbeleevers cannot have: *Ergo*, they cannot eat Chriſts bodie at all.

John 16.7. 5 The holy Ghoſt could not come, if the bodie of Chriſt were really preſent, as it is proved, *Iohn* 16. *Unleſſe I goe from you, the holy Ghoſt cannot come.*

That the holy Ghoſt is come it is moſt certaine: *Ergo*, Chriſt cannot be carnally preſent, for this were to deprive us of the preſence of Gods ſpirit.

6 If Chriſt had given his bodie ſubſtantially and carnally in the ſupper, then was that bodie either paſſible, or impaſſible:

But you cannot ſay that it was either paſſible, or impaſſible: *Ergo*, Chriſts paſſible bodie is not now given to bee eaten, for Chriſt dieth no more, his bodie is now glorified, and can bee no more paſſible.

Neither did he give an impaſſible bodie to be eaten: for he ſaith, *This is my bodie, which ſhall bee given for you:* that is, which ſhould ſuffer and be crucified for them: If it be then neither paſſible, nor impaſſible, it is no bodie at all. And thus farre alſo of theſe arguments, who liſt at large further to know the ſure and ſubſtantiall grounds of the faith of the holy Martyrs in this matter, may ſupplie what is here wanting, which for want of ſufficient leyſure, and the neceſſitie of finiſhing and haſtening this worke, I could not at large collect together, may make a ſupplie thereof by his owne obſervation out of the ſtorie of their acts and doings. Againſt the carnall preſence we have the full conſent of antiquitie.

S. *Cyprian Serm. de cœna Domini. Panem Angelorum ſub Sacramento manducamus, &c.* We eat the bread of Angels under a Sacrament in earth, wee ſhall eat the ſame without a Sacrament more manifeſtly in heaven: The ſame bodie ſhall bee eaten in heaven, which is eaten in earth, though not after the ſame manner: but Chriſts fleſh ſhall not bee eaten in heaven, therefore it is not eaten in earth.

Againe in the ſame Sermon, *Eſus carnis hujus, &c.* The eating of this fleſh, is a certaine deſire of abiding in him: That which food is to the fleſh, that is faith to the ſoule: that which meat is to the bodie, that is the word to the ſpirit.

Origen. homil. 16. *in Numer. Bibere dicimur ſanguinem Chriſti, &c.* Wee are ſaid to drinke the bloud of Chriſt, not onely in the ſacramentall rites, but when we receive his word. If Chriſt be eaten in his word, as in the Sacrament, then is he onely eaten ſpiritually.

Chryſoſtome alſo, *hom.* 51. *in Matth. Tangamus nos fimbriam veſtimenti, &c.* Let us touch the hem of Chriſts garment, whoſe not veſture onely, but his bodie is ſet before us. As Chriſts garment is ſet before us, ſo is his bodie; but the one is ſpiritually done, therefore the other. Againe, *Ne agnum comedentes, in lupos convertamur, &c.* Let us not after we have eaten the Lambe, be turned into Wolves: As men are turned into Wolves; ſo they eat the Lambe; but they are ſo ſpiritually onely turned: *Ergo*, they doe ſpiritually eat the Lambe; *Non eſt opus, &c.* We have no need of golden veſſels, but of golden ſoules, *ibid.* Chriſts bodie then is food for the ſoule.

Auguſtine in Pſalm. 14. *Donec ſeculum finiatur, ſurſum eſt Dominus; ſed etiam hic nobiſcum eſt veritas Domini: corpus enim in quo reſurrexit, in uno loco eſſe oportet, veritas ejus ubique diffuſa eſt:* While the world ſhall laſt, the Lord is above, and the veritie of the Lord is with us: for his bodie, wherewith he roſe, muſt be in one place, but the veritie thereof is every where diſperſed.

Hierom. ad Marcellum: Stultum eſt in parvo loco vel abſcondito quærere, qui totius mundi eſt lumen: It is great fooliſhneſſe to ſeeke him in a corner (as the popiſh Prieſt doth, that putteth him into the pix) who lighteneth the whole world.

Ambroſius: Qui diſcordat à Chriſto, non manducat carnem ejus, nec bibit ſanguinem, etſi tantæ rei ſacramentum accipiat: He that diſſenteth from Chriſt, doth neither eat his fleſh, nor drinke his bloud, though he receive the Sacrament thereof. If wicked men eat not Chriſts bodie, and yet eat the Sacrament, then is not the bodie of Chriſt the Sacrament.

Againe, S. *Ambroſe lib.* 1. *c. offic. c.* 48. *Nunc Chriſtus offertur, ſed hic in imagine, &c.* Now Chriſt is offered, but here in an image or ſimilitude, but there in truth, where he as our advocate maketh interceſſion for us with his Father: if Chriſts bodie then bee onely in veritie in heaven, then is not his true bodie carnally preſent in the earth.

Likewiſe *Tertullian contra Marcion. lib.* 4. *Auguſt. in Pſal.* 3. *cont. Adimant. cap.* 12. In this ſpeech of Chriſt, *This is my bodie*, doe underſtand the figure of his bodie. Likewiſe *Origen. hom.* 7. *Levitic. Eſt in Evangeliis litera, quæ occidit:* There is a killing letter in the Goſpell, as well as in the old Teſtament, for if according to the letter we follow that which is ſaid, *Unleſſe ye eat my fleſh, &c.* this letter killeth. And many teſtimonies wee have beſide, but theſe here ſhall ſuffice, and ſo I conclude this place.

Lib. 4. cont. Marcion.

Tertullian ſaith directly, *Hoc eſt corpus meum, id eſt, figura corporis mei:* This is my bodie, that is, a figure of my bodie; and how Chriſts fleſh is to be eaten, he further ſheweth: *Quia durum & intolerabilem exiſtimaverunt ſermonem ejus, quaſi vere carnem ſuam illis edendum determinaſſet, ut in ſpiritu diſponeret ſtatum ſalutis, præmiſit, ſpiritus eſt qui vivificat, &c.* Becauſe they thought it an hard and intolerable ſpeech, as though he had determined his fleſh truly to be eaten of them, he premiſeth, it is the ſpirit which quickneth, &c. Here he denieth that Chriſts fleſh is verily, that is, carnally eaten: but how he is to be eaten, he ſheweth a little after, *Auditu devorandus, ruminandus intellectu fide dirigendus:* he muſt be devoured by hearing, ruminated by underſtanding, and digeſted by faith, &c. And whereas the pagan Idolaters objected unto the Chriſtians, *infanticidium & pabulum cruda*, the killing of infants in their aſſemblies, and eating of raw fleſh: he returneth this accuſation upon themſelves, ſhewing that they doe uſe to drinke human bloud, and not the Chriſtians: as they uſed in Rome, when any were initiated, unto the ſervice of *Bellona*, to take of their bloud, and the reſt to drinke it, and in their ſword plaies the people uſed to drinke of their bloud that were ſlaine for a remedie againſt the falling ſickeneſſe, &c. But if Chriſtians had in deed in their ſacrifices eaten Chriſts fleſh, and drunk his bloud, they would not in defence of their fact, have put it upon the Gentiles, being themſelves guilty of it.

Lib. de reſurrection. carnis.

Tertullian Apologet.

Many ſuch teſtimonies may be produced, but theſe may ſuffice, and ſo I conclude this place.

HERE FOLLOWETH A SHORT TREATISE, CONSISTING of three parts: the firſt containeth the reaſons of the holy Martyrs, againſt the Maſſe: the ſecond, a confutation of Maſſe-goſpellers arguments, in defence of their going to Maſſe: the third dealeth againſt Popiſh Recuſants.

THE FIRST PART.

Arguments in generall againſt the idolatrous ſacrifice of the Maſſe.

B. Ridley Martyr. Epiſt. ad Bradford. pag. 47, 45.

THere are two moſt perilous engines, whereby Antichriſt doth chiefly impugne the veritie and faith of the Goſpell, which ſeeme to be the moſt maſſie poſtes, and mightie pillers, whereby he upholdeth, and maintaineth his Kingdome: the one is the idolatrous uſe of the Lords Supper, which they have turned into the Idoll of the Maſſe: the other is the proud and arrogant uſurpation of the primacie of the See of Rome. Of this latter wee have entreated before at large: this other pillar, as we have hitherto in this place laid particular aſſault unto it, ſo now, we will by Gods grace ſhake the foundation of it all at once: by ſetting forth ſuch valiant arguments, wherewith the faithfull and ſtout ſouldiers of Chriſt, the holy Martyrs and Confeſſors of the truth, have armed themſelves againſt this raging beaſt, that hath devoured the precious lives of ſo many of Gods Saints.

Argum. 1. The Popiſh Maſſe is not onely divers from the inſtitution of the Lords Supper, but contrarie to it, not diſſenting onely from it, but quite and cleane overthwarting, and overthrowing it: *Ergo*, it is abominable.

The anteecedent or firſt part of the argument thus appeareth to be true, by theſe particulars. Firſt, Chriſt commanded it to be done in his remembrance: the Prieſt ſaith Maſſe in remembrance of dead men. Secondly, Chriſt tooke bread, and left bread: the Prieſt taketh bread and conjureth it away. Thirdly, Chriſt tooke bread and brake it: the Prieſt taketh bread and hangeth it up. Fourthly, Chriſt tooke bread and gave it to his Apoſtles: the Prieſt eateth every whit alone. Fifthly, Chriſt gave a Sacrament to ſtrengthen mens faith: the Prieſt giveth a ſacrifice to redeeme mens ſoules. Sixthly, Chriſt gave it to bee eaten; the Prieſt giveth it to be worſhipped. Chriſt gave bread; the Prieſt ſaith he giveth a God, *Ergo*, the Maſſe is contrarie and oppoſite to Chriſts inſtitution, *ex dialog. conſuetud. verit. p.* 1392.

Argum. 2. Whatſoever commandeth and practiſeth things contrarie to the word, will, and commandements of God, is to be abhorred and deteſted: but ſo doth the Maſſe: it maintaineth invocation of Angels and ſaints, prayer for the dead, adoration of creatures, yea even of bakers bread, opinion of merits, with ſuch like, as wee have proved before ſeverally in every one of theſe queſtions: *Ergo.*

Argum. 3. The ſacrifice of the Maſſe, which they ſay is a propitiatorie ſacrifice for the quicke and the dead, is injurious and derogatorie to the death and paſſion of Chriſt: *Ergo*, it is abominable.

The firſt is thus proved: to reiterate a thing once done for the ſame end wherefore it was begun, declareth the imperfection of the ſame thing before: but in the Maſſe is reiterated the ſacrifice of Chriſt for the ſame end, for the which it was firſt offered, namely for propitiation and remiſſion of ſins: *Ergo*, it maketh Chriſts ſacrifice unperfect. *Argum. M. Bradford. Fox* pag. 1397. col. 2.

Argum. 4. The Maſſe alſo is blaſphemous to the Prieſthood of Chriſt, which is eternall and perpetuall; but by that Popiſh ſacrifice it is made not eternall: That thing is not eternall or perpetuall, which admitteth ſucceſſion of other to doe the ſame thing that was done before, *Heb.* 7. 23. But the

Heb. 7. 23.

Maſſe Prieſts ſucceed after Chriſt, doing the ſame ſacrifice, as they ſay, which he did before: *Ergo,* they make Chriſts Prieſthood not to be perpetuall, *argum. Bradford.*

Argum. 5. The Popiſh Prieſthood is idolatrous and abhominable: *Ergo,* ſo is their ſacrifice; *Probatur antecedens.*

No ſacrifice ought to be done, but by a Prieſt meet for the ſame, and appointed thereunto.

But all Prieſts are unmeet to offer ſacrifice for ſinne, ſaving Chriſt; becauſe they are ſinners, *Heb.* 7.27. And onely Chriſt is called to that honour, to ſacrifice for ſins, hee being the onely Prieſt after the order of *Melchiſedech, Heb.* 5.6. *Ergo,* Popiſh Prieſts have no authoritie to ſacrifice for ſins, but in ſo doing commit ſacriledge and idolatry, *argum. B. Ridley, Fox pag.* 1448.

Heb. 7.27.

Heb. 5.6.

Argum. 6. The Maſſe is a vaine, needleſſe, and fruitleſſe action: *Ergo,* to be aboliſhed. It is thus proved.

After eternall redemption found and obtained; there needeth no more dayly offering for the ſame.

But Chriſt hath for us obtained eternall redemption, *Heb.* 9.12. and is able perfectly to ſave us, *Heb.* 7.25. *Ergo,* all ſacrifice and oblation for the ſame is needleſſe and in vaine, *argum. D. Ridley.*

Heb. 9.12.
Heb. 7.25.

Argum. 7. As the matter, end, and the Miniſter of the Maſſe are, as we have ſeene, all idolatrous and unlawfull; ſo alſo is the manner thereof. All things according to S. *Pauls* rule, ought to be done in the Church in a knowne and edifying tongue, 1 *Cor.* 14. But the Maſſe is celebrate in a ſtrange and unknowne tongue: *Ergo,* it ought not to be done or uſed in the Church.

Argum. 8. The Maſſe hindreth the right ſervice of God: *Ergo,* Whatſoever cauſeth a man to reſt in the outward ſerving of God, whoſe ſervice ſhould be inward, in ſpirit and truth; that hindreth the true ſervice of God. But this doth the Maſſe, requiring nothing but externall ſervice; in hearing, ſeeing, gazing, peeping, ſtouping, kneeling, knocking: yea and they make theſe things meritorious, *Ex opere operato, etiam ſine bono motu intentionis:* By the very worke wrought, without any good motion or intention: *Ergo,* the Maſſe deſtroyeth the true ſervice of God.

Argum. 9. The Maſſe is an enemy to preaching, praying, and all other godly Chriſtian exerciſes: *Ergo.*

Where one thing is made and thought to bee alone ſufficient, there all other helps are needleſſe. But the Maſſe, as they ſay, ſerveth for all, to pardon ſins, to deliver from hell and purgatorie: to give health both of bodie and ſoule; *Ergo,* it maketh all other helps needleſſe, hearing of Gods word praying, repenting, &c. and other helps to good life, *argumentum Magiſtri Foxi.*

Argum. 10. As the Maſſe overthroweth the true ſervice of God, and doth oppoſe it ſelfe to all Chriſtian exerciſes, ſo doth it alſo hinder a good life.

Whatſoever maketh men preſumptuous, and miniſtreth falſe hope of forgiveneſſe to the wicked, maketh them more prone and readie to ſinne, and hindreth good life.

But this doth the Maſſe, promiſing ſufficient redemption to the wicked, that have ſpend their life in drunkenneſſe, adulteries, wantonneſſe, ſwearing, riot, exceſſe, and in all uncleanneſſe, if they will but come to the Church and heare a Maſſe, and take holy bread, and holy water, or finde a ſoule Prieſt, or give ſomewhat to the Prieſt to doe penance for him; though they neither pray, nor repent, nor heare the word preached.

This is proved by the confeſſion of *Roger Holland,* who was at the firſt an obſtinate Papiſt, yet afterward (God having mercie upon him) he was converted to the faith of the Goſpell, and dyed a conſtant Martyr. It is not unknowne (ſaith he) that I was of this your blind religion, and therein continued obſtinately all King *Edwards* dayes: and having libertie under your auricular confeſſion, I made no conſcience of ſin at all; truſting to the Prieſts abſolution, he for money alſo doing ſome penance for me: which after I had given, I cared no further what offences I did, ſo that lecherie, ſwearing, and all other vices I accounted no offence or danger, ſo long as I might have them abſolved for money. *Hæc Roger Holland. Martyr. coram Bonero, vid. plur. Fox. pag.* 2040. *col.* 1. *Ergo,* The Maſſe bringeth wicked men into a fooles paradiſe, and maketh them preſumptuous and more bold to ſin, and ſo hindreth good life. Wherefore, ſeeing the Popiſh Maſſe is ſo contrary to the inſtitution of Chriſt, ſo full of errors and blaſphemies, ſo derogatorie to the eternall Prieſthood, and onely ſufficient ſacrifice of Chriſt, a perverting of ſound doctrine, and a deſtruction of good life and manners: we conclude, that it is an abominable invention, and ſay with Doctor *Taylor,* that it is one of Antichriſts daughters, *Epiſtol. ad uxorem p.* 1588. with Biſhop *Ridley,* that it is one of the maſſie poſts, and migtie pillars of Sathans Synagogue, pag. 1725. with *William Tims* Martyr, that in the Sacrament of the Altar, Chriſt is not preſent neither ſpiritually, nor corporally, but as they uſe it, it is an abominable Idoll, pag. 1897. with *Thomas Hudſon* Martyr, that it is a patched monſter, a diſguiſed puppet, more longer a peecing than ever was *Salomons* Temple, pag. 2035. And therefore to bee abhorred and deteſted of every good Chriſtian.

See this place objected againſt by a popiſh caviller, and anſwered, Retection.p.17

Here follow other reaſons, why it is not lawfull to reſort to the Popiſh Maſſe, or any part of their Idolatrous ſervice.

Arg. 1. FOraſmuch as there have beene ſome of opinion, (whether carried away with a ſelf-love, and ſingularitie in themſelves, or thereunto driven by reaſon of their weakneſſe, in time of perſecution) that a man keeping his heart and conſcience to himſelfe, might preſent himſelfe, for ſafegard of his life, at the Popiſh idolatrous and maſſing ſervice: How dangerous this opinion is, and how unlawfull a thing it is ſo to doe, we will by theſe reaſons make it plaine. Firſt, the Maſſe, and the whole Popiſh ſervice, (though the firſt we grant, is fuller of abominations, and therefore more dangerous; yet both of them wicked and abominable;) doth repugne manifeſtly againſt Gods word. In the Maſſe, theſe things are offenſive, and intolerable; the want of ſhewing the Lords death, in making it private, whereas it ſhould be a Communion: the Sacrament is not communicated under both kinds: the ſigne is ſervilely worſhipped, for the thing ſignified: Chriſts paſſion is injuried, ſeeing they make the Maſſe a propitiatory ſacrifice: *Ergo*, for theſe abominations, we ought neither to heare, nor ſee a Maſſe, *Argum. Ridlei, p.* 1718.

In the Popiſh Service or Leiturgie, theſe notorious abuſes and ſuperſtitions are common: In their Mattens and Evenſong, there is Idolatry maintained, invocation of Saints, kneeling to the Rood, creeping to the Croſſe, reading fables in ſtead of Scripture, prayer for the dead, and all is done in an unknowne tongue, which is forbidden in Gods word. Wherefore ſeeing they are manifeſtly oppoſite to the word of God, we ought not to vouchſafe our preſence, leſt thereby we ſhould ſeeme to give conſent unto them, *Argum. Bradford in Epiſtol. quad. p.* 1647.

Argum. 2. We cannot be partakers of Gods Religion, and Antichriſts ſervice, whereof the Maſſe is moſt principall: and the Latine ſervice is a plaine marke of Antichriſts Synagogue: a man cannot be a member of Chriſts Church, and of the Popes Church: But he that frequenteth their Idolatrous aſſemblies, maketh himſelfe a member thereof: *Ergo*, hee cutteth himſelfe off from the Church of Chriſt, *Argum. Bradford.*

Argum. 3. To diſſemble, and to halt in matters belonging to Gods glorie, is a thing impious and ungodly: but they which are preſent at Maſſe, both hearing the name of God blaſphemed, and ſeeing many abominations, and yet holding their peace, doe notably diſſemble: for as the Jewes were wont to rend their clothes, when they heard or ſaw any thing done or ſpoken blaſphemouſly againſt God: and *Paul* and *Barnabas* did ſo likewiſe, when they ſaw the people of Lycaonia readie to offer ſacrifice unto them; ſo ought wee to open our mouths againſt the blaſphemie and abominations of the Maſſe: but this the Maſſe-goſpellers doe not: *Ergo*, they are diſſemblers, and to be condemned in ſo doing, *Argum. Bradford epiſtol. quad. p.* 1652.

Argum. 4. Frequenting of Maſſe impugneth divers petitions in the Lords prayer, and ſo the practice of ſuch is contrarie to the daily prayer they uſe: How can wee ſay, *Let thy Kingdome come*, and goe to Maſſe, when as nothing in the earth more deſtroyeth the preaching and Kingdome of Chriſt, than the Maſſe? how can we pray, *Thy will be done*, when we will doe our owne will, and the will of our parents and friends, and not Gods will? How pray we, *Deliver us from evill*, which knowing the Maſſe to be evill, doe come to it? *Ergo*, if wee meane as we pray, going to Maſſe is to bee avoided: *Argum. Bradford, ibid.*

Rom. 14.22.

Argum. 5. The Maſſe and Latine ſervice, and the ſetters forth of it, condemne the Engliſh reformed ſervice, as hereſie, and ſo doe they which communicate with their aſſemblies, thus condemning that in practice, which they allow in judgement: contrarie to S. *Pauls* rule, *Bleſſed is he that condemneth not himſelfe in that thing which he alloweth, Rom.* 14. 22. *Ergo*, in going to Maſſe, they ſinne againſt their owne conſcience: *Argum. Bradford, p.* 1647. *col.* 1.

Argum. 6. All things which give occaſion to the wicked to bee more obfirmed, to the weake to ſtumble and fall, are to be abhorred: But Goſpellers going to Maſſe, and by their preſence giving allowance of it, doe occaſion the obſtinate to be more intractable, the weake Papiſts to be more obſtinate, the ſtrong Goſpellers to be ſore weakened, the weake Goſpellers to be utterly overthrowne: *Ergo, argum. Bradford, ibid.*

Dan. 1. 8.

Argum. 7. *Daniel* refuſed to be filled with the Kings meats, *Dan.* 1. 8. which were polluted by idolatrie, and ſo *Iudith* likewiſe, *Iud.* 12. The Machabees manfully gave their lives in defence of the ceremonies of the Law: *Ergo*, wee ought much more to endure and ſuffer all things for the maintenance of the word of God, and Sacraments: *argum. D. Ridlei. pag.* 1722.

Amos 5.5.
H b.10. 38.
1 Cor.3.17.
Apoc. 13. 7.

Argum. 8. God commanded his people by the mouth of his Prophet *Amos*, not to ſeeke Bethel, neither to enter into Gilgall, where Idolatry was uſed: *My ſoule hath no pleaſure in theſe, ſaith the Lord, that withdraw themſelves, Heb.*10. 38. *If any man prophane the Temple of God, him will God deſtroy,* 1 *Cor.* 3. 17. All ſtrange religion is counted whoredome, with the Prophets, and they that follow the ſame goe a whoring: onely they whoſe names are not written in the booke of life, doe receive the marke of the beaſt, *Apocal.* 13.

But they that go to Maſſe, enter into Bethel, and Gilgall, that is, places of Idolatry: they withdraw themſelves from the faith, in their outward behaviour: they prophane their bodies, which are Gods temples, being preſent at idolatrous ſervice: they goe a whoring after a ſtrange worſhip: yea and they carrie the marke of Antichriſt in their externall obedience: *Ergo,* the Maſſe is abominable, and they in ſo doing are in danger of Gods curſe. *Argum. M. Philpots Martyr, epiſtol. quart. pag.* 18[illegible].

Argum. 9. *Abraham,* becauſe he would not be partaker of their Idolatry, fled from the people of Chaldea, his native countrey: *Lot* departed from the Sodomites, leſt he ſhould be conſumed with them: *Sara* would not ſuffer *Iſmael,* who was given to mocking, to keepe companie with her ſon *Iſaac,* leſt he alſo ſhould become a mocker. *Moſes* at Gods appointment commanded the people to depart from the tents of Chore, Dathan, and Abiram, leſt they ſhould bee all wrapped in their ſins, and ſo periſh among them: And the Scripture ſaith, *Goe out of her my people, that you be not partakers of her ſins, and receive not of her plagues, Apocal.* 18. 4. *Ergo,* we muſt not keepe companie with Idolaters and Maſſe-mongers, in their idolatrous and Maſſing temples: for ſo communicating with them in their ſins, we doe entangle our ſelves in their puniſhment. *arg. Gulielmi Tynd. epiſt. Fox* p. 1[illegible]. Apoc. 18.4.

Argum. 10. Laſtly, what better proofe can we have, than the wofull experience of thoſe who profeſſing the Goſpell, were entiſed through their infirmitie to come to Maſſe, and afterwards either judged themſelves, feeling inwardly an horror of conſcience, and ſo repented them, or continuing in that ſinne, were judged of God.

Examples of the firſt wee have one *Cicelie Ormes,* who for the ſpace of a twelve moneth after ſhee had recanted, could not be quiet in conſcience, untill ſhe had utterly forſaken all Poperie, and at the laſt gave her life for the faith of Chriſt, pag. 2013. Alſo one *William Sparrow,* who having yeelded to be confeſſed and heare Maſſe, had ſuch trouble in conſcience, that he could not be at reſt, till hee had renued the confeſſion of his former faith, and died for the ſame, *Fox* pag. 2026. Many ſuch examples are occurrent every where to ſuch as are converſant in the ſtories of the Martyrs; and all theſe judged themſelves, and found mercie.

I will ſet downe one notable example of a backſlider, who not judging himſelfe, was judged of God: One *Robert Edgore* ſerving in the place of the Clarke, in the Church of Mendleſham in Suffolke, but ſore againſt his conſcience, was at the length ſo deprived of his wits, that many yeeres after his poore wife was conſtrained to keepe him bound in chaines. Notwithſtanding this ſo good a warning, one *George Revet,* that had beene a talkative Goſpeller, for lucres ſake, ſet his ſonne into the ſame roome; and being therefore reproved of ſome good Chriſtians his neighbours, hee wiſhed of God, that if it were not Gods will his ſonne ſhould ſerve in that place, God would ſhew ſome ſtrange token, which came even ſo to paſſe: for the Lord ſent upon him a ſtrange ſwelling in his legs, which riſing up to his bodie did ſo torment him, that hee died moſt miſerably and impatiently, *Fox* pag. 1918. col. 1.

Thus I truſt it appeareth how dangerous and unlawfull a thing it is for Chriſtians to aſſociate themſelves to idolatrous aſſemblies, and to be preſent at Maſſe, or other Popiſh ſervice. Now becauſe it is the propertie of fleſh and blood to ſeeke ſtarting holes, and to ſearch every corner, to finde ſome excuſe to ſalve their weakneſſe, and infirmitie thereof, and with *Adam* as with fig leaves to hide our nakedneſſe, I will therefore ſet downe certaine objections with their anſwers: which ſome have invented in defence, or at the leaſt to excuſe their going to Maſſe.

Certaine objections with their anſwers made by Maſſe-goſpellers, in defence of their going to Maſſe.

Object. 1. IT is not materiall, though my bodie bee preſent, if my heart doe not conſent to their wicked doings.

Anſw. 1. Saint *Paul* ſaith, *Glorifie God in your bodie, and in your ſpirit,* 1 *Cor.* 6. 20. It is not enough then, to reſerve our ſoule onely for God; but as he hath made both bodie and ſoule, ſo we muſt honour him in both, *Reſponſ. M. Philpotts, pag.* 1832. *col.* 1. 1 Cor. 6, 20.

2 In *Helias* time God counted none to be his ſervants and people, but ſuch as had not bowed their knees to *Baal,* 1 *King.* 19. even ſo now he is Gods faithfull ſervant, that hath not bowed his knee to the filthie Idoll of the Maſſe, or any other abomination. Wee muſt not thinke that God requireth leſſe of us, than the husband of his wife: will the husband admit his wives excuſe, finding her in bed with another, that her heart notwithſtanding is her husbands? No more will Chriſt allow the preſence of your bodie at Maſſe, though your heart be not conſenting to it, *Reſp. Bradford, p.* 1652. *col.* 1. 1 King. 19.18.

Object. 2. It is a great crime to divide and ſeparate our ſelves from the communion and fellowſhip of the Church, which is the common practice of the Anabaptiſts in our dayes, and of the Novatians, and the hereticks called *(Cathari)* in times paſt: therefore wee thinke it beſt to retaine the fellowſhip of the Church, and to come to the ordinarie and uſuall aſſemblies.

Anſw. The ſect of the Anabaptiſts, Novatians, and other hereticks is to be condemned, who upon no juſt or neceſſarie occaſion doe ſeparate and divide themſelves from the Church: alſo wee grant that the unitie of the Church is to be retained by all meanes, as a thing neceſſarie to ſalvation: but the Popiſh Maſſe, as it is now uſed, is not the communion of the Church, but a monſtrous Idoll, and grievous prophanation of the Lords Supper: So that they which abſtaine from it, doe not breake themſelves off from the fellowſhip of the Church, but indeed they depart from Babylon, and the abominations thereof, *Reſponſ. D. Ridley, pag.* 1718. Unitie therefore and concord, is to be ſought for by all meanes, and embraced, but unitie, as S. *Paul* ſaith, *Secundum Ieſum Chriſtum*, According to Ieſus Chriſt: *Sic beat. Latimer. ibid.*

Obiect. 3. Admit there bee ſome fault in the Maſſe, and ſomewhat that may be mended, and made better: if you doe not conſent thereunto, what need you further trouble your ſelfe? *Auguſtine* ſaith, that communion of the Sacraments defile not a man, but conſent of deeds.

Anſ. If there were but ſome ſmall faults, and indifferent matters, or tolerable abuſes in the Maſſe, rather ſhewing ſome imperfection, than tending to open impiety; they might for common quietneſſe ſake bee ſomewhat borne withall. But now ſeeing it is ſtuffed full of blaſphemies, and ſpotted with foule idolatry, manifeſtly impugning the holy Inſtitution of the Lords Supper; no man can with good conſcience either in word or deed, give conſent thereunto. *Auguſtines* meaning is, that the badneſſe of the Miniſter, or of the receivers, pollute not the Sacraments nor the commers thereunto, where the Sacraments are rightly adminiſtred: he ſaith not, that men abhorring ſuperſtition, and the traditions of men, thruſt upon the Church in ſtead of Gods word, ought not to refraine from them for feare of pollution, *Reſp. beat. Ridley, Martyr. p.* 1719.

Obiect. 4. Unto this your fact in abſtaining from the Church by reaſon of the Maſſe, the examples of the Prophets, of Chriſt, of the Apoſtles is contrarie: for we doe not read, that any of them, no not in moſt ſuperſtitious times, refuſed to communicate in the Temple with the people, in their ſacrifices, and other Sacraments of the Law. Our Saviour Chriſt and his Apoſtles, making no doubt or ſcruple, haunted the Temple: *Ergo*, you alſo may ſafely come to the Popiſh Churches.

Anſw. That the Prophets, Apoſtles, yea our Saviour Chriſt himſelfe, reſorted to the Jewiſh Temple, we grant: but we read not that they did communicate with them in their idolatrie, or ſuperſtitious worſhips, but reproved them: onely in the lawfull ceremonies and rites of the Law, they aſſociated themſelves to their aſſemblies: So neither are we angry with the Churches, or the men there congregated, but would willingly reſort to them, to heare Gods word, and if we might have the Sacraments rightly adminiſtred: but not to communicate with them in their idolatrous ſervices, we are taught by the examples aforeſaid, *Reſp. beat. Ridl. ad Antonii obiect. p.* 1722.

Obiect. 5. You condemne the Maſſe, becauſe it is ſaid in an unknowne tongue, and therefore refuſe to come unto it. So is Baptiſme alſo miniſtred in the Latine tongue: and yet, you will not ſay, that a child having received it, is to be baptized againe.

Anſw. There is great difference betweene the Popiſh Maſſe, and Baptiſme uſed in Popery: firſt, I denie not Baptiſme to be a Sacrament in their Church, nor ſay it ought to be reiterated; becauſe the ſubſtance of the inſtitution is kept, to baptize in the name of the Father, the Sonne, and the holy Ghoſt. But the Maſſe is neither ſacrifice, nor Sacrament at all, becauſe many ſubſtantials of the inſtitution are wanting, as we have ſhewed before. 2 Though Baptiſme and all other publike exerciſes ought to bee celebrat in the vulgar tongue, yet there is not the like neceſſitie in Baptiſme, becauſe the children are not able to underſtand what is ſpoken, in what language ſoever: but to the other Sacrament, none but ſuch as are of diſcretion, are admitted. 3 Though children baptized in Popery, are not to be baptized againe, yet when they come to yeeres of diſcretion, they muſt bee taught and inſtructed in the Chriſtian faith: and for ſuch children, as are not yet baptized, the parents might doe better to deferre their Baptiſme, than to receive it in the Popiſh Church, till ſome convenient time, when they may get one to miniſter Baptiſme, not in ſubſtance onely, but in rites and ceremonies agreeable to Chriſts inſtitution, wherein the Baptiſme of the Popiſh Church faileth, *Reſponſ. beat. Ridley, Fox. p.* 1722.

Obiect. 6. Some will ſay, excuſing themſelves for their going to Maſſe, God is mercifull, and his mercie over all, and I truſt he will forgive us.

Anſw. True it is, God is mercifull, but we muſt not ſinne upon hope of forgiveneſſe; Gods mercie is above all his works, and yet but upon ſuch as feare him: as wee read in the Pſalmes, *The mercy of God is on them that feare him*, *Pſal.* 103. 17. And to feare God is to turne from evill, and doe that which is good. So that they which looke to bee partakers of Gods mercy, muſt not abide in any knowne and manifeſt evill, *Reſponſ. beat. Philpot. Fox, pag.* 1832. Pſal. 103.17.

Obiect. 7. Wee are commanded to obey our Magiſtrats, though they bee wicked: and therefore ſeeing they command and enjoyne us to come to Maſſe, wee ſee not how wee can doe otherwiſe, for feare of contempt and diſobedience.

Anſw. We are bound indeed to obey wicked governours, but ſo long onely, as they command nothing contrarie to Gods word: if they doe, we muſt herein follow the Apoſtles example, who not obeying the Magiſtrats wicked precepts, anſwered: that it was better to obey God, than men, *Act.* 4. And our Saviour Chriſt teacheth us to give unto *Caeſar*, the things that are *Caeſars*, and to God, the things that are Gods, *Reſponſ. Philpot.* Act. 4.19.

Obiect. 8. Some other there be, that for an extreme refuge in their evill doing, doe run unto Gods predeſtination, and election, ſaying, if I be elected of God to ſalvation, I ſhall bee ſaved, whatſoever I doe.

Anſw. Theſe men bee great tempters of God: they will at the divels bidding caſt themſelves downe from the pinnacle of the temple, by preſumption, that God may preſerve them by his Angels, through predeſtination. Wee muſt not doe evill, that good may come thereof, whoſe damnation is juſt, ſaith S. *Paul, Rom.* 3. 8. Wee muſt alſo conſider, that God hath choſen us to this end, that wee ſhould be holy, *Epheſ.* 1. 4. And Saint *Peter* willeth us to make our election ſure through good works, 2 *Pet.* 1. 10. The conſideration of our election then, is ſo farre off from making us careleſſe of good works, that it will rather ſtirre us up to all godlineſſe of life. So that he which conformeth not himſelfe to all obedience of life, hath good cauſe to doubt, that he is none of Gods elect, *Reſponſ. Philpot. ibid.*

Rom. 3. 8.
Epheſ. 1. 4.
2 Pet. 1. 10.

Object. 9. Some doe object the example of *Naaman* the Syrian: who being newly converted to the worſhip of the God of Iſrael, deſired to be diſpenſed with, when he ſhould goe in with the King into the houſe of his Idoll *Rimmon*, and there bow himſelfe together with the King; that herein God would be mercifull unto him: unto whom the Prophet anſwered; Goe in peace, as liking of his motion, and yeelding to it.

Anſw. This example is ſo farre from being any warrant for Chriſtians to preſent themſelves in idolatrous temples, that it rather maketh againſt it: for the Prophets anſwer, *Goe in peace*, doth inſinuate no grant made of his petition, but rather a prohibition, not to trouble himſelfe about thoſe matters: as if he ſhould have ſaid, content thy ſelfe, requeſt no ſuch thing, it would trouble thy conſcience, but goe in peace, keepe a good conſcience, and labour for the peace thereof. That the Prophet is thus to be underſtood, it ſhall appeare by theſe two arguments.

Firſt, the circumſtance of this place ſheweth it: *Naaman* made two requeſts, one for a toleration to goe into *Rimmons* Temple: the other, for two Mules load of earth to carrie home with him, to ſacriſice upon unto the Lord. Now the Prophet made the ſame anſwer to both: hee then either granted both, or denieth both: but grant them both he did not: for the one was cleane contrarie to the Law, to give *Naaman* leave to ſacrifice in Syria, whereas Jeruſalem was onely appointed to bee the place of ſacrifice: neither did *Naaman* aske to have any Prieſt or Levit with him, to whom it onely pertained to offer ſacrifice: ſo this had beene another tranſgreſſion of the Law. This requeſt therefore the Prophet in no wiſe is to be thought to have granted: *Ergo*, not the other.

Secondly the uſe of this phraſe in Scripture, *Goe in peace*, may teach us how it is to be taken here: it is twice uſed in one Chapter, 2 *King.* 4. 23. 26. In the 23. verſe the Shunamite, ſo ſoone as her child was departed, which God had given unto her, according to the word of *Eliſha*, made haſte to goe to the Prophet: her husband not knowing the cauſe, ſeemed to be unwilling: *Wherefore wilt thou goe to him to day, ſaith he, ſeeing it is neither new moone, nor Sabbath day? Shee anſwered, Peace be unto thee, and ſo went on her journey:* In ſo ſaying, ſhee condeſcendeth not to her husbands minde, but willeth him onely to content himſelfe, and not to be too inquiſitive. Likewiſe in the 26. verſe, as ſhe was comming toward the Prophet, *Gehezi* met her and ſaid, *Art thou in health? is thy husband and the child in health? Shee anſwered, Peace be unto thee:* which was not in affirmation of his queſtion, but a watch-word, that hee ſhould deſiſt from further enquiring of her. As this forme of ſalutation is taken in theſe places, in the ſame ſenſe did the Prophet uſe it, when he ſaid to *Naaman, Peace be unto thee:* wiſhing him to content, and quiet his minde, and not to trouble himſelfe with ſuch curious matters, which might diſturbe the peace of his conſcience. And thus I thinke this place is anſwered.

2 King. 4. 23. 26.

Whether Naaman were allowed by the Prophet to bow the knee before the Idoll.

Some thinke that the Prophet doth anſwer thus, *declarando*, by declaring that it was lawfull for *Naaman* to goe in with his Maſter, to doe his office, and attend upon him, whether it were in the Idoll temple, or without. *Lyranus* upon this place, that hee thus anſwered: *diſpenſando*, diſpenſing with *Naaman*, not generally but in this caſe onely, to goe into the Idols Temple: *Paulus Burgenſis*: and ſome againe, that the Prophet doth it *deprecando*, promiſing to pray for him, that this infirmitie may be forgiven him. But becauſe the Prophet was farre from either allowing the leaſt ſhew of idolatry, ſuch as this was, as lawfull, or from diſpenſing with that which was evill, or in promiſing to pray for the forgiveneſſe of a ſinne, which hee purpoſed to continue in, I reſolve rather with learned *Iunius* upon the firſt ſenſe. Indeed *Tertullian* approveth certaine cauſes, which may give allowance to bee preſent at idolatrous ſacrifices: *Licebit adeſſe in quibuſdam, quæ nec homini, non idolo officioſos habent:* It is lawfull to bee preſent upon ſome occaſion, to performe ſome office unto men, not to the Idoll: *Si propter ſacrificium vocatus adſiſtam, ero particeps idolatriæ, ſi me alia cauſa conjungit ſacrificanti, ero tantum ſpectator ſacrificii:* If I be called for the ſacrifice ſake, I ſhall be partaker of idolatry, if any other cauſe joyne me to the ſacrifice, I ſhall be onely a beholder of the ſacrifice, otherwiſe what ſhould ſervants and officers doe which attend upon their maſters and governours, &c. But yet *Tertullian* putteth in this caution, that ſuch an one being preſent muſt, *Ab omni ſpecie idololatriæ ſe intactum præſtare,* See that he be not touched with any ſhew of idolatry: and he ſaith further, *Si vinum ſacrificanti tribuerit, immo ſi verbo aliquo ſacrificio neceſſario adjuverit miniſter habebitur idololatriæ:* If hee doe but miniſter wine to the ſacrifice, or helpe him with any word neceſſarie for the ſacrifice, hee ſhall bee counted a Miniſter of idolatry, &c. So then *Tertullian* alloweth one to be preſent by reaſon of his civill office, but ſo as he yeeld not to the leaſt ſhew of idolatry: but to bow the knee is a pregnant ſhew and ſuſpition of idolatry upon what occaſion ſoever: for both are equal-

Lib. de Idololatria.

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1 *King.* 19. 18.

ly forbidden, to honour an Idoll with the kiſſe of the mouth, or bowing of the knee, 1 *King.* 19. 18. As then it had not beene lawfull for *Naaman* to have kiſſed the Idoll with his mouth, if it had beene the faſhion, when the King had done it, for all his ſervants to follow, ſo neither was it to bow the knee: It was lawfull for *Sadrach*, *Meſach*, and *Abednago* to bee preſent at the dedication of *Nebuchadnezzars* Idols, becauſe they were governours, and by reaſon of their office were to attend the King, but by colour of their office they were not to bow the knee, neither did they, and therefore were they caſt into the fierie oven. So *Nehemiah* by occaſion of his ſervice and attendance might bee preſent in the temple of *Rimmon*: but upon no pretext was he to bow the knee before the Idoll.

1 *Cor.* 8. 10.

Object. 10. Laſt of all, it may be thus objected out of the 8. of the firſt to the Corinthians, *verſ.* 10. where the Apoſtle writeth thus: *If any man ſee thee which haſt knowledge ſit downe in the Idols temple, ſhall not the conſcience of him that is weake, be bold to eat things ſacrificed to Idols?* Here the Apoſtle reproveth not the ſitting downe in, or reſorting to the Temples of Idols, but onely the eating of things offered to Idols, whereby the weake might be offended: wherefore it ſeemeth not by the Apoſtle to be condemned.

1 *Cor.* 10. 20, 21.

Anſw. 1. This queſtion whether it be lawfull to eat things ſacrificed to Idols, the Apoſtle handleth at large, in the tenth Chapter from the 19. verſe to the end: where the whole queſtion is divided into three members or parts. Firſt, whether it be lawfull to eat them before the Idols in the idolatrous Temples. Secondly, whether they may buy ſuch meat in the ſhambles: for that which was left of the ſacrifices, the idolatrous Prieſts put to ſale for their advantage. Thirdly, whether they might eat ſuch things, if they were invited by the Infidels home to their owne houſes: theſe two laſt caſes the Apoſtle alloweth in themſelves, as matters lawfull and indifferent, unleſſe the weake brother be thereby offended: but the firſt he maketh abſolutely unlawfull, without any reſpect had to the offence: Ye cannot, ſaith he, be partakers of the Lords table, and the table of devils: that is, they which communicate in Chriſtian aſſemblies, thereby making themſelves members of Chriſt, ought not to aſſociate themſelves to the companie of the idolatrous Infidels, who in their filthie Idols worſhipped devils, *verſ.* 20. 21.

Secondly, this being then the Apoſtles judgement in that place, no doubt he is of the ſame minde and meaning here, that it is utterly unlawfull to ſit downe at the ſacrificers feaſts in the Idoll Temples: yet he ſpeaketh onely of the offence, that may ariſe to the weake, about the eating of things ſacrificed, becauſe this is the matter onely here in queſtion, ſimply for the lawfulneſſe of eating or not eating, without any relation had unto the place, as it may appeare *verſ.* 4. And therefore the Apoſtle, who doth alwayes keepe himſelfe to the very point of the queſtion, leaveth the part leſſe pertinent to his purpoſe, and ſtandeth wholly upon the other, deciding the reſt in the tenth Chapter. This place then is ſo farre off from giving allowance, either of Chriſtians reſorting then to idolatrous Temples, or now to Popiſh ſervices: that by comparing this place, in the eighth Chapter, and the other in the tenth, *verſ.* 20. we doe gather a ſtrong argument againſt ſuch practices: for as the Apoſtle there reaſoneth againſt idoll ſacrifices, that they ſacrificed them to devils, becauſe Idolatry is the invention of the devill: ſo we may ſay that Maſſe-ſervice is the ſervice of the devill, that monſtrous Idoll being of his invention and deviſing; and they therefore that are partakers of it, doe worſhip the invention of the devill, and ſo in like manner are partakers of the table of devils.

I will end now this treatiſe with a notable ſaying of Saint *Auguſtine*: *Conteſtor vos omnes coram Deo & Angelis ejus, ac denuntio, ut nec ad diabolica illa convivia, quæ aut ad fanum, ad fontes, aut arbores fiant, veniatis: etſi vobis forte inde aliquid tranſmiſſum fuerit, tanquam ſi ipſum diabolum videatis perhorreſcite, ut nec in domum veſtram permittatis, de illo ſacrilego convivio quicquam exhiberi, propter illud Apoſtoli, Non poteſtis calicem Domini bibere, & calicem dæmoniorum*: I doe charge you all before God and his Angels, and denounce unto you, that ye neither go your ſelves unto thoſe deviliſh feaſts, which are made in their temples, by fountaines, or under trees: and if any thing chance to be ſent unto you from thoſe feaſts, to bee afraid to touch it, as if yee ſaw the devill himſelfe, neither ſuffer any part of ſuch ſacrilegious feaſts to come within your houſe, becauſe the Apoſtle hath ſaid, Yee cannot be partakers of the Lords cup, and the cup of devils, *Serm. de tempor.* 241.

Thus (I truſt) it hath beene ſufficiently declared, how horrible and dangerous a thing it is, for good Chriſtians and wellwillers of the Goſpell, though not conſenting in heart, yet in bodie to be preſent at idolatrous ſervices, ſuch as we are perſwaded the Maſſe-worſhip is. We have alſo ſeene their weake grounds and ſimple excuſes, which goe about to maintaine and uphold their weakneſſe and imbecilitie herein. And here an end of this matter.

As wee have hitherto declared, how unlawfull a thing it is, for Profeſſors of the Goſpell to reſort to Maſſe, or Maſſe-ſervice; and anſwered, what on the contrarie part may bee objected: ſo now in the next place, wee will deale againſt our Recuſants, that refuſe to come to the Engliſh Leiturgie, as it is now uſed in the Church of England: who being of two ſorts, either Popiſh or ſchiſmaticall Recuſants, wee are not here to deale with the latter, but with the former onely, the other being without the compaſſe and ſcope of this worke. And ſeeing theſe alſo are not all of one ſort, for ſome will frequent our prayers, but not abide to heare Sermons; others will reſort to both theſe, but to the Communion in no wiſe. A third ſort more ſlaviſhly addicted to Popery than the reſt, refuſe to bee preſent at any of them, either prayers, preaching

or

craments: wee will put them all together, and joyntly deale with them: firſt confuting their arguments, which they bring in defenſe of their recuſancie, and then convincing them by contrarie arguments.

Popiſh arguments confuted, commonly alleaged in defence of Recuſants.

Arg. 1. THeir firſt argument is drawne from the matter of our Communion and ſervice: they moſt blaſphemouſly call our Communion the cup and table of devils, wherein the devill (ſay they moſt wickedly) is properly ſerved, *Rhemiſt.* 1 *Cor.* 10. *annot. in verſ.* 9. and that our Communion will come at length to the ſacrifice of *Ceres* and *Bacchus*, *Rhemiſt. Ioh.* 4. 4. And as for our ſervice, they ſay, it is the ſervice of *Baal*, and plaine Idolatrie, *Rhemiſt.* 2 *Cor.*6. *verſ.* 14. And therefore they will none of our Communion or ſervice.

Anſw. Firſt, this new upſtart generation of Papiſts, in theſe their lies and blaſphemies, filleth up the meaſure of their forefathers: for as they blaſphemed, ſo doe theſe. One, ſometime a Biſhop in their Church, unreverently calleth the Communion table, an oyſter table; Biſhop *White*, *Fox* p. 1765. Another ſaith, an hovell is good enough for our Communion: they get them a tankard (ſaith he) and one ſaith, I drinke and am thankfull: the more joy of thee, ſaith another, *Weſton. Fox* pag. 1459. Theſe lies and blaſphemies they caſt not at us, but even againſt Chriſts inſtitution: for they ſhall never bee able to ſhew, as long as the world ſtandeth, that any thing is uſed in our Communion beſide or contrarie to Chriſts inſtitution: Chriſt tooke bread and wine and bleſſed it, ſo doe we: he ſaid, *Take, eat, drinke ye all of this*; ſo both the bread and cup is diſtributed in the Communion: he bade us doe it in remembrance of him; ſo wee doe celebrate the Communion, as a commemoration of Chriſts death and paſſion: and in all things, as neere as we can, wee obſerve and keepe the firſt inſtitution. Wherefore, if our Communion be the table of devils; if it be the feaſt of *Ceres* and *Bacchus*, then was Chriſts even ſo, which to thinke, what horrible and inexpiable blaſphemie is it?

Secondly, they doe but prevent us: for the Idoll of the Maſſe is, as they ſay falſely of our Communion; and as a notable Martyr ſaid, It is Antichriſts daughter, in which the devill is rather preſent and received, than Chriſt: Doctor *Taylor*, pag. 1528. For in how many points doe they ſwarve from the inſtitution? Chriſt ſaid, *Take yee, eat yee*, miniſtring to many; they make it private onely to the Prieſt: Chriſt appointed it to be eat and drunke; they hang it up in pixes and make an Idoll of it: Chriſt celebrated in both kindes; they take away the cup from the people: Chriſt calleth it the fruit of the vine, and *Paul* bread after conſecration: they ſay, there is neither bread nor wine, but only the bodie and bloud of Chriſt. See more of this matter, *argum.* 1. *general. cont, Miſſam.*

Beſide theſe contradictions to Chriſts inſtitution: One denieth that the Sacrament hath a promiſe of remiſſion of ſins: and yet Chriſt ſpeaking of his bloud, as it is repreſented in the Sacrament, ſaith, *which is ſhed for you, and for many, for remiſſion of ſins.* The ſame partie alſo granted another great abſurditie, that Chriſt eat his owne bodie, *Moreman. in diſput. convocat. pag.* 1412. Another denieth the Euchariſt to bee a Sacrament of the bodie of Chriſt, ſaving onely of his myſticall bodie, which is the Church, *D. Coole diſput. Oxonienſ. pag.* 1434. *col.* 1. Another ſtout champion of theirs, denied that Chriſt commanded the Sacrament, or the uſe of it: and that *Take yee, eat yee*, was no commandement, B. *Wincheſt. p.* 1611. *col.* 1.

Let any indifferent man now judge, whether of us are departed from the inſtitution of Chriſt: and whether wee may not more juſtly call their Maſſe-ſervice, the ſervice of the devill, than they can ſo terme ours, being in every reſpect anſwerable to Chriſts inſtitution.

Thirdly, but are they not aſhamed to charge us with Idolatrie? What dare they not now ſay, ſeeing they herein, againſt all ſhew of truth, will not ſtick to belie us? I pray you where be our Idols of ſilver or gold? can you ſee your ſelves, or ſhew others any in our Churches? There are but two things requiſite to Idolatrie; To have and ſet up Images, and then to bow downe unto them and adore them. The Lutherans have Images, but adore them not; wee neither have them, nor adore them: Papiſts doe both: the Lutherans come neerer Idolatrie than Proteſtants: if they bee not Idolaters, much leſſe are we.

I pray you this: if a Jew or Turke, which both of them hate Images, ſhould come firſt into a popiſh Church, and ſee in every corner an Image, beautified and garniſhed, and the people kneeling before them, knocking upon their breaſts: afterward let him be brought into a Church of the Proteſtants, where there is neither Image to be ſeene, nor any crouching or bowing unto them; whether of theſe two now would he count Idolatrous Churches? or whether people would hee call Idolaters? But thus blind are the Papiſts, that they take bitter for ſweet, and ſweet for bitter, they call good evill, and evill good, as the Prophet ſaith. They would have us to bee counted Idolaters, which neither have Images, nor yet doe worſhip them: and themſelves to be none, which doe both. We worſhip not *Ceres* and *Bacchus*, that is, Bread and Wine, as the Manichees ſometime objected againſt the Chriſtians, and the Papiſts doe now againſt Proteſtants. We uſe bread and wine in the Sacrament, and reverence them as holy ſignes, but we bow not downe unto them, nor worſhip them. Our adverſaries indeed doe make an Idoll of a piece of bread, when the Prieſt boweth himſelfe to the hoſt in the Maſſe, ſaying, *I worſhip thee, I glorifie thee*: what monſtrous Idolatrie is this, ſo to adore a cake made of flower? Who are now the worſhippers of *Ceres* and *Bacchus* but Papiſts? For that which they doe ſuch homage unto, in ſhew is bread, in taſte and feeling bread; in the eye, the mouth, and hand, bread: what is it elſe then but bread, whatſoever they ſay? Like unto the old idolatrous Iſraelites, who, as the Septuagint tranſlate, and as *Auguſtine* readeth; *Elegerunt novos Deos,* ὡς ἄρτον κρίθινον*, ut panem hordeaceum*: They choſe new Gods, as barlie bread: that is, they changed their Gods, as men doe change their bread, as *Auguſtine* expoundeth it, *qu.* 30. *in lib. Iudicum.* So the Papiſts have choſen a new God, even *panem triticeum*, wheaten bread. We may put out ὡς ἄρτον, as bread; for they doe worſhip, not barlie, (for that is the onely difference) but wheaten bread indeed. Wherefore, ſeeing our Communion is the ſervice of Chriſt, not the ſervice of the devill, as they blaſpheme, and it is as farre off from idolatrie, as that which hath the leaſt agreement with it; in this reſpect they have no cauſe to refraine our Churches: and thus is their firſt reaſon anſwered.

Argum. 2. Another fault they finde with our congregations and aſſemblies; calling our Temples and people, ſchiſmaticall: and therefore they will not come at them, *Rhemiſt. annot.* 2 *Cor.* 6, 14. Thus then they reaſon: It is not lawfull to aſſemble, or pray with ſchiſmaticks; you are ſchiſmaticks; *Ergo.*

Anſw. Firſt, the propoſition is not true, that it is not lawfull to pray with ſchiſmaticks: for if *Schiſma*, be nothing elſe, as it is defined in *Auguſtine contra Fauſt. lib.* 20. *cap.* 2. *Quam eadem opinantem atque eodem ritu colentem, quo cæteri, ſolo congregationis delectari diſſidio*: For a man holding the ſame judgement in religion, and the ſame manner of worſhip, onely to ſeparate himſelfe from the reſt of the congregation: I ſee no reaſon, why it is not lawfull to pray with ſuch, who faile not in any point of faith, though they breake the bond of charitie; but both have the word of God, and Sacraments truly taught and adminiſtred: ſo that by our comming to them, we ſeeme not to approve their ſchiſme. Did not S. *Paul* joyne himſelfe to the Jewiſh Synagogues, which were more than ſchiſmatically divided from the true Church, both enduring to heare the lectures of the law read, as alſo himſelfe to preach amongſt them, yea and to pray (for their preaching was not without prayer?) read *Acts chap.* 13. and 15.

Secondly, the aſſumption or ſecond part of their reaſon, is more falſe and untrue than the firſt: for be it knowne unto them, we are no ſchiſmaticks, theirs is the ſchiſmaticall Church. Firſt, Saint *Paul* ſheweth who are ſchiſmaticks: namely, *They which depart, and play the apoſtaes from the faith, giving eare to the doctrine of devils, as forbidding of marriage, and teaching to abſtaine from meats,* 1 *Timoth.* 4. *verſ.* 1. 3. But they, not we, teach theſe doctrines: *Ergo*, they, not we, are the ſchiſmaticks and apoſtataes. Secondly, every departure maketh not a ſchiſme. We are commanded to depart from Babylon, *Apocal.* 18. 4. that is, not to communicate with their ſinnes and errors: ſo wee in leaving the Church of Rome have not forſaken the fellowſhip of the true Church, but onely ſhaken hands with their filthie and abominable doctrine.

1 Tim. 4. 1. 3.

Apoc. 18. 4.

Thirdly, every abſolute Kingdome and Church may meaſure themſelves by themſelves: and may eaſily know who they are that divide themſelves from the ſocietie of that Church, where they live, without compariſon and reſpect had to other Churches: As to know who are ſchiſmaticks in England, we need not run to Rome, but they are ſuch, as ſeparate themſelves from the lawfull congregations in England, which have the right uſe of the Word and Sacraments: to trie out this matter by their owne rules; who are the ſchiſmaticks in our Church? they that ſteale their Maſſes in corners, or they that heare divine ſervice, according to Gods word, publikly in Churches? Is the whole congregation ſchiſmaticall, or a few ſingular fellowes rather, that doe divide themſelves from the reſt?

S. *Auguſtine* ſpeaking of the Gentiles in his time, ſaith, *Si non conſentiant veritati veſtræ, erubeſcant paucitati ſuæ*: If they will not agree to your veritie, let them bee aſhamed of their paucitie: *in Matth. ſerm.* 6. So may I ſay of popiſh Recuſants in England, that although their number is not ſo ſmall, as might be wiſhed, and I truſt in time may be, yet God be thanked it is not ſo great, as that it is able to countervaile by many parts the Lords royall hoſt of Proteſtants: whoſe number daily let us beſeech God to encreaſe: *Ergo*, we are no ſchiſmaticks, and ſo have they loſt alſo this argument.

Argum. 3. Catholikes muſt have nothing to doe with hereticks, ſpecially in prayers: *Ergo*, they refuſe to aſſemble with us in our Churches, holding us to be hereticks, *Rhemiſt. annot.* 2 *Cor.* 6. 14.

Anſw. 1. It is not indeed lawfull to pray with hereticks, becauſe their prayers alſo are hereticall: but ſo are not our prayers, which moſt of them, I thinke, they themſelves will not refuſe to ſay Amen unto: for many of them are the very ſame which they alſo uſe in their ſervice, as the *Gloria in excelſis*, the Epiſtle and Goſpell, the Creed, the Lords prayer, and many Collects and ſhort prayers beſide: (for what is good in their ſervice and Leiturgie, and may bee uſed without ſuperſtition, wee thinke not much to retaine:) *An heretick* (ſaith Saint *Paul*) *after two or three admonitions, avoid,* *Tit.* 3. But what if prayers uſed by thoſe, whom you count hereticks, have not any thing worthie of admonition or reproofe? why then ſhould ſuch prayers be ſhunned, and avoided? but ſuch are ours: *Ergo.*

Tit. 3. 10.

2 The accuſation of hereſie, wee doe with much better right, and juſter title returne upon your head, which you ſhall never be able to faſten upon us. Firſt, if they will bee tried by Saint *Pauls* rule, he ſaith, *He that loveth not the Lord Ieſus, let him be accurſed,* 1 *Cor.* 16. 21. Who is hee now, that loveth

1 Cor. 16. 21.

veth not the Lord Jeſus? Is it hee that aſcribeth his ſalvation onely to Chriſt Jeſus, in whole and in part, the beginning, continuing, and end: or hee rather who hopeth to bee ſaved partly by the death of Chriſt, partly by his owne merits? who ſaith, the beginning of his juſtification, which they call the firſt juſtification, is of grace: the ſecond (which indeed is nothing elſe but ſanctification, the fruits of juſtification) ſay they, is merited. I thinke the firſt loveth Chriſt: ſuch I truſt, are wee: the ſecond, I am afraid, loveth him not: for Chriſt will not part ſtakes, nor give his honour to another: of this ſort I would our adverſaries were not. They therefore, if any, are the heretikes, and to bee holden accurſed.

3 Or will they ſtand to *Auguſtines* definition of an heretike: *Hæreticus eſt, qui alicujus temporalis commodi, & maximè gloriæ & principatus cauſa, falſas & novas opiniones, aut gignit, aut ſequitur:* He is an heretike, who for ſome temporall commoditie, or glorie and chiefedome ſake, doth either invent and begin falſe & new opinions, or doth follow them: *De utilitat. credend. c. 1.* Now we neither invent no follow falſe or new opinions: not falſe, for our deſire is to be tried with our opinions by the touchſtone of Gods word in Scripture revealed, the only rule of faith: and therefore we love not the errors of darkneſſe, ſeeing we hate not the light: not new, for our faith is the ancient Catholike Apoſtolike faith, revealed by Chriſt, preached by the Apoſtles, profeſſed in the Church many hundreds after, ſealed with the bloud of Martyrs: and this ancient freehold of our faith, they ſhall be never able to drive us from. Againe, as we are free from the falſe and ſtrange opinions of heretikes, ſo alſo wee defie their covetous and ambitious minde. What temporall commoditie (I pray you) did the Proteſtants looke for, in the late dayes of perſecution in England, when as for their conſcience and faith ſake, ſome loſt their livings and dignities in the Church, Biſhopricks, Archbiſhopricks, Deanries, Archdeaconries, yea and their Countrey withall? And as for vaineglorie, it was farre from them, as it appeareth by their deepe proteſtations being charged therewith, as you may read in Maſter *Bradfords* ſtorie, *Fox.* pag. 1606. And Maſter *Philpot* doth in great vehemencie of ſpirit in this manner diſcharge himſelfe: *I proteſt here before God, and his eternall Sonne Ieſus Chriſt my Saviour, and the Holy Ghoſt and his Angels, that I doe not ſtand in any opinion of wilfulneſſe or ſingularitie, &c.* pag. 1800. And who would not beleeve them, both for their earneſt proteſtation ſake, but much more for that they declared in deed? for what liſt, thinke wee, or leiſure had thoſe holy men to ſeeke for the fame of this world, when they looked everie day when their lives ſhould be taken from them? Fame and eſtimation is much deſired in the world, but hardly will a man purchaſe it by the loſſe of his life.

But what ſhall we think of our adverſaries? Is not the hope or rather having of gaine a great pillar of their profeſſion, and the faireſt white that they aime at? Let their Pilgrimages, Maſſes, Dirges, Trentals, Suffrages for the dead, Purgatorie doctrine, Pardons, Indulgences, and the like trumperie, ſpeake in this caſe if lucre were not the mother that bare them, and the nurſe that fed and nouriſhed them. There was never any ſuch gainfull religion to the profeſſors thereof ſince the world began, as Poperie hath been to Popes, Cardinals, Abbots, Monks, Friers, and the like. And what for principalitie? doe they contemne and deſpiſe it? I thinke no. What elſe made Popes in times paſt ſo proud, as to make Emperours and Kings their ſlaves and vaſſals, to tread on their necks, to make them dance attendance in froſt and cold, barefoot and barelegged at their gates, to cauſe them to kiſſe their feet, to hold their ſtirrop, and lead their horſe by the bridle, and ſuch like ſervices they put them to? Is not this the Prince of pride? Why doth the Pope challenge to bee head of Chriſts Church, to bee the Lord of the whole world, above Kings and Princes, and propoſeth it to bee beleeved as an article of faith to all his ſubjects: if hee were not poſſeſſed with pride? *Eraſmus* that famous learned Clerke well perceived the pride and covetouſneſſe of this generation, when hee being asked by the Duke of Saxony, what hee thought of *Luthers* proceedings, wittily anſwered, that hee dealt with two things which were in no wiſe to bee touched, *the Popes crowne, and the Monks belly:* meaning the pride of the one, and the covetous deſire of the other. Wherefore if the holding of falſe and ſtrange opinions on the one ſide, with hope and deſire of gaine or glorie on the other, doe make an heretike, who ſeeth not that this definition better agreeth to the members of the Church of Rome, than unto Proteſtants? Wee are then no heretikes, much leſſe are our prayers and ſervice hereticall: and therefore our Recuſants in this reſpect have no cauſe to abſent themſelves from our Congregations.

Argum. 4. Another reaſon of their Recuſancie is drawn from the Miniſters of the word & Sacraments amongſt us: Heretikes, ſay they, are not to be heard, though they pray and preach the truth, *Rhemiſt. annot. Mark. 3. vers. 1. Ergo,* they will not heare our Miniſters either preach or pray.

Anſ. 1. That the truth is not to be heard or received at heretikes hands, it hath neither warrant of Scripture, nor good ground of reaſon: Firſt, *Auguſtine* ſaith, reaſoning thus out of Scripture, *Evangelium Iudas ſine detrimento fidelium prædicavit:* *Iudas* preached the Goſpell, without any hindrance or loſſe to the faithfull: *Numquid Paulus gauderet de talium prædicatione, qui contentioſi erant, niſi ſciret quod illis pernicioſum eſſet rem caſtam non caſtè annunciare, illis ſalubre qui per illos proficiebant ad ſalutem.* Or would *Paul* have rejoyced of their preaching, which were contentious, as hee doth, *Philip. 1. 18.* Philip 1.18. but that hee knew that it was hurtfull to them that preached the chaſte truth not chaſtly, but holeſome to them that profited thereby to ſalvation? *Lib. 2. cont. Epiſt. Parmeni. ca. 11.* Here bee two examples out of Scripture, which ſhew that the truth by whomſoever may ſafely bee preached: our

Saviour Chriſt neither condemned *Iudas* preaching of the Goſpell, that childe of perdition, nor yet *Paul* the contentious preaching of falſe diſciples.

Math.23.2.

Act.17.28.

Auguſtine addeth alſo a third example out of the Goſpell: *Botrum carpe, ſpinam cave: Cathedra Moſis, vitis eſt: Phariſæorum mores & doctrina ſpina:* Take the grape, but beware the thorne: the vine is the chaire of *Moſes*; the thorne is the corrupt doctrine and manners of the Phariſies, *Tract. in Iohan.* 46. The Phariſies had many erroneous doctrines, and therefore our Saviour Chriſt giveth his Apoſtles warning to take heed of their leaven; yet ſo long as they taught the truth ſitting in *Moſes* chaire, our Saviour biddeth to heare them, *Mat.*23.2. Secondly, beſides thoſe examples out of Scripture, it is thus confirmed by reaſon: *Auguſtine* denieth that heretikes are worſe than Ethnikes and Infidels: his reaſon is, becauſe Chriſt ſaith, *If a man heare not the Church, let him be unto thee as an Infidell:* making that the extremeſt and moſt dangerous caſe of all: but ſaith he, *In ipſis Ethnicis quod rectum erat approbarunt Apoſtoli:* the Apoſtles in the verie heathen allowed that was right, as *Act.*17. S. *Paul* citeth a place out of an Athenian Poet: *Ergo*, that which is right wee may heare and allow, even in heretikes.

2 Yet though this were granted that heretikes are not to bee heard, no not ſpeaking the truth; that our Miniſters are heretikes, or favourers or followers of heretikes, or that they draw neere unto hereſie, they ſhall never be able to prove: So that they are ſatisfied for this, and need not therefore be ſo ſcrupulous in this behalfe, in not comming to our prayers.

*Argum.*5. A Catholike man, ſay the Rhemiſts, is bound to confeſſe his faith, *Rhemiſt. Luk.*10. *ver.*8. And, *Annot. Iohan.*12. *ver.*42. they doe ſharply rebuke and reprehend ſuch Catholikes, as dare not freely confeſſe their faith: hereupon it followeth, that a Pope-Catholike profeſſor ought in no wiſe to reſort to the Churches of Proteſtants: which cannot be done without diſſimulation of their faith, which they ſhould openly and boldly profeſſe.

Anſ. 1. The Rhemiſts judgement in this place concerning the open profeſſion of faith, we do willingly approve and allow: and wee could wiſh that all the Pope-Catholikes in England at this day were of this minde, and herein would follow the counſell and advice of their ghoſtly Fathers of Rhemes: that is, that all Engliſh Papiſts were become Recuſants, and would openly ſhew what lieth hid in their breſts, that we might better take heed of them. But it is to be feared, that we have many hollow-hearted Countrey-men, that doe openly reſort to our Congregations in body, but in heart communicate not with us, who have Engliſh faces, but Rhomiſh hearts: Theſe are our moſt dangerous enemies, and chiefly to be feared: unto whom we may uſe that good old ſaying, *Aut appare quod es, aut eſto quod appares:* Either appeare as thou art, or bee that which thou appeareſt. So it were to be wiſhed, that theſe cunning fellowes would either appeare outwardly to be Papiſts if they be ſo in heart, or elſe be Goſpellers indeed, as they ſhew by their outward behaviour.

1 Pet.3.15.

In Pſalm.50.

2 Faith indeed is publikely to be confeſſed: diſſimulation in all matters is to be miſliked, but it is worſt in religion: yet he that will make publike confeſſion of his faith, had need be ſure he is in a right faith, leſt afterward hee be aſhamed of his faith: And ſo I would that Popiſh Recuſants did confeſſe their faith, that is, to abide and indure the examining, ſifting and triall of their faith by the Scriptures, and not to refuſe our Sermons, bookes, conferences, admonitions, whereby we declare unto them the errors of their faith: For this is to confeſſe our faith, as S. *Peter* defineth it: *To give an anſwer to everie one that asketh us a reaſon, &c.* 1 *Peter* 3.15. Theſe Recuſants then are no open confeſſors of their faith, for as much as they are not ready to give an account thereof: which courſe if they would take, I doubt not but in the end they ſhould ſee the errors whereunto they had beene nuzzled, and ſo confeſſe, and ſet before their face their faith, as *Auguſtine* ſaith of ſin: *Tu peccatum tuum ante faciem tuam converte, ſi vis ut inde faciem Deus avertat: ſi peccatum tuum in dorſo tuo ponis, Deus ibi faciem ponit:* Set then thy ſin before thy face, if thou wilt have God therefrom to turne his face, but if thou place thy ſin behinde, as on thy backe, that is, hide it, thither alſo God turneth his face: that is, God will hide his face from thee, as thou hideſt thy ſin from him. Thus let theſe ſelfe-wild Recuſants confeſſe and acknowledge their faith, that is, ſet before their eyes their errors and falſe opinions, ſo would God forgive them their ignorances and errors, and thus they ſhould bee right confeſſors of the Popiſh faith, confeſſors not to maintaine, but to forſake it and to be aſhamed of it.

3 A man wee grant is in no caſe to diſſemble his faith: that is no right faith or profeſſion which alloweth diſſimulation, nor yet he a good profeſſor, or faithfull man that will diſſemble: for wee are not ignorant what our Saviour Chriſt ſaith: that *whoſo denyeth him before men, him will he deny before his father in Heaven.* To this purpoſe may be remembred what *Auguſtine* reporteth of the converſion of one *Victorinus* a Rhetorician of Rome: who after he was become a Chriſtian, yet frequented not the Chriſtian aſſemblies: unto whom *Simplicianus* a godly Prieſt was wont to ſay, *Ego te non deputabo inter Chriſtianos, niſi in Eccleſia te videro:* I will not for my part count you a Chriſtian, unleſſe I ſee you in the Church of Chriſtians. But he at the firſt ſcoffed, ſaying: *Ergo ne parietes faciunt Chriſtianos?* then belike the wals of the Church make Chriſtians? Afterward being better adviſed, he reſorted to the Church, was baptized, and openly (ſtanding in an high place) confeſſed his faith before the congregation, whereas he might have done it more ſecretly: and this reaſon is given of his ſo doing: *Non erat ſalus (inquit) quam docebat in Rhetorica, & eam tamen publice profeſſus erat:* That tended not to ſalvation which he taught in Rhetorike, and yet he publikely profeſſed it: meaning that much more

faith, whereby we are led unto life, ought boldly and publikely to be profeſſed, *Auguſt.lib.conf.ſ.8. cap.2.*

This then being fully determined and concluded, that faith is not to bee cloked or diſſembled: let us ſee how much our adverſaries come ſhort and faile in this point, and ſo offend againſt their owne rules; amongſt whom it is an uſuall and common trade in the moſt, to cloke their Popiſh profeſſion with an outward countenance and ſemblance of the Goſpell. And with Papiſts it is no rare thing to diſſemble both in religion and other affaires of life. Was it not ſaid openly in the Councell of Conſtance, when they brake the Emperours ſafe conduct granted to *Iohn Huſſe*, that *fides non eſt ſervanda hæreticis*, that faith is not to bee kept with heretikes? The like anſwer was made *ann.* 1526. by *Hawnart* the Emperours Ambaſſadour, that whereas the Lady *Katherine* the Emperours younger ſiſter was promiſed to *Iohn Fredericke* Duke of Saxony in marriage, and writings were made thereupon, yet after the reformation of Religion in Saxony, the covenant was broken: for with heretikes, ſaid *Hawnart*, promiſe is not to be kept, *Fox*, p.884. col.1.

It is not long ſince here in England ſolemne promiſe was made, that the religion eſtabliſhed in King *Edwards* dayes ſhould not be altered, and it was made by one that then ruled the helme, yet was it not performed, *vid.Fox*, p.1407. If they can thus diſſemble, and breake their troth and faith in human matters, who doubteth thereof, but that they will bee changlings in Religion: for as S. *Iames* ſaith, *A wavering minded man is unſtable in all his wayes, Iam.* 1.8. that is, both toward God and men. He that knoweth the vertue of the Popes diſpenſations, which can diſſolve oaths and vowes, may eaſily thinke that Pope Catholikes may be diſpenſed withall to diſſemble in Religion: How elſe came it about, that ſo many Proteſtants in ſhew, in King *Edwards* dayes, were ſo ſoone transformed into Papiſts in Queene *Maries:* and ſo many Papiſts then had ſo ſoone put on the face of Proteſtants in Queene *Elizabeths* gracious reigne? I could wiſh with all my heart, that all the Papiſts at this preſent day in England were Recuſants, that wee might the better take heed of them. But it is to bee feared, that there be many cloſe Papiſts in England, that are content for a while to temporize, watching for an houre, which I truſt they ſhall never ſee: like unto the heretikes called Priſcillianiſts, of whom *Auguſtine* reporteth, that their manner was, *Vt ſua venena non prodant, noſtros ſe eſſe mentiuntur*, That they ſhould not bewray their poiſon, they faine themſelves to be ours, *lib.*1. *cont. mend. c.*3. *Mendacio occultare hæreſin, & ſe catholicos fingere:* To cloke their hereſie by a lye, and to faine themſelves good Catholikes, *Lib.cont. mendacium, cap.*1. I would we had no ſuch Romaniſts now in England, which faine themſelves to be true Catholike Proteſtants.

Iames 1.8.

Thus then are our adverſaries anſwered for this matter, whom firſt we deſire to follow their owne rules, that is, to deale plainly with us, and to ſhew themſelves outwardly, as they are in heart: And then we doe wiſh, that they would glorifie God, and confeſſe their errors, and ſo bee reformed both in heart, and changed alſo in their outward profeſſion: ſo may they ſafely reſort to our Chriſtian aſſemblies, without diſſembling their conſcience.

Argum. 6. Another reaſon of their Recuſancie is drawne from the ſequell or event of their comming to our Churches, if they ſhould yeeld thereunto: that is, they thinke that their preſence would grace and countenance, and bring credit to our aſſemblies, which by all meanes they labour to diſcredit, and bring into contempt: for thus the Rhemiſts open their blaſphemous mouth, *It muſt needs be an honour to Calvins Communion, when Catholikes are ſeene in the Idols temple, ſitting at the abominable table, Annot.* 1 *Cor.*8. *ver.*10.

Anſwer. Firſt, wee acknowledge no ſuch *Calvins* communion amongſt us: that which we have is Chriſts communion: and of his name both it and we are called: wee depend not upon men, though wee praiſe God for ſuch excellent inſtruments, as *Calvin* and *Luther* were, ſtirred up of God to ſet forth his truth. It is your guiſe, and not ours, to call your profeſſions and Maſſes after the names of men: you have Saint *Gregories* Maſſe, Saint *Baſils* Maſſe, Saint *Iames* his Maſſe, which you doe falſly father upon him. And in England you had the uſe of *Sarum*, and the uſes of other Churches: divers formes of your Maſſe: Contrarie to the decree of the fifth Councell, *Toletan.can.* 2. *Vnum modum in Miſſarum ſolennitatibus, unus in veſpertinis officiis, nec diverſa ſit ultrà in nobis eccleſiaſtica conſuetudo, quia in una fide continemur & regno:* Let one and the ſame way bee obſerved at Maſſe and Evening prayer, neither let there be any longer a divers uſe in the Church, ſeeing wee belong to one faith and Kingdome.

Though *Luther* had ſome private opinion not generally received of Proteſtants, yet notwithſtanding wee acknowledge him to have been an excellent inſtrument of the truth: here then is no contradiction. See this cavill further anſwered, Retect. pag.72.

Secondly, ye are ſhameleſſe men to call our Churches, Idols temples. We have no Images or Idols at all to be ſeene in our Churches, much leſſe doe we worſhip them: And as for the bread and wine in the Sacrament, though wee reverence them as holy ſignes, yet wee adore them not, neither make idols of them as you doe. If our Communion table be an abominable table, then ſo is Chriſts: for we ſay all that Chriſt ſaid, and doe all that he did in the inſtitution of his laſt Supper: yee are not able to ſhew that in any one jot we have ſwerved from the firſt inſtitution, as you have done divers wayes: as in taking away the cup, whereas Chriſt ſaid, Drinke yee, as well as eat yee; and making the Communion private, whereas Chriſt ſaith, *Drinke ye all of this*; in reſerving the Sacrament, whereas Chriſt would have it eaten and drunke, and in many ſuch things: your Maſſe altar therefore is that abominable table, not our Communion table. And you are thoſe worſhippers of the Idols of ſilver and gold, *Apoc.*9.20. for you have ſuch Images in your Churches, you fall downe and pray before them, and offer incenſe to them, and ſo are moſt groſſe Idolaters: but wee follow the rule of your owne Councels, *Synod. Moguntin. cap.*42. *Nos prava ſuperſtitioni viam precludere volentes, omnibus locorum Ordinariis injungimus, ut ſi forte in territoriis ſuis concurſus ad imaginem fieri, & homines ad ipſius imaginis figuram reſpectum habere, & quaſi quandam divinitatis opinionem illi tribuere animadverterint, ipſam imaginem pro cauſa qualitate tollant, aut mutent:* Wee willing to ſtop all way againſt ſuperſtition, doe enjoyne the Ordinaries, that if they ſee in their territories the people to run to images, and to attribute unto them a divine power, having reſpect to the figure of the image, that they either take away, or change the image. If they be idolaters that have taken away idols, and aboliſhed them, then will we alſo be idolaters.

Act.7.51.
Pſal.4.2.
Pſal.149.9.
Deut.4.8.

Thirdly, now to anſwer to their argument: Firſt, they ſhew of what making they are, and whoſe children they be, in that they are afraid, that the truth by them ſhould be graced, and Chriſts inſtitution honoured. They will not come to Church, becauſe they thinke it would bee an honour, not to *Calvins*, but to Chriſts Communion: to whom we may ſay, as S. *Stephen* to the perverſe Jewes, *Act.*7.51. *You ſtiffe-necked and of uncircumciſed hearts and eares, you have alwayes reſiſted the Holy Ghoſt, as your fathers did, ſo doe you:* And as the Pſalmiſt ſaith, *O yee ſons of men, how long will yee turne my glorie into ſhame? Pſalm.*4.2. Doth it grieve you that Chriſt ſhould be honoured and his inſtitution reverenced? O enemies to God and all godlineſſe! Secondly, though they doe come to our Churches, if their hearts bee not reformed, but doe cloake the ſuperſtition of their darke mindes, with the ſhew of outward conformitie and obedience, they are ſo farre from gracing our aſſemblies, that they are a diſgrace and a diſhonour to them. And as *Iude* ſaith of ſuch, *They are ſpots in your feaſts of charitie, verſ.* 12. ſo theſe are foule blemiſhes in our holy meetings, when as hypocrites doe joyne themſelves to the aſſemblies of the Saints. They need not feare, leſt thus comming they ſhould honour our Communion, nay rather as much as in them lyeth, they prophane and pollute it: when holy things are thus caſt unto dogs, and pearles before ſwine. Thirdly, but if they would reſort to our aſſemblies dutifully, as it becommeth good Chriſtians, to receive inſtruction and comfort by the word of God and the Sacraments, they ſhould not for all this bring grace or win credit to theſe publike exerciſes, but ſhould themſelves be graced, and receive honour thereby. The Pſalmiſt ſaith, *Pſalm.*149.9. *Such honour God vouchſafeth his Saints*, that is, in giving unto them his word: ſo ſaith *Moſes*, *Deut.*4.8. *What nation is ſo great that hath ordinances and lawes ſo righteous? &c.* The Law of God maketh a people great, that is, honourable: and thus alſo have we anſwered this argument. Wherefore ſeeing they can now pretend no honeſt excuſe for their Recuſancie, for neither is our Service in it ſelfe hereticall, neither yet our people that profeſſe it, or Miniſters that preach it, Heretikes or Schiſmatikes: ſeeing alſo they may bee freed from diſſimulation, when their hearts ſhall truly bee converted unto God, and ſo yeeld obedience to our publike aſſemblies, and that by their comming God may bee honoured, I pray God give them grace to acknowledge their wilfulneſſe, and forſake their errors, into the which their blinde guides have led them, that they may now at length joyne themſelves unto the true Church of Chriſt, in the profeſſion of the right faith, to the ſalvation of their ſoules.

Here now I thought to have inſerted a Treatiſe againſt the Browniſts, wherein *I* have at large confuted the arguments which they uſe againſt our Church, and likewiſe propounded our reaſons in defence thereof, with a diſcoverie of divers erroneous opinions by them held and maintained: but I altered my purpoſe upon theſe reaſons. Firſt, the Treatiſe was not fully finiſhed, and the Printer called upon me earneſtly to make haſte. Secondly, becauſe I intended to deale onely againſt the Papiſts in this worke. Thirdly, though they bee peeviſhly ſet, yet I judged them the leſſe dangerous enemies, ſeeing they diſſent not from us in the fundamentall points of our faith. Fourthly, many of their aſſertions are ſo abſurd, that they are rather to be laughed at, than worthy of any confutation. Therefore not ſtaying the Reader further in theſe digreſſions, I proceed to the reſt of the Controverſies that follow.

THE SECOND PART OF THIS CENTVRIE, OF THE FIVE POPISH SACRAMENTS.

HERE ENSUE THE CONTROVERSIES OF THE five other Popiſh Sacraments: Penance, Matrimony, Confirmation, Orders, Extreme Unction.

The fourteenth generall Controverſie, Of Popiſh Penance.

VNto this Controverſie belong theſe queſtions following:

1 Of the name Penance, whether it be rightly given.

2 Whether that which they call Penance, but wee much better, Repentance, be a Sacrament.

3 Whether there bee any other Sacrament of Repentance beſide Baptiſme.

4 Of the eſſentiall parts of Penance, as the matter and forme, and of the three materiall parts, Contrition, Confeſſion, Satisfaction: with an appendix, whether Repentance goe before Faith.

5 Of Contrition, 1 The cauſe thereof, 2 The quantitie thereof, 3 Whether it be joyned with faith, 4 Whether it be ſatisfactorie, 5 Whether Contrition bee neceſſarie for veniall ſinnes, 6 Of Contrition which proceedeth onely of feare.

6 Of Auricular Confeſſion, 1 Whether it bee neceſſarie, 2 Whether it bee a divine ordinance, 3 To whom it is to be made, 4 Of the time.

7 Of Satisfaction, with the ſeverall branches of this queſtion.

8 Firſt, of penall injunctions, 1 Whether neceſſarie, 2 By whom to bee impoſed. Secondly, of Indulgences, 1 Whether there be any ſuch, 2 The ground of them, 3 In whoſe power they be.

9 The circumſtances of Penance, 1 Their habit, 2 Their works, 3 Of the time of their Penance.

The firſt Queſtion, Of the name of Penance.

The Papiſts.

THe Latine word *Pænitentia*, which they tranſlate Penance, being derived of *pæna*, doth ſignifie (ſay they) not onely confeſſion and amendment of life, but contrition and ſorrow for the offence, and painfull ſatisfaction, *Bellarm, lib.1. cap.7.* 42. Error.

Argum. *Matth.*11.21. The word muſt needs ſignifie ſorrowfull, painfull, and ſatisfactorie Penance, *Rhemiſt. Matth.*3.2. for no man doth ſit downe in ſackcloth and aſhes, which hath not repented before: this therefore is a penall action that followeth the inward ſorrow. So the Ninivites are ſaid to have repented, *Luk.*11.32. which *was in ſackcloth and aſhes, and prayers: Ergo,* Penance conſiſteth in an outward penall action, *Bellarm. ibid.* Matth.11.21. Luke 11.32.

Anſwer. The places quoted out of S. *Matthew* and S. *Luke* prove no ſuch thing: where our Saviour ſaith, that Tyre and Sidon would have repented in ſackcloth and aſhes, and Ninive had repented: which is no ſatisfaction for ſinne, but an outward ſigne of true ſorrow for ſinne, inwardly conceived: for repentance is begun inwardly, and continued and finiſhed outwardly: ſo then aſhes, ſackcloth, was no part of repentance, but an outward teſtification of their inward griefe.

*Argum.*2. S. *Paul* ſaith, *I ſhall bewaile many of them which have ſinned, and not done penance for their uncleanneſſe,* 2 *Corinth.*12.21. It cannot be ſaid, *which have not repented,* for, or becauſe of their uncleanneſſe: for then ſinne ſhould bee the cauſe of repentance, which it is not: for inward repentance commeth of ſome good inſpiration: but ſinne is properly ſaid to bee the cauſe of outward penance, *Bellarm. ibid.*

Anſwer. Firſt, ſinne is not the cauſe of inward repentance, but the occaſion, no more is it of outward penance or puniſhment: for as the inward repentance proceedeth from a good *inſpiration*, ſo the outward puniſhment is procured by the inward ſorrow, as *the aſhes and ſackcloth* of the Ninivites were outwardly uſed, becauſe they firſt inwardly ſorrowed. Secondly, that the Apoſtle ſpeaketh here of *inward repentance*, it is evident: becauſe 1 he ſaith, *he ſhall bewaile*: that is, becauſe they have not mourned for themſelves, hee will: as *Ambroſe* in the like caſe; *Si Saul defleſſet peccata*: If *Saul* had mourned for his ſinne, *Samuel* had not wept: *lib.5.* [illegible] And it was in the Apoſtles power to have inflicted an outward puniſhment, as hee did upon the inceſtuous young man: but to cauſe them to repent was not in his power: the Apoſtle then would not have complained of that which was in his power to have enjoyned them. 3 And he ſaith, *I ſhall bewaile many*: There was a great multitude of them, in which caſe no ſuch penance could be inflicted, the diſeaſe being ſo generall; and thus *Auguſtine* expoundeth this place: *Cum idem morbus plurimos occupavit, nihil reſtat præter gemitum*: When as the ſame diſeaſe hath occupied many, there remaineth nothing but mourning: the Apoſtle doth not now bid them not to eat meat with ſuch, as hee gave a charge concerning the young man, &c. *lib.3. cont. Parmen. cap.3.* So that in *Auguſtines* judgement no ſuch externall penance is here ſignified; a great part of the flocke being with this diſeaſe invaded.

The Proteſtants.

That this word (μετανοία) uſed in the new Teſtament, is more fitly tranſlated *repentance*, to ſignifie a change of the minde, than by them, *penance*, to betoken ſome outward penall ſatisfactorie act, thus it is proved.

Arg. 1. The Greek word everie where uſed is μετανοία, which ſignifieth as *Laurentius Valla* noteth, *emendationem mentis*, the change or amendment of the minde; and no ſuch outward ſatisfactorie Penance as they pretend. Wherefore it is more fitly Engliſhed, Repentance. And although the Latine word *pœnitentia*, doe not properly expreſſe the Greek word, to the which *reſipiſcere*, and *reſipiſcentia*, repentance, and to repent doe better anſwer: yet *agere pœnitentiam*, in Latine, is not to do penance, as the Rhemiſts tranſlate it, but is all one, as to ſay, repent: yea and ſo the Rhemiſts themſelves read, be penitent, *Mark.* 1.15. and not, doe penance. And *Act.* 11.18. they tranſlate, *pœnitentiam*, repentance.

Argum. 2. *Matth.* 3.2. *Iohn Baptiſt* preached and ſaid, *repent, &c.* not as the Rhemiſts tranſlate, *doe penance*: that inward repentance is here ſignified, it appeareth by theſe reaſons. 1 *Iohn* is ſaid, *To preach the Baptiſme of repentance for the remiſſion of ſinnes*, *Luk.* 3.3. That which hee preached, the people practiſed: but wee read not of any outward penall works they did, but onely of contrition and confeſſion for their ſinnes, *Matth.* 3.6. 2 Againe, Baptiſme is in the name of Chriſt: Penance is a worke of man, whereby ſatiſfaction is made unto God, as they teach: how then can it be the *baptiſme of penance*: for Chriſt to ſatisfie, and man to ſatisfie, are two contrarie things. 3 *Iohn* alſo ſaith, *Bring forth fruits of repentance*: worthy or meet for repentance: outward penall acts then are the fruits of repentance, they are not repentance it ſelfe.

Argum. 3. *Act.* 2.38. *Repent and be baptized*, not doe penance and be baptized: for 1 they were immediatly the ſame day baptized, *verſ.* 41. What time was there here for any doing of penance? 2 And ſeeing you make penance a Sacrament, how could they doe penance before they had received Baptiſme, the firſt Sacrament? 3 Thus their owne Gloſſe expoundeth, *Cauſ.* 33. *diſtinct.* 1. *de pœnit. c.*87. *gloſſ. Petrus legitur dixiſſe, &c.* Peter ſaith in the Acts, *doe penance, &c. Quod de interiori, &c.* Which is underſtood of the inward, not outward penance: ſo the ſame Gloſſe, *c.*34. *Converſio eſt cordis verſio*: Converſion is the verſion or turning of the heart.

Auguſtine thus taketh this word *pœnitentia*, [a] *Recte pœnitens quicquid ſordium contraxit, oportet ut abluat ſaltem mentis lachrymis*: The true penitent man muſt at the leaſt waſh away his ſinnes with the teares of the minde, &c. If then repentance bee in the ſoule, what is become of this outward ſatiſfactorie penance?

Colonienſ. part. 7. *cap.* 31. *Pœnitentia tum recte prædicatur*, [b] *cum arguuntur ſcelera ac flagitia per verbum Dei, & incutitur populo timor iræ, indignationiſque, ac juſti judicii Dei*: Then Penance or Repentance is rightly preached, when mens ſins are reproved by the word of God, and a feare of Gods wrath and juſt judgement is ſtriken into the people, &c. This Councell calleth that Penance, when the people begin inwardly to feele Gods wrath, and ſo lament for their ſins: they ſpeake of no ſuch outward ſatiſfactorie Penance.

1 The ancient writers of the Greeke Church take repentance for a change of the minde, not for any externall penall worke; as *Iuſtinus Martyr* ſaith, that God will rather have *repentance, than puniſhment*, that is penance: And againe, ſpeaking of the repentance of the Ninivites, he calleth it, *true repentance from the heart*.

2 So alſo *Tertullian* defineth, *Pœnitentiam animi paſſionem*, repentance to be a paſſion of the minde: and hee maketh three parts of repentance, *Satisfactio confeſſione diſponitur, confeſſione pœnitentia naſcitur*: Satiſfaction, confeſſion, and penitence, that is, contrition of the heart. *Athanaſius* ſaith, therefore penance is called repentance, *Quod mentem à malo ad bonum transferat*, Becauſe it turneth the minde from evill to good.

[a] De pœnitentia, cap. 9.

[b] This place is excepted againſt, as though this Popiſh Councell were miſalleaged, which maketh three parts of Penance as other Romaniſts doe: but the queſtion is not here of the three parts of Penance, but of the ſignification of the word Penance: ſee this objection fully anſwered, Retect. p. 115.

πλὼ μετανοίαν ἢ τὴν κόλασιν, Apolog. 2.

ἀπὸ τῆς καρδίας ἀληθινῆς μετανοίας: Dialog. cum Tryphon.

Libr. de pœnitent. queſt. 162.

3 Confeſſion of Saxonie, *artic. 16. Neither doe we goe about to make any brawling: about the word (repentance) if any man like it better, let him uſe the word (converſion).* They take repentance for the converſion of the heart. Harm.ſect.8. pag.230.

4 See their owne Councell of Collen before produced.

The ſecond Queſtion, VVhether there be any Sacrament of Penance.

The Papiſts.

CHriſt (they ſay) inſtituted the Sacrament of Penance, when he breathed upon his Apoſtles after his reſurrection, and ſaid unto them: *Receive ye the holy Ghoſt: whoſe ſinnes ye remit, they are remitted: whoſe ſinnes ye retaine, they are retained, Iohn 20. 22.* The facultie of the Prieſthood conſiſting in remitting of ſinnes, is here beſtowed upon the Apoſtles, *Rhemiſt. annot. Ioh. 20. ſect. 5.* Hereupon they are bold to conclude, that Penance is truly and properly a Sacrament: *Concil. Trident. ſeſſ. 14. can. 1.* 43. Error. Ioh.20.22.

Bellarmine addeth further, that here is *externum ſymbolum*, an externall ſenſible ſigne, the words of abſolution, and a promiſe of grace, namely, remiſſion of ſinnes: *Ergo*, a Sacrament of Penance: *Lib. 1. de pœnitentia, cap. 10.*

Anſw. Firſt, If the power of remiſſion of ſinnes were here firſt inſtituted, how could the Apoſtles have baptized before, without power to remit ſinnes to the penitent? Chriſt therefore in this place doth but renew and confirme the authority of their Apoſtleſhip, which was granted to them before: *Matth. 18. 18.* Matth.18.18.

Neither is there here any externall viſible ſigne to make a Sacrament, as even now ſhall be ſeene: and as for the promiſe of remiſſion of ſins, it is not here annexed to an externall ſigne: but generally made to the Apoſtles to be executed as well without as with a Sacrament: as the Councell of Cabilon ſaith: *Deus ſalutis & ſanitatis author plerunque hanc prabet ſua potentia inviſibili adminiſtratione, plerunque medicorum operatione:* God the Author of ſalvation ſometime giveth forgiveneſſe of ſins by his inviſible power, ſometime by the working of his Miniſters, our Phyſicians, *Can. 33.*

Secondly, this power here given, is principally exerciſed by preaching of the word of God, and denouncing publikely or privately the promiſes of God, for remiſſion of ſinnes to the penitent, or the threats and judgement of God, in binding the ſinnes of the obſtinate and impenitent: So *Luke 20. 24.* Chriſt commandeth his Apoſtles to preach repentance and remiſſion of ſinnes in his name. Luke 20.24.

Thirdly, we confeſſe alſo a judiciarie power of the keyes, in binding and looſing, which is exerciſed in Eccleſiaſticall diſcipline, in puniſhing and abſolving according to the word of God: as the inceſtuous perſon was bound, when he was delivered up to Satan, 1 *Cor.* 5. 5. he was looſed againe, when he was reſtored to the Church, 2 *Cor.* 2. 7. But neither this nor the other was commended to the Church as a Sacrament. 1 Cor.5.5. 2 Cor.2.7.

Argum. 2. *Bellarmine* affirmeth, the Montaniſts and Novatians were the firſt that denied penance to be a Sacrament; for they did not, as ſome think, deny forgiveneſſe before God to thoſe that fell, but onely penance and reconciliation in the Church, *Bellarm. cap 9.*

Anſw. As *Bellarmine* is to be truſted in this, ſo let him be credited in the reſt: but in this place he hath deviſed a notable forgerie: firſt, thoſe forenamed heretikes did not only exclude thoſe that fell in time of perſecution from reconciliation to the Church by penance, but even deprived them of all hope of remiſſion of ſinnes before God. *Cyprian* deſerveth rather to bee credited herein, than this Sophiſter: *lib. 3. epiſt. 23. Puto his indulgentiam Domini non defuturam, &c.* I doe think that mercy with God will not be wanting to thoſe, who once ſtood in the battell, though they afterward fell: thus he pleadeth againſt the Novatians, in the behalfe of thoſe that were fallen. And *Ambroſe* likewiſe, *lib. de pœnitent. lib. 1. cap. 9.* thus witneſſeth, alleaging theſe words of our Saviour: *Every one that beleeveth in him, ſhall not periſh, but have life everlaſting: if thou deſireſt to call againe any that is fallen, doeſt thou exhort him to beleeve, or not to beleeve? ſurely to beleeve: he then that hath faith, hath eternall life; he that hath life, is not excluded from forgiveneſſe: Athanaſius.* Theſe Fathers are evident witneſſes, that the Novatians did ſhut out grievous ſinners from forgiveneſſe before God.

Secondly, it is one thing to take away penance altogether, another to deny it to be a Sacrament: the firſt theſe heretikes were guilty of, the ſecond we affirme, but not the firſt.

Thirdly, if to deny penance be all one, as to deny it to be a Sacrament, then the Fathers are further off (then we) from making it a Sacrament; for they did not grant publike penance twice: *Auguſtine epiſtol. 54. Pœnitentia in eccleſia non iteratur:* Penance or publike repentance is not iterated in the Church: but we are not ſo ſtrict, but that to the truly penitent, though they have fallen againe, we admit a ſecond reconciliation to the Church.

Argum. 3. *Bellarmine*, to prove penance a Sacrament, alleageth the teſtimony of the Fathers: hee produceth the witneſſe of ten of them: *Tertullian, Cyprian, Ambroſe, Hierome, Auguſtine*, with others: and yet not one of them affirmeth penance a Sacrament: but ſome doe call it *aliud lavacrum*, another Laver, and that it doth imitate Baptiſme, *Medicinam pœnitentia*, the medicine of penitencie, and ſuch like, but none of them calleth it a Sacrament: but onely one *Viller Cartemenſ.* who is brought forth in the eleventh place, but he is not ancient enough to be credited for this matter, nor of weight to ſway againſt the reſt.

The Proteſtants.

Rom. 6.4. TRue repentance wee doe acknowledge, which is a dying to ſin, and a walking in newneſſe of life, *Rom.* 6.4. But a Sacrament of repentance we finde none in Scripture, and therefore wee deny it.

Argum. 1. In every Sacrament there is an externall ſenſible element, as Water in Baptiſme, Bread and Wine in the Lords Supper: but there is none in their penance: *Ergo*, no Sacrament.

Bellarmine anſwereth, that the words of abſolution and confeſſion, are the outward ſignes in penance: it is not neceſſary it ſhould be a viſible ſigne: it is a ſenſible ſigne being audible, *cap.* 11.

Anſw. 1. There muſt be the word beſide the element: as *Auguſtine* ſaith, *Accedat verbum ad elementum*: Let the word be joyned to the element; and it maketh a Sacrament: the word it ſelfe cannot be the element: for the ſame thing cannot both ſanctifie and be ſanctified. And if the audible word be the element, by this reaſon the preaching of the word alſo ſhall be a Sacrament.

Bellarmine replieth: 1 That whether the outward ſigne be viſible, or audible, it skilleth not, ſo it be apt to expreſſe the ſpirituall effect: as the ſigne in penance is, which conſiſteth in the words of the Prieſt abſolving, and the confeſſion of the penitent party: and S. *Auguſtine* ſpeaketh onely of the Sacrament of Baptiſme, when he ſaith, *Let the word be joyned to the element,&c. Bellarm. cap.* 11. *reſp. ad* 7. *argum. Kemnitii.*

Anſw. If 1 An audible ſigne ſufficed, what needeth water in Baptiſme? for there the Miniſter ſaith, *I baptize thee*, as in the other, *I abſolve thee.* 2 The Apoſtle ſaith, *Every thing is ſanctified by the word and prayer*, 1 *Tim.* 4. 5. 1 Timoth. 4.5. If the word doe ſanctifie, then is it not the thing ſanctified. 3 It cannot bee ſhewed, that any of the Sacraments of the law, which did reſemble ours, had any ſuch audible ſigne. 4 *Auguſtine*, though in that place, ſpeaketh chiefly of Baptiſme, yet elſewhere ſheweth this to be the generall condition of all Sacraments, to have a viſible ſigne: as ſpeaking of the anointing of *Aaron*: *Quod in genere viſibilium ſignaculorum ſacroſanctum eſt, ſicut ipſe Baptiſmus,&c.* Which in the kinde of viſible ſignes is holy, as Baptiſme is: So then he accounteth all holy ſignes, viſible, *cont. Petilian. lib.* 2. *cap.* 104.

Likewiſe, *lib.* 3. *de doctrin. Chriſtian. c.* 7. *Deus nobis ſigna pauca pro multis dedit, factu facilia,&c.* God hath given us few ſignes for many, eaſie to be done, excellent in ſignification, moſt chaſte in obſervation, ſuch as is Baptiſme and the celebration of the Body and Bloud of the Lord, &c. the ſignes of the Sacraments are eaſie to be done, not eaſie to be ſaid: and as they are in Baptiſme and the Euchariſt, but there they are viſible.

Argum. 2. There was repentance and abſolution of ſinnes, both in the old Teſtament: for both *David* confeſſed and was ſorry for his ſinne, and the Prophet *Nathan* pronounced forgiveneſſe from God, 2 *Sam.* 12. 13. 2 Sam. 12.13. So likewiſe *Iohn* preached repentance for remiſſion of ſinnes, and the people came and confeſſed their ſinnes: here were all things neceſſarie for true repentance, yet was it no Sacrament all this while, as they themſelves confeſſe, which they hold to be inſtituted after Chriſts reſurrection, *Trident. Concil. ſeſſ.* 14. *cap.* 1. Why then ſhould it bee rather a Sacrament now, than before?

Bellarmine anſwereth. 1 That the power of remitting ſins was not given to any in the old law: And that *Nathan* did not remit unto *David* his ſins, but only ſhew that God had remitted them: And if *Nathan* did obſolve *David*, it was but one ſingular example, which maketh no law.

Contra. 1. If *Nathan* did declare unto *David*, that God had forgiven him, it was ſufficient: for the Apoſtles themſelves had no further power, than to declare on Gods behalfe remiſſion of ſins to the penitent, and to ſhew the way how they ſhall be forgiven. *Synod. Cabilonenſ. ſub Carolo* 33. *Confeſſio qua Deo fit, purgat peccata, qua Sacerdoti fit, docet, qualiter ipſa purgentur peccata:* The confeſſion which is made to God, purgeth ſin, that which is made to the Prieſt, ſheweth how ſin ſhould bee purged, &c. So the people being pricked in heart at the Sermon of S. *Peter*, cryed, ſaying, *Men and brethren what ſhall we doe? Act.* 2. 37. then *Peter* himſelfe abſolveth them not, but only ſheweth what courſe they ſhould take to have their ſins forgiven. 2 The pronouncing remiſſion of ſins, is no extraordinarie thing in the old Teſtament: Iſay 1.18. *Iſay* 1. 18. *Though your ſins were as crimſon, Chap.* 6. 7. Iſay 6.7. *thy ſin ſhall be purged:* and more plainly, Ezech. 18.22. *Ezech.* 18. 22. *Hoſh.* 14. 3. Hoſh. 14.3. *Take unto you words.* And be it that *Nathan* did it but once, yet have we once in the old Teſtament abſolution of ſins, which the Jeſuite denieth.

Bellarmine. 2. That Penance, which *Iohn Baptiſt* and our Saviour Chriſt preached, was no Sacrament, becauſe the words of abſolution were wanting in *Iohns* penance; and confeſſion, in that which Chriſt preached: *lib.* 1. *de pœnitent. cap.* 11.

Contra. 1. The people confeſſed their ſins before *Iohn*, this they willingly grant: it is manifeſt alſo that hee declared to them remiſſion of ſins, for hee preached the Baptiſme of repentance to the remiſſion of ſins, *Luke* 3. 3. And to what end ſhould, or would the people have confeſſed their ſins, Luke 3.3. if they had not expected forgiveneſſe of the ſame at *Iohns* hands? 2 Concerning the repentance which

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our Saviour preached, there was both the words of abſolution, *Luke* 7. 48. *Thy ſinnes are forgiven thee*; and the womans abundant teares, therewith waſhing Chriſts feet, ſtood for confeſſion: and yet more plainly, *Luke* 19. *Zacheus* confeſſeth, *verſ.* 8. Chriſt abſolveth, *verſ.* 9. *This day is ſalvation come to thy houſe.* Here therefore was as much a Sacrament of penance, as was after miniſtred by the Apoſtles. Luke 7.48. Luke 19.8.9.

Argum. 3. *Act.* 26. 20. S. *Paul* having ſet downe the ſumme of repentance: *To repent, and turne to God, and to doe works worthy of repentance*: afterward teſtifieth thus, *verſ.* 22. *Saying none other things, than Moſes and the Prophets did ſay ſhould come*: *Paul* preached no other repentance, than the Prophets; but they preached no Sacrament of repentance; which they themſelves confeſſe: *Ergo.* Acts 26.20.

Bellarmine 1. *Paul* doth not recite the ſumme of the doctrine of penance, but it is an exhortation onely to penance. 2 And hee ſpeaketh of penance before Baptiſme, which is no Sacrament. 3 And the things which the Apoſtle ſaith agreeable to the Prophets, are not concerning penance, but as touching the Paſſion, and Reſurrection of Chriſt, as it followeth, *verſ.* 23. *reſponſ. ad* 4. *argum. Kemnitii.*

Anſw. First, 1 The ſumme of the doctrine of repentance, is to turne in heart to God, and to bring forth good fruits: as *Auguſtine*; *Fructus eſt dignus pœnitentiæ tranſacta flere peccata, & eadem iterum non agere*: It is a worthy fruit of repentance, to lament ſinnes paſt, and not to doe the ſame againe: *Serm. de tempor.* 66. This ſumme of the doctrine of repentance, the Apoſtle here ſetteth downe, not by way of exhortation onely, but he ſaith, *he ſhewed, Annunciavit*, he preached or declared it unto them, by way of inſtruction. Secondly, there is one and the ſame kinde of repentance, both before and after Baptiſme, as followeth in the next argument. Thirdly, not the preaching onely of Chriſts *ſuffering* is the doctrine agreeable to the Prophets, but of *remiſſion of ſinnes*, in his name, and ſo conſequently of *repentance*, as S. *Peter* ſheweth, *Act.* 10. 43. *To him all the Prophets witneſſe, that through his name all that beleeve ſhall have remiſſion of ſinnes.*

Argum. 4. There is one and the ſame kinde of repentance before Baptiſme and after: but the firſt is not a Sacrament, as they confeſſe: *Ergo*, no more is the latter.

Bellarmine. Penance after Baptiſme requireth particular confeſſion of ſinnes, and laborious works, ſo doth not penance before Baptiſme, *Bellarm. cap.* 11.

Anſw. First, particular confeſſion is not requiſite at all, as afterward ſhall be ſhewed: but both confeſſion, and bringing forth of good fruit are neceſſarie in repentance before Baptiſme, as may appeare, *Matth.* 3. 6. they *confeſſed their ſinnes, verſ.* 8. *Bring forth fruits, &c.* Secondly, *Auguſtine* ſetteth forth *Zacheus* as an example of true repentance, *ſerm.* 116. *de tempore*: who both confeſſed his ſinnes and made reſtitution, *Luke* 19. 8. being not yet baptized. Matth. 3.6.

Auguſtine thus writeth: *Sacramentum ideo dicitur, quia aliud videtur, aliud intelligitur*: It is called a Sacrament, becauſe one thing is ſeene, another underſtood. And then he ſaith, *Quid vel ipſi vident, aut aliis queunt oſtendere in eo quod Sacramentum pœnitentiæ vocant?* But neither doe they ſee, or can ſhew to others, any ſuch viſible ſigne in that which they call the Sacrament of repentance. Here *Auguſtine* denieth repentance to be a Sacrament, becauſe it hath no viſible ſigne. Serm. de Baptiſmo ad Infantes, & lib. 3. quæſt. veter. Teſtam.

Bellarmine anſwereth here very ſimply, that *Auguſtine* by a viſible ſigne underſtandeth, that which is ſenſible to any of the ſenſes, though it be to the hearing, *cap.* 11. *reſponſ. ad* 3. *argum. Calvini.* Thus that which is onely heard, ſhall be ſaid to be viſible, which is moſt abſurd, and needeth no other confutation.

The Maſter of the Sentences propoundeth two reaſons againſt the Sacrament of penance, which require a further anſwer: firſt, *if outward penance be a Sacrament*, then it would follow, that, *Non omne Sacramentum Evangelicum id efficit, quod figurat*: That every Sacrament of the Goſpell doth not effect that, which it figureth: but inward repentance doth effect the outward, not contrariwiſe: The anſwer there is this, that the propoſition is true onely of thoſe Sacraments, that were inſtituted in the Goſpell, *but Penance and Matrimonie had their beginning before*: but ſeeing theſe new Sophiſters make Penance a Sacrament of the Goſpell, they muſt finde out another anſwer: *Lombard. lib.* 4. *diſt.* 22. *c.*

The other reaſon objected is this; if externall Penance be a Sacrament, it will follow, that *res Sacramenti*, the ſacramentall thing or work ſhould goe before the Sacrament, as inward repentance is the ſacramentall thing, and goeth before outward penance: the *Maſter* ſaith this may well be ſo, but we ſee not how, it would have a better anſwer, I would have them demurre further upon it.

This truth alſo is ſealed: *Agnes Smith* burned denying the Sacrament of penance. *Fox p.* 1659.

1 It ſeemeth, that of ancient time penance was not held for a Sacrament in the Greeke Church: for *Nectarius* the Patriark, upon a certaine abuſe which happened in the Church by reaſon of private confeſſion, a certaine noble woman and a Deacon having company together, aboliſhed this rite of penance, leaving every one to his owne conſcience, when they come to the Communion: but he would not have aboliſhed one of the Sacraments. Socrates lib. 5. cap. 9.

2 *Tertullian* nameth onely two Sacraments in uſe in his time: for thus he ſpeaketh to the Marcionite heretike concerning the admitting of ſuch as are married to the Sacraments: *[illegible] ad Sacramentum Euchariſtiæ & Baptiſmatis admittens*: Not being otherwiſe joyned together, admitteſt Lib. 4. cont. Marcion.

mitteth them to the Sacrament of Baptiſme and the Euchariſt,&c. Upon the which words, *Beatus Rhenanus*, one of their owne writers, giveth this marginall note: *Baptiſmum & Euchariſtia duo Sacramenta Primitivæ Eccleſiæ:* Baptiſme and the Euchariſt two Sacraments of the Primitive Church.

3 See before the confeſſion of the reformed Churches concerning the number of the Sacraments, which they acknowledge only to be but two: *Centur.2.err.*104.

Coſter. Enchiridion. 4 Their owne *Coſterus* defineth a Sacrament, to be *externum & viſibile ſignum*, an externall and viſible ſigne of a divine and inviſible grace,&c. By this definition, Penance which hath no viſible ſigne, cannot be a Sacrament. Conſult. artic.13. *Caſſander* one of their owne confeſſeth, that untill *Peter Lombard*, they ſhall not readily finde any writer, *qui certum numerum Sacramentorum ſtatuit*, which appointeth a certaine number of the Sacraments.

The third Queſtion, VVhether there be any other Sacrament of repentance, beſide Baptiſme.

The Papiſts.

44. Error. BAptiſme ſerveth onely, they ſay, for remiſſion of ſinnes done before: for ſinnes committed after Baptiſme, the Sacrament of Penance, which is a diſtinct Sacrament from Baptiſme, is appointed for a remedy: and therefore is fitly called, *The ſecond table of refuge after ſhipwrack: Concil. Trident. ſeſſ.*14.*can.*2. Secunda tabula poſt naufragium.

1 Ioh.1.9. *Argum.* 1. S. *Iohn* ſaith, *If wee confeſſe our ſinnes*, he is faithfull to forgive us: he ſaith not, that by the memorie of Baptiſme, but by confeſſion, which is a part of penance, our ſinnes are forgiven: *Bellarm.cap.*13.

Anſw. Firſt, we ſay not, that by the bare memorie or remembrance of Baptiſme, ſins after committed are done away: but that the ſacramentall force of Baptiſme doth extend it ſelfe to our whole life, that is, to be a ſeale unto us of remiſſion of all our ſins in the bloud of Chriſt. Secondly, the confeſſion of our ſins is not a taking away of the force of Baptiſme, but a more effectuall applying therof, as the people which were baptized by *Iohn* confeſſed alſo their ſins. Thirdly, it is no good argument, we muſt confeſſe our ſins after Baptiſme: *Ergo*, Penance is another Sacrament beſide Baptiſme: for confeſſion of ſins is a fruit of the Sacrament of Baptiſme.

Argum. 2. In the old Law Circumciſion was not appointed as a remedy for ſins committed afterward, but they had ſacrifices and other expiations,&c. ſo in the new Teſtament Baptiſme is not appointed to purge ſinne after Baptiſme, but we have the ſacrifice of the new Teſtament, and abſolution,&c. *Bellarm.cap.*13.

Act.7.51. *Anſw.* Firſt, the force and efficacie of Circumciſion was ſeene in the reformation of the whole life: why elſe doth *Stephen* thus charge the Jewes, *Act.* 7.51. that they were of *uncircumciſed hearts and eares?* ſignifying thereby, that they did not expreſſe the force and vertue of their firſt Circumciſion in the renewing of their hearts, reforming of their eares: if then to circumciſe the eares, be an effect of Circumciſion, but infants cannot be circumciſed, becauſe they neither heare, nor underſtand; then it followeth, that the effect of Circumciſion was not limited only to that time, but was to be exerciſed and applied thorow the whole life. Againe, Circumciſion being *the ſeale of the righteouſneſſe of faith, Rom.*4.11. and faith being *the life* of the ſoule, *Rom.*1.17. it followeth that the whole righteouſneſſe and ſpirituall life of man, not the beginning only was then ſealed in Circumciſion, and now in Baptiſme. Rom.4.11. Rom.1.17.

Secondly, as then they had ſacrifices and Sacraments, not to beget a new faith, or to obtaine new remiſſion of ſins, but to confirme them in their firſt faith, and to apply the remiſſion of ſins ſealed in Circumciſion: ſo now beſide Baptiſme we have the Euchariſt, no ſacrifice, but a Sacrament, to cheriſh and revive in us our firſt life in Baptiſme: like as food doth not give a new life to the body, but onely ſuſtaineth the firſt life received in the birth,&c.

Heb.6.6. *Argum.* 3. The Apoſtle ſaith, *Hebr.*6.6 *that they which have beene once lightned*, (that is, baptized) *if they fall away ſhould be renewed by penance:* they cannot be renewed againe by that penance, which is by Baptiſme: *Ergo*, by another penance they may; unleſſe yee will ſay that the Apoſtle excludeth ſuch as fall after Baptiſme altogether from *Penance*, which was the hereſie of the Novatians: *Bellarm.ibid.*

Anſw. Firſt, to be *lightned* is not to be baptized: the Apoſtle addeth further, *verſ.* 5. *They that have taſted of the good word of God:* but infants have *no taſte of the word*; therefore they are not illuminate in Baptiſme. Secondly, if by penance you underſtand Baptiſme, then you have made a good reaſon for us, that hold no other Sacrament of penance but Baptiſme. Thirdly, S. *Paul* ſpeaketh not of every falling after Baptiſme, but of manifeſt apoſtaſie, and utter renouncing of the grace received, for whom there was no more hope at all: which was not the error of the Novatians, that denied reconciliation to thoſe that fell of infirmity: but the Apoſtles owne poſition, *Heb.* 10.26. *That there remaineth no more ſacrifice for ſinne at all for thoſe, which after the knowledge of the truth ſinne willingly*, that is, obſtinatly and with a malicious and perverſe minde, as the Apoſtle expoundeth himſelfe, *verſ.* 29. *They tread under foot the Sonne of God,&c. and deſpight the ſpirit of grace:* of ſuch the Apoſtle Heb.10.26.29.

ſpeaketh in this place, that they doe *crucifie to themſelves the Son of God.* Fourthly, if your expoſition be admitted, you have gained nothing but this, that there is repentance after Baptiſme, which you call penance, and this we deny not: but any other Sacrament of repentance, we acknowledge not, which you ſhould have proved.

The Proteſtants.

WE acknowledge no other Sacrament of repentance, but Baptiſme.

Arg. 1. The Scripture ſo calleth it, *The Baptiſme of repentance for remiſſion of ſins*, Mat. 1. 4. Marke 1. 4.

Bellarmine anſwereth, that the Baptiſme of *Iohn* was called the Baptiſme of repentance, not the Baptiſme of Chriſt, *cap.* 14.

Anſw. 1. We have proved before, *Contro. 12. queſt. 7.* that the Baptiſme of *Iohn*, and of our Saviour Chriſt was all one, and therefore this diſtinction faileth. 2 That Chriſts Baptiſme was a Baptiſme of repentance, S. *Paul* ſheweth, *Rom.* 6. 4. *We are buried by Baptiſme into his death, &c. that we ſhould walk in newneſſe of life.* Chriſts Baptiſme then teacheth us to die unto ſin, and to riſe up to newneſſe of life: but this is repentance, *Hebr. 6. 1. Repentance from dead works: Ergo,* Chriſts Baptiſme preacheth repentance. Rom. 6. 4. Heb. 6. 1.

So *Auguſtine* calleth Baptiſme, *Sacramentum fidei, & pœnitentia,* the Sacrament of faith, and repentance: what need we then ſeeke for a new Sacrament of repentance, which cannot any where be found in Scripture? De fide ad Petrum cap. 29.

Bellarm. Firſt, *Auguſtine* calleth Baptiſme the Sacrament of faith, and *Penance* which goeth before Baptiſme, not of that, which followeth after. Secondly, *Iohns* Baptiſme is called the Baptiſme of *repentance to remiſſion of ſins,* not that it gave remiſſion of ſins, but it wrought repentance, and repentance remiſſion of ſins: but Chriſts Baptiſme worketh not repentance, but repentance goeth before, *cap.* 14. *reſp. ad argum.* 3.

Anſw. Firſt, How 1 Can Baptiſme be the Sacrament of faith and *Penance* before going, ſeeing children, that have Baptiſme, have as yet neither faith nor repentance? 2 And you contradict your ſelves: for you hold Penance before Baptiſme to be no Sacrament, and yet you ſay that *Auguſtine* calleth Baptiſme the Sacrament of Penance before going. Secondly, 1 Repentance went before *Iohns* Baptiſme: for they confeſſed their ſins before *they were baptized, Matth.* 3. 6. but without repentance, there can be no confeſſion. 2 And that *Iohns* Baptiſme ſealed remiſſion of ſins unto them, it is evident, becauſe they did thereby *eſcape the wrath to come, Luke* 3. 7. But Gods judgements cannot bee avoided, where ſin is not firſt remitted. Matth 3. 6. Luke 3. 7.

Argum. 2. If Baptiſme and the vertue thereof cannot be aboliſhed by ſin, then there is no need of another Sacrament of repentance: but the firſt is true, *Ergo,* the ſecond.

Bellarmine. The grace of regeneration had in Baptiſme, may afterward bee loſt and caſt out by ſinne.

Anſw. Firſt, as touching the grace of election, whereby infants are ſaved in Baptiſme, being taken away in their infancie, it is devilliſh doctrine to ſay it may be loſt: *for whom Chriſt loveth, he loveth to the end, Ioh.* 13. 1. Secondly, the grace of regeneration, which is not conferred in Baptiſme, but onely ſealed, and afterward by the work of the ſpirit effected in the hearts of the faithfull, cannot be loſt where once it is wrought: *for the gifts and calling of God are without repentance, Rom.* 11. 2. And your owne Canons confirme the ſame: *Divina clementia dimiſſa peccata ulterius redire in ultionem non patitur:* The divine clemencie doth not ſuffer ſins once remitted to returne againe unto puniſhment, *Gelaſius cauſ.* 33. *qu.* 3. *diſtinct.* 4. *c.* 24. Ioh. 13. 1. Rom. 11. 2.

Argum. 3. Baptiſme is of no leſſe force and efficacie, than Circumciſion: but that was a durable and permanent Sacrament, effectuall thorow the whole life, being the *ſeale of the righteouſneſſe of faith, Rom.* 4. 11. But 1 Faith ſanctifieth both the firſt and latter repentance: *For without faith it is impoſſible to pleaſe God, Heb.* 11. 6. *Ergo,* even repentance following depended as then upon Circumciſion, ſo now upon Baptiſme. 2 And if Baptiſme be the ſeale of righteouſneſſe; but without finall and continuall repentance there is no righteouſneſſe, it is therefore the ſeale and Sacrament of all and every repentance. Rom. 4. 11. Heb. 11. 6.

Decret. par. 2. *cauſ.* 23. *qu.* 1. *c.* 40. in the title thus: *In extremo poſitus etiam ab haeretico pœnitentiam accipere valet:* At the point of death a man may receive penance of an heretike. And in the Canon it ſelfe: *Sine ſancti Baptiſmi Sacramento:* Without the holy Sacrament of Baptiſme he would not goe out of his life. Here Baptiſme is interpreted to be the ſame thing that is called before Penance.

Synod. Colonienſ. Docendus eſt populus, quod in Baptiſmo aboleatur vetus homo, remiſſo omni peccato, atque novus exoriatur, &c. The people muſt be taught, that in Baptiſme the old man is aboliſhed, all ſin being taken away, and the new man beginneth, &c. But to put off the old man with his works, *Coloſſ.* 3. 9. is nothing elſe but repentance, which is from dead works: *Ergo,* Baptiſme is the Sacrament of repentance. Coloſſ. 3. 9.

So alſo *Chryſoſtome* defineth Baptiſme: *Nihil aliud eſt quam interitus ejus qui baptiſatur & reſurrectio:* It is nothing elſe but the dying or periſhing of him that is baptized, and his riſing againe, &c. but this is repentance. In 6. caput ad Hebræos.

Tertullian calleth not penance, but martyrdome, *ſecunda ſolatia,* the ſecond comfort after Baptiſme. Lib. adverſ. Gnoſtic.

De pœnitent. medicin. c. 2.

tiſme. ***Auguſtine*** maketh three actions of penance, ***una quæ novum hominem per Baptiſmum parturit:*** One which begetteth a new man by Baptiſme, &c. the other is extended thorow the whole life; the third is for ſins committed againſt the Decalogue, &c. Baptiſme then in his opinion is a Sacrament of repentance.

De captiv. Bab. c. de Baptiſ. loc. commun. tit. de pœniten. Lib. 4. Inſtitut. c. 15. ſect. 4.

Luther ſaith, this penitence is nothing elſe but ***via & reditus ad Baptiſmum***, a way and returning unto Baptiſme. ***Melancthon*** calleth ***Baptiſmum ſignum pœnitentiæ:*** Baptiſme a ſigne or ſymbole of repentance. To the ſame purpoſe alſo Maſter ***Calvin:*** Of this opinion then (as we ſee) are the chiefe Writers of the reformed Churches.

The fourth Queſtion, Of the eſſentiall parts of Penance.

The firſt part, Of the matter and forme of Popiſh penance.

The Papiſts.

45. Error.

THe forme of this Sacrament, ſay they, conſiſteth in the words of abſolution, pronounced by the Miniſter, the matter thereof is the contrition, confeſſion, and ſatisfaction of the party penitent: ***Concil. Tridentin. ſeſſ. 14. cap. 3. Bellarm. lib. 1. cap. 15.***

Argum. ***Bellarmine*** here hath no argument out of Scripture: and as for the Popiſh Councels of Florence and Trent alleaged by him, we hold them not worth the anſwering. He only obtrudeth this reaſon: A ſenſible ſigne of juſtifying grace inſtituted of God is a part of the Sacrament: but the action of the penitent party, weeping, and confeſſing his ſins, is a ſenſible ſigne that he is juſtified: ***Ergo, Bellarm. cap. 14.***

Anſw. Firſt, a ſenſible ſigne ſufficeth not, it muſt be a viſible element, that is the matter of the Sacrament, as water in Baptiſme, bread and wine in the Euchariſt: but the action of the penitent is no viſible element. 2 Againe, no humane action, ſuch as this of the penitent is, can be a part of a divine Sacrament. 3 It is no ſigne of grace, for an hypocrite may doe all this, as ***Ahab*** did, and not be juſtified.

The Proteſtants.

NEither is their penance a Sacrament, neither can theſe be parts of a Sacrament.

Argum. 1. In everie Sacrament there are two things required: ***res terrena***, and ***actio externa***, the earthly thing or element, as is water in Baptiſme; and the externall action: neither doth the element alone, nor the action alone make a Sacrament: as in Baptiſme there is both water, which is the matter; and the waſhing, that is the action. Wherefore ſeeing in their penance there is nothing but the action of the Miniſter, and the action of the receiver, it can be no Sacrament.

Argum. 2. The parts of everie Sacrament, as the forme, the matter, muſt bee inſtituted of Chriſt: but this are they not able to ſhew for the forme and matter of penance, namely, the inſtitution of Chriſt: ***Ergo***, it is no Sacrament. For in theſe words of our Saviour Chriſt, ***Whoſe ſins yee remit, &c.*** which is the only place of inſtitution, which they are able to alleage for this their deviſed Sacrament, though we ſhould grant that the words of abſolution may be picked out of this place, which they ſay containe the forme; yet there is no mention of contrition, confeſſion, ſatisfaction in the partie abſolved, wherein conſiſteth the matter. If ***Bellarmine*** anſwer, as elſewhere hee ſaith, that theſe alſo may bee gathered out of this place, becauſe ſinnes muſt not bee forgiven, but to thoſe that confeſſe them; ***Bellarm. cap. 10.*** We reply againe: 1 That in the inſtitution of a Sacrament there muſt be expreſſe mention of the materiall parts thereof, as it was in the inſtitution of Baptiſme, and the Lords Supper. 2 By the ſame reaſon we will conclude againſt the Jeſuite, that our Saviour Chriſt abſolved not, but upon confeſſion going before: for it is not like that he would forgive ſinnes, where ſinnes were not acknowledged: and thus there being confeſſion and abſolution in the penance that Chriſt preached, it muſt needs be a Sacrament after their definition, which ***Bellarmine*** inſtantly denieth.

Argum. 3. Some of the principall Schoolemen are of a contrarie judgement to ***Bellarmine:*** one thinketh, namely ***Gropperus***, that the action of the Prieſt is the materiall part of this Sacrament, and not the action of the penitent partie, ***Enchirid. Colon.*** Other, as ***Scotus, in 4. ſentent. diſtinct. 14. qu. 4.*** and ***Ockam, Ioannes Major*** doe thinke, that the abſolution of the Prieſt is the onely eſſentiall part of penance. They reaſon thus:

Firſt, that is a Sacrament which is conferred by the Miniſter: but onely abſolution is conferred by the Miniſter, not the confeſſion of the penitent: ***Ergo.***

Bellarmine anſwereth; that the penitent partie is ***cooperator miniſtri***, is the helper of the Miniſter.

Contra. 1. Yet dare hee not ſay hee is the Miniſter: 2 Hee may as well ſay, that the people which eateth and drinketh and communicateth in the Euchariſt, is the Miniſters fellow-worker in the Sacrament.

Secondly, that only is of the eſſence of the Sacrament, which is cauſe of the Sacramentall effect: but abſolution only is the cauſe of remiſſion: ***Ergo***, it is only of the eſſence.

Bellarmine anſwereth, that as a man conſiſteth of two parts, the ſoule and body, yet hee underſtandeth onely by the ſoule: ſo the Sacrament conſiſting of two parts, may worke onely by one of them.

Contra. Firſt, if the Sacrament have two parts, and worke onely by one of them, then is the other ſuperfluous. Secondly, the ſpirit or ſoule of man only underſtandeth formally; but the matter and object of the underſtanding is delivered by the outward ſenſes: ſo likewiſe to the ſacramentall worke muſt concurre as well the matter as the forme thereof. Thus the Papiſts diſagree among themſelves, and each doe confute another: which ſheweth that their Sacrament of Penance is but a new device, ſeeing they know not themſelves what certainly to hold.

See the judgement of other Churches before, Err. 43. for they which hold not Penance to be a Sacrament, will not acknowledge theſe to be the eſſentiall parts thereof.

The ſecond part of this Queſtion, Of the three materiall parts of Popiſh Penance, Contrition, Confeſſion, Satisfaction.

The Papiſts.

THeſe three (ſay they) are the true and proper parts of Penance, Contrition, and painfull ſorrow of the heart, Confeſſion to the Prieſt, and Satisfaction to God for our ſins, *Concil. Trident. ſeſſ.* 14. *can.* 4. ***Rhemiſt.*** *Matth.* 3. *ſect.* 2.

46. Error.

Argum. 1. Contrition is proved, *Pſalm.* 51. 17. ***A contrite heart is a ſacrifice to God.*** Confeſſion, *Matth.* 3. They were baptized in Jordane confeſſing their ſins. Satisfaction, *Matth.* 11. 21. They would have repented long agoe in ſackcloth and aſhes, ***Bellarm.*** *cap.* 19.

Pſalm 51. 17.
Matth. 3.
Matth. 11. 21.

Anſw. Firſt, that godly ſorrow and contition of the heart is neceſſarie to true repentance, we never will deny: but that this ſorrow is any ſatisfaction to Gods juſtice, wee abhorre it as a monſtrous blaſphemy. Secondly, Confeſſion and acknowledgement of our ſins unto God; and in ſome caſes, where the conſcience is not ſatisfied to the Miniſter, or ſome other faithfull man, wee doe willingly grant: but that it is neceſſarie to make generall confeſſion of ſins to the Prieſt, that place proveth it not: for ***Iohn*** had had ſhriving worke enough for many yeeres, to heare everie mans particular confeſsion. Thirdly, that ſitting in ſackcloth and aſhes was no ſatisfaction for ſin, but an outward ſigne of true ſorrow for ſin.

Argum. 2. In *Davids* repentance there was contrition: ***his heart ſmote him;*** when he had numbred the people, 2 *Sam.* 24. 10. Confeſsion, ***I have ſinned exceedingly.*** Satisfaction, by his prayer and offering of ſacrifice, &c. In the Publican, *Luk.* 18. there was contrition in that he durſt not lift his eyes to Heaven: Confeſsion, ***Lord be mercifull to me a ſinner:*** Satisfaction, in ſmiting upon his breſt, ***Bellarm.*** *cap.* 19.

2 Sam. 24. 10.
Luke 18.

Anſw. Firſt, ***Contrition*** we grant in both theſe, as a preparation to further repentance, not as any part of ſatisfaction to Gods juſtice. Secondly, here is alſo confeſsion, but not auricular, by particular enumeration of ſins. ***David*** maketh confeſsion but of that one ſin at that time committed, the Publican confeſſeth in generall, and both confeſſe unto God; what is this to auricular confeſsion to the Prieſt? Thirdly, ***David*** offereth ſacrifice onely, 1 as a teſtimony of thankfulneſſe unto God, not by way of ſatisfaction: 2 and it was a ſmall ſatisfaction in the Publican for all his notorious ſins to ſmite upon his breſt: 3 Doe you thinke that oppreſsion, forgerie, extortion, ſuch as the ſins of the Publicans were, ***Luke*** 19. 8. are of ſo ſmall waight, that they may bee done with a knocke upon the breſt? 4 This ſmiting upon the breſt was a ſigne of contrition, no part of any ſatisfaction: And ***Auguſtine*** ſaith, ***Tundere pectus quid aliud eſt, quam arguere, quod latet in pectore? &c.*** To knocke upon the breſt, what is it elſe, but to reprove that which lieth hid in the breſt? ***in Matth. ſerm.*** 8.

The Proteſtants.

WE doe make two parts onely of true repentance, according to the Scriptures, that is, the mortifying of the old man with his works, by dying unto ſin: unto the which belongeth true ſorrow and contrition of heart for our ſins, 2 *Corinth.* 7. 11. acknowledgement and confeſsion thereof before God, 2 *Sam.* 12. 13. and a perfect hatred and deteſtation of ſin, and indignation with our ſelves for the ſame, 2 *Corinth.* 7. 11. The other part is the renewing and quickning of the new man in us, which conſiſteth partly in ſetting our conſciences at peace with God, our ſins being forgiven us, ***Rom.*** 5. 1. and working in us zeale, ſtudy, care, and deſire of newneſſe of life, 2 *Cor.* 7. 11. Theſe two parts onely we finde in Scripture.

2 Cor. 7. 11.
2 Sam. 12. 13.
2 Cor. 7. 11.
Rom. 5. 1.
2 Cor. 7. 11.

Argum. 1. *Iſai.* 1. 17. Ceaſe to doe evill: Learne to doe good: wee muſt dye unto ſin, and walke in newneſſe of life, ***Rom.*** 6. 4. Put off the old man, put on the new, ***Coloſſ.*** 3. 9.

Iſai. 1. 17.
Rom. 6. 4.
Coloſſ. 3. 9.

Bellarmine anſwereth, 1 ***Partes ſunt juſtitiæ, non pœnitentiæ:*** Theſe are parts of righteouſneſſe, not of repentance: namely, to ceaſe to doe evill, and learne to doe good, ***cap.*** 20. 2 And againe, ***cap.*** 19. ***propoſ.*** 4. Penance is onely from dead works, and all men need not repentance, ***Luk.*** 15. 7. but the mortifying of the fleſh, and to be renewed in the ſpirit, appertaineth to all. 3 Neither can it bee ſhewed any where in Scripture that it is called repentance to decline from evill, and to doe good.

Luke 15. 7.

Luke 19.8. Rom.6.8. Heb.6.1.

Contra. Firſt, it followeth not they are parts of juſtice or righteouſneſſe, therefore not of repentance: To make ſatisfaction is a part of repentance, by their owne confeſſion, yet is it alſo a worke of righteouſneſſe; as *Zaccheus, Luk.* 19.8. reſtoreth what he had wrongfully gotten: And the Apoſtle ſaith, *Being made free from ſin, ye are made the ſervants of righteouſnes*, *Rom.*6.8. Freedome from ſin, which is nothing elſe *but repentance from dead works, Heb.*6.1. is the ſervice of righteouſneſſe, which is our ſanctification: for here we ſpeake not of our juſtice before God in Chriſt, but of juſtice which is wrought in us.

1 Iohn 1.8. Math.9.12.

Secondly, it is an hereticall poſition, that any are ſo juſt which need no repentance: 1 For if they need no repentance, they ſhould have no ſin: and whoſoever ſaith he *hath no ſin is a liar*, 1 *Iohn* 1.8. then it followeth, *if we acknowledge our ſins, he is faithfull to forgive us our ſins.* The Apoſtle excludeth not any (no not himſelfe) that have ſins from confeſſion of ſins, which is a part of repentance. 2 Our Saviour ſpeaketh of ſuch juſt perſons, as in their owne preſumptuous opinion were ſuch: ſo he ſaith, *I came not to call the righteous, but ſinners to repentance*, *Matth.*9.12. Thinke you that any were ſo juſt, that Chriſt needed not to have come into the world for their ſakes? as here he ſaith, *I came not*; then needed he not alſo to have died for them. 3 Againe, heare what was decreed, *Concil. Milevitan. can.*8. where *Auguſtine* was preſent: *Placuit, ut quicunque verba ipſa, &c.* They which hold, that they which ſay thoſe words of the Lords Prayer, *forgive us, &c.* doe rather ſay them in humilitie than in truth, let them be accurſed. If everie man truly craveth in the Lords Prayer forgiveneſſe of his ſins, then everie man is truly a ſinner, and ſo hath need of repentance.

Lib. de divin. inſtituend. c.4.

Lactantius ſaith, *Nemo eſſe tam juſtus poteſt, ut nunquam ei ſit pœnitentia neceſſaria, &c.* No man can be ſo juſt that repentance ſhould never be needfull unto him.

Iſay 58.7.

Thirdly, it is more boldly than truly, or wiſely ſaid, the Scripture no where doth call it repentance to ceaſe to doe evill, &c. *Iſay* 58. *Is not this faſting, to looſe the bands of wickednes, &c. verſ.7. to deale thy bread to the hungrie?* By faſting here is underſtood repentance, as *verſ.*3. *Wherefore have we faſted, &c. and puniſhed our ſelves?* but puniſhment belongeth, even in their owne ſenſe, to repentance.

Act.3.19.

Argum. 2. Remiſſion of ſins doth alwayes follow true repentance. *Act.*3.19. *Repent and turne, that your ſins may be put away, when the time of refreſhing ſhall come from the preſence of the Lord:* but remiſſion of ſins doe not alwayes follow contrition, confeſſion, ſatisfaction: as all theſe three were in *Iudas*, and yet he hanged himſelfe: therefore theſe three, contrition, confeſſion, ſatisfaction, are not the parts of true repentance.

Bellarmine anſwereth: firſt *Iudas* was baptized, and received the Euchariſt, and hanged himſelfe, yet were they the right Sacraments. Secondly, *Iudas* had not true contrition, which alwayes is joyned with hope, neither did hee make particular confeſſion of all his ſins, nor yet was ſatisfaction enjoyned him by the Prieſt.

1 Cor.11.17.

Anſw. Firſt, there is difference between the Sacraments and repentance: for the Sacrament is one thing, *res Sacramenti*, the vertue of the Sacrament another: the firſt may be received to death, or to life: for they *that receive unworthily, are guiltie of the body and bloud of Chriſt*, 1 *Corinth.*11,27. but the other is *omni homini ad vitam, nulli ad exitium*, is to life unto all, not to deſtruction, *Auguſtin. tract.*26. *in Ioann.* So is true repentance, not unto death unto any, but unto life. Secondly, you make contrition a part of repentance, *Non ut in corde ſedem habet:* Not as it is in the heart, but as it is maniſeſted by ſignes, *Bellarm. cap.*17. therefore hope is no part of popiſh contrition being in the heart. 2 *Iudas* alſo confeſſed his ſin in particular, *I have ſinned in betraying the innocent bloud*: hee made not a particular confeſſion of all, no more did *David* or the Publican, alleaged before as examples of repentance. 3 His ſatisfaction was not enjoyned by the Prieſt: if hee ſhould have expected their ſentence, they would have enjoyned none at all: and who I pray you enjoyned *David* his ſatisfaction, when hee offered ſacrifice to God? or the Publican, when hee ſmote upon his breſt; for theſe (you ſay) were their ſatisfactions?

Argum. 3. *Durand* (one of their owne writers) denieth contrition and ſatisfaction to be parts of penance: the firſt, becauſe contrition is not ſenſible, but everie part of a Sacrament ſhould bee ſenſible. The ſecond, becauſe ſatisfaction in act is not neceſſarie, but it ſufficeth if it be in vow and deſire, *Durand in* 4. *diſtinct.*16. *qu.*1. Thus we ſee how well they agree together.

Bellarmine thus anſwereth: firſt, contrition is a part of penance, not as it is in the heart, but as it is maniſeſted by ſignes. Secondly, penance may be without ſatisfaction: but then it is as it were maimed and imperfect.

Iſay 58.5.

Contra. Firſt, contrition by ſignes may be in hypocrites, and ſo diſſembled: ſuch as the Prophet ſpeaketh of, *to bow themſelves like bulruſhes, Iſay* 58. which the Lord denieth to be repentance: *Is this a faſt that I have choſen? &c.* They ſhewed their contrition by faſting and humbling themſelves, yet the Lord refuſeth it: wherefore ſuch contrition is no part of true repentance, which is acceptable to God.

Secondly, if penance may bee without ſatisfaction, then is it no part of a Sacrament: for a Sacrament can want none of the materiall parts: take water from Baptiſme, or bread and wine from the Euchariſt, and they are no Sacraments at all. Againe, repentance may be perfect without actuall ſatisfaction, as was the repentance of the theefe upon the Croſſe. But I need not labour to ſtrengthen or fortifie *Durands* arguments, it is ſufficient that the truth hath evidence from the adverſaries thereof.

Likewiſe for the parts of true repentance, their owne Canons doe witneſſe: *Decret. p.2. cauſ. 33. diſtinct. 1. de pœnitent. c.39. Pœnitentia eſt mala præterita plangere, & plangenda iterum non committere:* It is repentance to bewaile the ſins paſt, and not to commit the ſame againe.

Auguſtine ſaith, *Fructus eſt dignus pœnitentiæ, tranſacta deflere peccata, & ea iterum non agere:* This is true repentance, to lament for ſinnes paſt, and not to commit the ſame againe: Though this bee no perfect definition of repentance, yet wee ſee that both confeſſion and ſatisfaction are excluded.

De tempor. Serm. 66.

Colonienſ. part. 7. cap. 39. Sacerdos movebit confitentem, ut quod admiſſum eſt deteſtetur, & ſic deinceps vitam inſtituat, ne in ullum lethale crimen poſtea incidat: The Prieſt muſt move him that confeſſeth, to deteſt that which is committed, and ſo afterward to frame his life, that hee fall into no deadly ſinne. Here alſo are theſe two things required to repentance, to hate ſinne, and embrace righteouſneſſe.

This truth alſo is ſealed: *Iohn Lambert* Martyr, I know none other penance, except it be renovation of living, by caſting away old vice, and taking them to new vertue: *ad artic. 10. pag. 1106.*

Further, 1 Of the Greeke Church here ſhall ſpeake *Euſebius Emiſſenus: Declinet homo à malo & faciat bonum, inquirat pacem & ſequatur eam, hæc eſt enim vera pœnitentia:* Let a man decline from evill and doe good, let him ſeeke peace and enſue it, this is true repentance, &c.

Feria. 6. poſt invocavit.

2 *Auguſtine* ſaith, *Quid eſt pœnitere, niſi dolere præterita, & de cætero ab his temperare, quæ admiſerat?* What is it to repent, but to bee ſorrie for the ſinnes paſt, and afterward to abſtaine from thoſe things which he committed? &c.

Quæſt. vet. & novi. Teſtam. 102.

3 Latter confeſſion of Helvetia, artic. 14. *This is true repentance, namely an unfained turning unto God, and to all goodneſſe, and a ſerious returne from the Devill and all evill:* Saxony, artic. 16. *In true converſion there muſt be theſe things, a mortification and a quickning, as it is ſaid Rom. 6.* and in divers other places: *for Doctrines ſake we doe divide converſion and repentance into contrition, faith, and new obedience.*

Harm. ſec. 8. p. 212.
Ibid. p. 231.

4 See the Decrees before produced.

An Appendix, Whether repentance goe before faith.

The Papiſts.

THeir opinion is, that repentance goeth before juſtification by faith, and that it is a way rather unto faith and juſtification in the remiſſion of ſins: *Pœnitentia eſt via ad remiſſionem peccatorum: & prior juſtificatione, Bellarm. cap. 19.*

47. Error.

Argum. Act. 2.38. Repent and be baptized in the name of Chriſt for the remiſſion of ſins: Remiſsion of ſins followeth repentance: *Ergo,* juſtification and faith follow repentance. *Act. 8. 22. Repent of this thy wickedneſſe, and pray God, if it be poſſible, the thoughts of thy heart may bee forgiven thee.* Here forgiveneſſe followeth repentance.

Act. 2. 38.
Act. 8. 22.

The Proteſtants.

Anſ. FIrſt, this place proveth not that remiſſion of ſins followeth repentance, becauſe Baptiſme was given after repentance: for Baptiſme doth not give remiſſion of ſins, but it is a ſeale onely and confirmation of our faith in the remiſſion of ſins. Secondly, neither is remiſſion of ſins obtained before God by the act of our repentance: but we are already being once called, juſtified before God by the remiſſion of our ſins, and imputation of the righteouſneſſe of Chriſt, *Rom. 8, 30. Whom he called, he juſtified:* Juſtification immediately followeth our calling: by repentance and other works that follow, our calling is made ſure, 2 *Pet. 1. 10.* our ſalvation finiſhed, that is, aſſured to our ſelves: *Philip. 2. 12. Make an end of your ſalvation by feare and trembling.* So then feare and trembling which worketh repentance, beginneth not our ſalvation, but onely doth aſſure us of the ſame. So wee muſt diſtinguiſh, as the Apoſtle ſaith, betweene the beginning of faith and juſtification before God: and the perfection and aſſurance thereof to our ſelves: faith is firſt whereby we are juſtified, and our ſins remitted before God, then followeth repentance whereby our hearts are aſſured to our ſelves of this remiſſion.

Rom. 8. 30.
2 Pet. 1. 10.
Philip. 2. 12.

Thirdly, 1 Saint *Peter* ſo ſaith to *Simon* that hypocrite, not that hee doubted of remiſſion of ſins upon true repentance, but that he doubted of *Simons* true repentance, as it followeth, *verſ. 23. I ſee thou art in the gall of bitterneſſe.* 2 Or hee ſo ſaith, to ſhew unto *Simon* how difficult or hard a thing remiſſion of ſins was. 3 And though remiſsion of ſins bee already decreed before God, yet is it not felt in the heart, nor the conſcience aſſured thereof, till after effectuall repentance, as *Nathan* preſently when *David* had ſaid, *I have ſinned,* ſaith, *the Lord alſo hath put away thy ſins,* 2 *Sam. 12. 13.* This notwithſtanding *David* yet felt not the comfort thereof in his ſoule, for the which he prayeth, *Pſal. 51. 12.* therefore when remiſsion of ſins is placed after repentance, it ſheweth the aſſurance thereof made unto our hearts after repentance, not the firſt decree or grant thereof with God, which goeth before repentance.

2 Sam. 12. 13.
Pſalm. 51. 12.

Rom.6.4.
Hebr.11.6.
Lib. de patientia.

Argum. 1. Iuſtification goeth before ſanctification: for this is the fruit of the other: but repentance is part of our ſanctification, renovation, or regeneration, being called by S. *Paul*, *A walking in newneſſe of life*, *Rom.*6.4. *Ergo*, it followeth and commeth after our iuſtification. And ſeeing without faith it is impoſſible to pleaſe God, *Heb.*11.6. how ſhould our repentance be acceptable to God, unleſſe it proceeded of faith? Faith then is initiate and begun in us before repentance, which we deny not, by true repentance and other fruits of ſanctification, to be daily ſtrengthened and increaſed, as *Tertullian* ſaith of patience, *Ipſa eſt quæ fidem ſubſequitur & antecedit*, It both goeth before faith, and followeth.

Ionas.3.5.

Argum. 2. *Bellarmine* himſelfe forgetting belike his owne poſitions, proveth that faith goeth before repentance, by the example of the Ninivites, *Ioh.*3.5. *They beleeved God and proclaimed a faſt*: Whereupon hee concludeth that faith is the cauſe of repentance, *Bellarm. cap.*19. *propoſ.*2. And hee underſtandeth juſtifying faith, *propoſ.*4. Mortification, *fructus fidei juſtificantis*, is the fruit of juſtifying faith, *Ergo*, juſtifying faith goeth before repentance. The Maiſter of the Sentences affirmeth the ſame out of S. *Auguſtine*, *Non ſatis ſit, quod doleat, ſed ex fide doleat*: Let it not ſuffice that he is grieved, but let his griefe be of faith, *Lib.*4. *diſtinct.*14.*a.* And *Diſtinct.*15. *cap. Immundi ſunt omnes, &c.* They are all uncleane whom faith cleanſeth not, by faith purifying their hearts: *Acts* 15.9. And in the ſame *Diſtinction, d. Sine charitate non poteſt eſſe vera pænitentia*: Without charitie there can bee no true repentance, and without faith there can bee no charitie: *Galath.* 5. 6. *Faith working by love.*

Epiſtol.105.

Auguſtine ſaith, No man is juſtified but by the grace of Jeſus Chriſt: *Non ſolum remiſſione peccatorum, ſed prius ipſius inſpiratione fidei & timoris Dei, donec ſanet omnes langueres noſtros*: Not onely by remiſſion of ſins; but firſt, by inſpiring into us faith and the feare of God, till hee have cured all our maladies, &c. He ſaith (as we heare) that faith is inſpired before we have remiſſion of ſins and the feare of God, without the which there is no true repentance.

Iulius. 1. *decret.*11. *Fides omnes actus hominis præcedere debet*, Faith muſt goe before all the works or doings of man: *Ergo*, before repentance.

Homil domin. 3. poſt Epiph.

So alſo *Euſebius Emiſſenus*: *Hic eſt certus pœnitentiæ ordo, ut quicunque ad Deum mundandus venit, prius ſeipſum totum offerat, fidem & charitatem—promittat* This is the right order of penitencie, that he which commeth to be cleanſed firſt ſhould offer up himſelfe, his faith & charitie, and perſeverance in good works, &c. Faith then goeth before the cleanſing of the ſoule, and remiſſion of ſins: *Ieremy* the Greeke Patriarke ſaith, *This is the Catholike faith, that everie one then obtaineth remiſſion of his ſins, cum per veram pœnitentiam fidemque vivam—ad Deum converſus fuerit*, when he is converted to God by true repentance and a lively faith, ſhewing it ſelfe by good works, &c. faith ſtill goeth before remiſſion of ſins.

Cenſur. oriental, c.5.

Lib.4. contra Marcionem.

2 *Tertullian* ſaith directly: *Si pœnitentia ſtimulus ex fide acciderit, per pœnitentiam ex fide juſtificatam, ab eo audiit, &c.* If the pricke of repentance happened by faith, through repentance juſtified by faith, then ſhee heard of Chriſt, *thy faith hath ſaved thee, &c.* Repentance then proceedeth by faith, *Auguſtine* yet ſpeaketh more evidently; *A good tree cannot bring forth evill fruit*: *Pœnitentia ergo, quæ non procedit ex fide, utilis non eſt*: Repentance then which proceedeth not of faith, is not profitable.

De ver. & fal. pœniten. c.2.
Harmon. ſec.8, p.220,
Ibid. p.216.

3 So the reformed Churches doe joyne faith and repentance together: Confeſſ. of Bohemia, c. 20. *the people muſt bee admoniſhed, that they would truly repent—and ſtir up their conſcience by faith in Chriſt, &c.* Auſpurg, artic.3. *Though theſe ſorrowes be requiſite,—yet wee muſt joyne faith with them, that is, a truſt and confidence of mercie promiſed for Chriſts ſake.*

4 See alſo their owne decrees before alleaged.

The fifth Queſtion, of Contrition: the firſt part of their Penance.

THere are certaine points which we doe agree upon.

2 Cor.7.10.

1 We grant: that true contrition and ſorrow of the heart is neceſſarie unto repentance, and that it ſtandeth verie well with the libertie of the Goſpell, and is profitable for Chriſtians, 2 *Corin.*7. 10. *Godly ſorrow cauſeth repentance to ſalvation.*

1 Cor.11.31.
Act.11.23.

2 That true contrition is joyned both with a full hatred and deteſtation of ſin committed, 1 *Cor.* 11.31. *We muſt judge and condemne our ſelves*, as alſo with a full purpoſe to amend our lives, *Act.*11. 23. This point is handled by *Bellarmine* againſt other Papiſts, which denied a formall purpoſe of amendment of life to be requiſite in contrition, *Lib.*2. *cap.*6,7.

3 That true contrition before God is ſufficient, before the abſolution of the Miniſter, ſo that the partie have a purpoſe afterward to be reconciled to the Congregation: which point *Bellarm.* handleth alſo againſt ſome other of his ſect.

Let us then now ſee what difference of opinion there is betweene us concerning contrition.

The Papiſts.

48. Error.

1. THey hold that contrition is neither wholly of mans free will, nor yet wholly of God: but that man by his free will, holpen of God, is able to repent: ſo that hee doth onely, *Deo adjuvante*

juvante

Iuvante, pœnitere, He is brought to repentance, God only helping and aſſiſting him, *Bellarm. de pœnitent. lib.2.cap.3.*

*Argum. Ioel.*2. Rent your hearts: *Matth.3. Agite pœnitentiam*: Repent ye: To what end ſhould God command thoſe things that are not in our owne power: *Ergo*, contrition is in mans power and free will: *Bellarm.cap.2.propoſ.2.* Ioel.2. Matth.3.2.

Anſw. Firſt, it is no rare thing in Scripture to find, that God commandeth us impoſſible things: as S. *Paul* ſaith, *Rom.* 8.3. that the precepts of the law are impoſſible: the reaſon thereof is rendred, *Galath.* 3.24. *The law was a ſchoolmaſter to bring us to Chriſt*: So God commandeth hard things, that wee finding no ſtrength in our ſelves to doe them, wee ſhould ſeeke for helpe at his hands: as *Bernard* ſaith well, *Non latuit præceptorem præcepti pondus hominum vires excedere, ſed judicavit utile ex hoc ipſo ſua illos inſufficientia admonere, &c.* Our maſter was not ignorant, that his commandements did exceed our ſtrength, but he thought it good hereby to admoniſh us of our inſufficiencie. Secondly, another reaſon of theſe precepts, is this: to let us know, that although the will of man hath of it ſelfe by nature no inclination to that which is good, yet is otherwiſe than a peece of clay, and God ſpeaketh to men otherwiſe than unto beaſts, *Conſenſus voluntarius nos diſcernit à beſtiis* as *Bernard* ſaith, Our voluntarie or free conſent doth diſcerne us from beaſts. So it is in the power of man, *velle*, to will, that is, ſomewhat; but *velle bonum*, to will that which is good, is of God. Thirdly, though God give repentance, and all other good gifts, yet he worketh them by meanes, as by the preaching of his word, by precepts, exhortations, and ſuch like: whereby we are ſtirred up to ſeek that at Gods hand, which we find not to be in our ſelves. Fourthly, thoſe places doe as well conclude, that it is wholly in mans power to repent, as in part: for to what end ſhould God command that which is not wholly and fully in mans power to performe, as the Jeſuite objecteth? Rom.8.3. Galath.3.24. Super cantic. Serm.50.

Argum. 2. Contrition is an acceptable ſacrifice to God, *Pſalm* 51.17. but that which is coact, not voluntarie, is not acceptable: *Ergo*, contrition is voluntarie. *Bellarm. ibid.* Pſal 51.17.

Anſw. We denie not but that contrition is a voluntarie *and free offiring* unto God, as the Prophet ſaith, *Pſal.*119.108. *Accept the free offerings of my mouth*, But as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit*: God of nilling maketh us willing: ſo then it is made a voluntarie ſacrifice, not by the power of mans will, but by the worke of Gods grace. Pſal.119.108.

The Proteſtants.

TRue contrition of heart, as all other good thoughts in us, as they are good, come onely of God: our cogitations indeed are our owne, but all the goodneſſe of them is the meere gift of God, *Iames* 1.17. Iam.1 17.

Argum. 1. 2 *Tim.*2.25. If at any time God will give them repentance: Repentance then is the gift of God. And *Auguſtine* writing upon theſe very words, ſaith, *Quantumlibet præbeat pœnitentiam, niſi ipſe dederit quis agit pœnitentiam?* Although he never ſo much give occaſion of repentance, yet unleſſe he beſtow upon us the full gift of repentance, no man is able to repent, &c. Thus he plainly diſtinguiſheth betweene *præbere pœnitentiam*, to offer occaſion to repent: as hee proveth out of Sant *Paul*, *Romans* 2.4. the bountifulneſſe of God calleth thee to repentance: and *dare pœnitentiam*, to give or grant repentance. But if God ſhould onely helpe our free will, and worke together with us to repentance, and not doe all alone himſelfe, he ſhould rather *præbere*, than *dare pœnitentiam*: offer occaſion by ſtirring of us up to repentance, than grant us repentance it ſelfe, which were contrarie to the Apoſtle. 2 Tim.2.25. Cont. Iulian. lib.5.3. Rom.2.4.

Argum. 2. The Prophet *David* ſaith, *Create in me a cleane heart*, *Pſal.* 51.10. Like as then God in the creation of the world, had no helper or aſſiſtant, but all was his work: ſo in the renewing of the heart, to create is only Gods worke, to inſpire good thoughts, and to make a new heart, is to create, or make a new creature, as S. *Paul* calleth it, 2 *Cor.* 5.17. *Ergo*, it is onely and wholly the worke of God: as S. *Ambroſe* ſaith, *Gratia tota repellitur, ſi non tota ſuſcipitur*: Grace is wholly refuſed, if it bee not wholly received: *Epiſtol.* 84. *Hierome Quodcunque in ſuo rivulo fluit ad fontem refert*: Whatſoever floweth in the river muſt be referred to the fountaine, *ad Cteſiphont.* Pſal.51.10. 2 Cor.5.17.

Bernard ſaith: *Non partim gratia, partim liberum arbitrium, ſed totum ſingula peragunt, totum hoc, totum illa, ſed ut totum in illo, ſic totum ex illa*: Not partly grace, partly free will, but each of them wholly worketh, this wholly, and that wholly; wholly indeed in free will, but wholly of grace, &c. ſo he maketh the will onely to bee as the paſſive matter, wherein grace worketh: they worke not both together actively. Lib. de libero arbitrio.

The Maiſter of the ſentences agreeth, *Lib.* 4. *diſtinct.* 20. a. *Opus eſt non hominis, ſed Dei fructifera pœnitentia, inſpirare eam poteſt, quandocunque vult ſua miſericordia*: Fruitfull repentance is not the worke of man, but of God, which he can inſpire when he will, of his mercie, &c. Repentance then proceedeth altogether from the mercy of God.

*Concil. Arauſican.*2.*can.*7. *Si quis per naturæ vigorem, bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, &c.* If any man ſay that by the ſtrength of nature man can thinke or chuſe any good thing belonging to eternall life, or give conſent to wholeſome preaching, he is deceived by the ſpirit of hereſie, ſeeing the Lord ſaith, you can doe nothing without me. This Councell leaveth not any ſtrength at all in mans free will.

In defence of this truth died *Thomas Spicer*, *Iohn Devie*, *Edmund Poole*, that man hath no free wil of himſelfe to doe any good thing, pag. 1912. *articul.* 7.

In Sermon. prim. dominic. advent.

1 *Chryſoſtome*, though in other places, he ſeemeth to be a patrone of free will, yet he thus writeth: *before ſinne, we had free will to doe well, not after: quia non noſtra virtute poſt peccatum evadere poſſumus de manu diaboli, ſed ſicut navis fracto gubernaculo illuc ducimur, ubi tempeſtas voluerit, ſic a diabolo a peccato in peccatum ducimur.* Becauſe we cannot by our owne power after ſinne eſcape out of the hand of the Devill, but as a ſhip, the routher being broken, we are carried whither the tempeſt will, ſo we are carried of the Devill from ſin to ſin, &c.

Epiſt 46. De fide ad Petrum. c. 31.

2 *Auguſtine* ſaith: *Gratia & miſericordia Dei convertit hominem*, the grace and mercie of God converteth a man, &c. Againe, hold this firmely, *neminem hic poſſe pœnitentiam agere, niſi quem Deus illumenaverit, & gratuita ſua miſericordia converterit*: that no man can here repent, but whom God illuminateth and converteth by his meere mercie, &c.

Harmon. ſect. 8. p. 212. Ibid. p. 217.

3 Latter confeſſion of Helvetia. c. 14. *Now doe we expreſly ſay that this repentance is the meer gift of God, and not the worke of our ſtrength.* Bohemia. c. 5. *This repentance and ſaving converſion doth our mercifull God by his peculiar gift offer and beſtow.*

Lib. 4. de liber. arbit. c. 14. Opuſcul. de concurſu. lib. 1. c. 5.

4 *Bellarmine* alleageth one *Almanus* a ſchoolman, who affirmeth, *Deum ſuo concurſu determinare voluntatem*: that God by his concurring doth determine the will of man unto good. *Suarez* the Jeſuit alleageth divers of that ſide, who affirme the ſame: In their opinion then, the will of man is determined and directed by God unto contrition and true repentance.

The Papiſts.

49. Error.

2. THey affirme, that contrition, which is joyned with an inward terror of the mind, and proceedeth from the ſight and conſideration of our ſins, doth not appertaine to the law, but to the Goſpell, *Bellarm. lib.* 2. *c.* 2. *propoſ.* 3.

Math. 4. 17.

Argum. 1. Chriſt preached repentance, to the which contrition belongeth, *Math.* 4. 17. *Repent, for the kingdome of God is at hand*: but Chriſt was a Miniſter of the Goſpell, not of the Law, *Bellar. ibidem.*

Anſw. Firſt, repentance hath part from the Law, part from the Goſpell: from the Law it hath the ſight of ſin and terror of mind for the ſame; from the Goſpell it hath hope and comfort, ſpringing of faith in Chriſt: wherefore this reaſon ſheweth not, that repentance in every part thereof is of the Goſpell. Secondly, though the Law and Goſpell are in nature and propertie diſtinguiſhed, yet they may be joyned in uſe: ſo *Moſes* the Miniſter of the Law may preach Chriſt, and Chriſt the Miniſter of the Goſpell doth alſo eſtabliſh the Law, and by the terrors of the Law call men to the knowledge of their ſin, where repentance beginneth.

Iſay. 66. 2.

Argum. 2. The Law hath no promiſe of grace, contrition hath a promiſe of grace, as *Iſay* 66. 2. *To whom will I looke, but to him that is poore and of a contrite ſpirit*: *Ergo*, contrition is not of the Law. *Bellarm. ibid.*

Iohn 1. 17.

Anſw. Firſt, it is true, that the law hath not in it ſelfe, the promiſe of grace annexed, *For grace and truth commeth by Ieſus Chriſt*, *Iohn*, 1. 17. Yet by grace the law is made as a ready way and inſtrument to bring us to Chriſt, in whom wee find grace, and ſo contrition wrought by the terrors of the law, doth prepare a way unto grace. Secondly, contrition, as it is a worke of the law, being but yet begun in terror and feare, obtaineth not the promiſe, but being perfected by faith in Chriſt, and in the comforts of the Goſpell, it findeth grace and mercie: as here in the Prophet, to contrition of heart is joyned poorneſſe of ſpirit, which is a deniall of our ſelves, and an apprehenſion of Chriſt by faith.

The Proteſtants.

THat the terrors of a contrite heart, and the ſight of ſin, where contrition beginneth, commeth by the knowledge of the law, the Scripture is plaine.

Rom. 7. 7.

Argum. 1. *Rom.* 7. 7. *I know not ſinne but by the Law*, I had not knowne luſt, *Unleſſe the Law had ſaid thou ſhalt not luſt*: therefere by the Law commeth the revelation of ſinne, which is the beginning of true contrition.

2 Cor. 3. 6. 9.

Argum. 2. S. *Paul* calleth the law, *the killing letter, and the miniſtery of condemnation*, 2 *Cor.* 3. 6. 9. But the Goſpell is *the meniſterie of righteouſneſſe and life*: Wherefore contrition, as therein is ſet before us our damnable ſtate by ſinne, and miniſtreth to us a ſight of condemnation, is of the law. So

Galath. 4. 3.

likewiſe, *Galath.* 4. 3. We are in bondage and feare under the Law, but by the Goſpell wee are made ſons, and ſo receive the ſpirit of the Sonne: *Ibid ver.* 6. *Ergo*, the feare, terrors, and as it were bondage of the ſoule, is of the Law. *Ambroſe* ſaith, *Lex iram operatur, fides gaudium*: The law worketh wrath, faith bringeth joy: *In* 3. *ad Roman. Ad hoc data lex ut terrori eſſet, &c.* Therefore was the law given to be a terror to men, to provoke them to good life.

Theodoret ſaith, *lex eos, qui peccabant, condemnabat, gratia autem eos ſuſcipiens per fidem juſtificat, &c.* The Law condemneth thoſe that ſinne, but grace receiving them doth juſtifie them by faith.

Lib. 1. in Ioan. c. 21.

Cyrillus of Alexandria ſaith, *lex ſervitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis*

onis ad libertatem. The law of ſervitude did give a ſpirit of feare, but Chriſt the ſpirit of adoption unto liberty.

Latter Confeſſion of Helvetia. c. 13. *the Goſpell is indeed oppoſed to the law, for the law worketh wrath, and doth denounce a curſe, but the Goſpell doth preach grace and a bleſſing.*

Harm. ſec. 7 p. 201.

Ferus a Popiſh writer ſaith: *lex convincit nos peccatores eſſe, ſemper enim plus contra legem, quam pro lege facimus* : the law convinceth, that we are ſinners, for we doe alwaies more againſt the law, than for it, &c. The ſight of ſinne then commeth by the law.

Commentar. in Act. 15.

The Papiſts.

3 SOme of the Papiſts affirme, that in Contrition it is not neceſſary to have a *formall*, that is, a *reſolute and expreſſe* purpoſe of newnes of life, but that this is alwaies included in the deteſting of ſinne; which *implicite* or *incluſive* purpoſe is ſufficient : So *Iohan. Major. in 4. ſententiar. diſtinct. 14. qu. 1. Veg. lib. 13. in concil. Trident. c. 13.*

50. Error.

Argum. *David* only confeſſed his ſinne, ſaying; *Lord I have ſinned* : ſo the Publican : *Lord be mercifull to me a ſinner*: there is no expreſſe purpoſe of amendment of life mentioned. Likewiſe, the theefe upon the Croſſe had no ſuch expreſſe purpoſe : *Ergo*, it is not neceſſary.

Anſw. Firſt, that *David* had a full purpoſe of the heart, even in that inſtant to turne unto God, it is evident, *Pſal.* 51. 13. *Then ſhall I teach thy waies to the wicked* : this Pſalme was made by the Prophet, as a teſtimonie of his repentance, for that ſinne, for the which *Nathan* reproved him : and here he profeſſeth, that he will become a new man.

Pſalme 51. 13.

Secondly, the Publican finding mercy and departing juſtified, no doubt had alſo an expreſſe purpoſe in himſelfe for ever to forſake his ſinne, for otherwiſe hee could not have beene juſtifyed, nor found remiſſion of ſinnes: for this is the law and perpetuall rule of forgiveneſſe, *Ezech.* 18. 21. *If the wicked turne from his ſinnes, &c. and keepe all my ſtatutes : his tranſgreſſion ſhall not be mentioned* : to find remiſſion then, theſe two things are required, *forſaking of ſinne, and doing that which is right*: and this is ſignified in the Publicans ſmiting upon his breaſt : as *Auguſtine* ſaith, *Pectora tundamus, non ut ſuper peccata noſtra pavimentum ſolidemus, &c.* Let us knocke upon our breaſts, not to make a pavement, as it were, and beaten floore upon our ſinnes, &c. For hee that beateth upon his breaſt and is not corrected, doth harden his ſinnes, hee taketh them not away : ſo then the Publican in this ſmiting upon his breaſt, was amended and corrected, and thought with himſelfe, never to doe the like againe.

Ezece. 18. 21.
De Diſciplin. Chriſtian. cap. 1. Tom. 9.

Thirdly, 1 The theefe upon the croſſe, being in the very agonie of death, and not expecting life, could not in that ſhort time expreſſe every part of his unfained repentance. 2 Yet there appeareth in him, as that ſhort moment could affoord, both a deteſtation of ſinne in condemning himſelfe and his fellow, and a love of righteouſneſſe, and deſire thereunto, if hee had lived, in commending the innocencie of our Saviour.

The Proteſtants.

WE hold, that as in true Contrition, there muſt be perfect hatred of ſinne ; ſo alſo there is joyned with it a determinate purpoſe of amendment of life.

Argum. 1. The place before cited out of *Ezechiel* proveth it : *Ezech.* 18. 21. Likewiſe Iſay. 1. 16. *Waſh you, make you cleane, ceaſe to doe evill, learne to doe well* : *Act.* 11. 23. *They exhorted all, that with purpoſe of heart, they would turne to the Lord, Eph.* 4. 22. *Caſt off the old man, put on the new, &c.* All theſe places doe evidently prove, that in true contrition and repentance, there is required a forſaking or dying unto ſinne and living unto righteouſneſſe.

Iſay. 1. 16.
Act. 11. 23.
Epheſ. 4. 22.

Argum. 2. *Bellarmine* is a notable witneſſe for us againſt this error, which hee laboureth to confute, *lib. 2. de pœnit, ca.* 6. 7. in two whole Chapters : and herein he is alſo a witneſſe againſt himſelfe, for *lib. 1. c.* 20. he confuteth the contrary opinion, that to *ceaſe to doe evill*, and *learne to doe well*, are not two parts requiſite to repentance, and anſwereth that place by us alleaged, Iſay 1. 16. *Ceaſe to doe evill, &c.* But now much forgetting himſelfe, but the truth prevailing more with him, hee produceth this very place, to prove, that in true contrition or repentance, there muſt bee a purpoſe of amendment, which is the ſame thing, that we defend, both before *qu. 4 part. 2.* and in this place. *Auguſtine* upon theſe words of the Prophet *Iſay, Lavamini*, be ye waſhed, &c. *Lavatur itaque & mundus eſt, qui & preterita plangit, & iterum non admittit* : He is waſhed, and is cleane, which doth bewaile his ſinnes paſt, and doth not commit them againe : *de tempor. ſerm. 66.*

See the further probation and ratifying of this point by the teſtimonie of other Churches before. Error. 46.

The Papiſts.

4 THey teach, that Contrition ought to be perfect becauſe it muſt proceed from the love of God, which is the moſt perfect kinde of love, *Catechiſ. Roman. pag.* 439. and that the greatneſſe of the griefe ought to be anſwerable to the quantity of the ſinne: ſo they conclude, that a man ſhall never know when he is ſufficiently contrite, *Thomas Aquinas* : for hee muſt be contrite for every great ſin he hath committed, *Tileman. Heſhuſ. loc. 9. de pœnitent. error.* 25. 27. 28. 32.

51. Error.

Argum. 1. That perfect Contrition is required, *Bellarmine* pretendeth to prove by theſe Scriptures, 1 *King.* 8. 48. *If they turne againe unto thee with all their heart, &c. Ioel.* 2. *Turne unto mee with all your heart, &c. Bellarm. c.* 10.

1 King. 8. 48.

Anſ. 1. Thoſe places doe well prove, that our ſorrow ought to be unfeigned, and that wee ſhould neither diſſemble, nor be indifferent in our ſorrow : but we muſt give our whole heart unto God, that is, not to have a double heart, and as the words are ; *a heart and a heart, Pſalm.* 12. 2. 2. So then in our Contrition a godly endevour and a diligent care is required, a ſufficiency in our ſorrow cannot bee performed ; *No, though our eies were as fountaines of teares* ; as the Prophet wiſheth, *Ierem.*9.1.

Pſal.12.2.
Ierem.9.1.

The Proteſtants.

WHat is this elſe but a plaine doctrine of deſperation ? for when is a man able ſo perfectlie to bee contrite, as his love toward God ought to bee perfect ? or how can his ſorrow be equivalent to the waight of his ſinnes ? or can a man remember all his ſinnes, that he ſhould bee ſory for ?

Argum. 1. The ſorrow of Chriſtians is not infinite or uncertaine, but it is determined and limited. Saint *Paul* ſaith, That he ſhould not be ſwallowed up of two much heavineſſe, 2 *Corinthians* 2.7. And againe, *My Epiſtle made you ſory, though for a ſeaſon*, 2 *Corinth.* 7.8.

2 Cor 2.7.
2 [illegible]or.7.8.
Iob.9.2.

Argum. 2. *Iob.* 9.2. *We cannot anſwer God one thing of a thouſand* : our greateſt ſorrow is not ſufficient for our leaſt ſinne : therefore there can be no proportion betweene the greatneſſe of our ſinne and the quantity of our ſorrow: *Peter* committed a great ſinne in denying of his Maſter, and yet upon his bitter weeping he was received to mercie, as *Hierome* ſaith, *Petrum ter negantem amare in ſuum locum reſtituere lachryma: Peters* bitter teares after thrice denial reſtored him to his place: was *Peters* ſorrow any way anſwerable in meaſure or quantity to his ſinne ? We muſt indeed weepe bitterly as *Peter* did, and after we are thoroughly humbled, we are certaine, that God will looke upon us, as he did upon *Peter* : and the inward feeling of Gods favour will ſet the bounds and limits of our ſorrow.

Their owne Canons are more equall, which doe not enjoyne ſo ſtrict penance, and ſuch immeaſurable contrition, as theſe new maſters require : as *decret. Gregor. lib.* 5. *tit.* 38. *c.* 5. *Alexander* 3. concerning certaine that in their confeſſion ſay, that *they cannot abſtaine from thoſe ſinnes* : hee decreeth, *Eorum confeſſionem recipere debes, &c.* You muſt receive their confeſſion, for though it bee no true repentance, yet it is a true confeſſion.

De tempor.
ſer[illegible] 7. in na-
ta[illegible] ſerm.3.

Auguſtine ſaith, *Iſta eſt vera pœnitentia, quando quis ſic convertitur, ut non revertatur* : This is true repentance, when a man doth ſo turne unto God, that he returne not unto ſinne. When a man therefore hath in this manner repented, he may be ſure that he hath mourned ſufficiently. It is therefore untrue, that a man is uncertaine when he hath ſorrowed enough.

Synod Colonienſ. part. 7. *cap.* 19. *Quamvis quis peccato mordeatur, ſi tamen pœniteat, ut de cætero, peccandi voluntatem nullam habeat, confidens de Domini miſericordia accedat ad Euchariſtiam intrepidus, &c.* Although a man bee greeved in conſcience for his ſinne, yet if hee repent him, ſo that hee have a purpoſe not to ſinne againe, truſting to Gods mercy, let him come without feare to the Communion, &c. If he thus ſorrowing be without feare, it followeth, that God in Chriſt accepteth his ſorrow as ſufficient.

In Iſaiam.

So alſo *Chryſoſtome* ſaith, *ab ipſa Domini erga nos benignitate, non ex tua pœnitentia mihi ſumo fiduciam: pœnitentia enim tua non prævalet tantam abſtergere malorum eluviem* : I have good truſt (of forgivenes) from Gods mercie, not thy repentance, for thy repentance is not able to waſh away ſuch an heape of ſins ; &c. the efficacy then of our repentance dependeth not upon the greatnes thereof, but of Gods mercie.

De interpret.
[illegible]
[illegible] ſec.8.
[illegible] 17.
ibid.p.231.

Athanaſius ſaith, *Pœnitentia eſt a peccatis deſinere, &c.* It is repentance to *leave off to ſinne, &c.* by this then ſhall one know, whether his repentance be ſufficient by the forſaking of his ſinne.

Confeſſ. of Auſpurg. artic. 3. *they taught that abſolution was nought worth without ſufficient contrition, what elſe was this but quite to take away from all conſciences the comfort of the Goſpell, &c.* Saxonic artic. 16. *Here we reprove our adverſaries, who feigne that contrition muſt be ſufficient.*

The Papiſts.

2 Error.

BEllarmine hath here a certaine fond conceite of his owne, bringing in this diſtinction of ſorrow in contrition : that there is *Dolor ſummus intenſivè, appreciative* : The greateſt and higheſt ſorrow, intenſively, and by way of eſtimation : of this ſort he giveth an example, as a good man may weepe more for the loſſe of his children, than for his ſinnes, yet in his choyce hee had rather loſe his children, than offend God : this is that kinde of griefe by way of eſtimation, though intenſively hee grieve more for his children, yet, when hee maketh an eſtimate of the one and the other, hee preferreth that in his judgement, which is the leaſt in his affection : this kinde of griefe when as the affection goeth before the judgement, hee thinketh is ſufficient for contrition. *Bellarm. cap.* 11.

Argum. Ioel 2. *Turne unto God with all your heart* : this muſt be underſtood of this greateſt kinde of griefe, by way of eſtimation, &c.

1 King.8.49.

Anſ. Whereas it is ſaid, 1 *King.* 8.49. *If they turne unto thee with all their heart and ſoule, &c.* how can they turne with the whole heart and affection, when as they in their affection can ſorrow more for other things ? wherefore as God will have the whole and entire ſoule, that is, the judgement, ſo the whole heart alſo and affection. As *Auguſtine* ſaith, *Inveni triſtem, &c.* I finde one very heavy, I aſke him, Friend, why art thou heavie? ſaith he, I have loſt my money: *Locus immundus fructus nullus:* This is an uncleane place, there can be no fruit: *De tempor. ſerm.*151.

The Proteſtants.

THough I deny not but a right good man may ſometime breake out more into affection for ſome temporall loſſe, than for the committing of ſin, as *Matth.*2.18. *The women mourne for their children, and would not bee comforted:* yet this is not a vertue to bee commended, but an infirmitie to bee amended, as it was commendable in *Eli*, who hearing patiently the heavie newes of the death of his ſons, when mention was made of the taking of the Arke, could hold no longer, but through feebleneſſe cauſed by ſudden griefe, fell backwards and brake his necke, 1 *Sam.*4.17.

Matth.2.18.
1 Sam.4.17.

Argum. This hath beene the continuall practice of the Saints to lament more for ſin, than for any other temporall loſſe whatſoever: as *David* ſaith, *Pſal.6.6. I cauſe my bed everie night to ſwim, and water my couch with teares: Pſal.*119.136. *Mine eyes guſht out with rivers of water, becauſe they kept not thy Law. Matth.* 26. 75. *Peter went out, and wept bitterly:* No earthly matter could have drawne from them ſuch plentifull ſtore of teares: wherefore the Saints did even weepe moſt *intenſively*, that is, earneſtly and effectually for ſin.

Pſal.6.6.
Pſal.119.136.

Your owne canons are cleere in this point: *Decr.par.*2.*cauſ.*33. *diſtinct.*3.*c.*42. *Satis durus eſt cujus mentis dolorem, &c.* He is verie hard whoſe griefe of minde the teares of his body cannot declare: but let him know, *ſe culpabiliter durum*, that he is verie culpable in his hardneſſe, which doth lament the loſſes of time, the death of his friend, &c. and doth not ſhew the griefe for ſin with teares: Let none therefore excuſe themſelves, that they have not a fountaine of teares, who with teares doe ſhew the griefe of temporall things, &c. This ſentence is rehearſed out of *Auguſtines* and approved by the Maſter of ſentences, *Lib.*4. *diſt.*15.*f.* whereby they are defined to be culpable, which doe more expreſſe the loſſe of things temporall, by their teares, than of ſpirituall: which is that which *Bellarmine* alloweth as good and commendable.

Chryſoſtome ſaith: *Quod eſt illius maculæ balneum? calidi lachrymarum fontes, gemitus è profundo cordis aſcendentes, compunctio perpetua, preces continua:* What bath is there for that blot? fountaines of warme teares, deepe ſighes from the heart, a perpetuall compunction, continuall prayers, &c. hee that thus writeth, requireth a greater griefe for ſin, than for any worldly thing.

In 1 Cor.7. Super illa, *Mulier alligata eſt lege, &c.*

Confeſſ. of Saxony, artic.16. *There muſt needs be ſome ſuch great feare and griefes in thoſe that are convicted—and theſe true griefes are a feeling of the wrath of God, &c.* But what greater griefe can there bee, than that which proceedeth from a feeling of the wrath of God, ſee *Auguſtine* and the decrees before alleaged.

Harm. ſect. 8. c.16.

The Papiſts.

5. COntrition (they ſay) as it is not altogether without hope to obtaine mercie: ſo can it not have *certitudinem remiſſionis peccatorum*, a certaine or undoubted aſſurance of remiſſion of ſinnes, *Concil. Trident. ſeſſ.*6.*cap.*9. *Bellarm. lib.*2.*cap.*2.

53. Error.

The Proteſtants.

GOdly ſorrow and contrition bringeth joy and comfort to the ſoule in the end, with undoubted aſſurance of the forgiveneſſe and remiſſion of ſins.

Argum. 1. Godly ſorrow worketh in the true penitent perſon a cleering of the minde, 2 *Corinth* 7.*verſ.*11. but the ſoule and conſcience cannot be cleered and ſet at reſt, unleſſe we be perſwaded that our ſins are forgiven us: *Ergo.*

2 Cor.7.11.

*Argum.*2. All hope is certaine, and bringeth undoubted aſſurance, and therefore it is called the anchor of the ſoule, *Hebr.*6.19. Wherefore either contrition is void of hope altogether, (which they will not grant) or if it have any hope, it is ſure and ſtable, and worketh a full perſwaſion and aſſurance of the mercie of God.

Heb.6.19.

Auguſtine ſaith, *Petrus mox à Domino indulgentiam accepit, qui amariſſimè flevit trinæ negationis culpam: Peter* ſtraightway received pardon and indulgence, when he had moſt bitterly bewailed the ſin of his three-fold deniall of Chriſt, &c. How could *Peter* immediately have felt and received the remiſſion of that great ſin, if the Lord had not aſſured his conſcience thereof?

De tempor. ſerm.66.

The former Canon of the Collin Councell ſaith, that when a man hath ſorrowed for his ſin, purpoſing not to doe the like, *Securus & intrepidus accedat:* Let him draw neere without feare, and be ſecure. He that is ſecure and without feare doubteth not: *Ergo*, he is aſſured of the forgiveneſſe of his ſin.

Bernard alſo ſaith: *Animam pœnitentia lachrymis afflictam ſpiritus paracletus libenter conſolatur, frequenter viſitat, & ad veniæ fiduciam plenè reformat:* A ſoule afflicted with penitent ſorrow, the ſpirit of comfort doth comfort, often viſit, and fully bring it to the truſt of pardon: *de interior. domo. cap.*37: The ſoule then may have a full and aſſured truſt of forgiveneſſe.

Their owne Canons are cleere for us: *Decr.par.* 2. *cauſ.* 33. *diſtinct.* 1. *cap.* 50. *Nemo poteſt bene agere pœnitentiam, niſi qui ſperaverit indulgentiam:* No man can truly doe repentance, if hee doe not hope for indulgence.

*Ibid. diſtinct.*3.*c.*39. *Leo. Iudam non pœnitentia revocavit ad Dominum, ſed deſperatio traxit ad laqueum:* Repentance did not recall *Iudas* to the Lord, but deſperation brought him to the ſnare.

That repentance then is not good nor acceptable,which is not full of aſſurance,and in hope comfortable.

Iohn Huſſe holy Martyr: Unto a true abſolution,firſt,there is required contrition. Secondly,a purpoſe and intent to ſin no more. Thirdly, true confeſſion. Fourthly, ſtedfaſt hope of forgiveneſſe: as Chriſt ſaith, *My ſon,beleeve,and thy ſins are forgiven thee, pag.616. artic.5.*

Hypomnem. In Iſaiam. And for further evidence, *Chryſoſtome* ſaith: ſome men will ſay, may a man by repentance hope for ſalvation? *prorſus licet, id unde liquet? ab ipſa Domini tui erga nos benignitate, non ex tua pœnitentia mihi ſumo fiduciam, &c.* yea, thou mayeſt, and how doth that appeare? I receive aſſured truſt, by the mercy of God toward us,not by thy repentance,&c.

Lib.1.D. Doctrin. Chriſtian. c.18. 2 *Auguſtine* ſaith: *quiſquis non credit dimitti ſibi poſſe peccata fit deterior deſperando:* he that beleeveth not,his ſins may be forgiven him,in deſparing becommeth worſe.

Harm.ſec.8, p.218. Sec.14.p.453. 3 Confeſſion of Bohemia *c.5. Such men ought with repentance to turne to the Lord, and by faith in Ieſus Chriſt our Lord to conceive ſure and undoubted truſt in his mercy.* Confeſſ. of Saxonie,*they mingle many miſchievous errors with the doctrine of repentance, who will men to doubt when they repent, whether they be in favour.*

The Papiſts.

54.Error. 6 THey affirme that contrition is a neceſſary meane unto *juſtification*,and that a man cannot be juſtified,till he have beene truly contrite for his ſins,*Bellarm.lib.2.de pænitent.c.8.*

Luk.13.3. Act.3.19. *Argum.Luke* 13.3. *Except ye repent, ye ſhall likewiſe periſh. Act.3.19. Repent,and turne,that your ſins may be put away,when the time of refreſhing ſhall come: Ergo,*contrition is neceſſary to juſtification,*Bellarm.ibid.*

Anſw. Firſt, it followeth not, without repentance and true contrition there is no juſtification: *Ergo*, repentance is a meane unto juſtification: for faith cannot be without works,yet works are no meane unto faith: ſo repentance and contrition are the fruits of juſtification,not a meane thereunto. Secondly, there is a difference betweene juſtification, and ſalvation, or glorification; contrition is a meane and way to ſalvation: by repentance through the mercie of God in Chriſt wee are preſerved from *periſhing* and everlaſting deſtruction: and repentance goeth before our conſummation, and perfect abolition of our ſins in the day of *refreſhing* at the comming of Chriſt: But it followeth not, that contrition therefore is a meane unto juſtification; for firſt wee are *juſtified*, then afterward *glorified:* our ſalvation is accompliſhed,*Rom.*8.30. Thirdly, contrition is a meane to aſſure us of our juſtification,but not to juſtifie us: as the Apoſtle ſaith,*Philip.2.12.With feare and trembling finiſh your ſalvation.* Rom.8.30. Phil.2.12.

The Proteſtants.

THat true contrition is neceſſary,we willingly grant: and that without it remiſſion of ſins cannot be had; but we deny that it is a neceſſary meane unto juſtification: a neceſſary ſigne, fruit, or work of juſtification it is,but not a meane or cauſe.

Rom.4.5. *Argum.* 1. We are juſtified by faith, *Rom.4.5. To him that beleeveth in him that juſtifieth the ungodly, faith is counted for righteouſneſſe:* But faith goeth before repentance, as *Bellarmine* himſelfe before confeſſed by the example of the Ninivites, who firſt beleeved, and afterward repented, *Bellarm. lib.1.cap.19.propoſ.2. Ergo,* juſtification is before repentance,and ſo conſequently repentance is no meane unto it.

Argum. 2. Good works are no meane to juſtification, for then they ſhould goe before juſtification: but as *Auguſtine* ſaith, *Bona opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum:* Good works doe not goe before him that is to bee juſtified, but they follow him that is already juſtified.

But contrition is a good work: confeſſed and proved by *Bellar.lib.2.cap.2.Ergo,*it is no meane unto juſtification.

Auguſtine ſaith, *Noli præſumere de operibus ante fidem,noveris quia peccatorem te fides invenit:* Preſume not of works before faith, (as if by the merit of works thou hadſt received faith)know that faith hath found thee a ſinner: *in Pſalm.* 31. If then good works goe not before faith, and faith and juſtification come together,as I have ſhewed, then contrition being a good action precedeth not juſtification. See before *error* 47.where it is ſhewed that faith goeth before repentance,by the which faith we are juſtified,then repentance cannot be the cauſe of juſtification comming after it.

The Papiſts.

55.Error. 7 THey make contrition a part of ſatisfaction for our ſins,and to be a cauſe of juſtification and remiſſion of ſins, not onely in diſpoſing and preparing of us thereunto, but in that thereby we verily obtaine and deſerve remiſſion of our ſins,*Bellarm.lib.2.de pænitent.cap.12.*

Luke7.47. *Argum.* 1. *Luke* 7.47. Many ſins are forgiven her becauſe ſhe loved: Not onely faith,but love or charity obtaineth remiſſion of ſins,*Bellarm.ibid.Rhemiſt.in hunc locum.*

Anſ. The argument is 1 not from the cauſe to the effect,but from the effect to the cauſe: for Chriſt doth not reaſon thus, ſhe loved much, therefore many ſins are forgiven her, but contrariwiſe, *Many ſins are forgiven her, therefore ſhe loveth much:* As the next words declare: *to whom little is remitted,he loveth little.*2 And our Saviour ſaith in plain words in the laſt verſe,that *her faith had ſaved her;*

whereof her love was an effect. 3 And further as the Apoſtle ſaith, *Wee know that wee are tranſlated from death to life, becauſe we love the brethren,* 1 *Iohn* 3. 14. he ſaith not, we are tranſlated, but wee know we are: ſo this woman by her love might know or be aſſured that her ſins were remitted her. 1 Iohn 3.14. And *Bellarmine* hath a ſaying not much unlike, that theſe words of Chriſt, many ſins are forgiven her, *confirmant abſolutionem inviſibiliter datam,* doe confirme the abſolution inviſibly given before, *lib.* 2. *c.* 14. *reſp. ad object.* 1. Her love was a meanes then to confirme her abſolution, which was inviſibly given before.

Argum. 2. *Ezech.* 18. 27. *When the wicked turneth away from his wickedneſſe he ſhall ſave his ſoule, &c. verſ.* 31. *Make you a new heart and a new ſpirit, and caſt away from you all your tranſgreſſions.* Ezec. 18. 27, 31. The turning then away from ſin is the cauſe of life, and of newneſſe of ſoule: *Ergo*, of juſtification; *Dan.* 4. *verſ.* 24. *Redeeme thy ſins by thine almes, &c. Ergo,* good charitable works are the cauſe of the forgiveneſſe of ſins, *Bellar. c.* 12. Dan. 4. 24.

Anſw. Firſt, the places 1 in *Ezechiel* if they be taken in this ſenſe, would prove, that it is in a mans power to convert his ſoule, or to renew his owne heart, whereas the Prophet acknowledgeth it wholly to be the Lords work, *Pſalm.* 51. 12. *Create in me a new heart:* and *Iere.* 31. *Convert thou me, O Lord, and I ſhall be converted.* Pſalm. 51. 12. Ierem. 31. 18. 2 But why the Lord thus ſpeaketh to man, in bidding him convert, S. *Auguſtine* rendereth the reaſon: *Quia non ſicut in lapidibus inſenſatis Deus ſalutem noſtram operatur:* Becauſe God worketh our ſalvation in us, not as in ſenſleſſe ſtones: *cont. Pelag. lib.* 1. *c.* 5. Man therfore ſaveth his ſoule, or maketh his heart new, but as Gods inſtrument; as the axe in the workmans hand: it is Gods Spirit that maketh man to make his heart new. 3 *Bellarmine* himſelfe helpeth us with a ſufficient anſwer, that remiſſion of ſins is firſt inviſibly given; and then by our earneſt repentance, it is confirmed and aſſured unto us: ſo then repentance is a meane to the aſſurance of forgiveneſſe, as theſe places prove; but not to the inviſible grace or gift of remiſſion.

Secondly, 1 The word in *Daniel* ſignifieth not to redeeme, but to break off: for ſo is this word פרק *pharak* uſed, *Gen.* 27. 40. *Thou ſhalt break his yoak from thy neck.* Geneſ. 27. 40. 2 By (redeeming) admitting that reading, may be underſtood not redemption to be made before God, but recompence to be made unto men, whom he had injured. 3 Neither doth the Prophet ſpeak of the forgiveneſſe of his ſins, but of *the prolonging of his peace and proſperity:* for theſe words, *Forſitan ignoſcet Deus:* God perhaps may forgive your ſins, are not read in the Hebrew. 4 And how could the almes of an unbeleever, ſuch an one as *Nebuchadnezzar* was, be a cauſe of forgiveneſſe, ſeeing without faith nothing is acceptable to God? 5 Laſtly, the Kings righteous and mercifull dealing ſhould be onely a teſtimony to his conſcience, that his ſins were forgiven. 6 *Concil. Cabilonenſ. c.* 36. It is denied that ſins, *de induſtria,* committed willingly, or wittingly, are redeemed by almes: *Sic enim viderentur Deum mercede conducere:* So they ſhould ſeeme to hire God with a reward.

The Proteſtants.

THat contrition of heart meriteth not, neither is any cauſe of the forgiveneſſe of ſins, which doth iſſue only out of the fountaine of Gods mercy by faith in Chriſt, the Scriptures doe teſtifie.

Argum. 1. *Rom.* 3. 24. *We are juſtified freely by grace.* If freely, then is not our juſtification merited, or cauſed by any work of ours. Rom. 3. 24.

Bellarmine anſwereth: firſt, that we are juſtified freely, though it be by the merit of contrition, becauſe contrition is the gift of God. Secondly, contrition meriteth not, *ex condigno,* of condignity or worthineſſe, but *ex congruo,* of congruity: which kinde of merit is founded not in Gods juſtice, but in his benignity and bounty, *Bellarm. cap.* 12.

Contra. Firſt, this is the very anſwer 1 of the old Pelagians, who did in like manner affirme, that the good will of man was of God, becauſe it could not be in a man, unleſſe man were, *ut homo autem ſit, à Deo habet,* but for a man to be, is of God: for if therefore remiſſion of ſins be of grace, and the gift of God, becauſe contrition, whereby it is merited, is the gift of God; then ſay alſo, that we may be ſaved by nature, and yet by the gift of God, becauſe the nature of man is the work and gift of God. 2 But the Apoſtle confuteth this gloſſe, in ſaying further, *We are juſtified freely, &c. through redemption in Chriſt Ieſus:* if through redemption, then not through contrition. 3 And againe, men firſt muſt be reconciled unto God, and of enemies be made friends, before he give them gifts: as the Apoſtle ſaith, *Chriſt firſt led captivity captive,* that is, ſubdueth and removeth ſin that led us captive, and then *gave gifts unto men, Epheſ.* 4. 8. Then muſt we firſt be reconciled unto God, which conſiſteth in the forgiveneſſe of our ſins, *Rom.* 3. 25. before we can have the gift of contrition. Eph. 4. 8. Rom. 3. 25. Wherfore if reconciliation aod forgiveneſſe of ſins goe before contrition, it can be no meritorious cauſe of the remiſſion of ſins.

Secondly, 1 No merit, or work of mercy, but of juſtice, as the Apoſtle ſaith, *Rom.* 4. 4. *To him that worketh, the wages is not counted by favour, but by debt:* Rom. 4. 4. wherefore the merit of congruity is no merit, being founded in Gods mercy. 2 Neither is there any congruity or conſequence at all, that God ſhould reſpect us being his enemies: but enemies we are before we are reconciled by the remiſſion of our ſins: wherefore contrition going before remiſſion of ſins, and ſo reconciliation, cannot deſerve ſo much as of *congruity,* if there were any ſuch merit.

Argum. 2. That the contrition of the heart is no cauſe of our juſtification, neither doth merit, or deſerve remiſſion of ſins: S. *Paul* ſheweth, *Rom.* 4. 5. 6. *To him that beleeweth faith is counted for* Rom. 4. 5. 6.

righteouſneſſe: And *David* declareth the bleſſedneſſe of that man,to whom God imputeth righteouſneſſe without works. It is faith then only that obtaineth remiſſion of ſins:and a man is juſtified without any reſpect had to his works. Therefore neither contrition, nor any other work inward or outward,procureth remiſſion of ſins,but faith only is the meane.

So *Auguſtine* ſaith, *Opera ſequuntur juſtificatum, non precedunt juſtificandum:* Works follow a man already juſtified, they goe not before to juſtification, *De fide & operibus, cap.*14. Therefore the work of contrition is not availeable to juſtification.

And againe : *nec quiſquam dicat meritis orationum ſuarum—traditam Dei gratiam—ſed gratia & miſericordia Dei convertit hominem, &c.* Neither let any man ſay that grace is given by the merit of his prayers,but the grace and mercy of God converteth a man.

Cenſur. Oriental.p.21.

2 *Ieremie* the Patriark ſaith : *quod gratis per Chriſtum peccata, & non propter aliqua merita noſtra—remittuntur, confiteri debemus:* We muſt confeſſe, that our ſins are forgiven freely by Chriſt, not for any merits of ours,&c.

Harmon.ſec.8. p.216. Ibid.p.219.

3 Latter confeſſion of Helvetia, c. 14. *We ceaſe not to urge mortification of the fleſh,and yet we adde further,that it muſt not be proudly thruſt upon God as a ſatisfaction for our ſins, &c.* Bohemia c. 5. *Now the foundation wherein the whole vertue and efficacie of this ſaving repentance, doth ſtay it ſelfe, is the merit of the torments of the death of Chriſt,and his reſurrection,&c.*

4 *Interrelig. Cæſarea. cap.* 17. *Illa ſatisfactio, quæ culpam & æternam pœnam expiat, ſoli Chriſto tribuenda eſt:* That ſatisfaction which taketh away the fault and eternall puniſhment, is onely to be attributed to Chriſt : *Ergo,*contrition doth not ſatisfie for ſin.

Laſtly, *Iulius* 1. *Decret.* 11. thus teſtifieth, *Fides omnes actus hominis præcedere debet:* Faith muſt goe before all the acts of men. *Cyril. Alexand. expoſit. Nicen.ſymbol. Sicut fides abſque operibus mortua,&c.* As faith is dead without works, ſo we may turne it and ſay, works are dead without faith. Contrition then is either before faith or after; if before, being without faith, it is a dead work, as is here ſpecified, and ſo cannot merit: if after faith, then it commeth after juſtification and remiſſion of ſins: for by faith we are juſtified: *Rom.*3.26. *That he might be a juſtifier of him,that is of the faith of Ieſus.*

We want not the evidence of ſome of their owne ſide: *Capreolus in ſecund. ſenten. diſt.* 40. *Dominicus à Soto lib.*2.*de natur.& grat.cap.*4.doe deny that contrition any way either of congruity,or condignity meriteth remiſſion.

The Papiſts.

56. Error.

7 CONtrition(they ſay)is not neceſſary for veniall or ſmall offences; neither is a man bound thereunto, *Scot.lib.*4.*diſtinct.*17.*articul.*3. The maſter of Sentences thinketh that a generall confeſſion ſufficeth for mortall ſins,which a man underſtandeth not,*lib.*4.*diſt.*21.*c.*

The Proteſtants.

THis aſſertion is cleane contrary to Scripture:for the Prophet *David* prayeth not only to be kept from preſumptuous ſins,*Pſalm.*19.13.but even to be cleanſed from his ſecret faults,*verſ.*12.The Prophet *David* ſaith, *Pſal.*32.5. *I acknowledged my ſin, neither had I mine iniquity,and thou forgaveſt, &c.* Wherefore mortall ſin not underſtood,but lying hid,cannot be acknowledged,and ſo conſequently not forgiven.

Pſalm.19.13. Pſalm.32.5.

1 *Auguſtine* ſaith,*Non ſolùm propter vitæ hujus ignorantiam,ſed etiam propter ipſum pulverem mundi hujus, qui pedibus adhæreſcit, quotidianam habere debemus pœnitentiam:* Not onely for the ignorances of this life, but even for that droſſe and duſt of the world, which hangeth upon our feet,we ought dayly to repent us. He meaneth the leſſer and ſmaller ſcapes of our life. And againe, *Homo dum iſte vivit in ſeculo, humanis affectibus veluti pedibus terram calcans, ipſa converſatione vitæ hujus contrahit, unde dicat: dimitte nobis debita:* Man,as long as he liveth in this world,with his affections,as with feet treading upon the ground, he gathereth droſſe, for the which he had need to ſay, forgive us our ſins, &c. *in Iohan.tract.*57.

In 6. cap. ad Hebræos.

2 *Chryſoſtome* ſaith : *What manner of medicine is this of repentance, firſt in condemning and confeſſing thy peculiar ſins, according to that ſaying, non celavi peccatum,&c. I have not hid my ſin, I will pronounce againſt my ſelfe mine iniquity, and thou forgaveſt me my wickedneſſe?* 2 *Iuſtus ſeipſum accuſat initio ſermonis—habet illa inſtar cathenæ aureæ,quæ ſi initium ſumpſerit,omnia conſequentur:* a juſt man accuſeth himſelfe in the beginning of his ſpeech,—it is like a chaine,if it once have a beginning,all the reſt will follow, &c. Hence two things are inferred, that even a juſt man hath need of repentance, even for ſmall offences: and that our ſins in our confeſſion, muſt one follow another, as linked in a chaine together.

Harmon.ſec.8. p.212.

3 Latter confeſſion of Helvetia c. 14. *by repentance we underſtand the change of the minde, by the which a ſinfull man doth eftſoones acknowledge his naturall corruption,and all his ſins, ſeeing them convinced by the word of God, and is heartily grieved for them,&c.*

4 *Decret.par.*2. *cauſ.* 33. *diſtinct.*3. *c.* 42. *Chriſtus legionem ejiciens non reliquit unum ex omnibus:* Chriſt caſting out a legion,left not one of all: ſhewing,that if we have a thouſand ſins,we muſt repent them all.

The

The Papiſts.

8 THere is a kinde of contrition that proceedeth onely from the feare of puniſhment, when a man doth leave ſinning, not for any love or delight he hath in God, but onely for feare of damnation: Even this contrition alſo is good and profitable: yet this ſervile feare is at length cleane driven out by charity. But there remaineth ſtill in the godly an awe and feare of God and his judgements, with miſtruſt, and feare of hell and damnation: as *Matth.* 10. *Feare him that can caſt body and ſoule into hell*: *Rhemiſt. Ioh.* 4. *ſect.* 6. And *Bellarmine* ſaith, that if a ſinner *ſolius pœna fugiendæ cauſa,&c.* only to avoid puniſhment, doe take heed of ſin, this is a good and profitable feare, *lib.* 2. 17.

17. Error.

Matth. 10.

Argum. *Ierem.* 5. 22. *Feare yee not me* (ſaith the Lord) *which have placed the ſand for the bound of the ſea*; *Malach.* 1. 6. *If I be a father, where is my honour? if I be a maiſter, where is my feare?* *Matth.* 10. *verſ.* 28. *Feare him which is able to deſtroy both ſoule and body in hell.* Here wee ſee that God exacteth even the feare of ſervants, and the feare of hell puniſhment, which is a ſervile feare; *Bellarmine cap.* 17.

Ierem. 5. 22.
Malach. 1. 6.
Matth. 10. 28.

Anſwer. Firſt, the Lord in theſe places by his Prophets ſpeaketh unto the prophane wicked of thoſe times: as *Ierem. verſ.* 21. *Heare O fooliſh people, and without underſtanding*: and *Malach.* 1. 8. it followeth in the ſame verſe, *O yee Prieſts that deſpiſe my name*: Theſe prophane perſons had need to bee terrified with the feare of Gods judgements: but it followeth not, that this feare is neceſſary for the ſervants of God. Secondly, the Prophet *Malachie* joyning the honour of ſons, and feare of ſervants together; underſtandeth not a ſervile, miſerable, and ſlaviſh feare, but ſuch as dutifull and obedient ſervants yeeld unto their maſters as fathers, which is a commendable feare, and fit alwayes to bee retained. Thirdly, our Saviour ſpeaketh by way of compariſon: *that they ſhould not feare them which kill the body, &c.* Hee preferreth a *ſervile* feare of God, before this *worldly* feare of men: yet ſo that he would not have them ſtay here, or reſt in this feare, for the which hee divers times reproveth them: as *Luk.* 12. 32. *Feare not little flocke, it is your fathers will to give you a kingdome.* Fourthly, wee confeſſe that this ſervile feare is profitable to make a beginning and further entrance: as *Prov.* 1. 7. *The feare of God is the beginning of wiſdome*: but afterward love muſt ſucceed in the place thereof.

Luk. 12. 32.
Prov. 1. 7.

The Proteſtants.

FIrſt, wee acknowledge that the feare of puniſhment is neceſſary in the beginning, to make a way for true love to enter, as the briſtle or needle (as *Auguſtine* ſaith) maketh roome for the threed to enter. Wee alſo confeſſe, that there is a continuall feare and reverence of God in the godly, ſuch as children have of their parents: but as for any miſtruſt or feare of hell and damnation, after love bee once entred, and made the children of God, which breedeth terror and anxietie of conſcience, it is cleane expelled, and thruſt out of the doores by love.

Argum. 1. So ſaith the Apoſtle, *There is no feare in love: but perfect love caſteth out feare, and maketh us to have confidence in the day of judgement*: But hee that feareth damnation, and is afraid of the day of judgement, cannot have confidence in that day. So *Auguſtine*: *Quid dicimus de illo, qui capit timere diem judicii? ſi perfecta in illo eſſet charitas, non timeret*: What ſay wee to him, that feareth the day of judgement? if love were perfect in him, he would not feare it.

1 Iohn 4. 17.

Argum. 2. *Matth.* 25. 25. The ſlothfull ſervant ſaith to his maſter, *I knew thou waſt a hard man, &c. and therefore I was afraid.* This ſervant was not commended for this feare, but blamed and reproved, and caſt into utter darkneſſe: for his maſter ſaid, *Thou evill and ſlothfull ſervant.* And *Origen* hereof writeth well: *Nec eſt bonus hujuſmodi timor, nec liberat nos talis timor à tenebris exterioribus*: Neither is this feare good, neither doth it deliver from utter darkneſſe: *Tract.* 33. *in Matth.*

Matth. 25. 25.

Bellarmine replieth: that to feare God cannot be evill; but they that have this ſervile feare, do notwithſtanding feare God: *Ergo, c.* 18.

Contra. Firſt, the divels feare God and tremble, *Iam.* 2. 19. doth he thinke there is any good feare in devils? Secondly, neither doe thoſe feare God, but hell, for if there were no hell, they would not feare God at all.

Iames 2. 19.

Argum. 3. God is not to be loved for hope of reward: *Ergo*, neither to be ſerved for feare of puniſhment.

Bellarmine anſwereth, that the reaſon is not alike: for the object of love is good, the object of feare is evill: God is good, and therefore to bee loved for himſelfe: but hee is not evill, and therefore to be feared for another, *cap.* 18. *reſp. ad argum.* 6.

Contra. Firſt, the object indeed of ſervile feare is evill, but the object of a godly feare is good; as *Eccleſ.* 12. 13. *Feare God and keep his commandements*: will he ſay that the object of this feare is evill? Secondly, if God be only to be feared for another thing, then all feare ſhall bee *ſervile*, and the *filiall* feare is aboliſhed, when God is feared and reverenced as a father for himſelfe. Thirdly, *Hierome* ſheweth the reaſon to be alike: *Qui diligit, &c.* He that loveth, keepeth the commandement, not becauſe hee is compelled with feare of puniſhment, or greedineſſe of reward; but becauſe, that which is commanded is good: *Tom.* 4. *de filio prodigo.*

Eccleſ. 12. 13.

7 1 *Chryſoſtome* ſaith, *Idcirco nec terreat tuorum conſcientia peccatorum, cum pœnitentia deleantur, &c.* Therefore let not the conſcience of thy ſinnes terrifie thee, when they are by repentance blotted out, &c.

Homil. de Ieya Propheta.

De Correction. Donatiſt, c. 15. 2 *Auguſtine* ſaith thus ſpeaking of S. *Paul: Agnoſcant in eo Chriſtum prius ferientem, deinde conſolantem—& quem major timor compulit ad charitatem, ejus perfecta charitas foras miſit timorem*: Let them acknowledge Chriſt in him firſt ſmitting, then comforting: and whom great feare compelled unto charity, his perfect charity expelled feare.

Harm. ſect. 8. pag. 218. 3 Confeſſion of Bohemia, *c.* 5. *This ſaving repentance—hath this in order firſt, it is a feare and terrour of the ſecret heart before God,—ſuch a terrour and true ſenſe of ſin, doth worke in the faithfull an inward change of the minde:—hereunto is ſtraightway added, that ſuch men ought by faith in Chriſt Jeſus conceive a ſure and undoubted truſt in his mercie, &c.* Wee ſee then that true repentance though it begin with feare, yet it endeth in peace, confidence and comfort.

Synod. Moguntin. cap. 10. *Libertatem Chriſtianam intelligimus, &c. non ut alii homines pœnarum metu & imperio legis compellantur, &c.* We underſtand Chriſtian libertie, not that wee ſhould not doe thoſe things which are commanded, but that wee ſhould not as others are, bee drawne or enforced to keep through feare of puniſhment, &c. *Ergo*, there remaineth no feare of puniſhment in the righteous.

We have moſt cleere teſtimonies beſide: *Ambroſ. epiſt.* 84. *Timoris, quo Deus metuitur nulla diſtinctio, &c.* There is no difference in name of that feare, wherewith God is feared, &c. there is feare of puniſhment, here is carefulneſſe for the reward: Of the ſervile feare it is ſaid, perfect love expelleth feare, but of the liberall feare; The feare of the Lord is holy and remaineth for ever. And againe, *epiſtol.* 7. *Velle ſapientis, ſervire inſipientis*: To bee willing, is the part of a wiſe man; to ſerve of a foole: in the Law there is ſervitude, in the Goſpell libertie, &c. *Servit peccator formidini*: A ſinner is a ſlave to his feare.

Hieron. de 42. *Manſionib. Duplicia ſunt in ſcripturis vincula, &c.* There are two ſorts of bands in Scripture, &c. but Chriſts bands are voluntary, *Et vertuntur in amplexum*, and are turned into embracings.

Decret. Gregor. lib. 5. *tit.* 41. *c.* 8. *Qui ex timore facit preceptum, aliter quam debeat facit, & ideo jam non facit*: He that of feare doth the commandement, doth it otherwiſe than he ſhould, and therefore doth it not at all, &c. By all theſe teſtimonies it is evident, that this ſervile feare of puniſhment hath no place where the love of God is.

The ſixth queſtion, of auricular Confeſſion,

the ſecond part of penance.

The Papiſts.

58. Error. NOne can rightly ſeeke for abſolution at the Prieſts hands, unleſſe they confeſſe particularly at the leaſt all their mortall ſins, whether they bee committed in minde, heart, will, and cogitation onely, or in word, and worke, with all the neceſſarie circumſtances and differences of the ſame, *Rhemiſt. Ioh.* 20. *ſect.* 5. And this ſacramentall confeſſion, as they call it, muſt bee made ſecretly to the Prieſt, *Concil. Trident. ſeſſ.* 14. *can.* 6.

John 20. 22. *Argum.* 1. This wonderfull power of remitting and retaining of ſins, which was given to the Apoſtles and their ſucceſſors, *Ioh.* 20. 22. were given them in vaine, if no man were bound to ſeeke for abſolution at their hands: which cannot be had of them without diſtinct utterance to them of our ſins: for they cannot rule the caſes of conſcience, unleſſe they have exact knowledge and cogitation of their ſins, *Rhemiſt. ibid.*

Anſw. 1. God hath not made his Miniſters in Chriſts ſtead Judges of caſes of conſcience, as though there were in them an actuall power to remit and abſolve ſins: but their office is onely to declare and ſet forth unto all penitent perſons, the promiſes of God for remiſſion of ſins, and the ſeverity of Gods judgement againſt impenitent perſons: which is eſpecially performed in the preaching and applying of the word either publikely or privately: as S. *Paul* calleth the Goſpell committed unto him, *the word of reconciliation*, 2 *Cor.* 5. 16. 2 Cor. 5. 16.

2 A man therefore may by their miniſtery, which are the Preachers of reconciliation, find remiſſion of ſins, without a particular declaration thereof: neither it is neceſſary for them to have ſo exact a knowledge of our ſins, ſeeing they are not abſolute Judges of the conſcience, but the miniſters and ambaſſadors of reconciliation, 2 *Cor.* 5. 20. 2 Cor. 5. 20.

3 And Miniſters are not to ſtay while ſuit is made unto them for their help, but they ought to exhort and deſire men to be reconciled to God by their miniſterie.

Bellarmine anſwereth, that the Prieſts are truly and properly Judges of mens ſinnes, and have a judiciarie power not to declare or teſtifie the forgiveneſſe of ſins, but truly to bind, or looſe them. Firſt, they are called the *keyes*: which doe verily open and ſhut the doore, not ſignifie the opening and ſhutting: as Chriſt is ſaid to have the key of *David* to open and ſhut, which power Chriſt communicateth to the Apoſtles and their ſucceſſors. Secondly, to *bind* and *looſe* doe not ſignifie, to *denounce* and declare, but indeed to put on, or take off the bonds; ſo are they ſaid to retaine ſinnes: and what is it elſe to retaine, but *nolle remittere*, not to bee minded to remit? Thirdly, the words are, *whoſe ſins*, not all mens ſins are remitted, but whom the Prieſt ſhall judge meet: but the word is preached to all, remiſſion of ſins is not given to all: therefore this is not underſtood of the preaching of the word, but of the judiciary power of the keyes. Fourthly, in that Chriſt breathed upon them, it ſheweth, that as a blaſt doth extinguiſh the fire, and chaſe the clouds, ſo they had power verily to extinguiſh ſins, and not to declare only *Bellar. lib. 3. c. 2.*

Contra. Firſt, the keyes 1 of the Church doe truly open and ſhut, being executed according to the will and minde of the maſter of the houſe: the ſervant to whom the keyes are committed, doth open and ſhut, yet but as a ſervant, and according to his maſters direction: ſo the keyes of the Church are committed to men, but as miniſters of the keyes, not to open and ſhut at their pleaſure, but as Chriſt preſcribeth. 2 But it is not farre from blaſphemie to ſay that the ſame power of the keyes, which Chriſt hath, is communicated to the miniſters of the Church: for hee *openeth, and no man ſhutteth, &c. Revel. 3. 8.* but man may open to ſome, to whom Chriſt may ſhut, and hee ſhut the doore againſt others, to whom Chriſt may open: yea and when the Phariſees had ſaid, *Who can forgive ſins but God onely? Mark. 2. 7.* Chriſt reproveth them not, but ſheweth, that hee (being both God and man) *had authority alſo to forgive ſins.* Chriſt therefore only properly forgiveth, the Apoſtles forgive as his miniſters. 3 And that theſe keyes are diſpenſed in preaching the word, and not only in the diſcipline of the Church; it is evident. *Acts 14. 27.* a doore of faith is opened *by the preaching of the Apoſtles, Matth. 23. 13.* The Phariſees by not preaching true doctrine are ſaid to ſhut up the kingdome of heaven. Thus their owne canons teſtifie, *epiſt. 1. Clemen. Per ipſum, per verbum Dei, & ſalubre conſilium curetur:* He that is troubled with his ſin, and confeſſeth to the miniſter, &c. that by him through the word of God, and holeſome counſell he may be cured. Sins then are cured and healed by the word of God.

Revel. 3. 8.
Mark. 2. 7.
Act. 14. 27.
Matth. 23. 13.

Secondly, the Apoſtles and they which ſucceed them, doe truly bind and looſe, remit and retaine ſins, but as miniſters, and ſo long as they execute this authority according to Chriſts will: as *Peter* hath the *keyes*, but hee is firſt *built upon the rocke, Matth. 16. 18.* the Apoſtles have power to bind and looſe, *Matth. 18. 8.* but they muſt doe it in Chriſts name, *verſ. 20.* otherwiſe, *a curſe cauſeleſſe ſhall not come, Prov. 26. 2.* And, *though men curſe, God will bleſſe, Pſalm. 109. 28.* The blind man was caſt out by the Phariſees, but he was received in by Chriſt, *John 9. 35.* S. *Ambroſe* ſaith, *Dei munus, miniſterium ſacerdotis eſt, &c. Quis tantus eſt, &c.* In giving the ſpirit, the gift is Gods, the miniſtery the Prieſts, &c. who is ſo great, as to arrogate to himſelfe the beſtowing of this gift? *Lib. 1. de ſpirit. ſanct. cap. 7.*

Matth. 16. 18.
Matth. 18. 18.
Prov. 26. 2.
Pſalm. 109. 28.
Iohn 9. 35.

Thirdly, 1 As the word of God is not to bee denied to any, that will receive it; ſo neither is remiſſion of ſins to bee withheld from any by the will of man, that doe deſire it: the word is not to be caſt before ſwine and dogs, *Matth. 7. 6.* no more is remiſſion of ſins to be granted to the impenitent. 2 If the Miniſter ſhall at his pleaſure deny remiſſion to the penitent, his ſentence bindeth not before God: as *Origen* well ſaith: *Si aliquis non recto judicio, &c.* If any man by the erroneous judgement of thoſe which governe the Church be caſt out, if he have not deſerved to be caſt out, is not any thing hurt by this error of judgement, &c. *Hom. 14. in Levitic.*

Matth. 7. 6.

Fourthly, the breathing which Chriſt uſed, betokened the giving of the holy Ghoſt, which truly and properly doth remit and retaine ſins, as the wind chaſeth away the clouds. This then ſheweth not a judiciall authoritie in men, that are but the miniſters of the ſpirit, but an abſolute power in the ſpirit: as *Ambroſe* excellently ſaith, *Per ſpiritum ſanctum peccata donantur, &c.* Sins are forgiven by the holy ſpirit: but men to the remiſſion of ſins doe exhibite their miniſtery: *Non jus alicujus poteſtatis exercent:* They doe not exerciſe any right of power, &c. they pray, God forgiveth; the ſervice is mans, the munificence is from a ſupreme power; *lib. 3. de ſpirit. c. 19.*

Argum. 2. As the Prieſts in the law had only authority to diſcerne the leproſie of the people, and therefore Chriſt ſendeth the lepers to the Prieſt, *Luk. 17. 14.* ſo men muſt reveale the ſpirituall leproſie of ſin to the Prieſt, *Rhemiſt. ibid.*

Luk. 17. 14.

The Doway ſtudents do further thus enforce this argument: out of that place. *Num. 5. 7. they ſhall confeſſe their ſin, and reſtore the principall,* where they give this marginall note, *particular confeſſion of ſins, and ſatisfaction required by the law of God.*

Numb. 5. 7.

Anſw. Firſt the leproſie was not healed by the prieſt, but onely declared to bee healed: ſo ſins are declared to bee forgiven by the Prieſt, not properly forgiven. Secondly, the Prieſt received not knowledge of all diſeaſes, but of this that was contagious: therefore it would not follow hereupon, that all ſins are to bee confeſſed to the Prieſt; but ſuch as are notorious, where publique Confeſſion is by Church diſcipline injoyned: and ſuch confeſſion wee denie not. Thirdly, the argument followeth not from the Prieſts of the law, to the Miniſters of the Goſpell: for the Prieſthood of the law is tranſlated wholly unto Chriſt, who hath all knowledge to diſcerne, and power to heale our ſpirituall diſeaſes.

Fourthly, I will oppoſe to our Doway Romaniſts the judgement of *Lyranus*, who upon that place ſaith: *Lex iſta loquitur in caſu, &c.* This law ſpeaketh of ſuch a caſe, wherein a man being ſtriken with remorſe, is willing to make ſatisfaction to his neighbour. This proveth not a generall confeſſion of all ſins, nor yet made neceſſarily to the Prieſt, but of ſuch wrongs, which doe clogge the conſcience, which muſt be confeſſed and ſatisfied for, to the partie wronged: yet *Lyranus* in another place ſaith directly, upon theſe words, *Levit. 16. 21. Aaron ſhall confeſſe* (over the goat) *all the iniquities of the children of Iſrael: In veteri lege non omnia peccata in particulari explicabant, &c.* They

Levit. 16. 21.

did not in the old law confeſſe all their ſins in particular: *For that was impoſſible, both for the ſhortneſſe of time, and becauſe the Prieſt knew not all the ſins of the people: but in generall, as we doe in the beginning of Maſſe. Tolet* alſo their Cardinall ſaith, That the purpoſe of confeſſing was not neceſſarie in the old law. Inſtruct. ſacerd. de confeſſion.

Act. 19. 18. *Argum.* 3. *Act.* 19. 18. *Many that beleeved, came and confeſſed, and ſhewed their works:* Hence the Jeſuite would inferre the neceſſitie of auricular confeſſion, *Lib.* 3. *de pœnitent. cap.* 4. *Bellarm.*

Anſw. This place ſerveth nothing at all for his purpoſe: Firſt, all that beleeved came not to confeſſe, but ſuch as were pricked in conſcience, with remembrance of ſome eſpeciall ſins, as it followeth, *verſ.* 19. thy that uſed curious Arts brought their books: but the Papiſts enjoyne auricular confeſſion of neceſſitie to all. 2 It is not ſaid they made particular rehearſall of all their ſins, but generally confeſſed themſelves to be ſinners: as *Daniel* confeſſeth, *cap.* 9. 5. *We have ſinned and done wickedly, &c.* Dan. 9. 5. 3 It was no confeſſion made in the eare, but publike before all the multitude: but auricular confeſſion is made only in the eare of the Prieſt. Fourthly, theſe beleevers came but once, that we reade of, in the beginning of their converſion to confeſſe, and they came willingly without conſtraint: But they exact a yeerely confeſſion of the people, and enforce them to it. They muſt ſeeke better grounds for their eare-confeſſion than this, or elſe they are like to miſſe of it.

Bellarmine replieth, 1 *That they confeſſed all their ſins:* for when the Scripture ſpeaketh abſolutely of ſins, all muſt be underſtood: as *Matth.* 9. 2. *Thy ſins are forgiven thee:* that is, all thy ſins. 2 The Epheſians might confeſſe oftner than this once, though it bee not mentioned; for wee may ſay as well, they were not baptized, becauſe it is not expreſſed. 3 Neither are all with us bound to confeſſe, but they which are touched in conſcience. 4 Neither is it expreſſed, whether they confeſſed privately or publikely. 5 They came willingly to confeſſion, becauſe there was yet no law to enjoyne them. *Bellarm. cap.* 4. Matth. 9. 2.

Cont. Firſt, where 1, mention is made of forgiveneſſe of ſins, all muſt be underſtood, becauſe there is a neceſſitie, that all be forgiven: but of confeſſing all ſins there is no neceſſitie. 2 And they confeſſed their works, πράξεις, but the Papiſts exact confeſſion of thoughts and words. 3 Neither confeſſed they all their works, but ſuch as were notorious and offenſive, as it followeth *verſ.* 19. ſuch were the works of them that exerciſed curious arts.

Secondly, 1 There is no queſtion but they were baptized, becauſe it is Chriſts generall ordinance; ſo is not auricular confeſſion. 2 Neither could they confeſſe, as they did, to S. *Paul* yeerely, becauſe he was not alwayes with them. 3 Neither afterward could the beleevers confeſſe ſuch words, as they did in their infidelity.

Thirdly, it is untrue, that you ſay; for you require confeſſion of all whatſoever, neither doe you give abſolution, but upon ſuch confeſſion: but all that ſin have need of abſolution: therefore all muſt confeſſe.

Fouthly, it is evident, that this confeſſion of their works was publike, as it is expreſſed *veſ.* 19. *They which uſed curious arts, burned their books: In conſpectu omnium,* in the ſight of all.

Fifthly, if the Scriptures authorize not any law to enjoyne confeſſion, it is great preſumption for you, to lay ſuch a yoke upon the Lords people.

6 *Cajetane* their Cardinall thinketh that this place is not to be underſtood of particular and ſacramentall confeſſion, but only of a generall and publike confeſſion, ſuch as they made, that came to *Iohn:* but *Baronius* diſſenteth, affirming certainly the contrary: *Lorinus* their Jeſuite, dare neither encline to the one or the other. Lorinus in Act. 19 18.

2 Cor. 5. 19. *Argum.* 4. 2 *Cor.* 5. 19. *He hath committed to us the word of reconciliation, now we are embaſſadors for Chriſt, &c.* But how can men be reconciled, unleſſe they make their caſe knowne, and confeſſe their ſins? *Bellarm. cap.* 4. *loc.* 2.

Anſw. 1. If thoſe Embaſſadors reconciled to themſelves, it were fit confeſſion ſhould bee made to them, but ſeeing *they pray to be reconciled to God,* it ſufficeth to confeſſe to God. 2 The word of reconciliation is committed unto them: *Ergo,* by the preaching of the word men are reconciled: but confeſſion of ſins is not requiſite at every preaching of the word.

Iam. 5. 16. *Argum.* 5. *Iam.* 5. 16. *Confeſſe your ſins one to another, and pray one for another:* that is, the Elders and Prieſts ſpoken of *verſ.* 14. muſt pray for them, and to them they muſt confeſſe: *Bellarm. ibid.*

Anſw. This place is very direct againſt them. 1 If to confeſſe one to another, bee underſtood of the people and the Prieſt, then muſt the Prieſt confeſſe to the people, as the people doth to him: for ſo the word ἀλλήλων ſignifieth, as 1 *Theſſ.* 4. 18. *Comfort your ſelves one another, &c.* 1 Theſſ. 4. 18. 2 The Apoſtle addeth, *The prayer of a righteous man availeth much;* he ſaith not, the prayer of a righteous Prieſt, but of any righteous: ſo *verſ.* 19. *If any of you hath erred, and ſome man hath converted him, &c.* James 5. 19. Hee ſpeaketh not only of the Miniſter, but of any other faithfull man.

1 Iohn 1. 9. *Argum.* 6. 1 *Iohn* 1. 9. *If we acknowledge our ſins, hee is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe;* this is not underſtood of confeſſion made to God. 1 For Gods faithfulneſſe is in keeping his promiſe; but there is no promiſe extant in Scripture, of forgiveneſſe to thoſe, that confeſſe to God, but to thoſe, that confeſſe to the Miniſters, &c. 2 And if it ſufficed to confeſſe to God; men would not care to ſeeke for forgiveneſſe at mans hands, and ſo Chriſt had ſaid in vaine, *Whoſe ſins yee remit, &c. Bellarm. c.* 4.

Anſwer. Firſt, it is boldly and untruly affirmed, that there is *no promiſe, &c.* to them that confeſſe to God: there is 1. nothing more evident in Scripture, as 1 *King.* 8.47. *If they ſin againſt thee, &c. and returne and pray, ſaying, Wee have ſinned and done wickedly, then heare thou in heaven, and bee mercifull:* here is a direct promiſe of mercy to thoſe that confeſſe to God. 2 Neither is the Miniſtery to bee deſpiſed, but there is great uſe thereof: 1 Both by the preaching of the word, in calling upon the people to repent, and confeſſe their ſins to God: 2 And where the griefe of ſin is ſuch, as the ſoule of the penitent cannot wraſtle againſt it, in this caſe hee is to reſort to the Miniſter. 3 And it is the Miniſters part, where hee ſeeth evident ſignes of repentance, to declare the mercie of God, and looſing of ſins unto ſuch, though not confeſſed unto him: *Peter* confeſſed not to Chriſt, but onely wept, and was forgiven: the inceſtuous partie confeſſed not to *Paul*, but by his great ſorrow ſhewed his repentance, yet the Apoſtle forgave him, 2 *Cor.* 2. 10. 4. Like as then the Leper being firſt cured of Chriſt, was bid to ſhew himſelfe to the Prieſt, *Matth.* 8.4. according to the law: ſo they, which confeſſing unto God, doe find remiſſion, muſt notwithſtanding by the miniſterie of the word labour to be confirmed therein. 1 King. 8.47. 2 Cor. 2. 10. Matth. 8.4.

Secondly, this place is chiefly to be underſtood of confeſſing unto God. 1 The Apoſtle ſpeaketh generally of all, excluding not himſelfe: but to whom ſhould the Apoſtles confeſſe but unto God. 2 The Apoſtle ſaith, *to cleanſe us:* but man cannot cleanſe us, this is onely Gods worke. 3 And God onely cleanſeth *from all unrighteouſneſſe:* for all our ſins cannot bee made manifeſt to men, no, not to our owne conſcience; *and if our owne heart condemne us; God is greater than our heart, and knoweth all things.* 1 *Iohn* 3. 20. God is much more able to find out our ſin than our owne conſcience. 1 Iohn 3. 20.

Argum. 7. In the laſt place *Bellarmine* produceth many teſtimonies out of the Councels and fathers, to prove auricular and particular confeſſion, making them to ſpeake that, which they never knew: the places alleaged, I purpoſe not particularly to anſwer, for theſe reaſons. 1 Becauſe my purpoſe is to deale chiefly with places of Scripture. 2 For that I intending chiefly the good and profit of the unlearned, I would not diſtract them, or hinder them from more profitable knowledge by the curious diſcuſſing of the fathers. 3 This worke would by this meanes have growne to a greater volume, than was fit for every mans uſe. 4 I thought it not needfull to handle at large theſe teſtimonies, writing in our owne language, which the adverſarie, that firſt gave occaſion underſtandeth not. 5 Becauſe other learned men, ſome of this our Church, ſome abroad in other nations, with a godly zeale and good ſucceſſe, have alreadie undertaken the through confutation of all Popiſh allegations: to whom I wiſh both all divine aſſiſtance, and humane encouragement, to proceed in ſo excellent an enterpriſe.

Yet thus much ſhall ſuffice for a generall anſwer at this time: that none of the teſtimonies alleaged, till we come to the yeere 600. and after, when ſuperſtition begane to encreaſe (and the teſtimonies of the times following we much regard not) doe witneſſe for auricular confeſſion: but all of them if a ſurvey be taken of them, doe ſpeake of one of theſe five confeſſions: either 1 of confeſſion to be made to God: as *Tertullian*; *Exomologeſis eſt, qua delictum Domino confitemur:* That is confeſſion, whereby we doe confeſſe our ſin unto God, *Apologet. cap.* 4. Or elſe 2 of publike confeſſion made before the whole Church, for ſome publike ſin; as the ſame *Tertullian*: *Ergo, cùm te ad fratrum genua protendis, Chriſtum exoras:* When thou boweſt thy ſelfe to thy brethrens feet, thou entreateſt Chriſt. Thirdly, they ſpeak of a confeſſion, which they made each to other, *Beda in* 5. *Iacob. Quotidiana leviaq; peccata alterutrum coaequalibus confiteamur, &c.* Our daily ſins let us confeſſe to our equals, one to another. Fourthly, they commend confeſſion made to the Prieſt, when the conſcience otherwiſe cannot be ſetled: ſo *Origen. hom.* 2. *in Pſal.* 37. *Sicut ii qui habent intus incluſam eſcam indigeſtam, &c.* As they, which have meat undigeſted in the ſtomacke, if they doe vomite, are eaſed; ſo they that ſin, while they conceale it, are in a manner choaked, but vomiting of it up by confeſſion, &c. Fifthly, a generall confeſſion to be made, with reconciliation before the receiving of the Communion, *Cyprian* maketh mention of: *Nec ad communicationem venire quis poſſit:* But none might come to the Communion, before he had confeſſed, &c. *lib.* 3. *epiſt.* 16. All theſe kindes of confeſſions we acknowledge to have been well knowne to the fathers, neither doe we miſlike them: but none of the ancient writers for 600. yeeres after Chriſt doe witneſſe for auricular confeſſion, and particular enumeration of ſins.

The Proteſtants.

Confeſſion of ſins, ſuch as the Scripture alloweth, wee doe acknowledge: as namely theſe foure kinds: There are private confeſſions, either to God alone, as *Daniel* confeſſeth, 9. 4. or for the eaſing of our conſcience, to man alſo, as to him whom we have offended, *Matth.* 5. 24. or to any other faithfull man, the Miniſter or ſome other, that we may be holpen and comforted by our mutuall prayers, *Iam.* 5. 16. Dan. 9.4. Matth. 5.24. Iam. 5.16.

And herein we thinke and ſay with Biſhop *Ridley* holy Martyr: Confeſſion to the Miniſter, which is able to inſtruct, correct, comfort, and enforme the weake, wounded, and ignorant conſcience, indeed I ever thought might doe much good in Chriſts congregation, and ſo I aſſure you I thinke even at this day *pag.* 1728. *Epiſtol. ad Weſt.*

There are alſo two kindes of publique confeſſion, either of the whole congregation together, Nehem. 9. 3. 2 Cor. 2. 6. *Nehe.* 9. 3. or of ſome one or more, that make publike confeſſion of their ſin, for the ſatisfying of the congregation, whom they have offended: which belongeth to Eccleſiaſticall diſcipline, 2 *Cor.* 2. 6. Beſide theſe kindes of confeſſion, it is commendable alſo, which is practized in ſome reformed Churches, that before the receiving of the Sacrament, particular examination ſhould bee had of ſuch as are to communicate, not ſo much to confeſſe ſuch ſins to the Miniſter, as doe grieve their conſcience, and ſo to find eaſe for their griefe; as it is uſed to be done to this day in the reformed Churches of Bohemia. *Harm. ſect.* 8. *c.* 5. *confeſſ. Bohem.* And of Auſpurge, *ſect.* 8. *artic.* 3. and of Saxonie, *ſect.* 14. *confeſſ. Saxon. Neither are any admitted to the Communion, except they be firſt heard and abſolved of the paſtor*: but chiefly that every one may be particularly examined, tried and made fit concerning their faith, and ſo prepared to come worthily to the Lords table: this uſe *Kemnitius* thus writeth of, *in* 2. *part. exam. c.* 5. *de confeſſ. Confeſſionis uſus apud nos ſervatur, &c.* The uſe of confeſſion is retained with us, &c. In this private colloquie, the paſtors doe make triall of their auditors, whether they underſtand the doctrine of ſin, of the degrees of ſin, of the wages thereof, and of faith in Chriſt, they are brought to a conſideration of their ſins, and asked if they doe earneſtly repent for the ſame, if they have a purpoſe to amend their life, and whether they do not continue in certaine ſins, &c. Maſter *Calvin* alſo approoveth this uſe: *Lib.* 3. *inſtitut. cap.* 4. *ſect.* 13. *Interim quia ſiſtant ſe oves paſtori, &c.* That the ſheep ſhould preſent themſelves to the Paſtor, as often as they receive the Communion, I am ſo farre from reclaming againſt it, that I would have it every where obſerved. And *Epiſtol.* 302. hee ſheweth, that the like uſe is retained in Geneva. *That no man may come to the holy table, before it be knowne to the Miniſter, that hee hath profited in religion in ſome meaſure, and once a yeere the Miniſter in every quarter goeth to every houſe, to make triall both of their life and faith.* Such confeſſion, triall, and examination, as theſe Churches have received, I hold very convenient and profitable, and the like to bee deſired and much wiſhed for in our Church. But this particular confeſſion, yea 1 of all ſins, even of them which are 2 ſecret, 3 and upon paine of damnation, 4 and to none but the Prieſt, how unfit ſo ever; is an Antichriſtian yoake.

Pſal. 51. 4. Lib. 10. 3. *Argum.* 1. It is not neceſſary to make confeſſion at all unto men: the Prophet *David* confeſſeth only unto God. Againſt thee O Lord only have I ſinned, *Pſal.* 51. 4. *Auguſtine* alſo ſaith, *Quid mihi cum hominibus ut audiant confeſſiones meas, quaſi ipſi ſanaturi ſint languores meos?* What have men to doe to heare my confeſſions, as though they were able to heale my ſores? *Confeſſion lib.* 10. 3.

Iam. 5. 16. *Argum.* 2. If a man otherwiſe cannot find eaſe of conſcience, but will open his ſins to men: it is not alwayes neceſſary hee ſhould ſeeke to the Miniſter, though it bee moſt convenient, if hee bee a fit man; any other faithfull godly man may ſerve: for ſo the Apoſtle biddeth us, Acknowledge our faults, not to the Prieſt, but one to another, *Iam.* 5. 16. Whereupon *Auguſtine* writeth, *Peccata noſtra debemus non ſolum Deo, ſed etiam ſanctis & Deum timentibus confiteri:* Wee muſt confeſſe our ſins not onely to God, but to men alſo that feare God: Hee ſaith not, *Sacerdotibus*, onely to the Prieſts *Homil.* 12.

Pſal. 19. 12. *Argum.* 3. Such a particular enumeration of ſins is not neceſſarie, neither is it poſſible: It ſufficeth, where our ſins are kept from our ſight, to ſay with the Prophet, Cleanſe mee from my ſecret ſins, *Pſalm.* 19. 12. *Auguſtine* ſaith, *Quod habes in corde compunctiones facinorum, tot habe illic punctiones confeſſionum:* Looke how many ſins doe pricke thy conſcience, ſo muſt thy confeſſion bee. It is an uncomfortable doctrine to teach men to labour to remember all their ſins, and to make a particular catalogue of them: they have worke enough to bee eaſed of thoſe ſins that lie heavie on the heart.

Bellarmine anſwereth, that if the enumeration of ſins to men bee impoſſible, and uncomfortable, ſo is it in our confeſſion to God, to whom alſo wee are to confeſſe, whatſoever ſins wee know, and remember, and otherwiſe men are not enjoyned to confeſſe to the Prieſt. *Bellarmin. lib.* 3. *cap.* 16.

Pſal. 50. 21. *Contra.* Firſt, the Lord himſelfe doth not exact ſuch a particular enumeration, as the Popiſh law doth: for Chriſt teaching his Diſciples to pray, taught them to ſay thus, *Forgive us our treſpaſſes, &c.* not willing them to make a particular rehearſall of their ſins; but the Popiſh Prieſts will accept no confeſſion, if it be not particular. Secondly, in making confeſſion to God, the Lord may bring our ſins to remembrance, *Pſalm.* 50. 21. *I will ſet them in order before thee*, which the Prieſt cannot doe. Thirdly, there is more comfort in confeſſing to God, becauſe he hath power only to forgive, the other is but as Gods miniſter, and it is more comfortable to goe to the maſter, than to the ſervant: and we may more boldly open our infirmities to God, which we often are aſhamed to ſhew to men.

Argum. 4. Chriſt ſaith, *As my father ſent me, ſo ſend I you; and then hee ſaid, receive yee the holy Ghoſt; whoſe ſins yee remit, &c.* Here our Saviour Chriſt giveth authority and power to remit ſins, to his Apoſtles, as he himſelfe executed the ſame in earth: But Chriſt forgave ſins without any ſuch particular confeſſion, as to the woman, *Luk.* 7. that waſhed his feet with her teares: *Ergo,* remiſſion of ſins may be pronounced without auricular confeſſion, whereas by other ſignes the ſorrow of the heart may be made knowne.

Bellarm. The Apoſtles had not the like power to remit ſins, as Chriſt himſelfe had: for Chriſt was able to juſtifie and forgive ſins without a Sacrament: But the Apoſtles did it by meanes: *Bellarm. cap.* 18. Neither as yet was the Sacrament of confeſſion inſtituted. *cap.* 17.

Anſw. 1. The difference betweene Chriſts and his Apoſtles working is this, that Chriſt by his owne power did forgive ſins, the Apoſtles in Chriſts name only, as his Miniſters and inſtruments: But concerning the outward meanes of ſalvation, Chriſt uſed the ſame which his Apoſtles did: he preached the Goſpell, called for faith, and repentance, as his Apoſtles afterward did: and as Chriſt then forgave ſins without a Sacrament, ſo did he by the miniſterie of his Apoſtles: *Paul* hath the word of reconciliation committed to him, 2 *Cor.* 5. 19. he reconcileth to God by the preaching of the Goſpell, which was 2 Cor. 5. 19. no Sacrament, *Concil. Cabilonenſ. can.* 33. *Deus ſalutis & ſanitatis author plerunque hanc prebet ſua potentia inviſibili adminiſtratione, plerunque medicorum operatione:* God the author of health and ſalvation, often giveth remiſſion of ſins by his inviſible power, often by the miniſterie of the ſpirituall Phytian, &c. Sins are even now forgiven without the miniſtery of man, and without auricular confeſſion, and conſequently without your popiſh Sacrament of Penance: this therefore maketh no difference betweene Chriſts working, and his Apoſtles working.

2 But be it granted that Chriſts power herein was greater than his Apoſtles to forgive ſins without confeſſion: was alſo the power of the Prophets greater than theirs? I thinke they will not ſay ſo: yet *Nathan* pronounced abſolution of *Davids* ſins, without particular confeſſion, hee only ſaid in generall, *I have ſinned:* therefore the Apoſtles did, and ſo the Miniſters of the Goſpell may remit ſins without auricular confeſſion.

3 If your Sacrament of confeſſion were not inſtituted by Chriſt (which is the reaſon that you give, why hee uſed it not) then is there no ſuch Sacrament at all: for Chriſt onely inſtituted Sacraments; the Apoſtles inſtituted none, but delivered to the Church, as they had received from Chriſt: 1 *Cor.* 11. 23. 1 Cor. 11. 23.

Argum. 5. A notable evidence againſt auricular and private confeſſion wee have out of *Sozomen* his hiſtorie, *lib.* 7. *c.* 16. who thus reporteth, that *Nectarius* Patriarke of Conſtantinople, by reaſon of an adulterous act committed betweene a Deacon of the Church, and a noble Matron, that came to confeſſe to the Penitentiarie Prieſt, depoſed the ſaid Prieſt, and aboliſhed that kinde of confeſſion, *And permitted, that every man ſhould doe according to his owne conſcience in comming to the ſacred myſteries.*

Bellarmine anſwereth, that *Nectarius.* 1 diſcontinued publique, not private confeſſion, becauſe the woman publikely confeſſing her fault, there followed a tumult among the people: 2 and after *Nectarius* time, private confeſſion was uſed in the Greeke Church: *Bellarm. lib.* 3. *cap.* 14. 3 Yea, they themſelves allow private confeſſion. *Ibid.*

Anſw. Firſt, *Nectarius* aboliſhed private not publike confeſſion: 1 For the office of the Penitentiary, was to receive their confeſſion ſecretly: *Quia grave viſum eſt Epiſcopis in media plebe, velut in theatro, &c.* It ſeemed hard to the Biſhops, that in the middeſt of the people, as in a theater, they ſhould confeſſe their ſins: *Nicephor. lib.* 12. *c.* 28. Futher, 2 *Socrates* ſaith, that the woman comming to the Penitentiarie, did *particulatim*, particularly confeſſe her ſins: *lib.* 5. *cap.* 19. 3 The tumult might ariſe not upon her publike confeſſion, but the publike notice afterward.

Secondly, private confeſſion was not after this uſed in the Greeke Church: 1 *Chryſoſtome hom.* 2. *in Pſalm.* 50. *Si confunderis alicui dicere, &c.* If thou be aſhamed to confeſſe to another, confeſſe thy ſins in thine owne ſoule, I ſay not, thou ſhouldeſt confeſſe to thy fellow ſervant, to caſt thee in the teeth, but to God, &c. 2 *Decret. p.* 2. *cauſ.* 33. *diſt.* 1. *c.* 90. *Some doe ſay that wee muſt confeſſe only to God, ut Graci,* as the Grecians. *Bellarmine* ſaith, that theſe words, *ut Graci, are like to have been thruſt into the text. Anſw.* So hee ſaith, that *Sozomen* the reporter of this ſtory, *telleth many lies.* Theſe are but ſillie ſhifts. 3 *Thom. Waldenſ.* a Popiſh writer granteth, that *Nectarius* did ſimply abrogate Tom. 2. c. 141. confeſſion.

Thirdly, private confeſſion with examination and triall of every mans faith, wee acknowlege in ſuch manner, as I have before expreſſed, but a particular enumeration of ſins, with a neceſſitie of conſcience, which breedeth ſuperſtition, rather than inſtruction, without any godly conſolation or exhortation at all miniſtred, we refuſe and condemne as Antichriſtian.

We want not here the teſtimonie of antiquitie: *Alexander epiſt.* 1. *Confeſſio non extorqueri debet ſed ſponte potius profiteri:* Confeſſion muſt not bee violently extorted, but voluntarily confeſſed: but now in the Popiſh Church every man is bound of neceſſitie to profeſſe.

Concil. Cabilonenſ. can. 33. *Et peccata confiteamur Deo, &c.* Let us both confeſſe our ſins unto God, and ſay with *David,* againſt thee have I ſinned, or confeſſed my ſin, and according to the inſtitution of the Apoſtle, let us confeſſe one to another, that we may pray one for another to bee ſaved, &c. As we muſt pray one for another, ſo we muſt confeſſe our ſins one to another: Now the Prieſt only prayeth not for the people, but the people alſo for the Prieſt: *Ergo,* neither muſt they confeſſe their ſins onely to the Prieſt.

Interrelig. Cæſar. cap. 17. *Quæ in mentem non veniunt generali confeſſioni recte includuntur, & nihilominus ea remittuntur, quam ſi ea confitendo enumeraſſes:* Thoſe ſins which come not to thy mind, muſt be included in a generall confeſſion, and they ſhall notwithſtanding as fully be remitted as if they were particularly numbred, &c. A particular enumeration therefore of ſins is not neceſſary; as now in the popiſh Church is required.

Wee have ſufficient evidence out of their owne decrees. *Decret. part.* 2. *cauſ.* 33. *diſt.* 1. *cap.* 1. 2.

Non invenio, quid dixerit Petrus; invenio quod fluerit, &c. I find not what *Peter* ſaid, I find hee did weep, &c. *Lachryma lavent delictum, &c.* Let teares waſh away the ſin, which it is a ſhame to confeſſe.

Ibid. c. 34. *gloſſ. Antequam ſacerdotibus ora noſtra oſtendamus:* Before wee ſhew our face to the Prieſt, that is, confeſſe our ſins, we are cleanſed from the leproſie of ſin. *Cap.* 37. *gloſſ. Sicut circumciſio data eſt Abrahamo:* As circumciſion was given to *Abraham* as a ſigne of juſtice, not as a cauſe of juſtification, ſo confeſſion is offered to the Prieſt, in token of pardon received, not as a cauſe of remiſſion to be obtained.

Magiſt. lib. 4. *diſtinct.* 17. *a. Ore tacente interdum veniam conſequimur:* Sometime wee obtaine pardon, the mouth being ſilent, &c. If therefore remiſſion of ſins may be had, where there is no confeſſion at all; and, where confeſſion is uſed, it is a ſigne of remiſſion already had, not a cauſe of remiſſion afterward to be obtained, then is not ſuch confeſſion neceſſary to obtaine remiſſion of ſins, as is by the Papiſts affirmed.

This truth alſo hath the ſeale of the holy Martyrs: *Leonard Keyſer* of Bavaria burned for denying auricular confeſſion: *yet three kinds of confeſſions be granted: the firſt of faith; which is alwaies neceſſarie: the ſecond of charitie; when a man hath offended his neighbour: the third not to be deſpiſed, which is to aske counſell of the ancient Miniſters of the Church, pag.* 885.

Iohn Bradford holy Martyr, ſetteth downe theſe reaſons againſt auricular confeſſion: firſt, they make it meritorious. Secondly, they make it of neceſſitie, taking him for no good Chriſtian, that uſeth it not. Thirdly, it requireth an impoſſibilitie, that is, the numbring and telling of all our ſins. Fourthly, it alloweth praying to Saints: *Precor ſanctam Mariam,* you muſt ſay, or the Prieſt for you. Fifthly, it is injurious to the libertie of the Goſpell, &c. *pag.* 1653.

In Pſal. 44.

1 The ancient uſe of the Greeke Fathers was to confeſſe their ſins unto God: as *Baſil* ſaith: *Non ut multis manifeſtus fiam, ore tantum fateor, ſed corde ipſo, clauſis oculis tibi ſoli reſpicienti arcana, mecum ipſe lugens oſtendo gemitus meos:* I do not confeſſe only with my mouth to be made manifeſt to many, but with my heart, mine eyes ſhut to thee only, ſeeing ſecrets, mourning by my ſelfe, doe I ſhew my gronings, &c. See *Chryſoſtome* before alleaged: the Grecians at this day uſe a particular confeſſion, but they hold it not neceſſarie: as *Ieremie* their Patriarke ſaith: *Thoſe ſins, which a man leaveth unconfeſſed, either by forgetfulnes, or becauſe he is aſhamed to utter them, wee beſeech the mercifull God to pardon them, &c.* The Moſcovites ſay, that confeſſion belongeth unto Lords, and that it is ſufficient for them to beleeve in Jeſus Chriſt.

Cenſur. Oriental. cap. 11.

Guagnin. de religion. Moſcovit. lib. de pœnitent.

Hom. 1. in Pſal. 36.

2 *Tertullian* ſaith: *Exomologeſis eſt, qua delictum Domino noſtrum confitemur:* Confeſſion is that whereby we confeſſe our ſin unto the Lord. *Origen* of Alexandria in Ægypt, ſaith: *Si malorum tibi conſcius, &c.* If thou art guiltie to thy ſelfe of any ſins, reveale them by confeſſion to the Lord, truſt in him, and he will heale thee.

Villamont lib. 2. cap. 21.
Alvares c. 37. deſcrip. Æthiop.

The Jacobites never confeſſe their ſins to any, but to God only: the cuſtome of the Æthiopike Prieſts is not to keep ſecret that which is declared unto them in confeſſion: which ſheweth, that the people uſe not to confeſſe all their ſins, leſt they might come abroad.

Harm. ſect. 8. pag. 218.

3 Confeſſion of Bohemia, *c.* 5. *The penitent are taught to come to the Phyſitians of their ſoules, and before them to confeſſe their ſins to God, yet no man is commanded or urged to tell and reckon up his ſins, &c.*

Ibid. pag. 231.

Confeſſion of Saxony: *We doe teach, that men muſt neither command, nor require the recitall of offences in that private talke, becauſe that recitall of offences is neither commanded of God, nor a thing poſſible, and it maketh godly minds to doubt, &c.*

Rhenan. argument. in Tertull. lib. de pœnitent.

Homil. de 10. Leproſis.

4 *Beatus Rhenanus* ſaith of private confeſſion, *Nuſquam eam praceptam legimus:* Wee find it no where commanded: and he affirmeth *Tertullian, de clancularia iſta admiſſorum confeſſione, nihil locutum, &c.* to have ſaid nothing of the ſecret confeſſion of ſins committed: he further produceth the ſentence of *Beda* to this effect, that as not they which had every diſeaſe, but only the lepers were ſent to the Prieſt, ſo now in the new teſtament, they which are infected with hereſie, ſuperſtition, or any grievous crime, *neceſſe eſt veniant and eccleſiam,* muſt needs come unto the Church to bee confeſſed: *cetera vero vitia tanquam valetudines, per ſemetipſum Deus ſanat in conſcientia, &c.* but other vices as common infirmities of the body, the Lord alone healeth in the conſcience, &c. Hee maketh mention alſo of one *Geilerius,* a grave Divine of Strausburge, who being acquainted with many, that were troubled in conſcience, about this point of particular confeſſion, and ſpecially a Carthuſian, that was ſo perplexed in minde about it, that he was ready to make away himſelfe, ſet foorth a booke of that argument for the comfort of ſuch as were troubled in minde about confeſſion, and affirmed, that it was impoſſible for any to confeſſe according to their rules.

Summ. qu. 20. artic.

Maldonate a Jeſuite ſaith, that confeſſion in the Church of long time was, *publice facta,* made publikely.

An appendix of other circumſtances of Auricular confeſſion.

The Papiſts.

1 THis order and cuſtome of Confeſſion, they hold to be a divine ordinance, no humane tradition, *Concil. Trid. ſeſſ.* 14. *can.* 6. 8. 59. Error.

Argum. 1. The antiquitie of confeſſion ſheweth it to bee a divine ordinance, ſeeing it hath been alway uſed in the Church, even from the beginning, *Bellarmin. lib.* 3. 12.

Anſw. Firſt, it is untrue, that Auricular confeſſion hath been of ancient time uſed in the Church: In *Chryſoſtomes* time it was not: who ſaith, *I require thee not, that thou ſhouldeſt confeſſe thy ſinnes to thy fellow ſervant: in Pſal.* 30. *Homil.* 1. Your owne gloſſe ſaith, *This inſtitution of penance began rather of ſome tradition of the univerſall Church, than of any authority of the old or new Teſtament: De pœnitent. diſtinct.* 5. *in principio. Eraſmus* ſaith, *apparet tempore Hieronimi inſtitutam non fuiſſe:* It appeareth, that in the time of *Hierome,* this ſecret confeſſion of ſins was not ordained, &c. *But herein our Divines not adviſedly conſidering, what the old Doctors doe ſay, are deceived: that which they ſay of generall and open confeſſion, they wreſt by and by to this ſecret and privie kinde of confeſſion.* Eraſm. in ſchol. in epitaphium Fabiolæ. Secondly, it is apparant, that there was no publike conſtitution of Auricular confeſſion before the Laterane Councell, *anno* 1215. held by *Innocentius* 3. ſo that from thence it ſeemeth to take beginning.

Argum. 2. Auricular confeſſion ſeemeth ſo hard and difficult a thing, that it is like the people would never have endured it, if it had not been by ſome divine authority eſtabliſhed. And againe, ſuch is the utilitie and profit that ariſeth thereby, that God muſt needs bee the author thereof: *Bellarm. lib.* 3. *cap.* 12.

The commodities that confeſſion bringeth, he rehearſeth to bee theſe: Firſt, Gods mercie appeareth, not in condemning upon confeſſion (as the Judges of this world doe) but in forgiving: his juſtice, in that firſt men are humbled by confeſſion. Secondly, the Paſtors themſelves are benefited, in knowing by this meanes the diſeaſes of their ſheep, that they may miniſter the remedies the better, and apply the words againſt ſuch ſins. Thirdly, the Common-wealth is profited, when as by this meanes men are reconciled, things are reſtored, &c. which things by the earthly Courts cannot bee amended. Fourthly, the parties themſelves doe find mercie for ſins paſt, and ſtrength to reſiſt the like afterward. *Bellar. ibid.*

Anſw. Auricular confeſſion indeed is a grievous and hard yoke, which becauſe the people have borne, it followeth not, it ſhould be of Gods inſtitution: It was 1 an hard thing, that the idolatrous Iſraelites ſhould ſacrifice their children to their Idols; that *Baals* Prieſts ſhould launce their fleſh with knives. The Phariſies 2 alſo did lay heavy burthens and grievous to bee borne upon the people, *Matth.* 23. 3. yet none of all theſe were of God. Many things beſide were hard in poperie: as that Math. 23. 3. the Pope ſhould 3 tread upon Emperours necks, and make them his vaſſals and ſlaves, that hee ſhould with his taxes, annates, Peter-pence, rob and pill the people, all theſe were hard yokes: to the which the people were made ſubject, not wittingly, nor by the working of any divine power; but as S. *Paul* prophecied, *God ſent them ſtrong deluſions to beleeve lies,* 2 *Theſſal.* 2. 11. they were beſotted with a ſuperſtitious feare, and ſo became ſlaves to this yoke of confeſſion, and other obſervances: as upon the 2 Theſſ. 2. 11. like ſuperſtitious feare, the Indian Paganes had auricular confeſſion in uſe, as alſo to doe penance for their ſins, in enduring to be whipped of yong men for the expiation of their ſins: as *Acoſta* the Jeſuite witneſſeth, *lib.* 6. *de Indorum ſalut. cap.* 12. And 4 againe, in that the Jeſuite ſaith, it is an hard yoke, he hath made an argument againſt himſelfe, for Chriſt ſaith, *my yoke is eaſie:* therefore this yoke being hard, is none of Chriſts.

2 Concerning the fruit and utility, that commeth by auricular confeſſion, you ſhall ſee what it is. *Concil. Lateranenſ. part.* 50. *ca.* 21. *Significaſti nobis quendam Presbyterum cum alterius conjuge diabolico inſtinctu in eccleſia frequenter dormiſſe:* You ſignified to us that a certaine Prieſt of a deviliſh motion did often lie with another mans wife in the Church. Here we ſee adulterie is one fruit of ſuch confeſſion. Further ſaith *Robert Smith* holy Martyr, it hath been a bewrayer of Kings ſecrets, and the ſecrets of other mens conſciences: and it hath been uſed as a meane to pick-mens purſes: as he reporteth a ſtorie of his own knowledge, how a Gentleman his Maſter, confeſſed to a Prieſt, was bound by the Prieſt to forgive a great ſumme of money to one Maſter *Greſham,* whereof the Prieſt had a good ſhare, and ſo robbed his wife and children: and how afterward a great part of that debt by the gentlemans brother, ſome two or three hundred pounds was recovered: *Fox pag.* 1692. Here bee other fruits of auricular confeſſion, treaſon, couſenage, robberie: And therefore it was well ſaid of one *Richard Boſtocke* (who was perſecuted for it) that auricular confeſſion had killed more ſoules, than all the billes, clubbes, and halters have done, ſithence King *Henry* was King of England, *pag.* 1205. *col.* 1.

3 As for thoſe particular commodities rehearſed, they ariſe not of auricular confeſſion. Firſt, Gods mercie is more ſeene in forgivenes without confeſſion made to men, when as wee confeſſe only to God, *Pſal.* 32. 5. *I confeſſed my wickednes to the Lord, and thou forgaveſt me, &c.* His juſtice alſo, in Pſal. 32. 5.

that hee forgiveth not, but where men are firſt humbled by true ſorrow and contrition: as *Peter* wept bitterly before he found mercie, and yet confeſſed not.

Secondly, it is not any way profitable to the Paſtor to know mens particular faults, a generall confeſſion, with ſome rehearſall of the manifeſt and greateſt ſins ſufficeth for the knowledge of the Paſtor: neither ſhould the Miniſter be ſo undiſcreet, as to bring mens ſecret infirmities into the pulpit: this maketh nothing for auricular confeſſion.

Thirdly, I ſhewed before, that this auricular confeſſion was the occaſion of adulteries, treaſons, revealing of ſecrets, of couſenage, and ſuch like: therefore the Common-wealth was hindred thereby, not benefited any thing at all.

Fourthly, the parties confeſſing, did neither find true remiſſion for their ſins paſt, (being taught rather by their owne ſatisfactory works to merit their forgivenes, than to depend upon Gods mercie:) neither were they armed againſt ſin afterwards, but rather emboldned to commit the like; ſeeing by confeſſion in the eares of the Prieſt, and by procuring his favour, they might yeerely bee cleered from their offences.

Fifthly, all theſe aforeſaid benefits the Church enjoyed in the Apoſtles time: Gods mercy and juſtice appeared in forgivenes of ſins: the paſtors and teachers tooke knowledge of the diſeaſes of their flocke; many notorious ſinners were corrected and amended; the penitent perſons found comfort and ſtrength againſt ſin; yet was there then no auricular confeſſion heard of, nor many yeeres after.

Sixthly, for the profit and utilitie that commeth by auricular confeſſion, their owne Canons witneſſe: *Cauſ. 30. qu. 1. c. 10. Non debet Epiſcopus aut Presbyter commiſceri, &c.* The Biſhop or Presbyter muſt not company with the women that come to confeſſe: Such tricks as theſe, were very common, when popiſh confeſſion was uſed. *Cauſ. 33. diſt. 6. c. 2. Deponatur, &c.* Let him be depoſed, that revealeth the ſins of the penitent perſon: This was another of the fruits, to reveale the ſecrets of them which confeſſed.

The Proteſtants.

THey are never able to ſhew that it had any divine inſtitution: but it was a meere device and invention of men. Firſt, wee read that *Nectarius* a good Biſhop of Conſtantinople, did abrogate this cuſtome of confeſſion, upon this occaſion which had before time been uſed in that Church: for it was found out that a certaine woman of the citie, under this pretence of confeſſion, had unlawfull company with a Deacon in the Church: whereupon the good man aboliſhed that cuſtome, ſeeing more harme than good to come by it. And this act of his was approved by that famous preacher *Chryſoſtome,* who ſucceeded him in that See: but if it had been the ordinance of God, it ought not for ſome abuſe to have been aboliſhed.

Beza Antith. pap. cap. 7.

Bellarmine anſwereth: Firſt, that *Sozomen* the reporter of this ſtory, *Multa eſſe mentitum,* hath forged many things therein. Secondly, hee denieth, that *Nectarius* the author of this act, was, *Vir ſanctitate, & eruditione clarus:* a man famous for his holineſſe and learning, as *Calvin* ſpeaketh of him. But theſe are but ſillie ſhifts: to blame the author and the reporter: hee anſwereth therefore in the third place, that *Nectarius* onely aboliſhed publike confeſſion, becauſe the woman publiquely acknowledging her adultery, cauſed a tumult and uprore among the people. *Bellarmine cap. 14.*

Nicephor. lib. 12. cap. 28.

Anſwer. It appeareth rather that *Nectarius* aboliſhed private confeſſion, than publike. 1 Hee did remove the Prieſt from his office, that was appointed to take the confeſſions: which Prieſt was elected from the reſt, *Probata vita, taciturnus & prudens:* Such an one as was of an honeſt life, and could keep counſell. But what need hee keep counſell in publike confeſſions, made in the hearing of all? *Bellarmine* anſwereth: that ſome ſins hee heard publikely, ſome privately, which required ſecrecrie. Anſwer: But *Nectarius abrogavit Presbyterium pœnitentiarium,* did abrogate the whole office of the penitentiary Prieſt, as the Jeſuite confeſſeth, ſo that hee had no power, no not to heare private confeſſions. 2 Publike confeſſion could not be any cauſe of the womans adultery, but was a meanes rather to reſtraine it, and therefore *Nectarius* ſhould not have done well, to have removed that which was a bridle to ſin; neither would *Chryſoſtome* his ſucceſſor have conſented thereto: but private confeſſion hath given very fit opportunity to the committing of uncleannes, as wee heard before out of the Laterane Councell: this therefore was abrogate, not the other. 3 Publike confeſſion remained a long time after *Nectarius* dayes in the Church: as *Auguſtine* reporteth of one *Victorinus* a Rhetorician, who being converted to the faith, *fidem ex edito loco profeſſus eſt,* did profeſſe the Chriſtian faith ſolemnly out of an high place in the Church: *lib. 8. confeſſion. c. 2.* Againe, afterward in the time of *Leo.* 1. Biſhop of Rome, *anno.* 462. this cuſtome of publik confeſſion was in uſe: which although he ſomewhat reſtraine, leſt ſome for feare, *à pœnitentiæ remediis arcerentur,* ſhould be driven from uſing the remedy of penance: yet hee concludeth thus: *Plenitudo tamen fidei videtur laudabilis, quæ propter Dei timorem apud homines erubeſcere non veretur.* Yet the fulneſſe of faith is commendable, which for the feare of God, refuſeth not to be aſhamed among men: hee commendeth publike confeſſion. It was not then by *Nectarius* abrogated, but continued long after in uſe in the Church: It was * therefore private confeſſion which hee remooved, whereunto *Chryſoſtome* afterward agreed: *Ergo,* it was no divine conſtitution. The more full anſwer to this, ſee before. *queſt. 6. argum. proteſtant. 5.*

* Here it is objected by a certaine caviller, that private confeſſion was in uſe of ancient time, becauſe Nectarius took it away: I anſwer ſome kinde of private confeſſion might be uſed, as of the greater ſins, and yet the particular confeſſion of all, which they call auricular, was not required: of what kinde ſoever it was, it was abrogated as inconvenient. See further. Retec. p. 74.

But concerning thoſe two anſwerers of *Bellarmine*, with whom concurreth alſo *Baronius*: who take exception to the report of the author, giving him the plaine lie, and further ſay, that *Nectarius* abrogated publike not private confeſſion; *Suarez* the Jeſuite doth reject them both as unſufficient: and thinketh that *Chryſoſtome*, *Nectarius* ſucceſſor, ſpake againſt not publike but private confeſſion.

Suarez in Thom. part. 3. tom. 4. diſp. 17. ſect. 2.

Argum. 2. Our Saviour Chriſt neither by precept nor example, ordained auricular confeſſion, nor yet the Apoſtles afterward required of the people any ſuch particular enumeration of their ſins: *Ergo*, it is no divine ordinance.

Bellarmine anſwereth, that Chriſt as yet (that is, while hee lived) had not inſtituted the Sacrament of confeſſion: inſinuating thereby, that afterward hee did: their Maſter ſaith, *Multa facta ſunt, quæ ſcripta non ſunt*: Many things were done, that are not written: *Lib. 4. diſtinct. 17. f. Bellarm. lib. 3. cap. 17.*

Contra. Firſt, if Chriſt inſtituted not the Sacrament of confeſſion, then is it no Sacrament at all: for 1 he only had power to inſtitute Sacraments. And 2 it is evident that Chriſt, while hee lived upon the earth, ordained no ſuch thing: as it may appeare by *Peters* repentance, who wept for his ſins, but confeſſed not: and 3 their Maſter granteth, that *Nondum facta erat inſtitutio confeſſionis*: That confeſſion was not yet inſtituted: *Lib. 4. diſtinct. 17. f. 4.* If they ſay that Chriſt inſtituted it afterward, *Ioh.* 20. when he breathed upon his Apoſtles, &c. Firſt, that is but a renewing of the power of binding and looſing, and opening and ſhutting, given before, *Matth.* 16. 19. 18. 18. For to remit and retaine ſins, is the ſame that binding and looſing is. Againe, Chriſt ſaid, *Conſummatum eſt*. That all was finiſhed upon the croſſe, that was neceſſary for the ſalvation of man: Therefore confeſſion, if it bee neceſſary, as they affirme, was inſtituted before: how elſe was all finiſhed:

Ioh. 20. 23.
Matth. 18. 18.

Secondly, though many particular acts of the Apoſtles were done, that are not written; yet nothing concerning the doctrine of the Church, is unwritten: and I thinke they are not ſo abſurd, as to build Sacraments upon unwritten traditions: they muſt find expreſſe Scripture for Sacraments, which they are never able to doe for confeſſion.

Laſtly, what the Apoſtolike inſtitution is for confeſſion, their owne Canons teſtifie: *Diſtinct. 1. de pœnitent. c. 90. Apoſtoli inſtitutio nobis ſequenda eſt, ut confiteamur alterutrùm peccata noſtra:* The Apoſtles inſtitution muſt be followed, to confeſſe our ſins one to another.

1 If auricular confeſſion had been of divine inſtitution, *Nectarius* Patriarke of Conſtantinople, and *Chryſoſtome*, (as is ſhewed before) would never have abrogated it.

2 Neither would *Auguſtine* thus have written: *Quid mihi cum hominibus, ut audiant, confeſſiones meas, quaſi ipſi ſanaturi ſint omnes languores meos? &c.* What have I to doe with men, that they ſhould heare my confeſſions, as though they could heale all my infirmities? &c. *Et unde ſciunt, cum à meipſo de meipſo audium? &c.* And how know they, when they heare of me concerning my ſelfe, whether I ſay the truth, ſeeing God only is the ſearcher of the heart? &c.

Confeſſ. lib. 11. cap. 4.

3 Auſpurge confeſſ. chap. 3. of abuſes: They alleage the gloſſe upon the decrees, *that confeſſion was ordained of the Church, and is not commanded in the Scriptures of the old or new Teſtament.*

Diſtinct. 5. de pœnitent. c. 1.

4 Their Jeſuite *Maldonate* confeſſeth, that many Catholiks, *nullum putant eſſe divinum præceptum de confeſſione*, thinke that there is no divine precept of confeſſion; of which number he ſaith the Interpreters of the Decrees, and among the Schoolemen *Scotus* to be.

Maldonat. Summ. qu. 18. artic. 4.

The Papiſts.

2 IT is neceſſary that every man ſhould confeſſe to his owne pariſh-prieſt, *Thom. ex Tileman. Heſhuſ. loc. 7. err. 46.* And that the Acts of penance, as contrition, confeſſion, are meritorious: *Mag. lib. 2. diſt. 27. Thom. Bonaventur.* with others, *Bellarm. lib. 2. de pœnitent. cap. 12.*

60. Error.

The Proteſtants.

Anſw. YEa but *Auguſtine* ſaith, *Sacerdos, ut perfectus medicus, primùm ſciat curare peccata ſua, & poſtea aliena vulnera detergere:* The Prieſt as a cunning Phyſician, muſt know firſt how to cure his owne ſins, before he can heale anothers wounds: *De ſalutaribus docum. cap. 52.* And in another place: *Quærat ſacerdotem ſcientem ligare & ſolvere, ne ambo cadant in foveam:* Let him ſeeke a Prieſt that knoweth how to bind and looſe, leſt both fall into the ditch, *De pœnitent. diſt. 1. cap. 88.* But ſuch an one cannot be had in every pariſh: for many times the pariſh Prieſt is worſe than hee that commeth to be confeſſed: ſuch an one *Auguſtine* ſaith, is not to bee taken, and therefore men ſhould not in that caſe bind themſelves to their popiſh Prieſt.

Argum. Saint *Iames* ſaith: *Confeſſe your faults one to another, and pray one for another that you may be healed, for the prayer of the righteous availeth much, &c.* As wee muſt pray one for another, ſo wee muſt confeſſe our faults, but it is not only the Prieſts part to pray, but every righteous mans part, (unleſſe you will ſay, that there are none righteous but Prieſts:) *Ergo*; wee may confeſſe to any righteous man, ſooner than to an unrighteous Prieſt.

Iam. 5. 16.

Synod. Colonienſ. part. 7. cap. 33. Magnopere neceſſarium judicamus, ut Sacerdos, qui à confeſſionibus eſt, ſit integer, eruditus, ſilentii tenax, alioqui diſſipandis, magis quàm paſcendis ovibus videbitur idoneus: We thinke it requiſite, that the Prieſt which receiveth confeſſions, bee upright, learned, ſilent, otherwiſe he is more like to ſpill the ſheep, than to fill, or feed them, &c. But every popiſh pariſh-Prieſt is not ſuch: *Ergo*, the people are not bound to confeſſe unto them.

Diſt. 6. de pœnit. c. 1. Sacerdoti meliori confiteatur: Let a man confeſſe to the beſt Prieſt. *C. 3. Urbanus* alloweth to confeſſe to another Prieſt, *pro ignorantia*, for the ignorance of their owne Prieſt. *Sext. de decretal lib. 5. tit. 10. c. 2. Bonifac. 8.* The Biſhop may give leave to his ſubject, *Idoneum eligere confeſſorem*; to chuſe a fit Confeſſor. Therefore it is not neceſſarie to confeſſe to the pariſh-prieſt. *Clement. lib. 3. tit. 3. c. 2.* Licence is granted to the Friers to heare confeſſions: *Extravag. commun. lib. 5. tit. 3. c. 2. Ioan. de Poliaco* did hold, that *Iterum confitendum eſt*: That notwithſtanding confeſſion made to any other, they muſt confeſſe to their owne Prieſt, which is by Pope *Iohn* 22. condemned for an error: ſo that they themſelves are evident witneſſes, that it is not neceſſary to confeſſe to the pariſh-prieſt.

Regul. contract. qu. 229. *Baſil* ſaith: *Quemadmodum corporis morbos, &c.* As the diſeaſes of the body men reveale not to every one, but to thoſe which know how to heale them, *Ita & peccatorum revelatio iis fieri debet, qui mederi noverint*: So the revealing of ſins muſt be made to thoſe, which can tell how to heale them.

Auguſtine in the place laſt before recited, thus further ſaith: *What have I to doe with men to heare my confeſſions?* addeth further: *Curioſum genus ad cognoſcendam vitam alienam, & deſidioſum ad corrigendam ſuam*: A curious ſort of men to enquire of anothers life, and ſlouthfull to correct their owne: *Quid à me quærunt audire qui ſim, cum à te audire nolint qui ſint?* Why would they heare of me who I am, refuſing to heare of thee who they are? I will ſhew my ſelfe to them, *qui mihi congratulari cupiunt, cum audierunt, quantum ad te accedam munere tuo,* which will rejoyce with me when they heare how neere I come unto thee, by thy gift: *& orare pro me, quando audierunt, quantum retarder pondere meo,* and pray with me, when they heare how much I am hindred by mine owne heavineſſe. Hence it is evident, that a man is not of neceſſitie bound to confeſſe unto his owne pariſh prieſt, being ignorant, and unfit to adviſe or comfort a penitent ſinner.

Confeſſ. lib. 11. cap. 4.

Harm. ſect. 8. pag 240. So the confeſſion of Sweveland, chap. 20. *Our Preachers doe exhort men to confeſſe their ſins,—that a man ſhould ſecretly ſeeke for comfort, counſell, doctrine, and at the hands of a man that is a Chriſtian, and wiſe, yet by commandement they urge no man, &c.*

That the acts of penance, as contrition, confeſſion, are meritorious; is both contrary to the Scripture: for after *David* had confeſſed his ſin in the preſence of the Prophet *Nathan*, 2 *Sam.* 12. 13. yet hee prayeth unto God in this manner, *Have mercie upon me according to the multitude of thy mercies*: he aſcribeth all to Gods mercie, nothing to the merit of his confeſſion.

Saint *Ambroſe* witneſſeth the ſame, in 1 *ad Epheſ. Homines ſic benedicit Deus, &c.* God ſo bleſſeth men, that he beſtoweth the gift of grace upon them, not according to their merits, but according to his mercie.

The Gloſſe upon their own Canons, *diſtinct* 1. *de pœnitent. c.* 37. thus teſtifieth, *Fit confeſſio ad oſtenſionem pœnitentiæ, non ad impetrationem veniæ*: Confeſſion is made to ſhew repentance, not to obtaine pardon.

This truth alſo is ſealed: *Richard Colins* troubled for ſaying, That in all things wherein he offended God, hee ſhould onely ſhrive himſelfe to God; and in which things he offended man, hee ſhould ſhrive himſelfe to man, *Fox pag.* 832. *Ergo*, not neceſſary alwaies to be confeſſed to a Prieſt. See before of the merit of contrition, err. 55.

The Papiſts.

61 Error. 3 IT is enough for men once a yeere in the time of Lent, to confeſſe themſelves, *Concil. Trid. ſeſſ.* 14. *can.* 8.

The Proteſtants.

AVguſtine ſaith contrary, *Non tantum laici ſed etiam ſacerdotes una die eſſe non debent ſine pœnitentia*: Not only lay men, but not Prieſts ought to be one day without repentance, *In Apocal. hom.* 2. His reaſon is, becauſe they cannot be one day without ſin.

Againe, the Communion is often to be received: ſaith our Saviour, *This doe as oft as yee drinke it in remembrance of me.* S. *Ambroſe*: *Accipe quotidie, quod tibi quotidie proſit*: Take that every day, which may every day profit thee. He that deſerveth not, or is not fit to receive every day, is not fit to receive after a yeere, *De Sacram. lib. 5. c. 4.* Therefore alſo we are often to examine and confeſſe our ſelves, ſeeing that without triall and examination, we muſt not approach to the Lords table: 1 *Cor.* 11. 28. *Let a man examine himſelfe, &c.*

Hom. 2. in Pſalm. 30. Harm. ſect. 8. pag. 228. *Chryſoſtome* ſaith, as he is alleaged in the confeſſion of Sweveland, chap. 3. of abuſes. *Acknowledge thy ſins, that thou maiſt doe them away: if thou art aſhamed to ſhew thy ſins to any man, then utter them every day in thine heart.*

Damianus a Goes de morib. Æthiop. It is the uſe of the Æthiopike Church at this day, to confeſſe as ſoone as they have committed any ſin: yea, ſometime they receive every day, and then they confeſſe every day: as *Zaga Zabo* their Biſhop teſtifieth.

Matthæus Dymonetus Martyr at Lyons, *anno* 1553. The true confeſſion ought to bee made, not to the Prieſt once a yeere, but every day to God, and unto ſuch whom wee have offended. *Fox pag.* 908.

The ſeventh queſtion, of ſatisfaction.

THis queſtion containeth theſe parts: Firſt, whether the ſin being forgiven, there remaine any puniſhment.

2 Whether the temporall puniſhment of this life may be redeemed by good works.

3 Whether the wrath of God may be ſatisfied for ſin, and the puniſhment due unto the ſame.

4 Whether one man may ſatisfie for another: of theſe now in their order.

The firſt part, whether the puniſhment remaine, the ſin being once pardoned.

The Papiſts.

THey doe affirme, that it may ſtand with the juſtice of God to forgive the ſin committed, and yet reſerve the puniſhment, *Concil. Triden. ſeſ.*14. *can.* 14.

62. Error.

Argum. The Lord forgave unto *David* the ſin of adulterie and murder, which he had committed, yet he puniſhed him in the death of his childe, 2 *Sam.*,12, 13, 14. *Bellarm. lib.*4.*cap.* 2.

2 Sam. 12. 13, 14.

Anſwer. That Croſſe was laid upon *David,* not as a puniſhment of his ſin, but as a fatherly correction or chaſtiſement, to exerciſe him and make him more carefull for the time following: as *Auguſtine* ſaith, writing upon the ſame example: *Subſecutus eſt illius comminationis effectus, ut pietas hominis in illa humilitate exerceretur, atque probaretur*; The effect of the threatning immediatly followed, that *Davids* godlineſſe might thereby be tried and proved: He ſaith not, that *David* might thereby be puniſhed.

De peccat. merit. & remiſſ. lib. 2. 34.

Bellarmine anſwereth: Firſt, but the Scripture ſaith, that *Davids* ſin was the cauſe of the death of his childe, becauſe by this deed thou haſt cauſed the enemies of God to blaſpheme, the childe that is borne, ſhall die, 2 *Sam.* 12. 14.

2 Sam. 12. 14.

Anſwer. This place rather maketh againſt the Jeſuite: for *David* is not here puniſhed in his childe for the deed which he had done, but becauſe in the deed doing he had given offence to the enemies of God, both to ſtop their mouths, that they ſhould not accuſe Gods juſtice in ſparing *David*; and to make him more carefull afterward, the Lord ſent this Croſſe: as *Chryſoſtome* ſaith, *Hom. de pœnitent. Propter hoc imponit nobis pœnam non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens:* For this cauſe God laieth puniſhment upon us, not to revenge our ſins, but to correct us for afterward.

Bellarm. 2. Death is the puniſhment of originall ſin, and yet although that ſin be forgiven us, death notwithſtanding followeth: *Ergo,* the puniſhment remaineth after the ſin remitted.

Anſw. 1. Though death came in firſt by ſin, yet is it not now unto the children of God ſo much a puniſhment of ſin, as an end of their miſerie, and an entrance to a better life: ſin indeed is a ſting of death, but our ſins being forgiven us in Chriſt, death hath loſt his ſting, 1 *Cor.* 15. 55. So death remaineth, but without a ſting, it is no more a puniſhment of ſin to the children of God: ſo then, as the guilt of ſin is taken away, but not the blot or ſtaine thereof, ſo the ſting of death, which is the guilt of ſin, is gone, though corruption and mortalitie remaine. Secondly, the cogitation alſo and remembrance of death, is a notable meane to withdraw our minds from earthly things, and to prepare us for the Lord: for this cauſe alſo death remaineth, ſo it is not unto us a puniſhment of ſin.

1 Cor. 15. 55.

Thus *Auguſtine* excellently ſaith: *Mortem corporis Deus homini, &c.* God inflicted upon man the death of the bodie for ſin: but after the remiſſion of ſin, *propter exercendam juſtitiam*; he hath not taken it away for the exerciſe of juſtice, *de peccator. remiſſion. lib.*2.*c.*34.

Argum. 2. 1 The Iſraelites were puniſhed for the golden Calfe, and yet God at *Moſes* requeſt had pardoned their ſin, *Exod.* 32. 2 Likewiſe when the people murmured, *Numb.*14. God at the prayer of *Moſes* forgave their ſin, *verſ.*20. *I have forgiven it according to thy requeſt*: yet they all for this ſin died in the wilderneſſe. 3 So *Moſes* and *Aaron* becauſe they did not *glorifie God* at the waters of ſtrife, receive this puniſhment, that they ſhould not enter into the land of promiſe, *Numb.* 20. 12. and yet no man will ſay, but that *Moſes* and *Aaron* after this were reconciled to God. 4 Amongſt the Corinthians divers were puniſhed with death, for unworthie receiving the Sacrament, yet were they reconciled to God: therefore the puniſhment of ſin oftentimes remaineth, even after the ſin is forgiven, *Bellarm. lib.* 4. *de pœnitent. c.* 2.

Numb. 14. 20.

Anſwer. Firſt, the two firſt examples have the ſame anſwer: 1 That in ſome of them who periſhed through unbeleefe, neither their ſin was remitted, nor yet the puniſhment: but the temporall plagues were beginnings and fore-runners of eternall: as *Auguſtine* ſaith, *Vindicta Dei hic incipiet, & ardebit uſque ad extremam damnationem*; The Lords revenge beginneth here, and burneth to extreme condemnation. Your owne Canons affirme the ſame: *Moſes pro peccatis populi, &c. Moſes* entreated for the ſins of the people, but yet obtained no pardon, *decr. par.* 1. *diſt.* 50. *c.* 27. 2 Againe, God at *Moſes* requeſt did only pardon that great puniſhment, which he had determined in the utter overthrow, and deſtruction of that nation, *Numb.* 14. 12. *I will ſmite them, and make thee a greater nation*

Pſal. 106. 23. *than they.* And thus the Pſalmiſt expoundeth this place, *Pſal.* 106.23. Therefore *he minded to deſtroy them, had not Moſes his choſen ſtood in the breach, to turne away his wrath, leſt he ſhould deſtroy them.* 3 And thoſe judgements were not ſo much puniſhments to that nation, as examples unto others, both to acknowledge Gods juſtice and to glorifie him: *Numb.* 14. *verſ.* 20. *I have forgiven it according to thy requeſt, notwithſtanding all the earth ſhall be filled with the glorie of the Lord:* as alſo to take

1 Cor. 10. 6. heed to offend in the like, 1 *Cor.* 10.6. *Theſe are enſamples to us, to the intent that we ſhould not luſt after the evill things, as they luſted.*

Secondly, concerning the examples of *Moſes* and *Aaron*, and of the Corinthians, I doe anſwer, that theſe were not puniſhments of their ſins (for there is no proportion betweene temporall puniſhment, and the greatneſſe of ſin) but as *Auguſtine* well ſaith, as he is alſo cited in the Decrees, *diſtinct.* 3. *de pœnitent. c.* 7. *Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ, &c.* Either to demonſtrate the deſerved miſerie, or for the amendment of our uncertaine life, or the exerciſing of neceſſarie patience, the puniſhment abideth a man temporally, whom the ſin condemneth not eternally. So God doth chaſtiſe his children temporally, either to make them more heedfull, and to draw them more effectually to repentance, or to exerciſe their patience, or for the good example of others: but that their corrections are properly puniſhments for ſins, it is not to be thought; neither doe theſe examples prove it. Thus *Moſes* was corrected, not puniſhed, both that others might take warning by his example, and that he himſelfe ſhould bee more carefull not to offend in the like, and that he might thereby be the better prepared, being deprived of the earthly Canaan, to ſeeke for the heavenly.

2 Sam. 24. 16. Our Popiſh Divines of Doway doe here alſo helpe out with their arguments. 1 They give this

2 King. 23. 26. marginall note upon that place, 2 *Sam.* 24. 16. where *David* entreated the Lord to ſtay his hand: *Temporall puniſhment inflicted, after the guilt of ſin was remitted.* 2 Againe, they further note thus, 2 *King.* 23. 26. albeit *Manaſſes* repented, and was reſtored to Gods favour, *—yet his ſins were temporally puniſhed both in himſelfe and his poſteritie, &c.*

Contra. I anſwer here, as to the like objections before, that theſe afflictions came not for the revenge or puniſhment of ſin, but for manifeſtation of Gods juſtice, the example of others, and their

Annot. in 6. c. Johan. v. 19. pag. 480. owne admonition: as they themſelves doe thus obſerve in a marginall annotation: *Or elſe they ſuffer temporall affliction for their warning to abhorre ſin.*

The Proteſtants.

THat our ſins being once freely forgiven us in Chriſt, there remaineth no puniſhment either temporall or eternall, to be by us for our ſins endured: we prove it thus.

Mark. 2. 5. *Argum.* 1. Chriſt ſaid to the ſicke of the palſie, *Mark.* 2.5. *Sonne, thy ſins are forgiven thee.* Whereby our Saviour would have them to underſtand, that the ſin being once forgiven, the ſickneſſe of the bodie, which was the puniſhment of ſin, could not continue: for the cauſe being removed, the effect ceaſeth.

Jerem. 31. 34. Ezech. 18. 22. Iſay 44. 22. Micah. 7. 19. Pſal. 32. 1. *Argum.* 2. *Ierem.* 31. 34. The Lord ſaith, *I will forgive their ſins, and remember their iniquities no more. Ezech.* 18.22. *His tranſgreſſions ſhall be mentioned no more unto him. Iſay* 44. 22. *I have put away thy tranſgreſſions as a cloud. Mich.* 7. 19. *He will caſt all their ſins into the bottome of the ſea, Pſal.* 32.1. *Their ſin is covered:* but the ſins of the righteous being once forgiven, are not covered, no more remembred, caſt into the bottome of the ſea, if they be againe revived by puniſhments: *Ergo,* where ſin is once freely forgiven before God, there remaineth no more puniſhment, *arg. Calvin.*

Bellarmine anſwereth, that God is ſaid, not to remember ſin, to cover it, to blot it out, though he doth temporally puniſh for it, becauſe he doth not remember it unto everlaſting puniſhment.

Contra. Firſt, the Lord ſaith, *I will remember their iniquities,* not for ever, *but no more:* If then our ſins ſhould be remembred againe, how can it be true, they are remembred *no more?* to remember no more, and not to remember for ever, are two divers things. Secondly, *Ezech.* 18. 22. it followeth, *but in his righteouſneſſe, that he hath done, ſhall he live:* The righteous after his ſins are forgiven, and no more mentioned, *liveth in his righteouſneſſe:* but to be puniſhed for ſin, is not to live in his righteouſneſſe: for ſin yet liveth, and is revived by the puniſhment: *Ergo,* the righteous after forgiveneſſe obtained, is not puniſhed for ſin. Thirdly, *Iſay* 44. 22. As a miſt or cloud is chaſed of the ſunne, ſo are our ſins: but the miſt is wholly diſperſed and diſſolved that nothing of it remaineth: *Ergo,* ſo are our ſins. Fourthly, like as that which caſt into the ſea, and deſcendeth to the bottome, riſeth not

Exod. 15. 5. Jerem. 51. 63. againe; as the Egyptians are ſaid to have ſunke downe to the bottome like a ſtone, *Exod.* 15. 5. And *Ierem.* 51. 63. The Prophet uſeth this ſigne to ſignifie the finall deſtruction of Babel; hee bindeth a ſtone to the booke of the curſes againſt Babel, and throweth it into the midſt of Euphrates, ſaying, *Thus ſhall Babel be drowned, and ſhall not riſe, &c.* Wherefore our ſins in this ſenſe being caſt into the bottome of the ſea, when they are freely forgiven us in Chriſt, ſhall riſe no more to judge us either in this world or the next.

Coloſſ. 1. 21, 22. *Argum.* 3. The Prophet *Iſay* ſaith, *The chaſtiſement of our peace was upon him,* 53. 5. *And he hath reconciled us in the bodie of his fleſh, to make us unblameable, &c. Coloſſ.* 1. 21, 22. Therefore Chriſt hath borne all puniſhment due to our ſin, not onely eternall, but temporall. *He hath borne our infirmities,*

Iſay 53. 5. Galath. 3. 13. *Iſay* 53. 5. *even all of them, and hath delivered us from the curſe of the law, Gal.* 3. 13. *Ergo,* from temporall puniſhments, which are part of our infirmities, and belonging to the curſe.

Bellarmine anſwereth, that Chriſt hath immediatly ſatisfied for our ſin and eternall death: but for temporall puniſhment mediatly onely, giving us power by his death to ſatisfie for them, ***Lib. 4. de pœnitent. cap.* 15. *reſponſ. ad argum.* 4.**

Anſw. Chriſt hath immediately in his owne bodie ſatisfied for the whole puniſhment of ſin. 1 Chriſt hath immediatly taken away the curſe of the law, becauſe he was made a curſe for us: but temporall puniſhments for ſin are part of the curſe, which if they remaine ſtill, then are we yet under the curſe. 2 Chriſt alſo hath borne our infirmities; but if hee give power onely to us to beare, then wee beare them, and not he. 3 Againe, if any puniſhment for ſin yet remaine, then are we not yet at perfect peace with God, becauſe his wrath is not yet fully ſatisfied: But Chriſt hath upon the Croſſe ſet us at peace with God, ***Coloſſ.* 1. 20. *Ergo.*** Coloſſ. 1. 20.

The afflictions of this life are the loving corrections of God to admoniſh us, not plagues to puniſh us: as ***Auguſtine*** ſaith well, ***Tota miſeria generis humani dolor -- medicinalis, non ſententia pœnalis:*** The miſerie of man is but a medicinall griefe, not a ſentence of puniſhment: in *Pſal.* 138. And againe, ***Homines cum iſta patiuntur, &c.*** Men when they ſuffer theſe things, either as in ***Iob*** their merits are examined; or as in ***Herod,*** their ſins puniſhed, ***epiſt. ad Hieron.*** Not the righteous then as ***Iob;*** but the wicked as ***Herod*** are puniſhed for their ſins.

Let us ſee what further evidence wee have even from the lawes of men. Firſt; the Civill law thus teſtifieth, ***Cod. lib.* 4. *tit.* 14. *leg.* 6. *Servus liber factus non tenetur, &c.*** A ſervant being made free, cannot be challenged for any thing committed againſt his maſter before his freedome, ***Cod. lib.* 9. *tit.* 51. *leg.* 1. *Antonin. Reſtitutio à principe conceſſa, &c.*** Reſtitution granted by the Prince, ***in integrum reſtituit,*** doth reſtore a man fully and wholly, ***Leg.* 4. *Ex indulgentia reverſus ab exilio, &c.*** He that by the Princes pardon is returned from exile, is not bound to his former creditors. If then the making free of a ſervant, doth exempt him from all former dangers and penalties; if the indulgence of the Prince doth reſtore a man fully, and freeth him from all debts and creditors, if this equitie bee in the law of man; how much more ſhall not the true libertie, which we have in Chriſt, and the moſt bountifull indulgence of God, together with our reſtitution in Chriſt, diſcharge us from all debts and puniſhments whatſoever belonging to our ſins?

The Canon law is a witneſſe alſo for us, ***Diſtinct.* 3. *de pœnitent. c.* 83. *Subſecutus illius comminationis effectum, &c.*** That which God threatned to ***David,*** came to paſſe after his ſin was forgiven him, ***Ut pietas hominis in illa humilitate exerceretur, &c.*** That the mans godlineſſe might by humilitie be exerciſed and tried, &c. It remained not then as a puniſhment, but as a triall and advertiſement.

The Maſter of the Sentences to the ſame purpoſe, ***Lib.* 4. *diſt.* 4. *f. Soluto reatu peccati pœna temporalis manet, &c.*** The guilt of ſin being diſſolved, the temporall puniſhment remaineth, that that life ſhould more ſtudiouſly bee ſought for, which is free from all paine. And yet more evidently: ***Diſtinct.* 15. *a. Quinque modis flagella contingunt, &c.*** The Lord layeth his ſcourges five manner of wayes, that by patience their (merit) or vertue may be encreaſed, as in ***Iob: Ad cuſtodiam virtutum,*** To be a ſafegard to their vertue, that pride tempt them not, as in ***Paul;*** to correct their ſins, as ***Marie*** became leprous, ***Moſes*** ſiſter; or to the glorie of God, as in the man borne blind, ***Iohn* 9.** or for the judgement of puniſhment, as in ***Herod.*** None of all theſe reaſons wee refuſe: ſo then corrections or chaſtiſements the righteous taſte of, judgements and puniſhments for ſin are proper to the wicked.

1 Further ***Chryſoſtome*** ſaith: I doe teſtifie, that if any man depart from his former ſins, and vow from his heart unto God, ***Se nunquam ad illa rediturum, nihil aliud Deus requiret ad ſatisfactionem ulteriorem,*** That he will never returne to them, that God will require no other ſatisfaction, &c. There then remaineth no puniſhment to be ſatisfied for after the ſin is remitted. De beat. Philogon.

2 So alſo ***Auguſtine: Chriſtus ſuſcipiendo pœnam, & non ſuſcipiendo culpam, & culpam delevit & pœnam;*** Chriſt in taking upon him the puniſhment and not the fault, hath blotted out both the puniſhment and fault. Serm. 13. de verbis Domini, &c.

3 Latter confeſſ. of Helvetia, c. 15. ***To juſtifie in the Apoſtles diſputation, doth ſignifie to remit ſins, to abſolve from the fault, and the puniſhment thereof, to receive into favour,*** but in remiſſion of ſins we are juſtified, therefore the fault is alſo pardoned. Harm. ſect. 9. pag. 242.

4 Their owne Divine ***Canus*** ſaith: ***Non eſt plene remiſſa culpa, quamdiu peccator eſt reus ſolvendæ pœna;*** The fault is not fully remitted, as long as the ſinner is guiltie of paying the puniſhment. Loc. Theolog. lib 12. ſect. ex quo.

The ſecond part, whether the temporall puniſhment of this life may bee redeemed by good works.

The Papiſts.

That wee may redeeme and buy out as is were the puniſhments due to ſin in this life by our good works, ſaving whereas God hath certainly determined to puniſh, as in ***Davids*** caſe it is their 63. Error.

their generall ſentence. They hold alſo that the temporall paines of Purgatorie may be in like manner redeemed.

Jerem. 18.7. *Argum.* 1. God purpoſed to deſtroy the Citie of Ninivie: but that, being pleaſed with their faſting, ſackcloth and prayers, he ſaved the Citie, *Ierem.* 18.7. *I will ſpeake ſuddenly againſt a nation to deſtroy it, &c. but if the nation repent of their wickedneſſe, I alſo will repent of the plague.* Wherefore temporall puniſhments may be by good works redeemed, *Bellarm. lib.* 4. *c.* 3.

Rom. 2.4. Pſal. 51.1. *Anſw.* Firſt, the argument followeth not: God ſheweth mercie upon our repentance: *Ergo,* repentance redeemeth the puniſhment due, &c. for if it be of mercie that God ſpareth us, as the Apoſtle ſaith, *The bountifulneſſe of God calleth thee to repentance, Rom.* 2.4. then is it not of our works. Secondly, prayer and faſting are but effectuall ſignes of repentance, they are not meritorious cauſes of forgiveneſſe. *David* faſted and prayed, yet he ſueth unto Gods mercie, *Pſal.* 51.1. *According to the multitude of thy mercies doe away mine offences.*

Dan. 4.24. *Argum.* 2. *Daniel* ſaid to *Nabuchadnezzar* the King, Redeeme thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercie to the poore, *chap.* 4.24. *Bellarm. cap.* 3.

Gen. 27.40. *Anſw.* The text is rather thus to be read: 1 Breake off thy ſins by righteouſneſſe: that is, leave off to do evill: as it is by *Iunius* tranſlated more agreeable to the Hebrew: ſo is the word פרח *parach,* interpreted, *Geneſ.* 27.40. Thou ſhalt breake his yoke from thy necke: 2 For if redemption be here properly underſtood, it would follow that men may redeeme not onely the puniſhment of their ſins, but the ſins themſelves: for *Daniel* ſaith, redeeme thy ſins, not the puniſhment of thy ſins: and ſo take Chriſts office out of his hand. 3 By true and faithfull repentance, and other good works proceeding of faith, we may avoid Gods heavie judgement due to our ſins, yet not for the merit or ſatisfaction of any worke, but through the merits onely of Chriſt. See this argument anſwered more fully before, *queſt.* 5. *part.* 6.

The Proteſtants.

CONcerning the paines in Purgatorie to be redeemed in this life, we have proved before ſufficiently, that this Purgatorie place is but a Popiſh dreame, and therefore no ſuch paines there to be feared: And for the chaſtiſements of this life, where God ſeeth they are neceſſarie, hee inflicteth them upon his children; when as he ſeeth other cauſe, he ſpareth us for his mercie, his juſtice is not bought out with the price of our works.

Jerem. 31.34. Rom. 3.24. *Argum.* 1. As our ſins are forgiven, ſo is the puniſhment due unto them: but our ſins are forgiven us freely in Chriſt, *Ierem.* 31.34. *Ergo,* ſo is the puniſhment.

S. *Paul* alſo ſaith, We are freely juſtified by grace, *Rom.* 3.24. by the forgiveneſſe *of our ſins, through the redemption that is in Chriſt:* *Ergo,* not by the redemption of our owne works, *argum. Melancth. Calvin. lib.* 3. *inſtitut. c.* 4. *ſect.* 25.

Bellarmine anſwereth, that it is of grace, that our works doe redeeme the temporall puniſhment, becauſe they have this grace and power in Chriſts death: ſo then Chriſt doth freely forgive our ſin, and the everlaſting puniſhment due unto it, he doth freely forgive alſo the temporall puniſhment, in giving us grace freely to ſatisfie for it, *cap.* 13. *reſponſ. ad* 5. *argum. c.* 14. *reſp. ad lib.* 4. *de pœnitent.*

Rom. 3.25. Rom. 11.6. *Contra.* This is an impious diſtinction, and contrarie to the Scriptures. 1 The Apoſtle ſaith freely, through the *redemption of Chriſt, verſ.* 24. *Ergo,* not by the redemption of our works. 2 Againe, the puniſhment of ſin is taken away in our reconciliation unto God: for God puniſheth the wicked and his enemies, not thoſe which are reconciled: But *our reconciliation is by faith in Chriſts bloud, Rom.* 3.25. *Ergo,* not by works. 3 Further, *the forgiveneſſe of our ſins* (ſaith the Apoſtle) *through the patience of God:* but Gods patience is ſeene in the forbearing the puniſhment of ſin: So then Gods righteouſneſſe in forgiving our ſins, and his patience in forbearing or doing away the puniſhment, are here by S. *Paul* aſcribed to faith in Chriſts bloud: *Ergo,* ſatisfaction is no more made for the puniſhment, than for the ſin it ſelfe. 4 Laſtly, grace and works cannot ſatisfie or worke together, *Rom.* 11.6. *If it be worke, it is no more of grace; if of grace, it is no more of worke:* How then is it poſſible that wee ſhould ſatisfie both by grace and worke together?

Matth. 3.8.10. *Argum.* 2. That purgatorie paines are not redeemed by any works of this life, that place ſheweth, *Matth.* 3.8. *Bring forth worthie fruits of repentance:* By theſe works, teſtifying repentance, men doe flye from *the wrath to come, verſ.* 7. and the tree that bringeth not forth *theſe fruits, is caſt into the fire, verſ.* 10. This is the everlaſting wrath of God and fire, which we doe not ſatisfie for, but prevent by theſe fruits: ſo theſe are works to be performed by the living, they pertaine not to the dead: they prevent everlaſting deſtruction through faith in Chriſt, for the which, they themſelves confeſſe, our works doe not ſatisfie.

Job 9.3. Againe, there muſt be ſome proportion betweene the price of redemption, and the thing redeemed: but ſo is there not betweene our good works, and the puniſhments due to our ſins: for as *Iob* ſaith, *We cannot anſwer him one thing of a thouſand, Iob.* 9.3. *Bernard* alſo ſaith, *Quis amplius grunniet dicens, nimium laboramus, nimium jejunamus, cum nec milleſima, immo nec minima parti debitorum ſuorum valet reſpondere? ſerm. de quadrup. debit.* Who will now murmure and ſay, we labour too much, faſt too much, when as wee are not able to anſwer the thouſanth part, no not the leaſt part of our debt? But how can we redeeme our puniſhments by our works, unleſſe our works were in waight and number anſwerable unto them? *Ergo,* we cannot redeeme them by any ſuch meanes.

Further, 1. *Heſychius* ſaith, *Chriſtus nobis propitiatio factus, ergo in ipſo omnino pœnitentia ſacrificium miniſtratur & agitur, &c.* Chriſt is our propitiation, therefore in him altogether the ſacrifice of repentance is adminiſtred and performed, &c. There is nothing then remaining to be bought out by our ſelves: and S. *Chryſoſtome, Pœnitentia tua non valet tantam abſtergere malorum luem:* Thy repentance is not able to wipe away ſuch a company of evils.

Levit. 7. lib. 2.

De beato Philogon.

2 S. *Auguſtine* ſaith, *Omnium piorum, &c. in hujus vita infirmitate gementium ſpes una eſt, quod advocatum habemus:* This is the onely hope of all that doe grone under the infirmitie of this life, that wee have an Advocate, &c. our owne works cannot then eaſe our groanings, or deliver us from puniſhment.

Cont. 2 epiſt. Pelag. lib. 3. c. 5.

3 Confeſſ. of Wittemberg, c. 15. *As touching prayer, faſting, giving of almes, and ſuch like works, we thinke that they are diligently to be performed, yet that they have a farre other uſe, than that they ſhould by their merits either ſatisfie God for our ſins, or apply unto us the merit of Chriſt.*

Harm. ſect. 2. p. 240.

4 S. *Gregorie* ſaith: *Ipſa noſtra perfectio culpa non caret, niſi hoc ſeverus judex — miſericorditer penſet:* Even our perfection is not without fault, unleſſe the ſevere Judge doe weigh it in mercie, &c. if then in our beſt works we have need of mercie, there is no merit to buy out or ſatisfie.

Moral. lib. 5. c. 8.

The third part, whether a man may truly ſatisfie the wrath of God; for the puniſhment due unto ſinne.

The Papiſts.

IT is not a ſufficient ſatisfaction, to beleeve that Chriſt hath aboundantly ſatisfied for us; neither yet is it enough to amend and correct our lives: but God alſo muſt be ſatisfied for our ſins, by the puniſhment and chaſtiſement of our ſelves, as by affliction laid upon us by God, or penance enjoyned by the Prieſt, or by prayer, faſting, almes-deeds, which we doe take up our ſelves, *Concil. Trid. ſeſſ.* 14. *can.* 13. *Rhemiſt. Matth.* 11. 21.

64. Error.

Bellarmine alſo affirmeth, that Gods grace aſſiſting us, wee may ſatisfie God for the temporall puniſhment of ſin, *ex propriis,* of our owne, *ad æqualitatem,* to an equalitie, *ex condigno,* condignly, or worthily, *cap.* 8.

Argum. 1. *Matth.* 3. 8. Bring forth fruits worthie repentance: he preacheth ſatisfaction by doing worthie fruits of penance, as faſting, prayer, almes, and the like, *Rhemiſt. Bellar. c.* 8.

Matth. 3. 8.

Anſwer. 1. Fruits worthie of repentance, are no ſatisfaction for ſin, or the puniſhment thereof, but arguments of true repentance, effects, not any part thereof. 2 Againe, in this place mention is made of everlaſting deſtruction, *verſ.* 10. *Every tree that bringeth not forth good fruit, is hewen downe and caſt into the fire:* wherefore if by *worthie works,* they underſtand ſatisfactorie works, then will it follow that ſatisfaction may bee made not onely for temporall, but eternall puniſhment. 3 Further, worthie works, are *expounded to bee good works, verſ.* 10. And *Bellarmine* expoundeth thus, *To doe works worthie repentance, is ſo to worke, as it beſeemeth him that is penitent: Bellarm. ibid.* This therefore is nothing elſe, but newneſſe and holineſſe of life, whereby wee doe ſhew our effectuall repentance. 4 This place proveth neither *equalitie,* nor *condignitie,* nor a *propertie* of our owne in ſatisfaction; which all three are againſt the Scripture: there is no equalitie, *we cannot anſwer God one of a thouſand, Iob* 9. 3. No *propertie,* 1 *Cor.* 4. 7. *If thou haſt received it, why rejoyceſt thou, as though thou haddeſt not received it?* No *condignitie, Luke* 17. 10. *When we have done all that is commanded, we are but unprofitable ſervants.* 5 Neither will this evaſion ſerve, that by grace our works ſatisfie: for grace and works are ſo divers, that they cannot concurre together: *Rom.* 11. 6. *If it be of works, it is no more of grace, &c.* grace taketh away works; and works take away grace, if they be joyned as working cauſes together.

Job 9. 3.
1 Cor. 4. 7.
Luk. 17. 10.
Rom. 11. 6.

Argum. 2. Judge your ſelves, that you be not judged, 1 *Cor.* 11. 31. We muſt puniſh our ſelves according to the waight of the ſins paſt, *Rhemiſt.* And againe, ſaith the Apoſtle, *What great puniſhment hath it wrought in you?* 2 *Cor.* 7. 11. This is nothing elſe but the ſatisfactorie puniſhment for our ſins, *Bellarm. lib.* 4. *cap.* 8.

1 Cor. 11. 31.

2 Cor. 7. 11.

Anſwer. The Apoſtle meaneth nothing elſe, but an heartie and earneſt ſorrow for our ſins, whereby we doe judge and condemne, and as it were puniſh our ſelves, yet we are farre from making any ſatisfaction hereby for our ſins: as *Auguſtine* ſaith, *Omnis iniquitas puniatur neceſſe eſt, aut à pœnitente homine, aut vindicante Deo: -- vis non puniat? puni tu: -- antequam ipſe intendat ut puniat, tu confitendo præveni & puni;* All ſin muſt needs bee puniſhed either of man himſelfe repenting, or God revenging: if thou wilt not have him puniſh, puniſh thou: before he intend to puniſh, prevent him by thy confeſſion, and puniſh thy ſelfe, &c. So then this puniſhment of our ſelves is nothing elſe, but true repentance and confeſſion of our ſins.

In Pſal. 58.

2 Againe, this puniſhment, of which the Apoſtle ſpeaketh, was wrought in them, it was not enjoyned them by the Prieſt. 3 Beſide, this repentance, whereof this *puniſhment* was an effect, *was to ſalvation, verſ.* 10. which was the eſcaping of everlaſting death: but for everlaſting puniſhment they themſelves dare preſcribe no ſatisfaction but in Chriſt. 4 The Apoſtle ſheweth the end and uſe of

this puniſhment, which was to *cleare* themſelves, and to worke in them a *zeale* and *deſire* : not to ſatisfie.

Matth. 20. 8. 2 Timoth. 4. 8. *Argum.* 3. If good works may merit or deſerve eternall life, much more may they avert and turne away temporall puniſhment : but the firſt is true, *Matth.* 20. 8. the Kingdome of God is called wages or reward : 2 *Timoth*.4.8. it is called *the crowne of juſtice, which God the juſt Iudge ſhall give.* So it is a reward juſtly given to mens deſerts : *Ergo*, good works may much more redeeme temporall puniſhment, *Bellarm. cap.* 8. *lib.* 4. *de pœnitent.*

Rom. 6. 23. *Anſw.* Wee utterly denie, that heaven can be merited with good works. Firſt, S. *Paul* having firſt ſaid, *the wages of ſinne is death*, addeth further, *the gift of God is eternall life*, *Rom.* 6. 23. he calleth it a *gift*, and not wages.

Secondly, it is called in the parable, *a reward*, or *wages* ; but not in reſpect of the workmans labour, but of Gods covenant and promiſe. For 1 if it were by deſert, then he that laboured twelve houres, had deſerved more, than he that wrought but one. As S. *Ambroſe* ſaith, *de vocat. Gentium, lib.* 1. 3. *Hora undecima intromiſſos in vineam, &c.* They which were ſent into the vineyard at the eleventh houre, the divine indulgence made equall to the labourers of the whole day, not paying the wages of their labour, but powring out the riches of his goodneſſe, &c. that they which endured much labour, and received no more than the laſt, ſhould underſtand, *Se demum gratia non operis accepiſſe mercedem* : that they received a gift of grace, not a reward of the worke. 2 And the Lord ſaith, *verſ.* 15. *Is it not lawfull for mee to doe as I will with mine owne ?* but if they had deſerved it, it had beene *their owne*. Rom. 4. 4. 3 S. *Paul* alſo directly affirmeth, *that wages is not counted of favour, but by debt* : let them ſay then if they dare, that to obtaine heaven is not of Gods favour.

Thirdly, 1. It is a crowne of juſtice, but not of ours, but of the juſtice of faith in Chriſt : as the Apo- 2 Timoth. 4. 7. ſtle ſaith, *verſ.* 7. *I have kept the faith.* 2 And it is Gods juſtice to give it in reſpect of his promiſe, not of our deſert, as *Auguſtine* ſaith, *Ex miſericordia promiſſam, ſed jam ex juſtitia ſolvendam* : Promiſed of mercie, but now in juſtice to be payed : *ſerm.* 2. *de verb. Apoſtoli.*

Argum. 4. *Bellarmine* bringeth in a great troupe of ancient writers to ſpeake for ſatisfaction, but they are not ſo pregnant to ſerve his turne : our generall anſwer to them all is this :

Firſt, that the moſt of his witneſſes are partiall, and not old enough to be credited, ſuch as lived in the latter ages of the Church, as *Rabanus, Rodulphus, Damianus*, with other.

Secondly, many writings paſſe under the names of *Cyprian, Ambroſe, Hierome, Auguſtine*, which were not theirs : as there goeth under *Cyprians* name, a booke *De inventionis capitis Baptiſta, &c.* Of the invention of *Iohn Baptiſts* head : In which treatiſe mention is made of *Athanaſius*, and *Theophilus* of *Alexandria*, and *Pipinus*, that were long after *Cyprians* time. The like exception may be made againſt ſome of the reſt.

Thirdly, the authentike fathers ſpeake of three ſatisfactions : firſt, of ſatisfaction made unto men, as unto the whole Church, or to any other that are offended : and in this ſenſe ſpeaketh *Cyprian, Epiſtol.* 3. *ad Cornelium*, ſpeaking of Schiſmaticks, *Si cum precibus & ſatisfactionibus veniant, audiantur, &c.* If they come with entreating and ſatisfactions, let them be heard : *Si minas & maledicta ingerunt :* If they threaten or curſe, let them be refuſed : the ſatisfaction is to be made to them, whom they threaten, but they threaten not God, but men : in this ſenſe alſo, the old tranſlation readeth, Act. 24. 10. 1 Pet. 3. 18. *Act.* 24. 10. *That Paul ſatisfied, that is, anſwered for himſelfe* : and 1 *Pet.* 3. 18. *Be readie to ſatisfie every man, that asketh a reaſon, &c.* this ſatisfaction then is made unto men.

2 Cor. 7. 11. Secondly, there is a ſatisfaction made unto a mans owne conſcience, as 2 *Cor.* 7. 11. *What clearing of your ſelves*, defence, or ſatisfaction, (as *Eraſmus* readeth, and the old interpreter in other places tranſlateth the word ἀπολογίαν,) *hath it wrought* : ſo *Ambroſe ad virgin, lapſam, c.* 8. cited by *Bellarm. Grande, grandem ſatisfactionem* : a great ſinne, requireth great ſatisfaction, that is, great ſorrow, to ſatisfie and ſettle the conſcience.

Thirdly, they ſpeake of ſatisfying God, but either in hyperbolicall ſpeech, commending thereby the neceſſitie of repentance, whereby God is, as it were, ſatisfied, the better to ſtirre up men thereunto : or elſe, they underſtand a ſatisfaction, not of Gods juſtice, but of Gods commandement and will, in obeying his voyce, by comming to repentance, which God in mercie accepteth of : ſo *Tertullian* ſaith, *Habes cui ſatisfacias, & quidem volenti* : You have one, who is willing to be ſatisfied : *lib. de pœnitent.*

Numb. 5. 7. Our Doway diſputers doe here thus put in their verdite. 1 Upon that place, *Numb.* 5. 7. *They ſhall confeſſe their ſinne, and reſtore the principall, and the fifth part* : They thus obſerve : that the partie which had offended was bound to make reſtitution, and for further ſatisfaction to God, they muſt offer ſacrifice, &c.

Numb. 29. 7. 2 Likewiſe *Numb.* 29. 7. *The tenth day of the moneth, you ſhall afflict your ſoules* : whereupon they give this marginall note : for the remiſſion of ſins, the penitents did cooperate by penall works of faſting and abſtinence, &c.

Contra. 1. Satisfaction by reſtitution to be made to men, we hold neceſſarie unto true repentance : ſatisfaction to God cannot be made by any but Chriſt : of whoſe all-ſufficient ſacrifice, the legall ſacrifices were types and figures : wherein the faithfull ſhewed their obedience, in ſatisfying the will and commandement of God : but it was not the ſacrificers or offerers act, that appeaſed the wrath of God: their ſacrificing ſheweth the contrarie, for therein they declared their faith, in the onely ſatisfactorie ſacrifice of Chriſt, ſhadowed forth and repreſented by thoſe ſacrifices.

2 Faſting and prayer ſerveth to humble the ſoule, which is required, not as a cauſe of remiſſion, which is freely granted in Chriſt, but as a meanes, way or condition, which is by the penitent to bee performed, and of God in Chriſt graciouſly accepted: and they, in ſaying, that theſe things cooperate to the remiſſion of ſinnes, doe manifeſtly contradict the Apoſtle, who ſaith: *We are juſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* Rom. 3. 24.

The Proteſtants.

THat ſatisfaction ought to bee made unto men, either by reſtitution, as *Zacheus* reſtored that which he had wrongfully gotten; or by reconciling our ſelves to thoſe, whom we have offended, as *Matth.* 5. 24. we doe willingly grant; but that the wrath of God may be appeaſed and ſatisfied for our ſins, or the puniſhment due unto the ſame by any worke of ours, it is a great blaſphemie, and cleane contrarie to the courſe of Scripture. Matth. 5. 24.

Argum. 1. That it is ſufficient to returne unto God by true repentance and amendment of life, without any ſatisfaction, either for our ſin, or the puniſhment of ſin: the Prophet *Ezechiel* ſheweth, where ſpeaking of the converſion of a wicked man, hee ſaith, His iniquities ſhall no more bee mentioned, or laid to his charge, *chap.* 18. 22. But if after the ſin remitted, there ſhould remaine ſome puniſhment behind, his ſins ſhould ſtill be remembred and mentioned: there is therefore no ſatisfaction for the puniſhment of ſin, becauſe none remaineth. Ezech. 18. 22.

Bellarmine anſwereth, God remembreth no more their ſins, in that he doth not puniſh them by eternall death, *cap.* 15. *reſponſ. ad argum.* 1.

Anſw. When the righteous ſuffer temporall chaſtiſements, hath God their ſins then in remembrance, or hath he not? If he have, then the Prophet ſhould ſpeake untruly, who ſaith, *Their iniquities are not mentioned:* if he have not, it commeth to our ſaying, that God doth chaſtiſe his children without reſpect had to their ſins, or remembrance thereof. I ſuppoſe this *Dilemma* will put the Jeſuite to ſome buſineſſe before it be well anſwered.

2 Againe, *verſ.* 20. the Prophet ſaith, *The righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon him*; but now if the righteous be puniſhed for his ſin paſt, the wickedneſſe ſhall be upon the righteous man, which is contrarie to the ſaying of the Prophet.

3 Further, *Ezech.* 33. 12. *Impietas impii non nocebit ei*; The wickedneſſe of the wicked ſhall not hurt him, in that day he turneth from his wickedneſſe: but if he be puniſhed for his wickedneſſe, after he bee returned, then doth his wickedneſſe hurt him. *Bellarmine* anſwereth as before, that his wickedneſſe doth not hurt him, or hinder him from everlaſting life, *lib.* 4. *c.* 11. *Cont.* 1. Chaſtiſements and corrections, which God laieth upon his children, to make them more carefull and circumſpect, are profitable, and not hurtfull at all, as the Prophet *David* ſaith, *Pſalme* 119. *verſ.* 71. *It is good for me, that I have beene afflicted:* But puniſhments and judgements for ſin, how are they not hurtfull, and a wound unto the ſoule? 2 So then, as *the righteouſneſſe of the righteous ſhall not deliver him* in the day of his tranſgreſſion; ſo the *wickedneſſe of the wicked ſhall not hurt him, verſ.* 12. but the former righteouſneſſe ſhall not deliver a man, no not from temporall judgements: *Ergo,* the former wickedneſſe of a man ſhall not hurt him, but by his converſion he ſhall be delivered from temporall puniſhments. 3 Further, *verſ.* 17. *The way of the Lord is equall, the way of man unequall:* man many times puniſheth, where he forgiveth; but Gods way is not like unto mans: wherefore God puniſheth not after forgiveneſſe. See a further anſwer to *Bellarmines* exception before, in the ſecond argument of the firſt part of this Queſtion. Ezech. 33. 12. Pſal. 119. 71.

Argum. 2. Our Saviour Chriſt required no ſatisfaction to be made unto God, for her ſins that was accuſed of adulterie; but ſaith onely to her, *Goe, ſinne no more, Ioh.* 8. 11. *Ergo,* no ſatisfaction for ſinne is required by the Scripture, *argum. Lutheri.* Joh. 8. 11.

Bellarmine anſwereth: 1 That Chriſt doth not abſolve her from her ſinne, but onely from the puniſhment, which was to be ſtoned to death. 2 Or he might ſee ſo great contrition in her, that it was a ſufficient ſatisfaction; as we read of *Mary Magdalene.* 3 And Chriſt might by his authoritie at once pardon the fault and the puniſhment, but Miniſters muſt keepe themſelves to the law, &c. *Bellarm. cap.* 11. *reſp. ad* 2. *argum.*

Contra. Firſt, that Chriſt did pardon her ſin, it 1 appeareth, in that he ſaith, *Goe, ſinne no more:* for though ſhee ſinned no more, if this were not pardoned, it was ſufficient to condemne her before God. 2 As for the outward puniſhment of death, Chriſt doth not deale in it, it belonging to worldly governours: he refuſed to be Judge of an inheritance, *Luke* 12. 14. which is leſſe than to be Judge of life and death. Luke 12. 14.

Secondly, 1 It is like there was not ſuch an extraordinarie contrition in this woman, being immediatly before deprehended in adulterie. 2 And if there had beene ſuch a perfect change, which cannot be without a full purpoſe of amendment; why doth our Saviour ſay unto her, *Goe, ſinne no more? Maries* teares did not ſatisfie for her ſin, *ſhee was ſaved by her faith:* her teares declared her love, *Luke* 7. 47. 50. Luke 7. 47. 50.

Thirdly, though Chriſt had all power in himſelfe, and was above his law, yet he came to fulfill *all righteouſneſſe, Matth.* 3. 15. and as he ſent the Leper being cleanſed to the Prieſt, to offer according to Matth. 3. 15.

the Law, *Matth.* 8. ſo healing the ſpirituall leproſie of this woman, he would not have omitted the law of ſatisfaction, being as neceſſarie in this ſpirituall caſe (if any ſuch thing were required) as the reſorting of the Leper to the Prieſt.

Iſay 43.25. *Argum.* 3. *Iſay* 43.25. *I am he that putteth away thine iniquities for mine owne ſake.* Likewiſe 53. *verſ.* 4. *He hath borne our infirmities, and carried our ſorrowes: the chaſtiſement of our peace was upon him, and with his ſtripes are we healed.* God of his free mercie doth forgive our ſin: Chriſt alſo hath fully ſatisfied for us: *Ergo,* there is no ſatisfaction in us: we are made whole by his ſtripes, and not our owne.

Likewiſe the Apoſtle ſaith, that Chriſt is the propitiation for our ſins, 1 *Ioh.*2.2. *Behold the Lambe of God, that taketh away the ſins of the world, Iohn* 1.29. *Chriſt his owne ſelfe bare our ſins in his bodie*
1 Pet. 2.24. *on the tree,* 1 *Pet.* 2.24. *Ergo,* Chriſts death fully and wholly redeemeth us, there need no other ſatiſfaction.

Bellarm. First, we grant, that Chriſts death is ſufficient to redeeme all the ſins of the world, but Chriſts death profiteth not, unleſſe it bee applied by faith, the Sacraments, and other applicatory meanes and inſtruments, among the which ſatisfaction is one, for the expiation of temporall puniſhment. Secondly, it is true, that by Chriſts merit we are onely juſtified and reconciled, yet this letteth not, but that we may ſatisfie alſo by the vertue of Chriſts death for temporall puniſhment, *Bellarmine cap.* 14.

Contra. Firſt, there 1 is no other meanes appointed for the application of the fruits of Chriſts death, but faith, *Rom.*3.26. *He is a juſtifier of him, that is, of the faith of Ieſus: verſ.*22. *The righteouſneſſe of God by the faith of Ieſus: verſ.*25. *To be a reconciliation through faith in his bloud:* If through faith we are reconciled, juſtified, we have righteouſneſſe; all other meanes of application are unneceſſarie and ſuperfluous. 2 Againe, no works of ours can applie Chriſts death, no, not good works,
Epheſ. 2. 8.9. *Epheſ.*2. 8,9. *Ye are ſaved by grace through faith, not of works, yea of good works. verſ.*10. *Which God hath ordained.* 3 That which applieth Chriſts death, *applieth his righteouſneſſe for remiſſion of ſins, Rom.*3.25. but ſatisfaction applieth not Chriſts death for remiſſion of ſins, but onely to remove the puniſhment, as they ſay: *Ergo,* it applieth it not at all.

Secondly, 1 If wee bee reconciled and juſtified by Chriſts death, then are wee at peace with God,
Rom. 5. 1. *Rom.* 5. 1. but God doth not puniſh thoſe for their ſins, with whom he is at peace. 2 Againe, *Rom.*
Rom. 8.33. 8.33. *God with Chriſt hath given us all things beſide: Ergo,* not remiſſion of ſin onely, but of the puniſhment alſo. 3 *Verſ.* 33. *Who ſhall accuſe the choſen of God, it is God that juſtifieth: Ergo,* ſin is not laid to the charge of them that are juſtified, and ſo conſequently, they are not for the ſame judged or puniſhed, ſeeing they are not for the ſame accuſed.

*Argum.*4. If men ſhould ſatisfie by their owne works, both Chriſts honour is 1 empaired, ſeeing the whole worke is not left to him; our conſcience 2 cannot be quieted, depending upon our owne ſatisfaction. 3 And beſide it is impoſſible, ſeeing that man ſinneth every day, and every houre, and how can hee ſatisfie for ſins paſt, continually multiplying new? *argum. Calvin. lib.* 3. *Inſtit. c.* 4. *ſect.*27.

Bellarmine anſwereth: 1 Chriſts honour is more encreaſed, in that he himſelfe doth not onely ſatisfie for our ſins, but giveth power to his members in ſome ſort to ſatisfie likewiſe. 2 The conſcience may be ſecure and at peace being aſſured of the remiſſion of ſins, though ſome temporall puniſhment remaine. 3 One act of contrition even in a moment of time may ſatisfie for many mortall ſins, how much more one houre, one day of contrition, &c. *Bellarm. cap.* 14.

Contra. Firſt, he may as well ſay, it had beene for Chriſts honour, to have taken up to him upon the croſſe ſome one of his members, and to have given him power by his death to ſatisfie: but the Scripture ſaith contrarie, *Iſay* 48.11. *I will not give my glorie to another: Pſal.*115.1. *Not unto us, but unto thy Name give the praiſe.* Secondly, the Prophet ſaith, *There is no reſt in my bones becauſe of thine anger, and of my ſin, and I roare for the griefe of my heart, Pſal.*38.3. 8. As long as he was chaſtiſed for his ſin, he could find no reſt, neither in bodie, nor ſoule: how then can the conſcience be at quiet, being under the puniſhment of ſin? Thirdly, it 1 ſeemeth, you thinke it an eaſie matter to ſatisfie for ſin, being not aſhamed to ſay, that it may be done in a moment: yee know not what true repentance or true contrition is: it worketh in us, 1 care, 2 cleering of our ſelves, 3 indignation, 4 feare, 5 deſire, 6 zeale, 7 puniſhment, 2 *Cor.*7.11. Can all theſe be wrought in a moment? 2 And ſeeing that continually a righteous man falleth, *even ſeven times a day, and riſeth againe,* by repentance, *Prov.*24.16. he hath enough to doe ſtill to wreſtle againſt preſent ſins: and being alwayes in tranſgreſſion, how can he ſatisfie God for his tranſgreſſion? for *if thou ſtreightly markeſt iniquities,* ſaith the Pſalme, *quis ſuſtinebit? who is able to ſuſtaine it? Pſal.* 130. 3. Therefore man being compaſſed alwaies with ſin, cannot ſuſtaine Gods wrath, much leſſe ſatisfie or appeaſe it.

Argum. 5. The Prophet *Iſay* ſaith, *chap.*1.17,18. *Ceaſe to doe evill, learne to doe well, &c. Though your ſins be as crimſin, I will make them white as ſnow.* Here is no ſatisfaction required. Likewiſe, *Ieremie* 50. *verſ.* 20. *In thoſe dayes the iniquitie of Iacob ſhall be ſought for, and there ſhall none be found, Ezech.* 36.22. *I doe not this for your ſakes, O houſe of Iſrael, but for mine owne holy name ſake, &c.* The people did not ſatisfie God for their temporall deliverance out of captivitie, but it proceeded of Gods mercie, *arg. Calvin.*

Bellarm. Firſt, the Prophet *Iſay* promiſeth the perfect remiſſion of ſin to thoſe that did *cleanſe* and *waſh* themſelves by contrition, repentance, and other good deeds, which are their ſatisfaction: this place rather maketh for ſatisfaction, than againſt it. Secondly, the Prophet *Ezechiel* ſpeaketh there of the grace of the new Teſtament, which is not aſcribed to the merits of the Iſraelites: and if it bee underſtood of their temporall deliverance, we grant that the temporall puniſhments of the next world is alwayes redeemed by ſatisfaction, but not the temporall puniſhment of this life: this maketh not therefore againſt ſatisfaction, *Bellarm. cap.* 15. *reſp. ad arg.* 3. *&* 6.

Contra. Firſt, by making of their ſins as *white as ſnow or wooll*, is underſtood the perfect remiſſion of ſin: and the condition required before, is to *ceaſe to doe evill, to learne to doe well*, to *waſh them, &c.* If theſe be ſatisfactorie works, and goe before remiſſion, then will it follow, that not the puniſhment onely, but the ſin it ſelfe is by theſe works redeemed: if they come after, what puniſhment can remaine to be ſatisfied for, ſeeing there is no redneſſe, or bloudineſſe remaining, (whereby the puniſhment of ſin is ſignified) but all is as white as ſnow?

Secondly, 1 It is evident, that the Prophet ſpeaketh directly of their temporall deliverance, *verſ.* 24. *I will take you from among the heathen*, though under this temporall benefit is included alſo the promiſe of ſpirituall grace. 2 Neither is the queſtion, whether the temporall puniſhment of this life bee alwayes redeemed, but whether, when it is removed, it be by ſatisfactorie works redeemed. This place evidently ſheweth, that this deliverance of the Iſraelites (though they endured ſeventie yeeres captivitie, with much affliction, which were as like to ſatisfie, as any painfull works that can be ſuffered) is not attributed to their merits, but to the bountifull mercie of God. 3 And if ſatisfaction may bee made for Purgatorie penance, much more ſhould it be availeable againſt the judgement of this life: But ſeeing your ſatisfaction faileth in the leſſe, which wee dayly have experience of, and you ſend us to find the force thereof, in a greater puniſhment, which no man ever did ſee, you give juſt occaſion to them, which are not wilfully blind, both to ſuſpect your device of Purgatorie, and to reject your ſandie foundation of ſatisfaction.

Argum. 6. In the Law there were no ſatisfactorie 1 works appointed for the expiation of ſin, but onely the ſacrifice, 2 which were not counted as the 3 works of men, but did depend of the onely ſacrifice of Chriſt, whereof they were ſhadowes: 4 yet in the Law all rites of expiation were diligently preſcribed, *argum. Calvin.*

Bellarmine anſwereth: firſt, the ſacrifices of the Law were appointed as ſatisfactions for the temporall puniſhments of ſin: for they did neither take away the ſin it ſelfe, nor the eternall puniſhment, *Pſal.* 51. 16. *Thou deſireſt no ſacrifice, the ſacrifice of God is a contrite heart.* Secondly, neither did the ſacrifice ſerve for all ſins: for blaſphemie, homicide, adulterie, idolatrie, no ſacrifices were appointed, but aſhes and ſackcloth, &c. Thirdly, God hath not in the Law exactly ſet downe all the rites of expiation. Fourthly, the ſacrifices, as they were divine works being inſtituted of God, ſo were they alſo the laborious works of men, and conſequently ſatisfactorie, in that they were an hindrance to their ſubſtance, and depended upon the faith of the offerers, *cap.* 15. *reſponſ. ad argum.* 5.

Contra. Firſt, the ſacrifices of the Law were appointed for the *forgiveneſſe* of the ſin it ſelfe, *Levit.* 6. 7. *The Prieſt ſhall make attonement for him, and it ſhall be forgiven him.* 1 How could attonement or reconciliation bee made, without remiſſion of ſin? 2 If ſacrifices were not to that end, then had they no meanes at all to aſſure them of remiſſion of ſin. 3 Yet in themſelves thoſe ſacrifices could not *purge the conſcience, Heb.* 9. 9. *but did onely purifie as touching the fleſh*, *verſ.* 13. that is, take away the legall and outward uncleanneſſe: but they did alſo ſanctifie inwardly, being offered by faith, as they were types and ſhadowes of Chriſts ſacrifice, which is that *David* affirmeth, *Pſal.* 51. 16.

Secondly, 1 The ſins of homicide, adulterie, idolatrie, blaſphemie, were ſins puniſhable by death, and therefore no ſuch expiation by ſacrifice was appointed for them, as for other ſins: *Bloud could not be expiated, or purged, but by bloud.* 2 *David* notwithſtanding after he had committed two of thoſe ſins, having firſt ſacrificed a contrite heart unto God, did afterward finde comfort and further aſſurance of remiſſion, in offering the ſacrifices *of righteouſneſſe*, *Pſal.* 51. 19. that is, right and lawfull ſacrifices applied to the right end, which is to teſtifie their faith and repentance. Pſal. 51. 19. 3 But aſhes and ſackcloth were no ſatisfactions for ſuch ſins. 1 For *Bellarmine* himſelfe ſaith, that ſin cannot be ſatisfied for, but the puniſhment only. 2 And *David* having repented throughly for his ſin, yet pretendeth no ſatisfaction, but ſueth for mercie, *Pſal.* 51. 4. Pſal. 51. 4. 3 Wherefore either the ſacrifices of *righteouſneſſe* and faith, were the propitiation for ſuch ſins, as they were Sacraments of Chriſts death, or elſe they had no meanes of expiation at all, which is not to be admitted.

Thirdly, it is a great untruth, that the Lord by *Moſes* did not exactly ſet downe all manner of expiations fit for that time, ſeeing the Scripture ſaith, that *Moſes was faithfull in all the Lords houſe, Heb.* 3. 2.

Fourthly, ſeeing he granteth that the ſacrifices depended of the faith in the offerer, and faith is the gift of God, and is founded in Chriſts death; he hath made a good argument againſt himſelfe, that the ſacrifices were not ſatisfactions, but works of faith, applying the vertue of Chriſts death: the ſacrifices then of the Law were applicatorie, not ſatisfactorie.

Argum. 7. *Hoſh.* 14. 2. *Take away all iniquitie, and receive us graciouſly, ſo will wee render the calves of our lips.* If all iniquitie be taken away, then none remaineth to bee ſatisfied for: if after forgiveneſſe, nothing but thankſgiving be required, then no ſatisfaction is to be performed, *argum. Calvin, ibid.*

Bellarmine anſwereth: firſt, iniquitie may be removed, though the puniſhment doe remaine. Secondly, after forgiveneſſe, though we be not acquited of the temporall puniſhment, wee are to give thanks. Thirdly, if God ſometime doe ſo forgive, that he require no ſatisfaction but of praiſe, it followeth not that he ſhould doe ſo alwayes, *Bellarm. c.15. reſp. ad argum.6.*

Contra. Firſt, how 1 can *all iniquitie* be removed, when as the puniſhment yet remaineth? there muſt be ſome ſin to be puniſhed, or elſe God puniſhing without ſin ſhould be unjuſt. 2 Againe, the Prophet ſpeaketh directly of removing the puniſhment alſo, *verſ. 1. They ſhall fall by the ſword, verſ. 1. Thou haſt fallen by thine iniquitie:* But now *verſ.3.* upon their repentance the Prophet ſheweth, that they ſhall fall ſo no more: all iniquitie, both the ſin and the paine ſhall be removed. 4 Againe, *verſ.5. Mine anger is turned away:* but when God puniſheth for ſin, he is angrie.

Secondly, thankſgiving followeth after 1 full remiſſion had, and all iniquitie removed: but where ſatisfaction is to be done, there is not yet full remiſſion: for *Bellarmine* confeſſeth, that *Plena remiſſio quoad omnem pœna reatum;* Full remiſſion is in reſpect the guilt of all puniſhment removed, *cap. 15. reſp. ad loc. 3.* Therefore the calves of the lips could not yet be offered, when as ſomewhat remaineth to be ſatisfied. 2 Rejoycing and giving of thanks cannot be without comfort and perfect aſſurance of remiſſion: but where God yet judgeth for ſin, and the puniſhment remaineth to be ſatisfied for, there can be no ſuch aſſurance.

Thirdly, this courſe here preſcribed by the Prophet, is perpetuall, and generall for all the faithfull of God: he ſpeaketh to all Iſrael, *verſ.2.* yea unto all the faithfull ſervants of God, *verſ.10. Who is wiſe, and he ſhall underſtand theſe things.* And the Prophet *David* ſaying, *What ſhall I render to the Lord for all his benefits to me? I will take the cup of ſalvation, and call upon the name of the Lord, Pſal.*116.13,14. ſheweth, that God requireth no other ſatisfaction at our hands but giving of thanks.

Argum.8. The Publicane upon his repentance was juſtified, and no ſatisfaction required: ſo likewiſe *Peter* was forgiven without any ſatisfaction: So to the man ſicke of the palſie, Chriſt ſaid, *Ariſe, thy ſins are forgiven thee, Marke 2.9.* Neither is the contrarie to be ſeene in the reſt of the examples in Scripture of remiſſion of ſins, but they were forgiven freely without any ſatisfaction required, *argum. Calvin. ibid.*

Bellarm. Firſt, the Publicane was not juſtified without ſatisfaction, as ſmiting upon his breſt, confeſſing his ſin. Secondly, *Peter* alſo ſatisfied by his teares. Thirdly, 1 Chriſt forgiveth to the ſicke man his ſin, but not the temporall puniſhment. 2 His long ſickneſſe might ſatisfie God for his ſins. 3 Chriſt might at his pleaſure together pardon both the ſin and the puniſhment; but his Miniſters cannot doe ſo, *cap.16. reſp. ad argum.* 2.

Contra. Firſt, the 1 ſmiting of the breaſt in the Publicane was a ſigne of his contrition, no part of ſatisfaction. 2 He ſaith, *God be mercifull to me a ſinner:* here he could not ſatisfie, becauſe he crieth onely for mercie. 3 And was the Publicanes ſin ſo ſmall, thinke you, that he could ſatisfie for it, with knocking upon the breſt? 4 But this contrition went before, he was juſtified afterward: but ſatisfaction goeth not before juſtification, no not in the Popiſh doctrine: for they ſay ſins are firſt remitted, and then afterward the puniſhment is ſatisfied for.

Secondly, 1 Doe you thinke, that *Peters* deniall of Chriſt, was ſo ſmal an offence, that hee could ſatisfie with his teares? 2 *Peter* wept before hee found forgiveneſſe, as *Ambroſe* ſaith: *Verecundæ lachrymæ ſine horrore culpam loquuntur;* Shamefaſt teares without horror doe confeſſe the fault. But ſatisfaction followeth forgiveneſſe, wherefore *Peter* did not ſatisfie by his teares. *Ambroſe* ſaith, *Lachrymæ veniam non poſtulant, ſed merentur;* Teares doe not aske pardon, but they are worthie or fit to bee pardoned, &c. *Peter* then was not as yet pardoned, weeping for his ſins; *Ambroſe in Luc.*22.

Thirdly, 1 The ſicke man had not onely his ſin forgiven, but his temporall puniſhment releaſed: for Chriſt ſaid to him, *Ariſe, take up thy bed and walke.* 2 Neither did his ſickneſſe ſatisfie for his ſin, it was then faith that healed him, *verſ.5.* neither was there any place for ſatisfaction, his ſin being not yet forgiven. 3 And that Chriſt did not this by his extraordinarie authoritie, but by the ſame power which he hath committed to his Apoſtles and their ſucceſſors, the Rhemiſts directly affirme, in their annotations upon this place: neither was this extraordinarie: for in all the examples alleaged, Chriſt tooke the ſame courſe in forgiving ſin without any ſatisfaction.

Laſtly, we have plentifull evidence from the Fathers, Councels, and their owne decrees, againſt this ſuperſtitious doctrine of ſatisfaction.

Mark.9.

Cyprian. lib.3. ad Quirinum, cap.42. Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus, Marc.9. Omnia poſſibilia credenti; That faith onely profiteth, and we are able to doe as much as we beleeve: as *Mark. 9. All things are poſſible to him that beleeveth.* If faith onely profiteth, what need is there of ſatisfaction?

Ambroſ. lib. 2. de pœnitent. cap. 8. Veniam tanquam ex fide ſperemus, non tanquam ex debito; Let us hope forgiveneſſe, as of faith, not of debt. But ſatisfaction is of debt.

Hieronym. ad Marcellam. Tantam in nobis fidei ſtabilitatem eſſe Dominus deſiderat, &c. God requireth ſuch ſtabilitie of faith in us, *ut certius eſſe, quod credimus, quam quod patimur judicemus;* That we ſhould judge that more certaine, which we beleeve, than that which wee ſuffer, &c. But the Papiſts contrarie, do hold no certaintie of remiſſion of ſins by faith, without ſuffering by ſatisfactorie works.

Concil. Arauſican. 1. *decret. ex Gratian. Authoritate Dei, &c.* By the authoritie of God, and the judgement of his ſpirit, we doe thruſt them out of the boſome of the Church: *Quouſque reſipiſcunt & Eccleſiæ Dei ſatisfaciunt:* Till they repent and ſatisfie the Church of God. Here are two things required, repentance toward God, and ſatisfaction to his Church, not to God.

Diſtinct. de pœnitent. 1. *c.* 1. *Non invenio quid dixerit, &c.* I find not what *Peter* ſaid, I find that he wept: *Lachrymas lego, ſatisfactionem non lego:* I read his teares, I read no ſatisfaction.

Bellarmine anſwereth, that by *ſatisfaction,* here is underſtood excuſe or defence of his ſin, as it followeth, *Quod defendi non poteſt, &c.* That which cannot be defended, may be waſhed.

Cont. Firſt, the Maſter of the Sentences underſtandeth it otherwiſe for true ſatisfaction, and maketh this anſwer, That *Peter* might ſatisfie, though it be not expreſſed, or that confeſſion was not yet inſtituted, *lib.* 4. *diſt.* 17. *f.* Secondly *Gratian* alſo doth ſo underſtand it, alleaging to the like purpoſe a ſaying of *Chryſoſtome, ibid. c.* 2. *Lachrymæ lavent delictum, &c.* Let teares waſh away the ſins, which it is a ſhame to confeſſe: And proveth hereby, that contrition may ſuffice without *confeſſion:* to ſpeake of excuſe or defence had beene impertinent. Thirdly, S. *Ambroſe* expoundeth himſelfe: *Invenio cur tacuit, &c.* I ſee the reaſon why *Peter* held his peace, leſt that the craving of pardon ſo ſoone might offend. *Peter* was farre from excuſing his ſin, or *Ambroſe* from ſo imagining.

Auguſtine ſaith, *Peccaſti in fratrem? fac ſatis, & ſanatus es;* Haſt thou offended thy brother? ſatiſfie him, and thou art healed. Theſe kinds of ſatisfaction both publikely and privatly we acknowledge: but ſatisfaction to God, neither he, nor we acknowledge. In Matt. ſer. 16.

Interrelig. cap. 3. *Qui precioſo Chriſti ſanguine redimitur, & cui meritum paſſionis Chriſti applicatur, is continuo juſtificatur, &c.* Hee that is redeemed by the precious bloud of Chriſt, and to whom the merit of Chriſts paſſion is applied, he is ſtraightway juſtified. And S. *Paul* ſaith, *Whom he juſtifieth, he glorifieth, Rom.* 8. 30. Satisfaction therefore to bee performed by man is ſuperfluous, ſeeing Chriſts death bringeth juſtification, and glorification.

This truth is ſealed: Maſter *Tindall* holy Martyr thus witneſſeth: Satisfaction is a full recompence or amends making to him, whom we have offended, which recompence we are able to make one to another, and are bound ſo to doe: but to God none can make any mends or recompence, but onely Gods owne Son Chriſt Jeſus our Saviour, *Fox* pag. 1249. col. 2. artic. 1.

And yet for further evidence. 1 *Chryſoſtome,* as he is before alleaged, ſaith, *Nihil aliud Deus requirit ad ulteriorem ſatisfactionem, &c.* God requireth nothing elſe for further ſatisfaction, than that we promiſe unto God from our heart, never to returne unto our former ſins: *Ieremie* the Pattiarke of Conſtantinople ſaith: *We muſt confeſſe, quod gratis per Chriſtum peccata, & non propter aliqua merita nobis remittuntur, &c.* That our ſins are freely forgiven us by Chriſt, and not for any merits of ours, &c. our works then doe not ſatisfie. De beat. Philogon. Cenſur. oriental. c. 21.

2 *Auguſtine* further ſaith: *Nec quiſquam dicat meritis orationum, vel meritis fidei gratiam Dei traditam:* Let not any ſay, that favour and grace is given by the merit of prayer or of faith, &c. Prayers then and other like works are not ſatisfactorie, ſeeing they merit not. Epiſt. 46.

3 Confeſſ. of Bohemia, c. 4. *Yet muſt they not be perſwaded, as though they deſerved any thing by ſuffering this puniſhment, or ſhould receive any grace or reward in recompence for the merit of theſe puniſhments: ſeeing that Paul of a much more worthie croſſe--ſaith that they bee not comparable to the glorie, wich ſhall bee ſhewed unto us.* -- Wittemberg, c. 15. *As touching prayer, giving of almes, faſting, and ſuch like works, we thinke that they are diligently to be performed, and yet that they have a farre other uſe, than that they ſhould by their merits, either ſatisfie God for our ſins, &c.* Harm. ſect. 4. pag. 69. Sect. 8. p. 240.

4 The Divines of *Lovaine* did hold, *Solius Chriſti ſatisfactionibus remiſſam pœnam temporalem,* That the temporall puniſhment is onely remitted by the ſatisfactions of Chriſt, &c. as *Bellarmine* reporteth: then not by the ſatisfaction of our works. Lib 1. de indulgent. c. 4.

The fourth part, whether one man may ſatisfie for another.

The Papiſts.

Satisfactorie works are not onely profitable to the ſufferers themſelves, but alſo for other their fellow members in Chriſt, and one may beare the burthen, and diſcharge the debt of another, *Rhemiſt. Coloſſ.* 1. *ſect.* 4. 65. Ibid.

Argum. The paſſions of the Saints are ſuffered for the common good of the whole bodie, as S. *Paul* ſaith, *Now I rejoyce in my ſufferings for you, and fulfill that which is behind of the afflictions of Chriſt for his bodies ſake, which is the Church, Coloſſ.* 1. 24. Here S. *Pauls* afflictions are meritorious and ſatisfactorie for the Coloſſians, *Rhemiſt.* Coloſſ. 1. 24.

Anſwer. 1. The Apoſtles ſufferings were for the glorie of God, and the confirmation of their faith; and in this ſenſe he ſaith, his afflictions were for Chriſts bodie, that is, his Church ſake: but therefore it followeth not, that they were meritorious, either for himſelfe, or others. 2 His ſufferings are ſaid to be Chriſts, who ſuffereth in his members, not that they receive any force from Chriſt to

be

Rom. 8. 17.

be ſatisfactorie, but becauſe hee was made like and conformable by his ſuffering unto Chriſt, *Rom.* 8. 17. *Auguſtine* alſo thus expoundeth the place : Hee ſheweth that what hee ſuffered belonged to the ſufferings of Chriſt, *quod non poteſt intelligi ſervus dum caput, quod nihil tale patitur, ſed ſervus dum corpus, id eſt ecclesia,* which cannot bee underſtood in regard of the head, which ſuffereth no ſuch thing, but of the bodie, that is, the Church: which bodie with the head is one Church, &c. They are not then the ſufferings of Chriſt, as though they received a ſatisfactorie power from Chriſt : but becauſe he was a member of Chriſt, who ſuffered together in and with his members. Thus alſo anſwereth Sir *Iohn Borthwick* holy confeſſor : That where S. *Paul* ſaith, *(for the Church)* he doth not underſtand thereby, the redemption, ſatisfaction, or expiation of the Church, but for the edifying and profiting of the ſame : and by the afflictions of Chriſt, he underſtandeth thoſe which hee now ſuffereth in his members : And ſo he concludeth, and ſealeth this doctrine, *that if the Scripture teach us, that no man can worke his owne ſalvation, but when we have done all that is commanded, we ſhall be found but unprofitable ſervants : much leſſe can any man worke anothers ſalvation : Fox* pag. 1261.

Exod. 32. v. 13.

The Doway Students doe give this note upon thoſe words of *Moſes* prayer, *Remember Abraham, &c. God ſheweth mercie for the merit of his ſervants.*

Contra. Moſes deſireth God to remember the promiſe made to *Abraham, Iſaak* and *Iſrael,* as it followeth in the ſame place, *to whom thou ſwareſt by thine owne ſelfe :* he thinketh not to be heard for their merit.

The Proteſtants.

Ezech. 18. 20.
Galath. 6. 5.
Pſalm. 49. 8.
John 16. 23.
Tract. 102. in Joan.

None can merit or ſatisfie for themſelves, much leſſe for others : neither can one man beare the burthen, or pay the debt of an other mans ſin.

Argum. 1. The Scripture ſaith, *The ſoule that ſinneth, the ſame ſhall die, Ezech.* 18. 20. *Every man ſhall beare his owne burthen, Galath.* 6. 5. *None can redeeme his brother, or give a price to God for him, Pſal.* 49. 8.

Auguſtine upon thoſe words, *Ioh.* 16. 23. *Whatſoever ye ſhall aske in my name, he will give it you : Exandiuntur quippe omnes ſancti pro ſeipſis : non autem exandiuntur pro omnibus, vel amicis, vel inimicis, &c.* The Saints are heard praying for themſelves : but they are not heard praying for all their friends or enemies, becauſe it is not ſaid ſimply, *he will give,* but, *he will give to you : Ergo,* much leſſe can they ſatisfie for others, if their prayers be not heard alwaies for others.

Leo Epiſtol. 81. *De fortitudine fidelium exempla nata ſunt patientia, &c.* From the fortitude of the faithfull we have examples of patience, not gifts of righteouſneſſe, &c. their deaths were only for themſelves, neither did they thereby pay any others debt, Chriſt our Lord onely is he, in whom all men are dead and crucified.

Luke 17. 10.

Argum. 2. We cannot doe for our ſelves all that which is required at our hands : *But when we have done all, wee muſt ſay, wee are unprofitable ſervants, wee have done that which was our dutie to doe, Luke* 17. 10. *Ergo,* it is not in apy mans power to ſatisfie for another. So *Ambroſe* writeth upon this place: *Quis tanta ſalutis beneficia, digne poſſit aquare ſervitio?* Who can with his ſervice anſwer in equalitie ſo great benefits of ſalvation ? *Quis poteſt ſolvere, quod accepit ?* Who can pay that he hath received ? *ſerm.* 16. *in Pſal.* 119.

Ezech. 14. 16.

Bernard alſo ſaith, writing upon theſe words of the five fooliſh virgins: *Give us of your oyle : Stulta petitio, vix juſtus ſalvabitur, &c.* A fooliſh requeſt, the juſt man ſhall hardly be ſaved : the oyle of the Saints doth ſcant ſuffice themſelves, how much leſſe ſufficeth it themſelves and others : *Noe, Daniel, Iob,* ſhall not deliver, no not their children, but as the ſoule that hath ſinned ſhall die ; ſo the ſoule that hath done righteouſly ſhall onely live, &c. Here are three notable arguments included : firſt, mens righteouſneſſe ſufficeth not themſelves, much leſſe others. Secondly, by the teſtimonie of the Prophet, that thoſe holy men there named, ſhould but ſave themſelves. Thirdly, from the like : as wicked men doe only by their owne ſin condemne themſelves, ſo the righteous only live by their owne righteouſneſſe.

But here they will come in with a ſtale diſtinction, that, *Si juſtitia rigorem ſpectamus ;* If we reſpect the rigor of Gods juſtice, no mans juſtice is ſufficient for himſelfe, *ſed ex Dei miſericordia & liberalitate, &c.* But of Gods mercie and liberalitie, they may profit themſelves and others : *Interrelig. Caſar. cap.* 23.

Rom. 11. 6.
Phil. 3. 8.
Pſalm. 49.
John 1. 16.

Anſw. Gods mercie in Chriſt, and the works of ſupererogation cannot ſtand together, *Rom.* 11. 6. *If of grace, then not of works.* And *Paul* counteth all things dung, in reſpect of Chriſt, *Philip.* 3. 8. The Pſalme alſo ſaith, that *no man can redeeme his brother, Pſal.* 49. 7. And Chriſt onely hath works to ſupererogate to others, *Of his fulneſſe we have all received, &c. Ioh.* 1. 16.

Diſtinct. 1. *de pœnitent. Non alium ſtatuatis nuntium, &c.* Appoint not another meſſenger, who ſhould offer your gift for you : *Per vos peccaſtis, per vos erubeſcatis ;* Yee have ſinned by your ſelves, by your ſelves be aſhamed. Every man muſt repent for himſelfe.

Magiſt. ſentent. lib. 1. *diſtinct.* 48. *c. Nullius paſſione redempti ſumus, niſi Chriſti ;* Wee are not redeemed by any mans paſſion, but Chriſts, &c. The paſſions of the Saints did profit thoſe which endured them, and they are profitable alſo to others, (that is, for example) but they are not our redemption, *Lib.* 3. *diſtinct.* 28. *c. Vix unicuique ſua virtus ſufficiebat, &c.* Every mans vertue doth ſcarſe ſuffice himſelfe : much leſſe then is he able to ſatisfie for another.

For the Greeke Church, *Ieremie Patriarke* ſaith, having alleaged that ſaying in the Goſpell: *when we have done all,—we muſt confeſſe our ſelves unprofitable ſervants: Id, quod ipſi conferimus parvum quid, aut plane, ſi cum divina munificentia conferatur, nihil ſit:* That, which wee doe, is a very little, or if it be compared with the divine bountie it is nothing, &c. and to the ſame purpoſe he alleageth *Chryſoſtome, Non quiſquam mortalium poteſt—ante Deum conſiſtere, &c.* No mortall man, if all his life ſhould be laid together, can ſtand before God, nor be found worthy of pardon, &c. If a man cannot ſuffice for himſelfe, much leſſe for himſelfe and others.

Cenſur. Oriental. c. 6.

2 *Tertullian* hath an excellent ſaying: *Quis alienam mortem ſua ſolvit, niſi ſolus Dei filius—proinde qui illum æmularis donando delicta, ſi ipſe nihil deliquiſti, patere pro me: ſi vero peccator es, quomodo oleum facula tua ſufficere & tibi & mihi poterit?* Who hath delivered another from death by his death, but onely the Sonne of God,—thou therefore which wouldeſt imitate him in forgiving of ſins, if thou art without ſin, ſuffer for mee: but if thou art a ſinner, how ſhall the oyle of thy lampe ſuffice for thee and me? &c.

Libr. de pudicitia.

3 Confeſſion of Auſpurg. artic. 3. of abuſes: *The application of the benefit of Chriſt, is not by another mans worke, but by our owne faith.*

Harm. ſect. 14. p. 438.

4 See the decrees and the Maſter before alleaged: the Divines of Lovaine alſo did hold; that the paſſions of the Saints are not ſo applied unto us, *ut ſint juſtæ ſatisfactiones,* That they ſhould bee juſt ſatisfactions.

Excitation. Bellar. lib. 1. de indulgent. c. 4.

The eight queſtion, of Indulgences and penall injunctions.

The firſt part, whether penall and painfull works are neceſſary unto repentance.

The Papiſts.

NOt only amendment, and ceaſing to ſin, or repentance in heart before God is alwaies enough to obtaine full reconcilement, but there muſt be outward penaltie, correction, and chaſtiſement beſide, *Rhemiſt. 2. Corinth. 2. ſect. 2.*

67. Error.

Argum. The inceſtuous perſon was rebuked of many, *2 Cor. 2. 6.* which word implieth, beſide his inward repentance, outward correction and chaſtiſement.

2 Cor. 2. 6.

The Proteſtants.

Anſw. WE acknowledge, that in notorious ſins, and offenſive to the Church, as this, of the young man was, inward repentance is not ſufficient, but that after ſharp diſcipline by the outward teſtification of ſorrow, and publike confeſſion, ſatisfaction muſt bee made to the Church: but it followeth not that this courſe ſhould bee taken for all ſinnes, which a man repenteth him of. And yet wee grant that outward ſignes of our ſorrow are alwayes neceſſarie in true repentance, not as ſatisfactorie meanes to redeeme our ſinnes, but only as infallible tokens and effects of our repentance. As *Auguſtine* ſaith, *Satis durus eſt, cujus mentis dolorem oculi carnis nequeunt declarare:* Hee is hard hearted, the griefe of whoſe minde, the eyes of his fleſh doe not ſhew forth: *de pœnitent. cap. 9.*

Argum. 1. There are but two eſſentiall parts of repentance and true converſion unto God: To turne from our ſins, and lead an holy life. So ſaith the Lord by the Prophet, *If the wicked will returne from his ſins and keep all my ſtatutes, Ezech.* 18. 21. This is all God requireth, without any other penall works: wherefore ceaſing from ſin and amendment of life, which neceſſarily include the true ſorrow and converſion of the heart, are ſufficient for repentance.

Ezech. 18. 21.

Argum. 2. *Peter* was received to mercie without any ſatisfaction; ſo was the Publican, *Luc.* 18. Likewiſe Chriſt ſaid to the ſicke of the palſie, *Ariſe, thy ſins are forgiven thee,* without any penall injunction: *Ergo,* ſuch penall works are not neceſſarie. See more of this argument before, *qu. 7. part. 3. argum. proteſtant.* 8. and all the other arguments concluding againſt ſatisfaction, may be applied againſt the neceſſitie of penall and ſatisfactory works.

Pœnitentia vera eſt pœnitenda non admittere, & admiſſa deflere, ſatisfactio pœnitentiæ eſt, cauſas peccatorum excidere, nec earum ſuggeſtionib. aditum indulgere: It is true repentance, not to commit things to bee repented of and being committed to bewaile them: ſatisfaction of repentance is to cut off the cauſes of ſin, and not to give way to their tentations: *De eccleſiaſtic. dogmat. c.* 54.

Here ſatisfaction is nothing elſe but true repentance, and no other works of ſatisfaction but to ceaſe from evill, and doe good, which are the parts of true repentance. See to the ſame purpoſe before Error 64. at the end the conſent of other Churches.

An appendix to this part, which bee the Penall Satisfactorie works.

The Papiſts.

PRayer, faſting, almes, are thoſe ſatisfactorie works, whereby wee doe ſatisfie God for the temporall puniſhment due unto ſin: and beſide theſe, there are other, *opera indebita:* works which wee are not bound unto, as whipping and beating of the body, and ſuch like: *Bellarm. lib. 4. de pœnitent. cap. 6.*

68. Error. Pſal. 50. 15. Ioel. 2. 17. *Argum.* Firſt, that prayer, faſting, and ſuch other works commanded are ſatisfactions, the Scripture teſtifieth, *Pſalm.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, &c. Ioel.* 2. 17. *Turne unto me with all your heart, with faſting, weeping, and mourning: who knoweth if hee will returne and repent, &c. Ergo,* with prayer and faſting God is ſatisfied: *Bellarm. c. 6.*

Rom. 10. 14. *Contra.* Firſt, prayer is a fruit of faith, *Rom.* 10. 14. *How ſhall they call on him, upon whom they have not beleeved:* and faſting is a meanes to make our repentance more effectuall, being joyned with weeping and mourning: all theſe are fruits and effects of faith, by the which God is reconciled to us, and Rom. 3. 24. his wrath appeaſed, and we at peace with God, *Rom.* 3. 24. *&* 5. 1. Secondly, it is not then the prayer which ſatisfieth or is availeable before God, but faith, *Iam* . 5. 15. *The prayer of faith ſhall ſave the ſicke.* Thirdly, and this is evident by the circumſtance of theſe places, *Pſalm.* 50. 15. *And thou ſhalt glorifie me:* if God have the glorie of our deliverance, it is to be aſcribed to his mercie, not to our ſatisfaction: Ioel. 2. 13. and *Ioel.* 2. 13. *The Lord is mercifull, gracious, &c.* but if faſting doe ſatisfie Gods juſtice, what need they flee to his mercy?

69 Error. 1 Cor. 9. 27. *Argum.* 2. Saint *Paul* whipped and beat himſelfe, 1 *Cor.* 9. 27. *I beat downe my body:* for ſo the word ſignifieth, to beat till the body be blew. The Publican beat upon his breſt: *Iohn Baptiſt* was apparelled in Camels haire, &c. *Ergo,* painefull and laborious works not preſcribed or commanded, are acceptable to God, and ſatisfactorie: *Bellar. ibid.*

Contra. Firſt, it is a vaine ſurmiſe, that S. *Paul* ſcourged or beat his owne body, as your Friers Flagellants uſe to doe: 1 the Apoſtle taketh his ſimilitude from champions that to fight, and one beat another, which the word ὑπωπιάζω ſignifieth; and ſo continuing the metaphore ſaith, *I doe beat downe,* Luk. 18. 5. *&c.* 2 The ſame word is uſed, *Luc.* 18. 5. *I will doe her right, leſt ſhe come and make me wearie. Obtundat me,* it were abſurd to ſay, *leſt ſhe beat me.* 3 The Apoſtle ſheweth, how hee doth beat his body, *by bringing it into ſubjection,* which may be done otherwiſe than by beating: 4 the Apoſtles doctrine Epheſ. 5. 29. is contrarie, *Epheſ.* 5. 29. *No man hateth his owne fleſh, but nouriſheth and cheriſheth it.*

Secondly, the beating upon the Publicans breſt, was a ſigne of his great ſorrow, and of the diſpleaſure taken againſt his ſin; he did not in ſo doing wound or offer violence to his body. *Auguſtine* ſaith, *Tundere pectus, quid aliud eſt, quam arguere quod latet in pectore? &c.* To knocke upon the breſt, what is it elſe, but to checke or to reprove ſin lying hid in the breſt? *In Matth. Serm.* 8.

Coloſſ. 4. 5. Nahum. 2. 10. Matth. 3. 2. Matth. 11. 7. Thirdly, all theſe works are commended in Scripture: as to mortifie and ſubdue the fleſh, which S. *Paul* did, *Coloſſ.* 4. 5. *Mortifie your earthly members:* to teſtifie ſorrow by the ſmiting of the joynts and parts together, as the Publican did, is warranted, *Nahum.* 2. 10. *The heart melteth, the knees ſmite together. Iohns* auſtere life and converſation was agreeable to his calling, which was to be *a cryer in the wilderneſſe, Matth.* 3. 2. and our Saviour commendeth him for his ſtrict life, *Matth.* 11. 7. 18. Wherfore theſe examples ſerve not at all to warrant laborious works, not preſcribed nor commanded.

Fourthly, admit theſe works to be laborious and painefull, yet were they not ſatisfactorie, S. *Paul* ſaith, *he was crucified with Chriſt,* hee had mortified and ſubdued his fleſh; yet hee challengeth no ſatisfaction thereby, but ſaith, Galath. 2. 20. *I live by faith in the Sonne of God, Galath.* 2. 20. The Publican maketh ſuit for mercie, *Lord be mercifull to me a ſinner,* therefore intended no ſatisfaction: and *Iohn* was ſo farre from ſeeking any merit or ſatisfaction by his life, that hee confeſſeth, *hee was not worthie to beare* Matth. 3. 11. *Chriſts ſhooes, Matth.* 3. 11. Wherefore by theſe places, no ſatisfactory penall works can be warranted or perſwaded.

The Proteſtants.

FIrſt, prayer, faſting, almes, are the lively fruits and effects of faith, neceſſary to be done, and through Chriſt acceptable unto God, but there is no merit or ſatisfaction in them.

Argum. No works which are commanded, and wherein we are indebted unto God, are able to Luke 17. 20. ſatisfie, becauſe wee have done no more, *than was our dutie to doe, Luk.* 17. 10. S. *Ambroſe* ſaith, *Nemo in operibus glorietur, &c.* Let no man glory in his works, becauſe of right wee owe obedience to the Lord, &c. *Nec in te patitur dominus unius uſum eſſe operis aut laboris, &c.* God doth not ſuffer thee to have the uſe of any one worke or labour, becauſe while wee live, wee muſt bee alwayes working, *Ambroſ. in* 17. *Luc.* But prayer, faſting, almes are commanded, and ſo our due debt unto God: *Ergo,* they are not ſatisfactory.

Hierome ſaith, *Cave ne ſi jejunare caperis, te putes eſſe jam ſanctam, &c.* Take heed leſt thou thinke thy ſelfe holy, when thou beginneſt to faſt; for this vertue is but an help, it is not the perfection of holineſſe, *ad Celant:* but ſatisfaction is the very perfection of works.

This is alſo the opinion of ſome of the popiſh writers, *Non ſatisfieri per opera alias debita*: That we cannot ſatisfie by works that are due, or debted: *Thomas, Durandus, Paludanus in 4. diſt.* 15. Wherefore prayer, almes, and other works being commanded, and ſo our due dept unto God, cannot ſatisfie.

Secondly, neither is God ſo much as pleaſed with voluntary puniſhments inflicted upon the bodie, much leſſe doe they worke any ſatisfaction.

Argum. Coloſſ. 2. The Apoſtle calleth it, *a ſhew of wiſdome in voluntary religion, in not ſparing the body, &c.* it is no true wiſdome, but a ſhew of wiſdome; not religion preſcribed, but voluntary: like as *Baals* Prieſts did lance and cut themſelves with knives, being therefore derided of the Prophet, 1 *Reg.* 18. Such are the painefull works which Monks and Hermites doe afflict their bodies with: God requireth no ſuch things at their hands. Coloſſ. 2. 23.

Bellarm. S. *Paul* reproveth thoſe, that of ſuperſtition afflict their body, not for the health of their ſoule: *lib.* 14. *de pœnitent. c.* 4.

Contra. Firſt, thoſe alſo pretended by afflicting of the body to humble the ſoule, *in humbleneſſe of minde, and not ſparing the body*: Secondly, all voluntary or will-worſhip, ἐθελοθρησκεία (which *Hierome* tranſlateth, *falſa religio*, falſe religion, or falſe worſhip, *Algaſia. qu.* 10. *tom.* 4.) is ſuperſtitious; wherefore the Papiſts that offer unto God works not commanded, even of their owne deviſing, to bee ſatisfactions for them, are alſo guiltie of ſuperſtition.

Bellarmine alſo is a witneſſe for us againſt himſelfe: *Satisfactoria opera non in obſervationibus ab hominibus excogitatis, &c.* We doe not place ſatisfactorie works in obſervations invented of men, but in faſting, almes, prayer, which in the Scriptures have precepts, examples, and large promiſes, *lib.* 4. *c.* 13, *reſp. ad arg.* 7. a more evident teſtimonie againſt voluntarie ſatisfactions cannot be produced.

Laſtly, *Auguſtine* ſaith, *Qui tundit pectus, & non corrigitur, ſolidat peccata; non tollit*: He that beateth his breaſt, and is not corrected, doth harden or conſolidate his ſinnes; he taketh them not away: *Tom.* 9. *de diſciplin. Chriſtian. c.* 1. *Ergo,* beating of the fleſh, being not a mollifying of the heart, doth worke no ſatisfaction.

And further. 1 *Chryſoſtome* ſheweth what are the penall works required of penitent perſons: *Poſt humilitatem oratione intenta opus eſt, lachrymis, &c.* After humilitie, there is need of earneſt prayer, of teares, of almes, &c. *Opus eſt iraſci, &c.* We have need not to bee angrie, to convert our brethren from error, &c. to help them that are wronged, &c. Theſe are not voluntarie works, deviſed of men, but ſuch as God hath commanded. In c. 6. ad Hebræos.

Tertullian alſo ſheweth what be the exerciſes of the penitent: *Corpus ſordib. obſcurare, animum mærorib. dejicere, jejunio preces alere, ingemiſcere, lachrymari, &c.* To abaſe the body, to humble the minde with ſorrow, to nouriſh prayer with faſting, to mourne, to weep, &c. Theſe things are required of God: they are not mens devices, the ſubjecting and obſcuring of the body, is a thing indifferent, if it bee uſed onely as a meane to worke upon the affection, not with an opinion of merit and ſatisfaction. Lib. ad pœnitent.

Helvetia latter confeſſ. *c.* 14. *The penitent perſon, thinketh ſeriouſly of amendment, and of a continuall care of innocencie and vertues, wherein to exerciſe himſelfe holily all the reſt of his life*: but theſe vertuous acts are duties preſcribed of God. Harm. ſect. 8. pag. 212.

The ſecond part, by whom penall works are to bee inflicted.

THree waies, they ſay, God is ſatisfied: 1 by bearing patiently the puniſhment that God layeth upon us: 2 by aſſuming voluntarily the laborious and painefull works of penance: 3 and in willing undergoing the ſentence of the Prieſt in his penall injunctions. Of the firſt, there is no queſtion between us, that we are patiently to endure the Lords croſſe, though thereby we neither merit, nor ſatisfie: the other two they would prove thus.

Firſt, that penall works may voluntarily be undertaken, theſe examples ſhew it: *Iob* ſaith, *I doe reprehend my ſelfe, and repent in duſt and aſhes*: *Iob* 42. 6. *David,* of himſelfe faſted and prayed, 2 *Sam.* 12. hee was not enjoyned to doe it. So likewiſe *Ahab* humbled himſelfe with faſting and ſackcloth, 1 *King.* 21. he was not bid ſo to doe; yet God was well pleaſed with it: *Bellarm. lib.* 4. *c.* 4. 70. Error. Iob 42. 6.

Contra. Firſt, thoſe were not voluntary works, to humble themſelves with faſting and ſackcloth, but ſuch as God called for, and were by the Prophets preſcribed to the people, when they by repentance did turne unto God: *Ioel.* 2. 12. *Turne unto the Lord with faſting and weeping, &c.* Wherefore by theſe examples they have not proved, that voluntary and unbidden puniſhments, as whipping and ſcourging of the body, and ſuch like, are of our ſelves to bee inflicted. Secondly, none of theſe were penall or ſatisfactorie works of penance, but lively and evident ſignes of true repentance. Thirdly, it is very abſurd, that *Ahab* a wicked hypocrite, is matched here with *Iob* and *David,* the faithfull ſervants of God, in the exerciſe of true repentance: that God ſpared *Ahab,* it was not of his ſatisfaction, but of Gods mercy, remitting temporall puniſhment for temporall repentance: for how could *Ahab* ſatisfie God, that did ſell himſelfe to worke wickedneſſe? And they themſelves grant, that a man being in deadly ſin, cannot ſatisfie: *Bellarm. c.* 13. *reſp. ad argum.* 7. Ioel. 2. 12.

71. Error. Secondly, the Prieſts have power to enjoyne works of penance, as affliction of body, mulct, penaltie, correction, by almes-deeds, faſting, abſtinence, and ſuch like, *Concil. Trid. ſeſſ.* 14. *can.* 15. *Rhemiſt.* 2. *Corinth.* 2. *ſect.* 2.

Argum. To them is given authority to bind and looſe: *Ergo,* to enjoyne penance: As they looſe their ſins, ſo they bind them unto the penall works of penance: and as they have power to remit ſins, in reſpect of the fault and everlaſting puniſhment; ſo to retaine ſinnes, for the temporall puniſhment: *Bellarm. l.* 4. *c.* 5.

Anſwer. 1. Some kinde of mulcts, Church diſcipline is not to deale withall: as bodily puniſhment, and pecuniary fines, which are to be impoſed at the diſcretion of the Magiſtrate: *Synod. Mogunt. cap.* 77. *Archidiaconus mulcta pecuniaria punire non praſumat,* The Archdeacon ſhall not preſume to puniſh with pecuniarie mulct. Secondly, wee grant an holſome uſe of the keyes in Church diſcipline, in puniſhing and cleanſing of notorious offenders in the open face of the congregation: but privatly to enjoyne men penance for their ſecret ſins, is an Antichriſtian yoke. Thirdly, yet publike penance enjoyned notorious offenders, is no part of their ſatisfaction to Godward, but a ſigne of their reconciliation to the Church, which they have offended; and it is profitable for the example of others, that they by ſuch publike ſhame may be terrified from the like offending. Fourthly, binding and looſing are contrary acts, when the Miniſters by the word of God bind, they looſe not; when they looſe they bind not: but the popiſh Prieſt doth both looſe and bind together; looſe the ſin, bind the puniſhment: and the authority which Chriſt giveth, is to remit and retaine ſin: And for remitting or retaining of the puniſhment, it belongeth to the judge of the world, Chriſt himſelfe.

The Proteſtants.

First, for a man to lay any voluntary or deviſed puniſhment upon himſelfe to be a ſatisfaction for his ſin; it is contrary to the Scripture.

Mark. 7. 7. *Argum.* 1. *Mark.* 7. 7. *In vaine doe they worſhip me, teaching for doctrines the commandements of men:* but the inflicting upon the body ſuch puniſhments, as in whipping, ſcourging, beating of the fleſh, is the doctrine and commandement of men: *Ergo,* it is a vaine worſhip. *Bellarmine.*

Anſwer. 1. Obedience to men diſpleaſeth not God, but when they command things contrary to God. 2 It is the commandement of God, that wee ſhould repent with faſting, ſackcloth, &c. *lib.* 4. *cap.* 4.

Contra. First, nothing can be more contrary to Gods word, than to teach men by their owne puniſhment, to ſatisfie the wrath of God: for the Scripture teacheth, *that Chriſt is our peace; that hee hath reconciled us to God by his croſſe, and ſlaine hatred thereby,* that was before betweene God and us, *Epheſ.* 2. 14. 16. there remaineth therefore nothing to bee ſatisfied for, by us. Epheſ. 2. 14 Secondly, to repent with faſting; to make our ſorrow more effectuall, which they alſo ſhewed in thoſe times by aſhes and ſackcloth, was the commandement of God, and the practiſe of the Saints: but to make bald the head, to cut and afflict the fleſh, was the uſe of idolatrous Prieſts, 1 *King.* 18. neither liked nor allowed of God.

Heb. 12. 9. *Argum.* 2. The Apoſtle ſaith, *Heb.* 12. 9. *Wee have had the fathers of our bodies, which corrected us, &c. ſhould we not much rather bee in ſubjection to the Father of ſpirits, that we might live?* And *verſ.* 10. *They chaſtened us after their owne pleaſure, but he for our profit, &c.* Here the Apoſtle maketh two ſorts of Correctors, man for the body, God for the ſoule: and two kinds of corrections, inflicted either by earthly parents, or by the Father of ſpirits: From whence I conclude, that all corrections tending to the life of the ſoule, are applied by *the Father of ſpirits:* therefore as children are chaſtened of their father for offences toward them, they doe not chaſtiſe themſelves; ſo our heavenly Father correcteth his children, they doe not puniſh themſelves.

Origen ſaith in 14. *Matth. Si quando, &c.* If at any time wee fall into the neceſſitie of temptation, let us remember, *Quòd Ieſus nos compulit ingredi navem illam:* That Jeſus conſtrained us to goe into the ſhip: as the Apoſtles went not into the ſhip of themſelves to ſaile on the troubleſome ſea, but Jeſus compelled them, *Matth.* 14. 22. ſo no man is willingly to run into any affliction, but when hee is thereto appointed of God. Matth. 14. 22.

Secondly penall injunctions impoſed for ſatisfaction by Prieſts, are not warranted by the word of God.

Argum. 1. Such works as God requireth neceſſary to repentance, cannot be refuſed without ſin, as ſuch, whereof the Prophet ſpeaketh, *Iſay* 1. 17. *Learne to doe well, ſeeke judgement, &c.* Iſay 1. 17. But the injunctions of the Prieſts may bee refuſed without ſin, as ſome of their Popiſh divines hold: as *Scotus, Gabriel,* and this *Bellarmine* denieth not, though the reſt hee ſaith be of another minde, *lib.* 4. *cap.* 13. therefore the Prieſts penall injunctions are not thoſe which the Lord requireth in his word. *argum. Philipp. apolog. confeſſ. Auguſtin.*

Argum. 2. The Indulgences of men may diſpenſe with the ſatisfactions enjoyned by the Prieſt, but they cannot free them from thoſe precepts, *Bring forth fruits worthy of repentance: Ergo,* ſuch ſatisfactions are not preſcribed or commanded of God.

Bellarmine anſwereth, that the Indulgences of men, doe not free any from Gods precepts, but

only

onely from the paines, and puniſhments: as it is the Apoſtles precept, *to pay tribute to whom tribute belongeth: Rom.* 13. Yet the Prince may pardon the tribute, but for all this hee freeth not any from the Apoſtles precept. *Bellarm. lib.* 4. *c.* 13.

Rom. 13.

Contra. Firſt, the reaſon is not alike, man may remit a debt or dutie unto man: *Ergo*, man may diſpenſe with a debt due unto God: nay, ſeeing one man cannot remit the debt of another, how unreaſonable is it, that any ſhould preſume to remit any thing due unto God? Secondly, the argument is not anſwered, neither doe I thinke that father *Robert* doth well underſtand himſelfe in his anſwer: for if penall ſatisfactions be comprehended in this commandement, *Bring forth worthie fruits, &c.* as they pretend they are; this being a precept of Scripture, if they can diſpenſe with this, then doe they diſpenſe with Gods precepts: wherefore they muſt either confeſſe, that their ſatisfactions are not theſe *worthy fruits*; and ſo they have no ground in Scripture: or if they be, they have no power to diſpenſe with them.

Argum. 3. True repentance is a free worke, not of compulſion, or coaction: Saint *Paul* exhorteth men to judge themſelves, that they be not judged, 1 *Cor.* 11. 31. But now when penance is layd upon a man, and not voluntarily taken of himſelfe, he is judged rather of another, he doth not judge himſelfe. *Auguſtine* ſaith, *Quem pœnitet, punit ſeipſum, prorſus aut punis, aut punit Deus, ut ille non puniat, puni tu*: Hee that repenteth, puniſheth himſelfe: either thou puniſheſt, or God: if thou wilt not have God to doe it, puniſh thy ſelfe, &c. A man therefore muſt puniſh himſelfe, hee muſt not bee puniſhed of another in his repentance to Godward: for of outward chaſtiſement to the world, now is not the queſtion.

1 Cor. 11. 31.

Auguſtine ſaith, *de temp. ſerm.* 181. *c.* 16. *Nunquam ſpernit pœnitentiam, &c.* God never deſpiſeth repentance, if it be ſimply and ſincerely offered unto him: *Etiamſi quis explere non poterit omnem ſatisfaciendi ordinem*: Though a man cannot fulfill all the order of ſatisfaction: Here we ſee repentance, without ſatisfaction preſcribed and enjoyned, is ſufficient. Likewiſe *ad fratres in eremo, ſermon.* 11. *O Monache, fac ut mens tua ſit liber, quem vidit, &c.* O thou ſolitarie fellow (Monke) let thy minde be that booke, which *Ezechiel* ſaw, wherein were written Lamentations: *Ad has Lamentationes te convertas*: Turne thee to theſe Lamentations, &c. Here are no outward Satisfactions enjoyned, but inward Lamentations.

Tertullian ſheweth, that this manner of whipping & ſcourging the owne body, was firſt taken up by the Lacedemonians, among whom there was a certaine ſolemnity called *διαμαστιγώσις*, a whipping: wherein, *Nobiles adoleſcentes ante aram flagellis affliguntur, aſtantib. parentibus, &c.* Noble young men were afflicted with whips before the altar, their parents ſtanding by, and exhorting them to perſevere, &c. whereupon *Rhenanus* giveth this note: *Iſtius veteris diamaſtigoſeos veſtigium aliquod videas apud Italos in Litaniis*: Of this ancient kinde of whipping, you may ſee ſome footſteps among the Italians, in their Letanies, &c. who uſe in proceſſion to whip themſelves: ſo it is evident, that this faſhion was firſt taken up by Pagans.

Lib. ad Martyres.

In the Greeke Church it was a cuſtome, that the Presbyter did preſcribe lawes of ſatisfaction to the penitent, and did abſolve them: which cuſtome was aboliſhed by *Nectarius*: he thought it an unreaſonable cuſtome, that the Prieſt ſhould enjoyne ſuch penall ſatisfactions.

Socrates lib. 5. c. 19.

Confeſſ. of Bohem. *c.* 4. *They muſt not be perſwaded, as though they deſerved any thing by ſuffering puniſhment, or ſhould receive from God any grace or reward in recompence for the merit of theſe puniſhments, &c.* Confeſſ. of Auſpurg. *They condemne thoſe, which teach that canonicall ſatisfactions are neceſſarie to redeeme eternall paine, or the paines of purgatory, &c.* Then it followeth, that it is a ſuperfluous thing for the Prieſt to enjoyne works of ſatisfaction.

Harm. ſect. 4. pag. 48.

Sect. 8. p. [illegible]

Decret. Gregor. lib. 5. *tit.* 38. *c.* 1. *Manifeſta peccata non ſunt occulta correctione purganda*: Manifeſt ſins muſt not be purged with ſecret correction, &c. But Popiſh Prieſts many times enjoyne ſecret penance for great ſins, wherein they doe contrary to their owne Canons.

The third part, of Pardons and Indulgences.

The Papiſts.

1 THe principall Magiſtrats of the Church are no leſſe authorized to pardon, than to puniſh, and to remit the temporall puniſhment due to ſinners, the offence being firſt forgiven, which we call an Indulgence or pardon, *Rhemiſt*, 2. *Cor.* 2. 4. *Concil. Trid. ſeſſ.* 25.

72. Error.

Argum. To whom you forgive any thing, I forgive alſo, 2 *Cor.* 2. 10. Here the Apoſtle forgiveth the young man a piece of his puniſhment, when he might have kept him longer in penance for his offence, *Rhemiſt. ibid.*

2 Cor. 2. 10.

Anſwer. 1. Wee denie not, but that the Church may releaſe ſuch publike exerciſe of humiliation, which is enjoyned offenders for triall of their repentance, and ſome ſatisfaction of the Church, when it ſeeth that they are ſufficiently humbled. But it followeth not, that the Church therefore may diſpence with any neceſſary part of repentance towards God. 2 Whereas you ſay, the Apoſtle, notwithſtanding his rebuke was ſufficient, might have kept the young man ſtill in temporall puniſhment: it is cleane contrary to the Apoſtles owne rule, who perſwadeth the Corinthians to forgive him, leſt he ſhould be overcome of too much heavineſſe, *verſ.* 7. The Apoſtle therefore would neither forgive nor releaſe him, before they had forgiven him, and he had ſatisfied the whole Church, *verſ.* 10. Neither would he keep him longer in puniſhment, having once ſorrowed ſufficiently, *verſ.* 6. The Apoſtle therefore did neither bind nor releaſe him at his owne pleaſure, but as hee ſaw repentance to be wrought in the offender.

The Proteſtants.

THe power which the Pope and popiſh Biſhops doe challenge unto themſelves, in giving Pardons and Indulgences, is moſt blaſphemous.

1 They doe take upon them to releaſe both the puniſhment of this life, and the paines of Purgatory alſo: and ſay, that their pardons profit both the dead and the living, *Bull. Leon.* 10.

1 Contrarie to their owne Canons, *par. 2. cauſ. 24. qu. 2. c. 2. Gelaſius: Eccleſia viventes poteſt ligare, vel ſolvere, non mortuos:* The Church may looſe or bind thoſe which are living, but not the dead. And it is grounded upon that ſaying of our Saviour, *Whatſoever you bind in earth, &c. Super terram (inquit)* He ſaith upon the earth: for he that dieth being bound, *nuſquam dicit abſolvi,* hee ſaith no where, is abſolved. And *Clemens* 5. reproveth certaine pardoners, and decreeth againſt them, which made them beleeve, that gave them almes, *Quòd animas eorum (ut mendaciter aſſerunt) de purgatorio extrahant:* That they drew out of Purgatory their friends ſoules, as they lyingly ſaid: *Clement. lib.* 5. *tit.* 9. *c.* 2.

2 They pardon not only the puniſhment, but the ſin, both paſt, and to come, for dayes, yeeres, hundreds, thouſands of yeeres: howſoever the Rhemiſts would beare us in hand, that an indulgence is a releaſe but of the puniſhment. Such was the firſt Jubile pardon granted by *Boniface* 8. *anno* 1300. And another by *Leo* the 10. *anno* 1513.

Clemens 6. in his bull of the Jubile yeere, ſaith thus, *Mandamus Angelis quatenus animam omnium accedentium, &c.* Wee command the Angels, to carrie all the ſoules of thoſe that come to Rome this yeere, out of Purgatory into Paradiſe: *Et concedimus cruce ſignatis, ut ad eorum vota, duas vel tres animas, quas vellent, è Purgatorio liberarent:* And wee grant to all thoſe, that have taken upon them the holy Croſſe, to deliver two or three ſoules at their pleaſure out of Purgatory. See what monſtrous blaſphemies here are. See alſo the Boſton pardons granted by Pope *Innocent*, Pope *Iulie*, Pope *Clement*, which gave them releaſe of all their ſins for five hundred yeeres, *Fox p.* 1178.

2 Contrary to their owne Canons: *Clem. lib.* 5. *tit.* 9. *c.* 2. Certaine Pardoners, and Queſtors are condemned, *quia à pœna & culpa abſolvant:* which tooke upon them to abſolve both from the fault and puniſhment.

2 They give indulgences for temporall ſervices: as for giving toward Subſidies for the maintenanc of warre, for building of bridges, and ſuch like: for the which the Councell of Baſil is reprehended, *epiſtol. ſynod.* 7. But the Apoſtle granteth indulgence to the inceſtuous perſon only becauſe of his true ſorrow, which teſtified his repentance, 2 *Cor.* 2. 7.

2 Cor. 2. 7.

4 They tooke upon them to grant plenarie and generall indulgences, as to all that doe ſuch and ſuch things: as in the yeere of Jubile, to all, that viſite Rome. So the Councell of Baſil gave plenarie indulgence to all reſiant in the Councell, *ſeſſ.* 45. Thus did not *Iohn Baptiſt,* who miniſtred Baptiſme of repentance and remiſſion of ſins, (which is the true indulgence) not to all indifferently, but to thoſe which confeſſed their ſins, *Matth.* 3. 6. the reſt he rebuked, and threatned with Gods judgements. Yea their own Decrees teſtifie: *Diſtinct.* 50. 27. *Satis temerarius eſt, qui cunctis remiſſionem peccatorum ſe dare poſſe putet:* He is very raſh, that thinketh he is able to give remiſſion of ſins to all.

Matth. 3. 6.

5 They grant indulgences to many that are abſent, and unknowne, not examining their contrition and repentance: ſo did not our Saviour, who uſed to heale thoſe only in whom he ſaw faith, *Mark.* 5. 34. *Thy faith hath made thee whole, Mark.* 9. 23. *Luke* 7. 50. Yea and their owne Canons ſay, *Peccati venia non datur niſi correcto:* Pardon of ſin is not granted, but to thoſe which are amended: *ſext. decretal. regul. jur.* 5.

Mark. 5. 34.
Mark 9. 23.
Luk. 7. 50.

6 Their indulgences were reſtrained to ſeverall limits and circuites: *Decret. Greg. lib.* 5. *tit.* 38. *c.* 4. *Indulgentiæ non proſunt non ſubditis:* Indulgences doe not profit thoſe which are not ſubjects to the Biſhop, that is, of his dioceſſe. But Chriſts indulgence is generall to all, *Ioh.* 3. 15. *Whoſoever beleeveth in him, ſhall not periſh.*

Iohn 3. 15.

7 They give indulgence not for the time paſt only, but for the time to come, giving as it were thereby a libertie to ſin. Chriſt doth otherwiſe: after he had freed the adulterous woman, *Iohn* 8. hee ſaith, *Goe and ſin no more:* he doth not abſolve her for the time to come, but only giveth her an admonition: See the Canon of *Gelaſius* following.

Iohn 8. 11.

8 Their indulgences did flye in every corner like flyes in the ayre, or moates in the Sun: whereof there hath been an ancient complaint: *Fiunt hodie tot indulgentiæ, &c.* There are ſo many indulgences now adaies, that they grow into contempt, *opuſc. tripart. lib.* 3. *c.* 9. But the Scriptures make not ſalvation ſo eaſie or common a thing, but that even the righteous doe find it through much difficultie obtained, 1 *Pet.* 4. 18.

1 Pet. 4. 18.

9 By their indulgences they could give power to other to deliver ſoules, as before in the bull of *Clemens* 6. but Chriſt gave power only unto the Apoſtles and Miniſters to remit or retaine ſinnes, to bind, or looſe: they can have no committies on this behalfe.

10 And that which filled up the meaſure of iniquity, they ſet their pardons to ſale: as in Pope *Leo* his time, his pardoners for ten ſhillings would give to any man power, to deliver one ſoule at his pleaſure out of Purgatory.

Fox p. 854.

Argum. The Scripture ſaith, that * God only forgiveth ſins, *Mark.* 2.7. And that Chriſt no otherwiſe, than as God, forgave ſins, *verſ.* 10. His Apoſtles only as his Miniſters and Ambaſſadors, in his name, declare and pronounce remiſſion of ſins, 2 *Corinth.* 5.19. Wherefore there is no ſuch power given unto men, at their pleaſure to bind or looſe.

* Which ſentence though it were uttered by the Scribes and Phariſees yet is it allowed by our bleſſed Saviour, and is agreeable to other places of Scripture. Iſai. 43. 25.

1 *Auguſtine* ſaith, *pax Eccleſiæ dimittit peccata: Non ſecundum arbitrium hominum, ſed ad arbitrium Dei, & orationes ſanctorum:* the peace of the Church looſeth ſins, not at the pleaſure of men, but according to the will of God, and prayers of Saints.

See our further anſwer to this cavill. Retec. p. 224.

Tertullian thus taxeth the forwardnes of ſome to grant indulgences: *quod ſi diſciplina ſolius officia ſortitus es, nec imperio præſidere, ſed miniſterio, quis aut quantus es indulgere? quum neq; prophetam neque Apoſtolum exhibeas, cares ea virtute, cujus eſt indulgere:* If thou only haſt obtained the office of Diſcipline, not to bee ſet over others by an authority, but a miniſtery, who and what manner of one, art thou to grant indulgences? ſeeing thou neither ſheweſt to bee a Prophet nor Apoſtle, thou wanteſt the power, which giveth indulgence, &c. In the Æthiopike Church, the patriarke granteth no indulgences nor pardons, as *Zaga Zabo* their Biſhop confeſſeth.

De Baptiſm. lib. 3. cap. 18.
Lib. de pudicitia.
Damianus a Goes.

2 Neither was there of ancient time any indulgences in the Greeke Church: as *Alphonſus* confeſſeth: *de indulgentiis nulla apud priſcos mentio, &c.* there is no mention of indulgences in the ancient writers: and at this day the Muſcovites following the faſhion of the Greeke Church, allow of no indulgences.

Lib. 8. advers. hæreſ.
Sarranus Elucidar. c. 2.

3 Confeſſ. of Helvetia the latter *c.* 14. they condemne *ſimonaicall indulgences:* Confeſſ. of Auſpurg, in the concluſion: *there have been great complaints of indulgences, pilgrimages, and of the abuſe of excommunications, &c.*

Harm. ſect. 8. pag. 216.
Ibid. ſec. 19. p. 590.

4 *Oſtienſis*, and *Gabriel Byel*, two popiſh writers doe confeſſe, *Indulgentias defunctis non prodeſſe*, that indulgences profit not the dead.

Oſtienſ. in ſumm. lib. 5.
Byel lect. 37. in can. Miſſ.

Gelaſius epiſtol. ad Sanct. Auditum ſub iſto cœlo non legitur, quod eorum voce depromitur: date nobis veniam, dum tamen nos in errore duremus: Neſcio inter quæ mundi prodigia hoc poſſit admitti: Remitti culpa de præterito poteſt, correctione ſine dubio ſubſequente, &c. It was never heard of in the world (as they ſay,) give us pardon, but let us continue in error ſtill: this may bee well counted a monſtrous thing: the fault that is paſt, may be forgiven, if amendment of life follow after. This learned Biſhop counteth it a monſtrous thing, to forgive ſinnes to come, men ſtill continuing in ſinne: but this is an uſuall practiſe in the Popes Conſiſtory at Rome, to forgive ſinnes for many yeeres to come.

This doctrine alſo hath been ſealed: *Thomas Clarke* perſecuted for ſaying the Pope hath no authoritie to give pardon, and to releaſe any mans ſoule from ſinne, and ſo from paine, *Fox p.* 830.

Iohn Fortune Martyr, being asked if he did not beleeve, that the Pope had power to forgive ſins, anſwered; The Pope is but a man, and the Prophet *David* ſaith, *No man can deliver his brother, nor make agreement for him unto God, Pſal.* 49. *Fox pag.* 1918.

Pſalm. 49. 7.

Here alſo may bee remembred, how one *William Button* apposed a pardoner with this queſtion: *Whether the holy father the Pope could deliver ſoules out of Purgatory? There is no doubt of that ſaid the other: Why doth he not then (quoth Button) of charity deliver all ſoules from thence?* For this ſpeech the good man was troubled, *Fox pag.* 1230.

This alſo was Maſter *Latimers* queſtion: *Why the Pope, who could with a word of his mouth (as they ſay) have ſpoiled all Purgatory; doth ſuffer notwithſtanding ſo much money to be beſtowed that way, and to deprive us of ſo many Patrons in heaven, as he might deliver out of Purgatory, pag.* 1748. *col.* 1.

The Papiſts.

2 THe ſatisfactorie and meritorious works of the Saints which doe abound, being communicable, and applicable to the faithfull that want, are the very ground of the indulgences, and pardons of the Church, and the very treaſure thereof, and to be diſpenſed according to every mans need by the paſtors of the Church, 2 *Corinth.* 2. *ſect.* 5. *Coloſ.* 1. *ſect.* 4. *Rhemiſt.*

73. Error.

The Doway ſtudents would prove this point, by that text, *Iob.* 6. 1. 2. *would God my ſins were weighed, &c. As the ſand of the Sea this would appeare heavy*, whence they infer thus: which ſuperabundance of paines patiently ſuffer by holy *Iob* and other Saints, more than their ſins deſerved, ſpecially of our bleſſed Saviour, who could not ſin, and of our bleſſed Lady who never ſinned, remaine an infinite treaſure of ſatisfactory works appliable by the ſupreme ſtuard of the Church Chriſts Vircar, &c. and in the margent thus: *pardons doe apply the ſufferings of ſome for the ſatiſfaction of others.*

Iob 6. 1. 2.

The Proteſtants.

HEre are many blaſphemies and untruths couched together.

1 That a mans penalties may exceed and bee greater than his ſinnes, and ſo his abounding may ſupply another mans want. For thus the Rhemiſts ſay: *Which cannot ſtand with the juſtice of God, to puniſh a man more than he hath deſerved.* And it is contrary to the Sciptures: *Enter not into judgement with thy ſervant: for in thy ſight ſhall none that liveth be juſtified, Pſalm.* 143. 2. And *Iob* ſaith, If

Pſalm. 143. 2.

the

Iob 9.3. the Lord ſhould call him to account, hee ſhould not anſwer one to a thouſand, 9. 3.

2 How can the Church-governours diſpenſe the merits of one to another? Who made them ſtewards of another mans good? Yee ſay alſo the contrary your ſelves, That the abounding paſſions of the Saints are applicable to others by the ſufferers intention, *Rhem.* 1. *Coloſſ.* 2.2. Then not by the Churches diſpenſation.

3 It is a great blaſphemie, that one may bee holpen by another mans merits, and it doth derogate from the death of Chriſt, whoſe only merits are the treaſure and ſtore-houſe of the Church: The moſt Ezech. 14. 14. righteous man that ever was, can but ſave his owne ſoule, *Ezech.* 14. 14. And that only by Chriſt.

And what a preſumption is this, that they dare to match the ſufferings of our bleſſed Saviour, and of the Saints together? and ſo make them, to bee cooperators and joint-workers with their maſter, whereas the ſcripture ſaith that Chriſt had trode alone the wine-preſſe of his Fathers wrath.

Iſay 63.3. 4 That place in *Iob* is by them corrupted: there is no word, that ſignifieth ſin: as the Latine tranſlator readeth, the word is כעש *Caghas*, which ſignifieth *griefe, anger*, as the ſeptuagint expreſſe it by the word ὀργὴ, and ſo it is taken, *Eccleſ.* 7. 5. *anger is better than laughter*: it were very unfit, to ſay, *ſin is better* than laughter: ſo then *Iob* doth not compare his ſins and afflictions together, as though theſe exceeded the other: but hee deſcribeth the greatneſſe of his griefe, by an hyperbolicall ſpeech without compariſon.

See the judgement of ſome of the Greeke and South Church, againſt the applying of works of ſome to others: before, err. 65.

In Matth. ſerm. 22. *Auguſtine* ſaith: *Unuſquiſque pro ſe rationem reddit, nec alieno teſtimonio quiſquam adjuvatur apud Deum,—& vix ſibi quiſque ſufficit, &c.* Every man ſhall give account for himſelfe, before God no man is holpen by the teſtimony of another: the teſtimony of his owne conſcience doth hardly ſuffice for himſelfe.

Confeſſ. of Saxonie artic. 17. they call *this applying of indulgences, whereby the Pope doth apply the merits of Saints unto others, counterfeit, &c.* Two of their owne writers, *Major* and *Durandus*, by *Bellarmines* own confeſſion doe doubt of the truth of this treaſure, which they ſay is mixed of the paſſions of Chriſt, and of the Saints, &c.

Bellar. lib. 1. de indulgent. c. 2.

The Papiſts.

74. Error. 3 THe diſpenſing of pardons & indulgences, is only committed, they ſay, to the chiefe Magiſtrates the Popes and Biſhops: and as the Biſhops in their Dioceſſe have eſpeciall caſes reſerved to themſelves, wherein inferiour Prieſts are not to deale; ſo the Pope hath alſo his proper reſervations, wherein other Prelates are not to meddle, *Concil. Trident. ſeſſ.* 14. *cap.* 7. The caſes reſerved to the Pope are 51. in number, *Fox pag.* 785. The Biſhop of Paris, *an.* 1515. reſerved theſe caſes to himſelfe, to diſpenſe in murther, witchcraft, ſacrilege, hereſie, ſimonie, adultery; *ex Tileman. Heſhuſ. loc.* 9. *de pœnitent. err.* 63. Likewiſe the yeeres of their pardons are limited: Biſhops may not exceed 40. dayes pardon: the Pope may be laviſh in his hundreds and thouſands: yea, and this reſervation of caſes, ſtandeth not only with the externall policie of the Church, but is of force even before God, *Concil. Trident. ſeſſ.* 14. *cap.* 7.

The Proteſtants.

WE will not much contend with them about reſervation of caſes, for we acknowledge no ſuch power to give pardons, or indulgences, either in ſuperiour or inferiour Prieſts: yet wee will ſhew how this device of theirs ſtandeth not with their own doctrine.

Argum. 1. It is a greater power to remit the ſin, than to releaſe the puniſhment: but every Prieſt hath the greater power, as they ſay, to remit ſins, yea as fully as hath the Pope himſelfe: *Allen* in his booke of pardons, *cap.* 2. *Ergo*, why have they not the leſſe power, which is by indulgence to diſpenſe with the puniſhment? And that of theſe two, the remiſſion of ſins is the greater, it is confeſſed by the *Rhemiſt.* 2 *Cor.* 2. *ſect.* 6.

Argum. 2. In the point of death, the reſervation of caſes hath no place: but at that time every Prieſt may abſolve from all manner ſins and puniſhment, *Concil. Trident. ſeſſ.* 14. *cap.* 7. But every houre is with ſome, and ought to be with all, the point of death: becauſe we are uncertaine when it commeth, and therefore ought alwayes to be in a readines. Therefore even by their owne rule every Prieſt hath at all times authority to abſolve in all caſes.

Iohn. 20. 23. Againe, if theſe words of Chriſt be ſpoken to all Miniſters and preachers of the Goſpell, *Iohn.* 20. 22. *Whoſe ſins yee retaine, &c.* (which cannot be denied) to them all then is committed equally that power of binding and looſing, which is exerciſed by the preaching of the word.

Their owne Canons doe give authority to every Prieſt to enjoyne penance: *Decr. Greg. lib.* 5. *tit.* 38. *cap.* 12. and they doe bind every man, *injunctam ſibi pœnitentiam adimplere*, to fulfill the penance injoyned; or elſe, *vivens ab eccleſia ingreſſu arceatur*: He that refuſeth muſt be kept out of the Church as long as he liveth, and want Chriſtian buriall when he is dead, &c. If every Prieſt then by their law hath power to enjoyne penance; why not alſo to releaſe penance? wherefore herein they doe their Prieſts wrong.

And ſeeing we are entred to ſpeake of the abuſe and uſurpation of the keyes in the popiſh Church, as in reſervation of caſes, and ſuch like, I will briefly touch other notable abuſes and corruptions among

mong them in the diſpenſation of the keyes, and ſpecially concerning excommunicating: wherein they apparently tranſgreſſe their owne canons.

Tertullian in his time knew of no ſuch reſervation of caſes but only unto Chriſt: as ſpeaking of repentance he ſaith: *qua aut leviorib. delictis veniam ab Epiſcopo conſequi poterit, aut majorib. & irremiſſibilib. a ſolo Deo: which either may obtaine pardon for ſmall faults of the Biſhop, or of great and irremiſſible of God, &c.* And againe, repentance in deed is due, *De venia Deo, reſervamus,* but pardon wee reſerve for God: the Æthiopike Church thus profeſſeth by the penne of *Zaga Zabo* there Biſhop: *the confeſſors doe give unto us abſolution of all our ſins by the power of the Church, Nullo caſu epiſcopo aut patriarcha reſervato quamvis graviſſimo,* no caſe beeing reſerved to the Biſhop or Patriarke, though never ſo great.

Damianus à Goes de morib. Æthiop.

2 *Baſil* of the Greeke Church ſaith: *illud vero in quib. delictis, &c.* But that is not to be asked, in what ſins every one ſhould remit: *cum novum teſtamentum nihil hic ſtatuat differentia, &c.* whenas the new Teſtament here appointeth no difference, but doth promiſe remiſſion of ſins of every ſin, to thoſe that truely repent, &c.

Regul. cōtract. queſt. 15.

3 Confeſſ. of Auſpurg. artic. 7. *From hence are theſe burthens—that a ſin in a caſe reſerved can not be pardoned but by the authority of him that reſerved it, whereas the canons ſpeake only of reſerving of canonicall puniſhments and not of reſerving the fault, &c.*

Harm. ſect. 17. pag. 526.

4 *Franciſcus de Victoria* their profeſſor of Salamanca ſaith, that the Pope may *graviter errare,* ſin grievouſly in diſpenſing with the decrees of councels, &c. and he complaineth of ſuch a company of diſſolute indulgences, as hee calleth them from the Court of Rome, *ut orbis ferre non poſſet,* that the world cannot endure them, &c. Wee ſee then the fruit, which commeth, even by the judgement of their owne men, by the reſervation of caſes.

Retec. 17. propoſ. 5.

Abuſes in the Popiſh Church in the adminiſtration of the Keyes, and namely about Excommunication.

1 THe ancient Canons forbid, that the dead ſhould be anathematized, or excommunicate: *Anaſt. decr. 2. Monente nos Apoſtolo, &c.* The Apoſtle admoniſhing us, &c. leſt any offence might riſe in the Church, while we goe about to judge of them, which are paſſed out of this life, &c. *Whether we live or die, we are the Lords: Why doſt thou judge another mans ſervant?* And to the ſame effect *Paulinus* thus anſwereth *Iuſtinian* the Emperor: *Quibus recitabitur ſententia damnationis noſtra, &c.* To whom ſhall the ſentence of our condemnation be recited? To what end ſhould we warre with the dead? &c. But nothing is more common with Papiſts, than to excommunicate the dead.

2 excommunication in time paſt in the purer ages of the Church, was not uſed to bee denounced againſt Kings: *Epiſtol. Leodinenſ. cont. Paſchal. 2. Si quis vetus & novum teſtamentum, &c.* If any man turne over the old and new teſtament, hee ſhall evidently find, *quod aut minimè, aut difficile poſſunt,* that Kings and Princes may hardly or not at all be excommunicate; they may be admoniſhed, reprooved, &c. Behold Pope *Hildebrand* was the firſt, *qui levavit ſacerdotalem lanceam contra diadema regum,* that lift up the Prieſtly weapon againſt the crowne of Princes. But now they take upon them at their pleaſure to excommunicate princes, and it hath been the practiſe of the Popes a long time.

3 They did not uſe of ancient time to excommunicate upon diſpleaſure, but for ſome notable ſin: *Origen. tract. 24. in Matth. Eſt videre multos doctores, &c.* Wee may ſee many doctors and teachers, that ſuffer not to enter into the Church, &c. *Non propter peccata, &c.* They doe not excommunicate for ſinne, but of pleaſure and contention; and they are better many times than themſelves, &c. But this was uſuall in Popery, to excommunicate men upon diſpleaſure, as *Arundel* Archbiſhop of Canterbury ſuſpended all the Churches in London, that did not ring their bels at his comming: *Fox pag. 554.*

4 The uſe hath been, that none for light or ſmall offences ſhould be excommunicate. *Concil. Aurel. 5. can. 2. Nullus ſacerdotum quenquam recta fidei hominem, &c.* That no Prieſt for light cauſes or matters ſuſpend any man from the communion: But the contrary is practiſed among them; as *Courtney* Archbiſhop of Canturbury ſuſpended certaine poore men, becauſe they brought litter for his horſe in ſacks. *Fox p. 555.*

5 It hath been decreed, *Diem peremptorium ad primam citationem non ſtatuendum, maxime cum de rebus Eccleſiaſticis agitur*: That a peremptory day ſhould not bee ſet upon the firſt citation, eſpecially in Eccleſiaſticall matters, but that the partie ſhould be further expected: *Lateranenſ. ſub Alexand. 3. part. 2. cap. 19.* The contrary is with them practiſed, upon the firſt citation to excommunicate.

6 Likewiſe it was decreed, *Penitùs interdicimus, ut cauſa cupiditatis nullus, &c.* Wee doe inhibite, that none upon covetouſneſſe doe excommunicate, or abſolve, eſpecially where the cuſtome is, that the excommunicate party when hee is abſolved, ſhould pay money. *Lateranen. ſub Innocent. 3. c. 49.* But they uſe to excommunicate for want of their fees.

7 Another fault before this time complained of, *quod tot hodie fiunt excommunicationes per officia-*

les. That there are now ſo many excommunications by officials, that they are contemned & turned to laughter: *Opuſc. tripart. lib. 3. c. 9. Senonenſ. concil. decret. mor.* 31. We ſtraightly charge, *ut caveant ab earum multiplicatione, &c.* That they take heed of multiplying excommunications, *ne in vilipendium deducantur*, that they be not made nought worth. But nothing is more common with them, than for popiſh curſes and excommunications to flye abroad.

8 *Lateranenſ. ſub Alexand. 3. part. 1. c. 3. Niſi admonitione canonica præmiſſa, &c.* That the prelates ſhould not pronounce the ſentence of excommunication, but upon canonicall admonition going before; ſo alſo was it decreed, *Concil. Oxonienſ. ſub Stephano*: But it is their uſe, to excommunicate at the firſt, without any other admonition.

9 It hath been the uſe, that for publike and notorious ſinnes, men ſhould bee excommunicate: *Concil. Cabilon. ſub Carol. c. 25. Si quis publicè peccat, &c.* If any man ſin publikely, *ſecundùm ordinem canonum pro merito ſuo excommunicetur, &c.* let him according to the canons bee excommunicated for his demerite, and ſo bee reconciled: but it is a rare thing with them to excommunicate for adulterie, blaſphemie, uſurie, and ſuch like, but to enjoyne a little popiſh penance, and ſo to reconcile them.

10 *Carthag. 4. c. 84. Epiſcopus nullum prohibeat ingredi Eccleſiam, &c.* Let the Biſhop forbid none to enter into the Church, and to heare the word, whether a Gentile, Jew, or heretike, untill the Maſſe, &c. which was then nothing elſe, but the communion: but with them excommunicate perſons are excluded from hearing the word at all, whereby they might bee brought to repentance for their ſin.

11 None in the purer times of the Church were excommunicate, before their cauſe was heard: *Epiſtol. Leodienſ. Nec à Papa Romano nos excommunicatos credimus, &c.* Neither doe we beleeve, that wee are excommunicate of the Pope, for wee know hee is not ignorant, what *Nicodemus* ſaith; our law condemneth no man, unleſſe it heare him firſt: But they uſe to excommunicate without preſence of the partie, or hearing of the cauſe.

12 It is their law, that *excommunicatus non poteſt excommunicare*, that they which are excommunicate, cannot excommunicate others. *Cauſ. 24. q. c.* 4. But the Papiſts ſtand *ipſo facto* excommunicate, as all heretiks and idolaters doe: and Maſter *Beza* ſaith, he told them to their face at Piſſiacum, that there was none of the popiſh hierarchie, which by the pure and ancient canons of the Church is not *ipſo facto* to be pronounced excommunicate. *Epiſtol. 1. p.* 18.

13 Their owne canons make two kinds of excommunications: the greater, which is *à communione fidelium*, from the communion of the faithfull; and the leſſe, *à perceptione ſacramentorum*, from the receiving of the Sacraments: *Decr. Greg. lib. 5. tit. 39. c.* 59. And the greater excommunication is not to be uſed, but upon great offences: *Synod. Colonienſ. part.* 13. *cap.* 5. *Cum excommunicatio pœna ſit, qua nulla major in Eccleſia*: Seeing excommunication is a puniſhment, than the which there is no greater in the Church, let no man be excommunicate, *niſi pro peccato lethali*, but for deadly ſin. Now the contrary is practiſed with them, which draw out even the greater excommunication upon every ſmall occaſion, never uſing the leſſe at all: And that it is the greater excommunication, both their practiſe ſheweth, in ſeparating not from the communion onely, but from the entrance into the Church; and the Canon likewiſe witneſſeth, *excommunicatio ſimpliciter lata*: an excommunication ſimply pronounced, without any condition, is underſtood of the greater: *Decr. Greg. lib. 5. tit. 39. c. 39.*

14 By the ancient Canons, it is not lawfull to have any fellowſhip with excommunicate perſons: they all ſtand excommunicate, *qui cibo, potu, oſculo, &c.* which doe communicate with them in meat or drinke, &c. *Cauſ.* 11. *q.* 3. *c.* 3. *Nicolaus. Sine ſpe ſit reconciliationis*, He is without hope to be reconciled, that doth company with the excommunicate. *C.* 7. *Martin. Non palam vel ſecretè cum eis loquendum*: They muſt not openly or ſecretly talke with them. *C.* 18. *Iſidor.* It is not lawfull to goe to the houſe of one excommunicate, *C. 26. Communicare non licet iis*: It is not lawfull to communicate with thoſe that keep company with the excommunicate. *C.* 25. *Greg.* Now then the Canons being thus ſtrict, that not only they that keep company with the excommunicate, but they which communicate with the companions of the excommunicate, that doe eat drinke and talke with them, do ſtand alſo excommunicate: by this meanes, thouſands of people (excommunications being ſo common as they are) ſhall ſtand ſubject at once to the ſentence of excommunication.

15 Becauſe excommunication was counted ſo heavy a ſentence: *anathema, æterna mortis damnatio*: It is the damnation of eternall death, to be anathematized or excommunicate. *Cauſ.* 11. *q.* 3. *c.* 41. In the ſame place it is decreed, that the ſentence of excommunication, *non ferenda ſine conſcientia Epiſcopi*, ſhould not be given without the knowledge of the Biſhop or Archbiſhop himſelfe. But the contrary is practiſed amongſt them; every officiall, deputie, or ſurrogate, hath as great power to excommunicate as the Biſhop himſelfe.

16 Beſide, excommunicate perſons (by the Canons of Imperiall conſtitutions) are deprived of civill privileges and immunities: *Excommunicandus non audiendus in judicio*: An excommunicate perſon is not to be heard in Judgement, *decret. Greg. lib.* 1. *tit.* 29. *c.* 21. *Non ſunt homicidæ, &c.* They are not guilty of murder, that take armes againſt the excommunicate: *Cauſ.* 23. *qu.* 5. *c.* 47. *Urban. In nullum teſtimonium recipiendi*: They muſt not bee received as witneſſes in any cauſe: *Calixt. epiſt.* 2.

They are ſubject *Banno imperiali*, to the imperiall outlawrie, if they ſtand one yeere excommunicate: *Cod. lib.* 1. *Tit.* 6. *leg.* 13. *Frederic.* Who ſeeth not what inconveniences will enſue, that thouſands being wrapped in the ſentence of excommunication at once, as I ſhewed *artic.* 14. ſhall alſo incur the penalty and danger of the Princes lawes.

17 It is prohibited by the Canons, that any man ſhould excommunicate in his owne cauſe, *Pro vindicta propria injuria, quod ſacris regulis prohibetur*, to be revenged for any injury done to himſelfe, which is forbidden by the ſacred rules: *cauſ.* 23. *qu.* 4. *c.* 27. *Gregor.* The contrary is practiſed by popiſh Prelates: as ſee an example before *artic.* 4.

18 *Nicen.* 2. *can.* 4. It is decreed that no man, *Propter auri exactionem vel alicujus alius ſpeciei, venerandum templum claudere*: Should for the exacting of gold or ſilver, or ſuch like, ſhut up the Church doores, that is, interdict it, that the divine myſteries be not ſolemnized in it: The popiſh practice is contrary, who for the omiſſion of the leaſt duty, or fee belonging to them, and upon other ſmall occaſions, do interdict Churches; an example hereof ſee in *Arundell, artic.* 3.

19 By the old Canons hee that was excommunicate, was ſolemnly reconciled to the Church, *Terra proſtratus veniam poſtulat*: Falling downe to the ground, hee muſt aske forgiveneſſe: and publique prayer was to be made for him in this manner: *Praſta quæſumus Domine huic famulo tuo, &c.* Grant Lord, wee pray thee, to this thy ſervant worthy fruit of repentance, that he may be reſtored to the holy Church, from whoſe integrity hee hath erred by ſinning, *cauſ.* 11. *qu.* 3. *cap.* 108. But now among them abſolution is done in ſecret, without any notice given, or ſubmiſſion made before the congregation.

20 Laſtly, to end where I began, in time paſt the Presbyters were joyned with the Biſhop, in the adminiſtration of the keyes of the Church, as in binding and looſing: but the Pope and popiſh prelates were the firſt that brought in reſervation of caſes, and appropriated all to themſelves, excluding the reſt, as it may appeare by this reſervation of caſes, and for the truth of antiquity in this behalfe, theſe authorities I had at hand.

1 *Cauſ.* 11. *qu.* 3. *c.* 106. *Debent.* 12. *ſacerdotes epiſcopum circumſtare, &c.* Twelve other Prieſts muſt ſtand by the Biſhop, when he pronounceth excommunication, &c. *C.* 108. Likewiſe, when the penitent party was to be reconciled, the Biſhop muſt be aſſiſted with as many.

2 *Cauſ.* 12. *q.* 2. *c.* 51. *Nec epiſcopi ſine presbyteris, nec presbyteri ſine epiſcopo res eccleſiæ vendant, &c.* Neither the Biſhop without the Presbyters, nor the Presbyters without the Biſhop muſt ſell the goods of the Church. If they were joyned together in diſpenſing of the temporall goods of the Church, much more in the ſpirituall.

3 They were joyned together in deciding and ending of controverſies of the Church. *Cauſ.* 15. *quæſt.* 7. *cap.* 2. *Præſentibus ſenioribus epiſcopus, &c.* The Biſhop ſhall heare the cauſes of the Clergie, the Seniors or Elders being preſent. *C.* 6. *Nullius cauſam audiat epiſcopus, &c.* Let the Biſhop heare no mans cauſe without the preſence of the Clergie. *Decret. Gregor. lib.* 5. *tit.* 7. *cap.* 9. *Lucius* 3. *Epiſcopi cum conſilio Clericorum, &c.* The Biſhops with the counſell of the Clergie muſt judge of heretiks.

4 *Innocentius* 3. decreed, that *omnis utriuſq; ſexus, &c.* that every one of both ſexes upon paine of excommunication, ſhould confeſſe *proprio ſacerdoti*, to their owne Prieſt, and ſhould fulfill *injunctam pœnitentiam*, penance enjoyned by him, *decret. Greg. lib. tit.* 38. *c.* 12.

5 *Synod. Auguſt. cap.* 19. *Poteſt quilibet confeſſor pro peccatorum magnitudine, ex cauſa, quæ ſibi juſta videbitur, ad tempus communione interdicere*: Every confeſſor may according to the greatneſſe of the ſinnes, as hee ſhall ſee juſt cauſe, for a time to interdict from the Communion. If then the Prieſt have power to bind, why hath he not power to looſe? and if to looſe, then alſo to bind? Their owne Canons allow them to injoyne penance, to interdict the Communion, why not alſo to give indulgence?

6 *Origen* ſaith: *Epiſcopi & presbyteri, quibus ſunt credita cathedræ, qui tradunt eccleſias, quibus non oportet, &c.* Biſhops and Presbyters, to whom the chaires or ſeats of the Church are committed, which doe deliver Churches to thoſe whom they ſhould not, are they that ſell Doves, &c. Hee ſaith, that to both of them the chaire of the Church is committed: *Origen. tract.* 15. *in Matth.*

7 *Ambroſe* thus witneſſeth: *Lib.* 2. *de Cain & Abel. c.* 4. *Remittuntur peccata per Dei verbum, cujus Levites interpres & executor eſt, Levites igitur miniſter remiſſionis eſt*: Sinnes are remitted by the word of God, whereof the Levite is the interpreter, and executor, the Levite then is the Miniſter of remiſſion.

8 To this agreeth our Engliſh confeſſion, *Harm. ſect.* 11. Seeing one manner of word is given to all, and one only key belongeth to all, we ſay, there is but one only power of all Miniſters, as concerning opening and ſhutting.

9 To this accordeth a reverent learned man of our Church, writing thus: After Biſhops were appointed, &c. at length by cuſtome Presbyters were utterly excluded from all advice and counſell, whereof *Ambroſe* complaineth, and Biſhops only entermedled with the regiment of the Church. This manner of ſubjection in Presbyters, and prelation in Biſhops, grew only in continuance of time, and not by any ordinance of Chriſt or his Apoſtles: B. *Bilſon. Of the regiment of the Church pag.* 237. Whereby this reverend author, inſinuateth, as the truth is, that at the beginning Presbyters were

Joyned with the Biſhops in the regiment of the Church and diſpenſation of the keyes, howſoever it is come to paſſe, that they are now utterly excluded.

We have the teſtimonie of the holy Martyrs: ***Richard Feurus*** holy Martyr, in preaching of the word is all the power contained of binding and looſing, *Fox p. 913. col. 2.*

Iames Bainebam Martyr: Hee that preacheth the word of God, and liveth thereafter, hath the key that bindeth and looſeth both in heaven and earth: the which key is the ſame Scripture that is preached, and the Pope hath no other key to bind or looſe, but the key of Scripture, *Fox pag. 1029. col. 2.*

The ninth queſtion, of the ceremonies and circumſtances of penance.

The Papiſts.

75. Error.

1 THey injoyne their penitent Clients to poll their heads, and their women to weare a vaile, to goe in blacke, to put on ſackcloth, to looke ſowrely: and ſuch like preſumptions they have concerning the habite of thoſe that doe penance, *Bellarm. lib. 1. de pœnitent. cap. 22.*

The Proteſtants.

OVr Saviour cleane contrary biddeth his Diſciples, not to looke ſowrely, nor to disfigure themſelves, when they faſt and repent, or to ſhew any other outward token of their ſorrow, but to do it ſecretly betweene themſelves and God, to waſh their face, to annoint themſelves with oyle, that it appeare not to men that they faſt. *Math. 6. 16. 17.* Math. 6. 16. 17.

De tempor. ſerm. 67.

Auguſtine alſo anſwering a certaine objection, that young men newly married might make: How can I ſhave my head or change my habit? ſaith thus, ***Vera converſio ſufficit tibi, ſine veſtimentorum commutatione:*** The true converſion of the heart may ſuffice thee without changing of thy veſture: See further the judgement and practiſe of other Churches before. *Centur. 1. Error. 103.*

The Papiſts.

76. Error.

2 THey enjoyned them to faſt bread and water certaine dayes in the weeke, to lie hard, to abſtaine from marriage, or to doe ſome great almes-deeds to ſatisfie for their ſin. *Bellarmine ibid.* to goe a pilgrimage, and ſuch like works of penance were preſcribed them.

The Proteſtants.

TRue repentance conſiſteth not in ſuch outward exerciſe of the body, but is a converſion rather of the heart. It was the manner of hypocrites, idolaters and ſuperſtitious men, to ſeeke to appeaſe their gods with afflicting of their fleſh, as the Gentiles did cut their haire, *Deut. 14. 1.* ***Baals*** prieſts did launce their fleſh *1 King. 18. 28.*

Deut. 14. 1.
1 King. 18. 28.
Coloſſ. 2. 23.

Argum. What is to bee thought of ſuch puniſhing of the carkaſſe, Saint ***Paul*** ſheweth, *Coloſſ. 2. 23.* He calleth it voluntary religion or ſuperſtition in not ſparing the body: when men doe not uſe ſuch outward exerciſes of faſting and abſtinence from the chaſtiſement of the fleſh, to ſubdue it to the ſpirit, but with an opinion of meriting thereby, preferring them before the faith and converſion of the heart, as the Papiſts doe.

De ver. & falſ. pœnit. cap. 13. tom. 4.

Auguſtine ſaith, ***Non ſit ſatis, quòd doleat, ſed ex fide doleat, & non ſemper doluiſſe, doleat:*** Let it not ſuffice to be ſorrowfull, but let his ſorrow proceed of faith, and let it grieve him, that hee is not alwayes grieved for his ſin. So then true repentance is eſpecially an inward worke of faith, rather than an exerciſe of the body, and it ought alwaies to continue. Wherfore it conſiſteth not in ſuch laborious works, which if a man ſhould long endure, he ſhould end his life ſooner than repentance.

Their owne Canons thus teſtifie: ***Cauſ. 33. queſt. 2. c. 13. 14. Leo, Conjugia poſt pœnitentiam legitimam non negentur:*** Let not marriage bee denied after due penance. Concerning the interdicting of meat, the Councell of ***Cabilon. c. 35. Quidam, quibus in pœnitentia vini & carnium uſus, &c.*** Some, to whom in penance the uſe of wine and fleſh is interdicted, they not changing their minde but their meat, doe live more delicately of other things. ***Spiritualis autem pœnitentia maxime in pœnitentibus vigere debet:*** But ſpirituall repentance ought moſt of all to flouriſh in penitent perſons.

And againſt this heavie yoake of penance in preſcribing ſo many ſuperſtitious obſervations, thus it ſtandeth in the Canon: ***Cauſ. 26. queſt. 7. cap. 12. Homini cui gra[illegible] pondus pœnitentia imponis, &c. neceſſe eſt, &c.*** The man, upon whom you impoſe ſo heavie a yoake of penance, muſt either of neceſſity reject your penance, or receiving it, and being not able to beare it, hee muſt bee more ſcandalized or offended.

In 1 Cor. 7. upon theſe words a woman is bound to the law, &c.

Chryſoſtome ſheweth, what cauſe was preſcribed the penitent in his time: ſeeke ſo to be purified, as that the blot may be waſhed away, ***quod autem eſt illius maculæ balneum, calidi lachrymarum fontes, gemitus è profundo cordis aſcendentes, &c.*** and what is the bath for ſuch a blot, the fountaines of warme teares, groanings from the bottome of the heart, perpetuall remorſe, not againe to attempt the like, &c. See further before, error. 69. in the end.

The Papiſts.

3. THey meaſure their penance by number of yeeres and dayes: They have their *quadragenas*, fortie dayes penance: *ſeptenas*, ſeven yeeres penance: *Ex Tileman. Huſhuſ. loc. 9. de pœnitent. Err.* 83. And they lengthen or cut ſhort the time of penance at their pleaſure, to continue three, ſeven, or ten yeeres, yea ſometime more, *Bellarm. lib.* 1. *de pœnitent. c.* 22.

78. Error.

The Proteſtants.

THat true repentance is not to be meaſured by the time, but by the right ſorrow and contrition of the offender, S. *Paul* teacheth us, who writeth for the young man to bee releaſed, becauſe of his great and ſufficient heavineſſe for his fault, 2 *Cor.* 2.7.

2 Cor. 2.7.

1 *Auguſtine* alſo ſaith, *Pœnitentia vera, non annorum numero, ſed amaritudine animi cenſetur: —pœnitentia quamvis ſit exigui temporis, &c.* True repentance is not meaſured by number of yeeres, but by the bitterneſſe of the ſoule: though it bee but for a ſhort time, yet it is not deſpiſed before that Judge which regardeth the heart.

De tempor. ſerm. 66.

2 *Chryſoſtome* ſaith: *Ea demum eſt pœnitentia, ne amplius peccemus,* That is true repentance, that we ſinne no more, &c. when one then hath forſaken his ſinne, whether hee have fulfilled his time of penance or not, hee is to be reſtored. Our adverſaries object againſt us the hereſie of *Audiani*, who, as *Theodoret* ſaith, *Confeſſis donant remiſſionem, non tempus ad pœnitentiam:* Did give remiſſion unto thoſe which were confeſſed, not time for their penance, as the Eccleſiaſticall Lawes preſcribe, &c. But, 1 Neither were the *Audiani* counted heretikes for tranſgreſſing an order of the Church. 2 Neither doe the Proteſtants deny, but that ſome time ſhould be taken for the triall of true repentance in the offenders. 3 And the Papiſts come nearer the *Audiani*, who doe give abſolution to the offenders, before they have ſet them a time for the probation of their repentance.

Homil. 33. in 4. caput Jerom.

Lib. 3. hæreſ. titulo de Audianis.

3 The writers and confeſſours of the reformed Churches doe not gaine-ſay, but that offenders ſhould have ſome time ſet them, that their unfained repentance may appeare: for both *Calvin* and *Kemnitius*, with other of our Profeſſours, doe not reject laborious works, as ſignes and fruits of repentance: and then it muſt follow, that a time be ſuppoſed, wherein they ſhould ſhew theſe fruits of their repentance. But three things we miſlike in their preſcript times of penance. 1 Their ſuperſtition, in aſcribing a ſatisfactorie vertue to the keeping of thoſe times. 2 Their diſorder, firſt in giving abſolution before they enjoyne penance, whereas in ancient time, they firſt tooke triall of the offenders repentance in ſome competent ſpace of time, as their owne *Caſſander* noteth. 3 Their indiſcretion, in reconciling all at the ſame time once in the yeere upon Maundie Thurſday as it is called, as *Bellarmine* confeſſeth: whereas in one and the ſame time, repentance cannot be wrought alike in all: and ſeeing there is inequalitie and difference in ſins, ſo ſhould the time of penance be limited.

Calvin. lib. 3. Inſtit. c. 3. ſec. 15.
Kemnitius in 2. part. Exam. p. 972.
Bellar. lib. 1. de pœnitent. c. 8.
De confeſſ. artic. 12.

Lib. 1. de pœnitent. c. 2.

4 *Synod. Cabilonenſ. ſub Carolo, cap.* 34. *Non penſanda eſt pœnitentia quantitate temporis, ſed ardore mentis:* Repentance muſt not be weighed by the quantitie of time, but fervencie of minde.

Can. 35. *Multi, quod ſine dolore dicendum non eſt, in pœnitentia non tam peccati remiſſionem, quam temporis conſtituti expectant expletionem:* Many, which wee ſay not without griefe, in repentance reſpect not ſo much the remitting of their ſinne, as the fulfilling of the ſet or appointed time of penance.

Decret. par. 2. *cauſ.* 26. *qu.* 6. *c.* 12. *Iulius: Deus inſpector cordis, non temporis:* God is a beholder of the heart, not of the time. *C.* 13. *Celeſtin. Vera converſio mente æſtimanda, non tempore:* True converſion to be meaſured by the minde, not the time. *Diſtinct.* 1. *de pœnitent. c.* 84. *Non tam conſideranda menſura temporis, quam doloris:* The meaſure of the time is not ſo much to be conſidered, as of the griefe of the heart.

THE FIFTEENTH GENERALL CONTROVERSIE, OF MATRIMONIE.

The ſeverall queſtions belonging to this Controverſie are theſe:

1 Whether Matrimony be a Sacrament properly ſo called.

2 Of Polygamy, that is, the marrying of many wives, either ſucceſſively, or at once.

3 Of the cauſes of divorce, and whether it bee lawfull to marrie after divorce.

4 Of the degrees in marriage: Firſt, the manner of ſupputation, or accounting of degrees. Secondly, whether the degrees forbidden, *Levit.*18. may bee diſpenſed with. Thirdly, whether any other degrees may bee by humane Law prohibited.

5 Of the impediments of marriage, of two ſorts: Firſt, of thoſe that may hinder the contract of marriage onely. Secondly, of ſuch impediments as may both diſſolve the contract and the marriage alſo conſummate.

6 The compariſon of marriage and virginitie, whether either bee preferred before the other before God.

7 Of the time of marriage prohibited.

8 Of the ceremonies and rites of marriage.

Of theſe in their order.

The firſt Queſtion, Whether Matrimony bee a Sacrament.

The Papiſts.

76.Error. That it is properly and rightly a Sacrament inſtituted of God, and not deviſed of men, ***Concil. Trid.ſeſſ.*24.*can.*1.**

Epheſ.5.32. ***Argum.*1. *Epheſ.*5. 32.** This is a great Sacrament: Matrimony is here a ſigne of an holy thing, repreſenting the conjunction of Christ and his Church: ***Ergo,*** a Sacrament: ſo the Doway Gloſſemen, ***Annot. in Tobie,p.*1003.**

Anſw. Firſt, the words are thus to bee read rather, ***This is a great myſterie.*** Or if wee read Sacrament, they have no great advantage, ſeeing they are not ignorant that the originall word ***myſterie,*** which they tranſlate Sacrament, is attributed to other things than Sacraments: as 1 ***Timoth.*3.16.** ***Myſterie of godlineſſe: Apocal.* 17.5. *A myſterie great Babylon.*** Neither doe they themſeves much urge this argument. Secondly, the Apoſtle ſaith not, that Matrimony is a myſterie, but I ſpeake of Chriſt and his Church, ***verſ.*32.** Thirdly, Matrimony we confeſſe to be inſtituted of God, and to be a ſigne of an holy thing, yet no Sacrament: for ſo was the Sabbath ordained of God, and ſignified the reſt in Chriſt, ***Heb.*** 4.8. yet was it no Sacrament. Wherefore all ſignificative and myſticall ſignes are not Sacraments.

1 Tim.3.16.
Apoc.17.5.
Hebr.4.8.

Bellarmine replyeth, that this myſterie whereof the Apoſtle ſpeaketh, is to be applyed unto marriage, as it is a ſigne of the conjunction of Chriſt and his Church. Firſt, ***Hierome*** and ***Chryſoſtome*** ſo expound it, and ***Nazianzene*** likewiſe. Secondly, this Pronoune demonſtrative, ***hoc,*** muſt bee referred to that which went before, where he ſpake of marriage. Thirdly, the argument of the whole chapter ſheweth it, for by the example of Chriſt and his Church, the Apoſtle exhorteth men to love their wives; but if this myſterie appertained nothing at all to marriage, the Apoſtles argument faileth. Fourthly, the Apoſtle ſaith, I ſpeake εἰς Χριστὸν, not ἐν Χριστῷ: not ***in Chriſt,*** but ***to Chriſt:*** ſhewing hereby, that the myſterie in marriage is referred to Chriſt, ***Bellarm. de Matrim. c.*2.**

Contra. Firſt, ***Hierome*** ſpeaketh only of the marriage of ***Adam*** and ***Eve. Adam Chriſtum.&c. Adam*** prefigured Chriſt, ***Eve*** the Church: this maketh nothing for marriage now: for that marriage was before ſin in the ſtate of innocencie, and before the time of grace: it followeth not it was a figure then, and therefore a ſigne now. ***Chryſoſtome*** onely ſaith, ***Magnum myſterium, relicto eo, qui***

genuit, &c. This is a great myſterie, that a woman forſaking him that begate her, ſhould cleave to her husband, &c. he ſpeaketh not of any myſterie in marriage referred to Chriſt. *Nazianzene* rather maketh againſt them: *Scio, quia locus iſte, &c.* I know that this place is full of Sacraments; but I thinke it to bee underſtood of Chriſt and his Church: hee ſaith no more than the Apoſtle doth, making no mention of marriage.

Secondly, this demonſtrative τοῦτο, is in Scripture referred to that which followeth, as well as to that which goeth before: as *Mark.16.17. Theſe ſignes,* ταῦτα, *ſhall follow them that beleeve:* and then the ſignes are rehearſed.

Thirdly, it followeth not becauſe the Apoſtle draweth his exhortation from the love of Chriſt to his Church, that whatſoever hee ſpeaketh of Chriſt and his Church, ſhould bee repreſented in marriage; as *verſ.26. He gave himſelfe for it, that he might ſanctifie it, and cleanſe it, &c.* Can he ſhew any ſuch myſterie in marriage? Epheſ.5.26.

Fourthly, hee ſheweth his ignorance in the Greeke tongue: for εἰς is oftentimes taken for ἐν, *in:* as εἰς τὴν Εκκλησίαν καθίζομαι, To ſit in the Church: *Æſchin.* εἰς στήλην γράφειν, To write in a pillar, *Demoſt.* So that in this place, εἰς, *to,* may verie well be taken for, ἐν, *in,* and *Bellarmine* here controlleth their owne Latine Text, which readeth *in Chriſto,* in Chriſt, not *in Chriſtum* to or toward Chriſt.

Laſtly, *Ambroſe* upon this place, *Myſterium Sacramentum grande, &c.* This myſterie is a great Sacrament in the unitie of the man and woman: *nec hoc prodit, &c.* yet he ſetteth not forth this, but rendreth another cauſe of the Church and the Saviour.

Argum. 2. Matrimony giveth grace of ſanctification to the parties married. Shee ſhall bee ſaved in bearing of children, if they continue in faith and love, 1 *Timoth.*2.15. Theſe are the graces given by matrimony: *Ergo,* a Sacrament: This argument is urged by the Doway Gloſſemen, *Annot. in Tobie, p.*1003. 1 Tim.2.15.

Anſwer. Firſt, wee deny that any Sacraments give or conferre grace, they are inſtruments onely of grace. Secondly, wee alſo grant that by matrimony God giveth to the faithfull this ſpeciall grace, To live in holineſſe and pureneſſe from the filthy pollution of the fleſh: but the Sacraments are ſeales of ſpirituall graces, and ſerve for the increaſe of faith: it is not ſufficient to be a meanes of any common gift, but of the ſpirituall and juſtifying grace to make a Sacrament. Thirdly, wherefore if by faith and love here they underſtand onely the fidelitie and dutie of wedlocke, they are not thoſe ſpirituall graces whereof Sacraments are ſeales: if we take them for the true faith and love which are the common graces of the faithfull, as the verie meaning is, they are as well to bee had out of wedlocke as in it. Laſtly, if they will receive *Hieromes* expoſition of this place (which I doe not greatly urge) they can have no colour at all out of this place: for this ſentence *Si permanſerint,* If they continue, hee referreth to the children: *Si illos erudierint in fide, &c.* If they bring them up in faith and love, &c. And this ſeemeth to be more agreeable to the letter, becauſe here the Apoſtle changeth the number, ſpeaking in the plurall, *If they continue:* but before in the ſingular, *Shee ſhall be ſaved, &c.* And where it is objected, That then the ſalvation of the mothers ſhould depend upon the faith of their children: the anſwer is, That the Apoſtle ſpeaketh not of the cauſes of ſalvation, but of removing the impediments, that women notwithſtanding bearing of children in ſorrow, which was laid upon them for a puniſhment, ſhall bee ſaved: their bearing of children ſhall bee no impediment unto their ſalvation, if they have a care to bring them up well. If therefore *Hieromes* interpretation beare any credit with them, *adverſ. Iovinian.* the graces here named doe appertaine to the children, not to the women.

The Proteſtants.

THat Matrimony is no Sacrament of the Goſpell, ſpeaking now properly, and underſtanding a Sacrament for the ſeale of the grace of God in the remiſſion of our ſinnes by Chriſt, it is thus proved.

Argum. 1. Matrimony was inſtituted by God before ſin in Paradiſe, therefore it can be no Sacrament of the Goſpell.

Matrimony alſo may be betweene Infidels, who are not capable of the Sacraments of the Church: *Ergo, Argum. Luther. Calvin.*

Bellarmine anſwereth: 1 The joyning together of *Adam* and *Eve,* had no promiſe of grace, or ſpirituall benediction, but onely a corporall: *Increaſe and multiply:* and therefore there is great difference betweene that marriage and ours now; *Bellarm.*

Contra. 1. Looke what promiſe of grace the marriage of Chriſtians now hath, the ſame had matrimony in Paradiſe: as marriage hath now a promiſe of fœcunditie and mutuall comfort, and to be a remedy againſt uncleanneſſe: the two firſt were promiſed in Paradiſe: *Fœcunditie, Gen.*1.28. mutuall help and comfort, 2.20. the third was not then needfull, ſinne as yet not being knowne in the world. Secondly, S. *Paul* ſpeaking of the marriage of the faithfull, *Epheſ.*5.31. uſeth the ſame forme of words which *Adam* did at the very firſt inſtitution, *Therfore ſhal a man leave father and mother, &c.* hereby ſhewing the inſtitution and ſubſtance of that matrimony and ours to bee all one. Thirdly, the Maſter of the ſentences ſaith, *Lib.4.diſt.2.b. Conjugium ante peccatum inſtitutum eſt ad ſacramentum:* Marriage was inſtituted before ſin to be a Sacrament. *Diſtinct.22.c. Sacramentum pœnitentiæ, ſicut & conjugii ante tempus gratiæ à primordio humani generis fuit:* The Sacrament of Penance, as likewiſe the

Gen.1.28.

Epheſ.5.31.

Sacrament of marriage, were from the beginning of mankinde before the time of grace: then it followeth that matrimony is no Sacrament of the Goſpell, being inſtituted before.

Bellarm. 2. The matrimony betweene Infidels is but a civill contract to performe the dutie of nature: but the marriage of Chriſtians is more, *Bellar. lib.* 1. *de Matrimon. cap.* 5.

Contra. Though Chriſtians know how better to uſe marriage than Infidels; yet the end and ſcope of them both is all one, as for mutuall comfort, for propagation, and to avoid fornication: theſe bee the chiefe ends of marriage, which in ſome ſort are to be found among Infidels: and therefore it is no Sacrament.

Argum. 2. Our adverſaries are contrarie to themſelves: for they call matrimony a prophanation of Orders, *Martin. ſect.* 15. *cap.* 11. And they ſay it is more tolerable for a Prieſt to keepe many concubines than to marrie: *Pighius ex Tileman. Heſhuſ. loc.* 21. *Err.* 2. Doe theſe fellowes meane in good ſooth that Matrimony is a Sacrament, which they make ſo vile, polluted, and uncleane a thing?

Pope *Siricius* alſo applyeth this ſaying of S. *Paul* againſt the marriage of Miniſters, *They that are in the fleſh cannot pleaſe God, Epiſt. ad Himerium Tarraconenſ.* But if Matrimony were a Sacrament, why ſhould it not agree with Orders, one Sacrament with another?

Bellar. anſwereth, that *Siricius* condemneth not marriage, but ſacrilege, that is, the unlawfull marriage of Miniſters. Secondly, it cannot be denied, but that in the act of matrimony there is uncleanneſſe, *& turpitudo*, filthineſſe: for why elſe ſhould the Prieſt ſay to *David*, *Are yee cleane from women?* 1 *Sam.* 21. And what elſe is the cauſe why men are aſhamed to exerciſe this act before others? and the Apoſtle ſaith, *That the virgin careth for the things of the Lord, &c. that ſhee may bee holy both in body and ſpirit*, 1 *Cor.* 7.34. *Ergo*, they have an holineſſe in body, which the married have not: and therefore in ſome ſenſe it may be ſaid of marriage: They that are in the fleſh cannot pleaſe God: *reſp. ad arg.* 4.

1 Sam. 21.4.
1 Cor. 7.34.

Contra. First, 1 the marriage of Miniſters is commendable and allowable by the word of God, as I have ſhewed before in that controverſie: and the Scripture ſaith, *Heb.* 13.4. *Marriage is honourable among all men*: 2 Againe, that place *Rom.* 8.8. They that are in the fleſh is egregiouſly abuſed: for the Apoſtle ſpeaketh not there of marriage, but of the ſinfull works of the fleſh: 3 *They that are in the fleſh are not ſubject to the law of God, neither can be, v.* 7. *they are not Chriſts, v.* 9. ſay thus if ye dare of married perſons: 4 The Apoſtle alſo ſpeaking to ſuch as were married men, as to *Aquila* and *Priſcilla*, whom he greeteth by name, *Rom.* 16.3. ſaith, *v.* 9. *Yee are not in the fleſh but in the ſpirit.*

Heb. 13.4.
Rom. 8.8.
Rom. 16.3.

Secondly, 1 How far is this fellow from the hereſie of the Marcionites and Tatianites; they counted marriage unlawfull, and he calleth it uncleane: 2 The Prieſt ſpeaketh of a legall kinde of cleanlineſſe, as in that reſpect the Virgin *Marie* was to be purified, *Luc.* 2. 22. will yee therefore judge her uncleane? 3 Neither is everie thing done in ſecret, uncleane: Chriſt biddeth us to pray in ſecret, *Mat.* 6. and a man is oft aſhamed, that his humble behaviour ſhould bee ſeene in prayer; is it therefore uncleane? modeſtie alſo teacheth man to cover the uncomely parts, 1 *Cor.* 12.23. will yee ſay therefore, that any of the parts of the body are uncleane? *Auguſtine* ſaith, *Nuptiæ ſinuntur exercere quod decet, ut non negligant occultare, quod dedecet*: Marriage is ſuffered to exerciſe that which is lawfull, ſo that it hide that which is uncomely; hee ſaith not, uncleane: *Lib.* 2. *de grat. c.* 7. 4 The Virgin is ſaid to take care to pleaſe God, and to be holy, &c. not becauſe the married are unholy: for the Apoſtle ſaith the contrarie, *If their children be holy*, 1 *Cor.* 7.14. how are they unholy: but it is ſpoken comparatively, becauſe the unmarried have better helps, and are voyd of thoſe impediments which accompany marriage. 5 Laſtly, the Apoſtle ſaith, *the marriage bed is undefiled*: *Heb.* 13.2. how dare hee ſay it is defiled? we ſpeake not of the abuſe, but of the right uſe of marriage. *Ambroſe* ſaith, *Copula nuptialis, non quaſi culpa vitanda, &c.* The marriage copulation is not to be ſhunned as a fault. *Auguſtine* ſaith, *Libidinis voluptas non propter nuptias cadit in culpam, ſed propter nuptias accipit veniam*: The pleaſure of luſt is not culpable becauſe of marriage, but pardonable: *De nupt. & concup. lib.* 1. *c.* 14.

Luk. 2.22.
1 Cor. 12.23.
1 Cor. 7.14.
Heb. 13.2.

Secondly, *Bellarmine* anſwereth, that Matrimony is forbidden thoſe that take Orders, not as it is a Sacrament, but becauſe it bringeth worldly cares and other impediments.

Contra. Nay, they prohibit marriage to ſuch, as it is a Sacrament: for a principall part of this their Sacrament conſiſteth in the matrimoniall act and copulation: which although *Bellarmine* inſtantly deny, is proved thus even by his owne confeſſion: hee granteth that matrimony is a myſticall ſigne of the ſpirituall conjunction of Chriſt and his Church, *cap.* 2. but this is repreſented in the matrimoniall conjunction: *They two ſhall be one fleſh, this is a great ſecret*: *Ergo*, herein conſiſteth the Sacrament; and this act of matrimony (they ſay) is a pollution of orders: and thus one Sacrament is polluted by another.

Bellarmine replyeth, that the act of copulation, or carnall act in Matrimony, is no eſſentiall part of the Sacrament. Secondly, it is not abſurd, that they which have one Sacrament ſhould bee without another; as the Apoſtles refuſed the miniſterie of Deacons: *Acts* 6. *Bellarm. reſponſ. ad argum.* 6.

Whether carnall copulation be an eſſentiall part of marriage.

First, the Canon of *Leo* is directly contrarie: *Cum ſocietas nuptiarum à principio ita ſit inſtituta, &c.* Seeing the ſocietie of marriage was ſo inſtituted at the firſt, *Vt præter conjunctionem ſexuum, non habeant in ſe nuptiæ*: That beſide the conjunction of ſex, Marriage hath not the Sacrament of conjunction of Chriſt and his Church, it is not to be doubted, but that the woman doth not appertaine to marriage, with the which there hath beene no matrimoniall act or miniſterie, &c. This Canon ſaith directly, that the Sacrament of marriage is in the matrimoniall copulation.

Bellarmine anſwereth, that the Canon muſt be read without the negative, ***Vt præter, &c. habeant, &c.*** that beſide the conjunction, marriage hath the Sacrament, &c.

Contra. Firſt, if the negative be taken away, there is no ſenſe in the Canon: for a woman not carnally knowne, is proved to be no wife, becauſe the Sacrament of marriage onely conſiſteth in the carnall act. Secondly, the Maſter of ſentences rehearſeth this Canon with a negative, ***lib.4. diſtinct. 26. g. Bellarmine*** thinketh moſt abſurdly, that the Maſter muſt be read without a negative, whereas hee alleageth the Canon to prove ***Illam mulierem, &c.*** That a woman pertaineth not to marriage that is not carnally knowne, which this Canon proveth not, if the negative be omitted. Thirdly, other Canons doe agree, ***ibid. c. 18, Benedict. Non poſſe fieri unam carnem, &c.*** They cannot bee one fleſh, but by carnall copulation: but the myſterie is in being made one fleſh, as S. ***Ambroſe*** calleth it ***Myſterium unitatis,*** the Myſterie of unitie. Fouthly, ***Bellarmine*** himſelfe granteth, that when the contract is made only ***per verba de futuro,*** by words of the future time, then the carnall copulation is an eſſentiall part, and that then ***ex opere operato,*** by the worke wrought, the conjugall act doth conferre grace: ***Bellarm. ibid.*** Where by the way let it be remembred, that the carnall act which before he proved to be uncleane, is now affirmed to be ſo holy, that it doth conferre grace.

Secondly, 1 He is never able to prove, that hee which hath one Sacrament of Chriſtian religion, is ſimply to be denied the other, as they deny Miniſters that have orders to be married, which both are Sacraments in their religion: but the true Sacraments of the Church, as Baptiſme and the Euchariſt, are generall and free for all that are fit for them. 2 The Apoſtles refuſed not the office of Deacons as unlawfull, but as inconvenient: neither is this any Sacrament, and the Apoſtles did execute the office of Deacons at the firſt themſelves. 3 Though it ſhould bee granted that the Sacraments may bee divided in reſpect of perſons, that ſome may have one and not another; yet it is not to bee endured, that one Sacrament polluteth another, as they ſay, Matrimony is a defiling of Orders: wherefore they themſelves deny it to be a Sacrament: for Sacraments to all are holy, but marriage in Miniſters they make unholy and uncleane.

Argum. 3. In everie Sacrament there ought to be an externall ſenſible element, as the matter, and a ſanctifying word, as the forme: But in Matrimony there is neither: ***Ergo,*** it is no Sacrament. ***Argum. Kemnitii. Calvin.***

Bellarm. The forme are the words pronounced by the parties themſelves, when they contract Matrimony: ***I doe take thee, &c.*** They alſo themſelves are the matter; yea, and the Miniſters of the Sacraments too: For the Jeſuite holdeth, that it is a Sacrament in the verie contract and giving of mutuall conſent, before it be ſolemnized in the Church, ***De matrim. cap. 6.***

Anſw. First, the Sacrament is one thing, and the receivers another: therefore the married parties cannot be the ſacramentall matters being the receivers. Secondly, it is not everie word that ſanctifieth, but the word of God, 1 ***Tim.***4.5. but theſe words, ***I take thee,*** are no part of the word: ***Ergo,*** they want alſo the forme of a Sacrament. Thirdly, the Miniſters of Chriſt and Preachers of the word are onely the diſpenſers of the myſteries and Sacraments of the Church, 1 ***Cor.***4.1. Wherefore the parties themſelves could not be miniſters of Matrimony, if it were a Sacrament.

1 Tim.4.5.

1 Corinth.4.1.

Fourthly, I will adjoyne the reaſons of ſome of the Papiſts: ***Eſpencæus de clandeſtin. matrim. c.14. Ad hujus Sacramenti rationem, patres verbum fidei requiſiverunt in lege, &c.*** The fathers in the law required the word of faith to this Sacrament, how much more in the Goſpell? but this, ***I take thee,*** is not the word of faith: ***cap.15. ex Groppero: Vt venerabilem Euchariſtiam idem & porrigat & capiat, cæteræ non item Sacramenta:*** The Euchariſt one and the ſame man may give and receive, but it is not ſo in other Sacraments: no man doth baptize or confirme himſelfe: and ſo conſequently, if private Matrimony were a Sacrament, no man could marrie himſelfe.

Arg.4. We have plentifull teſtimony of the Papiſts themſelves, ſome affirme Matrimony a Sacrament of the old Teſtament, not of the new: as ***Alphonſus à Caſtro, lib.11. cont. hæreſes, hæreſ.3. Petrus à Soto, lect.2. de Matrim.*** Some hold it no Sacrament at all, as ***Durandus,*** whoſe reaſons doe here follow: other deny private Matrimony to be a Sacrament, being contracted onely, not ſolemnized, as ***Canus,*** whom ***Bellarmine*** confuteth, ***cap.***8. Of the ſame opinion is ***Gropperus*** before alleaged: ***Catharinus*** alſo affirmeth, private contract of marriage without the conſent of the parents to be no Sacrament, becauſe it is no marriage: ***ex Eſpenc. de clandeſtin. matrim. c.15.***

Now ***Durand*** his reaſons, to prove Marriage properly no Sacrament, are theſe.

First, in everie Sacrament there is ſome ſpirituall thing ſignified, that exceedeth naturall reaſon; as in Baptiſme by the waſhing of water, the remiſſion of ſins is ſhewed forth: but in marriage when two are preſented to be joyned together, a natural man may comprehend why they are coupled together. It may be anſwered that the ſpirituall thing in marriage, is the conjunction of Chriſt and his Church, ***Contra.*** Sacraments doe effect that which they ſignifie; but matrimony doth not effect the union of Chriſt and his Church, but onely the union of the male and female: ***Ergo,*** that is not the principall ſignification of marriage.

Bellarmine anſwereth, that not the union onely, but ſuch an union as is inſoluble; and as well the union of their ſoules and bodies is ſignified in marriage, which exceedeth naturall reaſon.

Contra. Firſt, the union of the married parties to be inſoluble, is naturall; for both among the Gentiles, as the Romans a long time, there was no divorce in marriage knowne or heard of: the Turtle Doves by nature are taught to keepe themſelves inſeparably one to the other: therefore this exceedeth not human reaſon. Secondly, the union of the minde is no eſſentiall part of marriage, for the marriage holdeth in the union of the body, though there be no uniting of the affections: *they two ſhall be one fleſh*, it is not ſaid, *one ſoule*.

Secondly, ***Durand.*** in a Sacrament there muſt bee ſome holy thing applyed to the receiver by the Miniſter: as in Baptiſme, water; in matrimony it is not ſo: there is neither any outward holy ſigne, nor no Miniſter neceſſarie beſide the parties, nor yet any receiver need be preſent, for matrimony may be ſolemnized by a Proctor betweene parties that are abſent: ***Ergo***, it is no Sacrament.

Bellarmine anſwereth: The reaſon why matrimony is unlike other Sacraments in theſe points, is, for that it is of the nature of a contract: now in a contract the parties themſelves ſuffice; and it may be done in their abſence, ***Bellarm. c.5. reſp. ad argum.*** 11.

Geneſ.17.11.

Contra. In human contracts it is ſo, as hee affirmeth, no ſuch things are required; but in divine contracts it is otherwiſe; of which nature all Sacraments are: for as it is ſaid of circumciſion, it was *a ſigne of the covenant*, or contract betweene God and his people, ***Geneſ.*** 17.11. ſo all Sacraments are badges of our profeſſion, and the cogniſance of our obedience promiſed unto God: ſo that in this behalfe there is no difference betweene one Sacrament and another; they being all ſolemne contracts and covenants made betweene God and us.

Thirdly, Sacraments give grace, as the Papiſts affirme; they are ſeales and pledges of grace, as the Proteſtants hold: but matrimony neither conferreth nor ſealeth grace; not the firſt grace, which is remiſſion of ſins; nor the ſecond, which is encreaſe of grace. The Maſter of the Sentences ſaith, that ſome Sacraments doe confer grace as Baptiſme, ſome *in remedium tantum ſunt*, are only appointed for a remedy, as matrimony: ***Lib.4. diſt.2. a Durand.***

Bellarmine anſwereth, that the meaning of the Maſter is, that matrimony was not principally ordained to this end, for remiſſion of ſins; and yet it doth after a ſort remit ſins, as the Euchariſt and the Sacrament of order: ***Reſp. ad argum.*** 12.

Contra. Firſt, the Maſter ſaith, that *matrimony is tantum in remedium*, is only for a remedy: if only, then it ſerveth not chiefly, but altogether to that end. Secondly, wee deny any Sacrament of order: the Euchariſt properly ſerveth to aſſure our faith of the remiſſion of ſins, becauſe it is a ſhewing forth of the Lords death: and our Saviour ſaith, *which was ſhed for you for remiſſion of ſins*: but there is no ſuch promiſe of remiſion of ſins annexed to matrimony. Thirdly, ***Bellarmine*** affirmed before, ***reſp. ad arg.*** 7. that ſome Sacraments (as Matrimony) are not inſtituted for remiſion of ſins; and now (forgetting himſelfe) hee ſaith, it ſerveth for remiſion of ſins: ſo well hee agreeth with himſelfe. Fourthly, the Church cannot alter or appoint the eſſentials of any Sacrament, the Church doth appoint the eſſentials of matrimony, as in determining what perſons are to be married, and in what degrees: ***Ergo***, it is no Sacrament, ***Durand.***

Bellarmine anſwereth: firſt, that the ordinance of the Church is of the neceſſitie of the Sacrament, as in penance it is no abſolution that is given to one of another Dioceſſe. Secondly, the materiall part of Matrimony is not ſimply the joyning together of man and woman, but of ſuch perſons as are lawfull: for otherwiſe the Sacrament of Matrimony might be between the father and the daughter, and ſuch like neere degrees.

1 Cor.11.23.

Contra. Firſt, as for penance, this ſheweth ſufficiently that it is no Sacrament, becauſe it dependeth of the ordination of the Church: ſo doe not true Sacraments which only depend of Chriſts inſtitution: as the Apoſtle delivered no other thing as touching the Sacraments, but that which hee had received of the Lord, 1 ***Corinth.*** 11.23. Secondly, ſuch degrees in marriage as the Scripture prohibiteth, are neceſſarie to be obſerved, as betweene the father and daughter, &c. But the Church of Rome preſuming to forbid other degrees, and to make more perſons illegitimate for marriage than the Scripture doth, taketh upon her to alter and change the materiall part of Matrimony: which no Church hath power to doe in true Sacraments.

Fifthly, without Baptiſme none are capable of any Sacrament: but a man before Baptiſme is capable of Matrimony: ***Ergo***, it is no Sacrament, ***Durand.***

Bellarm. Though it be Matrimony after Baptiſme, it is no Sacrament: but after they are converted to the faith, it beginneth to be a Sacrament.

Math.19.6.
1 Cor.7.14.

Contra. The Matrimony before Baptiſme muſt either be contracted a new, or elſe it remaineth the ſame ſtill: but a new contract is not to bee made: for if God have joyned them together before, no man muſt *put them aſunder*, ***Math.*** 19.6. to bee contracted and conjoyned againe: if they were not joyned of God, then was it no Matrimony. Againe, what if but one of the parties bee converted, the other remaineth an Infidell, and ſo refuſeth to bee contracted againe: yet is this Matrimony holy, and the iſſue thereof holy, 1 ***Cor.*** 7.14. though there bee no new contract. If the ſame Matrimony remaine ſtill without alteration, how is it more a Sacrament after Baptiſme than before, ſeeing the ſame eſſentials, both the matter and forme were in the Matrimony before? Of the firſt opinion are ***Capreolus, Eckius***, that a new contract is needfull: of the other, ***Thomas de Argentine***, *Paludanus*: ſo well they agree together. And thus are *Durands* arguments fortified againſt this Sacrament.

Auguſtine thus writeth: *Ne quis iſtam magnitudinem ſacramenti in ſingulis quibuſque hominibus uxores habentibus intelligeret, ego autem dico, inquit, &c.* Leſt any man ſhould think when the Apoſtle had ſaid, *this is a great Sacrament*, that this great Sacrament is to be underſtood of all married perſons, the Apoſtle addeth, *but I ſpeak of Chriſt and his Church*. But if ſo be Matrimonie were a Sacrament, why is it not to be found in all married folk?

Tract. Ioh. 9. tom. 9.

Concil. Florentin. in fine: Sacramenta tribus perficiuntur rebus tanquam materia, verbis ut forma, & perſona miniſtri conferentis Sacramentum: quarum ſi aliquid deſit, non perficitur Sacramentum: The Sacraments are perfected of three things, the things or elements as the matter, the words as the forme, and the perſon of the Miniſter conferring the Sacrament; if any of theſe be wanting, the Sacraments are not perfect, &c. According to this rule Matrimonie is no Sacrament: for in the contract, when it ſhould begin to be a Sacrament, there want both the matter and the element, which cannot be the parties themſelves, and the Miniſter which ſhould conferre the Sacrament: neither have they words of inſtitution to be found in Scripture.

The holy Martyrs have ſealed this truth: *Richard Woodman*: There need not be a ſigne of an holy thing, where the holy thing is it ſelfe: Matrimonie is an holy thing it ſelfe, and is ended outwardly: *Ergo*, it is no Sacrament, *Fox pag. 1990. col. 2.*

Maſter *Benbridge* Martyr, he denieth Matrimonie to be a Sacrament, but confeſſeth it to be a ſacred order, &c. and gave his life in defence hereof, *pag. 2046. artic. 10.*

And yet further: 1 *Eraſmus* thinketh, that of ancient time Matrimonie was not taken for one of the Sacraments of the Church: for thus he noteth upon the Epiſtle of *Hierome* to *Gerontia*: *Haud ſcio an illa ætate eccleſia numerarit Matrimonium inter Sacramenta*: I cannot tell whether the Church did then count Matrimonie among the Sacraments, certainly *Dyoniſius* profeſſedly handling them, *Matrimonii nullam facit mentionem*, maketh no mention of Matrimonie.

2 *Tertullian* proving againſt *Marcion* the lawfulneſſe and dignity of marriage, urgeth theſe words, *Epheſ. 5. 32. But I ſpeak of Chriſt and his Church: Habet interpretationem, non ſeparationem Sacramenti: oſtendit figuram Sacramenti ab eo præminiſtratam, cujus erat utiq; Sacramentum*: It hath the interpretation, not the ſeparation of a Sacrament: he ſheweth that he miniſtred afore of the figure of the Sacrament, whoſe the Sacrament was, &c. He calleth Matrimonie a figure of the Sacrament and myſterie betweene Chriſt and his Church, and therefore to be honoured: he maketh it a figure of a Sacrament, not a Sacrament it ſelfe, at the leaſt, not in proper ſpeaking: for ſo he acknowledgeth onely two Sacraments. See before *Centur. 2. err. 104.*

Lib. 4. adverſ. Marcion. in fine.

3 There alſo is ſet downe the judgement of the reformed Churches, concerning the Sacraments of the Church, which they acknowledge onely to be two, and ſo exclude Matrimonie among the reſt.

4 *Durandus*, as hath beene ſhewed before holdeth Matrimonie to be no Sacrament: and the Maſter denieth, that it conferreth grace.

Caſſander conſult. art. 13.

The ſecond Queſtion, Of Polygamie, of the marriage of divers ſucceſſively. Part. 1.

The Papiſts.

THeir decrees ſeeme utterly to condemne and exclude ſecond marriage, *Cauſ. 31. c. 8.* Penance is enjoyned ſecond marriage, and a Miniſter is forbidden to be preſent at the celebration of them. *Can. 9.* Second marriage is called, *honeſta fornicatio*, honeſt fornication. Theſe Canons *Bellarmine* is aſhamed of, and refuſeth them: why then doe they ſuffer them to ſtand among the reſt of the decrees collected by *Gratian*? But yet *Bellarmine* cannot ſo ſhift off the matter: for it appeareth that they have a very baſe conceit of ſecond marriage, ſeeing they barre all ſuch from orders, as have been twice married: as in their owne decrees, *C. 31. c. 10* this reaſon is given: *Quam ſancta ſit digamia hinc oſtenditur, &c.* How holy a thing it is to be twice married, it appeareth by this, that ſuch are not choſen to the Clergie. And againe, they deny publike bleſſing unto the ſecond marriage. *Bellarmine* would ſalve up the matter thus, becauſe the bleſſing given in the firſt marriage continueth ſtill, *cap. 9.*

80. Error.

The Proteſtants.

COncerning the denying of orders to them that are twice married, I have entreated elſewhere in the generall Controverſie of the Clergie: that publike benediction is to be uſed in ſecond marriage as well as in the firſt, we prove thus:

Firſt, I reaſon thus from their owne principles: Every Sacrament at the celebration thereof muſt be bleſſed: for, *Every thing is ſanctified by the word and prayer. 1 Timoth. 4. 5.* But ſecond marriage with them is a Sacrament: *Ergo*, publikely to be bleſſed. And whereas it is alleaged, that the former bleſſing remaineth: I anſwer: firſt, the firſt Matrimonie remaineth not: *Ergo*, neither the benediction. For the firſt couples being parted by death, and ſo the marriage knot diſſolved, how can that bleſſing remaine, which was pronounced over them but while they lived? Againe, Matrimoniall be-

1 Timoth 4. 5.

nediction is no more effectuall, than the benediction in the Euchariſt : but that is often renewed : *Ergo*, ſo may the other.

Secondly, ***Raguel*** bleſſed the marriage of young *Tobie* and *Sara*, which was given in marriage to ſeven men before, *Tobie* 7.11.13. ***Ergo***, ſecond marriage may be bleſſed. This booke is Scripture with them, and therefore concludeth againſt them ſtrongly. Tobie 7.11.

Further, where God bleſſeth, there man ought to bleſſe much more : but Gods bleſſing is upon the married couple being fit for procreation, though it be in their ſecond or third marriage, ***Increaſe and multiply : Ergo***, the Miniſters bleſſing is to be adjoyned.

So alſo *Tertullian* ſpeaking of that conſtitution of *Moſes* of marrying the brothers wife, giveth this reaſon thereof: ***Quia adhuc vetus illa benedictio dominica habebat, creſcite & multiplicamini, &c.*** Becauſe that ancient bleſſing was yet to runne along, Increaſe and multiply, &c. Wherein then parties are joyned in marriage for procreation, the ſaid bleſſing muſt be renewed, and ſo runne downe along.

Laſtly, ***Leo*** ſaith, ***Epiſtol. 9. c. 4. Ancillam à toro abjicere, & uxorem certæ ingenuitatis accipere, non duplicatio conjugii, ſed profectus honeſtatis eſt :*** For a man to reject his maid, or concubine from his bed, and to marry a wife that is a free woman, is not a doubling of marriage, but a profiting in honeſtie. I reaſon thus : Marriage after fornication doth receive publike benediction, becauſe it is not the ſecond, but the firſt marriage : ***Ergo***, much more ſhall marriage after lawfull marriage be publikely bleſſed : unleſſe they will make marriage worſe than fornication.

The ſecond part of Polygamie, which is the marriage of divers wives at once.

The Papiſts.

81. Error. IT is their opinion, that it was lawfull not only for the Patriarks of the Hebrewes, but for the Gentiles alſo by way of diſpenſation to have many wives.

Argum. 1. ***Sara*** gave conſent to ***Abraham*** to take him another wife, which ſhe would not have done, if it had beene unlawfull : ſo ***Iacobs*** wives offered unto him two other wives : ***Bellarm. cap.*** 11. ***propoſ.*** 4.

Contra. Firſt, from the infirmities of holy men, or women, the argument followeth not, to prove the thing lawfull. ***Sara*** twice diſſembled, and in affirming to be ***Abrahams*** ſiſter, conſequently denied to be his wife : ſo did ***Rebecca*** once : it followeth not, that it is therefore lawfull. Secondly, thoſe were ***Abrahams*** and ***Iacobs*** concubines, not their wives : they may as well inferre, that they had a diſpenſation alſo to have concubines beſide their wives : that ***Hagar*** was not ***Abrahams*** wife, while Geneſ.16.6. ***Sara*** lived, whatſoever ſhe was afterward, (for ſome think, that ***Keturah*** his ſecond wife was ***Hagar***) it appeareth : 1 Becauſe ſhe is ſtill called ***Saraes*** maid, and under her correction, ***Gen.*** 16.6. 2 And the Angell biddeth her humble her ſelfe to her dame, ***verſ.*** 9. 3 At the length, ſhe is caſt out with her ſon, ***Geneſ.*** 21. 4 She is alſo ſtill called a ***bond-woman, Gen.*** 21. 10. But if ſhe had beene ***Abrahams*** wife, ſhe ſhould have beene free.

Argum. 2. That it was lawfull alſo for the Gentiles by diſpenſation to have many wives, he proveth by the example of ***Laban***, who was an idolater, and gave to ***Iacob*** two wives : ***Eſau*** alſo, who belonged not to the people of God, had many wives, imitating therein, as it is like, the example of ***Abraham : Bellarm.*** c.11. ***propoſ.***5.

Anſw. Firſt, neither ***Laban***, nor ***Eſau*** were altogether ſtrangers from the people of God, and therefore are not well brought forth, as example of the Gentiles : for if ***Laban*** had beene a meere Gentile, ***Iacob*** had not beene ſent to take a wife from thence : and ***Eſau*** when he tooke his two wives, was Gen.26.35. yet in his fathers houſe, ***Geneſ.*** 26. 35. and ſo one of the family. Secondly, the fact of theſe proveth no more the lawfulneſſe of many wives, than ***Labans*** images doe warrant the worſhip of many gods. Thirdly, it is not like that ***Eſau*** herein imitated ***Abraham*** : 1 For ***Sara*** was dead before ***Eſau*** was borne, and therefore in ***Eſaus*** remembrance he had not two wives. 2 And his father ***Iſaacks*** example was neerer to him to be imitated, who had but one wife. 3 If he had reſpected the imitation of ***Abraham***, he would not have married of the Hittites, to grieve his parents. Laſtly, ***Auguſtine*** ſaith of the Patriarks, ***Conjugio uſi ſunt propter Dei populum propagandum :*** They uſed marriage for the propagation of the people of God : Their Polygamie he thinketh was tolerated for the increaſing of the Church. But the Church among the Gentiles was not increaſed : ***Ergo***, there was no reaſon of any ſuch toleration amongſt them, ***Auguſt. de Virginit. cap.***20.

The Proteſtants.

COncerning Polygamie, or the having of divers wives at once, our ſentence is this : firſt, that it was never lawfull, being either a tranſgreſſion, of, or at the leaſt a digreſſion from the firſt inſtitution in the creation. Secondly, yet in the Patriarks we deny not, before there was yet any Law written, in reſpect of the neceſſity of thoſe times, it was by uſe and cuſtome tolerated, though not by any diſpenſation authorized. Thirdly, among the Gentiles, where there was not the like reaſon or occaſion, it was neither lawfull, nor tolerable. Fourthly, after ***Moſes*** Law written, and the Church in them increaſed, we doubt not but that the multitude of wives was a ſin and corruption.

Firſt,

4 ***Lyranus*** upon theſe words, ***from the beginning it was not ſo***, giveth this note : ***that is, in the ſtate of nature newly inſtituted***, but in men fallen by ſin, it was permitted for avoiding a greater evill, ***non tanquam licitum, ſed ſicut minus malum***, not as a thing lawfull, but leſſe evill, &c.

Laſtly, thus their owne decrees teſtifie : ***Cauſ.*** 31. ***c.*** 10. ***Primus Lamech homicida unam carnem diviſit in duas uxores ; fratricidium & digamiam eadem cataclyſmi delevit pœna, &c. Lamech*** the murderer was the firſt that divided one fleſh into two wives : fratricide and digamie, the ſame puniſhment of the floud taken away : ***Quantum diſtas in numero, tantum in crimine :*** As thou exceedeſt in number, ſo likewiſe in ſin.

The third Queſtion, Of the cauſe of divorce in marriage, and Whether it be lawfull to marry after divorce.

The firſt Part, Whether there may be more cauſes of divorce, than fornication onely.

The Papiſts.

82. Error. DIvorce, as ***Bellarmine*** defineth it, is either from the duties of marriage, as from bed and board, as we ſay, which is properly called ***divortium***, or it is a diſſolving of the knot and bond of marriage, which is called ***repudium***.

Firſt then, they affirme, that the very bond and knot may be diſſolved in the marriage of Infidels, if one of them after marriage become a Chriſtian : his reaſon is, becauſe marriage contracted in infidelity is no Sacrament, and therefore may be diſſolved, ***Bellarm. cap.*** 12. So he affirmeth theſe three things : firſt, that if the Infidell refuſe to dwell with the beleeving partie, the party refuſed and forſaken, may marry againe. Secondly, that though the Infidell be content to dwell together, the other is at his or her liberty to refuſe, and may marry againe. Thirdly, if the Infidell be content to dwell with the beleever, but yet ſo, that he is alwayes intiſing and provoking to idolatry and infidelity, the beleeving party may depart. The firſt of theſe is not by us gainſaid ; the other two ***Bellarmine*** proveth thus.

1 Cor.7.15. ***Argum.*** S. ***Paul*** ſaith, ***If the Infidell party will depart, let him depart, a brother or ſiſter is not in ſubjection in ſuch a caſe***, 1 ***Cor.***7.15.

Anſw. Firſt, S. ***Paul*** giveth not liberty to the one party at their pleaſure utterly to renounce the other, as though they were no longer man and wife : for S. ***Paul*** had ſaid before, that if the ***Infidell party be content to dwell with the other, he or ſhe is not to be put away.*** But his meaning is, that if one party wilfully depart, the other is no longer bound, nor in ſubjection for the performance of the mutuall duties of marriage. Secondly, though the Infidell party be yet froward and obſtinate, if he be content to dwell with the other, ***let her not forſake him***, ſaith the Apoſtle : and hee giveth a reaſon thereof, ***verſ.***16. ***What knoweſt thou, O wife, whether thou ſhalt ſave thy husband ? &c.*** Though hee or ſhe be yet froward, or obſtinate, yet in time they may be converted.

Secondly, ſeparation from bed and board may be admitted, they ſay, for divers cauſes, ***Concil. Trident. ſeſſ.***24.***can.***8. ***Bellarmine*** nameth three : Fornication, according to Chriſts rule, ***Matth.***5. Hereſie, ***Tit.***3. An heretike muſt be avoided. Thirdly, when one is a continuall offence to another, and a provocation to ſin : ***If thine eye offend thee, pull it out, Matth.***5.29. ***Bellar. cap.***14.

Anſw. 1. Fornication we admit is a juſt cauſe of ſeparation and divorce, but not hereſie : for Saint ***Paul*** would not have a woman to forſake an Infidell, 1 ***Cor.*** 7. 13. therefore not an heretike. 2 We muſt avoid ſuch, that is, take heed of their poiſoned opinions, and ſhun their company alſo, where we are not otherwiſe bound. 3 Neither is the eye to be cut off, where there is any hope : but who knoweth whether the offenſive party may returne to grace ? 4 And this place proveth as well a finall cutting off of marriage, as a ſeparation or diſtinction.

The Proteſtants.

FIrſt, that there is no cauſe of utter diſſolution of marriage by way of divorce, neither that it is lawfull to diſmiſſe or put away the wife, but only for adultery and fornication : it is plaine by our Saviour Chriſts words, ***Matth.***5.32. and 19.9. where neither infidelity nor any cauſe beſide is excepted, but only fornication : ***Whoſoever ſhall put away his wife*** (ſaith our Saviour) ***except it be for fornication, &c.***

Bellarmine anſwereth : firſt, our Saviour ſpeaketh of marriage 1 betweene the faithfull : ſo that this rule bindeth not, if either party be an Infidell. 2 And againe, ſuch ſeparation is here ſpoken of, as is by way of ſome crime, not when it tendeth to greater perfection, and where there is 3 feare of adultery ; as in the ſeparation of Infidels there is not, when the party forſaken may marry againe. Secondly, he anſwereth, our Saviour only mentioneth the proper cauſe of ſeparation in marriage, which is fornication ; the other for hereſie, and inducement to ſin he leaveth as generall to all ſocieties : for theſe cauſes the ſon may leave the father, the ſervant the maſter, and the wife likewiſe the husband.

Thirdly, hee anſwereth, that Chriſt in this place ſpeaketh of ſuch a dimiſſion onely, or putting away, as is to continue for ever during their lives : but the other dimiſſions are to indure but for a

time :

Firſt, the Prophet *Malachie* ſaith, *chap.2.15. Did he not make one, yet had he abundance of ſpirit? and wherefore one? becauſe he ſought a godly ſeed.* Here the Prophet ſheweth, that the firſt inſtitution in the creation, was of one wife: So our Saviour, *Mat.19.8.* doth ſend us to the firſt inſtitution, *From the beginning it was not ſo, verſ.4.* At the beginning God made *them male and female*: one male, and one female: and *they two ſhall be one fleſh*, not three, or foure, but only two are made in one: therefore Polygamie is a breach and tranſgreſſion of the firſt inſtitution. Matth.2.15. Matth.19.8.

Secondly, that there was never any diſpenſation granted to make it lawfull, it is evident. 1 Chriſt ſaith, *Moſes for the hardneſſe of your hearts, &c. verſ.8.* we reade of no diſpenſation, but a toleration in *Moſes*, and by reaſon of the hardneſſe of the Jewes hearts. 2 A diſpenſation muſt be of as high a nature as the inſtitution: but the firſt inſtitution was given in the creation, and delivered by tradition, though it were not written, not only by *inſpiration* (as he ſuppoſeth) the like tradition muſt be ſhewed for the diſpenſation. 3 If there had beene any ſuch diſpenſation, why did not the righteous firſt take benefit of it, to whom it was ſpecially granted? but wicked *Lamech* was the firſt that tooke two wives. 4 And the diſpenſation being generall, for the procreation of the righteous ſeed, they ſhould have offended, that uſed not that liberty being for a common good: as *Iſaack*, that had only *Rebecca*, and by her but one birth. 5 *Auguſtine* ſaith, *Nullam legitur Iacob petiiſſe præter unam, &c. neque hoc faceret, niſi uxores flagitaſſent*: *Iacob* deſired but one,—neither would hee have uſed more, if his wives had not requeſted it: *lib.16. de Civitat. cap.38.* If there had beene any ſuch diſpenſation, why ſhould he have deſired one rather than two? and what needed he to have the conſent of his wives? it was then a permiſſion only, not a diſpenſation.

Thirdly, Polygamie among the Gentiles was altogether unlawfull: firſt, they ſerved not for the propagation of the Church, for the which Polygamie was tolerated. Secondly, the Fathers are excuſed, *Quia caſtius habebant plures, quam nunc unam*: Becauſe they uſed many wives more chaſtely, than men doe now one, as *Auguſtine* ſaith: But the Gentiles had no knowledge, how to poſſeſſe their veſſels in holineſſe, *but in the luſt of concupiſcence, 1 Theſſ.4.5.* They could not uſe one wife chaſtely, much leſſe many. De bon. conjugal.c.13. 1 Theſ.4.5.

Fourthly, after the Law of *Moſes* written, Polygamie was a corruption and tranſgreſſion: firſt, there was then no neceſſity of propagation, as *Auguſtine* ſaith: *Cum copia ſpiritualis cognationis exuberet*: When there was plenty of the ſpirituall kindred: *de Virgin. cap.10.* Secondly, it was contrary to the Law: *Deut.25.17. The King ſhall not take many wives, leſt his heart turne away.* The author of the queſtions upon *Deuteron.* under *Auguſtines* name, *cap.27.* ſaith, that *David* did not tranſgreſſe this Law, but *Salomon, Quia habuit paucas, non multas*: *David*, had a few wives, not many: The very ſame note is inſerted in the Doway tranſlation, that *David* offended not againſt that Law, but *Salomon*, and that not plurality of wives is not forbidden, but to multiply many: *Annot. in Deut.17. verſ.17.& 3 King.11.3.* Deut.25.17.

Anſw. 1. *David* had not ſo many as *Salomon*, and therefore was not ſo deepe in tranſgreſſion: but yet he had with *Michol* and *Bathſheba* eight wives, *2 Sam.3.* which are many: yea any number above two with the Hebrewes maketh a *plurality*. 2 The reaſon of the Law is, *leſt his heart turne away*. This fruit of Polygamie was in *David*; for his heart was turned away from juſtice by the love of women, as appeareth in the ſtory of *Vriah*. 3 The Prophet *Malachie* calleth it *godly ſeed*, which commeth of ſingle marriage after Gods inſtitution: and therefore *David* tranſgreſſing herein, was chaſtiſed with ungodly children.

1 *Iuſtinus Martyr*, though he excuſed the Polygamie of the Fathers by the myſticall ſignification thereof: yet he condemneth it in *David*, ſpeaking againſt the liberty of the Jewes in taking to themſelves many wives, he ſaith: *this ſhould have beene rather (permitted) in David.* Dialog. cum Tryphon. in fine. τῶν μᾶλλον Συγχωρεῖτο.

2 *Tertullian* is here very direct: *Unum habendum confirmatur, quia quod à Domino permiſſum non invenitur, agnoſcitur interdictum*: One Matrimonie is confirmed, for that which is not found to be permitted, is confeſſed to be forbidden: then he urgeth the inſtance of the creation: God made but one woman, *cum nec artifex, nec materia defeciſſet, plures coſtæ in Adamo, & indefatigabiles manus in Deo, ſed non plures uxores apud Deum*: when as neither matter wanted, or a maker: *Adam* had more ribs, and Gods hands were not weary, yet there were not more wives with God, &c. *Numerus Matrimonii à maledicto viro capit, &c.* The number of Matrimonie began from a curſed man, *Lamech* was the firſt, that being married unto two, made three into one fleſh, &c. Theſe three arguments taken, 1 From the ſilence of Scripture, 2 From the creation, 3 From the example of *Lamech*, though *Tertullian* doe urge them in generall againſt all ſecond marriage, yet they moſt fitly are applyed againſt Polygamie, that is, the marriage of divers wives at once. Indeed *Tertullian* in the ſame place, unto the objection of the Patriarks, which had divers wives, maketh this anſwer: *Sane & licebit, ſi aliqui adhuc typi ſunt, &c.* It ſhall be alſo lawfull for thee, if any types yet remaine of any Sacrament, which thy marriage ſhould prefigure, &c. But he afterward expoundeth himſelfe: *In primordio ſementem generis emiſit indultis conjugii habenis, &c.* In the beginning God ſent forth the generation of mankinde, by an indulgence of the bridle of marriage, till the world ſhould be filled: It was then no conceſſion or diſpenſation, but an indulgence connivence, permiſſion or toleration. Tertullian. exhortation. ad caſtitat.

3 Our Proteſtant Writers held Polygamie to be *conjugii corruptela*, a corruption of marriage, *Calvin, Martyr, Sarcerius* with others. In 1 Cor.7.1. Et Epheſ.5.31.

4 *Lyranus*

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time: of the firſt kinde of dimiſſion there can be no cauſe but fornication, *Bellarm. cap.14. reſp. ad object.2.*

Contra. Firſt, 1 The words of our Saviour are generall: *Whoſoever ſhall put away his wife, &c.* And 2 He ſpeaketh to the Jewes, that were not baptized, therefore he meaneth even marriage before Baptiſme. 3 And our Saviour reaſoneth from the firſt inſtitution of marriage in the creation: but the law of the creation bindeth all both Infidels and beleevers. 2 Againe, when any departeth for hereſie, or infidelity, it is a departure for a crime. 3 And when the beleeving party departeth not being forſaken, but voluntarily (for where there is deſertion, the caſe is otherwiſe, as ſhall be afterward ſhewed) how can it be without feare of adultery, when in this caſe, the marriage is not diſſolved betweene them?

Secondly, 1 It is a falſe poſition, that a ſon is to forſake his father, or a ſervant to deny ſervice to his maſter for hereſie, or infidelity, the Apoſtle teacheth the contrary: *1 Timoth.6.1. Let as many ſervants, as are under the yoke, count their maſters* (he meaneth Infidels) *worthy all honour.* 2 And againe, if any other cauſes of dimiſſion might be pretended, though generall, then were not the rule given here by Chriſt ſufficient, not univerſally true: *except for fornication, &c.* if for other things, they might be diſmiſſed. 1 Timoth.6.1.

Thirdly, it ſhall ſoone appeare how inſufficient his third anſwer is: firſt, *Bellarmine* is contrary to himſelfe: for here he maketh fornication the onely cauſe of perpetuall dimiſſion, much forgetting himſelfe: for he affirmeth likewiſe, that the married parties by mutuall conſent may ſeparate themſelves, and vow continencie: and after their vow thus made, it is not lawfull for them to come together againe: here then is another kinde of perpetuall ſeparation. Secondly, neither is divorce or ſeparation for fornication neceſſarily to continue, during their life time: they may be reconciled as both *Bellarmine* and the Rhemiſts think, expounding that place, *1 Cor.7. Let her remaine unmarried, or be reconciled*: of ſuch as are divorced for fornication. So *Leo epiſtol.77. cap.1.* determineth thus: *Quod debent fœminæ, quæ captis viris nupſerant aliis, regreſſis de captivitate viris, prioribus reputari*: That women, which marry to others, their husbands being taken captives, ſhould be reſtored to their husbands after their returne. Here women falling into adultery muſt returne to their husbands. Againe, the Scripture ſpeaketh for us: that as God after ſpirituall fornication is ready upon their repentance to receive his people againe, *Ierem.3.1. Thou haſt played the harlot, yet returne unto me* (ſaith the Lord:) ſo Chriſtian charity requireth, that if it be poſſible, reconciliation ſhould be made betweene man and wife, upon humble ſubmiſſion for the fault committed. Thus we ſee, that even in caſe of fornication the way is not ſhut up againſt compaſſion: therefore the Jeſuite hath anſwered nothing.

Argum. What God hath joyned together, let no man put aſunder, Matth.19.6. But the Papiſts, in deviſing ſo many ſeparations from bed and board, doe put aſunder thoſe, whom God hath coupled: for where the duties of marriage are broken off, there marriage it ſelfe is alſo diſſolved: if the man and wife be no longer bound to render the carnall debt one to another, and other ſervices of love, the bond of marriage it ſelfe is looſed betweene them: this then is but a frivolous diſtinction, that there are two ſeparations of marriage: *Quoad thorum, quoad vinculum*: One from the bed, another from the bond of marriage: they then making ſo many ſeparations from the one, doe alſo diſſolve the other: and ſo man divideth where God hath coupled, *argum. Kemnitii.* Matth.19.6.

Bellarmine anſwereth, that the bond of marriage is one thing, the debt or duty of marriage another: for otherwiſe, when the married parties are abſent by ſome diſtance of place, and ſo the debt not payed, the bond alſo ſhould preſently be diſſolved, and they ceaſe to be man and wife, *cap.14. reſp. ad object.5.*

Contra. Firſt, *Bellarmine* granteth, that theſe words, *Whom God hath coupled, &c.* are underſtood of the bond of marriage, not of the carnall debt, communion of bed and board: *ex conceſſis*, I reaſon thus: That whereby they are coupled and made one fleſh, is the bond of marriage, but the carnall debt maketh them one fleſh; *They twaine ſhall be one fleſh, Matth.19.5.* therefore the carnall debt is the very bond of marriage: the propoſition is proved by the words of our Saviour, *verſ.6.* wherefore *they are no more twaine, but one fleſh: Let no man therefore put aſunder, that which God hath coupled together*: here the making of two one fleſh, is ſaid to be the very coupling, wherewith God joyneth them together.

Secondly, S. *Paul* uſeth all theſe words indifferently, for one and the ſame thing, debt or duty, *1 Cor.7.3.* to be in ſervice or ſubjection, *verſ.15.* to be bound to a wife, *verſ.27.* So then ὀφειλή, debt, δουλεία, ſervice, [illegible], bond: are with the Apoſtles all one: where then the debt of the fleſh is not due, nor the ſervice of the body, there alſo the bond is looſed.

Thirdly, that in marriage the *debitum*, debt, and *vinculum*, bond, are all one: and that *relaxatio debiti*, the releaſing of the debt, is *ſolutio vinculi*, the diſſolving of the bond: beſide that the Apoſtle ſaith, *1 Cor.7.27. Art thou bound to a wife, ſeeke not to be looſed*; where he ſpeaketh unto beleevers of the diſſolving of marriage: but they allow no diſſolution of marriage, but only in the caſe of infidelity: Saint *Ambroſe* alſo ſaith, ſpeaking of the diſſolving of marriage, *Non debetur reverentia conjugii ei, &c.* The reverence of marriage is not due to him, which abhorreth the Author of marriage: *in 7.1. ad Corinth.* The diſſolving of marriage, and not paying the debt, with him are all one: *Cauſ.28.q.2.c.2.* 1 Cor.7.27.

Non

Nec eſt ei fides ſervanda conjugii,&c. The faith of marriage is not to be kept to him which departeth, becauſe he would not heare Chriſt: not to keepe the faith or debt of marriage, and to diſſolve marriage are the ſame.

Cauſ.32. qu.7.c.18. Si mulier non valeat debitum reddere: If the woman be not able to render her debt, or due to her husband, he may marry another: *Ergo*, where the debt is not payed, the marriage bond is diſſolved.

Fourthly, when the parties are abſent upon neceſſary occaſion, or by conſent, here is neither refuſall, nor acquitall of the carnall debt, as there is in forced ſeparations; but in affection and deſire, they remaine ſtill ſubject one to the other: therefore the reaſon is not alike: ſo then I conclude, that they ſeparating, where God alloweth no ſeparation, doe contrary to the Scripture, put aſunder, where God hath joyned together.

We have alſo the full conſent of antiquity, that no dimiſſion of marriage is to be admitted, but for fornication: *Concil. Anglican. ann.670. can.10. Nullus conjugem propriam niſi ut ſanctum Evangelium docet, fornicationis cauſa relinquat*: That no man put away his wife, but as the Goſpell teacheth, for fornication.

Toletan.12.can.8. Præceptum Domini eſt, ut excepta cauſa fornicationis uxor à viro dimitti non debeat,&c. It is the commandement of the Lord, that except for fornication, the wife ſhould not be diſmiſſed from her husband: and therefore whoſoever upon any other occaſion, except the former crime, doth diſmiſſe his wife; becauſe he ſeparateth that which God hath joyned, let him be put from the Communion, ſo long, till he receive his wife againe.

Nicholaus 1. de matrimon. can.6. Quicquid mulier contra te cogitaverit, non eſt excepta cauſa fornicationis rejicienda: Whatſoever thy woman doth practiſe againſt thee, ſhe muſt not be caſt off but for fornication. What greater evidence of antiquity can any man require? This Canon is rehearſed, *Cauſ.33.qu.5.c.22.*

We have further evidence: *Cod.lib.3.tit.38. leg.11. Conſtant. Quis ferat, liberos à parentibus, à viris conjuges ſeparari?* Who can endure, that children from parents, wives ſhould be ſeparated from their husbands, &c. Yet I deny not, but that ſome Imperiall lawes allow other cauſes of ſeparation, beſide adultery, as homicide, ſacrilege, robbery, man-ſtealing, *Cod.lib.5.tit.17.leg.8.* and impotencie or imbecillitie of nature, *ibid. leg.10.* yet the Canons of the Church have otherwiſe decreed: as here I have ſet them downe.

Cauſ.29. qu.7.c.19. Gregor. Excepta cauſa fornicationis: It is not lawfull for any man to diſmiſſe his wife, except it be for fornication: ſo likewiſe *Zachar. cauſ.29.qu.2.c.2. Cauſ.32.q.5.c.18 Quicquid excepta cauſa fornicationis cogitari poteſt horribile, ſuſtineat maritus*: What horrible thing ſoever may be imagined, except the cauſe of fornication, the husband muſt ſuſtaine, *c.21. Communione privetur,&c.* Let him be deprived of the Communion, *qui citra culpam fornicationis uxorem quacunque occaſione demiſerit*, which beſide the fault of fornication upon any occaſion doth diſmiſſe his wife.

Apolog.1.pro Chriſtianis ſub initio.

What was the practice of the Greek Church, *Iuſtinus Martyr* ſheweth, how a woman being converted to Chriſtianity, having a licentious husband that lived an uncleane and libidinous life, when ſhe could by no meanes reclaime him, ſent him a libell of divorce, &c. It ſeemeth the manner then was to be ſeparated for no other cauſe but for fornication.

Lib.de Monogamia.

Tertullian ſheweth the like in the Africane Church: *Repudiata, quæ per iram odium, & cauſas eorum injuriam & calumniam & quamlibet querelam, & anima & corpore ſeparata eſt, tenetur inimico, ne dicam, marito*: A woman repudiated, which is ſeparate in minde and body through wrath, hatred, and reproach and injurie the cauſes thereof, or any other complaint, yet is tied to her enemy, that I ſay not, her husband, &c. There could not then be a diſſolution of marriage for any of theſe cauſes or quarrels, though the parties were ſeparated in diſcontent for a while: fornication is not here named, for then the woman ſhould have beene no longer tied.

Harmon.18. ſect.p.565.

Confeſſion of Saxonie, *artic.18. Touching divorcements, this rule is moſt firmely held, that they doe ſin, who either by adultery, or by forſaking, be the firſt cauſe of diſtraction*: they allow them no diſtraction of marriage, but in theſe two caſes of adultery or defection.

Plutar.quæſt. Roman.9.14.

In the ancient Romane ſtate of long time, there was no divorce but for adultery: for *Sp. Carbilius* was the firſt, that renounced his wife for barrenneſſe: *Sulpitius Gallus* the next, becauſe he ſaw his wife with her garment cover her head: *Sempronius* the third, becauſe his wife was preſent at certaine playes.

Now concerning the marriage of Infidels, *Auguſtine* was ſometime of opinion, that the wife might be diſmiſſed for infidelity, or ſpirituall fornication: but he revoketh and retracteth that opinion, *Lib. retract.1.cap.19.* For elſewhere he flatly concludeth thus: *Apoſtolus non permittit mulierem à viro non fornicante diſcedere*: The Apoſtle permitteth not a woman at all to depart from her husband, if he commit not fornication: *De adult. conjug.1.7.*

And yet further, to make this matter more plaine, we acknowledge no other cauſe of lawfull divorce in marriage but that onely, which is preſcribed in the Goſpell, namely, for adultery or fornication, *Matth.5.32.* and *19.9.* There is notwithſtanding another cauſe whereby the marriage knot may bee diſſolved, though not for fornication: as when one of the parties doth wilfully renounce, leave and forſake the other upon no juſt cauſe, but either of lightneſſe or for divers religion, as when an Infidell forſaketh a Chriſtian; a Papiſt, a Proteſtant; an heretike, a true profeſſor; or upon any other unlawfull or unjuſt cauſe: for the Apoſtle ſaith plainly, *A brother or ſiſter is not in ſubjection in ſuch things*, 1 *Cor.*7.15. that is, is freed from the yoke or bond of marriage.

1 Cor.7.15.

Firſt, it is plaine that the Apoſtle is ſo to be underſtood in this place: for the word which he uſeth is, οὐ δεδούλωται, is no longer a ſervant, or in ſubjection: which is to be taken in the ſame ſenſe, as if hee ſhould ſay, οὐ δέδεται, he or ſhe is no longer bound or tied: which word the Apoſtle uſeth *verſ.*39. And againe, the Apoſtle hath relation here to the fourth verſe, where he ſaith, *The wife*, οὐκ ἐξουσιάζει, *hath no power of her owne body*, and the husband likewiſe: But now, ſaith hee, the Infidell partie having wilfully ſeparated himſelfe, οὐ δεδούλωται, the innocent partie is no longer in ſubjection, that is, ἐξουσιάζει, hath now power over his owne body: and is now become, ἐλευθέρα, free, exempt from the marriage knot or bond, in which ſenſe the Apoſtle uſed the word, *verſ.* 39.

Whether in caſe of deſertion, the partie forſaken be free.

Secondly, wee muſt know what kinde of deſertion it is, that cauſeth a diſſolution of marriage, and in what manner. Firſt, it muſt bee *malitioſa deſertio*, a malicious departure without any juſt cauſe: But when as the husband is abſent by conſent about neceſſarie affaires, as the Merchant beyond the ſeas: or is imployed in ſome weightie buſineſſe, as in warfare, in ambaſſage, or ſuch like: or is violently detained in priſon or captivitie amongſt the Turks, or elſewhere: In theſe and the like caſes the wife is bound to wait and expect the returne of her husband, unleſſe ſhee be otherwiſe advertiſed of his death: According to the decree of the Trullane Synod, *can.* 93. *Militum uxores quæ non expectant viri peregrinantis reditum, ſed alteri nupſerint, antequam certa ſint de morte, mœchantur*: Souldiours wives which doe not expect their husbands returne, being in travell, but doe marrie others, before they be certaine of their death, doe commit adulterie. Secondly, the innocent partie muſt uſe all meanes to reconcile, reclaime, and bring home againe the wilfull and obſtinate partie ſo departing, if it be poſſible. Thirdly, if hee continue in his obſtinacie, and depart, having no purpoſe to returne, the matter muſt be brought before the Judge or Magiſtrate in ſuch caſes: who after publike citation of the obſtinate partie, and certaine knowledge that hee refuſeth wilfully to appeare being cited, and is not otherwiſe letted to come, may with mature deliberation pronounce the innocent partie free and at libertie to marrie, according to S. *Pauls* rule, *A brother or ſiſter is not bound in ſuch things*.

Thirdly, neither is S. *Paul* contrarie to our Saviour Chriſt, who alloweth no divorce but onely for fornication: for that is a divers caſe from this, whereof S. *Paul* treateth: And there is great difference betweene lawfull divorce, and unlawfull and wilfull deſertion: for there the innocent partie firſt claimeth the privilege of ſeparation: here the guiltie partie firſt ſeparateth himſelfe; there divorce is ſued and required: here the innocent partie ſeeketh no divorce, but ſeeketh all meanes of reconciliation: ſo that properly the ſetting free the innocent partie in this caſe, cannot bee called a divorce. Chriſt therefore ſpeaketh of lawfull divorce, not of everie diſſolution of marriage: for then mention ſhould have beene made in that place of naturall death and departure, which is confeſſed by all to be a diſſolution and breaking off of marriage.

Thus have I ſhewed mine opinion with *Beza* and others concerning this point: herein further as in all the reſt, referring my ſelfe to the determination of our Church, and the judgement of our learned brethren, *Beza.* 1 *Cor.*7. *verſ.*15. *Hemingius. Tileman. Heſhuſ. Luther. de captiv. Babylon. cap. de Matrimon. Melanct. loc. theolog. tit. de conjug. Calvin. in* 19. *Matth.* So alſo the confeſſion of Saxony, artic. 18. *And Paul ſpeaketh after the ſame manner in the caſe of forſaking*: that is, that the partie forſaken is ſet free.

We have alſo the conſent of a Councell: *Concil. Lateranenſ. part.*50. *cap.*23. wee finde this decree: A certaine man for the ſpace of ten yeeres was abſent from his wife, the woman came and complained that ſhe could no longer expect his returne, then it followeth thus: *Epiſcopus ſicut vir providus, parentibus ſuis mandavit, ut pro eo mitterent, & ipſum ad propria revocarent. Cumque elapſo longo temporis ſpatio, vir ad propria non remearet: Epiſcopus in conſpectu Eccleſiæ inter eos divortii ſententiam promulgavit, & mulieri, ut alium virum duceret plenariam facultatem indulſit*: The Biſhop as a provident man did enjoyne their parents to ſend for him and call him home: And after a long time, when he came not, the Biſhop in the ſight of the Congregation did pronounce the ſentence of divorce betweene them, and gave the woman libertie to marrie another. Which ſentence of the Biſhop was approved of the whole Councell. The ſame Canon, ſee *Decret. Gregor. lib.*4. *tit.*17. *c.*8.

Further evidence alſo wee have for marriage in the caſe of wilfull deſertion: *Ambroſ. in* 7. 1. *ad Corinth.* upon theſe words, *a brother or ſiſter is not in ſubjection, &c. Non debetur reverentia conjugii ei, qui horret authorem conjugii, &c.* The reverence of marriage is not due to him, which abhorreth the author of marriage, &c. *Ac per hoc non eſt peccatum ei qui dimittitur propter Deum, &c.* And ſo it is no ſinne unto him, which is diſmiſſed for Gods cauſe, if he marrie another.

*Cod. lib.*5. *tit.*1. *leg.*2. *Conſtant. Sponſa poſt biennium, &c.* The ſpouſe after two yeere expecting the returne of her husband may marrie another: *Tit.*27. *leg.*2. *Poſt triennium*, after three yeeres ſhee may marrie: *Leg.*7. *Poſt quadriennium*, after foure yeeres, if ſhee heare no newes of her husband. If the Law give the libertie, when the husband is abſent upon other occaſion, and ſuppoſed to be dead, much more in the caſe of voluntarie deſertion.

1 C

Likewiſe decreeth the Canon Law, *Cauſ.28.q.1.c.4. Vxor ſine ulla culpa relinquitur, &c.* The wife is left without any fault at all, if ſhe refuſe to dwell with a Chriſtian husband.

Ibid. qu.2.c.2.Greg. Infidelis diſcedens, &c. An Infidell departing ſinneth againſt God, and the faith of matrimony is not to be kept with him.

Decret. Greg. lib.4. tit.19.c.7. Qui relinquitur ad ſecunda ſi voluerit, vota tranſibit: He or ſhe that is forſaken, may if ſhe will, goe unto ſecond marriage.

1 Cor.7.13. 1 Tim.5.8. The Papiſts themſelves allow the partie forſaken to marrie againe; but the difference betweene us is this: firſt, they affirme that where the one partie is an Infidell, the marriage is diſſolved, whether the unbeleeving partie will remaine or not, contrarie to the Apoſtle, 1 *Cor.*7.13. *If hee bee content to dwell with her, let her not forſake him.* Secondly, they hold this to bee deſertion onely, where the one partie is an Infidell: and in this caſe of infidelitie onely matrimony upon deſertion to bee diſſolved: whereas if there be a wilfull deſertion of the one partie, the caſe is all one, whether hee be a profeſſed Infidell or not: for he that is careleſſe of his wife and family, by S. *Pauls* rule, *is worſe than an Infidell,* 1 *Timoth.*5.8.

The ſecond part, Whether it be lawfull to marrie after divorcement for adulterie.

The Papiſts.

84. Error. FOr adulterie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.*19.*ſect.*4. So the Doway Collegials. *Annot. Deuter.*24.*v.*1. no, not the innocent partie may marrie againe: for the marriage knot is not diſſolved becauſe of adulterie, *Concil. Trident. ſeſſ.*24. *can.*7.

Mark.10.11. Luk.16.18. *Argum.* 1. *Mark.* 10.11. *Whoſoever ſhall put away his wife and marrie another, committeth adulterie againſt her.* Likewiſe, *Luk.*16.18. *Ergo,* it is not lawfull to marrie againe at all after the wife bee put away, *Bellarm. c.*16. *argum.*2.

Anſw. Saint *Marke* and *Luke* muſt be expounded by Saint *Matthew,* who ſaith, *Whoſoever ſhall put away his wife, except it be for fornication, and marrie another, committeth adulterie:* whereupon it followeth, that not everie one which putteth away his wife and marrieth another, committeth adulterie; wherefore the other Evangeliſts muſt be underſtood to ſpeake of their ordinarie and common occaſions, ſuch as were uſuall among the Jewes, for the which men did uſe to put away their wives, and not to include in their generall ſentence, this exception of fornication; for then the Evangeliſts ſhould be contrarie each to other.

Bellar. 1 When *Marke* did write his Goſpell at Rome, is it like that hee would ſend the Romans to *Matthew* for an expoſition thereof? 2 It followeth not, *Whoſoever putteth away, &c. except for fornication, and marrieth againe, committeth adulterie: Ergo,* he that putteth his wife away for fornication, &c. doth not commit adulterie: and that for divers reaſons, *Bellar. ibid.*

Luk.17.18. Matth.5.20. *Contra.* Firſt, the Apoſtles and Evangeliſts living, who did write and preach the Goſpell, they needed not to ſend one to another to know the ſenſe, themſelves being directed of the Spirit: but now the beſt direction we have, is to expound the Scripture by it ſelfe, and to make it accord together. Secondly, this exception *εἰ μὴ, unleſſe,* or *except,* doth alwayes inferre the contrarie to that which is affirmed: as *Luk.* 17.18. *There are none found to returne to give God praiſe, ſave this ſtranger: Ergo,* this ſtranger did returne to praiſe God: Likewiſe *Matth.*5.20. *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes, &c. ye ſhall not enter into the kingdome of heaven: Ergo,* if it did exceed, &c. they ſhould enter: After the ſame manner, If whoſoever doe put away his wife, &c. except for fornication, doe commit adulterie: then hee that for fornication doth put away and marrie againe, doth not, &c. As for the reaſons alleaged to the contrarie, they ſhall be examined in the anſwers to our arguments. Thirdly, if they underſtand *Marke* and *Luke* thus generally without exception, then it ſhall not be lawfull at all to *diſmiſſe for fornication. Bellarm.* anſwereth, that this may be proved out of Saint *Matth.c.*5.*v.*32. *Whoſoever ſhall put away his wife, except for fornication: Ergo,* for fornication it is lawfull to diſmiſſe, *Contra.* 1. Doth not hee now ſend us for the underſtanding of *Marke* and *Luke,* to *Matthew?* 2 And doth not he himſelfe conclude the contrarie upon the exception? thus he offendeth againſt his owne rules, and alloweth that in his owne argument, which he miſliketh in ours.

Matth.5.32. *Argum.* 2. *Matth.*5.32. *Whoſoever ſhall marrie her that is divorced, committeth adulterie:* This muſt be underſtood generally, without the exception of fornication; for if it be lawfull to marrie an adultereſſe that is divorced for adulterie, and not the innocent partie that is diſmiſſed, but not for adulterie, then ſhould the caſe of the adultereſſe be better than of the other: *Bellar. c.*16. *arg.*1.

r.7.11. *Anſ.* The adultereſſe is not ſtraightway to be admitted to ſecond marriage, but it is fit that ſome reſtraint ſhould be made in the diſcretion of the Magiſtrate, leſt it might be made an uſuall practice for incontinent perſons to get them new mates: therefore in this behalfe the adultereſſe caſe is not ſo good. 2 The innocent perſons caſe is much better, becauſe ſhee is free from ſo great a ſinne as the adultereſſe is guiltie of. 3 The innocent partie may be reconciled to her firſt husband: 1 *Cor.*7.11. which is better than to have a new husband. 4 If ſhee cannot bee reconciled, if the froward partie fall into the ſinne of incontinencie, as hee is moſt like in this caſe (refuſing the company of an honeſt wife)

wife) to be given over, then hath the innocent partie the ſame remedy, with much better conditions than the other. 5 Neither doth the argument follow, as it may appeare by this inſtance: Your penance you call the ſecond table after ſhipwracke: ſhe that ſinneth not needs not this remedy, the adultereſſe is admitted to it; is the adultereſſe therefore the better becauſe of this ſecond table? no more is ſhe for her ſecond husband. 6 Wherefore the exception in the firſt clauſe of the ſentence, *except it be for fornication*, muſt be ſupplyed alſo in the latter, as it is evident *Matth.*19.5. where the exception is joyned to both members of the ſentence, both of *diſmiſſion*, and *marrying againe*. Matth.19.5.

Argum. 3. *Rom.*7.2. The woman is bound by the law to her husband, ſo long as hee liveth: nothing but death diſſolveth the bond betweene man and wife: therefore not lawfull to marrie againe after divorce, *Rhemiſt. ibid.* This place is alſo urged by the Doway Collegials: *Annot. Deutr.* 24. *verſ.* 1. Rom.7.2.

Anſw. 1. Saint *Paul* muſt be expounded by our Saviour Chriſt, who maketh exception of fornication, *Matth.*5. Matth.5.32.

2 Neither doth S. *Paul* deny, that marriage may be diſſolved while they live, without breaking of wedlocke: but that although the knot hold during their life, yet by death it is diſſolved. Againe, S. *Paul* having no occaſion to intreat of divorce, ſpeaketh of marriage as it ſtandeth whole and ſound by the ordinance of God, that if a woman joyne her ſelfe to another man, her former wedlocke being not lawfully diſſolved, ſhe is a wedlocke breaker.

3 Therefore the Apoſtle ſaith, *Que ſub viro eſt mulier*, the woman that is in ſubjection to the man: But ſo is not a woman divorced and ſeparated, any longer in ſubjection to her husband: therefore of ſuch an one the Apoſtle ſpeaketh not.

4 Laſtly, we muſt conſider the ſcope of the place, and how the Apoſtle applyeth this ſimilitude: As *verſ.* 4. hee ſaith, that the Law being dead by the comming of Chriſt, wee are freed from it, from henceforth to live unto him; as the woman is free after the death of her husband to marrie to another: ſo that the Apoſtle ſpeaketh not of the continuance of the bond of wedlocke untill death, but of the diſſolution thereof after death: which onely ſerveth for his preſent purpoſe. And thus alſo is that other place to be expounded, 1 *Cor.*7.39. where the Apoſtle ſheweth, that although marriage remaine firme and ſure untill death, yet then it is diſſolved: To this effect alſo anſwereth *Cajetanus* a learned Papiſt. 1 Cor.7.39.

Argum. 4. 1 *Cor.*7.11. If ſhe depart, let her remaine unmarried, or be reconciled: *Ergo*, the parties ſeparated for fornication may not marrie againe, *Rhemiſt.* 1 Cor.7.11.

Anſw. S. *Paul* ſpeaketh of other ſeparations which are cauſed by diſſentions in marriage, and not of divorce for adulterie: for he ſaith, 1 *If ſhe depart*; not, *If ſhe be put away*: 2 Neither was it ſo uſuall a thing for reconciliation to be ſought after ſolemne divorce. 3 Againe, hee ſaith, *Let not the woman depart*, as being in her choice, whether ſhe would depart or not: but in the caſe of fornication ſhe was to depart, or rather be put away, whether ſhe would or not. Neither would S. *Paul* have ſaid in caſe of divoce, *let her not depart*, ſeeing the Goſpell granteth a ſeparation to bee made betweene the man and the wife in ſuch caſes.

Bellarmine anſwereth, 1 That the Apoſtle in the firſt place, *v.* 10. *Let not the wife depart from her husband*, ſpeaketh of unlawfull and unjuſt departure. In the next *v.* 11. *But if ſhee depart, let her remaine unmarried*, or be reconciled, hee ſpeaketh of lawfull departure for fornication. 2 If the Apoſtle had ſpoken of any unlawfull or unjuſt departure, he would not have put it to the womans choice, whether to bee reconciled or not; but ſimply have enjoyned her to bee reconciled: *c.*16. *reſp. ad arg.* 4.

Contra. Firſt, the ſame kinde of departure is underſtood in both places: 1 Becauſe they make but one full ſentence, and theſe words, ἐὰν δὲ, *quod ſi*, but if, have relation to the other, and ſhew a coherence of the ſenſe: 2 And againe, the ſame word χωρίζω is uſed in both verſes, ſhewing one and the ſame kinde of ſeparation.

Secondly, 1 The Apoſtle doth put it to the womans choice to bee reconciled or not, but by this meanes denying libertie of marriage doth drive her to ſeeke reconciliation, and ſaith thus much in effect: that if ſhe did not reconcile her ſelfe, ſhe ſhould remaine unmarried: 2 For otherwiſe it was not in the caſe of diſmiſſion for adulterie in the offenders power to be reconciled, but in the innocent partie to receive her to reconciliation: but here it is in the power of the guiltie partie to reconcile her ſelfe: therefore it was for other offences beſide fornication.

Argum. 5. If marriage ſhould bee granted after divorce, theſe inconveniences would follow. Firſt, the children ſhould be evill provided for, that are conſtrained to live under a ſtepfather, or ſtepmother. Secondly, by this meanes the married parties being diſcontented, would ſeeke occaſions and picke quarrels one to another, that they may be divorced and marrie againe.

Thirdly, if the marriage be utterly diſſolved, then the guiltie partie is either to marrie againe, or not to marrie: if the firſt, they of purpoſe may commit adulterie, that they marrie where they liſt: if ſecond, what reaſon is there to reſtraine the weaker partie of the remedy? *Bellarm. c.*16.

Contra. Firſt, 1 The ſame danger will bee to the children, upon ſecond marriage after death, as well as after divorce, to endure ſtepfathers or ſtepmothers; ſhall therefore all ſecond marriage for this be reſtrained? 2 If the innocent partie having not the gift of continencie, ſhould be forced to keepe an adultereſſe ſtill, there would enſue a greater inconvenience, the father being uncertaine of his children.

Secondly, 1 As it may be feared, leſt divorces ſhould be procured and ſought, where a way is open to ſecond marriage; ſo if the way were ſhut up, a greater matter would be feared; leſt where by divorce they cannot help themſelves to new wives, they ſhould practiſe by other meanes one to take away another. 2 Againe, where divorce is by pretence or conſent, to pleaſe their owne luſt, the Magiſtrate in his diſcretion hath power to moderate and overrule ſuch inordinate practices. 3 But where Chriſt hath granted a libertie, the wiſdome of man muſt not controll it, but leave the ſucceſſe to Gods providence.

Whether the guiltie partie may have the like libertie as the innocent.

Thirdly, 1 As the guiltie partie by *Moſes* Law was to die for adulterie, ſo now alſo; if ſome grievous mulct be laid upon the offender, according to the nature of the offence, they would have ſmall liſt to practiſe by adulterie. 2 The guiltie partie doth not ſue for divorce, but the partie grieved; and therefore if there be offence willingly committed, yet the innocent partie may expect amendment and reconciliation, without whoſe conſent and liking divorce is not to bee granted. 3 Some have thought that the guiltie partie ſhould not take benefit at all of ſecond marriage, as ***Luther, Eraſmus:*** ſome otherwiſe, as ***Melanct. in annot. ad c.5. Matth.*** Howſoever, he or ſhe is not ſo eaſily to be admitted to it, but with due puniſhment and rebuke before, and the mature advice and diſcretion of the Magiſtrate: but for ever to barre the incontinent partie of the remedie, would be occaſion of further ſinne: and if the innocent partie doe marrie againe, the bond of the firſt marriage is diſſolved, and both parties are ſet free, but if the innocent partie doe not goe unto ſecond marriage, it is not fit the offender ſhould have that libertie at all: and if the innocent partie be admitted to ſecond marriage, where there is no hope of reconciliation, which firſt ought by all meanes to bee attempted, yet the offender ſhould not ſuddenly, nor without condigne puniſhment before inflicted, bee allowed that libertie.

The Proteſtants.

FOr no other cauſe in the world, but onely for fornication, may there be either a finall ſeparation, or cleane diſſolution of marriage by way of divorce: But for that cauſe our Saviour hath granted libertie, both to diſſolve matrimony, and to marrie againe.

Matth.5.32.
Matth.19.9.

Argum. *Matth.* 5. 32. ***Whoſoever putteth away his wife (except it bee for fornication) committeth adulterie: Ergo,*** for fornication it is lawfull for a man to diſmiſſe his wife. Likewiſe ***Matth.*** 19. 9. ***Whoſoever ſhall put away his wife, except it be for whoredome, and marrie another, committeth adulterie: Ergo,*** for adulterie it is lawfull for the man both to put away and renounce his wife; and the wife likewiſe her husband (for there is the like reaſon for both) and for them to marrie againe. This libertie granted by our Saviour Chriſt, by no humane law can be reſtrained or cut off.

This place troubleth our adverſaries verie ſore, and therefore they have found out many ſtarting holes, but all to ſmall purpoſe.

1 ***Durand*** thus anſwereth: That when Chriſt uttered theſe words, the Law of the Jewes was, that the adulterous woman ſhould be put to death, & ſo the husband might have libertie to marrie againe.

Contra. Bellarmine overthroweth this anſwer, 1 Becauſe Chriſt here giveth a rule not onely to the Jewes, but to all Chriſtians, not being ignorant, how that in everie nation that law of putting the adultereſſe to death, ſhould not bee in force. 2 Chriſt might as well have excepted other crimes that were puniſhed by death, as murder, and the like, that in thoſe caſes they might marrie againe, becauſe by the Law their wives were to die, as well as in the caſe of fornication. 3 Chriſt ſpeaketh of diſmiſſion: but properly the wife is not ſaid to be diſmiſſed, when ſhee is put to death: Chriſt therefore is not ſo to be underſtood.

2 ***Bellarmine*** therefore approveth this expoſition: ***Whoſoever ſhall put away his wife (except it bee for fornication) and marrie another:*** he would have the exception reſtrained to the firſt clauſe, in this ſenſe: hee that putteth away his wife, which is not lawfull to doe but for fornication: ſo that the crime of fornication maketh it lawfull to diſmiſſe, but not after diſmiſſion to marrie againe.

Contra. 1. This expoſition is contrarie to the Jeſuite, for he alloweth a ſeparation of matrimony in other caſes, as of hereſie, infidelitie, vow of continencie: but here he ſaith, that onely ſeparation and diſmiſſion is to be made in the caſe of fornication. 2 This anſwer of Chriſt had not beene ſufficient, if he had ſpoken onely of divorce, and not of libertie to marrie againe: for the Phariſies moved the queſtion concerning the manner of divorce permitted by *Moſes* Law, after the which is was lawfull for them to marrie againe: And therefore it was expected that our Saviour ſhould anſwer to both theſe points; both in what caſes they might diſmiſſe their wives, and marrie againe. 3 The ſentence cannot ſtand in any good ſenſe, unleſſe it be read wholly together: unleſſe you will ſay, that hee which putteth away his wife onely, committeth adulterie: he may cauſe her to commit adulterie, as the Evangeliſt hath in another place, ***Matth.*** 5. 32. but commit adulterie he doth not, unleſſe he marrie another: ſo that this muſt needs be the ſenſe, he that putteth away his wife and marrieth another, unleſſe it be in the caſe of fornication, committeth adulterie.

3 ***Bellarmine*** further anſwereth with ***Auguſtine***, that theſe words ***(except it bee for fornication)*** are onely negatively to bee taken in this ſenſe: that hee which putteth away his wife, and marrieth, where there is no fornication, ſinneth: but he determineth not of the affirmative part, where there is

fornication, whether the partie in marrying againe ſin or not: ſo that it followeth not, he that marrieth againe, his wife being put away without fornication, ſinneth: *Ergo,* he that marrieth, his wife being diſmiſſed for fornication, ſinneth not: it may be a leſſe ſin, or not ſo grievous a kinde of adulterie, but it followeth not, that it is not at all: *Bellarm. cap.* 17. *reſp. ad object.* 3.

Cont. 1. This anſwer had beene more ſufficient than the other: for Chriſt in not determining their queſtion ſhould have left them in ſuſpence, and uncertaine what to doe: whereas Chriſts anſwers uſe to bee moſt full. 2 If as well hee committeth adulterie that marrieth upon divorce for fornication, as hee that marrieth where there is no fornication, then our Saviour Chriſts exception is needleſſe: he might have ſaid in generall termes, that whoſoever putteth away his wife, and marrieth another, excepting no cauſe, committeth adulterie. And ſo indeed S. *Marke* and S. *Luke* ſet downe this ſpeech in generall words: who are to bee expounded by *Matthew,* leſt they ſhould ſeeme contrarie one to the other. But farre be it from us to thinke, that Chriſt uſed any needleſſe or unneceſſarie word. 3 This word of exception, *εἰ μὴ, niſi,* unleſſe, or except, in Scripture is uſed to ſignifie a contrarie diſpoſition in that which is excepted to that which is ſet downe, ſo that if the one be affirmed, the other is denied: as 1 *King.* 3.18. *None was in the houſe except we twaine:* they two therefore were, other were not: *Luk.* 13.3. *Except yee repent, yee ſhall periſh: Ergo,* if you doe repent, you ſhall not periſh: *Luk.* 17.18. *None are found to returne to praiſe God, εἰ μὴ, except this ſtranger:* therefore this ſtranger did returne. So where Chriſt ſaith, *Whoſo putteth away his wife, except it be for fornication, and marrieth another, committeth adulterie;* We inferre negatively, that hee doth not commit adulterie, who putteth away, and marrieth, where there is fornication. Thus for all their ſhifting evaſions the truth cannot be obſcured.

1 King.3.18.
Luk.13.3.
Luk.17.18.

Argum. 2. Saint *Paul* ſaith, *Let everie man have his wife, and everie woman her husband, for avoyding of fornication, and it is better to marrie than to burne.* Wherefore it is lawfull, the firſt marriage according to the word of God being broken, both for men and women to uſe the remedy againſt incontinencie, and to be married againe: for he ſpeaketh generally of all. To this purpoſe *Hierome* thus excuſeth the marriage of *Fabiola, Repudiato marito, &c.* Her firſt husband being refuſed: *Melius eſt (inquit Apoſtolus) nubere, quàm uri:* The Apoſtle ſaith, It is better to marrie than burne: ſhee was young, and could not keepe her widdowhood, and therefore thought it better to confeſſe her infirmitie, and to enter into a ſhadow of marriage, than under the ſhew of ſingle life to play the harlot: *ad Oceanum.*

Argum. 3. If after divorce for adulterie no marriage ſhould bee lawfull, then the innocent partie ſhould bee puniſhed without his fault: and beſide, hee not having the gift of continencie, and being denied the remedy, either ſhall live in continuall burning, or elſe be tempted to fall into adulterie: ſo it had beene better for no divorce at all to be granted, than upon divorce no marriage: *Object. Kemnitii.*

Bellarm. 1. The guiltie partie may be reconciled againe, and ſo be retained ſtill. 3 Or if that bee not expedient, the remedy of continencie is ready for all thoſe that will ſue for it, and aske it at Gods hands. 3 And in this caſe the innocent partie muſt endevour to containe, as in the long abſence or ſickneſſe of the wife: *B. c.* 17. *reſponſ. ad object.* 2.

Cont. 1. For the partie that offendeth upon his or her repentance to be received againe; we deny not, but to bee a verie charitable, and ſimply the beſt courſe: but all the matter is, when as there is no hope of amendment, ſhall a man retaine a ſerpent ſtill in his boſome? 2 The gift of Continencie is not given to everie man: for 1 Our Saviour ſaith, *Matth.* 19.11. *All cannot receive this thing, ſave they to whom it is given:* It is not then given to all, for then all might receive it, which is here denied. 2 And the Apoſtle ſaith further, 1 *Cor.* 7.7. *Everie man hath his proper gift of God, one after this manner, another after that.* But if everie man may have the gift of continencie, it is no proper but a common gift. 3 Where Gods hand is upon either partie, as by long ſickneſſe, or by neceſſitie of involuntarie abſence, as in captivitie, there being no other remedy left, God will not deny the neceſſarie gift: but where there is an ordinarie remedy by marriage, we muſt not flie to the extraordinarie gift, which were to tempt God: as *Peter* leaped out of the ſhip to walke upon the water, and began to ſinke; ſo they which leave the ordinarie meane, truſting to extraordinarie helpe, may be deceived. 4 If continencie were ſuch an eaſie & uſuall remedy upon divorce; why did Pope *Gregorie* 3. give this libertie, *Cauſ.* 32. *qu.* 7. *c.* 18. that if a woman, by reaſon of her infirmitie, bee not able to render her due, the man, *qui ſe continere non poterit nubat,* which cannot containe himſelfe may marrie? And *ibid. c.* 24. If a man lye with his ſtepmother, *Vir ejus poteſt aliam accipere, ſi ſe continere non poteſt:* Her husband may take another if hee cannot containe. It is evident by theſe Canons, that everie man cannot containe, and that marriage after lawfull divorce, is the next and beſt remedy againſt incontinencie.

Whether everie one may have the gift of continencie.
Matth.19.11.
1 Cor.7.7.

Argum. 4. If upon lawfull divorce marriage were not lawfull, then the Law of divorce ſhould be altogether ſuperfluous and unneceſſarie; neither ſhould Chriſt have provided as good a remedy in this caſe, as *Moſes* did, by whoſe Law the adultereſſe was to dye, and ſo the innocent partie at libertie to marrie againe. But none of Chriſts precepts are unneceſſarie or ſuperfluous: *Ergo.*

Bellarm. Yes, divorce is to great purpoſe, though it be not free to marrie afterward: for otherwiſe the innocent partie ſhould be conſtrained to the great danger of his ſoule, ſometime to live with an heretike, &c. *Bellarm. c.* 17. *reſp. ad object.* 2.

Contra. 1. Separation for hereſie is not lawfull, but onely for adulterie, and therefore this inſtance is impertinent. 2 The innocent partie may ſequeſter or ſeparate himſelfe of his owne accord from the guiltie partie, though there were no publike law of divorce, as *Bellarmine* confeſſeth, *Divortium quoad thorum propria authoritate fieri poſſe:* That divorce from the bed may bee done by a mans owne authoritie: *c.*14. *obſervat.*2. and by this private ſeparation all thoſe pretended dangers may be avoyded.

Argum. 5. This objection was made in *Auguſtines* time, *Lib.*2. *de adulter. conjug. c.*16. *Cogentur mariti adulteras occidere, &c.* If marriage after divorce be adulterie, then the husbands ſhall be urged to conſpire againſt their wives, to take them out of the way, that they may marrie againe.

Auguſtine anſwereth: 1 The ſame inconvenience may follow, when as the wife is ſeparated for any other cauſe than adulterie, that ſome may practiſe againſt the life of their husbands in this caſe alſo, to marrie their wives. 2 Another inconvenience may be feared on the other ſide, that men will firſt diſmiſſe their wives to cauſe them to fall into adulterie, that they may have new, *Auguſtin. ibid.*

Contra. 1. No ſeparation is to bee granted but for adulterie, and therefore in ſuch unlawfull ſeparations, no ſuch danger can bee feared, but when the ſeperation is lawfull and marriage unlawfull. 2 To practiſe againſt a womans chaſtitie, is not ſo great a ſinne as to practiſe againſt her life: This may follow upon the denying of marriage, the other upon granting. *Auguſtine* ſaith, as hee is alleaged, *cauſ.*33. *qu.*2. *c.*9. *Si facturus eſt, quod non licet, jam faciat adulterium, & non faciat homicidium, &c.* If a man muſt needs doe that which is not lawfull, let him commit adulterie rather than murder, and marrie another while his wife liveth, rather than ſhed bloud: this inconvenience then is worſe than the other. 3 Where inconveniences are like to enſue on both ſides, the leſſe is to be taken, and rather that rule to be followed which is more conſonant to the Goſpell, as this is to marrie after lawfull divorce.

De fide & oper. cap.19. tom.4. *Auguſtine* ſaith, that he which putteth away his wife for adulterie, and marrieth another, *Non eſt æquandus ei,* is not in the ſame caſe with him, which for any other cauſe putteth away and marrieth againe. But if it be as lawfull for other cauſes to be divorced, as for hereſie and infidelitie, as the Jeſuite telleth us, there ſhould be no difference made betweene the ſecond marriage of the one and the other. *Auguſtine* in the ſame place, though he be elſewhere reſolute againſt marriage after divorce, yet granteth that it is not plaine out of Scripture, whether he be an adulterer that marrieth againe after divorce for adulterie: *Sed quantum exiſtimo, venialiter ibi quiſque fallitur:* But as I thinke, we are everie one of us herein deceived: And, *de fide & operib. c.*20. he doubteth, whether he be an adulterer which marrieth another wife, the firſt being put away for adulterie.

I end this point, better allowing *Pollentius* judgement for this matter, than *Auguſtines,* betweene whom there is much diſcourſed of both ſides: *Si mulier à viro non fornicante diſceſſerit, non ei licere alteri nubere propter præceptum: ſi autem à fornicante, non ei expedire propter opprobrium:* If a woman depart from her husband being no adulterer, it is not lawfull to marrie another becauſe of the Commandement: but if he be an adulterer, it is lawfull to marrie, but not expedient alwayes, becauſe of the ſhame and reproach, *Ad Pollent. lib.*1. *c.*6.

We have alſo further evidence of antiquitie: *Venetic, Concil. can.*2. *Eos qui relictis uxoribus ſuis, ſicut in Evangelio dicitur, excepta cauſa fornicationis, ſeu adulterii probatione, alias duxerint, ſtatuimus à communione arcendos:* They which leaving their wives, unleſſe it be for fornication, and adulterie manifeſtly proved, and marrie another, we decree to be put from the Communion. It followeth then, that if adulterie be proved, they may relinquiſh their wives, and marrie other.

*Concil. Vermatienſ. can.*63. *Si quis cum matre & filia in adulterio manſit, & poſtea ille vir mulierem acceperit, dimittat eam, &c. illa verò mulier, quam reliquerit, accipiat virum:* If any hath continued in adulterie with the mother and the daughter, and after hee taketh a wife, let him diſmiſſe her, and have no wife ſo long as he liveth, but the woman ſo diſmiſſed may take an husband: Likewiſe if the mother and daughter did commit this ſin ignorantly, they may keepe their husbands: if wittingly, one knowing of another, *dimittant maritos,* they ſhall diſmiſſe their husbands, *illarum verò viri accipiant mulieres:* but their husbands may take other women to their wives. This Councell giveth libertie to the innocent partie to marrie after divorce. But *Bellarmine* confeſſeth, *Libertatem divortium faciendi ob crimen, parem eſſe viro & uxori:* That the libertie to make divorce for adulterie, is alike to the man and wife: *De matrimon. lib.*1. *c.*14. *Ergo,* they may both marrie after divoce for adulterie.

*Lateranenſ. part.*50. *cap.*46. *Mulieres licita aliqua cauſa à viris ſeparatæ poſt annum expletum accipiant alium virum, ſimiliter vir uxorem:* Women ſeparate from their husbands lawfully, after a yeere may take other husbands, and their husbands other wives.

*Lateranenſ. part.*6. *cap.* 21. *Vrbanus* decreed thus: *Si quis pendente lite matrimoniali aliam acceperit, & poſtea inter ipſum & primam divortium fuerit celebratum, poterit cum ſecunda remanere:* If any man, while the ſuit dependeth about marriage betweene him and his wife, doe marrie another, and afterward ſentence of divorce be pronounced betweene him and the firſt, he may upon ſufficient penance remaine with the ſecond. *Synod. Florentin. ſeſſ.*25. *Græci matrimonia ſeparant, in quo diſſident à Latinis:* The Grecians doe uſe to ſeparate matrimony, wherein they diſſent from the Latines: but the Latines ſeparate marriage onely, *quoad thorum,* not *quoad vinculum,* they diſſolve the uſe of marriage,

riage, not the bond: *Ergo*, the Greek Church diſſenting from them, diſſolveth the whole, both the uſe of marriage and the knot. And thus far of this queſtion of marriage after divorce: which we ſee hath beene practiſed in times paſt of the Church, and approved of antiquity.

Yet we have further evidence, S. *Ambroſe in 7. 1. ad Corinth.* thus writeth, the Apoſtle ſaying, *Let not the man put away his wife*, doth not adde as before of the woman, *let him ſo remaine, Quia viro licet ducere uxorem, ſi dimiſerit uxorem peccantem:* Becauſe it is lawfull for the man to marry a wife, having diſmiſſed the firſt for her offence: here the man in *Ambroſe* judgement is permitted to marry after divorce: but there is the ſame reaſon and liberty both of the man and wife in this caſe: as their owne law ſaith: *Vna erit lex per omnia & viro & fœmina:* There ſhall be one law altogether for the man and the wife, *Cauſ.29.qu.2. Ergo*, it is lawfull for both.

Cod. lib. 5. tit. 17. leg.8. Theodoſ. Vxorem ſi velit, ſtatim ducere definimus: We doe define, that he may ſtraightway marry a wife, which putteth away the firſt, for cauſes there expreſſed.

Lib. 9. tit. 9. leg.2. Crimen lenocinii incurrunt, &c. They incurre the crime of Bawdes, that retaine a wife ſtill in marriage deprehended in adultery: and *leg. 3. Diſſolutio matrimonii:* Utter diſſolution of marriage is granted upon the detecting of that crime.

And 1 Further what was the practice of the Greek Church, beſide the foreſaid imperiall lawes, may appeare by that report, which *Iuſtinus* maketh of a Chriſtian woman, which gave a bill of *repudium*, to her adulterous husband: now, where there is *repudium*, there is an utter diſſolution of marriage, as *Bellarmine* himſelfe diſtinguiſheth betweene *divortium*, and *repudium:* ſee before, *error* 82. *Epiphanius* ſaith: *Qui non potuit una mortua contentus eſſe, ob aliquam cauſam, ſcortationem aut ſeparatione ob aliquam malam cauſam facta, eum divina Scriptura non accuſat, ſi vir ſecunda conjungatur uxori, &c.* He that cannot be content with one wife being dead, if ſeparation being made for whoredome, or any other evill cauſe, the man marry a ſecond wife, or the wife a ſecond husband, the Scripture doth not finde fault, &c. The Grecians at this day grant ſecond marriage in the cauſe of adultery, as *Bellarmine* confeſſeth.

Iuſtin. Apolog. ῥεπούδιον δοῦσα,

Lib.2.tom.1. hæreſ.59.

Bellarm lib.1. de matrim.c.15.

2 *Tertullian* ſaith directly: *Nubere legitime poteſt repudiata:* She that is lawfully repudiate may marry. And againe, *Illicite dimiſſam pro indimiſſa ducens adulter eſt: manet enim matrimonium quod non legitime diremptum eſt:* He is an adulterer who marrieth a woman unlawfully diſmiſſed, as not diſmiſſed at all: for marriage remaineth, not lawfully diſſolved or broken off, &c. Then conſequently it may be lawfully broken off, and then it remaineth not.

Lib.de monogam.

Lib. 4. contra Marcionem.

3 The reformed Churches agree: Confeſſion of Saxonie, *artic.* 18. *The innocent party is not forbid to marry, that he may invocate God, and live holily: for ſeeing the Lord doth expreſſely ſet at libertie the innocent perſon, Matth. 19. when as the other party is polluted with adultery, we muſt underſtand a ſetting at libertie, not in name onely, but in deed, &c.* Wittemberg, 26. *artic. chap.* 21. *We hope that it will come to paſſe, that all good Biſhops and Princes will permit them, who by a lawfull divorce are ſeparated from their adulterous wives or husbands, to uſe that libertie of marrying againe in the Lord, which the Son of God hath granted, &c.* And concerning the judgement of our Engliſh Church, what it is, may appeare by this, that in the late act of Parliament which maketh it felonie to have two wives, ſpeciall exception is made of thoſe which marry after ſentence of divorce: and it is provided in the late Canons, *can.* 107. that in every ſentence pronounced onely for divorce and ſeparation, *à menſa & thoro*, from bed and board, a reſtraint ſhall be inſerted into the act, that the parties during each others life ſhall not marry againe, and that they ſhall put in a ſufficient caution for the performance thereof: but neither are ſuch ſecond marriages pronounced void, only the caution is forfeited, neither doth the Canon ſpeak of ſuch ſeparation, wherein the *vinculum* the bond it ſelfe is broken, as is by fornication.

Harmon. ſec. 18.p.565.

Ibid.p.573.

4 [a] *Eraſmus*, [b] *Cajetanus*, [c] *Catharinus* doe all agree, that marriage is lawfull after divorce for adulterie.

Likewiſe their owne Canons thus teſtifie: *Cauſ.31. qu. 1. c.6. Licet uxorem inſidiaturam dimittere, & ſi voluerit, aliam ducere:* It is lawfull for a man to diſmiſſe a wife, laying await for her husbands life, and if he will to marry another.

[a] Annot. in 7.1. ad Corinth.

[b] In 19. Matth.

[c] Lib 5. annot. in comment. Cajetan.

Cauſ.29.qu.2.c.4. Qui ancillam duxerit uxorem, &c. He that hath married a bond-woman, *ſi voluerit, aliam accipiat:* after he knoweth her to be a bond-woman, let him take another.

Cauſ.32.qu.7.c.17. Viro licet ducere aliam: The man may marry another: *ibid. c.* 18. *Gregor.* 3. alloweth a man to marry againe: *Si mulier infirmitate correpta non valet debitum reddere:* If the woman taken with ſickneſſe cannot render her debt due to her husband, *ibid. c.* 19. *Illi, cujus uxor ſtuprata cum viri fratre, licita conjugia non negentur:* lawfull marriage is not to be denied to him, whoſe wife committed adultery with his brother.

Ibid.c.24. Si quis cum noverca; If any man hath lien with his mother in law, *vir ejus poteſt aliam accipere*, the man may take another, if he cannot containe.

Cauſ. 33. qu. 1. c. 1. Licet mulieri alteri nubere, ob frigiditatem viri: The woman may marry another for the weakneſſe of her husband. *C.2. Videtur mulierem ſecundas nuptias contrahere poſſe:* It ſeemeth that the woman may marry againe, ſpeaking of the ſame caſe. *C. 33. qu.2. c.9. Potius uxore vivente aliam ducat, quàm humanum ſanguinem fundat:* Let a man rather marry another wife, the firſt yet living, than ſhed mans bloud.

Thus it is evident, how by their owne law and Canons, marriage is lawfull after divorce: yea, we ſee that ſome of their Popes have granted ſecond marriage upon divorce, for other cauſes than adulterie, wherein, as they preſumed, exceeding the rule limited in the Goſpell, ſo now they offend in abridging the liberty granted.

The third Queſtion, Of the degrees in marriage prohibited.

First, of the ſupputation of degrees. Secondly, whether the degrees forbidden, *Levit.* 18. may be diſpenſed with. Thirdly, whether any other degrees may by humane law be prohibited beſide thoſe.

The firſt Part, Of the ſupputation and account of degrees.

THe degrees are either of conſanguinity, which is of divers perſons comming of the ſame ſtock and bloud: or of affinity, which ariſeth of marriage, as when the kinſmen of either party that is married, are by marriage allied to the other, though not of his bloud, as *Laban* the brother of *Rebecca* was allied by marriage, as alſo by bloud unto *Iſaac*, though not ſo neerely.

In both theſe kindes of kinred there is a right line both upward and aſcending: as in conſanguity, the Father or Mother, Grandfather or Grandmother, and ſo forth: in affinity, the father in law, and mother in law, the ſtepfather, or ſtepmother: as alſo deſcending, as the ſon, the ſons ſon, the ſon in law, or daughter in law, and their ſons and daughters. There is alſo a collaterall line in conſanguinitie, as brother and ſiſter, brother and ſiſters children, uncle or aunt: in affinity, the brothers wife, ſiſters husband, the uncles wife, or aunts husband. Now our adverſaries ſet downe theſe rules to know the degrees by.

The Papiſts.

85. Error. 1 IN the right line there is ſo many degrees as perſons, except the firſt, from the which we begin the account: as in this example, *Iacob* is in the ſecond degree from *Abraham*. The firſt is excepted, becauſe it is no degree of diſtance, but the beginning of the diſtance of the reſt, *Bellarm. cap.* 26.

Abraham
Iſaac. 1,
Iacob. 2.

Anſw. We ſee no reaſon, why the firſt ſhould be left out: for, 1 Looke how many generations, ſo many degrees: but every perſon is a generation. 2 And this is the manner of account in Scripture: as *Matt.* 1. there are fourteene generations reckoned from *Abraham*, whereof *Abraham* maketh one, *Iude* 14. *Enoch* the ſeventh from *Adam*, *Adam* being the firſt himſelfe in that number. Thus the Scripture numbreth *incluſive*, not *excluſive*, incluſively comprehending alſo the number, from whom the account beginneth. And thus *Abraham* muſt be counted the firſt degree, and *Iacob*, not in the ſecond, but the third from him. The uſe of Scriprure for this matter will perſwade more, than any reaſon the Jeſuite can bring. And we ſee that in Scripture not the ſpace betweene the perſons, but the perſons themſelves are counted the degrees.

Thus the Civill law accounteth: *Cod. lib.* 6. *tit.* 16. *leg.* 2. *Dioclet. Frater aviæ:* The grandmothers brother in the fourth degree, from the grandchildren. *Filius fratris aviæ:* The ſon of the grandmothers brother, *eſt quinto gradu conſtitutus*, is ſet in the fifth degree: as by this example it may be made plaine: *Abraham* is grandfather to *Iacob*: *Iacob* then is the fourth degree from *Haran Abrahams* brother, and the fifth from *Lot Harans* ſon: ſo by this account of the Civill law, every perſon ſtandeth for a degree: *Iacob* 1. *Iſaac* 2. *Abraham* 3. *Haran* 4. *Lot* 5.

This manner of account is alſo allowed by the Canon law: *Cauſ.* 35. *qu.* 3. *c.* 2. *Calixtus: Eos conſanguineos dicimus, quos divinæ & imperatorum leges conſanguineos dicunt, &c.* Wee call thoſe kinſmen, or of one bloud and conſanguinity, whom the divine lawes, and the lawes of the Emperors doe ſo call.

Ibid. qu. 5. *c.* 2. *Alexander. Quia hæreditates nequeunt deferri, &c.* Becauſe inheritances cannot be conveyed but from one perſon to another, the ſecular Emperour hath provided, *in ſingulis perſonis ſingulos præſidere gradus*, that in every perſon there ſhould be a degree: but becauſe marriage cannot be without two perſons, therefore the ſacred Canons have appointed two perſons in every degree, &c. but it is manifeſt that both theſe kindes of computations, are of one ſentence, and come both to the ſame effect.

Ibid. c. 6. *declarat. arbor. conſanguinitat. In computatione aſcendentium, deſcendentium concordat utrunque jus, &c.* In the computation of thoſe that aſcend and deſcend, both lawes doe accord: for one perſon added to another maketh a degree, &c. Thus we ſee that the computation of the Civill law is confirmed by their owne Canons.

The Papiſts.

86. Error. 2 IN the collaterall line, if the parties be equally diſtant from the root or ſtock of the generation, looke how many degrees diſtant they are from the ſtock, ſo is the diſtance betweene them-

ſelves: *Iacob* and *Rachel* are in the ſecond degree, becauſe each of them is removed from *Bathuel*, in the ſecond degree: neither have they any relation one to the other, but as they are joyned in the ſtocke, *Bellarm. cap.* 26.

Bathuel.	
Rebecca 1.	*Laban* 1.
Iacob 2.	*Rachel* 2.

The Proteſtants.

Anſw. Neither doe we allow this rule: but rather follow the count of the Civill law, which in the collaterall line maketh ſo many degrees as perſons, excepting the ſtock, which is not to be counted in collaterall degrees, becauſe we begin not to number there. Wherefore according to the rule aforeſaid, how many generations, ſo many degrees. According then to the account of the Civill law, which we here follow, *Iacob* and *Rachel* are not in the ſecond, but the fourth degree each from other: *Rachel* 1. *Laban* 2. *Rebecca* 3. *Iacob* 4. For in collaterall degrees, we count not the diſtance from the root or ſtock, but the mutuall diſtance from themſelves.

2 And by this rule one brother ſhould be as neere another, as they are both to their father; the which nature it ſelfe confuteth: ſeeing there is greater love and affection, and ſo a neerer conjunction betweene the father and the ſon, than betweene brethren.

3. By this reaſon alſo, if Coſin germanes be but in the ſecond degree, there ſhould be no degree beyond the ſecond forbidden, *Levit.* 18. for there is no degree forbidden beyond this: neither is this by name, and directly forbidden.

Bellarm. Firſt, *à fratre ad fratrem non tranſitur per patrem, &c.* We doe not paſſe from brother to brother by the father: for one brother proceedeth not from another, either mediatly or immediatly: One brother hath no conjunction with another, but conſidered in the father; and therefore from him we muſt ſeeke for the diſtance of brethren. Secondly, in the ſame equall diſtance, there may be notwithſtanding a greater conjunction, as betweene the father and the ſon, the conjunction is greater, than betweene brethren, yet the diſtance is alike.

Contra. Firſt, in the 1 collaterall line, the computation doth not follow the carnall proceſſion or generation, as in the right line: and therefore, though one brother proceed not in generation from another, yet the computation may proceed from one to the other. 2 And he reaſoneth abſurdly; brethren are conjoyned in the father, therefore from him the diſtance muſt be derived: for conjunction and diſtance are two divers things: and the contrary rather is inferred, that becauſe their conjunction is conſidered in the father, the diſtance and disjunction cannot bee taken from thence. 3 And reaſon it ſelfe ſheweth, that from one brother we cannot account to another, but paſſing by the father in computation.

Secondly, it cannot be that in an equall diſtance, there ſhould be an unequall conjunction: for the neereneſſe and farneſſe of the bloud, maketh the greater or leſſer conjunction: wherefore if brethren be as neere each the other in bloud as to the father, the conjunction and affection ſhould be as great: like as in a tree, the neerer the root the more ſap; ſo in conſanguinity, the neerer the root, the more affection.

The Civill law in the collaterall line maketh as many degrees as perſons, the ſtock onely excepted: *Cod. lib.* 5. *tit.* 57. *leg.* 3. *Decius: Soror in ſecundo gradu, &c.* The ſiſter in the ſecond degree, the brothers ſon in the third. *Leg.* 7. *Patruus & matertera:* The uncle and aunt in the third degree. *Tit.* 58. *leg.* 5. *Diocletian. Fratres uterini, &c.* Whole brothers are in the ſecond degree. *Leg.* 6. *Avunculus:* The uncle by marriage in the third degree. The Doway gloſſiſts then are deceived, who make the uncle or aunt onely in the ſecond degree: *Numb.* 26. 39. *annot. in margin. Conſobrinus,* the coſin germane is in the fourth. In all theſe examples, there are ſo many degrees as perſons, beſide the ſtock. This kinde of computation hath alſo the approbation of the Canons: *Cauſ.* 35. *qu.* 5. *c.* 2. *Alexander.* 2. *Vtraque computatio uno fine concluditur, &c.* Both the computations have the ſame end: for two degrees legall, make but one degree canonicall: as brothers that are by the ſecular lawes in the ſecond degree, are by the Canons in the firſt.

Ibid. qu. 5. *c.* 6. *declarat. arbor. conſanguinitat.* Theſe two rules of the Civill computation in the collaterall line are commended: firſt, *Quoto gradu quis diſtat à ſtipite, in linea aquali toto duplicato diſtant inter ſe, &c.* In what degree any are diſtant from the ſtock, double ſo much are they diſtant from themſelves: as *Iacob* and *Rachel* are in the ſecond degree from the ſtock (which is not counted for a degree in the collaterall line) and therefore they are diſtant each from the other in the fourth degree. Secondly, another rule is this, In the equall line of collaterals, whether the line be, *paris numeri, vel diſparis:* Of even number or odde, the degree is alwayes even. As the firſt line is odde, the ſecond even, &c. yet *Rebecca* and *Laban* being in the firſt line from *Bathuel,* are in the ſecond degree, which is an even number. It is otherwiſe in the Canonicall computation: for in an odde line, they have an odde degree: as in the firſt line, where *Rebecca* and *Laban* ſtand, they have the firſt degree: yet the firſt computation is commended in theſe words, *Bene dicitur ſecundum leges, &c.* It is well ſaid according to the lawes, &c.

I will here laſtly adde the teſtimony of S. *Ambroſe,* that it may appeare how degrees were accounted in his time: *Ad paternum patrueles fratres ſibi quarto gradu ſociantur, &c.* Brothers children are joyned in the fourth degree: *hic autem gradus tertius eſt:* but this degree is the third, namely, betweene the uncle and his neece.

The Papiſts.

[illegible] 3 THeir third rule is this: In collaterall degrees unequall, that is, when both are not alike diſtant from the ſtock, they ſhall differ in that degree, in the which the further of them is removed from the ſtock: as in this example, *Ioſeph* is diſtant foure degrees from the ſtock, and as many from *Nachor*, likewiſe from *Bathuel* and *Laban*, *Bellarm. ibid.*

Thare.

Abraham 1.	*Nachor* 1.
Iſaac 2.	*Bathuel* 2.
Iacob 3.	*Laban* 3.
Ioſeph 4.	

The Proteſtants.

Anſ. NEither is this rule perfect: for by this reaſon, he that is indeed a degree further off, ſhall be in the ſame degree: as *Ioſeph* ſhall be as neere to *Laban* as he is to *Nachor*, who is three degrees from *Laban*: but this is againſt the common ſenſe, that *Ioſeph* ſhould be as neere the furtheſt off, as to him that is neerer by three degrees.

Bellarmine anſwereth: The reaſon is, becauſe the perſons that are of the one ſide, *Non habent habitudinem ad eos, qui ſunt in altero, niſi ratione ſtipitis*: Have no relation or diſpoſition to the perſons on the other ſide, but in reſpect of the ſtock wherein they are all joyned. And therefore looke how far *Ioſeph* is diſtant from the ſtock, ſo far he is from each of the other ſide.

Contra. If this rule hold in *Ioſeph*, who is the fourth degree from the ſtock, why ſhall it not hold in *Abraham* of the ſame ſide, who is in the firſt degree from the ſtock, that as *Ioſeph* is in the fourth degree from *Nachor, Bathuel, Laban*, becauſe he is in the fourth degree from *Thare*, ſo *Abraham* ſhould be in the firſt degree from *Nachor, Bathuel, Laban*, becauſe he is ſo from *Thare*? But this is not ſo: for you ſay *Abraham* is but one degree from *Nachor*, two from *Bathuel*, three from *Laban*.

Bellarmine ſaith the reaſon is this; becauſe that if *Abraham* ſhould be no further diſtant from the collaterall perſons, than he is from the ſtock, as but one degree from *Laban*, becauſe he is but one degree from *Thare*, it would follow, that *Laban* ſhould be neerer to *Abraham*, than to the ſtock, from the which he is removed three degrees, which is impoſſible.

Contra. 1. Yet by the Jeſuites reaſon alleaged before for *Ioſephs* account, it muſt be ſo for *Abraham*: becauſe the collaterall perſons have no relation or diſpoſition together, but as they meet and are united to the ſtock: why ſhould not then *Abrahams* account be directed by his diſtance from the ſtock as *Ioſephs* is?

2 As this way there falleth out an impoſſibility for *Abraham*, that *Laban* ſhould be neerer him than the ſtock: ſo on the other ſide for *Ioſeph*, that *Laban* ſhould be as neere him, as *Nachor* is, who is three degrees from *Laban*, and muſt needs be ſo much neerer *Ioſeph*. This account therefore and meaſuring of degrees according to their blinde Canons, is found to be moſt doubtfull and uncertaine; as it may further appeare thus: The Canon law ſaith, *Perſona addita perſona uſque ad lineam æqualitatis non creſcit gradus*: That one perſon being added to another, till the line be equall, the degree is not increaſed; as in the former example, *Laban* is added to *Bathuel*, yet both in the ſame degree from *Ioſeph*, *Cauſ.* 25. *qu.* 5. *c.* 6. *declarat. arbor. conſanguinitat.*

Contra. 1. It is abſurd and unreaſonable that they ſhould be in the ſame degree of conſanguinity, and that the addition of a perſon or generation ſhould not make a degree: for what elſe is a degree of conſanguinity, but a generation? ſo that ſo many generations as there are, ſo many degrees there ſhould be.

2 In the degrees of affinity this rule holdeth well: *Perſona addita perſona per carnis copulam non mutat gradum ſed genus*: One perſon comming or being added to another by carnall copulation, the degree is not changed but the kinde: *Ibid. declarat. arbor. affinitat.* As the brothers wife, marrying another husband, the ſecond husband is in the ſame degree of affinity with the brothers wife, though in another kinde: but it is otherwiſe in the line of conſanguinity.

3 If this were a good rule, that when two differ unequally from the ſtock, one two degrees, another foure, they ſhall differ one from another in that degree which is fartheſt off, that is, the fourth: then it would follow very well, they being diſtant in the ſame degree one from another, that *if I cannot marry thy daughter, then thou canſt not marry mine*, and ſo alſo affirmitively, but this is denied by their Canon: *For he that is in the third degree may contract with his daughter that is in the fourth: ſed non è converſo*, but not contrariwiſe: *declarat. arbor. affinit.* But if they were in the ſame degree of diſtance, according to their rule one from the other, why ſhould it not follow both affirmatively, and negatively?

4 *Celeſtinus* the third, decreeth contrary to this rule: *Decret. Gregor. lib.* 4. *tit.* 14. *c.* 3. That whereas there was a certaine indulgence or liberty to marry in the ſixth degree: and ſo conſequently, he that was in the ſixth degree on the one ſide, might marry into the ſecond or third degree on the other: *Quod videtur poſſe fieri ſecundum regulam, &c.* Which it ſeemeth (ſaith *Celeſtinus*) might be done according to the rule: which is, that how many degrees one is diſtant from the ſtock, he is diſtant from every one deſcending from the ſtock on the other line. And ſo one in the ſixth degree, & another in the ſecond or third in another line, differ from themſelves in the ſixth degree, and conſequently by this indulgence might marry: yet *Celeſtinus* determineth, that they muſt not be underſtood to be in the ſixth degree, unleſſe both of them were diſtant from the ſtock in the ſixth degree: and ſo he apparantly croſſeth the Canon, by the which they are ſaid to differ in the ſixth degree, if one of them only

be removed from the ſtock in that degree. Wherefore in collaterals we preferre the Civill account of degrees: that is, ſo many perſons, the ſtock of the kinred excepted, ſo many degrees. Theſe then are the rules for the degrees of marriage.

The rules for the degrees of Conſanguinitie.

1 IN the right line aſcending and deſcending all degrees are forbidden; as aſcending, the *Father, Mother, Grandfather, Grandmother, Levit.*18.7. Deſcending, *the ſon or daughter, the ſons daughter, or daughters daughter, Levit.*18.10. and ſo of the reſt.

2 In the collaterall line of conſanguinity the prohibition reacheth expreſly to the third degree: as it is not lawfull to marry the Uncle or Aunt, *Levit.*18.12. and by way of conſequence to the fourth degree; as to the Uncles or Aunts ſon or daughter.

3 The ſame degrees are forbidden by way of Analogie, both to the man and woman: as it is not lawfull for the Nephew to marry the Aunt, *Levit.*18.14. So by the ſame reaſon, not for the Neece to marry her Uncle. And theſe are the rules for the limitation of the degrees of conſanguinity: The directions alſo for the computation are theſe.

4 In the right line there are ſo many degrees as perſons: as the Civill law ſaith: *Generata perſona ſemper adjicit gradum*: The generation of every perſon maketh a degree: as before I have ſhewed, *Err.*85.

5 In the collaterall line equall, or unequall, there are ſo many degrees as perſons, not counting the ſtock: See before *Err.*86.87.

Of the degrees of Affinitie.

FIrſt of the Computation of the degrees; then of the limitation: the rules for the Computation are theſe:

1 The firſt rule of the Canon law is this: *Inter virum & mulierem non contrahitur affinitas, ſed ipſi ſunt affinitatis cauſa*: Affinity is not betweene the man and the woman, but they are the cauſe of affinity: for affinity is defined, *Perſonarum proximitas ex coitu proveniens*: The neereneſſe of perſons proceeding of carnall conjunction.

2 Hereupon it followeth, that the neereſt affinity is in the ſecond or third degree: for if the man and wife be counted as one degree, the firſt affinity is in the ſecond; if they be reckoned for two, the firſt affinity is in the third, as the *wives or husbands, father, brother, daughter, &c.*

3 *Quoto gradu quis tibi conſanguineus, toto mulier affinis*: In what degree thy kinſman is of conſanguinity, in the ſame degree of affinity is his wife. The law giveth this reaſon, *becauſe they are one fleſh*: *Cauſ.*35.*qu.*5.*c.*3. And this rule ſeemeth to be grounded upon the Scripture: *Levit.*18.14. *Thou ſhalt not uncover the ſhame of thy fathers brother, thou ſhalt not goe in to his wife for ſhe is thy aunt.* Here the uncles wife is called the aunt, as being in the ſame degree of kinred: he of conſanguinity, ſhe of affinity. By this rule the brother being in the ſecond degree of conſanguinity, his wife ſhall be in the ſecond degree of affinity. I am not ignorant that ſome doe account alwayes the affinity in a degree further than the conſanguinity by the which it commeth in; as they place the uncles wife in the fourth degree of affinity, the uncle being in the third of conſanguinity, *Iun. Annot. in* 18. *Levit.* And this account I followed in the other edition: the matter is not great, whether way we make our computation: but the firſt ſeemeth to me to be more probable, and according to the rule of the Civill law: *Generata perſona adjicit gradum, &c.* The generation of a perſon maketh a degree: where then there is no generation, but a copulation only or conjunction, there is no new degree.

4 *Perſona addita perſona per carnis copulam mutat genus, non gradum*: One perſon comming to another, by carnall copulation, changeth not the degree, but *the kinde of affinity*: as the brothers wife is of affinity in the ſecond degree and firſt kinde: if ſhe marry a ſecond husband, he is of affinity in the ſame degree, but in the ſecond kinde: if he marry another wife, ſhe is of affinity in the ſecond degree ſtill, but in the third kinde.

5 By this rule of the Canon law may another be collected: *Perſona addita perſona per generationem, mutat gradum, ſed non genus, &c.* A perſon added to a perſon by generation, doth change the degree of affinity, not the kinde. As we have an example, *Levitic.* 18. 17. The wives daughter is in the ſecond degree of affinity to the husband, and the firſt kinde: her daughters daughter is in the third degree and firſt kinde. And theſe are the rules of the computation of the degrees of affinitie.

The rules for the limitation of the degrees of Affinitie.

1 I*Nter affines aſcendentes, deſcendentes, prohibitio extenditur in infinitum*: In aſcending or deſcending, affinity is prohibited infinitely, that is, without any limitation: as *Levit.*18. 17. It is not lawfull to marry the wives *daughter, nor daughters daughter*, and ſo downward: and likewiſe aſcending, not the wives father, or fathers father, &c.

2 *Affinitatis perpetuum eſt impedimentum, quod durat, mortua perſona, qua mediante contrahitur:* Affinity is a perpetuall impediment, and it holdeth, though the perſon be dead, by whom it was contracted: *Cauſ.* 35. *qu.* 10. *c.* 2. As, though the wife be dead, yet her kinred is of affinity ſtill with her husband remaining alive.

3 *Affinitas non habet prohibitionem niſi in primo genere:* Affinity is not forbidden, but in the firſt kinde: *declar. arbor. affinit.* Affinity in the firſt kinde continueth, till it be changed, by a new conjunction in marriage: as the brothers wife is of affinity in the firſt kinde, but if ſhe marry againe, her ſecond husband is of affinity in the ſecond kinde, and with him marriage is not prohibited.

4 In collaterall affinity marriage is inhibited till the third degree, counting the man and wife for one, or to the fourth, making them two degrees, *Levit.* 18. 14. the *Vncles wife is of affinity* in the third degree, the uncle being in the ſame degree of conſanguinity.

5 *Inter conſanguineos viri & conſanguineos uxoris, nulla affinitas:* Betweene the kinred of bloud on the mans ſide, and the kinred of bloud on the womans ſide there is no affinity; and therefore two brothers may marry with two ſiſters; the father and the ſonne, with the mother and the daughter.

6 In conſanguinity it followeth, the father is my kinſman, therefore his ſon, but not in affinity: for the father marrying my ſiſter, and having a ſon by her, he is of conſanguinity, but not of affinity unto me; if he have a ſon by another wife, though the father be my kinſman in affinity by the firſt marriage, yet the ſon is neither of affinity nor conſanguinity.

The ſecond Part, VVhether any of the degrees prohibited in the law may be diſpenſed withall.

The Papiſts.

88. Error. THey ſay not that the Pope may diſpenſe with all, but with ſome of them, *Concil. Trident, ſeſſ.* 24. *can.* 3. As they took upon them to diſpenſe with King *Henry* the eighths marriage with his brothers wife: their reaſon is, becauſe ſome of thoſe prohibitions were only judiciall and poſitive conſtitutions, not grounded upon the law of nature.

Argum. 1. If it be the law of Nature not to marry within thoſe degrees, it ſhould have beene in force before the law was made: but ſo was it not: for *Abraham* married his brothers daughter, and *Iacob* two ſiſters, *Bellarm. cap.* 27.

Anſw. 1. As *Auguſtine* ſaith of the marriage and copulation of *Adams* children, brothers and ſiſters together: *Factum eſt compellente neceſſitate:* It was for neceſſity ſake, becauſe there were then no more women: ſo alſo may it be in ſome ſort true of thoſe Patriarks, that having a neceſſity to marry amongſt their owne kinred, and not with the Gentiles: there was no choice to be had of women of their owne kinred further off in degree.

2 Although this example of theirs, both in marrying ſo many wives and ſo neere of kin, cannot be altogether excuſed or juſtified in them: yet becauſe the law of nature was not yet ſo cleerely known, as afterward by the giving of the law, which is nothing elſe but an expoſition of the law of nature; the offence was not ſo great in them, but might better be tollerated: becauſe, as *Auguſtine* ſaith, it was neither *contra morem illorum temporum, nec contra praeceptum:* neither againſt the cuſtome of thoſe times, nor againſt any flat precept. And to conclude, although thoſe holy men had their imperfections, yet we muſt not judge them in theſe things according to the evill and corrupt diſpoſition of men in theſe dayes, which might uſe this great liberty in marriage, better than many uſe lawfull marriage now: as *Auguſtine* ſaith, *Caſtiùs habebant plures, quàm nunc unam:* They uſed many wives more chaſtely, than many now uſe one, *De bon. conjug. cap.* 13.

Bellarmine replieth: Firſt, he denieth that *Iacobs* marriage and the reſt, were *facta diſpenſante Deo,* were diſpenſed with of God: for it appeareth, *Geneſ.* 28. 2 that it was the cuſtome of the place to give two ſiſters to one man: neither would *Iacob* have ſo eaſily 3 yeelded to it, if it had beene an unwonted thing: 4 and beſide there was no neceſſity in it, that they ſhould marry their kinſwomen.

Secondly, if they had ſinned in theſe marriages, 1 then ſhould they have continued all their life in ſin, which the ſervants of God doe not: 2 and by this meanes their children ſhould have beene baſtards, being borne in unlawfull Matrimonie, *Bellarm. c.* 27. *reſponſ. ad probat.* 2.

Contra. Firſt, *Bellarmine* is 1 contrary to himſelfe in denying that the marriages of the Patriarks were diſpenſed with: for he affirmed before, *c.* 11. *propoſ.* 4. *Diſpenſatio circa polygamiam eſt judicata patribus, &c.* The diſpenſation concerning polygamie, or multitude of wives, was declared to the Fathers by God, &c. Their Canons affirme the ſame, *Decret. Gregor. lib.* 4. *tit.* 19. *c.* 4. *Nulli licuit ſimul plures uxores habere, niſi cui fuit divina revelatione conceſſum, &c.* It was lawfull for none to have many wives at once, but to whom it was granted by divine revelation, &c. that as *Iacob* from lying, the Iſraelites from theft, *Sampſon* from murder; ſo they are excuſed from adultery: and as in taking many wives, ſo alſo in marrying in their neere kinred, it was by the ſame toleration permitted, though not by diſpenſation authorized or warranted.

Gen. 29. 26.

2 *Geneſ.* 29. There 1 appeareth no ſuch cuſtome, to give two ſiſters to one man, but the manner was not to marrie the younger before the elder, *v.* 26. Though there had beene ſuch a cuſtome, it was in an idolatrous Countrie, and therefore could not make it lawfull.

3 *Iacob* 1 deſired but one, and had a purpoſe onely to marrie *Rachel*; but being deceived, he was driven to this ſtrait, that he muſt either take both, or elſe be deprived of her whom hee chiefly loved. 2 *Iacobs* affection herein is no excuſe of his infirmitie. 3 And the unlawfulneſſe of ſuch marriage, there being yet no poſitive law, was not ſo fully revealed unto them. 4 Wherefore that which *Iacob* might doe either of infirmitie, or ignorance, maketh not the thing lawfull.

Gen 28. 6.

4 Their neceſſitie was ſuch, that they muſt either marrie their kinſwomen, or elſe the daughters of Canaan, which was unlawfull and forbidden, *Geneſ.* 28. 6.

Secondly, 1 Gods ſervants doe not continue in any ſin which they know, without repentance, but a ſin of ignorance or infirmitie may remaine in them: for how ſhould they correct that which they knew not: it was a weakneſſe in *Abraham* to cauſe *Sara* to diſſemble, as though ſhee were not his wife; yet did not *Abraham* know it, but continued in it; for he committed the ſame error twice: and *Iſaac* his ſon by his example did the like. 2 Neither can it bee denied, but that there was baſtardie in ſome of their ſeed: ſuch were the two ſons of *Thamar* which ſhee had by *Iudah* her father in law: But we denie, that though thoſe marriages in themſelves were unlawfull, that therefore all their ſeed was illegitimate; both 1 becauſe the poſitive law was not yet given, which judgeth of baſtardie: 2 And beſide, they married not for luſt, but for procreation and propagation of the Church: 3 As alſo the unlawfulneſſe of theſe marriages was tolerated in reſpect of the neceſſitie and condition of thoſe times. 4 And by lawfull marriage ſucceeding, in continuance of time, the firſt ſtaine and blot was extinct and worne out.

Deut. 25. 5.

Argum. 2 *Deut.* 25. 5. The law giveth this libertie, that if a brother die without iſſue, his brother ſhould take his wife, and raiſe up ſeed to his brother. This law commandeth nothing againſt nature, becauſe God is the author of nature, who made this law, and doth nothing againſt nature: therefore that is no naturall law, *Levit.* 18. that a man ſhould not marrie his brothers wife, neither is it ſimply evill ſo to doe, for then God would not have commanded the contrarie: but it is onely a judiciall law, afterward abrogate by Chriſt, *Bellar. cap.* 27.

Anſwer. 1. That the law, *Leviticus* 18. was grounded upon nature, and endured even after Chriſts comming, it appeareth, in that *Iohn Baptiſt* (Chriſt being then come, and entred into his office) reproved *Herod* for marrying his brothers wife. 2 That libertie granted, *Deuteron.* 25. is an exception from the other law, which ſerved onely for thoſe times, for the continuance of carnall kindred, and maintenance of their tribes and families, which were to hold till the comming of the Meſſia: but now the cauſe of that exception ceaſing, the libertie alſo is taken away. 3 Neither doth it follow, that if the other law, *Leviticus* 18. 16. bee grounded upon nature, that this exception ſhould bee againſt nature: for not ſimply the marrying of the brothers wife, but the uncleane affection in uncovering the brothers ſhame by ſo doing, maketh it unnaturall, as it is in the law expreſſed: but in marrying the brothers wife in this caſe onely, to raiſe up ſeed to him, and onely at that time during the ſtate of that people, was not to uncover but to recover his ſhame, and raiſe up his name and honour in Iſrael, wherefore it was not unnaturall. 4 God is above nature, and above the law: and who may better expound the law than the Law-giver: and by the ſame right might the Lord in this caſe onely grant libertie to marrie the brothers wife, notwithſtanding the other generall law, as *Phinehes* did ſlay the adulterer and adultereſſe, and *Samuel* the King of Amaleck, notwithſtanding the law, *Thou ſhalt not kill.* Neither doth it follow, that becauſe God did in that one caſe diſpenſe with his law: *Ergo,* man hath authoritie to doe the ſame. 5 Laſtly, if it bee anſwered, that in this exception, *Deut.* 25. 5. the next kinſman who might marrie the widowe by law, not the brother, is to bee underſtood: for neither doth the word in that place ſignifie a brother properly: and we ſee the practice accordingly, *Ruth.* 4. where not the brother but the kinſman performeth this dutie. This anſwer might ſuffice to remove the Jeſuites force: but wee rather receive the former.

Bellarmine replyeth: Firſt, this exception ſheweth, that to marrie the brothers wife, is not ſimply evill of it ſelfe, for then it could not be made good and lawfull by any circumſtance. Secondly, hee denieth it to be an exception; for not God, that knoweth all things, doth uſe to make exceptions after a law made, but men, when they ſee the law cannot otherwiſe be kept. Thirdly, neither is it a diſpenſation, for a diſpenſation is no law, but onely a qualifying of the law in ſome particular caſe. Fourthly, this kinde of marriage is againſt the law of nature, no otherwiſe than killing is, which by ſome circumſtance may be made lawfull, and ſo may the other, *Bellar. c.* 27.

Contra. Firſt, to marrie the brothers wife of a fleſhly minde and carnall luſt, is ſimply evill, and cannot be made lawfull by any circumſtance: but to marrie her according to the law, onely to raiſe up ſeed to the brother, for the continuance of the tribes and families, which were then Gods people, was not evill, not proceeding of any ſuch carnall deſire to the brothers wife, but of obedience to the law: like as to kill a man in malice is ſimply evill, and is never made lawfull, yet *Phinehes* killing not in malice, but in the zeale of Gods glory, was commended.

Secondly, as man may make exceptions againſt mans law, ſo to God only it belongeth to take exception againſt his owne law: for who dare preſume to adde any thing to Gods law, but himſelfe? neither doth God give exceptions againſt his law for want of foreſight, but for the profit and utilitie of men, as this exception was for the commoditie of the Jewes.

Thirdly, neither was this a perpetuall law, but onely for that nation and for that time, and therefore hath the right nature of a diſpenſation.

Fourthly, 1 As killing with a malitious minde and of private revenge, is againſt nature, and cannot be made lawfull; ſo is the marrying of the brothers wife with an uncleane affection: but to kill to the glorie of God, is diſpenſed with in the word: ſo is this marriage done onely in obedience to the law, and utilitie of the people of God. 2 Againe, as the lawfull kinde of killing (as by publike authoritie) is allowed by the ſame law-giver; ſo alſo the caſes and exceptions that allow the marriage of the brothers wife, muſt be warranted by Gods word. 3 Wherefore *Bellarm.* granting that this kinde of marriage is as much againſt nature as killing is, doth confeſſe as much as wee doe deſire: neither hath he gained any thing but loſt; ſeeing that as no man hath power to diſpenſe with killing but God, ſo neither is this marriage lawfull, but in caſes limited and appointed by God: ſo that neither the Pope nor any other mortall man hath power to diſpenſe in this caſe.

The Doway Collegials ſet downe this poſition, that all marriages in the right line, and in collaterall the firſt degree, as betweene the brother and ſiſter are onely forbidden by the law of nature: all other degrees depend on poſitive lawes, which have beene, and may be altered: their reaſons are theſe, and to the like effect.

1 By the law of *Moſes*, the brother was to marrie the brothers wife that died without iſſue.

2 Such marriages were permitted among the Gentiles, who followed the law of nature, which was knowne unto them by the diſcourſe of reaſon, as it may appeare by *Laban*, who followed the cuſtome of the place.

Levit. 18. 18. 3 The law forbiddeth one to marrie a woman and her ſiſter, while ſhe lived, not prohibiting ſuch marriage after his wife were dead.

4 The tranſgreſſion in the right line, and firſt collaterall degree, was puniſhed with death, not the other, which ſheweth, that the former were prohibited by the law of nature, not the other.

5 *Abraham* married his brothers daughter, *Iacob* his two ſiſters, two ſons of *Iudah* the ſame woman, *Amram* his fathers ſiſter, and yet all theſe were bleſſed of God: which ſheweth, that all theſe degrees were not forbidden by the law of nature: to this effect theſe College men of Doway.

Lib. de monogamia. *Contra.* 1. To this argument ſee the anſwer before, *reſponſ. ad argum.* 2. to the which I will adjoyne *Tertullians* reaſons of that law, which are theſe three. 1 *Quia vetus illa benedictio dominica habebat, &c.* Becauſe that old benediction was yet to take place, increaſe and multiply, &c. 2 *Quoniam patrum delicta à filiis exigebantur, &c.* The fathers ſins were required of their children. 3 *Quoniam ſteriles ignominioſi habebantur*; The barren were counted ignominious, and therefore leſt they which died without iſſue might be thought to be accurſed: *Vicaria & quaſi poſtuma ſoboles illis ex ſuo genere ſupparabatur, &c.* A poſteritie in their ſtead, and after their death out of their kindred was prepared for them, &c. and ſo he concludeth, *Quod ceſſavit valere, ceſſante ratione, non poteſt alii argumentationem accommodare, &c.* That which is now ceaſed to be in force, the reaſon thereof ceaſing, cannot be an argumen to ſerve anothers turne, &c. ſo then theſe particular reaſons, agreeable to the law of nature, for the propagation of that nation, doe not overthrow the generall law, but that, this caſe excepted, diſpatched by the author of nature, the rule ſhould hold ſtill for the unlawfulneſſe of ſuch marriages even by the law of nature.

2 The Gentiles had their reaſon darkned and obſcured, and underſtood not aright the law of nature, but did many things contrarie to it: neither doth it appeare, that *Labans* Countrie had ſuch a cuſtome of marrying two ſiſters, but that the younger ſhould not marrie before the elder.

3 1 The meaning of that place is not, *Thou ſhalt not take a woman and her ſiſter*, but not *one woman to another*, for ſo is that phraſe taken, *Ezech.* 1. 9. the wings were joyned, *iſhah el achothah, the woman to her ſiſter*, that is one to another, in the very ſame phraſe, which is uſed here: 2 For otherwiſe, there ſhould bee an apparant contradiction betweene this law and that other, *verſ.* 16. which maketh it unlawfull to marrie the brothers wife, and ſo by the ſame analogie, the wives brother or ſiſter. 3 And yet allowing the other ſenſe, *Thou ſhalt not take a woman and her ſiſter to vex her during her life*; It followeth not, that one may take his wives ſiſter after her death: but it ſheweth that it is more unlawfull to doe it, while the wife liveth with a minde to vex her: for ſuch an one ſinneth both wayes, in taking his wives ſiſter, and that in her life time, with an intent to vex her: and to this purpoſe the ordinarie gloſſe, *as though there be not emulation betweene thoſe, that are not ſiſters*; This therefore is ſaid, *Ne hoc animo fiat, ut in zelum ſororis ſoror ſuperducatur*, Leſt it ſhould be done of purpoſe with this minde, that a ſiſter be brought in to vex her ſiſter, &c. ſo one reaſon is underſtood of the unlawfulneſſe of this marriage, according to the generall law before preſcribed, another is expreſſed, of the vexing of one another.

4 1.

4 1 Neither doth the argument follow, the tranſgreſſions of other prohibited degrees are not puniſhed by death, as the other two are, therefore they are not againſt the law of nature: for one ſin may be more againſt nature than another, and ſo worthie of greater puniſhment: as every trangreſſion of the morall law, which is grounded upon the law of nature, is not ſentenced by death. 2 Even the tranſgreſſions in other collaterall degrees beſide the firſt, are puniſhed by death: as it appeareth by the phraſe, *of bearing their iniquitie*, which is underſtood of the puniſhment of death, as *v.*17. he that taketh his ſiſter to wife, *ſhall be cut off, he ſhall beare his iniquitie*; ſo hee that marrieth his Aunt, his father or mothers ſiſter, ſhall beare his iniquitie, *v.* 19. which phraſe often in Scripture is taken for the puniſhment by loſſe of life, as *Levit.*24.15.*Num.*9.13. where to be cut off, and to beare his iniquitie, are joyned together. And againe, *c.*18.29. it is ſaid, *Whoſoever ſhall commit any of theſe abominations, &c. ſhall be cut off from his people*, which *Lyranus* thus expoundeth, *per judicium humanum ſi fuerit convictus, per judicium divinum, ſi evaſerit humanum.* By the judgement of man, if he bee convict, by the divine judgement, if he eſcape the human, &c.

Levit. 24. 15.
Numb. 9. 13.
Levit. 18. 29.

5 See this argument anſwered before, *reſponſ. ad argum.* 1.

The Proteſtants.

WE affirme, that it is utterly unlawfull for any Chriſtian to marrie within the degrees prohibited; neither can any human power diſpenſe with ſuch marriages; but the equitie of that law being grounded upon nature, is in force for ever. Wherefore the Pope of Rome ſheweth himſelfe plainly to be Antichriſt, in diſpenſing againſt the law of God.

Argum. 1. *Levit.*18.24. The reaſon of that law is given concerning the forbidden degrees: They ſhould not defile themſelves in any one of thoſe things, becauſe the Gentiles defiled themſelves thereby, and were caſt out before them for it. Wherefore it is a naturall and perpetuall law, otherwiſe the Gentiles had not beene bound unto it.

Levit. 18. 24.

Bellarm. anſwereth: Firſt, the Gentiles were puniſhed for other greater ſins, as idolatrie, adulterie, mentioned before; *v.*21.22. and not onely for theſe marriages. Secondly, the Gentiles did marrie in their kindred without any reſpect, and no circumſtances conſidered, and therefore offended againſt the law of nature: for the Patriarks married within the degrees prohibited, as *Abraham*, yet were not puniſhed, *Bell. c.*27. *reſp. ad argum.* 1. *Proteſtant.*

Contra. Firſt, the words are, *In all theſe nations are defiled:* therefore theſe unlawfull marriages are comprehended among the reſt: and although they had other ſins, for the which they were puniſhed; yet theſe alſo reigned among them, and conſequently were unnaturall. Secondly, the marriages here forbidden are ſimply propounded without any circumſtance, and therefore no circumſtance of mans deviſe, not allowed in the law, can diſpenſe with the unlawfulneſſe of theſe marriages. Thirdly, the ſins of the Gentiles are noted, wherewith they did then pollute themſelves: the marriages of the Patriarks were before the law, and in reſpect of the neceſſitie of thoſe times, their chaſtitie and fidelitie tolerated.

Argum. 2. *Mark.* 6. 18. *Iohn* ſaith to *Herod*, It is not lawfull for thee to have thy brothers wife: *Ergo*, the law was not abrogate, being in force in our Saviour Chriſts time. Neither are they to alleage, that *Herods* brother was yet living, or that hee had a childe by *Herodias*, and therefore it was not lawfull for him to marrie her: for all this being granted, which cannot be proved, yet it is plaine out of the text, that *Iohn* reproveth him in no other name, but becauſe hee married his brothers wife.

Mark. 6. 18.

Argum. 3. Saint *Paul* reproveth the inceſtuous young man that had his fathers wife, 1 *Cor.* 5. 1. and excommunicateth him for it: but this is not forbidden any where in the new Teſtament, but onely by vertue of *Moſes* law: *Ergo*, that law concerning degrees of kindred continued in force ſtill. Neither is it a good anſwer to ſay, as *Bellarmine* doth, that in ſome degrees that law holdeth, and not in other; ſeeing that all the degrees there named, *Levit.* 18. are with the like ſtrictneſſe, and in the ſame forme of words prohibited: neither can the Jeſuite ſhew, where any part of that law is reverſed. The words are, *v.* 24. *Ye ſhall not defile your ſelves in any of theſe things:* ſo then all the degrees there expreſſed are forbidden. Neither doth it helpe him to ſay, that this inceſtuous perſon did keepe his fathers wife while his father lived: which is uncertaine, for as it is by ſome affirmed, ſo it is by other denied, as *Theodoret:* howſoever it were, the Apoſtle deſcribeth his ſin to bee this, *that he had his fathers wife:* ſo that we ſee, that the Leviticall prohibition was perpetuall, and in force under the Goſpell.

1 Cor. 5. 1.

Levit. 18. 24.

Auguſtine is againſt them, who ſpeaketh of the marriage of Conſobrines or Coſin germanes, which had beene ſometime in uſe, *Quia id nec divina prohibuit, & nondum prohibuerat lex humana*; It was as yet thought lawfull, becauſe neither the divine law forbad it, neither was it yet prohibited by mans law. If that then be thought lawfull, which Gods law manifeſtly forbiddeth not, that ſure is unlawfull which it plainly forbiddeth. Wherefore to marrie within any of the degrees directly forbidden, *Levit.*18. is utterly unlawfull.

De civitat. Dei. lib. 15. cap. 16.

We have the full conſent of antiquitie, *Concil. Agathenſ.*61. *Hos inceſtus cenſemus eſſe, ſi quis relictam fratris, aut germanam uxorem duxerit, &c.* Theſe we count inceſts, if a man marrie his brothers wife, or his owne ſiſter, his mother in law, his Aunt, &c. as it followeth in *Moſes* law.

Synod. Epaunenſ. can. 30. *Aurelianenſ.* 2. *cap.* 10. *Arelatenſ. ſub Carolo can.* 11. *Gregor.*3. *decret.* 5.

Neocaeſar. can. 2. In all theſe Councels and decrees it is in flat termes decreed, that it ſhall not be lawfull for any man to marrie his brothers wife.

Concil. Parrhiſienſ. can. 4. *Nullus illicita conjugia contra praeceptum Domini ſortiri praeſumat, ut fratris relictam, novercam, &c.* Let no man preſume to make any unlawfull marriage contrarie to the commandement of God, as to marrie his brothers widow, his mother in law, &c.

And that it is not lawfull for the Pope to diſpenſe in this caſe with the marriage of the brothers wife; heare the determination of the Pope himſelfe: *Zacharie* of that name thus writing to *Boniſacium,* who required his adviſe concerning one that had married his Uncles wife, who affirmed that he was diſpenſed with by *Gregorie* the 3. his Predeceſſor; Pope *Zacharie* maketh this anſwer: *Abſit hoc, ut praedeceſſor noſter ita praeciperet, nec enim ab Apoſtolica ſede illa diriguntur, quae contraria canonum ſtatutis eſſe perhibentur;* Farre be it from my Predeceſſor to make any ſuch law, for the Apoſtolike ſee hath no authoritie to decree any thing contrarie to the ancient Canons, *Epiſtol. ad Boniſacium.* But for a man to marrie his brothers wife, is contrarie to the Canons, as we have ſeene: *Ergo,* in this caſe the Pope cannot diſpenſe.

We have the approbation of the Imperiall lawes, *Cod. lib.* 5. *tit.* 5. *leg.* 4. 5. *Valent. Theodoſ. Fratris uxorem ducendi, vel duabus ſororibus conjungendi penitus licentiam ſubmovemus, &c.* Wee doe denie licence to marrie the brothers wife, or to be joyned to two ſiſters, *ibid, leg.* 9. *Anaſtaſius: Reſcripta omnia viribus carere decrevimus, &c.* Wee decree, that all diſpenſations, licences of the Prince, &c. ſhall be void, which doe give leave to marrie the brothers wife, &c. Wherefore ſeeing the lawes of Princes doe concurre with the law of God, in the prohibition of ſuch marriages, it followeth that they are meere morall precepts, and agreeable to the law of nature.

De religion. Muſcovit. The rude Muſcovites herein exceed the Romaniſts: there was none ever found among them, as *Ioannes Faber* writeth, *qui in quarto gradu contraxerit,* which contracted matrimonie in the fourth degree, neither is any therein diſpenſed with: And therefore they condemne the Romaniſts, *quia conſanguineas in matrimonium ducunt,* becauſe they marrie their kinſwomen.

Sacranus.

Damianus à Goes. confeſſ. fid. Indor. artic. 43.

2 The Æthiopike Church at this day doe not marrie any of their bloud untill the ſeventh degree, neither is it lawfull for their Patriarke therein to diſpenſe with any.

Harm. ſect. 18. pag. 541.

3 Confeſſ. of Helvetia the latter, c. 29. *We teach, that marriages ought to be made lawfully in the feare of God, and not againſt the lawes which forbid certaine degrees to joyne in matrimonie, leſt the marriages ſhould be inceſtuous.*

4 Their owne Canons alſo are evident, *Cauſ.* 27. *qu.* 2. *c.* 11. *& decret. Gregor. lib.* 4. *tit.* 1. *c.* 4. *Sponſam fratris frater habere non poteſt;* The brother cannot have to wife his brothers ſpouſe: how much more cannot he have his brothers wife, that was not eſpouſed onely, but married to him.

Cauſ. 35. *qu.* 3. *c.* 8. *Non relictam fratris:* It is not lawfull to marrie the brothers widow, *c.* 12. *Nec relictam fratris uxoris;* Nor the wives brothers widow.

Qu. 5. *c.* 3. *Uxorem propinqui mei ita me oportet attendere, &c.* I muſt ſo regard my kinſmans wife, of what degree ſoever, as though ſhe were in the ſame degree of mine owne kindred. By this rule it is no more lawfull for a man to marrie his brothers wife, than his owne ſiſter. And the Canon goeth further, *Qui aliter ſentiunt Antichriſti ſunt,* they that thinke otherwiſe, are Antichriſts: ſo conſequently the Pope is by their owne Canons an Antichriſt, for allowing ſuch inceſtuous marriages.

The third part, whether any other degrees may be by humane law prohibited, beſide thoſe directly forbidden in the law.

The Papiſts.

89. Error. 1 THey affirme, that by the law of *Moſes,* thoſe degrees onely are unlawfull to marrie in, which are directly and by name ſet downe: and therefore it is not unlawfull, by *Moſes* law, for the Uncle or Aunts husband to marrie his Niece, becauſe it is not by name prohibited: as *Abraham* married his brother *Arams* daughter: for *Sara* was his Niece. The marriage alſo of Coſin germanes was lawfull by *Moſes* law, and practiſed, *Numb.* 36. The daughters of *Zelophehad* married their Uncles ſons. Therefore by *Moſes* law no degrees are forbidden, which are not directly named, *Bellar. c.* 27.

The Collegials of Doway give inſtance of *Othniel* who married *Achſah* his brother *Calebs* daughter, *Iud.* 1. 13. whereupon they give this note, that though the Nephew could not marrie the Aunt, yet it was not forbidden for the Uncle to marrie his Niece, becauſe although there bee the ſame degree, yet there is not the ſame inconvenience, becauſe the ſame perſon remained ſubject, that was inferiour before marriage, &c.

The Proteſtants.

1 COncerning *Abrahams* marriage what is to bee thought, wee have ſhewed before, *reſponſ. ad argum.* 1. that although this marriage of *Abraham* is neither commended, nor ſimply allowed in Scripture: yet it was tollerated both in reſpect of the neceſſitie 1 of thoſe times, when as they could not marrie in further degrees of kindred, unleſſe they would have taken them wives from the idolatrous heathen. 2 Likewiſe the liberty then was greater, there being then no law to the contrary.

3 And their chaſtitie and ſobrietie did ſomewhat beare them out, who as *Auguſtine* ſaith, *Non laſciviendi, ſed gignendi cauſa illis foeminis utebantur*; They did not uſe thoſe women for luſt, but for generation ſake: *de bon. conjug. c. 25.* but this example of *Abraham* notwithſtanding, now after the law given, it is a plaine caſe, that the Uncle is no more to marrie his Niece, than the Nephew his Aunt: and this being by name prohibited, *Levit.* 18. 14. 20. 2. the other alſo is neceſſarily included: for the ſame rules for degrees of kindred, doe proportionably hold both in men and women: wherefore ſuch marriage is unlawfull, neither to be contracted; and if it be, to be diſſolved.

The like judgement is to be given of the marriage of two ſiſters; that as the brother is forbidden to marrie his brothers wife, ſo the ſiſter not to joyne her ſelfe to the ſiſters husband. And whereas *Bellarmine* urgeth that place, *Levit.* 18. 18. *Thou ſhalt not take a wife with her ſiſter, to vex her during her life:* thereby proving, that the law onely forbiddeth to marrie two ſiſters together, not ſucceſſively one after another. I anſwer, that the text is rather to be read thus, Thou ſhalt not take a *woman* to her *ſiſter*, that is, one woman to another: firſt, the word אשה ſignifieth a woman, as well as a wife: as in the next verſe following 19. and in many other places. Secondly, the true reading is, *to a ſiſter*, not, *with a ſiſter*; ſo the prepoſition אל ſignifieth: Then thus to read, Thou ſhalt not take *a wife to her ſiſter*, hath no ſenſe: to take *the ſiſter to thy wife*, by inverting the words, were to better ſenſe. Thirdly, the phraſe is ſo taken in Scripture, *Geneſ.* 26. 31. *They did ſweare, vir fratri, a man to his brother*, that is, one to another: for otherwiſe, *Iſaac* and *Abimelech* were not brethren. Likewiſe *Ezech.* 1. 10. Their wings were joyned, *foemina ad ſororem, the woman to her ſiſter*, that is, one to another; where the very ſame words in the very ſame conſtruction are uſed: ſo in this text, not the marriage of two ſiſters together, but *Polygamie* or *Bigamie*, the having of two wives or women together, is forbidden.

Now then, that by the ſame analogie the prohibition given to one ſex, doth bind the other, it may thus appeare: Firſt, becauſe all the rules of prohibited degrees are preſcribed namely to the male; ſo that if the other ſex were not included alſo, none of the prohibitions ſhould concerne them. Secondly, to give an inſtance, *Levit.* 18. 11. *Thou ſhalt not diſcover the ſhame of thy fathers wives daughter*: If the analogie did not hold in the other ſex, then it might be lawfull to marrie the fathers wives ſon. Thirdly, concerning theſe degrees which are in queſtion; firſt, to marrie with the Uncle, is forbidden in direct words, *Thou ſhalt not uncover the ſhame of thy fathers brother, verſ.* 14. Secondly, for the marrying of ſiſters, ſeeing degrees further off in affinitie are forbidden, as to marrie the wives daughters daughter, the neerer cannot be lawfull: now the wives ſiſter is neerer than the wives daughters daughter.

Further, concerning marriage betweene the uncle and his niece, I will adjoyne the moſt excellent teſtimonie of *Ambroſe*, who writeth hereof at large to one *Paternus*, *epiſtol.* 66. *Tu copulare paras filium, &c.* You would joyne together your ſon, and his ſiſters daughter. 1 *Non ipſe te revocat ſonus nominum, &c.* Doth not the very ſound of the names call you backe? for thus you ſhall bee both a grandfather, and a father in law. 2 The divine law doth forbid brothers children to marrie, which are in the fourth degree, &c. but theſe are in the third. 3 But you will pretend, that it is permitted by the divine law, becauſe it is not forbidden: *Ego autem & prohibitum aſſero*, but I ſay it is forbidden, becauſe lighter matters are forbidden, *de patruelibus fratribus*, of brothers children, &c. Neither doe you find it forbidden, that a man ſhould marrie his daughter, *quia interdictum eſt lege naturæ*, becauſe it is forbidden by the law of nature. 4 What is ſo common, as for the uncle to kiſſe his niece? *Hoc inoffenſæ pietatis oſculum ſuſpectum facies*; You will make ſuch kiſſes of love to be ſuſpicious, if ſuch be admitted to marriage. 5 But if you regard not the divine law, yet the Emperours law might move you. *Theodoſius* forbiddeth, that coſin germans ſhould come together in marriage. Thus much Saint *Ambroſe*.

2 Concerning the marriage of brothers and ſiſters children, there is a greater queſtion. Firſt, it cannot bee proved that *Zelophehads* five daughters married their Uncles ſons, that is, their Coſin germans: for the Hebrewes call the Nephewes, ſons: as *Iethros* daughters are called the daughters of *Raguel* their Grandfather, *Exod.* 2. 17. So it might bee that their husbands were their Uncles ſons ſons: or of ſome other familie of that tribe, as in the 12. verſe it may bee gathered, where the text ſaith. They were married into the families of the ſons of *Manaſſes*, and though they married their coſin germans, this was by ſpeciall diſpenſation for the preſervation of their inheritance, as the brother by a ſpeciall privilege was permitted to marrie his brothers wife to raiſe up ſeed unto him, *Deut.* 25. But as touching the queſtion in hand, the marriage of coſin germans ſeemeth alſo by ſome analogie to be forbidden by *Moſes* law: for if the degrees of affinitie be limited to the third or fourth degree; as it is not lawfull for a man to marrie his wives daughters daughter, *Levit.* 18. 17. why ſhould not the line of conſanguinitie hold to the fourth degree likewiſe? And ſo neither the ſon to marrie his fathers brothers daughter, or the daughter the ſon: for here are alſo foure degrees: the ſon, one: the father, two: the fathers brother, three: the brothers ſon, foure. Againe, the Uncles ſon is as neere as the Uncles wife, the one being of affinitie, the other of conſanguinitie: and therefore the firſt being forbidden, *Levit.* 18. 14. why not the other alſo? Yet this we grant, that this analogie or proportion is not ſo ſtrong, nor doth conclude ſo neceſſarily as the other. Wherefore we thus determine of this matter, that it is well that the marriages of coſin germans are reſtrained

Levit. 18. 18.

Levit. 18. 11.

Exod. 2. 17.

Levit. 18. 17.

Levit. 18. 14.

Of the marriage of Coſin germans.

by humane law, and ſo they ought to be: which kinde of marriages may lawfully bee hindred, and the contract looſed: but the marriage being conſummate and finiſhed, it is not for this cauſe to be diſſolved.

So was it decreed, *Concil. Lateranenſ. part. 6. cap. 30. Matrimonium in quarto gradu conſanguinitatis jam conſummatum non debet diſſolvi*; Marriage in the fourth degree of conſanguinitie (ſuch as the marriage of coſin germans is) being conſummate and finiſhed, muſt not be diſſolved.

De civitate Dei, lib. 15. cap. 16. *Auguſtine* alſo writeth very well of this matter: *Quis dubitat, honeſtius hoc tempore conſobrinarum prohibita eſſe conjugia, cui enim debet cauſa propinquitatis verecundum honorem, ab ea contineat quamvis generatricem libidinem?* Who doubteth, but that the marriage of coſin germans is honeſtly forbidden? for to whom a man oweth a ſhamefaſt reverence for kindred ſake, from her he ought to refraine his luſt.

3 That inſtance of *Othaniels* marriage of *Achſah* is very impertinent: there are two readings of that place. 1 Some read thus, *Othniel the ſon of Kenaz the brother of Caleb, the younger*, that is, the younger ſon of *Kenaz Calebs* brother: ſo the Septuagint, and *Vatablus*, who thinketh that *Othaniel* was the Nephew, not the ſon of *Kenaz*, and that *Kenaz* and *Caleb* were brethren by the mothers ſide: but this interpretation is refuſed: for theſe reaſons. 1 *Caleb* could not bee *Kenaz* brother, becauſe he is called a Kenazite, *Ioſua* 14. 6. but one brother uſed not to take his appellation of another. 2 Neither doth the Scripture count genealogies and kindred by the mothers ſide but the fathers. 3 *Maſius* well obſerveth out of *Nehemannus*, that theſe words of *Agnation* muſt be referred to the principall firſt alleaged, as *Iſay* 32. 7. *Iſay the ſon of Amos the Prophet*, that is, *with Iſay*, not *Amos*, was a Prophet: ſo in this place, *the brother* muſt be referred to *Othaniel* firſt named, not unto *Kenaz*.

2 The other reading is, *Othaniel* the ſon of *Kenaz*, brother of *Caleb* the younger: that is, which *Othaniel* was brother of *Caleb*: thus readeth the vulgar Latine, *Andreas Maſius*, *Montanus*, *Pagnine*, *Iunius*: but in divers ſenſes: firſt *Othaniel* could not be the naturall brother of *Caleb*, as *Lyranus* and *Burgenſis*, and our Doway men hold: both becauſe that *Caleb* was the ſon of *Iephuneh*, not of *Kenaz*: *Ioſua* 14. 6. and againe, it was flatly againſt the law, for the Uncle to marrie the Niece, which though Maſius in 15. c. Joſuæ. it be not namely forbidden, yet it is included in the like prohibition, that the Aunt ſhould not marrie her Nephew: as *Maſius* well obſerveth, one of their writers: and the reaſon alleaged by *Lyranus*, confirmed by *Paulus Burgenſis*, which is the ſame propounded before by the Doway men, he ſaith, is *argutior quam probabilior*, more wittie than pithie or probable: that it is more againſt the reverence of nature for the Aunt to bee wife unto her Nephew, and ſo ſubject unto him, than for the Niece to marrie the Uncle: for by this reaſon, if more reſpect were to be had to the decencie of ſubjection of the one to the other, than of the diſtance of the degrees, then it would be lawfull for the husband to marrie his wives daughter, becauſe the inferiour partie remaineth in ſubjection ſtill, though it be in that regard unfit for the ſon to marrie the fathers wife.

Junius in 1. Chron. c. 4. tabul. 3. Maſius in Joſu. c. 14. 6. & c. 15. v. 17. 3 Wherefore I reſolve rather with our *Iunius*, and their *Maſius*, that *Kenaz* was the Grandfather both unto *Othaniel* and *Caleb*, and that brothers is taken according to the Hebrew phraſe for a kinſman: ſo that *Othaniel* and *Caleb* were Coſin germans: and *Othaniel* is ſaid to be younger, not in the degree of his brother-hood, but ſimply in regard of his age, for *Caleb* was much elder, as both *Iunius* and *Maſius* well expound, and *Vatablus* herein concurreth with them.

Let us ſee the conſent of antiquitie: *Gregor. 3. decr. 6. Si quis neptim, nurum, novercam duxerit, &c. anathema*; If any man marrie his Niece, his daughter in law, or mother in law, accurſed bee he, &c. As then it is unlawfull for the Nephew to marrie his Aunt, ſo is it for the Uncle to marrie his Niece.

As for the marriage of Coſin germans, the Canons every where forbid it: *Agathenſ. can. 61. Epaunenſ. can. 30. Aurelianenſ. 3. cap. 10.* it is decreed, that no man ſhall marrie *conſobrinam*, his Coſin german.

Antiſiodorenſ. can. 31. Non licet conſobrinam, hoc eſt, quæ de duabus ſororibus, aut duobus fratribus procreatur, in conjugium accipere; It is not lawfull to marrie a Coſin german, which commeth of two brothers, or two ſiſters. *Turonic. 2. 22. Wormatienſ. c. 78.* it was decreed that none ſhould marrie in the fourth degree, &c.

Arelatenſ. ſub Carolo. can. 11. Ne quis conſobrinam, vel filiam avunculi ducat; That no man marrie his Coſin german, or Uncles daughter. Thus we ſee how that our adverſaries, that make ſhew of antiquitie, are the onely enemies to antiquitie.

Now further I will ſhew the conſent both of the Civill and Canon law for the unlawfulneſſe of marriage: firſt, with the Uncle; ſecondly, the wives ſiſter; thirdly, the Uncles daughter.

Cod. lib. 5. tit. 4. leg. 17. Diocletian. Nemini matrimonium contrahere liceat cum ſororis filia; No man muſt contract Matrimonie with his ſiſters daughter, that is, his Niece.

Cod. lib. 6. tit. 20. leg. 19. Iuſtinian. Whereas in the conferring of dowries and other gifts ſome ſeemed to make a difference betweene Uncles and Aunts: *Aſſerebant in perſonis avunculorum, non etiam patruorum, materterarum, vel amitarum locum habere*; They affirmed that it tooke place in the perſons of the Uncles by the mothers ſide, not of the Uncles by the fathers ſide, or of the Aunts: the law proceedeth, *Talem ſubtilem dubitationem amputantes*; We cutting off this ſubtiltie and doubt: and ſo maketh the condition of Uncles and Aunts to be alike: As then in this caſe, there was no difference betweene Uncles and Aunts, ſo why not alſo in marriage?

Decret. par. 2. cauſ. 27. qu. 2. c. 12. Gregorie decreeth againſt one, *qui deſponſatam nepotis virginem duxit*, which married one eſpouſed to his Nephew: how much more doe the Canons forbid the marriage of the niece by bloud?

Cauſ. 35. qu. 3. c. 8. Si quis relicta, vel filia avunculi; It is not lawfull to marrie the uncles wife or daughter: how much more unlawfull is it to marrie the uncle himſelfe?

Secondly, the marriage of two ſiſters is contrarie to the Imperiall lawes, *Cod. lib. 5. leg. 5 Valent. Theodoſ. Duabus ſororibus conjungendis, &c.* Wee give no licence to marrie the brothers wife, or two ſiſters.

Thirdly, concerning the unlawfull marriage of Coſin germans, that is, brothers or ſiſters children, I find not the like ſtrict prohibition in the Imperiall lawes, for by the law of *Antoninus, Cod. lib. 6. tit. 25. leg. 2.* and the conſtitution of *Arcadius, lib. 5. tit. 4. leg. 19.* the marriage of conſobrines, and coſin germans is made lawfull: Yet degrees as farre off are inhibited; as *lib. 5. tit. 4. leg. 17. Nemini liceat*; No man is to contract Matrimonie with the brothers daughter, *vel ex ea nepte*, or his daughters daughter. *Theodoſius* alſo made a law againſt the marriage of coſin germans, as before out of *Ambroſe*: yea and the Canon law is very ſtrict againſt ſuch marriages: *Cauſ. 35. qu. 3. c. 20.* and *Cauſ. 32. qu. 7. c. 20.* Brothers and ſiſters children are inhibited to marrie.

Decret. Greg. lib. 4. tit. 2. c. 12. Non debet cum conſobrina propter publicæ honeſtatis juſtitiam permanere; He muſt not remaine or dwell with his coſin german for publike honeſtie ſake, whether he hath knowne her, or not.

Thus we ſee: firſt, that the two firſt degrees are even by the law of the Gentiles inhibited, as being unnaturall, that is, the marriage with the uncle, or with the wives ſiſter. Secondly, a difference wee find betweene theſe, and the marriage of coſin germans, which though it be not convenient, yet is not ſo unnaturall, nor prohibited by the Imperiall lawes. Thirdly, the canon law ſeparateth coſin germans after carnall knowledge, but that is too hard a ſentence: it is ſufficient to hinder marriage contracted, but not conſummate by carnall conjunction, as I have ſhewed before.

But, becauſe ſome in theſe dayes without any ſcruple at all of conſcience, have taken unto themſelves great libertie to marrie their coſin germans, therein giving great offence unto others: It ſhall not be amiſſe, ſomewhat more at large to diſcuſſe this doubt, touching the marriage of the firſt coſins, which are brothers and ſiſters children: And here I find divers opinions.

1 Some thinke, that it is as lawfull to marrie in this degree, as in any other not expreſſely forbidden: of this opinion ſeemeth *Bucanus* to be, that in the tranſverſe collaterall line, being equall; *Matrimonie is onely forbidden betweene brothers and ſiſters.*

De conjugio Cor. 7. art. 21.

2 Others on the contrarie thinke that it is directly forbidden by the divine law, as *Ambroſ. epiſtol. 66.* who is alleaged before.

3 Others in the meane betweene both, are of opinion, that although it be not forbidden in it ſelfe in the word, either expreſſed or underſtood, yet it is not convenient, to avoyd the offence of thoſe that are weake. See the Annotat. upon the Harmonie of Confeſſions, obſerv. 2. upon the confeſſion of Saxonie: ſo their opinion is, *licere, ſed non expedire*, that it is lawfull, but not expedient to marrie in this degree of conſanguinitie.

4 *Auguſtine* thinketh, it is not forbidden by the divine law, but by a poſitive conſtitution, which he wiſheth to be obeyed: as he cited before.

5 But the ſoundeſt opinion is, that although the marriage of coſin germans be not expreſly forbidden in the law, nor yet by an exact analogie, as the marrying of the uncle with the niece is held to be prohibited, becauſe the nephew is forbidden to marrie his Aunt: yet by ſome conſequence, and neceſſarie deduction out of Scripture it is reſtrained: this is *Junius* opinion, who thinketh this degree to be forbidden, becauſe marriage with the uncles wife is inhibited, which is but of affinitie, whereas the uncles daughter is of conſanguinitie. Now for the ſtrengthning of this opinion, and to ſhew not onely the inconveniencie, but unlawfulneſſe of ſuch marriages, our reaſons are theſe.

What is to be held concerning the marriage of coſin germans.
Jun. annot. in Levit. 18. in computatione graduum.

1 No man muſt come neere the kindred of his fleſh, *Levit. 18. 6.* but the uncles ſon is of the kindred of the fleſh, *Levit. 25. 49.* beyond this degree, they are not properly kinſmen, but in courteſie: the other onely are called coſin germans, that is, true coſins.

2 Where any degree of affinitie is reſtrained, there conſequently the conſanguinitie which commeth by that affinitie is likewiſe reſtrained: as the father cannot marrie his ſons wife, nor conſequently his ſons daughter by that wife: but becauſe exception will be taken that this is in the right line; where there is no ſtinting or limitation of degrees the prohibition holding perpetually, both in aſcending and deſcending; ſo it is alſo in the collaterall line: it is not lawfull to marrie the brothers wife, and ſo conſequently not the brothers daughter: in like ſort it is unlawfull to marrie the uncles wife, and ſo alſo the uncles daughter by that wife.

3 This degree of marriage ſeemeth to be reſtrained even by the law of nature, for that the wiſer ſort of the Gentiles, who were onely guided by the light of nature, did provide againſt ſuch marriages: as *Plutarke* ſheweth that of a long time it was not lawfull to marrie in this degree among the Romans, and that for theſe three reaſons: firſt, that by marrying they might increaſe kindred, and multi-

Queſtion Roman. 108.

plie affinitie, whereas coſin germans are of the kindred without marriage. 2 For feare leſt in the diſcord of ſuch married perſons, beſide the violating of matrimoniall love, the law of nature ſhould alſo therein be wronged. 3 Or to this end, that if women ſhould be hardly uſed of their huſbands, they might have ſo many helpers and defenders, as they had of their kindred. But afterward this law was altered upon this occaſion: A certaine man, being well thought of, was ſuſpected to have for his wife a coſin german, by whom he ſhould have a great dowrie, thereupon he was called into the law, but the people favouring him upon that occaſion made it lawfull to marrie the coſin german, and ſo releaſed him: but, ſaith he, of ancient time, *Romani non copulabant ſibi matrimonio ſanguine junctas*; The Romans did not couple in marriage thoſe which were joyned in bloud. This reaſon alſo is alleaged in the Annotations upon the Harmonie of Confeſſions, why this degree ſhould be forborne, *ſeeing that even certaine prophane lawmakers have forbidden this degree.*

Sect. 18. obſerv. 2. upon the confeſſion of Saxonie.

4 Adde hereunto the continuall practice and conſent of the Church in all ages, which have miſliked the marriage of coſin germans: as before, the decrees of ſeven Councels are alleaged, and ſome of them very ancient, as the Synode of *Agatha* held about *anno* 450. the *Epaunenſ. anno* 500. *Aurelianenſ.* 3. *anno* 550. *Antiſiodorenſ. anno* 600. We have ſeene alſo before the judgement of *Ambroſe* and *Auguſtine*: unto the which ſhall be adjoyned *Gregorie* the 1. who ſaith: *Sacra lex prohibet cognationis turpitudinem revelare*; The ſacred law forbiddeth to diſcover the nakedneſſe of the kindred, &c. he ſpeaketh of brother or ſiſters children. *Bernard* alſo agreeth, who thus writeth of *Lodovicus* the King of France: *Qua fronte aliis tam opere de conſanguinitate præſcribere laborat, homo cum ſua tertio conſanguinitatis gradu ferme permanens conſobrina*; With what face can hee preſcribe unto other touching conſanguinitie, ſeeing himſelfe keepeth with his coſin german almoſt in the third degree of conſanguinitie? The moderne Churches of the world doe all diſlike theſe marriages: as the practice of the Greeke and Æthiopike Church is ſhewed before, err. 88. in the end. The reformed Churches concurre: as of Saxonie, Confeſſ. artic. 18. they allow of the *rules of the Canon law touching the degrees of marriage*: See the obſervation alſo upon that place, which cauſeth ſuch marriages to be forborne for offence ſake. It is great preſumption then to goe againſt the conſent of the Church decreeing according to Scripture, or at the leaſt not againſt it.

Cauſ. 35. 3. 20.

Epiſt. 225.

Harm. confeſ. ſect. 18. p. 565.

5 Further, the reaſons are here to be conſidered, why the marriage of conſobrines was forbidden: 1 One reaſon was, *cohabitatio*, cohabiting together; that all ſuch of the kindred, which uſed to cohabite and keepe in one familie, ſhould not marrie one with another, *ne matrimonium incentivum libidini præſtaret*; leſt that marriage might be an occaſion to kindle luſt. 2 Another reaſon is, *multiplicatio amicitiæ*, the multiplying of friendſhip, which is hindred by the marriage of ſuch, who are kinſmen, and ſo friends alreadie: and this reaſon is given in the law, why they which are neere in alliance ſhould not be married, *for they are thy kinsfolks*. 3 *Ambroſe* uſeth this reaſon againſt the marriage of the uncle and niece, which alſo may ſerve here: *Interroga nominum religionem, &c. ipſe ſonus nominum te revocat*: Aske the religious reſpect of the names,— the very ſound of the names will call thee backe, &c. As in that inſtance, the ſame perſon is both brother and ſon in law to his ſiſter, whoſe daughter hee marrieth, ſo here he is both nephew to his aunt, and ſon in law, whoſe daughter he marrieth, and to his wife he is both huſband and coſin german. 4 By this meanes no familiaritie ſhall be without ſuſpition with the coſin german, where marriage is permitted: as *Ambroſe* in the ſame place reaſoneth againſt that degree given in inſtance of the marriage of the uncle and niece: *Quid tam ſolenne, quam oſculum inter avunculum & neptem?* What is ſo ſolemnely uſed, as for the uncle to kiſſe his niece? &c. *hoc inoffenſæ pietatis oſculum ſuſpectum facies*: this kiſſe of love without offence, thou wilt make ſuſpitious, &c. So in this caſe, what is more common than for one Coſin to ſalute another with a kiſſe? which ſalutations now are made ſuſpitious. 5 The Counſell of *Wormes* giveth this reaſon: In the coupling of the faithfull wee define no number of generation, but we doe order, that it ſhall be lawfull for no Chriſtian to take a wife of his kindred, *uſq; dum generatio recordatur, &c.* as long as the generation is remembred and knowne, &c. but untill coſin germans the kindred is freſh in memorie and knowledge, but after it weareth away and groweth out.

Thom. Aquin, ſupplement. 3. p. q. 55. art. 3. 4.

Levit. 18. 17.

Ad Paternum epiſt. 66.

Ambroſ. ibid.

Wormatienſ. c. 32. Cauſ. 35. q. 3. c. 18.

6 Wee muſt give none offence according to S. *Pauls* rule, neither to the Grecians (hee meaneth Gentiles) nor to the Church of God: but the marriage of coſin germans is an offence to both: it being given, and not taken, in a thing, at the leſt in their owne opinion indifferent: and here that rule in the Civill law hath place: *In rebus dubiis pars tutior ſequenda*; In doubtfull matters the ſafer way is to be followed: So in this caſe, it being doubtfull whether ſuch marriages be lawfull, the ſafer way is, not to uſe ſuch marriages at all.

1 Cor. 10. 32.

But here it will bee objected, that if coſin germans may not marrie by the law of God, then ſuch marriages may be diſſolved, and the iſſue of ſuch marriages ſhould be held to be not legitimate.

To this objection I anſwer negatively, that neither the one or other inconvenience followeth upon that ſuppoſall: and for further explanation of this anſwer, I will remember divers opinions of this matter: 1 Some are ſo ſtrict, that they will ſimplie have ſuch marriages diſſolved: as the Councell of *Mentz* is ſo ſevere, that they will have ſuch to bee ſeparated, *& ulterius nunquam in conjugio copulari*; and never after to be married againe, &c. 2 *Gregorie* excepteth onely ſuch, as were *Neophyti*, newly called to the faith: he would have ſuch marriages borne with in them, but not in others: and ſo he ſendeth his directions to *Auſtine* then here in Britannie, how he ſhould deale with the Britons.

Cauſ. 32. 7. 20.

Cauſ. 35. 3. 20.

tons. 3 The Councell of Wormes giveth a larger ſcope, that they which marrie in the fourth degree ſhould bee ſeparated, ***ubi poſt interdictum factum fuerit,*** if any ſuch thing be done after ſuch interdiction: Can. 78. they beare with all ſuch marriages before. 4 But that in this caſe is the moſt reaſonable opinion, which was reſolved upon, in the *Laterane* Councell, that ***Matrimonium conſummatum in quarto*** Part. 6. c. 30. ***gradu conſanguinitatis non debet diſſolvi***; Matrimonie conſummate in the fourth degree of conſanguinitie muſt not bee diſſolved, &c. It may bee hindred being contracted onely, but not being once conſummate: like as the conſent of parents is required by the law of God, and the want thereof is ſufficient to diſſolve the contract of marriage, but not the conſummation. The like decree is aſcribed to ***Fabianus:*** that ***licuit affinibus contrahere in quinto gradu, &c.*** It is lawfull for they which Centur. 3. are of affinitie to contract marriage in the fifth degree, ***in quarto reperti non ſeparantur***; they which p. 147. 52. were found in the fourth cannot bee ſeparated: ***in tertio gradu conjuncti ſeparabantur:*** they which are joyned in the third, muſt be ſeparated. Like as then, ſuch as in their marriage neglected the conſent of their parents, may ſo remaine ſtill, yet confeſſing their error and overſight, not maintaining or juſtifying their fact: ſo ſuch as are married in this degree of conſanguinitie, either ignorantly, or not ſo well informed, may upon their repentance of their error, if they ſee it, or did it ignorantly, find comfort in their marriage, and their iſſue proſper. But I doubt, ſuch as doe juſtifie ſuch marriages, as holy and lawfull, will not finde ſuch comfort and contentment: as *Gregorie* ſaith of ſuch, ***Experimento didicimus ex tali conjugio ſobolem non poſſe ſuccreſcere***; We have learned by experience, that the iſſue of ſuch marriage cannot thrive, &c. This I ſpeake not to entangle the conſcience of ſuch as are ſo married, but to give a caveat to ſuch as are to marrie, not to adventure upon ſuch neereneſſe of bloud willingly, which may afterward breed ſcruple of conſcience. And thus much by way of digreſſion of this matter.

The Papiſts.

1 IT is lawfull for the Church to reſtraine other degrees of affinitie and conſanguinitie, beſides 90. Error. thoſe preſcribed by *Moſes,* and that the decrees of the Church in ſuch caſes doe binde in conſcience, ***Concil. Trident. ſeſſ. 24. can.*** 3. As to prohibite marriage unto the ſeventh degree in naturall kindred, and afterward to the fourth. 2 Alſo their Canons doe make a ſpirituall kindred, that commeth 91. Error. in by Baptiſme and Confirmation: and ſuffer not the godfather to marrie the godchild, or the godfather the godmother. 3 Likewiſe they have found out an affinitie that commeth in by eſpouſals 92. Error. onely of Matrimonie, which bindeth (ſay they) in the firſt degree by the Canon law, which is the firſt and ſecond by the Civill law: as that it is not lawfull for the brother to marrie her which was eſpouſed to his brother. 4 Alſo another kindred and affinitie, by fornication and unlawfull fleſhly knowledge, which bindeth in the ſecond degree Canonicall, which is the third and fourth Civill: as it is not lawfull for the ſon to marrie his fathers baſtard, ***Bellarm. cap. 24. cap.*** 30.

Bellarmine thus reaſoneth for the reſtraint of conſanguinitie and affinitie: firſt to the ſeventh degree, and afterward to the fourth.

Argum. 1. There is a peculiar ſhamefaſtneſſe and reverence of nature due to kinſmen, which is violated in marriage. 2 If kinſmen might marrie together, they could not uſe cohabitation, or any familiaritie together without ſuſpition: but whereas marriage is interdicted betweene kinſmen, there is no danger. 3 For the propagation of love and charitie unto others, marriage is forbidden in theſe degrees, wherein their affinitie or conſanguinitie is a ſufficient bond of love, without marriage. 4 If kinſmen ſhould marrie together, their love would be too inordinate, the love of marriage being joyned to the naturall love of kindred, ***Bellarm. cap.*** 29.

Contra. Firſt, the wiſedome of man is not to controule the ordinance of God: if the Lord hath not thought good to make a reſtraint of marriage ſo farre, it is preſumption in man to doe it: ſhall it bee thought, that God had not reſpect to the reverence of nature, propagation of love, familiaritie of kindred, ſobrietie in marriage, in ſetting downe the marriage law?

Secondly, none of theſe inconveniences need to be feared in degrees ſo farre off: for whereas the fourth degree in the Canons, is the eighth Civill degree: and by the Canons, brethren are in the firſt degree, brethrens children in the ſecond, their childrens children in the third, and their children in the fourth: what kindred can there bee now betweene coſin germanes twice removed? and there being little or no kindred, there is neither 1 reverence of nature due as to the kindred of the fleſh: 2 and their familiaritie is no more with ſuſpition, than betweene ſtrangers: 3 nor yet ſhall the propagation of love be hindred, there being no ſuch ſure bond alreadie out of marriage: 4 and conſequently inordinate love in the marriage of ſuch is not to be feared, the naturall affection by ſuch long deſcent being extinguiſhed.

The Proteſtants.

1 TO forbid more degrees in marriage, than are either directly or by neceſſarie conſequence prohibited in the law, is a meere Antichriſtian yoke laid upon the people of God: for the Lord (the author of that law) beſt did know, both what perſons were fit for marriage, and how farre the line of marriage was to extend.

Bellarmine anſwereth, that the law of the degrees of marriage was peculiar to the people of the Jewes, unto whom the marriage of their kindred was not ſo much reſtrained: firſt, becauſe they were but few. Secondly, for the preſervation of the Tribes and families. Thirdly, that being ſuffered to marrie in their kindred, they ſhould not ſo eaſily put away their wives. Fourthly, as they were permitted to put away their wives, and to have many at once; ſo in like manner to marrie within certaine degrees of kindred, *Bellarm. c. 29. reſp. ad argum. 2.*

Contra. Firſt, theſe reaſons are not ſufficient to prove the law of degrees in marriage peculiar to the
Jewes: 1 They were a great and populous nation: in *Davids* time there were 13. hundred thouſand
fighting men in Iſrael and Judah, 2 *Sam.* 24. In the reigne of *Iehoſaphat*, Judah only was able to make
2 Chron. 17. 14. 11. hundred thouſand men of warre, 2 *Chron.* 17. 14. 19. therefore in reſpect of their ſmall number,
there was no reaſon to allow them to marrie with their kindred. 2 For the preſervation of their fami-
lies there was a ſpeciall proviſo in the law, that the brother might take the brothers wife to raiſe ſeed
Deut. 25. 3. to his brother, *Deut.* 25. 3. *Moſes* permitted them (notwithſtanding this law of degrees) to give
unto their wives bils of divorcement: and it is ſeene by experience, that the neerer in degree the mar-
ried couples are, for the moſt part greater contention falleth out. 4 To put away their wives was but
a toleration: but the law concerning degrees was a commandement, and the tranſgreſſion thereof
Levit. 18. 18. puniſhed with death, *Levit.* 20. The having of many wives was directly contrarie to the law, *Levit.*
Deut. 17. 17. 18. 18. *Deut.* 17. 17.

Secondly, that this was not a law peculiar to the Jewes, but generall, to binde the people of God under the Goſpell: it appeareth both by *Iohn Baptiſts* reprehenſion of *Herode* for marrying his brothers wife; and Saint *Pauls* cenſuring of the inceſtuous perſon that tooke his fathers wife: which are the very degrees forbidden in *Levit.* 2. Neither can they ſhew any diſpenſation or revocation in the new Teſtament contrarie to that law.

This prohibition of marriage to the fourth degree Canonicall, that is, the eighth Civill, is contrarie both to the Imperiall and Canonicall lawes.

Cod. lib. 5. tit. 4. leg. 17. Dioclet. In collaterals both of affinitie and conſanguinitie, the prohibition goeth not beyond the fourth degree: *Nemini liceat,* a man muſt not contract matrimonie with his Aunt, ſiſters daughter or niece, that is, her daughters daughter; with his brothers daughter or niece: and in affinitie, with his wives daughter, wives mother, ſons wife, fathers wife, &c. none of theſe exceed the fourth degree Civill. The Canon law thus teſtifieth, *Cauſ. 35. q. 3. c. 3. Fabianus: In quarta generatione ſi contracti fuerint, non ſeparentur*; They which are married in the fourth generation, let them not be ſeparated: *Ibid. c. 12. Iulius, Uſque in tertiam progeniem, &c.* No man muſt marrie a wife to the third degree: Theſe Canons inhibite not marriage in the third and fourth degree Canonicall, much leſſe to the ſeventh.

Lateranenſ. part. 50. 29. Cognati non ſunt ſeparandi niſi in primo vel ſecundo gradu conſanguinitatis ſint conjuncti; Coſins muſt not be divorced, unleſſe they marrie in the firſt or ſecond degree of conſanguinitie: the ſecond degree by the Canon law, is the fourth degree by the Civill law, and after our account: after the fourth degree then marriage is lawfull: it is not then reſtrained till the ſeventh.

Secondly, the invention of ſpirituall kindred is but a Popiſh trick, to get the more money for their diſpenſations: for by this reaſon no Chriſtians ought to marrie together, becauſe they are all of one ſpirituall kindred in Chriſt.

Their owne Canons are againſt them, *Cauſ. 30. qu. 3. c. 4. Urban. Poſt compaternitatem geniti, &c.* Godfathers children may marrie: *Qu. 4. c. 5. Paſchal. Uxorem compatris ducere licet*; A man may marrie his Godfathers wife: *Decret. Greg. lib. 4. tit. 11. c. 1. Alexander. Filii duorum compatrum licitè contrahant*; Godfathers children may contract matrimonie.

Thirdly, the new affinitie that commeth by eſpouſals, is alſo but an human invention: for the law
ſpeaketh onely of the kindred of the fleſh, which ariſeth of carnall knowledge and copulation, not an
Levit. 18. 6. intent or purpoſe onely of marriage, *Levit.* 18. 6.

We have the conſent of a generall Councell, *Lateranenſ. part. 6. can. 27.* Pope *Benedictus* decreeth thus, *Qui unam ſororem deſponſaverit, ſi eam non cognoverit, poteſt aliam ſororem ſibi matrimonio copulare: apparet enim virum & mulierem non poſſe fieri unam carnem, niſi carnali copula ſibi adhæreant*; He that eſpouſeth one ſiſter, not having knowne her, may marrie her ſiſter: for man and wife are not made one fleſh, but by carnall copulation. Therefore by the eſpouſall words they are not made one fleſh: *Propinquitas ſanguinis verbis dicitur, non verbis efficitur*; Propinquitie of bloud by words is ſaid, by words it is not made. *Cur ergo prohibeamus, quod prohibitum nunquam ſcriptura declaravit?* Why therefore ſhould we forbid that, which is no where in Scripture forbidden? To this agreeth alſo the decree of Pope *Alexander, Lateranenſ. part. 45. can. 5. Non ſunt una caro vir & mulier, niſi carnali copula cohæſerint*; Man and wife are not one fleſh but by carnall copulation.

Thus alſo the Civill law teſtifieth, *Cod. lib. 5. tit. 4. leg. 24. Iuſtinian. Conditio nuptiarum impletur per actum, non habitum, aut potentiam*; The condition of marriage is accompliſhed by the act, not by the habit or poſſibilitie.

Their Canons alſo are evident, *Cauſ. 27. qu. 2. c. 17. Iulius: Mulier præter commixtionem ſexuum non pertinet ad matrimonium*; A woman without the copulation of the ſex, belongeth not to matrimonie. *C. 18. Benedict. Per nuda ſponſionis verba non poſſunt una caro fieri*; They cannot be made one fleſh onely by the words of eſpouſall. The reſt of this Canon is recited before.

The Maſter of Sentences maketh this anſwer: That thoſe Canons are underſtood of eſpouſals which are made, ***per verba de futuro,*** by words not of the preſent, but of the time to come; when there is not, ***conſenſus de præſenti, ſed ſponſio futuri***; not a conſent for the preſent, but a promiſe for afterward.

Contra. Firſt, that diſtinction of the Canon law is but an humane device, that there is ***fides pactionis, fides conſenſus***; That faith of marriage is made by covenant and promiſe, or by conſent: the firſt holdeth not, the ſecond is firme even after carnall ſocietie with another, ***Cauſ.27.qu.2.c.51.*** For we ſee the Scripture maketh no difference betweene the covenant of marriage, and conſent, ***Geneſ.*** 24. 57, 58. ***We will call the maid and aske her conſent, &c. Wilt thou goe with this man? and ſhe ſaid, I will goe.*** Her promiſe by theſe words of the future, ***I will goe,*** are called her conſent. So ***David*** ſent to ***Abigail, ut accipiat in uxorem,*** to take her to his wife: he ſaid not, I doe take thee to my wife, 1 ***Sam.*** 25. 40. Wherefore that ſimple and well meaning age, knew no ſuch difference in contracts.

Geneſ.24. 57.
1 Sam. 25. 40.

Secondly, the Canons exclude all eſpouſals whatſoever from the computation of the degrees of marriage: ***Propinquitas ſanguinis verbis dicitur, non verbis efficitur***; Propinquitie of bloud is ſaid by words, not made. He ſpeaketh generally of all words of eſpouſall or contract whatſoever, ***Benedict. cauſ. 27. qu. 2. c.*** 18. And the queſtion is of a maid that was ***ſimplicibus verbis deſponſata, &c.*** eſpouſed by ſimple, that is, plaine and direct words, to a young man: the maid eſpouſed dieth, hee is licenſed to marrie her ſiſter, and by warrant of Scripture; becauſe man and woman are not made one fleſh, ***niſi carnali copula,*** but by carnall copulation: as the Scripture ſaith, ***They two ſhall be one fleſh.***

Wee have ſeene before the Imperiall conſtitutions, which were a rule both for the Eaſt and South Churches: the Canons alſo before alleaged, ſhew the ancient judgement of the Roman Church: the reformed Churches agree, as that of Saxonie, ***We make not a mixture of thoſe perſons, which by the law of God are not permitted to couple together.*** They goe no further, for reſtraint of marriage, than to the law of God.

Harm. ſect. 18. artic.18. p. 565.

Fourthly, the laſt wee admit, for the ſon of the father begotten out of marriage, is of his fleſhly kindred, though not lawfully: and therefore in marriage-matters there is reſpect alſo to be had even of this kindred of the fleſh: as ***Ruben*** is curſed of his father becauſe he lay with his concubine, ***Gen.*** 49.4. which notwithſtanding was not his fathers wife. So alſo the Civill law, ***Cod. lib.*** 5. ***tit.*** 4. ***leg.*** 4. ***Alexander. Concubina patris non debet eſſe uxor filii***; The fathers concubine cannot be the ſons wife.

Geneſ. 49. 4.

The fourth queſtion, of other impediments of marriage.

THere are ſome impediments which may hinder and diſſolve the contract of marriage, before it be conſummate, but not after: ſome, which both may hinder the contract, and diſſolve the matrimonie even after carnall knowledge.

The Papiſts.

1 B***Ellarmine*** reckoneth up divers impediments of both kinds, which may diſanull the contract of marriage, and diſſolve the matrimonie it ſelfe: but he maketh no mention of the conſent of the parents. And indeed it is their opinion, that it is not a neceſſarie thing to bee reſpected in marriage: nor of the eſſence thereof, neither can ſuch marriage, as hath the conſent of the children onely, either by the parents, or Magiſtrate be diſſolved, ***Bellarm. c.*** 19.

93. Error.

Argum. Eſau married without his fathers conſent, yet was not his marriage diſſolved: ***Iacob*** alſo had not his fathers conſent to the marriage of ***Lea,*** and of his two handmaids: ***Ergo,*** the parents conſent is not neceſſarie, ***Bellarm. cap.*** 19.

Anſw. Firſt, concerning ***Eſau*** his marriage, we ſay he did very evill in marrying without his fathers conſent, and it was a great griefe to his parents: yet the marriage being once conſummate, wee ſay not, that then it ought to be diſſolved, for want of the parents conſent, but the contract and eſpouſals onely. Secondly, for ***Iacob,*** his maids were not his wives, and ***Lea*** was thruſt upon him againſt his will: no marvell if he had not his fathers conſent, when his owne was wanting: but to marrie one of his fathers kindred, as he made choice of ***Rachel,*** he had his fathers full conſent.

Argum. 2. In the marriage of children without conſent of the parents, the conſent of the parties is preſent, which is ſufficient: for ***conſenſus facit matrimonium,*** conſent maketh matrimonie. And if the marriage of ſervants againſt the will of their maſters bee notwithſtanding firme and ſure, much more the marriage of children, &c. ***Bellarm. cap.*** 19.

Anſw. Firſt, one of your owne writers ſhall make you an anſwer; ***Conſenſus facit nuptias, ſed eorum, qui ſui juris ſunt, &c.*** Conſent maketh marriage, but of ſuch as are in their owne power: ſo are not children, and therefore their conſent is not ſufficient, ***Eſpenc. de clandeſtin. matrim. cap.*** 11. Secondly, where the maſters are in ſtead of parents, there they have the ſame right and power to approve or diſſolve the contracts of their ſervants, which fathers have: but where ſervants have fathers beſide, they are to depend upon their fathers conſent, and not the maſters: and in this caſe the argument followeth not, for fathers have greater power in the marriage of their children, than maſters over their ſervants.

The Proteſtants.

FIrſt, we doe not ſay, that the want of the parents conſent may diſſolve marriage conſummate after mutuall conjunction: but that it may breake off the contract and eſpouſals. Secondly, neither have the parents power to beſtow their children in marriage without their conſent, *Geneſ.* 24. 57. And this is agreeable to the law of nature: according to the conſtitution of the Heathen Roman Emperours, *Cod. lib.* 5. *tit.* 4. *leg.* 12. *Diocletian. Nec filium familias invitum ad uxorem ducendam cogi, &c.* The diſcipline of the lawes doe not permit, that the ſon ſhould be compelled againſt his will to take a wife. Thirdly, neither muſt the parents exerciſe a tyrannicall power over their children in forbidding them marriage, but muſt alway have reſpect unto their need. And thus doing their conſent is ne-
1 Cor. 7. 37, 38. ceſſarie, and without it the contract hath no validitie, 1 *Cor.* 7. 37, 38. The parent hath power to give in marriage or not to give.

Exod. 22. 16. *Argum. Exod.* 22. 16. The law is this, *That if a man lie with a maid not betrothed, and her father refuſe to give her unto him to wife, he ſhall pay money.* Here the full authoritie of giving or not giving the daughter in marriage, is committed to the father.

Bellarmine anſwereth: That this is in ſuch caſes where there is no contract: but the law ſaith not, that the father may refuſe after the contract made.

Contra. 1. As though their mutuall carnall knowledge be not as forcible to joyne them, as a bare
Numb. 30. 4. contract, this being but in world, the other in deed. Secondly, *Numb.* 30. 4. The father may breake his daughters vow made unto God: *Ergo,* much more her promiſe and contract made to man.

Bellarm. It is to be underſtood of ſuch an one, as is in *ætate puellari,* yet under age, a young maiden, which is not yet fit for marriage.

Contra. 1. In this Chapter there be three eſtates or degrees of women ſet downe: a maid, a wife, a widow: of theſe three onely the widow hath power to make a vow: ſhe that is not a widow, is either under her husband, if ſhe be married, or under her father, if ſhe be not: So then the law meaneth all maids unmarried, unleſſe you can find out a fourth kinde, that is, neither of maids, wives, nor widowes. 2 Againe, here are to be underſtood rather maids of yeeres and diſcretion, to make a vow, than of tender and young yeeres, who knew not what a vow meaneth. 3 And beſides, the word here uſed, *verſ.* 4. אשה ſignifieth a woman, not a girle or young maid. 4 Laſtly a writer of their owne thus concludeth upon this place: *Ergo vota à filiabus Deo nuncupata poterant parentes diſſolvere, ſponſalia, &c.* Therefore might the parents diſſolve vowes made by their daughters unto God, and could they not retract eſpouſals made to men? *Eſpenc. c.* 1. *de clandeſtin. matrimon.*

Deut. 7. 3. *Argum.* 2. *Deuter.* 7. 3. *Ye ſhall not make marriages with the Heathen, thou ſhalt not give thy daughter to his ſon, &c.* Hence the ſame author concludeth thus: *Eam legem fruſtra laturus, &c.* This law had beene made in vaine, if marriages had beene free for the children without the fathers conſent. Againe, whereas the Iſraelites had ſworne, that they would not give their daughters to the Benja-
Judg. 21. 1. mites to wife, *Iudg.* 21. 1. and therefore were very much perplexed and grieved for that tribe, ſaying, *verſ.* 7. *How ſhall we doe for wives to them that remaine?* The daughters might have helped their parents in this perplexitie, if notwithſtanding their parents oath, they might have married of themſelves. Thus much *Eſpenc.* and much more, *lib. de clandeſtin. matrimon. c.* 1. 2.

We have alſo the conſent of antiquitie: to omit thoſe ancient Canons, which are very many, which doe enjoyne that children ſhould not bee married without their parents conſent: unto the which *Bellarmine* anſwereth, that ſo much he granteth, yet it followeth not, that the contract ſhould for that defect and want be diſſolved: wee will therefore bring forth ſuch Canons, as annihilate and diſanull the contract, where the parents conſent is not.

Evariſtus epiſtol. 1. *Non fit conjugium niſi ab his, &c.* There is no marriage made, but by them that have power over the woman: let the wife be demanded of her keepers and tutors, and eſpouſed by her parents, and the neereſt of her kindred: otherwiſe it is adulterie rather and whoredome than lawfull marriage.

Celeſtin. decret. 4. *Quod parentes, fratres, &c. ita ut ſi non interſint, & conſenſum non adhibuerint, ſecundum leges nullum fiat matrimonium;* That the parents, brethren, kinsfolks, of both ſexes be admitted to teſtifie their conſent for their ſon or daughter, and ſo to eſtabliſh or breake off their mariage: who if they bee not preſent, neither give conſent, according to the law, let it be counted no marriage, &c. What plainer evidence can we have for this matter?

Cod. lib. 5. *tit.* 4. *leg.* 7. *Gordian. Minus legitima conjunctio, ceſſante patris voluntate, &c.* It is not lawfull conjunction, the fathers will being wanting, *leg.* 12. *Diocletian. Sociare, &c.* Thou art not hindred to aſſociate thy ſelfe to what marriage thou wilt, *ut contrahendis nuptiis patris conſenſus accedat,* ſo that thy fathers conſent be to the contracting of marriage, *leg.* 11. *Valent. Theodoſ. Vidua intra vigeſimum quintum, &c.* Widowes under 25. yeeres, *in ſecundas nuptias ſine patris ſententia non conveniant,* muſt not enter into ſecond marriage without the ſentence of their father, *tit.* 6. *leg.* 6. If a man marrie an orphane or pupill, whoſe father is dead, being under 25. yeeres of age, *nec matrimonium habuiſſe,* it is to be counted no matrimonie, nor they children, that are borne in marriage, unleſſe the father dying willed it.

Likewiſe the Canons, *Cauſ.* 32. *qu.* 2. *c.* 13. *Conſulitur puella non de ſponſalibus, &c.* The maiden is not asked concerning the eſpouſals; for therein ſhe expected the judgement of her parents, but ſhee is conſulted with about the day and time of her journey: This is ſpoken of ***Rebecca***: The ſame Canon alleageth ***Euripides***, thus ſpeaking in the perſon of the woman, ***νυμφευμάτων, Sponſalium meorum pater meus curam ſubibit, &c.*** For my eſpouſals my father ſhall take care, it appertaineth not to me, &c. Thus we ſee that it is agreeable to the law of nature, that the marriage of children ſhould not be attempted without the conſent of the parents.

Cauſ.36.qu.2.c.11.gloſſ. This law is alleaged out of the Digeſts, ***tit. de nuptiar. ritu, leg.2. Conſiſtere non poſſunt nuptiæ, &c.*** Marriages cannot ſtand, unleſſe they conſent, in whoſe power they are.

Divers of the learned Papiſts condemne ſuch marriages, as are enterpriſed without the conſent of the parents: ***Gropperus, in inſtitut. Colonienſ. Gentianus***, in his booke ſet forth of this matter, alleageth a certaine Greeke Canon to this effect: ***Quæ ſine iis, qui habent poteſtatem matrimonia fiunt, fornicationes ſunt***: They are fornications, no marriages, which are done without them that have the power, &c. Likewiſe ***Catharinus, Irrita eſſe velim, nec vera eſſe matrimonia, &c.*** I judge them to be no true, but voyd marriages: ***Eſpenc.lib.de clandeſtin.matrim.c.15.***

There are notwithſtanding certaine caſes excepted by the law, wherein the ſonne or daughter have free liberty to marry without conſent.

1. ***Si utroq; orba parente***: If both the parents be dead. ***Cod lib.5.tit.4.leg.20. Honor.***

2. ***Cod.lib.3.tit.28.leg.19. Poſt viginti quinque, &c.*** After 25. yeeres children might marry without the parents conſent.

3. ***Ibid.leg.20. Poſt matris pænitentiam, &c.*** If the mother ſhall give conſent, the father being dead, and afterward repent her, yet the marriage ſhall be good.

4. ***Cod.lib.5.tit.4.leg.25. Filii furioſi, &c.*** The ſonnes of mad men may marry without conſent.

Other caſes there are beſide, as when the ſonne is ***manumitted***, that is, ſet free by his father, or hath borne any publike office of Magiſtracy or government, ***Eſpenc.c.16 de clandeſtin. matrim.*** But theſe irregular and extraordinary caſes excepted, the power of parents is not to be infringed, but their conſent to be expected in the eſpouſals of their children.

De religion. Ruſſor ad D. Chytræum.

For the Greeke Church, ſee the conſtitutions of the Greeke Emperours before alleaged: the Muſcovites at this day obſerve this uſe, ***Impetrato parentum conſenſu nuptiis dies dentur***, A day is appointed for the marriage, the conſent of the parents being obtained.

Lib.2 ad uxorem.

Tertullian ſheweth the practice of the ancient Africane Church: ***Nec in terris filii ſine conſenſu patrum rite & jure nubent***: Neither in earth doe the ſonnes rightly and lawfully marry without conſent of parents, &c.

Harm.ſect.18. pag.565. Pag 571.

So the reformed Churches: Saxon. confeſſ. artic. 18. ***In affiances even according to the ancient lawes, we will have the conſent of the parents alſo.*** Wittemberg. c. 21. ***Alſo wee teach that they which are young, ought not to marry without the authority of their parents, —otherwiſe it is not to bee counted ratified.***

B. ***Rhenanus*** upon that place of ***Tertullian*** before cited, hath this note: ***Utinam Theologi & Iuriſconſulti, &c.*** I would Divines and Lawyers would admoniſh the Biſhop of Rome, ***Cæſar***, and other Kings and Princes hereof, that this miſchiefe may be met with in ſeducing ſimple maids without the conſent of their parents.

Annot. in Gen. 24 58. Annot. in Gen. 25.35.

Our Doway men here alſo are ſomewhat indifferent: as they give this note, ***that children ought not to marry without the goood liking of their parents.*** And againe, ***Eſau by marrying againſt his parents will, made a breach from them.***

This truth alſo is ſealed: Maſter ***Tindall*** holy Martyr; Let parents provide marriages for their children in ſeaſon, teaching them alſo to know, that ſhe is not his wife whom the ſonne taketh, nor her husband whom the daughter taketh, without the conſent or good will of their Elders, or them that have authority over them: if their friends will not marry them, then are they not to blame if they marry themſelves: let not the fathers and mothers alwayes take the uttermoſt of their authority of their children, but beare their weakneſſe, &c. ***pag.1249. col.2. artic.2.***

There are alſo other cauſes which may diſſolve contracts and eſpouſals made: as if the honeſt and lawfull condition propounded in the contract be not kept: or if there bee an error in the perſon, hee heareth afterward of her diſhoneſty, whom hee tooke for an honeſt woman: both theſe may make voyd the contract, but not the marriage, if they be once joyned together.

The Papiſts.

2. THey ſet downe many impediments, which may make a nullity of marriage it ſelfe, after it be conſummate: ſome of them we acknowledge, as afterward it ſhall appeare: but theſe following we doe renounce.

94 Error. 1 Tim.5.12.

Firſt, the vow of chaſtity and entring into Orders doe looſe the bond of marriage. ***Bellarmine*** to this purpoſe urgeth that place, 1 ***Tim.***5. 12. ***Having damnation, becauſe they have forſaken their firſt faith***: the firſt faith, is the vow of continency, which was a ſufficient impediment of matrimony. ***Bellarm.c.21.propoſ.1.***

Contra. By the firſt faith, is underſtood their faith, which they profeſſed in baptiſme, to renounce the workes of the fleſh, which theſe wanton widowes now follow in forſaking their calling: 1. So the *interlinearie gloſſe*, and *Bruno* expound this place: *ex Eſpenc. in hunc locum.* 2. The Apoſtle doth interpret himſelfe, *verſ.* 8. *He that provideth not for his owne, denieth the faith, &c.* that is, by his works he denieth the religion of Chriſt: now to deny the faith, *verſ.* 8. and to violate the faith, *verſ.* 12. doe ſignifie the ſame. 3. The Apoſtle afterward giveth theſe widowes licence to marry, *verſ.* 14. which hee would not have done, if it had been damnation, and a breach of the faith to marry after their profeſſed widowhood: this place both *Chryſoſtome* and *Theophylact* expound of widowes profeſſed, *vide Eſpenc. in hunc locum.* This text then nothing maketh for them.

95. Error. Secondly, marriages of the faithfull with Infidels are not only unlawfull, but void, *Bellarmine c.* 23. Yet he confeſſeth that ſuch marriages are not voyd either by divine or naturall law; or by any law of the Church, but only by the cuſtome of the people of God, having the force of a law, *propoſ.* 2. 3.

Argum. Infidelity in the old law, and diſparity of religion did make matrimony void: *Ergo*, much more now; for there is greater difference betweene Chriſtians and Infidels, than was betweene the Jewes and Gentiles, *Bellarm. argum.* 1.

Anſwer. Firſt, if this argument conclude any thing, it ſheweth, that even by the divine Law ſuch marriages are void: which notwithſtanding he before denied.

Secondly, the argument followeth not, for this law belonged to the policy of that nation, that they ſhould not marry with the Gentiles: who were accounted as an uncircumciſed and unholy people, but now this wall of partition is taken away; and in Chriſt there is neither Jew nor Grecian, *Gal.* 3. 28. Thirdly, the marriage of the Gentiles was for no other cauſe inhibited the Jewes, but leſt it ſhould be a meane to withdraw them from the worſhip of God, *Deut.* 7. 4. This proveth not, that an Infidell willing to dwell together, and of whom there may bee ſome hope, ſhould bee put away, contrary to S. *Pauls* rule, 1 *Cor.* 7. 13. Fourthly, the Jewes were permitted upon divers occaſions to put away their wives, for the hardneſſe of their heart, *Matth.* 19. 8. wherefore the impediments and diſſolutions of marriage among them doe not bind us.

Gal. 3. 28.
Deut. 7. 4.
1 Cor. 7. 13.
Matth 19. 8.

96 Error. Thirdly, the marriage of thoſe which committed adultery, and did compact together before to marry after the firſt husbands or wives death, is actually voyd. *Bellarm.* 22.

The Papiſts.

1. Concerning the invalidity of vowes to diſanull marriage, we have declared the truth before, *Contro. 6. de Monachis.* For marriage lawfully contracted and conſummate, is only made voyd by way of divorce in the caſe of adultery, as we have before proved.

Matth. 19. 9. *Argum. Matth.* 19. 9. Our Saviour giveth this perpetuall rule, that no man ſhould diſmiſſe his wife but for fornication: but Orders is no fornication: *Ergo*, not for entring into Orders, is ſhe to be diſmiſſed: and *verſ.* 6. *No man muſt put aſunder that which God hath coupled:* but they which are but contracted, are coupled before God: *Ergo*, no humane ordinance, ſuch as is the ſingle life annexed to Orders can ſeparate them.

Decret. Gregor. lib. 3. *tit.* 32. *c.* 7. *Alexander* giveth liberty to a woman profeſſed, *ut ad religionem tranſeat, &c.* to profeſſe religion, or returne to her husband: *Ergo*, it was lawfull after profeſſion made to returne.

Sext. decretal. lib. 3. *tit.* 15. *c.* 1. *Bonif.* 8. *Simplex votum non reſcindit, &c.* A ſimple vow doth not cut off marriage afterward contracted: and againe he ſaith, *Voti ſolennitas ex ſola conſtitutione eſt eccleſia:* A ſolemne vow is onely by the conſtitution of the Church: and *Alexander* ſaith, that *Votum ſimplex non minus obligat coram Deo*, A ſimple vow doth not leſſe bind before God, than a ſolemne and publike vow: it followeth, that a ſolemne vow then doth not hinder marriage afterward contracted.

Extrav. Ioan. tit. 6. c. 2. Votum ſolemnizatum per ſacri ſuſceptionem ordinis, &c. A vow ſolemnized by entring into holy orders, is not of force to diſſolve Matrimony before going, though not conſummate with carnall knowledge: wherefore marriage contracted is not hindered or interrupted by the profeſſion of Orders.

And further, that the vow of ſingle life cannot hinder marriage contracted, or diſſolve it being conſummate: 1. Of the Greeke Church *Theophylact* ſhall ſpeake, who thus writeth upon that place, 1 *Timoth.* 5. 15. *I will the younger widowes to marry: Maluiſſem, &c.* I had rather theſe widowes had not departed from their covenants made with Chriſt, but ſeeing they had rather marry, *& ipſe aſſentior*, I alſo give conſent, &c. here widowes which profeſſed ſingle life, are licenced to marry.

Commentar. in 1 Timoth. 5.

Lib. de Monogam. 2. So *Tertullian* ſaith: *Ad eas dirigit, quales ſupra denotat:* Hee directeth his ſpeech to thoſe widowes, whom he noted before, that they had forſaken their firſt faith, &c. even thoſe the Apoſtle alloweth to marry.

Harm. ſect. 18. p. 560. 3. Confeſſ. of Auſpurg. artic. 6. *A vow cannot take away Gods commandement.* And againe: *Although the breaking of a vow might be reprehended, yet it followeth not, that the marriage of ſuch perſons is to be diſſolved.* Saxony artic. 21. *Vowes which wrap them in a kind of life, wherein is the worſhip of Idols, are without doubt fruſtrate, according to the firſt commandement, —thou ſhalt have no ſtrange Gods.* Wittemberg. c. 21. *Neither ought the vow of chaſtity to bee any hinderance herein, becauſe that ſuch a vow being taken upon a man by humane ſuperſtition, without authority of Gods word, and againſt faith, is not acknowledged of God, and wedlocke alſo hath it chaſtity, that he who hath vowed chaſtity, and marrieth a wife in the Lord, doth indeed fulfill the vow of chaſtity, &c.*

Sect. 18. p. 569.
Harm. ſect. 18. pag. 570.

4 See their owne Canons produced before.

Secondly, neither doth the infidelitie of the one partie make a nullitie of marriage: for *S. Paul* ſaith, that the woman in that caſe is not to forſake her husband if hee will dwell with her: Of this matter ſee more, *queſt. 2. part.* 2. of this Controverſie. 1 Cor. 7. 13.

Cod. lib. 1. tit. 7. leg. 16. Leo & Anthem. Si ſponſa conjugium ſponſi propter religionis diverſitatem recuſaverit: If the ſpouſe refuſe to marrie with him, to whom ſhe is eſpouſed, &c. the law alloweth only a diſſoluing of the contract and eſpouſals for religion ſake, and not otherwiſe.

Diſtinct. 10. c. 1. Nicolaus, Si religionis cauſa conjugia debere diſſolui dicuntur, ſciendum eſt, quia licet hoc lex humana conceſſit, lex tamen divina prohibuit: If for religion ſake marriages are ſaid to bee diſſolved, let it bee knowne, that although humane law doth allow it, yet Gods law doth forbid it.

Cauſ. 28. c. 1. Innocent. Quod Deus conjunxit, homo non ſeparet, &c. What God hath joyned together, let not man put aſunder: and leſt he ſhould be thought to ſpeake onely of thoſe which marry after Baptiſme, let them remember, that the queſtion was asked by the Jewes, and to the Jewes was the anſwer made, *c. 8. Auguſt.* thus writeth to *Pollentius: Tibi videtur infideles à fidelibus dimitti non licere, &c.* You thinke that the Infidels ought not to bee diſmiſſed from beleevers, becauſe the Apoſtle forbiddeth it, but I ſay it is lawfull, becauſe the Lord forbiddeth it not; yet not expedient, *Quia hoc ne fiat monet Apoſtolus,* becauſe the Apoſtle wiſheth or admoniſheth that it ſhould not bee: here bee two opinions, one thinketh it is not lawfull for Infidels to be diſmiſſed, the other that it is not expedient: ſo which opinion ſoever is followed, they are not at all to be diſmiſſed. *Ibid. c. 9. Affert impedimentum ſalutis, &c.* The departure of the beleever from the Infidell, bringeth an hindrance to his ſalvation.

Decret. Gregor. lib. 4. tit. 19. c. 8. Innocent. Fideles cum infidelibus matrimonialiter copulati, &c. The beleevers joyned in marriage with unbeleevers, may freely and lawfully remaine with them.

Decret. Eutychian. In poteſtate fidelis eſt poſt baptiſmum recipere uxorem, quam infidelis infidelem ante dimiſerat: It is in the power of a beleeving man to receive his wife after Baptiſme, which, when they were both infidels, he diſmiſſed, &c. But if the very bond and marriage knot were diſſolved, as *Bellarmine* ſaith, how can they come together againe?

Thirdly, neither is the fault committed before the marriage, ſufficient to diſable the marriage once done: for then queſtion might have beene made of the ſtrength of *Davids* marriage with *Bathſheba.* And *Auguſtine* doubteth not thus to conclude, *Poſſe ſanè fieri nuptias ex male conjunctis honeſto poſtea placito conſequente:* That marriage may very well ſtand betweene thoſe, that once had unlawfull carnall copulation, but afterward an honeſt purpoſe of marriage followed.

Can. Apoſtol. 66. Non licitum eſto aliam ducere, quam quis prius ſollicitavit, quamvis paupercula ſit: It ſhall not be lawfull for a man to marry any other, but her whom hee entiſed to folly before, though ſhe be poore.

Concil. Lateranenſ. part. 45. can. 2. Alexander. Contrahere quis poteſt cum ea matrimonium, quam viro vivente, adulterio polluerat: A man may contract marriage with her, whom, while her husband lived, he defiled with adultery. Theſe Canons are directly oppoſite to the Jeſuits opinion.

Now whereas *Bellarmine* excludeth not all adultery before going from future marriage, but where the parties were conpact and confederate together to marrie afterward: their owne law ſimply maketh it lawfull for a man to marry his concubine, though hee had promiſed her marriage before: *Cauſ. 22. qu. 4. c. 22. Quam prius concubinam habuerat, non eſt peccatum in conjugem ſuſcipere:* It is no ſinne to make her his wife, that was before his concubine: *cui juramento firmavit, &c.* to whom he confirmed by an oath, to take her to wife. *Cauſ. 31. qu. 1. c. 2. Fieri poteſt conjugium cum quo praceſſit adulterium:* Marriage may bee made with whom adultery was before committed. *Decret. Gregor. lib. 4. tit. 7. c. 8. Siquis uxore vivente fide data, &c.* If a man, his wife yet living, did give his faith to marry another, or did contract himſelfe to her, and did not carnally know her, the marriage is not to be diſſolved. So then neither adultery precedent, nor yet the giving of faith, or contradicting marriage, the firſt husband or wife yet living, though theſe are grievous offences; yet are not ſufficient to diſſolve or breake off Matrimony.

But there are certaine caſes, wherein Matrimony unlawfully contracted, yea conſummate may bee diſſolved: as firſt, if the conſent of either party be wanting, as when by tyrannicall coaction and compulſion they come together, and the conſent is ſtill withholden.

Hormiſda decret. 4. Filiam invitam & renitentem, nemo viri alicujus conjugio cogat ſociari: quorum enim unum eſt corpus, unus eſſe debet animus: Let no man match in marriage unto any his daughter againſt her will: for they that have one body, ought alſo to have one minde. *Nicholaus de matrimon. can. 1. Si ſolus conſenſus defuerit, catera cum ipſo coitu celebrata fruſtrantur:* If the conſent onely bee wanting, the very carnall copulation, and whatſoever elſe beſide, are all fruſtrate and voyd.

Secondly, if the conſent of both be wanting, as in the marriage of children, that are not able to give conſent.

Nichola. 1. de matrimon. 3. can. Ubi non eſt conſenſus utriuſque, ibi non eſt conjugium, &c. Where each party conſenteth not, there is no marriage: Therefore they which give girles to boyes in marriage in the cradle, doe no act at all, unleſſe both of them when they come to yeares of diſcretion, conſent.

Thirdly, if there be an error of the perſon, as if one be thruſt upon a man in ſtead of another, as *Lea* was upon *Iacob:* or an error in the condition of the party, as if he or ſhe be an Hermaphrodite, an Eunuch, or ſuch like.

Lateranenſ. part. 50. cap. 28. Alexander. Sicut puer, qui non poteſt reddere debitum, non eſt aptus conjugio; ſic quoque qui impotentes ſunt, minime apti ad contrahenda matrimonia reputantur: As a childe, which cannot render the debt or duty of marriage, is not fit for marriage; ſo neither are they fit to contract marriage, that have any naturall weakneſſe or imbecillity. In this place it is ſaid further, that although it be not the cuſtome of the Romane Church, yet the French Church doth diſſolve marriage for frigidity, and impotency of nature.

Fourthly, if they marry within the degrees forbidden by *Moſes* law. In all theſe caſes, Matrimony thus unlawfully begun and ratified, may bee diſſolved. But lawfull Matrimony cannot bee abrogate, but either by naturall death, or lawfull divorce for fornication. In the caſe of deſertion alſo and long abſence of either party, after the expecting of his returne ſome terme of yeares, with probable intelligence of the parties death; or if hee bee wilfully abſent, of his lewd and diſhoneſt life, the innocent party, by the wiſe and deliberate ſentence of the Magiſtrate, may bee pronounced free.

For other matters which are commonly objected, marriage is not to be diſſolved: As for long abſence, when the husband is detained in captivity, or ſuch like: *Leo epiſtol. 77. cap. 1. Quod fœmina debeant, quæ captis viris nupſerant aliis, regreſſis de captivitate viris, prioribus copulari:* Women marrying to others while their husbands are captives, muſt be reſtored unto them at their returne.

Barrenneſſe is no cauſe of diſſolution: *Lateranenſ. part 6. cap. 25. Ob coeundi poſſibilitatem fieri non debet divortium:* Divorce muſt not be made, for poſſibility of generation.

The leproſie is no cauſe: *Lateranenſ. 37 part. cap 3. Alexander. Uxores propter lepram non ſunt dimittendæ, ſed illis petentibus debet debitum reddi:* Women for leproſie muſt not be put away: but their huſbands muſt performe the duty of marriage if they require it.

So likewiſe in other caſes: *Quicquid mulier contra te cogitaverit, vel ſi te accuſaverit, non eſt exceptâ cauſa fornicationis ejicienda:* Though thy wife ſhould conſpire againſt thee, and accuſe thee, yet ſhe muſt not be caſt off except for fornication, *Nichol. 1. decret. de matrim. 6.*

Ibid. can. 7. Hi qui matrimonium ſani contraxerunt, & uni ex duobus dementia, aut furor, aut aliqua infirmitas acceſſerit, non debent conjugia talium diſſolvi; They which were ſound when they married, if either of them afterward fall into frenzy, madneſſe, or ſickneſſe, they muſt not for that be divorced.

Ibid. Similiter ſciendum eſt de his, qui ab adverſariis excæcantur, aut membris truncantur, aut à barbaris execti ſunt: The like is to be ſaid of thoſe that have their eyes pulled out, are maimed, or gelded of their enemies, &c. None of theſe are ſufficient cauſes to breake off marriage. And thus much of this queſtion.

The fifth Queſtion of the compariſon betweene Virginity and Marriage.

The Papiſts.

Virginity is preferred before Marriage, not onely for that it is a more quiet ſtate of life, and freer from troubles in this world, but that it is more convenient for the ſervice of God, and that it hath a gratefull purity and ſanctity, both of body and ſoule, which Marriage hath not, *Rhemiſt.*

1 Cor. 7. 32. *Argum. 1 Corinth. 7. 32. The unmarried careth for the things of the Lord, how ſhee may pleaſe God: Ergo,* virginity is a fitter ſtate of life to ſerve and pleaſe God in, *Rhemiſt. ibid.*

The Proteſtants.

97. Error. First, we grant, according to the Apoſtles ſaying in this place, that virginity is alſo a fitter ſtate of life for the ſervice of God, yet not ſimply, but for thoſe onely that have the gift of continency: for they which cannot abſtaine, may and doe ſerve God with a more quiet mind being married, than many Popiſh Virgins which burne in the luſt of concupiſcence. Secondly, yet it followeth not, that virginity is a more holy and cleane thing in it ſelfe, and more meritorious before God, than marriage is: for this were to make marriage unholy and uncleane; whereas it is not the act of marriage, but the abuſing thereof, that bringeth uncleanneſſe with it: before God in themſelves, neither is more holy than other.

Argum. It is faith which maketh us accepted of God, not the merit of any worke: and therefore of all faithfull beleevers it is ſaid, *Apocal.* 14. 4. *Theſe are they which were not defiled with women: for they are virgins.* And he underſtandeth all *that are redeemed by Chriſt, from amongſt men, and are the firſt fruits of the Lamb, verſ.* 4. and not onely thoſe which properly in common uſe of ſpeech wee call Virgins. And thus S. *Ambroſe* expoundeth: *Si ideo putes virgines dictos, quia corpora ſua intaminata ſervarunt, &c.* If you onely underſtand virgins, becauſe they have kept their bodies unpolluted, then Apoc. 14. 4.

the Saints ſhall bee excluded from this glory: for all the Apoſtles, except *Iohn* and *Paul*, had wives. *Ambr. in 2 Corinth.* 11. True godlineſſe therefore and a ſincere faith, whereby wee are divorced from the world, and joyned to God, is the true virginity.

De bono conjugal. c. 21. tom. 6.

Auguſtine: Sicut non eſt impar meritum patientiæ in Petro, qui paſſus eſt, & in Iohanne, qui paſſus non eſt: ſic non eſt impar meritum continentiæ in Iohanne, qui nullas eſt expertus nuptias, & in Abraham, qui filios generavit: As there was no greater merit of patience in *Peter* that ſuffered, than in *Iohn*, who ſuffered not; ſo there was no greater merit of continency in *Iohn* that was never married, than in *Abraham* that begat children. See then, by his judgement, there is the ſame merit of married and unmarried perſons.

Synod. Gangrenſ. cap. 9. Si quis virginitatem profeſſus tanquam abominabiles nuptias judicat, anathema ſit: If any man profeſſing virginity doe condemne marriage, as an abominable thing, let him bee accurſed, &c. But thus doe our adverſaries, who are carried away with ſuch an extraordinary liking of their Monkiſh fained chaſtity, that they deſpiſe marriage, calling it a prophaning and pollution of orders, as we have ſeene before.

Cod. lib. 8. tit. 58. leg. 1. Conſtant. Whereas there was a Law, that, *cœlebs*, a ſingle man was not capable of any bequeſt or legacy: the Emperour correcteth that ordinance, and thus enacteth: *Sit omnibus æqua conditio capeſſendi, quod quiſque mereatur:* Let the ſame condition be to all, married and unmarried to receive whatſoever they are meet or worthy of, &c. This is the equity of mans law, to make no difference in reward betweene the ſingle and married: ſhall Gods law bee thought to be more unequall?

Diſtinct. 30. c. 4. Si quis virginitatem, &c. If any man profeſſing virginity for Gods cauſe, doe arrogantly diſpraiſe thoſe that are married, let him bee accurſed, &c. But the extraordinary extolling and advancing of ſingle life, tendeth to the diſpraiſe of marriage.

Cauſ. 12. 44. q. 4. c. 6. Quis ignorat omnes retro ſanctos ejuſdem fuiſſe meriti, &c. Who is ignorant, that all the Saints in time paſſed were of the ſame merit, that Chriſtians are? If then the Saints and Patriarches, that were married, be equall unto Chriſtian virgins; then is not virginity ſimply to bee preferred before marriage.

Wee have ſeene before. 1. The judgement of the ancient Greeke Church, in their Synode *Gangrenſ.* not much unlike is that ſaying of *Ieremy* the late Patriarke of Conſtantinople: *Si quis admiranda juſtitia—præpolleat, &c.* Though a man excell in admirable juſtice, *ſi tamen cum ſuperbia & aliorum deſpicientia, &c.* Yet if it be joyned with pride, and the contempt of others, it will bring him into meere vanity, &c. the like may be ſaid of virginity joyned with pride.

Cenſur. oriental. c. 20.

2. *Auguſtine* ſaith, *Obedientia conjugata, minus obedienti virgini præponenda eſt:* Obedience in marriage is preferred before a diſobedient virgin.

Lib. de bono conjugal. c. 24.

3. Confeſſion of Bohemia, c. 19. Wee muſt not thinke, *that the workes of thoſe which are unmarried in the miniſtery, are to bee preferred in merit and dignity, before the workes of married men, &c.* And a little after: *Our men doe not ground the worthineſſe, holineſſe, or vertue of the Eccleſiaſticall miniſtery, no more than they doe of Chriſtian ſalvation, upon either of theſe kinds, to wit, neither upon the ſtate of ſingle life or wedlocke, &c.* Wittemberg. artic. 26. *It is evident that ſingle life is not commanded by the word of God: alſo it is evident, that although the ſtate of ſingle perſons bee in publike danger more quiet, and more fit and commodious to execute the publike miniſteries of the Church, than is theirs which uſe it not, yet we muſt not thinke, that this kinde of life is of it ſelfe, before the tribunall ſeat of God more excellent, and more holy, than is marriage: for as in Chriſt, there is neither Iew nor Gentile, ſervant nor maſter, as S. Paul ſaith, ſo neither married nor unmarried, &c.*

Harm. ſect. 18. p 545. 547.

Ibid p. 575.

4. Their owne Canons ſee alleaged before.

The concluſion then is this, that virginitie is both equall, ſuperiour, and inferiour to marriage. 1. Equall in reſpect of God before whom one meriteth not more than another. 2 Superiour in regard of the cares and encumbrances which the ſingle ſtate is free from, and it is in it ſelfe a more excellent gift. 3 Inferiour in regard of the perſons profeſſing virginitie, if they be not equall in other gifts, of humilitie, obedience, ſobrietie, and ſuch like.

The ſixth Queſtion, of the times of Marriage prohibited.

The Papiſts.

98. Error.

THere are certaine ſeaſons in the yeare, wherein for the holineſſe of the feſtivall times, they hold it unlawfull to have marriage ſolemnized: as from the Advent to the Epiphany; from Septuageſima Sunday (as it is called) to the octaves of Eaſter: from three dayes afore the Aſcenſion, to the octaves of Pentecoſt, *Ruard. Tapper. artic. 20. p. 526.* But the Councell of Trent hath ſomewhat moderated this time, and cut it ſhorter, thinking it unreaſonable that marriage ſhould bee prohibited the third part of the yeare (for ſo much the time interdicted ariſeth to, if account bee taken of the weekes:) The time of Pentecoſt therefore they have diſpenſed with: and the time prohibited at Eaſter they would have begun not from Septuageſima, but from Aſhwedneſday, *Seſſ. 24. c. 10.* Upon theſe times they hold it unlawfull publikely to have marriage ſolemnized, both for the holineſſe of ſo great feaſts, and becauſe of receiving the Sacraments, *Bellar. de matrim. cap.* 31.

Argum. God commanded the people to abſtaine from their wives, when hee was to appeare unto them in Mount Sinai, *Exod.* 19. 15. And before the high Prieſt would deliver the ſhew-bread to *David* and his company, hee asked if the young men had kept themſelves from women: *Ergo*, marriage is not lawfull at all times. *Bellarm. ibid.*

Exod. 19. 15. 1 Sam. 21. 4.

Anſwer, Firſt, theſe places alleaged doe rather prove, that men in thoſe interdicted times ought not at all to come at their wives, than that the ſolemnization of marriage ſhould bee reſtrained: but I thinke they would bee aſhamed to forbid men their wives company ſo long together, as five or ſix weekes at the Nativity, and eight or nine weekes at Eaſter: why then ſhould not the one bee as lawfull as the other? Secondly, the abſtinence from their wives was commanded then, as a Legall and ceremoniall kind of ſanctification, as was alſo the waſhing of their clothes, *Exod.* 19. 10. And the company of women was at ſome times counted as a legall pollution, not as a ſinfull or uncleane act of it ſelfe: as the women after child-birth were commanded to purifie themſelves, *Levit.* 12. from a legall pollution onely, not from any ſinfull or uncleane act: for then it had beene a manifeſt injury to that holy birth that *Mary* purified her ſelfe according to the Law. Wherefore ſeeing it was a legall kind of ſanctification, it is not to bee intruded and impoſed upon Chriſtians now. Thirdly, neither can they prove that this kind of abſtinence is neceſſary alwayes before the receiving of the Sacrament, though ſometimes we deny not but it is convenient: for it was not alwayes required, no not of the Prieſts in the Law, when they were to offer incenſe or ſacrifice. For whereas the high Prieſt, which was alwayes but one, was bound morning and evening to offer incenſe unto the Lord, hee could not obſerve this rule unleſſe hee had beene injoyned perpetuall abſtinence, which wee ſee by the law was not impoſed upon them. This doubt ſomewhat troubled *Auguſtine*: for firſt hee ſaith, That it muſt needs follow, ſeeing the high Prieſt was married, and did ſometime goe in unto his wife, that the offering of incenſe ſhould ſome dayes bee intermitted: but in his Retractations hee miſliketh his former ſolution, and thus determineth; That the high Prieſt firſt offered the morning incenſe, and afterward went in to his wife, and ſo was uncleane, *uſque ad veſperam*, but untill the evening, not after the eventide, and then he offered the evening incenſe. To take this anſwer for this time, though it bee inſufficient: for the Hebrew word which is tranſlated the even, or eventide ערב, ſignifieth the twi-light, when the Sunne is ſet, when light and darkneſſe are mixed together: but the incenſe was renewed before the Sun-ſet: yet I ſay, admitting *Auguſtines* ſolution, the high Prieſt did not abſtaine one whole day before hee offered: much leſſe many dayes, much leſſe many weekes, much leſſe ſome moneths: as the Popiſh Church preſcribeth by interdicting ſo many dayes.

Exod. 19. 10. Luk. 2. 22. Exod. 30. 8. Quæſt. ſup. Levitic. 15. Retract. lib. 2. cap. 85.

The Proteſtants.

THat not onely the publike ſolemnitie of marriage at ſome times may have intermiſſion, but all Matrimoniall acts ought to ceaſe: as when men either privately doe give themſelves to faſting and prayer, 1 *Corinth.* 7. 5. or when publike or generall faſts are by the ſpirituall governours thought meet, and by the Chriſtian Magiſtrate proclaimed: wee doe not deny, but in our judgement allow it, and by our practice approve it: but that Matrimony at ſuch ſet times as an unholy and uncleane thing is to bee forbidden and reſtrained, wee take it to be Popiſh ſuperſtition, and an Antichriſtian yoke.

1 Cor. 7. 5.

Argum. 2. It diſgraceth the holy inſtitution of marriage, which the Apoſtle calleth honourable, and S. *Paul* counteth the fruits of marriage, which are the children of the faithfull, holy: How is it then, that there can bee any time ſo holy, the which holy Matrimony is not beſeeming? Againe, in thus doing they make difference of dayes, eſteeming ſome in themſelves more holy than others, contrary to the Apoſtles rule.

Heb. 13. 4. 1 Cor. 7. 14. Galath. 4. 10. Coloſſ. 2. 16.

Argum. 2. The Apoſtle willeth, *that they ſhould not defraud one another, but by conſent for a time &c.* 1 *Cor.* 7. 5. which though it bee eſpecially underſtood of married perſons, yet it may bee extended to thoſe which are contracted together: how can they obſerve this rule, when their marriage is ſuſpended ten weekes together, from *Septuageſſima* till the octaves of *Eaſter*? may not Sathan tempt them all this while for their incontinency? Againe, what is this elſe, but *a forbidding to marry*, though not in whole, yet in part: contrary to the Apoſtle, 1 *Timoth.* 4. 3.

1 Cor. 7. 5. 1 Tim. 4. 3.

Argum. 3. The Tridentine Chapter maketh but two holy times in the yeere, the Nativity, and Eaſter: during which times, they would not have Matrimony ſolemnized: and I pray you, why is Pentecoſt left out, is it not as feſtivall a time as the other? And if they have power to diſpenſe with the feſtivall of Pentecoſt, why not with the reſt alſo? wherefore it appeareth to be but an humane device. And as the Popiſh Church hath abrogated one of the interdicted times for marriage; ſo it were to bee wiſhed that thoſe reformed Churches which have abandoned other ſuperſtitious obſervations, and yet doe retaine this uſe for the reſtraint of marriage at certaine ſeaſons, would proceed a degree further, and grant a generall liberty to marry in thoſe inhibited times: firſt, becauſe it is an offence to other reformed Churches, that where the Goſpell is profeſſed, any ſuch yoke ſhould bee impoſed. Secondly, If Papiſts have inlarged this reſtraint, thinking it not reaſonable to injoyne ſo many times of inhibition, much more ought Proteſtants to doe that which is moſt agreeable to the liberty of the Goſpell. Thirdly, while by diſpenſation it is made lawfull to marry in theſe times, for every one that will bee at the charge thereof, and not otherwiſe, it will be taken only to be an engine to draw advantage. Fourthly, ſeeing that the Martyrs were perſecuted, for marrying in theſe inhibited times, as *Iohn Crimes* mentioned afterward: it is very unfit, and unbeſeeming, that the people ſhould under the Goſpell bee encumbred with ſuch things. Fifthly, becauſe the lawes of the Realme doe ſeeme to give liberty for marriage at all times, in theſe words: *That no reſervation, or prohibition, Gods law except, ſhall trouble or impeach any marriage, without the Leviticall degrees*: *ann.* 32. *Henric.* 8. *c.* 38. If no prohibition, then not the prohibition or reſtraint of time. Laſtly, becauſe this reſtraint of marriage is not grounded upon the word of God, for then it could not be altered; but is only an humane conſtitution, and ſeemeth rather to abridge the liberty of marriage, and to be againſt the Apoſtles rule, 1 *Cor.* 7. 5. as I have ſhewed before: in mine opinion it were much better for theſe reaſons alleaged, for this Canon of reſtraint to be diſcontinued, than urged: and I hope, that the diſcreet officers of our Church, will bee more ſparing and moderate therein.

But to returne, let us ſee a little I pray you, how well they agree together about the times prohibited for marriage: ſome of them beſide the three times of the Nativitie, Eaſter, Pentecoſt, make alſo a fourth time unſeaſonable for marriage, and that is at the feaſt of Saint *Iohn Baptiſt*: Neither doe they here agree about the time, ſome preſcribing three weeks before of abſtinence from marriage: *Synod. Illerdenſ. decret.* 1. *ex Gratian.* Some foureteene dayes onely, *Synod. Salegunſtadienſ. can.* 3. Some doe adde alſo other times of prohibition, as in the foure Ember faſts, and in the holy dayes eeves: when they hold it unlawfull to marry, *Salegunſtad. ibid.* Others doe abridge the three uſuall times of reſtraint, either in part, as *reformat. Ratiſpon. artic.* 21. the laſt weeke onely of Advent is reſtrained for marriage: or in whole, as the reſtraint of Pentecoſt is abridged and cut off in the late Tridentine Chapter. Thus it appeareth to bee onely an humane tradition, which hath ſo much doubtfulneſſe, and uncertainty: as though any time can be too holy for marriage.

Could there be a more holy place than Paradiſe? or a more holy time, than while man was in his innocency? yet even then and there Matrimony was inſtituted.

Laſtly, is not the Sabbath or Lords day an holy feſtivall time? and as holy as any is? what if I ſaid more holy, for this onely immediately was inſtituted of God: but marriage may notwithſtanding bee fitly ſolemnized upon that day, the abuſes and diſorders, which commonly fall out in ſuch aſſemblies, being cut off: for *Auguſtine* is of opinion, that the marriage in Cana of Galile, was *Die dominico*, upon the Lords day. And it is moſt fit that Matrimony ſhould bee ſolemnized in the face of the congregation, which is uſually aſſembled upon that day: *Ergo*, it may as fitly and conveniently at any time bee kept and ſolemnized, excepting the reſpects aforeſaid. De rempor. ſerm. 159.

The civill Law for decency and comelineſſe ſake interdicteth ſome times of marriage to particular perſons: as a woman marrying within a yeare after her husbands death, was counted infamous: *Cod. lib.* 2. *tit.* 12. *leg.* 15. *Gordian.* but generally to all, and for religion the Law enjoyneth not times of reſtraint.

1. Whereas the ancient Greeke writers had a moſt reverent opinion of marriage: as *Epiphanius* ſaith, *Sancta Eccleſia nuptias habet venerandas & colit eas*: The holy Church doth hold marriage to bee reverenced, and maketh account of them. And *Chryſoſtome*: *Nuptiæ precioſa res & nobis & externis videtur*: Marriage ſeemeth to be a precious thing to us, and thoſe which are without, &c. Theſe counting marriage ſo holy and reverent a thing, no doubt thought no time too holy for it. Lib. 2. tom. 2. Hom. 12. in 1 ad Corinth.

2. *Tertullian* ſaith, *Prohiberi nuptias nuſquam legimus, ut bonum ſcilicet*: Wee reade no where marriage to be prohibited, as being a good thing, &c. If marriage bee no where prohibited, then neither at any time to be reſtrained. Lib. 1. ad uxor.

3. Auſpurg. artic. 5. *Humane traditions ought to give place to times and opportunities, eſpecially in the Church, wherein there ſhould be more regard had of the ſalvation of the godly, and of love and publike peace, than of humane traditions.* This reſtraint of marriage then at certaine times, being but an humane tradition, ought to give place to publike peace. Sect. 18 p. 554.

4. The Tridentine Chapter, as is ſhewed before, argum. 3. hath taken away one of the times of reſtraint at Pentecoſt, and why not the reſt alſo?

And let it be here obſerved, that the Chriſtian Romaniſts have bemoaned this cuſtome of reſtraining marriage at certaine times of the Pagane Romanes their predeceſſors: for ſo *Plutarch* writeth, that *menſe Maio mulieres non ducuntur*, that women are not married in the moneth of May: and that, *publicis feriis mos non eſt nubere virgines*, in the publike feries or holy dayes, it is the faſhion for virgins not to marry. Quæſtion Roman. q. 86., q. 105.

Wee have here the teſtimony of the Martyrs: *Iohn Lambert* holy Martyr: In that they will not ſuffer marriage to bee ſolemnized at all times in the yeare: I thinke it ſtandeth not with Chriſts rule, but is againſt the ſame; and that they will not ſuffer the banes upon all holy dayes to bee proclaimed, unleſſe a diſpenſation for money bee purchaſed: All this God forbiddeth: *Fox pag.* 1105. *col.* 1.

Henry Crimes troubled and perſecuted for marrying his wife on Palme-Sunday eeven: *Fox, pag.* 1917.

The

The ſeventh Queſtion, to whom Matrimoniall cauſes properly doe belong.

The Papiſts.

99. Error. MAtrimoniall cauſes, as to determine of the degrees of kindred, of divorces, of the impediments of marriage, of contracts : doe onely belong unto the Church, and the Magiſtrate may make lawes hereof (***approbante principe eccleſiaſtico***) by the approbation of the eccleſiaſticall Prince (hee meaneth the Pope:) otherwiſe the lawes of Princes are in this behalfe void : ***Bellarm. de matrimon. cap.*** 32.

Math.19. 1 Cor.7.13. ***Argum.*** 1. Our Saviour Chriſt giveth a law concerning divorces, ***Matth.*** 19. hee ſendeth them not to the Civill Magiſtrate : and Saint ***Paul*** preſcribeth, what is to bee done in the marriage of beleevers and Infidels, 1 ***Cor.*** 7. 13. ***Ergo,*** the officers of the Church are onely Judges of theſe cauſes: ***Bellarm. ibid.***

Anſw. Firſt, the argument followeth not : for Chriſt as King of his Church, the Apoſtles as his chiefe Miniſters, by warrant and commiſſion from him, preſcribed and gave lawes to the Church : no mortall man now is to challenge that authority to himſelfe. Secondly, by this reaſon eccleſiaſticall perſons ſhall have the rule of all cauſes : for Saint ***Paul*** deſcribeth the office alſo of Princes, and giveth direction for civill cauſes, as for tribute, uſing of the ſword, and ſuch like, ***Rom.*** 13. doth it follow then that theſe things doe belong to the Apoſtles ſucceſſors ? Thirdly, as the Apoſtles did give rules and directions for Matrimoniall and other cauſes : ſo it is the Miniſters part alſo, by the word of God to miniſter counſell, and give direction to the Civill Magiſtrate in theſe caſes, but not without authority from the ſame power to meddle with the execution thereof.

Argum. 2. Matrimony 1. is a Sacrament, and therefore belongeth to the knowledge of eccleſiaſticall perſons: 2. and many caſes of conſcience may fall out, wherein recourſe is to bee had to the paſtors of mens ſoules : 3. otherwiſe when there are no Chriſtian Magiſtrates, their ſpirituall cauſes ſhould bee brought before Heathen Judges, if the Church hath no power to diſcerne of them : ***Bellarm. ibid.***

Anſw. Firſt, wee deny Matrimony to bee a Sacrament, neither ſhall they bee ever able to prove it ſo. Secondly, in caſes of conſcience in Matrimony the Paſtors of ſoules muſt bee conſulted with out of the word : but it followeth not, that they therefore ſhould make lawes : and are your Canoniſts and Licentiates paſtors of ſoules, to whom you referre the deciding of theſe cauſes? Thirdly, Heathen Judges have 1. made good lawes concerning Matrimoniall matters, as that no man ſhould marry his fathers concubine, ***Alexander Cod. lib.*** 5 ***tit*** 4. ***leg.*** 4. not without the parents conſent : ***Dioclet. ibid. leg.*** 12. Not the ſiſter, ſiſters daughter, aunt, &c. ***Leg.*** 17. ***Dioclet.*** Not two wives at once: ***ibid. tit.*** 5 ***leg.*** 2. ***Dioclet.*** 2. But where ſuch lawes faile, they muſt take that courſe which S. ***Paul*** did againſt the inceſtuous perſon, to uſe ſpirituall correction.

The Proteſtants.

MAtrimoniall cauſes, ſuch as are before rehearſed, originally doe belong to the Civill Magiſtrate, by whoſe munificence they have beene granted to eccleſiaſticall perſons, and unto them properly it doth belong to make Matrimoniall lawes.

Rom.13.4. 1 Timoth.2.2. ***Arg.*** 1. This is evident firſt out of the Scripture, for ***Moſes*** and not ***Aaron,*** did publiſh the lawes concerning the degrees of marriage, ***Levit.*** 18. and other Matrimoniall cauſes. ***The Magiſtrate is Gods miniſter to take vengeance on them that doe evill, Rom.*** 13. 4. therefore alſo to cenſure and puniſh all tranſgreſſions and offences in marriage ; to him it appertaineth to ſee that men live ***in godlineſſe and honeſty,*** 1 ***Tim.*** 2. 2. Therefore it is part of the Magiſtrates care, that honeſty and godlineſſe bee kept in Matrimony and Matrimoniall duties and cauſes.

Argum. 2. Secondly, this is proved by the ancient practice of the Civill power : how the Emperours both Heathen and Chriſtian have made lawes as concerning the degrees, contracts, divorce of marriages ; ſee ***Cod. lib.*** 5. ***tit.*** 4. ***de Nuptiis, tit.*** 5. ***de inceſto, &c.*** Beſide their practice, the teſtimony of the law is evident, ***Cod. lib.*** 5. ***tit.*** 4. ***leg.*** 3. ***Severus. Illicitum matrimonium coram ſeculari judice :*** Unlawfull marriage muſt bee complained of before a ſecular Judge : whom the Law calleth, ***competentem judicem,*** a competent Judge. If the Secular bee competent, the Eccleſiaſticall is incompetent. ***Ibid. leg.*** 11. ***Dioclet.*** If a mans father detaine his wife, ***rector provinciæ,*** the rector of the province ſhall helpe. ***Leg.*** 20. ***Theodoſ.*** If there bee many competitors of a woman, that is an orphan, ***Iudici deliberare permiſſum eſt :*** the Judge ſhall determine whom ſhe ſhall have.

Argum. 3. It appeareth by the reaſon of the law : firſt, ***Cod. lib.*** 3. ***tit.*** 8. ***leg.*** 1. ***Alexander. Poteſt univerſam incidentem quaſtionem examinare, &c.*** Hee before whom any principall cauſe is brought, may examine every queſtion incident : but ſo cannot an eccleſiaſticall perſon examine every matter that falleth in queſtion in the caſe of Matrimony. Secondly, ***Ibid. leg.*** 3. ***Valerianus : Civilis quaſtio & incidens criminalis eadem ſententia terminantur, &c.*** A civill queſtion and criminall falling into it, are ended with the ſame ſentence : but eccleſiaſticall perſons have nothing to doe with Civill cauſes, as with matters of inheritance, debts, dowries, which are incident into Matrimoniall cauſes : ***Ergo,*** neither the judgement of the crimes belongeth to them. Thirdly, ***Cod. lib.*** 3. ***tit.*** 26. ***leg.*** 3. ***Antonin. Cui***

denegatur executio, denegatur pronunciatio : To whom the execution is denied, the pronouncing alſo or giving of the ſentence is denied : But eccleſiaſticall perſons cannot execute the law in Matrimoniall offences, as in puniſhing of their body, or goods : *Ergo,* neither doth the ſentence originally and properly appertaine unto them. They being incompetent perſons of themſelves, are made competent by the conſtitution of Princes : as the law ſaith, *Cod.lib.3. tit.13.leg.5. Arcad. Principis oraculum incompetentem judicem facit competentem :* The oracle of the Prince maketh an incompetent Judge competent.

Theſe Imperiall conſtitutions doe ſhew, what was the practice both of the Eaſt and South Church, which were under the Emperour.

Confeſſion of Auſpurg, artic. 7. *If ſo be they have any other power or juriſdiction, and hearing and underſtanding certaine caſes, as namely of matrimony and tithes, they hold it by mans law, &c.*

Harm. ſect. 11 p. 367.

Saxony, artic. 18. *Our Civill Magiſtrates have appointed, and doe defend judgements for marriage matters in their government, &c.*

Sect. 18. p 565.

B. Rhenanus adviſeth Divines and Lawyers to admoniſh the Pope, Emperour, and other Princes to provide a remedy, that children bee not married, *inconſultis imo invitis parentibus,* their parents not conſulted with, or againſt their will, &c. Then in his opinion Kings and Princes have right to meddle with matrimoniall cauſes.

Annot. in Tertul. lib. 2. ad Uxor. in fine.

The eighth queſtion, of the Ceremonies and rites of Matrimonie.

The Papiſts.

THe Jeſuite reckoneth up ſeven. Firſt, they which are to bee joyned in Matrimony, are bleſſed of the Prieſt. Secondly, oblation is made for them in the ſacrifice of the Maſſe. Thirdly, they are covered with a vaile. Fourthly, they are coupled together *vitta purpurea & candida,* with a ſcarſe or riband, partly white, partly purple. Fifthly, the Bride giveth to the Bridegroome a ring, firſt hallowed and bleſſed of the Prieſt. Sixthly, he commendeth them to God in his prayers. Seventhly, hee exhorteth and admoniſheth them of their mutuall duty, *Bellarm. cap. 33. de Matrimon.*

100. Error.

The Proteſtants.

SOme of thoſe rites wee altogether allow and uſe them our ſelves, as the 6. and 7. for both prayers are made unto God for them, and they are by the Miniſter put in minde of their duty : and all is done with us in the vulgar tongue, much more to the edifying of the people, and comfort of the parties themſelves : whereas their idolatrous Prieſt chattereth all in an unknowne tongue : A goodly exhortation ſure, when the parties exhorted underſtand not one word thereof. Some other of theſe rites we utterly reject, as the 2. 3. 4. for oblation or ſacrifice, in their meaning, we acknowledge none : for the married parties to receive the Communion, if there be a ſufficient number, we neither hold it neceſſary as being of the eſſence of marriage, nor yet thinke it unmeet. But as for that coloured and painted attire of blew and white, we take it fitter for a May-game, than to bee ſhewed in a ſolemne aſſembly of Chriſtians.

Nichol. 1. de Matrim. can. 4. Ut ligaturam auream, vel argenteam, vel ex quolibet metallo compoſitam, quando nuptialia fœdera contrahunt, in capitibus non deferant: That they weare no billament or plate of gold or ſilver in their heads, when they celebrate the Matrimoniall contract. Yet ſuch ornaments were more ſeemely, than ſuch gue-gawes, and toyes of blew and white.

Colonienſ. part. 7. cap. 47. Ludicra illa, quæ in templis poſt benedictionem ſacerdotalem fieri conſueverunt, veluti in pulſando ſponſo, atque alia ejuſdem generis penitus tollantur : nam res ſeria, quam Deus ipſe inſtituit, agitur : Thoſe light toyes which are accuſtomed to bee done in the Church, after the bleſſing of the Prieſt upon the married couple, as in ſmiting of the Bridegroome, and ſuch like, muſt bee left : for a ſerious matter of Gods owne inſtitution is in hand.

Cod. lib. 5. tit. 4 tit. 21. Theodoſ. Milites ſine antiqua ſolennitate, &c. Souldiers have licence to contract Matrimony without the ancient ſolemnity. *Ibid. leg. 22. Si pompa aliaque nuptiarum celebritas omittatur, &c.* If the pompe and celebrity of marriage bee omitted, nothing is wanting to the firmneſſe or ſureneſſe of marriage : *Ergo,* by the Civill Law ſuch toyes and vaine pompe are not required, nor neceſſary. The reſt we in part allow, as the Ring, ſo it bee uſed onely as a civill ornament, and token of mutuall love : but that popiſh bleſſing either of the Ring, or of the married couple with the fingers a croſſe, and muttering of ſome few inchaunting words, as though by the very act of popiſh bleſſing, there were a ſecret vertue and quality of holineſſe infuſed into the things ſo bleſſed or inchaunted ; we condemne it as a ſuperſtitious toy. So we conclude, all ſuch rites in Matrimony, as have a comely and profitable uſe, tending to edifying, we refuſe not : the reſt we reject, and ſend them backe to Rome, from whence they came.

Tertullian ſheweth what ſolemnities were uſed in marriage in his time : *I ſuffice not to ſhew the happineſſe of that marriage, quod eccleſia conciliat, oblatio confirmat, obſignatum angeli renuntiant, Pater rato habet : which the Church doth begin, the oblation confirmeth, the Angels ſeale, the Father ratifieth, &c.* Their chiefe and only ceremony of account, was their oblation and communicating in the Sacrament.

Lib. 2. ad Uxor.

Helvetia latter confeſſion, *chap. 29. Let them bee confirmed publikely in the Church, with prayer and bleſſing of them.*

THE

THE SIXTEENTH GENERALL CONTROVERSIE, OF CONFIRmation, Orders, extreme Vnction.

The firſt Queſtion, of Confirmation.

THe parts of this queſtion are theſe. Firſt, whether it be a Sacrament. Secondly, of the parts thereof. Thirdly, of the Miniſter. Fourthly, of the effect of this ceremony. Fifthly, of the rites, and whole order thereof.

The firſt part, whether it be a Sacrament.

The Papiſts.

THat Confirmation is properly and truly a Sacrament, it was decreed in the ***Tridentin. Concil. ſeſſ. 7.can.***1. and it is their generall opinion.

Argum. Act. 8.17. They did lay their hands upon them, and they received the holy Ghoſt: This impoſition of hands, together with the prayers here ſpecified, was no doubt, the Sacrament of Confirmation: for here is an outward ſigne, and a ſpirituall grace: ***Ergo***, a Sacrament, ***Rhemiſt. ibid. Bellar. de Confirmat. lib.2.cap.2.***

Anſw. Firſt, theſe were miraculous gifts of the holy Ghoſt, as the gifts of tongues, of prophecying, healing, which were beſtowed upon the Diſciples, whereof the impoſition of hands was a ſigne at that time: but it is impoſſible to ground an ordinary and perpetuall Sacrament upon an extraordinary example: and that they were ſuch viſible graces of the ſpirit, it appeareth, becauſe ***Simon Magus*** ſaw that the holy Ghoſt was given them by laying on of hands.

Secondly, the holy Ghoſt was obtained by their prayers, ***verſ.*** 15. and not by the laying on onely of hands.

Thirdly, to make a Sacrament, it is not enough to have a viſible ſigne, and to ſhew ſome ſpirituall grace therewith to bee beſtowed: for then the ſpittle and clay that Chriſt uſed, the napkins alſo and partlets, which were carried to the ſicke from the Apoſtles, and they were healed preſently: all theſe ſhould be Sacraments; for here are outward ſignes, and ſome effect followed: yet becauſe there was no inſtitution of a Sacrament by Chriſt, nor any commandement to uſe them, neither theſe, nor the impoſition of hands can be a Sacrament.

Fourthly, the Apoſtles had an eſpeciall commandement to impoſe hands, and a ſpeciall promiſe by laying on of hands to give the holy Ghoſt, which we now have not.

Fifthly, ſeeing the extraordinary gifts, which the Apoſtles beſtowed by impoſition of hands, are now ceaſed, the ceremony in that behalfe alſo is expired.

Bellarmine anſwereth: 1. The Apoſtles gave not only the miraculous gifts of the Spirit, but the ho-
1 Cor. 12.30. ly Ghoſt; for all did not ſpeake with tongues, but theſe gifts all the beleevers had. 2. It cannot bee
ſhewed, that the Apoſtles had any ſuch ſpeciall Commandement or promiſe, but the promiſe is gene-
rally made to the Church: ***I will be with you to the end of the world.*** 3. Though the viſible ſignes are cea-
ſed, yet the inviſible grace which was given by the impoſition of hands, remaineth ſtill: ***Bellarm. cap.2.***

Contra. Firſt, we 1. grant, that by impoſition of hands, the Apoſtles gave both inviſible graces and
viſible ſignes together, not the one without the other: this notwithſtanding it was an extraordinary
worke of the Apoſtles, and no good ground for an ordinary Sacrament. 2. Though all beleevers
ſpake not with tongues, yet they had all in thoſe dayes ſome eſpeciall or extraordinary gift for the
Mark, 16.17. confirmation of their faith, ***Mark.*** 16.17. ***Theſe tokens ſhall follow them that beleeve, &c.*** 3. Yet it is
cleare, that all theſe at Samaria received extraordinary gifts, for they had beene baptized before and

beleeved, and were partakers of the common grace : and they were ſuch graces as *Simon* ſaw to be given : therefore extraordinary and viſible.

Secondly, it is great boldneſſe to deny that the Apoſtles had a ſpeciall promiſe to give the graces of the ſpirit, and a commandement ſo to doe : for he himſelfe granteth, *Nunquam ordinarie impoſuiſſent manus :* They would never ſo ordinarily have impoſed their hands, if Chriſt had not ſo commanded. 2. *Ananias* by the commandement of Chriſt laid his hands upon *Paul*, not to take away his blindneſſe only (as *Bellarmine* boldly affirmeth) but that he might *be filled with the holy Ghoſt*. Here is both an expreſſe commandement and promiſe. 3. Some generall promiſes were made not onely to the Apoſtles, but to the whole Church, as of Chriſts perpetuall preſence and protection : but it is very abſurd, to ſay, that the Apoſtles had no more power to give the holy Ghoſt, than others ſucceeding them have; for this were to make all Apoſtles, which S. *Paul* denieth.

Act. 13. 7.

1 Cor. 12. 29.

Thirdly, if the viſible ſignes are ceaſed, which came by impoſition of hands, then have you loſt your ſacrament, the ſacramentall effect being extinct : the inviſible graces of the Spirit remaine, but not conferred by impoſition of hands, but by the preaching of the word, and prayers of the Church. Hitherto therefore you have proved no ſacrament.

The Proteſtants.

WEE grant a ceremony of impoſition of hands uſed in the Apoſtles time, and after, ſo long as the miraculous gifts of the holy Ghoſt continued in the Church, there is alſo another kind of impoſition of hands, ſuch as the Apoſtle ſpeaketh of, which may have perpetuall uſe in the Church, which is nothing elſe but a kind of prayer to be ſtrengthened by the holy Ghoſt, and for the increaſe of grace. But neither this nor the other doe we hold to be a Sacrament.

Heb. 6. 2.

Argum. 1 Every Sacrament muſt have his appointment from Chriſt, conſiſting both of an outward Element, and the word of inſtitution : but the Popiſh Sacrament of confirmation hath none of theſe : the element they uſe, is oyle, the word of conſecration, *I ſigne thee with the ſigne of the Croſſe, and annoint thee with the Chriſme of health, in the name of the Father, the Sonne, and holy Ghoſt :* but none of theſe have their inſtitution by Chriſt or his Apoſtles any where in the new Teſtament, *Act.* 8. 19. and in other places wee reade that the Apoſtles uſed impoſition of hands, but there is no where mention made of Chriſme or oyle : neither was this ſuperſtitious device in uſe then, whatſoever the Jeſuite ſaith, being brought in long after by [a] *Sylveſter*, who is reported by *Damaſus* to be the deviſer of Chriſme: *Ergo*, it having no inſtitution in the Goſpell, it is no Sacrament.

Act. 8. 19.

[a] Some aſcribe this invention to *Hyginus* before : but it is not like to be ſo ancient : ſee further anſwer to the objector here, pag 77. Retect.

Argum. 2. The Scriptures beſide that extraordinary impoſition of hands uſed by the Apoſtles, make mention of another impoſition of hands, not as of a Sacrament by it ſelfe, but as appertaining to the Sacrament of Baptiſme, as the Apoſtle ſaith, *Heb.* 6. 2. *The doctrine of baptiſmes and laying on of hands :* this externall rite depended upon baptiſme, it was not a ſeverall Sacrament by it ſelfe.

To this effect alſo their owne Canon, *p.* 3. *diſtinct.* 4. *c.* 124. *Nullus miniſtrorum, &c.* None of the Miniſters that hath power to baptiſe ſhould goe without Chriſme : *Quia inter nos placuit ſemel in baptiſmate Chriſmari, &c.* Becauſe the uſe is with us once in baptiſme to be Chriſmed. *Chriſmatis non niſi una benedictio :* Chriſme is but once bleſſed or hallowed, &c. Here we ſee, that Chriſme, which they now uſe in confirmation, went together then with baptiſme.

Auguſtine ſaith, *Manus impoſitio quid aliud eſt, quàm oratio ſuper hominem?* The impoſition of the hands, what elſe is it but prayer over a man? He ſaith not it is a Sacrament.

De Baptiſm. lib. 3. c. 16.

Deuſdedit. Papa decret. Scitis quia quomodo ſunt 7. *dona ſpiritus ſancti, ita ſunt ſeptem dona baptiſmi, à primo pabulo ſacrati ſalis, & ingreſſus ſanctæ Eccleſiæ, uſque ad confirmationem ſpiritus ſancti per Chriſma:* Ye know, that as there are ſeven gifts of the holy Ghoſt, ſo there are ſeven gifts of baptiſme, from the firſt ſpirituall nouriſhment of hallowed ſalt, and the entrance to the Church, unto the confirmation of the holy Ghoſt by oyle, &c. Here confirmation is but a part of baptiſme, and therefore not a Sacrament of it ſelfe.

Concil. Arelatenſ. ſub Carolo can. 18. *Ut presbyteri ſub ſigillo chryſma cuſtodiant, genus enim ſacramenti eſt :* That the Prieſt keepe the Chriſme under ſeale, for it is a kind of Sacrament, &c. Confirmation miniſtred with Chriſme is a kind of Sacrament, that is, after a ſort, properly it is not.

In this cauſe ſuffered maſter *Benbridge* holy Martyr, for denying Confirmation to be a Sacrament, or that the Biſhop doth give grace thereby, *pag.* 2046. *col.* 2. *artic.* 3.

The Grecians at this day, as *Villamont* reporteth, deny the Sacrament of Confirmation : ſo doe the Ruſſians alſo, as *Sacranus :* and they uſe this reaſon, taken from theſe words of the Nicene Creed : *I beleeve one baptiſme : if there be but one baptiſme, there is alſo but one unction.* So in the Æthiopick Church, Confirmation and Chriſme is not held for a Sacrament: as *Zago Zabo* their Biſhop confeſſeth.

Lib. 2 cap. 22.

Elucid. err. c. 2.

Guagnin. de relig. Moſc.

Damianus a Goes.

Wittemberg, chap. 11. *The Apoſtles did give by the impoſition of hands the admirable gift of the holy Ghoſt to thoſe which beleeved in Chriſt, to the end they ſhould ſpeake with divers languages, but of a perſonall and temporall act of the Apoſtles, there ought not to bee a generall and perpetuall Sacrament of the Church, without the commandement of God, &c.*

Harm. ſect. 13. pag. 409.

See alſo their owne Canons before alleaged : of their Schoolemen, [a] *Alenſis* and [b] *Holcot*, denied Confirmation to be a Sacrament or inſtituted by Chriſt.

[a] Greg. Valent. de numer. ſacram. c. 3.

[b] Caſſand. conſult art. 3.

The

The ſecond Part, of the Matter and forme of Confirmation.

The Papiſts.

102. Error. THe matter of this popiſh Sacrament, they ſay, is oyle mixed and tempered with balme, *Rhemiſt, Act.8.ſect.6.* Firſt hallowed and conſecrated by the Miniſter thereof, and ſtriked in manner of a croſſe upon the forehead of him that is to be confirmed, *Bellarm.c.*8.

2 Cor. 1. 21. *Argum.* 2 *Cor.* 1. 21. *It is God which eſtabliſheth us, or confirmeth us with you in Chriſt, and hath annointed us.* Here the Apoſtle ſpeaketh of confirmation, and of the materiall part thereof, which is holy unction, or annointing: and this holy Chriſme was prefigured by that precious oyntment, *Exodus* 30. wherewith the tabernacle and the Prieſts were annointed: *Bellarm. ibid.*

The Proteſtants.

Anſ. FIrſt, the Apoſtle ſaith not, *which hath confirmed,* but, *which doth confirme:* which if it were meant of that externall ceremony of confirmation, ſee what injury you offer to the Apoſtle, that being a confirmer of others, he had need now to bee catechized and confirmed himſelfe. Againe, he ſpeaketh not of confirmation wrought by the miniſtery of men: but God (ſaith hee) confirmeth us, that is, eſtabliſheth us by his ſpirit.

2. It is too too groſſe to underſtand by this annointing, your greazy beſmearing mens faces with your Chriſme, ſeeing the Apoſtle expoundeth himſelfe in the next verſe, *He hath ſealed us, and given the earneſt of his ſpirit in our hearts, verſ.* 22. Of this holy annointing of our hearts by the ſpirit, Saint 1 Ioh. 2. 27. *John* alſo maketh mention, ſaying, *This annointing teacheth you all things.* But doth the annointing of the face, I pray you, give men inſtruction?

3. S. *Ambroſe* thus expoundeth S. *Paul* of the ſpirituall annointing: *Chriſtus confirmat gentes in fide promiſſa, &c.* Chriſt confirmeth the Gentiles in the faith promiſed to the Jewes, &c. he hath annointed us, giving us *regiam honorificentiam,* a kingly honour: as *Peter* ſaith, we are *genus regale,* of a royall kinde: *per unctionem ſpiritualem,* by the ſpirituall anointing: who hath alſo ſigned us, *dando ſpiritum ſuum nobis pignus,* giving his ſpirit as a pledge, that wee ſhould not doubt of his promiſes: *Ambroſ. in* 1 *Cor.*2.

Tractat. 3. in Epiſt. Ioh. 1. Let us heare *Auguſtines* expoſition, *Chriſtus ſit in corde, unctio ipſius ſit in corde: —Chriſtus docet, inſpiratio ejus docet:* Let Chriſt be in your hearts, let his annointing be in your hearts: Chriſt teacheth, his inſpiration teacheth, &c. You may bee aſhamed therefore, ſo groſſely to abuſe the Scripture.

And concerning the oyntment of the Tabernacle: firſt, it is no way anſwerable or like to the popiſh Chriſme: 1. There is no mention made of balme in that confection, *Exod.* 30.33. for the word which *Bellarmine* urgeth בשם *beſhem,* is a generall name for ſweet ſpices; by the Septuagint tranſ-

Cantic. 4. 16. c 5. 6. lated ἡδύσματα, by the vulgar Latine, *aromata,* ſpices: and ſo is it taken in Scripture, *Cant.*4.16.5.1. But 2. admit that there was balme there, as ſome thinke, being the chiefe of the reſt, yet had they other ſweet ſpices, *Cynamon, Calamus, Caſſia*: you muſt mingle theſe alſo with your Chriſme, if you will find a type here. 3. This oyntment ſerved for the Prieſts; you muſt prove then that Chriſt the high Prieſt of the new teſtament was thus annointed: for if it belonged not to him, neither are we to chal-

Luk. 4 18. Exod 30 32. lenge it: but Chriſt was no otherwiſe annointed than by the ſpirit. 4. They were not to annoint any mans fleſh with that oyntment; how then dare you preſume to lay your Chriſme upon every mans forehead that is confirmed?

Secondly, ſay that your Chriſme, and that oyntment were in all points agreeable; who taught Coloſſ. 2. 17. you to borrow ceremonies of the Jewes, ſeeing they were but types and ſhadowes, but the body is in Chriſt?

Argum. 1. As for your oyle therefore mixed with balme: Firſt, the true balme you know is not to be had, and therefore you abuſe the people: As it may appeare, *Epiſt.* 2. *Fabiani ad Orientales:* in the which Epiſtle he reproveth them for not renewing the Chriſme every yeere: *Dicunt enim nec balſamum per ſingulos annos poſſe reperiri:* For they alleaged, that they could not get the right balme every yeere: If they of the Eaſt countrey could not get it where it groweth, how ſhould it come into the Lib. 12. c. 25. Weſt parts? *Pliny* alſo ſaith, that the balme, which grew but in two places of Judæa, is periſhed: yet *Bellarmine* controlleth him, and ſaith, that there is a kind of balme brought from India, beſide that which uſed to grow in Judæa: yet by *Bellarmines* leave it cannot be that balme, which grew in Judæa, which he ſaith the Apoſtles uſed. And *Pliny* may be credited for this matter, being a curious ſearcher out of the ſecrets of nature. Secondly, make the beſt of it you can, it is but a Jewiſh ceremony. Thirdly, your benediction of it, is but a kinde of magicall inchantment, ſeeing you have no word of God to conſecrate creatures in that ſort: for all things are ſanctified by the word of God and prayer: *Ergo,* without the warrant of God, there is no ſuch ſanctifying of creatures.

Act. 10. 44. *Argum.* 2. *Act.* 10.44. the holy Ghoſt is given without any Chriſme, *Act.* 8.17.19.5. the Apoſtles Act. 8. 17. laid on their hands, but uſed no Chriſme. *Ergo,* your Chriſme hath no ground out of Scripture. *Kemnitii argum.*

Bellarm. 1. In the firſt place alleaged, the holy Ghoſt was given by the ſingular privilege of God without a Sacrament. 2. Where mention is made of impoſition of hands, Chriſme alſo is underſtood : as where the Apoſtles are ſaid to baptize in the name of the Lord Jeſus, both the father and the ſonne are underſtood : and where the Apoſtle ſaith, Wee are ſaved by the *lavacre of regeneration*, hee underſtandeth alſo the word, though hee make no mention of it : *Bellarm. c. 9. reſponſ. ad argum.* 1.

Act. 19.5.

Contra. Firſt, though 1. the holy Ghoſt came upon them while *Peter* preached, yet this is no ſingular or extraordinary privilege, but the uſuall effect of the preaching of the word : as we may ſee in *Lydia, Act.* 16. and faith ordinarily commeth by hearing. And though the ſpirit was given without and before the Sacrament, yet preſently for their further confirmation, they were baptized, but not confirmed with Chriſme : ſo here is a Sacrament miniſtred unto them, to their further aſſurance and confirmation, but none other than the Sacrament of Baptiſme.

Act. 10.44.
Rom. 10.17.

Secondly, 1. we doe not doubt, but that the Apoſtles baptized in the name of the whole Trinity, though compendiouſly the name of Jeſus bee expreſſed, becauſe they were commanded ſo to doe : that although mention be not made there of the Father, Sonne and holy Ghoſt ; yet in other places there is, *Matth.* 28. 19. 2. And S. *Paul* alſo elſe-where joyned the word with *the waſhing of water, Epheſ.* 5. 25. and in the very ſame place it followeth by the *waſhing of water and renewing of the holy Ghoſt* ; whereby the operation of the word is ſignified : ſo then if in any other place of Scripture you could find your Chriſme to have beene uſed by the Apoſtles with impoſition of hands, though they be not every where joyned together, it might ſeeme probable that you ſay : but this you are not able to doe, therefore theſe examples are frivolouſly alleaged.

Matth 28. 19.
Epheſ 5 25.

Thirdly, whereas *Bellarmine* doubteth not to ſay that the Apoſtles uſed Chriſme : other Papiſts more honeſtly deny it, being convinced with evidence of Scripture : as *Synod. Moguntin. c.* 18. *Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum* : The Sacrament of confirmation in the beginning was only exhibited with impoſition of hands.

It cannot be denied but that there was an unction uſed of ancient time in the Church : but it was a ceremony annexed to Baptiſme : and 1. *Dionyſius* ſheweth, that it was partly taken from the heathenish annointing, which wreſtlers did uſe, and partly from the law of *Moſes* : but with what warrant the ceremonies of the law, much leſſe of the Heathen may bee retained, that remaineth a queſtion, whereas the Apoſtle doth reprove the Galathians for turning againe to the beggerly rudiments of the word.

De cœleſti Hierarch.
De baptiſm.
Galath 4. 9.

2. *Tertullian* ſaith : *Egreſſi de lavacro perungimur benedicta unctione de priſtina diſciplina, qua ungi oleo de cornu in ſacerdotio ſolebant, &c.* Comming out of the lavacre, we are annointed with the bleſſed unction according to the ancient diſcipline, whereby they uſed in the Prieſthood to be annointed with oyle out of the horne, &c. If the unction were annexed to Baptiſme, it could not bee the matter of a new Sacrament.

Lib. de baptiſm.

3. Confeſſ. of Wittemberg. c. 10. *It is evident, that in the law of Moſes, there was a time for ſhadowes, but now Chriſt being revealed, it is the time of truth, and the uſe of externall annointing pertaineth to the rudiments of the world, &c.*

Harm. ſect. 13. p. 408.

4. *Decret. Gregor. lib. 1. tit. 16. c. 1. Innocent.* 3. *Confirmationis ſacramentum non debet in eo iterari, qui per errorem fuit non chriſmate, ſed oleo, delinitus* : The Sacrament of Confirmation muſt not bee iterated in him, which by error was annoynted with oyle, and not with Chriſme : *Ergo*, Chriſme is not neceſſary to confirmation.

Some of the Popiſh writers affirme, that balme, whereof their Chriſme is made, is not neceſſary *ad eſſentiam Sacramenti*, to the eſſence of the Sacrament : *Cajetan. 3. par. qu. 72. artic. 2. Dominic. a Soto. lib. 4. ſentent. diſt. 7. qu. 1. art. 2. Synod. Arauſican. 1. cap. 1. Qui in baptiſmate Chriſmatus fuerit, in confirmatione ſacerdos commonebitur : nam inter nos Chriſmatis ipſius, non niſi una benedictio eſt* : Hee that was chriſmed, or annointed in Baptiſme, muſt admoniſh the Prieſt thereof in confirmation (that hee be not annointed againe) for with us Chriſme is but once bleſſed and uſed, &c. He then that was baptized with Chriſme, was confirmed without Chriſme : This Chriſme then and conſecrate oyle was not the matter of confirmation.

The Papiſts.

THe forme of Confirmation is in the words which are pronounced, I ſigne thee *with the ſigne of the Croſſe*, and confirme thee *with the Chriſme of ſalvation or health*, in the name of the Father, the Sonne, and holy Ghoſt. *Bellarm. cap.* 10.

103. Error.

The Proteſtants.

1. THey muſt ſhew the inſtitution of Chriſt, out of the word, for the forme of every Sacrament : which they cannot doe for this, unleſſe they run to their beggerly traditions, which they blaſphemouſly call the word of God unwritten.

2. Where have they learned, that men are confirmed and eſtabliſhed with the externall annoynting of oyle ? ſo ſaid ſome amongſt the Coloſſians, Touch not, taſte not, handle not : to whom the Apoſtle anſwereth, Which things periſh with the uſing, and are after the commandement of men : So is this annointing with oyle, a meere invention of men, and hath no longer vertue or force than in the naturall uſe thereof.

Coloſſ. 2. 21, 22.

Bellarmine anſwereth : Firſt, wee have the warrant of the word for the forme of confirmation ; for

Act 8.15. the Apoſtles prayed, when they laid on hands, *Act.* 8. 15. and the forme of the Sacraments conſiſteth in prayers. Secondly, the oyle is called the oyle of health or ſalvation, as Baptiſme the waſhing of the new birth, becauſe it is an inſtrument thereof, *Bellarm. cap.* 10.

Contra. Firſt, prayer 1. is made to God, this forme is pronounced to him that is confirmed, therefore it is not a prayer: 2. Beſide in the forme there is mention made of the ſigne of the croſſe, and of *chriſme:* can you fetch theſe alſo out of the Apoſtles prayer? 3. And if you make confirmation nothing elſe, but prayer over a man, we will not much ſtand with you.

Secondly, 1. we make not Baptiſme a cauſe of regeneration, as you doe the oyle; but a ſeale only thereof. 2. Neither can yee ſhew the like inſtitution and ordinance of Chriſt for confirmation, as we can for Baptiſme.

Interrelig. cap. 16. ***Sacramentum confirmationis initio impoſitione manuum tantum celebratum fuit, &c.*** The Sacrament of confirmation in the beginning was onely celebrated with the impoſition of hands: It was then no part of the forme of conſecration in thoſe dayes, to ſay, ***I confirme thee with the Chriſme of health, &c.*** For at the firſt no oyle or Chriſme was uſed, but onely the impoſition of hands.

See before ***Error*** 101. the conſent of the Churches, that confirmation is no Sacrament, then conſequently they deny unto it the forme of a Sacrament.

The third part, of the Miniſter of confirmation.

The Papiſts.

104 Error. THe Papiſts are here divided: Some thinke that the Biſhop is ſo neceſſarily the Miniſter of confirmation, that it can in no wiſe be committed to Presbyters: ***Sic Bonaventur. Durand. Adrian. in* 4. *diſtinct.* 7.** Other of them are of opinion that it may extraordinarily bee miniſtred by Presbyters, as ***Thomas, Marſilius, Ruhardus, Paludanus:*** But the Biſhop is the ordinary Miniſter thereof by the word of God: of this ſentence is ***Bellarmine cap.* 12.**

Argum. Act.* 8. *Peter and ***Iohn*** are ſent to Samaria to lay on their hands, ***Philip*** onely baptized, if ***Philip*** could not have given the ſpirit, what need the Apoſtles have beene ſent? the Apoſtles then only confirmed: Biſhops ſucceed Apoſtles: ***Ergo.***

Anſw. Firſt, the Apoſtles by laying on the hands, gave the extraordinary grace of the ſpirit, therefore this place maketh not for confirmation. Secondly, none can ſucceed the Apoſtles, in their Apoſtolike and extraordinary power in giving the ſpirit. Thirdly, ***Philip*** gave the holy Ghoſt alſo, though not thoſe viſible ſignes, which belong not to confirmation: for by his preaching they beleeved, and were baptized: and S. ***Hierome*** ſaith, ***Niſi forte Eunuchus à Philippo Diacono baptizatus ſine ſpiritu ſancto fuiſſe credendus eſt:*** Unleſſe it is to be thought, that the Eunuch was baptized of ***Philip*** the Deacon without the holy Ghoſt: ***adverſ. Luciferian.*** Fourthly, ***Philip*** was an [a] Evangeliſt, which was an office before [b] Paſtors: Biſhops are the Paſtors of the Church: will they deny that to an Evangeliſt, which they yeeld to Paſtors? Laſtly, other beſide the Apoſtles were ſent to ſecond the firſt Preachers, and to confirme them in their faith, as ***Barnabas*** to [c] Antioch.

[a] Act 21.3.
[b] Epheſ 4 11.
[c] Act 11.22, 23.

The Proteſtants.

WEe ſay with ***Hierome, Si hoc loco quæras, quare in eccleſia baptizatus, &c.*** If you aske in this place, why hee that is baptized in the Church doth not but by the hands of the Biſhop receive the holy Ghoſt? Know that this obſervation, ***Ad honorem potius eſſe ſacerdotii, quam ad legis neceſſitatem:*** Is rather for the honour of the Prieſthood, than any neceſſity of law: otherwiſe, if the holy Ghoſt only be given at the prayer of the Biſhop, they are to be bewailed, which in remote places are baptized by Presbyters, and die before they are viſited of the Biſhop: ***Hieron. adverſ. Luciferian.*** He thinketh this difference to be rather an ordinance of the Church, than any divine inſtitution.

Argum. Ananias a diſciple of Antioch, laid his hands upon [d] ***Paul,*** and at Antioch certaine Prophets and teachers lay on their hands upon ***Paul*** and [e] ***Barnabas,*** and none of theſe were Apoſtles.

[d] Act. 19. 17.
[e] Act. 13 3.

Bellarmine anſwereth: that ***Ananias*** laid on his hands, to heale him of his blindneſſe, and not to give him the holy Ghoſt. ***Contr.*** The text it ſelfe is contrary, ***Act.* 9. 17. *He put his hands upon him, and ſaid,*** brother ***Saul, the Lord hath ſent me,*** that thou ***mighteſt receive thy ſight, and be filled with the holy Ghoſt.***

Diſtinct.* 95. *c.* 1. *Gregor. Ubi Epiſcopi deſunt, ut Presbyteri, &c. Where Biſhops are wanting, wee grant, that Presbyters may touch thoſe that are baptized with Chriſme in the forehead: ***par.* 3. *diſtinct.* 4 *c.* 119. *Presbyteris &c.*** It is lawfull for Presbyters to annoint thoſe that are baptized with Chriſme, whether they baptiſe in the preſence of the Biſhop, or without: ***c.* 125.** he that doth receive the office to baptize, muſt not goe without Chriſme, ***decret. Gregor. lib.* 1. *tit.* 4. *c.* 4. *Simplices ſacerdotes apud Conſtantinop, &c.*** Simple Prieſts at Conſtantinople doe confirme: ***Concil. Florentin. ſeſſ.* 25. *Apud Græcos, &c.*** Among the Greekes, Prieſts not Biſhops doe uſe Chriſme: it is not therefore of any divine inſtitution.

Gagnin. de relig. Ruthen. And the Muſcovites following the Greeke Church, doe hold, that Biſhops and Prieſts are of the ſame authority in giving of Chriſme, which is miniſtred together with Baptiſme.

2. ***Tertullian*** is of the ſame minde: who reckoneth Chriſme, and impoſition of hands among the rites and ceremonies of Baptiſme: which Prieſts and Deacons have right to give as well as Biſhops: *Dandi quidem habet jus ſummus ſacerdos, qui eſt Epiſcopus; dehinc Presbyteri & Diaconi, &c.* The high Prieſt, who is the Biſhop, firſt hath right to give Baptiſme, then the Presbyters and Deacons, &c.

Lib. de Baptiſm.

3. Confeſſ. of Bohemia, c. 12. *Such as are thus inſtructed, our Miniſters receive unto this covenant of holy Baptiſme, and by the laying on of hands doe teſtifie unto them, &c.* They give generally unto their Miniſters this right of impoſing of hands.

4. See the opinion of ſome Papiſts before, that confirmation may bee committed to Presbyters, &c.

Bellarmine himſelfe granteth, that the chiefe Biſhop may give authority to a ſimple Prieſt to confirme, *lib.1.de matrim. c.5. reſp. ad argum.13.*

The fourth part, of the efficacie and vertue of Confirmation.

The Papiſts.

THe holy Ghoſt is given in confirmation, for force, ſtrength, and corroboration, againſt all our ſpirituall enemies, and to ſtand conſtantly in the confeſſion of our faith, even to death, with great increaſe of grace, *Rhemiſt. Act.8. ſect.7.* And in this reſpect it giveth more abundant grace, in ſtrengthening of us againſt the devill, than Baptiſme doth, *Bellarm. cap.11.*

105. Error.

The Proteſtants.

FIrſt, they doe offer great injury to the ſpirit of God, tying him as it were, to their beggerly elements, which have power, as they ſay, to conferre grace. The Scripture ſaith, The ſpirit bloweth where it liſteth, the ſpirit of God is free, and is given without Sacraments, as well as with them: but this tradition of yours is no Sacrament: if it were, yet could it not conferre grace, as we have proved before.

Iohn 3. 8.

Their owne Maſter of Sentences *lib.1. diſtinct.14.d.* proveth that the Apoſtles themſelves gave not the Spirit: *Orabant quippe ut veniret:* They prayed that the Spirit might come upon them, on whom they laid their hands, they themſelves gave it not. And againe, *ibid. d. Nos accipere hoc donum, &c.* We according to our meaſure may receive this gift, *Effundere ſuper alios utique non poſſumus:* but we cannot powre it out upon others: *Ergo,* Confirmation doth not conferre the holy Ghoſt.

Secondly they doe greatly deface the Sacrament of Baptiſme, making it imperfect without confirmation, ſaying, that he which is baptized, ſhall never be a perfect Chriſtian, unleſſe he be confirmed with Chriſme, *Gerſon.* And that it is to bee reverenced with greater reverence than Baptiſme: See *Fulke Act. 8. ſect.7.* Yea, they deprive Baptiſme of the proper effect and uſe thereof, which is a ſigne unto us of the aſſiſtance of Gods Spirit, to fight manfully againſt the Devill: for by Baptiſme wee are buried into the death of Chriſt: But Chriſt by his death triumphed over the Devill, *Ergo,* Baptiſme is a ſigne of our victory againſt the Devill: yet they rob Baptiſme of this honour, and give it to confirmation. And thus they preferre their owne inventions before the ordinance of God; no Sacrament before a Sacrament.

Tileman Heſhuſ. loc. 22. error. 12.
Rom. 6 3.
Coloſſ. 2. 15.

Auguſtine ſheweth what the Sacrament of Unction is, *Unctionis ſacramentum eſt virtus ipſa inviſibilis; unctio inviſibilis, ſpiritus ſanctus:* The Sacrament of Unction, is the inviſible vertue: the inviſible annointing, the holy Spirit. What is become now of your Sacrament of Unction?

Tract. 3. in Epiſt. Iohan.

1. The Greeke Church alloweth no Chriſme or annointing to be uſed but in Baptiſme: they urge theſe words of the Nicene Creed, *I confeſſe one Baptiſme for the remiſſion of ſinnes:* If one Baptiſme, then one Chriſme or annointing, &c. They aſcribe not then any ſacramentall operation unto confirmation other than that which is exhibited in Baptiſme.

Gagnin. de relig. Ruthen.

2. So alſo *Tertullian,* annexeth unction and impoſition of hands unto baptiſme: *Dehinc manus imponitur, per benedictionem advocans & invitans ſpiritum ſanctum:* Then the hand is impoſed by benediction, calling and inviting the ſpirit, &c. The grace is not conferred then by the ceremony, but obtained by prayer and invocation.

Lib. de Baptiſm.

3. Confeſſ. of Bohemia, c. 12. *The Miniſters by laying on of hands, doe teſtifie to them, that grace is contained (they meane exhibited) in Baptiſme to ſtrengthen them to the warfare of faith, &c.* The vertue and efficacy then is in Baptiſme, not in the impoſition of hands.

Harm. p. 400.

4. And that confirmation maketh no ſupply, or addeth any complement to Baptiſme, their owne Canons teſtifie: *decret. par.3. diſtinct.5. c.2. Melchiades; Spiritus ſanctus in fonte tribuit plenitudinem ad innocentiam:* The holy ſpirit in Baptiſme giveth fulneſſe tending to innocency: *Continuò tranſituris ſufficiunt regenerationis beneficia:* The benefit of regeneration is ſufficient to thoſe that preſently paſſe out of the world: *ibid. c.5.* In the unction in Baptiſme is ſignified *deſcenſio ſpiritus ad habitationem,* the deſcending of the ſpirit to dwell with us: If then by Baptiſme we have innocency, and the ſpirit dwelling in us, how is it not perfect and abſolute without confirmation?

The fifth part, of the Rites and Ceremonies of Confirmation.

The Papiſts.

106. Error.

THe ceremonies which they commonly uſe in Confirmation, are theſe. Firſt, the Biſhop muſt breathe upon the pot or cruze of Chriſme. Secondly, he ſaluteth it in theſe words, *Ave ſanctum Chriſma:* Haile holy Chriſme. Thirdly, he giveth a kiſſe. Fourthly, he ſtriketh him that is confirmed with his hand, to teach him patience. Fifthly, his forehead is bound about, leſt the Chriſme ſhould run downe, which teacheth him not to loſe the grace of God. Sixthly, ſeven dayes together hee muſt neither waſh his head nor face. And theſe with ſuch like ridiculous toyes, are practiſed amongſt them, *Bellarm. cap. 13. lib. de confirmat.*

The Proteſtants.

1. SOme of theſe ceremonies we condemne as ridiculous: as the breathing upon the oyle, the ſtriking of the party confirmed, which light geſtures become not the gravity of the Miniſters of the Goſpell: all things ſhould bee done in the Church in decent and comely order. 1 Cor. 14. 40. Concerning this light geſture of ſtriking, the like whereof was uſed in the celebration of Matrimony, we heard before the judgement of the Councell of Cullin: how it is counted, *inter res ludicras,* among ridiculous and wanton toyes. *Concil. Colonienſ. part. 7. cap. 47. vid. ſupra, controv. 15. quaeſt. 7.* In the like caſe, in the emancipation, or ſetting of men free, they did uſe to ſtrike them: which fooliſh uſe was corrected by the imperiall law, *Cod. lib. 8. tit. 49. leg. 6.* he biddeth, *Injurioſa raphiſmata,* ſuch injurious ſtrokes to be left, *quorum nullus rationabilis invenitur exitus,* of the which there can be no reaſonable end: *Jubemus circuitus hujuſmodi in poſterum quieſcente, &c.* We will ſuch toyes and circumſtances to ceaſe. If in a civill act ſuch ridiculous toyes were inhibited, how much more uncomely are they in an act of religion? Secondly, one of them is meerely Idolatrous, to ſalute the oyle, as the Angell ſaluted *Mary,* to ſay, *Ave,* All haile unto it, making an idoll of it, being a thing without ſenſe or life. Thirdly, all of them are ſuperſtitious, having myſticall and typicall ſignifications and ſhadowes, which agreeth not with the nature of the Goſpell: for all ſhadowes are now paſt, the body being come. Coloſſ. 2. 17. Laſtly, they are ſuperfluous, cumberſome, and burdenous, as *Auguſtine* ſaith: *Ipſam religionem, quam Deus pauciſſimis ſacramentis miſericordia Dei liberam eſſe voluit, ſervilibus oneribus premunt:* They oppreſſe religion with ſervile burthens (of ceremonies) which Gods mercy hath left free in few Sacraments, &c. Againe, who ſeeth not how thus by their owne traditions they doe evacuate the ordinance of God? for in ſtead of catechizing and inſtructing of the youth in the principles and foundation of religion, as of repentance from dead workes, faith toward God, of the reſurrection and eternall judgement, they have brought in nothing elſe, but oyling, greazing, annoynting of them, breathing upon them, croſſing, and ſuch like: Heb. 6. 2, 3. And whereas S. *Paul* giveth parents a charge to bring up their children in the inſtruction of God, Epheſ. 6. 4. they bid them bring their children to be annointed, croſſed, and chriſmated, as they call it, and they have done enough.

1. In the Greeke Church they uſed Chriſme of ancient time, but without any ſuch ceremonies. *Concil. Laodicen. c. 58. Oportet baptizatos poſt baptiſmum ſacratiſſimum chryſma percipere, &c.* They which are baptized muſt after their baptiſme receive holy Chriſme, and ſo bee made partakers of heaven, &c.

Lib. de Baptiſ.

2. *Tertullian* maketh mention of Chriſme and impoſition of hands, but of no ſuch toyes.

3. Wittemberg, *confeſſ. cap.* 20. *It is not to bee doubted, but that the ceremonies of Moſes, whereof one part is the externall annointing, doe pertaine to the rudiments of the world, &c.* much more doe the other toyes belong to ſuch rudiments.

4. Againſt theſe ridiculous ceremonies we have the judgement and determination of the Councell of Mentz, *cap. 18. Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum: nam cum initio ſpiritus ſanctus, ad evidentiorem recentis adhuc fidei confirmationem, ſigno viſibili influeret confirmatis, externa unctione tum opus non erat:* The Sacrament of Confirmation in the beginning was exhibited only with laying on of hands; for whereas the holy ſpirit then for the more evident confirmation of faith, did appeare by evident ſignes in thoſe that were confirmed, there was no need then of outward annointing, &c. At the firſt, the Apoſtles uſed nothing but impoſition of hands: all the reſt of the ceremonies came in ſince by men. And this decree maketh directly againſt the Jeſuite, who will needs beare us in hand, that the Apoſtles uſed oyle and Chriſme together, with impoſition of hands: which is but his braine-ſick conjecture, without any ground.

This truth hath that holy Martyr of God *Iohn Huſſe* ſealed with his blood: *Levis & brevis confirmatio epiſcoporum cum ritibus ſolennizata, eſt à diabolo introducta:* The light and briefe confirmation of Biſhops ſolemnized, with the ſuperſtitious rites thereof, ſeemeth to have beene brought in by the devill. *Quantum ad oleum, quo epiſcopi ungunt pueros, & peplum lineum, quod complexum eſt capiti, videtur, quod ſit ritus levis:* And as for the oyle, wherewith the Biſhops annoint boyes, and the linnen vaile bound to their head, it ſeemeth to bee a ridiculous faſhion, &c. For thus ſaying, and boldly uttering his conſcience, this good man was condemned in the Councell of Conſtance, *ſeſſ.* 15.

The

The ſecond Queſtion, of Orders.

THe ſeverall parts of this queſtion, are theſe: Firſt, whether it be a Sacrament. Secondly, of the materiall part therof. Thirdly, of the efficacy and vertue thereof. Fourthly, of the ceremonies.

The firſt part, whether the receiving of Orders be a Sacrament.

The Papiſts.

THat holy Orders are a Sacrament rightly and properly ſo called, it was decreed in the Tridentine Councell, *Seſſ. 23. can.* 3. And that not only the three higher degrees, of Prieſthood, Deaconſhip, Sub-deaconſhip, but the foure inferiour orders, of *Exorciſta, Acoluthi, Lectores, Oſtiarii*, doe belong unto the ſame Sacrament of orders, and are Sacraments as well as the other: *Bellarm. cap.* 8. *lib. de Sacram. ordinis.* 107. Error.

Argum. 1 *Timoth.* 4. 14. Deſpiſe not that gift which was given thee through prophecy, with the laying on of hands. Holy orders give grace by an externall ceremony and worke: *Ergo*, it is a Sacrament, *Rhemiſt. in hunc locum.* 1 Timoth. 4. 14.

Anſw. 1. It cannot be proved out of this place, that impoſition of hands giveth grace: for this was an extraordinary gift which Saint *Paul* ſpeaketh of, and doth not alwayes follow impoſition of hands. Secondly, this gift was not given by the very ceremony of impoſition of hands, but through prophecy and revelation of the holy Ghoſt: for it was revealed unto the Church by Spirit of propheſie, that *Timothie* was a choſen veſſell of God: therefore S. *Paul* ſaith, *That worthy thing which is committed unto thee, keepe through the holy Ghoſt.* The holy Ghoſt was both the conferrer of that grace, and the preſerver of it. Impoſition then of hands was but an outward ſigne of the preſence of Gods ſpirit upon thoſe that were lawfully ordained: for all upon whom hands were laid, received not the holy Ghoſt, but ſuch onely as were appointed of God: And therefore the Apoſtle chargeth *Timothie* to lay hands ſuddenly on no man: which caveat was not needfull, if upon whomſoever hee had laid his hands, they ſhould immediately receive the holy Ghoſt. Thirdly, every promiſe of grace annexed to the outward ſigne maketh not a Sacrament, but it muſt be the grace of juſtification, ſuch as is not in Orders. 2 Timoth 1. 14. 1 Timoth. 5. 22.

Bellarmine denieth, that every Sacrament ſerveth to juſtification or remiſſion of ſinnes; and hee giveth an inſtance in the Euchariſt, which was not inſtituted to take away ſinne, but to conſerve an encreaſe the ſpirituall life, *Bellar. cap. 2. de ſacram ordinis.*

Cont. Firſt, that the Euchariſt was inſtituted to aſſure us of remiſſion of ſinne, it is evident by the Scriptures; for it is a ſhewing forth of the Lords death: but to what end elſe died Chriſt, but for remiſſion of ſins? Againe, it repreſenteth unto us the blood of Chriſt, which (ſaith Chriſt in the inſtitution of this Sacrament) *is ſhed for many for remiſſion of ſins.* Secondly, it ſerveth alſo to conſerve our ſpirituall life, which cannot be without aſſurance of forgiveneſſe of ſinnes: for 1. the life of the ſoule is faith, *The juſt ſhall live by faith*, and our faith *is in the blood of Chriſt.* And 2. what elſe is the life of the ſoule but the happineſſe thereof? But our happineſſe is this, to have our ſins forgiven, *Bleſſed are they whoſe iniquities are forgiven.* 1 Cor. 11. 26. Matth. 26 28. Rom. 1. 17. Rom. 3. 25. Pſal. 32. 1.

Argum. 2. Deaconſhip is a Sacrament, becauſe it is given by impoſition of hands: *Bellarm. cap. 6.* Sub-deaconſhip likewiſe is a Sacrament, becauſe it is not re-iterable; and ſo of the reſt of the inferiour orders, *cap.* 7. 8.

Anſw. 1. The Jeſuits reaſon ſtandeth thus: Whatſoever is miniſtred by laying on of hands is a Sacrament, but Deaconſhip is ſo miniſtred: *Ergo*, it followeth then that the little children, upon whom Chriſt laid his hands and bleſſed them, received a Sacrament. What Sacrament was it, I pray you? not Confirmation, for they were not yet baptized: and Orders, I hope, they will not ſay, they received: *Ananias* laid his hands upon *Paul*, and hee received his ſight. By the Jeſuits reaſon then, the giving of ſight, becauſe it is miniſtred with laying on of hands, ſhall be a Sacrament: for S. *Paul* neither receiveth Orders from *Ananias*, ſeeing he was immediately called from Chriſt; nor yet was confirmed, not being yet baptized. Mark. 10. 16. Act. 9. 17.

Secondly, he hath reaſoned as well for the reſt of the Orders: Whatſoever is not re-iterable (ſaith he) is a Sacrament: but the creation of the word, the drowning of the ſame by water, are works not iterable, or to be done againe: *Ergo*, they ſhould be Sacraments by the Jeſuits reaſon. 2. Orders may be iterated: *Toletan.* 4, 27, *Clericus injuſte depoſitus, ſi in Synodo innocens reperiatur, non poteſt eſſe quod fuerat, niſi gradus amiſſos recipiat de manu Epiſcopi:* A Clerke depoſed, if he be cleered in the Synode, cannot bee reſtored to his former ſtate, unleſſe hee doe receive the degree hee loſt, at the hands of the Biſhop.

Our Papizing countrimen of Doway do thus alſo reaſon for the Sacrament of Orders: the Prieſts of the law were conſecrated by a peculiar Sacrament, by certaine determinate externall ceremonies and rites, ſignifying grace given them by God, for the due performing of their function: as their waſhing ſignified their purity, their precious garments their dignity. Annot. in Levit. c. 8. verſ. 6.

Contra. 1. If every ceremony of the law ſignifying a ſpirituall grace, were a Sacrament in the old teſtament: there ſhould be as many Sacraments as ceremonies: not ſo few as an hundred. 2. Neither is it true that any ſuch grace was given in the conſecration of the Prieſthood: what grace, I pray you, had *Ophni* and *Phinehes*, that were graceleſſe men, and unworthy Prieſts? 3. And if they ſignified grace given, then they conferred grace, which is decreed by them a little after, where they ſay, that the Sacrament of orders then did only ſignifie grace, not conferre it, *p.* 278. but to ſignifie grace given and conferred, and to conferre grace, doe not much differ: for if grace be not conferred, it cannot be ſignified to be conferred.

The Proteſtants.

YOur ſeven Popiſh orders we doe not at all receive into the Church, much leſſe can we abide that they ſhould be Sacraments: The lawfull ordaining of Paſtors, Teachers, and Deacons, we doe acknowledge; but no ſacrificing Prieſthood, nor no miniſtring Deaconſhip at the Altar: ſuch orders as we have notwithſtanding we doe not take to be Sacraments, properly ſo called, much leſſe yours, that are utterly to be aboliſhed.

Argum. 1. Sacraments muſt have their inſtitution from Chriſt; ſo have not your orders: for Chriſt inſtituted onely Apoſtles and Diſciples: Presbyters and Deacons were founded by the Apoſtles: who notwithſtanding had no commiſſion to conſtitute new Sacraments. As for the other five orders, of Subdeacons, Readers, Acoluthi, Exorciſts, doore-keepers, they are neither read in Scripture, nor ordained of the Apoſtles, nor heard of for many yeeres after.

Our Saviour, when he ordained Apoſtles, uſed no impoſition of hands, or did annoint them: therefore Orders given by impoſition of hands, is no Sacrament, becauſe it hath no inſtitution from Chriſt. We deny not but that the miniſtery of the word is Chriſts ordinance, but that it is no Sacrament, becauſe they can ſhew no inſtitution of the outward ſigne from Chriſt: *Kemnitii argum.*

Bellar. 1. Chriſt might make Apoſtles without impoſition of hands, becauſe hee was not tied to the Sacraments: 2. And there is nothing to the contrary, but that hee might alſo uſe impoſition of hands: 3. Further, ſeeing that in Orders grace is tyed to the outward ſigne of impoſition of hands, it muſt needs bee of God, for no man hath power to annex grace to the ſigne but God: and that
2 Tim. 1.6. grace is tied to impoſition of hands, S. *Paul* teſtifieth, ***Stirre up the grace of God which is in thee by the putting on of my hands,*** *Bellar. cap.* 2.

Contra. Firſt, we doe not ſpeake of Chriſts power, that he can worke without Sacraments, but of his will in ordaining of a Sacrament: for there is no Sacrament of the new Teſtament, which is not grounded upon his precept and example: but neither can bee ſhewed for Orders by impoſition. Secondly, the inſtitution of a Sacrament muſt be expreſſed in Scripture, not implyed or conjecturally collected. Thirdly, in none of the Sacraments grace is annexed to the ſigne, much leſſe in orders, which is no Sacrament: neither hath S. *Paul* any ſuch meaning, as I have ſhewed before: ***Reſponſ. ad argum.*** 1. Fourthly, an ordinance of the miniſtery by commandement from Chriſt, we grant, but no inſtitution of a Sacrament.

Argum. 2. Secondly, your Sacrament hath neither outward element, nor word of inſtitution: if you ſay, laying on of hands is the externall ſigne: wee anſwer, that the viſible ſigne in a Sacrament muſt not onely bee an externall action, but a materiall element, as water in Baptiſme, and bread and wine in the Lords Supper. The forme (you ſay) is in theſe words pronounced by the Biſhop, ***Accipite poteſtatem offerendi ſacrificium,*** Receive yee power to offer ſacrifice: ***Bellar. cap.*** 9. Wee anſwer againe, that this ſacrificing office hath no foundation in Scripture: The Miniſters of the Goſpell are called diſpenſers of Gods myſteries, namely, of the word and Sacraments. Miniſters for Chriſt, not ſacrifi-
1 Cor. 4.1. cers of Chriſt: wherefore neither have ye any word of inſtituion; and conſequently no Sacrament.

And I pray you tell me, if you will make every one of your orders a Sacrament; then muſt you needs have as many Sacraments as there are orders: and ſo ſhall you have ſeven Sacraments more than you thought; and ſo fourteene in all: for you doe diſtinguiſh all the orders in office and forme of conſecration one from another: and therefore they cannot all make one Sacrament.

Bellarmine anſwereth: that all theſe make but ***unum Sacramentum genere,*** one Sacrament in generall, though they be divers in ſpeciall, ***cap.*** 8. ***Anſwer.*** By this reaſon, Baptiſme, Orders, Confirmation, ſhall make but one Sacrament, ſeeing they are all of one kind or gender, that is, Sacraments irreiterable. But ſeeing all theſe ſeverall orders doe differ both in matter and forme, it cannot be avoyded, but there muſt be divers Sacraments.

Epiſt. 118. cap. 1. ***Auguſtine*** ſaith, ***Chriſtus Sacramentis numero pauciſſimis—ſocietatem populi colligavit:*** Chriſt hath joyned together his people with moſt few Sacraments: and then hee nameth Baptiſme, and the Communion: ***Et ſi quid aliud in Scripturis canonicis commendatur:*** And if any other bee commended in Scripture: ***Ergo,*** there is no Sacrament of Orders, becauſe it is not found in Scripture, as we have ſaid.

ἄνευ θείων γραφῶν. Catech. 4. For the Eaſt Church. 1. ***Cyril*** ſaith, ***Not the leaſt of the divine Sacraments of the faith, muſt be delivered (without the divine Scriptures)*** but Scripture they have none to make Orders a Sacrament: and ***Ieremy*** the late Patriarke of Conſtantinople ſaith, that ***ſacer ordo—in ipſo Moſe & Aron, &c.***
Cenſur. oriental. c. 7. That holy Orders was by the univerſall Lord conſtituted in ***Moſes*** and ***Aaron,*** &c. How then can it be a Sacrament of the new Teſtament, having beginning in the old?

2. ***Tertullian*** maketh mention but of two Sacraments: of the Euchariſt and Baptiſme, *lib.* 4. *cont. Marcion.* Orders was then excluded.

3. The reformed Churches alſo admit but two Sacraments, of Baptiſme and the Euchariſt: See before *Centur.* 2. *err.* 104. of the number of the Sacraments.

4. Their owne writers are againſt them: the Maſter of Sentences ſpeaking of Presbyters, ſaith, *Hic ordo à filiis Aaron ſumpſit initium:* This order tooke beginning from the ſonnes of *Aaron: Lib.* 4. *diſtinct.*24.*I.* And of Exorciſts, *ibid.E. Hic ordo à Salomone videtur deſcendiſſe:* This order ſeemeth to have deſcended from *Salomon: Ibid.I. Eccleſia ſibi Subdiaconos & Acolythos conſtituit:* The Church hath ordained Subdeacons and Acolythes; *De his ſolis præceptum Apoſtoli habemus:* of theſe onely we have the precept of the Apoſtles: ſpeaking of Deacons and Presbyters. If ſome of theſe were inſtituted before Chriſt, ſome of them ſince Chriſt and the Apoſtles, by the Church; how can they be Sacraments of the Goſpell, which muſt be inſtituted onely by Chriſt? *Durandus, Cajetanus,* two learned Papiſts, deny the inferiour orders of Subdeacons and under, to be Sacraments.

This doctrine is ſealed: *Laurence Maxwell* perſecuted, becauſe he denied that the order of Prieſthood is a Sacrament: *Fox.p.*1041.*col.*2.

Of the Materiall Part, of Orders, which is the impoſition of hands.

The Papiſts.

THis matter is chiefly controverted among the Papiſts themſelves: Some of them hold, that the impoſition of hands is not an eſſentiall part of orders, but only accidentall; as ***Dominicus à Soto,*** *diſtinct.* 24. *qu.* 1.*artic.*4. Others affirme it to be eſſentiall: *Petrus à Soto.ſect.*5.*de ordin. Hoſius, confeſſ.Polonic.c.*50. whereunto *Bellarmine* ſubſcribeth, *cap.*9. 108. Error.

Argum. In the Scripture every where, when any are ordained,[a] mention is made of the impoſition of hands, and in other places: *Ergo,* it is an eſſentiall part of this Sacrament: *Bellarm.ibid.* [a] Act.6.6.13.3. 1 Tim.4.14.

Anſw. Firſt, in the election of *Matthias* to be one of the twelve, there was no impoſition of hands uſed, [b] therefore not every where. Neither can it bee anſwered, that this ceremonie was omitted, becauſe *Matthias* was extraordinarily called by the direction of the Spirit, for [c] *Paul* and *Barnabas* were called of the Spirit, yet they impoſe hands upon them. Secondly, theſe places alleaged, onely prove it to be requiſite as a decent ceremony, not neceſſary, as an eſſentiall part, without the which there could be no ordination. [b] Act.1.26. [c] Act.13.2.

The Proteſtants.

THat impoſition of hands is a comely and decent ceremony to be uſed of the Church in ordaining of Miniſters we willingly grant, and our Church doth retaine it: but we take it not to be of the eſſence of orders, as that without it, upon no occaſion, there could be any ordination.

Argum. Chriſt, when he inſtituted his Apoſtles, breathed upon them, he laid not on his hands: the Apoſtles caſt lots for *Matthias,* no impoſition of hands is mentioned: *Ergo,* it is not an eſſentiall part of orders, for then it could not be omitted.

1. What here was the judgement of the Eaſterne Churches, appeareth in the Florentine Councell, to the decrees whereof, they would make us beleeve, that the Grecians, Jacobines and Armenians, being preſent by their Agents and Ambaſſadors, conſented: there in the decree of the ſeven Sacraments, in the ſixth Sacrament of order, it is thus reſolved: That is the matter *per cujus traditionem confertur ordo:* by the delivering whereof order is conferred, as the order of Prieſthood, by the delivering of the Chalice with wine, and of the paten with bread, &c. here is no mention made of the impoſition of hands. ***Bellarmines*** anſwer here is but ſimple, that the Councell onely expreſſeth that materiall part which was *ſubſiſtant,* (not *tranſeant*) as water in Baptiſme; or it may be the Armenians erred onely in that point, &c. *Contra,* In the deſcription of ſome other of their Sacraments, they doe not make the materiall part any ſubſiſting, as *Confeſſion* in penance, is a thing *tranſeant* and paſſing: and for his other conjecture, *fortaſſis,* it may be, ſaith hee, wee may anſwer him with another *fortaſſis,* it may bee that they doubted not of that point, for neither the one, nor the other is expreſſed: it is a ſimple ſhift, to put off the manifeſt decree of a Councell, with a *fortaſſis,* it may be. Bellar.lib.1.de ſacram.ordin. c.10.ſect.cur autem.

2. In the Æthiopick Church, the Abuna or Patriarke, when he giveth orders, firſt examineth thoſe which are to be ordained, and cauſeth them to reade on a Booke, and if they can reade, and are capable, then he impoſeth his hands, &c. It ſeemeth then that the capability and ſufficiency of their Clerkes, is taken rather to be the materiall part of orders among them, the other is added as an externall rite and ceremony. Alvares c.34.

3. Confeſſion of Bohemia, *chap.*14. *In the adminiſtration of which things, they may uſe ſome ſeemely and indifferent ceremonies, that is, which are no way neceſſary, ſuch as are to lay on hands, or to reach out the right hand, or elſe they may omit them.* The ſame is the confeſſion of Wittemberg. artic.35. *If impoſition of hands be then an indifferent ceremony, it is not the materiall part, which is alwayes neceſſary.* Harm.ſect.12. p.356. Harm.ſect.17. p.537.

*Decret.Greg.lib.*1.*tit.*16.*c.*1.*& c.*3.*Greg.*9. They determine, that orders miniſtred *ſine impoſitione manuum,* without inpoſition of hands, ſhould not be iterated: *Ergo,* orders may bee miniſtred without it.

The

The third part, of the efficacie which they aſcribe to this Sacrament.

The Papiſts.

169. Error. THis Sacrament of orders, as they call it, giveth a double grace. Firſt, it giveth thoſe that are ordained, ability and power to execute their office: which is to conſecrate and offer up the body and blood of Chriſt; wherein chiefly the Prieſthood conſiſteth, and not in preaching the word: for they may be Prieſts, though they preach not, *Concil. Trident. ſeſſ. 23. can. 1.* By holy Orders then the holy Ghoſt is actually beſtowed, when thoſe words are pronounced, *Accipite ſpiritum ſanctum.* Receive yee the holy Ghoſt, *Canon. 4.*

The Proteſtants.

FIrſt the Goſpell alloweth no externall ſacrificing Prieſthood, but a ſpirituall only, whereby every Chriſtian is made a King and Prieſt to offer ſpirituall ſacrifices of praiſe and thankſgiving unto God. And the only eſſentiall part of the office of Miniſters under the Goſpell, is, to be able diſpenſers of the myſteries of the word and Sacraments. Apoc. 1. 6. 1 Cor. 4. 1. 2 Cor. 3. 6.

So *Auguſtine* alſo ſaith: *Quicunque aut Epiſcopus aut Presbyter, aut etiam laicus frequenter de Deo loquitur, & quomodo ad vitam æternam perveniatur annunciat, meritò Angelus Dei dicitur:* Whoſoever Biſhop or Presbyter, or a lay man doth ſpeak freely of God, and preacheth the way to eternall life, is an Angell of God. This then is the onely principall office of true Paſtors, to teach the way to the kingdome of God. In Apocal. hom. 2.

Secondly, it is alſo a great untruth, that the holy Ghoſt is ſtraightway given to all thoſe, upon whomſoever hands are laid, and they admitted to Orders: For what need then that triall and examination, which ought to be had of thoſe which are to be ordained, whereof S. *Paul* ſpeaketh, if the only laying on of hands can make able Miniſters? 1 Timoth. 3. 22.

Noſtri ſacerdotes, ſaith one, *ſuper multos quotidie nomen Domini & verba benedictionis imponunt, ſed in paucis effectus eſt:* Our Prieſts doe lay the word of bleſſing upon many, calling upon the name of God, but in few followeth any effect of that bleſſing, &c. And he giveth the reaſon in another place, *Dei eſt effectum tribuere benedictionis:* It belongeth unto God, to give effect to Prieſtly bleſſing: *Ergo,* it is not by only act and uſing of the ceremony beſtowed. Ex veter. teſt. qu. 109. inter opera Auguſt.

Aquiſgranenſ. cap. 13. Præconis officium ſuſcipit, quiſquis ad ſacerdotium accedit: He taketh upon him the office of a Preacher, that commeth to the Prieſthood.

Synod. Colonienſ. part. 4. cap. 1. Officium Parochorum in duobus potiſſimum ſitum eſt, diſſeminatione verbi, & adminiſtratione ſacramentorum: The office of Pariſh Prieſts, conſiſteth eſpecially in two things: in ſowing of the word, and adminiſtration of the Sacraments.

Ibid. part. 6. Verbi miniſterium ſanctiſſim. Apoſtolus cæteris omnibus præfert, &c. The moſt holy Apoſtle preferreth the word before all other things, ſaying to the Corinthians, that Chriſt ſent him to preach, not to baptize, &c. The office then of Miniſters of the Goſpell chiefly ſtandeth in preaching.

And concerning the judgement of other Churches: that the preaching of the Goſpell is the principall part of the Miniſteriall function: 1. *Ieremy* the Patriarke ſaith: *Mihi prædicandi neceſſitas incumbit, &c.* A neceſſity of preaching is laid upon me, and woe is unto me, if I preach not the Goſpell, &c. Which is agreeable to that concluſion of the ſeventh Synode, therein following *Dyoniſius: Subſtantia ſacerdotii vera ſcripturarum divinarum diſciplina:* The ſubſtance of the Prieſthood is the true knowledge or diſcipline of the divine Scriptures, &c. cited *diſtinct. 38. c. 6.* Cenſur. Oriental. c. 20.

2. What *Auguſtines* judgement is herein, is ſeene before: the Africane and Æthiopike Church, have great ſtore of Preachers: *Concionatores paſſim eſſe, qui Chriſti fidem populo prædicant:* They have Preachers every where which preach the faith of Chriſt unto the people, &c. wherein they are farre to be preferred before the rude Muſcovites, that have no Preachers in their Churches: nay *Concionari obſtinatiſſime prohibent:* They obſtinatly forbid any to preach, ſaying, that it breedeth ſects and hereſies. And as their Prieſts are ignorant for knowledge, ſo are they rude for manners: they are many times ſo drunke, that they are faine to ſtay and hold them up, till they execute their office, as in marrying, or ſuch like. Damianus à Goes Indor. legat. Guagnin.

3. Our reformed Churches doe with a generall conſent, place the chiefeſt part of the Miniſtery in preaching the word. Confeſſion of Wittemberg, artic. 20. *It is evident, that unleſſe a Prieſt bee ordained in the Church to the Miniſtery of teaching, hee cannot rightly take unto him the name of a Prieſt, nor the name of a Biſhop, &c.* Confeſſion of Helvetia former artic. 19. *The chiefe duty of this function is to preach repentance and remiſſion of ſins through Chriſt, without ceaſing to pray for the people, &c.* And the ſame is the judgement of the reſt. Harm. ſect. 11. p. 373. Harm. ſect. 11. pag. 348.

4. *Extravag. commun. lib. 1 tit. 9. c. 4. Sextus 4.* calleth them, *buccinatores ſpiritus ſancti,* the Trumpeters of the holy Ghoſt and Preachers of the Word. *Ibid. lib. 5. tit. 7. c. 1. Benedict. 11. Poſt baptiſmum inter cætera magis ad ſalutem neceſſaria eſt propoſitio verbi, &c.* After Baptiſme among other things more neceſſary to ſalvation, is the propounding of the word of God, whereby the hearers are inſtru-

cted in the faith, &c. What orders then call you thoſe, wherein the more neceſſary things to ſalvation, ſuch as is the preaching of the word, are omitted?

And that orders do not conferre grace upon him that is ordained, their decrees alſo teſtifie: *Cauſ.2. qu.7.c.29. Non omnes Epiſcopi, Epiſcopi:* all Biſhops are not Biſhops. *Ibid.c.32. Qui regiminis in ſe rationem non habet, &c.* Hee that hath no government of himſelfe, *impudicus canis dicendus potius quam Epiſcopus*, is to be counted rather an unſhamefaſt dog, than a Biſhop.

Extrav.Ioan.tit.14.c.5. Scientia ordinato non confertur; Knowledge is not conferred upon him that is ordained.

The Maſter of Sentences, *lib.4.diſtinct.19. a. Multi ſacerdotes, nec ante conſecrationem, nec poſt, ſcientiam habent diſcernendi:* Many Prieſts neither before their conſecration, nor after, have the knowledge of diſcerning: How doe orders then conferre grace?

Laſtly, ſee the teſtimony of *Iohn Tewkſbury* holy Marty, who affirmed, that a Prieſt by taking orders, receiveth not more grace, unleſſe his faith be increaſed, *Fox.pag.1026.col.1.*

The Papiſts.

2. ANother effect of their Sacrament of Orders, they ſay, is to imprint a certaine indeleble marke and character in him that is ordained, which can neither by ſin, Apoſtaſie, or hereſie be blotted out, *Rhemiſt.2 Corinth.1.ſect.7.* And therefore a Prieſt once ordained can never loſe his orders, or become a lay man againe, *Concil.Trident.ſeſſ.24.can.4.Bellarm.cap.10.* 110. Error.

The Proteſtants.

FIrſt, the practice of the Popiſh Church is contrary to their owne rules: for I would have them tell me, whether they tooke not the Prieſthood and annointing from *Iohn Huſſe*, when with a paire of ſheares they clipped off the skin of his head moſt cruelly, as they were buſie in degrading of him, in the Councell of Conſtance: Or when they had groſſely abuſed that reverend Father Biſhop *Cranmer*, Fox pag.623. and unmannerly behaved themſelves in his degradation, and clapt him in a poore beggerly threadbare Lay-mans gowne; did they not thinke, that they had diſpoiled him of his Prieſthood? What is now become, maſters, of your indeleble character? Or is it your meaning, that it may bee clipped or ſcraped off onely, but not waſht off, or lightly rubbed away? your owne cruell deeds doe overthrow your Popiſh principles.

1. *Auguſtine* is againſt you: *Ut conſtitueretur in eccleſia, ne quiſquam poſt criminis alicujus pœnitentiam clericatum accipiat, ad clericatum redeat, aut in clericatu maneat, &c.* Epiſtol.50. That it is a conſtitution of the Church, that no man after publike penance done for ſome notorious crime, ſhould be either made a Clerke, or returne to his Clerkſhip or Prieſthood, or bee ſuffered to continue therein: —not the deſpaire of pardon, but the rigour of diſcipline hath cauſed it, &c. If his Prieſthood were neither reſtored to him, nor he ſuffered to remaine therein, then ſurely he had loſt his Prieſthood.

2. We have here evident teſtimony of both lawes: *Cod.lib.1.tit.6.leg.12.Arcad.Curialis clericans:* A Courtier taking Clergy upon him, is brought backe to his former eſtate. *Ibid.leg.33.authentic.* A ſervant without his maſters knowledge taking orders, within a yeare may be challenged, and muſt returne to ſerve his maſter.

3. *Decret.diſtinct.54.c.7.* A ſervant promoted to the Clergy without his maſters conſent, *amittat gradum*, let him loſe his degree. *Diſt.50.c.12. Martin. Lapſus poſt ordinationem nullum gradum ſacerdotii adipiſci poteſt:* He that is fallen after his ordination, can have no degree of the Prieſthood. *Cauſ.1.qu.1.c.60.Ordinatus & non baptizatus, &c.* He that is ordained and not baptized, muſt be ordained againe, *Cauſ.11.qu.3.c.10. Nicholaus: Epiſcopi depoſiti communicent ut laici*: Biſhops depoſed muſt communicate as lay men. What now is become of the indeleble character, if Clergy may bee loſt, and Clerkes become lay men againe?

Concil.Lateranenſ.part.50.cap.56.Si ſervus fraude aliqua ad ſacros ordines pervenerit, ſi dominus illum libertate non donaverit, deponendus eſt, & gradum amittat: If a ſervant or bondſlave by craft attaine to orders, if his maſter will not make him free, let him be depoſed, and loſe his degree of orders. Where is now your indeleble character? Concerning the indeleble character imprinted, as they ſay by orders, ſee more, *Controv.11.queſt.2.part.11.*

4. Confeſſion of Wittemberg, *chap.20. Except a Prieſt be ordained to the miniſtery of teaching, he can never rightly take unto him the name of a Prieſt, &c.* Harm.p 373. What is then become of the ſuppoſed indeleble character in popiſh Prieſts, that are not ordained to that end, and ſo are no Prieſts at all? This tricke and device of the indeleble character, the new Pope-Chriſtians may bee thought to have borrowed from the Pagan Romans their predeceſſors: for among them this privilege the Augur had, that whatſoever he had committed, *non abrogat ſacerdotium quamdiu vivit:* he did not abrogate his Prieſthood as long as he lived. Plutarc.queſt. Roman qu 99.

The fourth part, of the Miniſter of Orders.

The Papiſts.

THey hold that they are neither Prieſts nor Deacons, which are not ordained of Biſhops, *Bellarm. de Sacram. Ordinis, cap.11.* hee meaneth Popiſh Biſhops, ſuch as receive their conſecration 111. Error.

and other Epiſcopals from Rome: and ſuch Biſhops he ſaith only are Miniſters and conferrers of Orders. Arguments he uſeth none, neither alleageth any teſtimonies at large, but referreth us to the Controverſie of the Sacraments in generall: but he forgetteth himſelfe; for in that place there is no ſuch thing handled: but he onely proveth this propoſition, that *verus Miniſter ſacramentorum, &c.* that the true Miniſter of the Sacraments is not every man, but hee onely that is lawfully ordained in the Church, *lib.1.de Sacram.c.24.* which propoſition we willingly grant.

The Proteſtants.

IN this aſſertion of the Papiſts, I note three errors, as it now followeth to be ſhewed. Firſt, whereas *Bellarmine* affirmeth, that they are no Miniſters or Presbyters which are not ordained by Popiſh Biſhops: we doubt not to avouch the contrary, that they are no true Presbyters that receive ordination from ſuch: for their Biſhops are undoubtedly the Miniſters and officers of Antichriſt: which was the very poſition maintained by *Iohn Huſſe: Sunt procuratores & diſcipuli Antichriſti: Papa, Cardinales, Patriarcha, Archiepiſcopi, Epiſcopi, &c.* The Pope, Cardinals, Patriarchs, Archbiſhops, Biſhops, are the proctors and diſciples of Antichriſt. One of their owne writers, ſpeaking of their Biſhops, ſaith, they are not *Epiſcopi*, but *apoſcopi*: not over-ſeers, but by-ſeers: *Eſpenc.præfat.in 2.ad Timoth.* Being then the officers of Antichriſt, they cannot create or ordaine Miniſters for Chriſt.

Secondly, neither is it true, that there are no Miniſter but by the ordinations of Biſhops: for this were to condemne all thoſe reformed Churches, of Helvetia, Belgia, Geneva, with others, that have not received this forme of eccleſiaſticall government. Undoubtedly, where godly Biſhops are, there no ordination is to bee had without them, as in the Church of England: but every Church having not the ſame office, but others equivalent or correſpondent thereunto, hath full authority in it ſelfe, to ordaine Miniſters in ſuch order and manner, as the Church hath received, agreeable to the word of God: ſo that we doubt not but that all the reformed Churches profeſſing the Goſpell, have true and lawfull Miniſters, though they obſerve not all the ſame manner in the election and ordaining of them. And this is the generall conſent of the Churches themſelves:

Harm. ſect. 11. Helvetic. confeſſ. latter. Let the Miniſters of the Church bee called and choſen, by a lawfull and eccleſiaſticall vocation or election: that is to ſay, let them bee religiouſly choſen of the Church, or of thoſe which thereunto are appointed of the Church, and that in due order.

Helvetic. confeſſ. prior. artic. 16. They muſt bee choſen either by the divine ſentence of God, or by the certaine and adviſed ſuffrage of the Church, or by their ſentence, to whom the Church hath aſſigned this charge.

Confeſſ. Bohem. c. 9. They muſt be proved and tried by examination, and ſo afterward prayer and faſting being made, they may be confirmed or approved by the Elders, by laying on of hands.

Confeſſ. Gallic. artic. 31. Every one ought to be admitted thereunto by a lawfull election, ſo neare as may be; and as long as the Lord giveth leave, &c. Neverthelesſe, howſoever it be, we beleeve, that this rule is alwayes to be followed, that all Paſtors and Elders ſhould have a teſtimony of their calling.

Confeſſ. Anglican. We ſay, that the Miniſter ought lawfully, duly and orderly to bee preferred to that office of the Church of God.

Confeſſ. Belgic. We beleeve, that the Miniſters, Seniors, Deacons, ought to bee called to thoſe their functions, by the lawfull election of the Church: to be advanced to thoſe roomes, earneſt prayer being made unto God, and after the order and manner, which is ſet downe unto us in the word of God.

Confeſſ. Scotic. p. 22. We affirme lawfull Miniſters to be only they, that are appointed to the Preaching of the word, &c. they being men lawfully choſen thereto by ſome Church.

This then is the judgement of the reformed Churches, that every Church is not tied to the ſame manner of ordination of Miniſters, ſo that it be agreeable to the word of God: but according to this rule every Church may make choice of that forme and order which is moſt agreeable to their ſtate: ſo that, where the calling of Biſhops is received, by them Miniſters muſt enter; where there are none, the calling of the Church muſt be followed: Our arguments and reaſons are theſe:

Act.13.3. Firſt, out of the Scripture, *Act. 13. 3.* certaine Prophets and teachers at Antioch lay hands upon *Paul* and *Barnabas*; the Rhemiſts gather hereupon, *That they were ordered, admitted and conſecrated by them: Annot. in hunc locum:* (which we ſay not, but they were only ſent out to the execution of their office, being before choſen of the ſpirit) but hence it followeth, that as at Antioch, there being no other Apoſtles, but onely Prophets and teachers, to lay hands upon *Paul*, the reſt did it: ſo in thoſe Churches where there are no Biſhops, the right of ordaining Miniſters may bee executed by others lawfully appointed of the Church.

Argum. 2. If it were not ſo, theſe inconveniences would enſue: firſt, that all thoſe reformed Churches ſhould have no true Miniſters, being without Epiſcopall ordination. Secondly, that they muſt either be denied to be Churches, or elſe a true Church may be without the right power of ordination, which in no wiſe is to be granted. Thirdly, that thoſe excellent men, *Luther, Melanct. Calvin*, with others, extraordinarily raiſed up of God, for the propagation of the Goſpell, ſhould not have been true Miniſters, becauſe they entred not by that ordination.

Argum. 3. That every Church is left to it owne liberty herein, their owne Canons teſtifie: *Diſtinct.* 12. *Mihi placet, ut ſive in Romana Eccleſia, &c.* It liketh me well, that whether in the Roman, or French, or in any other Church, you find any thing which may better pleaſe almighty God, you make choyce of it. *Ibid. c.* 13. *Auguſtin. Nec eſt ulla diſciplina melior:* Neither is there any better diſcipline, than for a man ſo to doe, *ut viderit agere eccleſiam,* as hee ſeeth the Church to doe, to the which he commeth.

Thirdly, whereas *Bellarmine* ſeemeth to aſcribe ordination wholly to the Biſhop, he therein is contrary to his fellow Papiſts: as the Rhemiſts give this note, upon that place, 1 *Timoth.* 4. 14. *By the impoſition of the hands of the Prieſthood,* as they tranſlate it, *the practice of the Church giveth us the ſenſe of this place, which the ancient Councell of Carthage doth thus ſet downe: When a Prieſt taketh orders, the Biſhop bleſſing him, and holding his hand upon his head, let all the Prieſts preſent lay alſo their hands on his head by the Biſhops hands, &c. Concil. Carthag.* 4. *c.* 3. This interpretation is received by *Ioann. Gropperus in Iſagoge,* and allowed by *Eſpencæus* upon this place. 1 Timoth 4 14.

The ſame was the practice 1. of the Greeke Church, as many both Biſhops and Presbyters aſſembled together at the election of *Origen* at Cæſarea, as *Euſebius* writeth. Lib 6. c. 10.

2. The Africane Church aſſembled in the fourth Councell of Carthage, *c.* 22. thus decreed: *Epiſcopus ſine concilio Clericorum Clericum non ordinet:* A Biſhop muſt not ordaine a Clerke without an aſſembly and councell of the Clergy. At this day the practice of the Æthiopick Church is ſomewhat otherwiſe: for none hath power to conferre orders, no not the Biſhops, but the Patriarke only, called *Abuna,* as *Zago Zabo* reporteth: yet he hath alwayes twelve eccleſiaſticall perſons his aſſiſtants, with whom he conſulteth touching eccleſiaſticall affaires. Damianus a Goes. Titleman de fide & morib. Æthiop.

3. See the conſent of the reformed Churches before.

4. Their decrees doe further thus teſtifie: *Diſtinct.* 67. *c.* 1. *Alii ſacerdotes aſſenſum præbeant:* Let other Prieſts beſide the Biſhop give their conſent. *Cauſ.* 12. *qu.* 2. *c.* 38. *Vrban. Ordinationes factæ ſine communi conſenſu Clericorum irritæ:* Ordinations made without the common conſent of the Clerkes, are void, &c. This alſo is agreeable to the practice of the Church of England, which requireth all the Presbyters preſent to lay on their hands together with the Biſhop upon his head, that is to bee ordained.

Againe, *Decret. Greg. lib.* 1. *tit.* 13. *c.* 1. *Alexand* 3. *Ordines minores à non Epiſcopis conferuntur:* The leſſe orders (that is, till the Subdeaconſhip) are conferred by them that are no Biſhops. *Ibid. tit.* 14. *c.* 11. *Innocent.* 3. *Abbas ſi eſt presbyter conferre poteſt ordinem clericalem.* An Abbot in his Monaſtery, if he be a Presbyter, may give orders. Thus we ſee, that by their owne law, there are other Miniſters of orders beſide Biſhops.

Now becauſe I have entred to make mention of the calling of Biſhops (and there being two chiefe adverſaries to this dignity in our Church; the Papiſts that refuſe it as hereticall; the Schiſmatikes that condemne it as Antichriſtian) before I leave this place, I will briefly deliver this honourable calling, from both their ſlanders and accuſations.

That the calling of Biſhops as it is received in the Church of England, is not Antichriſtian.

IN the office and calling of Biſhops, ſomewhat is divine; ſome things are humane; and in Popiſh Biſhops there is ſomewhat Antichriſtian: theſe three points, I purpoſe by Gods grace, briefly to declare in order. Firſt then, that it is a divine ordinance, that among the Miniſters of the Church, there ſhould bee a ſuperiority, and that one ſhould bee appointed among the reſt, to whom chiefly though not ſolely, the impoſition of hands, and adminiſtration of diſcipline did appertaine: thus I truſt to make it evident. Firſt, the Scripture evidently ſheweth, that even among the Apoſtles themſelves there was a certaine order obſerved: as *Iames, Peter, Iohn,* were counted as the chiefe, and as the pillars among the reſt: as *Act.* 15. the aſſembly of Apoſtles and Elders was moderated by *Iames* and *Peter.* And to this purpoſe ſpeaketh *Cyprian. de ſimplic. Cler. The ſame doubtleſſe were the reſt of the Diſciples, that Peter was, having an equall fellowſhip with him, both in honour, and power: but the beginning thereof proceedeth from unity, to ſignifie to us, that there is but one Church.* Againe, who doubteth but that the twelve Apoſtles were in office and calling ſuperiour to the 70. Diſciples, which were alſo ſent forth to preach, for elſe what needed another to be choſen in *Iudas* roome, and namely *Matthias,* ſuppoſed by the ancient writers to have beene one of the ſeventy, if the Apoſtles office had not beene greater? If there had beene an equality, a ſupply had not beene neceſſary: neither had it beene requiſite or fit to remove *Matthias* from his Diſcipleſhip to an office of the ſame equality. Galath 2. 10. Luke 10. 1.

Beſide, the ſeven Epiſtles written to the ſeven Churches of Aſia, are directed to the Angels, which are the chiefe paſtors of the Churches, who are in the name of the whole Church blamed and commended, as in whoſe hands the Eccleſiaſticall diſcipline chiefly conſiſted. Saint *Paul* alſo writeth to *Timothy,* as the chiefe paſtor in Epheſus, to whom chiefly the impoſition of hands appertained, *Lay hands ſuddenly on no man:* upon the which place, *Beza* thus noteth, *notandum eſt,* it is to be noted out of this place, that *Timothy* was in the Epheſine Presbytery or Miniſtery, προεστῶτα, the Preſident, or chiefe Paſtor: And to omit here the teſtimony of the Fathers, who all with one conſent affirme *Timothy* to have beene Biſhop of Epheſus, the ſame is affirmed by the reformed Church of Bohemia, in their confeſſion, *Harm. ſect.* 11. *In like ſort Paul writeth to Timothy a Ruler and a Biſhop.* Revel. 2. 3. 1 Tim. 5. 22.

2. Secondly,

Secondly, concerning the difference and ſuperiority of Biſhops, wee have plentifull evidence from the ancient Church: *Can. Apoſtol.* 13. *Epiſcopus, &c.* The Biſhop muſt not leave *Propriam Parochiam*, his proper Church or pariſh; ſo then was his Dioceſſe called: *Carthag.* 4. *can.* 35. *Epiſcopus, &c.* The Biſhop muſt ſit higheſt in the aſſembly of the Presbyters: *Cyprian. lib.* 4. *epiſtol.* 9. *Chriſtus dicit ad Apoſtolos, &c.* Chriſt ſaith to his Apoſtles, and conſequently to all governours, *prapoſitos*, which ſucceed the Apoſtles *vicaria ordinatione*, as their Vicars or deputies by ordination: *Hieron. ad Ruſticum: Singuli eccleſiarum Epiſcopi, &c.* In every Church but one or a ſingle Biſhop, one arch-presbyter, one arch-deacon, &c. as in a ſhip but one governour, in an houſe one maſter, in an army one Captaine. *Ambroſe in* 1 *Timoth.* 3. after a Biſhop hee ſetteth the ordination of a Deacon, and why? becauſe there is but one ordination of a Biſhop and a Presbyter, for each of them is a Prieſt: *Epiſcopus tamen inter Presbyteros primus*: But a Biſhop is the firſt or chiefe among the Presbyters. But the teſtimonies of the fathers concerning the antiquitie of Biſhops is infinite: who liſteth to ſee further, I referre him to the learned treatiſe of a reverend writer of our Church, written of the perpetuall government of Chriſts Church.

B. Bilſon c 13. p. 263. & deinceps.

3. Thirdly, let us ſee the conſent of the reformed Churches, and the writers thereof. M. *Calvin epiſtol.* 87. written to the Lord Protector of England, *Epiſcopi & parochi, &c.* Let the Biſhops and the pariſh Miniſters be eſpecially intent, that the Supper of the Lord be not polluted: *Epiſtol.* 190. *To the King of Polonia: Eſſent deinde vel provinciales, &c.* If there were provinciall or city Biſhops, which ſhould eſpecially be intent to conſerve order, as nature teacheth, that one ſhould bee choſen out of every College, to whom the chiefe care ſhould belong: and *epiſt.* 199. *Fratres noſtri Epiſcopi, &c.* Our brethren the Biſhops of England are detained in priſon: ſo farre was this godly learned man from counting our Biſhops Antichriſtian, that he giveth them the name of brethren. Likewiſe M. *Beza*, *This was eſſentiall in the matter wee have in hand, that by Gods perpetuall ordinance it hath beene, is, and ſhall bee neceſſary, that ſome in the Presbytery, firſt in place and dignity, ſhould moderate and rule every action, with that right which by Gods law is given unto him: in reſponſ. ad tract. de Miniſter. gradib. c.* 23. *fol.* 153. So alſo the reformed Church of Sueveland confeſſeth: *Such as have an earneſt care for the flocke of Chriſt, and doe labour faithfully in the word and doctrine, &c. are acknowledged of our Preachers for true Biſhops: ſuch as the Scripture every where ſpeaketh of.* Thus it appeareth, that to have ſuperiority among the Miniſters of the Goſpel, that one ſhould be chiefe and above the reſt, is by Scripture, conſent of the ancient and new reformed Churches found to bee divine and Apoſtolicall: all other Churches in the Eaſt and South parts profeſſing Chriſtianity, as of the Grecians, Armenians, Jacobines, Georgians, Æthiopians, have their Biſhop, as ſuperiour to other Presbyters.

Secondly, I affirmed ſomewhat in the calling of Biſhops, to ariſe rather of humane conſtitution, than of divine preſcription: as it appeareth by theſe particulars following.

1. Firſt, that Biſhops were ſubjected to their Primates and Metropolitanes, was an ordinance of the Church: as *Hierome* teſtifieth *lib. de* 7. *ordinibus*; or who elſe is the author: *Propter hoc & nuper, &c.* For this cauſe the Epiſcopal election of late was referred to the Metropolitane, &c. and the chiefe Prieſts begin not of right but of neceſſity to ſuffer another Prieſt over them.

2. *Concil. Aquiſgranenſ. c.* 8. It is thus alleaged out of *Iſidore, Solam propter authoritatem, &c.* Only for authorities ſake to the chiefe Prieſt is reſerved the ordination of Clerkes, &c.

3. In the ſame place, *Conſecratio virginum*, the conſecration of the virgins is for the ſame cauſe reſerved alſo: but this is now out of uſe in our Church.

4. Of the ſame ſort is confirmation, as *Hierome* witneſſeth, *adverſ. Luciferian. Si hoc loco quaeras, &c.* If thou aske in this place, wherefore hee that is baptized receiveth onely the holy Ghoſt by the hands of a Biſhop, know, that this obſervation is rather for the honour of the Prieſthood, than neceſſity of any law.

5. *Hierome* againe in the ſame place, *Inde venit, &c.* From thence it commeth, that is, to avoyd ſchiſme, that without the Biſhop bid, neither a Presbyter ~~or Deacon may~~ baptize: but this uſe, as very injurious to the office of Miniſters, is diſcontinued in our Church.

6. The titles of honour given to Biſhops have the ſame beginning, as *Auguſtine* witneſſeth *epiſtol.* 19. *ad Hieronym. Secundum honorum vocabula*, according to the names of honour, which eccleſiaſticall uſe hath ordained, a Biſhops office is greater than a Prieſts.

7. Of the ſame kind are the poſſeſſions and revenues of Biſhops, as *Auguſtine* ſaith, *Vix vigeſima particula, &c.* That portion which I had from my parents, is hardly the 20. part in compariſon of the mannors of the Church, which I am held now as Lord to enjoy, *epiſt.* 5.

1. The diſtinction alſo and diviſion of Dioceſſes is grounded upon the ancient cuſtome of the Church: *Decret. part.* 2. *cauſ.* 9. *qu.* 3. *c.* 2. *Unumquemque Epiſcopum, &c.* It behoveth every Biſhop to have power over his owne Dioceſſe, and of the region which is under his city: *ex Concil. Antiochen.*

9. Certaine cauſes as matrimoniall and teſtamentary have by the favour of Chriſtian Emperours bin reſerved to Biſhops, as *Cod. lib.* 1. *tit.* 6. *leg.* 28. *Anthemius* thus decreed: *That where there is no executor appointed, the Biſhop ſhall diſtribute the goods.*

B. Bilſon c. 12. pag. 237.

10. *Hierome* ſaith, *in* 1. *cap. epiſt. ad Titum, That whereas at the firſt Presbyters with common advice, and equall care guided the Church under the Apoſtles, Paulatim ad unam, &c.* The whole care thereof

was by little and little derived to one. To this it is farther thus added by a reverent learned man, now a B. of our Church: *So at length by cuſtome Presbyters were utterly excluded from all advice and counſell, whereof Ambroſe complaineth, and Biſhops onely intermedled with the regiment of the Church: this manner of ſubjection in Presbyters, and prelation in Biſhops grew onely in continuance of time, and not by any ordinance of Chriſt or his Apoſtles:* See more of this matter, *Contr. 5. qu. 3. part. 2.* of the difference of Miniſters.

Theſe and other ſuch like additions, privileges and encreaſing of the dignity of Biſhops, grounded rather upon cuſtome than any commandement, doe not yet make that function unlawfull or Antichriſtian: To this wee have the conſent of other reformed Churches: ***Harm.*** ***ſect.*** 11. Confeſſion of ***Sweveland***; ***Our Preachers have great injurie offered them, in that they are blamed, as though they ſought to bring the authority of eccleſiaſticall Prelates to nothing, whereas they never forbad them, that worldly government, and authority, which they have; but they have often wiſhed, that they would come nearer the Eccleſiaſticall commandements, &c.*** ***ſect.*** 16. confeſſ. Auſpurg. ***Wee doe not goe about to weaken the authority of eccleſiaſticall power, wee detract nothing from the dignity of Biſhops, we doe not diſturbe the good order of the Church:*** Againe, ***ſect.*** 17. in the confeſſion of Auſpurg. ***The Churches doe not deſire of the Biſhops, that they would repaire peace and concord with the loſſe of their honour, which yet good Paſtors ought to doe, onely they deſire, that they would remit unjuſt burdens, &c.*** If the calling then of Biſhops were Antichriſtian, all theſe Churches ſhould bee no leſſe, that allow them.

Thirdly, I will now in the third place ſhew the difference betweene Proteſtant Biſhops, and Popiſh Biſhops, that it may appeare wherein indeed theſe are worthily counted Antichriſtian.

1 Popiſh Biſhops receive their power from the Beaſt, and doe fight under Antichriſts banner: ſo doe not our Biſhops, who expect not any forraine ordination, but are made over-ſeers by the ſpirit of God, directing and governing every true Church, according to the Scriptures. Act.20.28.

2 Popiſh Biſhops are maintainers of corrupt doctrine, and enemies to the faith, contrary to the Scriptures, *Tit. 1. 9.* S. *Pauls* Biſhop ***muſt hold faſt the faithfull word according to doctrine:*** So are our Biſhops defenders and preachers of the truth.

3 Popiſh Biſhops for the moſt part are unlearned and unpreaching Prelates, and juſtified herein by their owne writers, ***Rhemiſt. annot. in*** 1 *Tim. v.* 17. contrarie to the Scriptures: ***A Biſhop muſt bee apt to teach.*** But our Biſhops are Preachers; there is not one at this day in the Church of England, but is both able, and doth Preach: which is the moſt weighty part, and giveth greateſt grace to their paſtorall office: for whom we doe pray, that God would give them grace both in their life and doctrine ***to ſet forth his holy word:*** as S. *Paul* warneth *Timothy*, ***Preach the word, bee inſtant, in ſeaſon, out of ſeaſon:*** according alſo to the Canons, *Carthag.* 4. ***can.*** 1. *Epiſcopus, &c.* A Biſhop muſt onely attend upon reading, prayer, and preaching of the word. 1 Tim 3.2.

4 Popiſh Biſhops muſt aſcend by ſeven ſteps or degrees: firſt, he muſt be a Doorekeeper, then a Reader, then an Exorciſt, an Acolythiſt, a Subdeacon, Deacon, Prieſt, and laſt of all a Biſhop, ***ex decr. Gaii.*** But our Biſhops aſcend but by two degrees, of Presbyters and Deacons, according to the Scriptures, which deſcribe the office only of Biſhops, under them alſo comprehending Presbyters and Deacons, as degrees of the miniſtery. 1 Tim.3.2.12.

5 Popiſh Biſhops are ſuperſtitiouſly conſecrated, with the annointing of oyle, they have their mitre, pall, croſſe, crozier ſtaffe, with other ſuperſtitious ornaments contrary to the Scripture. ***Timothy*** was ordained only by Impoſition of hands: ſo are our Biſhops conſecrated, with impoſition of hands and prayer. 1 Tim 1.6.

6 The Popiſh Prelates doe reſerve unto themſelves for their advantage, many ſuperſtitious rites and cuſtomes, as to baptize bells, to dedicate Churches, to anoint with Chriſme, and ſuch like: which things S. ***Pauls*** Biſhop hath no charge of, 1 ***Tim.*** 3. neither have our Biſhops any thing to doe with ſuch things.

7 Popiſh Prelates are as Lords over their flocke, over-ruling their faith; and the Clergy and people are as their ſubjects, nay which is more, their ſlaves: contrary to the Apoſtle: ***Not that we have dominion over your faith:*** and againe, ***Not as though ye were Lords over Gods inheritance.*** But ſo are not our Biſhops, who diſdaine not in the ordaining of Miniſters, to call them ***brethren:*** as ***Hierome*** ſaith, ***Pontifices Chriſti, &c.*** We reverence Biſhops, preaching the true faith, not with the feare of Maſters, but with the honour of Fathers, that we may yeeld reverence to Biſhops as Biſhops, and not under one name to ſerve another: ***Hieron. ad Theophylact.*** 2 Cor 1.24. 1 Pet.5.3.

8 Saint ***Pauls*** Biſhop muſt be φιλάγαθον ***a lover of good men:*** So are not Popiſh Prelates, who hate to death the profeſſors of the Goſpell of Chriſt: So doe not our Biſhops; I doubt not but that they are patrons and lovers of the truth. Tit.1.8.

9 Popiſh Prelates take upon them to diſpenſe Indulgences, to forgive ſinnes for dayes, moneths, yeares; by their owne power to acquite and diſcharge ſinners. But our Biſhops take not upon them to be conferrers or beſtowers of Gods graces or mercies, but according to the Scriptures, to bee as Miniſters by whom the people beleeve, ***as diſpoſers of the ſecrets of God, as helpers of our joy.*** 1 Cor.3.5. 1 Cor.4.1. 2 Cor.1.24.

10 Saint ***Pauls*** Biſhops muſt bee ready to ***ſuffer adverſity for the truth:*** ſo doe not Popiſh Prelates, who have made many martyrs, but themſelves never were martyrs of or for the truth: but many 1 Tim.4.5.

of our Biſhops have beene faithfull Martyrs, and ſuffered for the truth, as B. *Cranmer, Ridley, Hooper, Latimer, Ferrar*, of bleſſed memory.

2 Tim.3.15.17.

11. Saint *Pauls* Biſhop beleeveth and is perſwaded, that the Scriptures ſufficiently containe all doctrine neceſſary to ſalvation: So alſo doe our Biſhops profeſſe in their conſecration, as is evident in the booke of Orders: but ſo doe not the Popiſh Prelates beleeve, neither are they ſo perſwaded, holding many unwritten traditions neceſſary beſide Scripture.

2 Tim.3.14.

12. Our Biſhops doe profeſſe, when they are conſecrated, *To teach nothing as required of neceſſity to eternall ſalvation, but that they are perſwaded may be concluded, and proved by the Scriptures*: according as S. *Paul* ſaith to *Timothy. Continue thou in all things which thou haſt learned, and art perſwaded of, knowing of whom thou haſt learned them*: But Popiſh Prelates doe bind mens conſciences to obſerve their owne traditions, as the Church of Saxony complaineth in their confeſſion: The *Biſhops take to themſelves authority to ordaine new kinds of worſhip, and to bind conſciences, Harmon. ſect.* 17.

13. Saint *Pauls* Biſhop is required to bee *ſober, watching, modeſt*; ſo is it demanded of our Biſhops in their conſecration: *Will you deny ungodlineſſe and worldly luſts, and live ſoberly?* Such are not Popiſh Prelates, who forcing themſelves to keepe the violent vow of ſingle life, are many of them detected of incontinent and adulterous life: as Pope *Iohn* 13. was wounded and ſlaine in adultery, *Luitprand lib.6*. Two adulterous Biſhops of the Tridentine Councell, were ſlaine in adultery: *ex proteſtat. concion. German.*

14. Popiſh Prelates take to themſelves authority to give power unto Prieſts, *to make the body of Chriſt*, and *to offer ſacrifice for the quicke and the dead*: for this is the very forme of the order of Popiſh Prieſthood invented by man, and not grounded upon the word of God: but our Biſhops doe ordaine Miniſters to be *faithfull diſpenſers of the word of God, and of his holy Sacraments*: agreeable to the

1 Tim.4.13.

Scriptures: *Give attendance to reading, to exhortation, doctrine: Preach the word, &c.*

2 Tim.4.3.

1 Tim.3.3.

15. Popiſh Prelates neglecting their Epiſcopall office, take upon them the uſe of both ſwords: as to be Captaines and leaders of Armies, Muſter-maſters: Such an one was *Henry Spencer, anno* 1380. or there about, that was Pope *Vrbanes* captaine Generall, and in his owne perſon fought the Popes battailes: *Fox. p.* 446. Such an one was *Theodorike* Biſhop of Colen, that waged many battailes. Cardinall *Ballua* under *Lodovic.* 11. King of France, tooke generall muſter of the ſouldiers at Paris: whereupon one *Chabanus* a Courtier merrily ſaid to the King: *Send mee, I pray you to his Biſhopicke to conſecrate Prieſts, for I may as well doe that, as he muſter ſouldiers: Eſpenc. digreſſ. in 1. ad Tim. lib.3. c.6.* And it is not long ſince a Cardinall was Lievtenant of the King of Spaine his forces in the Low Countries. But S. *Pauls* Biſhop muſt *be no fighter*, neither are the Proteſtants Biſhops ſuch.

Heb 13.4.

16. Popiſh Prelates doe moſt tyrannically compell their Clergy to live unmarried, and to forſake their wives to whom they were coupled, as is evident in the ſtories of *Lanfrank* and *Anſelme* Biſhops of Conterbury; contrary to the Apoſtle, *Marriage is honourable among all*: But our Biſhops enforce no ſuch thing.

1 Iohn 5.21.

17. Popiſh Prelates are moſt groſſe idolators, falling downe before ſtockes and ſtones, commanding the people to doe the like: contrary to the Apoſtle: *Keepe your ſelves from Idols*: But our Biſhops are free from all idolatry.

Rom.13.1.

18. Popiſh Prelates doe take themſelves and their Clergy to be exempted from the Civill power: contrary to the Apoſtle. *Let every ſoule bee ſubject to the higher powers*: ſo are not our Biſhops, who doe moſt willingly ſubmit themſelves to the lawes of the Prince, and at their conſecration bind themſelves by oath thereunto.

Iohn 3. Epiſt.9.

19. Popiſh Prelates are capable to bee Lord Cardinals, and ſo to inſult above their brethren and fellow Biſhops, and to be the Popes agents and factors; contrary to the Apoſtle, who reproveth *Diotrephes*, for loving to have the preheminence. And *Hierome* ſaith, *Whereſoever a Biſhop is, whether at Rome, Eugubium, Conſtantinople, they are of the ſame merit or worthineſſe of the ſame Prieſthood: Hieron. Evagr.* But our Biſhops are capable of no ſuch proud or ambitious title.

Revel.2.13.

20. Popiſh Biſhops and Cardinals are capable of the Papacy, the ſeat and throne of Antichriſt and Satan; for they are not true Biſhops: as *Antipas* was ſlaine, even where Satans throne was, becauſe he kept the name of Chriſt, and did not ſit in Satans throne. And our Biſhops at their conſecration doe renounce and diſdaine the power and juriſdiction of all forraine Prelates, Potentates, and ſo doe not communicate at all with that throne of Satan.

In theſe and many other materiall points, doe our Biſhops differ from the Popiſh Prelates: and yet if they agreed with them in all other matters, and diſſented onely in doctrine and faith, it were ſufficient to cleare and diſcharge them from their ſlanderous accuſation of Antichriſtianiſme: for where Satans throne is not, there cannot Antichriſt ſit: and where Chriſts name is kept, his faith not denied, but ſincerely taught, there Satans throne is not, *Revel.* 2.13. Therefore the Church of England, profeſſing the true doctrine and faith of Chriſt, is not under the Kingdome of Antichriſt: and ſo I conclude with that ſaying, *Nicen. concil. 2. can. 2. Noſtra Hierarchia ſubſtantia, &c.* The ſubſtance of our Hierarchy are the heavenly words, that is, the true knowledge of the divine Scriptures: the Church and Miniſtery then of England having the ſubſtance of the true Miniſtery, cannot be judged Antichriſtian: neither are our Biſhops the Miniſters of Antichriſt, being Preachers and profeſſors of the true faith. Now I will proceed.

The fifth part, of the Ceremonies.

The Papiſts.

THey doe anoint the hands of ſuch as are ordained, with oyle, and doe enjoyne them to ſhave their crownes. And the higher degree of Prieſthood they have, ſo much broader muſt their ſhaven crowne be, *Tileman.Heſhuſ.loc.*14.*Err.*5.*Bellarm.cap.*12.

The Proteſtants.

WEe have the ſame opinion of theſe ceremonies, as wee have of the Popiſh orders themſelves, counting them worthy of no place in the Church of God. As for the ſuperſtitious cuſtome of anointing, it is a Jewiſh rite, better beſeeming *Aarons* order, than the Miniſters of Jeſus Chriſt. Looke how he was anointed, ſo are we: of him it is ſaid, *The ſpirit of the Lord is upon me, becauſe hee hath annointed me:* [a] So the inward working of the Spirit is our anointing.[b] Againe, in divers places of the Scripture we reade of ordaining by impoſition of hands: [c] But there is no mention at all made of anointing with oyle.

1 And as for the ſhaving of the crowne, it is worſe than a Jewiſh ceremony: for it ſeemeth to have taken beginning from the Heathen: and the Jewes were forbidden to cut or make bald their heads: [d] In ſo much, as it was a ſigne of more holineſſe amongſt them not to ſuffer the razor to come upon their heads, as it is to be ſeene in the law of the Nazarites, *Numbers 6.* The reſt of the queſtions that concerne the calling of Miniſters, we have entreated of more at large, *Controverſ.* 5. of Eccleſiaſticall perſons.

[a] Luk.4.18.
[b] 1 Iohn 2.25.
[c] Act.13.3. 1 Tim.4.14. 5.22. 2 Tim.1.6.
[d] Deut.14.1. Levit.19.28.

-- *Concil.Eliberin.can.*55. *Sacerdotes, qui tantum ſacrificantium coronam portant, nec ſacrificant idolis, placuit poſt biennium communionem accipere:* Prieſts, that have onely a ſhaven crowne like idolatrous ſacrificers, and yet doe not ſacrifice to idols, after two yeeres may receive the Communion, &c. We ſee that by this Canon they are cenſured, that had ſhorne crownes.

1 *Decret.Gregor.lib.*1.*tit.*15.*c.*1.*Innocent.* 3. Among the Greekes, *Non conſueverunt vontifices cum conſecrantur innungi:* Biſhops, when they are conſecrated, are not anointed, &c. If it were an Apoſtolike inſtitution, It would have beene generally obſerved in all Churches.

2 *Optatus* reproveth the Donatiſts, that uſed to ſhave the heads of their Prieſts: *Docete ubi vobis mandatum eſt radere capita ſacerdotum, cum è contra ſint tot exempla propoſita fieri non debere:* Shew where it is commanded you to ſhave the heads of Prieſts, whereas on the contrary ſide there are ſo many evidences propounded, that it ought not to be.

Lib. contra Parmenion.

3 Confeſſ. of Wittemberg, c. 10. *In the law of Moſes, there was a time for ſhadowes, but now Chriſt being revealed, it is a time of truth, and the uſe of externall anointing pertaineth to the rudiments of the world, &c.*

Harm.ſect.13. p.48.

4 *Cauſ.*12.*qu.* 1.*c.*7. *Hanc coronam habent ab inſtitutione Romana eccleſia:* They have their ſhaven crowne from the inſtitution of the Romane Church. Then not from the inſtitution of the Apoſtles.

*Magiſter ſententiar.lib.*4.*diſt.* 24.*b. Tonſura eccleſiaſtica uſus à Nazaræis exortus videtur;* The uſe of Eccleſiaſticall tonſure or ſhaving ſeemeth to have taken beginning from the Nazarites. How then can it be a ceremony of the Goſpell, being altogether a Judaicall rite? Nay, the Jewes never ſo abounded in Superſtitious obſervations, and fooliſh ſignifications. The Prieſts ſhaving firſt (they ſay) betokeneth that they are as it were Kings of the Church, which is ſignified by the crowne, to rule themſelves and others: And ſo indeed Popiſh Prelates have taken upon them to bee Kings indeed, exalting themſelves above Kings and Princes: *Cauſ.*12.*qu.* 1.*c.* 7. Secondly, *Raſio capitis eſt temporalium omnium depoſitio:* The ſhaving of the head ſignifieth the laying aſide of all temporall things: *ibid.* This did well appeare in their cloiſtered ſhavelings, that had ſcraped together the riches of the land. Thirdly, *Denudatio capitis eſt revelatio mentis:* The baring of the head ſignifieth the revealing of the minde, that they ſhould not bee ignorant of Gods ſecrets: *Magiſter ſententiar. ibid.* And no marvell, their ſhaveling Prieſts were ſuch great Clerkes. Fourthly, their ſhaving betokened the mortifying of their fleſh, and the ſubduing of vice: *Magiſt.ibid.* The uncleane ſtories of Monkiſh lives doe well make proofe of their mortification. Thus wee ſee how unlike they are in their workes, to the meaning of their ſhaven crownes upon their heads. The ſuperſtitious Jewes themſelves may well laugh at ſuch toyes.

To this agreeth the judgement of the holy Martyrs: *Robert Smith* holy Martyr: *As for your ſhaving, anointing, greaſing, polling, rounding: there are no ſuch things appointed in Gods booke; and therefore I have nothing to doe, to beleeve your orders. And as for you my Lord, if you had grace or intelligence, you would not ſo disfigure your ſelfe as you doe; Fox.p.* 1693.

The third Queſtion, of extreme Vnction. Firſt, whether it be a Sacrament. Secondly, of the efficacy. Thirdly, of the ceremonies.

The firſt part, whether extreme Vnction be a Sacrament.

The Papiſts.

112. Error. THat extreme Unction is rightly and properly a Sacrament, which is (ſay they) the anointing of thoſe that are extreme ſicke, to aſſure them of remiſſion of their ſinnes: it was concluded in the Chapter of *Trent, ſeſſ.* 14. *can.* 1. and is generally maintained by the Church of Rome, *Bellarm. cap.* 2.

Iames 5.14. Mark. 6.13. *Argum.* The Sacrament of extreme Unction in this place is plainly promulgated by the Apoſtle, being inſtituted before by our Saviour Chriſt: For here is remiſſion of ſinnes promiſed to the outward element, that is, the anointing of the ſicke with oyle: *Ergo*, a Sacrament, *Rhemiſt.*

Anſw. 1. This anointing of oyle, was a ſigne only of the miraculous gift of healing, that was then in the Church, and therefore was no longer to continue, than the gift it ſelfe. But it is not like, will they ſay, that every one of the Elders had this miraculous gift of healing. *Anſw.* Though every particular Elder perhaps had it not, yet the whole company of the Elderſhip might have it, as S. *Paul* 1 Tim. 4 14. ſpeaketh of the gift of prophecy given to the Elderſhip. And it is not like that the Apoſtle would have promiſed health by calling for the Elders, if the gift had not beene generall in every congregation.

Anſw. 2. Neither is remiſſion of ſinnes annexed to the element, but to the exerciſe of prayer made in faith. The prayer of faith, ſaith the Apoſtle, ſhall heale the ſicke.

Bellarmine on the contrary ſide laboureth to prove, that this place of *Iames* cannot bee underſtood of the miraculous gift of healing. Firſt, if it had beene a miraculous gift, it ſhould have beene more generall, not only to cure ſicke folke, but the blind alſo and lame.

Contra. 1. As though there were not divers miraculous gifts, which were not all in every one, neither was it requiſite ſo to be. S. *Paul* diſtinguiſheth the gifts of the Spirit, as one hath the gift of healing, 1 Cor 12. 9 10. another the operation of great workes, as to caſt out devils, to heale thoſe which were borne blind, and ſuch like: doth it follow now, that he which had the one, muſt needs alſo have the other? 2. The Jeſuite controuleth the wiſdome of our Saviour Chriſt, who although he endued his Apoſtles with a generall power to worke miracles, yet gave them this gift, that by this ſpeciall meane (the Mark. 6. 13. anointing the ſicke with oyle) they ſhould heale them.

Bellarm. 2. If the Apoſtle had ſpoken of a miraculous gift, hee would not have preſcribed them the matter to worke by, namely oyle.

Mark. 16 18. *Contra.* By this reaſon, that gift of healing, which the Apoſtles promiſed, *Mark.* 16. 18. ſhould not be miraculous, becauſe there alſo they are preſcribed oyle: nor that which is promiſed, becauſe there is a preſcription alſo, how they ſhall lay their hands upon the ſicke, and ſo heale them.

Bellarm. 3. If it had beene a miraculous gift, it ſhould have never failed, but they alwayes ſhould have recovered bodily health, and ſo none ſhould have died in the Apoſtles time.

Contra. 1. As though the miraculous gifts, which were given unto men then, were infinite, and not Mark 3. 15. rather meaſured, and directed according to Gods will: The Apoſtles had power given them to caſt Mark 9. 8. out Devils, yet could they not caſt out a dumbe ſpirit: So that their miraculous gifts, then and ſo often, and for the moſt part tooke place, when it pleaſed God, when hee ſaw it to bee to his glory, and needfull for his Church. 2. Neither doth it follow, that they which were thus once healed, ſhould alwayes be healed, and ſo never dye: no more than *Lazarus*, who was once raiſed out of the grave, was preſerved from death, who afterward notwithſtanding died.

Bellarm. 4. The Apoſtle ſpeaketh in direct termes of forgiving of ſinnes: therefore ſpirituall health is here underſtood, rather than corporall.

Contra. We grant, that remiſſion of ſinnes did concurre with the outward miraculous gift, at the fervent prayers of the faithfull. For how could the diſeaſe be cured, if the cauſe thereof, which was ſinne, were not firſt removed? but it followeth not, that the gift of bodily health was not therefore miraculous; For Chriſt, whom he healed bodily, to many of them alſo he forgave their ſinnes, yet did Mark. 2 5. he heale by miracle, as Chriſt ſaith to the ſicke of the palſey, *thy ſinnes are forgiven thee*: he healed him both bodily and ghoſtly: ſhall we ſay therefore, that hee was not cured miraculouſly? Wherefore it remaineth, as we anſwered before, that this gift of healing, which S. *Iames* ſpeaketh of, was miraculous, and ſo proveth no Sacrament: for it is all one with that gift which the Apoſtles exerciſed, *Mark.* 6. which cannot be denied but to have beene miraculous.

Thus much alſo is confeſſed: *Interrelig. Caſarea, cap.* 19. *Inter initia fidei externa quoque corporis ſanitas quaſi internæ ſanationis ſignum conſequebatur, &c.* In the beginning, and ſpringing up of faith, the outward health of the body did follow as a ſigne of the inward healing: *Quemadmodum in aliis Sacramentis ad confirmationem rudis fidei interna virtus, externis ſignis & miraculis demonſtrabatur:* As in other Sacraments, for the confirmation of their weake faith, the inward vertue was ſhewed forth by outward ſignes and miracles: which are not needfull now, &c. The gift of healing then was a miracle.

The Proteſtants.

EXtreme Unction is no convenient ceremony at all to bee uſed in the Church, as tending to ſuperſtition, and breeding a vaine confidence in terrene elements: much leſſe is it to be holden for a Sacrament.

Argum. 1. It hath no inſtitution from Chriſt: for they themſelves confeſſe, that *Marke* 6. 13. there is but a preparative to the Sacrament of extreme Unction, ***Rhemiſt.*** the promulgation and publiſhing thereof is ſet forth by the Apoſtle, *Iam.* 5. But this is not to be admitted, that Chriſt was a preparer of Sacraments onely, and that they were perfited and finiſhed by his Apoſtles: nay, they were not to adde any thing to the inſtitution of Sacraments, but to take them as Chriſt delivered them. 1 Cor. 11. 23.

The Maſter of the Sentences ſaith: *Sacramentum unctionis infirmorum, &c.* The Sacrament of anointing of the ſicke, is read to have beene inſtituted of the Apoſtles. Then is it no Sacrament, for Chriſt onely is the Author of the Sacraments, as *Bellarmine* proveth at large, *lib. 1. de Sacrament. in genere, c. 24.* And it was thus decreed, *Concil. Trident. ſeſſ. 7. c. 1. Siquis dixerit Sacramenta novæ legis non eſſe omnia à Ieſu Chriſto inſtituta, anathema:* If any man ſay that the Sacraments of the new Teſtament were not at all inſtituted of Chriſt, let him bee accurſed, &c. How then doth *Bellarmine* and the reſt avoid this curſe, that doe hold this Sacrament to have beene inſtituted by the Apoſtles? There are two opinions among them: ſome think the anointing, ſpoken of *Mark.* 6. 13. and the other mentioned *Iam.* 5. to be all one: *Sic Thomas Waldenſ. Alphonſus de caſtro lib. de Hæreſib.* Others of them doe think, that that which *Marke* ſpeaketh of, was not *Unctio ſacramentalis*, a Sacramentall Unction, but only a figure and ſhadow of it: *ſic Ruardus in explicat. artic. 12. Ianſenius in Mark. 6. Dominicus à Soto, diſtinct. 23. qu. 1. artic. 1.* The Rhemiſts alſo and *Bellarmine*. Thus we ſee how well they agree among themſelves.

Againe, the place in *Iames* maketh nothing for their Popiſh aneeling: for the Apoſtle would have all the Elders called: but one Prieſt is ſufficient to bring your oyntment box. Secondly, if any man be ſicke, ſaith S. *Iames*, though it be not deadly or mortall ſickneſſe, but whenſoever hee is ſick: But your Unction is never miniſtred before the point of death. Thirdly, here health is certainly promiſed: But not one amongſt ten recovereth after your Popiſh aneeling.

Argum. 2. Chriſt uſed ſometime clay, and ſpettle, ſometime other elements in healing the diſeaſed, as the Apoſtles uſed oyle: why, I pray you then, may not they be Sacraments as well as this? for they were ſignes of healing but for a time: no more was the anointing with oyle.

Bellarmine anſwereth, there is not the like reaſon: firſt, thoſe other ceremonies are not commanded to be frequented as this of oyle is, *Iam.* 5. Secondly, there is no promiſe of ſpirituall grace annexed to them, as unto this. Thirdly, neither is the certaine Miniſter of thoſe ceremonies deſcribed, as the Elders, that is, the Prieſts, are of this, *Iam.* 5.

Contra. Firſt, you cannot prove an inſtitution of a Sacrament out of that place of *Iames*, ſeeing Chriſt, and not the Apoſtles, is the author of Sacraments: There is no Sacrament of the Goſpell which is not grounded both upon the example and precept of Chriſt: but ſo is not your aneeling.

Secondly, the other elements which Chriſt uſed have thoſe three things required: firſt, our Saviour uſed ſpettle divers times: as in healing the dumbe man, in curing the blind man. Here is an iteration of the ſame element. Secondly, it hath alſo an infallible effect: for it healeth both dumbneſſe and blindneſſe. Thirdly, the Miniſter thereof is certaine, Chriſt himſelfe. Mark. 7. 33. Mark. 8. 23.

Thirdly: firſt, the ſpirituall grace promiſed, is not annexed to oyle, but to the prayer of faith: Neither can it be proved, that all thoſe Elders were Miniſters, or, as they call them, *Prieſts*: for divers of the faithfull, which were not Miniſters, had the gift of healing: as it appeareth, *Theſe things ſhall follow them that beleeve, &c. they ſhall lay their hands upon the ſicke, and they ſhall recover.* But all beleevers were not Miniſters. Iames 5. 15. Mark. 16. 18.

Auguſtine ſaith, *De latere Chriſti Sacramenta eccleſiæ profluxerunt cum dormiret in cruce:* The Sacraments of the Church iſſued out of Chriſts ſide when he ſlept on the Croſſe: There guſhed out of his ſide, water and bloud: but we reade not that any oyle was ſhed from him: therefore by ***Auguſtines*** argument, Unction is no Sacrament. Auguſt in Pſal 40.

Now to adde the practice of other Churches: 1. The Grecians doe deny the Sacrament of confirmation and extreme unction: ***Villamont.*** Lib. 2. 21.

The Ruſſians doe ſay, that the Sacrament of extreme unction cannot give a remedy againſt the ſtaine of ſinne, and that *Iames* ſpeaking of unction, did meane, that it was only to cure and helpe bodily infirmities. Sacranus elecid. error.

2. The Abyſſines hold not extreme unction for a Sacrament, nor yet uſe it as the Romanes doe: ***Zaga Zabo.*** Damianus à Goes.

3. Confeſſ. of the Swizers, c. 19. *Confirmation and extreme Vnction are mans inventions, whereof the Church may rid it ſelfe without any dammage, and we have them not in our Churches, &c.* See to the ſame purpoſe the confeſſion of Saxony, *artic. 19. ſect. 2. Harm. p. 500. ſect. 16.* and of Wittemberg, *artic. 22. Harm. p. 505. ſect. 16. tit. of extreme unction, &c.*

4. Here we want not plentifull teſtimony of our adverſaries, their Jeſuite *Suarez* confeſſeth, that

Tom. 4. diſput. 39. ſect. 2. numer. 1.

it is no Sacrament, if it be not inſtituted of Chriſt: and yet the ſame *Suarez* confeſſeth, that *Hugo de S. Victor. Magiſter, Alenſis, Altiſiodorus,* principall Schoolemen, are of opinion, that it was not inſtituted of Chriſt: whereupon it followeth, that it is no Sacrament.

Bellar. lib. 1. de extrem. unction. c. 2. §. de prior.

And whereas they have but two places to prove their Sacrament of extreme unction, *Mark.6.13. Iames* 5.14. the firſt place is diſclaimed by *Ruardus, Ianſenius, Dominicus à Soto, Bellarmine,* as not making mention of that Sacrament: the ſecond is refuſed by Cardinall *Cajetane* upon that place, as not proving extreme unction.

Innocent. 1. *Epiſtol.* 1. *can.* 8. ſaith, that this cuſtome in annointing with oyle, *genus eſt ſacramenti*, is a kind of Sacrament. It is not then properly a Sacrament, but after a certaine kind and manner. This is rehearſed, *diſtinct.* 95. *c.* 3.

We have alſo the ſeale of the holy Martyrs: *Iames Bainham* Martyr, being asked what hee thought concerning the Sacrament of aneeling, he anſwered, *It was but a ceremony, neither did hee wot what a man ſhould be the better for ſuch an oyling and anointing: Fox pag.* 1028.

Iohn Denley, Iohn Newman, Patricke Pachingham, holy Martyrs, condemned to death, for affirming, that the anointing and aneeling of the ſick was not allowable by the word of God: *Fox. pag.* 1684. *col.* 2.

The ſecond part, of the matter and forme of extreme Vnction.

The Papiſts.

112. Error.

THe matter is oyle olive conſecrated by the Biſhop, not ſimple or unhallowed, as is water in Baptiſme: the forme is in theſe words: *By this holy unction, and by his moſt godly mercy, God forgive you, &c. Bellarm. c.* 7.

The Proteſtants.

FIrſt as touching the forme: 1. It is not warranted, nor found in Scripture, as the words of conſecration in the other Sacraments are, and therefore we refuſe it. 2. It is blaſphemous, matching the beggerly anointing, and Gods mercy together, and ſo joyne the creature and Creator in commiſſion together.

1 Cor. 10. 16.

Secondly, for the matter: 1. The element is not conſecrated, but in the uſe of the Sacrament: 1 *Cor.* 10. 16. bread is *bleſſed in the breaking*: therefore that fore-running hallowing of oyle is ſuperſtitious and ſuperfluous. 2. If ſimple water ſerve for Baptiſme being ſo excellent a Sacrament, much more may ſimple oyle ſuffice for your unction. 3. Your Canons alſo allow the ſprinkling of water as well as oyle upon the ſicke, *decr. p.* 3. *d.* 4. *c.* 127. *Aſpergi, &c. the ſicke are bid to be ſprinkled, &c.* As for the judgement of forraine Churches, ſee in the former queſtion: for they which deny extreme unction to be a Sacrament, will neither acknowledge matter nor forme.

The third part, of the effect and vertue of extreme Vnction.

The Papiſts.

113. Error.

FIrſt, it giveth health of body. Secondly, it wipeth away the reliques of ſinne: And therefore the Prieſt thus ſaith: *Per iſtam ſanctam Unctionem, & ſuam piiſſimam miſericordiam, indulgeat tibi Deus quicquid deliquiſti per viſum, &c.* By the vertue of this holy oyntment, and the moſt mercifull favour of God, the Lord forgive thee what thou haſt offended by the ſight, hearing, &c. *Bellarmine cap.* 7. 8.

The Proteſtants.

1. YOur Popiſh aneeling is not able to heale the body, as we ſee by daily experience: for more die than live after your anointing: and they that doe recover, ſhould doe as well without your aneeling. Wherefore this anointing of oyle is not like to that uſed by the Apoſtles: for then health certainly followed, *Iam.* 5. 14.

Bell. lib. de extrem unction. c. 6.

Here alſo the Papiſts themſelves are divided: ſome thinke, that the health of the body is the proper end of this their Sacrament: *Dominicus à Soto diſtinct.* 23. *qu.* 1. *art.* 2. *Bellarmine* with other thinketh, that the health of the ſoule is the peculiar end: and the health of the body conditionally, ſo farre forth as it is expedient for the ſoule.

Sotus replieth, many times hee that is aneeled, is more wicked than before, how then is it to the health of his ſoule? *Bellarmine,* when this falleth out, he obtaineth not health by the Sacrament, but by ſome other naturall meanes. *Contra.* Then it would follow, that other naturall meanes applied, are more effectuall for the health of the body, than your Sacrament is; ſeeing they may give health, when the Sacrament doth not: ſo then ſeeing your extreme aneeling doth not alwayes give health, by your owne confeſſion, it is no effect of a Sacrament: for the Sacrament alwayes worketh Sacramentally, where it is not otherwiſe hindred for want of faith: but many a faithfull man may be aneeled, and yet dye, in whom there is no ſuch let: and many a wicked man may recover his health, in whom the impediment is found, namely, the lacke of faith.

2. It is alſo a great blaſphemy, to aſcribe remiſſion of ſinnes to a terrene and beggerly element: The Apoſtle ſaith, not the oyle, *but the prayer of faith ſhall ſave the ſicke.* The Scripture alſo teſtifieth, that the juſt ſhall live by faith. And we walke by faith, not by ſight. But he that aſcribeth remiſſion of ſinnes to oyle, or any other externall element, walketh by ſight, not by faith. Ian.es 5.15. Rom.1.17. 2 Cor.5.7.

Here againe the Popiſh Divines are put to their trumpes; and much ſcanning there is among them, what manner of ſinnes are remitted by extreme unction: ſome ſay veniall ſinnes: other the aptneſſe to ſinne that remaineth. *Bellarmine* thinketh they be reliques of any ſinne veniall, or mortall, and the terror or anxiety of ſoule, which remaineth and perplexeth the ſoule in the point of death. *Bellarm. cap.* 8.

Contra. 1. The Apoſtle ſaith, *If he have committed ſinne,* or as the vulgar tranſlation readeth, *if hee be in ſinne:* whereby the Apoſtle underſtandeth neither the leſſer ſinnes only, which they call veniall, nor the reliques of ſinne only, but ſinne it ſelfe whatſoever that is pardonable. Iames 5.15.

2. This remitting of ſinnes is not aſcribed to the anointing with oyle, but to the prayer of faith: *Acknowledge your faults one to another, and pray one for another, that you may bee healed:* Here repentance with confeſſion of ſinnes is required in the behalfe of the ſicke; prayer to be performed by the other: by theſe two meanes health is obtained. Iames 5.16.

3. The ſinne being once pardoned and remitted, there remaineth no more terror of conſcience: *Being juſtified by faith, wee are at peace with God. There is now no condemnation to them that are in Chriſt Ieſus:* and conſequently no feare of condemnation. Rom.5.1. Rom. 8.1.

4. The anointing was a ſigne onely of their bodily healing: *They anointed many that were ſicke with oyle, and healed them:* but in this place they ſay, the ſame gift of healing is ſhadowed forth, which is deſcribed in S. *Iames.* Mark 6.13.

5. Whereas the Apoſtle requireth confeſſion of ſinnes in the ſicke, whereupon followeth remiſſion of ſinnes: they uſe to aneele the ſicke when they are paſt ſenſe, and ſo can ſhew no repentance: as *Sext. decret. lib.* 5. *tit.* [illegible] *c.* 5. *Alexander* 4. reproveth the uſe of certaine, *qui nullam conſolantur, qui non ſit ſana mentis, &c.* which uſe not to comfort any that are not of a right minde and ſound memory, &c. how then can there be forgiveneſſe of ſinnes, where no confeſſion goeth before?

1. The Muſcovites at this day following the Greeke Church, doe find fault with the Romaniſts, in applying extreme unction to them which in a manner are dead, urging this reaſon, *quaſi corpori anima deſtituto accommodanda ſint Sacramenta:* as though the Sacraments ought to be applied to the body deſtitute of a ſou[illegible]. Appendix ad Sacran. de errorib. Moſcov. err.15.

2. *Zaga Zabo* the Æthiopike Biſhop ſaith, that extreme unction is not in uſe among them, according to the cuſtome of the Church of Rome: but the Church of Rome applieth it for remiſſion of ſinnes: therefore ſo doe not they. Damianus a Goes.

3. Confeſſion of Saxony, artic. 19. ſect. 2. *They ſay that ſinnes are forgiven through theſe anointings, and they adde invocation of the dead, which alſo of neceſſity muſt be diſliked, &c.* Wittemberg, artic. 22. *Theſe things were then practiſed profitably, when as yet the Miniſters of the Church were endued with the gift of healing the ſicke corporally and wonderfully: but this gift being ceaſed, —the thing it ſelfe doth witneſſe, that this ceremony of anointing is now idlely and unfruitfully uſed: for they which now are anointed, uſe not by this anointing to recover their health.* Harm. ſect. 16. Pag 500. Ibid. pag. 505.

4. See the opinion of *Dominicus à Soto* before rehearſed, that extreme unction is not to be applied for remiſſion of ſinnes but for bodily health.

The fourth part, of the Miniſter of extreme Vnction, and the ceremonies.

The Papiſts.

FIrſt, they give power onely unto their anointed Maſſe-prieſts, to aneele the ſick with oyle. Lay men have no authority to doe it, nor whoſoever are no Prieſts, *Concil. Trident. ſeſſ.* 14. *ca.* 4. 114. Error. Secondly, for the rite and ceremony, the Prieſt comming to the ſicke muſt anoint his five ſenſes; his eyes, eares, noſtrels, mouth, and hands: alſo the reines, which is the ſeat of concupiſcence, and his feet, which are the inſtruments of execution, *Bellarm. cap.* 10. 115. Error.

The Proteſtants.

1. THis anointing which Saint *Iames* ſpeaketh of, was done by the whole company of Elders in every congregation, which were not all the Paſtors of the Church: and although the Paſtors and Miniſters of the Church are both more eſpecially bound in reſpect of their duty to viſit the ſick, and are the fitteſt perſons in regard of their calling to pray for them and comfort them; yet S. *Iames* much commendeth the prayer not onely of faithfull Paſtors, but of any righteous man, which is availeable to procure health unto the ſicke, *verſ.* 16. Yea, and it appeareth by their owne Canons, *Innocent.* 1. *Epiſt.* 1. *c.* 8. that it was lawfull for lay men and all Chriſtians to uſe this anointing.

Bellarmine anſwereth with *Ianſenius*, that *Innocentius* ſpeaketh not of the miniſtring, but receiving of this oyntment, that it is lawfull for every lay man to receive it at the Prieſts hands, and ſo uſe it, *cap.* 9.

Contra. 1. This place alleaged out of *Innocentius* troubleth them ſore, and maketh them almoſt at their wits end: *Thomas Waldenſ.* anſwereth, that lay men may aneele, where there are no Prieſts to be had: but this anſwer miſliketh *Bellarmine*, becauſe the Prieſt muſt neceſſarily bee the Miniſter of every Sacrament, unleſſe it be in Baptiſme. *Dominicus a Soto* ſaith, that *Innocentius* ſpeaketh of a kind of conſecrate oyle, which it was lawfull for lay men to uſe, beſide this ſacramentall oyle: this anſwer alſo diſpleaſeth the Jeſuite, for *Innocentius* ſpeaketh of oyle conſecrated by the Biſhop, which was the matter of this Sacrament. Secondly, therefore *Bellarmine* hath found out another anſwer, but as unſufficient as the other: the words of the decree are theſe: *Sancto oleo chriſmatis ab Epiſcopo confecto, non ſolum ſacerdotibus, ſed & omnibus uti Chriſtianis licet in ſua aut ſuorum neceſſitate inungendo:* The holy oyle of Chriſme made by the Biſhop, it is lawfull not only for Prieſts, but for all Chriſtians to uſe by anointing, in their, or their friends neceſſity, &c. This cannot bee underſtood as the Jeſuite ſuppoſeth: Firſt, it is lawfull for other Chriſtians to uſe oyle, as the Prieſts did uſe it, which was by miniſtring, not receiving. Secondly, they may uſe it to anoint their friends, as well as themſelves, therefore they miniſtred to their friends.

2. What need the body be anointed in ſo many places? It is meere ſuperſtition: of the like minde was *Peter* ſometime, when he ſaid to Chriſt, who would waſh his feet; Lord, not my feet onely, but my hands and my head. To whom Chriſt anſwered: He that is waſhed, need not ſave to waſh his feet, but is cleane all. Where, although the words of Chriſt have a ſpirituall meaning: yet wee ſee the evident and plaine practice of them in Baptiſme: In the which Sacrament, we doubt not, but that infants are throughly baptized, though every part be not touched with water. And even ſo, if your aneeling were a Sacrament, why might it not ſuffice, in ſome one part of the body to bee anointed, and not in ſo many? This we are ſure of, that now you ſpeake without book: For the Apoſtle maketh no mention of anointing eyes, hands, or mouth, but onely generally of anointing the ſicke. And thus it appeareth that your extreme Unction is no Sacrament, nor any of the other foure which you have invented.

John 13. 9.

The Eaſt and South Church holding extreme Unction to be no Sacrament at all, as is ſhewed before, conſequently deny, that a Prieſt onely is the Miniſter thereof, to whom the diſpenſation of the Sacraments only belongeth.

Harm. ſect. 16. p. 506.

Confeſſion of Wittemberg, artic. 22. ***The Miniſters of the Church are bound by duty to viſit the ſick, and to pray together with the Church for their health, and to comfort them as well by preaching of the Goſpell, as by diſpenſing of the Lords Supper: and this is a godly anointing, &c.***

And whereas *Thomas Aquine* would prove, that neither Deacons, nor the Biſhop onely, but the Presbyters are the miniſters of extreme Unction, by that text, *Iam.* 5. 14. where mention is made only of the Presbyters: yet Cardinall *Cajetane* ſaith, that from that text the Sacrament of extreme Unction cannot be proved, either from the words, or from the effects.

James 5. 14.
Commentar. in Iacob 5.

Againe, whereas the Councell of Florence decreeth, that not only the places of the five ſenſes, but the reines and the feet alſo ſhould be anointed: *Bellarmine* following *Thomas*, thinketh it is of the eſſence of the Sacrament, to anoint only the five ſenſes: and thus in theſe their toyes they are not agreed among themſelves.

The concluſion of this Treatiſe concerning the Sacraments.

THus I truſt, wee have made it plaine by Scripture, and evidence of argument, that there are but two Sacraments onely, Baptiſme, and the Supper of the Lord, left and enjoyned to the people of God by our Saviour Chriſt: for foure things are required to make a Sacrament: Firſt, the authority of Chriſt in commanding it. Secondly, the element or externall ſigne, as the matter. Thirdly, the word of inſtitution, as the forme. Fourthly, the end and uſe, to be a ſeale of our faith for remiſſion of ſinnes.

1. Concerning the efficient cauſe, wee find that two Sacraments onely in the new Teſtament are commanded by Chriſt to bee uſed for ever in the Church, Baptiſme, and the Lords Supper: which both by his owne example and preſence, as alſo his precept and commandement, were eſtabliſhed.

2. There muſt be an outward viſible elementall ſigne, as is water in Baptiſme, bread and wine in the Lords Supper. But ſo is there not in the five Popiſh Sacraments: For in ſome there is no ſigne at all, as in Matrimony, where they are driven to ſay, that the parties that are married are the ſignes. In ſome there is a ſigne, but not viſible, as in abſolution, the audible voyce of the Prieſt pronouncing the words of abſolution is, they ſay, the outward ſigne: but in all the Sacraments of Chriſts inſtitution, we find a viſible ſigne. In ſome there is an outward ſigne, but it is an action or geſture onely, no materiall element, which is not ſufficient: ſo is the impoſition of hands in giving of Orders. In ſome there is a materiall ſigne, as Chriſme in Confirmation, oyle in extreme Unction: but they are not of Chriſts inſtitution.

3. They alſo want a word of inſtitution: In Penance the Prieſt ſaith, *I doe abſolve thee*, after

particular confeſſion made of his ſinnes. In Confirmation the words are, *I ſigne thee with the ſigne of the Croſſe, and confirme thee with the Chriſme of ſalvation, in the name of the Father, Sonne, &c.* In Matrimony, *I take thee to my wife.* In giving of Orders, *Receive thou power to offer up the body of Chriſt.* In extreme Unction, *God by the vertue of this oyle forgive thee thy ſinne.* Theſe, they ſay, are the words of the inſtitution: But they can ſhew no word of God for them: for it is not every word that ſanctifieth, but only the word of God, 1 *Timoth.* 4. Wherefore, ſeeing they have no word of inſtitution, they are no Sacraments. 1 Tim. 4 5.

Laſtly, they want the true uſe and end of a Sacrament, which is, to ſtrengthen our faith for the remiſſion of ſinnes: for in ſome of theſe there is no relation at all had to the forgiveneſſe of ſinnes: As Matrimony doth but performe, ſay they, the graces of marriage, as fidelity, mutuall love, and ſuch like. Orders doe confer the power of Prieſthood. Here is no ſigne or aſſurance of the grace of juſtification. In the reſt, remiſſion of ſins is aſcribed to other inſtrumentall meanes, than to faith only; as to ſatisfactory workes in Abſolution, to Chriſme in Confirmation, to oyle in extreme Unction: wherefore we conclude, becauſe they are no ſeales of the righteouſneſſe of faith, as S. *Paul* defineth a Sacrament, *Rom.* 4. 11. that they are no Sacraments of Chriſts inſtitution, but ſuperſtitious ceremonies deviſed by men. Rom. 4 11.

Here endeth the third Centurie.

Soli Deo immortali, Patri, Filio cum Spiritu ſancto, ſit omnis honor & gloria.

THE
FOVRTH BOOKE
OR CENTVRIE, CONTAINING A FOVRTH HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF SVCH CONTROVERSIES AS ARE MOVED CONCERNING THE BENEFITS OF our Redemption, as alſo touching the perſon of Chriſt.

Wherein are contained the great queſtions of Predeſtination, Free
Will, Iuſtification by Faith, of Merits; with a treatiſe of the univerſality of
Grace, which queſtion hath much occupied of late the learned beyond
the Seas, and beginneth alſo to ſet foot in the Church of England.

LONDON,
Printed by the Aſsignes of *Thomas Man*, *Paul Man*, and
Jonah Man. 1634.

TO THE RIGHT HONORABLE SIR EDWARD COKE, LORD Chiefe Iuſtice of England, and of his Majeſties moſt honourable privy Councell:

THere bee three things (Right Honourable) whereby Commonwealths are maintained, Religion, Juſtice, and Fortitude: the firſt in directing, the ſecond in decreeing, the third in defending: the one by the ſacred word, the next by wholeſome lawes, the laſt by the valiant ſword: ſo ſaith Wiſdome: *By me Kings reigne, and Princes decree juſtice:* Kings directed by heavenly knowledge, doe both defend their ſubjects by their power and authority, and guide and governe them by juſtice and equity. The firſt ſimply hath the preeminence: as is well ſet forth in that imperiall law: *Scientes magis religionibus, quam officiis, & labore corporis vel ſudore rempublicam noſtram contineri:* Knowing that our Commonwealth is rather maintained by religion, than by officious adminiſtration, or bodily execution, &c. For as one well ſaith, *A Kingdome by prayer is defended as with a tower, &c.* The other two are equally ballanced the one againſt the other, and are as the two props and pillars of the externall ſtate: as *Iuſtinian* hath thus matched them together, *Summa reipublicæ tuitio de ſtirpe duarum rerum, armorum ſcilicet atq; legum veniens, tam militaris res legibus in tuto collocata eſt, quam ipſæ leges armorum præſidio ſervatæ ſunt:* The chiefe defence of the Commonwealth iſſueth from the ſtocke of theſe two, armor and lawes, for as well the military buſineſſe is maintained by lawes, as the lawes are preſerved by armor and defence. Neither doe they only goe on warfare, which uſe ſwords, bucklers, and other armor, as the Emperor *Leo* ſaith, *Militant namque cauſarum patroni:* But the Patrons and Pleaders of cauſes alſo play the ſouldiers, &c.

Prov.8.15.

Ex Conſtantii. citat. Cauſ.23. q 8.c.23.

βασιλεία προσ- ευχαῖς πε- πυργωμένη

Cod lib 1 tit. 7. lex unic.

Cod.lib.2. tit. 7.l.14. Leo.

Next then unto the divine profeſſion of religion, moſt honourable is the ſtudy of the ſacred lawes: that worthy ſaying of Saint *Paul, the law is good if one uſe it lawfully,* being firſt uttered of the divine law, may bee extended alſo to humane conſtitutions grounded upon that law: Any thing, being never ſo profitably invented, may yet bee abuſed, and ſo may this excellent ſcience. So is *Ambroſe* to be underſtood, who thus writeth, alluding to that place, *Cantic.* 3.2. *I ſought him in the ſtreets and open places,--but found him not, Sponſa Chriſtum nec in foro aut plateis reperire potuit: Chriſtus non eſt circumforaneus: Chriſtus enim eſt pax, in foro lites:* The Spouſe could not find Chriſt in the court, or ſtreet: Chriſt haunteth not courts: for Chriſt is peace, in the courts is contention. And *Hierome* taxeth the abuſe, and not the practice, ſaying, *Quadrante dignam eloquentiam nare ſubſanno:* I ſcorne penny eloquence: but who will not honour ſuch a Lawyer as *Gamaliel* was, who ſpake in defence of the truth: or ſuch an one as *Plato* his Lawyer was among the Eginites, who made a law, that it ſhould be death, if any Athenian came thither: but he pleaded, that the law ſpake of an ordinary man, *Plato* was more, a great Philoſopher; and ſo he eſcaped with his life. And worthy is the memory of that great Lawyer *Papiniane*, who had rather ſuffer the paines of death, than take upon him the defence of the unjuſt and cruell fact of the Emperour *Caracalla*, in killing of his brother *Geta*.

1 Tim.1.8.

Lib.3. de Virginibus.

Hieronym. Onaſo Acts 5. Eraſm. annot. in epiſt. Hieron. Paulino, tom 4.

In this rank of worthy profeſſors of the Law, your Honour may deſervedly be numbred: who, as *Zenas* the Lawyer, was a follower of S. *Paul*, ſo you have as well ſtudied *Pauls* Epiſtles, as Law-caſes: we all know and acknowledge you, as a lover of juſtice, ſo a defender of the truth, an hater of iniquity in the one, & of impiety & ſuperſtition in the other: As for the one, we doubt not, but that you willingly embrace his counſell, who ſaid, that a governor muſt not ſo much *abſtaine from wrong, as attaine to right:* your care

Titus 3.13.

πονηρίας ἀπέ- χεσθαι, ἀλλὰ δικαιοσύνης ἀντέχεσθαι.

Agapet. ad Iuſtinian. num 66.

hath been, and ſo we truſt will be ſtill to doe right in your place to every one: ſo for the other, namely, your ſound judgement in religion, we hope that ſuch will be your godly courſe ſtill, that we may pronounce of your honourable Court and ſeat of judgement, with *Ambroſe, In conſiſtorio non ſolet reus Chriſtus eſſe, ſed Iudex:* In your Conſiſtory Chriſt uſeth not to be araigned as guilty, but to reigne as Judge, &c. This well appeared in your late reſolution in ſtanding for the ratification of that famous [a] Hoſpitall: ſuch things are of themſelves but a *mutable ſubject*, yet therein you ſhewed an invincible *and immutable mind.*

Epiſtol.32.

[a] Founded by M *Suttons* will. *ἄτρεπτον τὸν νοῦν ἐν πράγμασι τρεπτοῖς* Agapet. numer. 33.

Now to your Lordſhip I have thought good to dedicate part of this worke as your due, to a Judge of controverſies, a treatiſe of controverſies, to a learned writer in your owne profeſſion, I a ſimple writer in mine, a ſhallow Divine and no Lawyer, to one both a great Divine and a deep Lawyer. This I have done, *ut non tam inſtruam eruditos, quam incitem paratos:* Not to inſtruct, but to incite you, as *Tertullian* ſaith: In this work I have uſed two kind of proofes eſpecially, the evidence of Scripture: *Hoc cuneo veritatis omnis extruditur hæreſis, &c.* By this wedge of truth all hereſie is extruded: the other is from the teſtimony of the adverſaries themſelves, which is a ſure and tried way to convince, as he againe ſaith: *Firmum eſt genus probationis, quod ab adverſario ſumitur, ut veritas ab ipſis inimicis veritatis probetur:* It is a firme kind of proof, which is taken from the adverſary, that the truth may be approved from the enemies of truth, &c.

Tertullian. adverſ. Marcion. lib. 1.

Tertullian. lib. de Trinitat.

This labour I have undertaken, and now this fourth time publiſhed: firſt, that all men might underſtand the ſtate of the queſtions and controverſies betweene us and the Papiſts, and diſcerne with judgement: *Nihil veritas erubeſcit, niſi ſolummodo abſcondi:* The truth is never aſhamed but to be hid. Secondly, that they which have been in ſimplicity ſeduced by their ſubtill ringleaders, may learne to reforme their errors: *Quis enim nauſeabit ad antidotum, qui hiavit ad venenum?* For who will lothe the antidote, which hath gaped for the poyſon? &c. Thirdly, I have written to adviſe the Popiſh ſectmaſters themſelves, as *Terullian* ſaith, with whoſe words, leſt I be further troubleſome, I will conclude: *Non vos terremus, quia nec timemus, ſed velim, ut omnes ſalvos facere poſſemus, monendo, μὴ θεομαχεῖν.* We go not about to fray you, becauſe we neither are afraid of you, but my will and deſire is to ſave you all, by admoniſhing you not to fight againſt God, &c. in reſiſting the truth: which God grant may proſper and flouriſh for ever. Amen.

Tertullian. lib. adverſ. Valentinian. Scorpiac. adverſ. Gnoſtic.

Lib. ad Scapulam.

Your Honours ready to be
commanded in the Lord,

Andrew Willet.

HERE ENSVE SVCH CONTROVERSIES AND QVESTIONS, as are moved concerning the benefits of our Redemption, purchaſed unto us by the death of Chriſt.

HAving now ſufficiently entreated of all thoſe matters, wherein wee and our adverſaries diſſent, as touching the propheticall, regall, and Prieſtly office of our Saviour Chriſt: the next place according to our purpoſed order and method, doth offer unto us ſuch queſtions to bee conſidered of, as are handled betweene our adverſaries and us, concerning the benefits enſuing by theſe heavenly offices of Chriſt. And this Treatiſe containeth three Controverſies, which now follow in order: The firſt is of the ſtate of man in his firſt creation, before his fall. The ſecond, of the fall of man, the condition and quality thereof. The third, of the reparation of our decayed nature, and our reſtitution by Chriſt.

The firſt Controverſie being the 17. in the whole, of the ſtate of man in Paradiſe.

THis controverſie containeth three queſtions. Firſt of the ſtate of mans ſoule by creation. Secondly, of the quality and condition of his body. Thirdly, of the place, namely, of Paradiſe.

The firſt Queſtion, of the perfection of the ſoule of man.

The Papiſts.

1. Error.
Epheſ. 4. 24.
Coloſſ. 3. 10.

IT is agreed betweene us, that man was created in his ſoule according to the image of God, both in holineſſe and righteouſneſſe in his will and affections, as S. *Paul* ſheweth, *Epheſ.* 4. 24. as alſo with the light and perfection of knowledge, and judgement in the underſtanding part, *Coloſſ.* 3. 10. for in theſe two conſiſted the image of God. Being thus agreed of the thing it ſelfe, we diſſent about the manner: for the Papiſts opinion is, that the originall juſtice and perfection, wherein *Adam* was created, was not in him a naturall gift, either that it was a part of his nature, or did ariſe or ſpring out of any naturall beginning; as we ſay the ſoule in the body, and the underſtanding in the ſoule, are naturall: but that it was meerely a ſupernaturall gift, having no naturall beginning: even as *Helias* taken up into heaven in a fiery chariot, was a thing ſimply and abſolutely ſupernaturall. They ſay alſo further, that man now hath all the pure naturals that *Adam* had, and that the humane nature is the very ſame that *Adams* was: And that *Adam* if it had not beene for that ſupernaturall gift, ſhould have beene ſubject to the like ignorance, and infirmity, and rebellion of fleſh that we are, ſaving that, then in *Adam*, *Ex natura & conditione materia profluxiſſet*: Thoſe infirmities ſhould have ſprung out of the very nature of man, and the quality of the mould that he was made: but now in us they doe proceed *ex originali culpa*, of originall ſinne. This then is their ſentence, that *Adams* nature by creation, and ours now by birth, is all one: *Bellarm. de grat. primi homin. cap.* 5. And hee further declareth his minde thus: *The ſtate of man after the fall of Adam differeth no more from the ſtate of Adam in his pure naturals, than a man that is ſpoyled differeth from a naked man, that is, nothing at all: Neither is mans nature now more ſubject to ignorance and infirmity, if you take away originall ſinne, than it ſhould have bin, being created in the pure naturals: and therefore the corruption of nature is not by want of any naturall gift, or by the acceſſion of any evill quality, but only by the loſſe of that ſupernaturall gift, by reaſon of Adams ſin. Bellar. ibid.* So then 1. his opinion appeareth plainly to be this, that as a man ſpoiled differeth not from a naked man in the ſubſtance of the thing, but in the cauſe or maner; for the one is ſpoiled by force, the other is naked without force, yet both without clothing; ſo man in his creation without that ſupernatural gift or grace, was as naked, but now by ſin is as one robbed & ſpoiled. 2. Againe, he ſaith, *If you take away originall ſinne?* If he meane, that our nature is the ſame with *Adams* but for ſinne, he fighteth with his owne ſhadow; for no man denieth, but that ſinne cauſed this alteration in the nature of man. 3. And he ſpeaketh againſt himſelfe: for if originall ſinne bee the cauſe of our corruption, *It commeth by the acceſſion of an evill qualitie*, which he before denied: unleſſe hee will denie that ſinne is an evill qualitie. 4. But if hee make exception of originall ſinne, not in regard of the fruits and effects thereof, but as of the cauſe, that *Adams* ignorance and infirmitie ſhould have proceeded of another cauſe than originall ſinne, that is, out of the condition of his owne nature; it is a great error, as afterwards ſhall appeare: let us ſee ſome of his arguments.

Gen.3.19. *Argum.* 1. God ſaid to *Adam*, *Gen.* 3. *Duſt thou art, and to duſt thou ſhalt returne:* that is, by nature and creation, had it not beene for that ſupernaturall gift which I gave, which now thou haſt loſt, thou art mortall. Alſo *Pſal.*8. the Pſalmiſt ſaith, *What is man, &c. thou haſt made him a little lower than the Angels, and crowned him with glory and honour:* but *Adam* being created with a bodily ſubſtance, could not by nature, but by a ſupernaturall gift onely be made like the Angels: And ſo much is implyed by theſe words, *glory and honour*, which are things not naturally inherent, but outwardly added; *Argum.Bellarm.cap.*6.

Anſw. 1. To the firſt place wee anſwer thus: that it was ſpoken to *Adam* after his fall: And the Lord in ſaying, *thou art duſt, &c.* did not there ſhew the ſtate wherein he was created, but whereinto hee was fallen by ſin, for by nature hee was no more to returne to duſt, than to eat his bread in the ſweat of his browes; for they are both joyned together. If they anſwer that this was alſo a ſupernaturall gift to be void of labour and trouble, in ſeeking his food; then was it a ſupernaturall gift alſo in the earth not to bring forth thornes and thiſtles: for theſe are the cauſe that man muſt eat his bread with ſweat, that is, with labour in tilling the ground. But it were abſurd to ſay, that God created the earth in the beginning with an aptneſſe and inclination to bring forth weeds and unprofitable herbs, ſeeing all he made was excellent good.

2. To the other place alſo we doe thus make anſwer: firſt, why might not God naturally create the ſoule of man like unto Angels, though it were incloſed in the body, as naturally he hath created the bodies of beaſts in ſtrength, ſenſe, agility, ſwiftneſſe, and the like qualities, not onely equall, but farre ſuperiour to the bodies of men, which are joyned with a reaſonable ſoule, but the bodies of beaſts to
Heb.2.15. an unreaſonable? Secondly, this place, *Heb.*2.15. properly is applied to Chriſt, *verſ.*9. *But we ſee Jeſus crowned with honour and glory:* but the glory of Chriſt is not accidentall, externall, or ſupernatu-
Iohn 17.5. rall: but altogether in him naturall, which he had with God his father before the world was, *John* 17. 5. Therefore *Bellarmine* faileth in his collection here.

Argum. 2. If *Adams* integrity and innocency were naturall, then they ſhould have remained after his ſinne; as the ſame naturals in devils doe ſtill remaine: but ſo doe they not, *Ergo.*

Anſwer. Firſt, the argument followeth not in naturall qualities: for *Adam* had knowledge without ignorance, memory without oblivion before his fall, which were naturall in him, but ſo hath he not now: ſo the naturall qualities are corrupted and decayed by ſinne, but the naturall ſubſtance and ſubject as of the ſoule and body remaineth ſtill, though much depraved and corrupted by ſinne.

Secondly, yet this naturall integrity of *Adam* is not utterly by ſinne extinct, for there is in man a law of nature, which is a remainder of that law of perfection, whereby a mans thoughts doe either
Rom.2.14. accuſe him or excuſe him, *Rom.*2.14.

Thirdly, neither doe the ſame naturall qualities remaine in the reprobate ſpirits, which they had before their fall: for they have alſo loſt the integrity and innocency of nature; yea, and in other qualities of the ſpirituall nature are inferiour to the elect Angels.

Fourthly, the reaſon is not like betweene man and ſpirits: for the decay of perfection in ſpirits is helped by their ſpirituall nature, and long continuance, and therefore it is no marvell, that evill ſpirits are in underſtanding, memory, knowledge, agility of nature farre beyond the ſoules of men, which are both clogged with terrene bodies, and by the mortality thereof abridged of the courſe of experience.

The Proteſtants.

THat the gifts of integrity and innocency were in our firſt parents by nature of their creation; yet not without Gods gift (for even naturall things are of Gods grace; that is, the generall grace and gift of the creation, which is not properly called grace, *Lombard.diſt.*25.*lib.*2.) and that their naturals were not the ſame, but much more pure and perfect than ours are; neither that they were the ſame in them before and after their fall, thus we prove it.

Argum. 1. If *Adams* naturals were the ſame that ours are, then would it follow that the concupiſcence of the fleſh, which is in us by nature, was alſo naturall in *Adam*, and that *Adam* ſhould have beene as prone by nature unto all kind of vice as wee are: which if it be granted, this were to make God the author of ſinne, and his workmanſhip imperfect, if he had not made man ſuch an one by creation, as could not ſinne.

Bellarmine anſwereth: granting that the concupiſcence of the fleſh was by nature in *Adam*, and that if he had beene created in his pure naturals onely, he ſhould have beene as prone to ſinne as wee are: But God (ſaith hee) did take away, *ſuſtulerat concupiſcentiam*, this concupiſcence, and bridle it by a ſupernaturall gift. Secondly, it followeth not, that God ſhould have beene the author of evill, for concupiſcence is not properly ſinne: neither if God had created man in his pure naturals, ſhould it follow that he made concupiſcence: *Quæ præter intentionem agentis ex conditione materiæ conſequuta fuiſſet:* Which ſhould have proceeded from the condition or quality of the mould or matter, whereof man was made, beſide the purpoſe or intention of the Creator: *Bellar.cap.7.reſponſ.ad* 1.9.*&* 10.*objection.*

Contra. Firſt, it is falſe that *Adam* ſhould have beene as prone to ſinne, continuing in his pure naturals, as we are: ſeeing that neither we ſhould have been made ſinners, if *Adam* had remained in his naturals, and not added the actuall ſinne of diſobedience, which ſinne, and not his pure naturals, made both him, and us ſinners, as S. *Paul* ſheweth, *Rom.* 5. 19. *By one mans diſobedience many were made ſinners:* he ſaith not, by his naturals. Secondly, he ſaith, that God tooke away *Adams* naturall concupiſcence: then God did correct his owne workmanſhip, and ſo it ſhould be imperfect. And againe, the Jeſuite here forgetteth his owne rule, that, *Nullum naturale principium aut donum corrumpitur:* That no naturall part or gift can be corrupted or changed in man; and yet here he ſaith, that God took away or ſuppreſſed *Adams* naturall concupiſcence: ſo then the generation or infuſing of a ſupernaturall gift, was the corruption and deſtruction of the naturall. Thirdly, neither can it bee avoided, that God ſhould not be the author of ſinne: for concupiſcence is properly ſinne, as the Apoſtle ſaith, hee *knew not ſinne but by the law:* and then it followeth, *I had not knowne luſt, unleſſe the law had ſaid, thou ſhalt not luſt:* ſo that luſt is ſinne. Neither is it like, that any thing can fall out beſides the intention and purpoſe of the Creator: for God cannot be deceived, *Who worketh all things according to the counſell of his owne will, Epheſ.* 1.11. All things are wrought according to the counſell, purpoſe, and intention of God: *Ergo,* nothing falleth out beſide, or contrary unto it.

Rom 5.19.

Epheſ.1.11.

Argum. 2. Every gift and grace beſide the generall grace of creation, is given by the mediation of Chriſt, and the merit of his paſſion, *Epheſ.* 4. 8. *Hee led captivity captive,* that is, by his death, and *gave gifts to men:* but as *Auguſtine* ſaith, *Adam in illis bonis in quibus creatus, Chriſti morte non eguit:* *Adam* in thoſe gifts wherein he was created, had no need of Chriſts death: *De corrept.grat.c.*11.*Ergo,* the graces which *Adam* had in the ſtate of his innocency, did belong to his creation.

Epheſ.4.8.

Argum. 3. Whatſoever *Adam* had by creation, hee had by nature: for as our birth is unto us, ſo was *Adams* creation to him: and as well that was naturall to him, which was given by creation; as that naturall to us which we have in our birth: But *Adam* by his creation was made righteous, *Eccleſ.* 7. *verſ.* 31. *Ergo,* his perfection and originall juſtice was in him in his creation, through the gift of the Creator, naturall.

Eccleſ.7 31.

Bellarm. Firſt, it is true that God made man righteous, but it was by a ſupernaturall gift beſide the worke of the creation. Secondly, if man had beene created onely in his pure naturals, hee might be ſaid to be made right or perfect, becauſe as yet there was no evill in him, but onely a poſſibility and ſubjection thereunto; like as an iron ſword is ſubject to ruſt, *Bellar. c.*5. *& c.* 7. *reſp. ad argum.*10.

Anſw. Firſt, that man by the very worke of his creation, was made perfect and righteous, it is evident by the Scripture; for he was created according to Gods image, *Geneſ.* 1. 26. and the image of God is expounded by the Apoſtle, to be *in righteouſneſſe and holineſſe, Epheſ.*4.24. Gods generall gift and grace beſtowed upon man in his creation, we grant, but of any other grace beſide conferred in the worke of the creation, we reade not.

Gen 1.26.
Epheſ.4.24.

Secondly, as iron, becauſe it is but a baſe metall, is ſubject to ruſt; but the more perfect and precious metals, as of ſilver and gold are not: ſo if man by creation had an inclination to ſinne, hee could not be perfect. This then is the difference betweene us: they ſay, that man was created like iron that is made bright, and kept from ruſting with oyle; ſo man in his creation was upheld from falling and ſinning by a ſupernaturall gift: we rather ſay, that man was created as gold, without any aptneſſe or inclination by nature to corruption, if he had not fallen away by ſinne from his ſtate of innocency.

Laſtly, we reaſon thus: Whatſoever was in Chriſt as touching his humanity, was of the nature of man: for in all things he was made like unto us, ſinne onely excepted: and as the firſt *Adam* was in his perfection, ſo was the laſt: for the firſt *Adam* was a figure of him that was to come, *Rom.*5.14. But Chriſt as he was man had a perfect ſoule: *Ergo,* perfection was of the nature of man, in his ſtate uncorrupted. So *Auguſtine* ſaith: *Mente humana perfecta, &c.* God onely is greater than a perfect human ſoule, ſuch as was in Chriſt, &c. Hee calleth a perfect and righteous ſoule, an human ſoule: and whatſoever is human, is of or belonging to the nature of man.

Rom 5.14.

Cont. Maxim. Arrian. lib.3. cap.23.

*Interrelig.Cæſarea.cap.*1. *Deus creavit hominem ad imaginem ſuam, & fecit per originalem juſtitiam, ut eſſet tum corporis, tum animi viribus rectus:* God created man according to his image, and made him by his originall juſtice, perfect, or right in body and ſoule.

Synod. Moguntin. cap. 3. *Deus ab initio creavit hominem ad imaginem ſuam, intus in animo pravis motibus vacuum, &c.* God in the beginning created man after his image, in his ſoule void of evill motions, &c. *Ergo* man by nature in his creation, was indued with a perfect and righteous ſoule.

*Cauſ.*33.*diſtinct.* 2.*c.*31. *Hanc imaginem in ſpiritu mentis impreſſam perdidit Adam per peccatum:* This image of God imprinted in the ſoule of man, *Adam* loſt by his ſinne. From hence I reaſon thus: *Adams* ſoule received the print or image in the creation; (unleſſe they will ſay, that *Adams* ſoule was created bare and naked: but the righteouſneſſe and holineſſe of *Adam* was this print or image: *Ergo*, he received it in the creation.

Lib.3. Dialog. *Cyril* of Alexandria ſaith, ***Divinam notitiam in anima hominis fundatam fuiſſe, & ei genuinam omnis boni, & ad ſalutem neceſſarii cognitionem immiſiſſe dicimus*:** Wee ſay that divine knowledge was founded in the nature of man, and that the Creator did ſend into him the true knowledge of every good thing needfull to ſalvation, &c. he thinketh that man had all this by creation.

Homil. 13. in 1 Tim.5. So alſo *Chryſoſtome* maketh this definition of man: ***Homo fuit juſtus, verax, pius, &c.*** Man was juſt, true, pious, &c. This were no fit definition of man, if it had not pertained to his nature.

Harm ſect.4. pag.67. Confeſſ. of Bohemia, c.4. ***The grace of God, and thoſe good gifts of juſtice, and the image of God, which in his creation were engraffed in him, he partly loſt them, and partly corrupted and defiled them, &c.*** Theſe things were ingraffed then in man, in his creation.

The ſecond Queſtion, of the quality and condition of the body of man by creation.

The Papiſts.

2. Error. **B***ellarmine* his opinion is, that the immortality of ***Adams*** body was a ſupernaturall gift: and that by nature his body was created mortall, but that this naturall mortality was taken away by the ſupernaturall gift of immortality, *Bellar. de grat. primi homin. cap.9.*

Argum. 1. His beſt reaſon is drawne from that place of Scripture, which he alleaged before: ***Duſt thou art, &c***, which the Jeſuite would have underſtood of ***Adams*** creation: becauſe the reaſon is rendred, Thou ſhalt returne to duſt, becauſe thou waſt taken out of the duſt.

Anſ. This was ſpoken to ***Adam***, after that by his tranſgreſſion he had deſerved death. And whereas the Lord ſaith, ***For out of the duſt thou waſt taken***, it ſheweth not that hee was created mortall: but that he had a poſſibility onely of mortality, into the which he might fall by ſinne, and ſo loſe the immortality of nature, wherein he was created: for this is the difference betweene the immortality of man by creation, and the immortality which we ſhall have by grace through Chriſt; that man in his creation had power, ***poſſe non mori***, not to die, if he would, that is, if hee kept himſelfe in obedience: but in the kingdome of heaven we ſhall have a gift, ***non poſſe mori***, not to have power or poſſibility to die. And ***Auguſtine*** ſaith, ***Bina iſta quid inter ſe differunt, diligenter intuendum eſt, &c.*** Wee muſt diligently conſider, what difference is betweene theſe two: ***Poſſe non peccare, & non poſſe peccare***, To bee able not to ſinne, and not to bee able to ſinne: To have power not to dye, and not to have power to dye: The firſt man was able not to ſinne, not to dye; but wee cannot ſay, ***non potuit mori***, hee had no power to dye, or to ſinne: ***De correp. & grat. c.*** 11. If ***Adam*** before his fall had power not to dye, then had he power to be immortall; then conſequently he was not created mortall.

Argum. 2. ***Adam*** in his creation was made apt to generation, for God ſaid unto him, ***Increaſe and multiply:*** he had need alſo both of meat and drinke: ***Ergo***, he was created mortall, ***Bellar. c.9.***

Reſp. Firſt, aptneſſe to generation proveth not mortality, but ſuch generation onely as is by concupiſcence and ſinne procured: 1. as the tree of life in Paradiſe was alſo increaſe and multiply, but it ſhould not have beene corruptible: 2. ***Eva*** by a kind of generation was produced out of ***Adam***, ſhee ſhould notwithſtanding have beene immortall. 3. Some affirme, that the ſoule commeth into the body by a kind of generation, ***ex traduce***, yet they hold notwithſtanding, the immortality of the ſoule. 4. Chriſt had a generation, as God, will ye conclude him therefore to be mortall? He alſo had a generation according to the fleſh, yet was hee not ſubject at all to corruption, nor to death of neceſſity, but of his owne will.

Secondly, the Angels did eat and drinke, yet were not their bodies mortall, wherein they appeared: therefore not every eating and drinking proveth mortality, but to eat and drink with hunger, thirſt, and of neceſſity: but ***Adam*** in Paradiſe ſhould neither have felt hunger nor thirſt, heat or cold, as ***Auguſtine*** ſaith, ***In Paradiſo abſit ut credamus aliquid fuiſſe, unde ſenſum aut dolor pungeret, &c.*** Farre be it from us to think, that there was any thing in Paradiſe, whereby either griefe ſhould offend the ſenſe, or labour weary the body: ***Cont. Iulian. lib.***5.*c.*8.

The Proteſtants.

THat ***Adam*** was by nature created immortall, if he had not ſinned, we by theſe reaſons doe make it good.

Argum. 1. The ſoule of ***Adam*** was immortall, and therefore it was meet and requiſite, that a body alſo immortall ſhould be joyned unto it.

Bellar. Yea, an immortall body is moſt meet for an immortall ſoule: but the functions of the body, which are now exerciſed, and ſhould have beene in the ſtate of inuocency, doe require a body temperated together of divers humours and qualities, which muſt needs make it mortall, ***Bellarm. c.9.***

Contra. Firſt, if an immortall body had beene a fitteſt companion for the ſoule, and yet was not given unto it: then by their ſentence, God did not that which was moſt meet and convenient. Secondly, what manner of qualitied body humane actions require now, it ſkilleth not: certaine it is, that if man had not ſinned, he ſhould have done no other thing than were beſeeming an immortall body, ſuch as he had by creation.

Argum.* 2. *Auguſtine ſaith, ***Conſtat inter Chriſtianos veraciter Catholicam tenentes fidem, etiam ipſam nobis corporis mortem non lege naturæ, —ſed merito inflictam eſſe peccati*** : It is evident among Chriſtians rightly holding the Chriſtian faith, that even the death of body is laid upon us, not by the law of nature, but by deſert of ſinne. S. ***Paul*** alſo ſheweth, that death came in by ſinne, ***Rom.* 5. 17. *Ergo,*** before man had ſinned, he was not ſubject to death.

Lib. 13. de civit. Dei, cap. 15.

Bellarm. anſwereth, that death came in by ſinne, becauſe by ſinne that ſupernaturall gift was loſt, whereby man was preſerved from mortality.

Contra. Yet hath he not ſufficiently anſwered : for if man remaining in his pure naturals was ſubject to death, then ſhould there have beene death in the world without ſinne, which S. ***Paul*** denieth, ***for death is the wages of ſinne, Rom.* 6. 23.**

Rom. 6. 23.

Argum. 3. Chriſts body had no poſſibility of corruption, ***Act.* 2. 24. *It was impoſſible hee ſhould bee holden of death*** : the reaſon is given, ***verſ.* 27. *Thou wilt not ſuffer thy holy one to ſee corruption*** : Chriſts holineſſe and freedome from ſinne preſerved him from corruption : ***Ergo, Adam*** in the ſtate of innocency was free from the poſſibility of mortality and corruption.

Act. 2. 24. 17.

Concil. Milevitan. cap. 1. as it is alleaged, ***part.* 3. *diſt.* 4. *c.* 152. *Quicunque dicit Adam primum hominem mortalem factum ita, ut ſive peccaret, ſive non peccaret, moreretur in corpore : hoc eſt de corpore exiret, non peccati merito, ſed neceſſitate naturæ, anathema ſit*** : Whoſoever ſaith, that ***Adam*** was created mortall, ſo that, whether hee ſinned or not, he ſhould die in the body ; not by the merit of ſinne, but the neceſſity of nature, let him bee accurſed : ***Ergo, Adam*** was created immortall, if hee had not ſinned.

Auguſtine alſo ſaith, ***Perfunctos obedientiæ munere, &c.*** Our parents having performed their duty of obedience : ***angelica eos immortalitas, &c.*** the angelicall immortality had followed them, ***ſine interventu mortis***, without death comming betweene, ***de civitat. Dei, lib.* 13. *c.* 1.** But how could angelicall immortality have ſucceeded mortality without any change by death ? and angelicall immortality hath no poſſibility at all of mortality : ***Adam*** ſhould have had an angelicall immortality : ***Ergo.***

Cyril of the Ægyptian Church ſaith, ***Erat corpus immortale, &c.*** His body was immortall, for the Creator had put life into him.

Lib. 3. cont. Iulian.

Tertullian ſaith, ***Mortem non ex natura ſecutam hominem, ſed ex culpa*** : That death came not of mans nature, but by his fault.

Lib. de anima.

Heſychius of the Eaſt Church : ***Quando Adam per inobedientiam cecidit, proculdubio terrenus effectus eſt, &c.*** When ***Adam*** was fallen by diſobedience, he became terrene, and therefore it was ſaid unto him, ***Duſt thou art, &c.*** He was not then ſubject to corruption before his fall.

Lib. 2. in 8. cap. Levit.

Confeſſion of Bohemia, ***chap.* 4. *God made man juſt, holy, immortall, and a moſt pleaſant temple for his heavenly ſpirit.***

Harm. ſect. 4. pag 66.

Our Doway tranſlators doe thus confeſſe : ***God made man in ſome ſort an immortall body, that if hee had kept Gods commandements, he had lived long, &c.***

The third Queſtion, of the place where *Adam* was created : namely, Paradiſe.

THe Jeſuite affirmeth, that Paradiſe, where ***Adam*** was placed, was a terreſtriall place : which wee grant : and ſuch a place, as was not knowne to any : and therefore hee miſliketh their opinions, that would define where Paradiſe ſhould be : Some think, that Paradiſe is taken for the whole world, as ***Ioſephus*** : ſome, that it is a place divided from the world beyond the Ocean ſea : Others imagine it to be a high ſituated region, reaching even unto the globe of the Moone : others think it was in Meſopotamia : But ***Bellarmine*** approveth none of theſe opinions, but ſaith ſtill that Paradiſe was a place unknowne, yet that it remaineth ſtill unto this day, ***Bellarmin. cap.* 12. & 14.** This queſtion then hath two parts : firſt, whether that Paradiſe were a place alwayes unknowne to men : Secondly, whether that Paradiſe doth remaine to this day.

3. Error.

The Papiſts.

THat Paradiſe was a ſecret place kept from the knowledge of men, the Jeſuite would ſeeme to prove it thus.

Argum. 1. If Paradiſe were ſituate in a knowne place, it is moſt like by the deſcription to have been in Meſopotamia ; but there it was not : for the text ſaith, that out of Eden went a river, which afterward was divided into foure heads : but there is no ſuch river, that hath his beginning in Meſopotamia : ***Ergo, Bellarm. cap.* 12.**

Anſw. The text ſaith not, that this river had his beginning in Eden, but went out from Eden, that is, it might have the beginning before, and ſo run thorow Eden : neither are wee to underſtand the place ſo, as though this river, as ſoone as it was runne thorow Eden, did divide it ſelfe into foure heads : but theſe foure heads or branches doe come from two rivers, Tigris, and Euphrates, which running aſunder till they come to Eden, make two heads, which in the text are called ***Hiddekle*** and

Perath, and ſo joyning together, as they paſſe through Eden, doe againe divide themſelves, and ſo make two heads more, ***Phiſon*** and ***Gihon***, and ſo run into the Perſian gulfe.

Argum. 2. How could Paradiſe bee a knowne place being kept of the Cherubins by a fiery ſword?

Anſw. Firſt, the keeping of it with the fiery ſword, doth ſhew that it was a place inacceſſible, and not inhabited before the flood: for ſo long was it ſo kept: but it might bee knowne where it was ſituate, though the paſſage thereunto were ſtopped. Secondly, after that the beauty of Paradiſe was deſtroyed by the flood, it needed not any more the cuſtody or watch of Angels: but the place where Paradiſe was planted then lay open to man and beaſt, being both knowne and inhabited.

The Proteſtants.

THat Paradiſe, otherwiſe called Eden, was planted in a knowne place of the world, which was moſt like to be Meſopotamia; thus we make it plaine.

Argum. 1. The two rivers mentioned in the deſcription of Eden, namely, ***Hiddekle***, which is Tigris; and ***Perath***, which is Euphrates, are found to run through Meſopotamia: ***Ergo***, there alſo was Paradiſe.

Bellarmine anſwereth, that the two other heads of the river, namely ***Phiſon*** and ***Gihon***, are the two rivers Ganges and Nilus, which come not neere Meſopotamia, and therefore it is not like that the two other rivers make the other two heads, ***cap.***12.

Contra. Firſt, ***Phiſon*** and ***Gihon*** cannot bee the knowne rivers Ganges, whoſe beginning is in the mountaines of Scythia; and Nilus which ſpringeth from the mountaines in Æthiopia: for ***Phiſon*** and ***Gihon*** are two heads of one Fountaine and River: but Ganges and Nilus have two ſeverall heads or fountaines many thouſand miles aſunder; Ganges in Aſia, and Nilus in Africa.

Secondly, if Ganges and Nilus be theſe two heads, which are knowne Rivers, and their fountaines alſo knowne, then muſt Eden alſo be knowne, where the Jeſuite hath his beginning.

Bellarmine replieth, that ***Phiſon*** and ***Gihon*** cannot bee two heads ſpringing from Tigris and Euphrates. 1. Becauſe thoſe two heads are ſaid to compaſſe divers nations; but the branches of thoſe two rivers doe run by a ſtraight courſe into the Perſian Sea. 2. The mapps doe ſhew that Tigris and Euphrates after their conjunction are not divided againe, but run together into the Sea.

Ierem.2.18.

3. ***Ierem.*** 2.18. the Septuagint reade thus, ***What haſt thou to do in the way of Egypt, to drink the water of Geon?*** Geon then is Nilus the river of Ægypt. Againe, ***Eccleſiaſtic.***24.31. ***Gihon is ſaid to overflow in the time of vintage, and ſo doth Nilus.*** 4. ***Hierome, Ambroſe***, with others, doe take ***Phiſon*** and ***Gihon*** for Ganges and Nilus, ***Bellarm.cap.***12.

Contra. Firſt, it is evident, that ***Phiſon*** and ***Gihon*** the neather ſtreames of Tigris and Euphrates, doe paſſe through and compaſſe in a manner the lands Havilah, where gold is; and Cuſh, which is Arabia deſerta, before they fall into the ſea.

Secondly, if he view the Mapp better, or follow the beſt deſcription, hee ſhall find that the rivers Tigris and Euphrates part againe before they run into the Sea.

Ioſu.13.3.

Thirdly, 1. in ***Ierem.*** 2.18. the Hebrew hath not ***Geon***, but ***Sichar***, which ſome doe take for Nilus, others upon better ground, for a river, that paſſing by Arabia Petrea, falleth into the lake Sirbon, and divideth the Land of promiſe from Egypt, ***Ioſu.*** 13.3. neither doth the vulgar Latine reade, ***Geon***, but ***aquam turbidam***, troubled water.

Deut.11.10.

2. It is 1. no good argument, that ***Geon*** ſhould bee Nilus, becauſe it overfloweth in the time of Vintage: as though it is not uſuall for rivers to riſe twice in the yeere, in the Spring, and in Autumne: 2. and yet Nilus greateſt overflowing is in ſeed time, which is in the Spring, ***Deut.***11.10. 3. I urge not beſide, that this booke is not canonicall; for the other anſwers are ſufficient beſide.

Fourthly, ***Hierome*** and ***Ambroſe*** doe follow the opinion of the Greekes, who were herein deceived by the tranſlation of the Septuagint: as ***Ambroſe de Paradiſ. cap.*** 3. ***Phiſon Ganges eſt ſecundum Græcos: Phiſon*** is the river ***Ganges*** according to the Greekes, &c. And ***Epiphanius*** ſaith, ***Ego vidi aquas Geon, &c.*** I have ſeene with mine eyes the waters of ***Geon***, meaning Nilus, and then he alleageth ***Ierem.*** 2.18. where the Septuagint ſo reade: ***epiſt. ad Ioann. Hieroſolym.*** So that this conceit of the Greekes was grounded upon the erroneous tranſlation of the Septuagint.

Geneſ.2.10.
Geneſ.2.13.

Fifthly, this opinion is contrary to Scripture, 1. ***Phiſon*** and ***Gihon*** come out of one river, and have the ſame beginning: ***Geneſ.*** 2. 10. But Ganges and Nilus are many hundred miles diſtant. 2. ***Gihon compaſſeth the whole land of Cuſh, Geneſ.***2.13. Which they take to bee Æthiopia; but Nilus compaſſeth Ægypt, not Æthiopia, taking his beginning only from thence: ſo that Cuſh here is not taken for Æthiopia, but for Arabia deſerta, for it is a generall name to them both. 3. Whereas ***Epiphanius*** ſaith, he had ſeene ***Geon***, and that ***he had drunke of the great river Euphrates***: the rivers of Paradiſe being ſo well knowne, how could Paradiſe be a place unknowne?

Argum. 2. Againe, Eden is deſcribed by the countries next adjoyning, as Aſſyria, ***Geneſ.*** 2.14. So Charran and Eden are joyned together, ***Iſai.***37.***verſ.***12. ***Cain*** alſo is ſaid to have dwelled on the Eaſt ſide of Eden: But theſe countries were well knowne: ***Ergo***, ſo was Eden.

Bellarmine anſwereth, that this Eden in theſe places mentioned, was another Eden beſide that, out of the which ***Adam*** was throwne: unleſſe you will ſay, that ***Cain*** was ſent and baniſhed into Paradiſe, ***Bellarm.cap.***13.

Anſw. Firſt, the Jeſuite cannot ſhew unto us any other Eden out of the ſtory of the Bible: *Geneſ.* 2.14. that Eden is ſpoken of, which is neere to Aſhur: *Iſai* 3.7. that Eden, which is joyning to Charran: But Aſſhur and Charran were not farre aſunder, *Ezec.* 27.23. therefore it was one and the ſelfe ſame Eden. Secondly, the text ſaith not, that *Cain* was exiled into Paradiſe, or that he dwelt in Paradiſe, but by the Eaſt ſide of Paradiſe.

Saint *Ambroſe* ſaith, *Epiſt.*42.*Ioſephus hiſtoriographus,&c. Ioſephus* the Hiſtoriographer ſaith, that Paradiſe is a place full of trees and plants, and is watered with a river, which is divided into foure ſtreames. How could *Ioſephus* deſcribe Paradiſe, if it had beene an unknowne place? And if they will have Paradiſe ſo ſecret a place, let them ſay with their Maſter, that Paradiſe was ſituate in a region that reached up to the circle of the Moone: *lib.*2.*d.*17.*lit.e.Ianſenius* a learned Papiſt witneſſeth with us, that Paradiſe was ſituate in Meſopotamia, but afterward defaced and deſtroyed by the floud, *in cap.* 143.*concord.Evangelic.* So alſo *Vatablus,Oleaſter.in* 2.*Geneſ.*

Tertullian ſaith: *Peculiarem Protoplaſtis, æterna vita mundum quendam Paradiſum in oriente conſtituit:* God planted to our firſt parents Paradiſe in the Eaſt, as a certaine world of eternall life, &c. It ſeemeth then by the ſituation of it, that Paradiſe was not planted in a place altogether unknowne. Lib.de Trinit.

Iuſtinus Martyr calleth it, *ſenſible Paradiſe:* and he thinketh that *Homer* in the deſcription of *Alcinous* garden, imitated *Moſes* deſcription of Paradiſe, and calleth it εἰκόνα an image or repreſentation of Paradiſe: but he could not have taken his deſcription from an obſcure and unknowne place. παράδεισος αἰσθητὸς, qu. orthod 76. Cohortat.ad Græcos.

Some of our beſt new writers of the reformed Churches held Paradiſe to have beene ſituate in a part of Meſopotamia, or Chaldea. Pet Martyr cleſ. 1. c. 12. 29. Iun in 2. Gen. numer.24.cum aliis.

The ſecond part of this Queſtion, whether the terreſtriall place of Paradiſe doe yet remaine.

The Papiſts.

THeir beſt argument is this: *Henoch* and *Helias* doe yet remaine alive in Paradiſe in their bodies, *Ergo*, there is a Paradiſe, *cap.*12. 4 Error.

Anſwer. Firſt, that *Henoch* and *Helias* doe live with God wee deny not, but whether in their bodies or no, the Scripture ſaith not. Secondly, but that they live in an earthly and terreſtriall place, ſuch as he imagineth Paradiſe to bee, it is contrary to Scripture, which ſaith, that *Elias* went up in a whirlewind to heaven, 2 *Kings* 2.11. *Ergo*, hee is not in earth. Thirdly, Paradiſe is now no terreſtriall but a celeſtiall place in heaven: for Saint *Paul* taketh Paradiſe and heaven for all one, 2 *Corinth.* 12.4. 2 King 2.11. 2 Cor.12 4.

The Proteſtants.

THat the terreſtriall Paradiſe is not now extant upon the earth, but long agoe, as it is moſt like, deſtroyed by the flood, we thus ſhew it.

Argum. 1. The waters in the flood covered the whole earth, and prevailed over all the mountaines that are under the heaven, fifteene cubits, *Geneſ.*7.20. wherefore it is moſt like, that Paradiſe was then deſtroyed. Gen.7.20.

Bellarm. Firſt, hee ſaith, that all thoſe mountaines were covered with waters, where ſinners and mortall men dwelt, whom the Lord purpoſed to deſtroy, ſo that the mountaines and regions of Paradiſe are excepted.

Contra. Firſt, but the text ſaith all the mountaines were covered under the whole heavens: how then dare he make the holy Ghoſt a liar, and ſay, as it were correcting the text, no, all were not covered. Secondly, thus to uphold his fancies, he runneth to forged miracles: for the waters being fifteene cubits above other mountaines, and yet not overflowing Paradiſe, muſt needs compaſſe it about, as a wall, and ſtand as a collar of a coat round about it: But what authority hath hee thus to coyne miracles beſide Scripture?

Bellarmine anſwereth, that it had beene a greater miracle to ſee *Henoch* and *Elias* hanging in the ayre to bee kept from the waters, for they could not have lived in Paradiſe, being overflowen, as it is certaine they doe.

Contra. Why *Bellarmine*? *Elias* was taken up into heaven, as wee proved out of Scripture, and therefore he needed not to have feared the flood upon the earth. Thirdly, if Paradiſe were not overflowen, God might have ſpared the making of the Arke, for *Noah* with his family and all the cattell might have beene more ſafely kept in Paradiſe.

Bellarmine ſaith, it was no place for ſinners.

Anſw. Why *Noah* was a faithfull man, and no more a ſinner now, than *Henoch* was, when he was taken up: might not *Noah* therefore as well have beene kept there as *Henoch*? eſpecially ſeeing hee was not to continue there, but to remaine only for a time, till the deluge were overpaſt?

Secondly, *Bellarmine* denieth the argument: it followeth not, that Paradiſe ſhould be utterly deſtroyed, though it were overflowen: for the deluge did not change the ſituation of the place, nor the diſpoſition of the aire, &c. *Bellarm.cap.*14.

Anſw. Firſt, the overflowing of water, which many times caſteth downe hils, and filleth up valleyes, which maketh ſtanding pooles where it was dry land, muſt of neceſſity bring great alteration, both for the pleaſant ſituation, and the temperate ayre. Secondly, we ſay not, that by the floud Paradiſe was utterly made deſolate: for it remained a pleaſant and fertile ſoyle even afterward, *Geneſ.* 10. 10. (Geneſ.10.10.) The land of Sodome and Gomorrha, before it was deſtroyed, is ſaid to have beene like the Lords garden, which was Eden: But yet the beauty and excellency of Paradiſe was by the flood decayed.

Argum. 2. That Paradiſe is now only remaining, which is the receptacle of the bleſſed ſoules of the Saints after this life: *This day* (ſaith Chriſt) *ſhalt thou be with mee in Paradiſe, Luke* 23. 43. (Luke 23 43.) the Goſpell ſpeaketh not of any other Paradiſe. But this can bee no terreſtriall place: for the ſoules of the righteous goe to heaven: and Paradiſe, in the Jeſuites judgement, is a receptacle of bodies, not of ſoules: *Ergo*, there is no ſuch terreſtriall Paradiſe.

Saint *Ambroſe* witneſſeth with us: *Tum ſalvus ero, &c.* Then I ſhall be ſafe, when I ſhall be in Paradiſe, where I ſhall live *inter electos Angelos*, among the elect Angels: *ſerm.* 15. *in Pſal.* 119. Againe, *in 2 Corinth.* 12. *Vltra omnia mundi ſydera raptus intelligitur, &c. Paul* is ſaid to bee rapt or taken up beyond all the ſtarres, &c, and into that Paradiſe, of the which the Lord ſpake to the theefe, even where the city Jeruſalem is, the mother of us all, &c. Paradiſe then is no other where now but in heaven.

Of this judgement is *Chryſoſtome*, who thinketh, *that before Chriſts death none aſcended into Paradiſe but the theefe: latro primus cum Chriſto intravit*, the theefe firſt entred with Chriſt, &c. It is not then any terreſtriall place, where they imagine *Henoch* and *Elias* to bee kept in their bodies: which is one of their chiefe reaſons, that the earthly Paradiſe ſhould remaine ſtill. *Damaſcene* ſaith of *Helias*, that he is οὐρανοφοίτης, an heaven walker: he thinketh not then, that he is in any terreſtriall place.

2. And *Tertullian* alſo thinketh the Paradiſe now remaining to be a place for ſpirits, not for bodies: he calleth it, *Locum divinæ amœnitatis recipiendis ſanctorum ſpiritibus deſtinatum*, a place of divine pleaſure appointed for the receiving of the ſpirits of the Saints.

3. Of this opinion are our [a] Proteſtant writers, that the terreſtriall Paradiſe was diſſolved by the flood, or before [b] immediately after mans fall.

4. And ſome of their owne beſt writers doe concurre herein with us, as *Engubinus, Oleaſter, Vatablus*, in their annotations upon the 2. chap. of Geneſis: [c] *Ianſenius*, who all are of opinion, that the earthly Paradiſe was defaced by the flood.

The Doway Commenters doe give this note, *Whether this Paradiſe bee now extant is uncertaine, &c.*

[a] Beza in 2 Cor. 12 4 Durand. loc.39.artic.4.3
[b] Pet Martyr. claſſ. 1.c.12. numer.30.
[c] Concord. p.143.
Annot.in 2. Geneſ, verſ.8.

An Appendix or third part of this Queſtion, concerning the tree of life in Paradiſe.

The Papiſts.

5. Error.

BEllarmine rehearſeth two opinions of this matter: ſome thinke that it was called the tree of life, becauſe by eating thereof *Adam* might bee preſerved from death, and his ſubſtance, which might decay, in time be reſtored: *ſic Auguſtine.* Others are of opinion that it was appointed to bee a meane to bring *Adam* to perfect immortality, ſuch as we ſhall have after the reſurrection: Of this minde is *Bellarmine.*

Geneſ.3.22. Hee groundeth his opinion upon that text, *Geneſ.*3.22. *Leſt hee put forth his hand, and eat of the tree of life, and live for ever*: *Ergo*, the tree of life had power to give eternall life to the eaters thereof.

Ironia is a figure, when one meaneth contrary to the ſignification of the word or ſentence.

Anſ. 1. This ſpeech here uttered by the Lord, is ironically to be underſtood, that is, God in ſo ſaying, meaneth not, that indeed, by eating of this fruit, *Adam* ſhould live eternally: but as in the former part of the verſe the Lord derideth the folly and ſimplicity of man, who thought by eating the forbidden fruit to have beene as God, and was deceived: *Behold*, (ſaith God) *the man is become as one of us, to know good and evill*: that is, he thought in his owne opinion and conceit, &c. So the ſame ſpeech is continued in this part of the verſe: *leſt he live for ever*, that is, hee may in his ſimplicity be ſeduced to thinke hee may have eternall life by eating of the tree of life, as hee was made to beleeve before, that he ſhould by taſting of the forbidden fruit in knowledge be like unto God.

2. Or if we take the words ſimply as they are ſpoken: the meaning is this, that ſeeing *Adam* was by his tranſgreſſion deprived of life, he ſhould alſo loſe the ſigne thereof: it was therefore called the tree of life, not ſo much becauſe it gave life, as that it was a ſigne thereof: And to this purpoſe the ordinary gloſſe, this was a juſt puniſhment after ſin, *intercluſus ad ſapientiam aditus, &c.* The way unto true wiſdome was ſhut up, till by Gods mercy he ſhould be revived, that was dead, &c. Other expoſitions are given of this place: as that the meaning ſhould be, leſt man indeed taking of the fruit ſhould live for ever: ſo *Tertullian*: *Ne vivens in æternum—circumferret in pœnā ſui immortale delictum*: Leſt living for ever, he ſhould beare about as a puniſhment his immortall ſinne, &c. This ſenſe followeth the Interlineary gloſſe, and *Bellarmine*: but *Lyranus* reaſon taketh away this interpretation: *cum homo incurriſſet neceſſitatem moriendi*: ſeeing man had incurred and was fallen into a neceſſity of dying, the tree of life could not now continue his life: ſome give a cleane contrary ſenſe, not

making it a prohibition,but a promiſe rather and permiſſion:that man was ſent forth into the labours of this life, *ut aliquando porrigat manum ad arborem vitæ*, that hee might ſtretch forth his hand to the tree of life, that is, the croſſe of Chriſt, and ſo live for ever : *ordinar. gloſſ.* but the very forme of the words, and phraſe of ſpeech ſheweth, that it is a prohibition : ſome other therefore doe thinke, that by *for ever*, here is not meant true eternity, but onely ſome prolonging of dayes, which the fruit of this tree might of Gods goodneſſe worke, though man was now fallen : *Lyran. Vatabl. Borrhaius* : but I preferre the two firſt expoſitions, for the reaſons before alleaged.

The Proteſtants.

THat the tree of life was not ordained to preſerve *Adam* from mortality, and to endue him with a new kind of immortality,but that it was principally a ſigne or ſymbole of life received of God: though it might alſo have ſome vertue to preſerve the body in perfect health : thus we ſhew it.

Argum. 1. This tree; which was in the middeſt of Paradiſe, was no otherwiſe the tree of life,than the other was of the knowledge of good and evill : but this was not ſo called,becauſe it actually gave knowledge, but was a ſeale and ſigne unto them of that miſerable knowledge and experience. which by tranſgreſſing of Gods commandement in eating of that fruit,they ſhould fall into. And this is confeſſed by their Maſter,that it was called the tree of good and evill, becauſe man by tranſgreſſing in eating thereof, *experiundo diſceret*, ſhould learne by experience what difference there was betweene good obedience and evill diſobedience, *lib.* 2. *diſt.* 17. To this purpoſe *Lyranus* and the ordinary gloſſe following *Auguſtine*,ſo alſo *Vatablus* ſaith,it was ſo called *ab eventu*,from the event,either becauſe God thereby ſhould have experience of mans obedience, or man rather by experience ſhould find what good he had loſt,and what evill he was fallen into : to this purpoſe our orthodoxall interpreters, *Iunius, Calvin, Borrhaius, Pellican*, with the reſt : *Ergo*, the other tree was a ſymbole or pledge of life. So in the Revelation, 22. 2. mention is made of the tree of life, which is Chriſt Jeſus : Hee is indeed the true tree of life, becauſe hee verily giveth life, this was but a ſigne and ſymbole of life. Revel.2.22.

Argum. 2. Spirituall graces are not obtained by corporall and carnall meanes : for as wee cannot uſe carnall weapons againſt ſpirituall evils, 2 *Cor.* 10. 4. ſo can wee not by externall and corporall meanes procure celeſtiall and ſpirituall bleſſings : but immortality was a ſpirituall gift, eating of the fruit was but an externall action : *Ergo*, it could not give immortality. 2 Cor.10.4.

By this reaſon *Lyranus* confuteth *Ioſephus* opinion, who thinketh it was called the tree of the knowledge of good and evill,becauſe the fruit thereof had vertue,*acuendi uſum rationis*,of ſharpning the uſe of reaſon,but ſaith he,*ad hoc ſe non extendit virtus corporalis* : a corporall vertue doth not extend it ſelfe to any ſuch thing : ſo neither any corporall fruit of a tree could conferre immortality which is a ſpirituall gift,&c.

Argum. 3. If the tree of life had been able to give immortality,and God foreſeeing the fall of man, would not have him in that eſtate to bee partaker of immortality : God would not have permitted unto man the uſe of that tree as he did, but rather have given him a prohibition to eat thereof : but this the Lord did not,giving them only a charge concerning the tree of knowledge : *Ergo*, it is not like that tree had any ſuch force.

Bellarmine anſwereth: 1.that neither *Adam* nor Satan did know which was the tree of life:for Satan 1.would have tempted him to have eaten alſo thereof,that he might have bin eternally miſerable: but *Adam* 2.might have eaten of it by chance,as the text is, *ne forte, leſt perhaps he put forth his hand, &c. Geneſ.* 3. 22. 2.Though *Adam* had knowne it, hee would not have beene curious to eat thereof before the time appointed, *Bellarm.cap.*29. Geneſ.3.22.

Contra. Firſt, 1. Satan had no reaſon to tempt them to eat of the tree of life, becauſe it was not forbidden : *for they might have eaten freely of every tree in the garden,cap.*2.16. the tree of the knowledge of good and evill onely excepted: In eating then of any other tree they ſhould not have tranſgreſſed : but Satans drift was to bring them into tranſgreſſion. 2. And the Hebrew particle פן, *pen*.is not ſo to be tranſlated, *ne forte, leſt perhaps*, but rather as the 70. reade μήποτε, *ne quando,leſt at any time*. Likewiſe, *Iſay* 27. 3. *I will keepe it, leſt any aſſaile it* : but the enemies would aſſaile it, not by chance, but of purpoſe and pretended malice. The words alſo that follow exclude this collection of chance, *ne extenſa manu, leſt he ſtretch out his hand* : But he that ſtretcheth out his hand, doth it not at adventure,but wittingly and of purpoſe. 3. *Adam* could not be ignorant which was the tree of life: 1.both in reſpect of his great knowledge,wherby he knew the nature of all creatures,and ſo of plants and trees. 2. And becauſe they had liberty to eat of all the trees in the garden : unleſſe they will ſay, hee eat hee knew not what : 3. And for that the tree of life was ordained only for *Adams* uſe,as they thinke,to bring him to immortality,as we ſay,to be a ſymbole unto him of Chriſt; howſoever the uſe of this tree ſpecially concerning *Adams* ſtate,was not to bee kept from his knowledge. Iſay 27.3.

Secondly, if *Adam* had knowne this tree to bee able to give immortality, hee would ſooner have eaten thereof,being not prohibited,than to have touched the forbidden fruit, ſeeing that the eating thereof alſo would have brought him to greater happineſſe than the other tree:that giving immortality; the other but the knowledge of good and evill. Wherefore the tree of life could not give immortality to thoſe that eat thereof,but only was a ſigne of true immortality in Chriſt.

And that the tree of life was principally a ſymbole of Chriſt our true life, and could not actually,

conferre immortality, but onely a ſtability of the body, conſerving it in perfect health without ſickneſſe or decay, thus further it is manifeſted.

Lib.4.peri arch.in princip.

1. *Origen* ſaith, *Quis ita idiotes invenitur ut putet—ut corporalibus dentibus manducans quis ex ea arbore vitam percipiat, &c.* Who is ſuch an ideot to thinke that one eating with corporall teeth of that tree ſhould have life,&c.and his reaſon is, becauſe he that ſhould eat of the other tree preſently ſhould not have knowledge, *Auguſtine* thinketh that the tree of life had this uſe, *ne illum ſenecta diſſolveret*,to preſerve man from decay and old age: and this we are not againſt, but that there was ſuch vertue in that tree to keep the body in perfect health without infirmity:as S.*Iohn* alluding to that tree of life,ſaith that the leaves of the tree of life ſerved to heale the nations with. But *Auguſtine* further ſaith,*Erat lignum vita ſicut petra Chriſtus:* The tree of life ſignified Chriſt, as the rocke did; *erat in cæteris lignis alimentum,in illo ſacramentum:* in the other trees was aliment,in this a ſacrament.

Lib.14.de civit. Dei.c.26.

Revel.22.2. Cited by the ordinary gloſſe in 2 Geneſ.

γλυκύτης τῆς θείας μεθέξεως. Lib.2 orthod. fid.c.11.

2. So *Damaſcene* of the Greek Church ſaith,that the tree of life was *the ſweetneſſe of the divine participation:* it was a ſigne then of the divine life, received of God, and which ſhould furthtr be confirmed and ratified in Chriſt.

[a] Claſſ.2.c.1. num.51.
[b] Loc.11. num.15.
[c] 1.p.q.102. artic.1.
[d] In Geneſ.2.

3. The Writers of the reformed Church doe thus underſtand the tree of life, to bee a ſymbole of Chriſt,not denying unto it an operative vertue alſo upon the body:ſo *Iunius,Borrhaius,Pellican,Oſiander*,upon this place,likewiſe [a] *Peter Martyr*,[b] *Bucanus*,with others.

4. Of the ſame opinion is *Thomas* [c] *Aquine*, that the tree of life had both a power to conſerve life, and did alſo ſignifie ſome ſpirituall thing as the rocke in the deſert: ſo alſo [d] the ordinary and interlineary gloſſe.

THE SECOND CONTROVERSIE, OF THE FALL OF MAN.

THis Controverſie is divided into theſe queſtions: Firſt,of the difference of veniall and mortall ſins. Secondly, whether ſin any way ſtandeth with the will of God. Thirdly, of the ſinne of *Adam*,whether it were pride or infidelity,whether a veniall or mortall ſinne. Fourthly, of originall ſinne: of the nature thereof, what it is, the beginning thereof,from whence it ſpringeth, the effects thereof, the puniſhment thereof, with other parts of this queſtion.

The firſt Queſtion, of the diſtinction and difference of veniall and mortall ſinnes.

The Papiſts.

Error.

MOrtall ſinnes are thoſe which doe caſt men out of Gods favour, and are worthy of eternall damnation: veniall ſinnes doe ſomewhat diſpleaſe God,yet deſerve not eternall death, but are pardonable of their owne nature, *Bellarm.lib.1.de amiſſ. gratia, cap.2.& cap.9.in princip. Rhemiſt.annotat. Roman.1.11.* They define alſo in particular which are veniall ſinnes. Firſt, all involuntary and ſudden paſſions of the mind,as of anger,concupiſcence,and ſuch like, *Bellarm. cap. 3. ad finem:* for all ſinne,they ſay,is voluntary,and therefore theſe paſſions having not conſent of will, are farre from ſin, neither are imputed to any man,neither for them need he ſay unto God,forgive us our ſins, *Rhemiſt. annot.Rom.7 ſect.8,9.*

Secondly,thoſe are veniall ſinnes,which though they be done with conſent of the mind,yet are but ſeene in ſmall and light matters: as if a man ſteale a halfepenny, ſpeake an idle word, laugh immoderately,or ſuch like. But the contrary to theſe are mortall and deadly ſinnes,as perjury, adultery, murder,&c.

Now to prove that theſe veniall ſinnes, as they call them, are in their owne nature pardonable, and deſerve not eternall damnation; theſe arguments they bring out of Scripture.

1 Cor.3.12.

*Argum.*1.Saint *Paul* ſaith,that they which build hay or ſtubble,&c. though their work burne,yet they themſelves ſhall be ſafe,yet through the fire:By hay and ſtubble the Apoſtle underſtandeth venial ſins,which doe bring detriment or loſſe,but not deſtruction: for he ſhall be ſafe,*Bellarm.cap.9.*

Anſw. Not to ſtand at this time to ſift out the right meaning of this place, where the Apoſtle intreateth not in generall of the good or evill workes of Chriſtians, but onely of the preaching of the Goſpell,which when it is ſincerely preached,both for the matter and manner,then doe they build upon the foundation,which is Jeſus Chriſt, gold and ſilver, &c. but when Chriſt is taught for vaine glory, or contentiouſly, or with any other ſiniſter affection, ſuch doe build up hay and ſtubble. Now we anſwer: firſt, to preach Chriſt, but impurely. and not ſincerely,which is compared here to a ſtraw-building, is no veniall or light offence, but a ſinne worthy of death: for Chriſt ſhall ſay unto them in the day of judgement, that preached and propheſied in his name, but not ſincerely: *Verily I know you not, depart from me ye workers of iniquity.*

Math.7.22.23.

Againe, veniall ſins, ſaith the Jeſuite, *Facili negotio expiantur*, are eaſily purged and done away, *cap.* 2. bnt ſo is not this ſin of impure preaching: he ſhall be ſafe, yet as *through the fire,* that is, with ſome hardneſſe and difficulty: and ſo the phraſe is uſed, *Epiſt. Iud.* 23. *Others ſave with feare, as pulling them ont of the fire: but have compaſſion of others in putting difference:* Theſe are ſuch as ſin of infirmity: the other are more notorious offenders, which are as it were in the fire, that is, in great danger.

Iud 23.

2 But admit theſe are veniall ſins, ſuch as are forgiven at Gods hands: yet is it not hence proved, that they are veniall of their owne nature, but are pardoned in Chriſt: for the Apoſtle ſpeaketh of ſuch which keepe the foundation, that is, Chriſt Jeſus, though their building be not perfect and ſound.

Argum. 2. *Math.* 5.22. Onely hee that ſaith to his brother, *foole, is worthy of hell fire:* hee that ſaith *raca*, or is but angry, is but *culpable of judgement, or of a Councell,&c. Ergo,* every ſin is not worthy of hell fire, *Bellarm.cap.9.*

Math.5.22.

Anſwer. Firſt, this place doth ſhew a difference and degree of everlaſting puniſhment, according to the quality and diverſity of ſins: but another kinde of puniſhment beſide, it ſheweth not: ſo then, *judgement, a councell, hell fire,* doe but ſignifie three degrees of the ſame puniſhment: hell fire is due to the reſt, but it is added onely for diſtinction, to ſhew both a difference of the ſin and puniſhment.

Secondly, this is evident by theſe reaſons: firſt, becauſe judgement, κρίσις, κρίμα, is taken in Scripture for everlaſting puniſhment or condemnation, *Rom.*2. 3. how ſhalt thou eſcape the judgement of God? Secondly, every ſin is a tranſgreſſion of the law: And *every tranſgreſſion is under the curſe:* But theſe are tranſgreſſions of the law, *Thou ſhalt not kill:* as here our Saviour expoundeth: *Ergo,* they are under the curſe of the law, and ſo ſubject to death. Thirdly, S. *Paul* ſaith, *No rayler can inherit the kingdome of God,* but he that ſaith, *raca,* is a rayler: for the word ſignifieth a light head, or cockbraine, being derived of ריק *rajak*, which ſignifieth to evacuate or empty: wherefore he that ſaith *raca,* ſhall not inherit the Kingdome of heaven.

Rom.2.3.
1 Iohn 3.4.
Galath.3.10.
1 Cor.6.10.

Argum. 3. *Luke* 12.59. *Thou ſhalt not depart thence, till thou haſt paid the utmoſt farthing.* Theſe are veniall ſins, which ſhall be purged in Purgatory, and not be puniſhed in hell, *Bellarm. ibid.*

Luk.12.59.

Anſwer. Firſt, our Saviour in this place ſpeaketh of offences among men, and giveth a rule in this place only how to eſcape the judgement of man, and the troubles of this life. Secondly, if it be ſpiritually applyed, by priſon, hell is underſtood: and ſo is it taken for the place of the wicked and diſobedient. Thirdly, they ſhall not come out, till they have paid the utmoſt farthing, that is, never, becauſe it is impoſſible to pay or anſwer the debt unto God. Fourthly, our Saviour ſpeaketh of uncharitable perſons, ſuch as deferre and refuſe to be reconciled, and to agree with their brethren: but want of charity deſerveth hell.

1 Pet.3.19.
Matth.18.34.
Math.5.25.

Argum. 4 S. *Iames* ſaith, *When luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death: Ergo,* ſin is not mortall, but when it is conſummate and finiſhed: *Rhemiſt. in hunc locum. Bellarm.cap.9.*

Iames 1.15.

Anſwer. Out of this place it is gathered, that there are degrees of ſin, and that the more hainous ſin is, it is worthy greater death, and is more hardly forgiven: and therefore ſin conſummate or finiſhed is ſaid to bring forth death rather than ſin but conceived onely, namely in compariſon and reſpect of ſmaller ſins. The greater are neareſt to death. Otherwiſe to ſpeake ſimply, death is the wages of all ſin.

Rom.6.23.

2 If by ſin conſummate wee underſtand continuance in ſin without repentance, which is the right conſummation of ſin: then the Apoſtle ſpeaketh not of ſin as it is in it ſelfe, but as it is accounted of before God, who in his mercy forgiveth ſins not conſummate or finiſhed, but broken off by repentance, and in his juſtice judgeth and condemneth ſins conſummate by hardneſſe of heart and impenitency.

3 Otherwiſe luſt and concupiſcence it ſelfe is worthy of death: *The world paſſeth away, and the luſt thereof:* (which *verſ.* 16. is ſaid to be the luſt of the fleſh, and the luſt of the eyes) *but he that fulfilleth the will of God abideth for ever:* he that hath the luſt of the fleſh, which is the luſt of the world, fulfilleth not the will of God: *Ergo,* he abideth not for ever, and conſequently is ſubject to death.

Where although the Apoſtle have not that univerſall terme *all*, yet the propoſition being indefinite, is equivalent: ſee this objection further anſwered, *Retect.p.*225.
1 Iohn 2.17.

Argum. 4. Our Doway men doe thus diſpute for their veniall ſins: as the excuſe which the Hebrew Midwives made, they ſay was an officious lye, but a leſſe ſin and more eaſily pardoned, and purged by good workes, &c. ſo they make *Moſes* ſin, which he committed at the waters of ſtrife, to be but a veniall ſin, for the which he was temporally puniſhed, in not going over to the land of Canaan: ſo the officious lye of *Rahab,* they ſay was a veniall ſin, yet ſhee was juſtified by her faith in God and good workes, &c.

Annot.in Exod.1.19.
Annot. in Deuter.4.v.21.
Annot.in Ioſua 2.4.

Contra. 1. The ſame anſwer may ſuffice for the firſt and laſt objection, touching the officious lye

Revel.22.15. Cited by Iunius annot. in Exod. c.1.

of the Mid-wives and *Rahab*. 1 They may be both excuſed from telling any untruth at all, as *Iunius* hath obſerved upon both theſe places: 2 But admitting an officious lye: how can they make it a veniall ſinne, ſeeing all that make lyes are excluded the celeſtiall Jeruſalem: 3 They themſelves ſay, that ſhe was juſtified by faith: and ſo we grant, that all theſe infirmities and greater ſinnes are veniall and pardonable by grace, but not of their owne nature, as *Augustine* well ſaith: *Vivos conſervare natos opus fuit miſericordia, pro vita ſua mentitas fuiſſe opus fuit infirmitatis, quam Deus gratia condonat:* To keepe the children alive was a worke of mercy, but to make a lye to ſave their life, was a worke of infirmity, which God pardoned by grace, &c. Wee have need then of grace for the pardoning of veniall ſins.

Num.20.12. Revel 21.8.

2 It is ſaid God was angry with *Moſes*: doth God uſe to bee angry for nothing, for ſmall or light offences? and the Lord directly chargeth *Moſes* with unbeleefe, *Numb*.20.12. but unbeleefe without Gods mercy condemneth to hell.

The Proteſtants.

WE confeſſe that there is a great difference of ſinnes, both in their nature and in the puniſhment due unto them: that as ſinnes are greater or leſſe in themſelves, ſo they are worthy of greater or leſſe puniſhment. And therefore wee deteſt their error, that thinke all ſins to bee equall and alike: but yet wee cannot admit this Popiſh diſtinction of veniall and mortall ſinnes, as though ſome ſinnes were veniall in their owne nature: for even the leaſt ſinne deſerveth death, if God ſhould deale with us according to the exact rule of his juſtice: yet all ſinnes, not only the leaſt but the greateſt are veniall by grace and faith in Chriſt, unto the faithfull and beleevers, and not otherwiſe: We prove it thus.

Deut.27.26. Ezech.18.20. Iam.2.10. 1 Iohn 3.4.

Argum. 1. That all ſinnes in themſelves are worthy of death, the Scripture ſpeaketh plainly: *Curſed is every one that continueth not in all things written in this law: The ſame ſoule that ſinneth ſhall dye: Hee that faileth in one point of the law, is guilty of all:* Every tranſgreſſion of the law therefore deſerveth death: but all ſinne is a tranſgreſſion of the law, *Ergo*.

Bellarmine anſwereth, that all thoſe are underſtood of mortall and great offences, not of the ſmaller ſins which he calleth veniall: for in the firſt place, the words are (*written in this law*) and in that law are only forbidden the greater ſins, as adultery, idolatry, murther, and ſo likewiſe *Ezech*. 18. the more hainous ſins are reckoned up.

Contra. This poore clauſe (*this law*) cannot help the Jeſuite: for S. *Paul* alleaging this place ſaith, *Curſed is hee that continueth not in all things written in the law*, not this law: ſhewing hereby that all tranſgreſſions generally of the whole law, or any part thereof, are ſubject to the curſe of the law: ſo alſo is the Prophet to be underſtood.

To the place in Saint *Iames* hee anſwereth thus: *Hee that offendeth in one point*, that is, not in any one point, but ſuch an one, as whereby charity or love is broken; and then it is no veniall but a mortall ſinne.

Matth.5 22. Rom.13.10.

Contra. Firſt, the Apoſtle ſaith, *Whoſoever ſhall keepe the whole law, and yet faile in one point*; he ſpeaketh not of any great and apparant tranſgreſſion, for how ſhould the man that doth it, ſeeme to keepe the whole law: but of ſome ſecret and ſmaller offence rather, which notwithſtanding he is taken for a good keeper of the law. Secondly, the Apoſtle himſelfe putteth an example, If thou committeſt not adultery, and yet killeſt, thou art a tranſgreſſor: but he only killeth not that ſlayeth, but he alſo that is angry unadviſedly, or calleth *Racha*, as our Saviour Chriſt expoundeth this commandement: therefore he that faileth in theſe points killeth, and ſo is a tranſgreſſor of the law. Thirdly, all veniall ſins doe faile alſo in charity: for charity is the fulfilling of the law: hee therefore that breaketh not charity doth keepe the law, and tranſgreſſeth it not: But he that committeth any veniall ſin, tranſgreſſeth the law, otherwiſe it were no ſin, and therefore faileth alſo in charity. S. *Iames* therefore by this one point underſtandeth veniall ſinnes, as well as other.

Iohn.13.8.

Argum. 2. Beſide our Saviour Chriſt ſaith to *Peter*, *If I waſh thee not, thou haſt no part in me:* If all ſins exclude us from having part in Chriſt, and conſequently from the kingdome of God; then conſequently all ſins are mortall, and in their owne nature worthy of death.

Bellarmine anſwereth that veniall ſins doe not ſimply exclude from the kingdome of God, but only for a time till they be purged and waſhed, *reſp. ad object*.3.

Heb.2.14.

Contra. Firſt, if then veniall ſins be never waſhed, they ſhall ſimply exclude from the kingdome of heaven. Secondly, the force of the argument remaineth unanſwered: for if all ſins muſt bee waſhed away in Chriſt, or elſe we have no part in him, and Chriſt died only to take away thoſe ſins which deſerved death, as the Apoſtle ſaith: *That he might deſtroy through death, him that had power over death: verſ.* 15. And *that he might deliver them, which for feare of death were all their life time ſubject to bondage.* They then that were ſubject to death by reaſon of their ſins, were delivered by Chriſts death: *Ergo*, all ſins for the which Chriſt died, were worthy of death.

Iohn 1.19.

Argum. 3. If all ſins are not mortall, then Chriſt died not for all ſins: for he by his death did ſatisfie only for ſins that deſerved death: but Chriſt died for all ſins.

Againe, originall ſinne, which is leſſe than any actuall ſinne, ſuch as their veniall ſins are, is worthy of death, and thereby death reigneth even over children which ſinne not actually as *Adam* did, *Ergo,* veniall ſins which proceed from originall ſin, doe much more deſerve death. S. *Paul* alſo further thus ſaith: *If I doe that I would not, then is it not I any longer that doe it, but ſin that reigneth in me:* He calleth it ſin, though he conſent not to it, which is againſt the Rhemiſts, that will have no motion or paſſion in the mind, ſin, unleſſe it be voluntary: and ſay further, that we need not aske forgiveneſſe for ſuch ſins.

Rom.5.14.
Rom.7.20.

Let *Auguſtine* here ſpeake: *Peccata ignorantiæ vel negligentiæ melius accuſantur ut pereant, quam excuſantur ut maneant, meliusq; purgantur invocato Deo, quam firmantur irritato Deo:* The ſins of ignorance and negligence are better accuſed, than excuſed; better by praying to God to purge them, than by provoking God to confirme them: *Ergo,* forgiveneſſe muſt be asked at Gods hand for involuntary ſins, ſins of ignorance.

In Pſal.105.

Alſo he ſaith, *Propter omnia peccata baptiſmus inventus eſt, propter leviora oratio dominica:* For all ſins Baptiſme is a remedy, and the Lords prayer for the leſſe, *de ſymbol.lib.1.6. Ergo,* theſe leſſer ſins are in their own nature guilty of death, and not of themſelves pardonable; for otherwiſe we need not ſay the Lords prayer for them, nor aske God forgiveneſſe, as the Rhemiſts themſelves confeſſe, *annot.Rom.7.ſect.8.9.*

Wee have alſo the conſent of antiquity; *Gelaſius tom. anathemat. Eſt peccatum ad mortem in eodem peccato manentibus; eſt peccatum non ad mortem ab eodem peccato recedentibus:* There is a ſinne unto death, to them that continue in it: there is a ſinne not unto death, to them that depart from it.

Nicen.2.can.5. Peccatum ad mortem eſt, quoties aliqui peccantes ſe non emendant: A ſin unto death is, when they that ſin doe not amend themſelves. Repentance wee ſee, maketh all ſins veniall: want of repentance maketh all ſins mortall. None therefore are veniall of their owne nature, but by repentance.

Decret.diſtinct.25.c.3.gloſſ.ex Auguſtin. Nullum peccatum eſt veniale, quod non fiat criminale dum placeat: No ſin is ſo veniall, which is not made criminall, if it doe pleaſe: that is, if the ſinner continue in it, *Cauſ.33.diſtinct.1.c.47. Venialis culpa, quam ſequitur confeſſio delictorum:* That fault is veniall, which the confeſſion of ſins followeth. This ſentence is rehearſed and approved by the Maſter of Sentences, *lib.4.diſtinct.17.a.*

The Maſter hath many ſentences to the like effect: *Lib.2. diſtinct.24. I. Totus homo damnabitur, &c.* Whole man ſhall be condemned, unleſſe thoſe ſins which without any will or purpoſe of working, but with a delight only of the mind, are committed in thought, are remitted by the favour of the Mediator: But theſe, by their owne definition, are only veniall ſins, which have not the conſent of the will, *Lib.3.diſt.38.a. A lye made to ſave another, is a veniall ſin to the weake, but to the perfect it is damnable.* If the ſame ſin be veniall to one and damnable to another, then is it not in it owne nature veniall, *Lib.4.diſt.20.b. Quædam peccata mortalia in pœnitentia fiunt venialia:* Some mortall ſins are by repentance made veniall. Therefore they are not veniall or worthy of forgiveneſſe in themſelves, but by repentance and mercy in Chriſt.

We have here plentifull teſtimony of the Greeke Church. *Baſile* ſaith, that no ſin is to be contemned as ſmall, ſeeing Saint *Paul* ſaith of all ſin, that it is the *ſting of death: Chryſoſtome,* as he is alleaged by *Ieremy* the Patriarke: *Ea quæ nobis parva delicta videntur, apud illius juſtum tribunal, magnam merentur pœnam:* Thoſe which ſeeme ſmall offences to us, before the juſt tribunall of God, deſerve great puniſhment: *Ieremy* himſelfe ſaith: *Cum lex Evangelica nullum in hac parte peccatorum faciat diſcrimen, &c.* Seeing the Evangelicall law maketh here no difference of ſins, it doth promiſe forgiveneſſe of all to them that worthily repent.

Qu.contract. qu.4.
Cenſur. orient. c.6.
Ibid.c 4.

2 *Tertullian* ſpeaking of ſuch ſins as are *quotidianæ incurſionis,* which we incurre every day, unto the which we are all ſubject, as in our ſight, hearing, and ſuch like, ſaith, *Horum erit venia per exoratorem patris Chriſtum:* We have pardon of theſe through Chriſt, the intreater of his father: they are not then veniall in their owne nature, but by faith in Chriſt.

Lib.de pudicitia.

It cannot be denied, but that the new Africane and Æthiopick Church doe hold ſome ſins to bee mortall, but herein they differ much from the Romane Church: the Æthiopians doe account ſix ſins to be mortall, according to that text, *Without ſhall be dogs, enchanters, whoremongers, murderers, idolaters, and whoſoever loveth or maketh lyes:* by dogs the envious and malicious are to be underſtood; but the Romaniſts doe make ſeven mortall ſinnes, namely incontinencie, wrath, avarice, idleneſſe, envy, pride, gluttony; *Ieremy* the Patriarke leaveth out envy, and in ſtead thereof putteth in vaineglory: how then is it poſſible for them to diſtinguiſh veniall ſins and mortall, ſeeing they are not agreed, which are the mortall, nor how many there are of them.

Revel.22.15.
Lyran.in c.15. Ierem.
Cenſur.oriental.c.2.

3 That no ſins are veniall in their owne nature, but are tranſgreſſions of and againſt the law, it is the conſtant opinion of other Proteſtant Writers, as of *Luther, Melancthon, Kemnitius,* the Century writers, *Calvin* with others, as *Bellarmine* produceth them.

Lib.1.de amiſſion.grat.c.4.

4. Whereas *Bellarmine* ſaith, that veniall ſins are not *contra legem,* againſt the law, but *præter legem,* beſide the law: *Azorius* the Jeſuite alleaging alſo of that opinion, *Durandus, Cajetanus, Vega:* maintaineth the contrary, that veniall ſins are *contra legem,* againſt the law: whereupon it will follow, that they are not veniall in their owne nature: for every tranſgreſſion of the law deſerveth death.

Lib.1.de amiſſion.grat.c.11. ſect.deniq;
Azor.Inſtitut. Moral. part.1. lib.4.c.8.
Gal.3.10.

The concluſion of all is this. 1 That there are differences and degrees of ſinnes, which accordingly deſerve greater or leſſe puniſhment.

2 That ſome ſinnes may be ſaid to be veniall, pardonable, ſome mortall, either comparatively, becauſe they are more eaſily forgiven ſome than others, or in reſpect of the event, becauſe to the faithfull all ſinnes are veniall in Chriſt.

3 That no ſinnes are veniall in their owne nature, as being all the fruits of originall ſinne, which brought in death. **Rom.5.12.**

4 God never condemneth onely for the veniall and ſmaller ſinnes: becauſe in the wicked and impenitent, they are alwayes accompanied with greater ſins: and to the faithfull they with the greater ſinnes are pardoned.

The ſecond Queſtion, whether ſinne any way may ſtand with the will of God.

The Papiſts.

7. Error. NO ſin ſtandeth with the will or intention of God, but is directly againſt it, *Rhemiſt. annot. Rom.3. ſect.* 4. And therefore Chriſts death was Gods act no otherwiſe than by permiſſion, *Act.3. ſect.*2. Neither is God the author of ſin, otherwiſe than by permiſſion and with-holding of his grace: *annot. Iam.*1.13. *Sic etiam Bellarm. de ſtatu peccat. lib.*2. *cap.*3.

But our faith is this, grounded upon Scripture, that whatſoever is done in the world, is not done by Gods permiſſion only, but ſtandeth alſo with his knowledge: *Hell and deſtruction are before him, how much more the hearts of men? Prov.* 15. 11. With his will and pleaſure: *Whatſoever pleaſed the Lord, that did hee in heaven and in earth, Pſal.*35.6. With his eternall ordinance and decree: So the Apoſtle ſaith, that Chriſt was delivered up according to the determinate counſell of God, *Act.*2.23. And not only ſo, but all things in the world are done by the power of God: *Shall there be evill in a City, and the Lord hath not done it? Amos* 3.6. yea, at the bidding and commandment of God: the Lord hath bidden him to curſe *David*, 2 *Sam.* 16.10. Therefore evill actions are not done onely by the permiſſion of God. And yet for all this God ſhall not be the author of ſin.

For firſt, God is not the author of any evill action, as it is evill, either by willing, decreeing, bidding it, or moving thereunto, but only as he giveth power, as our Creator to his creatures, to move or work this or that: Therefore a ſinfull worke: *Quatenus Dei eſt authoris, opus eſt, crimen non eſt, quantum autem hominis eſt, crimen eſt, ſcelus eſt:* As it commeth of God the author, it is a work only, and no ſin: as it is of man, it is ſin & wickednes. Againe, God is no otherwiſe to be reſpected in a ſinfull work and action, but as a juſt Judge, which puniſheth ſin by ſin: for it is a juſt thing before God to recompence one ſin by another: and ſo it is to be conſidered, not ſo much, *tanquam peccatum, quam pœna peccati,* as it is a ſin, as a puniſhment of ſin. Thirdly in the ſame action, God propoundeth one end as the exerciſing of his children, and manifeſtation of his mercy, as in the tentation of *Iob*: the inſtrument whereby he worketh, reſpecteth ſome evill end, as Satan laboured the ſubverſion of *Iob*, and the evill affection and purpoſe of the inſtrument maketh the action evill; but God is free, and unſpotted: God therefore is not any wayes the author of ſin. Let us now ſee what arguments our adverſaries bring: firſt, againſt our opinion, and then for the confirmation of their owne.

Zuinglius ſerm. de provid. cap.5.

Beza Aphoriſ.31.

r Calvin adverſ. Libertin. cap. 14.

Argum. 1. *Bellarmine* ſetteth downe foure great abſurdities, that (he ſaith) muſt needs follow of our opinion. Firſt, if God be the author of every action good or bad, and if wicked men are his inſtruments to accompliſh his will: God muſt of neceſſity be the author of ſin, ſeeing hee willeth and commandeth it, *cap.*4. Secondly, God is not in thus doing the author only of ſin, but he himſelfe alſo ſhould properly and truly commit ſin, being conſenting, and ſetting his helping hand to ſinfull actions, *cap.*5. To the like purpoſe the Doway men object, *p.*172. Thirdly, God by this meanes ſhould not onely be guilty of ſin, but the onely perſon in the world that properly ſinneth: for if that neither *Adam*, nor any of his poſterity could chuſe but ſin, ſeeing it was ſo ordained of God: and no man is ſaid to ſin, in that which he cannot ſhun and avoyd: therefore no man properly is guilty of ſin; and ſo it would light wholly upon God, *cap.*6. Laſtly, ſeeing then that man ſinneth not, becauſe what hee doth, is by the power, will, and commandement of God: and yet God himſelfe is no wayes the author of ſin, as the Proteſtants affirme: then it would follow, that ſin is nothing at all, as the Libertines hold, but only an imagined and deviſed thing, being no where to be found: And if ſin be nothing, then hell is nothing, and Chriſts death in vaine, *Bellarm. cap.*7.

Anſwer. Firſt, theſe objections are eaſily removed by that which we anſwered before: that God is no otherwiſe the author of evill actions, or the willer and commander of them, than as the power of working is of God: but the evill quality and condition of the action is to bee imputed onely to the inſtrument: ſo that men committing evill, as they receive a generall and abſolute power of God, to move, to live, &c. are only *paſſiva inſtrumenta*, paſſive inſtruments: as they are workers of evill, they are onely *activa inſtrumenta*, active and working inſtruments. Wee will make this plaine by ſome example: as when the Sunne beames beat upon ſome carrion, by the heat thereof there is raiſed a ſtinch, yet the Sunne beames ſtinke not, but the evill ſavour ariſeth only of the corrupt matter:

And as when we ſee a lame man walking, and halting as he goeth; the ſoule and life that is in man giveth motion to the lame part, yet the lameneſſe thereof commeth of the infirmity of the member it ſelfe: Even ſo the Lord may be the cauſe of evill actions, and yet not guilty of the evill.

Bellarmine objecteth that theſe examples are unlike: for the Sunne, and the ſoule of man are only generall cauſes, not particular of theſe actions: but God (as you ſay) is not onely an univerſall, but a ſpeciall cauſe of every action, ***Bellarm.cap.*** 5.

Anſwer. The ſoule in the body is both an univerſall and particular cauſe of the power of moving in every part: for as the ſaying in Philoſophy is, ***anima eſt tota in toto, & tota in qualibet parte:*** The ſoule is both univerſally whole in the whole body, and ſpecially whole in every part. But of the lameneſſe and defect in moving it is no cauſe at all, unleſſe it bee the generall and furtheſt removed cauſe: ſo we doe ſay alſo of the working of God in evill actions.

2 In one and the ſame action God doth reſpect a good and profitable end, whereas the inſtrument may have a miſchievous purpoſe and intent, which maketh the action evill: and ſo the ſinne is proper only to the inſtrument.

Anſwer. This is againſt S. ***Pauls*** rule, who ſaith, we muſt not doe evill, that good may come thereof: therefore the good intent which God propoundeth to himſelfe, cannot juſtifie the evill action wherein he is a party, ***Bellarm. cap.***4.

Contra. God is not a party in the evilneſſe of the action at all, as we have ſhewed: wherefore it is falſe that he doth evill to a good end. Nay, both the action it ſelfe is good as it commeth of God, and the end alſo good: which the Lord reſpecteth.

3 The judgements of God are alwayes juſt: and therefore ſinnes, as they are puniſhments of former ſinnes, are juſt: and ſo may be of God. ***Anſw.*** Yea, but ***Adams*** ſinne was not a puniſhment of a former, for he was created without ſin, therefore his ſin muſt be imputed to God, ***Bellar.c.***4.

Contra. Yea, but ***Adam*** had free will by creation to chuſe good or evill, and therefore ſeeing it was his voluntary choyce to ſinne, he onely is to be blamed for it.

How *Adams* ſin ſtood with the will of God.

Object. ***Adams*** fall is fore-ſeene of God, and he could not otherwiſe chuſe: how then can hee be guilty of that ſinne which was not in his power to avoid?

Anſwer. Indeed ***Adam*** in reſpect of Gods appointment and fore-knowledge, did ſinne ***neceſſario***, neceſſarily, but not ***coacte***, he was not conſtrained: but in reſpect of his owne free will, he did neither, ***neceſſario vel coacte, ſed voluntarie peccare:*** he did neither ſinne of neceſſity or by conſtraint, but voluntarily.

S. ***Auguſtine*** doth anſwer this objection to the full: It will bee ſaid that ***Pharaoh*** could doe no other, becauſe it was ſo fore-ſeene of him: It is anſwered, ſaith he, ***Dei præſcientiam non cogere hominem ut talis ſit, qualem præſcivit Deus, ſed præſcire talem futurum, qualis futurus erat, quamvis ſic eum non fecerit Deus: qui ſi hoc præſcierat eſſe, quod non eſt, præſcientia jam non eſt:*** The preſcience of God doth not make a man to be that which he is fore-ſeene to be, but doth onely fore-know him to be ſuch as he ſhould have beene, though God had not made him ſuch: for if God ſhould have foreſeene that which is not, it were no fore-knowledge at all, ***De prædeſtinat. & gratia. lib*** 1.15.

Thus we ſee how ſinfull actions may ſtand with the will, decree, & power of God: and yet God ſhal neither be the author of ſinne, nor him ſelfe thereby be made either properly or only to ſinne, nor yet ſin to become nothing. Now let us examine the reaſons which our adverſaries bring of their part.

Argum.2. The Scripture ſaith, that God loveth not, or willeth not iniquity: He will not the death of a ſinner; And many ſuch places there are to the like purpoſe: ***Ergo***, God giveth no conſent unto ſinne, much leſſe commendeth it, ***Bellarm.cap.***8.

Pſal.5.4.
Ezech.18.32.

Anſwer. 1. Firſt, theſe places alſo make as ſtrong againſt Popiſh permiſſion: for if God hate iniquity, he will not permit it: for he that permitteth any thing which he hateth, either ſheweth his impotency, in that he is not able to hinder it, but is conſtrained to permit it: or elſe declareth his mutability in loving that which before he hated.

2 We alſo grant, that God neither willeth nor worketh iniquity: hee willeth the worke, but the iniquity of the worke is of man: And he willeth not the death of a ſinner; that is, he procureth not, nor worketh the death of any, which is wrought by ſinne, with the which the Lord hath no fellowſhip: As ***Auguſtine*** ſaith: ***Cupiditates peccantium Dei prædeſtinatio non excitavit, ſuaſit, aut impulit, ſed prædeſtinavit judicium ſuum, quo unicuiq; prout geſſit, retributurus eſt:*** Gods predeſtination doth not ſtirre up, perſwade or enforce the deſires of ſinners: but God hath onely predeſtinate his juſt judgements, whereby he will render to every man as he hath done, and as the ſinnes which he hath committed doe deſerve.

Articul. falſ. impoſit. 10.

3 Laſtly, theſe places in Scripture, ***God will not the death of a ſinner***, and ***he will all men to bee ſaved***, and ſuch like are to bee underſtood of the revealed will of God: who notwithſtanding in his ſecret will hath caſt his lots over every man, either to life or death: yet the externall meanes of ſalvation are offered to all.

1 Timoth.2.4.

Object. 1. You confeſſe then that there is a revealed will of God in the Scripture, from whence then doe ye know his ſecret will? ſurely ſaith the Jeſuite, ***Satis oſtendunt ſe eam non ex Scripturis, ſed ex proprio capite deduxiſſe:*** By this you declare, that this ſecret will you learne not out of Scripture, but gather it out of your owne head, ***Bellarm. cap.***8.

Anſwer. 1. We grant the Jeſuites conſequent, you learne it not out of Scripture: *Ergo*, it is an invention of your owne head: for hereby he condemneth all inventions and traditions, beſide Scripture, which elſe-where hee moſt ſtifly maintaineth. 2. Wee deny the antecedent: for this diſtinction of the ſecret and revealed will of God, we learne even out of Scripture: for where wee reade, *Ego Deus creans malum*, I am the God that create evill: And againe, *Non Deus volens iniquitatem tu es:* Thou art not a God which loveſt iniquity: how ſhall theſe places be reconciled, to ſpeake one truth, unleſſe wee make a difference betweene the ſecret and revealed will of God? but becauſe this place cited out of *Iſay* may bee underſtood of that which is called *malum pœna*, the evill of puniſhment, which God in his juſtice is the author of: there is yet a more cleare place, for the proofe of this diſtinction of Gods ſecret and revealed will: as *Deuter.* 29.29. *The ſecret things belong unto the Lord our God, but the things revealed belong to us and our children for ever, that we may doe all the words of this law.*

Iſay 45.7.
Pſal. 5.4.
Deut. 29.29.

Object. 2. If God have a ſecret will whereby hee willeth one thing, and a revealed will whereby he nilleth the ſame: then hath God two contrary wils, which cannot be both true, and thus you make God a lyer, *Bellar. ibid.*

Anſwer. Firſt, we doe not ſay that God hath two wils, but one and the ſelfe-ſame will that hath divers reſpects: and if in reſpect of us God ſeeme to will one thing which in reſpect of his ſecret counſell he nilleth, he is no more contrary to himſelfe, than our Saviour Chriſt was, who made ſhew to his two Diſciples as though he would goe further, and yet had a purpoſe to ſtay with them. But concerning this diſtinction, S. *Auguſtine* putteth us out of doubt: *Remota hac diſcretione, quam divina ſcientia intra ſecretum juſtitiæ ſuæ continet, ſynceriſſimè credendum eſt Deum omnes ſalvari velle:* Setting apart that difference of men, which the divine knowledge hath locked up in the cloſet of juſtice, it is ſincerely to be beleeved, that God would have all men ſaved. There is then another difference of men in the ſecret counſell of God, than is outwardly and apparantly knowne. This diſtinction of Gods ſecret and revealed will, the Maſter of Sentences very well approveth out of *Auguſtine lib.* 1. *diſt.* 47. *b. Multa non fieri præter voluntatem Dei, quæ fiunt contra voluntatem:* That many things are done contrary to the will of God, which are not done beſide his will: that is, many things may be committed againſt Gods precepts, which are his will, and yet not againſt his omnipotent and everlaſting will: *Contra eam quippe nihil fit*, for nothing is done againſt that will: the one is called *voluntas ſigni*, the ſigned will of God, which is teſtified by outward ſignes, as precepts and prohibitions in Scripture: the other is *voluntas beneplaciti*, the will of Gods Counſell or purpoſe. And ſo *Auguſtine* concludeth, *Quantum ad ipſos attinet, quod Deus noluit, fecerunt, quantùm ad omnipotentiam Dei, nullo modo facere voluerunt:* In reſpect of themſelves, ſinners doe that which God would not; but in regard of Gods omnipotent will, they could not.

Luk. 24.
Articul. fal. Impoſit. art. 2.

Argum. 3. S. *Iames* ſaith, *Let no man ſay when he is tempted, I am tempted of the Lord:* and Saint *Paul*; *God will not ſuffer you to be tempted above that you are able: Ergo*, much more doth not God tempt any man, or compell him to ſinne, ſeeing hee doth not ſuffer his children to bee tempted, &c. *Bellarm. c.* 8. *loc.* 4.

Jam. 1.13.
1 Cor. 10.13.

Anſwer. Firſt, this profeſſed diſputer forgetteth the point in queſtion, and fighteth with his owne ſhadow, forcing a concluſion, which no man denieth, and ſo travelleth with wind: For we confeſſe that God neither tempteth, provoketh, or compelleth any man to ſinne. Secondly, there is a temptation, which is of God, which is nothing but the triall of a mans faith: as the Lord is ſaid to have tempted *Abraham*, that is, to have made triall and proofe of his faith: any other way God tempteth not. Thirdly, theſe three wayes we acknowledge Gods power in the ſinfull actions of men. 1. In forſaking them, and giving men over to themſelves to follow their owne luſts: as he tooke his good ſpirit from *Saul*; by the abſence of which ſpirit hee fell into moſt grievous ſinnes. 2. God as a Creator giveth life and power to every thing to move, to live, to worke, *In him we live, we move and have our being.* 3. He as a juſt Judge doth puniſh ſinners by their owne ſinne, *For this cauſe God gave them over to vile affections:* So that ſinne, as it is a conſequent of deſertion, a worke of the creature, a judgement and puniſhment, is not without the will of God: yet the Lord is no way acceſſary to the evilneſſe of ſin, nor the author thereof. In this ſenſe we miſlike not that diſtinction of *Origen: Multa ſine voluntate Dei geruntur, nihil ſine providentia; providentia eſt, qua diſpenſat, & providet; voluntas, qua vult, aut non vult aliquid:* Many things are done without the will of God, nothing without his providence; that is his providence, wherewith hee doth diſpenſe, diſpoſe, and provide or fore-ſee; that is his will, whereby he willeth or nilleth any thing, &c. wherefore though ſinne be not agreeable to the will of God, yet it ſtandeth with his providence.

Gen. 22. 2.
Act. 17.28.
Rom. 1. 26.
Homil. 3. in Geneſ.

The Proteſtants.

WE affirme, that ſinne neither ſtandeth abſolutely with the will of God, for he made not ſin, nor yet created man to ſin, neither properly or directly doth God ſuffer or permit ſin, as it is ſin, to be done in the world: but he ſuffereth the creatures, without coaction or conſtraint to uſe their naturall faculties, which are of themſelves prone to ſin: ſo that in ſinfull actions God worketh otherwiſe than by permiſſion only, or with-holding of his grace: for he is to be conſidered both as a Creator that giveth power to every thing, to move, to live, to doe this or that, and as a juſt Judge puniſhing and judging men in and by their owne ſinnes.

Argum. 1. S. *Peter* ſaith, that Chriſt was delivered up according to the determinate counſell of God. Gods determinate counſell is more than his ſufferance or permiſſion.

Acts 2.23.

Anſw. The meaning of the Apoſtle is this : that God had decreed and determined, that Chriſt ſhould dye to redeeme the world : but that *Iudas* ſhould betray him, or *Pilate* condemne him, or the ſouldiers crucifie him, God decreed not it ſhould be done, but to ſuffer it to be done, *Bellarm. cap.* 11. *ſic etiam Rhemiſt.*

Contra. 1. God did not onely permit the Jewes to worke their malice upon Chriſt, but moſt juſtly and moſt holily he uſed their malice to bring his purpoſe to paſſe. 2. For if God ſuffered and permitted that to be done which he might have hindred, he thereby ſhould bee made acceſſary with the Jewes of his ſonnes death. And 3. againe, where the Apoſtle ſaith, *definito conſilio,* hee was delivered up by the determinate counſell of God : it ſheweth an active, not a permiſſive power of God, and a reſolute decree of God for the delivering up of his ſonne, not a foreknowledge onely. 4. Neither is it the Lords manner to decree to ſuffer, but to doe : for, *Whatſoever the Lord will, is done in heaven and in earth.* 5. But if hee ſhould ſuffer that to bee done which hee willeth not, then not whatſoever the Lord willeth is done ; but he ſhould be conſtrained to yeeld to the will of others.

Pſal. 35.6.

Argum. 2. The Prophet *David* ſaith, that God bid *Shemei* curſe. And the Lord ſaith to the evill ſpirit, that offered himſelfe to goe and deceive *Ahab : Vade & fac, & prævalebis :* Goe and doe ſo, and thou ſhalt prevaile : But bidding and commanding is more than ſuffering : *Ergo.*

2 Sam. 16.11.

Anſw. Firſt, God may bee ſaid to bid or command to doe evill, in ſuffering the inſtruments which he uſeth to doe evill. Secondly, becauſe hee not onely ſuffereth the wicked ſo to doe, but leaveth and forſaketh them, and withholdeth his grace. Thirdly, and beſide theſe two wayes, *Præſidet etiam Deus ipſis voluntatibus malis, eaſque regit & gubernat, ac flectit in eis inviſibiliter operando, ut licet vitio proprio mala ſint, tamen à divina providentià ad unum potius malum, quàm ad aliud, non poſitive, ſed permiſſivè ordinentur :* God ſitteth even in the wicked purpoſes of men, governing and ruling them, and ſo by his inviſible power working in them, doth turne them, that although they bee evill of themſelves, yet they are by the divine providence of God ordained to doe one evill rather than another, not poſitively, that is, abſolutely, appointing them thereto, but by way of permiſſion : As God is ſaid to have commanded *Shemei* to curſe, becauſe hee inclined his will, being evill, to curſe *David :* And he inclined him not by compelling, but by opening him a way to this ſinne, and ſtopping the way to other ſinnes, *ſic Bellarm. de amiſſ. grat. lib.* 2. *cap.* 13.

Contra. Concerning the two firſt wayes of permitting and with-holding of grace, they have not any place here ; for to bid and command is more than either of theſe. Concerning the third, firſt, the Jeſuite is contrary to himſelfe, he ſaith that God doth governe, turne, and rule, and incline the minds of wicked men, and yet concludeth that all this is done by permiſſion : *inclinavit, id eſt, permiſit,* hee inclined, that is, ſuffered : which are cleane contrary : for to incline is an action, to permit is a thing paſſive. Secondly, what differeth now this third way from the firſt ? for here hee runneth to permiſſion. Thirdly, in ſaying that God inclineth to evill by opening a way to evill, and ſtopping the paſſage to other ſins, hee runneth into that inconvenience, which hee moſt of all ſhunneth, to make God the author of ſin : for how can it be avoyded, ſeeing God openeth a way to ſin, pointeth to it, and ſheweth the meane, and might as well hinder the way to this ſinne, as he doth to others ? Therefore how much better and more ſafe is our aſſertion, that God in bidding *Shemei* to curſe, was himſelfe an agent in this action, ſo farre as it tended to good : namely, uſing this wicked inſtrument in reſpect of himſelfe after a moſt holy and juſt manner, for the triall of *David,* and the manifeſtation of his juſt judgement upon this wicked man. And thus ſpeaketh *Auguſtine : Deus voluntatem ejus proprio ſuo vitio malam in hoc peccatum judicio ſuo juſto & occulto inclinavit :* God by his juſt and ſecret judgement did incline his will, being corrupt of it ſelfe, unto this miſchiefe. Loe, he ſaith, *inclinavit,* he did incline his will, which is more than *permiſit,* he did ſuffer him.

De grat. & lib. arbit. cap. 20.

Argum. 3. God is ſaid in Scripture to harden mens hearts and to blind their eyes : as *Exod.* 7. 3. *I will harden Pharaohs heart, Ioſua* 11. 20. *It came of the Lord to harden their hearts, that they ſhould come againſt Iſrael.* 1 *Sam.* 2. 25. *They obeyed not the voyce of their father, because the Lord would kill them. Iſay* 63. 17. *Why haſt thou made us to erre from thy wayes ? Ioh.* 12. 39. *They could not beleeve, becauſe Eſaias ſaith, hee hath blinded their eyes and hardned their heart : Rom.* 1. 28. *God gave them up to a reprobate mind.*

Bellarmine anſwereth : Firſt, God is not the author of induration or excæcation *poſitively,* but onely negatively : that is, *permittendo, deſerendo,* by ſuffering them to bee hardned, and by forſaking them. Secondly, in Scripture thoſe things are ſaid to harden, or to blind, which are but the occaſions only, as gifts are ſaid to *blind the eyes of the wiſe :* ſo God is ſaid to harden, *occaſionaliter,* by miniſtring the occaſion, by abuſing whereof men are hardned : as *Pſal.* 105. *God turned the hearts of the Ægyptians, ſo that they did hate his people :* God did not pervert the hearts of the Ægyptians, but by ſhewing mercy to his people, they tooke occaſion thereby to hate them. *Bellarm. c.* 13. *&* 14. *obſervat.* 5.

Pſal. 105.25.

The Doway College men doe frame the like anſwer : as that God hardned *Pharaohs* heart onely by permiſſion, as he is ſaid to have caſt *Pharaoh* and his chariots into the Sea, *Exod.* 15.4. And further, as a father by not puniſhing is ſaid to ſpoile, ſo God to indurate : and *Pharaoh* abuſing Gods

Annot. in 7. Exod. p. 175.

benefits

Pag.172.173. in the margen. Pag.758.

benefits hardned his heart: and Gods patience is made by evill hearts unprofitable: and hee did indurate *Pharaohs* heart in not mollifying it: ſo God permitted the devill only to deceive *Ahab*.

Contra. First, *Thomas Aquinas*, whom *Bellarmine* alleageth, granteth that God doth *inclinare malas voluntates, non ſolum permittendo, ſed poſitive*, incline the evill wils of men, not onely by permiſſion, but poſitively: *in Comment. c. 9. ad Roman.* that is, not by ſuffering onely, but by doing and working.

Revel.2,14.

Secondly, neither can it ſafely be affirmed that God miniſtreth occaſion to men to bee hardned or to ſinne: ſeeing 1 that *Balaam* is reproved for teaching *Balaak* to put *a ſtumbling blocke before the children of Iſrael, Revel.* 2. 14. Shall we thinke then that God putteth ſtumbling blocks before men to fall at? 2 And this were to make God the worker of tentation, as Satan is, who tempteth *occaſionaliter*, by ſetting the occaſion or motive before mens eyes; as hee ſhewed Chriſt the whole world. 3 But if they ſay that the occaſion which God miniſtreth, is good, but men abuſe it, and are thereby hardened: as when through Gods patience men are made worſe. Here God doth miniſter no occaſion at all, but they take occaſion to bee hardned, where there is none offered: and thus God cannot any way be ſaid to harden mens hearts.

Thirdly, *Auguſtine* hath foure opinions of this matter. 1. God is ſaid to harden *Pharaohs* heart, becauſe he miniſtred the cauſe whereby *Pharaoh* his heart was hardned, *ut cauſa (quibus animus propellitur) exiſtunt, vel non exiſtunt, non eſt in hominis poteſtate, ſed veniunt ex occulta providentia, &c.* That the cauſes (wherewith the minde is forced) ſhould be or not be, it is not in mans power, but in Gods ſecret providence, &c. *qu.* 18. *in Exod.* But this (as I ſhewed) is not ſufficient. 2. *Indurare Deus dicitur, quem mollire noluerit:* God is ſaid to harden, whom he will not mollifie, *de prædeſtinat. & grat. c.* 4. Thus God ſhould bee ſaid to harden the hearts of all wicked men. 3. That God is ſaid to harden *Pharaohs* heart, *Non ad operationem Dei, ſed praſcientiam pertinere monſtratur:* It muſt bee underſtood of Gods preſcience only and foreknowledge, not of his working, *de prædeſtinat. & grat. c.* 6. this were to confound Gods knowledge and workes. 4. Wherefore in the fourth place he ſaith, *Deus induravit per juſtum judicium, Pharao per liberum arbitrium:* God did indurate *Pharaohs* heart by his juſt judgement; *Pharaoh* by the freeneſſe of his corrupt will: *de lib. arbit. & grat. cap.* 23. To this ſentence of *Auguſtine* we conſent, that God doth not harden mens hearts only by permiſſion, deſertion, occaſion, preſcience, but as a juſt Judge, he puniſheth ſinne by ſinne, and giveth them over to the hardneſſe of their heart: and *Bellarmine* unawares confeſſeth as much, that when God in Scripture is ſaid to indurate, *id facit ut juſtus Iudex*, he doth it as a juſt Judge, *c.* 14. *obſerv.* 5. This is more than to doe it by permiſſion only or deſertion. Laſtly, *Origen* doth very well expreſſe this matter by this ſimilitude: *Sol duplicis videtur eſſe virtutis, &c.* The Sunne ſeemeth to be of a double vertue, one to illuminate, another to burne or harden, but according to the matter and ſubject: ſo God hardned *Pharaohs* heart, *becauſe it was by his corrupt thoughts of an earthly nature, as the Sunne hardeneth the clay: Hom.* 2. *in Cantic.* So then as the Sunne, not by withdrawing his light, or by ſuffering, but effectively hardneth the clay; ſo God likewiſe: but the cauſe of all is in the corruption of mans heart. So then to conclude this whole matter, I ſay with *Auguſtine*; firſt, *Non cujuſquam peccati author eſt Deus, ſed naturæ Creator, quæ cum poteſtatem habuit non delinquendi, ſponte deliquit:* God is not the author of ſinne, but the Creator of nature, which when it had power not to ſinne, ſinned willingly; *articul.* 5. *falſ. impoſ. Auguſtin.* Secondly, *Divina diſpoſitio non peccatores facit, ſed ordinat cum peccaverunt:* The divine diſpoſition maketh not ſinners, but diſpoſeth of them when they have ſinned: *in Pſal.* 7. So God in the worke of ſinne is to bee conſidered as a Creator, from whom the creature hath power to doe this or that; and as a juſt Judge that ordereth and diſpoſeth of ſinne, directing it to the juſt puniſhment of the wicked.

Tertullian thus reaſoneth againſt *Hermogenes*, who to excuſe the Creator from being the author of evill, preſuppoſeth that the matter whereof God made all things, was alwayes, and made to Gods hand: and ſo the evill which is done, is to be imputed unto the evilnes of the matter, not to the goodneſſe of the Creator: *Tertullian* thus impugneth this opinion: *Si non author, ſed aſſentator mali invenitur Deus:* By this meanes, God though not the author, yet is found to be a favourer and flatterer of evill: *aut enim potuit emendare, ſed noluit, aut voluit, verum non potuit; infirmus Deus ſi potuit, & noluit, malus ipſe, quia malo favit, &c.* for either he could have mended the matter, but would not, or he would, yet could not, then he ſhould be a weake God, and if hee could and would not, hee ſhould be evill himſelfe, as favouring evill, &c. The like may be ſaid concerning Gods permiſſion of ſinne, if hee have no other hand in it: that he in permitting ſinne, ſhould want power in not hindring it, or aſſent unto it, being able to ſtay it, and yet ſuffering it.

Lib. cont. Hermogen.

εἰς ὑπόθεσιν λαμβάνει, &c. Catech. 8.

2 *Cyrillus* of Jeruſalem doubteth not to ſay, that God *doth turne* the wicked will of the minde, *to be an occaſion* of the ſalvation of the faithful, &c. which he ſheweth by the example of *Ioſephs* brethren, whoſe hatred was an occaſion of his advancement: this is more than to ſuffer or permit.

Harm. ſect. 3. pag. 57. Ibid. pag. 61.

3 French Confeſſ. *artic.* 8. *Whatſoever they doe evilly, as he hath juſtly ordained, he turneth to good.* Latter confeſſ. of Helvetia, *chap.* 8. *When God is ſaid in Scripture to harden, to blind, &c. it is to bee underſtood that God doth it as a juſt Iudge and revenger, &c.* Hee is more than a permitter or ſufferer onely.

4 *Cauſ.* 23. *qu.* 4. *c.* 23. *Cum aliquos à Deo traditos deſideriis, aut obduratos legimus, &c.* When we

reade of any given up to their luſts, and obdurate, &c. We confeſſe that they had ſo deſerved by their great ſinnes, &c. Where then there is an evill deſert preceding, and hardneſſe of heart followeth as a puniſhment, there God is not to be conſidered only as a beholder or ſufferer, but as a juſt Judge.

Cauſ.24.qu.3.c.39. The Colluthians are numbred among Heretikes, *Qui dicunt Deum non facere mala,* who ſay that God doth not evill, contrary to the Scripture, *I the Lord create evill:* the Papiſts excluding the power of God from evill, but onely by the way of permiſſion, are not farre from this hereſie.

The Maſter of the Sentences is a plentifull witneſſe with us; ſhewing divers wayes out of *Auguſtine* how ſinne ſtandeth with the will of God. 1. Becauſe *mala fieri bonum eſt,* it is a good thing, that evill ſhould bee done: for by this meanes Gods power and goodneſſe is ſeene, in turning evill to good, *lib.1.diſt.46.g.2.* *Voluntas Dei de nobis impletur, ſed tamen non implemus eam cum peccamus:* The will of God is fulfilled of us, though we fulfill not the will of God when we ſin: *lib.1.diſt.47.i.* that is, Gods will even in ſinners is fulfilled to their puniſhment. 3. *Actus mali, in quantum actus ſunt, bona ſunt & à Deo authore:* Evill actions, as they are actions, are good, and ſo of God: *lib.2.diſt.35.d.4.* *Ea qua peccata ſunt & pœna peccati, &c.* That which is both a ſinne and a puniſhment of ſinne, is of God as it is a puniſhment, for all puniſhments of ſinne are juſt: *lib.2.diſt.36.b.* So likewiſe *lib.2.d.32.* *Concupiſcentia in quantum pœna peccati Deum habet authorem:* Concupiſcence as it is a puniſhment, hath God the author, but as it is a ſinne or fault, it hath the devill for the author. 5. *Lib.2.diſtinct.44.b.* *Poteſtas mali eſt à Deo:* The power of evill, or whereby evill is done, is of God: *Potentiam Deus tribuit, elationem potentia malitia noſtra mentis invenit:* God giveth power to worke, but the abuſe of the power is of the malice of our owne mind. Thus farre the Maſter of the Sentences agreeth with us: whereby it is evident in what ſenſe God in ſinfull acts is to bee conſidered, not as a ſufferer only, but as a worker and diſpoſer.

The third Queſtion, concerning the ſinne of *Adam*.

This queſtion hath three parts. Firſt, whether *Adams* fall were any other way, than by Gods permiſſion only. Secondly, what *Adams* ſinne was, whether pride or infidelity. Thirdly, what kind of ſinne, whether veniall or mortall.

The firſt part, whether *Adams* fall was any other way, than by Gods permiſſion.

The Papiſts.

Bellarmine affirmeth, that God only ſuffered *Adam* to be tempted, and ſo to fall, and that God no way willed or decreed it: *De ſtat.peccat.lib.3.c.2.*

9. Error.

Argum. *2 Pet.3.9.* *God would have none periſh, but to come to repentance:* Therefore God no way willed, or decreed the fall of man. Againe, the Apoſtle ſaith, We muſt not doe evill, that good may come of it, *Rom.3.8.* *Ergo,* God would not *Adams* fall, that hee might afterward bee ſaved by Chriſt.

2 Pet.3.9.

Rom.3.8.

Anſwer. Firſt, the fall of man tended not to his deſtruction, but to his further ſtrengthning and raiſing up in Chriſt: as *Ambroſe* well ſaith, *Iuſta eſſet hac accuſatio, ſi vulnera noſtra immedicabilia eſſent:* This accuſation were juſt, if our wounds were remedileſſe, *de Paradiſ.cap.8.* Neither was *Adams* fall evill, as it was foreſeene and fore-ordained of God, the cauſe thereof was evill, namely *Adams* rebellion and diſobedience: but God in his moſt holy counſell, knew how to turne *Adams* ruine and fall to his benefit.

The Proteſtants.

Neither doe wee affirme that *Adams* ſinne was appointed in the will and decree of God, but it proceeded from the liberty of *Adams* will: but the fall of *Adam* was both foreſeene of God, and decreed to be, not permitted only.

Argum. 1. As Chriſts death was decreed and determined, *Acts 2.23.* So was the fall of *Adam*; for the end of Chriſts death, was to reſtore *Adams* fall: and if the end be decreed, then thoſe things alſo which are neceſſarily referred to that end. Againe, *Epheſ.1.4.* *The Saints were choſen in Chriſt before the foundation of the world, who hath predeſtinate us to bee adopted through Ieſus Chriſt.* From whence I reaſon thus: The adoption of Gods children in Chriſt was predeſtinate and fore-ordained before the world: there could be no adoption, if *Adam* had not fallen: for what needed a reſtitution, if there had beene no tranſgreſſion or prevarication? *Ergo, Adams* fall was decreed.

Acts 2.23.

Epheſ.1.4.

Auguſtine ſaith, *Tenenda eſt inconcuſſe hac regula:* This rule muſt ſurely bee held, that ſinners, *in malis propriis praſcitos non pradeſtinatos, pœnam autem iis pradeſtinatam,* were foreſeene in their ſinnes, not predeſtinate; but their puniſhment was predeſtinate, *lib.6. Hypognoſtic.* Wherefore *Adams* fall being a puniſhment of his ſinne, was predeſtinate, and before ordained. Concerning *Adams* ſin, how it may ſtand with the will of God, I have ſhewed at large before, *quaſt.2.part.2.*

Againe, *Auguſtine* ſaith: *Creavit Deus hominem & pradeſtinavit, ut ſi obediens eſſet—ſin autem inobediens*

Lib.de prædeſtinat.cap.2. μετ̀ νόμου τ̃ ὑπ' αὐτῶ κρίνεσθαι. Dial cum Tryphon.in fine.

inobediens ſententiam mortis ſubiret: God created man, and predeſtinate, that if he were obedient hee ſhould continue in life: if diſobedient, hee ſhould undergoe the ſentence of death, &c.— the fall of man and ſentence of death thereupon was a part of Gods decree.

Iuſtine Martyr ſaith that God created Angels and men with free will,—yet with *this law and condition to be judged of him*, if they did any thing contrary to right and reaſon,&c. The fall of man then and ſentence of death for his tranſgreſſing of the law of reaſon was appointed of God as a juſt judgement.

Harm.ſect.5. pag.87.

Confeſſion of Belgia, *artic.16. God hath declared himſelfe mercifull and juſt (after the whole offſpring of Adam was caſt headlong into perdition, through the fault of the firſt man) mercifull in delivering thoſe,—juſt in leaving others in that their fall and perdition, &c.* Every thing which God doth in juſtice was ſo appointed and decreed by him: therefore mans fall being juſt for ſin, was ſo decreed.

Pag.1.q.23. art.3.2.

Thomas Aquine ſaith that reprobation is not a ſole preſcience, *ſed includit voluntatem permittendi aliquem cadere in culpam & inferendi damnationis pœnam*: but it includeth a will of permitting ſome to fall into the fault, and of inferring the puniſhment of damnation: then as *Adams* ſin then was by Gods permiſſion, ſo his fall and ruine was by his will and decree.

The ſecond part, whether pride, or infidelity were the firſt ſinne of *Adam*.

The Papiſts.

10 Error.

THe Jeſuites opinion is, that neither intemperancy, luſt of the fleſh, infidelity, or any other, but pride onely was the firſt offence into the which *Adam* fell: who being tickled with ſelfe-love, and an ambitious deſire to better their eſtate, when the devill had ſaid unto them (*eritis ſicut Dii*) ye ſhall be as Gods: afterwards alſo fell into infidelity, in giving eare to Satan, and not beleeving the words of God, *Bellarm.de ſtat.peccat.lib.3.cap.4.*

Eccleſiaſtic. 10. 14.

Argum. 1. We reade in Eccleſiaſticus, 10.14. that pride is the originall of ſin: *Ergo*, it was the firſt offence from the which other flowed, *Bellarm.ibid.*

Anſw. Firſt, the authorty of this booke doth not bind us, becauſe we doe not acknowledge nor receive it for Scripture. Secondly, it is apparant by the text it ſelfe, that pride hath alſo his beginning, and therefore is not the originall of all tranſgreſſion: as *verſ.13. The beginning of mans pride is to fall away from God*: therfore by this ſentence, diſobedience is ſet before pride, as the beginning and begetter thereof. Thirdly, the Canonicall Scripture ſpeaketh contrary: for S. *Paul* ſaith, that not pride, but covetouſneſſe or the love of mony is the root, that is, the beginning and cauſe of all evill, 1 *Tim.6.20.*

1 Timoth.6.20. Rom.5.19.

Argum. 2. S. *Paul* ſaith, *Rom.5.19. By one mans diſobedience many were made ſinners*: but diſobedience, that is, not to be ſubject to the commandement of another, is the firſt act of pride: *Ergo*, the firſt ſin of *Adam* was pride.

Anſw. Firſt, *Bellarmine* himſelfe confeſſeth, that the diſobedience of our firſt parents was *tertius actus*, the third act of their tranſgreſſion, infidelity the ſecond, pride the firſt, *cap.9.* but now he turneth his ſpeech, and ſaith that diſobedience was the firſt act, which hee maketh a part of pride. Secondly, by diſobedience in this place, the Apoſtle meaneth not any one particular offence committed by our firſt parents, but the whole lump or maſſe of ſin rather, which did concurre in their tranſgreſſion: And this appeareth, by ſetting againſt *Adams* diſobedience, the obedience of Chriſt: whereby is underſtood not any one vertue, but the whole righteouſneſſe, and perfection of Chriſts obedience; whereby many (ſaith the Apoſtle) are made righteous: but we are made righteous, not by the partiall, but whole and entire obedience of Chriſt. As Chriſts obedience then is taken for his whole and perfect obedience, ſo is *Adams* diſobedience likewiſe.

Pſal.78 22.

Thirdly, diſobedience to God proceedeth from infidelity firſt of all, which afterward is accompanied with pride: as the unbeleefe of the Iſraelites is rendred as the cauſe of their diſobedience: becauſe they *beleeved not in God, nor truſted in his helpe, &c.* and hereof it is that the ſame Greeke word ἀπειθὴς ſignifieth one that is refractary and diſobedient, and one that is without beleefe, ἄπιστος.

The Proteſtants.

THough it bee not a point greatly materiall, whether pride or infidelity in *Adams* tranſgreſſion was the firſt, ſeeing it is on each ſide confeſſed, that both of them were preſent; yet becauſe it is good, ſo farre as is poſſible, to ſearch out every truth: we will alſo declare, which of theſe opinions commeth neereſt the truth: firſt, it is to be conſidered, that many ſins conſpired as it were, and were heaped together in the tranſgreſſion of *Adam*: *Auguſtine* reckoneth up theſe five: 1 *Sacrilegium*, there was Sacrilege, that is, they robbed God of his honour, in that they beleeved not his word. 2 *Homicidium*, Homicide, in being guilty of their owne death. 3 *Fornicatio ſpiritualis*, Spirituall fornication, in giving credit to the devill. 4 *Furtum*, Theft, in eating fruit which was prohibited, and ſo none of theirs. 5 *Avaritia*, Covetouſneſſe, *plus quam ſufficit expetendo*, in deſiring more than was ſufficient: *Auguſt.Enchirid.cap.45.* And in another place he ſetteth downe three more: *Gulam, cupiditatem, ſuperbiam*: Gluttony, for they ſaw that the fruit was pleaſant to the eye, and therefore deſired to eat of it : Concupiſcence or carnall deſire, they perceived themſelves to bee naked, &c. Pride in ambitiouſly ſeeking to be like unto God : ***Ad fratres in Eremo ſerm.68.*** Unto theſe we may adde the excuſing of their ſinne, and in ***Adam***, his credulity in giving too light eare to ***Eva*** her ſuggeſtion : The firſt of all theſe, which are ten in number, was their infidelity, which ***Auguſtine*** calleth ſacrilege, not their pride : and we ſhew it thus.

Argum. 1. Infidelity, and forgetting of God is the beginning of all ſinne, as the Pſalme ſaith : ***The foole hath ſaid in his heart, there is no God*** : and then it followeth : ***They have corrupted, and done an abominable worke*** : The forgetfulneſſe of God therefore which commeth of infidelity, begetteth and bringeth forth other ungodly workes. And our Saviour ſaith, that from within, out of the heart (which is the ſeat of infidelity) proceed fornications, murders, &c. Therefore pride followeth infidelity, for the foole will never lift up himſelfe againſt God, if he had not firſt forgotten the Majeſty, eternity, and power of God.

Pſal.14.1.
Mark.7.21.

Argum. 2. Wee doe thus alſo demonſtrate it : ***Eva*** ſinned before ***Adam*** : ***Eva*** her ſinne was by ſeduction : ſhe could not be ſeduced, but by giving eare to the ſeducer : the ſeducer lied unto her and made the word of God falſe : promiſing they ſhould become as Gods, by eating the forbidden fruit, whereas the Lord had ſaid, they ſhould dye the death if they did eat : Satan therefore could never have ſeduced them, unleſſe they had given credit to him, which was their infidelity. Our argument then is this : That, whereby they were ſeduced, was before that whereto they were ſeduced : for the cauſe is alway before the effect, the meane and inſtrument before the end ; but infidelity is that whereby they were ſeduced, in giving credit to Satan : pride and diſobedience, that, whereunto namely, to eat the forbidden fruit, and ſo to be like unto God : the firſt was the object of their diſobedience, the other of their pride : *Ergo*, their infidelity was firſt.

Argum. 3. Faith is the beginning of righteouſneſſe, *Ergo*, infidelity is the root of ſinne : ***argum. Calvin.***

Bellarmine. It followeth not, for the foundation of the houſe is firſt laid, but it is laſt deſtroyed : the heart is the firſt that liveth, and the laſt that dieth, *cap.5.object.2.*

Cont. 1. Where an houſe is at once deſtroyed, and brought to utter ruine, it is firſt undermined at the foundation : ſuch was that univerſall overthrow of mankind, which began at the very foundation, namely the decay of faith, in not beleeving Gods word : ſo likewiſe for the other ſimilitude, in the naturall end of man, the heart is the laſt that dieth, but where the death is violent, and haſtened, the wound is firſt made in the heart to procure a more ſpeedy diſpatch : and ſo Satan gave firſt our parents a deadly wound in the heart and life of their ſoules, namely their faith : thus his owne examples are turned againſt him.

2 He is very bold thus to contradict their owne Canons : *Clementin. lib.3.tit.16. Clemen.5.* thus decreeth in the generall Councell of Vienna : ***Unde vulnus eſt ortum, prodit & medela ; unde mors ſubiit, inde vita evenit*** : Where the wound began, the cure was made ; where death entred, there life proceeded : But our life and cure beginneth from faith in Chriſt : ***Ergo***, in his faith man was firſt maimed and wounded.

Let ***Auguſtine*** ſpeake : ***Eva ſerpenti credidit ut libidine corrumperetur*** : ***Eve*** beleeved the ſerpent to be corrupted with luſt : ***Cont. Iulian. lib.6.cap.10.*** The corruption of their minds then bred luſt : which was two-fold, luſt to eat the fruit, which was a ſpice of gluttony ; luſt and deſire thereby to be made like God, which was their pride : theſe two did ariſe of the corruption of their mind. Their mind then was corrupted firſt : and that was by infidelity.

Hereof alſo we have further evidence : ***Tertullian. lib.2. in Marcion.*** He doubteth not, ***Adæ delictum hæreſin, &c.*** to call ***Adams*** ſinne hereſie, which he committed by preferring his owne ſentence before Gods. What was this elſe but a kinde of infidelity, not to give credence unto the ſentence of God?

Againe, hee ſheweth how in that precept given to ***Adam***, ***Omnia præcepta condita recognoſcimus***, we acknowledge all the precepts to be contained : and ſo hee proceedeth to ſhew how they were all in that one tranſgreſſed : if he had loved God, ***contra præceptum ejus non feciſſent***, they had not done againſt his precept: then they committed homicide in falling from immortality; theft, in eating ſecretly of the fruit ; and, if they had not coveted that which was not theirs, ***de fructu illicito non guſtaſſent***, they had not taſted of the unlawfull fruit : But the firſt of all theſe, was the not loving of God, as they ought, which proceeded of their want of faith.

Lib. de præſcript. adverſ. Iudæos.

2. ***Gregory Nazianzene*** ſaith : ***Traditi mandati homo oblitus*** : Man was forgetfull of the commandement delivered : ſo alſo ***Ieremy*** the Patriarke : ***Adam ſi recenti memoria tenuiſſet præceptum &c.*** If ***Adam*** had kept in freſh memory the precept, —hee had not beene caſt into ſo great evill, &c. but his want of faith cauſed this forgetfulneſſe.

Orat. in Theophania.
Cenſur. cap.29.

3 Confeſſion of Bohemia, ***chap.*** 4. ***Man therein tranſgreſſed the commandement of God, in ſo much as he obeyed the devill, and thoſe lying ſpeeches of his, and gave credit unto them, &c.*** Confeſſ. of Belgia, ***artic.14. Giving eare to the words and ſubtilties of the devill he did tranſgreſſe, &c.***

Harm. ſect.4. pag.66.
Ibid. pag.72.

4 Our Doway tranſlators affirme, that the devill in tempting of ***Eve*** began with ſuch a queſtion, as might bring her into ſuſpition of Gods affection toward man, &c. and he got ſo much of her, that ſhe was firſt diſpleaſed with the precept, —and in reporting the puniſhment as doubtfull, &c. but

Annot in Geneſ.3.1.

all this proceeded from incredulity, ſuſpition of God, diſcontent, doubtfulneſſe.

Likewiſe in their owne law: *Clementin. lib. 3. tit. 16. Guſtus ſanciavit, guſtus ſanavit:* The taſte woundeth, the taſte healeth, that is, the taſte of Chriſts fleſh giveth health, as the taſte of the forbidden fruit gave the firſt wound: diſobedience then, which was the fruit of infidelity, was the firſt tranſgreſſion, for they would never have eaten of the tree, if they had beleeved the word of God, that they ſhould have died.

The Maſter of the Sentences ſaith: *In quo verbo locum dedit tentandi, cum dixit, ne forte moriemini:* In which word the woman gave way to the tempter, when ſhe ſaid, *Leſt perhaps yee dye: Attende ordinem & progreſſum humanæ perditionis:* Conſider the order and progreſſe of mans perdition: Firſt, God ſaith, *In what day yee eat thereof yee ſhall dye:* then the woman ſaid, *Leſt ye dye*; laſt of all the Serpent, *Ye ſhall not dye*: God affirmed, the woman doubted, the devill denied: *Ergo*, the womans doubting, which proceeded of infidelity, was the beginning of the tranſgreſſion.

Certaine alſo of the Schoolemen, as *Bonaventure, Scotus, in 2. ſenten. diſtinct. 21. 22.* deny that pride was the firſt ſinne or offence of our firſt parents.

Laſtly, S. *Ambroſe* thus teſtifieth, *Peccatum Adæ non longè eſt ab idololatria, prævaricavit ſe hominem putans futurum Deum, ſecutus magis quod diabolus ſuaſit, quam quod Deus juſſit*: The ſinne of *Adam* is not farre from idolatry: he ſinned thinking that man might be God, following rather that which the devill perſwaded, than that which God commanded: *in Luke* 13. If *Adams* ſin were idolatry, it proceeded from infidelity.

The third part, whether *Adams* ſinne were veniall or mortall.

The Papiſts.

11. Error.

THe Jeſuite denieth that the ſinne of *Adam* was veniall: his reaſon is this, becauſe *Culpa venialis non tollit gratiam aut amicitiam Dei:* Veniall faults doe not deprive men of the favour or friendſhip of God. But God was angry with *Adam*, and thruſt him out of Paradiſe: and by his tranſgreſſion he loſt his innocency: *Ergo*, it was no veniall ſin: *cap.* 8.

The Proteſtants.

Rom. 6. 23.

IF the Jeſuite take veniall ſins for thoſe which in their owne nature are pardonable, and deſerve not death, as he doth elſewhere; in this ſenſe neither was this ſin of *Adam*, nor any other, no not the leaſt ſinne which is committed in the world veniall: for by nature every ſinne deſerveth death. But if by veniall ſinnes wee underſtand thoſe, which howſoever they are in their owne nature, yet through Gods mercy are pardoned: ſo we affirme, that both this ſin of our firſt parents, and all other, which the children of God fall into, are veniall: And though for this ſinne God was offended with *Adam*, and temporally puniſhed him; yet was he againe, through Gods mercy, reſtored to favour or grace. Thirdly, if by veniall ſinnes we underſtand the ſmaller and lighter offences; ſo we deny alſo that *Adams* ſinne was veniall: for it was an huge and grievous treſpaſſe; yet he was by grace thereof acquited. Theſe two points then are briefly to be declared: firſt, of the greatneſſe of *Adams* ſinne; ſecondly, of his recovery by repentance, and his undoubted ſalvation.

Lib. 14. de civit. Dei. c. 12.

Firſt, it appeareth, that the ſinne of our firſt parents was a grievous and great offence, even in the higheſt degree. 1 In reſpect of the party offending: *Adam* received power if hee would, not to ſinne, therefore his ſinne was the greater. 2 His ingratitude doth augment the ſinne, in that ſo ſoone he had forgotten the unſpeakable benefits beſtowed upon him in his creation. 3 In reſpect of the commandement it ſelfe, which was very eaſie: for in ſuch abundance of all kind of moſt pleaſant fruits, he was only forbidden to eat of one: and therefore, as *Auguſtine* ſaith: *Tam leve præceptum ad obſervandum, tam breve ad memoria retinendum—tanto majore injuſtitia violatum eſt, quanto faciliori poſſet obſervantia cuſtodiri:* A commandement ſo eaſie to keepe, ſo ſhort to be remembred, was with ſo much the greater unrighteouſneſſe violated, as it might more eaſily have beene obſerved. 4 The fourth circumſtance is the iſſue of this ſinne, whereby *Adam* did not only hurt himſelfe, but brought a miſerable ſtate upon his poſterity, both in the propagation of ſinne, and the puniſhment thereof. 5 Laſtly, the great puniſhment laid upon this tranſgreſſion, ſheweth the greatneſſe thereof: for beſide the ſpirituall wretchedneſſe of the ſoule, being not onely deprived of thoſe excellent graces of holineſſe and righteouſneſſe, wherein it was created, but alſo made ſubject to everlaſting damnation; there was a threefold puniſhment laid upon them in their bodies: upon the woman, in bringing forth with paine and travell: upon the man, in getting his living in the ſweat of his browes, that is, with paine and ſorrow: upon them both, in returning to the duſt, and yeelding to mortality and corruption. Theſe circumſtances then, being weighed together, doe plainly ſet forth the ſtate and quality of *Adams* tranſgreſſion, that it was an high offence before God.

Now concerning the ſecond point: we doe, notwithſtanding the greatneſſe of their ſinnes, undoubtedly hold, againſt the hereſie of the *Tatianes*, who blaſphemouſly affirmed that *Adam* was condemned, that our firſt parents were the children of Gods election. The Jeſuite alſo affirmeth the ſame: but upon very weake ground: as that *Adam* and *Eve* did make them coverings of fig leaves in ſtead of ſackcloth, in ſigne of repentance: alſo becauſe that *Adam* by certaine ancient writers is

affirmed

The fourth Queſtion, concerning Originall ſinne.

THere are divers points of this queſtion, which are on each ſide confeſſed: wee will firſt ſet them down briefly, and then come to the points of difference and diſagreement between us.

Rom. 5. 12.

Rom. 5. 14.

How the ſoule is propagated.

Eccleſ. 12. 7.
Zach. 12. 1.
Heb. 12. 9.

Eccleſ. 11. 5.
2 Machab. 7. 22.
Auguſt. de ani. origin. lib. 1. c. 15.

Firſt, we are agreed, that originall ſin is verily propagated by generation from our parents, and is a corruption ingraffed in us by nature: not as the Pelagians did hold, that *Adams* tranſgreſſion was only hurtfull to his poſterity by imitation: for S. *Paul* ſaith directly: *In quo omnes peccaverunt:* That in *Adam* all have ſinned, *Rom.* 5. 12. Secondly, we confeſſe, that originall ſin hath not only made the body ſubject to death and mortality, which is the opinion of *Iacobus Faber*, and ſome others; but hath alſo polluted and defiled the ſoule of man: So the Apoſtle ſaith, that not only death hath reigned over all; but all men by *Adams* diſobedience are made ſinners, ver. 19. and ſin is the death of the ſoule. Thirdly, for the originall of the ſoule, we thinke it a more probable opinion, and agreable to Scripture, that the ſoules of men ſhould be created as they are infuſed into the bodies, conceived, and prepared in the womb, then that the ſoules ſhould be produced by generation from the parents, as the bodies are: for the Scripture ſeemeth to make a divers beginning of the ſoule and the body: as the Preacher ſaith, that duſt, that is, *the body returneth to the earth, and the ſpirit to God, that gave it:* So by the Prophet, *Zacharie* the Lord ſaith, *that he formeth the ſpirit in the midſt of man:* And the Apoſtle to the Hebrewes, ſeemeth to make a flat oppoſition between *the fathers of the bodies, and the father of the ſpirits:* Yet becauſe this queſtion is not plainly determined in the Scripture, we thinke it more ſafe, being not a point of faith, to wonder at it as a great myſtery, and not raſhly to pronounce any thing, as of a common and knowne matter: And the rather, becauſe the Preacher ſaith, that no man knoweth the way of the ſpirit: And thus *Auguſt.* contented himſelfe; writing in theſe words of the woman in the Machabees, that ſaid to her children, *I know not how you came into my wombe: Ego, inquit neſcio, ille ſcit, qui formavit, utrum ſimul animam formarit, an jam formatis dederit: ſic ego dico de anima mea, me neſcire, quomodo venerit in corpus meum:* I know not, ſaith ſhe, as if ſhee ſhould ſay, I know not, but hee knoweth that formed the ſpirit, whether he framed it together with the body, or gave it to the body framed before: So I ſay of my ſoule, I cannot tell how it came into my body.

Fourthly, this being concluded and determined, that the ſoule hath the beginning of God, and not of the parents: yet we are able to anſwer that objection which is made concerning originall ſin: for thus they reaſon: Sin is an adjunct of the ſoule, not of the body: it cannot then be in the body before the ſoule come; and in the ſoule it is not, becauſe it is created of God pure and unſpotted: unleſſe therefore the ſoule ſhould be derived from the parents, we cannot know where to place originall ſin.

Anſw. Originall ſin is neither proper to the body, nor to the ſoule, but it is *hominis peccatum*, a ſin of the whole man: who conſiſteth of body and ſoule: and it commeth not of the body alone, or of the ſoule alone, but of the conjunction of them both together: ſo that now neither the body muſt be reſpected alone, nor the ſoule alone, but as they do jointly make one man: and ſo enter into one condition, and are partakers each of others woe or welfare.

How originall ſin is derived.

De natu. & gra. cont. Pelagian. lib. 3. c. 10.

If it be further objected, that it ſtandeth not with Gods juſtice, to thruſt a pure ſoule into an uncleane body: We further anſwer: Firſt, that the ſoule and body are not of God reſpected as ſingle ſubſtances, but as they are joyned together, to make one man: and therefore there is but one condition of both. Secondly, the ſoule in reſpect of Gods creation, is a pure creature, yet it continueth not in that ſtate one moment: for it is created in the midſt of the body, in an uncleane and polluted place: and forthwith being coupled to the body, beginneth to be uncleane. S. *Auguſtine* alſo doth anſwer very well: *Ut anima recens creata, ab omni delicto immunis, paſſiones carnis, diverſoſque cruciatus, etiam dæmonum incurſus in parvulis ſuſtinere cogatur——hoc ſi juſtum oſtenditur, ſic oſtendi poteſt, qua juſtitia, in carne quoque peccati ſubeat originale peccatum:* That the ſoule newly created, and void of all offence, yet ſhould endure in infants the paſſions and vexations of the fleſh, yea the invaſion of Devils (which were ſuffered to torment children) if it may be ſhewed to be juſt, ſo it may be ſhewed how it ſtandeth with the rule of juſtice, that the ſoule in ſinfull fleſh ſhould be touched alſo with originall ſin.

Pſal. 51. 5.

Fifthly, it is of each ſide concluded, that originall ſin doth appertaine as well by nature to the ſeed of the faithfull, as of Infidels: for *David* confeſſeth, who no doubt was borne of faithfull parents, that *in ſinne his mother conceived him.*

Rom. 5. 16.

Sixthly, that not all the ſins of our parents and fore-fathers, but the offence only of *Adam* is derived and propagated to poſterity: ſo ſaith the Apoſtle, *The fault came of one offence, namely Adams, to condemnation, but the gift is of many offences to juſtification.*

Originall ſin no ſubſtance.
1 Tim. 4. 4.
Rom. 7. 18.

Seventhly, that originall ſin is no ſubſtance, nor hath any naturall being of it ſelfe, but is only a depravation, defect and corruption of nature: for every creature of God is good, *Ergo*, originall ſin is no ſubſtance created of God, being evill: S. *Paul* alſo ſaith, I know that in me dwelleth no good thing. Originall ſin then hath the ſeat and dwelling in man, it hath no being of it ſelfe.

Laſtly,

affirmed to have beene buried in the ſame place, where Chriſt was crucified, and ſhed his bloud: which is an uncertaine tradition beſide Scripture. But our arguments for the ſalvation of our firſt parents are theſe.

Argum. 1. The firſt promiſe of the Meſſiah was made to our parents immediatly after their tranſgreſſion: *The ſeed of the woman ſhall breake the ſerpents head*: *Ergo*, they had their intereſt and part of this promiſe: for which of all the Prophets or Patriarkes was there, to whom Chriſt was promiſed, to whom the promiſe of grace appertained not? Gen.3.15

Argum. 2. The firſt *Adam* was a figure of the ſecond: But it cannot bee ſhewed that ever any reprobate was ordained, or appointed of God, to be a figure of his Son Chriſt, the Meſſiah to come: *Ergo*, *Adam* was no reprobate. Rom.5.14.

Argum. 3. S. *Luk.* in ſetting down the genealogy of our Saviour Chriſt, ſaith, he was the ſon of *Adam*, who was the Son of God. Thus then we reaſon: *Adam* was the ſon of God: *Ergo*, he was no reprobate, not a child of perdition, but an heire of ſalvation. Other arguments we have for *Adams* election, but theſe at this time, and in this place may ſuffice. Luc.3.28.

That *Adams* ſin was veniall, *Hilary* teſtifieth: *Adam confeſſum, veniæ reſervatum*: that *Adam* confeſſed, and was reſerved to pardon, *in Pſal.* 119. *c.* 8. and S. *Ambroſe lib. de Paradiſ. c.* 14. *Venabilis Eva culpa, quam ſecuta ſit delicti confeſſio*: *Eva* her fault was veniall, which the confeſſion of her ſinne followed.

1. Of the ſame judgement, that *Adam* was ſaved are *Ireneus, lib.* 3. *cap.* 34. *Epiphanius. cont. hæreſ.* 46. Lib. de pœnitẽt. Claſ.3.1.c.n.37.

2. Likewiſe *Auguſt. epiſt.* 99. *ad Evodium*, and before him *Tertullian*, who ſaith, that *Adam, exomologeſi reſtitutus in Paradiſum ſuum*, that *Adam* by confeſſion was reſtored into Paradiſe. Comment. in Luc.3.

3. Of our own Writers, *P. Martyr* hereunto inclineth: and *Bullinger* doth collect ſo much upon that place, *Luk.* 3.38. which was the ſon of God. In 2 ſentent. diſtinct.21.

4. *Scotus* is of opinion, that *Adams* ſin was veniall, and others, that follow him.

An Appendix, to this Part, of the greatneſſe of *Adams* ſinne.

BEllarmine hath foure poſitions of this matter. Firſt, that *Adam* was not properly ſeduced but *Eve*, *lib.* 3. *de ſtat. peccat. c.* 7. Secondly, that *Adams* ſin was greater than the womans, *c.* 9. Thirdly, that in their tranſgreſſion they loſt their faith, *c.* 6. Fourthly, that *Adams* ſin, was *aliquo modo*, in ſome reſpect the greateſt of all ſins: firſt, both becauſe he might eaſily have kept himſelfe from tranſgreſſion, there being but one precept given him: ſecondly, in reſpect of his great ingratitude, having received ſo many benefits from God: thirdly, for that *Adams* ſin redounded to the hurt of all his poſterity, as no other ſin doth, *c.* 10. 12.Error. 13.Error.

The Proteſtants.

FIrſt, that *Adam* was not properly ſeduced, but *Eve*, we acknowledge, the Scripture ſo affirming: *Adam was not deceived, but the woman was deceived.* 1 Tim.2.14.

Secondly, that *Adams* ſin in ſome reſpect was greater, as in regard of his perſon, than *Eva* her ſinne was, we alſo grant; but ſimply it was not: ſo this point we partly affirme, and partly deny it: ſee the appendix to the ſecond part of the fourth queſtion following.

Thirdly, that our firſt parents loſt their faith in their tranſgreſſion, wee hold it an error: for beſide that, the faith of the Saints cannot bee utterly extinct by their ſin, for the gifts and *calling of God are without repentance*: That *Adam* had not loſt all faith, appeareth: firſt, by the conſcience and ſhame of ſinne, in that they hid themſelves, being afraid of Gods preſence: ſecondly, becauſe the promiſe of Chriſt was preſently upon their fall exhibited to them, which without faith, they were not capable of. Rom.11.29.

Fourthly, firſt, the three reaſons alleaged, ſhew *Adams* ſin to have been a very great and grievous tranſgreſſion, but not the greateſt that ever was: ſecondly, the Maſter of the Sentences well anſwereth, that becauſe all mankind is hurt by *Adams* ſin, it was not for that his ſin was greater than all other, but in reſpect of *Adams* perſon, in whom the whole humane nature then conſiſted. Thirdly, the ſin againſt the holy Ghoſt is greater, which ſhall never be forgiven: the ſins of the reprobate and damned are greater, being puniſhed with everlaſting damnation. Lib.2.diſt.33.

Thomas Aquinas ſaith, that *Adams* ſin was not ſimply the greateſt, but in reſpect of ſome circumſtance; as, *propter conditionem perſonarum & perfectionem ſtatus*, becauſe of the condition of their perſons, and perfection of their ſtate. 2.2.q.163.art.3.

They which hold *Adam* to be ſaved, conſequently affirme, that his ſin was not the greateſt, for then it ſhould not have found pardon: ſee the queſtion next before.

Laſtly, we doe diſtinguiſh betweene originall and actuall ſin: for infants and young children cannot commit any actuall ſin, but yet they are guilty of originall: the firſt is evident, *Rom.* 9. 11. the Apoſtle ſpeaking of *Eſau* and *Iacob* ſaith, that they yet had done neither evill nor good: the ſecond is alſo proved, *Rom.* 5.14. that children doe ſin, though not after the tranſgreſſion of *Adam*, that is, actually. Rom.9.11. Rom.5.14.

Theſe then are the ſeverall points, wherein wee and our adverſaries are agreed: the difference betweene us in this queſtion of originall ſin, is in theſe particulars following: firſt, of the nature and quality of originall ſin, Secondly, of the beginning of originall ſin. Thirdly, whether it remaine after Baptiſme. Fourthly, whether it be hurtfull to the regenerate after Baptiſme. Fifthly, of the ſeat of concupiſcence. Sixthly, of the puniſhment of originall ſin.

The firſt part, of the nature and definition of originall ſin.

The Papiſts.

THe Jeſuite defineth originall ſin to be nothing elſe but, *Privatio ſeu carentia doni juſtitiæ originalis, vel habitualis averſio à Deo*: A privation or wanting of the gift of originall juſtice; or an habituall averſion or turning away of the mind from God: but he denieth, that *reatus culpæ*, or *pœnæ*, that the guilt of the offence of our firſt parents, or of the puniſhment, is any part of originall ſin. His reaſon is, becauſe to be guilty of the offence or of the puniſhment, are the effect or ſequell of ſin, rather than any ſin it ſelfe: and therefore it is no part of originall ſin which hath *Veram & propriam peccati rationem*, The true and proper nature and condition of ſin: *Bellarm. de amiſſion. grat. lib.* 5. *cap.* 19. *ſect. reatus culpæ. &c.* 14. Error.

Anſwer. In the affirmative part of *Bellarmines* definition, there is a double fault: for he ſaith that originall ſin is only the defect or wanting of juſtice, whereas there is in it beſide a ſupply of naturall corruption and pravity: there is not only a grace wanting, but an evill preſent. Secondly, he calleth it an habituall or potentiall turning aſide of the mind from God, whereas there is an actuall rebellion of nature, and depravation of the mind, as even now ſhall be ſhewed.

Neither is the Jeſuites reaſon good, why *reatus culpæ*, the guiltineſſe of the offence, that is, the ſtaine or blot of *Adams* ſin remaining in his poſterity, ſhould bee no part of originall ſin, becauſe it is the effect of ſin, not properly ſin it ſelfe: for he might ſo reaſon againſt originall ſin: It is the effect of ſin: *Ergo*, no ſin: which were no good conſequent: For it is, *peccatum, & pœna peccati*, both ſin, and the puniſhment of ſin; as *Auguſtine* ſaith; *Primo homini, quod erat pœna, natura nobis eſt*: That which was a puniſhment to our firſt parents, is a naturall evill in us: *in Pſal.* 37. So this naturall ſtaine or blot of ſin, in reſpect of *Adam*, it is a puniſhment of his tranſgreſſion laid upon his poſterity, in reſpect of us it is ſin.

The Proteſtants.

WE define originall ſin generally to be that evill, which is ingraft in our nature, wherein wee are conceived and borne: which S. *Paul* calleth, *peccatum inhabitans*, the ſin that dwelleth in us. This originall evill or ſin, hath two parts: for firſt thereby wee are made guilty of the ſin and diſobedience of our firſt parents, which is made ours by propagation: as the Apoſtle ſaith, by one mans diſobedience many are made ſinners: And together with the fault or offence, the puniſhment is propagated: that is, death is gone over all, *in as much as all have ſinned.* This is the firſt part of this naturall evill, which is denied by our adverſaries, but confirmed as wee ſee by evident teſtimonies of Scripture. By this then, two Popiſh aſſertions of our adverſaries are overthrowne: one of *Albertus Pighius*, and *Catharinus*, that *Adams* ſin is ours onely by imputation: which opinion *Bellarmine* taketh paines to confute, *cap.* 16. the other is maintained by the Jeſuite himſelfe, that *Adams* ſin is ſaid to be ours, becauſe we were then in *Adams* loynes when he ſinned, *cap.* 18. But we affirme that wee are guilty of the ſin of *Adam*, not by bare imputation, nor yet potentially only in *Adams* loynes, but really, verily, and in ſome ſort actually by propagation. As by this reaſon may appeare; Look how death, the puniſhment of *Adams* ſin is derived to his poſterity, ſo is his ſin: but death reigneth over us verily and indeed, not by imputation, or potentially only: The firſt part is proved by the Apoſtles words: *By one man ſin entred into the world, and death by ſin*: they entred therefore both after the ſame manner. The ſecond part experience maketh good: for wee ſee that children are ſubject to dye, and are taken away by death: *Ergo*, *Adams* ſin really and indeed is transfuſed to his poſterity. This then is the firſt part of originall ſin, *reatus culpæ, & obligatio ad pœnam*: Whereby we are made guilty of the ſin of *Adam*, and the puniſhment. Rom.5.19. Verſ.12. Rom.5.12.

The other part is, beſide this reall communicating unto us the ſin of our parents, a generall depravation and corruption of the whole nature of man, both in his ſoule, and in his body: in the ſoule there is the blindneſſe of the mind, the loſſe of free will, the unrulineſſe of the affection, the proneneſſe to vice: in the body, the concupiſcence and rebellion of the fleſh. 12.Error.

And here concerning this part of originall ſin, wee affirme and maintaine two points againſt the Jeſuite: firſt he ſaith that originall ſin is no poſitive quality, or any inherent evill diſpoſition of nature: but whatſoever is evill in us, it doth ſpring onely, *Ex carentia juſtitiæ originalis, non ex inſita* Bellarm.cap. 15.

Rom.7.20.24.

aliqua qualitate, from the loſſe or want of originall juſtice, not from any inherent quality. *Contra.* But the contrary may be ſhewed out of S. *Paul,* who calleth this naturall evill, *peccatum inhabitans, Rom.*7.20. *& corpus mortis*, a body of death, or ſin, *verſ.* 24. but how could it have a being or dwelling, and be as a body, a maſſe or lump of ſin, if it were not an inherent quality, but a privation or defect only: So *Auguſtine* ſaith: *Quod in membris corporis hujus inobedienter movetur, totumq; animum in ſe dejectum conatur attrahere, &c. hoc eſt malum peccati, in quo naſcitur omnis homo:* That which is in the members of our body diſorderly moved or ſtirred, and laboureth to captivate the mind unto it, this is that evill of ſin, in the which every man is borne: *de peccator. merit. & remiſſ. contr. Pelag.* 1.29. This ſin which he ſpeaketh of, moveth, and is moved: wherefore it is ſomewhat that hath a being, and is capable of motion: and for this cauſe not a privation only, or a defect.

Secondly, the Jeſuite defineth originall ſin: *Habitualem averſionem à Deo:* An habituall forſaking, or turning aſide from God, *cap.*19. as though it were only in habite, nothing in act, and did but give a promptneſſe or inclination to evill only.

Rom.7.23.

Contra. Although wee doe admit the diſtinction of originall and actuall ſins: for theſe are by us done and committed, the other come into the world with us: yet this originall and native ſin is never idle in us but alwayes working, and ſheweth it ſelfe even in infants: This S. *Paul* calleth, *the law of his members rebelling againſt the law of his mind.* Rebellion of nature is an actuall thing, but this is the fruit of originall ſin. *Auguſtine* alſo ſaith, *Concupiſcentia lex peccati cum parvulis naſcitur*: This concupiſcence, which is the law of ſin, is even borne with children: *cont. Pelag.* 2. 4. And this rebellion of nature doth bewray it ſelfe in children, by thoſe unreaſonable motions, and ſtirrings which are ſeen in them: *Qui non ratione, ſed dolore interdum cohibentur:* Which are not ſtayed by reaſon, but ſometime with paine and griefe, as *Auguſtine* ſaith: and therefore he thinketh that Chriſt in his infancy, was voyd of them; *cont. Pelag. lib.*2.*cap.*29.

Concil. Arauſican. 2.*can.*1. *Si quis per offenſam prævaricationis Adami, non totum ſecundum corpus & animam dicit hominem in deterius commutatum, &c. anathema ſit:* If any man ſay that by the offence of the tranſgreſſion of *Adam*, man is not both in body and ſoule changed to the worſe, let him be accurſed, &c. The nature of man therfore by ſin is actually corrupted, it is not potentially, or in habit only: for there is, *actus primus, & ſecundus*, the firſt act, and the ſecond: the firſt is inward, and ſo we ſay that man is inwardly by originall ſin actually corrupted, ſin being yet as in the root, or ſeed. The ſecond act is externall, when this bitter root of ſin within bringeth forth evill fruit in the life.

In Pſal. 50.

Auguſtine further ſaith, what is it, that he ſaith, he was conceived in iniquity, *Niſi quia trahitur iniquitas ex Adam, etiam ipſum vinculum mortis cum ipſa iniquitate concretum eſt:* but that iniquity is drawne from *Adam*, yea and the bond of death is joyned together with iniquity, &c. he affirmeth originall ſin to be a concrete, and exiſtent thing.

ἐν ἑαυτῷ συνεστήσατο τὴν κακίαν.
lib.4. orthod. c.21.

Damaſcene ſaith, when the creature is become diſobedient unto him that created it, *it conſtituteth evill in it ſelfe:* ſin then, though it be no ſubſtance, as *Damaſcene* affirmeth in the ſame place, yet it hath a kind of exiſtence and conſtitution.

Harm. ſect. 4. p.73.

Confeſſ. of Auſpurg. artic. 2. *Wee meane by originall ſin—that guilt, whereby all that come into the world, are through Adams fall ſubject to Gods wrath,—and that every corruption of mans nature derived from Adam: And this corruption of mans nature comprehendeth both the defect of originall juſtice,—as alſo concupiſcence.*

Paulus Burgenſis maintaineth againſt *Lyranus*, that originall ſin is not only a privation, but *habitus corruptus*, a corrupt habit like unto a diſeaſe, which beſide the privation of health hath *humores male diſpoſitos*, the humours ill diſpoſed.

*Decret. par.*2.*cauſ.*33.*diſt.*3.*c.*25. This Canon ſheweth that originall ſin is not only habituall but actuall: firſt it ſaith, *Iniquitas eſt habitudo mentis injuſta:* Iniquity is the habit of an unrighteous mind. Againe, *Peccatum eſt opus iniquitatis; iniquitas autem operatrix culpa, aut delicti:* Sin is the worke of iniquity; iniquity is the worker of the guilt or of the ſin, &c. Thus then originall ſin, which is here called iniquity, is not only in habit but in act.

And that originall ſin is not only a privation of originall juſtice, but a reall depravation of our nature, not privative onely but poſitive, many of the learned Popiſh writers doe affirme: as *Henricus quodlib.*2.*qu.*11. *Gregor. Arimin. in* 2.*diſt.*3.*qu.*1. *Ioann. Driedo.* 1 *lib. de grat. & liber. arbitrio.*

Likewiſe, *Hyeronim. Hangeſt. c.*3. *&* 13. *Ex Ada delicto, &c. ſecuta eſt plaga atque juſtitiæ originalis ablatio, & originalis culpæ incurſus:* The plague or wound that followed of *Adams* ſin, is the ablation of originall juſtice, and the invaſion of originall ſin. Originall ſin then is ſomewhat elſe beſide the privation of originall juſtice.

But among the reſt the Maſter of the Sentences is moſt reſolute in this point: *lib.*2.*diſt.*30.*f. Originale peccatum culpa eſt:* Originall ſin is a fault. *g. Fomes peccati, lex membrorum, languor naturæ, ſive tyrannus, &c.* The nouriſhment of ſin, the law of the members, the diſeaſe of nature, a very tyrant. All this ſheweth more than a privation only. *Diſtinct.* 35. *I. Aliquid ponit, &c.* He ſheweth that originall ſin is poſitive, and not a privation only. Thus the truth wanteth not the teſtimony of the adverſaries thereof.

The ſecond Part, of the beginning of originall ſin, whether it be derived from *Adam* or *Eve*.

The Papiſts.

THe Jeſuite thinketh that originall ſin is only derived from ***Adam*** : his beſt and onely reaſon is grounded upon S. *Pauls* words : ***By one man ſin entred into the world, Rom.*** 5.12. And, ***as in Adam all dye, ſo in Chriſt are all made alive,*** 1 *Cor.* 15.22. *Ergo,* the propagation of ſin is only from ***Adam*** : ***Bellar.cap.13.lib.4.de ſtat.peccat.*** 15.Error.

Anſwer. Firſt, the word that the Apoſtle uſeth, ἄνθρωπος, ***homo,*** both in the Latine and Greeke indifferently ſignifieth a man, or a woman. Secondly, ſin is ſaid to have entred by one man, that is, by ***Adam,*** becauſe the man is the chiefeſt inſtrument of generation : as the Apoſtle ſaith : ***The man is not of the woman, but the woman of the man.*** And therefore in the law the males onely were circumciſed, becauſe the beginning of the carnall generation was from them. Thirdly, in reſpect of ***Adams*** perſon, who was the more worthy and excellent : and although in divers reſpects the womans ſin was not inferiour to his, yet becauſe the tranſgreſſion was not perfected nor conſummate but by the conſent of ***Adam,*** it is chiefly imputed to him. Fourthly, if ***Adam*** alone brought in ſin, the Scripture ſhould be contrary, that ſaith, ***The woman was firſt in the tranſgreſſion :*** Fifthly, ***Auguſtine*** alſo giveth another anſwer : The ſin came by two, and the Apoſtle ſaith, it entred by one, becauſe they two now made but one : ***They two ſhall be one fleſh.*** Laſtly, the Maſter of Sentences giveth theſe reaſons why ſin is ſaid to enter by one, and yet both ſinned : ***Quia per mulierem intraverit de viro factam*** : Becauſe it entred by the woman made of man: Or, becauſe if man had not ſinned, humane kind had not been corrupted, ***lib.2.diſtinct.22.g.***

1 Cor.11.14.

1 Tim.2.14.
Hypognoſt. lib.2.art.2.cont. Pelag. Gen. 2. 24.

The Proteſtants.

THough we grant that ***Adam*** was the chiefeſt in ſome reſpects, though not the firſt in the tranſgreſſion, yet was he not alone: his ſin indeed was greater than the womans, for theſe cauſes: Firſt, he was ſtronger than the woman, and more able to reſiſt the tentation. Secondly, the woman encountred with a ſtronger enemy, for ſhe was ſeduced by the Serpent, in whom the devill ſpake : but ***Adam*** obeyed onely the voyce of his wife. Thirdly, becauſe the commandement was given by the Lord to the man, ***Gen.*** 2. 16. and by the man to his wife : wherefore the mans offence ſeemeth the greater in tranſgreſſing the commandement : yet although the man were the chiefe tranſgreſſor, as by theſe and other circumſtances may appeare : yet they were both authors and beginners of originall ſin. Gen.3.13.17. Gen.2.16.

Argum. 1. As ſin entred into Paradiſe, ſo is it entred into the world : for it is the ſame ſin which was in our firſt parents, and is in us, in them actually, in us originally : and the ſame ſin muſt have the ſame beginning : but ſin entred into Paradiſe both by the man and woman : nay the woman was deceived, and was firſt in the tranſgreſſion : ***Ergo,*** by them both ſin came upon us.

Argum. 2. By whom death entred into the world, by them alſo ſin entred : but death entred both by the man and woman : for being guilty of one ſin, they received one common puniſhment, ***Duſt thou art, and to duſt thou ſhalt returne. Eccleſiaſticus*** alſo ſaith (which is good Scripture againſt our adverſaries) ***Through the woman we all dye :*** Yea, ſaith the Jeſuite, ***per illam,*** through her, becauſe ſhee gave occaſion of the tranſgreſſion, but not ***in illa,*** in her, as we are ſaid to dye in ***Adam. Anſw.*** Saint ***Paul*** uſeth both theſe phraſes, to dye in ***Adam,*** or death came in by or through ***Adam:*** Therfore there is no ſuch difference in the words : ſo whether we ſay, we dye in or by the woman, all is one matter. Eccleſ.25.26. Rom.5.12,16.

Auguſtine laſtly anſwering an objection of the Pelagians, whether ſin entred by one or two, doubteth not to ſay, having alleaged that ſaying, ***Eccleſiaſtic.226. of the woman came the beginning of ſin, Ecce factum eſt tibi ſatis, per duos homines pertranſiſſe peccatum :*** Behold, this may ſatisfie you that ſin entred by two, the man and the woman, ***Hypognoſt.lib.2.***

Iuſtine Martyr ſaith directly, that ***Eve being an incorrupt virgin, conceiving by the word of the Serpent, (brought forth diſobedience and death.*** παρακοὴν καὶ θάνατον ἔτεκε Dialog. cum Tryphon.

Confeſſ. of Scotland. ***From which honour and perfection man and woman did both fall, —both conſpiring againſt the Soveraigne Majeſty of God, —by which tranſgreſſion commonly called originall ſin, was the image of God utterly defaced in man, &c.*** Artic. of the creation and of originall ſin.

Synod. Moguntin. cap. 5. ***Primorum hominum peccatum propagatione in omnes homines tranſire, ac ſecum pœnam ſuam trahere, &c.*** That the ſin of the firſt men (not of the firſt man, as of one) is derived by propagation unto all men, and draweth the puniſhment with it, &c. ***Ergo,*** the ſin ſpringeth from both our firſt parents.

S. ***Ambroſe*** ſaith, ***Adam & Eva primi illi ut generis, ita erroris parentes: Adam*** and ***Eve*** the firſt parents as of our generation, ſo of our error. This is agreeable to the law of nature; ***Cod.lib.*** 3. ***tit.*** 32. ***leg.*** 7. ***Philip. Partus ſequitur matrem, &c.*** The birth followeth the mother : as if a free man have a child by a bond-woman, the child alſo ſhall be bond and not free. ***Sext.decret.lib.5.tit.2.c.15.Bonifac. Hæreticorum filii puniuntur ſecundum tam matris quam patris lineam :*** The ſons of Heretikes are puniſhed as well after the line of generation by the mother, as by the father. In Luk.13.

Laſtly, the maſter of Sentences thinketh, that ***Eve*** her ſin was the greater, ***lib.*** 2. ***diſt.*** 22. and that *Adam* was not ſeduced : then it will follow, that the womans ſin being the greater cannot be excluded, and the mans ſin, which was the leſſe, to be taken only to give beginning to originall ſin.

An appendix, whether the ſin of *Adam* or *Eve* were the greater in the tranſgreſſion. That *Adams* ſin was greater.

THis queſtion is not ſo much controverted betweene the Papiſts and Proteſtants, as betweene the ancient fathers of the Church, who have written diverſly of this matter. S. *Ambroſe* doth amplifie *Adams* ſinne ; S. *Chryſoſtome* and S. *Auguſtine* doe ſeeme to exaggerate the tranſgreſſion of the woman : I will propound the arguments on both ſides, and then briefly determine of the truth. Firſt, S. *Ambroſe* thus reaſoneth againſt *Adams* ſin : *Inſtitut. virgin. c.*4.

1 *Illam decepit ſuperior creatura, &c.* A ſuperiour creature deceived the woman, that is, an evill Angell : but a woman deceived *Adam :* he had a weaker tempter.

2 If *Adam* could not keepe the commandement, which he heard of God, how ſhould the woman that heard it not ?

3 The man is rebuked, the woman but asked the queſtion.

Gen.3.13. 4 The woman firſt confeſſed her fault, *The Serpent beguiled me.*

5 The woman accuſeth the Serpent, the man more unkindly accuſeth the woman.

6 The woman in her puniſhment findeth mercy : *Ex remuneratione pœnam invenit :* Shee findeth a reward in her puniſhment : though ſhe was to bring forth in ſorrow, yet by her fruit ſhe ſhall be delivered.

But theſe reaſons may thus eaſily be anſwered : Firſt, *Ambroſe* himſelfe confeſſeth, that *homo ſerpentis perſuaſione deceptus:* That man was deceived by the perſwaſion of the Serpent, *ſerm. 7. in Pſal.* 119. So then the devill tempted the woman, and the devill by the woman tempted *Adam : Adams* then was the ſtronger tentation.

2 The woman knew as well as the man that they were not to eat of the forbidden tree, *ver.* 3. God hath ſaid, *Ye ſhall not eat of it, &c.*

3 The woman is both rebuked and firſt puniſhed.

4 The woman confeſſeth her fault, no otherwiſe than *Adam* did, by poſting it off to another.

5 The man ſpake but the truth, that the woman gave him to eat, as the woman ſaith ſhe was beguiled of the Serpent.

6 The benefit of the promiſe concerning the womans ſeed redoundeth to the man, as well as to the woman : And the promiſe is firſt pronounced before her puniſhment is inflicted.

That the ſin of the woman was in it ſelfe not inferiour to *Adams* tranſgreſſion, but rather greater.

FIrſt, the Maſter of the Sentences thus reaſoneth; *Plus videtur peccaſſe mulier, &c.* The woman ſeemeth to have ſinned more, becauſe ſhe preſumptuouſly deſired the divine equality, and beleeved it would come to paſſe : but *Adam* did not ſo beleeve, being only entiſed by his wife, &c. *diſtinct. 22. lib.2.*

2 *Mulier plus peccavit, quia gravius punita :* The woman offended more, becauſe ſhee was puniſhed more : upon the man is inflicted labour and ſorrow : upon the woman travell and paine in labour : *Thom. Aquin.22.qu.163.artic.4.*

3 *Mulier in ſe, proximum, & Deum peccavit; vir in ſe tantum & Deum:* The woman ſinned againſt her ſelfe, againſt God, againſt her husband : the man only againſt God and himſelfe : *de Geneſ. lib.* 11. *c.42. Auguſtin.*

4 Saint *Ambroſe* alſo uſeth this reaſon : *Mulier ſciens prudenſq; peccavit, &c.* The woman ſinned willingly, and wittingly, in that after ſhe knew ſhe had ſinned, ſhe drew alſo her husband into error, *de Paradiſ. cap.6.*

5 As their ſins were in degree and order, ſo was the puniſhment : firſt the Serpent is curſed as being the firſt ſeducer : next the woman is chaſtiſed as being in the ſecond degree of offence : the man is reſerved to the laſt and leaſt puniſhment.

1 Tim.2.14. 6 But the beſt reaſon of all is grounded upon S. *Pauls* words : *Adam was not deceived, but the woman was deceived, and was found in the tranſgreſſion :* Whereupon *Chryſoſtome* giveth this note : *Heva amplius deliquerat, &c. Eve* ſinned the more, in ſo much that *Adams* ſin compared with it is not counted tranſgreſſion, *Hom.31.ad Rom.* And S. *Ambroſe* thus inforceth it : *Viro mulier, non mulieri vir author erroris :* The woman to the man, not the man to the woman is author of error. The concluſion of the queſtion is this, that *Adams* ſin in reſpect of the dignity and excellency of his perſon was the greater : as *Auguſtine* ſaith, *Adam plus peccavit, quia omni bono abundavit: Adam* ſinned more, becauſe hee had more excellent graces, and better ſtrength to reſiſt : But in regard of the quality of the

De ver. & falſ. pœnit. c.14.

the ſin in it ſelfe, it is evident, that the ſin of the woman was tempered with a greater meaſure both of Infidelity and ambition, than *Adam* was. And here I will not refuſe the reſolution of *Thomas Aquine*, who maketh the ſin of *Adam*, both ſuperiour to the ſin of *Eve*, equall and inferiour: 1 Superiour, 2.2.q.163.artic.4. *quia fuit perfectior muliere*, becauſe he was perfecter than the woman. 2 Equall, *quantum ad genus peccati*, in reſpect of the kind of ſin: 3 but inferiour, *quantum ad ſpeciem ſuperbia*, in reſpect of the divers kind and degree of pride: for in the woman there was a greater pride, becauſe ſhe beleeved the Serpent, affecting a greater perfection, but the man gave credit to the woman: & the woman *induxit ad peccandum*, did firſt induce the man to ſin. I end this matter with that concluſion of *Auguſtine*, in the like caſe: that as one being fallen into a pit, thus anſwered him that asked, how he fell in: *Cogita quaſo quomodo hinc me liberes, non quomodo huc ceciderim quaras*: Bethinke your ſelfe how you may deliver me hence, aske not how I came hither, &c. So it is needleſſe for us to be inquiſitive of the beginning, entrance, quality and degree of the ſin of our parents: but let us rather ſeeke and labour by what meanes to be delivered from it.

The third part, whether originall ſin remaine after Baptiſme.

The Papiſts.

BEllarmine in flat words denieth, that the corruption of nature, or concupiſcence, which remai- 16. Error. neth in the regenerate after Baptiſme, is originall ſin, nor yet any ſin of it ſelfe, nor yet doth make them guilty, in whom it is found: *Bellarm. lib. 5. de ſtat. peccat. cap. 7.* The like alſo the Rhemiſts affirme, that concupiſcence remaining after baptiſme, is not properly a ſin, nor forbidden by commandement: it is called ſin, becauſe it is the matter, effect, and occaſion of ſin, *Rhemiſt. Rom. 6. ſect. 6.*

Argum. 1. S. *Iames* ſaith, *That luſt when it hath conceived, bringeth forth ſin, and ſin when it is fi-* Iames 1,15. *niſhed, bringeth forth death.* The Apoſtle here calleth not luſt or concupiſcence ſin, but ſaith it bringeth forth ſin: *Sie Bellarm. cap. 7. Rhemiſt. in hunc locum.*

Anſw. 1. The argument followeth not, concupiſcence bringeth forth ſin: *Ergo*, it is no ſin: nay, it ſhall the rather be ſin, as one Serpent bringeth forth another: ſo both the mother and daughter are ſin.

2 We may better conclude out of this place, that concupiſcence is ſin: *A good tree* (ſaith our Saviour) *bringeth forth good fruit, and an evill tree evill fruit*; but concupiſcence bringeth forth evill fruit. Math. 7. 17. *Every man is tempted* (ſaith the Apoſtle) *when he is drawne away of his concupiſcence, &c. Ergo*, concupiſcence is an evill tree.

Argum. 2. S. *Paul* ſaith, *Now it is no more I that doe it, but ſin that dwelleth in me: for I know that in me, that is, my fleſh, dwelleth no good thing.* Hence it is proved, firſt that this ſin, which S. *Paul* ſaith, Rom. 7. 17, 18. is not his, is not imputed to the Apoſtle. And againe, it is in his fleſh, therefore no ſin, for the fleſh properly is not capable of ſin, *Bellarm. ibid.*

Anſw. By the fleſh and the minde, Saint *Paul* doth not here underſtand the two parts, whereof man naturally conſiſteth, namely, the body and the ſoule: but he ſpeaketh of a man new regenerate; by the fleſh underſtanding whatſoever is carnall, either in the ſoule or body; by the minde or ſpirit, whatſoever is ſpirituall and regenerate. And therefore as he is regenerate, he ſaith, the ſin in him is not imputed, but yet it is ſin ſtill.

Bellarm. objecteth: 1 Though ſometime the fleſh be taken for the whole man, yet is it not ſo here, Verſ. 24. for that which he nameth fleſh, he calleth the body of death, but by the mortall body, both the parts of man cannot be underſtood: for the ſoule is not mortall.

Contra. By death here the Apoſtle underſtandeth not the mortality of the body, but that death which commeth by ſin both to the body and ſoule: as the Prophet ſaith, *That ſoule that ſinneth ſhall* Ezech. 18. 18. *dye.* There is then a death of the ſoule, as there is of the body: the body then of death is nothing elſe but the body, that is, the whole lumpe and maſſe of ſin, which bringeth death both to body and Rom. 6. 6. ſoule.

Bellarm. 2. Saint *Paul* here ſpeaketh of the inner man, *verſ.* 22. but that is the ſoule of man; as it Rom. 7. 22. is taken, *Though our outward man periſh, yet our inward man is renewed daily*; the outward man then 1 Cor. 4. 16. is the body.

Contra. By the inward man in this place, the Apoſtle underſtandeth the regenerate part through the whole man, both in body and ſoule: which in other places he calleth the new man, and the outward man is the old man. And as here he ſaith, our outward man periſheth, ſo elſewhere our old man is crucified with him. And by the old man, hee underſtandeth the workes of the fleſh, not onely out- Rom. 6. 6. ward, as, *Lye not one to another, ſeeing you have put off the old man*, but inward: *Caſt off the old man, and* Coloſſ. 3. 9. *be renewed in the ſpirit of your mind, Epheſ. 4. 23.* Epheſ. 4. 23.

Bellarm. 3. Againe, Saint *Paul* doth in very direct words diſtinguiſh betweene the mind and the fleſh: *In my mind I ſerve the law of God, in my fleſh the law of ſin.* By the mind, underſtanding the ſoule Rom. 6. 25. of man: by the fleſh, the body, *Bellarm.*

Anſw. Saint *Paul* ſpeaketh indeed of a mind regenerate, not ſetting it againſt an unregenerate

body;

1 Cor.6.20.
1 Cor.9.
Epheſ.4.24.
Coloſſ.2.18.
1 Cor.2.15.

body: for if Saint *Pauls* minde were regenerate, ſo alſo his body in ſome ſort muſt be partaker of the ſame regeneration: for he himſelfe ſaith, *Glorifie God in your bodies, and in your ſpirits, for they are the Lords.* The regenerate are renewed both in body and ſoule, and in them both doe glorifie God: therefore the fleſh cannot be here taken for the body, ſeeing the Apoſtle ſpeaketh of himſelfe, who no doubt was mortified in his body, and did beat it downe. Neither can the minde ſimply ſignifie the whole, or all the regenerate part: for as there is a regenerate mind: *Be renewed in the ſpirit of your mind,* ſo there is a fleſhly mind. Wherfore the Apoſtle by the mind muſt either underſtand the whole regenerate part, which is to the unregenerate part, as the ſoule to the body, and therefore the regenerate man is called the ſpirituall man: or elſe by the minde regenerate which is the principall part of regeneration, incluſively the whole regeneration is inſinuated, a part figuratively being taken for the whole.

Having now anſwered the Jeſuites objections, wee will ſet downe ſome of our reaſons, why this place is to be underſtood, as we ſaid, not of the two naturall parts of man, the body, and the ſoule: but that by the fleſh the Apoſtle meaneth the whole unregenerate part: by the minde or ſpirit the part regenerate.

By fleſh both the ſoule and body not regenerate is underſtood.

Argum. 1. Saint *Paul* ſaith, *The evill I would not, that doe I, verſ.* 21. *I ſerve in my fleſh the law of ſin, verſ.* 25. And againe, *I ſee a law in my members leading me captive to ſin, verſ.* 23. Theſe ſpeeches are not uttered of the regenerate part: if of the unregenerate, which muſt needs bee granted, yet not of the body or fleſh by it ſelfe conſidered without the ſoule: for the fleſh of it ſelfe is a dead thing; how can the Apoſtle ſerve in his fleſh, or doe any thing in his fleſh, without the operation of the ſoule? And therefore by the fleſh muſt wee underſtand the part unregenerate both in body and ſoule.

Argum. 2. The fleſh of it ſelfe without the ſoule is no fit place for ſin: but in the fleſh ſin dwelleth, as the Apoſtle ſaith: *Ergo,* fleſh is not here to be conſidered without the ſoule.

Argum. 3. A perfect man conſiſteth of body and ſoule, but that which is regenerate is called the inner man: *Ergo,* regeneration is both in body and ſoule.

Rom.6.6.
Coloſſ.2.11.

Argum. 4. The fleſh is the ſame which S. *Paul* calleth the body of death, *verſ.* 24. The body of death is all one with the body of ſin. The body of ſin, or ſinfull body of the fleſh, is the whole corruption of man both in body and ſoule, ſo much as is put off by the ſpirituall circumciſion of Chriſt: *Ergo,* the fleſh in this place is the corrupt and unregenerate part of the whole man.

Rom.7.23.
Coloſſ.3.5.

Argum. 5. The Apoſtle calleth concupiſcence the law of his members, *verſ.* 23. what members hee meaneth, he ſheweth elſe-where: *Mortifie your earthly members, fornication, uncleanneſſe, inordinate affection:* but theſe are not members of the body, but of the whole corrupt maſſe of body and ſoule in man: *Ergo.* Thus much for our anſwer to *Bellarmines* ſecond argument.

Rom.8.1.

Argum. 3. The Apoſtle ſaith, *There is no condemnation to them that are in Chriſt:* But if concupiſcence remaining in thoſe that are juſtified were ſin, then there ſhould be ſome matter of condemnaon ſtill in them, contrary to the Apoſtle, *Bellarm. lib.* 5. *cap.* 7.

Anſw. There is no condemnation either for concupiſcence, or any other ſin, becauſe though in it ſelfe it be worthy of damnation, yet the guilt thereof is taken away in Chriſt.

Ezech.18.21.

Bellarm. The guilt of ſin cannot be ſeparated from the thing, that in it ſelfe deſerveth condemnation: neither can ſin be forgiven, as long as the foundation thereof remaineth: Forgiveneſſe is remitted, if the wicked will turne away from his iniquity. If iniquity ſtill remaine, there is then no forgiveneſſe, *ibid.*

Rom.7.25.

Contra. 1. The Apoſtle himſelfe had ſaid in the next words before: *In my mind I ſerve the law of God, in my fleſh the law of ſin:* He is not aſhamed to confeſſe, that ſin remained in his members, yet was he one of thoſe, *that are in Chriſt.*

1 John 1.9.

2 S. *Iohn* ſaith, *If we ſay we have no ſin we deceive our ſelves: if wee acknowledge our ſins, he is faithfull to forgive them, &c.* Here the Apoſtle ſheweth, that to have ſin, and to have forgiveneſſe of ſin, may both ſtand together: wherefore it is falſe which he ſo boldly affirmeth, that the guilt of ſin cannot be ſeparated from the ſin it ſelfe: the guilt is taken away by forgiveneſſe in Chriſt, and yet after forgiveneſſe obtained, he is a lyer, that ſaith he hath no ſin.

Rom.6.12.
Rom.7.20.

3 The turning from iniquity, which ***Ezechiel*** ſpeaketh of, is by repentance, and by ceaſing to commit the act of ſin: the ſtaine or blot of ſin is one thing, the act and worke of ſin another: though ſin reigne not in us, *that we obey the luſts thereof,* yet there is ſin ſtill dwelling in us, ſo long as we have our habitation in theſe houſes of clay.

4 If there remaine then in the regenerate no ſin at all; how farre are they from the opinion of the Pelagian heretikes, Anabaptiſts, Libertines, which hold that a man may attaine in this life to a ſtate of perfection? And if the regenerate have no ſin, what need they ſay that petition in the Lords prayer; *Forgive us our treſpaſſes?* But I thinke they will be aſhamed of ſo great impudency; as *Auguſtine* ſaith, *Neſcio utrum quiſpiam vel hæretica pravitate reperiri poſſit, &c.* I thinke no man can bee found, though of a moſt hereticall proud ſpirit, which will (I ſay) not openly profeſſe, but thinke ſecretly within himſelfe, that he need not ſay this petition, *Forgive us our treſpaſſes, &c. cont. Creſcon. lib.* 2. *c.* 28

The Doway Doctors would thus prove concupiſcence in the regenerate not to be ſin: 1 Out of

Auguſtine, becauſe in no wiſe it can be ſin, if it be not voluntary. 2 It was no ſin in *Eve* to be tempted of the Serpent, nor in *Adam* to be tempted of *Eve,* but they ſinned when they conſented to the evill ſuggeſtion. Annot.in Geneſ.c.3.1.

Contra. 1. *Auguſtines* definition muſt bee underſtood of actuall ſin, for originall in infants is not voluntary, and ſo it would follow by this rule, that neither in the regenerate nor unregenerate, there ſhould be any originall ſin, becauſe it is not voluntary: it was once voluntary in our firſt parents that tranſgreſſed, but now in our corrupt nature by propagation from *Adam,* it is become neceſſary.

2 The caſe is not like betweene *Adam* and *Eve,* and the regenerate now, for ſin was not yet in the world when they were tempted, and untill they gave conſent, they ſinned not: but now every one is borne with originall corruption: and ſo he hath ſin before he commeth to capacity to be able to conſent: in them the ſuggeſtion was externall, but in us it is internall, and from within us: now every one is tempted of his owne concupiſcence, when he is drawne away by it, and is entiſed. Iam.1.4.

The Proteſtants.

THat concupiſcence, and the corrupt inclination of nature, even in the children of God, is verily and properly ſin, and in it ſelfe worthy of damnation, but that both it, and all other ſins are remitted in Chriſt to the faithfull, and ſo not imputed: thus it is proved by the word of God.

Argum. 1. Saint *Paul* calleth it ſin dwelling in him, *Ergo,* it is ſin. Rom.7.17.20.

Bellarmine anſwereth: firſt, it is a ſin improperly ſo called, not becauſe it is a ſin indeed, but either the cauſe or effect of ſin: for the Apoſtle ſaith, that this ſin dwelleth in his fleſh: but the fleſh is not the ſeat or place of ſin, *Bellarm.lib.5.cap.10.reſponſ.ad object.1.*

Contra. 1. Let it be noted that the Apoſtle giving concupiſcence, at the leaſt ten ſeverall times the name of ſin in this one chapter, yet ſpeaketh improperly, and muſt now learne of *Bellarmine* to ſpeak. 2 By the fleſh S. *Paul,* as before we ſhewed at large, underſtandeth not the body, but the whole part of man not renewed as well of the ſoule as the body: therefore his reaſon for the place of ſin is nothing. 3 But that concupiſcence hath the very proper nature of ſin, it may appeare further by Saint *Pauls* Verſ.15.18. 19.24. deſcription: Firſt, he denieth it to be good, *verſ.*18. Secondly, he ſaith it is evill, *verſ.*19. Thirdly, he ſaith he hateth it, *verſ.*15 Fourthly, it maketh him to cry out, *O wretched man that I am, &c. verſ.*24. It bringeth wretchedneſſe, which is the fruit of ſin: *Ergo,* it is ſin.

Bellarmine anſwereth: that it is an evill, but no ſin.

Contra. Well then, it is an evill by the Jeſuites confeſſion, and S. *Paul* ſaith it is ſin: *Ergo,* it is an evill that is ſin. 2 What will he anſwer to this place? *I knew not ſin but by the law; for I had not knowne* Verſ.7. *luſt, except the law had ſaid, thou ſhalt not luſt, verſ.*7. Luſt and concupiſcence is forbidden by the law: *Ergo,* it is verily and properly a ſin.

Bellarmine before diſtinguiſhed of ſin, but that not ſerving his turne here, for hee dare not deny but that the tranſgreſſion of the law is ſin: he hunteth about for another diſtinction: Concupiſcence forbidden by the law *(thou ſhalt not covet)* is not originall, but actuall concupiſcence: and therefore it is not pertinent to the matter: for the one we confeſſe to be ſin, but not the other.

Contra. Firſt, Saint *Paul* ſaith that ſin tooke occaſion by the law to worke all manner of concupiſcence, *verſ.*8. *Ergo,* all concupiſcence, originall or actuall, is forbidden by the law. Secondly, *Sin wrought in me all manner of concupiſcence:* by ſin, ſaith the Jeſuite, he underſtandeth originall concupiſcence; the Apoſtle then calleth the working concupiſcence ſin, the concupiſcence wrought he ſetteth downe by the name of concupiſcence ſtill: ſo then we reaſon thus: That is ſin properly, which is rather ſin, than that which no man doubteth to be ſin: but concupiſcence wrought in us by our adverſaries owne confeſſion is ſin: yet the working concupiſcence is rather ſin, becauſe the Apoſtle calleth it ſin, and not the other: *Ergo,* it is properly ſin. Thirdly, *Bellarmine* ſaith, that *Voluntarius actus concupiſcendi prohibitus eſt lege:* That is, the voluntary act of concupiſcence which is forbidden by the law: ſo that involuntary motions, in his judgement, are not againſt the law. But Saint *Paul* ſheweth the contrary: *If I doe that which I would not, I conſent to the law, that it is good,* Verſ.16. *verſ.*16. His involuntary motions were againſt the law: for in obeying them againſt his will, hee did in judgement and conſent approve the law, though in practice he went againſt it. Fourthly, if originall concupiſcence be evill, as the Jeſuite confeſſeth, then muſt it needs be contrary to the law which is good, and ſo forbidden by the law: or elſe the law ſhall not be a perfect rule of righteouſneſſe, and goodneſſe.

Argum. 2. The Apoſtle calleth *the law of his members a law rebelling againſt the law of his mind:* but whatſoever rebelleth, or is contrary to the law, is ſin.

Bellarm. 1. Every thing that rebelleth, or is contrary to the law, is not ſin: for man when hee ſinneth reſiſteth the law; and yet man is not ſin. And againe, in that the Apoſtle calleth it a law, hee ſheweth that it is not properly ſin, but a law or rule rather of ſinning: *reſponſ.ad object.6.*

Contra, 1. The Jeſuites inſtance is very ridiculous, and bewrayeth the nakedneſſe of his cauſe, which hee is faine to bolſter out with ſuch ſilly anſwers: Man reſiſting the law is not ſin it ſelfe, yet is hee a ſinner: the queſtion is of that, which formally is contrary to the law. 2 That every tranſgreſſion of the law is ſin wee ſhew it thus: Sin onely deſerveth the eternall curſe of God: for the proper wages

Rom.6.23.
Galath.3.10.
Rom.7.11.

and ſtipend of ſin is death, and nothing is found worthy of death but ſin : but every tranſgreſſion of the law, falleth under Gods curſe : *Ergo*, it is ſin. 3 Concupiſcence is the law of ſin, therefore it is not ſin. *Anſw.* Yea, but by this reaſon it is worſe than ſin: As the law of God commanding things holy juſt, and good is it ſelfe much more holy, righteous, and good ; ſo the law of ſin preſcribing that which is evill, unjuſt, wicked, is it ſelfe more unjuſt, evill, and wicked. If then concupiſcence be not ſin, and yet by your argument is worſe than ſin, what have you gained ?

Rom 7.18.24.

Argum. 3. *Verſ.* 18. *To will is preſent with me, but I find no meanes to performe that which is good :* but he that performeth not that which is good, ſinneth. Againe, *verſ.* 24. *O wretched man that I am who ſhall deliver me from this body of death ?* that which maketh a man wretched, and bringeth death, is ſin : *Ergo*, concupiſcence working theſe things, is ſin.

Bellarm. 1. Wretchedneſſe in Scripture is attributed to puniſhment rather than to the fault.

2 If a man performe not that good which he cannot doe, he is leſſe good, but not evill : as not to covet in the fleſh, is not in mans power.

3 The Apoſtle ſpeaketh not of everlaſting death, but of the miſery and mortality of the body : *Bellarm.c.*10.*reſp.ad* 7. *&* 8.*object.*

[a] Pſal 32.1.

Contra. 1. Wretchedneſſe and miſery is the puniſhment it ſelfe, but iſſuing out from ſin : for 1 as the forgiveneſſe of ſin maketh [a] happy, ſo ſin maketh wretched. 2 And that which the Apoſtle would be delivered from, made him wretched : but from concupiſcence, which he calleth ***the body of death*** he deſireth to be delivered : ***Ergo,*** his concupiſcence made him wretched, and ſo conſequently is properly ſin.

[b] Joh 16.9.
[c] Joh.6.29.

2 It 1 is not in a mans power to doe any good thing, but all our power is of God, it would follow then upon this anſwer, that it is no ſin to leave any good thing undone : and further it is evident, that it is ſin to leave that undone, which is not in our power : as *Iohn*, [b] *The ſpirit ſhall reprove the world of ſin, becauſe they beleeve not in mee :* now to beleeve is not in mans power, but it is the worke of God, [c].

[d] Rom.8.1.
[e] Rom.5.12.

3 Saint *Paul* 1 ſpeaketh directly of condemnation, which is the ſecond death, [d] *There is no condemnation to thoſe which are in Chriſt.* 2 Though hee ſhould ſpeake onely of outward miſery and mortality, they are the fruits of ſin, [e] *Death came in by ſin*, therefore concupiſcence bringing death, is ſin.

[f] Rom.8.7.
[g] Geneſ.6.5.

Argum. 4. [f] *Rom.* 8. 7. *The wiſdome of the fleſh is enmity againſt God :* [g] ***The imaginations of the thoughts of mans heart are evill continually : Ergo,*** concupiſcence is ſin.

Bellarm. 1 Theſe places are underſtood of actuall, not originall ſin. 2 And the Scripture thus deſcribeth the wicked, in whom concupiſcence remaineth and reigneth, *reſponſ.ad object.*9.

[h] Epheſ.4.23.
[i] Rom.7.23.
[k] Geneſ.8.21.
[l] Matth.15.19.

Contra. Firſt, theſe places cannot be otherwiſe underſtood, than of originall ſin. 1 The Apoſtle oppoſeth the wiſdome of the fleſh to the wiſdome of the ſpirit which he ſaith is *life and peace, verſ.* 6. but the wiſdome of the ſpirit *is the inward ſanctifying of the ſoule*, and the renewing of the ſpirit, [h] *Ergo,* the wiſdome of the fleſh, is the inward ſecret corruption of the heart. 2 It is the ſame which *verſ.*2. he calleth the law of ſin and death : as the wiſdome of the ſpirit is there called the law of the ſpirit: but the law of ſin is concupiſcence.[i] 3 *Moſes* alſo ſpeaketh of originall corruption, ſaying 1 *the imagination of the thoughts of the heart* : but there is no actuall ſin before the thoughts. 2 And [k] the thoughts of mans heart are evill from his youth : but the infancy is no fit age for actuall ſin. 3 Our Saviour alſo expoundeth this place, [l] *Out of the heart come evill thoughts :* the fountaine of evill thoughts is originall ſin.

[m] 2 Cor.3.5.

Secondly, 1 *Moſes* as he ſpeaketh in this place eſpecially of the inhabitants of the old world : ſo *Geneſ.*8.21. he deſcribeth the naturall ſtate of all men in generall ; that their thoughts are evill. 2 S. *Paul* alſo ſheweth this to be the condition even of the children of God, ***that they are not ſufficient to thinke any thing of themſelves which is good*** [m]. So that the ſame corrupt inclination remaineth even in the regenerate, yet bridled and governed by grace. 3 That even in the righteous and regenerate the ſin of concupiſcence remaineth : theſe places following doe manifeſtly ſhew.

[n] Pſal.51.10.
[o] Epheſ.4.23.
[p] Coloſſ.3.3.
[q] 1 Ioh.1.9.

Argum. 5. The Prophet ***David*** ſaith, 1. *Create in me a new heart* [n] S. ***Paul*** ſaith, 2 [o] ***Bee renewed in the ſpirit of your mind,*** [p] ***Mortifie your earthly members, fornication, uncleanneſſe, &c. Ergo,*** the regenerate had need ſtill to be renewed, and cleanſed from the old man: ***Ergo,*** the ſin of concupiſcence ſtill remaineth in the regenerate. 3 [q] ***If we ſay that we have no ſin we deceive our ſelves*** : the Apoſtle ſaith, *If we ſay that we have, &c.* ſhewing, that ſin that continually remaineth, which is originall ſin : for other ſins are not alwayes in the regenerate, ***argum. Luther. Calvin.***

[r] Rom.6.12.

Bellarmine anſwereth : Firſt, to the 1 and 4 places, that they muſt bee underſtood of actuall ſins, which the regenerate are daily ſubject unto. 2 Secondly, there are ſome reliques of originall ſin in the regenerate, in reſpect whereof, they had need daily to bee renewed. 3 Thirdly, the regenerate muſt mortifie their earthly members, that they give not conſent thereunto, and fall into fornication, uncleanneſſe : which is all one with that, which the Apoſtle ſaith elſewhere, that ſin ſhould not reigne in their mortall body [r], *Bellarm.c.*11.*lib.*5.*reſponſ.ad loc.* 2.8.9.12.

Contra. Firſt, it is evident, that the Prophet ***David*** ſpeaketh of originall ſin. 1 He ſaid before, *verſ.* 5. ***In ſin hath my mother conceived me*** : from the which he deſireth to be purged, *verſ.*7. 2 The creation of the heart anew is expounded by S. ***Paul*** to be the putting off of the old man, and putting on the new, *which after God is created in righteouſneſſe.* Now the image of God, which the Prophet praieth to be created in him, is defaced and deformed by originall concupiſcence: therefore againſt that he directeth his praier. 2. Thoſe reliques of ſin in the regenerate, are either belonging to actuall or originall ſin; but in the *Spirit of the mind*, there can be no actuall ſin: *Ergo*, it is originall: and the Apoſtle expoundeth himſelfe, what it is to bee renewed, &c. *To caſt off the old man which is corrupted through deceiveable luſts.* What is the old man, but the originall depravation and corruption of nature?

Epheſ.4.24. Epheſ.4.22.

3. If the regenerate muſt mortifie their earthly members, that is, their carnall concupiſcence, then is not concupiſcence dead or extinct in them, for then it need not be mortified: and whatſoever is to be mortified in us is evill and ſinfull: that whereto *we muſt be dead*, is ſin: neither is there feare that the ſin of concupiſcence ſhould raigne in our mortall body, if it be not at all there.

Rom.6.11.

4. The Apoſtle ſpeaketh not onely of actuall but of originall ſinnes. 1. He ſaith, *If we ſay we have no ſinne:* and afterward verſ.10. *If we ſay we have not ſinned:* there he pointeth at that ſin which we alwaies have in us, which is none other but originall ſin, in the other place he ſpeaketh of that ſin which hath beene committed, noting actuall ſins, wherein the regenerate continue not. 2. He meaneth ſuch ſins, wherein a man may be deceived, and thinke he hath none: but none of the regenerate are ſo groſſe to thinke they have no actuall ſin. 3. He ſpeaketh of all ſins, for the which Chriſt is our reconciliation, *If any man ſinne, &c.* but Chriſt died, and ſo is our reconciliation by his death; not onely for actuall, but originall ſinne: *Ergo*, Thus we ſee how frivolous and inſufficient this Diſputers anſwers are.

1 Iohn 1.10. 1 Ioh.2.2.

Laſtly, let *Auguſtine* ſpeake: *Omnium malorum reatu caret, qui baptizatur; non omnibus malis: —nunquid caret ignorantia malo?* He that is baptized is cleered from the guilt of all evils or ſins, but not from the evils themſelves: for ſhall we thinke that he is void of ignorance? Againe he ſaith: *Dimittuntur in baptiſmo omnia peccata, & originaliter tracta, & ignoranter vel ſcienter adjecta:* All ſins are forgiven in baptiſme, both originall, and ſins committed ignorantly or wittingly. Originall ſin then is no otherwiſe taken away in baptiſme, than other ſins are: but the guilt only of other ſins is remitted in Baptiſme, the blot or ſtaine remaineth ſtill: *Ergo*, originall ſin ceaſeth in reſpect of the guilt only: for neither it, nor any other ſins ſhall be imputed to thoſe which are juſtified in Chriſt: but yet it is a ſin ſtill, as the reſt are. *Auguſt.* alſo dare call it a ſin: *Concupiſcentia pejor eſt ignorantia:* Concupiſcence is worſe than ignorance: *cont. Iulian. lib.6.c.5.* And in another place, *Ignorantia in iis, qui intelligere noluerunt, peccatum eſt, in iis qui non potuerunt pœna peccati:* Ignorance in them that are able to learne and will not, is ſin; in thoſe that cannot, a puniſhment of ſin: *Epiſt.105.* If ignorance then be ſin, concupiſcence, which is worſe than ignorance, is much more.

Cont. Iulian. lib.6.c.5. Ibid.c.6.

I will adde one other notable ſentence out of this father: *Hoc malum quod in nobis remanet, non ſubſtantia, ſed ſubſtantiæ vitium; Dei gratia nos regenerante non eſt imputandum, Dei gratia juvante frænandum; Dei gratia commorante ſanandum:* This evill, which remaineth in us, being not a ſubſtance, but a vice of or in our ſubſtance or nature, by the grace of God regenerating us ſhall not be imputed, by the grace of God helping us is bridled, by the grace of God in the end crowning or rewarding us, ſhall be healed. Firſt, *Auguſtine* calleth here concupiſcence even in the regenerate, *malum & vitium*, a vice and an evill. And what difference, I pray you, betweene vice and ſin? *Vitium*, ſaith *Bellarm. eſt nomen habitus mali, peccatum operationis malæ:* Vice is the name of an evill habit, ſin the name of the evill action. Vice and ſin then are coſin germanes: and if concupiſcence be a vice or a vicious habit, it is in the next doore to ſin. Againe, *Auguſt.* ſetteth down a three-fold change of concupiſcence: it is not imputed, it is bridled, in the end it is healed. In the two firſt changes, though it bee not imputed; yet it ceaſeth not to be ſin: but only when it is healed, that is, cleane taken away, which is not in this life, but when the time of our reward commeth: *Ergo*, it is ſin ſtill in the regenerate, yet brideled in them, and not imputed.

Lib.2.con.Iulian. Bellarm lib.1. de ſtat.peccat.

Beſide theſe plentifull teſtimonies of *Auguſtine*: 1. *Primaſius* of the Africane Church likewiſe, calleth originall ſin, *peccatum libidinis*, the ſin of luſt: yea wee have the Decree of a Councell of Africa.

Lib.3. in Apoc. c.12.

Concil. Milevitan.c.2. Propter hoc parvuli, qui nihil in ſeipſis peccatorum committere potuerunt, adeo in peccatorum remiſſionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt. For this cauſe children, which have as yet done no ſin in themſelves, are truly baptized for the remiſſion of ſins, that it may be purged by regeneration, which they tooke in their birth, &c. If originall corruption be not properly a ſin, then children, who are as yet guilty of no other ſin, ſhould not be baptized for remiſſion of ſins.

2. *Iſychius* ſaith, *Pollutionem non motus naturales faciunt, ſed peccatum de quo David, ecce in iniquitatibus, &c.* The naturall motions do not make pollution, but ſin, whereof *David* ſpeaketh, Behold I was conceived in iniquity, &c. He calleth that ſin, wherein we are conceived, even in the regenerate, ſuch as *David* was.

Lib.5. in Lev. 16.c.

3. French confeſſion, art. 11. *We ſay that this frowardnes of nature doth alwaies bring forth ſome fruits of malice and rebellion, in ſuch ſort, that even they which are moſt holy, although they reſiſt, yet are they defiled with many infirmities and offences, ſo long as they live in this world.*

Harm. ſect.4. p. 71.

Belgia, artic.14. *Neither are we to beleeve, that this ſin is by baptiſme utterly extinguiſhed, or plucked* *up by the roots, ſaying that out of it, as out of a corrupt fountaine, continuall floods and rivers of iniquity continually ſpring and flow, &c.*

Decret.part.3. diſt.4.c.2. In baptiſmo caro peccati evacuatur, &c. In Baptiſme the fleſh or body of ſin is evacuate; not that concupiſcence ſhould wholy bee conſumed, *ſed ne obſit mortuo, quæ oberat nato*: but that it be not hurtfull to him that is dead unto it, which was hurtfull to him in his birth. Their Maſter to the like effect, *lib.2. diſtinct.32.b.* ſheweth how originall ſin is taken away in Baptiſme *extenuatione, & ſolutione reatus*, by the extenuation of it, and taking away the guiltineſſe: originall ſin then remaineth ſtill; but it is not hurtfull, nor imputed to the regenerate.

Auguſtin, alſo thus alleageth out of *Hilary, lib.2. cont. Iulian. Apoſtoli licet verbo ſidei emundatis non deeſſe malitiam, per conditionem communis originis*: Even in the Apoſtles, though cleanſed with the word of faith, there was not wanting malice or evilneſſe by the condition of the common originall or birth: *Ergo*, by this ſentence even in the Apoſtles, the evilnes or malice of concupiſcence by nature remained.

The fourth part whether Originall ſinne bee hurtfull to the regenerate after Baptiſme.

The Papiſts.

17 Error.

THe Rhemiſts do not only deny concupiſcence in the regenerate to be ſin, but they affirme alſo that the motions of the fleſh in a juſt man, whereunto the mind conſenteth not, cannot any whit defile the operations of the ſpirit, but make them often more meritorious, for the continuall combat that he hath with them: for it is plaine that the operations of the fleſh and the ſpirit do not concurre to make one act: *Rhemiſt. annot. Rom. 7. ſect.* 10. So the doway men ſay, that it is matter of exerciſe in the juſt, and if we reſiſt, of merit.

Annot. in 3. Geneſ. 1.

Anſw. 1. The combat between the fleſh, cannot make the operations of the ſpirit meritorious: firſt, we cannot merit at all by any good action wrought in us, becauſe it is not of our ſelves, but wholly of God: *Thus I live*, (ſaith the Apoſtle) *not I now, but Chriſt liveth in me.* Secondly, the reſiſtance of the fleſh, is ſo far from encreaſing our reward, that it maketh our debt greater: for whoſe is the fleſh? is it not ours? Who ſhall anſwer for that which is evill done in the fleſh? ſhall not we? It is therefore our own fault, that our fleſh is rebellious, and that we do not wholly yeeld to the working of the ſpirit.

Galath. 2. 20.

2. Though the operations of the fleſh concurre not with the ſpirit to make one act: yet the fleſh concurreth, or rather occurreth, and reſiſteth the ſpirit in every good act: and doth hinder the works of the ſpirit from perfection, and ſo defile them.

The Proteſtans.

THe luſt or concupiſcence remaining, but not remaining in the regenerate, doth greatly hinder the good proceeding of the ſpirit in them.

Argum. 1. Concupiſcence kept the Apoſtle from doing that good, which he deſired: *That good that I would, do I not: Ergo*, it was an hindrance to the working of the ſpirit.

Rom. 7. 19.

Argum. 2. If concupiſcence were any way profitable to goodneſſe, it were a thing to be loved, not hated; to be deſired, not wiſhed to be taken away. But S. *Paul* hateth it: *What I hate, that doe I*, and longeth till he be rid from it: *O wretched man that I am, who ſhall deliver me from the body of this death? Ergo*, concupiſcence is not good, nor any way helping unto goodneſſe.

verſ. 15. 24.

Auguſtine thus writeth of theſe ſmaller and leſſe ſins: *Quibus peccatis licet occidi animam non credamus, ita tamen eam veluti quibuſdam puſtulis —— deformem faciunt, ut eam ad amplexum ſponſi aut vix, aut cum grandi confuſione venire permittant*: By the which ſinnes, though the ſoule bee not ſlaine, yet the face is deformed, as with pimples, that they either not at all, or with great bluſhing will permit it to come to embrace her ſpouſe, &c. Let them tell me now, what great glory is obtained, by this corruption in our members.

De Sanct. ſerm. 41.

Arauſican. Concil. 2, c. 2. Si quis ſoli Adæ prævaricationem ſuam non & ejus propagini aſſerit nocuiſſe, &c. anathema: If any man ſay that *Adams* tranſgreſſion only hurt himſelfe, and not his poſterity and of-ſpring, accurſed be he. Originall ſin then is hurtfull to all men that come of *Adam*: *Ergo*, it is no helpe or furtherance.

Eſpencæus a grave writer among the Papiſts, alleageth out of S. *Cyprian de tentationibus Chriſti*, to this effect: *Neminem libidinum morſu illæſum evadere*: That no man doth eſcape the biting of luſt without hurt: According to that ſaying of *Propertius, lib. 2. Nec quiſquam ex illo vulnere ſanus abit*: No man goeth away whole of that wound: *in 2. epiſt. Tim. c.* 2. And out of *Auguſt. 4. Hypognoſticon: In omni homine libido mala eſt, &c.* Luſt or concupiſcence is evill in every man: *in 2 Tim. c.* 3. Wherfore originall ſin is hurtfull to the regenerate: *Cauſ. 24. qu. 3. c.* 39. There are certaine heretikes rehearſed among the reſt, called *Ophitæ*, of the Serpent, whom they did reverence: ſaying, *Ipſum in paradiſum induxiſſe virtutis cognitionem*: That the Serpent brought into Paradiſe the knowledge of vertue: not much unlike do the Papiſts commend concupiſcence, which is the Serpents ſting: ſaying, that it maketh the operations of juſt men more meritorious.

Confeſ.

Confeſſ. of Bohemia, c. 4. *Let the force of this hereditarie deſtruction bee acknowledged and iudged by the guilt and fault, by our proneneſſe and declination, by our evill nature, and by the puniſhment which is layd upon it, &c.* See further teſtimonie and evidence hereof in the former queſtion.

The fifth part, of the place or ſeat of concupiſcence in the regenerate.

The Papiſts.

BEllarmine granteth, that ſometime fleſh is taken in the Scripture for the whole man corrupted, both in body and ſoule: but then it is underſtood only of the wicked, and not of the godly: *Bellarm. de ſtat. peccat. lib. 5. cap. 7. reſponſ. ad argum. 2. caution. 6.* And therefore hee expoundeth that place of S. *Paul, There dwelleth not in me, that is, in my fleſh, any good thing,* of the body: and hence would prove that concupiſcence in the regenerate is no ſinne, becauſe it is in the body: *cap. 10. reſponſ. ad argum.* 1. His opinion then is, that concupiſcence in them remaineth only in their body. And where S. *Paul* ſaith, I am carnall, he thus expoundeth it: *Quia nondum ſpirituale corpus habeo:* Becauſe he had no ſpirituall body, ſuch as he ſhould have in the reſurrection: *cap.* 10. *reſponſ. ad obiect. 6.* So then in his opinion, the minde only of the regenerate is renewed, not their body: hee reaſoneth thus.

18. Error.

Rom. 7. 18.

Argum. S. *Paul* ſaith, *In my minde I ſerve the law of God; in my fleſh the law of ſinne:* Here the minde regenerate or renewed, is oppoſed or ſet againſt that part which is not renewed, namely the fleſh, which ſhall be renewed in the reſurrection: *Bellar. c. 7. reſponſ. ad Bezam.*

Anſwer. Firſt, that this place is to be underſtood of the minde regenerate, we grant: but thereby, as a principall part, the whole regenerate man is expreſſed both in body and ſoule; ſo where S. *Paul* ſaith, *Be renewed in the ſpirit of your minde*[a]: hee underſtandeth a renovation of the whole new man: *and put on the new man,* ſaith hee: And S. *Peter* ſpeaking to the women, *that the hid man of the heart ſhould be uncorrupt:* In the ſame place exhorteth them to ſoberneſſe and modeſtie of apparell, which is outward in the[b] body. So in this place, by the minde, the Apoſtle underſtandeth the whole new or regenerate man. Secondly, how could S. *Paul,* ſpeaking of himſelfe, by fleſh, underſtand a body not regenerate: ſeeing the Apoſtle was a mortified man, and was much exerciſed in the taming and beating downe of his[c] body? Thirdly, the bodies of the Saints ſhall be renewed, we grant, in the reſurrection: which is called the[d] regeneration: but it followeth not, they ſhall be regenerate then from all mortalitie and corruption: *Ergo,* they cannot now be renewed, and ſubdued from ſin: the ſoule alſo then ſhall be cleanſed and made pure, like the Angels, yet for all this, the ſoule while it is in the body, is dayly renewed. As it is called the regeneration, ſo is it alſo the redemption of our[e] bodies, becauſe then our redemption in body and ſoule, ſhall be perfectly accompliſhed: notwithſtanding it is begun in this life.

The Proteſtants.

THat concupiſcence dwelling in the regenerate, remaineth both in their bodies and their ſoules, and that as their regeneration is of the whole man, both in body and ſoule; ſo there is ſome fleſhly part in both, reſiſting againſt the ſpirit, which in the Scripture is called fleſh: thus wee are perſwaded.

Argum. 1. Saint *Paul* ſaith, *I am carnall, ſold under*[f] *ſinne:* if this ſhould be meant of Saint *Pauls* body: what could be ſaid more of the body of an adulterer, murtherer, glutton, or whoſe body elſe is given over to all wickedneſſe, than that it is ſold under ſin? If S. *Paul* then, where he ſaith, I am carnall, or, in my fleſh I ſerve the law of ſin, *verſ.* 25. doth underſtand his body; is it not all one, as if hee had ſaid, *he had given his members ſervants to ſinne?* to ſerve ſin in the body, and to give the members ſervants to ſin, is all one: But neither S. *Paul* nor any other regenerate man is a ſervant of ſin in his body: for, ſaith he, *When yee were ſervants of ſinne, yee were freed from*[g] *righteouſneſſe:* And *as yee have given your members ſervants to uncleanneſſe:* he ſpeaketh of the time before their calling: therefore S. *Paul* ſpeaketh not of his body.

Auguſtine writing of thoſe words of the Apoſtle, *It is no more I that doe it, but ſinne that dwelleth in me,* ſaith thus: *Quod ille dicere non poteſt, qui aut cordis conſenſione decernit, quod concupiſcit, aut corporis miniſterio perficit:* which S. *Paul* could not ſay, if either he had conſented in his heart, to that whereunto his concupiſcence led him, or by the miniſtery and ſervice of his body had done it. The Apoſtle then did not give the miniſterie or ſervice of his body to ſinne.

Cont. Iulian. lib. 2. in fine.

2. Man hath ſometime his denomination of the minde, but not of the body: S. *Paul* ſaith not, my body is carnall, but *I am*; and afterward, *in me,* that is, *my fleſh.* S. *Pauls* fleſh is himſelfe, but he himſelfe conſiſteth both of body and ſoule: *Ergo,* the fleſh is in them both: ſee more of the expoſition of this place, *part. 3. iſtius quaeſtion. argum. 2.*

Argum. 2. There is a moſt evident place for this purpoſe, *Gal. 5. 17. the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh:* The Apoſtle by fleſh here underſtandeth the corrupt part both of body and ſoule: for a little after, among the works of the fleſh, hee nameth not only ſinnes of the body, as adulterie, uncleanneſſe, but the ſinnes alſo of the ſoule, as hatred, emulation, hereſies, *verſ.* 20. And all this while the Apoſtle ſpeaketh to and of the regenerate: *theſe are contrary each to other, ſo*

Galath. 5. 17.

[a] Epheſ. 4. 24.

[b] 1 Pet. 3. 4.

[c] 1 Cor. 9. 27.

[d] Matth. 19. 28.

[e] Rom. 8. 23.

[f] Rom. 7. 14.

[g] Rom. 6. 20.

that ye cannot doe the ſame things ye would : this he writeth to the faithfull among the Galathians. So to the beleevers among the Coloſſians, he ſaith, *Mortifie your earthly members, fornication, uncleanneſſe, covetouſneſſe* : which ſins are as well in the minde as the body : wherefore they are not members onely of the body, but of the old man unregenerate both in ſoule and body : And thus, I truſt, it appeareth, that the fleſh, even in the regenerate, doth comprehend the corruption remaining in them, both in ſoule and body.

Shall *Auguſtine* now ſpeake : *Hæc eſt lex membris omnium inſerta mortalium, quæ repugnat legi mentis— cogitationum ſpinas cœpit & tribulos germinare* : This is the law ingraft in the members of all mortall men, which rebelleth againſt the law of the mind or ſpirit : which beginneth to bring forth thornes and thiſtles of evill thoughts, *de tempor. ſerm.* 47. Out of theſe words I reaſon thus : There concupiſcence the law of the members is, where evill thoughts ariſe ; but they are bred in the minde, not in the body : *Ergo*, concupiſcence is as well in the minde as in the body.

Concil. Arauſican. 2. *cap.* 2. *Si quis dicit ſoli Adæ prævaricationem ſuam nocuiſſe, &c. nec peccatum, quod mors eſt animæ, per unum hominem in omne genus humanum tranſiiſſe, &c.* If any man ſay that *Adams* tranſgreſſion onely hurt himſelfe, and that ſin, which is the death of the ſoule, did not through one man come unto all mankinde, let him be accurſed. Originall ſin then is the death of the ſoule : *Ergo*, it hath the place in the ſoule where it worketh.

And for further evidence. 1. *Origen* ſaith, *Hom.* 8. *Levitic. Audi Davidem dicentem, &c.* Heare *David* ſay, I was conceived in iniquitie, ſhewing, that *Quæcunque anima ex carne naſcitur, &c.* That every ſoule is borne of the fleſh, and is polluted with iniquitie : if the ſoule then be polluted with originall ſin, then it followeth, that it hath the place and ſeat in the ſoule.

2 Cor. 4. 16.

Tertullian alſo is here a very direct witneſſe: for whereas, ſome denying the reſurrection, urged that place of S. *Paul*, *Though the outward man periſh, yet the inward man is renewed dayly* : And thereupon affirmed, that the ſoule ſhould onely bee renewed in the reſurrection, not the bodie : hee maketh this anſwer, *Nec anima per ſeipſum homo, &c.* That neither the ſoule by it ſelfe is man, which is infuſed into the figment or frame called man, *Nec caro ſine anima homo, &c.* Neither is the fleſh man without the ſoule, which after the ſoule is exiled, is called a carcaſſe, &c. And againe, upon theſe words of the Apoſtle, *That Chriſt may dwell in your hearts by faith, &c.* hee thus inferreth : *In cordib. dicens, quæ ſubſtantiva ſunt carnis, jam & ipſum interiorem hominem carni deputavit, quem in corde conſtituit*: Saying in the heart, which is a ſubſtantiall part of the fleſh, hee doth alſo aſcribe the inner of man to the fleſh, ſeeing he placeth him in the heart, &c. And yet more evidently : *Si ſine anima nullius eſt ſenſus, intellige ſenſum carnis ad animam eſſe referendum, carni interdum deputatum, &c.* If without the ſoule there be no ſenſe of any thing, know that the ſenſe is referred to the ſoule, ſometime alſo imputed to the fleſh, becauſe it is exerciſed by the fleſh: and therefore he ſaith that ſin dwelleth in the fleſh, *Quia & anima, à qua delinquentia inducitur, inquilina eſt carnis, &c.* Becauſe the ſoule, whereby ſinne is brought in, is a ſojourner of the fleſh, &c. here directly hee maketh the ſoule the originall ſeat and place of ſinne.

Epheſ. 3. 15.
Lib. de reſurrectione.

Lib. de reſurrectione carnis. pag. 76.

Baſil. 1562. Serm. quod *Deus non ſit author malorum.*

2 *Baſil* agreeth : *Malum natura ex nobis oritur* — evill by nature is of our ſelves, as injuſtice, fearfulneſſe, envie, craft, *Quia animam ad Dei imaginem— ſolent inquinare,*—becauſe they uſe to defile the ſoule created according to Gods image, &c. Theſe ſinnes, (envie, craft) have their ſpeciall place in the ſoule.

Harm. ſect. 4. p. 70.

3 French confeſſ. art. 9. *Mans nature is become altogether defiled, and being blind in ſpirit, and corrupt in heart, hath utterly loſt all that integritie, &c. Bohemia. c.* 4. *Originall ſinne proceeding by inheritance, poſſeſſeth the whole nature, and doth furiouſly rage therein, &c.* Originall ſinne hath it ſeat and place in the whole nature of man, and therefore as well in the ſoule as the body.

4 The Maſter of the Sentences agreeth, *Lib.* 2. *diſt.* 32. *e. Nec caro corruptibilis animam peccatricem fecit* : The corruptible fleſh did not make the ſoule ſinfull, but the ſinfull ſoule maketh the fleſh corruptible. *Lib.* 3. *diſt.* 17. *b. Ipſius carnalis concupiſcentiæ cauſa, non eſt in anima ſola, nec in carne ſola* : The cauſe of carnall concupiſcence is not in the ſoule alone, or in the fleſh alone, for it is made of them both, &c. *lib.* 3. *diſt.* 27. *f. Caro non dicitur concupiſcere, niſi quia anima carnaliter concupiſcit, &c.* The fleſh is not ſaid to luſt, but becauſe the ſoule doth carnally luſt.

The ſixth part, of the puniſhment of originall ſinne.

THe puniſhment due to originall ſinne, is double, either temporall or eternall : firſt, of the eternall puniſhment, then of the temporall.

Of the eternall puniſhment due to originall ſinne.

The Papiſts.

19. Error.

BEllarmine affirmeth, that Infants dying without Baptiſme in originall ſinne, are eternally puniſhed : but their puniſhment is, *damni, non ſenſus, ſive ignis ſenſibilis*, Of loſſe only becauſe they are excluded from heaven, not of any ſmart or outward paine of fire: ſuch as the damned ſuffer in hell. Concerning the firſt point, whether infants not being baptized, are damned; wee have before intreated, in the twelfth Controverſie, and the third queſtion of the neceſſity of Baptiſme.

Yet thus much of it here, that the popiſh opinion, in holding all infants dying without Baptiſme, to bee in the ſtate of damnation, is very cruell, and moſt uncharitable: whereby it both reſtraineth Gods power, as though hee were not able to ſave infants without the Sacrament; and obſcureth his mercie, and impugneth his juſtice, in ſuffering ſo many, having not yet ſinned in act, to be loſt.

Our opinion rather is this, agreeable to Scripture, and the rule of charity: firſt, that although all infants in themſelves, being borne with that maſſe of originall corruption, are ſubject to damnation; yet that many of them are ſaved, both by the covenant made to their faithfull parents, both or either of them, and to their ſeed: and that both immediatly, if their next parents were beleevers, and mediatly ſometime, when their former predeceſſors have beleeved, though their next progenitors are Infidels, (for Gods promiſe made to them that love him, extendeth to a thouſand generations, *Exodus* 20.) as alſo ſuch as are not within the covenant, ſo many as God hath ordained to life, are ſaved by the free election of grace.

Secondly, as we denie not, but that if any infants ſo dying are damned (which God beſt knoweth) he doth it moſt juſtly: ſo Chriſtian charity bindeth us to hope and thinke the beſt of the children of beleeving parents dying in their infancie, and to preſume that they are ſaved: ſeeing God preventeth them, leſt that they ſhould bee overtaken of the wickedneſſe of this life: for which cauſe *Henoch* is ſaid to have been taken up, *Sapient. cap.* 4.

Conſul. Iunium de grat. reſponſ. ad ration. 28.

But now to the ſecond point, concerning the manner of the puniſhment of infants, *Bellarmine* reaſoneth thus.

Argum. 1. We read in the Apocalypſe, *As much as ſhe glorified her ſelfe and lived in pleaſure, ſo much give you unto her torment and ſorrow*: but infants never glorified themſelves, or lived in pleaſure; therefore they ſhall have neither torment nor ſorrow, *Bellarm. de ſtat. peccat. lib.* 6. *cap.* 4.

Apoc. 18. 7.

Anſw. Firſt, the Jeſuite abuſeth this place to ſignifie the torments of hell: it is a prophecie of the temporall deſtruction of the ſecond Babylon, which is the ſeate of Antichriſt, (and Rome by your leave) as we have at large proved, in the fourth Controverſie of the Pope: therefore the plagues are numbred which ſhall fall upon her for pride, *verſ.* 8. *In one day ſhall come upon her, death, ſorrow, famine*: but famine, I thinke, is none of the plagues in hell. But, ſecondly, if you will needs have this place to be underſtood of hell torments, what have you gained by it? Surely, by your owne confeſſion, your Babylon and confuſed Antichriſtian kingdome is appointed to that place. Secondly, the argument followeth not; they that live in pride or pleaſure, ſhall be tormented in hell: *Ergo*, they that doe not live in theſe ſinnes, ſhall not be tormented; for by this reaſon not only infants ſhall bee excuſed, that are guiltie only of originall ſin, but all other ſinners that offend not in the foreſaid ſins.

The Proteſtants.

THe due and wages of originall ſin, is eternall death, which is the puniſhment both of body and ſoule in hell: And hell in the Scriptures is alwayes taken for a place of torment: if infants then dying before Baptiſme are condemned to hell, as the Jeſuite ſaith, they cannot there bee exempted from torment.

Argum. 1 Chriſt ſhall ſay to the goates on the left hand, that is, to thoſe that are condemned; *Depart from me yee curſed into everlaſting fire, prepared for the devill and his angels.* But of this number are infants which are condemned to hell: *Ergo*, they ſhall ſuffer torment in everlaſting fire. *Bellarmine* ſaith, that the forme of judgement is here preſcribed whereby they only ſhall bee judged which were of the Church, for they are not condemned becauſe they had no faith, which is the cauſe of the condemnation of Infidels, and thoſe which are out of the Church, but for want of good works: wherefore this place appertaineth not to children that dye without Baptiſme, which were not of the Church, *Bellarm. cap.* 5.

Matth. 25. 41.

Contra. 1 The failing or want of good works, is cauſe of condemnation to all men, whether within the Church, or without, as S. *Paul* ſheweth, *Know you not that the unrighteous ſhall not inherit the Kingdome of God, as fornicators, idolaters, adulterers*; and hee reckoneth up other works of the fleſh: and ſuch, ſaith he, were ſome of you, &c. he ſaith not for want of faith, but of good works, that before they beleeved, they were in ſtate of damnation.

1 Cor. 6. 11.

2 But to put this matter out of doubt, the text ſaith plainly that in the day of judgement all nations ſhall be gathered before Chriſt: *Ergo*, all ſorts of men, both within and without the Church: then conſequently infants alſo are included.

Matth. 25. 32.

Argum. 2 *Apocal.* 20. 15. *Whoſoever was not found written in the booke of life, was caſt into the lake of fire*: *Ergo*, infants alſo that are condemned: and if they be in the lake of fire, how are they not tormented?

Apoc. 20. 15.

Bellarmine: They ſhall be caſt, we grant, into the lake of fire, that is, the place where fire is, but ſhall not be burnt of the fire, either becauſe they ſhall bee in a higher place, or that the fire ſhall have power only *detinendi, non urendi*, to keep them as it were in hold, but not to burne or conſume them.

Contra. Who ſeeth not what vaine and ſophiſticall ſhifts the Jeſuite uſeth to obſcure the truth? but none of them can help him. Firſt, the text ſaith, they ſhall be caſt into the lake of fire, not into a place

Apoc. 21. 8.

neere to, or higher than the fire, where they ſhall ſee but not feele it: but they ſhall have their part in the lake, *Apoc.* 21. 8. And againe, *It is ſaid to burne with fire and brimſtone*, that is, to burne moſt hotly, and moſt fiercely, that whoſoever is in it, muſt needs be burned and tormented therein. Secondly, the Jeſuites anſwer here is contrary to his doctrine elſewhere: for he ſaith, that *Limbus infantium*, the dungeon of infants, is higher than Purgatory: and that Purgatory is betweene it and hell, ſo that hell-fire cannot come unto it, *Bellarm. de purgator. lib.* 2. *cap.* 6. If it bee ſo, as hee imagineth, then cannot infants any way be caſt into hell-fire, ſeeing there is ſuch a great ſpace and diſtance betweene hell and their priſon: wherefore if the Scripture be true, then *Bellarmine* muſt be the lier.

1 *Auguſtine* thus anſwereth *Iulian* the Pelagian, who objected, that if children bee borne in the ſtate of damnation, their parents, that are the cauſe of their birth, are not better than murtherers of their owne children: *Cur non tale aliquid ipſi potius* (ſaith he) *hominum creatori dicitur, quàm genitoribus, nam quos præſcivit ignibus æternis arſuros, creare non deſinit?* he might better object this unto the Creator of men, than to their begetters, for whom he foreſaw ſhould burne in everlaſting fire, he ceaſeth not daily to create, *cont. Iulian.* 5. 9. Children then, and whoſoever are borne and die in the ſtate of damnation, ſhall burne in everlaſting fire. Further, hee ſaith, *Lacus inferni plenus eſt tenebrarum—ignis inextinguibilis—vindicta perennis*: The lake of hell is full of darknes, of unquenchable fire, of perpetuall revenge, &c. Whoſoever then is condemned to hell, ſhall be perpetually revenged in fire, which ſhall not be quenched.

De tripl. habit. c. 1.

Lib. 1. cont. Marcion.

Tertullian: Homo damnatur in mortem ob unius arbuſculæ delibationem—& pereunt jam omnes, qui nullum paradiſi ceſpitem norunt, &c. Man was condemned to death for taſting of one tree—and now all periſh, which knew not one turfe of Paradiſe, &c. Originall ſinne is the cauſe of mans periſhing: but to periſh, is to be ſubject to everlaſting condemnation.

Hom. de divit. ſuper 16. c. Luc.

2 *Chryſoſtome* upon theſe words: *In hell, who ſhall praiſe thee? &c.* Then thou repenteſt in vaine, *ubi non eſt pœnitentiæ locus*, where is no place of repentance: *tormenta te cogunt agere pœnitentiam, non mentis affectus*: torments make thee to repent, not the affection of thy minde, &c. Whoſoever then is in hell, is there in torment.

Harm. ſect. 4. pag. 67.

Ibid. pag. 70.

3 Confeſſion of Bohemia, *chap.* 4. *By this meanes he caſt headlong both himſelfe and all his offſpring into ſinne, death, and all kinde of miſeries in this life, and into puniſhment eternall after this life.* French confeſſion artic. 9. *We beleeve that this ſtaine is indeed ſinne, because that it maketh all and every man (not ſo much as thoſe little ones excepted, which as yet lie hid in their mothers wombe) guiltie of eternall death before God, &c.*

4 *Synod. Moguntin. cap.* 5. *Primorum hominum peccatum propagatione in omnes homines tranſiit, &c. ut ſint natura omnes homines iræ Dei, mortis & damnationis rei, &c.* The ſinne of the firſt men is by propagation paſſed unto all men, ſo that all by nature are guiltie of Gods wrath, death, and damnation, &c. Eternall condemnation then is the juſt reward even of originall ſinne.

Part. 3. *diſt.* 4. *c.* 3. *Qui ſine ſacramento ſancti baptiſmatis de hoc ſeculo tranſeunt, ſempiterno igne puniendos*: They which depart without the ſacrament of Baptiſme, ſhall bee puniſhed with everlaſting fire: For although they had no ſin of their proper action, yet of originall corruption, &c.

The Maſter of Sentences is of opinion, that infants ſhall have ſenſe of inward paine and of the worme of conſcience: *quod Dei viſione carebunt in perpetuum*; becauſe they ſhall want the ſight of God for ever: *lib.* 2. *diſt.* 33. *c.* If they have ſenſe of inward paine, why not alſo of outward?

The ſecond point of the Temporall puniſhment of originall ſinne.

THere are many evils and plagues which are laid upon men in their mind, and all the parts thereof, the will, underſtanding, and affections, and in their bodies, ſome externall calamities alſo of the life, which all are juſt puniſhments of originall ſin: firſt in the underſtanding there is great ignorance not only in naturall things, but much more of heavenly and ſpirituall. Secondly, the fooliſhnes and fatuitie of the minde, the privation or want of wit, which many children are borne withall, more than any beaſt in their kinde. Thirdly, the difficultie and great labour in attaining to knowledge and learning. Fourthly, the curioſitie of the minde, and the deſire that man hath to know things that are hid, and not belonging to him. Fifthly, the vanity of the minde, which is occupied many times in fooliſh and idle thoughts: and ſuch other defects there be in the minde.

Secondly, in the will and affections: firſt, there is *philautia*, ſelfe-love, whereby every man is addicted to himſelfe. Secondly, the frowardnes of the will, in inclining to evill rather than good; chuſing vice rather than vertue. Thirdly, the careleſneſſe of men to follow after heavenly things. Fourthly, the too great deſire and coveting of earthly things. Fifthly, the inconſtancie and mutabilitie of the will. Sixthly, diſcontentment, murmuring, and repining, no man contented with his owne eſtate. Seventhly, the weaknes of our affections, in being ſoone provoked to anger, envie, revenge. Laſtly, the concupiſcence and luſt of the affections, ſeeking to over-rule reaſon.

Thirdly, in the body theſe infirmities are remaining: firſt, naturall defects and wants: as ſome are borne blind, ſome deafe, ſome lame, &c. Secondly, the infinite diſeaſes and ſickneſſes, which our bodyes are ſubject unto. Thirdly, the difficult, hard and unpleaſant meanes in recovering our health.

Fourthly, the great labour and toyle of the body for the preſervation thereof. Fifthly, the ſhortneſſe of our life, and the mortalitie of our bodies, with the continuall feare of death imminent, and hanging over our heads.

Fourthly, beſide theſe, there are externall calamities without us: firſt, by nature being the children of wrath, we are under the power of Sathan. Secondly, man is become by reaſon of his ſin, one an enemie, yea, as the Preacher ſaith, a beaſt, to another. Thirdly, the unreaſonable creatures, whom Eccleſ. 3. 18.
man in his creation was made Lord of, are now become rebellious, and diſobedient. Fourthly, the reſt of Gods creatures, as the heavens, the elements, the earth are armed againſt us: as when men are plagued with drowth, famine, peſtilence, mill-dewe, lightning, and ſuch like.

Theſe and many more calamities ſin hath brought us unto, and they are juſt puniſhments for our rebellion and diſobedience againſt God: As S. *Paul* ſaith, *Tribulation and anguiſh, indignation and* Rom. 2. 9.
wrath, ſhall bee upon the ſoule of every one that doth evill. Auguſtine alſo thus writeth, after hee had ſhewed that the cauſe of theſe evils which men ſuffer, is not for the ſinnes done in another life, before the ſoule came into the body, as ſome Philoſophers have thought; he inferreth thus, *Quid reſtat, niſi ut conſtitutorum malorum ſit aut iniquitas, aut impotentia Dei, &c.* It remaineth then that the cauſe of theſe evils is either Gods impotencie or injuſtice, or that it is a puniſhment of the firſt tranſgreſſion: but becauſe God is neither unjuſt nor impotent, wee muſt needs confeſſe, that this grievous yoke ſhould not bee layd upon the ſonnes of *Adam*, but for originall ſinne: *Contra. Iulian. lib.* 4. *ca.* 16.

And thus farre wee and our adverſaries are agreed: that, wherein wee varie and diſagree, is this point as followeth.

The Papiſts.

THere are three other effects, which wee affirme to bee the fruits of originall ſin, but *Bellarmine* 10. Error.
denieth them. Firſt, the loſſe of free will to do good, which we ſay is utterly decayed by *Adams* tranſgreſſion, which *Bellarmine* gaine-ſayeth. Secondly, the corruption of nature, which is ſuch even in the regenerate, that they cannot chuſe but ſin: but the Jeſuite affirmeth, that man by grace may receive power to keepe the law. Thirdly, the third effect, as doubt, deſpaire, hatred of God, and ſuch like: The two firſt the Jeſuite utterly rejecteth, denying that there be any ſuch effects at all: and herein referreth us to the treatiſes of free will, and juſtification which follow: and for thoſe places we will alſo reſerve this matter. Concerning the third, he granteth, that ſuch effects there be, yet not properly cauſed by originall ſin, *Bellarm. cap.* 16.

Argum. Theſe motions are in ſome that have not originall ſin, as in devils, and are not in other, that have: *Ergo*, they are not the proper effects of originall ſin, *Bellarm. ibid.*

Anſwer 1. As it followeth not, heat and light are proper to the Sunne, therefore not to the fire: for as the Sunne hath one kinde of heat and light, ſo the fire hath another: After the ſame manner, it is no good conſequent, Lying and murther are proper to the devill, and ſo likewiſe, deſpaire, diſtruſt, Iohn 8. 44.
hatred of God, and the reſt: *Ergo*, they are not proper to men: for though theſe ſinnes in both beare the ſame name, yet are they not of the ſame nature, neither came they of one beginning: for theſe ſins in the damned ſpirits are alwayes actuall, and in the higheſt degree ſpringing from their proud and wilfull apoſtaſie: but man was ſeduced and deceived by Sathan, and ſo tranſgreſſed; whoſe fall was neither ſo grievous, as the apoſtaſie of the Angels, nor his ſinnes either originall or actuall ſo hainous.

2 There are ſome proper effects of originall ſinne by the Jeſuits owne confeſſion, that are not to bee found in children: as curioſitie in the mind, whereby men are more ready to behold other mens ſinnes than their owne, *Bellarm. cap.* 9. hee maketh this the ninth wound of the underſtanding: there is alſo *malitia & perverſitas*, the frowardneſſe and malice of the will, which *Bellarmine* maketh the fifth wound or diſeaſe in the will of man, *cap.* 10. But theſe defects are not in children, becauſe as yet they want ſuch acts of the will and underſtanding: wherefore either theſe are not proper effects of originall ſin, as the Jeſuite affirmeth they are, or elſe there may be ſome fruits of this ſin, that are not actually or preſently in children, which is moſt true, becauſe they want ſuch inſtruments and meanes, whereby thoſe effects ſhew themſelves. Therefore *Bellarmines* argument is not good: theſe motions of the mind, deſpaire, diſtruſt, are not in children: *Ergo*, they are not proper fruits of originall corruption.

The Proteſtants.

THat theſe evill motions of the minde, whereof we ſpeake, are the immediate and proper effects of originall ſinne, it may thus appeare.

Argum. 1. Rebellion of the fleſh againſt the ſpirit, is a proper fruit of originall concupiſcence: But deſpaire, diſtruſt, murmuring and ſuch like, are nothing elſe but the rebellion of the fleſh: *Ergo.* Rom. 7. 23.

Argum. 2. Theſe evill motions that ariſe ſuddainely in the mind without conſent of the will, doe ſpring immediatly from originall ſin: for there is no evill in man, but hath it beginning either from the corruption of our nature, or by the conſent of will, or from both: But theſe evill motions, deſpaire, diſtruſt, &c. in the regenerate have no conſent of will: for Saint *Paul* ſaith, *The evill which I* Rom. 7. 19.
would not, that doe I: And *David* did theſe things in haſte, as we heard before: *Ergo*, they doe ariſe immediatly from originall ſin.

Auguſtine ſaith: ***Operatur in nobis peccatum deſideria illicita, quibus ſi obedimus & nos operamur: ſi non obtemperamus, non illud nos operamur, ſed quod in nobis habitat peccatum:*** Sinne worketh in us unlawfull deſires: which if wee obey by conſenting unto them, then doe we alſo worke together with ſin: but if we obey them not, not we, but ſinne worketh it in us, *in Pſalm*, 118. *concion.* 2. *Ergo*, All unlawfull deſires and motions wrought in us without conſent of the will, are the fruits and effects of originall ſin.

Serm. quod *Deus non ſit author. malorum.* 2. *Baſile*, as hee is before alleaged, among other effects and fruits nameth, *inconſiderantia, timiditas*, raſhneſſe, timiditie, or fearefulneſſe. *Gregory Nyſſenus* ſaith, that man by his fall *libertatem—cum noxia ſervitute, peccati mutavit*, changed his libertie with the hurtfull ſervitude of ſin, &c. *Imaginis etiam, abolitio facta eſt*, and the image (of God) was aboliſhed. De oration. Dominic. ſect. 5.

Harm. ſect. 4. p. 70. 3. *French confeſſ. artic.* 9. *Though man bee endued with will, whereby he is moved to this or that, yet in ſo much as that is altogether captivated under ſinne, it hath no libertie at all to deſire good, but ſuch as it hath received by grace, &c.* Confeſſ. of Saxonie, artic. 10. *Theſe are the reliques of originall ſinne, darkneſſe, doubting, carnall ſecuritie, &c.* Ibid. p. 81.

Commentar. in Luc. 15. c. 13. 4. *Maldonate* the Jeſuite confeſſeth, that *Auguſtine, Bed. Euthym. Bernard*, doe interpret the ſubſtance which the prodigall child loſt, of free will, which *Adam* was deprived of by his fall.

THE
THIRD CONTROVERSIE,
BEING THE NINETEENTH
IN THE WHOLE, OF THE REPARATION AND Reſtoring of man by Chriſt.

THis Controverſie hath foure parts: firſt, of our Predeſtination: Secondly, of our vocation, unto the which belong the Treatiſes of grace and free-will: Thirdly, of our juſtification, and the fourth part is of ſanctification, that is, of good works that follow our juſtification, as neceſſarie fruits thereof.

The firſt part, of Predeſtination.

THis part is divided into foure queſtions: firſt, what predeſtination is. Secondly, who they are which be predeſtinate. Thirdly, the cauſe of predeſtination. Fourthly, of the certaintie and aſſurance thereof.

The firſt part, of the definition of predeſtination.

The Papiſts.

31. Error. BEllarmine thus defineth predeſtination: *Prædeſtinatio eſt providentia Dei, &c.* Predeſtination is a certaine providence, or fore-knowledge of God, whereby certaine men elected, are by infallible meanes and wayes directed unto life eternall, *Bellarm. lib.* 2. *de grat. & liber. arb. cap.* 9.

In this definition wee find a double fault: firſt, becauſe *Bellarmine* defineth predeſtination to bee fore-knowledge or preſcience. Secondly, for that hee affirmeth it to bee only of the elect. But of this latter fault more ſhall be ſaid in the next part. As for the firſt, *Bellarmine* maketh predeſtination to be a *ſpecies*, a kinde or part of Gods providence: and further ſaith, that predeſtination partly belongeth to the will of God, partly to his knowledge and underſtanding, but moſt principally to his knowledge: *Ubi* (ſaith he) *prædeſtinationis ratio & eſſentia conſiſtit:* Wherein conſiſteth the very eſſence of predeſtination. He reaſoneth thus.

Rom. 11. 1. 2 Timoth. 2. 19. ***Argum.*** S. *Paul* ſaith, ***God hath not caſt away his people whom he knew before: The foundation of God remaineth ſure, the Lord knoweth who are his. Bellarm.*** from hence he concludeth, that predeſtination is a fore-ſight or fore-knowledge of God. ***Bellarm. ibid.***

Anſw. Firſt, theſe places doe evidently prove, that God fore-ſaw in his divine providence thoſe that ſhould be ſaved: and that his preſcience is certaine and infallible; but that predeſtination is the verie preſcience and fore-knowledge of God, it is not hence proved. Secondly, Saint *Paul* himſelfe doth diſtinguiſh them in the place alleaged, ***The foundation of God remaineth ſure*** (ſaith he) ***and hath this ſeale; the Lord knoweth, &c.*** Hee calleth predeſtination, the foundation, and preſcience, the ſeale thereof: the foundation then, and the ſeale are not the ſame. Thirdly, wee anſwer with *Auguſtine: Aliquando prædeſtinatio ſignificatur nomine præſcientiæ, ut Rom. 11. non repulit Deus plebem ſuam, quam præſcivit:* Sometime predeſtination is ſignified by the word preſcience, as in the 11. to the Romanes, God hath not rejected his people whom he knew before, *de bon. perſeverant. lib. 2. cap. 18.* In this place therefore preſcience may be taken for predeſtination.

The Proteſtants.

THat predeſtination is alwayes joyned with the providence and preſcience of God, we grant: but that predeſtination properly iſſueth out from Gods will, being an act and effect thereof, and not of his knowledge, it may partly appeare by the name: for *prædeſtinare, προορίζειν,* doth properly ſignifie, to define and determine, which requireth rather the conſent of the will, than light of underſtanding. Wee therefore define it thus: *Prædeſtinatio eſt decretum Dei, &c.* Predeſtination is the decree of God, touching the ſalvation and condemnation of men: our arguments are theſe.

Argum. 1. If the preſcience of God give the eſſence, nature and kinde unto predeſtination, as the Jeſuite ſaith, then is it the cauſe thereof, and the other is the effect; but Gods preſcience is not the cauſe of predeſtination: for he alſo confeſſeth, *Homines gratis à Deo electos, ante omnium operum prævisionem:* That men are freely elected of God, before any foreſight of their works, *cap. 10. Ergo,* Gods preſcience giveth not the eſſence and nature of predeſtination. And here by the way, note the Jeſuits contrary and repugnant ſayings: election, he ſaith, goeth before preſcience, and yet Gods knowledge is the cauſe of election: but how can the effect goe before the cauſe?

Argum. 2. Saint *Paul* ſpeaketh evidently, that predeſtination proceedeth of Gods good will and pleaſure, which is the only cauſe thereof: *He hath predeſtinate us according to the good pleaſure of his will,* Epheſ. 1. 5. *and according to his good pleaſure, which hee had purpoſed in him,* verſ. 9. *predeſtinate according to the purpoſe of him, which worketh all things, according to the counſell of his own will,* verſ. 11. Theſe three words, *beneplacitum voluntatis, propoſitum voluntatis, conſilium voluntatis,* the good pleaſure of his will, the purpoſe of his will, the counſell of his will, have no relation at all, to the knowledge or underſtanding of God, but only to his will. Saint *Peter* alſo putteth a manifeſt difference betweene preſcience and predeſtination, when he ſaith, that *Chriſt was delivered up according to the determinate counſell and foreknowledge of God:* the decree or determination is joyned to his counſell or will, not to his foreknowledge.

Epheſ. 1. 5. 9. 11

Act. 2. 23.

1. *Auguſtine*, ſpeaking of the free election of the children of God, ſaith thus: *Sed divinæ voluntatis eſt hoc donum, non humanæ fragilitatis meritum: — Audi, qui omnia operatur ſecundum conſilium voluntatis ſuæ:* But this is the gift or grant of the divine will, not a merit or deſert of humane frailtie: hearken what the Apoſtle ſaith, which worketh all things according to the counſell of his owne will, &c. He maketh election a free worke of Gods will.

Hypognoſt. lib. 6. articul. 6.

2. *Theodoret* ſaith, *Cum nos ab initio prædeſtinaſſet, ad hanc vitam ſorte elegit, qui quæcunque vult, facit:* When he had predeſtinate us from the beginning, he elected us unto this life, who doth whatſoever he will, &c. Gods will then is the cauſe of predeſtination.

In 1. cap. ad Galatas.

3. Latter confeſſion *Helvetia, cap. 10. God hath from the beginning freely and of his meere grace, without any reſpect of men, predeſtinate or elected the Saints, &c.* Gods preſcience then and foreknowledge of man induced not him to elect man, but his free and gracious will.

Harm. ſect. 9. pag. 84.

4. *Thomas Aquin* directly maintaineth this poſition, that predeſtination *nihil ponit in prædeſtinato,* doth ſuppoſe nothing in the predeſtinate, &c. but if it iſſued forth of Gods preſcience rather than his will, by preſcience ſomewhat in the creature ſhould bee foreſeene, for the which it ſhould bee predeſtinate.

1. p. qu. 23. artic. 2.

The ſecond queſtion, of thoſe which are predeſtinate, whether ſome are ordained to damnation as other are elected unto life.

COncerning this point, there are foure opinions: Some thought that all men in the end ſhould be ſaved; yea the devils and all: which error is attributed to *Origen:* whom with the reſt of this opinion, *Auguſtine* confuteth at large, 21. *de civitate Dei, cap. 17. ad 24.* Some other held, that God ordained grace and mercie for all, and was not any way the cauſe of the reprobation of men: This was the hereſie of the Pelagians, every where confuted by *Auguſtine* in his learned works written againſt the Pelagians: and I am afraid it hath too many favourits and friends in theſe dayes. The third opinion is of the Papiſts, who deny not, but that reprobation doth proceed in ſome reſpect from the will, and decree of God, but that it is not ſo properly Gods act, as election is. The fourth opinion is ours, that predeſtination is both of the elect to ſalvation, and of the reprobate to damnation. Againſt two of theſe opinions, we will deale briefly at this time; firſt, againſt the Papiſts, then againſt the error of the Pelagians.

THE

The firſt part, of Reprobation.

The Papiſts.

22. Error. GOd intendeth no mans damnation, ſay they, directly, or abſolutely, but in reſpect of their demerits, *Rhemiſt. annot. Rom. 9. ſect. 9.* And againe, God is not the cauſe of any mans reprobation or damnation, *ibid. ſect.* 1. Of the ſame opinion is *Bellarmine*, who, although hee ſimply denieth not reprobation, as afterward we ſhall ſee: yet maketh God farre otherwiſe the author of it, than of election: yea he excludeth it out of the definition of predeſtination; which he defineth to be the providence of God only to direct thoſe that are elected, to eternall life, *lib. 2. de grat. cap. 9.* Their arguments are theſe.

1 Timoth. 2. 4. 2 Pet. 3. 9. Ezech. 18. 23. *Argum. 1. God would have all men to be ſaved, and come to the knowledge of the truth, God would have no man to periſh, but would have all men to come to repentance. God will not the death of a ſinner: Ergo,* the death and damnation of men, ſtandeth not properly with the will of God.

Anſw. 1 God is ſaid not to will or deſire the death of a ſinner: not becauſe in his ſecret counſell, he hath not decreed it at all, but becauſe God in their condemnation hath reſpect to his owne glory, which is the chiefe and principall end both of election and reprobation: And God is ſo tender of his owne honour and glory, that in reſpect of it, he is ſaid not to will or deſire other things: hee willeth not death or damnation, that is, not as the chiefe end of his will or purpoſe, but intendeth a further thing, than their damnation, that is, the ſetting forth of his owne glory: as the Apoſtle ſaith, that God hath ſet up *Pharaoh* to ſhew his power in him: So *Auguſtine* ſaith, *Ita plenitudo divinæ praeſcientiæ in alios manante juſtitia, in alios gratia profluente completa eſt:* So the fulnes of Gods preſcience is accompliſhed, his juſtice being ſhewed upon ſome, and upon others grace and mercie: *de Praedeſt. & gratia, cap.* 13.

2 God is ſaid not to will the death of any, becauſe no man is to impute his damnation unto God, becauſe the wicked are juſtly puniſhed for their ſins, without any reſpect had to the ſecret counſell of God: Gods eternall decree then, is not the next and immediate cauſe of damnation, but the ſinnes of men: therefore he may truly ſay, God will not the death of a ſinner, becauſe hee no wayes willeth ſin, which is the cauſe of their death. But as *Auguſtine* ſaith, *Praedeſtinavit ſolum judicium ſuum, quo unicuique prout geſſit, retributurus eſt:* Hee hath predeſtinate only his judgements, to give to every man as he hath done: *articul. falſ. impoſit.* 10.

Enchirid. cap. 103. 3 Whereas Saint *Paul* ſaith, *God would have all men ſaved, &c. Auguſtine* expoundeth it thus: *Omnes homines, omne genus hominum intelligamus:* By all men, wee may underſtand all ſorts of men, not every particular man. And this is very agreeable to the Apoſtles meaning, which a little before exhorted men to pray for Kings and Princes: and then hee giveth this reaſon, becauſe God would have all men to be ſaved, that is, high and low, Kings and people, men of all ſorts.

4 We muſt underſtand theſe and the like places, not of the ſecret, but of the revealed will of God, who offereth unto all, the outward meanes of ſalvation: there is, *voluntas medii vel ſigni*, and, *voluntas finis*: the will of God concerning the end, and concerning the meanes leading to the end: So although God have willed and determined every mans end, ſome one way, ſome another, yet the externall meanes of ſalvation are denied to none. And that this is the Apoſtles meaning, that which followeth doth declare: *God would have all men come to the knowledge of the truth, verſ. 4. and to come to repentance.* 2 Pet. 3. 9. Thus alſo *Auguſtine* expoundeth theſe words; *Remota hac diſcretione, quam divina ſcientia intra ſecretum juſtitiæ ſuæ continet, ſinceriſſimè credendum eſt, &c.* Setting apart the conſideration of the ſecret counſell of God, it is ſincerely to be beleeved, that God would have all men to be ſaved: that is, offering to all the outward meanes of ſalvation, as his word and Sacraments: *cont. articul. falſ. impoſit. articul.* 2. To this purpoſe Saint *Ambroſe lib. 2. de vocat. Gent. c.* 1. *Quamvis omnes dominus ſalvos fieri, &c.* Although God would have all men ſaved, and come to the knowledge of the truth: *non tamen ſibi diſpenſationum ſuarum abſtulit poteſtatem, &c.* yet hath hee not taken away the power of his diſpenſation, that the order of his counſell ſhould run otherwiſe than he in his ſecret judgement had appointed.

5 Saint *Ambroſe* alſo ſheweth another way how this is to be expounded, *lib. 1. de vocat. Gent. cap. 3. Habet populus Dei plenitudinem ſuam, &c.* The people of God have a certaine plenitude or fulnes, and in the elect there is a ſpeciall kinde of univerſality: like as when the Scripture ſpeaketh of the wicked, *Ea quæ de parte quadam dicuntur, &c.* Thoſe things which are ſpoken but of a part, doe ſeeme to appertaine to all: as *Philip. 2. All ſeeke their owne, &c. Videmus ergo pro parte hominum omnes homines nominari:* We ſee then that for a part of men, all men are named. After the ſame manner may the Apoſtle be underſtood, when he ſaith, *God would have all men to be ſaved.*

6 Saint *Ambroſe* alſo hath another expoſition of this place: *Vult Deus omnes ſalvari: ſed ſi accedunt ad eum, &c.* God would have all to be ſaved; but if they come unto him, *non ſic vult, ut & nolentes ſalventur:* he ſo would it not, as that they againſt their wils ſhould be ſaved, &c. but all men are not willing to be ſaved; *Ergo*, God would not ſuch to be ſaved: *Ambroſ. in 1. Tim.* 2. Among ſo many expoſitions of this place, there is none of them that enforceth theſe words to ſignifie a generall decree and purpoſe in God to ſave all.

The Proteſtants.

GOd as he hath made all men, ſo hath he freely diſpoſed of their end, according to the counſell of his owne will, ſelecting ſome to be veſſels of honour, and rejecting others to be veſſels of wrath: And this very well ſtandeth both with the mercy and juſtice of God, to ſave ſome and reject others: for he might juſtly condemne all to eternall death. So *Auguſtine* ſaith, *Nemo juſtitia Deum arguat, ſi uni indebitam donaverit gratiam, alteri reddiderit debitam pœnam:* Let no man ſeeme to challenge Gods juſtice, if he give unto one grace undeſerved, and to another puniſhment due and deſerved: *De Prædeſt. & grat. cap.* 4.

Further, we ſay with *Auguſtine: Præſcientiam non cogere hominem ut talis ſit, qualem præſcivit Deus, &c.* That Gods preſcience compelleth not a man to be ſuch, as he foreſaw him to be: *De Prædeſtinat. & grat. cap.* 15. And againe, *Ab illo eſſe quod ſtatur, non ab illo eſſe quod ruitur:* Of him it is that wee ſtand, of him it is not that wee fall: *artic. falſ. impoſ.* 15. Wee ſo then affirme the reprobation of the wicked, as that we thinke none ordained to condemnation, which they have not juſtly deſerved by their ſin, and that God only hath decreed and willed their puniſhment, but not their ſin, that bringeth them unto it.

Argum. 1. *God hath made the wicked for the day of evill. They were before of old ordained to this condemnation.* The Prophet *Iſai* ſaith, *Topheth*, that is, hell is prepared of old. *And everlaſting fire is ſaid to be prepared for the devill and his angels.* If hell were prepared of old, then they were alſo prepared of old, that ſhould be tormented in hell; for hell was not made for nought.

Prov. 16. 4.
Iude 4.
Iſai. 30. 33.
Matth. 25. 41.

Argum. 2. But of all other places this is moſt evident in the ninth to the Romans: out of the which chapter, for this matter we gather divers arguments: Firſt, the Apoſtle alleageth the example of *Eſau*, and *Iacob*, *I have loved Iacob, and hated Eſau:* which was ſpoken before they were borne: *Ergo*, God in his eternall decree electeth ſome, and rejecteth others. It cannot bee anſwered here, that this is only to be underſtood of the temporall rejection of *Eſau*, and election of *Iacob*, concerning the promiſed land: for the Apoſtle throughout this chapter reaſoneth of Gods eternall election, and reprobation, as it appeareth by the example of *Pharaoh*: yea, and this *Bellarmine* liberally confeſſeth; that the example of *Eſau* and *Iacob* is to bee applied unto eternall election, and reprobation, *lib.* 2. *de grat. cap.* 10. But he hath another evaſion, making a diſtinction betweene *negative* and *poſitive* damnation, which ſerveth not his turne here, as afterward ſhall be ſeene.

We have *Auguſtines* judgement alſo of this matter: *Et reprobi in Eſau demonſtrantur Iudæi, & prædeſtinati in Iacob apparent Chriſtiani:* The reprobate Jewes are ſhewed in *Eſau*, and the elect Chriſtians appeare in *Iacob*. Hee underſtandeth this example of election, and reprobation.

De ſymbol. lib. 2. cap. 2. tom. 9.

Secondly, the Apoſtle ſaith that as the veſſels of mercie are prepared to glorie, ſo the veſſels of wrath are prepared to deſtruction: And that God hath as great right and power over his creature, as the Potter hath over the clay, to make of it a veſſell of honour or diſhonour.

Thirdly, *verſ.* 17. The Lord ſet up *Pharaoh*, to ſhew his power in him. *Prov.* 16. *The Lord hath made all things for himſelfe, and the wicked againſt the evill day:* The damnation of the wicked then, doth as well ſet forth the glory of God, as the ſalvation of the elect: for God hath done both for his owne ſake: *Ergo*, both are the Lords proper acts, the one, as well as the other.

Prov. 16. 4.

1 *Auguſtine* ſaith, *Filius perditionis dictus eſt traditor Chriſti, perditioni prædeſtinatus:* The betraier of Chriſt is called the child of perdition, becauſe he was predeſtinate or ordained to perdition: *Tract. in Iohan.* 107.

Againe, he ſaith, *Tenenda eſt inconcuſſè hæc regula,—impios in peccatis, antequam eſſent in mundo præſcitos eſſe tantum, non prædeſtinatos, pœnam autem iis prædeſtinatam, &c.* This rule we muſt undoubtedly hold, that the wicked were only foreſeene or foreknowne of God in their ſinnes, not predeſtinate, but their puniſhment was predeſtinate, *Hypognoſt. articul.* 6. So then God ordaineth not men to ſinne, but he ordaineth men to puniſhment for their ſinnes: yet are not the wicked to complaine, for they are juſtly forſaken of God, becauſe of their rebellion, and diſobedience. Neither are the godly and faithfull by this doctrine to bee diſcouraged: foraſmuch as God hath not denied them the grace of his ſpirit, but hath given them faith and repentance, and ſtrength to walke before him, in his feare: all which are pledges unto them of their free election, and ſalvation in Chriſt.

Tertullian ſaith: *Prælatio alterius ſine contumelia alterius non poteſt procedere, quia nec electio ſine reprobatione:* The preferring of one cannot bee without the reproach of another, neither is election without reprobation, &c. He ſpeaketh of the election and reprobation among men: but the ſame rule holdeth in all elections and rejections, the one is not without the other.

2 *Iſychius: Omnes dicit vocari quidem à Chriſto, ſed non omnes juſtificari, quia multi vocati, pauci electi:* he ſaith, that all are called of Chriſt, but all are not juſtified, becauſe many are called, few elected, &c. If ſome only are elected, conſequently the reſt are rejected.

Lib. 6. in 23. cap. Levit.

3 Latter confeſſion of *Helvetia, chap.* 10. *In Chriſt, and for Chriſt, did God chuſe us, and they who now are engraft into Chriſt by faith, the ſame alſo were elected: but ſuch as are without Chriſt, were rejected.*

Harm. ſect. 5. pag. 84.

4 Wee want not the teſtimony of ſome of their owne writers for the reprobation of the wicked: *Magiſter ſent. lib.* 3. *diſtinct.* 4. *c. Dicuntur filii gehennæ, non ex illa nati, ſed in illam præparati:* They are called the children of hell, not becauſe they are borne of hell, but ordained, or prepared unto it.

Lib. 3. diſt. 32. liter. e. De reprobis, qui preparati ſunt non ad vitam, ſed mortem, quaritur, &c. It may be asked concerning the reprobate, which are not prepared to life, but unto death, whether it may be granted, that God did love them from the beginning: we ſay then, that it muſt be granted only of the elect, that God loved them from the beginning, &c. but of the not elected it muſt be ſimply granted, that God did hate, that is, reprobate them, &c. A more evident teſtimony we cannot have.

The ſecond part, of the Vniverſality of the grace of God.

23. Error.

In epiſt. Proſper ad Auguſt.

IT was the error of the Pelagians, as *Auguſtine* noteth, that the grace of God was not only in reſpect of the outward meanes, generally offered to all, but in Gods eternall decree and purpoſe ordained for all, if they would receive it, for thus they affirmed: *Quantum ad Deum, omnibus paratam eſſe vitam æternam, quia vult omnes ſalvos fieri: quantum ad arbitrii libertatem attinet, ab eis eam apprehendi, qui ſponte Deo crediderunt:* On Gods behalfe, they ſay, life eternall is prepared for all, becauſe God will have all men ſaved: and as for the freedome of the will, ſo many apprehend or lay hold of eternall life, as of their owne accord doe beleeve in God. It followeth upon this opinion, that Chriſt alſo died in the purpoſe and intention of God, for all men generally, and not for beleevers only, ſuch as are ordained unto life.

Bellarmine confuteth this error, and would make us beleeve that he himſelfe is farre from it: yet elſewhere he ſeemeth to affirme it in theſe words: *Si ſanguis Chriſti dandus eſſet omnibus pro quibus fuſus eſt, dandus eſſet omnibus omnino hominibus, etiam Turcis, Iudæis, Ethnicis, quibuſcunque impiis: ſanguis enim ille pro omnibus fuſus eſt:* If the blood of Chriſt ſhould be given to all, for whom it was ſhed, it ſhould be given generally to all men, Turks, Jewes, Ethnikes, to all wicked men: for his blood was ſhed for all, *Bellarm. de Euchariſt. lib.* 4. *cap.* 25. This ſhould ſeeme alſo to have been the judgement of the elder Papiſts: for *Iohn Careleſſe* Martyr was charged by a Popiſh Doctor, that hee ſhould hold, that Chriſt did not die effectually for all men, *Fox pag.* 1920. It ſhould appeare then, that hee himſelfe thought that the benefit of Chriſts death was ordained and purpoſed for all: and therefore that he died effectually for all.

There be at this day three ſundry opinions maintained by ſome concerning the Univerſality of grace: The firſt is, *Chriſtum ſine ullo diſcrimine pro omnium hominum peccatis eſſe mortuum, & omnia hominum peccata non modo ſufficienter verum etiam efficienter expiaſſe, &c.* That Chriſt hath died for all men, without any difference, and hath actually purged all mens ſinnes, not only ſufficiently, but effectually: *abſque ullo fidei vel incredulitatis reſpectu*, without any reſpect to their faith, or incredulity: *Hubertus theſ.* 19. Againe, *Omnes reprobos, & electos æque per Chriſtum ſalvatos ſive credant, ſive non;* That the reprobate as well as the elect are ſaved by Chriſt, whether they beleeve or not, *Huber. theſ.* 270. That Chriſt dyed as well for the damned and reprobate, as for *Peter* and *Paul*; *Iacobus Andre. colloq. Mompelgartenſ. p.* 548. yet are not the reprobate ſaved, becauſe, they deſpiſe this grace offered, and ſo are deprived of this reconciliation purchaſed by Chriſt, *Huber. theſ* 245.

The ſecond opinion is, *Omnes & ſingulos homines beneficio & gratia univerſali ſummi patris eſſe per Chriſtum ſervatos:* That all men, and every one by the univerſall grace of God the Father in Chriſt, are ſaved, yet not without reſpect had to their faith: but they ſay further, *Fidem in Deum naturalem eſſe, omnibus inditam & innatam* That this faith in God is naturally given unto all: *ſic Puckſius præfation.* So that in effect they affirme the ſame thing which the other doe, that by nature all men are actually ſaved by Chriſts death, if they doe not afterward wilfully reject this grace.

The third opinion is: *Quod ſit Dei propoſitum ſalvare omnes, & elegerit eos & prædeſtinarit vitæ æternæ, ſervata tamen conditione;* That it is Gods purpoſe, that all men ſhould be ſaved, and that he hath elected, and predeſtinate them to eternall life, the condition kept, that is, if they beleeve: *Hemming. de gratia univerſal. p.* 20. So alſo *Suecanus: Deus univerſaliter omnium in Chriſto miſertus aſſumpſit humanum genus in reconciliationis fœdus:* That God having mercy upon all, hath received whole mankinde into the covenant of reconciliation, *de Prædeſtinat.* 480. That is, as many as beleeve: which gift to beleeve they acknowledge to be of God, and the ſame not denied to any, but offered generally to all; and that it is in mans power to give aſſent unto grace offered, and to beleeve: *Voluntatem à Deo doctam, & motam à Spiritu Sancto poſſe ſe applicare ad gratiam, aſſentiri Evangelio, credere:* That the will being taught of God, and ſomewhat ſtirred of the ſpirit, may apply it ſelfe to grace, give aſſent to the Goſpell, beleeve, &c. *Hemming. de libro arbit.*

Pag. 112.

Theſe three opinions, though in ſome circumſtances differing from themſelves, as the firſt holdeth all men actually by nature to be ſaved by Chriſt, without any reſpect to their faith; the ſecond by nature, not excluding faith; the third by grace and faith, which they ſay is offered of God and apprehended of mans free will: yet all theſe herein agree, that Chriſt was not given of his father to dye for a certaine and definite number of the elect, which they denie, but univerſally for all men in the world.

The firſt opinion, applying Chriſts death to all, as well unbeleevers as beleevers, doth manifeſtly impugne the Scripture, which ſaith, *God ſo loved the world, that he hath given his only begotten ſonne, &c. that whoſoever beleeveth in him, ſhould not periſh, &c.*

Ioh. 3. 16.

The ſecond, making faith a naturall gift, is contrary alſo to the word: for that which is naturall is common to all: but all men have not faith. 2 Theſſ. 3. 2.

The third, aſcribing power to mans free will to receive and apprehend grace offered, gainſayeth the truth, which ſaith, *Without me you can doe nothing.* Ioh. 15. 5.

But leaving the ſeverall abſurdities of theſe opinions, we will deale againſt them all in that wherein they agree, concerning the univerſalitie of grace: and eſpecially againſt the latter, which ſeemeth to bee much approved even of ſome of our owne countreymen, and already hath gotten ſome patrons and defenders in our Church. Wherfore this matter being weightie in it ſelfe, and dangerous for feare of further infection, we will not lightly paſſe over this place, but take ſome paines, firſt to anſwer the arguments uſed by the adverſe part, and then bring forth our owne.

Their arguments are of two ſorts, either drawne directly from ſome places of Scripture, or from ſome ſhew and apparance of reaſon: of the firſt in the firſt place.

Argum. 1. Firſt, they object ſuch places of Scripture, where it is directly affirmed, that Chriſt died for all men.

1 *God will that all men ſhall be ſaved. Chriſt gave himſelfe a ranſome for all men: Huber. theſ.* 70. *Puck. ration.* 83. 1 Tim. 2. 4, 5.

2 *Chriſt died for all: Huber. theſ.* 87. *Pucks. ration.* 79. 2 Cor. 5. 15.

3 *The Lord would have no man periſh, but would have all men come to repentance: Pucks. ration.* 90. *Huber. theſ.* 93. 2 Pet. 3. 9.

4 *Chriſt gave himſelfe for us all.* Rom. 8. 32.

5 *Chriſt did taſte death for all men.* Heb. 2. 9.

Out of theſe and ſuch like places of Scripture, they inferre and conclude, that Chriſts death is effectuall to all, and that in the purpoſe of God he was given generally for all men.

Contra. Firſt, to theſe places wee will anſwer in generall, and then in particular: That Chriſt died for all men, the Scripture ſo affirming, we denie not: but becauſe elſewhere the Scripture ſaith, that Chriſt gave his life for his ſheep[a]: [b] for the Church. Hee prayeth not for the [c] world, much leſſe died for it: leſt now the Scripture ſhould ſeeme to be contrary to it ſelfe, wee muſt not take the letter, but follow the ſenſe, where we find mention made of the univerſality of Chriſts death: Chriſts death therefore is ſaid diverſly to be univerſall, or to be given for all men.

[a] Ioh. 10. 11.
[b] Epheſ. 5. 25.
[c] Ioh. 17. 9.

1 The death of Chriſt, *ſecundum ſufficientiam*, in reſpect of the ſufficiencie and the fulnes of redemption thereof, hath ſatisfied for all men: but *ſecundum efficientiam*, it is efficacious and effectuall only to thoſe which were fore-ordained to life in Chriſt: thus *Auguſtine* diſtinguiſheth: *Quod ad magnitudinem & potentiam pretii, ſanguis Chriſti redemptio eſt totius mundi: quoniam tamen non omnes captivitate eruti ſunt, redemptionis proprietas haud dubiè, penes illos eſt, qui membra ſunt Chriſti, &c.* In reſpect of the greatneſſe and price, the blood of Chriſt is the redemption of the whole world: but becauſe all are not redeemed from captivity, the proper effect of redemption is only wrought in the members of Chriſt, *Tom.* 7. *ad articul. falſo. impoſit.*

Object. This is a vaine diſtinction of ſufficiencie, and efficacie: *Quia nil magis requiritur ad ſufficientia veritatem, quàm efficacitas:* For there can bee no ſufficiencie, unleſſe the ſame bee effectuall: *Pucks. ration.* 2.

Reſponſ. 1. There is as great difference between ſufficiencie, and efficacie, as between δύναμις καὶ ἔργον, facultie or ability, and the worke: as a tree firſt is good, there is the ſufficiencie; then it bringeth forth good fruit, which is the efficacie: the tree may bee good, though it have not alwaies good fruit: ſo there may bee a kinde of ſufficiencie without efficacitie. Secondly, wee ſay that the death of Chriſt is both ſufficient and efficacious in it ſelfe, though it be not to thoſe that periſh for want of beleefe: and it is efficacious alſo to them in ſome ſort, for through Chriſt they enjoy what good thing ſoever they have, though not after that ſingular manner, as it is to the faithfull: *ſic Iunius ad ration.* 3. *Puckſii.*

To this purpoſe Saint *Ambroſe lib.* 3. *de fide cap.* 4. *Ille quidem miſericordia ſua omnibus natus eſt, ſed perfidia hæreticorum fecit, ut non omnibus naſceretur, qui omnibus natus eſt:* Hee in mercie was borne for all, but the unfaithfulnes of the heretiks is the cauſe that hee which was borne to all, is not borne for all. Likewiſe, *lib.* 5. *in Luc. c.* 7. *Si Chriſtus pro omnibus mortuus eſt, pro nobis tamen ſpecialiter paſſus eſt:* If Chriſt died for all, yet more ſpecially he hath ſuffered for us. What is this ſpeciall ſuffering of Chriſt but his effectuall dying only for the elect?

Magiſt. ſentent. lib. 3. *diſtinct.* 20. *liter. c. Chriſtus precium noſtra redemptionis obtulit pro omnibus quantùm ad ſufficientiam, ſed pro electis tantum, quantum ad efficaciam:* Chriſt offered up the price of our redemption for all in reſpect of the ſufficiencie, but for the elect only as concerning the efficacie. This diſtinction is received by *Thomas, Lyra,* and the whole ſchoolemen: *Eſpenc. in* 1. *Tim. p.* 36.

2 Chriſt is ſaid to have died for all, and that effectually, that is, for all the elect: for as there is an univerſalitie of the wicked, as the Apoſtle ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts,* that is, all falſe teachers: ſo there is an univerſalitie of the faithfull: as Chriſt ſaith, *When I am lift up from the earth, I will draw all men unto me,* meaning all beleevers: *Omnes prædeſtinatos ad ſalutem:* All ordained to ſalvation, as *Auguſtine* expoundeth it, *Tractat.* 53. Likewiſe, *They ſhall bee all taught of God:* that is, all the faithfull. So one ſaith, *Et populus Dei ſuam habet plenitudinem, &c. in*

Philip. 2. 21.
Ioh. 12. 32.
Iſai. 54. 13.

electis & praeſcitis ſua quadam cenſetur univerſitas, ut de toto mundo totus mundus, & de omnibus hominibus omnes homines videantur aſſumpti: The people of God hath a certaine fulneſſe, and there is a kinde of univerſality in the elect, that out of the whole world, a whole world, and from among all men, all men in ſome ſort ſhould be delivered, *Ambroſ. de vocat. Gent. lib.* 1. *cap.* 3.

3 Chriſt is ſaid to have dyed for all: and all men are ſaid to bee redeemed by his death, becauſe as many as are redeemed, doe obtaine redemption only by Chriſt: ſo is that place to be underſtood, *God worketh all in all*, not every man hath all gifts; but becauſe, what good gift ſoever there is in any man, it commeth only of God. So *Auguſtine* ſaith, *Dictum eſt, omnes juſtificari per Chriſtum, non quia omnes juſtificantur in Chriſto, ſed qui juſtificantur non aliter juſtificantur, quàm in Chriſto; ut dicimus omnes homines intrare in domum per unam januam,—quia nemo intrat niſi per ipſam:* It is ſaid, many are juſtified by Chriſt, not becauſe all are juſtified in Chriſt, but they that are juſtified, are not otherwiſe juſtified, than in Chriſt, as we ſay, all men went into the houſe by that doore, becauſe none went in, but by it: *Auguſtin. contra Iulian. lib.* 6. *cap.* 12.

1 Cor. 12. 6.

4 When the Scripture uſeth in this caſe theſe generall termes, *omnes, omnia*, all men, all things, wee muſt not underſtand them univerſally, as comprehending every particular, but indefinitly, as for *omnes homines*, all men, we underſtand *omnia hominum genera*, all ſorts of men: this is *Auguſtines* rule alſo, *tractat. in Iohan.* 53. So it is ſaid, that Chriſt healed *omnem morbum*, every diſeaſe, that is, every kinde of diſeaſe,[a] *Decimatis omne olus:* You tithe all herbes, that is, every kinde.[b] *Omnis Iudaea exibat:* All Judea went forth vnto *Iohn*[c], that is, out of every part of Judea.

[a] Matth. 4. 23.
[b] Luke 11. 42.
[c] Mark. 1. 5.

5 Chriſt is ſaid to have died for all: in reſpect of the externall preaching of the Goſpell, and common obligation of grace unto all, which notwithſtanding is not available or effectuall in all: as in the Goſpell the marriage feaſt was prepared for all; but all that were called came not: *For many are called* (ſaith our Saviour) *few choſen*[d]. So the grace of God, *ex peccato evocat omnes communiter, ſuos excitat ſingulariter*, doth call all men from ſin generally, but his elect hee ſtirreth up after a ſingular manner, and effectually.

[d] Matth. 22. 14.

Object. If God doe offer Chriſt outwardly to all, and yet all be not thereby called, he ſhould ſeeme to mocke and diſſemble with men, *Pucks. ration.* 57.

Reſponſ. Firſt, the calling of God in it ſelfe is effectuall to all, if all had grace to lay hold of it: now, if God give grace unto ſome to obey their calling, & thereby to be converted, and not to others, we muſt not be inquiſitive to ſearch, but leave it unto God, whoſe judgements may be hid and ſecret, but they are alwayes moſt juſt: for hee hath mercie on whom he will. Secondly, though the calling of God worke not it proper and naturall effect in the incredulous, unto their converſion; yet it is effectuall, *more accidentario*, accidentally, being made unto them, through the hardneſſe of their owne heart, the ſavour of death unto death. Thirdly, S. *Ambroſe* witneſſeth for this diſtinction of generall and effectuall calling: *lib.* 2. *de vocat. Gentium, cap.* 8. *Praeter illam generalem gratiam parcius & occultius hominum corda pulſantem, excellentiore opere, largiore munere, potentiore virtute vocatio ſpecialis exercitur, &c.* Beſide the generall grace more ſparingly and ſecretly beating upon mens hearts, there is a ſpeciall calling more excellent in working of a larger gift, and more mighty in vertue.

The particular anſwer to the former places.

TO the firſt, that God would have all men to be ſaved, wee have anſwered before, *queſt.* 2. of this Controverſie, part 1. and to this effect, that it cannot be literally underſtood, that God would abſolutely have all men to be ſaved, for why then ſhould not all be ſaved? *For who hath reſiſted Gods will*[e]? Neither can it be anſwered here, as ſometime by the old Pelagians, that Gods will is not fulfilled, becauſe man will not: for this were to make men mightier than God. The meaning then of the place is this: firſt, that God offereth the externall meanes of ſalvation to all: which if they refuſe, they are in fault themſelves, God is not to be blamed. Secondly, the Apoſtle, as *Auguſtine* ſaith, by all men, underſtandeth all ſorts of men: as high and low, Kings, Princes, and the people, as it may appeare by that which goeth before in this place. Thirdly, in the ſame ſenſe Chriſt is ſaid to give himſelfe a ranſome for all men, that is, for all ſorts of men, or for all the elect, or ſufficiently for all in generall.

[e] Rom. 9. 19.

In the ſecond place,[f] the Apoſtle ſheweth, that howſoever the death of Chriſt is ſufficient for all, yet it is effectuall only to the faithfull, to them, *That from henceforth live not to themſelves, but to him that died for them, verſ.* 15. and to ſuch as are new creatures, *verſ.* 17. But all are not new creatures in Chriſt, therefore for all and to all Chriſts death is not effectuall.

[f] 2 Cor. 5. 15. 17.

In the third place S. *Peter* ſpeaketh to the faithfull, whom hee calleth, *verſ.* 1. beloved, and God is patient toward us, ſaith he, *verſ.* 9. *and would have no man periſh*; that is, none of us, none of the faithfull and elect: *Sic Iunius reſponſ. ad ration.* 90. And againe, *The patience, long-ſuffering, and bountifulneſſe of God, leadeth every man to repentance*[g]: *But thou* (ſaith the Apoſtle) *after thine hardneſſe, and heart that cannot repent, &c.* They therefore which abuſe and deſpiſe the patience of God, are themſelves the cauſe of their deſtruction: God is not to be charged with it.

[g] Rom. 2. 4.

In the fourth place, the Apoſtle ſaying, *Chriſt gave himſelfe for us all*, meaneth the univerſality of the faithfull and elect: whom he hath predeſtinate, called, juſtified, *verſ.* 30. Rom. 8. 32.

In the fifth place, where the Apoſtle ſaith, that Chriſt did taſte death for all men, he afterward expoundeth himſelfe, *verſ.* 10. ſaying, *That Chriſt brought many children to glory*, ſuch as are ſanctified, *verſ.* 11. whom Chriſt vouchſafeth to call his brethren, *verſ.* 12. and his children, *verſ.* 13. Theſe are not univerſally all men, but the faithfull and elect only: Chriſt only is the Prince of their ſalvation, whom he bringeth to glory, *verſ.* 10. Heb. 2. 9. 10. 12. 13.

Argum. 2. Their ſecond generall argument is drawne from ſuch places of Scripture, where mention is made of the whole world, in the benefit of redemption: as [a] *Behold the Lambe of God, that taketh away the ſinne of the world*: [b] *The bread that I will give is my fleſh, which I will give for the life of the world*: [c] *I came not to judge the world, but to ſave the world*: [d] *God was in Chriſt, and reconciled the world to himſelfe*. Theſe places are alleaged by *Hemingius lib. de univerſalitate gratiæ. Huberus, lib. theſe*: *Puckſius ration.* 60. 91. to prove the univerſality of the benefit of Chriſts death to all.

[a] Iohn 1. 29.
[b] Iohn 6. 51.
[c] Iohn 12. 47.
[d] 2 Cor. 5. 19.

Anſwer. Firſt, Chriſt is ſaid to take away the ſinnes of the world, in reſpect of the ſufficiencie of his death, which is able to ſatisfie in it ſelfe, not only for the ſinnes of the world, but, as *Thom. Aquinas* ſaith, *Si plures mundi eſſent*, If there were many worlds, yet is his death effectuall only to thoſe that beleeve, and are ordained unto life. *Epiſtol. decret. Gaii. Effuſio juſti ſanguinis Chriſti tam dives fuit ad pretium, ut ſi univerſitas captivorum in redemptorem ſuum crederet, nullum diaboli vincula retinerent*: The ſhedding of Chriſts righteous blood, was ſo rich to pay our ranſome, that if all the captives did beleeve in their redeemer, none of them ſhould be held in the devils bonds. Secondly, the world in Scripture is not alwayes taken for the univerſall company of men both good and bad, but as it is ſometime taken only for the wicked: as [e] *the Prince of this world commeth, &c.* And [f] *the world hath hated them*: ſo alſo doth it ſometime ſignifie only the elect company diſperſed over the world: [g] as *that the world may know that thou haſt ſent me.* And againe, *The world hath not knowne thee, but I have knowne thee, and theſe have knowne that thou haſt ſent me.* So then there is a world that hath not knowne Chriſt, namely the wicked world: there is a world that hath knowne Chriſt, that is, the company of the elect: ſo *Abraham* is called the heire of the world, [h] that is, the father of the faithfull, *verſ.* 11. *Auguſtine* alſo thus writeth, *Tract. evangel. Ioan.* 52. *Mundus appellatur in malis hominibus, qui toto terrarum orbe diffuſi ſunt*:—*appellatur mundus in bonis, qui ſimiliter toto terrarum orbe diffuſi ſunt*: *unde dicit Apoſtolus, Deus erat in Chriſto mundum reconcilians ſibi*: The world is underſtood of wicked men, that are diſperſed over the world: the world alſo is named of good men, that are ſo likewiſe diſperſed; as the Apoſtle ſaith, God was in Chriſt reconciling the world to himſelfe. This world Chriſt came to ſave, not to judge, he gave himſelfe for the life of this world: this is the reconciled world, as *Auguſtine* againe ſaith, *Mundus damnatus quicquid præter Eccleſiam*: *mundus reconciliatus Eccleſia*: The reconciled world is only the Church: the damned world all thoſe that are beſide the Church.

[e] Iohn 14. 30.
[f] Iohn 17. 14.
[g] Ioh. 17. 23. 25.
[h] Rom. 4. 13.

Object. But Saint *Iohn* ſaith, *Chriſt is the propitiation for our ſinnes, and not for our ſinnes only, but for the ſinnes of the whole world*: Chriſt then died not for the elect only, (not for our ſinnes only, ſaith the Apoſtle) but for all in the world: and therefore he ſaith the whole world: *ſic Huber. theſ.* 131. 1 Iohn 2. 2.

Contra. Firſt, S. *Iohn* in ſaying (not for our ſinnes only, but, &c.) meaneth that Chriſt hath not ſatisfied by his death, for our ſinnes that now beleeve, ſaith the Apoſtle, but for as many as ſhall beleeve, while the world ſtandeth: as our Saviour ſaith, *I pray not for theſe alone, but for them alſo which ſhall beleeve in me through their word.* Secondly, by the whole world the Apoſtle may here as well underſtand the univerſall company of the faithfull, as he ſaith, *The whole world lyeth in wickedneſſe*, meaning the wicked only. Therefore *Auguſtine* writeth well, *Epiſtol.* 48. *Totus mundus in maligno poſitus eſt propter zizania, quæ ſunt per totum mundum, & Chriſtus propitiatio eſt peccatorum totius mundi propter triticum, quod eſt per totum mundum*: The whole world lyeth in evill, becauſe of the tares throughout the whole world, and Chriſt is the propitiation of the ſinnes of the whole world, becauſe of the good wheat throughout the world.

Iohn 17. 21.
1 Iohn 5. 19.

Argum. 3. Their third generall argument is grounded upon ſuch places of Scripture, where the fall of mankind by *Adam*, and the redemption by Chriſt are compared together: *As by the offence of one the fault came upon all to their condemnation: ſo by the juſtifying of one the benefit abounded towards all men, &c.* And againe, *As in Adam all die, ſo in Chriſt ſhall all be made alive*: Chriſts redemption then is as generall, as *Adams* fall, unleſſe yee will ſay, that *Adams* ſinne exceedeth the merit of Chriſt. But all are dead in *Adam*: *Ergo*, all are redeemed by Chriſt: *Huber. Theſ.* 48. *Snecan. de prædeſt. pag.* 486. 492. 494. *& alibi*.

Rom. 5. 18.
1 Cor. 15. 22.

Anſwer 1. *Auguſtines* expoſition may here ſafely be admitted, that all men are ſaid to bee juſtified by Chriſt, not that all men are actually juſtified by him, but becauſe all that are juſtified, are not otherwiſe juſtified, than by him: as all that are dead, are dead in *Adam*: *Auguſt. de natur. & grat. cap.* 40. And againe he ſaith, *Sicut in Adam omnes, &c.* as in *Adam* all die, &c. *Nemo ad mortem niſi per Adam, nemo ad vitam niſi per Chriſtum.* As none die, but in *Adam*; ſo none are made alive, but in Chriſt. *Auguſt.* So then as all that pertaine to *Adam*, in the firſt generation, are dead in *Adam*; ſo all that by regeneration and new birth are engraft into Chriſt, are made alive by him. 2 The Apoſtle ſaith, that all they which are juſtified by Chriſt, ſhall reigne in life by Chriſt, *verſ.* 17. but all that are of *Adam* ſhall not inherit eternall life: *Ergo*, all are not univerſally juſtified by Chriſt, neither dyed

Rom. 5. 17.

In 5. c. ad Roman.

In c. 5. ad Roman.

Hexapl. in 5. ad Roman. qu. 35. 36.

Chriſt in that ſenſe for all. 3 Neither doth it follow, that if more periſh by *Adam*, than are redeemed by Chriſt, that the grace of Chriſt ſhould be of leſſe force, than the ſinne of *Adam*. Firſt, becauſe they which have no fruit in Chriſts death, are deprived thereof through their owne unbeleefe, not for want of any ſufficiencie in the ranſome and price of redemption. Againe, though ſo many ſhould bee ſaved by Chriſt, as are dead in *Adam*, yet herein grace ſhould bee but equall to the ſinne of *Adam* : as many for as many: But now the Apoſtle preferreth grace, not in reſpect of multitude or number of the redeemed, but in a double regard. Firſt, *Adams* ſinne brought death, grace by Chriſt giveth life : now it is an eaſier thing for many to periſh, than for one to be reſtored : *Adam* alone loſt himſelfe and all the world : but all mankinde joyned together cannot ſave a ſoule : grace therefore is preferred in reſpect of the difficultie of the worke. In this ſenſe the Apoſtle ſaith : If through the offence of one, death reigned ; much more ſhall they which receive abundance of grace, reigne in life, &c. Secondly, the Apoſtle ſaith, *The fault came of one offence to condemnation*, *verſ.* 16. that is, only originall ſinne, which wee derive from *Adam*, maketh us guiltie of condemnation : *but the gift is of many offences to juſtification* : in Chriſt not only our originall, but actuall ſinnes alſo are pardoned. This then is the preeminence of grace. Which further is thus ſet forth by *Primaſius* : *Major eſt redemptio Salvatoris, quam perditio tranſgreſſoris, &c.* The redemption of the Saviour is greater than the perdition of the tranſgreſſor, becauſe all ſinnes are remitted by Chriſt, not only originall, but actuall, &c. *Theodulus* alſo ſaith : *Gratia Dei adeo exuberavit, ut & ipſum Adami peccatum deleret, &c.* The grace of God hath ſo abounded, that it hath taken away the very ſinne of *Adam*, and not only that, but all other ſinnes, &c. and not only ſo, *Sed ad juſtitiam omnes deduxit*, But hath brought all to juſtice, &c. In three things hee placeth this preeminence and excellencie of grace. 1 In that even *Adams* ſinne was thereby pardoned. 2 And not only originall, but actuall. 3 And not onely ſinnes committed, but righteouſneſſe imparted : ſee further hereof elſewhere.

1 Cor. 15. 22.

The other place is either to bee underſtood of the reſurrection, or rather of the life of the Saints in glory : for the Apoſtle ſaith, *All ſhall be made alive in Chriſt* : not that they already are : And in this ſenſe it maketh nothing for the univerſality of grace. And if wee underſtand it of redemption purchaſed by Chriſt, by *(all)* here, the elect only are ſignified, namely, they which are of Chriſt, as *verſ.* 23. And ſo *Ambroſe* upon this place expoundeth it, upon theſe words, 1 *Cor.* 15. *Sicut in Adam, &c.* As in *Adam* all die : *Sicut Adam peccans mortem invenit, & omnes ex ejus origine tenuit : ita Chriſtus mortem vincens, omnibus qui ſunt ex ejus corpore vitam acquiſivit* : As *Adam* ſinning wrought death upon all of his off-ſpring ; ſo Chriſt hath purchaſed life to all that are of his body : *vel ſicut, &c.* or as in *Adam all*, both juſt and unjuſt doe die : ſo in Chriſt all, both beleevers and unbeleevers ſhall riſe, though unto puniſhment.

Argum. 4. Their fourth argument out of Scripture, is from ſuch places, which ſeeme to extend the benefits purchaſed by Chriſts death generally to all.

Iohn. 1. 9.

Firſt they urge that place, This is the true light that lightneth every man which commeth into the world : *Ergo*, the light of grace is common to all : *Puckſ. ration.* 55.

Anſwer. Firſt, this place muſt be underſtood not of that ſingular and eſpeciall light of grace which is given only to the elect, but of the light of nature, or common grace, which is infuſed into all : for what light hee meaneth, is plainly ſhewed before, *verſ.* 4. *In it was life, and the life was the light of men* : he ſpeaketh of the naturall life & light, and that capacitie of reaſon, which is in all by nature. Secondly, if we ſhould underſtand the light of peculiar grace, then it wolud follow, that not only grace is offered, but received of all : for this light is ſaid verily and indeed to lighten all. Thirdly, *Auguſtines* expoſition may here ſafely be received ; by all men we may underſtand all ſorts of men, *Enchirid. c.* 103. or thus : *Illuminat omnem hominem, quia nullus hominum illuminatur niſi lumine illo veritatis* : He lightneth all men, becauſe there is none lightned but by that true light : *de peccator. merit. & remiſſ. lib.* 1. *c.* 25.

Rom. 11. 32.

Object. 2. *God hath ſhut up all under unbeleefe, that hee might have mercie upon all.* Mercie then is ordained for all.

Anſw. The meaning of the place is this, God will have mercy upon all, that is, both Jewes and Gentiles : for of them the Apoſtle entreateth throughout the whole chapter: *Intelligitur* (ſaith *Auguſtine*) *de Iudæis & Gentilibus quos Deus prædeſtinavit* : It is to bee underſtood of thoſe of the Jewes and Gentiles, whom God hath predeſtinate : *de civitat. Dei. lib.* 21. *cap.* 18. *&* 24.

Coloſſ. 1. 20.

Object. 3. It pleaſed God the Father, &c. *by him to reconcile all things to himſelfe, &c. both the things in earth, and the things in heaven, through the blood of his Croſſe* : *Ergo*, Chriſt dyed for all : *Puckſ.* 82.

Anſw. Firſt, if they will ſo ſtrictly urge this word, *omnia*, all things, Chriſt ſhall not only bee the Redeemer of men, but of all things in the world. Secondly, this word therefore is to bee reſtrained, according to the matter or ſubject whereof the Apoſtle entreateth : who having firſt ſet downe the worke of the creation, wherby all things viſible and inviſible were created, *verſ.* 16. he commeth then to the worke of redemption, which he extendeth not to all things viſible, and inviſible, as he did the creation, but reſtraineth to the Church, whereof Chriſt is the head, *verſ.* 18. which Church conſiſteth of two parts, of the Saints in heaven, and the Saints in earth, *verſ.* 20. As the Apoſtle ſaith elſe-where :

Of whom is named the whole family in heaven, and in earth. The benefit of redemption therefore belongeth only to the Church and family of the Saints. Epheſ. 3. 15.

Object. 4. *Iohn* 17. 2. *Thou haſt given him power over all fleſh, that hee ſhould give eternall life to all them that thou haſt given him*: *Ergo*, all fleſh is reconciled unto God by Chriſt: *Huber. theſ.* 161. John 17. 2.

Anſwer. Firſt, it followeth not, Chriſt hath power over all fleſh, therefore all fleſh is reconciled by Chriſt: for he hath power over all creatures in heaven and earth, even over bruit beaſts, yet they have no part in this reconciliation. Secondly, it is one thing to have power given over all fleſh, another thing to have men given unto Chriſt out of the world, as *Auguſtine* ſaith: *Poteſtatem quidem omnis hominis accepit, ut liberet, quos voluerit; damnet, quos voluerit: ſed eos ſibi eſſe datos oſtendit, quibus omnibus det vitam æternam*: Hee hath received power over all men to deliver whom he will, and to condemne whom he will: but they only are given unto him, to all whom he giveth eternall life: *In Iohan. tractat.* 111. Thirdly, that not all men, but only ſome in this ſenſe are given unto Chriſt, hee himſelfe witneſſeth: *I have declared thy name unto the men, whom thou gaveſt mee out of the world.* All the world therefore was not given unto Chriſt, but a certaine number choſen out of the world. And thus much of their objections out of Scripture: let us now ſee ſome other of their arguments. John 17. 6.

Argum. 2. Their ſecond generall argument is drawne from theſe abſurdities and inconveniences, which doe follow, as they imagine, upon this doctrine, that God in his eternall counſell hath predeſtinate ſome unto damnation, as he hath ordained others to life.

Object. 1. If God have appointed ſome unto damnation, and it is impoſſible that ſuch ſhould not ſinne, neither can Gods ſentence be altered: it ſhould ſeeme then, that they are not in fault themſelves, ſeeing they can no wayes eſcape the wrath of God: how then can it be avoided, but that God ſhould be the author of ſinne? *Sic Hubertus in theſib. Snecan. p.* 483. & 500.

Anſw. 1. I anſwer with *Auguſtine*: *Qui à pietate deficiunt, non ex opere Dei, ſed ex voluntate ſua deficiunt, nec impelluntur ut cadant, nec circiuntur ut deſerant; caſuri tamen ab eo, qui falli non poteſt, præſciuntur*: They which fall away from piety, doe not fall away, by any thing that God doth or worketh, but of their owne will and voluntary inclination; they are neither compelled to fall, nor caſt off to that intent they ſhould forſake God: but God who cannot be deceived, only fore-ſaw they ſhould fall, &c. The fall of man therefore is voluntary, and none the cauſe of it but himſelfe: God fore-ſeeth (from whoſe eyes nothing can be hid) that ſin ſhould be committed in the world: but hee decreed it not, but only fore-ordained the puniſhment of ſinne: And although ſinne be evill, yet the puniſhment thereof, as it is appointed of God, is juſt and good: *Non ipſe ignis æternus, qui cruciaturus eſt impios, malus eſt, habens modum & ordinem ſuum, — ſed cruciatus eſt damnatio malis, quorum peccatis eſt debitus*: *Auguſtin.* Everlaſting fire, which ſhall torment the wicked, is not evill it ſelfe, being not without ſome meaſure, and order, but the torment is evill to the damned, to whoſe ſinnes it is due. Artic. falſ. impoſit. 16. De natura boni cap. 37. Tim. 6.

Let us heare for this matter the teſtimony of *Snecanus* a Patron alſo of univerſall grace: *Deum indurare, aut juſto odio deſtinare, quos vult; & homines interea ſponte, non coactè malefacere, &c. ſimul ſubordinata non pugnantia*: Theſe two ſayings, for God to harden, and ordaine to be hated, whom he will; and for men notwithſtanding to doe evill willingly, not of conſtraint, are not contrary: but one ſerving and ſubordinate to another. *Noſtræ voluntates manent liberæ ſub divina providentia: poſita prima cauſa, non tolluntur mediæ cauſæ, ſed potius ſtabiliuntur*: Our owne wils remaine free under Gods providence, the firſt cauſe doth not take away the ſecond, but rather eſtabliſheth them: *hæc ille de prædeſtinat. pag.* 622. His meaning is this, that though Gods will and decree be the firſt cauſe of all things, and ſo of the ſalvation, or damnation of men; yet are there ſecond canſes, whereby Gods will is effected: as the corrupt will of man is the cauſe of ſinne, and ſinne the cauſe of damnation. It is not Gods will, that any man ſhould come to condemnation, who firſt willingly falling into ſinne, doth not juſtly deſerve the ſame. So then Gods decree is not the cauſe of ſinne, but the corruption only of mans will. Thus have we the teſtimony of an adverſarie very cleare on our ſide.

S. *Ambroſe* alſo thus teſtifieth *lib. 2. de vocat. Gentium. c. 4. Æterna Dei cognitio nulla nos urget neceſſitate peccandi, &c.* The eternall knowledge of God, doth not urge any neceſſity to ſinne, neither doth iniquity proceed from whence commeth equitie, &c. From the free will of men tranſgreſſion firſt tooke beginning.

Magiſt. ſenten. thus *lib. 1. diſt. 41. liter. E. Non reprobatio ita eſt cauſa mali, ſicut prædeſtinatio cauſa boni, neq; obduratio ita facit hominem malum, ſicut miſericordia bonum.* Reprobation is not ſo the cauſe of evill, as predeſtination is the cauſe of good; neither doth obduration ſo make a man evill, as mercie maketh him good.

Anſwer 2. But if God would (they ſay) men might be preſerved from ſinne: why ſhould hee rather give his grace to one, than to another? *Auguſtine* alſo very well anſwereth this matter: *Inveſtigabilis miſericordia, qua cujus vult miſeretur, nullis ejus præcedentib. meritis, inveſtigabilis veritas, qua quem vult indurat, ejus præcedentib. meritis, ſed cum eo cujus miſeretur, plerunq; communib.* His mercie is unſearchable, whereby he hath mercie on whom he will, without any his merits going before, and his truth is unſearchable, whereby he hardeneth, whom he will, his merits going before, but for the moſt part common with him, of whom he hath mercie, *de bon. perſeveren.* 2. 11.

The Apoſtle alſo may reſolve us herein, who ſaith, according as God ſpake to *Moſes*, *I will have* *mercie upon whom I will have mercie, and will have compaſſion upon whom I will have compaſſion : Rom.* 9. 15. Other reaſon wee muſt not bee deſirous to know, neither ſhall wee bee ever able to comprehend.

Object. 2. But why ſhould God ſave ſome, and not others, ſeeing they are all his creatures and workmanſhip? how is not God unjuſt, or partiall in ſo doing, and an accepter of perſons : *Suecan. p.* 480. *de prædeſtinat.*

Rom. 9. 20.

Anſwer 1. Saint *Paul* herein doth ſatisfie them to the full : firſt hee ſaith, *Who art thou O man, that pleadeſt againſt God?* It is an unreaſonable thing, that the creatures ſhould call the Creator to account, or demand a reaſon of his doings. Secondly, hee ſheweth by the example of the Potter, that God may with better right diſpoſe of his creature, as it pleaſeth him, than the Potter maketh of one lumpe, veſſels of honour and diſhonour. Thirdly, the Apoſtle giveth a reaſon, which may content us, why hee electeth ſome, namely, to ſhew the richneſſe of his mercie, and why he rejecteth others, namely, that his power may bee knowne, *verſ.* 22. Gods glory then, which ſtandeth partly in mercie, partly is ſeene in his juſtice, cannot appeare to the full, but in the ſalvation of ſome, and damnation of others : hee therefore that thinketh Gods dealing herein to bee unjuſt, is an enemie to the glory of God.

Anſwer 2. *Auguſtine* hath a ſingular ſpeech of this matter : *Quis in tantam inſaniam—ut injuſtitiæ Deum arguat, ſi uni indebitam donaverit gratiam, alteri reddiderit debitam pœnam? an audebit debitor creditorem iniquitatis arguere, ſi alteri donans, ab eo, quod debebat, exegerit?* Who will bee ſo mad as to accuſe God of injuſtice, if he give grace to one undue, and to another render puniſhment due and deſerved? ſhall the debtor accuſe the creditor of unjuſt dealing, if he forgive one his debt, and exact of thee that which thou oweſt? *de prædeſt. & grat. c.* 4. Neither can God be charged with partialitie, or having reſpect of perſons, in that of his free grace and mercie hee ſaveth ſome, and leaveth the reſt in their ſinnes : hee is ſaid to reſpect perſons, that for ſome quality or outward circumſtance preferreth one before another : as the Judge is ſaid to reſpect the perſon, when he heareth the rich and the great men, before the ſmall and the poore: As *Samuel* being ſent to annoint one of *Ieſſe* his ſonnes, reſpected the outward comely perſon of the elder brethren : But with God there is no ſuch reſpect of any ſuch outward condition or quality. *God is no accepter of perſons, but in every nation he that feareth God, &c.* that is, God reſpecteth not the perſon of men, that is, of what kindred or Country they are : So is it likewiſe taken : *There is no reſpect of perſons before God* : that is, whether they be Jewes or Gentiles. It is not therefore of any thing in men themſelves, that ſome are ſaved and not others, but of the free mercie of God : God ſeeth nothing in man, thereby to bee moved to ſhew him mercie : therefore hee reſpecteth no mans perſon : but all is of grace.

Deut. 1. 17.

Act. 10. 35.

Rom. 2. 10.

Object. 2. The perſon of man betokeneth not only ſome externall quality, or outward reſpect in man, but the eſſence and ſubſtance of man alſo : As in the Trinity, the name of perſon is taken ſubſtantially. Therefore if God be no accepter of perſons, one man cannot any wayes be preferred before another. *Suecan. de prædeſtinat. p.* 480.

Anſwer. First, the perſon of God and the perſon of man are not well compared together : for as much as there is nothing accidentall in God ; but whatſoever is belonging to his eſſence : but ſo is it not in man, in whom many things are accidentall, and ſubject to change. Secondly, though the perſon in the Trinity bee ſubſtantiall, yet is it not all one with the ſubſtance of the Trinity : for there is but one ſubſtance of the Trinity ; and if the perſon were the ſubſtance, then ſhould there bee but one perſon alſo, which were great hereſie to affirme, and ſo are they overthrowne by their owne example. Thirdly, if they will ſo ſtrictly exclude all reſpect of man on Gods behalfe ; how commeth it to paſſe, that beleevers are ſaved, all unbeleevers damned? unleſſe the reſpect of their faith make a difference betweene them, through the gracious and free acceptation of God. Wherefore God is ſaid not to accept the perſons of men no otherwiſe than I have ſaid, that is, not to regard any thing in man, or of man, whereby originally one man ſhould have a preeminence to another.

How God is ſaid not to have reſpect of perſons.

And to ſpeake yet more diſtinctly of this point : in the acception of perſons three things are to bee conſidered. 1 The gift, what is beſtowed. 2 The cauſe why. 3 The manner how. Firſt, in *donis gratuitis*, free gifts which are not due, there is no accepting of perſons properly : but when as that which is equally due, is not equally given, that is partialitie : now election unto life is not due unto any as a debt, but it is a franke gift of grace : Secondly, then ones perſon is accepted, when for any reſpect to the perſon, and ſome cauſe on his behalfe, a difference is made : but they which are elected, are not preferred for any thing which God ſeeth in them, but of his meere grace. Thirdly, the reſpecter of perſons offendeth, when hee giveth unto, or doth for one, with the injurie of another : but God in electing ſome, doth no wrong unto thoſe which are not elected : wherefore in this caſe there is with God no reſpect of perſons : ſee more of this point elſewhere, &c.

Hexapl. ad Rom. qu. 23. *& addit.* 3. to the doctrines.

Contr. artic. fall. impoſit. 1. 4.

3. They are all Gods creatures, we grant : but what then? muſt either all be ſaved, or ſhould God refraine from creating thoſe whom hee fore-ſaw ſhould fall? No, it is ſufficient that God is not the cauſe of their fall. And if God in his preſcience ſaw they ſhould fall, & ſhould for this cauſe deſiſt from creating them, that they might not fall : then ſhould the preſcience of God be deceived in foreſeeing that to be, which ſhall never be. *Auguſt.* alſo doth very well touch this point: *Creat ut ſint homines—ſecundum conſilium bonæ voluntatis ſuæ, reparaturus in multis, quod ipſe fecit, & puniturus, quod non fecit*

God did create men to repaire according to the counſell of his good will, in them that, which he had made, and to puniſh that, which he made not.

Obiect. 3. If it bee ſo, that God hath caſt lots over every man, and hath already decreed concerning their ſavation or damnation; then all exhortation and preaching, and all endevour to live a godly life, is in vaine: for *de unoquoque fiet, ut prædeſtinatus eſt*, it ſhall befall every man, as he is predeſtinate. So the Pelagians objected: *de perſever. lib.* 2. 15.

Anſw. 1. The doctrine of predeſtination doth no more hinder godly endevour and exhortation, than the doctrine of Gods preſcience and foreknowledge: *Sicut non deterremur*, (ſaith *Auguſtine*) *à confitenda præſcientia Dei, &c.* As wee are not terrified, or frayed from confeſſing Gods preſcience, becauſe whether men live well or evill, *tales erunt, quales præſcivit Deus*, they ſhall bee none other than God foreſaw they ſhould be: ſo, ſaith hee, wee ought not for this cauſe to bee driven from confeſſing predeſtination; *Auguſtin. ibid.*

2 *Auguſtine* alſo in another place putteth this example: As (ſaith hee) though the Apoſtle confeſſe, that God worketh in us both the will and the deed, yet hee ceaſeth not every where to exhort us, both to will and worke thoſe things that pleaſe God. Our Saviour Chriſt alſo biddeth us to beleeve in him: *Yee beleeve in God, beleeve alſo in mee. Nec tamen ejus falſa eſt ſententia:* And yet it is true which our Saviour ſaith, That no man can come unto him, unleſſe his Father draw him: for faith is the gift of God. So men notwithſtanding ought to endevour themſelves to walke in obedience before God, although they be predeſtinate thereunto.

Ioh. 14. 1.
De perſeverãt. lib. 2. cap. 14.

3 Chriſt alſo (ſaith *Auguſtine*) teaching his Apoſtles to pray, further telleth them, that God knoweth what is needfull for us, before we aske, and yet wee ought to pray notwithſtanding. So although God foreſaw and did predeſtinat the end of every man, yet we muſt exhort and ſtirre up one another to all holineſſe of life, thereby to make ſure our election, as S. *Peter* ſaith.

2 Pet. 1. 10.

4 I will alſo adjoyne Maſter *Philpots* learned and godly anſwer: Some (ſaith he) for an extreme refuge in their evill doing run to Gods predeſtination and election, ſaying: If I bee elected of God to ſalvation, I ſhall be ſaved, whatſoever I doe: but ſuch be great tempters of God, and abominable blaſphemers of Gods holy election, and caſt themſelves down from the pinacle of the temple in preſumption, that God may preſerve them by his Angels through predeſtination. Such verily may reckon themſelves to be none of Gods elect children, that will doe evill that good may enſue; whoſe damnation the Apoſtle ſaith, is juſt: Gods predeſtination ought with a ſimple eye to be conſidered, to make us more warily to walke according to Gods word: for this is the end and fruit of our election, *That we ſhould be holy and blameleſſe in his ſight: Epiſtol. ad congregat. Chriſtian. pag.* 1832.

Epheſ. 1.

Gregory hath an excellent ſaying, which may ſerve as a full anſwer to this objection: as hee is alleaged, *Cauſ.* 23. *qu.* 4. *c.* 21. *Obtineri nequaquam poſſunt quæ prædeſtinata non fuerunt, &c.* Thoſe things cannot be obtained, which are not predeſtinate: but thoſe things, which holy men effect by their prayer, were predeſtinate to be obtained by prayer: for predeſtination is ſo diſpoſed of God, that they which are elected ſhould come unto it by labour, &c. Wherefore predeſtination doth not take away the meanes, as prayer, inſtruction, exhortation, which tend unto it.

I will here adde the reſolution of *Thomas Aquine*, who ſetteth downe theſe poſitions of this matter, the queſtion being thus propounded, whether *prædeſtination may be helped by the prayers of the Saints:* 1 he reſolveth that predeſtination, *quoad ordinationem*, in reſpect of the ordination and decree, cannot be helped, but only in the execution: as *Iacob* was predeſtinate, yet he was obtained by the prayers of *Iſaak* and *Rebecca*. 2 Yet this is not *propter defectum virtutis*, for want of any power in God, but becauſe he uſeth, *cauſis mediis*, meane cauſes, to effect his will. 3 Yet although by prayers, exhortations and other meanes the execution of Gods decree may be furthered, yet can it not be altred and changed or hindred.

1. p. qu. 23. artic. 5.

Obiect. 4. To what end commanded Chriſt that the Goſpell ſhould bee preached to every creature, if it were not Gods meaning that all men ſhould come to the knowledge of the truth, and ſo bee ſaved: otherwiſe the Lord ſhould ſeeme to purpoſe one thing and doe another? *Sic Huber. in theſib.*

Contra. Firſt, God calleth all men generally by the preaching of the Goſpell, neither is God to bee blamed, if they obey not their calling, which in it ſelfe is ſufficient, but they only are in fault that refuſe it: As S. *Ambroſe* well ſaith, *In aliis prævaluiſſe gratiam, in aliis reſiluiſſe naturam:* That in ſome grace prevaileth, in ſome their owne nature reſiſteth, &c. He ſpeaketh of thoſe, to whom the Goſpell is preached *lib.* 2. *de vocat. Gent. cap.* 8. Secondly, it followeth not, that becauſe the Goſpell is preached to all, God hath decreed to ſave all: for Chriſt commanded his Apoſtles to preach unto thoſe the Goſpell of peace, that ſhould notwithſtanding neither heare them nor receive it. So *Ezechiel* is ſent to a people that will not heare. And why may not the Goſpell bee preached in like ſort to many that ſhall periſh? Thirdly, the cauſes therefore why the Goſpell is preached to all, and yet all are not ordained to be ſaved, are theſe two chiefly: firſt, becauſe the elect and the reprobate are mixed together in earth, neither is it knowne unto men, whither every man appertaineth, therefore is the Goſpell offered to all, that ſome might bee ſaved. And it is more agreeable to Gods mercie, that even the reprobate ſhould have the externall meanes of ſalvation offered unto them for the elects ſake among them, than that the elect ſhould be defrauded thereof becauſe of the other. Of this *Auguſtine* writeth well: *Correptio medicinaliter adhibetur, etiamſi ſalus ægrotantis incerta ſit: ut ſi is, qui corripitur ad*

Math. 10. 13.
Ezech. 2. 5.

numerum prædeſtinatorum pertinet, fit ei correptio ſalubre medicamentum; ſi autem non pertinet, fit pænale tormentum: de corrept. grat. cap. 13. The medicine muſt bee given to all, though it be uncertaine who ſhall have their health: that if he that is rebuked bee of the predeſtinate, his chaſtiſement ſhall be healthfull to him; if not, it ſhall bee a penall torment, &c. So then the ſecond reaſon is, that the wicked may bee left inexcuſable, when as the word of God is preached unto them, and they regard it not.

Huberus here objecteth, *theſ.* 304. If it bee ſo, that the word of God bee unto ſome the ſavour of death unto death, it were better never to heare it, than that the hearing thereof ſhould be to ſome to their condemnation.

2 Pet. 2. 21.

Contra. 1 It is an abſurd conſequent, that the word ſhould not bee preached at all, becauſe ſome profit not by it: by the ſame reaſon, becauſe ſome in the Sacrament doe eat and drinke their owne damnation, it might bee inferred, that it were good for none to receive it: or becauſe ſome abuſe meat and drinke to gluttonie and drunkenneſſe, that therefore none ſhould eat or drinke. 2 That it were better for the wicked, never to have knowne the way of righteouſneſſe, than after they have knowne it to turne away, &c. as S. *Peter* ſaith, we grant: but it followeth not, that it were better not to have it knowne at all: It is better, that by the preaching of the Goſpell ſome ſhould bee ſaved, though other bee left without excuſe, than by not preaching, to help to excuſe unbeleevers, none ſhould be ſaved.

Matth. 28. 19.

Object. 5 This objection is not much differing from the former: Seeing that Baptiſme is offered to all: *Goe and baptize all nations*, grace alſo together with Baptiſme is offered: for God would never have invited all men to Baptiſme, if he would not impart unto them that grace which is ſealed by Baptiſme: *Sic Heming. de univerſal. grat. pag.* 75.

Mark. 16. 16.
Ioh. 6. 29.
Acts 13. 48.

Contra. 1 That Baptiſme is available only to thoſe that beleeve, the Scripture teſtifieth, *Hee that beleeveth, and is baptized, ſhall be ſaved.* And to beleeve is the worke of God: And to them only, that are ordained to everlaſting life, is it given to beleeve. Therefore to them only is Baptiſme of efficacie. 2 As before we ſaid of the preaching of the Goſpell, ſo now of Baptiſme: that they are offered to all, that amongſt many, ſuch as are ordained to life, ſhould be ſaved: for it were not meet, that becauſe ſome are found abuſers and prophaners of the Sacraments, therefore they ſhould bee denied to all. 3 If all in Baptiſme are verily partakers of grace, how are not all ſaved? If they anſwer, that through their owne negligence this grace is loſt, which is their only anſwer here, *Heming. pag.* 75. they ſpeake contrary to the Scripture, which teſtifieth that whom God loveth, hee loveth to the end. And that the gifts of God are without repentance, *Rom.* 11. But of this more God willing afterward.

Iohn 13. 1.
Rom. 11. 29.

Object. 6 The doctrine of predeſtination, ſay ſome, is a doctrine of deſpaire: for if it bee ſo, that God hath decreed ſome to damnation from the beginning, what comfort now remaineth to thoſe that are in deſpaire, and diſtreſſe of conſcience, if we cannot aſſure them, that the mercy and grace of God is free for all men, and not denied to any?

1 Cor. 3. 2.
De perſever. lib. 2. cap. 16.

Anſw. 1 The doctrine of predeſtination is a true and ſound doctrine, yet not at all times, nor in the hearing of all perſons to be uttered: for ſo Saint *Paul* ſaith, *That hee gave unto ſome milke, not ſtrong meat, for they were not able to beare it.* The doctrine of predeſtination is ſtrong meat, and therefore not to be miniſtred to the weake and bruſed conſcience. *Hæc una eſt cauſa tacendi verum*, (as *Auguſtine* ſaith) *ne pejores faciamus, qui non intelligunt, dum volumus eos, qui intelligunt, facere doctiores:* This is one cauſe of concealing the truth, leſt wee make them worſe, that underſtand not, while wee would teach thoſe which are of better capacity, &c. He preſcribeth alſo the manner how predeſtination ſhould bee taught and handled: namely, in the hearing of the faithfull, to intreat only of election: But if any man be diſpoſed likewiſe to touch the other part of reprobation: *Non de ipſis, qui in populo audiunt, dicendum eſt per ſecundam perſonam, ſed de aliis ad ipſos per tertiam:* He muſt in no wiſe ſpeake in the ſecond perſon to thoſe that are preſent, but of others in their hearing in the third perſon, *lib.* 2. *de perſever. cap.* 23.

2 This doctrine notwithſtanding, there is ſufficient place for comfort: If any man doubt of his ſalvation, wee muſt neither build upon a falſe ground, to comfort them; as to beare them in hand, that God hath a purpoſe to ſave all men: nor yet referre them to Gods eternall decree, which is too ſtrong meat for them in that weak eſtate to beare: But as if a man ſhould denie that the fire is hot, or that the Sun ſhineth, we would uſe no better argument to perſwade him, than by experience of the effects, as how the fire burneth, and the Sun giveth light: ſo in this caſe to aſſure a man of ſalvation, we would exhort him to uſe the ſecondary meanes, as faith, repentance, to beleeve in Chriſt, and as the Apoſtle ſaith, to make his election ſure by good works: And by the experience of Gods mercy and goodneſſe, which hee hath felt, to grow up unto the aſſurance of his favour.

3 I will conclude with *Auguſtine*, who thinketh this doctrine of predeſtination to be a doctrine not of deſpaire and diſtruſt, but of comfort and confidence: *Abſit à vobis ideo deſperare de vobis, quoniam ſpem veſtram in ipſo habere jubeamini, non in vobis: An verendum eſt, ne tum de ſe homo deſperet, quando ſpes ejus ponenda demonſtratur in Deo?* God forbid that you ſhould deſpaire of your ſelves, becauſe ye are willed to put your truſt in God, & not in your ſelves: Is it to be feared, leſt man ſhould then deſpaire of himſelfe, when he is taught to place his hope and truſt in God? *de perſever lib.* 2. *c.* 22.

For this the doctrine of predeſtination teacheth us, that whatſoever is in us, that is good, it neither is of our ſelves, nor yet commeth unto us by chance, but is beſtowed upon us freely, as God in mercie in the beginning had appointed.

Huberus further objecteth thus: If it be ſo that Chriſt died not for all, but only for ſome, then all comfort and conſolation is taken away: as if a man ſhould thus reaſon: Some men are elected to ſalvation in Chriſt, I am a man: *Ergo*, I ſhall be ſaved. This were a weake argument of comfort, concluding only upon particulars, *Huber.p.*20.97.

Contra. 1 If wee ſhould draw our comfort immediatly from Gods eternall will and decree, our adverſaries muſt needs fall into the ſame ſtraits of particularities: for it is certaine, that in the day of judgement all ſhall not be ſaved, but ſome muſt goe into everlaſting paine, others to eternall life, as God in the beginning had decreed. Wherefore there muſt bee a certaine number of ſuch as are ordained to life. 2 To aſſure our ſelves then of our ſalvation before God, wee muſt not run immediatly unto Gods ſecret decree and counſell, as though by ſome extraordinary ſpeculation or revelation, wee could attaine to the knowledge thereof: but we muſt judge of our election, by the fruits and effects thereof, as our faith, vocation, ſanctification: and this *Snecanus* ſheweth at large, *pag.* 466. Our argument then of comfort grounded upon the word of God, is this: Whoſoever beleeveth in Chriſt, ſhall bee ſaved: I beleeve in Chriſt: *Ergo*, I hope to be ſaved: So then our comfort ariſeth not from any particulars, but from the univerſall promiſes of God made to all thoſe which beleeve. But in the aſſumption of this argument, two things may trouble us: firſt, if Satan ſhall tell us, that we beleeve not, how we may aſſure our ſelves of faith. The remedie againſt this tentation is this: We muſt examine our faith by the fruits thereof: as 1 *Ioh.* 2. 3. *Hereby we are ſure we know him, if we keep his commandements.* Neither are wee to bee diſmaied, though wee find in our ſelves ſome contrary motions of feare, doubtfulneſſe, and ſuch like. But though our faith be yet imperfect, we muſt conſider how Chriſt did ſuccour and cheriſh the weake in faith, as it was written of him, that hee ſhould *not breake the bruiſed reed, nor quench the ſmoaking flax*: as alſo wee muſt pray continually with the Apoſtles, *Lord increaſe our faith*; and with him in the Goſpell: *Lord I beleeve, help my unbeleefe, Mark.* 9. The ſecond thing that may trouble us, is, to know how we attaine to faith: for all have not faith, as the Apoſtle ſaith, 2 *Theſſ.* 3. 2. Our remedy here, is to acknowledge faith, and all other gifts to come from God, not to thinke it ſtandeth in our owne power to beleeve: and therefore by faithfull prayer to ſeeke for this precious gift at Gods hands.

1 Ioh. 2. 3.
Iſay 42. 3.
Luke 17. 5.
Mark. 9. 24.
2 Theſſ. 3. 2.

3 Who ſeeth not then, but that this is a more ſure and ready way unto comfort, as we have ſhewed, than to beare men in hand, that God would have all men to be ſaved, and that Chriſt died for all? So their argument of comfort ſtandeth thus: *Chriſt died for all, even for thoſe that ſhall be damned, therefore he died for me.* What comfort now can a troubled conſcience reape by the death of Chriſt; ſeeing that notwithſtanding hee may bee damned: and that Chriſt hath done as much for thoſe that ſhall bee damned, as for other? May not the diſtreſſed conſcience juſtly ſay unto ſuch, *Miſerable comforters are yee, and phyſitians of no value? Iob* 15.4. And thus farre of their arguments, and objections, that do maintaine the univerſality of the grace of God. Now we will come, by evident teſtimonies of Scripture, and other effectuall reaſons to eſtabliſh and make knowne the truth.

Iob 13. 4.

That Chriſt died only for the elect.

OVr ſentence then is this, that whereas all men were by nature the children of wrath, and like to periſh in themſelves, God from the reſt hath according to his good pleaſure elected ſome, to whom he hath appointed Chriſt Jeſus to be their Mediator and Redeemer. And here we are to conſider, firſt the beginning of election: ſecondly, the progreſſe thereof: laſtly, the end. The beginning, in that God according to his good pleaſure, elected his in Chriſt before the foundation of the world. The progreſſe, in that he hath given the elect unto Chriſt to be ſaved, and redeemed by him: *He hath predeſtinate us to be adopted through Ieſus Chriſt.* The end is, that whom hee hath predeſtinate, (that is the beginning) called, juſtified, (there is the progreſſe) *them alſo he hath glorified*, he hath purpoſed to bring them to glory: that is the end. That now Chriſt only was given to die for the company of the elect: not that it is not ſufficient for the whole world in it ſelfe, but becauſe the efficacie and benefit of Chriſts death is only applied by faith unto the beleevers: and faith only is of the elect. That therefore Chriſt died only for the elect, it remaineth now to be proved. Our arguments we will diſtribute into three places: firſt wee will produce direct places of Scripture for our purpoſe. Secondly, reaſons grounded upon Scripture. Thirdly, we will ſhew the abſurditie of the adverſaries opinion.

Epheſ. 1. 4. 5.
Rom. 8. 30.

First, our evident teſtimonies out of Scripture are theſe: Firſt, *Ioh.* 10. 15. *Chriſt layeth downe his life for his ſheep*: the elect only are his ſheep: *Ergo.*

Argum. 1.
Ioh. 10. 15.

Huberus denieth the aſſumption: ſaying, that all men are Gods ſheep, and inheritance, who if afterward they ſtray away from the Lords ſheepfold, the fault is in themſelves, *theſ.* 1069.

Contra. But our Saviour ſpeaketh of ſuch ſheep, as doe heare his voyce, and follow him, and they will not follow a ſtranger, *verſ.* 5. They therefore that fall away, & follow any other, are not the ſheep of Chriſts fold: therefore for ſuch ſheep only hee died, as finally are his: thoſe are the elect only.

Ioh. 10. 5.

2 Chriſt

Ioh. 11. 52. Ioh. 10. 16. 2 Chriſt died not for the nation only, that is, of the Jewes, but, *That he might gather together in one the children of God that were ſcattered.* But the elect only are the children of God: of whom he ſpeaketh againe, namely, of theſe diſperſed and ſcattered children: *Other ſheep I have alſo, which are not of this fold, them alſo I muſt bring, &c.* Theſe are the predeſtinate, as *Auguſtine* ſaith: *Erant prædeſtinati, nondum congregati:* They were predeſtinate, though not yet gathered together: *Auguſtin. ſerm. 50. de verbis Domini in Iohan.*

Ioh. 15. 13. Rom. 5. 10. 3 *Ioh. 15. 13.* Chriſt died only for his friends; the elect only, and ſuch as ſhall bee ſaved, only are the friends of Chriſt. And if that place of the Apoſtle bee objected, *That Chriſt died for us, when wee were yet enemies:* Wee anſwer with *Bernards* diſtinction, *Serm. 10. de Pſalm. Qui habitat: Chriſtus ſecundum tempus pro impiis & inimicis mortuus eſt, ſecundum prædeſtinationem autem pro fratribus & amicis:* Chriſt according to the diſpenſation of time died for the wicked and his enemies: but in reſpect of his predeſtination, for his friends and brethren.

Epheſ. 5. 26. verſ. 23. 4 Saint *Paul* teſtifieth that Chriſt gave himſelfe for his Church, that he might ſanctifie it, &c. and hee is the Saviour of his body, *verſ. 23.* But the elect only, and ſuch as ſhall be ſaved, are members only of his body: *Ergo,* for ſuch only he died.

Contra. Huberus anſwereth, that the Church is here taken for the whole aſſemblie of beleevers, and unbeleevers, who all were ſanctified and waſhed with the blood of Chriſt, but afterward are defiled againe by their unbeleefe: *Huber. theſ.* 1088.

verſ. 27. *Anſw.* That Church which Chriſt ſanctifieth, and cleanſeth with his blood, he alſo glorifieth: to make it a glorious Church (ſaith the Apoſtle) without ſpot or wrinckle, *verſ. 27.* But the elect only and predeſtinate unto life ſhall be glorified: *Ergo,* they only are the true Church, and lively members of Chriſts body. Secondly, our reaſons and arguments grounded upon the word of God, are theſe, and ſuch like which follow.

Ioh. 3. 16. Matth. 13. 11. Acts 13. 46. 1 Chriſt died only for thoſe that ſhould beleeve in him: But it is not given to all to beleeve in Chriſt, except only to the elect, which are ordained to life: *Ergo,* for them only Chriſt died. That faith is only of the elect, it is thus proved: firſt, *To you it is given to know the ſecrets of the kingdome, to them it is not given:* this knowledge then is not given to all. *Contra.* The meaning is, not that God in his eternall decree had ordained knowledge unto ſome, and denied it to others, but that the miniſtery of the word being offered to all, ſome through their incredulity refuſed the ſame, and ſo their hearts were juſtly hardened: as the Apoſtle ſaith elſewhere, *That they did put away from them the word of God, which it was neceſſary ſhould have been firſt ſpoken unto them, and ſo judged themſelves unworthy of everlaſting life.* The reſt, which did not abuſe their naturall gifts of hearing and underſtanding, but willingly gave eare unto Chriſt, had power to beleeve in Chriſt, and to continue therein: *Sic Huber. theſ. 826. Snecan. p. 522.*

2 Theſſ. 2. 10. Matth. 11. 26. *Anſw.* 1 That they which love not the truth, are juſtly given over of God to a reprobate ſenſe, we grant, as S. *Paul* ſheweth: *Becauſe they would not receive the love of the truth, God ſhall ſend them ſtrong deluſions, &c.* 2 Yet men are not ſo the cauſe to themſelves of their beleefe, as they are of their incredulitie: but the cauſe and beginning is of God, as our Saviour teſtifieth, *It is ſo, O Father, becauſe thy good pleaſure was ſuch.* The cauſe then why ſome underſtand the myſterie of the kingdome, is not in their willingneſſe, but in the good pleaſure of God: It is not a gift equally offered to all, which all may receive, if they will; it is given to you, ſaith Chriſt, it is not given to them.

To this purpoſe S. *Ambroſe: Qui veniunt Dei auxilio diriguntur, qui non veniunt ſua poteſtate reluctantur:* They that come are directed by Gods help, they which come not, by their owne power doe reſiſt, *lib. 2. de vocat. Gent. c. 9.* And againe, *Tales fuerunt, qui ſunt attracti, quales hi, qui in ſua duritie ſunt relicti, ſed illis tribuit gratia ſtupenda quod voluit, iſtis retribuit veritas juſta, quod debuit, &c.* They were the ſame, that are drawne, which they were, that remained in their hardnes: but grace giveth unto them, as God would; juſtice rendreth to the other as they deſerve. Wherefore though a man reſiſting the calling of grace, is the cauſe why hee beleeveth not, yet in them which obey their calling, it is of the grace of God that they beleeve.

Ioh. 10. 26. 2 Againe, Chriſt ſaith, *You beleeve not, for you are not of my ſheep.* It is not therefore given to all to beleeve in Chriſt, but to his ſheep only, that is, the elect, to whom he giveth eternall life, *verſ. 28.*

Act. 13. 48. Thirdly, *As many as were ordained to eternall life, beleeved:* To beleeve therefore is given only to the elect, which are ordained unto life.

Contra. Huberus thus expoundeth this place: they beleeved, which were ordained to life, that is, which followed the order appointed of God, whereby men ſhould be ſaved, that is, by the preaching of the Goſpell: for this, ſaith he, is the ordinance of God, that they that beleeve the Goſpell ſhould be ſaved, *Huber. theſ.* 834.

Anſw. 1. If this bee the meaning, that they beleeved that were ordained, that is, followed Gods ordinance, which was to beleeve, it is all one to ſay, they beleeved, that beleeved; and ſo there ſhould be a needleſſe repetition of the ſame thing. 2 If we underſtand it of faith and beleefe, yet it includeth an act of the ordainer, and they paſſively are ordained to beleeve: whereupon it will enſue, that they only beleeved that were ordained to beleeve; for whereas they aſcribe unto man an active power to beleeve; but this, to be ordained, is active in God, and paſſive in man, it cannot be underſtood ſimply of the act of beleefe, but of the ordinance of God before going. 3 Though God as well ordaine

daine the meanes, as the end, to the which the meanes doe leade; yet becauſe the end is here directly mentioned, namely, *to eternall life*; wee are thereby directed to underſtand the ordinance of the end, rather, or as well as of the meane: ſo that this muſt be the ſenſe, they that were ordained, that is, appointed of God to be ſaved eternally, beleeved: life eternall is the end, beleefe in Chriſt is the meane, the ordinance or foreappointment of God is the cauſe or beginning. Other not ſatisfying themſelves with the former expoſition, have found out a new: *As many as were ordained, &c.* that is, many of the Gentiles, according to the ordinance of God, beleeved. So they underſtand this word (*quotquot*, as many as) not of their particular perſons that beleeved, but by way of diſtribution, of every kinde and ſort of men preſent: that is, even the Gentiles alſo as well as the Jewes (as God had foreordained) beleeved: for it is not like, ſay they, that all, in the citie of Autioch, which ſhould bee ſaved, were at this time converted, but ſome at one time, ſome at another: *Sic Hemming. p. 23. Snecan. p. 527.*

Anſw. First, they now are conſtrained to uſe that diſtinction, which they will not allow unto us: for whereas wee interpret S. *Pauls* ſaying, *God would have all men to be ſaved*, of all ſorts of men, they utterly reject that ſenſe, and yet are driven here to uſe it themſelves. Secondly, yet the word there uſed, *πάντες, omnes*, will better beare that ſenſe, than the word ὅσοι, *quotquot*, (as many as) which wee read here: for the word (*omnis*) all, ſometime in Scripture ſignifieth, not every particular, but every kinde, as *Decimatis omne olus*, You tithe every herb, that is, every manner of herb. But whereſoever you ſhall reade, ὅσος, ὅσα, *quiſquis, quotquot*, (as many as) it includeth every particular, as, *Sell all that ever thou haſt: As many as the Lord your God ſhall call: As many as had lands, ſold them*: that is, every one: and ſo muſt it be taken here. Thirdly, it cannot be underſtood here of every kinde, that is, both Jewes and Gentiles: for they were all Gentiles that beleeved here, the Jewes openly reſiſted the Apoſtles. Fourthly, to their reaſon wee anſwer, that it is not neceſſary to reſtraine this ſpeech, *As many as were ordained to life, beleeved*, to that preſent time: but as S. *Luke* ſaith, *God added from day to day to the Church ſuch as ſhould be ſaved*: ſo this may be ſpoken indefinitly, that by the preaching of the Apoſtle, ſo many firſt and laſt beleeved, as ſhould bee ſaved. And yet if wee apply it to the preſent auditory then, not to the whole citie, (for all the citie heard him not at once) wee know nothing to the contrary, but that every one of them that was ſaved in that aſſembly, at that inſtant beleeved.

Luke 11. 42. Luke 18. 22. Acts 2. 39. Acts 4. 34. Acts 2. 47.

Argum. 2. Ioh. 17. 9.

Our ſecond argument out of Scripture is this: for whom Chriſt is a Redeemer, for them alſo hee is a Mediator and advocate: but hee is an advocate only for the elect, not for the reprobate: *I pray not for the world, but for thoſe which thou haſt given me: Ergo,* Chriſt by his death only redeemed the elect.

Contra. 1. *Huberus* anſwereth that Chriſt prayeth not for the world, that is, that the works and endevours of the wicked and unbeleevers ſhould be approved: yet ſaith hee, *Pro mundo orandum eſt, ut convertatur*: We muſt pray for the world, that it may be converted: *theſ.* 925.

Anſw. 1. Chriſt ſo farre forth prayeth not for the world, as hee prayeth for his; but for his owne he prayeth, that they may bee ſaved: *verſ.* 24. *I will that they which thou haſt given me, to be with mee where I am*: Therefore in that ſenſe he prayeth not for the world, that it ſhould bee converted or ſaved: and therefore ſeeing the world hath no part in Chriſts mediation, and interceſſion, neither have they any benefit by his redemption.

verſ. 24.

2 Chriſt prayeth only for thoſe which were given him out of the world, *verſ.* 6. 9. But all the world was not given unto Chriſt to be ſaved; for how can the world bee given out of the world? Againe, Chriſt giveth glory, that is, *eternall life to thoſe that are given him, verſ.* 22. but the whole world hath not eternall life, but thoſe only that are elected thereunto: *Ergo,* the world is not given Chriſt to be ſaved, neither doth he pray for them.

Ioh. 17. 6. 9. verſ. 22.

3 Though we in charity may pray for the converſion of Turks, Jewes, Infidels, out of the world: yet it followeth not that Chriſt did pray for the world: for he knew who they were that ſhould be ſaved, and ſo doe not we, and therefore we are to hope the beſt, even of thoſe which are in the world.

4 *Origen* thus expoundeth this place, *Hom. 9. in Levitic. Non exorat Chriſtus pro his, &c. pro illis exorat tantum qui ſunt ſors Domini*: Chriſt prayeth not for them, &c. but only for thoſe which are the Lords lot or portion.

Contra. 2. *Hemmingius* anſwereth, that by the world here we muſt underſtand the perverſe and obſtinate company of the Jewes, which had already wilfully refuſed grace offered unto them, and ſo had committed ſin againſt the holy Ghoſt, for thoſe Chriſt prayeth not, *pag.* 42.

Mark. 3. 30.

Anſw. That Chriſt by the world underſtandeth not only the wicked of that time, but all unbeleevers to the end of the world, it is thus ſhewed: As they are, which are given Chriſt, for whom hee prayeth; ſo is the world to be underſtood, for them which hee prayeth not: but by thoſe that are given him he underſtandeth all beleevers, not only at that time, but to the end of the world. Therefore by the world our Saviour meaneth all unbeleevers whatſoever; and not the obſtinate only of that time.

Ioh. 17. 20, 24.

Cont. 3. *Snecanus de prædeſtinat. p.* 660. ſaith, that by the world Chriſt underſtandeth thoſe that do contemne the benefit of Chriſts death, as, *If the world hate you, it hated me before you*: and ſo they exclude themſelves from grace offered in Chriſt, not that any ſimply are excluded before their unbeleefe.

Ioh. 15. 18.

Anſw. Firſt, it is true, that there are none elected in the eternall counſell of God, but are ordained in time to beleeve, nor none excluded, but doe afterward by their owne malice and frowardnes juſtly exclud themſelves from beleefe: yet it is certaine, that the number and company of beleevers is foreſeene and preordained of God, and ſo conſequently of the other alſo: as it may thus appeare: Chriſt praying for thoſe that ſhall beleeve in him, *verſ.* 20. ſaith, *verſ.* 22. *I have given them the glory,&c.* and *verſ.* 24. *I will, that they which thou haſt given me,&c.* They which as yet beleeved not, but ſhould beleeve, are already given unto Chriſt, and even now glorified: what is this elſe, but that they are preordained of God, which ſhould beleeve in Chriſt, and that they are already given unto him, and glorified in the purpoſe of God? Secondly, wee will adjoyne alſo the teſtimony of *Auguſtine: Eſt mundus, de quo ſcriptum eſt, ne cum mundo hoc damnemur, pro iſto mundo non rogat; neque enim quò ſit prædeſtinatus, ignorat: eſt mundus, de quo Apoſtolus, Deus erat in Chriſto mundum ſibi reconcilians, pro iſto mundo rogat, &c. Tractat. in Iohan.* 110. There is a world, of the which it is written, that we bee not damned with the world: for this world Chriſt prayeth not; for hee was not ignorant to what end it was predeſtinate: there is a world, of the which the Apoſtle ſaith, God was in Chriſt reconciling the world, &c. for this world Chriſt prayeth: *Ergo,* for this world Chriſt only died.

1 Cor. 11. 32.

Argum. 3. Ioh. 17. 19. Our third argument is this: Chriſt only died for thoſe, to whom the benefit of his death verily and indeed is applyed, and which find life by his death: *For their ſakes ſanctifie I my ſelfe* (that is, to bee an acceptable ſacrifice upon the croſſe) *that they alſo may bee ſanctified.* And *verſ.* 2. *Chriſt giveth eternall life to all that were given him:* But all the world is not ſanctified, or regenerate by Chriſt, nor yet commeth to eternall life, but only thoſe that ſhall bee ſaved: *Ergo,* Chriſt died not for the whole world, but for the elect only, that ſhall bee ſaved. Neither can it be anſwered, that Chriſt died for all, becauſe all may, if they will, beleeve; and ſo bee ſaved: for Chriſt ſpeaketh not of a power or poſſibility only to bee ſanctified, and ſo ſaved, but of an actuall ſanctification, and ſalvation: they are verily ſanctified, for whom Chriſt ſanctifieth himſelfe, and he giveth eternall life indeed to all them that are given him: wherefore ſeeing that all men are not ſanctified, nor brought to eternall life, but ſuch as are indeed ordained to ſalvation; it followeth, that for them only Chriſt died.

Argum. 4. Chriſt died only for thoſe that are appointed to ſalvation, for the death of Chriſt is a ſubordinate meane for the ſalvation of thoſe, whom God would have ſaved: But all men in the world are not appointed to ſalvation, therefore Chriſt died not for all. It will be anſwered, that it is Gods will, that all men ſhould bee ſaved by Chriſt, with this condition, ſo that they beleeve in him, and that God hath not made any ſpeciall election and ſeparation of ſome from the reſt, which ſhould bee ſaved, but that indifferently all men are comprehended under Gods conditionall decree of election, that is, as many as ſhall beleeve. If then wee can prove out of the word of God, that Gods election unto life is not conditionall, but abſolute, in ſetting a certaine number apart, who only ſhould have power to beleeve, and ſo only be ſaved by Chriſt, and none beſide, then it will appeare manifeſtly, that for them Chriſt only died.

Gods election abſolute, not conditionall.

1 Our firſt place to prove an abſolute and particular election of ſome only unto life, is, that *Many are called, but few choſen:* which place ſheweth, that although the externall meanes of ſalvation bee offered to many, yet not all of them, but ſome only are elected and choſen unto life.

Matth. 22. 14.

Huberus anſwereth, that there is a generall election, and ſpeciall: the generall election is of all which are called to the kingdome of God, and outwardly profeſſe obedience: the ſpeciall election is of thoſe which doe obey their calling, and indeed perſevere and continue in the faith to the end, *theſ.* 734. So then his meaning is, that few are elected, not in reſpect of any election and ſeparation made in the counſell and decree of God, but becauſe ſome amongſt many perſevere to the end.

Contra. Firſt, there can bee no ſuch generall election: for what choice is there, when all indifferently are received? An election therefore implieth a receiving of ſome, and a refuſing of others: all therefore cannot bee elected. This were alſo to confound vocation, and election: Many are called, but not many are choſen: to ſay therefore that many are choſen, where Chriſt ſaith, *A few only are choſen,* were to contradict his words. Secondly, if the ſpeciall election depend upon mans perſeverance and continuance, not this rather upon the other; if ſome are ſaid to be elected, becauſe they perſevere, and not rather to perſevere becauſe they are elected; then are men the cauſe of their owne election, and they chuſe God firſt. But Chriſt ſaith contrary, you have not choſen me, but I have choſen you: and S. *Iohn* ſaith, *not that we loved God, but he loved us firſt.* Saint *Paul* alſo ſaith, *Who hath ſeparated thee?* 1 *Cor.* 4. 7. It is God that electeth and ſeparateth men one from another, and diſtributeth unto them his gifts. And againe, in the parable, *Is it not lawfull for me to doe as I will with mine owne?* The election therefore of ſome dependeth not upon their own will, but upon the good will and pleaſure of God.

Ioh. 15.
1 Ioh. 4. 10.
1 Cor. 4. 7.
Matth. 20. 15.

Matth. 20. 23. 2 The ſecond place, *The kingdome of God ſhall be given unto them, for whom it is prepared of my father:* The kingdome of God then is not prepared for all, but for ſome. S. *Paul* alſo ſheweth, *That there are veſſels of wrath prepared to deſtruction, and veſſels of mercy prepared unto glory:* All therefore are not veſſels of mercy, neither are all prepared to glory.

Rom. 9. 22.

3 *Snecanus* anſwereth, *pag.* 602. that theſe places prove not any particular exception or reſtraint of ſome certaine men prepared to glory, or of others to deſtruction, but that generally and indifferently,

ly, the kingdome of God is prepared for all that ſhall beleeve, and they that beleeve not are prepared by their owne incredulity to deſtruction.

Contra. Wee alſo grant, that none but beleevers are prepared to glory: but wee make beleefe a conſequent and effect of their election and preparation to glory: ſo that the number of beleevers is as certaine before God, as certainly he hath decreed who ſhall be ſaved: for I aske, whence commeth it that wee have faith? *it is not of our ſelves, but it is the gift of God.* And, *it is the worke of God to beleeve.* Epheſ. 2. 9. Ioh. 6. 29. If faith then be Gods gift, how is it that all have not faith? but becauſe God giveth it not to all. And why is it not given to all? but that God in mercie hath choſen ſome, whom he purpoſeth to ſave in Chriſt: And unto theſe only faith is given. If yee ſay, God giveth faith to all, but all receive it not; then is Gods will reſiſted: for if he would have all men beleeve, and they will not; then doth the will of man fruſtrate Gods will.

Hubertus anſwereth that all men are elected and adopted in Chriſt, *theſ.* 748. And that God giveth faith, converteth the heart, illuminateth, worketh effectually in all that are ſo elected, and made the veſſels of mercie, *theſ.* 867. But yet ſo that the veſſels of honour thus prepared of God, may bee made the veſſels of diſhonour, *theſ.* 903. So the ſame veſſels are prepared of God to honour, of themſelves and Satan to deſtruction, *theſ.* 870.

Contra. Firſt, thus it ſhall come to paſſe, that the veſſels of honour ſhall be prepared to deſtruction, which is contrary to the text alleaged, *That the kingdome of heaven ſhall bee given unto them for whom it is prepared:* But by his ſaying, they that are prepared for it ſhall not have it. Secondly, by this meanes alſo Satan is made ſtronger than God: for whom he prepareth to glory, the other prepareth to deſtruction. But Chriſt ſaith otherwiſe, *none is able to plucke them out of mine hand, Ioh.* 10. 28.

3 The third place: They only are ordained to life, that are given to Chriſt: *Ioh.* 17. 2. *Chriſt giveth eternall life to all that are given him:* Ioh. 17. 2. but a certaine number taken out of the world, not the whole world is given to Chriſt, *verſ.* 6. thou gaveſt them me out of the world, thine they were, &c. *Ergo,* the number is certaine and definite before God, of them that ſhall be ſaved.

Snecanus anſwereth: Firſt, Chriſt ſpeaketh not here of eternall election, but of ſuch as were given him out of the world to be his Apoſtles, of which number *Iudas* was one, who was given unto Chriſt, and yet periſhed: but they that by eternall election are given unto Chriſt, periſh not, *pag.* 724.

Contra. Firſt, that Chriſt ſpeaketh of thoſe that were given him eternally, it is plaine; becauſe, *to them Chriſt giveth eternall life, verſ.* 2. *he glorifieth them, verſ.* 22. *he will have them to bee where he is, verſ.* 24. Ioh. 17. 22. 24. But ſuch are eternally elected. Secondly, though *Iudas* may be ſaid in ſome ſenſe to be given to Chriſt in reſpect of his Apoſtleſhip; yet was hee not given as the reſt of the Apoſtles: for of them Chriſt ſaith, that they kept his word, *verſ.* 6. that hee was glorified in them, *verſ.* 10. they were not of the world, *verſ.* 14. But *Iudas* neither kept Chriſts word, neither yet was Chriſt glorified in him; and he was of the world: therefore they were given eternally to Chriſt, though *Iudas* was not.

Snecanus. Secondly, though we underſtand here eternall election, whereby ſome were given unto Chriſt, yet it implieth not a ſpeciall exception and choice of ſome perſons, but that all indifferently were given unto Chriſt, that ſhould beleeve in him: *Snecan. ibid.*

Contra. Firſt, Chriſt ſaying, the men *which thou gaveſt me out of the world,* aſſigneth ſome ſpeciall perſons that were given unto him, namely his Apoſtles, as it is cleere by the text: And if ſome particular perſons were given unto him, why may there not bee a particular aſſignement, and cogniſance alſo before God of the reſt that are given unto him? Secondly, where Chriſt ſaith, ſpeaking of his Apoſtles, *thine they were,* and *thou gaveſt them me, verſ.* 6. it ſheweth an abſolute election before God, Ioh. 17. 6. 8. without any reſpect of their faith: for firſt, Chriſt ſaith, *they are thine,* that is, by election; and then they are given to him, to know him, and beleeve in him, *verſ.* 8.

4 The foruth place: *Whoſe names are in the booke of life: Whoſe names are not written in the booke* Philip. 4. 3. *of life from the foundation of the world:* Apocal. 17. 8. Therefore ſome were elected in the beginning before God, ſome not elected.

Hubertus anſwereth that all are elected in Chriſt, and written in the booke of life, but with a condition; ſo that they beleeve, and continue in faith: whereupon it commeth to paſſe, that they which beleeve not, doe loſe their ſalvation, and ſo are as not written in that booke, but are raſed out of it, *theſ.* 917.

Puccius alſo anſwereth to the ſame effect, that not to be written in the booke of life muſt bee underſtood poſitively, not privatively, that is, they are written and declared through their contumacie or contempt worthie of damnation: *ration.* 96.

Cont. 1. The text is, *They are not written in the booke of life from the foundation of the world:* which firſt overthroweth *Hubertus* anſwer, that ſaith, they were written, but after raſed out: for they were not written from the foundation of the world, not from the beginning, that is, never.

2 Secondly, it meeteth with the other cavill: for in that they were not written from the foundation, &c. it ſheweth, that they were ſhut out of the booke of life, before their contumacie or infidelity appeared; and therefore their contumacie which appeared in the world, could not be the cauſe of their names not writing in the booke of life, which was done before the foundation of the world: And thus much of our reaſons and arguments deduced out of Scripture.

Laſtly, that Chriſt died only for the elect, this evidence wee have of antiquitie. 1 *Origen. hom. 9. Levit.* alleaged before, affirmeth, that Chriſt prayeth only, *pro illis, qui ſunt ſors Domini*; for them, that are the Lords lot or portion: *Homil. 1. in Cantic. Eccleſiam cœtum omnium adverte ſanctorum*: By the Church underſtand the company of all Saints. If the Saints only make the Church, and Chriſt died only for his Church, *Epheſ. 5. 25.* then conſequently he died only for the Saints.

Epheſ. 5. 25.

2 S. *Ambroſe lib. 5. in Luc. c. 7. Chriſtus pro omnibus mortuus, pro nobis tamen ſpecialiter paſſus*: Chriſt died for all, but more ſpecially ſuffered for us. *In 1 Cor. 15. Omnibus qui ſunt ex ejus corpore vitam acquiſivit*: He procured life to all of his body.

Ioh. 17. 14.
Ioh. 10. 11.

3 S. *Auguſtine* ſaith, *Electi ſunt ad regnandum cum Chriſto*: They were elected to reigne with Chriſt, *de corrept. & grat. c. 7.* But Chriſt only died for thoſe that ſhall reigne with him, *Father I will, that they which thou haſt given me, bee with me where I am.* Againe, Chriſt died only, and gave his life for his ſheep. The elect only are the ſheep of Chriſt, as *Auguſtine* ſaith, *De ovibus iſtis, nec lupus rapit, nec fur tollit, nec latro interficit*: Of theſe ſheep, neither the woolfe ſnatcheth, nor the theefe taketh, nor the robber killeth, *Tract. 48. in Ioann.*

Lib. 10. theſaur. c. 8.

4 *Cyrillus*: *Chriſt was made ſubject to his father, ſed pro ſolis credentibus in eum, pro quibus ſeipſum tanquam immaculatum agnum patri obtulit*, but only for thoſe that beleeve in him, for whom hee offered up himſelfe an immaculate Lambe to his father.

Hom. 4. de Chriſt.

5 *Maximus* ſaith: *Chriſtus omnibus natus, ſed fidelibus dat ſalutem*: Chriſt was borne for all, but he gave ſalvation to the elect.

In 2. c. ad Tim.

6 *Primaſius*: *Pro omnibus effuſus eſt ſanguis Chriſti, ſed credentibus prodeſt*: The blood of Chriſt was ſhed for all, but it is profitable to the beleevers, &c. That is, his death was ſufficient for all, but effectuall only for beleevers.

In 3. c ad Rom.

7 *Theodulus*: *Hos & illos gratiæ participes fore dixit, non tamen ſimpliciter, verum credentes, &c.* Theſe and them he ſaid ſhould be partakers of grace, yet not ſimply, but the beleevers.

8 *Concil. Aquiſgranenſ. c. 14. Chriſtus eccleſiam, quam precioſo ſuo ſanguine redemit, nunquam deſerturus eſt*: Chriſt will never forſake the Church, which he hath redeemed with his precious blood: but they, which are never forſaken, are the elect.

9. *Concil. Wormatienſ. præfat. Eccleſiam catholicam precio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam*: We doe beleeve that the Catholike Church redeemed with the price of his blood, ſhall reigne with him for ever: but the elect only ſhall reigne with him for ever.

10 *Bernard. ſerm. 9. in Pſal. 90. Chriſtus ſecundum tempus pro impiis mortuus, ſecundum prædeſtinationem pro fratribus & amicis*: Chriſt in reſpect of the time died for the wicked; in reſpect of predeſtination only for his brethren and friends.

Ioh 6. 39.
Ioh. 11. 52.

11 *Cauſ. 33. diſt. 4. c. 8. ex Auguſtino*: *Illi Chriſto intelliguntur dari, qui ordinati ſunt in vitam æternam*: They are underſtood to bee given to Chriſt, which are ordained to eternall life; as our Saviour himſelfe ſaith, *This is the will of my Father, that of all, which hee hath given me, I ſhould loſe nothing*: and againe, *Chriſt died to gather together in one, the children of God, which were ſcattered*: hee died then only for the children of God, that is, the elect.

12 *Magiſt. ſententiar. lib. 3. diſtinct. 19. g. Chriſtus omnes fideles per mortem reconciliavit*: Chriſt reconciled the faithfull by his death: *diſt. 31. d. Chriſtus electos tantum ſicut ſe dilexit, eorumque ſalutem optavit, &c.* Chriſt loved only the elect as himſelfe, and deſired their ſalvation.

3. p. q. 49. artic. 4. 5.

13 *Thomas Aquine* witneſſeth the ſame: that God was appeaſed by the death of Chriſt for all the offences of mankinde, *quantum ad illos qui Chriſto paſſo conjunguntur*: in reſpect of thoſe which are joyned to Chriſt, &c. And againe, men are delivered both from common and particular ſinnes, *communicando per fidem & ſpem ejus paſſioni*, by communicating by faith and hope with his paſſion, &c.

Harm. ſect. 6. pag. 92.
Ibid. p. 84. ſect. 5.
pag. 245.

14 We want not here the conſent of other reformed Churches: *Confeſſ. Helvet.* former, *chap. 11. Chriſt hath reconciled to his heavenly father all the faithfull, and purged their ſinnes, &c.* but faith is only of the elect: as in the ſame confeſſ. the latter, chap. 10. *Chriſt hath predeſtinate the Saints, whom he will ſave in Chriſt.* And chap. 15. *God alone of his power doth give faith to the elect,*—as S. *Luke* witneſſeth, as many as were ordained to life beleeved, &c. Thus then the argument ſtandeth, Chriſt died only for the faithfull, and ſuch as beleeve in him; but the elect only have faith: *Ergo*, for them only Chriſt died.

Zaga Zabo apud Damianum a Goes.

15 The preſent Æthiopike Church putteth theſe two together, ſpeaking of Chriſtian parents and their children: *Electi ſunt & conſecrati ex corporis & ſanguinis noſtri Ieſu Chriſti communicatione*: They are elect and conſecrate by the communication of the body and blood of our Lord Ieſus Chriſt.

The

The third generall Argument, againſt the univerſall and confuſed communitie of Redemption by Chriſt, drawne from the manifold inconveniences and abſurdities, which neceſſarily enſue and follow upon this opinion.

ABſurdum 1. Firſt in affirming that Chriſt dyed univerſally for all that ſhould beleeve, and not for any ſpeciall elected ſort, they conſequently doe hold, that God ſpecially and particularly elected none unto ſalvation, but onely in generall, and indifferently all that ſhould beleeve. And thus in effect they take away predeſtination, making it to be a confuſed and conditionall decree of God to ſave whomſoever: This we are then to prove, that Gods election is certaine and definite, and that he knoweth and decreeth the number of the choſen.

Firſt, we reaſon thus, whatſoever God did fore-ſee, that he was to doe in the world, that alſo he decreed and ordained: Some things he fore-ſeeth only, namely ſuch things as are done in the world, and not by him, as evill and ſinfull works: but whatſoever God doth in the world, he both fore-ſaw and decreed: as *Auguſtine* ſaith, *Prædeſtinatione ea Deus præſcierat, quæ erat facturus, præſcire autem poteſt, quæ non eſt facturus*: God in predeſtinating did fore-ſee, that is, did both predeſtinate and fore-ſee, whatſoever he was to doe in the world; but he onely fore-ſaw the things that he was not to doe, as all ſins whatſoever, *lib.2.de perſeverant.cap.*10. But God in the beginning did fore-ſee the particular end of every man in the world: *The Lord knoweth who are his*: that is, he knoweth the definite and certaine number of the elect: as *Auguſtine* alſo witneſſeth, *Non temerè quenquam creat Deus, aut quid de illis boni operetur ignoret*: God createth no man raſhly, neither is ignorant to what good uſe or purpoſe he hath made them, *cont.Iulian.lib.*5.*cap.*3. *Ergo*, God hath defined and decreed the particular number of ſuch as ſhall be ſaved.

2 Tim.2.19.

And for better proofe of the propoſition: firſt, we ſay further, that ſeeing the knowledge and will of God, are infinite, as he himſelfe; and that the attributes of God, receive neither *magis vel minus*, more ore leſſe, his will is not greater than his knowledge, nor this more ample than the other, in their proper objects: hereupon it followeth, that ſeeing God by his knowledge knoweth all things, which are to be knowne, ſo by his will he decreeth all things that doe fall under his decree, namely, ſuch things as are good, and to his glory: ſuch is the particular election of thoſe that are ſaved: *Ergo*, by him it is decreed. 2 Further, there can be but two kindes of things, which are without the compaſſe of Gods decree, either what he knoweth not, or what he doth not; of the firſt ſort there is none, becauſe God knoweth all things; of the ſecond, are all evill and ſinfull works, which God hath no part in: But the particular election of men, is neither unknowne nor unwrought by God, but both knowne of him, and wrought by him: *Ergo*, alſo decreed. 3 The particular end of the elect dependeth either of ſome fatall neceſſitie, ſome accidentall chance, or of the will of man, or it ſtandeth by Gods everlaſting decree: there can be aſſigned no other cauſe: Not the firſt, for that were to tie God unto ſecondarie cauſes, for ſuch was the ſtoicall deſtinie; not the ſecond, for that were to overthrow Gods providence, by the which all things are governed, and not by chance: not the third, which were to advance the creature above his Creator: and S. *Paul* ſaith, It is not of the willer, nor the runner, &c. *Ergo*, Gods ſpeciall and definite decree muſt ſtand: As *Auguſtine* alſo concludeth: *Certè hic, ubi nulla eſt fati immobilitas, nulla fortunæ temeritas, nulla perſonæ dignitas, quid reſtat niſi miſericordiæ & veritatis profunditas?* Certainly in this caſe, where neither things are governed by fatall neceſſitie, nor by raſh unadviſed chance, what other cauſe remaineth than the profunditie of Gods mercie and truth? *Cont.Iulian.*6.*cap* 5. Fourthly, it skilleth not, concerning the matter in hand, namely, the particular and perſonall election of thoſe that ſhall be ſaved, whether we urge Gods preſcience onely or predeſtination: for if God did onely fore-ſee in particular, who, and how many, and of what condition, ſhould beleeve in Chriſt, and be ſaved; and that as God fore-ſaw, ſo it muſt be, that the ſame, ſo many, no other, no more ſhall beleeve, than God fore-ſaw; then muſt the number of the elect and beleevers be as certaine, definite and determined, as if they yeelded to Gods decree herein: wherefore they muſt either doubt of Gods preſcience, or confeſſe a certaine determination of the number of the elect.

Rom. 9. 16.

That there is a certaine and definite number of the elect.

Secondly, we have direct places of Scripture for particular election: *Chriſt calleth his ſheepe by name*: they are all knowne particularly, and aſſigned to ſalvation as by name: The Apoſtles were perſonally elected of God, and given unto Chriſt: and as ſome of the elect be, ſo are the reſt, for there is one condition of them all. S. *Paul* ſpeaking of certaine perſons his fellow labourers, amongſt whom he nameth *Clement*, ſaith, *Their names are written in the booke of life*: *Ergo*, they were ſpecially and particularly elected. Further, the Scripture ſaith, that God calleth the ſtarres of the skie by their names; how much more the ſons of men, the children of ſalvation are particularly knowne unto him: and if the haires of their head are numbred, much more themſelves.

Iohn 10.3.

Iohn 17. 6.

Philip.4.3.

The Preacher alſo ſaith: *I know that whatſoever God ſhall doe, it ſhall be for ever: to it can no man adde, and from it can none diminiſh*: But the election of ſuch as ſhall be ſaved is one of Gods works: *Ergo*, to it can no man adde, or take from it, and ſo conſequently the number of the elect is certaine and determined:

Eccleſ.3.14.

mined: But if Gods election were left at large for all, then is it in mans power to adde unto it, or take from it, as they are many, or few that apprehend and lay hold of their election.

Rom.9.13. Thirdly, we urge that place of the Apoſtle: ***I have loved Iacob, and hated Eſau:*** which the Apoſtle referreth to the purpoſe of Gods free election before the children were borne, or had either done good or evill, *verſ.* 11. Hence we conclude, that Gods election is not generall and indefinite, but particular and perſonall.

First, it is here anſwered, that the particular perſons of ***Eſau*** and ***Iacob*** are not here underſtood, but that they are types of two people, the one of the Iſraelites, of whom Meſsiah ſhould come; the other of the Idumeans: that two people are here ſignified, their reaſons are theſe: Firſt, the Lord ſaith to
Gen.24.23. ***Rebecca,*** two nations are in thy wombe: Secondly, the elder ſhall ſerve the younger, which was accompliſhed in their poſteritie, for ***Iacob*** in his owne perſon ſubmitted himſelfe to ***Eſau, Huber.theſ.*** 675.***Snecan p.***565. Thirdly, theſe words, ***Iacob have I loved, and hated Eſau,*** were uttered by the Prophet ***Malachy,*** about 1400. yeeres after the birth of the children, and therefore it cannot be, that the Prophet ſhould underſtand onely the perſons of ***Iacob*** and ***Eſau,*** that were dead ſo long before, ***Snecan.p.566.*** Fourthly, becauſe S. ***Paul*** ſpeaking of ***Iſmael*** and ***Iſaac, Galath.4.*** uſeth the word type or allegorie, in like manner ***Eſau*** and ***Iacob*** may be ſet forth for types in this place, ***Snecan.***533.

The example of Eſau and Jacob, belong to the decree of Gods eternall election and rejection.

Contra* 1.** to admit that in ***Iacob and ***Eſau*** two people are prefigured, yet it followeth not, that their perſons are to be excluded: for whatſoever was fore-tolde of their poſteritie, it was firſt and in part true in them: As where it was ſaid, ***Two nations are in thy wombe:*** ***Iacob*** and ***Eſau*** were not bare types of two nations, but the beginners and progenitors, and two nations were even now in their loynes: ***The elder ſhall ſerve the younger:*** ſo ***Eſau*** ſold unto ***Iacob*** his birth-right, and reſigned unto him in his owne perſon the ſoveraigneſhip. So in like manner, where God ſaith, ***Iacob have I loved, and hated Eſau.*** Firſt, this diſtinction of love and hatred appeared in ***Iacob*** and ***Eſau,*** and then in their poſteritie. Secondly, there are two ſorts of types, there is, ***typus hiſtoricus, ſeu factus,*** an hiſtoricall type which was done, ***typus poeticus ſeu fictus,*** a deviſed and invented type. In types of the ſecond kinde, that which is prefigured is not neceſſarie to be firſt true in the type: as Chriſt for the ſuddainneſſe of his comming is compared to a thiefe, though the type in all reſpects properly agree not unto him: In types of the firſt kinde, firſt, the example muſt be true, then the thing exemplified: as the
1 Cor.10.11. old Iſraelites that were puniſhed for their fornication, are types and examples to admoniſh us, that we commit not fornication as they did, and be puniſhed likewiſe with them. So ***Iſaac*** and ***Iſmael*** are ſet forth as types, ***Galath.4.*** but firſt the thing exemplified by them is true in the types: As ***verſ.29.***
Gal.4.29. ***As then he that was borne after the fleſh perſecuted him that was borne after the ſpirit, ſo it is now:*** after the ſame manner ***Iacob*** and ***Eſau*** are ſet forth as examples, the one of Gods love, the other of his hatred: which firſt muſt agree to their owne perſons. Thirdly, ***Pharaoh*** is ſet forth an example of the ſame thing, whereof ***Eſau*** is, namely of the hatred of God: the perſon therefore of ***Eſau*** can be no more exempted here, than the perſon of ***Pharaoh.*** And that both the perſons of ***Iacob*** and ***Eſau*** are to be underſtood, it appeareth by theſe circumſtances: Firſt, the Apoſtle ſpeaketh of the conception of theſe children in their mother ***Rebecca,*** and of their birth: but ***Eſau*** and ***Iacob*** perſonally were thus conceived and borne, not the whole nations: ſecondly, unto them this love and hatred belongeth, that had yet neither done good, or evill: but this is ſpoken of the perſons of ***Eſau*** and ***Iacob,*** ***verſ.11.Ergo,*** alſo the other.

Secondly, it is anſwered, that this love and hatred, are to be underſtood onely of temporall bleſſings, becauſe ***Iacob*** was made heire of the promiſed land, and ***Eſau*** refuſed; and in this reſpect the one was loved, the other hated, not that ***Eſau*** was eternally, but onely temporally refuſed: ***Snecan. p.***550. ***Huberus theſ.*** 697. their reaſons are theſe: firſt, ***Iacobs*** bleſsing pronounced by his father, is
Gen.27.28. onely of temporall things, ***God give thee the dewe of heaven, and the fatneſſe of the earth, &c.*** Secondly, ***Eſau*** is bleſſed as well as ***Iacob:*** But if ***Iacob*** onely had beene heire of the ſpirituall bleſsings, they ſhould have beene denied to ***Eſau.***

Contra* 1.** That ***Iacob and ***Eſau*** are ſet forth as examples in ſpirituall things, it appeareth by the ſcope of the place; for how agreeth it with the Apoſtles purpoſe, to bring in examples of temporall things? ***verſ.***8. he bringeth in a diſtinction, of the children of the fleſh, and the children of promiſe; theſe hoping to be juſtified by faith, and to be partakers of the promiſe in Chriſt, the other remaining ſtill in their carnall ignorance and unbeleefe: of thoſe two kinds, he propoundeth ***Iacob*** and ***Eſau*** as examples, the one of the children of promiſe, the other of the children of the fleſh: As ***Eſau*** had the carnall prerogative, but ***Iacob*** was made heire by promiſe. And that ***Iacob*** and ***Eſau*** do exemplifie theſe two generations, it is confeſſed by ***Hemingius de grat.univerſ.p.***33. and by ***Snecanus p.***533. Secondly, that theſe examples doe ſhadow forth ſpirituall things, it thus further appeareth: the Apoſtle to the
Heb.11.20. Hebrewes ſaith, that ***by faith Iſaac bleſſed Iacob and Eſau concerning things to come:*** but faith is ſeene in things ſpirituall not temporall, it is of things inviſible, not viſible, ***v.***1. Againe, ***Eſau*** is called a pro-
Heb.12.16. phane perſon, becauſe he ſold his birth-right. It is not prophanenes to contemne things temporal, but ſpirituall. S. ***Ambroſe*** doth take ***Iacob*** and ***Eſau*** for examples of Gods eternall election and rejection, ***In 9.ad Roman. unum elegit preſcientia, alterum ſprevit, Eſau 1. & Iacob.*** He did chuſe one in his preſcience, and deſpiſed another. The Maſter of the Sentences doth ſet them forth as examples of eternall election and reprobation, ***lib.3.diſt.32.e.*** Thirdly, now as touching their reaſons: firſt, ***Iacob*** is not on-

ly bleſſed in things temporal,but in ſpiritual alſo: for he ſaith, *Bleſſed be he that bleſſeth thee,and curſed be he that curſeth thee.* In the very ſelfe ſame words, wherein the promiſe of Chriſt is made to *Abraham*, ſo that this muſt needs be ſpiritually underſtood: for otherwiſe we ſhall obſcure the moſt manifeſt promiſes of the Meſſiah,which were made to *Abraham*. Secondly,though *Eſau* have a ſhare with his brother in his temporals, yet hath he no part in his ſpirituall bleſſing: *Eſau* alſo ſhall have *of the fatneſſe of the earth, and of the dewe of heaven:* but *Iſaac* ſaith not unto him, as before unto *Iacob*, *Bleſſed be he that bleſſeth thee,&c.* Therefore the Apoſtle to the Hebrewes concerning this ſpirituall bleſſing ſaith,that when *Eſau* would have inherited the bleſſing,he was rejected: *neither found he any place of repententance, though he ſought it with teares:* that is, his father by no meanes would revoke that bleſſing, which he had given to *Iacob*: *Eſau* therefore was not bleſſed in like ſort as *Iacob* was. Gen.27.29. Gen. 12. 3. Heb. 12. 16.

Thirdly, it is anſwered: that theſe words, *Iacob have I loved, Eſau have I hated,* are to be underſtood comparatively,not as though *Eſau* and his poſteritie were abſolutely rejected of God: but that God rather made choice of *Iacob*, of whoſe ſeed the promiſed Meſſiah ſhould come, than of *Eſau* and his ſeed, *Snecan.p.568. Heming.p.34.* Their reaſons are theſe: firſt, it is not neceſſarie in every place in Scripture, where we read of election and rejection, or reprobation, to referre it to eternall ſalvation or damnation; as, *He refuſed the tabernacle of Ioſeph, and choſe not the tribe of Ephraim, but choſe the tribe of Iuda and mount Sion,which he loved:* Becauſe God preferred *Iuda*, it followeth not that the other tribes were condemned: So in this place though in compariſon of *Iacob*, *Eſau* be refuſed, yet is he not abſolutely rejected: *Huber.theſ.720.* Pſal.78.76.68.

Anſ. Firſt, we grant that the love and hatred here ſpoken of in the perſons of *Iacob* and *Eſau* are comparatively to be underſtood: that *Eſau* is ſaid to be hated, not that God ſimply hateth any, but becauſe *Iacob* is elected, and the other pretermitted; the one choſen, the other neglected: yet comparatively,not in reſpect of any ſuch temporall preeminence,but concerning eternall election,or pretermiſſion. Secondly, becauſe election ſometime implieth a temporall preferring onely in reſpect of ſome ſpeciall and peculiar benefit, and is not neceſſarily alwayes referred to eternall ſalvation; it is therefore to bee interpreted according to the ſcope and circumſtance of the place: as in the Pſalme alleaged, it is plaine,that the Pſalmiſt meaneth, that in reſpect of the Sanctuarie, which was placed at Jeruſalem, *Iudah* was elected,and *Ephraim* refuſed: So in this place the Apoſtle treating through the whole Chapter, of the mercie of God upon ſome, and his wrath upon others, not in this or that reſpect, but ſimply, as they ſtand before God, would have us ſo to underſtand the inſtance of love and hatred in the perſons of *Iacob* and *Eſau*: So is *Pharaoh* brought in an example of eternall hatred and rejection: ſo the Apoſtle ſpeaketh of veſſels of mercie prepared to glorie, and veſſels of wrath prepared to deſtruction: ſo are we to underſtand the love of *Iacob* and hatred of *Eſau*.

Secondly, that *Eſau* was eternally hated, or rejected of God, it cannot be underſtood of *Eſau* his poſteritie: for then all his offſpring ſhould have been caſtawaies: which is not true,for *Iob* is thought to come of *Eſau* his ſtocke, *Snecan.pag.574.* Neither is it true of *Eſau* his perſon: for if he had beene eternally rejected, to what end was he circumciſed? *Snecan.p.574.* he lived alſo in his fathers houſe, who loved him,and he was obedient to his father: what reaſon had *Iſaac* to love whom God hated? *Huber.theſ.709.* *Iſaac* alſo is ſaid by faith to have bleſſed *Eſau*: which his bleſſing had beene in vaine, if *Eſau* had beene eternally rejected of God; *Snecan. p.588.*

Anſw. 1. If in *Eſau* and *Iacob*, not their perſons onely, but their whole generations are to be conſidered,which if it be rightly underſtood,we will not greatly gaine-ſay: yet it followeth not,that all of *Iacobs* carnall linage ſhould be likewiſe loved, and *Eſaus* poſteritie hated: for in *Iacob* we underſtand all the children of promiſe, though they be not of his carnall offſpring; and in *Eſau*, all the children of the fleſh,though not deſcending of his ſtocke: So that in this ſenſe, as all they are not Iſrael, which are of Iſrael, as the Apoſtle ſaith, *verſ.6.* ſo all are not *Eſau*, that are of *Eſau*. And therefore *Iob*, though of *Eſau* after the fleſh, yet is he the ſon of *Iacob* by promiſe: And thus *Hemingius* expoundeth this place, *de univerſ.grat.p.33.*

2 Concerning *Eſau* his perſon; how he ſtandeth before God, whether in the ſtate of ſalvation, or damnation, though we hold it the ſafeſt to leave him unto God, before whom he ſtandeth, or falleth; nor to affirme any thing raſhly without warrant: yet we may be bold to proceed ſo farre herein, as we have the word of God to goe before us. Firſt therefore their reaſons, which they bring in defenſe of *Eſau*, are very inſufficient: for *Eſaus* outward and temporall circumciſion cannot exempt him from this hatred, no more than *Iſmael* was privileged by his circumciſion: *Who notwithſtanding was borne after the fleſh, and was a perſecutor of him that was borne after the ſpirit: Gal.4.* The Apoſtle himſelfe alſo diſtinguiſheth of circumciſion: that there is a circumciſion of the fleſh,and a circumciſion of the heart. The firſt *Eſau* had,the other he had not: for though he had the ſigne of the covenant, yet the covenant it ſelfe he deſpiſed in ſelling his birth-right. As touching *Eſau* his obedience to his father, firſt, it was not ſuch, as it ought to be; for then he would not have married two wives of the daughters of the Hittites, to vex his parents withall. Secondly, it was but in hypocriſie: as it may appeare, in that he purpoſed to ſlay his brother *Iacob* after his fathers death: which he would not have done, if he had truly reverenced his father: for he would have loved his brother for his fathers ſake. Againe, when he underſtood that his father gave his ſon *Iacob* charge, not to marrie with the daughters of Canaan: *Eſau* like an hypocrite having already diſpleaſed his parents,in marrying with Gal.4.29. Rom.2.28. Gen.25.34. Gen.26.34,35. Gen.27.41.

Gen 28.9. the daughters of Canaan, went and tooke to wife the daughter of *Iſhmael:* So that nothing elſe kept
Gen. 27.4. *Eſau* in ſome awe to his father, but onely a hope of ſome temporall bleſſing. But *Iſaac* loved *Eſau*,
Gen. 25.28. would he love him whom God hated? *Anſw.* 1. It was a fatherly and in ſome ſort a carnall love: *hee loved him, for veniſon was his meat:* *Eſau* was an active and valiant fellow, and a good hunter, therefore *Iſaac* made account of him: he loved *Eſau* only as a father, but *Iacob* beſide as a Prophet. 2 *Iſaac* lo-
Gen. 17.18. ved *Eſau*, as *Abraham* loved *Iſmael*, and prayed, that he might live in Gods ſight, yet both of them were refuſed: ſo *Samuel* being ſent to annoint *David* King, liked other of his brethren before, whom God liked not: theſe holy Prophets and Patriarchs were men, and had their naturall affections. Thirdly, what if *Iſaac* did not ſee fully into the ſtate of his children as yet: for he did but as in a cloud be-
Malach. 1.2. hold things to come: ſo much was not revealed to him, as afterward to the Prophets, *Iacob have I loved, Eſau have I hated:* And more to the Apoſtles, who doubt not to call him a prophane perſon, *Hebr.*
Heb. 12.16. 12. 16. for as the Patriarchs and Prophets lived neerer to the times of our Saviour Chriſt, ſo were their revelations more full, and their viſions cleerer.

Now whereas it is ſaid, that *Iſaac* by faith bleſſed *Iacob* and *Eſau*; this doth no whit privilege *Eſau:* for it was *Iſaacs* faith, not *Eſaus:* and though he bleſſed both, yet not alike; for *Iacob* hath both a ſpirituall and temporall bleſſing: *Eſau* had only a temporall, the ſpirituall he could not obtaine, no not with teares. Thus whatſoever can be ſaid for *Eſau*, is eaſily removed. Now againſt him thus much
Gen. 25.34. may be alleaged out of Scripture: firſt, *Eſau* contemned his birth-right, and held it not ſo deare as a
Heb. 6.6. meſſe of pottage: wherefore the Scripture calleth him a prophane perſon: this is firſt a fearefull ſigne
Heb 10.29. of eternall damnation, to contemne and deſpiſe holy things: for ſuch as make a mocke of Chriſt (as
Gen. 27.41. *Eſau* did that deſpiſed this birth-right in Chriſt) *and deſpite the ſpirit of grace,* there remaineth nothing elſe, but a fearefull looking for of judgement, *verſ.* 27. Secondly, *Eſau* hated *Iacob*, he is become a perſecutor of the righteous, he hateth thoſe whom God loveth. So *Iſmael* perſecuted *Iſaac*, he that was
Gal 4.29. borne after the fleſh, him that was after the ſpirit. Thirdly, *Eſau* was diſobedient to his parents, hee maried heatheniſh women, daughters of Infidels, to vex his parents withall: As the Apoſtle ſaith of
Rom. 1.29.30. the Gentiles, *God gave them over to a reprobate minde, to doe thoſe things that were not convenient; as being full of envie, murther,* (ſo was *Eſau* toward *Iacob*) *diſobedient to parents,* ſo was hee toward *Iſaac* and *Rebecca*. Fourthly, *Eſau* expecteth, and wiſheth his fathers death: *the dayes of mourning for my father will come ſhortly:* as if he ſhould have ſaid, I hope my father will not live long; then will *I ſlay my*
Gen. 27.41. *brother Iacob:* Thus envie in *Eſau* bringeth forth murther: and this murtherous heart continued to-
Gen. 31.38. ward *Iacob* twentie yeeres; for ſo long ſerved *Iacob* in *Labans* houſe. And after at his returne he ſent
Gen. 32.6. a meſſenger to bee reconciled to his brother *Eſau*, who came againſt him with foure hundred men
Prover. 21.1. with a purpoſe to have ſlaine him: but that at the inſtance of *Iacobs* prayer, by the mightie power of
Gen. 33. God, (in whoſe hands the hearts of kings are, to turne them, as the veſſels upon the waters, his heart was mollified, and his affection relented towards his brother. Laſtly, S. *Paul* intreating of Gods eternall election, bringeth in the examples of *Iacob* and *Eſau*, the one loved, the other hated of God.

Thus by more evident conjecture, and likely arguments wee are able to prove out of Scripture the finall rejection of *Eſau*, than they can ſhew the contrary: And ſo conſequently, notwithſtanding all theſe humane devices we have a moſt firme and evident teſtimony for particular and perſonall election in this place, drawne from the example of *Iacob* and *Eſau*. And thus much of the firſt inconvenience that muſt needs enſue upon this opinion concerning univerſall grace, which overthroweth the foundation of Gods predeſtination: which they do as it were hang in the ayre, affirming that it is nothing elſe but an univerſall confuſed decree, as though God either did not know the particular end of every man, or knowing the ſame willed it not.

Now laſtly, that God hath from the beginning made a particular and abſolute election of ſome, and that Gods election is not generall and conditionall, it hath been the ancient doctrine of the Church.

1 *Ambroſe. 1 Tim. 5. Electos Angelos dicit, quia ſunt alii reprobi, non Dei Angeli, ſed diaboli, &c.* He ſaith elect Angels, becauſe there are ſome reprobate, not the Angels of God, but of the devill. As there bee then among the Angels ſome elect, ſome reprobate, ſo is it among men: but the election and reprobation of Angels was particular and certaine: *Ergo,* ſo is the election and reprobation of men.

2 Againe, *de vocat. Gentium lib. 1. c. 7. Multi diſcretionem illam, qua Deus alios eligit, alios non eligit, &c.* That diſcretion or ſeparation, whereby God hath choſen ſome, and not choſen others, many do aſcribe to mans will. *Et lib. 2. c. 8. Hac altitudine diſcretionis Dei non conturbabitur cor noſtrum, &c.* By this depth of Gods ſeparation or diſcerning of men our heart ſhall not be troubled, if we ſtedfaſtly beleeve that Gods judgement is juſt, &c. If there be then a ſeparation, and diſcerning of men in Gods everlaſting decree; then are not all generally and conditionally elected: for this were not to make a ſeparation, but a confuſion of all together.

3 *Auguſtine* to this purpoſe writeth very directly: *Tract. 14. in Iohan. Eſt quidam populus natus ad iram Dei, & ad hoc præcognitus, &c.* There is a certaine people borne to the wrath of God, and foreſeene to this end.

4 *Tract. 43. Iſti morti æternæ prædeſtinati reſpondebant, &c.* Thoſe which were predeſtinate to everlaſting death, anſwered, Thou haſt a devill.

5 *Tract. 48.* How ſaid he to thoſe, You are not of my ſheep, *Quia videbat eos ad ſempiternum ex-*

itium praparatos,&c. Becauſe hee ſaw that they were prepared to everlaſting deſtruction, and not redeemed to eternall life by his blood. By theſe places it is evident what *Auguſtines* judgement was, that Gods election was not indefinite or uncertaine, but that the end of every man, whether to life or death, was determined and decreed in particular.

6 And yet more directly he ſaith of the predeſtinate, *Quorum ita certus eſt numerus, ut nec addatur eis quiſquam, neq; minuatur ex eis:* Whoſe number is ſo certaine, that neither any can be added unto them, nor none diminiſhed, &c. De corrept. & grat. c. 13.

7 The ſame was the opinion of *Iuſtine Martyr*, long before, that the finall conſummation of the world is deferred, that *the number* of thoſe, which were fore-knowne of God, *may be fulfilled.* ϗ συντέλειαν ὁ ἀριθμός. Apolog. 2. pro Chriſtian.

8 The reformed Churches, now teach the ſame doctrine, of the certaintie of the number of the elect. Latter confeſſ. of Helvetia, c. 10. *The Saints are choſen in Chriſt by God, unto a ſure end.* Confeſſ. of Baſil: art. 1. §. 3. *We confeſſe, that God before he had created the world had choſen all thoſe, to whom he would freely give the inheritance of eternall bleſſedneſſe.* Harm. 5. ſect. p. 84. Ibid. p. 86.

9 *Proſper* and *Hilarius*, doe report this to have been one of the errors of the Pelagians, *Electorum numerum augeri & minui poſſe,* That the number of the elect may bee encreaſed and diminiſhed, &c. which error is by them condemned. Epiſtol. ad Auguſtin.

10 *Thom. Aquine* concurreth with *Auguſtine*, who concludeth, that, *numerus prædeſtinatorum eſt Deo certus, non ſolum formaliter, ſed materialiter:* The number of the predeſtinate is certaine before God, not only formally, that is, in reſpect of the knowledge of God, but materially in regard of their election. T. Aqui. 1. pars. queſt. 23. art. 7.

11 *Magiſt. ſenten. lib. 1. diſt. 43. E. Non vult Deus omnes homines juſtificari, & tamen quis dubitat eum poſſe:* God will not juſtifie all men, and yet who doubteth but he can, *Lib. 2. diſt. 21. f. Humana natura, ex parte redempta eſt:* Mans nature is redeemed but in part. If all be not redeemed, then all are not elected, *Lib. 3. diſt. 32. a. Magis diligit rationales creaturas, & de illis eas amplius, quæ ſunt membra unigeniti:* God loveth reaſonable creatures more than unreaſonable; and among the reaſonable, thoſe which are the members of his only begotten ſonne, &c. If all men bee not loved alike, then are they not all elected alike.

The ſecond inconvenience that followeth the opinion of univerſall grace.

ABſurd. 2. The ſecond inconvenience that iſſueth out of this doctrine of univerſall election, is this, that Gods election ariſeth *ex prævisa fide*, from the fore-ſight of their faith which ſhall bee ſaved: *Hubertus theſ. 786. Deus electionem ſuam non abſolutè ſtatuit, ſed defixit eam in filio ſuo, ut qui credunt in eum, ſalvi fiant:* God hath not abſolutely made any election, but hee hath founded it in Chriſt, that they which beleeve in him ſhould be ſaved; they that beleeve not, ſhould bee damned. So *Hemingius* ſaith: *Præſcientia Dei regula eſt electionis & prædeſtinationis:* The preſcience of God is the rule of election and predeſtination, *pag. 21.* And againe, *Non quia præſciti & electi ſumus, credimus, ſed quia credimus præſciti & electi ad vitam cenſemur:* We doe not beleeve, becauſe we are foreſeene and elected, but becauſe we beleeve we were fore-ſeene and elected unto life, *pag. 27. Snecanus,* though hee ſeeme in words to confeſſe, that *æternum eligendi propoſitum non dependet ex ulla noſtra fidei, vel bonorum operum prævisione:* That the eternall purpoſe of election dependeth not of the fore-ſight of our faith or works, *pag. 461.* yet hee is driven by the ſtreame of words to affirme as the reſt doe, that *fides continetur in Dei propoſito*, that faith is included in the purpoſe of Gods election, *p. 463.* and that God univerſally ordained to ſalvation all that ſhould beleeve, *pag. 480.* They would ground this their opinion concerning the fore-ſight of faith upon theſe and ſuch like places of Scripture: as, *thoſe which he knew before, he predeſtinate to be like the image of his ſonne:* Predeſtination then is grounded upon the fore-knowledge of God: *Hemingius de univerſalit. grat. pag. 29.* Rom. 8. 29.

Contra. 1. We grant with *Auguſtine*, that *prædeſtinatio eſt quæ ſine præſcientia eſſe non poteſt,* Predeſtination is that which cannot be without preſcience in God, *lib. 1. de prædeſtinat. ſanctor. cap.* 10. And thus are they joyned together in this place: but it followeth not, that one is the cauſe of another. 2 The text maketh directly againſt them: for he ſaith not, whom hee knew before ſhould be like the image of his ſonne he predeſtinate; but, whom he knew before he did predeſtinate to be like his ſon: ſo that this conformitie by faith unto Chriſt is an effect and conſequent of their predeſtination. 3 Though we admit the former reading, yet have they gained nothing: for the conformitie to the image of Chriſt conſiſteth in being made partakers of Chriſts ſufferings, whereof S. *Peter* intreateth, unleſſe they therefore will affirme, that the fore-ſight of mens afflictions is the cauſe of their election, and ſo joine in opinion with the old Pelagians, that grounded election upon the fore-ſight of good works, this place is not for their turne. 4 By the knowledge of God in Scripture, the love, liking, and approbation of God is often ſignified; as, *The Lord knoweth the way of the juſt*, that is, approveth it; *I am the good ſhepheard, and know my ſheep*, that is, love them: ſo in this place, whom he knew before (whom he loved and favoured) *he did predeſtinate.* 1 Pet. 4. 13. Pſal. 1. 6. Iohn 10. 14.

Againe they object that place: *He hath choſen us in him before the foundation of the world:* that is, God hath choſen thoſe whom he fore-ſaw ſhould beleeve in Chriſt, *Heming. fol. 26. pag. 2.* Epheſ. 1. 4.

Contra. 1, The Apoſtle meaneth not, that wee were ſo choſen in Chriſt, that is, for the fore-ſight of our faith in him, but that Chriſt was appointed of God, as the foundation, by whom our election ſhould be accompliſhed: as in the next verſ. *Hee hath predeſtinate us to bee adopted through Chriſt:* We were not firſt adopted in Chriſt, and then predeſtinate; but firſt predeſtinate, and then choſen in Chriſt, verſ. 11. *In whom we were choſen, when we were predeſtinate according to the purpoſe of him, &c.* Firſt therfore there is the decree of election and predeſtination, grounded only upon the good pleaſure of God, *verſ.* 5. then followeth the accompliſhment and execution of that decree by our adoption in Chriſt.

How we are ſaid to be elected in Chriſt.

2 *Auguſtine* upon theſe words, ***He hath choſen us in him that we ſhould be holy***, groundeth a cleane contrary argument: *Elegit nos—ut eſſemus ſancti, non quia futuri eramus, ſed ut eſſemus:* Hee hath choſen them before the beginning of the world, that they ſhould be holy, not becauſe they were holy, *de prædeſtinat. ſanctor. c.* 18. So then faith, holineſſe, ſanctification, are fruits and effects of election, not cauſes thereof.

3 Chriſt Jeſus, or our faith in Chriſt fore-ſeene, cannot be the cauſe of our predeſtination, ſeeing Chriſt himſelfe, in reſpect of his office of redemption, and mediation, was predeſtinate, and preordained of God: the ſame thing then cannot be the cauſe of predeſtination and the object together, Chriſt Jeſus as the head, with his body, which is the whole company of the elect, are the object of predeſtination, that is, thoſe which were predeſtinated: *Ergo,* hee is not the cauſe. *Auguſtine* alſo ſaith, *Chriſtus præclariſſimum lumen eſt gratiæ prædeſtinationis, qui, ut hoc eſſet, quibus tandem ſuis, vel operum vel fidei meritis, natura humana, quæ in illo eſt, comparavit? ſicut ergo prædeſtinatus ille unus eſt, ut caput noſtrum eſſet, Rom.* 1. 4. *qui prædeſtinatus eſt Filius Dei, ita multi prædeſtinati ſumus, ut membra ejus eſſemus:* Chriſt is a notable light of the grace of predeſtination, in whom his humane nature deſerved not by the merit of his works, or faith, to be joyned to his God-head: As he therefore was predeſtinate to be our head, *Rom.* 1. 4. predeſtinate the Sonne of God (that is, in reſpect of his office and humanity) ſo are wee predeſtinate to be his members, that is, without reſpect to our faith or works, only according to the good pleaſure of his will. And this ſhall be our firſt argument on the contrarie ſide, againſt this reſpective election, and further we prove it thus.

De prædeſt. lib. 1. cap. 15.

Rom. 1. 4.

Luke 12. 31.

Luke 12. 31. *It is your fathers pleaſure to give you a kingdome:* There is no other reaſon to be rendred, why God hath elected his children, and appointed them a kingdome, but this: *Complacuit patri,* it was your fathers pleaſure.

Iohn 15. 16.

Iohn 15. 16. *You have not choſen me, but I have choſen you:* Whereupon *Auguſtine* thus writeth: *Quod ſi autem ipſi primò crediderunt in eum, elegerunt eum, ipſe non elegit eos:* But if ſo be that they firſt beleeved in him, they choſe him, he choſe not them, &c. Their only anſwer here is, that this is to bee underſtood not of their eternall, but temporall election to the office of their Apoſtleſhip.

Anſw. To this alſo *Auguſtine* anſwereth: *Elegit eos de mundo cùm hîc ageret in carne, ſed jam electos in ſeipſo ante mundi conſtitutionem:* He choſe them indeed out of the world when he lived in the fleſh: but they were choſen in himſelfe before the world was made, *de prædeſtinat. ſanctor. cap.* 17. Our Saviour alſo ſaith, *I have choſen you, and ordained you, that you goe and bring forth fruit, and that your fruit remaine:* This ſheweth that he ſpeaketh of their eternall election to ſalvation.

Rom. 9. 11.

Thirdly, we have a moſt direct place, where the Apoſtle ſaith; *That before the children were borne, and had done either good or evill, the Lord pronounced of them, Iacob have I loved, Eſau have I hated: Ergo,* in Gods eternall election, which goeth before our birth, there is no reſpect had unto any thing that followeth after the birth, either faith, or works: for the reaſon is generall againſt both.

Anſw. Snecanus anſwereth, that (theſe words) I have hated *Eſau*, are as much, as *odiſſe decrevi,* I have decreed to hate, for God really and verily hateth none but for their ſin, *pag.* 567. And therefore where the Scripture calleth *Eſau* a prophane perſon, the formall cauſe is added, for ſelling his birthright, *Heb.* 12. 16. *Snecan. pag.* 590.

Heb. 12. 16.

Contra. 1. We grant that no man is verily condemned (which is the reall reprobation) but for his owne ſin and wickednes: but here the Apoſtle ſpeaketh of the decree it ſelfe, not of the execution; the decree is before all time, the execution of the decree followeth in the time appointed: the execution followeth after the birth, and after men have done good or evill. This therefore, which the Apoſtle ſpeaketh of, which was determined before their birth, and before they had done any thing, is the abſolute decree of God. Neither is that place to the Hebrewes any thing like unto this: for there the Apoſtle ſpeaketh not of any purpoſe or decree of God concerning *Eſau*, before any evill done, as he doth here; but only of an act of prophaneneſſe committed in his life. And though we admit his interpretation, I have hated, *that is, decreed to hate*; yet we muſt underſtand the decree ſtill: that although reall hatred be cauſed by their owne ſin, yet hatred or love decreed, is grounded only upon the will & purpoſe of God: as the Apoſtle ſaith, *that the purpoſe of God might remaine, &c. by him that calleth, ver.* 11. but if election ſhould be becauſe of faith fore-ſeene, it ſhould ſtand as much by the called, as him that calleth. But here I deſire there may be no miſtaking; although it be affirmed that Gods decree both of election and rejection be abſolute, without any fore-ſight either to faith or unbeleefe, good works or evill: yet there is a difference: for wee make, *Maſſa corrupta & damnata,* The corrupt and damned Maſſe of all mankinde, loſt in *Adam*, the ſubject of election and rejection: that out of this Maſſe God of his free grace elected ſome, and left the other in that ſtate of corruption, wherein they were foreſeene: as *Auguſtine* well putteth the caſe of two debtors, if the owner doe unto one forgive the debt, ***habet quod gratuletur,*** he hath wherein to be thankfull; of the other he exacteth the debt, ***non habet quod criminetur:*** he hath not whereof to complaine.

2 Now that this pronounced concerning *Eſau* and *Iacob,* is to bee underſtood only of Gods eternall decree and free purpoſe without the foreſight of faith, or works, not of the execution of the decree alone, or of them both together; as *Suecanus* ſeemeth ſometime to affirme, *pag.* 572. thus it ſhall appeare by the opening of that which followeth.

Verſ. 14. The Apoſtle anſwereth an objection, *Is there unrighteouſneſſe then with God? God forbid.* Which objection ariſeth upon the former examples: If God then doe elect one and reject another, neither of them having done either good or evill, but both being alike, how is he not unrighteous, in that he ordaineth not alike unto thoſe that are in the ſame caſe? But if ſo that God preferreth ſome becauſe of their beleefe, and rejecteth others for their unbeleefe, there were no ſuch occaſion to complaine of God as unrighteous, or ſo to object, becauſe the cauſe of difference in Gods election is apparant, namely, the reſpect to their faith: and it is a juſt and righteous thing, that God ſhould preferre beleevers before unbeleevers: therefore if election depended upon any ſuch foreſight, and not abſolutely upon the will and purpoſe of God, there could bee no ſhew of unrighteouſnes in God, nor any cauſe ſo to object.

Hemingius maketh the meaning of the objection to be this: that God ſhould ſeeme to bee unjuſt, becauſe he doth not adopt and elect *Iſmael* and *Eſau* for his children for the merit of their works, as well as *Iſaac* and *Iacob, pag.* 47.

Contra. The merit of faith is as well excluded as the merit of works: and if God ſhould elect upon the foreſight of faith, the ground of this objection is as well removed, as if hee did elect upon the foreſight of works: for then God ſhould ſee ſomewhat more in thoſe that are elected, than in the other, that is, their faith, and ſo they ſhould have no colour to charge God with unrighteouſnes: This appeareth alſo by the verſe following.

Verſ. 15. ***I will have mercie on him, to whom I will ſhew mercie.*** And verſ. 18. ***He hath mercie on whom he will, and whom hee will he hardneth:*** that is, ſaith *Hemingius,* God ſheweth mercie upon thoſe that beleeve, who are ſaved only by faith, through the mercie of God in Chriſt, and hee rejecteth all that refuſe to beleeve, and ſuffereth them to bee hardned, *Heming. fol.* 49 *p.* 1. *Suecan.* 698. *& alibi.* Rom. 9. 15. 18.

Contra. 1. Thus they applie theſe places only to the execution of Gods decree, and underſtand them only of that temporall difference, which God maketh in this world betweene beleevers and unbeleevers: whereas the Apoſtle ſpeaketh of that difference which God maketh in his eternall election: as may appeare by the examples of *Iacob* and *Eſau,* betweene whom there was a diſtinction made before they were borne: and to this end he bringeth in the ſimilitude of the potter, *verſ.* 21. that as he hath power to make his veſſels, not yet made, how he will; ſo God may appoint his creatures to ſuch purpoſes, as him pleaſeth, even before they are: he hath not power to diſpoſe of them only after they are made and borne. 2 If Gods mercie bee decreed upon the foreſight of faith, I aske them, whence is this faith? Is it of themſelves that beleeve, or of God, or of both? if it be of man, then God hath not mercie on whom hee will, but upon whom man will: becauſe it is (ſay they) in mans power to beleeve; and if he will beleeve, then will God ſhew mercie, and not elſe. And againe, whereas they ſay, God would have all men to beleeve, and ſo be ſaved; it followeth that God hath mercie upon all, conditionally if they beleeve: but the Apoſtle ſaith contrary, that he hath mercy upon ſome, not upon all, and that hee withholdeth his mercie from others, whom in his juſt judgement hee hardneth. But if faith be of God, and none can have it, unleſſe he give it, what other reaſon is there, that he giveth it not to all, but becauſe he hath not elected all?

3 Neither is God ſaid to harden ſome mens hearts onely by ſuffering them to bee hardned, but as ***Auguſtine*** ſaith of ***Pharao: Deus induravit per juſtum judicium, Pharao per liberum arbitrium:*** God hardned his heart by his juſt judgement, ***Pharao*** by his free will. And againe, where ***David*** ſaith that God bade ***Shemei*** curſe him, ***Auguſtine*** ſaith thus: ***Utique non jubendo dixit ei, ſed quod ejus voluntatem proprio ſuo vitio malam, in hoc peccatum judicio ſuo juſto & occulto inclinavit:*** He did not command him ſo to doe, but becauſe by his juſt and ſecret judgement hee did incline his will of it ſelfe corrupt and wicked, to this ſin: ***de grat. & liber. arbit. cap.*** 20. & 23. God therefore only permitteth not as a looker on, but is an agent and a doer as a juſt Judge, yet without ſin.

Verſ. 16. ***It is not in him that willeth or runneth, but in God that ſheweth mercie:*** that is (ſaith ***Hemingius***) it is not in him that willeth or runneth after the fleſh, but in him that willeth and runneth by faith, which is grounded upon the mercie of God; who of meere love gave his Son to bee the Redeemer of the world, *pag.* 48. Rom. 9. 16.

Contra. 1. The oppoſition here is not betweene man willing by nature, and man willing by faith, but betweene man willing or running, and God ſhewing mercie. If it bee all one for man to will according to faith, and for God to ſhew mercie, then is it Gods grace and mercie, that ſome men have faith: for if to will according to the fleſh be one thing, and to will according to faith another, ſeeing all men are the ſame naturally and according to the fleſh, whence is it then, that ſome mens will is regenerate by faith? is it not of the grace and mercie of God? Mercie therefore is firſt ſhewed, and then faith is given: the foreſight then of faith is not the cauſe of grace and favour. 2. It is Gods mercie, you ſay, that Chriſt was given for the redemption of the world: but this is a common mercie, as yee hold, that Chriſt died for all men: is it not alſo a mercie of God to give faith to beleeve in Chriſt? If you affirme only that common mercie, then is it not true, which the Apoſtle ſaith, that God hath mercie only on ſome, and hardneth others; but God is mercifull to all alike, in offering Chriſt both to beleevers and unbeleevers. And concerning faith, if it bee not Gods mercie that wee have it, then Gods mercie in giving Chriſt, is nothing without our owne mercie upon our ſelves in beleeving in Chriſt: *yea* our owne mercie ſhall exceed Gods mercie, in as much as beleevers have more mercie than unbeleevers. If it bee of Gods mercie, that wee have faith, why is not this mercie ſhewed to all, but that it pleaſed not God to elect all, but to receive to favour onely his choſen? Theſe patrons of univerſall and common grace are never able, holding their opinion, to make all ſound here.

Rom. 9.19.20. *Verſ. 19. Thou wilt ſay unto me, Why doth hee yet complaine, who hath reſiſted his will? verſ. 20. But who art thou ô man, that pleadeſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power of the clay to make of the ſame lumpe one veſſell to honour, another to diſhonour?* Hence wee conclude, that even ſo in the beginning God had power by ſpeciall election to appoint ſome unto honour, pretermitting others and leaving them in diſhonour, and this of his owne free will and purpoſe, not having any reſpect at all unto man.

Ierem. 18.6. *Hemingius* anſwereth: That this ſimilitude holdeth not in every point, but is brought in by the Apoſtle to ſhew the power of God, that hee is able to puniſh the contemners of his word, and upon their repentance to renew them againe, as the potter, &c. And ſo is it applied by *Ieremie, chap.* 18. for otherwiſe ſimply God maketh not the wicked, as the potter doth the baſer veſſels: *pag.* 50. 30.

Contra. 1. The objection here moved, *Who hath reſiſted his will?* ſtandeth not with this interpretation, nor with *Hemingius* opinion: for if God would have all men to beleeve, and ſo be ſaved; then is Gods will overthwarted, and his purpoſe is gainſaied, and his will reſiſted, for he would have all ſaved, and yet all are not ſaved. But the Apoſtle having ſet downe this principle, that God in the beginning elected whom he would, and left the reſt, whom he would not receive to mercie: then this objection is made, that ſeeing Gods will is performed in both, that whom he would, are ſaved; whom he would not, remaine as they were: why then ſhould there bee any complaint made of their diſobedience? unleſſe therefore we make the Apoſtles ſcope to be this, the objection hath no coherence at all with the precedent part.

2 This ſimilitude we doe dot urge in all points: for man is otherwiſe by creation, than a peece of clay, but ſo farre only as it is applyed by the Apoſtle, as we have ſhewed. *Ieremie* uſeth the ſimilitude ſomewhat to a divers purpoſe, than the Apoſtle doth: for the Prophet ſetteth forth Gods power in the externall works of his providence in the government and adminiſtration of the world; as in the planting and deſtroying of nations: the Apoſtle entreateth of the works of Gods election, and predeſtination, verſ. 11. *That the purpoſe might ſtand according to election.* Therefore Gods power is not here ſet forth toward thoſe that are now contemners, or beleevers, but before they were ſuch.

Prov. 16.4. Rom. 9.22. 3 As touching his reaſon: Though God make veſſels to diſhonour, that is, ordaine wicked men to puniſhment, yet he maketh them not wicked: they are wicked of their own making, but the puniſhment due to their wickedneſſe, which is eternall ſhame and diſhonour, is made and ordained of God: as, *God made the wicked againſt the evill day.*

Verſ. 22. What if *God to ſhew his power, &c. the veſſels of wrath prepared to deſtruction, and to declare the riches of his glory upon the veſſels of mercie, which he hath prepared to glorie? Ergo,* from the beginning ſome were prepared to glory, ſome to deſtruction.

Snecanus ſaith, That none abſolutely before God are appointed to be veſſels of honour or diſhonour, but conditionally in Chriſt, *pag.* 686. that is, as they ſhould beleeve or not beleeve in him. *Hubertus* ſaith, That God indeed prepareth the veſſels of mercie, giving them faith, and illumination, but they are made the veſſels of wrath of themſelves, and by Satan. And therefore the Apoſtle changeth the phraſe, ſaying, that God prepareth the veſſels of mercie, but the other are prepared: *theſ.* 868. 869. 870.

Contra. 1. The veſſels of honour and diſhonour are ſimple, not conditionally formed: elſe the Apoſtles ſpeech were impertinent, verſ. 20. *Shall the thing formed ſay to him that formed it, why haſt thou made me thus?* But now if they were formed only conditionally, which condition is performed not by the former, but by the thing formed; then are they formed by themſelves: but the Apoſtle ſaith they are formed of God: all condition then on their part is excluded. 2 Againe, as the potter of the ſame lumpe maketh veſſels of honour, or diſhonour, ſo God doth ordaine men of the ſame maſſe and condition in themſelves, ſome to honour, ſome to diſhonour: but now if God ſhould reſpect the faith of ſome, and the unbeleefe of others, and ſo according to this foreſight ordaine them, they ſhould not be one lumpe, or of one mould, but divers.

To *Hubertus* we anſwer: firſt if God prepare the veſſels of mercie, and worke effectually in them, one of theſe two muſt needs be granted; that God either prepareth all men generally for the veſſels of mercie, and they afterward are made by themſelves the veſſels of wrath, (which ſeemeth to be his opinion) then is the will of God reſiſted. If they ſay Gods will is conditionall, if they beleeve, yet this helpeth them not: for God giveth faith to all (as he ſaith) & ſo would have all to beleeve: ſeeing then all do not beleeve, Gods will is gainſayed, and overruled: Or elſe if God prepare ſome & not others, by giving faith and grace, whereof commeth this difference, but that God hath ſorted out ſome from the reſt by his eternall election?

2 ***Hubertus*** ſeemeth to note a myſterie, in that the Apoſtle ſpeaking of the veſſels of wrath, uſeth another word, and in the paſſive voyce, ſaying, σκεύη κατηρτισμένα, veſſels fitted or compoſed to deſtruction: but of the other he ſpeaketh actively, which God hath prepared, προητοίμασεν. Firſt, for the change of the voyce which he objecteth, it is nothing: for is it not all one to ſay, which hee prepared, or which are prepared of him? And, both the kingdome of God, and everlaſting fire are ſaid paſſively to be prepared of God. And for the word, both that which is here pronounced of the veſſels of mercie, is uſed in the Scripture of the preparation to deſtruction, ***Matth.*** 25. 41. And on the contrarie, the other word applied to the veſſels of wrath, is attributed to the faithfull, ***Be ye knit together***, κατηρτισμένοι; and he ſpeaketh to thoſe which are ſanctified in Chriſt, and Saints by calling, ***verſ.*** 2. 3. So that here the Apoſtle ſpeaketh not, how men by their owne wickedneſſe are fitted to damnation, but how they ſtand in the decree of God, how they are under the hands of the potter: the reddition of the ſimilitude muſt anſwer to the propoſition: the potter maketh himſelfe both kinde of veſſele, he maketh not the one, and the other maketh it ſelfe: ſo God decreeth both concerning the elect and reprobate.

Math.25.34.41.

Matth. 25.41.
1 Cor. 1. 10.

Thus have wee opened the true ſenſe of this chapter, and freed it from the corrupt gloſſes of the contrarie minded: And ſo have wee a moſt cleere teſtimonie of the Apoſtle, for Gods free and gracious election, without any foreſight of faith or any thing elſe in us. And thus ***Auguſtine*** expoundeth it: ***Apoſtolus non ſolum fratres, ſed geminos, nec geminos ſolum, ſed uno concubitu fuſos in utero comparavit, ut quoniam in nondum natis, nondumq́; aliquid operatis nulla eſſe poterant momenta meritorum, nec ex parentum quidem meritis, quæ diverſo tempore varia eſſe potuerunt, aliquod contra gratiam relinqueretur obſtaculum:—itaque Apoſtolus eos vaſa miſericordiæ vocat, ut totum quicquid eſſent, ſecundum miſericordiam ſe eſſe cognoſcerent: De prædeſtinat. & grat. cap.*** 7. The Apoſtle doth compare together not brethren only, but twinnes borne at one birth: that becauſe in thoſe which were not yet borne, neither as yet had done any thing there could be no difference of merit, neither by their parents merits, which might have been at divers times unlike, grace might have any impediment: the Apoſtle therefore calleth them veſſels of mercie, that they might acknowledge all, whatſoever they had, to be of mercie, &c.

Saint ***Ambroſe in Tit.*** 3. upon theſe words of the Apoſtle, ***Secundum miſericordiam ſuam, &c.*** According to his mercie he ſaved us: ***Hoc bonum quod in Chriſtianis florere cernimus, de radice divinæ pietatis oritur, &c.*** This goodneſſe, which doth flouriſh in Chriſtians, doth ariſe of the root of the divine pietie, or love, for God by his mercie hath ſaved us in Chriſt.

Againe, ***de vocat. Gent. lib.*** 1. ***cap.*** 3. ***Non omnis Iſrael reprobatus, nec omnis electus, ſed partem cæcitas voluntaria avertit, partem ſibi illuminatio gratuita reſervavit:*** All Iſrael was not reprobated, nor all ellected: but part through their voluntarie blindnes is turned aſide, part by gracious illumination is reſerved.

Hieron. apolog. ad Ruffinum: Non aiit Apoſtolus elegit nos, &c. cum eſſemus ſancti, ſed ut eſſemus: The Apoſtle ſaith not he hath choſen us, when we were holy, &c. but that we ſhould be holy.

Proſper writing to ***Auguſtine*** of the reliques of the Pelagian hereſie, nameth this to bee one, they affirmed God only to have predeſtinate thoſe, ***quos dignos futura electione, &c. prævidiſſet,*** whom hee foreſaw would be worthy of his election, &c.

Epiſt. ad Auguſtin.

Theodoret ſaith, thoſe, whoſe purpoſe hee foreſaw, hee predeſtinate, ***ſed nemo præſcientiam horum cauſam eſſe dicat, non enim præſcientia eos tales effecit, ſed Deus, ut Deus, quæ futura erant procul proſpexit:*** But let no man ſay, that Gods preſcience is the cauſe hereof, for his preſcience did not make them ſuch, but God as God did foreſee a farre off what ſhould be, &c.

In 8. c. ad Rom.

The reformed Churches thus confeſſe: ***Some are no better than others, till ſuch time as the Lord doth make a difference, according to that immutable counſell, which he had decreed in Chriſt Ieſus, before the creation of the world, &c.***

Harm. ſect. 5. Pag. 87.

Thomas Aquine doth very well reſolve of this point: that preſcience is not the cauſe of predeſtination; that ſome in generall are elected, ſome rejected, the cauſe is the demonſtration of Gods mercie in ſaving the one, and his juſtice in puniſhing the other: but in particular he doth elect ſome, and reprobate others, ***nulla ratio in creatura eſt,*** there is no reaſon or cauſe in the creature: neither is there iniquitie with God, if he give unequall things to them, that are not unequall: ***quia prædeſtinationis effectus, non ex debito redditur, ſed ex gratia datur:*** becauſe the effect of predeſtination is not rendred of debt, but given of grace, &c.

1 p. qu. 23. artic. 5.

Thus ***Auguſtine*** thought in the end of the grace of free election, though he had been ſometime of another minde, that God, though he elected not by the foreſight of works, yet, ***elegit fidem, ut quem ſibi crediturum præſciret, ipſum eligeret:*** yet hee elected their faith, that is, whom he foreſaw ſhould beleeve, him he elected. This ſometime was ***Auguſtines*** opinion, which he afterward retracted: ***Sed nondum (inquit) diligentius quæſiveram, nec inveneram, qualis ſit electio gratiæ:*** But yet I had not diligently ſearched, or found out, what to thinke of the election of grace: ***lib.*** 1. ***de prædeſtinat. ſanctor. cap.*** 3.

Auguſtine therefore being better reformed in judgement thus writeth: *Miſericors Deus vocat nullis hoc vel fidei meritis largiens, quia merita fidei ſequuntur vocationem potius quàm præcedant:* The mercifull God calleth, not for any merits of faith, becauſe the merits of faith doe follow rather our vocation, than goe before: *qu. 2. ad Simplician.*

So I wiſh that they, which thinke now, as *Auguſtine* ſometime did, would not be aſhamed with *Auguſtine* to correct their erroneous opinion. It was counted in time paſt Semi-Pelagianiſme, to aſcribe election to the foreſight of faith. *Bellarmine* a patrone of poperie yet abhorreth this opinion, and proveth at large, *nullam eſſe cauſam in nobis prædeſtinationis:* that there is no cauſe in us of our predeſtination, neither that God hath elected us upon the foreſight of our works: *aut propter bonum uſum liberi arbitrii, aut gratiæ:* or for the good uſing of free will, or grace: *Lib. 2. de grat. & liber. arbit. cap.* 10. Is it not therefore a ſhame for Proteſtants, even in a popiſh error to be more ſtiffe and reſolute, than a popiſh Profeſſor? And thus much of this ſecond abſurditie: We will be ſhorter in the reſt.

The third Inconvenience or Abſurditie.

ABſurd 3. The Patrons of univerſall grace, who affirme that God conditionally hath appointed all men to ſalvation, if they will beleeve, and that he would have all men to beleeve: *Heming. de univerſal. grat. pag.* 58. And that if all beleeve not, it is not for any defect of grace, but through their owne fault: *Snecan. de liber arbit. pag.* 408. They thus holding are driven to confeſſe, that to beleeve, man hath power of himſelfe, by his free will: for God offereth grace and faith to all, and it is in mans power to receive, or refuſe it.

Hemingius further delivereth his opinion thus: *That faith is both the gift of God, becauſe it is wrought by his holy ſpirit in thoſe that deſire it; it is alſo of mans free will, becauſe it is in the will of man to give or withhold his conſent to and from the calling of God: And yet* (ſaith he) *this will, whereby we beleeve, is alſo Gods gift, becauſe it appertaineth to free will, which was given in the creation: ſo there are foure things, which concurre unto faith, to heare the Goſpell, to conſent unto it, to deſire grace offered, and to beleeve God, which promiſeth: all theſe are voluntarie in man: De univerſ. grat. pag.* 57. So hee concludeth, *that faith is partly the gift of God, becauſe he giveth his word, and inwardly moveth the heart; partly the worke of man, becauſe man, volens credit, beleeveth willingly, being once moved of the ſpirit, à bonitate objecti, by the goodneſſe of the object: pag.* 56. So his opinion is, *That the will of man is not onely paſſive, but alſo active in the converſion of man: De libero arbit. pag.* 118. *And as God worketh by teaching, inſpiring, moving; ſo man worketh, by willing, conſenting, endevouring: pag.* 120. *lin.* 1. 2. So the beginning and occaſion of faith is of God, but the act and perfection of faith, in man.

Yet *Hemingius* much forgetting himſelfe, alloweth that ſaying of *Auguſtine: Liberi arbitrii eſt velle, tamen bene velle, gratiæ Dei eſt:* That it is in our free will, to will; but well to will, is of grace: *De liber. arbitr. pag.* 98. And that of *Bernard* alſo he alloweth; *Deus eſt author ſalutis, liberum arbitrium tantum capax, nec dat illam niſi Deus, nec capere valet niſi liberum arbitrium:* God is the author only and worker of ſalvation, free will is onely capable, none giveth but God, nor nothing is capable of it, but free will: *pag.* 120. Thus he confeſſeth with theſe fathers, that mans free will is meerely paſſive in divine things, and only receiveth, worketh nothing. And further he confeſſeth, *That a man regenerate and taught of God, may will that is good, by his free will, which he hath of grace: pag.* 114. *lin.* 17. Here he ſaith, that free will to good is of grace: and thus he is contrarie to himſelfe.

Snecanus likewiſe runneth in a maze, and confoundeth himſelfe: One while he ſaith, *That grace and mans will worke together: and that men may reſiſt God, and of their owne motion give aſſent unto him, Quantum ad ipſam naturalem volendi actionem in creatione inditam attinet: By the very naturall action of the will, as it was given in the creation: De liber. arbitr. pag.* 405. Yet with the ſame breath he ſaith, that mans will is no efficient, or working cauſe of his converſion, but onely a principall ſubject, *wherein the ſpirit of God worketh:* And that in ſpirituall actions, as in faith, regeneration, *A man unregenerate neither underſtandeth, nor is able to doe or will any thing: pag.* 398. *And that the whole benefit of our converſion, in the beginning, midſt, and end, is neither begun nor finiſhed by our ſtrength, but is only of grace: pag.* 405. Thus they ſpeake and write contrarie things, and blow hot and cold with one breath. But for all this, they cannot thus ſhuffle up the matter, but we further urge them thus.

Contra. They that affirme that God offereth grace and faith equally to all, and that God would have all men to beleeve, and if they beleeve not, it is not for want of grace, but the fault is onely in themſelves: doe conſequently hold, that to beleeve is either wolly or in part in mans power. The firſt, to affirme that faith is in mans power wholly without the gift of God, is Pelagianiſme, and maketh man the author of his owne ſalvation. Yet ſo holdeth *Puccius*, one of the Patrones of this opinion: but *Hemingius* and *Snecanus*, or other univerſall men, are not yet ſo groſſe. Their opinion is then, that faith is partly of God, partly of man, that conſenteth unto the calling of God by his free will. Againſt the which opinion we have the decree of the *Arauſican. Concil. 2. can.* 5. *Si quis ſicut augmentum, ita & initium fidei, ipſum credulitatis affectum, &c.* If any man ſay, that as the increaſe, ſo the beginning of faith, likewiſe the very inward diſpoſition to beleeve, whereby we beleeve in him, that juſtifieth the ungodly, is not given us by grace, and the inſpiration of the holy Ghoſt, which converteth our will from infidelitie to faith, but that it is naturally in us, is contrarie to the Apoſtle, who ſaith, We truſt that he which hath begun this worke in you, will finiſh it untill the day of the Lord. This decree maketh both againſt thoſe, that affirme faith to bee naturally in us, as *Puckſius*, as alſo againſt them which aſcribe either the beginning of faith, or the increaſe, or the diſpoſition to free will, and not all to grace, as *Hemingius*. The abſurditie of which opinion, we further declare thus.

1 If it be in mans power to beleeve, whether doe you underſtand man regenerate, or unregenerate? Man unregenerate is not able to beleeve, for the naturall man perceiveth not the things of the ſpirit of God. 1 Cor.2.14. And this is partly confeſſed by *Hemingius* and *Snecanus*, as we have ſeene before. If man muſt firſt be regenerate before hee can beleeve, how commeth it to paſſe, that ſeeing an equall meaſure of faith, and grace is offered on Gods behalfe unto all, that all men are not regenerate? You will ſay, ſome are regenerate by grace: But why do ſome apprehend the grace of regeneration more than other? there is no power yet in their will, becauſe it is unregenerate: muſt it not then be needs confeſſed, that God giveth a greater meaſure of grace to ſome, ſuch as he hath elected, than to other? And this the Apoſtle notably proveth, where he ſaith, *God is the Saviour of all men, eſpecially of thoſe which beleeve.* 1 Timoth.4.10. But if God for his part offer grace no more to beleevers, than unbeleevers, but in that they accept of grace offered themſelves, how is he after a more eſpeciall ſort the Saviour of beleevers, more than of others? This place then inferreth of neceſſitie a more ſpeciall grace and favour of God toward them that beleeve.

2 That all cannot have faith, but ſuch as are ordained and elected thereunto: theſe Scriptures are our warrant: *Ye beleeve not, for ye are not of my ſheepe. They could not beleeve, becauſe God had blinded their eyes. As many as were ordained to eternall life, beleeved.* Their anſwers to theſe places wee have ſeene before, that we need not to repeate them againe. Ioh.10.26. Ioh.12.39. Act.13.48.

3 That faith and every good gift, the beginning, perfection and end, is only of God, thus alſo it is teſtified in the word of God: *It is not of him that willeth, or runneth, but of God that ſheweth mercie. It is God that worketh both the will and the deed. Without me you can doe nothing. No man can come unto mee, except my father draw him.* Rom.9.16. Philip.2.13. Ioh.15.5. Ioh.6.44. *Hemingius* anſwereth, that God draweth, by ſetting before us the promiſes of eternall life, and by miniſtring ſo excellent an object: *pag.* 57. But after this manner God (you ſay) deaweth all men: and ſuch drawing men may reſiſt, for all that are thus drawne by this common grace, follow not: But they that are drawne of God, as here our Saviour ſpeaketh, muſt needs come unto Chriſt, *verſ.* 37. *All that the Father giveth me, ſhall come to me.*

To conclude this place, theſe patrons of common grace doe fall into a flat point of Pelagianiſme, whoſe aſſertion was this: *Vitam æternam omnibus paratam eſſe, quantum ad Deum, quantum ad arbitrii libertatem, ab eis eam apprehendi, qui ſponte Deo crediderunt:* That life eternall, on Gods behalfe is prepared for all, and as for the libertie of free will, they lay hold of eternall life, that of themſelves beleeve God: *In epiſtol. Proſper. ad Auguſtinum.* This did the old Pelagians hold, this doe the new Univerſaliſts affirme.

Now to requite us againe, for this charge, they accuſe us of Manicheiſme, the Manichees tooke away the uſe of free will altogether, and affirmed all things to be done of neceſſitie, and conſequently made God the author of ſinne: to this opinion they ſay, we come neere. Hemingius Pag.109.

Contra. Wee defie the monſtrous ſect of the Manichees and all Manicheiſme. Firſt we affirme, not all things to be done of abſolute neceſſitie: for though God have decreed the end of every man, yet this no more bringeth a ſtoicall & fatall neceſſitie, than to ſay that God hath foreſeene all things (which they themſelves affirme:) for whether God onely foreſeeth, or beſide predeſtinateth, things cannot otherwiſe fall out, than he hath foreſeene or appointed: yet it followeth not, that the yoke of abſolute neceſſitie is therefore laid upon us: for neither Gods preſcience nor predeſtination taketh away ſecond meanes and cauſes, as the libertie of mans will, and ſuch like, but rather eſtabliſheth them: for as God did foreknow and ordaine things to be done, ſo he willed and decreed, and foreſaw the meanes whereby thy ſhould be done.

2 We make not God the author of ſinne, though he have not elected all: for the not elected, being left to themſelves by the corruption of their owne will, fall into ſinne, which God foreſaw, but willed not, but the puniſhment of ſinne, he decreed before, and in his time will ſee executed.

3 Neither doe we take away free will: which we ſay is the beginning and fountaine of ſinne in man: ſo man hath a free will, that is without conſtraint to doe evill. And in good things we exclude not the will of man: but man (we ſay) willeth, and by grace his will is reformed to will that that is good: So grace worketh, the will of man is wrought: Man then hath a will in good things, but altogether paſſive: yet God otherwiſe worketh in man, than in bruit beaſts, for they have no will or underſtanding at all, man hath, though corrupted. Hence are all thoſe precepts, and exhortations in Scripture, not that man of his owne accord is able to receive them: but God ſpeaketh to men as a reaſonable creature, that naturally doth will, and underſtand, that they ſhould be ſtirred up by ſuch exhortations, to ſeeke for further grace at Gods hand, to reforme and regenerate their wills to the obedience of his holy precepts. Thus then it appeareth, that we are no Manichees. Other objections concerning free will, becauſe they are common to the Papiſts, and theſe new free will men (which

differ not much in this matter) I will reſerve to the treatiſe of free will, which followeth. And yet, what ſaid I? that they much differ not? Nay, of the two theſe univerſall free men are more erroneous concerning this point of free will, than the Papiſts.

1 The Papiſts make a diſtinction of ſufficient and effectuall grace on Gods behalfe, *Bellarm.lib.1. de grat.cap.2.* But theſe Univerſaliſts ſay, that on Gods behalfe, like effectuall grace is given to all, but their free will maketh the difference, whereby ſome beleeving, make this common grace to themſelves more effectuall: So they aſcribe more to free will, namely, to make grace effectuall, than the Papiſts doe. 2 The Papiſts ſay, we have free will (yet aided and aſſiſted by God) to doe good works: theſe Univerſaliſts ſay, we have free will to beleeve, which is a greater gift, than to doe good works, which are a neceſſarie conſequent of faith. 3 The Papiſts ſay, that the firſt grace whereby we are juſtified, that is the beginning of juſtification, is meerely of grace both in the giver and receiver: theſe Univerſaliſts ſay, that God indeed offereth grace, by moving and ſtirring the heart, but man by his free will giveth conſent to his calling: ſo that the beginning of their calling is but free in behalfe of the caller, but it is of themſelves, that they are effectually called. And thus much of this third inconvenience.

That it is not in a mans power to beleeve, Saint *Ambroſe* thus further witneſſeth, *in 4. ad Galat.* upon theſe words of the Apoſtle: *Seeing ye know God, or rather are knowne of God: Cum enim hi non quarerent Deum, advocavit eos ad ſuam gratiam*: For when they did not ſeeke God, he called them to his grace. *Lib.1. de vocat. Gentium, cap. 9. Licet inſit homini bonum nolle, tamen niſi donatum non habet bonum velle: illud contraxit natura per culpam, hoc recipit natura per gratiam*: Although it be in man to nill that is good, yet he cannot will that is good, unleſſe it be given him.

Cont.2.epiſt. Pelag.lib.1.c.3. *Auguſtine* ſaith, *Datur poteſtas, &c.* Power is given them to be the ſons of God, which beleeve in him, *cum hoc ipſum datur, ut credant in eum,* ſeeing this is given them to beleeve in him, which power unleſſe it be given them of God, it cannot be of free will, &c.

Hom.30. in 14. cap. Act. *Chryſoſtome* ſaith, *Nihil noſtrum eſſe putemus, quandoquidem & ipſa fides non eſt noſtrum opus*: Let us not thinke any thing to be ours, ſeeing that faith is not our worke.

In 2.Cor.c.1. *Theodoret: Deus horum bonorum cauſa eſt, ipſe enim firmam nobis fidem in Chriſtum donavit*: God is the cauſe of theſe good things, for he hath given unto us firme faith in Chriſt.

Harm. ſect. 7. pag. 205. Harm. ſect. 9. pag. 244. Confeſſion of Bohemia, chap.10. *Onely through the pure Goſpell, and the preaching thereof, is faith ſowed inwardly by the holy Ghoſt.* Latter confeſſion of Helvetia, chap.16. *This faith is the meere gift of God, becauſe God alone of his power doth give it to his elect.*

Thomas Aquine directly affirmeth, that to beleeve, *oportet ponere Dei gratiam interius moventem*: We muſt preſuppoſe the grace of God inwardly moving: and ſo he concludeth, that, 2.2.q.6.artic.1. *credere eſt in voluntate hominis, qua preparatur per gratiam ut credat, &c.* to beleeve is in the will of man, which is prepared by grace to beleeve, &c.

The fourth Inconvenience or Abſurditie.

Abſurd. 4. Another conſequent of their opinion is, that as it is in mans power to beleeve, and obey his effectuall calling, ſo may he reſiſt it if he will. So *Hemingius pag.117.lin.17. The will of man being moved by the word of God, and the holy Ghoſt, may both obey and reſiſt the ſame.* The ſame is affirmed by *Snecanus de libero arbitrio, pag.405.* for they ſay, that the cauſe why all beleeve not that are called, is not at all for any want of grace on Gods behalfe, but it is onely in themſelves, that refuſe grace offered: *Snecan.pag.919.*

Argum. Our Saviour ſaith, *O Ieruſalem, &c. how often would I have gathered thy children together, &c. and thou wouldeſt not?* Matth.23.37. *Matth.* 23. Wherefore if they would, they might have beene ſaved: It is therefore in mans power to reſiſt his vocation: *ſic Heming.pag.117.*

Contra 1. True it is, that it is not for any defect or want of grace on Gods behalfe, that many being called, beleeve not, but the defect is in themſelves: there is no defect properly in God: his calling is ſufficient unto all; but that it is effectuall to ſome and not to others, it commeth of their owne corruption, and evilneſſe of nature, which God taketh away and healeth in whom he pleaſeth, and ſuffereth the reſt to remaine in their hardneſſe of heart.

2 There is a ſufficient calling for all, when God offereth the externall meanes of ſalvation, whereby all might come to ſalvation, if they had grace to apprehend: this calling may be reſiſted by men, whom God juſtly leaveth to themſelves. There is alſo an effectuall calling, when as God worketh inwardly by the efficacie of his ſpirit, and draweth his elect, of unwilling making them willing, to obey their calling: and thus are the elected only called, and this calling cannot be reſiſted. So ſaith our Saviour, *Many are called,* namely, ſufficiently on Gods behalfe, *but few are choſen,* that is, effectually called, as the elect onely are: The firſt calling was offered to Jeruſalem.

Here it will be objected: firſt, This generall calling of God, if it be not effectuall to all, how is not God to be charged with the periſhing of thoſe, to whom it is not effectuall?

Anſw. God in no wiſe is chargeable therewith: for Gods calling in it ſelfe is ſufficient to all, it is for want of grace in themſelves, that it is not effectuall to them.

Object. 2. But why doth not God by the powerfull operation of grace, make it effectuall to all as to ſome? is he not now partiall?

Anſw. God is a debter to none: but whereas all by nature have made themſelves the ſervants of ſinne, if God in his juſtice would leave them all to themſelves, he were not therefore to be judged unjuſt. But now ſeeing he of his infinit mercie ſaveth ſome, and giveth them his grace, it is not partialitie in him, who findeth nothing in man to be reſpected, but a worke of his meere grace and favour: for as the Apoſtle ſaith, he hath mercie on whom he will; and whom he will he hardneth.

3 That Gods effectuall and gracious calling of election cannot be reſiſted, thus the Scripture beareth witneſſe: *No man hath reſiſted Gods will:* But as the Pſalme ſaith, *Whatſoever it pleaſed him, that did he in heaven and earth.* Whom it pleaſed God therefore to ſave, and call by his grace, they ſhall be ſaved and called. Rom. 9. 19.

All that my father giveth me, ſhall come unto me: And *every man that hath heard, and hath learned of the father, commeth unto me:* Not that God ſaveth any man againſt his will, but, as *Auguſtine* ſaith, *Ex nolentibus volentes facit:* Of unwilling he maketh them willing. *Auguſtine* further alſo writeth notably of this matter: *Non poteſt effectus miſericordiæ Dei eſſe in hominis poteſtate, ut fruſtra ille miſereatur, ſi homo nolit: quia ſi vellet etiam reluctantium miſereri, poſſet ita vocare, quomodo illis aptum eſſet, &c. Illi ergo electi, qui congruenter vocati, non reſpuant:—Cæteri non electi, quia non ſecuti, quantumvis vocati: ad Simplician. lib.* 1. *quæſt.* 2. It cannot be in mans power to fruſtrate the efficacie of Gods mercie, if man will not: for if God alſo would have mercie of thoſe that ſtrive againſt his mercie, he could alſo call them, as it were meet for them: They therefore are elected of God, who are agreeably or conveniently called, that they refuſe not their calling: the reſt are not elected, which are called, but obey not, &c. And thus much alſo of this inconvenience, that if man may fruſtrate Gods effectuall calling, that God ſhall not have mercie, unleſſe man will; then is the will of man ſtronger and of greater power, than Gods will is. Iohn 6. 37. 45.

Laſtly, concerning theſe three points: firſt, that there is a generall calling which is ſufficient to all; and beſide that a ſpeciall calling effectuall only in ſome. Secondly, that the generall calling by the hardneſſe of mans heart may be made fruſtrate. Thirdly, that the effectuall calling of God cannot be reſiſted. S. *Ambroſe* doth thus witneſſe evidently.

Firſt, he ſaith, *lib.* 1. *de vocat. Gent. c.* 2. *Credimus ſecundum ſcripturas, &c.* Wee beleeve according to the Scriptures, that Gods providence was never wanting to the univerſall company of men: *Quæ licet exceptum ſibi populum ſpecialibus ad pietatem direxerit inſtitutis, &c.* Which providence of God did yet give ſpeciall directions unto godlineſſe to his people, which hee had excepted from the reſt.

For the ſecond he thus teſtifieth: *Si quis non credit in Chriſtum, generali beneficio ipſe ſe fraudat, ut ſi quis clauſis feneſtris radios ſolis excludat:* If any man beleeve not in Chriſt, hee doth defraud himſelfe, as if a man ſhould ſhut the windowes to keep out the Sun-beames: *lib.* 2. *cap.* 2.

Thirdly, *lib.* 1. *de vocat. Gent. cap.* 10. *Nihil obſiſtere divinæ gratiæ poteſt, quo minus id, quod voluerit impleatur:* Nothing can reſiſt the divine grace, that it ſhould not fulfill whatſoever it would. And againe, *cap.* 9. *Quantumlibet impiorum malignitas accuſetur reſiſtens gratiæ, &c.* Although the malignitie of the wicked bee accuſed, as reſiſting grace; ſhall it bee thought, that they deſerved grace, upon whom it was conferred, or that grace, which ſubdued whom ſhee would, could not convert thoſe, which remaine unconverted? they which were called, were the ſame, which they are that remaine in their hardneſſe of heart: *Sed illis tribuit gratia ſtupenda, quod voluit; iſtis retribuit veritas juſta, quod debuit:* but grace gave unto them, what ſhe would; and juſtice rendred to the other, what was due.

Auguſtine alſo thus witneſſeth: *Volenti ſalvum facere nullum hominum reſiſtit arbitrium:* Mans will is not able to reſiſt God, being willing, or purpoſed to ſave: *De corrept. & grat. cap.* 14. *Non eſt dubitandum voluntati Dei—voluntates humanas reſiſtere non poſſe:* It is not to bee doubted, but that mans will cannot reſiſt Gods will, who hath done, whatſoever hee would in heaven and earth: *ibid.*

Likewiſe: 1 *Auguſtine* maketh two kindes of vocation: writing upon theſe words, *Whom he hath predeſtinate, he hath called, Hæc vocatio ſecundum propoſitum, eſt, hæc eſt ſine pœnitentia:* This calling is according to Gods purpoſe, that is, without repentance, &c. *Non ſunt in iſta vocatione, &c.* They are not in this calling, which walke in faith a while, but perſevere not. Epiſt. 59. ad Paulin.

Tertullian agreeth: *& lapides filii Abrahæ fient, ſi in fidem Abrahæ inſeruntur, & genimina viperarum fructum pœnitentiæ facient—hæc erit vis divinæ gratiæ, potentior utiq; naturæ, habens in nobis ſubjacentem ſibi liberi arbitrii poteſtatem, &c.* Both ſtones ſhall become *Abrahams* children, if they be planted into the faith, and the ſprigges of vipers ſhall bring forth fruits of repentance, if they ſpet out their venome: this is the power of the divine grace, mightier than nature, having ſubject unto it the power of free-will. Lib. de anim. cap. de cæteris naturalib. animæ.

2 *Cyril* ſaith, *that faith worketh above the ſtrength of man:* mans ſtrength then is not able to reſiſt the grace of God. [illegible] Catechiſ. 5.

3 Confeſſ. of Helvetia, the former, artic. 19. *Except the Lord doe give encreaſe in the heart of the hearer, the doctrine to him which hath no faith, is as it were a watring and planting, but ſuch as is with-* Harm. ſect. 11. pag. 350.

out efficacie and unfruitfull, but being received by faith into good ground, and being trimmed by the inward husbandman the Holy Ghoſt, doth worke mervailouſly, and profit, &c. There are then two kindes of calling, one externall, which is not alwaies effectuall, one internall, which alwayes worketh effectually.

2. 1. qu. 112. artic. 4. 4 *Thom. Aquine:* this queſtion being propounded, whether grace can bee more in one, than another, granteth, that it may *ex parte ſubjecti,* on the behalfe of the ſubject: *Prout unus perfectius illuſtratur lumine gratiæ quàm alius:* As one may be more perfitly lightned with the light of grace than another: and the firſt reaſon of this diverſitie is on Gods part, *Qui diverſimode ſua dona diſpenſat,* who diverſly diſpenſeth his gifts, &c. ſo then there are divers kinds of callings, which are not alike effectuall to all.

The fifth Abſurditie.

ABſurd. 5. Theſe patrons of univerſall and conditionall election and grace, which affirme that men are no otherwiſe elected, but with condition if they beleeve, and ſo long are they elected, as they continue in faith, doe conſequently alſo hold, that men may both loſe their election, and loſe their faith: and of the veſſels of honour, if they fall from faith, become veſſels of wrath: *Heming. pag.* 30. And they which are written in the booke of life, may be raſed out of it: *Huber. theſ.* 757. The ſame alſo is maintained by *Suecanus,* that the elect may finally fall away from Chriſt. *pag.* 976.

Argum. 1. That election may be loſt, they would thus prove it out of Scripture: *Moſes* ſaith unto Exod. 32. 32. God: *If thou wilt not pardon them, raſe me out of the booke which thou haſt written:* The Lord anſwered, *Him that ſinneth will I put out of my booke.* Neither *Moſes* would have asked an impoſſible thing, neither would God have ſo anſwered, if that they could not bee raſed out of the booke of life that are written there: *Huber. theſ.* 766.

Anſ. 1. *Moſes* being carried away with an extraordinary zeale of Gods glory, and love to the people, forgetting himſelfe and his owne eſtate, wiſheth, that himſelfe ſhould periſh, rather than the people: yet it followeth not, that hee could periſh: For after the ſame manner S. *Paul* with the like Rom. 9. 3. zeale wiſheth he were accurſed, ſo the Jewes might bee ſaved, yet the Apoſtle was ſure that hee could Rom. 8. 38. not periſh, nor be ſeparated from the love of God: And he knew there was a crowne of glory laid up 2 Tim. 4. 8. for him. No ſuch thing therefore can be inferred upon theſe extraordinarie examples of zeale. 2 But the Lord anſwering *Moſes,* ſaith, hee will put out, &c. though *Moſes* might bee carried away in zeale ſo to ſpeake, yet the Lord ſpeaketh adviſedly. *Anſw.* Firſt, the Lord applieth his ſpeech unto *Moſes* infirmitie at this time, and by way of conceſſion, ſaith unto him, that if it were ſo, that ſome were to bee put out of his booke, yet *Moſes* ſhould not, but they rather that ſinned. Againe, it is a metaphoricall ſpeech, for God hath indeed no ſuch booke, ſuch putting in or putting out: but by writing in that booke, the decree of ſalvation is ſignified; by not writing or blotting out, the decree of damnation: God will put them out that ſinne, that is, hath decreed their juſt damnation: for otherwiſe to ſpeake properly they were never written in the booke of life. Here wee have a direct teſtimonie, that Revel. 17. 8. ſuch as are loſt, were never written in the booke of life; how dare then any man wreſt the Scripture to a contrarie ſenſe, and ſo make it ſpeake contrary things? Or as *Auguſtine* interpreteth, *Non ſic accipere debemus, quòd quenquam Deus ſcribat in libro vitæ & deleat illum, ſi homo dixit, quod ſcripſi;—Deus quenquam ſcripſit & delet?—quomodo ergo ibi delentur, ubi nunquam ſcripti ſunt? hoc dictum eſt ſecundum eorum ſpem, quia ibi ſe ſcriptos putabant:* We muſt not ſo take it, as though God writeth any in the booke of life, and blotteth them out againe: for if a man ſaid, what I have written, I have written (ſo *Pilate* ſaid concerning the inſcription of the Croſſe) doth God write any, and blot out againe? how are they then blotted out, where they were never written? It is ſo ſaid in repect of their hope, becauſe they thought they were written there.

1 Cor. 9. 27. They alſo object that place, *I beate downe my body, leſt, &c. I my ſelfe ſhould be a reprobate, &c. Ergo,* the elect may become a reprobate: *Pucks. rat.* 77.

Anſw. 1. That *Paul* was aſſured he could not be a reprobate, we have ſhewed before, for he knew that there was a crowne of righteouſnes laid up for him. 2 It is not then to be referred to the perſon of *Paul,* as though hee feared any reprobation before God, but to his miniſterie, leſt, if he ſhould doe himſelfe otherwiſe than he preached to others, his miniſterie ſhould be diſgraced, and reproved.

1 Cor. 8. 11. *Argum.* 2. Now that faith alſo may bee loſt, they ſhew it thus: *Through thy knowlege ſhall the weake brother periſh for whom Chriſt died: Ergo,* a man may loſe his faith and ſo periſh: *Heming. pag.* 24.

Anſwer. 1. None can finally or eternally periſh, whom Chriſt hath redeemed by his death: for John 6. 39. John 17. 12. Chriſt cannot loſe any thing of that which is given him. 2 Therefore the Apoſtle here by periſhing underſtandeth not a finall deſtruction, but a ſhaking or weakning of their faith, which *verſe* 12. hee calleth a wounding of their conſcience: now it is one thing to wound, another to ſlay: that this is Rom. 14. 15. 21. the meaning, it may appeare by comparing this place with the like: *Deſtroy not him with thy meat for whom Chriſt dyed:* where the ſame word is uſed, μὴ ἀπόλλυε, deſtroy not: that is, thy brother is grieved, *verſ.* 15. hee ſtumbleth, is offended, or made weake, *verſ.* 21. And againe, *verſ.* 20. *Deſtroy not the worke of God for meats ſake:* the word is, κατάλυε: ſo then, ἀπόλλυε, and κατάλυε, deſtroy not, with the

Apoſtle are all one, and to build up is contrarie to deſtroy, as they are oppoſed: *If I build againe the things that are deſtroyed:* So then, as to build up and edifie our brother, is nothing elſe but to inſtruct and confirme his faith, ſo to deſtroy, is not to periſh his perſon, but to impaire his faith. 3 Or thus we may read, *Through thy knowlege thy weake brother ſhall periſh:* that is, as much as in thee lyeth, by thy meanes thy weake brother might periſh, not that ſimply or abſolutely he doth periſh. 4 Laſtly, S. *Paul* ſpeaketh not here of the eternall purpoſe of God, in them for whom he hath given Chriſt to die, but that, as he himſelfe giveth the rule, *Love hopeth all things:* ſo we ſhould thinke none other of our weake brother that beleeveth, but that Chriſt dyed for him: And that the Apoſtle thus ſpeaketh, not in reſpect of Gods ſecret decree in the death of Chriſt, but of that hope and opinion, that we ought one to have of another, it appeareth, *Rom.*14. 4. where the Apoſtle ſpeaking of Gods ſecret decree, ſaith, *Every man ſtandeth or falleth to his owne maſter:* Every man ſtandeth not, but ſome ſtand, ſome fall: But in reſpect of the judgement and charitable opinion of men, he ſaith, *verſ.*3. God hath received him: *verſ.*4. *He ſhall be eſtabliſhed: for God is able to make him ſtand:* yet in the ſame verſe, he ſaith, before God he ſtandeth, or falleth: but in the judgement of men, every beleever ſtandeth, is eſtabliſhed, and received: and ſo conſequently for him Chriſt died, *verſ.* 15.

Gal.2. 18.
1 Cor.13.7.
See more of the expoſition of the place. *Hexapl. in Rom. c.*14.4.30.

Contra. Now on the contrary ſide, that both our election is ſure before God, neither that the faith of the elect, though it may faile, and impaire, yet cannot utterly be loſt, thus we are aſſured by the evident teſtimonie of Scripture.

Argum. 1. *The gifts and calling of God are without repentance:* *Ioh.*13. 1. *Whom God loveth he loveth to the end: My father is greater than all, and none is able to take them out of my fathers hand: Ergo,* the elect cannot periſh.

Rom.11. 29.
John 10.29.

Hemingius pag. 65. anſwereth, that no man by violence can plucke the elect from God, yet they willingly may fall away: *Snecanus* alſo granteth, that on Gods behalfe our election is ſure and immoveable, but not on mens behalfe, unleſſe they continue, and hold faſt their faith to the end: *pag.*976.

Contra. 1. The text is, *My father is ſtronger than all:* he is then ſtronger than our ſelves, that neither willingly nor unwillingly the elect cannot depart from God: *For I give unto them eternall life,* ſaith Chriſt, *and they ſhall never periſh:* They can in no wiſe periſh, neither by force, nor by voluntarie declining from God: *I will put my feare into their hearts, that they ſhall never depart from me: I will marrie thee for ever unto me in righteouſneſſe.*

John 10.28.
Jerem.32.40.
Hoſh.2.19.

2 That Gods election is abſolutely ſure both on his owne behalfe, and on their part that are elected: our Saviour teſtifieth: *This is my fathers will, that of all which he hath given me, I ſhould looſe nothing, but ſhould raiſe it up at the laſt day.* All that are elected, ſhall be aſſuredly raiſed up to life eternall: And God, to ſuch as he hath choſen, will give grace to continue. They therefore that finally fall away, were not elected in the beginning: And that faith, which ſome have made ſhipwracke of: is not the juſtifying faith of the elect, but a temporarie, or hiſtoricall faith. Mens falling away from faith then, cannot make Gods election voyd: as the Apoſtle ſaith: *Shall their unbeleefe make the faith of God without effect? Rom.*3. 3.

John 6.39.
1 Tim.1.19.

3 We notwithſtanding confeſſe, that Gods election ſtandeth faſt, and is immutable in them that are elected, not by their owne ſtrength, but by the grace and gift of God, for of our ſelves we are mutable and changeable, readie to fall away, but that we ſtand by grace, as *Ambroſe* ſaith, *lib.*2. *de vocat. gentium, c.*9. *Si defectura erat fides tanti Apoſtoli, niſi pro eo Chriſtus oraret, inerat ei profecto mutabilitas, &c.* If the faith of ſo great an Apoſtle ſhould have failed, if Chriſt had not prayed for him, there was mutabilitie in him, for the unchangeable firmeneſſe of the minde is not to be found here.

Object. If they, whom the Apoſtle ſpeaketh of, made ſhipwracke onely of a temporarie faith, that is, a faith in ſhew, or imagined, then they loſt nothing: And is it a ſinne worthie of eternall puniſhment, to loſe the image onely, and ſhew of faith? Againe, where S. *Paul* ſaith, *In the latter times ſome ſhall depart from the faith:* they may as well here alſo underſtand a diſſembled and imagined faith: *Huber. theſ.*243.

Anſw. Firſt, though thoſe, which the Apoſtle ſpeaketh of, had not a true juſtifying faith, and therefore could not make ſhipwracke of that which they had not, yet had they more than a bare image of faith: for they had a forme of knowlege, and the profeſſion of the truth. Men alſo in ſome ſort may be lightned, *Taſte of the heavenly gift, be partakers of ſome gifts of the holy Ghoſt, taſte of the word of God, and of the powers of the world to come: Heb.* 6. 4, 5. And theſe things not in ſhew onely, but in their kinde and meaſure in ſome ſort indeed, for it is but a taſte (as the Apoſtle ſaith) not as it were a full draught: and yet for all this they have not a juſtifying faith, which if they had, they could not finally fall away. Therefore though they have but an image or ſhew of the lively juſtifying faith, which they indeed have not, but ſeeme onely to have, *Luk.*8. 18. yet a kinde of faith they have indeed, which they make ſhipwrack of. Secondly, the Apoſtle here underſtandeth not a right juſtifying faith, which worketh * alwayes by love, *Galath.* 5. 6. and is joyned with a good conſcience, *Rom.*5. 1. 1 *Timoth.* 1. 19. But theſe firſt had put away a good conſcience, and then made ſhipwracke of their faith. To this purpoſe Saint *Ambroſe, lib.*2. *de vocat. Gentium c.*2. *Dignus erat perdere inutilem fidem, qui non exercuerat charitatem:* Hee was worthie to looſe an unprofitable faith, which did not exerciſe charitie: ſuch a fruitleſſe faith then may be loſt. Thirdly, by faith in the place alleaged, the Apoſtle under-

Heb.6.4,5.

* Though the Apoſtle hath not the word (alwayes) yet the indefinite propoſition maketh a generall ſenſe: ſee this objection anſwered. *Retect. p.*219.

underſtandeth the forme of true doctrine, as it appeareth by the oppoſite member, they ſhall depart from the faith, that is, from the doctrine of the truth, and give heed to the doctrine of devils: So in

2 Tim. 2. 18.

this place *Hymenæus* maketh ſhipwrack of faith, that is, concerning the truth hath erred. And the Apoſtle ſheweth wherein he erred, ſaying, the reſurrection is paſt already. Thus by making ſhipwracke of faith, the Apoſtle underſtandeth, the leaving of the truth, and falling into error. Fourthly, and for this Apoſtaſie from the truth, they deſerved eternall puniſhment, without their repentance: although the Apoſtle ſpeake not here of eternall damnation, but ſaith only he had delivered them to Sathan, that is, excommunicated them, for their amendment, to learne not to blaſpheme: as hee decreed concerning the inceſtuous young man, 1 *Corinth.* 5. 5. who notwithſtanding afterward repented, and was reſtored.

2 Tim. 2. 19.

Argum. 2. *The foundation of God remaineth ſure, the Lord knoweth who are his.* We then thus reaſon: Gods preſcience cannot be deceived: but God fore-ſaw in the beginning not onely in generall, but in particular, who ſhould be ſaved: *Ergo*, the ſame, and no other ſhall be ſaved: therefore none of the elect can periſh. So *Auguſtine* writeth: ***Horum, qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus: horum ſi quiſpiam perit humano vitio vincitur Deus, ſed nemo eorum perit, quia nulla re vincitur Deus:*** If any of the elect ſhould periſh, God is deceived, but none of them periſheth, becauſe God is not deceived: if any of them periſh, God is overcome by the infirmitie of man; but nothing can overcome God: therefore none of them periſheth, &c. This argument drawne from the definite certaintie of Gods preſcience, hath not yet been anſwered by any of theſe Univerſaliſts: neither ſhall they ever be able to anſwer it.

Object. Doe we not ſee by experience, that many which beleeved, fall away; how is not faith then loſt, and election withall? We anſwer with *Auguſtine:* Firſt, they that finally fall away, never were endued with a right faith, nor elected of God: ***Nec nos moveat, quod quibuſdam filiis ſuis Deus non dat perſeverantiam, abſit ut ita eſſet, ſi de illis prædeſtinatis eſſent—qui verè ſunt filii promiſſionis:*** Let it not move us that unto ſome, which appeared to be Gods children, God giveth not grace to perſevere, it ſhould not be ſo, if they were of the number of the predeſtinate, which are the true children of promiſe. Secondly, but concerning the elect he ſaith: ***Horum fides aut omnino non deficit, aut ſi qui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur:*** Their faith either faileth not at all; or if it doe, it is reſtored before their life be ended: *Lib. de correpț. & grat. cap.* 7. 9.

Lib. de correp. & grat. cap. 7.

S. *Ambroſe* alſo ſaith, *in* 8. *ad Roman.* ***Qui credere videntur & non permanent in fide, à Deo electi negantur:*** They which ſeeme to beleeve, and continue not in faith, are not elected of God: ***Eſt qui ad tempus eligitur, ſicut Saul & Iudas, non de præſcientia, ſed de præſenti juſtitia:*** there is, that is choſen for a time, as *Saul* and *Iudas*, not of preſcience, but according to their preſent juſtice.

Object. If then the elect cannot finally periſh, nor bee deprived of their faith, to what end are all thoſe admonitions in Scripture, ***Let him that ſtandeth take heed leſt he fall: to him that overcommeth will I give a crowne, &c. Snecanus*** to this anſwereth well, that theſe exhortations doe ſerve as meanes to preſerve our faith, and doe ſtirre up in us a care of godlineſſe, whereby we may riſe up in aſſurance daily of our election: *pag.* 470 for though our election be alwaies ſure before God, yet is it not other-

2 Pet. 1. 10.

wiſe aſſured to us, but by the effects and works of our calling: And though our ſalvation bee certainly decreed before God, yet is it by meanes, ſuch as hee hath appointed, accompliſhed toward us. As S. *Ambroſe* witneſſeth, *lib.* 2. *de vocat. gent. cap.* 10. ***Quamvis quod ſtatuit Deus, nulla poſſit ratione non fieri, ſtudia tamen non tolluntur orandi, nec per electionis propoſitum liberi arbitrii devotio relaxatur:*** Although that which God appointeth cannot be but done, yet the ſtudie or deſire of prayer is not taken away, nor the devotion of mans free-will releaſed by election.

And for the certaintie of election he further thus teſtifieth: ***Lib. 2. de vocat. gent. c. 9. Sicut nullus infidelium in hac ſorte numeratus, ita nullus piorum ab hac ſorte diſcretus: de plenitudine quippe membrorum corporis Chriſti, præſcientia Dei, quæ falli non poteſt, nihil perdit, &c.*** As no unbeleever is numbred in this lot, ſo none of the godly is ſeparated from it; for the preſcience of God, which cannot bee deceived, doth loſe nothing of the fulneſſe of the members of Chriſt.

Hierome Epiſt. ad Pammach. & Ocean. rehearſeth this to be one of the errors of ***Origen:*** that in the end after divers worlds, ***Idipſum fore Gabrielem, quod diabolum; Paulum, quod Caipham: Gabriel*** ſhall bee the ſame, that the devill; and ***Paul***, that ***Caiphas: Hubertus*** hath the like ſaying, as I have ſhewed before, that ***Paul*** and ***Peter*** were no more elected, than ***Iudas.***

De fid. ad Petrum. c. 39.

1 ***Auguſtine*** yet more directly ſaith: ***Firmiſſimè tene neq; perire poſſe aliquem eorum, quos Deus prædeſtinavit ad regnum cœlorum, &c.*** Undoubtedly hold, that none of them can periſh, whom God hath predeſtinate to the kingdome of heaven, nor any of them can bee ſaved, that are not predeſtinate.

εἱμαρμένην ἀπαράβατον. Apolog. 2. pro Chriſtian.

2 ***Iuſtinus Martyr*** calleth it, ***an inevitable fate***, that they which doe well ſhall be rewarded, they which doe evill puniſhed.

Harm. ſect. 5. pag. 84.

3 Confeſſ. of Helvetia the latter, c. 10. ***The Saints are choſen in Chriſt by God to a ſure end.***

4 ***Thomas*** reſolveth well, that it is poſſible for a man predeſtinate being in himſelfe conſidered to die in mortall ſin: but it is impoſſible, ***Prout ponitur eum eſſe prædeſtinatum:*** as hee is affirmed to bee predeſtinate.

1 p. q. 23. ar. 6.

And thus much of this inconvenience, which they are driven to confeſſe, namely, that election and faith may be loſt: whereupon follow many abſurdities, as wee have ſeene: Firſt, that by this meanes the preſcience and fore-knowlege of God may be deceived, if election, which he both foreſaw and decreed, may be altered. Secondly, Gods purpoſe of ſalvation is by mans infirmitie overthrowne: that if he hold not, neither doth the decree hold. Thirdly, it breedeth uncertaintie of ſalvation, and ſo deſpaire: for by this meanes the ſtrength of our hope is ſtayed upon mans free-will: a miſerable hold for a diſtreſſed conſcience to ſtay upon. Fourthly, the Univerſaliſts herein are more erronious than the Papiſts: for they confeſſe an abſolute and determinate certaintie of our election before God, though they denie a full perſwaſion and aſſurance thereof unto men: but theſe denie both: Let us now finiſh the reſt.

The ſixth Inconvenience.

ABſurd.6. In ſaying that God onely purpoſed to ſave thoſe that ſhould beleeve, and to condemne all unbeleevers, they conſequently affirme, that, *Incredulitas ſit unica cauſa condemnationis*, that incredulitie is the only cauſe of condemnation: *Huber. theſ.* 187. And ſo they extenuate other ſins, as *Puckſius*: *In ſimplice ignoratione, aut incredulitate nullum eſt ſcelus*: In ſimple ignorance and unbeleefe, there is no ſin, *ration.*56. And againe, *Reſpectu peccati originalis, neminem æterna morte plecti*: That no man is puniſhed eternally for originall ſin: *ration.*13. That mortalitie and other miſeries of this life, are onely the puniſhment of originall ſin: *ration.* 1. & 5. *Snecanus* alſo ſaith, that the originall corruption of mans nature, is not the foundation of reall reprobation, but the contempt of the grace of God: His reaſon is, becauſe then every man ſhould be rejected, becauſe there remaineth originall corruption in all: *De prædeſtin. pag.*655.

Contra 1. That ſimple ignorance or incredulitie excuſeth not, S. *Paul* ſheweth, *As many as have ſinned without the law, ſhall periſh without the law.* And *verſ.* 14. *They having not the law, are a law to themſelves.* Here the Gentiles are not accuſed of willfull contempt of grace, which was not preached unto them, but onely of ſimple ignorance, yet are they worthie of condemnation. Secondly, that originall ſin in it ſelfe deſerveth eternall death, it is at large declared by the Apoſtle, *By one man ſinne entred into the world, and death by ſinne.* And afterward he ſheweth what death, *The fault came of one offence to condemnation.* Thirdly, that originall ſinne is not the ground or cauſe of reall reprobation, and actuall condemnation, in part it is true, in part falſe: It is true, becauſe by the mercie of God it is not imputed to thoſe which are ſaved by Chriſt, as no other ſinnes are: It is falſe, firſt, becauſe, though originall ſinne bee not imputed of grace, yet in it ſelfe it hath ſufficient matter of condemnation: againe, it is the ground of all actuall ſin, and ſin is the ground or cauſe of damnation: thirdly, unto ſome it is the ground of reprobation, as unto ſuch children of Infidels, as are not ſaved by election of grace.

Rom.2.12,14.

Rom.5.12.16.

Now concerning wilfull incredulitie, and contempt of grace, that it is not the onely cauſe of reprobation, I will briefly ſhew by theſe two arguments, *ab incommodo*, which follow.

Firſt, it will follow upon this opinion, that all thoſe nations of the Gentiles, which had no knowlege of God, were freed from damnation, becauſe the Goſpell was not preached unto them, as, *In times paſt God ſuffered the Gentiles to walke in their owne wayes, verſ.* 17. *hee notwithſtanding left not himſelfe without witneſſe, in that he gave them raine from heaven, &c.* They had no other witneſſe but the teſtimonie of the creatures: the word they had not, *The time of this ignorance God regarded not*: Seeing therefore that grace was not offered them, they could not be contemners of grace, and ſo conſequently by their opinion, were free from damnation.

Act.14.16,17.

Act.17.30.

Snecanus goeth about here rather to make an anſwer, then indeed anſwereth: All theſe nations which were ſtrangers from Iſrael, and from the promiſe, in the beginning contemned the grace of redemption offered, and refuſed the promiſe, and therefore were worthily rejected: *De prædeſtinat. pag.*665.

Contra. Let it be granted, that all nations at the firſt deſpiſed the promiſe (yet ſhall he never bee able to prove, that in the time of the Law, grace was univerſally offered to all people) how could their poſteritie after them be counted contemners of grace, which they never heard of? The parents actuall ſinnes, though they may be the cauſe of temporall puniſhment upon the children, yet can they not, in the juſtice of God, be the ground of their eternall rejection. And as for their originall corruption, it is confeſſed already, that it cannot be the foundation of reall reprobation. To this objection therefore we expect a more ſufficient anſwer.

This objection is ſtrongly urged and enforced by S. *Ambroſe*: *lib.*1. *de vocat. gent. cap.*5. *Liberatur pars hominum parte pereunte, &c.* Part of mankinde is delivered, the reſt periſheth: and if we will aſcribe this to the wils of men, that grace neglected the evill, and did chuſe the good: *Reſiſtet nobis innumerabilium cauſa populorum*: The condition of innumerable people will gaine-ſay us, unto whom for many ages no light of heavenly doctrine did ſhine: neither can we ſay, that their poſteritie was better, of whom it is ſaid, the people, that ſate in darkneſſe, ſaw great light. As *Ambroſe* concludeth, that the Gentiles were not called for their merits, becauſe they ſate in darkneſſe, and had no heavenly light: ſo it may be inferred, that they could not contemne or deſpiſe that light which did not ſhine unto them.

Secondly, we object, concerning the infants of infidell parents, that if unbeleefe onely exclude from election, then are they not excluded, for they are not capable of faith, and therefore cannot deſpiſe faith and grace. To this objection divers anſwers have beene deviſed, but none of them ſufficient.

Firſt, it may be, and is anſwered of ſome, that infants are judged according to the fore-ſight of their beleefe or unbeleefe, if they had lived.

2 Cor. 5. 10. De prædeſtinat. Sanctor. cap. 12.

Contra. Auguſtine confuteth this, by that place of S. *Paul*, 2 *Cor.* 5. 10. *That every man ſhall receive according to the things done in the bodie: Geſſit inquit, non adjunxit, vel geſturus fuit:* He ſaith, what he hath done, not what he ſhould doe. Againe, Chriſt upbraiding the unthankfull Cities that ſaw his works, and repented not, ſaith, *If the great works which have beene done in them, had beene done in Tyrus and Sidon, they had repented, &c.* By this reaſon Tyrus and Sidon ſhould not have beene judged, becauſe of the fore-ſight of their repentance.

Secondly, it may be ſaid, that infants dying, though they be not ſaved, becauſe they have no faith, yet are they not damned, but they ſhall have a certaine kinde of beatitude, though not in the Kingdome of heaven.

Rom. 5. 18.

Contra. But this alſo is overthrowne by S. *Paul*, *Rom.* 5. where he ſheweth, that by one mans ſin, death came upon all to condemnation: and therefore children, if they be not ſaved, are neceſſarily damned. This alſo is confuted by *Auguſtine lib. de bon. perſeveran. cap.* 12.

Gen. 17. 7. 1 Cor. 7. 14.

Thirdly, *Snecanus* anſwereth concerning the children of the faithfull, that they are all elected, and belong unto the promiſe: *I will be thy God, and the God of thy ſeed:* S. *Paul* alſo calleth them holy, p. 667. As for the children of infidels, he leaveth them unto God, who may deale with them (he ſaith) extraordinarily, and further he defineth not their ſtate: *pag.* 675.

Infants of beleeving parents ſaved.

Exod. 20.

Contra. 1. Concerning the children of the faithfull that dye in their infancie, we affirme that they all by nature are ſubject to eternall damnation, and if God adjudge any of them to condemnation, he doth it juſtly: which we leave unto Gods ſecret judgement: yet we are of charitie rather to judge, that the infants of ſuch, whom God calleth to himſelfe, and ſo prevent the courſe of ſin, are ſaved, becauſe they are under the covenant. And here we underſtand not onely thoſe children to be under the covenant, whoſe immediate parents were beleevers, but if any of their predeceſſors in former times beleeved, for the promiſe of grace is made to a thouſand generations, *Exod.* 20. But whereas *Snecanus* holdeth all the children of the faithfull, both thoſe that dye, and they that remaine, that they are elected; whereas we ſee, that many righteous mens children doe fall away from God: how can it be? unleſſe they will affirme, that men may fall away from election, which how abſurd it is, wee have ſhewed before. Againe, though the children of the faithfull be ſaved by the covenant of grace, yet are they not by faith: faith then alone is not the object of election, as they affirme.

2 Concerning Infidels children, it is ſtrange that *Snecanus* ſo much forgetteth himſelfe, as to ſend us to Gods extraordinarie and ſecret working; whereas he telleth us, I am ſure above an hundred times in his booke, *De prædeſtinatione*, that God dealeth not with us in the matter of predeſtination, *Secundum abſolutam ſuam, aut extraordinariam potentiam*, according to his extraordinarie power, *pag.* 677. *aut occulta ſua voluntate*, or after his ſecret will, *ſed ex lege ſui fœderis in ſacra ſcriptura patefacti, pag.* 623. but after the law of his covenant ſet forth in Scripture: What meaneth he then in the predeſtination of Infidels children to ſend us to Gods extraordinarie worke and ſecret will? hee ſhould have ſhewed us ſomewhat revealed in Scripture.

But to helpe him a little: we affirme, that even ſome children of Infidels, whom it pleaſeth God, may ordinarily be elected: for, ſuch children of Infidels, whoſe immediate parents were unbeleevers, but their former anceſtors were faithfull, may be ſaved by the covenant of grace, which is made to a thouſand generations: the reſt indeed that are ſaved, whoſe progenitors were altogether Infidels, are ſaved by Gods ſecret election, and ſomewhat extraordinarily: unto the which *Snecanus* is faine to flye for the reſolution of this queſtion. And thus much alſo of this inconvenience.

S. *Ambroſe* thus enforceth this objection concerning infants: *Lib. 1. de vocat. Gent. cap. 5. Reſpice ad univerſalem multitudinem parvulorum, &c.* Looke unto the univerſall multitude of little ones: which all before the uſe of underſtanding and free-will, ſome goe unto eternall happineſſe being regenerate, others to perpetuall miſerie being not borne againe: If you confeſſe originall ſin, they are all guiltie: if you ſeeke for innocencie, they are all without fault: *Non invenit, quod diſcernat humana juſtitia, ſed habet, quod eligat inenarrabilis gratia:* Human juſtice can finde nothing, to diſcerne or make difference, but the unſpeakable grace findeth ſomewhat to elect, &c. The election of children is grounded only upon the grace of God, here is no fore-ſight, or reſpect had unto faith.

Lib. 6. Hypognoſtic.

And that onely infidelitie is not the cauſe of damnation; 1 *Auguſtine* teſtifieth of the Africane Church: this rule muſt be firmly held; *peccatores in malis propriis, antequam eſſent in hoc mundo, præſcitos non prædeſtinatos, &c.* That ſinners were fore-ſeene in their proper evils, not predeſtinate, before they were in the world, but their puniſhment was predeſtinate according to that which they were fore-ſeene, &c. the reprobate then have their proper and peculiar ſinnes, not all one common ſinne of infidelitie onely.

Qu. 64. in Geneſ.

2 *Theodoret. God being good, Non vult punire ex ſola præſcientia, ſed expectat operum conſummationem, & ita omnibus oſtendit, quàm juſte puniat:* Will not puniſh all according to his preſcience only,

but he expecteth the conſummation of their works, and ſo he ſheweth unto all how juſtly hee puniſheth, &c. ſo then not onely infidelitie, but other evill works condemne.

3 Confeſſion of Belgia, artic.16. *God is mercifull and juſt, mercifull by delivering, &c. juſt in leaving others in that their fall and perdition, whereunto they had throwne themſelves headlong, &c.* they make originall ſinne the firſt ground of reprobation, then not infidelitie onely. Harm. ſect. 5. pag 87.

4 *Thomas* thus determineth the queſtion whether infidelitie be a ſinne, if it be taken onely negatively, as in them which never heard any thing of the faith: it is rather a puniſhment of ſinne, than ſinne it ſelfe: and they which are incredulous in this ſenſe, *damnantur quidem propter alia peccata,—non autem propter infidelitatis peccatum,* they are damned for other ſinnes, which yet cannot be remitted without faith, and not for the ſinne of infidelitie, &c. Infidelitie then in his opinion is not the only cauſe of condemnation. 2.2. qu. 10. artic.1.

The ſeventh Inconvenience.

A*Bſurd.* 7. If it were ſo, that God elected ſo many, as hee fore-ſaw ſhould beleeve, and upon this foreſight cauſed the Goſpell to be preached unto them, and that God rejected thoſe whom he foreſaw would not beleeve, and therefore ſuffered them to abide in ignorance ſtill, it were no myſterie or ſecret at all in our faith, why God hath choſen ſome, and refuſed others: for the reaſon is apparant, becauſe ſome beleeve, and others doe not. But Saint *Paul* acknowledgeth here a great and unſearchable myſterie, that ſeeing all are ſhut up in unbeleefe, and ſo are in the ſame common caſe, yet God hath mercie only on whom he will. Whereupon the Apoſtle in admiration of this great ſecret, crieth out, *O the deepnes of the riches of the wiſedome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out?* To this place our adverſaries anſwer diverſly. Rom.11.33.

Firſt *Puckſius* ſaith, that the Apoſtle crieth not out in admiration, as not finding a ſolution concerning the queſtion, why ſome were choſen, others refuſed: for it had been a thing unworthie ſo great an Apoſtle, ſo to leave his diſputation imperfect: but thus rather, having fully diſcuſſed this doubt, that the cauſe why ſome are refuſed, is their diffidence only and diſtruſt, he giveth thanks to God for the finding out of this ſolution, from whoſe wiſedome he had learned it: *ration*, 76.

Contra. 1. The Apoſtle bringeth no ſuch ſolution here, as hee dreameth of, as though the cauſe were in the beleefe or unbeleefe of men, why God had mercie on ſome, and not on others: nay rather the contrarie appeareth, becauſe the Apoſtle ſaith, *All men are ſhut up in unbeleefe:* they are all by nature alike, none in themſelves more worthie of favour than other: And therefore all is aſcribed to Gods mercie: but mercie is free, and therefore not cauſed by any deſert of faith, or works. 2 That the Apoſtle falleth into an admiration, the manner of his ſpeech declareth: and he plainly confeſſeth this doctrine farre to exceed all human reach: *Gods wayes* (he ſaith) *are unſearchable, and paſt finding out:* Is not this caviller therefore aſhamed to confeſſe that doctrine to be eaſie and plaine, which the Apoſtle calleth deepe, profound, and unſearchable? 3 Neither doth the Apoſtle leave his diſputation imperfect, but it is perfect and abſolute: (if we underſtand ſuch perfection, as man in this life may attaine unto) for otherwiſe if the knowledge of the greateſt Prophets and Apoſtle, in this life be compared with the revelations of the life to come, it is imperfect: *We know in part, and propheſie in part; when that which is perfect is come, then that which is in part ſhall be aboliſhed.* Neither doth Saint *Paul* commit any thing unworthie his Apoſtleſhip, in ſubjecting himſelfe to the depth of Gods judgements: but here ſheweth himſelfe an example of that which he teacheth others, *That no man preſume to underſtand above that which is meet to underſtand, but that he underſtand according to ſobrietie.* Neither was it a diſgrace to the Apoſtle to be ignorant of ſome part of Gods counſell, no more than where elſe he ſaith, he *heard words which cannot be ſpoken, which are not poſſible for men to utter.* If he could not utter that which he heard and ſaw, how much more that which was not at all revealed unto him, but kept ſecret in Gods counſell? 1 Cor.11.9,10. Rom.12.3. 2 Cor.12.4.

Secondly, *Hemingius* ſaith, The wayes of God are here ſaid to be unſearchable, becauſe they can not be found out by the wit of man: *For the naturall man perceiveth not the things that are of God:* But yet it followeth not, but that in the word of God, whatſoever is neceſſarie to ſalvation to bee knowne is revealed: as Saint *Paul* ſaith, *We have the minde of Chriſt: Sic Hemingius pag.52. Snecan. pag.* 762. 1 Cor.2.16.

Contra. Firſt, that all things neceſſarie to ſalvation are revealed in the Scriptures, we grant, *for they are able to make us wiſe to ſalvation, and perfect to all good works.* But to know the cauſe why God electeth ſome, and not others, is not any part of this neceſſary knowledge, but rather a point of curioſitie. Secondly, that the myſterie of ſalvation, though not revealed to fleſh and blood, yet is diſcerned by the ſpirituall man in the Scriptures we grant, as the Apoſtle ſpeaketh: yet are there ſome ſecrets of God which are not revealed in this life, neither to the regenerate, nor unregenerate, of the which ſort this is, whereof the Apoſtle here ſpeaketh: he meaneth that theſe wayes of God, concerning the ſecrecie of election, are ſimply unſearchable of all; as it may appeare by that which followeth; *Who hath knowne the minde of God, or who was his counſeller, or who hath given unto him firſt? &c.* But no man either naturall or ſpirituall hath beene Gods counſeller, to know his minde, or hath given unto him firſt: where the Apoſtle ſecretly excludeth all manner foreſight in our election, of 2 Tim.3.15.17. 1 Cor.2.10.16.

faith or works in men; for then they ſhould have given unto God firſt, which here is denied. Laſtly, the Apoſtle breaketh out into this admiration, not in the perſon of the carnall man, but in his owne perſon as ſpirituall, and confeſſeth, that even unto himſelfe the wayes of God herein were unſearchable.

Thirdly, ***Huberus*** anſwereth firſt, after a ſcoffing manner, that we may as well aske thus in other queſtions concerning faith and the Sacraments, as why all men profit not by hearing the Goſpell preached, why all that are baptized, are not ſanctified, why all doe not receive the Euchariſt worthily? we may anſwer in theſe queſtions, as in this of election, very compendiouſly, ***ô abyſſus, ô abyſſus!*** O depth! but afterward he giveth us a more ſober anſwer: There be, ſaith he, two ſorts of profound things in the works of God. Some things ſo profound, that God hath kept the knowlege thereof to himſelfe, whereof there is nothing revealed in Scripture. Another ſort of profound things there is, when as we know that God hath done this or that, but the cauſe thereof we know not, neither are able to ſearch: we know them, *τὸ ὅτι*, that they are, but not *διότι*, why they are: As in this example whereof the Apoſtle intreateth: that the Gentiles were firſt rejected, and the Jewes called, and afterward the Gentiles choſen and the other refuſed, we know it ſo to be done, but wherefore wee know not, the cauſe thereof is unſearchable, ***Huber.theſ.937.947.948.*** So ***Snecanus*** ſaith, that the Apoſtle here doth reſtraine humane raſhnes, that we ſhould not be too buſie in ſearching out the cauſe of Gods works. Pag. 762.

Contra 1. ***Huberus*** ſcorneth not us, but ſcorneth the Apoſtle, who though in all other queſtions in religion, he were able to give a divine anſwer, as appeareth notably in his heavenly Epiſtles, yet in this caſe of Gods ſecret judgements, giveth no other anſwer but this, ***ô abyſſus!*** We in like manner, in other matters concerning our faith, where the word of God goeth before us, wee truſt by Gods grace, are able to frame ſome reaſonable anſwer, and need not to ſay ***abyſſus:*** (As to the queſtions propoſed) the effect of preaching, the efficacie of Baptiſme, the ſacramentall grace, are extinguiſhed in unworthie men through their unbeleefe and other ſins, whereof they have not repented, which although they be not the chiefe cauſe of their rejection, yet are they of their actuall condemnation; yet in this profound matter, why God hath mercie on ſome, and not on other ſome, we are not aſhamed to anſwer with the Apoſtle, ***ô abyſſus!*** Secondly, their diſtinction we miſlike not: it maketh for us, and againſt them: for us, we acknowlege in the worke of election, *τὸ ὅτι*, that God hath in his eternall counſell elected ſome, and not others, but *διότι*, why and for what cauſe God hath ſo done, wee know not, but hold it to be unſearchable: And particularly who are damned, who are ſaved, it is ſimply a profound ſecret: we neither know, *ὅτι*, that this man, or that, is ſaved or damned (though there be a meanes for every man to know it in himſelfe) much leſſe doe we know, *διότι*, the cauſe or reaſon thereof. It maketh againſt them, for they take upon them to ſet downe the cauſe of the election of the Gentiles, and rejection of the Jewes, and generally of all men, the foreſight of faith in the one; and unbeleefe or contempt of grace in the other: And ſo they make the judgements of God eaſie and plaine, and not unſearchable at all.

I will conclude this place with that ſaying of ***Ambroſe***, or who elſe was the author of that booke De vocat. gent. lib.2.c.3. ***Altitudo divitiarum ſapientia & ſcientia Dei, cujus imperveſtigabiles via, ſic ſemper miſericordiam & judisium temperavit, ut ſecratiſſima aterni conſilii voluntate noluerit in omnibus, ſuper omnes generationes, aut ſuper omnes homines, aquales donorum ſuorum eſſe menſuras. Qua autem cauſa ſint harum diſſimilitudinum ſanctis ſcripturis non loquentibus quis loquetur? patienter & aquanimiter ignoretur, tam remotum ab humana cogitatione ſecretum, in quo ſcientia Pauli Apoſtoli à diſputatione tranſit ad ſtuporem:*** The depth of the riches of the knowlege and wiſedome of God, whoſe wayes are unſearchable, hath ſo tempered his mercie and judgement, that in the ſecret will of his eternall counſell, he would not have an equall meaſure of his gifts to be beſtowed upon all men: but what might bee the cauſe of this difference, the Scriptures not ſaying any thing, who can ſpeake? Let us with patience be content to be ignorant of ſo great a ſecret; wherein the knowlege of the Apoſtle ***Paul*** giveth place, and leaving to diſpute beginneth to wonder, &c. Thus doth this father expound this place of the Apoſtle.

Saint ***Auguſtine*** likewiſe counteth the doctrine of predeſtination a great ſecret: ***Cur hoc illi operetur, illi non operetur, metuentem me & trementem judicia ejus inſcrutabilia nolo interroges, quia quod lego credo & veneror, non autem diſcutio:*** Why he worketh in one and not in another, aske not me that feare and tremble at his unſearchable judgements: what I read I beleeve and reverence, I diſcuſſe not: who art thou man, that ſhouldeſt anſwer God? *Hypognoſt.cont. Pelag.lib.3.*

Saint ***Hierome*** alſo thus writeth: ***ad Cteſiphont. Quam quidem quaſtionem Apoſtolus ad Romanos, ſcribens ventilat, ignorans hac, & Dei concedens ſcientia, &c.*** Which queſtion the Apoſtle handleth to the Romans, being ignorant of this ſecret, and giving place to the knowlege of God.

Origen hom. 12. ***in Geneſ. Cur antequam ex utero procederent, &c.*** Why it is ſaid by the Prophet, ***Eſau*** have I hated, *Iacob* have I loved, before they came out of their mothers wombe? ***Hac ſupra noſtram linguam ſunt, & ſuper auditum veſtrum, &c.*** Theſe things exceed my tongue, and your hearing.

Cauſ.33.diſtinct.4.c.8. ex Auguſtin. in talibus rebus exclamamus, quam inſcrutabilia ſunt judicia ejus, &c. In theſe matters, we crie out, How unſearchable are his judgements? &c.

Magiſt.lib.1.diſt.40.d. Non aperit, ſed miratur Apoſtolus dicens, ô altitudo, &c. The Apoſtle doth not open this matter, but wondreth at it, and crieth out, O the depth of the riches of the wiſedome of God! &c.

Laſtly, Saint *Ambroſe* thus moſt excellently writeth: *Cum Apoſtolus hec divinorum operum myſteria quodam mentis ſua profudiſſet exceſſu, &c.* When the Apoſtle had in the exceſſe of his minde or meditation uttered theſe myſteries, hee endeth his expoſition with aſtoniſhment, and wondring at that he had ſaid, he exclaimed, *O the depth, &c.* omitting nothing of theſe things, whereof we muſt not be ignorant, and handling nothing, which it is not lawfull to know: for there are many things in the adminiſtration of Gods works, whoſe effects only are ſhewed, the cauſes lying hid, *ut cum pateat quid geritur, non pateat cur geratur*, that when it is apparant what is done, yet it appeareth not wherefore it is done, &c.

Theodulus ſaith: *Ne petamus rationem eorum quæ agit Deus—nam infinita & inſcrutabilis judiciorum Dei natura eſt*: Let us not aske a reaſon of Gods works,—for the nature of his judgements is infinite and inſcrutable, &c. In 11. c. ad Roman.

French confeſſ. *Some are no better than others, till ſuch time, as the Lord doe make a difference, according to that immutable counſell, &c.* This then is a great counſell, and ſecret to us, why God maketh ſuch a difference betweene one another. Harm. ſect. 5. pag. 85.

Lyranus, upon theſe words: his judgements are incomprehenſible, ſaith: *Supra capacitatem naturæ intellectualis ſunt exceſſiva:* They exceed the capacitie of the intellectuall nature: and the interlinearie gloſſe, *ne putes comprehendi poſſe:* thinke not they can be comprehended: and the gloſſe ordinarie; If any aske why they are ſo ſaved, *Hoc ſe neſcire innuit per admirationem:* he ſignifieth by his admiration, that he knoweth not. In 11. c. ad Roman. v. 33.

And thus hitherto in the Church of God, hath the doctrine of predeſtination been taken for a great ſecret, and hidden myſterie; which now in the opinion of theſe men, is an eaſie, plaine and common point of religion: and thus by humane reaſon they will comprehend the deep things of God, and therfore becauſe with the Apoſtle, we ſay that Gods judgements in electing whom he will, and refuſing as it pleaſeth him, are unſearchable, they ſcorne and deride both us and our faith. But we hold this in religion to be a great abſurditie, to meaſure divine myſteries by humane wit, and by reaſon to underſtand that which is by faith to bee beleeved. Thus farre of the abſurdities, and ſtrange concluſions, which the patrons of univerſall ſaving grace doe maintaine.

1 That God hath created men without any particular knowlege or determination of their end.

2 That God electeth upon the fore-ſight and fore-knowlege of faith.

3 That it is in mans power by the ſtrength of his free-will to beleeve.

4 That a man may reſiſt the effectuall calling of God.

5 That the elect may become reprobates, and ſo loſe both their election and faith.

6 That contempt of grace is the onely cauſe of reprobation, whereas many nations never had grace offered, and ſo could not contemne it: and infants beſide are not capable of faith, which therefore they cannot deſpiſe.

7 They affirme the doctrine of Predeſtination to be eaſie and plaine, and within the compaſſe of mans underſtanding: All theſe inconveniences they are forced to grant, who affirme, that Chriſt died effectually for all men univerſally, and not for thoſe only whom he ordained to life.

To theſe we may adjoyne other abſurdities: firſt, that if Chriſt died for all, and yet all be not ſaved by Chriſt, it followeth, that Chriſt for ſome died in vaine: this *Huberus* willingly granteth, *theſ.* 1123. But the Scripture ſaith, that Chriſt loſeth nothing of all that is given him: but all that hee gave himſelfe for, are given unto him. Secondly, that the efficacie of Chriſts death may bee made fruſtrate by man: confeſſed by *Huberus theſ.* 1124. denied by S. *Paul, ſhall their unbeleefe make the faith of God without effect?* Thirdly, that in reſpect of Chriſt there is no difference betweene the reprobate and the elect, ſeeing hee died effectually for both, granted by *Huberus pag.* 1127. denied by the Apoſtle, *God is the Saviour of all men* (for he ſaveth both men and beaſt, as being the preſerver of that which he hath made) *ſpecially of thoſe that beleeve: Ergo,* God hath done ſomewhat more ſpecially for beleevers as their Redeemer, than for other men, as their Creator. Iohn 6. 39. Rom. 3. 3. Toſſan. theſ. 21. 1 Tim. 4. 10.

I will then conclude this place with that ſaying of *Auguſtine, Quomodo iſtis dixit, non eſtis ex ovibus meis? quia videbat eos ad ſempiternum exitium præparatos, non ad vitam æternam ſui ſanguinis precio comparatos.* How did our Saviour ſay unto ſome, you are not of my ſheep? becauſe hee ſaw, they were prepared to everlaſting deſtruction, not appointed to life eternall by the price of his blood: *Tractat. in Iohan.* 48. Here *Auguſtine* teſtifieth two things, both that the wicked and unbeleevers are ordained to everlaſting death, and that the blood of Chriſt was onely ſhed for the heires of ſalvation.

Laſtly, I will adjoyne the ſeale of this doctrine, that is, the teſtimonie of the holy Martyrs: *Iohn Careleſſe* thus profeſſeth his faith, *I beleeve that Chriſt did effectually dye for all thoſe that effectually beleeve, and repent, and for none other, Fox pag.* 1920. *col.* 1.

Thus have I ſufficiently (I truſt) maintained this ancient truth concerning the efficacie and benefit of Chriſts death ordained only for the elect: wherein (I doubt not) but that they which are ſomewhat wavering, and not yet ſetled in judgement, may ſoone be reſolved, if on the one ſide they doe conſider the ſubſtantiall grounds,and evident demonſtration of the truth,and on the other the weakneſſe of their proofes, the diverſitie of opinion in themſelves, and the neceſſary conſequence of ſo many abſurdities, that follow upon the opinion of univerſall or common grace. Wherefore I wonder,that ſome heretofore throughly perſwaded of the truth: ſhould now begin to ſtagger in opinion: to whom may be applied that ſaying of the Apoſtle, Gal.1.6. *I marvell that ye are ſo ſoone removed away to another Goſpell:* Againe, Gal.3.1. *Who hath bewitched you, that you ſhould not obey the truth, to whom Ieſus Chriſt was before deſcribed in your ſight?* Wherefore the death of Chriſt being ſo evidently deſcribed unto us in Scripture, to appertaine onely to the elect: Let us therein reſt, and leaving all other ſtrange and new opinions, which may diſturbe our peace, and diſtract ſimple minds, let us from henceforth follow the truth in love: which God grant.

The third queſtion, of the cauſe of Predeſtination.

The Papiſts.

24. Error. OUr adverſaries are not all of one opinion concerning this matter. The Rhemiſts affirme, that God doth neither elect nor reprobate any, but in reſpect of their works either good or evill: Concerning election thus they write, *Chriſt doth not appoint any by his abſolute and eternall election, to be partakers of the fruit of his redemption,* without any reſpect or condition of their owne works, obedience of free-will. *Rhem.Heb. 5.ſect.9.* Concerning reprobation alſo, thus they ſay: *God doth not hate or reprobate any man, but for ſinne, or the fore-ſight thereof, Rhem. Rom.9.ſect. 2.*

Bellarmine is of a contrary judgement to the Rhemiſts, ſo well they agree together: for he confeſſeth that the election of Gods children dependeth onely of the gracious will of God without any reſpect to their works: he granteth, *electos eſſe gratis, ante omnem operum pravifionem,* that they are elected freely, before any fore-ſight of their works, *lib. 2. de grat.cap.10.* And he doth not onely affirme it, but proveth it by many arguments,and at large confuteth the contrarie opinion. But for reprobation, his ſentence is this, *Partim ad ſolam Dei voluntatem, partim ad peccata praviſa referendam eſſe:* That is partly to be referred to the will of God, partly to the fore-ſight of ſinne: not wholy to either, but in part to both, *cap.16.*

And further he explaineth his minde thus: There is,ſaith he,*reprobatio negativa*,a negative reprobation; as thus, God hath no will or purpoſe to ſave the wicked: There is alſo *reprobatio poſitiva*, a poſitive reprobation, as when God doth ordaine ſome, not onely not to be ſaved, but to be condemned: the firſt act of reprobation dependeth onely of the will of God, without any reſpect had unto men: the ſecond is cauſed by the fore-ſight of ſinne, *ibid.*

And here we doe not much miſlike the Jeſuites opinion in this matter as agreeable to ours,and not much differing from the truth,as even now ſhall be ſeene: ſo that in this place we have no great cauſe to contend with *Bellarmine*: but our whole buſineſſe is with the Rhemiſts.

First, for their ſentence concerning election, that it ariſeth only from the fore-ſight of our works, they reaſon thus, Heb.5.9. the Apoſtle ſaith, *He is made the author of ſalvation, to all that obey him:* They are not elected we ſee, without condition of obedience: To the ſame purpoſe alſo is alleaged by ſome that place of the Apoſtle: 2 Tim.2.20. *In a great houſe, &c. and ſome veſſels are for honour, ſome for diſhonour, if any man purge himſelfe from theſe, he ſhall be a veſſell of honour:* here we ſee, that by free will and good works a man is made a veſſell of honour.

Anſwer. First, God indeed electeth all that ſhall be ſaved, not with any condition on their owne behalfe, but on his owne behalfe; for unto them, whom he chuſeth he will give grace to obey, will to beleeve, and power to doe that he appointeth.

Secondly, good works are the effects and fruits that follow Predeſtination: Rom.8.30. *Whom he hath predeſtinate he hath called, whom he hath called, he hath juſtified, &c.* Therefore they can be no cauſe of election.

Thirdly, a better anſwer cannot be found, than that which *Bellarmine* maketh: Bellarm. cap. 13.reſponſ. ad 2. teſtimon. the Apoſtle ſaith not, that a man by purging himſelfe from vice is made a veſſell of honour,but onely,that he is,or ſhall be: that is, is knowne ſo to be,for our faith and obedience are no cauſe why the Lord elected us: but they are meanes certificatorie, and infallible arguments to aſſure us of our election: as S.*Peter* ſaith, *Make your election ſure, &c. Epiſt.1. 10.*

Rom.8.29. *Argum.2.Rom.8.29. Thoſe which he knew before, he predeſtinate to be made like to the image of his ſon, &c. Ergo,* Gods preſcience is the cauſe of predeſtination.

Anſw. First, God in deed doth know in his preſcience all thoſe, which are predeſtinate to life: for how can they be predeſtinate, if they be not knowne? Secondly, the Apoſtle ſaith not he knew them before to be like, &c. but he did predeſtinate them to be like his ſonne: this conformitie then is an effect of their Predeſtination, not a cauſe. Thirdly, Gods preſcience here may be taken for the knowlege of approbation: John 10.14. as Chriſt is ſaid to know his ſheepe, that is to love them, approve them: Pſal.1.6. So God is ſaid to know the way of the righteous.

Matth.20.8. *Argum.3. Matth.20. Call the labourers and give them their reward, Ergo,* heaven is ordained for mens good works.

Anſw. Firſt, this place ſheweth that good works are the way unto heaven, wherein we muſt walke: but not, that the decree of life hath reſpect to good works: There is difference then betweene the decree of predeſtination, and the execution thereof: good works goe before the poſſeſſion of heaven, but not before the decree and ordination.

Secondly, S. *Ambroſe* out of this place frameth a contrary argument, proving thereby, that election is altogether of grace without any reſpect to works. *Lib. 1. de vocat. gentium. c. 3. Hora undecima intromiſſis in vineam, &c.* They which were ſent into the vineyard at the eleventh houre, by the divine indulgence were made equall to the labourers of the whole day, not paying the price of their labour, but ſhewing the riches of his goodneſſe to thoſe, whom he choſe without works, &c. Let us now ſee on the other ſide, what they can ſay concerning reprobation.

Argum. 1. The Apoſtle ſaith, *Wrath, and indignation ſhall be upon the ſoule of every man that doth evill:* therefore the reprobation of the wicked hath relation to their evill works. Rom. 2. 9.

Anſw. Saint *Paul* ſpeaketh not in this place of the decree of reprobation made againſt the wicked; but of the execution rather of that decree: the evill works then of wicked men, are not the only cauſe of their rejection, which is an abſolute act of Gods own will, yet are they a juſt cauſe of their damnation: that although wrath and indignation bee decreed againſt them from the beginning, yet this ſentence is not executed upon them, before by their evill works comming betweene, they have worthily deſerved the damnation decreed againſt them.

Argum. 2. To condemne a man without cauſe, is an unjuſt thing, and therefore it is farre off from God who is moſt juſt, to condemne the wicked without reſpect to their ſinnes.

Anſw. Firſt, there is great difference betweene damnation it ſelfe, and the decree or ſentence of damnation: God indeed condemneth none without their deſerts: for there is no man which is condemned in hell, but by his evill life before worthily deſerved it: and ſo it is moſt true, which *Auguſtine* ſaith: *Bonus eſt Deus, juſtus eſt Deus, poteſt aliquos ſine bonis meritis liberare, quia bonus eſt, non poteſt quenquam ſine malis meritis damnare, quia juſtus eſt:* God is good, and God is juſt, hee may ſave a man without any good works of his, becauſe hee is good; but hee cannot condemne any man without his evill deſerts, becauſe he is juſt: *cont. Iulian.* 3. 18. Secondly, as for the decree and ſentence of condemnation, it is no unjuſt thing for God, as it pleaſeth him to diſpoſe of his creature, whether to honour, or diſhonour: as the Potter hath right and power to make of the ſame clay veſſels either to honorable, or vile uſes, *Rom.* 9. 21. And yet God caſteth of none, but juſtly, not only in reſpect of his abſolute right and power, which he hath over his creature, but in regard of them alſo that are caſt off, all being loſt in *Adam.* Rom. 9. 21.

The Proteſtants.

First, that the election of the faithfull proceedeth only from the mercifull and gracious will of God, without any fore-ſight of their good works as any cauſe thereof: we prove it thus.

Argum. 1. That which is the effect of our election, cannot be the cauſe thereof: but good works are the fruits and effects of our election: *Ergo.* This is proved by S. *Paul: God hath choſen us in Chriſt before the foundation of the world, that we ſhould be holy,* Epheſ. 1. 4. upon the which words *Auguſtine* writeth thus, *Elegit nos ut eſſemus ſancti, non quia futuri eramus, ſed ut eſſemus,—& ſecundum bonam voluntatem ſuam, non noſtram, quæ bona eſſe non poſſit, niſi ipſe ſecundum bonam voluntatem ſuam ut bona fieret, ſubveniret:* He hath choſen us, ſaith the Apoſtle, that we ſhould bee holy, not becauſe hee ſaw we ſhould be holy, but to the end we might bee holy, and according to his good pleaſure, not after our owne will, which could not be good, unleſſe he according to his good will ſhould aſſiſt us to make it good, &c. So then our holineſſe and obedience is a fruit and effect of our election, not a cauſe thereof, neither is there any free-will or good diſpoſition in man, till God make it free and good. Epheſ. 1. 4. De prædeſtinat. ſanctor. c. 18.

Argum. 2. The Apoſtle ſaith, Our election, *is not of the willer, or of the runner, but of God that ſheweth mercie: Ergo,* the mercie of God is the only ground of our election: for if our faith or works ſhould be for any ſuch end or purpoſe fore-ſeene, it ſhould bee of the willer, and runner, which the Apoſtle denieth. *Auguſtine* alſo ſaith: *Quia per gratiam liberantur, non vaſa meritorum ſuorum, ſed vaſa miſericordia nominantur:* Becauſe they are ſaved or delivered by grace, they are called not veſſels of their owne merits, but veſſels of grace, *de natur. & grat. lib.* 1. 5. Yea the Rhemiſts confeſſe againſt themſelves, that Gods meere mercie is ſeene in the elect: *Rom.* 9. *ſect.* 2. *Ergo,* our election is a worke of Gods meere mercie: there is then no reſpect at all had to our works, for then it were not of Gods meere and ſole mercy. Rom. 9. 16.

Argum. 3. *It is your Fathers pleaſure to give you a kingdome: You have not choſen me, but I have choſen you:* but if men bee choſen for their good works, then they ſhould chuſe God firſt: *I have reſerved or left to my ſelfe ſeven thouſand, &c.* Hee ſaith not, they are reſerved, but I have reſerved: ſo then ſaith the Apoſtle, *There is a remnant, through the election of grace:* if of grace, then not of works. Luke 12. 32. Iohn 15. 16. Rom. 11. 14.

Likewiſe, the Apoſtle propoundeth the examples of *Iacob* and *Eſau,* of whom it was ſaid, *Iacob have I loved, Eſau have I hated, before they were borne, and before they had done good or evill, that the purpoſe of God might remaine according to election, not by works: Ergo,* Gods election is not upon the fore-ſight of any mans works. Rom. 9. 11.

Object. Theſe are examples of temporall, not ſpirituall bleſſings, and *Iacob* and *Eſau* ſignifie two people, the Apoſtle ſpeaketh not of the election or reprobation of any in particular.

Contra. 1. It is evident, that the Apoſtle ſpeaketh of election, not in temporall things, but to everlaſting glory: verſ. 23. *That he might ſhew the riches of his glory upon the veſſels of mercie, prepared unto glory.* 2 So likewiſe he entreateth of particular election, and reprobation, as may appeare by the example of *Pharao*, who is brought in as an inſtance of particular rejection.

Argum. 4. *Bellarmine* that mightily impugneth this opinion, uſeth divers effectuall reaſons out of Scripture, to prove election to proceed only of grace: I will briefly repeate them.

1 None can be ſaved without faith: but faith is the gift of God: *Ergo,* election is the free gift of God. It will be anſwered, that faith is not given to all, becauſe all will not receive it, but they which doe obey their calling (for God calleth all, and giveth all ſufficient help to beleeve, if they will) are fore-ſeene that they will beleeve, and ſo predeſtinate. *Contra.* Though God doe offer unto all generall and ſufficient meanes of their calling, yet none can beleeve, unleſſe God effectually worke in them:
Iohn 10.26. *Yee beleeve not, becauſe yee are not of my ſheep.*

Matth. 10.22. 2 Without the gift of perſeverance, none can be ſaved: *He that endureth to the end ſhall be ſaved:*
Iohn 13.17. but perſeverance is the free gift of God; of grace, not of works: nor yet given to all: *If yee know theſe things, bleſſed are yee, if yee doe them: I ſpeake not of you all, I know whom I have choſen: Ergo,* election unto life is of grace.

3 Infants dying, ſome are ſaved, ſome condemned, having done yet neither good nor bad: *Ergo,* election is not of works: it will be anſwered, that Infants are predeſtinate according to the fore-ſight of their works, which they ſhould have done, if they had lived: and beſide, Infants are not condemned to hell, but have a place of reſt appointed for them, though they be not ſaved. *Contra.* 1. The Apoſtle
2 Cor. 5. 10. ſaith, Every man muſt receive according to the things done in the fleſh, not fore-ſeene to bee done.
Rom. 5. 16. 2 Againe, S. *Paul* ſheweth, that death and condemnation are the reward of originall ſin, unto which Infants are ſubject being borne in originall ſin: if then they are not ſaved, they are condemned.

Rom. 1. 4. 4 Chriſt as he was man, was freely predeſtinate to bee the Sonne of God: man Chriſt could not deſerve by any works to be the Son of God: *Ergo,* his members alſo are freely predeſtinate.

5 If men were elected by the fore-ſight of their works, then it ſhould bee no myſterie nor matter
Rom. 11. 33. of admiration as the Apoſtle maketh it: for the reaſon is evident, why God electeth ſome and not others, namely becauſe of their works that are fore-ſeene. *Bellarm. lib.* 2. *de grat. cap.* 12.

Secondly, concerning the decree of reprobation, our ſentence is this: firſt, that as eternall ſalvation is from the beginning ordained for the elect, ſo eternall deſtruction is decreed for the reprobate: for we cannot but affirme, that God both our firſt Creator, and laſt Judge, did both fore-ſee and appoint the end of every creature. Secondly, God doth reject the wicked two wayes, *conſilio,* in his eternall counſell, and *facto,* by the execution of his counſell and decree, which ſhall bee in their actuall damnation: his counſell or decree of rejection is alſo two-fold, it is either *decretum præteritionis,* the abſolute decree in paſſing by or not chooſing ſome, but leaving them in their owne nature: And this is called reprobation in two reſpects: firſt, by way of compariſon, becauſe he that is not loved or leſſe
Gen. 29. 31. loved, is ſaid to be hated, as *Iacob* is ſaid to deſpiſe *Lea,* that is, he loved her not as he did *Rachel:* and
Deut. 21. 15. againe it is ſaid: If a man have two wives, *one beloved, the other hated, &c.* that is, not ſo much loved: ſecondly, it is ſo called becauſe of the end and event, becauſe reprobation and damnation followeth upon the decree of preterition. There is alſo *decretum ex praſcientia,* the decree of reprobation iſſuing out of Gods preſcience and fore-knowlege: who as he did fore-ſee in the beginning the obſtinacie and wickedneſſe of men, ſo hee preordained in his juſtice the ſame to bee puniſhed: as a Judge fore-knowing and underſtanding the wickedneſſe of a malefactor, may juſtly with himſelfe ordaine his puniſhment, before he be brought forth in open judgement. From hence wee obſerve theſe three things: firſt, the difference betweene thoſe two decrees: the decree of preterition or omiſſion is not the efficient cauſe of damnation, but only an antecedent or fore-runner to it: the proper cauſe of damnation is the ſinne of the creature: the externall or accidentall cauſe is the juſtice of God, that cannot otherwiſe chuſe, but puniſh ſinne: but the decree of preſcience, according to the fore-ſight of their ſinnes, that are rejected, doth ordaine and procure unto them moſt juſtly eternall damnation: *Pœnam Deus decrevit, & ordinavit efficienter ut juſtus judex:* God as a juſt Judge, is the efficient cauſe by his decree of the puniſhment, *Iun. reſponſ. ad ration.* 72. Secondly, we muſt note the difference betweene the decree of election and reprobation: for men are elected without any fore-ſight of their works, but they are not reprobate without reſpect to their works: God did both fore-ſee and ordaine both the godly life and glorious ſalvation of the elect, as the proper cauſe of them both; but as for the ſinnes of the reprobate, God fore-ſaw them only: their juſt and deſerved puniſhment, hee both fore-ſaw, and did ordaine: ſo that, *cauſa perditionis ab hominibus interna, ſalutis à Deo externa eſt:* The cauſe of mens perdition is inward in themſelves, the cauſe of their ſalvation is externall from God, *Iun. reſponſ. ad ration.* 16. Thirdly, the decree of preterition, that is, of not chuſing ſome, which *Bellarmine* calleth negative reprobation, is a free act of Gods will without reſpect had to the creature; but the decree according to Gods fore-knowlege, hath relation unto their works: ſo that the decree of reprobation and actuall condemnation, as it dependeth not abſolutely altogether upon Gods will, without reſpect had unto the ſin and rebellion of the reprobate, ſo neither doth it ſpring only from the fore-ſight of ſin, as the *Rhemiſts* affirme, that God doth not reprobate any but for ſin.

But touching this diſtinction of negative and poſitive reprobation, and of the decree of *preterition*, and of *preſcience*; thus much muſt be added further by way of explanation: that becauſe damnation neceſſarily followeth upon *rejection* and *preterition*, as *Tertullian* ſaith, *Sicut ad ſalutem vocat, quem non recuſat, ita in perditionem damnat, quem recuſat*: As he calleth to ſalvation, whom hee refuſeth not, ſo he damneth to perdition, whom he refuſeth: and againe, *Quis erit exitus ſegregatorum? nonne amiſſio ſalutis?* What ſhall be the end of thoſe which are ſet apart, and forſaken? is it not the loſſe of ſalvation? And therefore in effect the poſitive and negative reprobation are all one: wherefore to deliver the decree of God in rejecting ſome, from all ſhew of injuſtice or crueltie: I now ſee no reaſon, why *Auguſtines* opinion may not ſafely be received, who maketh the Maſſe of damnation in *Adam* the object of Gods decree: *Una quadam maſſa peccati ſupplicium debens divina juſtitia*: There is one maſſe of ſin, owing puniſhment to the divine juſtice: *Quod ſive exigatur, ſive donetur, nulla iniquitas*, Which whether it be exacted, or pardoned, there is no iniquitie with God: *ad Simplician. lib. 1. c. 2.* So then mankinde being conſidered as all loſt in *Adam*, the Lord out of his owne gracious will elected ſome out of this maſſe or lumpe of perdition, leaving the other, (here is the decree of *preterition*, iſſuing forth of Gods will and counſell) thoſe being left in their ſtate of corruption, are fore-ſeene, in the conſummation and acceſſion of many other ſins, and ſo are ordained to damnation, (here is the decree iſſuing out of his preſcience.)

Lib. 4. adverſ. Marcion.

In eodem libro.

Whether man conſidered in his fall, be the ſubject of predeſtination.

Here we have the conſent of other reformed Churches, that the maſſe of corruption in *Adam* muſt bee ſuppoſed in the decree of election and reprobation. French confeſſ. *Wee beleeve, that out of this univerſall corruption and damnation, wherein all men by nature are drowned, God did deliver and preſerve ſome, whom by his eternall and immutable counſell, of his goodneſſe and mercie, without any reſpect of their works, hee did chuſe in Chriſt Ieſus, and others hee left in that corruption and damnation. &c.* Confeſſ. of Belgia, artic. 16. *We beleeve that God (after the whole off-ſpring of Adam, was caſt headlong into perdition and deſtruction, through the fault of the firſt man) hath declared himſelfe, mercifull and juſt: Mercifull by ſaving thoſe—whom of his owne free goodneſſe he hath choſen in Chriſt, without any regard at all to their worke: but juſt in leaving others in that their fall and perdition, &c.* See this point fully, and at large cleared elſe-where, whither I referre the Reader.

Harm. ſect. 5. pag. 86.

Ibid. ſect. 5. pag. 87.

Hexap. in epiſt. ad Roman. c. 9. contr. 10.

Auguſtine putteth the caſe of two twinnes: *Quorum unus aſſumitur, alius relinquitur, diſpar eſt exitus, merita communia*: One of them is received, the other forſaken, their end is farre unlike, and yet the works of them both are the ſame, &c. Two Infants die in their infancie, one before Baptiſme, and ſo as the Papiſts hold, is damned; another after Baptiſme, and is ſaved: the works of them both are alike: if therefore their predeſtination ſhould depend of the fore-ſight of their works only, good or evill, they ſhould both have the ſame end.

And as we ſee it to bee in children, ſo ſaith *Auguſtine*: *Hoc & in majoribus fieri nequaquam cunctemur*: Wee need not to doubt, but that God even ſo dealeth with men of greater yeeres: therefore he thus concludeth: *Inveſtigabilis ergo eſt Dei miſericordia, qua cujus vult miſeretur, nullis ejus precedentibus meritis; & inveſtigabilis veritas, qua quem vult obdurat, ejus precedentibus meritis, ſed cum eo cujus miſeretur, plerunque communibus*: Therefore unſearchable is the mercie of God, whereby hee hath mercie on whom he will, no merits of his going afore: and unſearchable is his truth, whereby he hardneth whom hee will, his deſerts going before, but the very ſame with his, upon whom God hath mercie, *de perſeveran. lib. 2. cap. 11.* It remaineth then, that neither election, nor reprobation are decreed, becauſe of mens works that are fore-ſeene, but doe proceed from the free-will and counſell of God: leaving ſome in the ſtate of corruption, into which all mankinde is fallen by *Adam*, and his mercie delivering ſome, *lib. de predeſtin. & grat. c. 16.*

Laſtly, I will adde one other reaſon out of *Auguſtine*, to ſhut up this place withall: *Si humanum genus, quod creatum primitus conſtat ex nihilo, non cum debita mortis & peccati origine naſceretur, & tamen ex eis creator omnipotens in æternum nonnullos damnare voluit interitum, quis omnipotenti Creatori diceret, cur feciſti ſic?* If that mankinde, which in the beginning God created of nothing, were not by nature ſubject both to ſin, and death, and yet the almightie Creator would condemne ſome to everlaſting deſtruction, who would ſay unto him, Lord why haſt thou done ſo? &c. His opinion is this, that though there were no matter of condemnation naturally in man, yet God by the right of his Creatorſhip might diſpoſe of his creature as he thought beſt, whether unto death or life.

But againſt this, which hath been before ſet downe touching the decree of rejection and reprobation, that it hath relation to man being in tranſgreſſion, and conſidered in his fall, it will bee thus objected.

1 *Object.* The Apoſtle ſaith, that God pronounced of *Iacob* and *Eſau*, that the one he loved, the other he hated, before they had done good or evill: *Rom. 9. 11.* Therefore the decree of reprobation reſpecteth not at all the evill or ſin that followed after.

Anſw. *Eſau* was rejected before hee had done evill, being yet unborne, yet *Eſau* was fore-ſeene in the ſtate of corruption, out of the which *Iacob* was delivered by grace, and the other ſuffered ſo to remaine.

2 *Object.* God is compared to a Potter, that out of the ſame clay may make one veſſell to honour, another to diſhonour, *Rom. 9. 21.*

Anſwer. 1. This clay is the lump or maſſe of corruption, into the which man is fallen by *Adams* tranſgreſſion: out of the which God maketh ſome veſſels of honour in ſelecting them by grace, and the reſt are made veſſels of wrath, remaining ſtill in their corruptible ſtate: 2 Or it may be ſaid, that the Apoſtle ſpeaketh here of Gods abſolute power, what he might doe *de jure*, by the right of a Creator, as is alleaged before out of *Auguſtine*, not what hee doth *de facto* in fact: he dealeth not with us *ſtricto jure*, by his ſtrict right: for ſo if hee made all veſſels of diſhonour, becauſe it is his pleaſure, the creature is not to complaine: but his judgements are juſt and reaſonable, and tempered with mercie.

Now laſtly, that election is only of grace, S. *Ambroſe* is a notable witneſſe, *lib.* 1. *de vocat. Gentium. cap.* 5. ſpeaking of Infants, of whom ſome are ſaved and elected, others refuſed, he thus concludeth: *Non invenit, quod diſcernat humana juſtitia, ſed habet, quod eligat inenarrabilis gratia*: Human juſtice can find nothing whereby to diſcerne them, but unſpeakable grace findeth how to elect them. And againe, *Omnibus hominibus cujuſlibet generis, &c. cauſa percipiendæ gratiæ voluntas Dei eſt, apud quem ratio electionis abſcondita, eſt &c.* The cauſe of receiving grace unto all men, of what kinde ſoever, is the will of God, with whom the reaſon of election is hid and ſecret, their merits beginning from that grace, which they received without merits.

Lib. 2. *c.* 3. *Datur ante ullum laborem, unde quiſq; mercedem accipiat, ſecundum ſuum laborem, &c.* It is given before any labour, whereby according to their labour every man ſhall receive reward.

Againe, *lib.* 1. *c.* 3. *Tales fuerunt, qui ſunt attracti, &c.* They which are called, are the ſame, that they which remaine in their hardneſſe: *Illis tribuit gratia ſtupenda quod voluit; iſtis retribuit veritas juſta, quod debuit: ut judicium Dei magis inſcrutabile ſit in electione gratiæ, quam in retributione juſtitiæ*: Grace giveth to them, as ſhee would; Juſtice rendreth to the other, that which is due: that the judgement of God ſhould bee more unſearchable in the election of grace, than in the retribution of juſtice.

Secondly, that actuall reprobation is decreed to none without their deſerts: that although election cannot be merited, yet that damnation is deſerved, the ſame father thus witneſſeth, *lib.* 2. *de vocat. Gent. c.* 1. *Nec damnati juſta eſt querimonia, nec juſtificati verax eſt arrogantia, ſi vel ille dicat non meruiſſe ſe pœnam, vel iſte aſſerat meruiſſe ſe gratiam, &c.* Neither can the damned juſtly complaine, nor the juſtified truely boaſt; if either he ſay he hath not deſerved puniſhment, or the other, that hee hath deſerved grace: *& cap.* 9. *Cum illos propria nequitia demergat ad pœnam, iſtos Dei gratia perducat ad gloriam*: Seeing their wickedneſſe doth caſt them downe into paine, and grace bringeth the other to glory.

Likewiſe *Auguſtine*, as he is alleaged, *cauſ.* 23. *qu.* 4. *c.* 24. *Nec de judicio Dei querimur, quo deſerit meritos deſeri, & miſericordia ejus gratias agimus, qua liberat non meritos liberari*: Neither doe wee complaine of the judgement of God, whereby hee forſaketh thoſe that deſerved to bee forſaken, and we give thanks to his mercie, whereby he delivereth thoſe, which deſerveth not to be delivered: ſee before the judgement of other Churches, touching the free and gracious decree of election, without any fore-ſight of works: Error 23. the 2. inconvenience.

Thus we conclude, that actuall reprobation is not decreed to any, nor executed without reſpect to their deſerts; yet the electing of ſome, and the not electing of others dependeth only of the abſolute will and purpoſe of God, as I have ſhewed.

The fourth queſtion, of the certaintie of Predeſtination.

The Papiſts.

25. Error. 1 THere are two parts of this queſtion: firſt, whether Gods decree, concerning the election of men, be certaine and unchangeable: Secondly, whether a man in this life may in himſelfe bee aſſured of his election. The firſt our adverſaries dare not plainly affirme: for it were great blaſphemie openly to ſay, that Gods decree may be changed: yet they doe in circumſtance of ſpeech affirme it: as *Rhemiſt. Act.* 27. *ſect.* 3. (*Men cannot bee ſaved, though they bee predeſtinate, unleſſe they keep Gods commandements.*) As though it were poſſible for men predeſtinate, not to keep the commandements of God, or in the end not to be ſaved. Likewiſe it was concluded in the Counſell of Trent, *ſeſſ.* 6. *can.* 23. that the grace of juſtification may bee loſt, which is as much to ſay, that a man may loſe his predeſtination: for none are juſtified, but whom God before hath predeſtinate, *Roman.* 8. 30. They cannot therefore fall away from the grace of juſtification, unleſſe they fall away from predeſtination.

The Proteſtants.

THat the decree of God, concerning ſuch as ſhall be ſaved, remaineth ſure and certaine, and that it is impoſſible for any of the Elect to fall away, the Scripture every where proveth.

Argum. Whom God loveth, hee loveth to the end, *John* 13. 1. The gifts and calling of God are without repentance, *Rom.* 11. 29. *My Father is greater than all, and no man is able to take them out of his hand, John* 10. 29. *Ergo*, our election is certaine, for with God there is not ſo much as any ſhadow of change, *Iam.* 1. 17.

Auguſtine ſaith, *Horum qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus:* Of the Elect, if any periſh, God is deceived: but none of them can periſh, becauſe God cannot be deceived, *De corrept. & grat. cap.* 7. This ſentence is repeated in the decrees, *cauſ.* 33. *diſt.* 2. *de pœnit. c.* 25.

Many other places to this purpoſe are cited out of *Auguſtine* by *Eſpencæus* a Popiſh writer, *commentar. in* 2 *Timoth. pag.* 51. as *lib.* 18. *de civuat. Dei, c.* 51. *Ex eis quos præſcivit Deus, perire nullus poteſt:* None can periſh of thoſe, whom God hath fore-knowne: *lib,* 20. *c.* 8. *Nunquam ab illo eccleſia ſeducetur prædeſtinata & electa ante mundi conſtitutionem:* The Church predeſtinate and elected before the conſtitution of the world, ſhall never be ſeduced from God: *de catechizand. rudib. c.* 11. *Satis fixum corde debet retineri, nullum ex Ieruſalem illa periturum eſſe, quia qui perierat, ex illa non erat:* It muſt be held as fixed in the heart, that none of that Jeruſalem can periſh, becauſe hee that periſheth, was not of it.

Aquinas is very ſound in this matter: *part.* 1. *qu.* 23. *artic.* 3. *ad* 2. & 3. *Prædeſtinatum abſolutè quidem, & ſecundum ſe conſideratum, poſſe in peccato mortali emori, &c.* That he, which is predeſtinate being abſolutely and in himſelfe conſidered, may die in mortall ſin, and periſh, *non tamen ex ſuppoſitione, ſeu in ſenſu compoſito,* but not by way of ſuppoſition, or in the compound ſenſe, that is, Gods everlaſting will and decree being preſuppoſed, &c. For certaine it is, that the predeſtinate of themſelves are ſubject to fall; but Gods decree of their ſalvation conſidered, they can never fall.

The ſame *Aquinas, qu.* 24. *artic.* 3. *Simpliciter in libro vitæ ſcriptos nunquam deleri, &c.* That ſimply they which are written in the book of life, cannot be blotted out: but they are ſaid to be blotted or raſed out, which are written there not by predeſtination, but in reſpect of their preſent juſtice: that this blotting out is to be referred to the opinion of men, not to the verity it ſelfe and knowlege of God.

Their owne Decrees agree: *Cauſ.* 23. *qu.* 4. *c.* 24. *Eſſent prædeſtinati ſi eſſent reverſuri:* They ſhould be predeſtinate, if they were to returne: *Ergo,* becauſe they returne not, they are not predeſtinate.

Cauſ. 33. *diſt.* 2. *de pœnitent. Nullus eorum ex bono in malum mutatus finit hanc vitam:* None of them being changed from good to evill, endeth his life: *diſt.* 4. *c.* 10. *Ex his nemo ſeducitur:* None of thoſe which are elected, are ſeduced.

The Maſter of Sentences evidently concludeth, for the certainty of predeſtination, *lib.* 1. *diſtinct.* 40. *b. Non poteſt utrumq; ſimul eſſe, ut aliquis ſit prædeſtinatus & non ſalvetur, &c.* Both of theſe cannot be together, that one ſhould bee ſaved, and not predeſtinate; or one to be predeſtinate, and yet damned: *ibid. C. Non poteſt eſſe ut ab æterno ſit prædeſtinatus, & modò non ſit prædeſtinatus:* It cannot bee, that one ſhould from everlaſting be predeſtinate, and yet now not bee predeſtinate. Thus I truſt this point is every way cleared as touching the certaintie of the decree of predeſtination. See further hereof before, error 23. in the fifth inconvenience.

The Papiſts.

FOr every man to bee aſſured infallibly that he ſhall be ſaved without ſpeciall revelation, is a moſt damnable, falſe illuſion, and preſumption, *Rom.* 8. *ſect.* 9. They call it a faithleſſe perſwaſion of ſalvation, to be confident of Gods grace and ſalvation, and *fides dæmoniorum,* not *Apoſtolorum,* the faith of devils, not of Apoſtles, *Rhemiſt.* 1 *Corin.* 9. *ſect.* 9. So the Tridentine Councell calleth *certitudinem remiſſionis peccatorum, vanam, & ab omni pietate remotam fiduciam,* The certainty of remiſſion of ſins, a vaine and faithleſſe perſwaſion. And therefore every man, *De gratia formidare, & timere poteſt,* may ſtand in doubt, and be afraid, whether he be in the ſtate of grace, *ſeſſ.* 6. *cap.* 9.

Argum. 1. S. *Paul* ſaith: I know nothing by my ſelfe, yet am I not thereby juſtified: *Paul* durſt not aſſure himſelfe, whether he were juſtified, *Rhemiſt.*

Anſw. Paul was moſt ſure of Gods grace, and his juſtification through faith: He is perſwaded that nothing can ſeparate him from the love of God in Chriſt: but hee doth acknowlege, that hee is not juſtified by his faithfull labours in the Goſpell, or any other works of his owne, although he were cleere in conſcience. Rom. 8. 38.

Argum. 2. *Worke your ſalvation with feare and trembling: Ergo,* men muſt not be ſecure of their ſalvation. Philip. 2. 12.

Anſw. We doe not teach men to walke ſecurely, or preſume of their election, but we proteſt unto them, that ſeeing men are predeſtinate unto good works, that unleſſe they be carefull to lead an holy life, they cannot aſſure themſelves to have part in predeſtination: yet we teach men notwithſtanding, aſſuredly to beleeve the promiſes of God made to all thoſe that beleeve, to bee ſaved. And this confidence doth very well agree with the feare of God. See theſe arguments anſwered more at large in the ſecond part of juſtification, *queſt.* 2. *argum.* 3. and 4. Then as *Proſper* well ſaith: *ſentent.* 6. *ad capitul. Gallor. Gratia non abolet arbitrium, ſed adolet:* Grace doth not aboliſh mans will and endevour, but cheriſh it. So predeſtination doth not make men more ſecure, but more carefull.

The Proteſtants.

OVr ſecuritie of ſalvation is no vaine preſumption, but an aſſurance upon the word of God, that through faith in God, and walking in that way which God hath appointed us, we ſhall undoubtedly come in the end to eternall life.

Argum. 1. As our election is certaine, ſure, and vndoubted before God: ſo it is the Lords pleaſure, 2 Pet. 1.10.

that every Chriſtian while he liveth, may and ought in himſelfe to bee aſſured thereof by a lively faith: as Saint *Peter* teacheth us to labour and give our diligence to make our calling and election ſure.

Rom. 8. 38.

Argum. 2. S. *Paul* ſaith, *I am ſure, that neither death nor life, &c. ſhall ſeparate us from the love of God in Chriſt Ieſus: Ergo,* the Apoſtle was certaine of his ſalvation.

Rhemiſt. Firſt, the Apoſtle ſpeaketh onely in generall: as if he ſhould have ſaid, So many as are elected, cannot certainly periſh.

2 Tim. 4. 8.

Anſwer. It is falſe, for the Apoſtle pronounceth particularly of himſelfe: as more plainly, 2 *Timoth.* 4. 8. *From henceforth there is laid up for me a crowne of righteouſneſſe.*

Rhemiſt. Secondly, S. *Paul* might have this perſwaſion by ſome eſpeciall revelation.

De corrept. & grat. cap. 7.

2 Tim, 2. 19.

2 Tim. 4. 8.

Anſwer. The ground of the Apoſtles perſwaſion is none other, but that which is common to all the faithfull, the love of God in Chriſt. And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti, ſignificati ſunt ad Timotheum, &c.* Theſe, of whom the Apoſtle ſpeaketh, are ſignified in another place to *Timothie.* The foundation of God remaineth ſure, the Lord knoweth who are his: *Ergo,* this aſſurance and confidence is common, though not in the like meaſure to all faithfull Chriſtians. So the Apoſtle ſaith, that there was a crowne of righteouſneſſe laid up not only for him, but for all thoſe which love his appearing.

Bernard alſo telleth us, what this revelation is: *Hoc non fit, niſi revelante ſpiritu per fidem homini æternum Dei propoſitum ſuper ſua ſalute futura: quæ ſane revelatio non eſt aliud, quam infuſio gratiæ ſpiritualis, per quam facta carnis mortificantur:* This is not brought to paſſe, but by the ſpirit of God revealing unto a man by faith, the eternall purpoſe of God concerning his ſalvation: which revelation is nothing elſe but the ſpirituall infuſion of grace, whereby the deeds of the fleſh are mortified, &c. *Epiſtol.* 108. So then a man by revelation of the ſpirit commeth to the knowledge of his ſalvation: but not by any ſpeciall or extraordinarie revelation, but that which is by faith, and worketh mortification, which is common to all the faithfull. See more of this, part. 2. of Juſtification, queſt. 2.

Auguſtine alſo ſaith: *Quia non ſecundum merita noſtra, ſed illius miſericordiam firma eſt promiſſio, nemo debet cum trepidatione prædicare, unde non poteſt dubitare:* Becauſe the promiſe remaineth ſtedfaſt, not by our works, but his mercie: we muſt not with trembling and fearfulneſſe pronounce that, whereof we cannot doubt: *Conc.* 1. *in Pſal.* 88. Againe, *Si nunc tempus eſt fidei, ſalus autem animarum, merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur per agendum diem ultimum, & in fine diei recipiendam eſſe mercedem -- ſalutem animarum?* If now be the time of faith, and the ſalvation of the ſoules be the reward of faith, who doubteth but that we ſhall finiſh the laſt day in faith working by love, and in the end of the day the reward ſhall be received, the ſalvation of the ſoule? *tract.* 86. *in Ioan.* No marvaile then if Papiſts doubt of their ſalvation, becauſe their confidence is built not upon faith, but upon their works: if they would with the faithfull of God renounce their owne works, and bee content to ſubmit themſelves to the faith of Chriſt, they would not thinke it ſo ſtrange a thing, for Chriſtians to have a full and ſtedfaſt perſwaſion of their ſalvation.

Bernard alſo ſaith: *Pignus ſalutis donat ſpiritus, reddens teſtimonium ſpiritui tuo quòd filius Dei ſis: qui certiſſima ſigna prædeſtinationis tuæ cordi tuo imprimat & oſtendat. ſerm.* 2. *in die Pentecoſt.* The holy ſpirit giveth us a pledge of our ſalvation, giving teſtimonie to thy ſpirit, that thou art the ſonne of God: which doth imprint, and ſhew to thy heart moſt ſure ſignes of thy predeſtination, &c. If a man may have ſure ſignes of his predeſtination, how is he not ſure and certaine of his predeſtination?

Saint *Ambroſe* alſo thus teſtifieth *de obit. Theodoſ. Fidelis Deus, quæ ſervis ſemel præparat, non ſubtrahit, &c.* God is faithfull, what he once prepareth for his ſervants he taketh not away: if our faith remaine, the promiſe alſo holdeth: See O man the grace of God toward thee, *In terris quateris, & in cœlo poſſides:* Thou art ſhaken, or toſt in earth, and haſt a poſſeſſion in heaven, let thy heart be where thy poſſeſſion is.

Lib. de reſurrection.
Lib. de pœnitent.

1 *Tertullian* ſaith, *Nullum opus certum mercedes incerta.* There is no certaine worke, that hath an uncertaine reward, &c. And againe, *Invitat præmio ſalutem, jurans, etiam vivo dicens, cupit credi ſibi: O beatos nos, quorum cauſa jurat Deus:* He doth invite to ſalvation by the reward: he ſwearing, and ſaying, as I live, deſireth to be beleeved: O how happy are we, for whoſe cauſe God ſweareth, &c. what doubt then is remaining of ſalvation, which is confirmed by the Lords oath.

ὅτι γίνεται μισθαποδότης. Catech. 5.
εἰς υἱοθεσίαν ἐρχόμεθα. Ibid.
Harm. 5. ſect. pag. 86.
Ibid. ſect. 9. pag. 296.
1. 2. q. 112. artic. 5.

2 *Cyrill* ſaith, *When will a man come to ſerve God, not beleeving (him to be a rewarder:)* and, *by the likeneſſe of faith, (we come to the adoption) of Abraham:* If by faith we are made partakers of *Abrahams* adoption, what doubt can remaine of ſalvation?

Latter confeſſion of Helvetia, c. 10. *If thou beleeve and be in Chriſt, thou mayſt undoubtedly reckon of it.* Saxonic loc. *of rewards. Let hope be ſure and firme, and S. Peter ſaith, truſt perfectly, that is, looke for eternall life, not with doubtfull opinion.*

4 *Thomas Aquine* granteth, that *conjecturaliter poteſt aliquis cognoſcere per aliqua ſigna ſe habere gratiam:* One conjecturally by certaine ſignes may know, that he is in grace, in as much as he feeleth that he delighted in God. A perfect aſſurance as by the cauſe neither doe we affirme, but ſuch a certainty as may be gathered by the ſignes and effects.

See this truth ſealed by the holy Martyrs: Maſter *Tyndal* ſaith thus: *Chriſt is thine, and all his deeds are thy deeds: neither canſt thou be damned, except Chriſt be damned with thee: neither can Chriſt be ſaved, except he be ſaved with thee: Fox pag.* 1248.

Maſter *Bradford: Know for a certaine, that as the devill goeth about nothing ſo much, as to bring you in doubt, whether you be Gods childe: ſo whatſoever ſhall move you to admit that dubitation, be aſſured, the ſame to come of the devill: Fox pag.* 1640.

The ſecond part of this Controverſie, of the grace and gifts of God.

THe ſeverall queſtions handled in this part are theſe: firſt, whether the grace of God, whereby we are made acceptable unto him, bee a qualitie inherent in us. Secondly, of the diſtinction of ſufficient and effectuall grace, and wherein the efficacie of grace conſiſteth. Thirdly, of the diſtinction of grace *operantis, cooperantis,* helping and working grace.

The firſt queſtion, whether Grace be a qualitie inherent.

The Papiſts.

THe Jeſuite ſetteth downe this diſtinction of grace: There is *gratia gratis data, & gratia gratum faciens:* Grace freely given, and they are ſuch ſpirituall gifts of wiſedome, knowledge, utterance, and ſuch like, which are given rather for the benefit of others: there is alſo grace, whereby we are made acceptable unto God, the grace of juſtification; which grace *Bellarmine* defendeth to be, *qualitatem per modum habitus in homine permanentem,* a qualitie, in manner of an habit, reſiant and permanent in man, *de grat. lib.* 1. *cap.* 3. 27. Error.

Argum. 1. The Apoſtle ſaith, *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous:* But we are made ſinners, not by the imputation of *Adams* unrighteouſneſſe, but by ſinne inherent, and permanent in us: *Ergo,* we are juſtified, not by the imputation of the righteouſneſſe of Chriſt, but by juſtice of righteouſneſſe inherent in us, *Bellarm. cap.* 4. Rom.5.19.

Anſw. Firſt, I marvell that the Jeſuite hath ſo ſoone forgotten himſelfe: for before he denied that originall ſinne is a poſitive qualitie in man: *lib.* 5. *de amiſſ. grat. cap.* 15. Here he affirmeth the contrarie, that it is a qualitie or habit inherent in us, which is all one, as if he had ſaid, it is a poſitive qualitie: for what is it to be inherent, or permanent in us, but the ſame, which he calleth poſitive? Secondly, Saint *Paul* in this place compareth the things themſelves together, that as by *Adam* we are made ſinners, ſo we are juſtified by Chriſt: not the manner how they are done. This note of ſimilitude then, *ſo by the obedience of one man,* doth not inferre a likeneſſe or equalitie in every reſpect, but wherein they are compared. The Jeſuite therefore can no more gather upon this *(ſo)* as he doth, that our righteouſneſſe by Chriſt muſt be inherent, as our ſinne by *Adam* is, than that naturally we ſhould be juſt by Chriſt, as wee are evill naturally by *Adam:* or that univerſally all men ſhould be ſaved by Chriſt, as all are dead in *Adam:* or that Chriſt ſhould free us from the mortalitie of bodie, as *Adams* ſinne hath made us ſubject to death, and corruption. As this *(ſo)* doth not enforce a neceſſitie of theſe things, ſo neither of that inſtance, which the Jeſuite urgeth. Thirdly, that the Jeſuite may more fully underſtand our minde, even in this point alſo, in ſome ſort, the ſimilitude may hold: for as in originall ſinne there are two things, the guilt of *Adams* ſinne, which though it were not by us actually committed, yet is ours by propagation, and the corruption or depravation of nature, which is the fruit of *Adams* diſobedience, verily and really graft in us: ſo in our juſtification are two things; firſt, the imputation of the righteouſneſſe of Chriſt, which anſwereth to the propagation of *Adams* ſinne, and the effects or fruits of this righteouſneſſe, that is, holineſſe and ſanctification; which is an imperfect juſtice inherent in us: yet not by this, but by Chriſts juſtice imputed, are we made juſt before God: as by the propagation of *Adams* ſinne we are properly made ſinners, *Rom.* 5.12. The corruption of our nature being the fruit and effect, or puniſhment rather of *Adams* diſobedience in his poſteritie. Rom 5.12.

Argum. 2. Our Saviour ſaith: *Hee that beleeveth, out of his belly ſhall flow rivers of waters of life.* The Apoſtle ſaith, *The love of God is ſhed abroad in our hearts by the holy Ghoſt, &c. Ye have an oyntment from him that is holy, &c. His ſeed remaineth in him.* This fountaine, oyntment, ſeed, what is it elſe but an habit of grace inherent, whereby we are made acceptable to God? *Bellarm. cap.* 2. Iohn 7.38. Rom.5.5. 1 Iohn 2.20. 1 Iohn 39.

Anſw. In thoſe places the Scripture ſpeaketh not of the firſt grace of juſtification, whereby we are accepted before God, but of the ſecond grace of ſanctification whereby we are approved unto men, which is a conſequent of our juſtification by faith: as *Ioh.* 7.39. *This ſpake he of the ſpirit, which they that beleeve in him ſhould receive.* And *Rom.* 5.1. *We are firſt juſtified by faith in Chriſt; then the love of God is ſhed abroad in our hearts by the holy Ghoſt, verſ.* 5. So then the fountaine, oyntment, ſeed, that is in the regenerate, doth ſignifie their ſpirituall ſtate and ſtrength wrought in them by the juſtification of faith: ſo that they are firſt juſtified by faith, and then theſe graces are conferred and beſtowed upon them. Iohn 7.39. Rom.5.1.

The Proteſtants.

THat grace whereby we are juſtified, and made acceptable before God, is not a qualitie inherent or dwelling in us, but we are made juſt by the imputation of the righteouſneſſe of Chriſt: that righteouſneſſe which is in us, is imperfect, and not able to juſtifie us before God.

2 Cor. 5. 21. *Argum.* 1. Saint *Paul* ſaith, *He hath made him to be ſinne for us, that knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.* Out of this place this argument may be drawne: As our ſins were made Chriſts, ſo is his righteouſneſſe made ours: but our ſins were not habitually inherent in him, but onely imputed: *Ergo,* his righteouſneſſe, and the grace whereby we are juſtified, is not inherent in us, but imputed onely.

Argum. 2. If we are juſtified by faith onely, then this juſtifying grace is by imputation onely, not inherent in us: but faith onely juſtifieth: *Ergo.* The propoſition is thus proved: Faith juſtifieth either formally and actually as a qualitie inherent, or inſtrumentally or paſſively, as it apprehendeth the juſtice of Chriſt: but it doth not juſtifie, as it is a qualitie or grace wrought in us, for the Apoſtle ſaith, Epheſ. 2. 9. *not of works.* Therefore faith, as a worke in us juſtifieth not: for then other ſpirituall graces, as love, hope, ſhould juſtifie as well as faith: if faith then onely juſtifie inſtrumentally, as it apprehendeth Chriſt, then doth the propoſition follow, that the grace whereby we are juſtified, is not inherent in us, but in Chriſt apprehended.

Rom. 3. 28. That faith only juſtifieth, the Apoſtle evidently proveth: *We conclude that a man is juſtified by faith without the works of the law.* And if they anſwer, that the works of the law are here excluded, not the works of grace: Saint *Paul* elſewhere doth alſo exclude ſuch works: *By grace are ye ſaved through* Epheſ. 2. 10. *faith, not of works, &c.* And afterward he ſheweth what works: *Even good works which God hath ordained us to walke in: theſe are works of grace.* But of this matter wee ſhall intreat (God willing) more at large, when we come to handle that weightie controverſie of juſtification by faith. Other arguments alſo for this matter which we have in hand, we will bring forth, in the queſtion of inherent juſtice.

We will conclude here with that ſentence of *Auguſtine: Iuſtitia ſit, ſed ex gratia ſit, à Deo tibi ſit, non tua ſit: ſacerdotes (inquit) tui induantur juſtitia: veſtis accipitur, non cum capillis naſcitur, pecora de ſuo veſtiuntur:* Let there be righteouſneſſe, but let it be of grace, let it be of God, let it not be thine owne: Let thy Prieſts (ſaith the Pſalmiſt) be cloathed with righteouſneſſe: cloathing is received outwardly, it groweth not in us, as our haire, nor as the ſheepe are cloathed of their owne: *De verb. Apoſt. ſerm.* 15. So then juſtifying grace is no more ours or inherent in us, than the veſture or garment which we are cloathed with, which is not in us, but only adhereth, and is applied to us.

In 1. cap. ad Roman. *Chryſoſtome* ſaith, *Non ſudoribus, &c. ſed divino gratia dono, quod ex ſupernis eſt, gratis ut accipias, oportet:* Thou doeſt not get it (that is, adoption) by thine owne labour, but by the divine gift of grace, which is from above, thou muſt receive it freely, onely bringing this of thine owne to beleeve, &c. Faith then onely is in us, the grace and mercie, which faith apprehendeth, is without us from God.

Harm. ſect. 9. pag. 251. Confeſſ. of Bohemia, c. 6. *Our juſtification--is, to be cloathed with Chriſts righteouſneſſe, or the imputation thereof, alſo it is a reconciliation with God, and a receiving into favour, whereby we are made acceptable in the beloved, &c.* The grace and favour whereinto one is received, is in him that ſheweth favour, not in him that is received.

1. 2. q. 110. artic. 2. *Thomas* himſelfe confeſſeth, that if grace be taken, *pro auxilio divino,* for divine helpe (as it is here) *non eſt qualitas, ſed motus quidam animæ,* It is no qualitie, but a motion of the minde.

We want not here the teſtimonie of ſome of their owne writers, as *Albertus Pighius* thus teſtifieth, *lib.* 5. *de liber. arbitrio: In ſcholis imaginantur gratiam Dei qualitatem aliquam increatam animæ à Deo, &c.* In the ſchooles they thinke that the grace of God is a qualitie created in the ſoule, either the ſame with the habit of charitie, or divers from it: *quæ commentitia univerſa exiſtimo, &c.* which I thinke all to be but fained, and to have no warrant or authoritie from the Scriptures.

The ſecond queſtion, of the diſtinction or difference of ſufficient and effectuall grace.

The Papiſts.

98. Error. B*Ellarmine* thus diſtinguiſheth them: *gratia ſufficiens,* ſufficient grace, is when God doth ſo call and ſtirre up a man, ayding and aſſiſting him by his direction and protection, and working together with him, that the man thus called, hath power to will that which is good, but yet in deed willeth it not: *gratia efficax,* effectuall grace is that, whereby a man ſo ayded, aſſiſted, and called, doth will indeed and performe that which is good, *lib.* 1. *de grat. cap.* 2. This then is the Jeſuites opinion, that Gods internall vocation, and his ſpeciall grace inwardly working, is not to all effectuall, but ſufficient only: being ſufficient for their converſion, but yet not in deed effecting it.

Iſay 5. 4. *Argum.* The Lord ſaith thus by the Prophet *Iſay: What could I have done any more to my vineyard, that I have not done unto it? I looked that it ſhould bring forth grapes, and it bringeth forth wild* Matth. 23. 37. *grapes.* The like place we have: *O Ieruſalem, Ieruſalem, which killeſt, &c. how often would I have gathered thy children together, as the Hen, &c. and thou wouldeſt not:* Theſe had grace neceſſarie and ſufficient to their converſion, for the Lord ſaith, ***What could I have done more,*** and I would have gathered them together ; yet were they not converted : this grace then, whereby they were called, was ſufficient, yet not effectuall, ***Bellarm. cap.*** 11.

Anſw. Theſe places alleaged are not underſtood of the internall calling, or of grace inwardly working, but onely of the externall calling and oblation of grace, and the ſupply of all neceſſarie outward meanes to ſalvation. As the Prophet *Iſay* ſpeaketh of hedging the vineyard, caſting out the ſtones, planting it with the beſt plants, ſetting up a watch-tower : that is, they had the watchmen the Prophets, alſo the beſt plants, the true worſhip and ſervice of God, they had the law and the Prophets, and all ſtones, that is, externall impediments, which might hinder them, were removed: So our Saviour ſaith, that he would have gathered them together by his preaching, and by the voyce of the Goſpell, as the Hen by her clocking doth call her chickens, but they refuſed and reſiſted, as they likewiſe ſerved the Prophets, and other meſſengers of God, ſent unto them.

We grant then, that the externall meanes of ſalvation in themſelves may be and are ſufficient to all, but effectuall onely to thoſe to whom God giveth his eſpeciall grace : and in this ſenſe we doe not much miſlike this diſtinction : but we denie any ſuch difference of the internall grace, whereby God calleth, ſtirreth up, aſſiſteth, moveth, directeth the hearts of men : this grace cannot be ſufficient in any, but it muſt needs alſo be effectuall. Yet here we deſire not to be miſtaken, but further doe inlarge our meaning thus : Firſt, we denie not altogether this diſtinction of ſufficiencie and efficacie : it hath place in the externall calling, and common grace offered to all, which is ſufficient to many, but effectuall onely to the elect : but not in the inward ſpirituall calling. Secondly, wee grant a divers meaſure of inward grace in the effectuall calling of the elect, and admit ſome degree in their ſpirituall calling, which though it be not alike effectuall in all that are ſo called, yet is it effectuall. Thirdly, we confeſſe, that ſomewhat may be inwardly wrought by Gods ſpirit even in hypocrits : but we affirme, that no inward temporarie gift wrought in them is ſufficient to their ſalvation: for hereupon it would follow, that they might reſiſt their inward powerfull ſufficient calling, and that the abſence of their owne will onely maketh it without effect : that therefore there is no ſuch powerfull inward working grace ſufficient onely, but that the ſame is effectuall alſo, we ſhew it thus.

The Proteſtants.

Argum. 1. THe Prophet ***David*** ſaith, ***I will run the way of thy commandements, when thou ſhalt inlarge my heart : Draw me, and wee will run after thee :*** And S. ***Paul*** ſaith, ***Whom he hath predeſtinate, he hath called ; whom he hath called, he hath juſtified.*** All theſe places prove that the internall calling of God is alwayes effectuall : After drawing and enlarging the heart, followeth running ; after vocation, immediatly enſueth juſtification. Pſal. 119. 32. Cantic. 1. 3. Rom. 8. 30.

Argum. 2. The grace of God is not in vaine in any : as S. ***Paul*** ſaith, ***His grace that was in me, was not in vaine :*** But if ſo that the grace of God inwardly moving and calling men, ſhould faile in the effect, then ſhould it bee in vaine : ***Ergo,*** it is effectuall in all the children of God, in whom it ſo worketh. 1 Cor. 15, 10.

Let ***Auguſtine*** ſpeake : ***Illud extra hominem ſcribitur, ut eum forinſecus terrificet ; hoc in ipſo homine eſt, ut eum intrinſecus juſtificet :*** That (namely the law) is written without man to terrifie him, this, that is, grace is within man inwardly to juſtifie him, ***de ſpirit. & liter. cap.*** 17. As terror then outwardly followeth the knowledge of the Law, ſo juſtification alwayes followeth grace inwardly working : it is therefore alwayes effectuall where it is ſufficient, ſpeaking of the inward and ſpirituall calling. Alſo in another place he ſaith : ***Quando Deus docet, ſic docet, ut ſcienda ſciamus, aperiendo veritatem, ſic docet ut facienda faciamus, inſpirando ſuavitatem :*** When God teacheth, he ſo teacheth, that things which are to be knowne we doe know, God opening the truth to us, and things which are to be done, we doe, by inſpiring a deſire into us. Gods inward teaching then by his holy ſpirit is alwayes effectuall in his children, and in none of them it is ſufficient, but together alſo effectuall. In Pſal. 118. Serm. 17.

Magiſter ſentent. lib. 1. ***diſt.*** 17. ***liter. K.*** thus teſtifieth, ***Spiritus ſanctus non ſolum non habenti, verumetiam habenti non incaſſum permittitur : non habenti quidem, ut habeatur ; habenti, ut amplius habeatur :*** The holy ſpirit is not given in vaine neither to him that hath it not, nor to him that hath : to him that hath not, that he may have him ; to him that hath him, that he may have him in greater meaſure, &c. Wherefore the inward calling of the ſpirit is alwayes effectuall : ſee further hereof before error 23. in the fourth inconvenience.

An appendix or ſecond part of this queſtion, wherein the efficacie of grace conſiſteth.

The Papiſts.

BEllarmine dare not attribute the efficacie of grace onely to free will, that this ſhould be the cauſe, why that grace in ſome worketh effectually, in ſome others it doth not, becauſe ſome give their free aſſent unto grace working in them, other with-hold it : for then (ſaith he) it ſhould reſt in mans power, whether grace ſhould be effectuall or not : Neither doth he thinke, that God only is the cauſe of this efficacie, by drawing and framing our wils to conſent to his grace : But this efficacie, hee 29. Error.

ſaith, partly dependeth of Gods inward perſwaſion, partly of the free aſſent of the will, *Deus* (ſaith the Jeſuite) *quot efficaciter trahere decrevit, eam ſuaſionem adhibet, quam videt congruere ingenio eorum*: God doth uſe that perſwaſion to thoſe whom he purpoſeth effectually to call, which he knoweth beſt to fit their humour, and which it is moſt like they will agree unto, *Bellarm. cap.* 12. So thus in the Jeſuites opinion, God is not a drawer, or worker of mans will, but a mover and perſwader onely.

Argum. If God ſhould not onely move and perſwade men by his ſpirit, but alſo produce and worke in them the very act of willing; then ſhould there be no free will in man to doe any thing: and ſo no action in man ſhould be voluntarie, but of neceſſitie and conſtraint, becauſe man is not left to himſelfe, to give his aſſent freely, but his will is determined of God, *Bellarm. ibid.*

Anſw. Firſt, it is no abſurditie at all, to ſay that in man by nature there remaineth no free will at all Iohn 15.5. to that which is good: for our Saviour ſaith, *Without me you can doe nothing*: but to give our conſent or will unto good is ſomewhat, therefore of our ſelves without Chriſt we cannot doe it. *Auguſtine* ſaith, *Cum de libero arbitrio agimus, non de parte hominis agimus, ſed de toto, quia cum peccavit homo primus, non in parte aliqua, ſed in tota, qua conditus eſt, natura deliquit--vitiato ergo libero arbitrio, &c.* When we ſpeake of free will, wee ſpeake not of a part of man, but of the whole, becauſe when the firſt man ſinned, he offended not in one part, but in the whole nature, wherein he was created,--free will then being corrupted, whole man is corrupt, &c. *Hypognoſtic. 3. cont. Pelag.* He granteth no other freewill without grace unto good, but that which was once in *Adam*, and is now utterly loſt. But of this more, by Gods grace, in the queſtion of Freewill.

Secondly, although God onely doth convert and incline the will of man to goodneſſe, yet for all Iohn 8. 36. this, man worketh willingly, not of neceſſitie or conſtraint: for our Saviour ſaith, *If the Sonne make you free, ye ſhall be free indeed*: God of unwilling maketh us willing.

And here we refuſe not the diſtinction of their owne gloſſe, *Canſ. 23. qu. 4. c. 24.* There are two kindes of neceſſitie: *Simplex una, altera conditionalis*: A ſimple neceſſitie, as it is neceſſarie that all men be mortall; conditionall, as when I ſee a man walke, it is neceſſarie he ſhould walke, not neceſſarie by the nature of the thing, for ſimply it is not neceſſarie to walke, but in reſpect of the condition, becauſe I ſee him or know him to walke: ſo in reſpect of Gods knowledge, and working grace, there is a conditionall neceſſitie, but no ſimple or abſolute neceſſitie in the things themſelves, which yet doe retaine their owne libertie: Thus farre, and to this purpoſe the Gloſſe.

The Proteſtants.

GOD onely is the cauſe, that his grace worketh effectually, and is not in vaine in us: neither doth he onely move and perſwade, but actually worketh the aſſent and inclination of the will.

Philip. 1. 13. *Argum.* 1. *It is God that worketh in us the will and the deed*: God worketh: this is more than to move or perſwade: *Deus operatur in nobis velle*: God worketh in us to will: what is this elſe, but, *producere ipſum actum volendi*, To bring forth the very act of willing, which the Jeſuite denieth, *cap.* 12. Act. 16. 14. So the Scripture ſaith, that God opened the heart of *Lydia*, *that ſhe attended to thoſe things that Paul ſpake*: To open the heart, is more than to move or ſtirre the heart: it betokeneth rather an actuall operation, and inclination of it. Further, thoſe places which are alleaged to prove that the efficacie of grace doth not depend wholly upon the aſſent of our will, doe likewiſe ſhew, that mans will herein worketh not at all, but the whole worke in making grace effectuall, is to be aſcribed to the ſpirit Iohn 6. 45. of God: as, *Every man that hath heard, and hath learned of the Father, commeth to me*: Pſal. 94. 12. *Beatus homo, quem tu erudieris, &c. Bleſſed is the man whom thou teacheſt, O Lord*: 1 Cor. 4. 7. *Who ſeparateth thee, what haſt thou, that thou haſt not received?* Theſe texts doe as well prove that no part of the divine worke is to be imputed to mans will, as that the whole is not: for if Gods teaching onely cauſe us to come unto him, and make us bleſſed, if God only ſeparate us, &c. then it is of Gods ſpirit only, that grace worketh in us effectually.

Argum. 2. We will deſire no better proofe, than the Jeſuites owne confeſſion: who being preſſed Iohn 6. 45. with that place, *Ioh. 6. Every one that hath heard and learned of my Father, commeth unto me*, thus anſwereth, *Infallibilitas effectus, non habet pro cauſa ſtudium diſcipuli, ſed excellentiam magiſtri, ſicut allegat Dominus ibidem prophetiam Iſaia, erunt omnes docibiles Dei*: The infallibilitie or certaintie of the effect, ariſeth not of the deſire and ſtudie of him that is taught, as the cauſe thereof, but of the excellencie of the teacher, as in the ſame place our Lord Chriſt alleageth the prophecie of *Iſay*, *They ſhall be all taught of God*, *Iohn 6. 45. Bellarm. cap.* 12. And againe he ſaith: *Si eadem motione accepta unus credit, alter non credit, longe majorem habuit Dei gratiam, is qui credit, quàm qui non credit*: If by one, and the ſelfe ſame motion inwardly received, one man beleeve, another doth not, ſurely hee that beleeveth hath a greater grace of God, than he which beleeveth not: *de grat. lib. 1. cap. 13. reſponſ. ad object. 3.* Here *Bellarmine* aſcribeth the efficacie of grace to the excellencie of the teacher, and to the greatneſſe of grace which ſome have, and others have not: It is then of God onely, nothing of our ſelves, that grace worketh effectually in us.

Auguſtine alſo ſaith: *Alia eſt cauſa jam credentis in Deo, alia non credentis,--qui enim non credit,--verum lumen videre non poteſt, niſi Deus--in corde ejus illuxerit*: There is another reaſon of him that beleeveth in God, and of him that beleeveth not: for he that beleeveth not,--cannot ſee the true light, unleſſe God firſt do lighten his heart: and ſo it is not of him that willeth, or of him that runneth, but of God that ſheweth mercie: *cont. Pelagian. hypognoſtic. lib. 3. art. 3.* The cauſe then of beleefe, is only the illumination of Gods ſpirit: for if any thing were to be aſcribed to man, it ſhould not bee wholy of him that ſheweth mercie, but ſomewhat alſo of the willer, and the runner, which the Apoſtle denieth.

Concil. Auraſican. 2. can. 2. Si quis ſine gratia Dei, credentibus, volentibus, deſiderantibus, ſtudentibus miſericordiam dicit conferri, non autem divinitus per inſpirationem ſpiritus in nobis fieri, reſiſtit Apoſtolo qui dicit, quid habes, quod non accepiſti? If any man ſay that mercie is conferred upon thoſe that beleeve, deſire, ſtudie, &c. of themſelves without the grace of God, and not rather wrought in us by the inſpiration of the ſpirit, he reſiſteth the Apoſtle which ſaith, *What haſt thou, which thou haſt not received? &c.* It is the inward inſpiration then of God, not our voluntarie conſenting, that grace is effected in us.

Iſychius ſaith: *Quantumcunq; homo egerit, &c. ſine adjutorio Domini ſalutem adipiſci non poteſt:* Lib. 2. in 7. c. Levitic. Whatſoever a man doth without the helpe of God, he cannot obtaine ſalvation: wherefore S. *Paul* ſaith, it is not of the willer, nor runner, &c. God then muſt be the helper and mover, not a perſwader onely, but the worker.

Former confeſſ. of Helvetia, artic. 19. *Like as unleſſe God doe give power, whereby the meat may nouriſh, the ſeed ſpring up, the medicine be effectuall, the outward worke doth nothing at all profit, ſo except the Lord doe give increaſe to the heart of the hearer, the doctrine, &c. is without efficacie, &c.* Harm. ſect. 11. pag. 350.

Their owne decrees alſo thus teſtifie: *Part. 3. diſt. 4. c. 154. Qui dixerit gratiam Dei, qua juſtificamur, &c.* He that ſaith, that the grace of God, wherewith we are juſtified by Jeſus Chriſt, is onely of force to forgive us our ſinnes, not that we ſhould not commit them afterward, let him be accurſed, &c. If it be the grace of God, that both taketh away our ſinnes alreadie done, and keepeth us from committing the like, what is left unto mans will? *Ibid. c. 155. Qui dixerit, &c.* He that ſaith the grace of God doth helpe onely to reveale unto us the will of God, whereby we know what to deſire, and what to ſhunne, and that thereby we are not enabled to doe that we know, let him be accurſed, &c. Grace then doth not onely move or perſwade, or reveale unto the will what is to be done, but giveth power to doe it.

The Popiſh writers are here much devided, ſome affirming, that God doth onely move and perſwade the will, as *Bellarmine* with others of that ſide: ſome other affirme, that God doth not onely move the will, but worketh it, *et ad unum inclinat*, and enclineth it unto ſome one object, and ſo determineth the will: which ſome of them hold to be done morally: as *Suarez* the Jeſuite granteth, Lib. 3. de auxil. grat. c. 10. num. 5. that the exciting and moving grace may be ſo effectuall, that it morally determineth the will, that it muſt needs conſent: ſome goe further, that this *determinatio Phyſica*, a Phyſicall determination of the will: wherein God is the onely agent, and the will is altogether paſſive, and wrought upon. Bevius de efficac. grat. c. 19.

The third queſtion, of the diſtinction of Grace into *gratiam operantem, & cooperantem, vel adjuvantem:* grace-working, and grace-helping.

The Papiſts.

Bellarmine thus doth define and diſtinguiſh them: *Gratia operans eſt, quæ facit ut velimus:* It is 30. Error. the working grace, which maketh us to will, that which is good: *Gratia cooperans, quæ facit, ut quæ voluerimus, impleamus:* Helping grace, or grace working together with us, is that, which cauſeth us to fulfill, or doe that which we will or deſire: *Bellarm. cap. 2.* This then is his minde, that God only worketh the beginning of every good action; that is, the conſent of the will: but the accompliſhment of the action is not only of God, but he worketh together with man.

Argum. The Jeſuite would illuſtrate his matter by this ſimilitude: As if it were expedient for a man to ſaile into the Eaſt-Countries, and yet he is unwilling, his friend commeth, and perſwadeth with him, and provideth things needfull for the Navigation, as money, victuals and ſuch like: though his friend may ſay, I onely was the cauſe, that he tooke this Navigation in hand, yet can he not ſay, that I onely carried or conveyed him unto that place, but helped him onely: So ſaith he, God onely worketh the beginning of any action by perſwading the will, but he is helping onely and aſſiſtant to man in the finiſhing thereof, *lib. 1. de grat. cap. 13.*

Anſw. Firſt, this ſimilitude is very inſufficient, and the things here compared are altogether unlike: for what preſumption is it, to match the doing of man with the power of God? Firſt, man draweth onely by perſwaſion, he hath no power over anothers heart: but God is greater than our heart, he doth not only apply perſwaſion to it, but bendeth and turneth it: as *Auguſtine* alſo ſaith, *Deus magis habet in poteſtate hominum voluntates, quàm ipſi ſuas:* De corrept. & grat. cap. 14. God hath greater power over the wills of men, than they have themſelves. Secondly, all the helpes that man provideth, or miniſtreth for any action, are externall: But God is ayding and aſſiſting every where by his power, and worketh mightily in the inward man. We ſee then the inſufficiencie of this ſimilitude.

Though it were a fit and meet compariſon, yet wee know that ſimilitudes prove not, no more doth this: it needeth not therefore any large confutation: but if yet they will preſſe this ſimilitude, taken from Navigation, God may be compared to the Pilate that directeth the ſhip, mans will to the

Marrines

Matriner that laboureth at the oares: who moveth the ſhip in deed, but the ſtirres-man guideth it right: ſo man willeth and worketh, but God onely directeth and guideth his will to that, which is good.

2 Chro. 15. 2. *Argum.* 2. The Doway Collegials give this note upon that place. 2 *Chron.* 15. 2. *Our Lord is with you, becauſe yee have been with him:* cooperation with Gods grace, meriteth encreaſe of grace, &c.

Contra. 1. The text is not truly tranſlated, the Hebrew word *behiothechem*, ſignifieth, *in being you* with him, as the Septuag. ſo read ἐν τῷ εἶναι ὑμᾶς: *cum eſtis*, when, or while you are with him: and ſo beſide our owne interpreters, their owne *Vatablus* giveth the ſenſe, *ſi fueritis vel cum fueritis*, if or when you ſhall be with him.

2 But allowing that reading, the gloſſe is falſe: for in that they had been with the Lord, it was not of themſelves, but it was Gods worke in them: as *Ieremie*. 31. 18. *Convert thou me, and I ſhall be converted:* Neither ſhould this their obedience have merited ſuch encreaſe, but God in mercie would crowne their former obedience, with further bleſſings: as the Prophet *David* ſaith: *which crowneth thee in mercie:* the Lord in deed crowneth and rewardeth, but in mercie.

Ierem. 31. 18.
Pſal. 103. 4.

The Proteſtants.

THis diſtinction of grace, that it ſhould be ſometime the principall, cheefe, and only working cauſe in man, and another while but ayding, and aſſiſting only, and that man ſhould be joyned with God as a fellow-worker in any good action, we hold it to be a blaſphemous doctrine: that the will of man worketh together with grace, as it is, *cauſa phyſica*, a naturall cauſe of ſuch actions as are wrought by man, not reſpecting the quality and goodneſſe of them, but the worke only, we deny not: but the grace of God only is, *cauſa moralis*, the morall cauſe of every good action. As they are but actions and operations, ſo they proceed from the will of man: but as they are good or commendable, they are the works only of grace.

Philip. 2. 13. *Argum.* God worketh the will and the deed, As he worketh the will, ſo alſo he worketh the deed; the will God alone worketh: *Ergo.* Againe, that God may bee all in all, ſaith the Apoſtle: But God ſhould not be all in all in every good action, if man ſhould be joyned as a fellow-worker. S. *Iames* ſaith, *Every good and perfect gift is from above:* therefore no good gift, or worke is from below, that is of man, either in part, or in whole. Our Saviour Chriſt ſaith, *Sine me nihil poteſtis facere:* Without me, you can doe nothing: of the which words *Auguſtine* writeth thus: *Non ait ſine me difficile poteſtis facere, aut ſine me nihil poteſtis perficere, ſed ne facere quidem:* He ſaith not, without me you can hardly doe any thing, or without mee, you cannot finiſh any thing, but you are not able to doe it at all: *cont. 2. Epiſtol. Pelag. lib. 2. cap.* 8. And againe: *Multa Deus in homine facit bona, quæ non facit homo, nulla vero facit homo, quæ non facit Deus, ut faciat homo:* God doth many good things in man, which man doth not: but man doth no good things, which God maketh him not to doe: *Ibid.*

1 Cor. 15. 28.
Iam. 1. 17.
Iohn 15. 5.

But if ſo that in any good action God ſhould worke part, and man part; then might man worke ſomewhat, that is his part, without Gods help: And if God doe but help to worke, what is that elſe, but to give power more eaſily only to worke; as though man, without that help, yet more hardly and difficultly of himſelfe might doe it? But all this is contrary to that ſaying of our Saviour, *Without me you can doe nothing.*

S. *Ambroſe* here hath an excellent teſtimonie, *Epiſt.* 84. *Gratia Dei tota repellitur, niſi tota ſuſcipitur, &c.* The grace of God is wholy refuſed, if it be not wholy received: and as he is no faithfull man which in any one point diſſenteth from the catholike verity; *Sic extra gratiam efficitur, qui aliquid de ejus plenitudine diffitetur:* So he is without grace, which doth denie any thing of the fulneſſe thereof: Grace then worketh fully, and not in part only.

Lib. de patient. And further. 1 *Tertullian* of the African Church, ſaith: *ad præſtanda ea ſola gratia divinæ inſpirationis operatur:* To performe thoſe things, the grace of divine operation only worketh, &c. And againe, *nihil noſtrum, quia Dei omnia, cujus ipſi quidem nos:* Nothing is ours, becauſe all is Gods, whoſe wee our ſelves are.

Homil. de Adam & Eva. 2 *Chryſoſtome:* By theſe eccleſiaſticall rules, and by inſtructions grounded upon divine authoritie, we are ſo by Gods help confirmed, *Ut omnium bonorum operum—Deum profiteamur authorem, & non dubitemus ab ipſius gratia omnia hominis merita provenire, per quem ita fit, ut aliquid boni & velle inveniamur & facere, &c.* That we profeſſe God the author of all good works, and doubt not, but that all mans merits proceed from his grace, by whom it is wrought, that wee are found both to will, and do that which is good, &c. Here all is aſcribed to God, both the will and the deed, both the beginning and perfection of the worke.

Harm. ſect. 3. pag. 60. 3 Confeſſ. of Helvetia, latter. c. 8. *We being prone to evill, and full of all wickedneſſe, can doe no good of our ſelves, no not ſo much as thinke of any:* Grace then worketh all in all.

4 *Decret. part. 3. diſtinct. 4. c.* 156. *Quicunque dixerit, &c.* Whoſoever ſaith, that the grace of juſtification is given, that, what we are bid to doe by free will, *Facilius impleamus per gratiam*, we ſhould doe more eaſily by grace; let him be accurſed. If Gods grace doe but help to worke, what doth it elſe but only make us more eaſily to worke, which this canon condemneth.

The maſter of ſentences maketh both theſe, the working grace and helping grace, all one grace and gift, *Lib.* 2. *diſt.* 26. *liter. l.* I then reaſon thus: if it bee all one grace, it worketh alwayes alike: but it worketh alone in preparing the will; as the Maſter alleageth out of *Auguſtine: Per ſolam gratiam, quæ eſt in fide Chriſti poſita, præparatur voluntas, &c.* The will is prepared by grace alone, which conſiſteth in the faith of Chriſt: *Ibid. diſt.* 26. *liter. d. Ergo,* it alſo worketh alone in helping and aſſiſting the will. Therefore both the firſt worke in preparing the will, and the ſecond in enabling the will, is only of grace.

The third part of this Controverſie of free-will.

THe ſeverall queſtions are theſe. Firſt, of the nature, condition, and qualitie of free will. Secondly, of the power of free-will. Firſt, in naturall things. Secondly, in morall duties. Thirdly, in ſpirituall.

The firſt queſtion, of the nature and definition of free-will.

B*Ellarmine* defineth free-will after this manner: *Eſt libera poteſtas unum præ aliis eligendi, vel reſpuendi, intelligenti naturæ attributa, &c.* It is a free or abſolute power, to chuſe, or refuſe one thing before another, given of God unto a reaſonable and underſtanding nature, or creature. Wee miſlike theſe points in this definition: firſt, concerning the power of free-will, as well in chuſing, as refuſing: ſecondly, of the object of free-will, that it is naturally, as it is now to be found in man, enclined as well to good as evill: thirdly, concerning the qualitie and condition of free-will, that it is active, and not paſſive: fourthly, of the ſubject of free-will. Of theſe in their order.

The firſt part, of the power of free-will.

The Papiſts.

THere is, *duplex libertas,* a double kinde of libertie: *libertas à neceſſitate,* a libertie or freedome from neceſſitie, as when it is in our power to will, or not to will, indifferently to chuſe, or refuſe this or that, as to walke, to ſit, to goe, none of all theſe being neceſſary, but ſubject to our will and choice: *libertas à coactione,* a freedome from coaction, or conſtraint, is, when that wee doe, is of neceſſity, and we cannot chuſe but doe it, yet wee doe it willingly. As a man cannot chuſe but ſinne, yet he ſinneth voluntarily, he is not conſtrained thereunto: *Bellarmine* affirmeth, that in the free-will of man, there muſt bee a freedome not only from coaction, but from neceſſitie: *lib.* 3. *de grat. cap.* 4. So alſo the Doway-men. *annot. in Bib. p.* 16. 31. Error.

Argum. God made man from the beginning, and left him in the hand of his counſell, hee hath ſet water and fire before thee, ſtretch out thy hand, to which thou wilt: before man is life and death, good and evill, what him liketh, ſhall be given him: Ergo, the freedome of mans will, is not only not conſtrained, but hath no neceſſitie, ſeeing it is in his power, to chuſe or refuſe what him liketh, *Bellarmin. cap.* 5. Eccleſ. 15. 14.

Anſw. 1. Wee grant ſuch a free-will to have been given to man in his creation, but is now loſt by his fall: as *Auguſtine* ſaith: *Lex in Paradiſo non poneretur ſervanda, niſi liber eſſet eam tam velle, quam nolle ſervare—ſed ſicut per ſe lapſus eſt, non continuò per ſe, i. propriam voluntatem, reſurgere poteſt:* A law ſhould not have been given man in Paradiſe to keep, unleſſe hee had been free, either to will, or nill to keep it:—but as man did fall of himſelfe, ſo he cannot riſe of himſelfe, that is, by his owne will, *Cont. Pelag. articul.* 3.

2 You muſt preſſe us with more waightie authorities, than thoſe out of Apocryphall Scriptures, ſuch as the booke of Eccleſiaſticus is, if you would winne any credit to your cauſe: for the authority of ſuch books bindeth us not.

Whereas *Bellarmine* alleageth divers Fathers to prove the libertie of free-will, not only from coaction and conſtraint, but from neceſſitie, either to good or evill: they are ſo to bee underſtood, that they either ſpeake of the ſtate of man in his perfection, or of the will of man, as it is by regeneration of grace, not by corruption of nature, or elſe by neceſſity underſtand coaction and compulſion, as *Auguſtine* ſaith, *Liberum voluntatis arbitrium—ab omni neceſſitatis vinculo vindicamus, &c.* We doe redeeme free-will, whereby we live well or evill, from all bond of neceſſitie: that is, as he expoundeth it, *ſub fato ſtellarum, &c.* We place no mans birth under the fatall deſtinie of the ſtarres, *lib.* 2. *cont. Fauſtum. c.* 5. By neceſſitie hee underſtandeth a fatall deſtinie and compulſion: from ſuch neceſſitie wee alſo free the will of man.

The Proteſtants.

A Freedome of will from neceſſitie we grant to have been in our firſt parents, whereby it was in their power, to have choſen either the good, or the evill way: But ſince that by *Adams* tranſgreſſion the whole power of nature was ſhaken, and all the gifts and graces of creation decayed;

there remaineth no freenes of will unto good in man, but only a voluntarie promptneſſe and inclination to evill without conſtraint.

Eccleſ. 7. 31. Rom. 7. 18. *Argum. This have I found* (ſaith the Preacher) *that God hath made man righteous, but hee hath ſought many inventions. I know,* ſaith S. *Paul, that in me, that is, my fleſh, dwelleth no good thing.* Theſe places prove, that, howſoever it was with man in his creation, now by nature there remaineth no good thing in him: and therefore no inclination to that which is good.

2 Cor. 3. 5. Cont. 2. epiſt. Pelag. 2. 8. *We are not able,* ſaith the Apoſtle, *to thinke any thing of our ſelves, but our abilitie or ſufficiencie is of God.* Upon the which words, *Auguſt.* writeth thus: *Non idonei ſumus cogitare aliquid (dicit Paulus) minus autem eſt cogitare quam cupere,—neque ait non ſumus idonei, quod perfectum eſt cogitare,—ſed cogitare aliquid, cui contrarium eſt nihil:* Wee are not fit to thinke any thing, ſaith the Apoſtle, but it is farre leſſe to thinke, than to deſire:—neither ſaith he, we are not fit to thinke any great matter, but not any thing, the contrary whereof is nothing, &c. If we are not then by nature able to thinke any good, much leſſe to will it.

Bernard thus writeth: *Nemo putet ideo dictum liberum arbitrium, &c.* Let no man thinke it is called free-will, becauſe it hath equall power to good and evill; for then neither God, which cannot bee evill, nor the devill, which cannot be good, ſhould have free-will: but therefore it is called free, becauſe none can be good or evill, *niſi volens,* but willingly, *lib. de liber. arbit.*

Saint *Ambroſe* alſo is an evident witneſſe: *lib. 1. de vocat. Gent. c. 9. Licet inſit homini bonum nolle, tamen niſi donatum, non habet bonum velle:* Although it bee in mans power to nill that is good; yet he cannot will that is good, unleſſe it bee given him: the one he hath by corruption of nature, the other he receiveth by the operation of grace. Againe, *Non in poteſtate noſtra eſt cor noſtrum & noſtra cogitationes:* Our heart and our thoughts are not in our owne power: *de fug. ſecul. c. 1. Voluntas mutabilis quæ non ab immutabili voluntate regitur, tanto citius propinquat iniquitati, quanto acrius intenditur actioni:* The mutable will, unleſſe it be governed of the immutable will, doth ſo much neerer approach to iniquitie, as it worketh more intendedly: *Cui committi nihil aliud quam dimitti:* For a man to bee committed to his will, is all one, as to be dimitted or forſaken: *Nihil in ſuis viribus habet, niſi periculi facilitatem:* Mans will hath nothing of it owne power, but the facilitie of danger: *de vocat. Gent. lib. 1. c. 2.* Then it followeth, that the will of man, by nature, cannot chuſe but to doe evill: What is this elſe but a neceſſitie not of coaction, but of depravation?

Bernard yet ſpeaketh more evidently: *Serm. 81. in Cantic. Anima mala libera neceſſitate & ancilla tenetur & libera: ancilla propter neceſſitatem, libera propter voluntatem, &c.* The ſoule is by an unhappie free neceſſitie, both bond and free; bond becauſe of neceſſitie; (it cannot otherwiſe chuſe) free, becauſe it is voluntarie.

Dominic. Advent. *Chryſoſtome* ſaith: *Sicut navis fracto gubernaculo illuc ducitur ubi tempeſtas voluerit, &c.* Like as a ſhip, the ſteering or rudder being broken, is carried whither the tempeſt will; ſo man, the divine help being loſt through ſin, doth not what he would, but what the devill would, &c. This ſimilitude doth moſt fitly expreſſe the thing in queſtion: for like as a man being carried in a ſhip, walketh up and down freely in the ſhip, whither he will, but yet he is carried whither the tempeſt driveth him: ſo mans will is free indeed, but alwayes unto evill.

Harm. ſect. 3. pag. 62. Confeſſion of Helvetia the latter, chap. 9. *Theſe things are ſo altred in man (that is, his underſtanding, will, &c.) that they are not able to doe that now, which they could doe before mans fall: for his underſtanding is darkned, and his will which before was free, is now became a ſervile will, for it ſerveth ſin, not nilling, but willing, &c.*

Peter Lombard lib. 2. diſt. 25. liter. e. Liberum videtur dici arbitrium, quia ſine coactione & neceſſitate valet appetere, &c. It ſeemeth that free-will is ſo called, becauſe without coaction and neceſſitie it doth deſire, &c. Hee taketh coaction and neceſſitie for all one, and ſo affirmeth the will to bee free from coaction; which we alſo grant.

Thomas 1. part. qu. 83. art. 2. ad 3. ſaith, *Per peccatum periiſſe libertatem gratiæ, non libertatem naturæ, quæ eſt à coactione:* By ſinne the libertie of grace is loſt, not the libertie of nature, which is from coaction.

Alphonſ. de caſtro lib. 9. Libertas, quæ opponitur neceſſitati, ſeu, ut verius dicam, coactioni: That is libertie, which is oppoſed againſt neceſſitie, or more truly coaction, &c. Theſe popiſh writers ſeeme to affirme a libertie only in the will from coaction and compulſion.

The ſecond part, of the object of Free-will.

The Papiſts.

32. Error. BEllarmine ſaith, *Voluntatis proprium & primarium objectum bonum eſſe, ſive aliquid apprehenſum ſub ratione boni:* That the proper and principall object of the will of man, is that which is good, or that appeareth, or is ſo taken to be: and ſo he determineth, *Per arbitrium non expeti mala, ſed bona:* That by free-will not evill things, but good are deſired, *lib. de grat. 3. cap. 12.*

Argum. The inclination of the will unto his object is naturall, and therefore God is the author thereof: If God be the author, then it is good: the will of man then is not naturally inclined to evill, for ſo the inclination thereof ſhould bee evill, which God hath made, *Bellarmine, ibid.*

Anſw. That naturall power which God hath given to man, generally to will, to thinke, to deſire, to hate, to love, muſt needs be good, becauſe it is of God; but the execution of this power in the abuſe thereof, by willing and chuſing evill, and refuſing and hating good, ariſeth of the corruption of our nature, and is evill; neither is God to be charged with it. Wee diſtinguiſh then betweene the naturall gift, and the uſe thereof, betweene the nature of man, as it was created of God, and the corruption thereof: to have power to will, is an naturall gift given of God; but to will that is evill, is an abuſe of that power, cauſed in us by the corruption of our nature.

Argum. 2. The object of the appetite or deſire, is that which is deſirable; but that which is good, is only appetible or deſirable: *Ergo,* only *bonum,* that which is good is the object of the will or deſire, *Bellarm. ibid.*

Anſw. 1. The propoſition is partly true, partly falſe: for if by (deſirable) that is underſtood which ought to bee deſired in right, it is falſe; if that which is *(de facto)* deſired, we grant it. Secondly, for the aſſumption; if it be underſtood of that which is naturally good: ſo it is true, that by the inſtinct of nature, every creature deſireth that, which maketh for the conſervation thereof: but this is not to the point in queſtion: But if hee meane that which is morally, and verily, and truly good, the aſſumption is falſe; for that which is good in this ſenſe is not only, nor yet at all by nature deſired.

The Proteſtants.

THat man by free-will may chuſe things naturally good, as for the preſervation of his life, and maintenance of his civill eſtate, and ſhun the contrary, that is, things hurtfull unto his life, we doe eaſily grant; ſeeing it is a generall gift of nature, even beſtowed upon unreaſonable creatures, to diſcerne what is good, and what hurtfull unto them: and in this ſenſe wee denie not, but that the proper object of the will, namely in naturall and civill matters, is to covet good, or at the leaſt, which appeare ſo to bee: But yet concerning things morally good, that is, vertuous and godly acts, the will of man hath no inclination thereunto naturally, but is prone to evill only: Neither is the will deceived in taking vice for vertue, and following evill, in the name of good. Some indeed may pretend ſome naturall or civill good, as profit, or pleaſure, but not that which is morally, that is verily and truly good: As hee that ſtealeth, is perſwaded it is for his profit, which is a civill good; but hee cannot thinke, that therein he doth juſtly, which is the morall good. An adulterer propoundeth to himſelfe pleaſure in that ſin: but he doth not ſo much as imagine, that he can bee chaſt in committing adulterie, which is the morall vertue. Wherefore we doubt not to conclude, both that mans free-will naturally hath no inclination to that which is truly good. And againe; *Malum, etiam ſub ratione mali, proprium objectum voluntatis eſſe:* That evill, that is, ſin, even as it is ſin, is the proper object of the will, by reaſon of the corruption of nature.

Argum. 1. That the wicked are naturally inclined to evill, even as it is evill, the Scripture teacheth us: *It is a paſtime to a foole to doe wickedly*: *A foole maketh a mocke of ſin:* The wicked perſon is not deceived in taking vice for vertue, but doth naturally as verily love vice, as by grace the righteous embraceth vertue: *Woe unto them* (ſaith the Prophet) *that ſpeake good of evill, and evill of good, which put darkneſſe for light, and light for darkneſſe:* The Prophet crieth not out againſt thoſe which ſin of ignorance and ſimplicitie, taking evill for good: but againſt ſuch, which do ſin of malice, and willingly and wittingly commend evill, even becauſe it is evill, and hate that is good, for the goodneſſe ſake; *Which draw iniquitie with cords of vanity:* but if they were ſeduced by error in taking one thing for another, they ſhould be led themſelves, and drawne into ſinne: but now the prophet ſaith, They doe hale and draw ſin to themſelves, as with cart-ropes.

Pro. 10. 23.
Pro. 14. 9.
Iſay 5. 20.

Argum. 2. *Auguſtine* in his booke of Confeſſions, is not aſhamed to confeſſe how that hee was accuſtomed to ſteale apples in his childhood and younger yeeres, when as hee both might have had better at home, and having ſtolne them, he caſt them to the hogges: ſo that (ſaith he) whereas theeves, adulterers, and the like, doe propound to themſelves in their evill doing, ſome end or other: *Ego nihil hic amavi preter furtum:* I loved nothing elſe but theft it ſelfe, *lib. confeſſ.* 2. *cap.* 4. For *Auguſtine* neither did it for pleaſure, for he had better fruit at home; nor for profit, for he caſt them to the ſwine, &c. Wherefore ſin, even as it is ſinne, is naturally the object of the will.

Likewiſe the divell loveth evill becauſe it is evill: the wicked hate and deteſt God, who is good: *Ergo,* the will may both deſire that which is evill, and hate and deteſt that which is good.

Bellarmine anſwereth: Firſt, *Auguſtine* in his theft loved the ſin, but under the ſhew of ſome delectable good, becauſe he rejoyced to deceive his neighbour with the reſt of his companions. Secondly, the devill loveth our ſin, but under the ſhew of ſome good to himſelfe, thinking it profitable to himſelfe, that many periſh. Thirdly, the wicked hate God, but under the ſhew or colour of evill, becauſe they hold him a ſevere Judge, *Bellarm. cap.* 12. *reſponſ. ad* 2. 4. *argum.*

Contra. Firſt, *Auguſtine* ſaith, *Nihil amavi:* I loved nothing but the theft it ſelfe. Hee could beſt expreſſe his owne meaning, wherefore he ſimply loved and deſired that which was evill: if he made a ſport to deceive his neighbours; this was no morall good thing, but a carnall and ſenſuall delight only: and ſo we denie not, but even in ſin there is a ſhew of ſenſuall delight and pleaſure, but not of any morall or true vertue.

Wiſd. 2. 24.

Secondly: Firſt, the devill procureth our evill, not for hope of any eaſe to himſelfe, for hee is paſt all hope of eaſe or releaſe, but to doe us hurt. It is ſaid, that ***death came into the world through the envie of the devill*** unto us, not through ſelfe-love to himſelfe. Secondly, this were to extenuate the malice of Sathan, as though hee ſought not our deſtruction ſo much to doe us hurt, as to benefit himſelfe. Thirdly, this good which Sathan is ſaid to ayme at, is not any morall good, or true vertue, but a malicious and Sathanicall delight. Fourthly, but if in our evill Sathan pretend good, what good can hee imagine in his owne deſperate ſinne? The Scripture ſaith, ***he is a lyar, and the father thereof.*** Then as the father in his child, ſo he delighteth in ſinne as his owne, and deſireth it, even as it is evill.

Ioh. 8. 44.

Prov. 29. 27.
Matth. 20. 15.

Thirdly: firſt, the wickedeſt man that liveth, is by nature perſwaded, that God is good, and therefore cannot hate him, as evill: but their wicked nature abhorreth God, as good. So the Scripture ſaith, that ***the juſt man is an abomination to the wicked:*** hee hateth him for his vertue ſake: And the Lord himſelfe thus ſaith to the wicked: ***Is thine eye evill, becauſe I am good?*** Here goodneſſe it ſelfe is hated of the wicked.

Saint ***Ambroſe*** ſaith: ***Homo niſi donatum non habet bonum velle:*** Man cannot deſire that is good, unleſſe it be given him: ***de vocat. Gent. lib. 2. cap. 9. Nulla ſpecies cujuſquam virtutis occurrit, quæ ſine dono divina gratia, &c.*** There is no ſhew of any vertue occurrent, which is deſired without the gift of the divine grace, ***ibid.*** Therefore morall goodneſſe is not the proper object of the will by nature.

Homil. 8. in 3. c. 1. ad Timoth.

1 ***Chryſoſtome*** ſaith, ***Mala omnia ex noſtra tantummodo voluntate fiunt:*** All evill things are only done by our will.

Cont. 2. Epiſt. Pelag. lib. 1. c. 18.

2 ***Auguſtine*** ſaith, that man, ***Deo deſerente pro meritis ire in malum, & Deo adjuvante ſine meritis converti ad bonum:*** God forſaking him, by his deſerts goeth to evill, & God helping him, without deſert is converted to good, &c. Then mans will, being not rectified by grace, doth of it ſelfe run into evill.

Harm. ſect. 3. pag. 62.

3 Helvetia the latter, c. 9. ***It is evident, that the minde or underſtanding is the guide of the will, and ſeeing the guide is blind, it is eaſie to be ſeene, how farre will can reach: therefore man not as yet regenerate hath not free-will to doe good, &c.***

4 ***Peter Lombard: Eſt libertas non vera, &c.*** There is a libertie not good, to doe evill, when reaſon diſſenteth from the will, judging that not to bee done, which the will deſireth: ***lib. 2. diſt. 25. liter. k.*** How can that ſeeme good to the will, which reaſon judgeth to be evill?

Guliel. Ockam (one of their ſchoolemen) affirmeth with us, that the will may bee carried to deſire evill, ***ſub ratione mali,*** as it is evill: ***in lib. 3. ſenten. qu. 13. diſt. 3.***

An appendix, whether the end it ſelfe be the object of the will, and whence the will is moved to deſire the end.

The Papiſts.

33. Error.

First, ***Bellarmine*** affirmeth, that the end, as eternall life, is not properly the object of the will, but the meanes tending to the end. His beſt reaſon is out of ***Ariſtotle*** his Ethiks, ***lib. 3. cap. 2.*** No man conſulteth to be happy, but of the meanes how he may be happy, ***lib. 3. de grat. c. 14. §. quod autem.***

34. Error.

Secondly, the love or deſire to the end (he ſaith) is a naturall act of the will, not infuſed or inſpired of God, but naturally imprinted in the will. His reaſon is this, becauſe if this deſire bee an act of the will, then it muſt proceed actively: but if it ſhould be inſpired or added beſide the naturall inclination, it ſhould be paſſive: ***Bellarm. lib. 3. de grat. cap. 14. §. jam vero primam, &c.***

The Proteſtants.

Philip. 1. 23.

First, 1 Wee ſay that the end is the firſt and chiefeſt thing in the deſire and intention. 2 There is difference betweene the deſire and deliberation, betweene will and counſell. Conſultation is of the meanes to effect that which the will intendeth, or deſireth: and ſo your Philoſopher is to be underſtood. 3 The Scripture teſtifieth with us: S. ***Paul*** ſaith, ***I deſire to bee diſſolved, and to be with Chriſt, which is beſt of all.*** What is the end, but that which is beſt of all, to be with Chriſt, which here is the object of the Apoſtles deſire? Your owne Scripture alſo ſaith, ***Eccleſiaſtic. 15. 14. Before man is life and death, good and evill, what him liketh ſhall be given him.*** Life and death are ſet before man, as the object of his will: which are the very ends themſelves. 4 We reade in the Goſpell, how ***Thomas*** ſaid unto our Saviour: ***We know not whither thou goeſt, how then can we know the way?*** Wee ſee then, that firſt the end is to bee known and deſired, and then the way. Our Saviour anſwereth, ***I am the way, the truth, and the life:*** whereby is ſignified, that Chriſt is to be deſired, not only as the way, but as the end, which is life. As ***Ambroſe*** upon theſe words, ***Sequimur te Domine, ſed ut ſequamur accerſi, &c.*** Wee follow thee Lord, but fetch us, that we may follow thee: no man doth aſcend without thee, thou art the way, the truth, the life, the poſſibilitie, faith, reward: ***de bon. mort. c. 12.*** Chriſt then is to bee followed, as the way and the life, as both the truth, and faith, and reward.

John 14. 5.
Iohn 14.

Iohn 6. 44.

Secondly, 1 The will is active in reſpect of his proper object: but it is paſſive, as it is moved and ſtirred of God. 2 The Scripture is evident, that the deſire of comming to, and being with Chriſt, both of the way and end, is not naturall, but above nature, from God. ***No man commeth to me, unleſſe the*** *father draw him:* The love of Chriſts appearing is rewarded with a crowne of glory, but no naturall gift is ſo rewarded. 3 Saint *Ambroſe: Nulla ſpecies cujuſquam virtutis occurrit, quæ ſine dono divinæ gratiæ habetur:* There is no ſhew of any vertue, which is had or deſired without the gift of the heavenly grace: *Ergo,* the end, which is ſalvation, which is not without a ſhew of vertue, is not deſired without grace.

2 Tim. 4. 8.

1 And further *Chryſoſtome* ſaith: *Agit Deus in nobis, ut quod vult & velimus & agamus:* God worketh in us, that what he willeth, we ſhould both will and doe, &c.

Homil. de Adam & Eva.

2 *Auguſtine* ſaith, *Ut velimus, ſine nobis operatur, cum autem volumus, &c.* That we will, God worketh without us, and after we will, that we may doe he worketh together with us, &c. The deſire then and willing of the end is of God by grace ſupernaturall, not naturall in our ſelves.

De grat. & liber. arbitr. c. 17.

3 Former confeſſ. of Helvetia: *We find by experience, that of our owne accord we may doe evill, but we can neither embrace, nor follow any good thing, except being illuminated by the grace of Chriſt, wee bee ſtirred up and effectually moved thereunto.*

Har. ſſ. 4. p. 65.

4 *Capreolus,* one of their Schoolemen thinketh, that this deſire of the will is wrought only by God, and is altogether paſſive in that reſpect.

The third part, of the quality and condition of free-will, whether it bee active or paſſive.

The Papiſts.

Bellarmine affirmeth, that the will of man is neither paſſive only, nor partly active, and partly paſſive: *ſed ſimpliciter & abſolutè activum:* but ſimply and abſolutely active. Of the ſame opinion are divers of the Schoolemen, as *Thomas Aquinas, Scotus, Henricus, Capreolus, Ferrarienſ.* as they are cited and alleaged by *Bellarmine, lib. 3. de grat. cap.* 10.

35. Error.

Argum. If free-will ſhould be paſſive, and not active, that is, if it be not a perpetuall agent and working cauſe, but ſhould it ſelfe ſuffer, and receive, and bee wrought upon by other cauſes; then can it not bee free, for it is not in the power of the patient, or of that which ſuffereth, to doe this, or that, but in the power of the agent, *Bellarm. ibid.*

Anſw. Firſt, wee grant, that in what things ſoever the will of man naturally is free, there it worketh freely, and ſo actively, as namely in all evill actions: But unto good things, it hath naturally no freedome at all, but is made free only by grace: and therefore wee denie, that in this caſe, it is either free by nature, or of any active power. Secondly, not only grace worketh upon the will of man, but naturally alſo the underſtanding moveth the will actively, unleſſe (contrary to nature) the will rebell againſt the reaſon and underſtanding.

The Proteſtants.

The will of man we cannot abſolutely determine to bee either active or paſſive in working: for as the object of the will is, and the thing that is willed, ſo is the will it ſelfe affected: for in every thing which is willed or deſired, we are to reſpect two things: the generall power of willing and deſiring, without any reſpect unto good, or evill; and the quality of the object, the goodneſſe, or evilneſſe thereof. If we conſider the generall power, whereby we thinke, we will, we deſire this, or that; ſo is the will of man free and active, whether it be good or evill, that is ſo willed: if we reſpect the qualitie of the object, as if it be evill, which is deſired, here alſo is the will of man both free, and active: But if it be good, the will is only paſſive in the firſt moving and preparing of it unto good: and being then prepared, that by grace it alſo worketh actively, but not of it ſelfe: it hath no naturall inclination unto good things, unleſſe it be drawne by the ſpirit of God working in us. So then, *velle in nobis eſt,* to will is in our owne power, *bene velle à Deo,* to will as we ſhould, is of God.

Argum. If the Son make you free, then are you free indeed: It is God which worketh in you both the will and the deed. The will of man then in good things worketh not, but is wrought; it maketh not it ſelfe free, but is made free: *Ergo,* it is not in this caſe active, but only paſſive, receiving power from another cauſe.

Philip. 2. 13.

1 *Auguſtine* ſaith: *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem:* The will of man doth not by the freeneſſe thereof obtaine grace, but by grace obtaineth freedome: *de correption. & grat. c.* 8. The freedome then of the will, is the worke and effect of grace: *Ergo,* it is paſſive, for the effect, or the thing wrought or cauſed, doth ſuffer in reſpect of the efficient & working cauſe.

2 *Damaſcene* ſaith, *all things are thine,* thou requireſt nothing of us, *(then to be ſaved.)*

ἢ τὸ σώζεσθαι, Lib. 4. de fid. orthodox. c. 4.

3 Latter confeſſ. of Helvetia, c. 4. The regenerate in the choice and working of that which is good, doe not only worke paſſively, but actively: for they are moved of God, that themſelves may doe that which they doe.

Harm. ſſ. 3. pag. 63.

4 *Bellarmine* produceth divers Schoolemen: ſome of opinion, that the will is only paſſive, as *Gotfridus, Ægidius:* ſome that it is partly active, partly paſſive, as *Gabriel, Paladanus, Cajetan, &c.*

Lib. 3. de liber. arbit. c. 10.

Petrus Lombard, compareth free-will to the ground, grace unto raine: *Terra mentis noſtra, i. libero arbitrio voluntatis, infunditur pluvia divinæ benedictionis:* The raine of the heavenly bleſſing is infuſed into the ground of the mind, that is, free-will: &c. But the earth in reſpect of the raine that falleth, is paſſive, and not active.

Eſpenc.in 2. ad Timoth.p.40. b. Paſſiva promiſſi expectatio hominum eſt: The paſſive expectation of the promiſe is of men. Faith then, which is the act of the will and underſtanding, is paſſive.

An appendix, whether the underſtanding or intelligence doe worke actively upon the will of man.

The Papiſts.

36. Error.

BEllarmine to maintaine his owne conceit, that the will of man is only active, not paſſive, doubteth not to denie, ***voluntatem moveri à ratione***, that the will is moved by reaſon: or that the intelligent part doth ***actum voluntatis effective producere***, produce and effect the act of the will: *lib.* 3. *de grat.cap.*10.

Argum. The intelligent part worketh neceſſarily, or is a neceſſary cauſe, then it would follow, that to will is neceſſary, not free, if the underſtanding move the will neceſſarily, as it doth: *Bellarm. ibid.*

Anſw. Firſt, the underſtanding doth not alwayes worke neceſſarily: for the will and deſire many times rebelleth againſt reaſon, and is not alwayes moved or perſwaded by the underſtanding. Secondly, though it ſhould worke neceſſarily, yet the will may retaine the freedome ſtill: for not neceſſitie, but coaction and compulſion take away libertie: as grace worketh neceſſarily upon the will, that is, ſurely, effectually, yet grace taketh not away free-will.

The Proteſtants.

THat the underſtanding or intelligent part mooveth the will of man actively, it is evident.

Argum. That which is the life of man is the agent and active worker in mans will: for all actions proceed from the life: but the reaſon and underſtanding is the life, becauſe it is the light: for *the life is the light of man, Iohn* 1. 4. *Ergo.*

Iohn 1.4.

Againe, that wherein Gods image properly conſiſteth, is the cheefe agent and mover: but the image of God is in the mind, the ſeat of knowledge: and *the renewing of the mind is in knowledge after the image of him that created him. Ergo*, the underſtanding is the mover of the will.

Coloſſ. 3. 10.

1 *Auguſtine* reſembleth the underſtanding to the man, the will to the woman: *Atq́, ita fieri quaſi maſculum & fœminam illa parte conſulente hac obtemperante*, and ſo, (in the inner man) there is as the male and female, one counſelling, the other obeying. *lib.* 2. *de Geneſ. ad liter. cap.* 21. The mind then worketh actively upon the will, which is the ſenſuall part.

Qu. 20. in Geneſ.

2 *Theodoret* affirmeth, that man was created according to Gods image, *ſecundum partem animæ intellectivam*, in reſpect of the intellective part of the ſoule, &c. that then which is Gods image muſt have a commanding power over all the other faculties.

Harm. ſect. 3. pag. 62.

3 Helvetia, latter confeſſ. c. 4. *It is evident, that the mind or underſtanding is the guide of the will, and ſeeing the guid is blind it is eaſie to be ſeene, how farre the will can reach.*

4 Divers of the Schoolemen hold the will to bee paſſive in reſpect of the underſtanding that mooveth it, though it be active in reſpect of the object which is wiſhed or deſired: *ſic Gabriel. in* 2. *ſent. diſt.* 25. *qu. unic. Petrus Paludan, in* 4. *ſent. diſt.* 49. *qu.* 3.

Lib. 3. de lib. arbit. c. 8. ſect. ſexta.

And what elſe can be *Bellarmines* meaning, maintaining this poſition, that the election of the will, *pendet neceſſariò, &c. doth depend neceſſarily of the finall judgement of practicall reaſon*; but that the judgement of reaſon ſwayeth and commandeth the will, and that the will is moved by reaſon.

The fourth part, of the ſubject of free-will.

The Papiſts.

37. Error.

BEllarmine affirmeth, that free-will is incident only to reaſonable creatures, which no man denieth, and he confeſſeth that there is free-will in God and in the Angels: and to this purpoſe alleageth theſe places, *Pſalm.* 135. 6. *Whatſoever pleaſed the Lord, that did he in heaven and earth. Which worketh all things, according to the councell of his owne will: cap.* 16. Hence he concludeth, that the will of God is moſt free not only from coaction and compulſion, but from all kind of neceſſitie: and hee blameth *Bucer* and *Calvin* for aſcribing a neceſſitie to the will or works of God: *lib.* 3. *de grat. cap.* 15. 16.

Pſal. 135. 6.
Epheſ. 1. 11.

Anſwer. Firſt, we willingly affirme, that Gods will worketh moſt freely, that is, without any conſtraint, and this out of theſe places is concluded, but not that Gods will is free from all neceſſitie: for it is neceſſarie that God ſhould not will any thing that is evill. Secondly, *Bellarmine* alloweth *Lombards* definition of free-will: *Liberum eſt ad utrum libet:* It is free to either part, *cap.* 5. And in the ſame place he proveth, that it is not ſufficient for the will to be free from coaction, but from neceſſity alſo: then it muſt follow in their ſenſe, that Gods will muſt bee free to either part, both to good and evill, which were blaſphemie to affirme.

The Proteſtants.

VVE neither tie God to a fatall neceſſitie, as the Heathen Philoſophers did : neither doe wee affirme, as he ſlandereth *Calvin* to ſay, that God can doe no more, than hee doth : for as *Iohn* ſaith, *he could of ſtones raiſe up children to Abraham.* Neither doe we denie, that God hath a free-will, Matth. 3. 9. but not ſuch a free-will as the Papiſts define : which is free to either part, free both from coaction, and from all neceſſitie : free to good and evill.

Argum. That which is impoſſible to God is neceſſary, *It is impoſſible for God to lye, Ergo,* it is neceſſary Heb. 6. 18. that he ſhould not lye. That which God doth not, neither can doe, he willeth not : *God tempteth no man to evill,* hee neither doth nor can : *Ergo,* his will here is not *libera ad utrum libet,* free unto each Iam. 1. 13. part. From this neceſſitie of not willing or doing evill, Gods will then is not free. Wherefore let them chuſe which they will, that either God hath no free-will, or that free-will is not free from neceſſitie, though it be from compulſion or coaction.

Auguſtine ſaith, *Si illa definitur neceſſitas, &c.* If we define that to be neceſſitie, as when we ſay it is neceſſary, that this thing ſhould bee ſo, wee need not feare leaſt this neceſſitie ſhould take away the freedome of will : for neither doe we put Gods foreknowledge under neceſſitie, when we ſay, it is neceſſary God ſhould alway like and know all things afore: *lib. 5. de civitat. Dei cap. 10.* *Auguſtine* denieth not, but that there is a kind of neceſſity in God; a neceſſity determined, not conſtrained; implied, not enforced. So the fathers, when they exclude neceſſitie from God, they meane a fatall and preſcribed or naturall neceſſitie, not otherwiſe : as *Gregor. Nyſſen. lib. de fat. cap. ult. Omnipotens neque natura neceſſitate, neq; legis praſcripto operatur:* The Omnipotent worketh neither by neceſſitie of nature, nor preſcript of law. *Ambr. Operatur pro libero voluntatis arbitrio, non pro neceſſitatis obſequio :* Hee worketh according to the freedome of will, not thraldome of neceſſitie.

Pet. Lombard. in the ſame ſenſe ſaith : *Deus non neceſſitate, ſed libera voluntate omnia facit, &c.* God not of neceſſitie, but of his free-will worketh all things. By neceſſitie he underſtandeth *coaction. Liberum arbitrium dicitur, quia ſine coactione & neceſſitate :* It is called free-will, becauſe without coaction and neceſſitie it willeth : *lib. 2. diſt. 25.* Wherefore ſeeing God truly hath free-will, and the elect Angels have free-will; as in the ſame place *Lombar. Multo liberius erit arbitrium, quod non poteſt ſervire peccato;* Will ſhall be much more free, when it cannot ſerve ſin, &c. It followeth, that neceſſitie only, where no coaction or compulſion is, doth not take away the libertie and freedome of the will.

The ſecond queſtion, of the power of free-will.

THere are three kinds of humane actions : Some are naturall, and civill, as to walke, to ſit, to ſow, to plant, to make warre and ſuch like : Some are morall, ſuch are the actions which appertaine to vertue, or vice ; as to give almes, to live chaſtly, contrarie to the which are theſe, to ſteale, to commit adulterie ; with the like : Some are divine and ſupernaturall, as to beleeve, to hope, to love, &c. This queſtion then hath according to this diviſion three parts: firſt, of the power of free-will in naturall and civill actions : ſecondly, in morall : thirdly, in divine and ſupernaturall.

The firſt part, of the power of free-will in naturall things.

THis part of the queſtion is divided into other particulars : as firſt, whether the deitie and power of God may bee knowne by the light of nature. Secondly, whether man have free-will in naturall things.

The firſt point, whether the God-head may be knowne by the light of nature.

The Papiſts.

BEllarmine not contented with *Calvin* his judgement of this matter, who granteth that by the 38. Error. light of nature generally the Godhead may be knowne, addeth further, *Verum & unum Deum naturaliter poſſe cognoſci, & non ſolum Deum in communi, &c.* That the true and only God naturally may be knowne, and not only after a common and generall manner. And likewiſe he ſaith yet furthermore, that to this naturall knowledge and demonſtration of God, a man may *nullo labore aſſentiri,* give his aſſent without any labour; and need not, *auxilio gratia ſpeciali,* any ſpeciall help or aſſiſtance of grace thereunto, *Bellarm. lib. 4. de grat. cap. 2.*

Argum. S. *Paul* ſaith, that the Gentiles even *by the light of nature might have groped after God, and found him.* Acts 17. 28. The knowledge of God is ſo eaſie, and readie at hand, to bee found even in the creatures, as a thing that may be groped, and felt: Alſo the ſame Apoſtle ſaith, *that the inviſible things of God, as* Rom. 1. 20. *his power, eternitie, are ſeene by the creation of the world: Ergo,* God is known by his creatures, to be juſt, good, almightie, &c. *Bellarm. ibid.*

Anſwer. Theſe places prove a generall and confuſed knowledge of God by the creatures, which we grant, but ſuch a particular, and manifeſt light of knowledge, which the Jeſuite ſtriveth for, they prove not: *they might* (ſaith the Apoſtle) *have groped after God:* but men uſe to grope and feele in the night, and in the darke: and this naturall light ſerveth only to make men without excuſe. Rom. 1. 20. *Ad hoc,* ſaith the Apoſtle, *ut ſint ipſi inexcuſabiles:* It cannot bring them to any cleere or perfect knowledge of God. So we read in the booke of Iob 36. 25. *Iob: All men ſee it, and behold it a farre off:* that is, the light of nature is but a dimme and obſcure light, as when a man beholdeth a thing a farre off.

The Proteſtants.

I Marvell much, that the Jeſuite here dealeth againſt us, as enemies to the light of nature; ſeeing they themſelves, if they be conſtant in their doctrine, and agree in judgement one with another in this matter have been more ſtrait-laced than wee. This queſtion is at large diſcourſed betweene D. *Harding*, and that reverend learned father Biſhop *Iewel:* who having affirmed, *That men, even by the light of nature, though they are not able to be led thereby to the perfection of faith, yet may diſcerne oftentimes betweene truth and falſhood in religion. Harding* thereupon openeth his mouth wide, and crieth aloud, Defenſ. Apol. pag. 42. *This is his heatheniſh heart, what could Porphyrie, or Iulian, or Celſus ſay more?* But Biſhop *Iewel* in defence of the light of nature, alleageth that place of the Apoſtle, *Rom.* 1. 20. which the Jeſuite objected, *How that the power of God is knowne by the creatures: And the Heathen, that have not the law,* Rom. 2. 14. *yet by nature know the things that pertaine to the law:* He alſo citeth the teſtimonie of *Hierome* to the ſame purpoſe: *Homo naturaliter poteſt ſcire de Deo, & quod ſit, & quod juſtus ſit:* Man may naturally know of God, both that he is, and that he is juſt.

This then is our opinion, that by the light of nature it may be knowne, both that God is, and that he is almightie, juſt, eternall, &c. For otherwiſe he ſhould not be knowne to be God: See the judgement of *Beza, annot. Rom.* 1. 20. With what face then can the Jeſuite open his mouth againſt us, as though we condemned the light of nature, and knowledge of the creatures?

But ſuch a naturall knowledge, that is, a particular, ſpeciall, manifeſt, direct knowledge of God, which the Jeſuite urgeth, we cannot approve, nor yet that a man, without ſpeciall grace, can give his aſſent unto ſuch naturall knowledge, and come to know his Creator thereby.

Argum. 1. Firſt, that the light of nature is not ſo full, cleere, and perfect, that it is able to bring us to the true knowledge of God, we learne out of the Scripture: Our Saviour Chriſt ſaith, *No man commeth to the Father but by me:* Joh. 14. 6. The true knowledge of God is not revealed unto us, but by Chriſt: the light of nature leadeth us not to Chriſt, therefore not to the true knowledge of God.

Argum. 2. Secondly, that man of himſelfe, without Gods ſpeciall gift, cannot make uſe of this naturall knowledge of God, and ſubſcribe to the ſame, and give aſſent in his heart, it is cleere alſo out of Ioh. 1. 10. the word of God: he was in the world, and the world was made by him, and the world knew him not.

Bellarmine anſwereth: 1 This place is underſtood of the Son of God the ſecond perſon of the Trinitie: which myſterie of the Trinitie, we grant, cannot be knowne by the light of nature. *Bellarm. cap.* 3.

Contra. The Evangeliſt ſpeaketh here of the creation of the world: *The world was made by him:* and yet they knew not their Creator: this notwithſtanding is a point of naturall knowledge, to confeſſe God to bee the Creator and Governour of the world: Rom. 1. 20. *for the power of God is ſeene by the creation of the world.*

Bellarm. 2. The light appeared in darkneſſe, that is, the wiſdome of God is ſeene even in the ſenſeleſſe creatures, as in trees and ſtones, which are called darkneſſe, becauſe they want reaſon: and therefore it is true of theſe creatures, that they comprehended not the light.

Contra. The Evangeliſt in very direct tearmes ſpeaketh of that light of nature which is in men: *The life was the light of men,* and, *This is the true light that lightneth every man that commeth into* Ioh. 1. 4. 9. *the world, verſ.* 9. The Jeſuite then doth ſtrangely abuſe this place, in applying it unto unreaſonable creatures.

Bellarm. 3. Laſt of all, the Jeſuite thus playeth the interpreter, by the darkneſſe wee underſtand, *Homines ignorantes, & peccatores,* ſinfull and ignorant men, which perceived not this light, not becauſe they could not, but becauſe they would not.

Contra. Neither can this expoſition hold: for the Evangeliſt ſheweth the condition of all men, what they are by nature, even full of darkneſſe and ignorance, as it may appeare by comparing the ninth verſe, *This is the light that lightneth every man:* he meaneth then not ſome, but all. Secondly, not to comprehend, noteth a want of power, not of will; as to comprehend, ſheweth a preſence of a- Epheſ. 3. 18. bilitie or power: *That yee may be able to comprehend: ut poſſitis,* ſaith the Apoſtle, that yee may; not, *ut velitis,* that you will. Laſtly, wee grant alſo that it is true, *noluerunt comprehendere,* they would not comprehend: but that is not all: for the Evangeliſt declareth two things, wherein the miſerable ſtate of man by nature is ſeene; both that men are unable (though they would) to comprehend, and unwilling though they could, to receive the light: for the firſt, he ſaith, *οὐ κατέλαβον, non comprehenderunt,* They comprehended not, that is, they could not, *verſ.* 5. and for the other, *οὐ παρέλαβον, non receperunt,* Ioh. 1. 5. 11. they received not, that is, they would not, *verſ.* 11. As not to comprehend ſheweth a defect of power; ſo not to receive, importeth a want of will. Thus, notwithſtanding this ſmoake and miſt, which the Jeſuite raiſeth, this place remaineth cleare both againſt the ſufficiencie of naturall light in it ſelfe, and the voluntary aſſenting thereunto on mans behalfe.

Auguſtine

1 *Auguſtine* thus writeth upon theſe words in the Goſpell: *No man knoweth the Son, but the Father, neither knoweth any man the Father, but the Son, and he to whom the Son will reveale him.* Which muſt not be ſo underſtood, as though no man knew the Son but the Father; but the Father was both known of the Son, and of thoſe to whom the Son revealeth him, becauſe it is not ſaid of the Father concerning his Son, To whom the Father will reveale him: as it is ſaid of the Son, concerning the Father, To whom the Son ſhall reveale him: then it followeth, *Sic potius dictum eſt, ut intelligamus, & Patrem & ipſum Filium per Filium revelari, quia ipſe eſt mentis noſtræ lumen:* But it is ſet downe in this manner, that we ſhould underſtand, that both the Father and the Son are revealed by the Son, becauſe he is the light of our mindes: *Auguſtin, ſerm. de tempor.* 48. We ſee then that God is knowne only by Chriſt he is ſhadowed forth in the creatures, rather than known: And that Chriſt is that naturall light whereby every man is lightned comming into the world; that is, the light of nature is to ſmall uſe or purpoſe, but to thoſe that receive grace by Chriſt.

Matth. 11. 27.

Tertullian ſaith, *Cui veritas comperta ſine Deo, cui Deus cognitus ſine Chriſto?* To whom is the truth knowne without God, to whom is God knowne without Chriſt?

Lib. de anima initio.

2 *Iuſtinus Martyr* ſaith, it is not poſſible for men *to attaine unto the divine nature*, that is, by nature to attaine to the knowledge of it.

ἐξικέσθ τῆς θείας οὐσίας, expoſit. fidei.

3 Confeſſion of Belgia, artic. 2. *We know God by two manner of wayes: firſt by the making, preſerving, and governing of the world: for that is to our eyes a moſt excellent booke,—by which the inviſible things of God may be ſeene and knowne, namely his everlaſting power and Godhead, as S. Paul ſpeaketh, Rom.* 1. 20. *which knowledge ſufficeth to convince, and make all men without excuſe.*

Harm. ſect. 3. p. 57.

4 *Petrus de Alliaco* holdeth, that nothing can bee knowne of God, without the ſpeciall help of grace.

In 1. ſentent. qu. 3.

Eſpencæus a learned popiſh writer, urgeth that place of S. *Paul* to this purpoſe, *The Lord give thee underſtanding in all things: In omnibus humanis rebus ſcilicet, maximis & minimis:* In all humane matters great and ſmall. And he further thus alleageth out of *Lactantius*; *Falſum intelligere ſapientia eſt, ſed humana &c.* To underſtand that is falſe, is a point of wiſdome, but humane; beyond this degree man cannot proceed: to know the truth is a point of divine wiſdome, to the which a man cannot attaine of himſelfe, unleſſe hee bee taught. The Philoſophers attained that which was the higheſt point of humane wiſdome, to underſtand, what God was not, but yet attained not to ſay, what God was: *ex citat. Eſpenc. comment. in* 2 *Timoth. p.* 26. *liter. f.* Wherefore the knowledge of nature concerning God, is obſcure, doubtfull, imperfect, not able to give direction to the minde, without inſtinct of grace.

2 Tim. 27.

The ſecond point, whether man have free-will in civill and naturall things.

The Papiſts.

THis the Jeſuite affirmeth, and it is the common opinion of that ſide, that in naturall and civill actions man hath a free and abſolute will, whether to good or evill, they reaſon thus.

39. Error.

Argum. 1. It is in mans power to doe ſome things, which he doth not, and againe to leave ſome things undone in civill matters, which he doth: *Ergo*, there is free-will in ſuch things: God ſaith to *Salomon*, *Becauſe thou haſt asked wiſdome, and haſt not asked long life, &c.* So *Peter* ſaith to *Ananias*, *After it was ſold, was it not in thine owne power?* Here wee ſee *Salomon* might have done that which he did not, that is, asked riches, and long life, and not wiſdome: and *Ananias* might have left that undone which he did, as to have ſold his poſſeſſions, and to bring the money to the Apoſtles: *Bellar. lib.* 4. *de grat. cap.* 7.

1 King. 3. 11.
Acts 5. 4.

Anſw. Firſt, though in civill indifferent matters to will and purpoſe, be in mans power, yet to doe or not to doe, to execute what hee hath purpoſed, is not ſo in his power: for the Wiſeman maketh a manifeſt difference betweene theſe two: *The thoughts of the heart are in man, but the anſwer of the tongue is of God.* Man purpoſeth, but God diſpoſeth.

Prov. 16. 1.

Secondly, it was not in *Salomons* power of himſelfe to aske wiſdome of God, rather than any other thing: but his will and deſire was thereto directed of God: for if the Lord put into *Salomons* minde to aske, who ſaid unto *Salomon*, appearing to him in a dreame, *Aske what I ſhall give thee*; much more was it inſpired into him, what he ſhould aske. And concerning the other example; for a man to ſell or not to ſell, being a meere civill and indifferent action, it is freely in his power: but to ſell to good and godly uſes, to help the neceſſitie of others, as the brethren did in the Apoſtles time, was in them a worke of grace: *All that beleeved were in one place, and had all things common.* They were beleevers that did ſo, faith wrought it in them. And againe, *Great grace was upon them all, neither was there any among them that lacked.* It was a worke of grace then, that men ſold their lands, to releeve the wants of others.

1 King. 3. 5.
Acts 2. 44.
Acts 4. 33.

Argum. 2. The Scripture giveth unto man free election & choice of things, which cannot be without free-will. Firſt, *Ioſh.* 24. 15. *Chuſe you this day whom yee will ſerve.* Secondly, 2 *Sam.* 24. 12. *I offer three things unto thee, chuſe of them, which I ſhall doe unto thee.* Thirdly, *If thou wilt enter into life, keep the commandements, Luke* 9. *If any man will follow me, let him denie himſelfe.*

Ioſh. 24. 15.
2 Sam. 24. 12.
Math. 19. 17.
Luke 9. 23.

Anſw. Firſt, 1 The people had not power of themſelves to chuſe the way of the Lord: but God had firſt choſen them, *Deut.* 4.37. *Becauſe he loved the fathers he choſe their ſeed*: and here the people anſwer, *We will ſerve the Lord, for he is our God, verſ.* 18. Firſt, he was their God in chuſing them, and giving grace; and then they choſe the Lord. Secondly, this place otherwiſe would enforce an abſolute election in divine matters, and not in civill only, which were a groſſe error: for this choice of the people was of the ſervice and religion of God.

Deut. 4. 37.

Secondly, *Davids* will is directed by faith to make choice to fall into Gods hands: for (ſaith hee) *his mercies are great, verſ.* 14. His faith and confidence in Gods mercies directeth his choice.

2 Sam. 24. 14.

Thirdly, 1. Thoſe places are unproperly alleaged to prove free-will in civill matters: to *enter into life*, and *to follow Chriſt*, are not civill, but ſpirituall and divine: will he then conclude that a man hath power of himſelfe to follow Chriſt, and enter into heaven? blaſphemous is the mouth, that ſo affirmeth. 2 Why the precepts of Scripture are thus ſet forth unto man, Saint *Ambroſe* excellently ſheweth: *Non ob aliud unquam datur præceptum, niſi ut quæratur præcipientis auxilium; voces docentium, literæ paginarum Deo ſerviunt, non carent ejus virtute cui ſerviunt: & quando id quod jubetur ab obediente perficitur, tunc effectus divini operis declaratur*: The precept is given, that the help of the precept giver may bee ſought; the voyce of the teacher, the letters of Scripture doe miniſter unto God; neither doe they want his vertue, whom they ſerve: and when that is fulfilled, which is commanded, the operation of the divine worke is declared, *epiſt.* 84. The precepts then of Scripture prove not a free-will in man, but only ſtirre us up to ſeeke for his help to performe the precept, that giveth it.

Argum. 3. Here a great troupe of both Greeke and Latine fathers is brought in for the proofe of free-will. I anſwer: firſt, it is certaine that ſome of the Greeke fathers aſcribed too much to free-will, more I thinke than the Papiſts dare acknowledge: as in the Homilie under *Chryſoſtomes* name upon the ſtorie of *Zacheus*: *In te eſt ut poſſis, quia in te eſt ut velis, &c.* It is in thy ſelfe to bee able to doe, becauſe it is in thee to will to doe. If it bee in us, what need grace? Secondly, the fathers extoll free-will, having to deale with the contrary hereſie of Manichees, who imputed ſinne unto nature, and not to mans will. Thirdly, the fathers affirming free-will, either ſpeake of the ſtate of man in his firſt creation: as *Baſil* alleaged ſaith, *Anima voluntariam adepta vitam, &c.* The ſoule having obtained a voluntary life, was created according to the image of God. Or elſe they meane the freedome of will by grace: as *Epiphan. hæreſ.* 16. *Liberum arbitrium exhibuit nobis Deus, &c.* God hath given unto us a free-will, ſaying, If yee will obey and heare, yee ſhall eat the good things of the land. This libertie or freedome, as I ſhewed before out of *Ambroſe*, is wrought in us by grace. Or laſtly, they ſpeake of a libertie of will free from compulſion or violence, as *Chryſoſtome ſerm.* 2. *de fato*: *Dæmon dicit, Non eſt in te, quod extendas manum, ſed neceſſitate & vi id agis*: The devill ſaith, It is not in thee to extend thy hand, but thou doeſt it of neceſſity and force. And S. *Hierome* cited *in* 26. *Ierem. Liberum homini ſervatur arbitrium ne ex praſcientia ejus, quaſi ex neceſſitate cogatur, &c.* Mans free-will is reſerved, ſo that hee is not conſtrained as of neceſſitie by Gods preſcience to doe this or that. In any of theſe three ſenſes if the fathers bee underſtood, according to their owne minde, wee doe willingly conſent: that man in his creation had free-will; that by grace now alſo mans will is made free, and that by nature mans will is free from compulſion or conſtraint.

The Proteſtants.

WE here diſſent from our adverſaries in two points: Firſt, we grant, that in civill matters, being in themſelves indifferent, there is a free-will in man, as to eat, to labour, to ſit, to go, to plant, to build: but to doe any of theſe to any good, or godly end, as to labour, thereby to avoid ſtealing, to goe unto prayer, to build houſes for poore people onely of charity, without opinion of merit, theſe godly actions are not of our ſerves, but wrought in us by the ſpirit.

Secondly, we affirme, that although in ſuch things mens thoughts or devices are free; yet ſo are not their actions: it is not as free for men to doe, or not to doe, as to will, or not to will.

Prov. 16. 8.
Prov. 19. 21.
Jerem. 10. 23.
Jam. 4. 14.

Argum. 1. *The heart of man purpoſeth his way, but the Lord doth direct his ſteps. Many devices are in mans heart, but the counſell of the Lord ſhall ſtand.* I know, *that the way of man is not in himſelfe, neither is it in man to direct his ſteps.* S. *Iames* alſo reproveth them which ſay, to morrow I will goe into the citie: *Ye ought to ſay, if the Lord will, I will doe this or that.* By theſe places we gather, that it is not in mans power to doe what himſelfe willeth, or purpoſeth, and therefore he hath not a free and abſolute will in theſe things.

Anſw. It is one thing to have *liberam electionem*, a free choice of things, another to have *liberam exequutionem*, freely to execute that which a man willeth: theſe places ſhew, that man hath not power freely to execute his will: his will or purpoſe may bee free notwithſtanding in it ſelfe, *Bellarm, cap.* 11.

Contra. The Jeſuite hath made here an anſwer contrary to himſelfe: for before hee thus defined, *liberum hominem*, a free-man, or a man of free-will, *qui pro arbitrio facit, vel non facit*, which doth or not doth, this or that, according to his owne pleaſure, *cap.* 7. *argum.* 2. But here forgetting what hee ſaid before, he limiteth free-will within the compaſſe of the minde and purpoſe, not extending it to the action or execution: ſaying to this effect, that the purpoſe of man is free; but to accompliſh or execute his purpoſe he hath not free or abſolute power: which is the very ſame, that wee affirmed before:

fore : that howſoever mens thoughts in meere civill and naturall things are left unto them free, yet ſo are not their actions.

Argum. 2. *Thou haſt wrought all our works for us. Of him, through him, and for him are all things. God worketh all in all*: *Ergo*, the diſpoſition of the will is of God. Iſay. 26. 12. Rom. 11. 36. 1 Cor. 12. 6.

Bellarmine: Mans free-will, and Gods grace doe worke together : like as without the light a man cannot ſee, yet the light being preſent, it is in a mans power to open his eyes and ſee, or to ſhut his eyes and not ſee : ſo the grace of God preſuppoſed, yet it is in mans will to chuſe or refuſe : *Bellarm. cap.* 11. *obſerv.* 2.

Contra. Firſt, this gloſſe is contrary to the text : for if God worke all our works for us, if he worke all in all, then our will worketh nothing : how worketh God all, if he worke not all, but with a fellow-helper? Secondly, the reaſon is not alike betweene the gifts of nature, and the gifts of grace : for the power to ſee, to heare, is once given in the nature of man, and to the execution thereof, there need no ſpeciall direction, but the generall aſſiſtance of Gods providence : but in the works of grace, as in the diſpoſing of the will to good, the ſpeciall aſſiſtance of Gods ſpirit is neceſſary: a man may ſhut his eyes againſt the light, but a man cannot ſhut his heart againſt the effectuall working of grace. Thirdly, this was the hereſie of the Pelagians : *Ita Dei gratiam ponunt ut non per ſingula opera ejus nitamur auxilio:* They did ſo affirme the grace of God, that we need not for every worke Gods aſſiſtance : but referred themſelves to free-will, which was once given them. Their ſentence was this, that it was the grace and gift of God, that they had free-will : but after this gift once given, the execution and diſpoſition of it was in themſelves: *Hieron. epiſt. ad Cteſiphont.* *Bellarmine* ſeemeth not to be farre off from this hereſie, that matcheth the naturall faculties of the ſenſe, and the ſpirituall diſpoſition of the will together : as though a generall aſſiſtance of Gods power and providence ſufficed to the one, as well as to the other.

1 *Auguſtine* ſaith : *Fatemur quidem liberum eſſe in omnibus hominibus arbitrium, habens quidem judicium rationis, non per quod ſit idoneum, quæ ad Deum pertinent, ſine Deo aut inchoare, aut perficere; ſed tantum in operibus vitæ præſentis, tam bonis, quam malis; bonis dico, quæ de bono naturæ oriuntur, ut velle manducare, laborare, domum fabricare, &c.* Wee confeſſe a kind of free-will to be in all men, which hath the judgement of reaſon, not by the which it is fit either to begin, or to finiſh without Gods help, things appertaining to God, but only in the works of this life preſent, both good and evill; ſuch good things I meane, as have a naturall or civill goodnes, as to will or purpoſe to eat, to labour, to build an houſe, &c. With this teſtimonie, both theſe points are confirmed, which we have now alreadie ſufficiently proved out of Scripture. First, *Auguſtine* granteth a free-will in naturall things, ſo far only as they are naturally or civilly good, not as they are referred unto God or any godly worke. Secondly, the execution of theſe naturall actions he doth not attribute to mans free-will, but the purpoſe only and deſire, as *velle laborare, manducare*, to will to labour, to will to eat, and ſo of the reſt. Artic. 3. contr. Pelag.

Saint *Hierome epiſt. ad Cteſiphont.* ſheweth what the power of mans will is in naturall things : the Pelagian objected thus: *Si voluero curvare digitum, ſtare, ſedere, &c. ſemper mihi Dei auxilium neceſſarium eſt?* If I will bow my finger, ſtand, ſit, &c. is the help of God alwayes neceſſary? Hee anſwereth thus : *Audi ingrate, imo ſacrilege, Apoſtolum prædicantem*: Heare thou ungratefull man, &c. the Apoſtle thus preaching, *Whether we eat or drinke, or whatſoever we doe elſe, let all be done to the glory of God.* So then even in theſe civill works, Gods aſſiſtance is neceſſary.

Ambroſe alſo thus teſtifieth, *epiſt.* 84. *Quaſi homo auxilio Dei in quadam actionum ſuarum parte egeat, in quadam non egeat, &c.* As though man needed Gods help in ſome part of his actions, in ſome not : or that there were any time, or moment, wherein it were not pernicious and hurtfull to him, if the ſpirit of God were wanting : *Ergo*, even in the direction of civill actions the preſence of the ſpirit is neceſſary, if in no action, nor any time he can be wanting.

2 *Chryſoſtome* confeſſeth, *Omnium bonorum effectuum & operum—Deum authorem*, that God is the author of all good arts, and works, &c. then whatſoever is well done even in civill works, is from God, not of our ſelves. Homil. de Adam & Eva.

3 Later confeſſ. of Helvetia. c. 9. *There is ſome underſtanding of earthly things remaining in man after his fall: for God hath of mercy left him wit,—yet it is a cleare caſe, that we can profit very little in arts without the bleſſing of God : the ſcripture referreth all arts to God : yea, and the Ethniks did referre the beginning of arts to the Gods, &c.* then even in theſe civill things nothing can be well done without Gods ſpeciall aſſiſtance. Harm. ſect. 3. pag. 63.

4 One of the Popiſh writers doth confeſſe, that whereas the Divine writings doe teſtifie, that God hath wrought all our works, and that he worketh all in us, both the will and deed. *Deum concurrere ad omnem actum poſitivum*, that God concurreth to every poſitive act, &c. Bennius de grat. efficac. cap. 20.

An appendix, as touching the name and difference of free-will before mans fall and after.

The Papiſts.

First, concerning the name of free-will, *Bellarmine* greatly complaineth, that ſome have very boldly changed the name of free-will, calling it *ſervum arbitrium*, bondwill : his reaſon is, becauſe 40. Error.

cauſe the Fathers have alwayes uſed the name of free-will in the defence of the faith : but it is not like, that the Church would have uſed it, if it had been an offenſive and unfit name, *Bellarmin: lib.* 4. *cap.* 6.

41. Error. Secondly, he doubteth not to affirme, *Poſt lapſum hominem eſſe liberi arbitrii ſi fuit ante lapſum:* That man hath free-will after the fall, if he had it before. His reaſon is this, becauſe the providence of God is alleaged by *Calvin* to bee the only impediment of free-will: but Gods providence was as well before mans fall as after: *Bellar. lib.* 4. *cap.* 7. *ſſ. poſtrema.* Thus in *Bellarmines* opinion, man hath free-will as well after his fall, as before.

The Proteſtants.

First, 1 That the name of free-will was very much uſed of ancient time by the Fathers, wee grant, for they had to deale with the wicked Manichees, and other hereticks, who made the beginning of ſin in the evilneſſe of nature, not in the corruption of mans will; therfore againſt them they maintained the name and nature of free-will; ſo long this name had not only a tolerable, but a neceſſary uſe: but now ſeeing it is abuſed to ſignifie an aptneſſe and libertie in mans will by nature to do good, we may deale with it, as *Hezekiah* did with the braſen Serpent, which though it had a good beginning, yet becauſe in proceſſe of time it was abuſed to ſuperſtition, hee cauſed it to bee broken downe. By the ſame example we may leave and change the uſe of this name of free-will.

Rom. 6. 20. 2 The Scripture doth call mans will and man himſelfe by nature *bond*, and ſpeaketh of no freedome or libertie but by grace: *Yee were the ſervants of ſin, Servi peccati:* What is this elſe but to ſay, *ſervum arbitrium*, your will was bond, or ſervant to ſin.

3 *Concil. Arauſican.* 2. *c.* 13. *Quod amiſſum eſt, &c.* That which is loſt cannot be reſtored, but by

John 8. 36. him that firſt gave it, as the truth ſaith: *If the Son make you free, yee are free indeed.* The Scripture acknowledgeth no libertie of the will but by grace: wherefore the name of free-will by nature, is contrary both to the ſenſe and phraſe of Scripture, and in that underſtanding may bee refrained, and diſcontinued.

Secondly, 1 That man after his fall enjoyeth free-will as he did before, is contrary to the Scripture:

Ecclеſ. 7. 31. *God hath made man righteous, but hee hath added many inventions.* And the image of God, after the

Coloſſ. 3. 18. which man was created, whereof his holy and free-will was a part, is by *Adams* fall decayed, and renewed in Chriſt.

2 Neither doth *Calvin* or any other ſay, that Gods preſcience or providence is an hinderance to the libertie of mans will: but we confeſſe with *Ambroſe: Æterna Dei, & ſemper tranquilla cognitio nulla nos urget neceſſitate peccandi, nec inde manat iniquitas, unde juſtitia:* Gods eternall and ſtayed knowledge doth not urge us with any neceſſity to ſin, neither doth iniquity proceed from whence juſtice commeth, *lib.* 2. *de vocat. Gent. cap.* 10. It is not then Gods preſcience, but mans owne corruption, that hath ſpoyled him of the libertie of will given in the creation: that which God fore-knoweth, muſt neceſſarily come to paſſe, for otherwiſe it ſhould not have been foreknowne: but his foreknowledge is not the cauſe thereof.

3 That *Adams* free-will by his fall is loſt, and that man hath not the ſame liberty of will before and after his fall, it is plentifully teſtified by Councels and Fathers. *Arauſican.* 2. *c.* 8. *Liberum arbitrium per peccatum primi hominis infirmatum & laſum:* Free-will by the ſin of the firſt man is weakned and wounded. *Can.* 25. *Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium:* Free-will is ſo attenuate & degenerate by the ſin of the firſt man, that no man can love God, or beleeve in God, as he ought, unleſſe grace prevent him. S. *Ambroſe in Luc.* 15. *Prodigus vivendo luxurioſè conſumpſit omnia ornamenta natura:* The prodigall child by living riotouſly hath conſumed all the ornaments of nature. *Peter Lombard* rehearſeth this ſentence out of *Auguſtine*, and giveth conſent to it: *Libero arbitrio malè utens homo, & ſe perdidit & ipſum:* Man uſing evill free-will, hath loſt both it and himſelfe: *lib.* 2. *diſt.* 25. *liter. H.* Wherefore it is untrue, that man after his fall may have free-will as well as before.

Ser. 5. de orat. Domini. *Gregory Nyſſen* ſaith, that man by his fall, *libertatem mutavit cum noxia ſervitute peccati*, hath changed his libertie with the noxious ſervitude of ſin. *Chryſoſtome* ſaith, that man after his fall by ſin, *ſicut navis fracto gubernaculo, &c.* is as a ſhip the rudder being broken, which is caried whither the tempeſt will: there is not then the like reaſon of the freedome of mans will before and after his fall.

Harm. ſſ. 3. c. 61. Latter confeſſ. of Helvetia, c. 9. *Theſe things are ſo altred in man, that they are not able to doe that now, which they would before his fall: for his underſtanding is darkned, and his will, which was free before, is now become a ſervile will, for it ſerveth ſin, &c.*

The ſecond part, of the power of the mind naturally in morall duties.

First, of the underſtanding and knowledge, which man hath by nature of theſe things: ſecondly, of the power of his will.

The

The firſt point, whether man naturally doth underſtand what is true or falſe, good or evill, in morall duties.

The Papiſts.

THe Jeſuite affirmeth, that a man by his naturall ſtrength may know, underſtand and judge, *aliquod verum morale*, what is true, at ſome times, in morall duties, and to be followed, and that not only generally, but in particular, as when and how to doe juſtly, how to give almes: And further hee addeth, *Actio voluntatis ei vero conformis, erit actio virtutis:* That if the will doe follow the underſtanding, in this naturall judgement of the truth, it will bring forth a vertuous action. This then is his opinion, that naturally the mind of man underſtandeth, which are true vertuous actions. *lib. 5. de grat. c. 4.* 42. Error.

Argum. 1. The Apoſtle ſaith, *When they knew God, they did not glorifie him as God: Ergo*, the Gentiles had the knowledge of God naturally by the creatures, and might thereby have been preſerved from idolatrie, *Bellarm. ibid.* Rom. 1. 21.

Anſw. Firſt, a knowledge of the Creator by the creatures, we grant, but an obſcure, imperfect, a generall and confuſed knowledge only, ſerving to make men inexcuſable, as the Apoſtle ſaith, *verſ.* 20. but not able to bring them to the right worſhip of God, as the Jeſuite ſuppoſeth; for the Goſpell only, as S. *Paul* defineth, *is the power of God to ſalvation:* that is, the only effectuall meanes to bring us to know God unto ſalvation. This naturall knowledge of God, though the Gentiles had conſented to it, could never of it ſelfe have brought forth a vertuous act. Rom. 1. 16.

2 *Bellarmine* confeſſeth himſelfe, that a man cannot beleeve in God, *ſine ſpeciali gratiæ auxilio*, without ſpeciall aſſiſtance of grace: *lib. 6. cap.* 1. nor yet ſo much as thinke, much leſſe doe of himſelfe any thing, *quod ad pietatem pertinet*, which belongeth to godlineſſe, *cap. 3. lib. 5. reſponſ. ad arg.* 1. but ſo to know God, as thereby to bee able to abſtaine from Idolatrie, belongeth to godlineſſe, and is a fruit iſſuing from beleefe: therefore it is not in mans power: And yet the contrary is here affirmed by the Jeſuite, *Potuiſſe Gentiles per cognitionem unius Dei ex creaturis acceptam abſtinere à cultu Idolorum:* That the Gentiles by the naturall knowledge of God in the creatures, might have abſtained from the worſhip of Images. Bellarmine againſt himſelfe.

Arg. 2. *The Gentiles which have not the law, doe by nature the things contained in the law, they having not the law, are a law to themſelves, which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, &c.* Here the Apoſtle ſheweth, that the Gentiles, having not the law written, yet by the naturall light of reaſon did know ſome things, which appertained to honeſt living, *Bellarm. ibid.* Rom. 2. 14. 15.

Anſw. Firſt, we deny not, as wee have already declared, but that the Gentiles naturally had ſome knowledge of right and wrong, of good and evill, and did naturally ſuch things: but this knowledge and practice of theirs was farre from bringing forth any vertuous action, or good acceptable worke (which is the thing the Jeſuite ſhould have proved) becauſe they had no faith, without the which it is not poſſible to doe any acceptable worke. Heb. 11. 6.

Secondly, this place as well ſheweth, that the Gentiles had power naturally as well to doe, as to know ſuch things: but it is impoſſible to performe the works of the law naturally, as *Bellarmine* himſelfe ſheweth: *Non poſſe ſolis naturæ viribus adimpleri præcepta moralia omnia, ſecundum ſubſtantiam operis:* That by the power only of nature, the morall precepts cannot bee kept, as touching the ſubſtantiall, that is, the externall worke, *cap.* 5. *Ergo*, neither the knowledge of morall precepts is obtained only by the inſtinct of nature.

The Proteſtants.

A Light of nature wee acknowledge, whereby naturally men, after a darke and obſcure manner, may underſtand, in morall actions, ſome reſemblance and likelihood of equitie and truth: And the Gentiles directed by theſe naturall principles, were able to provide by their lawes againſt adulterie, murther, theft, and ſuch notorious diſhoneſtie of life: But that there is any ſuch naturall diſtinct or effectuall power or knowledge in man, whereby he is able to bring forth any good or vertuous act, we hold it as a great untruth.

Argum. 1. The Apoſtle ſaith, *We are not ſufficient of our ſelves to thinke any thing, but our ſufficiency is of God.* Therefore it is not in mans power naturally to thinke or conceive that which is good. 2 Cor. 3. 5.

Anſw. Saint *Paul* ſpeaketh of ſuch thoughts as concerne godlineſſe, and appertaine to life eternall, which we grant, are not in mans power: not of morall duties, *Bellarm. cap.* 3.

Contra. 1. Saint *Paul* underſtandeth all good thoughts whatſoever are in man, that they are of God; for elſe-where he ſaith, *that every thought muſt be brought into captivity to the obedience of Chriſt.* But if man had any good thought of himſelfe, what need it bee ſubdued to the obedience of Chriſt? In ſaying *(every thought)* hee ſheweth, that without Chriſt, all our thoughts and motions are rebellious. 2 Cor. 10. 5.

2 As though morall duties doe not appertaine alſo to godlineſſe of life: as the Apoſtle ſaith, *Godlineſſe is great gaine, if a man bee content, &c.* Contentment of mind, and avoiding of covetouſneſſe, 1 Tim. 6. 6.

which the Apoſtle treateth of here, is a morall vertue, yet Saint *Paul* calleth it godlineſſe.

3 What if we grant, that godly works, and morall duties are two diſtinct things: yet they are both James 1.17. of God: *for every good giving is from above.* And *Paul* among the fruits of the ſpirit, reckoneth up Galath. 5. 22. goodneſſe as well as faith: that is, the goodneſſe and honeſtie of life, in thought, will or deed, is as well wrought in us by the ſpirit, as faith in religion.

Argum. 2. *The imaginations of the thoughts of mens hearts, are only evill continually: Ergo,* man Gen. 6.5. hath by nature no good thoughts.

Anſw. The thoughts of mens hearts are ſaid to be evill, becauſe *ut plurimum ſunt mala,* they are for the moſt part evill, *Bellarm. cap.* 3.

Contra. 1. If it had been written in generall termes thus; the thoughts of mans heart are evill, the Jeſuites anſwer would have ſeemed more probable: but ſeeing the Scripture ſaith, *they are only evill,* and that continually, they cannot be partly good and partly evill, or good at one time, and evil at another, but wholly and only evill, and alwayes. Wherefore if this ſcripture bee true, then is his anſwer falſe, and impertinent to this place.

Eccleſ. 7.31. 2 We have other teſtimonies of Scripture, that doe witneſſe with this text, which wee have alleaged: *God hath made man righteous, but they have ſought many inventions.* All righteouſneſſe then is of God, the inventions which man followeth are vaine. The Goſpell ſaith, *The light ſhineth in darkneſſe,* John 1. 5. *and the darkneſſe comprehended it not.* The truth is the light, the minde of man by nature is darkneſſe: if the minde naturally underſtandeth the truth, then ſhould darkneſſe comprehend the light.

Pſal. 14. 2. Laſtly, the Pſalme ſaith, *There is none that would underſtand and ſeeke God: Ergo,* man hath no underſtanding of good things by nature.

Auguſtine ſaith: *Non haberet homo, ſapientiam, intellectum, niſi acceperit ſpiritum ſapientiæ & intellectus:* No man can have wiſdome, underſtanding, unleſſe hee have received the ſpirit of wiſdome, and underſtanding, *Epiſt.* 105. Therefore true and right underſtanding is not ingraft by nature, but wrought by grace.

S. *Ambroſe, ſerm.* 10. *in Pſal.* 119. upon theſe words, Give me underſtanding, that I may learne thy commandements: *Si Propheta intellectum ſibi dari poſtulat, quis tam arrogans, qui profiteatur in ſua poteſtate eſſe intelligentiam? &c.* If the Prophet deſire underſtanding to bee given him, who is ſo arrogant, as to profeſſe that intelligence or underſtanding is in his owne power?

In 6. ad Roman. ſerm. 11. And yet further, 1 *Chryſoſtome* ſaith: Like as a drunken man knoweth not the inconvenience of wine: ſo he that is given over unto ſin, *Hoc ipſum ignorat, quod mordibus:* as one that is beſotted with drunkennes, knoweth not that he is diſeaſed, &c. how then can man ſinfull by nature, judge of that which is good?

2 Concil. Milevitan. c. 4. *Domini donum eſt, & ſcire quid facere debeamus, & diligere ut faciamus:* It is the gift of God, both to know what we ſhould doe, and to love it, that we may doe it.

Harm. ſect. 3. pag. 62. 3 Later confeſſ. of Helvetia. c. 4. *Now it is evident, that the mind and underſtanding is the guide of the will, and ſeeing the guide is blind, it is eaſie to be ſeene, how farre the will can reach.*

4 Many of the Schoolemen are of this judgement, that no morall truth can be knowne of humane underſtanding now in the ſtate of nature corrupted, without Gods ſpeciall help: *ſic Gregor. Ariminenſ. in 2. ſen. diſt. 26. qu. 1. art. 1. concluſ. 2. Capreol. in 2. diſtinct. 28. qu. unic. artic. 3. Gaſpar Caſſalius, lib. 1. de quadripar. juſtitia, c. 32.* So that for this truth wee want not evidence from our adverſaries themſelves.

The ſecond part, of the power of free-will in morall duties, two Queſtions.

The firſt queſtion, whether a man without faith and ſpeciall help from God may performe any thing morally good, if no tentation aſſault him.

The Papiſts.

63. Error. Bellarmine doubteth not ſo to affirme, that a man naturally without faith, both with ſpeciall aſſiſtance from God, and without it, can performe ſome morall good worke, if no tentation let: for a man by nature alone without Gods help cannot reſiſt tentation. *c. 9.*

1. Exod. 1. 21. *Argum.* 1. God doth reward morall works done without faith; as the Ægyptian Midwives are rewarded for ſaving the male children of the Hebrewes, *Nabuchadnezzar* is recompenſed for his ſervice done unto God, in the beſieging and overthrow of Tyrus, 2. Ezech. 29. 20. *I have given him the land of Egypt for his labour, becauſe he wrought for me.* 3. *Dan.* 4. 24. Dan. 4. 24. *Redeeme thy ſinnes by mercie to the poore:* Here the almes of an Infidell doth avert the temporall puniſhment: *Ergo,* it was a good worke. 3. Rom. 2, 14. *The Gentiles having not the Law, do by nature the things contained in the law:* the Gentiles by the light of nature did the works of the law: *Ergo,* without faith, ſome morall works of the law may bee performed, *Bellar. lib. 5. de grat. c. 9.*

1. *Anſw.*Firſt,1. They were not the Ægyptian Midwives,but the Midwives of the Hebrew women, *verſ.*15. *Bellarmine* therefore is herein deceived. 2 This worke of theirs was not without faith, *verſ.*21. *They feared God:* wherefore it is impertinently alleaged, for the probation of morall good works without faith. Exod. 2.21.

2. Secondly, 1. It may well be, that *Nebuchadnezzar* went againſt Tyrus, by the ſecret inſtinct of God, as *Necho* King of Egypt, (whom *Ioſias* unadviſedly went againſt) going up againſt Carchamis, was commanded of God to make haſte. Then this example is unfitly alleaged for morall works done by nature. 2 It followeth not, that becauſe he wrought for God,that it was a good ſervice: ſo Satan did execute Gods will upon *Iob*,and the Jewes in putting Chriſt to death,yet neither I truſt did well. 3 Neither doth the temporall reward prove it to bee a good worke: ſeeing that the wicked are temporally recompenſed without deſert,with raine and Sunſhine;and *Ahab* by his temporary and worldly repentance deferred Gods wrath: but it was no good worke, being but *a worldly ſorrow*, riſing rather from the feare of Gods judgements upon his houſe, than from the deteſtation of ſinne: and *worldly ſorrow* (ſaith the Apoſtle) *cauſeth death*, that is, helpeth not to ſalvation, but tendeth rather unto periſhing. 4 Such a ſervice, ſuch a reward; a bloudie ſervice in ſacking of Tyre, is rewarded with a bloudie victorie in overcomming Ægypt. 5 *Auguſtine* ſaith, *Non officiis ſed finibus virtutes à vitiis diſcernenda ſunt — ſi enim non propter hoc facit homo bonum, &c.* Vertue is to be diſcerned from vice, not by the officious act, but by the vertuous end: if then a man doth good not for that end hee ſhould, he ſinneth, *cont. Iulian.* 4. 3. Therefore unleſſe it can be proved, that *Nebuchadnezzar* ſacked Tyrus for obedience to Gods will, not for revenge of his owne malice, or of an ambitious deſire to inlarge his Kingdome, it was no good worke. 2 Chron.35.21. Math. 5.45. 1 King. 21.19. 2 Cor. 7.10.

3. Thirdly, 1. The text is to be read, *breake off*, not *redeeme*, for ſo is the Hebrew word פרק *parach* taken, where *Iſaac* ſaith to *Eſau*, Thou ſhalt breake his yoke from thy necke. 2 We confeſſe, that in the Infidels, their almes,and ſuch like good works in ſhew,were much better than their manifeſt ſins, and that to breake off ſuch ſins, by ſuch works, it was commendable; yet it followeth not, that they were good. 3 Theſe almes-deeds, in that *Daniel* by the ſpirit of God gave this counſell, ſhould alſo have proceeded, not from his naturall inclination, but from the inſtinct of the ſpirit: as *Auguſtine* well ſaith, *Colligitur ipſa bona opera, quæ faciunt infideles, non ipſorum eſſe, ſed illius, qui bene utitur malis; ipſorum eſſe peccata, quibus bona male faciunt:* It is gathered, that good works,which Infidels do, are not theirs, but his, which well uſeth that which is evill, but the ſin is theirs, whereby they doe good things evill, *cont. Iulian. lib.*4. *cap.*3. 4 He ſaith againe, *Reperitur & miſericordia mala,—propter quam meruit Saul à Domino miſericorde damnari:* There is found mercie or almes not alwayes good, for the which *Saul* deſerved of the mercifull Lord to be damned, *ibid. c.*4. 5 The averting of a temporall puniſhment, doth not prove it ſimplie to be good: as *Auguſtine* ſaith, *Cui non datur ſemper vivere, quid prodeſt bene vivere?* What doth it profit a man to live well, if he live not ever? *in Iohan.* 45. Wherefore theſe temporall works profited not Infidels, and conſequently were not good, becauſe they availed not to everlaſting life. Geneſ. 27.40.

4. Fourthly, 1. Some of the fathers expound that place of the Apoſtle,of ſuch of the Gentiles as were converted to the faith: As *Origen, Si videris Gentes ad Ieſum venire & credere ei, &c.* If thou ſeeſt the Gentiles come unto Chriſt and beleeve in him, and fulfill the worke of the law, &c. doubt not to ſay that Jeſus hath written the Law in theſe ſtones, *hom.9. in Ioſua.* So alſo *Auguſtine* anſwereth the Pelagians; they are ſaid to doe the things of the Law, *Quia ex Gentibus venerunt ad Evangelium:* Becauſe they came from among the Gentiles to the Goſpell, *cont. Iulian.* 4. 3. But I doe not greatly urge this interpretation. 2 We ſay, that they among the Gentiles, that followed the light of nature, wanted not ſome ſpeciall helpe,though they had not faith, which helpe others among them had not: So S. *Ambroſe* ſaith, *Quod illuminante gratia invenerunt, obcæcante ſuperbia perdiderunt:* That which they found by illuminating grace,they loſt by blind pride, *de vocat. Gent. lib.* 2. *c.* 2. The better ſort then among them, had a certaine meaſure of illumination, which all had not, which they by the pride of their hearts corrupted. 3 But our more full anſwer is this,that it followeth not, becauſe the Gentiles did by nature ſome things agreeable to the Law, as appertaining to juſtice, temperance, mercie, therefore their works were good: they did things that had a ſhew of goodneſſe,but not with a good minde: they were not then good works,no more than the almes, faſting,prayer of the Phariſees,were good works; which were not done of conſcience, but for the praiſe of men: and as *Auguſtine* ſaith, *Tolerabilius in die judicii punientur, &c.* They ſhall be more eaſily puniſhed in the day of judgement, becauſe naturally,they did the things of the Law: *cont. Iulian. lib.* 4. *c.* 3. And this is that the Apoſtle ſaith, *Rom.* 2. 15. *Their thoughts accuſing one another or excuſing:* not excuſing from the whole puniſhment, but in making their puniſhment leſſe or more eaſie, as *Auguſtine* expoundeth. Rom. 2.15.

The Proteſtants.

THat a man without faith and grace, by the inſtinct of nature onely, cannot doe any thing that is good before God, whether he be aſſaulted by any ſpeciall temptation or not: it is thus evident out of Scripture.

Argum. 1. *Prov.* 15.8. *The ſacrifice of the wicked is an abomination to the Lord.* 1.

2. 2 *The imaginations of the thoughts of mans heart are onely evill continually.*

3. 3 *Pſal.*13.3. *All are gone out of the way, there is none that doth good, no not one.*

4. 4 *Ierem.* 17.9. *The heart is wicked and deceitfull above all things.*

5. 5 *Matth.* 7.18. *A corrupt tree cannot bring forth good fruit:* but every man by nature is a corrupt tree. Likewiſe *Luke* 6.45.

6. 6 *Iohn* 3.6. *That which is borne of the fleſh is fleſh.*

7. 7 *Iohn* 15.5. *Without me yee can doe nothing.*

8. 8 *Rom.* 14.23. *Whatſoever is not of faith, is ſinne.*

9. 9 *Heb.* 11.6. *Without faith it is impoſſible to pleaſe God.*

10. 10 *Tit.* 1.15. *To the unbeleeving nothing is pure.* 1 *Iohn* 2.16. *All that is in the world, is the luſt of the fleſh, the luſt of the eyes, the pride of life.* All theſe places doe ſtrongly conclude, that man by nature without faith, is apt to doe nothing but evill: I will examine *Bellarmines* anſwer to theſe Scriptures.

1. 1 *Bellarm.* The argument followeth not, The ſacrifices of the wicked are an obamination: *Ergo,* their morall works: For there is great difference betweene the one and the other. Sacrifices muſt be offered with a pure conſcience, and to this end, to pleaſe God; but to morall works neither is required: not the puritie of conſcience; neither in their almes is there any other end, but to helpe the needie: *Bellarm. c.* 10. *reſp. ad loc.* 1.

Contra. 1. Betweene ſacrifices and almes-deeds, there is no difference in this behalfe, for the Apo-
Heb. 13. 16. ſtle calleth *diſtribution* to the poore a Sacrifice. 2 He ſaith, to doe good and diſtribute forget not, *for
with ſuch ſacrifices God is pleaſed:* wherefore ſuch almes-deeds as God is not pleaſed with, as was the
almes of the Phariſees, are no good works: for, if *they doe good,* they are acceptable to God. 3 Neither
Tit. 1. 15. can the worke be good, where the conſcience is defiled: as S. *Paul* ſheweth, *Tit.* 1.15. that nothing
is pure to unbeleevers, becauſe their conſcience is defiled.

2. 2 *Bellarm.* The meaning of the place is, that the moſt part of their thoughts were evill, not all: for it followeth, *verſ.* 9. that *Noe* was a juſt and upright man, *reſp. ad loc.* 2.

Contra. 1. The text is, all the *imaginations* of mans heart are evill; how then is he not aſhamed to
Pſalm. 14. 3. contradict Scripture, and ſay, *not all?* 2 This place may be expounded by that, *Pſal.* 14. 3. *There is
none that doth good, no not one:* Here I truſt there is no exception of any, as they are by nature. 3 *Noe*
was juſt, but not by nature, *verſ.* 8. *Noah found grace in the eyes of the Lord:* he was by nature the ſame
that others, but changed by grace. 4 So notwithſtanding this, all the imaginations of mans heart are
Geneſ. 8. 21. evill by nature, as it is ſo expounded, *c.* 8.21. *Mans thoughts are evill from his youth.*

3. 3 *Bellarm.* This place concludeth not, that there is no man that doth any good morall worke; but none, that is juſt: for one or two good works make not a juſt man, that hath many ſins beſide, *reſponſ. ad loc.* 3.

Contra. 1. The words are very direct, there is *none that doth good,* and with a repetition, *no not one:*
doth he not now apertly contradict Scripture, in ſaying; Yes, *ſome doe good* by nature? 2 If they
be not juſt nor righteous, how can they bring forth any righteous or good worke? for an evill or corrupt
tree cannot ſend forth any good fruit. 3 S. *Paul* is the beſt expounder of this place, they are become
Matth. 7. 18. *altogether* unprofitable, ἀμα ἠχρειώθησαν, if they be wholly or altogether unprofitable, how can
Rom. 3. 12. they bring forth any good or profitable worke?

4. 4 *Bellar.* Mans heart is ſaid to be evill or wicked, not becauſe it can doe no good morall worke,
Matth. 15. 19. but for that it is the fountaine and originall of evill: as Chriſt ſaith; Out of the heart come evill
thoughts, murders, &c. *reſponſ. ad argum.* 6.

Job. 14. 4. *Contra.* 1. If the heart be the fountaine of evill, it can bring forth no good: *Who can bring a cleane
James 3. 12. thing out of filthineſſe, no not one. The ſame fountaine cannot bring forth bitter water and ſweet:* but if
mans heart being the fountaine of evill, as he confeſſeth ſhould worke any good thing, the ſame fountaine,
contrarie to the Apoſtle, ſhould ſend out bitter and ſweet water. 2 In the ſame place our Saviour
ſaith, *These are the things which defile a man:* if then an evill heart defile a man, how can that
Matth. 23. 16. be cleane which commeth from him? Our Saviour ſaith againe, *Cleanſe firſt the inſide of the cup, that
the outſide may be cleane.* The inſide is the heart, the outſide are the works, which cannot be cleane, as
Acts 15. 9. long as the heart is uncleane: and the heart is not cleanſed or purified, but by faith.

5. 5 *Bellar,* 1. Chriſts meaning is, not that an evill tree can bring forth no good fruit at all, but for the moſt part and ordinarily it bringeth forth evill fruit. 2 The evill tree is the evilneſſe of nature, the good tree is the goodneſſe of nature: When a naturall man doth good, it is not of the concupiſcence or corruption of nature which is the evill tree, but *ex bono natura,* of the goodneſſe of nature, which is the good tree. 3 An evill tree can bring forth no good fruit, that is, an evill man can doe no good worke meritorious of life and ſalvation, *Bellar. reſp. ad arg.* 7.

Contra. Firſt, Chriſts meaning is that an evill tree, that is, an evill man, can bring forth no good
Matt, 12. 33. 39. fruit at all: Firſt, *Make the tree good, and his fruit good:* the tree then muſt firſt be made good,
before the fruit can be good. Secondly, *How can ye ſpeake good things* (ſaith Chriſt) *when ye are evill?*
Luke 6. 44. If an evill man can ſpeake any good things, our Saviour had not reaſoned well. Thirdly, *Neither
of thornes gather men figs, nor of buſhes grapes.* Like as then a thorne doth not ordinarily,
but not at all bring forth figs, nor a buſh grapes: ſo an evill heart cannot move any thing that is
good.

good. Fourthly, thus *Auguſtine* expoundeth: When *Iulian* the Pelagian, had propounded this example, whether it be ſinne in an Infidell to clothe the naked? *Auguſtine* anſwereth thus: *Utrum hoc male facit, vel bene? &c.* Whether doth he this well or evill? If you ſay evill, you cannot denie, but he ſinneth: if well, then an evill tree bringeth forth good fruit: *cont. Iulian.* 4. 3. In *Auguſtines* judgement then an evill tree cannot bring forth any good fruit at all.

Secondly, 1. It is a moſt groſſe anſwer and contrarie to Scripture, that a mans will or heart by nature is both a good and evill tree: for the good tree is expounded to be the good treaſure of the heart. And S. *Paul* ſaith, that this good treaſure, which we carrie in earthen veſſels, is *the light of the knowledge of God in Chriſt.* Say if you dare alſo that this treaſure of knowledge is in man by nature. 2 That the good tree is not by nature, but planted by grace, the Scripture every where teſtifieth. *Every plant which God hath not planted, ſhall be rooted out.* God pulleth not up good trees, but he pulleth up whatſoever is not planted by grace: for that is Gods planting: *Ergo*, the plant of nature is not a good plant. You are cleane, that is, good branches by the word, *Ergo*, not by nature: *verſ. 16. I have ordained, that ye goe and bring forth fruit: Ergo*, they are not ſo ordained by nature.

Matth. 12. 35.
2 Cor. 4. 6.
Matth. 15. 13.
Iohn 15. 3.

Thirdly, no good worke is meritorious of life and ſalvation, yet every good worke is rewarded everlaſtingly. *He that giveth a cup of cold water in the name of a diſciple, ſhall not looſe his reward. I have ordained, that you goe and bring forth fruit, and that your fruit remaine.* The fruit then that remaineth not, and ſhall not be rewarded of Chriſt, is no good fruit.

Matth. 10. 42.
Iohn 15. 16.

6 *Bellarmine:* A naturall man doth not alwayes in every worke obey the fleſh, but hee may doe ſomething of his naturall propenſion to good, not of his vitious concupiſcence: *reſp. ad arg.* 8. 6.

Contra. Firſt, whatſoever is in man, is either of the fleſh, or of the ſpirit, the carnall part or regenerate: I aske then, whether a naturall man can worke by the ſpirit? I thinke they are not ſo abſurd: for then, if a man be by nature borne of the ſpirit, regeneration or ſecond birth were not neceſſarie, contrarie to our Saviour; *Except a man be borne againe, &c.* Then it followeth, that a naturall man working by the fleſh, doth nothing but that which is carnall and evill: *for the fleſh luſteth againſt the ſpirit, the ſpirit againſt the fleſh, and theſe are contrarie one to the other,* but good is not contrarie to good: therefore of the fleſh there is nothing good. 2 Saint *Paul* ſaith, that in the fleſh there dwelleth nothing that is good: and every man doth either ſow to his fleſh, or ſow to the ſpirit: but he that ſoweth to the fleſh *ſhall of the fleſh reape corruption:* a naturall man cannot ſow to the ſpirit; therefore ſowing onely to the fleſh, he reapeth nothing but corruption.

Iohn 3. 3.
Galath. 5. 17.
Rom. 7. 18.
Galath. 6. 8.

7 *Bellar.* Without Chriſt we can doe no good worke tending to ſalvation; but morall good works we can, *reſponſ. ad loc.* 9. 7.

Contra. This anſwer S. *Paul* quite overthroweth, in the place even now alleaged, *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption; he that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting.* The works then of nature, if they be of the ſpirit, are tending to everlaſting life; if of the fleſh, they are tending to corruption: but a good worke is not a corrupt worke, or tending to corruption; therefore the works of the fleſh, are no good works; neither are there any good fruits, which remaine not unto life.

Galath. 6. 8.
Iohn 15. 16.

8 *Bellarm.* The Apoſtle by faith, underſtandeth not here the faith, whereby we beleeve in Chriſt, but a perſwaſion of the conſcience, whereby we are perſwaded a thing to bee lawfull, *reſp. ad argum.* 10. 8.

Contra, Auguſtine anſwereth; for after this manner the Pelagians objected, *Si hoc de cibis intelligendum putes, &c.* If you thinke this is to bee underſtood of meats, &c. yet the Apoſtle by this generall ſentence, would prove this ſpeciall ſinne concerning meats, as it is elſewhere written, *without faith it is impoſſible to pleaſe God: cont. Iulian.* 4. 3.

Heb. 11. 6.

9 *Bellarm.* Without faith it is impoſſible to pleaſe God to eternall ſalvation; but yet the goodneſſe of mans nature, and the works proceeding from it, doe alſo pleaſe God, *reſponſ. ad argument.* 15. 9.

Contra. 1. He is contrarie to himſelfe, for he granted before, *reſponſ. ad 1. argum.* that the ſacrifice and other morall works of a naturall man, *Deo non placeant*, do not pleaſe God, and yet here he ſaith; God by them may be pleaſed. 2 That God is not any way pleaſed with us, without Chriſt, the Scripture is evident, *We ſhall be ſaved from wrath by him: We were by nature the children of wrath:* Can the children of wrath pleaſe God? 3 If he ſpeake of the naturall goodneſſe of the creature, as it is created of God, I anſwer with *Auguſtine*, that if in this ſenſe man is good, ſo the devill alſo, as he is an Angell is good, and conſequently doth pleaſe God.

Rom. 5. 9.
Epheſ. 2. 2.

10 *Bellarm.* 1. The Apoſtle ſpeaketh of meats which are uncleane to thoſe that have an uncleane conſcience, and are not well perſwaded of them. 2 Or if it be taken generally, then this is the ſenſe, that all the works of Infidels are uncleane, namely, ſuch which proceed from their infidelitie. 3 S. *Iohn* ſpeaketh of man, not as hee is Gods creature, but as hee is a ſinner and lover of the world; for in man as hee is Gods creature, there be many good things, as his will, underſtanding, *reſponſ. ad loc.* 14. 16. 10.

Contra. 1. The Apoſtle ſpeaketh generally of all the works of Infidels. They are abominable, diſobedient, to *every good worke reprobate.* 2 All the works of Infidels muſt needs proceed from

Tit. 1. 16.

their infidelitie, ſeeing their minds *and conſciences are defiled,* which is the reaſon the Apoſtle giveth, that nothing is pure unto the impure. 3 We ſpeake not of the ſubſtance of nature and naturall faculties, which are good as created of God, not onely in men, but in devils; therefore this anſwer is not to the purpoſe: the Apoſtles argument is very firme and ſtrong: That every man is either a lover of Galath. 5. 22. the world, or a lover of God; a naturall man cannot love God, *which is the fruit of the ſpirit*, and hee that loveth the world, loveth that which is in it, and nothing elſe, as the concupiſcence of the eye, of the fleſh, *the pride of life: Ergo,* a naturall man neither loveth, nor followeth any thing elſe. Thus notwithſtanding all theſe popiſh gloſſes, and hereticall ſhifts, the truth confirmed by Scripture remaineth, that a man by nature hath no inclination to good, neither without faith can performe any thing acceptable to God.

Auguſtins judgement, I have diſperſedly ſhewed in theſe ſeverall anſwers: S. *Ambroſe* thus teſti- Act. 3. 16. fieth upon theſe words. *Faith which is by him, hath given this man,* ὁλοκληρίαν, *integram ſanitatem,* perfit health: *Totum ergo, ſive palam per cooperatorem gratia, ſive occultè per ſubminiſtrationem ſpiritus, &c.* The whole therefore, whether outwardly by the fellow-worker of grace, or ſecretly by the miniſtration of the ſpirit, he beginneth, increaſeth, finiſheth, whoſe husbandrie and building we are, *de vocat. Gent. lib.* 1. *c.* 8. If Chriſt then worke all in us by faith, then nature is able to worke no good thing at all.

Hierom. dialog. 3. *adverſ. Pelagian.* upon theſe words, *I am the vine:* Like as the branches doe wither, being cut off from the root: *Ita omnis fortitudo marceſcit, ſi à Dei auxilio deſeratur:* So all mans ſtrength withereth and periſheth, if it be forſaken of Gods helpe: *Ergo,* nature (without Gods helpe) can doe nothing.

Super illa verba Pſal. 142. Enter not into judgement. And further, 1. *Chryſoſtome* upon theſe words, He that rejoyceth, let him rejoyce in the Lord, ſaith; *Ergo de meritis ſuis nihil aſſignare ſibi debet, niſi peccata, qua ſunt propria noſtra, &c. caeterum virtutes dona ſunt Dei, &c.* Therefore man muſt aſſigne nothing to himſelfe of his merits, but onely ſins, which are his owne, but vertues are the gift of God.

In Joann. tractat. 83. 2 *Auguſtine* ſaith: *Quod eſt boni operis ante fidem? &c.* What good worke can there bee before faith? ſeeing the Apoſtle ſaith, Whatſoever is not of faith is ſinne, &c.

Harm. ſſ. 4. p. 69. 3 Former confeſſ. of Helvetia, artic. 9. *We find by experience, that of our owne accord we may doe evill, but we can neither embrace nor follow any good thing, except being illuminated by the grace of Chriſt, we be ſtirred up, and effectually moved thereunto, &c.*

4 Their owne Canons thus teſtifie: *Cauſ.* 1. *qu.* 1. *c.* 26. *Ubi Chriſtus non eſt fundamentum, nullum boni operis eſt ſuper adificium:* Where Chriſt is not the foundation, there is no building of any good worke.

Pet. Lombard agreeth: *Qua ſine fide fiunt, bona non ſunt, quia omne bonum placet Deo:* Things done without faith are not good, becauſe every good thing pleaſeth God: but without faith God is not pleaſed, *lib.* 2. *diſt.* 41. *liter. A.*

The ſecond queſtion, of the power of freewill in morall duties.

The Papiſts.

44 Hæreſ. MAn, even as it now ſtandeth with him in the ſtate of corruption, hath freewill in morall duties, to chuſe the good, and refuſe the evill, that is, to embrace the vertue, and eſchue vice, *Bellarm. lib.* 5. *cap.* 14. We will firſt examine their arguments, whereby they urge certaine abſurdities and impoſſibilities, which would follow, as they thinke, if there ſhould be no freewill, and then we will anſwer their allegations out of Scripture.

Argum. 1. Sinne is either neceſſarie or voluntarie: if the firſt, it cannot be avoyded, and ſo conſequently is no ſinne: if the ſecond, it may be avoyded: *Ergo,* man hath freewill, he may avoyd ſinne if he will, *Bellarm. cap.* 14.

Anſw. This was the very ſame objection, which the Pelagians, and freewill-men urged *Auguſtine* withall many yeeres agoe: *Si peccata caveri non poſſunt, peccata non ſunt:* If ſins cannot be avoyded, they are no ſins. And againe, *Injuſtè judicarentur homines, ſi ea non faciunt, qua jubentur impoſſibilia:* Men ſhould be unjuſtly condemned, if they doe not theſe things which are commanded being impoſſible. To this objection, we need no better anſwer, than *Auguſtine* himſelfe maketh.

1 *Non reſpicis poſſibile & facile praceptum fuiſſe datum in paradiſo, quo contempto omnes ex uno homine--peccatum habere:* You conſider not that both an eaſie and poſſible commandement was given in paradiſe, by the contempt and violating whereof, all by one man -- are become ſinners: *cont. Iulian.* 3. 18. And againe he ſaith, *Libertas non periſſet ſi bona permanſiſſet voluntas, ſed quia peccavit voluntas, ſequuta eſt peccantem, peccatum habendi neceſſitas:* The libertie (of the will) had not periſhed, if the will had remained good, but becauſe he ſinned willingly, there followed as a reward of his ſin, a neceſſity of ſinning, *cont. Celeſt. de perf. juſtit. reſp. ad rat.* 10. *Auguſtine* therefore teacheth us to deny this conſequent: Sin is neceſſarie: *Ergo,* it is no ſin. Becauſe that this neceſſitie of ſin is not by creation, but commeth by the corruption of nature, and proceedeth from *Adams* voluntarie tranſgreſſion.

2 *Poteſt caveri peccatum, poteſt reſiſti, ſed opitulante illo, qui non poteſt falli*: Sinne may be reſiſted, it may be avoyded, but by his helpe and aſſiſtance, who cannot be deceived. *Duobus modis cavetur in corpore morbi malum, ut non accidat, & ſi acciderit, cito ſanetur: ſic ut non accidat caveamus dicendo, ne nos inferas in tentationem; ut cito ſanetur caveamus dicendo, dimitte nobis*: Two wayes we take heed of the bodily diſeaſes, that neither we fall into them; and if we doe, eft-ſoone to be healed: ſo that we fall not into ſinne, we take heed in ſaying, lead us not into temptation; that we may be healed from our ſinne, we take heed in ſaying, forgive us our ſinnes, &c. *de natur. & grat. cap.* 67. Thus alſo we learne out of *Auguſtine* to denie this other conſequent, ſinne may be avoyded: *Ergo*, we have free will: for ſinne is ſhunned by grace working in us, not by our owne power.

3 A third conſequent alſo in this argument faileth: Sin is voluntarie, therefore it is not neceſſary; ſay they, it may be avoyded. It followeth not: for our will is free, not *à neceſſitate*, from neceſſitie, but *à coactione*, from conſtraint or compulſion: Men ſinne voluntarily, that is, willingly of their owne accord, not ſo voluntarily as that they may chuſe whether they will ſinne or no.

4 The devils and damned ſpirits cannot but doe evill and wickedly, it is therefore in them of neceſſitie, yet they doe verily and truly ſinne: It is then no good conſequent, if men doe evill of neceſſitie, they in ſo doing ſinne not, becauſe they can no otherwiſe chuſe. To this *Bellarmine* anſwereth, that it is true in generall, that the devils doe evill neceſſarily; it is falſe in particular, becauſe all the evill which they doe, they doe not of neceſſitie: for it is in their power not to do many things which they doe, *Bellarm. cap.* 14.

Contra. Firſt, if it be not true in particular, that devils doe evill of neceſſitie, neither is it true of men, for they have greater power to leave ſome ſinne undone, which they doe, than the evill ſpirits have, becauſe their nature is not ſo corrupt, neither are they ſo voyd of all goodneſſe as the devils are. Secondly, if it be true but in generall, that the devill ſinneth of neceſſitie, and yet is properly ſayd to ſinne, it is ſufficient for our purpoſe; for then that propoſition is not true in generall, *Si neceſſarium eſt, non eſt peccatum*, If it be neceſſarie, it is no ſinne: for it may be neceſſarie in generall ſaith the Jeſuite, and yet ſhall be ſinne.

Bellarmine further would make us beleeſe, that in defending of free will they are farre off notwithſtanding from the hereſie of the Pelagians: I pray you let us ſee how?

The Pelagians affirmed, that a man by free will might, *vitare omnia peccata*, avoyd and eſchew all ſinnes: but they hold, *vitari poſſe ſingula peccata, non omnia*, that not all ſinnes, but that every ſinne may be avoyded.

Contra. I pray you, what great difference is there now betweene theſe two? The Pelagians ſay, that all ſinnes in all men by free will may be avoyded: the Papiſts hold, that every ſinne in every man, may by free will be avoyded? Every man hath not all ſinnes, but every man hath ſome ſinnes: which ſome notwithſtanding to him, that hath no more, are all his ſinnes. If every man then may by his free will take heed of every his owne ſins, then of all his ſins: for if there be any one ſinne, which it is not in his power to eſchew, by the Jeſuits rule it is no ſinne. Therefore untill the Jeſuite can better diſcharge himſelfe, we muſt needs tell him, that there is not one haires breadth betweene the Pelagian and popiſh hereſie about free will.

Argum. 2. If there were not in man free will, there ſhould be no place left for reward or puniſhment: for if a man doe evill of neceſſitie, he deſerveth no puniſhment, and if he doe well unwillingly, he is worthie no reward: *Bellarm. cap.* 15.

Anſw. The very ſame objection was moved to *Auguſtine*: *Ubi neceſſitas, ibi non eſt corona*: Where there is neceſſitie, there is no crowne or reward. He anſwereth: 1. *In recte faciendo ideo nullum eſt vinculum neceſſitatis, quia libertas eſt charitatis, quæ diffuſa eſt in cordibus noſtris per ſpiritum ſanctum*: In well doing there is no bond of neceſſitie, becauſe freedome or libertie commeth of love, which is ſhed abroad in our hearts by the holy Ghoſt: *Aug. de atur. & grat. cap.* 65. that is, God of unwilling maketh us willing, and inſpireth a love and deſire of good things into our hearts: and thus the reward is given to thoſe that worke willingly, yet of grace. 2 Alſo puniſhment is due unto ſinne, though men by nature cannot chuſe but ſinne: the Apoſtle ſheweth the reaſon: *By one man ſinne entred into the world, and death by ſinne*: *Adams* ſinne was voluntarie, and therefore worthie of puniſhment: the ſame ſinne, with death, the reward thereof, *Adam* hath propagated to his poſteritie: ſo that we are both partakers of the ſinne and the puniſhment.

Rom. 5.12.

Argum. 3. If there be no free will, then all men ſhould either be good or evill; and if they bee good, none ſhould be better than other; if they be evill, none ſhould be worſe than other: whereof then is this difference that ſome are good, ſome evill; and ſome are evill in the meane, ſome in the extreame, but from the libertie of mans will. Gods election is not the cauſe: for without free will election maketh none good; for then infants and mad men might be good by election without free will, *Bellarm. c.* 16.

Anſwer. Firſt, the difference and ſeparation of men, the Apoſtle ſheweth to proceed onely from God, and not from the will of man: *Who ſeparateth thee, what haſt thou which thou haſt not received?* Secondly, it is true that election requireth free will to make men good: but then will is firſt made free by grace; as *Ambroſ. Virtus nolentium nulla eſt, ipſa gratia hoc agit, ut in eo, quem vocat primam ſibi famulam preparet voluntatem*; Indeed vertue in thoſe that are unwilling there is none, but grace firſt

1 Cor. 4.7.

of all maketh the will an obedient ſervant in them which are called : *lib.2.de vocat.gent.c.9.* Thirdly, and in that infants having no free will yet are ſaved by election, it ſheweth, that not free will maketh the difference, but election. Fourthly, the cauſe then why ſome are good, ſome evill, is becauſe all have not grace, the reaſon why ſome are better than others, is, that all have not the ſame meaſure of grace, as *Ambroſe* excellently ſaith, *Prater illam generalem gratiam partiùs & occultiùs hominum corda pulſantem, excellentiore opere, largiore munerè, potentiore virtute vocatio ſpecialis exeritur :* Beſide that generall calling, more ſparingly beating upon mens hearts, the ſpeciall calling ſheweth it ſelfe by a more excellent operation, a larger gift, a ſtronger power, *lib. 2. de vocat. gent. c.* 8. There is then a generall calling and a ſpeciall, a more excellent worke of the ſpirit, and a leſſe excellent, a larger gift, and a ſmaller: as is the difference of the grace that worketh, ſo is the difference in them upon whom it worketh. Now let us ſee what places of Scripture they object againſt us.

Argum. 1. The law ſaith, *Thou ſhalt not take the name of the Lord thy God in vaine : Honour thy father and mother, &c.* and many other precepts there are in the word of God, which were given in vaine, if man had not free will to chuſe or refuſe them, *Bellarm. cap.* 18.

Gal. 3. 24.

De grat. & liber. arbit. c. 6.

Anſw. First, the precepts of the law are not given in vaine, though it lye not in mans power to keepe them : for the uſe and end of the law is a Schoolemaſter to bring us to Chriſt : So *Auguſtine* ſaith, *Ad hoc lex pracipit iſta, ut cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus :* For this cauſe did the law command theſe things, that man ſeeing him ſelfe to faile in the fulfilling thereof, ſhould have no cauſe to ſwell in pride, but being wearied in himſelfe, to flye to grace for ſuccour : *cont. Celeſt. de perfect. juſtit.* Secondly, againe he ſaith, *Homo gratia juvatur, ne ſine cauſa voluntati ejus jubeatur :* Man is aſſiſted by grace, leſt his will ſhould bee commanded in vaine. Man hath not free will of himſelfe, but is enabled by grace to doe that is commanded.

Iſay 1. 19.
Matth. 19. 17.

Argum. 2. The Scripture offereth divers promiſes under certaine conditions : as, *If ye conſent and obey, ye ſhall eat the good things of the land : If thou wilt enter into life, keepe the commandements.* If it be in our power to performe theſe conditions, then have we free will : if not, to what end are they propounded ? *Bellarm. cap.* 19.

Galath. 3. 10.

Anſw. First, if theſe conditions be poſſible, then it is poſſible to keepe the commandements, which the Apoſtle denieth : for therefore is every one that is of the works of the law under the curſe, becauſe they cannot keepe it. Secondly, by this argument a mans free will is ſufficient to performe theſe conditions without grace : for if man cannot performe them of himſelfe, the ſame queſtion remaineth, why they are propounded to him that cannot keepe them. Thirdly, *Auguſtine* ſheweth why the Law was given : *Ut te ad faciendam legem vires de tuo non habere monſtraret, ut ſic inops--ad gratiam confugeres :* To ſhew thee not to have ſtrength of thy ſelfe to doe, that being poore thou ſhouldeſt flee unto grace : *in Pſal.*118.*con.*27. Fourthly, againe, whereas the Pelagians objected this very place urged, *Iſay* 1.19. Saint *Auguſtine* maketh this anſwer : *Quaſi ob aliud ſuperbis data iſta pracepta ſunt, --quam ut pracepta acciperet homo ſuperbè de viribus ſuis confidens, in quibus deficiens liberatorem requireret :* Theſe precepts were for no other cauſe given to the proud, than that man failing in his owne ſtrength, wherein he truſted, ſhould ſeeke for an helper or deliverer, *Cont. Celeſtium de perfect. juſtit. ad finem.*

Argum. 3. The Lord ſaid to *Cain : Unto thee his deſire ſhall be ſubject, and thou ſhalt rule over him, Geneſ.* 4. 7. This the Jeſuite ſaith muſt bee underſtood of ſinne, that it ſhould bee in his power, and if he would, he might ſubdue and overcome it : *Ergo,* there is free will in man, *cap.* 22. *Bellarm.*

Anſw. First, this place cannot in any good ſenſe be applied to ſinne, but is more fitly and properly referred to *Abel,* over whom the Lord giveth unto *Cain* the dominion of the birth-right : for firſt, the text is, *his deſire, &c.* which very improperly ſhould be ſpoken of ſinne, which is a thing deſired, it hath no deſire : ſecondly, becauſe this promiſe made to *Cain* (if we underſtand it of ſinne) was never accompliſhed, *Thou ſhalt rule over it :* and ſo God ſhould bee found untrue of his promiſe. Secondly, if we ſhould admit the Jeſuites expoſition, that the Lord here meaneth ſinne, *Auguſtines* interpretation commeth neerer the truth, who readeth thus : *Ad te converſio ejus, i. nulli alii ſciat tribuere peccatum, quam ſibi & tum quiſque dominatur peccato, cum id ſibi non defendendo praposuerit, ſed pœnitendo ſubjecerit :* The converſion or the turning thereof, ſhall be towards thee : that is, let him attribute his ſinne to none elſe, but to himſelfe : and then every man ruleth over ſinne, when he doth not preferre it, by defending it, but by repentance doth bring it under : *De civitat. Dei, lib.*15.*cap.*7.

Ierem. 32. 23.
Matth. 23. 37.
Act. 7. 51.
Deut. 30. 14.

Argum. 4. Every where in the Scripture God complaineth of the ſtubbornneſſe and wickedneſſe of men : *They obeyed not thy voyce, nor hearkned to thy law, Matth.*23.37. *How often would I have gathered thy children together, and thou wouldeſt not ? O ye of uncircumciſed hearts and eares.* If it be in a mans power not to ſinne, then hath he free will ; if it be not, God complaineth in vaine, ſeeing man cannot otherwiſe chuſe. 2 Againe, *This commandement is not hid from thee, neither farre off, it is in thy mouth and in thy heart to doe it : Ergo,* man hath free will to keepe Gods commandements, *Bellarm. lib.* 5. *de grat. cap.*20.

Anſwer. First, God juſtly complaineth of the wickedneſſe of men, becauſe, though it bee not in their power to beleeve without grace, yet it is in their power to reſiſt grace: as *Ambroſe* ſaith, *Qui veniunt Dei auxilio diriguntur; qui non veniunt, ſua poteſtate reluctantur*: They that come, are directed by Gods helpe; they that come not, reſiſt by their owne power, *lib.2 de vocat. Gent.cap.9.* Secondly, though now *Adams* poſteritie be yoked with a neceſſarie bondage of ſinne, yet in him that firſt tranſgreſſed it was voluntarie, and therefore they are juſtly blamed. So *Bernard* ſaith, *Serm. 81. in Cantic. Neſcio quo miro modo ipſa ſibi voluntas in deterius mutata neceſſitatem faciat, &c.* I cannot tell how it commeth to paſſe, that the will being corrupted by ſinne, doth make a neceſſitie to it ſelfe, that neither neceſſitie, ſeeing it is voluntarie, can excuſe the will, nor the will being enticed, can exclude neceſſitie. And S. *Auguſtine* ſaith, *Convenientiſſ. eſt, ut malum meritum prioris eſſet natura ſequentis, &c.* It is moſt convenient, that the evill merit of the firſt ſhould be the nature of the next: *de liber. arbit. lib.3. cap.20.* So then it is a voluntarie neceſſitie wherewith *Adams* ſeed is enwrapped: and therefore is juſtly blamed. Thirdly, Saint *Paul* expoundeth that place in *Deuter.* of the word of faith: *This is the word of faith, which we preach*: If then obedience of the law be by faith, it is of grace, and not of mans free will. Rom. 10. 8.

*Argum.*5. First, *Deuter.*30.19. *I have ſet before you life and death, therefore chuſe life, &c. Ioſh.*24. *verſ.* 15. *Chuſe you this day whom ye will ſerve.* Secondly, 2 *Cor.*9.7. *As every man purpoſeth in his heart, let him give not grudgingly, or as of neceſſitie*: Almes then proceedeth from a mans free will. Thirdly, 1 *Corinth.*7.37. *He that ſtandeth firme in his heart, that he hath no need, but hath power over his owne will, and hath ſo decreed in his heart, that he will keepe his virgin, &c. Ergo*, it is in a mans power to keepe his virginitie, *Bellarm. cap.*23.

1.
2.
3.

Anſw. Firſt, this choiſe and election was not in their owne power: 1 But as the Apoſtle expoundeth this place, *The word is in thy heart*: that is, the word of faith, *Rom.*10. 8. By the word of faith then they made this choiſe. 2 The people alſo anſwer, *God forbid*, or farre be it from us, *that wee ſhould forſake the Lord, verſ.*16. which is a ſecret invocation, and a calling for grace to be directed in their choiſe. 3 If *Abrahams* ſervant prayeth to be directed to make a good choiſe of a wife for his Maſters ſonne, *Gen.*24. how much more have we need to be directed by grace in the heavenly choiſe? 4 How elſe ſhould that Scripture be true, *It is not in man to direct his way, Ierem.*10. *verſ* 23. if the choiſe were in a mans free will.

Ioſ. 24. 16
Deut 30. 16.
Gen. 24 12.
Ierem. 10 23.

Secondly, almes muſt proceed from a willing and cheerefull heart: but it is God which firſt maketh the heart willing by his grace: as the Apoſtle ſheweth in the ſame place, *verſ.* 8. *God is able to make all grace abound towards you*: *Verſ.*25. *Thanks be unto God for his unſpeakable gift*: which he expoundeth, *verſ.* 13. to be their liberall diſtribution. 2 Cor. 9. 25 13.

This very anſwer S. *Auguſtine* made to the Pelagians, urging that place to *Philemon*, verſ. 14. *That it be not as it were of neceſſitie, but willingly*: *Quaſi aliter ſit voluntarium, &c.* As though it is otherwiſe become willing or voluntarie, but that God doth worke in us the will and deed, according to his good pleaſure: *cont. Celeſtin. de perfect. juſtit. ad finem.* Philem. 14.

Thirdly, 1. The place is not to be underſtood of keeping or not keeping a mans virginitie: but the Apoſtle giveth a rule for parents, when to keepe their virgins and daughters unmarried, when to beſtow them in marriage. Thus *Auguſtine* expoundeth this place, ſhewing that it is unuſuall in the Scripture to take a *virgin* for *virginitie*, 57. *quæſt. ſuper Numer.* So alſo *Theophylact. Primaſius, Sedulius*, with others, expound it; as *Eſpenc.* ſheweth, *de cland. matrim.cap.*7.

2 The circumſtance of the place giveth this ſenſe: firſt, *If it be uncomly that his virgin paſſe the flower of her age*, 36. this ſhould be improperly ſpoken of a mans virginitie, which is not ſo limited to the flower of age. Secondly, the Syriake tranſlation readeth, *Si non tradiderit eam viro*, If he hath not given her to a husband: But how can a mans virginitie be given to a husband? Thirdly, the Arabian tranſlation, *verſ.* 37. readeth in ſtead of *virgin daughter*, to put all out of doubt.

3 If it ſhould be ſo underſtood of a mans virginitie, it maketh more againſt free will, than for it: for every man hath his proper gift, *verſ.*7. and here his will dependeth upon his owne need or neceſſitie: *verſ.*36. *If need ſo require*, let them be married: *verſ.*37. *If he hath no need, but hath power over his owne will*, he may keepe his virgin. So then, whether it be referred to the need of his virgin, that is, daughter, or to his owne neceſſitie, his will is not abſolutely to diſpoſe, but as his occaſion and need is. This text then is improperly alleaged for free will.

4 Thus alſo *Auguſtine* anſwereth the Pelagians, objecting the very ſame place, 1 *Cor*, 7.36. *Quod vult faciat*, Let him doe what he will, 1 *Quaſi pro magno habendum ſit velle nubere, &c.* As though it were ſo great a matter to have a will to marrie, where the queſtion is of the aſſiſtance of the divine mercie. 2 *Aut prodeſt aliquid velle, &c.* Or as though it profited any thing here to will, unleſſe God by his providence, whereby he governeth all things, doe joyne the man and the woman: *cont. Celeſtinum de perfect. juſtit. ad finem.* 1 Cor. 7. 36.

Laſtly, *Bellarmine* heapeth up a great companie of fathers as witneſſes for free will: to whom I make this generall anſwer: Firſt, that ſome of them are counterfeit authors, as *Clemens*, alleaged *c.* 25. 3. Secondly, ſome had their notable errors, as *Origen, Tertullian.* Thirdly, ſome were led with the error of their time, as *Chryſoſtom*, and ſome other Greeke fathers, which attributed too much to mans free will. And hereof *Eſpencæus* a learned Papiſt doth well admoniſh us: *Hic & pene ubique Græci*: περὶ τοῦ αὐτεξουσίου *caute legendi*: Here and almoſt every where the Greeks of free will muſt be cauteloſly read, that it is no marveile, that in their catalogues of hereſie *Pelagius* is not reckoned. Fourthly, ſome of them extoll free will, having to deale with the contrarie hereſie of the Manichees, who altogether tooke away the uſe of mans will, imputing ſinne to the neceſſitie of nature. Thus *Auguſtine* is to be taken in his books againſt the Manichees: as he confeſſeth himſelfe, *lib.* 1. *retract. c.* 22. that in his booke againſt *Adamantius* he affirmed, *In hominis eſſe poteſtate,* That it is in mans power to change his will: whereas (ſaith he) this power is of God: So *Hierome* excuſeth himſelfe for invighing ſo much againſt mariage in his booke againſt *Iovinian. Aliud eſt γυμναστικῶς ſcribere, aliud δογματικῶς, aliud docere diſcipulum, aliud vincere adverſarium;* It is one thing to write of ſtrife, another for inſtruction; one thing to teach a learner, another to confute a gaine-ſayer, *apolog. ad Pammach.* Fifthly, ſome have retracted afterward, which before they had written of free will: as *Auguſtine* retracteth that ſaying in his books *ad Simplician. Quamvis ſit in unuſcujuſq; poteſtate ut velit, non tamen ut poſſit:* Though it be in every mans power to will, yet not to doe, or be able: for (ſaith he) the will alſo muſt be prepared of God, *lib.* 2. *retract.* Sixthly, the reſt of the fathers ſpeake of free will: firſt, either as it was given to *Adam* in the creation. Secondly, or as it is made free by grace. Thirdly, or as it is free onely from compulſion and conſtraint: all which we grant.

Geneſ. 6. 3. Our Doway Students doe thus reaſon for free will, *Geneſ.* 6. 3. The Lord ſaith, *Mans dayes ſhall be an hundred and twentie yeeres:* Whereupon they give this marginall note: *This warning and expectation of repentance ſheweth free will in man:* Againe, upon that expoſtulation which God maketh with *Cain, Geneſ.* 4. they inferre; that *Cain* had free will, for otherwiſe he might have excuſed himſelfe, that he was forced to doe as he did. Annot. in Geneſ. p. 33.

Contra. Firſt, 1. Gods patience and longanimitie in expecting mens repentance, proveth not that they have free will, but it ſheweth their hardnes of heart, that abuſe the long ſuffering of God. 2 And ſuch admonitions and exhortations to repentance, are the meanes whereby God worketh repentance in them, that have grace to repent. 3 But ſimply rempentance is not in mans power, the wicked have an heart, that cannot repent, *Rom.* 2. 5. they cannot be renewed by repentance. Rom. 2. 5. Heb. 6. 6.

Secondly. 1. If the want of free will altogether might excuſe *Cain*, then the want of it in part might have the ſame pretenſe, for the Romaniſts grant, that free will without grace is not ſufficient. 2 But *Cain* had free will to evill, hee was not forced unto it, he willingly embraced it, and therefore hee is without excuſe. 3 The neceſſitie of ſinning laid upon man as a puniſhment, came in by the voluntarie tranſgreſſion of *Adam*, and his abuſe of free will.

The Proteſtants.

THat man hath no free will of himſelfe in morall duties, to chuſe the good, and refuſe the evill, to embrace vertue, and decline from vice, but as he is wholy directed and governed by the ſpirit of God: and that not onely the beginning of our calling is of God, but that the drawing and enclining of the will and conſent thereunto, is a worke alſo of the ſpirit: thus we make it evident by the word of God.

Pſal. 119. 36. *Argum.* 1. *Pſal.* 119. 36. *Incline mine heart unto thy teſtimonies, and not to covetouſneſſe: Ergo,* it is God that inclineth the heart.

Anſwer. 1. God inclineth the heart by inward perſwaſion and inviting, ſo that notwithſtanding it is left in the power of the will to conſent unto Gods calling: *Bellarm. cap.* 29. *reſponſ. ad teſtim.* 3.

Contra 1. The Prophet *David* in the ſame place ſaith, *Deduc me in ſemita:* Lead me in the path of thy commandements, *verſ.* 35. And our Saviour ſaith, that his Father muſt draw us, or elſe we cannot come unto him. Theſe phraſes of Scripture, to incline, to lead, to draw, doe ſignifie a more forcible and powerfull calling than is found in the bare act of perſwading, inviting, alluring, &c. 2 If God ſhould onely call us by perſwaſion, he ſhould have no greater power in moving unto good, than Satan hath in tempting to evill: for Satan alſo dealeth by perſwaſion; *Non diabolus cogendo, ſed ſuadendo nocet, nec extorquet à nobis conſenſum, ſed petit:* The devill doth hurt us, not by forcing, but perſwading us: he doth not extort or wring from us our conſent, but craveth it: *Auguſt. homil.* 12. 3 If God onely move the heart by entiſing and alluring it, not by an actuall drawing and enforcing, then man ſhould have greater power over his will than God hath: for many times the will of man without perſwaſion, of it voluntarie motion is enclined to evill: but God is greater than the heart. And *Auguſtine* ſaith, *Deus magis habet in ſua poteſtate hominum voluntates, quam ipſi ſuas:* God hath greater power over the wils of men, than they have themſelves: *de corrept. & grat. cap.* 14. *Ergo,* God worketh otherwiſe in the will than by perſwaſion. John 6. 44.

Anſwer. 2. God indeed doth worke in us by his grace to give our conſent to his calling: *Sed hoc facit adjuvando infirmitatem, non tollendo libertatem:* But in thus doing, he helpeth our infirmitie, he taketh not away our freedome or libertie, *Bellarm. ibid.* So his opinion is, that grace and our free will worke together.

Contra. 1. One of the Jeſuits anſwers overthroweth the other: for before he ſaid, *Inclinat Deus corda noſtra non regendo, ſed ſuadendo:* God inclineth the heart not by enforcing it, but by perſwading: but here he ſaith, *Quid aliud facit Deus, cum nos inclinat, quam operari ut conſentiamus?* What elſe doth God, what he inclineth us, than ſo worke, that we give our conſent? To worke then and to doe, is more than to move and perſwade. 2 Our Saviour Chriſt ſaith, *Without me you can doe nothing:*

thing: as a branch cut off from the ſtocke withereth, and is altogether fruitleſſe. And S. *Paul* ſaith, Ioh. 15.5,6. *That in his fleſh dwelleth no good thing:* that is, in the naturall man: *Ergo*, there is no good motion in Rom. 7.18. the will of it ſelfe, but all goodneſſe is wrought in us wholly by grace: it is not then partly of our ſelves, and partly of grace. So *Auguſtine* ſaith, *Laborant homines invenire in voluntate, quid boni ſit noſtrum, quod non ſit ex Deo; quod quomodo inveniri poſſit ignoro:* Men doe labour to finde ſome goodneſſe in the will, that ſhould be of our ſelves, and not of God, but I am altogether ignorant how any ſuch thing ſhould bee found: *de peccator. merit. & remiſſ.* 2. 18. And againe, The deſire of good ſhould not be given unto man of God, if it were not good, *ſi autem bonum eſt, non niſi ab illo nobis eſt: quid eſt boni cupiditas niſi charitas,-- & ſi charitas ex Deo, tota nobis ex Deo:* but if it be good, wee have it not, but from God: and what is the deſire of good, but charitie? -- if charitie then be of God, then it is wholly of God: *cont. 2. epiſt. Pelag.* 2. 9.

***Argum.* 2.** *The ſervants of ſinne are not free, but by nature we are all the ſervants of ſinne: Ergo,* we Rom. 6.17. are not free, and ſo conſequently by nature have no free will.

Bellarmine: The ſervice of ſinne is contrarie to the libertie from ſinne, but it taketh not away the libertie of nature, but that notwithſtanding a man by his free will, aſſiſted by Gods helpe, may ſhake off the ſervitude of ſinne: *reſponſ. ad 4. teſtim. cap.* 29.

***Anſw.* 1.** Neither doe we conclude from this place, that the libertie of nature is taken away from free will: for as your Maſter diſtinguiſheth, there is *libertas gratiæ à peccato, libertas naturæ à neceſſitate: lib. 2. diſt.* 25. *q.* There is a libertie of grace from ſinne, and a libertie of nature from neceſſitie, coaction or conſtraint, &c. We grant that mans will worketh freely, that is, without conſtraint, but not freely, that is, without ſinne.

2 That mans will is a ſervant to ſinne the Apoſtle ſheweth, *verſ.* 19. becauſe all our members were Rom. 6.19.20. ſervants to iniquitie: if all then, the will alſo which is a member and facultie of the ſoule. And *verſ.* 20. *When ye were ſervants to ſinne, ye were freed from righteouſneſſe:* If then the mans will by nature be ſinfull and ſo voyd of righteouſneſſe, how can it have any inclination at all unto it?

3 If the will cannot riſe from ſin unleſſe it be aided by grace, then is it not free. A priſoner, though he be not fettered, yet if the priſon doores be ſhut, ſo that he cannot come forth, unleſſe the doores be opened, is notwithſtanding a priſoner ſtill.

***Argum.* 3.** *Ioh.* 15. 3. *As the branch cannot beare fruit of it ſelfe, unleſſe it abide in the vine, no more* Ioh. 15.3. *can ye, except ye abide in me: Ergo,* without the grace of Chriſt, mans will can doe nothing.

Bellarm. This place ſheweth the neceſſitie of grace, that mans will can doe nothing without it, but it excludeth not free will: *reſponſ. ad argum.* 5.

Anſw. Firſt, if the branch can bring forth no fruit at all without the vine, nor mans will doe nothing without Chriſt, as he ſaith, *verſ.* 5. *Without me ye can doe nothing*; then the wole activitie of our will is of grace. Secondly, the branch indeed is as a trunke, wherein the juyce of the vine runneth; it hath of it ſelfe rine and barke, but no life or growth without the ſappe of the ſtocke: ſo man hath power by nature to will, to move, to affect, deſire, but a diſpoſition to goodneſſe it hath none at all without grace. This place taketh not away the naturall power of mans will, but the activitie thereof unto goodneſſe it utterly excludeth.

***Argum.* 4.** S. *Paul* ſaith, *What haſt thou that thou haſt not received?* We have then no good thing 1 Cor. 4.7. of our ſelves: *Ergo,* neither have we any free will or inclination to that is good.

Anſw. *Habemus dono Dei liberum arbitrium, ſed hoc dono accepto Domini ſumus actionum, &c.* We have free will by the gift of God, and having received this gift, then we worke freely, and are Lords and commanders of our actions: *Bellarm. ibid. reſp. ad ſextum teſtimon.*

Contra. The Jeſuits anſwer in effect is this, that to have a deſire and inclination to good things, is of God, becauſe free will, from whence commeth this deſire, is the gift of God: ſo that this receiving, which the Apoſtle ſpeaketh of, he would have referred to the creation, when God beſtowed this gift of free will generally upon all. This anſwer is eaſily overthrowne: firſt, S. *Paul* ſpeaketh of ſuch gifts as are received by grace, and not ſuch as were beſtowed in the creation: for the benefits of creation are generall, and indifferently diſtributed to all: but the Apoſtle ſpeaketh of ſuch graces, as were diverſly beſtowed upon men, wherein one excelled another, *one ſwelled againſt another*, *verſ.* 6. one was diſcerned, that is, *preferred before another.* Therefore the Apoſtle cannot underſtand the gift of free will, as it was conferred upon all in the creation, but as it is given unto ſome by grace.

Secondly, the Pelagians did expound this place alſo, even as the Jeſuite doth, *de bonis naturæ*, of the gift of nature: whom *Auguſtine* confuteth thus: *Nunquid per hæc dona quæ omnibus hominibus communia ſunt, homines diſcernuntur ab hominibus?* Men are not ſeparated or diſcerned one from another by theſe common gifts of nature: but the Apoſtle ſaith, *Who hath ſeparated thee?* Againe, *Non dicit Apoſtolus, quid potes habere, quod non accepiſti ut poſſis habere, ſed nunquid habes? illa natura igitur in qua nobis data eſt, &c. poſſibilitas habendi fidem non diſcernit, &c.* The Apoſtle ſaith not, what canſt thou have, which thou didſt not receive a poſſibilitie by nature to have? but what haſt thou alreadie? for it is not the poſſibilitie to have faith, or any other grace, which doth diſcerne men, but the having of faith it ſelfe: *de prædeſtinat. lib.* 1. *cap.* 5. This place then cannot be underſtood of the poſſibilitie of free will, which ſhould be in every man by nature: but of thoſe good things that are really and actually in us: all which we doe receive of God.

Thirdly, the Jeſuite is driven to borrow an anſwer from the old hereticks the Pelagians: for thus they ſaid: *Non contra gratiam diſputo, (inquit Pelagianus) quia liberum arbitrium defendo: ſi enim hominem creavit Deus, & illi liberum arbitrium donavit, quicquid homo poteſt de libero arbitrio, cujus gratia debetur, niſi ejus, qui eum condidit cum libero arbitrio?* I doe not reaſon againſt grace (ſaith the Pelagian) while I defend free will: for if God created man, and gave him free will, whatſoever a man is able to doe by his free will, to whoſe grace is he indebted, but to his, who made him with free will? The very ſame anſwer doth the Jeſuite give us here, that whatſoever a man doth by vertue of his free will, it is by the gift of God, becauſe free will is his gift. *Et nos iſtam, qua conditi ſumus, quanquam hoc nomine appellatam minime legerimus, tamen quia gratis data eſt gratiam fatemur, ſed oſtendimus majorem eſſe iſtam, qua Chriſtiani ſumus:* And we alſo doe acknowledge the grace of creation, whereby we were made, becauſe it is freely given, though we finde it no where called by the name of grace, but yet there is a greater grace, and more properly ſo called, by the which grace we are made Chriſtians: *Auguſt. de verbis Apoſtol. ſerm.* 11.

Celeſtin. epiſtol. decretal. 1. *cap.* 9. *Ita Deus in cordibus hominum, atque in ipſo libero operatur arbitrio, ut ſancta cogitatio, pium conſilium omniſque motus bonæ voluntatis ex Deo ſit, quia per illum aliquid boni poſſumus, ſine quo nihil poſſumus: quod igitur tempus intervenit, in quo ejus non egeamus auxilio:* So God worketh in the hearts of men, and in free will, that every holy thought, godly counſell, good motion of the will is of God: ſo by him wee are able to doe ſome good, without whom we can doe nothing: there can be therefore no time, when we ſtand not in need of his helpe.

Further, Saint *Auguſtine* thus teſtifieth: *Liberum arbitrium & ad malum & bonum nos habere confitendum eſt, &c.* We muſt confeſſe that we have free will both to good and evill: but in doing of evill every man is free from righteouſneſſe, and the ſervant of ſinne; but in doing of good no man is free, unleſſe he be freed by him, that ſaid, If the ſonne make you free, then are you free indeed, *lib. de corrept. & grat. cap.* 1.

Againe. *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem:* Mans will by libertie obtaineth not grace, but by grace libertie or freedome, *cap.* 8. *Ergo*, the libertie of the will is wholly of grace.

To this purpoſe, *Auguſt.* fitly compareth *liberum arbitrium jumento, gratiam ſeſſori:* free will to the beaſt, grace to the rider: like as the beaſt is guided by the riders hand to goe ſtraight in the way; ſo free will, *non ſine gratia dirigente & gubernante, &c.* finiſheth the journey of faith,--but not without grace directing and governing, &c. *cont. Pelagian. Hypognoſt. artic.* 3. Like as the rider then giveth all the direction and regiment to the beaſt; which indeed goeth and travelleth, but cannot goe right in the way without the rider: ſo mans will hath no inclination to the right way, without the illumination of grace.

Bernard uſeth this ſimilitude: *Quis cum ad ignem venerit algens, &c.* Like as a man comming frozen and cold to the fire, doubteth not, but he had his heat from the fire: *ſic ſpiritus in nobis operatur omnia:* ſo the ſpirit worketh all in us: *in die Pentecoſt. ſerm.* 1. Like as then there is no heat but from the fire, when a man is ſtarke with cold; ſo there is no goodneſſe in mans will, but from grace.

1 Cor. 2. 12. Saint *Ambroſe* upon theſe words, *We have received, not the ſpirit of the world, but the ſpirit of God, that we might know the things that are given us of God: Unde ſiquis eſt, qui aliqua ſe exiſtimat habere bona, quorum non Deus largitor eſt, &c.* If therefore there be any man, which thinketh he hath any good thing, whereof God is not the giver, but himſelfe the author, he hath not the ſpirit of God, but of the world, *epiſt.* 84. The Papiſts then have not the ſpirit of God, who aſcribe part of the good worke unto grace, part unto free will, but not all unto grace.

Saint *Hierome* upon theſe words, *Ioh.* 6. *No man can come unto me, except my father draw him: Qui trahitur, non ſponte currit, &c.* He that is drawne, doth not run of himſelfe, *ſed aut tardus, aut invitus adducitur*, but is brought either ſlowly, or unwillingly: *lib.* 3. *adverſ. Pelagian.* Mans will then hath no aptneſſe or inclination of it ſelfe at all to come unto God.

Serm. in 1. Dominic. Advent. *Chryſoſtome* ſaith: *Sicut navis fracto gubernaculo illuc ducimur quo tempeſtas voluerit, &c.* As the helme of the ſhip being broken, we are carried whither the tempeſt will, &c. ſo is man being under ſinne, carried whither the devill will, &c. What is now become of mans free will?

Harm. ſect. 4. p. 68. Confeſſion of Bohemia, chap. 4. *The will of man, albeit it fell willingly, and of it owne accord, yet by it ſelfe, and of it owne ſtrength it could not riſe againe, or recover that fall, neither to this day, without the mercifull helpe of God, is it able to doe any thing at all.* Wittemberg, chap. 4. *As a man being corporally*

Ibid. pag. 82. *dead, is not able by his owne ſtrength to prepare or convert himſelfe to receive corporall life; ſo he which is ſpiritually dead, is not able by his owne power to convert himſelfe, &c.*

Peter Lombard out of *Auguſtine* alleageth, *Iuſtitiam in homine Deus ſolus operatur:* God onely worketh vertue and righteouſneſſe in man, *lib.* 2. *diſtinct.* 28. *a. Ibid. liter. d.* It is in mans power to change his will to the better: *ſed ea poteſtas nulla eſt, niſi à Deo detur:* but that is no power at all, unleſſe it be given of God: *Ergo*, in mans will, without grace, there is no power at all.

James 1. 17, 18. Laſtly, this doctrine, that man hath no free will by nature to doe that which is good, hath beene ſealed by the bloud of Martyrs: *Richard Woodman* Martyr, againſt mans free will, alleaged theſe places of Scripture: *Every good gift commeth from above. Of his owne will begate he us: Ibid. verſ.* 18. *It is*

Philip. 2. 13. *God which worketh in us the will and the deed*, *Philip.* 2. 13. *Ergo*, mans owne will in good things is little worth, *Fox* pag.1995. For this truth, agreeable to the Scripture, ſuffered alſo *Thomas Spicer, Iohn Deny, Edmund Poole,* becauſe they affirmed no mortall man to have free will in himſelfe to doe good or evill : *Fox* pag.1912. artic. 7.

The third part, of the power of free will in divine and ſupernaturall things.

HEre we are to handle theſe two ſeverall points : firſt, whether the ſtrength of free will be utterly loſt by the tranſgreſſion of *Adam.* Secondly, what power it hath in ſpirituall matters.

The Papiſts.

FRee will, they ſay, is not utterly extinguiſhed, but onely abated in ſtrength, and attenuated : 45. Error. *Bellarm. de grat. lib. 5. cap. 30. Concil. Tridentin. ſeſſ. 6. cap. 1.*

Further, *Bellarmine* thus explaineth his minde, that *Adams* free will in two things was ſtronger than ours : firſt, *Adam* was free not only in the very act of willing, but in the execution alſo, ſo are not we : for though we have libertie to will, yet we are hindred by the corruption of nature from executing our will. Secondly, wee have need of Gods ſpeciall aſſiſtance againſt temptation, ſo had not *Adam,* but was able by the ſtrength of his free will, without further helpe, to reſiſt temptation, *lib. 5. de grat. cap.* 27. So his opinion is, that in the act of willing good or evill, we are as free as *Adam* was.

Argum. The Rhemiſts gather by the parable of the man in the Goſpell, that fell among theeves, and was left for halfe dead, that neither underſtanding, nor free will, nor other powers of the ſoule, Luke 10. 30. are utterly extinguiſhed and taken away, but only wounded by the ſinne of *Adam.*

Anſw. 1. It is but a feeble collection, and of ſmall force, which they doe draw from this allegorie : for allegories and ſimilitudes doe not hold in all things, but wherein onely they are compared : for our Saviour Chriſt alleaged not this parable to any ſuch end, but onely to ſhew, that we ought to do good unto all, and that they are our neighbours which doe us good, though they bee ſtrangers and unknowne unto us.

2 We denie not, that the powers of the ſoule, yea and free will alſo in ſubſtance remaine ſtill, but that the propertie and qualitie of them is extinguiſhed, that they have now no naturall inclination unto good. *Auguſtine* ſaith well of this matter : *Semper eſt in nobis voluntas libera, ſed non eſt ſemper bona : gratia autem Dei ſemper eſt bona, & per hanc fit, ut homo ſit bonæ voluntatis, qui prius fuit malæ :* There is alwayes in us free will, but it is not alwayes good : but the grace of God is alwayes good, and by this grace it commeth to paſſe, that man, who had before an evill will, hath now a good will : *de grat. & liber. arbit. cap.* 15.

The Papiſts.

THat the ſtrength of free will in good things is utterly decaied in man, not wounded and maimed only, but wholly loſt till it be reſtored by grace : and that we have not the like libertie in the act of willing as *Adam* had in his creation, thus we ſhew it.

Argum. S. *Paul* ſaith, *When we were dead by our ſins, he hath quickned us in Chriſt. Ye which were dead in your ſins, hath he quickned together with him.* Epheſ. 2. 1. 5. Coloſſ. 2. 13. He ſaith not, as in the Parable, ἡμιθανῆ, they left him for halfe dead, but νεκρὺς, plaine dead men indeed: As *Auguſtine* alſo ſaith, *Ut homo redeat ad juſtitiam opus habet medico, quia ſanus non eſt ; opus habet vivificatore, quia mortuus eſt :* Man before he can returne to doe righteouſly, hath need of a Phyſitian, becauſe hee is ſicke, had need of a quickner and reviver, becauſe he is dead : *de natur. grat. cap.* 23. Man then is not onely ſicke and wounded, but plaine dead, and voyd of all life, quickneſſe or agilitie in good things.

1 *Auguſtine* ſaith yet more plainly : *Cum peccavit primus homo, non in parte aliqua, ſed in tota, qua conditus eſt natura deliquit :* When the firſt man ſinned, he did not offend in any one part, but wholly in that nature wherein he was created : *Contr. Pelag. Hypognoſt. articul.* 3. And in another place, *Natura tota fuit per liberum arbitrium in ipſa radice vitiata :* Our nature was wholly corrupted by free will, in the very root or originall, that is in *Adam : in Iohan. tract.* 87. *Ergo,* all the powers both of body and ſoule, are wholly corrupt and decaied in ſpirituall things.

2 *Gregorie Nyſſene,* ſaith, that in mans fall, *abolitio imaginis facta eſt,* there was an aboliſhing of the image of God. Serm. 5. de Orat. Domin.

3 Confeſſion of Belgia, artic. 14. *Man being made wicked, perverſe and corrupt in all his wayes, loſt thoſe excellent gifts, wherewith the Lord had adorned him, ſo that there were but a few little ſparks, and ſmall ſteps of thoſe graces left in him, the which notwithſtanding are ſufficient to leave men without excuſe :* -- See the confeſſion of Wittemberg, in the queſtion next before. Harm. ſect. 4. ſect. 72.

4 *Maldonate* the Jeſuite confeſſeth, that divers of the fathers, as *Auguſtine, Enthymius, Beda, Bernard* doe underſtand the ſubſtance which the prodigall child waſted, of free will, which man loſt. Comment. in Luc. 15. ver. 13

Innocentius epiſtol. decretal. 25. *Liberum arbitrium Adam perpeſſus, dum ſuis inconſultius utitur bonis, in pravaricationis profundo demerſus eſt, & nihil quomodo inde ſurgere poſſit, invenit : Adam* ſuffering his free will, while he unadviſedly uſeth his gifts, was drowned in tranſgreſſion, and found (nothing) in himſelfe whereby to riſe from thence againe : *Ergo,* there remaineth in our free will by nature no abilitie at all to that which is good.

Concil. Arauſican. 2. cap. 25. Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium, ut nullus poſtea aut diligere Deum ſicut oportuit, aut credere in Deum, aut operari propter Deum poſſit; niſi gratia eum pravenerit: By the ſin of the firſt man free will is ſo turned and empaired, that none ſince can love God as they ought, beleeve in God, or worke according to God, unleſſe grace prevent them.

Bernard hath this ſaying: *Homo non omnino amiſit arbitrium, i. judicium rationis, & judicando & diſcernendo, quanquam libertatem ſuam amiſerit, in eligendo, & agendo, &c.* Man hath not altogether loſt his will, that is, judgement of reaſon in judging and diſcerning, although he hath loſt his libertie in chuſing and working: for a puniſhment of his ſinne, and a teſtimonie of his naturall dignitie loſt, his will is ſet for a ſigne, but captived: *de vit. ſolitar.* So his ſentence is, that man hath altogether loſt the libertie of his will, though the facultie of his will doe ſtill remaine.

The ſecond point, or article, of the ſtrength and power of free will in ſpirituall things.

The Papiſts.

46. Error. THey ſay not, that a man by his free will onely is able to live well, or to obtaine eternall life: for *Bellarmine* proveth at large, that a man hath no power of himſelfe, without the ſpeciall aſſiſtance of grace, either to beleeve, *lib.6.cap.2.* or to prepare himſelfe to receive grace, *cap. 5.* or to love God, *cap.7.* or to will any thing appertaining to ſalvation, without the helpe of Gods grace, *cap.4.* This then is their opinion, that though the will of man be not able of it ſelfe onely to doe any thing in ſpirituall actions, yet being aided and aſſiſted by grace, it may: ſo that they attribute part to grace, part to free will: the firſt motion and ſtirring of the heart, they ſay, is only of God: and here the will worketh nothing at all: then it is the part of free will to apprehend grace offered, to give conſent unto it, and to worke together with it: *Trident.Concil. ſeſſ.6.cap.5.can.4.* The Rhemiſts alſo thus define the matter: *Though our election, calling, firſt comming to God, be not wholly or principally upon our will or works, yet our willing and working of any good to our ſalvation, is the ſecondarie cauſe: Gods ſpeciall motion, grace, aſſiſtance is the principall, Rom. 9. ſect. 4.* This then is their meaning, that Gods grace and mans free will doe worke actively together: as the Rhemiſts note, *The Gentiles, though they beleeved ſpecially by Gods grace and preordination, yet they beleeved alſo by their owne free will: Rhem. Act. 13. ſect. 2.*

Bellarmine more particularly doth thus determine: firſt the grace, whereby men are firſt ſtirred and moved unto any good thing, worketh alone without the helpe of our will: *Nihil omnino in hoc genere ex ſe facere homo poteſt:* Man in this caſe worketh nothing of himſelfe, *Lib.6.cap.15. propoſ. 3.* Secondly, that we may give our aſſent, *gratia excitanti,* to grace moving and ſtirring of us, *requiritur neceſſario gratia adjuvans,* the helping or aſſiſting grace is requiſite and neceſſarie: *Ibid. propoſ. 7.* ſo here grace worketh, and mans will worketh. Thirdly, this grace that helpeth mans will to give aſſent, doth onely deale by perſwaſion, it inforceth not, nor draweth it: but it remaineth for all this in mans power freely to give or withhold his conſent: *propoſ.8.* And hereupon it commeth, that by the ſame grace and inward motion, one is converted, and another is not, becauſe it is in mans power to reject grace: *propoſ. 9.* And ſo he concludeth: *Poteſt homo abſolutè per liberum arbitrium benefacere, ſi velit; & non facere, ſi non velit:* That a man, notwithſtanding the firſt ſtirring, as alſo the helping and aſſiſting grace, abſolutely by his free will may doe well if he will, and not doe well, if he will not: *Lib.5. cap.29. reſponſ. ad teſtimon.2.* Thus the Jeſuite maketh the will of man the principall, not the ſecondarie cauſe, (wherein the Rhemiſts are more reaſonable, as we have ſeene, that make it onely the inferiour cauſe:) for the will of man may make grace fruſtrate, but grace cannot make free will fruſtrate, by the Jeſuites doctrine: Let us ſee ſome of their arguments, whereby they would prove the fellow-working of grace and free will together.

Epheſ.4.22. Philip.2.12. *Argum. 1. Caſt off the old man, put on the new. Worke out your ſalvation with feare and trembling: Ergo,* man together with God worketh his ſalvation: *Bellarm.lib.6. de grat.cap.10.*

Anſw. The Scripture thus uſeth to ſpeake unto men, becauſe they are not as ſtocks and ſtones voyd of ſenſe, but reaſonable creatures, indued with naturall gifts of will and underſtanding: not becauſe men have power to will or worke any good thing of themſelves. *Worke your ſalvation,* ſaith the Apoſtle: then it followeth; *for it is God that worketh in you the will and the deed.* So then man worketh, and God worketh: Man hath a naturall power generally to worke, to will: but to will or worke that which is good, is onely of God. *Certum eſt,* ſaith *Auguſtine, nos velle, cum volumus, ſed ille facit, ut velimus bonum; certum eſt, nos facere, cum facimus, ſed ille facit, ut faciamus:* It is certaine that it is man which willeth, whatſoever is willed, but God is the cauſe that hee willeth that which is good: it is certaine that we worke whatſoever is wrought, but God is the cauſe that we doe that is good: *De bono perſeverant. cap.16.* God onely then is the agent and working cauſe, man is the inſtrument.

Pſal.70.1. Rom.8.26. *Argum. 2.* The Prophet *David* ſaith, *Make haſte to helpe me, O Lord. He helpeth our infirmities.* But how can man be ſaid properly to be helped, unleſſe he laboured? *Bellarm. ibid.*

Anſw. 1. Bellarmine himſelfe doth here furniſh us with an anſwer: a better wee cannot deſire:

Opus pium, quatenus opus, à libero arbitrio eſt tantum, non tamen ſecluſo auxilio generali; quatenus pium, à ſola gratia eſt; quatenus opus pium, à libero arbitrio, & gratia ſimul: Everie godly worke, as it is a worke, proceedeth onely from free will, with the generall help of Gods providence; as it is good and godly, it is onely of grace: as it joyntly is a good worke, it is of grace and free will together: *Lib.6. de grat. cap.15. propoſ.*10. This is the ſame thing that we ſaid from the beginning, that we deny not a naturall power in man ſimply to will this or that, but to will that is good, wee hold it a worke onely of grace: and herein *Bellarmine* agreeth with us in this place, howſoever elſewhere hee diſſent from himſelfe in this point and us. By this poſition of his, wee may eaſily anſwer the argument: for if the good worke bee joyntly conſidered, as it is a worke, and beſides that good; ſo grace onely helpeth the will: both of them joyne together, the will to worke, and grace to make it good: but as the work is good, it is onely of grace, and ſo grace helpeth not onely, but doth alone make the worke good. 2 So where the Apoſtle ſaith, *The ſpirit helpeth our infirmities:* we are to underſtand that in the godly action of prayer, the ſpirit and our ſoule worke together: wee worke as it is an action proceeding from the will, the ſpirit as it is a godly action: and in this reſpect as the prayer is a godly and holy action, the ſpirit worketh onely, our infirmities nothing at all: And therefore the Apoſtle ſaith, *The ſpirit it ſelfe maketh requeſt for us: for we know not what to pray as we ought:* that is, the goodneſſe of the action, and the gift to pray aright, is only of the ſpirit. Having now examined ſuch places of Scripture as are alleaged by our adverſaries: let us ſee ſome other of their objections.

Object. 1. If that man by his free will hath no inclination unto that which is good and godly, then belike men are compelled againſt their wils to the Kingdome of God: *Sic Rhemiſt. Iohn 6. ſect.* 3.

Anſw. Indeed man by nature is unwilling to any good thing, but God reformeth our wils, and giveth us grace moſt gladly to embrace Chriſt. Thus *Auguſtine* ſaith, *Trahit Deus miris modis, ut homo velit, non ut homines, quod fieri non poteſt, nolentes credant, ſed ut volentes ex nolentibus fiant:* God draweth a man divers wayes to make him willing: for men, which were impoſſible, doe not beleeve againſt their will, but of unwilling are made willing: *Cont. 2. epiſtol. Pelag. lib.1. cap.*20.

Object. 2. If man have no good motion of himſelfe, nor no deſire or will to doe good things: what is hee better than a ſtone, or a peece of clay, being altogether deſtitute of free will? *Rhemiſt. Rom. 9. ſect.* 7.

Anſw. We ſay with *Auguſtine: Non ſicut in lapidibus inſenſatis, aut in iis in quorum natura rationem aut voluntatem non condidit Deus ſalutem noſtram operatur:* God worketh not our ſalvation in us, as in ſenſleſſe ſtones, or unreaſonable creatures, &c. So wee doe not take away mans proper motions and thoughts, as the Rhemiſts accuſe us: 2 *Corinth.3. ſect.*2. God giveth not a new minde, ſoule, will, or underſtanding to the regenerate, but onely altereth and changeth it: Man by nature hath power to will, to thinke, to underſtand: ſo cannot a ſtone or a peece of clay, or any brutiſh creature: but to will, or thinke that which is good, is onely a worke of grace.

Contr. Pelag. de peccator. merit. & remiſſ. lib.2. c.5.

Object. 3. If God worke all, then man worketh nothing; what then can good works profit him ſeeing he worketh not?

Anſw. God by his ſpeciall grace worketh onely that which is good in man: man himſelfe alſo by nature hath a generall power to will and worke, yet not any good thing, but of grace: ſo God worketh not without man, but in man and by man, as his inſtrument, which receiveth the whole activitie in good things from the firſt mover and principall efficient. *Auguſtine* alſo thus anſwereth the like objection: *Ergo agimur (inquies) non agimus:* Thou wilt ſay then, that we our ſelves are wrought to good things, we worke not: *Immo & agis, & ageris, & tum bene agis, ſi à bono ageris:* Yea rather, thou art both wrought thy ſelfe, and workeſt: and then thou workeſt well, and that which is good, when thou art firſt wrought and made good: *De verb. Apoſtol. ſerm.* 13.

Object. 4. Thus alſo the Pelagians and free will men objected: if man have no free will in good things: *Tale ergo hominibus datum eſt arbitrium, quale in dæmonibus, quod nihil aliud poſſit, vel velit, quam malum:* Then ſuch a will is given to men as Devils have, which neither can nor will doe any thing but evill.

Anſw. *Auguſtine* anſwereth: Firſt, *Talis eſt multorum malitia, qualis dæmonum, ut Dominus, vos ex patre diabolo eſtis:* The like malice is in many wicked men, as is in the Devils themſelves, otherwiſe our Saviour Chriſt would not have ſaid to ſome, you are of your father the Devill. Secondly, *Sed hoc inter homines malos & diabolum diſtat, quod hominibus etiam valde malis, supereſt etiam, ſi Deus voluerit, reconciliatio: dæmonibus nulla ſervata eſt converſio:* But this difference there is betweene wicked men and the Devill, that there remaineth hope of reconciliation, if God will, even for the moſt wicked men: but no converſion or amendment is kept in ſtore for the damned ſpirits: *Lib. articul. falſ. impoſit. articul.* 6. The ſame difference there is betweene the corrupt will of men, and the malice of Devils: that the will of men, though it be preſently evill, by grace may be made good: but the malice of the Devill can never be changed to the better.

The Proteſtants.

There are two things to bee conſidered in our will and thoughts, the naturall power of willing and thinking, and the goodneſſe and holineſſe of our thoughts: the firſt is in us, and is properly ours by the generall gift of God, but the other commeth onely of God by his grace. The will, the underſtanding, the thoughts are ours, but the goodneſſe is meerely and entirely wrought by the ſpirit of God: So that in reſpect of the goodneſſe inſpired into our mindes, our wils are altogether paſſive: in reſpect of the generall power, and naturall facultie, of willing, thinking, underſtanding, they are alſo active.

One verie fitly compareth mans free will in good actions, unto *materia*; the grace working, unto *forma*: that as the ſaid *materia* without *forma*, the matter without the forme is rude and ſhapeleſſe; ſo free will is a thing altogether rude and deformed, if it bee not framed and faſhioned by grace comming thereunto: *Ex epiſtol. Voluſian. Epiſcop. Carthag. ad Nicolaum Papam.*

Auguſtine ſaith, *Rectè comparari arbitror liberum arbitrium jumento, — gratiam ſeſſori*: I thinke mans free will may verie fitly be compared to the beaſt which a man rideth upon, grace to the rider or ſitter: *Sicut jumentum illud dum in via dirigitur, ſeſſoris manu regitur, ut iter rectum—ſecundum ſedentis in ſe voluntatem poſſit incedere; ſic liberum arbitrium gratia regimine regitur, ut poſſit in ſemitis Domini recto corde—ambulare*: And as the beaſt is guided by the hand of the rider, that it may goe right in the way, according to the riders pleaſure: ſo free will is governed by grace, to walke aright in the wayes of God: *Cont Pelag. Hypognoſtic. articul.* 3. Mans free will therefore is no more able without grace, to doe any good thing, than the horſe is to goe the right way without a guide.

Pſalm. 51. 10. *Argum.* 1. The Prophet *David* ſaith, *Create in me a cleane heart, O God.* Mans will therefore doth no more worke with grace, than the creature doth with the Creator when it is created. And therefore the Prophet elſewhere ſaith: *He hath created us, and not we our ſelves*; Pſalm. 100. 4. which is ſpoken of the regeneration of men, rather than of the firſt creation; becauſe it followeth, *Wee are his people, and the ſheepe of his paſture.*

Anſw. There is not a new ſubſtance of the heart created in our regeneration: *ſed ipſa mundities efficitur*: but the pureneſſe or cleanneſſe of the heart is only wrought, the ſame ſubſtance remaineth, which worketh together with grace: *Bellar. cap.* 13. *reſponſ. ad loc.* 2.

Contra. The Jeſuite by thus anſwering, confirmeth our argument rather than refuteth it: for wee alſo affirme and grant, that the naturall power of the will and affections remaine ſtill, and worke together in the naturall action of willing, or thinking: but the ſupernaturall goodneſſe and pureneſſe of our heart, our will, our thoughts, we hold only to be wrought by grace, and that the will of man doth not help any thing thereunto. And thus much the Jeſuite granteth, and ſo he confeſſeth againſt himſelfe, that the ſupernaturall pureneſſe of mans will is onely wrought by grace, though the naturall ſubſtance of the will remaine ſtill.

Philip. 2. 13, 14. *Argum.* 2. God worketh in us both the will and the deed: he helpeth not onely, but wholly worketh himſelfe.

Anſw. God indeed worketh our will, but not without us: for the Apoſtle in the ſame place ſaith, *Worke your ſalvation with feare and trembling, verſ.* 14. *Ergo*, Man worketh together with God: *Bellarm. ibid.*

Contra. Gods working is the cauſe why man worketh: Worke out your ſalvation, ſaith the Apoſtle: and then he rendreth the reaſon or cauſe thereof; For it is God which worketh, &c. So that man worketh not any thing of himſelfe, but as his will is moved and wrought by the ſpirit of God: for if all were not of God, how then ſaith the Apoſtle, 1 Cor. 15. 28. *That God may be all in all*: and that *everie good gift is of God.* Iam. 1. 17. *Auguſtine* ſaith, *Sicut homo ſedens in jumento dicit, feci hodie, ut puta* 30. *millia, cum jumentum illo ſedente cucurrerit, —ſed ſeſſor dicitur facere, quia jumentum facere fecit: ſic liberum arbitrium fidei iter peragit,—ſed non ſine gratia dirigente & gubernante*: As a man ſitting upon his beaſt, ſaith, I have gone to day thirtie miles, or thereabout, when as not he, but his beaſt hath gone it; but the rider is ſaid to doe it, becauſe hee maketh his beaſt to doe it: ſo it is free will that runneth the race of faith, but grace directeth and governeth it: *Com. Pelagian. Hypognoſtic. articul.* 3. Man then as Gods inſtrument worketh, but God giveth the whole activitie and power to worke.

1 Cor. 15. 10. *Argum.* 3. S. *Paul* ſaith: *I laboured more abundantly than they all; yet not I, but the grace of God which is with me.* By this correction of his ſpeech the Apoſtle ſheweth, that of himſelfe hee was not able to worke any good thing, but it was the grace of God in him.

Anſw. He ſaith, *Gratia Dei mecum*, The grace of God with him: ſo that the Apoſtle wrought not alone, but he and grace together. *Bellarm. cap.* 10.

Contra. Nay, the Apoſtle aſcribeth all to grace: and by ſaying, The grace of God with mee, hee meaneth the grace that wrought in him, and was preſent with him: Galath. 2. 20. As elſewhere he ſaith, *Thus I live, not I now, but Chriſt liveth in me.* So that whether hee ſay, Grace with mee, or in me, it is all one: his meaning is, that grace onely worketh in him, and he by grace. And ſo *Auguſtine* expoundeth it: *Quicquid vult bonum, quicquid poteſt, à Domino eſt, qui ſine me, ait Dominus, nihil poteſtis facere*: What good ſoever a man either willeth, or is able to doe, it is of God; becauſe the Lord ſaith in the Goſpell, *Without mee you can doe nothing*: *Hypognoſt. cont. Pelagian. articul.* 3. Beſide the places of Scripture, which are manifeſt againſt the popiſh error of free will, we have alſo certaine objections to appoſe them with.

Object. 1. If the ſpirit of God doe not draw and enforce the will of man, but onely move it by perſwaſion, then ſhould we have no more forcible meanes to lead us to good, than we have to ſeduce us

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goe in the way of righteouſneſſe: But everie good deſire, will, and thought, is wrought in us by grace. Thus, I truſt, we have requited our adverſaries, and anſwered their objections; and repayed them againe with as many in number, but in waight greater.

Now laſtly, the holy Martyrs have ſealed this doctrine with their bloud: That bleſſed man Maſter *Bradford* confeſſeth beleefe onely to be Gods gift: whereas Frier *Alphonſo* diſputing with him, held on the other ſide, that the act of beleeving is in mans power: *Fox*. pag. 1619. There were divers perſons to the number of twentie perſecuted in the townes of Winſon and Mendleſam in Suffolke, *anno* 1556. for maintaining this article with others, That man had no free will of himſelfe unto good, *Fox*, pag. 1913.

See alſo for this matter, *Arauſican. Concil.* 2. *can.* 7. *Si quis per natura vigorem bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, prædicationi ſalutari conſentire poſſe dicit abſque illuminatione ſpiritus, hæretico fallitur ſpiritu; cum Dominus ait, Sine me nihil poteſtis facere*: If any man ſay, that by the ſtrength of nature man can thinke or chuſe any thing that appertaineth to eternall life, or conſent unto the preaching of ſalvation, without the illumination of the Spirit, hee is ſeduced with the ſpirit of hereſie: for Chriſt ſaith, Without me ye can doe nothing.

S. *Ambroſe*: *Voluntas nihil habet in ſuis viribus, niſi periculi facilitatem*: The will of man hath no power in it ſelfe, but onely a facilitie of ſinning: *de vocat. Gent. lib* 2. *c.* 2. *epiſtol.* 84. *Gratia tota repellitur, niſi tota ſuſcipitur*: Grace is wholly refuſed, if it be not wholly received. Grace then worketh wholly, not grace and mans will together.

Homil. de Adam. & Eva. *Chryſoſtome* confeſſeth, *Deum omnium bonorum effectuum & operum authorem*, That God is the author of all good works and effects—*ab ipſius gratia omnia hominis merita provenire*: that all mans merits proceed from his grace:—*agit in nobis, ut quod vult & velimus & agamus*: hee worketh in us, that we both will and doe what he willeth, &c.

Harm. ſect. 4. pag. 70. French Confeſſ. artic. 9. *Mans nature is become altogether defiled, and being blinde in ſpirit, corrupt in heart, hath utterly loſt all that integritie.* Confeſſ. of Wittenberg. c. 4. *As a man being corporally dead is not able by his owne ſtrength to prepare or convert himſelfe to receive corporall life; ſo hee which is ſpiritually dead, is not able by his owne power to convert himſelfe to receive ſpirituall life.*

Ibid. p. 81. *Decret. p.* 2. *cauſ.* 33. *diſtinct.* 1. *c.* 35. *Reſuſcitatus corpore vivit, abſente ſuſcitatore, non autem ſic reſuſcitatus in anima*: He that is raiſed in his body liveth, though hee be abſent that raiſed him; but hee that is raiſed in his ſoule cannot: *Ergo*, without grace the ſoule can doe nothing.

Pet. Lombard. upon theſe words: *It is not in him that runneth, or willeth, but in God that ſheweth mercie, &c.* reproveth their interpretation that ſay, It is not in mans will only: and further reaſoneth thus, That if it be not onely in the will, nor onely of mercie, the Apoſtles words might be turned thus, It is not in him that ſheweth mercie, but in him that willeth, &c. ſo hee concludeth, *Ideo rectè dictum intelligatur, ut totum detur Deo*; Therefore this is ſo to bee underſtood, that the whole may bee given unto God: *lib.* 2. *diſt.* 26. *liter. b. Ergo*, if all bee of grace, nothing remaineth by mans will to bee performed.

An Appendix of *Auguſtines* judgement, thorowly diſcuſſed concerning Free will.

BEcauſe this learned Father, and in his time the moſt zealous defender of the grace of God againſt the power of free will, and the mightieſt impugner of the hereſie of the Pelagians, hath written at large of this matter; and more without all queſtion than any of the Fathers beſide: I will therefore produce the teſtimonies alleaged on both ſides, that in the end it may appeare which way the judgement of this Father enclined.

The Papiſts.

47. Error. THe places of *Auguſtine* urged by *Bellarmine* for the proofe of free will are theſe.

1 *Lib. de quantit. animæ, cap.* 36. *Datum eſt animæ liberum arbitrium, &c.* There is given to the ſoule of man free will, &c. which they that deny are ſo blinde, &c. The ſame is repeated by *Bellarmine lib.* 5. *de grat. c.* 27.

2 *Lib.* 5. *de civitat. Dei, cap.* 10. *Nullo modo cogimur, &c.* We are not conſtrained, retaining Gods preſcience, to take away *voluntatis arbitrium*, the judgement of the will.

3 *Hypognoſtic. lib.* 3. *Quiſquis negaverit liberum arbitrium, &c.* Whoſoever denyeth free will, is no Catholike: *Bellarm. lib.* 4. *de grat. c.* 9.

Anſw. 1 *Auguſtine* underſtandeth free will from coaction or compulſion: as *lib.* 5. *de civitat. Dei, c.* 10. *Nec ideo peccat homo, &c.* Man doth not ſinne, becauſe God foreſaw he ſhould ſinne, &c. Gods preſcience doth not force or compell mans will to doe any thing. 2 Likewiſe elſewhere *Auguſtine* ſaith, *Liberum arbitrium nos habere, &c.* It muſt be confeſſed, that we have free will to do both good and evill, &c. *Sed in bono faciendo, liber nullus eſſe poteſt*, but in doing of good no man is free, except he be freed by him, that ſaith; If the Sonne make you free, then are you free indeed, *lib. de corrept. & grat. c.* 1. In this ſenſe we confeſſe free will with *Auguſtine*, free to evill without conſtraint, free alſo unto good, but by grace.

4 *Lib.* 4. *contr. Iulian. c.* 3. *Tolerabilius illas, quas in impiis dicis eſſe virtutes, &c.* More tolerably

us to evill: for Satan dealeth onely by inticement and perſwaſion: *Everie man is tempted when hee is withdrawne by his concupiſcence, and entiſed.* *Auguſtine* ſaith: *Satanas non cogit invitum:* Satan compelleth none againſt his will: *In Pſalm.* 91. But it is certaine that the ſpirit of God worketh more ſtrongly in us unto life, than the tempter doth unto deſtruction: for our Saviour Chriſt ſaith, *The kingdome of God ſuffereth violence, and the violent take it by force.* This ſpirituall violence and force is not wrought only by perſwaſion: But Hell ſuffereth not violence, many there be that goe in thereat, that is, willingly, and of their owne accord. *Auguſtine* ſaith well: *Nullus vitioſus animus virtute armatum animum ſuperat:* No vitious minde overcommeth a minde armed with vertue: vertue then is mightier than vice, and a vertuous minde ſtronger than a vitious: *De liber. arbitr. cap.* 12. This ſtrength is wrought by more effectuall meanes than by perſwaſion: for the will of man naturally is more prone to evill than to good. And if it were on the one ſide entiſed to evill, on the other but perſwaded and moved onely to good, it would more eaſily be ſwayed that way than this.

James 1.14.

Matth.11.12

Matth.7.13.

Object. 2. *Bellarmine* ſaith: *Habemus dono Dei liberum arbitrium, & hoc dono accepto Domini ſumus actionum:* Free will is the gift of God, and by this gift once received, we are made Lords of our owne actions: ſo that it is in our power to doe well or no: *Bellarm. lib.* 5. *de grat. cap.* 29. *reſponſ. ad argum.* 6. So belike free will is from God, but man himſelfe maketh it good: for then is the will of man good, when it willeth good things: but it is in mans power, as they ſay, to incline his will to good: *Ergo,* alſo to make the will it ſelfe. Marke then what followeth hereupon: as *Auguſtine* verie well gathereth: *Si libera voluntas à Deo eſt, quæ adhuc poteſt bona eſſe vel mala, bona autem ex nobis, melius eſt id, quod à nobis, quam quod à Deo; quod ſi abſurdiſſimum ſit dicere, oportet fateamur, & bonam voluntatem nos à Deo adipiſci:* If free will bee of God which may be yet either good or evill, and a good will of our ſelves, that is better which is of us, than that which is of God; which if it bee moſt abſurd to ſay, we muſt needs confeſſe that our good will is alſo of God: *De merit. & remiſſion. cont. Pelag. lib.* 1. *cap.* 18.

Object. 3. *Bellarmine* againe thus writeth, that God inclineth our hearts, *Non cogendo, ſed ſuadendo, & invitando,* not by enforcing, but by moving and inviting it: *Ita ut in poteſtate voluntatis relinquatur conſentire vocanti:* So that it is left in the power of the will to conſent to him that moveth, and calleth: *Lib.* 5. *cap.* 29. *reſponſ. ad teſtimon.* 3. And againe hee ſaith, it is in a mans power, whether hee will bee perſwaded or not, *poteſt non perſuaderi: Lib.* 6. *cap.* 13. *reſponſ. ad loc.* 4.

Who ſeeth not now how neere the Jeſuite commeth to that old Pelagian hereſie: *Hominem tantum à Deo adjuvari, revelando tantum, quod fieri debeat:* That man is helped only of God, by revealing only what is to be done. Which hereſie *Auguſtine* confuteth thus: *Nos eam gratiam volumus, —quæ non ſolum revelatur ſapientia, ſed amatur: nec ſuadetur ſolum omne bonum, ſed perſuadetur:* We underſtand ſuch a grace, whereby wiſdome is not onely revealed, but loved; not propounded, but perſwaded: *lib.* 1. *de grat. Chriſti, cap.* 14. He then that confeſſeth not ſuch a grace of God, whereby we are made to love that is good, and are thorowly perſwaded thereunto, thinketh not as *Auguſtine* thought, but as the old Pelagians: But thus doth *Bellarmine:* he ſaith, that *Gratia ſuadendo inclinat,* Grace doth onely move; but, *homo poteſt non perſuaderi,* it is in mans power whether hee will be perſwaded: So then *gratia* doth *ſuadere, non perſuadere,* move, but not perſwade, by his opinion: which is the verie poſition of the Pelagians.

Object. 4. It was another hereſie of the Pelagians: that God to this end gave grace to men, *Ut quod facere jubentur per liberum arbitrium, facilius implere poſſint per gratiam:* That what they are commanded to doe by their free will, they may more eaſily accompliſh by grace. What elſe now doe the Rhemiſts ſay giving this note: *That although the Gentiles do eſpecially beleeve by Gods grace, yet they doe beleeve by their free will: annot. Act.* 13.2. And againe, *Man was never without free will, but it is made more free by grace: Rhemiſt. Iohn* 8. *ſect.* 2. So then grace in their judgement helpeth man only more eſpecially, fully, freely, that is, more eaſily to beleeve: Whereupon it followeth, that they may beleeve without grace, though not ſo eſpecially.

This hereſie *Auguſtine* confuteth thus: *Velo facilius, remo difficilius, tamen & remo itur: jumento facilius, pedibus difficilius, ſed tamen & pedibus pervenitur: Non eſt ſic, (verus magiſter ait) —ſine me nihil poteſtis facere:* As if you ſhould ſay, the veſſell goeth more eaſily with the ſaile, more hardly with the oares, yet it goeth with the oares: A man travelleth better by horſe, not ſo eaſily a foot, yet hee travelleth: It is nothing ſo (ſaith *Auguſtine*) as our Maſter witneſſeth, who is true, and cannot lye, *Without me you can doe nothing: De verb. Apoſt. ſerm.* 13.

Thus was it alſo concluded, *Concil. Milevitan. cap.* 5. *Quicunque dixerit ideo nobis gratiam juſtificationis dari, ut quod facere per liberum jubemur arbitrium, facilius impleamus per gratiam; tanquam etſi gratia non daretur, non quidem facile, ſed tamen poſſemus ſine illa implere divina mandata, anathema ſit: Dixit enim Chriſtus, ſine me nihil poteſtis facere, non dixit, ſine me difficilius poteſtis facere:* Whoſoever ſaith that the grace of juſtification is therefore given us, that what wee are commanded to doe by free will, we may more eaſily doe by grace: as though if grace were not given, we might, though not eaſily, keepe the Commandements, let him be accurſed: for Chriſt ſaid, *Without mee you can doe nothing:* he ſaid not, without me you can hardly doe.

Man therefore of himſelfe is unable, not onely to ſaile, but to row; not onely to ride, but to

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bly thoſe vertues, which you ſay are in the wicked, you ſhould rather aſcribe *divino muneri,* to the divine gift, than to their will, though they know it not, *Bellarm. lib.* 5. *de grat. c.* 9.

Anſw. This place maketh againſt *Bellarmine,* for *Auguſtine* would have the vertues even in Infidels aſcribed in ſome ſort to the gift of God, rather than to their owne will.

5 *Lib. de perfect. inſtit. contr. Caleſtin.* That place being objected out of S. *Paul, Quod vult faciat,* Let him doe what he will: *Auguſtine* anſwereth thus: *Quaſi pro magno habendum ſit, velle nubere:* As though it were ſuch a great matter, to have a will to marrie: where we reaſon of the aſſiſtance of Gods mercie; hence *Bellarmine* concludeth a free will in morall works without grace. *Object.*

Anſw. This place alſo maketh againſt him: for to have a will to marrie is naturall, neither good nor evill: but to marrie to ſuch end as God hath appointed marriage, is a good worke, and is not in mans will without Gods help: as it followeth in the ſame place, *Quaſi prodeſt aliquid velle, &c.* As though in this caſe it availed to will, unleſſe God by his providence doe joyne the man and the woman.

6 *Hypognoſtic. lib.* 3. *Eſſe fatemur liberum arbitrium, &c.* We confeſſe a free will, not by the which it is fit to begin or finiſh things appertaining to God, *ſed tantum in operibus vitæ præſentis, tam bonis quam malis,* but onely in the works of this preſent life, either good or evill: *Bonis dico, quæ de bono naturæ oriuntur, &c.* I call thoſe good things, which doe come of the goodneſſe of nature, as to worke in the field, to eat, to drinke, &c. *Bellarm. ibid.*

Anſw. All this we grant, that naturall and civill works are in mans power, as to worke, to eat, to drinke: but to doe theſe things well, and to referre them to the glorie of God, which is the morall goodneſſe of theſe actions, is from God, and not from mans will.

7 *Auguſtin. lib.* 1. *de liber. arbitrio, c.* 12. *Vides in voluntate noſtra eſſe conſtitutum, &c.* You ſee it is in our will, whether we enjoy ſo great a good, or want it, &c. Againe, *Quis peccat in eo quod nullo modo caveri poteſt? &c.* Who ſinneth in that which cannot be ſhunned? but we ſinne, *Ergo,* it may be ſhunned, *Bellarm. lib.* 5. *c.* 27.

8 *Lib.* 2. *de animab.* 12. *Peccatorum reum quenquam:* For a man to be held guiltie of ſin, becauſe he did not that which he could not doe, *ſumma inſania eſt,* is great madneſſe: wherefore the ſoules, that which they doe, if they doe it of nature, not of will, if they want a free motion to doe or not to doe, &c. they cannot be held guiltie of ſinne, *Bellarm. ibid.*

9 *Lib.* 2. *actor. cum Felice. Manich. c.* 3. *Eſſe liberum arbitrium, & inde peccare quemque ſi velit, &c.* That there is a free will, and thereby everie one may ſinne if he will, and not ſinne if he will not, is evident in the Scripture: Againe, *Habet unuſquiſque in voluntate, aut eligere, quæ bona ſunt, &c.* Everie man hath in his will, either to chuſe the good, and ſo to be a good tree, or to chuſe the evill, and to be an evill tree, *ibid.*

Anſw. 1 I anſwer here for *Auguſtine,* as *Hierome* for himſelfe, who diſputing againſt *Iovinian,* who ſeemed to extenuate Virginitie, falleth into the other extreme to be thought to condemne Marriage; ſaith he, *Debuerat prudens lector, ea quæ videntur duriora, æſtimare de cæteris, &c.* The diſcreet Reader ſhould eſteeme and meaſure the hard ſayings by the reſt, and not to accuſe me, in one and the ſame booke to bring forth contrarie ſentences: *Quis enim ita hebes? &c.* Who is ſo blockiſh to praiſe and condemne the ſame thing? Againe, *Aliud eſt docere diſcipulum, aliud adverſarium vincere.* It is one thing to teach a diſciple, another to confute an adverſarie: are yee angrie with me, *quia Iovinianum non docuerim, ſed vicerim?* becauſe I did not teach *Iovinian,* but confute him? *Apolog. ad Pammach.* The like may be ſaid for *Auguſtine:* Doe we thinke he was ſo forgetfull or unskilfull, as one while to extoll free will, another to deprave and impare it? we muſt conſider againſt whom hee writeth, namely the Manichees, who imputed ſin to the neceſſitie of nature: *Auguſtine* dealing againſt them, when he ſpeaketh of free will, doth convince rather than teach them.

2 Let us give *Auguſtine* leave to expound himſelfe: who *Lib.* 1. *retract. c.* 9. thus ſaith, *Cùm de libera voluntate rectè faciendi loquimur, de illa, in qua homo factus eſt loquimur:* When we ſpeake of the free will of doing well, we ſpeake of that will wherein man was made: Thus if wee underſtand *Auguſtine* ſpeaking of free will, we willingly grant all. *Bellarmines* exception is a meere cavill, that *Auguſtine* ſhould affirme the ſame will to chuſe good or evill to be in us that was in *Adam,* but not the ſame power of execution. *Contra.* 1. He ſpeaketh directly, *de voluntate, non poteſtate rectè faciendi,* of the will, not the power of doing well, which he ſaith was in *Adam,* and not in us. Secondly, he elſewhere ſaith, *Vitiato libero arbitrio, totus homo vitiatus eſt:* That free will being corrupt, man wholly was corrupted. *Hypognoſtic. c.* 3. If a man wholly, then his will alſo wholly was corrupt; then conſequently the freedome of his will to good and evill was corrupted.

3 *Auguſtine* further expoundeth himſelfe, and *lib.* 1. *retract. c.* 9. treating of his bookes *De libero arbitrio,* he retracteth or rather explaneth this verie ſentence urged before, *loc.* 7. as that ſinne may be ſhunned, that a man may live well if he will: he thus explaineth himſelfe, *Voluntatem bene non velle, niſi à Deo liberetur,* That the will cannot will well, unleſſe God make it free: *Et nihil poſſe ſentienti, intelligenti bonum occurrere, &c.* And that nothing that is good can come into the ſenſe or underſtanding, but from God: thus if we will give *Auguſtine* leave to expound himſelfe; where he treateth of free will to doe good, he muſt be underſtood to include a neceſſarie ſenſe of Gods grace, whereby it is made free, and not by nature.

10 *Lib. de ver. religion. c.* 14. *Non dubitandum video, &c.* It is not to be doubted that the minde hath free will: for God would have his ſervants to ſerve him freely, which cannot be, *ſi non voluntate ſed neceſſitate ſervirent*, if they ſhould ſerve him not willingly, but of neceſſitie, *Bellarm. ibid.*

Anſw. 1. By neceſſitie *Auguſtine* underſtandeth the forcing and conſtraining of the will: as before *loc.*2. *Nullo modo cogimur tollere:* We are not compelled to take away free will, becauſe of Gods preſcience: likewiſe ſuch a neceſſitie as the Heathen aſcribed to the ſtarres, and fatall deſtiny, in free will he denieth, *Lib. de incarnat. verbi, c.*2. but ſuch a voluntarie neceſſitie, whereby the will cannot now chuſe, but willingly ſinne, *Auguſtine* affirmeth, *Lib.*1. *retract. c.* 9. treating of his bookes *de libero arbitrio, &c.* That man cannot now refraine from luſtfull concupiſcence, *Non natura eſt primò inſtituti hominis, ſed pœna damnati*, it is not the nature of the man firſt created, but the puniſhment of him being condemned: if *homo non poteſt*, if a man cannot abſtaine, how is there not a neceſſitie laid upon him? 2 God indeed will have us to ſerve him willingly and freely, but as *Auguſtine* elſewhere ſaith, *Ex nolentibus, volentes facit*, of nilling he maketh us willing: and as S. *Ambroſe*; *Virtus nulla nolentium eſt, ſed ipſa gratia hoc agit:* There is no vertue, where unwillingneſſe; but grace it ſelfe worketh this: that is, that wee are willing, *lib.* 2. *de vocat. Gent. c.* 9. Hitherto then *Auguſtines* ſenſe is maintained to be ſound and good.

11 *Lib. de grat. & liber. arbit. c.*1. *Revelavit Deus per Scripturas, eſſe in homine liberum arbitrium:* God hath revealed by the Scriptures, that there is a free will in man, *Bellarm. c.*28.

12 *Epiſtol.*47. *Catholica fides neque negat liberum arbitrium:* The Catholike faith neither denieth free will in man, *neque tantum ei tribuit, ut ſine gratia valeat aliquid,* neither doth it attribute ſo much unto it, as though it could doe any thing without grace, *Bellarm. c.*28.

13 *Lib.*2. *de nupt. & concupiſc. Non negamus liberum arbitrium:* We deny not free will: *lib.* 1. *ad Bonif. c.*2. *Quis noſtrum dicit?* Which of us ſaith? That by the ſin of the firſt man free will is loſt from mankinde, *Bellarm. ibid.*

Anſw. 1. *Auguſtine* expoundeth himſelfe, *loc.* 12. how he underſtandeth free will, that it cannot doe any thing at all that is good, without grace: and elſewhere he calleth it *liberam voluntatem, propter gratiam Dei*, a free will becauſe of Gods grace, which doth free it from the law of ſinne, *act. cont. Fortunat. diſput.*2. 2 In that he ſaith, the free will which *Adam* had is not loſt, hee underſtandeth a libertie from coaction and forcing: 1 As thus he defineth the will, *Voluntas eſt motus ad aliquid faciendum nullo cogente:* The will is a motion to doe any thing without forcing: this libertie of will remaineth ſtill. 2 Yet *Auguſtine* acknowledgeth that our will by nature is not free from neceſſitie: *Poſtquam ille libera voluntate peccavit, nos in neceſſitatem præcipitati ſumus:* After *Adam* had ſinned by his free will, we were precipitate into neceſſitie; and he giveth this example: as before a man is accuſtomed to a thing, he hath free will to doe it, or not to doe it; but afterward, *conſuetudine ſic implicatur ut poſtea vincere non poteſt, quod ſua libertate fabricata eſt:* When the will is entangled with cuſtome, it cannot overcome that which firſt it willingly deviſed: As many would not ſweare, yet by cuſtome they cannot forbeare: *act.* 2. *diei cont. Fortunat.* Such a voluntarie neceſſitie *Adam* by his ſinne hath brought upon his poſteritie. 3 *Auguſtine* ſaith, *Primum liberum arbitrium poſſe non peccare, noviſſimum non poſſe peccare:* The firſt free will was to be able not to ſin, the laſt (in Heaven) not to have abilitie to ſin, *lib.*22. *de civitat. Dei, c.*30. As they ſhall have a free will with a neceſſitie of not ſinning, ſo we by nature have a free will with neceſſitie of ſinning.

14 *Auguſtine lib. de grat. & liber. arbit. c.*2. *Illa præcepta divina homini non prodeſſent, &c.* The divine precepts ſhould not profit a man, unleſſe he had free will: *quomodo jubet?* how doth God command, if there be no free will? *Bellarm. ibid.*

Anſw. Auguſtine ſhall expound himſelfe, who thus anſwereth the like objection of the Pelagians, taken from the precepts of Scripture: *Spiritu Dei aguntur filii Dei, ut agant, non ut ipſi nihil agant, & hoc eis oſtenditur quid agere debeant:* The children of God are wrought by the Spirit, that they ſhould worke, not that they ſhould doe nothing, and therefore it is ſhewed them what they ſhould doe: And againe, *O homo in præceptione cognoſce, quid debeas habere, in correptione cognoſce tuo te vitio non habere; in oratione cognoſce, undè accipias, quod vis habere:* O man, in the precept know what thou oughteſt to have; in the rebuke, that by thine owne fault thou haſt it not; in prayer acknowledge, whence thou muſt receive that thou wouldeſt have: *de cor. & grat. c.* 3. Wherefore then the precepts of Scripture are to this end, to ſhew man what he ſhould doe, and to drive him to ſeeke that at Gods hands, which is commanded; they demonſtate a free will in man, but to be wrought and directed by the Spirit.

15 *Auguſt. Epiſt.*89. *qu.*2. *Neque voluntatis arbitrium ideo tollitur, quia juvatur, &c.* Neither is free will taken away, becauſe it is helped; but therefore it is helped, becauſe it is not taken away, *Bellarm. ibid.* That is not helped that is not; therefore there is free will in man, becauſe it is helped, *Bellarm. rurſus, lib.*6. *c.*11. *tit.*2.

Anſw. Auguſtine ſhall here alſo expound himſelfe: *Adjutor noſter Deus eſt, nec adjuvari poteſt, niſi qui ſponte aliquid conatur:* God is our helper, neither can a man be helped, unleſſe he doe ſomewhat of himſelfe: then it followeth, *Quia non ſicut in lapidibus inſenſatis, &c.* Becauſe God worketh not ſalvation in us as in ſenſeleſſe ſtones, or in unreaſonable creatures, *de peccator. merit. & remiſſion. cont. Pelag. lib.*2. *c.*5. His opinion then is, that God is ſaid to help our will, in reſpect of the naturall facultie of willing, becauſe man hath reaſon, will, and underſtanding by nature: but to will that which is good, man is not only helped, but altogether guided and directed by grace: as he ſaith in another place, *Laborant homines invenire in voluntate, quid boni ſit noſtrum, &c.* Men do labour to finde in the will ſome goodneſſe, which is not of God, which how it can be found, I am utterly ignorant, *ibid.c.*18.

Bernard hath the like ſaying, *Liberum arbitrium nos facit volentes, gratia bene volentes, ex ipſo nobis eſt velle, ex ipſa bonum velle*: Freewill maketh us willing, grace well willing; from that we have power to will, from the other power to will that is good, *lib. de liber. arbitr.* Thus then mans will and grace work together, man by nature willeth, by grace he willeth that is good.

16 *Auguſt. in Pſal.*7. *Diabolo non conſentire in poteſtate noſtra eſſe voluit*: Not to conſent to the devill God would have it in our power, *de ſpirit. & liter. c.*34. *Conſentire vocationi Dei, vel ab ea diſſentire propriæ voluntatis eſt*: To conſent to Gods calling, or diſſent from it, it is in mans owne will, *Bellarm. ibid. cap.*28. *& lib.*6. *cap.*11. *Tom.*3.

Anſ. Auguſtine ſaith, that it is in the will of man to conſent, &c. but this will muſt be prepared, and wrought of God: firſt, thus he expoundeth himſelfe, *lib.*1. *retractat. c.*22. making mention of his book againſt *Adimantius*, he had affirmed, that it was in mans power to change his will: *Sed poteſtas iſta nulla eſt, niſi à Deo datur*: But this is no power, unleſſe it be given of God. And againe, *lib.* 2. *cap.* 1. he correcteth that ſaying in his book *ad Simplician.* that it is *in uniuſcujuſque poteſtate, ut velit*, in every mans power to will: *à Deo voluntas præparatur*, the will alſo muſt be prepared of God. Secondly, he further thus explaineth himſelfe: *Sive iniquitas, ſive juſtitia*: Whether iniquitie or righteouſneſſe, unleſſe they were in our will, they could not be in our power, being not in our power, there ſhould be neither juſt reward, nor puniſhment: *Ignorantia verò & infirmitas, &c.* But this ignorance and infirmitie, that either man knoweth not what he ought to will, or cannot doe that which he willeth, *ex occulto pœnarum ordine venit*, proceedeth from the ſecret order of puniſhment: *cont. Fauſt. lib.*22. *ca.*78. Here he affirmeth, that both good and evill is in mans will and power, and yet that mans will by nature is ſo blinde and weake, as that it can neither will, nor worke that which it ought: wherefore the power of the will to good is not of it ſelfe, but of grace. Thirdly, ſo then as *Bernard* ſaith, *Nec bonus nec malus eſt quiſpiam niſi volens*: No man is either good or evill againſt his will: but (ſaith he) *Deus facit voluntarios, ut non ſalvet invitos*, God maketh them willing, that they be not ſaved unwilling, *lib. de liber. arbit.* Wherefore it is mans will that conſenteth to God, and conſenteth not to the Devill, but his will reformed and made free or willing by grace. Thoſe places are alleaged by *Bellarmine*, to prove the power of mans will in morall duties: theſe following are produced to ſet forth the cooperation or joynt working of Gods grace, and mans will in ſpirituall works.

17 *Auguſt. lib.*1. *retract. cap.*22. *In noſtra poteſtate poſitum, &c.* It is in our owne power to change our will, &c. *ſed ea poteſtas nulla eſt niſi detur à Deo*: but that is no power, unleſſe it be given of God: *Præparetur voluntas à Deo*, The will is prepared of God: *Bellarm. lib.*6. *cap.*11. The will then being prepared of God, obeyeth, &c.

Anſw. Auguſtine ſaith in direct termes, *Poteſtas nulla eſt, &c.* That mans will hath no power at all, unleſſe it be given of God: *Ergo*, if all the power be of God, there is no power in mans will.

18 Many other places are heaped up to the like purpoſe: *Tom.*4. *lib.*1. *ad Simplician. Ut velimus ſuum eſſe voluit & noſtrum*: To will he would have it both his and ours; his in calling, ours in obeying, *Bellarm. ibid.*

19 *Tom.*5. *lib.*5. *de civitat. cap.*10. *Multa facimus, quæ ſi nollemus, non faceremus*: We doe many things, which if we would not, we ſhould not doe them.

20 *Tom.*6. *lib.*2. *actor. contr. Felicem*: *Habet unuſquiſque in voluntate*: Everie man hath it in his owne will to chuſe the good, and ſo become a good tree; or the evill, and ſo be made an evill tree; *Nemo niſi Deus facere arbores poteſt*: None but God can make trees.

21 *Tom.*7. *lib.*2. *de remiſſ. peccat. cap.*5. *Adjutor Deus, &c.* God is the helper, neither can he be helped, which doth not ſomewhat of himſelfe, *Bellarm. ibid.*

22 *Lib. de natur. grat. cap.*32. *Illo operante cooperamur*: He working we work together, becauſe his mercy doth prevent us.

23 *Lib. de prædeſt. cap.*3. *Vtrumque noſtrum eſt*: Both are ours, to love and beleeve, becauſe of free will, and both are given by the ſpirit of faith.

24 *De grat. & liber. arbit. cap.*15. *Ne autem putetur, nihil ibi facere homines per liberum, &c.* Leſt it ſhould be thought, that man doth nothing by his freewill, it is ſaid, *Harden not your hearts.*

25 *Lib. de grat. c.*14. *Arbitrium niſi adjutum, &c.* No man commeth, unleſſe his will be helped, *Lib.* 2. *cont.* 2. *epiſt. Pelag. c.*8. *Niſi adjuvante illo*: Unleſſe he helpe, we can doe nothing.

26 *Tom.*8. *in titul. Pſal.*71. *Non erat in poteſtate tua, &c.* It was not in thy power to be borne of *Adam*, it is in thy power to beleeve in Chriſt.

27 *Tom.*9. *tract.*72. *in Ioann. Credere in Chriſtum, &c.* To beleeve in Chriſt is the work of Chriſt: this he worketh in us, but not without us: With Chriſt working juſtification, man worketh together.

28 *Tom.* 10. *ſerm.* 15. *de verb. Apoſtol. Totum ex Deo, &c.* All is of God: but we muſt not be as aſleepe to doe nothing, to will nothing: *Sine voluntate tua non erit in te juſtitia Dei*: Without thy will the righteouſneſſe of God ſhall not be in thee: he that made thee without thee, doth not juſtifie thee without thee, *Bellarm. lib.*6. *cap.*11.

Anſw. Firſt, in all theſe places, where we are ſaid to work together with grace, and to be helped by grace, *loc.*20.21.24. and that God doth not juſtifie us without us, 28. *Auguſtine* underſtandeth onely the naturall power and activity of the will, which as it willeth, ſo it is active, and worketh together with grace, and is helped and aſſiſted: but as it willeth that which is good, it is altogether paſſive, and worketh not, but is wrought upon: 1 How elſe ſhould all be of God, as he ſaith? *loc.* 28. and we muſt onely not be as men aſleepe: and as elſewhere he ſaith; *Neq; ſic templum ſuum de vobis ædificat Deus, quaſi de lapidibus, qui non habent motum ſuum:* Neither doth God ſo build his temple of you, as of ſtones, that have no motion, *Serm.*13. *de tempore.* Mans naturall power then of willing, muſt be added to Gods grace that maketh it to will well. 2 This is further teſtified by *Auguſtine*, that our activity to goodneſſe is altogether of Gods grace, and the moving of his ſpirit: *Ergo agimur (inquies) non agimus:* therefore you will ſay we are done to, we doe not. The anſwer followeth, *Immo & agis & ageris, & tum bene agis, cùm à bono agaris:* Yea thou art both done to, and thou doeſt, and then thou doeſt well, when thou art done to, and art driven of that which is good, *ſerm.*13. *de tempor.* The will then cannot doe well, but as it is driven: See our anſwer before, *ad loc.*14.15.

Secondly, concerning the precepts in Scripture, whereby *Auguſtine* inſinuateth freewill, *loc.*23. his further judgment of that matter is this: *Ad hoc lex præcepit iſta, ut cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus:* To this end hath the law commanded theſe things, that when man ſeeth himſelfe to faile in the fulfilling thereof, he ſhould not by pride be lifted up: but being wearied in himſelfe, have recourſe to grace, *cont. Celeſtin. de perfect. juſtit. reſponſ. ad ration.* 11. We ſee he confeſſeth, that without grace man hath no power to performe the precepts enjoyned.

Thirdly, where *Auguſtine* ſaith, it is in a mans will to chuſe good or evill, *loc.*19. to *beleeve in Chriſt, loc.*25.26. he before expounded himſelfe, *loc.*19. *Deus ſolum facit arbores, &c.* God only maketh good trees: The will then of man hath this power, but not from it ſelfe, but from God: *Poteſtas nulla eſt, &c.* It is no power, unleſſe it be given of God: as before I alleaged out of *Auguſtine* in our anſwer *ad loc.*16. And that this is the reſolute judgement of *Auguſtine*, that man hath no power of will by nature to any good thing, it every where appeareth in his works: *Libertas non periiſſet ſi bona permanſiſſet voluntas: ſed quia peccavit voluntas, ſequuta eſt peccantem peccatum habendi dura neceſſitas:* Liberty of will had not periſhed if the will had remained good; but becauſe his will ſinned, there followed and fell upon the ſinner an hard neceſſity of ſinning, *cont. Celeſtin. de perfect. juſtit. reſp. ad ration.* 9. Here *Auguſtine* ſaith, that there is in the will by nature a neceſſity to ſin; how then can it have any inclination to good.

Againe, *Vt homo in peccatum iret, &c.* For a man to run into ſin his owne freewill ſufficeth, whereby he corrupted himſelfe; *ut autem redeat ad juſtitiam*; but to returne to righteouſneſſe, he had need of a Phyſician, becauſe he is not ſound, *opus habet vivificatore, quia mortuus*, he had need of a reviver, becauſe he is dead, *lib. de natur. et grat. cont. Pelag. cap.*23. If mans will then be dead by nature, it hath no life nor activity at all.

And to conclude, he teſtifieth thus, *lib. de prædeſtinat. et grat, cap.*9. *Liberum quod à Deo habemus arbitrium, &c.* The freewill, which we have of God, is prone to wickedneſſe. *Et cum ad virtutis indolem Deo deſerente nihil poſſit, ad genus omne peccati idonea fultum virtute ſubſiſtit:* and having no power, or being able to doe nothing unto vertue, it hath ſufficient ſtrength of it ſelfe to all kinde of ſin. Here is an evident teſtimony, that the will, *nihil poſſit*, can doe nothing of it ſelfe to attaine unto vertue.

Thus (I truſt) I have ſufficiently anſwered the objections out of *Auguſtine*, now I will proceed to alleage ſuch evident and cleere teſtimonies out of his works, whereby it may appeare, that he was an utter enemy to the naturall power of freewill to good.

The Proteſtants.

THe teſtimonies out of *Auguſtine* againſt the power or ability of freewill naturally unto good, are theſe.

1 *Epiſtol.*106. *Sine gratia ad non peccandum nihil voluntatis arbitrium valere:* The will without grace hath no power at all not to ſin.

Anſ. Firſt, his meaning is, that the will without grace hath no power to live altogether without ſin, not to abſtaine from ſome one ſin: for *Auguſtine* ſaith, *Si ita eſt, nullus locus adjutorio gratiæ reſervatur:* If it be ſo, there is no place left for the helpe of grace. Grace is not excluded, if ſomething be left to the will, but if all be aſcribed to it. Secondly, by not ſinning he may underſtand, the reſiſting of tentation, which the will cannot doe without grace, *Bellarm. lib.* 5. *cap.* 11. *reſponſ. ad argum.*2.

Contra. Firſt, if *ad non peccandum*, not to ſin, were *ad vivendum ſine peccato*, all one, as to live without ſin, *Auguſtine* had ſaid juſt nothing: for even with grace the will of man hath no power to live altogether without ſin: He ſpeaketh then of that which is poſſible in this life, to abſtaine from ſome ſin, not of that which is impoſſible to live without any ſin.

Secondly, the conſequent is good, that grace muſt be either wholly admitted, or wholly refuſed: Rom.11.6. S. *Paul* ſo reaſoneth, *If of grace, it is no more of work: for grace were no grace, &c.* the grace then of God and the work of mans will cannot ſtand together. *Ambroſe* likewiſe ſaith, *epiſt.* 84. *Gratia Dei* *tota repellitur, niſi tota recipitur:* Grace is wholly refuſed, if it be not wholly received.

Thirdly, it is well you confeſſe, that a mans will without grace cannot reſiſt temptation: for thus you confeſſe the cauſe, that ſin cannot be avoided without grace: for there is no ſin, which commeth not by temptation. *Every man is tempted, when he is drawne by his owne concupiſcence:* therefore if the will cannot reſiſt temptation without grace, it cannot reſiſt ſin, and conſequently not doe any good without grace.

Iam. 1.14.

2 *Enchirid. cap.* 30. *Qui boni operari poteſt perditus, niſi in quantum à perditione liberatus?* What good can a man of perdition doe, but as he is freed from perdition? Now every one by nature is the childe of wrath and perdition: therefore by nature no good can be done.

Anſw. Auguſtine ſpeaketh of ſuch good works as tend to ſalvation, which indeed cannot be done without grace, *ibid. reſp. ad* 3. *loc.*

Contra. Firſt, the Scripture counteth no works good, but corrupt and evill, which are not reaped of the ſpirit to life everlaſting: *Galath.* 6. 8. *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption,* and nothing elſe: *He that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting.* Secondly, *Auguſtine* ſaith directly: *Scito nos illum bonum hominem dicere, illam voluntatem bonam, illud opus bonum, —per quod ſolum homo poteſt ad æternum Dei regnum perduci:* Know this, that I call him a good man, and that a good will, and that a good work, by the which onely a man may be brought to Gods everlaſting kingdome, *lib.* 4. *cont. Iulian. c.* 3. *Ergo,* in *Auguſtines* judgement thoſe are not to be counted good works at all, which tend not to ſalvation. Thirdly, *Auguſtine* affirmeth, *Etiam ipſa bona opera, quæ faciunt Infideles non ipſorum eſſe, ſed illius qui bene utitur malis:* Even the good works of Infidels, are not theirs, but his, who uſeth evill things well, *cont. Iulian. lib.* 4. *cap.* 3. Even theſe works, though they be not perfectly good, are of the divine gift rather, than of mans will.

Galath. 6.8.

Loc. 3. *Auguſt. lib.* 2. *de remiſſ. peccat. cap.* 18. *Si voluntas aut bona eſt aut mala, & utiq; malam non habemus ex Deo, reſtat ut bonam voluntatem habeamus ex Deo:* If the will be either good, or evill, and we have not an evill will from God; it remaineth, that we have a good will from God.

Anſw. By a good will here is underſtood the power of the will, and not the act: for a will that is not good may bring forth ſome good act, as the good will of a righteous man may bring forth ſin, *Bellar. ibid. reſp. ad arg.* 4.

Contra. Firſt, that a good act can proceed from a will that is not good, is contrary to the Scripture: *A corrupt tree cannot bring forth good fruit.* Secondly, if a righteous man bring forth an evill work, it commeth not from his regenerate will, but from his ſinfull and corrupt will. *It is not I, but the ſin that dwelleth in me.* Thirdly, whereas he ſaith, the good act of the evill will, is *ex bono naturæ,* of the naturall goodneſſe: he ſpeaketh contraries: for how can there be any good thing in an evill will or minde? As *Auguſtine* ſaith, *Laborant homines invenire in ipſa voluntate, quod boni ſit noſtrum, &c.* Men doe labour to finde ſomewhat in the will that is good, which is not of God; which how it can be found, or ſhewed, I am utterly ignorant: *de peccator. merit. & remiſſ. contr. Pelag. cap.* 18.

Matth. 7.18.

Rom. 7.20.

Loc. 4. 5. *Auguſtine lib.* 1. *cont.* 2. *epiſt. Pelag. cap. ultim.* affirmeth, *Bonum uſum liberi arbitrii eſſe ex Deo:* That the good uſe of the freewill is of God. *Lib.* 3. *cont.* 2. *epiſt. Pelag. cap.* 8. *Liberum arbitrium captivatum non niſi ad peccatum valet:* Freewill being captivated by ſin, cannot doe any thing but ſin.

Anſw. He is ſaid to uſe freewill well, not that doth one or two good morall works, but that liveth well, and this is of grace; as he is not ſaid to write well, that can make two or three letters well: ſo the freewill by nature is ſaid to have no power but to ſin, becauſe for the moſt part it ſinneth, *Bellarm. ibid. reſp. ad loc.* 5. 6.

Contra. Firſt, yet he that can make two or three letters well, can write ſomewhat well; but the will of it ſelfe can do nothing well: as our Saviour ſaith, *Without me you can doe nothing.* And *Aug.* before, *loc.* 1. *Nihil valet:* The will can doe nothing at all. And *lib. de prædeſt. & grat. c.* 9. *Ad virtutis indolem Deo deſerente nihil poteſt:* If God doe leave, that is, not aſſiſt the will, it can doe nothing to the attaining of vertue. And againe, *Nulla poteſtas niſi ex Deo data:* There is no power at all, but given of God, *lib.* 1. *retract. cap.* 22. If there be no power in the will, then at no time, neither to doe any good thing: wherefore *Bellarmine* doth very fondly wreſt *Auguſtines* words againſt his owne ſenſe.

Ioh. 15.5.

Loc. 6. *Enchirid. c.* 30. *Libero arbitrio malè utens homo, & ſe perdidit & ipſum, &c.* Man uſing freewill evill, loſt himſelfe, and it. *Victore peccato, amiſſum eſt liberum arbitrium:* Sin being conqueror, freewill was loſt.

Anſ. He meaneth not, that freewill is utterly extinct, as man himſelfe is not but only made worſe; as things are not periſhed, but loſt, that are taken by the enemy in battell: ſo the liberty of grace onely is loſt, not the liberty of nature, *Bellarm. c.* 30. *lib.* 5. *reſponſ. ad loc.* 1.

Contra. 1. Neither doe we ſay, that freewill or the nature of man is wholly extinct, but there remaineth a freeneſſe in the will ſtill, a freedome from coaction or conſtraint, which is the liberty of nature, but there is no freedome to good without Gods aſſiſtance, which is the liberty of grace: ſo *Auguſtine* ſaith; *Natura tota fuit per liberum arbitrium in ipſa radice vitiata:* The whole nature of man was corrupted in the root by freewill, *tract.* 87. *in Ioan.* If the whole be corrupted, then no part thereof remaineth uncorrupt. 2 This the ſimilitude of captivity ſheweth: for like as he that is a priſoner, or taken captive, walketh not whither he would,but is led whither he would not; as Chriſt ſaith to *Peter*: ſo the will of man being captived to ſin,becommeth wholly the ſervant thereof. *Know ye not, that to whomſoever you give yourſelves as ſervants to obey,his ſervants ye are, to whom ye obey?* Ioh.21 18. Rom 6.16.

Loc.7. Epiſt. 144. *Sine gratia Dei non poteſt libera eſſe voluntas,&c.* Without grace the will cannot be free,being ſubject to the concupiſcence overcomming it.

Loc.8. de ſpirit.& liter. c. 30. *Per gratiam ſanatio animæ à vitio peccati, per animæ ſanitatem libertas arbitrii, per arbitrii libertatem dilectio juſtitia:* By grace, the healing of the ſoule commeth from the corruption of ſin; by the health of the ſoule,the liberty of the will; by the liberty of the will,the love of righteouſneſſe.

*Loc.9. Lib. de corrept.& grat. c.*13. *Peccant per liberum arbitrium,non liberatum*: They ſin by freewill,but not yet freed,that is,by grace: *Ergò*,there is no liberty or freedome of the will to good,without grace.

Anſw. Bellarmine anſwereth to all theſe places; that *Auguſtine* ſpeaketh of the liberty of grace,not of the liberty of nature: for although the will be the ſervant of ſin without grace,yet it is free *à naturali neceſſitate*,from naturall neceſſity: as the eye, though it cannot exerciſe the ſight without light; yet ſimply it can ſee of it ſelfe,*ibid. reſponſ.ad* 4.5.7.*loc.*

Contra. He hath granted as much as we deſire: for like as there is in the eye a poſſibility of ſeeing; but yet without the light it cannot diſcerne this or that: ſo we ſay that it is in mans power by nature to will without conſtraint; but it cannot will any thing that is good, without the illumination of grace: as *Bernard* ſaith, *Ex ipſo nobis eſt velle,ex ipſa bonum velle:* Of the will it is that we doe will; of grace, that we will that is good. A liberty then of the will ſimply and abſolutely we grant by nature; but to will that which is good, proceedeth from the liberty of grace: All this ſeemeth by *Bellarmine* to be acknowledged,which we willingly condeſcend unto.

*Loc.*10. *Lib.*1.*retract.c.*15. *Qui cogenti cupiditati bona voluntate reſiſtere non poteſt.jam hoc ita peccatum eſt,ut ſit etiam pœna peccati*: He that cannot reſiſt his forcing concupiſcence by a good will,it is ſo ſin in him,that it is alſo the puniſhment of ſin.

*Loc.*11.*Lib.de corrept.& grat. c.* 12. *Si relinqueretur ipſis ſua voluntas, ut in adjutorio Dei manerent ſi vellent,&c.* If they ſhould be left to their own will,to continue in Gods help,if they would,through ſo many and great temptations, their will through infirmity would give place: *Et ideo perſeverare non poſſent, quia deficientes infirmitate nec vellent:* And therefore they cannot perſevere or continue, becauſe failing by infirmity,they will not.

Loc. 12. *Ex libro de perfect.juſtit.reſponſ.* 9. *Quia peccavit voluntas, ſequuta eſt peccantem peccatum habendi dura neceſſitas:* Becauſe the will ſinned, there followed upon the party ſinning, a neceſſity of having ſin,&c. Here it is confeſſed by *Auguſtine*,that by nature the will cannot otherwiſe doe but ſin, and therefore hath no power of it ſelfe to doe any thing that is good.

Anſw. The ſumme of *Bellarmines* anſwer to all theſe places is this; that this neceſſity or impotencie of the will, is conditionall, not abſolute, *quia poteſt auxilium Dei implorare*, becauſe man may ſue for Gods help; which if he doe not, it is his owne fault: ſo then there is no ſuch neceſſity affirmed by *Auguſtine*,in any of theſe places,that taketh away the liberty of the will,*Bellarm.ibid. reſp.ad* 3. 6. 8.*teſtim.*

Contra. 1. Thus *Bellarmine* fighteth with himſelfe,affirming,that without the invocation of Gods helpe, the will hath no power to reſiſt the concupiſcence, and conſequently not to doe any thing that is good: if it be then of grace, how can it be of nature? 2 We affirme that this neceſſity of nature is not ſo abſolute, but by the condition of Gods grace and aſſiſtance it may be looſed: but it is not in every mans power by nature, to receive this condition, and to ſue unto God for his helpe. 1 The Apoſtle ſaith, *We know not what to pray as we ought*, but *the ſpirit helpeth our infirmities:* it is then of the ſpirit, that we have a minde to pray, not by nature. 2 *Auguſtine* ſaith, *Quantum eſt quod valet voluntas ſub dominante cupiditate, niſi fortè ſi pia eſt, ut oret auxilium?* What is it, that the will can doe being ſubject unto luſt, unleſſe it being godly, doe pray for helpe? *lib.* 1.*retract.c.*15. It muſt firſt then be godly, before it can ſue for grace; but godlineſſe is not by nature: and againe, *Sine Deo bonum opus—nec incipere,nec perficere poſſit:* Without God,it can neither begin, nor finiſh a good work: *Hypognoſtic.lib.*3. *Ergo*,without grace a man cannot pray. Rom.8.26.

3 This neceſſity of nature,which cannot but ſin,taketh not away the liberty of the will: as *Bernard* ſaith, *Nemo nec malus nec bonus eſt, niſi volens:* No man is either good or evill againſt his will: ſo he that doth that which is good willingly, is made willing by grace; and he that doth evill, is thereto made willing by the corruption of his owne nature.

*Loc.*13. *Lib.*2. *de peccat. remiſſ. c.*18. *Laborant homines invenire in noſtra voluntate,quid boni ſit noſtrum, quod non ſit ex Deo:* Men doe labour to finde ſome good thing in the will, which is ours, and not of God, which I am utterly ignorant, how it can be found.

Anſw. Auguſtines meaning is, that freewill of it ſelfe doth not worke together with God,but by the gift of preventing grace,*Bellarm.lib.6.cap.*14.*reſp.ad argum.*1.

Contra. 1. If it be by the gift and working of grace, that the will worketh with grace, it is that which we affirme, that the will worketh not unto good, but by the efficacie of grace. 2 If he ſay, that grace doth but give the hint, as it were, and the beginning, and the will followeth them of it owne accord, then is there ſome good to be found in the will, which is not of grace, which *Auguſtine* here denieth. Thus then we inforce this teſtimonie: If will worke any thing of it ſelfe without grace, then *Auguſtine* is deceived, which he denieth; if it doe not, that is confeſſed, which we conclude.

Loc.14.Lib.de grat.Chriſt.c.14. Arbitrium ſic adjuvatur,ut non ſolum quid faciendum ſciat,ſed quod ſcieret,etiam faciat,&c. The will is ſo helped,that it only doth not know,what is to be done,but doth alſo that which it knoweth: and when God teacheth, he ſo teacheth by the grace of his Spirit, that what any man learneth,he doth not onely ſee it by knowing,but doth deſire it by willing, and perfect it by doing.

Anſw. This place maketh for us,for if the will be helped in knowing and doing, then conſequently there is a freewill in theſe things,which is helped,*Bellarm.ibid.reſponſ.ad argum.2.*

Contra. 1. Mans will worketh together with grace, in reſpect of the naturall activity and power thereof to will, and ſo in this ſenſe it may be ſaid to be helped onely; but as it willeth that which is good,it is not in part helped,but wholly directed. 2 Yet it is no unuſuall phraſe to ſay,one is helped, when he can doe nothing of himſelfe: as,*Lord I beleeve,helpe my unbeleefe:* will he therefore inferre Mark.9.24. that a man is but helped in part to faith? and that part is of himſelfe contrary to the Scriptures which ſaith,that faith is Gods work,that is,only and wholly his. 3 As the will is helped to know,ſo it is hel- Ioh.6.29. ped to doe, but God onely doth illuminate the ſoule, it cannot lighten it ſelfe; for *Chriſt is the light* Ioh.1.9. *that lighteth every man. Ergo,*he only helpeth the will to work. 4 The ſimilitude of the teacher ſheweth the ſame; for how doth he that is taught help toward his teaching, but only in the uſe of his naturall wit; but the forme and qualifying of the wit and the inſtruction is only of the teacher: ſo when God teacheth, the naturall willing is in man by gift of his creation; but the ſpirituall inſtruction, direction,inclination to grace,is only of God.

Loc.15.De bon.perſeveran.c.13.Hoc nobis expedit credere,dicere,&c. ut totum detur Deo: It behoveth us to beleeve,and ſay; that the whole may be given to God.

Anſw. Nos damus totum Deo, &c. We doe aſcribe all unto God, neither doe we part works with him,neither doe we attribute any thing to our ſelves,which is not of God, *Bellarm.c.14.reſponſ.ad 3. teſtim.*

Contra. 1. If you in truth aſcribe the whole work of the will to the grace of God,there is no queſtion betweene us: for this is that, which we urge according to the Scripture, that *God worketh in us* Philip.2.13. *both the will and deed of his good pleaſure.* 2 But if you uſe this evaſion; that all is of God and of grace, becauſe he firſt gave us freewill, and ſo by grace underſtand a gift of creation; this is but an old ſhift of the Pelagians, who alſo did affirme freewill to be of grace, *quia nos tales condiderit Deus*, becauſe God made us ſuch,&c. *Hieron.ad Cteſiphont.*But we underſtand by grace,not the ſtanding gifts of the creation; but the continuall influence of the ſpirit in our regeneration.

Loc.16.De corrept.& grat.c.14.Volenti ſalvum facere nullum hominum reſiſtit arbitrium: Mans will cannot reſiſt God being willing to ſave us: *Ergo*, mans will is not free, as he will himſelfe, to good or evill.

Anſw. Effectuall grace doth no more induce a neceſſity, or take away the liberty of the will, than preſcience: and whereas it is ſaid that effectuall grace cannot be reſiſted: it is not to be underſtood abſolutely, but by way of an *hypotheſis*, or ſuppoſition, that it is impoſſible that a man ſhould not follow or obey God calling in that manner,&c. *reſp.ad argum.4.*

Contra. 1. Neither doe we affirme,that effectuall grace doth prejudice freewill: for as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit,* God of nilling maketh us willing, and ſo willing, that when God draweth, we cannot chuſe but obey. 2 Neither doe we make an abſolute neceſſity, as though mans will of it ſelfe could not reſiſt Gods calling,being of it ſelfe mutable and flexible,but Gods grace preſuppoſed, whereby it is made firme and ſtable.

Loc.17.De grat.& liber.arbitr.c.17.Ut velimus,ſine nobis operatur; cum autem ſic volumus ut operemur,nobiſcum cooperatur: That we will he worketh without us; but when we ſo will, that we work, he worketh with us.

Loc.18.Totum Deo dandum eſt,qui hominis voluntatem bonam & praeparat adjuvandum, & adjuvat praeparatam: All is to be given to God, which doth prepare mans good will to be helped, and doth helpe it being prepared.

Anſw. God one way worketh the will without us, that is, by perſwaſion: but we alſo work by conſenting: and therefore here he ſaith, we doe *cooperari*, we doe work together with God in the outward act,*Bellar.ad loc.5.*

Contra. Firſt, God doth not onely perſwade, but cauſeth the will alſo to conſent: for otherwiſe God ſhould doe more, than man doth who may miniſter counſell and perſwaſion, but cannot work the heart: ſo the Scripture ſaith, *that God draweth us:* but to draw is more than to perſwade. Ioh.6.44. And *Auguſtine* ſaid before, *that mans will cannot reſiſt Gods calling:* therefore it is not in mans will to conſent or not to conſent. Secondly, we grant, that mans will worketh with God, *ut naturale inſtrumentum ab alio motum*, as a naturall inſtrument moved or ſtirred by another, which are *Bellarmines* owne words: then like as the inſtrument in the workmans hand hath no cunning in it ſelfe to faſhion or frame the work, but is directed by the workman; ſo the will is but as a naturall inſtrument working naturally to will: but to will that which is good, it is directed by grace, as the workmaſter unto it.

Thus notwithſtanding theſe cavillous and ſophiſticall anſwers, I truſt it is evident to any indifferent eye, not obſcured with wilfull darkneſſe, that *Auguſtine* is a reſolute Patron of Gods grace againſt mans free will, as it is now by nature ſubject and ſubdued unto ſin.

Beſide theſe places alleaged, many other alſo may bee produced out of *Auguſtine:* as theſe that follow.

*Loc.*19. *De corrept. & grat. c.*8. *Voluntas humana non libertate conſequitur gratiam, ſed gratia libertatem:* Mans will doth not by it freeneſſe obtaine grace, but by grace freedome.

20 *Ibid. c.*11. *Liberum arbitrium ad malum ſufficit, ad bonum parum eſt, niſi adjuvetur, &c.* Free will is ſufficient to evill: but little or of ſmall force to doe good, unleſſe it be helped.

21 *Artic.*3. *contr. Pelag. Non eſt idoneum, quæ ad Deum pertinent, ſine Deo, &c.* It is not fit without God to begin any thing that appertaineth to God.

22 *Ibid. Homo eſt tanquam ovis perdita, errat libero arbitrio in operibus Diaboli, &c.* Man is as a ſheepe going aſtray by free will in the works of the Devill, whom Chriſt taketh upon his ſhoulders, &c. Like as a ſtray ſheepe cannot returne, unleſſe he be carried: ſo free will is drawne unto that which is good by grace; it hath no power of it ſelfe thereunto.

23 *In Pſal.*26. *Dic illi, voluntatem liberam mihi dediſti, ſed ſine te nihil eſt mihi conatus meus:* Say unto God, thou haſt given me free will: but without thee mine endevour is nothing.

24 *In Pſal.* 134. *Tu in teipſo non facis, quod vis, — ſed ipſe tibi dat gratiam, ut facias in teipſo, quod vis:* Thou canſt not doe in thy ſelfe what thou wouldeſt, but he giveth thee grace to doe in thy ſelfe as thou wouldeſt.

25 *Epiſt.* 89. *ex Sapient.* 8. 21. *Scivi quod nemo eſt continens, niſi Deus det;* I know that none can have continencie, unleſſe God give it. Hence he inferreth that it is not of free will, but by the gift of God: *Deus jubet continentiam, & dat continentiam:* God biddeth continencie, and giveth continencie.

26 *De civitat. Dei, lib.*13. *cap.*15. *Ad malum hominis prior eſt voluntas, ad bonum prior eſt voluntas Creatoris, ſive ut eam faceret, quæ nulla erat, ſive ut lapſam reficiat, quæ perierat:* To evill mans will is firſt, to good the Creators will is firſt, either to make the will, which was not; or to reſtore it, which was loſt.

27 *De civitat. lib.* 14. *cap.*11. *Arbitrium voluntatis — proprio vitio amiſſum, niſi à quo dari potuit, reddi non poteſt:* The judgement of the will cannot be reſtored, but by him that firſt gave it, &c. Like as then we wrought not with God in the firſt creation of the will, ſo neither in the reparation thereof, but all is of God.

28 *De peccator. merit. & remiſſ. cont. Pelag.* 2. 5. *Vt oculus corporis — ut videat, adjuvatur à luce, neque hoc omnino niſi illa adjuverit, poteſt, &c.* As the eye that it may ſee is helped of the light, neither can it ſee any thing at all, unleſſe it be ſo helped: ſo God which is the light of the inward man, doth help the ſight of the minde, that not according to ours, but his righteouſneſſe, *boni aliquid operemur,* we may worke ſome good thing, &c. Thus then as the eye without the light ſeeth nothing at all: ſo the will without grace willeth no good thing at all.

29 *De peccator. merit. & remiſſ. cont. Pelag.* 2. *cap.*18. *Si libera voluntas à Deo eſt, — bona ex nobis, melius eſt id, quod ex nobis, quam quod à Deo, &c.* If free will be of God, a good will of our ſelves, then that is better which is of us, than that which is of God: which if it be moſt abſurd, *oportet fateamur & bonam voluntatem nos à Deo adipiſci:* we muſt confeſſe that we have our good will from God.

30 *Lib.*8. *de Geneſ. cap.*10. The queſtion being propounded, why *Adam* is ſaid to labour in Paradiſe, *Auguſtine* maketh this anſwer: That God which created him to bee a man: *Ipſe etiam operatur & cuſtodit hominem, ut bonus ſit:* He doth worke and keepe man to be good.

31 *Soliloqu. tom.*8. *c.*15. *Credebam me aliquid fore ex me, exiſtimabam me ſufficere per me, nec percipiebam, quoniam tu regebas me, &c.* I beleeved that I was ſomewhat of my ſelfe, I thought I ſufficed by my ſelfe, neither did I perceive that thou diddeſt governe me: *Si quid boni eſt, magni vel parvi, donum tuum eſt, noſtrum non eſt niſi malum; — ſi quid boni unquam habui, à te recepi; ſiquando ſteti, per te ſteti, ſiquando cecidi, per me cecidi:* If there bee any good in mee, great or little, it is thy gift, ours is nothing but evill: if ever I had any good thing, I received it of thee; if I ſtand, I ſtand by thee; if I fall, I fall by me, &c. He proceedeth, *Tentator defuit, & ut deeſſet tu feciſti, &c.* The temptor was wanting, and that it ſhould ſo bee, thou waſt the cauſe: place and time were wanting, thou alſo diddeſt cauſe it: *Affuit tentator, non defuit locus, &c.* There was a temptor, and there wanted neither place nor time, *ſed ut non conſentirem, tu me tenuiſti,* that I ſhould not conſent, the cauſe was in thee, &c. *Ibid. cap.*16. Thus *Auguſtine* leaveth no power at all to the will of man without grace, no not where temptation is wanting.

32 *Soliloqu. c.*25. *Non eſt hominis velle, quod poſſit; aut poſſe quod velit, vel ſcire quid poſſit & velit; ſed potius à te greſſus hominis diriguntur:* It is not in mans power to will that he can, or to can that he will, or to know what he can or will, but mans wayes are directed by thee.

33 *In Matth. ſerm.*7. *Totum reputa, quod juſtus es pietati, quod autem peccator es, tuæ iniquitati aſcribe: omne enim crimen, facinus, vel peccatum noſtra eſt negligentia; omnis virtus, ſanctitas, Dei indulgentia:* Aſcribe the whole that thou art juſt, to pietie; that thou art a ſinner, to iniquitie: everie crime

and ſinne is of our negligence; every vertue, of the divine indulgence, &c. Here all is aſcribed to grace.

34 *Tom. 10. de verb. Apoſtol. ſerm. 6. Ideò mens humana ne tibi tribuas, ne multum ſuperbias, immò, ne omnino ſuperbias, &c.* Wherefore O thou mind of man, attribute nothing to thy ſelfe, be not over proud, nay be not proud at all: for that thou doſt not conſent to the deſires of the fleſh, the law of the ſpirit of life in Jeſus Chriſt doth free thee.

35 *In Pſal. 91. Vt cum lapidem calori ſubtraxeris, frigeſcet, &c. ſic tu, ſi à Deo receſſeris frigeſces:* As when thou takeſt a ſtone from the heate of the fire or Sun, it waxeth cold: ſo thou, if thou departeſt from God, &c. the will then of man hath no more goodneſſe of it ſelfe without God, than a ſtone hath heate.

36 *De patient. c. 22. Homo non poteſt eligere aut diligere, niſi prius electus dilectuſque curetur, qui cæcitate eligenda non cernit, & languore diligenda faſtidit:* Man cannot elect, or affect, unleſſe hee be elected, and affected of God, and ſo healed: who by his blindnes ſeeth not things to bee elected, and by his weaknes doth lothe things to be deſired and affected.

37 *Noſtrum eſt velle, ſed voluntas ipſa movetur, ut ſurgat, ſanatur, ut valeat, dilatatur, ut capiat, & impletur, ut habeat:* To will is ours, but the will is ſtirred, that it may riſe; it is healed, that it may have ſtrength; it is enlarged, to receive; and filled, that it may retaine or have, &c. Thus the will can doe nothing of it ſelfe.

De bon. viduitat. c. 17. tom. 4.

38 *Epiſt. 107. Neque fideles fiunt ſine libero arbitrio, & tamen illius gratia fideles fiunt, qui illorum à poteſtate tenebrarum liberavit arbitrium:* They are not made beleevers without free-will, and yet by his grace they are become beleevers, which hath delivered their free-will from the power of darknes, &c. God only then delivereth our will from the power of darknes and captivity of ſin.

39 *De natur. & grat. cap. 67. Cum de libera rectè faciendi voluntate loquimur, de illa ſcilicet, in qua homo factus eſt loquimur:* and a little before, *ſunt omni animæ peccanti duo iſta pœnalia, ignorantia, difficultas, &c.* When we ſpeake of mans free-will, we ſpeake of that, wherein he was made: but now theſe two penall things are laid upon every ſoule that ſinneth, ignorance and difficultie: ignorance bringeth error, difficultie ſorrow, &c.

40 *De bon. perſeverant. 2. 13. Cogitantes credimus, cogitantes loquimur, &c.* We thinking beleeve, we thinke, when we ſpeake, and when we doe any other thing: *ſed tamen quod attinet ad pietatis viam, —non ſumus idonei cogitare aliquid ex nobis, &c.* But as touching the way of godlines, wee are not fit to thinke any thing of our ſelves but our ſufficiencie is of God, &c. Wee are not able to thinke any thing, how much leſſe to will that is good?

Many ſuch like places beſide might be alleaged out of *Auguſtine:* but theſe (I truſt) may ſuffice to cleare this point, that this learned father aſcribed no power at all to mans wil unto that which is good, by nature, but referred all to grace. In other controverſies the like might be ſhewed: but that it were neither convenient at large on both ſides to diſcuſſe the ſentences of the fathers, whereby this volume might grow to bee too large; nor yet ſo profitable in this worke, which is intended chiefly for their uſe that are not profeſſed in theſe ſtudies; nor yet ſo agreable to my purpoſe and ſcope in this treatiſe, which have chiefly propounded to my ſelfe to decide theſe controverſies by Scriptures.

The fourth part of this controverſie, concerning Iuſtification.

THe ſeverall queſtions that are handled are theſe: firſt of faith: ſecondly, of juſtification it ſelfe.

The firſt queſtion, of Faith.

THe parts of this queſtion: firſt, what faith is. Secondly, of the divers kinds of faith. Thirdly, whether faith may be ſeparated from charity. Fourthly, of the validity of faith. Firſt, after what manner faith juſtifieth. Secondly, whether faith only juſtifie.

The firſt part, of the nature and definition of Faith.

WE define juſtifying faith, to be an undoubted confidence, joyned with a certaine knowledge, whereby wee both underſtand, and are perſwaded, every man in, and for himſelfe, that the promiſes of God made unto us in Chriſt, are verily ours, and we made partakes of them in him.

The Jeſuite taketh exception againſt three points of this definition: firſt, hee denieth faith to bee a confident or ſure perſwaſion. Secondly, that it is not neceſſarily joyned with knowledge. Thirdly, hee affirmeth, that the promiſes of God in Chriſt, are not the proper object of faith: Of theſe then in their order.

The firſt point, whether Faith, whereby wee are juſtified, be a ſure confidence of the heart.

The Papiſts.

48. Error. B*Ellarmine* holdeth, that faith hath the proper ſeate and place only in the underſtanding, not in the heart or affections; and therefore denieth, that it is any ſuch aſſurance or confidence: *lib.* 1. *de juſtificat. cap.* 6. The Councell of Trent likewiſe determineth, that juſtifying faith, is no confidence of the heart: *ſeſſ.* 6. *can.* 13. The Rhemiſts affirme it to bee an act only of underſtanding: *Annot.* 2. *Cor.* 13. *ſect.* 1.

Epheſ. 3. 12. *Argum.* 1. Confidence is the effect of faith, and faith the cauſe thereof: *We have entrance with confidence by faith in him*, faith worketh confidence: *Ergo*, it is no confidence, *Bellarm. ibid.*

1 Iohn 4. 8. Rom. 5. 5. *Anſw.* 1. Saint *Iohn* ſaith, *God is love*, yet it is no good conſequent, that God therefore worketh not love in us: for Saint *Paul* ſaith, *That the love of God is ſhed abroad in our hearts by the holy Ghoſt.* God is love one way, that is, eſſentially, and originally; and hee worketh love another way in us, or rather another kind of love, which is an image, and effect of his love: So faith worketh confidence, and it ſelfe nevertheleſſe, is a kind of confidence. 2 As the effect is, ſo is the cauſe: can the waters be ſweet, if the fountaine bee bitter? It is the propertie of fire to give heate, therefore it muſt it ſelfe alſo bee hot: ſo faith worketh confidence; therefore it muſt needs bee much more confident it ſelfe. 3 We ſay not, that *fides*, and *fiducia*, faith and fiduce, or confidence, are all one: for this confidence is a common quality both to faith and hope: but this wee ſay, that faith is alwayes joyned with confidence. Now betweene this confidence, that accompanieth faith, and that confidence, which is wrought by faith, we make this difference: faith hath a generall confidence and aſſurance of all the promiſes of God, and it is the fountaine and ſtorehouſe from whence iſſueth out all our aſſurance and confidence in particular: Iam. 1. 6. As faith maketh us to pray confidently, *Aske in faith, and waver not*: Epheſ. 3. 12. which is the ſame which the Apoſtle ſaith here, *We have entrance with confidence.* Rom. 5. 3. Faith alſo worketh confidence, and rejoycing in tribulation. This confidence and aſſurance in theſe Chriſtian exerciſes, is nothing elſe but the particular uſe and application of that generall confidence in the promiſes of God, which wee ſay is neceſſarily required in faith.

1 Cor. 13. 13. 2 Cor. 10. 5. *Argum.* 2. Firſt, faith and hope are two divers things. *Now abideth faith, hope & love, theſe three*: but hope is nothing elſe but confidence: *Ergo*, faith is not. Secondly, againe: *Bringing into captivity every thought to the obedience of Chriſt*, ſaith the Apoſtle: faith then doth captivate the underſtanding, and ſubdueth it to Chriſt: *Ergo*, not the will: *Bellarm. lib.* 1. *de juſtificat. cap.* 6.

Anſw. Firſt, fiduce or confidence is a common quality both to faith and hope, and as the *genus* to them both: therefore it is abſurdly reaſoned, hope hath confidence: *Ergo*, faith not: as if hee ſhould have argued thus: A beaſt hath ſenſe: *Ergo*, man hath not. Who would not hiſſe ſuch a diſputer out of the ſchooles?

Secondly, 1 It followeth not, faith doth captivate the underſtanding: *Ergo*, not the will: it doth not captivate the thoughts only, but *every high thing that is exalted againſt the knowledge of God*; and ſo alſo the rebellious will of man. 2 Obedience is properly in the will, and not in the underſtanding, therefore it working obedience to Chriſt, worketh alſo upon the will and affections of man: and ſo Act. 15. 9. the Scripture ſpeaketh directly, that the heart, which is the ſeate of the affections, is purified by faith.

The Proteſtants.

Heb. 11. 6. W*E* affirme not, that faith only is an aſſurance of the heart, but that the light of underſtanding, and knowledge of the mind, is requiſite thereunto. As faith is deſcribed, *Hee that commeth unto God, muſt beleeve that God is*: Here is the certaine knowledge, that God is, and that hee is holy, juſt and true: *And that hee is a rewarder of thoſe that ſeeke him*: Here is the aſſured perſwaſion and confidence of the heart. That faith then is inſeparably joyned with this aſſured confidence, it is thus warranted by the word of God.

Argum. 1. *Abraham was not weake in faith, &c. neither did hee doubt of the promiſe of God through unbeleefe, but was ſtrengthened in faith, being fully aſſured, &c.* Here firſt the Apoſtle ſaith, *hee doubted not through unbeleefe*: As unbeleefe then is joyned with doubting, ſo faith hath confidence: and this it is to be ſtrong, and not weake in faith. Secondly, *being fully aſſured*: therefore the aſſured perſwaſion of the heart doth perpetually accompany faith.

Rom. 4. 19. 20. *Anſw.* The text is rather thus to be read, after the Latine tranſlation, *pleniſſimè ſciens*, moſt fully knowing, not fully perſwaded. And by this the Jeſuite would proove, that faith conſiſteth rather in knowledge, than perſwaſion, *Bellarm. cap.* 6. *loc.* 1.

Contra. The word in the originall is, πληροφορηθεὶς, which muſt be tranſlated *perſuaſus*, or *perſuaſum habens*, being perſwaded, or aſſured, not *pleniſſimè ſciens*, fully knowing. Firſt, it being a participle of the paſſive, cannot properly be tranſlated by an active. Secondly, there is not a letter or ſillable in this word included, whereby knowledge is ſignified or expreſſed in the Greeke tongue. Thirdly, the vulgar tranſlator doth reade otherwiſe in other places, tranſlating this word πληροφορεῖν, and the derivatives thereof by theſe Latine words, ***implere, complere***, to fill, or fulfill: as ***Luke*** 1. 1. 2 ***Tim.*** 4. 5. In Luke 1. 1. which places, though the tranſlator expreſſe not the full meaning of the word, as we will now prove, 1 Tim. 4. 5. yet he varieth from his reading in this place: which ſheweth the imperfection of the tranſlation agreeing not with it ſelfe. Fourtly, this tranſlation, ***pleniſſime ſciens***, fully knowing, which ſeemeth to define faith by the fulneſſe of knowledge, impugneth the Jeſuites opinion, who denieth, as well that ***fides***, is ***notitia***, faith is a knowledge, as that it is ***fiducia***, fiduce or aſſurance: therefore he ſhould not gaine much by this reading Fifthly, that this word πληροφορεῖν, ſignifieth, as we reade, to perſwade, ***plenam fidem facere***, to make a thing certaine or aſſured, it may appeare by comparing other places of Scripture, where this word is uſed: as ***Luke*** 1. 1. the Evangeliſt ſaith, ***He hath taken in hand to write the ſtorie of thoſe things, whereof we are fully perſwaded:*** the word is πεπληροφορημένων: the vulgar tranſlateth, of things, ***quæ in nobis completa ſunt***, which are fulfilled in us; very ignorantly, not diſtinguiſhing betweene the Greeke words, πληροφορεῖν, and πληροῦν, the firſt ſignifieth, to certifie or perſwade; the ſecond, to fill: And πεπληροφορημένα πράγματα, are ſuch things which are ſo evidently proved, that there remaineth no more doubting: as Maſter ***Beza*** ſheweth out of ***Ulpianus***. So the world πληροφορία, is truly tranſlated, aſſurance, 1 ***Theſ.*** 1. 5. Our Goſpell was not in word only unto you, but in power and much 1 Theſſ. 1. 5. aſſurance, ***certa perſuaſione***, not ***plenitudine multa***, much fulneſſe: but the Scripture uſeth another word to expreſſe fulneſſe, and that is πλήρωμα. ***Epheſ.*** 1. 23. 3. 19. not πληροφορία. Sixthly, ***Eſpenc.*** a learned Epheſ. 1. 23. Papiſt alſo approveth this interpretation of the word, and to that purpoſe hee alleageth theſe places: & 3. 19. ***Rom.*** 4. 14. ***Coloſſ.*** 2. 2. ***Heb.*** 6. 10. in the which places πληροφορία, is taken for a certaine faith and per- Rom. 4. 14. ſwaſion: πληροφορηθεὶς, being perſwaded, &c. ***in 2 Tim pag.*** 149. ***liter. d.*** Seventhly, this is proved by the Coloſſ. 2. 2. Etymologie or denomination of the word: for πληροφορῶ, is as if we ſhould ſay, πλήρη πίστιν φέρω, ***plenam*** Heb. 6. 10. ***fidem affero***, I bring or give certaintie or aſſurance to a thing. Eightly, that it is ſo to be taken in this place, for a full aſſurance, the words before going declare: ***He doubted not of the promiſe***: what is that elſe, but to be aſſured?

Argum. 2. S. ***Paul*** ſaith, ***I am perſwaded, that neither death, nor life, &c. ſhall ſeparate us from the*** Rom. 8. 38. ***love of God, &c.*** the word is πέπεισμαι, from whence the word πίστις, ***faith***, is known to be derived. The vulgar text hath ***certus ſum***, I am certaine, which is as much as ***confido***, I truſt, that neither death nor life: ***Ergo***, faith hath a fiduce, confidence, or certaine perſwaſion.

Bellarmine here diſtinguiſheth, that there are two kinds of fiduce or confidence, one in the underſtanding, the other in the will, the firſt faith hath, the ſecond hope: ***Bellar. c.*** 6.

Contra. Firſt, ***Bellarmine*** forgetteth his owne argument uſed before: hope hath confidence: ***Ergo***, not faith: for if there be two kinds of confidence, as he ſaith, he hath made a ſimple argument. Secondly, ***Bellarmine*** propoundeth the queſtion generally, ***Fidem juſtificantem non eſſe fiduciam***, that juſtifying faith is no fiduce, or confidence at all, ***cap.*** 6. and therefore it is ſufficient for us that he granteth it to be any confidence. Thirdly, yet that the Apoſtle here meaneth a perſwaſion of the heart and affection it is evident, becauſe he ſpeaketh of love, which is in the heart: If it be taken actively for our love toward God, as ***Origen*** underſtandeth it, writing upon theſe words: ***Love doth never fall away: Ex*** 1 Cor. 13. 8. ***charitate nunquam excidente erant illæ voces, confido, &c.*** From this charity never falling away proceeded thoſe words of the Apoſtle, I am perſwaded, that neither life nor death, &c. can ſeparate us from the love of God, ***Hom.*** 23. ***in Matth.*** But if we take it paſſively for Gods love to us, which is the better ſenſe, it commeth all to one: for the Apoſtle ſaith, ***verſ.*** 35. ***That tribulation and anguiſh cannot ſeparate us from this love***, that is, from the aſſurance thereof. Now tribulation, &c. worketh not upon the underſtanding, but the affection: this perſwaſion then of the Apoſtle was not only in his underſtanding, but in his heart and affection.

1 ***Auguſtine*** ſaith: ***Si nunc tempus eſt fidei, ſalus autem animarum merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur, peragendum diem ultimum, atque in fine diei, recipiendam eſſe mercedem, non ſolum redemptionem corporis,—verumetiam ſalutem animarum?*** If now it be the ſeaſon of faith, and the ſalvation of the ſoule be the reward of faith, who doubteth, but that a man ſhall die in this faith, that worketh by love, and afterward receive the reward, both the redemption of the body, and ſalvation of the ſoule? ***Tractat. in Iohan.*** 86. ***Quis dubitet?*** Who can doubt? ſaith ***Auguſtine: Ergo***, faith expelleth doubting. ***Decret.*** 11. ***Iulii.*** 1. ***Qui dubius in fide, infidelis:*** He that is doubfull in faith, is an Infidell.

S. ***Ambroſe*** upon theſe words, ***that Chriſt may dwell in your hearts by faith, &c. Certi ſint de Chriſto***, Epheſ. 3. 17. ***&c.*** Let them be ſure of Chriſt, that he dwelleth in their hearts by faith: ***ut cùm fidem ejus habeamus in cordibus noſtris, &c.*** that when we have his faith in our hearts, we may ſeeme to have him, &c. The ſeate then of faith is the heart: not the heart taken generally for the whole inward man, as ***Bellarmine*** anſwereth, ***cap.*** 6. but properly as it is the ſeate of love, and of other affections: as it followeth in the ſame 17. ***verſe, being rooted and grounded in love:*** the heart then is the ſeate both of faith and love. Homil. 4. in

2 ***Chryſoſtome*** ſaith: faith doth the ſame, excluding reaſon: ***Quemadmodum enim illa divellunt &*** 1. c. ad Coloſſ. ***concutiunt, ſic fides conſolidat & ſtabiles facit:*** As they doe divide and ſhake, ſo faith doth conſolidate Hom. 1. In and make ſtable, &c. And againe: ***Ideo fideles vocati ſumus, ut his, quæ dicuntur ſine ulla heſitatione cre-*** 1 Tim. c. 4. ***damus:*** Therefore we are called faithfull, that we ſhould without doubting beleeve theſe things that ἀδίστακτος are ſayd: ***Damaſcen*** defineth faith to be ***an undoubted hope.*** ἐλπίς. Lib. 4. de fid. cap. 11.

Harm. ſect. 4. pag. 244. Ibid. 249. Sect. 9. p. 250. Ibid. pag. 258. 3 Latter confeſſ. of Helvetia c. 16. *Chriſtian faith is not an opinion or human perſwaſion, but a ſure truſt, and an evident, and ſtedfaſt aſſent of the minde, a moſt ſure comprehenſion of the truth of God ſet forth in Scripture, &c.* Confeſſ. of Baſil. Wee doe not attribute righteouſneſſe to works— *but to a true confidence and faith in the blood of the Lambe of God ſhed for us.* Bohemia c. 6. *This faith alone, and thus inward confidence of the heart in Ieſus Chriſt our Lord doth juſtifie, &c.* French confeſſ. artic. 13. *We can find no reſt to our ſelves—till we be certainely perſwaded, that we are loved in Ieſus Chriſt.*

4 *Peter Lombard* agreeth: *Fidem in corde, &c.* That a man ſeeth his faith in his heart. And he alleageth thus out of *Auguſtine: Credimus ut cognoſcamus, non cognoſcimus ut credamus:* We beleeve to underſtand, we underſtand not to beleeve. But if faith were only in the underſtanding, we ſhould firſt underſtand, then beleeve: *lib. 3. diſt. 25. liter. g.*

The holy Martyrs thus judged of the Chriſtian faith, that it brought a moſt certaine aſſurance with it: Maſter *Bradford* holy Martyr did no more doubt, that by dying for the faith of Chriſt, hee ſhould pleaſe the Lord, than that the Sun did ſhine, which at that time did ſhine in at the window, *Fox pag.* 1614.

Maſter *Philpot* bleſſed Martyr, when a popiſh Biſhop had ſaid unto him, thus, theſe heretiks take upon them to be ſure of all things they ſtand in: you ſhould rather ſay, I truſt I know Chriſt, than that I am ſure of it: the holy Martyr thus anſwered: Let him doubt of his faith that liſteth; God give mee grace alwaies to beleeve, that I am ſure of true faith, and favour in Chriſt, *Fox pag.* 1825.

The ſecond point, whether knowledge bee neceſſary unto faith.

The Papiſts.

49. Error. BEllarmine ſaith, *fidem non eſſe notitiam, ſed aſſenſum,* that faith is no knowledge, but a bare aſſent of the mind, without knowledge or underſtanding of that whereunto it aſſenteth. Thus alſo the Rhemiſts note, there is a kind of faith called *fides implicita,* the faith of ſimple men, and Idiots, who although they are not able to give a reaſon of their beleefe, yet it is enough for them to ſay, they are Catholike men, and that they will live and dye in that faith which the Catholike Church doth teach, *Rhemiſt, annot. Luke* 12. *ſect.* 3.

This implicite faith, which they ſay is ſufficient for common Catholiks, is nothing elſe, but to beleeve, as the Church beleeveth, though they know nothing themſelves particularly: that faith is ſufficient without knowledge, thus they reaſon.

1 Cor. 13. 2. *Argum. Though I know all ſecrets, and all knowledge* (ſaith he Apoſtle) *yea if I had all faith, &c.* The Apoſtle diſtinguiſheth knowledge, and faith, as being two ſundry things, *Bellarm. cap. 7.*

Anſw. 1. Though the Apoſtle reckon up here divers particular gifts, yet doth hee not ſo ſeparate and divide them, but that one may communicate with another: for if this bee a good conſequent, becauſe S. *Paul* ſaith, *all knowledge, and all faith,* making two ſundry gifts of them, therefore faith hath no fellowſhip with knowledge: then by the ſame reaſon, becauſe he alſo ſaith, *if I could propheſie, and know all ſecrets,* therefore he that propheſieth hath no knowledge of ſecrets.

Galath. 5. 6. 2 S. *Paul* ſpeaketh not here of juſtifying faith, but of the faith of miracles, *If that I had faith wherby I could remove mountaines, &c.* which faith may be ſeparated from love: but juſtifying faith cannot: faith working by love, ſaith the Apoſtle: this place therfore concludeth nothing againſt juſtifying faith.

The Proteſtants.

AS before they ſpoyled faith of the better part therof, which is a ſtable and certaine perſwaſion of the heart: ſo now alſo they rob it of the other part, which is an evident and light of ſpirituall knowledge: for faith cannot ſtand with ignorance, but neceſſarily bringeth with it, an illumination of the minde, as it worketh ſtableneſſe in the heart.

1 Cor. 2. 9. 1 Cor. 13. 12. Neither doe we affirme, that we doe perfectly underſtand with the mind, thoſe things which by faith we beleeve: for the Apoſtle ſaith, that neither the eye hath ſeene, nor the eare heard, *neither came into mans heart, the things that God hath prepared for thoſe that love him. And now wee ſee through a glaſſe darkely, then ſhall we ſee face to face.* We ſhall never therefore be able perfectly to underſtand in this life ſo much, as we beleeve: yet we do know & underſtand them after a ſort: for as M. *Latimer* ſaith; there is great difference betweene certaine knowledge, and cleere knowledge, for that may be of things abſent that appeare not; this requireth the preſence of the object: A man therefore may certainely and ſurely know the thing which he perfectly beleeveth, though he do not cleerely and evidently know it.

Againe, concerning this diſtinction of *implicita,* and *explicita fides,* our judgement is this: we doe not abſolutely condemne or refuſe it; but with two conditions are content to receive it: firſt, if they underſtand that to be the *explicita fides,* when as a man by ſufficient knowledge and learning is able to maintaine every point of his faith: that to bee *implicita fides,* not when a man is utterly ignorant to give a reaſon of his faith, but when his knowledge and inſtruction is not ſo full, as is to be found in the learned ſort: So then the explicite faith, is not that which only hath skill and knowledge; the implicite, that which hath none: but they differ onely in degree, the one hath a greater meaſure of know ledge than the othe.

The ſecond condition is this, that we underſtand the implicite faith, to be that, not which is grounded upon the determination of the Church, but upon the truth of the holy Scriptures: As if a man ſhould thus profeſſe, this is my faith, and thus doe I beleeve, becauſe I am ſo taught by the Scriptures, though otherwiſe I bee not able to give an exact account of my faith. With theſe reſpects and conditions we will admit of this diſtinction: as we find it to have been admitted by that holy Martyr, Maſter ***Saunders***, whoſe words I will ſet downe: Albeit I cannot ***explicita fide***, as they call it, conceive all that is to be conceived, neither can diſcuſſe all that is to be diſcuſſed, in the doctrine of this moſt true religion: yet I doe bind my ſelfe, as by my humble ſimplicity, ſo by my ***fidem implicitam***, that is, by faith in generality, to wrap my beleefe in the credit of the ſame, that no authority of the Romiſh religion, repugnant thereunto, ſhall by any meanes remove mee from the ſame, ***Fox pag.*** 1495. ***ex epiſt. Saunder. Wintonienſ.*** This holy Martyr confeſſeth this implicite faith, and modeſtly acknowledgeth his faith to bee ſuch, not that hee was altogether rude and ignorant, but not yet attained to the depth of Chriſtian knowledge: ſecondly, he groundeth his faith not upon the determination of the Romiſh Church, but upon the truth of his religion warranted by the Scriptures. Such an implicite faith doe wee alſo grant. But a Popiſh implicite faith altogether void of knowledge, when men utterly ignorant content themſelves to beleeve as the Church beleeveth, wee doe deteſt and abhorre: Such a faith, as the Biſhop of Cavaillon in France, commended ſometimes to the Chriſtians of Merindol, in theſe words: It was not neceſſary or requiſite to ſalvation, that they ſhould bee ſo cunning, as to expound or underſtand the articles of their faith, but that it was ſufficient that they knew it in Latine: for there were many Biſhops, Curates, yea & Doctors of Divinity, whom it would trouble to expound the ***Pater Noſter***, or the Creed, ***Fox pag.*** 949. Againſt this blind, popiſh, and unſavory faith, we reaſon thus.

Argum. 1. S. ***Peter*** ſaith, ***We muſt be ready to give account to every one that asketh, of that hope, which is in us: Ergo***, it is not ſufficient for a Chriſtian to ſay he beleeveth, as the Church beleeveth: but hee muſt be able to give account of his beleefe. 1 Pet. 3. 15.

Argum. 2. Maſter ***Lambert*** holy Martyr, againſt this Popiſh implicite faith which indeed is no faith, but a blockiſh ignorance, alleadgeth theſe teſtimonies of Scripture: ***Brethren, be not children in wit and underſtanding but as concerning malicionſneſſe be you children: Be not like the horſe & mule, which have no underſtanding: Trie all things, and keep that which is good: Ergo***, Chriſtians ought to have knowledge to diſcerne good from evill, &c. ***Fox pag.*** 1103. 1 Cor. 14. 20. Pſal. 32. 9. 1 Theſſ. 5. 21.

Maſter ***George Wiſehart*** holy Martyr, condemned for this truth, becauſe he ſaid, that it was neceſſary to every man to know and underſtand his baptiſme, ***Fox pag.*** 1269.

1 And further, ***Auguſtine*** writeth thus; ***Ita apud omnes vulgatam & confirmatam eſſe Catholicam fidem, ut nec notitiam poſſit fugere popularem, neceſſe quippe fuit—quod attinet ad myſteria Chriſtiana, omnes noſſe Chriſtianos:*** That the Catholike faith was ſo common and ſo plaine, that it could not bee hid, no not from the popular ſort: for it was neceſſary—that what belonged to the myſteries of Chriſtianitie, all Chriſtians ſhould know: ***cont. Iulian. lib.*** 8. ***c.*** 4. for now ought the propheſie of ***Ieremy*** to be fulfilled, ***They ſhall all know me from the leaſt to the greateſt. Heb.*** 8. 11.

Tertullian ſaith: ***Hac erit fides, qua contulerat intellectum, &c.*** This is faith which giveth underſtanding: And againe, ſpeaking of the Valentinian heretiks, he ſaith, ***Habent artificium, quo prius perſuadeant, quam edoceant, veritas autem docendo perſuadet, non ſuadendo docet:*** They have a certaine cunning, to perſwade before they teach, but the truth doth perſwade by teaching, not by perſwading teach, &c. faith then is not grounded upon a bare perſwaſion, but joyned with underſtanding. Lib. 4. adverſ. Marcionem. Lib. adverſ. Valentinian.

2 ***Chryſoſtome*** ſaith, ***Per fidem eſt cognitio Dei, & ſine fide cognoſci nequit:*** The knowledge of God is by faith, and hee cannot be knowne without faith, &c. the like ſentence is rehearſed out of ***Chryſoſtome*** by ***Ieremy*** the late Patriarke of Conſtantinople: ***This firſt is evident ex fide cognitionem Chriſtianam provenire***, That Chriſtian knowledge commeth of faith, and without it none can know Chriſt. Serm. 11. in 3. ad Philip. Cenſur. oriental. c. 22.

3 Confeſſ. of Belgia. art. 22. ***We beleeve that the holy Ghoſt—doth beſtow upon us true faith, that we may attaine to the knowledge of this ſo great a myſtery, &c.*** Auſpurg. ***Faith doth not only ſignify knowledge of the hiſtory of Chriſt, but alſo to beleeve & aſſent to that promiſe, &c.*** Faith then is both a knowledge and aſſent. Harm. ſect. 9. pag. 260. Ibid. pag. 262.

4 Our Doway Divines doe give this marginall note: ***Ignorance of that we are bound to know, is ſin:*** but every one is bound to know that which he beleeveth: therefore herein to bee ignorant, is ſin by their owne confeſſion. Annot. in Levitic. c. 4. v. 2.

Ex appendice Concilii Baſil. ex oration. præſidentis ad Bohemos: Certiores de fide mea & doctrina eſtote, quam ſi quid propriis conſpiciatis oculis: Be yee more certaine of my faith and doctrine, than when you ſee any thing with your owne eyes, &c. ſo the Church is brought in ſpeaking, Every member of the Church muſt bee thus ſure of the doctrine of the Church: but how can they bee ſure thereof unleſſe they know it?

Peter Lombard to this purpoſe alleageth thus out of ***Auguſtine***, that faith cannot be without knowledge: ***Lib. 3. diſt. 24. C. Nemo poteſt credere in Deum, niſi aliquid intelligatur, &c.*** No man can beleeve in God, unleſſe ſomewhat be underſtood, becauſe faith is of hearing. Againe, ***Nec ea quæ creduntur prius, quam intelliguntur, penitus ignorantur, &c.*** Neither the things, that are beleeved before they are underſtood, are altogether unknowne, ſeeing faith commeth of hearing, &c. By this text ***Auguſtine*** proveth, that faith is joyned with knowledge: for how can a man beleeve by hearing that he knoweth not?

The third point, of the object of faith.

The Papiſts.

50. Error. **B***Ellarmine* affirmeth, that it is not the propertie of faith, ſpecially to apply to every beleever the promiſes of God in Chriſt, for this he boldly calleth preſumption, but generally to beleeve whatſoever is contained in the word of God to be true, *Bellarm. lib.* 1. *de juſtificat. cap.* 4. The Chapter alſo of Trent, thus decreeth, that juſtifying faith is not that aſſured beleefe, and confidence of the heart, whereby we are perſwaded, that our ſins are forgiven us in Chriſt, *ſeſſ. can* 6. 13. Our Rhemiſts alſo thus deliver their ſentence, that faith which juſtifieth, is a generall, or univerſall beleeving of the articles of Chriſts death, and reſurrection, nor any fond ſpeciall faith, *fiducia*, or confidence of each mans owne ſalvation, *Rhemiſt. annot. Rom.* 4. *ſect.* 9.

Math. 16. 16. *Argum.* 1. That faith, which *Peter* confeſſed when he ſaid to our Saviour, *Thou art the Chriſt, the Son of the living God*, was the ſame faith that juſtifieth: But this faith was a confeſſion only of the Divinity of Chriſt, no ſpeciall application of his merits: *Ergo*, faith is no ſuch thing, *Bellarmine lib.* 1. *de juſtificat. cap.* 8.

Anſw. 1. By our adverſaries owne confeſſion, this was not the whole juſtifying faith, which *Peter* here profeſſeth: for they affirme, that faith is an univerſall beleefe of the articles of Chriſts death and reſurrection, &c. But at this time, though *Peter* confeſſed thus of the Son of God, yet hee neither beleeved that Chriſt ſhould die, for therefore he deſerved to be called Sathan, *verſ.* 23. becauſe he went about to perſwade Chriſt not to dye: and as for the reſurrection of Chriſt, the Apoſtles doubted of it Luke 24. 11. even when Chriſt was riſen againe: how then could this be the juſtifying faith in reſpect of *Peter* that confeſſed it?

2 This faith which *Peter* confeſſed, though it were not the whole juſtifying faith, yet it was a principall part thereof: for there is in faith the matter and ſubſtance thereof, which is the beleefe of the articles of the faith, and the forme, which is the particular uſe and application thereof to every man ſeverally: to confeſſe therefore, that Chriſt is the Son of God, (which doth comprehend both the natures of his Godhead and humanity, and the offices of Chriſt, whereunto hee was annointed, his kingdome, propheſie and prieſthood) belongeth to juſtifying faith, as the matter and ſubſtance thereof.

3 Though ſimply to confeſſe Jeſus to be the Son of God, bee not that faith that juſtifieth, becauſe Marke 5. 7. the devils have made ſuch a confeſſion, yet this confeſſion may ſo proceed from a man, and was ſo uttered by *Peter* in this place, that it may declare a right juſtifying faith: that is, ſo to confeſſe Chriſt to be the Son of God, and to be the annointed Meſſiah, to take away the ſins of the world, that he which ſo confeſſeth, beleeveth it with comfort, and that Chriſt is ſo even to him: Therefore S. *Paul* ſaith, 1 Cor. 12. 3. *that no man can ſay that Ieſus is the Lord, but by the holy Ghoſt*, 1 *Cor.* 12. 3. And our Saviour ſaith to *Peter*, after he had made this confeſſion, *that fleſh and blood had not revealed it unto him, but his father in heaven.* Wherefore it is certaine, that he uttered more than a generall beleefe of this article, which may be in devils: unleſſe your will ſay, that the devils alſo made the ſame confeſſion by the holy Ghoſt, and by revelation from God.

Argum. 2. *Abrahams* faith was nothing elſe, but his beleefe of a certaine article revealed unto him from God, and credit given to Gods ſpeeches, that hee ſhould bee the father of many nations, by his Son, which was yet unborne, whom his wife *Sara*, both barren and now old, was to beare unto him: But *Abrahams* faith was a juſtifyng faith: *Ergo. Rhemiſt. annot. Rom.* 4. *ſect.* 9. *Bellarm. lib.* 1. *de juſtificat. cap.* 8.

Anſw. 1. The object of *Abrahams* faith, or the thing which *Abraham* beleeved, was not only concerning the birth of his ſonne *Iſaac*, and the multiplying of his ſeed by him: but the promiſe which Galath. 3. 16. *Abraham* gave credit unto, was ſpirituall concerning Chriſt: As the Apoſtle noteth, *he ſaith not, and* Rom. 4. 11. *to the ſeeds, as ſpeaking of many, but, and to thy ſeed, as of one, which is Chriſt.* And *Abraham* was promiſed not ſo much to be the father of many nations, as to be the father of all them that beleeve: therefore it was not a temporall, but a ſpirituall promiſe, which was made unto *Abraham*. 2 Neither was *Abrahams* faith only a generall or hiſtoricall beleefe, that this promiſe was true: but a ſure confidence and truſt in God that this promiſe pertained to him, and that he himſelfe ſhould be bleſſed in that proJohn 8. 56. miſed ſeed: as our Saviour teſtifieth: *Abraham deſired to ſee my day, and ſaw it, and rejoyced*: for whereof ſprang that exceeding joy in *Abraham*, but upon that certaine hope and perſwaſion, which he had of his owne ſalvation in Chriſt?

Argum. 3. That faith, which Chriſt required, and confirmed by miracles, was a juſtifying faith: but that was no certaine fiduce or particular perſwaſion, but only a generall beleefe in the power and omnipotency of Chriſt.

Ergo, a juſtifying faith requireth no ſuch particular perſwaſion, &c.

The aſſumption *Bellarmine* proveth by divers places of Scripture.

Math. 9. 28. 1 *Math.* 9. 28. Chriſt ſaith to the blind, *Beleeve yee that I am able to doe this? According to your faith be it unto you.*

2 Such was the faith of the Centurion, which Chriſt ſo commended, ſaying, *hee found not ſo great faith in Iſrael: Say the word only, and my ſervant ſhall be whole.* Luke 7. 9.

3 Such was *Nathanaels* faith, *Becauſe I ſaid I ſaw thee under the Figge-tree, beleeveſt thou?* Iohn 1. 50.

4 *Iohn* 11. 27. *I beleeve that thou art Chriſt the Sonne of God, which ſhould come into the world.*

5 *Iohn* 20. Chriſt ſaith to *Thomas*; *Thou haſt ſeene and beleeved, &c.* Hee beleeved only the truth of this article, That Chriſt was riſen from the dead.

6 *Mark.* 1. 40. The Leaper doubted of Chriſts mercy; *If thou wilt, thou canſt make me cleane*; hee beleeved only his power.

7 The Phariſee had confidence that hee was juſt and righteous, yet was hee not for all that juſtified. Luke 18. 11, 12.

8 The Evnuch had no aſſurance of Gods mercy, but ſaid only, I beleeve Jeſus Chriſt to bee the Son of God.

9 *Rom.* 10. 9. *If thou confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved:* juſtifying faith is nothing elſe, but the beleefe of the reſurrection of Chriſt.

10 *Whoſoever beleeveth, that Ieſus is the Chriſt, is borne of God:* Here is no perſwaſion or particular confidence required, *Bellarm. lib.* 1. *de juſtificat. c.* 8. 1 Iohn 5. 1.

Anſw. Firſt, 1 To the propoſition I anſwer, that indeed, that faith which Chriſt required and preached, was the true juſtifying faith, which included a certaine aſſurance of forgiveneſſe of ſins: as Chriſt ſaith of the penitent woman, *Many ſins are forgiven her, for ſhee loved much:* ſhee by her love unto Chriſt, teſtified her inward feeling and aſſurance of forgiveneſſe. 2 Though this faith Chriſt required, yet in his mercie he refuſed not the leaſt beginning of faith, which was to beleeve his power, that hee was able to worke miracles upon their bodies, which was the faith of miracles, yet an introduction to the true juſtifying faith: and therefore it was written of Chriſt, *A bruiſed reed ſhall he not breake, and ſmoaking flax ſhall hee not quench:* that is, hee ſhall beare with the infirme and weake, and not reject their ſmall meaſure of faith. Luke 7. 47. Matth. 12. 20.

First, our particular anſwer to the places objected, is this: 1 Thoſe blind men beleeved not only that Chriſt was able to help them, but were perſwaded of his mercy, in ſaying, *O Son of David have mercy upon us.* 2 To the receiving of a temporall benefit in recovering of their ſight, a temporary faith (which we call the faith of miracles) might ſuffice. 1.

Secondly, 1 The Centurions faith is ſhewed in beleeving Chriſt to be able to heale his ſervants bodily ſickneſſe: but there remiſſion of ſinnes is the object of juſtifying faith, and therefore it is improperly alleaged. 2 Yet this Centurion had as well confidence in Chriſts mercie, as beleefe of his power, Chriſt having ſaid to him, *verſ.* 7. *I will come and heale him.* 3 The Centurions faith was for another; but the juſtifying faith is the aſſurance that every man hath for himſelfe. 2.

Thirdly, 1 *Nathanael* is commended for this good beginning of faith, which Chriſt promiſeth to encreaſe: thou ſhalt *ſee greater things than theſe.* 2 And his faith is not without particular confidence, acknowledging Chriſt to be *King of Iſrael:* of which number he was, being affirmed by Chriſt to bee a true Iſraelite, *verſ.* 47. 3. Iohn 1. 47.

4 The faith of *Martha*, was not onely a generall confeſſion of the reſurrection, which ſhee had made before, but a particular beleefe, whereby every one is by Chriſt ſaved from the death of ſin: as ſhee, being asked, *Beleeveſt thou this?* anſwered, Yea: that is, *that whoſoever beleeveth in Chriſt ſhall never die.* This is the particular aſſurance of faith, to be preſerved from everlaſting death. Iohn 11. 24. 26.

5 *Thomas* faith alſo was particular, in ſaying to Chriſt, *Thou art my Lord and my God:* It was not a generall apprehenſion only, that he was riſen againe. Iohn 20. 28.

6 Firſt, the Leapers requeſt was for the cleanſing of his body; what is this to the remiſſion of ſins, which is the proper object of juſtifying faith? 2 Neither doth hee doubt of Chriſts will and mercy, becauſe hee ſaith, *If thou wilt:* will yee ſay that Chriſt doubted of his Fathers good will, becauſe hee thus prayed? Father, *if thou wilt*, take away *this cup:* that is, Thou canſt take it away, if thou wilt: but a man is thus to pray for things temporall, namely with a condition not that God faileth in mercy, when hee with-holdeth them, but becauſe it is not alwayes good for us to receive them. 3 The Leapers confidence appeareth in his earneſt prayer: *Hee beſought him, and kneeled downe, &c.* And Chriſt had compaſſion upon him: By the effect then it appeareth, hee prayed with confidence, as our Saviour ſaith: *Whatſoever yee deſire when yee pray, beleeve that you ſhall have it, and it ſhall be done unto you.* Luke 22. 42. Marke 1. 40. Marke 11. 24.

7 The Phariſee doth boaſt of his owne worthineſſe, and hath a vaine confidence in himſelfe, which was no confidence at all: though hee ſay, *God I thanke thee*; hee doth it in hypocriſie, acknowledging herein a gift from God, but procured by his owne worthineſſe.

8 The Evnuches faith wanted not a particular apprehenſion and application of Chriſts death: *What letteth me* (ſaith hee) *to be baptized?* that he was in his fleſh ſprinkled with water; ſo he beleeved, that in his ſoule he was waſhed in Chriſts blood from his ſins. Act. 8. 36.

9 The faith and confeſſion which the Apoſtle ſpeaketh of, is not without a particular perſwaſion and aſſurance of the heart. 1 So hee ſaith, *If wee bee dead with Chriſt, wee beleeve wee ſhall live with him:* The beleefe then of Chriſts death and reſurrection worketh in us aſſurance of life. 2 It followeth Rom. 6. 8.

Rom.10.11. loweth in the next verſe: ***Whoſoever beleeveth in him, ſhall not be aſhamed:*** but it is the hope and aſſu-
Rom.5.5. rance of the heart, that maketh not aſhamed, not a generall apprehenſion only. 3 ***How ſhall they call***
Rom.10.14. ***upon him, upon whom they have not beleeved?*** Invocation is a fruit of this faith: but true invocation or
Marke 11.24. prayer is not without aſſurance to be heard.

1 Iohn 5.1. 10 Ever the Apoſtle in that faith requireth particular confidence; for it followeth, ***Every one that***
loveth him; Every one that beleeveth, that Jeſus is Chriſt, loveth him: but love caſteth out feare and
1 Iohn 4.16.17. doubtfulneſſe, and maketh us to have boldneſſe in the day of the Lord; ***Ergo***, faith expelleth doubtfulneſſe, and worketh in us boldneſſe and confidence.

The Proteſtants.

A Juſtifying faith is not only a generall beleefe of the articles of faith, that Chriſt was dead, borne, roſe againe for them that beleeve: but it is an aſſured and ſtedfaſt confidence, whereby every man particularly doth apply to himſelfe the generall promiſes of God, for the hope of remiſſion of his ſins in Chriſt, that Chriſt died, roſe againe, and did all the reſt even for him.

Iam.1.19. ***Argum.*** 1. S. ***Iames*** ſaith, ***The devils alſo doe beleeve that God is, and doe tremble***; yea no doubt but
they beleeve that the word of God is true, and confeſſe the articles of the faith: for they acknowledge
Marke 5.7. Chriſt to be the Son of the living God: But the faith of devils is no juſtifying faith: ***Ergo***, neither this hiſtoricall and generall faith. Thus Maſter ***Tyndal*** holy Martyr witneſſeth, who ſaith, that the devill beleeveth that there is a God, and life everlaſting, and that there is an hell, yea hee beleeveth that the Father, the Son, and the holy Ghoſt are but one God, yet he is nothing the better for this beleefe, ***vid. plur. Fox p.*** 1255. ***artic.*** 5.

Argum. 2. S. ***Paul*** was ſaved by no other faith, but the common juſtifying faith of all Chriſtians;
but this faith wrought a particular perſwaſion in him; ***From henceforth is layd up for mee a crowne of***
2 Tim.4.8. ***righteouſneſſe.*** And againe: ***I live by the faith of the Son of God, who hath loved me and given himſelfe***
Galath.2.20. ***for me***: ***Ergo***, ſuch ought the faith of all Chriſtians to be.

Bellarmine would here ſeeme to ſay ſomewhat, but hee confirmeth our argument rather by his anſwer, than overthroweth it: ***Rectè dicunt poſſe unumquemq́; generales promiſſiones ſibi applicare per fidem:*** They ſay right, that every man by faith, may apply the generall promiſes to himſelfe, for as I beleeve by the Catholike faith, that Chriſt died for all, ***Ita eadem fide, credo mortuum eſſe pro me***, ſo by the ſame faith, I beleeve he died for me, ***Bellar. cap.*** 11. ***reſponſ. ad object.*** 5. Doth not the Jeſuite now confeſſe againſt himſelfe, that the ſpeciall mercy of God is the object of faith, which he before denied? And if a man by faith may apply to himſelfe the generall promiſes of God, why did he ſay before, ***Certam promiſſionem ſpecialis miſericordiæ, ad præſumptionem, non ad fidem pertinere***: That for a man to promiſe to himſelfe ſpeciall mercy, it belongeth to preſumption, rather than to faith, ***Bellarm. cap.*** 4. What need now any other confutation, ſeeing the Jeſuite confuteth himſelfe?

Argum. 3. Juſtifying faith bringeth tranquillity and peace of conſcience, but the promiſes of God generally apprehended, doe not worke the peace of conſcience, unleſſe they be particularly applyed: ***Ergo***, they are not the object of juſtifying faith. ***Bellarmine*** here in flat tearmes denieth, that faith breedeth the ſecurity and peace of minde, but rather ***pavores anget***, it breedeth feare and terror in the
minde, ***Bellarm. reſp. ad object.*** 5. wherein he doth contradict of purpoſe the holy Apoſtle, which ſaith,
Rom.5.1. ***being juſtified by faith, we have peace toward God***: ***Ergo***, juſtifying faith worketh peace.

Argum. 4. That faith doth not generally only apprehend, but particularly apply, and worke a ſpeciall aſſurance thereof in the heart, theſe places of Scripture further doe teſtifie.

1 ***Mark.*** 11.24. ***Whatſoever yee deſire, when you pray, beleeve that yee ſhall have it, and it ſhall bee given unto you.***

2 ***Iam.*** 1.6. ***Let him aske in faith, and waver not.***

3 2 ***Chron.*** 20. ***Put your truſt in the Lord your God, and yee ſhall be aſſured.***

4 Therefore the Scripture reproveth fearefulneſſe and doubtfulneſſe, as ſhewing a want of faith. ***Matth.*** 8.26. ***Why are yee fearefull. O yee of little faith!*** ***Matth.*** 14.31. Chriſt ſaith to ***Peter***, ***O thou of little faith, wherfore didſt thou doubt?*** If want of faith bring doubtfulnes, then faith worketh aſſurance.

5 ***Rom.*** 4.14. ***It is by faith, that the promiſe may be ſure to all the ſeed***: ***Ergo***, faith bringeth aſſurance.

1 ***Anſw. Bellarmine.*** It is true we muſt beleeve, that we ſhall receive, but yet conditionally, if we aske aright: ***reſp. ad object.*** 2.

Contra. Wee grant this condition, if a man aske aright, that is in faith, hee is ſure to be heard, as S. ***Iames*** ſaith, 5.15. ***The prayer of faith ſhall ſave the ſicke.*** ***Ergo***, the condition of faith bringeth aſſurance; which is the ſame thing we affirme: thus he hath yeelded the cauſe.

2 ***Anſw.*** The Apoſtles meaning is that we ſhould not doubt of Gods power, ***Bellarm. ibid.***

Contra. No nor yet of Gods mercy and good will: for before he had ſaid, ***Iam.*** 1.5. ***which giveth to all men liberally, and reproacheth no man***: to be a liberall giver without reproach, ſheweth Gods will and mercy, not his power only. Againe, let him aske in faith, ***nihil hæſitans***, doubting nothing at all: ***Ergo***; he muſt not doubt either of Gods power or mercie.

3 ***Anſw.*** It followeth in the ſame verſe, ***credite Prophetis ejus***, beleeve his Prophets, and all things ſhall fall out well: 2 ***Chron.*** 20.20. But we muſt not put our truſt in the Prophets, ***Bellarm.***

Contra. Firſt, is it all one to ſay ***credite in Deum, &c.*** beleeve in God, as the text is, and ***credite Prophetis***, beleeve the Prophets? To beleeve the Prophets, is to acknowledge they ſpeake the truth; to beleeve in God, is to put our truſt in him. Secondly, it is a groſſe conſequent, we muſt not put our truſt in the Prophets, ***Ergo*** not in God. Thirdly, the text is, truſt in God, ***& ſecuri eritis***, yee ſhall be aſſured: but where there is any doubtfulneſſe, there is no aſſurance.

4 ***Anſw.*** Chriſt reprooveth his Diſciples becauſe they doubted of his power: for if they had beleeved Chriſt to be omnipotent, &c. they would not have doubted the danger of ſhipwracke, ***Bellarm. reſp. ad object.*** 3.

Contra. Firſt, will yee make the Apoſtles of leſſe faith, than the poore Leper? ***If thou wilt thou canſt make me cleane***; he doubted not of Chriſts power. Secondly, neither did the Apoſtles make queſtion of Chriſts power at this time, ſaying, ***verſ.*** 25. ***Save us or elſe we periſh:*** they doubted not in thus praying, but that he was able to ſave them. Thirdly, to beleeve Chriſt to be able, belongeth to the intelligence; to bee aſſured thereof, is of the heart and affections: but feare or doubtfulneſſe is not in the intelligence or underſtanding part, but in the heart: ***Ergo***, this feare or boubt was not of Chriſts power: but they failed in their confidence and aſſurance.

Matth. 8. 2.

5 ***Anſw.*** The promiſe made to ***Abraham*** was not of remiſſion of ſins, but of the calling of the Gentiles: and it was only an hiſtoricall or dogmaticall faith, in the power and omnipotencie of God, ***Bellarm. c.*** 11. ***reſp. ad object.*** 4.

Contra. Firſt, the promiſe indeed was made of the calling of the Gentiles, and conſequently of remiſſion of ſins: for the promiſe was, ***that in his ſeed*** (which is Chriſt, ***Gal.*** 3. 16.) ***all the kinreds of the earth ſhould be bleſſed, Gen.*** 12. 3. but bleſſedneſſe conſiſteth in the forgivenes of ſins: ***Bleſſed are they, whoſe iniquities are forgiven, Rom.*** 4. 7. Secondly, ***Abraham*** was not only reſolved in his judgement of Gods power, but aſſured in his heart of his love: for he both ſaw the day of his Chriſt in his ſpirit, and rejoyced in his heart. ***Abraham*** rejoyced to ſee my day, he ſaw it and was glad.

Galath. 3. 16.
Geneſ. 12. 3.
Rom. 4. 7.
Iohn 8. 56.

Let us heare the judgement of holy martyrs and confeſſors: That honourable Earle the Lord ***Cromwell***, who now doth ſhine in heaven, who was ſometime famous upon earth, whoſe godly memorie ſhall never die: He in that ſweet prayer which he made at the houre of his death, ſaid thus: ***Thou mercifull Lord wa'ſt borne for my ſake, thou didſt ſuffer both hunger & thirſt for my ſake; thou didſt teach, faſt and pray for my ſake; all thy holy actions and works, thou wroughteſt for my ſake; thou ſuffer edſt moſt grievous paines and torments for my ſake; finally thou gaveſt thy moſt precious blood to be ſhed upon the croſſe for my ſake: now moſt mercifull Saviour, let all theſe things profit me, which thou haſt done freely for me, which haſt alſo given thy ſelfe for me, &c. Fox*** 1190. Faith, we ſee, wrought in this true noble breſt a particular perſwaſion of Gods mercy, with a ſweet application of the merits of Chriſt.

M. ***Bradford*** thus writeth in a certaine letter of his to a godly Gentlewoman: What profit ſhould it be to you, to beleeve this to be true (I am the Lord thy God) to others, if you ſhould not beleeve that it is true to your ſelfe, ***Fox pag.*** 1639.

Further 1. ***Auguſtine*** ſaith in ***Pſal.*** 106. ***Quicquid cum loquor, agnoveris in te, quiſquis expertus es, noli cogitando remanere in te, & putare, quod in ſolo te contigit, crede contingere omnibus qui de manu inimicorum pretioſo ſanguine redimuntur:*** That which I ſay, thou that haſt experience thereof in thy ſelfe do not thinke that it is wrought only in thee, know that it is common to all, ***That are redeemed by that precious blood: Ergo***, every man muſt have a particular feeling of his redemption in himſelfe.

Origen hath this excellent ſaying: ***Si Chriſtus vivit in Paulo, & non vivit in me, quid mihi proderit, cum autem & ad me venerit, &c.*** If Chriſt live in ***Paul***, and live not in me, what ſhall it profit me? but when he is come to me, and I enjoy him, as ***Paul*** did, then may I ſay, as ***Paul*** did, Now I live, yet not I, but Chriſt in me.

Homil. 12. in Luc.

2 ***Epiphanius*** in Anchorato: ***Redemptor eſt ſanguis ipſius, dum precium redemptionis pro me ſeipſum tradidit, &c.*** The redemption is his blood, when he gave himſelfe for me the price of redemption, &c. Thus thoſe Fathers held faith to be a ſpeciall application of the benefits of Chriſts death, to themſelves in particular.

3 Latter confeſſ. of Helvetia, act. 14. ***Men muſt be taught diligently to ſeeke remiſſion of ſins in the blood of Chriſt, and that every one is to be put in mind, that remiſſion of ſins doth belong unto him:*** Saxonie artic. 16. ***The Goſpell doth require this true faith, which is an aſſurance of the mercy of God, promiſed for the Son of God his ſake—which faith, I beleeve that remiſſion of ſins is given unto me alſo, &c.*** Bohemia c. 6. All holy men doe receive ***remiſſion of ſins by faith in the moſt comfortable promiſe of the Goſpell and doe apply and appropriate it, as peculiar to themſelves, &c.***

Harm. ſect. 8. pag 215.
Harm. ſect. 8. pag. 232.
ibid. p. 252.

Interrelig. Caſarean. cap. 3. ***Qui pretioſo Chriſti ſanguine redemitur & cui meritum paſſionis Chriſti applicatur, is continuò juſtificatur, i. invenit remiſſionem peccatorum:*** He that is redeemed by the blood of Chriſt and to whom the merit of Chriſt is applied, he is forthwith juſtified, and findeth remiſſion of ſin. Thus the elder Papiſts confeſſed a particular application of Chriſts redemption to be neceſſary in juſtification, and not a generall beleeving only of the truth thereof to be ſufficient.

Peter Lombard alleageth thus out of ***Auguſt. lib.*** 3. ***dict.*** 23. ***g. Fidem ipſam videt quiſq; in corde ſuo eſſe ſi credit:*** Every man ſeeth faith in his owne heart, if he beleeve: but a man cannot ſee his faith that is not ſure of his faith: that he ſeeth only in his heart, which is firme, fixed, and ſetled in his heart.

The ſecond part, of the divers kinds of Faith.

The Papiſts.

51. Error. 1 Cor. 12. 9.

WHereas we affirme, that there are divers kinds of faith: as firſt, *fides hiſtorica*, an hiſtoricall faith, which is to beleeve the truth of whatſoever is contained in Scripture: there is alſo, *fides miraculorum*, the faith or gift working miracles, whereof Saint *Paul* ſpeaketh, the third kind is, *fides juſtificans*, that faith which juſtifieth, which is an aſſured beleefe of Gods promiſes made unto us in Chriſt: the Jeſuite and the Rhemiſt affirme all theſe kinds of faith in ſubſtance to bee all one: the faith of myracles differeth only from juſtifying faith, in an accidentall quality, of more fervor, devotion, and confident truſt, *Rhem. annot.* 1 *Cor.* 12. 9. *Bellarm. de juſtificat. lib.* 1. *cap.* 4. Yea our Rhemiſts are yet more abſurd: that faith (ſay they) which S. *Iames* calleth a dead faith, is notwithſtanding a true faith, and the ſame which is called the Catholike faith, and which the Apoſtle defineth, and in ſubſtance all one with that which juſtifieth, *Rhem. an. Iam.* 2. *ſect.* 11.

Heb. 11. 1.

Argum. 1. That faith which Saint *Paul* defineth, *Heb.* 11. 1. is the ſame faith which juſtifieth: but that faith alſo, is the hiſtoricall faith: *thorough faith wee underſtand that the world was ordained, &c. verſ.* 2. it is the ſame alſo with the faith of miracles: thorough faith, *they ſtopped the mouths of Lions, quenched the violence of the fire, verſ.* 33. 34. And all this while the Apoſtle diſcourſeth of that faith which he deſcribed in the beginning of the chapter, *Bellarm. cap.* 5.

Anſw. We grant that theſe three kinds of faith may ſometime be found in one man: for the hiſtoricall, and the faith of miracles do as handmaids accompany the juſtifying faith: the true faith is never disjoyned from the hiſtoricall faith, that is, the beleefe of all things contained in Scripture, and the faith of miracles, ſo oft as is neceſſary, doth waite upon the ſame: all theſe three were together, in thoſe holy Patriarches, whoſe faith the Apoſtle commendeth: Yet it followeth not, that they made all one faith: for the hiſtoricall faith may be, where juſtifying faith is not, as in Devils, they beleeve, that there is one God: the faith of miracles alſo may bee in falſe Prophets, which have no part in Chriſt. But if they were all one and the ſame, they could not be ſeparated, but where one is, there of neceſſity ſhould be the other.

Iam. 2. 19. Matth. 7. 22.

Marke 16. 17.

Argum. 2. *Marke* 16. 17. *Theſe tokens ſhall follow them that beleeve: in my name they ſhall caſt out devils, and ſhall ſpeake with new tongues, and take away ſerpents:* hence it appeareth, that the faith of miracles and juſtifying faith is all one, *Bellarm. lib.* 1. *de juſtific. c.* 8.

Contra. 1. The argument followeth not: he that beleeveth in Chriſt, and hath juſtifying faith, may worke myracles: *Ergo.* juſtifying faith is all one with the faith of miracles: as it followeth not, he that hath faith, hath alſo love and hope. *Ergo,* theſe three are all one. 2 The contrary rather appeareth out of this text: for *he that beleeveth, ſhall be ſaved, verſ.* 16. but a man may worke myracles and caſt out devils, and yet not be ſaved. Againe, the faith of miracles is now ceaſed: but juſtifying faith remaineth: but if the faith of miracles, and that whereby we are juſtifyed were all one, then hee that hath the one ſhould have the other alſo: and where and when the one is, then and there ſhould be the other alſo.

Matth. 7. 22.

The Proteſtants.

THat the faith of miracles, and the hiſtoricall faith are not of the ſame nature with juſtifying faith: nor yet that a dead faith, and a true faith, are all one, we ſhew it thus.

Matth. 7. 23. Marke 16. 16. 1 Cor. 13. 3. Galath. 5. 6.

Argum. 1. The faith of miracles may be in wicked men, *Matth.* 7. 23. the juſtifying faith can bee in none but thoſe which ſhall be ſaved: They that beleeve ſhall be ſaved: *Ergo,* they are not all one. Againe, the faith of miracles may be ſeparated from love, 1 *Cor.* 13. 3. but juſtifying faith cannot, *Galat.* 5. 6. *Faith working by love: Ergo,* what intollerable boldneſſe then is this, to aſcribe greater confidence and truſt to that faith of wicked men, than to the true juſtifying faith in the elect?

Hebr. 11. 6.

Argum. 2. That the dead faith which Saint *Iames* ſpeaketh of, is not of the ſame nature with the juſtifying faith; nor with that faith which is handled, *Heb.* 11. it may thus appeare: firſt, by that faith there deſcribed, the Patriarches pleaſed God, and beleeved that he was a rewarder of thoſe that ſought him, *verſ.* 6. but this dead faith hath no ſuch operation. Secondly, as a dead man cannot be ſaid properly to be a man, no more can a dead faith be properly called a faith. Nay further, the faith of devils and the faith of Saints cannot bee of one nature and ſubſtance: but this dead ſpeculative faith may bee in devils, *Iam.* 2. 19. *Ergo,* it is a blaſphemous aſſertion, that theſe two faiths are all one.

Iam. 2. 19.

Further, 1 *Auguſtine* ſaith, *Diſcerne fidem tuam quia & dæmones credunt, & contremiſcunt quod oderunt: diſtinguit Apoſtolus,—fides, qua operatur per dilectionem:* Diſcerne thy faith from the faith of devils, the devils beleeve and tremble at that which they hate: the Apoſtle doth diſtinguiſh them, faith, which worketh by love: *de verb. Apoſtol. ſerm.* 16. *Ergo,* a dead faith, which is fruitleſſe, and worketh not by love, is the faith of devils, and ſo not of one nature with a true juſtifying faith.

δογματικὸν δεύτερον ἐστιν εἶδος. Catech. 5. Hom. 8. in 2. Tim. c. 3.

2 *Cyril* of Jeruſalem divideth faith thus: there is one kind which he calleth *dogmaticall*, which is the right faith, by the which we beleeve in Chriſt to ſalvation: the other kind he calleth *energeticall:* he calleth it the *ſecond kind*, he meaneth the faith to work miracles by: he maketh theſe two divers kinds of faith. *Chryſoſtome* compareth faith without works unto a picture: as then a body, and the picture

of a body are not of one and the ſame kind, no more are a true juſtifying faith, which is alwayes lively and working, and a dead faith without works.

3 Confeſſ. of Auſpurg. *loc.* of faith: whereas S. *Iames* ſaith, *The devils beleeve and tremble, hee ſpeaketh of an hiſtoricall faith, now this faith doth not juſtifie, for the wicked and the devill are cunning in the hiſtory, but Paul when he ſaith, faith is reckoned for righteouſneſſe, he ſpeaketh of a truſt and confidence of mercy promiſed for Chriſts ſake, &c.* Harm. ſect. 9. pag. 270.

4 *Synod. Treverenſ. ſub Iohanne cap. 4. Populo perſuadeant non quamlibet fidem, qua in Deum creditur, ſed eam demum ſalutiferam fore, quæ per dilectionem operatur:* Let them perſwade the people, that not every faith, whereby men beleeve in God, but that only bringeth ſalvation which worketh by love, &c. By this diſtinction (not this, but that) wee doe gather that faith effectuall by love, which is the true lively juſtifying faith, is in the judgement of this Councell, of another kind and nature, than other generall and common faithes are.

Decret. cauſ. 33. diſtinct. 2. c. 11. In fide, ſpe, charitate, &c. Spiritus perfectorum corda non deſerit; in Prophetiæ virtute, miraculorum exhibitione, electis ſuis aliquando adeſt, aliquando ſe ſubtrahit: In faith, hope, charity, and other gifts, &c. the ſpirit forſaketh not the hearts of the perfect: but in the power of prophecy, exhibiting of miracles, ſometime the ſpirit is preſent with the elect, ſometime he withdraweth himſelfe, &c. If then faith joyned with charity remaineth, faith of miracles alwaies doth not remaine; then are they not one and the ſame kind of faith.

Peter Lombard. lib. 3. diſt. 23. liter. d. Fides ſine charitate informis qualitas mentis: Faith without charity, ſuch as the devils have, is a deformed quality of the minde: Say if you dare, that faith, which juſtifieth, is a deformed quality: *Fides una dicitur, non quia ſit una manens in omnibus ſed genere, i. ſimilitudine:* Faith is ſaid to be one, not becauſe the ſame particular faith is in all, but in generall the ſame, that is, by a certaine ſimilitude, *ibid. liter. f.* Faith which juſtifieth, and faith without charity are the ſame not in nature and truth, but in ſimilitude only.

The third part, whether Faith may be ſeparated from charity.

The Papiſts.

THat true juſtifying faith, may be ſeparated from love and other Chriſtian vertues: *Bellarmine* endeavoureth thus to prove it. 52. Error.

***Argum.* 1.** S. *Paul* ſaith, *If I had all faith, ſo that I could remove mountaines, and had no love, I were nothing. Ergo*, there may be a divorce and ſeparation betweene faith and love. 1 Cor. 13.2.

***Anſw.* 1.** The Apoſtle thus ſpeaketh, *ex hypotheſi*, by way of ſuppoſition, that if it were poſſible for faith to be without love, faith were nothing, as before he ſaid, though I ſpeake with tongues of men and Angels; not as though he could ſpeake as the Angels, but if he could, and had no love, &c.

Bellarm. Thus much then we have gained by this anſwer, that faith profiteth not without charity, therefore it cannot juſtifie without charity: for to what purpoſe elſe hath faith ſuch need of charity, that it cannot be ſeparated from it. *Bellarm. lib. 1. de juſtific. cap.* 15.

Contra. Charity is never ſevered from faith, not becauſe faith needeth charity, or that it cannot juſtifie without charity: but becauſe charity doth alwaies accompany faith, as a principall fruit, and effect thereof: as the fire is never without the heate, which is no part notwithſtanding of the eſſence or nature thereof, but a native quality iſſuing from thence: And like as a good tree is never void of good fruit; which good fruit make not the tree good; but the tree being firſt good, it maketh alſo the fruit good.

***Anſw.* 2.** Or we anſwer rather that S. *Paul* ſpeaketh here of the faith of miracles, which we grant may bee ſeparated from love, and may bee found in the wicked, *Matth. 7. 23.* for he meaneth ſuch a faith, whereby mountaines are removed. Matth. 7. 23.

Bellarmine: Saint *Paul* ſpeaketh as well of that faith, which juſtifieth, as of this faith of miracles. 1 He ſaith, *if I had all faith, verſ.* 2. he ſpeaketh generally of all. 2 He meaneth that faith, which is joyned with hope and love, *now abideth faith, hope and love, theſe three, verſ.* 13. but this is a juſtifying faith: *Ergo.*

***Contra.* 1.** Saint *Paul* in ſaying all faith, meaneth not univerſally every kinde of faith: but that whole faith or generall power, whereby all miracles may be wrought, whereof he giveth one particular inſtance, of removing mountaines. Secondly, in the laſt verſe he ſpeaketh of another kinde of faith then in this place: for there hee underſtandeth ſuch a faith as abideth ſtill; and is in all ages neceſſary for all Chriſtians: but this faith whereby mountaines are removed, now abideth not, the gift is ceaſed, therefore he meaneth not that faith.

***Argum.* 2.** *Ioh. 12. 42. Many of the chiefe beleeved in him, but becauſe of the Phariſees, they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue, for they loved the praiſe of men, more than the prayſe of God* Here we ſee there was faith without charity: *Bellarm. ibid. argum.* 1. John 12. 42.

***Anſw.* 1.** We muſt either underſtand here a common and ſuperficiall faith, not a true faith indeed: as our Saviour ſaith, *Iohn 5. 44. How can yee beleeve, when yee receive honour one of another?* If theſe therefore were ſuch, as altogether neglected Gods honour, and only loved the prayſe of John 5. 44.

men, they had not a true faith, and therefore it is no marvell, if they wanted charity. 2 Or if we underſtand this place of ſuch chiefe men, as *Nicodemus*, and *Ioſeph* of Arimathea, who beleeved in Chriſt indeed, but were letted by their owne carnall weakeneſſe and infirmity: then had they a true faith, though imperfect, and a love alſo unto Chriſt, though ſomewhat overſhadowed and obſcured with the love of the world, and feare of men.

Iam. 2. 14. *Argum.* 3. *Iam.* 2. 14. *What availeth it my brethren, though a man ſay he hath faith, when he hath no works? Ergo*, faith may be without the works of charity: and the Apoſtle meaneth not a ſhadow of faith, but a true faith indeed. 1 The Apoſtle ſaith in the ſame place, that *Abrahams* faith wrought with his works: but *Abrahams* faith was a true faith. 2 *Verſ.* 24. the Apoſtle ſaith, *that a man of works is juſtified, and not of faith only:* but the ſhadow of a faith juſtifieth not. 3 He compareth a faith without works to a body without a ſoule; but a dead body is a true body: *Ergo*, a dead faith is a true faith.

Anſw. Firſt, 1. *Abrahams* faith was a true faith, becauſe it was a working faith; doth it follow therefore that faith not working by love is a true faith? nay, the contrary rather is inferred. 2 A faith, which is effectuall by works, juſtifieth: *Ergo*, a true faith: but a faith without works cannot ſave, *verſ.* 14. *Ergo*, it is not a true faith. 3 A dead body is in part a true body, in reſpect of the terrene and materiall part, but ſimply it is not a true body, nor the ſame body, which it was before in all points, wanting life, activity and motion: ſo a faith that worketh not, hath ſome of the materials of a true faith, as knowledge, underſtanding; but it is not the ſame, wanting conſcience, and charity, and true confidence, which is the life and ſoule of faith.

Iam. 2. 19. 17. Secondly, that a faith not working, is not a right or true faith, is evident by the Apoſtle: 1 Becauſe hee compareth it to the faith of Devils, *verſ.* 19. which is no right faith. 2 A faith without works helpeth not, neither ſaveth, *verſ.* 14. but a working and effectuall faith, juſtifieth, *verſ.* 24. *Ergo*, they are not the ſame; for the ſame faith will have the ſame effect. 3 A dead faith and a lively faith are not the ſame: but a faith not working is a dead faith, *verſ.* 17. *Faith if it have no works, is dead in it ſelfe:* but as a dead man is not a man, no more is a dead faith a right faith.

The Proteſtants.

Faith and charity, as they are two dives gifts and graces of the ſpirit, ſo in nature and propertie they may be diſtinguiſhed: but in uſe they can never be ſeparated: for where a true lively faith is, there is charity; and where true love and charity is, it is an infallible ſigne of the preſence of faith: no faith then no charity: and againe, * no love, no faith.

* *Object.* Then *David* and *Peter* had no faith when the one ſinned, the other denied Chriſt: for they had then no love. *Anſ.* Their faith indeed then failed, and their love abated, but neither was utterly loſt. See this objection anſwered more at large, Retect. p. 124.

Argum. 1. Faith without works is dead, *Iam.* 2. 26. and no better than the faith of devils, *verſ.* 19. but a dead faith, and the faith of devils is no true faith: *Ergo*, there is no true faith, without the works of charity.

Bellarm. 1. *Fides dæmonum, ex parte objecti vera eſt:* The faith of devils is a true faith, in reſpect of the object.

Iam. 2. 19. Marke 5. 7. *Anſw.* Firſt, this ſpeech cannot by any ſound Divinity be juſtified, that the devils have in any reſpect a true faith. Secondly, if in this reſpect the wicked ſpirits have a true faith, then they have every way a true and perfect popiſh faith. For thus they define their faith: It is an act of the underſtanding, *Rhemiſt.* 2. *Cor.* 13. *ſect.* 1. whereby we doe univerſally beleeve the articles of Chriſts death and reſurrection, &c. *Rhemiſt. annot. Rom.* 4. *ſect.* 9. But the deuill hath this act of underſtanding, whereby he doth univerſally beleeve, &c. *Iam.* 2. 19. *Marke* 5. 7. *Ergo*, he hath a true popiſh faith, and is a right popiſh Catholike.

Bellarm. 2. A dead faith may notwithſtanding be a true faith: as a dead body, is a body; and as ſtanding water, and a running water, are the ſame in ſubſtance: *Bellarm. c.* 15.

Anſw. Though a dead faith may be compared to a dead body, becauſe it is altogether void of ſpirituall quickening, as the body is without naturall life: yet a lively faith is not fitly reſembled to a living body, but rather to the life of the body; becauſe faith is not that which is quikened, but that which quickeneth and giveth life: for it is written, *The juſt ſhall live by faith, Rom.* 1. 17. As therfore a dead man is no man properly, no more is a dead faith a true faith. Rom. 1. 17.

2 Againe, as a dead body hath the ſame terrene ſubſtance, which a living body hath, but not the ſame ſpirituall ſubſtance, which is the ſoule; and as a ſtanding puddle hath part of the ſame matter, which is in a running water, but yet groſſe, muddie, ſtinking and putrifying, ſo that it cannot be called the ſame water: ſo a dead faith hath ſome part of that which a true faith hath, as namely ſome light of knowledge and underſtanding; but yet not having the ſubſtance and livelihood of faith, it cannot be a right and a true faith.

1 Iohn 4. 7. 16. 1 Iohn 5. 1. *Argum.* 2. He that is borne of God hath love: *Every one that loveth is borne of God: He that dwelleth in love, dwelleth in God, and God in him.* But he that beleeveth, that Jeſus is Chriſt, is borne of God: *Ergo*, he that beleeveth hath love.

Bellarm. We grant, that *fides formata*, formed or perfect faith, hath alwayes love annexed.

Anſw. As though we ſpeake not all this while of a lively, perfect, and juſtifying faith, which wee call a formed faith: for a faith without forme, is no faith: If hee thus underſtand a formed faith, hee ſaith the ſame now that wee affirme, and is contrary to himſelfe, who tooke upon him in the beginning of this chapter to prove, that *fides vera, quæ juſtificat impium*, a true faith, and ſuch an one as juſtifieth the ungodly, may be ſeparated from love: If he have found out a formed faith beſide this true lively and juſtifying faith, he is contrarie to the Apoſtle here, who knoweth no other true faith, than to beleeve in Jeſus Chriſt.

Argum. 3. 1 He that hath no charitie denieth the faith: *He that provideth not for his owne, denieth the faith.* 2 *Hee that ſaith hee knoweth God, and keepeth not his commandements, is a lyar*; *Ergo*, the true knowledge of God is not ſevered from charitie. 3 *The juſt ſhall live by faith*: but without charitie, faith is dead, and can give no life: *Ergo*, a true faith is not divided from charitie.

1 Tim. 5. 8.
1 Iohn 2. 4.
Rom. 1. 17.

Anſw. 1 *Bellarmine* anſwereth out of *Gregor. Hom.* 29. *in Evangel. Non habere veram fidem, qui non bene operantur*; That they have not a true faith, that doe not worke well: that is, they denie the faith in the worke, not in the heart.

Contra. First, *Gregories* teſtimonie is very direct for us, that there can be no true faith, where is no right worke. Secondly, the faith denied in worke, is denied alſo in the heart: as the Apoſtle ſaith, *Whoſoever ſinneth*, (that is in worke) *hath neither ſeene nor knowne him*, (in his heart.) Thirdly, as Saint *Paul* ſaith, *Having a ſhew of godlineſſe, but have denied the power thereof*: ſo where the power of faith is denied, what elſe remaineth but onely a ſhew and ſhadow of faith?

1 Iohn 3. 6.
2 Tim. 3. 5.

Anſw. 2. The Apoſtle ſpeaketh of a knowledge joyned with love and friendſhip, *Bellar. c.* 15. *reſp. ad arg.* 3.

Contra. Such is that knowledge, which accompanieth faith: as the Apoſtle ſaith, *Wee have knowne and beleeved the love, that God hath in us*: *Ergo*, the knowledge of faith is not without love.

3 It muſt be underſtood of faith formed with charitie, *Bellarm. reſp. ad arg.* 6.

Contra. Hee unskilfully giveth an inſtance in the cauſe: this formed faith, is the faith which wee meane, a right and perfect faith, not a deformed and unſhapen faith. Thus then by his owne confeſſion, a true faith, which he calleth a formed faith, is not without charitie.

1 Iohn 4. 16.

1 *Auguſtine* ſaith, *Si dilectio patris in te non manet, non es natus ex Deo: quando ergo gloriaris te eſſe Chriſtianum, nomen habes, & facta non habes: -- ſi factis te non oſtendis Chriſtianum, -- quid prodeſt nomen, ubi res non invenitur?* If the love of the father be not in thee, thou art not borne of God: how then doeſt thou boaſt thy ſelfe to be a Chriſtian? thou haſt the name but not the deeds: if thou doeſt not ſhew thy ſelfe a Chriſtian, what good doth the name, where the thing is not found? *Tract.* 5. *in Epiſtol. Iohan.* If he be not borne of God, that hath no love, then hath he not faith: for he that hath faith and beleeveth, is borne of God.

Againe, he ſaith, *Omnes negant Chriſtum in carne veniſſe, qui violant charitatem*: All they which violate charitie, denie Chriſt to be come in the fleſh, *Tractat.* 7. But they which denie Chriſt to bee come, &c. are void of faith: *Ergo*, alſo of charitie: hee that wanteth the one, wanteth the other.

1 Iohn 5. 1.

Tertullian ſaith, *dilectio ſummum fidei ſacramentum*; that love is the chiefe or higheſt myſterie of faith, &c. how then can faith be without love?

Lib. de patient.

2 *Chryſoſtome* ſaith upon theſe words, *Iohn* 6. *This is the worke of God, that ye beleeve*: See how he calleth faith a worke; therefore as ſoone as thou beleeveſt, thou art furniſhed with works, not that works are wanting: *Sed per ſe ipſum fides plena eſt operibus bonis*; but faith of it ſelfe is full of good works: faith then cannot be without works.

Serm. de fid. & leg.

Ieremie the Patriarke ſaith, the Catholike Church requireth faith, firſt of all, *Tamen non quamcunque fidem, ſed illam qua viva ſit qua teſtimonium a bonis operibus habeat*; Yet not every faith, but that which is lively, which hath teſtimonie of good works, &c. then a lively juſtifying faith cannot be ſevered from good works: and to this end he alleageth *Baſil: Superna gratia in eum, qui ſerio & ſtudioſe veritatem complexus non ſit, deſcendere non poteſt*; The grace from above cannot deſcend to him who doth not ſeriouſly and ſtudiouſly embrace vertue, &c.

Cenſur. oriental, c. 4.

3 Confeſſion of Belgia, artic. 22. *It cannot be, that this holy faith ſhould be idle in a man, neither doe wee ſpeake of a vaine and dead faith, but onely of that, which in the Scripture is ſaid to worke by love, &c.*

Harm. ſect. 4. pag. 260.

Saxonie, artic. of juſtification: *Wee doe not ſpeake of an idle faith, and the unskilfull are deceived whileſt they thinke, that remiſſion of ſins doth happen to ſuch as are idle, &c.*

Ibid. pag. 289.

4 We want not teſtimonie from themſelves, *Cauſ.* 33. *diſt.* 2. *c.* 14. *gloſſ. In Chriſtum credere eſt amando in ipſum credere*; To beleeve in Chriſt is by loving him to beleeve in him. This is that faith, which the Apoſtle defineth working by love, *Galath.* 5. 6.

Peter Lombard. lib. 3. *diſt.* 23. *liter. d. Credere in Deum, eſt credendo amare, credendo in eum ire*; To beleeve in God, is in beleeving to love him; in beleeving to come unto him. *Diſt.* 25. *liter. c. Quantum credimus, tantum amamus*; As much as we beleeve, ſo much we love: *Pia fides non eſt ſine charitate*: A godly faith is not without charitie.

Eſpenc. Sine charitate fidei veritas, immo vanitas non prodeſt; Without charitie the veritie, or rather vanitie of faith profiteth not, *in* 2 *Tim. p.* 65. Faith then is vaine, that is no true faith without charitie.

Let the holy Martyrs ſpeake. Thus Maſter *Tindall* writeth: *If thy faith induce thee not to good* *works, then haſt thou not the right faith, thou doeſt but onely thinke that thou haſt it: for S. Iames ſaith, that faith without works is dead in it ſelfe: he ſaith not that it is little or feeble, but that it is dead, and that is dead, is not, Fox. p.* 1255.

Matth. 7. Maſter *Bradford* holy Martyr: when *Harpsfield* had thus ſaid, That all which beleeve in Chriſt, ſhall not be ſaved, alleaging that place, *Matth.* 7. how many ſhall ſay to Chriſt in the day of judgement, *Lord, Lord, have we not in thy name caſt out devils? &c.* the holy Martyr maketh this anſwer: *You muſt make a difference betwixt beleeving, and ſaying, I beleeve: As for example, if one ſhould ſay and ſweare he loveth you, for all his ſaying you will not beleeve him, when you ſee he goeth about to doe all the evill he can againſt you, Fox. p.* 1613. *Ergo*, by the teſtimonie of thoſe moſt bleſſed and holy Martyrs, true faith cannot be ſeparated from charitie: for that which hath no love, is no faith.

The fourth part, of the validitie of faith.

FIrſt, after what manner faith juſtifieth, whether as a proper efficient cauſe of juſtification, or as an inſtrument onely. Secondly, whether we are onely juſtified by faith.

The firſt article, after what manner faith juſtifieth.

The Papiſts.

53. Error. FAith doth not juſtifie as an inſtrument in apprehending the juſtice or righteouſneſſe of Chriſt, but as a proper and true cauſe it actually juſtifieth, by the dignitie, worthineſſe, and meritorious worke thereof, *Bellarm. lib.* 1. *de juſtificat. cap.* 17. *Rhemiſt. annot. Rom.* 3. *ſect.* 3.

Galath. 3. 8. Rom. 3. 30. *Argum.* 1. Theſe phraſes uſed in Scripture: *juſtificari ex fide, & per fidem*, to bee juſtified of, or through faith, doe betoken an actuall force and power in faith to juſtifie: for theſe propoſitions, *ex, & per*, of and through, are not attributed to the inſtrumentall, but to the proper efficient and working cauſe: As *Rom.* 3. 20. *ex operibus legis*, of the works of the law no fleſh is juſtified, *no man is juſtified, per legem, by or through the law:* he meaneth not by the law, that is, by the apprehenſion of the juſtice thereof, but by the actuall working and juſtice indeed: as therefore he denieth, that we are juſtified by the law, that is, the actuall working thereof, ſo he affirmeth, that we are juſtified by faith, that is, actually, by the very worke. So the Apoſtle ſaith, *per fidem vicerunt regna*, through faith they obtained Kingdomes: that is, verily and indeed, not reſpectively onely: And by faith *Abel* offered a greater ſacrifice, &c. Faith wrought not this inſtrumentally, but verily and effectually, *Bellarm. ibid.* (Rom. 3. 20. Galath. 3. 11. Heb. 11. 4.)

Anſw. 1. *Bellarmines* argument is grounded wholly upon his Logicke quiddities: as becauſe this prepoſition, *ex*, is a note of the materiall cauſe; and *per*, of the formall cauſe: therefore when the Scripture ſaith, *ex fide*, or, *per fidem*, we muſt underſtand faith to be more than the inſtrumentall cauſe. But let him know this, that the ſpirit of God is not bound to the rules of Logicke, neither yet will learne to ſpeake of men, but hath a proper ſpeaking of it ſelfe.

2 We are able to ſhew, that theſe prepoſitions, *ex*, and *per*, of, and through, are in Scripture attributed to the inſtrument. *Fides ex auditu*, Faith commeth of hearing: The Gentiles are made partakers of the promiſe of God in Chriſt, *per Evangelium*, by the Goſpell, that is, the preaching thereof. But the outward miniſtrie, or hearing of the word, doth not actually worke or beget faith, but onely inſtrumentally, the ſpirit of God working by it. (Rom. 10. 17. Epheſ. 3. 6.)

3 It followeth not, becauſe the Apoſtle denieth that we are juſtified by the law, that is, verily and actually, that he ſhould affirme the ſame of faith: for unto this negative, *neminem juſtificari per legem, vel ex operibus legis*, that no man is juſtified by the law, or the works thereof; this affirmative anſwereth, *juſtificari per fidem Chriſti*; to be juſtified not ſimply by faith; but by faith in Chriſt: and by the redemption that is in Chriſt, *verſ.* 24. by faith in his bloud, *verſ.* 25. the ſame thing then is affirmed of Chriſt which is denied of the law, though not after the ſame manner: the juſtice of Chriſt is the actuall and very cauſe indeed of our juſtification, yet not actually in us, but inſtrumentally applied unto us by faith. It is Chriſt then, not faith, that properly effecteth that which the law cannot: faith effecteth it not, but onely reſpectively, and as it hath relation to Chriſt. (Rom. 3. 22. 24, 25.)

4 Through faith they ſubdued Kingdomes, ſtopped the mouths of Lions, &c. Faith was not the proper efficient cauſe hereof: but faith apprehendeth Chriſt: Chriſt apprehended worketh all good things: *If God have given us his Son, how ſhall he not together with him give us all things?* Theſe great works were verily done by them through faith, not as by the proper power and efficacie thereof, but by the power of Chriſt dwelling in them, and being preſent by faith. So *Abels* ſacrifice was preferred before *Cains*, not for the worthineſſe of his faith, but by Gods gracious acceptation, to whom he was joyned by faith. Laſtly, we make a great difference betweene juſtification and ſanctification: faith juſtifieth onely inſtrumentally, but of the works of ſanctification it is a proper efficient cauſe, though not the principall: for there is a twofold righteouſneſſe, a perfect righteouſneſſe, whereby we are made righteous before God; and that is the righteouſneſſe onely of Chriſt: and of this righteouſneſſe, faith onely is an inſtrument, no efficient cauſe. There is an imperfect righteouſneſſe, that is, (Rom. 8. 32.)

ſanctification, whereby every faithfull man is made righteous in himſelfe, not ſufficient to juſtifie him before God, but yet availeable to lead an holy and upright life in ſome meaſure. And of this righteouſneſſe faith is a proper efficient cauſe: for as the tree is the cauſe of good fruit, ſo is faith the root
and beginning of godly works: faith ſtirreth a man up to pray, ***Iam.*** 5. 15. it worketh peace of conſcience, Iam. 5. 15.
Rom. 5. 1. and it hath other proper effects: but it makth us not righteous before God by it Rom. 5. 1.
owne act, but as it apprehendeth, and laieth hold of Chriſt.

Argum. 2. Faith is a worke, we are juſtified by faith: ***Ergo,*** by a worke, and ſo conſequently, by John 6. 29.
merit: faith then is meritorious.

Anſw. Faith indeed is a worke, but not any of our owne works: it is called the worke of God, ***Ioh.*** 6. 29. God doth wholly worke it in us: ***Ergo,*** we cannot merit by it: Faith juſtifieth not then, as it is the worke of God in us: for by this reaſon all other gifts and graces, which are wrought in us by the ſpirit of God, ſhould in like manner juſtifie us: But as it hath relation unto the object Jeſus Chriſt, in apprehending his righteouſneſſe, which is the office only of faith, and not of any other ſpirituall grace.

Argum. 3. Firſt, faith is our juſtice it ſelfe: ***Ergo,*** not the apprehenſion only of juſtice: the firſt 1.
is proved: ***To him that beleeveth in him that juſtifieth the ungodly, faith is counted for righteouſneſſe.*** Rom. 4. 5.
So, ***Other foundation can no man lay, than that which is laid, Ieſus Chriſt:*** Faith then is the foundation: 1 Cor. 3. 11.
and the foundation is part of the building. ***Faith purifieth the heart,*** the puritie of the heart is our juſtice, Act. 15. 9.
faith then is our juſtice, and not the apprehenſion of juſtice onely, ***Bellarm. c. 17. arg.*** 2.

Secondly, ***Luk.*** 7. 50. ***Thy faith hath ſaved thee:*** ***Ergo,*** it doth more than apprehend ſalvation. 2.
The ſicke mans hand, that apprehendeth or reacheth the medicine, is improperly ſaid to heale Luke 7. 50.
him.

Thirdly, ***How ſhall they call upon him, upon whom they have not beleeved? how ſhall they beleeve*** 3.
without a Preacher? As the cauſe of faith is preaching; ſo faith cauſeth invocation, invocation obtaineth Rom. 10. 14.
juſtification: faith therefore not reſpectively onely, but effectively worketh juſtification, ***Bellar. ibid.***

Anſw. Firſt, 1 It followeth not, faith apprehendeth juſtice: ***Ergo,*** it is not our juſtice. The eye 1.
apprehendeth, or receiveth the light of the day, and yet it is it ſelfe ***the light of the body.*** But like as the Math. 6. 22.
eye is but inſtrumentally the light of the bodie, by conveying and applying the outward light: ſo faith is our juſtice inſtrumentally, ***in that we beleeve in him that juſtifieth,*** as the Apoſtle there ſaith. 2 Chriſt is properly the foundation: and yet faith alſo is the rocke and foundation. Chriſt then and faith make but one foundation: Chriſt poſitively, and effectively; faith inſtrumentally, by applying and laying the foundation. 3 Faith is not ſaid to purifie the heart, but God by faith; God as the principall agent, or efficient; faith as the inſtrument.

Secondly, 1 It is no rare thing in Scripture to attribute the effect to the inſtrument: as, ***By thy*** 2.
ſword thou ſhalt live: yet is the ſword but the inſtrument: ſo the juſt man liveth by his faith, being the Geneſ. 27. 40.
lively and effectuall inſtrument of the ſpirituall life. 2 As Chriſt here ſaith, ***thy faith hath ſaved thee:*** ſo elſewhere: ***according to your faith be it unto you.*** So that faith is but the meane or meaſure of the
worke: Chriſt is the worker: as in the ſame place, ***verſ.*** 28. ***Beleeve ye that I am able to doe this?*** Math. 9. 29.

Thirdly, 1 As preaching is the cauſe of faith, ſo I grant faith is of juſtification: but the preaching 3.
of the word is but the inſtrument, the ſpirit working by the word is the efficient. 2 But faith doth not ſo worke juſtification as invocation: for as I ſhewed before, faith efficiently produceth the works of ſanctification, whereof invocation is a principall, but it inſtrumentally onely cauſeth juſtification.

The Proteſtants.

FAith doth not juſtifie us by the worthineſſe and dignitie thereof, or as it is a qualitie inherent in man, by any meritorious act, or by the worke of beleeving, or as a proper efficient cauſe; but by way of an inſtrument onely, being as it were the hand of the ſoule, whereby wee doe apprehend the righteouſneſſe of Chriſt.

Argum. 1. Saint *Paul* ſaith, ***By grace are you ſaved through faith, not of your ſelves, for it is the gift***
of God; not of works, leſt any man ſhould boaſt himſelfe. Out of this place we gather theſe arguments: Epheſ. 2. 8.
firſt, grace and faith may ſtand together towards the attaining of our ſalvation: for the grace of God offered in Chriſt is the principall cauſe, faith apprehending grace the inſtrumentall: but grace and
worke cannot ſtand together: ***Ergo,*** faith and works cannot be matched together: faith then juſtifieth not, as a worke. Rom. 11. 6.

Secondly, they that merit, muſt merit of themſelves, faith is not of our ſelves; it is the gift of God: ***Ergo,*** by faith we merit not.

Argum. 2. Faith as it is commanded in the law, juſtifieth not: for the Apoſtle ſaith, ***that a man is*** Rom. 3. 28.
juſtified by faith, without the works of the law: but faith, as it comprehendeth onely the act of beleeving, is a commandement contained in the law: for we are commanded to beleeve in God: ***Ergo,*** as it is an act of beleeving onely, it juſtifieth not.

Argum. 3. Maſter ***Bradford*** holy Martyr reaſoneth thus: As the Iſraelites were healed by beholding the braſen Serpent, ſo are we ſaved by beleeving in Chriſt: but the looking up of it ſelfe did not procure health unto the Iſraelites, but the promiſe made in the object, which was the braſen Serpent, whereupon they looked, gave them health by their looking up: *Ergo*, after the ſame manner we are ſaved by our faith, and ſpirituall looking up to the bodie of Chriſt crucified: not that the action it ſelfe of beleeving, as it is a qualitie in man, doth ſo deſerve; but becauſe it taketh that dignitie and vertue from the object Jeſus Chriſt, *Fox* pag. 1659.

Further, 1 *Auguſtine* ſaith, *Nemo juſtè vivit, niſi juſtificatus, id eſt, juſtus effectus: ab illo autem fit homo juſtus, qui nunquam poteſt eſſe injuſtus: ſicut lucerna à ſeipſo non accenditur, ita nec anima humana ſibi præſtat lucem, ſed clamat ad Deum, tu illuminabis lucernam*; No man liveth juſtly, unleſſe he be juſtified, that is, made juſt before: and man is made juſt by him that can never be unjuſt: for as the lanterne doth not fetch light from it ſelfe, ſo neither doth the ſoule of man give light to it ſelfe, but crieth unto God, Thou ſhalt lighten my lanterne, *Pſal.* 109. Faith then is the lanterne that giveth light to the ſoule, that is, juſtifieth: but as the lanterne giveth not light of it ſelfe, but as it is lighted it ſelfe: ſo faith by it owne act doth not juſtifie, but as it hath reſpect unto Chriſt who is the true light; *Per fidem locum damus in corde Deo, qui in nobis & per nos bona operatur*; It is the office of faith, to make roome for God in our heart, who in us and by us worketh that which is good, *in Pſal.* 144. Faith it ſelfe therefore properly worketh not our juſtification; but onely prepareth a way for the Lord, to come unto our hearts: God then is the worker, faith is the way whereby he worketh.

Likewiſe *ex epiſtol.* 95. *Auguſtin. &* 5. *Epiſcopor. ad Innocentium: Non per legem juſtitia, &c. ſed ex fide & dono Dei per Ieſum Chriſtum*; Righteouſneſſe is not by the law, but by faith, and the gift of God by Jeſus Chriſt, &c. Faith then doth not juſtifie by the worke and merit thereof: for merit and gift cannot ſtand together, yet faith and gift may: becauſe faith it ſelfe is the gift of God. Againe, in the ſame Epiſtle, *Iuſtos patres & ex fide viventes, non poſſibilitas naturæ,-- ſed Dei gratia per fidem juſtificavit*; The righteous fathers which lived by faith, not the poſſibilitie of nature, but Gods grace by faith did juſtifie, &c. But grace and works cannot ſtand together, therefore faith doth not juſtifie by the merit of the worke. And yet *Auguſtine* more directly, moving this queſtion; *Vtrum fides mereatur hominis juſtificationem*; Whether faith merit mans juſtification: reſolveth, that it doth not, concluding thus, *Miſericors Deus vocat, nullis hoc vel fidei meritis largiens*; The mercifull God calleth, not giving any thing to the merits of faith, *ad Simplician. lib.* 1.

Lib. 7. de ſacrificiis.

2 *Theodoret* ſaith: *Neque enim operibus noſtris, ſed per ſolam fidem myſtica bona conſecuti ſumus*: for not by our works; but by faith alone we have obtained the myſticall good things, &c. then faith muſt not be conſidered as a worke in the matter of juſtification.

Harm. ſſ. 4. pag. 243.

3 Latter confeſſe of Helvetia, c. 11. *Becauſe faith doth apprehend Chriſt our righteouſneſſe, and doth attribute all to the praiſe of God in Chriſt, in this reſpect juſtification is attributed to faith chiefly becauſe of Chriſt, whom it receiveth, and not becauſe it is a worke of ours*: Belgia, artic. 22. *Wee doe juſtly ſay with Saint Paul, wee are juſtified by faith without the works of the law: yet to ſpeake properly we doe not meane that faith by it ſelfe and of it ſelfe doth juſtifie us, which is but onely as an inſtrument, whereby we apprehend Chriſt, which is our juſtice, &c.*

Ibid. p. 260.

Rom. 6. 14.

4 *Peter Lombard* rehearſeth and approveth this ſentence out of *Auguſtine* upon theſe words of S. *Paul, We are juſtified freely by grace. Hoc ideo dixit, ne fides ipſa ſuperba ſit, ne dicat ſibi*; Therefore he ſo ſaid, leſt faith it ſelfe be proud and ſay, how freely? for that which faith meriteth, is reſtored rather, than given: *Non dicat homo iſta fidelis, quia cum dixerit, habeo fidem, ut merear juſtificationem, reſpondetur ei, quid habes, quod non accepiſti?* Let not a faithfull man ſay ſo, becauſe if he ſay, I have faith to merit juſtification, it will be anſwered, What haſt thou, that thou haſt not received? &c. *lib.* 2. *diſt.* 26. *liter. d.* Thus then faith is excluded from meriting or working of juſtification.

Againe, *lib.* 3. *diſt.* 19. *liter. a. Vt olim aſpicientes, &c.* As in time paſt, they which looked upon the braſen Serpent were healed from the biting of Serpents; *Si rectè ergo fidei intuitu in illum reſpicimus, qui pro nobis pependit in ligno*; So if by the beholding of faith, we looke upon him that hung upon the tree, we are looſed from our ſins, &c. Thus faith then by the beholding onely and ſpirituall apprehending of Chriſt doth juſtifie, even by the ſentence of their Maſter.

The ſecond Article, whether faith onely juſtifieth.

The Papiſts.

54. Error.

Faith is not the onely cauſe of our juſtification: but there are other alſo, as hope, charitie, almes deeds, and other vertues, *Rhemiſt. annot. Rom.* 8. *ſect.* 6. *Bellar. lib.* 1. *de juſtificat. cap.* 13. Yea works are more principall than faith, in the matter of juſtification, *Rhem. Iam.* 2. *ſect.* 7. Whoſoever therefore ſaith, that a man is juſtified onely by faith, and that nothing elſe is required to juſtification, wee pronounce him accurſed. *Trident. Concil. ſeſſ.* 6. *can.* 9.

Rom. 8. 24.

Argum. 1. Wee are ſaved by hope, *Rom.* 8. 24. *Ergo*, not onely by faith, *Rhemiſt. annot. in hunc locum.*

Anſw. The Apoſtle here expoundeth himſelfe: for (ſaith he *verſ.* 25) *If we hope for that we ſee not, we doe with patience abide for it*: Wee are ſaid then to be ſaved by hope, not becauſe we are thereby juſtified, but becauſe by hope wee doe expect and waite for our ſalvation, which is not yet accompliſhed: ſo then juſtification is the proper object of faith, which is now preſent; ſalvation which is the end of our faith, and followeth juſtification, is the proper object of hope. And therefore the Apoſtle ſaith, that faith is the ground of things hoped for, the thing hoped for, is the ſalvation of our ſoules, the ground is juſtification by faith in Chriſt. So wee are ſaved by hope, not that we are juſtified by hope, which the Scripture no where affirmeth, but becauſe hope worketh in us a patient abiding and expectation, till the promiſed reward come.

Heb. 11. 1.

Argum. 2. Charitie juſtifieth: *Ergo*, not faith onely. The antecedent is thus proved, *Many ſins are forgiven her, for ſhe loved much*: her love is the cauſe, that her ſins are forgiven. So ſaith *S. John*, *We know we are tranſlated from death to life, becauſe we love the brethren.* Love then is the cauſe why we are tranſlated from death to life, *Bellar. ibid.*

Luke 7. 47. 50.
1 John 3. 14.

Anſw. 1. To the firſt place we anſwer: that the womans love is not rendred as a cauſe, that her ſins were forgiven her by Chriſt: but by her exceeding love, which was an evident ſigne and effect of her faith, whereby her ſins were forgiven her, our Saviour Chriſt confuteth the Phariſies who reputed her as a ſinner, *verſ.* 39. and ſheweth, that ſhee was not now in her ſins, but they were alreadie remitted; as it might appeare by her great love: for ſhee having received ſo great a benefit, as the remiſſion of her ſins, doth hold her ſelfe much bound to Chriſt. It followeth therefore, *to whom a little is forgiven, he loveth a little*: but to this woman much was forgiven, therefore ſhe loved much. Her love then followed the remiſſion of ſins, as an effect, it went not before as a cauſe: for in this reſpect our Saviour telleth her, *it was her faith that ſaved her*, *verſ.* 50. not her love.

2 To the other place wee likewiſe anſwer: the Apoſtle ſaith not, *we are tranſlated from death to life, &c.* but, *we know we are, becauſe we love the brethren*: that is, love as a ſpeciall fruit of faith, is a certaine ſigne unto us of our regeneration: as *verſ.* 19. *Thereby we know that we are of the truth.* By love iſſuing from faith, we are aſſured our faith is not in vaine, not that thereby we are juſtified: yet love it ſelfe is no cauſe of our juſtification, but onely a ſigne and badge thereof: for it is impoſſible, that we ſhould love God firſt: *But herein is love, not that we loved God, but he loved us.* God then ſheweth his love firſt, in reconciling us by his Son whom we apprehend by faith, and then after our reconciliation by Chriſt, and juſtification by faith, love alſo is wrought in us toward God. If our love then ſhould goe before our reconciliation, wherein Gods love appeareth toward us, then ſhould we love God firſt, contrarie to the Apoſtle.

1 John 4. 10.

Argum. 3. Feare doth juſtifie as well as faith: as *Prov.* 1. 7. *The feare of the Lord is the beginning of knowledge. Prov.* 14. 27. *The feare of the Lord is a well-ſpring of life*: *Ergo*, faith onely doth not juſtifie, or give life, *Bellarm. c.* 13. *diſpoſ.* 2.

Prov. 1. 7.
Prov. 14. 27.

Anſw. Firſt, by feare here may be underſtood in generall the whole ſpirituall ſtate of man, as it alſo comprehendeth faith: as *Pſal.* 128. 1. *Bleſſed is the man that feareth the Lord*: but true bleſſedneſſe is by faith: therefore faith cannot be here excluded. In this ſenſe we doubt not to grant, that the feare of the Lord, that is, being joyned with faith, is the beginning of wiſedome. Secondly, if we take feare more ſpecially, for a particular gift of the ſpirit; in this ſenſe juſtification is not aſcribed to it: for in the firſt place, it is ſaid to bring *knowledge*; in the ſecond, it is called the *fountaine of life*: which in the ſame place is expounded, *verſ.* 26. *In the feare of the Lord is aſſured ſtrength.* Theſe are the gifts and graces of ſanctification, *knowledge, aſſurance, ſtrength*, they are not juſtification it ſelfe, but the fruits thereof, to the which the feare of God is the readie way.

Pſalm. 128. 1.

Argum. 4. If faith alone doe juſtifie, and the other vertues, as of hope, charitie, doe not helpe any thing to juſtification, then faith may as well juſtifie, when thoſe vertues are abſent, as when they are preſent: But faith ſeparated from hope and charitie, juſtifieth not: *Ergo*, faith alone doth not juſtifie, *Bellarm. cap.* 14.

Anſw. It followeth not, faith alone doth juſtifie: *Ergo*, it is, or may be alone. In the Sun, there is both heat and light: It is the heat onely that heateth the earth, not the light; and yet the heat cannot be ſeparated from the light: the tongue both toucheth and taſteth; by the taſte only it diſcerneth the ſavour of meats, not by touching or feeling; yet there can be no taſte without feeling: ſo faith alone juſtifieth, yet it is not alone: faith and charitie are inſeparable, yet charitie helpeth not faith to juſtifie. The good tree is never without good fruit, yet the good fruit doth not helpe to make the tree good; the tree is good firſt it ſelfe, before it can bring forth good fruit: So charitie doth not helpe to juſtifie, that is, to make men good; but firſt he is made righteous by faith, and then he bringeth forth good fruits, as the works of charitie.

The Proteſtant.

Faith whereby we are juſtified, is to be conſidered, partly as it is paſſive, partly as it is active: It is paſſive in apprehending the promiſes of God in Chriſt, and applying Chriſt with all his benefits, in which reſpect faith onely juſtifieth. It is alſo active in bringing forth good fruits, and quickening of us to every good worke; but ſo it juſtifieth not. Faith then is inſeparably joyned with hope and love, and neceſſarily yeeldeth in us good fruit; but none of all theſe doe concurre with faith, in the act of our juſtification: but it is the office onely of faith, to applie unto us the righteouſneſſe of Chriſt, whereby onely we are made righteous before God.

Argum. 1. If men are juſtified without works, then juſtification is onely by faith. But the firſt is true, as it may appeare by theſe teſtimonies of Scripture: *Wee conclude, that a man is juſtified by faith*, Rom. 3. 28. Rom. 4. 2. Epheſ. 2. 9. Phil. 3. 9. *faith, without the works of the law, Rom. 3. 28. If Abraham were juſtified by works, he hath whereln to rejoyce, but not with God, Rom. 4. 2. By grace are ye ſaved through faith, not of works, Epheſ. 2. 9. That I might be found in him, not having mine owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt, Philip. 3. 9. Ergo,* faith onely juſtifieth.

Bellarmine anſwereth, that the Apoſtle excludeth not all works, for then faith it ſelfe ſhould bee excluded from juſtification, becauſe it is a worke: And if juſtifying faith do except every law, then the law of faith alſo ſhould be excepted, *Bellarm. cap.* 16. Such works therefore only are excluded, which goe before faith, which are done, *ſola cognitione legis, vel ſolis viribus liberi arbitrii, ſine gratia,* by the knowledge onely of the law, or by the ſtrength onely of free will, without grace: not ſuch works as are of faith, and proceed of grace, *cap.* 19.

Epheſ. 2. 10. Tit. 3. 5. Rom. 11. 6. *Contra.* 1. The Apoſtle excludeth even the works alſo of grace: for when he had ſaid, we are ſaved by grace through faith, not of works: he afterward ſheweth what works; *even ſuch as the Lord had ordained for us to walke in, Epheſ.* 2. 10. Againe, in another place he ſaith, *Not by the works of righteouſneſſe which we had done, but according to his mercie he ſaved us, Tit.* 3. 5. The works of righteouſneſſe are excluded: but no man by nature without the helpe of grace, can do the works of righteouſneſſe. Further, the Apoſtle ſheweth, that grace and works cannot be matched together; *If it bee of grace, it is no more of works, or elſe were grace no more grace: if of works, it is no more grace, for then worke were no more worke, Rom.* 11. 6. Grace and works cannot therefore juſtifie together, becauſe the one deſtroyeth the other. Even works of grace cannot juſtifie together with grace: for I aske them, the works of grace, are they not works? But if they ſhould juſtifie together with grace, they ſhould be no more works: *or elſe* (ſaith the Apoſtle) *worke were no more worke.*

Geneſ. 12. 1. Heb. 11. 8. Geneſ. 12. 17. Geneſ. 13 18. Geneſ. 14. 20. Geneſ. 15. 6. 2 Even at this time, when *Abrahams* faith was imputed to him for righteouſneſſe, and his works were refuſed in reſpect of his juſtification; *Abraham* had done many excellent works by his faith: As he obeyed God, to goe from his fathers houſe unto a ſtrange countrey, which he knew not, *Gen.* 12. 1. which was a worke of faith, *Heb.* 11. 8. He built altars, and called upon the name of God, *Gen.* 12. 7. & 13. 18. Before this time alſo *Abraham* was bleſſed of *Melchiſedech, Gen.* 14. 20. And then after all theſe works of faith, the Scripture ſaith, That *Abraham* beleeved the Lord, and it was counted to him for righteouſneſſe, *Geneſ.* 15. 6. Wherefore even *Abrahams* godly works, iſſuing from his faith, are excluded from his juſtification.

Bellarmine anſwereth, that although *Abraham* at this time wrought many works by his faith, yet the Apoſtle taketh not exception againſt ſuch works, but thoſe onely that *Abraham* did without faith: for even the faithfull, that have faith, *aliquando operantur non ex fide,* ſometime doe worke, but not of faith; as when they ſinne, or doe any pure morall works, without relation to God: *Bellarm. ibid.*

Contra. 1. As for the ſinfull works of faithfull men, which wee denie not, but they may ſometime fall into, it is abſurd to thinke, that the Apoſtle excludeth any ſuch works: as though any man were ſo blind to thinke, that by his ſins or evill works, hee might be juſtified. What meaneth the Jeſuite, to give an inſtance of the ſinfull works of *Abraham,* or any other faithfull man, as though they ever came in queſtion, in the matter of juſtification?

Rom. 14. 23. 2 As for other works of faithfull men, if they be good and vertuous, they are of faith: for whatſoever is not of faith is ſin, *Rom.* 14. 23. but faith alwayes hath reſpect and relation to God: therefore whatſoever faithfull men doe well, it commeth of faith, and a good conſcience. All, whatſoever elſe in them, is ſin, and ſo commeth not within the compaſſe of this queſtion.

Philip. 3. 8. 3 Saint *Paul,* when hee ſaith, *That I may bee found, not having mine owne righteouſneſſe, &c.* doth not ſpeake onely of ſuch works, as hee did before hee was called, but even of thoſe which hee did ſince hee was an Apoſtle: *For whom I have counted all things loſſe, and doe judge them to bee dung, that I might win Chriſt.* Hee ſaith not onely, I have counted, as ſpeaking of the time paſt, but I doe.

2 Tim. 4. 8. *Bellarmine* anſwereth, that the Apoſtle could in no wiſe underſtand his works done after his calling, to judge them as dung, becauſe he ſaith, that for ſuch works, there was laid up a crowne of righteouſneſſe, *Nunquid Deus coronaret ſtercora?* Should God crowne dung? *Bellarm. cap.* 19.

Rom. 6. 23. *Contra.* Firſt, Saint *Paul* doth not ſimplie call theſe works dung, or loſſe, but in compariſon: I count all things loſſe, for the excellent knowledge ſake of Chriſt. Secondly, God crowneth the works of his Saints, not for the worthineſſe of them, which indeed are but as dung, in reſpect of the excellencie of reward: but we with our works are crowned for the worthineſſe of Chriſt, *Life eternall is the gift of God, through Ieſus Chriſt our Lord.*

John 6. 29. Rom. 3. 27. 4 Now where the Jeſuite objecteth, that faith is a worke, and that there is a law alſo of faith: *Ergo,* every worke, and every law is not excluded from juſtification. We anſwer: Firſt, that faith is indeed a worke, but not any of our works, it is the worke of God wrought in us onely by his ſpirit: *This is the worke of God, that ye beleeve in him, &c.* Secondly, faith juſtifieth not as it is a worke, but in reſpect of that propertie, which it hath to apprehend and applie the juſtice of Chriſt: it juſtifieth not by it owne worthineſſe and dignitie, but by the worthineſſe of the object. Thirdly, we exclude not every law, but *legem operum,* the law of works: but the law of faith is not the law of works: for the Apoſtle doth diſtinguiſh them.

Argum. 2. The Scripture aſcribeth juſtification to faith and beleefe: *Whoſoever beleeveth in him* Ioh. 3.16.
ſhall have everlaſting life. Thy faith hath ſaved thee. Wee are ſaved through faith: *Ergo*, faith onely Luk. 7.50.
juſtifieth. Epheſ. 2.8.

Anſw. Though faith onely be named, yet faith onely doth not juſtifie: for by the ſame reaſon, becauſe
other vertues ſometimes are onely named, as, *Many ſins are forgiven her, for ſhe loved much*, And, Luk. 7.47.
We are ſaved by hope; As notwithſtanding, we cannot gather, that love or hope doe juſtifie without Rom. 8.24.
faith, although they bee named alone: ſo the contrarie cannot be concluded, by the ſole naming of
faith, *Bellarm. cap.* 20.

Contra. Firſt, that neither hope, nor charitie do juſtifie in whole, or in part, neither that it can be
gathered by theſe places, wee have ſhewed before in our anſwer to their ſecond and third argument
againſt juſtification by faith. Secondly, wee are able to bring forth a place of Scripture, where faith
onely is required. Chriſt ſaid unto the ruler of the Synagogue, whoſe daughter was now dead: *Crede* Luk. 8.50.
tantum, Beleeve onely, and ſhe ſhall be made whole.

Bellarmine anſwereth: That Chriſt ſpeaketh not here of juſtification or remiſſion of ſins, but onely of doing a miracle, in raiſing up one which was dead: and faith alone is able to obtaine a miracle, though it be not to juſtifie, *Bellarm.*

Contra. 1. Our adverſaries affirme juſtifying faith, and the faith of miracles in ſubſtance to bee all one, and that it is one and the ſelfe ſame faith, whereby miracles are wrought, and the ſoules of men juſtified, *Bellarm. cap.* 5. Yea, the Rhemiſts confeſſe, that the faith of miracles have more fervour, devotion, and confident truſt, than the juſtifying faith, *Annot.* 1 *Cor.* 13.9. If then faith onely be ſufficient to worke miracles, why not alſo to juſtifie, ſeeing, in their opinion, they are operations of the ſame faith? Nay, if to worke miracles, as they ſay, be the more worthie thing: if faith onely ſuffice for the greater worke, much more for the leſſe.

2 Our Saviour Chriſt requireth no other faith of *Iairus* here, than hee doth of the father, whoſe
ſon was poſſeſſed with a dumbe ſpirit, *Mark*. 9. Chriſt requireth of him to beleeve, that he was able Mark. 9.23.
to caſt out the evill ſpirit; and of this man, to beleeve, that hee was able to raiſe his daughter: But
that faith was not ſufficient onely for miracles, but for all other purpoſes: *If thou canſt beleeve, all
things are poſſible to him that beleeveth*, If all things, then not onely the health of the bodie, but the
ſalvation of the ſoule: *Ergo*, this onely faith here required, where our Saviour ſaith: *Crede tantum*,
Beleeve onely, is ſufficient to obtaine all things.

3 This, *crede tantum*, beleeve onely, was no other faith, than that which was in the woman, healed of the bloudie iſſue: for ſhee beleeved onely that Chriſt was able to doe it. But Chriſt ſaith unto
her: *Fides tua te ſalvam fecit*, Thy faith hath ſaved thee, which the Jeſuite himſelfe confeſſeth to be Luk. 1.48.
underſtood of the health both of her bodie and ſoule: *Fides tribuit utramque ſanitatem*; He aſcribeth
to faith both kinds of health. And in the ſame forme of words our Saviour ſaith to the woman, whoſe
ſins were forgiven, *Thy faith hath ſaved thee*, *Bellar. cap.* 17. If all theſe places ſpeake of the ſame faith, Luk. 7.50.
which Chriſt commandeth, in ſaying, *crede tantum*, beleeve onely; then this faith, to beleeve onely,
is ſufficient to procure both bodily and ghoſtly health.

Argum. 3. We are juſtified freely by grace, therefore not of works, but by faith: *By grace are yee* Rom. 3.24.
ſaved through faith. To him that worketh not, but beleeveth in him that juſtifieth the ungodly, his faith Epheſ. 2.8.
is counted for righteouſneſſe; We are then juſtified freely by faith and beleefe without works: *Ergo*, Rom. 4.5.
by faith onely.

Anſw. 1. Juſtification freely by grace, excludeth not all works or merits, but thoſe works onely which doe properly merit, *ex condigno*, of condignitie and worthineſſe, not thoſe which doe merit *ex congruo*, of congruitie: there are other diſpoſitions then beſide faith which goe before juſtification, which doe not merit of condignitie, that is, for their worthineſſe abſolutely, yet of congruitie, in ſome ſort they doe merit: And yet for all this kinde of meriting, our juſtification ſhall bee free by grace, *Bellar. cap.* 21.

Contra. 1. Before we have faith, there is no place at all for merits: for without faith it is impoſſible
to pleaſe God, where God is not pleaſed, there is no meriting: *Ergo*, without faith no man can merit. Hebr. 11.6.
Thoſe diſpoſitions then, which goe before faith and juſtification, cannot merit any thing at all, and
therefore not ſo much, as, *de congruo*, of congruitie. 2 The leaſt degree of meriting in the world, taketh away the freeneſſe of the gift: if juſtification come freely by grace, it cannot be any way merited: for to him that worketh (ſaith the Apoſtle) the wages is not counted by favour, but by debt, and Rom. 4.5.
that we might know, that our juſtification is altogether of Gods meere mercie, the Apoſtle uſeth two
words expreſſing the ſame thing: hee ſaith; we are juſtified by grace, yea and that freely: *gratis per
gratiam*, freely by grace.

Anſw. 2. Juſtification freely by grace excludeth not all works and merits, but thoſe onely which are of our ſelves, thoſe merits which wee worke by grace, and are of God, may ſtand very well with grace: for as juſtification by grace excludeth not faith, becauſe faith alſo is of grace, ſo it excludeth not other works, becauſe they alſo are of grace, *Bellar. ibid.*

Contra. 1. Not onely the works, which men are able to doe by their owne ſtrength, are excluded from juſtification, but even the works of grace: *Not by the works of righteouſneſſe, but according
to his mercie hee ſaved us*; Mercie then ſhutteth out all works, even holy and righteous works. Tit. 3.5.

We are ſaved by grace,&c. not of works, yea good works, which God hath prepared for us to walke in. Grace Epheſ. 2. 8, 10. therefore admitteth not ſo much as good works, in the matter of juſtification. See more of this before, *reſponſ. ad argum.*1. 2 Though faith be wrought in us by grace, yet it ſtandeth together with grace, in the benefit of juſtification, the one as the efficient, the other as the inſtrument thereof: faith meriteth not or deſerveth any thing towards juſtification, but onely applieth Chriſt crucified: which office of applying is proper onely to faith; it is not common either unto works or any other gift beſide: therefore they are excluded. And againe, the Scripture joyneth grace and faith together: *By* Epheſ. 2. 8. *grace are ye ſaved by faith,* but no where doe we find grace and works coupled together, in our juſtification. And this may be a ſufficient cauſe why works are excluded, and not faith.

Anſw. 3. The Rhemiſts grant, that the beginning of our juſtification, which they call the firſt juſtification, is meerely of Gods grace, neither can wee have any acceptable works, before wee are juſtified: but in the ſecond juſtification, which is the increaſe of the former juſtice, a man may merit by good works, *Annot. Rom.*2. 3. Saint *Paul* in this place ſpeaketh of the firſt juſtification, not of the ſecond.

Contra. This is but a late and new deviſe, of the firſt and ſecond juſtification, as afterward wee will ſhew in the proper place. The Scripture teacheth us, that not onely the beginning of our righte- Epheſ. 2. 5. 6. ouſneſſe, but the finiſhing, and perfecting of it, is onely by grace in Chriſt: *When wee were dead in our ſins, he hath quickned us together in Chriſt, by whoſe grace yee are ſaved, and hath raiſed us up, and made us ſit together in heavenly places.* Wee ſee that this ſalvation by grace bringeth us up to heaven: *Ergo,* both the firſt and ſecond juſtification are of grace, for they can bring us no further than to heaven.

Argum. 4. The Scripture teſtifieth, that all which beleeve are juſtified and ſaved; which ſhould John 3. 16. not be infallibly true, if faith onely did not juſtifie: as, *That whoſoever beleeveth in him ſhould not pe-* Act. 10. 43. *riſh: Through his name, all that beleeve in him ſhall receive remiſſion of ſins: By him every one, that be-* Act. 13. 39. *leeveth, is juſtified.*

Anſw. 1. The meaning of theſe places may be this: Every one that beleeveth ſhall be ſaved, that is, none without faith can be ſaved: and none is juſtified, except he beleeve, *Bellar. c.* 22.

Contra. 1. You are a goodly interpreter to expound an affirmative by a negative: as to ſay, *every one that beleeveth ſhall be ſaved:* that is, *he that beleeveth not, ſhall not be ſaved.* This is rather a conſe- Mark. 16. 16. quence, than the ſenſe of the former: as *Mark.* 16. 16. Chriſt placeth them together, having firſt ſaid, *he that beleeveth ſhall be ſaved,* he addeth, *he that beleeveth not ſhall be damned.* This is not the expo- Iohn 5. ſition of the former, but a concluſion inferred upon it. 2 Where Chriſt ſaith, *Iohn* 5. *Hee that beleeveth, &c. hath paſſed from death to life:* will you expound it thus, *he that beleeveth not, hath not paſſed, &c.* thus in your ſenſe, *hath not paſſed,* and hath paſſed, ſhall one expound the other: Such kinde of interpreting is moſt groſſe.

Anſw. 2. By *all,* which beleeve, are underſtood all ſorts of people, whether Jewes or Gentiles, that they are all ſaved by faith, *Bellarm. ibid.*

Contra. 1. If this ſenſe be admitted, all that beleeve, that is, all ſorts of men that beleeve ſhall bee ſaved: the ſame concluſion ſtill remaineth, that faith to all ſorts of men both Jewes and Gentiles is ſufficient to ſalvation. 2 How *all* is to bee expounded, our Saviour ſheweth, Preach the Goſpell to Mark. 16. 15. 16. *every creature, he that ſhall beleeve and be baptized, ſhall be ſaved:* but the Goſpell is not preached onely in generall to all ſorts nor yet Baptiſme miniſtred, but in particular alſo: *Ergo,* every particular man that beleeveth is ſaved. 3 And as hee that beleeveth not is damned, ſo he that beleeveth is ſaved: but every man in particular not beleeving is damned, *Ergo.*

Anſw. 3. Theſe Scriptures doe prove that faith doth juſtifie, if other things be not wanting, it ſufficeth not alone, but doth juſtifie for the part thereof; as likewiſe hope, charitie, for their part, *Bellarm. ibid.*

Contra. 1. The want or abſence of faith onely condemneth, he that beleeveth not is damned, *Ergo,* Mark. 16. 16. the preſence of faith onely ſaveth: *He that beleeveth and is baptized ſhall be ſaved.* 2 Baptiſme is the Rom. 4. 11. ſeale of the righteouſneſſe of faith, as Saint *Paul* ſaith of circumciſion, *Ergo,* faith onely ſealed in Act. 10. 43. Baptiſme ſufficeth. 3 Whereas it is ſaid, *through his name and by him every one that beleeveth, ſhall be* Act. 13. 39. *ſaved,* we reaſon thus, Chriſts name onely juſtifieth us; but faith onely, neither hope nor charitie, applieth Chriſt: *Ergo,* faith in Chriſt onely ſufficeth.

Auguſtine ſaith, *Intelligenda eſt gratia Dei per Jeſum Chriſtum Dominum noſtrum, qua liberantur homines à malo;* Wee muſt underſtand the grace of God by Jeſus Chriſt, by which men are onely delivered from evill: *De corrept. & grat. cap.*2. If all be of grace, then nothing is of works. That alſo is a knowne ſaying of *Auguſtine: Opera non praecedunt juſtificandum, ſed ſequuntur juſtificatum;* Works goe not before unto juſtification, but follow in him that is alreadie juſtified. If a man therefore be juſtified, before works come, then works helpe not at all toward his juſtification. Againe he ſaith, *Quantalibet fuiſſe virtutis antiquos juſtos praedices, non eos ſalvos fecit, niſi fides Mediatoris;* How vertuous ſoever you report the ancient righteous perſons to have beene, they were not ſaved but by the faith of the Mediator, *Lib.* 1. *cont.* 2. *epiſt. Pelag. cap.*21. Likewiſe, *Ex epiſtol. Auguſtin. &* 5. *Epiſcoporum ad Innocentium: Fide evacuata, quae hominis juſtitia remaneat? -- Chriſtus manens Deus, homo factus, refecit ipſe, quod fecit;* Faith being evacuated, what righteouſneſſe remaineth in man?

Chriſt remaining ſtill God, being made man, did make againe, that is, reſtore what he had made. If no righteouſneſſe remaine where there is no faith, then all mans righteouſneſſe before God, is by faith in Chriſt.

The fathers are plentifull witneſſes for juſtification onely by faith.

1 *Origen in c. 3. epiſt. ad Roman. Dicit Apoſtolus ſufficere ſolius fidei juſtificationem*: The Apoſtle ſaith, that the juſtification onely of faith ſufficeth.

2 *Hilar. can. 8. in Matth. Fides ſola juſtificat*; Faith onely doth juſtifie.

3 *Baſil. homil. de humilitat. Novit ſe ſola fide in Chriſtum juſtificatum*; He doth know himſelfe onely juſtified by faith.

4 *Ambroſ. in c. 3. ad Roman. Sola fide juſtificati ſunt dono Dei*; They are juſtified by faith alone by the gift of God: *in cap. 9. Sola fides poſita eſt ad ſalutem*; Onely faith is appointed to ſalvation.

5 *Chryſoſt. homil. de fide. Si credis fidei, cur alia infers, quaſi fides juſtificare non ſufficiat ſola?* If you beleeve faith, why doe you bring in other things, as though faith onely ſufficed not to juſtifie?

6 *Cyril. lib. 10. in Ioan. c. 18. Hominem per ſolam fidem inhærere Chriſto*; That a man by faith only doth cleave to Chriſt.

7 *Bernard. ſerm. 22. in Cantic. Solam juſtificatus per fidem pacem habebit apud te*; Being juſtified only by faith he ſhall have peace with thee.

Anſw. Bellarmine to all theſe places anſwereth, that the fathers, in ſaying, *Faith onely juſtifieth*, exclude not all other things beſide; but either externall works onely, as *Origen*. 1. *Chryſoſt*. 5. or the works of the law without faith, as *Hilar*. 2. *Baſil*. 3. or the ceremonies of the law, as *Ambroſe loc*. 4. For otherwiſe *Chryſoſtome* ſaith, *Non ſolum fide opus eſt, ſed charitate*; Wee have not need onely of faith but of charitie, *hom. 1. in 1 Timoth. Bellarm. c. 25.*

Contra. Firſt, that charitie is neceſſarie, and other graces of the ſpirit beſide, we grant, but yet faith onely hath this propertie to juſtifie: for Saint *Paul* having taught, that *we are juſtified by grace, not by the works of righteouſneſſe*, yet exhorteth, *that they which have beleeved in God, ſhould be carefull to ſhew forth good works; theſe things are good and profitable to men*: though he aſcribe juſtification onely to faith, yet he urgeth works as neceſſarie and profitable. Tit. 3. 5. 7.

Secondly, that the fathers excluded all other things whatſoever, from the worke of juſtification, imputing it onely to faith, it is evident.

1 *Chryſoſtome* ſaid before, *Cur alia infers?* Why doe ye bring in any other thing to juſtifie beſide faith?

2 *Auguſtine* before alleaged, *Fide evacuata, qua hominis juſtitia remanet?* Faith being evacuate, *what other juſtice of man remaineth? epiſt. 95.*

3 *Cyprian: Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus*; That faith onely profiteth; (to ſalvation) and that we onely can doe ſo much, as we beleeve, *lib. 3. ad Quirin. c. 42.*

4 But Saint *Ambroſe* of all other is moſt plentifull: Firſt, *in Luc. 13. Fides regnum cœlorum eſt: itaq; qui habet fidem, habet & regnum*; Faith is the Kingdome of heaven; he then that hath faith, hath the Kingdome. Secondly, *in 3. ad Roman. Beatos dicit, de quibus hoc ſanxit Deus, ut ſine labore & aliqua obſervatione ſola fide juſtificentur apud Deum*; Hee calleth them bleſſed, of whom God hath decreed, that without any labour or obſervation, *they ſhould be juſtified onely by faith.* And againe, *Manifeſtè beati ſunt, quibus ſine labore, vel opere aliquo remittuntur iniquitates, nulla ab his requiſita pœnitentiæ opera, niſi tantum ut credant*; They are manifeſtly bleſſed, whoſe ſins are remitted without their labour, no worke of repentance being required, but onely that they ſhould beleeve, &c. Here *Ambroſe* excludeth even the godly and religious works of repentance from juſtification. Thirdly, *in 9. ad Roman. Convenit, ut in ſolo nomine Domini conditoris conſequatur ſalutem creatura, hoc eſt, per fidem*; It is convenient, that the creature onely ſhould obtaine ſalvation in the name of the Creator, that is, by faith, &c. I reaſon from hence thus; as the name onely of the Creator juſtifieth; ſo faith onely in his name: but his Name alone, without any other thing whatſoever juſtifieth: *Ergo*, Faith onely in his name, all other things excluded. Fourthly, *Ibid. Nullum opus dicit legis, ſed ſolam fidem dandam in cauſa Chriſti*; He ſaith no worke of the law, but onely faith is to bee given in the cauſe of Chriſt, &c. If faith onely is to be exhibited in the cauſe of Chriſt, what elſe is required, I ſee not. Fifthly, *in 2 Cor. 3. Lex ſpiritus dat libertatem, ſolam fidem poſcens*; The law of the ſpirit doth give libertie, requiring faith alone, &c. If the ſpirit require onely faith, who is it that ſhall require any thing elſe? Sixthly, *in Epheſ. 6. Arma Dei fides ſtabilis, per quam ſolam ſemper victus Sathanas*; The armour of God is a ſtable faith, by the which onely Sathan alwayes hath beene overcome, &c. As by faith alone wee eſcape the condemnation of Sathan, ſo by faith alone wee obtaine juſtification by Chriſt. Seventhly, *in 2 Timoth. 2. Fundamentum Dei fides quæ continet, quæ promiſit Deus*; The foundation of God is faith, which containeth all that God hath promiſed, &c. one foundation may ſuffice for one houſe; if faith be this foundation, who dare take upon him to lay another? Eighthly, *in 3. ad Galath. Sciunt Abraham ſine operibus legis per ſolam fidem juſtificatum*; They know that *Abraham* without the works of the law was juſtified onely by faith, &c. and by works of the law are underſtood all good works and graces, and not the law of *Moſes* onely; as *Hierome* expoundeth, upon theſe words; *No fleſh is juſtified by the works of the law*; *Quod ne de lege Moſis tantum dictum putes, &c.* Which leſt you ſhould thinke is ſpoken only of the law of *Moſes*,

and not of all Gods commandements, the ſame Apoſtle writeth, ſaying, *I conſent to the law of God in the inward man, &c. ad Cteſiphont.* Thus then have we the moſt cleere teſtimonies of the fathers, for juſtification by faith alone, delivered from this popiſh writers corrupt gloſſes.

Libr. de humilitat.
In Anchorat.

And for further evidence. 1 this was the ancient faith of the Greeke Church. *Baſilius : this is true glorying in God -- when one acknowledgeth that he is deſtitute of true juſtice, verum ſola in Chriſtum fide juſtificatum eſſe*; but is juſtified by faith alone in Chriſt, *Epiphan. Ex fide juſtitia citra opera legis*; Righteouſneſſe is of faith beſide the works of the law.

In 1. c. 1. ad Corinth.
In 2. ad Epheſ. ſerm. 5.

Chryſoſtome ſaith, *Non amplius rationibus ſed ſola fide opus eſt, &c.* We have no need of reaſon, but of onely faith, &c. *Fidelem abſque operibus poſſum monſtrare*; I can ſhew a faithfull man without works, &c. he meaneth the thiefe on the croſſe: and ſo he concludeth, *quod ſola fides per ſe ſalvum fecerit*; that onely faith by it ſelfe ſaved him.

In 2. ad Epheſ.
Lib. 7. de ſacrific.

Theodoret : Sola fide ſuſcepta condonavit peccata; By faith onely received hee hath pardoned our ſins, &c. *Neque enim ullis operibus noſtris ſed per ſolam fidem myſtica bona conſecuti ſumus*; For not by any works of ours, but by faith alone, we have obtained the myſticall good things.

Lib. 4. in 14. Levitic.

Iſychius, Gratia -- fide comprehenditur ſola, non ex operibus; Grace is comprehended only by faith, not by works, &c.

Adverſ. Iud.
Lib. de baptiſm.
Ibid.
Ibid.

2 Thus alſo the Father of the South and African Church delivered their opinion. *Tertullian, Fide, qua eſt in eum, reviximus*; We have revived by the faith, which is in him, &c. Againe, he ſaith, *Fides impetrat ablutionem delictorum, obſignata in patre filio & ſpiritu ſancto*; Faith obtaineth the abſolution of ſin, being ſealed in the (name of the) Father, Son and holy Ghoſt, &c. *Fides tua inquit te ſalvum fecit, & remittuntur tibi peccata, credenti utique non tincto*; Thy faith hath ſaved thee, and ſins are remitted unto thee beleeving, though not baptiſed. And yet againe, *Baptiſmus non eſt neceſſarius, cui fides ſatis eſt, nam & Abraham nullius aqua niſi fidei ſacramento Deo placuit*; Baptiſme is not neceſſarie to whom faith is ſufficient, for *Abraham* pleaſed God by no Sacrament, but of faith, &c.

In 5. ad Roman.

Primaſius : Impium per ſolam fidem juſtificat; He doth juſtifie the wicked by faith onely; *Vobis fides ſola ſufficit ad juſtitiam*; Faith onely ſufficeth to you unto ſalvation.

In 2. ad Galatas.
διὰ τὴν καλὴν πίστιν αὐτῶν.
diſput. cum Habann. pag. 6.
Lutet. an. 1586.

Gregentius, Archbiſhop of Tephra among the Homerites: *They which beleeved in the Father, Son and holy Ghoſt, are bleſſed, propter egregiam fidem eorum,* for their worthie faith, together with his faithfull ſervant *Abraham.*

Harm. ſect. 9.
Pag. 243.
Pag. 250.
Pag. 258.
Pag. 286.
Pag. 299.

3 Confeſſ. of Helvetia the latter, c. 15. *Wee teach and beleeve with the Apoſtle, that ſinfull man is juſtified onely by faith in Chriſt.* Bohemic artic. 6. *This faith alone, and this inward confidence of the heart doth juſtifie.* French confeſſ. artic. 14. *We beleeve, that by faith alone we are made partakers of this righteouſneſſe.* Confeſſ. of Saxonie, artic. of juſtification: they alleage out of *Baſiles* Sermon of humilitie, *that man is juſtified by faith alone in Chriſt*: Confeſſ. of Wirtemberg, c. 5. citeth *Hilarie, that faith alone doth juſtifie*: and this generally is the judgement of all the reformed Churches.

Fourthly, we want not teſtimonie here from themſelves, *decret. part. 3. diſt. 4. c. 99. Gratia Dei non requirit gemitum, non planctum, nec opus aliquod, ſed ſolam fidem, & omnia gratis condonat*; The grace of God doth not require mourning, or ſighing, or any worke, but faith alone, and it forgiveth all freely.

Decret. Gregor. lib. 3. tit. 43. c. 3. Innocent. Qui Chriſtum habet per fidem, etiamſi Baptiſmum non habeat, habet utique fundamentum, præter quod aliud poni non poteſt, quod eſt Chriſtus Ieſus; He that hath Chriſt by faith, though he have not Baptiſme, hath the foundation, beſide which none other can be laid, that is Chriſt Jeſus, &c. If Chriſt onely bee the foundation, and faith holdeth this foundation, then faith ſufficeth, (not onely without Baptiſme, but all other things beſide excluded) to juſtification.

Peter Lombard. lib. 2. diſt. 26. d. Hic aperte oſtenditur, quod fides eſt cauſa juſtificationis; Here it is evidently ſhewed, that faith is the cauſe of juſtification: *lib. 3. diſt. 19. a. Per fidem mortis Chriſti, à peccatis mundamur*; We are waſhed from our ſins by faith in the death of Chriſt, *diſt. 25. a. ex Auguſtin. Nemo liberatur à damnatione quæ per Adam facta eſt, niſi per fidem Ieſu Chriſti*; No man is delivered from damnation wrought by *Adam*, but by faith of Jeſus Chriſt, &c. If not otherwiſe than by faith; then faith alone doth it.

Ulenberg. Cauſ. 14. p. 462. Colon. 1589.

There is one *Ulenbergius* a Pariſh-Prieſt of Colen, who ſaith, he found a booke in a Chappell, ſuppoſed to be written by *Anſelme*, preſcribing a forme of viſiting the ſicke, ending with this exhortation: *In hac ſola morte fiduciam tuam conſtitue, in nulla alia refiduciam habe, &c.* Place thy confidence onely in this death, and in nothing elſe, with this onely protect thy ſelfe, &c. Thus, whatſoever their Schoole doctrine is, they teach at the houre of death, to cleave onely unto Chriſt by faith.

Laſtly, for this holy truth, that wee are juſtified by faith onely in Chriſt, have many holy Martyrs ſuffered perſecution and death: *Patrick Hamelton* condemned for affirming that a man is onely juſtified by faith in Chriſt: *Fox.* pag. 974. col. 2. artic. 2. *Iohn Tewkesbury*, for the ſame article with others, put to death, pag. 1026. col. 1. articul. 5. Alſo *Iohn Lambert* holy Martyr, pag. 1117. artic. 31. Likewiſe *R. Farar* ſuffered holy Martyrdome, for holding, that we are juſtified before God by faith onely, and that hope and charitie are not neceſſarily required to juſtification, pag. 1554. col. 2 articul. 5.

articul. 5. with many holy Martyrs, who confirmed and ſealed this truth with their bloud : Which evidence our adverſaries ſhall never be able to ſhew for the contrarie doctrine.

An appendix to this article, whether faith be the beginning onely of juſtification.

The Papiſts.

WE are ſaid to bee juſtified by faith, becauſe faith is the beginning onely, the foundation and root of juſtification, *Concil. Trident. ſeſſ. 6. cap.* 8. The ſame alſo is the opinion of *Bellarmine, Fidem eſſe initium juſtificationis*; That faith is the beginning of our juſtification, *Lib. 1. de juſtificat. cap.*13.

55. Error.

Argum. 1. The Apoſtle ſaith, *He that commeth to God, muſt beleeve that God is, &c. Ergo*, faith is but a beginning and preparation to juſtification : for he muſt have it, that is, in comming to God, *Bellarm. ibid.*

Hebr. 11.6.

Anſw. Firſt, it followeth not, faith is the beginning of juſtification : *Ergo*, it is onely the beginning: he that commeth to God muſt have faith, and he that is come alreadie, muſt have faith alſo. In a commer and beginner, there is required a comming and beginning faith : and his faith muſt grow up, and increaſe with him : *Lord I beleeve*, ſaith the carefull parent in the Goſpell, here is the beginning of his faith; *helpe my unbeleefe*, here is the increaſe : Secondly, neither is it neceſſarie to underſtand, this comming unto God onely for the beginning of our calling, but for the whole vocation of a Chriſtian : as is evident by theſe places : *Come unto me all ye that are wearie, and I will refreſh you, He that commeth unto me ſhall not hunger, Hee that commeth to me, I caſt not away, Hee that is taught of God, and hath learned of the Father, commeth to me.* But theſe are not fruits onely of the beginning of our calling, namely, to be refreſhed, not to hunger, not to be caſt off, to be taught of God : but they proceed from the very perfection of our vocation and juſtification : *Ergo.*

Mark. 9.24.
Matth. 11. 28.
John 6. 35.37.
verſ. 45.

Argum. 2. To as many as received him he gave them power to be the ſons of God, even to them that beleeve in his name : Ergo, they that beleeve in Chriſt, are not yet the ſons of God, but have a power and poſſibilitie onely to be : faith then is a preparation to juſtification, rather than the thing it ſelfe, *Bellarm. ibid.*

John 1. 12.

Anſw. Firſt, they that beleeve in Chriſt are alreadie the ſons of God, as it followeth in the next verſe, which are borne of God : and, *Whoſoever beleeveth that Ieſus is the Chriſt, is borne of God :* He ſaith not, ſhall be borne, or may be borne, but is borne : but he that is borne of God, is alreadie the ſon of God. Secondly, *He that beleeveth hath everlaſting life, and hath paſſed from death to life,* But none are heires of life, but children : *If ye be children, then heires alſo, &c. Ergo*, he that beleeveth, is really and actually already the child of God. Thirdly, *As many as are led by the Spirit of God, are the ſons of God,* But they which beleeve are led by the Spirit of God, for *the Father draweth them,* and they are borne *not of bloud, nor of the will of fleſh, nor of the will of man, but of God.* And he that is not borne *of the fleſh, is borne of the ſpirit*; Wherefore he that beleeveth, is the childe of God, he hath not onely poſſibilitie to be. Fourthly, this place then cannot carrie any ſuch ſenſe, as the Jeſuite inferreth upon it, for then the Scripture ſhould be contrarie to it ſelfe; that God giveth a facultie and abilitie onely to them that beleeve, to bee the ſons of God : but this place declareth rather, from whence faith receiveth this high dignitie, power and vertue, to make us the ſons of God : that it commeth not of our ſelves, nor of the worthineſſe of faith, but of the grace and free gift of God : as Saint *Paul* elſe where ſheweth, *We are ſaved by grace through faith, not of our ſelves, &c.*

1 Joh. 5. 1.
John 5. 24.
Rom. 8.7
Rom. 8 14.
John 6. 44.
John 1. 13.
John 3. 6.
Epheſ. 2. 8.

The Proteſtants.

FAith is not onely the beginning and foundation of our juſtification, but both the increaſe, and perfection, and full accompliſhment thereof.

Argum. 1. Saint *Paul* ſaith, The Goſpell is the power of God to ſalvation, &c. for by it, the righteouſneſſe of God is revealed from faith to faith. Faith then leadeth us to faith : It is not then onely the beginning, but the increaſe of righteouſneſſe. The Scripture alſo ſaith, *The juſt ſhall live by faith :* But we live not by juſtification begun onely, but perfected and finiſhed : *Ergo*, our full juſtification is by faith.

Rom. 1. 17.

Anſw. We live by faith, that is, faith perfected, and formed by charitie : And we are led from faith to faith, that is, from an imperfect to a perfect faith, which is perfected by charitie, *Bellarm. lib. 1. de juſtificat. cap.* 20.

Contra. That there are degrees of faith we grant : there is a beginning and increaſe of faith : *I beleeve, helpe my unbeleefe :* There is a great faith, There is a little or ſmall faith, as a graine of Muſtard ſeed. But that faith is formed or perfected by charitie, we utterly deny it, as an untruth contrarie to Scripture, as ſhall be ſhewed more at large in the proper place : *Faith indeed worketh by charitie,* but the ſubſtance of faith is one thing, the working another : love concurreth with faith in working, it is no part of the eſſence, or being of faith : love is an effect of faith : *That Chriſt may dwell in your hearts by faith, that being grounded and rooted in love, &c.* The dwelling of Chriſt by faith in us, maketh us

Mark. 9. 24.
Matth. 15. 28.
Matth. 17. 20.
Galath. 5. 6.
Epheſ. 3. 17.

to be grounded in love: If love then be an effect, and follow faith, it is rather perfected by faith than a perfector of faith.

Argum. 2. *Abraham beleeved God, and it was counted to him for righteouſneſſe:* But *Abraham* at this time was no novice, or young beginner in faith, but a perfect righteous man: *Ergo,* of faith is not onely the beginning, but perfection of our righteouſneſſe.

Rom. 4. 3. *Anſw.* We ſay not, that faith is ſuch a beginning of juſtification, as that it goeth away, when perfection commeth: but it is ſuch a beginning and foundation, as the groundworke of the houſe which though it be the beginning of the building, yet it remaineth, when the building is perfected and finiſhed. Therefore *Abrahams* juſtice was both begun, increaſed and perfected by faith: but not only by faith: this we ſay, that faith is not able alone perfectly to juſtifie the beleever, *Bellarm. ibid.*

Contra. 1. We take this kindly at the Jeſuites hands, that he will grant us thus much, that faith is the foundation of juſtification: the foundation is the principall part of the houſe, and ſo by his confeſſion, faith is the principall in our juſtification: yet the *Rhemiſts* flatly denie it: for they ſay in theſe very words, *That works are more principall than faith in the matter of juſtification, Annot. Iam.* 2. *ſect.* 7. It were good for them firſt to bee agreed, before they deale againſt us, leſt they have worke enough among themſelves. 2 *Bellarmine* in aſcribing to faith the beginning, increaſe and perfection of righteouſneſſe, though not to faith alone, herein diſſenteth from his ghoſtly fathers of the Tridentine Chapter, which as he ſaith, *Nihil amplius fidei dederit, quam ut eſſet initium juſtificationis;* Did give no more unto faith, than to be the beginning onely of juſtification, *Bellarmin. cap.* 13. *initio cap.* 3. That faith doth perfectly juſtifie, we have proved at large before, and it may appeare further thus: He that is at peace with God, is fully and perfectly juſtified, his conſcience cleered, and his ſins remitted, but by faith we have peace of conſcience: *Being juſtified by faith, we have peace toward God, Ergo,* by faith we are fully and perfectly juſtified.

Rom. 5. 1. Ioh. 6. 29. And further, firſt *Auguſtine* upon theſe words: *This is the worke of God, that ye beleeve, &c.* writeth thus: *Si juſtitia eſt opus Dei, quomodo erit opus Dei, ut credatur in eum, niſi ipſa ſit juſtitia, credere in eum?* If juſtice or righteouſneſſe be the worke of God, how is it the worke of God to beleeve in him, unleſſe it be righteouſneſſe it ſelfe to beleeve in him? *ſerm. de tempor.* 237. See then, it is not *initium juſtitia credere, ſed ipſa juſtitia,* not the beginning of juſtice to beleeve, but juſtice and righteouſneſſe it ſelfe.

Adverſ. prax. Expoſit. ſymbol. εἰς εὐχαριστίαν διὰ τ πίστεως, &c. Pa[illegible]53. diſput. cum Herbann. *Tertullian* ſaith, *Per fidem filios Dei factos;* that we are made the ſons of God by faith, &c. faith then perfitly ſaveth, if it make us ſons. *Cyprian* ſaith, *That remiſſion of ſins is by this meanes obtained, ſi credimus Deo: if we beleeve in God. Gregentius* ſaith, *The gentiles before unfruitfull, (came by faith to be fruitfull.)*

In anchorat. Oration. 4. adverſ. Iudæos. Cenſur. oriental. cap. 6. Damianus a Goes de Æthiop. morib. 2 *Epiphan.* ſaith, Chriſt is become our righteouſneſſe, *Quia per fidem ipſius peccata diſſolvit,* becauſe he diſſolveth our ſins by faith. *Chryſoſtome: Ex ſola gratia juſtificavit genus noſtrum;* By grace onely he juſtified mankinde, &c. If faith alone juſtifie and conferre remiſſion of ſins, it doth not onely begin our juſtification, but finiſheth it. The faith of the preſent Greeke Church is: *Fidem principalem eſſe & fundamenti inſtar,* that faith is the principall, and as it were the foundation: but works of their owne nature follow faith. *Ieremie* Patriarke, ſo alſo the Æthiopike Church profeſſeth, *Ex fide nos ſalutem conſecuturos;* that we ſhall obtaine ſalvation by faith, *Zaga Zabo.*

Harm. ſect. 9. pag. 295. Pag. 250. Harm. ſect. 9. pag. 260. Pag. 288. Pag. 298. 3 Latter Confeſſ. of Helvetia, c. 16. *This faith doth open unto us free acceſſe unto God, that with confidence we may come unto him, and obtaine of his hands, whatſoever is profitable and neceſſarie.* Bohemia, cap. 6. Upon this faith in Chriſt, *a man may build his whole ſalvation.* Belgia, artic. 22. *He which by faith poſſeſſeth Ieſus Chriſt, hath perfect ſalvation.* Saxonie lec. of the remiſſion of ſins: they condemne their opinion, which by being *juſtified by faith underſtand, wee are prepared to righteouſneſſe.* Wirtemberg, c. 5. *Not onely in the beginning, through the free mercie of God theſe vertues, faith, hope and love are given unto us, but alſo through our whole life — and in our extreme neceſſitie, wee are not able to ſtand before the ſevere tribunall ſeat of God, but in confidence of the onely free favour of God, &c.*

In Geneſ. c. 6. num. 11. In c. 15. num. 15. Index Hiſpan. Salmanc. 1601. 4 *Vatablus* giveth this annotation: that S. *Paul* pronounceth *Noe, juſtum per fidem,* juſt by faith. And againe of *Abraham* he ſaith: *Ob eam credulitatem, quia credidit Deo, juſtus habitus eſt apud Deum;* For his beleefe in giving credence unto God, he was counted juſt with God, &c. theſe places were noted in their *Index expurgatorius,* to be blotted out.

Concil. Baſilienſ. ex oration. præſidentis ad Bohemos, in appendice: Habitare, dicit Apoſtolus, Chriſtum per fidem in cordibus noſtris, nec ſolum habitabit, quinimo per fidem in filium adoptivum aſſumet: omnes enim, inquit Apoſtolus, filii Dei eſtis per fidem; The Apoſtle ſaith, that Chriſt dwelleth in our hearts by faith, *Epheſ.* 3. neither that he dwelleth onely, but by faith adopteth us to be his children: Galath. 3. 26. Ye are all the ſons of God by faith, ſaith the Apoſtle: If faith maketh us the ſons of God, then doth it wholly juſtifie us: for before we are juſtified we are not the ſons of God.

The ſecond generall part, Of juſtification it ſelfe.

THe particular queſtions are theſe: Firſt, whether inherent juſtice be the formall cauſe of juſtification. Secondly, of the certaintie of juſtification by faith. Thirdly, whether faith, or the grace of juſtification may be loſt.

The firſt Queſtion, Whether inherent juſtice be the formall cauſe of juſtification.

The Papiſts.

56. Error. THey deny inſtantly, that men are juſtified by the onely imputation of the righteouſneſſe of Chriſt, or by the remiſſion of ſins: *Trident. Concil. ſeſſ.6. can.* 11. or that wee are formally made juſt by the righteouſneſſe of Chriſt: *can.*10. but hold them accurſed that ſo affirme and teach. This then is their ſentence, that *Vnica formalis cauſa, eſt juſtitia Dei, qua nos juſtos facit, quam quiſque in ſe recipit:* The onely formall cauſe of our juſtification is the juſtice of God, whereby wee are not reputed juſt, but are made juſt indeed. This is that juſtice which everie man hath within himſelfe, and is inherent in him: *ſeſſ.6. cap.7. Sic Rhemiſt. annot. Rom.2. ſect.* 4. *Bellarmine* alſo conſenteth: *Lib.* 2. *de juſtificat. cap.*2. Firſt, let us ſee their arguments for inherent juſtice: Secondly, againſt the imputative juſtice of Chriſt.

Rom.5.19. *Argum.*1. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous: At Adami inobedientia verè non imputative nobis peccatum impreſſit:* But *Adams* diſobedience did truly print ſin in our nature, not imputatively only: *Ergo,* we are truly made righteous by Chriſt, not by imputation only: *Bellar.cap.*3.*arg.*1. This argument *Bellarmine* taketh to be ſo firme, that he ſaith: *Videtur nullam reſponſionem admittere:* It cannot be anſwered. And therefore he doth inculcate the ſame argument often, even thrice together in this one queſtion: Once, *cap.*3.*arg.*1. Againe, *cap.*7. *arg.*2. And againe, *arg.*6. Where he reaſoneth thus: Chriſt reſtoreth that to us which we loſt in *Adam,* but we loſt true inherent juſtice in *Adam: Ergo,* we recover true inherent juſtice by Chriſt.

Anſw. 1. This argument concludeth nothing, unleſſe hee will have the Apoſtles compariſon betweene the diſobedience of *Adam.* and the obedience of Chriſt; our fall by the one, and our reſtitution by the other, to agree in all things: but that cannot be, for all men in the world are borne in *Adams* ſin, yet all men are not made righteous by Chriſt. Againe, *Adams* diſobedience brought us from Paradiſe, Chriſts obedience ſhall not bring us to Paradiſe, but to Heaven: *Ergo,* this compariſon holdeth not in everie reſpect.

Verſ.15,16. 2 The Apoſtle himſelfe, in this ſimilitude, ſheweth ſome difference and diſſimilitude: *The gift is not ſo as the offence; the fault came of one offence to condemnation, the gift is of many offences to juſtification. verſ.* 16. And againe, *The gift is not ſo as the offence, verſ.* 15. For, *if through the offence of one many be dead, much more the grace of God, &c.* That is, Chriſt is much more able to ſave many by his righteouſneſſe, than *Adam* was to condemne many by his diſobedience. We ſee then that this compariſon, As by one mans diſobedience, &c. ſo by the obedience of one, &c. is not to be urged in everie part, but wherein onely the compariſon ſtandeth. And if it hold not in theſe points, which the Apoſtle himſelfe ſetteth downe, why ſhould it hold in this which the Jeſuite urgeth, ſeeing it is not that point wherein the Apoſtle compareth them?

3 The Apoſtle then compareth them together, in reſpect of the worke or the thing done, many are made ſinners by one, and many are made righteous by one, but not in reſpect of the manner: that righteouſneſſe ſhould be conveyed from Chriſt after the ſame manner, as ſinne was propagated from *Adam:* for the Apoſtle ſaith, that in *Adam* all ſinned, that is, verily and indeed in him they are ſinners: But ſpeaking of the righteouſneſſe of Chriſt, he ſaith, *It is a gift, and of the abundance of grace, verſ.*17. Rom 3.22. And how this gift is conveyed, he ſheweth where he ſaith, *The righteouſneſſe of God by the faith of Ieſus Chriſt unto all, and upon all that beleeve:* This gift of righteouſneſſe is by faith in Chriſt.

4 If yet notwithſtanding the Jeſuite will ſtand ſtill ſtrictly upon the equalitie and likeneſſe of this compariſon in all points: let him remember that he defineth originall ſin to be nothing elſe, but *privatio & carentia juſtitia originalis,* to bee a privation or wanting of originall juſtice: *De remiſſ. grat. lib.*5. *cap.*19. Then by the ſame reaſon it may bee inferred by this compariſon, that as *Adams* ſinne brought nothing but a privation of juſtice: ſo Chriſts righteouſneſſe ſhould bring nothing to us, but a privation of originall ſin and unrighteouſneſſe. But Chriſt doth not onely free us from ſin, but alſo maketh us righteous: as *Auguſtine* ſaith, *Non ſolum peccata per Chriſtum interfecta ſunt, ſed juſtitia tributa:* Our ſins are not onely ſlaine by Chriſt, but righteouſneſſe alſo is given.

5 Yet ſomewhat better to content the Jeſuite, wee grant alſo a ſimilitude even in this reſpect betweene Chriſt and *Adam,* in the manner of transferring ſinne on the one ſide, and righteouſneſſe on the other: for as there are two parts of originall ſinne, the guilt of *Adams* ſinne propagated to his poſteritie, and the depravation of our nature: ſo there is a two-fold juſtice: there is a juſtice imputed unto us by faith, which is the juſtice of Chriſt; there is a juſtice inherent and abiding in us, which is our owne juſtice: And as *Adams* ſin entring into his poſteritie made them ſubject to death and condemnation,

Rom.5.12.

demnation,and wholly corrupted and depraved their nature;ſo it is the righteouſneſſe only of Chriſt which freeth us from condemnation, which worketh in us an imperfect inherent righteouſneſſe, whereby we lead an holy life, but are not thereby juſtified before God: And as *Adams* ſin is propagated by the naturall and carnall generation, ſo Chriſts juſtice is ſpiritually derived unto us by the ſpirituall birth which is by faith.

Contra Iulian. lib.1.

6 Wherein this compariſon holdeth betweene *Adam* and Chriſt, in what reſpect *Adam* is ſaid to be a forme of him that was to come, that is, of Chriſt; *Auguſtine* verie well ſheweth in theſe words: *Adam forma eſt futuri, i. Chriſti, quoniam ſicut ille ex ſemetipſo naſcentibus licet non manducaverint de ligno, factus eſt cauſa mortis, quæ per cibum inducta eſt; ita Chriſtus, qui ex ipſo ſunt, tametſi nihil juſte egerunt, factus eſt proviſor juſtitiæ quam per crucem nobis omnibus condonavit:* *Adam* is the figure of him that was to come, namely Chriſt, becauſe as he became the cauſe of death, which came in by the forbidden meat, to thoſe which were borne of him, although they did not eat of the tree: ſo Chriſt to thoſe which are of him, although they had done no righteouſneſſe, yet provided for them righteouſneſſe,which he purchaſed by his croſſe, and gave unto them, &c. *Adam* then may be a figure of Chriſt, and the compariſon may hold without inherent juſtice: for the juſtice given to us, is the juſtice of Chriſts croſſe, and we are made juſt without doing juſtly,that is, without our owne juſtice: as *Auguſtine* here ſaith.

7 Now laſtly, whereas *Bellarmine* would have Chriſt to reſtore whatſoever is loſt in *Adam*: by the ſame reaſon, by Chriſt men ſhould be exempted in this life from ſin and death: for *Adam* before his fall was ſubject to neither. Our anſwer then is this: that indeed we finde more in Chriſt than we loſt in *Adam*: he doth reſtore us to a far more excellent eſtate than man was created in: But this our happineſſe is but begun in this life, the perfection and accompliſhment of it, is reſerved for the life to come. And thus, I truſt, this unanſwerable argument is anſwered: our ſtout champion then was ſomewhat too forward in triumphing before the victorie.

1. *Argum.* 2. Firſt, *Abel* by faith obtained to be righteous: and *Noah* likewiſe, *verſ.* 7. theſe were juſt by their inherent juſtice, becauſe they did righteous works: as *Abel* did offer ſacrifice; *Noah* prepared the Arke, &c. *Bellarm. arg.*5.

2. Secondly, *Rom.*8.29. *He hath predeſtinate them to be made like the image of his Sonne*: but Chriſt is juſt, not by an imputative, but an inherent juſtice: *Ergo*, ſo are his members.

3. Thirdly, *Rom.*6.5. *We are graft in the ſimilitude of Chriſts death and reſurrection*: but he truly died, and not putatively, or in opinion: *Ergo*, we alſo truly not putatively muſt dye unto ſin, &c.

4. Fourthly, S. *Paul* ſpeaketh of the ſpirit of adoption now preſent, and of the adoption by the redemption of our bodies, *Rom.*8.15,23. but the adoption or redemption of our bodies ſhall bee true, and not putative, or in opinion: *Ergo*, ſo is our adoption now. *Bellar. arg.*7.8.

1. *Anſw.* Firſt, *Abel* & *Noah* we grant had juſt and righteous works,which were fruits of their faith: but they were not by them juſtified before God, but it was the righteouſneſſe of faith, whereby they were juſt before God: the Apoſtle ſaith, *Noe was made heire of the righteouſneſſe which is by faith.*

2. Secondly,the conformitie between Chriſt and us ſtandeth not in our juſtification: for the juſtice of Chriſt was in him originall, but in us it is derived from him: but it conſiſteth in our ſanctification, as the Apoſtle ſheweth: *Arme your ſelves with the ſame minde,that he which hath ſuffered in the fleſh,hath ceaſed from ſin.* We muſt then be conformable unto Chriſt in dying unto ſin, and riſing to newneſſe of life.

3. Thirdly, to dye unto ſin is part of our ſanctification, not of our juſtification, which we grant muſt verily and truly be in us.

Revel.7.14.
2 Cor.5.7.

4. Fourthly: firſt, an adopted ſon is a reputed ſon: and therefore ſeeing wee are Gods ſons by adoption in Chriſt, wee are ſo by reputation or imputation. Secondly, it followeth not, our adoption is true, therefore not by imputation: for the righteouſneſſe of Chriſt is as verily ours through imputation by faith, as if it were actually in our ſelves. Thirdly, the argument followeth not from the ſtate of the next life,to our condition now: for then we ſhall ſee Chriſt face to face,we ſhall need no faith, nor imputative juſtice, but ſhall verily and perfectly be made juſt by Chriſt: our roabes ſhall be made white in the bloud of the Lamb: but in this life *we walke by faith, and not by ſight,* and therefore are juſt onely by the juſtice of faith.

Argum. 3. The Apoſtle ſaith, *According to his mercie he ſaved us by the waſhing of the new birth or regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Ieſus Chriſt our Saviour, that we being juſtified by his grace, &c. ad Tit.*3.7. To be juſtified then is nothing elſe but to be regenerate and renewed by the Holy Ghoſt: but our regeneration is inherent in us: *Ergo*, ſo is our juſtification: *Bellarm. cap.* 13. *argum.*4.

Heb.11.7.
Rom.8.30.

Anſw. 1. The Apoſtle in this place uſeth this word (to be juſtified) in the largeſt ſenſe, as comprehending both the juſtice of Chriſt imputed unto us by Chriſt,as alſo that juſtice and holineſſe which is wrought in us by his ſpirit: for ſeeing the Scripture doth call men juſt both theſe wayes; juſt by the righteouſneſſe or juſtice of faith,as *Noe*: juſt alſo, though imperfectly by the righteouſneſſe wrought in them, as *Lot* is called juſt, 2 *Pet.*2.7. not unfitly both theſe kindes of juſtice are comprehended under the word juſtification. Againe,this word the Apoſtle in this ſenſe uſeth in other places, as, Whom he juſtifieth, he glorifieth; where juſtification alſo comprehendeth ſanctification,which goeth before glorification. Likewiſe the Apoſtle calleth the whole worke of our redemption, including alſo our ſalvation, which muſt anſwer in that place to condemnation, *the juſtification of life*: yet at other times ſpeaking more diſtinctly, he maketh theſe three degrees, *being freed from ſin*, here is our redemption, *Ye have your fruit in holineſſe*, this is ſanctification, and *the end everlaſting life*, here is ſalvation: ſo in this place the Apoſtle confoundeth theſe two words to be ſaved, and juſtified: and ſo hee doth. At other times he diſtinguiſheth betweene them: as, *Being juſtified by his bloud, we ſhall be ſaved through him*: and in the next verſe alſo he putteth difference betweene theſe two, to be reconciled and ſaved: for ſalvation, to ſpeake properly, is of the end, juſtification is the meane that leadeth to the end. Laſtly, the Apoſtle himſelfe doth diſtinguiſh this generall kinde of juſtification into parts: *They which beleeve in God* (ſaith he, *verſ.*8.) this is the juſtification by faith, *ought to be carefull to ſhew forth good works*: this is the juſtice which is in us.

Rom.5.18.
Rom.6.22.
Epheſ.2.8.
Rom.5.9.

2 The Apoſtle here ſaith, That *the Holy Ghoſt is ſhed on us abundantly through Ieſus Chriſt*: But faith is the meane and way whereby it is applyed: *Wee receive the promiſe of the ſpirit through faith.* He nameth alſo here the waſhing of the new birth, which new birth is by beleeving in Chriſt: *Whoſoever beleeveth that Ieſus is the Chriſt, is borne of God*: So that the Apoſtle neceſſarily underſtandeth in this place juſtification by faith, though hee alſo ſpeake of regeneration and renovation: ſo farre is the Apoſtle from making them all one: though he name them together, becauſe they muſt goe together, and are both neceſſarie towards the attaining of everlaſting life.

Tit.3.6.
Galath 3.14.
1 Ioh.5.1.

Theſe and the like arguments our adverſaries have deviſed for their inherent juſtice: Now let us ſee what they can object againſt the imputation of the juſtice of Chriſt.

57. Error.

Argum. 1. If the juſtice of Chriſt be truly imputed unto us, ſo that thereby wee are verily and truly counted juſt, as if it were our owne proper righteouſneſſe, wee ſhould then bee counted no leſſe juſt and righteous than Chriſt himſelfe, and ſo conſequently be counted Redeemers and Saviours of the world as well as he: *Bellarm. cap.7. argum.*5.

Anſw. Firſt, it followeth not, Chriſts juſtice is verily made ours, as if it were properly our owne: *Ergo*, we are as juſt as Chriſt: for Chriſts juſtice was originally in him, it is ours but by imputation: his juſtice was truly meritorious, and not of grace, our juſtice by him is of grace: Neither is the whole juſtice that was in Chriſt imputed to us, for hee was not juſt onely, as he was man, but juſt alſo as God. Secondly, we muſt diſtinguiſh betweene juſtice it ſelfe and the communication thereof, betweene the proprietie and poſſeſſion of a thing, and the uſe. A thing may be common in uſe, yet proper in poſſeſſion: ſo Chriſts juſtice is communicated to us, that is, the vertue, power, and efficacie thereof, yet Chriſts perſonall juſtice ſtill remaineth in himſelfe. The two Olive branches did continually emptie themſelves into the golden pipes: The pipes or conduits had no oyle, but from the branches; yet the fountaine of oyle remained in the Olive tree ſtill: It cannot be ſaid now, that the pipes were as full of oyle as the branches. By theſe Olive branches the Prophet underſtandeth Chriſt, from whom wee receive all the oyle of grace which we have, in as ample manner as if this oyle ſprang of our ſelves, yet farre inferiour (for all this) are the pipes to the Olive tree.

Zach.4.12.

Argum. 2. If we by the righteouſneſſe of Chriſt imputed to us, are truly counted juſt before God, and are become the ſonnes of God, by the ſame reaſon Chriſt by the imputation of our ſinnes may be truly counted a ſinner, and ſo alſo the child of the Devill, which were a moſt horrible blaſphemy. But if Chriſt, notwithſtanding the imputation of our ſins, be righteous and juſt ſtill, we alſo, though the righteouſneſſe of Chriſt bee imputed, ſhould remaine unrighteous and unjuſt ſtill, and therefore not thereby juſtified: *Bellarm. ibid.*

Anſw. 1. That our ſinnes were imputed to Chriſt, and that he tooke them upon himſelfe, and ſuffered for them, being now counted his by imputation, wee have evident teſtimonies out of Scripture to prove it: *The Lord hath laid upon him the iniquitie of us all: He ſhall beare their iniquities: verſ.*11. *He was counted with the tranſgreſſors, and bare the ſin of many, verſ.*12. This alſo was evidently prefigured by the ſcape goat, which was a type and figure of Chriſt: the ſinnes of the people were put upon the head of the goat, and the goat did beare their iniquities into the wildernſſe: And the goat by this imputation of the peoples ſin was counted uncleane, the beaſt yet by nature being uncapable of ſin; inſomuch that hee which carried the goat, was commanded to waſh his cloathes and fleſh with water, as polluted with touching the goat: So S. *Paul* ſaith, that Chriſt was accurſed, yea made a curſe for us: And that hee was made ſinne for us, which knew no ſinne, not onely a ſacrifice for ſinne, but even ſo ſin for us, that is, by imputation, as we are made his righteouſneſſe: for ſeeing this is the perpetuall rule of Gods juſtice, that the ſame ſoule that ſinneth ſhould dye, how can it ſtand with Gods juſtice, that Chriſt ſhould ſuffer for our ſinnes, if they were not in ſome ſort now annexed unto him? Seeing then the Scripture ſaith, that Chriſt bare our iniquitie, was accurſed, made ſinne for us, counted among ſinners and tranſgreſſors: why ſhould wee doubt to ſpeake, as the Scripture doth, that Chriſt was for us counted a ſinner and a tranſgreſſor, yet in himſelfe remained holy, juſt, and righteous ſtill? So wee in Chriſt are verily reputed righteous, though by nature we are unjuſt and unrighteous.

Iſai.53.6.
Levit.16.22,26.
Galath.3.13.
2 Cor.2.25.
Ezech.18.20.

2 Now concerning theſe conſequents which *Bellarmine* inferreth hereupon: as firſt, *Si Chriſtus poterit dici verè peccator, tum etiam filius diaboli*: If Chriſt may verily be counted or called a ſinner, then alſo the childe or ſonne of the Devill, which is an horrible thing to be thought. We anſwer: not

1 Iohn 3.8. everie ſinner is the childe of the Devill: ***He that committeth ſin is of the Devill:*** But Chriſt never committed ſin: ***In him is no ſin, ibid. verſ.5.*** ſin is laid upon him onely by imputation: ***Ergo.*** Againe, even amongſt men everie one that hath ſin is not of the Devill: for there is no man living but hath ſin: 1 John 1.8. ***If we ſay we have no ſin, we deceive our ſelves:*** And yet it is true which the ſame Apoſtle ſaith, 1 Iohn 3.9. ***Whoſoever is borne of God ſinneth not:*** for there is great difference betweene theſe two, to commit ſin, and to have ſin, as ***Auguſtine*** diſtinguiſheth: ***Aliud non peccare, aliud non habere peccatum, nam in quo peccatum non regnat, non peccat, &c.*** It is one thing not to ſin, another not to have ſin: for hee ſinneth not, in whom ſin reigneth not, to obey the deſires therof: ***in 5. cap. ad Galat.*** And againe, ***Quamvis diabolus*** (ſaith he) ***ſit princeps omnium peccatorum & author, non tamen filios diaboli faciunt quacunque peccata, --filios autem diaboli infidelitas facit:*** Although the Devill be the prince and author of all ſins, yet all ſinnes make not the children of the Devill, infidelitie onely maketh a man the ſonne of the Devill, ***Auguſt. cont. epiſt. Pelag. lib.3. cap.2.*** He then that committeth ſin, that is, in whom ſin reigneth, or in whom there is infidelitie, is the childe of the Devill; not he which hath ſin, but obeyeth it not, or is a beleever: much leſſe can it bee inferred, that Chriſt is of the Devill, though hee were for us counted among ſinners, becauſe hee neither hath, nor doth ſin, but it was onely imputed unto him; into whoſe heart never any ſparke of infidelitie entred.

Secondly, the Jeſuite inferreth, that if our ſins were imputed to Chriſt, as his righteouſneſſe is to us, then as Chriſt for all the imputation of our ſins, remaineth juſt and holy; ſo we, notwithſtanding the imputation of his righteouſneſſe, ſhould be unholy and unrighteous ſtill.

Anſw.* 1.** True it is, that as Chriſt in his owne nature remaineth righteous and juſt, though our ſins were imputed, the imputation of our ſins doth not pollute the pureneſſe of his nature: ſo, if wee ſhould ſet apart the righteouſneſſe of Chriſt, by the imputation whereof we are juſtified; in us by nature there is nothing elſe but ſin and corruption: Rom.7.18. as S. ***Paul ſaith, ***I know that in me, that is, in my fleſh dwelleth no good thing.*** 2 There is nothing the like reaſon, that the imputation of our ſin ſhould leave any ſtaine or blot in the holy nature of Chriſt, as that the imputation of his righteouſneſſe ſhould worke holineſſe in us: whereupon it is, that we are holy and juſt by his righteouſneſſe imputed, but he notwithſtanding the imputation of our ſin, is neither unjuſt nor unholy: firſt, becauſe it is impoſſible that Chriſt ſhould be unjuſt, his holy nature is not capable of ſin, but it is poſſible that man ſhould become righteous: the humane nature is capable of righteouſneſſe, wherein it was once created, and ſhall be againe reſtored unto it in Chriſt. Secondly, ſin is not ſo forcible to defile and deſtroy nature, Rom.5.15. as the grace of God is to preſerve and ſanctifie: as S. ***Paul*** reaſoneth: ***If through the offence of one many be dead, much more the grace of God, and the gift by grace.*** If grace even in men, whoſe nature is ſubject to ſin and death, be more able to ſave, than ſin is to deſtroy: much leſſe can ſin prevaile more, or ſo much, being but imputed in the nature of Chriſt to pollution, which cannot ſin, as grace and righteouſneſſe doth in us to ſanctification: And thus far of their arguments.

Argum.* 3.** If this imputation were neceſſarie, it ſhould be neceſſarie chiefly for this cauſe, for that a man after the commiſſion of his ſin, might be held to be a ſinner ſtill, as though his ſin were covered onely, and not cleane taken away; but our ſins are verily and truly taken away, as the Scripture evi- John 1.19. dently teſtifieth: 1 Iohn 1.7. ***Behold the Lamb of God that taketh away the ſins of the world: the bloud of Ieſus Chriſt doth cleanſe us from all ſin: Hebr.1.31. ***by himſelfe purging our ſins:*** therefore there is no need of ſuch imputation: ***Bellarm. lib.2. de juſtif. c.7. argum.2.***

Contra.* 1.** The conſequent is denied, that which is ſuppoſed is not the cauſe of the neceſſitie of imputation: and ***Bellarmine himſelfe ſhall be judge, who giveth this as a reaſon, why juſtification conſiſteth not onely in remiſſion of ſins, becauſe we are not onely by juſtification freed from Hell, but doe obtaine the reward of Heaven: and are not onely not enemies, but are alſo made Gods friends, ***cap.6. ſect. deinde:*** The remiſſion of ſins procureth the one, there muſt be ſomewhat to purchaſe the other, and that is the imputation of Chriſts righteouſneſſe.

2 Our ſins are truly forgiven us, both in reſpect of the guilt and puniſhment: but there remaineth a ſtaine and a blot of ſin ſtill, which yet ſhall not hinder our juſtification in Chriſt.

Argum.* 4.** If ſuch imputation of juſtice be requiſite, it is for that our inherent juſtice is imperfect, which conſiſteth in faith, hope and charitie: but this is perfect, as namely, faith may be perfect in this 1 Pet.1.7. life: as S. ***Peter ſaith, ***The triall of your faith, which is more precious than gold;*** Rom.4.19. and S. ***Paul*** ſaith, that ***Abraham*** was not weake in faith: 1 Iohn 5.4. and S. ***Iohn*** ſaith, this is the victorie, ***which overcommeth the world, even your faith; Bellarm. ibid. argum.3.***

Contra.* 1.** Our juſtification conſiſteth not at all in hope and charitie, but in faith only as the inſtrument, whereby Chriſt with all his benefits is applied unto us. 2 Faith juſtifieth not as an inherent qualitie and gift in us by any worthineſſe thereof, but as it apprehendeth Chriſts righteouſneſſe, and this imputative juſtice, and juſtification by faith are all one, for by faith in Chriſt is his juſtice imputed unto us: the one then hindreth not the other, as ***Bellarmine inferreth. 3 Neither is any mans faith perfect in this life: a true faith, though not abſolute and perfect, is accepted of God in Chriſt, and though it be not perfect in it ſelfe, yet it may apply Chriſt, whoſe perfection by faith is made ours: the places given in inſtance prove no abſolute perfection of faith, but either in reſpect of others, as ***Abrahams*** faith, or in the regard of the effects which faith worketh, becauſe of the worthineſſe and perfection of Chriſt, whom it apprehendeth.

These

***Contra.* 1.** Faith, ſaith the Jeſuite, which is reputed for righteouſneſſe, is not the righteouſneſſe of Chriſt but our owne: and therefore it is not all one to ſay, faith is reputed for righteouſneſſe, and righteouſneſſe is imputed.

Anſw.* 1.** The Apoſtle here by faith underſtandeth alſo the object apprehended by faith: as more Rom.3.22. plainly in theſe words, ***The righteouſneſſe of God by the faith of Ieſus Chriſt, Rom.3.22. So that in faith here reputed for righteouſneſſe, we are not to reſpect the worthineſſe of the act of beleeving in it ſelfe, but in reſpect of the object: the faith (ſaith the Apoſtle) of Jeſus Chriſt.

2 Againe, the Jeſuite elſewhere ſaith, that faith, in his meaning, underſtanding ſtill the dignitie of faith in it ſelfe, is but the beginning of righteouſneſſe: but the Apoſtle ſaith, that faith it ſelfe, not naming any thing elſe is righteouſneſſe, that is, more than the beginning.

3 And if faith as it is a worke and act in us doth juſtifie; how can it bee true, which the Apoſtle Rom.4.5,6. ſaith? ***To him that worketh not, faith is counted for righteouſneſſe, and God imputeth righteouſneſſe without works.***

2 We ſay not, that to be reputed juſt, is to be juſt onely in opinion, but verily and indeed: for ſeeing the Apoſtle uſeth the ſame word, ſpeaking of the reputing of the reward of debt, as well as of favour: we ſay that of grace and favour a man is as verily reputed righteous, as if he were righteous indeed by his owne deſerts: for that which is reputed of favour, is verily and indeed, as that which is reputed of debt, though not after the ſame manner.

1 Cor.1.30. ***Argum.* 2.** Chriſt is our wiſdome, righteouſneſſe, ſanctification, and redemption, ***Ergo,*** Chriſt only is our righteouſneſſe, whereby we are juſtified.

Anſw. Chriſt is ſaid to be our righteouſneſſe, becauſe he hath ſatisfied God for us, and this ſatisfaction is imparted to us, when we are juſtified in ſuch ſort, that it may be called our ſatisfaction and our righteouſneſſe: for although we are truly juſt, by our inherent juſtice, yet thereby we cannot ſatisfie God for our ſinnes, and the puniſhment thereof: but it is an effect of Chriſts ſatisfaction, which is conferred and applyed to us in our juſtification: And ſo wee may ſafely ſay, that Chriſts righteouſneſſe, and his merits are imputed to us, when they are ſo applyed unto us, as if we our ſelves had ſatisfied: ſo that we confeſſe alſo an inherent juſtice, whereby we are truly juſt: ***Bellarm. cap.10. reſponſ. ad argum. 1.***

Contra.* 1.** It is verie abſurd, as the Jeſuite here ſetteth it downe, that we ſhould be juſtified by our inherent juſtice, and yet thereby are not able to ſatisfie for our ſins: that onely hath power to juſtifie Rom.5.24. us, that is able to redeeme us, and ſatisfie for us. ***We are juſtified freely by his grace, through the redemption that is in Chriſt, Our inherent juſtice is not able to ſatisfie for us by the Jeſuites confeſſion: ***Ergo,*** not to juſtifie us. 2 Wee may thus reaſon alſo out of the Jeſuites words: That cannot bee a cauſe of our juſtification, which is an effect thereof: but our inherent juſtice is an effect of the ſatisfaction of Chriſt applyed unto us, which is nothing elſe but our juſtification: ***Ergo.*** 3 That righteouſneſſe, whereby being applyed unto us wee as juſt, as if in our owne perſon wee had ſatisfied for our ſins, is that righteouſneſſe whereby we are juſtified: but this doth the righteouſneſſe and merits of Chriſt applyed and imputed to us, as the Jeſuite here acknowledgeth: ***Ergo.*** 4 ***Bellarmine*** ſpeaketh contradictories, and joyneth together impoſſibilities: hee ſaith, that the juſtice of God is imputed to us in as effectuall manner, as if we had ſatisfied our ſelves; and yet he ſaith beſides, ***Iuſtitiam inhærentem veram eſſe & abſolutam juſtitiam:*** That juſtice inherent is a true and abſolute juſtice: How can this be an abſolute juſtice, and that together which is imputed? There cannot be a double abſolute juſtice: for that is abſolute, which is perfect and entire of it ſelfe: but Chriſts juſtice imputed is an abſolute juſtice, which hath ſatisfied for us as fully, as if we our ſelves had done, but the inherent juſtice doth not ſatisfie for us: all this is by the Jeſuite confeſſed: ***Ergo,*** it is not an abſolute juſtice. 5 Doth not the Jeſuite now, in joyning the juſtice of Chriſt and our juſtice together, make two formall cauſes of our juſtification? which notwithſtanding he inſtantly denied before, affirming this to be the judgement of the Tridentine Chapter, that wee are not juſtified not onely, but not at all by the juſtice of Chriſt, ***cap.2.*** But here he ſaith, that by Chriſts juſtice applyed, we doe ſatisfie the wrath of God: what now is this elſe but by the juſtice of Chriſt truly to be juſtified? For to be juſtified is nothing elſe, but to Rom.5.9,10. be reconciled to God, and ſaved from his wrath. How is it now poſſible that ***Bellarmine*** ſhould agree with others, ſeeing he ſo ſhamefully diſagreeth from himſelfe?

2 Cor.5.21. ***Argum.* 3.** S. ***Paul*** ſaith, ***He hath made him to be ſin for us, that knew no ſin, that wee ſhould be made the righteouſneſſe of God in him.*** Out of this place wee reaſon thus: As Chriſt was made ſin for us, ſo wee are righteous in him: But our ſins were onely imputed to him, they were not actually in him: ***Ergo,*** ſo is his righteouſneſſe whereby we are juſtified, onely imputed to us.

Anſw.* 1.** Chriſt is ſaid to be made ſin for us, not that our ſins are imputed to him, otherwiſe than for that he ſatisfied for our ſins, and was an offering for our ſin: ſo the juſtice of Chriſt is imputed to us, in reſpect of his ſatisfaction: by the which notwithſtanding we cannot be counted juſt: ***Bellarm. cap.10. reſp. ad argum.3.

Contra.* 1.** If ſinne bee here taken only for the ſuffering for ſinne, becauſe Chriſt bare the puniſhment of our ſinne; then where the Apoſtle ſaith, ***we are righteouſneſſe in him, we muſt underſtand, not righteouſneſſe it ſelfe, but only the reward of righteouſneſſe: for theſe two members or parts do anſwer one the other: as Chriſt was ſin for us, ſo we are righteouſneſſe in him: but Chriſt only bare the

puniſhment

Theſe and ſuch like arguments are produced by *Bellarmine*, againſt all imputation of Chriſts righteouſneſſe. Now becauſe there is ſprung up another opinion, which findeth entertainment among ſome Proteſtants, who though they deny not all imputation of Chriſts righteouſneſſe, yet their opinion is, that chiefly obedience in part is imputed unto us, namely his paſſive obedience in his death and paſſion, in part it is not, namely his active obedience is not neceſſarie to be imputed: but whatſoever was neceſſarie to our juſtification, was performed onely by his death and paſſion; I will produce ſome of their arguments.

Whether we be not juſtified as well by the active as paſſive obedience of Chriſt.

Argum. 2. Thoſe places of Scripture are urged: *Act.*20.28. *Chriſt hath purchaſed his Church by his bloud: the Sonne of man came to give his life a ranſome for many: his bloud is ſhed for many for remiſſion of ſins: Heb.*10.19. *by the bloud of Ieſus wee may be bold to enter into the holy place:* Hence is inferred, that not onely remiſſion of ſins, but eternall life is purchaſed for us by the death of Chriſt: *Piſcator. annot. in* 4. *ad Roman.* Adde hereunto, that they are pronounced bleſſed, *to whom the Lord imputeth not ſin:* and to the like effect other places are heaped up, where the whole worke of our redemption is aſcribed to the moſt precious death and paſſion of Chriſt.

Act.20.28.
Matth 10.28.
Matth.26.28.
Rom.4.9.

Anſwer. 1. Theſe places which aſcribe remiſſion of ſins to the death and paſſion of Chriſt, and the effuſion of his bloud upon the Croſſe, have no difficultie at all in them: for we affirme that two things belong to juſtification, the taking away of ſin, which is obtained by faith in Chriſts death, and the enduing of us with perfect righteouſneſſe which is conferred by the imputation of the righteouſneſſe and obedience of Chriſt.

2 Touching the other places: which aſcribe beatitude and the entring into Heaven unto the redemption purchaſed by Chriſts bloud: our anſwer is, 1 That it is the manner of Scripture by one meritorious act of Chriſt, to underſtand all the reſt, becauſe the one is the perfection and conſummation of the other: as our juſtification and ſalvation is ſometime aſcribed to the reſurrection of Chriſt, as where the Apoſtle ſaith: *It ſhall be imputed to us for righteouſneſſe, which beleeve in him that raiſed up Ieſus from the dead:* ſo alſo in *other places:* ſometime to the obedience of Chriſt: *by the obedience of one ſhall many bee made righteous:* yet in all thoſe places muſt the death of Chriſt be alſo included by the ſame reaſon, where mention is made onely of Chriſts death to the fulfilling of our juſtification, his holy life, reſurrection, aſcenſion; and other his vertuous and powerfull works muſt bee comprehended: as in that place, *Heb.*10.19. where our entrance into the holy place is attributed to the bloud of Chriſt, hee ſaith, *verſ.* 10. *by the which will wee are ſanctified:* where our ſanctification is aſcribed to Chriſts holy and obedient will, not onely in ſubmitting himſelfe unto death, but in obedience to the whole Law of God: as it is ſaid in the Pſalme, from whence this place is taken; *Thy Law is within my heart.* 2 By the like figure, called *Synecdoche*, when one part is taken for the reſt under remiſſion of ſins, the other benefits and effects annexed, and accompanying the ſame are underſtood: as juſtification, ſanctification: for all bleſſedneſſe conſiſteth not ſimply in remiſſion of ſins: ſeeing our Saviour alſo ſaith: bleſſed are they *which mourne, bleſſed are the meeke, bleſſed are the pure in heart.*

Rom.4.23.
Rom.10.9.
1 Pet.1.3.
Rom.5.19.
Pſal.41.8.
Matth.5.4.5.8.

Argum. 2. Wee are here borne in hand that there can bee no place found in the Scriptures or Fathers, which affirme Chriſts righteouſneſſe, *imputari nobis ad juſtitiam*, to be imputed unto us for righteouſneſſe: ſo *Bellarmine, lib.* 2. *de juſtific. c.* 7. *ſect. primam:* the ſame objection is made by others, which deny the imputation of Chriſts active righteouſneſſe and obedience.

Anſwer. It ſhall appeare among other arguments, which ſhall bee even now produced, that the Scriptures and Fathers, doe with full conſent approve this veritie of the imputation of Chriſts righteouſneſſe.

The Proteſtants.

WE acknowledge an inherent juſtice in all faithfull men, wrought in them by the ſpirit of God, being now juſtified by faith in Chriſt: but it is imperfect, not able to juſtifie them before God; it is no other than ſanctification, which is a fruit of juſtification: But that juſtice whereby we are juſt before God not falſly accounted, but made truly juſt, is by the righteouſneſſe of Chriſt onely, which we apprehend by faith. And of this our juſtification by Chriſt there are two parts, the cleere remiſſion of our ſins and puniſhment due thereunto: for in Chriſt wee are freed from the law of ſin and death. The other part is the imputation of the righteouſneſſe of Chriſt: *By the juſtifying of one, the benefit abounded toward all men to the juſtification of life:* And that this is our righteouſneſſe before God and no other, it remaineth now to be proved by Scripture.

Rom.8.2.

Argum. 1. *Abraham beleeved God, and it was counted to him for righteouſneſſe:* And, *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered, and to whom the Lord imputeth no ſin, verſ.* 7, 8. *Ergo*, the righteouſneſſe of man conſiſteth not in any actuall inherent juſtice in himſelfe, but in that his ſins are forgiven him, and the righteouſneſſe of Chriſt applyed to him by faith.

Rom.5.18.
Rom.4.2.7.8.

Anſw. 1. We grant that *Abraham* was reputed righteous by his faith, yet it followeth not, that to have faith reputed or counted for righteouſneſſe, is to have the righteouſneſſe of Chriſt imputed by faith: for faith which is imputed for righteouſneſſe, is not the righteouſneſſe of Chriſt, but our owne righteouſneſſe. And to be reputed for righteous here, ſignifieth not a bare opinion of righteouſneſſe, but ſuch an opinion as the truth of the matter anſwereth: for the Apoſtle uſing the ſame word, ſaith, that *to him that worketh, the wages is counted, or reputed not by favour, but by debt, ver.* 4. But the wages is not given to him that worketh in opinion, or account only, but verily and in deed, *Bellarm. cap.* 9.

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puniſhment for ſin: *Ergo*, we obtaine only the reward of righteouſneſſe by him. 2 How could the puniſhment of ſin in the juſtice of God be laid upon Chriſt, if the ſins were not in ſome ſort annexed to the ſufferer: ſeeing it is the perpetuall rule of Gods juſtice, that the ſame ſoule that ſinneth, ſhould die? *Ezech.* 18. 20. And how can we obtaine the reward of righteouſneſſe, if firſt we be not made righteous? 3 The Scripture alſo evidently affirmeth, that Chriſt bare not only the puniſhment of our ſins, but our ſins alſo: *He hath borne our infirmities: He was counted among tranſgreſſours, and bare the ſin of many.* What aileth then the Jeſuite ſo boldly to deny, that our ſins were imputed to Chriſt? *Auguſtine* ſaith, that Chriſt, *pro nobis—peccatum ſuſcepit: unde nec erubuit Apoſtolus dicere, peccatum eum feciſſe pro nobis:* Chriſt took ſin for us, whereupon the Apoſtle was not aſhamed to ſay, he made him ſin for us, *in* 3. *ad Galat.* 4. Whereas he granteth, that the juſtice of Chriſt is imputed, *quoad ſatisfactionem*, in reſpect of his ſatisfaction, but we are not thereby juſt: firſt, it is one thing for Chriſts ſatisfaction to be imputed unto us, and reputed for ours; another, for Chriſts righteouſneſſe to be made ours: *Bellarmine* will have the firſt only imputed, we affirme alſo the ſecond by the warrant of the Apoſtles words, *that we ſhould be made the righteouſneſſe of God, &c.* Secondly, upon the imputation of Chriſts ſatisfaction, muſt of neceſſity alſo follow the imputation of juſtice: the one is an inſeparable and immediate conſequent of the other: as *Bellarmine* himſelfe confeſſeth, *that there can be no remiſſion of ſins, niſi juſtitia infundatur*, unleſſe righteouſneſſe be infuſed: as he ſheweth by this familiar ſimilitude: The darkneſſe is not chaſed away, unleſſe light ſucceed, *cap.* 9. *ſect. poteſt:* It followeth then that by faith in Chriſt, we have both the imputation of his ſatisfaction for our ſins, and of his righteouſneſſe alſo.

Ezech.18.20.
Iſai.53.4.12.

Anſw. 2. Or thus we may underſtand the Apoſtle: As Chriſt is made ſin for us, that is, being the head, he counteth the ſins of his members as his owne, ſo we are the righteouſneſſe of God in him: that is, the divine juſtice which is in Chriſt our head, is communicated to his members, *Bellar. ibid.*

Contra. 1. In the matter of juſtification, we have not any thing to doe with the divine juſtice of Chriſt, whereby he is juſt as he is God; for that is not communicable to his members: but the Apoſtle meaneth, the righteouſneſſe of God, that is, of the grace of God through faith: but the divine and eſſentiall righteouſneſſe of God, is neither apprehended, nor applied by faith.

Rom.3.22,24.

2 If our ſins agree unto Chriſt, as he is our head; then they doe more than by imputation, yea properly and verily agree unto him: becauſe there is a reall conjunction and communication betweene the head and the body: he ſaid to *Saul*, why perſecuteſt thou me? not becauſe our afflictions are imputed to Chriſt, but that the head and members make but one myſticall body: by denying imputation of ſin, they fall into a greater gulſe, even to appropriate ſin unto Chriſt.

Acts 9.

3 The Jeſuite hath made a very good argument for us: Chriſt is the head, we are the members, both make but one body: one and the ſame body, hath one and the ſame forme: *Ergo*, Chriſt and his Church are both formally juſt by the ſame righteouſneſſe, and that is the righteouſneſſe of Chriſt. The Apoſtle alſo ſaith, that the body of Chriſt, that is, his Church, is the fulneſſe of him that filleth all in all things: our fulneſſe then is the fulneſſe of Chriſt, our righteouſneſſe is our fulneſſe: *Ergo*, and if Chriſt fill all in all, then Chriſt onely juſtifieth: not Chriſts juſtice in part, and our owne juſtice in part.

Epheſ.1.23.

Anſw. 3. Chriſt was made ſin for us, that is, he tooke upon him the ſimilitude of ſinfull fleſh, and we are righteouſneſſe, that is, doe take the ſimilitude of the juſtice of God. As Chriſt then verily, not imputatively, tooke our fleſh, and was a ſacrifice for ſin; ſo we verily, not imputatively, are partakers of his juſtice: *Bellarm. ibid.*

Rom.8.3.

Contra. 1. This may ſeeme a ſtrange expoſition, by ſin to underſtand the ſimilitude of ſinfull fleſh: this were to adde trope to trope, and figure to figure: for to take ſin for ſinfull fleſh, is one far fetcht figure, and to take ſinfull fleſh for the ſimilitude of ſinfull fleſh, is another. 2 And in that place the Apoſtle doth directly diſtinguiſh betweene *the ſimilitude of ſinfull fleſh,* and *ſin:* how then doth hee here confound them? 3 Againe, the Apoſtle ſaith, he was made ſin that knew no ſin: in both clauſes ſin is to be taken and underſtood alike: if then to be made ſin, be to take fleſh, then not to know ſin, is not to know fleſh, which is to deſtroy Chriſts humanitie. 4 As Chriſt was made ſin, ſo we are made righteouſneſſe: if Chriſt be ſaid here to take our humane nature, then wee alſo may be ſaid to take the divine nature. But I thinke they will not ſay, that the divine nature is ſo appropriated to us, as the humane nature is to Chriſt. Wherefore ſetting apart all ſuch vaine gloſſes and idle ſhifts, which wee ſee doe vaniſh as the miſt, the ſenſe of this place appeareth evidently and plainly to be this: that as our ſins by imputation were annexed to Chriſt in his paſſion, ſo his righteouſneſſe is appropriate to us by faith in our juſtification.

Argum. 4. *Through this man is preached unto you forgiveneſſe of ſins, &c. and by him everie one that beleeveth is juſtified: Ergo*, our juſtification in the remiſſion of ſins is by the preaching of Chriſt apprehended by faith, and ſo conſequently not inherent in us. Likewiſe the Publican is ſaid to be juſtified, ſaying, *God be mercifull to me a ſinner:* Our juſtification then is in the forgiveneſſe of ſin, grounded upon Gods mercie, who in his mercie counteth us no ſinners, but as juſt in Chriſt: *Ergo*, we are not juſtified by any inherent juſtice.

Acts 13.38.
Luke 18.13.

Anſw. Firſt, by preaching of remiſſion of ſins, is not onely underſtood the condonation of the fault, but the ſucceeding alſo of inward juſtice, whereof Chriſt is the efficient cauſe, but yet Chriſts juſtice is not the formall cauſe thereof. Secondly, the Publican prayeth not onely for forgiveneſſe, but for perfect reconciliation, which requireth alſo an infuſion of juſtice, *Bellarm. cap.*12.

1. *Contra.* Firſt, 1 Wee grant that remiſſion of ſins once obtained in Chriſt, wee are conſequently reputed as juſt in Chriſt, for the remiſſion of ſins, and imputation of Chriſts righteouſneſſe doe alwayes concurre in act: but inherent juſtice cannot ſtand together with remiſſion of ſins: the one being of grace and mercie, the other of worke; but grace and works cannot agree together; if of grace, it is no more of worke. 2 As Chriſt is the efficient cauſe by his ſpirit of our juſtifying faith: ſo is his juſtice the verie formall cauſe of our juſtification: for it is not our owne righteouſneſſe, but *the righteouſneſſe of God by the faith of Ieſus Chriſt unto all that beleeve*, whereby we are juſtified.

Rom.11.6.
Rom.3.22.

Secondly, 1 The Publican ſueth for perfect reconciliation, which is by Gods mercie in the free forgiveneſſe of our ſins in Chriſt: as the Apoſtle ſaith, *Being juſtified by faith, wee are at peace with God*, and ſo are perfectly reconciled. 2 But hee ſtandeth not upon any inherent juſtice of his owne; the Phariſie did ſo, and was refuſed; but onely appealeth to Gods mercie.

Rom.5.1.

*Argum.*5. Now in the laſt place we will conclude with that excellently ſaying of the Apoſtle: *That I might be found in him, not having mine owne righteouſnes, which is of the law, but that which is through the faith of Chriſt, even the righteouſneſſe, which is of God through faith*: S. *Paul* here denieth his owne righteouſneſſe: but he that hath inherent righteouſnes, hath ſome righteouſnes of his owne. Againe, he commendeth the righteouſneſſe of God through faith: that is, apprehended by faith, not conſiſting in the meritorious act or worthineſſe of faith: for if faith in it ſelfe ſhould be this righteouſneſſe, how can it alſo bee the righteouſneſſe of God? the righteouſneſſe of God is not faith, for Chriſt hath no ſuch faith: it is the righteouſneſſe then of God apprehended by faith, which is our righteouſneſſe before God, not any inherent juſtice in us. *Auguſtine* ſaith well, *Iuſtificatio ex fide impetratur*: Juſtification is obtained by faith: *De ſpirit & liter. c.*29. *juſtitia noſtra per fidem eſt—nos juſti credendo, in quem non videmus*: We are juſt by beleeving in him whom we ſee not. *tract.*4. *in epiſtol. Ioan. Iuſtitia noſtra in hac vita potius peccatorum remiſſione conſtat quam perfectione virtutum*: Our juſtice in this life conſiſteth rather in the remiſſion of ſins, than perfection of vertue: *lib.*20. *de civitat. Dei, c.*27 Againe, he ſaith, *Si dixerimus, quod nihil juſtitia habemus, adverſum Dei dona mentimur: ſi enim juſtitia nihil habemus, nec fidem habemus: ſi autem fidem habemus, jam aliquid habemus juſtitia*: If wee ſay, wee have no juſtice at all, we doe bely the good gifts of God; for if we have no juſtice, we have no faith: but if we have faith, then have we ſome juſtice in us, *de verb. Apoſt. ſer.*16. In theſe places *Auguſtine* acknowledgeth no inherent juſtice, but the juſtice onely of faith. If it ſhall bee anſwered, that even the juſtice of faith is an inherent juſtice, becauſe it juſtifieth by the worthineſſe and merit thereof: *Auguſtine* ſaith againe, writing upon theſe words of our Saviour, *No man commeth unto me, &c. Vt doceret nos, ipſum credere, doni eſſe non meriti*, To teach us that to beleeve is of the gift of God, not of merit: *de verbis Apoſt. ſerm.*2. To conclude, he ſaith yet more plainly: *Totum reputa, quod juſtus es pietati; quod autem peccator es, tuæ iniquitati aſcribe: Omne crimen, facinus, vel peccatum, noſtra eſt negligentia: Omnis virtus & ſanctitas Dei eſt indulgentia*: That thou art juſt, repute it wholly to godlineſſe; that thou art a ſinner, aſcribe it to thine owne iniquitie: everie ſin and offence is of our owne negligence: all holineſſe and vertue in us is of Gods mercie, *in Mat. ſerm.*7. All our juſtice then, whereby wee are juſt, dependeth of our godlineſſe, which is our faith, beleefe, and confidence in God.

Philip.3.9.

Now ſhall follow ſome other arguments taken out of Scripture, to prove the imputation as well of Chriſts active as paſſive obedience.

That not only Chriſts ſatiſfaction for our ſinnes, but his righteouſneſſe and all his merits are imputed to us by faith.

Argum. 1. The Apoſtle ſaith, *which was delivered to death for our ſins, and roſe againe for our juſtification*: Here remiſſion of ſins and juſtification are made two diſtinct things, though in uſe and fruition never ſevered, and both of them are imputed unto us by faith in Chriſt: and though it bee here anſwered, that we have both theſe by the death of Chriſt, but the perfiting and manifeſtation thereof is referred to Chriſts reſurrection: yet it remaineth ſtill, that there is more in juſtification than remiſſion of ſinnes, for otherwiſe the Apoſtle ſhould commit a *tautologie*, a verball repetition of the ſame thing: and if the reſurrection of Chriſt muſt concurre to our juſtification, then more is required than his paſſion onely: ſee the more full explication of this place elſewhere.

Rom.4.25.
Hexapl. in Roman. c.4. qu.41.

Argum. 2. Rom.5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: Here many are directly ſaid to be conſtituted juſt by Chriſts obedience: It will be anſwered, that the paſſive obedience of Chriſt is underſtood, in being obedient unto death.

Rom.5.19.

Contra. Yea, the whole obedience of Chriſt in his life and death, is here inſinuated, as may thus appeare. 1 Chriſts obedience is ſet againſt *Adams* diſobedience, which was a tranſgreſſion of the whole Law, therefore Chriſts obedience muſt be underſtood to be generall. 2 The Apoſtle ſpeaketh of the gift of righteouſneſſe, *verſ.*17. but *donum juſtitiæ*, the gift of righteouſneſſe is more than the taking away of ſins. 3 And the reigning of righteouſneſſe is ſet againſt the reigne of ſin: but for ſin not to reigne, and for righteouſneſſe to reigne, though one neceſſarily followeth the other, yet they are in themſelves diverſe and different. 4 The Apoſtle uſeth the word *κατασταθήσονται*, *conſtituentur*, ſhall be conſtituted righteous, therefore juſtification is a ſetling or conſtituting of man in the ſtate of righteouſneſſe before God, which is more than the remiſſion of ſins, which ſheweth a privation onely acquitall or riddance of evill and ſin.

Argum. 3. Adde hereunto the place before urged againſt inherent juſtice, that Chriſt is *our righteouſneſſe, ſanctification, redemption:* which place is thus well interpreted by Maſter *Calvine: by juſtice* or righteouſneſſe he underſtandeth that both Chriſt doth expiate our ſins by his death, *& ejus obedientia nobis in juſtitiam imputatur,* and his obedience is imputed to us for righteouſneſſe: for ſeeing the juſtice of faith conſiſteth in the remiſſion of ſins, and our gracious acceptance, *utrunque per Chriſtum conſequimur,* we obtaine both by Chriſt, &c. Beſide then the remiſſion of ſins, there is the imputation of Chriſts righteouſneſſe, that maketh us accepted with God.

1 Cor.1.30.

Argum. 4. Even reaſon it ſelfe ſheweth, that in juſtification there is a gift of righteouſneſſe, beſide remiſſion of ſins: for in every change and alteration, there are two things to be conſidered, from what we are changed, and into what, which are called, *terminus à quo, & terminus ad quem:* as when a thing is turned from black to white, there is the privation of blacknes, and the ſucceeding of whiteneſſe: as when in the aire darkneſſe is expelled, and light received: ſo to make a man juſt, there muſt be a remiſſion of ſin, and a conferring of righteouſneſſe: And unto ſalvation belongeth deliverance from hell, and the poſſeſſion of heaven: the one we are freed from by the redemption from our ſins, the other is given us for the acceptation of Chriſts righteouſneſſe. We are not onely freed from condemnation, but we alſo are made heires with God: the offender being abſolved from the ſentence of the Judge, is not upon that honoured and rewarded: ſo that it ſtandeth with the law of naturall reaſon, and courſe of civill juſtice, that two things muſt concurre unto juſtification, and *ablation* of ſin, and *collation* of righteouſneſſe.

Argum. 5. To the perfecting of our redemption and ſetting us in poſſeſſion of heaven, it was requiſite, that both the Law ſhould be fulfilled, which man had tranſgreſſed, and the puniſhment of the Law ſatisfied, that man by his tranſgreſſion had deſerved: the one Chriſt did by his death, the other he wrought by his life: and therefore the imputation of both is neceſſarie: ſo S. *Paul* ſheweth this to be one of the ends for the which Chriſt took upon him our fleſh, *that the righteouſneſſe of the law might be fulfilled in us.* But it will be here ſaid, that both are not requiſite in Gods juſtice, to keep the Law, and to pay the puniſhment: Gods juſtice is ſatisfied, in that the puniſhment is anſwered for tranſgreſſing the Law. *Anſw.* True it is, if we expected to receive no more in Chriſt, than we loſt in *Adam,* which was the loſſe of a terreſtriall Paradiſe: to reſtore us to that we were in *Adam,* ſatisfaction for the puniſhment had ſufficed; but to bring us to heaven, a new merit by Chriſts perfect obedience was to be procured, by the which heaven is purchaſed.

Rom.8.4.

Argum. 6. If Chriſts actuall obedience be not a part of our juſtification, then ſome of Chriſts works had beene ſuperfluous, and not neceſſarie: for being unſpotted in his birth and conception, if he had preſently ſhed his bloud for us in his infancie, among the reſt of the babes, that *Herod* for Chriſts cauſe put to death, it had ſufficed for our redemption: But whatſoever Chriſt did, he wrought all for us, as tending to our juſtification: his holy birth and life doe all conferre to that end: as our bleſſed Saviour himſelfe ſaith: *for this cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe to the truth.*

Ioh.18.37.

But it will here be ſaid, that after Chriſt became man, it was requiſite, that he as man, ſhould keep the Law, and as man he was bound thereunto. *Anſw.* Chriſt muſt not be conſidered, as a particular or private man, working for himſelfe, but in the perſon of a Redeemer, doing all he did for us: he ſaith, indeed, *thus it becommeth us to fulfill all righteouſneſſe:* but why did it thus become him, as our Redeemer, to finiſh the work of our redemption, for the which he was ſent: as S. *Paul* directly ſaith: *He was made under the Law, to redeeme them which were under the Law:* He was to be obedient to the Law, and bound unto it, but for our ſakes, to redeeme us. This matter may be thus reſembled, like as a Prince reſolving to goe himſelfe into captivity, to redeeme his ſubjects that are taken captives, when he commeth to deliver them, will carry himſelfe decently as it becommeth a Prince, yet all this was firſt undertaken for his ſubjects: ſo Chriſt the Prince of glory, comming into the world to redeeme man, being come, walketh in all vertue and holineſſe, as it became the perſon of the Redeemer; yet all this was undertaken for us: ſo that προηγουμένως, *originally* Chriſt became obedient to the Law for us, ἑπομένως, *conſequently,* he ſo was obedient in reſpect of his perſon.

Matth.3.15.

Galath.4.4.

Argum. 7. The death and paſſion of Chriſt was available, becauſe of the holineſſe of his perſon: we were redeemed *with the precious blood of Chriſt, as of a lambe undefiled:* Chriſt could not have redeemed us, if he had not been moſt holy and innocent: Chriſts perſon cannot be ſevered then from his obedience, from whence it taketh the value and force, the one then being imputed unto us, the other muſt alſo. It will be anſwered here, that the holineſſe and obedience of Chriſt was a preparation, and diſpoſition unto his paſſion, but it followeth not, that the one ſhould be imputed as well as the other. *Anſw.* It followeth neceſſarily: Like as a Prince ſhould accept of an unſpotted lambe for a captive: if he bring one that is blemiſhed, and ſpotted, it will not be accepted: the captive then is delivered, becauſe of the ſpotleſſe lambe, which is offered: the priſoner then is accepted, becauſe of the ſpotleſſe gift: and ſo are we accepted of God, for the undefiled Lambes ſake: it is then his innocencie which maketh his death, and us in his death accepted.

1 Pet.1.19.

Argum. 8. The Papiſts themſelves grant ſo much, *juſtitia Chriſti imputatur quoad ſatisfactionem,* that Chriſts juſtice is imputed in reſpect of his ſatisfaction: but they utterly refuſe *imputative juſtice:* ſhall then Proteſtants joyne with Papiſts in overthrowing one of the greateſt points and articles, wherein

Bellarm. lib. 2. de juſtit. c. 10. ſſ. reſp. ad 3. argum.

wherein we diſſent from the Church of Rome, concerning juſtification, by the imputative juſtice of Chriſt. 2. Chron.19.2. We may here ſay, as *Iehu* the Prophet to *Iehoſhaphat*, that joyned with *Ahab* in battell, *Wouldeſt thou helpe the wicked, and love them that hate the Lord?*

Argum. 9. Now becauſe it is objected, that this doctrine of imputed juſtice hath no teſtimonie from the ancient fathers, I will ſhew how their judgement herein inclined.

ἑνὸς δικαιοσύνη, &c. epiſt. ad Diognet. *Iuſtinus Martyr: What other thing could cover our ſins, (than this juſtice) the juſtice of one hath made many unrighteous, juſt, &c.*

Orat. de baptiſm. *Baſil: Ex redemptione Chriſti eſt libertas à morte,—reconciliatio cum Deo, juſtitiæ donum,—regni cœlorum hæreditas:* From the redemption of Chriſt there is freedome from death, reconciliation with God, the gift of righteouſneſſe, the inheritance of the kingdome of heaven, &c. We have then from our Redeemer, not onely freedome from death and ſin, but the gift of righteouſneſſe.

In 20.c. Ioan. tit.1. *Cyrillus: De plenitudine filii, quaſi jugi fonte gratiarum donum ſcaturiens, in ſingulas animas defluit, &c.* From the fulneſſe of the Son, as a continuall fountaine, the gift of grace ſpringing, doth flow downe into every ſoule that is meet.

In 3. c. Ioann. homil.27. *Chryſoſtome: Deus per regenerationis lavacrum ab omnibus peccatis nos abſolvit, & juſtitiam & ſanctificationem largitur:* God by the lavacre of regeneration doth abſolve us from all our ſins, and doth give us righteouſneſſe and ſanctification.

In 3. cap. ad Roman. *Sedulius: Iuſtitia Dei eſt ſanctificatio per fidem, & remiſſio peccatorum, &c.* The righteouſneſſe of God is ſanctification by faith, and remiſſion of ſins, &c. The ſanctification then of our nature, and the remiſſion of our ſins, are two divers things.

In 7. cap. ad Hebreos. *Primaſius:* Chriſt, *naſcendo, moriendo, reſurgendo, aſcendendo pacem attulit mundo:* Chriſt by being borne, by dying, riſing againe, aſcending brought peace into the world, &c. All then was not wrought onely by his death.

In 8.c. ad Roman. *Theodulus* ſaith: *Hæc Chriſtus fecit, ut ſcopus legis (hæc enim juſtificatio eſt) impleatur in nobis, &c.* Chriſt did theſe things, that the ſcope of the law, that is, juſtification, may be fulfilled in us, &c. Againe, In 13. cap. ad Roman. *Quiſquis Chriſtum induerit, habet univerſam virtutem:* Whoſoever putteth on Chriſt, hath all vertue, &c. Againe, In 5. cap. ad Roman. The grace and gift of God ſo abounded, *ut deleret omnia omnium peccata, nec id tantum effecit, verum ad juſtificationem, id eſt, ad juſtitiam omnes, &c.* that it blotted out all mens ſins, and not only that, but it brought them to juſtification, that is, to righteouſneſſe, &c.

In Pſalm.70. *Auguſtine: Cum ero juſtus, tua erit juſtitia, quia juſtitia mihi abs te data juſtus ero,— in eum enim credo, qui juſtificat impium, ut deputetur fides mea ad juſtitiam:* When I ſhall be juſt, it is thy juſtice, becauſe I am juſt by that juſtice which is given me of thee, for I beleeve in him that juſtifieth the wicked, that my faith may be deputed for righteouſneſſe.

Libr. de Baptiſ. *Tertullian: Nec mors noſtra diſſolvi poſſet, niſi Domine paſſione, nec vita reſtitui ſine ſurrectione ipſius:* Neither could our death bee diſſolved without Chriſts paſſion, nor our life reſtored without his reſurrection, &c. Here are two benefits purchaſed by Chriſt, the diſſolving of death, and conferring of life.

Libr. 3. de virginib. *Ambroſe: Si ſanari vis, medicus eſt; ſi febribus æſtuas, fons eſt; ſi gravaris iniquitate, juſtitia eſt; ſi mortem times, vita eſt; ſi cœlum deſideras, via eſt, &c.* If thou wouldeſt be healed, he is thy Phyſician; if thou burneſt with feavers, he is a fountaine to coole thee; if thou art preſſed downe with iniquity, he is thy righteouſneſſe; if thou feareſt death, he is life; if thou deſireſt heaven, he is the way, &c. Here is conferred juſtice, life, the kingdome of heaven, which is more than remiſſion of ſins.

τοῖς πᾶσι γίνεται πάντα, Catecheſ.10. So alſo *Cyril: If thou wanteſt a refreſhing and comfort, he is a vineyard; to them that would enter, he is a doore; to them that will offer up their prayers, a Mediator; to them that have ſin, he is a ſheepe to be ſlaine for them:* and (he is become all to all:) If Chriſt be all to all, then he is our redemption, our juſtice, righteouſneſſe, and what not?

Serm.2. de Pentecoſt. *Bernard* bringeth in Chriſt thus ſpeaking: *Conceptio mea mundet tuam, vita mea inſtruat tuam, mors mea deſtruat tuam, reſurrectio mea præcedat tuam:* Let my conception cleanſe thine, my life inſtruct thine, my death deſtroy thine, my reſurrection goe before thine, &c.

Theſe teſtimonies of the Fathers may ſuffice to ſhew that the doctrine of the Church was then, that not only by the death of Chriſt, we have remiſſion of ſins, but life alſo and righteouſneſſe by beleeving in him.

I will adde hereunto the teſtimony of *Ieremie* the Greek Patriark, that it may appeare how this doctrine of the imputation of Chriſts active righteouſneſſe is imbraced generally of the Church.

Singulis vitæ ſuæ & converſationis partibus, ſingulos illicitos animi noſtri motus Salvator confutat & perimit, &c. By the ſeverall parts of his life and converſation our Saviour doth confute and deſtroy the ſeverall unlawfull motions of our ſoule, — by his humility our pride, by his dejection our deſire of vaine glory, by his poverty our covetouſneſſe, by his faſting our gluttony and drunkenneſſe, by his chaſtity our incontinencie; by his perſeverance our inconſtancie, by his patience our wrath, &c. *Cenſur. Orient. c.2.*

Argum. 10 Now I will adjoyne the conſent of the reformed Churches, and of ſome of their beſt writers.

Harm. ſect. 9. pag 243. Confeſſion of Helvetia the latter, *chap.* 15. *God is mercifull to our ſins for Chriſt alone, that ſuffered and roſe againe, and doth not impute them unto us, but he imputeth the juſtice of Chriſt to us for our owne,*

owne, ſo that wee are not onely cleanſed from ſinne but alſo indued with the righteouſneſſe of Chriſt.

Confeſſion of Bohemia, *chap. 6. This righteouſneſſe or juſtification is the remiſſion of ſins, &c. and to be clothed with Chriſts righteouſneſſe and the imputation thereof.* Harm.ſect.9. pag 251.

French confeſſion, *artic.* 13. *We doe altogether reſt in the onely obedience of Chriſt, which is imputed unto us, both that all our ſins may be covered, and alſo that we may obtaine grace before God, &c.* Ibid.p.258.

Confeſſion of Belgia, *artic.22. Chriſt himſelfe is our righteouſneſſe, which imputeth all his merits unto us, faith is the inſtrument, &c.* Ibid.p.260.

Confeſſion of Saxonie: *Seeing that the minde is raiſed up by this faith, it is certaine, that remiſſion of ſins, reconciliation, imputation of righteouſneſſe is given for the merit of Chriſt alone.* Ibid. p.289. loc.of juſtific.

Maſter *Calvine* ſaith, *Chriſtus morte ſua peccata expiavit, & ejus obedientia nobis in juſtitiam imputatur:* He directly affirmeth both remiſſion of ſins by Chriſts death, and imputation of his righteouſneſſe. In 1 Cor. 1. 30.

But Maſter *Beza* more diſtinctly maketh three parts of imputative juſtice: for beſide the eſſentiall juſtice of Chriſt, which is not communicable unto us; there is his habituall juſtice, whereby from his very conception he ſanctified our nature, and his actuall juſtice in his perfect obedience to the Law, and his paſſive obedience in ſuffering the puniſhment: all theſe three are imputed to us by faith. Annot.in 5. ad Rom.v.17. and cap.8.v.1.3.

Argum. 12. We want not here the teſtimony of one of the popiſh ſpeciall champions: *Non alia juſtitia niti nos poſſe, quam illa quam imputat nobis abſque operibus noſtris:* That we cannot reſt upon any other juſtice, than that which he imputeth unto us without works, &c. Herein alſo conſent the author of *Antididag. Colonienſ.* as *Bellarmine* confeſſeth. *Vatablus* giveth this marginall note in *Pſal.* 18. *verſ.* 23. *Puritas Chriſti quæ & noſtra facta eſt:* This is the purity of Chriſt, which is made ours by faith, &c. Pighius de fid. & juſtific.cont. 2.p.45. Bellarm.lib.2. de juſtific.cap. 1 ſec. in condem.

The ſecond Queſtion, Of the certaintie of juſtification by faith.

The Papiſts.

THe Rhemiſts call it a faithleſſe perſwaſion of ſalvation to be confident of Gods grace and ſalvation, and *fides dæmoniorum, non Apoſtolorum*, the faith of devils, not of Apoſtles, *annot.*8. 1 *Cor.* 9. *ſect.* 9. So the Tridentine Councell, call *certitudinem remiſſionis peccatorum vanam, & ab omni pietate remotam fiduciam:* The certainty of remiſſion of ſins, a vaine and faithleſſe perſwaſion: And therfore every man, *de gratia timere & formidare poteſt*, may ſtand in doubt and be afraid whether he be in the ſtate of grace, *ſeſſ.6.c.9.* This is alſo affirmed by *Bellarmine*, that a man without ſpeciall revelation, cannot be aſſured by his faith, that his ſins are forgiven him, *lib.3. de juſtif.cap.2.* 58. Error.

Argum. 1. *Prov.* 20. 9. *Who can ſay, my heart is cleane, I am pure from ſin?* which is not ſo to be underſtood, as though no man could have a cleane heart: for our Saviour Chriſt ſaith, *Bleſſed are the pure in heart.* But the wiſe man thus ſpeaketh, becauſe no man can know whether his heart be cleane: *ſic Bellarm.cap.4.* Prov.20.9. Matth.5.8.

Anſ. 1. The words are thus to be read according to the Hebrew, *Who can ſay I have made my heart cleane?* not after the vulgar Latine, *Who can ſay my heart is cleane?* So that the wiſe man here doth repreſſe the inſolencie of thoſe, which think to be juſtified by their owne ſtrength. And thus anſwereth *Catharinus* a Papiſt. 2 We ſay, that the meaning of the wiſe man is this, that no man can be cleane from ſin in this life: In many things, we ſin all, *Iam.*3.2. which if the Jeſuite will deny, as indeed he ſeemeth to doe, he contradicteth the holy Apoſtle, and commeth neere to the old Pelagian hereſie, *Poſſe hominem eſſe ſine peccato:* That a man may be without ſin, yea they added alſo, *per gratiam*, by grace, *Aug. de nat.& grat.*1.11. 3 To be pure in heart, betokeneth not abſolute pureneſſe in the ſight of God: for ſo neither the Angels nor the heavens are cleane. But to be pure in heart, is as much as to be upright in heart, to be without deceit, as it is expounded, *Pſalm.*24.4. Not to have a double heart, *Pſal.*12.2. As our Saviour ſaid of *Nathaniel*, this is a true Iſraelite, in whom is no guile. This it is to be pure or undefiled in heart. *Auguſtine* ſaith, *Ingredi ſine macula dicitur, non qui jam perfectus eſt, ſed qui ad perfectionem irreprehenſibiliter currit.* He is ſaid to walk without ſpot, not which is already perfect, but who doth walk on forward towards perfection without reprehenſion: *Auguſt.cont. Celeſt. de perfect. juſtit.* This pureneſſe of heart, a faithfull man may ſee and know in himſelfe, as *David* ſaith, *I have cleanſed my heart in vaine, and waſhed mine hands in innocencie.* Iam 3.2. Iob 15.15. Pſal.24.4. Pſal.12.2. Ioh.1.47. Pſal.73.13.

Argum. 2. *Eccleſ.*9.1. *No man knoweth whether he be worthy love or hatred: Ergo*, a man cannot be certaine of his juſtification, *Bellarm.ibid.* Eccleſ.9.1.11.

Anſw. The wiſe man meaneth not, that a man cannot any way at all know, whether he be in favour with God: but that it cannot be diſcerned, by the outward chances and accidents of this life: as he ſheweth in the next verſe, that there is the ſame outward condition to the juſt and wicked. Nay it many times fareth better with the wicked, than with the righteous in this life: *I ſaw*, ſaith he, *under the Sun, that riches are not for men of underſtanding, nor yet bread for the wiſe, nor favour for men of knowledge, verſ.*11.

Bellarmine replieth: The Preacher ſpeaketh onely of the juſt and wiſe, and of their works, *verſ.* 1. he compareth not the wicked and the righteous together, *ibid.*

Contra. In the next verſe the wiſe man expoundeth himſelfe, *all things fall out alike to all, the ſame condition is to the juſt and to the wicked, &c. as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath, verſ.* 2. It is evident therefore, that the wiſe man compareth here the righteous and wicked both together: and that he meaneth, that it cannot be diſcerned by the outward events of mans life, which of them is in favour with God. And that this is the meaning, it may appeare by the Eccleſ.3.21,19. like place, *Who knoweth whether the ſpirit of man aſcend upward, and the ſpirit of the beaſt deſcend downeward?* Not that we are altogether ignorant of the end of mans ſoule: but it cannot be diſcerned by the outward and corporall death, what difference is betweene the ſpirit of man, and of beaſts: *for as the one dieth, ſo dieth the other, verſ.* 19. So in this place, the wiſe man, ſaying, that no man knoweth hatred, or love; doth not meane, that this is impoſſible to be knowne, but that it cannot by the externall things of this life be diſcerned: *Sie Calvin.lib.3.inſtitut.cap.2.ſect.*38.

Bellarmine anſwereth that *Salomon* in the third chapter ſpeaketh in the perſon of the unwiſe, and worldly ſenſuall man, who knoweth no difference betweene the ſpirits of men, and bruit beaſts, *Bellarm.cap.*4.

Contra. So alſo doth the Preacher utter many things in this chapter, in the perſon of the Epicure: as that, *verſ.* 4. better is a living dog, than a dead lion: Goe eat thy bread, and drink thy wine: Eccleſ.9.7,8. *At all times let thy garments be white, and let no oyle be wanting upon thine head, verſ.* 7, 8. Theſe are the very ſpeeches of carnall and ſenſuall men, that place their whole happineſſe and felicity in this life. Such alſo there were among the Corinthians, that ſaid, *Let us eat and drink, for to morrow wee* 1 Cor.15.33. *ſhall die*: concerning whom the Apoſtle ſaith, *Evill words corrupt good manners*: for any thing then, that the Jeſuite hath yet ſaid, or is able to ſay, the meaning of the Preacher in this place is ſuch as we have ſaid.

1 Cor.4.4. *Argum.* 3. S. *Paul* ſaith, *I know nothing by my ſelfe, yet am I not thereby juſtified.* Though the Apoſtle had the teſtimony of a good conſcience, yet he durſt not aſſure himſelfe, whether he were thereby juſtified, *Rhemiſt.in eum locum. Bellarm.lib.3.de juſtificat.cap.*5.

Rom.8.30. *Anſw.* Firſt, the Apoſtle ſaith not, I know not my ſelfe to be juſtified, but I am not thereby juſtified: therefore by this example it cannot be gathered, that we have no knowledge of our juſtification. Secondly, this place rather maketh againſt popiſh inherent juſtice: for the Apoſtle ſaith, he is not juſtified by his good conſcience, and ſo conſequently not by any good thing that was in him. Thirdly, *Paul* was moſt ſure of Gods grace, and of his juſtification through faith, *Rom.*8.30. Therefore it is too great boldneſſe, to ſay, the Apoſtle was not ſure of his juſtification. Fourthly, this then is the Apoſtles meaning, that although he were cleere in conſcience, that he walked moſt painfully in his calling, yet 1 Ioh.3.20. this was not ſufficient to cleere him, and pronounce him moſt juſt before God: for, as S. *Iohn* ſaith, *If our owne heart or conſcience condemne us not, God is greater than our heart,* and can eſpie what is amiſſe in us, though we our ſelves ſee it not.

Bellarmine replieth, where the Apoſtle ſaith, *Nihil mihi conſcius ſum*: I know nothing by my ſelfe. Firſt, either he ſpeaketh of himſelfe in his owne judgement, that he knew no ſin in himſelfe, and then it is not true, that the Apoſtle was not juſt, having no ſin. Secondly, or that hee knew his ſins to be forgiven in Chriſt, and then alſo in their owne opinion, *Paul* was juſtified, but now he ſaith, *I am not thereby juſtified.* Thirdly, either they muſt ſay, that he ſpeaketh of the judgement of others, but that cannot be: for he ſpeaketh of his owne judgement, *I judge not my ſelfe,* it remaineth then, that the Apoſtle ſheweth that notwithſtanding his conſcience that accuſed him not, he was not ſure of juſtification, *Bellarm.c.*5.

Contra. Firſt, the Apoſtle ſpeaketh not in generall of his owne ſtate, as though hee knew no ſin by himſelfe: the contrary is confeſſed by him, that Chriſt came into the world to ſave ſinners, *of the* 1 Tim.1.15. *which,* ſaith he, *I am chiefe.* Secondly, neither doth the Apoſtle ſpeak of himſelfe, as now acquited of his ſins by faith in Chriſt: for ſo every where he confeſſeth he was juſtified by Chriſt. *We have be-* Galat.2.16,20. *leeved in Chriſt, that we might be juſtified, &c. I live by the faith of the Son of God. That I might win* Philip.3.8,9. *Chriſt, and might be found in him, not having mine owne righteouſneſſe, but that which is through faith, &c.* Thirdly, he ſpeaketh then of his outward diſpenſation and Apoſtleſhip, wherein his owne conſcience bare him record, he had beene faithfull, and therefore he *paſſed* in that behalfe, *very little to be judged of them,* becauſe *I doe not judge my ſelfe*: that is, as faulty or negligent in my calling, wherein I am judged of others.

Philip.2.12. *Argum.* 4. Work your ſalvation with feare and trembling: *Ergo,* men muſt not be ſecure, neither 2 Pet.1.10. can be ſure of their ſalvation. Againe, *Make your election and calling ſure by good works.* But this certainty that dependeth of good works, is but conjecturall: and if it doe ariſe from good works, then faith only certifieth us not of our juſtification, *Bellarm.cap.*6.

Anſw. Firſt, the working of our ſalvation with feare, excludeth onely preſumption and careleſſe ſecurity, not faithfull boldneſſe and confidence: As it may appeare in the verſe following, where the Apoſtle giveth a reaſon of this feare: *For it is God which worketh, &c.* We ought then to finiſh our ſalvation not doubtfully, becauſe God worketh it, and therefore we may be moſt ſure of his promiſe: but yet with feare and reverence, as it becommeth children, for it is the Lord, with whom we have to deale: thus we ſee confidence and the feare of God may very well ſtand together. *Tertullian* excellently ſheweth, how a reverent feare and care, and a faithfull confidence and ſecurity may ſtand together:

gether: *Securi ſimus de noſtra conſcientia, optantes id perſeverare in nobis, non tamen præſumere, nam qui præſumit, minus veretur—timor fundamentum ſalutis, præſumptio impedimentum timoris—qui ſecurus agit non eſt ſollicitus—at qui ſollicitus, is vere poterit eſſe ſecurus*: Let us bee ſecure of our conſcience, wiſhing to perſevere, not to preſume: he that preſumeth, feareth not: feare is the foundation of ſalvation, preſumption is an impediment of feare: hee that goeth on ſecure, is not carefull, but hee that is carefull, may very well bee ſecure. Secondly, S. *Peter* maketh not mention only of good works, but faith, joyne vertue and other ſpirituall graces to your faith, *verſ.* 5. Good works then only doe not make our vocation ſure, but faith and good works, that is, faith working by love: good works then are a certaine demonſtration of our faith: and by faith we underſtand our vocation, and juſtification. Againe, neither is it an uncertaine demonſtration that is made by works, though it bee not ſo perfect, as that which ſheweth the cauſe: for the heat doth evidently ſhew the fire, and a good tree is certainly knowne by good fruit: Neither did our Saviour give a conjecturall ſigne to know falſe Prophets by, but a ſure and infallible marke, when he ſaid, by their fruits you ſhall know them. Laſtly, we muſt underſtand, that there is a double aſſurance of our vocation, and juſtification: One which is more perfect, by the cauſe ſhewing the effect, and that is the inward teſtimonie of the ſpirit: And this is for thoſe that are wholly ſpirituall. There is another not ſo perfect, by the effects demonſtrating the cauſe, and that is by the works and fruits of the ſpirit, whereof S. *Peter* ſpeaketh: And this is for thoſe which are not yet able to comprehend the other.

Lib. de cul
fæminat.

Matth. 7. 20.

Rom. 8. 16.

The Proteſtants.

THat by a lively faith we may be aſſured, that our ſins are forgiven us, and that we be fully juſtified in Chriſt, reconciled to God, and are remaining in the ſtate of grace: we have moſt cleare and evident teſtimonies of Scripture to prove it.

Argum. 1. *Rom.* 8.15, *Yee have received the ſpirit of adoption, whereby we crie, Abba, father; the ſame ſpirit beareth witneſſe with our ſpirit, that we are children of God*: But the teſtimonie of the ſpirit is moſt certaine, for the ſpirit cannot be deceived, neither doth deceive any: *Ergo*, we may be certaine of our adoption, that we are the Sons of God.

Anſw. This teſtimony of the ſpirit, whereby we are moved to crie Abba father, is not knowne unto us by faith, or any other expreſſe meanes, but only by certaine conjectures which may deceive us, as by the inward peace, and taſte of ſome ſweetneſſe in the ſoule: for there bee many that call God their father, as the Jewes, *Iohn* 8.41. and many ſay in the Lords prayer, Our father, who are not aſſured that they are the Sons of God, *Bellarm. reſponſ. ad* 6. *teſtimon. cap.* 9.

Contra. Firſt, to beleeve that God is our father, is of faith: for to beleeve that God is, and that hee is a rewarder, &c. is of faith, *Heb.* 11.6. but it is more to beleeve that God is our father: how then ſaith the Jeſuite. *Non conſtat nobis ex fide divina*: It is not knowne unto us by faith, that it is the ſpirit which moveth us to crie *Abba* father?

Heb. 11.6.

Secondly, and ſay you that the inward peace of conſcience is but a conjecturall & deceitfull meanes; yet S. *Iohn* ſaith, *If our owne heart condemne us not, we have boldneſſe toward God*: is that uncertaine and barely conjecturall, which worketh boldneſſe in us? The inward taſte alſo, and ſweetneſſe of the ſpirit, doth the Jeſuite make ſo ſmall account of it? hee that hath a true taſte of the mercie of God, ſeeth God: Taſte and ſee how gracious the Lord is: But he that ſeeth the Son, and beleeveth in him, is ſure to have everlaſting life, *Iohn* 6.40.

1 Ioh. 3. 21.

Pſal 34. 8.
Iohn 6. 40.

Thirdly, and what if many ſay with their mouth, *Abba* father, and yet are not ſure they are the children of God? the Apoſtle ſpeaketh not of a crying with the mouth, but a crying in the heart: *He hath ſent the ſpirit of his Son into our hearts, which crieth Abba father*: for though all utter the ſame voyce, yet is it not the ſame crying: The uncleane ſpirit made the ſame confeſſion outwardly of Chriſt, *Mark.* 5. 7. acknowledging him to be the Son of God, which *Peter* did make, *Matth.* 16. yet were not both one kinde of confeſſion: the beleefe of the heart, which was in *Peter*, and not in the others, did diſcerne their confeſſion.

Gal. 4. 6.

Now that the ſpirit of God, by his inward teſtimonie, doth not conjecturally but undoubtedly aſſure us, that we are the Sons of God, we ſhew it thus; the ſpirit of adoption expelleth all feare: for the Apoſtle ſaith, *you have not received the ſpirit of bondage to feare againe*: And where no feare is, there love is perfect, 1 *Ioh.* 4. 18. And where no feare is, there is no painefulneſſe: therefore neither doubtfulneſſe, nor miſtruſt. Secondly, they to whom the ſpirit of God teſtifieth, that they are ſo the Sonnes of God, that they be alſo heires with Chriſt, doe certainely knowne that they are the ſons of God: for how could they be heires, unleſſe they were ſonnes? But the ſpirit of God *doth certifie us that we are heires annexed with Chriſt*: And our Saviour ſaith, *Hee that beleeveth, is already paſſed from death to life*: *Ergo*, much more are we ſure that we are Sons. Thirdly, hee that hath the ſpirit of the Son, is ſure he is alſo a ſon: *Becauſe yee are ſons, he hath ſent the ſpirit of his ſon into your hearts*: But hee that hath the ſpirit of adoption, hath the ſpirit of the ſon: *Ergo*, he is undoubtedly ſure he is a ſon. Many ſuch arguments may bee gathered out of the text it ſelfe: whereby the Jeſuites groſſe and corrupt cavils and gloſſes, may eaſily be avoyded: I wonder they are not aſhamed, thus to obſcure the evident light of Gods truth againſt their owne conſcience.

Rom. 8. 15.
1 Ioh. 4. 18.

Rom. 8. 17.
Iohn 6. 24.

Gal. 4. 6.

Argum. 2. *I am certaine*, ſaith S. *Paul*, *or I am perſwaded, that neither life, nor death, &c. ſhall ſeparate us from the love of God in Chriſt*: The Apoſtle was fully perſwaded of his ſalvation in Chriſt.

Rom. 8. 38.

Anſw. Firſt, the Apoſtle ſpeaketh only in generall, as if he ſhould have ſaid: So many as are elected cannot certainly periſh, *Rhemiſt. ibid. Bellarm. cap. 9. reſponſ. ad teſtimon.* 7.

Contra. The Apoſtle ſpeaketh not only in generall, but pronounceth particularly of himſelfe, I am
2 Tim. 4. 8. certaine: As more plainely: *from hence forth is laid up for me a crowne of righteouſneſſe.*

Anſw. Secondly S. *Paul* might have this perſwaſion, by ſome ſpeciall revelation, *Rhem. ibid.*

Contra. The ground of the Apoſtles perſwaſion is none other, but that which is common to all the faithfull, even the love of God in Chriſt: And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti*
2 Tim. 2. 19. *ſignificati ſunt ad Timotheum, &c.* Thoſe of whom the Apoſtle ſpeaketh, are ſignified in another place
De corrept. & to *Timothie: The foundation of God remaineth ſure, the Lord knoweth who are his.* And againe in ano-
grat. cap. 7. ther place: when the Apoſtle had ſhewed his own confidence, *There is laid up for me a crowne of righte-ouſneſſe,* he declareth that this privilege was not proper to him, but common to all the faithfull: And
2 Tim. 4. 8. not to me only, *but unto them alſo that love his appearing: Ergo,* this aſſurance and confidence is common, though not in the like meaſure, to all faithfull Chriſtians.

Anſw. Thirdly, the word which the Apoſtle uſeth, ſignifieth not a certaine and infallible perſwaſion, but ſuch an one as ariſeth of conjecture and geſſe: As elſe-where he ſaith, *I am perſwaded of you*
Rom. 15. 14. *brethren, that you are full of goodneſſe, &c.* And *I am perſwaded the ſame faith dwelleth in thee:* But the
2 Tim. 1. 5. Apoſtle did not certainely know this, but only by conjecture, *Bellarm. ibid.*

Contra. Firſt, we grant, that this word πέπεισμαι, doth not alwaies ſignifie an undoubted and infallible knowledge, and perſwaſion: yet I ſee no reaſon why it may not ſo ſignifie in thoſe places alleaged:
1 Cor. 12. 10. for the Apoſtles had the gift of diſcerning of ſpirits, whereof we reade, 1 *Cor.* 12. 10. though this gift be ceaſed now: by the which gift they might certainly be perſwaded, of the graces that were in the faithfull.

Secondly, howſoever this word may other where be taken, it is certaine that S. *Paul* ſpeaketh here of a full and perfect perſwaſion and aſſurance that he had of his ſalvation, unleſſe they will ſay that S. *Paul* ſtood in doubt, or was not ſure of his ſalvation; which is a blaſphemous untruth, ſeeing the Apoſtle doth in ſo many places proteſt and teſtifie his aſſured hope and confidence: As hee doubted not, but after his diſſolution to be with Chriſt, *Phil.* 1. 23. *That there is a crowne of glory laid up for him,* 2 *Tim.* 4. 8. *Who hath loved me and given himſelfe for me, Galath.* 2. 20. *But whom Chriſt loveth, he loveth to the end, Iohn* 13. 1.

Thirdly, this word that ſignifieth, to truſt to be ſure, or perſwaded, is no where uſed, where mention is made of heavenly things, but it ſheweth an infallible truſt and confidence: as *Epheſ.* 3. 12. by whom we have boldneſſe and entrance with confidence, by faith in him: the word here tranſlated confidence, is, πεποίθησις, which is derived from the ſame word, which S. *Paul* uſeth in this place, *Rom.* 8. 38. And it betokeneth a full and ſtedfaſt perſwaſion, being joyned with two other very ſignificant and effectuall words, παῤῥησία, boldneſſe, and πίστις, faith.

Bellarmine hath nothing to anſwer here: but that S. *Paul* ſpeaketh not of the confidence or certaintie of our juſtification, but of the truth of the articles of the faith, that Chriſt is now riſen, aſcended, and ſitteth at the right hand of God a Mediator, and interceſſor, and therefore wee have boldneſſe, *Bellarm. reſponſ. ad loc.* 12.

Contra. Firſt, it is not the knowledge only of the articles of faith, that they are true, that can worke this boldneſſe, and confidence in us: for then the devill who beleeveth and acknowledgeth the truth of theſe things, *Marke* 5. 7. *Iam.* 2. 19. ſhould have acceſſe with confidence as well as the faithfull.

Secondly, S. *Paul* declareth elſe-where, that his acceſſe, or entrance with boldneſſe, is a fruit of our juſtification by faith, *Rom.* 5. 1. *Being juſtified by faith we have peace with God, &c.* then it followeth, *by whom we have acceſſe thorough faith unto this grace, verſ.* 2. therefore by the ſame faith which juſtifieth, thorough the ſame we have this boldneſſe.

Argum. 3. S. *Iohn* ſaith, *We know we are tranſlated from death to life, becauſe wee love the brethren,* 1 *Iohn* 3. 14. Againe, *hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his ſpirit, chap.* 4. 13. *We know that we are of God, chap.* 5. 19. *Hee that beleeveth in the Son of God, hath the witneſſe of God in himſelfe,* 1 *Ioh.* 5. 10. By theſe places it is proved, that wee may be aſſured of the favour of God, and that we are in the ſtate of grace.

Anſw. This knowledge, which the Apoſtle ſpeaketh of, doth not ſhew an abſolute and infallible certainty or ſureneſſe: but we may be ſaid to know, when as by ſignes and conjectures only we do gather any thing, *Bellarm. reſponſ. ad loc.* 13.

Contra. 1. It appeareth that this knowledge of our ſalvation wrought in us by the ſpirit, is ſure and certaine, without any doubting, not conjecturall: becauſe the Apoſtle by this word uſeth to expreſſe
1 Ioh. 5. 18. 20. the ſure and undoubted apprehenſion, that we have of any thing: *We know that whoſoever is of God, ſinneth not: we know that the Son of God is come:* This knowledge whereby we know, that they which are borne of God, ſin not, that is, have not ſin reigning in them; and whereby wee alſo know, that Chriſt is come in the fleſh, is moſt firme and ſure without any wavering or doubting: *Ergo,* in the ſame ſenſe the Apoſtle ſaith, we know, that wee are of God, *verſ.* 19. for why ſhould not the ſame word, being twice taken in the ſame place, both in the verſe next before, and in the verſe next after, for a ſure and certaine knowledge, be ſo alſo underſtood in this verſe?

2 The Apoſtle ſpeaketh not in the ſecond or third perſon, you know, or they know, but in the

firſt, wee know, putting himſelfe in the number: Now I truſt they will not ſay that the Apoſtle did geſſe only, and was not ſure that he had the holy Ghoſt: S. *Paul* indeed ſaith, *I thinke that I have the ſpirit of God*, 1 *Cor.* 7. 40. not as though he doubted of it or ſpake by conjecture; but he thus ſpeketh in modeſtie, leſt he ſhould ſeeme to boaſt; for he was ſure he had the ſpirit: for if he could pronounce certainely of others: God hath given you his holy ſpirit, 1 *Theſſal.* 4. 8. much more was he certaine of himſelfe.

3 The knowledge of faith is ſure and certaine, without any doubting: as our Saviour ſaith to *Peter, O thou of little faith, wherefore didſt thou doubt? Matth.* 14. 31. where faith is full and perfect then, there is no doubting. Saint *Iames* alſo ſaith, *Let him aske in faith, and waver not, Iam.* 1. 6. But this knowledge, which the Apoſtle ſpeaketh of, is of faith: *He that beleeveth in the Sonne of God, hath the witneſſe of God in himſelfe*, 1 *Iohn* 5. 10. *Ergo*, it is a certaine and infallible knowledge.

4 That knowledge, whereby we doe aſſure our hearts before God, and have boldneſſe with God, is a certaine and undoubted knowledge. Such is this knowledge: Thereby wee know wee are of the truth, and ſhall before him aſſure our hearts, and wee have boldneſſe toward God, *Ergo*. If the Jeſuite anſwer us, as he doth, that, *audacia non eſt certitudo*, boldneſſe is not certaintie: we reply againe, that boldneſſe, which the children of God ſhall have in the day of judgement, is full of confidence, without any deſpaire or doubting, and therefore certaine: but this knowledge worketh in us ſuch boldneſſe: *Herein is love perfect in us, that we ſhould have boldneſſe in the day of judgement*: *Ergo*. 1 Iohn 3.19.21. 1 Iohn 4.17.

Argum. 4. *Prove your ſelves, whether you are in the faith, examine your ſelves, know yee not your owne ſelves, how that Ieſus Chriſt is in you, except yee be reprobates*, 2 *Cor.* 13. 5. *Ergo*, they that by faith are ſure that Chriſt is in them, are ſure alſo of their ſalvation, and know, that they are not reprobates.

Anſw. The Apoſtle ſpeaketh not of the preſence of Chriſt by grace, but by his power and providence: ſo that his meaning is, that unleſſe they are given over to reprobate ſenſe, they will acknowledge the power of Chriſt working amongſt them, by theſe miracles, which the Apoſtle wrought: and by which power he delivered ſome to Satan, *Bellarm. reſponſ. ad teſtim.* 11.

Contra. That the Apoſtle ſpeaketh of the preſence of Chriſt by grace, and of juſtifying faith; it may ſtrongly be gathered by theſe arguments: 1 The Apoſtle uſeth this phraſe of ſpeech, to be in the faith, or of the faith, when hee would expreſſe the manner of juſtification: as, *They which bee of faith, are bleſſed with faithfull Abraham*: Where it is evident, that the Apoſtle ſpeaketh of juſtifying faith. 2 Examine your ſelves, ſaith the Apoſtle: but it is that faith, which juſtifieth, whereby we do examine our ſelves: *Let a man examine himſelfe, and ſo let him eat of this bread, &c.* To examine themſelves is to prove whether they be in the faith: And that faith, whereby we doe eat and drinke worthily the body and blood of Chriſt, is juſtifying faith. 3 S. *Paul* ſpeaketh of that faith, *whereby wee live in Chriſt, verſ.* 4. But wee ſhall live with him; but that is juſtifying faith: *The juſt ſhall live by faith, Rom.* 1. 17. *I live by faith in the Son of God, Galath.* 2. 20. 4 For Chriſt to be in us, ſheweth his preſence and being by grace, and not by his power only: he in whom Chriſt is, he hath Chriſt, and hath the Son: hee that hath the Son, hath life, even life eternall: *Ergo*, he in whom Chriſt the Son of God is, hath eternall life: *Ergo*, knowing Chriſt to be in him, he knoweth thereby that he ſhall be ſaved: by the being then of Chriſt in him, he is ſure of his ſalvation. Galath. 3. 9. 1 Cor. 11. 28. 1 Cor. 13. 5. 1 Iohn 5. 12.

Argum. 5. Further, we thus reaſon for the certitude of juſtification by faith out of theſe places of Scripture.

1 *Ioh.* 3. 21. *Hee that doth the truth commeth to the light, that his deeds may be made manifeſt, that they are wrought according to God.* But this a man cannot know, not being aſſured of his faith and juſtification, that his works are acceptable to God: whom it is impoſſible to pleaſe without faith. 1.

2 *Ioh.* 14. 17. *But yee know the ſpirit, for he dwelleth with you, and ſhall be in you*: *Ergo*, if wee know the ſpirit to be in us, we alſo conſequently know our juſtification. 2.

3 *Rom.* 4. 13. *Therefore it is by faith, that the promiſe may be ſure*: *Ergo*, we by faith are ſure of the promiſe. 3.

4 *Epheſ.* 3. 12. *By whom we have boldneſſe and entrance with confidence by faith in him*: *Ergo*, faith maketh us confident and aſſured. 4.

Anſw. 1. Chriſt ſpeaketh of thoſe which in a ſimple heart came unto him, as *Nathanael, Nicodemus*, not being yet juſtified, but comming to be juſtified; how then could they yet be ſure of their juſtification? *Bellar.* [illegible]*c.* 9. *reſp. ad loc.* 2. 1.

Contra. Chriſt ſpeaketh of beleevers, *verſ.* 18. *He that beleeveth, ſhall not be condemned*: of thoſe that doe the truth, whoſe deeds *are wrought according to God*: but they, which are but comming to Chriſt, having yet no knowledge of the truth, cannot doe the truth, nor worke according to God. Iohn 3. 18. 21.

Anſw. By the preſence of the ſpirit we are not ſure of our juſtification, but only we know, having faith, that it is not without Gods help, *Bellar. reſp. ad loc.* 4. 2.

Contra. A moſt abſurd anſwer: a man, ſaith he, is not ſure of his faith: but if hee have faith, hee is ſure the ſpirit worketh it. Firſt, if a man be ſure of the ſpirit, how is he not ſure of faith, which is the effect of the ſpirit? as if there be fire, there is heate neceſſarily. Secondly, indeed if a man have not faith, he cannot be ſure of it: but when he hath it, he knoweth he hath it, becauſe hee knoweth hee hath the ſpirit that worketh it.

Anſ. Abraham was ſure by faith: but we have not ſuch a faith as *Abraham* had, *Bell. reſp. ad* 5. *teſtim.* 3.

Contra. Firſt, that *the promiſe might be ſure by faith to all the ſeed,* ſaith the Apoſtle: *Ergo,* not in Rom. 4. 12. *Abraham* only, but in all his ſeed faith worketh the ſame ſureneſſe. Likewiſe, *That righteouſnes might be imputed to them alſo that walke in the ſteps of the faith of Abraham.* Secondly, ſo S. *Ambroſe* expoundeth: *Quid credidit Abraham? ſe ſemen habiturum, in quo omnes gentes juſtificantur per fidem, ſicut & Abraham, &c.* What did *Abraham* beleeve? that he ſhould have a ſeed, wherein all nations ſhould be juſtified by faith, as *Abraham* was juſtified, &c. *in 4. c. ad Roman. Abrahams* faith then and ours is the ſame.

4. *Anſw.* The certitude, which the Apoſtle ſpeaketh of, is not of our juſtification, but of the truth of the myſteries of faith, as of Chriſts death, reſurrection, &c. *Bellarm. reſp. ad loc.* 12.

Rom. 5. 1. 2. *Contra.* S. *Paul* aſcribeth this aſſurance to juſtification by faith: as, *Being juſtified by faith, we are at peace with God*: then it followeth verſ. 2. *by whom we have entrance by faith*: where the Apoſtle uſeth the ſame word προσαγωγὴν, which he doth here: ſhewing that our entrance with boldneſſe is a fruit or effect of our juſtification by faith.

1 *Auguſtine* ſaith upon theſe words, *Iohn* 5.22. *He that beleeveth—is paſſed from death to life: Ego audivi verba Domini, credidi—tranſii de morte ad vitam, ad judicium non venio, non præſumptione mea, ſed promiſſione ipſius*: I have heard the words of God and beleeved: when I was an unbeleever, I became a beleever, I am paſſed from death to life (as he ſaith) I come not to judgement, not by my preſumption but by his promiſe, *tract. 22. ſuper Ioan.* Here *Auguſtine* directly affirmeth, that he was by faith ſure of life, and freed from judgement. Againe, he ſaith, *Unuſquiſq; inſpiciat ſe intus, appendat ſe, probet ſe in omnib. factis ſuis—fides, quæ operatur per dilectionem ſi in vobis eſt, jam pertinetis ad prædeſtinatos:* Let every man looke into himſelfe, examine, prove himſelfe—if faith working by love be in you, even now you doe belong unto the number of the predeſtinate: *de verb. Apoſtol. ſerm.* 16.

Origen ſaith, *Tract. 7. in Matth. Omnis anima, quæ ſe inſeparabilem eſſe cognoſcit à Chriſto, dicit, &c.* Every ſoule which knoweth it ſelfe to be inſeparable from Chriſt, ſaith, Who ſhall ſeparate us? &c.

Epheſ. 3. 17. S. *Ambroſe* thus excellently writeth upon theſe words: *That Chriſt may dwell in your hearts by faith: In eo petit eos magis firmari, ut non ambigant, ſed magis credant Chriſtum habitare in ſe, ut certi ſint de Chriſto, quòd habitat per fidem, &c.* Hee deſireth them therein to be confirmed, that they ſhould not doubt, but rather beleeve that Chriſt dwelleth in them, that they may be ſure of Chriſt that hee dwelleth by faith in their hearts, that when we have his faith in our hearts, we may be knowne to have him, *ut ſecuri ſimus de auxilio ejus,* that we may be ſure or ſecure of his help, becauſe hee doth not forſake us, but is alway preſent, becauſe of his faith, which he ſeeth to be in us, &c.

2 *Theodoret* ſaith: *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio*: Faith is a diſpoſition ſetled in the minde of beleevers without any ambiguitie.

Harm. ſect. 8. pag. 239. 3 Confeſſ. of Wittemberg. c. 14. *We are not ignorant, that ſome doubt of the mercie and favour of God doth alwayes cleave to our fleſh, ſo long as we live in the body: but ſeeing God doth promiſe unto us his free mercie for Chriſt his Sons ſake—he doth require, that we ſhould mortifie this doubting of the fleſh, and have a moſt aſſured affiance in his mercie:* And to this purpoſe Hilarie is alleaged: *Iuſtification through faith* Ibid. pag. 261. *is none at all, if faith it ſelfe be doubtfull.* Belgia. artic. 23. *This righteouſneſſe doth drive from our conſcience* Ibid. ſect. 9. p. 285. *all feare,* Saxonic. artic. of juſtification: *This common error of doubting is evidently refuted by theſe words, being juſtified by faith, we are at peace with God, &c.*

We want not their owne teſtimony: *Decr. Greg. lib. 5. tit. 7. c. 1. Stephanus: Dubius in fide infidelis eſt:* He that is doubtfull in faith, is an Infidell.

Ambroſ. Catharinus apolog. cont. Dominic. à Soto, Enchirid. Colonienſ. tract. de juſtificat: Theſe Popiſh authors doe herein agree with us: *Poſſe fideles certa fide ſtatuere, ſibi remiſſa pecca*: That faithfull men by their faith, may certainly determine that their ſins are forgiven them.

Laſtly, Let us adjoyne the conſent and teſtimonie of the holy Martys: Maſter *Patricke Hamelton* Martyr, condemned for this article with others, for ſaying, Hee is not worthy to be called a Chriſtian, which beleeveth not that he is in grace: *Fox pag. 974. col. 2. articul. 4.* Maſter *Tyndall* ſaith thus: Chriſt is thine, and all his deeds are thy deeds, Chriſt is in thee, and thou in him, neither canſt thou bee damned, except Chriſt be damned with thee: neither can Chriſt be ſaved, except hee bee ſaved with thee: *pag.* 1248. Maſter *Bradford* thus: Know for a certaine, that as the devill goeth about nothing ſo much, as to bring you in doubt, whether you be Gods child: ſo whatſoever ſhall move you to admit that dubitation, be aſſured, the ſame to come of the devill: *pag.* 1640. *epiſtol. quadam.* Maſt[illegible] *Philpot* thus boldly and confidently proteſteth: Let him doubt of his faith that liſteth, God give mee alwayes grace to beleeve, that I am ſure of true faith, and favour in Chriſt: *pag.* 1825. *Iulius Palmer* Martyr thus confeſſeth: No man can beleeve, but by the inſpiration of the holy Ghoſt: therefore if I were not a ſpirituall man, and inſpired with Gods holy ſpirit, I were not a true Chriſtian: *Qui ſpiritum Chriſti non habet, hic non eſt ejus*: He that hath not the ſpirit of God, is none of his, *pag.* 1938. All theſe holy Martyrs, with many other, both were aſſured themſelves of their ſalvation by faith in Chriſt, and in confirmation of this doctrine, gave their moſt precious lives. Such a ſeale of their doctrine our adverſaries are never able to ſhew.

An appendix, whether Faith, or the grace of juſtification may bee loſt.

The Papiſts.

A Man, they ſay, may fall away from the faith, which once truly he had, and be deprived altogether of the ſtate of grace, ſo that he may juſtly be counted among the reprobates: *Bellarm. lib. 3. de juſtificat. cap. 14.* **57. Error.**

Argum. 1. Firſt, they alleage theſe and ſuch like teſtimonies of Scripture; *If a righteous man turne away from his righteouſneſſe, &c.* S. *Paul* alſo ſaith of ſome, *That they had made ſhipwracke of their faith: Rhemiſt. Bellarm. lib. 3. de juſtificat. cap. 12. Ergo,* true faith and juſtice may be loſt. Ezech. 18. 24.

Anſw. The Apoſtle ſaith, ſome having put away a good conſcience, made ſhipwracke of faith: ſuch a faith indeed, that hath not a good conſcience may be loſt: for it is not a true lively faith, but a dead fruitleſſe faith: So is alſo the place in *Ezechiel* to be underſtood, of ſuch righteous perſons, as ſeemed ſo to be rather, than were ſo indeed. And thus S. *Luke* teacheth us to expound it: who, whereas other Evangeliſts write, *From him that hath not, ſhall be taken away, even that which hee hath*: hee ſaith, *that which he ſeemed to have,* God taketh away his grace from him, that hath it not; but ſeemeth only to have it: he giveth ſtill to him that hath. Thus one of your owne expoundeth this place: *Fidem quam habere magis viderentur, quam haberent perdiderunt:* They loſt faith, which they rather ſeemed to have, than they had indeed: *Eſpenc. in hunc locum.* 1 Tim. 1. 19. Luke 8. 18.

Argum. 2. Further, theſe places of Scripture are produced:

1 *They receive the word with joy, but they have no root, which for a while beleeve, but in the time of tentation goe away*: Theſe have faith, for they beleeve the word of God, yet fall away. 1.

2 *Iohn 15. 2. Every branch that beareth not fruit in mee, hee taketh away*: but it can bee no branch, unleſſe it were once in the ſtocke. 2.

3 *Matth. 24. 12. The love of many ſhall wax cold.* 3.

4 *1 Cor. 9. 27. I doe chaſtice my body, leſt when I have preached to others, I ſhould be a reprobate.* 4.

5 *Galath. 5. 4. Whoſoever are juſtified by the law, are fallen from grace.* 5.

6 *Hebr. 6. 4. It is impoſſible, that they which were once lightened, &c. and have taſted of the word of God, if they fall away, &c. Ergo,* they which have faith may loſe it, and fall away from it: *Bellarm. cap. 14.* 6.

Anſw. 1. The text expoundeth it ſelfe, *they had no roote,* and they beleeved but for a while: *Ergo,* they had no true faith: for a true faith is not without a root: *Epheſ. 3. 17. That Christ may dwell in your hearts by faith, that being rooted, &c.* 1.

2 Hypocrites & unbeleevers may for a while be coūted among the branches of Chriſt, but they were never true branches: firſt, Chriſt ſaith, *verſ. 5. I am the vine, yee are the branches,* ſpeaking to his faithfull followers. Secondly, *Matth. 15. 13. Every plant, which my father hath not planted, ſhall bee rooted up*: there are plants then in outward ſhew, not planted of God: but all the true brances, of the true vine are planted of God. Thirdly, then as S. *Iohn* ſaith, *They went out from us, but were not of us,* ſo theſe branches may be accounted among the true branches, *ſecundum preſentem juſtitiam, non ſecundum præſcientiam,* according to their preſent juſtice, but not in reſpect of Gods preſcience: as *Ambroſe* well ſaith. 2. 1 Ioh. 2. 19.

3 That love, which falleth away, was never any true love: as *Auguſtine: Charitas, quæ deſeri poteſt, nunquam vera fuit*: Charity, which may be forſaken, was never true charity. This ſentence is rehearſed, *decret. p. 2. cauſ. 33. diſt. 2. c. 2.* 3.

4 Firſt, S. *Paul* hath no ſuch feare leſt he ſhould become a reprobate or caſt-away: he profeſſeth the contrary, that he was perſwaded nothing could ſeparate him from the love of God: and *I truſt yee ſhall know we are not reprobates.* And ſay if you dare, that *Paul* the elect veſſell might become a reprobate. Secondly, but his meaning is this, leſt if he preached one thing, and practiſed another, he might be reproved and reproached of men: in which ſenſe he ſaith, though *we be as reprobates,* that is in mans judgement, and as he expoundeth himſelfe, *If I build the things that I have deſtroyed, I make my ſelfe a treſpaſſer,* παραβάτην, which is all one, as if he had ſaid, ἀδόκιμον, reprobate to men. 4. 2 Cor. 13. 6. 2 Cor. 13. 7. Galath. 2. 18.

5 The Apoſtle ſpeaketh not of any mans particular ſtate, but of the generall falling away of the Galathians from the doctrine of the Goſpell: as, *I marveile yee are ſo ſoone removed to another Goſpell*: *Are yee ſo fooliſh, that when yee have begun in the ſpirit, yee would end in the fleſh?* This is then nothing to the purpoſe. 5. Gal. 1. 6. c. 3. 3.

6 Theſe which the Apoſtle ſpeaketh of, never had any true faith, but onely a *taſte* thereof, and a momentany or ſuperficiall lightning of the minde: for the Apoſtle ſaith, *They that went out from us,* that is, fall away, *were not of us.* 6. 1 Iohn 2. 19.

Thus their owne gloſſe expoundeth this text: *Aliud eſt bibere, vel manducare, aliud degustare, &c.* It is one thing to drinke or eat, another thing to taſte: he drinketh, that is rooted in charity: *Ille degustat, qui ex aliqua temporali communicat, à qua poſtea delinquendo recedit, de quibus Apoſtolus: Impoſſibile eſt, &c.* He taſteth, that doth ſomewhat communicate of that water, but afterward by ſinning departeth, of whom the Apoſtle ſaith: It is impoſſible, that they which are once lightned, and have taſted, &c. if they fall away, &c. *Cauſ. 33. diſt. 2. c. 44. gloſſ.*

Argum. 3. *David, Peter,* did grievouſly fall: *Saul, Simon, Iudas,* became reprobates: *Ergo,* the righteous may finally fall away. *Bellarm.*

Luke 22. 32.

Anſw. Firſt the faith of *David* and *Peter,* by their tranſgreſſion, was greatly decayed, and much ſhaken, yet not utterly loſt: for Chriſt prayed for *Peter,* that his faith ſhould not faile. Secondly, as for the reſt, they were never [a] truly juſt or righteous. *Iudas* is called the child of perdition, and when hee was [b] in his holieſt courſe, hee was but a theefe, and an hypocrite, as the Scripture teſtifieth of him. S. *Peter* alſo ſaith of *Simon Magus, That his heart* [c] *was not right in the ſight of God,* howſoever he appeared before men: *Act.* 8. 21. Theſe examples therefore prove nothing.

[a] This by a popiſh Caviller is called a notable lye, that *Saul* was never truely juſt: whereas the Scripture in ſaying of *David,* that the *Lord had ſought him a man after his owne heart.* 1 *Sam.* 13. 14. doth imply, that *Saul* was not a man after the Lords heart: *Auguſtine* ſaith, that *Saul* was, *Rex peſſimus perſecutor ſancti ſervi, &c.* A wicked King perſecutor of his holy ſervant *David: de ſanct. ſerm.* 17. And he applieth unto him that text, *Iob* 34. 30. *Qui regnare facit hypocritam, &c.* which cauſeth an hypocrite to reigne, &c. *in Pſalm.* 51. he thinketh hee was from the beginning an hypocrite. [b] This alſo is termed a notable lye: whereas our bleſſed Saviour pronounceth of *Iudas, that he was a devill. Iohn* 6. 70. even at the beginning, when he was choſen to bee one of the twelve, he was alſo a theefe long before he betrayed Chriſt, *Iohn* 12. 6. upon which place *Auguſtine* thus writeth: *Non tunc periit, jam fur erat, & Dominum perditus non corde ſed corpore ſequebatur:* Hee did not then periſh (when hee betrayed his Maſter hee was even now a theefe, and followed the Lord being a caſt-away, not in heart but in bodie, &c. *tract. ſerm. Ioann.* then the lye is given to *Auguſtine,* yea to the Scripture it ſelfe: See my further anſwer *Retect. p.* 43. Here I am changed with corrupting the Scripture, becauſe I reade *was not,* for *is not*: whereas I in ſo citing the Scripture, have relation not to the time preſent wherein S. *Peter* ſo ſpake, but to the time now paſt: S. *Peter* might by the like reaſon bee charged to bee a corrupter, becauſe that place, *Pſal.* 16. 9. *Thou wilt ſhew me the wayes of life:* hee citeth as ſpoken in the time paſt ἐγνώρισας, *thou haſt made knowne:* having reference to the fulfilling of that Propheſie, which was fore-told by *David:* ſuch peeviſh Cavilling is not worthy of an anſwer: See further a more full anſwer, *Retect. pag.* 228.

Annot. in Iudg. 16. 17.

Annot. in 1. Chron. 22. 8.

Argum. 4. The Doway proctors and agents for the Pope and Popery, would thus infringe the certaintie of faith: as of *Sampſon* they give this note, upon theſe words, *If my head ſhall be ſhaven, my ſtrength ſhall depart from me:* Supernaturall ſtrength or grace departeth, when any leave the rule of their profeſſion: and concerning *David,* they ſay, that he was not without faith, yet contaminate not with iniquity: ſo they ſay *Salomon* loſt Gods grace, and fell away.

Annot. in 1. Chron. 28. 8. *Salomon* did not finally fall away.

2 Sam. 7. 15.

Contra. One anſwer may ſerve for all theſe objections: theſe holy men had their ſlips and infirmities, their faith was eclipſed, and obſcured by their ſins: but it was not utterly loſt and extinguiſhed, it revived againe, as the trees, that ſeeme to be dead in Winter, revive in the Spring, and the coales covered with aſhes, kindle againe: And the Lord teſtifieth of *Salomon*: *My mercie ſhall not depart from him as I take it from Saul.*

The Proteſtants.

See what is here objected, and the ſame anſwered, *Retect. p.* 124. and before. Error. 52. Proteſt. in the margine.

OVr ſentence is this: that he which once hath received a true lively faith, and is thereby juſtified before God, can never finally fall away; neither can that faith utterly periſh, or faile in him, though it may for a while ſomewhat decay, and be empaired, yet ſhall it revive, and hee bee raiſed up againe.

Argum. 1. *Iohn* 4. 14. *He that drinketh of the water that I ſhall give him, ſhall never be more athirſt, &c.* 1 *Iohn* 3. 9. *Whoſoever is borne of God, ſinneth not, for his ſeed remaineth in him, &c. Ergo,* the grace of juſtification cannot be loſt.

Bellarmine anſwereth, that ſo long as they have this water and ſeed, they ſhall neither thirſt, nor ſin; but the fountaine may be dried up, and the ſeed loſt: and then may they fall into both.

Contra. 1 The Goſpell ſaith, *It ſhall be in him a Well of water, ſpringing up to everlaſting life: Ergo,* it cannot be dried up, for it ſpringeth continually and ſtinteth not, till it have brought him to life eternall. 2 S. *Iohn* ſaith not, they ſin not, if, or while they have their ſeed: but ſimply, *becauſe their ſeed abideth,* Neither doth he reaſon thus: they ſin not: *Ergo,* they have the ſeed: But they have this ſeed abiding: *Ergo,* they cannot ſin: for if they that are borne of God, are ſubject to ſin in ſuch ſort, as the Apoſtle meaneth, then may the child of God, be the child of the devill: for he that ſo ſinneth willingly with delight, and continuance therein, is of the devill.

Iohn 5. 24.

Argum. 2. *He that beleeveth, is already paſſed from death to life:* If it be then poſſible for a man to be brought from life to death, from heaven backe againe to hell, then may a faithfull beleever become alſo a faithleſſe infidell.

Cantic. 8. 7.
1 Cor. 13. 8.

Argum. 3. *Much water cannot quench love, neither can the floods drowne it: Love doth never fall away;* if charity cannot be loſt, then neither faith, for without faith there is no charity.

Anſw. Charity indeed falleth not away, but a man may fall from charity: and as long as charitie remaineth, no floods, that is, perſecutions can drowne it or extinguiſh it: *Bellarm. cap.* 15. *reſp. ad* 1. *teſt. &* 4.

Epheſ. 3. 17.
Luke 8. 13.

Contra. 1. As charity it ſelfe is alwayes permanent, both in this world and the next, which I grant is the ſpeciall meaning of the Apoſtle: yet it is true alſo, that true charity cannot bee ſeparated from the heart of a faithfull man, *being rooted* (ſaith the Apoſtle) *and grounded in love.* How can that wither, which hath a roote? the ſeed ſowen in ſtony ground doth wither, becauſe it hath no roote. *Auguſtine* alſo ſaith, *Radicata eſt charitas, ſecurus eſto,* Charity is rooted, be ſecure or out of doubt *tract.* 8. *ſuper epiſt.* 1. *Ioan.* rehearſed *cauſ.* 33. *diſtinct.* 2. *c.* 3. 2 *Origen* expoundeth this place, 1 *Cor.* 13. of the ſtability and firmeneſſe of charity, *tract.* 23. *in Matth.* upon theſe words, *Charity never falleth away: Ex charitate nunquam excidente erant illa verba dicentis, confido, &c.* From charity never falling away, proceeded thoſe ſpeeches of the Apoſtle, I am perſwaded, that neither death, nor life, &c. can ſeparate me from the love of God, &c. 3 Saint *Gregorie* alſo thus expoundeth the firſt place, *Valida eſt ut mors dilectio, virtuti mortis dilectio comparatur, quia mentem, quam ſemel ceperit, à delectatione mundi funditus occidit, &c.* Love is ſtrong as death; love is compared to the ſtrength of death, becauſe it doth ſlay in the minde for ever where it is the delight of the world, *lib.*10. *moral. c.*22. repeated, *cauſ.*33. *diſt.*2.*c.*4.

1 *Auguſtine* doth plainly ſet downe his ſentence of this matter: *Horum fides qua per dilectionem operatur, profecto, aut omnino non deficit, aut ſi qui ſunt quorum deficit, reparatur, antequam vita iſta finiatur: de corrept. & grat. cap.*7. Their faith, which worketh by love, either never faileth at all, or if it doe faile in any, it is repaired againe, before the life be ended: this ſentence is ratified, *cauſ.*33. *diſtinct.*2. *c.*25.

Tertullian here is a moſt plentifull witneſſe: *Illius es (i. Chriſti) conſcriptus in libris vita*; Thou art his, that is, Chriſts, written in the booke of life. Againe, *Inter hac vada & freta idololatria veliſicata ſpiritu Dei fides navigat, tuta ſi cauta, ſecura ſi attonita*; Amid theſe ſeas and ſhallowes of idolatrie ſailleth faith winded by the ſpirit of God, ſafe, if it be warie, and ſecure, if appaied: *Fides integra ſecura de ſalute*, Faith intire is ſecure of ſalvation, &c. But faith, if it were mutable and ſubject to be loſt, could not bring this ſecuritie.

Tertul. de coron. militis. Libr. de Idololatria. Libr. de baptiſm.

2 *Chryſoſtome* ſaith, *Fides eſt pactum cum Deo, cum Chriſto placitum, conſignatio promiſſorum: quoties ad fidem acceditur pactum inter Deum & homines firmatur, &c.* Faith is a covenant with God, a league with Chriſt, a ſigning of the promiſes: as oft as we come unto the faith, the covenant betweene God and man is confirmed, &c. Seeing then the covenant betweene God and man in Chriſt is unchangeable, the ſeale of the covenant, which is faith, muſt needs alſo bee firme and permanent.

Serm. de fid. ſpe, charit.

3 Confeſſion of Saxonie, artic. of remiſſion of ſins: *Chriſt by his holy ſpirit doth quicken the beleevers, and deliver us from eternall death, and withall makes us heires of eternall life*: If by faith wee are made heires, then faith faileth not till wee are entred into our inheritance. Confeſſion of Scotland, *loc.* of the cauſe of good works: *which* (that is, the ſpirit of Chriſt) *Gods elect children receive by true faith, &c.* If faith bee onely of the elect, it is no more ſubject to mutabilitie, than their election.

Harm. ſect. 9. pag. 283.

4 *Interrelig. cap.* 5. *Qui juſtificantur, iidem adoptantur Deo filii, &c. Et jam habent jus adeunda hareditatis illius, qua eſt vita aterna*; They that are juſtified, are adopted the ſons of God, and have alreadie, or even now, the right to come unto the inheritance of eternall life. How then can they loſe the heavenly inheritance, that have it alreadie?

Let us ſee further teſtimonie from themſelves: *Cauſ.*33. *diſt.*2. *c.*5. *Charitas eſt recta voluntas, &c. juncta Deo inſeparabiliter*; Charitie is a right minde inſeparably joyned to God.

*Ibid. c.*8. *Charitas in quocunq́ fuerit, radix illi erit, areſcere non poteſt*; In whomſoever charitie is, it is as a root, it cannot wither.

*Cap.*14. *Charitas eſt aqua, de qua Dominus in Evangelio, &c.* Charitie is that water, whereof the Lord ſaith in the Goſpell: *He that drinketh of this water, which I ſhall give, ſhall not thirſt for ever.*

*Ibid. c.*44. *Aurum, quod quaſi lutum ſterni poteſt, aurum ante Dei oculos nunquam fuit, &c.* Gold, which may become dirt, was never gold before God: They which are ſeduced, and never returne, *quaſi habitam ſanctitatem ante oculos hominum videntur amittere, &c.* Doe ſeeme to loſe ſanctitie, which they had before men, but they never had any before God.

Decret. part. 3. *diſtinct.*4. *c.*129. upon theſe words, *Nolite ſpiritum extinguere*; Quench not the ſpirit: *Non quia ille extingui poteſt, ſed quantum in ipſis eſt*; Not that the ſpirit can be extinguiſhed, but as much as in them lieth, &c.

*Peter Lombard, lib.*1. *diſt.*17. *liter. ſ. ex Auguſtin. Si nulla res ab ejus charitate nos ſeparat, quid eſſe non ſolum melius, ſed etiam certius hoc bono poteſt?* If nothing can ſeparate us from the love of God, what thing is better or more certaine? &c.

This truth alſo is ſealed by Maſter *Bradford* holy Martyr: Our cecitie or blindneſſe and corrupt affections, doe often ſhadow the ſight of Gods ſeed in Gods children, as though they were plaine reprobates: whereof it commeth, that they praying according to their ſenſe, but not according to the truth, deſire of God to give them againe his ſpirit, as though they had loſt it, and he had taken it away: which thing God never doth indeed; although he make us to thinke ſo for a time, *Fox pag.* 1655.

The fifth part of good works, firſt in generall, then in particular.

CONcerning good works in generall, the ſeverall queſtions are theſe; firſt, of the law, which is the rule of good works: ſecondly, of good works themſelves.

The

The firſt queſtion of the Law.

THe parts of this queſtion are theſe: firſt, of the differences of the Law and the Goſpell: Secondly, whether the law be poſſible to be kept: Thirdly, of the works of Supererogation: Fourdly, whether God be to be ſerved for hope of reward, or feare of puniſhment.

The firſt part, of the true and falſe difference betweene the Law and the Goſpell.

Firſt of the falſe differences.

Coloſſ. 2.17. Heb. 7.12. Galath. 3.24. Rom. 8.15. Acts 15.10. Matth. 11.30.

THere are ſome differences betweene the Law and the Goſpell, concerning the which we are both agreed: as firſt the Law ſetteth forth but the ſhadow of things to come; the Goſpell containeth the body it ſelfe, *Coloſſ.* 2. 17. Secondly, the law of *Moſes* was mutable, and to be changed, *Heb.* 7. 12. if the Prieſthood be changed, there muſt be a change alſo of the law: but the Goſpell is eternall. Thirdly, the law was not given to juſtifie us, but to be only a ſchoolemaſter to bring us to Chriſt, *Galath.* 3. 24. The Goſpell teacheth the way to life by Chriſt. Fourthly, the law of *Moſes* engendred feare: the Goſpell bringeth libertie and peace, *Rom.* 8. 15. You have not received the ſpirit of bondage to feare againe. Fifthly, the Law of *Moſes* was a hard yoke, grievous to bee borne, *Acts* 15. 10. but Chriſts yoke is eaſie, *Matth.* 11. 30. Theſe differences we acknowledge: but theſe following wee doe utterly reject.

The Papiſts.

78. Error.

FIrſt, *Bellarmine* ſaith, the Goſpell differeth from the law, as a perfect thing from an imperfect: and that the Goſpell is contained and included in the law, as the tree in the ſeed: and that the Goſpell doth not only explane, and expound the law, but addeth the Counſels of perfection unto it: *Bellarm. de juſtificat. lib.* 4. *cap.* 4.

The Proteſtants.

Luke 1. 70.

Contra. 1. IF by the law wee underſtand whatſoever is contained in the old Teſtament, as for *Moſes* and the Prophets wee willingly grant, that the doctrine of the Goſpell is included in the law: for of Chriſt ſpake all the Prophets, *Luke* 1. 70. but then ſhould we not ſpeake properly to our purpoſe: for when wee compare the Law and the Goſpell together, wee underſtand onely the law of works, which is called the morall law, as it is oppoſite to the doctrine of faith. 2 This then wee affirme, that the law of faith, which is the ſubſtance of the Goſpell, is not incluſively contained in the decalogue, which is the law of works; as it may appeare by theſe reaſons.

Rom. 7. 9. Rom. 6. 2. Rom. 3. 28. Rom. 11. 6. Rom. 4. 5. Mark. 9. 22.

1 The law of works and the law of faith have contrary effects: by the law ſin is revived, and receiveth ſtrength, *Rom.* 7. 9. but being baptized by faith into Chriſts death, we are dead unto ſin, *Rom.* 6. 2. *Ergo,* no affinity betweene the Law and the Goſpell, which commandeth faith. 2 If faith were commanded in the law, it ſhould be a worke of the law, which the Apoſtle denieth, concluding thus: *That a man is juſtified by faith, without the works of the law.* 3 Grace excludeth works, and works exclude grace. *If of works, then no more of grace:* works alſo exclude faith and beleefe: *Rom.* 4. 5. *To him that worketh not, but beleeveth, &c.* If then the law of works exclude faith, faith can in no wiſe be included in the law. The Goſpell therefore and the law are two diſtinct things: the law ſaith, Doe this, and thou ſhalt be ſaved: the Goſpell; Beleeve only, and it ſufficeth unto life: *For all things are poſſible to him that beleeveth:* the doctrine therefore of the faith of the Goſpell cannot be ſet forth in the law of works: and if it were, this would ſhew an agreement rather betweene the Law and the Goſpell, than a difference: for betweene the thing that containeth, and that which is contained, there muſt needs be ſome affinity: therefore the Jeſuite cannot properly herein make any difference betweene the law and the Goſpell.

Saint *Ambroſe* ſaith, *in Luc.* 10. *Nemo ſub lege fidem conſtituat; lex enim intra menſuram, ultra menſuram gratia; nemo fidem intra menſuram legis conſtituat:* Let no man place faith in the law: the law is within meaſure; grace is without meaſure: let no man place faith within the meaſure of the law, &c. *Ergo,* faith is not contained in the law.

Aduerſ. heretic.

1 *Tertullian* ſaith: *Evangelica gratia evacuatur, ſi ad legem Chriſtum redigit:* The grace of the Goſpell is evacuated, if it ſhould reduce Chriſt to the law.

In 3. cap. ad Galatas.

2 *Theodoret* ſaith: *Lex non quærit fidem, ſed actionem exigit:* The law ſeeketh no faith, but exacteth action, &c. How then is the Goſpell contained in the law?

Harm. ſect. 7. pag. 202.

3 Latter Confeſſion of Helvetia, chap. 13. *The Goſpell is oppoſed to the law, for the law worketh wrath, but the Goſpell doth preach grace, and a bleſſing, &c.*

4 *Cauſ.* 23. *qu.* 4. *c.* 16. *Cum lege ſcriptum ſit, diliges amicum, odio habebis inimicum, &c.* Whereas it is written in the law, Thou ſhalt love thy friend, and hate thine enemie, &c. It was lawfull then for righteous men to hate their enemies: *quod in novo Teſtamento compeſcitur:* which is reſtrained in the new: If the law ſuffered that which the Goſpell forbiddeth, how is the one contained in the other?

Peter Lombard.lib.3. diſtinct. 37. liter. c. Litera evangelii exprimitur, quod litera legis non exprimebatur: That is expreſſed in the letter of the Goſpell, which was not expreſſed in the letter of the law, &c. how then is the Goſpell contained in the law?

3 Neither is it true, that the Goſpell addeth unto the law, precepts or counſels, concerning works of greater perfection: for all good works appertaine to the law, as faith belongeth to the Goſpell: and therefore the Apoſtle concludeth, that if we be not juſtified by the works of the law, it followeth, that we are by faith. He findeth no meane betweene. Our Saviour Chriſt alſo ſaith, that there are no commandements greater, *than to love God above all, and our neighbour as our ſelfe*, which are contained in the law, *Marke* 12. 31. Therefore the Goſpell cannot counſell or command any thing greater than the law: ſeeing there can be no greater thing, than to love God with all the heart, ſoule and ſtrength *Marke* 12. 33.

Galath. 2.16.
Marke 12. 31.
Marke 12 33.

Hieron. ad Cteſiphont. upon theſe words, *No fleſh ſhall be juſtified by the works of the law: Quod ne de lege Moſis tantum dictum putes & non de omnibus mandatis, quæ uno nomine legis continentur, &c.* Which that you ſhould not thinke to be ſpoken only of the law of *Moſes*, and not of all commandements whatſoever, which are contained under the name of the law, the ſame Apoſtle ſaith: I conſent unto the law in the inward man, &c. *Ergo*, all commandements of works whatſoever, belong to the law.

The Papiſts.

BEllarmines ſecond difference betweene the Law and the Goſpell is this: The law only teacheth the doctrine, and ſheweth the way to diſcerne betweene vertue and vice: the Goſpell beſide this knowledge, giveth power and ſtrength to keep the law: ſo ſaith S. *Iohn* 1. 17. *The law was given by Moſes, but grace and truth came by Ieſus Chriſt: Bellarm. cap.* 4.

59. Error.
Iohn 1. 17.

The Proteſtants.

Anſw. FIrſt, it is true, that the law is a revealer and diſcoverer of ſin, *Rom.* 7. 7. not a giver of righteouſneſſe, *for that is impoſſible to the law, in as much as it was weake, &c. Rom.* 8. 3. Yet even under the law by grace they received ſtrength, in ſome meaſure to keep the law, though not thereby to bee juſtified: *I will run the way of thy commandements,* (ſaith the Prophet *David*) *when thou ſhalt enlarge my heart, Pſal.* 119. 32. Secondly, grace indeed is given unto us in the Goſpell, not to enable us to bee juſtified by doing the works of the law, *but by grace are we ſaved through faith, Epheſ.* 2. 8. *In that Chriſt is become our righteouſneſſe,* 1 *Cor.* 1. 30. *and we the righteouſneſſe of God in him,* 2 *Cor.* 5. 21. So that as by grace the righteous both under the Law and the Goſpell are ſanctified to walke in ſome meaſure of obedience to the law: ſo neither then, nor now doth grace give power to us to be juſtified by the keeping of the law: but our juſtification, wholly, onely, and immediatly is wrought by the faith of Chriſt, *Galath.* 3. 16. This therefore is no difference betweene the Law and the Goſpell.

Galath. 3. 16.

1 *Theodoret* ſaith: *Qui credit Domino Chriſto, is ſcopum legis adimplet:* Hee that beleeveth the Lord Chriſt, doth fulfill the ſcope of the law, &c. The law is not fulfilled under the Goſpell, but by faith in Chriſt.

In 10. cap. ad Roman.

2 *Tertullian: Evangelium Chriſti à lege evocare debuit ad gratiam:* The Goſpell of Chriſt, from the law ſhould call us to grace, &c. But, if the works of the law are ſtill required under the Goſpell to bee juſtified by, we are not called from the law, but remaine under it ſtill.

Lib. 5. contr. Marcion.

3 Wittemberg, confeſſ. chap. 6. *The law was given to ſhew man his imperfection, &c. and to ſtirre them up to ſeeke remiſſion of their ſins, righteouſneſſe and ſalvation by faith in the only Son of God:* The righteouſnes then which the Goſpell teacheth, is not by keeping the law, but by faith in Chriſt, who hath fulfilled the law for us.

Harm. ſect. 7. pag. 208.

4 *Ferus* ſaith: The law is impoſſible, *ſemper enim plus contra legem quam pro lege facimus:* for wee alwayes doe more againſt the law, than for it, and that we doe is imperfect. The Goſpell then giveth us not power and ſtrength to keep the law.

In Act. 15.

Of the true differences of the Law and the Goſpell.

The Papiſts.

WHereas wee diſtinguiſh the Law and the Goſpell, chiefly in theſe two reſpects: firſt, that the law engendreth terror and feare; the Goſpell peace. Secondly, the law requireth obedience of the commandements, thereby to be juſtified; the Goſpell commandeth only faith. *Bellarmine* refuſeth theſe two differences betweene the law and the Goſpell, and thus bendeth his force to overthrow them.

60. Error.

Argum. 1. Firſt, that the Goſpell worketh feare, as well as the law, hee would prove it by theſe menacings and threatnings, which are denounced in the Goſpell, as *Matth.* 7. 19. *Every tree that bringeth not forth good fruit is hewen downe, &c. Rom.* 1. 16. *I am not aſhamed of the Goſpell of Chriſt, &c.* Then he ſheweth the fruits and effects of the Goſpell: *Firſt, the righteouſnes of God is revealed from faith to faith. Secondly, the wrath of God is revealed from heaven againſt all ungodlineſſe:* The Goſpell then revealeth the wrath of God: *Ergo*, it worketh feare. *Bellar. cap.* 2.

Matth. 7. 19.
Rom. 1. 16.

Anſw. Firſt, as whatſoever is contained in the old Teſtament, doth not appertaine to the law, as the promiſes of mercie in Chriſt foreſhewed by the Prophets, which though they were uttered in the time of the law, yet belonged to the Goſpell: ſo in the new Teſtament, all that we finde there written, is not ſtraightway of the ſubſtance of the Goſpell: but the threatning of Gods judgements there contained, do as well appertaine to the law, as the comfortable promiſes in the old Teſtament to the Goſpell. So that thoſe places doe prove onely, that the law and the Goſpell are joyned in uſe; yet it followeth not, that they have the ſame operation and effect: S. *Peter, Acts* 2. and 3. and the reſt of the Apoſtles, in their Sermons tempered the threatnings of the law, and the comforts of the Goſpell together; by the one drawing the people to repentance, by the other miniſtring hope of remiſſion of ſins: the ſame courſe ought the Miniſters of the Goſpell to take in teaching the people now: firſt in humbling them by the law, then comforting them by the Goſpell: for the law, as S. *Paul* ſaith, *is a Schoolemaſter to bring us to Chriſt, Galath.*3.24. But all this ſheweth onely a joyning of the law and Galath.3.24. the Goſpell in uſe, not in nature or propertie.

Secondly, the Goſpell worketh feare and terror, *per accidens*, not of it ſelfe, but accidentally and improperly: as Saint *Paul* ſaith, *The Goſpell is the ſavour of life unto life, and of death unto death,* 2 *Cor.* 2. 16. That is, properly and of it ſelfe, it worketh unto life, but not ſo unto death: which is not the 2 Cor. 2. 16. proper effect of the Goſpell, but is cauſed by the wilfull contemners, and diſobedient hearers of the Goſpell: by whoſe perverſe nature the ſweetneſſe thereof is turned to bitterneſſe. So then unto the faithfull and beleevers the Goſpell bringeth comfort and peace: if it doe not ſo to others, the fault is in themſelves: but the law brought terror to all, even to the righteous: for *Moſes* trembled and Heb.12.11. quaked at the delivering of the law, *Heb.*12. 21.

61. Error. *Argum.* 2. *Bellarmine* alſo proveth, that the Goſpell requireth the condition of obedience as well Math.19. 17. as the law: as Chriſt ſaith to the young man, *If thou wilt enter into life, keepe the Commandements.* Hence he inferreth, that the Goſpell alſo injoyneth obedience, and not onely faith: And the Councell of Trent, *ſeſſ. 6. cap.*7. doe call this *verbum fidei*, and *verbum Chriſti,* the word of faith, and the word of Chriſt, to be obeyed and followed of all Chriſtians, which Chriſt here uttered to the young man.

Contra. Firſt, we grant that the Goſpell requireth obedience, for it eſtabliſheth the law, and without this obedience there is no ſalvation: for *every tree that bringeth not forth good fruit ſhall bee cut downe, &c.* But it is not now required as in the law, to be a meanes and cauſe of life and juſtification, as it was then ſaid, *Doe this, and thou ſhalt live*; but onely as a neceſſarie conſequent of our faith, and an effectuall fruit of our juſtification. Secondly, our Saviour Chriſt uttered theſe words to the young man onely to humble him thereby, and to teach him to know himſelfe: for he willing to juſtifie him- Luke 10. 29. ſelfe by keeping of the law; as we read, *Luke* 10.29. of another, which came to our Saviour with the ſame queſtion, *What ſhall I doe to have eternall life?* Our Saviour hereby ſheweth him how farre ſhort he came of keeping the law, that not by doing, but by beleeving from henceforth hee ſhould hope to be ſaved. Thirdly, the Apoſtles exhorted men to beleeve *without any other condition, and ſo to* Acts 16.31. *be ſaved, Acts* 16. 31. Their doctrine was not divers from Chriſts: therefore Chriſt onely required the condition of faith to juſtification. By this meanes alſo, the law ſhould become a Miniſter and inſtrument of life, contrarie to Saint *Paul*, who ſaith, it ſerveth onely as a Schoolemaſter to bring us to Galath. 3.24. Chriſt, *Galat.* 3.24. It diſcovereth and revealeth ſin, *Rom.*7. 7. the Apoſtle alſo calleth it *the killing* Rom.7.7. *letter, and miniſterie of condemnation,* 2 *Cor.* 3. 6. 9. It cannot therefore helpe to procure our ſalvati- 2 Cor. 3. 6. 9. on: but if that we are juſtified by our obedience to the law, then ſhould the law helpe to juſtifie us, which is contrarie to the Apoſtle.

The Proteſtants.

NOw on the contrarie ſide, our arguments are theſe: Firſt, that the law worketh terror, the Goſ- Rom. 8. 15. pell onely comfort. *Ye have not received the ſpirit of bondage to feare againe, but ye have received* Galath. 4. 4. *the ſpirit of adoption, whereby we crie Abba father.* And againe, *God ſent his ſon, that he might redeeme them that were under the law, that wee might receive the adoption of ſons. and becauſe yee are ſons, God hath ſent the ſpirit of his ſon into your hearts, which crieth Abba father.* Theſe places prove, that while we were under the law, we were ſervants, and kept in feare: but by the Goſpell of Jeſus Chriſt we are made ſons, and receive the ſpirit of adoption.

Bellarmines anſwer here is very ſimple, that not the law but the old Teſtament, engendreth feare; and not the Goſpell, but the new Teſtament miniſtreth comfort, *Bellarm. cap.* 2.

Contra. 1. The contrarie rather hereof is moſt evident, that not the old Teſtament, but the law: not the new Teſtament, but the Goſpell worketh, the one feare, the other comfort: for both the old Teſtament containeth comfortable promiſes of the Goſpell, and the new, fearefull threatnings of judgement: therefore neither the old wholly, nor the new wholly can be, that the miniſter of feare, this of peace, but the law and the Goſpell comprehend both in the old and new Scriptures.

2 *Bellarmine* himſelfe, forgetting what he had ſaid before, confeſſeth afterwards in theſe words: *Lex Moſis, lex timoris & ſervitutis fuit; Evangelium lex amoris*; The law of *Moſes* was the law of feare and ſervitude; the Goſpell the law of love and peace. Thus he himſelfe acknowledgeth this diſtinction betweene the law and the Goſpell, *Bellarm. lib.*4. *diſcrim.*7.

Auguſt. Hac eſt breviſſ. & apertiſſ. differentia duorum teſtamentorum, timor & amor, contr. Adimant. c. 17. This is a ſhort and manifeſt difference of the two teſtaments, feare and love.

Ambr. in 3. *ad Rom. Lex iram operatur, fides gaudium:* The law worketh wrath, faith joy. *Ibid. Pacem cum Deo habere fides facit non lex*: Faith maketh us to have peace with God, not the law: *In* 11. *ad Rom. Data eſt lex ut humanum genus terrore manifeſtata legis frangeretur*: The law was given, that mankinde might be terrified by the manifeſtation thereof.

Cauſ. 23. *qu.* 4. *c.* 15. *gloſſ. In lege populus ſervili timore cogebatur, &c.* In the law the people was compelled with a ſervile feare, and they had the law as a ſchoolemaſter: *in Evangelio filiali amore invitatur*, but in the Goſpell they are invited with a filiall love, &c.

Argum. 2. That the Goſpell requireth not obedience to the commandements as a meane of ſalvation, as the law doth, but only commandeth faith, S. *Paul* every where ſheweth: *Rom.* 3. 20. *We cannot be juſtified by the works or obedience of the law*: the reaſon followeth: *for by the law commeth the knowledge of ſin.* And againe, *verſ.* 21. *The righteouſneſſe of God* (which is by the faith of Chriſt Jeſus, *verſ.* 22.) *is made manifeſt without the law*: Only faith then is required to make us righteous before God, without the works or obedience of the law. Rom. 3. 20, 21.

1 Heare what *Auguſtine* ſaith: *Teſtimonium legis iis, qui ea non legitime utuntur, teſtimonium eſt, quo convincantur puniendi peccatores: iis, qui legitime utuntur, teſtimonium eſt, quo demonſtratur, ad quem liberandi confugere debeant peccatores:* The teſtimonie of the law, to them which uſe it not aright, is a teſtimonie to convince them: to them which doe, a teſtimonie to teach them, to whom ſinners ought to flie for their deliverance: *Expoſit. in Pſal.* 77. *Ergo*, the law worketh not our deliverance it ſelfe, but ſendeth us to our deliverer.

Againe, *Lex fidei aque atque lex factorum ait ne concupiſcas, ſed quod operum lex minando imperat, fidei lex credendo impetrat*: The law of faith, and the law of works, doe both ſay thou ſhalt not covet: but what the law of works, by threatning enjoyneth, the law of faith by beleeving obtaineth: *de ſpiritu & liter. cap.* 13.

Ambroſ. in c. 3. *ad Galath. Non eſt ex fide lex, quia nihil mandat credendum*: The law is not of faith, becauſe it commandeth nothing to be beleeved, &c. As the law commanded not faith, ſo neither doth the Goſpell command obedience to the law as a meane to our juſtification.

Cyril ſaith: *Lex ſervitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis in libertatem*: The law of ſervitude did give the ſpirit of feare, Chriſt the ſpirit of adoption unto libertie. Lib. 1. in c. 21. Ioann.

2 *Theodoret*: *Lex eos qui peccabant condemnabat, gratia autem eos ſuſcipiens, per fidem juſtificat, &c.* The law condemned them which ſinned, but grace receiving them, doth juſtifie by faith, &c. The law then requireth works, the Goſpell faith: the one worketh terror, the other peace and comfort. Qu. 43. in Deuteron.

3 Bohemia confeſſ. chap. 10. *The word of the law and old teſtament, is the word of death, feare, &c. but the word of the Goſpell is the miniſtery of faith, of grace, &c.* Harm. ſect. 7. pag. 266.

4 *Lyranus* alleageth, and approveth that ſaying of *Auguſtine*: *Differentia legis & Evangelii, timor & amor, timor reſpicit conditionem ſervilem, amor libertatem*: The difference of the law and Goſpell, are feare and love; feare reſpecteth a ſervile condition, love reſpecteth libertie. Annot. in 2. c. Iam. 25.

Maſter *Patricke Hamelton* holy Martyr, hath ſealed this truth: *The law ſheweth us our ſin, the Goſpell ſheweth us remedie for it: the law is the word of ire, the Goſpell is the word of grace: the law is the word of deſpaire, the Goſpell is the word of comfort, &c. Fox p.* 977.

An appendix concerning the libertie of the Goſpell.

B*Ellarmine* here is not aſhamed to ſlander us, that wee ſhould affirme Chriſtian libertie herein to ſtand, in that we are altogether freed from the obedience and ſubjection of the law: *Ut Moſes cum ſuo decalogo nihil ad nos pertineat*: And that *Moſes* with his decalogue belongeth not to us, *lib.* 5. *de juſtificat. c.* 5. *initio.* But wee call God and all the world to record, that we witneſſe no ſuch thing, knowing that Chriſt came not to diſſolve, but to fulfill the law, *Mat.* 5. 17. Here therefore *Bellarmine* fighteth with his owne ſhadow, *cap.* 5. The Muſcovites indeed doe hold, that the decalogue is abrogated by the Apoſtles, *Theol. Moſcovit. c.* 5. But Proteſtants are farre off from ſo groſſe an opinion. Math. 5. 17.

Chriſtian liberty then conſiſteth in theſe three points: Firſt, in that wee are exempted from the ceremonies of the law, and the Judicials, ſo farre forth, as they concerned the politike ſtate of the Jewes: *Acts* 15. 10. *Why lay yee a yoke on the diſciples necks, which neither our fathers nor we were able to beare?* Secondly, we are freed from the curſe and guilt of the law: *Galath.* 3. 13. *Chriſt hath redeemed us from the curſe of the law, when he was made a curſe for us.* Thirdly, we are delivered from the ſervitude of ſin, that although it remaine in us, yet it reigneth not in us, *Rom.* 6. 12. Herein the Jeſuite diſſenteth from us. Acts 15. 10. Galath. 3. 13. Rom. 6. 12.

The Papiſts.

B*Ellarmines* opinion then is this, that by the liberty of the Goſpell we are altogether freed from ſin, ſo that it is throughly dead, and not only not imputed, but not alive, or having any being in the righteous, *cap.* 6. 61. Error.

Argum.

Rom.7.6.20.21. verſ. 23. *Argum. Rom.7.6. Now wee are delivered from the law, being dead unto it, that wee ſhould ſerve in newneſſe of the Spirit:* If ſin be dead in us, and we unto it, then hath it no life at all.

Anſw. Firſt, in the very ſame Chapter, the Apoſtle ſheweth by his owne example, that even in the regenerate there is ſome remnant of ſin: *verſ. 20. Sin that dwelleth in me: verſ. 21. Evill is preſent with me: verſ. 23. I finde a law in my members rebelling againſt the law of my minde:* If ſin dwell, bee preſent, rebell even in the righteous, then are they not fully purged from it. Secondly, wherefore the Apoſtle in ſaying, we are dead unto ſin, or to the law, would be underſtood as where he ſaith, Rom. 6.7.12. *He that is dead, is freed from ſin, Rom.6.7.* that is, from obedience and ſervice to ſin: *verſ.12. Let not ſin reigne in your mortall bodie:* they are freed from the Kingdome of ſin, not from the having of ſin.

The Proteſtants.

THat we are by the libertie of faith, freed from the tyrannie and Kingdome of ſin, but not altogether from the dwelling and abiding of ſin in us, ſo long as wee live in the fleſh: thus wee are perſwaded out of the Scripture.

Argum. Saint *Paul* being now an Apoſtle, and ſo conſequently a ſanctified and regenerate man, Rom. 7.14. 25, 24. ſaith, *I am carnall, and ſold under ſin, Rom.7. 14.* And *verſ.25. In my fleſh I ſerve the law of ſin: Ergo,* ſin was yet abiding in him. *Verſ. 24. Who ſhall deliver me from the bodie of death?* that is, the bodie of ſin, *Rom. 6.6. Ergo,* he was not yet fully delivered from ſin, though it reigned not in him: but his freedome onely conſiſted in this, *that the bodie of ſin ſhould be deſtroyed, that henceforth we ſhould* Rom. 6.6. *not ſerve ſin, Rom. 6.6.* We are freed then from the ſervice and obedience to ſin, not from the poſſeſſion and habitation of ſin.

1 *Auguſtine* ſaith, *Aliud eſt non peccare, aliud non habere peccatum: nam in quo peccatum non regnat, non peccat, id eſt, qui non obedit deſideriis ejus: in quo autem non exiſtunt iſta deſideria, non ſolum non peccat, ſed nec habet peccatum*; It is one thing not to ſinne, another not to have ſin: for in whom ſin reigneth not, he ſinneth not, that is, obeyeth not the deſires thereof: but hee in whom none of theſe deſires are, hath no ſin at all: *in 5. cap. epiſtol. ad Galat.* But there is no man living, in whom there be not found ſome evill deſires: *Ergo,* no man, but hath ſin.

Ambroſe ſheweth wherein Chriſtian libertie conſiſteth: *in 2 Galath. Libertas in Ieſu Chriſto hac eſt, non ſubjici legi*; This is the libertie in Jeſus Chriſt, not to be ſubject to the law: that is, the terror and feare thereof, as he expoundeth, *Galath. 4. Lex data eſt, ut terrori eſſet*; The law was given to be a terror. Againe, *in 2 Cor. 3. Lex ſpiritus dat libertatem ſolam fidem poſcens*; The law of the ſpirit giveth libertie, requiring onely faith, &c. *Ergo,* this is our libertie, that by faith we are delivered from the thraldome and bondage of the law, both in the obſervation thereof required as a meane to ſalvation, and the puniſhment of the tranſgreſſion thereof.

De Eccleſiaſt. Dogmat. c. 86. *Auguſtine* further ſaith: *Nullus ſanctus & juſtus caret peccato, &c.* No juſt or holy man wanteth ſin, &c.

In 6. c. Levit. 2 *Iſychius* ſaith: *Peccato refertum eſt omne viventium genus*; All mankinde living, aboundeth with ſin, &c. None then are delivered from the contagion of ſin, but from the tyrannie and dominion thereof.

Harm. ſect. 7. pag. 111. 3 Latter confeſſion of Helvetia, chap. 12. *Neither could there ever, neither at this day can any fleſh ſatisfie the law of God and fulfill it, by reaſon of the weakneſſe in our fleſh, which remaineth and ſticketh faſt in us, even to our laſt breath, &c.* None then are freed altogether from ſin in this life.

De juſtificat. lib. 6. cap. 3. 4 *Stapleton* one of their owne Doctors ſubſcribeth to that concluſion, reſolved upon againſt the Pelagians, *Neminem juſtorum in hac vita ſine peccato vivere poſſe*; That none of the righteous can in this life live without ſin.

The ſecond part, whether it be poſſible to keepe the law in this life.

The Papiſts.

63. Error. IF any man ſay, that the precepts and commandements of God unto a man juſtified, and in the ſtate of grace, are impoſſible to be kept, let him be accurſed, *Concil. Tridentin. ſeſſ. 6. can. 18.*

Rom. 8.4. *Argum. 1. Rom. 8 4.* That the *righteouſneſſe of the law might be fulfilled in us: Ergo,* the law of God by the grace of Chriſt may be kept, and the keeping thereof is our juſtice. Chriſt alſo ſaith my yoke is eaſie, and my burthen light: *Ergo,* his commandements are poſſible to be kept.

1 Cor. 1. 30. *Anſw.* Firſt, the Apoſtle ſaith not, that the law is fulfilled by us, but in us by Chriſt, *who is our righteouſneſſe and ſanctification.* The law remaineth ſtill impoſſible to bee kept through the weakneſſe of our fleſh, *verſ. 3.* Neither doth God give us abilitie to keepe it, but Chriſt hath fulfilled it for us: *God ſent his ſon in the ſimilitude of ſinfull fleſh, verſ. 3.* We notwithſtanding are bound to walke in obedience to the commandements, which is, *to walke after the ſpirit, not after the fleſh, verſ. 4.* But this our obedience is imperfect, and farre off from that perfection, which Gods juſtice requireth. Secondly, to him that is borne of God, his commandements are ſaid to be eaſie, and not grievous, not becauſe they are able perfectly to keepe them: but that ſtrength is given to keepe them in part, and they doe willingly, not of conſtraint exerciſe themſelves therein: as alſo for the reſt, that notwithſtanding their obedience is imperfect, yet the curſe of the law is taken away, and their ſins pardoned in Chriſt.

Auguſtine alſo telleth us how Chriſts yoke is light: *Precepta ſunt nolentibus gravia, volentibus levia, ſicut ipſe aiit jugum meum ſuave eſt: de ſalutar. docum. cap.* 7. His precepts are heavie to the unwilling, but to the willing light, as he himſelfe ſaith, my yoke is pleaſant. The commandements then are eaſie, not becauſe we can keepe them perfectly, but Chriſt maketh us willing by his ſpirit in ſome meaſure to walke in obedience.

Argum. 2. *Rom.*13. He that loveth his neighbour hath kept the whole Law: but it is poſſible to love our neighbour: *Ergo,* to keepe the Law, *Bellar.cap.*11. Rom.13.8.

Anſw. He that loveth perfectly, as he ought, may keepe the Law: but the aſſumption is falſe, that it is poſſible for any man ſo to love. *Bellarmine* ſheweth, that our love may bee perfectly ſufficient toward the keeping of the Law, becauſe *David* ſaith, *With my whole heart have I ſought thee. Contra.* Pſalm.119.10. The Prophet *David* in ſo ſaying, With my whole heart, ſheweth the qualitie rather than the quantitie of his love: to love therefore with all his heart, is all one as where he ſaith, *I have loved exceedingly,* Pſalm.119.167. that is, unfainedly, not with a double heart: and as the Hebrew phraſe is, an heart and an heart. Pſalm.12.2. This ſheweth not therefore the perfection of his love before God, but the ſingleneſſe and ſimplicitie of his owne heart.

Argum. 3. That it is poſſible to keepe the Law, they would enforce further by theſe teſtimonies of Scripture.

*Ioſu.*11.15. *Ioſua left nothing undone of all, that the Lord had commanded Moſes.* 1.

*Act.*13.22. *I have found David a man after mine owne heart, which will doe all things that I will.* 2.

2 *King.*23.25. *Like unto Ioſiah was there no King that turned unto the Lord with all his heart, with all his ſoule, with all his might, according to all the law of Moſes.* 3. Ioſua 11.15. Act.23.22. 2 King.23.25.

Luke 1.6. *Both were juſt before God, (that is, Zacharie and Elizabeth) and walked in all the commandements and ordinances of the Lord without reproofe.* 4. Luke 1.6.

Iohn 17.6. Our Saviour thus teſtifieth of his Apoſtles, *Thine they were, thou gaveſt them mee, and they have kept thy word.* 5. Iohn 17.6.

*Rom.*7.19. *The evill that I would not, that doe I: now, if I doe that I would not, it is no more I that doe it, but ſin that dwelleth in me. Verſ.*25. *I my ſelfe in my minde ſerve the Law of God:* then *Paul* ſinned not, for ſin cannot be but in the minde, *Bellarm. lib.*4. *de juſtificat.c.*11. 6. Rom.7.19.v.25.

1. *Anſw.* 1. *Ioſua* in that particular, concerning the deſtruction of the cities of the Heathen, did all as God commanded, *Deut.*7.2. 2 Otherwiſe *Moſes* himſelfe that gave the charge to *Ioſhua,* did not abſolutely keepe all Gods Commandements: for thus the Lord ſiith to him and *Aaron: Becauſe yee beleeved not me, to ſanctifie mee in the preſence of the children of Iſrael, yee ſhall not bring this congregation into the land, &c.* Deut 7.2. Numb.20.12.

2. The Scripture maketh a manifeſt exception of the matter of *Vriah*, that *David* did that which was right in the ſight of the Lord, ſaving in that: *Ergo,* hee did not keepe all the commandements. 1 King.15.5.

3. *Ioſiah* turned with all his heart unto the Lord, which noteth the ſingleneſſe and integritie of his heart, rather than perfection: for he alſo was diſobedient to the voice of God in going againſt *Pharao:* as he ſaid unto him in the name of God, *Leave off to come againſt God that is with me, leſt he deſtroy thee.* 2 Chron.35.21.

4. They were juſt without reproofe: as *Auguſtine* ſaith, *Aliud eſt eſſe ſine peccato, &c. aliud ſine querela:* It is one thing to be without ſin, which is ſaid onely of Chriſt; another to be without reproofe, *de perfect. juſtit. contr. Celeſtin. Hierome* alſo diſtinguiſheth of juſtice: there is *perfecta juſtitia,* a perfect juſtice, and another, *qua competit noſtra fragilitati,* which agreeth with our frailtie, and ſo *Zacharie* and *Elizabeth* are ſaid to be juſt, *dialog.*1. *contr. Pelag.* Otherwiſe that they were not perfectly juſt, it is manifeſt, for the Angell ſaith to *Zacharie,* Thou ſhalt be dumb, *quia non credidiſti,* becauſe thou haſt not beleeved my words. Luke 1.20.

5. In the ſame ſenſe the Apoſtles kept the word of Chriſt; as *Paul* ſaith, Wee are perfect: *As many as bee perfect: Secundum humane fragilitatis modum;* after the meaſure of humane frailtie: As Philip.3.13. *Hierome* ſaith, *dialog.*2. *contra Pelag.* For abſolutely the Apoſtles had not kept Chriſts word, ſeeing *Peter* before this, for giving carnall counſell to Chriſt againſt his paſſion, deſerved to bee called Satan. Matth.16.23.

6. Firſt, this place evidently maketh againſt him; for how dare hee conclude that *Paul* had no ſinne, ſeeing hee confeſſeth *that ſinne dwelt in him?* Rom.7.19. Secondly, by his minde and ſpirit is not underſtood his ſoule, but the regenerate part of the whole man, wherein by the grace of God hee conſented to the Law of God; but the Law of his fleſh, that is, the unregenerate part reſiſted; ſo that his obedience to the Law was thereby hindred. 3 Laſtly, *Auguſtine* thus ſaith, *Idem Apoſtolus & perfectum ſe dicit & imperfectum; imperfectum cogitando quantum illi ad illam juſtitiam deſit, &c.* The Apoſtle doth call himſelfe perfect, and imperfect, *ibid. verſ.*12. imperfect; by thinking what he wanted of that juſtice, Pſalm.3.15.12. whoſe fulneſſe he thirſted for: perfect; *quod ſuam perfectionem fateri non erubeſcit,* becauſe hee is not aſhamed to confeſſe his imperfection: Like as wee call a Traveller perfect, *cujus bene promovetur acceſſio, quamvis non perficiatur intentio, niſi fuerit facta perventio:* Whoſe acceſſion ſtill is furthered, though his intention bee not perfited, till his pervention be fulfilled, *contr.*2. *epiſtol. Pelag.*3.7. *Paul* therefore had no perfect or abſolute juſtice and obedience.

Argum. 4. The old Pelagians, who held the ſame or verie like poſition to the Papiſts, objected thus; *Si impoſſibilia ſunt mandata, non in his erit culpa, qui accepere mandata, ſed in eo qui dedit impoſſibilia:* If the commandements be impoſſible, the fault is not in them that received them, but in him that gave them, *Hieron. ad Cteſiphont.*

First, *Hierome* anſwereth, *Nunquid precepit mihi Deus, ut eſſem, quod Deus eſt? &c.* Hath God commanded that I ſhould be the ſame that God is? that I ſhould have that which the Angels have not? Of Chriſt it is written, *Peccatum non fecit,* he did no ſin: if this be common to me and Chriſt, *Quid ille habuit proprium?* What had he proper to himſelfe?

Rom.8.3.

Secondly, ſaith hee, *Poſſibilia ſunt Dei mandata, &c.* The commandements of God are poſſible; who denieth it? but how this is to be underſtood, the choſen veſſell ſheweth, *That which was impoſſible in the law, &c. God ſending his ſonne, &c.* His meaning is, that the commandements were poſſible in the obedience of Chriſt, *Hieron. ad Cteſiphont.*

Thirdly, *Impoſſibilia ſunt, non imbecillitate naturæ, ſed animi laſſitudine:* They are impoſſible, not by the imbecillitie of nature, (wherein *Adam* was firſt created) *ſed laſſitudine animi,* but through the infirmitie of the minde, (by *Adams* fall:) *dialog.* 1. *adverſ. Pelagian.*

Doway Bible, pag.459. pag.704.

The Doway Students would prove the poſſibilitie of keeping the law by that place, *Deut.* 30. 11. *This commandement which I command thee this day is not above thee:* When thou art ſtirred up, indued and aſſiſted with Gods grace (ſay they) the commandement of God is not then above thee, as farre from thee, but verie neere thee in thy mouth (to confeſſe God) and in thy heart to doe it, &c. And in the margent they give this note, (By grace men are able to keepe Gods commandements) ſo the commandements are not impoſſible, &c.

Rom.10.6,7.

Cont. 1. The tranſlate-latines following their Latine text, do not read this text aright: the Hebrew word *nipleeth,* ſignifieth not above, but *abditum, abſconditum,* hid from thee, and ſo their owne Interpreters, *Vatablus* and *Montanus* doe tranſlate. 2 But allowing this reading, this maketh nothing at all for the poſſibilitie of keeping the law; but either, as *Vatablus* noteth, all pretext of ignorance is taken from them, that they had the law given them, it was neere at hand, they need not ſeeke farre for it. 3 Or rather this, as the Apoſtle ſheweth, is underſtood of the word of faith: directly ſetting downe a difference betweene the law of works, which requireth doing, and the law of faith, which requireth of us onely beleeving in Chriſt, who hath performed the law for us. So *Oecumenius* upon that place to the Romans: *Brevis ſalus nihil indigens externis laboribus:* A compendious ſalvation not ſtanding in need of externall works. And their owne *Lyranus, Oſtenditur juſtitiæ per fidem Chriſti facilitas;* the eaſineſſe of juſtice by faith in Chriſt is ſhewed; they therefore verie unskilfully apply that to the law of works, which the Apoſtle referreth unto faith.

The Proteſtants.

THat no mortall man is able to keepe the Law of God perfectly in this life, it may bee thus proved.

1. Act.15.10.

Argum. 1. S. *Peter* ſaith, *Act.* 15.10. *Why tempt yee God, to lay a yoke on the diſciples necks, which neither our fathers nor we were able to beare: Ergo,* the Law is an importable burthen, and ſo impoſſible to be kept.

2. Rom.7.18.

Againe, S. *Paul* ſaith, *Rom.* 7.18. *To will is preſent with me, but I finde no meanes to performe that is good: Ergo, Paul* could not keepe the Law.

Bellar. Saint *Peter* ſpeaketh of the ceremoniall law, which being added to the morall law, made it importable; but now the ceremoniall being aboliſhed, the morall law is portable, *cap.* 14. *reſp. ad loc.* 1.

1. Act.15.11.

Contra. 1. Though the Apoſtle in that place treat chiefly of the ceremoniall, yet the reaſon is generall: *We beleeve through the grace of the Lord Ieſus to be ſaved.* Beleefe is oppoſed not onely to the ceremoniall, but morall law alſo: wherefore ſeeing that is made eaſie and portable by faith, which otherwiſe is importable, it followeth that both the ceremoniall and morall are in themſelves importable. 2 The Apoſtle generally ſpeaking of the whole Law, ſaith it was *impoſſible, Rom.* 8.3.

2. Rom.7.7,10.

Bellarm. The Apoſtle ſpeaketh of the act of concupiſcence, which is no ſin, *reſponſ. ad object.* 3.

Contra. 1. The Apoſtle ſheweth the contrarie: that both it is a ſin to luſt, *Rom.* 7.7. *I know not ſin, but by the law; for I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt: Ergo,* it is ſin to luſt. 2 He confeſſeth in direct words alſo, that this ſin dwelleth in him, *verſ.* 10.

Galat 3.10,12.

Argum. 2. *Galath.* 3.10. *As many as are under the works of the law, are under the curſe: for it is written, curſed is everie one that continueth not in all things which are written in the booke of the law:* The Apoſtle reaſoneth thus: who ſo keepeth not the Law in all points, ſtandeth accurſed: but no man is able to keepe it: *Ergo,* everie man is under the curſe.

Bellarmine anſwereth, that they are accurſed which think to keepe the law by their owne ſtrength, without grace, which indeed it is impoſſible to doe, but poſſible by grace: *reſp. ad loc.* 2.

Contra. Nay the Apoſtle ſheweth, that it is poſſible no way to keepe the law perfectly: for if man by grace might performe the law, he might deliver himſelfe by grace from the curſe: but now are we redeemed only from the curſe by Chriſt, who was made a curſe for us, *verſ.* 13. *Ergo,* the law by no man can be performed. 2 *The Law is not of faith, verſ.*12. But if by faith and grace the Law could be kept, then the Law ſhould be of faith.

Argum. 3. If the righteous man doth keepe the Law, then is hee without ſin: for where there is no tranſgreſſion of the Law, there is no ſin: but no man is without ſin, *In many things wee offend all. If we ſay we have no ſin, we deceive our ſelves:* *Ergo,* no man can keepe the Law.

Iames 3.
1 Iohn 1.

Bellarmine anſwereth, that the veniall ſinnes which juſt men commit, are not directly againſt the law, but *præter legem,* beſide the law: and therefore they may keepe the law, and yet have veniall ſinnes.

Contra. Firſt, Saint *Iohn* ſaith, *Sinne is the tranſgreſſion of the law, and whoſoever committeth ſinne tranſgreſſeth the law:* but a veniall or ſmall offence is ſinne: *Ergo,* a tranſgreſſion: and where the law is tranſgreſſed it is not kept. Secondly, S. *Iames* ſaith, *Whoſoever ſhall keepe the whole law, and yet faile in one point, he is guiltie of all.* But hee that committeth veniall ſinnes, faileth in ſome point, hee doth ſomewhat *(præter legem)* beſide the law: *Ergo,* they are guiltie of the whole, and ſo tranſgreſſe *contra legem,* againſt the law: and ſo this diſtinction of ſinnes beſide, and againſt the law, is found nothing worth.

1 Iohn 1.4.
Iames 2,10.

1 *Auguſtine* thus writeth of this matter againſt the Pelagians: *Illud quod dicunt ſine ullo peccato aliquos homines vixiſſe in hoc ſeculo, vel vivere, optandum eſt ut fiat, conandum eſt ut fiat, ſupplicandum eſt ut fiat, non tamen, quaſi factum fuerit, confidendum:* That which they ſay, that ſome may and have lived here without ſin, we muſt endevour and pray that it may be ſo, not preſume that it hath beene done: *De peccator. merit. & remiſſ. contr. Pelag. lib.*3. *cap.*13.

*Concil. Milevitan. c.*6. *Placuit, quod aiit S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, quiſquis ſic accipiendum putat, ut dicat propter humanitatem non oportere dici, nos non habere peccatum, non quia veritas eſt, anathema ſit:* Whereas S. *Iohn* ſaith, if wee ſay wee have no ſin, we deceive our ſelves: if any man thinke that of curteſie and humanitie, wee ſay that we have no ſin, not becauſe it is ſo indeed, let him be accurſed, &c. But they which ſay they can keepe the law, conſequently affirme that they have no ſinne.

The Chriſtian Church of Æthiopia holdeth, *Legem excepto Ieſu Chriſto nemo cuſtodire potuit:* None except Chriſt can keepe the law: *Zaga Zabo.*

Damianus a Goes.

2 *Iſychius* ſaith: *Chiſtum ideo incarnatum ut legem impleret:* That Chriſt was therefore incarnate to fulfill the law, &c. then cannot man fulfill it, for then Chriſt needed not to have come.

Lib. 1. in 5. c. Levit.

3 Latter Confeſſ. of Helvetia, c.12. *Neither could there ever, nor at this day can any fleſh ſatisfie the law of God, and fulfill it, by reaſon of the weakneſſe of our fleſh, which remaineth and ſticketh faſt in us, even to our laſt breath.* Bohemia, cap.7. *No wan can fully performe the commandements of God, neither can any be found, who doth not faile in any part thereof, and who is cleane without ſin, &c.* Auſpurg, loc. of Faith. *In this ſo great infirmitie and uncleanneſſe of nature, the Saints doe not ſatisfie the law of God, —their imperfect obedience doth not pleaſe God, as ſatisfying the law, but becauſe the perſons themſelves are reconciled, and made righteous through Chriſt, &c.*

Harm. ſect.7. pag 111.
Sect.9 p.257.
Sect.9.pag.273.

4 *Ferus,* as hee is alleaged before: *Lex impoſſibile onus eſt, quia non tantum exigit manum, ſed cor, &c.* The law is an impoſſible burthen, for it requireth not onely the hand, but the heart: Secondly, it convinceth us to be ſinners, for we doe alwayes more againſt the law than for it, &c.

Commentar. in Act.15.fol.164.

See the teſtimony of the holy Martyrs: *Patricke Hamelton* Martyr ſaith, that the law biddeth us to doe that thing which is impoſſible, in as much as the keeping of the commandements which the law biddeth, is impoſſible, *Fox,* pag.976.

Maſter *Tyndall* holy Martyr: *The law when it commandeth thou ſhalt not luſt, giveth thee not power ſo to doe, but damneth thee, becauſe thou canſt not ſo doe: If thou wilt therefore be at peace with God, then muſt thou turne to the promiſes of the Goſpell:* *Fox,* pag.1247.

An Appendix of the diviſion of the Law.

The Papiſts.

THe Maſter of the Sentences, whom the reſt doe follow, maketh but three commandements in the firſt table, joyning in one the firſt and the ſecond: *lib.*3. *diſt.*37. *liter. b.* and hee divideth the ſecond table into ſeven, making two of the laſt commandement: this to be the ſixth, *Thou ſhalt not covet thy neighbours wife:* that which followeth, *Thou ſhalt not covet thy neighbours houſe, nor his ſervant, &c.* to bee the ſeventh and the laſt: *lib.*3. *diſt.*40. *liter. a.* This device the Papiſts ſucceeding have the more willingly embraced, that the ſecond commandement, which doth pinch them verie ſore, might be left out altogether, which ſome of them have moſt impiouſly attempted. And *Catharinus* a great popiſh writer is directly of this judgement, *mandatum ſecundum fuiſſe temporale,* that the ſecond commandement was but temporall, to continue for a time: *Opuſcul. de imaginib.* For this their device, reaſons out of Scripture they have none.

64. Error.

Our Doway Doctors doe thus help out the matter: 1 They ſay the firſt commandement cannot be divided, becauſe to make a picture to the end to adore it as God, were in deed to have a ſtrange God. 2 The laſt commandement they would have to be two, becauſe the deſire and internall con-

Annot. in Exod 20.4. & in Deut. c.5.21.

ſent to adulterie and theft differ as much altogether, as the externall acts of the ſame ſinnes, &c.

Contra. 1. Though everie picture adored as God bee a ſtrange god, yet there may bee a worſhip of a ſtrange god without a picture: and ſo *Lyranus* confeſſeth. Thus ſome of their Doctors make this difference betweene this precept and the next, that here is forbidden ſuch worſhip of ſtrange gods, as is done without an image, as *Varro* ſaith, the Romans did worſhip their gods a long time without any image: and ſome thinke, that the idols of ſuch things as are fained, and have no exiſtence in nature are here forbidden, as to make an image with a mans body and a rams head, as they did of *Iupiter*, and imagined him ſo to be. And further, they which worſhipped the Sun and Moone, and bruit beaſts, as the Ægyptians did, did not adore images, but the things themſelves: all theſe kindes of idolatries fall not under this prohibition, *Thou ſhalt not make unto thy ſelfe any graven image*; wherefore all this cannot be one Commandement.

Rom.7.8. Exod.20.17. Deut.5.21. 2 The laſt Commandement is but one: 1 S. *Paul* calleth it ἐντολὴ, a Commandement in the ſingular number. 2 In one place, *Thou ſhalt not covet thy neighbours wife* is put firſt: in another, *Thou ſhalt not covet thy neighbours wife*: If they were two Commandements, it ſhould bee uncertaine in what order to place them. 3 Neither doe the thoughts of coveting differ as much as the acts: for then there ſhould bee other Commandements alſo of not coveting to kill, to diſhonour parents, to beare falſe witneſſe.

The Proteſtants.

THis diviſion of the Law, to joyne the firſt and the ſecond Commandement in one, and ſo to make two of the laſt; we ſhew it to be contrarie to the Scripture, to reaſon and authoritie.

Marke 10.19. First, our Saviour Chriſt maketh but ſix Commandements in the ſecond table: where in ſtead of the laſt, *Thou ſhalt not covet*, is put, μὴ ἀποστερήσῃς, *Thou ſhalt hurt no man*, no not ſo much as by thought or deſire to covet any thing of his.

Rom.7.8. Againe, S. *Paul* calleth the Law forbidding to luſt, ἐντολὴν, a Commandement in the ſingular number, not Commandements.

Secondly, reaſon alſo giveth, that this Commandement, *Thou ſhalt not covet*, ſhould bee but one: firſt, divers commandements have their divers acts which are forbidden, as to ſteale, to kill, to commit adulterie: but theſe two ſuppoſed lawes have but one action, which is to covet. Secondly, the concluſion after the particular induction, *nor any thing that is his*, ſheweth, that all the particulars before going belong unto the ſame charge and commandement.

Thirdly, 1 *Origen* miſliketh this diviſion thus writing, *in* 8. *Exod. Hæc omnia nonnulli putant ſimul unum eſſe mandatum, quod ſi ita putetur, non complebitur decem numerus mandatorum*: Some thinke all theſe to be one commandement: which if it be ſo, how ſhall the number of ten commandements be fulfilled? Therefore this is the firſt commandement, *Thou ſhalt have no other Gods, &c.* The ſecond, *Thou ſhalt make no idoll, &c.*

Ambroſ. Conſtat primum eſſe mandatum, &c. It is evident this is the firſt commandement, *Thou ſhalt have no other Gods, &c.* then, *Thou ſhalt make no image, &c.* the third, *Thou ſhalt not take the name, &c. in* 5. *ad Epheſ.*

Com. in 7. ad Roman. v.7. 2 *Theophylact*, As the Apoſtle calleth the precept, thou ſhalt not luſt, ἐντολὴ, a commandement in the ſingular number, ſo he ſaith in the ſame number, *Lex ad hoc homines inſtruebat, ut à concupiſcendo abigeret*, The Law inſtructed men, to drive them from coveting, &c.

[a] Locor. commun. claſ.2. cap.4. [b] Lib.2. inſtit. cap.8. ſect.12. [c] Commentar. Exod. cap.20. 3 Our beſt Proteſtant writers doe divide the firſt table into foure commandements, and the ſecond into ſix: as *Peter* [a] *Martyr*, Maſter [b] *Calvin*, [c] *Buchanus* with others.

4 *Leodienſ. epiſt. cont. Paſcal.* 2. *Tertium decalogi, &c.* The third precept, Thou ſhalt not take in vaine, &c.

The third part, of the works of Supererogation.

The Papiſts.

95. Error. THey teach that it is not onely poſſible for men to keepe the Law of God in this life, but to doe more than is preſcribed or commanded: and that men of their abundance may allot unto others ſuch works of ſupererogation, *Rhemiſt.* 1 *Cor.*9. *ſect.*6. *ex Tileman. loc.*3. *err.*16.

Argum. 2 *Cor.*8. *ſect.*3. *As your abundance now ſupplyeth their want, their abundance alſo may ſupply your want, that there may be equalitie.* Saints, or other vertuous perſons may in meaſure and proportion of other mens deſervings, allot unto them as well the ſupererogation of their ſpirituall works, as thoſe that abound in worldly goods may give almes of their ſuperfluities to them which are in neceſſitie, *Rhemiſt. totid. verbis.*

Anſw. 1. This place proveth no communication of merits of one to another: but that as everie one aboundeth in the gifts and graces of God, ſo they ought to communicate the uſe thereof one to anothers benefit: for no man meriteth himſelfe by any worke of his: therefore he cannot communicate that to another, which he hath not himſelfe. Here alſo mention is made of mutuall communication, for one to ſupply anothers want: but he that doth ſupererogate to another of the abundance of his good works, hath no need to have his wants ſupplyed by another mans deſervings: therefore there is no mutuall communicating betweene them, which is the thing whereof the Apoſtle ſpeaketh in this place.

The Proteſtants.

Arg. THat no man is holpen by another mans deſervings, but all that a man can doe is little enough and not ſufficient for himſelfe; it is plaine in the Goſpell: where our Saviour ſaith, *That when we have done all that is commanded, we are unprofitable ſervants, and did no more than was our dutie: Ergo*, a man cannot doe more than his dutie. Luk.17.10.

Hierome upon this place thus concludeth: *Si inutilis eſt, qui fecit omnia, quid de illo dicendum eſt, qui explere non potuit:* If he be an unprofitable ſervant which did all, what ſhall be ſaid of him which could not fulfill them? *ad Cteſiphont.*

Saint *Ambroſe* upon the ſame words writeth thus; *Ergo, & cum fecerimus quod nobis imperatum eſt, &c.* Therefore when we have done that which is commanded us, we muſt not ſtraight be exalted, but humble our ſelves: *Quia non ſtatim, ſi aliquid fecerimus, implevimus omnia ſervitutis obſequia, quis tanta ſalutis beneficia digno poſſit aquare ſervitio? quis poteſt ſolvere, quod accepit?* Becauſe not ſtraight wayes, if we have done any thing, we have performed all the duties of our ſervice, who can be equall in his ſervice to ſo great benefit of ſalvation? who can pay that which he hath received? *Serm. 16. in Pſal. 119. Ergo*, no man can doe more than he is bound to doe.

We may alſo remember the parable of the Virgins, *Matth. 25.* where the five wiſe refuſe to give of their oyle to the five fooliſh: leſt (ſay they) there will not be enough for us and you. No man therefore hath attained to ſuch a perfection of goodneſſe, that he is able to ſpare ought for his brother, but ſhall have need thereof himſelfe.

1 *Auguſtine* writing upon this parable ſaith: *Vnuſquiſque pro ſe rationem reddet, nec alieno teſtimonio quicquam adjuvatur, apud Deum: -- & vix ſibi quiſque ſufficit, ut ſibi teſtimonium perhibeat conſcientia ſua:* Everie man ſhall give account for himſelfe, neither is a man releeved by anothers teſtimony before God: -- the teſtimony of a mans conſcience is hardly ſufficient for himſelfe: *de verb. Domini ſerm. 22.* See more of this matter: *Controverſ. 14. quaſt. 7. part. 4. & quaſt. 8. part. 3. artic. 2.*

Tertullian hereof alſo thus writeth, *lib. de Pudicit. Sufficiat martyri propria delicta purgaſſe, ingrati, vel ſuperbi eſt in alios ſpargere, quod ipſe pro magno fuerit conſecutus: ecquis alienam mortem ſua morte ſolvit, niſi ſolus filius Dei?* Let it ſuffice a Martyr to have purged his owne ſin, it is the part of an unthankfull or proud man, to ſcatter upon others that which he hath obtained for a great benefit: doth any man by his death looſe anothers death, but onely the Son of God?

2 *Chryſoſtome* (as he is alleaged by *Ieremy* Patriarch of Conſtantinople) ſaith: *Non quiſquam mortalium -- poteſt ante Deum conſiſtere.* No mortall man is able to ſtand before God, &c. if a mans righteouſneſſe ſuffice not for himſelfe, much leſſe hath he to impart unto another. Cenſor. oriental. cap. 6.

3 Confeſſ. of Sweveland, artic. 11. *The Saints are farre off from aſcribing their ſalvation to their owne merits, how therefore ſhould they preſume to help any other with their merits.* Auſpurg, artic. 6. *They have feined* (ſpeaking of Monks) *that they doe ſo ſatisfie Gods commandements, that they can doe ſomewhat more, and hereupon roſe that horrible error of the works of ſupererogation, &c.* Harm. ſect. 2. pag. 49. Harm. ſect. 18. pag. 563.

4 *Eſpenc.* a learned Papiſt thus confeſſeth: *Quo die multa nimirum miſericordia opus erit omnibus Sanctis:* In which day of the Lord all the Saints ſhall have great need of mercie: *in 2 Tim. 4. 15.* And againe hee thus alleageth out of *Auguſtines* Sentences, collected by *Proſper. ſent. 234. Nemo fidelium, quamvis multum profecerit, dicat, ſufficit mihi:* Let none of the Saints, though he have well profited, ſay, it ſufficeth me: *p. 126.* If no man hath ſufficient for himſelfe, how can he ſupererogate to others?

The fourth part, Whether God be ſerved for hope of reward, or feare of puniſhment.

The Papiſts.

MEn ought to doe good in reſpect and for reward and recompence in Heaven for their good works: the Apoſtle ſaith of *Moſes, Heb. 11. 26.* He had reſpect to the recompence of reward, *Rhemiſt. ibid.* 66 Error. Heb. 11. 26.

The Proteſtants.

Anſ. FIrſt, we deny that we ought to make account of Heaven to be given as a juſt recompence deſerved by our works: for life eternall, as the Apoſtle ſaith, is the free gift of God, *Rom. 6. 23.* Secondly, wee grant that men in their well doing ought to have reſpect to the reward, but not chiefly or principally: but the reſpect of Gods glorie and their owne dutie ought to move them more. Rom. 6. 23.

Argum. Taſte and ſee how gracious the Lord is: Wee ought as dutifull children to yeeld obedience to the Lord, and delight in him, even becauſe of that pleaſant taſte, comfort and joy, which wee feele in his goodnes toward us. *Auguſtine* ſaith well, *Deus non propterea ſe amari vult, quia dat aliquid* Pſalm. 34. 8. In Pſalm 52.

prater

præter ſe, ſed quia dat ſe: God would not be beloved of us, becauſe he giveth or promiſeth any thing beſide himſelfe, but becauſe he giveth himſelfe.

In 3. Levitic. *Iſychius* ſaith, *Ita ſe quis debet diſponere, ut omne deſiderium & propoſitum cujuſlibet actionis & conſummationem Deo offerat, &c.* Everie one muſt ſo diſpoſe of himſelfe, that he offer unto God the deſire and purpoſe of everie action, and the conſummation thereof, &c. the glorie then of God, not the hope of our reward muſt be the chiefe end of our actions.

Confeſſ. of Bohemia, c. 7. *Wee muſt exerciſe our ſelves in good works—for the reward of eternall life,—and that by faith wee may have a more eaſie entrance to theſe rewards, &c.* Wee may looke then to the reward, but not as the reward of our merits, but given us by grace, and apprehended by faith.

Lib. 2. de triplice homin. officio, c. 18. Their owne Doway Doctor *Weſton* ſaith, No worke of a righteous man, *Habere valorem condignum præmio cœleſti,* hath a valour worthy of the heavenly reward, but all the valour is placed, *in Dei acceptatione,* in the acceptance of God, &c. then it will follow, that Heaven muſt not be expected as a reward due unto our works.

Ambroſe; Propoſitum piæ mentis mercedem non expetit, ſed pro mercede habet boni facti conſcientiam & juſti operis effectum: The purpoſe of a godly minde doth deſire no reward, but in ſtead of a reward hath the conſcience of a good fact, and the effect of a righteous worke, *Lib. 1. de Abram. c. 8.*

Maſter *Tyndall* holy Martyr ſaith: Everie Chriſtian man muſt keepe Gods Commandements by love, and not by hope, to get for his ſervice everlaſting life, pag. 1255. artic. 10. Againe, they that for feare of Hell, or the joyes of Heaven doe their dutie, doe a conſtrained ſervice which God will not have: ſuch as are hyred men and waged ſervants, not children, pag. 1255. col. 2.

The Papiſts.

47. Error. 2. EVen in right Chriſtian godly men there remaineth doubt, miſtruſt, feare of hell and damnation: and the feare of Gods judgements cauſeth juſt men to humble themſelves, leſt they ſhould be damned, And ſo S. *Paul* ſaith, *Worke out your ſalvation with feare and trembling, Philip. 2. Rhemiſt. 1. Iohn 4. ſect. 6.*

The Proteſtants.

Anſ. WE acknowledge a dutifull reverence and feare of God alwayes remaining in the godly: but it is farre from that ſervile and flaviſh feare, which is cauſed only by the remembrance of hell fire and eternall judgement. In Pſal. 127. *Auguſtine* doth thus reſemble the matter: The chaſte wife (ſaith he) and the adulterous doe both feare their husbands: *ſed caſta timet ne diſcedat vir; adultera, ne veniat:* But the chaſte wife is afraid leſt her husband ſhould depart: the adulterous is afraid leſt he ſhould come, &c. Such a feare as is in the chaſte wife, wee grant to be in the children of God, but not the other.

2 We alſo confeſſe, that the horror of hell is profitable to make a way and entrance for the calling of worldly and hard hearted men, as the needle or briſtle (as *Auguſtine* ſaith) maketh a way for the threed; but in a man already called, this feare is expelled by love, as the Apoſtle ſaith: 1 Iohn 4. 18. for we muſt be of thoſe that love the appearing of Chriſt, 2 Tim. 4. 8. not of that number which feare it, and wiſh it were prolonged.

Auguſt. Si poſſumus efficere, fratres, ut dies judicii non veniret, puto, quia nec ſic erat, male vivendum: If wee could bring it about, that the day of judgement ſhould not come at all, we ought not for all that to live ill, &c. His meaning is, that wee ought not to live well onely for feare of Gods judgements.

Origen tract. 33. in Matth. upon theſe words, *Matth. 25. 24. I know thou waſt an hard man, and therefore was afraid: Nec eſt bonus hujuſmodi timor, nec liberat nos talis timor à tenebris exterioribus:* This feare is not good, neither delivereth us from utter darkneſſe.

Lib. 1. de fid. 2 *Theodoret* ſaith, *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio:* Faith is a diſpoſition ſetled in the mindes of beleevers without all ambiguitie, &c. but where is feare, there is doubtfulneſſe and ambiguitie.

Harm. ſect. 17. pag. 519. 2 Confeſſ. of Bohemia: *Their minde (i. of the faithfull) is ſtirred up to performe theſe things, rather of love, than of any debt to any compulſion, &c.*

4 *Peter Lombard. Inimicus eſt juſtitiæ, qui pœnæ timore non peccat:* He is an enemie to juſtice, that ſinneth not for feare of puniſhment, *lib. 3. diſt. 36. liter. a.*

Maſter *Tyndall* holy Martyr: They are the people of Chriſt, which willingly doe heare and follow him, not for feare of the Law, but onely enticed and lead with a gracious libertie and faithfull love, not doing any thing becauſe it is commanded, but becauſe it is pleaſant and acceptable to them, though it were not commanded, *Fox, pag. 1253. col. 2.*

The ſecond generall Queſtion of good works.

The firſt Part of the neceſsity of good works.

The Papiſts.

THeir opinion is, that good works are not onely neceſſary to ſalvation, *neceſsitate præſentiæ*, becauſe they muſt neceſſarily be preſent, and we cannot be without them: but *neceſsitate efficientiæ*, they are neceſſary, as efficient cauſes together with faith, of our ſalvation. 68. Error.

Argum. Work out your ſalvation with feare, and trembling: Our light affliction cauſeth unto us a more excellent weight of glory: Ergo, our works and ſufferings are the cauſe of ſalvation, *Bellarm. lib. 6. de juſtificat. c. 7.* Phil. 2. 12. 2 Cor. 4. 17.

Anſw. 1. To the firſt place we ſay, that the Apoſtle there ſaith none other thing, than his fellow Apoſtle S. *Peter: Make your election ſure:* to work out our ſalvation, and to make our election ſure by good works, is all one, not that our ſalvation or election is thereby cauſed before God: but good works doe ſerve to aſſure our owne conſcience of our ſalvation, and to perfect or finiſh it to our ſelves. And againe it followeth in the next verſe: *For it is God which worketh in you both the will and the deed, verſ.* 13. So then man worketh, but it is God, that giveth him grace to work: as *Auguſtine* ſaith upon theſe words, without me you can doe nothing: *Ioan.* 15. 5. *Sive parum, ſive multum, ſine illo fieri non poteſt, ſine quo nihil fieri poteſt:* whether it be little or much, nothing can be done without him, without whom nothing can be done, *tract.* 81. *in Ioan.* 2 Pet. 1. 10, 13.

2 Affliction is not the cauſe of ſalvation, for then the Apoſtle ſhould be contrary to himſelfe, *I count that the afflictions, of this preſent time are not worthy the glory, &c.* But it is onely the way, that bringeth us to heaven, *The gate is narrow, and the way ſtrait, that leadeth to life.* And *Bernard* (well ſaith) *Sunt via regni, non cauſa regnandi:* Good workes are the way to the kingdome, not the cauſe of the kingdome. Rom. 8. 18. Matth. 7. 14.

The Proteſtants.

A Neceſsity of good works we grant, as lively teſtimonies of our faith, without the which there is neither faith nor life: *Every tree, that bringeth not forth good fruit is hewne downe, &c.* And Saint *Iames* ſaith, *Shew me thy faith, out of thy works:* *Bernard* alſo writeth: *Credis in Chriſtum? fac Chriſti opera, ut vivat fides tua:* Doeſt thou beleeve in Chriſt? doe Chriſts works, that thy faith may live: *In Paſchal. ſer.* 2. ſuch a neceſsity of works we grant, but not as the cauſe and efficient of ſalvation. Matth. 7. 19. Iam. 2. 18.

Argum. A man is juſtified by faith, without the works of the law: I live by the faith of the Son of God; No man is juſtified by the law, *and the law is not of faith: Ergo,* faith onely is neceſſary to our juſtification: works, as being of the law, are not herein joyned with faith, for then the law were of faith: But they follow after as fruits of our juſtification. Rom. 3. 28. Galath. 2. 20. Galath. 3. 11.

1 *Chryſoſtome* thus ſaith upon theſe words of our Saviour, *Iohn* 6. *This is the work of God that ye beleeve, &c.* Ye ſee how he calleth faith the work of God: therefore as ſoone as thou beleeveſt, thou art adorned with good works, not that workes are wanting, *ſed per ſeipſam fides eſt plena operibus,* but faith by it ſelfe is full of works, &c. *Ieremie* Patriark agreeth, *While we praiſe good works, my meaning is, not that we repoſe our whole confidence therein, for therein we ſhould much offend: Sed ita a nobis coli volumus, ut quæ ad ſalutem neceſſaria ſunt, & quæ fidem natura ſua conſequantur, &c.* But I would have them ſo imbraced, as ſuch as are neceſſary to ſalvation, and doe of their owne nature follow faith, &c. Works then are neceſſary as fruits and teſtimonies of faith, not otherwiſe. Iohn 6. 2, 9. Serm. de fid. & leg. natur. Cenſor. oriental. c. 6.

2 *Cyrill* of Alexandria ſaith, *Opera fidei congruentia facere, &c.* To doe works agreeable to faith, belongeth onely to them that love God. Lib. 9. in Ioann. c. 44.

3 Confeſſ. of Helvetia, *c.* 16. *Thoſe ſame works that are agreeable to Gods will muſt be done, not to the end to merit eternall life by them; for life everlaſting, as the Apoſtle ſaith, is the gift of God—but to the glorie of God, but to commend and ſet forth our calling, &c.* Harm. ſect. 9. pag. 246.

4 *Synod. Moguntin. cap. 8. Opera juſtificatorum gratiæ Dei effectus ſunt, & movente & adjuvante ſpiritu ſancto fiunt:* The works of thoſe that are juſtified, are the effects or fruits of grace, and are wrought by the motion of the ſpirit.—Men then are firſt juſtified by grace, and after their juſtification, good works are wrought.

The Martyrs have ſealed this truth: *Patrick Hamilton: No man is juſtified by the deeds of the law, but by the faith of Ieſus, Fox pag. 978. Catherine Hamilton* put to death, for ſaying, I know perfectly, that no workes can ſave me, but only the workes of Chriſt my Lord and Saviour.

The

The ſecond Part, Of the efficacie of workes, whether wee are thereby juſtified.

The Papiſts.

69. Error.

THat a man by good workes is juſtified, and made more juſt, they think to be very manifeſt and plaine out of Scripture: wherein, as it ſhall appeare, they are greatly deceived, and do no leſſe deceive others ſeduced by them.

Iam.2.21,25.

Argum. 1. Of all others, which may ſeeme to make for them, they moſt of all urge that of S. *James*: *Was not Abraham our father juſtified through works? verſ.* 25. *Likewiſe was Rahab the harlot juſtified through works: Ergo*, we are juſtified by our works, *Bellarm. cap.* 18.

Rom.3.28.

Anſw. S. *James* in ſaying we are juſtified by works, meaneth not that juſtification whereby we are made juſt before God, for then he ſhould be contrary to S. *Paul*, who ſaith, we are juſtified without works. But by being juſtified he underſtandeth nothing elſe, but to be declared juſt, as well before men, as in the ſight of God: which declaration is teſtified and ſhewed forth by our works proceeding of faith.

Bellarmine contrariwiſe laboureth to prove, that the word cannot be ſo taken here: for the Apoſtle joyneth works and faith together, *verſ.* 22. *The faith wrought with his works, and through the works the faith was made perfect*: works and faith doe then work together; as one worketh, ſo doth the other, they juſtifie both alike; but faith juſtifieth not by way of declaration, but verily, and indeed, *Ergo.*

Rom.3.4.
De ſpiritu & liter. cap. 26.
Iam.2.18.

Contra. Firſt, it followeth not, becauſe faith worketh with works, that therefore they work both alike: it is one thing for faith to juſtifie with works, another to juſtifie as works: Secondly, as faith doth juſtifie us before God, ſo alſo it juſtifieth before men, that is, faith ſerveth alſo for the declaration of our juſtification, in that it cauſeth good works, and theſe good works doe teſtifie of faith, that it is lively, and perfect, not a dead faith. Thirdly, that to juſtifie is here taken onely for the declaration, or teſtification of our faith, it thus appeareth: firſt, that this word is ſo uſed in Scripture, it is plaine, that thou mayeſt be juſtified in thy words: that is knowne, or declared to be juſt. *Auguſtine* alſo ſaith, *Iuſtificabuntur, id eſt, juſti habebuntur*, they ſhall be juſtified, that is, counted juſt, as we alſo ſay, *Sanctificetur nomen tuum, id eſt, ſanctum habeatur*, let thy name be hallowed, that is, acknowledged to be holy, Secondly, the Apoſtle himſelfe ſaith, *verſ.* 18. *Shew me thy faith out of thy works, &c.* he ſpeaketh onely of the outward ſhewing and teſtification of faith. Thirdly, if we take juſtification properly, as S. *Paul* uſeth the word, then ſhould S. *James* be contrary to S. *Paul*, who ſaith, we are juſtified by faith without works.

Lib.4. in cap. 4. ad Roman.

Origene alſo thus expoundeth this text: *Indicium eſt fidei vera ubi non delinquitur*,— It is a ſigne of true faith, where is no offence, &c. *Abraham* is ſaid to be juſtified by works, *quia certum eſt eum qui vere credit, opus fidei & juſtitia operari*, becauſe it is certaine, that he which beleeveth, doth work the work of faith and juſtice, and ſo is capable of both glories, of that which is in ſecret with God, and open before man, &c.

Bellarmine anſwereth, that S. *Paul* ſpeaketh of the firſt juſtification, which is, without works; S. *James* of the ſecond juſtification, whereby a man is made more juſt, and this is cauſed by good works.

Rom.8.30.

Contra. Firſt, we deny any ſuch difference of juſtification; the Scripture ſpeaketh but of one juſtification, *Whom hee juſtified, them alſo hee glorified*: unleſſe you will have another juſtification to come after our glorification: and *verſe* 7. *Bleſſed are they whoſe iniquities are forgiven*: the juſtification in remiſſion of ſinnes, doth make a man bleſſed: *Ergo*, it is the onely ſufficient juſtification.

Secondly, if faith doe juſtifie as it is a work, by the merit and worthineſſe thereof, as it is by our adverſaries affirmed, and not inſtrumentally only by apprehending Chriſt, then neither ſhall their firſt juſtification be without works, becauſe it is not without faith.

Geneſ.15.6.

Thirdly, S. *Paul* and S. *James* ſpeak both of one and the ſelfe-ſame juſtification before God: for both of them alleage the ſame example of *Abraham*, both citing the ſame teſtimony of Scripture: *Abraham beleeved God, and it was counted unto him for righteouſneſſe*: Wherefore they bringing in the ſame example, and uſing the ſame words, muſt needs apply them to the ſame end. *Rahab* alſo is brought in an example of the very firſt juſtification, *Rahab the harlot was juſtified*: ſhe was an harlot only before her firſt juſtification: ſo then it will follow, that even the firſt juſtification is by works, if they will have S. *James* to underſtand juſtification as S. *Paul* doth.

Argum. 2. *Bellarmine* for juſtification by works further oppoſeth theſe places of Scripture.

1. Rom.6.19.

1 *Rom.* 6. 19. *As you have given your members ſervants to uncleanneſſe, and iniquity to commit iniquity, ſo now give your members ſervants to juſtice or righteouſneſſe to ſanctification*: by ſanctification here juſtification is ſignified, being oppoſed to iniquity.

2. 2 Cor.7.1.

2 2 *Cor.* 7. 1. *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, and grow up unto ſanctification in the feare of the Lord*: we muſt grow up every day to more juſtice and ſanctification.

3 2 *Cor.*

3 2 *Cor* 9.10. *He will multiply your ſeed, and increaſe the fruits of your juſtice*: by almes then our juſtice is increaſed. 2 Cor.9.10.

4 *Iohn* 14. 23. *If any man love me, he will keepe my word, and my father will love him*: this keeping of the commandements doth procure the love of God, and conſequently juſtification. 4. Iohn.14.23.

5 *Apocal.* 22. 11. *He that is filthy, let him be filthy ſtill, he that is juſt, juſtificetur adhuc, let him be juſtified ſtill. Ergo*, by good works a man hath increaſe of juſtification. 5. Apocal. 22.11.

1 *Anſw.* Firſt, ſanctification, ἁγιασμὸς, is the fruit of juſtice or righteouſneſſe by faith: as the Apoſtle ſaith, *you have your fruit unto holineſſe or ſanctification*: this place onely ſheweth, that we muſt be the ſervants of the juſtice of faith, to bring forth fruits of ſanctification. Secondly, ἀνομία, iniquity, is a generall name, both ſignifying the depravation and uncleanneſſe of our nature, as here it is joyned with it, as alſo it betokeneth actuall ſin, for a S. *Iohn* ſaith, ἁμαρτία is ἀνομία: *ſin is iniquity, or tranſgreſſion of the law*, ſo that the word iniquity or tranſgreſſion, may very well anſwer unto juſtice and ſanctification, the tree and the fruit. 1. Rom.6.22. 1 Iohn.3.4.

2 We deny not, but that we muſt continually grow up and increaſe in the works of ſanctification, which the Apoſtle here affirmeth; but juſtification is one thing, ſanctification another: we muſt firſt be juſtified by faith in the *promiſes of Chriſt*; of the which promiſes alſo the Apoſtle here maketh mention; then followeth as an effect and fruit therof, our ſanctification and holineſſe with the works thereof. 2.

3 Firſt, by juſtice here either the Apoſtle underſtandeth not the juſtice of faith, wherewith we are juſtified before God; but the juſtice wrought in us by faith, which they call inherent or ſecond juſtice: as *Matth.* 6.1. *Doe not your juſtice before men, to be ſeene of them*: but the inward juſtice of faith cannot be ſeene of men: and *verſe* 2. by juſtice, our Saviour expoundeth almes. Secondly, or elſe, if we underſtand the true juſtice of faith: the Apoſtle ſaith not, that juſtice it ſelfe, but the fruits thereof are increaſed, which we deny not. Thirdly, though the juſtice of faith before God be not increaſed, yet we may increaſe in the aſſurance thereof unto our ſelves. 3. Matth.6.1.2.

4 Our Saviour expoundeth himſelfe, *verſ.* 21. *I will love him, and ſhew my ſelfe unto him*: this love then of God in Chriſt, is not procured by good works, but only ſhewed, manifeſted and aſſured, as Saint *Peter* ſaith, 2 *Pet.* 1.10. *Make your calling and election ſure by good works.* 4. Iohn 14.21. 2 Pet.1.10.

5 Firſt, it is manifeſt by the oppoſition, that the Apoſtle ſpeaketh of that juſtice which is wrought in us by faith, which they call the ſecond juſtice: for he had ſaid before: ὁ ἀδικῶν he that is unjuſt or injurious, or as their owne tranſlation readeth, *qui nocet*, he that is hurtfull, let him be hurtfull ſtill: as this is underſtood not of originall, but externall injuſtice; ſo the clauſe following, ὁ δίκαιος, he that is juſt, let him be more juſtified, muſt be referred to the increaſe of juſtice. Secondly, unleſſe we will underſtand it of the aſſurance of juſtification to our ſelves, wherein as I ſaid before wee may increaſe: but what is this to juſtification by works, whereof there is not one ſyllable mentioned? 5.

The Proteſtants.

THat good works, although they be notable teſtimonies of our faith, yet help not to juſtifie us before God: the Scripture thus witneſſeth.

Argum. 1. *Rom.* 4.7. *Bleſſed are thoſe whoſe iniquities are forgiven*; our bleſſedneſſe is not cauſed by our works, but by the free remiſſion of our ſins in Chriſt. 1 Rom.4.7.

Bellarmine anſwereth, that Saint *Paul* ſpeaketh of the firſt juſtification, or the beginning of juſtification.

Contra. 1. He ſpeaketh of that juſtification, which bleſſedneſſe followeth, which is not the beginning, but the very perfection of our juſtification: we ſee heaven is promiſed at the firſt remiſſion of our ſins, what need then any other juſtification? As *Auguſtine* ſaith, *Donando delicta fecit ſe debitorem corona*, by forgiving of our ſins, he hath made himſelfe a debtor of the crowne. 2 Againe, whereas man all his life long hath need of remiſſion of ſins, this juſtification, whereby all our ſins are remitted, is not the beginning onely, but the conſummation thereof, which extendeth it ſelfe thorowout our whole life. Wherefore good works are not given us to be juſtified thereby, but to be evident ſignes and witneſſes of our faith, to the glory of God: as *Bernard* ſaith, *Sicut corporis hujus vitam ex corporis motu dignoſimus, ſic fidei vitam ex operibus bonis*; As we diſcerne the life of the body by the motion, ſo faith by good works, *In Paſchal. ſerm.* 2.

Argum. 2. *Pſalm.* 143.2. *Enter not into judgement with thy ſervant* (ſaith the Prophet) *for in thy ſight ſhall none that liveth be juſtified, Matth.* 6. 12. Our Saviour teacheth every man, though never ſo juſt, to pray, *forgive us our ſins, &c. Ergo*, no man is juſt by his works. 2. Pſal.143.2. Matth.6.12.

Bellarm. 1. *David* deſireth not to be judged according to thoſe things which he had of himſelfe, whereby hee could not bee juſtified. 2 Or it is to be underſtood of veniall ſins. 3 Or hee ſaith, that in compariſon of God, who is perfectly juſt, no man can bee juſtified, *Bellarm. cap.* 20. *reſp. ad loc.* 2. 1.

Contra. 1. *David* ſpeaketh of himſelfe as Gods *ſervant*, and ſo in the ſtate of grace, not as under his naturall condition. 2 Doth hee think that God having forgiven unto his ſervants their greater ſins, will enter into judgement with them for ſmall offences, which hee calleth *veniall*? therefore 1.

David

Pſal.130.2. ***David*** underſtandeth all ſins whatſoever : as in the like place is evident, *Pſal.* 130.2. *Si obſervaveris iniquitates, quis ſuſtinebit?* If thou marke iniquities, who ſhall abide it? 3 He ſaith not, in compariſon of God, *but in the ſight of God*; and what other juſtification doe we ſpeak of, but before God? before men, we deny not, but by good works one may be juſtified, that is, knowne or declared ſo to be. Againe, he ſpeaketh of ſuch a juſtification, whereby Gods ſervants ſhall be delivered from judgement; which is not to be made juſt, as God is, or equall unto him; for then every man ſhould be judged or condemned : for ſuch juſtice the Angels have not, much leſſe men.

2 *Bellarm.* That Petition of the Lords prayer is to be underſtood only of veniall ſins, which are mixed with our good works, *c.20.reſp.ad loc.5.*

2 *Contra.* 1. The word is ὀφειλήματα, *debts*; we pray to have all our debts forgiven : but I truſt we are more indangered and indebted to God, by great ſins then ſmall. 2 S. *Luke* readeth ἁμαρτίας, *ſins*: and 1 Ioh 3.4. S. *Iohn* defineth, ἁμαρτία, *ſin*, to be ἀνομία, *tranſgreſſion*, 1 *Iohn* 3. 4. but great ſins are tranſgreſſions of the law more than veniall : *Ergo*, they are not excluded. 3 If good works are tempered with veniall ſins, how can they, being imperfect, make us juſt and perfect before God?

*Concil. Arauſican.can.*20. *Multa in homine bona fiunt, quæ non facit homo nulla vera bona facit homo, quæ Deus non præſtat, ut faciat homo:* Many good things are wrought in man, without man; but man doth no good things, which God doth not firſt give ſtrength to man to work and doe them, &c. A man then muſt firſt receive grace of God to work (which is given in his juſtification) and then he worketh: ſo that good works are the effect, not the cauſe of juſtification. See the ſeale of the Martyrs to this doctrine, *Part.*1. of this Queſtion.

Pſal n 130 4. Cenſur.oriental.cap.6. 1 *Ieremie* the Patriark thus alleageth *Chryſoſtome* to this purpoſe, upon theſe words of the Pſalme: *With thee is mercy: Hoc eſt non in noſtris recte factis, ſed in tua bonitate ſitum eſt, ut tantam effugiamus damnationem:* that is, It lieth not in our well done deeds, but in thy goodneſſe, that we eſcape ſo great damnation.

In cap.4. ad Roman. In 3. cap. ad Galat. 2 *Primaſius* ſaith, *Impium per ſolam fidem juſtificat:* He juſtifieth the wicked by faith alone, &c. *Si gentes fide ſola non ſalvavit, nec nos, quia ex operibus, nemo juſtificabitur:* if he did not ſave the Gentiles onely by faith, neither doth he ſave us : for by works ſhall none be juſtified.

Harm.ſect.9. 246. Sect 9 pag. 259. 3 Latter confeſſ. of Helvet. *c.*16. *We teach with the Apoſtle, that a man is juſtified by faith in Chriſt, and not by any good works.* French confeſſ. *artic.*22. *We confeſſe, that the good works which we doe, by the direction of his ſpirit, are not ſo regarded of God, that we ſhould be juſtified thereby, becauſe we ſhould waver with a perpetuall doubting, &c.* See alſo the confeſſ. of Belgia, *artic.*22.*pag.*261. Ausburg, *pag.*263. and the reſt of the reformed Churches agree.

In cap.20 Mat. In cap.11 epiſt. ad Roman. 4 *Ferus:* If thou deſire to have Gods favour and mercy, *nullam meritorum tuorum mentionem facias*, make no mention at all of thy merits. *Faber. Stapulen. Non ex operibus ſalutem attingere poſſumus, ſed Dei electione & gratia:* We doe not attaine ſalvation by our works, but by Gods election and grace.

*Decret.part.*2. *cauſ.*3. *qu.*7.*c.*5. *Gregor.* upon theſe words, *Geneſ.* 4. 4. *The Lord had reſpect to Abel and his offering:* firſt unto *Abel*, then to his offering : *Ex qua re patenter oſtenditur, quia non offerens à muneribus, ſed munera ab offerente placuerunt:* By the which it is evident, that not the offerer by his gift, but the gift becauſe of the offerer pleaſed : *Ergo, Abel* was not juſtified by his gift, but before his gift.

The third Part, Of the impediments of good works.

Firſt, VVhether the works of the righteous be perfect.

The Papiſts.

70. Error. THeir opinion is, that a juſt man in his good works doth not ſin ſo much as venially. *Concil. Triden. ſeſſ.6. can.*25. but that their works are truly juſt, without any ſpot or blemiſh of ſin, *Bellarmin. cap.*15.

Iob 1 22. Pſal.7.6. *Argum.* 1. *Iob* 1.22. *In all this did not Iob ſin, nor charge God fooliſhly, Pſal.*7.6. *Judge me according to my righteouſneſſe : David* would not have ſtood upon his righteouſneſſe before God, if it had beene defiled with ſin, *Bellarm.cap.*15.

Iob 9.30. *Anſw.* 1. *Iob* is ſaid as yet not to ſin, not that he was ſimply without ſin, but in reſpect of his ſin afterward committed with his mouth, in murmuring againſt God; he had not yet fallen into that great ſin to charge God fooliſhly : for otherwiſe *Iob* confeſſeth himſelfe, that *if he ſhould waſh himſelfe moſt cleane, his owne clothes ſhould defile him*, that is, even in his beſt works, God could finde ſufficient matter againſt him.

Pſal.133.2. Pſal.143.2. 2 The Prophet *David* doth not ſtand upon his innocencie or righteouſneſſe before God: for elſewhere he ſaith, *If thou markeſt what is done amiſſe, who ſhall be able to abide it? and in thy ſight no man living ſhall be juſtified,* But hee cleereth himſelfe for his upright and true dealing among men, a *verſ.*3.*If I have done this thing,&c.* his enemies accuſed him wrongfully,and perſecuted him without a cauſe,*Pſal.*25.3. Pſal.25.3.

Argum. 2. Theſe places are alſo produced for the perfection of Works.

1 *Matth.* 6.22. *If thy eye be ſingle,all thy body is light: Luke* 11.36. *If thy body be light, having no part dark: Ergo,*In good works there is no darkneſſe at all. Matth.6.22. Luke 11.36.

2 1 *Corinth.*3.12.*If any build upon this foundation,gold,ſilver: Ergo,*ſome works are as precious and perfect as gold. 1 Cor.3.12.

3 *Iam.*3.2.*In many things we offend all: Ergo,* in ſome things we offend not.

4 *Pſal.* 4.4.*Tremble and ſin not; Iſay* 1.16,17.*Ceaſe to doe evill,learne to doe well:* to what end are we thus exhorted to ſin,if we cannot chuſe but ſin in our good works? Iam.3.2. Pſal.4.4.

5 *Act.* 10.35. *He that feareth God, and worketh righteouſneſſe, is accepted before him:* but nothing can pleaſe God,but that which is truly good. Iſay 1.16,17. Act.10.35.

6 In divers places the Scripture calleth the works of the righteous,good works: as *Matth.* 5.16. that men *ſeeing your good works,&c. Bellarm.lib.*4.*de juſtificat.c.*15. Matth.5.16.

1. *Contra.* 1. The ſimple eye,ſignifieth not perfection,but integrity and ſingleneſſe of heart,without guile or diſſimulation: as *Auguſtine* very well diſtinguiſheth betweene *rectum corde, & mundum corde*: right in heart,and cleane in heart: *rectus corde eſt,—ut recto curſu,id eſt,recta fide atq; intentione pervenire,ubi habitat mundus corde*; He is right in heart,which endevoureth that with a right courſe,that is a right faith,and intention he may come thither,where dwelleth the cleane in heart, *de perfect.juſtit. contr.Celeſtin.* Secondly,the light having no darkeneſſe,is Faith,which wholly lighteneth the body: as Chriſt ſaith,*He that is waſhed,is cleane every whit:* this maketh not for the perfection of works. Thirdly,yet the light of faith,though conſidered in it ſelfe,it hath no darkneſſe;yet in the ſight of God,and conferred with his light,is full of darkneſſe: As *Hierome* well noteth upon theſe words, *God is light, and in him is no darkneſſe: Oſtendit omnia aliorum lumina aliqua ſorde maculari*; He ſheweth that all other lights are obſcured with ſome blemiſh. Ioh.13.10. 1 Ioh.1.5.

2. First, the Apoſtle ſpeaketh of teachers, and of ſound or corrupt doctrine, which hee compareth to gold, ſilver, or ſtubble, hay,&c. for he compareth himſelfe and other teachers to builders, *verſe* 10. So then a man may teach pure and ſincere doctrine, *Wee ſpeak of ſincerity:* though the Apoſtle deny himſelfe to be perfect in working, *Not as though we were already perfect.* 2 This *gold, ſilver,&c.* is ſo called not ſimply, being laid to Gods touchſtone, but in reſpect of the *hay, ſtubble,&c.* So wee deny not, but that good works in reſpect of evill, are as gold. 3 Saint *Peter* expoundeth faith to be that, *which is more precious than gold,* This place therefore maketh nothing for the perfection of works. 2 Cor.2.17. Philip.3.12. 1 Pet.1.7.

3. Firſt, *In many things we offend all*; ſaith the Apoſtle: whereupon it is well inferred, that in ſome things we offend not all,which is true: for every man offendeth not in every thing: but hereof it followeth not,that in ſome things no man offendeth. 2 The Apoſtle affirmeth the contrary, that *he is a perfect man,that offendeth not in word:* but no man is ſo perfect, and therefore in this point all offend in ſome meaſure: as *Let God be true and every man a liar.* 3 The word is πταίομεν, we fall or ſtumble: ſo that in his conſtruction, ſome thing there may be, wherein a righteous man doth not fall or ſtumble; that is,apparantly or notoriouſly tranſgreſſe,though he be not without fault. Rom.3.4.

4. Firſt,his meaning is, that we ſhould not be outragious or immoderate in our anger; as the Apoſtle expoundeth, Let not the Sun goe downe upon *your wrath:* not that we cannot be altogether free from corruption. 2 We are exhorted to ceaſe to doe evill; that is, to abſtaine from the works of the wicked: For as *Hierome* well ſaith,*hominem poſſe eſſe ἀναμάρτητον, ſed non abſq; κακίᾳ vitio,* I ſay, a man may be without ſin,but not without fault,*dial.*2.*contra.Pelag.* 3 And as *Auguſtine* well ſaith,*Cur non preciperetur homini iſta perfectio,&c.* Why ſhould not perfect juſtice be commanded,though it cannot be performed? *Non enim recte curritur, ſi quo currendum eſt neſciatur,&c.* A man cannot run well,if he know not whither to run,*de perfect.juſtit.contr.Celeſtin.* Epheſ.4.26.

5. Good works are acceptable to God, but through Chriſt: *Such ſacrifices God is pleaſed with, but we muſt offer theſe ſacrifices by Chriſt.* Heb.13.15.

6. Our works are called good, *Non ſecundum perfectam juſtitiam, ſed hanc quæ humanæ fragilitati competit,* not after perfect juſtice, but as it is agreeable to our humane fragility,*dialog.*1.*contra. Pelag. Hieron.*

I cannot here omit a moſt excellent teſtimony of *Origen* to this purpoſe: *Etſi omnia fecerimus, &c.* Although we have done all things that are commanded us,yet have we not done any good: (for God onely is good) for if the things were truly good,that we doe, it would not have beene written, that doing thoſe things,we ſhould ſay we are unprofitable ſervants, *Quantum ad comparationem cæterorum dicuntur bona quæ agimus; quantum autem ad veritatem,bonum noſtrum non eſt bonum*; In reſpect then of other things, the works are called good,which we doe: but in regard of the truth, our good doing is not good,*tract.*8.*in Matth.* Luke 17.10.

The Doway champions doe here thus helpe out the matter: whereas *Luther* would prove by that text; *The imaginations of the thoughts of mans heart are only evill continually:* that all mens actions are polluted, as proceeding from a corrupt heart; they make this anſwer, that *Moſes* deſcribeth the enormity of ſin, that reigned then in the world before the floud: but *Noah* there is excepted, Geneſ.6.5. Doway Bible, Pag.23,24.

ted, who is called not onely juſt but perfect, and complete in doing all that was commanded, &c.

Geneſ.8.21. *Contra.* 1. That *Moſes* ſpeaketh not onely of theſe times, but generally of all mankinde, ſhewing what man is by nature, is evident by the like place, *cap.*8. *The imagination of mans heart is evill, even from his youth*: This was ſpoken after the floud: and your Latine Bible here hath this marginall note, which theſe tranſlators have omitted, *cor hominis malum*, mans heart is evill: which ſheweth the generall condition of all men by nature. 2 And how *Noah* was counted perfect, your Interlineárie Gloſſe ſheweth he was perfect, *Tanquam viator, non comprehenſor*; As a traveller by the way, not as one that comprehended; that is, was attained to perfection: their owne *Vatablus* alſo ſaith, that the Apoſtle pronounceth *Noe* to have done *juſt per fidem*, by faith, then not by his owne perfection: yea, the Doway Gloſſe-men themſelves elſewhere confeſſe, that the ſpot of veniall ſinnes may be in a juſt man, &c. how then is any man perfect?

Annot. in Geneſ.6. numer. 11.

Annot. in Iob 15. verſ.15.

The Proteſtants.

THe moſt righteous men in earth, have not onely their infirmities, and are in danger to ſin daily, but even their beſt and moſt holy works are blemiſhed with ſome infirmitie, and have a ſmacke of ſinne.

Eccleſ.7.22. Prov.20.9. *Argum.* 1. *There is no juſt man in the earth that doth good, and ſinneth not*: that is, not at another time, as *Bellarmine* gloſſeth, but even at the ſame time wherein he doth good, is not free from ſinne: for who can ſay, I am cleane from ſinne? the juſt man cannot ſay, that at any time he is cleane from ſinne.

Iſay 64.6. *Argum.* 2. *All our righteouſneſſe is as a ſtained clout*: *Ergo*, the beſt works which we doe are ſomewhat defiled with our owne corruptions.

Bellarmine anſwereth: 1 That the Prophet ſpeaketh of the wicked men with whom God was angrie, not of the righteous.

Iſay 65.5,8. *Contra.* Yea, even of the righteous which ſay, *verſ.*5. *We ſhall be ſaved*, and *verſ.*8. *Thou art our father, and we are the worke of thy hands*. The wicked cannot ſay thus.

Bellarm. 2. The Prophet underſtandeth onely their ceremoniall righteouſneſſe, in bringing ſacrifices, obſerving their new Moones, and ſuch like.

Contra. The Prophets words are generall: *All our righteouſneſſe is ſtained*: all, that is, whether the righteouſneſſe of the morall or ceremoniall Law.

1 Pet.4.18. *Argum.* 3. *Hierome* urgeth againſt the Pelagians theſe texts of Scripture: Firſt, *The righteous ſhall ſcarcely be ſaved: Salvaretur autem facile, ſi nihil in ſe macula haberet*: But he ſhould be eaſily ſaved, if he had no blot or blemiſh.

Galath.5.17. Secondly, *Yee cannot doe the ſame things yee would: Ecce Apoſtolus omneſque credentes quod volunt implere non poſſunt*: Behold, neither the Apoſtle, nor any beleever, can fulfill that which they would.

1 Ioh.1.5. Thirdly, *God is light, and in him is no darknes: Quando dicit nullas tenebras in Dei lumine reperiri, &c.* When he ſaith no darkneſſe is found in Gods light, he ſheweth that all other mens lights are ſtained.

Matth.9.13. Fourthly, *I came not to call the righteous, but ſinners to repentance: Nullus enim ad perfectum juſtus, ſed aliqua ex parte peccator*: For no man is perfectly juſt, but in ſome ſort a ſinner: *Dial.* 2. *adverſ. Pelag.*

Firſt, if the righteous then have alwayes ſome ſtaine; Secondly, if they cannot in any worke do that they would; Thirdly, if their light be alwayes mixed with darkneſſe; Fourthly, if they be not in any thing perfectly juſt: then it followeth, that their beſt works are blemiſhed and imperfect.

1 *Origen* ſaith well: *Vix eſt qui ita curetur, &c.* As there is hardly any man ſo cured of his wound, but there remaineth ſome marke of it, *Ita anima, quæ peccati vulnus accepit, etiamſi curetur, habet tamen peccati cicatricem*: ſo the ſoule which received the wound of ſin, though it be cured, hath ſome ſcars of ſin ſtill: *Homil.*8. *in Levitic.*

Auguſtine upon theſe words of *Iob* 29.14. *I put on juſtice as a robe*, thus writeth: *Veſtis iſta belli magis ſolet eſſe quam pacis, ubi adhuc expugnatur concupiſcentia, non ubi erit plena, ſine aliquo prorſus hoſte juſtitia*: This garment, that is, a cloake or mantle, is rather for warre than peace: for here wee doe daily fight againſt concupiſcence, and there is no perfect righteouſneſſe without ſome enemy, *cont. Caleſt. de perfect. juſtit.* But if ſo any worke of ours could be perfect without ſin, righteouſneſſe might be without an enemy, which *Auguſtine* denieth.

Cenſur. orient. cap.4. 2 *Ieremy* Patriarch confeſſeth, that which we doe, *parvum quid & nihil ſit, ſi conferatur, &c.* it is a ſmall thing, and even as nothing, being compared with the divine bountie, &c. And to the ſame purpoſe hee citeth *Chryſoſtome*: *Ea quæ nobis parva delicta videntur*; Thoſe which ſeeme ſmall faults with us, doe deſerve great puniſhment before the Divine Tribunall, &c. And againe, in that Tribunall where mercie is preſident, *non omnia exacte computantur*; all things are not exactly reckoned, the Judge of his great mercie, *multa prætermittente, multa condonante*, pretermitting many things, and pardoning many.

Exod.34. Iob 15.15. Harm. ſect.2. pag.26. 3 Confeſſ. of Bohemia, cap.17. *No man can be ſanctified by his works as holy actions, according to that ſaying of* Moſes *(O Lord in thy ſight no man is innocent, that is, perfectly holy.)* And in the booke of *Iob*; *What is man, that he ſhould be undefiled? &c. Behold, he found no ſtedfaſtneſſe among his Saints, and the heavens are not cleare in his ſight.*

Helvetia. confeſſ. latter. c. 16. *Many unperfect things are found in the works even of the Saints.* Saxonie lec. of remiſſion of ſins: *Although vertues in us bee begun, yet be they ſtill imperfect, and the relicks of ſin doe ſticke in us.*

Sect. 4. p. 247.
Sect. 9. p. 284.

Gregory ſaith: *Sanctus vir omne virtutis noſtræ meritum vitium eſſe conſpicit:* An holy man ſeeth all the merit of our vertue to be vice; *ipſa juſtitia noſtra ad examen divinæ juſtitiæ deducta injuſtitia eſt, & ſordet in diſtinctione judicis, quæ in æſtimatione fulget operantis:* even our righteouſneſſe, being examined by the Divine juſtice is unrighteouſneſſe, and that ſtinketh in the ſtrict triall of the Judge, which ſhineth in the eſtimation of the worker, &c.

Moral. lib. 9. cap. 1.

Lib. 5. in cap. 3. Iob cap. 7.

Clementin. lib. 5. tit. 11. c. 1. Ubi culpa non eſt, ibi timere ſolent conſcientiæ timoratæ: Where no fault is, yet fearefull conſciences are afraid of it. If mens good works were not ſubject to fault and blame, what need a righteous man to feare it?

Eſpenc. in 1 Timoth. 5. 7. Quis non quaſi in pulchro corpore, nævum aut verrucam habet? Who hath not as in a beautifull body ſome ſpot or wart? *In 2 Timoth. p. 110. ex Chryſoſtomo: Nemo poteſt ſic in omnibus malus eſſe, quin aliqua bona habeat; vel bonus, quin quædam peccata:* No man can be ſo evill in all things, but he hath ſome good things; no man ſo good, but he hath ſome evill.

Secondly, whether a righteous man may fall into any mortall ſinne.

The Papiſts.

Mortall ſin (they ſay) cannot conſiſt together with the grace of God, and cannot bee committed by a man continuing the ſonne of God: for *he that is borne of God ſinneth not,* ſaith the Apoſtle; that is, falleth into no mortall ſin, *Rhemiſt. 1 Ioh. 3. ſect. 5.*

72. Error.
1 Iohn 3. 9.

The Proteſtants.

First, underſtanding mortall ſin, as they doe for every ſin, that deſerveth death, as adulterie theft, murther, their expoſition is hereticall: for then *David* ſhould not have been the ſon of God, when he committed adulterie, and conſequently ſhould have been none of the predeſtinate; but hee that is once the Son of God, is alwayes to the * end: *For whom God loveth, he loveth to the end, Iohn 13. 1.*

* It is objected by a popiſh caviller, that this doctrine is dangerous, becauſe it ſpurreth to all villanie: and falſe, becauſe the Apoſtle ſaith of ſome, *yee which are juſtified by the law, are fallen from grace: Galath. 5. 4. Anſwer. 1.* Aſſurance of ſalvation, that ſuch as are the ſons of God cannot fall away, breedeth not carnall ſecurity, but godly carefulneſſe, that they may walke worthy of their calling, as the Apoſtle ſaith, *we are choſen in him, that we ſhould be holy: Ephoſ. 1. 4.* 2. They are ſaid to fall from grace, not in reſpect of Gods election, whereby they were never ordained to grace that fall from it: but of the outward meanes, which ſhould bring them to ſalvation. See our further anſwer, *Retect. pag. 114.*

Secondly, the Apoſtles meaning, when he ſaith, he that is borne of God ſinneth not, is no other but as S. *Paul* ſaith, *let not ſin reigne, &c. Rom. 6. 12.* that is, the children of God, though they fall into ſin, continue not in it, neither delight therein, neither are wholly overcome of it: for it is true of them, that they doe it not, but ſin that dwelleth in them, *Rom. 7. 20. Auguſtine* ſaith, *Quicunque in Dei providentiſſ. diſpoſitione prædeſtinati ſunt, non ditu nondum renati, ſed etiam nondum nati, filii Dei ſunt & perire non poſſunt:* Whoſoever in the moſt wiſe counſell of God are predeſtinate to ſalvation, not only before they are regenerate and borne againe, but even before they are borne, are the children of God, and cannot periſh: *de corrupt. grat. cap. 9.* Such therefore cannot finally periſh, and ceaſe to bee the Sons of God, though they may fall into ſin.

Hierome to this purpoſe urgeth that place of the Pſalme againſt the Pelagians: *Pſal. 32. 5.* when the Prophet had ſaid: *I will confeſſe againſt my ſelfe my wickednes:* it followeth: *Pro hac, id eſt, impietate orabit ad te omnis ſanctus: ſi ſanctus eſt, quomodo orat pro iniquitate? ſi iniquitatem habet, qua ratione ſanctus appellatur? juxta illum ſcilicet modum, qui in alio loco ſcribitur, ſepties cadit juſtus & reſurgit:* For this, that is, impietie, ſhall every holy man pray, &c. If holy, how prayeth he for iniquitie? if hee have iniquitie, how is he holy? Surely as it is written in another place, The righteous falleth ſeven times a day and riſeth againe, *Dial. 2. ad Pelag. Ergo,* an holy man may fall into impietie or iniquitie, though by Gods grace he may be recovered againe.

Pſalm. 32. 5.

1 *Auguſtine* ſaith, *Nullus ſanctus & juſtus caret peccato, &c.* No holy or juſt man, is without ſin, &c. And *Primaſius* ſaith, *Sagitta mortis peccatum, per quod animæ jugulantur:* Sinne is the arrow of death, by the which the ſoules are ſlaine, &c. If then a juſt man cannot bee without ſin, then conſequently the arrow of death ſticketh in his ſoule: but it is pulled forth by the blood of Chriſt.

2 *Chryſoſtome* ſaith, as hee is alleaged by *Ieremie* the Patriarch, *Quæ nobis parva delicta videntur —magnam merentur pœnam, &c.* The ſins which ſeeme ſmall to us, deſerve great puniſhment before the juſt tribunall. &c. then even the ſmall and veniall ſins, as they call them, are mortall, and worthy of death in the ſeveritie of the divine juſtice.

De eccleſiaſtic. dogmat. c. 86.
In 15 c. 1 epiſt. ad Corinth.
Cenſur. orient. cap. 6.

3 Confeſſ. of Saxonie, artic. 16. *We condemne the Catharans and Novatians, which fained, that the elect could not fall into ſins againſt their conſcience.*

Harm. ſect. 8. pag. 250

4 *Gregory* ſaith, that even the righteous *perituros ſe ſine ambiguitate præſciunt, ſi remota pietate judicentur,* doe foreſee that they ſhall undoubtedly periſh, if they bee judged without mercie, &c. then it followeth, that even the juſt may commit ſins worthy of death.

In 3 c. Iob. lib. 5. c. 8.

The third impediment of good works, namely of ſin againſt the holy Ghoſt: whether it bee a ſinne irremiſſible.

The Papiſts.

73. Error. ALL ſins are pardonable, ſo long as the committers of them bee in caſe to repent: as they are, ſo long as they live in this world: It is great blaſphemie therefore, which the Calviniſts utter, that Apoſtaſie, and certaine other ſins of the reprobate, cannot be forgiven at all in this life: *Rhem. 1 Iohn 1. 5. ſect. 4.* And therefore they ſay, that blaſphemie againſt the ſpirit is ſaid to be irremiſſible, becauſe it is hardly forgiven: And they define ſin againſt the holy Ghoſt to bee nothing elſe but finall impenitencie, *Rhemiſt. Matth. 12. 4.*

Bellarmine better adviſed, ſaith, that blaſphemie againſt the holy ſpirit is neither every ſin committed after Baptiſme, as *Origen* thought, nor finall impenitencie, nor yet every ſin committed of malice, but defineth it to be a malicious hatred, and deteſtation of the knowne truth: but hee ſaith as the reſt, that it is not a ſin ſimply irremiſſible, *Bellarm. lib. 2. de pœnitent. cap. 15.*

Iohn 20.23. *Argum. Ioh. 20. 23. Whoſe ſins ſoever you remit, they are remitted, &c. Ergo* all ſins are remiſſible: *Bellar. lib. 2. de pœnit. c. 15.*

Anſw. 1. The Apoſtles had not commiſſion to bind or looſe whom they would, but to bind all impenitent perſons, and to looſe all penitent ſinners: as *Matth.* 18. 18. this authority of binding and looſing is given with a limitation, *that if any man would not heare the Church, he ſhould be as a heathen*; him they muſt bind, looſe him they cannot whom they ſee impenitent. And therefore ſin againſt the holy Ghoſt, becauſe it was alwayes joyned with impenitencie, cannot be looſed. — Math. 18. 18.

2 Secondly, *Bellarmine* ſpendeth many words in vaine, to proove *nullum eſſe peccatum, &c.* that there is no ſin, which is not taken away by true repentance: none of us ever denied it: yea wee doubt not to ſay with *Ambroſe: Arbitror, quod etiam Iudas potuiſſet tanta Dei miſeratione non excludi à venia, ſi pœnitentiam non apud Iudæos, ſed apud Chriſtum egiſſet:* I thinke, that *Iudas* might have been not excluded from forgiveneſſe by the great mercie of God, if hee had done repentance not before the Jewes, but with Chriſt, *lib. 2. de pœnitent. cap. 4.* He ſhould then have prooved, that repentance may bee joyned with ſin againſt the holy Ghoſt: but ſeeing all, which commit that ſinne are hardened in their hearts, and ſo finally impenitent, they cannot be forgiven: for they which repent not ſhall periſh, *Luke* 13. 3. — Luke 13. 3.

1 King. 2, 25. The Doway diſciples doe here alſo play their part, giving this marginall note upon that place: *If a man ſhall ſin againſt our Lord, who ſhall pray for him?* ſins directly againſt God—are more hardly remitted, but none are irremiſſible before death, becauſe during life, every one may repent, if they will: *annotat.* upon that place.

Contra. 1. Though we urge not this place concerning ſin againſt the holy Ghoſt: yet their gloſſe is falſe: for ſin againſt the holy Ghoſt ſhall never be forgiven, *Marke* 3. 29. and therefore it is irremiſſible even in this life. 2 The reaſon of the gloſſe is untrue, that it is in mans power to repent: the Scripture ſaith otherwiſe, *convert thou me, and I ſhall be converted:* and the very next words are againſt them, *they heard not the voice of their father, becauſe the Lord would kill them:* and their note thereupon confuteth their former gloſſe: *For their obſtinacie God left them to themſelves, without his grace, and ſo juſtly puniſhed them.* If they could have repented of themſelves, without the grace of God, the withholding of Gods grace had been no impediment to their repentance: it was certaine therefore, that they could not repent, becauſe God certainely had decreed their puniſhment; and ſo the Apoſtle calleth the heart of ſuch *ἀμετανόητον*, impenitent, or which cannot repent. — Marke 3. 29. Ierem. 31. 18. Rom. 2. 5.

The Proteſtants.

THis queſtion of ſin againſt the holy Ghoſt, though it come here ſomewhat out of place, (for it belongeth properly to the 18. Controverſie, where the other queſtions are handled concerning ſin) yet I thought it better to touch a matter ſo waightie briefly by the way, than altogether to let it bee omitted: Wee have therefore to deale both with the Rhemiſts, who doe not rightly deſcribe this ſin, and then with *Bellarmine*, that together with the reſt affirmeth this ſin to bee remiſſible, though not ordinarily and commonly.

Firſt then, againſt the Rhemiſts we ſhew, that ſin againſt the holy Ghoſt is not finall impenitencie: every one indeed that ſo ſinneth, is finally impenitent, becauſe he ſhall never have the grace to repent: But our Saviour Chriſt meaneth ſome ſpeciall ſin in calling it blaſphemie againſt the holy Ghoſt: for many a wicked man may die impenitently, and yet not blaſpheme.

And againe, if finall impenitencie were this ſin, then could it not be committed before death: But ſeeing our Saviour chargeth the Phariſies then living, with blaſphemie, and S. *Iohn* ſpeaking of the ſins of the living, which are ſeene, ſaith, there is a ſin unto death: If thou ſee thy brother ſin, &c. 1 *Iohn* 5. 16. But if a man could not commit this ſinne before hee die, hee could not bee ſeene to ſinne. — 1 Iohn 5. 16.

Auguſtine better defineth this ſin: *Cum poſt agnitionem Domini per gratiam, &c. quiſquam oppugnat fraternitatem & adverſus gratiam ipſam, qua reconciliatus eſt Deo, invidentia facibus agitatur:* When

after the acknowledging of the Lord by the grace of Chriſt, any man doth oppugne the brotherhood,
and maliciouſly is carried againſt that grace whereby hee was reconciled to God : *lib. 1. de ſerm. in
mont.* 41. But moſt perfectly is this ſin deſcribed, *Heb.* 10. 29. where there are ſet downe three circum-
ſtances that make this ſin : firſt, the perſon ; he muſt be ſuch an one as hath been lightened with grace, Heb. 10. 29.
and been in outward appearance ſanctified : therefore Jewes, Turks, or Infidels, cannot commit this
ſin ; becauſe their minds were never illuminate by the truth. Secondly, his affection muſt be conſide-
red, which is moſt deadly and hatefull in the higheſt degree : blaſpheming the ſpirit, and deſpiting the
ſame, crucifying and perſecuting Chriſt againe as it were, *Heb. 6. 6.* Wherefore, they which offend of Heb. 6. 6.
ignorance, as S. *Paul* before his converſion ; or infirmity and weaknes, as S. *Peter* did when hee de-
nied Chriſt ; or which fall not into horrible blaſphemies, are not guiltie of this ſin. Thirdly, it is the
truth which they hate and deteſt, which ſometime they loved, and were thereby ſanctified, not deny-
ing ſome part thereof, as the heretiks doe, but making a generall Apoſtaſie from the whole profeſſion
of the faith, they *count the blood of the teſtament as an unholy thing.* Blaſphemie then againſt the holy
Ghoſt, is an horrible hatred and deteſtation of the truth, and grace of Gods ſpirit, whereby hee that
now blaſphemeth, was before illuminate. *Lyranus* defineth it, *impugnatio veritatis agnitæ*, an impug- Lyranus annot.
ning of the knowne truth. in Mat. 12. 32.

Secondly, againſt *Bellarmine* wee ſhew, that this ſin not only eaſily ſhall not bee forgiven but not at 1.
all, as our Saviour ſaith, *Neither in this world, nor the world to come.* And it is impoſſible for them to 2.
be renewed by repentance. From hence wee gather theſe arguments : No ſinne without repentance Matth. 12. 32.
can bee forgiven. *Unleſſe yee repent, yee ſhall periſh* : But ſinne againſt the holy Ghoſt is utterly void of Heb. 6. 6.
repentance : neither can he that committeth it be renewed by repentance, it is impoſſible ſaith the A- Luke 13. 3.
poſtle : *Ergo.*

That ſinne, for the which there remaineth no ſacrifice, is not remiſſible : for our ſins cannot other-
wiſe be forgiven us, than by the ſacrifice of Chriſts death : But ſinne againſt the holy Ghoſt, which is 3. Heb. 10. 26.
a willing or wilfull backſliding after the knowledge of the truth, cannot be done away by any ſacrifice, 4.
Heb. 10. 26. *Ergo.*

There is no hope of forgiveneſſe for that ſin, for the which it is not lawfull to pray : for ſin againſt
the holy Ghoſt, which is a ſin unto death, it is not lawfull to pray, 1 *Iohn* 5. 16. *Ergo.* Wherefore it is a
great blaſphemie in the Papiſts ſo contrary to the Scripture to affirme, that blaſphemie againſt the ſpirit
may be forgiven.

1 *Bellarmine* anſwereth, that ſin againſt the holy Ghoſt is ſaid not to be remitted in this world nor
the next : *quia ordinariè & ut plurimùm*, becauſe ordinarily, and for the moſt part it is not forgiven : 1.
lib. 2. de pœnit. c. 16. *reſp. ad arg.* 1.

1 *Contra.* Firſt, S. *Marke* ſaith : *Non habet remiſſionem in æternum* : He that blaſphemeth the holy
Ghoſt, ſhall not be forgiven for ever, *Mark.* 3. 29. If never, how then dare he contradict the Scripture? Marke 3. 29.
Yes, he ſhall be forgiven, though hardly : if he be forgiven at all, then the Evangeliſt ſaith not true, *hee
ſhall never, &c.* Secondly, as other blaſphemies are forgiven, ſo this blaſphemie is not forgiven : but
other blaſphemies and ſins are alſo hardly forgiven ; *The righteous ſhall ſcarcely be ſaved* : *Ergo*, this ſin 1 Pet. 4. 18.
is not forgiven, no not hardly. Thirdly, thus *Cyprian* expoundeth, *Non poſſe in Eccleſia remitti ei, qui
in Deum deliquerit, &c.* He cannot be forgiven in the Church, which ſinneth againſt God : and then he
citeth this place, *Matth.* 12. 32. *lib. 3. ad Quirinum cap.* 28.

*Origen : Quibus (qui, i. in Spiritum Sanctum, blaſphemant) neque in præſenti, neque in futuro ſeculo Matth. 12. 32.
remittetur* : To whom (that ſin againſt the holy Ghoſt) it ſhall not be forgiven, neither in this world
nor the next.

*Cauſ. 33. diſt. 1. c. 59. gloſſ. Blaſphemiam in ſpiritum Dominus neque in hoc ſeculo, nec futuro remitten-
dam aſſeruit* : Blaſphemie againſt the holy Ghoſt, the Lord ſaid, ſhall neither in this world be forgiven,
nor in the world to come, &c. that is, never, or not at all.

2 *Bellarmine* to the ſecond and third place maketh the ſame anſwer, that hee that is once lightened,
that is, baptized, if he fall away, cannot be renewed againe by the baptiſme of repentance : and for ſuch 2.
there is no more ſacrifice, that is, no ſecond baptiſme to be expected : *Bellar. ibid.*

2 *Contra.* Firſt, the Apoſtle, *Heb. 6.* 1. 2. maketh repentance from dead works, and the doctrine of Heb. 1. 2.
Baptiſmes two divers things : therefore by repentance Baptiſme is not inſinuated. Secondly, the mea-
ning of the Apoſtle is, that ſuch an one cannot at all repent, and ſo cannot be renewed by repentance :
the reaſon is taken from the greatneſſe of ſinne, becauſe hee doth crucifie againe the Sonne Verſ. 6. 8.
of God, and make a mocke of him, *verſ.* 6. and therefore is neere to curſing, *verſ.* 8. Thirdly, *Ambroſe*
ſaith *in Luc.* 22. *Caſſa erat proditoris pœnitentia, qui peccavit in ſpiritum ſanctum* : The traytors repen-
tance was in vaine (meaning *Iudas*) which ſinned againſt the holy Ghoſt, &c. ſignifying, that ſuch an
one cannot have true repentance. Likewiſe *Hierome : Nihil ita repugnat Deo quam cor impœnitens ;
ſolum crimen eſt, quod veniam conſequi non poteſt ; ſolum deſperationis crimen, quod mederi non poteſt* :
Nothing doth ſo much reſiſt againſt God, as an impenitent heart ; it is the only crime, which cannot ob-
taine pardon ; only the crime of deſperation cannot be healed : *objurgat. Sabinian.* The Apoſtles mea-
ning then is, that they which ſin againſt the holy Ghoſt, having no grace to repent, cannot at all bee
forgiven.

3 Firſt, in the ſame ſenſe the Apoſtle ſaith, there remaineth no ſacrifice for this, nor any meanes

Heb. c. 27. 28. at all of forgivenes: but *a fearefull looking for of judgement and violent fire, Heb.* 10. 27. ſo that the Apoſtle excludeth all meanes and hope of comfort and remiſſion. Secondly, *v.* 28. he dieth without mercy that deſpiſeth *Moſes* law: but he that blaſphemeth the ſpirit, is worthy *of greater puniſhment, verſ.* 29. therefore he alſo *ſine ulla miſeratione moritur*, dieth without mercy; and where there is no mercy there is no forgivenes. Thirdly, *Peter Lombard lib. 2. diſt. 43. b.* rehearſeth thus out of *Auguſtine: Hoc ſolum peccatum veniam mereri non poteſt:* Thus ſin only againſt the holy Ghoſt can find no mercy. And out of *Hierome: Taliter peccans digne pœnitere non poteſt*: He that thus ſinneth, cannot worthily repent, &c. *Ergo*, there is no hope at all of mercy for ſuch, nor no ſacrifice for remiſſion of their ſin.

4 *Bellar.* The Apoſtle doth not forbid us to pray for ſuch, but only ſheweth, that wee are not ſo
1 Ioh. 5. 15. 14. eaſily heard, nor cannot pray with ſuch aſſurance: otherwiſe he had ſaid before, 1 *Ioh.* 5. 15. we know that he heareth whatſoever we aske: *Bellarm. ibid. reſp. ad 4. loc.*

Contra. First, the Apoſtle expoundeth himſelfe, *verſ.* 14. *This is the aſſurance, that we have in him, that if we aske any thing according to his will, hee heareth us*: but to pray for a ſin irremiſſible, is to pray againſt his will. Secondly, the Apoſtle having before given a direct precept to pray for a brother, *ſinning not unto death*, afterward giveth a flat exception, of this ſin unto death, *I ſay not that thou ſhouldeſt*
John 13. 18. *pray for it.* Now that which is excepted out of the precept, is it not denied, or forbidden? as *Ioh.* 13. 18. our Saviour ſaith, *I ſpeake not of you all*: hee doth manifeſtly except and exclude *Iudas*: ſo here to pray for a ſin unto death, being excepted from the generall precept before, is evidently forbidden and denied. Thirdly, the end of our prayer for ſinners, is, that God would give them life, that ſin not unto death: but life cannot bee granted for a ſin unto death, (for how is it a ſinne unto death, if it may find life?) *Ergo*, there is no prayer for ſuch, where the end of the prayer cannot bee hoped for. Fourthly, thus *Ambroſe* expoundeth: *Non poteſt ibi exoratio eſſe veniæ, ubi ſacrilegii eſt plenitudo*: There can be no entreatie for pardon, where there is a fulneſſe of ſacrilege. *Hierome*, as he is cited by *Pet. Lombard, Recte dicit Ioannes, non pro eo oret quis, &c.* S. *Iohn* ſaith well, let not any man pray for him: *lib. 3. diſt. 43. b.* He maketh this exception of the Apoſtle a flat prohibition.

So I conclude this place, with that ſentence of *Hierome: Genus eſt lepræ, quod omnino mundari non poteſt, &c.* There is a kind of leproſie, which cannot be cleanſed at all, and therefore ſuch a man was bid to goe out of the campe. This is that ſin which is committed againſt the holy Ghoſt, that is, of blaſphemie, which, as our Lord ſaith in the Goſpell, ſhall not bee forgiven, neither in this nor the next world: *de diverſ. generib. lepr.*

We have alſo the teſtimony of holy Martyrs: Maſter *Tyndall*; *Sin againſt the holy Ghoſt is, when men of a ſet malice doe perſecute the truth, and of a grounded hate againſt the law of God, by reaſon of a full conſent they have to ſin, and to walke in their old wayes of ignorance, whereunto being now paſt all repentance, they have utterly yeelded themſeves, to follow with full luſt, without bridle or ſnaffle, &c. Fox pag.* 1080. *col.* 2.

Lib. de pudicitia. And for further evidence: 1 *Tertullian* thus evidently diſtinguiſheth ſins: *Eſt delictum non ad mortem—hoc erit remiſſibile, eſt delictum ad mortem hoc erit irremiſſibile,—ubi eſt poſtulationis, illic erit remiſſionis, ubi nec poſtulationis, ibi æque neque remiſſionis—alia erit quæ veniam conſequi poſſit, alia quæ conſequi nullo modo poteſt, &c.* There is a ſin not unto death, and a ſin unto death, *for this I ſay not* (ſaith the Apoſtle) *that any ſhould pray:* where is place for prayer, there is of remiſſion, where not for prayer, neither for remiſſion:—ſome may obtaine pardon, ſome cannot by any meanes, &c.

Lib. de certaminib. eſſent. patr. fil. & ſperit. *Athanaſius* ſaith, *Nullum eſt peccatum irremiſſibile apud Deum, &c.* There is no ſin irremiſſible before God to them that from their heart doe repent, &c. and this we deny not.

Cyril of Jeruſalem ſaith, Chriſt Jeſus, the Judge of the quicke and dead, hath decreed, ὅτι οὐκ ἔχει ἄφεσιν,
Catech. 16. that ſin againſt the holy Ghoſt, *ſhall have no forgiveneſſe.*

Cenſur. orien. cap. 4. 2 So alſo *Ieremy* the Patriarch ſaith, *Nullum eſt peccatum tantum quod miſericordiam Dei vincere poſſit*, There is no ſin ſo great, which can overcome the mercie of God, that is, if wee can repent: but to them which cannot repent, as in the ſin againſt the holy Ghoſt, there is no pardon.

Harm. ſect. 9. pag. 216. 3 Latter confeſſ. of Helvetia, c. 14. *God doth forgive all ſins of the faithfull, only that one ſin excepted, which is committed againſt the holy Ghoſt.*

4 The interlinearie gloſſe giveth this note, *Matth.* 3. 29. ſhall never be forgiven, *quia digne pœnitere non poteſt*, becauſe he that committeth that ſin, can never worthily repent, &c. Therefore this ſin in this ſenſe is irremiſſible.

The fourth part, of the dignity and worthines of good works, that is, of merits.

The firſt part, which be the good works of Chriſtians.

The Papiſts.

74. Error. THey doe not only call them good works, which are commanded of God, but which are alſo injoyned by the Church and the governours thereof; and that even by ſuch works men are juſtified, *Concil. Trident. ſeſſ. 6. cap.* 10. *Tapper. ex Tileman. loc.* 11. *err.* 1.

The Proteſtants.

SAint *Paul* defineth good works otherwiſe, namely, thoſe which God hath ordained, that we ſhould walke in them, *Epheſ.* 2. 10. They are not the precepts of men, but the commandements of God in his word, the doing whereof hath the name of good works. As for the traditions and injunctions of men not warranted by Gods word, they are ſo farre from being commended or commanded, that our Saviour calleth the doing thereof, but a Worſhipping of God in vaine, *Mark.* 7. 7. Epheſ. 2. 10. Marke 7. 7.

Auguſtine upon thoſe words, in the 103. *Pſalme.* The loving kindnes of the Lord is upon thoſe that keep his covenant, and thinke upon his commandements to doe them, ſaith thus: *Vide ut precepta teneas: ſed quomodo teneas? non memoria, ſed vita: Memoria retinentibus mandata ejus, non ut reddant ea, ſed ut faciant ea*: See that thou keep Gods commandements: but how? not in thy memory, but in thy life; not to ſay them by rote, but to doe them: *Ergo,* they are Gods commandements, which we muſt thinke of to doe them: *occurrat in Pſal.* 102. for unto ſuch the bleſſing is promiſed, not to the obſervers of mens precepts or traditions. Pſalm. 103, 18.

1 *Origen* upon thoſe words, *Cantic.* 1. 14. *Specioſa es proxima*: Thou art faire my love, or neighbour: *Incipis eſſe ſpecioſa, quod proxima mihi es*: Thou beginneſt to bee faire, becauſe thou art neere unto me: *Hom.* 2. *in Cantic.* The neereneſſe then to God maketh us beautifull and faire in good works. Cantic. 1. 14.

2 *Chryſoſtome* ſaith: *Virtutes & actio purgata cœlitus datur hominibus, a Deo*: Vertue and purged actions are given unto men from heaven, from God, &c. *Ieremie* Patriarke, *Abſque exercitio illorum operum, quæ Deus præcepit, neque ſpes ulla ſalutis*: Without the exerciſe of thoſe works, which God hath commanded, there is no hope of ſalvation, &c. Theſe then are the good works, which God hath preſcribed. De dicto Pſal. 142. non intres, &c. Cenſur. orient. cap. 20.

3 Latter confeſſ. of Helvetia, c. 16. *Good works—are done of the faithfull, according to the will or rule of Gods word.* Bohemia, c. 7. good works—*are expreſſely ſhewed and propounded to us by the ſpirit of God—the rule and choiſe ſquare thereof, is God himſelfe in his word, &c.* Harm. ſect. 9. pag. 245.

4 *Eſpenc.* out of *Theodoret,* thus expoundeth that 1 *Timoth.* 6. 18. ἀγαθοεργεῖν, to doe well, that is, *Credere Deo, & quæcunque fidei conveniunt facere*: To beleeve in God, and to doe all things agreeable to faith: *in* 1 *Tim. p.* 171. Good works then are thoſe which God hath appointed, and are according to faith. 1 Tim. 6. 18.

The ſecond part, whether there be any good works without Faith.

The Papiſts.

THough they dare not altogether juſtifie the works of the Heathen and Infidels, yet they doe excuſe them, and do blame us for ſaying, that Infidels do ſin in honouring their parents, in fighting for their countrey, and ſuch like. They therefore doe diſcharge the Heathen of ſin, in theſe works of theirs, *Rhemiſt, Rom.* 14. *ſect.* 4. 75. Error.

The Proteſtants.

THeſe works are not ſinne in themſelves, but in Infidels they are, becauſe they proceed of Infidelity.

Argum. It is the rule of the Goſpell, that a corrupt tree cannot bring forth good fruit: But all Infidels are corrupt trees, being without faith: *Ergo.* they can bring forth no good fruit. Matth. 7. 18.

1 The Pelagians thought to have poſed *Auguſtine* with the ſame queſtion, which the Papiſts propound to us. Was it ſin in the Heathen (ſay they) to clothe the naked? *Auguſtine* anſwereth, *Non per ſeipſum factum peccatum eſt,—ſed de tali opere non in domino gloriari, ſolus impius negat eſſe peccatum*: The fact of it ſelfe is not ſin, but in doing any ſuch thing not to rejoyce in the Lord, none but wicked men will deny it to be ſin, &c. I may therefore ſay unto theſe patrons of Ethnicke vertues, as *Bernard* in the like caſe: *Dum multum ſudat quomodo Platonem faciat Chriſtianum ſe probat Ethnicum*: While he laboureth to make *Plato* a Chriſtian, he ſheweth himſelfe an Ethnicke: *Epiſtol.* 191.

Cyrillus. Opera fidei congruentia facere, eorum ſolummodo eſt, qui diligunt Deum: To doe works agreeable to faith, it belongeth only to them that love God.

2 *Ieremie* Patriarch: *Illa vero bona opera eſſe judicamus, quæ a vera & certa fide ſejuncta non ſunt, &c.* We judge thoſe to be right good works, which are not ſeparated from the right faith, &c. and in another place he approoveth that ſentence, *quicquid non ex fide peccatum,* whatſoever is not of faith is ſin. Cenſur. orient. cap. 6. Cap. 13.

3 Latter confeſſ. of Helvetia, cap. 16. *Works which are good indeed, doe proceed from a lively faith.* Bohem. cap. 17. *The Lord himſelfe ſaith, without me you can do nothing, that is, nothing that may pleaſe God, and be for our ſalvation, &c.* Harm. ſect. 9. Pag. 245. Pag. 255.

4 *Hieron. dialog.* 3. *adverſ. Pelagian.* upon theſe words, *Iohn* 15. 5. *I am the vine, yee the branches, &c. Rami illico contabeſcunt*: As the boughs doe preſently wither, if they be pulled from the ſtocke: ſo all mans ſtrength doth decay, if hee bee forſaken of God, &c. Like as then the branch without the Iohn 15. 5.

vine bringeth no fruit: ſo neither can a man without faith doe any thing, that is good.

Decr. par. 2 cauſ. 1. q. 1. c. 26. Gregor. Ubi Chriſtus non eſt fundamentum, nullum eſt boni operis ædificium; Where Chriſt is not the foundation, there can be no good worke builded upon.

Peter Lombard. lib. 2. diſt. 41. a. Quæ ſine fide fiunt, bona non ſunt; The things done without faith, are not good.

The third part of the uſe and office of good works.

THey make a threefold uſe of good works, as they call them: firſt, by them the merits of Chriſt, they ſay, are applied unto us. Secondly, they doe purge our ſins. Thirdly, they are meritorious.

The firſt article, whether *bona opera* be *applicatoria*.

The Papiſts.

76. Error. BY any worke proceeding of faith and charitie, the merit of Chriſts paſſion is applied to us, *Soto, ex Tileman, loc. 11. err. 21.* Men by their ſufferings and other works, may applie to themſelves the generall medicine of Chriſts merits and ſatisfaction, *Rhemiſt. annot. 1. Coloſſ. ſect. 4.*

The Proteſtants.

IT is the propertie of faith onely, to apprehend, and applie unto us the benefits of Chriſts paſſion, and all other his merits.

Rom. 10. 7. 8. *Argum. Rom.* 10. 7, 8. *We need not* (ſaith the Apoſtle) *to aſcend to heaven, or deſcend into the deepe, to bring Chriſt from thence: it is the word of faith, which we preach.* By faith then we doe ſcale the heavens, and behold Chriſt: it is not the doctrine of works, but the word of faith that performeth this. And therefore the Apoſtle defineth faith to be the ground of things hoped for, and the evidence of

Heb. 11. 1. things not ſeene, *Hebr.* 11. 1. This definition cannot agree unto works, or unto any other thing but faith: for then it were no good definition, nor yet deſcription: *Ergo,* faith onely is the evidence of things inviſible: and therefore onely applieth Chriſts precious merits, which are things beleeved and not ſeene.

Auguſtine thus alſo deſcribeth faith: *Rerum abſentium præſens eſt fides; rerum quæ foris ſunt, intus eſt fides: rerum, quæ non videntur, videtur fides*; Faith maketh things abſent, preſent; things without us, to be within us; things not ſeene, to be ſeene: *de Trinitat. lib. 13. c. 1. Ergo,* faith onely hath this applicatorie power, to applie Chriſts merits, not preſent nor ſeene, and to make them as our owne.

Ambroſ. in 2 Cor. 3. Lex ſpiritus dat libertatem ſolam fidem poſcens, ut quia quæ non vidit, credit, de conditione ervi mereatur; The law of the ſpirit giveth libertie, requiring onely faith, which becauſe it beleeveth thoſe things it ſeeth not, is thought worthie to be delivered. This then is that which in faith is availeable, becauſe it beleeveth that which is not ſeene, which is onely proper and peculiar to faith, and not to works.

In 2. cap. ad Epheſ. Now for further evidence: 1 *Theodoret* ſaith, *Sola fide ſuſcepta condonavit peccata*; Hee hath pardoned our ſins, by faith onely received, *non exegit vitæ innocentiam,* hee exacteth not innocencie of life, &c. that is, toward juſtification: works then applie not Chriſts merits but faith.

In 5. c. ad Roman. 2 *Primaſius: Impium per ſolam fidem juſtificat non opera*; Hee juſtifieth the wicked onely by faith, not by works, &c. but if works applied Chriſts merits, they ſhould juſtifie, as well as faith, &c.

Harm. ſect. 14. pag. 437. Confeſſ. of Auſpurg, &c. *The applying of the benefit of Chriſt, is by a mans owne faith, as Paul witneſſeth, whom God hath ſet forth to be a reconciliation through faith in his bloud, &c.*

Index Hiſpan. expurg. f. 11. pag. 2. 4 *Vatablus* giveth this note in Cantic. 3. numer. 2. *Sola gratia invenitur Chriſtus non opera hominis*; onely by faith is Chriſt found, not by the helpe of man, &c. Which ſentence therefore is in their *index expurgatori,* noted to be blotted out.

The ſecond article, whether *bona opera* be *expiatoria*.

The Papiſts.

78. Error. THe works of charitie and mercie, as almes deeds, and ſuch like, have force to extinguiſh our ſins, as Saint *Peter* ſaith, Charitie doth cover a multitude of ſins, *Epiſt. 1. 4. 8. Rhemiſt. ibid.*

The Proteſtants.

Anſw. THe Apoſtle ſpeaketh of mutuall charitie amongſt our ſelves, whoſe propertie is to cover a multitude of our neighbours offences, as *Salomon* ſaith, *Prov.* 10. 12. *Hatred ſtirreth up*

Prov. 10. 12. *contentions, but love covereth treſpaſſes*: what is this to the extinguiſhing of our ſins before God?

Argum. It is an abominable and blaſphemous opinion, that any man by his works ſhould be able

Heb. 1. 3. to redeeme his ſins: for the Scripture ſaith, that by *himſelfe Chriſt hath purged our ſins, Heb. 1. 3.*

If he have wholy done it by himſelfe, hath not given this power and force of redemption to any other meanes.

If they underſtand by the force of extniſhing ſins, the meanes onely of applying Chriſts merits: in that ſenſe, faith onely is ſaid to ſave us*heſ.* 2. 8. Epheſ. 2. 8.

Auguſtine: Si merita noſtra aliquid rent, ad damnationem noſtram veniret; ſed non venit ad inſpectionem meritorum, ſed remiſſionem peccrum: If our merits were availeable to any purpoſe, God ſhould come to our condemnation: but commeth not to behold our merits, but to forgive us our ſins, *enarr. in Pſal.* 43. *Ergo,* by our meritr ſins are not forgiven.

Ambroſe: Peccatum aut donatur aut dur, aut tegitur; donatur per gratiam, deletur per ſanguinem crucis, tegitur per charitatem; Sin isher pardoned, extinguiſhed, or blotted, covered; it is pardoned by grace, blotted or waſhed away Chriſts bloud, covered by charitie: *apolog. David, cap.* 13. So then though before men by love anaritie offences may be covered, yet before God by grace onely and faith in Chriſts bloud, are theyotted and extinguiſhed. And that is *Ambroſe* meaning, that before God ſins are not covered by chie, but by faith, it is evident by his owne words: *Remittere, tegere, non imputare, una ratio, un ſenſus;* To remit, to cover, not to impute, have all one ſenſe: *in* 4. *ad Roman.* But he had ſaidfore, that ſins are pardoned and ſo remitted by grace: *Ergo,* by grace and faith they are alſo covere

1 *Cyrillus* further ſaith, *Ne juſtificari opputemus, ne gratiam Dei meritis noſtris, ſed fide affuturam nobis ſperemus;* That wee ſhould not the to be juſtified by worke, nor hope for grace by our merits, but by faith, &c. Lib. 4. in Joann. cap. 51.

2 *Chryſoſtome* upon theſe words, *With th mercie,* as he is cited by *Ieremie* the Patriarch, *Hoc eſt non in noſtris recte factis ſed in tua bonitate m eſt, ut tantam effugiamus damnationem, &c.* that is, it lieth not in our well doing, but in thy gneſſe, that we eſcape ſo great damnation, &c. Cenſur. oriental. cap. 6.

3 Confeſſ. of Bohemia, cap. 4, *Neither hay man, of all things whatſoever any thing at all, whereby he may deliver, ſet free, or redeeme himſelfm his ſins and condemnation.* Confeſſ. of Baſil. *The faithfull doe works not to ſatisfie for their ſins, bnely that in ſome ſort they may ſhew themſelves thankfull unto God.* Harm. ſect. 6. pag. 95. Sect. 9. pag. 249.

4 *Vatablus* giveth this marginall note, *Ecc*9. *Per juſtitiam operum neſcit homo amore an odio dignus ſit;* By the righteouſneſſe of works, a mnoweth not whether he be worthie of love or hatred, &c. then cannot his works expiate or redehis ſins: this note is likewiſe in their Index, blotted out. Index expurg. Hiſpan f. 11. pag. 1.

The third article, whetheur works be meritorious.

Thepiſts.

GOd giveth as well everlaſting life and gloriemen, for and according to their works, as hee giveth damnation for the contrary works *Rhiſt. Roman.* 2. *ſect.* 2. And men by their works, proceeding of grace, doe deſerve or merit heavand the more or leſſe joy in the ſame, 1 *Cor.* 3. *ſect.* 2. 79. Error.

Argum. 1. *Hee will render to every man accordi his works, Rom.* 2. 6. Every man ſhall receive his reward according to his labour. Here we ſee tingdome of heaven is a retribution, hyre, wages for works: *Ergo,* our works are the value, price, wh and merit of the ſame, *Rhemiſt.* Rom. 2. 6.

Anſw. Our labours and works are a meaſurehe reward, according to the which God doth meete out and render unto his Saints of the heaveeward: but they are no meritorious or deſerving cauſe thereof. The reward is of mercie, not eſert; of grace, not of merit: for life eternall is the meere *gift of God through Ieſus Chriſt, Rom.* 6. But the wages of ſin is death. Where the Apoſtle doth ſet a manifeſt difference betweene the re of the righteous, and the juſt recompence of the wicked: for life eternall is the free and graciouft of God, not deſerved: but eternall damnation is the due debt of ſin. Wherefore the Papiſts bid open battell to the Apoſtle, in ſaying, that the one is as due by debt as the other. Rom. 6. 23.

Argum. 2. S. *Paul* ſaith, *That there is a crowne hteouſneſſe laid up for him, which God the juſt Iudge ſhall give him: Ergo,* the crowne is given nmercie, but of juſtice, as a wages and juſt recompence to the Apoſtle. 2 Timoth. 4. 8.

Anſw. God rendreth heaven as a juſt Judge, nothe merit and worthineſſe of our works, but to the merit and worthineſſe of Chriſt, and as due toy his promiſe made to us in Chriſt. The reward therefore of heaven is of the mercie of God, whth freely promiſed it us in Chriſt. It is of his juſtice, in that he is faithfull and juſt in keeping of homiſe made to us: So that it is a debt, not in reſpect of any deſert in us, but in regard of his one piſe; As *Auguſtine* ſaith; *Debitorem ipſe ſe Dominus fecit, non accipiendo, ſed promittendo: Ndicitur redde, quod accepiſti, ſed redde quod promiſiſti;* God hath made himſelfe a debtor, by prong, not by receiving any thing at our hands: Wee ſay not to him, render that thou haſt receivut give that which thou haſt promiſed: *In Pſalm.* 83.

Alexander

Heb. c. 27. 28. at all of forgivenes : but *a fearefull looking for of judgement and violent fire, Heb.* 10. 27. ſo that the Apoſtle excludeth all meanes and hope of comfort and remiſſion. Secondly, *v.*28. he dieth without mercy that deſpiſeth *Moſes* law: but he that blaſphemeth the ſpirit, is worthy *of greater puniſhment, verſ.*29. therefore he alſo *ſine ulla miſeratione moritur*, dieth without mercy; and where there is no mercy there is no forgivenes. Thirdly, *Peter Lombard lib.* 2. *diſt.* 43. *b.* rehearſeth thus out of *Auguſtine : Hoc ſolum peccatum veniam mereri non poteſt :* Thus ſin only againſt the holy Ghoſt can find no mercy. And out of *Hierome* : *Taliter peccans dignè pœnitere non poteſt* : He that thus ſinneth, cannot worthily repent, &c. *Ergo*, there is no hope at all of mercy for ſuch, nor no ſacrifice for remiſſion of their ſin.

1 Ioh. 5. 15. 14. 4 *Bellar.* The Apoſtle doth not forbid us to pray for ſuch, but only ſheweth, that wee are not ſo eaſily heard, nor cannot pray with ſuch aſſurance : otherwiſe he had ſaid before, 1 *Ioh.* 5. 15. we know that he heareth whatſoever we aske : *Bellarm. ibid. reſp. ad* 4. *loc.*

John 13. 18. *Contra.* Firſt, the Apoſtle expoundeth himſelfe, *verſ.* 14. *This is the aſſurance, that we have in him, that if we aske any thing according to his will, hee heareth us* : but to pray for a ſin irremiſſible, is to pray againſt his will. Secondly, the Apoſtle having before given a direct precept to pray for a brother, *ſinning not unto death*, afterward giveth a flat exception, of this ſin unto death, *I ſay not that thou ſhouldeſt pray for it*. Now that which is excepted out of the precept, is it not denied, or forbidden ? as *Ioh.* 13. 18. our Saviour ſaith, *I ſpeake not of you all* : hee doth manifeſtly except and exclude *Iudas* : ſo here to pray for a ſin unto death, being excepted from the generall precept before, is evidently forbidden and denied. Thirdly, the end of our prayer for ſinners, is, that God would give them life, that ſin not unto death : but life cannot bee granted for a ſin unto death, (for how is it a ſinne unto death, if it may find life ?) *Ergo*, there is no prayer for ſuch, where the end of the prayer cannot bee hoped for. Fourthly, thus *Ambroſe* expoundeth : *Non poteſt ibi exoratio eſſe venia, ubi ſacrilegii eſt plenitudo* : There can be no entreatie for pardon, where there is a fulneſſe of ſacrilege. *Hierome*, as he is cited by *Pet. Lombard, Rectè dicit Ioannes, non pro eo oret quis, &c.* S. *Iohn* ſaith well, let not any man pray for him : *lib.* 3. *diſt.* 43. *b.* He maketh this exception of the Apoſtle a flat prohibition.

So I conclude this place, with that ſentence of *Hierome* : *Genus eſt lepræ, quod omnino mundari non poteſt, &c.* There is a kind of leproſie, which cannot be cleanſed at all, and therefore ſuch a man was bid to goe out of the campe. This is that ſin which is committed againſt the holy Ghoſt, that is, of blaſphemie, which, as our Lord ſaith in the Goſpell, ſhall not bee forgiven, neither in this nor the next world : *de diverſ. generib. lepr.*

We have alſo the teſtimony of holy Martyrs : Maſter *Tyndall* ; *Sin againſt the holy Ghoſt is, when men of a ſet malice doe perſecute the truth, and of a grounded hate againſt the law of God, by reaſon of a full conſent they have to ſin, and to walke in their old wayes of ignorance, whereunto being now paſt all repentance, they have utterly yeelded themſeves, to follow with full luſt, without bridle or ſnaffle, &c. Fox pag.* 1080. *col.* 2.

Lib. de pudicitia. And for further evidence : 1 *Tertullian* thus evidently diſtinguiſheth ſins : *Eſt delictum non ad mortem—hoc erit remiſſibile, eſt delictum ad mortem hoc erit irremiſſibile,—ubi eſt poſtulationis, illic erit remiſſionis, ubi nec poſtulationis, ibi æque neque remiſſionis—alia erit qua veniam conſequi poſſit, alia quæ conſequi nullo modo poteſt, &c.* There is a ſin not unto death, and a ſin unto death, *for this I ſay not* (ſaith the Apoſtle) *that any ſhould pray* : where is place for prayer, there is of remiſſion, where not for prayer, neither for remiſſion :—ſome may obtaine pardon, ſome cannot by any meanes, &c.

Lib. de certaminib. eſſent. patr. fil. & ſperit. *Athanaſius* ſaith, *Nullum eſt peccatum irremiſſibile apud Deum, &c.* There is no ſin irremiſſible before God to them that from their heart doe repent, &c. and this we deny not.

Catech. 16. *Cyril* of Jeruſalem ſaith, Chriſt Jeſus, the Judge of the quicke and dead, hath decreed, ὃν οὐκ ἔχει ἄφεσιν, that ſin againſt the holy Ghoſt, *ſhall have no forgiveneſſe.*

Cenſur. orien. cap. 4. 2 So alſo *Ieremy* the Patriarch ſaith, *Nullum eſt peccatum tantum quod miſericordiam Dei vincere poſſit*, There is no ſin ſo great, which can overcome the mercie of God, that is, if wee can repent : but to them which cannot repent, as in the ſin againſt the holy Ghoſt, there is no pardon.

Harm. ſect. 9. pag. 216. 3 Latter confeſſ. of Helvetia, c. 14. *God doth forgive all ſins of the faithfull, only that one ſin excepted, which is committed againſt the holy Ghoſt.*

4 The interlinearie gloſſe giveth this note, *Matth.* 3. 29. ſhall never be forgiven, *quia dignè pœnitere non poteſt*, becauſe he that committeth that ſin, can never worthily repent, &c. Therefore this ſin in this ſenſe is irremiſſible.

The fourth part, of the dignity and worthines of good works, that is, of merits.

The firſt part, which be the good works of Chriſtians.

The Papiſts.

74. Error. THey doe not only call them good works, which are commanded of God, but which are alſo injoyned by the Church and the governours thereof ; and that even by ſuch works men are juſtified, *Concil. Trident. ſeſſ.* 6. *cap.* 10. *Tapper. ex Tileman. loc.* 11. *err.* 1.

The Proteſtants.

SAint *Paul* defineth good works otherwiſe, namely, thoſe which God hath ordained, that we ſhould walke in them, *Epheſ.* 2. 10. They are not the precepts of men, but the commandements of God in his word, the doing whereof hath the name of good works. As for the traditions and injunctions of men not warranted by Gods word, they are ſo farre from being commended or commanded, that our Saviour calleth the doing thereof, but a Worſhipping of God in vaine, *Mark.* 7. 7.

Epheſ. 2. 10. Marke 7. 7.

Auguſtine upon thoſe words, in the 103. *Pſalme.* The loving kindnes of the Lord is upon thoſe that keep his covenant, and thinke upon his commandements to doe them, ſaith thus: *Vide ut precepta teneas: ſed quomodo teneas? non memoria, ſed vita: Memoria retinentibus mandata ejus, non ut reddant ea, ſed ut faciant ea*: See that thou keep Gods commandements: but how? not in thy memory, but in thy life; not to ſay them by rote, but to doe them: *Ergo,* they are Gods commandements, which we muſt thinke of to doe them: *occurrat in Pſal.* 102. for unto ſuch the bleſſing is promiſed, not to the obſervers of mens precepts or traditions.

Pſalm, 103, 18.

1 *Origen* upon thoſe words, *Cantic.* 1. 14. *Speciosa es proxima*: Thou art faire my love, or neighbour: *Incipis eſſe ſpecioſa, quod proxima mihi es*: Thou beginneſt to bee faire, becauſe thou art neere unto me: *Hom.* 2. *in Cantic.* The neereneſſe then to God maketh us beautifull and faire in good works.

Cantic. 1. 14.

2 *Chryſoſtome* ſaith: *Virtutes & actio purgata cælitus datur hominibus, a Deo*: Vertue and purged actions are given unto men from heaven, from God, &c. *Ieremie* Patriarke, *Abſque exercitio illorum operum, quæ Deus precepit, neque ſpes ulla ſalutis*: Without the exerciſe of thoſe works, which God hath commanded, there is no hope of ſalvation, &c. Theſe then are the good works, which God hath preſcribed.

De dicto Pſal. 142. non intres, &c. Cenſur. orient. cap. 20.

3 Latter confeſſ. of Helvetia, c. 16. *Good works—are done of the faithfull, according to the will or rule of Gods word.* Bohemia, c. 7. good works—*are expreſſely ſhewed and propounded to us by the ſpirit of God—the rule and choiſe ſquare thereof, is God himſelfe in his word, &c.*

Harm. ſect. 9. pag. 245.

4 *Eſpenc.* out of *Theodoret,* thus expoundeth that 1 *Timoth.* 6. 18. *ἀγαθοεργεῖν,* to doe well, that is, *Credere Deo, & quæcunque fidei conveniunt facere*: To beleeve in God, and to doe all things agreeable to faith: *in* 1 *Tim. p.* 171. Good works then are thoſe which God hath appointed, and are according to faith.

1 Tim. 6. 18.

The ſecond part, whether there be any good works without Faith.

The Papiſts.

THough they dare not altogether juſtifie the works of the Heathen and Infidels, yet they doe excuſe them, and do blame us for ſaying, that Infidels do ſin in honouring their parents, in fighting for their countrey, and ſuch like. They therefore doe diſcharge the Heathen of ſin, in theſe works of theirs, *Rhemiſt, Rom.* 14. *ſect.* 4.

75. Error.

The Proteſtants.

THeſe works are not ſinne in themſelves, but in Infidels they are, becauſe they proceed of Infidelity.

Argum. It is the rule of the Goſpell, that a corrupt tree cannot bring forth good fruit: But all Infidels are corrupt trees, being without faith: *Ergo.* they can bring forth no good fruit.

Matth. 7. 18.

1 The Pelagians thought to have poſed *Auguſtine* with the ſame queſtion, which the Papiſts propound to us. Was it ſin in the Heathen (ſay they) to clothe the naked? *Auguſtine* anſwereth, *Non per ſeipſum factum peccatum eſt,—ſed de tali opere non in domino gloriari, ſolus impius negat eſſe peccatum*: The fact of it ſelfe is not ſin, but in doing any ſuch thing not to rejoyce in the Lord, none but wicked men will deny it to be ſin, &c. I may therefore ſay unto theſe patrons of Ethnicke vertues, as *Bernard* in the like caſe: *Dum multum ſudat quomodo Platonem faciat Chriſtianum ſe probat Ethnicum*: While he laboureth to make *Plato* a Chriſtian, he ſheweth himſelfe an Ethnicke: *Epiſtol.* 191.

Cyrillus, Opera fidei congruentia facere, eorum ſolummodo eſt, qui diligunt Deum: To doe works agreeable to faith, it belongeth only to them that love God.

2 *Ieremie* Patriarch: *Illa vero bona opera eſſe judicamus, quæ a vera & certa fide ſejuncta non ſunt, &c.* We judge thoſe to be right good works, which are not ſeparated from the right faith, &c. and in another place he approoveth that ſentence, *quicquid non ex fide peccatum,* whatſoever is not of faith is ſin.

Cenſur. orient. cap. 6. Cap. 13.

3 Latter confeſſ. of Helvetia, cap. 16. *Works which are good indeed, doe proceed from a lively faith.* Bohem. cap. 17. *The Lord himſelfe ſaith, without me you can do nothing that is, nothing, that may pleaſe God, and be for our ſalvation, &c.*

Harm. ſect. 9. pag. 245. Pag. 255.

4 *Hieronym. dialog.* 3. *adverſ. Pelagian.* upon theſe words, *Iohn* 15. 5. *I am the vine, yee the branches, &c. Rami illicò contabeſcunt*: As the boughs doe preſently wither, if they be pulled from the ſtocke: ſo all mans ſtrength doth decay, if hee bee forſaken of God, &c. Like as then the branch without the

Iohn 15. 5.

vine bringeth no fruit: ſo neither can a man without faith doe any thing, that is good.

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The third part of the uſe and office of good works.

THey make a threefold uſe of good works, as they call them: firſt, by them the merits of Chriſt, they ſay, are applied unto us. Secondly, they doe purge our ſins. Thirdly, they are meritorious.

The firſt article, whether *bona opera* be *applicatoria*.

The Papiſts.

76. Error. BY any worke proceeding of faith and charitie, the merit of Chriſts paſſion is applied to us, *Soto, ex Tileman, loc. 11, err. 21.* Men by their ſufferings and other works, may applie to themſelves the generall medicine of Chriſts merits and ſatisfaction, *Rhemiſt. annot. 1. Coloſſ. ſect. 4.*

The Proteſtants.

IT is the propertie of faith onely, to apprehend, and applie unto us the benefits of Chriſts paſſion, and all other his merits.

Rom. 10. 7. 8. *Argum. Rom.* 10. 7, 8. *We need not* (ſaith the Apoſtle) *to aſcend to heaven, or deſcend into the deepe, to bring Chriſt from thence: it is the word of faith, which we preach.* By faith then we doe ſcale the heavens, and behold Chriſt: it is not the doctrine of works, but the word of faith that performeth this. And therefore the Apoſtle defineth faith to be the ground of things hoped for, and the evidence of things not ſeene, *Hebr.* 11. 1. Heb. 11, 1. This definition cannot agree unto works, or unto any other thing but faith: for then it were no good definition, nor yet deſcription: *Ergo*, faith onely is the evidence of things inviſible: and therefore onely applieth Chriſts precious merits, which are things beleeved and not ſeene.

Auguſtine thus alſo deſcribeth faith: *Rerum abſentium præſens eſt fides; rerum quæ foris ſunt, intus eſt fides: rerum, quæ non videntur, videtur fides*; Faith maketh things abſent, preſent; things without us, to be within us; things not ſeene, to be ſeene: *de Trinitat. lib. 13. c. 1. Ergo*, faith onely hath this applicatorie power, to applie Chriſts merits, not preſent nor ſeene, and to make them as our owne.

Ambroſ. in 2 Cor. 3. Lex ſpiritus dat libertatem ſolam fidem poſcens, ut quia quæ non vidit, credit, de conditione ervi mereatur; The law of the ſpirit giveth libertie, requiring onely faith, which becauſe it beleeveth thoſe things it ſeeth not, is thought worthie to be delivered. This then is that which in faith is availeable, becauſe it beleeveth that which is not ſeene, which is onely proper and peculiar to faith, and not to works.

In 2. cap. ad Epheſ. Now for further evidence: 1 *Theodoret* ſaith, *Sola fide ſuſcepta condonavit peccata*; Hee hath pardoned our ſins, by faith onely received, *non exegit vitæ innocentiam*, hee exacteth not innocencie of life, &c. that is, toward juſtification: works then applie not Chriſts merits but faith.

In 5. c. ad Roman. 2 *Primaſius: Impium per ſolam fidem juſtificat non opera*; Hee juſtifieth the wicked onely by faith, not by works, &c. but if works applied Chriſts merits, they ſhould juſtifie, as well as faith, &c.

Harm. ſect. 14. pag. 437. Confeſſ. of Auſpurg, &c. *The applying of the benefit of Chriſt, is by a mans owne faith, as Paul witneſſeth, whom God hath ſet forth to be a reconciliation through faith in his bloud, &c.*

Index Hiſpan. expurg. f. 11. pag. 2. 4 *Vatablus* giveth this note in Cantic. 3. numer. 2. *Sola gratia invenitur Chriſtus non opera hominis*; onely by faith is Chriſt found, not by the helpe of man, &c. Which ſentence therefore is in their *index expurgatori*, noted to be blotted out.

The ſecond article, whether *bona opera* be *expiatoria*.

The Papiſts.

78. Error. THe works of charitie and mercie, as almes deeds, and ſuch like, have force to extinguiſh our ſins, as Saint *Peter* ſaith, Charitie doth cover a multitude of ſins, *Epiſt. 1. 4. 8. Rhemiſt. ibid.*

The Proteſtants.

Anſw. THe Apoſtle ſpeaketh of mutuall charitie amongſt our ſelves, whoſe propertie is to cover a multitude of our neighbours offences, as *Salamon* ſaith, Prov. 10. 11. *Prov. 10. 11. Hatred ſtirreth up contentions, but love covereth treſpaſſes*: what is this to the extinguiſhing of our ſins before God?

Argum. It is an abominable and blaſphemous opinion, that any man by his works ſhould be able to redeeme his ſins: for the Scripture ſaith, that by *himſelfe Chriſt hath purged our ſins, Heb. 1. 3.* Heb. 1. 3.

If he have wholy done it by himſelfe, hee hath not given this power and force of redemption to any other meanes.

If they underſtand by the force of extinguiſhing ſins, the meanes onely of applying Chriſts merits: in that ſenſe, faith onely is ſaid to ſave us, *Epheſ.* 2. 8. Epheſ. 2. 8.

Auguſtine: Si merita noſtra aliquid facerent, ad damnationem noſtram veniret; ſed non venit ad inſpectionem meritorum, ſed remiſſionem peccatorum: If our merits were availeable to any purpoſe, God ſhould come to our condemnation: but he commeth not to behold our merits, but to forgive us our ſins, *enarr. in Pſal.*43. *Ergo,* by our merits our ſins are not forgiven.

Ambroſe: Peccatum aut donatur aut deletur, aut tegitur; donatur per gratiam, deletur per ſanguinem crucis, tegitur per charitatem; Sin is either pardoned, extinguiſhed, or blotted, covered; it is pardoned by grace, blotted or waſhed away by Chriſts bloud, covered by charitie: *apolog. David, cap.* 13. So then though before men by love and charitie offences may be covered, yet before God by grace onely and faith in Chriſts bloud, are they blotted and extinguiſhed. And that is *Ambroſe* meaning, that before God ſins are not covered by charitie, but by faith, it is evident by his owne words: *Remittere, tegere, non imputare, una ratio, unus eſt ſenſus;* To remit, to cover, not to impute, have all one ſenſe: *in* 4. *ad Roman.* But he had ſaid before, that ſins are pardoned and ſo remitted by grace: *Ergo,* by grace and faith they are alſo covered.

1 *Cyrillus* further ſaith, *Ne juſtificari opere putemus, ne gratiam Dei meritis noſtris, ſed fide affuturam nobis ſperemus;* That wee ſhould not thinke to be juſtified by worke, nor hope for grace by our merits, but by faith, &c. Lib.4. in Joann. cap. 51.

2 *Chryſoſtome* upon theſe words, *With thee is mercie,* as he is cited by *Ieremie* the Patriarch, *Hoc eſt non in noſtris recte factis ſed in tua bonitate ſitum eſt, ut tantam effugiamus damnationem, &c.* that is, it lieth not in our well doing, but in thy goodneſſe, that we eſcape ſo great damnation, &c. Cenſur. oriental. cap. 6.

3 Confeſſ. of Bohemia, cap. 4, *Neither hath any man, of all things whatſoever any thing at all, whereby he may deliver, ſet free, or redeeme himſelfe from his ſins and condemnation.* Confeſſ. of Baſil, *The faithfull doe worke not to ſatisfie for their ſins, but onely that in ſome ſort they may ſhew themſelves thankfull unto God.* Harm. ſect. 6. pag. 95. Sect. 9. pag. 249.

4 *Vatablus* giveth this marginall note, *Eccleſ.* 9. *Per juſtitiam operum neſcit homo amore an odio dignus ſit;* By the righteouſneſſe of works, a man knoweth not whether he be worthie of love or hatred, &c. then cannot his works expiate or redeeme his ſins: this note is likewiſe in their Index, blotted out. Index expurg. Hiſpan f. 11. pag. 1.

The third article, whether our works be meritorious.

The Papiſts.

GOd giveth as well everlaſting life and glorie to men, for and according to their works, as hee giveth damnation for the contrary works *Rhemiſt. Roman.* 2. *ſect.* 2. And men by their works, proceeding of grace, doe deſerve or merit heaven, and the more or leſſe joy in the ſame, 1 *Cor.* 3. *ſect.* 2. 79. Error.

Argum. 1. *Hee will render to every man according to his works, Rom.* 2. 6. Every man ſhall receive his reward according to his labour. Here we ſee the Kingdome of heaven is a retribution, hyre, wages for works: *Ergo,* our works are the value, price, worth and merit of the ſame, *Rhemiſt.* Rom. 2. 6.

Anſw. Our labours and works are a meaſure of the reward, according to the which God doth meete out and render unto his Saints of the heavenly reward: but they are no meritorious or deſerving cauſe thereof. The reward is of mercie, not of deſert; of grace, not of merit: for life eternall is the meere *gift of God through Ieſus Chriſt, Rom.* 6. 23. But the wages of ſin is death. Where the Apoſtle doth ſet a manifeſt difference betweene the reward of the righteous, and the juſt recompence of the wicked: for life eternall is the free and gracious gift of God, not deſerved: but eternall damnation is the due debt of ſin. Wherefore the Papiſts doe bid open battell to the Apoſtle, in ſaying, that the one is as due by debt as the other. Rom. 6. 23.

Argum. 2. S. *Paul* ſaith, *That there is a crowne of righteouſneſſe laid up for him, which God the juſt Iudge ſhall give him: Ergo,* the crowne is given not of mercie, but of juſtice, as a wages and juſt recompence to the Apoſtle. 2 Timoth. 4. 8.

Anſw. God rendreth heaven as a juſt Judge, not to the merit and worthineſſe of our works, but to the merit and worthineſſe of Chriſt, and as due to us by his promiſe made to us in Chriſt. The reward therefore of heaven is of the mercie of God, who hath freely promiſed it us in Chriſt. It is of his juſtice, in that he is faithfull and juſt in keeping of his promiſe made to us: So that it is a debt, not in reſpect of any deſert in us, but in regard of his one promiſe; As *Auguſtine* ſaith; *Debitorem ipſe ſe Dominus fecit, non accipiendo, ſed promittendo: Non ei dicitur redde, quod accepiſti, ſed redde quod promiſiſti;* God hath made himſelfe a debtor, by promiſing, not by receiving any thing at our hands: Wee ſay not to him, render that thou haſt received, but give that which thou haſt promiſed: *In Pſalm.* 83.

Alexander Setõn Preacher and Martyr thus witneſſeth: If you aske if good works ſhall bee rewarded, I ſay yea, and with no leſſe than eternall glorie: but for no merit they deſerve, but onely becauſe God hath promiſed, not for the merit of the worke, but for his promiſe ſake, and he will not breake his promiſe, *Fox.* pag. 1206.

Argum. 3. Further, theſe places are produced for the proofe of merits.

Matth. 5. 12. Matth. 20. 8. 1 Life everlaſtrng is in Scripture called ***merces***, a recompence or reward, therefore good works do properly merit, ***Rejoyce and be glad, great is your reward in heaven: Call the labourers, and give them their hire.***

Matth. 25. 34. verſ. 21. 2 Good works are rendred as the cauſe, why eternall life is rendred, ***Come yee bleſſed inherit the Kingdome, for when I was hungred ye gave me meat, &c. Thou haſt beene faithfull in little, I will make thee ruler over much, enter into thy Maſters joy.***

Matth. 19. 17. 1 Tim. 4. 8. 3 Life eternall is promiſed to good works: ***If thou wilt enter into life, keepe the Commandements. Godlineſſe hath the promiſe both of this life and the next***: So then, as he that promiſeth, is endebted by promiſe; ſo he that worketh, and fulfilleth the condition meriteth.

Luke 10. 7. 2 Theſ. 1. 5. Apocal. 3. 4. 4 The Scripture counteth men worthie: ***The labourer is worthie of his wages. That ye may be counted worthie of the Kingdome of God, for which ye ſuffer: They ſhall walke with mee in white, for they are worthie.***

Rom. 2. 11. Galath. 2. 6. 5 God is no accepter of perſons: ***There is no reſpect of perſons with God:*** Therefore he giveth unto every man according to their works, ***Bellarm. lib. 5. de juſtif. c. 3.***

1 ***Anſw.*** Firſt ***Auguſtine*** ſaith, ***Quicquid promiſit indignis promiſit, ut non quaſi operibus merces promitteretur, ſed gratia gratis daretur***; Whatſoever God hath promiſed, hee hath promiſed to thoſe that are unworthie, that it ſhould not bee promiſed as a reward unto works, but as grace freely given: ***Præfat. in Pſalm.*** 109. The argument then followeth not, there is a reward, ***Ergo***, merit: For the reward may be counted of favour as well as of debt, ***Rom.*** 4. 4. Secondly, S. ***Ambroſe*** inferreth the cleane contrarie concluſion: ***Cum hi qui in multo labore ſudarunt, &c.*** Seeing they, which were in all the labour received no more than the laſt, ***Intelligant donum ſe gratiæ non operum accepiſſe mercedem***; Let them know that they received a gift of grace, not a reward of their works, ***Ambr. lib. 1. de vocat. gent. c. 3.***

2 Good works are alleaged not as the cauſe or reaſon of life, but as the way and order thereunto; Saint ***Ambroſe*** ſheweth the reaſon, ***Habet vitam æternam fides, quia fundamentum eſt bonum, habent & bona facta, quibus vir juſtus & dictis & rebus probatur:*** Faith hath life eternall, as a good foundation, and good works alſo, whereby a righteous man is proved in word and deed, ***Officior. lib. 2. c. 2.*** Good works then are recompenſed as teſtimonies and proofes of our faith.

Rom. 4. 16. Rom. 4. 3. 3 Promiſe and merit or worke cannot ſtand together, but promiſe is the object of faith: ***It is by faith, that the promiſe might be ſure***, and that which is of faith is not of debt: as the Apoſtle ſheweth, ***To him that worketh, the wages is counted of debt; to him that worketh not, faith is counted, &c.*** And ***Ambroſe, Veniam tanquam ex fide ſperemus, non tanquam ex debito***; Let us hope for pardon as of faith, not of debt, ***lib. 2. de pœnitent. c. 8.*** Wherefore it followeth not, God promiſeth life with a condition, ***Ergo***, by the condition performed wee doe merit: ſeeing that the reward dependeth upon the promiſe which is apprehended by faith, and ſo is not of merit.

4 Firſt, he that laboureth in the Goſpell, is worthie of his wages before men, but it followeth not that it is ſo before God. Secondly, the text is: ***That yee may be counted worthie***: and ***verſ.*** 11. ***That God may make you worthie***: we are not then verily worthie, but as it pleaſeth God in Chriſt to account us worthie. ***Ambroſe*** ſaith well, ***Quantum ad cæterorum comparationem pertinet, hi digni ſunt, quantum ad rem ipſam omnes indigni ſunt***; In reſpect of others they are worthie, but in deed in reſpect of the thing, they are all unworthie, ***in 2 Timoth. c. 1.***

5 God is no accepter of perſons, to admit unto life thoſe that have not laboured in his name, and to refuſe others with their righteous works: but hee giveth unto every one according to their works, but not for, or becauſe of their works: their works as lively teſtimonies of their faith, are a rule and meaſure of their reward, but no cauſe: men ſhall be both knowne here and judged there by their works, as the tree is diſcerned and judged by the fruit. ***Auguſtine*** very well upon theſe words, ***Matth. 7. 2. With what meaſure yee meet, ſhall be meaſured to you againe, &c. Eſt apud te menſura veniæ dandæ, invenies apud me menſuram veniæ accipiendæ, &c.*** There is with thee a meaſure in giving leave or pardon, thou ſhalt finde with me a meaſure of receiving pardon; ***in Pſalm. 143.*** Our works then are a meaſure, whereby it ſhall be meaſured againe to us, but no merit or deſert. ***Gregorie*** ſaith, ***Reddendum eſt unicuique ſecundum opera, ſed aliud eſt ſecundum, aliud propter opera reddere:*** It ſhall be rendred to every man according to his works: but it is one thing according another to render for works, ***in Pſalm. 142.***

Matth. 7. 2.

Argum. 4. The Doway gloſſe-men doe alleage theſe places of Scripture to prove merits.

Exod. 1. 21. 1 ***Exod.*** 1. 21. Upon theſe words, ***becauſe the Midwives feared God, hee built them houſes:*** they give this marginall note, The feare of God is meritorious.

2 ***Ruth*** 2. 12. ***Boaz*** ſaith to ***Ruth***: ***Our Lord render unto thee for thy worke, and God grant thou mayſt receive a full reward, &c.*** Where their marginall note is, ***Boaz*** doubteth not but reward

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ward was due to good works. Good works are meritorious, and rewards are promiſed for the ſame, *Levit.26.* Pag. 704.

Contra. 1. The firſt note is grounded upon a falſe tranſlation : *for he built them houſes :* that is, made them to proſper, is underſtood of the Iſraelites, that they increaſed, not of the Midwives: for the pronoune *affix* is of the Maſculine Gender, *lahem, to them :* it ſhould be *lahen* in the feminine, if it were referred to the Midwives.

2 The ſecond place ſheweth, that good works ſhall be rewarded, which wee denie not, but not of merit ; or the worthineſſe in them ; but becauſe of faith, whereof they are teſtimonies : as it followeth in the ſame place, *under whoſe wings thou art come to cover thee :* it was her faith in God, which made her works acceptable.

3 The bleſſings there promiſed, are not given for the merit or worthineſſe of their works, but becauſe of Gods promiſe, who crowneth in mercie the imperfect obedience of his children : as it is in the Pſalme, *which crowneth thee with mercie.* Pſal. 103.4.

Argum. 5. Now whereas divers Fathers are alleaged for merits, as *Ignatius epiſtol. ad Roman. Ut Deum poſſim promereri* ; That I may merit God : *Hilar. c.* 8. *in Matth. De noſtro eſt beata illa æternitas promerenda* ; Wee muſt merit heaven of our owne. *Ambroſ. lib.* 1. *de offic. c.* 15. *Evidens eſt meritorum aut præmia aut ſupplicia manere poſt mortem* ; It is evident, that either reward or puniſhment of our merits doe remaine after death, *Bellarm. c.* 4.

Our generall anſwer to theſe and the like places of the Fathers is this : Firſt, that this word *promereri*, to merit, ſometime ſignifieth nothing elſe but to pleaſe or be acceptable : as *Heb.* 13. 16. with ſuch ſacrifice, *promeretur Deus*, God is merited, as the vulgar Latine readeth ; the word is εὐαρεστεῖται, is pleaſed : and ſo the vulgar text tranſlateth, *Hebr.* 11. 6. Without faith it is impoſſible to pleaſe God : and in this ſenſe *Ignatius* is to be underſtood. Hebr. 13. 16. Hebr. 11. 6.

Secondly, *promereri* ſignifieth as much as *ſatagere*, for a man to endevour or put forward himſelfe, or to doe ſervice ; as the Latine phraſe is uſed, *mereri ſub aliquo*, to ſerve under one : ſo *Hilarie* is to be interpreted : for otherwiſe heaven is not merited, *de noſtro*, of our owne. And as it followeth, *præſtandum aliquid eſt ex proprio*, ſomewhat muſt be performed of our owne : but he that meriteth, muſt not doe ſomewhat, but the whole : it ſignifieth therefore ſervice rather and diligent endevour, than deſert properly.

Thirdly, ſometime *meritum*, merit is taken abſolutely, for *opus*, worke : as *Augustine* ſo taketh it, *Tract.* 3. *in Ioann. Deus coronat dona ſua, non merita tua. (i. opera)* God crowneth his gifts, not thy merits, that is, works : for if they be properly merits, they ſhould be crowned. So then, merit noteth the ſubſtance of the worke, and not the qualitie : and thus the word alſo may have a tolerable ſenſe.

Fourthly, the fathers uſe the word merit, properly referring it unto the efficacie of Chriſts death, and the merits thereof : as *Auguſtine* ſaith, *Mors ejus meritum meum—non ſum meriti inops, quamdiu ille miſerationum Dominus non defuerit* ; His death is my merit -- I am not without merit, as long as my Lord is not without mercie, *Manual. c.* 22. In this ſenſe *Bernard* : *Meum meritum miſeratio Domini, non ſum inops meriti, quamdiu ille miſerationum non eſt* ; My merit is Gods mercie, I am not without merit, as long as he is not without mercie : *Cantic.* 61. Gods mercie in Chriſt, or Chriſts merit by Gods mercie is our merit.

Fifthly, *mereo*, ſignifieth abſolutely to get, to compaſſe, obtaine : as *Plaut. Meruit illa virum dote* ; She got or obtained an husband with her dowrie. Thus *Auguſt. ſerm. de tempor.* 252. *Nullis præcedentibus meritis per gratiam Dei meruimus fieri templum Dei* ; Without any merits going before by grace we merited (that is, obtained) to be the temple of God, &c. otherwiſe the grace of God properly is not merited. And how can we merit without merit, as here it is ſaid? And *Ambroſe* ſaith : *Lex ſpiritus dat libertatem, ſolam fidem poſcens, &c.* The law of the ſpirit giveth libertie requiring only faith, that becauſe it beleeveth, that which it ſeeth not, *de conditione erus mereatur*, it may deſerve to be delivered : that is, obtaine, *in* 2 *Cor.* 3. for otherwiſe faith meriteth not : As *Ambroſe* againe, *Veniam tanquam ex fide ſperemus, non tanquam ex debito, &c.* Let us hope for pardon as of faith, not of debt, *lib.* 2. *de pœnit n. c.* 8. But if it were by the merit of faith, it ſhould be of debt. And *Auguſtine* : *Non pro merito accipies vitam æternam, ſed pro gratia, fides enim gratia* ; Thou ſhalt not receive life eternall for merit, but for grace, for if faith is grace, &c. *Tract.* 3. *in Ioann. Ergo*, there is no merit of faith properly. If the fathers be underſtood in any of theſe ſenſes, when they ſpeake of merit, though the phraſe be not proper, it is tolerable : otherwiſe if they be conſtrued to aſcribe the Kingdome of heaven any way to mans merit, they ſpeake contrarie to themſelves, as after in our arguments followeth to be ſhewed.

The Proteſtants.

WE confeſſe a neceſſarie uſe of good works : As firſt, they doe ſerve as notable meanes and inſtruments to ſet forth Gods glorie by. Secondly, by them alſo our faith is ſhewed, publiſhed and made knowen, for the good example of others. Thirdly, our owne conſcience alſo is thereby quieted, and our election daily made more ſure unto us : wee doe grow and increaſe in the certaintie and aſſurance thereof. But we acknowledge no power, force, or efficacie at all in them to deſerve and merit any thing at the hands of God, neither doth the Scripture in any place ſo ſpeake. Matth. 5. 16. Jam. 2. 18. 2 Pet. 1. 10.

Argum. 1,

Dan.9.9. *Argum.* 1. If man conſider his deſerts, he ſhall finde, that he is worthie of nothing but death: To us (ſaith the Prophet) belongeth ſhame, *Dan.9.9.* There is nothing elſe by debt due unto us: as *Auguſtine* alſo ſaith, *Nihil praeceſſerat in meritis noſtris, niſi unde damnari deberemus*; Nothing goeth before in our merits, but that whereby we ought juſtly to bee condemned, *in Pſal. 18. expoſit. 2.* And againe, *Omne peccatum noſtra eſt negligentia, omnis virtus & ſanctitas eſt Dei indulgentia, in Matth. ſerm.7.* All evill and ſin in us, is of our owne negligence; all goodneſſe and holineſſe, of the free mercie of God. *Si miſericordia Domini multa, multus ego in meritis*; If the mercies of God be many, my merits are many, Gods mercies are our merits, *Manual. c. 22.* our due debts are nothing elſe but puniſhment for ſin.

Rom. 8. 18. *Argum.* 2. Betweene the deſert or merit, and the wages or recompence, there ought alwayes to be ſome proportion: a like ſtipend for a like labour: But heaven without compariſon exceedeth the worthineſſe of our works: *Ergo*, it is not given as a debt, but as a free gift: therefore the Apoſtle ſaith, that the afflictions that are preſent, are not worthie of the glorie that ſhall be revealed, *Auguſtine* ſaith, *Quàm parvo conſtat regnum cœlorum? duobus minutis emit vidua regnum cœlorum*; How little doth the Kingdome of God ſtand us in? a certaine widow for two mites bought the Kingdome of heaven, *Homil.8.* -- Shall wee thinke that the widowes caſting in of two mites deſerved the Kingdome of heaven? Farre be it from us ſo to thinke: it is then a gift of favour and mercie, not wages of debt.

Argum. 3. Theſe places of Scripture doe plentifully teſtifie againſt merits, aſcribing all to the mercie of God.

Pſal. 103. 4. 1 *Pſal.103. 4. Which crowneth thee in mercie and compaſſion.*

Dan.9. 18. 2 *Dan.c. 18. We doe not preſent our ſupplications before thee, for our owne righteouſneſſe,* but for thy great mercies.

Luk.17.10. 3 *Luke 17. 10. When ye have done all, ſay ye are unprofitable ſervants.*

Rom. 6. 23. 4 *Rom. 6. 23. The wages of ſin is death, but life eternall is the grace of God through Chriſt*: Life eternall then is not ſo the wages of good works; as eternall death is of evill.

Rom. 8. 18. 5 *Rom.8. 18. The afflictions of this preſent time, are not worthie of the glorie, which ſhall be revealed.*

Rom. 3. 27. 6 *Rom.3. 27. Your rejoycing is excluded by the law of faith*: *Ergo*, works merit not, for then wee might rejoyce in them.

1 *Anſw.* Firſt, the Crowne is ſaid to be of mercie; becauſe the merits, which deſerve the crowne, are given unto us of mercie. Secondly, or Gods mercie is ſeene in pardoning our veniall ſins, while he giveth the crowne to our good works, *Bellarm. c.5. reſponſ. ad argum.1.*

1 *Contra.* Firſt, this is like the anſwer of the Pelagians; that granted, that free will was of grace, becauſe it was Gods grace and gift in giving free will to man at the firſt; as here hee ſaith it is Gods mercie in giving us merits: But as *Auguſtine* anſwereth to that cavill, *epiſt.95. Gratia iſto, &c.* That we read not of grace taken in that ſenſe with the Propheticall, Evangelicall, Apoſtolicall writings, &c. ſo neither doe wee read of mercie ſo taken. 2 The Prophet ſaith in the ſame verſe, *which redeemeth thy life*; and before, *which forgiveth thy ſin*: they may ſay as well, that Gods mercie is ſeene in giving men power to redeeme themſelves and their ſins, as in giving them power to merit. 3 If man meriteth the crowne, and Gods mercie forgiveth onely veniall ſins, then man doth more than God: for, to get the crowne, is more than to wipe away veniall and ſmall ſins: and if a man may merit the crowne, how is it, that by his merits he alſo cannot extinguiſh his veniall ſins? there is no coherence in this broken ſtuffe. 4 Mercie and merit, grace and worke cannot ſtand together, Rom.4.4. *Rom.4.4. To him that worketh, it is not counted of favour but of debt*; but this fellow correcteth the Apoſtle, and ſaith, Yes, it is of favour and mercie that they merit, and ſo challenge as of debt. *Auguſtine* well ſaith, *Non pro merito accipies vitam æternam, ſed tantum pro gratia; fides enim gratia eſt, & vita æterna eſt gratia pro gratia*; Thou ſhalt not receive life eternall for merit, but onely for grace; for faith is a gift or grace, and life eternall is grace for grace, *tract. 3. in Ioan.* But this conſequent were not good, if the ſame thing were both grace and merit.

2 *Anſw. Daniel* in that place doth not deſire the crowne of life, but onely deliverance from captivitie, whereunto their ſins had brought them, *ibid. reſp. ad loc. 2.*

Dan.9. 5. *Contra.* 1. If *Daniel* aſcribeth not a temporall deliverance to his merit, but Gods mercie; how much leſſe can our eternall and ſpirituall deliverance bee deſerved. 2 *Daniel* utterly excludeth himſelfe from all merit, in confeſſing with the reſt. *We have ſinned, and committed iniquitie*: as *Hierome* ſaith, *in 7. ad Roman. Daniel, quem juſtum fuiſſe novimus, quaſi de ſe dicit cum aliis, peccavimus: Daniel*, whom we know to have beene juſt, doth confeſſe as of himſelfe with others, we have ſinned, &c. If a righteous and juſt man be a ſinner, what place is there for merit? ſinners muſt claime mercie, not challenge merit: as the Publicane, *O God be mercifull to me a ſinner.*

Luk.18. 13.

1. 3 Firſt, we are unprofitable ſervants of our ſelves, but by grace made profitable.

2. Secondly, we are ſaid to be unprofitable in reſpect of God, becauſe the profit of our works redoundeth not to him.

3. Thirdly, we are taught ſo to ſay for humilities ſake, though indeed we are not unprofitable.

4. Fourthly, or the meaning is, that for all our ſervice, wee can demand no reward, ſeeing that God without reward might bind us to doe all wee doe, but that *gratuito pacto*, hee dealeth with us more

graciouſly and liberally by his free covenant, in reſpect whereof we may ſay with the Apoſtle, There
is a crowne of righteouſneſſe laid up in ſtore for me, *Bellarm. ad loc.* 3.

Contra. 1. By grace indeed we are made profitable, becauſe it is not in vaine in us, but not profitable 1.
to merit or deſerve any thing; but profitable, in that wee are not *unfruitfull*: as the Apoſtle
ſheweth 2 Our Saviour ſpeaketh here of ſervants, and there of ſuch as are in the ſtate of grace; for Tit. 3. 8, 14.
before grace, we are not obedient ſervants, but ſtubborne enemies: So *Ambroſe* ſaith, upon this place;
Agnoſce te ſervum plurimis obſequiis diſfavatatum. neq; te jactes ſi bene feciſti, quod facere debuiſti;
Acknowledge thy ſelfe a ſervant diverſly bound, neither boaſt if thou have well done, that which thou
oughteſt to doe, *in 17. Luc.* But we cannot doe any thing well of our ſelves, but by grace: *Ergo*, even
having received grace, we are in this ſenſe unprofitable ſervants.

Firſt, it is true, that God in himſelfe is not by our ſins hindred, or by our righteouſneſſe furthered 2.
or profited, *Iob 35. 6. If thou ſinneſt, what doeſt thou againſt him? if thou be righteous, what giveſt* Job 35. 7.
thou unto him? and therefore good works *properly are ſaid to be profitable to men*: And, though before Tit. 3. 8.
men Gods glorie be ſet forth by the ſervice of the Saints, yet the profit, uſe and benefit thereof extendeth
unto themſelves. 2 Wherefore, even in reſpect of our ſelves wee are ſaid to be unprofitable ſervants:
because by our ſervice wee deſerve no thanks at Gods hands: *Doth he thanke that ſervant?* Luk. 17. 9.
and thus *Ambroſe* expoundeth; *Sicut tu ſervo tuo gratias non agis, &c. nec in te patitur Dominus unius
uſum eſſe operis vel laboris, &c.* As thou doeſt not give thy ſervant thanks, &c. ſo the Lord doth not
ſuffer thee to have uſe of any one worke or labour, becauſe as long as we live, *we muſt alwayes worke*;
in 17. Luc. The uſe then and profit of our ſervice, wherein we are ſaid to be unprofitable, is referred 3.
to our ſelves. 3 *Bernard* ſhall here anſwer for us, writing upon theſe words, *When yee have done all
that is commanded, ſay ye are unprofitable ſervants: Sed hoc inquies propter humilitatem monuit eſſe dicendum:
plane propter humilitatem, nunquid contra veritatem*; You will ſay, we are taught thus to
ſpeake for humilitie: indeed for humilitie, but not againſt the veritie, *Serm. de triplic. cuſtod.* 4 He
anſwereth well, that we cannot challenge the crowne and reward by our works, but, *ex gratuito pacto*, 4.
of Gods gracious covenant: which is none other thing, than we our ſelves affirme: the crowne
of righteouſneſſe, whereof Saint *Paul* ſpeaketh, dependeth not upon the merit of our works, but 2 Timoth. 4. 8.
of Gods gracious promiſe: and ſo *Bernard* expoundeth the Apoſtle: There is laid up for me a crowne
of juſtice, &c. *Eſt ergo, quam Paulus expectat, corona juſtitiæ, ſed juſtitia Dei non ſua, juſtum eſt enim
ut reddat quod debet, debet autem, quod pollicitus eſt: & hæc eſt juſtitia Dei, de qua præſumit Apoſtolus,
promiſſio Dei*; There is then a crowne of righteouſneſſe, which the Apoſtle doth expect, but of the
righteouſneſſe of God, not his owne: for it is juſt that God ſhould render that hee oweth, and hee
oweth what he promiſed: this is the juſtice of God, whereof the Apoſtle preſumeth, even his promiſe,
lib. de liber. arbitr.

4 *Bellarm.* Eternall life is ſaid to be the grace of God, becauſe our merits whereby eternall life is 4.
procured, are of grace: for otherwiſe eternall life is as well the ſtipend of juſtice, as death is the ſtipend
of ſin, *Bellarm. reſp. ad loc.* 4.

Contra. 1. This is a moſt corrupt gloſſe, by grace to expound works: for the Apoſtle maketh a disjunction
and oppoſition betweene works and grace, *If of grace, then not of works, for then grace were* Rom. 11. 6.
no more grace. And if it be anſwered, hee meaneth works of nature, not of grace: the Apoſtle ſaith
againe, *Not by the works of righteouſneſſe, but by his mercie he ſaved us*; Here even works of juſtice Tit. 3. 5.
and grace are oppoſed to mercie and grace: wherfore grace and works being ſo divers, the one cannot
be contained in the other.

Secondly, *Auguſtine* ſaith, *Non pro merito accipies vitam æternam, ſed tantum pro gratia, &c.* Thou
ſhalt not have heaven by merit, but onely by grace: *tract. 3. in Ioan.* This were no good disjunction,
if merit could be contained in grace. And againe he ſaith, *Deus videtur vitam æternam tanquam debitam
reddere, cui debitum; fideli quia promeruerat*; God ſeemeth to give eternall life as due; but due
unto the faithfull for his faith, which is a gift or grace, &c. *ibid.* Due, not to the merit of faith, but the
grace and gift of faith. Thus better doth he underſtand the Apoſtle, *that life eternall is the gift of God*,
than this corrupt gloſſer.

Thirdly, *Bernard* ſaith, *Merita omnia Dei dona ſunt, & ita homo magis propter ipſa Deo debitor eſt,
quam Deus homini*; All our merits are Gods gifts, and ſo a man rather for them is a debtor to God,
than God to man, *de annunt. Mar. ſerm.* 1. Therefore our good works cannot merit of God, ſeeing
he meriteth of us, becauſe he giveth us grace to bring forth good works.

5 Our afflictions indeed are not worthie in themſelves of heaven, becauſe they are but ſhort, and
the reward is eternall: but yet, as Chriſts paſſions being but ſhort, for the worthineſſe of his perſon,
were equivalent to everlaſting puniſhment, ſo our afflictions for the worthineſſe of charitie, are worthie
of everlaſting glorie: as the Apoſtle ſaith, *Our light affliction doth worke unto us an eternall waight
of glorie, Bellarm. c. 3. argum. 6.* 2 Cor. 4. 17.

Contra. 1. It is not farre from blaſphemie to aſcribe the like force to charitie in making our temporarie
works equivalent to the eternall reward, as to the dignitie of Chriſts perſon in the execution of
his paſſion to be worthie to ſatisfie for everlaſting puniſhment.

Secondly, the Apoſtle in ſaying, *Our affliction worketh, &c.* expoundeth himſelfe in the 18. verſe:
While we looke not on the things that are ſeene, but on the things which are not ſeene: which is the office of

faith: affliction then as it ſheweth our faith, is ſaid to worke, not as the cauſe, but as the way and meane: and the Apoſtle ſaith no otherwiſe than Saint *Peter*, 1 Pet. 1. 7. *That the triall of your faith, may be found unto your praiſe, &c.* Affliction then worketh, as the triall of our faith: and it worketh no otherwiſe, but becauſe it ſhall be *found*, and God will not forget the ſervice of our love. Thirdly, otherwiſe the Apoſtle ſaith directly, that *the afflictions are not worthie, &c.* that is, not at all worthie of ſo great a reward: So *Ambroſe* expoundeth, *Quid poſſumus dignum facere præmiis cœleſtibus?* What can we do worthie of the heavenly reward? what merit can man bring, that this mortall ſhould put on immortalitie? *Indigna ſunt hujus temporis paſſiones ad ſuperventuram gloriam*; The paſſions of this life are unworthie the glorie to come, *ſerm. 20. in Pſal. 119.* So alſo *Gregorie*; *Beatæ vitæ nullus poteſt æquari labor, nulla opera, paſſiones nullæ*; To bleſſed life, no labour, worke, ſuffring can be equall, *in Pſal. 142.* *Bernard*; *Quid ſunt merita omnia ad tantam gloriam?* What are all our merits to ſo great glorie? *ſerm. 1. de annunt. Mar.*

6 *Bellarm.* Faith doth indeed exclude their rejoycing, that glorie in themſelves and their owne ſtrength, but not that rejoycing whereby we rejoyce in our works and merits by grace, *reſp. ad loc. 7.*

Contra. 1. Faith excludeth all rejoycing even in good works wrought by grace: for the Apoſtle ſaith, that rejoycing is excluded by the law of faith, and not by the law of works: if faith then exclude rejoycing, we muſt rejoyce in nothing but faith. 2 The Apoſtle ſaith, Rom. 4. 2. *If Abraham were juſtified by works, hee hath wherein to rejoyce, but not with God*: hee ſpeaketh of *Abraham* as a faithfull man, and of his works, as good works; even at that time when hee beleeved, and it was counted to him for righteouſneſſe; as it followeth in the next verſe. 3 *Bernard* alſo ſaith, *Perfecta & ſecura gloriatio eſt, cùm veremur omnia opera noſtra, ſicut teſtatur Iob de ſeipſo; omnes juſtitias noſtras non aliud eſſe quàm pannum menſtruatæ*; Then our rejoycing is perfect, when we feare all our works, as *Iob* teſtifieth: all our righteouſneſſe is as a ſtayned clout, *ſerm. de triplic. gradu.* A man then is not to rejoyce in any of his works, no not in his righteouſneſſe. 4 S. *Paul* further ſaith, Epheſ. 2. 9. 10. *Not of works leſt any man ſhould boaſt himſelfe*: he muſt not boaſt of works: and what works, the Apoſtle ſheweth in the next verſe 10. *Wee are his workmanſhip created in Ieſus Chriſt to good works*: *Ergo*, wee muſt not boaſt nor rejoyce no not in good works. And thus notwithſtanding all theſe cavils, I truſt it evidently appeareth by theſe Scriptures alleaged, that our works are no way meritorious of life everlaſting.

Rom. 4. 5. *Argum. 4.* S. *Paul* ſaith, *Faith is counted to him for righteouſneſſe, that worketh not*: Rom. 11. 9. *If it be of grace, it is no more of works, for then grace were no more grace: If of worke, then not of grace; for then worke were no more worke.* We ſee that the righteouſneſſe of faith or of grace, and the righteouſneſſe of works cannot ſtand together, nor be matched one with the other.

Our adverſaries have here two evaſions: Firſt they grant, that the beginning of our juſtification, which they call the firſt juſtification, is meerely of Gods grace, neither can wee have any acceptable works before we are juſtified: but in the ſecond juſtification, which is the increaſe of the former juſtice, a man may merit by good works, *Rhemiſt. Rom. 2. 3.*

Anſw. This is but a late and new device of the firſt and ſecond juſtification: as afterward wee will ſhew in the proper place. The Scripture teacheth us, that not onely the beginning of our righteouſneſſe, but the finiſhing and perfecting of it, is onely by grace in Chriſt, Epheſ. 2. 5. 6. *When we were dead in our ſins, he hath quickned us together in Chriſt, by whoſe grace ye are ſaved, and hath raiſed us up, and made us ſit together in heavenly places*: Wee ſee that this ſalvation by grace bringeth us up to heaven: *Ergo*, both the firſt and ſecond juſtification are of grace, for they can bring us no further than to heaven.

Rhemiſt. 2. Works done of nature without, or before faith cannot merit: but works done by Gods grace may, and are joyned with it as cauſes of ſalvation.

Anſw. Not onely the works of nature, but even of grace alſo are excluded: We are ſaved (ſaith the Epheſ. 2. 9. 10. Apoſtle) by grace through faith, not of works: And then he ſheweth what works, namely good works, ſuch as the Lord hath ordained for us to walke in. *Ergo*, works alſo of grace, wrought in us by the ſpirit of God, are ſhut out from being any cauſes of our ſalvation. I conclude with *Auguſtine* upon Pſal. 35. 27. thoſe words of the Pſalme, *Let the Lord alway be magnified*: *Peccator es? magnificetur, ut vocet: confiteris? magnificetur, ut ignoſcat: jam juſtè vivis? magnificetur, ut regat: perſeveras uſque ad finem? magnificetur, ut te glorificet*; Art thou a ſinner? let God be magnified in calling thee: doeſt thou confeſſe thy ſins? let him be magnified in forgiving them: doeſt thou live well? let him be magnified in directing thee: doeſt thou continue to the end? let him be magnified in glorifying thee, &c. God is as much to be praiſed for all things wrought after our calling and converſion, as for mercie ſhewed before: All then is wholy to be aſcribed to Gods grace and mercy: nothing is left for our merit or deſert.

De liber. arbitr. *Bernard* hath of this matter an excellent ſpeech: *Si à Deo voluntas eſt, & meritum; Deus igitur author eſt meriti qui voluntatem applicat operi, & opus explicat voluntati: Alioqui, ſi propriè appellantur ea, quæ dicimus noſtra merita, ſpei quædam ſunt ſeminaria, occultæ prædeſtinationis indicia, futuræ felicitatis præſagia; via regni, non cauſa regnandi; denique quos juſtificavit, non quos juſtos invenit, magnificavit*; If our will be of God, then alſo our meriting: for God is the author of the merit, in applying our will to the worke, and fitting the worke to our will: otherwiſe to ſpeake properly, our merits ſo called, are but the ſeed-plat of our hope, the ſignes of predeſtination, and the forerunners of our happineſſe, the way to the kingdome, not the cauſe thereof: laſtly, whom God hath juſtified, not whom hee found juſt he glorifieth,&c. What more evident teſtimonie can we have againſt meriting of heaven? *Bernard* retaineth the name, but denieth the thing.

Concil. Arauſican. can. 18. *Debetur merces bonis operibus ſi fiant, ſed gratia, quæ non debetur, præcedit, ut fiant:* A reward is due to good workes, if they be done; but grace, which is not due nor of debt, goeth before, that they may be done,&c. All therefore is to be aſcribed to grace.

Now whereas wee doe alleage many teſtimonies of the Fathers againſt merits: *Bellarmine* would ſhift us of with this anſwer, that they ſpeake of man, *qualis eſt ſine gratia Dei*, as he is without grace, that he cannot merit by his owne ſtrength: I will therefore ſhew out of the Fathers, that even a man in the ſtate of grace cannot merit.

Ambroſ. de vocat. gent. lib. 1. *c.* 5. *Nulla tam præclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis iudicium debeatur.* There is no ſuch excellent works, to the which, that which is freely given, ſhould by way of retribution be owing,&c. if to no excellent works, then not to the works of grace of man is God indebted.

1 *Auguſtine Hypognoſt. Cont. Pelag. artic.* 3. *De meritis in hoc ſeculo Chriſtianus extolli non debet, quia nemo in hac vita poſitus, dicit ſe eſſe ſine peccato, quicquid ergo in hac vita conſecutus fuerit, donum eſt, non meritum, &c.* A Chriſtian muſt not bee lifted up for his merits in this world, becauſe no man here in this life can ſay he is without ſinne, whatſoever he hath in this life is a gift, not a merit,&c. he ſpeaketh of Chriſtians that are under grace.

Bernard, Quærant alii meritum, nos gratiam invenire ſtudiamus; Maria non prætendit meritum ſed gratiam quærit: Let other men ſeeke for merit, let us ſtudie to find grace: *Marie* pretendeth not merit, but ſeeketh grace,&c. *Serm. in nativ. Mar. Marie* was in the ſtate of grace, and yet depended not upon any merit.

Primaſius ſaith: *Non ex operib. ſed ſola fide per gratiam vitam habere te noſti:* Thou knoweſt thou haſt life not by works, but by faith onely. In 2.c.ad Gal.

2 *Chryſoſtome: He that glorieth, let him glorie in the Lord: Ergo, de meritis ſuis nihil aſſignare ſibi debet: niſi peccata, quæ ſunt propria noſtra:* Therefore he muſt atribute nothing to himſelfe of his merits, but onely his ſinnes, which are properly ours,&c. *Ieremie Patriarke: Id, quod nos ipſi conficimus, parvum quid, &c.* That which we doe is very little, or nothing at all, if it bee compared with the divine bountie,&c. In Pſal.142. Super illa, ne intres in judicium. Cenſur. orient. c.6.

3 Latter confeſſ. of Helvetia, c. 16. *We doe not atribute this reward which God giveth, to the merit of man which receiveth it, but to the goodneſſe and liberalitie of God which promiſeth, &c.* Confeſſ. of Auſpurg. *Our Divines do teach, that it is requiſite to do good workes, not for to hope to deſerve grace by them, but becauſe it is the will of God we ſhould do them, &c.* ſee alſo the confeſſ. of Saxonie. p. 246. of Wirtemb. p. 300. Harm.ſect.9. p.247. Pag.274.

4 *Thomas Waldenſ.* ſaith, *Simpliciter quis non meretur regnum cœlorum, niſi ex gratia Dei*, Simply one deſerveth not the kingdome of heaven, but of grace,&c. *Vatablus* hath this marginall note, *Non propter juſtitiam, &c.* God doth not give any thing unto men for their righteouſneſſe,&c. This note their Index would have blotted out. Tom.6. ſacram. tit.1.c.7. Ann.in 9.c. Deut.15.4.

The holy Martyrs have moſt confidently ſealed this truth: *Alexander Seton* Martyr: *They that preach that workes doe merit, doe make workes the tree, which are but the fruit of juſtice, wrought by him that is alreadie a juſt man: Chriſt was promiſed to be our onely juſtifier: God ſaid to Abraham, in thy ſeed ſhall all people be bleſſed; he ſaid not in thy ſeeds, or in the works of thy ſeeds, but in thy ſeed, that is, Chriſt.* Againe, the ſame holy Martyr and Preacher thus witneſſeth moſt confidently: *He that can ſhew me in any Scripture, that works doe merit, or be any meanes to our juſtification: for the firſt Scripture, I will, without any further judgement, loſe both mine eares; for the ſecond, my tongue; for the third, my necke: Fox.* pag. 1206. Yea this holy Martyr, though no Scripture were ſhewed him, neither ſhall ever bee ſhewed, yet he moſt conſtantly gave his life in the defence of this truth. But in defence of Popiſh merits, I have not heard of any that hath adventured ſo farre.

An Appendix, to this part, concerning the name of merit.

The Papiſts.

BEllarmine would beare us in hand, that the name of merit is either contained in Scripture, or collected from the ſame: *Lib. 5. de juſtif. c.* 2. 80.Error.

Argum. The places of Scripture, which he pretendeth for proofe hereof are theſe.

1 *Eccleſiaſt.* 16. 12. *He judgeth a man according to the merits of his workes.* Eccleſ.16.12.

2 *Heb.* 13. 16. *With ſuch ſacrifices, promeretur Deus, God is merited.* Hebr.13.16.

3 The Scripture maketh mention of dignity or worthines, which is the ſame that Merit is: *That ye may be counted worthie of the kingdome of God: They ſhall walke with me in white, for they are worthy.* 2 Theſ.1.5. Apoc.3.4.

4 There is often alſo mention found in Scripture of reward: *Your reward is great in heaven: Every man ſhall receive his wages according to his labour.* And in divers other places; as, The Lord ſaith to *Abraham, I am thine exceeding great reward:* But where there is a reward, there merit goeth before. Matth.5.12. 1 Cor 3.8. Geneſ.15.1.

The Proteſtants.

1 *Anſw.* First, the Greeke text readeth onely κατὰ ἔργα according to their workes, not the merit of their works. Secondly, and in the ſame place he ſaith, *As his mercy is great, ſo is his puniſhment:* ſo that mens good works are rewarded not of merit but of mercie. Thirdly, neither is it all one to ſay, according to their works, and after the merit of their workes, as hee might have learned out of *Gregorie* alleaged before: *Aliud eſt ſecundum, aliud propter opera reddere:* It is one thing to render according, and another to render for works, *in Pſal.* 142. Fourthly, if we had no other anſwer, the authoritie of this book bindeth us not, being no part of the Canonicall Scripture.

Heb.11.6,15. 2 The word is εὐαρεστεῖται *God is pleaſed:* as *Heb.* 11. 6. the ſame word is uſed: *Without faith it is impoſſible to pleaſe God:* We grant that God is well pleaſed with good works, as proceeding from our faith in Chriſt: for ſo the Apoſtle ſaith, *verſ.* 15. *Let us by him offer the ſacrifice of praiſe.* By faith then in Chriſt God is pleaſed with our ſacrifice: what is this to merit?

3 Firſt, the Apoſtle ſaith: *That you may be counted worthy:* *Digni habeamini.* This worthineſſe then is onely by imputation of Chriſts worthineſſe. Secondly, they are worthie to have white robes: becauſe *their robes are made white in the blood of the Lambe, and the Lambe onely is found to be worthy,* Apoc.7.14. Apoc.8.4.9. *Apoc.* 8.4.9. The worthineſſe of the Saints is none other, but the worthineſſe of the Lambe, accounted theirs by faith: for if they be worthie, then is not the Lambe *onely worthie.*

Rom.4.4. Pſal.103.4. 4 Firſt, the reward is counted of favour *as well as of debt: Which crowneth thee in mercie.* Secondly, ſeeing God himſelfe is our reward, how is it poſſible, that man can merit God? *Auguſtine* ſaith, that none dare or will affirme, *Filium hominis—meruiſſe ut Dei filius eſſet:* That the ſonne of man merited to be the ſonne of God: *de corrept. & grat. c.* 11. Even ſo neither can man merit to have God. Thirdly, Matth.20. further S. *Ambroſe* writing upon that parable, *Matth.* 20. where the laſt hired labourers received as much as the firſt, that did endure the heat of the day, concludeth thus: *Ut intelligant donum ſe gratiæ, non operum accepiſſe mercedem:* That they may underſtand that they received a gift of grace, not a reward of their labour: *de vocat. Gent. lib.* 1. *c.* 3. Thus we ſee, that out of the Scripture there can bee no ſhew made for the uſe of this word *merit,* being aſcribed to the works of men.

And yet further, it is granted that the Fathers uſed this word, *merit,* not ſignifying thereby any worthineſſe to deſerve, but, as much, as to *obtaine:* 1. as *Auguſtine* ſaith, the *Apoſtles merited to be ſlaine* In Pſal.35. *of their owne Citizens:* where it muſt not ſignifie a deſerving, for the Apoſtles by their innocencie deſerved not to be put to death.

In Pſal.143. 2 Otherwiſe *Baſil,* to ſpeak properly ſaith, *Non quod eo dignus ſum, ſed propter benignitatem tuam:* Not that I am worthie of the reward of heaven, but of thy bountie.

Harm. ſect.9. p.300. 3 In this ſenſe, the confeſſion of Wittemberg. c. 7. uſeth the word, *deſerve: through the mercie of God, good works deſerve their owne, either ſpirituall, or corporall rewards, &c.* They meane not, that they properly merit, for where merit is, there is no need of mercie or favour, but good works make one fit and meet to obtain the reward, which is given of mercie to them that are ſo prepared and diſpoſed.

Moral.lib.9. c.17. 4 *Gregorie* the great uſeth the word merit, to ſignifie to obtaine, *Paul when he ſought to extinguiſh* lib. 8. de juſtifi. cat.c.8. *the name of the redeemer in earth, Ejus verba meruit de cœlo audire,* merited to heare his voice *from heaven:* And hereupon, their owne *Vega* confeſſeth thus, *I am not ignorant, that the fathers uſe this word* (merit) *Ubi nulla eſt ratio meriti,* where is no reaſon or reſpect of merit.

The fourth part, of the diſtinction of merits.

The Papiſts.

81.Error. Act.10. They make two kinds of merit: *Meritum de congruo,* merit of congruitie: ſuch are the preparative works before juſtification, as were the praiers and almes-deeds of *Cornelius, Act.* 10. which though they be not ſimply meritorious, *ex debito juſtitiæ,* by the due debt of juſtice, yet they deſerve at Gods hands of congruitie, becauſe hee doth graciouſly accept them, *Act.* 10. *ſect.* 5. The other Ex Tileman. loc.11.err.22. kind, they call *Meritum de condigno,* merit of condignitie, when the reward is juſtly due by debt: ſuch are the works done in the ſecond juſtification, which are truly meritorious, and worthie of heaven, *Gabriel. Biel. Rhemiſt. Rom.* 2. *ſect.* 3.

The Proteſtants.

First, wee utterly denie any ſuch merit of condignitie: for S. *Paul* ſaith, That the afflictions of Rom.8.8. this life are not condigne of the glorie to come: Condignitie then is wholly removed and taken away.

Secondly, a reward of congruitie in ſome ſort wee grant, but neither for any thing done before faith or juſtification: for it is impoſſible without faith to pleaſe God, or doe any thing acceptable unto him, *Heb.* 6. 6. Neither is it of congruitie for the merit of our workes: but it is (*congruum*) it is agreable to the mercie and juſtice of God in reſpect of his promiſe graciouſly made in Chriſt, to reward the faithfull obedience of his ſervants: ſo then the congruitie is on Gods behalfe, not in reſpect of our works.

We are juſtified, ſaith the Apoſtle, *gratis per gratiam*, freely by grace, *Ergo*, there is no merit either of congruitie or condignitie, ſeeing all is done freely.

Rom.3.24.

1 *Auguſtine* ſaith, *Quid ille latro attulerat de fauce ad judicium, de judicio ad crucem, de cruce in Paradiſum?* I pray you what merit did the theefe bring with him from the priſon to judgement, from the judgement place to the croſſe, from the croſſe to Paradiſe? *In Pſal.* 55. Here was neither merit of congruitie, nor condignitie.

Auguſtine againe ſaith, *Va etiam laudabili vita ſi remota miſericordia diſcutias eam Domine:* Wo unto a moſt commendable life, if mercie removed, thou doeſt examine it O Lord.

Confeſſ.lib.9. c.13.

Tertullian, upon that place, *Rom.* 8. *The afflictions of this life, are not worthie of the glorie, &c. & hic minora oſtendit incommoda pramiis ſuis,* Here he ſheweth the incommodities of this life, to be inferiour than the rewards, &c. where is now the merit of condignitie?

Lib. de reſurrect. carnis.

2 *Ieremie* the Patriarke approveth that ſaying of *Chryſoſtome*: No mortall man, if an exact account be taken of his life, can ſtand before God, *Nec venia & benevolentia ejus dignus inveniri,* nor bee found worthie of his pardon and mercie, there is then no dignitie or worthineſſe in any mans workes, &c.

Cenſur. oriental. c.6.

3 Confeſſ. of Baſil. artic. 1. *They reigne with Chriſt, becauſe they confeſſed Chriſt to be their Saviour,—without any addition of mans merit, &c.* Saxonic. 17. *They call it a Pelagian dreame, that righteouſneſſe ſhould deſerve remiſſion of ſinnes either of congruitie or condignitie.*

Harm. ſect. 1. p.23. Sect 9. p.283.

4 *Vega* affirmeth: *Gregor. Ariminenſ. Marſilius, Burgenſ. Eckius* all to be of this opinion, *Nullum eſſe nobis meritum de condigno, &c.* That wee have no merit of condignitie, in reſpect of eternall happineſſe.

Opuſcul. de meritis. q.5. p.784.

The fifth part, of the manner of meriting.

The Papiſts.

OUr workes (ſay they) are pleaſing and acceptable unto God, even after the ſame manner, that Chriſt and his works were, *Tapper. ex Tileman. loc.* 11. *err.* 14. Chriſts paines of their owne nature, compared to his glory, were not any whit comparable, yet they were meritorious and worthy of heaven, not for the greatneſſe of them, but for the worthineſſe of his perſon: So our works, not of their owne nature, but as they are of grace, are meritorious of the joyes of heaven, *Remiſt. Rom.* 8. 18.

82. Error.

The Proteſtants.

FIrſt, it is a great blaſphemie, to ſay, that Chriſts paſſions in themſelves deſerved not that glorie which he hath purchaſed for us: neither that there was any compariſon between them: for then, how could he have fully ſatisfied the wrath of God? Chriſt hath payed the ranſome for our ſins: We are redeemed with his precious blood, as of a lambe unſpotted: His blood was the price of our redemption: therfore of it ſelfe meritorious. It was not in reſpect of Chriſt, of grace; but of merit in him: Unto us his redemption is of grace: Wherefore his paſſion being the paſſion of the Sonne of God, was a full ſatisfaction, and worthie deſert of that glorie, which he hath purchaſed for us.

1 Pet.1.19.
Rom.3.24.

Secondly, it is another great blaſphemie to match and compare in the way and manner of meriting, Chriſts works and ours together. For firſt, there is no merit at all in us unto ſalvation: wee have no merits but Chriſts, and are ſaved onely by faith in him, not by workes. Secondly, by your owne confeſſion, our works are not of their nature meritorious, but of grace: but Chriſts works were of themſelves full of merit, without any externall helpe, or acceſſion of grace: for in himſelfe did all fulneſſe dwell.

Epheſ.2.8.
Coloſſ.1.19.

1 *Auguſtine* very well ſheweth the great difference in the way of meriting betweene Chriſt and us, thus writing: *Quantum intereſt, cum duo ſint in carcere, inter reum & viſitatorem ejus:—illum cauſa premit, illum humanitas adduxit: ſic in iſta mortalitate nos reatu tenebamur, Chriſtus miſericordia deſcendit:* Look what difference there is, when two are in one priſon together, between the priſoner, and his friend that commeth to viſit him; the one is there of neceſſitie, the other commeth of good will: ſuch difference there is betweene Chriſt and us: for when we are detained in the priſon of this mortalitie, for the guilt of our ſins, Chriſt came in mercie to viſit us: *tract.* 2. *in epiſt. Ioann.* How can there now be any proportionable or like way of meriting, in the guiltie priſoner, and the innocent and friendly viſiter?

Tertullian calleth it *donativum vita aterna*, the donative or gift of eternall life, &c. then in reſpect of Chriſts merit, it is no gift, but deſerved.

Lib. de reſurrect, carnis.

2 *Baſil* ſaith, that everlaſting reſt, *non tanquam debitum operib. redditum, &c.* is not as a debt, rendred unto our works, but as a gift of Gods munificence.

in Pſal.114.

3 Bohemia, c. 17. *They are acceptable to God without any merit or worthineſſe of theirs—of meer grace.*

Harm. ſect. 2. p.26.

4 *Thomas Waldenſ.* concludeth, *Quia non ſimpliciter quis meretur regnum cœlorum, ſed ex gratia Dei:* That ſimply one doth not merit the kingdome of heaven, but by the grace of God.

Tom.8. ſacramtit. 1. c.17.

The Sixth part, of the qualitie and condition of merits.

The Papiſts.

83.Error. BEllarmine ſaith, that the good workes of the righteous, are properly and verily meritorious of eternall life, even, *ex condigno*, of condignitie, or worthineſſe, in the higheſt degree: *Bellar. c.16.* and that *non ſolum ratione pacti, ſed operis*, in reſpect of the work, as well as of the covenant or promiſe.

2 Tim.4.8. *Argum.* 2 *Tim.*.4.8. S. *Paul* ſaith, that God the juſt judge ſhall give him a crowne of glorie: but it is the part of juſtice to give unto every man as he hath deſerved: the Apoſtle therfore worthily deſerved this crowne: it was of juſtice, not of mercie: *Bellarm. ibid.*

The Proteſtants,

Anſw. THis crowne laid up for the Apoſtle, was both of mercie, in that the Lord graciouſly promiſed it: *Iam.*1.12. *He ſhall receive the crowne of life, which the Lord hath promiſed to all that love him.* It was alſo of juſtice: *Iuſtum eſt* (ſaith *Bernard*) *ut reddat, quod debet; debet autem, quod pollicitus eſt:* It is right and juſt, that God ſhould pay what he oweth: now he oweth that which he hath promiſed, &c. All therefore was of Gods mercie toward the Apoſtle, not of his deſert. Gods juſtice in keeping his promiſe, reſpecteth not any deſert in man, but dependeth upon the conſtancie and truth of his word in himſelfe.

Iam.1.12.

Rom.8.18. *Argum.* S. *Paul* ſaith, *The afflictions of this life are not condigne of the glorie, &c. Ergo*, there is no ſuch condignitie.

Bellarmine anſwereth, that in their owne nature they are not worthy; but as they proceed from the grace of God, they are, *cap.*18.

*Contra.*1. The Apoſtle ſpeaketh in this place of no other ſufferings, but thoſe which are wrought by grace in the children of God: as *verſ.*17. *Suffer with Chriſt, that ye may be glorified with him.* Therfore the Apoſtle excludeth even ſuch ſuffrings, as are wrought by the ſpirit. 2. Grace or favour, and deſert cannot ſtand together: *To him that worketh, the wages is not counted of favour, but by debt.* Wherfore if heaven be merited, it is of debt, grace and favour is excluded: therfore to ſay, that works are meritorious by grace, and that their worthines & condignity is partly of grace accepting, & partly of the work deſerving, is to affirme contrarie things, and match things of divers and unlike nature together.

Rom.4.4.

Herein alſo he may be overthrowne by his owne poſitions: Firſt, hee ſaith that God doth reward, *ſupra condignum*, above the worthineſſe or condignitie of our works, *cap.*19. then it will follow, that there is no ſuch condignitie, becauſe the reward exceedeth their worthineſſe: but betweene the wages and the worke, there ſhould be an equalitie. Againe, heaven is the greateſt reward that can bee, and therefore if God doe give a reward beyond their deſert, heaven is not deſerved, for a better reward than heaven there cannot be.

Secondly, *Bellarmine* confeſſeth, that neither the grace of juſtification, *cap.*21. nor the gift of perſeverance to the end, or a mans reparation after his fall, can bee merited, *ex condigno*, of condignitie: much leſſe can the kingdome of heaven bee ſo merited, which is a more excellent thing than any of the other: our glorification far exceedeth in excellencie our juſtification and perſeverance: if the leſſe then cannnot be merited, neither can the greater.

The author of the Sermons *de tempor. ſer.* 210. *Cum dies judicij advenerit, & ſi coronam non mereamur accipere, vel ad peccatorum indulgentiam mereamur pervenire, &c.* When the day of judement ſhall come, if we deſerve not to receive the crowne, let us deſerve to attaine at the leaſt to pardon of our ſinnes, &c. *Ergo*, it is more to merit the crowne, than to merit forgiveneſſe: but this cannot be merited by their owne confeſſion: *Ergo*, not the other.

We have witneſſe of a Synod of their owne: *Senonenſ. ſynod. decr. de fide.*16. *Faciet tandem miſericordia Dei unicuiq; locum juxta meritum operum ſuorum, non abſoluta condignitate quidem, (neque enim condignæ ſunt paſſiones, &c. Rom.* 8. 18.) *ſed gratuita magis & liberali repromiſſione, &c.* At the length the mercie of God ſhall make a place to every one according to the merit of their workes, not by an abſolute condignitie, (for the afflictions of this life are not condigne, &c. *Rom.*8.18.) but rather by a gratious and liberall promiſe, &c. *Ergo*, our works are not properly *ex condigno*, meritorious.

Divers alſo of the Schoole men are of the ſame opinion, that good works, *ex condigno*, of condignitie, are not meritorious of life eternall: *Sic Thom. Waldenſ. tom.* 3. *de Sacramental. c.* 7. *Durand. in* 2. *ſenten. diſt.*27. *qu.*2. *Gregor. in* 1. *ſentent. diſt.*17. *qu.*1. *artic.*2. See before the further ratification of this point by the teſtimonie of other Churches. Error.81.

The ſeventh part, whether any confidence is to be repoſed in merits.

The Papiſts.

84.Error. FIrſt, *Bellarmine* ſaith, that the truſt which the righteous have in God, ariſeth not onely of faith, but ſpringeth alſo from their merits: *lib.*5. *de juſtificat. cap.*7.

1 Tim.3.13. 1. *Argum,* 1 *Timoth.*3.13. *They that have miniſtred well, get themſelves a good degree, and great liberty*

bertie or confidence in the faith: Confidence or truſt is then wrought in us by our faithfull ſervice.

2 *Rom.*5.4. *Patience bringeth forth experience, experience hope.* Rom.5.4.

3 *Heb.*10.32.35. *Ye endured a great fight of afflictions, caſt not therefore away your confidence.* Heb.10.32.

4 If our heart condemne us not, we have boldneſſe toward God: *Ergo*, our confidence ariſeth upon our workes: *Bellar.ibid.* 1 Iohn 4.

The Proteſtant's.

1 *Anſ.* WE denie not, but that by a ſanctified life, and good workes, we may grow up to the aſſurance of our election, yet not by the merit or worthineſſe of the workes, but as they have relation unto faith, whereof they are lively ſignes: for to ſpeak properly, it is faith whereby *we have peace toward God, Roman.*5.1. And in this place the Apoſtle ſaith, *They have confidence in the faith which is in Chriſt:* Their confidence is grounded upon faith, unto the aſſurance whereof they are conducted and guided by their faithfull ſervice. Rom.5.1.

2 All theſe depend upon the ſecond verſe: *By whom wee have acceſſe through faith unto this grace, &c. and not ſo only, but we rejoyce in tribulations.* All theſe then are rehearſed, as fruits iſſuing from our faith, rejoycing in tribulation, experience, hope. Againe, hope maketh not aſhamed, *verſ.*5. *becauſe the love of God is ſhed abroad in our hearts:* but this love of Chriſt wee know no otherwiſe than by faith: *Epheſ.*3.17. *That Chriſt may dwell in your hearts by faith:* then it followeth, *verſ.*19. *and that ye may know the love of Chriſt, &c.* Epheſ.3.17.19.

3 This confidence ſpringeth of faith, *verſ.*32. *After ye had received light, ye endured a great fight:* and therefore *verſ.*22. it is called πληροφορία πίστεως, *the aſſurance of faith.* Heb.10.32.22.

4 The peace of conſcience worketh confidence, and faith bringeth this peace of conſcience, *Rom.*5.1. And in this place, *verſ.*19. *Let us not love in word, &c. thereby we know we are in the truth, and ſhall before him aſſure our hearts:* The being in the truth, which is faith, is the ground of this aſſurance; the way whereby to know it, is by love, Theſe places will hold no water for them. Rom.5.1. 1 Iohn 3.19.

Argum. That workes of themſelves give us no aſſurance, but as they have their activitie from faith, S. *Peter* teacheth us, *Give diligence to make your calling ſure in doing theſe things:* and what things hee meaneth, it is before ſhewed, *verſ.*5. *Ioyne to your faith, vertue; with vertue, knowledge:* works then breed no aſſurance or confidence, but as they are joyned with faith, and iſſue out from the ſame. *Rom.*5.1. *Being juſtified by faith, we have peace toward God:* Peace and confidence iſſueth from juſtification by faith: *Heb.*10.22. *The aſſurance of faith.* Faith then giveth aſſurance. 2 Pet.1.10. Verſe 5. Rom.5.1. Heb.10.22.

The Papiſts.

BEllarmine againe ſaith, that our confidence ariſeth not onely from good workes, but that our confidence and truſt may bee repoſed alſo in our merits: ſo that in his opinion, it hath both the beginning from thence, and againe hath recourſe thither. And thus merits (falſly ſo called) ſhall bee both the efficient cauſe of our confidence, as alſo the matter or object thereof, wherein it ſhould reſt and be repoſed. 85 Error.

1. *Argum.* 1 *Timoth.*4.7. *I have fought a good fight, I have finiſhed my courſe &c. henceforth is laid up for me a crowne of righteouſneſſe, &c.* S. *Pauls* confidence and aſſurance of life eternall, is grounded upon his meritorious workes. *Bellarm.*

2 *Nehem.*5.19. *Remember me O Lord in thy goodneſſe, according to that I have done for this people.*

3 *Pſal.*18.20. *The Lord rewarded me according to my righteouſneſſe.*

4 *Iſay* 38.3. *Hezekiah* thus praieth: *Remember me, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: Ergo*, we may repoſe confidence in our workes.

The Proteſtants.

1. *Anſ.* SAint *Pauls* confidence is not builded upon his owne workes, but upon the righteouſneſſe and ſureneſſe of Gods promiſes: *which God the righteous judge* (ſaith the Apoſtle) *ſhall give me at that day:* As *Bernard* ſaith: *Eſt ergo, quam Paulus expectat corona juſtitia, ſed juſtitia Dei, non ſua: hac eſt juſtitia, de qua preſumit Apoſtolus, promiſſio Dei:* It is the crowne of righteouſneſſe, which the Apoſtle looketh for, but not of his owne, but Gods righteouſneſſe: the promiſe of God is the righteouſneſſe, whereof the Apoſtle preſumeth: *de liber. arbiter.* S. *Pauls* confidence then is in the promiſe of God, not in his owne merits.

2 *Nehemiah* ſaith, *Remember me in thy mercie.* And *chap.*13.22. *Remember me, O Lord, concerning this, and pardon me for thy great mercie: verſ.*31. *Remember me in thy goodneſſe.* His confidence we ſee is not in his workes, but in Gods mercie. Nehem.13.22. 31.

3 Firſt, *David* ſpeaketh not of his righteouſneſſe toward God, but of his innocencie againſt *Saul:* and who doubteth, but that the teſtimonie of a good conſcience, and the innocencie of a juſt cauſe doth make us bold and confident againſt our enemies? But the queſtion is of confidence toward God: in which reſpect *David* ſaith, *verſ.*2. *The Lord is my rocke, in him will I truſt.* He doth not truſt in his owne innocencie. Pſal.18.2.

4 It was *Hezekiah* his truth (that is, faith) wherein hee walked, and the perfitneſſe of his heart, which is cauſed by faith (for by faith God purifieth our hearts, *Act.*15.9.) that made him confident: which his confidence of faith, was indeed ſealed unto him, and confirmed by his godly life. Act.15.9.

Argum. Saint *Paul* utterly, diſclaimeth, and renounceth his owne workes: he counteth all things

Philip.3.8.9. 1 Cor.4.4. but loſſe and dung in reſpect of Chriſt, that he might be found in him, ***not having his owne righteouſneſſe, but that which is through faith in Chriſt.*** ***Paul*** therefore truſteth not to his workes, he will put no confidence in dung. Againe, he ſaith, ***I know nothing by my ſelfe, yet am I not thereby juſtified:*** Therfore hee hath no confident opinion in himſelfe: but his confidence is ſtaied upon the love of God in Chriſt Jeſus.

Bernard well ſaith: ***Diſcamus de noſtra omnino induſtria, magis autem de noſtris diffidere meritis:*** Let us learne to diſtruſt our owne induſtrie, or rather our merits: ***in feſt. Paul. ſerm.*** 2.

Prætendat alter meritum, mihi adhærere Deo bonum, ponere in Domino ſpem meam: Let another pretend merit, it is good for me to cleave to God, and in the Lord to put my truſt: ***in Pſal.*** 90. ***ſerm.*** 9.

Cenſur. orient. c.6. And further. 1. ***Ieremie Patriarke*** alleadgeth and approveth that ſaying of ***Chryſoſtome: Neq; nobis virtus noſtra ſpem magnam pollicetur, &c.*** Our owne vertue doth not promiſe us any great hope, but for thy names ſake doe we looke for ſalvation, &c. and he himſelfe ſaith further, Ibid. ***In bonis operib. nimium confidendum non eſſe,*** That wee muſt not put too much confidence in good workes, for ***David*** ſaith, Enter not into judgement, with thy ſervant, O Lord, &c.

In Pſal.142. 2 ***Auguſtine*** ſaith upon the ſame words: ***although I ſeeme right unto my ſelfe,*** yet thou bringeſt forth a rule out of thy treaſure, and layeſt me unto it, ***& pravus inveniar,*** and I ſhall be found crooked: ***Ad me cum reſpicio nihil aliud meum, quam peccatum invenio:*** when I look to my ſelfe, I find nothing mine but ſin: He was far then from repoſing any confidence in his workes.

Harm. ſect.8. p.239. 3 Confeſſ. of Wittemberg. c.15. ***That we may conceive ſure confidence therein, he placed our ſalvation not in the merits of our righteouſneſſe, which is imperfect, but onely in the merits of his Sonne our Lord Ieſus Chriſt, &c.*** Sect.9. p.248. Former confeſſ. of Helvetia. ***This is the onely true worſhip of God, to wit, a faith fruitfull of good workes, and yet not putting any confidence in workes, &c.***

In Iob lib.8. c.9. 4 ***Gregorie*** ſaith, ***Hoc ipſum, quod juſte videmur vivere, culpa eſt, &c.*** Even this, that we ſeeme to Lib.5 de. juſtif. c.7. propoſ.3. live juſtly, is faultie, if the divine mercie excuſe it not, when he judgeth our life. ***Bellarmine*** himſelfe confeſſeth, that becauſe of the uncertaintie of our owne juſtice, and the danger of vaine glorie, ***Tutiſſimum eſt fiduciam totam in ſola Dei miſericordia reponere,*** It is the ſafeſt to put all our whole confidence in Gods mercie.

Of good workes in particular, divided into three parts,

of praier, faſting, almes-deeds.

The firſt part, of prayer.

THe ſeverall queſtions are theſe: Firſt, of the fruits of prayer. Secondly, of the condition and qualitie of prayer. Thirdly, of the order.

The firſt queſtion, of the fruits.

Iam.2.13. Iam.1.5. 1 Tim.4.5. Luk.22.31.32. SUch fruits of prayer, as we learne out of the word of God, we moſt willingly acknowledge. Firſt, it comforteth the ſoule being in heavineſſe: If any be afflicted, let him pray. Secondly, it obtaineth wiſdome for us, and all ſpirituall grace. Thirdly, by prayer the good creatures of God are ſanctified to our uſe. Fourthly, by prayer are we preſerved from all ſpirituall danger: ***I have prayed for thee Peter, &c.*** And other ſuch fruits and uſes prayer hath: But theſe fruits following we doe refuſe.

The Papiſts.

86. Error. BEllarmine maketh theſe two fruits of prayer: that it is ſatisfactorie, and meritorious.

Argum. 1. For the firſt he reaſoneth thus: Every good laborious worke is ſatisfactorie: praier is a laborious worke: ***Ergo. lib.*** 1. ***de bon. operib. in particul. c.*** 3.

Anſw. 1. Though one man may ſatisfie and recompence another, yet no worke of ours can work Coloſſ.1.20. any ſatisfaction before God: but Chriſt onely by his death, hath made ſatisfaction for us all: ***All things are ſet at peace through the blood of his croſſe.*** 2 Againe, whereas they muſt be good workes, whereby God ſhould be ſatisfied, ſeeing God is the giver of every good gift and work, and all our good works proceed from him, he thus ſhould be ſatisfied with his owne, which were no ſatisfaction. 3 Further, prayer is no laborious work to the ſpirituall man, though it be to the fleſh: for in the inner man there Rom.7.22. is a ſpirituall delight in all good things. 4 And what if it were laborious? as though God delighted in the puniſhment, ſorrow, and travell of his children, as the Idolatrous Prieſts of ***Baal*** conceived of their Idoll, that by launcing of their fleſh, they ſhould be the ſooner regarded and heard.

Argum. 2. That prayer alſo is meritorious, he would thereby prove it, becauſe God is ſaid to re- Matth.6.6. ward them openly, that pray ſecretly: his reaſon is this, reward is of merit, praier is rewarded: ***Ergo,*** it is of merit.

Anſw. The propoſition is not true, for reward may as well be of favour, as of deſert: ***He that gi-*** Matth.10.42. ***veth but a cup of cold water, ſhall not loſe his reward.*** Heaven is not merited by ſo ſmall a gift: this reward then is of mercie: wherefore this place ſheweth, that prayer is not in vaine, but is accepted of God, that it is meritorious it proveth not.

The

The Proteſtants.

First prayer is not ſatisfactorie: no imperfect thing can ſatisfie before God, but our prayers are imperfect, *We know not what to pray as we ought* : *Ergo*. Againe, that onely ſatisfieth God, whereby his wrath is once for ever appeaſed; neither need that ſatisfaction often to be repeated: the reaſon is, becauſe if God be once ſatisfied, he is not mutable, he ſo continueth. But prayer muſt often be repeated, *Onely Chriſt hath once for ever, &c:* He hath once for all appeaſed the wrath of God, which ſatiſfaction cannot be repeated: *Ergo*, the death of Chriſt is onely ſatisfactorie: prayer is not. *Auguſtine* ſpeaking of *Peters* repentance, which was tempered (no doubt) with prayer, ſaith: *Lachrymas lego, ſatisfactionem non lego*: I read of *Peters* teares, but of no ſatisfaction: *de tempor. ſerm.* 117. See more of this, *controv.* 14. *queſt.* 7. *part.* 4.

Rom. 8. 26. Heb. 10. 14.

Secondly, prayer is not meritorious, nor any other religious act done by us: where merit or deſert is, there ſomewhat is performed to him, at whoſe hands we deſerve: But by our works, prayer, almes-deedes, or whatſoever, we profite not the Lord: as *Iob* 35. 7. *If thou be righteous, what giveſt thou unto him, or what receiveth he at thy hand? verſ.* 8. *Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profite the Sonne of man* : *Ergo*, prayer doth not merit at Gods hand.

Job 35. 7.

Againe, we muſt not pray, as the heathen did, *Matth.* 6. 7. but they thought to be heard for the merit of their long prayers: *Ergo*, it becommeth not Chriſtians to pray with any opinion of merit to be heard. Further, that cannot merit at anothers hand, the benefit whereof wholy redoundeth to our ſelves: But prayer is wholly for our benefit; we doe pray for ſuch things, as we need, *Matth.* 6. 8. therefore it cannot merit before God. Wee have alſo a direct place in Scripture againſt the merit of prayer: *Daniel* 9. 18. *We doe not preſent our prayers before thee for our owne righteouſnes, but for thy great mercies.*

Matth 6. 7. Matth. 6. 8. Daniel. 9. 18.

1 *Heſychius* ſaith: *Chriſtus nobis propitiatio facta eſt, &c.* Chriſt is made our propitiation, therefore in him the ſacrifice of penance is adminiſtred and performed, *Et omne quod quis ex pœnitentia conſequitur, ad eum refertur* : And whatſoever any obtaineth by repentance, it is referred to him, &c. Then prayer, which is a fruit of repentance, hath no merit in it ſelfe, but as it is referred to Chriſt.

In Levit. 7. lib. 2.

2 *Auguſtine* ſaith: *Pœnitentia mea non ſufficit ad ſatisfactionem, certum eſt, quod miſericordia tua ſuperat omnem offenſionem* : My repentance ſufficeth not for ſatisfaction, it is certaine, that thy mercie goeth beyond all offences, &c. then prayer, which doth accompanie repentance, ſufficeth not neither to ſatisfie.

In Pſal. 142.

3 Confeſſ. of Belgia: artic. 2. *We are at no hand to offer up our prayers, truſting in our owne worthineſſe,* but reſting upon the onely worthineſſe *& excellencie, of the Lord Ieſus Chriſt, &c.* Wittemberg, *artic.* 16. *ſect.* 2. *God would not turne away his eyes from prayer, if of it owne worthineſſe it were a ſatisfaction for our ſinnes, &c.* To this purpoſe they alleage that ſaying of *Bernard*, *No man ought to put his confidence in prayer, as though for his prayer, he ſhould obtaine that which he deſerveth, &c.*

Harm. ſect. 2. p. 35. Sect. 15. p. 475.

4 *Gregorie* Biſhop of Rome ſaith: *Non in fletib. non in actis noſtris, ſed in advocati noſtri allegatione confidamus* : Let us not put our confidence in our weeping, or other acts, but in the interceſſion of our advocate, &c. there is then no merit or ſatisfactorie vertue in our prayer, for then we might repoſe our truſt therein.

Hom. 7. in Ezech. in fine.

Their owne champion *Vega*, confeſſeth, that divers catholique and learned Divines among them, doe hold, that their merit of congruitie is but *recens inventum*, a new invention, &c. there is not then in prayer ſo much as any merit of congruitie.

Lib. 8. de juſtif. c. 8.

Bernard ſaith well: *Conſiderare debet is, qui orat, in ſeipſo duo: ut pro ſuis meritis nihil ſe accepturum putet, ſed de Dei miſericordia impetraturum* : Hee that prayeth muſt conſider two things in himſelfe, that hee thinke not to receive any thing for his owne merits, but onely for the mercie of God. *In Pſalm.* 91.

The ſecond Queſtion, of the conditions required in prayer.

There be divers conditions and qualities, which muſt alwaies concurre in a faithfull prayer: Firſt, that we pray in charitie, without wrath, 1 *Tim.* 2. 8. Secondly, wee muſt pray with the devotion and intention of the heart: God will be worſhipped in ſpirit, *Ioh.* 4. 24. Thirdly, we muſt perſevere and continue in prayer: 1 *Theſſ.* 5. 17. *Pray continually.* Fourthly, wee ſhould pray onely for things neceſſarie, *Matth.* 6. 32. *Your heavenly father knoweth you have need of all theſe things* : Theſe and ſuch other conditions preſcribed in the word of God, we hold to be neceſſarie in prayer: but theſe following we refuſe.

1 Tim. 2. 8. John 4. 24. 1 Theſſ. 5. 17. Matth. 6. 32.

The Papiſts.

First, *Bellarmine* affirmeth, that it is not requiſite to pray with faith, whereby wee beleeve and are perſwaded, that God will heare us: but it ſufficeth onely in generall to beleeve, that God is moſt mightie and moſt mercifull, both able and willing to grant our prayer, if there be no defect in us.

88 Error.

Argum. 1 *David*, when he prayed for the life of his childe, was not aſſured that God would heare him: for hee ſaith, *Who can tell, whether God will have mercie on me, that the childe may live? Bellarm. cap.* 9.

2. Sam. 12. 22.

2 Cor.12.8. 2 So S. *Paul* prayed doubtfully, that the pricke of the fleſh might be taken from him: for he prayed of faith, and yet beleeved not that he ſhould obtaine that he prayed for, for then it ſhould have beene a falſe faith, ſeeing hee obtained not his requeſt: *ibid.*

The Proteſtants.

Anſw. INdeed, when we pray for temporall things, we have no warrant otherwiſe to receive them, than as God ſeeth them to be good for us: but for ſpirituall bleſſings, we may pray reſolutely with all aſſurance and confidence to be heard in Gods good time: As *David,* though here praying for the temporall life of his ſone, bee not ſure to obtaine; yet when hee prayeth for ſome ſpirituall Pſal.6.1.9. grace, as for the forgiveneſſe of his ſinne, *Pſalm.6.1.* hee is aſſured, that his prayer is received, *verſ.9. The Lord hath heard my petition, he will receive my prayer.* This difference betweene the requeſt of things ſpirituall, and temporall, *Auguſtine* well noteth: *Sanitatem quis non petit, cum ægrotat? & tamen fortè adhuc ei ægrotare utile eſt, poteſt fieri ut hic non exaudiaris:—at verò cum illud petis, ut det tibi Deus vitam æternam—ſecurus eſto, accipies, &c.* Who will not aske health when he is ſicke? and is not heard, for it may be good for him yet to be ſicke; but when thou prayeſt for eternall life, be ſecure and out of doubt for this matter, thou ſhalt have it, but the time is not yet: in *Pſalm.59.*

2 S *Paul* alſo prayed inſtantly, even thrice, and therefore he prayed with faith, not doubting: for though in that particular hee was not aſſured to be heard, yet hee doubted not but that God would grant to him that which was needfull; and therein he was heard: for the Lord ſaid, *My grace is ſufficient for thee:* So our Saviour prayed for the paſſing away of the cup of death, therein he was not heard; yet he was heard in generall, in that he ſubmitteth his human will to his Fathers will, and was heard Heb.5.7. in that which he feared, *Heb.5.7.* Shall we therefore inferre, that Chriſt prayed doubtfully?

1 Tim 2.8. Jam.1.6. Jam.5.15. *Argum.*1. That we ought to pray confidently with a lively faith, nothing doubting, but that God will grant us all things needfull which we aske in Chriſt, the Scripture evidently teſtifieth: 1 *Tim.2.8. We muſt pray without doubting: let him aske in faith and waver not: Iames* 1.6. *The prayer of faith ſhall ſave the ſicke: Iames* 5.15. This confidence in our prayers, ſpringeth, as we ſee, from faith, not from an uncertaine and doubtfull hope, as the Jeſuit ſeemeth to affirme.

Iohn 16.23. Chriſt alſo ſaith, *Whatſoever ye ſhall aske the father in my name, he will give it you: Iohn* 16.23. here is the ground of our confidence in prayer, the promiſe of God in Chriſt Jeſus, therefore all doubting muſt be removed.

1 *Chryſoſtome* ſaith well, *Si dixeris, niſi accepero non recedam, prorſus accipies:* If thou ſaiſt, I will not goe away till I have received that I aske, thou ſhalt ſurely receive it: *Homil. 24. in Matth.*

Ieremie Patriarke agreeth: *Cum ſumma fiducia ad portum penitentiæ recurramus, ut inveniamus miſericordiam, &c.* Let us with great confidence have recourſe to the haven of repentance, that wee may find mercie, &c.

Harm.ſect.1. 2 *Auguſtines* judgement, we have ſeene before.

p.3?. Pag.38. Pag.40. 3 French confeſſ. artic.19. *Wee beleeve, that we by this one meanes obtaine libertie of praying to God with a ſure confidence, &c.* Auſpurg. artic.21. *We ſhould be reſolved, that our prayers are heard, when we flie to this high Prieſt.* Saxonic. artic. 22. *They recite prayers, and yet they doubt, although it be written, let him ask in faith without wavering.*

4 *Eſpenceus* upon theſe words: *Iacob.*1.6. *Let him aske in faith doubting nothing:* inferreth, *Perſuaſos nos eſſe oportet, exauditum divinitus iri:* We muſt be perſwaded, that wee ſhall be heard in heaven: *in* 1 *Tim.p.* 42.

The Papiſts.

89.Error. SEcondly, *Bellarmine* ſaith, that he that prayeth, muſt not be in any deadly ſinne, but come with an actuall and inherent righteouſneſſe: for God heareth not ſinners, unleſſe it be extraordinarily ſometime, or when they begin to repent them of their ſinne, whereof notwithſtanding they have no certaintie, *cap.9.*

Pſal.66.18. *Argum. Pſalm.* 66. 18. *If I regard wickedneſſe in my heart, the Lord will not heare me: Ergo,* the prayer of wicked men is not heard.

Iſay 1.15. Iſay 1.15. *Though ye make many prayers, I will not heare, for your hands are full of blood.*

The Proteſtants.

Anſw. WE grant, that they which delight and continue in their ſinne, are not heard of God, *The ſacrifice of the wicked is an abomination to the Lord:* yet it followeth not, but that Pro.15.8. the ſinner, which repenteth him of his ſinne, though his conſcience be not yet fully cleared, may pray unto God a right, and be very ſure that his prayer is heard.

Pſal.32.5. *Argum.* This is proved by *Davids* experience: *I acknowledge my ſinne before thee, neither did I hide mine iniquitie, &c.* and thou forgaveſt the puniſhment of my ſinne: the prayer therefore of penitent ſinners is infallibly heard, which *Bellarmine* denieth. Wee have not onely the examples of holy men, but the promiſe alſo of God, for the hearing of ſinners prayers: as it appeareth by *Salomons* prayer made at the dedication of the temple, with the which God was pleaſed: a part of which prayer is this, that if they, which have ſinned, returne and pray unto God, and confeſſe their ſinnes: *Then heare thou* 1 King.8.49. *in heaven,* ſaith *Salomon:* God was pleaſed with this prayer of *Salomon,* and every part thereof.

1 *Auguſtine* ſaith, *Si peccatores Deus non exaudiret, fruſtra publicanus oculos in terram demittens, & pectus ſuum percutiens diceret, Deus propitius eſto mihi peccatori:* If God did not heare ſinners, in vaine

ſhould the Publican caſting his eyes downe unto the ground, and knocking upon his breſt, have ſaid, *Lord be mercifull to me a ſinner. Tractat. 44. in Iohann.*

Bellarmine anſwereth, that ſinners are heard praying for any ſpirituall or temporall gift, when they are in the way to repentance, as the Publican was: but then they are heard, *Non ex juſtitia, ſed ex miſericordia*; Not of juſtice as worthie, but of Gods mercie: neither are they heard certainly or infallibly.

Contra. 1. Neither is the moſt righteous man heard for his righteouſneſſe, as *Daniel* was a righteous man: yet he prayeth thus, *We preſent not our ſupplications before thee for our owne righteouſneſſe, but thy great mercies.* 2 The Publican was heard certainely being a ſinner, ſo are all other praying in faith, as our Saviour ſaith, *Whatſoever ye deſire, when ye pray, beleeve that ye ſhall receive it, and it ſhall be done unto you.*

Dan.9.18.

Mark.11.24.

2 *Chryſoſtome* ſaith, *Si quiſquam noſtrum, qui peccatis obnoxii ſumus, recedens à priſtinis malis, verè & ex animo promittat Deo, &c.* If any of us, which are ſubject to ſinne, departing from his former wickedneſſe, doe truly and from his heart promiſe unto God, never to returne to the ſame againe, the Lord requireth nothing elſe for ſatisfaction, &c. Hee then that is ſubject to ſin, may come to God to make promiſe in his prayer, not to returne to the ſame againe.

De beat. Philogon.

3 Confeſſ. of Belgia. artic. 26. They to this purpoſe alleage that ſaying, *in as much as he being tempted hath ſuffered, he is alſo able to helpe thoſe that are tempted*: They then which are tempted with ſinne, may have acceſſe unto God.

Harm ſect. 2. P. 25.
Heb. 2. 18.

4 *Gregorie*, Biſhop of Rome ſaith: *Iuſtus advocatus noſter juſtos nos defendet in judicio, quia noſmetipſos & cognoſcimus, & accuſamus injuſtos*: Our righteous advocate will defend us as juſt in judgement, becauſe we know and accuſe our ſelves to be unjuſt, &c. he then that knoweth himſelfe to be unjuſt, and accuſeth himſelfe may pray, &c.

Hom. 7 in Ezech.

The third queſtion, of the order and manner of Prayer.

IT hath theſe ſeverall parts: firſt, of the time and number of canonicall houres: ſecondly, of the matter of prayer: thirdly, the manner: fourthly, of the perſons.

The Firſt part, of Canonicall houres.

The Papiſts.

THey have their nocturne houres, and diurne or day houres appointed for prayer: In the night, the third, ſixth, ninth, and twelfth houre, which were called the foure watches of the night: In the day they obſerve the prime, the firſt houre, the third, the ſixth, the ninth, and the twelfth: and they have their complin immediatly after the evening or twylight.

90. Error.

Argum. Theſe canonicall houres the Jeſuit would warrant by the example of *David*, who prayſed God ſeven times a day. *David* alſo kept his nocturnes: At midnight will I riſe up, and praiſe thee: Thou ſhalt heare my voyce in the morning. In theſe houres alſo the greateſt myſteries of our redemption were wrought by our Saviour Chriſt: as in the veſpertine, or twelfth houre he inſtituted the Sacrament, at complin hee was taken, in the prime led to *Pilate*, in the third houre condemned, in the ſixth crucified, in the ninth he gave up the Ghoſt: theſe houres therefore are conſecrate by Chriſts example unto prayer: *Bellarm. cap. 13.*

Pſal. 119. 164.

The Proteſtants.

Anſw. 1. FIrſt, we denie not, but that at all times and houres both of the day and night, it is lawfull to pray, ſo oft as we are aright diſpoſed thereunto, as the Prophet *David* did.

Secondly, further we alſo grant, a politike uſe in the Church of ſet houres for prayer, both puplikely in the Church, and privately in families, for order and decencie ſake; ſo it be done without any ſuperſtitious opinion of the houre and neceſſarie limitation of our prayers thereunto: and in this ſenſe wee refuſe not the councell of the author of the Epiſtle *ad Demetriad.* which goeth under *Hieromes* name: *Quanquam nullam prorſus horam à ſpiritualis profectus vacuam eſſe conveniat, &c.* Although it bee not convenient, that any houre ſhould be void of ſpirituall exerciſe, yet there ſhould be ſome determinate and appointed number of houres, *quo plenius Deo vaces, & qui te ad ſummam animi intentionem quaſi lege quadam contineat*: In the which you ſhould more fully be vacant for God, and which as by a law ſhould binde you to a greater intention of the minde: I thinke the morning the fitteſt time for this, and the greater part of the day, *uſq; ad horam tertiam*, till the third houre, or three a clocke, &c. Here are three reaſons given of ſet houres, which we miſlike not. 1 That we may ſet all other buſineſſe aſide, and be vacant onely for God. 2 That the houre comming, wee may prepare our ſelves more zealouſly to pray. 3 That the morning bee choſen, as the fitteſt time of the day: But of the veſpertine and complin and prime, here is no mention.

3 Yet it followeth not, that our prayer ſhould be tied and limited unto certaine houres. Neither hath *David* any ſuch meaning, in ſaying, ſeven times a day, he meaneth, that often times in a day hee

praiſed

Pſal.119.97. Pſal.55.17. praiſed God: *verſ.97. He meditated in the law of God continually*: And *Pſalm.*55.17.theſe ſeven times, he reduceth to three times, *Evening, morning, and at none will I pray*: hee kept therefore no certaine time. Further, if they ſtand ſo ſtrictly upon *Davids* example, why doe they not keepe their nocturne Pſal.119.62. houres? as *David* ſaith, *He roſe at midnight, and his eyes prevented the night watches*: Their nocturne watches are too painfull for them.

Secondly, concerning the example of Chriſt, we ſay that not onely theſe houres, but every houre of the day and night was conſecrated with ſome vertuous act of his: that, as *Leo* ſaith of feſtivall dayes, Leo 1.epiſt.4. cap.4. that if we ſhould keepe all dayes holy, wherein Chriſt did any notable thing, *Omnia tempora continuatis erunt deputanda feſtis*: All times ſhould be feſtivall: ſo if all houres ſhould be obſerved for prayer, wherein Chriſt wrought any part of our redemption: then we ſhould doe nothing elſe but pray. See our reaſons againſt their Popiſh nocturnes and canonicall houres: *Controv. 5. quaſt. 6. part. 3. & controv. 9 quaſt. 8. appendix.ad 4. partem.*

Pſal.119.147. S *Ambroſ.* ſaith notably upon theſe words, *I prevented the morning light: Qui ergo Dominum deprecatur, non velut præſcripta præcipue tempora præſtoletur, &c. ſed ſemper in corde ſit Chriſtus, ſemper in ore ſit Chriſtus*: He that prayeth to the Lord, let him not ſtay as it were, for the preſcript times; but let Chriſt be alwayes in his heart, alwayes in his mouth, *ſerm. 19. in Pſal.*119.

Lib.adverſ. Pſychicos. 1 *Tertullian* is here a plentifull witneſſe, for having made mention of the third houre, when the Apoſtles received the holy Ghoſt; of the ſixth, when *Peter* went up to pray: Act. 10. of the ninth, when he and *Iohn* whent to the Temple: he thus inferreth; *Cur non intelligamus ſalva plane indifferentia, ſemper & ubiq́, & omni tempore orandum, &c.* Why ſhould we not underſtand without any difference, thas alwayes & every where, and at all times we ought to pray, &c. yet he granteth that theſe three houres, the third, ſixth and ninth, *ut inſigniores in rebus humanis, &c.* as being more notable in human affaires, becauſe they divide the day, and diſtinguiſh buſineſſe, *ita & ſolenniores fuiſſe in reb. divinis*, Were alſo more ſolemne in divine matters: and further he ſaith, that *Peter* did obſerve the ninth houre *ex vetere uſu*, according to the old uſe and cuſtome, meaning of the Jewes, and that it was now grounded onely upon tradition, wanting the authoritie of Scripture. This was the judgement of the elder Africane Church: but the moderne Æthiopike Church is ſomewhat declined: for they Damianus a Goes de morib.Æthiop. have their ſeven houres both by night and day, wherein they attend divine ſervice: yet upon the Lords day, it ſeemeth, they obſerve them not, for they come together at the third houre, and ſpend the time in hearing the Prophets read, and in preaching: as *Zaga Zabo* their Biſhop teſtifieth.

Hom.14.in 8. c.ad Roman. 2 *Chryſoſtome* exhorteth *ad matutinas & nocturnas orationes*: to morning and evening prayer: other canonicall houres he ſpeaketh not of: and as he ſaith of the place, *Chriſtianos ad certum aliquem locum non eſſe alligatos*, That Chriſtians are not tied to any certaine place, as were the Jewes, the like reaſon may ſerve againſt the tying of prayer unto times and houres.

Harm.ſect.15. p.477. 3 Confeſſ. of Wittemberg. c.27. They ſimply miſlike not, that ſet times ſhould bee appointed for the reading of Scripture: but this they condemne, *to appoint a ſpeciall kinde of Prieſts to chaunt out thoſe canonicall houres, and to ſing them in a ſtrange tongue, and in ſome places in the night and day without intermiſſion,—and to make hereof a worſhip, &c.*

4 They are not themſelves agreed concerning the time of their canonicall houres; as for *completorium*, the *complin*, *Rabanus* holdeth, that it ſhould bee celebrate *hora undecima*, in the eleventh houre, that is, the houre before Sunne ſet, the laſt but one, *lib. 2. de inſtit. Cleric. c. 8. Smaragdus Abbas* ſaith *horam duodecimam*, that the twelfth, that is, the laſt houre of the day, belongeth to *Complin: comment. ad cap. 16. regul. S. Benedic.* The reſt doe generally holde, that *Complin* is in the beginning of the night.

The ſecond part, of the matter of divine ſervice and Prayer.

91 Error. IN the matter of their ſervice we take exception againſt two parts of their leiturgie chiefly: firſt, we miſlike the reading of the fabulous ſtories of their Saints lives in ſtead of the Scriptures, which Nehem.8. onely ought to be reade in the Church, as it may thus appeare; *Nehem. 8. Ezra* did reade from morning to midday only in the booke of the law: The Jewes did reade the Prophets onely in their Synagogues upon the Sabbath day: and *Moſes, Act.* 15. 21. And Chriſt ſendeth us no whither but to Act.13.27. 15.21. John 5.39. the Scriptures: *Search the Scriptures.*

See the conſent of antiquitie: *Concil. Laodicen. can. 59. Non oportet libros extra canonem legere. Carthag. 3. can. 47. Placuit ut præter Scripturas canonicas nihil in Eccleſia legatur ſub nomine divinarum Scripturarum*: It was decreed, that nothing beſide the canonicall Scriptures, ſhould be read for Scripture in the Church.

Gelaſius alſo thus decreed of this matter: *Geſta ſanctorum Martyrum, ſecundum antiquam conſuetudinem, ſingulari cautela, in Eccleſia Romana non leguntur, quia & eorum qui conſcripſerunt, nomina ignorantur, & multa ſuperflua, aut minus apta ſcripta putantur*: The deedes of the Martyrs, we have provided, not to be read any more in the Roman Church, afore time; becauſe their names are not knowne that writ them, and there is much ſuperfluous and unfit matter there written: *Decret. de Apocryphis.*

Yet for all this, the Jeſuit would beare us downe, that it is a commendable uſe of the Church, to reade ſuch ſtories ſtill: *Bellarm.cap.*14.

Secondly, 1. We condemne that idolatrous and blaſphemous ſong, called (*Salve Regina*) endited to the honour of the Virgine *Marie*; but to the diſhonour of Chriſt. 92. Error

2 They call her in this ſong, *matrem miſericordiæ*, the mother of mercie: which is a title proper unto God, to be called the father of mercie, 2 *Cor.*1.3. 2 Cor.1.3.

3 They call her our life: but Chriſt only is the way, the truth and the life, *Iohn* 14.6. Iohn 14.6.

4 Another title is (*dulcedo*) our ſweetneſſe, or comfort: but the Lord our God, onely is the God of all comfort. 2 *Cor.*1.3. 2 Cor.1.3.

5 This ſong calleth *Marie* our hope: But the Scripture holdeth them accurſed that make man their confidence, *Ierem.*17.5. Ier.17.5.

6 They pray unto *Marie* in this ſong, *Ut poſt hoc exilum Ieſum oſtendat*, That ſhe would ſhew unto us Jeſus after this life: contrarie to the Scripture; for God the father bringeth us to Chriſt, *Ioh.*6.44. and it is the office of Chriſt to ſhew himſelfe to us, *Iohn*.4. 21. It is great Idolatrie then to aſcribe this office proper unto God, to any other: yet notwithſtanding all theſe blaſphemies, this ſong is defended by the Jeſuite: *cap.*15. Iohn 6.44. Iohn 4.2.

Bellarmines anſwer is here moſt abſurd.

1 *Marie* is called or ſaluted by the name of Queene; as all other Saints are, *Matth.*5.3. *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heaven, lib.* 1. *de bon. operib.c.*15. and ſhee more ſingular is called a Queene, being the mother of the King of Kings. Matth.5.3.

Contra. 1 If *Marie* be no otherwiſe a Queene than all other Saints are, as it is ſaid, *He hath made us Kings and Prieſts*; then every faithfull woman in earth is a Queene as well as ſhee. 2 Why doe you then rob other Saints of this title, and give it onely to her, if it be common to the reſt? 3 We are all indeed Kings and Prieſts, *but unto God*, that is, ſpiritually, by faith, we are not made Kings one to another. 4 As *Marie* was the mother of the King of Kings, ſo was ſhee the mother of God; if the firſt make her a Queene, the ſecond muſt make her a Goddeſſe: and ſeeing Chriſt was a King, while hee lived in the fleſh, and is noted to have beene obedient to his parents, Luke 2,51. he ſhould have done his mother wrong, in not giving to her the name of a Queene, which was due unto her. Apoc.1.6. Luk.2.51.

2 She is called the Mother of mercie, becauſe ſhe was the mother of Chriſt, by whom wee obtaine mercie: and for that ſhe prayeth dayly for mercie for us, and obtaineth, *ibid.*

Contra. 1. Chriſt alſo is called the Sonne of *David*, and the ſonne of *Adam*: Say alſo, that *Adam* and *David* were likewiſe Fathers of mercie. 2 *Marie* obtaineth no mercie for us: he onely is our advocate for mercie, that is, the propitiation for our ſinnes. 3 *Marie* while ſhe lived, had need of mercie her ſelfe; acknowledging Chriſt to be her Saviour. Luk.3.18. 1 Iohn 2.2. Luk.1.47.

3 She is called life, becauſe ſhe was the mother of Chriſt our life, and by him made the mother of all that live ſpiritually; as *Eva* was the mother of all living the naturall life, *Bellarm. ibid.*

Contra. 1 It is a great blaſphemie to ſay that *Marie* is ſo the mother of the ſpirituall life, as *Eva* was of the naturall: what is this elſe, but to make *Marie* the Saviour of the world? 2 The prerogative to be Chriſts mother ſpiritually, Chriſt giveth to all faithfull beleevers and followers, *Matthew* 12.50. Will you ſay alſo that every faithfull woman that ſpiritually beareth Chriſt, is life? 3 Jeruſalem, which is from above, *is the mother of us all*: The Church of God is the mother of the ſpirituall life: have we then two mothers? 4 Chriſt ſaith, *I am the way and the life.* If *Marie* be the life, make her alſo the way. Matth.12.50. Galath.4.26. Iohn 14.6.

4 Shee is called the ſweetneſſe, becauſe of the innumerable benefits wherewith ſhee continually comforteth the afflicted, *Bellarm. ibid.*

Contra. 1 The Prophet *David* ſaith: *Taſte and ſee how ſweet the Lord is, bleſſed is the man that truſteth in him*: will you have alſo the Virgine *Marie* truſted in, or ſo truſted in, as that they are not bleſſed, that truſt not in her? 2 Chriſt ſaith, *I will pray the Father, and he ſhall give you another comforter*: Doth he meane his mother ſhall be this comforter? or will you make two comforters, whereas Chriſt will ſend but another beſide himſelfe? how then is the Virgine *Marie* become a comforter of the afflicted? 3 S. *Paul* ſaith, *God which comforteth the abject, comforted us*: Is not God ſufficient to comfort the afflicted, but yee muſt alſo make the Virgine *Marie* a comforter? miſerable comforters are ye, that drive us to ſuch comforts. Pſal.34.8. Iohn 14.16. 2 Cor.7.6.

5 We may truſt in men, ſo that wee chiefly truſt in God: as Chriſt ſaith of the Jewes, *There is one which accuſeth you, even Moſes in whom ye truſt*: and thus alſo may we truſt in the virgine *Marie*, *Bellarm. ibid.* Iohn 5.45.

Contra. 1. By truſting in *Moſes*, our Saviour underſtandeth *Moſes* law or *Moſes* writings: as to beleeve *Moſes*, is to beleeve *Moſes* writings: And where it is ſaid, *Moſes hath in every Citie them that preach him*: Is it to bee underſtood of *Moſes* perſon, or *Moſes* doctrine? And thus the Jewes themſelves ſhew how they truſted in *Moſes*: *We are Moſes diſciples, we know that God ſpake by Moſes*: their truſt then was in his doctrine. 2 But, that God onely is to be truſted in, the Prophet teacheth: *Whom have I in heaven, but thee?* S. *Ambroſe* well ſaith, writing upon theſe words, 1 *Cor.* 3. *What is Paul, what is Apollos, but your Miniſters? Ut quia miniſtri ſunt, ſpes in his non ſit, ſed in Domino cujus miniſtri ſunt*: Becauſe they are miniſters, let not truſt be in them, but in the Lord, whoſe Miniſters they are. Ioh.5.46.47. Act.15.21. Iohn 9.29. Pſalm.73 25. 1 Cor 3.

6. Like

1 Tim.4.16. James 5.20.

6 Like as S. *Paul* ſaith to *Timothie* : *Take heede unto learning, and thou ſhalt both ſave thy ſelfe and them that heare thee*: and S. *Iames*, *He that hath converted a ſinner, &c.* ſhall ſave a ſoule from death: as men may ſave others by preaching, prayer, converting; ſo the Virgins prayer is ſaid to ſhew us Chriſt by her interceſſion, *Bellarmin. ibid.*

1 Tim.4.16. Iam.5.16. Iohn 14.21. Iohn 17.24.

Contra. 1 If *Marie* doe but ſhew you Chriſt by her mediation, then other Saints, whom yee make your mediators, doe as much: yet you doe not pray in theſe tearmes unto them. 2 Men as inſtrumentall meanes by their preaching and prayers are ſaid to ſave others, becauſe theſe are duties preſcribed, and commanded in the word: as preaching, *Take heede unto doctrine* : Prayer, *Pray one for another* : but where hath *Marie* any ſuch office committed to her to ſhew us Chriſt, or to be a Mediator to that end? 3 Chriſt ſaith, *I will ſhew mine owne ſelfe unto him* : What neede we then a Mediator to him, to ſhew himſelfe? Yea, and he himſelfe is our Mediator herein; *Father I will, that they, which thou haſt given me, be with me, &c. that they may behold my glory* : Doe ye thinke that Chriſt is not a ſufficient Mediator of himſelfe, but that you muſt joyne another with him? Thus we ſee, notwithſtanding all theſe ſhifts, and miſtie conceits, that they cannot bring any good defence or excuſe for this their idolatrous ſong of (*Salve Regina.*)

Lib.7.in 24.c. Levit.

What was the matter of divine ſervice and prayer in the purer ages of the Church, 1 *Iſychius* of the Greeke Church teſtifieth: *Sancta eſt oratio, ſancta divina ſcriptura lectio, & interpretationis auditio:* The prayer is holy, the reading of the divine Scripture holy, and the hearing of the interpretation, and all things are holy, which are done in the Church *ſecundum legem ejus*, according to his law, &c. Here is nothing done in the Church, but according to the rule of Gods law.

Apologet.

2 The ſame was the uſe of the African Church: as *Tertullian* ſheweth: *Coimus ad divinarum literarum commemorationem, &c. fidem ſanctis vocib. paſcimus:* We come together to the rehearſing of the divine Scriptures, we feed our faith with holy ſpeech, &c.

Harm. ſect. 15. pag. 476.

3 Confeſſ. of Wittemberg. c. 7. They allow canonicall houres, *wherein the whole holy Scripture ſhould be publikely overrunne every yeere.*

4 Now let us ſee what teſtimonie wee have from themſelves: *Eſpenc.* thus rehearſeth out of *Algerus de Sacrament. lib.* 3. *c.* 13. *Multi aliqua erroris verba per imperitiam precatores effundunt, &c. in quibus multa reperiuntur contra catholicam fidem* : Many in their prayers unskilfully doe utter erronious words, &c. wherein many things are contained, contrarie to the Catholique faith, *digreſ. lib.* 1. *cap.* 11.

2 *Nicholaus Clamengius* thus complained in his time: *Qualiter hac tempeſtate legatur ſacer divinæ legis Canon, &c.* How in theſe dayes the divine law is read, is manifeſt: *vix ſola librorum capita inchoantur, &c.* ſcarcely the titles of the bookes are read: I know a Cathedrall Church in this Kingdome, wherein, when the actes of the Saints are rehearſed, from the beginning to the end, when as they come to the reading of Scripture, *Lector ſingulis lectionibus vix quatuor lineas explet* : the reader hardly endeth foure lines: *ex citation. Eſpenc. ibid.* This was another fault in the Popiſh leiturgie, that they excluded the reading of Scripture.

3 *Lodovicus Vives lib. 2. de corrupt. actib.* giveth this teſtimonie of their legend: *Quàm indigna divis & hominibus ſanctorum hiſtoria, quam neſcio cur auream Legendam appellent, cum ſcripta ſit ab homine ferrei oris, plumbei cordis : quid fœdius dici poteſt illo libro? &c.* How unworthie a ſtorie both for God and men, which I ſee no reaſon, they ſhould call a golden legend, ſeeing it was made by a man of iron lips, and a leaden heart: what can be ſaid to be more filthie than that booke? &c. Yet out of this booke the greateſt part of the leſſons upon the Saints dayes were taken: Thus their leiturgie was filled with lies and fables.

4 *Lindanus lib. 3. de interpret. ſcriptur. c.* 3. reporteth theſe words of *Agobertus* Biſhop of Lions *Antiphonarium correximus, amputatis, quæ ſuperflua, levia, falſa, blaſphema, ridicula, phantaſtica multa videbantur* : We have corrected the Antiphonary, cutting off many things that ſeemed ſuperfluous, light, falſe, blaſphemous, ridiculous, phantaſticall, &c. Is not here a goodly bedrowle of the vertues and ſigular qualities of their holy leiturgie? and theſe are the complaints of their owne ſide: and therefore wee can judge no leſſe, but that their Popiſh prayers and ſongs are ridiculous, blaſphemous, ſuperſtitious, &c.

The third Part, of the manner of their Church ſervice.

CONcerning their Church muſicke, and the ſinging of their ſervice, wee have ſhewed our opinion before, where we entreated of the Canon of the Maſſe: We do not condemne the commendable, uſe of ſinging in the Church, which ſerveth to many good purpoſes, but we only would have the abuſe removed: the chiefe faults committed in Popiſh Church-muſicke are theſe.

1 The yrkeſome length and tediouſneſſe thereof, produced with their multiplicitie of unedifying ſongs and leſſons: which abuſe hath beene much complained of in time paſt: *Opuſcul. tripartit. lib.* 3. *cap.* 1. *In multis Eccleſiis faciunt lectiones adeo prolixas in matutinis, quod ferè nullus audiat totas matutinas, & ſi qui remanent ibi, dormiunt:* In many Churches they make their leſſons ſo long at morning ſervice, that few tary the whole: and they that ſtay, fall aſleepe.

2 Their ſongs are ſet forth in an unedefying tongue, contrarie to S. *Pauls* rule, 1 *Cor*. 14. But of this matter we have already intreated at large, *Controv*. 1. *appendic. ad tertiam quaſtionem*: ſo that we need not to handle it againe here.

3 They ſing that which is not to bee ſung, as the leſſons and lectures out of Scripture, and praiers, which are to bee ſaid, and not ſung: as *Hierome* ſaith; *Non decet orantem canere*: hee that praieth muſt not ſing: *praefation. lib.* 2. *in Habacuck*.

The Apoſtle alſo diſtinguiſheth praier and ſinging, Is any afflicted? let him pray: is any merry? let him ſing. Iam. 5. 13.

Concil. Bracarenſ. 1. 30. *Placuit, ut nihil veteris Teſtamenti poetice compoſitum in Eccleſia pſallatur*: That no part of the old Teſtament ſhould be ſung in verſe. The decree is againſt the ſinging of leſſons. Other corruptions and imperfections in their ſinging ſervice, we have noted before, in the treatiſe of the canon of the Maſſe, whither we referre the Reader. See alſo before in the firſt controverſie, in the queſtion of the vulgar edition, and uſe of Scripture in divine ſervice.

The fourth part of the perſons that are bound to the Canonicall houres.

The Papiſts.

THis dutie, ſaith *Bellarmine*, belongeth onely to Monks, and thoſe which are of the Clergie. 93 Error.

Argum. 1 *Chron.* 15. 16. *David ſpake to the cheiſe of the Levites to appoint certaine of their brethren to ſing with inſtruments of Muſicke.* As the Levites were bound in the time of the law, to ſing the ſongs of the Church, ſo onely are the Monks and Clergie now. 1 Chron. 15. 16.

The Proteſtants.

Anſw. FIrſt, the argument followeth not, becauſe the Levites then were deputed to the office of ſinging, that therefore the Clegie is onely bound to doe it now: for that legall diſtinction betweene the Prieſts and the people, is now taken away: And Chriſt hath made us all Kings and Prieſts now, to offer up the ſpirituall ſacrifice of praiſe and thankſgiving. Apoc. 1. 6. Secondly, the Levites did not only ſing the ſongs of the Church, but they as more skilfull men, were appointed to moderate the voice of the people, who did ſing together with the Levites: All Iſrael (not the Levites onely) brought up the Arke with the ſound of inſtruments, *Let all the people ſay, ſo be it, and praiſe the Lord.* 1 Chron. 15. 28. cap. 16. 36. Thirdly, your Monks either are, or ought to be no Prieſts, but lay men; and are not therefore of the Leviticall order, and yet you permit them to ſing Pſalmes: why may not other lay men doe the like? Fourthly, we grant that all things ſhould be done in the Church in order: and therefore that it is the office of the Miniſter to moderate the aſſemblies of the people in their Chriſtian exerciſes of giving of thanks, and praier: But notwithſtanding the people may joyne with their Paſtor, both with voice and conſent of heart, in the common Pſalmes and praier, ſo that all things may be done decently and in order.

Argum. The people in *Davids* time did uſe to praiſe God together with the Levites, 1. *Chron.* 16. 36. In *Nehemiah* his time, at the dedication of the Temple, the people praiſed God together with the Levites, *chap.* 12. 31. *I appointed two great companies to give thanks, and the one went on the right hand of the wall, &c.* And in theſe companies were the people, *verſ.* 38. halfe of the people was upon the wall. The Jeſuite alſo brought in *Davids* example, who praiſed God ſeven times a day, for the warrant of his canonicall houres: But *David* was neither Monke nor Prieſt: wherefore the office of praiſe and thankſgiving belongeth not onely to ſuch. 1 Chron. 16. 36. Nehem. 12. 31. verſ. 38.

And for further evidence: 1. that the whole congregation had their part in the publike praiers and ſuffrages, *Iuſtinus* ſheweth: *Wee riſe together, and ſend up our praiers*: So alſo *Nicephorus* writeth of *Theodoſius* the younger, that when *tota eccleſia fecit ſupplicationem fecit pro ſerenitate*, when the whole congregation praied for faire wether, *Theodoſius* went before in ſinging of Pſalmes, &c. ἀνιστάμεθα κοινῇ πάντες ϗ εὐχὰς πέμπομεν Apolog 2.

2 The ſame was the uſe in the African Church as *Tertulliam* witneſſeth, *Coimus in catum & congregationem, ut ad Deum quaſi manu facta precationibus ambiamus orantes*: Wee come together into the congregation, that as with a band we compaſſe God with our praiers. &c. which place *Franciſcus Zephyrus* in his meditations thus expoundeth, *Ut multiplicibus ex uno veluti impetu preeib. Deum propitium reddamus*: that we may propitiate God, with multiplicitie of praiers as with one brunt. Apolog. adverſ. Gentes.

3 Confeſſ. of Wittemberg. c. 27. They condemne that uſe of the Popiſh Church: *To appoint a ſpeciall kind of Prieſts to chaunt out canonicall houres, -- and that in ſome places in the night and in the day without any intermiſſion, new ſingers taking very often one anothers courſe, &c.* Harm. ſect. 15. pag. 477.

4 *Gregorie* ſpeaketh generally to all Chriſtians: *Stude quaſo, & creatoris tui verba meditare, diſce cor Dei in verbis Dei*: Studie, I pray thee, and meditate the words of thy Creator, learne the mind of God in the words of God, &c. it belongeth then to all the people of God, to be familiarly acquainted with the holy prayers and Pſalmes in Scripture. Lib. 4 Epiſt. 40.

The ſecond part of faſting, the particulars whereof follow.

The Papiſts.

94.Error. FIrſt, they that hold the holy time of Lent, (as they call it, as though any time in their ſenſe were holier than another) is an Apoſtolike tradition, warranted by the example of *Moſes, Elias,* and our Saviour Chriſt, that faſted 40. daies, *Rhemiſt.Matth.4.ſect.2.Bellarm.lib.2.de bon.operib.cap.*14. To the ſame purpoſe the Doway gloſſemen: *annot.in biblio.p.*934.

Bellarmine further ſheweth ſeven cauſes of the inſtitution of Lent.

1 That Chriſtians may ſolemnly repent for the ſinnes of the whole yeere.

2 That they may be prepared to receive the Communion at Eaſter.

Matth.9.15. 3 To fulfill that ſaying of Chriſt, *Matth.9.15. When the Bridegrome ſhall be taken away, then ſhall they faſt.*

4 That they may be prepared to celebrate the feaſt of Chriſts paſſion and reſurrection.

5 That they might faſt and pray, for ſuch as were newly converted to the faith, which were baptized at Eaſter.

6 That wee might conſecrate by faſting unto God the tenth part of our life, for 36. daies are the tenth of the yeere.

7. That hereby we ſhould imitate Chriſt, ſo neere as we can, that faſted 40. daies and 40. nights: *Bellarm.cap.*16.

The Proteſtants.

1 *Anſ.* FIrſt, ſhall it then ſuffice a man once in the yeer to repent for his ſins? Is not the Lords praier daily to be ſaid, wherein we pray for remiſſion of ſins, which cannot be obtained without repentance? Secondly, or was it Lent, when *Peter* exhorted the people to publike repentance? Act.2.38. *Act.* 2. 38. *Repent and bee baptized.* Thirdly, *Quid enim differas, ut plura peccata committas?* Why ſhould you deferre your repentance, to commit more ſinnes, ſaith *Ambroſe de pœnit. lib.2.c.*11. This therefore could be no cauſe of the inſtitution of Lent.

2 In the Primitive Church they received the Communion often, even every Lords day at the leaſt: Act.20.7. *Acts* 20. 7. *The firſt day of the weeke,* (which is the Lords day) *they came together to eat bread.* Saint *Ambroſe: Accipe quotidie, quod tibi quotidie proſit: qui non meretur quotidie accipere, non meretur poſt annum accipere:* Receive that daily, which thou haſt uſe of daily: hee that is not fit to receive daily, is not fit after a yeere: *de ſacram. lib.* 5. *c.* 4. If Lent were inſtituted upon this occaſion, it was no Apoſtolicall inſtitution: for then the Communion was miniſtred often, and not onely at Eaſter.

3 Firſt, that ſaying of Chriſt was ſpoken onely to his Apoſtles, that enjoyed his carnall preſence. Secondly, if it bee largely taken, then the Montaniſts did come neerer to the ſenſe, that obſerved the Lenton faſt ſtraight after Chriſts aſcenſion. Thirdly, or if they will expound the taking away of the Bridegrome, of Chriſts death, by this reaſon they ſhould not faſt before the celebration of the paſſion, but after.

4 Firſt, by this reaſon, we muſt have a Lent alſo before the Nativitie, and another before Pentecoſt, ſeeing theſe alſo are great feaſts, and a preparation ought to goe before. Secondly, this proveth Lent not to bee Apoſtolicall, ſeeing the feaſt of Eaſter was not then uniformely obſerved, nor many yeeres after. Thirdly, the Sabbath was as great a feſtivall as any beſide, being immediatly inſtituted of God: yet one day of preparation ſufficed for that.

5 Firſt, we have now no Catechumeni, or Converts from Paganiſme: therefore by this reaſon, the Lenton obſervation ſhould ceaſe, having no uſe that way. Secondly, neither did the Apoſtles deferre the baptiſme of Converts till Eaſter, but baptized them as occaſion ſerved: *Act.* 2. 38. S. *Peter* Act.2.38. ſaith at the feaſt of Pentecoſt, *Repent and be baptized, &c.* Wherefore this reaſon ſheweth that Lent was not Apoſtolicall.

6 Firſt, if 36. daies be the tenth of the yeere, why do you obſerve 40. daies for the Lenton faſt? Secondly, theſe fellowes will ſet God to ſchoole, that he ſhould rather have taken the tenth day for the Sabbath, than the ſeventh; ſo ſtrict they are in tithing of daies. Thirdly, not the tenth day, but every day of our life ought to be conſecrate to God; as *Ambroſe* ſaith of *Iob: Sanctus Iob quotidie pro filiis offerebat ſacrificium:* Holy *Iob* every day offered ſacrifice for his ſonnes: *de ſacram. lib.*5.*c.*4.

7 Firſt, *Ambroſe ſerm.*23. *Quadrageſima quadraginta duos dies habet, &c.* Lent hath 42. daies according to *Moſes* 42. manſions: *ſerm.* 34. He deriveth this obſervation from *Noahs* flood, *quia tot dierum ſpacio pluvia defluxerunt:* becauſe ſo many daies the raine was in falling, &c. If this be ſo, then is it not grounded upon the imitation of Chriſt. Secondly, *Moſes* faſted 40. daies, and *Elias*; yet none in the old law did inſtitute a faſt upon this example: neither are wee to ground the like upon Chriſts miraculous abſtinence now. Thirdly, that faſting of our Saviour Chriſt, and the holy Prophets was miraculous, and no more to be imitated, than Chriſts walking on the ſea, or raiſing of the dead, as *Auguſtine* ſaith: *Non tibi dicit, ſed eris diſcipulus meus, &c.* Hee ſaith not, thou ſhalt not

be my diſciple, unleſſe thou walke upon the ſea, or raiſe the dead, — but learne of mee, becauſe I am humble and meeke: *enarrat. in Pſal. 9.* Againe he ſaith, *Non ergo, quia Chriſtus ſtatim poſt baptiſma jejunavit, tanquam regulam obſervationis tradidiſſe credendus eſt, ſed plane illo exemplo docuit jejunandum eſſe, quando forte acriore luctamine cum tentatione confligitur:* In that Chriſt faſted after his Baptiſme, it is not to bee thought, that hee gave us a rule to obſerve, but taught us by his example, that then we muſt faſt, when we are more ſtrongly tempted: *de tempor. ſer.* 157.

George Marſh holy Martyr thus witneſſeth: *Let the faſting of Chriſt while he was tempted in the wilderneſſe, be unto us an example of ſober living, not for the ſpace of fortie daies, (as the Papiſts do fondly fanſie of their owne braine) but as long as we are in the wilderneſſe of this wretched life.*

Further, that the obſervation of Lent was no Apoſtolike tradition, it appeareth, becauſe it was not uniformely kept of the Church a long time after them: for as *Ireneus* witneſſeth, ſome faſted one day, ſome two daies, ſome fortie houres day and night: but if it had beene neceſſarily injoyned and preſcribed by the Apoſtles, ſuch varietie of cuſtome would not have ſprung up; at the leaſt, not have beene ſuffered in the Church. Againe *Epiphanius* ſaith, that the Wedneſdaies faſt was an Apoſtolike tradition; as likewiſe to obſerve the feaſt of the ſix daies of Eaſter, with bread, ſalt, and water: which obſervations are not kept amongſt the Papiſts themſelves, yet they have as good teſtimonie of antiquitie to be Apoſtolike traditions, as the Lent faſt. Thirdly, in *Auguſtines* time, there was no neceſſary enforcement for every man to keepe Lent: *Si aliquis* (ſaith he) *jejunare non poteſt, eleemoſyna ſine jejunio bona eſt:* If any man be not able to faſt, almes without faſting is good and profitable: *Serm. de tempor.* 62. Wherefore ſeeing the Lent faſt was then voluntarie, it is evident that it was not an Apoſtolike preſcription, which ſhould have bound all men neceſſarily.

That Lent is no Apoſtolicall tradition, it further appeareth, both becauſe of the uncertaine preſcript of the time, as alſo the diverſitie of the manner in keeping the ſtrict time of Lent.

As touching the firſt, it was decreed: *Concil. Aurelianenſ. 4. can. 2. Ut quadrageſima æqualiter ab omnibus teneatur, non quinquageſima, aut ſexageſima:* That fortie daies ſhould be obſerved for Lent, not fiftie, or threeſcore. *Agathenſ. can.* 12. *Ut omnes in quadrageſima exceptis diebus dominicis jejunent:* That every man ſhould faſt fortie daies, excepting the Lords daies. *Gregorie* the firſt, *Quadrageſimali jejunio 4. dies addidit,* to the fortie daies faſt added foure daies more. *Par. 3. diſt. 5. c. 16. Teleſphorus* Biſhop of Rome decreed, *Ut 7. hebdomadas plenas ante paſcha omnes clerici à carne jejunent:* That Clegie men ſhould faſt ſeven whole weekes before Eaſter, that is, 49. daies. *Diſt. 4. c. 4. Concil. Triburienſ. can.* 58. They which had committed murther, were enjoyned thrice in a yeare to faſt forty daies, before Eaſter, before S. *Iohn Baptiſts* day, and before the Nativitie. And thus wee ſee ſome faſted fortie daies, ſome fortie ſaving the ſix Lords daies, ſome 44. ſome 49. ſome 120. daies, that is, three Lents.

Further, thus it is extant in their owne decrees: *Diſtinct. 4. c. 6. Gregor. Sacerdotes à quinquageſima propoſitum jejunandi ſuſcipiant:* The Prieſts muſt begin to faſt from the 50. day: *contr. par. 3. diſt. 3. c. 6. Quadrageſ. non quiquageſ. teneatur.*

Diſtinct. 76. c. 8. Quadrageſima jejuniis contriſtaremur: We muſt ſorrow with the faſt of fortie daies. *Ambroſ. ſerm. 23. Quadrageſima quadraginta duos dies habet;* Lent hath 42. daies.

Diſt. 76. c. 10. Poſt paſcha, &c. After the Paſch to Pentecoſt, they that will may faſt: *quia Antonius, Paulus, & cæteri patres his diebus in eremo leguntur abſtinuiſſe, neque ſolviſſe abſtinentiam, niſi tantum die dominico:* Becauſe *Antonie, Paul,* and other fathers are read to have faſted theſe daies, neither to have looſed their faſt, but only upon the Lords day, &c. Here is another Lenton faſt from the Paſch to Pentecoſt tolerated.

Par. 3. diſt. 5. c. 16. Gregor. Sex dies dominici de abſtinentia ſubtracti, &c. Six Lords daies are taken from the faſt, and ſo there remaine but 36. and to fil up the number of fortie daies he borroweth foure daies from the weeke before.

Ibid. c. 25. Quadrageſimam abſtinentia celebramus, cùm bene vivimus, &c. We keep the Lenton faſt, when we live well: *ex Auguſtin.* By this decree there ſeemeth to be no neceſſitie of the Lenton faſt at all. And this difference we find for the time of Lent.

The like diverſitie is to be ſeene in the manner of the obſervation: *Liberius* decreed, that the huſband all Lent long ſhould abſent himſelfe from his wife. *Concil. Triburienſ. can.* 35. *That no Iudge ſhould keepe aſſiſes in Lent time:* Yet the contrarie is practiſed even among the Papiſt: *Toletan. 10. cap. 1. Quadrageſima nihil convenit, de ſanctorum ſolennitatibus celebrari:* That no Saints daies ſhould be kept in Lent: Yet the Annunciation falleth in Lent, which they make a feſtivall of our Ladie, *Nicolaus 1. de bellis, can.* 4. That all Lent time they muſt abſtaine from war. *Salegunſt. ad cap. 19. Ut dum pænitens quadrageſimam jejunet, non migret à loco ad locum:* That while the penitent man keepeth his Lent, he ſhould not travell from place to place.

Beſide: *Cod. lib. 3. tit. 12. leg. 6. Tempore quadrageſima criminales cauſa non agitanda:* In Lent time criminall cauſes muſt not be handled.

Cauſ. 22. qu. 5. c. 17. Non jurandum a ſeptuageſima: From Septuageſima Sunday till Eaſter, no man muſt ſweare.

Cauſ. 33. qu. 4. c. 3. Diebus jejuniorum nullus conjungatur uxori: No man muſt in the faſting daies have companie with his wife.

C.8.Non nuptias celebrare : It is not lawfull to celebrate marriage.

C.9.Nec natalia martyrum : Nor the Saints dayes.

C.11.Nec convivia facere : Nor to make feaſts in Lent.

Part.3.diſt.1.c. 50. *Non niſi veſpertina hora jejunium ſolvant :* The faſt muſt not be looſed till the evening.

Thus by thoſe uncertainties it may appeare, that the Lenton faſt is an humane invention, rather than an Apoſtolicall inſtitution : for then it ſhould have remained alwaies the ſame, without any addition, or alteration : the contrarie whereof we have ſeene.

Lib.7.c.19. Lib.5.c.21. Lib.2.de primat.pag.73. Sacranus elucidar.error.27. De religione Muſcovitar.

And further, 1. What was the practice of the Eſterne and other Churches, and how variable touching the obſervation of Lent : *Sozomen* ſheweth, how that in the Weſt, in Libia and Egypt they obſerved ſix weekes of faſt : at Conſtantinople, and the regions about, ſeven : in ſome places but three weekes before Eaſter ; in ſome but two. And *Socrates* ſaith, becauſe there was not *mandatum ſcriptum*, no written precept of this matter : the Apoſtles *cujuſvis voluntati reliquerent liberum*, left it free to every ones mind, &c. *Nilus* the Greeke Archbiſhop ; rehearſeth the 55. canon of the ſixth generall ſynod, which condemneth the uſe of the Romane Church in faſting Saturdaies in Lent, and reviveth an old Eccleſiaſticall canon ; that if any clergy man faſted either upon the Lords day, or Saturday, one onely excepted, he ſhould be depoſed. And to this day the Greeke Muſcovian Church doth condemne the Romane Church for faſting Saturdaies in Lent. *Ioannes Faber* writeth, that the Muſcovites have, as it were, foure Lenton faſts in the yeere, ſeven weeks before Eaſter, and in June to the feaſt of S. *Peter* ; in Auguſt to the feaſt of the aſſumption of *Mary*, and from the 10. day of November untill the Nativitie.

Adverſ.Pſychios.

2. *Tertullian* ſheweth what was practiſed in the Affricane Church : *Duas in anno hebdomadas Xerophagiarum, nec totas, exceptis ſcilicet Sabbatis & dominicis offerimus :* We conſecrate two weeks in a yeere of eating dry things, and not them whole neither, the Saturdaies and Lords daies being excepted, &c.

Villamont.c.7.

The Æthiopians obſerve fiftie daies before Eaſter, and likewiſe 50. daies after Eaſter, and as many after Pentecoſt.

Harm.ſect.16. pag.481.

3 Latter confeſſ. of Helvetia. c. 24. *The faſt of Lent hath teſtimonie of antiquitie, but none of the Apoſtles writings ; and therefore ought not, nor cannot bee impoſed upon the faithfull.* And to this purpoſe they alleage out of *Irenaus*, how ſome faſted one day, ſome two, ſome fortie daies, &c.

Pag.511. Sect.17.p.536.

Confeſſ. of Sweveland, cap. 7. they alleage out of Chryſoſtome. *Chriſt doth not ſay that hee will have his faſt to be followed, howbeit he might have proponed theſe 40. daies unto us, &c.* Saxonie, artic. 20. *The fourth error is the opinion of neceſſitie, for ſome do write, that the faſting of Lent is neceſſary.* They condemne not the obſervation of the Lenton faſt ſimply, but think it not to be held as neceſſary. And ſo in ſome reformed Churches, Lent is obſerved as a thing indifferent, not for religion, but as a politick conſtitution, for the benefit of the Common-wealth, in ſparing the bread and increaſe of cattell.

4 *Melchior Canus* a learned Popiſh writer granteth that the Pope may diſpenſe with the Lenton faſt : and ſaith directly, that *poterit contrarius populi mos inſtituta hujus generis abrogare*, that the contrarie cuſtome of the people may abrogate ſuch inſtitutions, and he giveth inſtance of Lent, &c. It is therefore neither of divine nor Apoſtolike inſtitution.

The Papiſts.

95.Error. Acts 13.3.

2 A Second abuſe in their faſting, is to appoint preſcript times, neceſſarily to faſt in, as in Lent, on Friday, Saturday, and upon Ember daies, which are preſcribed for the foure ſalemne times of giving orders : And this alſo they ſay, is an Apoſtolike tradition, *Acts* 13. 2. They faſted and prayed, and laid their hands upon them, *Rhemiſt. ibid. Bellarm. lib.* 2. *de bon. operib. in particul. cap.* 17. 18.

Zachar.8.19.

2 *Bellarmine* alſo groundeth the foure quarters faſts upon the example of the Jewes, *Zach.* 8. 19. that faſted in the fourth, fifth, ſeventh, and tenth moneths : but Chriſtians ſhould not bee inferiour to them in faſting.

Acts 27.9.

3 Likewiſe, *Act.*27.9. where S. *Luke* ſaith, *ſayling was now jeopardous, becauſe the faſt was paſſed :* *Bellarmine* would have this underſtood not of the faſt of the Jewes, but of the ſolemne faſt of the Chriſtians in the tenth moneth : *Bellarm.c.*19.

4 Other faſts alſo he urgeth, as the faſt of Advent, the faſt in rogation weeke, the Vigill faſt, or on Saints eeves, as very ancient, and commendable, and fit ſtill to be retained, *cap.*20. 21. 22.

The Proteſtants.

Anſ. 1. FOr prayer and faſting to be uſed at ſuch times as Miniſters are ordained, wee doubt not but it is an Apoſtolike tradition, becauſe we find it written in the Acts of the Apoſtles : but it was faſting from all meat and drinke, which the Apoſtles uſed, not abſtinence from fleſh onely, as upon your Ember dayes. Neither doe you obſerve thoſe daies of faſt for any ſuch purpoſe : for your Ember daies are kept amongſt you, though there bee no orders given in the whole dioces.

Zachar.7.5.

2 It is not fit that Chriſtians ſhould imitate the ſuperſtitious faſts of the Jewes : ſuch as theſe were not commanded of God, but invented and taken up by themſelves : as the Prophet *Zacharie* reproveth them, *Zach.*7.5. *When ye faſted and mourned in the fifth and ſeventh moneth ; did ye faſt unto me ?*

2 Againe, thoſe faſts were taken up among the Jewes upon ſpeciall occaſions: the faſt of the fourth moneth, becauſe then the Citie was broken up: of the fifth, when the Temple was deſtroyed: of the ſeventh, when *Gedaliah* was ſlaine: of the tenth, when the Citie began to be beſieged. But ſeeing that the Chriſtians have no ſuch occaſions, as theſe were to the Jewes, they have no reaſon to keepe the like faſts. 3 *Origen* to this point ſaith well: *Paulus dicit, &c.* *Paul* ſaith, If thou wilt obſerve any one of the obſervations of the law, thou art ſubject to the whole law: *Qui ergo obſervat jejunia, aſcendat ter in anno ad Ieruſalem*: He therefore that will obſerve their faſts, let him goe up thrice a yeere to Jeruſalem: *Hom.9.in Levitic.*

Jerem.52.6.7.
Jerem.52.12.
Jerem.41.1.
Jerem.52.4.

3 S. *Luke* deſcribeth the ſolemne faſts of the Jewes, which was about October, when as ſayling began to be jeopardous; as both *Chryſoſtome* and *Oecumenius* doe interpret it: And whereas *Bellarmine* ſaith, that S. *Luke* wrote an hiſtorie for the Chriſtians, not for the Jewes: it is true, but yet hee diſtinguiſheth the times by the feaſts of the Jewes: as *Act.*20. he nameth Pentecoſt: yea, hee refuſeth not by way of deſcription to uſe the Heathen names, as of *Caſtor* and *Pollux*, which was the badge of a ſhip. The ordinarie gloſſe referreth it to the faſt of the ſeventh moneth, when *Gedaliah* was killed, or the faſt of the tenth moneth in Januarie, when the captives in Babylon underſtood of the deſtruction of the Temple: but this latter cannot be, for ſayling beginneth to be jeopardous long before January. *Lyranus*, underſtandeth it of their faſting in the ſhip, which made them unfit to labour in the ſhip: but the words following, *becauſe the faſt had now paſſed*, will not beare this ſenſe, which ſeeme to note rather the time of the yeere, wherein that ſolemne faſt was, than their preſent diſtreſſe, for ſo the faſt was not paſſed: for they continued faſting ſtill: the better ſenſe is, that the Apoſtle meaneth the ſolemne faſt of the Jewes about the midle of September, which anſwereth to our October, preſcribed in *Leviticus*, for then winter aproached, & the ſeas began to be dangerous: as *Beza* obſerveth well out of *Vegetius*: *from the third day before the Ides of Novem.* (which is the 11.day) *unto the ſixth of the Ides of March* (which is the 10. day) *maria clauduntur*, the ſeas are ſhut up: *Lyranus* reaſon is but weake, that moſt were Gentiles, which were in the ſhip, who obſerved not thoſe faſts: for S. *Luke* writing the ſtory, obſerveth not what they did in the ſhip, but what was the generall faſhion of his nation.

Act.28.11.
Acts 29.7.
Levit.23.13.

4 As touching theſe ſet times of faſt there hath been great diverſity and uncertainty in the Church, whereby it appeareth to be a meere human conſtitution.

Concerning the foure ſolemne faſts of the yeere: 1 at the firſt there weare but three: *Calixtus* made them foure, *diſt.*76.*c.*1,2. They were appointed to be celebrated; the firſt weeke of March, the ſecond of June, the third weeke of September, the fourth weeke of Decem. *ex Synod. Moguntin. diſt.* 76.*c.*2. 3. After this another rule was made, *Synod. Salegunſtad*, that if the Calends of March fell out upon Friday, Saturday, Sunday, the quarter faſt ſhould be kept the ſecond weeke of March: and ſo upon the like occaſion, the third weeke of June, the fourth weeke of September, &c. 4. *Vrbanus concil. Placentin.* taketh a new order, that the firſt time ſhould be in the beginning of Lent, the ſecond in Pentecoſt weeke, *diſt.*76.*c.*4. 5. *Eliberin. c.* 23. *Iejunia per ſingulos menſes placuit celebrari, exceptis diebus Iulii, Auguſti, ob eorundem infirmitatem, &c.* Faſts muſt be kept every moneth, except July, Auguſt, which are but faint moneths. 6. *Concil. Gerundenſ. c.*2. *Sequenti die poſt Pentecoſten, & calendis Novembris per triduum jejunetur*: Let them faſt the day after Pentecoſt, and in the Calends of November for three daies ſpace. 7. *Turonn.* c. 18. *Poſt quinquageſimam Monachi tota hebdomada jejunent, poſtea uſque ad calendas Auguſti ter in Septimana, &c.* After Pentecoſt the Monks muſt faſt a whole weeke; and then till the Calends of Auguſt thrice in a weeke; September whole; in November thrice in a weeke; in December till the Nativitie every day. 8. *Matiſconenſ.* 1. 9. *A feria S. Martini uſque ad natalem, ſecunda, quarta, & ſexta jejunent*: From S. *Martins* day (which is the 11. of November) untill the Nativitie, let them faſt, Monday, Wedneſday, Friday.

If all theſe times be laid together, we ſhould doe nothing elſe but faſt all the yeere long: Thus it falleth out, that when men leave the ſimplicitie of truth, and certaine direction of the word to follow their owne inventions, they erre infinitely, and wander they know not wither.

5 Preſcript and ſet times of civill abſtinence from ſome meats, for the benefit of the Commonwealth, as your Lent and Imber daies, are ſtill retained in England, and no otherwiſe, wee condemne not: But to appoint ordinarie times of neceſſarie and religious faſting, without ſpeciall cauſe, was of the ancient Church accounted hereſie in *Montanus*, *Euſeb. lib.*5.*cap.*18.

This alſo was the practice of the Church of God in the old Teſtament, upon ſpeciall occaſion, not at ſet and ordinarie times, to injoyne publike faſting, as the Prophet ſaith, *Blow the Trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſemblie*: which ſheweth that their publike faſts were not uſuall and ordinarie, but eſpecially ſanctified, and ſolemnely proclaimed.

Joel.2.15.

6 As for the fixed and ſet faſting daies in the weeke, in *Auguſtines* time, onely the Churches of Rome kept the Saturdaies faſt, all the Eaſt Churches, & many of the Weſt obſerved it not. And whereas ſome alleaged, that *Peter* faſted upon Saturday, being the next day, which was the Lords day, to encounter with *Simon Magus*, *Auguſtine* ſaith, it was *opinio plurimorum*, the opinion of many, *quam tamen falſam eſſe perhibent pleriq; Romani*: yet many of the Rom. hold it but for a fable. And ſo he generally concludeth, concerning preſcript daies of faſting: *Quibus diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apoſtolorũ non invenio definitũ*: Upon what daies we ought to faſt, upon what daies not, I find it not defined by any precept given by our Lord or any of the Apoſtles, *Epiſt.* 86.

Concil. Colonienſ. part. 9. cap. 4. Eccleſia liberum facit quolibet tempore quibuſlibet veſci, modò id vel charitas, vel neceſſitas ſuadeat, adhibito tamen utriuſque medici ſi preſto ſint, aut ſaltem alterius, i. animæ conſilio : The Church giveth libertie to eat all things at all times, where charitie, or neceſſitie requireth, with the councell of both Phyſitions, or at the leaſt of the phyſition of the ſoule: *Ergo*, preſcript times of faſt by this Councell are not allowed, where all things at all times are lawfull to bee eaten.

7 And concerning the Saturdaies faſt, it is directly forbidden in the ſixth generall *Trullane Councel can. 55. Si quis inventus fuerit in ſancto dominico vel ſabbata jejunans, ſi Clericus deponatur :* If any man faſt the Lords day, or the Sabbath day, if he be a Clergie man, let him be depoſed; if a lay man, let him be put from the Communion.

Likewiſe, *can. Apoſtol. 65. jejunans diem dominicum aut Sabbatum, uno tantum dempto, deponitor :* He that faſteth the Lords day, or Saturday, one day onely excepted, let him be depoſed.

How dare then *Innocentius* contradict the Apoſtles Canons, thus decreeing? *epiſt. 1. c. 4. Sexta feria & ſabbato perpetuo jejunandum eſſe*; Friday and Saturday muſt be kept continually faſt.

Honor. 3. doth alſo contradict this decree: That if the day of the Nativitie fall upon Friday, it ſhould not be kept faſt: *decr. Greg. lib. 3. tit. 46. c.* 3. how then doth *Innocentius* decree ſtand, *perpetuo jejunandum*, that we muſt faſt Friday for ever?

Galath.4.10.

8 It is evident, that this preſcription of faſting daies is contrarie to the doctrine of the Apoſtle: *Galath.* 4. 10. *Ye obſerve daies, moneths, times, yeeres*: ſo they faſt certaine daies every weeke: and certaine moneths every quarter, and certaine times every yeere, as in Lent: and they obſerve alſo for yeeres the yeere of Jubile.

1 *Origen* well ſaith, *Hom. 9. in Levitic. Si vis jejunare ſecundum Chriſtum, omne tibi tempus aptum eſt totius anni :* If thou wilt faſt according to Chriſt, all the time of the whole yeere is fit, &c. And *Hom. 10. in Levitic. Eſt certe libertas Chriſtiana per omne tempus jejunandi non obſervantia ſuperſtitione, ſed virtute continentiæ :* It is Chriſtian libertie to faſt at any time, not of a ſuperſtitious obſervation, but of a vertuous continencie.

Libro adverſ. Pſychicos.

2 *Tertullian* ſaith: *The Law and the Prophets, were unto Iohn. De cætero indifferenter jejunandum ex arbitrio, non ex imperio novæ diſciplinæ pro temporibus & cauſis uniuſcujuſq;, &c.* Afterward it was indifferent to faſt, as men would, not by any command of the new diſcipline, as every ones time & occaſion ſerved, neither did the Apoſtles impoſe any yoke of certaine faſts to be kept of all in common,--*cum fides libera in Chriſto, ne Iudaicæ quidem legi abſtinentiam quorundam ciborum debeat, ſemel in totum macellum ab Apoſtolo admiſſa, &c.* Seeing faith being free in Chriſt, doth not owe ſo much to the Jewiſh law, as to abſtaine from certaine meats, being admitted by the Apoſtle whollie into the ſhambles, &c.

Harm.ſect.16. pag.512.

3 Confeſſ. of Sweveland. *cap.* 8. They alleage out of *Chryſoſtome* thus, *Faſting is good, but let no man be compelled thereunto.*

Catharinus ſect. de precept. jejun adverſ. Cajetan.

4 *Cajetanus*, their learned Cardinall doth hold, *In eccleſia primitiva libera fuiſſe jejunia :* that in the primitive Church faſting was free, and not tied to preſcript times.

Hierom alſo: *Vtinam omni tempore jejunare poſſimus, &c.* I would we might faſt at all times, as the Apoſtles did in Pentecoſt, and upon the Lords day: *diſt. 76. c.* 11. This ſuperſtitious addicting of times and daies to faſt, miſliked theſe fathers.

The holy Martyrs have witneſſed this truth: *Thomas Loſeby, Henry Ramſey, Thomas Thirtell*, and others, put to death, for ſaying, *that the appointing of daies for faſting and abſtaning from fleſh upon faſting daies, and eſpecially in the time of Lent, is not allowable by Gods word, but is hypocriſie, and that men ought to have libertie at all times to eat all kinds of meat : Fox pag.* 1975.

The Papiſts.

Fox.pag.867.

3 A Third abuſe in popiſh faſting, is the difference that they make betweene meats and drinks: as the forbidding of fleſh-eating upon faſting daies for more holines, and the eating of egges, butter, and cheeſe in Lent: as it was decreed at Lucerna in Helvetia, *anno* 1524. abſtinence alſo from ſome meats upon certaine daies for religion, is warranted by the Rhemiſts; as God prohibited *Adam* the eating of ſome fruits in Paradiſe for obedience, and in the law for ſignification, *Annot.* 1 *Tim.* 4. *ſect.* 6.

Bellarmine being here charged, that the Papiſts differ very little from the old Heretikes the Tatianes and Manichees, which condemned the eating of fleſh as uncleane in it ſelfe; would thus excuſe the matter.

Firſt, they condemne not fleſh abſolutely, becauſe out of Lent they allow it. Secondly, and in Lent to thoſe that are ſicke. Thirdly, and though ſome Monks, as of *Bennets* order and the Carthuſians doe altogether abſtaine from fleſh, no man is compelled to be of that order; neither doe they judge or condemne others that eat fleſh, *Bellar. cap.* 4.

Anſw. Firſt, that which the Manichees counted alwaies uncleane, the Papiſts in times prohibited hold to be uncleane: what elſe moved B. *Stokeſlie* to cauſe poore *Frebarnes* pigge to be buried in Finſburie field, for the which his wife longed? See afterward Err. 99. they are therefore halfe Manichees. Secondly, neither did the Manichees compell any to bee of their ſect: and as *Auguſtine* ſaith *Auditores ſuos permittunt carnibus veſci :* They allowed their diſciples to eat fleſh: *cont. Adimant. cap.* 15.

*cap.*15. as the Carthuſian Monks allow others. Thirdly, this ſheweth they count fleſh uncleane, becauſe they uſe other delicate meats with wine and ſpices, which doe more provoke luſt, than fleſh doth: as *Auguſtine* writeth of ſome: *Ipſa vaſa, in quibus cocta carnes, &c.* They feare as uncleane the veſſels wherein fleſh is ſod, but they feare not the immoderate filling of their bellie. Serm.57.

The Proteſtants.

Anſw. FIrſt, now Antichriſt ſheweth himſelfe in his colours, making it as lawfull for him, to forbid the uſe of ſome meats for religion, now under the Goſpell, when God hath made them all lawfull and free, as God himſelfe might forbid the uſe of ſome, for obedience in Paradiſe, or ſignification in the Law. Secondly, *S Paul* calleth it the doctrine of devils, to command to abſtaine from meats, 1 *Timothie* 4.3. Againe, *Let no man condemne you in meat and drinke, Coloſſ.* 2.16. The Rhemiſts anſwer, that the Apoſtle ſpeaketh in the firſt place againſt thoſe heretikes, that condemned meats as evill by creation, ſuch were the Manichees: and in the ſecond, againſt the Judaicall obſervation of meats. But they onely prohibit the uſe of ſome meats for the chaſtiſing of the bodie. 1 Tim.4.3. Coloſſ.2.16.

Anſw. Firſt, not onely the Manichees and other heretikes preferred ſome meats before other, as more holy, but even the Papiſts alſo in the preſcript times of their faſts doe command to abſtaine from meats for pietie and religion: and therefore they are counted moſt holie amongſt them that never eat fleſh. And *Durand* teſtifieth, that fiſh in interdict daies, is rather uſed than fleſh, becauſe fleſh and not fiſh was accurſed in the daies of *Noah*. Yea they command abſtinence from meats under paine of damnation: what is this elſe, but with the old heretikes to condemne the creatures of God themſelves? Secondly, the popiſh prohibition of meats, is no leſſe ſuperſtitious, than was the Jewes: For they prohibited ſuch meats alſo, as by the law were counted uncleane, as to eat beaſts that died alone, or were torne with beaſts, or ſtrangled, or touched any uncleane beaſt, as likewiſe they injoyned penance to them that did eat or drinke, where a dogge or cat had lapped, or a mouſe had been drowned, and ſuch like, *Fulk, annot.* 1 *Timoth.* 4. *ſect.* 6. Durand.lib.6. de jejuniis.

Thus Pope *Zacharie* giving inſtructions to *Boniface*, forbiddeth him to eat, *Ciconias, & Lepores*, Storkes, and Hares or Conies: and as touching *Lardum*, Larde or Porke, hee giveth councell, that it ſhould not be eaten, *prinſquam ſuper fumo ſiccetur, aut igne coquatur*, before it be dried in the ſmoke, or boyled with fire.

So *Synod. Trullan, can.* 67. *Damnamus eos, qui cujuſcunque animalis ſanguinem aliqua arte condiunt, & ſic comedunt:* We condemne thoſe, that doe dreſſe the blood of any beaſt by arte, and ſo eat it. A grave decree for a Councell to forbid the eating of puddings. *Vormatienſ. can.* 65. *Si porci cadaver manducaverint, carnes eorum comedere non licet, uſque dum macerantur per annum:* If ſwine chance to eat a carion, their fleſh muſt not be eaten, till they have been dried a yeere.

I pray you how farre are they now from the ſuperſtition of the Jewes? Nay they goe beyond them: for the legall difference of meats for ſignification, was inſtituted of God for thoſe times: but this ſuperſtitious diſtinction of meats under the Goſpell, which giveth us the free uſe of all the creatures of God, which are ſanctified by the word and prayer, 1 *Tim.* 4. 5. is brought in by Antichriſt, who is an enemie unto God. 1 Tim.4.5.

3 Neither doe they abſtaine from fleſh and other meats for chaſtiſing of the fleſh: for they permit the uſe of all other meates upon their faſting daies, that may provoke luſt, fleſh onely excepted, as the eating of ſpices: and other daintie and delicate confections, the drinking of wine, and all kind of fiſh. Even like as *Auguſtine* reporteth of the Manichees, that would drinke no wine, nor eat fleſh: but in ſtead of wine, they had *Pomorum nonnullorum expreſſos ſuccus vini ſpeciem ſatis imitantes, atque id etiam ſuavitate vincentes:* The ſweet liquor of pleaſant fruits like to wine in colour, but excelling it in ſweetneſſe: and for fleſh, they had their ſtrange and exquiſite fruits, with great varietie of diſhes, ſeaſoned and ſtrawed with pepper. This was the Manichees faſt: and this is the popiſh cuſtome in their faſtings at this day. De moribus Manich. lib. 2. cap. 13.

Hereof *Hierome* thus complained: *ad Neopotian. Audio quoſdam aquam non bibere, nec veſci pane, ſed ſorbitiunculas delicatas non calice ſorbere, ſed concha:* I heare how ſome will drinke no water, nor eat bread, but yet drinke not out of a cup, but in a ſhell more delicate ſuppings.

Decret. 30. *c.*13. *Siquis carnem manducantem ex fide cum religione:* If any man condemne one eating of fleſh in faith, with religion, let him be accurſed, &c. But the Papiſts condemne one eating fleſh in Lent: *Ergo.*

Decret diſtinct. 41. *c.*1. *Fieri poteſt, ut ſine aliquo vitio cupiditatis ſapiens precioſiſſimo cibo utatur, &c.* It may ſo fall out, that a wiſe or godly man may uſe a moſt precious meat, without any vicious luſt, and affect ſinne in eating courſe herbes, &c. *Sanius quiſque maluerit piſce veſci more domini, quam lenticula, &c.* A man were better to eat fiſh as Chriſt did, than Lentiles with *Eſau, &c.*

*Cabilonenſ. ſub Carolo, can.*35. *Ille magis parſimonia ſervire cenſendus eſt, qui ſibi non ſolum quarundam rerum perceptiones, ſed delectationes corporis penitus interdicit:* He is thought to be more given to parſimonie, which doth not onely refraine from receiving ſome things, but even from the pleaſures of the bodie. *Concil. Colonienſ. part.* 9. *cap.* 5. *Admonendus eſt populus, cum jejunandum erit non minus prolixa & ſumptuoſa illa piſcium fercula, quàm carnium vitanda; bellaria item illa, magis, quam carnes inflammantia:* The people muſt bee admoniſhed, that when they faſt, they ought no leſſe to refraine from the long and ſumptuous ſervices of fiſh, as from the fleſh diſhes, and from thoſe junkets, that doe no leſſe inflame than fleſh. But our adverſaries are far of from keeping theſe rules in their faſts.

George Marſh Martyr, thus witneſſeth: ***In this point doth our ſuperſtition exceed the ſuperſtition of the Iewes, when we abſtaine from one thing, and fill our bellies with another: Fox*** pag. 1570.

Lawrence Staple perſecuted becauſe he uſed to eat egs on Friday, ***and thought it was no great offence unto God***, pag. 1043.

Now if our adverſaries forbeare ſome meats for chaſtiſement of the body, why might it not bee as lawfull to eat butter, and egs, in the time of Lent, as upon other faſting daies: but that they make difference of the times, as one being holier than another, and ſo alſo a difference of meats, ſome being more agreeable to holy times, than other?

Wherefore to conclude this point: civill abſtinence from fleſh, as for policie ſake, and the better maintenance of the Common-wealth, that there ſhould be a vent for fiſh, as well as for fleſh, and that every man might live of his trade and calling: as alſo for the health of the bodie, to abſtaine from hurtfull meats: as likewiſe to keepe a temperate and ſober diet, and to take heed of ſurfetting and drunkenneſſe: theſe kinds of abſtinence, in making difference of meats, we miſlike not: but for piety or religions ſake to diſtinguiſh them, it is too too great ſuperſtition.

Our arguments further out of Scripture againſt the difference of meats, are theſe.

Matth.15.11. 1 *Matth.* 15. 11. ***That which goeth into the mouth, defileth not the man.***

1 Cor.10.25. 2 1 *Corinth.* 10. 25. ***Whatſoever is ſold in the ſhambles, eat ye, asking no queſtion for conſcience ſake.***

Coloſſ.2.20. 3 *Coloſſ.* 2. 20. ***If yee be dead with Chriſt from the ordinances of the world, why are ye burthened with traditions, touch not, taſte not, handle not?***

1 Timoth.4.3. 4. 1 *Timoth.* 4. 3. ***Forbidding to marrie and commanding to abſtaine from meats, the Apoſtle calleth the doctrine of devils: Ergo***, a difference of meats for religion or conſcience ſake is ſuperſtitions.

1. *Bellarm.* Meats properly defile not the ſoule, but by reaſon of the concupiſcence joyned with them; as in gluttonie, drunkenneſſe and diſobedience.

Contra. 1. In gluttonie, drunkenneſſe, the concupiſcence commeth from within that defileth, namely the unſatiable greedineſſe of the fleſh: otherwiſe it is not the quantitie or qualitie of the meat which entreth that defileth. 2 Likewiſe diſobedience proceedeth from the heart, comprehended ***under evill thoughts***, *Matth.* 15. 19. ***Out of the heart proceed evill thoughts:*** but diſobedience to ſuperſtitious and unlawfull precepts is no ſinne; ſuch as are theſe in commanding abſtinence from meates for religion. Matth.15.19.

2 Yet S. *Paul* forbiddeth fleſh offered to idols to be eaten, if it offend the conſcience of our weak brother, much leſſe would he have the Church-faſt broken, to the great offence of others, ***Bellarm.c.8.***

Contra. 1. Not the breaking of ſuperſtitious lawes, but the obſerving rather doth miniſter offence: ſtill he beggeth the thing in queſtion; that the ſuperſtitious inhibiting of eating of fleſh is a lawfull conſtitution of the Church. 2 If then fleſh may be ſafely eaten at all times, but where our brothers conſcience is offended, it is not ſimply unlawfull: neither doe wee denie, but that in this Chriſtian libertie, reſpect is to be had to our brothers weakneſſe: as the Apoſtle ſaith, ***Why ſhould our libertie be condemned of anothers conſcience?*** 3 Hereupon wee inferre that there ought to be no other reſtraint of eating of fleſh for religion, but the conſcience of him that may be offended. 1 Cor.10.29.

3. 4 In both theſe places the Apoſtle condemneth thoſe which did forbid fleſh, as uncleane of it ſelfe, as though by the very handling thereof they were defiled, ***Bellarm.ibid.reſponſ.ad*** 3.5.

Contra. 1. In the firſt place the Apoſtle ſpeaketh of ſuch, as with a ſhew of holineſſe refuſed to taſte meat: but there is no ſhew of holineſſe, it is meer prophaneneſſe abſolutely to condemne meats, and a plaine doctrine of devils, therefore the Papiſts that place holineſſe in not touching or taſting of fleſh, and would not ſeeme ſimply to condemne them, are here ſignified. 2 In the ſecond place the Apoſtle ſpeaketh generally of all that forbid meats for any doctrine or religion: whenas they make it unlawfull, to ***receive them with thanksgiving, and refuſe them.*** 1 But thus doe the Papiſts forbid meats for religion and doctrine, ſo that the creature of God is refuſed: ***Ergo.*** 2 The Apoſtle maketh but two impediments of not receiving and eating meats: Want of faith and knowledge; Want of thankeſgiving: but with them it is not lawfull for beleevers and ſuch as give thanks, to receive Gods creatures: therfore they are theſe forbidders. 3 Againe the Apoſtle ſpeaketh of the laſt times, and of ſuch as ſhould make a generall Apoſtaſie from the faith: this doth moſt fitly agree to the now preſent popiſh Church: the old hereticks the Tatianes and the Manichees, were above a thouſand yeeres agoe, and never any hereticks ſwarved more univerſally in the whole bodie of religion from the faith, than they doe. 1 Tim.4.1. verſ.3.

1 ***Origen*** ſhall conclude, ***Abſtinere à cibis quos Deus creavit ad percipiendum cum gratiarum actione, acceptum eſſe non poteſt Deo:*** To abſtaine from meats which God hath created to be received with thankeſgiving, cannot be acceptable to God: ***homil.9.in Levitic.***

Auguſtine: Non propter porcum, ſed propter pomum mortem primus homo invenit; & Eſau primatus ſuos non propter gallinam, ſed propter lenticulam perdidit: The firſt man found death, not for eating fleſh, but fruit: ***Eſau*** loſt his birthright not for capons, but for lentil: ***tract. 73. in Ioan. Ergo,*** there is no difference to be made of meats for religion.

Tertullian here is a plentifull witneſſe, that religion is not to be placed in abſtinence from meats: *Qui per eſcas Dominum colit, prope eſt, ut Dominum habeat ventrem ſuum--cibus verus fides certa --Deus ſola gaudet fide noſtra, ſola innocentia-- quæ habitant non in ventre, ſed in animo:* He that worſhippeth the Lord by meats, is not farre from making his bellie his Lord: the true meat is a right faith,—God only is pleaſed with our faith, innocencie,—which dwell in the minde, not in the bodie.

Epiſtol. de cibis Judaicis.

2 *Ieremie* the Patriarch alleageth to this purpoſe *Baſil*: *Neq; illi, qui non comedunt, meliores ſunt comedentibus, ſi ipſum ſolum comedere ſpectes, neq; iterum illi qui comedunt, deteriores, &c.* Neither they which eat not, are better than they which eat, if you only reſpect eating, neither are they which eat, worſe than thoſe that eat not.

Cenſur. c. 21.

3 Confeſſ. of Helvetia the latter, c. 24. *They doe not faſt at all—if they ſtuffe their bellies one day, and for a ſet or preſcribed time doe abſtaine from certaine meats, thinking that by the very worke wrought, they ſhall pleaſe God, &c. Baſil, artic.* 10. *ſect.* 4. *No man can forbid thoſe things, which God hath permitted; therefore we thinke, that it is not by any meanes forbidden to receive meats with thankeſgiving, &c. Bohemia, c.* 18. *What is to be thought of the choice of meats, everie one may learne out of the doctrine of Chriſt,*—That which goeth into the mouth, defileth not the man, &c.

Harm. ſect. 16. pag. 480.

Pag. 484.

Pag. 482.

4 *Caſſander*, one of their owne writers, ſpeaking againſt the ſtrict prohibition of eating of fleſh, ſaith: *Tolerabilius exiſtimo, ut ſexcenti veſcantur carnibus citra neceſſitatem, quam ut unus hac ſuperſtitione periclitetur de vita,* I thinke it more tolerable that ſix hundred eat fleſh, where no neceſſitie is, than that one by this ſuperſtition ſhould be in danger of his life.

De officio vir. perfect p. 159.

Lindanus, another of their writers thus complaineth of their faſts: *Iejunia noſtra, quæ in vini copia natant, &c.* Our faſts, which doe ſwim in plentie of wine, and varietie of fiſh, were unknowne unto the ancients, and ſeeme intolerable, &c. It is a groſſe ſuperſtition to abſtaine from fleſh meats, and to uſe wine, and other delicates, which doe more inflame.

Panopl. lib. 3. cap. 11.

The Papiſts.

Fourthly, their religious kind of faſting they hold not to be a genarall abſtinence from all meats and drinks, but onely from ſome certaine kinds, as from fleſh, and wine, as *Timothie* refrained from drinking of wine, and inſtead thereof uſed water, 1 *Timoth.* 5. 23. *Rhemiſt.*

97. Error.

1 Tim. 5. 23.

Daniel for 3. weekes ſpace abſtained from fleſh and wine, *Dan.* 10. 3. *Bellarm. c.* 5. *de bon. operib. in particul.*

Dan. 10. 3.

The Proteſtants.

Anſw. First, for chaſtiſing of the body, it is lawfull to abſtaine either wholy for a time, or in reſpect of the quantitie or qualitie of the meats, which may more provoke carnall luſts, not in the prohibition of the whole kind, as the Papiſts doe of all fleſh, be it never ſo groſſe or ſmall in quantitie. Likewiſe it is lawfull for chaſtiſing of a mans body to abſtaine from any kind, as of wine, fruits, ſpices, fleſh, ſo that the uſe of them be not forbidden, as though in the very abſtinence there were religon. *Daniel* abſtained from pleaſant and laſcivious meat to be the better prepared for that heavenly viſion; *Timothie* refrained the drinking of wine, to keepe his body in ſubjection: but neither of them placed any religion herein; for he afterward by the advice of the Apoſtle did drinke wine: and ſo *Auguſtine* in the like caſe ſaith, *Quanto honeſtius eſt, ut qui &c.* How much more honeſt a thing is it, that he which for the infirmitie of his ſtomacke cannot drinke water, ſhould uſe wine moderately? *Serm.* 157.

Secondly, but the true and properly religious faſt of Chriſtians, is a generall abſtinence from all meats and drinks, during the time of ſuch faſting: *Eſther.* 4. 16. *Nehem.* 9. 4. Where the manner of their faſt is deſcribed: how the law was read unto them foure times in the day, and as oft did they worſhip the Lord and confeſſe their ſinnes. It was the cuſtome of the Church alſo in *Auguſtines* time, in the dayes of faſt, not to abſtaine onely from fleſh, or ſome certaine kind of meat, as the Papiſts uſe, but altogether to continue faſting till the even. *Rogo vos (fratres)* (ſaith he) *ut in iſto ſacratiſſimo tempore, exceptis diebus dominicis, nullus prandere præſumat:* I pray you brethren, that in this holy time none of you preſume to dine at all, except it be upon the Lords dayes, *de tempor. ſerm.* 66.

Eſther. 4. 16. Nehem. 9. 4.

So likewiſe was it concluded, *Concil. Aurelianenſ.* 4. *can.* 2. *quadrageſima ab omnibus æqualiter teneatur: ſed neque per ſabbata abſque infirmitate quiſpiam ſolvat quadrageſimale jejunium, niſi tantum die dominico prandeat:* Let the Lent or 40. dayes faſt be kept indifferently of all, and let no man, no not upon the ſaturdayes (unleſſe for infirmities ſake) breake his lenton faſt, unleſſe hee take his dinner upon the Lords dayes onely. Their faſt then upon other dayes, was continued from morning till night, without taking their dinner: *Ergo*, they that will keepe a true religious faſt, if they are able, ought for the time wholy to abſtaine.

Bellarmine here ſeemeth to conſent with us, propounding this propoſition to prove, *unicam in jejunio refectionem, &c.* That there ſhould be but one refreſhing in a faſt, and that to be ſupper, *cap.* 2. this he taketh upon him to confirme by Scripture, as Judg. 20. 26. They faſted all that day till the Evening: 2 *Sam.* 3. 31. *David* would eat no bread till the Sunne went downe: he alleageth alſo to the ſame purpoſe divers teſtimonies of the fathers: thus farre he agreeth with us, but afterward hee turneth cat in pan (as we ſay) and alloweth the contrary practice in the popiſh Church, that uſe to take their dinner in their faſts: But *Auguſtine* flatly reproveth this abuſe; *Vidiſti alium indicto publico jejunio velle prandere, cum dilectione admone:* Thou ſeeſt another, that a publike faſt being injoyned, will take his dinner; admoniſh him in love, *de tempor. ſerm.* 202.

Judg. 20. 26. 2 Sam. 3. 31.

George Marſh holy Martyr : We never reade that the Jewes ever tooke it for a faſt to abſtaine from fleſh, and to eat fiſh, or white meat, *Fox pag.* 1570.*col.*2.

And yet further : 1. it appeareth to have been a generall cuſtome in the Greeke Church, in their ſolemne faſts to abſtaine from all kind of meat untill the ninth houre, which was about three in the afternoone, as *Epiphanius* teſtifieth. Lib.3.Tom.1. hæreſ.75.

2 *Tertullian* ſaith, *Exceptio eduliorum quorundam, portionale jejunium eſt* ; The excepting of certaine meats, is but a faſt in part, &c. and he ſaith, they doe *dimidiam gulam Deo immolare*, but offer unto God halfe their throat or gut, &c. when as there is not a whole abſtinence but in part. The Æthiopians upon Wedneſdaies and Fridaies, which they keepe in memorie of the conſultation of the Jewes, when they decreed to take Chriſt, and of his crucifying, doe faſt all the day untill Sun ſet. *Zaga Zabo.* Lib. 1 cont, phyſic. Damianus a Goeas de mori. Æthiop.

3 Confeſſ. latter of Helvet. c. 24. *In old time they abſtained altogether from meat unto the evening, and beſtowed all that time in holy prayers, the worſhip of God and repentance. Wittemberg. artic.* 18. *The ancient Fathers did ſometime faſt whole daies together.* Harm.ſect.16. pag.481. Pag.502.

4 *Maldonate* their Jeſuit granteth, *That it is properlie a faſt, to eat or drinke nothing at all.* Summul.qu. 22.artic.2.

The Papiſts.

Fifthly, they erre, in affirming faſting to be a meritorious worke, *Rhemiſt.* 1. *Corinth.*15.*verſ.*32. and immediatly and properly a part of Gods ſervice, *Bellarm. lib.*2.*de bon. operib.c.*11.

Bellarmime thus reaſoneth out of Scripture :

Luc.2.3. 1 *Luc.*2. 3. *Anna* ſerved the Lord with faſting and prayer night and day.

Rom.12.1. 2 *Rom.* 12.1. *I beſeech you brethren, give your body a living ſacrifice acceptable to God, &c. which is your reaſonable ſervice of him.* Faſting then, by the which the body is mortified, and made a ſacrifice, is a ſervice acceptable to God.

1 Sam.7.6. 1 King.21,27. 3 1 *Sam.*7.6. The people faſted and prayed, and God was pleaſed, 1 *Reg.*21. *Ahab* by his faſting did mittigate Gods wrath: the Ninivits by their faſting appeaſed Gods wrath : *Ergo*, faſting is ſatisfactorie and meritorious, *Bellarm.cap.*11.

1 Cor.9.27. 1 Cor.7.5. 1 King.8.30. *Anſw.* Firſt, we doubt not, but that faſting is a worke acceptable to God, being referred to the right end, as to chaſtiſe and humble the bodie, 1 *Cor.* 9. 27. and to make our prayers more fervent, 1.*Cor.*7.5. But otherwiſe there is no holines or vertue in faſting of it ſelfe; neither is it by the worke wrought of any merit or worthineſſe : For our prayers, which are a more principall worke, than faſting is, yet of themſelves by any worthineſſe in them, are not regarded of God: for *Salomon* ſaith, When thou heareſt, have mercy, 1 *King.* 8. 30. It is of the Lords mercy, that our prayers are heard, not of any worthineſſe in them.

Now for our further anſwer in particular : 1 *Anna* her ſerving of God, conſiſted chiefly in her prayer, upon the which her faſting waited as an handmaid, to make it more fervent.

1 Timoth.4.8. 2 We denie not, but that faſting is a very good meane to helpe to mortifie the fleſh, and to make it ſerviceable to God, and ſo an exerciſe by faith acceptable to God: but it followeth not, that immediatly and properly it is a part of Gods ſervice, which conſiſteth in the inward worſhip : the Apoſtle ſaith, *bodily exerciſe profiteth little*, that is, of it ſelfe without faith and godlineſſe, it is not avayleable.

3 Firſt, beſide the faſting of the people, they ſhed teares in ſuch abundance, that they are ſaid to have drawen water : they alſo confeſſed their ſinnes : their prayers and teares made their faſting acceptable : but they were ſo farre from ſatisfying God, that for all this they were afraid, and deſired *Saul* to crie unto God for them.

1 King.21,25. As concerning *Ahab*, how could he ſatisfie or merite, being a man ſold to worke wickedneſſe, 1 *King.*21.25. and ſo without faith ? his temporall repentance was rewarded with a temporall reward : this was Gods mercie, not of his merite.

Jonas 3.10. It was not the act of faſting in the Ninivits, but their true repentance joyned with it, that pleaſed God, Jonas 3. 10. *God ſaw their workes, that they turned from their evill wayes, &c.* Neither did their repentance ſatisfie : for they were fearefull and doubtfull, *verſ.*9. *Who can tell if God will turne ?* it was therefore Gods acceptance, they have no confidence in their repentance.

The Proteſtants.

Our contrary arguments, that faſting is not a worke meritorious or ſatisfactorie, nor properly the ſervice of God, out of the Scripture are theſe.

Iſay 58.5. *Arg.*1 Iſay 58.5. *Is this ſuch a faſt, that I have choſen, that a man ſhould afflict his ſoule for a day ? &c.*

Joel 2.13. 2 *Ioel* 2. 13. *Rent your hearts, and not your cloaths* : it is not then the affliction of the fleſh, but the contrition of the heart that God requireth.

1 Tim.4.7.8. 3 1 *Tim.* 4. 7. 8. *Exerciſe thy ſelfe to godlines, for bodilie exerciſe profiteth little, godlines is profitable to all things.*

Luk.18.12. 4 *Luk.*18. 12. The Phariſee alleaging his faſting is not juſtified.

Coloſſ.2.23. 5 *Coloſſ.*2.23. Saint *Paul* calleth the religion, which is in not ſparing the bodie, ἐθελοθρησκίαν a voluntary worſhip, deviſed of man.

1 *Bellarmin.* The Lord doth not ſimplie reject faſting, but onely ſuch a faſt, as is not joyned with pietie and juſtice : *c.*12.*reſp.ad.*1.

Contra. You have anſwered well : for if faſting without godlines and juſtice profite not, then is it not in it ſelfe meritorious, nether hath any force, but by the faith and true contrition of the heart :

juſtice it ſelfe, and true contrition, which give ſtrength to faſting, are not meritorious, much leſſe is faſting it ſelfe.

2 The renting of the garments is not ſimplie forbidden, but when it is not accompanied with the contrition of the heart, *Bellarm. ibid.*

Contra. 1. Neither doe we ſay that faſting is forbidden ſimply, but that in it ſelfe it is the leſſe principall, and without the devotion of the heart not at all accepted, and therefore it hath no merit, having no life, nor force of it ſelfe. Contrition of the heart meriteth not: for ***David*** ſacrificing a contrit heart unto God, *Pſal.* 51.17. yet prayeth for mercy, *verſ.* 1. *Ergo,* much leſſe doth faſting merit, which is quickened by the devotion of the heart. Pſal. 51.17.

3 By bodily exerciſe either may be underſtood faſting without almes or mercy, or the exerciſe of the body: ſuch as champions uſed in their fight: which was unprofitable to attaine any thing in the next life, *Bellarm. ibid.*

Contra. 1. By godlines cannot properly almes be underſtood, or any other externall or bodilie action: for the Apoſtle oppoſeth godlines to bodily exerciſe: but that which is contrary or oppoſite to bodily, is ſpirituall. 2 Yet admitting this expoſition, faſting cannot be meritorious, ſeeing it hath no power without almes, which neither are themſelves meritorious: with ſuch ſacrifice indeed the Apoſtle ſaith, *God is pleaſed Hebr.* 13. 16. but offered unto God through Chriſt, *verſ.* 15. 3. What need had Saint *Paul* to give *Timothie* warning to take heed of bodily exerciſe, being ſo weake, and full of infirmities, that he giveth him councell afterward to drinke wine? 1 *Tim.* 5.23. by bodily exerciſe then, he underſtandeth all externall ſervices, and outward ceremonies, *not tending to edifying by faith,* 1 *Tim.* 1.4. which alſo include ſuperſtitious phariſaicall faſting. Hebr. 13.16. verſ. 15. 1 Tim. 5.23. 1 Tim. 1.4.

4 The Phariſee was not juſtified becauſe he thought to be juſtified by his faſting, but becauſe hee boaſted of his works and deſpiſed others, *Bellarm. ibid.*

Contra. The Phariſee is not onely rejected for his diſdaine and contempt to the poore Publican, but for his hypocriſie in ſetting forth his owne righteouſneſſe, which notwithſtanding hee thanketh God for after a ſort. Firſt, the occaſion of the Parable doth inſinuat ſo much, *verſ.* 9. *He ſpake this Parable unto certaine that truſted in themſelves, that they were juſt and deſpiſed others*: they truſted to be juſt toward God by their works, and alſo deſpiſed their brethren: here are two faults, both which the Phariſee was infected with. Secondly, this appeareth by the contrary in the Publicane, who pleadeth for mercy, as the other ſtood upon merit. Thirdly, ſo ***Ambroſe*** expoundeth, *Verecundia prætulit Publicanum, qui ne oculos audebat levare ad cœlum:* Modeſtie preferred the Publicane, who durſt not lift up his eyes to heaven: *Offic.* 1. *c.* 18. The Publicans humilitie was toward God, in not preſuming to lift up his eyes to heaven; therefore the Phariſees pride was toward God in boaſting of his works. Luk. 18.9.

5 1 Will worſhip is not oppoſed to that which is not written, but to that which is not grounded upon reaſon: for though it be not commanded, if it be reaſonable, it is no Will worſhip. 2. The Apoſtle reproveth them for their immoderate faſting, not yeelding neceſſary things to the fleſh. 3. They did abſtaine of a ſuperſtitious opinion, in abhorring fleſh as evill and uncleane in it ſelfe, *Bellarm. ibid.*

Contra. 1. The Apoſtle expoundeth himſelfe, *verſ.* 22. *Which are after the doctrines, and commandements of men:* ſo that it is a Will worſhip which is after mans, and not Gods commandement: therefore all worſhip not preſcribed in the word, is Will worſhip: and this Will worſhip had a ſhew of wiſdome, and ſo of reaſon, yet was a voluntary ſervice.

Secondly, this is not the cheefe thing that is reprehended, the not ſparing of the fleſh (for herein, as the Apoſtle ſheweth, conſiſted their *ſhew of wiſedome*) but for that they followed the doctrines of men, and neglected the commandement of God, concerning the internall worſhip: *and the not ſparing of the fleſh,* is expounded, *the not ſatisfying of the fleſh,* which of it ſelfe is not ſo evill a thing: beſide many of their Monks and Heremits have offended this way, in pinching and pining their bodies, by their immoderate faſting to death, ſee before pag. 351.

Thirdly, the Apoſtle ſpeaketh of thoſe which of Jewiſh ſuperſtition, rather than heathen prophanenes abſtained from meat. Firſt, there had bin no ſhew of wiſdome, in condemning the creatures of God ſimplie. Secondly, he calleth them ςοίχεια, the elements of the world, *verſ.* 20. which the Apoſtle expoundeth to be the ceremonies of the Jewes, *Galath.* 4.9. 3. *verſ.* 17. they were ſuch ceremonies, as where ſhadowes of Chriſt: but theſe were the Jewiſh, not heathen obſervances. Thirdly, hee ſaith, *verſ.* 20. δογματίζεσθε, ye are burdened with traditions: which traditious, δόγματα he ſaith were faſtened to Chriſts Croſſe, *verſ.* 14. which were the traditions of the law, not of the Gentiles. Galath. 4.9. c. 3.17. Coloſ. 2.14.20.

1 ***Auguſtine*** ſaith very well, *Si volumus bene jejunare à cibis, ante omnia jejunemus & à vitiis— Quid prodeſt, pallidum eſſe jejuniis, ſi odio & invidia liveſcas?* What doth it help to faſt from meat, if we faſt not from ſin? What availeth it to be pale and wan with faſting, if thou fretteſt with hatred and envie? *de tempor. ſerm.* 64. *Ergo,* the externall or outward act of faſting of it ſelfe is little or nothing worth.

Ieremie Patriarch of Conſtantinople, ſpeaking of faſting and other ſuch exerciſes, ſaith: *Quod gratis per Chriſtum peccata, & non propter aliqua merita & juſtitias noſtras, nobis remittantur, confiteri debemus, &c.* We muſt confeſſe, that our ſinnes are freely remitted for Chriſts ſake, not for any our merits or righteouſnes, &c. And to this purpoſe he alleageth *Baſil,* citing that place of the Apoſtle, *eſca nos Deo non commendat,* meat doth not commend us unto God. Cenſur. orient. cap. 21. 1 Cor. 8.8.

3 Confeſſ. of Wittemberg. c. 17. *We thinke that faſting is profitable, not to this end, that either by the merit* Harm. ſect. 16. pag. 501.

merit of it worke, it might purge ſins before God, or apply the merit of Chriſt to him, that doth faſt, but that by ſobriety it may bridle the fleſh, &c. Sweveland, artic. 10. *We muſt faſt, that we may the better pray and keepe the fleſh within compaſſe of it duty, and not before God to merit any thing for the ſame.*

Pag.514. 4 *Synod. Moguntin. cap.47. Non exiſtiment Chriſtiani ſola carnis abſtinentia ſe Deo gratos eſſe cum meminerint primos homines, qui carnem nondum guſtaverant, ob vita nequitiam diluvio deletos: ſed cum abſtinentia carnis, ceterorum ciborum moderationem & perpetuam ſobrietatem conjungant:* Let not Chriſtians thinke, that they are accepted of God, onely for their abſtinence from fleſh, when they may remember, that the men of the old world, that taſted no fleſh, were for the wickedneſſe of their life deſtroyed in the flood: but let them joyne with their abſtinence from fleſh, the moderate uſe of other meats, and the perpetuall ſobrietie of their life.

[This truth the Martyrs have ſealed, that our faſting, nor yet any thing elſe that we doe, meriteth at Gods hand, ***George Marſh*** Martyr, holdeth it to be Jewiſh to thinke, that we doe God great pleaſure when we faſt, pag.1570. In this faith died *Iohn Warne*, that we obtaine nothing at Gods hands through our works, pag.1581.*col.*1.

S. Hierome ſaith, *Cave ne ſi jejunare caperis, te putes, eſſe jam ſanctum: hac enim virtus adjumentum eſt, non perfectio ſanitatis: providendum eſt ne cum licita contemnas, hoc tibi illicitorum ſecuritatem faciat:* Take heed, when thou beginneſt to faſt, that you thinke not your ſelfe to be holy: this vertue is a helpe, it is not the perfection of health: take heed, leſt in contemning things lawfull, you be ſecure in uſing unlawfull: *ad Celantiam: Ergo*, faſting is not meritorious.

The Papiſts.

99.Error. SIxthly, and laſtly, they grievouſly offend in their faſtings, in laying ſo ſtreight and hard a yoke upon mens ſhoulders, as charging them under paine of damnation to keepe their faſting daies, making it deadly ſinne, yea, hereſie to tranſgreſſe them, as one *Lawrence Staple* was troubled and perſecuted, *Anno* 1531. becauſe in Lent having no fiſh, he did eat egges, butter and cheeſe: Nay they were ſo cruell, that hardly they ſuffered women in childbed to have any fleſh in their houſes, as *Anno* 1532. (Fox p.1043.) Two yong girles were conſtrained to abjure, becauſe they were found upon Saint *Peters* even eating broath made of mutton, their mother lying in childbed. How was poore *Frebarne* toſſed to and fro, and brought into great danger, becauſe a Pigge was found in his houſe in Lent time, for the which his wife longed?

Argum. That Eccleſiaſticall lawes enjoyning faſts for religion doe ſimply bind in conſcience, *Bellarmine* would thus prove out of Scripture.

Jerem.35.14. 1 *Ierem.* 35. 14. The Rechabites are commended for keeping the inſtruction of *Ionadab* their father, not to drinke wine?

Heſter.9.22. 2 *Heſter.*9.22.*Mordecai* inſtituteth a new faſt to be obſerved for ever.

Zachar.8.19. 3 *Zachar.*8.19. There is mention made of foure faſts; of the fourth, fifth, ſeventh, tenth moneths, which were not commanded of God.

Act.15.29. 4 *Act.* 15. 29. Abſtinence from ſtrangled and from blood is injoyned by the Apoſtles to be obſerved of all the Church; *Bellar.c.*7.

1 *Anſw.* Firſt, the inſtitution of *Ionadab* was according to the law of the Nazarits, preſcribed *Numb.* 6. that were to drinke no wine nor ſtrong drinke by Gods precept, and therefore it did binde the Rechabites in conſcience: but now there is no ſuch law of abſtinence given by Chriſt under the Goſpell, and therefore the argument followeth not. Secondly, neither did the Rechabites hold themſelves ſo bound in conſcience, but that by neceſſitie they might bee diſpenſed with: for (Jerem.35.10.) one of their fathers precepts was, to dwell in tents, *verſ.* 10. yet becauſe the hoaſt of the Aſſyrians was in the land, for that time, they came and dwelt in the citie.

Heſter.4.16. 2 Firſt, we read of a feaſt inſtituted yeerely to be celebrated by *Mordecai*, not of a faſt. Secondly, yet we doubt not but that the Magiſtrats may injoyne a publike religious faſt, as *Heſter* did, *chap.* 4. 16. which is not a prohibition from fleſh meat, but a generall reſtraint of all meat, not for ſet and ſtinted times, but upon extraordinarie occaſion. This maketh nothing for their eccleſiaſticall injunctions, for the perpetuall reſtraint of ſome kinde of meat onely.

Zachar.7.5. Zachar.8.19. 3 Firſt, thoſe faſts mentioned in *Zacharie* are reproved by the Prophet, *Zach.* 7. 5. *Did ye faſt unto me?* Secondly, *Zach.*8.19. He ſaith onely that *the faſts ſhall be turned to joy and gladnes:* which is no approbation of them, but onely a declaration and promiſe, that the like calamities ſhall not fall upon them, as before, by occaſion whereof they tooke up thoſe faſts: ſuch were the ſacking of the citie, and deſtruction of the temple. Thirdly, in their faſts they abſtained wholy from all meat, *weeping and ſeparating themſelves, Zachar.* 7. 3. (Zachar.7.3.) and their eating and drinking is oppoſed *to their faſting, verſ.*6. what is this to popiſh faſting, which is not a totall abſtinence, but from ſome kind onely?

4 Firſt, Eccleſiaſticall governors have not like authority now to make lawes to bind the conſcience, as the Apoſtles had. Secondly, they did not inhibit things ſtrangled for any religion in the abſtainer, but for the cōſcience of others, namely the Jewes that might be offēded: which we hold to be the only religious reſtraint of not eating. Thirdly, this conſtitution of the Apoſtles was but to endure for a time: how doth this then warrant a perpetuall yoke of abſtinence for religion to be laid upon the Church?

The Proteſtants.

FIrſt, no poſitive law not grounded upon Scripture, can ſo bind any man, that in the breaking thereof hee ſhall ſinne deadlie, and of this ſort is the faſt of Lent and other daies for religion, which were ordained without warrant of Scripture: *Lambert ad articul.* 17. *pag.* 1110. Civill and politike lawes for the reſtraint of fleſh at certaine ſeaſons, made by the godly and wiſe Magiſtrate for the benefit of the Common-wealth, not for any religion, are in conſcience to be obeyed ſo farre forth, as we by the law of God are bound in conſcience to obey the Magiſtrate in all lawfull things: but ſimply they doe not bind the conſcience in reſpect of the thing commanded. Seeing the reſt of the Sabbath being commanded of God, might yet upon neceſſary cauſe bee broken, how much greater libertie ought the people to have had in the obſervation of theſe dayes which were only enjoyned by men? yet was it counted an heynous ſin, to eat fleſh upon a day interdict, and a ſmall offence or none to violate the reſt of the Sabbath?

Secondly, S. *Paul* could ſee no ſuch neceſſitie of faſting and abſtinence, when he willeth *Timothie* to drinke wine, and no longer water, for his infirmitie ſake, 1 *Tim.* 5. 23. But if there were religion in faſting and abſtinence, it ought not to be intermitted for bodily health.

1 Tim. 5. 23.

Further, the Apoſtle calleth theſe the precepts and commandements of men, *Touch not, taſt not, handle not; which things periſh with the uſing, Coloſſ.* 2. 21. they concerne not the conſcience: but Gods preceps in religious matters doe not periſh with the uſing: but in the keeping or breaking thereof, the conſcience is either accuſed, or excuſed.

Coloſſ. 2. 21.

S. *James* alſo ſaith, *Jam.* 4. 12. *There is but one lawgiver, that is able to ſave and to deſtroy: Ergo,* men have no power to make lawes to bind mens conſciences, either to ſave them by keeping thereof, or deſtroy them by breaking.

Jam. 4. 12.

Canon. Apoſtol. 68. *Si quis impediatur imbecillitate corporis, non tenetur jejunare quadrageſimam:* If any bee hindred by the weakneſſe of their body, they are not bound to keep the Lenton faſt. *Colonienſ. part.* 9. *cap.* 4. *Eccleſia liberum facit quolibet tempore quibuſlibet veſci, modo id vel charitas, vel neceſſitas ſuadeat:* The Church giveth libertie at all times, to eat all manner things, if charity or neceſſity require. *Synod. Moguntin. cap.* 47. *Tempora jejunandi, prout ſalubritati corporum & animarum expedire videbatur, ab eccleſia ordinata:* The times of faſt were ordained by the Church, as it was thought meet for the health of body and ſoule. Men therefore are not bound to faſt, if thereby their health bee empaired: for no man ever hated his owne fleſh, as S. *Paul* ſaith.

1 In *Auguſtines* time there was no ſuch ſtrict neceſſitie of faſting: *Qui jejunare non prævalet, in domo ſua præparet, quod accipiat:* He that is not able to faſt, let him prepare in his houſe for his owne eating. And againe, *Si poſſibilitas non fuerit jejunandi, ſufficiat eleemoſyna ſine jejunio:* If a man have not poſſibilitie to faſt, in ſtead of faſting, it ſhall ſuffice to give almes: *ſerm. de tempor.* 62. What is become now of your Lent and Ember dayes, which you preſcribe as neceſſary to be kept of all?

2 *Chryſoſtome* ſaith: *If thou muſt not faſt, yet thou mayeſt abſtaine from ſinnes, and this is not the leaſt thing, nor much differing from faſting, but fit to overthrow, even the furie of the devill:* cited in the confeſſion of Wittemberg. artic. 18.

Hom. 11. in c. 2. Geneſ.
Harm. ſect. 16. pag. 502.
Ibid.

3 Confeſſ. of Wittemberg. artic. 18. *Uſe of faſting in time paſt was free, and there is a worthy ſaying among the auncient fathers: the difference of faſting, doth not breake off the agreement of faith:* Sweveland. c. 8. *we had rather leave the place, time, and manner both of praying, as alſo of faſting to the arbitrement of the holy Ghoſt, than to preſcribe them by certaine lawes, eſpecially ſuch, as cannot be broken without ſome ſacrifice of amends, &c.*

Harm. ſect. 16. pag. 511.

4 They themſelves give great libertie in freeing divers ſorts of people from faſting: as firſt infirmity of bodie excuſeth, as in the ſicke, or of complexion and conſtitution of body, or of age, as in them which are under 21. yeeres of age, or of ſexe and condition, as in women great with child, or that give ſucke. 2 Povertie freeth from faſting, as in beggers. 3 Corporall labour, as in husbandmen, occupied in plowing, ſowing. 4 Pious offices excuſe, as in Preachers, Pilgrimes, Husbands in rendring their mutuall debt to their wives, &c. To this purpoſe *Tolet* their Cardinall: faſting then by their owne rules is not to be urged with ſuch ſtrict neceſſity, yea under paine of damnation.

Inſtruct. ſacerdotal. de fine jejun.

The third part, of Almes-deeds.

The difference betweene our adverſaries and us, is chiefly in theſe two points: firſt, concerning the fruits and benefits, that come by giving of almes. Secondly, of the manner.

The first queſtion, of the fruits of Almes-deeds.

The Papiſts.

First, *Bellarmine* ſaith that almes deeds are meritorious; they doe merit eternall life.

Argum. Matth. 25. *Receive the kingdome prepared for you: for when I was hungry you gave mee meat, &c. Bellarm. cap.* 4. *lib.* 3. *de bonis operib. in particular.*

100. Error.
Matth. 25.

The Proteſtants.

Anſw. First this place proveth not that almes-deeds merit heaven: but it rather ſheweth, that Christ in mercie crowneth the charitable works of his children: heaven is given though not for their good works, yet according to their goods works: this kingdome was prepared for them before the beginning of the world, before they had yet done any almes deeds: therefore they could not merit that which was prepared for them, and given them, before they had done any good thing.

Rom. 6.23. Luke 17. *Argum.* *Rom.6.23. Life eternall is the gift of God through Chriſt*: If it be a franke gift, then is it not merited. No man can merit by doing that which was his dutie to doe: *Luke 17. Doth the maſter thanke his ſervant, becauſe he did that which was commanded unto him, I trow not?* If the maſter be not bound to thanke his ſervant, becauſe he did no more than his dutie, much leſſe is the Lord bound to reward us. But all our almes deeds, and whatſoever elſe, that we do, are but of dutie. *Ergo.*

1 *Auguſtine* ſaith: *Ne putetis fratres, quia facienda ſunt quotidie adulteria, & quotidianis eleemoſynis mundanda ſunt, ad illa ſcelera majora non ſufficiunt eleemoſyna ut illa mundent*: Thinke not brethren, that yee may commit adulterie daily, and by daily almes be cleanſed, *Almes are not ſufficient to purge thoſe great ſins, de 10. Chord. cap. 11.* If almes are not availeable to purge our ſins, much leſſe to purchaſe heaven for us.

In Pſal. 143. 2 *Baſil* ſaith: *Non quod dignus ſum, ſed propter benignitatem tuam, &c.* Not that I am worthy, but for thy mercie, &c. he did not thinke, that there was any merit in any worke of his.

Harm. ſect. 15. Pag. 475. 3 Wirtemberg. artic. 18. *What need was there, to the taking away of our ſins, of Chriſt his paſſion and death, if ſins might be taken away by the merit of almes?*

In Iob lib. 9. c. 14. 4 *Gregory*, Biſhop of Rome ſaith: *Ad vitam non ex meritis, ſed venia convaleſco*: I grow unto life, not by merits, but by pardon and mercie, &c. then one groweth not by the merit of his almes, or any other worke.

The Papiſts.

121. Error. Almes deeds are a diſpoſition unto the grace of juſtification proceeding from Gods motion, and by his ſpeciall help.

Prov. 15. 28. *Argum.* 1. *Prov. 15. 28. By mercy and faith ſins are purged.*

Luke 11. 41. 2 *Luke 11. 41. Give almes, and all things are cleane unto you.*

Luke 19. 8. 3 *Luke 19. 8.* When *Zacheus* had ſaid, *halfe of my goods I give to the poore*, Chriſt ſaith unto him, *This day is ſalvation come to thy houſe.*

Act. 10. 4. 4 *Act. 10. 4.* The Angell ſaith to *Cornelius*, *Thine almes and thy prayers are come up into remembrance before God: ſend therefore to Ioppa, and call for one Simon. Cornelius* by his almes obtaineth faith: *Bellarm. lib. 3. de bon. operib. cap. 45.*

The Proteſtants.

Anſw. First, there is no ſuch text in the Hebrew, nor yet in the old Latine copie: as may appeare by the annotations in the margent of the vulgar Latine upon this place: yet admit the reading: it is faith working by almes that purgeth ſins, and not almes it ſelfe.

Luke 11. 39. 2 Our Saviour is to be expounded by the verſe going before, *Luke 11. 39. Ye make cleane the outſide of the cup, &c. but the inward part is full of ravening, &c.* Our Saviour then teacheth them how to make the inſide of the platter cleane alſo from covetouſnes by the contrary vertue of liberality: he ſpeaketh not of cleanſing the heart before God, but how to cleanſe their outward acts before men, and to make amends by their almes for their greedie ravening. In like ſort *Daniel* adviſed the King to breake off his ſin of mercileſſe crueltie by almes and charity, *Dan. 4. 24.* So then covetouſneſſe is cleanſed or broken off by almes and mercy, as drunkenneſſe and ſurfetting by abſtinence. This expoſition *Bellarmine* himſelfe miſliketh not, *cap. 3. object. 1.* Againe, *Origen* expoundeth it thus: Like as Chriſt ſaith here, *give almes of that which is within*, τὰ ἐνόντα, ſo *Mat. 23. 26.* he ſaith, *cleanſe firſt the inſide of the platter*: that is, (ſaith he) the heart: *Qui facit eleemoſynam ut gloriam ab hominibus conſequatur, &c.* Hee that giveth almes to get the glory of men, doth cleanſe the outſide of the cup, &c. *& quicquid boni fecerit homo non ex conſcientia munda, &c.* And whatſoever a man doth not of a good conſcience before God, he cleanſeth the outſide of the cup, but inwardly he is full of evill, *Hom, 25. in Matth.* So in this ſenſe our Saviour ſheweth in what manner the Phariſees ſhould give almes, with a cleere and ſincere conſcience, and ſo the heart being cleane, all their outward acts ſhould be cleane. This place then maketh nothing for juſtification by almes before God.

Dan. 4. 24.

Matth. 23. 26.

3 First, Chriſt ſignifieth, that ſalvation was come to the whole houſe and family of *Zacheus*, becauſe he himſelfe was already the child of *Abraham*. Secondly, before this Chriſt had looked upon *Zacheus* as he looked upon *Peter*, and called him firſt, and inſpired him with grace. So *Hierome* well interpreteth: *Chriſtus Zacheum latentem in arbore, quaſi in peccatorum tenebris obumbratum ſollicitè ut ovem perditam requirit aſpectu, & venire cunctantem vocat*: Chriſt doth carefully ſeeke *Zacheus* as a loſt ſheep with his ſight, lying hid in the tree as in the darknes of ſinners, and fore-ſlowing to come he calleth him: *de duob. filiis. Zacheus* almes then was a fruit of his calling already begun, not a preparation to his calling.

Act. 10. 2. Iam. 5. 15. 4 Neither was *Cornelius* without faith: for he *feared God, and prayed continually, Act. 10. 2.* But prayer is a fruit of faith; *Iam. 5. 15. The prayer of faith*: From this faith proceeded his almes, which was afterward encreaſed and confirmed by the preaching of *Peter*.

Heb. 11. 6. Heb. 13. 15. Tit. 1. 15. *Argum.* But that almes being without faith, are no diſpoſition or preparation to juſtification is evident: firſt, *Hebr. 11. 6. Without faith it is impoſſible to pleaſe God.* Secondly, *Heb. 13. 15. By Chriſt we muſt offer up our ſacrifices, by the which God is pleaſed.* Thirdly, *Tit. 1. 15. Unto the pure all things are* *pure?* And our hearts are purified by faith, *Act.* 15.9. Wherfore almes are impure, if the heart be not firſt purified and cleanſed by faith. Fourthly, *Rom.* 3.24. *Wee are juſtified freely by grace: Gratis per gratiam*: If *gratis*, freely, then our works as almes deeds are no preparation, motive, or inſinuation thereunto, for then it ſhould not be freely.

Act. 15. 9.
Rom. 3. 14.

And whereas *Bellarmine* ſpeaketh of almes having Gods ſpeciall help, this is no other but the help of grace and faith, that is, Gods ſpeciall aſſiſtance; as S. *Paul* ſaith, *Our abilitie or ſufficiencie even to thinke that is good, is of God*; *Ambroſe* alſo ſaith: *Plene & veraciter confitenda eſt gratia Dei, de cujus hoc primum munere eſt, ut auxilium ipſius ſentiatur*: Fully and truly the grace of God muſt be confeſſed, of whoſe gift this is firſt, that his help is felt or perceived: *Ambroſ. epiſtol.* 84.

2 Cor. 3. 5.

Concil. Arauſican. 2. *can.* 25. *Hoc ſalubriter profitemur & credimus, quod in omni opere bono non nos incipimus, &c.* This we ſafely profeſſe and beleeve, that in every good worke we do not begin, and afterward are helped by Gods mercie: *Sed ipſe nobis nullis precedentibus meritis fidem & amorem ſui prius inſpirat, ut qua ſibi ſunt placita, implere poſſimus*: But he without any merits of ours before going inſpireth faith and love, that we may fulfill thoſe things which pleaſe him, &c. *Ergo*, faith is firſt inſpired before we can doe any thing that pleaſeth God.

Decr. part. 1. *qu.* 1. *c.* 26. *Gregor. Ubi Chriſtus non eſt fundamentum, nullum eſt boni operis ædificium*: Where Chriſt is not the foundation, there can no good worke be in the habitation: *Ergo*, almes goe not before juſtification, becauſe the building is not before the foundation.

See the further ratification hereof before Error. 69. 76. 77. of this Controverſie.

The Papiſts.

THirdly, almes deeds are a ſufficient ſatisfaction for our ſinnes before God.

Argum. Toby 4. Almes doe deliver from death; *Bellarm. cap.* 4.

102. Error.
Tobie 4. 10.

The Proteſtants.

Anſw. FIrſt, the authority of this booke, being not Canonicall, bindeth us not. Secondly, almes deliver from death, and ſuffer not to goe into darkneſſe: that is, thereby we find favour among men, and are preſerved from danger: So *Toby* expoundeth himſelfe: *Thou layeſt up a good ſtore for thy ſelfe againſt the day of neceſſitie, verſ.* 9. that is, other men, which were before by him relieved, ſhall now in the time of his neceſſitie ſuccour him: and not ſuffer him to periſh in penurie and darkneſſe. So alſo Eccleſiaſticus, lay up thy almes, *They ſhall keep thee from affliction, chap.* 29. 12. *They ſhall keep a mans favour, verſ.* 13. *They ſhall fight for thee againſt thine enemie, better than the ſhield of a ſtrong man*: This it is then to be delivered from death, and darknes, namely from outward perill and danger among men: if theſe Apocryphall books doe yet aſcribe more unto almes deeds, as making them availeable to redeeme our ſins, which is contrary to Scripture, we doe refuſe them.

Eccle. 29. 12. 13.

Argum. Pſalm. 49. 7. *A man can by no meanes redeeme his brother, he cannot give his ranſome to God, verſ.* 8. *So precious is the redemption of their ſoules*: All ſoules are of alike price, and are redeemed alike, a man cannot any way redeeme another mans ſoule, and ſo conſequently not his owne: almes deeds therefore have no force to redeeme the ſoule: they are of too great a price.

1 *Auguſtine* thus writeth: *Fateor, quia peccavi, &c. ſed pœnitentia mea non ſufficit ad ſatisfactionem; ſed certum eſt, quod miſericordia tua ſuperat omnem offenſionem*: I confeſſe I have ſinned, but my repentance ſufficeth not to make ſatisfaction, but thy mercy exceedeth all my offences, *lib. meditation. cap.* 39. *tom.* 9. If repentance worke no ſatisfaction, much leſſe almes deeds, which are farre inferior unto it.

2 *Chryſoſtome* ſaith: I doe teſtifie, that if any of us being ſubject to ſin, departing from his former evill life, do promiſe from his heart, never to returne unto them againe: *Nihil aliud Deus requirat ad ſatisfactionem*: That God requireth nothing elſe for ſatisfaction, &c. almes deeds then, neither any other works are ſatisfactory for ſin: *Ieremy Patriarke* uſeth divers ſimilitudes to this end: as if thou didſt owe unto a man a thouſand pound, and he promiſeth to releaſe thee of this debt, ſo thou wilt give him that which thou haſt, being but three farthings, or if one ſhould promiſe to ſell thee the whole world, ſo that thou wouldſt forgoe but one of thy poſſeſſions, wouldeſt thou not willingly doe it? &c. ſo hee compareth the giving of almes to obtaine heaven: but as three farthings is no ſatisfaction for a debt of a thouſand pound, no more are our almes deeds, or other works for our ſins.

De beat. Philogon.
Cenſur. orient. cap. 12.

3 Comfeſſ. of Wittemberg. c. 18. *We teach, that almes doth thus take away ſin, not that of it ſelfe it is a worthy worke, whereby ſin may either be purged, or the merit of Chriſt applyed, but that it is a worke of charity, whereby we doe teſtifie our faith, &c.*

Harm. ſect. 17. pag. 476.

4 *Gregory* Biſhop of Rome confeſſeth, *Omine virtutis noſtra meritum vitium eſſe*, That all the merit of our vertue, is but vice, &c. how then is it able to ſatisfie for ſin?

Moral. lib. 9. c. 1.

This alſo is the confeſſion of the holy Martyrs, that there is no ſatisfaction for ſin in our own works. *Iohn Warne* Martyr, *I do beleeve, that my ſins are forgiven only through Ieſus Chriſt, of whom I profeſſe, that I have my whole and full ſalvation, which commeth not through our works, but freely by grace: ſo the Apoſtle ſaith, that through the blood of his croſſe, he hath reconciled all things in heaven & in earth Coloſſ.* 1. *Fox p.* 1581.

The ſecond queſtion, of the manner in diſtributing of Almes.

THat almes ought to be given, firſt cheerefully, the Scripture teacheth us, *God loveth a cheerefull giver*, 2 *Cor.* 9. Againe readily without any delay: *Say not to thy neighbour goe and come to morrow,*

2 Cor. 9. 7.

Prov. 3. 28. 1 Cor. 8. 3. 2 Cor. 8. 3. *if it be in thy power to give him now, Prov.*3. Further, we muſt give bountifully, when occaſion ſerveth, and other mens neceſſitie requireth, 1 *Cor.*8.3. to their power, and beyond their power they were willing, 2 *Cor.* 8. 3. Theſe and other ſuch conditions are to be obſerved in Chriſtian almes, but wee deny this that followeth.

The Papiſts.

103. Error. ALmes muſt be done, *intentione placendi Deo,* with an intention to pleaſe God thereby.

Matth. 6. 2. *Argum. Matth.* 6. 2. Our Saviour Chriſt reproveth the Phariſees, becauſe they gave almes to have praiſe of men: but we muſt give our almes in ſecret, that God may reward us, *verſ* 5. As they ſeeke the praiſe of men, ſo wee muſt ſeeke the praiſe of God: *Bellarm. cap.* 13.

The Proteſtants,

Anſw. OVr Saviour Chriſt biddeth us not in this place in giving our almes to propound, and ſet before us the praiſe and reward of God; but only to take heed of the praiſe of men, and to ſhun the ſame by giving in ſecret: the praiſe or reward at Gods hand followeth upon this ſimplicitie and the ſinglenes of heart in giving of almes: but we muſt doe well for conſcience ſake, not only for hope of reward: although we grant that our almes deeds are well pleaſing and acceptable unto God through Chriſt: Hebr. 13. 16. *Hebr* 13.16. *With ſuch ſacrifice God is pleaſed*: Yet wee ought to doe them of duty, without any other reſpect.

Rom. 13. 5. Epheſ. 6. 6. *Argum.* If Magiſtrates muſt be obeyed for conſcience ſake, *Rom.* 13. 5. not for feare of puniſhment or hope of reward: if ſervants muſt yeeld obedience to their maſters in ſinglenes of heart & with good will, *Epheſ.* 6. 6. much more for very conſcience ſake muſt wee ſerve the Lord: if they muſt bee obeyed for the Lords ſake, much more the Lord for his owne ſake. But now if in giving almes we reſpect the reward at Gods hands, then doe wee it not of conſcience, nor for the Lords ſake, but for the rewards ſake.

Auguſtine ſaith: *Da de quo dederat tibi Deus: ipſe te divitem fecit, ergo illi redde, quod ſuum eſt:* Give of that, which God gave to thee: he made thee rich; therefore render to him his owne: *Homil.* 47. We are bound therefore of dutie to give, which is ſufficient to move us, without reſpect to the reward.

Lib. de diligend. Deo. *Bernard* alſo ſaith notably: *Cauſa diligendi Deum Deus eſt, modus ſine modo diligere: non ſine præmio diligitur Deus, etſi abſque premii intuitu diligendus:* God himſelfe is the cauſe why we love God: hee is not beloved without a reward, yet is he to be loved without reſpect had to the reward: See more before, Error 66, 67. of this controverſie.

The Papiſts.

104. Error. LAſtly, the *Rhemiſts* charge us very untruely, to be enemies to good works: and moſt ſlanderouſly affirme of us, that we condemne them as uncleane, ſinfull, hypocriticall; in *c.* 2. to the Romans, *ſect.* 3. and it is the generall accuſation of the Papiſts againſt us, that we preaching only faith, have deſtroyed good works, and ſlaked mens charity and devotion thereunto.

The Proteſtants.

THis is an uncharitable ſlander, and a moſt falſe accuſation, that the doctrine of faith is a deſtruction of manners: or that we, preaching juſtification only by faith, do hinder good works: for firſt, for the doctrine it ſelfe, though we affirme, that faith only juſtifieth; yet we alſo urge good works as neceſſary fruits, and lively teſtimonies of our faith. Secondly, concerning our ſelves; wee doe continually call upon the people to ſhew their faith, by their works: we ſay with S. *Paul*, that *they, which have beleeved in God might be carefull to ſhew forth good works, Tit.* 3. 8. and *let ours alſo learne to ſhew forth good works for neceſſary uſes, that they be not unfruitfull*: *verſe* 14. Yet the ſame Apoſtle aſcribeth juſtification to faith only without works, *Rom.* 3. 28. Wee alſo ſay with *Hierome, Inter Chriſtianum & Gentilem non fides tantum debet ſed vita diſtinguere; & diverſam religionem per diverſa opera monſtrare:* Betweene a Chriſtian and a Gentile, not faith only, but our life muſt make a difference; and we muſt ſhew a divers religion, by divers and differing works, *Hieron. ad Celantiam.* Thirdly, that it may appeare to all the world, how ſhameleſſe theſe men are in forging untrue reports of us, I will by particular inſtance of ſome ſpeciall charitable works, done under the Goſpell, and eſpecially within theſe fiftie yeeres ſince the beginning of the happy reigne of our late renowned Soveraigne, briefly ſhew, that the doctrine of faith hath not been among us unfruitfull. But it ſhall not bee done in this place, I will reſerve this Catalogue of theſe charitable works for the end of this Treatiſe of the Controverſies: both becauſe I will not interrupt this buſineſſe, and hinder the Readers courſe, and beſide, for that I had not received ſufficient information in the particulars of theſe Chriſtian works of charity, when the Printer was come unto this place: I ſay therefore here with *Tertullian*: *Si cui minus quid hic egiſſe videamur, ſperet reſervatum ſuo tempori:* If here I ſeeme to any man to have performed too little, let him thinke it reſerved for a fitter time and place, &c. *lib.* 1. *cont. Marcion.* Here an end alſo of this Centurie.

To God only be praiſe through Chriſt Ieſus.

THE FIFTH BOOKE OR CENTVRIE, CONTAINING SVCH CONTROVERSIES AND QUESTIONS OF RELIGION, AS DOE ariſe betweene the Proteſtants and Papiſts, about the natures of Chriſt:

FIRST OF AND CONCERNING THE HVMANE NATURE OF CHRIST, THEN OF HIS
divine, laſtly, of them both
together.

HEREVNTO ALSO IS ADDED
A BRIEFE ANSWER TO BELLARMINES
treatiſe of Indulgences and of the
Jubilee.

LONDON,
Printed by *John Haviland*, and are to bee ſold by
Robert Allot. 1634.

TO THE RIGHT HONORABLE THOMAS EARLE OF EXETER LORD BVRGHLEY, KNIGHT OF THE MOST noble order of the Garter, of his Majeſties moſt honorable privie Counſell:

And to the right Honourable Sir *Iulius Cæſar*, Chancellor of the Exchequer, and of his Majeſties moſt honourable privie
Counſell, Grace and peace.

RIght Honourable, I am bold to joyne your Honors together in the Dedication of this part of my booke, who are both joyntly admitted to the Counſell of State, and in whom there is a joint and like affection, both in zeale to religion, and love to learning: whom then God and the King have as it were coupled together, the one by the ſame bond of pious devotion, the other by the like honour of prudent conſultation, I thought it not fit in this worke to disjoyne and ſever: that here I may uſe *Ambroſe* words: *Quemadmodum illic omnia fuere vobis communia, ita hic jus dividuum neſciatis*: as in all things you have there a communion, ſo here you ſhould know no diviſion.

In obit.Satyr.

Your late ſingular bountie (Noble Earle of Exceter) to Clare Hall in Cambridge, doth ſhew your Chriſtian care for the encreaſe of learning, and propagation of religion: you have no need of that caveate which one giveth to rich and noble men, *Cave dives, ne in te crubeſcant tuorum majorum merita*: Take heed thou rich man, leſt thy anceſtors merits, bee not obſcured and abaſhed in thee: your Honour hath herein equalized, if not exceeded your worthy anceſtors: But I ſay rather with the ſame father thus writing of a noble Earle, that had built a Church: The Centurion excuſed himſelfe, that hee was not worthie that the Lord ſhould enter under his roofe: *Ecce dignus eſt comes noſter, ſub cujus tectum hodie ſalvator ingredietur*: Behold our Earle is worthie under whoſe roofe our Saviour will enter: ſo Chriſt will vouchſafe in his poore members releeved by your honours gift, to enter under the roofe of that College, which is by your provident care ſo liberally maintained: and ſo I ſay againe with *Ambroſe* in the ſame place: *Sapiens, qui ſicut comes imperatoris ita comes Chriſti eſſe deſiderat*: He is truly wiſe, who as he is a Count of the Empire, ſo deſireth to be a Peer of Chriſts.

An annuitie of an 108. pounds given to maintaine ſchollarſhips and fellowſhips.

Ambroſ.de Naboth.c.13.

Ambroſ.ibid.

Ambroſ.in lib.1.Luc.

And to your honour likewiſe (Right Honourable Sir *Iulius Cæſar*) give mee leave thus much to ſay, that as your affection to religion, love to learning, hatred of ſuperſtition, hath rightly honoured you, ſo you proceed every way to adorne your eminent calling: you I know will approve of that ſaying, *Prærogativam generis ſimilitudo morum magis ſibi vendicat, quàm ordo majorum*, The congruitie of manners not the petegree of aunceſtors hath the prerogative of noble birth: your ſingular devotion to learning appeareth herein: that you would have your ſonne the heire of your *poſſeſſion*, to take upon him that excellent [a] *profeſſion* of the law, by the which your H. hath aſcended that ſcale of honour, to the which the Lord hath advanced you: for it is indeed, a worthy calling, and by the Imperiall conſtitutions much extolled: The Emperour *Leo* maketh profeſſors of the lawes, not inferior to Captaines, which defend their countrey by their ſword: *Non minus provident humano generi quàm qui prælïis patriam ſalvat*. The Emperour *Anaſtaſius* dignifieth advocates after the diſpoſition of their office, with the title and honour of Earles, *jubemus comitis perfrui dignitate*.

To be Doctor of law.

Cod.lib.2.tit.7.lec.14.

Cod.lib.2.tit.8.l.1.

dignitate. Herein your Honors example, may abaſh and make aſhamed many in theſe daies both of the Eccleſiaſticall function and other, who divert their ſonnes to other profeſſions, than they themſelves were increaſed by: The Lord hath exalted your Honour to this eminent place, to make triall of your faithfull ſervice, and happie ſhall you be, if therein you approve your ſelfe to God and his Church, as we truſt: God hath made you of the number of thoſe *which are able to doe good, not which need good to be done unto*: You remember the ſaying of our bleſſed Saviour, Happie is the ſervant whom his Maſter, when he commeth ſhall find ſo doing.

τῶν εὐποιεῖν δυναμένων, οὐ τῶν εὐ παθεῖν δεομένων: Agapet.

Now to both your Honors joyntly give me leave to ſay this one word: That you in your honourable places, labour to maintaine and patronize the truth and ſinceritie of faith, impugned by Papiſts, contemned by Atheiſts, neglected of many worldlings both in Court and Countrey: of whom (I feare me) that complaint of the Apoſtle may be taken up: *All ſeeke their owne, and not that which is Ieſus Chriſts.* *Tertullian* ſaith well: *Quis non libentiſſime tantum habeat pro vero erogare, quantum alii pro falſo?* Who will not willingly beſtow ſo much for the truth, as others do for that is falſe? Popiſh religion hath found many Princes and great men in the world to countenance it, many martiall men to fight for it, many ſubtill wits to defend it: And ſhall the truth find fewer friends? God forbid: Wee muſt all then ſet our hands to the Lords work: your Honors by your power and authoritie to maintaine it, we Divines and Preachers by our pens and tongues to publiſh it, all good Chriſtians are bound to love and receive it: Goe on then and proſper in your honourable courſe. Advance religion, expell ſuperſtition, execute juſtice, releeve the oppreſſed, heare the cries of the poore: think it no loſſe but gaine, whatſoever coſt or labour is beſtowed upon the truth, *Lucrum eſt pietatis nomine facere ſumptum.* Pardon, I beſeech you my boldneſſe, that thus write: I may here ſay againe with *Tertullian*, *Non tantus ſum ut ego vos alloquar, veruntamen gladiatores perfectiſſimos, non tantum magiſtri & præpoſiti, ſed etiam idiotæ, & ſupervacuè quique adhortantur de longinquo:* I am no body to ſpeak to you, yet the moſt excellent champions are exhorted not onely by their skilfull maſters, but by the ſimple ſtanders by, and called unto a far off: I end with that ſweet promiſe of our bleſſed Saviour pronounced to all his faithfull ſervants: *Be faithfull unto the death, and I will give thee the crowne of life*: Amen.

Philip.2.21.
Lib. ad Martyres.
Tertullian. Apologet.
Ibid.
Revel.2.10.

Your Honours readie to be
commanded in the Lord

Andrew Willet.

THE TWENTIETH GENERALL CONTROVERSIE.

WE have now, through Gods gracious aſſiſtance, entreated of all thoſe queſtions, wherein we diſſent from our adverſaries, both as touching all the offices of Chriſt, his Propheticall office, Kingdome and Prieſthood: as likewiſe concerning the benefits purchaſed by the death of Chriſt, the benefits of our redemption and ſalvation. Now, in the laſt place we are to proſecute ſuch matters in queſtion betweene us, as doe concerne the natures of Chriſt: and this treatiſe containeth three Controverſies. Firſt, of the humane nature of Chriſt. Secondly, of his divine nature. Thirdly, of them both conſidered together.

The firſt part, of this Controverſie, concerning the humane nature of Chriſt.

THis part is divided into theſe queſtions. Firſt, of the ubiquitie of the humanitie of Chriſt. Secondly, whether he increaſed in wiſdome. Thirdly, whether he ſuffered in ſoule. Fourthly, whether he deſcended into hell. Fifthly, concerning the place of hell.

The firſt queſtion, of the ubiquitie of the bodie of Chriſt, whether his humanitie be every where.

The Papiſts.

THey doe ſeeme in words mightily to impugne this opinion of the Ubiquitaries, as they are called, which doe erroniouſly hold, that the humanitie of Chriſt is every where, as his Deitie is, and that the proprieties of one nature are really imparted unto the other: whereupon it followeth, that the humanitie of Chriſt is every where, becauſe it is verily united, and made one perſon with the Godhead in Chriſt. This opinion the Papiſts would be thought to deteſt and abhorre: and ***Bellarmine*** beſtoweth great paines by ſundrie arguments to confute it: as by divers places of Scripture, ***Math.*** 28. He is riſen, he is not here: Jeſus ſaid, ***Lazarus*** is dead, and I am glad for your ſakes, that I was not there, ***Ioh.*** 11.4. ***Ergo,*** Chriſt as he is man, is not every where. Againe, the opinion of the Ubiquitaries doth overthrow the article of Chriſts aſcenſion: for if Chriſts bodie be every where, as they hold, he can neither aſcend nor deſcend, ***Bellarm. de Incarnat. verbi. lib.*** 3. ***cap.*** 11.12.

1. Error.

Math. 28.6.
John 11.4.

The Proteſtants.

IT is true Catholike and ſound doctrine, that the human & divine nature are truly united in Chriſt, and doe make but one perſon, or hypoſtaſis, neither by confuſion of the natures, nor converſion of one into the other, but by unitie of perſon: for as the bodie and ſoule make one man, ſo God and man is one Chriſt. And the better to underſtand this myſterie, we muſt ſet downe theſe three poſitions.

1 Though the two natures in Chriſt be ſo united, that they make but one perſon, yet neither the natures are confounded, nor yet the proprieties: but as Chriſt is both God and man, ſo there is in him a double power, will, and underſtanding, one human and created; the other divine and uncreated.

2 By reaſon of this union, all the excellent graces of the ſpirit in the higheſt degree, and above meaſure, are given and beſtowed upon the humanitie of Chriſt, ***Ioh.*** 3.34. but ſuch notwithſtanding, as deſtroy not his human nature, but are qualities created, as his humanitie alſo was created.

3 There is alſo a mutuall communication of the proprieties of both natures each to other though not really in reſpect of the natures: So we ſay ***in Concreto,*** in the concrete, that is, taking the whole perſon of Chriſt, that ***Chriſtus homo,*** that is, the man Chriſt is omnipotent, is every where: and ***Chriſtus Deus,*** that is, Chriſt being God, dyed for us, was buried, roſe againe: but in the abſtract it is great blaſphemie to ſay; that the Godhead of Chriſt dyed, was buried, or roſe againe, or that the humanitie of Chriſt is omnipotent, or in every place.

The Ubiquitaries now hold, that there is a reall communication of the proprieties of both natures: and therefore doubt not to ſay, that the fleſh and bodie of Chriſt is every where in all places at once.

The Papiſts in outward ſhew are enemies to that opinion: but in deed, and in truth, as it ſhall now appeare, they are not farre off from being in the ſame error.

Firſt, the ſame arguments which they urge againſt the Ubiquitaries, doe returne upon themſelves: for although they will not ſay, that Chriſts bodie is every where, yet they hold that it may be in a thouſand places at once, yea and more too, if the Sacrament be at once in ſo many places celebrated: for Chriſts bodie they hold to be really and corporally in the Sacrament. But thoſe places alleaged, *He is riſen, he is not here,* and the reſt doe prove that Chriſt can be but in one place at once. This their opinion alſo is againſt the article of Chriſts aſcenſion, and abiding in heaven till the day of judgement: for if the ſame bodie wherein Chriſt ſitteth in heaven, be in the Sacrament; either when he is preſent in earth, he is abſent in heaven, contrarie to the Scripture, *Act.* 3.21. which ſaith, *The heavens muſt containe him till that all things be reſtored:* or elſe, if he be in both places at once, they muſt needs make his bodie infinite, and ſo deſtroy the nature of his humanitie, which can bee but in one place. If they ſay, it is another bodie and fleſh, which Chriſt by his divine power maketh to be preſent in the Sacrament, that were much more abſurd: for then Chriſt ſhould have many bodies, and other fleſh than that which was borne of the Virgin *Marie*. We ſee then they are not farre off from the opinion of the Ubiquitaries.

Revel. 14. 4.

Secondly, the Rhemiſts doe approve that argument, whereby *Hierome* proveth that the Saints may every where bee preſent at their bodies and monuments: *They follow the Lambe, whitherſoever hee goeth, Apoc.* 14. 4. but the Lambe is in every place: therefore they that be with the Lambe Chriſt, be preſent every where. Whereupon it followeth, that the Lambe Chriſt in humanitie muſt be every where: for how can he be preſent elſe in innumerable places at once, where any reliques or monuments of Saints are? Neither can they excuſe this ubiquitarie preſence of the humanitie of Chriſt and the ſoules of Saints, by their agilitie and celeritie: becauſe they can quickly paſſe from one place to another: for if they muſt be preſent at their monuments, whenſoever they are called upon, they muſt of neceſſitie be often in many places at once: for in one and the ſame inſtant, men may reſort to their monuments which are in divers places farre aſunder. Thus they are driven not onely to grant an ubiquitie or omnipreſence of the humanitie of Chriſt, but even of Saints alſo: which thoſe whom they call Ubiquitaries would never grant.

Thirdly, the bodie of Chriſt is viſible and palpable now in heaven, and hath a place according to the quantitie of his bodie: *Bellarmine* confeſſeth as much, *cap.* 12. But that bodie which is in the Sacrament hath none of theſe properties, it is neither ſeene nor felt, neither hath a place according to the quantitie of a bodie, for they cloſe it up in ſmall round cakes. Wherefore deſtroying theſe properties of the humanitie of Chriſt, they may as well, and doe in effect, take away the other, namely, the being of Chriſts bodie in one place: for it is as proper to the bodie of Chriſt to be ſeene and felt, as to be in one place at once.

Fourthly, *Bellarmine* granteth, being urged with that argument, that Chriſts ſoule was in Paradiſe after his paſſion, and therefore not in hell: he confeſſeth, that it was not impoſſible that Chriſts ſoule ſhould be in two places at once, *lib.* 4. *de Chriſti anima, cap.* 15. Yea he ſaith, that Chriſt may, if he will, turne all the world into bread, and the bread ſo made convert into his fleſh; and ſo his bodie may be as well in every place of the world, as now it is in the Euchariſt, *lib.* 3. *de incarnat. cap.* 11. What great odds now, I pray you, is there betweene the opinion of the Ubiquitaries and of the Papiſts? but that they ſay, that the bodie of Chriſt is every where ordinarily by the power of the Godhead: the other ſay, his fleſh is in many places at once by a myracle. The one ſaith, Chriſts bodie actually is in every place: the other ſaith, it is actually in many places at once, and may be in all places, if Chriſt will: which is true in reſpect of his omnipotent will, if Chriſt would deſtroy his bodie: but wee are ſure Chriſts will cannot be contrarie to it ſelfe, to deſtroy his owne bodie. We confeſſe then with *Hierome: Stultum eſt illius potentiam unius corpuſculi parvitate finiri, quem non capit cœlum, & tamen qui ubique erat in filio hominis totus erat: in omnibus locis verſabatur, cum Thoma in India, &c.* It is a fooliſh thing, that the power of Chriſt ſhould be determined in the ſmalneſſe of a little bodie, whom the heaven is not able to receive: and yet he that was every where, was all and whole in the ſon of man: in all places he was converſant, with *Thomas* in India, *Peter* at Rome, with *Andrew* in Achaia, *Paul* in Illyricum, &c. *tom.* 4. *Marcell.* All this we acknowledge to be true of Chriſt as he is God, according to his owne promiſe made to his diſciples, *I am with you to the end of the world, Matth.* 28.20. But to imagine Chriſts bodie to be in all places, or many places at once, is to limit his power and preſence within the compaſſe of his bodie, which *Hierome* here ſaith is a fooliſh matter.

And further, that Chriſts bodie is neither in all places, nor in more places at once preſent at the ſame time: this further evidence we have.

Lib. de expoſition. fid.
περίγραπτον σώματι ἀπερίγραπτον θεότητι,
ad Cledon. ep. 1.

1 Of the Greeke Church *Iuſtinus Martyr* ſaith: *Corpus manet verum corpus, &c.* His bodie remaineth a true bodie, &c. but the propertie of a true bodie is to be in one place at one time: *Nazianzene* ſaith, that Chriſt, is *circumſcriptible in his bodie, but incircumſcriptible in his Deitie:* if Chriſt be circumſcriptible in his bodie, then is it but in one place at once.

2 Of the Africane Church *Tertullian* ſaith, *Salva eſt utriuſq; proprietas ſubſtantia;* The propertie of each ſubſtance is preſerved, &c. then this propertie of Chriſts bodie remaineth: to bee but in one place at once. Likewiſe, *Auguſtine,* as hee cited in the confeſſion of Bohemia: *Our Lord is above*

untill the end of the world, but the truth of the Lord is here alſo, for the bodie of our Lord, wherein he roſe againe, muſt of neceſsitie be in one place, but his truth is diſperſed every where, &c.

Confeſſ. Bohem. c.4. In Joann. tractat. 30.

3 French confeſſ. artic. 13. *The human nature ſhall remaine for ever finite, having it naturall forme, dimenſion, and alſo proprietie, &c.* English confeſſ. art. 2. *His bodie, as S. Auguſtine ſaith, muſt needs be ſtill in one place.* Belgia. artic. 18. *The human nature hath not loſt his proprieties, — although Chriſt by his reſurrection hath beſtowed immortalitie upon it, yet he hath neither taken away the truth of the human nature, nor altered it, &c.*

Harm. ſect. 6. pag. 100. Ibid. p. 103.

4 *Bellarmine* confeſſeth, that both *Thomas*, and other Schoole-men doe thinke, *Non poſſe unum corpus eſſe in duobus locis localiter*; That one bodie cannot be in two places at once locally, &c. The Maſter alſo of the Sentences ſaith well: *Chriſtus ubique totus eſt, ſed non totum; totum ad naturam refertur, totus ad hypoſtaſin*; Whole Chriſt is every where, but not wholly, whole is referred to his perſon, wholly to his natures, *lib. 3. diſtinct. 23. liter. e.*

Lib. 3. de Euchar. c. 3. ſect. quidem tamen.

The ſecond queſtion, whether our Saviour Chriſt did verily increaſe in knowledge and wiſdome, as he was man.

The Papiſts.

CHriſt, they ſay, in the very firſt creation of his ſoule, and from his conception, was endued with the fulneſſe of all wiſdome, grace, and knowledge; neither can he be ſaid properly to have increaſed in any of theſe gifts.

2. Error.

1 Chriſt was anoynted from his mothers wombe; and then the ſpirit of God was upon him: for the Angels that appeared to the ſhepherds call him Chriſt, *Luk.* 2. 11. And S. *John* ſaith, *The word was made fleſh, full of grace and truth*: Therefore even then he had received all abundance of grace and knowledge, *Bellarm. de Chriſti anima, lib.* 4. 2.

Luk. 2. 11. John 1. 11.

Anſw. 1. We grant, that our Saviour was the Jeſus and the Chriſt even from his Nativitie: not that then hee actually ſtraightwayes entred into thoſe offices, or received plenarie power of all the graces of the ſpirit in his humanitie, but becauſe he was even from his mothers wombe conſecrated and appointed thereunto: for it no more followeth, becauſe he is called Chriſt, that he then had his actuall anoynting fully, than that, becauſe he was called Jeſus from his Nativitie, he had actually performed our redemption. The full anoynting of the ſpirit was fulfilled in his Baptiſme, when the holy Ghoſt came downe in the likeneſſe of a Dove: and then beginning to preach, in his firſt Sermon at Nazareth, hee ſhewed the accompliſhment of the prophecie of *Eſay*, The ſpirit of the Lord is upon me, &c. *Luk.* 4. 18.

Luk. 4. 18.

2 Neither do the words of *John* import ſo much, as they gather: *The word was made fleſh, and dwelt amongſt us, full of grace and truth*: which is not to bee underſtood onely of the very firſt aſſuming of the fleſh, but of the dwelling of the word in the fleſh among us, and ſo appeared to be full of grace and truth. As it followeth, *John* 1. 16. *Of his fulneſſe have we received grace for grace*: this receiving of the fulneſſe of Chriſt, was not performed in his infancie, but afterward by his holy doctrine and preaching, and the Apoſtle ſaith, *That when he aſcended up on high, he led captivitie captive, and gave gifts unto men*: *Epheſ.* 4. 8. Wee denie not but that this fulneſſe of grace was in Chriſt in his firſt incarnation, yet after increaſed and made more full in his human nature.

John 1. 16. Epheſ. 4. 8.

3 But leſt there might be here any miſtaking: we muſt thus diſtinguiſh of the graces and gifts which were conferred upon the humanitie of Chriſt, that they are of three ſorts, habituall and infuſed, actuall and manifeſted, experimentall, that is, by experience had and obtained. We grant, that the habituall graces were infuſed in as great fulneſſe in the firſt inſtant of Chriſts bleſſed conception, as at any time afterward: like as the ſoule commeth into the bodie furniſhed with all the habituall faculties and powers thereof: and ſo Chriſt increaſed not in theſe gifts: but in reſpect of the manifeſtation and declaration, theſe gifts and graces increaſed, when as they were produced more and more into act, the organes of the bodie being fitted thereunto: and in reſpect of his experimentall knowledge alſo Chriſt verily increaſed: as the Apoſtle ſaith, *Though he were the Son, yet learned he obedience, through the things which he ſuffered.*

Heb. 5. 8.

Argum. 2. Chriſt was the Son of God in his very incarnation, and even then was the humanitie perfectly united to the Godhead: therefore immediately upon this union and conjunction of both natures in one perſon, muſt needs follow the fulneſſe of grace in the human nature. Againe, *Adam* was created in perfect wiſdome, therefore much more the ſecond *Adam*. *Bellarmine, cap.* 4.

Anſwer. 1. If preſently upon the uniting of the two natures together, it had beene neceſſarie that the human nature of Chriſt ſhould have received whatſoever by the preſence of the divine nature was to bee conferred upon it, then Chriſt ſtraight-wayes muſt alſo both in bodie and ſoule have beene glorified: for it cannot be denied, but that as the bodie of Chriſt after the reſurrection received more glorie than before; ſo alſo his ſoule being the other part of his humanitie, was more glorified,

rified. By this it is evident, that the humanitie received not at once the fulneſſe of all grace and glorie in the firſt uniting of the Godhead.

2 *Adam* was created perfect in bodie and ſoule: and if Chriſt therefore ought to have his fulneſſe of the gifts of the ſoule in his nativitie as *Adam* had his in the creation, why ought he not alſo to have had a perfect bodie, as *Adam* was created withall? Wherefore as it was no diſhonour to Chriſt to grow up in ſtature of bodie, ſo neither was it to increaſe in the gift of the minde.

Againe we confeſſe, that Chriſts ſoule in his perfect growth was farre more excellent than *Adams* in his perfection of creation. 3 In the firſt inſtant of his conception we doubt not alſo, but it exceeded in heavenly grace all the ſoules that ever came into the bodie by nativitie; yea and *Adams* ſoule likewiſe, if it had beene ſent into the like bodie. 4 And the like equivalent perfection being admitted in Chriſts ſoule, proportionable to the excellencie thereof: yet as *Adams* ſoule ſhould have increaſed, if he had not fallen; ſo Chriſts ſoule being moſt perfect in that infantile eſtate might and did receive a greater fulneſſe.

Argum. 3. Firſt, Chriſt created his owne ſoule. Secondly, he himſelfe by his divine power infuſed knowledge and grace into it: therefore at the firſt he gave unto it the very fulneſſe and perfection of knowledge. Thirſtly, Chriſt is the head of men and Angels, therefore he had a moſt wiſe ſoule, it is not fit that the head ſhould be leſſe wiſe than the members, *Bellarm. c.* 4.

Anſw. 1. Wee denie not but that Chriſt, if it had pleaſed him, could have created himſelfe a moſt perfect ſoule that ſhould not have received afterward any acceſſion of knowledge: but it pleaſed him to bee herein like unto us, that as hee grew up in ſtature of bodie, ſo likewiſe to increaſe in the inward graces. 2 As he created himſelfe a ſoule; ſo likewiſe hee made his owne bodie: as hee infuſed grace to his ſoule; ſo he did give life to his fleſh: yet it followeth not, that Chriſt did or was to make at the firſt incarnation a perfect bodie to himſelfe. 3 We acknowledge notwithſtanding the ſoule of Chriſt in his growth and perfection to have beene moſt wiſe, and exceeding the wiſdome of the ſoules of any of his members: *for God gave not him the ſpirit by meaſure, Iohn* 3.34. as others have.

The Proteſtants.

THat Chriſt was even from his birth and firſt conception perfect God, and perfect man; wee doe aſſuredly beleeve, and that in the very incarnation, the divine and human nature were united together. Alſo we grant, that the Lord Chriſt might have created to himſelfe a ſoule full of all wiſdome and knowledge, as he might have made himſelfe a perfect bodie: but ſeeing it pleaſed him to be borne of a woman, and firſt to dwell in the bodie of an infant, we doubt not to ſay, as the Scripture teacheth us, that he alſo increaſed in wiſdome.

Heb. 2. 17.4. *Argum.* 1. He was in all things like to his brethren, onely ſin excepted, *Heb.* 2.17.4. 15. *Ergo*, he grew up and increaſed in knowledge, according to the manner of men, which may be done without ſin.

Bellarmine anſwereth, he was like us in all things which concerned the perfection of nature, and the worke of redemption: for if he ſhould have beene like us in all things; then could he not have beene borne of a virgin, nor free from the rebellion of the fleſh, *Bellarm. c.*5.

Contra. 1. He did not take upon him the perfection onely, but the imperfections alſo of our nature, ſuch as he might receive without ſin, as in the bodie, hunger, thirſt, wearineſſe; in the ſoule, ſorrow, feare, &c. 2 It was requiſite even to the worke of our redemption, that he ſhould be like us in every
Heb. 2. 17. reſpect both in ſoule and bodie without ſin: *That he might be mercifull, and a faithfull high Prieſt in things concerning God, Heb.*2.17. 3 From this ſimilitude of Chriſt with us, ſin is excepted, *Heb.*4.15. and ſo both the cauſe of ſin which is originall corruption, and therefore Chriſt was to be borne of a virgin, and the effects of ſin, as is the rebellion of the fleſh; which could not any way be faſtened upon Chriſt being free from ſin.

Argum. 2. The Scripture ſaith plainly, which cannot lie, that Jeſus grew up and increaſed in wiſ-
Luk. 2. 52. dome and ſtature, *Luk.* 2. 52. And leſt they ſhould anſwer, that this increaſing was onely in the opinion of men, it followeth, And in favour with God and men: hee increaſed in wiſdome, ſtature and favour, not onely in ſhew before men, but in truth before God: and as verily and indeed he grew up in ſtature, ſo alſo in wiſdome.

Argum. 3. Chriſt teſtifieth of himſelfe, that neither the Angels nor the Son of man, as he is man,
Mark. 13. 32. knoweth of the day or houre of his comming to judgement, but the father onely, *Mark.* 13.31. *Ergo*, Chriſt as he was man had not once all fulneſſe of knowledge. *Bellarmine* thus expoundeth this place, *Filius dicitur neſcire, quia non ſciebat ad dicendum aliis*; The Son is ſaid not to know becauſe he knew it, not to reveale it to others, but to keepe it ſecret to himſelfe.

Anſw. Firſt, then by the ſame reaſon, the Angels doe know it alſo: but that they are charged not to declare it to men: for the text ſaith, that neither the Angels, nor the Son of man knoweth the time. Secondly, in this ſenſe alſo the Father might be ſaid not to know it: for neither hath he revealed it to any. Laſtly, although we do affirme according to the Scripture, that the child Jeſus did increaſe in the gifts of the minde, as he did in the ſtature of his bodie; yet we do put great difference betweene him, and all other children that ever came into the world: for as his conception and birth were not after the common manner; (for hee was conceived by the holy Ghoſt, and brought forth without travell and labour: as *Auguſtine* ſaith, *Nec concipiendo libidinem; nec pariendo perpeſſa eſt dolorem*;

In conceiving ſhe felt no carnall deſire; in bearing ſhe ſuffered no paine, *De 5. Hereſ. cap. 5.*) ſo likewiſe, the holy and bleſſed babe, in the conſtitution both of bodie and ſoule excelled the common condition of all other infants: for as he was void of originall ſinne, ſo he was without the effects and fruits thereof, which doe ſhew themſelves in Children: for neither ſuffered he the like pangs and infirmities in bodie, being in his infancie, as other children doe, that are vexed and tormented in body: neither was he ſubject to the unreaſonable and brutiſh motions of the minde, which are in children. Therefore *Auguſtine* ſaith, *Quam ignorationem nullo modo crediderim fuiſſe in infante illo, &c.* Which ignorance of minde, I cannot thinke to have been in that infant, in whom the word was made fleſh; *lib. 2. de peccator. merit. & remiſſione c. 29.* And what ignorance and infirmitie he meaneth, afterward he expreſſeth, *Cum motibus irrationabilibus perturbantur, nulla ratione, nullo imperio— cohibentur:* When their brutiſh and unreaſonable motions come upon them, they are ruled neither by reaſon, nor any other government, *ibid.* Theſe infirmities both in body and ſoule we deny to have been in Chriſt: and yet we doubt not to conclude, that, as Chriſt grew in ſtature of body; as *Auguſtine* ſaith, *Mutationes aetatum perpeti voluit ab ipſa exorſus infantia:* He paſſed through the ages of mans life, beginning with his infancie: *ibid.* So likewiſe, as the Scripture ſaith, he increaſed in wiſedome, *Luke* 2.52. Luk. 2.52.

The teſtimonie of *Cyril* is here moſt notable, *De incarnat. Domini cap. 12. Deus verbum humanitatem ſuam more ſuo proficere permittebat: & quaſi paulatim divinitatis ſuae voluit gloriam declarare, & cum corporis aetate ſua extendere: corporale quidem augmentum, & profectus gratiae & ſapientiae humanitatis magis menſurae conveniat: ipſum deum verbum per ſuam naturam perfectiſſimum confitemur, non egenum profectus, ſapientiae vel gratiae:* God the word ſuffered his humanity to grow, and by little and little, as the age of his body increaſed, ſo it pleaſed him to ſhew foorth his divine power: the growth of the bodie, and his increaſe in grace and wiſedome belong to his humane nature: as he was God hee was moſt perfect, and needed no increaſe. Hence wee gather this argument: As Chriſt increaſed in bodie ſo in gifts of the minde, but he verily did grow in bodie. *Ergo.*

S. *Ambroſe: Senſu hominis profecit, ſicut ſcriptum eſt, & Ieſus proficiebat aetate & ſapientia, profectus aetatis, profectus ſapientiae, ſed humanae; aetas non divinitatis, ſed corporis eſt: Ergo ſi proficiebat aetate hominis proficiebat ſapientia hominis: ſapientia autem ſenſu proficit, quia à ſenſu ſapientia: ſenſus ergo proficiebat humanus, ſenſum ergo ſuſcepit humanum:* Hee increaſed in the ſenſe or underſtanding of man, as it is written, Ieſus increaſed in age and wiſedome: the increaſe of age, is the increaſe of wiſedome, but humane; for age is not of the divinitie, but of the body: therefore if he increaſed in the age of man he increaſed in the wiſedome of man: but wiſedome increaſeth by ſenſe, for wiſedome is of the ſenſe: wherefore humane ſenſe increaſed in him, and he tooke upon him humane ſenſe: *lib. de incarnat. c. 7. Ambroſe* thinketh, that Chriſt verily increaſed in wiſedome, not in the opinion of men onely, as the Maſter doth gloſſe upon him: *lib. 3. diſt. 13. liter. E.* His reaſons are theſe: Firſt, he excepteth nothing from increaſing but his divine nature, then all the reſt increaſed. Secondly, as he increaſed in ſtature of body, ſo likewiſe in wiſedome. Thirdly, his wiſedome increaſed as his ſenſe and experience increaſed; which was verily and indeed, not in opinion onely,

Hierome: Virginitat. Laus. Dominus noſter, qui nobis vivendi exemplum reliquit, proficiebat non aetate tantum corporea, ſed ſapientia & gratia, &c. Our Lord who left us an example of living, did increaſe not onely in his bodily age, but in wiſedome and grace, before God and men, &c. Here alſo are three reaſons; Firſt, Chriſt increaſed to give us an example: but we muſt not increaſe onely in opinion. Secondly, he increaſed not onely in body, but in ſoule. *Ergo,* he increaſed in ſoule. Thirdly, *before God and men:* but there is no increaſing before God in opinion onely.

Origen alſo upon theſe words, *Ieſus increaſed in wiſedome and ſtature,* Luk. 2.52. *Quis eſt hominum? &c.* There is no man, but doth increaſe in ſtature, this is no great matter to be written of Chriſt: therefore underſtand *aetate animae proficiebat,* he increaſed in the ſtature of his ſoule: whereupon the Apoſtle underſtanding this ſtature to be underſtood of the inward man, writeth: *Untill we all meet together to a perfect man, to the meaſure of the age of the fulneſſe of Chriſt,* Epheſ. 4.13. *Hom. 12. Levit.* He doubteth not to affirme, that we muſt increaſe and grow in the inward man, as Chriſt did: *Ergo,* hee did verily and in truth increaſe.

Now to conclude this point: there are divers wayes whereby Chriſt may bee ſaid to increaſe in knowledge and other gifts of the minde: 1. *Per novi habitus acceſſionem,* by the acceſſion of a new habite: as when one of ignorant, becommeth skilfull and attaineth unto knowledge: ſo Chriſt increaſed not, being in his firſt conception both God and man, and his bleſſed ſoule illuminated in that inſtant by the uniting to the Godhead. 2. By a *mentall ſeparation,* as *Damaſcene* ſaith: ſo Chriſt aſſumed our humanity, which in it ſelfe conſidered, is ignorant, ſervile, and ſo apt to encreaſe: but conſidered in Chriſt as united to the Godhead, his humanity is none of theſe. 3. In reſpect of the manifeſtation toward us, and our opinion, Chriſts graces increaſed: So *Damaſcene,* and before him *Nazianzene.* 4. The gifts of the minde may be ſaid to increaſe, *per productionem, & dilatationem,* by the production and dilating thereof, as *Tertullian* ſaith, like as, *cum maſſa auri in laminam laxatur,* when a maſſe of gold is beaten into a thin plate, it is made greater, *Per dilatationem, non per adjectionem; dum extenditur, non dum augetur,* by the dilatation thereof, not by any adjection, while it is extended rather, than increaſed: and ſo *crementa animae reputanda, non ſubſtantiva, ſed provocativa,* the increments of the ſoule are not ſubſtantiall, but by way of provocation and production: and in this ſenſe alſo Chriſt in-

κατ' ἐπίνοιαν διαίρεσιν: Lib. 4. de fid. orthod. cap. 19.

διὰ τὸ πρὸς ἡμᾶς φανέρωσιν τῆς πίστεως: Damaſc. Ibid. Nazianz. orat. in Baſil. Tertul. lib. de anim. cap. de aetat car. & animae.

creaſed in wiſedome. 5. As the maſter is ſaid *in diſcipulo proficere*, to increaſe in his ſcholar, when he increaſeth: ſo Chriſt may be ſaid to increaſe, becauſe he maketh us increaſe. *Clictou. annot. in Damaſc. lib. 3. cap. 22.* but this is not ſo fit here. 6. And beſide theſe, there is another increaſing in graces, and that is, *per acquiſitionem*, by an experimentall getting and acquiring of knowledge, which is two waies: either, *per inventionem*, by ones owne invention and obſervation; or, *per diſciplinam*, by diſcipline and inſtruction of others: this increaſe of experimentall knowledge was in Chriſt the firſt way, not the ſecond, for he came to be the teacher of others. and not to learne of any. And that Chriſt thus verily increaſed, this further evidence we have.

αὐξάνοντα κατὰ τὸ κοινὸν τῶν ἄλλων, &c. dial, cum Tryphon.

1. *Iuſtine Martyr* ſaith, that Chriſt *increaſed, according to the common uſe of all other mortall men:*

Lib. de pudicit.

αὔξεται θεὸς ὢν τῇ ἀνθρωπότητι.

2. *Tertullian* ſaith, *Habet & in Chriſto ſcientia ætates ſuas, per quas devolutus eſt & Apoſtolus, &c.* Knowledge had even in Chriſt ſeverall ages, by the which the Apoſtle paſſed, when I was a childe, I ſpake like a childe, &c. *Gregentius* the Æthiopicke Archbiſhop ſaith, *He being God increaſed in his humanity, &c.* But his ſoule was part of his humanity, &c.

3. The learned writers of the reformed Churches doe herein concurre, that Chriſt verily increaſed in wiſedome and knowledge: as *Luther in homil. 1. Dominic. poſt. Epiphan. Zuinglius, in confeſſ. ad Carol. 5. artic. 1. Calvin. in 2. Luc. Bucer. in c. 24. Matth. Beza. lib. cont. Andream de duab. natur. Chriſti.*

Part. 3, q. 9. ar. 4.

4. *Thomas* their Seraphicall doctor, who granteth, that beſide the knowledge, which hee calleth, *infuſam & inditam*, infuſed, *in Chriſto fuiſſe ſcientiam acquiſitam quæ propriè eſt ſcientia ſecundum modum humanum:* that there was a knowledge gotten and obtained in Chriſt, which properly is the knowledge after an humane manner: this he affirmeth, although, ſaith hee, *alibi aliter ſcripſerim*, I have written otherwiſe otherwhere.

An Appendix, of the manner of Chriſts birth.

The Papiſts.

3. Error.

THey ſay, Chriſt came out of his mothers wombe, the clauſure not ſtirred: as he paſſed thorow the doores when hee came in to his diſciples, the doores being ſhut, *Iohn* 20. 19. and as he paſſed thorow the ſtone, ariſing out of the Sepulchre, *Rhemiſt, annot. Iohn 10. ſect. 2. Bellarm. de Eccleſ. lib. 4. cap. 1. ſect. quartus error.*

3. p. q. 35. act. 6.

Argum. Thus they would proove their aſſertion: 1. *Thomas* thus reaſoneth; Becauſe *Marie* did bring forth without paine, therefore her wombe was not opened, *Quia dolor parientis cauſatur ex apertione meatuum:* The griefe of a woman in travell is cauſed by opening of the wombe. 2. Becauſe *Mary* remained a Virgin in that holy birth; and ſo they make it all one, *virginitatem amittere*, and *vulvam ſeu matricem aperire*, to loſe the virginity, and to open the wombe. [a] *Bellarm.* [b] *Maldonate Ieſuit.* [c] *Gregor. Valent.* And before them [d] *Thomas.*

Anſw. 1. It followeth not, that becauſe *Mary* brought forth without paine, that therefore her wombe was not opened in the birth: for *Tertullian*, who holdeth the latter, as ſhall bee afterward ſhewed, affirmeth alſo the other, that ſhe brought foorth, *Non ſubita dolorum concuſſione*, not with the ſudden pangs of griefe: and that puniſhment, to bring forth in ſorrow, was laid upon woman, being now in tranſgreſſion: ſo that where the conception is without ſinne, the birth ſhall be without griefe, as it was onely in Chriſt. So [e] *Bonaventure*, to whom [f] *Pererius* ſubſcribeth, ſaith, that if man had knowne woman in the time of his innocency, *fuiſſet ibi clauſtrorum apertio, non tamen pœnalis paſſio*, there ſhould have beene an apertion of the wombe, but no painefull paſſion.

[a] Lib. 4. de Eccleſ. c. 9. ſec. Quartus.
[b] Comm. in Luc. 2. 23.
[c] Tom. 4. diſput. 2. q. annot. 7.
[d] 3. p. q. 28. art. 2.
[e] In 2. ſenten. dial. 20. q. 4.
[f] In Geneſ. 2. numer. 236. Concord. Evang. c. 10.

2. The apertion or opening of the wombe is one thing, the amiſſion or violation of the virginity another: for otherwiſe, both *Theophylact, Origene, Tertullian, Ambroſe*, ſhould be charged with the hereſie of Helvidius, that *Mary* continued not a virgine, who all are of opinion as preſently ſhall bee ſhewed, that the wombe of the virgine was opened in the birth: Nay, if they will beleeve their owne *Ianſenius*, Chriſts opening of the wombe was ſo farre, from empairing the integrity of his mothers virginity, that it did rather argue the holineſſe of the birth: *As*, ſaith hee, *with* Ambroſe *it is proper to Chriſt to open the wombe of his mother*, (becauſe in other births the man firſt openeth the wombe) *ſo alſo that which followeth (he ſhall be called holy unto the Lord) is peculiar to Chriſt*; ſolus enim ipſe verè ſanctus, &c. *for he onely was truly holy among the firſt borne, whereas many other are moſt wicked.*

The Proteſtants.

1. IT can never bee proved, that Chriſts body came either thorow the wood of the doores, or thorow the ſtone of the Sepulchre, or clauſure of his mothers wombe. And concerning the laſt, the Scripture is evident to the contrarie, where it is ſaid, that our Saviour Chriſt was preſented to the Lord, according as it is written: *Every male that firſt openeth the matrix, &c.* Luk. 2. 29.

Luk. 2. 29.

But to this place a double anſwere is made: firſt, that the opening doth not here ſignifie the uncloaſing of the wombe, but onely *exitum prolis*, the comming foorth of the childe out of the wombe, *ſic* [a] *Thomas.* 2. *The Virgine* Mary *was not ſubiect to this law, &c. yet obſerved the cuſtome of other women.* So the [b] Doway men.

[a] 3. p. qu. 28. artic. 2.
[b] Annot. in Levit. 12. 1.

Contra. 1. It is ſtrange, ſeeing the words directly are, *Every male, that firſt openeth the matrix*, that the opening here ſpoken of, ſhould not ſignifie the opening of the matrix. 2, And the text is as direct, that *Marie* did herein, *as it was commanded in the law*; *Marie* therefore was ſubject to this law: yea, their owne *Ianſenius*, as he is alleaged before thinketh, that this law ſpecially had reference to Chriſt, becauſe he onely among all the firſt borne, was truly holy.

Luk. 2. 24.

2. We grant, that both the birth of Chriſt, his riſing out of the grave, his comming in, the doores being ſhut, was ſtrange and miraculous, becauſe one ſubſtance gave place to another for a time, and after the paſſing of his body, the place remained whole and ſhut as before: but not in the very inſtant of paſſing. The red ſea gave place to the Iſraelites while they paſſed, and cloſed together againe: ſo did the priſon doores open miraculouſly to the Apoſtles, *Act*. 5. 19. An incredulous Iew ſeeing the eare of *Malchus* ſo ſoone healed, would not have thought that *Peters* ſword went betweene it and his head, as we are ſure it did: So we ſay concerning the birth of Chriſt, that the place gave way while he paſſed, and cloſed up afterward againe as before. Againe *Auguſtine* ſaith, *Spatia locorum tolle corporibus, nuſquam erunt, & quia nuſquam erunt, nec erunt*: Take away ſpace of place from bodies, and they ſhall be no where; and if they be no where, then are they not at all: *Epiſt*. 57. *&c*. And againe, *Tolle corpora ipſa qualitatibus corporum, non erit ubi ſint*, —*ſi moles ipſa corporis auferatur non erit ubi qualitates ſint*: And take the bodies from the qualities, and they ſhall be no where, —and if the quantity or bigneſſe of the body, be it great or ſmall, be taken away, the qualities ſhall be no where, *ibid*. But the Papiſts in ſaying that Chriſt went thorow the very ſubſtance and corpulency of things, doe take away from his body his proper place, and conſequently the quality and corpulencie thereof: for two ſubſtances cannot be in one place; and therefore they deſtroy the nature of his body.

Act. 5. 19.

And yet further concerning this point: 1. *Theophylact* upon theſe words, *Luk*. 2. 23. *Every man child, that firſt openeth the wombe, &c*. writeth to this purpoſe, that *ipſe ſolus aperuit vulvam matris ſuæ, cùm aliis aperiat vir uterum*: He onely opened the wombe of his mother, where as to others the man openeth the wombe.

Luk. 2, 23.

2. To the ſame purpoſe *Origene*: *Omnium mulierum non partus infantis ſed coitus viri vulvam reſerat, &c*. In all other women, not the birth of the infant, but the companie of the man openeth the wombe, &c. but Chriſt onely opened his mothers wombe. But before him *Tertullian* is herein a pregnant and evident witneſſe: *Virgo quantum à viro, non virgo quantum à partu*, —*Etſi Virgo concepit, in partu ſuo nupſit, non nupſit; ipſa patefacti corporis lege* —*quis propriè vulvam adaperuit, quam qui clauſam patefecit?* —*agnovit adaperta vulva nuptialem paſſionem, &c*. She was a Virgin in reſpect of man, not a virgine in the birth, —although ſhe conceived a virgine, in the birth ſhe was as married, and not married, by the manner of opening the body, —who more properly opened the wombe, than he that opened it being ſhut? —ſhe felt the nuptiall paſſion of opening the wombe, &c.

Hom. 14. in Luc.

Lib. de carne Chriſti.

3. *Bucer*, and *Molineus in 3. part. union. Evangel*. affirme according to the Scriptures and the ancient writers, that Chriſt in his birth opened the wombe of *Mary*: ſee alſo before error 2. the conſent of the reformed Churches, that Chriſts body retained the properties and dimenſions of a naturall and humane body, whereof this is one, that one body cannot penetrate another body, without the making of ſome way, and opening of a paſſage.

In 3. part. Vnion.

4. The Romaniſts are here of divers opinions: ſome thinke that it belonged to a glorious body, to enter the doores being ſhut: it is ſhewed, (ſaith *Gregory*) that his body, was *ejuſdem naturæ ſed alterius gloriæ*, of the ſame nature, but of another glory; then by this opinion before Chriſts body was glorified, it had not that property to enter thorow without a paſſage: ſome thinke that Chriſts body from his birth was endued *dono ſubtilitatis*, with the gift of ſubtilitie, that is, thinneſſe, to be able to paſſe thorow another body: but this opinion is refuſed of *Thomas*: who thinketh that Chriſts bodie in the birth paſſed thorow the wombe not opened, by a miracle: and yet, as forgetting himſelfe, he ſaith, that Chriſt before his paſſion, *permittebat carni ſuæ agere & pati, quæ propria, &c*. Did ſuffer his fleſh to doe and ſuffer according to the property thereof: but it is contrary to the property of a body, to glide, as it were, thorow another. B. *Rhenanus* ſeemeth to approve the former ſentence of *Tertullian*; and therefore in their *Index expurgat*. they haue left out that clauſe: ſo alſo *Ianſenius* ſeemeth to concurre with *Theophylact* and *Origene*, as they are before recited:

Hom. 26. in Evang.

3. p. q. 28. art. 2.

Gaii decret. *Iacuit in ſepulchro, & revoluto lapide monumenti tertia die caro reſurrexit*: He lay in the grave, and the third day, the ſtone being rolled away, his fleſh roſe againe, &c. This decree ſaith, that Chriſts body went not thorow the ſtone, but the ſtone was firſt removed.

Argum. in lib. Tertul. de carn. Chriſti.
Index expurg. apud Iun.
Ianſen. Concord. Evang. cap. 10.

But this matter I have entreated of at large before, *Controverſ*. 13. *err*. 17. *argum. Pap*. 2. whither I referre the Reader.

The third queſtion, whether Chriſt ſuffered in ſoule.

FIrſt, before I come to the handling of this queſtion in the ſeverall parts thereof, I will lay open the ſlanderous and malicious accuſations, which the Papiſts charge this opinion with, and eſpecially one Frier *Feuardentius*, that hath directly of this argument written againſt Maſter *Calvine*, that worthie Miniſter of Chriſt of bleſſed memory. And againſt this Frier, together with *Bellarmine* and the *Remiſts*, I purpoſe to deale *ex profeſſo*, in this queſtion. If any other from amongſt our ſelves have therein written ſomewhat diverſly from the common opinion, I leave them to their owne beſt thoughts: and being deſirous to maintaine peace, and not to increaſe domeſticall contentions, I ſay with *Hierome* writing to *Auguſtine*: *Non audeo ſcribere contra Epiſcopum communionis meæ.*

Error ſeu falſ. 5.

Firſt then, he chargeth *Calvine* and others, as though they ſhould denie Chriſts prayer and requeſt in the garden to *be holy, juſt, righteous: Fevard. de Chriſto patiente. p. 415. p. 418.* Firſt, Maſter *Calvine* himſelfe confeſſeth, *Affectus in Chriſto vitio caruiſſe*: That Chriſts affections were without fault, being framed to the obedience of God: *in cap. 11. Ioan. verſ. 33. And Chriſt tooke upon him mans affections, but without any diſorder.* Secondly, where M. *Calvine* then is alleaged to ſay, *Chriſtum votum correxiſſe*, that Chriſt did correct his vow, which he brake into through griefe; and, *inconſideratè effluxiſſe*, and that it came from him inconſiderately: *in cap. 12. Ioann. verſ. 27.* though this ſpeech ſeeme ſomewhat hard, yet he is to be expounded by himſelfe, and not his words to be ſo much preſſed, as his meaning to be accepted: for *Calvine* is farre from charging Chriſt, with any imperfection or corruption in his deſire: but doth interprete himſelfe, that Chriſt prayed, *ex ſenſu carnis*, from the ſenſe of his humane nature, and of a meere humane deſire, which may without ſinne wiſh to eſcape griefe and trouble, conditionally ſo it may ſtand with Gods will, as here our Saviour prayeth. Thirdly, Maſter *Beza* may very well explicate Maſter *Calvines* meaning: whoſe words and ſenſe cannot be miſliked, where he ſaith, that theſe words of our Saviour, *Yet not my will, &c. are not a correction, but the explication of the condition*: neither doth this ſhew a repugnancie or contrariety of Chriſts humane will, and Gods, but onely a diverſity: *Bez. annot. in 26. Mat. v. 39.* As *Damaſcene* well ſaith, ἐν ἐναντιώσει γνώμης, ἀλλ' ἐν ἰδιότητι τῆς φύσεως: Chriſt prayed not with a contrary will, but proper to his humane nature: *lib. 3. de fide. cap. 14.*

Secondly, *Calvine* is charged to ſay, that Chriſt had forgotten, that hee was ſent to bee the Redeemer of the world, and that hee refuſed to accompliſh the worke of our redemption: *Fevard. p. 423. 426.*

Maſter *Calvines* words are theſe, that *Chriſt through the vehemencie of his agonie remembred not, or thought not upon the heavenly decree: Vt non reputaret in ipſo momento, &c.* That hee did not thinke in that moment, that he was ſent, *hac lege*, with this condition to be the Saviour of the world: *in cap. 26. Matth. c. 39.* And againe in the ſame place: *Mediatoris officio defungi, quantum in ſe eſt, renuit*: He refuſeth, as much as in him lieth, or in his humane nature, to doe the office of a Mediatour.

Firſt, I here ſay with *Auguſtine*, if Maſter *Calvine* ſhould ſeeme to any ſomewhat to exceede in termes: *Nunquam errari tutiùs exiſtimo, quàm cùm amore nimio veritatis & rejectione falſitatis erratur*: I thinke a man cannot erre more ſafely, than in the too much love of the truth, and rejecting of falſehood.

Secondly, Maſter *Calvine* is very farre himſelfe from charging Chriſt with any ſuch forgetfulneſſe or unwillingneſſe: for thus he ſaith: *Quia non deſtitit mundi eſſe ſervator, &c.* Becauſe hee never ceaſed to be the Saviour of the world, he was alwayes endued with an heavenly power to the fulfilling of his office: neither can it be, that he ſhould forget thoſe, which doe commend their ſalvation unto him: *in Luc. 23. 43.* how then could he be forgetfull of himſelfe, and his owne office?

Thirdly, Maſter *Calvine* further expoundeth himſelfe in theſe words: firſt, he ſaith, *In ipſo momento*, in that very moment onely, and, *quantum in ſe eſt*, in reſpect of his humane nature, Chriſt praied, that the cup might paſſe, his humane nature now fully ſhewed it ſelfe: ſo that this paſſion in Chriſt proceeded onely from his humane infirmity; and it was but for a moment, Chriſt in that very inſtant remembring himſelfe: *Iohn 12. 27. What ſhall I ſay? Father ſave me from this houre, but therefore came I into this houre.*

Fourthly, S. *Auguſtine* ſaith as much: *Hæc humana voluntas erat proprium aliquid & privatum orans*: This was his humane will, praying now for ſomewhat proper and private to himſelfe, *par. 1. in Pſal. 32.* If it were private that he praied, then it was beſide the publike office of the Mediatorſhip. And againe, *Pſal. 93. Oſtendit hominis voluntatem, & ſi in illa voluntate permaneret jam pravum cor oſtendere videretur*: He ſhewed the will of a man, and if he had continued in that will, his heart had not been aright. So then *Auguſtine* affirmeth, that for a moment Chriſts humane will deſired ſomething private: *Calvine* ſaith no more.

Damaſcene alſo ſaith, that Chriſts humane will, τῆς φυσικῆς ἀσθενείας πειρασθεῖσα, being firſt tempted of his naturall infirmity, νευρωθεῖσα, was afterward ſtrengthened by his divine will, and received courage againſt death: *lib. 3. de fid. c. 18.* Wherefore *Fevardent.* ſheweth his Frierly cavilling ſpirit, in wreſting that as ſpoken of Chriſt abſolutely as he was the Mediatour, which onely brake foorth from his humane infirmity, yet without ſinne; and maketh that to be as a ſetled diſpoſition in Chriſt, which was but a momentanie paſſion.

Error ſeu falſ. 6.

Thirdly, he chargeth *Calvine*, as though he ſhould ſay, that the bodily death of Chriſt profited nothing: and therefore he taketh upon him to prove, that *the bodily death of Chriſt did much further the ſalvation of mankind*: which no man is ſo impious to deny.

Firſt, theſe are *Calvines* words: *Nihil actum erat, ſi corporea tantum morte defunctus fuiſſet*: Nothing had been done, if Chriſt had onely performed a bodily death: *lib. 2. Inſtitut. c. 16. ſ. 10.* He denieth not the profitable and neceſſary uſe of the bodily death; but ſaith it was not availeable alone without the ſoule. The Frier himſelfe ſaith in effect as much: *Dial.5.p.452. Tales fuerunt pœnæ, quæ non tantum ſecundum corpus, &c.* Such were the paines which Chriſt not only ſuffered for us according to his body, which without the ſoule is altogether impaſſible, but in the ſoule alſo.

Secondly, *Damaſcene* ſaith, ἡ ψυχὴ παθητὴ οὖσα συμπάσχει τῷ σώματι. The ſoule being paſſible doth ſuffer together with the body, *lib.3.de fid.cap.26.* If then the body without the ſoule is impaſſible, and the ſoule doth ſuffer with the body, why is *Calvine* blamed for ſaying, that Chriſts bodily death onely had not been availeable?

Thirdly, Maſter *Calvine* himſelfe euery where magnifieth the bodily death of Chriſt: as hee is alleaged by *Fevard. Quiſquis nutritiam ſibi eſſe cupit Chriſti carnem, &c.* He that deſireth the fleſh of Chriſt to be his nouriſher, muſt conſider the ſame offered upon the croſſe, as the price of our reconciliation: *in Luc.c.22.verſ.* 16. How then is he not aſhamed to charge him with ſo notorious a lye, as though he held the bodily death of Chriſt altogether unprofitable?

Fourthly, *Fevardentius* ſlandereth *Calvine*, as though hee ſhould ſay, *Chriſtum omnia reprobis & damnatis debita ſupplicia pertuliſſe*: That Chriſt did beare all the puniſhments due unto the reprobate: *p.443.* And thereupon inferreth, that whereas theſe foure are the puniſhments of the reprobate: 1. *That they ſhall for ever want the viſion or ſight of God.* 2. *They ſhall for ever bee perplexed with the horror of a guilty conſcience.* 3. *By their owne fault, they are deprived of all the gifts of the ſpirit.* 4. *In ſtead of vertues, they are defiled with all wickedneſſe: p.446.* 447. Hee would by *Calvines* ſentence force all theſe upon Chriſt. Error ſeu falſ.7.

Contra 1. Though in ſome ſenſe Chriſt may bee ſaid to have ſuffered the paines of the damned, though not all, nor in that manner, as they ſuffer them; yet, becauſe the Scripture ſo ſpeaketh not, I coulde wiſh, for feare of offence, that ſuch phraſes had beene forborne: that neither the adverſary ſhould have catched any advantage thereby, nor the weake conſcience taken offence.

2. That Chriſt notwithſtanding did beare ſome puniſhments due unto the reprobate, as *deſertion* for a while and *dereliction*, the Scriptures (we ſee) doe warrant it.

3. Whereas *Calvin* ſaith: *Vt dependeret omnes, quæ ab illis expetendæ erant, pœnas, &c.* that hee might pay all puniſhments to bee required of them: *Inſtitut.lib.2.c.16.ſect.*10. he meaneth, as *Auguſtine* in the like caſe expoundeth the word (*omnis, omnia*) not *ſingula generum*, but *genera ſingulorum*, not every paine in particular, but in generall: as by all puniſhments, the kinds of all puniſhments are underſtood, that is in the body, and ſoule, though not every particular puniſhment in the boby and ſoule.

4. *Calvine* himſelfe excepteth the manner: *Excepto, quod doloribus mortis, &c.* It muſt bee excepted, that Chriſt coulde not bee held in the ſorrowes of death, as the reprobate are: *ibid.* The puniſhment then, which Chriſt did beare, and the reprobate ſuffer, differ in the perpetuity: wherefore the Frier impudently doth object the two firſt puniſhments produced, which doe include a continuance and perpetuitie for ever.

5. *Calvine* according to the Scriptures profeſſeth, that Chriſt in all his actions and puniſhments was immaculate and without ſinne: ſuch puniſhments then of the reprobate, as are not ſuffered without ſinne of the which ſort are the two laſt rehearſed, Chriſt by the ſentence of *Calvine* is to be freed: ſo then none of thoſe foure puniſhments can be faſtned upon Chriſt in *Calvines* judgement: ſo that the Frier is ſent away here with a flea in his eare.

Fifthly, he objecteth, that *Calvine* ſhould affirme, that Chriſt doubted of his eternall ſalvation: Error ſeu falſ.8. Theſe are *Calvines* words, *Inſtitut.lib.2.c.16.ſect.*12. *Some will cry out againſt me, as though I did great injury to Chriſt: Quia minimè conſentaneum fuerit eum de animæ ſalute timere:* Becauſe it is not convenient, that he ſhould feare the ſalvation of his ſoule: *Fevard.p.*458.

Firſt, Maſter *Calvine* is flat of a contrary judgement, that Chriſt never doubted his ſalvation, neither did his faith faile: *in ejus diro crucitatu illæſa fuit ejus fides:* in his greateſt perplexity his faith was not violated: *fixa ſtetit fides ejus in corde*, his faith ſtood firme in his heart: *in c.27.Mat.ver.46.* He might be aſhamed therefore to preſſe *Calvines* words againſt his owne meaning.

Secondly, *timere*, to feare, is not *dubitare*, to doubt: for feare may proceed from the infirmity of nature without ſinne, but doubtfulneſſe ſpringeth of diffidence or diſtruſt. And here *Damaſcene* helpeth us with a very good diſtinction of feare: There is δειλία φυσική, a naturall feare; and a feare, ἐξ ἀπιστίας, that proceedeth of diffidence or diſtruſt: the firſt was in Chriſt; as the Apoſtle ſaith, *Heb.5.7. Hee was heard in that he feared; but not the ſecond: Damaſ.de fid.lib.3.c.23.*

Thirdly, why doth not the Frier open his throte againſt *Ambroſe*, who doubteth not to ſay of Chriſt: *Dubitatio illa nos firmat, ne tu ſi ceperis dubitare deſperes:* His doubting doth ſtrengthen us, leſt thou, when thou beginneſt to doubt, ſhouldeſt deſpaire: *de incarn.c.4.*

Sixthly, another lye wherewith the Frier ſlandereth *Calvine* is this, that he ſhould ſay, that Chriſt was, *re ipſa peccator*, a ſinner indeed: *non tantum noſtrorum, ſed propriorum peccatorum reum*, not guilty onely of our ſinnes, but of his owne. *p.462.* Error ſeu falſ.9.

Firſt, *Calvine* onely ſaith: *Oportuit eum ſiſti ad Dei tribunal, ut cunctorum noſtrorum maleficiorum reum:* Hee was to ſtand before Gods judgement ſeat, as guilty of all our ſinnes. Hee tooke upon him our perſon, and undertooke our ſinnes; as the Prophet ſaith, *Iſai.53.6. God hath laid upon him the iniquity of us all*: And the Apoſtle ſaith, *He was made ſinne for us, that knew no ſinne, that we ſhould* *be made righteouſneſſe in him.* As we are ſinners in our ſelves, yet made righteous by imputation of his righteouſneſſe: ſo Chriſt being righteous in himſelfe, was a ſinner for us, and in our perſon by imputation of our ſinnes. This is neither heroſie nor blaſphemie.

Secondly, *Damaſcene* hath a diſtinction to this purpoſe: that there is [illegible], an appropriation naturall and perſonall; the naturall appropriations in Chriſt are ſuch, as he received together with our nature: the perſonall, which agreed not to him, but as he tooke upon him our perſon, as to be forſaken, to bee accurſed, *lib. 3. de fid. cap.* 25. ſo Chriſt in our perſon ſtood as guilty before God.

Error ſeu falſ.10. Seventhly, he challengeth *Calvine* to ſay, *Quod Chriſtum Deus exhorreret, deteſtaretur, &c.* That God hated, deteſted and abhorred Chriſt: *Fevard.* pag. 468. *Calvine* ſaith not ſo, but thus; *Species Chriſto objecta eſt, quaſi Deo adverſo, &c,* It ſo ſeemed unto Chriſt (for that moment) as though God were his adverſary, *in c.26. Matth.* Now it is one thing for God to be an enemie indeed, another to bee felt and feared for a time as an enemy: *Iob* complaineth in the bitterneſſe of his ſoule of Iob.19.11. God, *He counteth me as one of his enemies, Iob.*19.11. Though *Iob* ſo feared, yet neither was God his enemie, nor he as one of Gods enemies, but beloved of God: ſo Chriſt was alwayes the beloved Sonne of God, yet in that inſtant, the puniſhment of our ſinnes lying upon him, he felt the wrath of God as of an enemie. 2. This is agreeable to the Apoſtle, who ſaith, that *Chriſt upon the croſſe hath ſlaine ha-* Epheſ.2.16. *tred in himſelfe, Epheſ.*2.16. but otherwiſe, how hath he ſlaine it, but by bearing it for us? 3. *Beda* ſaith, 3. *ad Galat. Quid mirum ſi maledictum eſt deo, quod odit Deus, &c.* No marvell, if that bee curſed of God, which God hateth: Chriſt then undergoing the curſe and malediction, did beare alſo the hatred. 4. Here then theſe conſiderations are neceſſary, 1. that Chriſt was not wholly or finally accurſed, hated or forſaken of God, but *ex parte*, in part, and for a time: 2. that it was rather in Chriſts ſenſe and feeling, than in Gods rejecting of him: 3. that Chriſt in himſelfe was alwayes beloved and bleſſed of God: he ſtood onely accurſed for us by reaſon of our ſinnes laid upon him: as *Auguſtine* ſaith, *Benedictus in juſtitia ſua; maledictus ob peccata noſtra:* Bleſſed in his innocencie, curſed for our iniquity, *lib.* 14. *contr. Fauſt. ad c.*12.

Error ſeu falſ.11. Eightly, he belieth *Calvine* to ſay, *Patrem reipſa filium ſuum, cùm pateretur, deſeruiſſe:* That the father did truely and indeed forſake his ſonne, when he ſuffered, pag. 472.

Calvine ſo ſaith not: his words are theſe, *Alienationem Dei mente concepit, ſicut ſenſus dictabat:* He conceived in his minde, that he was alienated from God, according to his preſent ſenſe and feeling: *in c.* 27. *Matth. verſ.* 46. *Nec verò fictè conqueritur ſe à patre derelictum:* Neither doth he fainedlie complaine that he was forſaken of God, *Inſtit. lib.*2.*c.*16. *ſect.* 12. It is one thing to be indeed forſaken finally and totally of God; another ſo to thinke and conceive for the time: *David* ſaid in his haſte, Pſalm.31.22. *I am caſt out of thy ſight, Pſalm.* 31. 22. Yet was he not caſt wholly out: for it followeth, *Yet thou heardeſt the voyce of my prayer:* So *Beda* witneſſeth *in* 15. *Marc. Vt homo loquitur meos circumferens metus, quod in periculis poſiti à Deo nos deſeri putamus:* He ſpeaketh as a man bearing about in himſelfe our feare; becauſe being in danger, we thinke wee are forſaken: the ſame ſaith *Calvine*, and no otherwiſe, that Chriſt truely complained in his owne ſenſe, that he was forſaken of God; yet God in his eternall purpoſe never did forſake him.

Error ſeu falſ.12. In the ninth place, the Frier objecteth, that *Calvine* ſhould affirme, that Chriſt deſpaired: *pag.*480. *Calvines* words are theſe: *Abſurdum videtur elapſam Chriſto deſperationis vocem, &c.* It may ſeeme abſurd, that a voice or word of deſperation fell from Chriſt: the anſwere is eaſie, that this deſperation proceeded from the ſenſe of the fleſh, *in cap. Matth.* 27.

Firſt, Frier *Fevardentius* needed not to have taken ſuch exception againſt *Calvine* for theſe words, ſeeing his fellow Frier *Verus* hath the like: nay, he ſaith more, *Non ſolum ſupplicium à nobis meritum, verum etiam deſperationem noſtram in ſe tranſtulit:* Chriſt did not onely take upon himſelfe our deſerved puniſhment, but alſo our deſperation: And againe, *Vt deſperationem deſperatione, mortem morte, infernum inferno vinceret:* That he might overcome deſperation with deſperation, death by death, hell with hell. *lib.* 4. *in Matth.*27.

Secondly, he reporteth M^r^. *Calvines* words otherwiſe than they are: for thus he writeth *Sed abſurdum videtur Chriſto elapſam eſſe deſperationis vocem: ſolutio facilis eſt quanquam ſenſus carnis exitium apprehenderet, fixam tamen ſtetiſſe fidem ejus in corde, qua Deum preſentem intuitus eſt, de cujus abſentia conqueritur:* It ſeemeth abſurd, that a voice of deſperation ſhould fall from Chriſt: the ſolution is eaſie; although the ſenſe of the fleſh did apprehend deſtruction, yet faith was fixed in his heart, whereby he did behold God as preſent, of whoſe abſence he complaineth. And againe, *Diſcrimen notavimus inter naturæ ſenſum, & fidei notitiam, &c.* We have noted a difference betweene the ſenſe of nature, and the notice of faith: ſo that nothing hindreth, but that Chriſt both in his minde might conceive an alienation of God, according to his common ſenſe, and yet together by faith, did hold or retaine God to be mercifull: Thus we ſee, how maliciouſly this Frier clippeth and culleth, changeth and turneth *Calvines* words, contrary to his owne minde; he is farre from aſcribing deſpaire unto Chriſt; but onely affirmeth that he was tempted of the infirmity of his fleſh: *Cum deſperatione luctatus eſt, non tamen victus, neque enim qui deſperati ſunt poſſunt Deum appellare ſuum:* he did wraſtle with deſpaire, but was not overcome; for they that are deſperate cannot call God, their God, *in Matth.*24.*v.*46.

Damaſcene affirmeth as much, that Chriſt was tempted of his naturall infirmity, but ſtrengthened by the divine will: and theſe were *φυσικῆς δειλίας τὰ ῥήματα*, the words of his naturall feare or infirmitie, *lib.3. de fid.c.*18. And though from us ſuch words cannot proceed without ſinne, yet wee muſt ſo thinke of the integrity of Chriſts nature, that he had the very force and fulneſſe of humane affections, yet without corruption, though we be not able to judge of it: as *Auguſtine* ſaith, that we cannot judge *de moribus ſanctorum*, of the manners of the Saints by our ſelves, *Sicut de ciborum ſuavitate febrientes judicare non ſinimus*, we doe not ſuffer thoſe that are ſicke of fevers, to judge of the taſte or ſweetneſſe of meates: *contr. Fauſt.lib.22.c.*48. If we muſt not meaſure the acts of the Saints by our owne, how much more unable is the corruption of our fleſh to comprehend the perfection of Chriſts humane nature: So then it is evident, that this is but a frierly tricke, and a lowd lye, that either *Calvine* or any other Proteſtant beſide chargeth Chriſt with deſpaire.

Error ſeu falſ. 13.

In the tenth place this doctrine is charged with a great abſurdity, or rather blaſphemie, that Chriſt ſhould ſuffer the death of the ſoule or the ſecond death: *Fevard.p.*453.*lin.*3. which is contrary to the Scriptures: which every where teſtifie of Chriſt, 1. *That he is life, and gave life to the world*, *Ioh.*1. 3. how then could he dye the death of the ſoule? *Fevard.* 297.*l.*19. 2. It is alſo contrary to reaſon: for ſeeing as the departure of the ſoule is the death of the body; ſo the departure of God is the death of the ſoule: as *Auguſtine* ſaith, *Deus amiſſus mors animæ, anima emiſſa mors corporis*: God being loſt is the death of the ſoule, the ſoule being ſent out is the death of the body, &c. *de verb. Domin.ſerm.*5. Chriſt being perſonally united to God, could not dye the death of the ſoule, *Fevard.pag.*474.*l.*19. Thirdly, the fathers make but two deaths of the ſoule: the firſt is *ſinne* in this life, the other *damnation* in the next, but neither of theſe agree to Chriſt. *Auguſtine* ſaith, *Epiſtol.*99. *Certè anima Chriſti, nullo mortificata peccato, vel damnatione punita eſt, &c.* Surely the ſoule of Chriſt was neither mortified with ſinne, nor puniſhed with damnation; for which two cauſes the death of the ſoule is underſtood: and *Fulgentius* ſaith, *Anima Chriſti inferni doloribus non torquebatur*: Chriſts ſoule was not tormented in hell, *Fevard.pag.*357.*lin.*26.

Ioh. 1. 3.

1. *Contra.* Firſt, we willingly give conſent to theſe Scriptures, reaſons, and fathers, that Chriſt cannot bee ſaid in any ſuch ſenſe to dye the death of the ſoule, either by *ſinne* or *damnation*, either by a voluntary or neceſſary ſeparation from God: therefore all that labour may be ſpared, to accumulate reaſons, or multiply teſtimonies of fathers, to free Chriſt from ſuch death of the ſoule, which without blaſphemy cannot be affirmed of Chriſt.

Secondly, though the concluſion be granted, yet the premiſſes are too weake to enforce it: firſt, it followeth not, *Chriſt is life in his ſoule*: Ergo *his ſoule died not*: as it is no conſequent, *Chriſts body giveth life*, *Ergo*, it died not: the contrary rather is inferred, that Chriſts fleſh by dying, gave life to the world, *Ioh.* 6. 51. Secondly, it is no good argument, Chriſts ſoule *was never ſeparated, but perſonally united unto the word*, Ergo, *it died not*: for his body was alwayes perſonally united to the ſoule *ὑποστατικῶς*, though not *τοπικῶς*, as *Damaſcene* ſaith, *cap.*27. *Hypoſtatically, though not locally*: ſo likewiſe was the body alwayes perſonally united to the Godhead, even then, when it lay in the grave, yet the body died.

Ioh. 6. 51.

Thirdly, neither doe we much preſſe or urge this phraſe of ſpeech, that Chriſt died the *death* of the ſoule. Firſt, becauſe we finde it not ſo evidently uſed in Scripture. Secondly, and we have other phraſes as fit to expreſſe the ſufferings of Chriſt in ſoule. Thirdly, for that it may give occaſion of ſtumbling to the weake, and of gaineſaying and exception to the contrary minded.

Laſtly, yet notwithſtanding, becauſe ſome in defence of this truth have ſo ſpoken and written, I will briefly ſhew in what tolerable ſenſe Chriſt is affirmed to dye in the ſoule: and that there is *another death of the ſoule, than either by ſinne or damnation*.

Firſt, as the body is not ſaid onely to dye, when the ſoule departeth from it, but when it is preſſed with dangerous and deepe afflictions, which threaten death: ſo in like ſenſe the ſoule may be ſaid after a ſort to dye, not onely, when it is finally ſeparated from God, but perplexed and troubled with the horror and feeling of Gods wrath and indignation. The firſt is proved by Saint *Paul*, 1 *Cor.*15.31. He there ſaith, *I dye daily*: that is in reſpect of his great afflictions and perſecutions, that threatned death: otherwiſe the body by the ſeparation of the ſoule dieth but once, and not daily: Thus Chriſt then in ſome ſort is affirmed to dye in ſoule, not in any ſeparation made betweene his ſoule and God, but in the feeling and fearing of Gods indignation, which in the reprobates is the forerunner of their finall ſeparation.

1 Cor. 15. 31.

Secondly, whereas the Lord threatneth *Adam* thus: *In the day that thou eateſt thereof*, morte morietmini, *ye ſhall dye the death*: *Gen.*2.17. This muſt be underſtood of the death of the ſoule: as *Felix ad.epiſtol. ad Petrum Antiochen.* expoundeth it; *Adam quo die comedit ex ligno in ipſo ſecundum animam mortuus, nam ipſius corporis mors poſt.*930.*annos contigit*; *Adam* the ſame day he did eate of the tree, died according to his ſoule; for the death of his body followed 933. yeares after: and this death of the ſoule which *Adam* incurred, was not his ſinne, but cauſed by it, for his diſobedience in eating was puniſhed by this death: this death of his ſoule was a puniſhment of the firſt death by ſinne: And S. *Ambroſe* well noteth this difference betweene, *morte mori*, and *vita mori*: *vita moritur, qui vivit corpore, ſed actu moritur ſuo*, He in living dieth, that liveth in body; but dieth in his act or worke: as the Apoſtle ſaith, 1 *Tim.* 5.6. *She that liveth in pleaſure, is dead while ſhe liveth*: *but to dye the death is to dye both in body and ſoule*: *de paradiſ.c.*9. Neither was this death of the ſoule, whereinto

Geneſ. 2. 17.

1 Tim. 5. 6.

Adam fell, actuall condemnation for ever; for *Adam* was not condemned but ſaved by faith in Chriſt: *Ergo*, by this death of the ſoule, a third kinde is ſignified, namely, the feare or debt, horror or danger of the proper death of the ſoule, which is condemnation: yet of Chriſts ſoule no ſuch death can be affirmed, by the feare, doubt, horror, debt, or danger of damnation, as it may bee of ours, but onely by the feeling and fearing of Gods wrath and indignation: as is ſhewed before, and ſtill I affirme, that Chriſts ſoule in any ſenſe is very improperly ſaid to dye.

Thirdly, this threatning of *Adam, Thou ſhalt die the death, was truly performed in Chriſt:* but if this death to *Adam* threatned be the death of the ſoule, and not of the body, as I have proved, becauſe *Adams* bodie died not *in that day, &c.* how coulde the death of *Adams* ſoule be *truly performed in Chriſts bodie?* ſo that this maketh a ſtrong argument, to prove a kinde of dying in ſoule in Chriſt: that death which was to *Adam* threatned, Chriſt ſuffered: I thinke this will bee confeſſed; that it was truely performed in Chriſt, but not in his body, *Ergo*, in his ſoule: And ſo it followeth in the epiſtle of *Felix* before alleaged: *Itaque Deus donum dimidiatum non fecit, ſed totum ſimul Adam ex virginis utero ſumpſit, ut etiam perditum totum ſalvum faceret:* God gave not halfe a gift, but hee tooke whole *Adam* of the virgins wombe to ſave the whole, that was loſt: the reaſon thus ſtandeth: to redeeme the whole, Chriſt muſt die in the whole, for he tooke the whole to redeeme the whole; if it had not beene needfull to die or ſuffer in the whole, he needed not to have taken the whole: but Chriſt redeemed the whole, *Ergo*, he died in the whole. Thus then it appeareth, how both without feare of ſinne or damnation, a kinde of death may be affirmed to have beene ſuffered by Chriſt in his ſoule: which phraſe of ſpeech notwithſtanding upon the reaſons before alleaged, I wiſh rather to be more ſparingly uſed, or rather altogether forborne and diſcontinued.

Thus have I ſhewed what untrue accuſations this holy truth of the ſufferings of Chriſt is charged with, and how it is againe diſcharged: for we neither affirme; 1. That Chriſt prayers in the Garden were unjuſt or unholy, but ſober, temperate, godly, onely ſhewing his humane deſire to eſcape death, yet conformable to his Fathers will. 2. Or that Chriſt was forgetfull of his office. 3. Or that his bodily death profited not. 4. Or that Chriſt ſuffered all the puniſhments of the damned and reprobate. 5. Or that Chriſt doubted of his ſalvation. 6. Or that hee was verily and indeed a ſinner. 7. Or that God indeed hated, and deteſted Chriſt. 8. Nor yet that Chriſt was indeed forſaken of God. 9. Nor that Chriſt deſpaired. 10. Nor that hee ſuffered the true and proper death of the ſoule. Theſe ten ſeverall chalenges, whereby they practiſe to make this doctrine odious, I have anſwered: and all thoſe blaſphemies, which they would faſten upon us, and Chriſts holy cauſe, wee wipe them off, as *Paul* did the Viper, without any hurt to our cauſe, no more than the Viper did to the Apoſtles hand.

Wherefore, that the truth may appeare to the ſight of all men of underſtanding, I will ſpeake of every thing diſtinctly, and divide this queſtion of Chriſts inward ſufferings into theſe conſiderations following.

1. Whether the bodily paſſion of Chriſt were ſufficient for the redemption of the world.
2. Of the feare and aſtoniſhment of Chriſt, and the cauſe thereof.
3. Whether he ſuffered properly and immediately in ſoule.
4. Whether he ſuffered the ſorrowes and paines of hell.

And to this queſtion is adjoyned as an appendix, whether hell fire and torment bee onely corporall.

5. Whether Chriſt ſtood before God, as guilty of our ſinnes in our perſon.
6. Whether in Chriſt there were any horror or perplexitie of conſcience for the ſinne of the world which he bare.
7. Whether Chriſt in Gods juſtice ought to have dyed for us as our ſurety.

Hereunto is added as an appendix, whether Chriſts blood were given to the devill as a price for our redemption.

8. Whether Chriſt felt the wrath of God in his ſoule.
9. Whether he truly complained as forſaken of God.
10. Whether he did beare the curſe of God in his ſoule.

The firſt part, whether the bodilie death of Chriſt were ſufficient for mans redemption.

The Papiſts.

14. Error. THis is ſo affirmed by the Rhemiſts: *Annot. Mat. 27. ſect. 3. Bellar. c. 8. de Chriſtianim. arg. 1. Fev. dialog. 5. de Chriſto patiente. p. 439.* The leaſt droppe of blood, the leaſt teare, the leaſt grone in Chriſt had been ſufficient in reſpect of the dignity of the ſufferer: *Fevard. p. 450.* they reaſon thus.

Epheſ. 1.7. Coloſ. 1.20. Heb. 9.12. *Argum.* 1. The Scripture every where aſcribe our whole redemption to the death, and blood of Chriſt: *Epheſ. 1.7. We have redemption through his blood.* Coloſſ. 1.20. *Hee hath ſet at peace through the blood of his croſſe, &c.* Heb. 9.12. *Chriſt by his owne blood entred once into the holy place:* and every where the Scripture ſetteth forth the death and blood of Chriſt: *Ergo*, that onely was ſufficient, without any other ſuffering: *Bellarm. ibid. argum. 1. Fevard. p. 441.*

Anſw. 1. If theſe places be literally preſſed, for the ſufficiencie of Chriſts blood only, firſt then all his ſufferings before in his life, his hunger, thirſt, buffetings, reproches, ſlaunders were ſuperfluous. Secondly, then his fleſh alſo ſhould bee excluded, which is not his blood: for *his fleſh is our meate, his blood our drinke, Ioh.*6.55. Thirdly, ſeeing Chriſt ſhed not onely *blood upon the croſſe* but water: as S. *Iohn* ſaith, *he came by water and blood*, 1 *Ioh.* 5.6. if blood bee ſtrictly taken, then the water was ſpilt in vaine out of his ſide: wherefore by the blood of Chriſt by a figurative ſpeech, the reſt of his painefull ſufferings both in body and ſoule are inſinuated.

Ioh.6.55.
1 Ioh.5.6.

2. For if blood be taken ſimply, we ſhall finde, that it was no part of his death, for his ſide was pearced after he had given up the Ghoſt, yea after he had ſaid, *it is finiſhed*, that is, the worke of our redemption: *Ioh.* 19.30,34. And ſo S. *Ambroſe* ſaith, *Poſt mortem percuſſus eſt, non ante, ut exitus ejus voluntarius non neceſſarius videretur:* He was pierced after death, not before, that his departure might ſeeme voluntary, not neceſſary. Indeed his croſſe was imbrued with his blood before, which the nayles forced from his hands and feete, and the thornes from his temples, and the whipping before from his ſide: but that blood which iſſued forth with water, which Saint *Iohn* eſpecially noteth, came out of his ſide after the ſurrendring of his ſpirit: which was the moſt notable part of his bodily ſufferings as *Origene* ſaith: *Petra niſi fuiſſet percuſſa non dabat aquai, ſic percuſſus Chriſtus in cruce novi teſtamenti fontes produxit:* Vnleſſe the rocke had been ſmitten, it had yeelded no water, and Chriſt being ſtricken, brought forth the fountaines or ſtreames of the new Teſtament: *Hom.* 11. *in Exod.*

Ioh.19.30,34.

3. Neither is this unuſuall in Scripture: by one part to expreſſe the whole: as when the word is ſaid *to be made fleſh, Ioh.* 1.14. the ſoule is underſtood: for Chriſt tooke not a ſoule without a body. Likewiſe *Heb.* 10.5. *A body thou haſt ordained:* certainely a body with a ſoule alſo; and hee tooke the ſeed of *Abraham, Heb.*2.16. that is both humane fleſh and ſoule: and *he was made of the ſeed of David according to the fleſh, Rom.* 1.3. The Apoſtle hereby expreſſeth the whole humane nature of Chriſt: In like manner in the death of Chriſts body, ſuffering of his fleſh, ſhedding of his blood, even the paſſions of his ſoule are comprehended.

Ioh.1.14.
Heb.10.5.
Heb.2.16.
Rom.1.3.

4. Wherefore, as in theſe places alleaged, we reade the blood of Chriſt, or the blood of the croſſe ſo other where in more generall tearmes the Apoſtles call it the dying of Chriſt. 1 *Cor.*4.10. the *ſufferings of Chriſt*, 1. *Pet.*4.13.

1 Cor.4.10.
1 Pet.4.13.

5. S. *Ambroſe* giveth this reaſon, why the ſoule of Chriſt is ſignified by the blood; *Caro ſalvatoris pro ſalute corporis, ſanguis pro anima noſtra effuſus eſt: ſanguis enim pro anima, ſicut præfiguratum eſt in Moſe. in* 1 *Cor.* 11. The fleſh of our Saviour for the ſaving of the body, his blood was ſhed for our ſoule: for the blood is the life or the ſoule, as was prefigured in *Moſes:* for ſo it is written, *the blood is the life, Geneſ.*9.4. *Levit.*17.14.

Geneſ.9.4.
Levit.17.14.

6. Firſt, that the blood of Chriſt in Scripture is ſaid to *redeeme, cleanſe, ſanctifie us, &c.* it is evident: but by *blood*, we muſt underſtand the other ſufferings and parts of Chriſt, as I have ſhewed before: if blood alone ſufficed, what did Chriſts fleſh? what did the water, whereby Chriſt came, and not onely by blood, 1 *Ioh.*5.8. or Chriſts ſpirit, which he ſurrendred unto God, are they excluded? Secondly, Chriſts blood we confeſſe in Gods omnipotencie to have beene ſufficient to redeeme us, though but one droppe had been ſhed; but it ſo ſtood not in the decree and purpoſe of God: wherefore from his power to his will, from his omnipotencie to his ordinance, from that he can doe, to that which he will doe, the argument followeth not.

1 Ioh.5.8.

7. Neither is an unregenerate ſoule onely called by the name of fleſh in Scripture, as *Bellarmine* imagineth, *lib.*5. *de ſtat. peccat. c.*7.2. For of *Adam* and *Eve* it is ſaid, before ſinne entred, or the ſoule was unregenerate, or corrupted, they *two ſhall bee one fleſh, Geneſ.* 2. 24. which ſignifieth not onely a conjunction of body, which is in wicked couples, but an unity of ſoule and affection: and where S. *Paul* ſaith, *We are members of his body, of his fleſh, and of his bones, Epheſ.*5.30. ſpeaketh the Apoſtle of the unregenerate part? Likewiſe, where the Scripture ſaith: *Videbit omnis caro ſalutare Dei:* All fleſh ſhall ſee the ſalvation of God, *Luk.* 3.6. S. *Auguſtine* proveth by this place, that the ſoule is comprehended under the name of fleſh, *lib.* 83. *qu.* 80. And it is evident, that the regenerate and faithfull are here underſtood: for the unbeleevers and unfaithfull cannot ſee the ſalvation of God. *Ambroſe* alſo thus expoundeth theſe words of Chriſt, the ſpirit is ready, the fleſh is weake: *Vt in ſpiritu Deum, in carne hominem ſignificaret:* To ſignifie God in the ſpirit, and man in the fleſh: *in* 8. *ad Rom.* Chriſts whole humanity then is ſignified by fleſh.

Geneſ.2.24.
Epheſ.5.30.
Luk.3.6.

8. It is evident, that by Chriſts fleſh, in Scripture his whole humanity, and ſo conſequently his ſoule is expreſſed. Firſt, the Apoſtle thus teſtifieth, *Rom.*1.3. *Chriſt was made of the ſeed of David according to the fleſh, and declared mightily to be the ſonne of God, touching the ſpirit of ſanctification, &c.* Here whole Chriſt is deſcribed unto us as God and man: the ſoule then of Chriſt is comprehended under the name of fleſh, or elſe it is excluded, and ſo the Apoſtle ſhould ſet before us an unperfect Chriſt: But it will be here objected, that, if the ſoule be here comprehended under the name of fleſh, it would follow, that the ſoule is derived *ex traduce*, from the parents, becauſe Chriſt is ſaid to be made of the ſeed of *David* according to the fleſh. Hereunto I anſwere: 1. that *Origen* indeed by reaſon of this doubt, will not have Chriſts ſoule comprehended under the terme of fleſh, but thinketh it to be underſtood in the next clauſe, *touching the ſpirit of ſanctification*, by the holineſſe thereof alwayes adhering to the ſpirit. 2. But I rather allow *Beza* his judgement, who thinketh the whole humanity of Chriſt conſiſting of ſoule and body to be here ſignified, and yet he will have onely the body and fleſh

Rom.1.3.
Commentar. in hunc locum.

of

Annot. in hunc locum.

Anſwere to *Limbomaſt.* defenſ.2.Teſtim. obiect.5. Iohn.1.14.

of Chriſt to be aſſumed and taken of the Virgin.3. Chriſt then is ſaid to be made of the ſeed of *David* according to the fleſh, that is in his ſoule and body, but not after the ſame manner; his fleſh he received of the Virgin *Mary*, which came of *David*, *originaliter*, originally and materially: his ſoule onely *occaſionaliter*, as by the occaſion of the body: his fleſh being conceived in and of the Virgine *Mary*, then was his bleſſed ſoule infuſed into that holy body ſo conceived; ſo alſo, whereas Saint *Peter* ſaith, *he was put to death concerning the fleſh*: both body and ſoule are here implied, yet not to dye in the ſame manner: the body died properly and verily, the ſoule *occaſionally* only, (that I may ſo ſpeake) being diſſolved from the body by the death thereof; ſo that whereas in another place I ſeeme to deny, the ſoule of Chriſt to be underſtood under the name of the fleſh; in either of theſe places given in inſtance; I meane in reſpect of the manner onely: that the ſoule is not ſo comprehended under the name of fleſh, as to have the like beginning with it in the one place, or the like end in the other: ſo that the ſubſtance of the ſoule is included, but not the quality, propertie, or manner of the beginning, or end thereof: Therefore a certaine caviller needed not to have objected herein temerity and inconſtancie, or groſſe contradiction, if he had as friendly weighed my meaning, as he would have his owne words in the like caſe conſtrued. *Auguſtine*, where the Scripture ſaith, *The word was made fleſh*; by *fleſh*, underſtandeth the whole nature of man conſiſting of body and ſoule: *A parte totum, carne nominatâ intelligitur homo*, By a part the whole, the fleſh being named, man is underſtood, &c. *de civit. Dei. lib.*14.*c.*2. And yet he is of opinion, that Chriſt had not his ſoule from *Adam* by propagation, *ne per illius hominis inobedientiam peccator conſtituatur*: leſt that he by the diſobedience of that man, might alſo be ſuppoſed to be a ſinner: *de Geneſ. ad liter. lib.*10.*c.*18. Like as then theſe two in *Auguſtines* opinion, without any contradiction may ſtand together, that Chriſt was made fleſh of *David*, both in reſpect of his body and ſoule, and yet his ſoule was not derived by propagation from *David*; ſo is the contradiction before objected healed, as hath been ſhewed: under fleſh then in this place the ſoule is alſo underſtood in reſpect of the being, but not of the like beginning.

Lib.14.de civit.Dei.c.2. Rom.3.20. Galath.3.11. Heb.2.14.

Secondly to proceed, in other places likewiſe is the ſoule underſtood by fleſh, as *Auguſtine* giveth inſtance in that place. *Rom.* 3.20. *by the workes of the law ſhall no fleſh be juſtified*: that is, no man, as the Apoſtle himſelfe expoundeth it: *by the workes of the Law ſhall no man be juſtified, &c.* Likewiſe, *Heb.*2.14. *For as much as the children were partakers of fleſh and blood he alſo himſelfe tooke part with them*: tooke he part with them in the fleſh only, and not in the ſoule alſo? Thirdly, where it is ſaid, the word was made fleſh, the ſoule is not only here by conſequence implied, but properly in the ſignification included. 1. The *Apollinariſt* hereticks confeſſed humane fleſh in Chriſt, and denied him an humane ſoule, ſupplying it by his divine ſpirit; they therefore tooke this conſequent not to be neceſſarie: wherefore it is more ſafe to affirme here an *incluſive ſignification*, than an *excluſive implication* onely of the ſoule, becauſe of the hereſie of the *Apollinariſts*, as we reade of one *Euſtathius*, a *Monothelite* hereticke, condemned in the Councell, of *Chalcedon act.* 1. who affirmed: *Hominem non aſſumpſit Chriſtus ſed carnem aſſumpſit, &c.* Chriſt tooke not man, but tooke onely fleſh.

Phil. 2.7.

2. Saint *Paul* doth very well expound the Evangeliſts meaning, when he ſaith, *Chriſt being in the forme of God, &c. tooke upon him the forme of a ſervant, &c. and was found in ſhape as a man, Phil.*2.7. This is that which the Evangeliſt ſaith, *The word was made fleſh*, that is, man, and dwelt among us.

3. Thus the Fathers expound by fleſh in this place the whole humane nature: *Cyrill. de incarnat. Unigenit. c.*23. *Carnem accipiens ex muliere exiit homo idem ſimul & Deus*: Chriſt taking fleſh of the woman, came forth man, and the ſame alſo God. *Athanaſ. in 9. can. Epheſin. ſynod. Confitemur unum Chriſtum filium Dei ſecundum ſpiritum, filium hominis ſecundum carnem*: We confeſſe one Chriſt the Sonne of God in the Spirit, the ſonne of man after the fleſh. *Ambroſ. in Pſal.*119. upon theſe words: *Particeps ſum omnium timentium te*: I am partaker with all thoſe that feare thee: *Chriſtus habet participes carnis, quia carnem ſuſcepit, &c.* Chriſt hath us partakers of his fleſh, becauſe hee tooke fleſh; partakers of Baptiſme, becauſe he was baptized, &c. In all theſe places by the fleſh the Fathers underſtand the whole humanity of Chriſt.

*Arg.*2. The true ſacrifice for ſinne was ſhadowed and foreſhewed by the ſacrifices of the Law: but thoſe ſacrifices onely foreſhewed a bodily and bloody ſacrifice: *Ergo*, the true ſacrifice for ſinne was made by the body and blood of the Redeemer. So reaſoneth *Bellar. arg.*3. *Fevardent. p.*439. *artic.*9.

1. *Anſw.* Firſt, the propoſition if it be generall is falſe: for all the true ſacrifice for ſinne and every part thereof was not, neither could be ſhadowed forth by the ſacrifices, they onely ſignified the viſible part, which they were apt to expreſſe: the inviſible part by the viſible ſacrifices of beaſts could not be deſcribed; as the blood of the propitiatory ſacrifice muſt be the blood of the Sonne of God: this the ſacrifices could not point at, nor yet the inviſible ſufferings of the ſoule. If the propoſition bee not generall, then the argument concludeth not conſiſting all of particulars. 2. Wee grant alſo the concluſion, if it be but particular, not of the whole true ſacrifice, but of a part; for wee confeſſe that the blood of Chriſt was a part of the true ſacrifice, but not the whole: chuſe then, which you will: if the propoſition be generall, we deny it; if particular, it concludeth not.

Levit.16.8.

2. Secondly, wee deny the aſſumption: 1. For in the ſacrifices of the Law there may bee found ſomewhat, which may repreſent the ſufferings of Chriſt in ſoule: as *Levit.* 16.8. there were two hee goates preſented unto the Lord, the one of them was ſacrificed, the other ſent into the wilderneſſe, *verſ.* 21. The ſcape-goate may ſignifie Chriſts ſoule, which died not upon the croſſe as his bodie did. 2. Againe, the holocauſts or burnt offerings which were wholy conſumed and burnt upon the

Altar, may betoken the whole and abſolute offring of Chriſt in ſoule and body.

Thirdly, though the ſcape or live goate were not ſacrificed to death, yet was he preſented before the Lord, *verſ.* 8. reconciliation was made by him, *verſ.* 10. the iniquities of the people laid upon him, *verſ.* 21. So although Chriſts ſoule died not, as his body, yet was it in the proper ſufferings thereof a meane of reconciliation together with the body.

Fourthly, What though ſome of the Fathers expound the ſcape goate to be the wicked of the people? yet all are not of that minde, neither the ſame alwaies hold that ſenſe. 1. *Origen* thus expoundeth, *Hom.* 9. *Levitic. Si ira aſcendit in cor tuum, ſi invidia, &c. paratus eſto, ut abjicias in eremum:* If anger riſe into thy heart, if envie, caſt it forth, and ſend it as the ſcape goate into the deſart, &c. Hee expoundeth the ſcape goate not to bee wicked men, but carnall affections in good men. 2. It is maniſeſt that the ſcape goate was a figure of Chriſt: for as the ſinnes of the people were put upon the head of the goate, *verſ.* 21. ſo God did lay upon Chriſt the ſinnes of us all, *Iſai.* 53. 5. and the prieſt by this ſcape goate did make reconciliation: wherefore it is but wreſted to ſignifie the wicked: wee muſt take heed that the Fathers fanſies leade us not from the evident ſenſe of Scripture. 3. *Origen* himſelfe that is alleaged applieth the ſcape goate unto the croſſe of Chriſt, *Hom.* 9. *in Levitic. In eo quod dicitur, quia affixit cruci ſua poteſtates, ſortem in eis apopompai complevit, & tanquam homo paratus abduxit in eremum:* In that it is ſaid, he faſtened the powers to his croſſe, &c. hee fulfilled in them the lot of the ſcape goate, and as a man ready or prepared carried them into the wilderneſſe. Thus *Origen* referreth the accompliſhment of that figure of the ſcape goate to the croſſe of Chriſt: who in reſpect of his bodie that died, was not ſo properly that *homo paratus*, that ready meſſenger: *Ergo*, in reſpect of his ſoule.

Iſay 53. 6.

Fifthly, in what ſenſe the ſacrifice of the croſſe is called an holocauſt, Saint *Cyprian* ſheweth *ſerm. de paſſion. Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, &c.* God without that holocauſt might have forgiven ſo great ſinne, &c. And elſewhere hee giveth the reaſon, why he calleth it an *holocauſt: Chriſtus totum effudit ſpiritum in cruce ut nos reſpiraremus, quicquid erat humoris aquei reliquum expreſſit ut nos ablueremur, quicquid reſederat in corde ſanguinis emiſit, ut nos confirmaremur:* Chriſt did ſhed forth his whole ſpirit upon the croſſe, that we might be refreſhed, the water that was left in his body he ſent forth, that we might be waſhed: the reſidue of his blood came forth, that wee might be cleanſed, &c. *lib. de duplici martyr.* Thus Chriſt then made an holocauſt or whole ſacrifice of himſelfe, both in his Spirit and in his Blood.

Argum. 3. The Sacraments of the Goſpell doe ſet forth unto us the memoriall of Chriſts paſſion: but they repreſent not the ſuffrings of Chriſts ſoule, but onely the paſſion of his body: *Ergo*, his bodily paſſions were ſufficient, *Bellarm. cap.* 8. *lib. de Chriſti anima, argum.* 3. *Fevardent. pag.* 440. *artic.* 11.

Anſw. Firſt, for the propoſition, if Chriſts paſſion be taken for the effect of Chriſts croſſe in the remiſſion of ſinnes, it is true, that the ſame is ſealed unto us and ſet forth in the Sacraments: but if by Chriſts paſſion all the neceſſary parts, circumſtances and concurrences of Chriſts croſſe bee implied, the propoſition wanteth his due waight: for therein is not repreſented the Godhead of Chriſt, which was the onely upholder of his croſſe: nay, all the viſible parts of the croſſe are not expreſſed in the Euchariſt; as the water, which iſſued out of Chriſts ſide. 2. The viſible parts then of Chriſts croſſe are repreſented by the elements, and in theſe viſible parts ſpirituall graces and effects: the inviſible power of his Godhead and the ſpirituall ſufferings of his ſoule cannot ſo well by terrene elements bee deſcribed.

Secondly, for the aſſumption; 1. it is not true that the body and blood of Chriſt onely are repreſented in the Euchariſt: for the body and blood of Chriſt is not ſet before us as dead fleſh or blood without a ſoule: for *Chriſt dieth now no more*, Rom. 6. 9. If then the life and ſoule of Chriſt is ſignified together with his body and blood, why not the ſuffrings alſo of the ſoule? 2. Saint *Ambroſe* (whom I alleaged before) ſheweth how the ſoule is reſembled by the blood: *Sanguis pro anima, ſicut transfiguratum eſt in Moſe:* the blood is taken for the ſoule, as is was prefigured in *Moſes*: *in* 11. 1. *ad Corinth.* 3. And therefore it is called *calix ſanguinis*, the cup of his blood: and by the cup is ſignified not onely the bodily ſufferings of Chriſt, but his ſoules ſorrowes: as when he prayed to his father, that the *cup might paſſe*, he did not meane onely his bodily death, but his ſpirituall agonie alſo.

Rom. 6. 9.

Thirdly, the argument may be returned thus: In Baptiſme is ſealed unto us the true propitiation for our ſinnes: in Baptiſme is ſealed onely the blood of Chriſt ſhed for us ſignified by water: *Ergo*, the blood of Chriſt onely without his fleſh or body is the true propitiation. What other anſwere can here be made, than the ſame which was given before, that either all the circumſtances and concurrences of Chriſts paſſion are not ſet forth in Baptiſme, but the effects onely, or that by one part of the croſſe the reſt are expreſſed?

Argum. 4. The Rhemiſts ſeeme to frame an argument from the nature of a teſtament: *Chriſts death* (ſay they) *was neceſſary for the full confirmation, ratification and accompliſhment of the new teſtament: Annot. in Heb.* 9. *verſ.* 20. where if their meaning be, that Chriſts death was neceſſary to the confirmation of the teſtament, and that without it could not be ratified, we willingly yeeld: for as the Apoſtle ſaith, a teſtament is confirmed when men are dead, *Heb.* 9. 17. But if they will further preſſe this ſimilitude, and reaſon thus: A mans death is ſufficient to confirme his teſtament, without any other

Heb. 9. 17.

ſufferings in ſoule, therefore Chriſts bodily death was ſufficient to confirme his teſtament: we doe then further anſwere as followeth.

Great difference between Chriſts Teſtament and others.

Anſw. Firſt, ſimilitudes muſt not bee forced to agree in every point, as in this example there is great difference betweene the teſtaments of men, and the teſtament of Chriſt: firſt, the reaſon why mens teſtaments ſtand, is given in the law, *Quia aliud velle non poſſunt;* Becauſe they can now will no more; *Conſtantin. Cod. lib.* 1. *tit.* 5. *l.* 1. but Chriſt is able to will ſtill. Secondly, it is a rule in law, that *Scripta voluntas diſpoſitivè valet, non enunciativè:* A written will is of force in diſpoſing, but not in affirming, *Diocleſian. Cod. lib.* 3. *tit.* 38. *leg.* 10. that is, whatſoever is affirmed in a will, is not alwayes received; but whatſoever is bequeathed or diſpoſed, ſtandeth: but it were blaſphemie to ſay that Chriſts teſtament doth not hold affirmatively. Thirdly, by the law a will ſtandeth not *ſi liberos preterierit in tabulis*, if a man doe paſſe by his ſonnes in his will, and bequeath them nothing, *Cod. lib.* 6. *tit.* 12. *leg.* 1. *Alexander.* yet Chriſt in his teſtament rejected the Iewes, and received the Gentiles: yet who will ſay, that his will herein ſtandeth not? Fourthly, if any man did *contra leges teſtari, aut iuri publico derogare*, did make a will contrary to the publike lawes, it was of no force, *Diocleſian. Cod. l.* 6. *tit.* 23. *leg.* 13. But Chriſts teſtament did derogate and abrogate the ceremoniall lawes of *Moſes*, yet notwithſtanding remaineth in force. Fifthly, the Apoſtle ſaith, the will of men is of no force, as long as hee that made it is alive, *Heb.* 9. 17. but Chriſt now liveth, and henceforth dieth no more, *Rom.* 6. 9. yet his teſtament is in force, though much be preſumed in the world againſt it; as *Auguſtine* ſaith: *Mortuus ſine ſenſu jacet, & valent verba ipſius; ſedet Chriſtus in cœlo, & contradicitur teſtamento eius: in Pſal.* 21. A man lieth dead without ſenſe, and his laſt words ſtand; Chriſt ſitteth in heaven, and yet his teſtament is contradicted, &c. Sixthly, in ſome caſes by the Civill law a will unwritten prevailed againſt a will written: *Cod. lib.* 3. *tit.* 36. *leg.* 5. *Alexander.* If a man in his teſtament, did bequeath or award his ſervant to bonds, and afterward change his minde, *licet non ſcripſerit, valebit*, although he wrote it not, it ſhall ſtand: but nothing that is unwritten ought to be received againſt the written teſtament of Chriſt. In theſe and many other ſuch points, Chriſts teſtament and mans teſtaments doe differ: they therefore muſt be made to agree onely, wherein the Apoſtle compareth them, that as touching the death of the body, it is neceſſary for the confirmation both of mens teſtaments and Chriſts: but as concerning the ſpirituall paine of the ſoule the reaſon is not alike, there is no cauſe or neceſſity thereof toward the conſtitution of a mans will, as there was in Chriſt toward the finiſhing of the ſacrifice of the new teſtament.

Heb. 9. 17.
Rom. 6. 9.

Secondly, the Apoſtle concludeth, that no death, but of the body, is neceſſary for the confirmation of a teſtament: which wee grant, and further acknowledge that Chriſt onely died properly in his bodie: the proper death of the ſoule (which is either by ſinne or damnation, in the finall ſeparation of Gods favour) Chriſt died not: ſuch a death and damnation of the ſoule who is ſo blaſphemous to attribute to Chriſt? in confuting that, which no man denieth, labour may well be ſpared. And therefore as *Hierome* ſaith, *Non poſſum te exiſtimare victorem, niſi adverſarium videro vulneratum:* Hee cannot have the victory, that doth not wound the adverſarie, *Apolog. ad Pammach.* Therefore theſe darts, which they caſt in the ayre, *Fevard. pag.* 453. peirce not our cauſe, neither can thoſe ſtrokes wound the body, that touch it not.

Heb. 9. 18.

What conditions are required toward the making of a teſtament.

Thirdly, the Apoſtle by this ſimilitude onely inferreth, that without the death of the body a teſtament is not ratified: as *verſ.* 18. *neither was the firſt ordained without bloud:* So without Chriſts death the new teſtament could not bee confirmed: doth it therefore follow that nothing elſe is required? Many things beſide the bodily death muſt concurre to make a mans teſtament: firſt, he muſt be *ſana mentis*, of a ſound and perfect minde; and therefore a mad man, except he have *dilucida intervalla*, ſome intermiſſion of his fits, cannot make a will, *Cod. lib.* 6. *tit.* 22. *leg.* 9. Secondly, *Pupillus non poteſt teſtari:* A pupill, that is under the government of others, cannot make a will: *ibid. tit.* 21. *leg.* 12. *Iuſtinian.* Thirdly, *Filius familias non poteſt:* A ſonne that is under his father cannot: *ibid. tit.* 22. *leg.* 11. Fourthly, *Si teſtes non fuerint in conſpectu teſtatoris, &c.* If the witneſſes be not in the ſight of the teſtator, the will is not good, *Cod. lib.* 6. *tit.* 23. *leg.* 9. *Diocletian.* Fifthly, *Si compulſus ſit teſtari, &c.* If a man be compelled to make a will, it is not good, *lib.* 6. *tit.* 34. *leg.* 1. Sixthly, *Mutus non poteſt, niſi ſciat ſcribere:* A dumbe man by the Civill law cannot make a will unleſſe he can write, *lib.* 6. *tit.* 22. *leg.* 10. *Iuſtinian.* Theſe conditions and many beſide, are required as neceſſary for the conſtitution of wils: ſo that the death of the body is not onely ſufficient to adde ſtrength to a will, though without it, it ſtandeth not in force. In like manner without the death of Chriſts body the new teſtament was not ratified, and yet not onely by it: the innocencie of Chriſts birth, the righteouſneſſe of his life, his obedience in his ſuffrings upon the croſſe muſt concurre with his death to eſtabliſh the new teſtament. Wherefore the argument followeth not, the new teſtament was confirmed by Chriſts bodily death: *Ergo*, he ſuffered not the terrors of ſoule.

Fourthly, if this reaſon conclude any thing, it taketh away all compaſſion, ſorrow, and affection in the ſoule of Chriſt, (which they themſelves grant, *Fevard. p.* 452. *lin.* 25.) as well as the terrors of conſcience: for if the bodily death bee ſufficient for the eſtabliſhment of the teſtament, then the ſoule neede not any way to be affected at all. So then they may here ſay as *Hierome*, though not in the like caſe: *Noſtra contra nos dimicat armatura:* our owne weapons doe fight againſt us: *ad Ioann. Hieroſolymitan.*

Argum. 5.

Arg. 5. Chriſt was more effectuall to ſaue us, than *Adam* to condemne us, *Feuard. p.* 383. *cauſ.* 4. *&* 454. *lin.* 10. But *Adams* fleſh by the which ſinne entred, was ſufficient to deſtroy us: *Ergo*, ſo muſt Chriſts fleſh be to redeeme us.

2. Againe, the Apoſtle ſaith, *Rom.* 5. 19. *As by ones mans diſobedience many are made ſinners, ſo by the obedience of one ſhall many be made righteous*: This obedience of Chriſt was in his death, *Feuard. ibid. Ergo*, by the obedience of Chriſt to death we are made righteous.

Rom. 5. 19.

1. *Anſw.* Firſt, the aſſumption is falſe, if it be underſtood ſo, that *Adams* fleſh onely infected his poſterity: firſt, it would follow hereupon, that the fleſh is the ſeat of ſinne, which is a popiſh error, and maintained by *Bellar. de ſtat. peccat. lib.* 5. *c.* 7. *vid. ſupra contr.* 18. *qu.* 4. *par.* 5. Diſeaſes and other outward infirmities are the infection of the bodie, but ſinne is properly the infection of the ſoule: for ſeeing ſinne is a ſpirituall evill, and the fleſh but a terrene and earthly veſſell, how can it be, that ſinne ſhould be propagated onely by the fleſh?

2. The Scriptures are contrary: *Adam begat a childe in his owne likeneſſe after his owne image*: was this image in the bodie onely, and not in the ſoule alſo? whereby is underſtood, that *Adam* begot a ſonne in the like ſinfull and corruptible ſtate? *Which are borne not of blood, nor of the will of the fleſh, nor of the will of man, &c.* Where is the fleſhly will, whereof men are borne, but in the ſoule? *That which is borne of the fleſh is fleſh, that which is borne of the ſpirit is ſpirit*: By fleſh here is ſignified the unregenerate part both of the ſoule and body: whatſoever then is fleſhly and carnall in us, whether in ſoule or body, is borne of the fleſh: and ſo ſinne propagated by them both.

Geneſ. 5. 3.
Ioh. 1. 13.
Ioh. 3. 6.

3. *Object.* Then it will follow, that the ſoules of men, as well as their bodies are derived from their parents, if originall infection be propagated by both.

Anſw. Firſt, I ſay with *Auguſtine* thus writing to S. *Hierome* of this very matter: *Illa de animarum novarum creatione ſententia ſi hanc fidem fundatiſſimam non oppugnat (i. de originali peccato) ſit & mea; ſi oppugnat, non ſit & tua*: This ſentence of the creation of new ſoules, if it doe not impugne this grounded faith, (that is, of originall ſinne,) let it be my opinion alſo, if it doe, let it not be yours neither: *Epiſt.* 28. So I ſay, that if it did neceſſarily follow, if ſoules bee created of God; that pollution ſhould come onely by the fleſh, I had rather leave that uncertainetie, than go againſt a certaine truth: for what were this elſe, but to extenuate originall ſinne, and in effect to make it no ſinne at all; ſeeing it is the ſoule, not the fleſh, that ſinneth: as the Prophet ſaith, *The ſoule that ſinneth ſhall dye*.

whether the ſoule be propagated from the parents.
Ezech. 18. 20.

Secondly, neither is it neceſſary to grant, that ſoules ſhould be derived from the parents, if ſinne bee propagated both by the body and the ſoule: S. *Auguſtine* ſheweth how, *lib.* 3. *de liber. arbitr. c.* 20. *Quod ſi ſigillatim in ſingulis fiunt animæ, convenientiſſ. eſt, ut malum meritum prioris eſſet natura ſequentis, ut bonum meritum ſequentis natura prioris ſit*: Though that every ſoule ſhould ſeverally be made in the body, yet it is moſt convenient, that the evill merit of the firſt man ſhould be the nature of the ſecond, as the good merit (that is vertue) of the ſecond is the nature of the firſt, &c. that is, like as the image of grace renewed in *Adams* poſtery, is the ſame that *Adams* nature was before his fall: ſo the evilneſſe in *Adam* corrupted, is become the nature of his corrupt poſterity.

The Maſter of the ſentences is not here to be refuſed: *Ipſius carnalis concupiſcentiæ cauſa non eſt in anima ſola, nec in carne ſola, ex utroque enim fit, &c.* The cauſe of carnall concupiſcence is not in the ſoule alone, nor in the fleſh alone, but is made of them both, *lib.* 3. *diſtinct.* 17. *b.*

Like as a fountaine ſpringing up in clay ground, preſently receiveth of the nature of the ground: this claywater is neither of the fountaine, for there is no clay, nor of the earth alone, for there is no water, but joyntly from them both: ſo is the ſoule corrupted at the very firſt conjunction with the body: the ſinne is not in the ſoule, which is created pure, nor in the fleſh, which is not capable of ſinne, but it ſpringeth forth of the conjunction, and commixtion of them both.

4. How is it like, that *Adams* fleſh ſhould onely infect his poſterity; ſeeing it was not the fleſh, that firſt infected himſelfe? as *Magiſter ſententiar.* thus reporteth out of *Auguſtine, liq.* 2. *diſt.* 32. *liter. E. Non fuit corruptio corporis, quæ aggravat animam, cauſa primi peccati, ſed pœna; nec caro corruptibilis animam peccatricem fecit, ſed peccatrix anima carnem corruptibilem fecit*: The corruption of the fleſh, which preſſeth downe the ſoule, was not the cauſe of the firſt ſinne, but the puniſhment: neither the corruptible fleſh made the ſoule ſinfull, but the ſinfull ſoule made the fleſh ſubject to corruption, &c. Sinne then entred into *Adam* by his ſoule firſt, and then his fleſh: and ſo doth it enter upon his poſteritie.

Secondly, 1. though the croſſe and paſſion of Chriſt did chiefly ſhew the obedience of Chriſt: *For he learned obedience by the things which he ſuffered*, *Heb.* 5. 8. yet his obedience to his Father was ſeene through his whole life: as *Iohn* 4. 34. *My meate is, that I may doe the will of him that ſent me.* 2. Chriſts obedience is ſet againſt *Adams* diſobedience: As then *Adams* diſobedience ſignifieth the whole maſſe of corruption in him; ſo Chriſts obedience betokeneth all his juſtice and righteouſneſſe. 3. So the Apoſtle expoundeth it himſelfe, *Rom.* 5. 18. calling it *the juſtifying of Chriſt*. 4. And though his obedience in his death were onely inſinuated, where was this obedience, was it not in his will, when he ſaith, *Not my will, but thine be done?* and he ſubmitteth himſelfe to drinke of the cup, not onely to taſte of the bodily death, but to endure all ſorrowes beſide, that ſhould be laid upon him.

Chriſts obedience muſt be conſidered not onely in his death, but in his whole life.
Heb. 5. 8.
Ioh. 4. 34.
Rom. 5. 18.

S. *Ambroſe* evidently declareth his mind of this matter, *De vocat. Gentium lib.* 1. *c.* 3. *inde (ex hominis prævaricatione) Multiplex corporis animique corruptio; inde ignorantia, difficultas, &c.* From

Originall ſinne is not onely from the fleſh, but by the ſoule alſo.

mans tranſgreſſion proceedeth the manifold corruption of ſoule and body, as ignorance, hardneſſe of underſtanding, *curæ inutiles, ſacrilegi errores, &c.* vaine cares, ſacrilegious errors: if ignorance, error be propagated from *Adam*, then is not this propagation onely by the fleſh, which is not ſubject to ignorance, error; but the ſoule only: *Origen* alſo thus witneſſeth, *hom.8. in Levit. Audi Davidem dicentem, in iniquitatibus conceptus ſum, oſtendens, quod quæcunq; anima in carne naſcitur, iniquitatis & peccati ſorde polluitur:* Heare *David* ſaying, I was conceived in iniquitie, ſhewing that any ſoule whatſoever is borne in the fleſh, is polluted with the filthineſſe of iniquitie and ſinne. The ſoule then in the very firſt birth is polluted, and ſo the corruption is ſpread as well by the ſoule as the body.

Argum.6. The leaſt teare, the leaſt groane, the leaſt drop of blood in Chriſt had been ſufficient, becauſe of the excellencie of the perſon of the ſufferer: how much more his whole painefull paſſion in his body? *Fevardent, p.450.*

Anſw. Firſt, the argument followeth not; the Sonne of God was able with his blood onely to redeeme vs, *Ergo*, he thought good ſo to doe: he had been able without his blood, or death at all, in his omnipotent power to have ſaved us; but it ſeemed not good unto him ſo to doe.

Secondly, if Chriſts blood onely did it, then were theſe ſorrowes of his ſoule, which you confeſſe he felt, ſuperfluous: if they were not in vaine, his teares, his heavineſſe, his groanes; then his blood onely, without theſe, redeemed us not.

Thirdly, *Bernard* reporteth this to have been the Error of one *Abaillardus, epiſt.*191. *Cur redemit nos per ſanguinem, cùm potuit per ſermonem?* Why did hee redeeme us by his blood, when hee might have done it by his word? *Bernard* anſwereth, *Quid prodeſt, quod nos inſtituit, ſi non reſtituit?* What had it availed us, if he had given us inſtitution, but not reſtitution? &c. In like ſort is it now urged; What needed Chriſt to redeeme us by his ſoule, ſeeing he did it in his body? we may alſo anſwer, *Quid prodeſt ſi nos reſtituit, ſi non plenè reſtituit?* What had it availed us, if he reſtored us, but fully had not reſtored us?

Fourthly, wee grant, that Chriſt in reſpect of his great power, might have redeemed us not onely without his ſufferings in ſoule, but in body alſo: as Maſter *Calvin* ſaith, *Potuit nos Deus verbo, aut nutu redimere*; God might have redeemed us with his word, yea, with a becke: *in 15. Ioan. verſ.13.* But this was not agreeable to Gods juſtice; who had otherwiſe determined, that his Sonne ſhould pay, by his ſuffering, the full price of our redemption: and therefore the Prophet *Eſay* ſaith, 53.10. *The*

Iſay 53.10.

will of the Lord ſhall proſper in his hand. And here *Origen* hath a very good diſtinction, *Quod ad potentiam Dei omnia poſſibilia, quod ad iuſtitiam Dei poſſibilia ſolum, quæ iuſta ſunt:* In reſpect of Gods power, all things are poſſible; in reſpect of his juſtice, thoſe things are onely poſſible, that are juſt: *in Matth. tract.35.* So in reſpect of Gods power, Chriſt needed not to have ſuffered, but in his body; nor yet in that neither: but in regard of his juſtice, it was not poſſible, but that Chriſt in himſelfe ſhould beare the whole and entire puniſhment due unto our ſinnes.

Laſtly, whereas the Fathers do moſt worthily amplifie the bodily ſufferings of Chriſt, and the death of his fleſh, denying that he died in ſoule, and to this purpoſe they may eaſily be produced: Our anſwer is this: 1. That concerning the death of the ſoule, we willingly condeſcend, that it is not to be admitted in Chriſt. 2. If the Fathers urge the blood of the Croſſe, and the offering of Chriſts fleſh, they muſt be underſtood according to the phraſe of the Scripture, which by one part ſetteth forth the reſt: and Chriſts blood is eſpecially mentioned, becauſe it was the moſt viſible and conſpicuous part of his paſſion. 3. Yet not one of the Fathers can be brought forth, which denieth Chriſt ſuffering in ſoule. 4. Nay, they do witneſſe and teſtifie for the ſame as *Cyril* ſaith, *Neceſſe erat cum ſuo corpore adunatam ei animam dolere, ut dum timebat paſſiones ſubditam cervicem Deo ſubmitteret:* It was neceſſarie that his ſoule ſhould be grieved with the body, that while he feared his paſſions, he ſhould ſubmit his necke unto God, *de incarnat. unigen. c.7.* If Chriſts blood ſtrictly taken had ſufficed, the griefe of the ſoule had not been neceſſarie. And if it be anſwered, that he meaneth the griefe of the ſoule, ariſing from the ſuffering of the body: I ſay further, 1. That if it were ſo, yet this griefe is ſomewhat elſe beſide his blood, which was before affirmed to be ſufficient: a ſufficiencie is without the neceſſitie of other things: but he ſaith there was a neceſſitie of the griefe of the mind: *Ergo*, without it there was not a ſufficiencie. 2. He meaneth a deeper griefe, feare, and ſuffering, than ariſing from the ſuffering of the body: he feared his paſſions; but the paſſion of his bodily death he feared not; that had been great weakneſſe:

Heb.5.7.

and he was heard in that he feared, *Heb.5.7.* but in reſpect of his bodily death, that it might paſſe, he was not heard: therefore it was a greater griefe and feare that perplexed his minde.

The Proteſtants.

THat the bodily death of Chriſt was not the whole ſuffering and ſacrifice of his Croſſe; neither in reſpect of Gods juſtice, the whole and full price of our redemption; though in reſpect of Gods power, leſſe might have ſufficed; thus we ſhew it:

*Argum.*1. That which Chriſt tooke, he offered: Chriſt tooke not the body or fleſh of man only: *Ergo*, he offered not his body onely.

Anſw. If any thing be here denied, it will be the propoſition, which is further thus confirmed.

First, the Apoſtle ſaith, *Heb.2.14. For as much as the children were partakers of fleſh and blood, hee tooke part with them, that he might deſtroy through death, &c. and that he might deliver all them, which for feare of death were all their life long ſubiect to bondage:* From this place I reaſon thus: *That which*

Heb.2.14.

Chriſt by his death delivered us from, hee tooke part with us in: but hee delivered us not onely from the death of the bodie, but from the feare and bondage *of the ſoule*: *Ergo*, herein hee tooke part with us.

Secondly, they are Saint *Ambroſes* words, *Hoc obtulit Chriſtus, quod induit*: Chriſt offered that, which hee tooke or put on, *de incarnat.c.7.* *Ergo*, hee offered not his fleſh onely, becauſe hee tooke it not alone.

Thirdly, he giveth this reaſon in the ſame place: *Qua erat cauſa incarnationis, niſi ut caro, qua peccaverat per ſe redimeretur?* What cauſe was there of his incarnation, but that the fleſh, that had ſinned, ſhould be redeemed by it ſelfe? The reaſon ſtandeth thus: 1. That which Chriſt tooke of mans nature, hee tooke to redeeme by ſuffering in it: but Chriſt tooke not onely the fleſh of man, but his ſoule: *Ergo*, he redeemed mans ſoule, by ſuffering in it. 2. That part of man which had ſinned, muſt be redeemed by it ſelfe: not mans fleſh onely, but his ſoule alſo had ſinned: *Ergo*, not the fleſh onely, but the ſoule muſt be by it ſelfe redeemed.

Argum. 2. The ſecond reaſon I take out of *Cyprian*; and it is framed thus: That which Chriſt offered upon the Croſſe, he ſuffered in: Chriſt offered not his body onely: *Ergo*, he ſuffered not in bodie onely.

First, the propoſition or firſt part is proved by the Apoſtle, *Heb.9.25.26.* *Not that hee ſhould offer* Heb.9.25.26. *himſelfe often, &c. for then he muſt have often ſuffered*: So then there is no offering of Chriſt without ſuffering: and therefore he is ſayd to have offered *a ſacrifice for ſinnes*. *Heb.* 10.12. But a ſacrifice is Heb.10.12. not offered without ſuffering: for the ſacrifice was firſt killed, and then offered.

Secondly, S. *Cyprian* prooveth the aſſumption, as I have alleaged him before, *lib. de duplic. Martyr* who applieth that place of *Iohn*, *There are three that beare record in earth; the ſpirit, water, and blood*; unto the oblation of Chriſt upon the Croſſe: *Triplex à Chriſto teſtimonium accepimus, &c.* We have 1. Iohn 5.8. received a three-fold teſtimonie from Chriſt; of the ſpirit, water, and blood: *Totum effudit ſpiritum, &c.* He did ſend forth his whole ſpirit, that we might be refreſhed; the water, that we might be waſhed; the blood that was left, that we might be confirmed: So there was nothing in Chriſt, that was not powred out upon the Croſſe; his ſoule firſt and ſpirit, then all the moiſture and blood left in his bodie: Chriſt then offered not his bodie onely upon the Croſſe: for he further ſayd, *Father, into thy hands I commend my ſpirit*: *Ergo*, he ſuffered not onely in body.

Argum. 3. That which Chriſt tooke of our nature, hee ſanctified in himſelfe, *Heb.2.11.* *Hee that* Heb.2.11. *ſanctifieth, and they which are ſanctified, are all of one*: Our reaſon then ſtandeth thus: that which Chriſt ſanctified in himſelfe, hee ſanctified by ſuffering in it: So ſaith the Apoſtle, *Heb.2.10.* that *Chriſt was conſecrate through afflictions*: and by the ſame meanes did Chriſt ſanctifie himſelfe whereby we are ſanctified: *Iohn* 17.19. *For their ſakes doe I ſanctifie my ſelfe, that they alſo may bee ſanctified*: But wee are ſanctified by Chriſts oblation upon the Croſſe, *Heb.* 10.14. *With one offering hath* Heb.2.10. *he conſecrated for ever them that are ſanctified.* The propoſition then is true, that Chriſt was ſanctified by his ſuffering and offering upon the croſſe, but both his body and ſoule was ſanctified: *Ergo*, hee Iohn 17.19. ſuffered not in bodie onely, but both in bodie and ſoule. This reaſon and every part thereof is grounded Heb.10.14. upon Scripture.

Argum. 4. Chriſt offered the true ſacrifice of himſelfe in the true tabernacle: his bodie alone is not, but bodie and ſoule both are this true tabernacle: *Ergo*, he offered himſelfe a ſacrifice not in bodie onely, but both in body and ſoule.

Firſt, the propoſition is affirmed by the Apoſtle, *Heb.8.2.* *that Chriſt is a miniſter of the true tabernacle*, Heb.8.2. that is, by the offering of himſelfe, who is both the Prieſt, the ſacrifice, and tabernacle.

Secondly, the aſſumption is thus proved: firſt, his humane nature is called the *true tabernacle*, becauſe it is not to be ſhifted or changed, as the old tabernacle was, but to remaine for ever: and in this ſenſe, though the fleſh of Chriſt was the true tabernacle, becauſe it was incorruptible, yet his ſoule more properly: for his fleſh was layd aſide, and put off by death, but his ſoule remained with him ſtill: herein then it was the true tabernacle indeed, being eternall and immortall. Secondly, *Heb.9.11.* *It* Heb.9.11. *is called a tabernacle not made with hands, which God pight and not man*, *Heb.8.3.* This more proper- Heb.8.3. ly agreeth to his ſoule: for though his fleſh was borne of a Virgin, and ſo brought foorth without the helpe or hands of man, in reſpect of the common birth; yet received hee his fleſh of his mother, overſhadowed by the holy Ghoſt: but his ſoule was immediatly and wholly ſent from God, and ſo *this tabernacle* was not at all *pight by man*. Thirdly, that is the true temple and tabernacle, wherein the holy Coloſ.2.9. Ghoſt dwelled *bodily*, as the Apoſtle ſaith, *Col.2.9.* *In him dwelleth the fulnes of the Godhead bodily*: but the Godhead dwelt not onely in Chriſts body, but in his ſoule: *Ergo*, both made this holy temple, and true tabernacle. Fourthly, to this purpoſe *Auguſtine* thus reſembleth the holy ſoule of Chriſt, he calleth it *vas unguenti*, the veſſell of the holy oyntment, of the ſpirit: *& tanquam ferrum ignitum*; and as an yron red hot, in every part thereof receiveth the fire: ſo was the fulnes of the Godhead in the ſoule of Chriſt, *de Trinitat. unitat. cap.3.* It followeth then, that ſeeing not the body and fleſh of Chriſt onely make the true tabernacle, but his ſoule alſo, and that in the true tabernacle, the true ſacrifice of atonement was offered, that Chriſt offered not this ſacrifice in his body onely.

Argum. 5. If the bodily ſufferings of Chriſt had beene ſufficient, then his other ſufferings in his ſoule had beene ſuperfluous; as the heavineſſe of his ſoule, where hee ſaith, *My ſoule is heavy unto*

Matth.26.38. John 11.38. Heb.5.7. Iſay 53.11.

death, Matth.26.38. his ſighes and grones. Iob, 11.38 *his feare, Heb.*5.7. But theſe and the like paſſions in Chriſt, were not ſuperfluous: for the Prophet ſaith, *Iſay* 53.11. *He ſhall ſee of the travell of his ſoule: Ergo*, his bodily ſufferings were not alone ſufficient.

Argum. 6. We will reaſon *ex confeſſis*: it is granted by the reſt, that Chriſt alſo beſide his bodily ſufferings had inward feare and griefe: *Bellarm.cap.* 8. *reſponſ. ad argum.* 3. *Vt redemptio eſſet copioſa, voluit etiam pœnam mœroris, & timoris ſubire*: That the redemption might be the more full, Chriſt would undergoe the paine of griefe and feare. *Fevardentius* thus confeſſeth p.455. *Tantam concepit de his triſtitiam, &c.* Chriſt conceived ſuch ſorrow and griefe for the ſins of the world, *vt omnem vere reſipiſcentis animæ pœnitentiam exuperaverit, &c.* that he exceeded all the griefe and ſorrow of a ſoule truely penitent. Againe, *Tanta animi pœnitudine dolet, vt par ei nemo unquam fuerit*: He was ſo much grieved in his ſoule, as that no man was ever equall to him. Theſe ſorrowes in Chriſts ſoule, were neither bodilie nor yet procured by his bodily paines, being occaſioned by the ſinnes of the World: This being then their owne confeſsion, how can they aſcribe our redemption wholly to the bodily ſufferings of Chriſt, unleſſe they will make thoſe other afflictions of Chriſt either fained, or ſuperfluous, which farre be it from any Chriſtian heart to thinke?

Argum. 7. The Fathers judgement againſt the ſole bodily ſufferings of Chriſt, I have alleaged before: as *Cyrill reſp. ad argum.* 7. *Ambroſ. argum.* 1. *Cyprian. argum.* 2. and ſo I will conclude this place with another ſentence of *Cyprian: Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, ſed facilitas veniæ laxaret habenas peccatis effrenibus, quæ etiam Chriſti vix cohibent paſſiones, &c.* God could have forgiven us our great ſinne without this holocauſt, or whole burnt offring: but then the facilitie of pardon would have let loſe the raines unto unruly ſinnes, which are hardly reſtrained by the

Serm. de paſſion.

paſſions of Chriſt, &c. Out of this ſentence I obſerve firſt, that *Cyprian* calleth Chriſts ſacrifice an holocauſt, an whole ſuffering, which could not be of one part only, but of both: for that is not whole, which wanteth a part. Secondly, he granteth, that God in his infinite power could have found out forgiveneſſe of ſins by ſome other meane, but it pleaſed him otherwiſe: that by the manifold paſſions, which were layd upon Chriſt for our ſinne, we ſhould be bridled from committing the ſame.

τὸ ἀπρόσληπτον, ἀθεράπευτον: Damaſ. lib. 3. cap. 16. πάντα ἀνέλαβεν, ἵνα πάντα ἁγιάσῃ: Ibid. cap. 20.

Beſide theſe teſtimonies of *Cyprian* and *Cyrill* of the South Church. Of the Greeke Church, *Damaſcene* alſo thus witneſſeth: that whole Chriſt, tooke whole man, *To give ſalvation to the whole: (for what was unaſſumed of Chriſt, was uncured.)* Chriſt then by his ſuffering, gave ſalvation to our ſoule and bodie, by ſuffering in both: againe he ſaith, Chriſt *tooke all* (our paſſions and ſorrowes) *to ſanctifie all*: but he ſanctified our paſsions by his ſufferings; it will then follow, that he ſuffered the very inward paſsions of the ſoule.

Harm. ſect. 6. pag. 99. Harm. p. 1. c. 4.

The ſame is the confeſsion of the reformed Churches. *French confeſſ.* artic. 14. *Chriſt tooke upon him our nature, that he might ſuffer both in bodie and ſoule. Belgia. artic.* 21. Chriſt being juſt, ſuffered in ſoule and bodie *for the unjuſt*, in ſuch ſort, that feeling the horror of thoſe puniſhments *that were due unto our ſinnes, he did ſweate water and blood, &c.*

3. p. q. 46. ar. 5. Lib. 10. de Trinitat. 3. p. q. 46. art. 6. Artic. 7.

Their ſeraphicall Doctor *Thomas Aquine* is a plentifull witneſſe in this point: For theſe three poſitions of his, that *Chriſtus ſuſtinuit omnes paſſiones*, that Chriſt ſuſtained all paſsions: as *Hilarie* ſaith, that Chriſt *conſummaſſe ſe omne humanarum genus paſſionum teſtatur*, teſtifieth he had finiſhed all kind of humane paſsions, when he ſaid, It is finiſhed: and that *Chriſtus paſſus eſt ſecundum totam animam.* Chriſt ſuffered in his whole ſoule: and that *dolor paſſionis Chriſti, &c.* The griefe of Chriſts paſſion exceeded all griefes, &c. Theſe three aſſertions of his will conclude the inward and proper ſufferings of Chriſts ſoule: for otherwiſe in reſpect of his bodily ſufferings, the Martyrs might ſeeme to have ſuffered more, as *Laurence*, that was broyled on a grediron, and *Vincentius*, whoſe fleſh was torne off with fleſh-hookes: as it is in the ſame place objected. So then we conclude;

1. If what Chriſt tooke of the nature of man, he offered upon the croſſe;
2. If Chriſt ſuffered in all that which hee offered;
3. If that by his ſufferings he ſanctified the whole nature of man;
4. If in the true tabernacle of body and ſoule he offered the ſacrifice;
5. If all other griefes and ſorrowes, which Chriſt endured in his ſoule, ſhould be ſuperfluous;
6. Seeing it is confeſſed by the adverſarie part, that Chriſt had greater ſorrow in his ſoule, than ever any man had;
7. The fathers likewiſe ſet forth the holocauſt or whole offering of Chriſt: Then it doth neceſſarilie follow, that Chriſts ſufferings and ſmart in his fleſh onley wrought not our redemption; which though in themſelves, in reſpect of Gods great power, had beene ſufficient, yet it ſo ſtood with Gods juſtice and everlaſting purpoſe, that his ſonne in his owne perſon, ſhould make a full ſatisfaction both in his body and ſoule for our ſinnes.

The ſecond part, of the feare and aſtoniſhment of Chriſt, *and the cauſe thereof, that it proceeded from the very feare* and feeling of Gods wrath, which Chriſt did *beare and indure for our ſinnes.*

The objections and contrary arguments anſwered.

The Papiſts.

First, their opinion is, that the feare and agonie of Chriſt proceeded not from any feeling of Gods 15.Error.
wrath or indignation, but *humani ſenſus mortem exhorreſcentis affectum, &c. effundebat*; But hee
onely ſhewed the affection of humane ſenſe fearing death: *Fevard. p.* 430. *ſic Bellarm. cap.* 8. *reſp. ad
argum.* 6. They reaſon thus.

Argum. 1. There are other cauſes of Chriſts heavineſſe, feare and agonie: Firſt, the rejection of the
Iewes. Secondly, the diſperſion of the Apoſtles, *Bellarm. reſp. ad argum.* 8. Thirdly, the lamentation
for mans ſinne: *Omnem verè reſipiſcentis animæ pœnitentiam exuperavit*: He went beyond or exceeded
the greateſt repentance of the ſoule that may be, *Fevard. pag.* 455. Fourthly, the ſeverity and
juſtice of God upon him the Redeemer of the world, *Fevard. p.* 456. *lin.* 13. Fifthly, he feared death
in his humane ſenſe, *Fevard. p.* 430. *Ergo*, Chriſts feare and agony ariſing of theſe cauſes, cannot bee
aſſigned to any other.

Anſw. Firſt, the argument followeth not: theſe were the cauſes of Chriſts agonie: *Ergo*, the other
was not: for they may all ſtand well together: that the conſideration of theſe forenamed cauſes might 1.
moove Chriſt; and yet the feeling of Gods heavie wrath and diſpleaſure for ſinne moove and trouble
him much more.

Secondly, that Chriſt was heavy for the *rejection* of the Iewes, and *diſperſion* of his Apoſtles, though
it be granted for reverence to the Fathers; *Hilarie, Ambroſe, Hierome*, that ſo thinke; yet it concludeth 2.
not againſt us: firſt, at other times thoſe thoughts for the Iewes, and his Apoſtles troubled Chriſt;
as *Matth.* 23.37. he prophecieth with griefe of the deſolation of Ieruſalem: *Ioh.* 11.17. he had commended Matth.23.37.
his Apoſtles to the protection and keeping of his Father: ſo that though they ſhould be diſperſed Ioh.17.11.
by his death, yet he knew they ſhould be gathered together againe, and ſtrengthened: as hee
ſaith of *Peter, I have prayed for thee, that thy faith faile not, Luk.* 22.32. Chriſt therefore for that matter Luk.22.32.
was ſetled. Secondly, but now it is evident, that Chriſt is properly touched with ſome inward
object: in that he prayed *the cup might paſſe from himſelfe*: how could either the *rejection of the Iewes*,
or the *diſperſion* of his Apoſtles be this cup? Thirdly, hee prayeth *that that houre might paſſe from him,
Marke* 14.35. but neither the rejection of the Iewes, nor the diſperſion of his Apoſtles fell out in that Mark.14.35.
houre or inſtant. Fourthly, Chriſt was heard in that he feared, *Heb.* 5.7. but he was not heard in this,
that the Iewes ſhould not be *rejected*, nor his Apoſtles *diſperſed. Ergo*, this was not that he feared.
Fifthly, though the Fathers conceit here be admitted, it concludeth not againſt us: for none of them
affirme, that Chriſt onely was troubled for theſe cauſes pretended.

Thirdly, Chriſts ſorrow and lamentation for ſinne by way of *compaſſion* or *commiſeration*, cauſed 3.
not this agonie: firſt, for ſo he wept at other times for the ſinne of the Citie, *Luke* 19.41. hee wept
onely drops of water, not drops of blood, as now: but if it had bin the ſame cauſe, it would have then
brought forth the ſame effect. Secondly, Chriſt ſpeaketh here of an houre, to the which this griefe was
peculiar: but to ſorrow in compaſſion, was at all houres and times in Chriſt, and ought to bee alwayes
in Chriſts members. Thirdly, if Chriſt onely had ſorrowed for the ſinnes of other in compaſſion, what
needed hee to have beene comforted by the Angell? *Luke* 22.43. the object therefore of this griefe Luk.22.43.
was inward. Hee ſorrowed not now by way of *compaſſion*, but he ſorrowed for ſinne by way of appropriation,
our ſinnes were now as appropriated to his perſon, and this *godly* ſorrow for ſin, among
other effects in the ſoule, hath *feare* and *puniſhment*, 2. *Cor.* 7.11. then conſequently in the ſoule of 2 Cor.7.11.
Chriſt, there was feare and chaſtiſement for our ſinnes, now his by imputation, which is the ſame
thing we affirme.

Fourthly: firſt, if the preſence of the Majeſtie of God were the cauſe of Chriſts feare and agonie in
his prayer, why did not the like agonie fall upon him at other times, when he preſented himſelfe before
the Majeſtie of God in prayer? Secondly, and Chriſt being innocent, juſt, and perfect, what cauſe had
hee to tremble in the preſence of God in reſpect of himſelfe, ſeeing that the Saints his members have
ſuch confidence to ſtand forth boldly in Gods preſence? *Iſay* 8.18. *Behold* (ſaith the Prophet) *here* Iſay 8.18.
am I, and the children which thou haſt given me. Thirdly, Chriſt feared then and trembled before God
as a judge, ready to execute wrath againſt ſinne: Gods wrath then is cauſe of this agonie, which is the
very point by us maintained.

Fifthly, if Chriſt feared his bodily death and corporall affliction above his ſtrength, hee feared more
than Saint *Paul*, 1. *Cor.* 10.13. *God is faithfull, which will not ſuffer you to be tempted above that you are* 1 Cor.10.13.

able. If Chriſt feared the ſeparation of the ſoule from the body by death, he ſhould have ſhewed himſelfe weaker than his members. ***Auguſtine*** ſaith, ***Paulus ſervus exultat, cupio diſſolvi, &c. Chriſtus imperator triſtis eſt :*** *Paul* the ſervant deſireth to be diſſolved, and to be with Chriſt; and is Chriſt the Captaine heavy? *in* P*ſal.* 93. And as for the ſeparation of the humanity from the Divine nature, if any man ſay Chriſt feared it, he is in a great error: for the body ſtill lying in the grave was hypoſtatically united to the Godhead, as ***Damaſcene*** ſoundly ſaith, ἡ θεότης ἀχώριστος ἀμφοτέρων διέμεινε: The divinity remained inſeparable from them both: ***de fid. lib.*** 3. ***c.*** 27. He never feared therefore the diſſolution of the unitie of his perſon.

Argum. 2. If the ſenſe and feeling of Gods wrath was the cauſe of Chriſts agony, they muſt ceaſe with the agonie; for the cauſe remaining, the effect alſo muſt continue: but his agonie ended in the garden, his helliſh ſorrowes (you ſay) endured upon the croſſe: ***Ergo,*** they were not the cauſe. And if the things which Chriſt afterward ſuffered, as his whipping, piercing of his hands and feete, and death it ſelfe did not amaze or aſtoniſh Chriſt; how much leſſe did the feare and griefe thereof perplex him in the garden, which were but ***ſupplicia praludia,*** but forerunners only of his ſufferings that followed: ***Fevard. p.*** 424, ***conſ.*** 4.

Anſw, Firſt, Chriſts feare in the garden proceeded not from the expectation of his bodily ſufferings that followed, but as they were accompanied with the wrath of God: that which then he feared and trembled at, he afterward felt in his ſoule, namely the wrath of God: and upon the croſſe he was no leſſe perplexed, but indeed more vehemently touched in ſoule, when he cried out he was forſaken, than before in the garden. And as ***Chryſoſtome*** well ſaith, ***Chriſtus pluribus in morte vexatus doloribus, quàm omnes tragœdi ſcribere poſſunt, expiravit:*** Chriſt being vexed with more ſorrowes in his death, than all tragicall writers can deſcribe, gave up his Spirit: ***Hom.*** 31 ***in Matth.***

Secondly, for further anſwere to the argument: firſt, the propoſition followeth not, that the cauſe ſhould ceaſe, when the effect ceaſeth; the cauſe indeed leaveth working, when the effect ſtaieth; but it hath ſtill a being: Like as in the body vexed with tertian or quartan fevers, there is an intermiſſion of the fits for a time, yet the ſame cauſe ſtill liveth and raigneth in the body, which when it beginneth to worke againe, the fits are renued; ſo is it in the vexation and agitation of the minde. Secondly, 1. for the aſſumption, we ſay that there was in Chriſt an intermiſſion of that inward perplexity and vexation of his ſoule; that ſore fit and agony being paſt, which was afterward revived upon the croſſe. 2. The griefes and comforts of the ſoule doe ebbe and flow, compared in this behalfe to the waves of the ſea,
Pſal. 42. 4. P*ſalm.* 42. 4. when one is lift up by the wave he ſeeth the comfortable light; when he is caſt downe,
Iob 19. 11. 25. he beholdeth nothing but darkeneſſe. 3. This was ***Iobs*** caſe: firſt in griefe he complaineth, ***Iob*** 19. 11.
he counteth me as one of his enemies : then againe he receiveth ſtrength, ***verſ.*** 25. ***I know my redeemer liveth :*** after this his ſoule is caſt downe againe; ***Iob*** 30. 21. ***Thou turneſt thy ſelfe cruelly againſt mee.***
Iob 30. 21. *The condition of a perplexed ſoule deſcribed* 4. ***Auguſtine*** very fitly thus reſembleth this matter, writing upon theſe words of the P*ſalme* 10. ***Palpebra Dei :*** The eye-lides of God doe examine the ſonnes of men: ***Interdum clauſis Dei oculis exercentur ut quærant ; interdum apertis illuminantur ut gaudeant :*** Sometime they are exerciſed or troubled, when God ſhutteth his eyes, that they may ſeeke; ſometime they are illuminat with his open eyes, that they may rejoyce, &c. As is then the ſhutting and opening of the eyes; ſo ſometimes the ſoule is obſcured with griefe, ſometimes lightened with joy. In Chriſt then as the agony ceaſed, ſo there was an intermiſſion of the inward terror that cauſed it.

Argum. 3. Chriſts anſwere to ***Caiaphas,*** his prayer for his enemies, his promiſe to the theefe upon the croſſe, his commending of his ſpirit to God, do ſhew that Chriſt was not all this while aſtoniſhed: ***ſic Bellarm. lib.*** 4. ***de Chriſti anima cap.*** 8. ***argum.*** 2. ***& Fevardent. p.*** 425. 6. Thus they conclude that Chriſt was not amazed or aſtoniſhed at all with the feare and feeling of Gods wrath.

Anſw. Firſt, there is none that affirmeth, that this amazing or aſtoniſhment of Chriſt continued ſo long together, from the beginning of his agonie to the end of his paſſion. M. ***Calvine*** ſaith only, ***In ipſo momento non reputabat :*** In that moment he did not bethinke himſelfe, ***in*** 26. ***Mat. verſ.*** 39. Saint
Act. 2. 24. *Peter* giveth a reaſon, ***Acts*** 2. 24. that it was ***impoſſible that Chriſt ſhould be held of the ſorrowes of hell,*** as their vulgar Latine readeth.

Secondly, the anſweres then of Chriſt at his examination, condemnation, ſuffering, do ſhew that he was not then as a man amazed or aſtoniſhed: for in the beginning of his agony in the garden he was afrighted and perplexed; but this his aſtoniſhment continued not in that meaſure, he eftſoones recovered himſelfe: As ***Origen*** writeth, ***Non ſcriptum eſt quia pavit, vel triſtatus eſt, ſed capit pavere : pii guſtant tantùm dolorem, impii guſtant tantùm fidem,***
Heb. 6. 5. ***Heb.*** 6. 5. It is not written, that hee was afraid or ſorrowfull, but began to be afraid: the godly only taſte griefe, the ungodly only have a taſte of faith: ***in Matth. tract.*** 35.

Thirdly, neither neede it ſeeme ſtrange, that our Saviour ſo ſoone ***correcteth,*** or rather ***directeth*** his naturall infirmity, ſaying, ***not my will, &c.*** for as ***Auguſtine*** ſaith, ***Si in illa voluntate permaneret, utique pravum cor oſtendere videretur :*** If Chriſt had continued in his firſt will or deſire, hee had ſhewed an heart not aright, ***in*** P*ſal.* 93. Therefore it became Chriſt forthwith to ſubmit his naturall infirmity to Gods will and pleaſure, being free from all ſinne and diſobedience. Alſo ***Damaſcene*** confeſſeth, that Chriſts will was firſt [illegible], tempted of his naturall infirmity, and by and by ſtrengthened by the divine will.

Fourthly, the children of God are often ſoone recovered from the gulfe of griefe : as *Iob* in the ſame place *chap.* 19.11.25. as I even now alleaged, is an example of comfort, and diſcomfort. *David* with the ſame breath ſaith, *I am caſt out of thy ſight* : And againe, *Thou heardeſt the voyce of my prayer, when I cryed unto thee*, *Pſal* 31.22. If the members of Chriſt ſo ſoone overcame thoſe brunts of griefe; it is no marvell if Chriſt were (though not altogether rid) yet eaſed of it and refreſhed. Yet notwithſtanding, if it be granted that this perplexitie of Chriſt did hang upon him ſtill in ſome meaſure, from the beginning of his agonie untill his death, as *Origen* ſeemeth to thinke : *Non ſemper, ſed uſque ad tempus mortis in me eſt, ut cum mortuus fuero peccato moriar & univerſa triſtitia:* This heavineſſe is not alwayes in me, but unto the time of death, that when I am dead to ſin, I ſhall be dead to all ſorrow, *Hom.* 35. *in Matth.* All this being admitted, yet Chriſt might both pray in faith, and confidently commend his ſoule unto God, and make wiſe anſweres unto his perſecutors : Firſt, his faith failed not in his agony, though his carnall ſenſe were affrighted and aſtonied, and therfore he might and did effectually pray. Secondly, the vehement fits of his agonie were ſometime ſlacked and intermitted, and as the terme of the law is, though in another kind, as men naturally diſquieted in their mind, may have *dilucida intervalla*, lightſome ſeaſons, when they come to themſelves, *Cod. lib.* 5. *tit.* 22. *leg.* 9. So Chriſt in this ſupernaturall aſtoniſhment, had ſome ſpaces of intermiſſion. Thirdly, this agonie and combat which hee had with the wrath of God, did not make him the more unfit in his carriage to men; but that hee might and did exhort his Apoſtles, reproove and refute his adverſaries: like as *Iob*, though he complained of the terrours of God in his ſoule, *Iob* 6.4. yet knew well how to anſwere the deceitfull and comfortleſſe objections and oppoſitions of his friends; ſo Chriſt in this agonie having to doe with God, not with men, though toward God he were aſtoniſhed in his ſenſe, his faith ſtill remaining ſound; yet toward men he was notwithſtanding moſt readie and expert in his heavenly anſweres and oracles.

Iob.19.11.
Pſalm.31.22.
Iob.6.4.

1. *Argum.* 4. Firſt, Chriſts prayers were meritorious : *Precibus & meritis patrem nobis caeleſtem propitium reddidit* : By his prayers and merits he made his father well pleaſed with us. But what merite could there be in his prayer if he were aſtoniſhed ? *Fevard. p.* 421. *conf.* 12. *lin.* 4.

2. Secondly, *Quae conſtantia, &c.* What conſtancie, fortitude of minde, if through feare and aſtoniſhment Chriſts memory failed ? *Fevard. p.* 423. *conf.* 2. *lin.* 7.

But Chriſt ſhewed in his agonie, faith, conſtancie, fortitude, obedience : *Ergo*, he was not aſtoniſhed.

3. Thirdly, if Chriſt feared his Fathers wrath, then hee doubted : ſo *Fevardentius* inferreth upon *Calvines* words, that becauſe he ſaith, *Chriſtum timere*, that Chriſt did feare, therefore hee doubted, *page* 458.

4. Fourthly, Saint *Peter* ſaith, Chriſt ſuffered for us, leaving for us an example that we ſhould follow his ſteppes, 1. *Pet.* 2.21. but it were hard for us, if Chriſt were aſtoniſhed with feare, and ſo beſide himſelfe, therein to imitate him : this place of the Apoſtle is urged by the Frier, *p.* 361. *conf.* 4. *lin.* 4.

1.Pet.2.21.

1. *Anſw.* Firſt, 1. if Chriſt had continued ſtill amazed and affrighted, and not eft-ſoone recovered himſelfe, the firſt argument might have ſome colour, but the ſhortneſſe of that brunt nothing hindered his meritorious working. 2. It was a meanes rather to increaſe his merit, in that hee yeelded not to this naturall feare and infirmity, but in wreſtling againſt it, and ſubduing his humane will to Gods will, his obedience became meritorious. 3. Yet I further boldly ſay, that even this feare and aſtoniſhment of Chriſt being without ſinne, and all other his naturall infirmities, of hunger, thirſt, wearineſſe in the bodie, feare, griefe, with the like in his ſoule, were meritorious : as *Hierome* well ſaith, *Manifeſtum ei eſſe poterit, qui Evangelia ſollicita mente perlegerit, quomodo & cibus & potus eius & deambulatio, & univerſa quae geſſit in corpore ſalutem hominum procurarint:* It may be manifeſt to him that carefully readeth the Goſpell, how that Chriſts meate and drinke, his walking, and all which he did in his body, did procure our ſalvation, *tom.* 4. *de fil. prodig.* 4. Chriſt amazed, aſtoniſhed, merited not indeed for himſelfe, neither did he at any other time elſe : but for us even then and there he merited.

2. Secondly, 1. there was no diſtempered humour in Chriſt; but even in his agony, his heart was ſetled, his faith firme, and fixed, without any diſtruſt or deſpaire. 2. It is untrue, that there can bee no faith, obedience, conſtancy, fortitude, while a man is in a traunce or aſtoniſhed; for *Peter* ſhewed both, *Act.* 10. when he fell into a traunce : Firſt his faith, *verſe* 14. *I have never eaten any thing uncleane* : his obedience, *verſe* 15. in that he reſted notwithſtanding in the anſwere of God, ſubmitting himſelfe thereunto. 3 Chriſt continued not in this aſtoniſhment long, but preſently plunged out of it : and therefore all his prayer-while, hee was not in this traunce; but as on the one ſide hee was aſſaulted in his humane ſenſe with feare and griefe; ſo he recovered himſelfe by his faith, and encountred with that brunt of ſorrow : ſo the Apoſtle ſaith, *that Ieſus for the joy that was ſet before him, endured the Croſſe* : *Heb.* 12.2. And *Cyprian* thus witneſſeth, *Sanguineo ſudore madeſiens, noſtrae naturae in ſe expreſſit imbecillitatem, ne nos in deſperationem caderemus, ſi quum omnia mortem praeſentem intentant, horrorem naturae ſenſerimus, &c.* Chriſt dropping with his bloody ſweate, did expreſſe the imbecillitie of our nature, leſt we ſhould fall into deſpaire, if we feele the horrour of nature, when all things threaten preſent deſtruction, *de duplic. Martyr.* Chriſt then *felt* our ſorrowes, but *fainted* not, he was *diſtreſſed*, but *deſpaired* not, *vexed*, but not *vanquiſhed*.

Act.10.14.15.
Heb.12.2.

3. Thirdly, the argument followeth not, neither is it true, that feare is more intolerable in Chriſt than doubting. 1. *Damaſcene* uſeth a good diſtinction of feare, *lib* 3.*de fide c.*23. that there is δειλία φυσικὴ, and παρὰ φύσιν, a naturall feare, ſuch as this was in Chriſt to decline death; and a feare unnaturall which proceedeth from diffidence or diſtruſt, which was not in Chriſt: all feare hath not diſtruſt, but all doubting is joyned with diſtruſt and diffidence; therefore there may bee feare naturall, where neither ſin is nor diſtruſt. Marke 14.33. 2. The Scriptures teſtifie of Chriſt, that he began to be afraid, *Mark* 14.33. ἐκθαμβεῖσθαι, but doubtfulneſſe or diſtruſt is no where mentioned to have been in Chriſt, therefore the one was in Chriſt, and not the other, 3. *Origen* ſaith, *Proprium eſt omnis hominis primum quidem nolle pati aliquid doloris*: It is proper to every man, firſt not to be willing to ſoffer any griefe, &c. *In Mat. Tract.*35. *Chryſoſtom. Neque nolle mori carnem reprehenſio*: Neither is it to be reprehended, if the fleſh be unwilling to die: *Ex Epiſtol. Agathon. ad Conſtantin*: Thus theſe Fathers doubt not to aſcribe unto Chriſt a naturall feare, and deſire to eſcape ſorrow, without ſin or doubtfulneſſe.

4. Fourthly, whereas the reaſon is thus framed: Chriſt in his ſufferings is to bee imitated of us; but in his aſtoniſhment and amazednes, he is not to be imitated, or in that he was beſide himſelfe: *Ergo*, hee was not in any of his ſufferings ſo aſtoniſhed or beſide himſelfe.

Anſ. 1. It is deviſed onely by them, not affirmed by us, that Chriſt in his agonie was *beſide himſelfe*, which is nothing elſe, but to bee mad: wee affirme onely according to the Scripture, that Chriſt began to be *amazed*, and with feare to be aſtoniſhed: *Mark.* 14.36. So the word ἐκθαμβεῖσθαι there uſed, Marke 14.36. ſignifieth. 2. Chriſt is not to be imitated in all parts of his ſuffering, neither can bee: for who is able to beare ſuch a heavy burthen of Gods wrath and diſpleaſure, as he did, which cauſed him to be aſtoniſhed? Chriſt is to bee imitated, wherein he may be imitated of us, as he himſelfe ſaith, *Learne of mee, for I am humble and meeke*: ſo *Auguſtine* ſaith, *In Pſalme.*90.*præfat. In quo imitaturi ſumus Chriſtum, nunquid hoc à nobis exigit, ut talia miracula, qualia ipſe fecit, faciamus, &c.* Wherein are we to imitate Chriſt, doth he require of us to doe ſuch miracles as he did? &c. he ſaith, *Learne of me, for I am humble and meeke.* If Chriſt be not to be imitated in his miracles, then not in his aſtoniſhment: for ſo to be aſtoniſhed as he was, and not faile in faith, was a great miracle. 3. Yet we have here in Chriſt, that which is worthy and fit to be imitated of us, namely his ſubmiſſion and obedience: that though his naturall deſire carried him one way, yet he ſubdued it to the will of God, ſaying, *not my will, but thy will be done*: as *Auguſtine* ſaith: *Statim fac, quod ideo fecit, ut te doceret, non quod ego volo, &c.* Doe ſtraightway as he did, to the end to teach thee, not that I will, &c.

Argu. 5. *Hilarie* may be objected, as he is alleaged by the Maſter of Sentences, *Lib.*3, *diſt*, 15, *tit.*9. *Nec fieri poteſt, ut timor eius ſignificetur in verbis, cuius fiducia continuatur in factis*: It cannot be, that his feare ſhould be ſignified in word, whoſe fiduce is continued in fact, *Lib.*10. *de trinitat. Hilarie* ſeemeth to exempt Chriſt from all feare and infirmitie, in his bloodie ſweate and agonie; rather aſcribing the drops of blood to his power and divine omnipotencie, than to his naturall infirmitie.

Anſ. 1. Peter *Lombard* in the ſame place bringeth in this anſwere, *Neceſſitas timendi non fuit in Chriſto.* There was not the like cauſe and neceſſitie of feare and griefe in Chriſt, which is in us, and ſo hee ſaith *Hilary* is to bee underſtood, not denying feare to be in Chriſt, but the like cauſe of feare. 2. It is true, that it was not infirmitie in Chriſt, but power to ſtand out in this agonie, and to ſtrive againſt it, even unto blood, but yet the beginning of it proceeded of feare: *Damaſcene* ſaith, that our naturall paſſions were in Chriſt κατὰ φύσιν, ὑπὲρ φύσιν: according to nature, and above, or beyond nature: according to nature, in that he had them; but above nature, in that he governed and moderated them: *Lib.*3. *de fide.c.*20. So *Hilarie* ſaith, *Non ſecundum natura conſuetudinem geſſit, &c.* Hee did it not after the cuſtome of nature: for he did governe and execute them above nature. 3. But otherwiſe, that his naturall feare and infirmitie gave beginning to this agonie: *Ambroſe* teſtifieth: *Audi utramque vocem & carnis infirma, & ſpiritus prompti: pater, ſi poſſibile, tranſeat calix, hæc carnis eſt vox: non quod ego volo, habet devotionem ſpiritus*: Heare both voyces, both of weake fleſh, and of the readie ſpirit: Father, if it be poſſible, let this cup paſſe, this is the voyce of fleſh; not that I will, here is the devotion of the ſpirit. *Lib.*4. *in Luc.*

The truth Confirmed.

The Proteſtants.

CHriſt through the very feare and feeling, ſight and ſenſe of Gods heavie wrath and diſpleaſure againſt our ſinne layd upon him, was in an exceeding great agonie, and therein his humane nature for a while was ſo amazed and aſtoniſhed, that in that moment, he wiſhed to ſhunne the cup prepared for him for the worke of our redemption; yet ſo, that he preſently conformeth his will and deſire, to the will and pleaſure of God.

Heb.5.7. *Argum.* 1. The Apoſtle ſaith, that Chriſt when hee prayed in the dayes of his fleſh, *With ſtrong cryes and teares, was heard in that he feared*, but he was not heard nor delivered from his bodily death, *Ergo*, it was not that which he feared: and ſo conſequently it was the heavy wrath of God in his ſoule which he feared.

Anſw. 1. *Bellarmine* anſwereth, that Chriſt was heard in that which he deſired, namely, that the will of God might be done in his death, or that he might be delivered from death by his reſurrection: *reſp. ad argum. 6.*

2 It may alſo be anſwered, that Chriſt was heard in that he feared, and delivered from his feare: he felt not then that which he feared: ſo then if he feared Gods wrath, he was delivered from it before he felt it: *Fevard.* to this effect. *p. 464. cont. 4. lin. 11.*

3. It will be anſwered that εὐλάβεια, muſt be expounded, not feare, but reverence: and ſo *Bellarmine* affirmeth, that *Chryſoſtome, Theophilact, Oecumenius* do ſo interpret this place, that Chriſt was heard, *pro ſua reverentia*, for his reverence to his Father, *Bellarm. ibid.*

Anſw. 1. *Bellarmine* confeſſeth, that this prayer of Chriſt, which the Apoſtle ſaith he made with ſtrong cries and teares, is the ſame which the Evangeliſts make mention of, when Chriſt was in his agonie in the garden: *Bellar. ibid.* Firſt, but that prayer proceeded from griefe and feare: for his words ſhew his griefe, *My ſoule is heavie to death*; his geſture, in ſweating drops of blood declareth his feare: yet Chriſt neither grieved at, neither feared the ſucceſſe of his paſſion, that Gods will ſhould not bee done in it, or his releaſe from death by his reſurrection: *Ergo*, in theſe things, at this time, and in this Prayer, he was not heard. Secondly, the ſumme of his requeſt is, that the cup might paſſe, which petition he limiteth indeed with ſubjection to Gods will; but the *paſſing of the cup*, cannot be referred to the reſurrection: neither is the paſſing of the cup, the performing of Gods will in the not paſſing of the cup: this were to expound one contrary by another. Thirdly, that thing againſt which Chriſt praieth, made him heavie, but neither the redemption of man by his death, nor the hope of the reſurrection could make him heavie, but rather joyous, as the Apoſtle ſaith, *He endured the croſſe for the joy* Heb.12.2.
ſet before him: Heb. 12.2. Theſe were not then the ſubject of his petition at this time, though I deny not, but Chriſt continually did pray, both for the finiſhing of our redemption, and the perfecting of the ſame by his reſurrection: Wherefore ſeeing Chriſt was delivered from his feare, but not from death, therefore death he feared not: as *Hierome* ſaith, *Erubeſcant, qui putant ſalvatorem mortem timuiſſe, & paſſionis pavore dixiſſe, &c.* Let them bluſh at it, that thinke our Saviour feared death, and though this feare ſaid, *My ſoule is heavie, &c. In Matth. 26.*

Secondly, that fearing is a kinde of inward feeling in the ſoule. 1. the Scripture confeſſeth, 1 *Ioh.* 4. 1 Ioh.4.18.
18. *Feare hath puniſhment*, κόλασιν: there can be no paine or puniſhment without feeling: *Luk.* 22.44. Luk.22.44.
conſtitutus ἐν ἀγωνίᾳ, being ſet or pitched *in an agonie*: an agonie is not without feeling. 2. This is that which *Bernard* ſaith, that Chriſt had in his life, *actionem paſſivam*, an action paſſive; and in his death *paſſionem activam*, a paſſion active: ſo was this paſſion of feare active, working a ſenſe and feeling in Chriſts ſoule. 3. But feare goeth before griefe, and the ſame thing is not felt which is feared, eſpecially where there is a deliverance from the thing feared. *Anſw.* 1. Neither doe wee ſay that Chriſt felt the ſame meaſure of Gods wrath, which he feared: for Chriſt might feare to be left comfortleſſe, and to be forſaken of Gods helpe in that combate: from this feare he was delivered, for he was ſupported and upheld in this terrible aſſault, that he did not ſincke downe in it. 2. So S. *Paul* prayed, that the meſſenger of Satan, the pricke of his fleſh, might be taken from him, which he obtained not, but a ſupply of grace was given him, whereby he ſhould ſtand faſt in that tentation, 2. *Cor.* 2 Cor.12.9.
12. as Saint *Paul* was heard, not by removing of the temptation, but by giving of grace to overcome it: ſo Chriſt was aſſiſted with the preſence of Gods power, the abſence whereof hee feared and from this feare hee was heard and delivered, but not from all ſenſe and feeling of Gods wrath in his ſoule.

Thirdly, concerning the uſe of the word εὐλάβεια. 1. Wee deny not, but that both in Scripture and prophane authors, the word is taken for a religious warineſſe, and reverence. 2. In like manner, it muſt be granted, that it is alſo uſed to ſignifie feare, both in Scripture, and eccleſiaſtical and prophane writers: Act.23.10.
firſt, in the Scripture, *Act.* 23.10. εὐλαβηθεὶς, *timens*; the Tribune feared leſt *Paul* ſhould have been pul- Heb.11.7.
led aſunder, &c. *Heb.* 11.7. *Noe* fearing, prepared the Arke: what or for whom the tribune feared, it skilleth not; we onely ſhew the uſe of the word, that it cannot be here tranſlated *reverence* but *feare*: wee grant alſo that *Noah* his feare was joyned with faith, but Chriſts much more; a feare it was notwithſtanding, though not diſtruſtfull.

3. *Nazianzene* reckoneth εὐλάβειαν, feare, among the infirmities of Chriſt, *orat. 2. de filio*: And *Theodoret* alſo followeth the ſame ſenſe upon this place.

4. And for prophane writers, *Plutarch in Pericle* teſtifieth that εὐλαβεῖτο, he feared the people, when hee ſpake unto them. *Sophocles* ſaith εὐλαβοῦμαι πεσεῖν, I am afraid to fall. 5. The circumſtance of the place alloweth this ſenſe: for both before mention is made of his teares, and prayers, and *verſ.* 8. *Hee learned obedience by the things which hee ſuffered*: which doe argue his feare rather than reverence. 6, The vulgar Latine in the two places before alleaged tranſlateth the word εὐλαβηθεὶς, *timens*, fearing, and our vulgar tranſlation allowed with priviledge readeth in this place, *he was heard in that hee feared*: the firſt ought to move the Papiſts; the other ſhould prevaile with Proteſtants, who are not ſuddenly to depart from the received tranſlation.

Argument. 2. If the feare of the death of the body had ſo aſtoniſhed Chriſt, and caſt him into ſuch an agony, hee ſhould have ſhewed himſelfe weaker than many of his members, the Martyrs, that went boldly without feare to their death: *Ergo*, it was not the feare of bodily death, that troubled him.

Anſw. 1. This is the difference betweene the feare of death in Chriſt, and others: they doe feare of neceſſity, but Chriſt *timuit, quia voluit*, feared willingly: and therefore at other times, when hee thought upon his paſſion, as at the inſtitution of his laſt Supper, he feared not, becauſe then he would not: but now in the garden he beginneth to feare, *quia voluit*, becauſe he would ſo doe, *Bellar, reſp, ad argum.* 3.

2. If Martyrs feare not death, it is becauſe God giveth them greater comfort; this benefit they receive from Chriſt, *Bellarm. ibid.*

3. *Chriſtus, ut copioſa eſſet redemptio, &c.* Chriſt to make our redemption more full, would alſo take upon him our feare, *Bellarm. ibid.* Chriſt then had greater cauſe to feare, in reſpect of his perſon and office being appointed to be our redeemer.

Contra. 1. Firſt, in ſome ſenſe it is true, that all Chriſts affections were voluntary, in reſpect of his voluntary aſſuming of our fleſh: as *Auguſtine* ſaith, *Hos humana infirmitatis affectus ſicut ipſam carnem infirmitatis humana & mortem carnis humana, non humana conditionis neceſſitate, ſed miſerationis voluntate ſuſcepit:* Theſe affections of humane infirmity like as fleſh it ſelfe and death, Chriſt tooke, not by neceſſity of humane condition, but by the willingneſſe of his compaſſion, *in Pſal.* 87. but after Chriſt was incarnat, as it was neceſſary hee ſhould have our fleſh; ſo it was neceſſary he ſhould have the infirmities and affections thereof without ſinne: but as *Peter Lombard* ſaith, *Hanc neceſſitatem habuit, non ex neceſſitate conditionis, &c.* Chriſt had this neceſſity of retaining our affections, not of the neceſſity of his condition, but willingly: it was now then a neceſſity in Chriſt, which at the firſt was voluntary, *lib.* 3. *diſt.* 16. *liter. a.*

2. Another difference betweene Chriſts affections and ours is this; in us they are violent, and immoderate; in Chriſt they were ſo temperate and ordered, that he alwayes ſubmitted them to the will of his Father: ſo that not the having of them, but the moderating of them was voluntary in Chriſt: So *Hierome* ſaith, *Verè contriſtatus eſt, ſed non paſſio ejus dominatur anima:* He truly ſorrowed, but the paſſion did not rule over his ſoule, *in Matth.* 26.

3. Otherwiſe the affections of Chriſts ſoule were as neceſſary, as the infirmities of his body, as hunger, thirſt, ſleepe: elſe Chriſt ſhould not have been like us in all things, if hee had not been ſubject to the ſame infirmities without ſinne: and this were to make Chriſts agony to be in ſhew only: what needed he to pray againſt this cuppe, to ſweat drops of blood, to be comforted of the Angell, if he had been acceſſary to his owne grieſe, and might of himſelfe as man have avoided them?

2. Secondly, as Chriſt gave power to his members to dye boldly, ſo much more had hee power himſelfe to be emboldned againſt the feare of death. 2. Whereas the Martyrs were armed with his example of patience againſt death; now ſhould they have been diſarmed with his example of feare and weakeneſſe, if he had feared onely the death of the body.

3. Thirdly, 1. Chriſt had no greater cauſe in himſelfe to feare bodily death, nor ſo great as others have, becauſe he was without ſinne, and ſo death to him was without ſting; for the ſting of *death is ſinne:* but no man elſe, though never ſo perfect is without ſinne. 2. In reſpect of us and our redemption, as Chriſt had greater cauſe, &c. ſo had he greater ſtrength to beare it.

4. Heb. 5. 7. Fourthly, the fathers have allowed and approved this argument, *Theodoret* upon that place *Heb.* 5. 7. If bleſſed *Paul* feared not death, but deſired to bee diſſolved, &c. how did God the Word feare death? *Auguſt. expoſit. in Pſal.* 93. *Nullo modo formidaret moriturus, quod non formidavit Paulus in fine ſeculi reſurrecturus, cupio diſſolvi, &c.* Chriſt knowing that he ſhould riſe after the third day, in no wiſe would feare that which *Paul* feared not, being to riſe againe not before the end of the world; *I deſire to diſſolved, &c.* for then the ſervant ſhould be better than the Maſter.

Argum. 3. Our third argument is taken from the prayer of Chriſt in the garden, *Matth.* 26. 39. *O my Father, if it bee poſſible, let this cuppe paſſe from mee; nevertheleſſe not as I will but as thou wilt.* Matth. 26. 39.

1. Firſt, here Chriſt prayeth for a thing, in reſpect of Gods decree not poſſible, that the cuppe might paſſe from him: and therefore afterward hee ſaith, *verſ.* 42. *If this cuppe cannot paſſe away from mee, &c.*

2. Secondly, he prayeth for that, which was not granted, that the cuppe of death and ſorrow prepared for him might paſſe.

3. Thirdly, hee prayeth in his humane and naturall deſire ſomewhat diverſly from Gods will; yet with ſubmiſſion of his will unto the will of God: what elſe could cauſe Chriſt in this manner to pray againſt his cuppe and croſſe, but the exceeding feare and feeling of Gods heavie wrath, and irefull indignation, wherewith he was ſo amazed at the firſt and aſtoniſhed, that in his humane weakeneſſe hee was carried (his divinity now hiding and repreſſing it ſelfe) to deſire the paſſing of that cuppe, which he was to drinke of, for the redemption of mankinde.

1. Mark. 14. 36. Heb. 5. 7. *Anſw.* Firſt *Fevardentius* anſwereth, that it was not impoſſible with God to ſave his ſonne from death, and to redeeme the world without his death or croſſe; for Chriſt ſaith, *Mar.* 14. 36. *All things are poſſible to thee.* And *Heb.* 5. 7. the Apoſtle ſaith, *He offered prayers to him, that was able to ſave him from death.* p. 418.

Secondly, againe he ſaith, *Chriſtum rem impoſſibilem, &c.* That Chriſt did not aske a thing impoſſible: *Vel abſoluta voluntati repugnantem,* or repugnant to Gods abſolute will: *Fevardent. ibid.*

confutat. 2. So then, hee ſeemeth thus to take this clauſe, *If it bee poſſible*, that is, agreeable to thy will.

Contra. Firſt, we deny not, but in reſpect of Gods abſolute power, it had been poſſible for Chriſt not to have died, and man ſome other way to have beene ſaved; and ſo the places alleaged are to be underſtood: but in reſpect of Gods juſtice, which could no other way bee appeaſed, than by the death of his Sonne, it was not poſſible: thus the Scripture ſpeaketh, *Act.4.12. There is given no other name under heaven, whereby we muſt be ſaved: Revel.* 5.3. No man in heaven was able to open the booke but the Lambe. Saint *Ambroſe* bringeth in this diſtinction of things impoſſible: *Aliud ſecundum naturam:* Some things are impoſſible in nature, but ſo nothing is impoſſible to God, *Matth.* 19.26. *Aliud per definitionem immutabilis conſilii:* Some things are impoſſible in reſpect of the decree of Gods immutable counſell, as *Heb.6.*18. It is impoſſible that God ſhould lye, *lib.4.de fide.c.*3. and in this ſenſe it was impoſſible, that Chriſt ſhould not dye, becauſe God had ſo determined: and *Origen* upon this place, *Quod ad potentiam Dei omnia poſſibilia; quod ad juſtitiam Dei poſſibilia ſolùm, quæ juſta ſunt:* In reſpect of Gods power, all things are poſſible, in reſpect of his juſtice, thoſe things are onely poſſible, that are juſt: *In Matth. tract.*35. Their owne *Thomas* alſo here thus diſtinguiſheth: that ſimplie it was not impoſſible to God to redeeme man, without the death of Chriſt, but *ſuppoſita praſcientia*, Gods preſcience being preſuppoſed, it was impoſſible, becauſe he had ſo determined, *part.3 .qu.46. art.*3.

Act.4.12. Revel.5.3. Matth,19.26. Heb,6.18.

Secondly, that the poſſibility expreſſed in the firſt clauſe of Chriſts prayer, hath no reference to Gods will, it thus appeareth: firſt, Chriſt ſaith in generall, *all things are poſſible unto thee, Mark.*14.36. but if no more be poſſible to God, than he will; then it would follow, that he can doe no more than he doth, or will doe, which is a great error. Secondly, if this were the meaning, *if it bee poſſible*, that is, ſtand with thy will, what needed that limitation, or explanation following, *yet not my will*, ſeeing he had expreſſed ſo much before? Thirdly, in reſpect of Gods will, it was impoſſible the cup ſhould paſſe: as our Saviour ſaith, *verſ.*43. *If this cup cannot paſſe away from me, but that I muſt drinke it, thy will be done:* how could the ſame thing be both poſſible and impoſſible in regard of Gods will? Fourthly, Chriſt was not ignorant of the will of God, and therefore knew well enough that it was not poſſible, neither ſtood with Gods will, that the cup ſhould paſſe: this clauſe therefore, *if it be poſſible*, cannot be referred to the will of God, but rather to his power.

Mark.14.36.

2. Secondly, it is replied, that Chriſt obtained that he asked: firſt, the Apoſtle ſaith, *Heb.* 5.7. *he was heard.* Secondly, our Saviour ſaith to his Father, *Ioh.*11.42. *Thou heareſt me alwayes: Fevard.p.*464. *con.*4. Thirdly, *Origene* thinketh, that the cuppe of Gods everlaſting wrath did paſſe both from Chriſt and us, and ſo in that behalfe he obtained that he deſired: *Orig. in hunc locum.*

Heb.5.7. Ioh.11.42.

1. *Contr.* Firſt, the Apoſtle ſaith, hee was heard in or from his feare: Chriſt in his humane infirmity (his divine power for the time withdrawing it ſelfe) feared a greater meaſure of Gods wrath, leaſt hee ſhould have been left alone in it; from this feare he was heard and delivered. So then the cup of Gods wrath paſſed not from him, as in the beginning of his prayer his humane will tempted (as *Damaſcene* ſaith) of his naturall infirmity deſired, but from the manner and meaſure thereof which he feared.

2. Secondly, Chriſt was indeed alwayes heard of God, ſo was he in this place: for though hee was in that moment ſtirred in his humane deſire to wiſh the eſcaping of that cuppe (for it is a naturall inſtinct, and not in it ſelfe ſinfull, to wiſh to decline every thing that is hurtfull) yet he limiteth this deſire, and ſquareth his will to his Fathers: ſo that this was the ſumme of his prayer, that howſoever his humane deſire wiſhed to eſcape that cup, yet he was contented Gods will might ſtand: and ſo it did, and thus Chriſt was heard: though not in the ſudden wiſh of humane infirmitie, yet in the adviſed requeſt of his filiall conformitie.

3. Thirdly, *Origen* indeed hath ſuch a conceit: *Expediebat omnibus, ut tranſiret calix ab eo propterea quod biberat eum ſalvator:* It was expedient for all men, that the cuppe ſhould paſſe from Chriſt, becauſe he dranke of it: ſo he thinketh, that the cuppe of Gods everlaſting wrath paſſed from Chriſt and us, by his drinking of it. This is contrary to the Scripture: *If this cup cannot paſſe, but that I muſt drinke of it, thy will be done, Matth.*26.42. Chriſts meaning was then, that the cup might ſo paſſe, that he might not drinke of it: how then could it paſſe by his drinking and taſting of it: Secondly, Chriſt feared not *eternall vengeance* after death, and ſo everlaſting deſtruction: it were not farre from blaſphemie ſo to affirme: but he was heard in that which he feared: *Ergo*, herein he was not heard, neither did he deſire the cup to paſſe in that ſenſe, in the *appeaſing of Gods everlaſting wrath*, which was indeed an effect of Chriſts croſſe, but not of that part of his prayer in the garden, for the *paſſing of the cup:* though in the explanation, limitation, and condition of his prayer I doubt not but that effect is comprehended.

Match. 26.42.

Object. If Chriſt neither feared the death of the body, nor everlaſting death; what then did hee feare?

Anſw. I ſay with *Cyprian: Metus ille infirmitatis humanæ communem exprimebat affectum, ut difficultas extremi exitus timeretur:* That feare of humaine infirmity did expreſſe a common affection, that the difficulty of the laſt end ſhould be feared, *ſerm. de paſſion.* So then Chriſt feared not the end of his life, but the difficulty thereof, that is, the bitterneſſe of his Fathers wrath, and the anguiſh of ſoule, that was joyned with death. To this purpoſe the ordinary gloſſe upon the third to the Galathians:

lathians : *Inſipiens honorificentia, Chriſtum à maledicto, quod morti coniunctum eſt, ſeparat :* it is a fooliſh honouring of Chriſt to exempt him from the curſe, which was ioyned with death, &c. So then it was Gods wrath and curſe, which did concurre with Chriſts bodily death, which did ſo afflict and perplex his ſoule.

Fourthly, that Chriſt in his humane deſire wiſhed for ſomewhat, that was not granted ; *Chryſoſtome* teſtifieth : *Neque nolle mori carnem reprehenſio eſt, quia hoc natura eſt, ipſo autem, quæ natura ſunt, omnia ſine peccato oſtendit :* Neither is it reprehenſible to ſhun death, becauſe it is of nature, but Chriſt ſhewed all that is of nature without ſinne : *Ex epiſt. Agathon. ad Conſtantin.* Chriſt then in *Chryſoſtomes* judgement would in his humane deſire have eſcaped death (though it was not that onely or chiefely which he feared, but as the ſenſe of Gods wrath for ſinne concurred with it) yet did hee not eſcape death. *Athanaſ.* is alſo cited in the ſame place : *Humana voluntas propter infirmitatem carnis refugiebat paſſionem, divina prompta erat :* His humane will becauſe of the infirmity of the fleſh refuſed the paſſion, his divine will was ready.

Thirdly, it is replied that Chriſt prayed not contrary to Gods knowne will : Firſt, Chriſt prayed in faith, and was moſt aſſured his prayer ſhould take effect, *Fevard. p.464. conſ.4. lin.*13. Therefore not againſt the knowne will of God. Secondly, he prayed the ſame prayer thrice, which had beene a voluntary ſpurning againſt Gods will, if hee had prayed againſt it. Thirdly, hee taught his Apoſtles to pray aright, and reproved the ſonnes of *Zebedee, You know not what yee aske:* much more doth he pray himſelfe aright : *Fevard. p.421. conſ.*11. Fourthly, if he prayed directly contrary to the will of God, he had ſinned : but his prayers were juſt and pure : *Fevard. p.419. conſ.*7.

Contra. Firſt this reply is altogether impertinent : Firſt, we ſay not, that Chriſts will or prayer was contrary to Gods will, but divers onely from it. Secondly, his whole prayer was not contrary, or divers or different, but onely the ſhort motion in the beginning of his prayer was ſomewhat divers. Thirdly, though Gods will were knowne unto Chriſt, yet in this moment, wherein he ſtood amazed and aſtoniſhed, ſeeing his divine power and knowledge, by the which Gods will was revealed unto him, did now withdraw and repreſſe it ſelfe, how could it otherwiſe be, but that this knowledge and revelation of Gods will, was for the time as ſuſpended alſo, and not objected to Chriſts humane ſenſe, being now fully poſſeſſed of this agonie?

Of Chriſts praying in the garden for the paſſing of the cup, how to be underſtood.

Secondly, for anſwere to the arguments. Firſt, notwithſtanding the diverſitie of deſires in Chriſts humane will, yet he prayed in faith, in that he ſudmitted his will in all obedience to his Fathers. Secondly, he might repeate the ſame requeſt of his naturall deſire thrice, becauſe ſo long his agonie continued, without any repugnance to Gods will, ſtill remembring the ſame condition, in ſubmitting his naturall deſire to his fathers heavenly will. Thirdly, the prayer of the ſonnes of *Zebedee* was raſh and ignorant, becauſe it was not conditionall nor limited, but humorous and diſordered ; failing both in the occaſion, which was ambitious; and the manner, which was peremptory and abſolute : but Chriſt prayed from the feeling and neceſſity of his humane infirmitie, and with the moſt obedient condition of his fathers will : and therefore his prayer ſo begun, and ſo ended and limited, was neither raſh nor ignorant. Fourthly, firſt he prayed not contrary to Gods will, but a divers thing he asked, yet with a ſubordination to Gods will. Secondly, it is not ſinne for the naturall affection to deſire to decline that which is hurtfull or contrary unto life : as *Origene* ſaith, whom I alleaged before : *Proprium eſt omnis hominis fidelis primum nolle pati aliquid doloris, &c.* It is proper even to every faithfull man, to be unwilling to ſuffer any trouble, *Tract.* 35. *in Matth.* So it was no more ſinne in Chriſt in his humane ſenſe to deſire to ſhun griefe and trouble, than it was for him, being hungry, to covet to eate of the fruit of the figge tree, where was no fruit but leaves, *Mark.* 11. 13. Thirdly, but it will bee objected, that Chriſt knew Gods will to the contrary, and therefore ſhould have ſinned in making any ſuch repueſt.

Mark. 11. 13.

Anſw. Firſt, I ſay with *Auguſtine : Si in illa voluntate permaneret, &c.* If Chriſt ſhould have ſtaied in that minde or will, then his heart might have ſeemed not to be aright, *expoſit. in Pſal.* 93. Wherefore the preſent moderation of his humane deſire, and the ſubmiſſion of it to Gods will, doe free our Saviour from all corruption. Secondly, ſome doe give this ſolution : *Non ideo petiit, ut impetraret, &c.* He did not therefore aske to obtaine, for he knew God would not doe it : *ſed ut membris formam præberet,* but to give his members an example how to ſubmit their will and deſire to Gods : *Sic Magiſter. lib.* 3. *diſt.* 17. *liter. c.* Thirdly, I anſwere, that in this very moment Chriſts humane infirmity being aſtoniſhed with this vehement object of griefe, and all amazed, did not turne it ſelfe to conſider of Gods ſecret will and decree herein : Like as *Moſes* and *Paul* knew very well, that they were both Gods elect ones, and could not finally periſh : yet in the exceſſe of their zeale, beſide this their knowledge, they wiſh one to be raſed out of the booke of life ; the other to be *anathema*, that is, accurſed for the people of Gods ſake, *Exod.* 32. 33. *Rom.* 9. 3. Did Saint *Paul* ſinne againſt his owne knowledge, who having firſt ſaid, that nothing could ſeperate him from the love of God in Chriſt, *Rom.* 8. 38. preſently in his great zeale wiſheth to be ſeperated from Chriſt? If this were no ſinne in the member, how could it be in the head? Further, we muſt conſider now of Chriſt as a perfect man (his Godhead now not ſhewing it ſelfe) and that as *Damaſcene* ſaith, he tooke upon him ἀγνοοῦσαν φύσιν, a nature of it ſelfe ignorant, but that it was by the conjoyning of the divine nature enriched with the knowledge of future things, *lib.* 3. *de fide. c.*21. Whereupon our Saviour doubteth not to confeſſe himſelfe

Exod. 32. 33.
Rom. 9. 3.
Rom. 8. 38.

himſelfe, as hee is man, ignorant of Gods ſecret will, *Mark.* 13. 32. what inconvenience then is it to grant, that Chriſt as man (the light of his divine knowledge for a time withholding the beames thereof) being plunged in his agonie in his humane ſenſe, did either preſently not know or not remember his Fathers ſecret determination concerning his drinking of this cup? Mark.13.32.

Thirdly, that Chriſt prayed at the firſt for ſomewhat not obtained, and that he deſired and willed a divers thing from his Fathers will in that inſtant; the Fathers doe thus teſtifie: *Auguſt. Hæc humana voluntas erat proprium aliquid & privatum volens:* This was his humane will, willing ſomewhat proper and private, *in Pſal.32.part.1. Hieronym. in Marc.14. Hic oſtendit humanam voluntatem, quæ propter infirmitatem carnis recuſat paſſionem, & divinam, quæ prompta eſt perficere diſpenſationem:* Here he ſheweth an humane will, which becauſe of the infirmity of the fleſh, refuſeth the paſſion, and a divine will, which is ready to performe the diſpenſation. *Origen. tract.35. in Matth. Hæc voluntas, quam dicit, non ſicut ego volo, &c.* This will, which he ſaith, not as I will, is not according to his divine and impaſſible ſubſtance, but his humane and infirme. *Chryſ. ex epiſt. Agath. ad Conſtant. Si in divitate dictum eſt, aliqua eſt contradictio: ſi de carne, nullum eſt ſcandalum:* If it be ſaid of his divinitie, there is ſome contradiction; if of his fleſh, (*not as I will, &c.*) there is no offence. Theſe fathers tooke this as a pregnant place to prove two wils in Chriſt, his divine and humane, againſt the Monotholite heretikes: if Chriſt had then two wils, hee had two deſires, and one divers from the other: it is evident then, that Chriſt in his humane deſire wiſhed ſomewhat diverſly from his divine, yet without ſinne, becauſe he eſt-ſoones ſubmitted his humane *affection* to the divine *diſpoſition.*

Argum. 4. That Chriſt was exceedingly amazed and aſtoniſhed being in his agony, the Scripture evidently teſtifieth: he began ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, to be aſtoniſhed with feare, and to faint or fail away in his ſoule: for ſo the words ſignifie: what elſe could bee the cauſe thereof, than the preſent ſenſe, which he had in his ſoule, of the wrath and indignation of God againſt ſinne? what elſe cauſed him to pray ſo earneſtly, to ſweate drops of blood, to be all amazed, to need to be comforted of the Angell? the feare of bodily death could not doe it, Chriſt was not ſo weake and infirme: if it were not the ſenſe of bodily danger, it was the feeling of ſpirituall griefe and terror of ſoule, which procured it.

Anſw. Firſt, the expiation of the ſinnes of the world before God, whoſe juſtice was to be ſatisfied, and the contemplation and beholding of the ſame in the ſoule of Chriſt, cauſed this great heavineſſe in Chriſt, and in ſuch meaſure, *ut par ei nunquam fuerit,* that no man was ever like him, *Fevardent. p.455. lin.37.* So then the preſence of Gods Majeſtie, and the pitifull beholding of mans miſery, did thus aſtoniſh him.

Secondly, the conſtant continuing of the ſame prayer three ſeverall times, with intermiſſion of time *Fevard.* 486. *conf.* 8. *lin.* 11. and admonition to his Diſciples, proveth he had not forgotten himſelfe, *Fevard. p.425. conf. 5. lin.8.*

Thirdly, this religious aſtoniſhment, though it might for the preſent ſuſpend all other thoughts in our Saviour, yet is there no need it ſhould deprive him of underſtanding, ſenſe and memory, *Fevard. p.425. conf. 6. lin.4.*

Contra. Firſt, 1. If the piety of Chriſt, or preſence of Gods Majeſtie had thus aſtoniſhed Chriſt, why was he not at other times aſtoniſhed, when he came into Gods preſence? as *Ioh.* 17. 13. he ſaith in his prayer, *now I come unto thee:* Ioh.17.13. and piety there was alwaies in Chriſt: if the ſame cauſe, why not the ſame effect? 2. What cauſe had Chriſt to feare the Majeſty of God in himſelfe, being the dearely beloved Sonne of God, moſt juſt, righteous, holy, but onely as our pledge and ſurety, preſenting himſelfe in our perſon, to anſwere our debts? 3. And if commiſeration of humane miſery had ſtricken into him this aſtoniſhment, it muſt 1. follow, that either he was without commiſeration at other times, which were blaſphemy to ſay; or that his commiſeration wrought not in him this proper effect, namely aſtoniſhment, which were great raſhneſſe to avouch. 2. When Chriſt wept over Ieruſalem, foreſeeing their utter deſolation for ever, why did not this commiſeration then alſo aſtoniſh him? 3. And where Chriſt prayed to bee delivered from that houre, *Mark.* 14. 35. Mark.14.35. will they tye Chriſts piety and charity, which they ſay was now the cauſe of this aſtoniſhment, onely to this houre? Wherefore theſe were not the cauſes now: for at other times they could not have wanted the ſame effects.

Secondly, 1. his repeating of his prayer thrice, his admoniſhing of his Apoſtles, doe prove that he had not forgotten himſelfe, we grant; neither doe we ſo affirme, as it is underſtood; that Chriſt had cleane forgotten and was beſide himſelfe: he was not ſo amazed or aſtoniſhed, but that he had ſome intermiſſion and breathing time, and comforts mixed with his tentations: neither yet ſo confounded, as that he either forgot piety in his obedience to God, or charity and pitty in warning his Diſciples. 2. The repeating of his prayer thrice for the paſſing of the cup, his praying to bee delivered from that houre, the comforting of the Angell, doe ſhew a continuance of the agonie and aſtoniſhment: and the text ſaith, he was γενόμενος, *conſtitutus*, ſet or ſetled in an agonie, *Luk.* 22. 44. Luk.22.44. you muſt then either grant no agony or aſtoniſhment at all, or elſe continue it all the while of his prayer, as the Evangeliſts doe: but yet there was ſome intermiſſion of the agonie fits, and the *infirmity* as *Ambroſe* calleth it, or *tentation* of his fleſh, as *Damaſcene*) had their entercourſe: ſo it continued, but not alwayes in the ſame meaſure or degree of working, as hath beene ſhewed before: *par.2. reſ.2. & 4. ad 3. arg. papiſtar.* this then is not contrary to that which is affirmed before, that *all his prayer while he was not in that trance:* that is in the ſame meaſure and degree without intermiſſion. *ibid. reſp.2. artic.3. ad 4. arg.*

Thirdly, there is no need, notwithſtanding Chriſt were amazed and perplexed with the feare of Gods judgements, and ſo caſt into a moſt vehement agonie, that he ſhould be deprived of *ſenſe, underſtanding*, or *memorie:* 1. If his memory in one point were not extinguiſhed, but over-ruled or overcaſt with the vehement ſenſe of his preſent agonie, muſt he therefore be wrapped in a totall confuſion or oblivion? 2. In the middeſt of theſe ſtormes he had ſome comfortable blaſts; and though death and hell were before his ſenſe, yet he was quickened and revived in his ſpirit. 3. *Moſes* and *Paul* raviſhed with zeale, wiſhed they might be caſt-awayes; yet at other times their ſalvation was manifeſtly revealed unto them: ſhall we conclude therefore that they wanted ſenſe, underſtanding, memory? Thus (I truſt) are thoſe objections anſwered.

Argum, 5. Laſtly, I will produce the teſtimony of the Fathers, that Chriſt was not thus aſtoniſhed for feare of the death of the body: *Hilarie lib.* 10 *de Trinitat. Anne timuit mori, qui armatis obvius prodit, &c. pungenda carnis metu triſtis eſt, cuius attactu caro poſt cadem ſanatur?* Did he feare to die, which came againſt the armed troups? was he ſorrowful for the pricking of his fleſh, who by his touch healed the eare that was ſmitten off? *Aug. in expoſit. in Pſal.* 93. *Si ſciret ſe poſt triduum reſurrecturum, nullo modo formidaret moriturus:* Chriſt did not feare to die, being to riſe againe the third day. And againe, *in Pſal.* 100. *Non vere ille timebat mortem, qui poteſtatem habuit ponendi animam, &c.* Hee could not verily feare death, that had power to lay downe his ſoule, and to take it up againe.

Again, *Hilarie* ſaith, *Triſtis eſt anima mea uſque mortem, nunquid aiit triſtis eſt anima propter mortem? aliud eſt uſque, aliud propter id metuere:* My ſoule is heavy unto death; doth he ſay my ſoule is heavy for or becauſe of death? it is one thing to feare till death, another becauſe of death: *c.* 31. *in Matth.*

Ambroſe: Non propter mortem, ſed uſque ad mortem: quia eum conditio corporalis affectus, non formido mortis offendit: Not becauſe of death, but unto death, for the condition of his corporall or naturall affection, not the feare of deadly afliction doth offend him, *in Luc.* 12. And our country-man *Beda* uſeth the very ſame words, *in* 14. *Marke.*

Some other of the Fathers affirme, that Chriſt *non timuit infernum chaos, & torrentes flammas*, that Chriſt feared not the infernall gulfe, or the ſcorching flames, *Hilarie lib.* 10. *de Trinitat. Bellarm. reſp. ad argum.* 7.

We willingly graunt that Chriſt feared not hell fire, nor everlaſting deſtruction: thoſe authorities preſſe not us, but rather helpe our cauſe: for if Chriſt neither feared temporall, nor everlaſting death,

Heb. 5. 7. as theſe Fathers witneſſe, and the Apoſtle ſaith he feared, *Heb.* 5. 7. what then remaineth, but that hee feared the cup of Gods wrath mixed with death? And as *Cyprian* ſaith before cited, *Difficultatem extremi exitus:* The difficultie or hardneſſe of his laſt paſſage, that is, in reſpect of Gods wrath tempered with it.

Harm. ſect. 6. pag. 108. Vnto theſe fore-cited teſtimonies of the Eaſt and South Church, I will adde the conſent of the reformed Churches, Saxony. artic. 3. *There was ſo great love in the Sonne toward us, that he derived unto himſelfe this true and exceeding great anger.* Scotland. artic. of Chriſts death and paſſion: *He ſuffered not onely the cruell death of the croſſe, — but alſo for a ſeaſon the wrath of his Father, &c.*

Part. 3. q. 46. art. 6. *Thomas* their oracle thus acknowledgeth: *Doloris interioris cauſa fuit primo peccata omnia humani generis, pro quibus ſatisfaciebat patiendo, &c.* The cauſe of his inward griefe was firſt all the ſinnes of mankinde for the which he ſatisfied by ſuffering, which he aſcribed as unto himſelfe, &c. If then all our ſinnes were laid upon Chriſt as his owne, how did he not alſo undergo for the time the burthen of his Fathers wrath, which was due unto our ſinnes, which Chriſt bare.

This then is the ſumme: firſt, that ſeeing Chriſt was ſaved from that he feared, yet was he not ſaved from death; ſecondly, ſo he ſhould have been weaker than many Martyrs, that were not afraid of the death of the body; thirdly, ſeeing he was ſo aſtoniſhed being in his agony, that he prayed for the paſſing of the cup, which was neither paſſible, nor granted; fourthly, and was ſo aſtoniſhed with feare, that his ſoule fainted within, his body did ſweat blood without; fifthly, ſeeing the Fathers confeſſe, that this agonie proceeded not from any feare of bodily ſufferings: it followeth that the feare and feeling of his Fathers wrath thus troubled his ſoule. And thus much of this ſecond part or argument, of the cauſe of Chriſts agony and aſtoniſhment in the garden.

The third Part, whether CHRIST ſuffered properlie and immediatly in ſoule.

The Obiections anſwered.

The Papiſts.

16. Error. THeir opinion is, that Chriſt did not ſuffer in ſoule properly, but either, *ex corporis conjunctione & condolentia:* His griefe proceeded, from the coniunction and fellow-feeling with the body, *Fevardent. p.* 454. or elſe from the commiſeration and compaſſion that he had for the ſinnes of his myſticall body: for the which, *tanta totius cordis pœnitudine dolet, ut par ei nemo unquam fuerit:* He did ſo grieve throughout in his heart, that no man was ever like unto him, *p.* 455. So he concludeth, *pœnas peccatis debitas in corpore portaſſe, &c. igitur non in anima*, that he bare the puniſhment due to our ſinnes in his bodie, and not in his ſoule, *p.* 448. To the like purpoſe *Bellar. Defixit mentem in omnia tormenta im-*

dentia: He fixed his ſoule to behold all the torments ready at hand, *lib. 4. de Chriſti anima, cap. 8 reſp. ad argum.* 3. otherwiſe he confeſſeth no ſuffering in Chriſts ſoule. Let us ſee their arguments.

Argum. Fevard. thus reaſoneth: Firſt, 1 *Pet.* 2. 24. *He bare our ſinnes in his body on the tree.* Secondly,
S. *Paul* ſaith, *God forbid that I ſhould rejoyce but in the croſſe of the Lord Ieſus*, Galat. 6. 14. And 1.
1 Cor. 2. 2. *I eſteemed not to know any thing among you ſaving Ieſus Chriſt and him crucified*: but his 2.
ſoule was not *crucified*. Thirdly, our Saviour ſaid, *It is finiſhed*, Ioh. 19. 30. *Ergo*, if all his ſufferings were
finiſhed upon the croſſe, there remained nothing to be ſuffered afterward, *Fevard. p.* 448. 8. 450. 12. 3.

Anſw. Firſt, this place maketh rather againſt them: for the Apoſtle ſaith directly, *he bare our ſinnes*:
the fleſh properly is not ſaid to beare ſinne, but the ſoule. Secondly, neither can ſinne be here taken for 1.
the puniſhment of ſinne only, but for ſinne it ſelfe: for S. *Peter* expoundeth the Hebrew (נשא *naſah*)
uſed by the Prophet *Iſay* 53. 4. as the Septuagint doe by the Greeke, φέρει, ἀνήνεγκε, which ſignifieth to
beare: ſo *Matthew* ſaith ἔλαβε *he tooke our ſins and infirmities, Matth.* 8. 17. as the Hebrew word is uſed, Math. 8. 17.
1 *Sam.* 17. 34. and S. *Iohn* 1 Ioh. 3. 5 *ut tolleret*, ἄρῃ, *that he might take away ſinnes*: in which ſenſe alſo 1 Sam. 17. 34.
the Hebrew is taken, *Amos.* 6. 10. Wherefore if Chriſt ſo bare our ſinnes, as *Peter* ſaith, that he tooke 1 Ioh. 3. 5.
them upon him, as *Matthew* expoundeth, and tooke them alſo away as S. *Iohn* inferreth; then he did
not onely beare the puniſhment, but the ſinne alſo: for he did not take away, nor take upon him the
puniſhment onely, but the ſinne alſo. Thirdly, neither can the word ἁμαρτία, ſinne, uſed by S. *Peter*, ſignifie
properly the puniſhment of ſin: for S. *Iohn* ſaith, that ἁμαρτία, is ἀνομία: *that ſinne is tranſgreſſion, &c.*
1 *Ioh.* 3. 4. and the Septuagint uſe both theſe words, expounding the one by the other: *Iſay* 53. 5. *Hee* 1 Ioh. 3. 4.
was wounded for our ſinnes, and broken for our iniquities: ſinne therefore doth no more betoken the Iſay 53. 5.
paine of ſinne than tranſgreſſion, ἀνομία. Fourthly, the prophet ſaith, *He hath taken our infirmities or
ſinnes, and carried our ſorrowes, Iſai.* 53. 4. the puniſhment or effect of ſinne, the ſecond clauſe of the
ſentence expoundeth by ſorrowes or diſeaſes: ſo that unleſſe we will make a ſuperfluous repetition of
the ſame thing, in the firſt clauſe, ſinne it ſelfe, the cauſe of theſe ſorrowes, muſt be contained: and the
phraſe alſo giveth this ſenſe: for our ſinnes נשא, *he tooke*, our ſorrowes and diſeaſes, ἐβάστασεν, *bajulavit*,
he did carry or beare, as S. *Matthew* expoundeth. Fifthly, S. *Peter* himſelfe joyneth together, *the obedience,
and ſprinkling of the blood of Ieſus*, 1 *Pet.* 1. 2. the one in his ſoule, the other in his body; and 1 Pet. 1. 2.
therefore it is farre from the Apoſtle to exclude the merit of Chriſts ſoule by his obedience and ſuffering.
Sixthly, it will be objected, that the Apoſtle ſaith, *he bare our ſinnes in his body upon the tree,
and with his ſtripes* μώλωπι, *we are healed*: which ſignifie the ſtripes of his body.

Anſw. Firſt we grant hee bare our ſinnes upon the tree of the croſſe, for that was the very Altar 1.
where this ſacrifice was offered, the field where this battle was fought, and the very theater where
Chriſt was to play the Redeemers part. 2. *and in his body*, for his ſoule was not out of 1. his body,
when he ſuffered: 2. and the body was the inſtrument of the ſoule: 3. and the viſible part of his ſufferings,
and therefore namely expreſſed: 4. or elſe by a Synecdoche in the body the other part is ſignified: Heb. 10. 5.
as where the Scripture ſaith, *a body thou haſt given me, Heb.* 10. 5. hee received not a body Heb. 10. 10.
without a ſoule: 5. otherwiſe, when the Apoſtle ſpeaketh diſtinctly he expreſſeth both parts; *Heb.*
10. 10. *By the which will we are ſanctified by the offring of the body of Ieſus*: we are ſanctified both
by the obedient will of Chriſt in his ſoule, and by the offring of his body.

2. The word ſignifieth properly, *livorem*, the blewneſſe or ſcarres remaining after ſtripes and
wounds, *Prov.* 20. 30. wherein a figure muſt be admitted; by one part the whole being expreſſed: Prov. 20. 30.
otherwiſe if Chriſts ſcarres and ſtripes of his fleſh only healed us, then his blood, and death ſhould be
excluded: And it is no unuſuall thing in Scripture, to attribute wounds and ſtripes to the ſoule; as *Luk.* Luk. 2. 35.
2. 35. *A ſword ſhall pierce thy ſoule*: And 1 Cor. 8. 12. τύπτοντες, *beating or wounding their conſcience*: 1 Cor. 8. 12.
there is no reaſon to the contrary, but that ſtripes may be taken in the ſame ſenſe here. Thus S. *Ambroſe*:
*Sicut mors ejus mortem abſtulit, livor ejus vulnera noſtra ſanavit: ita mœror ejus, mœrorem noſtrum
abolevit*: As his death tooke away ours, his ſtripes healed our wounds: ſo his griefe aboliſhed
ours, *lib. 2. de fid. c.* 3.

Secondly, 1. By the croſſe of Chriſt all Chriſts ſuffrings whatſoever are ſignified: 1 *Cor.* 1. 17. *leſt*
the croſſe of Chriſt ſhould be of none effect: all the effectuall ſuffrings of Chriſt are contained in the croſſe 2.
S. *Peter* ſo underſtandeth Chriſts ſuffrings, 1 *Pet.* 2. 21. *Chriſt ſuffered for us, &c.* 23. *when he was reviled,* 1 Pet. 2. 21.
reviled not againe, &c. but all his revilings were not incident to his croſſe properly. 2. Yea in Chriſt
crucified we underſtand not onely his body launced and whipped, but his ſoule alſo with ſorrow pierced:
and S. *Paul* muſt be ſo underſtood: *whereby* (ſaith he) *the world is crucified unto me, and I unto the
world*: S. *Paul* was not crucified and mortified in body onely to the world, but in ſoule and affections:
ſo was alſo Chriſt crucified. 3. S. *Ambroſe* affirmeth the ſame, *lib. 5. in Luc. Mens mea in Chriſto crucifixa
eſt*: My minde and ſoule was crucified in Chriſt: He ſaith not by Chriſt only, that is, by the power
of his croſſe our ſoule is crucified, but in Chriſts perſon our humane ſoule, which hee tooke together
with our body, was crucified: as the ſame *Ambroſe* ſaith *in Luc.* 22. *Suſcepit animam meam,
ſuſcepit corpus meum*: He tooke my ſoule, he tooke my body.

Thirdly, 1. This place urgeth not us: for we affirme not, that Chriſt ſuffered any thing in ſoule after
his death, all his ſufferings in ſoule and body were performed upon the croſſe. 2. It rather maketh 3.
againſt them: for ſeeing it was needfull that Chriſt ſhould ſuffer for us both in body and ſoule; as the
Apoſtle ſaith, *He tooke away the hand-writing of ordinances that was againſt us, which was contrary to us*

Coloſſ.2.14.

*and faſtened it to the Croſſe, Coloſſ.*2.14. If he faſtened to the croſſe whatſoever decree was againſt us and contrary to us, then the decree againſt our ſoules, as well as againſt our bodies: then it will follow, that if Chriſt faſtened not to his croſſe this decree againſt our ſoules, which muſt be by ſuffering in his ſoule, then he was to ſuffer ſomewhat afterward. Let the Fryer take heed of his owne net, our foote is not entangled in it.

1. John 1.14.

*Argum.*2. Firſt, *Gen.*3.15. *The ſeed of the woman ſhall breake thy head, but thou ſhalt bruiſe his heele: Fevardentius* expoundeth this, by that place *Iohn* 1 14. *The word was made fleſh*: So his meaning ſeemeth to be this, that that part onely, which was of the ſeede of the woman, namely the fleſh of Chriſt, was onely bruſed of the Serpent, *Fevard.p.*276.*conf.*8.*lin.*17.21.

2. Secondly, none of the Prophets did write ſo of Chriſt, that he ſhould ſuffer the anger of God in his ſoule, *Fevard.p.*440.*lin.*3.469.*conf.*1.*lin.*8. So he thinketh, that the Prophets and Patriarkes beleeved the bodily ſufferings of Chriſt onely, and by that faith were ſaved.

3. Thirdly, *Heb.*10.12. *With one offering hath he conſecrated for ever them that are ſanctified:* with one offering, that is, of his bodie and blood, not with two offerings, of bodie and ſoule, *Fevardent.* p.449. *conf.*10.*lin.*6.

1. *Anſw.* Firſt, 1. Similitudes and allegories doe not conclude certainly in every point, but wherein the compariſon ſtandeth: as here the ſimilitude is taken from the nature of Serpents, that being trode upon, doe bite and ſting the foote againe of him that preſſeth them: this ſimilitude holdeth ſtrongly for the victory of Sathan, to the which end this promiſe is made to our parents: but if we apply it to other purpoſes, we ſhall ſtraine it too farre.

What is meant by bruiſing of the heele. Gen.3.13.

2. Some by Chriſts heele doe underſtand his members; as *Origen.hom.*4.*in* P*ſal.*36. *Ille noſtrum obſervat calcaneum, cui utique nunquam oportet nos undam prebere plantam, ſed ſemper eſſe debemus calceati pedes in preparatione Evangelij*: He doth obſerve our heele, to whom we muſt not offer our ſelves bare-footed, but ſhod with the preparation of the Goſpel of peace, &c. This I take to be the proper meaning of Chriſts heele.

Pſal.49.5. Iob 13.26.27.

3. S.*Hierome* alſo giveth a good expoſition of this place: *Tradition.in Geneſ.tom.*4. *Quia noſtri greſſus prepediuntur à colubro, dominus conteret Satanam ſub pedibus*: Becauſe our goings are hindred by the Serpent the Lord ſhall tread downe Sathan under our feet, &c. By our footſteps may be underſtood our ſinnes and infirmities which give advantage to the tentation of Sathan: and this expoſition is agreeable alſo to the Scripture, P*ſal.*49.5. Why ſhould I feare, when, *iniquitas calcaneorum circundabit me.* The iniquitie of my heeles doth compaſſe me? And *Iob* 13.26.27. he calleth *peccata adoleſcentia veſtigia pedum.* The ſinnes of his youth the print of his heeles. In the firſt place the ſame Hebrew word is uſed, in the next the ſame ſenſe of the word is retained.

Pſal.89.51.

4. This place alſo may be expounded by the like, P*ſal.*89.51. *Probro afficiunt veſtigia:* They ſlander the footſteps of thine annointed. Whereby is ſignified the continuall practice of Sathan and his Miniſters, to ſlander the profeſſion of the Goſpel of Chriſt, whereby Chriſt is knowne and diſcerned in the world, as by the prints of his feete: All theſe expoſitions are ſound, and conſonant to the Scripture, and not much varying the one from the other: whether of theſe wee take, this place maketh nothing for the collection enforced.

Exod.33.23.

5. Or if we doe apply it to Chriſts perſon, why may not his whole humanity be here comprehended, which is the inferiour part to his Godhead: and ſo this place may be expounded by that *Exod.* 33.23. where *Moſes* ſaw *poſteriora dei*, the backe parts of God: *Origen* ſaith, *Noviſſima pars hominis pes:* A mans foot is his laſt or hinder part, *in* 17. *Matth.* and ſo expoundeth this of Chriſts being in the fleſh, when *Moſes* ſaw him in the mount. And *Auguſtine* likewiſe underſtandeth his fore-parts to be his face of majeſtie, wherein he is equall to God: his backe-parts, becauſe he appeared in the end of the world, *lib.*3.*de Trinitat.c.*17. So then by Chriſts heele or back-parts, his whole humanity may be implyed, which is but as his backe and meaner parts, in reſpect of his divine Majeſtie.

John 14.30.

6. And this ſenſe the text it ſelfe giveth, and the force of the ſimilitude: for like as that part is bitten of the Serpent, wherewith he is troden upon; ſo Sathan aſſailed that part in Chriſt, wherewith he was overcome: but he overcame him not only with his fleſh, but with the juſtice & innocency of his ſoule: as Chriſt ſaith, *Ioh.*14.30. *The Prince of this world commeth, and hath nought in me.* And as *Auguſtine* ſaith: *Nihil ei extorquens extorſit violento dominatu, ſed ſuperans eum lege juſtitia.* Chriſt did not wreſt any thing from him by violent ſubduing, but overcame him by the law of juſtice, *de liber.arbit. lib.*3.*cap.*10. Wherefore as Chriſt by the innocencie of his ſoule, together with his holy and obedient fleſh ſubdued Sathan: ſo he ſeeketh to bite and vexe him in the ſame. Whether this text then be underſtood of Chriſt or his members, or both, the argument propounded concludeth not.

2. Pſal.18.5. Iſay.53.10.11.

Secondly, the Fathers of the law and the Prophets beleeved not only the bodily death, but the ſpirituall and ſoule ſuffrings of Chriſt: as *David* prophecying of Chriſt, ſaith, P*ſal.*18.5. *The ſorrowes of hell compaſſed me:* but the Prophet *Iſay* of all other ſaith moſt plainely, *Iſai.*53.10. *He ſhall make his ſoule an offering for ſinne:* verſ.11. *He ſhall ſee of the travell of his ſoule, and ſhall be ſatisfied*: and therefore as *Auguſtine* ſaith: *Eadem fides & in illis, qui nondum nomine, ſed reipſa fuerunt Chriſtiani, & in iſtis, qui non ſolum ſunt, ſed vocantur. Moſes veteris teſtamenti miniſter, hæres novi*: The ſame faith was in them, which not yet in name, but indeed were Chriſtians, and in theſe, which not only be, but are ſo called. *Moſes* was a miniſter of the old teſtament, but an heire of the new, &c. *contr.*2.*epiſt.*Pelag.3.1.

Thirdly,

3. Thirdly, 1. Chriſts ſacrifice conſiſting both of body and ſoule, is but one entire ſacrifice: as in the holocauſt and burnt offring of the law there were diuers parts of the ſacrifice, yet but one whole ſacrifice. 2. Where the Apoſtle exhorteth that we ſhould offer up our bodies, θυσίαν ζῶσαν, a living ſacrifice, *Rom.* 12.1. doth he meane our bodie without a ſoule? yet he calleth it a ſacrifice, one, not many. 3. Wheras it is objected, that the Apoſtle expoundeth himſelfe, what one ſacrifice he meaneth, namely of his body, *Heb.* 10.10. *ver.* 19. *By the blood of Ieſus we may be bold to enter: ver.* 20. *He hath prepared a way by his fleſh.* I anſwere: firſt, Chriſts body, fleſh and blood, are not all one, his fleſh & blood are divers parts of his body: then as by theſe ſeverall parts named by themſelves we underſtand the reſt; by blood, his body and fleſh; by fleſh, his blood and body: ſo what letteth, but that in theſe ſpeeches all other neceſſary parts of his ſuffering may be comprehended? Secondly, the Apoſtle doth chiefly ſtand upon the externall part of Chriſts ſuffering, as the offering of his body, ſhedding of his blood, becauſe it did more fitly anſwere to the blood of Buls and Goats, and the ſacrifice of beaſtes, whereof the Apoſtle entreateth, *chap.* 9.10. Thirdly, the Apoſtle ſpeaketh in more generall termes: *Chriſt offered himſelfe. Heb.* 9.24. *Chriſt was offered, ver.* 28. If Chriſt, if himſelfe, how Chriſt without a ſoule, how himſelfe without a ſoule? if Chriſt then being both God and man, is but one, as *Leo* ſaith, *Unus atque idem in utraque forma Chriſtus*: One and the ſame Chriſt in both formes & natures, *epiſt.* 81. ſo likewiſe his body and ſoule being parts of the ſame nature, doe make but one ſacrifice.

Rom. 12.1.
Heb. 10.10. 19.20.
Heb. 9.24, 28.

Argum. 3. 1. Chriſt neither taſted nor ſuffered the death of the ſoule, as *Auguſtine* ſaith: *Quod anima fuit mortificatus Ieſus, quis audeat dicere cum mors animæ non ſit niſi peccatum?* Who dare ſay that Chriſt was mortified in his ſoule, ſeeing the death of the ſoule is nothing but ſinne? therefore he was mortified in the fleſh, *quia ſecundum ſolam carnem mortuus*, becauſe he died only in the fleſh, *epiſt.* 99.

2. The Apoſtle ſaith, *Epheſ.* 1.7. *We have redemption through his blood, even forgiveneſſe of ſinnes*: *Fevard. p.* 442. *conf.* 15. *lin.* 11. 1. *Iohn* 1.7. *The blood of Ieſus Chriſt cleanſeth us from all ſin, Fevard. p.* 441. *conf.* 13. *lin.* 5. If the ſhedding of the blood of Chriſt be the juſt and full redemption of all ſins, what need the ſufferings of his ſoule?

Epheſ. 1.7.
1. Iohn 1.7.

3. Chriſt ſuffered wrongfully, 1. *Pet.* 3.18. *He ſuffered, the juſt for the unjuſt. Fevard.* 448. But he could not ſuffer the death of the ſoule wrongfully, becauſe it is Gods immediate action: *Ergo*, he died not in ſoule.

1. Pet. 3.18.

4. All Chriſts ſufferings were voluntary: *Ioh.* 10.18. *No man taketh away my life, I lay it downe of my ſelfe. Fevard. p.* 448. *conf.* 10. *lin.* 8. but the death of the ſoule he did not willingly ſuffer, becauſe it is an alienation from God, which cannot be without ſinne.

Iohn 10.18.

5. Chriſt is the *Lambe which was ſlaine, Apoc.* 5.9. *Fevard. p.* 441. *conf.* 13. *lin.* 15. but his ſoule was not killed of the Iewes: *Ergo*, he was not crucified in ſoule, neither died any other death, beſide the death of the body, *Fevard.* 440. *lin.* 4.

Apoc. 5.9.

6. The Prophet ſaith, *The ſame ſoule that ſinneth ſhall dye, Ezech.* 18.20. God in ſpirituall puniſhments, doth not puniſh one for another, *Bellarm. lib.* 2. *de amiſſ. grat. c.* 8 *arg.* 5. Therefore Chriſt was not ſpiritually puniſhed in his ſoule for us.

Ezech. 18.20.

1. *Anſ.* 1. We moſt willingly confeſſe, that Chriſt in *Auguſtines* ſenſe died not the death of the ſoule: we approve that ſentence of his: *Mors domini noſtri non fuit in anima, ſed in carne ſola: mors noſtra non in carne ſola, ſed in anima; in anima propter peccatum, in carne propter pœnam peccati: ille vero, quia peccatum non fecit, nec habuit in anima, non eſt mortuus niſi in carne tantum: igitur ſimpla eius mors profuit dupla noſtra, &c.* The death of our Lord was not in his ſoule, but in his fleſh only; our death is not in our fleſh only, but in our ſoule alſo; in our ſoule becauſe of ſinne, in our fleſh for the puniſhment of ſinne: but he becauſe he did no ſinne, neither had any in his ſoule, died but in his fleſh onely, therefore his ſimple death was profitable to our double death, &c. *ſerm.* 18. 1. *c.* 5. 2. But it followeth not, Chriſt dyed not in ſoule: *Ergo*, he ſuffered not in ſoule: or he dyed not this death of the ſoule by ſinne, or damnation; *Ergo*, he cannot be ſayd any wayes to have dyed in ſoule. But I will forbeare to uſe this phraſe of Chriſts dying in ſoule, though it may have a tolerable ſenſe, as I have ſhewed before, *reſp. ad* 10. *calumniam.* Yet *Auguſtine* ſeemeth to mee not to deny a ſenſe of death in Chriſts ſoule, his words are theſe: firſt, having affirmed, *that Chriſt deſerved not hell fire*: *Quia hæc mors non conditionis eſt, ſed criminis*: For this death is criminall, not conditionall. Hee then propoundeth this objection: *Sed inquies, mortem dei filius & in anima non pertulit, nec in majeſtate ſenſit?* You will ſay, the ſonne of God, did he not ſuffer & feele it in the majeſtie (thereof) death in his ſoule? *Et ſenſit & pertulit, ſed participatione morbi alieni non proprietate vulneris ſui*: He did both feele and beare it, but by the partaking of anothers diſeaſe, not by the propertie of any wound or infirmity in himſelfe, *Contra Felician. cap.* 18. But whatſoever *Auguſtines* judgement was herein, wee ſimply denie the argument: for it followeth not, Chriſt dyed not in ſoule: *Ergo*, he ſuffered not in ſoule.

2. Secondly, 1. I have ſhewed before how the Apoſtle is to be underſtood, when he maketh mention of the blood of Chriſt: *part.* 1. *reſp. ad argum.* 1. that by one part the reſt are ſignified: for if blood be taken ſtrictly, then Chriſts fleſh is excluded, and beſide his blood, there iſſued out alſo water: all theſe were neceſſary parts of Chriſts paſſion: the Apoſtle then ſo ſpeaketh of one part, as he doth not except or ſeclude the reſt. 2. It is uſuall in Scripture, by the fleſh, to comprehend the whole man not unregenerate only, but regenerate: as *Ambroſe* interpreteth theſe words of Chriſt, *The ſpirit is ready the fleſh is weake, Matth.* 26.41. *Ut in ſpiritu deum, in homine carnem ſignificaret*: That hee might

Matth. 26.41.

ſignifie God in the ſpirit, man in the fleſh. But for more full anſwere, I referre the reader to that place before remembred.

How God was the author of Chriſts ſufferings.

3. Thirdly, 1. concerning the death of the ſoule, which could not without injurie be inflicted upon Chriſt, I anſwere, that this queſtion is altogether impertinent, and the argument ſuperfluous: for wee affirme not any ſuch death in the ſoule of Chriſt. 2. Yet we are bold to avouch, that God was the author of the afflictions of Chriſts ſoule: ſo the Prophet ſaith, *Iſay* 53.4. *He was plagued and ſmitten of God*: *Act.*2.23. *He was delivered up by the determinate counſell of God.* Yea even the terrors and inward afflictions of Gods children proceede from God: *Iob* 6.4. *The arrowes of God are in me, and the terrors of God fight againſt me.* 3. Yet God is not unjuſt, neither injurious, in giving unto his ſonne this cup to drinke: 1, Becauſe Chriſt willingly offered himſelfe to undertake this puniſhment for us: *Pſal.* 40.7. *Then ſayd I, Loe I come, I deſire to doe thy will O God.* 2. *Becauſe God layd upon him the iniquitie of us all, Iſay* 53.6. he being the ſuretie for our ſinnes, was in juſtice to ſatisfie the debt. 3. Becauſe God herein intended the redemption of mankinde, not having a pleaſure in the death of his ſonne; as *Origen* well ſaith of the tentation of *Iob*: *Non delectabatur, ut Iob torqueretur, ſed ut diabolus vinceretur*: God was not delighted, that *Iob* ſhould be tormented, but that Sathan ſhould bee conquered, *in 2.cap.Iob.* 4. The ſame objection may be made as well concerning Chriſts ſufferings in bodie, for God alſo was the author of them; as where the Prophet ſaith, *Smite the ſhepheard, Zach.*13.7. yet the Evangeliſt ſaith in Gods perſon, *I will ſmite the ſhepheard. Matth* 26.31. *Evangeliſta auſus eſt Prophetæ verba ad dei transferre perſonam*: The Evangeliſt is bold to referre the Prophets words to the perſon of God, *Hieron. ad Pammach.* Whether God were the author mediatly or immediatly in reſpect of juſtice, there is no difference: the Iudge that decreeth unjuſt things, and the writer or executor thereof are alike guiltie of injuſtice. *Iſay* 10.1. *Woe unto them that decree wicked things, and write grievous things*: wherefore if the ſufferings of Chriſt in ſoule were uniuſt in reſpect of Gods decree, his ſufferings in bodie ſhould be ſo likewiſe; which wee confeſſe notwithſtanding in reſpect of the malice of Sathan, and the Iewes which procured them, and the innocencie of Chriſts perſon to have bin moſt wrongfull and iniurious.

Pſal.40.7. Iſay 53.6. Zachar.13.7. Matth.26.31. Iſay 10.1.

4. Fourthly, 1. ſuch a death of the ſoule, as bringeth with it a ſeparation from God, Chriſt neither ſuffered willingly, nor unwillingly: we denie any ſuch death of ſoule to have beene in Chriſt; and therefore all the objections, which preſſe this abſurditie, are altogether impertinent. 2. Concerning ſuch paſſions in ſoule as we affirme Chriſt to have endured, we anſwere as of the ſufferings in his bodie; that he did beare them both willingly: for though in his humane and naturall deſire without ſinne, he wiſhed the paſſing of the cup, yet conforming his will unto Gods, he was obedient and willing: this the Scripture teſtifieth, that Chriſt prayed, that the cup might paſſe, which ſheweth a will in him to have eſcaped it: but yet he ſubmitteth himſelfe to his Fathers pleaſure: *not as I will, but as thou wilt. Matth.*26.39. Thus the Fathers doe note two wills to have bin in Chriſt when he made this requeſt. *Athanaſ. Humana voluntas propter infirmitatem carnis refugiebat paſſionem, divina prompta erat*: The humane will for the infirmity of the fleſh, refuſed the paſſion; the divine will was ready: *ex epiſt. Agathon. ad conſt. Origen. Cæpit trepidare, & mæſtus eſſe, non quia trepidaverit deitas, ſed quia carnis infirmitatem oſtendit*: He began to feare and to be ſad, not that his diety trembled, but becauſe hee ſhewed *the infirmity of his fleſh*: *lib.3. in Iob.* The Latine fathers ſpeake more diſtinctly. *Hieron. in* 14. *Marc. Hic oſtendit humanam voluntatem quæ propter infirmitatem carnis recuſat paſſionem, & divinam quæ prompta eſt perficere diſpenſationem*: Here he ſheweth an humane will, which becauſe of the infirmity of the fleſh refuſeth the paſſion; & a divine, which was ready to fulfill the diſpenſation. *Ambroſ. Sciat vitam in voluntate eſſe hominis, quia mortem timemus; paſſionem autem Chriſti in voluntate divina ut pateretur pro nobis*: Know, that life is in the deſire and will of man, becauſe we feare death; but the paſſion of Chriſt in the divine will, that he might ſuffer for us, *lib.2. de fide.c.*3. Thus we ſee, that although Chriſt would not die in his humane infirmity, yet he was moſt willing in his obedient conformity. *Peter Lombard. lib.*3. *diſt.*27.*b.* uſeth to this purpoſe a good diſtinction, which ſafely may be received: that as there is in man *duplex affectus, rationis & ſenſus*; a double affection or deſire, of ſenſe and reaſon; ſo likewiſe was there in Chriſt, *ut mentis affectu vellet mori*: He was willing to die in the affection of his mind, *ſenſualitatis affectu nollet*; but in his ſenſuall affection unwilling, as hee ſheweth out of *Auguſtine* in the example of *Peter*, to whom Chriſt ſayd, *Iohn* 21.18. *When thou art olde, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee and lead thee whither thou wouldeſt not*: whereupon *Auguſtine* thus writeth, *Ad illam moleſtiam nolens venit, ſed volens eam vicit*: *Peter* came unwillingly to this trouble, but he willingly overcame it: and this affection not to be willing to die, is ſo naturall, *ut eum Petro nec ſenectus abſtulerit*: that it left not *Peter* in his old age: the like affection and deſire he ſheweth to have beene in Chriſt, when he ſayd, *Let this cup paſſe, &c.*

Matth.26.39. Two willes in Chriſt. Iohn 21.18.

5. Fiſthly, 1. the argument followeth not, the Iewes crucified not Chriſts ſoule: *Ergo*, hee was not crucified, or did not ſuffer in ſoule: for the Iewes onely crucified the externall fleſh of Chriſt: but God gave him the cup of inward ſorrow to drinke: and therefore he prayeth his Father, *that the cup might paſſe*, he prayeth to him to remove it, that had prepared it; *Rom.*8.32. God is ſaid to have given his owne ſonne to death. *Auguſtine*: *Ille quanti te æſtimat vide, qui proprio filio non pepercit*: See how much hee eſteemed thee, who ſpared not his owne Sonne: *in Pſalme* 143. 2. This argument may bee retorted; for if Chriſt ſuffered no more, than the Iewes inflicted upon him; then hee ſuffe-

Rom.8.32.

ted,

red nothing at all in ſoule, neither by *compaſſion* nor *commiſeration*; which is on the contrary part affirmed.

Sixthly, 1. The Prophet ſpeaketh not onely of ſpirituall, but of corporall puniſhments, that this is the perpetuall rule of Gods juſtice, that one ſhall not be puniſhed any way for anothers ſinnes: for ſo was the Proverbe among the Iewes; *Our fathers have eaten ſowre grapes, and our teeth are ſet on edge, Ezech.* 18.2. They complaine not of ſpirituall and eternall puniſhment, but of thoſe outward calamities, which they ſuffered: ſo then, neither are children puniſhed temporally for their parents ſinnes, unleſſe they continue in the ſame; for then God will viſite the iniquity of the fathers upon the children, to the third and fourth generation of them, *that hate him*, as it is in the ſecond Commandement; if both the Fathers and the children be alike haters of God: So *Auguſtine* ſaith, *Malorum imitatio facit, ut non ſolum ſua, ſed eorum quos imitantur, merita ſortiantur*: The imitating of the evill, cauſeth that they only are not partakers of their owne, but of their deſerts, whom they imitate, *in Pſal.* 108. Good children of wicked parents, if they bee chaſtiſed, it is not a judgement for their fathers ſinnes, to puniſh them, but Gods loving correction to admoniſh them. In this ſenſe then, Chriſt who needed not by any correction to be admoniſhed, ſhould not for us, no not corporally have beene puniſhed. 6.

Exech. 18.2.

How children are puniſhed for their fathers ſinnes.

2. *The ſame ſoule that ſinneth ſhall dye*: This rule alſo holdeth in Chriſt, for his ſoule died not; the ſufferings of ſoule we admit, but not everlaſting death, whereof the Prophet ſpeaketh: for that death of the ſoule which followeth the ſinne of the ſoule, is everlaſting death; but Chriſts ſoule as it was free from ſinne, ſo was it from everlaſting death, or the feare thereof. Thus *Auguſtine* alſo ſaith, *Mortibus corporum legimus quoſdam mortuos propter non ſua, ſed aliena peccata, ubi magis eſt in dolore cordis plaga viventium, quam in reſolutione carnis pœna morientium; — animarum verò morte alius pro alio non plectitur*: By the death of the body we read that ſome have dyed, not for their owne but others ſinnes, where it was rather a plague of the living in the griefe of their heart, than a puniſhment of the dead in the reſolution of their fleſh, but in the death of the ſoule none dieth for another: *cont. adverſ. leg. lib.* 1. *c.* 16. This death of the ſoule then Chriſt died not.

3. The Prophet alſo ſaith, *The ſonne ſhall not beare the iniquity of his father, &c.* but every man ſhall beare his owne iniquity: who ſeeth not, that the prophet maketh exception of the perſon of the Mediator: for the Scripture teſtifieth of him, *that he bare our iniquities, Iſai.* 53.11. therefore as he bare our ſinnes in himſelfe, ſo alſo in Gods juſtice, hee was to beare the puniſhment for the ſame: then according to this rule, *the ſame ſoule, that ſinneth ſhall dye*: ſo becauſe man had ſinned, the man Chriſt taking upon him the ſinnes of mankinde, was puniſhed: Thus *Origen* writeth according to the Scriptures; *Chriſtus ſine dubio, pro peccato, quod ex nobis ſuſceperat, quia peccata noſtra portavit, carnem incontaminatam obtulit hoſtiam*; Chriſt without doubt, for ſinne, which hee tooke of us, becauſe hee bare our ſinnes, *did offer up* in ſacrifice his undefiled fleſh, *Hom.* 3. *in Levit.* As Chriſt then tooke upon him our ſinnes; ſo he alſo anſwered the puniſhment.

Iſai. 53.11.

Argum. 4. The Scripture ſheweth evidently, that our ſoules are redeemed by Chriſts blood, 1 *Ioh.* 1.7. *The blood of Chriſt cleanſeth us from all ſinne*: *Fevard. p.* 441. *conſ.* 13. *lin.* 5. The ſoule is cleanſed as well as the body, *Heb.* 9.14. *The blood of Chriſt doth purge our conſcience from dead workes. Fevard. pag.* 442. *conſ.* 16. *lin.* 8. The conſcience is a member of the ſoule, *Revel.* 5.9. *Thou haſt redeemed us by thy blood*, ſay the bleſſed Saints in heaven, whoſe bodies remaine in the earth: *Fevard. p.* 441. *conſ.* 13. *lin.* 13.

1 Ioh. 1.7.
Heb. 9.14.
Revel. 5.9.

Anſw. 1. All this being admitted, that our ſoules are redeemed by the blood of Chriſt, we feare not the conſequent, as preſently followeth to be ſhewed; the places of Scripture alleaged directly prove the ſame; ſaving that the collection out of the laſt place may be excepted againſt: for thoſe 24. Elders doe not deſcribe the ſtate of the Saints in heaven, but repreſent the Church militant on earth, whoſe converſation notwithſtanding is in heaven: this firſt the text giveth, 1 *verſ.* 10. *Wee ſhall raigne on the earth*, that is, by their faith and vertue, it is not ſaid in heaven. 2. They are ſaid to be Kings and Prieſts; which *Chap.* 1.6. is expounded of the living. 3. And indeed the office of our ſpirituall Prieſthood in preſenting our prayers unto God, is more fit and proper for this life, than for the next; in the which, though we deny not, but the ſaints doe ſing continually to the praiſe of God, as the Angels doe, *Apoc.* 4. 8. and doe make their requeſts unto God, for the accompliſhing of his Kingdome, *Apocal.* 6. 10. yet *the prayer of faith*, which is the ſpeciall object of our ſpirituall Prieſthood, *Iam.* 5.15. is onely incident to this life, for the which faith onely ſerveth. 3. And indeed *verſ.* 9. they ſeeme to ſpeake of the whole number of the elect, redeemed out of every kindred and people.

Revel. 5.10.
1.6.

Revel. 4.8.
c. 6.10.
Iam. 5.15.

The Fathers alſo thus expound this place, of the faithfull in earth: *Beda* upon the 10. *verſe. Here is more plainly declared, that the beaſts and Elders are the Church, which is redeemed by the blood of Chriſt and gathered of the nations.* Alſo he ſheweth in what heaven they are, ſaying: *They ſhall raigne upon the earth. Haymo* ſaith *all the Elect are Kings, becauſe they ſuffer not the tyranny of vices to riſe up in themſelves, &c. while they doe this by the law of vertue they raigne as it were upon the earth.*

2. We grant, that our ſoules are redeemed by Chriſts blood, but it doth not follow, that they are not redeemed by his ſoule alſo, and therefore that his ſuffring in ſoule ſhould be ſuperfluous: for by the ſame reaſon you might conclude againſt Chriſts fleſh: our ſoules and bodies are redeemed by Chriſts blood: *Ergo*, not by his fleſh: and ye may as well inferre out of theſe and ſuch like places, that Chriſt had no ſoule, as that he ſuffered not in ſoule, becauſe the Apoſtles ſtill make mention of blood.

3. *Cyrill* ſaith, *Carnem ſuam in redemptionis pretium pro omnium carne depoſuit; & animam ſuam ſimiliter pro omnium anima in redemptionis preciū conſtituit:* Chriſt yeelded his fleſh the price of redemption for our fleſh, and his ſoule the price of redemption for our ſoule, *de rect. fid. ad Theoſ. Cyrill* ſpeaketh not of the ſympathie of the ſoule of Chriſt, with his ſuffering fleſh, for all this is but *caro pro carne*, his fleſh given for our fleſh: but he inſinuateth ſuch proper paſſions of the ſoule, as are the price of redemption for our ſoules: hee ſpeaketh of the price of redemption in the ſoule, and in the fleſh, not of one and the ſame price, and therefore not of one kinde of paſſions: though in effect and in the whole all is but one price and one redemption, yet there are divers parts and members of it.

4. We ſay then, that though in the uſe and application of Chriſts ſacrifice we ſpeake diſtinctly, that Chriſts ſoule was given for our ſoule, his fleſh for our fleſh, as *Cyrill* ſaith; thereby to ſet forth the proportion of Gods juſtice, which muſt be ſatisfied with the price both of body and ſoule, for the redemption of our body and ſoule: yet we doe not ſever nor divide the power and vertue of Chriſts ſacrifice, but aſcribe the redemption of our body and ſoule joyntly and equally to the ſacrifice of his body and ſoule. After the like manner in the Euchariſt, by way of application we ſeverally and diſtinctly receive the ſignes and pledges of Chriſts body and blood, namely the conſecrated bread and wine, the vertue notwithſtanding whereof is one and the [a] ſame.

[a] There is the ſame ſpirituall efficacie of Chriſts body and blood, yet a divers ſacramentall uſe and application.

The contrary part confirmed, that Chriſt ſuffered properly *and immediatly in his ſoule, and not by way* of compaſſion or fellow-feeling *only with his bodie.*

Argum. 1. THat which Chriſt aſſumed or tooke of our nature, he aſſumed to this end, to ſuffer in it, and by ſuffering to ſave and redeeme it.

But hee tooke the whole nature of man, both bodie and ſoule: *Ergo*, he ſuffered in both: it will be here anſwered, that his ſoule ſuffered but by way of compaſſion and ſympathie only with his body, *Bellarm. Fevard. ubi ſupra.*

Contra. This naturall or compaſſionate ſuffering of Chriſts ſoule, did not properly make to that part of our redemption, which was to be performed by his ſoule, neither was abſolutely neceſſary to make Chriſts fleſh to have life and ſenſe: ſeeing the deity of Chriſt could have given life, ſenſe and feeling to the fleſh, inſtead of a ſoule: as *Felicianus* the Arrian objected to *Auguſtine*, *Cur filii Dei habitus inſtar animæ communis animam ejus non animaret?* Why might not the habite or ſonne of the Sonne of God, inſteed of a common ſoule animate or quicken his fleſh? *Cont. Felician. c.* 13.

1. It is not here affirmed, that the compaſſion of the ſoule with the body, did not properly belong to our redemption ſimply, but to that redemption which was to be wrought by the ſoule. 2. And by way of ſuppoſition, becauſe it was not abſolutely neceſſary, that the ſoule ſhould be given to the body only, to give life and ſenſe unto it: becauſe as the Arrians objected, Chriſts deity might have beene inſteed of the ſoule: and we ſee that there may be ſenſe and feeling in the body, without a reaſonable ſoule: the motion and feeling belongeth to the ſenſitive faculty, not to the intellectuall part: And to this purpoſe *Iodocus Clictoveus*, a writer of their owne uſeth this diſtinction, that, *Anima non fuit medium neceſſitatis, ſed congruitatis uniens deitatem cum carne:* That Chriſts ſoule was not a meane of neceſſity, but onely of congruity, to unite the Godhead with the fleſh; *Enarrat. in lib.* 3. *de fid. Damaſ. c.*27.

I will further confirme and ratifie our argument thus. Firſt, the aſſumption is evident, and need no proofe, that Chriſt tooke upon him both our ſoule and body: the Apoſtle ſaith, *In all things it became him to be like unto us, Heb.* 2.17. Therefore he had both body and ſoule, as we have. Secondly, concerning the propoſition, *That what Chriſt tooke of our nature, he tooke it, by ſuffering in it properly and immediatly to redeeme us*: firſt, it is confirmed by Scripture: *Chriſt tooke part with them, that he might deſtroy through death, him that had power of death, &c.* That he might *deliver all them, which for feare of death, were all their life time ſubject to bondage*: Hence I reaſon thus, that, wherein Chriſt delivered us, he tooke part with us in, he delivered us from feare of death: *Ergo*, he did therein communicate with us: but this feare was the proper and immediate paſſion of the ſoule, namely the feare of death, and Gods anger. And the text giveth this ſenſe; *Becauſe the feare of this death kept them in bondage*: but the feare onely of the bodily death doth not bring us into ſuch bondage: ſo it is expounded in the ſong of *Zachary: That we being delivered from the hand of our enemies ſhould ſerve him without feare*: This then is a ſpirituall feare, from the which Chriſt did deliver us: *Ergo*, hee did communicate with us in this feare: for the Apoſtle ſaith; *In that, wherein he ſuffered and was tempted, he is able to ſuccour us, verſ.* 18.

Heb.2.17.
verſ.15.14.
Luk.1.74.

Object. If Chriſt could deliver us from nothing, which he ſuffered not, then he doth not deliver us from eternall death, which he ſuffered not.

Anſwer. Firſt, the Apoſtle ſpeaketh not of Chriſts divine power, and abſolute ability, but of the poſſibility of his condition: that wherein he ſuffered, he is able to ſuccour us by the feeling of our infirmities, wherewith hee touched, and by the experience which hee had in his owne fleſh: ſo the Apoſtle expoundeth himſelfe, *Heb.*4.5. *We have not a Prieſt that could not be touched with the feeling of*

Heb.4.5.

our infirmities. Secondly, though Chriſt neither felt nor feared everlaſting death, yet he both felt and feared his Fathers wrath and diſpleaſure that cauſed it: and ſo he was not altogether without experience and feeling of our infirmities in that behalfe.

Object. If the feare that Chriſt delivered us from, be the feare of everlaſting damnation; this Chriſt never feared: and therefore he did not therein partake with us.

Anſw. It is not neceſſary, that Chriſt ſhould partake with us in every part and ſpeciall kinde of our infirmities, and in the ſame manner: but it was ſufficient that he taſted of them in ſuch meaſure and degree, as became the dignity of his perſon, and condition, being without ſinne: and ſo we affirme, that though he feared not everlaſting death actually in himſelfe, yet hee feared and felt the wrath of God, which ſtriketh into us a feare of damnation. *Thomas* here reſolveth well, giving this anſwere to a place of *Hilary, Intelligendum eſt quantum ad omnia genera paſſionum, non quantum ad omnes ſpecies:* It muſt be underſtood according to all the kindes of ſuffrings in generall, not in particular, &c. 3. *part. qu.* 46. 5.

4. The Fathers alſo doe thus ſtrengthen our argument. *Auguſt. Si totus homo periit, totus beneficio ſalvatoris indiguit, &c. Si ſolum carnem aſſumpſit, anima pœnæ addicta — primæ tranſgreſſionis ſine ſpe veniæ remanſit:* If whole man periſhed, whole man needed a Saviour, Chriſt therefore tooke whole man, body and ſoule: if he had taken onely fleſh, the ſoule ſhould remaine addict to puniſhment of the firſt tranſgreſſion without hope of pardon, *cont. Felician. c.* 13. By the ſame reaſon Chriſt muſt alſo ſuffer properly in ſoule, becauſe not by taking our ſoule, but by ſatisfying in his ſoule, our ſoule is delivered.

Damaſcene: πάντα τούτων πάθη ἀνέλαβε, ἵνα πάντα ἁγιάσῃ, He tooke all our paſſions or affections, to ſanctifie them all in himſelfe: but Chriſt was ſanctified and conſecrate by his death, *Heb.* 5. 9. and ſo doth hee conſecrate us, *Heb.* 10. 14. *With one offering hath hee conſecrated for ever them that are ſanctified:* *Ergo,* by his offering of our ſoule, and ſuffering in our ſoule, hath he conſecrated our ſoule and affections.

Heb. 5. 9.
Heb. 10. 14.

Ambroſe: *Suſcepit affectum meum, ut emendaret:* He tooke my affection to amend it, &c. Now he hath amended it, in that he conſecrated it by his offering, *Heb.* 10. 14. *Illud pro nobis ſuſcepit, quod in nobis amplius periclitabatur:* He hath taken that for us, which was moſt in danger in us, &c. that is, our ſoule, as he expoundeth it, *de incarnat. c.* 7. But Chriſt hath not otherwiſe delivered us from the danger, but by entring into the danger for us: this danger of the ſoule is the feare and feeling of Gods wrath.

Argum. 2. Whereby *Adam*, and wee ever ſince doe moſt properly commit ſinne, by the ſame hath Chriſt the ſecond *Adam* made ſatisfaction properly for our ſinne: but *Adam* and wee all doe properly commit ſinne in our ſoules, our bodies being but the inſtruments: *Ergo,* Chriſt by and in his ſoule hath properly made ſatisfaction.

Firſt, 1. the propoſition is confirmed by the Apoſtle, *Rom.* 5. 19. *As by one mans diſobedience we are made ſinners; ſo by the obedience of one, many ſhall be made righteous:* Chriſt then ſatisfied for us by the ſame wherein *Adam* diſobeyed, and Chriſt obeyed, that is in his ſoule: for obedience belongeth to the ſoule, as *Agatho epiſt. ad Conſtantin.* upon theſe words, *Phillip* 2. 8. *He became obedient unto death: Quis non intelligat obedientiam humanæ competere voluntati:* Who doth not underſtand, that obedience doth belong to the humane will?

Phillip 2. 8.

2. It will be objected, that Chriſt ſatisfied only by his bodily death, *Fevard. p.* 400. *lin.* 4. and therefore not by his ſoule, becauſe it dieth not: I anſwere, all Chriſts painefull labours in his life, his hunger, faſting, tentations, whippings, mockings, were meritorious and ſatisfactory for our ſinnes: without death indeede the ſatisfactory ſacrifice was not accompliſhed, but not onely by the very paſſion of death; for then the reſt ſhould have beene ſuperfluous: and this to bee the Apoſtles meaning, appeareth by the verſe following, *verſ.* 16. *Where a teſtament is, there muſt be the death, &c.* He ſheweth only a neceſſity of death, that without death the Sacrifice was not perfected.

All the ſufferings of Chriſt in his death and life ſatisfactory.

3. That there is a kinde of dying in the ſoule, when it is pierced with griefe, beſide the death of the ſoule either by ſinne or damnation, is not diſagreeing to the Scripture: *Simeon* ſaith to *Mary, Luk.* 2. *verſ.* 35. *A ſword ſhall pierce through thy ſoule:* As then the body dieth, being pierced with a ſword; ſo the ſoule may be ſaid to dye or languiſh, when it is pierced with griefe: what elſe is crucifying, but dying? but the ſoule is ſaid to be crucified, as S. *Paul* ſaith, *Gal.* 6. 14. *I am crucified to the world*, when as yet his body was alive: So *Ambroſe* doubteth not to ſay, *Mens mea in Chriſto crucifixa eſt:* My ſoule was crucified in Chriſt, *lib.* 5. *in Luc.* that is, Chriſt in his ſoule was crucified: which hee calleth our ſoule, becauſe he did aſſume our ſoule and body: as elſe-where he ſaith, *Mea eſt voluntas, quam ſuam dixit, mea eſt triſtitia quam meo ſuſcepit affectu:* It is my will, which he calleth his; it is my heavineſſe, which he tooke with my affections, *lib.* 2. *de fid. c.* 3. Yet was it properly and perſonally Chriſts ſoule and will, but ours by community of nature.

Luk. 2. 35.
Galath. 6. 14.

Secondly, for the aſſumption, 1. Howſoever it be admitted, that the body is the inſtrument of the ſoule, both in ſinning and ſuffring, yet the concluſion is this; that becauſe ſinne is committed in the ſoule principally and properly, therefore the ſatisfaction muſt bee made in the ſoule principally and properly: if this concluſion be granted, wee have that we would: for the bodily paines affecting the ſoule, are not the proper paſſions of the ſoule; neither is the ſoule ſaid to ſuffer properly, when the

2. The beginning of ſinne in the ſoule.

bodie ſuffereth, but by way of compaſſion and conſent. 2. We graunt, that in the proper and immediate ſufferings of the ſoule, the body alſo is affected: as when Chriſt was in his agonie in the garden, his whole body was therewith ſtirred and moved, and that it did ſweat drops of blood: but it is one thing, when the griefe beginneth immediatly in the ſoule, and ſo affecteth the body, & when the paine is firſt inflicted upon the body, and ſo worketh upon the ſoule: there the ſoule ſuffereth properly and principally, of which ſufferings we ſpeake; here neither properly nor principally, which is not the thing in queſtion. 3. It is not the reaſonable ſoule, that is affected with the body; for it is a ground in Philoſophie, (that the ſoule ſuffereth not) but onely the ſenſitive part: but the griefe that we ſpeake of, which is ſatisfactorie for ſinne, muſt be in the very reaſonable ſoule, where ſinne taketh beginning: and ſo *Ambroſe* ſaith, upon theſe words of Chriſt, *My ſoule is heavy to death*; *Ad rationabilis aſſumptionem animæ, & naturæ humanæ refertur affectum*: It is referred to the aſſumption of the reaſonable ſoule, and humane affection, *de incarnat. cap.* 7.

2. We confeſſe, that in the tranſgreſsion, both *Adams* ſoule and body did properly ſinne: yet not in every act of the tranſgreſſion: for *Adam* committed ſome ſinnes, wherein the body was no inſtrument; as namely pride and infidelitie: as *Ambroſe* ſaith, *Non Evam cibus flexerat, non mandatorum deſtituerat oblivio ſed promiſſi honoris ambitio illecebroſa decepit*: The meat did not turne *Eve*, nor the oblivion of the commandements did not overtake her, but the ambitious deſire of the honor, which was promiſed, deceived her, *lib. 4. in Luc.* Againe, *Peccatum Adæ non longè ab idololatria, prævaricatus eſt, ſe hominem putans Deum*: The ſinne of *Adam* was not farre from idolatry, he ſinned, thinking that hee being man, might be God: *in* 13. *Luc.* Theſe ſinnes of pride and infidelitie began in the ſoule, and had their determination there: in the committing of thoſe ſinnes, the bodie had no part: indeed with the eare they heard the ſuggeſtion of Sathan, but it was no ſinne, till in their mind they had conſented unto it: wherefore ſeeing the firſt ſinne committed was properly and wholly in the ſoule, for the ſame the ſoule muſt properly and wholly ſatisfie.

3. Then, becauſe ſinne tooke beginning from *Adams* ſoule, the ſatisfaction alſo muſt beginne in Chriſts ſoule: as *Ambroſe* ſaith, *Incipio in Chriſto vincere, unde in Adam victus ſum*: I begin there to win in Chriſt, where in *Adam* I was overcome, *lib. 4. in Luc.* then it followeth, that the ſufferings of Chriſts ſoule tooke beginning there, and were not derived by ſympathie from the ſtripes and paine of the bodie. Wee inferre then that therefore Chriſts ſoule had proper and immediat ſufferings, beſide thoſe which proceeded from the ſympathie with the body, and all Chriſts ſufferings were ſatisfactory: *Ergo*, Chriſt did ſatisfie for our ſinnes properly and immediatly in his ſoule.

Iſay 53. 10. Matth. 26. 38.

Argum. 3. The Prophet *Iſay* ſaith, 53. 10. *He ſhall make his ſoule an offering for ſinne*: *Ergo*, Chriſt offered his ſoule, as well as his body. Againe, our Saviour himſelfe ſaith, *Matth.* 26. 38. *My ſoule is verie heavy unto death.* It was not the bodily death, which Chriſt feared; for then he ſhould have beene weaker then many Martyrs: therefore his ſoule was verily and properly ſtricken with heavineſſe, not with the beholding of the bodily torments onely.

Iohn 10. 18.

Anſ. 1. It will be here anſwered, that *ſoule* in the Prophet is taken for life; as *Iohn* 10. 17. *I lay downe my ſoule*, that is, life, *Fevard. p.* 440. *conſ.* 10. *lin.* 8.

Pſal. 16. 10. Iob. 33. 22. Luke 12. 50. 1. Pet. 2. 24. Iohn 11. 33.

2. Chriſt, though he feare death, is not weaker then the Martyrs: for they are rid from feare, becauſe God doth miniſter greater comfort unto them: *Sed Chriſtus timuit, quia voluit*, Chriſt did not feare of neceſſity, but willingly, for it was in his power not to have feared: And ſo *Auguſtine* ſaith, *Eum non infirmitate, ſed poteſtate turbatum*: That Chriſt was troubled not through infirmitie, but by his omnipotency and power, *Bellarm. reſp. ad argum.* 3. *lib.* 4. *c.* 8.

Contra. 1. That, *anima*, ſoule is taken for life we grant; as *Pſal.* 16. 10. *Thou wilt not leave my ſoule or life in grave, &c.* And *Iob* 33. 22. *His ſoule draweth to the grave, and his life to the buriers*, yet in this place of the Prophet, it muſt be underſtood properly for ſoule: 1. as it may appeare by the next verſ. 11. *He ſhall ſee of the travaile of his ſoule, and be ſatisfied.* Here the ſoule muſt be underſtood properly, and the travaile of Chriſts ſoule is not the inſtruction of his life, but his ſuffering upon the croſſe, as it followeth, *he ſhall beare their iniquities*: this was the travaile of his ſoule upon the Croſſe in bearing our iniquities. Againe, *he ſhall be ſatisfied*, which was fulfilled, when he ſayd, *conſummatum eſt*: it is finiſhed; before his death he was not ſatiſfied, but longed continually for the finiſhing of our redemption upon the Croſſe: *Luke* 12. 50. *I muſt be baptized with a baptiſme, and how am I grieved till it be ended?* 2. The Prophet alſo maketh immediat mention of Chriſts *knowledge*: *verſ.* 11. *By his knowledge he ſhall juſtifie many*: but knowledge is an adjunct properly of the ſoule, not of the life. *verſ.* 11. *He ſhall beare their iniquities*: *verſ.* 12. *He bare the ſinnes of many*: this was not onely in his body, but in his ſoule; as Saint *Peter* expoundeth, *He himſelfe bare our ſinnes in his body.* 1. *Pet.* 2. 24. that is, his ſoule bare our ſinnes in his body.

1. Whereas *Auguſtine* ſaith, *He was not troubled through infirmitie*: he expoundeth that place Chriſt ἐτάραξεν ἑαυτὸν, troubled or ſtirred himſelfe when he came to *Lazarus* grave, that is, was moved in compaſſion toward him: there is great difference betweene that trouble of Chriſts ſoule, and this heavineſſe; there hee ſtirred himſelfe to compaſſion, here he is ſtirred of God; that paſsion proceeded of his pitie and love unto man, this is cauſed by the feare and expectation of Gods wrath. There are paſsions ordinary and naturall, as of love, pitie, which the [a] heart raiſeth, and againe alayeth; there are paſsions extraordinary and beyond nature, as when God caſteth darts & terrors into the ſoule, *Iob* 6. 4

[a] Not ſimply as having an abſolute power herein of it ſelfe, but comparatively in reſpect of the extraordinarie paſsions which it hath leſſe power of: as the Wiſe-man ſaith, *The preparations of the heart are in man but the anſwere of the tongue is from the Lord.* Proverb. 16. 1. not that the preparation of the heart is ſimply in mans power, but more then the other.

and theſe the heart hath no power of: wherefore *Auguſtines* ſentence cannot be applied to this agonie of Chriſt.

2. Or it is true which *Auguſtine* ſaith, even of theſe extrordinary paſſions of Chriſt, which ſhewed not his humane infirmitie onely, but his divine power, in that hee ſubdued theſe paſſions of his humane nature, and ſubjected them to the will of his father: ſo that as *Damaſcene* well ſaith, *lib.3.de fide.c.*20. Our affections were in Chriſt two wayes, κατὰ φύσιν, ὑπὲρ φύσιν, according to nature, and above nature: naturally hee deſired the cup might paſſe; ſupernaturally hee was contented with his fathers will.

3. That Chriſt procured this ſorrow to himſelfe, is to make him acceſſary to his owne death: his humane will was, to have the cup paſſe; how then is it true, *timuit quia voluit*, he feared, becauſe hee was willing to feare? he feared, becauſe it was proper to our humane nature to feare, which he tooke, as *Auguſtine* himſelfe ſaith: *Ex quo homo, ex hoc & infirmus; ex quo infirmus, ex hoc & orans*: As hee was man, he was weake; as he was weake, he prayed, *Pſal.29.præfat.in enarrat.*2. And if he had not feared and beene perplexed indeede, what neede the Angell to have beene ſent to comfort him? *Luke* 22.43. Wherefore as *Ambroſe* well ſaith: *Scias vitam eſſe in voluntate hominis, quia timebat pati, paſſionem in voluntate divina, &c.* Know that life was in his humane deſire, becauſe hee feared to ſuffer, but death in the heavenly will to ſuffer for us, *lib.2.de fide.c.*3. Wherefore notwithſtanding any thing alleaged by *Bellarmine*, there yet appeareth no difference betweene the feare of Chriſt and his members, nor any prerogative in the head above the members, if Chriſt had feared onely the death of the body: See before for a more full anſwere, *part.2.argum.2.replicat.ad Bellar.*

*Argum.*4. The Apoſtle ſaith, *Philip.*2.7. *Chriſtus* ἑαυτὸν *exinanivit*, Chriſt did emptie or evacuate himſelfe: And as *Tertullian* expoundeth *contra Marcion,lib.5.exhauſit*, he drew out himſelfe, or was exhauſt: which is agreeable to the Propheſie of *Daniel* 9.26. *Meſſias ſhall have nothing*. Hence wee conclude, that if Chriſt were exhauſt upon the Croſſe, if nothing was left him, that he ſuffered in body and ſoule, that there was no part within or without free from the croſſe, but all was emptied and powred out for our redemption. Philip.2.7.

Againe, *Heb*·9.14. *Chriſt through the eternall ſpirit offered himſelfe to God*: whatſoever was in Chriſt, did either offer, or was offered, his eternall ſpirit onely did offer: *Ergo*, his whole humane nature both bodie and ſoule was offered. Thus *Origen* witneſſeth in theſe words, *Vide quomodo verus pontifex Ieſus Chriſtus adſumpto batillo carnis humanæ, & ſuppoſito igni altaris, anima ſine dubio illa magnifica, cum qua natus eſt in carne, adjecto etiam incenſo, qui eſt ſpiritus immaculatus, medius inter vivos & mortuos ſtetit. &c.* See how our true Prieſt Ieſus Chriſt taking the cenſor of his humane fleſh, putting to the fire of the altar, that is, his magnificent ſoule, wherewith he was borne in the fleſh, and adding incenſe, that is, an immaculate ſpirit, ſtood in the middeſt betweene the living and the dead, *Hom.9.in Levit.* He maketh Chriſts ſoule a part of the ſacrifice. Heb.9.14.

Argum. 5. Chriſts love unto man in ſuffering for him, was in the higeſt degree and greateſt meaſure that could be: as the Lord ſaith, *Iſay* 5.4. *What could I have done any more for my vineyard that I have not done unto it?* But if Chriſt had given his body onely, and not his ſoule for us, he had not done for us all he could, and ſo his love ſhould greatly be empayred, and diminiſhed: *Ergo*, he gave his ſoule alſo together with his bodie to be the full price of our redemption. Iſay 5.4.

1. It will be anſwered, that Chriſt ſaith, *Iohn* 15.13. *Greater love hath no man then this, when one layeth downe his life for his friends, Bellarm.lib.1.de baptiſ.cap.*6. And the Apoſtle ſaith, *God commended his love toward us, that when we were ſinners, Chriſt dyed for us.* *Rom.*5.7. *Bellarm.lib.*4.*de Chriſt. anima.cap.*8.*argum.*1. Chriſts love is ſet forth in his death. A greater love there cannot be than this: *Ergo*, his ſoule ſuffered not, for that ſhould have beene a greater love. Iohn 15.13. Rom.5.7.

2. Chriſt was the more beloved of God, for giving his life for us; *Iohn* 10. *Therefore doth my Father love me, Fevard.p.*470.*conſ.*3. Then conſequently he did not loſe his fathers love, in giving his ſoule for us, and bearing his fathers wrath. Iohn 10.17.

Contra. 1. If that ſentence of Chriſt be applyed ſtrictly to himſelfe, this ſenſe cannot hold: for firſt Chriſt dyed for his enemies, *Rom.*5.10. therefore this is not ſimply the greateſt love for a man to dye for his friends, it is a greater love for one to dye for his enemies. Againe, *Moſes* wiſhed to bee raſed out of the booke of life, *Exod.*32. *Paul* to be accurſed for the Iewes ſake, *Rom.*9.3. As *Hierome* ſaith, *Pro charitate Chriſti nolit habere Chriſtum*: For the love of Chriſt he will not have Chriſt, *Algaſ.qu.*9. This was a greater love, then to lay downe the bodily life onely: but a greater love could not be in the members then in Chriſt. 1. Rom.5.10. Exod.32.32. Rom.9.3.

2. Firſt then the text muſt be underſtood according to the ſubject of the ſentence: Chriſt ſpeaketh of his friends, and toward friends there cannot bee a greater love then to die for them, ſo that here the greatneſſe of Chriſts love conſiſteth in the thing which is done, not in the perſons for whom it is done: for in that conſideration Chriſts love hath farre exceeded, in that hee dyed for us being ſinners, and his enemies, as the Apoſtle there ſheweth. Secondly, by *anima* ψυχή, life or ſoule in this place, if it be aplyed to Chriſt, it is not neceſſary to underſtand the bodily life onely, but the whole ſtate of man: as where *Matthew* ſaith, *chap.*16.26. *What would it profit a man to winne the whole world, and loſe (animam) his ſoule or life?* Saint Luke ſaith, *If hee looſe himſelfe*, *Luke* 9.25. ſo that a mans ſoule or life is taken for himſelfe, that is, the whole man. So where Saint *Iohn* ſaith, that *Chriſt layd downe* Matth.16.26. Luke 9.25.

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1.John 3.16. Epheſ.5.2. Acts 2.27. *his life for us:* S.*Paul* writeth thus: *he hath loved us, and given himſelfe for us.* Thirdly, what reaſon is there, that *anima*, properly ſignifying the ſoule, ſhould bee taken for the bodie? which interpretation of the word, *Bellarmine* refuſeth and condemneth as coacted. *Acts* 2.27. *Thou ſhalt not leave my ſoule in grave, Bellarm. lib.4. de Chriſt. anim. c.12. loc.4.*

3. 1. Saint *Paul* ſaith, that Gods love is commended herein, that he dyed for us, that is, as Saint *Iohn* ſaith, *Herein we have perceived love, that Chriſt dyed for us,* 1.*Iohn* 3.16. *and chap.*4.9. *In this* [illegible] *appeared, or was made manifeſt Gods love toward us:* So that indeed by Chriſts bodily death being conſpicuous and viſible (his other ſufferings being inviſible and not apparant) the love of Chriſt was made manifeſt. 2. By the death of Chriſt all other concurrents and adjuncts of his croſſe are ſignified, his ſtripes, rebukes, blood, ſorrow, grieſe, and whatſoever concurred either in his bodie or ſoule appertaining to, or accompanying his death: for by all theſe the love of Chriſt was expreſſed.

2. Iob 30.21. Pſal.31.22. Iſay 53 12. Secondly. 1. neither doe we affirme, that Chriſt loſt his fathers love or favour, by entring into that agonie: *Iob*, when he complained in the anguiſh of his ſoule, that God was his enemie, *Iob* 30.21. and *David* when he ſaid, *I am caſt out of thy ſight, Pſal.*31.22. had they then loſt Gods favour? 2. Nay, this travaile and labour of Chriſts ſoule was moſt acceptable unto God, *Iſay* 53. *verſe* 12. *Therefore I will give him a portion with the great, becauſe he hath powred out his ſoule unto death, &c. and bare the ſinnes of many.*

Thirdly, we ſee then notwithſtanding theſe doubts and objections, that the force of this argument remaineth inviolable; that the ſuffering of Chriſt in ſoule together with his body, doth more fully and amply commend and ſet foorth unto us the love of God, ſeeing now, as the Prophet ſaith, *He could not doe any thing more for us, which he had not done:* So I conclude with that ſaying of *Ambroſe, in Luc.c.* 22. *Minus contulerat, ſi meum non ſuſcepiſſet affectum: debuit dolorem ſuſcipere, ut triſtitiam vinceret, non excluderet:* He had beſtowed but little, if he had not taken mine affection: he ought to take my ſorrow, to overcome my heavineſſe, and not to exclude it.

Beſide the teſtimonies of the Fathers, diſperſedly alleaged before in our ſeverall arguments and anſweres, theſe alſo doe witneſſe with us for the ſuffering of Chriſt both in ſoule and body.

Ambroſe: Chriſtus ex nobis ſuſcepit, quod proprium offerret pro nobis, ut nos redimeret: Chriſt hath taken of us, which he ſhould offer as proper for us, to redeeme us, *de incarnat. cap.6.* Againe, *Quicquid induit, obtulit:* Whatſoever Chriſt tooke of us, he offered, *de incarnat. c.6. Ergo,* he offered bodie and ſoule, for he tooke both.

*Concil. Hiſpalenſ.2.c.*13. upon theſe words, *My ſoule is heavy: Anima paſſionibus obnoxia, divinitas libera:* His ſoule was ſubject to paſſions, his divinity was free, &c. If nothing were free but his divine nature, then his ſoule was ſubject to the proper and immediate paſſions thereof.

Hierom: Perſpicuum eſt, ſicut corpus flagellatum, ita animam verè doluiſſe, ne ex parte veritas, ex parte mendacium credatur in Chriſto: It is evident, that as his bodie was whipped, ſo his ſoule was verily and truly grieved, leſt ſome part of Chriſts ſuffering ſhould be true, ſome part falſe, *in* 53. *cap. Iſaia: Ergo,* Chriſts ſoule as properly and truly ſuffered as his body: the ſoule had her proper grieſe, as the body had whipping: the whipping then of the body was not the proper grieſe of the ſoule.

Fulgentius: Totus homo ſemetipſum tradidit, & totus homo ſemetipſum obtulit: Whole Chriſt gave himſelfe, and whole Chriſt offered himſelfe: *ad Thraſimund. lib.* 3. *Ergo,* hee offered his ſoule, not onely to ſuffer by way of compaſſion with his body, as it may be anſwered: but he offered it as a ſacrifice, and ſuffered all paſſions whatſoever incident to the ſoule, as the ſame author expoundeth himſelfe: *Quia totum hominem Deus ille ſuſcepit, ideo totius hominis in ſe paſſionis in veritate monſtravit, & animum quidem rationalem habens quicquid fuit infirmitatis anima ſine peccato ſuſcepit, & pertulit, &c.* Becauſe this God tooke whole man, therefore he ſhewed in truth in himſelfe, the paſſions of whole man; and having a reaſonable ſoule, what infirmitie ſoever of the ſoule without ſinne, he tooke and bare: *ad Thraſimund. lib.*3. If Chriſt then did take and beare all the paſſions of the ſoule without ſinne, then the proper and immediate grieſe and anguiſh thereof, and not the compaſſion onely with the bodie.

To theſe places may bee added the teſtimonies of the Fathers before alleaged: as of *Ambroſe, reſponſ. ad* 1. *argum. part.* 1. *art.6. & part.*2. Of *Auguſtine, argum.* 1. *art.*4. Of *Damaſcene* and *Ambroſe* againe *ibid.* Of *Origene argum.*4.

Harm.p.99. ſect.6. Hereunto I will adde the conſent of the reformed Churches: *French confeſ. Chriſt did ſuffer both in bodie and ſoule, and was made like unto us in all things, ſinne onely excepted.*

3.Par. qu.46. artic.5. *Thomas* granteth that Chriſt *ſecundum genus, paſſus eſt omnem paſſionem humanam,* in generall ſuffered all humane ſufferings: as in his ſoule, heavineſſe, feare, &c.

Now then to conclude: 1. If whatſoever Chriſt tooke of our nature, he tooke to this end, to ſuffer in it properly and abſolutely. *Argum.* 1. If wherein *Adam* properly ſinned, Chriſt properly muſt make ſatisfaction, *Argum.* 2. If Chriſt was heavy in ſoule, verily and indeed, and gave his ſoule for our ſinne, *Argum.* 3. If he exinanited and emptied himſelfe, and offered his whole humanitie, *Argum.*4. If Chriſts love ſhould be thereby obſcured and empayred, if he with-held to give his ſoule for us; *Argum.*5. Many of the Fathers alſo affirming the ſame, that Chriſt was crucified in his ſoule, that hee gave his ſoule a price of redemption for our ſoule: who can then doubt of this, but that

Chriſt

that Chriſt *verily, properly, immediatly*, ſuffered in his ſoule in all the proper paſſions thereof, as he endured paines and torments in his fleſh?

The fourth Part, whether CHRIST ſuffered in his ſoule upon the Croſſe the torments of Hell.

The Obiections anſwered.

THe Rhemiſts call it blaſphemy, that Chriſt in his ſoule ſuffered the paines of hell upon the Croſſe: *annot. in 2. act. ſect.* 11. *Bellarmine* alſo denieth: *Chriſtum petuliſſe dolores inferni*: that Chriſt did beare the ſorrowes of hell, *lib. 4. de Chriſti anima. c. 8. reſp. ad argum. 5. Fevardentius* agreeth with them, *Chriſto non fuiſſe certamen cum inferni doloribus*: That Chriſt in his death, had no combat with the ſorrowes of hell. *p.* 448. 8. Art. 17.

Obiect. 1. The bodily ſufferings and paſſions of Chriſt, were ſufficiently meritorious, and efficiently ſatisfactorie for our redemption; therefore ſuch infernall ſufferings are ſuperfluous: *Fevardentius* to this effect. *p.* 448. 8. and to this purpoſe they doe amplifie Chriſts bodily paines in this manner: he had a moſt pure, tender, delicate body, and a moſt quicke, lively, and feeling ſoule, ſo that the hurts and wounds, which ſeeme but light unto us, were moſt grievous and ſharpe to him: to adde then any other ſufferings to theſe, were to diminiſh and empayre the glory of them, *Fevard. p.* 453.

Anſw. 1. We doe alſo magnifie and extoll the holy and painefull ſufferings of Chriſt as much as they, and doe glory in them; and with the Apoſtle doe reioyce in the croſſe of Chriſt. *Galath.* 6. 16. Galath. 6. 16. And we meditate upon the grievous torments, which Chriſt endured for us in his fleſh; as *Auguſtine* doth thus excellently deſcribe them: *Intuere dulcem natum toto corpore extenſum, cerne manus innoxias pio manantes ſanguine, — candet nudatum pectus, rubet cruentum latus, tenſa arent viſcera, decora languent lumina, regia pallent ora, procera rigent brachia, crura pendent marmorea, &c.* Behold the ſweete ſonne ſtrained in his whole body, ſee his holy hands ſtreaming with blood, — his white naked breaſt appeareth, his ſide is red with blood, his bowels are pent with ſtraining, his beautifull eyes doe languiſh, his princely countenance waxeth pale, his comely armes are ſtiffe, his marble legges hang downe: *lib. 1. meditat. c. 6. tom. 9.*

2. As we doe behold the manner of his ſuffering, and the greatneſſe of his paine, ſo we acknowledge the price, merite, and efficacie thereof: we doubt not to ſay with S. *Ambroſe, Chriſtus ille Naboth qui vineam ſanguine defendit*: Chriſt is that *Naboth*, that defended his vineyard with his blood: *Adhort. ad virginem*: with S. *Hierome, Flammea illa romphaa cuſtos paradiſi in Chriſti ſanguine extincta eſt*: That fiery blade, the keeper of Paradiſe, is extinct in Chriſts blood. *Epitaph. Nepotian.* with *Bernard, Chriſtus perfoſſo latere, tanquam conſciſſo ſacco pretium affudit redemptionis*: Chriſts ſide being opened, as out of a treaſure bagge, iſſued the price of our redemption: but this extolling of the ſufferings of his body, is no derogation to the holy conflicts of his ſoule: neither doth the argument follow: Chriſt ſuffered in body: *Ergo*, his ſoule ſufferings were ſuperfluous.

3. We grant, that the leaſt paine of Chriſts body, and the leaſt drop of blood had beene ſufficient, in reſpect of Gods power, and the dignity of Chriſts perſon, to have redeemed us, as it is in your owne law confeſſed: *extrav. commun. lib. 5. tit. 9. c. 2. Clement. 6. Gutta ſanguinis modica propter unionem ad verbum pro redemptione totius humani generis ſuffeciſſet*: The leaſt drop of Chriſts blood for the union of Chriſt to the word, had ſufficed for the redemption of whole mankind, &c. *One drop of Chriſts blood how ſufficient.* As then the leaſt drop of blood had bin ſnfficient, if God had ſo purpoſed, yet was not therefore the great ſtreame of blood, that came from him ſuperfluous: ſo neither doth the ſhedding of his blood with other paines in his fleſh, being in themſelves of great ſufficiencie, exclude the neceſſitie of his ſorrowes in ſoule: for it pleaſed God by the death of his Soune, not to ſhew ſo much his abſolute power whereby he could have ſaved us without his death, but his unſpeakeable love in giving his Sonne for us. *Rom.* 8. 32. Rom. 8. 32. and the fulneſſe of our redemption, in that Chriſt left nothing undone, that could be done for us, *Iſay.* 5. 4. Iſay 5. 4. So that Chriſt now having payed the full price of our redemption, both in his body and ſoule, we may boldly ſay with the Prophet, *Apud eum copioſa redemptio*: With him is plenty of redemption, or a plentiful redemption, *Pſalme* 130. 7. Pſalm. 130. 7.

Obiect. 2. In hell theſe things are to be conſidered: firſt, inward and outward darkeneſſe: ſecondly, lake of fire and brimſtone: thirdly, fire unquenchable. *Fevard. 444. conſ.* 2. Fourthly, the worme and pricke of conſcience: fifthly, malediction; ſixthly, deſperation: *Fevard. 446. conſ.* 5. Seventhly, ſecond death and deſtruction of bodie and ſoule for ever: *Fevard. p. 453. lin.* 3. But Chriſt felt none of theſe puniſhments: *Ergo*, he ſuffered not the torments of hell.

Anſw. In this queſtion of Chriſts ſuffering hell ſorrowes, that we may walke ſafely & without offence, this firſt muſt be premiſed, that theſe ſufferings & ſorrowes be no otherwiſe attributed to Chriſt, than as they may ſtand with the dignitie and worthines of his perſon, the holines of his nature, and the performance of the office and worke of our redemption: *What paines of hell Chriſt was freefrom.* firſt then for the ſoule of Chriſt to ſuffer in the locall place of hell, to remaine in the darkeneſſe thereof, and to bee tormented with the materiall flames there, & eternally to be damned, was not for the dignity of his perſon, to whom for his excellency and worthines, both the place, manner, and time of thoſe torments were diſpenſed with. Secondly, finall rejection, and deſperation, with the worme of conſcience for his owne ſinne, agreeth not with the holineſſe of his nature, who was the immaculate Lambe, and therefore we doe not aſcribe them to him. Thirdly, deſtruction of body and ſoule, ſecond death; could not fall upon Chriſt, for this were to have deſtroyed the worke of our redemption, if he had beene ſubiect to deſtruction.

2. For the worme, of conſcience, though Chriſt in himſelfe being moſt holy and harmeleſſe, was free from it, yet as bearing our perſon, and taking upon him our iniquities, he was not exempted, no not from our griefe and ſorrow for ſinne; ſo the Prophet ſaith, he was a man full of ſorrowes, *Iſai.* Iſay.53.3. Pſal.59.5. 53.3. *And he was ſmitten and plagued of God.* verſ.4. *Hierome* alſo doubteth not to apply theſe words, Pſal.59.5. *My faults are not hid from thee* unto Chriſt: *Hoc ex perſona Chriſti dicitur, ſi ille, qui peccatum non fecit, pro nobis doluit, & peccata noſtra portavit, quanto magis nos debemus vitia noſtra confiteri:* This is ſpoken in the perſon of Chriſt, if he that did no ſinne, ſorrowed for us, and bare our ſins, how much more ought we to confeſſe our ſinnes, &c. he affirmeth Chriſt to have ſorrowed for our ſinnes, as confeſſing them to be his owne.

3. Firſt, rejection with deſperation, and finall malediction could not be faſtened upon Chriſts ſoule: yet the Scripture teſtifieth; that hee was forſaken of God for the preſent in his ſenſe and feeling, ſo Galath.3.13. complaining upon the croſſe, and that he was made a curſe for us, *Galat.* 3.13. Chriſt then was, as the Scripture ſaith, forſaken, that is, rejected of God and accurſed. Secondly, but here divers neceſſary con-*How Chriſt is ſayd to have bin forſaken of God.* ſiderations muſt be had: firſt, that Chriſt in the holineſſe of his owne nature was never accurſed, or rejected, but alwayes beloved of God: but as now our perſon was appropriated to him, and as he ſtood a pledge and ſurety for us to pay our debt, ſo he was for the time reiected & accurſed. And to this purpoſe *Damaſcene* hath a good diſtinction, which I have before remembred: that there are [illegible] two kinds of appropriations in Chriſt [illegible] one naturall and ſubſtantiall, the other [illegible] perſonall or habituall: to the firſt belong all the properties of the humane nature, which Chriſt verily tooke with his fleſh: of the ſecond ſort are thoſe, which are attributed to Chriſt, as bearing our perſon, in which reſpect he aſſumed to himſelfe our dereliction and malediction. *Damaſcene lib.3. de fide.c.*25. Secondly, as *Ambroſe* hath a diſtinction of election: that ſome are elected, *Non de praeſcientia ſed de praeſenti juſtitia.* Not of Gods preſcience, but of their preſent juſtice, *Ambr. in* 8. *ad Rom.* So likewiſe we may ſay of Chriſts reiection, that he was never reiected in Gods preſcience, but according to the preſent ſenſe and feeling which was in his ſoule. Thirdly, thus then the contrary arguments may be anſwered: firſt, that this reiection of Chriſt, neither enforceth a *deſperation*, ſeeing Chriſt was ſupported by the innocency of his owne ſoule, nor yet a *ſeparation* from the unity of the Godhead, ſeeing this reiection was not finall: ſo that as Chriſts body was without life in the grave, yet not hypoſtatically ſeparated from the Godhead, ſo his ſoule was a while without feeling of Gods favour; yet ſtill united in perſon to the Godhead. Secondly, Chriſt thus being made a curſe for us, was not therefore made unable to bleſſe us; but the Apoſtle inferreth a contrary concluſion, that *Chriſt hath redeemed* Galath.3.13. *us from the curſe of the Law, being made a curſe for us:* becauſe he was accurſed for us, we are bleſſed through him.

4. Concerning hell flames: firſt, in that they are not eternall in Chriſt, the worthines of his perſon obtained: for his temporall enduring of hell ſorrowes was as effectuall and meritorious, as if they had beene perpetuall.

Obiect. And why I pray you may not the dignity of his perſon diſpenſe with the ſufferings of the ſoule altogether, and that his bodily torments only might be accepted? *Fevard.p.*450.*com.*13 *lin.*7.

Anſw. Firſt, the dignity of his perſon did beare him out in that, which was not meete for him to ſuffer, nor fit in reſpect of our redemption: for if he ſhould have ſuffered eternally, our redemption could not have beene accompliſhed: but for him to ſuffer in ſoule as he did in body, was neither derogatorie to his perſon, nor preiudiciall to his worke. Secondly, by the ſame reaſon by the dignity of his perſon he ſhould be exempted alſo from his bodily ſufferings, and ſo ſuffer nothing at all: ſo then the dignitie of his perſon was ſo farre forth diſpenſed with, as yet Gods iuſtice and equitie in the full redemption of man muſt be ſatisfied.

Whether all hell flames are materiall. Secondly, 1. For hell flames, though we deny not, but they ſhall be materiall, though after a ſpirituall manner to worke upon the immortall and never dying bodies of the damned; yet it muſt needs be confeſſed, that all the flames and fire of hell are not corporall and materiall: As that fire was not wherin the rich man was tormented, as *Auguſtine* ſaith to this effect, *Talem fuiſſe flammam quales oculi, & c. qualis lingua.* It was ſuch a flame, as the eyes, as the finger, &c. *lib.*21. *de civitat.c.*10. 2. That Chriſt felt in his ſoule the fiery flames of Gods wrath, which may be called the flames of hell, it need Pſal.89.46. Matth.3.12. Luke 11.50. Iſay.6.7. not ſeeme ſtrange, ſeeing the Scripture reſembleth the wrath of God unto fire, *Pſal.*89.46. *Shall thy wrath burne like fire?* and as Chriſt baptized with the ſpirit and fire, *Matth.*3.12. ſo it was fit he himſelfe ſhould be ſo baptized firſt, *Luke* 12.50. S. *Ambroſe* to this purpoſe applyeth that place, *Iſay* 7.6. where the Prophets lips were purged with a coale from the altar: *Chriſtus velut carbo ſecundum carnem exuſſit peccata noſtra:* Chriſt as a coale in his fleſh burned up our ſinnes. And againe, *Sicut habes in Zacharia, nonne hic titio eiectus ab igni, & ille erat Ieſus indutus veſtimentis ſordidis:* As you have in *Zacharie*, is not this a firebrand taken out of the fire? and this was Ieſus clothed with filthie rayment, *Lib.*1. *de ſpirit.c.*0. Thus Chriſt was firſt as a brand himſelfe, touched or ſcorched with the fire of his Fathers wrath, and then as the coale from the altar he alſo purgeth us.

Thus then we feare not to confeſſe with the Scriptures and fathers, that Chriſt bearing our ſinnes in himſelfe upon the croſſe, did feele himſelfe during that combate, as rejected and forſaken of God, and accurſed for us, and the flames of his fathers wrath burning within him: ſo that to the honour of Chriſts paſſion we confeſſe, that our bleſſed Redeemer refuſed no part of our puniſhment, but endured the very paines of hell ſo farre, as they tended not neither to the *derogation* of his perſon, *depravation* of his nature, *deſtruction* of his office.

Thus alſo is *Fevardentius* further anſwered, who maketh theſe foure the puniſhments of the reprobate. 1. They ſhall for ever want the viſion or ſight of God. 2. They ſhall ever be perplexed with the horror of a guilty conſcience. 3. They are deprived of all the gifts of the ſpirit. 4. In ſtead of vertues they are defiled with wickedneſſe. *pag.* 446. Of theſe foure, the firſt is a diſhonour to Chriſts glorious perſon, wherein he is perpetually united to God, and ſo cannot ever want the viſion of God: the ſecond ſhould bee an hinderance to the worke of our redemption: for hee could not ſave us from our ſins, if he were guilty of his owne: the two laſt cannot be committed nor had without ſinne, and therefore are a diſgrace to the holineſſe of his nature; wherefore none of theſe puniſhments, without blaſphemie, can be layd upon Chriſt.

Object. 3. Firſt, none in this life are in the true paines of hell: *Ergo*, neither Chriſt, *Bellarm. lib.* 4. *cap.* 8. *argum.* 3.

2. Hell paines are not meritorious, but Chriſts paſſions and ſufferings are meritorious: *Ergo*, hee ſuffered not the paines of hell; *Fevard. p.* 421. *conf.* 12. *lin.* 3. 4.

3. Hell paines are everlaſting, there is fire that never goeth out or is extinguiſhed, *Fevard. p.* 444, *conf.* 2. *lin.* 9. *Ergo*, Chriſt was not in thoſe flames.

4. Chriſt was mightier than hell, he looſed the ſorrowes of hell: *Ergo*, hee was not tormented in hell: *Fevard. p.* 475. *lin.* 3. *ex Fulgent.*

Rom. 8. 17.

5. The Apoſtle ſaith, *Rom.* 8. 17. *If we ſuffer with him, we ſhall be glorified with him*: we by partaking with Chriſt in the like paſſions, ſhall attaine to be fellowes with him in his Kingdome, *Rhemiſt. annot. in hunc locum*: Muſt we ſuffer then the paines of hell, before we can attaine heaven?

6. S. *Peter* ſaith, *Chriſt ſuffered for us, leaving us an example to follow his ſteppes*: this place is urged by *Fevard. pag.* 361. 5. If Chriſt then muſt be imitated of us in all things, then in his hell-ſufferings.

7. *Chriſtus eſt purior cunctis angelicis choris*: Chriſt is purer than all the company of Angells: *Fevard. pag.* 454. *lin.* 12. if Chriſt were not free from Hell, how can they be; ſeeing hee was *perſonaliter unitus*, perſonally united to the Godhead, *pag.* 474. *lin.* 20. as the Angels are not: and if the elect members of Chriſt are ſure they ſhall not fall from their election, and ſo conſequently not come into Hell, much more Chriſt, &c. *Fevard. p.* 483. *conf.* 3.

8. There is no goodneſſe, charity, vertue, in Hell, therefore Chriſt full of all grace and vertue, could not be there, *Fevard. p.* 447. *conf.* 6.

1\.
Iſay 53. 6.
Heaven and Hell in part in this life.
Epheſ. 2. 6.
2 Cor. 12. 4.

Anſw. 1. The argument followeth not, men in this life cannot feele the true paines of Hell, *Ergo*, not Chriſt: for who but Chriſt did beare the iniquities of men? as the Prophet ſaith, *Iſay*, 53. 6. *Fecit in eum concurrere peccata omnium*: God made all our ſinnes to runne together as in an heape upon him: who then but Chriſt could feele and ſuffer the true puniſhment of ſinne in this life? 2. The true paines, though not the full paines of hell may be felt in this life; as likewiſe the true, though not the full joyes of heaven: firſt, for the joyes of heaven, the Apoſtle ſaith, *Epheſ.* 2. 6. *He hath made us ſit together in the heavenly places in Chriſt Ieſus*: What is this elſe, but even while we liue, by faith to poſſeſſe the very joyes of heaven? So *Paul*, not yet out of his body, was taken up into Paradiſe, 2. *Cor.* 12, 4. whereof *Hierome* thus writeth: *Paulo in tertium cœlum patuit aſcenſus, quem neq; ignea illa romphaa ab aditu Paradiſi potuit excludere*: A way was open for *Paul* to aſcend into Paradiſe, whom the fiery blade could not ſhut out, *ad Marcellam*. *Auguſtine* alſo ſaith, *Tu ſi vis, cœlum eris; ſi vis eſſe cœlum, purga de corde tuo terram*: Thon mayeſt be heaven, if thou wilt; purge earth out of thy heart, and thou ſhalt be heaven, *in Pſal.* 96. Wherefore even a man while he liveth, may feele the true joyes of heaven.

If the ſoule may in this life have a taſte of the true joyes of heaven, then conſequently it may bee perplexed with the true ſorrowes of hell, though not in that manner nor meaſure: for if horrible deſperation, and a comfortleſſe conſcience of ſinne belong to the true paines of hell, what did *Cain* want of the feeling of hell torments, when he ſaid, His ſinne was greater than could be forgiven, *Gen.* 4. 13. *Auguſtine* ſaith, *Iudicis tribunal in mente tua, ſedet ibi Deus, adeſt accuſator conſcientia, tortor timor*: The Iudges tribunall ſeat is in thy ſoule, God ſitteth there as Iudge, thy conſcience is the accuſer, feare is the tormentor: *in Pſal.* 57. If then in the ſoule there be a Iudge; an Accuſer; a Tormentor; there is alſo a true taſte of the torments of hell.

2. 1. The leaſt paines, which Chriſt ſuffered for us, and the leaſt labour in travell, which hee endured, were meritorious; his hunger, thirſt, faſting, wearines, whippings, buffetings, were in reſpect of the worthines of his Perſon meritorious, much more the ſufferings of his ſoule. 2. Hell torments in themſelves are not meritorious, nor yet the ſhedding of mans blood; yet in Chriſt, becauſe of the holines of his Perſon, both the one and the other were full of merit: As *Bernard* well anſwered to the like objection: *Nunquid mors innocentis filii tantum placuit deo?* Did the death of his innocent Son ſo much pleaſe God? *Non mors, ſed voluntas placuit ſponte morientis: non requiſivit deus ſanguinem innocentis filii, ſed acceptavit oblatum, non ſanguinem ſitiens, ſed ſalutem, quia ſalus erat in ſanguine*: Not the death, but

All pains which Chriſt ſuffered, were meritorious.

the will of him that died of his owne accord, was acceptable; God required not the blood of his innocent ſonne, but accepted it being offered; not thirſting for blood, but for mans ſalvation, which was in his blood, *epiſt.*191. As then theſe three things, the perſon of Chriſt being the ſonne of God, his obedience in being willing, his end and intention to ſave mankind, made his blood acceptable and meritorious: ſo alſo in the foreſaid reſpects, his ſoule merited by the ſuffering and paſſions thereof. 3. Neither by theſe ſufferings was the Vnion to the Godhead ſeparated, but the fruition only a while ſuſpended. 4. And it is not thankworthy, ſimply to wiſh to be ſeparated from God; but with a charitable affection to wiſh ſuch a ſeparation, was no doubt acceptable in *Paul*: who as *Hierome* ſaith, *Pro charitate Chriſti nolit habere Chriſtum.* For the love of Chriſt would not have Chriſt: but in Chriſt it was truely meritorious.

3. 3. 1. The paines of hell, which Chriſt ſuffered, though they were not infinite in time, yet were they of an infinite price and value, for the *dignitie* of the perſon that ſuffered them, his abundant *charitie* whereby he ſuffered them, the great *utilitie* for the which he ſuffered them, namely the ſalvation of man. 2. Otherwiſe infinitely in time Chriſt was not to ſuffer: as *Ambroſe* well ſaith upon theſe words, Rom.5.6. *Rom.*5.6. Chriſt dyed, *ſecundum tempus*, in time, or according to time: *Tempora in mundo ſunt, vbi oritur & occidit ſol; huic ergo tempori mortuus eſt; vbi autem tempus non eſt, ibi non ſolum vivus ſed victor repertus eſt*: Times are in the world, where the Sunne riſeth and ſetteth, unto this time he dyed: but where there is no time, there he was found not onely living, but conquering, *in* 5. *ad Roman.*

4. 4. 1. Chriſt was not bound of Satan, though he encountred with Satan; neither was he weaker than hell, becauſe he entred into hell, but mightier, becauſe he overcame hell: and as hee deſtroyed Heb.2.14. death by his death, *Heb.*2.14. ſo he vanquiſhed hell by his hell, which he ſuffered in ſoule. 2. Chriſt Matth.10,29. did by his death enter into the *ſtrong mans houſe to ſpoile his goods, Mat.*10.29. And as *Ruffinus* ſaith in the ſymbole, which goeth under his name: *Chriſtus non damno aliquo patitur, ſed ut rex carcerem ingreſſus ut ſolvat catenas in carcere fuiſſe dicitur, ſed non ea conditione, qua cæteri; illi ut pœnas ſolverent, hic ut pœnas abſolveret*: Chriſt ſuffered not to any loſſe, but as a King entring into priſon to looſe the chaines, is ſaid to have bin in priſon, but not with that condition, that others are; they are there to pay debt, he to releaſe them of paine and debt, &c. So Chriſt by entring into death and hell for us, hath releaſed us of our paine, and payed our debt, though not as they, which are condemned to hell.

5. 5. *Bernard* well noteth three things in Chriſts death: *In Chriſti paſſione tria ſpecialiter convenit intueri, opus, modum, cauſam*: It behoveth us ſpecially to conſider in Chriſts paſſion the worke, the manner, the cauſe, *ſerm. de paſſion.* In the cauſe he *was innocent*, in the manner *patient*, in the worke *excellent*: in his innocencie and humilitie we muſt ſuffer as he did, that is, not to ſuffer as evill doers, but Matth.5.10. for righteouſnes ſake, *Matth.*5.10. We muſt ſuffer patiently, as he did, *who being reviled, reviled not* 1.Pet.2.23. *againe*, 1.*Pet.*2.23. but in the worke of redemption, for the which he ſuffered in body and ſoule, wee cannot ſuffer as he did; unleſſe you will make men redeemers of ſoules: nay, who can endure the like bodily ſufferings as he did in every reſpect? wherefore in this behalfe we are not required by the Apoſtle to ſuffer with Chriſt, neither is it poſſible.

6. 6. 1. The ſame anſwere may ſerve for the next objection: for the Apoſtle in the ſame place ſheweth wherein Chriſt was an example to us in his innocencie, *there was no guile in his mouth*, 1.*Pet.*2.23 in his patience, *he reviled not againe, verſ.*23. 2. To the ſame effect the ſame Apoſtle exhorteth us to be partakers of Chriſts ſuffrings, that is, not to ſuffer as evill doers, 1.*Pet.*4.15. 3. S. *Auguſtine* ſheweth wel, wherein Chriſt is to be imitated: *Non dixit Chriſtus, diſcite à me mundum fabricare, aut mortuos ſuſcitare, ſed diſcite, quia mitis ſum*: Chriſt ſaid not, learne of me to make the world, or to raiſe the dead; but learne of me, becauſe I am meeke, *de ſanct. virginit. c.*35. To redeeme the world, is no leſſe a worke than to make the world: & therefore unleſſe Chriſt had bid us to learne of him to redeeme the world, how doth it belong to us to imitate his meritorious and ſatisfactory ſufferings both in body and ſoule? 4. Yet we have ſomewhat alſo even in Chriſts ſoule-ſufferings to imitate: that as hee being plunged as it were in the depth of hell, and in the floods of ſorrowes, yet was not ſwallowed up of the gulfe of deſpaire, but ſtill truſted unto God, ſaying, *My God, my God*: ſo we likewiſe ſhould bee confident in our trouble of mind. And to this point alſo *Auguſtine* ſaith well: *Chriſtus exemplum ſanis ad permanendum, infirmis ad convaleſcendum, morituris ad non timendum, mortuis ad reſurgendum*: Chriſt is an example to the whole to continue, to the weake to grow in ſtrength, to the dying not to feare, to the dead to riſe againe, *de Trinitat.*7.2.

How farre and wherein Chriſt is to be imitated
2.Pet.4.13.

7. 7. 1. It followeth not, Chriſt is united into one perſon with God, therefore he did not ſuffer the paines of hell: for by the ſame reaſon hee ſhould not have ſuffered in body: the union of his perſon could have preſerved him from the one ſuffering and the other, and no man compelled him to underIohn,10,17.18. take this difficult worke, but his owne unſpeakeable love unto mankind: ſo he ſaith, *Ioh.*10.17. *Therefore doth my father love me becauſe I lay downe my life.* verſ.18. *No man taketh it from me, but I lay it downe of my ſelfe*: If the ſonne of God had beene conſtrained to ſuffer, and for himſelfe, then both men and Angels might feare; but as *Bernard* (before alleaged) ſaith: *voluntas ſponte morientis, placuit deo*: The willingnes of him that died, pleaſed God: who offered himſelfe to be the redeemer of the world; *Pſal.*40.7. *Then ſayd I, Loe I come.*

2. We need not marvell, that the ſonne of God doth beare for us the brunt of hell, who was able to ſubdue it; we might rather have muſed and marvelled, if either men or Angels had entred into the

combat, who muſt needs have yeelded unto it. *Auguſtine* heere well ſaith: *Mirum eſſe non debet à Deo factum miraculum, mirum eſſet ſi homo feciſſet, magis gaudere quam mirari debemus, quia dominus noſter homo factus eſt, quam quod divina inter homines fecit; plus eſt enim ad ſalutem noſtram, quod factus eſt propter homines, quam quod fecit inter homines:* It need not ſeeme ſtrange to us, that God did a miracle, it were ſtrang if man had done it, we ſhould rather rejoyce & not marvell, becauſe our Lord was made man, than that amongſt men he did divine things; it is more to our ſalvation, that he was made for men, than that he did make ſuch things among men. *Tract. in Evangel. Ioan.* 17. We need not then aske the queſtion, how Chriſt ſuffered the paines of hell, and did other great workes for us, but rather rejoyce, that God became man for our ſakes to doe ſuch things for us.

3. The Saints of God need not feare hell, becauſe Chriſt felt it, but they by his hell-ſorrows are delivered from hell: let them rather looke to this danger, that would make us beleeve, that the hell-ſorrowes of the ſoule haue not yet by ſuffering them, bin ſatisfied for: for ſeeing they muſt be endured, and you ſay Chriſt hath not endured them for us, this will rather ſtrike into the minde a feare of hell, that theſe ſorrowes remaine yet to bee ſuffered, than the meditation of Chriſts hell in his ſoule, whereby our ſoules are delivered. Wherefore the Saints need not feare hell flames, becauſe they were kindled in Chriſts ſoule, but to be bold againſt them, becauſe Chriſt in his ſoule hath quenched them: ſo that now, as the Apoſtle ſaith, *there is no condemnation to them that are in Chriſt Ieſus, Rom.* 8.1. And as Saint *Ambroſe* well ſaith: *Ille flevit, ne tu homo diu fleres; lacryma illa nos lavant, fletus illi nos abluunt, dubitatio illa nos firmat, ne ſi tu ceperis dubitare, deſperes:* He wept, that thou O man ſhouldeſt not long weep: thoſe teares waſh us, thoſe weepings cleanſe us, his doubting doth ſtrenghthen us, leſt thou, when thou beginneſt to doub, ſhouldeſt deſpaire, *lib.2. de fid. cap.*4. By Chriſts ſufferings then in body and ſoule we are delivered from the like.

Rom.8.1.

4. And in that Angels are freed from hell flames, it is the favour of the Creator, and in ſome ſort alſo the benefit of the Redeemer of the world: ſome Angels fell by their ſinne, for whom the lake of fire is prepared, the reſt doe ſtand by grace: for as we utterly reject the erronious conceit of *Origen* upon theſe words, *Col.*1.20. *To ſet at peace, through the blood of his croſſe, the things that are in earth, and the things in heaven:* who thinketh that Chriſt, *pro cœleſtibus hoſtia oblatus eſt*, was offered a ſacrifice for the celeſtiall ſpirits in heaven, *hom.* 1. *in Levit.* neither doth *Auguſtine* fully touch the point, applying the redemption of man to the Angels in theſe two reſpects: firſt, he ſaith, *Ruina illius Angelica detrimenta reparantur*, Becauſe the ruins and decaies of the Angels are made up, by the redemption of men. And againe a little before, *Cum eis redit in gratiam:* The Angels are become our friends by the redemption, *Enchirid. c.*61. So we doubt not to ſay, though the Angels are not redeemed as we are by Chriſts death, for he tooke not the nature of Angels, *Heb.*2.17. yet the benefit thereof for the ſurety and preſervation of their ſtate extendeth unto them. As *Ambroſe* well ſaith, *Aliter eget miſericordia angelus, aliter homo; angelica natura eget miſericordia, ne poſſet errare, & averſa à ſe Dei gratia, labatur in vitium; homo propter contractorum ſeriem peccatorum miſericordiam Dei quærit:* The Angell needeth mercie one way, man another; the Angelicall nature needeth mercy, leſt it may erre, and if Gods grace turne from them, fall into ſinne; man ſeeketh for mercie for ſinnes already contracted, *ſerm.*8. *in Pſalme* 119. Likewiſe *Bernard*: *Qui hominibus ſubvenit in tali neceſſitate, ſervavit angelos à tali neceſſitate, &c.* Hee that helped man in ſuch neceſſitie, ſaved the Angels from the like neceſſitie; hee that in his love to men made them ſuch, that they ſhould not continue ſuch, by the like love hath given to the Angels not to bee ſuch. *lib. de diligend. deo.* In that the elect Angels then are ſure to bee preſerved from hell, they are therein beholding to the bountifull Redeemer, who as hee hath delivered us from thence; ſo hee preſerveth and keepeth them from comming thither.

Coloſ.1.20.

How the Angels receive benefit by the Redeemer of the world.

Heb.2.17.

8. 1. In the locall place of the damned, which is properly called hell, there is neither holineſſe, vertue, goodneſſe; but thither we ſend not the ſoule of Chriſt: who notwithſtanding he felt the ſorrowes of hell in his ſoule, even the very ſenſe of his fathers wrath againſt ſinne, yet his faith failed not, neither did he loſe his confidence, but in that inſtant, when he complained he was forſaken, he with full truſt and aſſurance ſayd, *My God, my God.* 2. Then as the joyes of heaven may be truly, though not fully felt in this life, ſo may the paines of hell: and thus Chriſt in his ſoule while he lived felt them, without any decay or empayring of his holy vertues. Wherefore to urge us with the inconveniences, that accompanie the locall place of hell, and the very ſtate and condition of the damned, is too injurious, ſeeing none doth, or hath ſo affirmed.

8.

And further to explaine our meaning, as touching the joyes of heaven and torments of hell in this life: firſt, a feare of hell which is everlaſting deſtruction, or any griefe proceeding from that feare, wee are farre off from imagining to have beene in Chriſt: yet this preſent hell which he had in his ſoule, in labouring under the heavy burden of our ſins and Gods wrath due to the ſame, we affirme that he felt it and feared it, as the Apoſtle ſaith, *he was heard in that he feared, Heb.*5.7 Secondly, we deny alſo this disjunction, that in this life all that is perceived in heaven, is either the hope thereof, or the joy ariſing upon that hope: for then it would follow, that there is no joy of heaven preſently had but in hope. An equality between the ioyes here felt, & eternall bliſſe to be afterward poſſeſſed, no man is ſo void of ſenſe to affirme: and yet according to the Scripture we ſay, that we have more joy than in hope only: our Saviour ſaith, *Ioh.*14.23. *If any man love me, &c. my father will love him, and we will come un-*

Heaven joyes and hell ſorrowes, how farre felt in this life.

Heb.5.7.

Iohn 14.23.

to him, and dwell with him: where there is a dwelling, there is a preſent poſſeſſion; as *Auguſtine* then ſaith, *Cœlum (inquit Deus) mihi ſedes eſt, anima juſti ſedes ſapientiæ — qui (i. juſti) facti ſunt cœlum*, Heaven (ſaith the Lord) is my ſeate, the ſoule of the righteous is the ſeate of wiſdome — the juſt then Prov.15.15. are heaven, *in Pſalm*. 121. The wiſe man ſaith, *A good conſcience is a continuall feaſt*, *Prov*. 15.15. where a feaſt is, there is good cheere preſent, and not hope or expectation only. *In ipſo homine lætitia quædam conſcientiæ paradiſus eſt*: In man the joy of the conſcience is a paradiſe; *Auguſt. lib*. 12. *de Geneſ. ad liter. c*. 34. Thirdly, wherefore as the joy of heaven may in ſome meaſure, not in hope onely, but in preſent feeling be perceived in this life: ſo alſo there may be a lively ſenſe of hell, as I have ſhewed before, *reſp. ad artic*. 1. of this third generall argument or objection. And ſo *Origen* ſaith, anſwering to a queſtion, how God doth now ſhew vengeance upon devils: *Super omnia tormentorum genera eſt, cum videant aliquem verbo Dei operam dare, in hoc eorum flamma eſt, in iſto uruntur incendio*: It is beyond all torments when they ſee any man occupied in Gods word, this is their flame, and in this fire they are burned, *Hom*. 27. *in Levitic*.

Object. Chriſt never did forget, that he was the *Emmanuel*, that God ſaid unto him, thou art my beloved Sonne, that all that which his Father had, was his; he could not then be out of Gods favour, *Fevard. p*. 486. *conf*. 7. and ſo conſequently not in hell, unleſſe you will ſay the joyes of heaven are in hell: and ſo Chriſt ſhould be both in heaven and hell at once.

Anſw. 1. In the locall place of heaven and hell it is not poſſible for any neither to bee at once, nor yet at ſundry times ſucceſſively: for there is no paſſing from heaven to hell, or from hell to heaven: Luk.16.26. *Luk*. 16.26. *They which wold go from hence to you cannot, &c*. 2. Concerning the ſpirituall ſenſe of heaven and hell, though in one and the ſame inſtant they are not in the ſoule, yet many times in a very Pſalm.31.22. ſhort ſpace the one doth ſucceed the other: as *Pſal*. 31.32. the Prophet ſaith in his griefe of heart, *I am caſt out of thy ſight*; and yet reviveth againe immediatly, and ſaith, *Yet thou heardeſt the voyce of my prayer when I cryed*. 3. Chriſt was never deſtitute of faith and hope of this joy propoſed; but the ſenſe and feeling thereof was for a while ſuſpended in his ſoule, while he wreſtled with hell: for like as S. *Paul* by Phillip. 3.20. faith alwayes had his *converſation in heaven*: *Phil*. 3.20. yet ſometime he minded the neceſſary things of this life; as *Hierome* ſaith, *Putaſne Apoſtolum Paulum eo tempore, quo ſcribebat, penulam affer tecum, &c. de cœleſtibus cogitaſſe myſteriis, & non de his, quæ uſui communis vitæ neceſſaria ſunt*; Doe you thinke the Apoſtle *Paul* at that time, when he wrote, Bring my cloak with thee, &c. did thinke of heavenly myſteries, and not of thoſe things, which were neceſſary for the uſe of the common life, *lib*. 3. *adverſ. Pelagian*. though by faith *Pauls* ſoule was in heaven, yet in his preſent ſenſe hee intended worldly neceſſaries: ſo the ſoule of Chriſt being in the preſent ſenſe and feeling of hell ſorrowes, though his faith and hope languiſhed not, might have ſome intermiſſion of the joy conceived; like as the ſoule liveth, when the body is aſleepe, yet worketh not, as when the body is awaked, to attend upon the operation of the ſoule: So *Auguſtine* fitly compareth Chriſts ſuffering upon the croſſe to ſleep, *Dormienti Chriſto in cruce facta eſt conjux Eccleſia de latere*: While Chriſt ſlept on the croſſe the Church his Spouſe was made out of his ſide, *Pſal*. 56. So though the preſent hope and feeling of this joy ſlept as it were in Chriſt, yet was it not extinct: it was *intermitted*, not *ſubverted*; *ſuſpended*, not *excluded*, ceaſing for a while in *feeling*, but not dying in *being*. And thus farre for the anſwer of theſe obiections.

The queſtion confirmed, that CHRIST in *Soule ſuffered the paines of hell.*

Before I produce our arguments, I will firſt declare our opinion: Firſt, this holy truth of Chriſts ſufferings, is either ignorantly miſtaken, or elſe wittingly charged with ſome things that no man holdeth. 1. That we ſhould affirme, that Chriſt ſuffered *in his ſoule the whole* paines of the damned in hell: and all the puniſhments due to the reprobate, *Fevard. p*. 443. This we ſimply denie, and it is a great wrong to lay it to our charge; I have anſwered this cavill before, in the beginning, *Err*. 7. 2. It is ſuppoſed, as though we ſhould ſend Chriſts ſoule to the locall place of torment, and upon this ſuppoſition we are urged with the helliſh darkeneſſe, and fiery flames, and endleſſe torments, which are adjuncts to the locall place of the damned, not conſequents of the hell, which Chriſt ſuffered in ſoule, *Fevard. p*. 444. *conf*. 2. 3. It is conceived, as though wee ſhould enwrap Chriſts ſoule within thoſe paines of the damned, which are not endured without ſinne, as deſperation, indignation, finall rejection, *Fevard. pag*. 446. *conf*. 5. Farre be it from us to have any ſuch meaning.

Secondly, for the further declaration of our minde, wee affirme hell paines in Chriſts ſoule, with theſe three conditions: that there be neither *indignity* offered to his heavenly perſon; *injury* to his holy nature; nor *impoſſibility* to his glorious worke: all ſuch paines of hell then, as Chriſt might have ſuffered, his perſon not *diſhonored*, his nature with ſinne not *defiled*, his worke of our redemption not *hindered*; we doe conſtantly beleeve accordingly by our bleſſed Saviour to have been ſuſtained.

Thirdly, becauſe it is expected that leaving generall and ambiguous termes, we ſhould expreſſe in particular, what ſorrowes of hell our meaning is to aſcribe unto Chriſts ſufferings; I will alſo, for full ſatisfaction in that behalfe, deſcend to ſome ſpeciall points.

In hell then wee conſider: 1. the neceſſary adjuncts: 2. the effects: 3. the puniſhment it ſelfe. The inſeparable adjuncts and neceſſary members of hell are theſe. 1. The place, which is infernall.

2. The time, perpetuall. 3. Darkeneſſe unſpeakeable. 4. The miniſters and torments, the ſpirits and divels irreconciliable. 2. The effects are chiefly theſe two: Firſt, the deprivation of all vertue, grace, godlineſſe: Secondly, the reall poſſeſſion of all vice, impiety, blaſphemy. All theſe we doe remove as farre off from the holy Soule of Chriſt, as Heaven is from Hell; the Eaſt from the Weſt; darkeneſſe from light. 3. The puniſhment of Hell it ſelfe conſiſteth in theſe foure: Firſt, there is an horrible ſight and guilty conſcience of ſinne: as *Origene* ſaith, *Quandam veluti ſcelerum hiſtoriam vident ante oculos ſuos expoſitam*: They ſee as a certaine ſtory of their ſinnes ſet before their eyes: this is the *worme that dieth not, Mark. 9.44.* Secondly, they feele the moſt juſt wrath of God lying upon them for their ſinne; hereof is their weeping, *Matth.* 8.12. Thirdly, there is cruell indignation in them, horrible outcries, blaſphemy, fretting for the horrible torments, which they ſuffer: hence proceedeth the *gnaſhing of their teeth. Matth.* 8.12. Fourthly, they lye tormented in endleſſe paine, without all hope or comfort: and this is the fire, *that never goeth out, Mark. 9.44.* So then theſe foure; a fearefull *impreſſion* of ſins, comfortleſſe *dereliction*, horrible *indignation*, endleſſe *deſperation*; that is, the worme not *dying, weeping, gnaſhing of teeth*, the fire never going out; doe make up the juſt meaſure of the torments of Hell: The two laſt of theſe, impatient *indignation*, violent *deſperation*, Chriſt muſt needs be freed from, who both patiently endured his Fathers correction, and confidently expected his deliverance, and reſtitution: the other two were in Chriſt, though not as in the reprobate; impreſſion of ſinnes, not his owne, but ours laid upon him, and griefe for the ſame; and dereliction or rejection for the time of his feeling. Firſt, the adjuncts of Hell Chriſt is freed from for the *dignity* of his Perſon: it was not fit, that the Sonne of God, the Heire of Heaven, ſhould bee ſhut up in Hell, or that hee ſhould ever be *tormented*, who is never from Gods preſence *ſequeſtred*, or that the light of the world ſhould be cloſed up in darkeneſſe: or he that bindeth the ſpirits, to be bound of them. Secondly, the effects or rather defects of Hell, the neceſſity of the worke of Chriſt doth exempt him from: for if he had beene either void of grace, or poſſeſſed with vice, he could not have beene the Redeemer of the world: for the want of vertue, he could not have redeemed others; for the preſence of ſin, he ſhould have beene redeemed himſelfe. Thirdly, from fretting indignation, and fearefull deſperation, the *piety* and *ſanctity* of his nature doth preſerve him: who being without ſinne, could neither by indignation diſpleaſe his Father, nor by deſperation deſtroy himſelfe.

A deſcription of the torments of Hell.

Mark. 9. 44.
Matth. 8. 12.

Matth. 8. 12.
Mark. 9. 44.

What ſorrowes and paines of Hell, chriſt was freed from.

Fourthly, thus then we doubt not to deliver our opinion, that our bleſſed Saviour, as in himſelfe he bare all the ſinnes of the Elect; ſo he alſo ſuffered the whole puniſhment of body and ſoule in generall due unto us for the ſame, which we ſhould have endured if hee had not ſatisfied for it: and ſo conſequently we affirme, that he felt the anguiſh of ſoule, and horror of Gods wrath, and ſo in ſoule entred into the torments of Hell for us, ſuſtained them and vanquiſhed them.

Thus that reverend Paſtor and Miniſter of Chriſt, in honour of Chriſts paſſion hath written, *Cum iram Dei ſibi propoſitam videret, quatenus ad ejus tribunal totius mundi peccatis oneratus ſe ſiſtebat, neceſſe illi fuit, profundam mortis abyſſum exhorreſcere*: When he ſaw the wrath of God ſet before him, preſenting himſelfe before Gods tribunall, loaden with the ſinnes of the whole world; it was neceſſary for him to feare the deepe bottomleſſe pit of death: *Calvin. in Matth. 26. v. 39.* And againe: *Cum ſpecies Chriſto objecta eſt, quaſi Deo adverſo jam eſſet exitio devotus, horrore correptus eſt, quo centies cuncti mortales fuiſſent abſorpti, ipſe autem mirifica ſpiritus virtute victor evaſit*: Such an object being offered to Chriſts view, as though God being ſet againſt him, hee were appointed to deſtruction hee was with horror affrighted, which was able an hundred times to have ſwallowed up all mortall creatures; but he by the wonderfull power of his ſpirit eſcaped with victory, *Calvin. in Matth. 27. v. 46.*

To the like effect, that excellent learned man, hath maintained the truth in the name of the whole Church of England, in his anſwere to the Rhemiſts: *What diſhonour was it to our Saviour Chriſt, to ſuffer that, which was neceſſary for our redemption, namely, that torment of Hell, which we had deſerved, and which the Iuſtice of God required, that he ſhould endure for our redemption: or rather what is more to the honour of Chriſt, than that he vouchſafed to deſcend into Hell for us, and to abide that bitter paine, which we had deſerved to ſuffer eternally: and what may rather be called Hell, than the anguiſh of ſoule, which he ſuffered, when hee being yet God, complained that hee was forſaken of God? Fulk. in 2. Act. ſect.* 11. This is delivered by this worthy Diuine, as the opinion of the Catholike Church of God, and the true teachers thereof: as may appeare in the title to the booke. Therefore accordingly wee confidently affirme, that Chriſt in ſoule deſcended into Hell for us, and endured the bitter paines and torments thereof, which we had deſerved and ſhould otherwiſe have payed, if he in his owne Perſon had not ſatisfied for them.

Fifthly, we will remove certaine doubts which may here ariſe, becauſe it is objected, that the ſoule ſufferings of Chriſt ſhould have diſſolved the union of his Perſon, *Fevar. p. 474. lin.* 21.

1. As the ſenſe of damnation and ſeparation in *David*, when hee complained he was forſaken of God, *Pſal.* 22.1. *And caſt out of his ſight, Pſalm.* 31.22. did not extinguiſh grace or faith in *David*; much leſſe did they in Chriſt. 2. And we doe diſtinguiſh in Chriſt, *Inter ſenſum naturæ & fidei notitiam*, Betweene the preſent ſenſe of his nature, and the knowledge of faith: as that learned interpreter ſaith, *Calvin. in. 27. Matth. v. 46.* That Chriſts faith and hope failed not, though in his naturall ſenſe and feeling hee was perplexed, 3. His ſoule tormented with ſorrow, was no more ſeparated from the Godhead, than his body yeelding to death.

Pſal. 22. 1.
Pſal. 1. 322.

2. Deeper in deſpaire and ſinfull aſſaults we confeſſe others to have beene than Chriſt: but ſuch a ſpectacle of all fearefull and unſpeakable torments in body and ſoule endured without ſinne never was, as Chriſt: we muſt not ſo extenuate Chriſts ſufferings, which were a ſatisfaction for all mens ſinnes, as to make other mens temptations equall to them. This were a great injurie to his paſſion, and notable unthankfulnes in us to make ſo light account of them.

Chriſt ſuffered more in ſoule, than by way of compaſſion only.

3. Firſt, Chriſt ſuffered that hell, which we ſhould, which was more then the paines of hell metaphorically taken. 2. And hell paines were due unto us otherwiſe, than by contemplation of them; we ſhould not have knowne or pitied them in others, but felt them in our ſelves: and Chriſt by way of pitty and piety prayed for them that crucified him; ***Father forgive them, they know not what they doe, Luke* 23.34.** But when he complaineth, ***My God, my God, why haſt thou forſaken me***, here is more than ***contemplation***, or ***commiſeration*** of others; for he ſpeaketh of himſelfe, & from his own feeling. Thirdly, if. 1. Chriſt ſuſtained Gods wrath, as you ſay, then he felt the aſſaults of ſorrow in his ſoule, there was more than an offer or attempt only: 2. When Sathan tempted Chriſt in the deſert, he did not conquer him by repelling him at the firſt, but by fighting with him, and entring into the liſts as it were with him, he ſubdued him. 3. And the Apoſtle ſaith, ***He ſuffered when he was tempted, Heb.*2.18.** He was not only aſſaulted with temptation in his ſoule, but encountred with; not ***tempted*** onely but ſuffered: yet we grant; that ſome temptations Chriſt wreſtled with, and repelled at the firſt, not faſtening at all upon him, ſuch as were accompanied with ſinne: ***Cum deſperatione luctatus eſt:*** As he wreſtled with deſperation, but was not overcome: ***Calvin in Matth.27.v.46.*** But ſuch ſorrowes of ſoule which he ſuſtained without ſinne, he was not onely aſſaulted, but for the time poſſeſſed with, as the Prophet ſaith: he was, ***Vir dolorum***, a man of ſorrowes, and had experience of our infirmities: and as the Septuagint do well tranſlate it ἄνθρωπος ἐν πληγῇ ὤν, ϗ εἰδὼς φέρειν A man ſet in the plague, and knowing how to beare, &c. Chriſt then had in his ſoule actuall experience of our ſorrowes. 5. Neither do we ſay that Chriſt ſuffered ***the ſame paines***, which the ***damned doe***, for they ſuffer them not without ſinne and deſperation: nor in the ***ſame manner***, for they ſuffer them eternally: but with theſe two exceptions of ***iniquitie*** and ***eternitie***, we ſay that Chriſt endured more in his ſoule, than ever any ſoule in the world did or could doe.

Luke 23.34.

Heb.2.18.

Sixthly, though we miſlike not ***Calvins*** ſenſe, where he ſaith, ***Chriſtus diros in anima cruciatus damnati & perditi hominis pertulit:*** Chriſt ſuffered in his ſoule the horrible torments of a damned and forlorne man: ***Inſtitut.lib.1.c.16.ſect.10.*** yet we will forbeare to uſe this phraſe, becauſe the Scripture ſo ſpeaketh not, and leaſt the weake might take offence at it: yet the Scripture uſeth words equivalent unto them, for what elſe, is ***derelictus, deſertus*** forſaken, then ***damnatus, perditus***, for the time to be forlorne and as damned? but this we confidently deliver as agreeable to the Scriptures, that ſinne and perpetuitie ſet apart, Chriſt more ſharpely and vehemently felt Gods wrath than any man ever did or ſhall, yea, wee except not the very reprobate and damned. Firſt, becauſe the Scripture ſaith, that ***God layd upon him the ſinnes of us all, Iſay*** 53.6. than all the ſinnes of the world concurring together muſt needs bring with them a greater horrour, than the ſinnes of one man. Secondly, Chriſt was more able to beare this burthen, than all men in the world, though their ſtrength were joyned together: ſo that he alone was able to tread the winepreſſe of Gods wrath, ***Iſay*** 63.3. Thirdly, Chriſts hell-ſorrowes were meritorious, and fully ſatisfactory for our everlaſting puniſhment, and therefore in greatnes were to exceede all other, as being anſwerable to Gods juſtice, but no mans ſufferings beſide have merit or ſatisfaction.

Iſay.53.6.

Iſay 63.3.

Seventhly, that it may appeare, how Chriſt ſuſtained the wrath of God, felt the ſorrowes of hell, and was as forſaken of God, yet without ſinne, there are foure conſiderations neceſſary to be remembred, as the Fathers have obſerved them.

1. Chriſt is now ſet before us as a meere man, his divine power repreſſing and withdrawing it ſelfe: as ***Ambroſe*** ſaith, when Chriſt had cryed out, that he was forſaken, ***Evidens manifeſtatio conteſtantis Dei ſeceſſionem divinitatis & corporis:*** An evident manifeſtation of God conteſting the departure of the divinitie and his bodie: ***in Luke*** 22. he meaneth not a ſeparation of the union of the Godhead, but an intermiſſion onely of the operation.

Certaine conditions to bee conſidered in Chriſts ſoule-ſufferings.

2. Chriſt muſt be conſidered, as now having taken our perſon upon him, who in himſelfe was holy, harmeleſſe, innocent, yet now for us preſented unto God as a pledge for our ſinne: as ***Ambroſe*** ſaith, ***Pro me & in me doluit, qui pro ſe nihil habuit, quod doleret***; For me and in me he ſorrowed, that had nothing to ſorrow for in himſelfe, ***lib.2.de fid.c.***3.

3. Wee muſt make a difference betweene the aſſurance of faith in Chriſt, and the ſenſe of his humane nature: who at the ſame time when he complained in his humane ſenſe, yet was firme and ſtable in faith: as may appeare in that he ſaid, ***My God, my God***; which ſheweth his confidence: So ***Ambroſe*** againe ſaith, ***Senſu hominis dixi animam meam eſſe turbatam; ſenſu hominis eſurivi; ſenſu hominis rogavi:*** In the humane ſenſe and feeling I ſayd, My ſoule is troubled, in humane ſenſe I was hungry, I prayed &c. ***de incarnat.c.***7.

4. We muſt not meaſure Chriſts actions according to our owne affections: to imagine, that becauſe we in temptations are diſtempered, that Chriſt therfore in this agony could not be ſetled: as ***Auguſtine*** fitly uſeth this reſemblance: ***Quemadmodum ſolet accidere, ut quando tranſeuntes nubes per obſcura noctis intuemur, earum caligine ſic acies noſtra turbetur, ut in contrarium nobis ſydera currere***

videantur, &c. Like as it falleth out, when wee ſee the cloudes gliding in the ayre in a darke night, they doe obſcure our ſight, that we thinke the ſtarres goe a contrary way, *de diverſ. ſerm.* 15. So the darkenes of our mindes, and corruption of our nature is the cauſe, that we judge amiſſe of Chriſts holy actions, meaſuring them by our ſelves. Theſe foreſaid reſpects then being obſerved, and Chriſt in his manner conſidered, there can follow no inconveniencie, in attributing to Chriſts ſoule the ſorrowes of hell, But I have ſtayed too long in the explanation of our opinion: the arguments now follow.

Pſalm. 18. 5. Pſal 88. 3. Pſal. 86. 13.

Argum. 1. Pſal. 18. 5. *The ſorrowes of hel, circumdederunt me, did compaſſe me round about,* Pſal. 88. 3. *My ſoule is filled with evils, and my life draweth neere to hell.* Pſal. 86. 13. *Thou haſt delivered my ſoule from the nethermoſt hell.* In theſe places the Prophet ſpeaketh in the perſon of Chriſt: and the Papiſts doe admit, that the Hebrew *ſheol,* is here taken for hel properly and not for the grave: therefore againſt them and in their ſenſe theſe places doe ſtrongly conclude for the hel-ſorrowes or ſufferings of Chriſt.

Pſal. 86. 13. Pſal. 124. 7.

1. For the further ſtrengthening of this argument, firſt we do not ſay, that Chriſts ſoule was oppreſſed or vanquiſhed of hell, but yet it was more than attempted or aſſaulted onely, for hee ſaith, *thou haſt delivered my ſoule from hell, Pſal.* 86. 13. therefore before he was in the ſorrowes of hell, out of the which he was delivered, as the Prophet ſaith, *Pſal.* 124. 7. *Our ſoule is eſcaped as a bird out of the ſnare of the fowler, the ſnare is broken and we are delivered.* If the bird had not beene in the ſnare, what neede the ſnare to be broken to deliver the bird?

Pſal. 18. 43. 50.

2. Firſt, in theſe Pſalmes there are evident propheſies of Chriſt: as Pſal. 18. 43. *Thou haſt made me head of the heathen, a people whom I have not knowne ſhall ſerve me*: verſ. 50. *Great deliverances he giveth to the King, and ſheweth mercy to David and his ſeed for ever*: this everlaſting ſeed of *David* is to be referred to Chriſt. Secondly, but becauſe it may be objected, that although ſome places are underſtood of Chriſt, yet it followeth not that theſe ſhould: I anſwere, that the very place alleaged, *Pſal.* 88. 3. is by the Fathers applied to Chriſt: as that in the next verſe, *Liber inter mortuos,* free among the dead, *Auguſtine* applieth to Chriſt: *epiſt.* 99. And S. *Ambr. Liber inter mortuos, qui mortis vincula neſcivit, non captus ab inferis, ſed qui operatus ſit in inferno*: Free among the dead, which knew not the bands of death, he was not captived of hell, but wrought in hell, *lib.* 3. *de fid. c.* 3. He knew not the bands of death, to be held of them, or ſo to be bound as his vertue be hindred. I alleage this teſtimony onely to ſhew, that the Fathers underſtood this text of Chriſt, not medling here with their opinion of Chriſts locall deſcent to deliver the Patriarkes.

Pſal. 88. 3.

3. Firſt, neither can this place be underſtood of the locall place of hell: for he ſaith, Pſal. 88. 3. *My ſoule is filled with evils*: verſ. 15. *Thy terrors have I ſuffered from my youth*: but the Fathers, that hold a locall deſcent of Chriſts ſoule into hell, doe cleere him of all ſuffering there: as *Auguſtine* writeth thus, *Eos dolores ipſum ſolviſſe credimus, quibus ipſe teneri non poterat, ſed quibus alii tenebantur*: Wee beleeve he looſed thoſe ſorrowes, with the which he could not be held, but wherewith others were held, *epiſt.* 99. Wherefore if neither the locall place of hell be here underſtood, nor yet the materiall grave, which is no place for the ſoule; it remaineth, that this pit, grave, darknes, depth, hell (for all theſe names it hath) be referred to the ſorrowes of Chriſts ſoule: as *Ambroſe* againe expoundeth the third verſe: *Anima mea repleta malis, anima mea utique, non divinitas*: My ſoule is filled with evils, my ſoule, not my divinity, *lib.* 3. *de fid. c.* 3.

Act. 2. 24.

Argum. 2. Another place, which I urge againſt the Papiſts, is *Act.* 2. 24. where we reade thus, as their vulgar Latine text tranſlateth: *Solutis doloribus inferni*: The ſorrowes of hell being looſed, for it was impoſſible he ſhould be holden of it: the Greeke hath the ſorrowes of death, but I preſſe them with their owne and onely authentike tranſlation, *the ſorrowes of hell being looſed*: but Chriſt felt not the ſorrowes of hell after death; *Ergo,* he felt them in his ſoule, while he lived.

1.

Anſw. Firſt, Chriſt looſed the ſorrowes of hell, not becauſe he was held or caught of them, but leſt he might be caught: like as the ſnare of the hunter may be ſaid to be broke, leſt it might catch or entangle, not becauſe it hath already taken.

2.

2. Chriſt is ſaid to have looſed the ſorrowes or bands of hell, wherewith others were held, and not himſelfe, *Bellarm. lib.* 4. *de Chriſti anima c.* 8. *reſp. ad argum.* 5.

Matth. 7. 8. Pſal. 124. 7.

Contra. 1. The firſt expoſition is contrary to the text that followeth, *verſ.* 27. *Thou wilt not leave my ſoule in hell*: If Chriſts ſoule be not left or forſaken in hell, yet it followeth it was in hell. 2. The word, *κρατεῖσθαι, to be holden*: betokeneth properly, a faſt or ſure holding, as *Matth.* 7. 8. *Ye hold faſt the tradition of the elders*: ſo that the meaning is not, it was impoſſible he ſhould be caught, but not held, bound or detained. 3. The phraſe of the Scripture is otherwiſe, *Pſal.* 124. 7. *Our ſoule is eſcaped as a bird out of the ſnare of the fowler, the ſnare is broken and we are delivered*; the eſcaping is out of the ſnare, as the bird is firſt taken, and then delivered. 4. *Origene* alſo ſo expoundeth upon theſe words, *Cantic.* 2. 10. *Ariſe my love, Surrexi à mortuis fractis mortis januis & inferni vinculis diſſolutis*: I roſe from the dead the gates of death being broken, and the bands of hell looſed, &c. The bands of hell were looſed, as the gates or barres of death broken: but the gates of death were broken, not before Chriſt entred into death, but after he had yeelded to death: ſo then were the bands of hell looſed after they had faſtened upon Chriſt.

2.

2. 1. The ſecond expoſition is contrary to the very words: it was impoſſible for *him* (hee ſaith not for other) but for himſelfe to bee held of them. 2. In the next verſe, 25. the Apoſtle expoundeth himſelfe ſaying, *David ſaith concerning him, &c.* he ſpeaketh of Chriſts perſon, and not of any other.

3. The Apoſtle giveth this as a reaſon, why God raiſed up Chriſt, *looſing the ſorrowes or bands of death:* for him then the bands were broken, who was raiſed up againe: but Chriſt was onely raiſed up againe.

Argum. 3. That the whole puniſhment of body and ſoule which was due unto us, Chriſt our redeemer was in generall to ſuffer and ſatisfie for, in his owne perſon; But the torments and terrors of hell, and the vehement ſenſe of Gods wrath, are that puniſhment which did belong to the ſoule: *Ergo*, Chriſt did ſuffer the terrors of hell.

Anſw. If Chriſt ſuffered the whole puniſhment of hell due unto us: then *darkeneſſe, Foward. p.* 444. *conſ.* 2. *lin.* 10. *damnation, malediction, deſperation.* 446. *conf.* 5. ſecond death and deſtruction for ever. *p.* 453. *lin.* 3.

How Chriſt bare our whole puniſhment both of ſoule and body.

Heb.2.17.

Heb.4.15.

Contra. 1. The whole puniſhment implieth the whole kinde or ſubſtance of the puniſhment, not al the circumſtances, and the very ſame manner; the whole puniſhment then is the whole kinde of puniſhment, that is in body and ſoule which Chriſt ought to have ſuffered, though not in the ſame manner and circumſtance: neither for the place of hell, *locally*; nor for the time, *eternally*; nor for the manner, *ſinfully*. The firſt of theſe excludeth utter darkeneſſe, which is an unſeparable adjunct of the place of hell; the ſecond freeth Chriſt from *eternall* damnation; the third doth cleere him from deſperation, which cannot be committed without ſinne. 2. And in making theſe exceptions do we otherwiſe ſpeake, than the Scripture doth, which ſaith, Heb. 2. 17. *It became him in all things to be made like his brethren*; will you here take the Apoſtle ſhort, and inferre, he was therefore like us in ſinne? therefore give us leave to expound our meaning, as the Apoſtle doth, *Heb.* 4. 15. *He was in all things tempted in like ſort, yet without ſinne.* So then like as, when we ſay, Chriſt tooke *our whole nature*, which is a true Catholike ſaying, and uſed of the Fathers: *Totum hominem Deus ille ſuſcepit*: God tooke whole man, *Fulgent. ad Thraſimund. lib.* 3. we meane not, that he tooke our ſinfull nature: ſo in this ſaying, Chriſt was to ſuffer our whole puniſhment, all ſuch puniſhments as cannot be ſuffered without ſinne, as *deſperation*, finall *reprobation*, are manifeſtly excepted.

Act.2.24.

3. If you will allow us this exception of ſinne in Chriſts ſatisfactory ſacrifice, I truſt you will diſpenſe alſo with the perpetuity, which includeth an impoſſibility: for the Apoſtle ſaith, *it was impoſſible, that Chriſt ſhould be held of the ſorrowes of death, Act.* 2.24. and the reaſon is, becauſe Chriſt was without ſinne, and therefore could not for ever be held in deaths bondage: If then where there is no *iniquity*, there can bee of puniſhment no *perpetuitie*, you muſt alſo yeeld us this ſecond exception of *perpetuity*, becauſe of Chriſts holineſſe and *piety*.

Matth.25.41.

Luk.16.26.

2 Pet.2.4.

Epheſ.2.2.

Of the place of hell.

Where the divils hell is.

2 Pet.2.4.

Luk.8.31.

4. For the third exception of the place of hell: firſt, the holineſſe of Chriſts perſon doth exempt him, becauſe it is prepared onely for the devill and his angels, and the everlaſtingly accurſed, *Matth.* 25.41. Secondly, if Chriſt by his *innocencie* is freed from the *perpetuity*, ſo is he alſo from the very place and *obſcurity*, becauſe they that are there never come from thence, *Luk.* 16.26. Thirdly, it is alſo a queſtion worth the asking, where the fire of hell ſhould bee; whether the place make hell, or rather the wrath and abſence of God doth not cauſe it; and whether the divels be not in hell? S. *Peter* ſaith, *they are caſt downe to hell, and kept in chaines of darkenes*, 2 *Pet.* 2.4. and S. *Paul* calleth the devill, *the prince that ruleth in the ayre, Epheſ.* 2. 2. the ayre then is the devils hell. So *Bernard* ſaith, *In pœnam ſuam diabolus locum in aëre iſto medium inter cœlum & terram ſortitus eſt, &c.* The divel for his puniſhment is allotted to have his place in the ayre in the midſt betweene heaven and earth, *in Cantic. ſerm.* 54. And *Auguſtine* before him thus expoundeth S. *Peter*: *Mali angeli, &c. quamvis pœnaliter hunc infernum. i. caliginoſum aërem tanquam carcerem acceperint*: The evill angels are reſerved in chaines of darkenes for the day of judgement, as S. *Peter* ſaith, though even now they have their priſon, penally, this infernall and darke ayre, *de natur. bon. cap.* 32. Yet neither *Auguſtine*, nor we doe thinke, but that the divels are appointed to a futher puniſhment at the day of judgement: ſo the Apoſtle expreſſeth 2 *Pet.* 2.4. So the divell himſelfe feareth and expecteth: *Luk.* 8.31. The ſpirits deſire, not to be ſent into the deepe. Thus much *Auguſtine* confeſſeth: *Diabolo mors alterius generis præparatur in æterno igne tartari*: Another kinde of death is prepared for the divell in everlaſting fire, *lib.* 4. *de Trinitat. c.* 13. Yet thus much wee have gained, that, ſeeing this ayre is the divels preſent hell, hell may bee in this world and therefore it is neither impoſſible, nor improbable, that the croſſe was Chriſts hell.

Iſai.53.11.

Coloſſ.2.21.

5. Like as Chriſt then is ſaid to beare all our iniquities, *Iſai.* 53.11. (*all* is not there expreſſed: but who doubteth, that he bare all and not onely ſome) ſo is hee truly ſaid to beare all our puniſhment: but he bare our ſins without ſin, neither was hee to beare them for ever, nor to carry them downe to hell with him; in all which manner wee ſhould have borne them, but to faſten them onely to his croſſe, *Coloſſ.* 2, 11. ſo give us leave to ſay, he did beare all our puniſhment, though not as wee ſhould have borne it, that is, *ſinfully, eternally* and *helliſhly*; but to finiſh all upon the croſſe, and in ſuch ſort, as Gods juſtice was *ſatisfied*, his perſon not *diſgraced*, nor his holineſſe *defiled*, and yet mans ſalvation fully *perfited*.

6. And leſt this phraſe of ſpeech, that Chriſt ſuffered whatſoever we ſhould have ſuffered, might be thought onely now to be taken up; Saint *Hierome* long before hath ſo ſpoken and written: *Factus eſt pro nobis maledictum, ut nos liberaret à maledicto, quod enim nos pro noſtris debebamus ſceleribus ſuſtinere, ille pro nobis paſſus eſt, &c.* He was made a curſe for us, to deliver us from the curſe: for that which we ought to have ſuſtained for our ſinnes, hee ſuffered for us, *in Iſai. cap.* 53. And it followeth:

Ex quo perſpicuum eſt ſicut corpus flagellatum, &c. ita animam verè doluiſſe: By the which it is manifeſt, as his body was whipped, ſo his ſoule was truly grieved, &c. But it will be here ſaid unto us, that *Hierome* ſaith not, Chriſt ſuffered all, that was due to our ſinnes.

Anſw. 1. As though an indefinite propoſition is not for the moſt part equivalent to an univerſall, though it have not the note of univerſality: as when we ſay, *men are mortall*, it is evident, that wee meane all: but it is not ſo properly ſaid, men are *good*, wiſe, &c. becauſe theſe ſpeechees are particular, all are not ſo. Yea the Scripture ſo uſeth to ſpeake, *Ioh.* 1.29. Behold the Lambe of God that taketh away the *ſinne* of the world; I hope *all ſinne* be underſtood: for there is no ſinne for the which Chriſt died not: *Mark.* 16.16. *He that beleeveth, &c.* I hope the meaning be, *omnis qui credit*, every one that beleeveth, though the note be not expreſſed. Ioh.1.29. Mark.16.16.

2. Saint *Hieromes* meaning is plaine, that Chriſt ſuffered *all*: for hee was made that by ſuffering, which we are delivered from, as his firſt words do import; but we are delivered from the curſe both of body and ſoule: *Ergo.* 2. He ſheweth in the latter part of the ſentence, that he meaneth all both the whipping of the body, and true griefe of the ſoule: and ſo I hope this teſtimony is cleared.

Hilary is yet more evident: *The onely begotten Sonne of God to finiſh the Sacrament of his death, conſummaſſe ſe omne humanarum genus paſſionum teſtatur, doth teſtifie, that hee had finiſhed every kind of humane paſſions, when he ſaid, it is finiſhed: lib.* 10. *de Trinitate.* And *Tho. Aquine* confeſſeth, as he is cited before, that Chriſt, *ſecundum genus*, in generall ſuffered every humane paſſion, 3. *pag. qu.* 46. *art.* 5.

Argum. 4. The Prophet *Iſay* ſaith, *he carried our ſorrowes, Iſai.* 53.4. that is, all: *Ergo*, he did beare the ſorrowes of hell. Iſay 53.4.

For the further explication of our meaning, and ſtrengthening of this argument: though the Prophet doe not put to the ſigne *all*, yet *Matthew* doth, that beſt knew the Prophets meaning, *Mat.* 18.16. He healed *all* that were ſicke, *that it might be fulfilled, &c. hee tooke our infirmities and bare our ſickneſſes*: If Chriſt fulfilled the Prophet in healing all ſickneſſes, then the Prophet ſpake of all. And againe, *Matth.* 4.23. *He healed every diſeaſe, and every ſickneſſe*: not ſome but all. Matth.18.16. Matth.4.23.

2. Chriſt indeed bare theſe ſorrows for us, but they were his ſorrowes, not ours; as the words following doe well declare, he was *wounded, &c.* were not the wounds of his body his? ſo were the ſorrowes. 2. If they were our ſorrowes, not his, then our owne ſorrowes redeeme us, which I thinke is no good doctrine. 3. *Ambroſe* indeed ſaith, *Doles Domine Ieſu non tua ſed mea vulnera; quid mirum quod pro omnibus doluit, qui pro uno flevit, &c.* Thou lamenteſt Lord Ieſus not thy wounds, but mine (that is ſinnes) no marvaile if he grieved for all, that wept for one, *lib.* 2. *de fid. c.* 3. The occaſion of Chriſts griefe was the wound of our ſins: but the griefe was his owne: as the griefe was his owne when he ſorrowed for *Iudas*, ſo was it, when he grieved for all. And againe in the ſame place he ſaith, *Mœror eius mœrorem noſtrum abolevit*: His griefe did aboliſh ours: He maketh a manifeſt difference betweene Chriſts griefe and ours: therefore Chriſts griefe in property was not ours, &c.

3. Whereas *Feuardentius* by theſe ſorrowes underſtandeth onely the infirmities of the body, as hunger, thirſt, wearineſſe, &c. *p.* 415. *lib.* 1. I anſwere, 1. The Septuagint tranſlate, [illegible] He bare our ſinnes. 2. If he refuſe the Septuagint, let him take *Hieromes* expoſition, *Si ille qui peccatum non facit pro nobis doluit & peccata noſtra portavit, &c.* If he which did no ſinne, grieved for us, and *bare our ſinnes*, how much more we, *lib.* 2. *adver. Pelag.* 3. If *Hierome* content him not, *Peters* interpretation cannot be refuſed, who following the Septuagint in the ſame words and ſenſe ſaith, *Hee bare our ſinnes in his bodie, &c.* 1. *Pet.* 2.24. But hee will ſay, what is this to the purpoſe? Yes very much, for if the Apoſtle interpreteth ſinnes, where the Prophet ſaith ſorrowes, what are they elſe but the ſorrowes of Chriſts ſoule for our ſinnes? 4. If by ſorrowes wee underſtand infirmities, I hope the infirmities of the ſoule ſhall have place heere, as well as the infirmities of our bodies, ſeeing Chriſt tooke all our infirmities, as *Matthew* expoundeth: and ſo ſaith *Fulgentius*, *Animam rationalem habens, quicquid fuit infirmitatis animæ ſine peccato ſuſcepit & pertulit*: Chriſt having a reaſonable ſoule, did take alſo and beare without ſinne, whatſoever infirmitie of the ſoule: *lib.* 3. *ad Thraſimund.* If then he bare all the infirmities of the ſoule, then the internall ſorrow and ſoule ſufferings for ſinne.

Argum. 5. I will adde ſome teſtimonies of the fathers; *Origen* maketh Chriſts hell upon the croſſe: *Vnumquodque peccatorum, ob quæ Chriſtus iturus ad inferos, portæ ſunt inferorum*: Every ſinne, for the which Chriſt was to goe into hell, are the gates of hell, *Tract.* 1. *in Matth.* But I truſt no man will ſay that Chriſt after his death went into hell to ſuffer for our ſinnes. Againe, *Ille dominabatur noſtri, donec daretur ei pro nobis redemptio anima Ieſu, decepto videlicet, & exiſtimanti, quaſi poſſet dominari eius, & non videnti, quod non poterit ſuſtinere in tenendo eam tormentis: data autem anima eius in redemptionem pro multis non manſit apud eum, cui fuerat data; propter hoc dicit propheta, quoniam non derelinques animam meam in inferno*: The devill had rule over us, till the ſoule of Chriſt was given him for our redemption; hee being deceived, and thinking that he might alſo beare rule over it, and not perceiving, that he could not endure to hold it long in torment: but Chriſts ſoule being given to be a redemption for many, did not ſtay with him, to whom it was given; and for this the Prophet ſaith, *Thou wilt not leave my ſoule in hell, Tract.* 12. *in Matth.* Hence *Origene* affirmeth, that Chriſts ſoule was tormented in hell, which was not after his death: *Ergo*, it was while he lived: the reſt that *Origene* ſaith, that Chriſts ſoule was given as a price of our redemption to the devill, and by

The croſſe in what ſenſe it may be called Chriſts hell.

him tormented, ſeemeth ſomewhat hard, and to that end I alleage him not, but onely to prove the hell torments of Chriſts ſoule, which is here affirmed.

S. *Ambroſe* thus witneſſeth: *Quæ erat cauſa incarnationis, niſi ut caro, quæ peccaverat, per ſe redimeretur: quod peccaverat igitur, hoc redemptum eſt: non eſt ergo immolata divinitas Chriſti, quia non peccaverat divinitas Chriſti: hoc obtulit Chriſtus quod induit; induit autem, quod non habuit*: What other cauſe was there of Chriſts incarnation, but that the fleſh, which had ſinned, might be redeemed by it ſelfe; therefore Chriſts deity was not ſacrificed, becauſe it had not ſinned: Chriſt offered that which he tooke, hee tooke that which he had not: *de incarnat. c.6.* Though he give an inſtance only of the fleſh, yet his reaſons doe alſo hold for the ſoule. Firſt, that which was to be redeemed, was redeemed by it ſelfe, the fleſh by the fleſh: *Ergo*, the ſoule by the ſoule. Secondly, whatſoever had ſinned, was to bee ſacrificed: *Ergo*, the ſou'e alſo which properly ſinneth, the divine nature onely is excepted. Thirdly, whatſoever Chriſt tooke that he had not before, was offered: but he tooke a ſoule as well as fleſh: *Ergo*.

Bernard: *Non derelinques animam meam in inferno: infernus quidem & carcer animæ, rea conſcientia eſt*: Thou ſhalt not leave my ſoule in hell: the hell and priſon of the ſoule is a guilty conſcience, *in aſſumpt. ſerm.* 4. He maketh the griefe of Chriſts ſoule his hell. Againe, *Sunt gradus in aſcendendo & deſcendendo; in deſcendendo primus gradus à cœlo uſque ad carnem, ſecundus ad crucem, tertius ad mortem: ecce quouſque deſcendit, nunquid amplius potuit? poterat jam certè dicere rex noſter, quid ultrà debui facere & non feci?* There are degrees in aſcending, and deſcending: the firſt degree in Chriſts deſcending was from heaven to the fleſh; the ſecond to the croſſe, the third to death: behold how farre he deſcended, could he deſcend any more? ſurely our King might have ſaid, what could I have done more, and I did it not? *ſerm. parv.* 18. He maketh the whole deſcenſion of Chriſt to be finiſhed before and in his death: therefore in his ſentence Chriſts ſoule deſcended into hell upon the croſſe, or not at all.

But it will be objected againe out of *Bernard* where he ſaith: *Semel ille deſcendit (ſ. ad inferos) non ſanguis, ſed anima, cum corpus penderet exanime ſuper terram*: Hee once deſcended to hell, not his blood, but his ſoule; while his body did hang without life upon the earth, *Cantic.* 75. I anſwer: firſt, this word (*exanime*) doth not alwayes ſignifie dead, but aſtonied, or halfe dead, as we ſay, *exanimatus metu*, aſtonied or halfe dead for feare: ſo Chriſts body might be ſaid to be as dead, in that long ſilence upon the croſſe, his body being as exanimated with the grievous tortures of his ſoule: I had rather ſo take *Bernard*, than to make him ſpeake contraries. Secondly, he ſaith againe, *Qui traduxit aereas poteſtates & affixit cruci ſuæ, claret quia ſuper infernales officinas poteſtatem accepit*: Which did traduce the ayrie powers and faſtened them to his croſſe, it is cleere that he received power over the infernall regions, &c. *in die aſcenſ. ſerm.* 2. If Chriſt then did triumph and conquer the infernall powers and [illegible] upon the croſſe, what other cauſe can be aſſigned of his deſcenſion, unleſſe wee will ſay, he went thither to delivered the Patriarkes? but *Auguſtinus* thinketh, that *Abraham* and the Prophets were *in ſinu Abrahæ*, in the boſome of *Abraham*, and not in hell, *epiſt.* 99. Thirdly, and if it be granted that *Bernard* being carried away with the error of that time, to thinke that Chriſt went downe locally to hel to deliver the Patriarks, yet he may very wel hold the ſpiritual deſcending of Chriſt to hel by the ſuffrings of his ſoule, as I have ſhewed: ſeeing the locall deſcenſion was not to ſuffer, but to conquer.

To theſe teſtimonies may be adjoyned thoſe which are diſperſedly alleaged before: as firſt, of *Ambroſe, argum.* [illegible] *artic.* 4. ſecondly, *Origen argum.* 2. *artic.* 1. thirdly, *Fulgentius argum.* 3. *artic.* 1. fourthly, *Auguſt. argum.* 3. *artic.* 4. fifthly, *Hierome arg.* 3. *artic.* 6. ſixthly, *Ambroſ. argum.* 4. *artic.* 2. *Athanaſius* alſo is an evident witneſſe for us: who having made mention of *Adams* double puniſhment and the ſentence given againſt his body, that it ſhould returne to duſt, and againſt his ſoule, *thou ſhall dye the death*, proceedeth further thus: *Ac proinde opus fuit illo ipſo judice, qui hoc decretum tulerat, ut ipſe per ſe ſententiam ſolveret ſub ſpecie condemnati, incondemnatum ſe, ſyncerumque à peccatis oſtendens, ut hominem Deo reconciliaret, hominemque totum libertatem vindicaret*: And therefore it was needfull that the ſmae Iudge, which made the decree, ſhould by himſelfe diſſolve the ſentence under the ſhew of a man condemned, ſhewing himſelfe uncondemned and ſincere from ſinne, to reconcile man unto God, and reſtore whole man to liberty, *de incarnat. Chriſti.* If Chriſt, *ſub ſpecie condemnati*, under the ſhew of a man condemned, muſt reſtore whole man to liberty, and diſſolve the whole ſentence given both againſt mans body and ſoule: but he could not preſent himſelfe as a man condemned in ſoule, in the locall place of hell, (for there he ſuffered not) it followeth then that hee ſhewed himſelfe as a man condemned in ſoule upon the croſſe.

Object. It will be anſwered, that *Athanaſius* ſaith not he was condemned in ſoule, and that we doe wreſt him againſt his minde ſeeing he maniſeſtly affirmeth Chriſts locall deſcenſion.

Contr. 1. That muſt bee *Athanaſius* meaning, that he was as a man condemned in ſoule: for there he was as a man for us condemned, where in himſelfe he was uncondemned and free from ſinne: but Chriſts innocencie was in his ſoule, therefore there was the condemnation chiefly.

2. He by himſelfe looſed the ſentence to reſtore whole man: as by himſelfe he looſed the ſentence for the body by being condemned and ſuffring in the body: ſo by himſelfe to looſe the ſentence againſt the ſoule, he muſt ſuffer alſo and be as condemned in ſoule.

3. Wee grant *Athanaſius* doth hold the locall deſcenſion otherwhere; that nothing hindreth the ſenſe here: for that deſcenſion was not to ſuffer, but to conquer: but this deſcenſion and ſuffering

is of a man in ſhew condemned: for like as the body of Chriſt ſuffered upon the croſſe, yet afterward triumphed over death in the reſurrection; ſo he might thinke, that Chriſts ſoule though ſuffering upon the croſſe, might notwithſtanding afterward make a more full conqueſt of hell.

Beſide the teſtimonies of *Origen*, *Athanaſius*, *Fulgentius* of the South Church before alleaged; may be joyned that ſaying of *Chryſoſtome* the great Patriarke of the Greeke Church: *Christus plurib. in morte vexatus doloribus quàm omnes tragœdi ſcribere poſſunt, expiravit:* Chriſt being vexed with more ſorrowes than all the tragedians in the world can expreſſe, gave up the Ghoſt: *homil.* 31. *in Matth.* but what are thoſe ſorrowes that no tongue or penne can expreſſe, other than the deepe griefe of the ſoule, and as it were the ſorrowes of a kinde of hell for the time in the minde.

French confeſſ. artic. 14. *That he might ſuffer both in ſoule and body, and be made like unto us in all things, &c.* The ſorrowes then of hell, which take hold many times of the righteous, Chriſt was not free from, that he might be like unto his members. Harm.ſect.6. Pag.99.

Cuſanus their Cardinall doubteth not to ſay, *Illam pœnam ſenſus conformem damnatis in inferno pati voluit:* That paine of ſenſe conformable unto the damned in hell, hee would ſuffer to the glory of his father, &c. *Excitat. lib.* 10. *ex ſermon. qui per ſpiritum ſanctum ſeipſum obtulit, &c.*

The concluſion of all is this, that ſeeing the Prophet *David* before ſpake of Chriſt, that the ſorrowes of hell did compaſſe him about, *argum.* 1. and that Chriſt looſed the ſorrowes of hell, wherewith hee could not be held, *argum.* 2. and it was neceſſary that Chriſt ſhould ſuſtaine the whole puniſhment of body and ſoule due unto us, *argum.* 3. ſeeing alſo Chriſt bare all our ſorrowes, *argum.* 4. and the Fathers herein together witneſſe with the Scriptures: it remaineth that Chriſt entred in ſoule into hell, and ſuſtained the very ſorrowes thereof for us upon his croſſe, in ſuch manner as is before declared.

An appendix concerning the Fire of hell, whether it bee onely materiall and corporall.

The objections anſwered.

B*Ellarmine* uſeth this as a ſpeciall argument, againſt Chriſts ſuffering in ſoule the ſorrowes of hell becauſe that hell is not in this life, neither can the flames thereof be kindled here, *Bellarm. lib.* 4. *c.* 8. *argum.* 5. And againe, he taketh upon him to prove that hell fire is corporall; and ſo hee imagineth his Purgatory fire to be, which onely worketh upon ſoule, *lib.* 2. *de Purgat. c.* 11. So that he ſeemeth thus to thinke, that hell fire, which ſhall torment mens ſoule and bodies is corporall onely and materiall: and that the ſenſe of Gods wrath is no part of the ſorrowes of hell, *lib.* 4. *de Chriſt. anim. c.* 8. *argum.* 5. Artic. 18.

Object. 1. Hee reaſoneth thus from the Scripture: In every place the puniſhment of the wicked is ſaid to bee fire, and that the Lord ſhall judge them, and puniſh them with fire, which muſt be taken properly, where no abſurdity followeth: and therefore the fire of hell is corporall, *lib.* 2. *de Purgat. c.* 11.

Anſwere. 1. Some places of Scripture doe deſcribe the manner of Gods comming to judgement, which ſhall be with fire conſuming the heavens, the earth and the mountaines: which wee deny not, but that the world at the day of judgement being a materiall ſubſtance, ſhall be conſumed with materiall and corporall fire: as *Hierome* ſaith. *Igneus dominus totus adveniet:* The Lord ſhall come all firy, *de ſanct. divin. legis.* And *Ambroſe*: *Teneamus hic poſiti humilitatem, ut cum unuſquiſq; noſtrum venerit ad judicium Dei, ad illos ignes, quos tranſituri ſumus, dicat, Vide humilitatem meam:* Let us hold faſt humility, that when every one commeth to judgement, to thoſe fires, which we muſt paſſe thorow, he may ſay, Behold my humility, *ſerm.* 20. *in Pſal.* 119. All this we grant: but it followeth not, becauſe the fire of that day ſhall be materiall, burning but for a time, and conſuming things corporall, that therefore hell fire tormenting ſpirits as well as bodies, ſhall onely be corporall.

2. Other places make mention of hell fire, but whether it is corporall or ſpirituall they ſhew not: the mentioning of brimſtone together with fire, *Revel.* 21. 8. doth no more proove it to bee corporall, than, where the Prophet deſcribing hell ſaith, *the burning thereof is fire and much wood, Iſay* 30. 33. we may imagine that hell fire is kindled with wood. 2. The prophet ſheweth in the ſame place what this brimſtone is, *The breath of the Lord like a river of brimſtone doth kindle it.* Revel. 21. 8. Iſai. 30. 33.

3. We grant a corporall and materiall fire in hell, but not onely, neither are all hell flames corporall, but as *Bernard* ſaith: *In carne cruciabuntur per ignem, in ſpiritu per conſcientiæ vermem:* They ſhall in their fleſh be tormented with fire, in the ſpirit by the worme of conſcience, *Meditat. c.* 4.

Object. 2. Here divers Fathers alſo are alleaged to prove the fire of hell to bee corporall and materiall; as *Gregory*, *Auguſtine*: *Bellarm. lib.* 2. *de purg. cap.* 11.

Anſw. Firſt, *Gregory* in flat termes calleth it *ignem incorporeum*, incorporall fire: but it is anſwered that *Gregory* is falſified: *incorporeum*, incorporall, being put for *corporeum*, corporall: for he ſaith afterward, that this fire doth *corporaliter urere*, burne corporally. And *Bellarmine* doth further anſwere, that it is, *mendum ſcriptorum*, the fault of the writer, *lib.* 2. *de purgat. c.* 11.

*Contra.*1. If *Bellarmines* copie, and our copies, and conſequently all bookes of *Gregorie*, have *incorporall*, how is it like to be the writer or Printers fault? it is ſtrange that there ſhould be no true corrected copie of *Gregory*. 2. We may rather ſay, that *corporaliter* comming after, is crept in for *incorporaliter*, incorporally. 3. If *Bellarmine* alleage *Gregory* for purgatory fire, how can it ſerve for hell fire, ſeeing the one they imagine to be temporall, the other is eternall? 4. Admitting *Gregory* to be corrupted, yet he is farre from affirming all hell fire and flames to be corporall.

3. 1. *Auguſtine*, as he is alleaged by *Bellarmine, lib.*21. *de civitat. dei cap.*10. doth ſhew indeed how *incorporall* ſpirits after a mervailous manner may be afflicted with the paine of corporall fire: but he is farre from thinking, that there is no paine or fire in hell but materiall and corporall: nay hee concludeth the contrary, and thinketh it to be more *likely, that the body ſhould be afflicted with fire, the ſoule with a kinde of ſorrow as it were a worme, &c. ſo that by no meane any man thinke the bodies in hell to be ſuch, that they ſhall not be touched with the paine of fire.* 2. *Auguſtine* himſelfe thinketh elſewhere, that the ſoules of *Lazarus* and the rich man, were not *in loco corporali*, in any corporall place, *de Geneſ. lib.*8. *c.*5. and that the fire wherein the rich man was tormented, was no more corporall, than his tongue or finger, *lib.*21. *de civit. dei, c.*10. and he reſolutely concludeth, *Subſtantiam inferorum non eſſe corporalem, ſed ſpiritualem:* That the ſubſtance of hell is not corporall, but ſpirituall, *lib.*12. *de Geneſ. c.*32. And he proveth, that there is an hell by this experiment, becauſe many being terrified in their dreames, *metuunt ne rurſus dormiant*, are afraid to ſleepe againe, *ibid.* But this ſheweth hell to be rather a ſpiritall paine, than a corporall. Wherefore *Auguſtine* is farre from limiting hell to a corporall fire or paine, making the chiefe part and ſubſtance thereof ſpirituall.

The Queſtion confirmed.

That the flames of hell fire are not onely materiall and corporall.

THat as the bodies of the damned and reprobate ſhall be tormented in hell; ſo it is not unlike but they ſhall burne even with a materiall fire unquenchable, it is very probable: though it be not fit that we ſhould too curiouſly ſearch into theſe ſecrets, which the faithfull ſhall never have experience of. *Auguſtine* ſaith well: *Melius eſt dubitare de occultis, quam litigare de incertis:* It is better to doubt of unknowne things, than to ſtrive for uncertaine, *de Geneſ. ad liter. lib.* 8. *c.* 5. It is ſufficient for us to know that hell fire is prepared for the devill and his angels, and the damned company. And I doubt not to ſay with *Ruffinus*: *Siquis negat diabolum æternis ignibus mancipandum, partem cum ipſo æterni ignis accipiet, ut ſentiat, quod negavit:* If any man denie that the divell ſhall be ſubjected to everlaſting fire, he ſhall receive part of everlaſting fire with him, that he may feele that, which he denied, &c. But what manner of fire this ſhall be, it is not ſo evident: yet we are moſt ſure, that as hell paines ſhall work upon the ſoule, ſo there is a ſpirituall fire and torment, wherewith the ſame ſhall be afflicted: which if it be proved, then one of the chiefeſt arguments faileth them, which is urged againſt the hell-ſorrowes, which Chiſt felt in his ſoule upon the croſſe.

Iam.3.6.

*Argum.*1. S. *Iames* ſaith, that *the tongue is a fire, which ſetteth on fire the courſe of nature, and is inflamed or ſet on fire of hell, Iam.*3.6. Such as is the fire, ſuch is the flame, the evilneſſe of the tongue is a fire-brand, or flame of hell fire; it is not a corporall or materiall flame; no more is that fire of hell, wherewith it is inflamed.

Mark.9.44.

Againe, our Saviour thus deſcribeth hell; *Where the worme dyeth not, and the fire goeth not out, Mark.*9.44. Beſide fire, there is the perpetuall gnawing worme of the conſcience. So *Bernard* well expoundeth: *Duo mala ſunt vermis & ignis, altero roditur conſcientia, altero concremantur corpora:* There are two evils, the worme and fire; with the one the conſcience is bitten; with the other, bodies are burned, *par. ſerm.* 16.

Luk. 16.23,24.

*Argum.*2. The rich man is ſaid to be in hell torments, and to bee tormented in the flame, *Luk.* 16. 23,24. but this was no material fire, no more than his finger was materiall, or the drop of water which he craved: ſo much *Auguſtine* confeſſeth, *lib.*21, *de civitat. dei. c.*10. And that this was a ſtory done, and not a ſimilitude borrowed, S. *Chryſoſtome* teſtifieth: *Parabolæ ſunt, ubi exemplum ponitur, tacentur nomina:* Thoſe be parables, when the example is ſet downe, and the names concealed, &c. But in this place, *ſi verus eſt Abraham, verus eſt Lazarus*, as there is a true *Abraham*; ſo there is a true *Lazarus, &c.* Hence then I conclude, that there is a fire of hell, not materiall.

Matth.25.41.

*Argum.*3. The everlaſting fire of hell is prepared for the devill and his angels, *Matth.*25.41. The divels are ſpirits, and cannot properly be tormented with corporall fire: *Ergo*, their proper puniſhment is ſpirituall.

Though it be granted, as *Auguſtine* ſeemeth to inſinuate, *lib.*21. *de civitat. cap.*10. that incorporall ſpirits may be afflicted with corporall fire, after a miraculous and extraordinary manner, as the ſoule is afflicted with the torments of the body, yet the force of this argument holdeth: for we ſpeake of the proper puniſhment of divels: 1. The ſoule though it ſuffer by way of ſympathie with the body, yet it hath a proper griefe beſide of its owne. 2. Divels can have no ſuch affliction by way of ſympathie, ſeeing they have no bodies to ſuffer by. 3. That God is able by his omnipont power to make ſpirits feele the paine of fire, wee grant; but becauſe he can doe it, therefore he doth and will, is but a ſilly kinde of reaſoning. 4. It is as uſuall for the body to ſuffer with and from the ſoule, as for the ſoule to be affected and afflicted with the body: the care and griefe of the ſoule doth ſooner weaken the body, than the ſickneſſe of the body doth diſtreſſe the ſoule: may not we as well reaſon from Gods power; that he is able to make a corporall ſubſtance, to feele an incorporall paine, and therfore even the bodies of the damned ſhall be tormented with an incorporall fire in hell? 5. But that the divels have a ſpirituall puniſhment beſide the corporall fire of hell (to yeeld ſo much for this time) it is thus evident; becauſe the divels are now in torment. S. *Peter* ſaith, *they are in hell, and kept in chaines of darknes*. 2 Pet. 2.4. in hell they cannot be without paine: but in fire they are not; for they are Princes of the ayre, as S. *Paul* ſaith, *Epheſ*. 2.1. there is their place; as *Bernard* ſaith, *Elige tibi locum in aëre non ad ſedendum, ſed ad volandum, ut qui tentaſti concutere ſtatum aternitatis pœnam ſentias propria fluctuationis:* Chuſe thy place in the ayre, not to ſit, but to flit, that as thou diddeſt try to ſhake *eternity*, ſo thou maiſt be now puniſhed with *mutability: de 22. gradib.* The devill then is in the ayre, and now in torment: but in the ayre is no fire, *Ergo*, he is in torment without materiall fire. *Origen* ſpeaketh to the ſame purpoſe, cited upon another occaſion before: that when the divell ſeeth a man given to ſtudy the word of God, *in hoc eorum flamma eſt, in iſto uruntur incendio*, here is their flame, and in this fire are they ſcorched, &c. The fire of envie then and malice, without any materiall flame, doth ſcorch the evill ſpirits.

Whether the divels ſhall be tormented with materiall fire in hell.

2 Pet. 2.4.

I omit here *Origens* reaſons againſt the corporall fire of hell: firſt, becauſe hell is full of darkeneſſe, and the propertie of corporall fire is to lighten or illuminate: but ſo ſhall not that fire in hell: *Neſcio, ſi ille ignis, qui in futuro ſeculo incendit, habeat & aliquid, quod illuminet:* I cannot tell (ſaith he) whether that fire, which ſhall burne in the next world, have any thing to give light with, *Hom*. 13. *Exod.* Secondly, he uſeth a better reaſon then this, grounded upon S. *Pauls* words, *The things which are ſeene are temporall*. 2 Cor. 4.18. *Neceſſe eſt ergo ſi viſibilis ſit ignis ut ſit temporalis:* It is neceſſary therefore, if fire be viſible, that it be but temporall, *Tract*. 34. *in Matth.* So he concludeth hell fire to be inviſible; if it be inviſible, then alſo incorporall: for it is the property of corporall fire to be viſible. But I urge not *Origens* reaſons, I only produce them: neither doe rely upon his judgement in this point, ſeeing *Hierome* noteth this to be one of *Origens* errors: *Gehenna tormenta non ponit in ſuppliciis, ſed in conſcientia peccatorum:* He doth not place hell torments in puniſhment, but in the conſcience of ſinne, *Hieron. ad Avitum*. But neither of them is to be excluded.

2 Cor. 4.18.

I conclude then with S. *Ambroſe: Ibi erit ſtridor dentium, ſtridor dentium prodit indignantis affectum, eò quòd ſerò unumquemque pœniteat, &c.* There ſhalbe gnaſhing of teeth, gnaſhing of teeth bewrayeth an angry affection, becauſe they repent too late, &c. *in* 12. *Luc.* Likewiſe *Auguſtine*, who reckoneth theſe among the puniſhments of hell: *Vermis conſcientia, ignita lachryma, — dolor ſine remedio — abſentia Chriſti, quæ ſola — omnibus pœnis intolerabilior:* The worme of conſcience, fierie teares, remedileſſe griefe, the abſence of Chriſt more intolerable, then all griefe beſide, *de triplic. habitat.* 1.2. *Ergo*, in hell, beſide corporall fire, there is ſpirituall torment: So alſo *Theophylact* underſtandeth the *worme* of a biting and gnawing conſcience: *in Marc*. 9. *v*. 44. ſo alſo our moderne interpreters doe expound that place, as *Bucer*, and *Muſculus*, in Matth. 8. v. 12. *quos conſcientia mali cruciat*, the conſcience of ſinne doth torment them: ſo ancient *Ephrem*, *conſcientia ſua verberibus cruciati*, tormented with the beating of their owne conſcience: *lib. de extrem. judic. c*. 4. and againe, whereas the Goſpell maketh mention of utter darkeneſſe, hee inferreth undoubtedly, *ſunt etiam & interiores*, there are alſo inner darkeneſſe.

Thomas agreeth, that this worme is ſpirituall, which he interpreteth to be *remorſus conſcientia*, the biting of the conſcience: *ſupplem*. 3. *par. q*. 97. *ar*. 2. ſo alſo *Lyranus. annot. Marc*. 9. 44.

The fifth part, whether Chriſt appeared before Gods tribunall, as guilty of our ſinnes.

F*Evardentius*, that cavilling Frier, having nothing to object againſt this poſition of *Calvin*; *Oportuit Chriſtum ſiſti ad Dei tribunal, ut cunctorum noſtrorum maleficiorum reum:* It was behoovefull that Chriſt ſhould ſtand before Gods tribunall as guilty of all our ſinnes, *Inſtitut. l*. 2. *c*. 16. *ſer*. 12. He inverteth, or rather perverteth the queſtion, and propoundeth to himſelfe to prove, that Chriſt was not *re ipſa peccator*, was not indeed a ſinner: confuting that which no man affirmeth.

Artic. 19.

Argum. Ioh. 1.29. *Chriſt is the Lambe of God that taketh away the ſinne of the world: Ergo*, he is no ſinner; for then he could not take away ſinne, *Heb*. 4.15. *he was in all things tempted in like ſort, yet without ſinne.* Heb. 7.26. *ſuch an high prieſt it became us to have, which is holy, harmeleſſe, undefiled. Fevard. p*. 463.

Ioh. 1.29.
Heb. 4.15.
Heb. 7.26.

To this end *Bernard* is alleaged: *Electe puer, &c.* Holy childe, what haſt thou committed worthy of ſo great confuſion? truly nothing, *Ego homo perditus, totius perditionis tua cauſa extiti:* I, O man of perdition, was the cauſe of thy perdition, &c. *ſerm. de paſſion. p*. 465.

Anſw. Firſt, I anſwer the Frier, as *Auguſtine* did Petilian the Donatiſt, who impudently charged him with a cleane contrary matter: *Quemadmodum ſi mihi diceres, quod ego* Petilianus *ſum, non invenirem, quomodo te refellerem, niſi aut jocantem riderem, aut ut inſanientem dolerem: hoc mihi nunc faciendũ* *eſſe video, ſed quia te jocari non credo, vides quid reſtat:* Like as if you ſhould ſay to me, that I am *Petilian*, I could not finde how to refute you, but either to laugh at your folly, or to grieve for your phrenſie; ſo I muſt doe at this time, but becauſe the Frier jeſteth not, but is in good earneſt, you know what remaineth: *cont.* Petilian.2.38. Thus dealeth the Frier with *Calvine*, charging him with that he never held, as if he ſhould ſay to him, that he was *Fevardentius*, not *Calvine*, *Auguſtine* would have judged this either to be fooliſhneſſe or madneſſe in him.

Ioh.14.30.

2. I ſay with *Hierome*, Po*ſſum omnes propoſitionum rivulos uno veritatis ſole ſiccare*, I can dry up all thoſe allegations with the ſunne of truth: for we confeſſe Chriſt to be the unſpotted Lambe, to have beene tempted without ſinne, to be an holy and undefiled Prieſt: farre be it from us to thinke or ſpeak otherwiſe of Chriſt; he himſelfe ſaith: *The Prince of this world commeth and hath nought in me: Iohn* 14.30. And we confeſſe with *Auguſtine, Iſte eſt agnus qui in altari crucis hoſtia viva Deo patri pro nobis in odorem ſuavitatis oblatus eſt:* This is the Lambe, which was offered on the Altar of the croſſe a living ſacrifice unto God his Father for us to be a ſavour of ſweetneſſe. *ſerm. de tempor.* 150. But all this being confeſſed and granted, that Chriſt in himſelfe was the unſpotted and undefiled Lambe, it followeth not, but that for us and in our perſon he taking upon him our ſinnes, ſtood as guilty thereof before God.

The Queſtion reſolved.

CHRIST was in himſelfe moſt holy, moſt pure, moſt innocent, hereunto we moſt willingly ſubſcribe: yet notwithſtanding, he tooke upon him the burthen of our ſinnes, and made our debt his owne, and ſo as our ſurety preſented himſelfe as indebted for us, and in our perſon guilty of our ſinnes: this the Frier denieth, *p.*467.10. But we prove it thus:

Iſai.53.11.

Argum. 1. The Prophet *Eſay* ſaith, *He ſhall beare their iniquities*, *Eſay* 53.11. How otherwiſe could he beare them, but by laying them upon himſelfe?

Anſw. By ſinne the Prophet underſtandeth the puniſhment for ſinne, which Chriſt undertooke. *p.*467.10. *Fevardent.*

1 Pet.2.24.

Contra. 1. S. *Peter* otherwiſe expoundeth the Prophet, 1 *Pet.* 2. 24. who in his *body bare our ſinnes, that we being delivered from ſinne ſhould live in righteouſneſſe:* as he ſaith we are delivered from ſinne, ſo Chriſt bare our ſinnes, but we are delivered not only from the puniſhment of ſinne, but from ſinne it ſelfe to live in righteouſneſſe; *Ergo,*

2. The Prophet alſo expoundeth himſelfe: *God hath laid upon him the iniquity of us all: verſ.*6. here iniquity is taken for ſinne it ſelfe, as the fore-part of the verſe ſheweth, *we like ſheep are gone aſtray, &c.* and then it followeth, *he hath laid upon him, &c.* He ſpeaketh not of our ſmart, but of our fault, not of the *terrors* of our life, but the *errors*.

Pſal.69.5.

3. Thus *Hierome* alſo expoundeth the Prophet: upon theſe words, P*ſal.* 69.5. *My faults are not hid from thee: Hoc ex perſona Chriſti dicitur, ſi ille qui peccatum non fecit, pro nobis doluit & peccata noſtra portavit, &c.* This is ſpoken in the perſon of Chriſt, if hee, which did no ſinne, grieved for us, and did beare our ſinnes, how much more we? *lib.* 2. *adverſ.* Pelagian. Here *Hierome* ſaith that Chriſt ſo bare our ſinnes, as he did no ſinne himſelfe, and in ſuch ſort, that he counteth our ſinnes his.

2 Cor.5.21.

Argum. 2. 2 Cor.5.21. *He made him to be ſinne for us, that knew no ſinne, that we might be the righteouſneſſe of God in him:* the Apoſtle ſaith directly, that Chriſt was made ſinne for us, that is, our ſinne was imputed unto him.

Anſwer. By ſinne here is underſtood the ſacrifice for ſinne, or the puniſhment for ſinne, *Fevard. p.*467. ſo *Auguſtine* and *Ambroſe* expound it.

Contra. 1. *Ambroſe* indeed ſo expoundeth, but he excludeth not the other ſenſe, but ſaith he was offered both a ſacrifice for ſinne, and as a ſinner himſelfe: *Chriſtus quoniam oblatus eſt pro peccatis, non immerito peccatum factus dicitur:* Chriſt becauſe he was offered for ſinne, is ſaid not amiſſe to be made ſinne, &c. And againe, *Chriſtus quaſi peccator occiſus eſt, ut peccatores iuſtificarentur apud deum:* Chriſt was ſlaine as as a ſinner, that ſinners might be iuſtified before God: in 2. *Cor. c.* 5.

How Chriſt is ſaid to be made ſinne for us.

2. The text it ſelfe giveth this ſenſe, that ſinne is to be taken properly, *he is made ſinne as he knew no ſinne:* but he knew not ſinne properly, nor the puniſhment of ſinne: *Ergo*, he was made ſinne, not the puniſhment onely. Againe, as we are made righteouſneſſe before God, ſo is he made ſinne; but his righteouſneſſe is verily imputed to us: *Ergo*, our ſinnes are imputed to him: ſo then as we are ſinners in our ſelves, yet righteous by the imputation of his righteouſneſſe; ſo he being moſt righteous in himſelfe, is made ſinne by the imputation of our ſinnes.

Gal.3.13.

3. *Hierom* alſo thus expoundeth: *Deus qui eum dicitur feciſſe maledictum, ipſe pro nobis eum fecit peccatum:* God which is ſaid to have made him a curſe for us, hath made him alſo ſin for vs. *in* 3 *ad Galat,* As the Apoſtle then ſaith, *he was made a curſe for us*; Galat.3.13. ſo was he made ſinne: but he was not only made a ſacrifice or a puniſhment for our curſe, but the curſe it ſelfe; *Ergo*, ſo he was made ſin.

We doe not then ſay, that Chriſt was polluted, or defiled with our ſinnes, but onely reputed and taken for us and in our perſon as a ſinner: and thus in charity we are to underſtand them, that have ſomwhat here exceeded in termes, and not ſo to wreſt and turne their words, as though they did meane to blemiſh Chriſt with the leaſt touch of ſinne: for as *Hierome* well ſaith; *Quid prodeſt vulneribus tuis,* *ſi ego fuero vulneratus,&c.* What ſhall it helpe your wounds to ſee others wounded? *apolog.3.adverſ. Ruffin.* So it is no defence or excuſe of ones error, to ſee another erre. I finde that in the councell of *Baſil.ſeſſ.22.* this aſſertion of one *Auguſtine* Archbiſhop of Nazareth was condemned, who ſhould ſay, *Chriſtus quotidie peccat, & ex quo fuit Chriſtus quotidie peccavit*: That Chriſt daily ſinneth, and ever ſince Chriſt was, he ſinned dayly: *quam aſſertionem pia fidelium aures ſine horrore audire nequeunt*: Which aſſertion godly eares cannot heare without trembling, &c. although this Archbiſhop might have ſome tolerable ſenſe in this ſentence, yet becauſe the ſpeech was unuſuall and offenſive, it was miſliked: ſo, though Chriſt were in our perſon preſented unto God as guilty of our ſins by imputation, yet we wiſh that all hard and unwonted phraſes of ſpeech bee carefully avoyded, as to ſay Chriſt was the greateſt *adulterer, blaſphemer, &c.* becauſe all the ſins of the elect were laid upon his backe: it is ſufficient for us to ſay with the Apoſtle in generall, that Chriſt was made ſinne for us, and not to deſcend to pasticulars.

Chriſt is not to be counted a ſinner in particular.

So then I conclude this place with that ſaying of S. *Hierome*: *Ieſus filius Ioſedech quod interpretatur juſtus Domini, ſacerdos magnus deſcribitur veſtibus ſordidis, qui peccata noſtra non fecit, & tamen peccata noſtra portavit &c. diciturq; ei poſt pugnam & victoriam, auferte veſtem ſordidam ab eo; ecce abſtuli à te iniquitatem, &c.* Ieſus the ſonne of *Ioſedech*, which is interpreted the Lords juſt one, the high Prieſt is deſcribed with filthy garments, which did no ſinne, and yet bare our ſinne: and it is ſaid unto him after the fight and victory, take away the filthy garments from him; behold I have taken away thy ſinne, &c. thus *Hierome* expoundeth that place, *Zach.* 3.4. Where we ſee that our ſinnes which were as the filthie garments put upon Chriſt, are called his ſinnes. Zach.3.4.

Likewiſe where the Prophet *Iſay* ſaith, *Vidimus eum & non habuit ſpeciem & decorem*: We ſaw him, and he had neither forme nor beauty, *Eſay* 53.2. thoſe words *Auguſtine* expoundeth thus: *Ecce pulcher ille & ſpecioſus præ filiis hominũ veniebat ad fœdam, ut faceret pulchram; dicam & hoc, quia in ſcripturis invenio, ipſe fœdus factus eſt, &c.* Behold he that was the faireſt among the ſonnes of men came to her that was filthy to make her faire: yea I will ſay further, becauſe I finde it in Scripture, he himſelſe was made filthie, &c. *in Pſal.* 103. *part.* 1. What elſe was this filthines which Chriſt tooke, but the imputation of our ſinnes? for otherwiſe the injuries which were offered to his body made him more beautifull, in that they commended his patience, inſomuch that the Centurion confeſſed he was a juſt and a good man, *Luk.*23.50. And though the ſouldiers mocked him, when they cloathed him with purple, and ſet a crowne of thornes upon his head, and bowed unto him, yet they did ignorantly honour, whom they in their heart deſpiſed: and ſo *Cyprian* expoundeth that place, *Cantic.*3.11. *Come forth yee daughters of Ieruſalem, and ſee the crowne wherewith his mother crowned him*, of the crowne of thornes, which Ieruſalem Chriſts mother after the fleſh ſet upon him. *Cyprian in Symbol.* So likewiſe Saint *Ambroſe*: *Illis licet defuit boni operis affectus, Deo tamen ſuus non defuit honor, quia ſalutatur ut rex, coronatur ut victor, ut Deus & Dominus adoratur*: Though they in ſo doing had no devotion, yet God wanteth not his honor, for he is ſaluted as a King, crowned as a conquerour, worſhipped as God, *in* 22. *Luc.*

Iſay 53.2.
Luk.23.50.
Cantic.3.11.

Laſtly, where the Apoſtle ſaith, *Rom.*8.3. *De peccato damnavit peccatum in carne*: Through ſinne he condemned ſinne in the fleſh; *Origen* thus interpreteth: *Chriſtus ſine dubio pro peccato, quod ex nobis ſuſceperat, quia peccata noſtra portavit, carnem incontaminatam obtulit hoſtiam*: Chriſt out of doubt for ſinne, which he tooke of us, becauſe he bare our ſinnes, did offer his fleſh an undefiled ſacrifice. *Hom.3.in Levit.* And againe. *Per peccatum ſuum.i.carnem in crucem actam in qua noſtra peccata ſuſceperat, nos credentes liberavit à peccato*: By his ſinne, that is his fleſh put to the croſſe, wherein he had taken our ſinnes, he delivereth us beleevers from ſinne: *Ibid.* From this ſentence of *Origen* I gather, 1. that Chriſts fleſh is called ſinne, not becauſe it was a ſacrifice for ſinne, or was puniſhed for ſinne, but becauſe it tooke our ſinne. 2. that we are delivered from that ſinne, which Chriſt tooke, which was not the puniſhment of ſinne, but ſinne indeed. 3. that notwithſtanding the bearing of our ſinnes in his fleſh, yet it was an undefiled ſacrifice unto God. Rom.8.3.

Iuſtine Martyr thus alleageth the Prophet, *the Lord delivered him up*, ταῖς ἁμαρτίαις ἡμῶν, *to our ſinnes*; our ſinnes then were laid upon him. Confeſſ.Scotic. *He ſuffered for a ſeaſon the wrath of his Father, which ſinners had deſerved, artic. of Chriſts death and paſſion*: But Chriſt could not be ſubject to feele the wrath of God due unto our ſinnes, if he had not aſſumed our ſinnes. Dialog. cum Tryphon.

Thomas ſaith, that the head and the members are *una perſona myſtica*, one myſticall perſon, and ſo his ſatisfaction is the members, as his ſatisfaction is ours, ſo our ſinnes were made his: how elſe are the head and members one myſticall perſon. Pag.3.q.48. art.2.

The ſumme of all is this: that ſeeing all our iniquities were laid upon Chriſt, *Argum.* 1. Seeing he was made ſinne for us, *Argum.*2. He was clothed with our filthy rayments, *Argum.* 3. Hee became deformed and without beauty for us, *Argum.*4. He by his ſinne, that is his fleſh wherein hee bare our ſinne condemned our ſinne, *Argum.* 5. We doubt not to affirme and verily beleeve to our endleſſe comfort, that Chriſt was reputed before God, as guilty of all our ſinnes, which hee willingly undertooke, and ſo ſatisfied for them for ever.

The ſixth part, whether CHRIST were grieved and perplexed in his conſcience and ſoule for the ſinnes of the Elect, which were laid upon him.

The objections anſwered.

FEvardentius cannot in any caſe indure this, that Chriſt ſhould ſuffer or feele any thing in his conſcience: *Non in conſcientia ſua patiendo, p.449.10.* but onely admitteth an exceſſive griefe in Chriſt, by way of contemplation in beholding the ſorrowes of the world: as having reckoned up in particular a great number of ſinnes, he concludeth thus: *Hæc & alia totius mundi ſcelera illico expianda ſibi animo amplectens, &c. tanta totius cordis animique pœnitudine dolet ut par ei nemo unquam fuerit:* theſe and other ſinnes of the whole world Chriſt beholding in his minde to be by him expiated, is grieved with ſuch penſiveneſſe of minde, as no man was ever like to him, *p.455.* So then by way of compaſſion and contemplation he doth acknowledge Chriſt to have beene grieved and not otherwiſe.

Heb.10.13.
Coloſ.1.20.

Argum. Speciall reaſons and arguments for this their opinion they have none, but ſuch as have beene before objected in generall againſt the ſuffering of Chriſt in ſoule: as *Heb,* 10.13. *With one offring hath he conſecrated for ever, them that are ſanctified:* Coloſſ. 1. 20. *Pacifying by the blood of his croſſe, &c.* Perfit reconciliation was wrought by the blood of his croſſe, and by one oblation, not many: *Ergo,* no ſuch griefe or perplexity was neceſſary, *Fevardent. p.449. conſ.*10.

Heb.9.26.
Heb.10.10.
19.10.

Anſw. 1. Though Chriſt ſuffered both in bodie and ſoule, yet was it but one ſacrifice, which the Apoſtle calleth the *ſacrifice of himſelfe, Heb. 9. 26.* for the ſoule and bodie made but one Chriſt, yet this ſacrifice had divers parts: as *Heb.* 10. 10. it is called the offering of his body, verſ. 19. his blood is mentioned, verſ. 20. he ſpeaketh of his fleſh; will ye make as many ſacrifices as were parts of Chriſts ſufferings?

Coloſ.1.22.

Chriſts ſide pierced after his death.

2. If yee urge blood ſtrictly, and aſcribe all unto the blood and nothing elſe, how will yee reconcile the Apoſtle in the ſame place, *Coloſ.1.22. In the bodie of his fleſh thorough death:* the blood is not his body, nor his fleſh. 2. The Apoſtle aſcribeth our reconciliation to his death: but his blood was ſhed after his death, as may appeare, *Ioh.* 19. Chriſt giveth up the ghoſt, verſ.30. and afterward his ſide is pierced, verſ.34. This is well noted bp S. *Ambroſe, Poſt mortem percuſſus eſt non ante, ut exitus eius voluntarius non neceſſarius videretur:* He was pierced after death, not before, that his death might ſeeme voluntary, *in Luc.c.22.* Wherefore ye are forced againſt your wils, by one part of the croſſe to underſtand the reſt, unleſſe you will exclude Chriſts blood. 3. If any man ſay, though Chriſts ſide were pierced after his death, yet he ſhed much blood before, when he was whipped, and pricked with thornes, and nayled to the croſſe.

1.Iohn 5.6.

Anſ. Though we extenuate not the leaſt drops of Chriſts blood; yet the blood which iſſued with water out of his ſide, is eſpecially obſerved by the Apoſtle, 1, *Ioh.5.6.* And *Bernard* ſaith, *Perfoſſo latere in cruce veluti conſciſſo ſacco pecuniam quæ latebat in pretium noſtræ redemptionis effudit:* His ſide being launced upon the croſſe, as if the treaſure bagge had bin opened, the money was powred out, that payed our price, *in natal. Dom. ſerm.*2.4. And where the Apoſtle ſaith, *Ieſus came by water and blood,* 1, *Ioh.5.6.* if blood be ſtrictly urged, then the water is excluded, which was alſo a neceſſary part of the ſacrifice: *Chriſtus venit non in aqua ſolum, ſed in aqua & ſanguine: Moſes in aqua ſolum venit, unde & nomen habet, ſed non redemit:* Chriſt came not in water onely, but in water and blood; *Moſes* came in water only, whereof he hath his name, but he redeemed us not, *Bernard. ibid.*

The ſoule comprehended under the word *fleſh.*

3. Some will ſay, we yeeld you that all Chriſts bodily ſufferings may figuratively be expreſſed by ſome one part or other, as by blood, fleſh, &c. but it were improper thereby to ſignifie the ſoule ſufferings. *Anſw.* Yet it is not unuſuall, by fleſh to underſtand the ſoule alſo, and ſo conſequently by the ſufferings of the one to inſinuate the paſſions of the other: as *Auguſtine* ſheweth againſt the Apollinariſts, *Videbit omnis caro, &c.* All fleſh ſhall ſee the ſalvation of God: where fleſh is taken for the whole man, yea for the man regenerate, for carnall men cannot ſee the ſalvation of God: *lib. qu.*83. *qu.*80. And againe, ſeeing it is evident in Scripture, that Chriſt had anguiſh in ſoule, when he ſaith, *My ſoule is heavy unto death*; they muſt comprehend this alſo under the blood of the croſſe, or elſe it is excluded: But *Bernard* for that excellently ſaith, *Totum propter nos agebatur, ut non modo paſſio corporis ſed cordis affectio pro nobis faceret:* all was done for us; that not only the paſſion of his body, but the affection of his heart ſhould make to our ſalvation, *in die S. Andreæ ſerm.* 1.

Galat.6.4.

4. By the Croſſe alſo of Chriſt, not the materiall tree onely, whereon he ſuffered, or the viſible torments which he endured, but the whole myſterie of our redemption, which by his chaſtiſements was puniſhed, is expreſſed: as S. *Paul* ſaith, he will not reioyce but in the croſſe of Chriſt, *whereby hee was crucified* to the world, *Galat.6.14.* It was not the materiall croſſe, whereby *Paul* was crucified, but the ſpirituall force and efficacie of Chriſts ſacrifice: So in the ſame place, verſ. 12. he ſpeaketh of ſuffering perſecution for the croſſe of Chriſt, that is, the Goſpel and faith of Chriſt: So alſo *Auguſtine* taketh the croſſe: *Nemo poteſt tranſire mare huius ſeculi, niſi cruce Chriſti portatus;* No man can paſſe through the ſea of this world, unleſſe he be borne up by the croſſe of Chriſt, &c. and afterward he ex-

poundeth himſelfe, *Crede in Crucifixum, & poteris pervenire*: Beleeve in him that was crucified, and thou maiſt goe through, *tract. 2. in Evangel. Ioan.* Thus then I truſt it is evident; that neither the *blood* nor the *wood* of Chriſts croſſe doe aboliſh or diminiſh the bleſſed ſufferings of Chriſt in his ſoule.

The Queſtion Confirmed.

CHriſt in himſelfe being holy, innocent, undefiled was touched with no conſcience of ſin; as *Auguſtine* well ſaith, *Inter iudicem iuſtum, & conſcientiam tuam, noli timere niſi cauſam tuam*: Betweene the iuſt judge and thy conſcience, feare nothing but thy cauſe, *in Pſal. 37.* yet we doe beleeve to our great comfort, that as Chriſt in great compaſſion toward us, did aſſume and appropriate our ſinnes to himſelfe, making them as it were his owne; ſo he alſo in his ſoule and conſcience did travaile with exceeding griefe and ſorrow for our ſinnes, as for his owne.

Argum. 1. The Apoſtle ſaith, Heb. 2. 17. *It became him in all things to be made like unto his brethren*: Heb. 2. 17.
and Heb. 4. 15. *He was tempted in like ſort, yet without ſinne*: If Chriſt then had experience of all our Heb. 4. 15.
tentations and ſorrowes, but without ſin; then of the trouble alſo and perplexity of conſcience, which is in us, but in him without ſinne: ſo *Fulgent* ſaith; *Rationalem animam habens, quicquid fuit infirmitatis animæ ſine peccato ſuſcepit & pertulit, ut dum humana animæ paſſiones in anima quam accepit, vinceret, noſtras quoq; animas ab infirmitatibus liberaret.* Having a reaſonable ſoule, whatſoever infirmity of the ſoule without ſin he tooke and bare, that while he overcame the paſſions of mans ſoule in his ſoule which he tooke, he might alſo deliver our ſoules from infirmities, *ad Thraſim lib. 3. Damaſcene* to the like effect: τὰ πάθη ὑπέμεινεν τὴν κατ᾽ αὐτῶν νίκην βραβεύων he endured our griefes, preparing for us the victory over them, *de fid. orthodox lib. 3. c. 24.* What aſſurance then ſhould we have, not to be ſwallowed up of griefe, when we are touched with conſcience of ſinne, but that Chriſt in himſelfe overcame theſe our tentations? And ſeeing S. *Peter* ſaith, that *he bare our ſinnes. 1. Pet. 2. 24.* And the Prophet ſaith, 1. Pet. 2. 24.
that God layd upon him *the iniquities of us all, Iſay 53. 6.* how could our ſinnes be divorced and ſepa- Iſay 53. 6.
rated from their ſorrowes? if Chriſt then truly bare our ſins, he ſuſtained alſo the griefe of conſcience for them, which is the inſeparable companion of our ſinnes. Therefore as *Origen* ſaith, *Quoniam ſemel aſſumpſerat hominem, utitur omnibus quæ ſunt in homine*: Becauſe he once tooke upon him man, he uſeth all that is in man: *homil. 13. in Matth.* and S. *Ambroſe*: *Minus mihi contulerat, niſi meum ſuſcepiſſet affectum: ergo pro me doluit, qui nihil habuit, quod pro ſe doleret: ſuſcepit triſtitiam meam, ut mihi ſuam lætitiam largiretur, debuit dolorem ſuſcipere, ut vinceret triſtitiam, non excluderet*: He had done little for me, if he had not taken mine affection; therefore he was grieved for mee, who had nothing to be grieved for in himſelfe; he tooke my ſorrow to give me his ioy: he was to take my ſorrow to extenuate my griefe, not to exclude it: *in 22. Luk.* *S. Ambroſe* giveth three notable reaſons of our griefe in Chriſt: 1. becauſe if he had not taken all our affections, he had not done for us what he could. 2. He tooke griefe to give us ioy, but ioy of conſcience he giveth us: *Ergo*, he had griefe of conſcience. 3. No ſorrow in us is overcome, which was excluded from Chriſt, therefore if he had not the contrition and trouble of ſpirit, we have no hope to ſubdue it.

Argum. 2. That heavineſſe and griefe of ſoule, which Chriſt had upon the croſſe, and before in his agonie; at other times he had not: for the ſame griefe would have wrought the ſame effects, as to cauſe him to ſweat drops of blood, and to complaine of his *forſaking*: but Chriſt before did ſorrow in compaſſion and commiſeration, as when he wept over Ieruſalem: yea and *Origen* ſaith, that even now our ſinnes are a griefe to Chriſt: *Salvator meus luget etiam nunc peccata mea, ſalvator meus lætari non poteſt, dum ego in iniquitate permaneo: eſt tam diu in mœrore, donec ego perſiſto in errore*: My Saviour doth even now mourne for my ſinne: my Saviour cannot rejoyce, while I of ſinne make choice: he is in ſorrow, as long as I am in ſinne, *Hom. 7. in Levit.* Which is agreeable to the ſaying of the Apoſtle, *Grieve not the ſpirit, Epheſ. 4. 30.* But Chriſts ſorrow upon the Croſſe, was not that where- Epheſ. 4. 30.
with he was touched before, and in ſome ſort ſince; *Ergo*, it was not a ſorrow onely in compaſſion or commiſeration.

Argum. 3. The Fathers are here very plentifull, beſide theſe teſtimonies alleaged: Firſt *Hieronim. Pſa. 69. 5.* *Tu noſti inſipientiam, dominus & ſalvator, noſter ſub perſona aſſumpti hominis loquitur*: Lord thou knoweſt my fooliſhnes; our Lord and Saviour ſpeaketh in the perſon of man, whom he tooke. If Chriſt doe confeſſe our ſinnes as his owne, then his heart could not be without the griefe of them: as *Auguſtine* ſaith, *Quot habes in corde in compunctiones facinorum, tot habe illic punctiones confeſſionum*: As many compunctions of ſinne as are in thy heart, ſo many confeſſions there ſhould be. *in Pſal. 74.*

2. *Ambroſe* ſeemeth to make this the cauſe of Chriſts long ſilence upon the croſſe: *Illo ſilentio paſſionis ſuæ clamorem omnem in poſterum impiæ vocis abolevit*: By the ſilence of his croſſe he aboliſhed all clamors and complaints of the voyce of ſinners, *ſerm. 14. in Pſal. 119.* As hee in ſilence mourned for our ſinnes, and felt the burthen, ſo hath he ſtayed for ever the deſperate outcryes and complaints of his members for their ſinnes.

3. *Origen*: *Chriſtus ſacerdos eſt, qui comedit peccata populi; audi ſcripturam, deus noſter ignis conſumens: quid conſumit deus ignis, nunquid ligna aut ſtipulam? conſumit deus ignis humana peccata: ipſe peccata noſtra ſuſcepit & in ſeipſo tanquam ignis ea comedit & abſumit*: Chriſt is the prieſt, which doth eat the ſins of the people: heare the Scripture, our God is a conſuming fire; what doth God the fire con-

ſume

ſume wood or ſtubble ? God the fire doth conſume mens ſinnes; he tooke our ſinnes, and in himſelfe as a fire did devoure and conſume them, *Hom.5.in Levit.6.* So *Ambroſe* againe ſaith, *Chriſtus velut carbo ſecundum carnem exuſſit noſtra peccata*: Chriſt was as that coale (taken from the altar, *Iſay 6.*) which in his fleſh, burned, or conſumed our ſinnes, *lib.1.de ſpirit,c.9.* And what this inward fire is, the Prophet *David* ſheweth, *Pſal.39.3. My heart was hot within me, and while I muſed, the fire kindled.* The inward griefe and trouble of ſoule in Chriſt was this fire, wherewith our ſinnes are conſumed.

Thus have we the teſtimonies of *Origen, Fulgentius*, of the Africane and South Church; *Damaſcene* of the Greek; *Hierom, Ambroſe*, of the Latine, for the inward griefe and trouble of Chriſt in his ſoule.

Harm.ſect.6. pag.108. The ſame is the confeſſion of ſome of the reformed Churches, Saxonie. artic.3. *Chriſt derived unto himſelfe this true and exceeding great anger*: but this great anger of God could not bee felt in Chriſts ſoule without exceeding griefe and horror for the time.

3.p.q.46.art.6. *Thomas* ſaith, *Doloris interioris cauſa, &c.* That the cauſe of the inward griefe of Chriſt, was firſt the ſinnes of all mankind which he aſcribed unto himſelfe, as it is in the *Pſal.21.2. verba delictorum meorum*, the words of my ſinnes: ſo alſo *Lyranus* upon that place, he calleth the ſins of the people his, becauſe of the affinitie of the head and members.

If then our Saviour Chriſt was tempted like unto us in all ſorts, ſinne onely excepted, *arg.1.* If together with our ſinne he bare the ſorrowes of ſinne, *arg.2.* If at other times he ſorrowed in *compaſſion*, and *commiſeration*, but upon the croſſe more, *arg.3.* If the Fathers affirme, that Chriſt hath taken our ſorrow to give us joy, that he hath in himſelfe as a fire conſumed our ſinnes, *arg. 4.* there remaineth no doubt, but that Chriſt verily in his ſoule was troubled and perplexed with ſorrow for our ſinnes.

The ſeventh part, that CHRIST by his death did fully ſatisfie the Iuſtice of God, and appeaſed his wrath in paying the ranſome for our ſinnes, which he tooke upon him together with the puniſhment thereof, in which reſpect he is truly ſayd to have dyed iuſtly, and as a debtor to the Law of Gods iuſtice for us.

The Obiections Anſwered.

Art,21. 1 OBject.1.Ezech.18.20. *The ſame ſoule that ſinneth ſhall dye*: from this place *Bellarmine* inferreth *Iniquum eſſe, &c.* That it is unjuſt that one man ſhould be puniſhed for another, *tom.3.p.152.d. Ergo*, it was not iuſt that Chriſt, though our ſurety, ſhould be put to death for us.

2. 2. Chriſt dyed for us of love, and moſt willingly without conſtraint he layd downe his life for us: *No man taketh it away from me, Iohn* 10. *Fevard.p.427.lin.6.* That which Chriſt then did of love, hee was not forced unto by law.

3. 3. Chriſt muſt not be conſidered onely as a faithfull ſervant, but as coequall unto God, &c. ſuch an one was our Mediatour, *Fevard.p.378.conſ.3.lin.13.24.* If Chriſt then as a ſervant or ſurety were bound by the law to dye, how could he be our mediatour?

4. 4. Chriſts ſatisfaction, was *pluſquam ſufficiens*, more than ſufficient, *Fevard.p.382.conſ.3.lin.7.* therefore he was not bound unto it by law.

1. *Anſw.* 1. Where the debt is but of money, the ſurety indeed, neither by Gods law or mans, is compelled to give life or ſoule: but where the debt is of body and ſoule, it cannot otherwiſe be payed in the law of iuſtice, but by giving body and ſoule. 2. In ſome caſes by the law of God the ſurety gave life for life; as the Prophet ſheweth to *Ahab* by this parable: A wan was taken in battell, and committed to another to keepe, under this condition, *If he be loſt, thy life ſhall goe for his life, or elſe thou ſhalt pay a talent of ſilver*: a price of equall value to his life, that went away: but in the application of this parable, the Prophet leaveth out the *talent*, becauſe God cannot be waged with money, and ſaith unto *Ahab* precisely, *thy life ſhall goe for his life*, 1.*King.20.verſe* 39 42. 1.King.20.39.

3. Firſt, as the Prophet ſaith, *The ſoule that ſinneth ſhall dye*: ſo he ſaith, *every man ſhall beare his iniquitie*: he may as well conclude, that Chriſt did not beare our ſinnes, as that he was not puniſhed for us in iuſtice. Secondly, *as the wickednes of the wicked ſhall be upon him, ſo the righteouſnes of the righteous ſhall be upon him*: If he will conclude from hence, that our wickedneſſe did not lye upon Chriſt, he muſt exclude the righteous alſo from the righteouſnes of Chriſt. I may ſay here with *Hierome*: *De praeſenti compede utcunque erue pedem*: You muſt eft-ſoones deliver your ſelfe of theſe doubts, & your feet from theſe fetters. Fourthly, yea you will ſay, this is ſoone done; for it is not inferred from hence that Chriſt did not beare our ſinnes and dye for the ſame, but not in iuſtice, as indebted, or bound unto it.

Rom.3.26. I anſwere, as it was juſt with God to *iuſtifie us that are of the faith of Ieſus*, as the Apoſtle ſaith, *Rom.3.26.* ſo is it iuſt that Chriſt ſhould be condemned for our ſinnes: it is as much of iuſtice, that our ſinnes imputed to him, ſhould cauſe his death, as for his righteouſnes imputed to us to bring us to life. So *Origene* ſaith, *Chriſtus ſine dubio pro peccato, quod ex nobis ſuſceperat, quia peccata noſtra portavit — carnem incontaminatam obtulit hoſtiam*: Chriſt out of doubt for ſinne, which he tooke of us, becauſe he bare our ſinnes, offered his fleſh an undefiled ſacrifice, *Hom.* 3. *in Levit.* If then the bearing of our ſinnes cauſed the ſacrifice of Chriſts fleſh, how was it not iuſt? if it were not iuſt, it was no cauſe.

2. Firſt, who doubteth but that both Gods love and Chriſts love unſpeakeable appeareth in his death: as *Auguſtine* well ſaith; *Angelus virga tetegit Petram & exiit ignis—ſic crux tetegit Chriſtum, & de* Petra, *quæ erat Chriſtus ignis exiit charitatis*: The Angel touched the rocke with a rod, and fire came forth, *Iud.*13.19. ſo the croſſe touched Chriſt, and out of the rocke, which was Chriſt, the flame of charity iſſued forth, *Ser. de temp.* 108. but the argument followeth not, Chriſt died of love, *Ergo*, not in iuſtice, for love firſt cauſed him to ſubmit himſelfe to the law: & juſtice to pay our debt. 2. Like as the ſurety firſt of love and good will to his neighbour ſtriketh hands for him, and giveth his word: but then his word being once paſt, he is bound by law to pay the debt, and he cannot ſhift it, *Then he is taken with the words of his own mouth*, Prov.6.1.2. So Chriſt firſt of love undertooke for us, but this office of love being once undertaken, it is now performed and executed of debt. 3. This may bee further manifeſted by this inſtance: ſin in our firſt parents was voluntarie, but now in their poſterity it is neceſſary: he might have not ſinned if he would, but having once ſinned, he could not abſtaine though he would: he brought himſelfe and his poſterity *voluntarily* into *neceſſary* bondage: as S. *Peter* ſaith, *Of whatſoever a man is overcome, to the ſame he is in bondage*, 2. Pet. 2. 19. So *Auguſtine: illi ſine peccato data eſt libera voluntas, & eam fecit ſervire peccato, horum cum fuerat voluntas ſerva peccati, liberata eſt per illum, &c.* To *Adam* was given free will, which he made the ſervant of ſinne, but in us our will being the ſervant of ſinne is freed by him, that ſaid, if the Sonne make you free, then you are free indeed: *de corrept. grat. c.*12. We ſee then how that which in the election is *voluntarie*, is in the execution *neceſſarie*. 4. But a fitter example we cannot take, than from Chriſt himſelfe: for the firſt aſſuming of the humane nature to the Godhead was of grace; as *Auguſtine* ſaith: *quod Chriſtus eſt unigenitus æqualis patri, non eſt gratia, ſed natura, quod autem in unitatem perſonæ unigeniti aſſumptus eſt homo, gratia eſt, non natura confitente evangelio, & gratia Dei erat cum illo*: That Chriſt is the only begotten Son equall to his father, it is not grace but nature; but that man is taken into the unity of perſon of the only begotten, it is grace, not nature, the Goſpel confeſſing, *the grace of God was with him: Tract. in Ioan.* 77. But though the aſſuming of the humane nature was of grace, yet the union of the divine and humane nature is not by grace, as it was concluded, *Concil. Conſt. in* 5. *c.*4. *Si quis dicit ſecundum gratiam factam unitionem verbi ad hominem, anathema*: If any man ſay that the union of the word with man, is of grace, let him be accurſed, &c. the firſt aſſumption of mans nature was of grace, but the conjunction is not of grace, but by union of perſon: the worſhip now given unto the humanitie of Chriſt, is not given him of favour and grace, but due unto him becauſe of his perſon, as the Apoſtle ſaith, *Heb.*1.6. when he bringeth in his *firſt begotten ſonne into the world he ſaith, let all the Angels of God worſhip him.* In like manner Chriſts aſſuming upon him to pay our debt was of grace and voluntary, but now the performing thereof is of debt, and neceſſary. So then as the exalting of the humane nature in Chriſt, was in the firſt ſuſception, of *benignitie*, but now in the perſonall union and conjunction, is of *dignity*: ſo in the humbling of himſelfe to dye for us, he firſt ſhewed his free *benevolence*, and then ſubmitted himſelfe to iuſtice and *patience*.

2.

How a thing at the firſt voluntary, afterwar is neceſſarie.

Prov.6.1.2.

2.Pet.2,19.

The union of the two natures in Chriſt not of grace though the firſt aſſumption of the humane nature were of grace.

Heb.1.6.

3.

1. That one may be both a ſuretie and a mediator, the example of *Iudah* ſheweth: who firſt was a mediator to his father, to intreate him to let *Beniamin* go with them, ſaying, *ſend the boy with me, that we may riſe and goe, that we may live and not die*: *Gen.*43.8. then he ſaith, ver.9. *I will be ſurety for him, of mine hand ſhalt thou require him.*

Gen.43.8.

2. Who can be a more effectuall mediator, than he that hath payed the debt, of whoſe faithfulnes the creditor hath already experience: as *Paul* to *Philemon* is a moſt efficient mediator for *Oneſimus*: becauſe he was a ſufficient ſurety: If he hath *hurt thee, or oweth thee ought, put it upon mine accounts, I Paul have written with mine own hand, I will recompenſe thee*: Philem. ver. 18. Then the Apoſtle boldly maketh his requeſt, ver. 20. *yea brother let me obtaine this pleaſure of thee in the Lord.* So the mediation of Chriſt is not empaired by his ſuretiſhip, but grounded upon it, his propitiation for our ſinnes is the ſtrength of his advocation: *We have an advocate with the father, and he is the reconciliation for our ſins.*

Philem.18.

1.Iohn.2,1.

3. Though other ſureties could not be mediators, it is otherwiſe with Chriſt, who is both God and man: as man, he is a ſurety and *ſuffered* for us; as God and man he is our mediator, & *ſufficeth* for us: his ſuffering and ſatisfaction doth only concerne his manhood: the Godhead did not ſatisfie, but was ſatisfied: therefore as he is a ſufferer & *ſatisfactor* for us, ſo he is not properly a *mediator*: to the which office both the nature of his humanity, and power of his divinity is required: as *Bernard* well ſaith; *ſicut mediator, &c.* as our mediator hath joyned together in one perſon his humanity and divinitie; ſo every one of his workes muſt of neceſſitie appertaine to one or other nature, &c. *Ad hanc ſcilicet miſeriæ, ad illam pertinet potentia: quicquid ergo miſeria paſſus eſt, ex homine contraxit: quicquid potenter operatus eſt, à patre habuit*: To his humane nature belongeth his miſerie; to his divine, his power and dignitie: what he ſuffered in miſerie, he had of man; what he wrought powerfully, he received of his father: *ſerm. de verb. ſapient.*

4. 1. The argument followeth not, he paid more then we did owe, *Ergo*, he paid not that which we did owe: rather the contrary followeth, he paid more, *Ergo*, he paid the leſſe: if a ſuretie in his great abundance will pay twenty thouſand, where the debt is but ten thouſand, is not the debt anſwered? He that giveth more than meaſure, *preſſed downe, ſhaken together, running over*, *Luk.*6.38. doth he not

Luke 6.38.

give

Rom.5.20.

1.John 4.9.

give meaſure? 2. Chriſt in reſpect of the efficacie, 1. of his croſſe, and 2. dignitie of his perſon, and 3. innocencie of nature, paied more than the law required: For 1. he only did not redeeme us, but hath endued us with righteouſnes, and ſo as the Apoſtle ſaith, *grace ὑπερεπερίσσευσεν* hath ſuperabounded, *Rom.* 5.20. 2. Neither could the law have required the ſonne of God to have ſuffered for us: and therefore as the Apoſtle ſaith, *Herein appeared the love of God toward us, becauſe he ſent his only begotten ſonne.* 1. *Iohn* 4.9. And he was not indebted any thing to the law in reſpect of his owne innocency: for as S. *Peter* ſaith, *he did not ſinne, neither was there any guile found in his mouth*: And ſo *Auguſtine* ſaith, *Venit ille ſine debito, quia ſine ullo peccato, — & quæ non rapuerat exolvens nos à ſempiterno debito miſericorditer liberavit*: Hee came without debt, becauſe without ſinne, and paying that he never tooke, mercifully hath freed us from our everlaſting debt, *de diverſ. ſer.* 8. Wherefore in reſpect of the manner and quality of Chriſts ſufferings, hee paid more than was owing, but for the ſubſtance of the debt, which was the whole puniſhment of body and ſoule, he payed the ſame which the law required. And if Chriſts ſatisfaction were more than ſufficient; if he ſuffered more than was requiſite: with what face can the Fryer denie that he ſuffered not in ſoule, which was neceſſarie to our redemption: There cannot be an exceeding where any thing is wanting.

And concerning the fathers which may bee objected, I anſwere, that they doe obſerve divers ends and uſes of Chriſts death, and alleage ſundry cauſes thereof: as *Auguſtine* ſheweth theſe, 1. Gods love appeareth, 2. the priviledge of humane fleſh, ſeeing our nature is coupled with the divinity, 3. the grace of God, without our merits, 3. we learne humilitie and obedience by Chriſts death, 5. and the reward of obedience, *lib.* 13. *de trinitat. c.* 17. And againe, *Auguſtine* further writeth thus in effect of this matter, &c. God could have armed an Angel againſt the devill: but it was meet that Chriſt ſhould undergoe this buſines, 1. leſt injury might be offered to God, if man ſhould bee redemed by another, then by whom he was created, 2. ſeeing Sathan did make himſelfe a God in earth: It behoved him to come, which ſhould worthily be worſhipped of every creature. 3. The iniury was offred to the ſecond perſon in the Trinity: For Satan next to God the Father would be worſhipped: *ex utroq. mixtim. q.* 113.

Cyprian alſo rendereth another reaſon; *Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, ſed veniæ facilitas laxaret habenas peccatis effrænibus, quæ etiam vix Chriſti cohibent paſſiones*: God without this holocauſt could have pardoned ſo great ſinne, but the facility or eaſines of pardon would have given liberty to the raynes of ſinne, which Chriſts paſſions doe ſcarcely reſtraine: *ſerm. de paſſi.* Theſe fathers thus ayming and geſſing at the cauſes of Chriſts death, deny not, but it was neceſſary for Chriſt to die to pay our debt, and conſequently that it was iuſt ſo to be: as *Auguſtine* before ſaith: *non alium oportuit venire*: it behooved him and none other to come *ex utroq. mixtim. qu.* 113. And againe he ſaith to this effect: though God might have taken man otherwhere, then from *Adams* ſtock to bee the mediator: *liberatum per eum oportuit qui non erat in crimine, quamvis eſſet ex genere*: Yet man ought to be delivered by him, which was of the poſterity, though not in the ſame iniquitie. *de trin. lib.* 13. *c.* 17. whence commeth this *oportet*, it ought to be, or why muſt *Adam* be delivered by *Adams* ſeed, but that iuſtice ſo required, that man ſhould ſuffer for mans offence?

Obiect. But it may be thus further objected: if Chriſt died according to the iuſtice of the law, then the Iewes, together with *Pilate* and the high Prieſts, did but that which was iuſt; and ſo ſhould bee freed from the guilt of Chriſts blood.

Anſw. *Auguſtine* doth very well reſolve this queſtion: *Facta eſt traditio à patre, facta eſt à filio, facta eſt à Iuda; una res facta eſt: ſed quæ res diſcernit, &c? quia hoc fecit filius & pater in charitate, Iudas in proditione*: Chriſt was delivered by his father, by himſelfe, by *Iudas*: there is one act: how are they diſcerned? becauſe the father and ſonne did this in charity, *Iudas* in treachery: *in Epiſtol.* 1. *Ioan. tractat.* 7.

How Chriſt was delivered up by the determinate counſell of God.

Likewiſe *Origen* to the ſame effect; *Deus tradidit Chriſtum propter miſericordiam in genus humanum, &c. Iudas propter avaritiam, ſacerdotes propter invidiam, diabolus propter timorem*: God delivered Chriſt in mercy to man, *Iudas* of covetouſnes, the Prieſts for envy, the divell for feare. *Tract.* 35. *in Matth.* Wherfore though Chriſt were delivered up *by the determinate counſell of God*, and in reſpect thereof his death was iuſt and profitable: yet the inſtruments for the execution being malicious, are not excuſable, but their act againſt Chriſt was moſt uniuſt and damnable.

Matth.27.19.

Pilate not innocent.

Of *Pilates* wife and of her dreame.

2. The Iewes are ſo farre from excuſe, that even *Pilate*, who ſeemed to have ſome reverence of Chriſts perſon, and openly waſhed his hands, was not innocent. There is greater queſtion made of *Pilats* wife, which *ſuffered many things in her dreame* of Chriſt, and acknowledged Chriſt to be a iuſt man, and ſent word to *Pilate* to have nothing to doe with him, *Matth.* 27. 19. Some doe thinke that the devill, being in a great doubt what to doe, as he ſet the Iewes a worke on the one ſide to put Chriſt to death, ſo he cauſed a dreame to fall upon *Pilates* wife, therby to hinder Chriſts death; thus thinketh *Rabanus in gloſſ. ordinar. Lyra*, with others. But I rather approve *Chryſoſtomes* iudgement, and *Theophylacts* upon that place, who thinke, that this dreame was Gods worke: *Factum eſt ſomnium non ut Chriſtus abſolveretur, ſed ut ſervaretur uxor*: This dreame was wrought, not that Chriſt ſhould bee delivered, but *Pilates* wife ſaved. Likewiſe *Auguſtine*: *In nativitate mundi uxor ducit virum ad mortem; in paſſione Chriſti uxor provocat ad ſalutem*: In the creation or nativitie of the world, the woman bringeth her husband to death: in the paſſion of Chriſt the wife doth provoke the man to ſalvation, *de temper. ſer.* 121.

Howſoever it was with *Pilats* wife, who had a good perſwaſion of Chriſt, and was guiltleſſe of his death: yet *Pilate* could no way be innocent; he waſhed his hands in hypocriſie, but his heart was full of cruelty; as *Cyprian* well ſaith: *Non excuſas, ſed accuſas, cauſam tibi facis cum Iudæis communem; illi ſe proditione, tu parricidio te condemnas; illi lingua, tu ferro occidis:* Thou doeſt not excuſe but accuſe, thou art in the ſame cauſe with the Iewes; they by treachery condemne themſelves, thou by murther and crueltie; they kill him with their tongues, thou with the ſword, *ſer. de paſſion.* So *Ambroſe: Pilatus ipſe iniquitatis ſuæ teſtis, qui ore abſolvit, corde condemnat; laverit licet manus, tamen facta non diluit:* Pilate is a witneſſe of his owne iniquitie, which doth commend Chriſt with his mouth, and condemne him in his heart; he doth waſh his hands, but cleanſeth not his deeds, *ſerm.* 49.

Wherefore if *Pilate* who made ſome ſemblance of love and reverence toward Chriſt, was yet guilty of his blood, how much more worthy of condemnation were the Iewes, that with will, word and workes did perſecute him to death, *and killed the Lord of life,* Acts 3.15. And as *Origen* well ſaith: *Quantum putas erroris fuit, ipſam principalem omnem vitam ream mortis pronounciare?* How great an error was it, to pronounce the chiefe and principall life worthy of death? *Tract.* 35 *in Matth.* Acts 3.15.

The Queſtion Confirmed.

1. THat Chriſt in himſelfe was moſt holy, innocent, and juſt, and in that behalfe moſt wrongfully and undeſervedly put to death of the Iewes, we hold it blaſphemy not to acknowledge it: the Scriptures do teſtifie, that the *Iewes denied the holy and iuſt one, and killed the Lord of life,* Act. 3.14.15. And *Auguſtine* ſaith: *Dominus mortem pro nobis indebitam reddidit, ut debita nobis non noceret:* The Lord did pay for us an undue death, that due death might not hurt us, *lib.* 4. *de Trinitat. cap.* 13. Acts 3.14,15.

2. Againe, we moſt thankefully acknowledge in the death of Chriſt the moſt unſpeakeable love of Chriſt, 1. *Ioh.* 3.16. *Herin have we perceived love, that he layd downe his life for us:* which love of Chriſt *Auguſtine* thus deſcribeth, *Divina charitas in Chriſto ad ignoſcendum, — inter opprobria ſecura, inter odia benefica, inter iras placida, inter inſidias innocens, &c.* There was a divine charitie of Chriſt in forgiving, ſtedfaſt among taunts, bounteous againſt hatred, calme againſt rage, innocent though wronged, *ſerm.* 39. *de tempor.* 1. John 3.16. Chriſts exceeding love to mankinde.

3. Our bleſſed Saviour alſo moſt willingly offered himſelfe upon the croſſe for us, and was obedient to the will of his father: *Heb.* 5.8. *Though he were the ſonne, yet learned he obedience.* So *Bernard* ſaith, *Non mors filij, ſed voluntas placuit ſponte morientis:* Not the dying of his ſonne pleaſed God, but that he was willing, *epiſt.* 191. Heb. 5.8.

4. All this being confeſſed, that Chriſt was in himſelfe *innocent,* toward us loving and *beneficient,* in his death willing and *patient:* yet ſeeing hee as our ſurety payd our debts, it was iuſt before God, that as he in himſelfe bare our ſinnes, ſo he alſo ſhould pay the price and diſcharge the debt, and ſo anſwere his fathers iuſtice.

Argum. 1. S. *Paul* ſaith, *Rom.* 3.25.26. *God hath ſet forth Chriſt to be a reconciliation through faith in his blood, to declare his righteouſnes by the forgiveneſſe of ſins which are paſſed, &c. to ſhew at this time his righteouſneſſe, that he might be iuſt, and a iuſtifier of him, which is in the faith of Ieſus:* From hence I reaſon thus; imputation of ſinne is unto condemnation, as imputation of righteouſnes is unto iuſtification: but it is iuſt with God to iuſtifie us by the righteouſnes of Chriſt, therefore it was iuſt before God, that Chriſt for our ſins ſhould be condemned to death. *Bernard* thus giveth witneſſe hereto: *Iuſtum eſt, ut reddat deus quod debet; debet autem, quod pollicitus eſt:* It is iuſt, that God ſhould render that which he oweth; and he oweth what he promiſed, *lib. de liber. arbiter.* So then as it is iuſt with God to performe ſalvation unto us in Chriſt which he hath promiſed: ſo it was iuſt with Chriſt to pay that debt which he undertooke to be performed. Rom. 3.25.26.

Argum. 2. God decreeth no uniuſt thing: but he decreed the death of Chriſt; as S. *Peter* ſaith, hee was *delivered up by the determinate counſell & foreknowledge of God. Act.* 2.23. God did not only foreknow it, but decree and determine it: by the *determinate counſell,* ſaith the Apoſtle, ὡρισμένῃ βουλῇ, and therefore God is ſayd to ſend his ſonne to dye for us. 1. *Ioh.* 4.16. God then was the author of his ſons death, but he is not the author of evill things or uniuſt: therefore Chriſts death in reſpect of Gods decree was not uniuſt. *Auguſtine* ſaith well: *Deus aliud fecit & ordinavit; aliud non fecit, ſed ordinavit:* God did or decreed ſomewhat to be done, and diſpoſed and ordered it; ſomething hee doth not, but yet diſpoſeth and ordereth, *in Pſal.* 7. As in this caſe, the malice of the Iewes God decreed not, but hee diſpoſed of their malice to a good end: but the death of Chriſt he both decreed and diſpoſed. *Auguſtine* alſo ſaith: *Peccatores in malis præſcitos tantum non prædeſtinatos, &c.* Sinners are only fore-ſeene in their evill actions, not predeſtinate, *contra Pelag. Hypognoſtic. artic.* 6. But Chriſt was not only foreſeene to dye, but was predeſtinate thereto: *Ergo,* it was not evill. How God decreed Chriſt to die. Acts 2.23. 1. Iohn 4.16.

Arg. 3. If Gods iuſtice be fully ſatisfied, and his wrath deſervedly appeaſed by the death of Chriſt, it followeth that Chriſt died iuſtly: But the firſt is evident, becauſe Chriſt hath by his croſſe *ſlaine the hatred betweene God and us, Eph.* 2.16. and before he dyed for us, we were the children of wrath, *Epheſ.* 2.3. *Ergo,* Chriſt dyed in reſpect of our ſinnes to anſwere Gods iuſtice iuſtly. Epheſ. 2.16. Epheſ. 2.3.

The propoſition, which is onely doubted, is thus prooved: firſt, nothing can ſatisfie Gods iuſtice, but that which is iuſt: if Chriſts death then were not iuſt before God, Gods iuſtice could not bee ſatisfied

by

Epheſ.5.2.
Rom.8.3.

by it. Secondly, neither can any thing pleaſe God or appeaſe his wrath by way of ſatisfaction, but that which is iuſt: Chriſts death pleaſed God, it was a ſacrifice of a ſweete ſmelling favour unto God. *Eph.* 5.2. Thirdly, S. *Paul* ſaith Rom. 8.3. *God ſpared not his owne ſonne*: not to ſpare is of iuſtice, to ſpare is of love and mercie: it was mercy to us, but iuſtice in Chriſt, that he dyed for the redemption of our ſins. Fourthly, *Bernard* ſaith, *Non potuit expiari, Adæ peccatum, niſi Chriſti morte*: *Adams* ſin could not be expiated, but by the death of Chriſt, *epiſt.* 191. It could not be otherwiſe done, becauſe Gods iuſtice could not otherwiſe be ſatisfied: expiation then by death and blood belongeth to Gods iuſtice.

Rom.7.12.
Math.27.46.
Galath.3.13.
How Chriſt was accuſed for us.

Argu. 4. None are forſaken of God, or ſtand accurſed by the law uniuſtly: for God is iuſt, and the law is *iuſt, holy, good. Rom.* 7.12. But Chriſt was as forſaken of God in part in the inſtant of his paſſion: as he himſelfe complaineth, *My God, my God, why haſt thou forſaken me? Math.* 27.46. he was alſo by the law made a curſe for us. *Galat.* 3.13. *Ergo*, Chriſt in reſpect of our ſins, in the ſight of God ſuffered iuſtly. *Beda* witneſſeth with us: *Quid mirum ſi maledictum eſt deo, quod deus odit; niſi enim deus odiſſet peccatum & mortem noſtram, non ad eam ſuſcipiendam & delendam filium ſuum mitteret*: What marvell if that be accurſed of God, which God hateth? for unleſſe God had hated ſinne and death, hee would not have ſent his Son to take it, and aboliſh it, *in* 3. *ad Galat.* Chriſt then ſtood as accurſed before God, becauſe he took upon him that which God hateth, namely our ſin, and death the fruit of ſin.

1.Timoth.4.8.
Iohn 11.50.

Argum. 5. Theſe three, *utilitie, neceſſitie, equitie* are inſeparable companions: that onely is profitable, which *is good* and iuſt; *Theſe things are good and profitable*, 1. *Tim.* 4.8. but Chriſts death was profitable; as *Caiaphas* propheſied, συμφέρει *It is expedient, profitable for us that one man dye for the people, and the whole nation periſh not. Iohn* 11.50. Chriſts death is then both neceſſary and profitable, and therefore both good and iuſt.

2.Theſ.1.6.

Obiect. The afflictions of the Saints are profitable to themſelves to correct them, to others for their example, yet are they not iuſt: as the Apoſtle ſaith, *It is iuſt with God to recompence tribulation, to them that trouble you.* 2. *Theſſ.* 1.6. If they which afflict Gods children are puniſhed iuſtly, then they did trouble them uniuſtly.

Pſal.119.161.
verſe 71.75.
Luke 23.41.

Anſ. The afflictions of the Saints, in reſpect of their perſecutors, are uniuſt: as the Prophet *David* ſaith, *Pſal.* 119.161. *They have perſecuted me without a cauſe*: yet he confeſſeth in reſpect of himſelfe toward God, that his afflictions were iuſt and good; *ver.* 71. *It is good for me that I have beene afflicted, that I may learne thy ſtatutes*: ver. 75. *I know that thy iudgements are right, and that thou haſt afflicted me iuſtly, or in truth*: So Chriſts death, in reſpect of the malice of his enemies and in his owne innocencie, was uniuſt, as the thiefe confeſſed, *Luk.* 23.41. *We are righteouſly here, but this man hath done nothing amiſſe.* But as Chriſt was our ſurety and bare our ſinnes, ſo it was iuſt that he ſhould ſuſtaine the puniſhment of them.

Luke 10.42.
Rom.7.12.
Heb.2.17.10.

Againe, that which is neceſſary is iuſt: for that which is neceſſary is good: *Luke* 10.42. *One thing is neceſſary, Mary hath choſen the beſt part.* So then, *neceſſarium is optimum*, the neceſſary thing is the beſt thing: and that which is good is iuſt: as *Rom.* 7.12. the law is ſayd to be δικαία, ἀγαθή iuſt and good, Chriſts death is neceſſary, *Heb.* 2.17. ὤφειλε, *debuit*, he ought to be like us in all things, &c. that he might be a faithfull high Prieſt: and verſ. 10. ἔπρεπε it became him: that which is neceſſary and comely is iuſt: Chriſts death was expedient, comely, neceſſary: *Ergo*, iuſt.

Gods iuſtice how ſatisfied by Chriſts death.

For the neceſſity and expediencie of Chriſts death the fathers doe thus teſtifie: *Ambroſ. triſtis eſt, quia mori neceſſe eſt*: he is ſad, becauſe it was neceſſarie he ſhould dye, *in* 22. *cap. Luc.* But in another place: *Intellige non ex neceſſitate, ſed voluntariam Chriſti paſſionem*: Vnderſtand that Chriſts paſſion was voluntary, not of neceſſitie, *lib.* 4. *in Luc.* So then Chriſts death was neceſſary, and it was not: it was not neceſſary, that is, violent or compulſory in reſpect of Chriſts obedience and willingneſſe; it was neceſſary in reſpect of Gods determination.

Againe, he ſaith, *Quæ alia erat cauſa incarnationis, niſi ut caro quæ peccaverat per ſe redimeretur, quod peccaverat, ergo, redemptum eſt*: What other cauſe was there of Chriſts incarnation, but that the fleſh which had ſinned, ſhould be redeemed by it ſelfe; that which ſinned therefore was redeemed, *de incarnat. cap.* 6. But this is the iuſtice of God, that the ſame that ſinned, ſhould be by it ſelfe redeemed.

Auguſtine thus ſheweth the expediencie and neceſſity of Chriſts death: *Heliſeus inclinavit ſe ut ſuſcitaret puerum,—ſic Chriſtus humiliavit ſe factus obediens uſque ad crucem, quia parvuli eramus parvulum ſe fecit,— & os quodammodo ſuper os poſuit*: *Helyſa* bowed himſelfe to raiſe the childe,—ſo Chriſt humbled himſelfe being obedient to the croſſe, and becauſe we were little ones, he made himſelfe a little one, and as it were layd his mouth upon ours, *de tempor.* 206.

Pſal.51.4.

Likewiſe upon theſe words, Pſal. 51.4. *That thou maiſt overcome, when thou art iudged*: *Non eſt iudicatus deus pater, non eſt iudicatus ſpiritus ſanctus, non invenimus niſi ſolum filium in iſta carne iudicatum—vicit non de* Pilato *nec de Iudæis, ſed de diabolo, &c.* The father was not iudged, nor the holy ſpirit, we find none iudged but the ſonne only in the fleſh,—he overcame not P*ilate*, nor the Iewes but the devill, &c. *ſerm. de temp.* 49. It was neceſſary then, that Chriſt ſhould be iudged by death, that hee might in being iudged, overcome.

Bernard ſaith excellently: *Verbum dei, ut ad nos veniret, propria benignitas invitavit, miſericordia traxit, veritas, qua ſe venturũ prædixerat, compulit*: The word of God to come unto us invited his own benignitie, he was moved by his mercy, compelled by his verity, whereby he foretold his comming, &c. *die* Pentecoſt. *ſerm.* 2. and this is his equity: So then in Chriſts death there is both neceſſity and equity.

1. ***Origen*** ſhall conclude, who thus writeth upon theſe words of Chriſt, ***Father if it be poſsible let this cup paſſe, Matth 26.39. Quod ad potentiam dei omnia poſſibilia,—quod ad iuſtitiam,—poſſibilia ſolum quæ iuſta ſunt*:** In reſpect of Gods power all things are poſſible, in reſpect of his juſtice, thoſe things that are iuſt are onely poſſible, ***in Matth. tract.* 35.** Therefore it was not poſſible for the cup to paſſe from Chriſt, becauſe it was not iuſt. Matth. 26.39.

2. ***Theodoret*** ſaith, that Chriſt, ***Peccatorum tanquam peccator mortem ſuſtinuit, peccati iuſtitiam coarguit.*** Chriſt as a ſinner did ſuſtaine the death of ſinners, and reproved a ſinne of juſtice, that it delivered that body unto death, which was not ſubject to ſinne. &c. Hence it is inferred, that although Chriſt in himſelfe conſidered dyed unjuſtly, yet taking upon him our ſinnes, it was fit, that as our Redeemer, he ſhould beare the puniſhment due thereunto. In 3. cap. ad Coloſſ.

3. Confeſſ. of Belgia, artic. 20. ***We beleeve that God, which is both perfectly mercifull, and perfectly iuſt, did ſend his Sonne to take that nature upon him, which thorow diſobedience had offended, that in the ſelfe ſame nature he might ſatisfie for ſinne, and by his bitter death and paſſion pay the puniſhment, that was due unto ſinne, &c.*** In Chriſts death then both Gods iuſtice and mercy appeared. Harm. ſec. 6. pag. 104.

4. As ***Thomas*** well declareth, ***In that God delivered Chriſt to death,—oſtenditur & Dei ſeveritas —& bonitas, &c.*** is ſhewed both the ſeveritie of God, which would not forgive ſin without puniſhment, as the Apoſtle ſaith, which ſpared not his owne Sonne; and his merite and goodneſſe, &c. in giving one to ſatisfie for us, when man could not ſufficiently ſatisfie for himſelfe. 3. p. q. 47. art. 3.

The ſumme is this: that if it be iuſt with God to juſtifie us by the imputation of Chriſts iuſtice, ***arg.* 1.** if God decree no uniuſt thing, but he decreed Chriſts death, ***arg.* 2.** if by Chriſts death Gods iuſtice be ſatisfied, his wrath iuſtly appeaſed, ***arg.* 3.** if Chriſt were as forſaken of God in his death in part for our ſinnes, and accurſed by the law, but the law accurſeth none uniuſtly, ***arg.* 4.** if that which bringeth true utilitie, and is joyned with neceſſitie, cannot be without equitie; but in Chriſts death were both utility and neceſſitie, ***arg.* 5.** Then we conclude that Chriſts death, as he was our ſuretie, and tooke upon him our ſinnes, could not in the decree and counſell of God be uniuſt. If Chriſt then ſuffered according to Gods iuſtice, and died to ſatisfie Gods iuſtice, how could his death be unjuſt?

An Appendix to this part, that CHRISTS blood was not given as a price of our redemption to the divell.

The Queſtion Explained.

WEe grant, that God by the price of Chriſts blood delivered us from the power of Satan: but the price was not given to Satan, but payed unto God; Satan was but the miniſter of Gods Iuſtice, and as it were the Iaylor and tormentor that kept us in feare: and therefore the Apoſtle ſaith, that ***Chriſt through death deſtroied him that had power of death, that is the divel.*** Heb. 2. 14. he had power of death no otherwiſe, than as Gods miniſter and executioner: by Chriſts death then we were delivered from Satans kingdome; and he was vanquiſhed upon the croſſe of Chriſt: as ***Origen*** ſaith, ***Triumphavit poteſtates in ligno crucis.*** He triumphed over the principalities upon the croſſe, &c. So he expoundeth Saint ***Paul, homil.* 17. *in numer. Coloſſ.* 2. 15.** and ***Cyprian*** witneſſeth: ***Ubi ventum eſt ad ſanguinem deiectum eſt Satanæ regnum*:** When they came to blood, Satans kingdome was deſtroyed, ***de duplic. martyr.*** So then Satan was not as ***compounded*** with, but ***confounded*** by Chriſts blood; not ***entreated***, but ***defeated***; not ***hired*** with wages, but ***required*** againſt his will, to let his priſoners goe: Chriſt gave nothing to him, but tooke from him, he ***waged*** him not, but ***wreſtled*** with him; he ***rendred*** nothing to him, but ***rent*** the captives from him. Art. 22. Heb. 2. 14. Coloſ. 2. 15.

Ruffinus thus inferreth: ***Non damno aliquo patitur Chriſtus, ſed ut rex carcerem ingreſſus, ut ſolvat catenas, &c.*** Chriſt ſuffered not to any loſſe, but as a King entreth the Iayle to loſe the chaynes: ***ſymbol. Ruffin.*** If Chriſt be the King, and death the priſon, and conſequently Satan having power of death the jaylor, how can the King give a ranſome to the jaylor?

Augustine thus witneſſeth: ***Neſcit diabolus quanta bona de illo fiunt, etiam cum ſævit, ſæviens intravit cor Iudæ, ſæviens tradidit Chriſtum, ſæviens crucifixit, &c.*** The divell knoweth not to what good his rage turneth, hee raging entred into the heart of ***Iudas***, raging he delivered up Chriſt, and in his rage crucified him: and Chriſt being crucified, the world was redeemed, ***in Pſal.* 130.** If Satan received a price to ***content*** him, how doth he rage againſt Chriſt to ***torment*** him? if he delivered him, then was he not delivered as a price to him.

S. Ambroſe alſo thus teſtifieth: ***Serpens primus crucifigitur recte, ut, quia primus apud deum peccaverat diabolus, primus crucis ſententia feriretur.*** The Serpent is firſt crucified upon the croſſe, and good reaſon, that becauſe the divell was the firſt that had ſinned before God, he ſhould firſt be ſtricken with the ſentence of the Croſſe, ***Ambr. ſerm.* 55.** If Satan were ***crucified*** by the croſſe, he was not ***ſatisfied***; if he were ***ſurprized*** by Chriſts blood, then was it not ***prized*** to him; if he were as ſold himſelfe thereby into captivity, how could we be bought from him and his captivity, it could not be both a ***compenſation*** of our debt unto him, and an ***obligation*** more ſurely to bind him: if Chriſts death were his ***confuſion***, he did not then accept it as a ***condition.***

If any of the Fathers have written ſomewhat diverſly from this, which is alleaged, as I deny not but ſome of them, as both *Auguſtine* and *Ambroſe* do ſpeake to ſuch effect, that Chriſts blood was accounted as a price to the devill for our deliverance, they muſt not be ſo underſtood, as though either God *covenanted*, or Satan was *contented* for that price to let us goe: but that Chriſts blood, was in regard of the efficacie thereof as a price; that we thereby were as fully and effectually delivered, as if we had bin out of Satans hand, by a great price given unto him, redeemed; otherwiſe if we take the fathers in this writing to ſpeake properly, we ſhall make them each to other, and to themſelves alſo contrary.

The Queſtion confirmed.

THat Chriſt by his death and the price of his blood hath delivered us from the power of darknes and hell, it is our holy faith, according to the Scriptures, *Coloſ.* 1.13. (Coloſſ.1.13.) This price was paid unto God to ſatiſfie Gods iuſtice, it was not given unto Satan: for God is the iudge, Satan is the jaylor, to whom the judge did deliver us becauſe of our ſinnes, *Luke* 12.58. (Luke 12.58.) the debt, wherein we ſtood bound, was unto our Lord and maſter, and he in juſtice delivered us to the jaylor, *till we ſhould pay all that was due, Matth.* 18.34. (Matth.18.34.) Chriſt came and payd our debt unto God, not to the devill: the debt being payd, the jaylor hath no longer charge nor power to keepe us in priſon.

Argum. 1. The price of our redemption was payd to our creditor to whom we were indebted: the devill is not our creditor; the Lord abſolutely denieth it. *Quis eſt creditor meus, cui vendidi vos?* Who is the creditor to whom I have ſold you? *Iſay* 50.1. (Iſay.50.1.) None is our creditor but God, and to him onely we are indebted, who onely is able to releaſe us of our debt, as we are taught to pray, *Mat*, 6.12. (Matth.6.12.) *Forgive us our debts*, ὀφειλήματα, therefore the price of our debts was onely paied to God.

2. The price which was rendered and offered for our redemption was given to him, to whom the ſacrifice of Chriſts blood was offered: for the Apoſtle maketh προσφορὰν, and θυσίαν an offering, tender, or oblation and a ſacrifice to be all one, *Epheſ.* 5.2. (Epheſ.5.2.) But *Chriſt did give himſelfe a ſacrifice of ſweet ſavour to God, ibid.* God forbid, that any man ſhould thinke, that Chriſts blood was ſacrificed to the devil: *Ergo*, it was not offered nor given as a gift or price to the divell.

3. Our Saviour Chriſt is compared to a victorious man, that bindeth the ſtrong man, which is the divell, & entreth by force into his houſe, and ſpoileth him of his goods, that is, delivereth them, whom Satan held as his owne proper goods as captives in priſon, *Matth.* 12.29. (Matth.12.29.) Chriſt entred by force, not by a price; by *aſſaulting*, not by *aſſenting*; by *warre*, not by *wages*; by *fettering* the ſtrong man, not by *feeing* him; by looſing our *bands*, not by giving any thing into Satans *hands*: as *Auguſtine* to this purpoſe is alleaged fitly by the Maſter of Sentences, *lib.* 3. *diſt.* 19. *liter. a. Vnde nos diabolus tenebat, deletum eſt ſanguine redemptoris; non enim tenebat nos, niſi vinculis peccatorum noſtrorum; iſta erant catenæ captivorum: venit ille, alligavit fortem vinculis paſſionis ſuæ, intravit in domum eius. i. in corda eorum, ubi ipſe habitabat, & vaſa eius. i. nos eripuit*: That wherewith the devill held us, was taken away by the death of Chriſt, he came and bound the ſtrong man with the bands of his death, and entred into his houſe, that is, our hearts, where he dwelt, and tooke away his veſſels or goods, that is, our ſelves, &c. Here is no price *offered* to Satan, but a force *inferred*; not any thing given to him but all taken from *him*. Vpon this ground he concludeth thus: *Chriſtus ſe in ara crucis, non diabolo ſed Deo trinitati obtulit*: Chriſt in the altar of the croſſe *did offer himſelfe*, not to the devill, but to God the Trinitie: *diſt.* 20. *liter. c.*

Origen ſaith: *Diabolus tradidit Chriſtum per timorem, ne avelleretur (genus humanum) de manu eius per doctrinam ipſius*: The divell delivered Chriſt for feare, leſt mankind ſhould be pulled from his hand by his doctrine, *Tract.* 35. *Matth.* The divell then expected no pay for mans liberty, but deviſeth by Chriſts death to keepe him ſtill in captivitie.

Auguſt. in this behalfe maketh *Samſon* a figure of Chriſt: *Samſon adverſarios ſuos interemptus oppreſſit: ſic Chriſti paſſio interfectio facta eſt perſequentium: Samſon* dying killeth his enemies: ſo Chriſts paſſion was the deſtruction of his perſecutors, *ſerm.* 107. And as the Philiſtims made themſelves ſport in *Samſons* miſery, which turned to their captivitie: ſo ſaith *Auguſtine*, *Diabolus trophæo ſuo victus eſt —exultavit, quando mortuus eſt Chriſtus, & ipſa morte Chriſti victus eſt*: The divell was overcome in his owne policie: he *vaunted* himſelfe, when Chriſt dyed, but he was vanquiſhed by his death, *ſerm.* 174. So then as *Samſon* gave no price to his enemies to be *excluded*, but uſed a practice wherby they were all *concluded*; he did not promiſe them any thing to *content* them, but *prevailed* by prayer in his death to confound them: ſo Chriſt gave not his blood to Satan to *taſte* for his *delight*, but to *waſte* his kingdome by our *delivery*; not to pay him *wages* for us, but to *ſtay* his *raging* againſt us.

Againe the author of the Sermons *de ſanctis*, under *Auguſtines* name *ſerm.* 28. compareth Chriſt to *Tobias* fiſh: *Cuius jecore per paſſionem aſſato, fugatus eſt diabolus*: By whoſe fleſh and liver as broyled upon the croſſe, the divell was chaſed away, &c. Chriſts blood then was given no more a price to the devill, than that fiſhes liver (if we admit the ſtory for verity, though not for authority) to the uncleane ſpirit: but I will ground no argument upon the Apocryphall ſtory of *Tobias*, but only ſhew the meaning of the Fathers.

Hierome doth more truly and fitly reſemble Chriſt to *Ionas*, death & the divell to the Whale: *Dum aſſumpti corporis ſolicitaris illecebra, & avidis faucibus prædam putas, interiora tuo adunco dente confoſſa ſunt,*

ſunt, &c. O death, while thou art entiſed with the baite of his bodie, and thinkeſt to get a prey for thy greedy jawes, thy inward parts are pierced with the hooke, *Epitaph. Nepotian.* As *Ionas* was a prey, not a price to the fiſh to appeaſe the wind: ſo Chriſt, though Satan preyed and raged upon his body, was a price to God to aſſwage his wrath.

Iſychius ſaith: *Chriſtus pro peccatis noſtris convenienter ſacrificium obtulit*: Chriſt for our ſinnes did conveniently offer upon ſacrifice, &c. but ſacrifices are offered onely unto God: therefore the price of our redemption was paid only to him, to whom the ſacrifice of atonement was offered. So the confeſſion of Belgia, artic. 21. *Chriſt offered himſelfe in our name before his Father, with a full ſatisfaction for the pacifying of his wrath.* *Thomas* toucheth this point directly, thus determining, *Quantum ad pœnam, homo principaliter obligatus erat Deo ut ſummo judici, diabolo ut tortori*: In reſpect of the puniſhment, man was chiefly endebted unto God, as the chiefe judge; unto the divell, as the tormenter, &c. And ſo hee reſolveth: therefore Chriſt is ſaid to have offered his blood, the price of our redemption, *non diabolo ſed Deo*, not unto the devill but unto God.

To conclude: if then we are indebted only to God, not to the devill, *arg.* 1. if Chriſts body were onely given in ſacrifice to God, *arg.* 2. if Chriſt by his death did forcibly bnd the ſtrong man, *arg.* 3. then was not Satan hired as with a price to let his priſoners goe, neither was Chriſts blood counted as a ranſome to him for our deliverance.

The eight Part, that CHRIST in his ſoule did truly feele his Fathers wrath kindled againſt him for our ſinne.

Artic. 23.

FEvardentius denieth, that Chriſt had any ſenſe or feeling of Gods wrath in his ſoule, or that God did ſhew himſelfe as angry towards him for our ſinne, *p.* 469.

Matth. 3.17.

Argum. 1. Chriſt was alwayes the beloved Son of God, *Matth.* 3.17. God did not change in turning his love to hatred.

Joh. 10.17.

2. God loved him the more dearely for his obedience to death; hee was not therefore angry with him: *Ioh.* 10.17. *Therefore doth my Father love me, becauſe I lay downe my life,* *p.* 470.

3. If ye ſay God loved him as a Sonne, yet hated him as our ſurety, or became a ſervant for us: yee fall into *Neſtorius* hereſie, and ſo make two perſons of Chriſt, one beloved, another hated: if yee ſay, that God was not angry indeed, but Chriſt ſo perſwaded; you will coyne a new hereſie, that Chriſt had a falſe opinion of his Father: *Fevard. p.* 571.

Geneſ. 22.2.

How anger and love may ſtand together.

1. *Anſw.* 1. Gods temporall wrath upon Chriſt doth not either change or diſcontinue his everlaſting love: for with Chriſts perſon being holy, innocent, righteous, God was never offended: our ſinnes laid upon Chriſt were the object and matter of Gods wrath: a father that doth love his childe dearely, yet may be angry with his childes faults, and in his anger correct them. 2. *Abraham* loved *Iſaac* moſt dearely, *Geneſ.* 22. 2. *God bid him take his onely ſonne Iſaac whom he loved*: yet at Gods commandement he ſtretched out his hand to have killed him: *verſ.* 10. *Abraham* in this inſtant loved the perſon of his ſonne: yet in his holy anger and rage, hee would kill him: I thinke to kill is no fruit or effect of love. If *Abraham* then at the ſame inſtant retained a fatherly love toward *Iſaac*, and yet in an holy and juſt zeale would have killed him, why ſhould it ſeeme ſtrange that God not changing his everlaſting love toward his Sonne, yet was angry with our ſinnes which he ſuſtained? 3. *Auguſtine* well ſaith: *Uſque adeò non omnis qui iraſcitur odit, ut aliquando magis odiſſe convincatur qui non iraſcitur*: Many times hee that is angry is ſo farre from hating, or not loving, that hee is found rather to hate, which is not angry: *in Matth.* 16. Hee giveth an inſtance of a childe, which through his fathers lenity runneth in apparant danger of his life. I proove by this ſimilitude that as there may bee wrath in a father without a deſtruction of love; ſo Gods eternall love did ſtand inviolable toward Chriſt without any change, though his wrath appeared in the inſtant of Chriſts death, not ſhewing any alteration in God, but a diverſity of diſpenſation in Chriſt, who now ſuſtained our perſon.

2. The next objection hath the ſame anſwere, ſaving that it ſeemeth to affirme that Chriſt by his obedience to death purchaſed a greater meaſure of love to himſelfe, which is an errour: 1. Becauſe the love of God toward his ſonne being from everlaſting, was alwayes the ſame, neither increaſing nor decreaſing: for this were otherwiſe to make God mutable and changeable, which the Apoſtle denieth, *James* 1.17. if Gods love ſhould ſometime abate, and ſometime abound. Secondly, Chriſt did not merite any thing to himſelfe, but all for us: as *Ambroſe* well ſaith. *Chriſtus non emerendæ gratiæ ſuæ cauſa, ſed noſtræ eruditionis gratia ieiunavit*: Chriſt did not faſt to merite favour or grace to himſelfe, but onely for our erudition ſake: *lib.* 3. *de fid. c.* 2. The like may bee ſayd of all other actions of Chriſt: Chriſt obtained not an amplification of his love by his obedience, but a manifeſtation of it only: *Chriſtus hoc natus accepit, ut poſt crucem manifeſtaretur, quid à patre, dum generaretur, accepit, non enim tunc accepit à patre, quando à creatura cœpit fieri*: Chriſt in his birth received this, that after his death it might bee manifeſted, what he received of his father in his generation; for he did not then firſt receive it, when the creature began to worke it: *Ambroſe in* 2. *Phil.* Chriſts glory then, and

Iohn 17.5. Gods love toward him was due unto his humanitie in his very firſt incarnation, by right of his Godhead, as our Saviour himſelfe ſaith, Iohn 17.5. *Glorifie mee with that glorie, which I had with thee before the world was*: This glorie was maniſeſted in time, which was *due* to Chriſts perſon before all time.

3. 1. Neither doth it follow, that we ſhould make two perſons in Chriſt, when we affirme that at the ſame inſtant God did both love him with an eternall love, and was angry with him with a temporall wrath: *Auguſtine* will teach you how this may be: *Moſes famulus dei quomodo oderat peccatores cum pro eis orabat, quomodo non oderat cum eos occidebat: —ea namque perfectione ſic oderat iniquitatem, quam puniebat, ut diligeret humanitatem pro qua orabat*: *Moſes* the ſervant of God, how did he hate the ſinners, when he prayed for them; how did he not hate them, when he killed them? with ſuch perfection he hated iniquitie, which he puniſhed, that he loved their humanitie, for the which he prayed, *in Pſal.* 138. So God in Chriſt loved his holines and innocency, but he was angry with our ſins and iniquity which were upon him: Here then are not two perſons, but one and the ſame perſon diverſly conſidered. 2. This then is no Neſtorianiſme: take you heed of Manichiſme, that you make not Chriſt to have done all things fantaſtically and in ſhew, while hee ſweateth drops of blood, complaineth that he was forſaken, as though God were throughly angry with him, and yet no ſuch matter. 3. Neither do we ſay that Chriſt was onely ſo perſwaded of his Father, that he was angry, but indeed hee was ſo for the time, and he verily in his ſoule felt it ſo to be. *David* was a man greatly beloved of God, whereof he hath his name, Pſal.38.3. yet he truly complaineth of Gods wrath, *Pſalm.* 38.3. *There is nothing ſound in my fleſh, becauſe of thine anger*: And how this may be, that God may be temporally offended with the Rom.11.28. Elect, that are eternally beloved, S. *Paul* ſheweth, *Rom.* 11.28. *Concerning the Goſpell, they are enemies for your ſakes, but as touching the election they are beloved for the Fathers ſake*: as the Iewes were temporally rejected; yet eternally in Gods counſell elected; ſo it is in this caſe, as S. *Ambroſe* well ſheweth: *De præſenti Deus juſtitia judicat, non de præſcientia*: God doth judge according to preſent juſtice, not according to preſcience: *in 9. ad Roman.* And he further declareth how ſome may be ſaid to be elected in reſpect of their preſent juſtice which are not in Gods preſcience: and ſo of the contrary, ſome may be for a time in Gods temporall wrath *ſuſpended*, to whom everlaſtingly ſalvation is *intended*: ſo Chriſt was eternally *elected* and *dilected* or beloved of God, but in reſpect of our ſinnes hanging upon him, he was for a time as forlorne and rejected.

4. Laſtly we muſt diſtinguiſh in Chriſt betweene the faith of his ſoule, and ſenſe of his fleſh: his faith alwayes apprehended Gods favour even in the midſt of his deepeſt torments, as hee ſaith, *I ſet God alwayes before me*, *Pſal.* 16.8. but in his preſent ſenſe hee felt and perceived the wrath of God: Our Saviour himſelfe doth warrant this diſtinction: ſaying of himſelfe, *The ſpirit is ready, the fleſh is weake*, *Matth.* 26.41. Vpon the which words Saint *Ambroſe* thus writeth: Matth.16.41. *Audi utramque vocem & carnis infirmæ, & ſpiritus prompti (Pater ſi poſſibile eſt, tranſeat calix) hæc eſt carnis vox (ſed non quod ego volo) habes devotionem ſpiritus*: Heare each voyce of a weake fleſh, and prompt ſpirit: Father if it be poſſible let the cup paſſe, this is the voyce of the fleſh, (but not as I will,) here is the devotion of the ſpirit.

The Queſtion Confirmed.

THat the wrath of God lay heavily upon Chriſt as our ſurety, and that as hee bare all our ſinnes, ſo he truly felt in his ſoule the wrath of God kindled againſt the ſame: thus we doe make it maniſeſt out of Scripture.

Iſay 53.4. *Argum.* 1. Iſai. 53.4. *We judged him, as plagued, ſmitten of God, and humbled*: but no man is plagued, or ſmitten but of God being angry: *Ergo.*

Anſw. 1. This ſmiting is referred onely to the temporall death of Chriſt by *Hierome* and others. 2. This might bee done without Gods anger: for as *Abraham* would have ſacrificed his ſonne without hatred or anger, he loved him ſtill: ſo God did ſuffer his Sonne to be ſlaine without anger. *Bellarm. 4. de Chriſti anima. c. 8. reſp. ad argum.* 1.

Contra. 1. It is evident, that the Prophet ſpeaketh not of Chriſts bodily death: for hee ſaid before in the beginning of the verſe, he *bare our infirmities*, that is as the Septuagint tranſlate ἁμαρτίας, ſinnes, whom S. *Peter* followeth, 1. Pet.2.24. 1 *Pet.* 2.12. But whence proceedeth the *plague* due unto ſinne, than from Gods wrath? Againe, his bodily ſufferings are more properly expreſſed in the next verſe: *Hee was wounded for our tranſgreſſions.*

2. *Hierome* doth ſo underſtand the Prophet: *Factus eſt pro nobis maledictum, ut nos à maledicto liberaret; quod nos pro noſtris debebamus ſceleribus ſuſtinere, ille pro nobis paſſus eſt: ex quo perſpicuum eſt, ſicut corpus flagellatum, ita animam verè doluiſſe*: Hee was made a curſe for us, to deliver us from the curſe: for what wee ſhould have ſuſtained for our ſinnes, hee ſuffered for us: whence it is maniſeſt that as his body was whipped, ſo his ſoule was truely grieved, *in Eſai. cap.* 53. It is therefore untrue which *Bellarmine* here affirmeth, that *Hierome* underſtandeth Chriſts bodily death onely.

3. Even the death of the body alſo ſheweth the wrath of God againſt ſinne, as the Apoſtle ſaith: Rom.5.12. *That death entred by ſinne*: *Rom.* 5.12. And the Prophet teſtifieth thus: *When thou with rebukes doſt*

chaſtiſe man for iniquitie, thou makeſt his beauty conſume as a moth. Pſal.39.11. The mortalitie then of man doth proceed from the rebukes of God, and his rebukes declare his wrath: Chriſt then even in his bodily death alſo had experience of his fathers wrath againſt ſinne: though wee grant, that death in Chriſts death is vanquiſhed, and the *ſting thereof extinguiſhed*, 1.*Cor.*15.56,57. And as *Ambroſe* well ſaith, *Chriſtus habet oleum lætitiæ, qui facit exultare morituros, mœſtitiæ ſætorem mortis abolevit:* Chriſt hath the oyle of gladnes above his fellowes, which cauſeth men ready to die to rejoyce, and hath aboliſhed the ſtench, and extinguiſhed the ſting of death, *lib.1.de ſpirit.c.*8.

Pſalme 39.11.
1.Cor.15.56.

4. *Abraham* in ſacrificing his ſonne did not ceaſe to love him; though in that very act, in his holy zeale, his fatherly affection was for a while ſuſpended: ſo a father notwithſtanding he loveth his child, may in his juſt anger correct him: as *Auguſtine* ſaith, *Quanto melius eſt, ſi iraſceris & corrigis, quàm ſi non iraſcendo perire permittas?* How much better is it, if you be angry and correct your ſonne, than by not being angry to ſuffer him to periſh, *ſerm.16.in Matth.* Like as then *Abrahams* holy rage againſt his ſonne, which was but *in part* and for a *moment*, doth not aboliſh the perpetuall and totall love to his child: ſo by this example we ſee how Chriſt was eternally and totally beloved of God, yet for a while and *in part* taſted of Gods wrath.

Of Abrahams ſacrificing of his ſonne.

Argum. 2. Iſay 53.5. *The chaſtiſement of our peace was upon him*: or παιδεία, the diſcipline of our peace, as the Septuagint reade: Chriſt then was to beare that diſcipline and chaſtiſement, which appertained to us, and whereby our peace is purchaſed: but Gods wrath was not otherwiſe appeaſed, but by ſatisfying it; he did not otherwiſe ſatisfie it, than by ſuffering, Heb.5.8. *He learned obedience by the things, which he ſuffered: Ergo*, he ſuffered and endured Gods wrath for us.

Iſay.53.5.
Heb.5.8.

Anſw. If the whole chaſtiſement due unto us, was layd upon Chriſt: then hee muſt have bin puniſhed eternally in hell, for that was due unto us: if Chriſts temporall puniſhment did ſatisfie for our eternall in regard of the worthineſſe of his perſon; by the ſame reaſon his bodily ſufferings may ſuffice and ſatisfie for the death of our ſoules, *Bellarm.reſp.ad argum.*2.

Contra. 1. Chriſt was to ſuffer the whole puniſhment due unto ſinne, ſo farre as it became the *dignitie* of his perſon, and the *neceſſitie of the worke*: but if he had ſuffered eternally, neither could the worke of our redemption have bin accompliſhed, and his perſon ſhould have endured that, which him not beſeemed: and therefore the Apoſtle ſaith. *Heb.*2.10. *It became him* to be conſecrated through afflictions. Chriſt then was onely to paſſe thorow thoſe afflictions, which became him.

Heb.2.10.

2. It followeth not, becauſe Chriſt is exempted from that puniſhment which became not his perſon, that therefore he ſhould be freed from thoſe ſufferings alſo, which are no derogation unto him: wee attribute ſo much unto the *dignity* of Chriſt, as that wee aboliſh not the *equitie* of God: ſo farre with Chriſts perſon it muſt be *diſpenſed*, as that yet Gods iuſtice be ſatisfied: to ſuffer in ſoule, Gods iuſtice required, neither was Chriſts perſon thereby diſhonoured; therefore thoſe ſufferings he was to endure for us: as our Saviour himſelfe ſaith, *Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his glory, Luke* 24.25. *Auguſtine* well ſaith, *Potuerat dominus noſter hoſtem humani generis ſola majeſtate proſternere, ſine incarnationis humilitate, ſine certamine paſſionis, ſed homo, &c. non violentia liberandus fuit, ſed miſerecordia redimendus, — iuſto igitur ordine &c.* The Lord could have ſubdued the enemie of mankind onely with his majeſtie, without either the humilitie of his incarnation, or difficulty of his paſſion: but man which had made himſelfe guilty by his owne tranſgreſſion was not by violence to be delivered, but by mercy and indulgence to be redeemed, therefore in iuſt order, &c. *ſerm.*156. It was meete then and juſt, that Chriſt ſhould ſuffer as he did for us.

Why Chriſt ſuffered as he did for man.
Luke 24.25.

*Argum.*3. Heb.4.15. *Chriſt was in all things tempted in like ſort, yet without ſinne*: as Chriſts members are tempted, ſo was hee, but his members doe feele in their ſoules the terrors of conſcience, and have experience of Gods wrath: as *Iob* complaineth, *Iob* 6.4. *The arrowes of God are in me, and the terrours of the almighty fight againſt me*: and Pſalme 89.46. *Shall thy wrath burne like fire?* much more then did Chriſt feele the burthen of his fathers wrath, bearing all the ſinnes of the elect in himſelfe.

Heb.4.14.
Iob.6.4.

Anſw. If Chriſt muſt be tempted in all things like to us, then he muſt have beene burned, beheaded, torne in pieces: he ſhould have beene ſubiect to diſeaſes, as the gowte, the dropſie, the palſie, for all theſe are incident to his members, *Fevard.p.*445.

Contra. 1. The Apoſtle ſpeaketh of temptations, which are for the moſt part ſpirituall, not of bodilie paſſions, therefore this anſwere is impertinent. 2. Yet becauſe the Apoſtle ſaith elſewhere, *Heb.*2.17. *It became him in all things to be made like his brethren*: that is, both as touching his body and his ſoule: I anſwere againe: 1. that this clauſe *in all things*, is not to be underſtood of every particular paſſion, but of the generall kind: not that Chriſt ſuffered every particular maladie of the bodie, for that had beene impoſſible, but every kind of griefe, both of body and ſoule. 2. It is abſurd to obiect ſo many kinds of death, ſeeing it was impoſſible for Chriſt to have dyed often. *Heb.*9.25.28. 3. Neither was it comely for Chriſt to ſuffer all, that wee doe, in that *manner* and *meaſure*: whereof the Apoſtle maketh manifeſt exception: *it became him, &c.* in ſufferings not comely Chriſt was not to be like us. 4. Againe, *ſinne* is excepted, and in ſinne alſo the *cauſe* and *effects* thereof are comprehended: ſo then Chriſt could not be like unto us in our *conception*, which is the beginning and cauſe of ſinne: nor yet in our ſickneſſes and diſeaſes, which are the proper and immediat fruits and effects of ſinne: as it is in the Pſalme, *There is no reſt in my bones, becauſe of my ſinne.* Pſal.38.3.

How Chriſt was in all things like unto us.
Heb.2.17.
Heb.9.25.
Pſalme 38,3.

Heb.2.18.

3. The Apoſtle alſo giveth a reaſon, why it became Chriſt to be like us in his ſufferings and temptations: *He is able thereby to ſuccour them, that are tempted, in that he ſuffered and was tempted, Heb.2.* 18. Where the Apoſtle ſpeaketh not of Chriſts abſolute power, whereby he is able without experience had of our temptations, to ſuccour us: but of his humane compaſſion, whereby he is able by his owne feeling to have pitie of us: and though hee ſuffered not in body every particular griefe as wee doe, as our diſeaſes and ſickneſſes, yet by the experience which he had in other of our infirmities, hee hath a feeling alſo of thoſe, and therein in his pitifull compaſſion is able to helpe: wherefore, that Chriſt might be able alſo to ſuccour us in his owne feeling, when we are vexed in ſoule with terrour of conſcience, and the ſenſe of Gods wrath, it became him in his owne ſoule to feele the like. And ſo I conclude with S. *Ambroſe*; *Qui corpus ſuſcepit, omnia debuit ſubire quæ corporis ſunt, ut eſuriret, ſitiret, angeretur, &c.* He that tooke a bodie, muſt undergoe all things belonging to the bodie, as to be hungrie, thirſtie, to be grieved: *in 12. cap. Luc.* As he here ſaith of Chriſts body, ſo likewiſe of his ſoule: *Minus mihi contulerat, ſi non meum ſuſcepiſſet affectum, &c.* He had done little for me, if he had not taken mine affection: and againe, *Debuit dolorem ſuſcipere, ut vinceret triſtitiam non excluderet:* He was to take my ſorrow to overcome it, not to exclude it: *in Luc. 22.* By this ſentence then, thoſe ſorrowes of ours, which Chriſt excluded from himſelfe, are not yet vanquiſhed nor overcome.

Bernard ſaith, *Ut quos vivificavit mors tua, tua nihilominus trepidatio robuſtos, mœſtitia lætos, turbatio quietos redderet:* That thoſe whom thy death quickened, thy trembling might ſtrengthen, thy heavines might cheare, thy troubles might quiet: *in die S. Andr. ſerm. 1.* Our peace then and quietneſſe of ſoule is purchaſed by the like trouble and terror in Chriſts ſoule.

Ierem.23.9.

Auguſtine alſo in this behalfe maketh *Noah* a figure of Chriſts paſſion, who was drunken and uncovered in his tent: ſo Chriſt, ſaith he, *Calice paſſionis adeo factus eſt ebrius, ut ipſo tegmine corporis nudaderatur, &c.* So Chriſt was drunken as it were with the cup of his paſſion, that he was left naked of the covering of his bodie: *ſerm. 153.* he expreſſeth but one effect of this ſpirituall drunkenneſſe; the Prophet ſheweth another, Iere. 23. 9. *I am like a drunken man, for the preſence of the Lord*: It is then the wrathfull preſence of God, which is the cauſe as it were of the ſpirituall drunkennes of the ſoule: when it taſteth ſo deepely of the cup of Gods wrath, that it is ſo raviſhed and overwhelmed, like as the bodie, when it is intoxicate with ſtrong drinke.

Queſt.9. in numeros.

Now then to conclude this point, 1. *Theodoret* ſaith: *unde factum eſt, ut aliena peccata aſſumeret, cum propria non haberet, ille ſiquidem peccata noſtra tulit, & pro nobis afflictus eſt:* Whereupon it commeth to paſſe, that Chriſt aſſumed our ſinnes, having none of his owne, for he tooke our ſinnes, and was afflicted for us, &c. if Chriſt tooke upon him our ſinnes, he of neceſſity alſo did undergoe the wrath of his father for us, which was due unto our ſinnes.

Adverſ. Prax.

2. *Tertullian* ſaith: *Reliquit, dum non parcit, ſic reliquit, dum tradit:* God left his Sonne in not ſparing him, hee left him in delivering him to death: but not to ſpare, to give up unto death are effects of wrath.

Harm. ſect. 6. pag. 108.

3. Confeſſ. of Saxonie artic. 3. *He derived unto himſelfe, this true and exceeding great wrath.*

Part. 3. q. 47. artic. 3.

4. *Thomas* confeſſeth, that *Gods ſeveritie was ſhewed,—in not ſparing his Sonne*, now ſeverity is not without wrath toward him, that is not, in that ſeverity, ſpared.

Wherefore, if Chriſt were ſmitten and plagued of God for our ſinnes, *argum.* 1. If the whole chaſtiſement of our peace was upon him, *argum.* 2. If he was tempted in all things like us, *argum.* 3. then it remaineth that out of all doubt, he felt the terrors of ſoule, and had experience of the wrath of God againſt our ſinne: for ſuch temptations are the members of Chriſt ſubject unto.

The ninth part, that CHRIST did truly complaine upon the Croſſe, that he was forſaken of God, and that he verily felt himſelfe in his ſoule for our ſinne, for the time, as rejected of God in part, though not totally or finally.

The objections anſwered.

Artic. 24.

F*Evardentius* thus objecteth and reaſoneth. If Chriſt were truly forſaken of God, it would follow that the hypoſtaticall union was diſſolved, and that Chriſt was perſonally ſeparated from God, for otherwiſe he could not be forſaken. *Fevarden. p. 473. confut. 1.*

Matth. 27. 54.

2. The Centurion notwithſtanding Chriſt ſo complained and cryed out, yet confeſſeth thus of him; *this truly was the Sonne of God, he was a righteous man: Matth. 27.* Farre off was he, from imagining Chriſt to be forſaken of God, *Fevardent. p. 474. lin. 17.*

3. Chriſt was alwayes moſt holy, innocent, iuſt, and therefore acceptable unto God, hee was not then rejected or forſaken, *Fevardent. p. 474. confut. 3.*

4. Out of *Fulgentius*, *Divinitas Chriſti animam in inferno non deſeruit:* Chriſts divinity did not leave his ſoule in hell: *Ergo*, his ſoule was not forſaken. *Fevard, p. 474. lin. 32,*

5. If Chriſt had verily been forſaken, then he ſo crying out ſhould have deſpaired, which were horrible blaſphemy to affirme, *Bellarm. arg. 6. Fevard. p. 485. conf. 6.*

6. Chriſt prayeth for them which crucified him, ſaying: ***Father forgive them***, they know not what they doe. ***Luke*** 23.34. How could Chriſt pray unto God, or aſſure himſelfe to be heard, if hee were forſaken. ***p.***488.***conſ.***12. Luke 23.34.

7. How could Chriſt promiſe Paradiſe to the thiefe upon the Croſſe, if he were himſelfe forſaken and not ſure of Paradiſe: ***Fevard.p.***448.***lin.***32.

Anſ. 1. If Chriſt had bin ***totally*** and ***eternally*** forſaken, the perſonall union muſt have bin ***diſſolved***: but upon this ***temporall*** and partiall ***reiection*** there followeth not a ***perſonall*** diſſolution or generall dereliction. 2. As the body of Chriſt being without life, was ſtill hypoſtatically united to the Godhead, ſo was the ſoule of Chriſt, though for a time without feeling of his favour: the dereliction of the one doth no more diſſolve the hypoſtaticall union, than the death of the other: if life went from the body, and yet the diety was not ſeparated in the perſonall ***conſociation***, but only ſuſpended in ***operation***: ſo the feeling of Gods favour, which is the life of the ſoule, might bee ***intermitted*** in Chriſt, and yet the divine union not ***interverted***. 3. ***Auguſtine*** doth well ſhew, how this may be: when he ſaith, that ***Paſſio Chriſti dulcis fuit divinitatis ſomnus***: The paſſion of Chriſt was the ſweete ſleepe of his divinitie. ***lib.de eſſent. divin.*** Like as then in ſleepe the ſoule is not departed, though the operation thereof be deferred: ſo in Chriſts ſleepe upon the croſſe, the Godhead was not ***ſeparated***, though the working power therof were for a time ***ſequeſtred***.

2. 1. The Centurion being a Romane underſtood not the language, wherein Chriſt complained, crying out, ***hee was forſaken***, ſeeing the Iewes themſelves miſtooke his words, ſaying, ***hee called for Elias. Matth.***27.47. 2. And the Evangeliſt evidently ſheweth, that not the hearing of thoſe words, but the ſeeing of the earth-quake and other things which were done, drew that confeſſion from the Centurion, that Chriſt was the Sonne of God. ***Matth.***27.54. 3. Who denieth, but that notwithſtanding Chriſt truly complained he was forſaken, yet he was the Sonne of God ſtill? for the hypoſtaticall union was not hereby diſſolved, as I have anſwered to the firſt obiection: for like as the ſoule of Chriſt being parted from his body, was ſeparated only from it τοπικῶς not ὑποστατικῶς, locally, nor hypoſtatically: ***Damaſcene lib.***3.***de fid.c.***27. The ſoule ceaſed working in the body, yet was not divorced in the perſonall being from the body: ſo the filiall union was not ***diſſolved***, though the effectuall feeling were for a while ***diſcontinued***. 2. Matth.27.47. *The hypoſtatic union not diſſolved by Chriſts ſuffring in ſoule.*

3. 1. It followeth not becauſe Chriſt was alwayes the beloved ſonne of God in himſelfe, that therefore he could not bee forſaken for a time in reſpect of our ſinnes, which he as our ſurety anſwered for: If they can tell mee, how theſe two can ſtand together, that firſt God ſhould promiſe as concerning ***David, his ſeed ſhall endure for ever***, ***Pſal.*** 89.36. and yet the Church complaineth, ***thou haſt reiected and abhorred, and beene angry with thine annointed. Ibid.verſ.*** 38. then will I anſwere them how both theſe may be at once in Chriſt, ***dilection*** and ***dereliction***? like as then the elect members of Chriſt may be forſaken not totally, or finally, but ***ex parte***, in part, and for a time, and yet their election remaine firme ſtill; the ſame may be the caſe of our head, that he was ***ex parte derelictus***, onely in part forſaken, and for a time, alwayes beloved for his owne innocency, but for us and in our perſon, as our pledge and ſurety, deſerted. 3. Pſal.89 36.48. *The elect how for a time may be forſaken.*

2. ***Auguſtine*** very well ſheweth, how one man may at the ſame time both love and hate another: ***Hominem deus fecit, prævaricatorem ſe ipſe fecit; ama in illo, quod deus fecit, perſequere in illo, quod ipſe ſibi fecit***: God made man, and hee made himſelfe a ſinner, love that which God made, perſecute that which he made himſelfe. ***in Pſal.*** 100. So Chriſt in reſpect of his holineſſe and innocency the fruits and graces of the ſpirit, was beloved of God, but in regard of our ſinnes which were our owne workes, now layd upon Chriſt, as his owne, hee was as forſaken: ſee more for a fuller anſwere to this argument. ***part.***8.***reſp.ad obiect.***1.***et.***3.

4. 1. Chriſt indeed was not forſaken finally neither his ſoule in hell, nor his body in the grave, and ſo is S ***Peter*** to be underſtood, Act.2.27. ***Thou wilt not leave my ſoule in the grave or hell***: for like as Chriſts body was forſaken for a time in that it dyed, but not forſaken finally, becauſe it roſe from death: ſo his ſoule was forſaken in part while the terrors of God were in it, but not totally or generally, becauſe he ſubdued theſe ſorrowes of hell, wherewith he was compaſſed. 2. Saint ***Paul*** in the one ſenſe ſaith. 2. ***Cor.***4.9. ***We are perſecuted, but not forſaken***; that is, utterly, or finally: ***David*** in the other ſenſe complaineth, that hee was forſaken, ***Pſal.***22.1. that is in part, and for a time in his owne ſenſe and feeling: And ſo ***Auguſtine*** well ſaith: ***Unuſquiſque pro peccatis neceſſario flagellatur, ſed ab eo, ſi Chriſtianus eſt, miſerecordia dei non diſpergitur***: Every man is neceſſarily whipped for his ſinne, but he is not ſtripped of Gods mercy, if he be a Chriſtian, ***in Pſal.***88.***concion.***2. So there are two kinds of dereliction or forſaking, one is for a time and in part; ſo the elect may be, and Chriſt was upon the croſſe forſaken: another which is totall, finall, and generall, and ſo neither Chriſt nor his members are forſaken. 4. Acts 2.27. 2.Cor.4.9. Pſal.22.1. *Chriſt not forſaken totally, or finally.*

5. 1. Neither doth it follow that Chriſt uttered words of deſperation, if hee had felt himſelfe indeed in his ſoule forſaken: for wee muſt diſtinguiſh betweene the faith of Chriſt, which was alwayes ſound and firme, and the ſenſe of his humane infirmitie, which cauſed him to complaine; ſo that in the deepeſt bottome of the anguiſh of his ſoule hee is upheld and ſuſtained by his faith, ſaying, ***My God, my God***: whereby he ſheweth his ſingular confidence and truſt in God, notwithſtanding the preſent ſenſe of his wrath. 5. *Chriſt complaineth he was forſaken without all deſpaire.*

2. ***Bellarm.*** 1. If Chriſt did ſuffer the puniſhment of the damned and of hell, as ***Calvine*** affirmeth,

then he alſo deſpaired: for deſperation is an eſſentiall part of the paine of hell. 2. This ſpeech of Chriſt it was either deliberate and adviſed, or indeliberate and unadviſed: if the firſt, then Chriſt verily deſpaired; if the ſecond, his paſſions were inordinate, which is not to be admitted.

3. Neither can it be imagined, that the firſt clauſe (my God, my God) ſhould be adviſedly ſpoken, and the other (why haſt thou forſaken me) to be unadviſedly uttered; was Chriſt ſo weake and inconſtant, that he could not continue foure words in faith?

4. And if the firſt words, ***my God, my God***, are a correction of the other, then the correction goeth before the errour, which were abſurd. ***Bellarm. lib. 4. de anim. c. 8. arg. 6.***

Contra. 1. Such puniſhment of hell, as Chriſt might endure without ſinne, we doubt not to aſcribe unto him: but deſperation is a deteſtable ſinne, and therefore farre from Chriſt: the Apoſtle teacheth us to make this exception, Heb. 4. 17. that Chriſt ***was tempted in all things as we are, ſinne only excepted:*** wherefore this is a meere cavill to obiect that, which is by the Apoſtle directly excepted. And ***Auguſtine*** alſo ſaith: ***Solus Chriſtus ſine peccato, peccati pœnam ſubire dignatus eſt:*** Only Chriſt without ſinne vouchſafed to undergoe the puniſhment of ſinne. ***contr. 2. Epiſt. Pelag.*** 44. Therefore no puniſhment which is neceſſarily accompanied with ſinne, can be faſtned upon Chriſt. Heb. 4. 17.

How our bleſſed Saviour at the ſame time ſheweth both his humane infirmitie and conſtancy of faith.

2. The whole ſpeech of Chriſt was adviſed and deliberate, and yet no deſpaire at all: in which deliberative ſpeech both he cryeth out in the feeling of his ſorrow, that it might appeare what he endured for us, and he alſo uttereth his faith and confidence, to teach us by his example to bee confident in our trouble. ***Damaſcene*** ſaith well for the firſt, μὴ ἐπὶ ἐλαττώματι φύσεως, &c ἀλλ' ἐπὶ ἐνδείξει ὑπάρξεως, that which was ſayd and done proceeded not from the fault or ***depravation of nature***, but for the ***demonſtration of his true exiſtency and humanitie: lib. 3. de fid. c.*** 22. For the other S. ***Ambroſe*** ſpeaketh: ***Dubitatio illa nos firmat, ne tu ſi cœperis dubitare deſperes:*** His doubtfulneſſe doth ſtrengthen us, leſt thou, when thou beginneſt to doubt, ſhouldeſt deſpaire, ***lib. 2. de fid. c. 4.***

3. 1. Neither doth the faith of Chriſt conclude it ſelfe within theſe words onely, ***My God, my God***, but is continued throughout the whole ſenſe and ſentence: for at the ſame time Chriſt both ſheweth his humane ***infirmitie***, and his ***conſtant fidelitie***, his exceeding great ***paſſion*** and his excellent ***confeſſion.*** As ***Damaſcene*** ſaith: φυσικῶς ἀδυνατήσας, νευρωθεῖσα, his will was firſt tempted of his naturall ***infirmitie***, and againe, νευρωθεῖσα, it was corroborate and ſtrengthned by his divine will. ***lib. 3. de fid. cap.*** 18. 2. Neither is this ſo ſtrange a thing, for nature and faith to appeare at once: as the Prophet ***David*** ſheweth in himſelfe, Pſal. 31. 22. ***I ſayd in my haſte, I am caſt out of thy ſight:*** here is ***Davids*** infirmitie; ***yet thou heardeſt the voyce of my prayer:*** here is his faith and ſtabilitie.

4. Neither doe we ſay, that one part of the ſentence is a correction of the other: but the whole ſheweth a ſingular moderation and direction by faith, of Chriſts naturall affection in the middeſt of his deepeſt paſſion: So the Apoſtle ſaith, Heb. 5. 8. ***that he learned obedience by the things which he ſuffered.*** And ***Auguſtine*** witneſſeth: ***Unde patefacit, quod et humanam habuit voluntatem, per quam obediit patri, & immaculatam ab omni peccato eandem voluntatem:*** Whereby hee ſheweth, that he had both an humane will, by the which he was obedient to his father, and the ſame will immaculate and free from all ſinne: ***ex epiſt. Agathon. ad Conſtantin.*** Hebr. 5. 8.

6. 7. Chriſt notwithſtanding this ſenſe of his dereliction, might and did both promiſe paradiſe to the thiefe, whereof he doubted not, and pray in charity for his perſecutors: for his faith, hope, and charity failed not in the deepeſt of his agonie: for though he felt Gods wrath in his humane ***ſenſe and infirmitie***, yet his faith was ſtedfaſt in all ***godly conſtancie***: and ſo as ***Ambroſe*** ſaith of the like requeſt of Chriſt, when he prayed that the cup might paſſe, &c. that there was both ***vox carnis & devotio ſpiritus***, the voyce of the fleſh, and the devotion alſo of the ſpirit. In like manner in this place Chriſt ſheweth in the complaint his humane ſenſe, as alſo his godly confidence, ***Ambr. lib. 4. in Luc.***

The Queſtion Confirmed.

That our bleſſed Saviour bearing our ſinnes in himſelfe upon the Croſſe, did verily feele Gods wrath in his ſoule, and truly complained in reſpect thereof, that he was forſaken of God; he himſelfe thus evidently teſtifieth.

Argum. Our Saviour cryeth out and complaineth upon the croſſe: ***My God, my God, why haſt thou forſaken me?*** Matth. 27. 46. Theſe words were uttered in truth, not in colour or ſhew: as ***Athanaſius*** ſaith: φύσει, καὶ ἀληθείᾳ οὐ δοκήσει τὰ πάντα ἐγίνετο, All things were done naturally and in truth, not in opinion, or ſhew, ***ad Apollinar. Ergo***, Chriſt did feele himſelfe in his ſoule forſaken of God. Matth. 27. 46.

Anſ. 1. One anſwere is, that Chriſt ſpeaketh in our perſon, and not in his owne; to the which ſenſe ſome of the Fathers ſeeme to incline: as ***Damaſcene. lib. 3. de fid. c.*** 24. he ſaith he was forſaken, becauſe we were juſtly forſaken for our ſinnes.

2. But the moſt common anſwere is this, that Chriſt was forſaken in reſpect of his body and fleſh, which was yeelded up into the hands of the Iewes to kill and crucifie, and uſe at their pleaſure, and therfore Chriſt complaineth, that God would not deliver him: ***ſic Bellar. reſp. ad arg. 4.*** as if Chriſt in effect had thus ſayd: My God, which diddeſt deliver ***Noe*** from the flood, ***Abraham*** from ***Ur*** of the Chaldees, ***Iſaac*** from the ſword of his father, ***Iacob*** from the hands of his brother, ***Iſrael*** out of Egypt, ***Ioſeph*** out of priſon, ***David*** from ***Goliah***, &c. why haſt thou left me without any helpe? ***ſic Fevard. p. 447.***

3. To this purpoſe the Frier alleageth divers Fathers, as *Tertullian, Origene, Epiphanius, Cyrill, Hierome, Bernard, p.*479. Whoſe teſtimonies ſhall be examined afterward.

*Contra.*1. It is evident, that Chriſt ſpeaketh in his owne perſon, ſaying, *Why haſt thou forſaken me?* 2. As *Origen* ſaith, *Non ſat eſt credere mentiri Chriſtum dicentem, quare, &c.* It is not ſafe to beleeve that Chriſt lyed when he ſaid, why haſt thou forſaken me? *Tract.*35 *in Matth.* But if Chriſt had ſaid he was forſaken, and yet was not, it had beene an untruth. 3. As for *Damaſcens* ſentence, it is rejected by *Iodocus Clictoveus* in his enarrations upon that place. 4. And yet *Damaſcene* may very well be interpreted otherwiſe: for he ſaith that Chriſt thus ſpake, ἡμέτερον οἰκειούμενος πρόσωπον, having put on, aſſumed, or inhabiting our perſon: which is as he expoundeth himſelfe, *cap.* 25. ἀναδεχόμενος, receiving our perſon, that is, μεθ' ἡμῶν ταττόμενος, being ordained with us, that is, made like unto us: ſo then his meaning is, that Chriſt in our perſon, that is, in reſpect of his humanity taken from us, thus complained.

2. Neither can it be referred to the leaving of Chriſt in his bodily death and torments. 1. The ſenſe of theſe words muſt be derived from the 22. *Pſal. verſ.* 1. were the Prophet complaineth not ſo much of any outward affliction, but that he was without ſpirituall comfort, *Why art thou ſo farre from my health, and the voyce of my roring?* And to the like effect he prayeth, *Pſal.* 51.11. *Caſt me not away from thy preſence, and take not thy holy ſpirit from me:* verſ. 12. *reſtore me to the joy of thy Salvation.* To be caſt away then, or forſaken, is to be left comfortleſſe of Gods Spirit. 3 Pſalme 22.1. Pſal. 51.11. *Chriſt not forſaken onely in reſpect of his bodily death.*

2. If Chriſt ſhould have ſo cryed out, and, as the Prophet ſaith, rored, in reſpect of his bodily death, he ſhould have ſhewed himſelfe weaker, than many of his members, who were chearefull in the midſt of their torments, being inwardly comforted.

3. If this forſaking of Chriſt, were the leaving of him to the pleaſure of his perſecutors, it is likely that Chriſt would have uttered this voyce in the beginning of his paſſion, being now already nayled to the croſſe, for even then had they wrought their will upon him; but hee ſo cryed not till three houres after: and at the ninth houre being ready to give up the ghoſt, and having wreſtled all this while in his ſoule with the terrors of hell, and having felt the abſence of Gods favour within, as the world wanted the Sunne-light without, then he cryed out and complained, *My God, my God, &c.*

4. Neither doth the Scripture uſe to call this a *dereliction*, or *deſertion*, when a man is left to his perſecutors: as Saint *Paul* ſaith, *we are perſecuted, but not forſaken,* 2 Cor.4.9. 2 Cor.4.9.

5. In this complaint of Chriſt, the whole perſon of Chriſt conſiſting of both his natures is expreſſed, the one part or nature of Chriſt forſaketh, that is his Deity, the other is forſaken, namely, his humanity: then the ſoule of Chriſt is alſo in this inſtant forſaken, as well as his body: for it either forſaketh, or is forſaken: but not the firſt, for it was the Godhead onely that left him, not in *eſſence* but in *ſenſe*; not in *being*, but in *feeling*: *Ergo*, his ſoule was forſaken.

6. Neither did the perſecutors force Chriſts ſoule out of his body, that in that behalfe hee ſhould complaine as *forſaken*: for he laid downe his life of himſelfe, no man tooke it from him, *Iohn* 10.18. And as *Ambroſe* writeth upon theſe words, *Emiſit ſpiritum*, Hee gave up the ghoſt; *Quod emittitur voluntarium; quod amittitur neceſſarium eſt:* That which is emitted or ſent forth is voluntary; that which is amitted is neceſſary, *in Luc.*22. Ioh. 10.18.

7. Chriſt was forſaken, but in deeper degree and meaſure of feeling, yet without ſinne as his members doe often finde themſelves forſaken; but his members doe feele the terrors of conſcience, and for the time are as forſaken in their feeling: as it appeareth in *David*, Pſal.31.20. *I am caſt out of thy ſight:* In *Iob* 30.21. *Thou art an enemie unto me, &c. Ergo*, So was Chriſt forſaken: for as *Ambroſe* ſaith, *Flagellatus eſt ipſe, ne nos flagellaremur:* He was ſcourged, that we ſhould not be ſcourged, *in Luc.* 22. So he was forſaken, that we ſhould not be forſaken. Pſal.31.20. Iob 30.21.

1. *Tertullian* ſaith, *Reliquit dum non parcit:* God left his Sonne in not ſparing him, hee left him in delivering him, *lib. ad Praxean.* To this not ſparing belongeth the ſpirituall forſaking: this teſtimony is not againſt us. 3.

2. *Origen* ſaith, *Derelictus fuit, comparatione gloriæ, &c. ad confuſionem*: Hee was forſaken, comparing his glory which he had with his Father to this preſent confuſion upon the croſſe, *Hom.*35. *in Mat.* As though the dereliction of his ſoule doth not properly belong unto this confuſion.

Epiphanius ſaith: *Non ſeparata deitate, &c.* Chriſt did not thus cry out, as though his deitie were ſeparated, *contr. hereſ.*69. As though any man ſaith, that Chriſt was forſaken of his Godhead: this ſentence is improperly alleaged.

4. *Cyrill*: *Opus erat ad fidem noſtram, &c.* It was neceſſary to our faith, that Chriſt ſhould ſhew himſelfe a true man in his paſſion: and therefore leſt any man ſhould doubt, as a man hee crieth out, *My God, my God: lib.* 10. *Theſaur.c.*3. This teſtimony rather maketh againſt the Frier: for if Chriſt by thus crying out would declare himſelfe to bee a perfect man, who conſiſteth of body and ſoule, it muſt follow, that the whole man Chriſt complaineth, that hee was in his whole humanity forſaken.

5. *Hierome* ſaith: *Chriſtus derelictus pro parte carnis*: Chriſt was forſaken on the behalfe of his fleſh, *in Pſal.* 21. By fleſh he underſtandeth the whole humanity of Chriſt: as in the ſame place, *Humanitas loquitur quomodo derelicta fuerit in Adam:* His whole humanity ſpeaketh how it was forſaken in *Adam:* which was both in body and ſoule.

6. *Bernard* ſaith, *Quadam ibi derelictio fuit, ubi nulla fuit in tanta neceſſitate virtutis exhibitio, nulla*

oſtenſio majeſtatis: It was a kinde of dereliction, when in ſuch neceſſity there was no vertue exhibited, no majeſtie declared, *ſerm. 5. de verb. Iſaia.* This may be referred as well to the ſayling of inward comfort, as to the aſſayling of outward croſſes: for neither in the one nor the other, did the divine majeſty comfort, and vertue declare it ſelfe.

4. Now on the contrary ſide I will produce the Fathers teſtifying for the truth. 1. *Origen: Forſitan videns peccata hominum, pro quibus patiebatur, dixit, &c.* It may be that Chriſt ſeeing the ſinnes of men, for the which he ſuffered, cryed out, that hee was forſaken. And againe, *Non exiſtimo humano more iſta dixiſſe propter calamitatem, qua eum comprehenderat in cruce:* I doe not thinke that he ſaid thus after the manner of men, becauſe of the calamity, which faſtened upon him on the croſſe; *Tract. 35. in Matth. Origen* then maketh not the outward calamity of the croſſe, but the inward ſuffring for our ſinnes, the ground and cauſe of Chriſts dereliction.

2. Ambroſe: *Quoniam delicta aliena ſuſcepi, etiam delictorum alienorum verba ſuſcepi, ut me derelictum à patre dicam:* Becauſe I have taken other mens ſinnes, I have alſo taken the words of their ſinnes to ſay, I am forſaken of my Father, *de incarnat. c. 25.* This dereliction then of Chriſt proceeded from the conſideration of our ſinnes, which lay upon him. And againe, *Dubitatio illa nos firmat, ne & ſi tu dubitare cœperis, deſperes:* His dubitation is our confirmation, that in our doubting we fall not into deſperation, *lib. 2. de fid. c. 4.* He calleth the perplexity and dereliction of Chriſt in his ſoule, *dubitation*, or doubtfulneſſe: though to ſpeake properly Chriſt doubted not at all.

3. Hierome: *Chriſtus ſic oravit in cruce, Deus, deus, quid dereliquiſti me? longe à ſalute meâ verba delictorum meorum, &c.* Chriſt thus prayed upon the croſſe, My God, my God, why haſt thou forſaken me? farre from my health are the words of my ſinnes, *lib. 3. adverſ. Pelag.* Chriſts dereliction then was grounded upon our ſinnes, which he bare. Againe he ſaith, *Deſpectus erat & ignobilis, quando pendebat in cruce, & factus pro nobis maledictum peccata noſtra portabat, & loquebatur patri, Deus meus, &c.* He was deſpiſed and abuſed, when he hung upon the croſſe, and being made a curſe bare our ſinnes, and ſpake to his father, My God, my God, why haſt thou forſaken me, &c. *in Eſaiam, c. 53.* the bearing then of our ſinnes, was the ground of this curſe.

4. Auguſtine: *Non dedignatus eſt aſſumere nos in ſe, transfigurare nos in ſe, & loqui verbis noſtris, ut nos loqueremur verbis ipſius, hæc enim mira commutatio facta eſt, & divina peracta ſunt commercia, &c.* He vouchſafed to aſſume our nature to himſelfe, to transfigure us in himſelfe, to ſpeake our words, that we might ſpeake his words: for a wonderfull commutation is made, and a royall or divine exchange effected, &c. *in Pſalm. 30.* As we then ſpeake with Chriſts words of ſpirituall comfort, ſo he ſpake our words in his ſpirituall diſtreſſe: and as wee in our trouble of minde complaine of the abſence of Gods comfort, ſo did Chriſt.

5. Hilary: *Chriſtus cruci univerſa ea, quibus infirmabamur, affixit; ideo peccata noſtra portat & pro nobis dolet, &c.* Chriſt did faſten to his croſſe all thoſe things univerſally, whereby we are weakened and troubled: therefore he bare our ſinnes, and was grieved for us, &c. *c. 31. in Matth.* If Chriſt faſtened all our infirmities in himſelfe to the croſſe, then alſo the ſenſe and feeling of deſertion and dereliction.

6. Beda: *Ut homo loquitur meos circumferens metus, quod in periculis poſiti à Deo nos deſeri putamus:* He ſpeaketh as a man bearing our feares, becauſe when we are in danger we thinke we are forſaken of God. *in 15. Marc.* If Chriſt then complained of *deſertion* and forſaking, as his members in their extremity uſe to doe: then was it the dereliction of his ſoule, which he felt, as his members in ſome meaſure uſe to feele.

Iranæus ſaith: *Proprio ſanguine redimente nos Domino, & dante animam pro noſtris animabus, & corpore ſuo pro noſtris corporibus:* Our Lord redeeming us, giving his ſoule for our ſoules, and his body for our bodies, &c. *lib. 5. c. 1.* Hence it will follow, that ſeeing he gave his ſoule and body for us, in bearing the curſe due unto us, that he bare the curſe both in his body and ſoule.

Harm. ſect. 6. pag. 104.

8. Confeſſ. of Belgia. artic. 21. *Chriſt being juſt ſuffered in ſoule and body for the unjuſt, in ſuch ſort, that feeling the horrour of theſe puniſhments that were due unto our ſinnes, hee did ſweat water and blood, and at the length cryed out: My God, my God why haſt thou forſaken me, &c.*

9. The ordinary gloſſe noteth upon theſe words, *My God, my God, humana natura erat derelicta, ſed non Dei filius:* The humane nature was forſaken, not the Sonne of God, &c. If the humane nature, then his ſoule, as well as the body: See *Ferus* alleaged in the next queſtion following, who underſtandeth this dereliction of the terror of the conſcience.

Wherefore ſetting apart all other devices and conjectures of men, I reſolve with *Origen:* firſt, that neither Chriſt complained in humility, that hee was forſaken of the deity: for then hee ſhould have complained untruly. Secondly, neither that in regard of the preſent darkenes he ſo ſaid, as ſome thinke. Thirdly, nor yet did he ſpeake in the perſon of the Iewes, which were *rejected*, that the Gentiles might be *elected.* Fourthly, nor yet did hee make this outcry by reaſon of his outward calamity upon the croſſe: all theſe conjectures *Origen* refuſeth, and concludeth rather, that Chriſt becauſe of our ſinnes which he bare, for the which he felt Gods anger, and himſelfe forſaken, thus cryed out and complained upon the croſſe, *tract. 35. in Matth.*

The tenth part, that CHRIST was verily made a curſe for us, and did beare both in his body, and ſoule, that curſe, which by reaſon of the tranſgreſsion of the Law was due unto us.

The objections anſwered.

AGainſt this poſition the Frier uſeth no ſpeciall arguments, but ſuch as were before produced againſt Chriſts feeling of the wrath of God. Artic. 25.

1. If Chriſt ſtood accurſed for us in his ſoule before God, then there would follow a diſſolution of his perſon from the unitie of the Godhead: but Chriſt *ſemper ſine rapina ſe æqualem Deo, &c.* alwayes without any robbery, or injury to God, tooke himſelfe to be equall to him, *Fevardent. pag.* 471. *lin.* 6.

2. Chriſt was alwayes beloved of God and in his favor: *Ergo*, not accurſed, *Fevardent, pag.* 470. *confutat*, 4.

3. If hee were accurſed, then alſo he deſpaired, and was damned, *Fevardent. pag.* 446. *confutat.* 5. *lin.* 5. 11.

Anſw. Theſe objections I have anſwered before, *part.* 8. *reſponſ. ad object.* 1. 2, 3. *& part.* 9. *reſponſ. ad argum.* 5. The ſumme of our anſwere was this: 1. That there is no more feare of the diſſolution of Chriſts perſon, for the ſpirituall curſe lying upon his ſoule, than for the externall, ſhewed in the death of his body. 2. Neither is the eternall love of God hereby diſcontinued or interrupted: for as I ſhewed, this dereliction or curſe, was not totall but partiall; temporall, not eternall: and Chriſt for his owne innocencie and holineſſe was alwayes beloved of God, but ſtood accurſed for our ſinnes: See our anſwere more at large, *part.* 8. *reſponſ. ad object.* 1, 2, 3. *& part.* 9. *reſponſ. ad object.* 1. 3. Neither upon the admitting of this curſe, ſhall either damnation or deſperation follow in the ſoule of Chriſt: though it were ſpirituall, yet was it not eternall: though there were a dereliction, yet no deſperation: though deſolation for a time, yet no damnation: it was *painefull*, yet not *ſinfull*: Chriſts ſoule was *perplexed*, yet his faith not *perverted*: hee was not onely upon the *croſſe*, but under Gods curſe for us; *damnation* and *deſperation* are the inſeperable companions of eternall and totall *malediction*: but ſo was not Chriſt accurſed; but in part and for a time. 1. The execration of his ſoule doth no more enforce *damnation* and *deſperation*, than the *malediction* of his body, which is granted. 2. *Ieremie* felt himſelfe under Gods wrath and curſe, when he ſayd, *Woe is me, Ierem.* 15. 10. and *ver.* 17. *Thou haſt filled me with indignation, verſ.* 18. *My plague is deſperate, why art thou to me as a lyer?* Ier. 20. 14. *Curſed be the day wherein I was borne*: yet *Ieremie* was neither damned, nor deſpaired. 3. We doubt not to aſcribe all our tentations to Chriſt, but without ſinne; therefore he muſt be freed from *damnation* and *deſperation*. As *Bernard* well ſaith, *Suſcipiens pœnam, & neſciens culpam*: hee taſted the ſmart, but tooke not the ſinne, *ad milit. templ. c.* 10. But for more full anſwere, I referre the reader to the ninth part, *reſponſ. ad objectionem.* 5.

How Chriſt was made a curſe for us without diſſolution of his perſon, or deſperation.

Ierem. 15. 10. 17.

Chap. 20. 14.

The Queſtion Confirmed.

THe Apoſtle in moſt direct words proveth the queſtion, when he ſaith, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, when he was made a curſe for us: as it is written, Curſed is every one that hangeth on a tree*: I ſay then with *Ambroſe, Cur erubeſcam fateri, quod Apoſtolus non erubuit alta voce profiteri?* Why ſhould I be aſhamed to confeſſe that, which the Apoſtle with a loud voyce hath profeſſed, that Chriſt was truly made a curſe for us? Galath. 3. 13.

Anſw. 1. Chriſt may be ſaid to be a curſe, that is, *maledictionis remiſſio*, becauſe he remitted or releaſed the curſe, *Fevard. p.* 377. *confutat*, 2. *lin.* 18.

2. He was accurſed onely in reſpect of his ignominious death, as *Pſal.* 22. 6. *Opprobrium hominum, & abjectio plebis*: I am a ſhame of men, and the contempt of the people. *Fevard. p.* 470. *confut.* 3. *l.* 11. Pſal. 22. 6.

Contra. 1. The firſt anſwer the Apoſtle remooveth, when he ſaith, *Chriſt hath redeemed us from the curſe of the Law, when he was made a curſe for us*: to bee made a curſe and to redeeme us from the curſe, are not all one; but the remitting of the curſe, is all one with the redeeming from the curſe: *Ergo*, the remitting of the curſe is not to be made a curſe. 2. Againe, the Apoſtle proveth Chriſt to be curſed, becauſe he hanged on a tree, as it is written, *Curſed is every one that hangeth on a tree*, that is, he is indeed accurſed, not the curſe onely remitted. 3. The receiving of the curſe is one thing, the remitting another: firſt, Chriſt tooke the curſe upon himſelfe, and ſo tooke away the curſe: *maledictio* then, and the *remiſſion* of the malediction are two divers things.

2. That this curſe, wherewith Chriſt was accurſed for us cannot be referred to the externall death upon the croſſe, it appeareth by theſe reaſons.

Not the death of the croſſe, but the cauſe maketh it accurſed.

1. S. *Hierome* ſaith, *Non quicunque pependerit in ligno, maledictus eſt a Deo, ſed qui propter ſcelus ſuſpenſus*: not every one that hangeth upon a tree, is curſed before God, *but hee that hangeth there*

for

Deut.21.22.

for his ſinne: in 3. ad Galat. Like as if *Haman* had prevailed againſt *Mordecha*, and hanged him upon the gallowes which hee had made for him; *Mordeche* in his innocencie, notwithſtanding that ignominious death, ſhould not have ſtood accurſed: wherefore it was not the death of the croſſe, but our ſinnes hanging upon the croſſe, that derived this curſe upon Chriſt; this alſo is evident out of *Moſes*, that not the kinde of death, but the deſert of death made it ignominious, *Deut.* 21. 22. *If a man have committed a treſpaſſe worthie of death, and be put to death, and thou hang him on a tree, &c.* We ſee then that our ſinnes hanging with Chriſt upon the croſſe, made the ſame an accurſed death.

2. Chriſt was made that curſe, which hee redeemed us from, otherwiſe the Apoſtle had not reaſoned ſoundly, *we are redeemed from the curſe, becauſe Chriſt was made a curſe*; hee remitteth that curſe to us, which he received in himſelfe. *Beda* alſo ſaith, *Chriſtus ſupplicium noſtrum ſine reatu ſuſcepit, ut ſolveret reatum, & finiret ſupplicium:* Chriſt hath taken our puniſhment without guilt, to looſe the guilt, and end the puniſhment, *in 3. ad Galat.* What other puniſhment ended he, but that we tooke? but to us was due for the tranſgreſſion of the Law, the curſe both of body and ſoule: *Ergo*, the ſame curſe Chriſt tooke.

3. The words in *Moſes* are *maledictus Deo*, hee is curſed to God, that hangeth on a tree, but no death in it ſelfe is more ignominious than another before God, the ſhame thereof is externall, and concerneth men: *Ergo*, the curſe was not in the ignominious death: the ordinary gloſſe thus noteth upon theſe words: *Non eſt hoc in contumeliam Domini, quid mirum ſi maledictus dicitur Deo, qui habet in ſe, quod Deus odit, i. peccatum:* This redoundeth not to the reproch of God; for what marvell, if he bee ſaid to be accurſed to God, that hath in himſelfe that which God hateth, namely ſinne, *in 3. Gal.* it is not the manner of the death onely, that made it ignominious, but our ſinnes, which Chriſt bare.

whether Chriſt tooke upon him mans mortall nature.

4. *Oecumenius* upon this place thus writeth: we were ſubject to the curſe becauſe we had tranſgreſſed the Law; Chriſt was not ſubject, becauſe he had fulfilled it: *Eam ergo execrationem ſuſcepit, cui obnoxius non erat, quum ſuſpenſus fuit in ligno, ut execrationem ſolveret, quæ adverſus nos erat:* He therefore tooke that curſe, to the which hee was not ſubject, when hee hanged upon the tree, to looſe the curſe which was againſt us, *in 3. ad Gal.* From hence I reaſon thus: Chriſt tooke that curſe for us, which otherwiſe was not due unto him; but a poſſibility to dye, was incident and appertaining unto the humane nature of Chriſt, though he had not died for us, which notwithſtanding was impoſſible: *Ergo*, the curſe was not in Chriſts death onely. That Chriſt was by his owne nature ſubiect to mortality, 1. The Scripture teſtifieth; *It became him in all things to be like unto us*, Heb. 2.17. *Ergo*, hee was mortall as we are by nature. 2. S. *Ambroſe* giveth this reaſon: *Quis exceptum ſe putet à conditione moriendi, qui non exceptus ſit à conditione naſcendi:* Who can thinke himſelfe exempt from the condition of dying, that is not freed from being borne? *in obit. Valentinian.* Chriſt therefore being borne, had an aptneſſe in his nature to dye. 3. *Damaſcene* εἰ ἄφθαρτον τὸ σῶμα οὐχ ὁμοούσιον ἡμῖν: If the Lords body had beene immortall, it had not been of the ſame ſubſtance with ours: then it would follow ſaith hee, that Chriſt was not truly made man, and ſo conſequently we not truly ſaved: *de fid. lib. 3. c. 28.* 4. And *Ambroſe* againe ſaith: Chriſt was not exempted from death, *Vt carnis quam ſuſceperat, legem non recuſaret:* That he ſhould not refuſe the Law of the fleſh, which he tooke: *In Luk. 22. Mors Chriſti communis ſecundum naturam corporis, ſpecialis ſecundum virtutem:* Chriſts death was common in the nature of his body, but ſpeciall in reſpect of the vertue and power thereof: *Ambr. ibid.*

Chriſt ſhould not have died but for us.
Heb. 2.9.

Yet leſt I be here miſtaken, as though I did thinke, that Chriſt, if he had not died upon the croſſe, (if it had been poſſible) ſhould otherwiſe have died. I am farre from ſo thinking: for Chriſt had never taſted death but for us, *Heb.* 2.9. I onely ſhew that the law of mortality was in his fleſh by the nature thereof, which law notwithſtanding by his divine Spirit, ſhould have been ſuſpended and overruled. So that he was not, but in the caſe of our redemption, to have died. And here I willingly embrace *Damaſcenes* judgement. The fleſh of Chriſt τὸ κατὰ φύσιν θνητὸν ὑπάρχον ἐν αὐτῷ, was not by nature free from mortality, but yet ζωοποιὸς γέγονε, it was a quickning and living fleſh, and exempted from mortality by the hypoſtaticall union of the Godhead: *de fid. orthod. lib. 3. c. 21.*

Thus then I conclude with *Auguſtine*: *Credo filium Dei mortuum eſſe non ſecundum pœnam iniuſtitiæ quam ex toto non habuit, ſed ſecundum legem naturæ, quam pro humani generis redemptione ſuſcepit:* I beleeve that the Sonne of God died, not according to the puniſhment of unrighteouſneſſe, which he had not at all, but according to the law of nature, which he tooke for the redemption of mankinde. *contra felician. c.* 18. If death then and mortality were in Chriſts nature, and thereunto appertaining, but the curſe which he tooke, did not belong unto him, but to us onely for our ſinne; it followeth, that this curſe was not wholly in the death of his body.

Heb. 11.35.

5. That curſe which Chriſt did beare, he hath redeemed us from: but wee are not freed nor redeemed from ſhamefull and ignominious kinds of death: the members of Chriſt *have been racked, ſtoned hewen aſunder, &c.* Heb. 11.35.37. *Ergo*, the curſe which was laid upon Chriſt, was not in his ignominious death.

Heb. 12.2.

Obiect. 1. The Apoſtle ſaith: *Heb.* 12.2. *That Ieſus endured the croſſe, and deſpiſed the ſhame*, he referreth the *ſhame* to the manner of death upon the croſſe.

Anſw. 1. The Apoſtle ſpeaketh of the ſhame of the croſſe, but not of the curſe. 2. Wee confeſſe that it was a ſhamefull and curſed death, but therein lay not the whole curſe. 3. To this ſhame belonged not onely the manner of death which Chriſt ſuffered, but in that hee was counted among tranſgreſſors. *Iſay* 53.12. and was put to death by the Iewes as a tranſgreſſor of their law: and ſo herein conſiſted the chiefe part of the ſhame and curſe of the croſſe, that he bare our ſins, and ſo was counted a tranſgreſſor for us.

Iſay.53.12.

Obiect. 2. But the Apoſtle proveth Chriſt to be made a curſe, onely becauſe he hanged upon a tree: the ignominie then of his death made the curſe.

Anſw. 1. We grant it was a curſed death, but therein the Apoſtle wholly and onely placeth not the curſe. 2. I ſhewed before out of *Moſes* and *Hierome*, that not the hanging of every one, but only of malefactors was accurſed: ſo that not the *death*, but the *deſert*, not the *condition*, but the *cauſe*, not the *ſuſpenſion*, but the *tranſgreſſion* made the curſe: and ſo Chriſt in this ignominious death was made a curſe by reaſon of our ſinnes that were layd upon him: and thus as he was made ſinne for us, and reputed a ſinner in our ſtead; ſo verily he felt Gods wrath and curſe in his ſoule, which was due to our ſinnes.

I will conclude with *Auguſtine: Maledictus omnis, &c. qui benedictus in ſua iuſtitia, maledictus ob delicta noſtra*: Curſed is every one that hangeth on a tree, even every one, yea, the Sonne of God himſelfe,—who was bleſſed in his owne righteouſneſſe, but accurſed for our ſinnes: And before, hee thus writeth: rehearſing the Apoſtles words, that Chriſt was ſent in the ſimilitude of ſinfull fleſh, *Rom.* 8.3. *Illa de peccato eſt mors, &c.* Becauſe death is of ſin, that fleſh, though of the virgine, yet was mortall, had the ſimilitude of ſinfull fleſh, &c. And againe the Apoſtle ſaith, *God made him ſinne for us.* 2. *Cor.*5.20. *Maledictum comes peccati*: But malediction is the companion of ſinne or tranſgreſſion. *cont. Fauſt. Manich. lib.*14.*c.*5.6. If Chriſt then were accurſed for our ſinnes, if hee by nature of his fleſh were ſubject to mortalitie, if malediction were adherent to our ſinnes which he bare, then did not the curſe only conſiſt in his outward death: We confeſſe, that it alſo was part of the curſe, as *Auguſtine, ibid. c.*9. *Mors ipſa ex maledicto eſt*: Death is accurſed, becauſe it is the puniſhment of ſinne, but it was not the whole nor the greateſt part of that curſe, which Chriſt was made for us.

Rom.8.3.

2.Cor.5.20.

Againe, he thus writeth upon thoſe words of the Apoſtle, Galath.3.13. *Curſed is every one, &c. Chriſtus ex parte mortali pependit in cruce: quid niſi mors Domini in ligno pependit—quid pependit in ligno, niſi peccatum veteris hominis, quod Dominus—pro nobis ſuſcepit—in eius peccati & mortis figura Moſes in eremo—erexit ſerpentem—non igitur mirum ſi de maledicto vicit maledictum, de morte mortem, de peccato peccatum—hæc omnia in cruce triumphata ſunt, &c.* Chriſt in his mortall part hung upon the croſſe: what but the death of our Lord hung upon the croſſe,—what but the ſinne of the old man did hang upon the croſſe, which the Lord undertooke for us? as the Apoſtle ſaith, *hee made him ſin for us*: for a figure of this ſinne and death, *Moſes* ſet up the Serpent in the wilderneſſe—therefore it is no marvell, if he overcome the curſe by a curſe, death by death, ſinne by ſinne: all theſe were triumphed upon on the croſſe: *in* 3.*c. ad Galat.* From this ſentence of *Auguſtine* I inferre: 1. That Chriſt did beare that curſe upon the croſſe, over the which he triumphed, but he triumphed over the whole curſe both of bodie and ſoule. 2. That as he ſubdued our death by his death, ſo our ſin by his ſin, now imputed to him, and our curſe by his curſe: ſo that, ſuch curſe as he redeemed us from, hee bare himſelfe. 3. Neither doth he ſay, that Chriſt was accurſed only in his mortall part, but did hang upon the croſſe in his mortall part, which we denie not, but there hanged alſo the curſe of death and ſinne.

Wherein the curſe layd upon Chriſt for us chiefly conſiſted.

2.Cor.5.21.

Iuſtine Martyr ſaith, that God would have Chriſt *to receive the curſes wholly of all*: if hee received all kind of curſes, then both in his ſoule and body.

[illegible] dial. cum Tryphon.

Confeſſ. of Scotland: *Hee ſuffered not onely the cruell death of the croſſe which was accurſed by the ſentence of God, but alſo that hee ſuffered for a ſeaſon the wrath of his father, which ſinners had deſerved, &c.* See the teſtimonie of ſome Romaniſts afterward produced.

Articles of Chriſts death and paſsion.

Thus I truſt it is evident that Chriſt did ſuſtaine in his ſoule, and not in his bodie onely, the wrath and curſe of God, which was due unto our ſinnes: and ſo by bearing our ſinnes, hath acquitted us thereof, and by enduring the curſe hath alſo freed us there-from: and ſo I end with that ſaying of *Hierome*: *Iniuria domini noſtra gloria*: The Lords injurie is our glorie: *in* 3. *ad Galath.* The more we aſcribe to Chriſts ſufferings, the leſſe remaineth of ours: the more *painefully* that he ſuffered, the more *fully* are wee redeemed, the greater his *ſorrow* was, the greater our *ſolace*, his *deſolation* is our *conſolation*, his *croſſe* our *comfort*, his *annoy*, our endleſſe *ioy*; his *diſtreſſe* in *ſoule* our *releaſe*; his *calamity* our *comfort*; his *miſerie* our *mercy*, his *adverſitie* our *felicitie*, and to conclude, his *hell* our *heaven*: And ſo our bleſſed Saviour, as *Chryſoſtome* ſaith; *Pluribus in morte doloribus vexatus, quam omnes tragœdi ſcribere poſſunt, expiravit*: Being vexed in his death, with more ſorrowes than all tragicall writers in the world can expreſſe, gave up his ſpirit: *hom.*31.*in Mat.* For this ſo infinite and unſpeakeable love of our Saviour, we can never be ſufficiently thankfull, who vouchſafed not only to die, but to enter into hell for us; not onely to offer his body to paine, but his ſoule to ſorrow for us; wounds to receive in his *ſenſe*, and terrors in *conſcience*; a *croſſe* in his body, and a *curſe* in his ſoule: the greater *debt* he payd, the greater our *dutie*: the more *painefull* his *croſſe*, the more *fruitfull* his death; the more *thankefull* his love, the deeper his *wound*, the more infinitely are we *bound*: the more excellent his *patience*, the more willing ought to be our *obedience*: and as *Chryſoſtome* well ſaith: *Si per ſingulas dies pro eo moreremur, qui nos dilexit, non ſic meritum exolveremus*: If we ſhould die every day for him, which hath ſo loved us, we could not be anſwerable to his merit. *hom.*19.*in Matth.*

The concluſion of all is this, that ſeeing the bodily ſufferings of Chriſt, in reſpect of Gods juſtice

1. were not ſufficient, *part.* 1. that Chriſts agonie in the garden was not cauſed by the feare of his bodily
2. death, but proceeded from the feare and feeling of Gods wrath, *part.* 2. and ſeeing our Saviour ſuffe-
3. red properly and immediatly in ſoule, and not by compaſſion onely or conſent with his body, *part.* 3.
4. if Chriſt did ſuſtaine the very torments of hell in his ſoule, as is proved, *part,* 4. and did appeare be-
5. fore God as guiltie of our ſinnes, *part.* 5, and was perplexed in his ſoule and conſcience for the ſame,
6. *part.* 6, if our Saviour by the juſtice of God was to die for our ſinnes, and by his death did ſatisfie his
7. juſtice, and appeaſe his wrath, *part.* 7, if in his ſoule hee verilie felt the wrath of God kindled
8. againſt our ſinnes, *part.* 8. and truely complained that hee was in that inſtant forſaken of God,
9. *part.* 9. and laſtly if hee were made a curſe for us in his body and ſoule, *part.* 10. It remaineth that
10. Chriſt did not only ſuffer in body for our ſinnes, but ſuſtained alſo in his ſoule ſuch puniſhment, vexation and ſorrow, as was due unto us, and which we ſhould have endured, if he had not as our ſurety in his owne perſon undertaken for us: ſo I conclude with Saint *Ambroſe*: *Paſſionem in Chriſto plus veneror quam creationem, quia creati ad laborem ſumus, redempti ad quietem*: I doe more honour Chriſts paſſion, than the creation; for we were created to labour, we are redeemed to reſt. *ſerm.* 14. *in Pſalm.* 19. And this queſtion have I of purpoſe travelled in, though not as I would, my leaſure not ſerving thereunto, and being ſo ſtraited, the Printer haſtening this worke, that I ſcarcely had a moneth to diſpatch this treatiſe: yet I have laboured to my power to ſet forth Chriſts holy ſufferings for us, that nothing be detracted there-from: and ſo I end with that ſaying of *Origen*: *Non ſic mihi videtur inutilis, qui nativitatem Chriſti, ſtellam, &c. ſalutationem angelorum tacet, quam qui crucifixum eum abſcondit*: He ſeemeth not to me to be ſo unprofitable, which doth conceale Chriſts nativitie, the ſtarre and ſalutation of the Angels, as he that doth hide Chriſt crucified. *hom.* 1. *in Matth.*

Laſtly, for the confirmation of this truth, that Chriſt ſuffered the wrath of God in his ſoule for us, I will produce. 1. The teſtimonies of our adverſaries themſelves. 2. The witneſſe of the holy Martyrs that died in this faith. 3. The conſent of the famous writers and confeſſors of the Church of England.

Firſt for our adverſaries: 1. *Nicolaus Cuſanus* a man of great account among them thus writeth: *Illam pœnam ſenſus conformem damnatis in inferno pati voluit in gloriam dei patris ſui*: That paine of ſenſe conformable or like unto the damned in hell he would ſuffer to the glory of God his father: *Excitation. lib* 10. *ex ſerm. qui per ſpiritum ſanctum ſeipſum obtulit.*

2. *Ferus*: *Illa Chriſti derelictio pavor eſt conſcientia noſtra ob admiſſa peccata, quæ iudicium Dei & iram æternam experitur, & ſic afficitur, quaſi in perpetuum derelicta & reiecta à facie Dei eſſet*: That dereliction of Chriſt is the trembling of our conſcience for ſinne committed, which feeleth by experience Gods judgement and eternall wrath, and ſo is affected, as if it were for ever forſaken, and rejected from the preſence of God, *lib.* 4. *in Matth. c.* 27. *in illa verba*: *Deus meus, &c.*

3. *Durand. Præcipua cauſa fuit anima, &c.* The chiefeſt cauſe of the effects of Chriſts croſſe was his ſoule. *in* 3. *diſt.* 22. *q.* 3. *Bellarmine* ſaith, not ſo: *Sed præcipua cauſa fuit totum compoſitum. i. totius ille homo qui patiebatur: præterea eſto, fuiſſet anima præcipua cauſa, tamen etiam caro et ſanguis fuit cauſa: alioqui non vere diceretur, ſanguis eius emundat nos*: The chiefe cauſe is the whole compound, that is, the whole man which ſuffered: beſide, be it, that his ſoule was the chiefe cauſe, yet his fleſh and blood was a cauſe, otherwiſe it ſhould not be truly ſaid, *his blood doth clenſe us.* 1. *Ioh.* 1. 7. Here by *Bellarmines* owne teſtimonie the ſoule of Chriſt (which muſt be by the ſuffering thereof) is the chiefeſt cauſe of our redemption. *Bellarm. lib.* 4. *de Chriſt. anim. c.* 15.

Secondly, the holy Martyrs have thus beleeved of Chriſts ſoule-ſufferings: Maſter *Latimer* Biſhop and Martyr: *I beleeve verily for my part, that Chriſt ſuffered the paines of hell proportionably, as it correſpondeth and anſwereth to the whole ſinne of the world*: And againe, *I ſee no inconvenience to ſay that Chriſt ſuffered in ſoule in hell, I ſingularly commend the exceeding great charitie of Chriſt, that for our ſakes would ſuffer in hell in his ſoule*: It ſetteth out the unſpeakeable hatred, that God hath to ſinne, &c. *ſerm.* 7. *coram reg. Edvard.* Here though Maſter *Latimer* ſeeme to thinke that Chriſt might ſuffer in the place of hell in ſoule, for the which we alleage him not: yet he giveth three effectuall reaſons, that it was neceſſary for Chriſt to ſuffer the paines of hell in his ſoule. 1. That his paines may be proportionable to the ſinne of the world. 2. To ſet forth Chriſts charitie. 3. And the great wrath of God againſt ſinne.

Iohn Warne holy Martyr hath alſo ſealed this truth: *Chriſt ſuffering for our ſinnes did beare our deſerved condemnation, the paines of death, the taſte of abiection, the very terrours of hell, yeelding his ſpirit to his father, his bodie to be buried in the earth. Fox p,* 1580. *col.* 2.

Thirdly for the confeſſors, and the confeſſion of our Church, this evidence we have.

1. The annotation in the great Bible called the Biſhops Bible, allowed publikely to be read in our Church: upon the 22. chapter of S. *Luke*, verſ. 44. thus teſtifieth: *Hee felt the horror of Gods wrath and iudgement againſt ſinne.*

2. And in the booke of homilies allowed publikely to be recited to the people. *ſerm.* 1. of the paſſion, it thus ſtandeth: *Chriſt did put himſelfe betweene Gods deſerved wrath and our ſin, and rent the obligation, wherein we were in danger to God, and payd our debt. Our debt was a great deale too great for us to have paid; & without paiment, God the Father could never be at one with us: it pleaſed him to be the payer therof, and to diſcharge us quite.* And againe afterward, *He beſtowed himſelfe wholly for the ranſomming of us.* If Chriſt then gave himſelfe wholly for us, & paied all our debt, wherof the chiefe part was the giefe

and anguiſh of ſoule and ſenſe of Gods wrath, it was neceſſarie that Chriſt ſhould have ſuffered all theſe things for us.

3. In the Catechiſme authorized publikely to be taught, in the expoſition of the Creede upon the article of Chriſts paſſion, it is thus confeſſed: *Chriſt ſuffered moſt painefull and ſhamefull death, ſuſtaining withall torments of mind more cruell, than any bodily death.* And againe, *Chriſt became our ſurety and pledge unto his father, to anſwere, pay, and ſuffer, whatſoever we did owe, and had deſerved.*

4. Beſide this publike teſtimonie of our Church, the common defenders of the faith of the Goſpell, both, by writing and preaching, have thus taught; as D. *Fulke*, that worthy learned man, thus witneſſeth: *It was the burthen of ſinne and the curſe of God due unto ſinne, which Chriſt tooke upon him, to deliver us from ſinne and the puniſhment thereof, and not only the bodily paine of death, that enforced him, that was God, to complaine, that he was forſaken of God. Annot. in Matth. 27. ſect. 3.*

Againe, *What is more to the honour of Chriſt, then that he vouchſafed to deſcend into hell for us, and to abide that paine, which we had deſerved to ſuffer eternally: and what may bee rather called hell, than the anguiſh of ſoule, which he ſuffered, when he being God complained, that he was forſaken of God?* Fulke. in 2. Act. ſect. 11.

5. Maſter *Fox* that reverend godly writer, and faithfull preacher of the Goſpell, conſenteth with the reſt, & thus delivereth his iudgement: *The torments which Chriſt ſuffered in ſoule and ſpirit, were the greateſt of all, when as he not onely in body decaying for weakeneſſe and bleeding, but in ſoule fainting with anguiſh and diſcomfort, began to cry with a loud voyce, My God, my God, why haſt thou forſaken mee. de Chriſto Crucifixo.*

6. A zealous preacher of our Church, who had while he lived great experience of the caſes of conſcience, and an excellent grace from God to comfort ſuch as were afflicted, doubteth not to ſay, *that Chriſt muſt ſuffer the very pangs and paines of hell for the leaſt ſinne that every man committed, ſeeing that even our leaſt ſinnes cauſed him to be accurſed, and in the extremity of griefe to cry, My God, my God, why haſt thou forſaken me?* in his Meditations, pag. 215. ſet forth ſince his death.

Thus (I truſt) this point is thorowly cleared, that Chriſt ſuffered the very anguiſh and hell ſorrowes of ſoule for us, and taſted of the bitter cup of Gods wrath due unto our ſinnes, which otherwiſe wee ſhould have moſt deepely drunke of: here I will end this queſtion. And this I ſimply and unfainedly proteſt, that the love of ſeeking and ſearching out the truth hath drawne me into it, not the deſire of contention with any in our Church, much leſſe to oppoſe my ſelfe to the judgement of any reverend perſon, whom for their authoritie I honour, for their perſon I reverence, for their learned travells in the Church wee are much bound unto: from whom as I am unwilling to diſſent, ſo deſirous to learne. And ſo I conclude; moſt humbly craving in the bowels of Chriſt, that where I have ſayd the truth, I may bee received; where I doubt I may be reſolved; where I have well ſayd, I be not condemned; where I have ignorantly ſlipped, I may be pardoned. For I doe moſt willingly embrace that ſentence of *Auguſtine*: *Aliquid aliter ſapere, quam res habet, humana tentatio eſt; in nullo aliter ſapere, quam res habet, angelica perfectio eſt*: Otherwiſe ſometime to thinke, than the matter is, is an humane tentation; but in nothing to be deceived, is angelicall perfection: *De baptiſ. 2. 5.* If in this queſtion of ſoule-ſufferings, there be any difference of opinion in our Church, let not any man take offence thereat, for wee all doe conſent, that Chriſts death is alone ſufficient, neither doe we vary in any fundamentall point: they which doe free Chriſt from his ſpirituall ſufferings, doe it unto his honour, leſt by this meanes any deſperation, or doubting might bee faſtened upon Chriſts ſoule; they which affirme the ſenſe of Gods wrath in Chriſts ſoule, doe therein alſo ſeeke Chriſts honour, leſt any thing ſhould bee diminiſhed of his holy ſufferings. Seeing therefore wee all hold the ſame foundation, and tend to the ſame end, let us not either by writing or ſpeaking, nouriſh domeſticall contention; but be willing one to yeeld unto another in the truth, and every one ready to ſay with S. *Hierome*, *Non ſolum te viciſſe exiſtimes, vicimus uterque, palmam refers tu mei, & ego tui erroris: utinam mihi ſemper ſic diſputare contingat, ut ad meliora proficiens, deſeram, quod male tenebam*: Thinke not, that thou onely haſt overcome, we are conquerors both, you beare the palme and prayſe of my error, I of yours: I wiſh that I may alwaye a diſpute with ſuch ſucceſſe, that proceeding to the better, I may forſake that, which before I did not well hold: *adverſ. Luciferian.* But I have tarried too long in this queſtion: the next followeth.

The fourth Queſtion, whether CHRIST deſcended in ſoule into hell, to deliver the Patriarches.

The Papiſts.

THey do beleve that Chriſt according to his ſoule went down to hell, to deliver the Patriarches and all juſt men there holden in bondage till his death, *Rhemiſt. Act. 2. ſect. 12.* 26. Error.

Arg. 1. He that aſcended, is he that deſcended firſt into the loweſt parts of the earth, *Epheſ. 4. 9.* that is, into hell, the which is the loweſt place of the earth, *Bellar. cap. 12.* Epheſ. 4. 9.

Anſw. 1. The earth it ſelfe, in reſpect in the world, is the loweſt part, ſo that here one part of the earth is not to be compared with another: but the whole earth, in reſpect of the high heavens, hath the name of the lower parts: ſo is it taken, *Pſal. 139. 15.* Thou haſt faſhioned me beneath, or in the lower Pſal. 139. 15.

Philip.2.7.
Pſal.63.9.10.

parts of the earth : but *David* (I truſt) they will not ſay, was borne in hell, becauſe he ſpeaketh of the lower parts of the earth, *conſul. Bez. in hunc locum.* So that by the deſcending of Chriſt into the loweſt parts of the earth, is meant nothing elſe, but the loweſt and extreameſt degree of his abaſing and humiliation. *Fulk. annot. in hunc locum* : as S. *Paul* ſaith, that *he made himſelſe of no reputation, and tooke upon him the forme of a ſervant.* 2. Againe, the Prophet *David* ſaith, they that ſeeke his ſoule to deſtroy it, *ſhall goe downe into the loweſt parts of the earth* : which the Septuagint tranſlate, κατώτατα τῆς γῆς, *infima terra*, the loweſt parts: and S. *Paul* ſaith, in the comparative κατώτερα, the lower parts: As in the Pſalme therefore by the loweſt parts the Pſalmiſt underſtandeth the grave and deſtruction, as it may appeare, verſe 10. *They ſhall be a portion for Foxes*; ſo the Apoſtle by deſcending into the lower parts, doth ſet forth the loweſt degree of Chriſts humiliation, in death and the grave.

1. *Contra. Bellarmine* thus objecteth : 1. The inferiour part of the earth, ſignifieth not the whole earth, *ſed unam partem*, but one part of the earth, and that lower than the reſt : it doth not then betoken the *ſuperficies*, or upper part of the earth.

Epheſ.4.10.

2. 1. *He deſcended* (ſaith the Apoſtle) *that he might fill all things*, and therefore it was neceſſary that Chriſt ſhould truly deſcend to hell to deliver the Patriarches, as hee deſcended into the earth, to viſit all parts of his kingdome : that even the things alſo under the earth, that is, the infernall ſpirits ſhould bow the knee unto him, *Bellarm. c.12. Loc.6.*

1. *Anſw.* 1. The inferiour part of the earth being compared with it ſelfe, cannot ſignifie the whole earth : but being underſtood to be the inferiour part of the world, the whole earth may very well bee comprehended. 2. Where the Apoſtle ſaith in the plurall, *inferiores partes*, the inferiour parts, it is great ignorance to ſay, that hee meaneth, *unam partem*, but one part. 3. *Origen* thus expoundeth S. *Paul* to ſpeake of Chriſt.: *Quaſi de ſuperioribus ad inferiora venientis* : Comming from the ſuperiour to the inferiour or lower parts, *Hom. 2. in Geneſ.* And againe, *Deſcendere deus dicitur, quando curam humanæ fragilitatis habere dignatur, &c.* God is ſayd to deſcend, when he vouchſafeth to have care of humane fraiktie, which more ſpecially is to be underſtood of Chriſt, *qui deſcendit non ſolum curare, ſed portare, quæ noſtra ſunt*, who deſcended not onely to cure, but to beare, that which is ours, *Hom.4. in Geneſ.* Thus alſo *Auguſtine* teſtifieth : *Cœleſtis illa habitatio angelorum—illa pars rerum ſuperna eſt ; hæc terrena—ſi illi comparatur, inferna eſt : cum enim & hîc ſunt mortui, ne mireris, ſi infernum dicitur* : That celeſtiall habitation of the Angels is the ſuperiour part, this terrene life in reſpect of that, the infernall : for ſeeing here are alſo upon the earth, they which are dead, no marvell if it be infernall, *in Pſal.85.* Their owne *Lyranus* alloweth this interpretation : becauſe the parts of the earth are inferiour, *reſpectu aliarum partium mundi* : in reſpect of other parts of the world.

1. How Chriſt filleth all things *Auguſtine* well ſheweth : *Nec tamen localem dei fingimus præſentiam, non mundum dimittens ad cœlos aſcendit, nec cœlum deſerens ad terram venit, ſed uno eodemque tempore totus totum implevit* : Neither doe wee imagine a locall preſence of God, for hee went not to heaven leaving the world ; neither forſaking heaven came to the earth; but in one and the ſame time, he all and whole filled the whole, *Cont. Felician. c.16.* Chriſt then not by his locall preſence, but by his divine power filled all things.

2. 2. Neither is that place *Philip.2.10.* to be underſtood of Chriſts deſcenſion : 1. The Apoſtle ſpeaketh directly of Chriſts exaltation : verſe 9. *Therefore God hath exalted him* : but the deſcenſion belongeth not to Chriſts exaltation, as *Origen* ſaith : *Si diligenter conſideremus, inveniemus, quia nunquam quis in ſanctum fere locum deſcendiſſe dicitur, neque ad vituperabilem conſcendiſſe* : If we well conſider, we ſhall find, that one is not ſayd to deſcend to an honourable place, not to aſcend to a diſhonourable, *Hom.15. in Geneſ.* He thinketh then, that to deſcend belongeth not to honour, or exaltation. 2. S. *Paul* ſheweth, that this bowing of the knee unto Chriſt of all creatures ſhall chiefly bee accompliſhed in the day of judgement, *Rom.14.11.12.* where having made mention of bowing of the knee, he inferreth, verſe 12. ſo then *every one of us ſhall give accounts of himſelfe unto God.* 3. It is too great curioſitie to applie this place to the infernall ſpirits properly : for they are not yet under the earth as tyed to a certaine place, being by the Apoſtle called the princes of the ayre, *Epheſ.2.2.* the Apoſtle rather by this diſtribution, *of things in heaven, things in the earth, and things under the earth*, comprehendeth generally all creatures in the world whatſoever : as in the ſecond commandement wee are forbidden to make the likeneſſe of any thing to worſhip it, either in heaven above, in the earth beneath, or in the waters under the earth. 4. To cauſe the infernall ſpirits to *bow the knee* to Chriſt, that is, to acknowledge his power, *Auguſtine* aſcribeth not to the preſence of Chriſts humanitie, but to the power of his divinity : *Neque aliter eum video ſuſcitare potuiſſe carnem ſuam, ſi apud inferos prædicem velut abſentis dei non fuiſſe potentiam* : Neither doe I ſee how otherwiſe Chriſt could have raiſed his fleſh, if we do thinke the power of his Godhead was abſent in hell : *Act. cum Felician. c.17.*

How all things are ſaid to bow the knee unto Chriſt.
Rom.14.11.
Epheſ.2.2.

3. 3. All this being yeelded, that Chriſt by his deſcent into hell ſhaked the infernall powers, and triumphed over them, which is by ſome of our reverend fathers, and learned brethren, upon perſwaſion of divers reaſons and arguments affirmed, yet hath not *Bellarmine* obtained that he would, that Chriſt by his locall deſcent did deliver the ſoules of the Patriarches out of hell.

Acts 2.27.

Argum. 2. *Act.2.27. Thou wilt not leave my ſoule in hell; nor ſuffer thy holy one to ſee corruption* : this cannot be underſtood of the grave, for the grave is no place for the ſoule : and here the ſoule is oppoſed to the fleſh, that as his fleſh ſhould ſee no corruption, ſo his ſoule ſhould not remaine in hell : Chriſt therefore went downe in ſoule to hell, which was to no other end but to deliver the Fathers from thence, *Bellar. ibid.*

Anſw. This place is alleaged by Saint *Peter*, out of the ſixteenth Pſalme; from thence then the ſenſe of this place muſt be derived: firſt therefore wee ſhall ſhew, that neither the word (נפש *nephesh*) here tranſlated ſoule, can properly ſignifie the ſoule of Chriſt; nor the other word (שאול *sheol*) can bee tranſlated hell.

Firſt, this word *nephesh* is taken in Scripture for the life: *Let us not ſmite his ſoule*, that is, take away his life: and conſequently it ſignifieth ſometime the very bodie of the dead, wherein there was life, *Levit.21.verſe.1.11.* And that in this place, *nephesh* ſignifieth the life, it ſhall appeare by the like place: *My life* (חי *chai*) *draweth neere to the grave or hell*, (*sheol*) this place may very well interprete the other.

Geneſ.37.21.
Levit.21.1.11.
Pſal.88.3.

Secondly, the other word (*sheol*) is not here underſtood hell. There are foure words commonlie uſed in the Pſalmes, expreſſing the ſame thing in effect which (*sheol*) doth: yet none of them all are applied to ſignifie hell: the firſt is (שחת *shacath*) *fovea*, the pit. *What profit is there in my blood, when I goe downe into the pit?* the ſecond (בור *bhor*) the lake: the third (קבר *cheber*) the grave: both theſe words are indifferently uſed for the ſame thing, *Pſal.*88.3. the word is (*sheol*) verſe 4.5. the other two words are alſo uſed, as expreſſing the former: And all theſe three doe containe a deſcription of death and of the grave: the fourth is (תהמות *tehomoth*) *abyſſus terræ, thou wilt take me from the deepe of the earth.* In all theſe places there is no mention made at all of hell, but only of the grave.

The Hebrew word *sheol*, alwayes ſignifieth not Hell.
Pſal.30.9.
Pſal.71.20.

Now that this place can have no ſuch meaning, as *Bellarmine* enforceth, thus wee ſhew it: firſt, this place is ſo applied to Chriſt, [a] as it muſt firſt bee true in *David*: well then, firſt they muſt make *Davids* ſoule to bee in hell then muſt it be in the loweſt hell, Pſal.86.13. *Thou haſt delivered my ſoule from the neathermoſt hell* (*sheol*) Now *Limb. patrum* is not the neathermoſt hell, but as they ſay, only in the brim of hell. Againe, S. *Peter* only applieth this text to the reſurrection of Chriſt, verſe 31. he knowing this before, ſpake of the reſurrection of Chriſt: But the reſurrection was only of the body of Chriſt, not of his ſoule: wherefore this place cannot be underſtood of the deſcending of Chriſts ſoule into hell, to deliver the Patriarches.

[a] Typically, though hyſtorically it onely agree to Chriſt and ſo is the contradiction healed which is objected: *Loidoromaſt. cont.* 15.

Contra. Bellarmine replieth: 1. That *anima*, the *ſoule*, cannot be here taken for the life of the body or *fleſh*: for that the Apoſtle expreſſeth afterward, *that his fleſh did ſee no corruption ver.*31. Wherfore unleſſe we admit a needleſſe repetition of the ſame thing, it was one thing for Chriſts ſoule *not to be left in hell*, another for his fleſh not to ſee corruption.

2. The Greeke word ᾅδης, alwayes ſignifieth hell, the grave never: *Bellar. c.*12. *loc.*4.

1: *Anſw.* 1. Where the Prophet ſaith, *Thou ſhalt not leave my ſoule in hell, nor ſuffer thy holy one to ſee corruption*: though the ſame thing be here expreſſed, it is no needleſſe repetition, when as, after the manner of the Scripture, the latter part expoundeth the former: for he ſheweth how his ſoule, that is, his [b] life or perſon, *ſhall not be left in hell*, becauſe his fleſh ſhould be delivered from corruption. 2. And that by ſoule, Chriſts perſon is to be underſtood it may appeare, as in the like ſenſe it is ſayd, Geneſ.46.26. *The ſoules that went with* Iacob *into Egypt, and came out of his loynes*: yet their ſoules came not out of *Iacobs* loynes: ſo then as *Lyranus* well ſaith, *accipitur hic anima pro homine*: Here the ſoule is taken for man: *ponit partem pro toto*, he putteth a part for the whole, *gloſſ. interlin.* Chriſts ſoule, that is, perſon, may bee as well ſayd to bee in the grave, as their ſoules to come out of *Iacobs* loines. And againe, Saint Peter *by the holy one*, expoundeth Chriſts fleſh: *what is the holy one*; but Chriſts ſoule or perſon? for holineſſe properly is not an adjunct of his fleſh onely, but of his perſon: as well then may ſoule be taken for the life, as the holy one for his fleſh. 3. Saint *Peter* ſaith, that the Prophet ſpake of Chriſts reſurrection which is of the bodie, not of the ſoule: as *Auguſtine* alſo ſaith; *Primogenitus Chriſtus vocatur ex mortuis, quod primum illum ex inferni tenebris, in lucem reſurrectionis partus ediderit*: Chriſt is called the firſt borne of the dead, becauſe the birth of the reſurrection did firſt bring him into the light out of the darkeneſſe of hell, *de temp. ſerm.*161. But Chriſt is ſayd to be the firſt fruits of the dead onely in reſpect of his body, not of his ſoule: *Ergo*, his ſoule deſcended not to deliver the Patriarkes out of hell.

1.

[b] Who ſeeth not, that indifferently ſoule may be taken for the life or perſon: therefore here is no contradiction, as is objected. See further. *Loidorom. contrad.*5.
Geneſ.46.26.

2. That ᾅδης, only ſignifieth *hell*, the grave never, is an untrue and unlearned poſition: Geneſ.42.38. *You ſhall bring my gray head with ſorrow to hell*, where the Septuagint uſe the word ᾅδης. Did *Iacob* carrie his gray haires to hell? I thinke he left them in his grave. *Ambroſe* taketh the word ᾅδης to ſignifie, *locum inviſibilem defunctis preparatum*, an inviſible place prepared for the dead, &c. *de ver. mart. c.*7. hee ſeemeth to make it a generall word, to expreſſe the ſtate of the dead, whether in the place of joy or torment.

2.
Geneſ.42.38.

2. The marginall note of your owne vulgar Latine text thus obſerveth, *Geneſ.*37.35, upon theſe words, *I ſhall goe mourning to my ſonne into hell, Non hic ſignificat locum pœnarum, ſed foſſam, vel ſepulchrum*: It ſignifieth not here the place of puniſhment, which is hell, but the pit or the grave, &c. Who ſeeth not now this fellowes boldneſſe that denieth *hell* to be taken for the grave?

Geneſ.37.35.

3. If hell bee here taken properly; then it will follow that Chriſts ſoule was in the ſorrowes of hell: as the Vulgar Latine readeth, Actes 2. verſe 24. *Having looſed the ſorrowes of hell, becauſe it was impoſſible hee ſhould bee holden of it*: and ſo *Origene* ſeemeth to thinke, when hee ſaith; *Data eſt ei anima Chriſti redemptio pro nobis decepto —— & non videnti, quia non poterit ſuſtinere in tenendo eam tormentis, &c.* The ſoule of Chriſt was given (*to the devill*)

3.
Actes.2.24.

to

to bee a redemption for us, hee being deceived and not perceiving, that he could not long hold it in torment,&c. and therefore it is ſayd, *Thou wilt not leave my ſoule in hell,&c. Tract.12.in Matth.* If Chriſts ſoule were tormented in hell, it muſt bee referred to his hell-ſufferings upon the croſſe, for after death he ſuffered not.

Argum. 3. The Apoſtle ſaith : Rom.10.7. *Say not who ſhall deſcend into the deepe, that is, to fetch Chriſt againe from the dead:* Here the deepe muſt be taken for hell, as the moſt oppoſite place to heaven : *Bellarm.ibid.*

Anſw. 1. The Apoſtle taketh this place from *Moſes*, Deut 30.14. *Say not who ſhall goe up to heaven for us, or goe over the Sea,&c,* That which the Apoſtle tranſlateth the *deepe*, *Moſes* calleth the ſea, as Exod.15.5. *The depths of the ſea covered them* : the Apoſtle is not contrary to *Moſes*, nor yet divers from him in ſenſe, though they differ in words : if then you will find hell here, you muſt ſeeke for it in the bottome alſo of the ſea.

Pſalme 103.13. 2. Wee need not ſound the center of the earth to make an oppoſition to heaven : for heaven ſo high, and earth ſo low, are places oppoſite enough, as pſalme.103.13. *As high as the heavens are above the earth.*

3. The Apoſtle expoundeth himſelfe : *That is to bring Chriſt againe from the dead* : the deepe then, whereof he ſpeaketh, is the place of the dead : but bodies onely die, ſoules die not : and therefore this deepe is not *hell*, where ſoules live in endleſſe torment.

4. *Origene* thus expoundeth this place : *Paulus quoniam deſcenſionis Chriſti myſterium predicat profundum nominavit, quaſi de ſuperioribus ad inferiora venientis*: *Paul* becauſe he doth ſet forth the myſterie of Chriſts deſcenſion, he nameth the deepe, as of one deſcending from the ſuperiour parts to the lower, *Hom.2.in Geneſ.* this deepe which the Apoſtle ſpeaketh of, he referreth to the earth, which is the deepe and lower part of the world, in reſpect of heaven.

5. *Lyranus* refuſeth their interpretations, which would have this underſtood of Chriſts deſcending to *Limbus patrum*, and giveth this ſenſe of theſe words, *to fetch Chriſt from the dead, Id eſt dicere, quod non fuit mortuus* : That is to ſay, he died not, and conſequently, roſe againe.

Arg. 4. *Bellarmine* urgeth other places to prove Chriſts deſcent to deliver the Patriarks : as that of *Ionas*, *Mat.*12.40. to the which ſee our anſwere in the appendix to this queſtion, *error* 27.*arg.*Papiſt.2.

Likewiſe he diſcourſeth at large of that place of S.*Peter*, 1.Pet.3.19.20. *By the which he went and preached to the ſpirits in priſon, which were in times paſt diſobedient* : See alſo our anſwere at large to this place before, in the *9.controverſ.1.queſt.argu.Papiſt.*3. Unto which our anſwere, I will here adde thus much further : that they can have no ſhew at all from this place, for the deliverance of the Patriarches out of *Limbus* : becauſe the Apoſtle ſpeaketh of ſuch as were diſobedient, and in their diſobedience
Ezech.18.22. died : for if they had repented of their diſobedience, they ſhould not be named after the ſinnes which they had committed, but *ſhould live in their righteouſnes, which they had done*, Ezech.18.22. to ſay then
Luke 16.26. that Chriſt went downe to hell to deliver the damned ſoules, doth contradict the Scripture, Luk.16.26 *They cannot come from thence to us*: and S. *Auguſtine* doth count it contrary to the faith to ſay, by Chriſts deſcending to hell, *homines, qui cum viverent, minime crediderunt, apud inferos credere*, that the incredulous and unbeleevers in their life time, beleeved in hell.

The Proteſtants.

THat Chriſt our Saviour, by the vertue of his death, did overcome hell and the divell, we doe verilie beleeve, which may be called a deſcent into hell : that he alſo ſuffered the torments of hell upon the croſſe, and ſo deſcended into hell for us, to abide that bitter paine which we had deſerved to ſuffer eternally, wee doe alſo hold and teach : for what rather may bee called hell, then the anguiſh of ſoule which he ſuffered, when hee being God, yet complained that he was forſaken of God ? Furthermore, if deſcending into hell, be taken according to the Hebrue phraſe, For entring into the ſtate of the dead : ſo we alſo grant, that Chriſt deſcended into hell, *Fulke. Acts.2.ſect.*11. But for the deſcending of Chriſt deſcended into hell, after your ſenſe, to deliver the Patriarches from thence, when you can prove it out of Scripture, we will yeeld unto you.

Argum. 1. The ſoule of Chriſt which he committed into his fathers hands, was in paradiſe, where
Luke 23.43. hee promiſed the thiefe ſhould be with him, *Luke* 23.43. How then could his ſoule bee three dayes in hell : as you affirme, from the time of his death to his reſurrection ? *Fulke.Luke* 11.*ſect.*4. *Bellarmine* anſwereth, that it was not impoſſible, that the ſoule of Chriſt ſhould bee in two places at once : *cap.*15. which is an anſwere not worthy to bee anſwered ; for who hath taught them ſo boldly to build their phantaſies upon Gods power, having no warrant nor aſſurance of his will ? May not the Ubiquitaries by the ſame reaſon prove the omnipreſence of Chriſts humanitie, becauſe he is able to make his ſoule and body to be in many places at once, as well as in two : and ſo conſequently by his power, which is infinite, as well in all places, as in many ?

Againe, it may be anſwered, that Chriſt was with the thiefe in paradiſe as he was God.

How the thiefe was with Chriſt in Paradiſe.

Contra. 1. The anſwere made by our Saviour to the thiefe, muſt be agreeable to his demand : now he made requeſt to Chriſt as man : *Remember me, when thou ſhalt come into thy kingdome* : the Godhead neither commeth nor goeth : and as he was God, hee was never out of his kingdome : ſo then as Chriſt was to enter into his kingdome, ſo was he with the thiefe, and the thiefe with him : but he entred into his kingdome in his humanitie : *Ergo*, in his humane ſoule he was that day with the theefe in paradiſe, and the theefe with him.

2. Chriſt ſaith not, *This day I will be with thee , but thou ſhalt be with me in paradiſe* : Chriſt is with us as God every where, as he ſaith, *Matth.*28.20. *I am with you to the end of the world* : when he ſpeaketh as God, he is ſayd to be with us : but when we are ſayd to be with him, his whole perſon is deſcribed : as S. *Paul* ſaith, *I deſire to be diſſolved, and to be with Chriſt.* *Phil.*1.13. But as Chriſt was God, even then he was with *Paul* : this difference is well noted by *Bernard*: *Chriſtus nobiſcum eſt,&c.* Chriſt is with us at all times to the end of the world ; but when ſhall we be with him ? when we ſhall be taken up and meete Chriſt in the ayre, *Serm.*16.*in Pſal.*91.

Matth.28.20.

Phil.1.23.

3. And that Chriſts humane preſence in Paradiſe is to be underſtood, *Bernard* againe ſheweth thus writing : *Factum eſt utique, quod promiſſum eſt, ipſo die quo compaſſus & corregnavit* : That which was promiſed, was fulfilled ; for the ſame day that he ſuffered together, he raigned alſo together with Chriſt: *In ſolemnitate ſanctor. ſerm.*5. but the thiefe did not raigne together with him as God, for ſo the kingdome of God is not communicable to any. *Lyranus* alſo underſtandeth it of the preſence of Chriſts ſoule in paradiſe, where the ſoules of the fathers were : *annot. in hunc locum.*

Argum. 2. I will preſſe them with *Durandi* argument, one of their owne champions : the ſoules of the Saints were delivered in the very inſtant of Chriſts death : *Ergo*, Chriſt needed not to deſcend in ſoule to hell to deliver them.

Bellarmine anſwereth : firſt, though the price of redemption were payed in Chriſts death , yet the Patriarches were to expect Chriſts comming thither not of *neceſſitie*, but of *congruitie*. Secondly, Chriſt deſcended for other cauſes, and not onely to deliver the ſoules of the Patriarches , *Bellar.c.*15.*reſp.ad obiect.*2.*Durand.*

Contra. 1. As touching other cauſes of Chriſts deſcenſion, we are not now to deale : the queſtion is, whether hee deſcended to ſet the ſoules of the Patriarches at large, which if you cannot iuſtifie, we have that we would.

2. It is well yet that you holde the article of Chriſts locall deſcenſion to deliver the Patriarches to bee of congruitie, not of neceſſitie : but I pray you how can you make it an article of our faith, if it bee not neceſſary ?

3. You ſay the Patriarches were yet to expect Chriſts comming : and ſo your opinion is, that Chriſts ſoule ſtayed in hell till the third day, and then riſing againe, he brought with him all the ſoules of the fathers. *Contr.* 1. Had the thiefe then greater priviledge then any of the Patriarches and Prophets ? for he went to Paradiſe the ſame day Chriſt dyed: was heaven open for a thiefe and murtherer, though now a convert, and was it not open for *Abraham* the father of the faithfull, for *Moſes* , for *David* ? 2. If the Patriarches ſoules were looſed at Chriſts death, were they not to accompanie Chriſts ſoule into heaven, and to aſcend with it ? for Chriſt ſaith : *where I am , there ſhalbe my miniſter alſo. Iohn* 12,26. but Chriſts ſoule was in paradiſe the ſame day he ſuffered , as he ſayd to the thiefe, *this day thou ſhalt be with me in paradiſe* : and *Ambroſe* witneſſeth the ſame : *Paradiſus non dixit, non eſt in me, quem regnare in ſe abſoluto latrone cognoverat* : Paradiſe did not ſay hee is not in mee, whom it did know to raigne there by the abſolution of the thiefe : *Exhortat. ad virgin.*. If then Chriſt as man and in his ſoule was in paradiſe, ſurely all the Patriarches ſoules went up with him ; then Chriſt needed not to have deſcended to hell to deliver them : this I ſay, is their ſenſe, that hold the Patriarches then onely to be delivered, whom we affirme already to have bin in joy by faith in Chriſt to come : as now followeth in this next argument to be ſhewed.

The thiefe not in heaven before the Patriarches.

Iohn 12.26.

Argum. 3. Wee beleeve that the Patriarches and godly Fathers were in Heaven or Paradiſe , as well before the reſurrection of Chriſt as after : for in as much as they were iuſtified by faith in his blood, they received the ſame crowne and reward of righteouſneſſe that we do, being juſtified by the ſame meanes. This we have prooved more at large, *controv.*9.*queſt.*1. Wherefore ſeeing there were none of the Fathers in hell, which they call *Limbus Patrum*, to bee delivered , there was no ſuch cauſe why Chriſt ſhould deſcend into hell. Therefore hee deſcended not to deliver the Patriarches that remained in darkeneſſe. And here I would aske them a queſtion, from whence they thinke *Moſes* and *Elias* came, when they appeared talking with Chriſt in the mount, *Matthew* 17.3. will they ſay they came from hell a place of darkeneſſe, appearing in ſuch light and great glory ? but for *Elias* I know their anſwere already , that he came from the terreſtriall Paradiſe, where they imagne him to be kept, which I have ſhewed before to bee a meere fable, *pag.*745.*contr.*17.*qu.*3.*part.*2. What will they ſay for *Moſes* : if hee were not in *Limbus*, no more were the reſt of the Prophets: and to ſay that *Moſes* was fetcht from hell, and out of darkeneſſe to talke with the ſonne of God in light, I thinke they are not ſo abſurd to affirme. *Chryſoſtome* upon this place thus writeth : *Voluit Petrus tria tabernacula facere,&c.* *Peter* would have made three tabernacles for *Moſes*, *Elias*, Chriſt ; and ſo have ſeparated the law, the prophets, and the Goſpell : *Ergo apparuit lucida nubes unum tabernaculum, quod tres ſimul texit* : Therefore there appeared a bright cloude as one tabernacle , which covered all three,&c. If a cloud of brightneſſe were *Moſes* tabernacle, then your *Limbus* a dungeon of darkeneſſe was not at this time his tabernacle : and if he were not in *Limbus* , neither *Abraham* the father of the faithfull, nor the reſt of the prophets.

Matth.17.3. From whence *Moſes* and *Elias* came, when they appeared to Chriſt.

Argum. 4. They agree not among themſelves about this article of Chriſts deſcenſion , to deliver the Patriarches: ***Andradius*** ſaith, it cannot bee proved out of Scripture: but ***Bellarmine*** and our Rhemiſts doe bring their beſt arguments for it out of Scripture: they allenge alſo divers cauſes of his deſcenſion: the Romane Catechiſme rendereth two reaſons; one to ſet the Patriarches at libertie; the other to manifeſt the power and vertue of his death in hell: but that Saint *Paul* ſaith, was ſufficiently manifeſted and made knowne upon the Croſſe, *Coloſ.2.15.* ***Thomas Aquinas*** beſides theſe, addeth a third, that as Chriſt died for us to free us from death, ſo it was convenient that he ſhould deſcend into hell, to deliver us from the deſcenſion into hell: as though Chriſt by his death did not fully deliver us from eternall damnation. Some other hold, that Chriſt went thither to ſuffer the torments of hell, that hee might fully pay our ranſome by ſuffering the whole puniſhment due unto mankind. But this is a very groſſe and erronious opinion: for Chriſt ſuffered fully in body and ſoule vpon the croſſe, when he cryed, ***Conſummatum eſt***, It is finiſhed: that is he had fully appeaſed the wrath of God by his ſufferings. Coloſ 2.15.

Durand a Popiſh writer of great account, thinketh that Chriſts ſoule did not deſcend into hell, ***Secundum ſubſtantiam, ſed per effectus quoſdam***; in his ſubſtance, but by certaine effects: not ſubſtantially but effectually.

1. 1. This opinion of *Durand*, is thus impugned by ***Bellarm.*** 1. It would follow that Chriſts body deſcended into hell, as well as his ſoule, for the effects of Chriſts death, which wrought in hell, were performed by Chriſts fleſh, as well as his ſoule.

2. 2. If Chriſts ſoule deſcended but by the effects, ſo it was in Paradiſe, and thus Chriſts ſoule ſhould be in many places at once.

3. 3. Chriſts ſoule was three dayes in the heart of the earth, but the effects of the ſoule might bee ſhewed in hell in a moment, ***Bellarm.c.15.***

1. ***Contra.*** 1. To them which hold the effectuall deſcent of Chriſt: it is no abſurditie to grant that the effects both of his bodie and ſoule wrought in hell. 2. Yea, the grave being taken for hell, Chriſts fleſh properly deſcended thither: as the marginall note of the vulgar Latine expoundeth theſe words of ***Iacob***: ***I will deſcend to hell mourning to my ſonne***, ***Geneſis*** 37.35. of his going to the grave.

2. 1. What letteth but that the efficacie and vertue of Chriſts ſoule, and the fruits of his death may be in many places at once. 2. You moſt abſurdly hold, that the ſubſtance of Chriſts ſoule may bee preſent in divers places in one inſtant.

3. 1. That Chriſts ſoule remained three dayes in hell, is contrary to the Scriptures: for his ſoule was in paradiſe in the day of his paſſion. 2. The effects of Chriſts death doe remaine ſtill: and ***Ambroſe*** doubteth not to ſay, ***Abyſſum opinione ſi penetres, illic quoq; videbis Ieſum operari***: If you pierce hell in thought, you ſhall ſee Ieſus working there ſtill, ***lib.2.in 1.Luc.***

Epiſt.99. ***Auguſtine*** ſaith plainely, that he knew not what good Chriſt wrought for the juſt ſoules that were in the boſome of ***Abraham***, when he deſcended into hell: ***a quibus eum ſecundum beatificam praeſentiam divinitatis, nunquam video receſſiſſe***: From whom I finde hee was never abſent or withdrew himſelfe by the bleſſed preſence of his divine power: ***Ergo***, in his judgement Chriſt deſcended not to any ſuch end. And concerning the ſoule of Chriſt, hee writeth flatly: ***Si mortuo corpore anima (latronis) ad Paradiſum mox vocatur, quempiam adhuc tam impium credimus, qui dicere audeat, quoniam anima Salvatoris noſtri triduo illo corporea mortis apud inferos cuſtodia mancipetur?*** If the ſoule of the theefe ſtraightway being gone from the body, was called up to heaven: is there any man ſo wicked, to ſay that the ſoule of our Saviour was kept three dayes in the priſon of hell? ***cont.Felician, cap.15.*** By his ſentence then, the ſoule of Chriſt remained not three dayes in hell. And out of this place of ***Auguſtine*** this reaſon may be gathered: Chriſts ſoule went the ſame way after death, which our ſoules muſt goe, that are his members: but the ſoules of the faithfull goe preſently to heaven, as the ſoule of the theefe did, converted upon the croſſe; and as S.*Paul* ſaith of his ſoule, ***I deſire to bee diſſolved, and to bee with Chriſt***.Philip.1.23, for what aſſurance have wee that our ſoules ſhall paſſe immediatly to heaven, if Phil.1.23. Chriſts ſoule, ***who is the way***, Iohn 14.6. did not make a way for our ſoules? ***Ergo***, Chriſts ſoule went Iohn 14.6. ſtraight to heaven, and therefore was not, ***triduo in corde terra***, three dayes in the heart of the earth, as *Bellarmine* ſaith, ***c.15.argum.4.cont.Durand.***

Concerning the teſtimonies of the fathers alleaged by ***Bellarmine*** for Chriſts deſcenſion in ſoule to deliver the Patriarches, I denie not, but that many of them doe ſo affirme, yet it was no generall received opinion among them, but divers of them did otherwiſe both ſpeake and write.

Cyprian in the ſymbole or Creed, which goeth under his name, thus writeth: ***Sciendum eſt, quod in eccleſia Romana ſymbolo non habetur additum, deſcendit ad inferna: ſed neque in Orientis eccleſiis habetur hic ſermo; vis tamen verbi eadem videtur eſſe in eo, quod ſepultus dicitur***: It muſt bee knowen that in the Creed of the Romane Church, it is not added, ***he deſcended into hell***, neither yet is this ſpeech uſed in the Eaſt Churches: yet the ſame ſenſe and force ſeemeth to be in that he is ſayd to be buried.

We may finde tenne ſeverall Creeds at leaſt rehearſed in the Councels, and in them this article of Chriſts deſcenſion omitted.

1. ***In epiſt. 1. Clement.*** 2. In confeſſion of ***Conſtantines*** faith: ***in Donation. Conſtantin.*** 3. In the Nicene Symbole. 4. In the ***Sirmian*** Councell. 5. In the confeſſion of ***Liberius***, ***Act. Liber. cap.1.*** 6. In the ſymbole of Conſtantinople. 7. In the ſymbole of Carthage. ***Concil 4.can.1.*** 8. Likewiſe

wiſe,*concil.Toletan.*1.*can.*21.*9.* In the ſymbole confirmed, *Epheſin.* 1.10. *Baracenſ.*3.*in præfation.* In all theſe places it is omitted.

Likewiſe in divers of *Auguſtines* ſermons: as *ſerm. de tempor.* 123.125.129. In the expoſition of the Creed no mention is made of Chriſts locall deſcenſion to hell,to deliver the Patriarches: and *ſerm.* 119.he ſaith: *Cum confeſſi fuerimus eius paſſionem,confitemur & reſurrectionem:* When we have confeſſed his paſſion, we confeſſe his reſurrection: If the Church had held it ſo neceſſary to beleeve the deſcent of Chriſts ſoule, for the releaſe of the Patriarches; eſpeciall remembrance ſhould be made therof in ſo many rehearſals and expoſitions of the Creed.

Yet was not the article of Chriſts deſcenſion ever denied in the Church, but not received generally in any ſuch ſenſe.

Diversway how Chriſt is ſaid to have deſcended to hell.

1. Some of them apply the deſcenſion to the ſuffring of Chriſts ſoule: as *Origen.Tract.*12 *in Mat. data anima Chriſti in redemptionem pro multis, non manſit apud eam cui data eſt, propter hoc dicit Propheta,non derelinques,&c.* The ſoule of Chriſt being given in redemption for many, tarried not with him,to whom it was given; as the Prophet ſaith,thou wilt not leave my ſoule in hell.

2. Sometime the ſame *Origene* doth interprete the deſcenſion of Chriſt: *De ſuperioribus ad inferiora venientis:* Comming from the higher parts of heaven to the lower parts of the earth, *hom.*2.*in Geneſ.*

3. Some other, by the deſcent into hell: underſtand the lying of Chriſt in the grave, as *Hierome: Salvator in tantum ipſum corpus habuit poſt inferos in quò & crucifixus,ut manus perforatas oſtenderet:* Our Saviour had ſo verily after hell, the body wherein hee was crucified, that hee ſhewed his pierced hands,*lib.*1.*adverſ.Iovinian.* But Chriſts body went not downe to hell,but only to the grave.

So *Origene, Chriſtus deſcendit ad inferos ad mortuos,tanquam inter mortuos liber:* Chriſt deſcended to hell to the dead,as free among the dead.*in Matth.*16. But the grave not hell is the place of the dead. Likewiſe *Auguſtine: Ab inferis primogenitus eſt ex defunctis:* He was the firſt borne of the dead from hell,*ſerm.de temp.*161.

4. Some referre Chriſts being in hell to his divinitie: as *Chryſoſtome,non divido Chriſtum—uno atq; eodem tempore deſcendit ad inferos & cum latronis anima,&c.* I divide not Chriſt, hee in one and the ſame time deſcended into hell, and with the ſoule of the thiefe entered into Paradiſe: *homil.*11.*in Marc.* And *Ambroſe* upon theſe words,Pſal.139.15. *Subſtantia mea in inferioribus terra,&c.* My ſubſtance was beneath in the earth: *Quid obſtat quo minus illam divinam intelligas ſubſtantiam cum deus ubique ſit.* What letteth but wee may underſtand his divine ſubſtance, ſeeing God is every where, as it is ſayd before, *If I aſcend into heaven thou art there, If lie downe in hell thou art there.* Pſal.139.8. So alſo *Auguſtine* expoundeth Chriſts deſcenſion of the preſence of his majeſtie: *Act.cum Felician.cap.*17.as I have ſhewed before. Pſal.139.8.

5. Some apply Chriſts deſcenſion to the fruits and effects of his croſſe: *Auguſtine,ſerm.*107.*de tempor. Quid eſt portas inferni tollere niſi mortis imperium removere?* What is it elſe to take away the gates of hell,but to remove the power of death.

6. Some doe metaphorically referre the deſcent into hell,to a troubled conſcience: as *Bernard* upon theſe words,*Thou ſhalt not leave my ſoule in hell,*Pſal.16.10. *Infernus quidem, & carcer animæ rea conſcientia eſt:* A guiltie conſcience is the hell and priſon of the ſoule, *in aſſumpt.ſer.*4. Againe he thus writeth: *Sunt gradus in aſcendendo & deſcendendo: in deſcendendo primus gradus à cœlo uſque ad carnem,ſecundus ad crucem, tertius ad mortem: ecce quouſque deſcendit, nunquid amplius potuit? poterat iam recte rex noſter dicere, quid ultra debui facere, & non feci?* There are degrees in aſcending, and deſcending: in deſcending the firſt degree is to the fleſh, the ſecond to the croſſe, the third to death: behold how farre hee deſcended,could hee deſcend any further? might not our King now truly ſay,what ought I to have done more, which I did not? *ſer.part.*18. Pſal.16.10.

Some of them I grant doe affirme Chriſts deſcenſion in ſoule to hell,to bring the Fathers ſoules from thence: but this was no generall opinion,nor expreſſe ſentence of the Church: as may appeare by this teſtimonie of *Origene* upon theſe words of *Iob: Naked I came foorth, naked ſhall I returne,* Iob.1.21. *Nudus ibo illuc (inquit) quo illuc? illuc quo Adam abiit, quo ierunt priores mei: ubi tabernacula ſunt iuſtorum.&c. ubi eſt lux & vita, ubi eſt lætitia & exultatio, ubi Abraham ſinus, &c. angelorum chori, Chriſti regnum, æterni dei patris gloria & conſpectus:* I ſhall returne thither? whither? even whither *Adam* went and all my forefathers: where are the tabernacles of the righteous, where is light and life, where is *Abrahams* boſome,the queere of Angels, the kingdome of Chriſt, the glory and ſight of the eternall father: *in* 1.*cap.Iob.* Now then,if in your *Limbus* there bee light and life, the companie of Angels,the preſence of God, the Kingdome of Chriſt; then will I grant, that the Fathers were there: but then they ſhould not have needed to be fetched from thence. And thus much of Chriſts locall deſcenſion into hell to ſet free the ſoules of the Patriarches. Iob.1.21.

Tertullian ſaith, *aliud inferi, aliud Abrahæ ſinus,* hell is one thing, as I take it, and *Abrahams* boſome another. And againe, *Abrahams* boſome hee defineth to bee *ſi non cæleſtem,ſublimiorem tamen inferis,*if not a celeſtiall place, yet higher then hell, &c. Chriſt then in his opinion deſcended not to hell to deliver the Patriarches. This was the judgement of the elder Africane or South Church. *Chryſoſtome* alſo thinketh *Abrahams* boſome to have beene a place of delight and reward, and of all joy where *Lazarus* was *in deliciis in omni rerum affluentia,* in delight in all abundance of all things Adverſ.Marcion.lib 4.

Cont.2.de Lazar.

videte coronatum, &c. videte preminm, &c. See him now crowned, rewarded, &c. this place of reward, delight, where the righteous are crowned, cannot be hell:

Reſponſ. Ioan. Baſil. ad Rohit. cap. 12.

This was the iudgement of the ancient writers of the Eaſt and South Church; what thoſe moderne Churches doe now hold, is not much materiall; for in this and other points they are very erroneous, even our adverſaries being iudges. The Muſcovites doe hold, that all the righteous before Chriſt went downe to a place called *Adam*, that is hell, which they ſeeme to derive from *Adam*, becauſe all went thither for *Adams* ſinne, &c. And ſo they make all indeed to goe downe to hell before Chriſt, and ſeeme ignorantly to derive the Greek ἅδης of *Adam*, which cannot be, for then it ſhould bee *Hadam* not *Adam*.

Damianus a Goes de Æthiop. morib.

The Æthiopians, as their Biſhop *Zaga Zabo* delivereth their opinion, thinke that Chriſt deſcended to hell, *pro anima Ada, atq; pro anima ipſius Chriſti*, for the ſoule of *Adam*, and for the ſoule of Chriſt himſelfe which he tooke of the Virgin *Mary*, and ſo conſequently of *Adam, &c.* What thing can bee more abſurd, than to imagine, that Chriſt went downe to hell to deliver his owne ſoule.

Harm. ſect. 6. Pag. 95.

Pag. 97.

None of the reformed Churches doe hold, that Chriſt deſcended to hell to deliver the Patriarches: ſome of them doe thus explaine that article, underſtanding it of the deſcending of his bodie to the grave. Confeſſ. of Baſil. artic. of Chriſt: *According to the fleſh, he was buried, deſcended into hell, and the third day he roſe againe from the dead:* Bohemia cap. 4. *Thoſe ſaving and wonderfull workes or affections of Chriſt according to the meaning of the holy Scriptures are by a ſtedfaſt faith to be beleeved and profeſſed; ſuch are his comming downe from heaven, his conception, birth, torments, death, buriall, reſurrection, aſcenſion unto heaven, ſitting at the right hand of God, and his comming againe from thence to iudge both the quicke and the dead: In theſe principall affections, as in a cheſt, wherein treaſure is kept, all thoſe wholeſome fruits of our iuſtification are layd up, &c.* Here is no mention made of Chriſts deſcending to hell to deliver the Patriarches.

Gregor. de Valent. tom. 4. diſp. 1. q. 19. punct. 4. Maldonat. in Luc. 16. 23.

And for the *teſtimonie* of the Romaniſts, their learned Ieſuite ſaith, that *Chriſtus omnes ſimiliter redemit ſive ante ſive poſt Chriſti adventum:* That Chriſt redeemed all alike before and after his comming, &c. then why ſhould they before his comming go to *Limbus* rather than thoſe after. Another of their Ieſuites ſaith: *Valde ſuſpicor per ſinum Abraha ſummum cœlum deſignari:* I doe much ſuſpect, that by *Abrahams* boſome the higheſt heaven is deſigned: See alſo the judgement of *Durand* before defended againſt *Bellarmine*.

Now in the laſt place, becauſe the current opinion of the Fathers ſeemeth generally to ſtreame this way to carry, as it were, the bleſſed ſoule of Chriſt to the infernall parts for the deliverie of the Fathers under the Law, and it may ſeeme an hard courſe to refuſe them comming together with ſuch a joynt conſent: I will briefly ſhew the chiefe differences of opinion herein, and how farre wee may ſafely yeeld unto the ſentences of the Fathers.

Touching the place, where the ſoules of the Fathers were, there are foure opinions. Some thinke they were in a part of hell: ſome in a region of heaven; of each of theſe there are chiefly two different conceits. 1. Some are of opinion, that they were in a place of joy before the comming of Chriſt, which notwithſtanding, they ſuppoſed to be ſome inferne place: as *Ireneus* thinketh, that the ſoules of the Saints goe unto the ſuperior infernall place, *lib. cont. heres. in fine.* *Chryſoſtome*, as is before alleaged, thinketh that *Abrahams* boſome was a place of unſpeakable joy and delight, whither *Lazarus* was caried by the *Angels*: yea he maketh it a kind of Paradiſe, *Paradiſus Lazari ſinus Abraha*, *Abrahams* boſome was *Lazarus Paradiſe*: *hom. 15. in Luc. tom. 2.* And yet in the ſame Sermon hee ſaith, *quod Abraham apud in inferos erat*: that *Abraham* was yet in the infernall place: and *Lyranus* inclineth to this opinion, who thinketh that the Paradiſe, which Chriſt promiſed to the beleeving thiefe, was that *beata fruitio*, that bleſſed fruition, which the Fathers in *Limbus* had by Chriſts deſcending thither, *annot in Luc. 23. 43.* But it ſoundeth very harſh to make Paradiſe in hell: as *Auguſtine* well reſolveth, that the boſome of *Abraham*, being a place of reſt, *non credenda eſt aliqua pars inferorum*, is not to bee thought to be a part or member of hell: *epiſt. 99.*

Bellarm. lib. 2. de purgat. c. 7. ſect. quantum. Bellarm. lib. 4. de Chriſti anim. cap. 14 Hom. 27. in Matth.

2. Another opinion is, that the ſoules of the Fathers were ſhut up in a dungeon of darknes in a part of hell, as in a priſon, untill Chriſt did come and take them thence: and that they were *damnati ad exilium temporale*: damned to exile for a time: this is the poſition of the Romaniſts. But theſe are their owne groſſe conceits, that the ſpirits of the Fathers were exiled, baniſhed from Gods preſence, damned to hell; not one of thoſe 27. Fathers, whom *Bellarmine* produceth for Chriſts deſcention, doth affirme any ſuch thing: for how could this be, ſeeing they held the Fathers to be in a place of joy: *Chryſoſtome* ſaith, that Chriſt calleth the boſome of *Abraham, regnum cœlorum*, the Kingdome of heaven: and *Auguſtine* ſaith, it was *felicitatis ſinus*, a boſome of happineſſe. *epiſt. 99.*

[a] Adverſ. Marcion. lib. 4.
[b] Epiſt. 99.
[c] Annot. in 2. Reg. 2. num. 23.
[d] Commun. loc. Claſſ. 3. cap. 14. ſect. 21.
[e] Claſſ. 3. c. 16. ſect. 15.

4. Some of the Fathers take *Abrahams* boſome to be no part of hell, but to belong rather to heaven, as [a] *Tertullian* and [b] *Auguſtine* before alleaged. [c] *Vatablus* hath the like opinion, that *Abrahams* boſome, whither he thinketh that *Elias* was taken up, was ſome place in the ayre: and *Pet. Mart.* much differeth not, that *Abrahams* boſome was a certaine receptacle of ſoules, [d] *where they enioyed tranquilitie in the ſight of God*: from whence [e] they accompanied Chriſt at his aſcenſion into the higheſt heavens: But here alſo is ſome difference.

4. Another opinion is, that the Fathers in the boſome of *Abraham*, were not exalted and advanced to an higher place of glory, but onely more illuminated, and increaſed with a new acceſſion of

joy by the death of Chriſt, wherof they had a joyfull expectation. So Maſter *Calvin* ſeemeth to affirme *gratia Chriſti manifeſtationem ad pios ſpiritus perveniſſe*, that the manifeſtation of Chriſts grace came alſo unto the bleſſed ſpirits. *Lyranus* before produced, in part conſenteth, that the Paradiſe which was promiſed, was *beata fruitio*, the bleſſed fruition of Chriſts preſence, who deſcended to the place where the fathers were detained. And *Baſil* to the ſame effect: *Chriſti fragrantiam myrrha ſpirat propter paſſionem: ſtacten vero, quod non inefficax manſit, — & deſcendit ad infernum — ut univerſa ſeipſo impleret*: Chriſts paſſions giveth a fragtant ſmell like myrrhe: and the *ſtacte* is his deſcent to Hell to fill all things with himſelfe, ſeeing hee was not without efficacie, &c. the ſweete and odoriferous ſmell of Chriſts paſſion, and the efficacie thereof attained, and was extended, even to the bleſſed ſpirits departed.

Commenc. in 1.Pet.3.19.
In Pſalme 14.

Beſide this difference of opinion touching the ſtate, condition and place of the ſpirits of the fathers: there are ſome other diverſities in the writings of the fathers, which I will briefly touch, and then ſhew how they may be reconciled.

1. Some thinke that the fathers were not admitted by Chriſts comming to the celeſtiall Paradiſe, and region of eternall happineſſe; but were tranſlated to a place of joy, there to remaine untill the reſurrection, when their happineſſe ſhould be conſummated: as *Tertullian* ſaith, *Eam regionem ſinum dico Abrahæ — refrigerium prabituram animabus iuſtorum donec conſummatio rerum reſurrectionem omnium, plenitudine mercedis expungat*: That region, namely, *Abrahams* boſome, ſhall yeeld refreſhing unto the ſoules of the juſt, till all things be conſummate in the reſurrection, &c. The ſame is the judgment of *Iuſtine Martyr*; They only, except Martyrs, who, they thinke, goe ſtrait to Paradiſe: as *Tertullian*: *Nemo peregrinatus a corpore ſtatim immoratur penes Dominum, niſi ex Martyrii prærogativa, paradiſo non inferis diverſurus*: No man paſſing out of the bodie ſtrait-way remaineth with the Lord, but ſuch as by the prerogative of Martyrdome diverteth to Paradiſe, not to hell. Some other thinke they were conducted by Chriſt to Paradiſe, as *Chryſoſtome* ſaith: *Crux Chriſti aperuit paradiſum*: Chriſts croſſe opened Paradiſe, firſt to the thieſe, then to *Abraham* and the Fathers.

Lib.4.cont. Marcion.
Qu.orthodox.76.
Lib.de reſurrect.carn.
Homil.15.in Luc.

2. They diſſent about the difference betweene theſe three: *Abrahams* boſome, Paradiſe, Heaven. Some take Paradiſe and *Abrahams* boſome to be the ſame: as *Auguſtine*, *Sinus Abrahæ paradiſus dici poteſt*. The boſome of *Abraham* may be called Paradiſe: *Chryſoſtome* doth diſtinguiſh them; *Abraham needum erat in paradiſo, &c* *Abraham* was not yet in Paradiſe, becauſe Chriſt was not yet entred with the thieſe, &c. Some thinke Paradiſe and Heaven to be all one, as *Auguſtine. ibid.* Others doe diſtinguiſh them: and ſome of theſe make Paradiſe inferiour to the higheſt heaven, as *Iuſtine Martyr* thinketh, that the beleeving thieſe is reſerved in Paradiſe with the reſt of the Saints untill the reſurrection: when they ſhall have their conſummation in heaven. Others thinke Paradiſe to be higher than the third heaven, mentioned by S. *Paul*, 2. *Cor.* 12. as *Ambroſe* thinketh, that *Paul* was twice wrapt up, *Hinc uſque in tertium cælum, deinde in paradiſum cœleſtem*: From hence into the third heaven, and then into the celeſtiall Paradiſe.

Lib.12.de Gen. ad liter.cap.34.
Hom.15.in Luc.
Qu.orthodox 76.
Comment.in 2.Cor.12.

3. A third difference in opinion there is, about the continuance of that place called *Abrahams* boſome: ſome doubt, whether it doe now remaine: as *Gregorie Nazianzen* in his funerall oration of his brother *Cæſarius* ſaith, *Thou art aſcended into heaven, thou doeſt reſt in Abrahams boſome, Si tamen aliquis nunc locus extat*; If any ſuch place bee extant. Others thinke that *Abrahams* boſome ſtill is a receptacle of the ſoules of the righteous, as *Tertullian* cited before: and *Chryſoſtome* ſaith, *Omnes in illius ſinum ire feſtinamus*; All of us make haſt to goe unto *Abrahams* boſome.

Hom.15.in Luke.

1. Now then for the reconciling of theſe differences: touching the firſt, whereas ſome thinke the fathers to have bin in hell, ſome denying it: they muſt be underſtood to take hell, or the infernall place generally for the ſtate of the dead, whither goe good or bad: as *Hilarie* ſaith, *Humana iſta lex neceſſitatis eſt, ut ſepultis corporibus anima ad inferos deſcendant*: This is the law of humane neceſſitie, that the ſoules, the bodies being buried, ſhould deſcend to hell. So alſo *Tertullian*: *Cur non putes animam & puniri & foveri in inferis interim ſub expectatione utriuſque judicii*: Why ſhould you not thinke the ſoule to be both puniſhed and cheriſhed in hell in the meane time under the expectation of both judgements? but when the name of hell is taken ſtrictly for a place of puniſhment: they denie then *Abrahams* boſome to have bin in hell, as *Tertullian* ſaith, *hell is one thing, Abrahams boſome another*: and *Auguſtine* denieth it to be a part of hell. So then their opinion is, that Chriſts ſoule went unto that place of joy, where the fathers were, and did either exalt them to an higher place of glory, as our bleſſed Saviour ſaith, *In my fathers houſe are many manſions*: or did adde unto them an acceſſion of further joy, having accompliſhed the glorious worke of the redemption; in neither of which opinions is there any inconvenience to be feared: but that the fathers were redeemed from the thraldome and captivitie of darkenes with damnation, as the Papiſts hold, Proteſtants with the Fathers diſclaime.

In Pſalme 138.
Lib.de anima in fine.
See before.
Iohn 14.2.

2. And in affirming, that the fathers are not yet admitted to the preſence of God, they may be underſtood to meane the full fruition of glory, which the Saints ſhall not have till the reſurrection, when their ſoules and bodies ſhall be glorified together: and ſo much the Apoſtle inſinuateth, ſaying, *God providing a better thing for us, that they without us ſhould not be made perfit*. Which *Auguſtine* underſtandeth of that perfection, *qua nobis perficiendis in fine promittitur*, which is promiſed us to be made perfit in the end.

Heb.11.40.

3. And concerning the difference of Heaven, Paradiſe, and *Abrahams* boſome: either we may ſay

with

Lib.12.de Geneſ.ad liter. cap.34.

Homil.15.in Luc.

with *Auguſtine*, *Aliquid unum eſt diverſis nominibus appellatum, ubi ſunt animæ beatorum.* It may be ſome one place called by divers names, where the ſoules of the bleſſed are; or elſe they meane onely the divers degrees of the glory in heaven, which may admit alſo without any inconvenience a diverſity of the habitations and manſion places of the Saints: as *Chryſoſtome* ſaith: *Si martyrium fecerimus, ſtatim intrabimus paradiſum, ſi paupertatis—ſtatim in ſinum Abrahæ*: If wee performe martyrdome, ſtreight we ſhall enter into Paradiſe, if we ſuſtaine poverty well, ſtreight ſhall we goe into *Abrahams* boſome, &c.

Lib.12.de Geneſ. ad liter. cap.34.

4. And *Abrahams* boſome may be ſayd both not to remaine, becauſe both the name is changed, and the quality and condition of that place: becauſe now there is no more an expectation of the Redemption accompliſhed by the death, and reſurrection of Chriſt: and yet it remaineth in reſpect of the ſubſtantiall part, the unſpeakeable joyes there abounding: as *Auguſtine* reſolveth well, *Quanto magis poſt hanc vitam ſinus ille Abrahæ paradiſus dici poteſt, ubi jam nulla tentatio, &c.* How much more may the boſome of *Abraham* after this life be called Paradiſe, where is no tentation, and where is ſuch reſt after the ſorrowes of this life. And thus have I ſhewed how the Fathers may be reconciled both among themſelves, and with us, in this intricate queſtion of Chriſts deſcenſion into the infernall parts for the delivering of the Fathers.

An appendix concerning the place of Hell.

The Papiſts.

27.Error.

THe place where damned ſpirits are tormented, they ſay, is about the center of the earth, the loweſt of all places, and nothing lower than it, *Bellar. de Chriſti anima lib.4.cap.10.*

Their *Limbus Patrum*, the place of darkenes, where the Fathers were before Chriſt, is, ſay they, in the higheſt part, and as it were the brimme of hell, *Rhemiſt. Luke* 16.22. Betweene theſe two places there is a great gulfe or ſpace, and there is Purgatory, *Rhemiſt. Luke* 16.*ſect*.8. Wherefore they conclude, *Veros inferos eſſe loca ſubterranea:* that the ſubterreſtriall and infernall places doe properly make hell, *Bellar. cap*.8. And ſo hell ſhould be properly a place of puniſhment: becauſe of the farre diſtance from heaven: whereas not ſo much the diſtance of place, as the abſence of Gods ſpirit, and loſſe of his favour, maketh it a place of horror and miſerie.

Arg. 1. *Bellarmine* proveth by the Greeke word ᾅδης, and the Hebrue (*ſheol*) that hell is a ſubterreſtriall place, becauſe thoſe words are taken for hell in the earth, *Bellar. ibid.*

Geneſ.42.38.

Geneſ.37.35.

Contra. 1. This argument concludeth not, unleſſe he could prove, that thoſe words are alwayes taken for hell: the contrary whereof is evident, as Geneſ.42.38. *You ſhall bring my gray head with ſorrow to (ſheol, ᾅδης) the grave:* for his gray haires went not downe to hell, but reſted in the grave. Likewiſe this annotation is given in the margent of the vulgar Latine, Geneſ.37.35. *In infernum, id eſt, foſſam, vel ſepulchrum, non hic ſignificat locum pœnarum, ſicut nec in aliis locis:* Into hell, that is, the pit or the grave, he ſignifieth not here the place of puniſhment, nor yet in other places.

2. We grant that theſe words ſometimes are taken for hell, and then they only ſhew that there is an hell, but they enforce not the place.

Hell whether in the earth.

3. Thirdly, neither doe we denie, but that hell is an infernall place: but herein we differ from them. 1. That neither doe wee affirme, that the place cauſeth hell, but the abſence of Gods favour and preſence. 2. Neither dare we circumſcribe the place certainly, as they doe, making it to be about the center of the earth. 3. nor yet preſume we to make ſo many regions of hell, as they doe without warrant of the word.

Matth.12.40.

Arg. 2. *Matth.* 12.40. As *Ionas* was three dayes and three nights in the belly of the Whale; ſo the ſonne of man muſt be in the heart of the earth: but the grave is not in the heart, but the brimme of the earth: *Ergo*, we muſt needs underſtand that to bee hell, which is in the middeſt of the earth, *Bellarm. cap*.12.

Wherein *Ionas* was a figure of Chriſt.

Exod.15.8.

Anſw. 1. This place cannot otherwiſe be applied, than to ſignifie the buriall of Chriſt, and his abode in the grave, and his riſing againe the third day: of his ſoule it cannot properly bee meant: for Chriſt ſaith, he will give them the ſigne of *Ionas* in himſelfe: but a ſigne is conſpicuous, viſible and apparant: how could then the deſcending of his ſoule bee a ſigne unto them, which they knew not, neither could ſee? But the laying of his body into the grave, and the remaining there to the third day, they were all eye-witneſſes of. Alſo there is great affinitie betweene the two Greeke words, σημεῖον, a ſigne which is there uſed. *Matth.* 12.40. and σῆμα which ſignifieth *ſepulchrum*, a grave, the one word being fitly derived of the other, what better, σημεῖον, then could he give them, than, σῆμα his owne grave or ſepulchre? Secondly, to be in the heart of the earth, is nothing elſe but to be within the earth, according to the Hebrue phraſe, as *Exod.* 15.8. The heart of the Sea, that is, within the Sea: ſo Chriſts body was in the earth, it lay hid as it were in the bowels of the earth. And thus *Hierome* applieth this figure of *Ionas* to the death and buriall of Chriſt: *Ionam cetus excepit immerſum, non contigit devoratum, &c. ſic ſæva mors licet Chriſtum ſorbuerat crucifixum, tamen quem non invenerat reum, non potuit tenere damnatum:* The Whale received *Ionas* drowned, but it touched him not, once devoured: ſo cruell death, although it ſwallowed Chriſt crucified, yet, whom it found not guilty, it could not hold is condemned: *Epitaph. Nepotian.*

3. This expoſition is againſt themſelues: for if Chriſt went downe to the very heart and middeſt of the earth, which is the center, then he deſcended to the place of the damned: for neither *Limbus Patrum*, nor Purgatory, are in the center or loweſt part of the earth by their opinion: but they themſelues hold the contrary: for they ſay, that Chriſt by deſcending deliuered ſoules out of the two vppermoſt hels, *Limbus*, and Purgatory, but not out of the nethermoſt hell, which is the place of the damned, *Rhemiſt. Luke 16 ſect.* 8. Alſo it ſhould follow of this their interpretation, that the ſoule of Chriſt was as long in hell, as his body in the graue, which is againſt the opinion of many Papiſts, and of ſome of the Fathers. *Origen* ſaith, *Prima dies nobis paſſio ſaluatoris, ſecunda, qua deſcendit ad infernum:* The firſt day we haue the paſſion of our Sauiour, the ſecond day hee deſcended to hell, *Hom. 5. in Exod.*

Argum. 2. *Luk.* 8.31. The diuels deſired Chriſt that he would not ſend them into the deepe: what is that elſe but the loweſt region of the earth, where hell is, which Saint *Paul* calleth the loweſt parts of the earth? *Bellarm.* Luke 8.31.

Anſw. 1. We deny not, but that God hath prepared, and that there is a place of vnſpeakeable torments ordained for the diuell and his angels, and all damned ſoules: but that this place ſhould be in the center of the earth, the places alleadged proue not. 2. The word *abyſſus*, tranſlated the deepe, is ſometime taken figuratiuely in a metaphore, as *Rom.* 11.33. *O the deepeneſſe of the wiſedome of God*, the word is, βάθος, not much varying in ſignification from *abyſſus*: ſo the place of their puniſhment may be ſaid to be a great depth, that is, a place of vnſearchable and vnſpeakeable miſery and horror. 3. Neither muſt this word *abyſſus*, of neceſſitie be referred to the earth, for there are *abyſſi maris*, the depths of the Sea, *Exod.* 15.8. as well as of the earth. And the ordinary Gloſſe vpon that place, *Luke* 8.31. vſeth a phraſe accordingly, that the diuels *ſciebant ſe aliquando, in abyſſum mergendos*, did know, that one day, they ſhould be drenched in hell. 4. And whereas Saint *Luke* ſaith, they entreated Chriſt not to be ſent into the deepe; Saint *Marke* reporteth it thus, *They prayed him inſtantly, that he would not ſend them away out of the countrey.* Then by conference of theſe two places, inſomuch that to be ſent into the deepe, was to be ſent out into remote places, as out of the world, not to be conuerſant among men: ſo the diuell is ſaid to be caſt into the bottomleſſe pit, where he was bound for a thouſand yeeres, which was not hell, for out of that he ſhall neuer be looſed; and afterward verſ. 10. the diuell is caſt into the lake of fire and brimſtone, there to be tormented for euer: and the ordinary Gloſſe and *Lyranus* doe expound them, this deepe to be *tenebroſa corda impiorum*, the darkeſome hearts of the wicked, *à conſortio fidelium*, not to haue any commerce of the faithfull, ſo that this word *abyſſus* the deepe doth not neceſſarily imply, the loweſt region, or center of the earth. 5. Yet we deny not, but that hell may, and is moſt like to be in the earth, though it be meere curioſitie to aſſigne the certaine region or place of the earth, where it ſhould be. Rom. 11.33. Exod. 15.8. Mark. 5.10. Reuel. 20.3.

The lower places which Saint *Paul* ſpeaketh of, *Epheſ.* 4.9. may be either vnderſtood generally of the whole earth, which is *pars mundi infima*, the loweſt part of the world, or elſe of the great abaſing of Chriſt, from heauen to earth, being God to become a ſeruant: as alſo the graue of Chriſt was that lower part of the earth: for the Apoſtle ſaith in the comparatiue, κατώτερα not κατώτατα the lower, not the loweſt: and ſo your vulgar Latine tranſlateth, *inferiora*, not *infima terræ*: but hell is the loweſt part, the graue is ſaid to be the lower. Epheſ. 4.9.

The Proteſtants.

THat there is a locall place of torment prepared for the diuell and his angels, we doubt not, being ſo taught in the Scripture, *Matth.* 25.41. A place of darkeneſſe, 2. *Pet.* 2.4. Farre diſtant from the heauenly manſions of the bleſſed, *Luk.* 16.26. Neither doe we deny but that it may be in the earth, or whereſoeuer elſe it pleaſeth God: but whereſoeuer hell is, there is but one: that diuiſion of hell into three or foure regions, we vtterly condemne, as a meere deuice of man without Scripture: and this we ſay, that the place of hell cauſeth not the torment, but the wrath and curſe of God: for euen out of hell God may make a man to feele the torments of hell, as we doubt not but our Sauiour Chriſt did in part for vs and our redemption vpon the croſſe. Matth. 25,41. 2 Pet. 2. 4. Luke 16. 26. Not the place but Gods wrath cauſeth hell.

Argum. 1. It is poſſible to feele: the paine of hell in the ſoule, although not in the proper and appointed place of hell: as *Iob* complaineth, *The arrowes of the Almightie are in mee, the venome thereof doth drinke vp my ſpirit, and the terrors of God fight againſt mee.* And therefore he ſaith, his griefe was heauier than the ſand of the Sea, *Iob* 6.4. 14. *Iob* felt euen the hell of conſcience in himſelfe for the time: yea our Sauiour bare the burthen of his Fathers wrath vpon the croſſe, as we haue ſhewed before: *Ergo*, it is not the place that maketh hell. So *Bernard* ſaith: *Infernus animæ rea conſcientia:* The hell of the ſoule is a guilty conſcience, *in aſſumpt. ſer.* 4. Iob 6.4.14.

Argum. 2. Hell, as the Scripture defineth, is this, to be caſt into vtter darknes, *there ſhall be weeping and gnaſhing of teeth*, Mat. 25.30. 22.13. The darkneſſe cauſeth weeping and horrible gnaſhing of teeth, the vnſpeakable puniſhment both of body and ſoule: This darkneſſe is not the abſence of the light of the Sunne: for neither ſhall the Saints in heauen haue that light, becauſe they need it not, Apocal. 22.5. and it ſhall be a place of darknes to the damned angels, which haue no vſe of the Sunnelight: they alſo are reſerued in chaynes of darkneſſe, Iude 6. as they are no materiall chaines, ſo neither is it an outward darkneſſe onely, but the abſence of Gods fauour and the light of his countenance: as, Matth. 25.30. Apocal. 22.5. Iude 6.

the people are ſaid to haue ſit in darkeneſſe before the light of the Goſpell, by the preaching of Ieſus Matth.4. 16. Chriſt, did ſhine vnto them, Mat.4.16. But they much more ſhall be and are kept in darkneſſe, that are condemned to hell, where they feele nothing but the horror of Gods wrath, his eternall and endleſſe curſe, with vnſpeakable torments now in ſoule, and afterward both in body and ſoule, without all comfort or hope of refreſhing, vtterly excluded from the preſence of God: Wherefore it is not the place, but the wrath of God, and abſence of his ſpirit, that cauſeth ſuch endleſſe and vnſpeakable puniſhment.

*Argum.*3. As for your diſtinction of hell, the brimme wherof you ſay is *Limbus Patrum*; the middle part, Purgatory; the loweſt and neathermoſt hell it ſelfe, the place of the damned, in *Auguſtines* time it was not knowne: for firſt, that the boſome of *Abraham* was part of hell, he vtterly denieth: *Apparet non eſſe membrum inferorum, tantæ illius felicitatis ſinum:* That boſome of ſo great bliſſe can be no member or part of hell, *Epiſt.*99. Againe, Purgatory he ſometime vtterly refuſeth, acknowledging but two places: Heauen for the faithfull, Hell for the damned and vnbeleeuers. *Tertium locum penitus ignoramus, imo nec eſſe in ſcripturis ſanctis inuenimus:* A third place we are vtterly ignorant of, yea we find in holy Scripture, that it is not, *Auguſt. Hypognoſt.*

Moral. ad ſerm. 31. in 16 c. epiſt. ad Roman. Set. de defunct. in fin. 1. *Chryſoſtome* to this queſtion, where hell ſhould be, maketh this anſwer: *Alicubi, quantum ego puto extra omnem hunc mundum--ne quæramus vbi ſit, ſed quomodo, illum fugiamus, &c.* I thinke ſomewhere out of this world, let vs not enquire where it is, but how we may eſcape it. So *Damaſcene* ſaith, that the wicked, and ſinners are ἐν ἐσχάτοις, in the vtmoſt places, but where he defineth not.

Lib. de anim. p. 685. Baſil. 1562. 2. *Tertullian* refuſeth *Plato* his opinion of hell, that it was, *Gremium terræ quò omnes labes mundialium ſordium confluendo, & ibi deſidendo exhalent, & quaſi cœno immunditiarum ſuarum aerem craſſiorem ſtipent, &c.* The very lappe of the earth, whither all the filth of the world did runne, and there ſettle; and as with muddie vapors thicken and make groſſe the ayre, &c. It ſeemeth that *Plato* made hell in the very ſincke, channell, or center of the earth: But this is denied by *Tertullian: Nobis inferi, non nuda cauaſitas, nec ſubdiualis aliqua mundi ſentina:* To vs hell is not a bare concauity, or low and obſcure ſinke, &c. And then he addeth further; *Sed in foſſa terræ & in alto vaſtitas, & in ipſis viſcerib. eius abſtruſa profunditas:* But a vaſt place in the deepe trench of the earth, and a remote profundity in the bowels thereof, &c. He granteth it in the earth: but in what part he determineth not. So *Auguſtine*, whereas ſometime he had written of hell fire, *In qua mundi vel rerum parte ſit futurus, hominem ſcire arbitror neminem, &c.* But in what part of the world or nature it is, I thinke no man knoweth, vnleſſe the ſpirit reueale it: afterward in his retractations addeth only thus much, *De inferis mihi videor magis dicere debuiſſe quod ſub terra ſunt, &c.* Concerning hell I ſhould rather haue taught Retract. lib. 2. cap. 24. that they are vnder the earth, &c. He thinketh they are vnder the earth, but ſetteth not downe the region of the earth.

Comment. in Luc. 8.31. 3. *Bucer* vpon that place, Luk. 8.31. thinketh the meaning of that requeſt of the diuels not to be ſent into the deepe, to be in effect thus much, *Se ex hoc orbe non depelli*, That they ſhould not be expelled out of the world, and ſo all occaſion to be taken from them of doing hurt. So alſo *Beza* ſaith, that there is a certaine *abyſſus*, or bottomleſſe pit appointed for the diuels, *amplius de iſtis quærere non expedit:* to enquire further hereof is not expedient.

4. So *Lyranus* expounded that place, Mark. 5. 10. the diuels deſire Chriſt, not to ſend them out of Annot. in 2 Pet. c. 2. v. 4. that region, that is, *extra hominum habitationem*, out of the dwelling of men: which he maketh all one with the ſending into the deepe, Luke 8.3.

The ſecond part of this controuerſie, of matters which are in queſtion concerning the diuine nature of Chriſt.

28. Error. THis part of the controuerſie containeth three queſtions. Firſt, whether Chriſt be αὐτόθεος, God of himſelfe. Secondly, whether he be mediatour as God, or man, or as both. Thirdly, whether he haue by his deſerts purchaſed any thing for himſelfe.

The firſt part, whether Chriſt bee αὐτόθεος, God of himſelfe.

The Papiſts.

THey deny that Chriſt is αὐτόθεος, God of himſelfe; and affirme, that he had not onely his perſon, but his ſubſtance of his father: whereupon they are bold to charge *Caluine* with blaſphemy, for ſaying, that Chriſt is God of himſelfe as well as the Father, *Rhemiſt. Ioh.* 1. *ſect.* 3.

Argum. The Word was with God, to wit, the Sonne is with and of the Father, and not the Father of the Sonne: *Ergo*, the Sonne is God, with and of his Father, *Rhemiſt. ibid.*

1 Cor. 1. 30. Heb. 1. 3. *Anſw.* This place prooueth, that the Sonne of God, as he is the Sonne, is of God: for to be the Sonne of God, the Word, the wiſedome of God, 1 Cor. 1. 30. his image, Heb. 1. 3. doe belong vnto

his perſon. So then,as he is the ſonne,the wiſedome of God,or the word,ſo he is of God, namely in reſpect of his perſon: but as the ſonne is God, he is of himſelfe, neither taketh he his eſſence but perſon onely of his Father.

The Proteſtants.

THat we may fully know the ſtate of this queſtion,we muſt firſt ſet downe certaine propoſitions: 1. We doe worſhip one eternall, omnipotent, and onely wiſe God, one and the ſame in power, eſſence,eternity: but three in perſon,the Father,the Sonne,and the Holy Ghoſt: there is the ſame nature, eſſence and deity of them all, though they be diſtinguiſhed in perſon: As there is one nature of the light,the heate thereof, and the ſhining brightneſſe, *Lucis, ſplendoris, caloris,* as *Auguſtine* putteth the example: which three differ among themſelues in property and quality,yet haue one and the ſelfe ſame nature and ſubſtance: God the Father is as the light, *Iam.*1. 17. God the Sonne is as the brightneſſe of his glory, *Heb.*1.3. God the holy Ghoſt is as the heate or fire, *Heb.*12.29. Thus theſe three are one in nature and eſſence, but three in perſon. James 1. 17. Heb. 1.3. Heb.12.29.

2. There is ſomewhat communicable to them all, as the God-head and diuine power and nature: Somewhat incommunicable, as the ſeuerall properties of the perſons: for it is proper only to the Father to beget, proper to the Sonne onely to be begotten, proper onely to the holy Ghoſt to proceed from them both. There is no eſſentiall difference in the Trinity: for there is one eſſence and diuine nature common to them all. But there is both a reall and rationall difference: The perſons differ one from another really, though not eſſentially. But the perſons differ only rationally or in reſpect, from the eſſence of the God-head: as the Father and the Son amongſt men differ not eſſentially, for they are both men. But they are really, verily, and indeed diſtinguiſhed: for it is one thing to be the Father, another to be the Sonne: yet from their owne eſſence their perſons onely differ in reſpect and relation, not verily, *non re, ſed ratione:* for as amongſt vs the Father is a man, the Sonne alſo is a man: but in one reſpect he is a father, and in another he is a man; ſo likewiſe of the ſonne, yet one and the ſame, is both father and man; one and the ſame is both ſonne and man: ſo is it in the Trinity. Now to the point of the queſtion, which we haue in hand. The Sonne therefore in the bleſſed Trinity is begotten of his Fathers eſſence, and hath the whole eſſence of his Father, not by propagation, partition, profluence, but onely by communication. The Sonne is not αὐτοϋιὸς, Sonne of himſelfe, becauſe he is Sonne of the Father: but he is αὐτόθεος, that is, very God of himſelfe. The eſſence or Godhead of the Sonne is of himſelfe, not of the Father: for it is one and the ſelfe ſame eſſence, which the Father hath. He is indeed, *Deus de Deo, Lumen de lumine,* God of God, light of light: but not as he is God, he is of God, but as he is the Son. It is one thing for the perſon of the Son to be begotten of the eſſence of the father, which we grant: another thing, for the eſſence of the Son to be begotten, which we muſt not yeeld to. So we conclude, that Chriſt as he is the Sonne, is of God the Father, as he is God, he is of himſelfe.

*Argum.*1. The eſſence of the Father is of himſelfe, not begotten of any: but the eſſence and deity of the Sonne is the ſame and all one with his fathers: *Ergo,* it is not begotten of any other. Againe, he is not God whoſe eſſence is not of himſelfe: therefore if Chriſts eſſence be not of himſelfe, he ſhould not be God.

*Argum.*2. Our Sauiour Chriſt himſelfe ſaith, *As the Father hath life in himſelfe, ſo he hath giuen to the Son alſo to haue life in himſelfe,* Ioh.5.26. The Sonne hath then life in himſelfe: *Ergo,* he is God of himſelfe. *Auguſtine* vpon theſe words writeth: *Non quaſi mutuatur vitam, nec quaſi particeps vita, ſed ipſe vitam in ſe habet, vt ipſa vita ſibi ſit ipſe:* He did not as it were borrow life of his Father, neither is made partaker of life, but he hath life in himſelfe, he is life vnto himſelfe. *In Iohan.tract.*19. But leſt any man ſhould thus miſtake the words of the text, that becauſe the Father gaue to the Son to haue life in himſelfe, therefore he gaue him to be God: (for to haue life in himſelfe is to be God) *Auguſtine* thus expoundeth them: *Dedit filio vitam habere in ſe, breuiter dixerim, genuit filium:* He gaue to his Sonne to haue life in himſelfe, in few words, He begat his Son,&c. As if we ſhould ſay, the Father which hath life in himſelfe, that is, is God, gaue to his Sonne to haue life in himſelfe, that is, begat God the Sonne: he begat him not as he was God, or in reſpect of his diuine eſſence, but as he was his Son, in regard of his perſon: yet becauſe of the neere vniting and coniunction of the perſon with the Godhead and diuine power to haue life in himſelfe, which really cannot be diſtinguiſhed, but onely in reſpect, as we haue ſhewed: the father is ſaid alſo to giue vnto the Sonne to be God, and to haue life in himſelfe, not directly or properly, but obliquely and by a conſequent, becauſe his Son, whom he begat from all eternity, muſt alſo neceſſarily be God. John 5.26.

And that it cannot be the proper meaning, that God the Father gaue to the Son power to haue life in himſelfe, as he is God, or in reſpect of his diuine nature, &c. it appeareth by the words themſelues: for as the Father hath life in himſelfe, euen ſo hath he giuen to the Sonne: but the Father hath life in himſelfe, without beginning from any other: *Ergo,* ſo hath the Sonne.

There ſhould elſe be a contrariety and repugnancy in the ſpeech: for if Chriſt receiued life from his Father, he could not haue it in himſelfe. It muſt therfore of neceſſity be vnderſtood of the perſon in the Trinity, not of the diuine eſſence. And ſo we determine that it is true in the concrete, *in concreto,* if we ſay, *Deus Pater genuit Deum Filium:* God the Father begat God the Son, but not in *abſtracto, Deitas Patris genuit Deitatem Filij,* that the Godhead of the Father begat the Godhead of the Son. But in reſpect of his perſon onely as he is the Son the ſecond perſon in Trinity, ſo is he begotten and hath his beginning of God: but in reſpect of his diuine nature as he is God, he is begotten of none, but of himſelfe, as God the Father is.

Concil. Conſtantinop. 6. action. 6. ex epiſtol. Sophronij Hieroſolym. Perfectus deus eſt pater, perfectus deus filius, perfectus deus ſpiritus ſanctus, vnam eandemque ſingula quaque perſona inſeparabilem, indiminutam, & perfectam habet deitatem : The Father is perfect God, the Sonne perfect God, the holy Ghoſt perfect God: euery perſon hath one and the ſame vnſeparable, vndeuided and perfect deity. If Chriſt then be perfect God, he is God of himſelfe: for he is not perfect, that hath his being from another: and if he haue one and the ſame deity with his Father, then his deity hath no beginning from any other, for ſuch is his Fathers deity.

S. *Ambroſe* ſaith vpon theſe words of the Apoſtle: *Qui ſolus habet immortalitatem,* 1 Tim. 6 v. 16. Which onely hath immortality: *Non ſepares patrem non ſepares filium, quia diuinitas patris, & filij vna eademque eſt :* Doe not ſeparate the Father, nor the Sonne, becauſe there is one and the ſame diuinity of them both, *de fid. lib.* 3. *c.* 2. If there be one and the ſame diuinity of both, then the Son is God of himſelfe as the Father is.

Origen. ex apolog. Pamphil. doth count them in the number of heretikes, which doe affirme, that *Chriſtus homo natus patris ſolum in ſe habuit deitatem :* That Chriſt being borne man had onely his Fathers deity, &c. How farre then are the Papiſts from this hereſie, that affirme, that Chriſt is not God of himſelfe, and ſo conſequently, that he hath onely his Fathers deity?

Decr. part. 2 *cauſ.* 24. *qu.* 3. *c.* 29. Among other heretikes are rehearſed *Ætiani*, the Ætians, *diſſimilem patri aſſerentes filium*, which affirmed, that the Son was vnlike the Father: what doe they elſe affirme and teach, but that the Sonne is not God of himſelfe as the Father is?

οὐκ οὐσίας ὀνόματα ἀλλὰ τρόπου ὑπάρξεως.

Lib. de expoſition. fidei.

Adverſus Praxean Zaga Zabo apud Damianum à goes.

And yet for further euidence: 1. *Iuſtine Martyr* of the Greeke Church is an euident witneſſe: he ſaith, *Vnus eſt Deus omnium in patre filio, & ſpiritu ſancto:* That there is one God of all, in the Father, Sonne and holy Ghoſt, &c. And he addeth further, *that theſe termes, vnbegotten, begotten, proceeding, (are not names of the eſſence, but onely the manner of ſubſiſting.)* The diuine eſſence then in his opinion neither begetteth, nor is begotten.

2. *Tertullian* ſaith, ſpeaking of the Trinity: *Vnus Deus, ex quo gradus iſti forma & ſpecies:* There is one God, of whom are theſe degrees, and formes, &c. he meaneth, the perſons of the Trinity: the Deity then of the Son is not from the perſon of the Father: but the perſons iſſue out of one and the ſame Deity. The faith of the Africane Æthiopike Church at this day is: *Quam quidem diuinitatem is (nempe filius) cum patre in Trinitate & vnitate ſemper habuit, & habet communem:* Which divinity he (that is the Sonne) alwaies had common together with the Father (he ſaith not from the father) in Trinity and Vnity, and hath, &c.

3. Latter confeſſ. of Heluetia, c. 3. *As touching their nature and eſſence, they are but one God, and the diuine eſſence is common to the Father, Sonne, and holy Ghoſt, &c.*

4. *Peter Lombard* is an evident witneſſe with vs, that God the father begat not the diuine eſſence, but the perſon onely of his Son. This poſition he hath, *Diuina eſſentia non genuit diuinam eſſentiam :* That the diuine eſſence begat not the diuine eſſence: which he prooueth by thſe three reaſons: Firſt, if the father begat the diuine eſſence, it would follow, that the Godhead or diuine eſſence ſhould be a relatiue, not a ſubſtance: for that which is begotten, is a relatiue to that which begetteth. And as *Auguſtine* ſaith: *Quod relatiuè dicitur, non indicat ſubſtantiam:* That which is relatiuely ſpoken, doth not ſhew the ſubſtance.

Secondly, then alſo the father ſhould beget himſelf, if he beget the diuine eſſence, which is himſelf.

Thirdly, ſeeing the father is God and a diuine eſſence, if he ſhould beget the Godhead and diuine eſſence, then by begetting he ſhould be God, and ſo that which is begotten ſhould be the cauſe of that which begetteth, whereas he that begetteth is the cauſe of that which is begotten.

Vpon theſe reaſons he concludeth, that *diuina eſſentia nec genuit, nec genita eſt :* that the diuine eſſence neither begetteth, nor is begotten, *lib.* 1. *diſtinct.* 5. *a. b. c.* And this ſentence is confirmed by *Innocent.* 3. *decret. Greg. lib.* 1. *tit.* 1. *c.* 2. *Diuina natura nec eſt generans, nec genita:* The diuine nature neither begetteth, nor is begotten.

And whereas we ſay, *Deus de Deo, lumen de lumine*, God of God, light of light: the meaning is this, not that the Godhead is begotten, but that the Son, which is God and light, is begotten of the Father God and light, not begotten as he is God, but as he is the Sonne, *Magiſt. ibid. liter. f.* So then not the ſubſtance or Godhead of the Sonne, but his perſon onely is begotten.

The ſecond part, whether Chriſt be our Mediatour, as he is man onely, or as he is both God and man.

The Papiſts.

29. Error.

THey doe teach that Chriſt onely exerciſed his Prieſthood and the office of the Mediatour, as he was man, not as he was both God and man, *Rhem. Heb.* 5 *ſect.* 4. His obedience, ſacrifice, prayer, ſatisfaction, entring into the heauens, was all performed by and in his manhood onely, *ſecundum formam ſerui*, as he was in the forme of a ſeruant, not *ſecundum formam dei*, as he was in the forme of God, *Bellarm. de Chriſto, lib.* 5. *cap.* 1.

*Argum.*1. If he were Prieſt as he is God, he ſhould be inferiour and not equall to God, and ſo be Gods Prieſt, and not his ſonne : for he to whom ſacrifice is offered, is greater than he that offereth it, *Rhemiſt. ibid.*

Anſw. It followeth not, that becauſe Chriſt is our Prieſt and Mediatour as God and man, that therefore he ſhould performe all the duties of the Prieſthood as he was God: al the parts of his prieſthood that required obedience, ſeruice, homage, ſubiection, as were his ſufferings and ſacrifice, hee exerciſed as man : but the authority of reconciling vs to God, he wrought both as God and man.

Argum. 2. There is one God, and one Mediatour of God and men, the man Ieſus Chriſt, 1 *Tim.* 2.5. Why ſaith the Apoſtle, *The man Ieſus Chriſt*, but to ſignifie, that according to his manhood onely he is our Mediatour, *Bellarm. cap.*3.

1 Tim.2.5.

Anſw. Firſt, you may as well conclude out of this place, that the Mediatour is onely man and not God, as that he is Mediatour onely as man and not as God : but if out of theſe words it may be proued, that the Mediatour is both God and man, as it neceſſarily followeth, (for how elſe can he be a Mediatour of God and men ?) it doth as well follow that he is Mediatour both as God and as man. Indeed the Apoſtle ſaith, *The man Ieſus Chriſt*, not God and man, for the one he had ſaid before, *There is one God :* in that ſpeech including our Sauiour Chriſt, who is one God with his father. Secondly, what S. *Pauls* meaning is, it appeareth in the next verſe, who gaue himſelfe a ranſome, *v.6.* As Chriſt therefore gaue himſelfe a ranſome, ſo is he Prieſt and Mediatour : but hee gaue himſelfe as hee was God ; as he was man, he was giuen: *Ergo* as God he is Mediatour. Thirdly, I will adioyne the anſwer of *Eſpencaus* a learned Papiſt : 1. That the Fathers by this very place doe prooue that Chriſt is God, not man onely, which could not be concluded from hence, if Chriſt were Mediatour as man onely, and not as God and man. 2. The Apoſtle addeth, *The man Chriſt Ieſus : Quorum illud, nomen eſt hominis, non puri puti, ſed á deo vncti :* Whereof the firſt is a name not of a very pure man, but annointed of God : *Poſterius nomen dei hominis eſt :* The latter is a name of one that is God and man, ſuch an one as ſhould ſaue the people from their ſinnes : *Eſpenc. lib, de Chriſt. mediat. c.*5.

The Proteſtants.

IN the office of the Prieſthood two things muſt be conſidered, a miniſtery, and an authority : in reſpect of the miniſteriall part Chriſt performed the office of his Prieſthood as man : but in reſpect of the authority of entring into the holieſt place, and reconciling vs to God, which was the principall part of his Prieſthood, he did performe it as the Sonne of God, as the Lord and maker of the houſe, and not as a ſeruant. And ſo we hold that Chriſt neither according to his humanity alone, nor his Godhead alone, but that whole Chriſt is a Prieſt, both as God and man.

*Argum.*1. S. *Paul* ſaith, *God was in Chriſt, reconciling the world to himſelfe*, 2 *Cor.*5.19. *Ergo,* Chriſt, as God, is our reconciler and Mediator. Againe, Chriſt as he is without father and mother, hath no beginning of his dayes, nor end of his life ; ſo is he a Prieſt after the order of *Melchiſedech*, *Heb.*7.3. but Chriſt as he is God hath no mother, as man no father : as he is God hath no beginning of dayes, and in his whole perſon no end of his life: therefore as God and man he is a Prieſt of *Melchiſedechs* order.

2 Cor.5.19.
Heb.7.3.

Bellarmine anſwereth to the firſt, 1. Euery one that reconcileth is not a mediator, though euery mediator be a reconciler. 2. It is one thing to be a mediator, an other to reconcile by a mediator ; God by the man Chriſt the mediator did reconcile vs to himſelfe, but it followeth not, that therefore he is our mediator as God.

Secondly, the place alleadged out of the Hebrewes, proueth that the perſon of our high Prieſt and mediator is diuine, but not that he is our Prieſt as he is God : he is both God and man, but he executeth his Prieſthood and Mediatorſhip onely as man, *Bellarm.c.*6. *ad* 2. *&* 3. *Loc.*

Cont. Firſt, 1. Though ſometime among men one may reconcile himſelfe without a mediator, yet there is no reconciliation with God without a mediator : wherefore it is very abſurd to deny this argument, Chriſt reconcileth vs as God and man, *Ergo,* he is our mediator as God and man: Againe the Apoſtle ſheweth wherein this reconciliation conſiſteth, *in the not imputing of our ſinnes,* 1 *Cor.*5.19. But the not imputation of our ſinnes, is a worke of the mediator. 2. Chriſt is both the reconciler as God and man, and the party to whom we are reconciled, as he is God : to bee a mediator, and to reconcile by a mediator, doe both agree vnto Chriſt : it followeth not then, we are reconciled to him as God, *Ergo,* not by him as God : for the Apoſtle ſheweth, that he reconcileth vs to himſelfe, and God doth beſeech you through vs, *And I pray you in Chriſts ſtead :* Chriſt then as God is our mediator, and doth as it were entreate vs to be reconciled.

1 Cor.5.19.

Secondly, *Melchiſedech* was a type of the eternall Prieſthood of Chriſt : *He is likened to the Sonne of God, and continueth a Prieſt for euer : Heb.*7.3. Chriſt cannot be a Prieſt for euer, but as he is God: and verſ.25. *He is able perfectly to ſaue them that come vnto God by him :* but he cannot perfectly ſaue, but as God : *Ergo,* he is mediator as God, *verſ.*28. *The word of the oth, &c. maketh the ſonne Prieſt that is conſecrated for euer :* Chriſt is a Prieſt after *Melchiſedechs* order as he is the ſon, but as the ſon he is God ; *Ergo,* as God he is our Mediator.

Heb.7.3.25.28.

Argum. 2. Saint *Paul* ſaith, The law was giuen by Angels in the hand of a Mediator, *Galath.* 3.19. But then Chriſt was God onely : *Ergo,* he is Mediator alſo as God. *Bellarmine* ſaith, that he

Gal.3.19.

is called Mediatour, becauſe that perſon was appointed afterward to bee Mediator. But the text is plaine, that he then actually performed the office of a Mediator, ſo much as pertained to his Godhead: for the Law was giuen in the hand of a Mediator, which kind of ſpeech ſheweth a preſent execution of the Mediatorſhip.

Bellarmine replyeth; if Chriſt were the Mediator before he was man, being then onely God, it would follow, that as God he was inferiour to God; for as he is a Mediator he is inferiour. *cap.* 8.

Anſw. 1. Chriſt in reſpect of euery part of his Mediatorſhip is not inferiour to God; but equall as he executeth his Mediatorſhip as God: He is inferiour onely as the man Mediator, not as God Mediator: as *Theophylact* expounded theſe words, *Iohn* 1.3 All things were made by it, ſaying: *Patrem mediatore filio ad rerum creationem vſum non minore, ſed æquali:* That the father vſed his ſonne as a mediator for the creation, yet not leſſe than the father but equall.

2. *Auguſtine* ſaith, *Non mediator homo præter deitatem,—diuina humanitas, & humana diuinitas mediatrix:* The man Chriſt is not mediator beſide his diuine nature;—the diuine humanity, and the humane diuinity, is the Mediatrix, *hom. de ouib. c.* 12. *Ergo,* Chriſt Mediator both as God and man.

Cyrillus lib. Apologetic. anathatiſ. 10. *Quando dicis indignum eſſe deo, vt ſacrificet, aſtipulor & ego, ſcilicet, ſi ſolum ſit, & abſque carne verbum: Itaque vidi ipſum ſacrificantem ſecundum humanitatem, conſidentem vt deum: ſic beatus Paulus, Heb.* 8.1. Where thou ſaiſt, that it is no meete thing for God to ſacrifice, I grant it, if the Word ſhould be by it ſelfe without fleſh: therefore I conſider Chriſt ſacrificing as man, but ſitting in the heauens as God, as bleſſed *Paul* ſaith: *Heb.* 8.1. We haue ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſty in heauen: Chriſt is our Prieſt, as he ſitteth at the right hand, &c. but ſo is he God, as this father ſaith, the firſt is here affirmed by S. *Paul: Ergo,* as he is God, he is our Prieſt.

Harm. ſect. 6. pag. 97. 3. Thus alſo our reformed Churches hold: Confeſſ. of *Bohemia, cap.* 4. *Of theſe two natures—is made one indiuiſible perſon, one Chriſt, Emmanuel, our King and Prieſt, our Redeemer, our Mediator.* Confeſſ. of *Scotland,* artic. of election: *Becauſe the onely Godhead could not ſuffer death, neither could the onely manhood ouercome the ſame, he ioyned both together in one perſon, that the imbecility of the one ſhould ſuffer, and be ſubiect to death,—and the infinite and inuincible power of the other, to wit, of the Godhead ſhould triumph and purchaſe to vs life, &c.* Their opinion is, that both natures concurred in the execution of the Mediatorſhip.

Bernard alſo writeth well of this point: *Sicut mediator noſter duas naturas, humanitatem & diuinitatem coniunxit in vna perſona: ita ſingula eius opera, ad hanc ſiue illam neceſſe eſt pertinere naturam; ad hanc ſcilicet miſeria, ad illam pertinet potentia:* As our Mediator ioyned two natures, the diuine and humane in one perſon; ſo all his workes belong to one of theſe natures: whatſoeuer he ſuffered was of man, his powerfull works were of his diuine nature: *ſer. de verbis ſapientiæ.* Chriſt therfore wrought ſome workes of his Mediatorſhip as man, ſome as God: but the whole office he executed as both.

Leo epiſt. 81. *Qua ratione veritatem mediatoris impleret, niſi qua in forma dei æqualis eſt patri, & in forma ſerui particeps eſſet & noſtri:* How ſhould he fulfill the verity of a Mediator, vnleſſe he were in the forme of God equall to his father, and in the forme of a ſeruant partaker with vs: Both theſe natures then belong not onely to the being but to the fulfilling of the Mediators office, not to the conſtitution onely, but to the execution alſo.

Eſpencæus a learned diuine of *Paris* of their owne ſide hath written a whole treatiſe of this matter, wherein he maintaineth this poſition, that Chriſt is not Mediator onely: *Quà homo, ſed quà deus:* As he is man, but as he is God. *lib. de Chriſt. mediat. c.* 5. And to this purpoſe he alleadgeth diuers fathers: as *Cyrill: Non propter carnis ſolum diſpenſationem mediator vocatur,* He is not called a Mediator onely becauſe of the diſpenſation of his fleſh: *Theſaur. lib.* 4. *cap.* 2.

To the ſame end he alleadgeth, *Theophylact. c.* 2. *Theophylactus adeo de ratione mediatoris ſentit eſſe diuinam naturam, vt hinc Chriſti diuinitatem colligat ita: quod deus ſit, inde liquet, quod mediator ſit, &c.* *Theophylact* doth thinke that the diuine nature belongeth to the manner of the mediation, in ſuch ſort that he thereby proueth Chriſt to be God: *That he is God, it is euident, becauſe he is the Mediator.*

To this purpoſe alledging many fathers both Greeke and Latine, *c.* 2.3.4. he concludeth with *Auguſtine: Mediatorem inter nos & deum & mortalitatem habere oportuit tranſeuntem, & beatitatem permanentem, &c.* It was neceſſary that the mediator ſhould haue, both tranſitory mortality, and permanent felicity, &c. *lib.* 9. *de ciuit. dei. c.* 15. And whereas in the ſame place it followeth; *Non ob hoc mediator quia verbum ſed per quod homo:* He is not a mediator, becauſe he is the Word, but whereby he is man: he anſwereth, that *Auguſtines* meaning is, that Chriſt was not our mediator as the word onely and ſimply, without our fleſh. *c.* 5. Thus this graue writer, one of their owne ſide is a plentifull witneſſe with vs againſt them.

The third part, whether Chriſt merited for himſelfe.

The Papiſts.

30. Errour. CHriſt, they ſay, by his paſſion and ſufferings, hath not onely merited eternall life for vs, but euen by his owne merite obtained his owne glorification, *Rhemiſt. annot. Heb.* 2.1.

*Argum.*1. *Philip.*2.9. He humbled himſelfe vnto the death of the croſſe, wherefore God hath alſo highly exalted him, and giuen him a name aboue all names: *Ergo,* Chriſt merited his exaltation, *Rhemiſt, in hunc locum.*

Phil. 2. 9.

Anſw. Firſt, this place ſheweth a ſequele of the exaltation of Chriſt after his humiliation, it maketh not one the cauſe of another, as our Sauiour himſelfe ſaith, *Luk.*24.26. *Chriſt ought to haue ſuffered, and ſo enter into his glory.* Secondly, the exaltation which the Apoſtle heere ſpeaketh of, is the ſame, which God chalengeth to himſelfe, *Iſai.* 45.22. *Euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me.* But it were moſt groſſe to affirme, that the diuine power and glory can be merited: Chriſt hath his diuinitie by nature, and not by merit. Thirdly, Saint *Ambroſe* expoundeth this place not of the purchaſe, but the manifeſtation onely of Chriſts glory: *Chriſtus hoc natus accepit, vt poſt crucem manifeſtaretur, quid à patre, dum generaretur, acceperit; non enim tunc accepit à patre, quando à creatura cepit ſciri:* Chriſt receiued this in his birth, that it ſhould be manifeſt after his croſſe, what he receiued of his Father in his generation; for he then did not receiue it of his Father when it began to be knowne of the creature, *in* 2. *Philipp.*

Luke 24. 26.

Iſai. 45. 22.

The Proteſtants.

IT is not in any wiſe to be thought, that Chriſt merited his glory, which is due to him in reſpect of his diuinitie: but that by the glorious worke of our redemption, he hath declared himſelfe, to be a perſon worthy of all honour and glory, Apoc.5.9. *Thou art worthy to take the booke, &c.* The place is ſo to be vnderſtood.

Apoc. 5. 9.

Argum. 1. If Chriſt had reſpect vnto himſelfe in his ſufferings, to gaine or merite any thing for himſelfe, his loue ſhould greatly be obſcured and darkened, which Saint *Paul* ſo greatly commendeth, in that he dyed for his enemies, *Rom.*5.10. For now ſhould not his loue be whole and entire towards vs, as though for our cauſe he onely had died. But it is now a deuided and halfe loue: for he died, as they ſay, partly to merit for himſelfe, partly to merit for vs. But the Scripture ſpeaketh cleane contrary, Ioh.17.19. *For their ſakes ſanctifie I my ſelfe:* he ſaith not, partly for their ſakes, partly for mine owne.

Rom. 5. 10.

Ioh. 17. 19.

Saint *Ambroſe* ſheweth, how that whatſoeuer Chriſt did, he did wholly for vs, not thereby to gaine any thing to himſelfe: 1. Concerning his faſting he ſaith. *Chriſtus non emerendæ gratiæ ſuæ cauſa, ſed noſtra eruditionis gratia ieiunauit:* Chriſt faſted not to merit fauour or grace to himſelfe, but for our erudition or inſtruction, *lib.*3. *de fid. c.* 2.

2. *Nec ſibi ſua natiuitas profuit, ſed nobis:* Neither did his birth profit himſelfe but vs, *in* 1. *Coloſſ.*

3. *Chriſtus noſtri non ſui cauſa pauper factus:* Chriſt became poore for vs, not for himſelfe, *in* 2. *Cor.* 8.

4. *Chriſtus eſt mortuus pro nobis, ſed ille, vt prodeſſet nobis; noſtra autem mors non illi proficit, ſed nobis:* Chriſt died for vs, he died to profit vs, but our death doth not profit him, but our ſelues *in* 8. *ad Roman.*

Thus we ſee that the 1. birth, 2. faſting, 3. pouertie, 4. death of Chriſt did not any waies aduantage himſelfe: but all was done for vs.

Argum. 2. All glory that Chriſt hath, was from euerlaſting due to his perſon, becauſe he is the eternall Sonne of God: as he himſelfe ſaith, Ioh. 17.5. *And now glorifie mee with thine owne ſelfe, with the glory which I had with thee, before the world was:* And this glory was due vnto Chriſt ſo ſoone as he was incarnate by the right of his Godhead, Heb. 1.6. *When he bringeth in his firſt begotten Sonne into the world,* he ſaith, *Let all the Angels of God worſhip him.* And the Rhemiſts themſelues confeſſe, in their *Annotat.* vpon theſe words, that ſtraight vpon Chriſts deſcending from heauen, it was the dutie of Angels to worſhip him. *Ergo,* he merited not his glorification by his death, which was due vnto him euen at his firſt incarnation.

Ioh. 17. 5.

Heb. 1. 6.

Argum. 3. If Chriſt merited his owne glorification, then he alſo merited the hypoſtaticall vnion, that his manhood ſhould be ioyned to his Godhead in vnitie of perſon; for his glory, maieſtie, and power giuen to his manhood, doth iſſue and ariſe from the vniting of his Godhead therewith in one perſon: but his humanitie deſerued not to be vnited to the Godhead: *Nemo tam cæcus eſt*, ſaith *Auguſtine*, *No man is ſo blind, that he dare ſay, that Chriſt by his well liuing merited to be called the Sonne of God, de corrupt. & grat. cap.*11. And he prooueth it out of the firſt of Luke, verſ.33. *Therefore ſhall that holy thing be called the Sonne of God:* not for any works going before, but becauſe the holy Ghoſt came vpon her. Wherefore the diuine glory which Chriſt hath, was not merited, but his owne it was from the beginning, which glory the humane nature in Chriſt is made partaker of, not for any merit, but becauſe it is vnited to the Godhead in the ſame perſon, through the abundant and vnſpeakeable grace and loue of God vnto mankinde, which of his free grace rather tooke vnto himſelfe the nature of men, than of Angels. Wherefore Chriſt by his perfect obedience and bleſſed ſacrifice, hath merited abundantly for vs, remiſſion of ſinnes, and eternall life: but by his merits he hath gained nothing for himſelfe: neither had he any reſpect to the bettering of his owne eſtate in his ſufferings, but onely to pay a ranſome for vs.

Saint *Ambroſe* further ſaith: *Videtur donum patris, hoc eſt, eſſe filium, & nomen ſuper omne nomen, hoc eſt, eſſe Deum, &c.* This ſeemeth to be the gift of the Father, that is, to be his Sonne; and that is the name aboue all names, to be God, *in* 2. *ad Philipp.* but the Godhead cannot be merited.

Againe he ſaith: *Licet ſecundum carnem Chriſto ſedes ad dextram Dei à patre, generationis tamen ſuperna & aequalitatis potentia defertur:* Although Chriſt according to his fleſh ſitteth at the right hand of his father, yet it is due vnto him in reſpect of his ſupernall generation, and equall power. *lib. 5. de fid. c. 7.*

Further he thus teſtifieth: *Ad hoc natus eſt Chriſtus, vt faceret creaturam; nec enim ſibi natiuitas ſua proficit, ſed nobis, quia non eguit naſci; erat enim in Deo qui proceſſit de Deo: ſi ergo natiuitas prima ipſi non profuit, multo minus ſecunda:* Chriſt was borne or begotten of God to this end, to make the creature: for his natiuity or begetting, did not profit himſelfe, but vs; becauſe he needed not to bee borne; for he was in God, that proceeded from God: and if the firſt and eternall birth did not profit him, much leſſe the ſecond. *in 1. ad Coloſſ.*

Thus Saint *Ambroſe* is very conſtant and reſolute in this point, that Chriſt gained nothing properly to himſelfe by his life or death: but all was done for vs.

Yet Chriſt may be ſaid in two reſpects to haue obtained ſomewhat to himſelfe, 1. becauſe the preeminence of the members doth redound to the honour of the head: and in this ſenſe Saint *Ambroſe* ſaith: *Nos redemit, ſed ſibi acquiſiuit, &c. in his omnibus detrimentum nullum video diuinitatis, profectum operationis agnoſco, &c.* Chriſt hath redeemed vs, but he hath alſo gotten to himſelfe: in all this I ſee no detriment of the diuinity, but a profiting in the worke of our redemption. *ſerm. 20. in Pſal. 119.* His meaning is, that Chriſt gained, in that he finiſhed the redemption for vs: he purchaſed nothing properly to himſelfe, but by way of communication, becauſe his members by his merit were redeemed. So then Chriſt merited not ſimply for himſelfe, but with relation vnto his members: and in that reſpect, as the head maketh one myſticall body with the members; ſo Chriſt alſo may be ſaid to merit for himſelfe, not conſidered a part, but together with his body: ſo is *Tertullian* to bee vnderſtood, *Aſcenſum ſuum aedificat in coelos vtique ſibi & ſuis, &c.* He doth build vp his aſcenſion euen to heauen for himſelfe and his, &c. Thus alſo our reformed Churches: as the confeſſion of Saxony, artic. of the remiſſion of ſinnes: *Imputation of righteouſneſſe is giuen for the merit of Chriſt alone, and that Chriſt is effectuall in vs, and doth by his holy ſpirit quicken the beleeuers, ——and withall make vs heires of eternall life, &c.* They in the merit of Chriſt conſider onely the benefit, that thereby ariſeth vnto vs. And ſo M. *Caluine* excellently ſaith, that ſuch was the ineſtimable loue of Chriſt toward vs, *Vt ſui oblitus ſe ſuamque vitam nobis impenderit:* That forgetting himſelfe, he beſtowed both himſelfe and his life for vs, &c. And againe, as often as the Scripture ſpeaketh of Chriſts death, *fructum pretiumque illius in nobis ſtatuit:* it ſetteth the fruit and price thereof in vs, &c.

Lib. aduerſ. Matcion. ex epiſt. 1. ad Theſſalonicenſ.

in 2 Philip. verſ. 9.

2. Chriſt by way of declaration or manifeſtation is ſaid to haue obtained his great name: not in that he merited his glory by his paſſion, which was due to his perſon: but by his obedience he declared himſelfe worthy of ſo great glory: thus *Peter Lombard* expoundeth that place of the Apoſtle, Phil. 2. 9. *God hath giuen him a name aboue euery name, &c. Secundum tropum in ſcriptura creberrimum res dicitur fieri, quando innoteſcit, &c, manifeſtationem ergo illius nominis donauit illi Deus poſt reſurrectionem, ſed illam meruit per obedientiam paſſionis:* According to a certaine figure of ſpeech often vſed in the Scripture, a thing is ſaid to be done, when it appeareth onely; ſo God gaue vnto Chriſt after his reſurrection, the manifeſtation of his name; but he merited it by the obedience of his paſſion, *lib. 3. diſt. 18, lit. e.* By his ſentence Chriſt merited not his glory, but the manifeſtation onely thereof, that is, was declared by the obedience of his death worthy all honour, which is that we affirme: for otherwiſe to ſpeake properly, as *Peter Lombard* in the ſame place ſaith: *Habuit hoc nomen Dei filius, in quantum Deus ab aeterno per naturam; in quantum homo factus eſt, habuit ex tempore per gratiam:* The Sonne of God had this name, as he was God eternally by nature; as he was made man, he had it temporally by grace, &c. If then he had it of grace, he properly did not merit it.

I will alleadge another graue teſtimony, of one of their owne ſide, *Clichtoueus; ad Damaſcen. numerum. 83. Quae in Chriſto eſt diuinitas omnium princeps & dominatrix ſuae idem contulit humanitati, vt ratione vnionis ſit omnium etiam domina, &c.* The diuinity, that is in Chriſt, Prince and ruler of all things, gaue the ſame vnto his humanity, by reaſon of the vnion, to be Lord of all things, &c. which rule and domination is ſaid to be giuen, when for and after his humility vpon the croſſe it was manifeſted vnto men, &c. We cannot haue a clearer euidence for this matter, as we haue heard, than from themſelues.

Et citat. Eſpenc. lib. de Chriſt. Mediator. cap. 10.

Concil. Epheſin. 1. can. 9. Si quis dicit quod Chriſtus pro ſe ipſe obtulerit oblationem, & non magis pro ſolis nobis, anathema ſit: If any man ſay, that Chriſt offered vp himſelfe for himſelfe, and not rather onely for vs, let him be accurſed. But if Chriſt merited heauen by his ſufferings, not onely for vs, but for himſelfe alſo, then had he part himſelfe in his owne oblation. Thus we want not here the teſtimony of the Greeke Church: *Auguſtines* opinion of the Africane Church is alleadged before, with the conſent of the writers of the reformed Churches, and of ſome popiſh writers: now I will put to the ſeale of the Martyrs.

Maſter *Tindal* holy Martyr hath ſealed this truth: Chriſt with all his workes did not deſerue heauen for himſelfe (for that was his already) but did vs ſeruice therewith, and neither looked for, nor ſought his owne profit; but ours, and the honour of God his Father onely: *Fox p. 1247. vol. 2. articul. 7.* Againe, he explaineth himſelfe thus: Ieſus Chriſt poſſeſſeth the kingdome of heauen by double right: firſt becauſe he is the Sonne of God, and very inheritour of his kingdome: ſecondly, becauſe he hath gotten it by his paſſions and death: of his ſecond right he hath no need, and therefore he giveth it all to them, that beleeve and truſt in him, *pag.* 1256. *col.* 2. *articul.* 30.

The third part of this controverſie, concerning the comming of Chriſt to iudgement: which appertaineth to his whole perſon, as hee is both God and man.

THis part of this controverſie hath two parts: Firſt, concerning the ſignes which muſt come to paſſe before his appearing. Secondly, of the time and manner of his appearing. The firſt part containeth three queſtions: Firſt, whether the Goſpell be already preached to the whole world: Secondly, whether *Henoch* and *Elias* ſhall come in the fleſh, before the day of iudgement. Thirdly, of the great perſecutions toward the end of the world.

The firſt Queſtion, whether the Goſpell be already preached throughout the world.

The Papiſts.

THey deny that the Goſpell hath bin already publiſhed to all nations of the world: for there are many great countries, which never heard of the Goſpell, as they affirme: but before the comming of Chriſt to judgement, they ſay, it ſhall be preached to the whole world, *Bellarm. de Roman. pontif. lib.* 3. *cap.* 4.

31. Errour.

Argum. 1. *Matth.* 24.14. Chriſt ſaith, *This Goſpell of the kingdome ſhall be preached thorough the whole world, for a witneſſe unto all nations, and then ſhall the end come.* The end of the world ſhall immediately follow the generall preaching of the Goſpell: which if it hath bin performed, it is moſt like to have bin done in the Apoſtles time, then the world ſhould have ended long agoe, *Bellar ibid.*

Matth. 24.14.

Anſw. 1. This word τότε, then, doth not neceſſarily imply an immediate conſequence or following of that, to the which this note of time is annexed: as *Auguſtine* well obſerveth, of the like phraſe uſed in the Goſpell, *in illo tempore*, at that time; as he giveth inſtance in the 14 of *Matthew*, verſe 1. and *Marke* 6.14. where both of them ſpeaking of *Herod*, what he ſaid, when he heard of the fame of Chriſt, uſe the ſame phraſe, yet ſet not downe things in the ſame order: and ſo he inferreth: *Nulla facta neceſſitate, qua hoc etiam conſequenter geſtum eſſe intelligere cogeremur*: There is no neceſſitie to compell us to underſtand this to have bin done next after, or conſequently in order. So alſo *Chryſoſt. Non conſequentiæ temporum, neque præcedentium connexionis iſtud Tunc eſt*: This word *then*, is not a note of the conſequence of time, nor connexion of things paſt, &c. as he ſheweth by the like phraſe uſed in the Goſpell: *In thoſe dayes came Iohn Baptiſt*: he noteth not the time immediatly following: for he ſpake of the birth of Chriſt, the comming of the Wiſe-men, the death of *Herod*; and *Iohn Baptiſt* came 30. yeeres after. So here, it is ſufficient to underſtand, that the Goſpell ſhall be preached to all the world, before the end come, not preſcribing the order of time: as *Calvine* well obſerveth, *nullum tempus certum præfigit*, he fixeth no certaine time: but ſheweth in generall, that the Goſpell ſhall be propagated, *ante ultimum adventus ſui diem*, before the laſt day of his comming. In the like manner our Saviour ſaith, *Matth.* 26. 64. ἀπ' ἄρτι, from this time, *à modò, from henceforth yee ſhall ſee the Sonne of man ſitting at the right hand of the power of God*: yet this, *from henceforth*, is not yet come. Hereof *Origen* thus writeth: *Deo à conſtitutione mundi ad conſummationem ejus velut una dies: non mirum ergo, quod hic dicit ſalvator, à modo, ſpacium eſſe breviſſimum*: Unto God from the conſtitution of the world to the end thereof, it is but as one day: no marvell then, if our Saviour ſay, *from henceforth*, counting it a ſhort ſpace, &c.

De conſenſ. Euangeliſt. c. 43.

Hom. 77. in 24. cap. Matth.

Tractat. 35. in Matth.

2. But ſeeing *Bellarmine* doth vrge this as an argument, that Antichriſt is not yet come, becauſe, before Antichriſts comming, the Goſpel muſt be generally preached: for the great perſecution vnder Antichriſt ſhall hinder all exerciſe of religion. Our further anſwer is this: 1. That it is no argument, that the Goſpell ſhall not be preached after Antichriſt is reuealed, becauſe of the great perſecution: for notwithſtanding the moſt grieuous perſecutions in the Primitiue Church vnder the Pagan Romane Emperours, yet the Goſpell was propagated and encreaſed ſtill. 2. I will not preſſe the interpretation of *Chryſoſtome, Theophylact, Euthymius, Hilary*, who interpret this place of the end and deſtruction of Ieruſalem, before the which the Goſpel was preached to moſt parts of the world: for our Sauiour immediately before hauing ſpoken of the whole earth, meaneth the end of the ſame. 3. For more full anſwer then, I ſay: that there are two generall preachings of the Goſpell: the one I will call, *hiſtoricall*, which was performed in the Apoſtles time, the ſound of their doctrine went into all the world: the other *analogicall* and *complementall*: that as the Goſpell was preached at the firſt by the Apoſtles, and their diſciples to the whole world, before the deſtruction of Ieruſalem: ſo before the finall end and diſſolution of the world, for a more full conuincing thereof, the Goſpell ſhall be reuiued againe, as we ſee in part hath beene performed already, in the preaching of the Goſpell, in this laſt hundred yeeres, and ſhall be more at the generall conuerſion of the Iewes: yet betweene theſe two generall preachings, there is great difference: 1. The Apoſtles were appointed by ſpeciall commiſſion to preach to the world: but in the other, we expect no ſuch calling of Apoſtles, but God ſhall ſtirre

Of two generall preachings of the Goſpell.

vp zealous Preachers and Paſtors. 2. Then they were furniſhed with gift of miracles, which ſhall not bee neceſſary now. 3. Then the Goſpell was preached to them, that neuer heard it; now it ſhall chiefely be reuiued, where it had been heard before. 4. Then the Goſpell preuailed againſt Paganiſme and heatheniſh Idolatry; now chiefely it ſhall fight againſt Antichriſtianiſme and falſe worſhip.

Argum. 2. We ſee the Goſpell hath beene preached in great countries of late, which neuer heard the Goſpell afore, as it is thought, *Rhemiſt. Matth. 24. ſect.* 4.

Anſw. 1. They ſpeake doubtfully, they cannot tell: as it is thought, ſay they. 2. They meane the preaching of their Friers, in thoſe new found countries, which was not the preaching of the Goſpel, but of vile ſuperſtition, not to conuert the people to God, but to robbe and ſpoyle them, and make a prey of them, killing and ſlaying them without all mercy: read *Benzo in hiſtoria noui orbis*. 3. We deny not but that the Goſpell may be revived and renued in many countries, where notwithſtanding it was planted many yeeres afore: as this country of ours in ancient time called Britanny, was Fox pag. 106. firſt inſtructed in the faith by the preaching of *Ioſeph* of Arimathea, as *Gildas* ſaith: or as *Nicephorus* ſaith, by *Simon Zelotes*; yet after that, the foundation of the faith thus begun, it was confirmed afterward in King *Lucius* dayes, by the preaching of *Fagane* and *Damiane*, which at *Lucius* requeſt were ſent into the land from *Eleutherius* B. of Rome; and ſo may it come to paſſe in other countries: a ſecond preaching therefore taketh not away the former, but confirmeth and reviueth it. 4. And many countries may be inhabited now: which were not peopled in the Apoſtles time, and this notwithſtanding the Goſpell was preached then to the habitable parts of the world.

The Proteſtants.

That the Goſpell was in the Apoſtles time preached to all the knowne and inhabited nations of the world, ſo that once already the world hath beene generally called by the preaching of the word, it is euident by the Scriptures.

Acts 1. 8. *Argum.* 1. Our Sauiour ſaith to his Apoſtles, *Yee ſhall be my witneſſes to the vttermoſt parts of the earth*, Act. 1. 8. which is ſpoken to the perſons of the Apoſtles, not in them to all Paſtors and Preachers, as ſome expound it: for in the ſame verſe, there is mention made of the comming of the holy Ghoſt, and how firſt they ſhould begin to witneſſe at Ieruſalem: which things were indeed ſo accompliſhed in the Apoſtles.

Rom. 10. 18. Saint *Paul* alſo Rom. 10. 18. expoundeth that place of the Pſalme, *Their ſound is gone forth into all the world*, of the Apoſtles. And Coloſſ. 1. 6. *The Word of truth is come to you, as it is to all the world,* Coloſſ. 1. 6. *and is fruitfull as it is among you: and ver.* 23. *The Goſpell hath bin preached to euery creature which is vnder heauen.* Theſe places doe euidently proue, that the Goſpell was preached to all the world, euen in the Apoſtles time; neither can it be ſo vnderſtood, as *Bellarmine* imagineth; that the Goſpel was preached not in act, but in vertue, becauſe the Apoſtles did ſowe the ſeed, which ſhould afterward fructifie in all the world: or becauſe the fame of the Goſpell onely was ſpread ouer all the world. *Bellarmi. lib. 3. de Roman. pontif. c.* 4.

Contra. 1. The Apoſtle ſaith, *It is come vnto the world, as it is alſo vnto you*: but it was come actually to the Coloſſians, therefore it was ſo come alſo to the world. 2. He ſaith alſo, *and is fruitfull, &c.* but the fame or rumor only of the Goſpell could not be *fruitfull*, and the Apoſtle calleth it a *preaching*: but the carrying or ſpreading of a report, is not a preaching, which is effectuall and begetteth faith. 3. If by the fame of the Goſpell, he vnderſtand the preaching thereof at the ſecond hand, by ſuch as were the Apoſtles ſchollers, and ſo ſent forth by them: it is the ſame thing that we affirme, that in the Apoſtles time, though not by the Apoſtles perſons onely, all the knowne parts of the world heard the Goſpell.

Againe, ſeeing the Apoſtolicall calling and gifts is now ceaſed, neither are wee to looke that men ſhould be immediatly called from heauen, and the preaching of the Goſpell to all nations is an Apoſtolicall worke, for the which the Apoſtles alſo receiued the gifts of tongues: ſeeing now we haue neither Apoſtolike men, nor Apoſtolike gifts, we are not to doubt, but that this promiſe and propheſie of the univerſall preaching of the Goſpell, is performed already.

Argum. 2. It appeareth in Eccleſiaſticall hiſtories, that the Apoſtles diſperſed themſelves into all parts of the world, every where preaching the Goſpell. *Thomas* preached to the Parthians, Medes, Perſians, alſo to the Germanes: *Simon Zelotes*, in Mauritania, Africa, and in Britannia: *Iudas*, called *Thaddeus* in Meſopotamia: *Marke*, in Ægypt: *Bartholomeus* to the Indians: *Andrew* preached to the Scythians, Sogdians, Æthiopians: *Hieron. catalog. ſcriptor.* So that there were few or no knowne countries in the world, which heard not of the fame of the Goſpell.

But here we muſt put in certaine cautions: Firſt, that the Goſpell was to be preached in the habitable or knowne world: the word is οἰκουμένη which *Hierome* ſaith anſwereth to the Hebrew תבל *tebel*, *Quam nos habitatum transferre poſſumus.* Which we may tranſlate the inhabited world, *tom. 4. epiſt. ad Cypriani.* Many countries are inhabited now that were not habitable then, or at the leaſt not inhabited: wherefore it was ſufficient, that the people of the world heard of the Goſpell, howſoever afterward they were propagated into other vnknowne places. Secondly, as *Auguſtine* ſaith, *Omnes gentes promiſſæ ſunt, non omnes homines omnium gentium*: All nations were promiſed to heare of the Goſpel, not all the men and inhabitants of every nation. And ſo we doubt not but the Apoſtles did lay the foundation of faith through the whole world, and were firſt planters of the Churches in the moſt knowne nations. Thirdly, though it might be, that there were many barbarous nations in the Apoſtles time, to whom they themſelues preached not perſonally, yet the Goſpell might bee brought vnto them by thoſe, whom the Apoſtles ſent: as there were many Diſciples and Euangeliſts beſide the Apoſtles, which preached the Goſpell: at the leaſt the fame of the Goſpel might eaſily be brought to the more obſcure, barbarous, and vnknowne nations, from thoſe famous, large and populous countries, where the Apoſtles had laboured. Thus S. *Ambroſe* ſaith *in* 10. *ad Roman. Vbique audita, & peruenit in omnem locum prædicatio nominis Chriſti, vbi enim præſentia hominis prædicantis defuit, ſonus tamen & fama peruenit, &c.* Euery where is heard, and to euery place is come the preaching of the name of Chriſt: for where the preſence of the Preacher ceaſed, yet the ſound of the reporter encreaſed: as the report of the wonders done in Ægypt came vnto all nations, by the witneſſe of *Rahab* the harlot, &c. Thus then not by a generall fame onely of the Apoſtles preaching, but a particular report and relation of their doctrine, the name of Chriſt was publiſhed to all nations. Fourthly, the Goſpell in many countries was planted by the Apoſtles, which in ſhort time notwithſtanding might decay, and begin to be extinguiſhed: and afterward their plantings might be renewed, watered, and reuiued by others; and yet may the Apoſtles be the firſt planters. Wherefore according to our meaning wee nothing doubt, but that the Apoſtles ſowed the firſt ſeedes of faith throughout the world: and therefore it is not to be expected, that the Lord ſhould ſend ſuch another generall commiſſion to publiſh the Goſpell to the whole world. Fifthly, we meane not the Goſpell ſo to haue beene preached in the Apoſtles time to all the world, as though all nations were then conuerted, but *quoad oblationem*, in reſpect of the tender and offer thereof: many nations were afterward in diuers ages conuerted, and effectually called: then *quoad efficaciam*, , in reſpect of the effectuall preaching, in their conuerſion, ſo it is not neceſſary to hold the Goſpell then to haue beene preached to all the world: ſixthly, we grant, that ſome nations in the remote places of the world might haue beene ignorant of the Goſpel of Chriſt in the Apoſtles time: yet may the Goſpell be truly ſaid to haue beene preached to all the world, that is, to the greateſt, and moſt part of the world: though not particularly to euery nation, yet more generally was it then preached, than in any one age afterward: ſo that it may be truly affirmed, that the moſt generall and vniuerſall preaching of the Goſpell to the whole world was in the Apoſtles time.

That the Goſpell hath beene already preached to the whole earth, a notable experiment hereof we haue in the firſt Nicen Councell, where were aſſembled 318. Biſhops out of the chiefe Prouinces of the world: for Africa, there were preſent the Biſhops of Ægypt, Thebais, Lybia: for Aſia, there came ſome out of Perſia, Arabia, Armenia, Phrygia, Lydia: and ſome from all the Prouinces of Aſia minor: likewiſe out of the Iſles of Rhodes, Chius, Lemnos, Corcyra: for Europa, *Hoſius*, of Spaine, others out of France, Gotland, Myſia, Dacia, Achaia, Pannonia, Calabria, and from the Prouince of Boſphorus: And as *Socrates* ſaith, *Sed etiam Perſa venit ad concilium Epiſcopus, verum nec Scythia defuit ex eorum choro:* There came to the Councell a Perſian Biſhop, and there wanted not one out of Scythia. Thus then by the view of this ancient Councell it may appeare, that the whole world was in thoſe times lightned with the Goſpell.

Ex ſubſcriptione concil. Nicen. 1.

Hereof alſo *Genadius* thus reporteth, *Catalog. ſcriptorum: Iacobus presbyter Niſibenæ nobilis Perſarum ciuitatis Epiſcopus vnus eorum fuit, qui in Nicena ſynodo Arrianam peruerſitatem damnarunt: Iacob*, or *Iames* a presbyter, Biſhop of Niſibene a noble city of Perſia, was one of them which in the Nicen Synode condemned the Arrian hereſie.

Further, Saint *Hierome* thus teſtifieth: *Catalog. ſcriptor. Creſcens in Gallijs prædicauit, &c. Creſcens* preached in France, Queene *Candaces* Eunuch in Arabia Felix, and the Ile Taprobane: *Pantenus* was ſent by *Demetrius* Biſhop of Alexandria into India, being entreated thereunto by the Ambaſſadors of that nation, where he found, that *Bartholomew* had preached the Goſpell after *Matthew*, the which written in Hebrew letters he brought to Alexandria.

Againe he thus writeth: *Iam & Ægyptius Serapis Chriſtianus factus eſt, &c.* Now the Ægyptian God *Serapis* is become a Chriſtian: from India, Perſia, Æthiopia we daily receiue great troupes of Monkes: the Armenians haue laid aſide their quiuers, the Hunnes doe learne the Pſalter: *Scythica frigora feruent calore fidei:* The Scythian froſts doe glow with the heate of faith: the Getes bloody armies are become the tents of the Church. *Hieron. ad Latan.* and in his epiſtle *ad Euſtochium*, he maketh mention of the Britaines, of the Armenians, Indians, Æthiopians, of Cappadocia, Pontus, Syria, Meſopotamia, conuerted to the faith, *cunctaque Orientis examina*, and all the ſwarmes of the Eaſt.

Origen ſaith, *ex apolog. Pamphil. Prædicatur ſermo iſte in omni orbe terrarum, &c.* This Word is preached in all the world, Greekes, Barbarians, the wiſe and vnwiſe doe receiue the religion of Chriſt.

Saint *Ambroſe: Nulla pars mundi ab Euangelio vacat Chriſti: & licet illa generalis vocatio non quieſcat, tamen iam iſta ſpecialis omnibus facta eſt communis:* No part of the world wanteth the Goſpel of Chriſt: and although that generall calling (of the creatures) ceaſeth not; yet this ſpeciall is made common to all, *lib. 2. de vocat. Gent. c.* 10. It is euident then by theſe teſtimonies, that the world hath already generally beene lightned with the preaching of the word, ſo that a generall ſecond preaching is not to be expected.

And for further euidence, 1. of the Greeke Church, *Chryſoſt.* ſaith, ſpeaking of the preaching of the

Apoſtles,

Comment in epiſt. ad Roman. c. 10. v. 18. ὅλην τὴν τοῦ κόσμου γῆν ζωγρήσαντες μαθηταί. ſerm. de defunct. Lib. aduerſ. Iudæos. Lib. de Trinitat. ἐξελθόντες εἰς τὸν κόσμον ἅπαντα: diſput. cum Herbann. p. 154. Luter. an. 86. σχεδὸν ἅπασα ἡ οἰκουμένη χριστιανίσασα. Apud Damianus a Goes. Annot. in Mat. 24. v. 14

Apoſtles: *Ipſa terrarum orbis, ipſique fines terræ audiuerunt*: The world of the earth, and the very ends of the earth haue heard. *Damaſcene* ſaith, that the *Diſciples of Chriſt tooke aliue the whole compaſſe of the world by their preaching*.

2. *Tertullian*, who liued not aboue an 100. yeeres after S. *Iohn* the Apoſtle teſtifieth, that in his time, *Chriſti nomen & regnum vbique porrigitur, vbique creditur, &c*. that Chriſts name and kingdome was extended euery where, and beleeued vpon. And againe he ſaith, *Apoſtolos inſtitutores generis noſtri in totum orbem mitti per filium ſuum voluit*: God would haue ſent by his owne Sonne the Apoſtles, the inſtitutors of mankind into all the world. *Gregentius* Archbiſhop of Tephra among the Homerites, bordering vpon the Æthiopians, who were conuerted to the faith about the 16. yeere of *Iuſtinian* the Emperour, *anno* 550. or thereabouts, ſaith, that the Apoſtles *went into all the world*, and preached the Goſpell: and he ſaith in the ſame place, that *almoſt the whole world was become Chriſtian*. *Zaga Zabo* an Æthiopike Biſhop confeſſeth thus, *Apoſtoli per totum terrarum orbem prædicarunt verbum patris*, The Apoſtles preached the Word of Father through the whole world.

3. Confeſſ. of Heluetia, *c.* 18. *The Apoſtles did ſtay in no certaine place, but gathered diuers Churches through the world: which being conſtituted, there ceaſed to be Apoſtles, &c*. Their meaning is, that the Goſpell was preached to the world, while the function of the Apoſtles continued: which being now ceaſed, there cannot be ſuch an vniuerſall preaching, as was by the Apoſtles.

4. *Lyranus* euidently ſaith: *Patet quia viuente Petro, &c. It is euident, that Peter yet liuing, the faith was preached in the vniuerſall world, becauſe the knowledge of faith came to all the world*: yet hee then, as he giueth inſtance of France, which was conuerted by Saint *Sauinian*, ſent thither by Saint *Peter*: yet he denyeth not, but that the Goſpell ſhould againe bee preached toward the end of the world, which we deny not, ſo that the preaching of the Goſpell in the Apoſtles time, be held to haue beene moſt vniuerſall: as is affirmed before.

The ſecond Queſtion, of the comming of *Henoch* and *Elias* before the day of Iudgement.

The Papiſts.

32. Error.

THeir common and receiued opinion is, that *Henoch* and *Elias* doe yet liue in their bodies in Paradiſe, and ſhall come in perſon to oppoſe themſelues againſt Antichriſt, and by their preaching to conuert the Iewes, *Rhemiſt. Apocal.* 11. *ſect.* 4.

Argum. Malach. 4.5. *I will ſend you Eliah the Prophet, before the great and fearefull day of the Lord.* Theſe are alſo the two witneſſes ſpoken of, *Apoc.* 11.3. which ſhall be ſlaine and riſe vp againe the third day: *Ergo, Eliah* and *Henoch* ſhall come before the day of the Lord, *Bellarm. de Roman. pontif.* 3.6. *Eccleſ.* 44.16. *Henoch was tranſlated into Paradiſe to giue repentance to the Gentiles*, that is, by his preaching: Doway Bible, p. 20.

Luke 1. 16. Matth. 11. 14. & 17. 13.

Anſw. Firſt, the propheſie of *Malachy* was fulfilled in *Iohn Baptiſt*, who came in the ſpirit of *Eliah*, as it is thrice in the Goſpel applyed: once by the Angell, *Luk.* 1.16. twice by our Sauiour Chriſt, *Matth.* 11.14. *and* 17.13.

Bellarmine ſaith, it is not properly vnderſtood of *Iohn Baptiſt*, but onely in an allegory. 1. Firſt, the Prophet ſpeaketh of the great and fearefull day of the Lord: but the comming of Chriſt was the acceptable time. 2. Secondly, *Matth.* 17.11. Chriſt ſaith, after *Iohn* had finiſhed his courſe, *Elias certainely ſhall come*. 3. Thirdly, he ſpeaketh there of the perſon of *Helias* that appeared with Chriſt in the mountaine. 4. Fourthly, *Iohn Baptiſt* did not reſtore all things, that is, by conuerting of all Iewes and heretikes, but *Elias* ſhall: *Iohn* therefore was not that *Elias*.

Matth. 3. 10. 12. Heb. 12. 26.

Apolog. for the oath of alleag. pag. 65.

Anſ. 1. Here *Bellarmine* bewrayeth his ignorance: As though the comming of Chriſt in the fleſh, as it brought comfort to the elect, and to as many as were ordained to ſaluation, was not alſo an haſtening of the Iudgement of God againſt the wicked: and therefore *Iohn* ſaith, *The axe was laid to the roote of the tree, Matth.* 3. 10. *and that Chriſt came with his fanne in his hand, verſ.* 12. The Apoſtle, *Heb.* 12 26. applyeth that ſaying of the Prophet; *Once againe will I ſhake not onely the heauens, but the earth*, to the preaching of the Goſpell. We ſee then in what ſenſe the firſt comming of Chriſt is called a fearefull and terrible day. And here I anſwer further with our Princely Eccleſiaſtes, that this terrible day may be vnderſtood of the day of Chriſts paſſion, when the Sunne was totally obſcured, the vaile of the Temple rent a ſunder,—the earth did quake, the ſtones were clouen: if that day were not a great and horrible day, I know not what to call a horrible day, &c. 2. Our Sauiour maketh anſwer to the Apoſtles queſtion: *Why ſay the Scribes that Elias muſt firſt come?* firſt deliuering their ſenſe, *Elias muſt firſt come*, but then he ſheweth his owne iudgement, correcting the erroneous ſenſe of the Scribes, *verſ.* 12. *But I ſay vnto you, that Elias is come already.* To this purpoſe alſo his Maieſty: Chriſt vſeth that word (*venturus*, to come) but in the repeating of their opinion, but interpreting it, that he was already come in the perſon of *Iohn Baptiſt, &c*. And whereas the vulgar Latine readeth thus: *Mat.* 11.14. This is *Elias, qui venturus eſt, which is to come*: The Greeke words ὁ μέλλων ἔρχεσθαι, ſignifie as well, *which was*, as, *which is, to come*, as *Beza* and *Eraſmus* well obſerue. 3. Neither is it neceſſary, becauſe *Elias* appeared a little before in perſon, that this ſhould be ſpoken of his perſon: and yet it was true alſo in that ſenſe, that *Elias* was come already, appearing vnto Chriſt in

Apolog. ibid.

the mount. 4. And *Iohn* alſo reſtored all, that is, many, as the Scripture vſeth to ſpeake, *Luk.* 1.16. *Many of the children of Iſrael ſhall he turne to the Lord their God.* So Saint *Paul* hauing ſaid, *Through the iuſtifying of one the benefit abounded toward all men to iuſtification, Rom.* 5.18. in the next verſe it is read of *all*, he ſaith, *by the obedience of one many ſhall be made righteous.* 4. Luk. 1.16. Rom. 5.18.

Anſw. Secondly, by the two witneſſes, is vnderſtood the ſmall, yet ſufficient number of the true ſeruants of God, which ſhall witneſſe the truth euen in the cruell perſecution of Antichriſt: there is no mention made of *Henoch* or *Helias*. *Auguſtine* vnderſtandeth theſe two witneſſes of the two Teſtaments, as he is alleadged afterward. And if you will needs vnderſtand that literally, of their riſing againe, why not the reſt alſo, how fire ſhall proceed out of their mouthes to conſume the wicked, and they ſhall turne water into blood? The meaning is nothing elſe, but that God will alwayes haue faithfull witneſſes in his Church, which ſhall alwayes ſtand vp, in the ſtead of the Prophets and holy men gone before.

Saint *Ierome* writeth well of this matter: *De Henoch & Elia, quos venturos Apocalypſis refert & eſſe morituros, non eſt iſtius temporis diſputatio, cum omnis ille liber, aut ſpiritualiter intelligendus ſit, vt nos exiſtimamus, aut ſi carnalem interpretationem ſequimur, Iudaicis fabulis acquieſcendum ſit, vt rurſus ædificetur Ieruſalem, & hoſtia offerantur in templo:* Of *Henoch* and *Helias*, whom the Apocalypſe maketh mention ſhall come, and afterward dye, it belongeth not to this time to diſpute, ſeeing that whole booke muſt either ſpiritually be vnderſtood, as we thinke, or if we follow the carnall (or literall) interpretation, wee muſt reſt in Iewiſh fables, that Ieruſalem muſt be built againe, and ſacrifices offered in the Temple, *Marcel. tom.* 4.

Anſw. Thirdly, 1. That booke of Eccleſiaſticus is no part of Canonicall Scripture, and therefore preſſeth vs not. 2. They inſert and adde, that, which is not in the Greeke originall, *was tranſlated into paradiſe:* and the reſt of the words are not well tranſlated, which are truly rendred thus: *an example of repentance to the nations*, and ſo their owne *Vatablus* readeth. 3. And allowing their owne reading: will not the ſenſe ſtand well and cleerely enough? that *Henoch* was tranſlated, that by the example of his reward, the Nations might repent, and imitate his holy footſteps: as our princely Eccleſiaſtes. Apolog. p. 67.

Argum. I will adioyne another new found argument of our Doway men: whereas it is ſaid, 2 Chro. 21.12. *There came a writing to him from Eliah the Prophet, &c.* they inferre, that this Epiſtle was ſent from *Eliah* ſeven yeere after he was *aſſumed* or taken up, &c. And from whence then ſhould it be more like to be ſent, than from Paradiſe? 2 Chro. 21.12.

Anſw. Divers expoſitions are given of this place. 1. Some thinke that *Eliſha* is here called *Elias*, becauſe he had the ſpirit of *Eliah* reſting upon him: *Bibl. Geneuenſ. annot.* 2. Some, that the ſtory of *Elias* taking up is tranſpoſed, which might fall out under *Iehoram: Pellican.* 3. Or that *Eliſhus* might thus write by direction from *Elias*, before he was taken away. 4. But the beſt ſolution is, that *Elias* before his aſſumption did leave this propheticall letter to be delivered unto *Iehoram*, foreſeeing by the ſpirit of prophecie his cruell and wicked diſpoſition: as the man of Iudah ſpake of *Ioſias* by name, and *Iſay* of *Cyrus*, long before they were borne: And ſo it was meete that the wicked King ſhould be reprooved by him, that was now abſent, that would not endure the reprehenſion of any preſent: *Iunius.* But that letters ſhould be ſent from *Eliah* out of heaven, or paradiſe, is an idle conceit, as was that of the Epheſians, of the image of *Diana*, which they ſuppoſed came downe from *Iuppiter*. There was never any writing ſent from heaven, but the Decalogue graven by the finger of God in the tables of ſtone.

Of the epiſtle brought from *Elias* after his aſſumption, whence it was.

1 King. 13.2. Iſay 45.1.

Acts 19.35.

The Proteſtants.

Likeas the Phariſies deceived the Iewes with vaine expectation of *Elias*, and ſo hindred their beliefe in Chriſt: ſo the Papiſts would not have men to acknowledge the manifeſtation of Antichriſt, under this falſe pretence, that *Henoch* and *Elias* muſt firſt come before Antichriſt be revealed, which we doe hold as a Iewiſh fable and Popiſh dreame.

Argum. 1. This prophecie of *Elias* comming is properly fulfilled in *Iohn Baptiſt*, and therefore we are not to looke for any other accompliſhment thereof: neither now is there any Paradiſe remaining but heaven, 2. *Cor.* 12.4. And to affirme that *Henoch* and *Elias* went up to heaven in their bodies, before the aſcenſion of Chriſt, out of Scripture it cannot be prooved: it is evident that they were taken up alive into heaven,[a] but not that they continued alive.

That there is no paradiſe now but heaven, *Ambroſe* ſpeaketh evidently: *Hic non vera, non magna ſalus eſt; tunc ſaluus ero, cum fuero in paradiſo, cum viuere cœpero inter electos Angelos:* Here is no great nor true health; then I ſhall be ſafe, when I ſhall be in Paradiſe, when I ſhall live among the elect Angels, *Serm.* 15. *in Pſal.* 119. Againe, *In paradiſum cœleſtem raptus eſt Apoſtolus, in quo latroni dixit dominus, &c. illic ubi & eſſe dicitur avita Ieruſalem mater noſtra.* The Apoſtle was taken up into the celeſtiall Paradiſe, where the Lord ſaid to the theefe, &c. where Ieruſalem is ſaid to be the mother of us all, *in* 2. *Cor.* 12.

But into this celeſtiall paradiſe which is in the higheſt heaven *Henoch* and *Elias* aſcended not with their bodies: Chriſt was the firſt, that in his fleſh pierced the heavens, and aſcended in his whole humanitie. *Origen* herein is moſt reſolute: *Offendatur, qui vult ex ſermone noſtro, ego cum omni fiducia aſſevero, quia ſicut ex mortuis primogenitus Chriſtus, ita primus carnem evexit in cœlum:* Let him be

[a] Heere is no contradiction at all: as is obiected by a popiſh caviller: for it is one thing to be taken vp aliue in the body, another thing to remaine aliue in the body ſtill: the firſt is manifeſt out of the Scripture concerning *Moſes* and *Helias*, not the ſecond, and theſe are the very words of Reuerend D. *Fulke*, in 11. Apocal. § 4. ſee a further anſwer to this cauill. *Retect.* p. 118.

offended that will with my ſpeech, I ſpeake it boldly, that as Chriſt was the firſt begotten of the dead, ſo he firſt carried his fleſh vp into heauen: *ex apolog. Pamphil.*

Argum. 2. The variety of opinions concerning the perſonall appearance of *Henoch* and *Elias*, declare that it is an vncertaine thing, and but deuiſed of men. *Hilary* ſaith, they ſhall be *Moſes* and *Elias*: *Chryſoſtome* granteth that *Elias* ſhall come, but not *Henoch*. *Iuſtine* thinketh that not onely *Henoch* and *Elias* are aliue, but all thoſe, whoſe bodies roſe at the Reſurrection of Chriſt. *Hippolytus* is of opinion, that *Iohn* the Diuine ſhall come with them, and ſome ſay *Ieremy* alſo, whoſe death is not read of, *Fulk. Apocal.* 11. *ſect.* 4. And thus it is no marueile, if men runne mad as it were in their fooliſh conceits, hauing no warrant for their opinions out of Scriptures.

The nation of the Iewes we grant, according to the manifeſt prophecy of S. *Paul*, ſhall in the end be conuerted: but not in ſuch ſort, by the perſonall preaching of *Moſes* and *Elias*: for the Apoſtle ſetting downe at large the myſtery of their calling, would not haue left out ſo neceſſary a thing.

Rom. 11.

Auguſtine by the two witneſſes, vnderſtandeth the two Teſtaments, the Old and the New. But he denyeth vtterly, that any ſhall riſe before the comming of Chriſt: as the Apoſtle ſaith, 1 Cor. 15. 23. *The firſt fruits is Chriſt.* Then they that are Chriſts at his comming, but not before. *Vnde* (ſaith he) *excluditur omnis ſuſpicio quorundam, qui putant hos duos teſtes duos viros eſſe, & ante aduentum Chriſti cœlum in nubibus aſcendiſſe*: Their ſuſpition therefore, or opinion is vtterly excluded, which thinke theſe two witneſſes to be two men, which ſhould aſcend into heauen before the comming of Chriſt. *Auguſtine* we ſee is flat againſt them.

In Apoc homil. 8.

Saint *Cyprian* alſo ſaith: *Nobis in ſpiritu & virtute Eliæ non alium quam Ioannem ſolum angelus & dominus Chriſtus inſinuat*: The Angell and our Lord Chriſt inſinuate, that we ſhall haue no other in the ſpirit and power of *Elias*, but *Iohn*: *de ſingular. Clericor.* Therefore no other *Elias* was to come, but *Iohn*.

Ianſenius a popiſh Biſhop thus expoundeth that place: *Eccleſiaſt.* 48. 10. of *Helias*, *That hee is appointed to reproue in his time, &c.* That *Eccleſiaſticus* did write according to the opinion receiued in his time, that *Elias* ſhould come in his owne perſon before the Meſſiah, which was to be fulfilled, not in his proper perſon, but in him that ſhould come in the perſon and power of *Elias*, &c. This popiſh writer is a very good witneſſe againſt them.

Now in the laſt place, in this ſo difficult a queſtion, to what place *Henoch* and *Elias* were taken vp, and whether they yet remaine aliue in their bodies, what moſt probably may be held, I will briefely declare: firſt ſetting downe the diuers opinions which are embraced and receiued among Chriſtians concerning this matter: which are principally foure. 1. The common opinion of the Romaniſts is (as we haue ſeene before) that *Henoch* and *Elias* are kept aliue in Paradiſe, and ſhall returne in the end of the world, to preach againſt Antichriſt, and ſhall be ſlaine by him: which opinion is very improbable: 1. becauſe the terreſtriall Paradiſe was long ſince diſſolued in *Noahs* flood, if not before: and how could *Henoch* remaine there, who was tranſlated before the flood, ſeeing the waters exceeded the higheſt mountaines fifteene cubites, *Gen.* 7. 20. 2. How is it like, that their bodies being indued with a kind of immortality, ſhould returne into the world to dye againe. 3. The *Helias* that was to come, is expounded by our Sauiour to be *Iohn Baptiſt*, as is ſhewed before. 4. Indeed ſome of the Fathers in ſome of theſe points doe concurre with them, or rather goe before them: as *Tertullian* thus directly ſaith of *Elias*: *Non ex deceſſione vitæ, ſed ex tranſlatione venturus eſt, nec corpori reſtituendus, ex quo non exemptus, ſed mundo reddendus, de quo eſt tranſlatus*: He is to come not from being departed, but tranſlated from this life, not to be reſtored to his body, from the which he was not exempted, but to bee rendred to the world, from the which he was tranſlated, &c. yea he thinketh they ſhall dye: *Nec mors eorum reperta, dilata ſcilicet: cæterum morituri reſeruantur vt Antichriſtum ſanguine ſuo extinguant*: Neither is their death found regiſtred, but deferred: they are reſerued to dye, to extinguiſh Antichriſt by their blood, &c. But to theſe and the like teſtimonies this anſwer may be made. 1. That in the Fathers time Antichriſt was not reuealed: and therefore in that obſcure prophecy they might be miſtaken: as *Ierome* ſaith well: *Semper obſcura eſt prophetia, quia alio tempore canitur, alio cernitur*: A prophecie is alwayes obſcure, as being ſaid in one time, and ſeene in another. 2. They were deceiued in following the tranſlation of the Septuagint, who, Malach. 4. for *Eliah* the Prophet, reade *Elia the Thesbite*: and ſo *Tertullian* readeth in the place firſt alleaged. 3. *Tertullian* ſeemeth to contradict himſelfe: for in one place hee calleth *Henoch* and *Elias* *candidati æternitatis*, deſigned or elected to eternity. And againe elſewhere: *Hominem tollere ad cœlum creatoris, exemplum eſt in Helia*: To take vp man into the Creators heauen, an example we haue in *Eliah*. If *Eliah* be in heauen, and admitted to eternity, how can he be againe ſubiect to death? 5. So then, this opinion, to thinke that *Eliah* was onely hoyſed as it were vp in the ayre, *vt portaretur in locum diſtantem*, to be carried and let downe againe in ſome place farre diſtant; as *Lyranus* ſaith *Abacuck* was tranſported out of Chaldea into Iudea: is like to the conceit of the children of the Prophets, that the ſpirit had taken vp *Eliah*, and caſt him downe in ſome mountaine or valley: but *Eliſha* approued not that their imagination.

Iohn Baptiſt how *Elias*.

Diuerſe opinions of *Henoch* and *Helias* taking vp. Lib. de anim. p. 672. Baſil. 1562.

Pag. 682.

Lib. de reſurrect. carn. p. 85. Lib. 5. aduerſ. Marcion, pag. 316.

Lyran. annot. in 2 King. c. 2. 2 King. 2. 16.

2. Another opinion is, that *Eliah* was taken vp into heauen in his body into the very place and ſeate of the bleſſed: of the which iudgement *Ierome* reporteth one *Theodorus Heracleotes* to haue beene: that *Henoch* and *Eliah*, *ita vt erant in corporib. de terrena conuerſatione ad cæleſtia regna tranſlati*

ſlati ſunt: as they were in their bodies, were tranſlated from a terrene converſation, to the celeſtiall kingdomes: and to this opinion ſome of our new writers incline: but many reaſons make againſt it, 1. Our bleſſed Saviour ſaith, *No man aſcendeth up to heaven, but he that hath deſcended from heaven, the Sonne of man that is in heaven*: Chriſt then onely is yet aſcended. 2. The Apoſtle having made mention of *Henoch* among other faithfull, thus concludeth of them all; *All theſe through faith obtained good report, and received not the promiſe, God providing a better thing for us, that they without us ſhould not bee perfect*: Before Chriſt then none attained to perfect happineſſe in body and ſoule. 3. But the chiefeſt reaſon is taken from Chriſts prerogative: he was the firſt that entred into heaven in his whole humanity, and clothed our fleſh with immortality: as S. *Paul* ſaith, *he was made the firſt fruits of them that ſleepe*. But becauſe it will bee anſwered, that Chriſt was the firſt fruits of thoſe which roſe from death to life, but *Henoch* and *Elias* dyed not: let it be further conſidered, that the Apoſtle ſpeaketh generally, of life to immortality: *as in Adam all dye, euen ſo in Chriſt ſhall all be made aliue*: and then it followeth, *euery man in his owne order, the firſt fruits is Chriſt, afterward, they which are of Chriſt at his comming*: Chriſt then was the firſt in order of all *Adams* ſonnes, that liued to immortality. 4. This is the received opinion of divers Fathers, that Chriſt was the firſt, that carried up any fleſh to heaven, and clothed it with immortality: as *Iuſtinus Martyr* thinketh, that Chriſt onely is riſen *to immortall life*. *Tertullian* ſaith, *A nobis arrhabonem carnis accepit, & venit in cœlum pignus totius formæ illuc quandoque redigendæ: ſecuræ eſtote caro & ſanguis, vſurpaſtis & cœlum & regnum Dei in Chriſto*: Chriſt hath received of vs the token of the fleſh, and carried into heaven the pledge of the whole kind, which one day ſhall be brought thither: be ſecure O fleſh and blood, you poſſeſſe heaven and the kingdome of God in Chriſt, &c. And againe, he ſaith, *Aſcenſum illum exinde complanatum veſtigijs Domini, & introitum exinde reſeratum viribus Chriſti*: The aſcenſion into heaven, ſince then (when Chriſt aſcended) is made plaine, and as it were paved by the footſteps of our Lord, and entrance opened and vnlocked by the power of Chriſt, &c. That way then was not plained nor opened but by the footſteps of Chriſt. So *Damaſcene* ſaith, that Chriſt *was the firſt fruits of the reſurrection, incorruption, and impaſſibility*: not onely of the reſurrection, but of all immortality, and exemption and freedome from corruption: he then was the firſt in whom humane fleſh was made incorruptible.

Hierom. Minerio et Alexand. tom. 4.
Ioh. 3. 13.
Heb. 11. 40.
1 Cor. 15. 20.
1 Cor. 15. 23.
Quæſt orth. εἰς ἀθάνατον ζωήν.
De reſurrect. carn. p. 18.
aduerſ. Gnoſtic. p. 722.
ἀπαρχὴ τῆς ἀναστάσεως, τῆς ἀφθαρσίας, τῆς ἀπαθείας. lib. 3. de fid. orthod. c. 28.

3. Some thinke that *Henoch* and *Elias* are yet alive in their bodies, in ſome place of reſt, but not yet endowed with perfect immortality till the reſurrection of Chriſt, when they ſhall be changed according to that ſaying of the Apoſtle, *we ſhall be changed*: To this purpoſe *Iuſtin Martyr*: *Vatablus* hath a conceit not much vnlike, who thinketh, that *Elias* was taken up in body, not to Paradiſe, which was not yet opened, but into ſome place of reſt: namely, *Abrahams* boſome, which he would have placed rather in the ayre, then upon the earth: *Peter Martyr* alſo thinketh, that *Henoch* and *Helias* were carried to *Abrahams* boſome, where the Fathers expected the reſurrection of Chriſt: *Vt poſtea cum illo reſuſcitato ſupra cælos attollerentur*: That together with him being raiſed up, they ſhould be lifted up above the heavens, &c. and hee defineth *Abrahams* boſome to be a certaine receptacle of ſoules. *In quo eis tranquillitas in conſpectu Dei conceditur*; wherein they enioyed tranquillity in the ſight of God. In this opinion there is nothing improbable: ſaving that it is not like, if *Henoch* and *Elias* be yet in their bodies, that they ſhould remaine in the ayre. For *Chryſoſtomes* reaſon: becauſe *ibi Satanæ habetur ſedes*, There is the ſeate of Satan, who is called the prince of the ayre, not of the Saints.

1 Cor. 15. 51.
Queſt. orthod. qu. 85.
Annot. in 2. Reg. 2. num. 23.
Commun. loc. claſſ. 3. c. 16. § 15.
Claſſ. 3. c. 14. ſect. 21.
Oration. de Elia.

4. The fourth opinion is, that *Elias* was taken up in his body into the ayre, which is called heaven in Scripture, and that there his body was reſolved into the elements: thus *David Kimhi* among the Hebrewes: and of the ſame mind ſeemeth *Oecolampadius* to have beene: and *Borhaius*, who thinketh that both *Henoch* and *Elias* dyed, becauſe of thoſe words of the Apoſtle, *that death went over all men*: And whereas it is ſaid, that *Henoch was taken away, that he ſhould not ſee death*: hee thinketh it to bee underſtood of his ſoule, not of his body, as where it is ſaid; *hee that keepeth my word, ſhall never ſee death*: But theſe reaſons conclude not. 1. The Apoſtle ſaith, *all ſhall not die*, but all *ſhall be changed*: which is yet a kinde of death: as *Henoch* and *Elias* were changed. 2. Though that phraſe *to ſee death*, be ſometime underſtood of the ſpirituall death, yet it is alſo applyed to the temporall; as *Simeon* had a revelation, *that he ſhould not ſee death, before he had ſeene the Lord Chriſt*: and the reſt of the Patriarkes were priviledged as well as *Henoch*, not to ſee any ſuch death; but the Apoſtle noteth in ſo ſpeaking ſome ſpeciall priviledge that *Henoch* had more then the reſt, in being tranſlated not to ſee death. Maſter *Calvin* alſo ſeemeth to encline to this opinion: *Nec dubitamus, quin exuendi ſint mortali & corruptibili carne, &c.* Neither doe we doubt but that they ſhall put off their mortall and corruptible fleſh, to be renewed together with the reſt of the members of Chriſt unto bleſſed immortalitie.

In 4. c. Malach.
comment in 2. Reg. c. 2.
Rom. 5. 12.
Heb. 11. 5.
Ioh. 8. 51.
1 Cor. 15. 51.
Luke 2. 26.
Comment. in Heb. 11. v. 5.

Now I will briefly ſhew what I thinke of theſe ſeverall opinions: in the which I find ſome things very improbable, ſome things probable and yet uncertaine, ſome things certainely true, and not to be doubted of: of the firſt ſort are theſe points: in the firſt opinion. 1. That *Henoch* and *Elias* are kept in the terreſtriall paradiſe, becauſe it was long ſince diſſolved. 2. That they ſhall returne in the end of the world: for of *Henochs* returne there is no Scripture, and that concerning *Helias* returne was fulfilled in *Iohn Baptiſt*. 3. That they ſhall be killed by Antichriſt, or if they be in their bodies, by them downe againe: for the Scripture ſaith, that *Henoch* was tranſlated not to ſee death. 4. In the ſecond opinion, that they were taken vp in their bodies into the higheſt heauens, ſeeing the Scripture maketh Chriſt the firſt that was made aliue to immortality, 1 *Cor.*15.23. *Gregentius* reſolueth well, *There is none bearing fleſhly clothing* (Chriſt onely excepted) *all are ſpirits there.* 5. As improbable is it, that this place whither they are tranſlated ſhould bee in the ayre for the reaſon before alleaged. Of the next ſort are theſe points. 1. It is probable, that *Elias* may yet remaine aliue in his body, becauſe he was taken vp in his body. 2. That he went not to the higheſt heauens, but to *Abrahams* boſome, where the Fathers expected Chriſts comming: not that there is any happines out of heauen: but in heaven are many manſions, and diverſe degrees of glory. 3, Yet to what place their bodies were removed, remaineth undetermined. 4. I leaue it alſo as probable and diſputable, whether *Elias* body were diſolued, there is no Scripture for it, nor yet againſt it. Of the third ſort are theſe points. 1. That *Henoch* and *Elias* were priviledged not to ſee the common and ordinary death, but living in their bodies, were tranſlated. 2. And if they be ſtill in their bodies, yet it is certaine, they have not their full and perfect glory of immortality, till the comming of Chriſt: 1 *Cor.*15.21. and then all ſhall be changed, as *Iuſtine Martyr* alleageth out of the Apoſtle, in the third opinion before rehearſed; and they alſo among the reſt of the Saints ſhall appeare at Chriſts comming: And ſo I reſolve with *Chryſoſtome* in this matter, *nos in eis contineamus, quæ Scripturæ tradunt*: Let vs containe our ſelves in thoſe things which the Scriptures deliver. Now if any man further enquire which of the former opinions ſeeme to me more probable, though in ſo obſcure a matter I dare not certainely determine: yet I would encline to thinke with *Peter Martyr*, that *Henoch* and *Elias* as they were taken up, ſo remained in their bodies; But that foure ſpeciall reaſons doe move mee otherwiſe to thinke: 1. Becauſe there can be no cauſe rendred, why theſe two *Henoch* and *Elias* ſhould be priviledged to be glorified in their bodies, more then all the other holy Patriarkes, Prophets, Apoſtles: as *Adam, Noah, Abraham, Iſaac, Iacob, Moſes, Eliſha, Paul, Peter,* the bleſſed Virgin *Mary*, with the reſt who were not inferiour in holineſſe unto them. 2. There can be no end ſhewed of this glorified ſtate: the onely reaſon why they were taken up, was to be a type and figure of Chriſts aſſenſion, and of the immortality of our bodies, which ſhall be taken up into the ayre, and meet Chriſt at his comming, and ſo there remaine with him, as S. *Paul* ſheweth, 1 *Theſ.*4. But to demonſtrate this, the taking up alive in their bodies out of the world, & out of the ſight of men was ſufficient though they remaine not in their bodies: for theſe types ſerve for the inſtruction of mortall men in earth, not for the confirmation of the bleſſed Spirits in heaven, which need it not. 3. But a greater reaſon yet moveth me, that the place cannot be aſſigned, whither their bodies ſhould be tranſlated. In the region of the ayre they are not, that is the ſeat rather of evill ſpirits: not in the ſtarrie skye, which continually with a rapt motion is whirled about: and to what end ſhould the bodies of *Henoch* and *Elias* bee there alone: and to the higheſt heavens they were not taken up, for this prerogative muſt be reſerved for Chriſt to be the firſt, who in his whole humanity aſcended into heaven, as Doctor *Fulke* reſolveth: which is no new opinion: For *Origen*, as *Pamphilus* reporteth him, thus evidently writeth: *De Elia ſcriptum eſt, &c.* It is written of *Elias*, that he was taken vp as it were into heauen: of *Henoch*, that he was tranſlated, *non tamen dictum eſt, quia aſcendit in cœlum*: yet it is not ſaid that he aſcended into heaven, &c. and then followeth that ſentence recited before, *Be he offended that liſt, I ſpeake confidently, that Chriſt was the firſt that carried fleſh into heaven*: and then he addeth further, *Denique novitate ipſa perterrentur cœleſtes virtutes, &c. The celeſtiall powers were aſtoniſhed at this novelty, for that which they never ſaw before: Nunc tandem carnem videbant aſcendiſſe in cœlum, Now they ſee (our) fleſh aſcending into heaven.* 4. The fourth ſcruple that ſtayeth me is, for that no body beſide Chriſts is yet perfectly glorified, as the Apoſtle evidently ſheweth that Chriſt is the firſt, & then every one in his order at his comming, 1 *Cor.*15.23. So that Chriſt onely is yet glorified in his fleſh: as a reformed Church thus confeſſeth: *which glory, honour and prerogative he alone* (ſay they) *amongſt the brethren ſhall poſſeſſe, till all his enemies be made his footſtoole*: though *Peter Martyr* thinke that *Henoch* and *Elias, Comitati ſunt in cœlum (Chriſtum) vna cum cæteris*, did accompany Chriſt with the reſt of the fathers into heaven at his aſcenſion: But of this I dare not without Scripture reſolve any thing: onely this I hold to bee certaine, that if they are yet in their bodies, they haue not received their perfect glory, till the reſurrection. On the other ſide alſo, that *Elias* yet retaineth his fleſh there be ſome ſtrong objections: as 1. becauſe the Scripture plainly ſaith, *that Elias went up by a whirlewind into heaven*: which if it appeared ſo to be and was not, it ſhould ſeeme to giue way to the opinion of the Manichees, who made ſuch workes phantaſticall and in ſhew onely, as *Auguſtine* ſaith to *Fauſtus, Illud de Helia vos negatis, quia omnia ſimulatis*: you deny that of *Helias*, becauſe you feigne all things. 2. Becauſe it is euident in the Goſpell that *Helias* appeared vnto our bleſſed Sauiour in mount Tabor in his owne body: as *Tertullian* ſaith, that *Moſes* and *Elias* were ſeene, *alter in imagine carnis nondum receptæ, alter in veritate carnis nondum defunctæ*: the one in the image of his fleſh not yet received, the other in the truenes of his fleſh which yet had not died. But it ſeemeth to me, that theſe doubts may bee thus ſatiſfied. 1. The aſſumption and taking up of *Elias* in his body was in truth and indeed not in ſhew onely and appearance, which was the fanſie of the Manichees: his true body was taken up, not a likeneſſe only and ſhew of it: but what became of his body after it was taken out of ſight, that is the queſtion. 2. *Tertullian* is of that mind, that *Helias* had his true fleſh and not

Moſer

οὐδεὶς ἐνδύων ἱμάτιον σάρκινον ἐκεῖ ἐστι πλὴν ὁ [illegible] πάντα γὰρ πνεύματα, diſput. cum. Herban. p.190.

Iohn 14. 2.

Oration. de *Helia.*

Annot. in 11. Apoc.5.4. Elſewhere (deteſt. p. 121.) I alleaged an other place out of *Origen*, where he ſhould ſeeme to affirme, that *Helias* deſcended to hell: but he meaneth rather *Iohn Baptiſt*, though hee alſo mention *Helias*.

Apolog. pamphil. cap. quomodo ſentiebat de reſurrect.

Confeſſ. Scotic. of the aſſenſion.

Loc. commun. claſſ.3. cap.16. §.15.

2 King. 2.11.

Cont. Fauſt. lib.26.4.

Lib. de reſurrect. carnis. p. 85.

Moſes, becauſe he thought that *Helias* ſhould returne againe into the world: As thus he ſaith of theſe two great Prophets in an other place: *Alter informator populi aliquando, alter reformator quandoque: alter initiator veteris teſtamenti, alter conſummator noui*: the one an *informer* of the people ſometimes, the other the *reformer* one day: the one the beginner of the old Teſtament, the other the finiſher of the new, &c. But ſeeing *Moſes* and *Helias* appeared both in the ſame manner, and at the ſame time, and were alike diſcerned of *Peter*; why ſhould it be thought that the one had his owne body, rather than the other? Concerning *Moſes*, the Scripture is euident that the Lord buried him; and this body, wherein he now appeared, was framed by the diuine power, as the bodies were wherein the Angels ſometimes were ſeene: as *Gregentius* excellently reſolveth: that God did faſhion unto *Moſes* ſoule, *a body by his owne power*, and ſo preſented it in mount Tabor, *and by his right hand laid it downe againe*, the like body by the power of God might be framed for *Helias*: But though I have ſhewed what is moſt probable concerning *Helias* fleſh, yet I will not reſolve upon either part as certaine, leaving every one to his beſt iudgement herein, alwayes provided, that the honour of Chriſts prerogative be preſerved, and the truth of Scripture without contradiction conſerved: and ſo I conclude here with *Auguſtine*: *Quid de Helia factum ſcit neſcimus, hoc de illo tamen credimus, quod verax ſcriptura teſtatur*: what is become of *Helias* we know not, yet we beleeve that of him, which the true Scripture teſtifieth.

Lib. 5. cont. Marcion. p. 254.

ἐγχυμάσαντι τὸ σῶμα ἰδίας δυνάμεως, καὶ τῇ δεξιᾷ ἀναπαύσαντι. p. 191. diſput. cum Herban.

Contra Fauſt. lib. 26. c. 4.

The third part, whether the moſt grievous perſecutions that ever were, ſhall be toward the end of the world.

The Papiſts.

THe moſt grievous perſecution (ſay they) that ever was, ſhall be vnder Antichriſt, who is not yet come, but ſhall be revealed toward the end of the world, and ſhall raigne vpon the earth three yeeres and an halfe, making great havocke of the Church of God, *Bellarm. de Rom. pontif. lib. 3. c. 7.*

33. Error.

Argum. Matth. 24. 21. There ſhall be then ſuch great tribulation in the world, as was not ſince the beginning of the world, neither ſhall be: *Ergo*, the greateſt perſecution toward the end of the world.

Matth. 24. 21.

Anſw. Firſt, it is plaine by the text, that this great tribulation is prophesied to come vpon the Iewes: for in the next verſe before he ſaith, *pray that your flight be not in the winter*: And then it followeth, there ſhall be then, or as *Marke* ſaith, *In thoſe dayes there ſhall be ſuch tribulation*, 13. 19. and in the 17. verſ: *Woe ſhall be to them that giue ſucke in thoſe dayes*: which muſt needs be underſtood of the deſtruction of Ieruſalem: for at the comming of Chriſt, there ſhall be one and the ſame caſe of all, whether of thoſe that give ſucke, or of thoſe that give none.

Secondly, it cannot be meant of the laſt tribulation in the world, becauſe the words are, that as there was none ſuch ſince the beginning of the world; ſo there ſhall be none ſuch after: *Ergo*, there ſhall be tribulation after, though none ſuch.

The Proteſtants.

OVr hope and truſt is, that the greateſt perſecution of the Church of God is overpaſt: becauſe the kingdome or rather tyranny of Antichriſt beginneth to decay, and we truſt ſhall more and more be ſhaken, till it come to vtter ruine.

Argum. 1. The Scripture telleth vs, that hard upon the end of the world there ſhall be great ſecurity, men ſhall ſay, Peace peace unto themſelves, 1 *Theſſ.* 5. 4. they ſhall eate and drinke, marry and be married, as it was in the dayes of *Noah*, *Matth.* 24. 38. And therefore *Luke* ſaith, 21. 34. Take heed you be not overcome of ſurfeiting and drunkenneſſe, leſt this day come upon you unawarres. For as a ſnare ſhall it come, &c. All this proveth, that there ſhall be rather generall ſecurity, as in the dayes of *Noah*, than generall tribulation. And there is greater danger of ſurfetting and wantonneſſe in time of proſperity and abundance, than in the dayes of perſecution.

1 Theſſ. 5. 4. Matth. 24. 38. Luke 21. 34.

And the text is plaine ſpeaking of warres, troubles and perſecutions, but the end ſhall not be yet, *Mark.* 13. 7. Wherefore it appeareth, that the troubles and perſecutions of the Church, ſhall be well ſlaked toward the end of the world.

Mark. 13. 7.

Argum. 2. Antichriſt, though he ſhall not vtterly be extinguiſhed before the comming of Chriſt, yet ſhall he be deadly wounded: and he ſhall begin to be iudged even in this world, *Apoc.* 16. 6. *God ſhall giue them blood to drinke*, *Apoc.* 17. 16. The tenne hornes, that is the kings of the earth, ſhall hate the whore and eate her fleſh. The Church of God ſhall reward her, *as ſhe hath rewarded vs, and giue her double according to her workes*, *Apoc.* 18. 6. By theſe places it is gathered, that Antichriſt ſhall have a great ouerthrow before the comming of Chriſt, who ſhall vtterly aboliſh him with the brightneſſe of his comming, 2 *Theſſ.* 2. 8.

Reuel. 16. 6. c. 17. 16. c. 18. 6.

2 Theſſ. 2. 8.

Antichriſt is already come, and hath raged a long time againſt the Church: The perſecutions of the heathen did neither continue ſo long, neither were in exquiſite cruelty and bitterneſſe to be compared to the outragious practiſes of the Antichriſt of Rome, and his adherents againſt the Church of God: which would fill a whole volume by themſelves, nay not one, but many and infinite volumes to be declared at large.

But *Bellarmine* here telleth us. 1. That the perſecution which we ſay the Biſhop of Rome hath raiſed againſt the Proteſtants, is nothing like to the perſecution of the heathen Romane Emperours againſt the Chriſtians, neither for number of martyrs, nor for diverſitie of moſt exquiſite torments.

2. 2. He is not aſhamed to ſay, that the Proteſtants have put more Papiſts to death in few yeeres, than they have killed Proteſtants.

3. 3. The perſecution of Antichriſt ſhall be notorious and manifeſt to all the world: as the perſecution of *Nero*, and *Domitian* were, we can tell when thoſe perſecutions began, and when they ended: but they cannot tell when the Pope began to perſecute, &c. Therefore his perſecution is not that, which Antichriſt ſhall raiſe.

4. 4. Antichriſt ſhall aboliſh the daily ſacrifice, and all worſhip of God, in the time of his perſecution: but ſo doth not the Pope. *Bellarm. de Roman. pontif. lib. 3. cap. 7.*

Anſw. 1. The number of Martyrs ſlaine by the tyranny of the Pope is no whit inferiour to the number of the ancient Martyrs if the time and place be conſidered: the heathen Emperours tyrannized for the ſpace of three hundred yeeres, and over the moſt part of the world which was under the Romane Empire: the Romiſh Popes have not practiſed their outragious crueltie ſo long, neither I truſt ever ſhall, neither is his popiſh juriſdiction any thing ſo large, as the Romane Empire was: theſe two things conſidered, our late bleſſed Martyrs, may compare in number, with thoſe of former time if they goe not beyond them.

For proofe heereof, I will produce three examples: the firſt of the perſecution of Calabria under Pope *Pius 4. anno* 1560. where in one towne 88. men had their throats cut, like calves and ſheepe, and an 100. women were decreed to be put to death: and 1600. more were apprehended and condemned: this Maſter *Fox* reporteth out of a certaine letter written by a Romaniſt to a friend he had in Rome. p. 942.

The ſecond example is of the perſecution of *Merindol* and *Cabriers* in France under King *Francis*: where eight townes in the country of Provence with the Inhabitants thereof, were utterly deſtroyed by mercileſſe *Minerius*: 500. women of *Merindol* were ſome raviſhed, ſome whipped and ſcourged, ſome ſold like cattell, ſome murthered: and at the ſame time a 1000. perſons of men, women, and children were put to death in *Cabriers, Fox*. p.953. *ex Henrico, Pantal.*

My third example is of the late maſſaere in France, *anno* 1572. when and where in Paris in three dayes, were ten thouſand Proteſtants cruelly murthered: in Lyons, Orſeance, Tholouſe, Roane in the ſpace of one moneth thirty thouſand moſt butcherly ſlaine. *Fox.p.*2153. Can any man now find any difference in number of holy Martyrs betweene theſe and the firſt perſecution? I thinke verily that the horrible outrages of cruell Popes and Papiſts, have exceeded the crueltie of the perſecuting Emperours.

Concerning the divers and exquiſite torments, whether the Papiſts have beene behind, I report me to the foreſaid recited ſtories: as in Calabria, where 88. had their throats cut by one executioner in one day: a Romaniſt deteſting the crueltie of the fact, thus writeth thereof: *I tremble and ſhake to remember how the executioner held his bloody knife betweene his teeth, with the bloody muffler in his hand, and his armes all in goare blood up to the elbowes, going to the fold, and taking every one of them, one after another by the hand, and ſo diſpatching them all, none otherwiſe than doth a butcher kill his calves and ſheepe, Fox. p.*642. What greater cruelty could *Nero* or *Domitian* have ſhewed?

In the ſacking of the towne of Calabria: they forced divers women to go into a barne full of ſtraw, and ſo ſet fire upon the houſe: the women that aſſayed to eſcape by the doore, which a ſouldier opened in compaſſion toward them, the tyrant *Minerius* commanded to bee hewen in peeces, opening the bellies of the women great with child, that the infants fell out, *p.* 952. O cruelty, and horrible butchery vnſpeakeable! Lord, thou haſt ſeene this wickedneſſe in the earth, and wilt iudge it in thy time.

At Lyons in the time of the Maſſacre all the priſons being filled full of Proteſtants, when the ſouldiers and butchers refuſed to bee inſtruments of ſo great villany, the cruell governour procured the beaſtly kennell-rakers and ſweepers of the ſtreets to goe into the priſons and hewe in peeces the ſilly innocent ſoules, that the ſtreetes from the priſons ſtreamed with bloud. *ex hiſtor. maſſac.*

I thinke more fearefull preſidents of beaſtly and inhumane cruelty cannot be ſhewed under thoſe barbarous tyrants of Rome.

2. Secondly, it is a moſt ſhameleſſe lye, that the Proteſtants haue put more to death, &c. I will give an inſtance of this realme of England, where in the ſpace of three yeares, in the late dayes of perſecution one bloudy butcher ſlaughtered twice ſo many innocent Proteſtants for the truth, as there have beene excuted Papiſts now theſe 50. yeares and more for treaſon: the Papiſts which have dyed by the ſword of Proteſtants, were either overcome in iuſt battell, or elſe condemned by iuſt lawes, not for their religion, but their rebellion, not for their profeſſion, but their practiſing againſt Princes.

Boner in three yeeres ſpace put 200. Martyrs to death. *Fox.p.*2043.

3. Thirdly, it is no hard matter for us to aſſigne the time when the Pope began his cruell rage, and Antichriſtian perſecution againſt the Church of Chriſt: for *anno* 1400. under the reigne of *Henry* the fourth wee find *William Sawtre* to have beene the firſt that was burned here in England for the faith of the Goſpell: and at that time *Boniface* the ſecond was Pope. *Fox pag.*518. And *anno* 1414. followed the condemnation of *Iohn Hus* in the Councell of Conſtance, *pag.* 624. So that it is now 200. yeare ſince the Antichriſt of Rome began his open perſecution: his malice againſt

the ſeruants of Chriſt did ſhew it ſelfe long before; but about that time his tyranny was manifeſted to the world, and euer ſince hath encreaſed.

Fourthly, Antichriſt ſhall not prohibite all diuine worſhip, but all true ſeruice and worſhip of God: 4.
that like as *Antiochus* in his time, and afterward the Romanes cauſed the daily ſacrifice to ceaſe, and brought into the Temple *the abomination of deſolation*, Matth. 24. 15. that is, their prophane and idola- Matth. 20. 15.
trous ſacrifices: ſo hath the Antichriſt of Rome expelled the true ſpirituall ſeruice of God, and erected a new kind of idolatry, ſetting vp the *abomination of deſolation*, the blaſphemous Idoll of the Maſſe.

Thus then notwithſtanding, *Bellarmines* ſilly ſhiftes, wherewith as with figge leaues he would hide the filthy nakedneſſe of his holy Father, it is euident, that the greateſt perſecutions againſt Chriſts Church haue beene raiſed by that Antichriſt of Rome, which we truſt are well neere at an end, and that the Lord will giue a breathing time to his Church after the reuelation of Antichriſt: 1. This is the iudgement of ſome of their owne writers: as *Lyra* vpon theſe wordes of the Apoſtle, 2 Tim. 4. 9. *They ſhall preuaile no longer, for their madneſſe ſhall be euident to all men: Potiſſimum implendum eſt Antichriſti tempore: cum retecta eius fallacia finaliter ad Chriſtum conuertentur:* This ſhall be chiefly fulfilled in the time of Antichriſt, when as his falſehood being detected, all ſhall be conuerted to Chriſt.

And *Eſpençaus* ſpeaking of thoſe times after the reuelation of Antichriſt ſaith: *O tempora tunc ad ſalutem facilia, felices quos tum naſci contigerit!* O times eaſie to obtaine ſaluation in, and O happy men, that ſhall be then borne, *in 2. ad Timoth. p. 79. liter. c.*

2. *Auguſtine* ſaith, *Prima perſecutio violenta fuit cum tormentis— altera fraudulenta eſt— per hereticas, tertia ſupereſt per Antichriſtum ventura, qua nihil eſt periculoſius, quia & violenta & fraudulenta erit:* The firſt perſecution of the Church was violent with torments: the ſecond was by fraudulent heretikes: the third ſhall be vnder Antichriſt, the worſt of all, it ſhall be both violent and fraudulent, *in Pſa. 9.* This perſecution vnder the Popes of Rome, the Church of God endured a great while: who both dealt fraudulently, in poyſoning them with corrupt doctrine; and cruelly alſo, in puniſhing with ſword and fire the innocent members of Chriſt: wherefore ſeeing it is a plaine caſe, that Antichriſt is, and hath beene many a day reuealed to the world, and that the Church of God beginneth to haue ſome reſpite and liberty from his thraldome; we doubt not, but that the greateſt ſtormes of perſecution are ouerpaſt, if by our ſinnes we bring not backe againe the thicke and miſty cloud vpon vs.

3. True it is, that many of the Fathers doe ſpeake of great perſecutions toward the end of the world: but this their opinion was grounded vpon that other conceit of theirs; that Antichriſt ſhould rage three yeeres and an halfe before the comming of Chriſt: as *Tertullian* ſaith: *Qui in finibus ſe-* Lib. de Reſur-
culi ſub vltima ira per Antichriſti vim exceſſerint, &c. Which in the end of the world vnder the laſt rect. p. 63.
wrath went out of the world by the violence of Antichriſt, &c. So *Auguſtine* thinketh, that theſe
things ſhall fall out in order before in the end of the world: *Heliam Theſbitem, fidem Iudaeorum,* Lib. 10. de ciuitat. Dei.
Antichriſtum perſecuturum, Chriſtum iudicaturum: Helias the Theſbite, the faith of the Iewes, An- cap. 30.
tichriſt ſhall perſecute, Chriſt ſhall iudge, &c. So *Iuſtine Martyr*, that toward the comming of Chriſt, Dial. cum
that man of ſinne ſhall *practiſe many things againſt Chriſtians:* But he thinketh withall, that Anti- Tryphon.
chriſt *was then at the doores:* and all the ſpace from the Apoſtles, he calleth the latter time, and think- ἐπὶ θύραις ὄντα.
eth that they were then in the ſixth thouſandth yeere. Theſe teſtimonies doe make rather for vs, than Queſt. Orthodox. 71.
againſt vs: for all the Fathers concurre herein that the great perſecution of the world ſhall be vnder Antichriſt, who hath beene many yeeres reuealed to the world, and therefore this perſecution hath beene begun long ſince, and we truſt is toward an end.

4. The former confeſſion of Helvetia, chap. 11. *Antichriſt ſhall moſt cruelly deſtroy the Church with* Harm. ſect.
fire and bloodſhed, &c. But although we thinke that Antichriſts perſecution ſhall be well ſlaked before § 6. p. 91.
the comming of Chriſt to iudgement, yet we profeſſe with the ſame reformed Church, as it followeth in their confeſſion: *We condemne the Iewiſh dreames, that before the day of iudgement there ſhall be a golden world in the earth, and that the godly ſhall poſſeſſe the kingdomes of the world, their enemies being trod vnder foote, &c.*

The ſecond part of this controuerſie, about the manner of Chriſts comming to iudgement.

The Papiſts.

1. THe faithfull ſhall iudge and giue ſentence with Chriſt (ſay they) at the latter day, *Rhemiſt.* 34. Error.
1. Corinth. 6. 2. They ſhall ſit in thrones with Chriſt, Mat. 19. 28. *Ergo,* iudge together with 1 Cor. 6. 2. Matth. 19. 28.
him, *Rhemiſt. ibid.*

The Proteſtants.

Anſw. 1. TRue it is, that the Saints ſhall iudge the world, 1 Corinth. 6. 2. But onely Chriſt
ſhall giue ſentence, Mat. 25. and is properly and onely the iudge of the world: for Matth. 25. 34.
the Father hath committed all iudgement to the Son, Ioh. 5. 22. If all, then there is no part left for any
other. The Apoſtles therfore and Saints are ſaid to iudge, as Chriſt ſaith of his word, that he will not Iohn 5. 22.

Iohn 12. 18.

judge the unbeleevers, but his word ſhall iudge them in the laſt day, *Ioh.* 12. 48. That is, ſhall be a witneſſe againſt them, accuſe them, lay in matter of iudgement againſt them. So the word preached by the Saints upon earth, and practiſed in their lives, ſhall be the condemnation of the world. And not only ſo, but they ſhall be advanced to greater honour: They ſhall ſit in thrones and ſeats: that is, they ſhall not ſtand amongſt the wicked to receive ſentence, but ſhall meete Chriſt in the ayre, and be caught up in the clouds, 1. *Theſſ.* 4. 17. Yea, they ſhall in the ſight and beholding of the ungodly enter into the kingdome of God, *Luk.* 13. 28. But in any other ſenſe they cannot be iudges of the world: for ſhall we thinke, that Chriſt in that day ſhall neede under-officers and iudges, as *Moſes* did? *Exod.* 18. *Auguſtine* ſaith, *Sancti ſedebunt cum domino attendere, qui fecerunt miſericordiam:* The Saints ſhall ſit with the Lord, not to iudge, but to marke and attend, and to witneſſe, who have followed the works of mercy.

1. Theſſ. 4. 17.
Luke 13. 28.
In Pſal. 121.

Saint *Ambroſe* thus teſtifieth: *Stantibus angelis ad dextram, vel ſiniſtram domini quomodo ſedebunt homines ad dextram, vel ſiniſtram, &c. erunt ſicut angeli, non plus quam angeli:* Seeing the Angels ſtand at the right hand and left of the Lord, how ſhall men ſit at the right hand or left? they ſhall be as the Angels, not more than the Angels, &c. And againe, our Saviour ſaith, *Ioh.* 17. 24. *Pater, quos dediſti mihi, volo ut ubi ego ſum, & illi ſint mecum; ut ſint mecum, non ut ſedeant mecum; ubi ego, non quomodo ego, ut videant claritatem, non ut habeant ſed videant; ſervus enim videt, dominus poſſidet.* Father, I will that they, whom thou haſt given me, be with me where I am: that they may be with me, not ſit with me; where I am, not as I am; to ſee my glory, not to have it: for the ſervant ſeeth, the Lord or maſter poſſeſſeth, *lib.* 5. *de fid. c.* 3. Here *Ambroſe* evidently teſtifieth, that the Saints ſhall not ſit with Chriſt to give ſentence and to iudge the world: But he further ſheweth in what ſenſe the Apoſtles are ſaid to ſit in ſeats: firſt, upon theſe words, *Epheſ.* 2. 6. *He hath made us to ſit together in heauenly places with Chriſt: Agnoſco ſcriptum, ſed non ut homines ſedere ad dextram ſibi patiatur deus, ſed ut in Chriſto ſedere quia ipſe eſt eorum fundamentum, caput eccleſiæ, in quo communis ſecundum carnem natura, prærogativam ſedis cæleſtis emeruit, &c.* I acknowledge it is ſo written, not that God doth ſuffer men to ſit by him at his right hand, but to ſit as in Chriſt, becauſe he is the foundation of all, and the head of his Church, in whom the common nature of man hath deſerved the prerogative of the heavenly ſeate, *lib.* 5. *de fid. c.* 7. Thus one way the Saints are ſaid to ſit in ſeats, that is, not in their owne perſon, but in Chriſt their head.

Iohn 17. 24.
Epheſ. 2. 6.

Matth. 19. 28.

Secondly, upon theſe words, *Matth.* 19. 28. *Ye ſhall ſit upon twelve thrones: Non ſedis ſuæ dixit Apoſtolis dari poſſe conſortium ſed alias illas eſſe ſedes duodecim, quas tamen non pro corporali conſeſſu, ſed pro ſucceſſu ſpiritualis gratiæ æſtimare debemus:* He ſaid not he would give to his Apoſtles the fellowſhip of his ſeate, but other twelue ſeats, which we muſt eſtimate not according to the corporall ſitting, but after the ſpirituall profiting in grace, *lib.* 5. *de fid. c.* 3. By the twelve ſeates he underſtandeth an higher degree of glory, which ſhould be giuen to the Apoſtles.

1 Cor. 6. 2.

Thirdly, Saint *Ambroſe* thus writeth upon that place, 1 Cor. 6. 2. *The Saints ſhall iudge the world: Iudicabunt ſancti hunc mundum, quia exemplo fidei illorum perfidia mundi damnabitur, &c.* The Saints ſhall iudge the world, becauſe by example of their faith, the faithleſſe world ſhall be iudged, and ſo he ſaith afterward that the Angels ſhall be iudged. So likewiſe *Origen*: *Omnis vita iuſtorum iudicabit tribus Iſrael, quæ non crediderunt:* The whole life of the righteous ſhall iudge the tribes of Iſrael, that beleeued not, *tract.* 8. *in Matth.* In any of theſe ſenſes the Saints may be ſaid to iudge the world, but not as iudges to giue ſentence with Chriſt, as we haue ſeene.

Homil. 16. in 1. ad Corinth.

Further, 1. *Chryſoſtome* thus expoundeth that place of the Apoſtle, 1 *Cor.* 6 2. *Know ye not, that the Saints ſhall iudge the world: Non ipſi ſedentes & exigentes rationem, abſit, ſed condemnantes:* Not themſelues ſitting, and exacting an account, God forbid, but condemning, &c. as Chriſt ſaith of the Niniuites, that they ſhall riſe in iudgement with this generation and condemne it.

In Evang. Ioan. tract. 21.

2. Otherwiſe Chriſt properly ſhall be the only Iudge. *Auguſtine*: *Hominibus in iudicio non apparebit niſi filius, pater occultus erit, &c.* None ſhall appeare to men in iudgement but the Sonne, the Father ſhall be hid, the Sonne manifeſt, &c.

Heb. 11. 7.

3. So our Eccleſiaſticall expoſitors, *Calvine, Pet. Martyr* with others, interpret that place before alleadged, that the Saints ſhall by their godly example, faith, piety, iudge, that is, condemne the world, and leave them without excuſe, as it is ſaid of *Noah*, that by his faith he condemned the world: yet this phraſe *to ſit on twelue ſeates, and to iudge the world*, ſheweth the prerogative of the Saints in that day, that Chriſt ſhall honour them in the ſight of all the world, *& recepturus tanquam aſſeſſores*, and receive them as his aſſiſtants, *Caluin, Beza, in Matth.* 19. 28.

Homil. 30. in Evangel.
Hom. 11. in Evang.

4. *Gregory* ſaith: *Vnigenitus Dei filius iudex eſt generis humani:* The onely begotten Son of God is the iudge of mankind: and concerning the Saints, he ſaith. *It ſhall be declared, what euery one hath done: Ibi Petrus cum Iudæa converſa apparebit, ibi Paulus converſum mundum ducens:* There *Peter* ſhall appeare with Iudea converted, and *Paul* leading the world converted, and *Andrew Achaia*, &c.

Annot. in 1 Cor. 6. v. 3.

Lyranus ſaith, that the Saints ſhall iudge the world, *approbando ſententiam iudicis*: by approving the ſentence of the Iudge: and not otherwiſe.

The Papiſts.

2. THey are ſo bold as to appoint the place, where Chriſt ſhall appeare, namely, in the Eaſt: for his comming ſhall be as the lightening that ſhineth from Eaſt to Weſt, *Matth. 24.27. Bellarm. de cultu ſanctor. lib. 3. cap. 3.* 35. Error. Matth. 24.27.

The Proteſtants.

Anſ. FIrſt, by that ſimilitude Chriſt onely ſheweth the ſuddenneſſe of his comming: therefore it muſt be preſt no further, than to that purpoſe for the which it ſerveth. Secondly, our Saviour ſaith plainly, that the kingdome of God commeth not with obſervation, *Luke* 17.20. either of time, or place. And therefore, when men ſay unto us, Behold heere, or behold there, we ought not to beleeve them, verſ. 23. As though they would point out Chriſts comming with the finger, either in the Eaſt or Weſt. Whereas *Matthew* therefore nameth the Eaſt and Weſt, in the ſimilitude of the lightening, *Luke* leaveth them out, ſaying, *As the lightening ſhineth from one part of the heaven to the other*, chap. 17.24. leſt we ſhould thinke any great matter to be in the nomination of thoſe parts. Luke 17. 20. Luke 17.24.

1. *Auguſt.* ſaith notably: *Non ab Oriente veniet, nec Occidente: quare? quia Deus iudex eſt: ſi in aliquo loco eſſet, non eſſet Deus: quia verò Deus iudex eſt, non homo, noli illum expectare de locis:* He will not come, either from the Eaſt, or from the Weſt: why ſo? becauſe God is iudge: if he were tyed to any place, he were not God: but becauſe God is iudge, and not a meere man, we muſt not looke for him from any place, in *Pſal.* 74.

Origen alſo of this matter thus writeth: *Non in aliquo quidem loco apparebit filius dei, cum venerit in gloria ſua, in altero non apparebit, &c.* The Son of God ſhall not appeare in one place when he commeth in his glory, and not in another: but as the lightening comming forth of the Eaſt; becauſe it filleth all places, appeareth in the Weſt; ſo when Chriſt commeth in his glory, he ſhall appeare every where, he ſhall be every where in all mens ſight, and they every where in his ſight: *tract.* 35. *in Mat.*

2. *Chryſoſtome* out of that place, *Matth.* 24.27. thus inferreth: *Quomodo fulgur videtur — in momento temporum omnibus apparet, ſic adventus ille ubique ſemper ſplendere ſtatim videbitur:* How is the lightning ſeene in a moment of time, it appeareth to all: ſo that comming (of Chriſt) ſhall preſently ſhine in every place, &c. He gathereth from hence only, that the comming of Chriſt ſhall be at once evident to all the world. Homil. 77. in Matth. 24.

3. So our new orthodoxall interpreters, *Sicut fulgur conſpicuum, &c.* As the lightning is conſpicuous to all the world, ſo &c. *Pellican. Oſiander* with others.

4. To the ſame purpoſe *Lyranus: Though the comming of Chriſt in the fleſh, was hid, yet his comming to iudgement ſhall be manifeſt to all:* He cannot finde out that curioſitie of the place, from whence Chriſt ſhall appeare. And that this is the meaning, is yet more evident out of Saint *Luke:* for he thus reporteth the words of our bleſſed Saviour: *As the lightening that lighteneth out of the one (part) under heaven ſhineth unto the other (part) under heaven.* He maketh no mention either of the Eaſt or Weſt. Annot. in Matth. 24.27. Luke 17.24.

The Papiſts.

3. THe Sonne of man ſhall appeare in the day of iudgement, with the ſigne of the Croſſe borne before him. Then ſhall the ſigne of the Sonne of man appeare in heaven, *Matth.* 24.30. that is (ſay they) the ſigne of the Croſſe, *Bellarm. de ſanct. lib. 2. cap. 28. Rhemiſt. in hunc locum.* 36. Error. Matth. 24.30.

The Proteſtants.

Anſ. FIrſt, the ſigne of the Sonne of man in the heavens, is nothing elſe, but his conſpicuous and glorious appearing, who ſhall come in great glory, as a ſigne in the heavens to be ſeene of all the world. It cannot ſignifie any ſuch viſible ſigne as they imagine: for *Mar.* 13.26. *Luk.* 21.27. we reade thus: *Then ſhall they ſee the Sonne of man.* So then, the ſigne of the Sonne of man, is the Son himſelfe in his glorious appearing. And ſo *Origen* expoundeth: *Sicut in diſpenſatione crucis ſole deficiente tenebræ factæ ſunt ſuper omnem terram, ſic & ſigno filij hominis apparente in cœlo deficiet ſolis lumen:* Like as in the diſpenſation of the croſſe, the Sunne being eclipſed, darkeneſſe was over the face of all the earth: ſo the ſigne of the Sonne of man appearing, the Sunnes light ſhall faile, *Tract.* 30 *in Mat.* It is the glory of the Sonne himſelfe, and not of any other ſigne, which ſhall obſcure the Sunne light. Mark 13.26. Luke 21.27.

Secondly, it is great preſumption, ſo boldly to affirme, that it ſhall be the ſigne of the croſſe, having no Scripture for it. Other ſignes we finde, that Chriſt hath appeared with, as the ſigne of the Raine-bow, *Apocal.* 10. 1. with a two edged ſword, *Apocal.* 1. 16. with a booke in his hand, *Apocal.* 10. 2. We have better reaſon, that Chriſt may appeare with thoſe ſignes, by the which he hath ſometime ſhewed himſelfe, than they have for the ſigne of the croſſe. Revel. 10. 1. cap. 1. 16.

3. It is more like, that Chriſt at his comming ſhould ſhew the markes and prints of the nayles and ſpeare in his body, than the ſigne of the croſſe: for thoſe were felt and ſeene in his body after his reſurrection, ſo was not the other. But it is a bare coniecture, without any ground of Scripture, that the wounds are either now in heaven to be ſeene in the glorious body of Chriſt, or that they ſhall be beheld and looked upon in the day of iudgement. The wicked indeed ſhall behold him, whom they pierced: but it followeth not thereupon that he ſhould appeare as pierced. How is it poſſible, that either the body of Chriſt being perfectly glorified, ſhould ſtill retaine any ſpots or blemiſhes, or that they could bee eſpied in ſo glorious a body, which with the brightneſſe thereof ſhall obſcure the Sunne? Whether the prints of the wounds are yet to be ſeene in Chriſts body.

Eſpencæus (a writer of their owne) ſaith, that whereas ſome aſcribe this ſong to *Bernard*: *Mæror*

eſt mihi

oſtendit filio pectus & vbera; filius patri latus & vulnera: That in heauen Chriſts mother doth ſhew her ſonne her breaſts and paps; Chriſt ſheweth his father his ſide and wounds, &c. that it is, *contemplatio non tam ex ſcripturis, quam picturis deprompta,* a contemplation taken not out of Scripture, but out of ſome picture, *de Chriſt. Mediator. c.*8.

Serm. de tempore 147.

1. *Auguſtine* giueth this iudgement: *Sic voluit reſurgere Chriſtus, ſic voluit quibuſdam dubitantibus exhibere in illa carne cicatrices vulneris vt ſanaret vulnus incredulitatis:* So it pleaſeth Chriſt to ariſe, and to ſhew in his fleſh vnto ſome that doubted, the skarres of his wounds, to heale and take away the wound of their incredulity or vnbeliefe. And againe he ſaith, *Chriſtus cicatrices ſervavit in corpore, vt vulnus dubitationis ſanaret in corde:* Chriſt kept the skarres in his body, to heale the wound of doubtfulneſſe in the heart, &c.

Pſal. 88. concion. 2.

[illegible] lib. 4. de fid. orthod. c. 19.

2. *Damaſcen* ſaith, that Chriſt ſhewed ſome things after his reſurrection, not according to the nature of his body, but by a certaine diſpenſation, to make faith, that the ſame body was riſen that ſuffered, of which ſort were his *ſcarres, the meate and drinke which he tooke:* then it would follow hereupon, that as Chriſts glorious body now neither taketh meate or drinke; ſo neither doth it retaine thoſe ſcarres and prints of the wounds and nailes. This then being the cauſe why Chriſt ſhewed the prints of his fleſh, to confirme their faith that doubted, that cauſe now ceaſing, it is like alſo the other is diſcontinued: There are other reaſons alleadged by *Beda* beſide this, of the appearing of the wounds in Chriſts glorified body: as 1. that he may ſhew to his father, praying for vs, what kind of death he ſuffered for vs. 2. *Vt redemptis inſinnet, &c.* To inſinuate to them which are redeemed his mercy and loue toward them. 3. *Vt iam iuſte damnentur impij, &c.* To denounce to the wicked, how iuſtly they are condemned, &c. If theſe reaſons had their warrant out of Scripture, they might perſwade much: but being builded vpon bare coniectures, I leaue it as a thing coniecturall: as is alſo that conceit of *Auguſtine,* that the Martyrs in the reſurrection ſhall retaine in their bodies the marks of the wounds which they receiued for Chriſt, which will be a great glory vnto them. But this being more likely, that the markes of Chriſts wounds are yet to be ſeene, becauſe the Scripture teſtifieth, that he ſhewed them after his reſurrection, and yet it is vncertaine: much leſſe probable is it, that the ſigne of the Croſſe ſhall be carried before Chriſt at his comming.

Beda in Luc. c. 24.

Ex citat. Clictou. annot. in Damaſcen. lib. 4. c. 1.

3. Our Eccleſiaſticall expoſitors doe vnderſtand the ſigne of the Sonne of man, to be the Son of man himſelfe: *Cœleſti potentia preditus, quaſi ſigno in ſublime erecto, &c.* Being endowed with celeſtiall power, as with a ſigne he ſhall turne the eyes of all the world toward him. *Caluin,* ſo alſo *Peter Martyr* vnderſtandeth the Sonne, whoſe comming was prognoſticated by diuers ſignes.

4. As for other ſignes, which ſhall be as it were borne before Chriſt, there is great vncertainty among them that ſo hold: ſome thinke this ſigne ſhall be the ſigne of the Croſſe in mens foreheads, or a banner diſplaied before Chriſt in ſigne of victory. *gloſſ. interlin. Lyranus* thinketh, that it ſhall not be the ſigne onely of the Croſſe, but of the ſpeare, nailes, and other inſtruments of Chriſts death: or the ſcarres of the wounds in Chriſts body: *Lactantius* is of opinion, that before Chriſt deſcend to iudgement *Cadet repente gladius è cœlo:* A ſword ſhall ſuddenly fall from heauen, that the righteous may know, that the Captaine of the Lords hoſt is comming, &c. *Zaga Zabo* the Æthiopike Biſhop ſaith, that Chriſt ſhall beare the Croſſe before him, *& in manu gladium,* and a ſword in his hand: where ſuch vncertainty is, it maketh all to be ſuſpected.

Lib. 7. c. 1.

Damianus a Goes de morib. Æthiop.

The Papiſts.

37. Error.

4. SVch is their boldneſſe, that they dare aſſigne the very yeere, moneth, and day of Chriſts comming to iudgement: for they ſay, that Antichriſt ſhall raigne three yeeres and a halfe, and one moneth, 1290. daies, and counting 45. daies after that, they ſhall ſee Chriſt comming in the clouds: Bleſſed is he, ſaith *Daniel,* that waiteth and commeth to the 1335. daies, Dan. 12. 12. *Bellar. de pontif. Rom. lib. 3. cap.* 8.

Dan. 12. 12.

The Proteſtants.

Anſw. 1. THe propheſie of *Daniel* we haue already ſhewed, Controverſie 4. queſt. 9. to haue been fulfilled before the firſt comming of Chriſt, in *Antiochus* that cruell tyrant and perſecutor of the people of God: how he ſhould cauſe the daily ſacrifice to ceaſe 1290. daies, that is, three yeers and ſeuen moneths, 2. Macchab. 11. 33. and that 45. daies after, *Antiochus* being dead, the Church ſhould finde eaſe, 1. Machab. 6. 16. Wherefore, ſeeing this propheſie hath once already had his effect, it is not neceſſary to looke for any other: as *Auguſtine* ſaith of another propheſie of *Daniel: Quæ prophetia ſi tempore primi aduentus impleta eſt, non cogit intelligi, quod etiam de fine ſeculi implebitur:* which propheſie if it hath been fulfilled in or before the firſt comming of Chriſt, it need not be vnſtood of the latter, Epiſtol. 80.

2 Macch. 11. 33.
1 Macch. 6. 16.

2. This preſumption of theirs is flat oppoſite and contrary to Scripture, which ſaith, *That the houre and day of Chriſts comming is not knowne to the Angels, nor to the Sonne of man, but to the Father onely,* Mark. 13. 33. How then dare they preſume beyond the knowledge of Angels?

Mark. 13. 33.

Excitation. Eſpenſ. in 2. Tim. c. 3. p. 80.

I finde beſide, that two writers haue adventured very farre in this matter to ſet down the time and yeere of Chriſts comming: one is *Cuſanus* among the Papiſts: the other is *Iohn Napier* that learned gentleman of Scotland for the Proteſtants: the firſt thinketh, that the world ſhall end betweene the yeere 1700. and 1734. the other, that the finall conſummation is like to bee accompliſhed betweene the yeere 1688. and *anno.* 1700.

1. *Cuſanus* coniectures are theſe. 1. As Chriſt roſe againe in the 34. yeere of his age: ſo the Church of God ſhall riſe at the latter day in the 34. Iubile, which make 1700 yeeres.

2. 2. As after the firſt *Adam*, in the 34. Iubile there came a conſumption of ſinne by water: for the flood was *anno.* 1656. after the creation of the world: ſo in the 34. Iubile after the ſecond *Adam*, ſhall there be a finall conſumption of ſinne by fire.

3. 3. Dan. 12. 12. There ſhall be 1300. dayes, that is yeeres, from the going forth of the word, which was the firſt yeere of *Cyrus*, who was 559. yeeres before Chriſt: now ioyne both theſe together, and we come to the yeere after Chriſt 741. and ſo the world ſhall end at the yeere 1700. or before 1700.

4. 4. He taketh another coniecture out of *Philo*, that it was reuealed to *Moſes*, that at his death two times of the world were paſſed, from *Adam* to *Noah* the firſt, and from *Noah* to *Moſes* the ſecond; and two more were behind, the firſt from *Moſes* to Chriſt, which contained 1700. yeeres, the ſecond from Chriſt to the end of the world of the like continuance: *vid Eſp. in* 2. *ad Timoth. pag.* 80.

Contra. Some of theſe coniectures are vncertaine and conclude not, ſome are improper, ſome of them falſe: of the firſt ſort are the two firſt reaſons: 1. They are grounded onely vpon humane collections, not diuine conſtitutions; as to eſtimate the age of the world and continuance thereof by Iubilees: by Sabbaths and Iubilees we may make reckoning and account of times, but preciſely thereby to calculate how long the world ſhall endure, is an humane preſumption without any diuine preſcription. 2. Hereby it would follow, that the world ſhould end before *anno* 1700. in the middeſt of the laſt Iubilee, which is contrary to his owne opinion: for Chriſt dyed at 33. yeeres and an halfe, and the deluge came *anno* 1656. in the middeſt of the laſt Iubile.

Secondly, the third coniecture is improper, and hath beſide many vncertainties. 1. The Prophet ſpeaketh of 1335. dayes, not of 1300. onely. 2. The computation of theſe dayes muſt begin from the ſetting vp of the *abomination of deſolation*, Dan. 12. 12. which was in *Antiochus Epiphanes* raigne, who was ſome hundred yeeres after *Cyrus*. 3. I ſee not though all the yeeres be put together, how we come to *anno* 1700. but onely to the yeere 741. vnleſſe he adde 1000 yeeres more, which cannot be concluded from that place of *Daniel*. 4. I haue ſhewed before that this propheſie of *Daniel* was once already fulfilled in *Antiochus* raigne, and therefore a ſecond propheticall effect thereof is not to be expected.

Thirdly, the laſt coniecture is altogether vncertaine and falſe: for neither are there 1700. yeeres betweene *Noah* and *Moſes* death, nor yet 1000. yeere: and from *Moſes* to Chriſt, are not aboue yeeres 1400.

That learned and religious Gentleman of Scotland doth ground his opinion vpon better coniectures, yet vncertaine: as firſt, he alleadgeth the prophecy fathered vpon *Elias*, that the world ſhould continue 6000 yeeres: 2000 before the Law, 2000 vnder the Law, 2000 vnder the Meſſiah, which dayes for the elect ſake ſhall be ſhortened.

Secondly, he buildeth vpon that place of *Daniel* of 1335. dayes, taking ſo many yeeres, and beginning the account from *Iulian* the Apoſtata, who would haue made an vtter deſolation of Chriſtian religion, *anno* 365. which two numbers compounded make iuſt 1700.

Thirdly, he vrgeth that place, Apoc. 14. 20. how the blood ranne out of the winepreſſe 1600. furlongs: whereby muſt be vnderſtood ſo many yeeres: and the account to begin from *anno* 99. when this booke was written: ſo that this number will bring vs to *anno* 1699. Theſe with other more coniectures, that learned Gentleman hath, *Propoſ.* 14. in his booke vpon the Reuelation: which he vrgeth not as certaine demonſtrations, but as probable ſuppoſitions for his opinion: which I thinke he propoundeth not, as neceſſary to be followed, or certaine to be beleeued, but as probable to bee receiued, and as coniecturall further to be weighed and conſidered.

For otherwiſe the Scripture teacheth, that the very Angels know not the *houre* or *day*, that is, the time of Chriſts comming, Mark. 13. 32. how then are we able to ſearch it out? And if *Daniel* confeſſeth his ignorance concerning the ſecret of times, Dan. 12. 8. *I heard it, but I vnderſtood it not:* it were great preſumption for vs to ſeeke to comprehend that, which ſo great a Prophet apprehended not.

This we may know and remember, that many attempting to calculate the time of Chriſts comming, haue beene greatly deceiued, and ouertaken in their owne conceits.

Lactantius lib. 7. *cap.* 14. is of opinion, that the world ſhould laſt ſo many thouſand yeeres, as it was dayes in making: according to the blind tradition fathered vpon *Elias*. In the ſame errour are *Methodius, Euſebius, Beda*.

Gregory the great, *Homil.* 1. *in Euangel.* thought that in his time the day of iudgement was at hand, and that the ſignes of Chriſts comming were accompliſhed.

In *Iuſtinian* the Emperours time, there was a generall rumour, *Mundum cum prole periturum*: That the world ſhould preſently periſh with her children. And while all men were in expectation hereof, a certaine Captaine of the Emperours called *Mundus*, which is the Latine word for the world, being ſent into Italy againſt the Gothes, was ſlaine with his children, and ſo that blind perdiction tooke effect: *ex procop. & Leonard. Aretin. de bell. Gothor. lib.* 1.

Bullinger reporteth, that certaine Anabaptiſts were ſo ſure that the end of the world was at hand, that they wilfully waſted their goods, thinking they had enough for the time the world ſhould laſt, and ſo fell into extreame pouerty: *cont. Anabap. lib.* 2. *c.* 6.

And of late ſome confidently had written of the yeere 88. as though the world ſhould then haue ended. But all theſe have proved themſelues falſe prophets.

1. Wherfore in ſo great vncertainties, I thinke *Auguſtines* reſolution beſt, who thus writeth, *epiſt.* 78. *De Salvatoris reditu, qui expectatur in fine, tempora dinumerare non audeo, nec aliquem prophetarum hac de re numerum annorum exiſtimo præfiniſſe, &c.* Of our Saniours returne, which is expected in the end, I dare not number the times, neither doe I thinke that any of the Prophets did define the num-
Acts 1.7. ber of the yeers, but rather that to ſtand, which the Lord ſaith: *It is not for you to know the times and ſeaſons, which the Father hath kept in his owne power*, Act. 1. 7.

Againe, *Auguſtine* ſaith; *Vtiliter latere voluit Deus illum diem, vt ſemper ſit paratum cor ad expectandum, quod eſſe venturum ſcit, & quando venturum ſit, neſcit:* The Lord to great purpoſe would haue that day kept ſecret, that our heart ſhould be in continuall expectation of that, which it is ſure, ſhall come, but knoweth not when it ſhall come, *In Pſal.* 36. *concion.* 1. *Quid ad te* (ſaith he) *quando veniet, ſic viue, quaſi hodie venturus ſit, & non timebis cum venerit?* What is it to thee when he cõmeth? ſo liue as though he ſhould come to day, and thou ſhalt not be afraid when he cõmeth: *ſer.* 17. *de diuerſ. ſer.* 6.

Epiſtol. 72. And yet more euidently he thus writeth: *De Salvatoris reditu, qui expectatur in fine, tempora dinumerare non audeo, &c.* Of the returne of our Sauiour, which is expected in the end of the world, the times I dare not number, neither doe I thinke any of the Prophets to haue foreſeene the number of the yeeres, but that muſt ſtand, which the Lord ſaith: *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power, &c.* Whereupon he inferreth, that not onely the day and houre is hid, as ſome doe cauill of thoſe words of our Sauiour, Marc. 13. 32. but euen the ſpace of
Marc. 13. 32. times, *quæ voluminibus tranſeunt*, which paſſe by long revolution. &c. and ſo he concludeth; to count the times then, to know when the end of the world, or the comming of Chriſt ſhall bé, ſeemeth vnto me nothing elſe, *quam ſcire velle quod ait Chriſtus, ſcire neminem poſſe*, than to deſire to know that, which Chriſt ſaith, none can know.

2. *Chryſoſtome* rendreth two reaſons why the Lord hath kept ſecret the time of his comming, and will come as a theefe in the night: *ne in malitiam ſeducamus, neve in ſegnitiem:* leſt we ſhould ſeduce and deceiue our ſelues, either by maliciouſnes, or ſloathfulnes, &c. For if men did know the time of the end of their life, or of the world: if it were farre off, it would embolden them to euill, if at hand, it would diſcourage them from doing good, having ſo ſhort a time to liue.

3 Our Eccleſiaſticall expoſitors, as *Caluine, Muſculus, Bucer, Bullinger*, do ſo expound that place, *Mat.* 24. 36. that the time of Chriſts comming is not reuealed to any, no not to the Angels.

4. *Lyranus* agreeth: who giueth hereof theſe two excellent reaſons: becauſe a man can neither know that day by naturall reaſon, *quia dependet ex ſimplici voluntate Dei*, becauſe it dependeth ſimply on the will of God: nor yet by reuelation: for then it ſhould haue beene revealed to the Apoſtles, *qui fuerunt maxime illuminati*, who were moſt illuminated. And ſo he concludeth with that ſaying of *Auguſtine* vpon thoſe words, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power: Omnium calculantium digitos reſoluit, qui hoc dicit:* He ſtaieth the fingers of all calculators and caſters of numbers, that thus ſaith. It is then in vaine for any, to take vpon them to know the time, yeere, day, or houre of Chriſts comming: as the Romaniſts doe, which ſay, that Chriſt ſhall come 45. dayes after the deſtruction of Antichriſt.

Thus haue I through the Lords gracious aſſiſtance, now at the length finiſhed and brought to an end this long and tedious work, which I truſt ſhall not be ſo yrkſome to the Chriſtian reader, as it was weariſome and painfull to the fleſh, in the collecting and compiling thereof. and yet not ſo painefull, but that God hath made me able and willing to endure this, and greater paines, and that with comfort, for the good of his Church. As *Auguſtine* ſaith: *Nullo modo oneroſi eſſe debent labores amantium, nam in eo quod amatur aut non laboratur aut ipſe labor amatur:* The labours of louers are not grieuous, for in that which a man loueth and deſireth, either there is no labour at all, or elſe he loueth the very labour: *de patient. cap.* 21.

I excuſe not, whatſoeuer hath fallen out of my pen in this worke, if I haue failed any where in the manner of handling: But as for the matter handled therein, I truſt I haue throughout maintained the truth: in the proſecuting whereof, if ſometime I chaunce to miſſe, I ſay with *Auguſtine: Nunquam errari tutius exiſtimo quàm cum in amore nimio veritatis, & reiectione nimia falſitatis erratur:* I thinke a man can neuer more ſafely erre, than when he erreth in the too much loue of the truth, and the reiecting of falſehood.

I haue laboured in this worke, to ſet downe not onely the chiefe and principall, but euen the moſt, and in a manner all the controverſies of religion, betweene vs and the Papiſts, maintained this day: If
De fide & operibus cap. 27. any thing be miſſing, I ſay againe with *Auguſtine, Tale eſſe arbitratus ſum, cui mea reſponſio neceſſaria non fuiſſet. ſiue, quia ad rem de qua agitur, non pertinet. ſive quod tam leve eſſet, vt id quolibet redargui facillimè poſſet:* I thought it to be ſuch, as vnto the which mine anſwer was not needfull, either becauſe

it was not pertinent to the matter in hand, or elſe of ſo ſmall moment, that euery man might eaſily anſwer vnto it, *De fide & operibus cap.* 27.

I haue no more to ſay but this: If thou findeſt thy ſelfe any thing profited or helped (good Chriſtian Reader) by theſe ſimple labours of mine, giue God the praiſe, and I will praiſe him with thee: but one thing let me pray thee: *Quiſquis legis nihil reprehendas, niſi cum totum perlegeris, atque ita forte minus reprehendes:* Whoſoeuer readeſt in this booke, reprehend nothing, before thou haſt read the whole, and ſo perhaps thou wilt be more ſparing in reprehending. August.

The Lord give vs all grace to loue the truth, that they which know it, may continue and goe forward therein, as he againe ſaith, *Perſeverate in eo, quod eſtis, proficite ad id, quod eritis:* Perſevere in that you are, and proceed to that, you ſhall be: And they which as yet know it not, may ſeeke for it: Prou.13.23. and we all may embrace the Counſell of the wiſe man, to buy the truth, but in no wiſe to ſell it: that is, by all poſſible meanes to labour for it: and having attained thereunto, for no earthly reſpect, for feare or fauour to depart from it. The Lord God, Ieſus Chriſt, Iehovah, Emmanuel, our bleſſed Saviour and Redeemer, who is the way, the truth, and the life, give us of his heauenly grace, that we may walke obediently in his wayes, and conſtantly profeſſe his truth, that in the end he may bring vs to eternall life. *Amen.*

Soli Deo immortali patri, Filio cum Spiritu Sancto,
ſit omnis honor & gloria.

AN ADDITION, OR SECOND PART OF THIS FIFTH AND LAST CENTVRIE CONSISTING OF TWO SEVERALL CONTROVERSIES: THE FIRST, OF the Papall Iubile ſolemnized at Rome in the yeere, 1600. under the late Pope *Clement* 8. The ſecond, of the Popes Indulgences and Iubile Pardons.

The firſt controverſie of the Romane Iubile.

THis controverſie is divided into foure parts. Firſt, of the name and inſtitution of the Papall Iubile. Secondly, of the errors of time, in the Popes Iubile. Thirdly, of the end and purpoſe thereof. Fourthly, of the ceremonies and manner uſed in ſolemnizing this Iubile.

The firſt Part, of the Name and inſtitution of the Popes Iubile.

The Papiſts.

1. Error. FIrſt, concerning the derivation of the name, *Bellarmine* telleth us, that this word *Iubile* is not derived of the Hebrew יכל *Iobel,* which ſignifieth a trumpet: but of the word יברל *Iebul,* which ſignifieth the fruit of the earth, becauſe in this yeere of Iubile, the earth brought forth fruit of it owne accord without labour: *lib.* 1. *de Indulg.c.*1.

The Proteſtants.

*Contra.*1. THe Hebrew word, that ſignifieth a horne or trumpet, hath the very ſame points or prickes, and the ſame and juſt ſo many letters, as the word *Iobel,* that ſignifieth the Iubile: as may appeare by comparing, *Levit.* 25. 10, 11, 12. with *Ioſua* 6. 5. But the other word from whence he deriveth his Iubile, hath both more letters, and other points; ſo that the *Iubile* is more like to take denomination from (*Iobel*) that ſignifieth a trumpet.

Secondly, becauſe the yeere of *Iubile* was proclaimed with the ſound of a trumpet, *Levit.* 25. 8. and therefore by the blowing of the ſeven trumpets by the ſeven Angels, *Rev.*8. 8. ſome learned doe expound certaine great Iubilees of yeeres: every blowing of the trumpet containing five Iubilees, that is 245. yeeres: which make in all from Chriſt 1786. yeeres: not that the world ſhall laſt ſo long; for thoſe daies ſhall be ſhortned: ſo *Iohn Napeire* upon the Revelation, prop. 5. 10. Therefore it is moſt like that the *Iubile* being deſcribed, and proclaimed by the ſound of a Trumpet, hath his name from thence: and though in this place, not the word *Iobel,* but the Hebrew שיבר *ſhophar* be expreſſed to ſignifie a trumpet, *Levit.* 25. 8. yet elſe-where, we have that word uſed for a trumpet, as I have ſhewed before, *Ioſua* 6. 5.

Thirdly, the common phraſe of ſpeech in Latine, which uſeth the words, *jubilare, jubilatio,* for rejoycing, doth ſhew that the *Iubile* is derived from (*Iobel*) which ſignifieth a trumpet, wherewith they uſed to rejoyce: So *Auguſtine* upon theſe words, *Pſal.* 97. 4. *Iubilate Deo,* Sing unto the Lord: *Gaudium veſtrum exprimat jubilatio, ſi non poteſt locutio:* Let your jubilation or rejoycing, expreſſe your joy, if your ſpeech or locution cannot.

Fourthly, S. *Hierome* alſo approoveth this interpretation, that the word Iubile ſignifieth a trumpet, or comet: *de interpretat. nominum.*

The Papiſts.

2. Error. SEcondly, the Pope borroweth the Iubile of the Iewes: as *Clement.* 6. thus alleadgeth in his Bull: *Quia annus quinquageſimus, in lege Moſaica, quam non venit dominus ſolvere, ſed ſpiritualiter adimplere, Iubilaus, &c.* Becauſe the fiftieth yeere in the law of *Moſes,* which the Lord came not to looſe but to fulfill was appointed for the *Iubile:* and becauſe the number of fiftie in the old teſtament was honoured by the giving of the law in the new teſtament, by the ſending of the holy Ghoſt. *extrau. commun.lib.*5. *tit.* 9. *Clem.* 6.

The Proteſtants.

Contra. 1. WHo taught them to burthen the Church of God with Iewiſh ceremonies: as beſides this of the *Iubile*, they take from them the ſprinkling of holy-water, *decr. par.* 3. *diſt.* 4 *c.* 127. the conſecrating or hallowing of Churches, *diſt.* 1. *ca.* 11. Their anointing they haue from *Moſes, decret, Greg. lib.* 1. *tit.* 15. *c.* 1. *gloſſ.* and many ſuch other rites and ceremonies they do beg from the Iewes: contrary to the Apoſtle who calleth ſuch, *beggerly and impotent rudiments*, Gal. 4. 9. Whereupon the Ebionicke heretickes had their name, *à paupertate*, of their beggerlines, as their owne canons witneſſe, adding further: *Hi ſemi Iudæi ſunt, qui ita Euangelium tenent, vt legem carnaliter ſeruent*: Theſe are halfe Iewes, which ſo hold the Goſpell, as that they carnally alſo obſerue the law: *cauſ.* 24. *qu.* 3. *can.* 39. How much vnlike are the Papiſts, who in reſpect of the multitude of beggerly ceremonies, which they retaine may very well be called *halfe Iewes*, or halfe Ebionites?

2. Saint *Paul* ſaith, *That Chriſt hath cancelled the hand-writing of ordinances, &c. and faſtened them to the croſſe*, Coloſſ. 2. 14. *And ſpeaking of holy dayes, new moones, and ſabbaths*, he ſaith, *they were but ſhadowes of things to come, but the body is in Chriſt.* The Iubile then, which was the *Sabbath* of ſeuen yeeres, *ſeuen* times ſeuen yeeres being counted to a Iubile, was but a ſhadow: Chriſt then came to fulfill the law, the *morall* by reuiuing and eſtabliſhing it, the *ceremoniall* by accompliſhing and aboliſhing it: your owne law ſaith, *Poſtquam vmbra legis euanuit, illuxit veritas Euangelij*: After the ſhadow of the law had vaniſhed, the verity of the Goſpell hath ſhined forth, *decret. Greg. tit.* 47. *lib.* 3. *c.* 1. *Innocent.* 3. And that the Iubile was but a ſhadow, *Bellarmine* confeſſeth: *Iubilæus Hebræorum typus & figura Euangelij*: The Iubile of the Hebrewes was a type and figure of the Goſpell. *de indulgent. lib.* 1. *pag.* 5. then it followeth that the Iubile being a ſhadow is vaniſhed, and ought not to bee reuiued. Coloſſ. 2, 14.

3. As for the conſecration of the number of fiftie by the giuing of the law, and the comming of the holy Ghoſt, it maketh ſomewhat for the obſeruation of Pentecoſt, which is ſolemnized fifty dayes after Eaſter; but nothing at all for the Iubile which is vpon the fiftieth yeere, no more than it ſerueth for the keeping of the fiftieth weeke, or fiftieth moneth.

4. If they will haue a *Iubile*, which is the Sabbath of ſeuen times ſeuen yeeres, they muſt alſo obſerue the yeers of reſt euery ſeuenth yeere, according to the preſcript of *Moſes* law. And in the Iubile, the Land reſted, they did reape that, which did grow of it ſelfe, Leuit. 25. 11. If the like bleſſing they can ſhew vpon the earth in their yeere of *Iubile*, they ſhould haue ſome warrant to keepe it: So then according to S. *Pauls* reaſon; *He that is circumciſed* (or keepeth any one part of the law) *is bound to keepe the whole law.* If they then tie themſelues to celebrate the yeer of *Iubilee*, they are bound alſo to other points of the law: as *Hierome* well ſaith: *Si carnalem interpretationem ſequimur, Iudaicis fabulis acquieſcendum ſit, vt rurſum ædificetur Ieruſalem, & hoſtiæ offerantur in templo*: If we muſt follow a carnall interpretation, we muſt reſt in Iewiſh fables, Ieruſalem muſt be built againe, and ſacrifices offered in the Temple. *Hieron. tom.* 4. *Marcella.* Leuit. 25. 4. Galath. 5. 3.

The Papiſts.

3. CLement the ſixth was the firſt that *anno* 1350. inſtituted the Iubile of fifty yeeres, whereas *Boniface* the eighth appointed it to be ſolemnized, but once in an hundred yeeres; and ſo celebrated the firſt Iubile *ann.* 1300. *Extrauag. commun. lib.* 5 *tit.* 9. *c.* 1. 3. Error.

The Proteſtants.

Contra. By this it appeareth that the Popes Iubile is but a late invention: for if the firſt conſtitution of the Iubile made by *Boniface* had taken effect, they ſhould haue had but foure Iubilees in all: and according to the Bull of *Clement* the ſixth, there haue yet runne but onely eight Iubilees, ſo that this pontificall deuiſe is not yet aboue 300. yeere old: 1. If then the Church of God was gouerned 1300. yeere without a Iubilee, we muſt thinke it is not neceſſary now to be obſerved: for it is not like that Chriſt would ſo long a time have kept from his Church, ſuch a neceſſary invention. 2. If neither the Apoſtles, nor holy Martyrs, nor Doctors of the Church were inſpired, to find out ſo neceſſary and profitable an obſervation, it was great preſumption in *Boniface* and *Clement* to ſeeme to ſee more into the vtility and profit of the Church, than ſo many apoſtolike and propheticall men, that went before him. 3. Wherefore as *Ieremie* ſaith, *We ought rather to aske for the old way, which is the good way, and walke therein.* This is too new an invention, having no ground in Scripture, and being but lately taken vp, to winne any credit with the people of God 4. *Auguſtine* therefore well ſaith, as he is alleaged alſo, *Diſtinct.* 12. *c.* 1 *Omnia talia, quæ neque ſanctarum ſcripturarum authoritatibus continentur, nec in concilijs epiſcoporum ſtatuta inveniuntur, nec conſuetudine vniverſalis eccleſiæ roborata ſunt, &c. ſine vlla dubitatione reſecanda exiſtimo*: All ſuch things, which neither are contained in the authority of Scripture, nor eſtabliſhed in the Councels of Biſhops, nor confirmed by the cuſtome of the vniverſall Church, I iudge to be cut off, &c. But ſuch is this invention of the *Iubile*, neither warranted by Scripture, nor concluded in any ancient councell, nor yet practiſed of the vniverſall Church in time and place: for, the former ages of the Church, knew it not, and many Churches to this day receiue it not, and therefore by *Auguſtines* ſentence, it ought to be abrogated. Ierem. 6. 16.

The Papiſts.

4. THe Popes themſelues have very much varied ſince this new deuice of the Iubile was taken vp: it hath beene changed no leſſe than fiue ſeverall times. 1. *Boniface* the eighth did ap- 4. Error.

point the Iubile euery hundreth yeere, *extran. commun. lib.* 5. *tit.* 9. *c.* 1. 2. *Clemens* 6. did abridge it to the 50. yeere. *extrau. ibid. c.* 2. 3. *Vrbane* the ſixth brought it to 33. yeeres. *ex Balao.* 4. *Paulus* 2. *Sixtus* the fourth limited the Iubiſe to 25. yeeres. *extrau. commun. ibid. c.* 4. 5. *Iulius* the ſecond did yet curtall the *Iubile*, and appointed it every tenth yeere, *Robert Pont. Scotus propoſ.* 2.

The Proteſtants.

Contra. 1. WE may now truly ſay of thoſe patrons of ſuperſtition, and their councels, as the Prophet ſaith of *Pharaoh* his counſellers: *Errant in opere, vt ebrius in vomitu:* They doe erre in euery worke, as a drunken man in his vomite. Their reſtleſſe and brain-ſicke inventions are never ſettled: and as *Origen* well ſaith: *Vt errantium à via multæ differentiæ ſunt, &c.* As when men erre from the high-way, they goe into many by-paths, *tract.* 27. *in Matth.* So falleth it out here, that theſe ſwarving from the truth, doe every one follow his owne way, and cannot agree together. 2. It is prettie ſport to ſee how the Popes doe curſe one another for altering their predeceſſors decrees: firſt *Boniface* the eight, having erected a Iubile every 100. yeere, doth ſhut up his Bull thus: *Nulli hominum liceat hanc paginam noſtræ conſtitutionis, &c. infringere, ſiquis attentare præſumpſerit indignationem omnipotentis Dei, &c. noverit ſe incurſurum:* Let no man dare to infringe this Bull of our conſtitution, which if he preſume to attempt, let him know he ſhall incurre the indignation of Almightie God, and of *Peter* and *Paul, &c. extrau. commun. lib.* 5. *tit.* 9. *c.* 1. Then commeth *Clemens* the ſixth, and infringeth this Conſtitution, and ſo ſtandeth under the Pope his predeceſſors curſe: and he reduceth the Iubile to 50. yeeres, impoſing the very ſame curſe and in the ſame words upon the violaters of his decree. *ibid. c.* 2. After him followeth *Sixtus* the fourth, who bringeth the *Iubile* to 25. yeeres, and ſo incurreth the former curſe annexed to *Clemens* the ſixth his conſtitution. *ibid. cap.* 4.

Iſay 19.14.

Thus theſe fellowes, that would terrifie all the world with their curſes, yet take them to bee but ſcare-bugges themſelves. Or if they thinke the Popes curſe to be any thing worth, how can they bleſſe others, that ſtand accurſed themſelves?

The Papiſts.

5. Error. SIxtus the fourth in his Bull thus decreeth: after he had recited the conſtitution of his predeceſſor *Paulus* the ſecond for the reſtraining of the *Iubile* to the 25. yeere: *Quod anno domini 1474. proximè futuro, à vigilia nativitatis domini noſtri Ieſu Chriſti, Iubilaus celebrari deberet, &c.* That in the yeere of our Lord 1474. next comming from the vigile of the birth of our Lord the Iubile ſhould be celebrated: *extrau. commun. lib.* 5. *tit.* 9. *c.* 4.

The Proteſtants.

Confutat. THis Pope diſſenteth from all his predeceſſors, bringing the Iubile to the 24. yeere: for in the 1450. yeere the Iubile was kept according to the conſtitution of *Clemens* the ſixth, who reduced it to the 50. yeere, unto the which adde 24. and we have the foreſaid number of 1474. Thus as Saint *Paul* ſaith: 1. *Tim.* 1. 7. *They underſtand not what they ſpeake, nor whereof they affirme:* So uncertaine are theſe Popes in theſe new deviſes diſſenting one from another: like as *Ambroſe* ſaith, *Non diviſus eſt Chriſtus, ſed qui eum dividunt, ipſi ſe ſcindunt:* Chriſt is not divided: but they which divide him doe alſo divide themſelves. *lib.* 1. *de fid. c.* 4.

The ſecond part of the errors of time in the Popes Iubile.

The Papiſts.

6. Error. 1. THey begin their account of the Iubile *à feſto nativitatis*, from the feaſt of the Nativitie, *Extrau. commun. lib.* 5. *tit.* 9. *c.* 1. *Bonif.* 8.

The Proteſtants.

Confut. TO reckon the yeeres of our Lord, from the nativitie of Chriſt, and not from his conception. 1. is contrary to their owne doctrine: for the Rhemiſts confeſſe, *That ſtraight upon Chriſts deſcending from heaven it was the dutie of Angels to worſhip him: annot. in* 2. *Heb. ſect.* 2. *Bellar. Super Chriſtum hominem nondum natum, ſed conceptum, ſpiritus ſanctus deſcendit:* Vpon the man Chriſt, not yet borne but conceived, the holy Ghoſt did deſcend: *de Chriſt. anima. lib.* 4. *c.* 2. If Chriſt then deſcended from heaven in his conception, was then made man, and adored of Angels; what reaſon is there why the yeeres of the Lord ſhould not be accounted from that inſtant? 2. It is contrarie to their owne practice: for the Popes uſe to date their Bulls, *Anno incarnationis, &c.* the yeere of the incarnation of our Lord *Paul.* 2. *extrau. commun. lib.* 5. *tit.* 9. *c.* 3. *Sixt* 4. *ibid.* But Chriſts incarnation began not onely in his nativitie, but from his firſt conception. 3. It is contrarie to the Scriptures, *When he bringeth in his firſt begotten ſonne into the world*, he ſaith, *let all the Angels worſhip him.* If Chriſt muſt bee worſhipped from his firſt comming into the world, which was in his conception, then from thence the account of time muſt begin, which is a part of externall honour and worſhip due unto him. 4. *Iohn Baptiſt* being in his mothers wombe three moneths before hee was borne, ſprang at the ſalutation of *Mary*, and ſo adored Chriſt, being but then conceived in his mothers wombe by the holy Ghoſt: in like manner ought we to adore the conception of Chriſt, and not to exclude it out of the reckoning. 5. *Iob* curſeth the night, *wherein he was conceived, that it be not ioyned to the*

The yeere of our Lord muſt be accounted rather from his conception, then nativitie.

Heb. 1. 6.

Luke 1. 56.

Iob 3. 6.

daies

dayes of the yeere, nor come into the count of the moneths, but the time of Chriſts conception is bleſſed, and therefore it ought to come into the account of the moneths. Wherefore the yeere of the Lord is rather to begin from his conception, than from his natiuity.

7. Error.

Secondly, it is another of their errors in their account of time, that whereas the conception of Chriſt was three quarters of a yeere preceding his birth: yet they accounting from the Natiuity, doe write the ſame yeere of the Lord, a whole quarter before vs: as this preſent yeere they write 1613. at the natiuity laſt, and we begin the ſame yeere at the Annuntation laſt: ſo that they account ſooner by a yeere than they ſhould: for it being but 1613. from the conception of Chriſt the 25. of March laſt, according to the iuſt computation of the Church of England: it can be from his natiuity no more than 1613. at the feaſt of the birth of Chriſt next enſuing. This is a groſſe and apparant error.

8. Error.

Thirdly, the natiuity of Chriſt did fall neither in a Sabbaticall yeere, nor yet in the in the yeere of Iubilee: for it was the third yeere of the Sabbath of yeeres, and almoſt 20. yeeres from the yeere of Iubilee, which was in the yeere of the world 3910. and Chriſt was borne about the yeere 3930. Seeing then Chriſt was not borne in a yeere of Iubilee, from thence reckoning by euen fifties, the yeere 1600. could not be a yeere of Iubile: See Maſter *Broughtons Concent of Scripture* of this matter, whoſe labours in this kind haue beene moſt painefull, learned and profitable.

9. Error.

At what time of the yeere Chriſt was borne.

Fourthly, though it ſhould be granted, that the natiuity of Chriſt was incident into a yeere of *Iubile*: yet they miſſe againe, in the obſeruing the time of the yeere for Chriſts birth, and in taking the beginning of their *Iubile*: for *Moſes Iubile*, which they take vpon them to imitate, began in the tenth day of the ſeuenth moneth, Leu. 25. 9. If they anſwer, that they began their Iubilee from the time that Chriſt was borne in: ſome learned doe thinke, that he was borne in the moneth anſwering to our September, and that for theſe reaſons: Firſt, it is euident, that betweene the conception of *Iohn*, and the conception of Chriſt, there were ſixe moneths, Luk. 1. 16. *In the ſixth moneth the Angel Gabriel was ſent, &c.* But *Iohn* was conceiued in the fourth moneth, which anſwereth to our Iune: for in that moneth *Zachary* ſerued, being of the courſe of *Abia*, which was the eighth courſe, 1 Chr. 24. 10. (two of thoſe courſes ſeruing euery moneth) which courſes began at the firſt moneth, Niſan anſwering to our March, the beginning of moneths, Exod. 12. 2. *Iohn* then being conceiued in Iune, his birth muſt fall out nine moneths after about March; and ſo conſequently our Sauiour being conceiued ſixe moneths after *Iohn*, muſt be borne about September following.

1. Luke 1. 26. 1 Chro. 24. 10. Exod. 12. 2.

2.

2. Againe, Chriſt preached three yeeres and an halfe: for he dyed according to *Daniels* prophecy, in the middeſt of a propheticall weeke of yeeres, which is three yeeres and an halfe: and when he began to preach, he was iuſt 30. yeere old, from the time then of Chriſts birth, to the time of his death, there muſt be halfe a yeere: So it doth probably follow, that Chriſt dying in the ſpring, muſt bee borne in the Autumne.

Dan. 9. 27. Luke 3. 23.

3. Of the popiſh reformation of the Calender.

3. They ſeeing their error, haue of late ſomewhat reformed their Calendar, bringing backe the feaſt of the Natiuity ten dayes from the 15. of December to the 25. day: but yet they haue miſſed the marke: for whereas it is found that the courſe of yeeres is altered from the ancient Iulian Calendar, by reaſon that for euery 130. yeeres a day is loſt, in reſpect of certaine minutes and ſeconds encreaſing euery yeere, beſide the ſixe odde houres, which are recompenſed euery leape yeere: one *Aloyſius Lilius, anno* 82. in *Gregory* the 13 his time, was authorized to reforme the Calendar: but being limited by the Papiſticall Clergy not to goe beyond the Nicen Synode, he was forced there to begin, which was from *anno* 328. and from thence counting a day for 130. yeeres, he brought backe the Calendar onely tenne dayes, whereas it was ſlipt thirteene dayes from the time of *Iulius Caſar*, who liued about 45. yeeres before Chriſt. Thus yet are they in error concerning the iuſt computation of time.

4.

4. It will be here obiected, that though the Church of Rome hath not yet perfectly reformed their Calendar, yet they come neerer to the ancient Iulian computation, than the Church of England, that hath admitted yet no reformation of the Calendar. I anſwer: firſt, concerning the celebration of the natiuity of Chriſt, to vs it is no great matter, though we hit not the very ſame ſeaſon wherein he was borne: for his birth day may be as thankfully celebrated, as it is now kept, as if the very point of time were exactly calculated: we doe not ſo much reſpect the time, as the myſtery remembred therein: But to them it is very materiall to obſerue the very preciſe time, becauſe they begin their Iubile from thence: wherein, as I haue ſhewed they doe greatly miſſe. Secondly, yet we are not againſt a reformation of the Calendar, if it ſo ſeemed good to Chriſtian Princes, which may much better be performed, than they haue done it: who by altering and changing the ancient Feſtiuals, and Faire and Market daies, making them to come tenne dayes ſooner, haue brought a great confuſion and diſturbance into many common-weales. A more peaceable and ſafe way is found out, that if for the ſpace of 56. yeeres following, there ſhould be no leape yeere at all, wherein a day is added more, by this meanes (foureteene dayes being cut off, for euery leape yeere one) the computation would be reſtored to the ancient reckoning of the Iulian Calendar. *Robert. Pont. propoſ.* 5.

5.

5. It wil be further obiected concerning the ſeaſon of Chriſts birth, that the fathers held, that he was borne when the dayes began to encreaſe, & therfore not in the Autumne, when they are ſtill in decreaſing: as *Auguſtine* ſeemeth ſo to allude in theſe words of *Iohn Baptiſt*: *Illum oportet creſcere, &c.* He muſt encreaſe, but I muſt decreaſe, Ioh. 3. 30. *Naſcitur Ioannes ex quo dies incipiunt minui, iſte cum*

creſcere inciperent, &c. *Iohn* was borne, when the daies began to be leſſened, Chriſt, when they began to encreaſe, *lib.83. queſt.58.*

Anſw. 1. Any man may ſee that this collection is rather wittie than waighty, *prety* rather, than *pithy* : as in the ſame place the author alleaged (whoſoeuer it was) alludeth further thus : *Iohn* decreaſed, *quia capite minuitur*, becauſe he was cut ſhorter by the head : Chriſt encreaſed, *quia attollitur in cruce*, becauſe he was lift vp in the croſſe, and ſo made higher.

2. We may well thinke, that in *Auguſtines* time, which was about 400. yeere after Chriſt, they might well be ignorant of the time of Chriſts birth, ſeeing almoſt 100. yeere before in the Nicene Synode, and long before that, there was ſuch ſtrife about the celebration of the Paſch, ſome affirming that the Apoſtles kept it one way, ſome another : the Eaſt Church pretending a tradition from Saint *Iohn* to hold the Paſch the 14. day of the firſt moneth : the Weſt following a direction from Saint *Peter*, to ſolemnize it the firſt Lords day after the firſt Moone following the *Equinoctium*.

3. Neither are all the fathers of this mind, that Chriſt was borne in the daies encreaſing by ordinarie courſe of the Sunne : S. *Ambroſe* hath this ſuppoſition : *Ex eo factum puto, vt nox decreſceret, &c. quia ſol præter conſuetudinem in hac feſtiuitate matutinus illuxit* : Hence it was that the night was leſſened, becauſe the Sunne, beſide his vſuall courſe and cuſtome, did ſhine in the morning, becauſe of this feſtiuall : for if at *Ioſua* his prayer the Sunne ſtood ſtill in the day, *cur non ad Ieſus natiuitatem feſtinus promoueret à nocte* : much more becauſe of Chriſts natiuity, did he ſooner goe forward from the night, *ſer.16.* That the day then encreaſed, and the night decreaſed, when Chriſt was borne, *Ambroſe* thinketh it was extraordinary, beſide the vſuall courſe of the yeere at that time.

10 Error.
Dan.9.27.
Leuit.25.8.
Chriſt dyed in a Iubile yeere.
Eſay 49. 8.
Leuit.25.8.

Fifthly, ſeeing it is euident, that Chriſt died in a yeere of *Iubile*, it being the 28. *Iubile* in number, as is well obſerued in that learned *Concent* of Scripture. And the Prophet *Daniel* ſheweth that all the Sabbaticall yeeres determined at the death of Chriſt, in whom the true *Iubile* was accompliſhed, well called by the Septuagint, ἐνιαυτὸς ἀφέσεως, the yeere of remiſſion. This appeareth then to bee another great error in the Romane Iubile, becauſe they doe count from the yeere of Chriſts natiuity, which was no yeere of Iubile, and not from the yeere of his death, which was the true Iubile indeed, and concurring with *Moſes* Iubile : So the Prophet *Eſay* ſaith, propheſying of Chriſt : *In an acceptable time haue I heard thee, and in the day of ſaluation I haue helped thee* : This ἡμέρα σωτηρίας, *day of ſaluation*, is the ſame which the Septuagint tranſlate ἐνιαυτὸς ἀφέσεως, *the yeere of remiſſion*, which was the yeere of Iubile.

The third part, of the end and purpoſe of the Papall Iubilee.

CОncerning the intent, ſcope and end of this Popiſh deuice, we find it to be firſt blaſphemous : ſecondly, ſacrilegious : thirdly, ſuperfluous : fourthly, iniurious : fifthly, couetous.

The Papiſts.

11. Error.
The Popes Iubile blaſphemous.

FIrſt, their blaſphemy appeareth in this, that the Pope taketh vpon him to giue full remiſſion of all ſinnes to them, that viſite Rome in the yeere of Iubile perſonally : for theſe are the words of *Clement.6.* his Bull. *Qui baſilicas Apoſtolorum, &c. perſonaliter viſitarent, ſi vere pœnitentes & confeſſi fuerint, ſuorum omnium pleniſſimam obtinerent veniam peccatorum* : They which perſonally viſite the Apoſtles Churches *Peter* and *Paul* at Rome, if they bee truly penitent, and confeſſed, ſhould obtaine moſt full remiſſion of all their ſinnes : *Extrau.commun.lib.5. tit.9.c.6.*

The Proteſtants.

1 Iohn 1.7.
Remiſſion of ſinnes not had in viſiting Rome.

Contra. 1. THus they blaſphemouſly aſcribe full remiſſion of ſins to the viſiting of Rome, which is but a ſuperſtitious deuice of their owne, whereas the Scripture ſaith, *The blood of Ieſus Chriſt purgeth vs from all ſinne* : But the blood or body of *Paul* or *Peter*, are not the blood of Chriſt, neither to viſit Rome in perſon, is it the blood of Chriſt : therefore it is blaſphemy contrary to the Scripture to attribute remiſſion of ſinnes, to any other thing, than to the blood of Chriſt.

2. But they imagine, that this helpeth the matter, becauſe this clauſe is inſerted. *if they be truely penitent, &c.*

Anſw. 1. If then it be repentance that giueth remiſſion of ſinnes, what need they perſonally viſite Rome; a man may repent as well at home, as at Rome, nay, much better: for their licentious life there and euill example will hinder repentance rather, than prouoke vnto it. 2. True repentance they require not, but popiſh penance, which they make a ſatisfaction for ſinne, which ſhall neuer find remiſſion of ſinne. 3. But if they had, or preſcribed true repentance indeed, yet is it not a cauſe of forgiueneſſe of ſinne, but a conſequence onely thereof, and aſſurance of it to our owne ſoules, and a manifeſtation that we are cleare before God: As S. *Paul* ſaith, hauing deſcribed their true repentance and godly ſorrow, their *care, feare, deſire, puniſhment, &c. In omnibus vos exhibuiſtis puros, &c.* In all things yee haue ſhewed your ſelues pure in this matter. Their outward repentance did ſhew the inward cleering of their conſcience by faith before God.

3. Laſtly, S. *Ambroſe* ſaith vpon theſe words of the Apoſtle, *Rom.3.24. Ye are iuſtified freely : Quia nihil operantes neque vicem reddentes ſola fide iuſtificati ſunt dono dei* : Becauſe they working nothing nor rendring the like, are iuſtified onely by faith through the gift of God, *in 3. cap. ad Roman.* If by

neither working nor rendring any thing, &c. then not by viſiting Rome, or going to celebrate the yeere of Iubile ſhall a man finde remiſſion of ſinnes, but by faith onely.

The Papiſts.

12. Error. SEcondly, the popiſh Iubile is inſtituted to the honour of *Peter* and *Paul*: as it is extant in the Bull of *Boniface* 8. *Vt beatiſſimi Petrus & Paulus amplius honorentur*: That the bleſſed Apoſtles *Peter* and *Paul* be more honoured, *Extrau.tit.9.c.1.* And in the Bull of *Clement 6.ibid.c.2. Pro ipſorum memoria crebrius recolenda, & reuerentia à cunctis Chriſti fidelibus eis deuotius adhibenda*: For the more often celebrating of their memory, and the more devotion of all the faithfull of Chriſt to be giuen vnto them.

The Proteſtants.

Confut. FIrſt, this is great ſacriledge, to giue that honour to the Apoſtles, who are but Chriſts ſervants, which is due vnto the Lord and Maſter himſelfe: The Lord ſaith, *My glory will I not giue to another*: Iſay 42.8. The ſame is the deſire alſo of the Saints, *not vnto vs, not vnto vs, Lord, but vnto thy name giue the praiſe.* Pſal.115.1.

2. The Iubile was at the firſt inſtitution conſecrated onely as holy vnto God: for as the ſeuenth Sabbaticall yeere was holy vnto God, and is called the *Lords Sabbath, Leuit.* 25.4. ſo ſeuen times ſeauen yeere, which was the yeere of Iubile, was holy to God, Leuit.25.12. *it ſhall be holy to you*: that is, in reſpect of your vſe, but holy to the honour of God. It is ſacriledge then to robbe God of his honour, and to conſecrate a Iubile vnto men. Leu.25.4.12. The Iubile was not inſtituted to the honour, but onely of the Lord.

3. Saint *Hierome* ſaith: *Nos non dico martyrum reliquias ſed ne ſolem quidem aut lunam, non angelos, archangelos, non Seraphim, Cherubim, & omne nomen, quod nominatur in præſenti ſeculo & futuro, colimus, & adoramus, ne ſeruiamus creaturæ potius, quam creatori, qui eſt benedictus in ſecula*: We do not onely not worſhip and adore the reliques of Martyrs, but not the Sunne or Moone, not Angels, Archangels, Seraphim, Cherubim, or any name named in this world or the world to come, leſt we ſhould ſerue the creature, rather than the creator. And againe, *Quis, ô inſanum caput, aliquando martyres adoravit, quis hominem putavit deum?* Who, ô mad braine, ever adored the Martyrs, or tooke man to be God? *ad Riparium aduerſ. Vigilantium.* Wherefore by *Hieromes* ſentence all reverence and divine adoration is to be giuen onely to the creator, the creature hath no part therein.

4. But what kinde of honour is due vnto Saints, is very well expreſſed, *Synod. Mogunt. in cap.45. Sancti qui vitæ huius curſum beato fine clauſerunt, &c. non eo qui vero deo debetur, ſed eo ſocietatis & dilectionis cultu quo in hac vita ſancti homines, à nobis coli poſſunt*: The Saints, which haue happily ended this life, may be worſhipped of vs, not with that worſhip which is only due vnto God, but by that worſhip of fellowſhip and loue, by the which holy men may be worſhipped of vs in this life, &c. But S. *Peter* and S. *Paul*, while they liued, would haue beene aſhamed to haue had Temples, daies, *Iubile* yeeres to be conſecrate to their name and memorie: *Ergo*, this honour is not due vnto them, now they are dead.

The Papiſts.

13. Error. THirdly, theſe are the words of the Bull of *Sixtus* 4. *Verum quia poſtmodum, tam nos, quam idem Paulus prædeceſſor noſter, animarum ſaluti fidelium intenti, &c. devotarum perſonarum pulſati precibus diverſas indulgentias & peccatorum remiſſiones plenarias nonnullis eccleſijs, monaſterijs & pijs locis duximus concedendas*: Becauſe as well we, as our predeceſſor *Paulus*, being intent vpon the ſalvation of mens ſoules, moued thereunto by the prayers of deuout perſons, have thought good to grant indulgences, and plenary remiſſions of ſinnes to certaine Churches, Monaſteries, and godly places: *Extrau.commun.lib.5.tit.9.c.4.*

The Proteſtants.

Confut. FIrſt, hence I inferre, that the Papall inſtitution of Iubilee is ſuperfluous, becauſe the Pope preſumeth to giue plenary remiſſion and full indulgence without a yeere of *Iubile*, and to other places than Rome. Secondly, if he can doe it, and will not, he is an enemy to the ſaluation of mens ſoules: for as it is in the Bull alleaged before: *hauing an intent to the ſaluation of mens ſoules*, he granted plenary indulgences to diuers places: then to deny to giue ſuch indulgences is to neglect and hinder the ſaluation of mens ſoules. Thirdly, it was appointed by the law of *Moſes*, that land, which was ſold and could not be redeemed, ſhould come out in the yeere of Iubilee, *Leu.25.28.* that bond ſeruants ſhould be ſet free in the yeere of Iubilee, *ibid.verſ.40.* If this plenary freedome and full reſtitution could haue beene obtained before, then the yeere of Iubile had been needleſſe: by the ſame reaſon the Popes Iubilee is ſuperfluous, ſeeing without it, plenary indulgence, if he liſt, may be had. Fourthly, therefore Saint *Ierome* ſaith well: *Non audeo dei omnipotentiam anguſto fine concludere & coarctare paruo terræ loco, quem non capit cœlum; ſinguli quique credentium non locorum diuerſitatibus, ſed merito fidei ponderantur*: I dare not ſhut vp Gods omnipotency in a ſmall roome, or include him in a little place, whom heauen cannot receiue: euery beleever, not by diverſity of place, but excellency of faith is to be meaſured, *epiſt. ad Paulinum.* It is not then neceſſary to viſit Rome in the yeere of Iubile, if Chriſt be preſent every where by faith to true beleeuers. The Popes Iubile ſuperfluous.

The Papiſts.

14. Error. FOurthly: this Papall indiction and promulgation of the Iubile is iniurious: for in the Bull of indulgence, the liberty of the Iubile is granted to thoſe onely, which doe either perſonally

viſite the Apoſtles Churches in Rome, or are *impediti in itinere*, hindred in their iourney, or *qui in via vel in urbe deceſſerint*, which are dead in the way, or in the citie : *Clement 6. Extrau. ubi ſupra.*

The Proteſtants.

Confutat. First, if none be provided for in the Bull of Iubile but they that came thither, or would come, and are hindred, or dye in their iourney ; what ſhall become of thoſe that neither come thither, nor yet purpoſe it, will ye make them caſt-awayes? Alacke then for vs poore ſoules of England, what ſhall we doe? Is the holy father ſo mercileſſe, that he will ſend vs all to Purgatorie, becauſe we will not come to Rome to have our purſes *picked*, I would ſay *purged?* Secondly, if plenarie indulgence be onely had in the yeere of *Iubile* ; in what caſe are they that dye before the Iubile commeth? doe they dye in their ſinnes? how is not then this conſtitution moſt iniurious to many poore ſoules, that never offended the Pope their holy father? Thirdly, but S. *Peter*, the Popes maſter (though he be an vntoward ſcholler, that will follow his maſter never a whit) doth put vs in better comfort, *that in euery nation, he that feareth God and worketh righteouſneſſe, is accepted with God, Act.* 10. 35. whether he were at Rome, or not, whether he live to the yeere of Iubile or not. Fourthly, Saint *Hierome* alſo ſaith : *Ne quicquam fidei tuæ deeſſe putes quia Hieroſolymam non vidiſti ; nec nos idcirco meliores exiſtimes, quòd huius loci habitaculo fruimur :* Thinke not that any thing is wanting to your faith, that you have not ſeene Ieruſalem, or that wee are any thing better, becauſe wee are there, *epiſt. ad Paulin.* I thinke Rome is no more priviledged than Ieruſalem : a mans faith may be ſufficient to ſave him, though he have ſeene neither, nor yet deſired to ſee or viſite them.

The Popes Iubile how iniurious.

Act. 10. 35.

The Papiſts.

15. Error.

Fifthly, it is alſo evident, that the Popiſh inſtitution of the Iubile was rather for lucre of ſilver, than of ſoules ; that the end thereof is rather covetous, than religious ; of *greedineſſe* more than *godlineſſe.*

The Proteſtants.

First, 1. To what end elſe was their Iubile brought from 100. yeeres to 50. from 50. to 25. from 25. to 10. as I have before ſhewed, but onely becauſe they found the Iubile profitable, and ſought their owne gaine? 2. What elſe mooved *Sixtus* 4. to reverſe divers graunts of plenary indulgence, but as it is expreſſed in the Bull, *Ne populorum concurſus ad eccleſias ante dictas retardari aut ipſius anni Iubilæi celebritas minui, vel intermitti poſſet, &c.* Leaſt the concourſe of people to the ſaid Churches might be hindred, or the celebritie of the *Iubile* yeere empayred or intermitted, &c. and by this meanes their gaine ſhould decreaſe, and their advantage be diminiſhed : for that is the cauſe indeed, if they would ſpeake out, and not diſſemble the matter. 3. When as *Clemens* the 6. firſt reduced the Iubile to fiftie yeeres, *anno* 1350. there were numbred every day of ſtrangers going and comming to Rome five thouſand, and a thouſand poore people waiting daily at the Popes pallace for their pardons : Can it be thought otherwiſe but this was very beneficiall to the Pope? *Calixtus* the 3. is found to have left an hundred and fifteene thouſand ducates to his ſucceſſor, that he had ſcraped together by Pardons and Indulgences, *ex Balæo, &c.* Let all men now iudge, what maketh the Pope ſo earneſt in maintaining his Iubile. 4. I conclude then with *Hierome,* whoſe ſaying may very fitly be applyed to the Romane Clergie : *Nunc ſub religionis titulo exercentur iniuſta compendia, & honor nominis Chriſtiani fraudem magis facit, quam patitur : plenis ſacculis morimur divites, qui quaſi pauperes viximus :* Now vnder pretence of religion vniuſt gaine is exacted, and the honour of Chriſts name doth offer deceit rather, than ſuffer it, and many dye with full coffers, that while they lived made profeſſion of povertie, *Hier. ad Ruſticum.*

The Popes Iubile inſtituted for gaine.

The fourth part, of the manner of ſolemnizing the Popiſh Iubile.

IN this laſt and fourth part I doe obſerve theſe particular errors : that the manner it ſelfe obſerved in the Romane Iubile, is firſt ſuperſtitious : ſecondly, idolatrous : thirdly, ambitious : fourthly, ſcandalous : fifthly, ridiculous.

The Papiſts.

16. Error.

First, their ſuperſtition herein appeareth, in that they enioyne men in the yeere of Iubile to come onely to Rome to viſite the Churches of *Peter* and *Paul,* and of Saint *Mary* the greater, and the *Laterane* Church, which *Conſtantine* did erect to the honour of our Saviour, being baptized by *Silveſter*, and ſo healed of his leproſie : which *Silveſter* alſo did conſecrate with a new kinde of Chriſme : *Clemens 6. Extrau. ubi ſupra.*

The Proteſtants.

Confutat. First, Pope *Clement* by his leaue coucheth heere three great untruths together : firſt, that *Conſtantine* was baptized by *Silveſter* : ſecondly, at Rome : thirdly, in the beginning of his Empire, while *Silveſter* was yet living : whereas he was baptized firſt by *Euſebius* : ſecondly, at Nicomedia : thirdly, in the 31. yeere of his raigne, *Silveſter* being dead long before : *Euſeb. lib. 4. de vit. Conſtantin. Ruffin lib. 2. c.* 11.

Conſtantine when baptized, where, and by whom.

Secondly, that *Silveſter* did *novo Chriſmationis genere, &c.* with a new kinde of Chriſme dedicate the *Laterane* Church, it alſo ſavoureth. 1. It could not be a new kinde of Chriſme, ſeeing your forged

Fabian, epiſt. 2. before this maketh mention of Chriſme, and telleth vs, (if we will credit him vpon his word) that *Ieſus poſt quam cœnauit, &c. diſcipulos docuit chriſma conficere,* That Chriſt after he had ſupped, taught his Apoſtles to make Chriſme. 2. Their Chriſme ſeemeth to haue bin in no great account long after *Syluesters* time: for *Ambroſe* vpon theſe words, 2 Cor. 1. 29. *God hath annoynted vs,* doth thus interpret: *Vnxit nos Deus, id eſt, dedit regiam honorificentiam, ſicut dicit Petrus:* God hath annoynted vs, that is, giuen vs a kingly honour. as *Peter* ſaith, &c. He vnderſtandeth a ſpirituall annoynting: if he had thought any other kind of Chriſme or annointing neceſſary, he had occaſion here offered to ſpeake of it.

Thirdly, Rome is no more priuiledged than *Ieruſalem*, nor *Italy* than *Iudea*: but of theſe Chriſt ſaith, that the true *worſhippers of God ſhall neither worſhip him at Ieruſalem, nor in that mountaine, &c.* John 4. 21. If it be not neceſſary to goe to *Ieruſalem* to worſhip, neither is it to viſite Rome. And *Moſes* ſaith, *Neither is it beyond the ſea, that thou ſhouldeſt ſay, who ſhall goe ouer the ſea for vs to bring it to vs?* We need not then goe ouer the ſea to Rome to ſeeke Chriſt. Deut. 30. 13.

Fourthly, *Ierome* well ſaith; *Illa expetenda eſt ciuitas, non quæ occidit prophetas, & Chriſti ſanguinem fudit, ſed quam matrem ſanctorum Apoſtolus clamitat:* That City is to be deſired, not which killed the Prophets, and ſhed Chriſts blood, but which the Apoſtle calleth the mother of the faithfull. *epiſt. ad Paulin.* But Rome as well as *Ieruſalem* hath killed the Prophets and Apoſtles. And againe, *Ierome* in the ſame place to the ſame purpoſe alleageth theſe Scriptures: *The ſpirit bloweth where it liſteth, The earth is the Lords, and the fulneſſe thereof. Deſyt tantum notus eſſe in Iudæa deus, in omnem terram exiuit ſonus Apoſtolorum:* God hath ceaſed onely to be knowne in *Iudea*, the ſound of the Apoſtles is gone forth into all lands. Laſtly, concerning the City of Rome, *Ierome* doubteth not in his time to call it Babylon: *Gaudeo cum in Babylone inuenitur Daniel, &c.* I am glad that in Babylon is found *Daniel, Ananias, Azarias, Miſael. tom. 4. epiſt. ad Principiam.* Wherefore ſeeing the Lord biddeth vs come forth of Babylon, what reaſon haue Chriſtians to aſcend to worſhip in Babylon?

Rome no more priuiledged then *Ieruſalem.*
John 3. 8.
Pſal. 24. 1.
Reuel. 18. 4.

The Papiſts.

SEcondly, their idolatry is manifeſt, where the Bull maketh mention of the image of Chriſt in the Church of *Laterane, quæ toti populo deuotius veneranda,* which is deuoutly of all the people to be worſhipped: *Clemens. 6. Extrau.* as before.

17. Error.

The Proteſtants.

Confutat. FIrſt, it is not ſafe nor lawfull to haue the image of Chriſt, as may appeare by theſe reaſons, firſt the ſeuenth councell of Conſtantinople thus reaſoned vpon theſe words of Chriſt, *this doe in remembrance of me: Ecce viuificantis illius corporis imaginem totam, panis ſubſtantiam:* Behold the whole image of that quickening body, the ſubſtance of bread. *ex ſynod. Nicen. 2. action. 6, tom. 3.*

The Popes Iubile idolatrous.

2. *Epiphanius* comming into a Church at Anablatha, and ſeeing the picture of Chriſt hanging in a cloth thus reporteth: *Cum hoc vidiſſem in eccleſia Chriſti contra authoritatem ſcripturarum, hominis pendere imaginem, ſcidi illud:* When I ſaw in the Church of Chriſt againſt the authority of ſcriptures a mans picture hanging, I cut it in peeces, and aduiſed rather to wrap a dead corſe in it: *epiſt. ad Ioann. Ieroſolym.* And he addeth further: *Præcipias in eccleſia Chriſti huiuſmodi vela, quæ contra religionem noſtram veniunt, non appendi:* Command that ſuch painted clothes, which are againſt our religion, be not hanged vp.

Whether it be ſafe to haue the Image of Chriſt.

3. Saint *Ambroſe* ſaith: *In eccleſia vnam imaginem noui, hoc eſt, imaginem Dei inuiſibilis, &c.* In the Church I know one onely image, that is, the image of God inuiſible, of the which the Lord ſaid, *Let vs make man according to our image.* That image whereof it is written: *Chriſt is the ingrauen image of his perſon: orat. in Auxent.* Then no viſible image of God or Chriſt is to be retained: which is made by it ſelfe as a repreſentation of Chriſt, vnleſſe it be for the ſetting forth of ſome hiſtoricall act of Chriſts: for then Chriſt is portrayed, not by way of any ſpeciall reſemblance, but with relation to the demonſtration of ſome thing acted.

Gen. 1. 26.
Heb. 1. 3.

Secondly, if it be not lawfull to haue the image of Chriſt, much more vnlawfull is to worſhip or adore it: 1. it is contrary to the ſecond commandement to make the likeneſſe or image of any thing to fall downe and worſhip it. 2. The Angell, who is to be preferred before a dead image, would not ſuffer *Iohn* to worſhip him, but bid him *worſhip God.* 3, We haue the decree of a generall councell againſt the adoration of images, *Conſtantinop. 7. ex Nicen. 2 action. 6. tom. 6. Qui imaginem ab hoc die ſibi auſus fuerit parare, vel adorare in eccleſia, &c.* He that from henceforth dare prepare to himſelfe or adore an image in the Church, if a clergy man, let him be deſpoſed; if a lay man, let him be accurſed. See more of both theſe queſtions. *contra. 9. queſt. 5. artic. 2, 3.*

Reuel. 22. 9.

The Papiſts.

3. THis deuiſe of the Popes Iubilee ſauoureth of ambition, in that he arrogateth this power in proclaiming the Iubilee, and diſpenſing indulgences as proper to himſelfe: for this is their ſtile: *Statuentes de fratrum conſilio & apoſtolicæ plenitudine poteſtatis, &c.* Ordaining by the aduiſe of our brethren (the Cardinals) and the fulneſſe of our Apoſtolike power: And againe: *Quem quidem theſaurum per Petrum cœli clauigerum eiuſque ſucceſſores in terris vicarios commiſit, &c.* Which treaſure of the Church, Chriſt hath committed to be diſpenſed by *Peter* the Key-bearer of heauen and his ſucceſſors his vicars in earth: *Clemens 6. extrau. vbi ſupra.*

18. Error.
The inſtitution of the Popes Iubilee ſauoureth of ambition.

The

The Proteſtants.

Reuel 3.7.

Epheſ. 2.20.

Confutat. 1. THe Scripture ſaith, that Chriſt onely hath the *Key of Dauid, which openeth; and no man ſhutteth,* The adminiſtration and diſpenſation of the keyes is no more committed to *Peter,* than to the reſt: for Saint *Paul* ſaith, *that the Church is built vpon the foundation of the Apoſtles,* None are excepted, whereupon Saint *Ierome* ſaith, *Eccleſia ex æquo fundatur ſuper omnes Apoſtolos:* the Church is equally founded vpon all the Apoſtles. *aduerſ. Iouinian. lib.*1.

Matth.28.22. Epheſ. 4.16. Chriſt needeth no Vicar.

2. Neither Saint *Peter,* nor yet the Pope need to be Chriſts vicar, for he hath promiſed himſelfe to be with vs to the end of the world. And therefore by Saint *Paul,* our Sauiour is compared to the head, *by whom all the body is coupled together.* That as the head needeth no vicariall ſubſtitute in the body, no more doth Chriſt in his Church.

The Pope not Peters ſucceſſor.

3. Neither can the Pope challenge to be Saint *Peters* ſucceſſor, vnleſſe he ſucceeded him in life and doctrine: as Saint *Ambroſe: Non habent Petri hæreditatem, qui fidem Petri non habent:* They haue not *Peters* inheritance, that haue not *Peters* faith.

The Pope not greater then other Biſhops in their dioceſſe.

4. Howſoeuer it is, the Biſhop of Rome hath no more authority than other Biſhops haue, as S. *Ierome* ſaith; *Vbicunque fuerit epiſcopus, ſiue Engubij, ſiue Conſtantinopli, ſiue Alexandriæ, eiuſdem meriti, eiuſdem eſt ſacerdotij, &c. potentia diuitiarum & paupertatis humilitas vel inferiorem, vel ſublimiorem epiſcopum non facit: Cæterum omnes Apoſtolorum ſucceſſores ſunt, &c. quid mihi profers vnius vrbis conſuetudinem, &c.* Whereſoeuer a Biſhop is, whether at Eugubium, at Conſtanſtinople, or Alexandria, he is of the ſame worthineſſe, of the ſame prieſthood: the power of riches, and baſenes of pouerty make not an higher or inferior Biſhop: but they are all the ſucceſſors of the Apoſtles, &c. what do you alleage the cuſtome of one City, *ad Euagr.* If then a Iubile were to be celebrated among Chriſtians, the Biſhop of Rome hath no more power to preſcribe the ſame, than other Biſhops haue in their dioceſſe: it is but a tricke of his ambitious humor, thus to perke aboue other his fellow Biſhops.

The Papiſts.

19. Error. The Popes Iubile ſcandalous in reſpect of the Iewes.

4. THe popiſh inſtitution of the *Iubile* is alſo ſcandalous to the Iewes, and is a cauſe to harden and confirme them in their blindneſſe. 1. For when will they learne to know Chriſt, and acknowledge the Meſſias to be come, when they ſee their owne ceremonious obſeruations yet to be in force, and the Iubile, which was a type of the true Iubile and yeare of remiſſion in Chriſt, to be ſo ceremoniouſly obſerued?

2. Saint *Ambroſe* writeth a vehement Epiſtle to *Theodoſius,* diſſwading him from repayring a Iewiſh ſynagogue, which was burnt, and amongſt other excellent perſwaſions he thus ſaith, *Quomodo poterit nos Chriſtus iuuare, qui pro Iudæis aduerſus Chriſtum militamus:* How can we thinke, that Chriſt ſhould helpe vs, which doe warre with the Iewes againſt Chriſt, *epiſtol.*29. And what is this elſe, but to fight for the Iewes againſt Chriſt, in ſeeking to nouriſh their obſtinacy by retaining and reuiuing of their ceremonies?

3. Saint *Paul* ſaith, 1 *Cor.*10.32. *See that you giue no offence to the Iewes: Origen* allo ſaith; *Qui ſcandali conſcius eſt animam dabit pro anima eius, quem ſcandalizauit:* Hee that is guilty of offence, ſhall giue his ſoule for his, whom he offended, *Hom.*10.*in Exod.* Looke to it then ye Romaniſts, that by your ſuperſtitious rites doe not onely offend the people of God, but doe obdurate the hard hearted Iewes, how ye will make anſwer for this your doing before the tribunall of Chriſt.

The Papiſts.

20. Error. The ceremonies of the Popes Iubilee ridiculous.

LAſtly the manner of their Iubile pompe, and oſtentation is ridiculous; as may appeare by theſe particulars.

1. The Pope going vpon the Natiuity eeuen, to the Chappell of the Apoſtolicall pallace, falleth downe vpon his knees before the ſacrament, powring incenſe vpon it.

2. Certaine waxe candels, are lighted, and giuen to the Pope and Cardinals weighing each three pound a peece, with the which they goe in proceſſion.

3. Then the Pope from thence is carried in his chaire vpon mens ſhoulders to Saint *Peters* gate, where he goeth vp into a higher ſeat.

4. The Pope ſtriketh three blowes vpon the gate with a golden hammer.

5. Then he pronounceth theſe verſes: *Open vnto me the gates of iuſtice, &c. Lord I will goe into thy houſe, &c.*

6. The Church gate being walled vp, then the maſons with tooles breake it downe, and ſpeedily all the people as in the twinkling of an eye, moued with deuotion doe carry away all the rubbiſh and morter.

7. Then the Pope ſaieth this verſicle: *This is the day which the Lord hath made, let vs reioyce and be glad in it, &c.*

8. Then the Pope prayeth thus: Lord, who by by ſeruant *Moſes* didſt appoint for thy people of Iſraell the yeere of Iubile and remiſſion of ſinnes, grant to vs thy grace, &c: happily to begin this yeere of Iubile, &c.

9. Then the Pope entring by the gate of the Church, is borne in his chaire by the officers to the high altar in Saint *Peters* Church.

10. Then he deſcendeth, and prayeth before the altar; then he aſcendeth into an other ſeate higher and more eleuated: *ex libr. ceremoniar. ann. Iubilei, &c.*

Confutat. 1. Where hath the Pope learned to worſhip a wafer cake or a peece of bakers bread? for if he thinke it is the body of Chriſt, he maketh S. *Peter* a lyar, who ſaith, *Whom the heauens muſt containe, vntill the time that all things be reſtored.* 2. Chriſt, wheresoeuer, is in his humanity to bee worſhipped of Angels, Heb. 1.6. *Let all the Angels of God worſhip him:* If you can ſhew vs, that euer Angels worſhipped the Bread in the Sacrament, we are ſatisfied. 3. As Chriſt ſaith, *Me you ſhall not haue alwayes,* that is, to annoint with oyle, as this woman now doth: no more haue wee now the Body of Chriſt to powre incenſe vpon it. 1. Acts 3.21. Incenſe not to be powred vpon the Sacrament. Marke 14.9.

1. Candles are made to giue light in the darkeneſſe of the night, not to be ſet vp in the day: *Her candle is not put out by night.* 2. As the ciuill vſe of candles and lights in houſes, ſo was the religious vſe in the Tabernacle: the Lamps ſerued for the night: *yet the light of God went out,* that is, toward the morning. 2. Prou.13.18. 1 Sam.3.3.

3. The Prophet *Dauid* ſaith, *I will come into thine houſe in the multitude of thy mercies, and in thy feare worſhip toward thy holy temple:* How much vnlike is the Pope to this kingly Prophet: he commeth to Gods houſe in feare and humility, the Pope is carried vpon mens ſhoulders: *Dauid* daunceth before the Arke going on foote, 2 *Sam.6.16.* the Pope diſdaineth to goe on foote, or to ride on horſe, but maketh men his vaſſailes, to take him vpon their backes. 3. Pſalm.5.7.

4. What meaneth this knocking thrice vpon the gate? 1. if it be but the gate of S. *Peters* Church, the Clarke or Sextin hath the keyes, which are at the Popes commandement, he need not knocke ſo often. 2. if it repreſent the gate of Paradiſe, he hath the keyes himſelfe, and may enter without knocking. 3. Or if the Angels keepe Paradiſe gate, as they did the terreſtiall Paradiſe with a fiery ſword; the Pope need not knocke as a ſuter, ſeeing he taketh vpon him to bee a commander of Angels: as *Clement* the ſixth in his Bull, ſaith thus: *mandamus Angelis, &c.* we command the Angels, &c. 4.

5. Firſt, if they be the gates of iuſtice, which you would haue opened, they are for the iuſt and righteous to enter into: I doubt then that the Pope with his Cardinals, and many of his retinue muſt ſtand by that ſuffer ſuch iniuſtice and vncleanneſſe to be committed vnder their noſes, being acceſſary vnto it themſelues, in ſpilling the blood of many innocent ſoules, robbing of mens purſes with their Iubilee illuſions, and ſuffering that Citty to abound with adultery and ſodomitrie. 2. How can hee ſay, *I will come into thy houſe,* when it is S. *Peters* Church, and conſecrated to his honour: but God will haue no partner in his houſe: And doe ye thinke that the gates of Gods houſe are open onely at Rome, and is the *ſcala cœli* there onely pitched, to climbe vp to heauen by? 5.

6. If Paradiſe gate be but mured vp with a maſons wall, what need the Pope be ſent for to make a way with his Iubile hammer: a maſon with his tooles may ſuffice to enter. 6.

7. And it is falſe that the Lord made that day or yeere of Iubilee, it was *Boniface* the eighth, not God, nor yet a good man, who firſt conſtituted the Iubilee euery hundred yeere after the example of the Roman heatheniſh playes, that were celebrated euery hundreth yeere; of this Pope it is ſaid, he entred like a fox, raigned like a lyon, dyed like of dog. 7.

8. *Moſes* indeed by Gods commandement erected a Iubile for the Iewes: if the Pope will alſo be a Iubile maker for Chriſtians, let him ſhew his warrant, as *Moſes* could: and if you imitate *Moſes* Iubilee of fifty yeeres, why doth Pope *Clement* the eighth, in his late Bull commend the hundreth yeere of Iubilee, which was no conſtitution of *Moſes*? 8.

9. And muſt the Pope be borne on mens ſhoulders in the Church, doth he enter in pride by the gate of humility: and vniuſtly making mens ſhoulders as aſſes backes, who are his brethren, to come in by the gate of iuſtice? 9.

10. And can he not be contented to be higher than men, riding vpon their ſhoulders, but he muſt alſo be higher than God ſitting aboue his Altar: what intollerable pride is this? the Angels, that would ſit in Gods throne were caſt downe; and this prince of pride, that will ſit higher than his maker aboue the Altar, muſt looke for a downe fall. 10.

It is well noted by *Gregory* vpon theſe words of the Lord ſpoken to *Ezechiel*: *Stand vpon thy feete: Stans propheta viſionem ſpiritualem videt:* The Prophet ſtanding doth ſee the ſpirituall viſion, *hom.9. in Ezech.* And the Prophet *Dauid* ſaith, *The humble will he teach his way:* Therefore it is not like that God will reueale his ſecrets to the Pope ſitting in the chaire of pride. Ezech.2.1. Pſalm.25.9.

Thus we ſee, with what ridiculous toyes and ſuperſtitious ceremonies the Pope beginneth, and endeth his yeere of Iubile; ſo that as *Auguſtine* well ſaith, as he is alſo cited in their owne decrees, *Dict.12.c.12. Tolerabilior eſt conditio Iudæorum qui licet tempus libertatis non agnouerint, legalib. tamen Sacramentis, non humanis præſumptionibus ſubijciuntur:* So that the condition of the Iewes is more tolerable, who though they knew not the time of liberty, yet are ſubiect to legall Sacraments, not humane preſumptions.

Let vs here ſee the iudgement and practice of other Churches concerning this Iewiſh institution of the Iubilee, and going in pilgrimage to Rome for that cauſe.

1. *Gregory Nyſſenus* doth by many forceable perſwaſions dehort from going in pilgrimage to Ieruſalem: *Quid plus eſt habiturus, qui locos illos adit,* What is he like to haue more, that goeth to thoſe places? as though the ſpirit of God be onely at Ieruſalem, and cannot come to vs? If there were more grace at Ieruſalem, *Illic viuentium peccatum non tam frequens eſſet,* They which liue there would not Orat. de iis, qui adeunt Ieruſal.

ſo abound in ſinne, &c. and ſo he concludeth, *counſell the brethren, vt è corpore peregrinentur ad Dominum*, that they goe in pilgrimage out of the body to the Lord, not out of Cappadocia to Paleſtina: All this may be fitly applyed againſt thoſe, which viſit Rome for the Iubile ſake: Rome is no more priuiledged than Ieruſalem, neither are they which liue there more holy, then were than the inhabitants of the other.

Elucidor. error. c.2. err.12. The rude Muſcovites are herein better aduiſed: they allow neither of indulgences, nor Iubiles, as *Sacranus* reporteth: and the reaſon is, as *Faber* writeth: *Vt ne ſcintillam veteris & aboliti Iudaiſmi obſeruent*, That they obſerue not any iot of aboliſhed Iudaiſme: whereof it is, that they will not ſuffer a Iew to remaine among them, though they would offer them millions.

Vid. Anton. 2. *Antonius* that ancient Egyptian Monke thus deliuereth his opinion of pilgrimages: *Nulla nobis proficiſcendi neceſſitas imminet: in omni ſede terrarum conſtituta ſunt regna cœlorum*: We haue no neceſſity to trauell, in euery land the kingdome of heauen is appointed, as the Lord ſaith in the Goſpell, the kingdome of God is within you, &c. Then the celebration of the Iubile is no cauſe to draw people to Rome, if at home the kingdome of heauen be open.

Harm. p.616. Ibid. p.530. 3. Latter confeſſ. of Heluetia. c. *We ſhould ſeeme to ſet vp Iudaiſme againe, if we ſhould multiplie ceremonies.* Auſpurg. c.7. *Many were deceitfull through a peruerſe emulation of the Leuiticall ceremonies.* But the inſtitution of the Iubile is a plaine ſetting vp of Iudaiſme, and an emulating of their ceremonies.

Decret. Gregor. lib. 3. tit. 34. c.7. Iohn 4.23. 4. *Innocentius* 3. one of their moſt learned Popes, thus aduiſeth a certaine Biſhop, who had made a vow to goe to Ieruſalem: *Iam impletum eſt illud verbum Dei dicentis:* Now is fulfilled that ſaying of God: *The houre commeth and now is, when neither in this mountaine, nor at Ieruſalem they ſhall worſhip my father, but the true worſhipper ſhall worſhip the Father in ſpirit:* Whereupon he thus inferreth: *Videri poteras, quod non minus in tua eccleſia, quam in orientali terra proficeres pijs orationibus:* Thou mighteſt ſeeme to profit no leſſe by thy godly prayers in thine owne Church, than in the Eaſt countrey, &c. And by the ſame reaſon as well may a man ſerue God at home, as in going to ſee the Iubile at Rome. And concerning the inſtitution of the Iubile, their owne *Maſſonius* maketh couetouſneſſe the cauſe thereof, ſpeaking of the gold and riches, *Quas pontifex populuſque Romanus illo Iubileo congeſſere*, which the Biſhop (namely *Boniface* 8.) and the people of Rome gathered in that Iubile. And *Binius* ſaith of the ſame Pope, that he was, *vir ſupra modum ambitioſus*: A man ambitious beyond meaſure? Is it not like to be a faire child, that is begotten of two ſuch monſtrous mothers, couetouſneſſe and ambition?

And thus much of the firſt controuerſie of the Romane Iubile, and the ſeuerall parts thereof.

THE SECOND CONTROVERSIE, OF INDVLGENCES AND IVBILE PARDONS.

This controuerſie is deuided into eight ſeuerall parts. Firſt, of the name of Indulgence. Secondly, whether there be any Indulgences, and of the Spirituall treaſure of the Church. Thirdly, what Indulgence is. Fourthly, of the diuers kinds of Indulgences. Fifthly, of the fruit and vtility of Indulgences. Sixthly, to whom the power of granting Indulgences belongeth. Seuenthly, of the diſpoſition of them that muſt receiue Indulgences. Eightly, whether Indulgences doe any way profit the dead.

The firſt part, of the name of Indulgence.

The Papiſts.

21. Errour. Iſay 6.61. 1 Cor. 7.6. Bellarmine taketh this word Indulgence to ſignifie *remiſſionem pœnarum, quæ remanent luendæ poſt remiſſionem culparum*: The remiſſion of the puniſhments, which remaine to be ſatisfied for, after the remiſſion of the faults, *lib.1. de Indulg. c.1.* And whereas he produceth two ſignifications of this word: that firſt it betokeneth remiſſion. 1. *Prædicare captiuis indulgentiam*: To preach indulgence to the Captiues. Secondly, it ſignifieth facilitie, *This I ſpeake by way of indulgence or conceſſion, &c.* Of theſe two ſignifications, they make one, compounding them together: and ſo take Indulgence for a remiſſion of the puniſhment onely of fauour. *Bellarm. ibid.*

The Proteſtants.

Firſt the place alleadged out of *Eſay* is directly againſt them, for Saint *Luke* interpreting that place, readeth for Indulgence, *ἄφεσιν, remiſſion of ſinnes,* not of the puniſhment only: ſo then Indulgence properly ſignifieth remiſſion of ſinnes.

Secondly, the place alledged out of Saint *Paul* is impertinent: for there Indulgence is taken for *conceſſion:* as *Peter Lombard* very well ſheweth that Indulgence is taken three wayes, for *remiſſion, permiſſion, conceſſion, lib.4. diſt.16. liter. d.* and he vnderſtandeth Saint *Paul* to ſpeake here of *conceſſion:* but it is very improper to take *Indulgence* for *conceſſion, licence, or a grant,* when we ſpeake of ſinnes and the paine due vnto them, both which are pardoned, not by *conceſſion,* but by *remiſſion.*

Thirdly, the Fathers ſo vnderſtand *Indulgence* for the *remiſſion* of the ſinne it ſelfe, as *Auguſtine: Securus ſum, quando me correxero, dat Deus Indulgentiam, &c.* I am ſecure, if I doe amend my ſelfe, God will giue me Indulgence, *Serm.16. in Matth.* And againe, *Vt ad peccatorum mereamur Indulgentiam peruenire &c.* That we may be meete to come or attaine to the Indulgence of our ſinnes: *Serm. de tempor.210.*

Fourthly, ſometime Indulgence is otherwiſe taken, but then it ſignifieth a *conceſſion* of reward, not a *remiſſion* of puniſhment, as *Ambroſe* taketh it: *Hora vndecima intromiſſos in vineam totius diei operarijs diuina indulgentia exæquauit:* The diuine Indulgence did make them, which were ſent into the vineyard at the eleuenth houre equall to them, which laboured all day.

Fifthly, the Ciuill law, which he wreſteth to the contrary, ſo taketh this word *Indulgence,* for a whole remiſſion of puniſhment and fault committed againſt the law: the law maketh two kinds of Indulgences: there is *Indulgentia generalis vel ſimplex,* a generall or ſimple Indulgence; and *indulgentia ſpecialis* a ſpeciall indulgence: the ſimple or generall indulgence did not remit all the puniſhment: as *Cod.lib.9. tit.51.leg.2. Antonin. Non ideo quod indulgentia mea pœna metalli liberatus eſſet, etiam bonorum reſtitutionem impetrauit:* Becauſe by my Indulgence hee is freed from the mettall mines, he hath not therefore obtained reſtitution to his goods. But the ſpeciall indulgence remitted both the penaltie and the infamy, *ibid. leg. 10. Dioclet.* And *leg.4. Alexander. Ex indulgentia reuerſus non tenetur creditoribus:* He that is returned from exile by indulgence, is not bound to his creditors: And *Leg.1. Antonin.* This ſpeciall indulgence was *in integrum reſtitutio:* a reſtitution to the whole: *Vt ſcias quid ſit in integrum reſtituere: honoribus & ordini tuo & omnibus cæteris te reſtituo:* That you may know, what it is to reſtore wholly: I reſtore thee to thy order, to thy honour, and all the reſt: this then is the ſentence of the law: *Sententiæ ſeueritas cum cæteris damnis tranſigere videtur:* The ſeueritie of the ſentence doth paſſe together with all other dammages and inconueniences, *Cod.lib.2.tit.12.leg.4.Seuer.* That is, where the penaltie of the ſentence was remitted, there all other inconueniences as the infamy, diſhonour, tranſgreſſion, offence, were releaſed, which were ſequels of the ſentence: *ex quo pœna remiſſa, & ſequela pœnæ, quæ eſt infamia:* The penaltie being remitted, the ſequell thereof, which is the infamy, is pardoned: ſo ſaith the law, *Cod. lib. 2. tit. 12. leg.3. in gloſſ.*

Of the acceptation and vſe of this word indulgence.

The ſecond part, whether there be any Indulgence in the Church.

This part hath two queſtions. Firſt, of the ſpirituall treaſure of the Church. Secondly, of the power in diſtributing the ſame.

The firſt Queſtion, of the ſpirituall treaſure of the Church: which is diuided into foure propoſitions.

The firſt propoſition, whether good workes be meritorious and ſatisfactory.

The Papiſts.

22. Error.

This propoſition is affirmed by *Bellarmine,* that there is a double price in good works, namely of merit and ſatisfaction, the firſt procureth the reward, the ſecond redeemeth the puniſhment.

First, good works are ſatisfactory. 1. Almes, *Tob.4.10. Almes deliuer from death.* Eccleſiaſticus.3.33. *As water quencheth fire, ſo almes take away ſinnes.* 2. Faſting is ſatisfactorie, as appeareth by the example of the Niniuites. 3. Prayer doth ſatisfie for ſinne, as *Matth.6.12. We pray for forgiueneſſe of ſinnes:* and by this petition ſatisfie for our veniall ſinnes.

1 Tob 4. 10.
2 Eccl. 3. 33.
3 Matth.6.12.

Secondly, the ſame good workes likewiſe are meritorious, 1. Almes, *Matth.25.34. Inherit the kingdome prepared for you, for when I was hungry, ye gaue me meate.* 2. Faſting doth merit, *Matth.6. verſ.8. Your father which ſeeth in ſecret will reward you openly.* 3. So likewiſe God is ſaid, verſ.6. *To reward prayer openly.*

1 Math.25.34
2
3 Matth.6.6.

The Proteſtants.

1.

Confutat. Firſt, the places alleadged prooue no ſatisfaction in our works. 1. You muſt bring better Scripture than *Toby* or *Eccleſiaſticus* (which are not Canonicall) to confirme a point of faith: and yet we denie not but almes may be ſaid to deliuer, not as cauſes of our deliuerance, Pſal.41.1. but as liuely ſignes of our faith, whereby we are delivered, as, *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhall deliuer him*: a man is firſt made bleſſed by the not imputation of his ſinnes by Pſal.32.1. faith. This bleſſedneſſe is teſtified by his charity, and rewarded of God in mercy, by deliverance.

2. Ionas 3.10. 2. The Ninivites faſting ſatisfied not for their ſinne, but only teſtified their repentance, *God ſaw their workes, that they turned from their euill waies*: which repentance God accepted in mercy: otherwiſe how could the Ninivites being idolaters and ignorant of God, merit or ſatisfie.

3. 3. The Lords prayer overthroweth ſatisfaction: for we conclude, *for thine is the glory*: we take not the glory to our ſelues, but aſcribe all to God: forgiueneſſe of the debt is of mercy: where then there is *remiſſion* of grace, there can be no *ſatiſfaction* of worthineſſe.

Secondly, prayer, almes, faſting, are rewarded we grant, but not for the worthineſſe of the worke, but through the gracious acceptance of God. Firſt, the kingdome *is prepared from the foundations of the world*, Matth.25.34. How then can it be merited? Secondly, *When we haue done all that wee are commanded, we muſt ſay we are vnprofitable ſeruants*, Luke 17.10. Thirdly, Saint *Ambroſe* ſaith, De vocat. gent. lib.1. cap.5. *Nulla poſſe tam præclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis iudicium retribuatur*: There can be no ſuch excellent workes, to the which, that which is freely giuen, is rendred by the right of retribution, &c. But of this queſtion of the merit and ſatisfaction of good workes, we haue treated before in the controverſie of good workes, that it were needleſſe and ſuperfluous now to handle the ſame matter againe, whither I referre the Reader.

The ſecond propoſition, whether good works, as they are ſatisfactory, may be applied vnto others.

The Papiſts.

23. Error. BEllarmine alleadgeth Scripture to prooue that good workes as they are meritorious, cannot be communicated to others, which we willingly grant, for a man cannot merit for himſelfe, much leſſe for others: but to confirme this propoſition, that one may ſatisfie for another, he alleadgeth no Scripture at all, *lib.1. de Indulgen.c.2. propoſ.2.*

The Proteſtants.

THe contrary is moſt evident out of Scripture, that all which a man can doe is little enough, yea and to little for himſelfe, much leſſe can he ſatisfie for another.

Matth.25.9. Matth.25.9. The wiſe Virgins make this anſwer to the fooliſh, *We feare there will not bee enough for vs and you*: whereupon *Auguſtine* thus writeth: *Vnuſquiſque pro ſe rationem reddet, nec alieno teſtimonio quicquam adiuvatur apud Deum, cui ſecreta cordis apparent, & vix ſibi quiſque ſufficit, cui teſtimonium perhibeat conſcientia ſua*: Euery man ſhall giue account for himſelfe: neither is a man helped by anothers teſtimonie before God, to whom the ſecrets of the heart are evident: every man ſcarce ſufficeth for himſelfe, to whom his owne conſcience doth beare witneſſe: *ſerm.22. in Matth.*

But if the other words, that follow, be obiected: *Goe to them rather that ſell, and buy for your ſelues*, One cannot ſatisfie for an other. Matth.25.9. *Origen* ſhall make anſwer, who vnderſtandeth by thoſe that *ſell*, the Doctors and Teachers of the Church: *Non omnium habentium oleum, eſt etiam dare ex eo alijs, &c.* It is not the part of all that haue oyle to giue to others, but it belongeth only to them, which are appointed to ſell it: *Congregavit aliquis doctrinam, quæ ei ſufficit ad bene vivendum, non tamen, vt doctor fieri poſſit*: One hath gathered doctrine, which may be ſufficient for himſelfe to liue well, but not to be a Doctor or teacher to others: *Tract.32. in Matth.*

The third propoſition, of the ſpirituall treaſure of the Church.

The Papiſts.

1. Acts 20.28. IT is affirmed that there is an infinite treaſure of the ſatisfactions purchaſed by the paſſion of Chriſt extant in the Church, as it is written, *which he hath purchaſed with his owne bloud*. Secondly, where2. 1 Iohn 2.2. as Chriſt *died for all*, as Saint *Iohn* ſaith, *He is the reconciliation for the ſinnes of the whole world*: and 24. Error. yet the price of Chriſts blood hath not beene applyed to all, the moſt part of men being ſubiect to condemnation: there remaineth then a great deale of the price of Chriſts death, yet to be applied: 3. *Bellarm. cap.2. prop.3.*

The Proteſtants.

1. FIrſt, we acknowledge that the price or vertue of Chriſts blood is infinite, and remaineth in his Church, as a rich treaſure, that can never be ſpent; as a fountaine that can never be dryed vp; as precious balme, that healeth alwaies effectually: and therefore the Apoſtle calleth it, *the riches of his* Epheſ.1.18. *glorious inheritance, and the exceeding greatnes of his power toward vs, which beleeue*. And as one ſaith: *Effuſio iuſti ſanguinis Chriſti tam dives fuit ad precium, vt ſi vniverſitas captivorum in redemptorem ſuum crederet, nullum diaboli vincula retinerent*: The effuſion of Chriſts righteous blood is ſo rich in price, that if all the captiues did beleeue in their Redeemer, the diuels bands could hold none: *ex. epiſt. Gal.*

Secondly,

2. Secondly, but it is vntrue that Chriſt dyed vniuerſally for the whole world, in this ſenſe, that is, for all men whatſoeuer: for Chriſt vouchſafeth not to pray for the world: *I pray not for the world, but for thoſe which thou haſt giuen me:* much leſſe then died he for the world. The Apoſtle then by the *world* vnderſtandeth the whole companie of the people of God, for whom Chriſt died: As S. *Ambroſe* well noteth: *Habet populus dei plenitudinem ſuam, &c. & in electis, &c. ſpecialis quadam cenſetur vniuerſitas, vt de toto mundo totus mundus liberatus, &c.* The people of God then hath a certaine fulneſſe: and there is a ſpeciall kinde of vniuerſalitie in the elect, ſo that the whole world ſeemeth to be deliuered out of the whole world: *lib.1.de vocat. Gent.c,3.*

Whether Chriſt died for all in generall. Iohn 17.9.

3. Thirdly, it is alſo vntrue that any, for whom Chriſt died, are ſubiect to condemnation, or that the price of his blood can be applyed to any, that are not ordained vnto life: Chriſt prayeth thus, Ioh.17.24. *I will that they whom thou haſt giuen me, be with me where I am:* Chriſt prayeth, that all, which are giuen him, for whom he died, ſhould come to euerlaſting glorie: but Chriſts prayer was alwaies effectuall: as hee himſelfe ſaith, Ioh.11.42. *Thou heareſt me alwaies.* Saint *Ambroſe* alſo ſaith: *Chriſtus mortem vincens omnibus, qui ſunt ex eius corpore, vitam acquiſiuit:* Chriſt ouercomming death, hath purchaſed or obtained life to all, that are of his bodie, *in 1.Cor.15.* All then, that are of his bodie, haue ſurely life, and cannot periſh, nor be condemned.

To whom Chriſts death is applyed.

The fourth propoſition, whether the paſsions and ſatisfactions of the Saints belong to this treaſure of the Church.

The Papiſts.

TO this treaſure of the Church belong the paſſions of the bleſſed Virgin *Mary*, and of all other Saints, who ſuffered more than their ſinnes required, *Bellarm.lib.1. de indulgent.cap.2.propoſ.4.* And in the Bull of *Clement.6.* it thus ſtandeth: *Ad cuius theſauri cumulum beatæ Dei genetricis, & omnium iuſtorum merita adminiculum præſtare noſcuntur:* To the heape of which treaſure doe adde helpe, the merits of the mother of our Lord and of all Saints: *Extrau. commun.lib.5.tit,9.c.2.*

35. Error.

1. *Argum.* 1. *Mary* had neither actuall nor originall ſinne to ſuffer for, and therefore her ſufferings are communicable to others.

2. *Iohn* alſo was of a moſt innocent life, and was ſubiect ſcarce to the leaſt ſinnes, and therefore he had no need of his faſting, auſtere life, impriſonment, death, to ſatisfie for himſelfe.

3. Likewiſe the Prophets ſufferings were beyond their ſinnes: as *Iob* complaineth, *I would that my ſinnes, whereby I haue deſerued wrath, and the calamitie which I ſuffer, were laid in a balance; as the ſand of the ſea this would appeare more heauie.* Iob 6.1.

4. Saint *Pauls* ſufferings were many and great: as he doth reckon them vp, 2.Cor.11.26. yet hee had no need of them himſelfe: for he ſaith, *I know nothing by ſelfe.* 1 Cor.4.4.

5. The martyrdome of the Saints is able to redeeme great offences: as Chriſt ſaith, *Whoſoeuer confeſſeth me before men, him will I confeſſe before my father in heauen:* But many of the Martyrs had ſmall offences at the time of their Martyrdome, and therefore there remaineth abundance of ſatisfaction for others: *Bellarm.lib.1.de indulgen.c.2.prop.4.* Matth.10.32.

1. *Anſw.* Firſt, 1. It is blaſphemie to ſay, that any man doth or hath ſuffered more, than his ſinnes require: for this were to accuſe God of iniuſtice, to lay vpon any man that which he hath not deſerued. But the Prophet ſaith otherwiſe, *Lord if thou ſtraightly markeſt iniquities, who ſhall abide it?* God laieth vpon no man ſo much as hee hath deſerued: much leſſe doth any ſuffer more. 2. As for the Virgin *Mary*, ſhe acknowledgeth Chriſt her *Sauiour: My ſpirit reioyceth in God my Sauiour*, and ſo conſequently confeſſeth her ſelfe a ſinner: for he is therefore called Ieſus, a Sauiour, becauſe *hee ſhall ſaue the people from their ſinnes.* 3. Saint *Ambroſe* accordingly ſaith: *Non mirum ſi dominus redempturus mundum diuinam operationem ſuam inchoauit a matre, vt per quam ſalus omnibus parabatur, eadem prima fructum ſalutis hauriret ex pignore:* No maruell, if the Lord being to redeeme the world, did begin his diuine worke in his mother, that ſhe, through whom ſaluation was in preparing for all, ſhould firſt receiue the benefit of ſaluation from her pledge or birth. *lib.2.in 1. Luc.* If ſhe receiued the benefit of ſaluation, what elſe was ſhe ſaued from, than her ſinnes?

Pſal.130 3. Luke 1.47. Matth.1.21. The Virgin *Mary* not free from ſinne.

2 Secondly, concerning *Iohn Baptiſt*, 1. we confeſſe he was an holy man, and endued with great grace, yet not without his ſinnes and corruptions: and therefore confeſſeth, that he had need to *be baptized of Chriſt*, which was, to remiſſion of ſinnes. 2. His afflictions were not laid vpon him as puniſhments for ſinne, but as Gods louing corrections to exerciſe his faith, and prepare him for his kingdome: As the Prophet *Dauid* ſaith, *Before I was afflicted I went aſtray.* Afflictions then to the righteous are not *inflictions for their ſinne*, but admonitions to encreaſe their vertue. 3. Of *Iohn* and of all other it is truly ſaid, as *Hierome* reciteth the Apoſtles words: *Deus concluſit omnes ſub peccato, &c.* God hath ſhut all vnder vnbeleefe, to haue mercy of all, *abſque hoc qui peccatum non fecit:* he onely excepted, that did no ſinne.

Matth.3.14. Pſal.119.67.

3. Thirdly, 1. *Iob* doth confeſſe himſelfe a great ſinner, *that he could not anſwer God one thing of a thouſand*, Iob 9.3. and he confeſſeth with *Dauid*, that God *had afflicted him iuſtly*, Pſal.119.75. for thus he ſaith, Iob 13.26. *Thou makeſt me to poſſeſſe the iniquities of my youth.*

Iob 9.3. chap.13.26. Pſal.119.75.

2. Concerning that place, Iob. 6.2 3. the Latine text doth tranſlate moſt corruptly. 1, There is no mention at all made of ſinnes, but the Hebrew word there vſed, ſignifieth wrath and indignation, which the 70. well expreſſe (ὀργὴν) 2. Where the Latine readeth, *hac granior eſſet*, this would be heauier, as though it were referred onely to his calamitie waighed againſt ſinne, the Septuagint well expreſſe the ſenſe of the Hebrew (though the ſingular number bee vſed) βαρύτερα, *grauiora ſunt*, are heauier in the plurall. 3 The Latine ſaith, *quaſi arena*, as the ſand: ſo is not the Hebrew מחול *meecol*; which ſignifieth *præ arena*, in reſpect of the ſand, or *than the ſand*: as the Septuagint readeth: ſo that this is the meaning, if his griefe and vexation were put into a balance, and weighed with the ſand, they would be found heauier than it: for who can endure this ſenſe, that his afflictions in reſpect his his ſinne were as a light thing to the ſand?

Iobs ſufferings whether greater thē his ſins.

4 Fourthly, 1. Saint *Paul* doth frankly confeſſe of himſelfe, *Chriſt came into the world to ſaue ſinners, of whom I am chiefe*: If he acknowledge himſelfe a ſinner, what reaſon hath any man to extenuate it. 2. *He knew nothing by himſelfe*: that is, in reſpect of the faithfull diſcharging *of his calling*, whereof he ſpake before: his conſcience therein did not accuſe him, yet he ſaith, *hee was not thereby iuſtified*. Much leſſe then is Saint *Paul* able to iuſtifie another. 3. He ſaith, *That I may bee found in him not hauing mine owne righteouſneſſe*. If S. *Paul* diſclaimeth his owne righteouſneſſe, how can it be a ſatisfaction for vs?

1 Tim.1.15. Paul not able to iuſtifie himſelf, much leſſe others. 1 Cor.4.3. Philip.3.9.

5 Fifthly, 1. The Martyrdome of the Saints was profitable to themſelues, God crowning their patience with immortalitie, through Chriſt: but they are not auaileable to vs, but onely for example: ſo S. *Paul* ſaith, *was Paul crucified for you?* Saint *Ambroſe* ſaith well: *Pendebat in cruce filius, &c.* While her ſonne hanged vpon the croſſe, *Mary* offered her ſelfe to the perſecutors, *Si forte ſua morte publico muneri aliquid adderetur, ſed Chriſti paſſio adiutore non eguit*: If ſo ſhee by her death might adde any thing to the publike benefit; but Chriſts paſſion needed no helper: *Inſtitut. virg. c.5.* If the ſufferings of *Mary* could adde nothing to Chriſts paſſion, much leſſe the afflictions of others.

1 Cor.1.13.

The Proteſtants.

THat the ſufferings of the Saints muſt be added to Chriſts ſatisfactions to make vp the treaſure of the Church: we iudge it a moſt horrible blaſphemie, which hath diſliked ſome of the Papiſts themſelues: as *Durand. in 4. diſt. 20. queſt.* 3. whoſe arguments I will propound.

1. The Saints ſatisfactions not to be ioyned with Chriſts.

Argum. 1. The ſatisfaction of Chriſt is of infinite vertue, and therefore there is no need, that the ſatisfactions of the Saints ſhould be ioyned vnto them.

2 Rom.8.18.

2. The Saints are already abundantly rewarded, and farre aboue their deſert, as the Apoſtle ſaith, *I count that the afflictions of this preſent time are not worthy of the glorie, which ſhall be reuealed*: wherefore the Saints ſufferings being ſo fully alreadie recompenſed, cannot helpe toward the expiation of the ſinnes of others.

3. Luke 17.10. Matth.25.9.

3. The Saints neither did, nor ſuffered any thing which they were not bound in dutie to doe and ſuffer: as appeareth, *We are vnprofitable ſeruants, we did that which was our dutie to doe*: And Mat.25.9. the wiſe virgins ſay, *Leſt there will not be enough for you and vs*: *Ergo*, the Saints haue nothing to communicate to others.

4. If by the Saints ſufferings our ſinnes could be *expiated* or redeemed, then might they bee counted our redeemers; but the Scripture onely acknowledgeth Chriſt our redeemer, *Chriſt is made our righteouſneſſe, ſanctification, redemption*.

1 Cor.1.30.

1. *Anſw.* 1. The Saints paſſions are ioyned vnto Chriſts ſufferings, not becauſe theſe are not ſufficient, but for that it is glorious vnto Chriſt, that the Saints ſufferings ſhould not be in vaine, ſeeing they receiue all their efficacy from Chriſt.

2. The Saints ſufferings as they are meritorious, are already abundantly rewarded; but as they are ſatisfactory, they ſhould be in vaine, vnleſſe they were imployed, in the expiation of other mens ſinnes, ſeeing the Saints needed not ſo great labours and ſufferings for themſelues.

3. Euen the obedience of the law, to the which the Saints are bound, is meritorious and ſatisfactory: the Virgins ſpeake not of ſatisfaction, but of the oyle of grace and charity, which euery one keepeth to kimſelfe, and cannot powre forth vpon another.

4. Properly and ſimply Chriſt is our redeemer, becauſe he redeemeth vs from our captiuity, but as a redeemer is largely taken for one that redeemeth from a ſmall debt, ſo the Saints may be ſaid to be our redeemers: if *Nabuchadnezzer* be adviſed by *Daniel* to redeeme his ſinnes by righteouſneſſe, much more the Saints may be ſaid to redeeme our ſinnes by their paſſions: and Saint *Paul* ſaith, *I am made all things to all men, to ſaue ſome*: why might he not be as well ſaid to redeeme them, as to ſaue them? ſeeing the name of Sauiour is as proper to Chriſt, as the name of Redeemer: *Bellarm. lib.* 1. *de Indulgent. c.* 4.

1. Cor.9.22.

1. 1 Cor.15.58. Iſay 63.5. Iſay 48.11.

Contra. 1. The paſſions of the Saints are not in vaine, though they be not ioyned to Chriſts, as ſatisfactory: as S. *Paul* ſheweth, *Foraſmuch as ye know, that your labour is not in vaine in the Lord*: that is, in reſpect of the reſurrection of the iuſt, when all their labours and trauailes ſhall be recompenſed. 2. It is inglorious for Chriſt to haue any ioyned vnto him as a helper: as the Prophet ſheweth, *I looked, and there was none to helpe, therefore mine owne arme helped me*. 3. Though the Saints receiue all their power and grace from Chriſt, yet they receiue no ſuch power, whereby to ſatisfie for others: for the Lord by the Prophet ſaith, *I will not giue my glory to another*.

1. If

2. 1. If the Saints ſufferings are rewarded as they are meritorious ; much more as they are ſatisfactory : for it is more to deſerue a reward, than to ſatisfie for a puniſhment : but the truth is, that the
ſufferings of the Saints, doe neither merit nor yet ſatisfie the wrath of God, but yet their labours
through Chriſt are abundantly recompenſed : *Iacob* confeſſeth, *he was not worthy of the leaſt of Gods*
(temporall) *mercies* ; how much leſſe are the Saints worthie of eternall. 2. Their labours are not in Geneſ. 32.10.
vaine, though thereby they neither ſatisfie for themſelues nor others : for thereby their faith is exercised,
and they learne obedience : *It is good for me, that I haue beene afflicted, that I may learne thy ſtatutes.*
3. And whereas he ſaith the Saints neede not ſo many ſufferings for themſelues, it is blaſphemie : Pſal. 119.71.
for *Iob* for all his vnſpeakable affliction confeſſeth, *he did not anſwer God one thing of a thouſand:* Iob. 9.3.
Quis amplius grunniet dicens, nimium laboramus, nimium ieiunamus, nimium vigilamus, cum nec milleſima, imo nec minima parti debitorum ſuorum valeat reſpondere: Who dare complaine from hencefoorth,
and ſay, we labour too much, faſt too much, watch too much, when he cannot anſwer the thouſandth,
nay not the leaſt part of his debt : *ſer. de quadrupl. debit. Bernard.*

3. Firſt, it is contrary to reaſon and Scripture, that a man ſhould merit by doing his dutie : our Sauiour
ſaith, *Doth he thanke that ſeruant, becauſe he did that, which was commanded him? I trow not :* Luke 17.9.
if it be not thanke worthy, how is it meritorious or ſatisfactorie? Secondly, if the oyle of charity can
not be communicated, then not the price of good workes, which proceede from charitie, being the
fruites thereof : for no workes are good without charitie, as the Apoſtle ſaith, 1. *Cor.* 13.3. then cannot
a man lend the price of his workes, but he muſt alſo lend his charitie, which maketh them precious.
Thirdly, the virgins ſpeake of their iuſtice or righteouſneſſe, which they hold to bee little
enough for themſelues: and ſo *Bernard* expoundeth, vpon theſe words, *Mat.* 25. 8. *Giue vs of your* Matth. 25.8.
*oyle: Stulta petitio ; vix iuſtus ſaluabitur, vix ſanctis iuſtitia ſua oleum ſufficit ad ſalutem, quanto minus
& ſibi & proximis :* A fooliſh petition, the righteous ſhall ſcarce be ſaued, the oyle of their owne
righteouſneſſe hardly ſufficeth the Saints to ſaluation, how much leſſe themſelues and their neighbours:
Noe, Daniel, Iob, ſhall not deliuer a ſonne or daughter, but like as the ſoule, that ſinneth, ſhall Ezech. 14.18.
die. *Sic anima quæ iuſtitiam fecerit, ſola ſalvabitur :* So that ſoule that doth righteouſneſſe, onely ſhall Ezech. 18.20.
be ſaued : *Bernard. ſerm. de virgin.*

4. Firſt, Chriſt hath left neither great nor ſmall debt vnanſwered or vnpaied for, *The blood of Ieſus*
clenſeth vs from all ſinne : and therefore the Saints cannot be ſaid to redeeme vs, no not from the leaſt 1. Ioh. 1.7.
debt. Secondly, you tranſlate corruptly, *Daniel* biddeth him, not redeeme, but *breake off his ſins by*
righteouſneſſe : And ſo man when hee beginneth to doe well, leaueth to doe euill, and by well doing
breaketh off, or ſtoppeth the courſe of the ſinne. Thirdly, *Paul* ſaueth, not as Chriſt ſaueth: he as the
author, *Paul* as the *miniſter of reconciliation :* but there can bee no redemption without paying of a 1. Cor. 5.18.
ranſome : *Ye are bought for a price :* This price becauſe no man could pay but Chriſt, no man can bee 1 Cor. 6. 20.
ſaid to redeeme but Chriſt, as the Apoſtle ſaith : *Chriſt is made vnto vs our righteouſneſſe, ſanctification,* 1 Cor. 1. 30.
redemption : as no man elſe can be ſaid to be our *righteouſneſſe, ſanctification*, ſo neither *our redemption.*

Peter Lombard alſo ſheweth, how Chriſt *propriè dicitur redemptor :* is properly called the redeemer, in reſpect of the Father and Sonne, who are called alſo Redeemers, but not ſo propperly, *lib.* 3. *diſtinct.* 19. *liter. e.* Whereby he inſinuateth, that no creature either properly, or improperly can bee called a Redeemer,

The ſecond Queſtion, of the power of diſtributing the ſpirituall treaſure and Indulgence of the Church.

The firſt Propoſition, whether the ſatisfactions of the Saints may be communicated to others.

The Papiſts.

THat the ſufferings and ſatisfactions of the Saints may be applyed to others, thus they labour to 26. Error.
proue it :
1. Firſt, by that article of the Creede, *I beleeue the communion of Saints :* therefore their ſatisfactions
are communicable. 1 Cor. 12. 15.
2. Secondly, Saint *Paul* ſaith, *I will moſt gladly beſtow and be beſtowed for your ſoules.*
Thirdly, *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh* Coloſſ. 1. 24.
3. *for his bodie ſake, which is the Church :* Saint *Paul* did communicate his ſufferings and ſatisfactions to
the faithfull : *Bellar. in lib. 1. de Indulg. c. 3. propoſ. 1. Rhemiſt. annot. in hunc locum.*

The Proteſtants.

Confut. FIrſt, 1. the argument followeth not, *there is a communion of Saints : Ergo*, ſatisfactions
are communicable : the communion is in things communicable, but ſatisfactions they
cannot communicate, becauſe they haue them not. 2. If they had ſatisfactions and merits, yet they
could no more applie them vnto others, than they doe their faith, which is proper to euery man :
The iuſt ſhall liue by faith. 3. This communion conſiſteth in the mutuall helpe and aſſiſtance Rom. 1. 17.

Rom.1.9. 1 Theſſ.4.18. 1 Theſſ.5.11. 2 Pet.1.13.

of one another, as by prayer, *Without ceaſing I make mention of you:* By mutuall comfort, *Comfort one another:* by exhortation, *Exhort one another:* by teaching, *I thinke it meete to ſtirre you vp by putting you in remembrance.* 4. So *Origen* ſaith: *Cæteri precibus peccata, hic ſolus poteſtate dimiſit:* Others (namely the Apoſtles, of whom he ſpeaketh) remit ſinnes by their prayers, Chriſt by his power, *Hom.24. in Numer.* Chriſt onely then hath power to ſatisfie.

Philip.2.17.

Secondly, how Saint *Paul* would be beſtowed, he ſheweth *Philip.2.17. he would bee offered vp for the ſeruice, λειτουργία, of their faith:* His death then ſerued not for ſatisfaction, but for confirmation of their faith. As Saint *Ambroſe* ſaith: *Chriſti paſſio nobis ſufficit ad ſalutem; Petri & Pauli, contulit ad exemplum:* Chriſts paſſion ſufficeth to ſaluation: *Peter* and *Pauls* paſſion ſerue for example and confirmation, *ſerm.66.*

The ſufferings of the Saints ſerue for confirmation of others, not for ſatisfaction.

Thirdly, 1. Saint *Paul* expoundeth himſelfe in the next verſe, how he ſuffereth for the Churches ſake, *Coloſſ.1 25. Whereof I am a Miniſter according to the diſpenſation of God, which is giuen mee to you ward, to fulfill the word of God.* He did not then ſatisfie for others by his ſufferings, but thereby miniſter to their faith: that by his patience and example of ſuffering, the Word of God *might be fulfilled,* that is, generally receiued, and freely confeſſed of the brethren: as he himſelfe againe ſaith, *Philip.1.13. My bands in Chriſt are famous throughout all the iudgement hall, and in all other places; in ſo much that many of the brethren in the Lord are boldened through my bands, and dare more franckely ſpeake the word.*

2. Saint *Auguſtine* thus interpreteth: *Non dixit preſſurarum mearum, ſed Chriſti, quia membrum erat Chriſti, & in perſecutionibus ſuis, quales Chriſtum in toto ſuo corpore pati oportebat, etiam ipſe preſſuras eius pro ſua portione adimplebat:* He ſaith not my afflictions, but Chriſts, becauſe he was a member of Chriſt, and in his perſecutions, which Chriſt was to ſuffer in his whole body, he alſo fulfilled his afflictions for his part: *Tract. in Ioann.108.* Saint *Paul* then did but for his part ſuffer as a member of Chriſt, as all other his members muſt for their parts.

3. So *Auguſtine* againe ſaith elſewhere, writing vpon this text: *Si in membris Chriſti es, quicquid pateris ab eis, qui non ſunt in membris Chriſti, deerat paſſionibus Chriſti; ideo additur, quæ deerant, menſuram implens, non ſuperfundens: tantum ergo pateris, quantum inferendum erat vniuerſæ paſſioni Chriſti, qui paſſus eſt in capite, & patitur in membris, &c.* If thou art a member of Chriſt, whatſoeuer thou ſuffereſt of thoſe that are not his members, was wanting to the ſufferings of Chriſt: therefore it is added (which are wanting) filling the meaſure, not ouerflowing: therefore thou ſuffereſt ſo much, as was to be laid vpon the whole paſſion of Chriſt; who then ſuffered in the head, and now in the members, *in Pſal.60.* Saint *Paul* then did ſuffer for his part, as all other members muſt for their parts: and the meaſure of affliction is but filled vp, it ouerfloweth not by their ſufferings: *Ergo,* no mans ſufferings doe abound or ouerflow to ſatisfie for another.

The ſecond propoſition, whether the Paſtors of the Church haue power to diſpenſe the ſatisfactions and ſufferings of the Saints, and to grant Indulgences.

26. Error.

THat this power is committed to the Paſtors of the Church, to diſpenſe this ſpirituall treaſure, and thereby to abſolve from all ſinnes, and the puniſhment of ſinnes, to diſpenſe with oaths, vowes, lawes, if there be reaſonable cauſe: thus they would proove it.

Ioh.20.23. Ioh.21.15. Mat.18.18.

1 First, Chriſt ſaith to his Apoſtles and their ſucceſſors, *whoſe ſinnes ye remit, they are remitted;* and to
2 *Peter, Feed my ſheepe, Ioh.21.15.* Here the ſupreme throne of Eccleſiaſticall power is giuen to *Peter.*
3 Likewiſe, *Whatſoeuer ye binde in earth, ſhall be bound in heauen.*

2 Cor.2.10.

Secondly, Saint *Paul* executeth this power, *To whom ye forgiue any thing, I forgiue alſo: for verily if I forgaue any thing, to whom I forgaue it, for your ſakes forgaue I it in the ſight of Chriſt.* Here Saint *Paul* forgiueth vnto the inceſtuous perſon, that, which remained of his penance.

The Paſtors of the Church haue no power to diſpenſe the ſufferings of the Saints to others.

This hath beene the continuall practice of the Church to remit the puniſhment to offenders: and to this purpoſe *Tertullian* and *Cyprian* are alleadged, with diuers Councels, and conſtitutions of the Biſhops of Rome: *Bellarm.lib.1.de indulg.cap.3.prop.2.*

The Proteſtants.

1.

Confutat. FIrſt, 1. our Sauiour ſpeaketh of remiſſion of *ſinnes,* what is this to their *indulgences,* which ſerue to releaſe the puniſhment onely, as they ſay? and the Apoſtles did remit ſinnes not by their owne power, but as miniſters and diſpenſers in Chriſts name: Saint *Peter* denieth, that *by his owne power he had made the lame man goe:* much leſſe by his owne power could hee heale the ſoule.

Acts 3.12.

Acts 20.28. 1 Pet.5.3.

2. First, *feeding the flocke,* is not diſpenſing with them, or exerciſing iudiciall power ouer them, but preaching the word: ſo doth Saint *Paul* expound it, *Act.20.28.* and Saint *Peter,* 1. Pet.5.3. *Feed the flocke of God:* but the Pope vſeth not to preach, therefore he feedeth not. Againe, this *feeding* is not proper only to *Peter,* but common to all other Paſtors, as he himſelfe ſheweth writing to his fellow paſtors.

3. First, our Sauiour ſaying, *Whatſoeuer you binde,* ſpeaketh of binding and looſing of ſinnes, and

not.

The fourth Propoſition.

The Papiſts.

28. Error.
29. Error.
30. Error.

1 BEllarmine here telleth vs, that the Prelates of the Church may diſpenſe Chriſts ſufferings both by the Sacraments, and by their Indulgences; yet the ſatisfactions and ſufferings of the Saints can-
2 not be applied, but by Indulgences: The reaſon is, becauſe their ſatisfactions ſerue onely for the re-
3 leaſe of the puniſhment, not for the remitting of the ſinne: but in the Sacraments, the puniſhment is not remitted without the ſinne, *Bellarm.lib.1.c.3.propoſ.3.*

The Proteſtants.

1. Rom.4.11.

Confut. FIrſt, it is vntrue that the Sacraments doe giue and apply the grace of remiſſion by Chriſts ſufferings: they are ſeales *of the righteouſnes of faith.* It is the property onely of faith to apprehend Chriſt, and to apply his merits: which faith is confirmed and encreaſed by the Sacraments. We doe in the Sacraments ſhew forth the death of Chriſt, 1 Cor.11.26. as *Ambroſe* ſaith, *Euchariſtia myſterium memoria redemptionis eſt:* The myſtery of the Euchariſt is the memory of the redemption, *in 1 Cor.11.* Faith by this memory being renewed and reviued, applieth Chriſt, without faith the Sacraments profit not: the Apoſtle biddeth to examine themſelues, and ſo eate of the bread; which examination is to trie *their faith. Ambroſe* ſaith, *Quid proficiunt Iudæi, quod ſanguine agni domos & poſtes illinunt? quoniam ligna, aut ſaxa prodeſſe non poſſunt:* What doth it profit the Iewes, that they anoint their houſes and poſts with the blood of the Lambe? what can wood or ſtones profit them? *ſerm.12. Pſal.119.* No more doth water, bread or wine profit without faith.

1 Cor.11.26. Sacraments profit not without faith. 1 Cor.11.28. 1 Cor.13.5.

2. Baptiſme ſerueth for ſinnes paſt and to come. Tit.3.5.

Secondly, if in the Sacraments, as namely in Baptiſme, *remittitur omnis pœna ſiue temporalis, ſiue æterna;* all puniſhment of ſinne is remitted, both temporall and eternall, as *Bellarmine* confeſſeth, the application of the ſatisfactions of Saints is ſuperfluous to releaſe the temporall puniſhment, ſeeing it is done already: And that the efficacy of Baptiſme extendeth to the waſhing away of all ſinnes both preceding and following; Saint *Paul* ſheweth, ſaying, that we *are ſaued by the waſhing of the new birth,* and the renewing of the *holy Ghoſt.* If we haue then perfect ſaluation in Baptiſme, what can be added more? So Saint *Hierome: Si baptiſmus nouum hominem facit, & ex toto nouum creat, nihilque in eo veteris hominis reſervatur, non poteſt novo imputari, quod in veteri quondam fuit:* If Baptiſme make a man wholly new, that nothing of the old man remaine, that cannot be imputed to the new man, which was ſometime in the old: *Hieron. Ocean.tom.3.*

3. The puniſhment remitted together with the ſinne. Mark.2.5.

Thirdly, neither doth there remaine any puniſhment before God to be ſatisfied for, the ſinne being once remitted: but we being releaſed of our ſinnes, are alſo exempted from the puniſhment: as Chriſt ſaid to the man ſicke of the palſie. *Thy ſinnes are forgiuen thee;* ſignifying, that together with his ſinne, his ſickneſſe, as it was a puniſhment thereof was alſo looſed. The ſorrowes and griefes that ſtill hang vpon vs doe remaine, as *Auguſtine* ſaith, *Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ:* Either for a demonſtration of our deſerued miſery, the emendation of our fraile life, or the exercitation of our neceſſary patience; *Tract. 124. in Ioann.* Wherefore the ſatisfactions of the Saints applicable by Indulgences, are ſuperfluous, ſeeing there remaineth after remiſſion of ſinnes obtained, no puniſhment before God to be ſatisfied for.

The third part, what Indulgence is.

THis part is divided into foure queſtions: Firſt, whether the Indulgence of the Church be a ſpirituall ſolution, or a iudiciary abſolution. Secondly, whether it be a releaſe, *de pœnitentijs iniunctis vel iniungendis,* of penance already enioyned or to be enioyned. Thirdly, whether it be a remiſſion of the fault, or of the puniſhment onely. Fourthly, whether by indulgence the puniſhment due vnto ſinne be remitted before God.

The firſt Queſtion, whether the Indulgence of the Church be a ſpirituall ſolution only, or a iudiciary abſolution.

The Papiſts.

THis queſtion though it be chiefly controverted among the Popiſh writers themſelues, yet I will briefly ſhew which part commeth neereſt the truth. Some of them thinke, that the Indulgence of the Church is onely an application of the treaſure of the Church, without any iudiciary authority, and ſo a ſolution onely: *ſic Durand. in 4 diſtinct.20. qu.3. Paludan.ibid.qu.4.cum alijs.* Others thinke Indulgence to be nothing elſe, but *iudiciariam abſolutionem,* a iudiciary abſolution, *Franciſcus Mairon.4.ſent.diſt.19.qu.2.* which ſeemeth to be the truer opinion, as I will ſhew afterward. *Bellarmine*

31. Error.

he confoundeth both theſe opinions, and maketh Indulgence not only a iudiciarie abſolution, but a ſpirituall ſolution.

Augum.

not the puniſhment onely : as this place is expounded by that, Ioh. 20.23. *Whoſe ſinnes ye retaine.* Againe, he ſpeaketh to all the Apoſtles : wherefore they all, and their ſucceſſors, and not *Peter* onely haue this power. Further, this power muſt be executed in Chriſts name, verſ. 20. Indulgences then in the name of Saints haue no place here.

Secondly, 1. Saint *Paul* did not enioyne the inceſtuous perſon penance to ſatisfie God for his ſin, 2 1. Cor. 5. 5. but *he was deliuered to Satan, that his ſpirit might be ſaued, &c.* that he might be brought to effectuall ſorrow for his offence : which was accordingly effected. 2. Another end of his ſeparation, was for the example of others, and that the Church might be ſatisfied, whom he had offended : and therefore the Apoſtle writeth to the whole Church, that they would forgiue him, and hold themſelues ſatisfied 2. Cor. 2. 7. with his ſufficient ſorrow. 3 The Apoſtle then remitteth not any puniſhment to the young man due vnto Gods iuſtice, but releaſeth him of the cenſure of excommunication, after he did ſee him ſufficiently to haue ſorrowed. And this power we denie not but the Church hath, to reconcile thoſe againe to the Congregation, and to remit the cenſure of the Church, when the partie hath teſtified his effectuall ſorrow, and ſatisfied the congregation. Thus *Auguſtine* ſaith : *Recte conſtituuntur ab his qui Eccleſiæ præſunt tempore pœnitentiæ, vt ſatisfiat etiam Eccleſiæ* : Certaine times of pennance are appointed by the gouernours of the Church, that the Church may be ſatisfied, *diſt. 1. de pœnitent. c. 84.* Satisfaction then is made not to God, but to the Church, and the releaſing thereof, as a remitting not of the puniſhment of ſinne before God, but of the cenſure impoſed by the Church.

Thirdly, after this manner we denie not but the Church vſed in *Tertullian* and *Cyprians* time to re- 3 concile offenders to the peace of the Church, and many times at the inſtance and requeſt of Martyrs, to remit vnto them ſome part of Eccleſiaſticall cenſure : but this maketh nothing for the applying or communicating of other mens ſatisfactions. *Auguſtine* ſaith, as he is cited, *diſt. 1. de pœnitent. c. 84. In actione pœnitentiæ vbi tale crimen commiſſum eſt, vt qui commiſit à Chriſti corpore ſeparetur, non tam conſideranda eſt menſura temporis, quam doloris* : In the action of penance, where ſuch a ſinne is committed, that he which committed it, muſt be ſeparated from the body of Chriſt, the meaſure of time muſt not be ſo much conſidered, as of griefe, &c. So then the ancient manner of indulgence was this, when the Church ſeeing the vnfained ſorrow of the penitent perſons, in Chriſtian compaſſion, leſt they ſhould be *ſwallowed vp of too much griefe*, as the Apoſtle ſaith, did mitigate the rigor of the ſentence of the Church, and releaſe them of their penance. 2. Cor. 2. 7. This diſcreete and Chriſtian lenitie ought ſtill to be retained in the Church, as *Ambroſe* well ſaith : *Quemadmodum ſe tibi curandum præberet, qui ſe contemptui, non compaſſioni medico ſuo putet futurum? non ſunt pro Chriſti diſcipulis habendi, qui cum ipſi quærunt Domini miſerecordiam, alijs eam denegant* : How ſhould a man commit himſelfe to be cured, when he ſeeth *contempt* rather than *compaſſion* to be in the Phyſitian? they are not to be counted for the diſciples of Chriſt, that ſeeking mercie themſelues, deny it vnto others: *de pœnitent. lib. 1. 1.*

The third propoſition, of the antiquitie and originall of Iubile pardons and Indulgences.

The Papiſts.

IT is affirmed by them, that whereas the beginning, authors, time, and place of other hereſies may be 17. Errour. aſſigned, yet it cannot be ſhewed when Indulgences and Pardons were brought in : and therefore it is moſt like, that they tooke beginning from the Apoſtles time, *Bellarm. lib. 1. de indulgen. c. 3.*

The Proteſtants.

Confut. FIrſt, the propoſition is not true, that all hereſies may bee aſſigned to their ſeuerall authors : as *Bernard* thus witneſſeth of the Heretikes called *Apoſtolici* : *Quære ab illis ſectæ authorem, neminem dabunt* : Aske of them the authour of their ſect, they can ſhew none, &c. the Manichees had *Manes*, the Sabellians *Sabellius*, the Arians *Arius*, beginners of their ſect, &c. but theſe can ſhew none : *Cantic. ſer. 66.*

Secondly, it followeth not, the author of generall and plenarie Indulgences, grounded vpon the ouerflowing ſatisfactions of the Church cannot be produced : *Ergo*, they came from Chriſt and his Apoſtles. *Bernard* ſheweth that this is no good conſequent : ſpeaking of the foreſaid heretikes, *Apoſtolici*, and in the ſame place : *Non eſt ab homine illorum hæreſis, abſit tamen vt per reuelationem Ieſu Chriſti, ſed magis per immiſſionem & fraudem dæmoniorum* : Their hereſie is not from man, yet God forbid it ſhould be by reuelation of Ieſus Chriſt, but rather by the deceit and illuſion of the diuell.

Thirdly, we can produce and demonſtrate the author of their Iubile pardons, which was *Boniface* the 8. *anno* 1300. the firſt inſtitutor of the popiſh Iubile : We denie not, but that before this time in the declining ages of the Church, Indulgences were abuſed, and that *anno* 1170. or thereabout, exception was taken againſt them by the Waldenſes : but at the time aforeſaid, *anno* 1300. when Antichriſt came to his height, the moſt blaſphemous indulgences, and Iubile pardons came in together with the Iubile, which then was inſtituted by *Boniface* 8. as *Polydor Virgil* ſaith of him: *Boniface* the 8. Lib. inuent. 8. cap. 8. *primus omnium Iubileum retulit* : firſt of all brought in againe the Iubile : and *Maſſonius* ſaith, *plenam* In vit. Bonif. 8 *præſtitit debitorum omnium liberationem, &c.* he gaue full deliuerance of all debts to thoſe which viſited the Apoſtles houſes, &c. the author then, by the teſtimony of their owne writers, of their Iubiles and Iubile-pardons may be aſſigned.

☞ *Argum.* His beſt argument is, becauſe Indulgence may be granted to the dead, ouer whom no iudiciary power can be exerciſed.

Anſw. 1. It is well that theſe popiſh Diuines, ſomewhat better aduiſed than their forefathers, doe exempt the dead from their iudiciary Conſiſtories : yet the elder Papiſts haue not beene aſhamed to proceed iudicially againſt the dead : to cite them by proceſſe, call them by name in court, and for not appearing to proceede againſt them as contumacious, to produce witneſſe againſt them, and to condemne and burne them being dead. Thus was *Richard Hun* ſerued being dead, condemned and burnt in Smithfield : ſee his ſtory *Fox* pag. 808. And in like manner were *Bucer* and *Paulus Phagius* proceeded againſt in *Cambridge* before the Cardinals viſitors there : ſee likewiſe the ſtorie *Fox* pag. 1961. 2.

2. *Bellarmine* hath vſed a very ſilly argument : for the dead can neither be abſolued nor condemned by the ſentence of the liuing : God hath diſpoſed of them; and euery one receiueth his finall ſentence at his death: as a man dyeth, ſo he lyeth, and ſo he riſeth: As *Auguſtine* well ſaith : *Vnuſquiſque cum cauſa ſua dormit, cum cauſa ſua ſurgit* : Euery man ſleepeth or dyeth with his cauſe, and with the ſame riſeth againe. So that in this caſe we may apply the Apoſtles ſpeech, *Who art thou that condemneſt another mans ſeruant? he ſtandeth, or falleth to his owne maſter.* Rom. 14. 4. The dead are at Gods diſpoſition, and are no more ſeruants or at the command of the liuing. This place of the Apoſtle is ſo applyed by *Anaſtaſ. decret.*

The Proteſtants.

WE acknowledge a ſpirituall ſolution of ſinne in the Church of God, which is diſpenſed by the miniſtery of the Word, and applicable to all them, which by faith are capable of it : but the Indulgence of the Church, which they make a releaſe onely of temporall puniſhment, is onely a iudiciary abſolution in the outward face of the Church. The indulgence of the Church onely a iudiciary abſolution.

Argum. 1. Such was that indulgence, pardon and forgiueneſſe granted by S. *Paul* to the penitent young man, *To whom you forgaue any thing, I forgiue alſo.* 2 Cor. 2. 10. This was nothing elſe but a releaſing of the offender from the ſentence of excommunication, after he had ſufficiently ſorrowed. The ſpirituall ſolution, and forgiueneſſe of ſinnes, which followed his repentance, he receiued at Chriſts hands: but the outward cenſure was releaſed by the iudiciary power of the Church.

Franciſcus Mairon, one of their owne Doctors, cited before, is of this opinion, that the Indulgence of the Church is but a *Iudiciary abſolution.*

Argum. 2. It further appeareth thus : no eccleſiaſticall Iudge, no not the Pope, can be partaker of that Indulgence, which he granteth to another. Of this opinion are ſome of the Papiſts, *Archidiacon. in cap. de indulg. in c. 6.* and the reaſon is, becauſe no man can abſolue himſelfe : wherefore the Indulgence is onely an abſolution : for as concerning the ſpirituall ſolution of ſinnes, he is as well partaker of it, that miniſtreth it, as he to whom it is miniſtred. And *Bellarmine* here greatly beſtirring himſelfe to ſhew how the Pope may receiue abſolution, reſolueth thus : that he vſeth abſolution to another, but himſelfe is beneficed onely by the ſpirituall ſolution. But the Pope can apply no Indulgence to himſelfe : *Ergo*, it is an abſolution iudiciary : *Bellarm. cap. 6. reſponſ. ad obiect. 7.*

The ſame is proued out of their owne law : *Decret. Gregor. lib. 5. tit. 38. c. 4. Alexand. 3. A non ſuo iudice ligari nullus valeat, vel abſolui* : No man can be looſed or abſolued but of his owne iudge : *Ergo*, Indulgence onely reſpecteth the eccleſiaſticall iuriſdiction, and iudiciary power of the Church, for otherwiſe the ſpirituall ſolution of ſinne may be miniſtred by another, than the proper paſtor, in the preaching of the Word, and applying of other ſpirituall comforts.

The ſecond queſtion, whether Indulgence be for penance enioyned, or to be enioyned.

The Papiſts.

WHen Indulgence is granted, it muſt bee vnderſtood that all kinde of penance is pardoned, 31. Errour. both that which is already enioyned or inflicted, or may be enioyned afterward : arguments he hath none of account, nor yet good reaſon for this aſſertion, *lib. 1. de Indulg. cap. 7. concluſ. 6.*

The Proteſtants.

IT is a moſt abſurd and groſſe thing, that *Indulgence* ſhould not onely diſpenſe, with the penance already inflicted by the ſentence of Church, but to giue licenſe for that which may afterward be incurred: for what is this elſe but to giue men liberty to ſinne, being now exempted from the cenſure of the Church?

Argum. Saint *Paul* doth not ſo, but onely forgiueth the young man and releaſeth that cenſure which he was then vnder for his ſinne paſt, 2. Cor. 2. 6. *It was ſufficient for the ſame man, that he was rebuked of many* : he ſpeaketh of the rebuke and cenſure already paſt, he deliuered him not from any ſentence of the Church, which he might incurre afterward.

Gelaſius to this purpoſe ſaith notably : *Auditum ſub cœlo non legitur, quod eorum voce depromitur, Date nobis veniam, dum tamen nos in errore duremus: neſcio inter quæ mundi prodigia hoc poſſit admitti : remitti culpa de præterito poteſt correctione ſine dubio ſubſequente : nam ſi deinceps ſinitur manſura peruerſitas;*

uerſitas, non eſt benignitas remittentis, ſed conſentientis aſſenſio: It was neuer heard vnder heauen, as they ſay: giue vs pardon, while we notwithſtanding continue in error: I cannot tell among what monſters this may be accounted: the fault may be remitted for the time paſt, correction or amendment following: but if by this meanes their peruerſity doe remaine, it is not a benignity in the remitter, but a conſpiracy in the conſenter: *Gelaſ. epiſt. ad Fauſtum.* Thus then the remiſſion of puniſhment to come, is a further inſtigation vnto ſinne.

The third queſtion, whether an Indulgence bee a remiſſion of the fault, or puniſhment.

The Papiſts.

33. Error. BEllarmine alleageth to this purpoſe certaine diſtinctions, there is a double guilt, either of the ſinne, or puniſhment: the puniſhment is either *naturall*, as death, ſickeneſſe; or *perſonall*, as was the plague ſent vpon the people in *Dauids* time: and it is either in the *internall* court of the conſcience, or the *externall* court of the Church: the internall is of two ſorts, either to ſatisfie God, or the Church.

Then he ſetteth downe this poſition, that by the Indulgence of the Church we are not deliuered from the guilt of any ſinne, veniall or mortall, but of the puniſhment only.

The Proteſtants.

FIrſt, I note certaine abſurdities and contradictions in the foreſaid diſtinctions. 1. Whereas hee maketh the plague in *Dauids* time to be a perſonall puniſhment, and he thinketh that Indulgences may take away perſonall puniſhments, I aske whether the Popes Iubilee-pardons and Indulgences can preuent, or turne aſide the peſtilence: If they were of ſuch force, I thinke the Pope would not ſuffer the plague ſo often to viſit Rome. 2. He maketh the ſatisfaction of the Church to belong to the internall court, whereas the court of the Church is externall.

The ſpirituall indulgence of Chriſt deliuereth both from the ſinne and puniſhment.

Secondly, we ſay that the ſpirituall indulgence of Chriſt in the Church, being applyed and apprehended by faith, doth deliuer vs both from the ſinne and paine: but the Eccleſiaſticall indulgence doth onely releaſe the externall puniſhment not before God, but before men.

Thirdly, this poſition of *Bellarmine* is contrary to the Popes Iubile-pardons, which goe vnder this tenure: *Boniface* 8. *Non ſolum plenam & largiorem, ſed pleniſſimam concedimus veniam omnium peccatorum: extrau. commun. lib. 5. tit. 9. c.* 1. We grant not onely full, and larger, but moſt full remiſſion of all their ſinnes: ſo likewiſe *Clemens* 6. in his Bull: *Suorum omnium obtinerent pleniſſimam veniam peccatorum:* That they ſhould obtaine moſt full pardon of all their ſinnes: *Sixtus* the fourth alſo doth call them, *Indulgentias & remiſſiones peccatorum*, Indulgences and remiſſions of ſinnes.

Bellarmine anſwereth. 1. That whereas ſometime mention is made in the letters of abſolution, *à pœna & culpa*, from the puniſhment and the fault, it is ſo ſaid, becauſe ordinarily abſolution is ioyned with confeſſion, whereby the fault is pardoned. 2. By pardon or remiſſion of ſinnes we muſt vnderſtand the puniſhment. *c. 7. propoſ.* 1.

Contra. 1. But your Indulgences are properly granted, you ſay, without a Sacrament: as *Bellarmine* defineth it, *Indulgentia eſt abſolutio, &c. extra ſacramentum data:* Indulgence is abſolution giuen without a Sacrament, *c.* 8, *in fine*. Then cannot an indulgence take away the fault, which is onely releaſed in the Sacraments: that clauſe therefore, *à pœna & culpa*, in their Indulgences is contrary to their owne doctrine.

2. Neither by plenary remiſſion of ſins can the puniſhment in any ſenſe be vnderſtood. 1. It is called *pleniſſima*, a moſt full pardon, *omnium peccatorum*, of all ſinnes: if moſt full, and of all, how are the ſinnes themſelues excluded? 2. I pray you how doe you vnderſtand your beliefe: *Credo remiſſionem peccatorum*, I beleeue the remiſſion of ſinnes: doe ye beleeue the puniſhment onely remitted, and not the ſinne? vnleſſe your Bull beleeueth otherwiſe than the Creed, as it doth indeed, and bringeth in a new faith. 3. *Boniface* in his Bull maketh this preface: *Quia iuxta officij noſtri debitum, ſalutem appetimus ſingulorum:* Becauſe according to our bounden duty, we ſeeke the ſaluation of all: but to ſaluation, not the releaſing onely of the paine, but the remitting of the debt belongeth.

Fourthly, that the ſatisfactions of Chriſt applied (for ſatisfactions of Saints applicable, we acknowledge none) doe deliuer *à pœna & culpa*, both from the ſinne and the puniſhment, it is euident out of Scripture, Iohn 13.10. He that is waſhed by Chriſt, *eſt mundus totus*, is cleane euery whit: there remaineth then nothing to be waſhed away: And they themſelues confeſſe, that Baptiſme doth waſh away both ſinne and puniſhment: likewiſe the Apoſtle, Hebr. 7. 25. *He is able perfectly to ſaue them, that come vnto God.* If Chriſt then doe ſaue vs perfectly, then both from ſinne and the penalty.

Iohn 13. 10.

Peter Lombard confeſſeth as much: *Per ipſius pœnam, quam in cruce tulit, omnis pœna temporalis: quæ pro peccato conuerſis debetur in baptiſmo penitus relaxatur, vt nulla à baptizato exigatur, &c.* By Chriſts paine, which he ſuffered vpon the croſſe, all temporall paine, which is due for ſinne to them, which are conuerted, is altogether releaſed in Baptiſme, that none at all is exacted of him that is baptized, *lib. 3. diſt. 19. liter. d.* If then there remaine no puniſhment after baptiſme, your Indulgences are nothing worth.

I will conclude with Saint *Ambroſe:* who ſpeaking of the gathering of *Manna*, Exod. 16.18. *He* *that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: Hoc plenius de ſanguine Chriſti intelligitur, &c. Et ſi parum ſumas, & ſi plurimum haurias eadem perfecta eſt omnibus menſura redemptionis*: This is more fully vnderſtood of the blood of Chriſt, though you take little or draw much, there is the ſame perfect meaſure of redemption to all, *Epiſt*.1. Wherefore if by Indulgences, neuer ſo little of Chriſts blood be applyed, the redemption is perfect, both from the ſinne and penalty, for otherwiſe it ſhould not be perfect.

The fourth queſtion, whether the Indulgences of the Church, deliuer from the puniſhment of ſinne, not onely before the Church, but before God.

The Papiſts.

IT is ſo affirmed by *Bellarmine*, that by the cenſure of the Church impoſed vpon offenders, they do not onely ſatisfie the Church, but God alſo, and ſo conſequently the Indulgence of the Church doth ſet them free from the guilt of the puniſhment of ſinne, both before God and men. 34. Error.

1. *Argum*. 1. *Matth*.18.18. *Whatſoeuer yee looſe in earth, ſhall be looſed in Heauen*: if it be looſed in heauen, then before God.

2. 2. Penance voluntarily aſſumed, or priuately enioyned, cannot be for example ſake to ſatisfie men, therefore thereby God is ſatisfied: as *Pſal*.6.6. *I water my couch euery night with teares.* Pſal.6.6.

3. 3. *Tertullian* ſaith: *Qui per delictorum pœnitentiam inſtituerat domino ſatisfacere*: Which had purpoſed to ſatisfie God by the penance of his ſinnes: *lib. de pœnitent*. *Cyprian* alſo is alleaged: *Dominus noſtra ſatisfactione placandus*: God is to be pleaſed with our ſatisfaction. Likewiſe *Auguſtine*: *De ijs, quæ facta ſunt, ſatisfiat Deo per pœnitentiæ dolorem*: God muſt be ſatisfied for the things that are done by the ſorrow of repentance: *Ergo*, God is ſatisfied by penitentiary workes: *Bellarm. cap*. 7. *prop*. 4.

The Proteſtants.

Confutat. 1. FIrſt, we grant that the ſpirituall diſpenſation of the Church doth truly looſe the penitent perſons by faith in Chriſt, both from the ſin and puniſhment: but that Indulgence which onely releaſeth the puniſhment, is but a relaxation before the Church, therefore this place, which is vnderſtood of looſing and binding of ſinnes, is vnproperly alleaged for the releaſe of the puniſhment onely.

2. Secondly, 1. Voluntary and priuate repentance, though it be not to the eye of the world, to ſatisfie men: yet it is profitable more effectually to humble their owne ſoule; as *Auguſtine* ſaith ſpeaking of prayer, which may be applyed alſo to outward ſorrow for ſinne: *vt his ſeipſum magis homo excitat ad orandum,—illiſque rurſus viſibiliter factis, inuiſibilis animi affectus augetur*: By the geſture of the body, as the bowing of the knees, the ſpreading of the hands, a man doth ſtirre vp himſelfe to prayer; and theſe things being viſibly done, the inuiſible affection of the ſoule is encreaſed: *de cur. mortuor. cap*.6. 2. It followeth not then; In priuate repentance, man is not ſatisfied: *Ergo*, God is ſatisfied: for there is an other ſatisfaction beſide, when a man by ſufficient ſorrow and puniſhment, as it were taken of himſelfe, doth ſatisfie his owne ſoule: and beſide; priuate repentance, though it preuaile not to ſatisfaction, yet it is auailable to effectuall contrition, and vnfained conuerſion.

3. Thirdly, concerning the teſtimony of the Fathers. Firſt, we deny not but ſome of them doe vſe that phraſe of ſpeech, *to ſatisfie God by repentance*: but not in the popiſh ſenſe, to ſatisfie Gods iuſtice, for *Tertullian* ſpeaketh of ſatisfying for ſinne: yet the Papiſts themſelues hold no ſatisfaction in penance for ſinne, but for the puniſhment onely. Secondly, God then is ſaid to be ſatisfied, that is pleaſed with the worke of repentance: as the Apoſtle ſaith, *Heb*.13.17. *With ſuch ſacrifice God is pleaſed or delighted*: his iuſtice is not ſatisfied, but his will pleaſed in Chriſt, when he ſeeth his pleaſure obeyed by our repentance: So *Bernard* vnderſtandeth ſatisfaction. *Condigna ſatisfactio eſt malefacta corrigere, & correcta non reiterare*: It is condigne ſatisfaction, to correct euill deeds, and not to iterate or doe them againe, *proœm. de inter. dom*. But this is no ſatisfaction to Gods iuſtice for a man to turne from his euill wayes, otherwiſe than as God through Chriſt is well pleaſed therewith. Thirdly, there are then foure kinds of ſatisfactions: the *firſt* is to God: the *ſecond* to the Church publikely: the *third* to men whom we haue offended priuately: the *fourth* to a mans owne ſoule: the firſt by vs can be no way performed: for as *Iob* ſaith, 9.3. *We cannot anſwer God one thing of a thouſand*: *Vix milleſimæ parti debitorum quis valeat reſpondere*: a man can ſcarce anſwer the thouſandth part of his debt to God: *Bernard de quadrapl. debit*. This ſatisfaction to Gods iuſtice we muſt wholly remit vnto Chriſt, the other three ſatisfactions are in mans power: firſt, to ſatisfie the Church, *It is ſufficient for the ſame man, that he was rebuked of many*: *Arauſican. concil*. 1. *decret. ex Gratian*. The ancient forme of excommunication was this: *Authoritate Dei & iudicio ſancti ſpiritus è gremio ſanctæ matris Eccleſiæ eliminamus, quouſque reſipiſcant & Eccleſiæ ſatisfaciant, &c*. By the authoritie of God and his holy ſpirit, we caſt them out of the boſome of the Church, vntill they repent, and ſatisfie the Church. Secondly, our brother whom we haue offended, muſt be ſatisfied; as *Zacheus* reſtoreth foure fold, that which he had wrongfully gotten, *Auguſtine* alſo ſaith: *Peccaſti in fratrem, fac ſatis & ſanatus es*: Haſt thou offended againſt thy brother, ſatisfie him, and thou art healed: *Serm*.16. *in Matth*.

2 Cor.2.6.
Foure kinds of ſatisfaction.

Luke 19.8.
What ſatisfaction is in mans power.

Thirdly, by godly repentance a man doth ſatisfie his owne ſoule, and cleare his conſcience by puniſhing of himſelfe: as 2.Cor.7.11. 2 *Cor.*7.11.this godly ſorrow, *what great care hath it wrought in you,&c.what puniſhment, &c. you haue ſhewed your ſelues in all things that you are pure in this matter.* To this purpoſe S. *Auguſtine, Quid aliud eſt ieiunium, quam debita membrorum ſatisfactio : membra enim ſatisfacere debent propter peccata, quæ commiſerunt ; vnde ſi quis in gula peccauerit, ſatisfaciat ieiunio—ſi oculus peccabit, claudatur :* What elſe is faſting, but a due ſatisfaction of the members : for the members muſt ſatisfie for the ſinne they haue committed:if a man haue ſinned in gluttony,let him make ſatisfaction by faſting ; if the eye haue ſinned, let it be ſhut : *Ad fratrem in erem.ſerm.*24. All theſe kinds of ſatisfactions we admit, but Gods iuſtice cannot be ſatisfied by vs : Chriſt onely hath ſo ſatisfied God for vs, both for ſin and puniſhment, and appeaſed his wrath, and *ſlaine hatred by his croſſe, and reconciled vs to God,Epheſ.*2.16. *Auguſtine* well ſaith (to conclude this point) *Fateor, quia peccaui & conſcientia mea non ſufficit ad ſatisfactionem ; ſed certum eſt, quod miſericordia tua ſuperat omnem offenſionem :* I confeſſe I haue ſinned, and my conſcience deſerueth damnation, but my repentance ſufficeth not for ſatisfaction : but it is certaine, that thy mercy exceedeth all tranſgreſſion: *Tom.*9.*meditat,c.*39.

Laſtly, we haue one of their owne ſide againſt them : *Petrus Paludanus,* who affirmeth, that veniall ſinnes and not the puniſhment onely are releaſed by Indulgences : *In* 4.*diſt.*20.*qu.*4.

The fourth part, of the diuers kinds of Indulgences.

The Papiſts.

35. Error. Bellarmine rehearſeth fiue kinds of Indulgences, and he iuſtifieth them all ; 1. There is an Indulgence of forty dayes, which is a releaſe of the penance which was to be done forty dayes.

36. Error. 2. There is an Indulgence of the third or fourth part of their ſinnes,that is, of the puniſhment due for ſo much of their ſinnes.

37. Error. 3. An Indulgence plenary was from the whole puniſhment : and ſome time Indulgences are granted for ten or twenty thouſand yeeres ; for euery mortall ſinne deſerueth a penance of three or ſeuen yeeres : then ſo many blaſphemies and other ſinnes, as are by ſome committed euery moment, deſerue many thouſand yeeres penance : which notwithſtanding by the ſharpneſſe of Purgatory paine, may be ſatisfied for in three or foure hundred yeeres.

38. Error. 4. Indulgences are granted to ſome in their life time, to ſome in the point of death.

39. Error. 5. Some are *temporary,* for a time as limited to dayes or yeeres,ſome are *perpetuall,* which are tyed to places, Churches,altars,or to things moueable, as to *roſaries,holy graines,&c.*All theſe kinds of Indulgences *Bellarmine* holdeth to be good and godly : but for this we muſt take his word, for Scriptures or good reaſons he hath none.

The Proteſtants.

1. First, 1. if your Indulgences doe releaſe the puniſhment due to Gods iuſtice, what great preſumption is it for you,to limit God to fortie daies,that the puniſhment of the offender ſhould for that time be ſuſpended : this was the ſinne of Iſrael, Pſal.88.41. *Circumſcripſerunt Deum Iſrael :* They limited the God of Iſrael. 2. Likewiſe *Bellarmine* hath this poſition, that Indulgences doe not take away the paines, that are enioyned in courts eccleſiaſticall : *cap.*7.*prop.*3. and yet heere he ſaith, that *indulgentia quadragena,* this Indulgence of fortie dayes is a releaſe of penance, which was to be done forty daies : which penance is inflicted by the Church. Thus he is found contrary to himſelfe. 3. I haue ſhewed before that the releaſe of puniſhment to be inflicted,is contrary to the Scriptures and the ancient practice of the Church : ſee before. *error.*32.

2. Secondly, if your Indulgences doe releaſe from puniſhment before God,then they ſhould not releaſe from the third or fourth part onely,but from the whole puniſhment: for where God pardoneth, Pſal.68.28. he forgiueth all : he worketh perfectly, *Finiſh, O Lord, that which thou haſt wrought in vs :* and the Eccleſ.3.14. wiſe man ſaith : *I know, that whatſoeuer God doth, it ſhall be for euer, to it can no man adde, and from it can none diminiſh.* 2. Neither when the Church forgiueth, doth it pardon onely in part,but wholly ; as 2 Cor.2.8.10. 2 *Cor.*2.8. *Confirme or ratifie your loue toward him* ; verſ.10. *I forgaue in the ſight of Chriſt,* that is freely from the heart:thus was the young man fully reſtored to the Church,and not in part onely : likewiſe Philem.15.17. Philem.15. Saint *Paul* writeth vnto him to receiue his ſeruant *Oneſimus, Who had offended him, for euer* ; verſ. 17. *receiue him as my ſelfe :* that is, freely, franckly, wholly, fully. 3. But this releaſing of the third or fourth part of penance is but a popiſh tricke for their further aduantage, that looke how many parts men would be releaſed of, they ſhould pay ſo many pounds more.

True Indulgence and forgiueneſſe is not from part of the puniſhment, but the whole.

3. Thirdly, 1. Plenarie indulgence from the whole puniſhment of ſinne, is but an encouragement to ſinners, and a meanes to make them more ſecure : for though they ſinne, yet they are free from puniſhment ; Chriſt ſaith otherwiſe to the lame man, Iohn 5.14. *Sinne no more, leſt a worſe thing happen vnto thee :* Chriſt releaſeth him for that preſent, of the puniſhment of his ſinne, the lameneſſe of his body, but he giueth him no generall warrant. To this purpoſe *Gelaſius* as I cited him before, and as he is alleaged, *cauſ.*24.*queſt.*2.*c.*2. *It was neuer heard of which ſay they, Date veniam, dummodo nos in errore duremus :* pardon vs, that we may continue in error ſtill : Secondly, they are blaſphemous

Indulgences for 20. thouſand yeeres, blaſphemous.

indulgences, that are made for twenty thouſands of yeeres: for thus they take vpon them to releaſe eternall puniſhment, which is contrarie to their owne doctrine: for that puniſhment which is extended beyond the time of purgatory, which ſhall end with the worlde, muſt needs be the euerlaſting puniſhment of hell. 2. If then they can giue indulgence for hell puniſhment, they can deliuer damned ſoules, which is an horrible blaſphemie, and contrary to the Scripture, *They cannot come from thence to vs:* and how farre are they then from that hereſie, that diuels and all in the end ſhould be ſaued, which is confuted by Saint *Auguſtine. lib.21. de ciuitat. c.17.23.* 3. It is true that a mans ſinnes may bee ſo great and ſo many, as that he may be worthie not onely of twentie thouſand yeeres, but euerlaſting puniſhment: as he giueth inſtance of ſuch as blaſpheme euery moment; but doe yee thinke ſuch obſtinate and incorrigible ſinners capable of your indulgences? you are very lauiſh of the treaſure of the Church, to grant it to ſuch. 4. And ſeeing your purgatorie paine is imagined to bee ſo great, that one day of puniſhment there is anſwerable to many yeeres of penance in this life, how can three or foure hundred yeers paines in purgatorie ſatisfie for twentie thouſand? and miſerable comforters are ye, to appoint men ſo many hundred yeeres puniſhment in purgatorie: it is nothing elſe but to feare them, that they may giue the more money not to come there. 5. But though *Bellarmine* be not aſhamed of theſe blaſphemous indulgences for twenty thouſand yeeres, who taketh vpon him euery where to defend the moſt groſſeſt points in poperie: yet ſome of the learned papiſts are more modeſt, who thinke that ſuch indugences are neuer granted by the Pope, but deuiſed of the pardoners for their gaine: *Gerſon in tract. de abſolut. ſacrament. Dominic. a Soto in 4. diſtinct. 21. qu. 2. artic. 1.* and ſo *Bellarmine* himſelfe alleadgeth.

Luke 16.16.

4\.

No temporall puniſhment can be releaſed after death by the indulgence of the Church.

Iob 33.23.

Fourthly, 1. I pray you from what puniſhment doe you releaſe men at the point of death? ſeeing there remaineth none but in hell, from the which (ſay you) you releaſe not: for your purgatory fire is but a popiſh ſcarrebugge to feare thoſe with, that beleeue your lies: ſeeing the theefe, that had ſo many ſinnes to be purged of, and made no ſatisfaction for them, went ſtraight from the croſſe to Paradiſe, which I thinke you will not ſay was in Purgatory. 2. A man vpon his death bed being truly contrite, may be comforted with the declaration of the forgiueneſſe of his ſinne in Chriſt, as it is in Iob 33.23. *His ſoule draweth neere to the graue, and his life to the buriers: if there bee a meſſenger with him, to declare vnto man his righteouſneſſe:* but puniſhment there remaineth none to bee releaſed to him, that dieth in the faith of Chriſt. 3. Vnleſſe we count it a puniſhment for the body to lye in the graue: but from this, not your *indulgence*, but Chriſts *omnipotence* ſhall free vs at the latter day: as your maſter ſaith: *A temporali pœna nos penitus liberabit in futuro, cum nouiſſima mors inimica deſtruetur, adhuc enim expectamus redemptionem corporis:* From temporall paine he ſhall fully free vs hereafter, when as the laſt enemy death ſhall be deſtroyed, for we yet looke for the redemption of our bodies, *lib. 3. diſtinct. 19. lit. c.*

5\.

Marke 2.7.

Indulgences not limited to Altars, Churches, and ſuch like.

Fifthly, it is moſt groſſe and abſurd, to limit the power of indulgences to altars, Churches, or any other thing without life and ſenſe. 1. The Phariſes were not ſo blind, for they held this as a principle, *that none can forgiue ſinnes but God,* Marke 2.7. What then doe ye elſe, but make ſtones and walles as Gods to forgiue ſinnes? 2. The Prophet *Haggie* ſheweth that a mans *garment touching holy fleſh is not holy,* Hag. 2.23. your altar ſtones haue no greater vertue, than the holy fleſh of the ſacrifices, nor yet ſo much, becauſe that was of Gods inſtitution, the other is of your owne inuention, how can they then make holy thoſe that touch them? 3. We may ſay then as *Ambroſe* of the poſtes and ſtones of the Iewes houſes, which they ſtriked with the blood of the Lambe: *Quid ligna & ſaxa prodeſſe poſſunt?* What can wood or ſtones profit. *ſerm. 12. in Pſalm. 119.*

6\.

The time of penance longer or ſhorter, according to the quality of the offence.

Sixthly, to conclude then: we may find that in the ancient former times, there were diuers kinds of penance enioyned for yeeres more or leſſe according to the quality of the offence: As players at dice had one yeeres penance appointed. *Eliberin. 79.* They which were preſent at the pagans feaſts, two yeeres. *ibid. can. 55.* They which, though conſtrained, did eate in idoll temples, foure yeeres. *Ancyran. c. 5.* They which obſerued diuinations, fiue yeers. *concil. Ancyran. can. 23.* They which were threatned and ſo ſacrificed, did penance ſixe yeeres. *ibid c. 6.* They which did twice ſacrifice to idols, ſeuen yeeres. *Ancyran. can. 8.* They which perſwaded others to ſacrifice ten yeeres *ibid. can. 9.* They which lay with bruit beaſts, twentie yeeres. *Ancyran. can. 16.*

We alſo confeſſe that this power was left to the gouernors of the Church, to ſhorten theſe times of penance according to the contrition of the offender: as it was thus decreed. *Nicen. 1. can. 11. Quicunque cum omni timore & lachrimis conuerſationem ſuam non verbis ſolum, ſed opere demonſtrant, licebit Epiſcopo humanius circa eos aliquid ſtatuere:* Whoſoeuer with feare and teares doe not onely in word, but in deed ſhew their conuerſation, it ſhal be lawfull for the Biſhop to ſhew them fauour. &c. But theſe were relaxations of penance inflicted by the Church, no indulgences of puniſhment, not enioyned by the Church, before God.

The fiſt part, to whom Indulgences are profitable.

The Papiſts.

4. Error.

THey hold that indulgences are profitable to all whoſoeuer, not onely to notorious and publike offenders, but euen to thoſe that are tending to perfection: his reaſon is this: becauſe it is profitable to all to be deliuered from thoſe things, which hinder them from eternall life; but ſuch is the temporall paine of Purgatory, which keepeth them backe a while, that they cannot goe to heauen. *Bellarm. cap.* 10.

1 Iohn 1.10. Indulgences of temporall puniſhment not profitable to the righteous. 1 Tim. 1. 10. Iob 23.10. Philip. 1.23.

Anſw. 1. We grant that all men though neuer ſo perfect haue need of Chriſts indulgence in the remiſſion of their ſinnes, for there is none that ſinneth not: as Saint *Iohn* ſaith, *He that ſaith he ſinneth not, is a lyar.* 2. But as for the externall indulgences of the Church (for other indulgence from the puniſhment onely we acknowledge none) they belong not to the innocent and vertuous liuers, but to offenders that muſt be reſtrained by the cenſures of the Church: for as the Apoſtle ſaith, *lex non eſt poſita iuſtis:* the law is not giuen to a righteous man. 3. Doth your purgatory paine then hinder mens going to heauen? it is a ſhame for you then to driue ſo many ſoules thither, if you can keepe them from thence by your plenary indulgences. 4. If purgatory were ſuch a place as you imagine it, where men are purged from their ſinnes, and ſo made fitter to goe to heauen, it is no hindrance but a furtherance to them: like as the fire doth no hurt to the gold that is purified by it: as *Iob* ſaith, *exibo vt aurum,* I ſhall come forth like gold. 5. And they which are perfect, in your owne doctrine ſhall not goe to Purgatory, but ſtraight to heauen: as *Paul* preſently vpon his diſſolution knew he ſhould be with Chriſt. And it is an approued ſaying among you: *Iniuriam facit martyri, qui orat pro martyre:* He doth iniury to a martyr that prayeth for him, that is, ſuppoſing him to be in Purgatory, for they onely of the dead are not to be prayed for in your ſenſe: if all then need not feare Purgatory, then indulgences are not profitable to all.

The Proteſtants.

THat indulgences of the Church are not profitable to the iuſt and righteous, it is thus prooued.

Pſalme 119.71. 1 Peter 1.23.

Argum. 1. It profiteth not to be deliuered from that which worketh vnto a mans ſaluation: but the afflictions and puniſhments of this life are ſuch, as the Prophet ſaith. *It is good for me that I haue beene afflicted,* and the Apoſtle ſaith, Chriſt ſuffered for vs, leauing for vs an example that we ſhould follow his ſteps: *Ergo,* from ſuch temporall afflictions, indulgences are not to be ſought.

Romanes 1. 17.

2. It is better for a man to liue by himſelfe and his owne faith, than to ſeeke ſatisfaction by another: but the iuſt liueth by his faith: *Ergo,* he needeth not another mans ſatisfaction.

1. *Anſw.* 1. Firſt, ſuch afflictions as further their ſaluation, are not to be ſhunned: but ſuch as withhold from entring into heauen, as is the temporall paine of Purgatory.

2. Secondly, as it is better for a man to goe vpon both legges, than one: ſo to relye vpon other mens ſatisfactions as well as his owne, is a ſafer and more ſure way: *Bellarm. cap.* 10. *reſponſ. ad* 1. & 3. *obiect.*

1. *Contra.* Firſt, if you grant all temporall paines profitable, but onely the ſuppoſed torments of Purgatory, then are no paines or puniſhments at all left, to be releaſed by your Indulgences: for your purgatory fire hath beene long agoe quenched by the water of life flowing from the Scriptures: 1. *Chriſt hath by himſelfe purged our ſinnes:* we doe not purge them our ſelues. 2. The Scripture acknowledgeth but two places after this life, *heauen or hell: Tribulation and anguiſh ſhall be vpon the ſoule of euery one that doth euill: but to euery one that doth good, glory and honour.* So ſaith S. *Ambroſe: Qui non intrat regnum, neceſſario remanet in inferno:* He that entreth not into the kingdome, remaineth in hell, *ſerm.* 22. 3. That ſtate wherein a man dyeth cannot be altered: *Euery man ſhall receiue according to the things done in the body. Ambroſe* alſo ſaith: *Mors deteriorem ſtatum non efficit, ſed qualem in ſingulis inuenerit, talem iudicio futuro reſeruat:* Death maketh not a mans ſtate worſe, but as it findeth euery one; ſo it reſerueth them to the iudgement to come, &c. But concerning the vanity of this deuice of Purgatory, I haue treated before at large, *Contra.* 9. *qu.* 1. *part.* 2. 2. If Purgatory be ſuch a place, as they imagine, which ſerueth to purge away the reliques of ſinne, it is no hindrance but a furtherance: like as the rodde of correction is profitable to the child, and *doth deliuer his ſoule from hell.* 3. If Purgatory be a let becauſe it ſtayeth the ſoule a while from heauen: by the ſame reaſon alſo all the afflictions of this life are lets: for as the Apoſtle ſaith, *While we are at home in the body, we are abſent from the Lord.*

Hebrewes 1. 3. Romanes 2. 9. No purgatory after this life. 2 Cor. 5. 10. Prou. 23. 13. 2 Cor. 5. 6.

2. Secondly, 1. the ſimilitude which he vſeth is not fitly or properly applied, which rather may be turned thus: that as it is better for a man to goe vpon his owne legs, than to leane vpon anothers ſtaffe; and if he can goe vpright of himſelfe, to lay hold of another is but an hindrance: ſo in the matter of ſaluation it is better to truſt to a mans owne faith. 2. So the Scripture ſaith, *The iuſt ſhall liue by faith,* that is, euery one by his owne faith: As, *The ſoule that ſinneth ſhall dye,* Ezech. 18.20. No man ſhall beare anothers puniſhment: ſo no mans faith can profit another: *Qui per vos peccaſtis per vos erubeſcatis:* They that ſinne by themſelues, muſt repent by themſelues: *Cauſ.* 33. *diſtinct.* 1. *c.* 88.

Romanes 1.17. Ezech. 18.20.

THE

The ſixth part, to whom the power to grant Indulgences belongeth.

The Papiſts.

1. 41. Error. Matth. 16.19. First, the power of granting Indulgences doth reſt onely in the Pope as the ſucceſſor of *Peter*, to whom Chriſt ſaid, *Whatſoeuer you looſe in earth, ſhall be looſed in heauen*, Matth. 16.19.

2. 42. Error. Secondly, plenary Indulgences can onely be granted by the Pope, neither by Cardinals, whoſe indulgences exceed not an hundred dayes, neither by Biſhops or Metropolitanes, who can grant indulgences but for one yeere in the dedication of Churches, and for forty dayes at other times: nor yet by generall Councels.

3. 43. Error. Thirdly, Biſhops receiue this power to giue indulgences not immediately from God, but from the Pope, from whom alſo they receiue their iuriſdiction: and this is an argument thereof, becauſe the Pope may make voide indulgences granted by Biſhops: but ſo can he not orders and Sacraments miniſtred by them.

4. 44. Error. Fourthly, Pariſh paſtors haue no power to giue indulgences, but by commiſſion from the Pope, or their Biſhop; becauſe they are the Princes of the people of God, to whom it belongeth to diſtribute the common goods of the Church.

5 45. Error. Fifthly, the power of Order is not neceſſary to giue indulgences, but the power of iuriſdiction onely, and therefore the Pope or Biſhop may grant indulgences, though they bee not in Orders.

6. 46. Error. Sixthly, neither is this power of indulgences loſt by any deadly ſin: *ſic Bellar. lib. de Indulg. cap.* 11.

The Proteſtants.

1. The keyes not committed onely to *Peter.* First, the keyes of the Church to binde or looſe, open or ſhut, were no more committed to *Peter*, then vnto the reſt of the Apoſtles: as Saint *Hierome* well noteth: *Cuncti claues regni cœlorum accipiunt, & ex æquo ſuper eos eccleſiæ fortitudo ſolidatur:* All the Apoſtles receiue the keyes of the kingdome, and the ſtrength of the Church equally is founded vpon them all, *lib.* 1. *aduerſ. Iouinian.* For as in this place the words ſeeme to be ſpoken to *Peter*, though for, and in the name of the reſt: ſo elſewhere the commiſſion is granted generally to all, *Whatſoeuer you binde in earth, &c.* And, *Whoſe ſinnes you remit, they are remitted.* Matth. 18.18. Iohn 20.23.

2. Secondly, 1. plenary Indulgences properly ſo called, which are of all ſinnes, neither Pope, Cardinall, nor Biſhop haue power to grant, but they are reſerued onely to Chriſt: *The blood of Chriſt* (onely purgeth) *from all ſinne.* 1 Iohn 1.7. 2. In the adminiſtration of the Church-keyes, the Pope hath no preeminence before other Biſhops, but they haue the ſame power in their dioceſſe, which he hath in his: as Saint *Peter* diſdaineth not to call the reſt of the paſtors Elders, and himſelfe συμπρεσβύτερον, a fellow Elder, *and he exhorteth them to feede the flocke*: not taking this office of feeding wholly to himſelfe. 1 Peter 5.1. 3. Yet though *Peter* be prooued to haue had a ſuperiority, it is not ſtraight derived to the Pope, who is not his true ſucceſſor. Saint *Ambroſe* ſaith: *Oues Chriſti non ſolum tunc ſuſcepit beatus Petrus, ſed & nobiſcum eas ſuſcepit, & cum illo eas ſuſcepimus omnes:* The ſheepe of Chriſt bleſſed *Peter* did not then onely receiue, but he tooke them together with vs, and we with him: *de dignit. ſacerdot. c.* 2. 4. As for that diſtinction of plenary Indulgences for forty, an hundred dayes, for a yeere, it is but a Romiſh deuice, and of no antiquity, for the Popes aduantage, and as a ſteppe to lift vp the Pope into his chaire of pride, that in euery caſe ſtill a prerogatiue may be reſerued to him. Plenary indulgences not peculiar to the Pope. 5. The office and calling of Cardinals is one of the Popes creatures, and what priuiledge they haue, we doe not greatly force: it is grounded rather vpon cuſtome, than any law, as *Bellarmine* confeſſeth *cap.* 11. we hold both the calling of them, with all their immunities to be Antichriſtian, as I haue ſhewed before, *Contr.* 5. *qu.* 3. *part.* 3. 6. Concerning generall Councels, that they haue authority aboue the Pope, I haue likewiſe prooued before, *Contr.* 3. *qu.* 7. whither I referre the reader: And that Councels may alſo giue plenary Indulgences as well as the Pope, it appeareth both by their practice: for ſo did the Councell of *Baſil*, wherein *Panormitane* alloweth the act of the Councell, a great popiſh Doctor, though *Bellarminus* call it a ſchiſmaticall Councell: And beſide, of this iudgement are *Felinus ſer. de indulg. num.* 28. *Dominic. à Soto, Nauarrus*, with others cited by *Bellar. cap.* 11.

3. Acts 20.28. Biſhops and Paſtors haue their calling from God not from the Pope. Thirdly, Biſhops and Paſtors receiue their calling from God, and not from the Pope: Acts 20. verſe 28. *Spiritus ſanctus conſtituit vos Epiſcopos, &c.* The holy Spirit hath made you Biſhops. Cyprian: *Chriſtus dicit ad Apoſtolos, ac per hoc ad omnes præpoſitos, qui Apoſtolis vicaria ordinatione ſuccedunt:* Chriſt ſaith to the Apoſtles, and to all gouernours of the Church, which ſucceed the Apoſtles as their Vicars, *lib.* 4. *epiſt.* 9. *Hierom. Omnes epiſcopi Apoſtolorum ſucceſſores:* All Biſhops are the Apoſtles ſucceſſors, *Euagrio.* Their authority then is not deriued to them from the Pope: 2. neither can the Pope infringe or make voide the acts of other Biſhops by right, but therein he is an vſurper: As Cyprian ſaith: *Nec quiſquam epiſcopum ſe eſſe epiſcoporum conſtituit, aut tyrannidis terrore ad obſequendi neceſſitatem collegas ſuos adigit, &c.* None of vs muſt make himſelfe a Biſhop of Biſhops, or with tyrannicall feare compell his colleagues to obey, &c. *in concil. Carthag.*

4. Fourthly, 1. that Biſhops are Princes of the Lords people, is contrary to the Apoſtle, *Not as though yee were Lords ouer Gods heritage.* 1 Peter 5.3. Saint *Hieronie* ſaith: *Patres ſe ſciant eſſe, non dominos*

Of Paſtors and Preachers of the word, how they doe bind and looſe.

Let them know themſelues to be fathers, not Lords, *Hieron. ad Theophil.* 2. All Paſtors, to whom the preaching of the word is committed, by the ſame word haue authority to bind and looſe: that which our Sauiour ſpake to his Apoſtles, Iohn 20.23. *Whoſe ſinnes you remit, &c.* is vnderſtood of all paſtors: and the Rhemiſts confeſſe in their annotations vpon this place, *that this ſpeciall facultie of the Prieſthood conſiſting in remitting of ſinne, is here beſtowed vpon them.* Saint *Paul* ſheweth, that all paſtors and teachers are giuen, for *the gathering together of the Saints, the worke of the miniſtery, the edification of the body of Chriſt.* But theſe duties cannot be performed without the power of binding and looſing. *Hierome* ſaith, *Quid facit excepta ordinatione epiſcopus, quod non facit presbyter?* What doth a Biſhop, beſide ordination, which a presbyter doth not? *Hier. Euag. Origen* ſaith, *Epiſcopis & presbyteris cradita ſunt cathedra.* The chaire of the Church is committed to Biſhops and prieſts, *tract.* 15. *in Mat.* Your owne decrees witneſſe: *Qui vult confiteri, quarat ſacerdotem ſcientem ligare, & ſoluere:* He that will confeſſe, let him ſeeke a prieſt, that knoweth how to binde and looſe, *Cauſ.* 33. *diſt.* 1. *c.* 88. Laſtly, ſome of your owne Doctors doe affirme, that euery prieſt that heareth confeſſions, hath authority to abſolue and grant Indulgences: *Angelus in ſumma verb. indulgent. num.* 5. *Barthol. Fumus. in ſumma verb. indulgent. num.* 2. And thus much *Bellarmine* acknowledgeth.

Epheſ. 4.12.

5\.
The power of binding and looſing belongeth not to thoſe that are not paſtors.

Fifthly, 1. that the power of Indulgence may be diſpenſed by any which are not entred into the Orders of the Church, nor admitted to the miniſtery of the word, it is contrary to the Scriptures: for Chriſt ſpeaketh to his Apoſtles, whom he had choſen and appointed to that office before, Mat. 10.1. *Whatſoeuer ye bind in earth, &c.* And Iohn 20.21. he firſt doth breath vpon them the holy Ghoſt, and ſaith, *Whoſe ſinnes ye remit, &c.* Saint *Ambroſe* ſaith, *Verbum dei dimittit peccata, &c.* The Word of God forgiueth ſinnes, *qui ſoluendi ius non habet ligandi non habet, &c. ius hoc ſolis permiſſum eſt ſacerdotibus:* They that haue not power to looſe, haue not power to bind, &c. this power is onely permitted to prieſts, *lib. 2. de Cain & Abel. cap.* 4. Therefore he muſt be a prieſt, and a miniſter of the word, which hath power to bind or looſe. Yea, the Rhemiſts confeſſe, *that to remit ſinnes is a ſpeciall faculty of the prieſthood*, as I alleadged before: wherefore none can execute this power that is not in orders.

6\.
Matth. 7.5.
He that is in deadly ſin cannot caſt out others, being caſt out himſelfe.

Sixthly, 1. this laſt aſſertion is contrary to the Scripture, *for he that hath a beame in his owne eye cannot ſee clearely to caſt out the moat out of his brothers eye:* for how can a man iudge rightly of another mans ſinne, that doth not iudge it in himſelfe? 2. *Origen* ſaith: *Qui funibus ſuorum peccatorum conſtringitur, fruſtra vel ligat, vel ſoluit:* He that is tyed with the cordes of his owne ſinnes, bindeth or looſeth in vaine: *tract. in Matth.* 1. 3. *Nicholaus* 1. one of their Popes, *Epiſt. ad Michaelem*, thus ſaith, *Qui ligati ſunt ligare, & qui ipſi mortui ſunt alios mortificare non poſſunt:* They that are bound themſelues cannot bind others, and they which are dead themſelues, cannot mortifie or giue ouer others to death, &c. And to the ſame purpoſe he alleadgeth his predeceſſor *Celeſtinus: Non iudicamus eum remotum, quia non poterat quenquam eius remouere ſententia, qui ſe iam prabuerat ipſe remouendum:* We doe not iudge him as remooued, becauſe his ſentence could not remoue any, who did ſhew himſelfe worthy to be remooued, &c. He then that is in any damnable ſinne, and is worthy to be caſt out himſelfe, hath no power to caſt out others.

An Appendix to this part, whether Indulgences may be granted without great and weighty cauſe.

The Papiſts.

WHere as the popiſh diuines are diuided about this queſtion, ſome affirming that ſo the cauſe be lawfull and honeſt, not euill, vaine or worldly, but belonging to Gods glory, though it be not otherwiſe a matter of great *waight*, indulgences may be granted: as when the Pope vpon Eaſter day giueth plenary indulgence to the people that ſtand about the gate of Saint *Peters* Church; which ſeemeth to be but a ſmall matter: *ſic. Thom. in 4. d. 20. qu. 1. ar. 3. qu. 2. Durand. Antonius*, and others by *Bellarmine* produced: others doe thinke, that the cauſe muſt not onely be honeſt and godly, but proportionable in greatnes to the indulgence granted: *ſic Bonauentur. Richard. Ioan. Gerſon. Adrianus Papa*, with others rehearſed by *Bellarmine:* to the latter opinion he ſeemeth to encline, giuing notwithſtanding ſuch cauteles, as that he alloweth indulgences granted for the ſmalleſt matters: as firſt the cauſe, which is light in it ſelfe may tend to a great end, as the ſtanding of the people before S. *Peters* Church gate, is a meane to teſtifie their faith of the head of the Church, to the honour of the Apoſtolike Sea: ſecondly, it is not for the ſubiect to iudge which are great and weighty cauſes: they may be great, which ſeeme but ſmall to them: *Bellarm. de indulgent. lib.* 1. *c.* 12.

47. Error

The Proteſtants.

FIrſt, who ſeeth not how this captious and quaint diſtinguiſher by his quirkes and ſubtilties goeth about to maintaine all the ridiculous and raſh indulgences, which are granted by the Popes: for if ſtanding at S. *Peters* Church doore, and looking vpon it, be a matter of ſo great weight, to deſerue a plenary indulgence, you ſhall neuer want weighty cauſes for your pardons: and to barre the people (whom you call the Popes ſubiects) from eſtimating or valuing the greatnes or ſmalnes of cauſes, you doe but make a way, to doe what you liſt with your pardons.

Secondly, whereas then you require theſe conditions in giuing of pardons, they muſt not be granted, firſt, for euill works: ſecondly, for worldly matters: thirdly, but ſuch as tend to the honour of God: fourthly, and are not light or vaine, but of ſome waight and importance. It is euident that the Popes pardons haue offended againſt all theſe rules: firſt, forty dayes pardon was proclaimed vnder *Longland* Biſhop of Lincolne to as many as brought a fagot to burne the poore ſeruants of Chriſt, which was an euill and vncharitable worke. *Fox pag.983.*

Indulgences not to be granted for euill workes.

2. Full remiſſion of ſins was granted to as many as did aſſiſt *Spencer* Biſhop of Norwich to fight for Pope *Vrbane* the ſixth, againſt the Antipope *Clement p.446.* which was but a meere worldly and temporall matter.

Nor for worldly matters.

3. *Sixtus* the fourth granted great indulgences to thoſe that did celebrate the feaſt of the conception of the Virgin *Mary*, adding this clauſe to the *Aue Mary*: *Haile Mary full of grace, &c.* and bleſſed is *Anna* thy mother, *of whom thy virgins fleſh hath proceeded without ſpot of originall ſinne*, *Fox pag.800.* this cauſe was not to the honour, but to the diſhonour of Chriſt; whoſe onely conception was without ſinne: as is before ſhewed, *contr. 9. qu. 9. part. 1.*

Nor where Gods honour is not ſought.

4. When as the Friar *Tecellius* went about with the Popes pardons, offering for ten ſhillings, that whoſo would, ſhould deliuer one ſoule out of purgatory. *ex Chriſtian. Maſ. lib. 10.* This was no waighty or great cauſe, being but a matter of ten ſhillings.

Nor for trifles.

Thirdly, the Popes friends then ſhould giue him counſell to be more ſparing and not ſo lauiſh of the Church-treaſure: *Eugenius* the fourth being requeſted to ioyne with the Councell of *Baſil* to grant generall Indulgences for the reducing of the Greeke Church, anſwered, *Ne claues eccleſiæ contemnerentur, velle ſe maturus incedere:* That he would take pauſe in the matter, leſt the keyes of the Church ſhould be contemned, *epiſt ſyndal. 8.* If the Pope would be aduiſed in ſo great a matter, it is intolerable raſhneſſe to laſh out with his Indulgences, where no ſuch cauſe is.

Fourthly, Saint *Paul* would not grant pardon or indulgence lightly to the young man, but after he perceiued his ſorrow and heauineſſe to be ſo great, that *he was like to be ſwallowed vp of it: if he were not comforted.*

2 Corin. 2. 7.

Saint *Cyprian* ſaith, as he is cited in the Decrees, *diſt. 50. ca. 27. Satis eſt temerarius, qui remiſſionem peccatorum cunctis ſe dare poſſe confidit:* He is very raſh, that thinketh he can giue remiſſion of ſinnes to all, &c. as the Pope doth, when he giueth plenary Indulgence to whole multitudes together.

The ſeuenth part, of the diſpoſition required to bee in them that receiue Indulgences.

The Papiſts.

First, Indulgences may be granted to a ſinner, and for ſuch workes as are done while he is in the ſtate of ſinne, as if a ſinfull man doe contribute toward the recouering of Ieruſalem: *Bellarm. cap. 13.* 1 48. Error.

Secondly, yet a man cannot perceiue the fruit of ſuch indulgences, vnleſſe hee be in the ſtate of grace, *Bellarm. lib. 1. c. 13. queſt. 1.* 2 49. Error.

Thirdly, if the good worke enioyned to be done be accompanied or ioyned with veniall ſinne, it hindereth the fruit of indulgence, *Bellarm. ibid.* 3 50. Error.

Fourthly, he that will receiue benefit by theſe indulgences, muſt confeſſe and be truely penitent. 4 51. Error.

Fifthly, he cannot enioy the indulgence, that doth not performe all the workes that are enioyned, *ibid. queſt. 4.* 5 52. Error.

Sixthly, Indulgences may be profitable to thoſe that will not, though they can, ſatisfie for themſelues, but doe reſt in the ſatisfaction of others, *ibid. queſt. 5.* 6 53. Error.

The Proteſtants.

First, 1. the Apoſtle ſaith, *without faith it is impoſſible to pleaſe God, Heb. 11. 6.* how dare yee then grant indulgence or remiſſion to them which are yet in their ſinnes, and not reconciled to God? 2. This is alſo contrary to their owne doctrine: for they ſay, an indulgence is a releaſe of the puniſhment of ſinne, which remaineth after the fault it ſelfe is remitted: but now it is affirmed, that indulgence may be granted to them which are yet in their ſinnes. 3. It is contrary to their owne law: *Peccati venia non datur niſi correcto:* The pardon of ſinnes muſt be granted to none, but to them that are amended, *ſext. decretal. regul. iuris. 5.*

1. Pardon and indulgence onely to be giuen to them that are corrected and amended.

Secondly, as we willingly grant, that a man being not in the ſtate of grace, cannot be partaker of the true indulgence and remiſſion of ſinnes: for as the Apoſtle ſaith, *By grace are yee ſaued through faith:* ſo this poſition is flatly oppoſite to the popiſh error of Indulgences: for if a man be in the ſtate of grace before the Indulgence be granted, which they ſay is but a releaſe of the puniſhment, then is their Indulgence altogether ſuperfluous: for to a man being in the ſtate of grace, there remaineth neither ſinne nor puniſhment of ſin. *Rom 5. 1. Being iuſtified by faith, we are at peace with*

2. Epheſ. 2. 8. A man in the ſtate of grace and no other indulgence of the puniſhment. Romanes 5. 1.

God: v.9. Being iuſtified by his blood, we ſhall be ſaued from wrath through him. If we are then preſently vpon our iuſtification at peace with God, and deliuered from his wrath, then there remaineth no puniſhment of ſinne: for God doth not puniſh for ſinne but in wrath. S. *Ambroſe* ſaith, *Qui fidem habet, habet regnum cœlorum*: he that hath faith, hath the Kingdome of heauen, *in Luk.* 13. And he that is in the ſtate of grace hath faith, he hath then already the Kingdome of heauen, and ſo your Indulgences come too late.

3. Indulgences not hindred by veniall ſins. Iſay 64.6.

Thirdly, 1. If euery veniall, that is, ſmall offence, ſhould hinder the true indulgence and remiſſion of ſinnes, then it were impoſſible for any man to attaine vnto it: for our beſt workes are blemiſhed, as the Prophet ſaith, *All our righteouſneſſe is as a ſtained cloth.* And *Origen* very well noteth vpon theſe words of our Sauiour, *Luk.* 17.10. *When you haue done all, ſay, you are vnprofitable ſeruants: Nec enim ſi verè bona eſſent, quæ facimus, ſcriptum eſſet, vt facientes ea dicamus nos inutiles ſeruos, &c.* For if they were truely good things which we doe, it ſhould not be written, that doing ſuch things, we ſhould ſay wee are vnprofitable ſeruants: in compariſon of other mens workes they are called good, *ſed quantum ad veritatem, bonum noſtrum non eſt bonum*: But in reſpect of the verity it ſelfe, our good works are not good, *Tract.* 8. *in Matth.* 2. And concerning your owne indulgences, thinke you, that when vnder *Clemens* 6. in the Iubilee celebrated *anno* 1350. there were numbred 500. euery day going and comming to Rome, and an hundred thouſand waiting at the Popes gates for pardons, that none of theſe had any veniall faults? 3. And are your Iubilee pardons of ſo ſmall force, that whereas they can releaſe Purgatory paines for many thouſand yeeres, they cannot remooue one poore veniall ſinne? If this doctrine were generally knowne to your friends and welwillers, I thinke your Iubile pardons would not find many chapmen to buy them.

4.

Pſalmes 4.4. Pſalmes 51.27. Repentance bringeth indulgence whereſoeuer, and not at Rome onely.

Fourthly, 1. If your Indulgences profit not, vnleſſe they be truely penitent and confeſſe their ſins which doe receiue them, what need the poore people take ſo long iourneyes to come to Rome for pardons? for if they be truly contrite, they ſhall find forgiueneſſe at home: yea, *if they examine their heart vpon their bedr, and tremble*, it ſhall be a good ſacrifice to God: *A broken and a contrite heart God will not deſpiſe, Pſalm.* 51. 17. *To whom will I looke, ſaith the Lord? to him that is poore and of a contrite ſpirit, Iſai.* 66.2. Whereſoeuer a man repenteth, and whenſoeuer, he ſhall find remiſſion. *Ambroſe* ſaith: *Iob in ſtercore ſedens, omnia, quæ amiſerat, recuperauit*: *Iob* ſitting vpon the dunghill, recouered all he loſt, *de pœnit. lib.* 1. *c.* 1. No place can be ſo meane, or baſe, where true repentance is not accepted of God.

2. But how ſtandeth this with your doctrine of Indulgences, to require repentance and confeſſion, whereby we obtaine remiſſion of ſinnes, and not of the puniſhment onely? and you ſay indulgence releaſeth onely the puniſhment remaining after remiſſion: but now your Indulgences are proclaimed, before remiſſion of ſinnes by repentance and confeſſion: for in the Bull of Indulgences this clauſe is inſerted: *Pœnitentibus & verè confeſſis, vel qui verè pœnitebunt & confitebuntur*: The Indulgence is granted to them that are truely penitent and confeſſed, or which ſhall be truly penitent, and confeſſe, *Bonif.* 8. *extrau. lib.* 5. *tit.* 9. *c.* 1. And thus they are promiſed a releaſe of the puniſhment, before they haue repented of the ſinne.

3. It is an hard matter, for your poore ſuppliants, by this meanes to find repentance: for your yeere of Iubile maketh them ſecure, and many doe ſin willingly in hope of forgiueneſſe then. But this is no true repentance to ſinne that grace may more abound, and *to doe euill, that good may come of it.* Of ſuch Saint *Ambroſe* ſaith: *Alij propoſita ſpe agenda pœnitentiæ, licentiam ſibi peccandi propagatam putant*: Some vpon hope of penance propounded or publiſhed, doe thinke their liberty of ſinning enlarged, *lib.* 2. *de pœnitent. c.* 9. And it is *Bellarmines* owne poſition, that if a man in hope of the yeere of Iubilee doe willingly fall into ſinne, he may notwithſtanding bee abſolued, *lib.* 1. *de Indulg. cap.* 10. *pag.* 60.

Romanes 3.8.

5.

Iſai. 1.16. Deut. 30.13. Performance of enioyned workes of penance not neceſſary to obtaine true indulgence.

Fifthly, it is an hard condition, that a man cannot enioy a Popes pardon, vnleſſe he performe all workes that are enioyned: Firſt, pardon with God is more eaſily obtained: for he requireth of vs no ſuch painefull works, but onely to *ceaſe to doe euill, and to learne to doe well.* Secondly, he requireth not of vs to goe ouer the ſea in pilgrimage, to Ieruſalem, to Rome, or to any other place. *Neither is it yet beyond the ſeas, that thou ſhouldeſt ſay, who ſhall goe ouer the ſea for vs, to bring it vs?* Thirdly, Saint *Ambroſe* ſaith of *Dauids* repentance: *Dauid exclamauit, peccaui, & mox audiuit, Deus abſtulit peccatum; quantum valent tres ſyllabæ? tres enim ſyllabæ ſunt, peccaui, ſed in iſtis tribus ſyllabis flamma ſacrificij cordis eius ad cœlum aſcendit*; *Dauid* cryed out, I haue ſinned, and ſtraight he heard, God hath taken away thy ſinne: ſee how much three ſyllables auaile: *I haue ſinned*, are but three ſyllables, yet in theſe three ſyllables the flaming ſacrifice of his heart aſcended: *exhortat. ad pœnitent.* Here are all the workes required of *Dauid*, with a ſorrowfull heart to pronounce three ſyllables. Fourthly, *Auguſtine* alſo ſaith, *Nunquam ſpernit pœnitentiam, ſi ei ſincere & ſimpliciter offeratur,—etiam ſi quis explere non poterit omnem ſatisfaciendi ordinem*: He neuer deſpiſeth repentance, if it be ſincerely and ſimply offered him, although a man doe not fulfill all the order of ſatisfaction, *de temp. ſerm.* 181. *c.* 16. God then forgiueth, though a man cannot fulfill all that is enioyned: but the Pope will not pardon, vnleſſe the whole ſatisfaction enioyned be performed.

6.

Sixthly, againſt the laſt propoſition Cardinall *Caietane* reaſoneth thus: That Indulgences cannot profit them, that haue not a purpoſe to ſatisfie for themſelues.

1. Becauſe ſuch are vnworthy of Indulgence, but the Church intendeth not to beſtow Indulgences vpon the vnworthy.

Indulgences cannot profit them, that haue no purpoſe to ſatisfie by themſelues.

2. It is not fit for a man to aske of his friend to ſatisfie for him, if hee be able himſelfe to doe it.

3. In a well conſtituted common-wealth, the common treaſure muſt not be employed to pay their debts, that are able themſelues, &c.

4. Indulgences are granted to ſuch as are truly penitent; but they are not, that refuſe to bring forth fruits of repentance: *ſic Caietan tract.* 10, *de ſuſcipientib. indulg. c.* 1.

Anſwere 1. *Bellarmine* anſwereth, that ſuch bee not vnworthy, but *non digni*, not worthy onely.

2. A man may craue his friends ſatisfaction in ſuch a caſe of fauour, becauſe his friend hath no need himſelfe.

3. There may be cauſe, when it is fit their debts ſhould be paid of the common treaſury, that are able to diſcharge them of their owne.

4. They are truly penitent, that haue a purpoſe to ſatisfie themſelues, if others did not ſatisfie for them, *Bellarm. c.* 13.

1. Heb. 11.36. Matth. 22.8. Acts 13. 46. Indulgences not to be granted to the vnworthy. 2 Theſ. 1. 11.

Contra. 1. This is a very nice diſtinction, to make a difference betweene *indignum*, vnworthy, and *non dignum*, not worthy: the Scripture vſeth them both indifferently: as Heb. 11.36. *Of whom the world was not worthy:* was not the world vnworthy of them alſo? So Matth. 22.8. *They which were bidden, were not worthy:* were they not alſo vnworthy? And ſo the Apoſtle ſaith, Acts 13. 46. *You iudge your ſelues vnworthy of euerlaſting life:* ſo to be *vnworthy*, and *not worthy*, are all one. 2. The ſpirituall treaſure of the Church is not beſtowed vpon any, but ſuch as are thought worthy: *That our God may make you worthy of his calling:* therefore it is not to be giuen to thoſe that *are not worthie.*

2. 2 Sam. 12.4,5. Luke 11.6. Matth. 25.9.

Secondly, 1. If it be no fault for a man to borrow of his neighbour when hee hath enough himſelfe, why did *Dauid* iudge him worthy of death, that hauing many ſheepe of his owne, fetcht his poore neighbours ſheepe to entertaine his friend with? 2. One friend vſeth not to lend to another, but when he needeth, as it is in the Parable, *One commeth to his friend at midnight, and ſaith, Lend me three loaues, for a friend of mine is come out of the way vnto me, and I haue nothing to ſet before him:* verſ.8. *Though he would not ariſe and giue him, becauſe he is his friend, yet becauſe of his importunity, he would riſe and giue him as many as he needed.* Here we ſee that one friend is not to trouble another, but when he hath need. 3. in ſpirituall things a man hath need of all himſelfe, *Leſt there be not enough for vs and you.*

3. 1 Tim. 5. 16.

Thirdly, Saint *Paul* commandeth the contrary, that where there is ſufficient beſide, none ſhould be at the common charge, *If any faithfull man or woman haue widowes, let them miniſter vnto them, and let not the Church be charged:* and this reaſon is giuen, *that there may be ſufficient for widowes indeed:* that is, for them which haue no maintenance of their owne. So then, if the common wealth ſhould ſpend their treaſure vpon them that are able of themſelues, the poore ſhould want it.

4. Marke 9.50. Matth. 3. 10. None helped by the ſatisfaction of others.

Fourthly, 1. the Scripture ſaith, *Haue ſalt in your ſelues,* Euery man muſt be ſeaſoned in himſelfe, and not looke to be ſeaſoned by another. 2. And *Iohn Baptiſt* ſheweth who they are that bring forth fruits worthy of repentance by the example of a tree, *Euery tree that bringeth not forth good fruit, is hewen downe and caſt into the fire.* It excuſeth not a barren tree, to haue another tree that is fruitfull to grow by it: ſo neither can one man be ſaued by anothers workes. 3. *Ambroſe* therefore ſaith: *Ablue igitur te lachrymis tuis, ſi tu ipſe te fleueris, alius te non flebit: nam ſi Saul defleſſet peccata ſua, Samuel eum non fleuiſſet:* Therefore waſh thy ſelfe with thine owne teares, if thou weepe for thy ſelfe, another ſhall not neede to weepe for thee: for if *Saul* had wept for his ſinne, *Samuel* would not haue wept for him: *lib.* 5. *in Luc.* Like as then *Samuels* teares did not profit *Saul,* becauſe he lamented not for himſelfe, ſo neither can other mens workes helpe them that doe not worke for themſelues. Wherefore *Caietane* doth here come ſomewhat neere the marke, and *Bellarmine* hath miſt the cuſhen.

The eighth part, whether Indulgences doe profit the dead:

This part is diuided into fiue queſtions.

The firſt queſtion, whether the dead haue any benefit by the Indulgences of the Church.

The Papiſts.

BEllarmine proueth the queſtion thus:

Argum. 1. The prayers of the liuing and other workes by way of impetration profit the dead: *Ergo,* the ſame workes, as prayer, faſting, being alſo ſatisfactorie, doe alſo benefit them by way of ſatisfaction. 54. Error.

2. The faithfull departed make one body, and one Church with the faithfull liuing: therefore the ſatisfactions of the liuing may be applyed to the dead.

3. And if priuate men may apply their ſatisfactions to the reſt of the members being dead, much more may they apply vnto them the ſatisfactions of Chriſt, and of the Saints: *Bellarmine cap.* 14. *qu.* 1.

The Proteſtants.

1. *Confut.* 1. First the argument followeth not, we may pray for the dead: *Ergo,* we may alſo ſatisfie for them: for we grant that we may one pray for another while we liue, but we cannot ſatisfie one for another, becauſe ſupplication is of mercy: but ſatisfaction is of deſert. Secondly, neither is it true that the prayers of the liuing doe profit the dead: requeſt or interceſſion auaileth not after ſentence giuen, and iudgement paſt, which is in the finall end and departure in this life: for *after the gate is ſhut,* there is no entring, Matth. 25. 10. and your Canons ſay, *Mortuorum cauſa Deo reſeruanda eſt:* The cauſe of the dead muſt be reſerued to God. *cauſ.* 24. *qu.* 2. *c.* 1. *Leo.*

Matth. 25. 10.

2. Secondly, First the Apoſtle ſaith, *Of whom is named the whole family in heauen and in earth:* wee acknowledge a glorious part of the family of the Church to be in heauen: but of any part thereof to be in purgatory we read not: 2. If this be a good reaſon, the ſoules in Purgatory are our fellow members; *Ergo,* we may ſatisfie for them, it will follow as well, that they may ſatisfie for vs, becauſe we are their members alſo; and much rather, becauſe the torments of purgatory being ſo exceeding painefull, they are ſo much the more able to ſatisfie. 3. It is not a ſufficient warrant to pray for the dead, becauſe they are members; for then we ſhould pray alſo for the ſpirits of the iuſt that are in heauen: but our prayer muſt be in faith, Iam. 5. 15. *the prayer of faith:* We muſt haue a particular knowledge of their ſtate, for whom we pray, and an aſſurance that our prayers ſhall be heard; but concerning prayer for the dead, we can haue neither knowledge of their ſtate, neither haue we any ſuch warrant out of the word that our prayers are heard.

3. Thirdly, 1. It followeth not, a man may diſpenſe his owne goods, *Ergo,* another may doe it for him: the Saints ſatisfactions are (as the Rhemiſts ſay. *annot in Coloſſ.* 1. verſ. 24.) applicable by the *ſufferers ſpeciall intention: Ergo,* a man hath more right to diſpoſe of his owne, than the Pope hath. 2. No man can ſatisfie for himſelfe at all, and we deny abſolutely that there are any ſuch ſatisfactions applicable, priuately or publikely to the liuing, or to the dead: ſome of our reaſons are theſe.

Reaſons ſhewing that no ſatisfactions are applicable to the dead.

Argum. 1. The Prophet ſaith, Pſal. 49. *A man can by no meanes redeeme his brother, he cannot giue his ranſome to God:* but to deliuer ſoules out of Purgatory, and to ſatisfie for them, is to redeeme them: *Ergo,* by ſatisfactions ſoules cannot be helped out of Purgatory, if there were any.

2. No man can ſatisfie for himſelfe, much leſſe for any other; for when a man hath done all, he is but an vnprofitable ſeruant, Luke 17. 10. if he be an vnprofitable ſeruant for himſelfe, hee cannot be profitable for another.

3. *Dauid* ceaſeth to pray for his child, when it was dead: though he were out of hope of life for it in this world, yet he might haue prayed, and faſted, and ſatisfied for the ſoule of his child being departed, if ſo be any ſuch courſe to be taken for the dead, were acceptable to God: But ſo *Dauid* doth not, but reaſoneth thus: 2 *Sam.* 12. 23. *Now being dead, wherefore ſhould I now faſt?* He ſeeth no reaſon why he ſhould faſt or vſe any other ſatisfaction for the dead.

4. Saint *Ambroſe* ſaith directly: *Nihil proſunt flagella poſt mortem, & ideo Dauid, dum eſſet in iſtius corporis vita, in flagella ſe praeparauit, vt eum Dominus reciperet caſtigatum:* Stripes profit not after death, and therefore *Dauid,* while he was in the life of this body, prepared himſelfe for ſtripes, that the Lord might receiue him now already chaſtiſed and corrected. *de interpret. lib.* 4. *c.* 4.

5. *Gelaſius* ſaith, as he is cited: *cauſ.* 24. *qu.* 3. *c.* 4. *de eo qui in diuino eſt iudicio conſtitutus, nobis fas non eſt aliud decernere prater id, in quo eum dies ſupremus inuenit:* of him that is now appointed to the diuine iudgement, it is not lawfull for vs otherwiſe to diſcerne and iudge, than as his laſt day, *found him, &c.* How then can any man thinke to alter the ſtate of the dead, by ſatisfactions, or indulgences whatſoeuer?

6. The words of the Popes Bull of indulgences are theſe: *Verè pœnitentibus & confeſſis pleniſſimam concedimus veniam peccatorum:* We grant plenary forgiueneſſe of ſinnes to them that are truly penitent and confeſſed: but in purgatory there is no repentance, which muſt be done in the body, when they may bring forth fruites of repentance; neither is there any Prieſt there to be confeſſed vnto: *Ergo,* the benefit of indulgences cannot extend to them.

7. We haue teſtimony heere of ſome of our aduerſaries: theſe are of opinion, that indulgences doe not profit the dead: *Oſtienſis in ſumma. lib.* 5. *tit. de remiſſionib. Num.* 9. *Gabriel lect.* 57. *in canon. miſſ. Ioan. Maior. in* 4. *diſt.* 20. *qu.* 2.

The ſecond queſtion, of the manner how Indulgences are applyed to the dead.

The Papiſts.

1. 55. Error. First, ſome of them affirme, that the Pope may iudicially abſolue the ſoules in purgatory, and that they doe belong vnto his iuriſdiction, and ſo he may extend his indulgences vnto them, as vnto the liuing: *Michael Medina diſput.* 7. *de indulgent. c.* 34. *Bellarmine* with other Papiſts miſliketh this opinion, who deny not, but that the Pope may apply indulgences to the dead, but

not iudicially, or as exerciſing any iuriſdiction ouer them. *Bellarm.c.24. queſt.2.*

2. 56. Error. Secondly, *Bellarmine* affirmeth, that indulgences are profitable to the dead, *per modum ſuffragij*, after the manner of the ſuffrage of the Church, that as the ſuffrage or prayer of the Church doe helpe by way of merite, impetration, ſatisfaction; ſo indulgences are granted to the dead, as they are ſatisfactory, and ſo *per modum ſuffragij ſatisfactorij*: after the manner of a ſuffrage as it is ſatisfactory. *Ibid. qu.3.*

3. 57. Error. Thirdly, ſome of them thinke, that indulgences doe profit the dead, *ex condigno*, of condignity and worthineſſe: *Dominicus à Soto in 4. diſt.22. qu.2. art.3. Nauarr. de Iubilao. notab. 22. num.20.* Other of them rather thinke, that indulgences are not auaileable for the dead, otherwiſe then by the mercy of God, and ſo of *congruite*, rather than of *condignity*; ſo *Caietanus*, *Petrus à Soto*, *Cordubenſ.* to whom *Bellarmine* ſubſcribeth: their reaſon is, becauſe one liuing cannot ſatisfie for another of condignity, much leſſe for the dead. *Bellarm.c.14. queſt.4.*

4. 58. Error. Fourthly, to apply iudulgences to the dead, there is required a ſupreame and high authority, and therefore Biſhops and other inferiour prelates cannot apply indulgences to the dead, but onely the Pope, *ibid. queſt.5.*

5. 59. Error. Fifthly, the Pope cannot deliuer at his pleaſure ſoules out of purgatory, but there muſt be ſome particular iuſt cauſe belonging to the glory of God, and the profit of the Church, &c. a generall cauſe is not ſufficient, for then Chriſt himſelfe ſhould haue deliuered all the ſoules already out of purgatory. *Bellarm. ibid. qu.5.*

6. 60. Error. Sixthly, indulgences directly belong to the liuing, indirectly to the dead, no otherwiſe, then as the liuing doe performe the workes enioyned for the dead. *Bellarm. ibid.*

7. 61. Error. Seuenthly, indulgences doe not profit the dead in common, otherwiſe then as they reioyce one for anothers good, but onely thoſe ſoules are deliuered thereby, to whom they are particularly intended. *Bellarm.c.24. qu.6.*

8. 62. Error. Eighthly, the Pope may releaſe vnto a man liuing by indulgence, the paine of purgatory, which otherwiſe he were ſubiect vnto. *c.6. reſp. ad obiect.1.*

9. 63. Error. Ninthly, concerning the greatneſſe of the paine of purgatory, *Bellarmine* thinketh, that though it be greater than all the paines of this life, yet the voluntarie puniſhment of this life is more effectuall for the expiation of ſinne, than the more grieuous paine of purgatory: becauſe this is a time of mercy, that of iuſtice; others doe thinke contrary, that one day of paine in purgatory is more auaileable than many yeeres of moſt ſeuere penance in this life. *Dominicus à Soto in 4. diſt. 21. qu. 2. artic. 1. Bellarm.c.9.*

The Proteſtants.

1. No binding or looſing but in earth in this life.

FIrſt, 1. The Pope hath no power to extend his Indulgences any way at all to the dead, either iudicially by way of abſolution, or *indulgently* by way of diſpenſation: for the Scripture is euident, *whatſoeuer you bind in earth ſhall be bound in heauen, Matth.18.18.* *Gelaſius* vrgeth theſe words, *ſuper terram*, vpon the earth: *in hac ligatione defunctum nuſquam dixit abſolui*, he no where ſaith, that a man dying being bound, can afterward be abſolued, *cauſ.24. qu.3. c.2.* And whereas *Bellarmine* telleth vs, that this is ſpoken onely of *iudiciall abſolution*: the words are generall of all binding and looſing, that it muſt bee done vpon earth, and therefore cannot be extended to them, which are dead.

The Pope hath no iuriſdiction ouer the dead.

2. Yet contrary to this doctrine of *Bellarmine*, the Pope taketh vpon him as a iudge to abſolue and condemne the dead. 1. Becauſe he doth excommunicate the dead: which although *Bellarmine* ſaith is nothing elſe but a declaration of that ſentence, which ſhould haue beene pronounced, while they liued: yet it is euident by their owne law, that *indulgentiæ non proſunt non ſubditis*, that indulgences, abſolutions (and ſo conſequently, ligations, excommunications) doe not profit (and ſo likewiſe diſprofit or preiudice) them that are no ſubiects. *decr. Greg. lib.5. tit.38. cap.4.* Wherefore if the dead bee not ſubiect to the Popes iuriſdiction, the ſentence of excommunication or abſolution doth not bind or looſe them. 2. It is *Bellarmines* owne poſition, *vt indulgentiæ dentur, requiritur iuriſdictio*, that indulgences may be granted, there is required a iuriſdiction. *lib.1. de indulg. cap.14. qu.3.* if the Pope then haue no iuriſdiction ouer the dead, he can grant no indulgences vnto them. 3. One of their owne Doctors ſaith: *Animæ exiſtentes in purgatorio, ſunt de iuriſdictione papæ*: Soules being in purgatory are of the Popes iuriſdiction, *Iohan. Angelus.* 4. And though they will not be bound to the opinion of one Doctor, yet they cannot refuſe the iudgement of the Pope: *Clemens 6.* thus ſaith in his Bull, *Mandamus Angelis paradiſi*: We command the Angels of Paradiſe, to carry the ſoules deliuered out of purgatory to the glory of Paradiſe, &c. If the Pope then doe command Angels, and ſo doe exerciſe iuriſdiction ouer them, much more ouer purgatory ſoules: the Pope then cannot giue indulgence, but where he hath iuriſdiction: but their new Doctors aſhamed of the groſſeneſſe of the elder Papiſts, allow the Pope no iuriſdiction ouer the dead, then conſequently he cannot grant them any indulgence.

The Pope commandeth Angels.

2. Secondly, 1. We deny that the ſuffrages and the prayers of the liuing, are ſatisfactory for one another, but only deprecatory & impetratory: for praier receiueth al the force thereof from faith, *Iam.5.15.*

Epheſ.2.8.

Prayers not ſatisfactory neither for the liuing nor dead.

the prayer of faith : and faith is grounded vpon grace and fauour : as the Apoſtle ſaith, *By grace are ye ſaued through faith*. It is one thing to pray and intreate, another to ſatisfie : as *Origen* ſheweth the difference. *Cæteri precibus, peccata Chriſtus ſolus poteſtate dimiſit* : Others by prayers, Chriſt by his power onely remitteth ſinnes : *hom.24. in Numer.* If then we cannot ſatisfie by our prayers for the liuing, much leſſe for the dead.

2. Some of the Papiſts doe thinke, that indulgences doe not profit the dead, but *ſola vi ſuffragiorum*, onely by the force of ſuffrages or prayers : *Oſtienſ.* If indulgences then are not auaileable but by prayer, indulgences are ſuperfluous and needleſſe. But I haue ſhewed before, that neither prayers profit for the dead.

Reuel. 5.9. All ſatisfaction muſt be of condignity.

3. Thirdly, 1. If an indulgence be an application of Chriſts merits, it muſt needs be auaileable *ex condigno*, of condignity ; for Chriſt, I truſt, hath worthily ſatisfied, and done all neceſſary things to our redemption, *thou art worthy*. 2. A ſatisfaction muſt be *ex condigno*, of condignity, or worthineſſe : for how can a man *facere ſatis*, ſatisfie, that is, fully content, if he doe it not ſufficiently ? An acceptation is not properly a ſatisfaction, the one is of fauour, the other of debt, *Rom.4.4. To him that worketh, the wages is not counted by fauour, but by debt* : but ſatisfaction is a worke, therefore what is due vnto it, is by debt, and ſo of *condignity* ; congruity is of fauour. 3. But we affirme that neither indulgences, nor any other workes of the liuing doe benefit the dead at all ; and ſo neither of congruity, nor condignity, *Reuel.14.13. They that dye in the Lord, their workes follow them* : their owne workes, and not any bodies elſe. *Leo Epiſt.89. Multum vtile & neceſſarium eſt vt peccatorum reatus ante vltimum diem ſacerdotali ſupplicatione ſoluatur* : It is very profitable and neceſſary, that the guilt of ſinnes ſhould be looſed by the ſupplication of the Prieſt before the laſt day, that is the day of death, &c. if it be neceſſary before, then it commeth too late afterward.

To apply indulgences to the dead, the Pope hath no more power than other Biſhops, that is, none at all.

4. Fourthly, 1. That the Pope hath no more iuriſdiction in the Church than other Biſhops in their dioceſſe, I haue ſhewed before in the confutation of the 41. error : ſo that I need not to repeat the ſame here. 2. If the Pope haue no iuriſdiction at all ouer the ſoules in purgatory, and ſo no more than any other prelate hath ; he hath no more authority to conferre indulgences vpon them, than others. 3. All the authority that Saint *Peter* had, was to feed his ſheepe, when Chriſt ſaid, *paſce oues*, feed my ſheepe, *Iohn 21.* but the ſoules in purgatory are not his ſheepe, becauſe they cannot be fed, as *Bellarmine* confeſſeth, *c.14.q.2.* therefore neither *Peter*, nor the Pope from *Peter* can challenge any prerogatiue more than other ouer the dead. 4. That prerogatiue which *Peter* had ouer hell, when Chriſt ſaid ; *Hell ſhall not preuaile againſt it, Matth.16.18.* was giuen to his faith and confeſſion, and ſo is common to all faithfull : as *Ambroſe* well expoundeth : *Non de carne Petri, ſed de fide dictum eſt, quia portæ mortis non præualebunt, ſed confeſſio vicit infernum* : Not of the fleſh of *Peter*, but of his faith it was ſaid, the gates of hell ſhall not preuaile, &c. *de incarnat.c.5.* his confeſſion ouercame hell.

What particular cauſes the Pope hath to deliuer ſome ſoules aut of Purgatory, not all.

5. Fifthly, firſt if the Pope cannot deliuer all ſoules out of purgatory, then is one of your great Doctors proued a lyar and a falſe prophet : *Papa ſi vellet poſſet totum purgatorium euacuare* : The Pope if he would, could euacuate and empty all purgatory. *Iohan. Angel.* 2. But what particular cauſe I pray you doth moue the Pope to deliuer ſome ſoules, more than other ? hath he ſome ſpeciall reuelation, to know the particular needes of the purgatory ſoules ? or is not the generall cauſe of Chriſts glory in ſending ſo many ſoules to be Angels fellowes, to be preferred before the Popes partichlar cauſe, in bringing ſo many Angels to his purſe ? for if they would ſpeake plainely, this is the *particular* cauſe, that moueth the Pope, when hee or his are *particularly* waged and fee-ed to deliuer ſome particular ſoules. 3. Wherefore this old obiection againſt the Popes purgatory is not yet anſwered : that if the Pope can deliuer all ſoules at once, and will not, he is vncharitable ; if he would and cannot, then Saint *Peters* keyes doe faile and are not auaileable. 4. But concerning your reſpect of particular cauſe, *Clemens* the ſixt derideth it : for he in his Bull giueth authority *cruce ſignatis*, to thoſe, that tooke vpon them the croſſe, *vt tres vel quatuor animas, quas vellent*, to deliuer out of purgatory three or foure ſoules, which they would, &c. this power was left to the liberty of their will, not tyed to the neceſſity of the cauſe. 5. And doe you doubt, whether Chriſt hath cleered purgatory, you ſay, that by his deſcent he harrowed hell, and deliuered all the Patriarches : hath he done leſſe for beleeuers ſince his death, than for thoſe which before by faith, expected his death ? the Apoſtle ſaith, *the bloud of Chriſt doth cleanſe vs from all ſinne*, 1 *Ioh.* 1.7. what remaineth then to bee cleanſed in purgatory ? Saint *Ambroſe* ſaith, *Qui hic non acceperit remiſſionem peccatorum, illic non erit, quia vita æterna remiſſio peccatorum eſt* : He that hath not receiued here the remiſſion of ſinnes, ſhall not bee there, that is, in heauen, for eternall life is the remiſſion of ſinnes : *de bon. mort.c.2.* He then that hath here receiued remiſſion of ſinnes, is preſently in heauen, and ſo not in purgatory ; he that hath not, ſhall neuer come to heauen, and ſo is in hell.

1 Cor.15.29. The liuing can not performe any ſatisfactory workes for the dead.

6. Sixthly, 1. It is ſtrange doctrine, that ſatisfactory workes may be enioyned the liuing in behalfe of the dead : *Bellarmine* himſelfe reporteth this to haue been an erronious practice of the Montaniſts and Marcionites, to baptize the liuing in the name of the dead ; to the which cuſtome ſome thinke Saint *Paul* had relation, where he ſaith, *Why are they baptized for the dead ? Bellarmine lib.1.p.1800.* But if a man may pray, and faſt, and giue almes for the dead, why not alſo be baptized for them ?

2. The Diſciples, when *Dorcas* was dead, did not vndertake any workes for her of theirs, but onely ſhewed her owne workes, the coats and garments which ſhe had made, whereof Saint *Cyprian* ſaith, *Non pro defuncta ſuis vocibus; ſed ipſius operibus deprecantes:* Not making requeſt for the dead with their voyces, but with her workes, *ſerm. de eleemoſ.* And againe: *Confiteantur fratres vos ſinguli delictum ſuum, dum adhuc, qui deliquit, in ſeculo eſt, dum admitti confeſſio eius poteſt, dum ſatisfactio & remiſſio per ſacerdotem facta apud dominum grata eſt:* Confeſſe (brethren) euery one his fault, while he that ſinned is yet in the world, while his confeſſion may be admitted, while ſatisfaction and remiſſion giuen by the Prieſt are accepted with God, *ſerm. de lapſ. Ergo,* ſatisfaction done afterward, is not accepted.

7. Seuenthly, 1. what reaſon haue you to thinke, that your *Limbus* was emptied all at once at Chriſts comming, and that Purgatory ſhall be but *ſucceſſiuely* cleered, and one after another deliuered? If ſome are freed, while other frie in Purgatory, becauſe of ſome particular prayers, the ſame reaſon may be alleaged for the Fathers that were in *Limbus*, that they alſo might haue beene holpen by particular prayers. If you ſay Chriſt was not then come, and therefore hell could not be harrowed, ſo neither is Chriſt yet come to iudgement, before which time you ſay all Purgatory ſhall not be cleanſed. 2. To ſee others exempted from paine, and themſelues ſtill in bondage, it can be no great ioy: the Scripture ſaith, there *ſhall be weeping and gnaſhing of teeth, when they ſee all the Prophets in the Kingdome of God, and your ſelues thruſt out at the doores.* The beholding then of other mens felicity doth not miniſter ioy, but encreaſe torment to them that are ſtill in miſery. 3. And why are not the common prayers of the whole Church for all ſoules as effectuall to deliuer all, as particular prayers are of ſome to deliuer their friends? what letteth then, but all ſoules ſhould be let looſe by common prayers? vnleſſe it be this, as the truth is, then the Pope ſhould want vtterance for his Iubilee pardons, and ſoule-prieſts for their Maſſes for the dead. 4. That all the ſoules of the faithfull and iuſt men (for as for vnbeleeuers, they haue their part in the lake) are altogether in heauen, the Apoſtle witneſſeth, *We are come to celeſtiall Ieruſalem, to the congregation of the firſt borne, &c. to the ſpirits of iuſt and perfect men.* I aske where theſe iuſt men are, are they not in celeſtiall Ieruſalem? they are then all out of Purgatory. Saint *Cyprian* ſaith: *Ad refrigerium iuſti vocantur, ad ſupplicium rapiuntur iniuſti, datur velocius tutela fidentibus, perfidis pœna:* The iuſt are called to reſt and refreſhing, the vniuſt are haled to paine, pardon is quickely giuen to the beleeuing, to the perfidious paine: *ſerm. de immortal.* All men then are either iuſt, or vniuſt: the iuſt are ſpeedily carried to heauen, the vniuſt to puniſhment: no iuſt men then are out of heauen, nor none vniuſt ſhall come thither. 5. If the Pope know how to deliuer ſome, and not all out of Purgatory, he hath not Saint *Peters* ſpirit: of whom Saint *Ambroſe* thus ſaith: *Hic eſt Petrus, qui reſpondit pro cæteris Apoſtolis, &c. quia nouit non ſolum proprium ſed commune ſeruare, &c.* This is *Peter*, which anſwered for the reſt of the Apoſtles, and therefore is called a foundation, (or a rocke or ſtone) becauſe he knew how to ſaue not himſelfe onely, but in common: *de incarnat. c.* 4.

Luke 13. 18.
The common prayers of the Church more auaileable, than priuate and particular.

Apocal. 21. 8.
Heb. 12. 22.

8. Eighthly, 1. no thankes to the Pope to deliuer a man from that, which he ſhall neuer taſte of, for, *there is no condemnation to them that are in Chriſt Ieſus*, ſuch need neither feare hell, nor Purgatory. 2. And is it in the Popes power to deliuer a man that hee ſhall neuer goe to Purgatory? how commeth it then to paſſe, that he cannot deliuer his owne ſoule from thence? for, you doe not thinke otherwiſe, but that ſome of your Popes are in Purgatory: it were in vaine elſe to ſay ſo many Maſſes for the Pope when he is dead. The Scripture thus reaſoneth, *Noe, Iob, Daniel, though they were in the middeſt of it, ſhall neither deliuer ſonne nor daughter, but onely their owne ſoules.* A man may ſaue himſelfe, though he ſaue not another: but if he ſaue others, not *inſtrumentally*, as one that giueth counſell, but *efficiently*, as one hauing power, as they imagine of the Pope, he muſt needs alſo ſaue himſelfe: he therefore that ſeeth the Popes ſoule broyling in Purgatory, will neuer thinke he can pull others out of the fire. 3. It is not the Popes pardon, but a mans owne faith that preſerueth him from condemnation: *He that beleeueth ſhall not come into condemnation, but is paſſed from death to life.* Saint *Ambroſe* well ſaith: *Aliæ cruces nihil mihi proſunt, ſola crux Chriſti mihi vtilis eſt, per quam mihi mundus crucifixus eſt, &c.* Other croſſes profit me little, onely the croſſe of Chriſt is profitable to me, whereby I am crucified to the world, and the world to me, &c. *lib. 6. in Luc.* Wherefore no croſſes of penance, of any ſatisfactory or painefull workes, but onely faith in Chriſts croſſe doth deliuer vs.

Romans 8. 1.

Ezech. 14. 20.
The Pope cannot deliuer his owne ſoule from purgatory, much leſſe other, if any ſuch were.
Iohn 5. 24.

9. Ninthly, 1 *Bellarmine* ſaith truely, that repentance in this life is more effectuall to doe away ſinne, than penance or puniſhment afterward: for *Auguſtine* well ſaith, *Ibi erit pœnitentia dolorem habens, ſed medicinam non habens:* There ſhall be repentance hauing griefe, but no releife: *tom. 9. de rectitud. cathol. conuerſ.*

2. For it is euident that after this life there is no place at all for repentance, but for iudgement: *Where there remaineth no more ſacrifice for ſinnes, but a horrible looking for of iudgement.* But after this life, there is no ſacrifice for ſinnes: *Ergo,* an horrible expectation of iudgement. *Auguſtine* againe ſaith, *Corrigant ſe, qui tales ſunt, dum viuunt, ne poſtea velint & non poſſint, quia ſubito venit mors, & non eſt qui corrigatur, ſed vt in ignem mittatur:* Let them that are ſuch, correct themſelues while they liue, leſt afterward they would and cannot; becauſe death commeth ſodainely, that they can be no more corrected, but committed to the fire, *ſer. de tempor.* 164

Heb. 10. 26.
No place for repentance after this life.

3. When they are ſo deuided themſelues about purgatory: ſome holding, that a man cannot, though

The papiſticall variance about purgatory.

though he be a notable ſinner, be aboue twenty yeeres in purgatory, *Dominic. a Soto in 4. diſt. 21. queſt. 2. art. 1.* others, that purgatory paines may continue an hundred, yea, a thouſand yeeres, *Bellar. lib. 1. de indulg. c. 9.* ſome that purgatory paine exceedeth all paine in this life, *Dominic. à Soto ibid.* other that the penance of this life is more effectuall: doe they not now by this their vncertainety make all the world beleeue that purgatory fire is but a drowſie dreame of their owne?

For if there were any ſuch purgatory paine, it ſhould farre exceed all the griefe of this life, and ſo conſequently more effectually purge ſinne: As *Origen* ſaith, *Vt vehementius corpus cruciant verbera nudum, quam veſtitum; ſic anima carnis indumento depoſito, ſubtilius ſentiet tormenta*: Like as the body naked feeleth ſtripes more, than clothed; ſo the ſoule being vnclothed of the fleſh, hath a more liuely ſenſe of torment. *Origen, ex Pamphil.*

5. *Bellarmines* reaſon is very good vtterly to ouerthrow Purgatory penance, becauſe that is a time of iuſtice, this of mercy: this ſheweth well, not that repentance onely is more effectuall in this life, but that it is onely here to be found: as *Auguſtine* well applyeth theſe words of the Apoſtle, *2 Cor. 6. 2. Behold now the accepted time, behold the day of ſaluation: Ecce nunc tempus ſalutis, tempus eſt nunc remiſſionis pœnitentibus, ſed tempus erit poſt mortem vindicationis negligentibus confiteri peccata*: Behold now the time of ſaluation, the time of remiſſion to the penitent, but after death it is a time of vengeance to all them that neglected here to confeſſe their ſinnes. *ſerm. 66.*

Penance in this life more effectuall then purgatory paine by *Bellarmines* owne confeſſion,

6. Laſtly, becauſe *Bellarmine* ſeemeth to extenuate the paines of purgatory, preferring the ſufferings of this life before the torments thereof: I will to the ſame purpoſe adioyne the notable teſtimony, and moſt godly ſentence of the bleſſed ſeruant of God Maſter *Latimer*, a reuerend Biſhop and holy Martyr: who doubteth not to ſay, that hee had rather bee in purgatory, than in Lollards Tower the Biſhop of Londons priſon, for diuers reaſons, whereof ſome I will ſet downe.

1. I might in the one dye for lacke of meate and drinke, but not in the other.
2. In this I might lacke charity.
3. Looſe my patience.
4. I might be in perill of death.
5. I might be without ſurety of ſaluation.
6. In this I might murmure againſt God.
7. I might diſpleaſe God.
8. I might be iudged to perpetuall priſon.
9. I might be brought to beare a fagot.
10. I might be ſeparated from Chriſt.
11. I might be a member of the diuell.
12. An inheritor of hell.

In that I could not.

13. In this my Lord and his Chaplens might manacle me by night.
14. They might ſtrangle me and ſay I hanged my ſelfe.
15. They might haue mee to their conſiſtory and iudge me after their faſhion.

In that they could not.

Ergo, I had rather be there than here, for though the fire be called neuer ſo hot, yet and if the Biſhops two fingers can ſhake away a peece, a friars coule an other part, and *ſcala cœli* altogether, I will neuer found Abbey, Colledge, nor Chantrey for that matter: thus much Maſter *Latimer*, *Fox. pag. 1742.*

Thus this godly Martyr derided long ſince, this popiſh ſcare-bug of purgatory fire, making it inferior to the Biſhops priſon. And *Bellarmine* much diſſenteth not, making the penance which a man may ſuffer in this life of greater efficacy and vertue, than purgatory paines: This being ſo, men may learne to be wiſer, and ſeeke to be reconciled to God in this life, and not much care for Popes pardons, which are not ſo much worth, as to be ſet free out of their Biſhops priſons, and Inquiſitors purgatory.

Now in the laſt place generally concerning indulgences, let vs ſee the iudgement and practice of other Churches.

Regul. contra. queſt. 25.

1. The ancient Greeke Church did not take vpon them by any indulgence to receiue any, that offended before full ſatisfaction made, and their vnfained repentance euidently by manifeſt and apparent ſignes teſtified. So *Baſil* ſaith: *Poteſtas remittendi peccata, non eſt abſolute data, ſed in reſipiſcentis obedientia, &c.* The power of remitting ſinnes is not abſolutely giuen, but conſiſteth in the obedience of the party repenting, and his conſent, that hath the cure of his ſoule, &c. And as he teacheth, ſo he practiſed: for he would not receiue *Valens* the Emperour, vntill he had publikely profeſſed, that he embraced the doctrine of *Baſil*, and ſhewed effectuall fruits and ſignes of repentance: as *Ambroſe* likewiſe would not admit *Theodoſius* the Emperour, vntill he had ſpent eight moneths in ſorrow and mourning, and ſo had ſhewed his effectuall repentance.

Theodoret. lib. 4. cap. 19.

Theodoret. lib. 5. cap. 18.

The Moderne Greeke Church alloweth no indulgences for gaine, nor for thoſe which are in purgatory. The Muſcouites to this day hold indulgences and Iubilees, *nullius efficacia* to be of no force or efficacy.

Saranus elucid. error. ca. 2. er. er. 12.

2. Againſt the facility and lauiſh vſe of indulgences, *Cyprian* thus writeth, *Si quis præpropera fe-*

ſtinatione temerarius, remiſſionem peccatorum dare ſe cunctis putat poſſe,&c. If any man raſh in his preposterous haſt thinke he can giue remiſſion of ſinnes to all, he doth not onely not profit, but hurteth them which are falne, &c. But before him *Tertullian* more directly: *Præcauent, quaſi nolint admitti aliquid, indulgent, quaſi velint admitti, quando ſi admitti nolint non debeant indulgere:* They forewarne them (of ſins) as though they would not haue them committed, and they pardon them, as though they would haue them committed, whereas if they would not haue them committed, they ſhould not haue them pardoned, &c. And againe: *Si diſciplinæ ſolius officia ſortitus es, nec imperio præſidere, ſed miniſterio, quis aut quantus es indulgere, qui neque prophetam, nec apoſtolum exhibeas, cares ea virtute, cuius eſt indulgere:* If thou onely haſt obtained the office of diſcipline, not being ſet ouer others by any imperiall power, but miniſteriall: who art thou to giue indulgence, who being neither Prophet nor Apoſtle, doſt want that power, which is to grant indulgence, &c. to giue indulgence he thinketh to be a Propheticall or Apoſtolicall gift, both which are now ceaſed: In the moderne Africane and Æthiopike Church there is no liberty or power granted to their Patriarke to giue indulgences vpon any occaſion whatſoeuer: *Zaga Zabo* an Æthiopike Biſhop ſo confeſſeth.

Lib. de pudicit. initio libri.

Ibid. infra.

Damian. à Goes de legib. Indor.

3. Confeſſion of *Heluetia* the latter, *cap.* 14. *We condemne the Popes gainefull doctrine of penance, and againſt his Simoniacall indulgences, &c. Saxony artic.* 17. *We ſay that this application of indulgences, whereby the Pope applyeth the merits of the Saints, is inuented at his pleaſure.*

Harm. § 8. p. 218.

4. The application of indulgences to the dead to releaſe them out of Purgatory was not knowne of ancient time in the Romane Church: for whereas the cuſtome was to giue releaſe vnto the penitent before Eaſter in the laſt weeke of Lent: *Innocentius* decreed, that if any were ſicke they ſhould be releaſed at any time, giuing this reaſon, *Ne de ſeculo abſque communione diſcedat*: Leaſt he ſhould goe out of the world without the communion, &c. their opinion then was, that there could be no remiſſion or relaxation after death: and indeed of ſuch indulgences, their owne men confeſſe, *that there is nothing expreſſely found either in the Scriptures, or ſayings of the Fathers:* and that *Boniface the* 8. *was the firſt, that extended indulgences to Purgatory*, which was about *anno* 1300. *Oſtienſis* and *Gabriel Biel* are of opinion, that indulgences profit not the dead, as *Bellarmine* confeſſeth: yea one of their late Popes, *Clemens* the 5. decreed againſt certaine Queſtors and Pardoners, that made them beleeue, which gaue them almes: *Quod animas tres vel plures ex purgatorio (vt mendaciter aſſerunt) extrahant*: That they might draw three or more of their friends ſoules out of Purgatory, as they falſe affirmed, &c. It is then a falſe and lying aſſertion, by the Popes owne teſtimony, that by any ſuch meanes ſoules may be pulled out of Purgatory. Adde hereunto the teſtimony of *Roffenſis*: *Si tollas purgatorium, quorſum indulgentijs eſt opus*: If you take away Purgatory, what need is there of indulgences, &c. But ſome of their owne writers and Popes, as we haue ſeene, take away this vſe of indulgences, and ſo conſequently there ſhall be none at all; and ſo, themſelues being witneſſes, theſe things follow in order, no purgatory no indulgences, no indulgences, no Iubile: and thus both Purgatory, popiſh indulgences, and Iubilees are found to be meere humane deuices, and plants not of Gods planting, and ſo ſhall be rooted out. All the purgation of our ſoules is in this life, firſt, the *expiatory* purgation of our ſoules is by the blood of Chriſt as the Apoſtle ſaith: *who by himſelfe hath purged our ſinnes*: there is alſo a purgation, *applicatory* that is by affliction: as *Iob* ſaith, *Exibo tanquam aurum*: I ſhall come forth like gold: then there is a third purgation which ſhall be of our bodies by fire in the day of Lord, when all corruption ſhall be purged from our bodies: and ſo the Lord at his appearing is likened by the Prophet to *a purging fire and fullers ſope*: other Purgatory we acknowledge none after this life.

De conſecrat. diſtinct. 3. c. 17.

Anton. p. 1. Sum. tit. 10. c. 3.

Agrippa de vanit. ſcient. c. 61.

Lib. 1. de indulg. c. 14. Clementin. lib. 5. tit. 4. c. 2.

Roffenſ. artic. 18.

Heb. 1. 3.

Iob 23. 10.

Malach. 3. 3.

Thus haue I briefely diſcouered the errors of the Popes Iubile, and Indulgences: whereby I truſt it is euident, how they delude the world with their fooleries, and ſeeke to ſnare men with their toyiſh ceremonies, and to blind them with their phantaſticall deuices. They that haue not viſited Rome the laſt Iubile yeare, need not repent them, that they went not ſo farre to ſee nothing: they that went, at their returne (I truſt) did remember what they haue ſeene, and regard ſuch toyes but as a ſtage play, and thinke, that they may find a much better Iubile at home in their Country by the faith of the Goſpell, than they could ſee at Rome in the Popiſh pompous vanity.

I haue now ſpunne out (by Gods aſſiſtance) this weary taske, and found out an end of this long twined thread: the cauſe which I haue handled, is of God; the ſtrength wherewith I haue trauailed in it, was from God: the end wherefore I haue laboured in it, is for God. And as to his honor I referre all theſe my labours, as the principall end; ſo to the iudgement of the true Church of God I ſubmit my ſelfe and my penne, as the meane, whereby I may attaine that cheife end. I ſay no more, but with *Auguſtine*: *Si quid in ſcriptis meis veri comprehenderis, exiſtendo non eſt meum; at intelligendo & amando & tuum ſit & meum: ſiquid falſi conuiceris, errando fuerit meum, ſed iam cauendo, nec tuum fuerit, nec meum*: If you find that is true in my writings, it is not mine in being; but in vnderſtanding, and louing the ſame, let it be both mine and thine: if thou conuince any thing that is falſe, it was mine in erring, but let it be neither mine nor thine in heed taking: *lib.* 3. *de Trinitat. præfat.* But as I am not guilty to my ſelfe of any error eſcaped, but am perſwaded that I haue throughout the truth defended; ſo I would deſire the Chriſtian reader to be aduiſed in iudging that, which was not without aduiſement written. And here againe I remember *Auguſtines* words in the ſame place: *Sicut lectorem meum nolo mihi eſſe deditum; ita correctorem nolo ſibi: ille me non amet amplius, quam catholicam*

fidem; iſte ſe non amet amplius, quam catholicam veritatem: As I would not haue the reader addicted to me, ſo neither the correcter wedded to himſelfe: let not him be more affected to me, than to the verity; nor the other loue himſelfe more than the truth, &c. And ſo I conclude: *Videor mihi debitum huius ingentis operis reddidiſſe, adiuuante Deo: quibus parum, vel nimium eſt, mihi ignoſcant; quibus autem ſatis eſt, non mihi ſed domino mecum gratias congratulantes agant;* I haue now by
Gods aſſiſtance rendred the debt of this great worke: to whom it is ſhort or ouer, let
them forgiue mee; to whom it ſeemeth ſufficient, let vs to God giue
thankes together, who enableth vs to euery good worke,
to whom be praiſe through Ieſus Chriſt in his
Church for euer. Amen.

De ciuitat. Dei lib. 22. c. 30.

Soli Deo immortali, Patri, Filio cum Spiritu ſancto,
ſit omnis honor & gloria.

TO

TO THE RIGHT HONORABLE SIR *THOMAS MIDDLETON* LORD MAIOR, and to the right Worſhipfull Companies and Comminalty of the City of LONDON.

I Doe here preſent vnto you of your owne, a catalogue of ſuch good workes, as haue been done ſince the times of the Goſpell, eſpecially in this honourable City: but what ſaid I? (of your owne) nay of our owne we can haue no good thing: for as the Apoſtle ſaith, It is God which worketh in you both the will and the deed: *I here then offer vnto your view, ſuch worthy acts, as God hath ſtirred vp the worſhipfull citizens of your body to be inſtruments of. A more exact rehearſall I would haue made, if I could haue receiued as full inſtructions from all your ſeuerall Companies, as I had from ſome of them, but ſpecially from the Vniuerſities: but notwithſtanding the Lord Maiors care, that then was, in ſending his precepts, and yours that now are in the place, yet I failed of the helpes which I expected: which if after may be had vpon a ſecond conſultation, that which is now wanting may be ſupplyed. In the meane time, here I haue taken vpon me to proue, that the Goſpell in the ſpace of 60. yeeres hath brought forth more fruit, than twice ſo many of the late times of Popery can ſhew: yea to adde more, I haue heard by ſome that haue made diligent ſearch, that more hath beene performed in this kinde, of founding of free Schooles, Hoſpitals, and other like true deedes of charity, ſince the firſt of Queene* Elizabeth, *than can be found for fiue hundred yeeres before from the Conqueſt vntill that time. But howſoeuer that may be, it is ſufficient for my purpoſe to make good the former compariſon of the times: And verily I thinke alſo that as theſe times exceed the former, ſo the pious and charitable workes performed within this time in this worthy City, may equalize* [a] *all the kingdome beſide, and may compare, if not goe beyond any City in the world. So that in theſe foure points haue the charitable workes of Proteſtants exceeded them of the Papiſts:* 1. *in number,* 2. *in quantity and greatneſſe, as is euident in Maſter* Suttons *goodly Hoſpitall:* 3. *in quality: theirs were done in the pride of their heart, in opinion of merit to purchaſe remiſſion of ſinnes, and the Kingdome of Heauen: ours onely ſerue as teſtimonies of our faith:* 4. *in the end: they erected foundations to the honour of Saints, Proteſtants to the glory of God. In ſuch workes this City hath abounded to the praiſe of God, the honour of this beautifull body, and good example of the whole land: into euery part whereof, but ſpecially to the two Vniuerſities the bounty of this City hath ſtreamed: So that we may ſay here of London, as S.* Paul *of Corinthus,* Your zeale hath prouoked many. *Who then will not pray for the proſperity of this City? and ſay with the Prophet Dauid,* O pray for the peace of Ieruſalem, let them proſper that loue thee, peace be within thy walles, and proſperity within thy Palaces. *This City is a nurſing mother to the whole land, the Chamber, Treaſurie and Store-houſe of the Kingdome: like the two golden pipes which conueyed the fatneſſe of the oliue into the golden Candleſticke of the Church. But as the oyle went thorow golden pipes, ſo the fatneſſe of almes-deedes muſt runne forth by good and lawfull meanes: Men muſt not doe wrong, deceiue; gather riches by extortion, violence, vſury and ſuch like, that they may giue almes: this were but like the Phariſaicall waſhing of platters, that were within full of bribery and exceſſe. S.* Paul *hath giuen vs a good rule for this: We muſt not not doe euill, that good may come thereof: and as* Auguſtine *ſaith of the ſinne of adultery:* Ne putetis fratres quotidiè facienda adulteria & quotidiè eleemoſynis mundanda, *De* 10. *Chord.* 11. *Doe not thinke brethren that we may euery day commit adultery, and euery day cleanſe it by almes &c. So wee may ſay of all other ſinnes, of couetouſneſſe, pride, extortion, drunkenneſſe, ſwearing, prophaning the Lords Day and the like, wee muſt not liue in them, and thinke to clenſe the fouleneſſe of ſinne, by a little almes. And ſeeing I am fallen into mention of theſe ouerflowing ſinnes of the City: as the Lord hath giuen you a minde in your places to doe good; ſo let it be your care to ſuppreſſe theſe vices. And vnto you (my Lord Maior) hath the Lord committed this truſt, to ſee theſe inordinate vices corrected and reſtrained, as adulterers to be puniſhed: the Lords day not to be prophaned: for externall matters, which belong vnto the body, as the moderating of prices of victuals, enlarging the aſſiſes of Bread and Beere, ſingular is the care of this City: ſo if you ſhew your ſelfe as carefull and faithfull in things which concerne Gods glory and the good of mens ſoules, as God ſhall haue the honour, ſo you ſhall finde comfort. Goe on then (worthy citizens) in your Chriſtian courſe, both wayes in doing of good, and vndoing and hindring what is euill: and let me be bold to diſcharge toward you, the Apoſtles charge to vs the Miniſters:* Charge them which be rich in this world, that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (*which* giueth vs abundantly all things to enioy) that they doe good, and be rich in good workes, and be ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life: *to the which the Lord bring vs in Chriſt.*

Philip. 2. 13.

[a] Which are ſummed afterward to about 600000. poond.

In 4. things Proteſtants good works exceed Papiſts.

Pſal. 122. 6.

Zachar. 4. 12.

Rom. 3. 8.

1 Timothy 6. verſ. 17. 18, 19.

A CATALOGVE OF SVCH CHARITABLE WORKES, AS HAVE BEENE done in the times of the Goſpell within the ſpace of 60. yeeres, vnder the happy raignes of King *Edward*, Queene *Elizabeth*, King *James*, our *Gracious Soueraigne*.

The charitable workes in 60. yeeres in Londō, Cambridge and Oxford, are ſummed to a Million or thereabout.

WHereas the profeſſors of the Goſpell are generally charged by the Romaniſts as barren and fruitles of good works: I will, to ſtop their ſlanderous mouths, ſhew by a particular induction, that more charitable workes haue beene parformed in the times of the Goſpell, than they can ſhew to haue beene done in the like time in popery, ſpecially ſince the publike oppoſition of religion, which began about 250. yeers ſince, counting from the times of *Iohn Wickliffe*: or in twice ſo much time now going immediately before. And becauſe it would require an endleſſe labour to make collection of all ſuch works, as may be found through the land, which could not be done without a ſpeciall commiſſion to that end, and generall ſuruey, which I truſt may be by ſome vndertaken hereafter: In the meane time I will giue inſtance onely of the three moſt famous places of this land, which haue moſt abounded in theſe fruits, namely, the City of London, and the two Vniuerſities of Cambridge and Oxford: Now then will I proceed to this golden Catalogue, which ſhould haue beene inſerted, p. 1068. but vpon the reaſons there alleadged, reſpited and tranſmitted ouer to this place: I will firſt begin with the famous workes of our Kings and Nobles, and then deſcend to the particular acts exemplified by others in the three places giuen in inſtance.

The ſite and edifices of theſe Hoſpitals giuen by the King, may be eſtimated at 20000. pound.

King *Edward* of bleſſed memory. Ann. 1552. in the 6. yeere of his raigne founded the Hoſpitals of Chriſts Church in London, and of S. *Thomas* in Southwarke, and the next yeere of Bridewell, for the maintenance of 3. ſorts of poore: the firſt for the education of poore children, the ſecond for impotent and lame perſons, the third for idle perſons, to imploy and ſet them on work: a Princely gift whereby prouiſion was made for all ſorts of poore people, ſuch as either were borne poore, caſually, or wilfully poore: Beſide by the ſaid vertuous Prince were founded 2. free ſchooles in Louth, in Lincolneſhire, the one for Grammar, the other for the Engliſh tongue, to make children fit for the Grammar ſchoole, with liberall maintenance for a ſchoolemaſter & vſher in them both: Likewiſe Chriſts Colledge in the Vniuerſity of Cābridge enioieth a fellowſhip, & 3. ſchollarſhips by the gift of the ſaid excellent Prince

But of all other times, the raigne of our late renowned Soueraigne, Queene *Elizabeth* of happy memory, hath abounded with excellent fruits, and the yeeres that haue runne ſince vnder the godly and peaceable gouernment of our noble King *Iames*: where firſt honourable mention is to be made of theſe worthy Princes themſelues: Q. *Elizabeth*, though no new foundations were laid by her hand, that came to my knowledge; yet herein ſhe was a princely benefactor, 1. in confirming and ratifying many Colledges, Hoſpitals, free Schooles, ſpecially in maintaining the priuiledges and immunities of both the Vniuerſities, which otherwiſe had beene in danger to be ſhaken and violated. 2. In patronizing the Goſpell, and procuring perpetuall peace at home, both which gaue opportunity of many charitable workes, which were by this occaſion vndertaken. 3. In making ſuch excellent lawes for the encouraging and ſtirring vp of her ſubiects to doe good workes: of which kinde theſe ſpecially are worthy to be remembred. The firſt worthy act in this kind, was the Statute of prouiſion of Corne for Colledges in both Vniuerſities, made in the eighteenth of her Maieſties raigne, whereby it is prouided, that in euery leaſe to be made, the third part of the rent ſhould be paid in corne for the mending and encreaſing of the common diet: Wheat to be ſerued in, at 6. ſhillings 8. pence, and Mault at 5. ſhillings the quarter, or ſo much money: by benefit of which act, the rents vpon new leaſes, which are made voide without reſeruation of ſuch prouiſion, are doubled, to the great releefe of the company of Students: The benefit whereof may in time ariſe to the encreaſe of more then 12. thouſand pounds, *per annum*, in both Vniuerſities: this act was deuiſed, and procured by the prudent and prouident care of Sir *William Cecill*, L. Treaſurer, and Chancellor of the Vniuerſity of Cambridge: An other act was made in the Parliament held, *anno* 39. chap. 3. for the releefe of the poore in euery Pariſh, and ſetting of them to worke: by vertue of which act, there cannot be leſſe gathered yeerely for the aforeſaid charitable vſes thorow the land than 30. or 40. thouſand pounds yeerely;

12000. encreaſe of rent in time in both Vniuerſities.

30000. collection for the poor.

yeerely: another in the ſame Parliament, *chap.*5. enacting, authoriſing euery one without further licence to be procured, to build and erect almeſ-houſes, Hoſpitals, free-Schooles, houſes of correction, and ſuch like, ſo that the reuenewes laid vnto them exceed not 200. pound by the yeere, nor be vnder 10. pound: The third act was made *anno* 43. *chap.* 3. for the relieuing of maimed ſouldiers and marriners, and raiſing of penſions for their maintenance: a fourth act in the ſame Parliament, *chap.*5. was deuiſed for reſtoring of lands, houſes, ſtockes of money miſimployed, which were giuen to charitable vſes. Theſe and many other ſuch wholeſome lawes were eſtabliſhed vnder the raigne of our late gracious Soueraigne; whereby many charitable workes were no leſſe effected, than if out of Her owne treaſure they had beene procured.

Our Worthy King that now is, herein hath followed Queene *Elizabeths* ſteps; as in founding the Kings Colledge at Chelſey, ordained for Diuines to be employed in the writing of Controuerſies: to the which that induſtrious man, and learned writer, the Reuerend Deane of Exceter, Doctor *Sutcliffe*, Prouoſt of the ſaid Colledge, hath beene a large benefactor and contributor: So neceſſary a worke and profitable for the good of the whole Church, what well minded man will not wiſh may proſper? ſuch as God hath enabled, cannot do better than ſet to their helping hands, to finiſh the building begun, and to raiſe vp the wals, which are now but riſing out of the ground, and to thruſt vnder their ſhoulders to ſupport this building, which *Atlas* alone would not ſuffice to beare. Euery great City almoſt in Popiſh countries can find a way to build a Colledge for Ieſuites to plant ſuperſtition, and ſupplant true religion; and ſhall not ſuch a Kingdome as this is, afford means to reare one Colledge of Diuines to confront them, and to build vp, as faſt as they pull downe? They ſpare for no coſt; one Colledge of the Ieſuits at *Lafleſh* in France is thought to haue coſt (for the building) 100000. markes, and the lands laid vnto it as much: And ſhall we be ſparing in the defence of the truth: *tanti vitrum! quanti margaritam?* if they make ſo much of brittle glaſſe, how much more ſhould we ſet by the right precious ſtone? But to proceed: his Maieſty hath laid vnto the two publike Readers of Diuinty in either Vniuerſities, beſide their ordinary ſtipends of 40. pound *per annum*, to each of them certaine ſpirituall promotions, ſome of 200. pound *per annum*, the leaſt 200. markes, as they ſhall fall void, for the perpetuall maintenance, and encouragement of the ſaid profeſſors: His Maieſty beſide hath ſet forward an other excellent worke, that goodly Hoſpitall deuiſed by the laſt will and teſtament of Maſter *Sutton*, to the which he bequeathed his great eſtate, laying vnto it 4. or 5. thouſand pound by the yeere, and appointing 5. thouſand for the enlarging of that goodly building of Charterhouſe, where his will was his Hoſpitall ſhould be founded; and leauing diuers thouſands more to be laid vnto it at the diſcretion of his Executors: The greateſt gift, that theſe many hundred yeeres was giuen by any one man, to charitable vſes, and I doubt whether the like can bee ſhewed to haue been done in this land in any age. This admirable and magnificent foundation was but intended, and as it were portraited by that rich Eſquire, but now like to be perfited and finiſhed by the princely care of our Gracious Soueraigne, who hath put life into this vaſt body, which without him would haue moued but ſlowly: he, as *Dauid*, prouided matter, as gold, ſiluer, braſſe, iron for the Temple: but his Maieſty, as a munificent *Salomon*, hath put them together. *Iehoſaphat* made ſhips to goe to Ophir, but they were broken at Ezion Gaber: and this great veſſell as rigged and trimmed for the ſeas, might haue miſcaried, if our Princely pilot had not guided it, and giuen it wind and weather to driue it: who found concurring with him, his experienced mariners and ſailers to ſet it going: We are all to giue vnto God great thankes, that hath put it into the heart of our Soueraigne, and of his honorable Miniſters, to further ſuch an excellent worke, which will be to Gods glory, and the good of Chriſts poore members: but might I put in heere my ſimple wiſh: if ſome part of this liberall gift had been, or yet might be tranſlated from the Hoſpitall, to the Colledge of Diuines now in building at Chelſey, both tending to charitable ends, it would not be, in mine opinion, againſt the intent and meaning of the founder, or *contra formam collationis*: ſpecially ſeeing both theſe foundations conſiſt by the grace and fauour of his Maieſty, who as a chiefe builder, euen another *Zorobabel* might with his plummet of tinne in his hand haue appointed euery ſtone his place: We may thanke ſo faithfull an Ouerſeer, that the will of the dead hath taken place: But let this be a warning to like minded Gentlemen that intend to doe good, to ſee it performed in their life: to make their owne eyes their Ouerſeers, and their owne hands their Executors: ſo their worke ſhall proſper, and their ſeruice ſhall be ſo much the more acceptable vnto God: who ſhall be herein like to faithfull *Abraham*, of whom *Ambroſe* thus writeth: *Abraham ſua manu quondam vitulum occidit, vt hoſpitibus epulantibus miniſtraret, nec in miniſterio religioſo aliorum adiumenta quæſiuit*: *Abraham* once with his owne hand did ſlay a calfe to prouide for his gueſts, neither in that religious ſeruice, required the helpe of others: I remember that in the laſt edition of this worke, I made mention of the intendment and purpoſe, which Maſter *Sutton* had to erect an Hoſpitall of a great proportion and capacity, commending ſo good an intention, and aduiſing withall, that he would imitate the worthy preſident of Sir *Gualter Mildmay*, to ſee ſomewhat done in his life time: Which courſe if he had taken, it had been better; but howſoeuer, it falleth out well enough: But (thankes be to our gracious King) the Hoſpitall ſhall goe forward: his Maieſty hath done as much in putting life into a dead mans gift, as if he had raiſed it by his owne charge; that I may ſay vnto him, as *Ambroſe* to the Emperor *Valentinian*: *De tuo magis conferre videbere, quam de ſuo reddere*: You herein ſeeme rather to conferre of your owne, than to

Chelſey Colledge.

About a 1000. pound is there beſtowed already.

600. *per annum*, annexed to the two Diuinity readers in each Vniuerſity by the King.

Tertullian.

Maſter *Suttons* Hoſpitall.

1 Kings 22.49.

The L. Archbiſhop of Canturbury.
The L. Chancellor.
The Biſhop of London.
The L. Coke.
The L. chiefe Barron.
Iuſtice Dodridge.
Iuſtice Nichols, with other reuerend Iudges.

Epiſtol 26. ad Gratian. imperat.

Epiſt. 30.

reſtore of his. &c. So we are to praiſe God, for his Maieſties Princely care herein, the faithfulneſſe of the honourable feoffes of truſt, the Chriſtian reſolution of our worthy Iudges, the diligence of the Executors, but firſt for that charitable diſpoſition of that Gentleman deceaſed: who altogether haue performed an excellent worke: ſo that they may ſay with the Apoſtle: *that for the gift beſtowed vpon vs for many, thankes may be giuen by many perſons for vs.*

2 Cor. 1.11.

Next vnto the Princely liberality of our renowned Princes, followeth to be recorded, the honourable diſpoſition of our Nobles and Peeres. Sir *William Cecil* not long ſince Lord Treaſurer, in his life time gaue thirty pounds by the yeere to Saint *Iohns* Colledge in Cambridge: He founded alſo an Hoſpitall at Stamford for twelue poore people, allowing to each of them ſixe pound *per annum.* he alſo left great ſummes of money in truſt in the hands of Maſter *Iohn Billet* one of his Executors: who as carefully performed that truſt, and partly by this meanes, partly out of his owne eſtate, as I haue beene informed, hath done theſe excellent workes: He repaired, and in a manner reedified at the charge of diuerſe hundred pounds the great Church in the City of Bath: hee enlarged the hot, and croſſe Bath there, walling them about. He built an Hoſpitall there, to giue entertainment for twelue poore people, for a moneth at the ſpring, and three moneths at the fall of the leafe, with allowance of foure pence a day; aſſuring vnto this end twenty fiue pounds yeerely: he gaue 200. pounds toward the repairing of Saint *Martins* Church: an 100. markes to Saint *Clements* to build a window, and to the foure pariſhes in Weſtminſter was giuen for twelue yeeres fiue pounds to each: vpon the building of the market houſe there he beſtowed 300. pound: whereof is made ten pound a yeere for the benefit of the poore: he gaue alſo 20. pound *per annum* to Chriſts Hoſpitall, till 200. pound came out.

30. pound *per annum.*
72. pound *per annum,* beſide the building, which may be ſet at a 1000. Marke.
All theſe works could not coſt ſo little as 2000. pound.

The Lord *Buckhurſt* the next Lord Treaſurer, beſtowed a thouſand pound in building a chapell at *Withyham* in Suſſex *anno* 1607 and a thouſand pound vpon a Granary at Lewes, laying vnto it two thouſand pound ſtocke to prouide wheate there to be laid vp, and ſerued to the poore at twenty ſhillings the quarter.

4000. pound.

The right Honourable the Lord priuy Seale, Earle of Northampton, Chancellor of the Vniuerſity of Cambridge, hath out of a noble diſpoſition and charitable mind, *anno* 1605. errected an Hoſpitall in the Honor of Clun in Shropſhire, for the maintenance of twelue poore men, and a Warden, to whom there is allowed ten pound by the yeere, and to the other, ſixe pound 13. ſhillings 8. pence a peece. At Riſing alſo in Northfolke, *anno* 1609. was built by the ſame Honourable perſon an Hoſpitall, for a matrone and twelue poore women: the allowance of each is two ſhillings by the weeke, two load of wood, and a gowne yeerely; which may be worth vnto euery one, ſixe pound thirteene ſhillings eight pence, *per annum.*

The charge of all this, with the building of the houſe, may reach to 4000. pound.

The right Honorable the Lord *Thomas Howard,* Earle of Suffolke, Lord Chamberlaine, hath built at Audle-End neare vnto Walden in Eſſex, a goodly Hoſpitall for 24. poore people, with ſufficient allowance of meate, drinke, and cloth.

This charge with the building cannot be ſet at leſſe then 4000. pound.

The right Honourable *Thomas* Earle of Exceter hath giuen an hundred pounds to Clare Hall in Cambridge, to maintaine ſixe ſchollers, and three Fellowes: beſide eight pound giuen by the Lady *Dorothy Niuill* his late Counteſſe, to the ſame Colledge, for the maintenance of two ſchollers more, which ſaid worthy Lady founded an Hoſpitall in the Towne of Well in Yorke-ſhire, with the yeerely maintenance of 36. pound: ſhe alſo gaue twelue pound *per annum,* to the poore of Stamford.

This is ſummed amongſt the gifts in Cambridge.
481. pound *per annum.*

The right Honourable *Robert* Earle of Dorceſter, *anno* 1609. by his laſt Teſtament ordained an Hoſpitall to be built in Eaſt Greneſtead in Suſſex, allowing vnto the building thereof a thouſand pound, to the which the Executors haue added a thouſand pound more, and 330. pound of yeerely reuenew, to maintaine twenty poore men, and ten poore women, to each of them ten pound by the yeere, and beſide to a Warden twenty pounds, and to two Aſſiſtants out of the Towne to be choſen, 3. pound 6. ſhillings 8. pence a piece, *per annum.*

2000. pound.
330. pound, *per annum.*

Sir *Gualter Mildmay* founded *Emmanuel* Colledge in Cambridge.

The right Honourable the Lady *Elizabeth,* late Counteſſe of Shrewsbury gaue an hundred pounds toward the bearing of the Preachers charges, that are called to *Pauls* Croſſe: ſhe alſo errected a goodly Hoſpitall in the towne of Darby, as I am informed.

The right Honourable the Counteſſe of Suſſex founded Sidney Colledge in Cambridge, the particulars whereof ſhall afterward remembred.

The Honourable the Lady *Dakers,* founded an Hoſpitall in Weſtminſter, for 20. poore folke, with the allowance of fiue pound to euery one yeerely.

100. pound *per annum.*

Other Noble men and women haue not beene behind with their part in theſe charitable workes: as I am informed of an Hoſpitall in Kent, built by the late Lord Cobham, the particulars whereof I could not learne: many like workes I doubt not but haue beene performed by our Nobility in diuers parts of this land, which I for want of inſtruction am forced to omit: but they, whoſe names are not heere regiſtred, are before the Lord remembred.

Neither haue our ſpirituall Lords been barren in this kind. Doctor *Parker* Archbiſhop of Canturbury was a great benefactor to *Bennet* Colledge in Cambridge, and to ſome other Colledges.

Doctor *Grindall* that worthy Archbiſhop of Canturbury, founded a free Schoole at S. *Bees* in Cumberland,

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beſide many other perſons, that are kept in worke, hath beene ſince much augmented, and encreaſed by the liberalitie of the Citie, and the gift of diuers worſhipfull citizens: when Sir *Iohn Hart* was Maior, as I haue learned, there was a collection made in the Citie of ſeuen hundred pound: and in Sir *William Riders* yeere fiue hundred pound toward the reliefe of the houſe, being ouercharged and caſt behind hand: the ſpeciall particular gifts of the citizens ſhall be expreſſed afterward: this and the other three Hoſpitals may be thought to ſpend by charitable gifts vpon the poore about ten thouſand pound yeerely.

1200 pound.
10000. pound *per annum.*

8. In the ſame Bridewell at the Cities charge haue beene built of late twelue new faire Granaries, which are ſufficient to conteine ſixe thouſand quarters of corne, and two ſtore houſes, which may hold foure thouſand chaldron of coales, for the prouiſion of the citie, at the charge of three thouſand pound, or thereabout.

Granaries.
3000. pound

9. Morefields at the charge of foure or fiue thouſand pounds, by the coſt of the Citie in Sir *Leonard Hollidaies* Maioraltie, being before an vnwholeſome place, was conuerted into pleaſant walkes beſet with trees, compaſſed with a bricke wall, with vaults vnder the earth for conueiance for the water: which is a ſpeciall meanes to preſerue the health of the Citie: and may bee numbred among other prudent, and in ſome reſpect pious workes.

Morefields 5000 pound.

10. Bedlem, otherwiſe called Bethlem, a place appointed for the recouerie of ſuch as are beſtraught in their wits: is maintained in part by the beneuolence of the Citie. And let not here be forgotten the great good that is done to all the land by the citie of London, in receuing ſo many hundred children yeerely to be apprentices, to be brought vp in trades: which were the greateſt charitie of all, if citizens did not require ſuch great ſummes of money with apprentices: that hardly now a poore boy comming in his white coate will proue to bee Lord Maior of London: as ſome haue done in times paſt: but howſoeuer, the Citie in training vp youth, that otherwiſe would liue idely, deſerueth great commendation.

Bethlem.
The Citie of London doth great good in receiuing of apprentices.

I might here make mention of the new Conduits built in the Citie, a great helpe both to rich and poore, as one built at Walbroke, *anno* 1568. another in Fleetſtreet, *anno* 1581. at the charges of the Citie, beſide thoſe which were made by the gift of priuate men: which ſhall afterward be remembred. And becauſe I am fallen into mention of Conduits and conueiance of water: I may remember alſo the goodly Water workes, one at the Bridge, another at Brokenwharfe: and the third exceeding the reſt, the cutting of a new Riuer, to bring water to the Citie from about Ware, which is thought to runne, if all the creekes and turnings be meaſured, no leſſe than threeſcore miles: vndertaken at the great charge of an induſtrious Merchant Maſter *Middleton,* and of others: and is now after many rubs and lets brought to good effect, the water being now arriued at, or deriued rather to the Citie: which ſaid water-workes, although they haue beene taken in hand vpon hope of priuate gaine, yet becauſe the benefit thereof is publike, and will redound both to rich and poore, they may be ranged if not among the direct charitable, yet the magificent and commendable workes of the Citie. In that ranke alſo may paſſe the publike ſumptuous buildings; as of Ludgate at the Cities charge of more than three thouſand pound: of Aldgate, which coſt aboue foure thouſand pound: of Blackwell Hall, which was built at the charge of three thouſand pound. I omit other goodly buildings round about the Citie in euery corner, which haue beene raiſed vp in greater number within theſe twentie yeeres, than in an hundred yeeres before. Adde hereunto alſo the beautifull enlarging of the Innes of Court, thoſe famous Nurſeries of our honourable and reuerend Iudges, and learned Counſellers: as Grayes Inne, the Middle and Inner Temple haue been with goodly buildings adorned and beautified: But Lincolnes Inne (to which worſhipfull ſocietie I am more [a] ſpecially bound) in faire building excedeth the reſt, as in number of honourable Iudges at this time it hath the prioritie: wherein hath been beſtowed, as I haue learned, about eight or nine thouſand pound. I doe not mention theſe workes as teſtimonies of charitie (though it be not the leaſt part of charitie to employ poore men in worke) as euidence of the ſtate and magnificence of this renowned citie, which the profeſſion of the Goſpel hath enriched and endowed it withall.

Conduits built by the Citie at 2000. pound charge.
Water workes.
Ludgate 3000. pound.
Aldgate 4000. pound.
The Innes of Court inlarged and beautified.
[a] Being admitted as a member of the houſe.
Fiue Iudges with the Lord Chancelor of Lincolnes Inne: 9000. pound beſtowed in building.

Hitherto I haue ſet forth the publike workes atchieued by the common charge of the City: I will now adde vnto theſe the charitable employments of the worſhipfull Companies, and pariſhes, in their ſeuerall bodies, and then deſcend to the particular gifts of diuers charitable men: The Worſhipfull companies, in the Citie of London doe exceed in three principall workes of charitie; in the loane of ſummes of money to poore occupiers of their company, and in yeerely reliefe of the poore and exhibitions to the poore ſchollers: the twelue worſhipfull Companies, as I am informed, doe not lend leſſe then two thouſand pound euery of them, counting one with another, to poore occupiers: and they, and ſome other chiefe companies of the ſecond ranke, as the worſhipfull Companies of Letherſellers, and Stationers, with ſome others, are thought to giue, one with another, an hundred pound yeerely to the poore; ſome of them giue a 100. pound, ſome more, yeerely among their poore: I could not learne the particulars, becauſe I found ſome Companies herein too nice and ſcrupulous; yet I thinke I haue ſpoken within my bounds, as farre as I could informe my ſelfe by conference with ſome, which were acquainted with the ſtate and affaires of the companies: And touching their charitable reliefe extended vnto poore ſchollers: there are not ſo few as 80. ſchollers maintained in both Vniuerſities by the twelue chiefe Companies, and ſome others; ſome maintaining foure

This ſumme among all the Companies may be geſſed at 30000. pound.
This ſumme of yeerely beneuolence may be ſet at 1200. pound at the leaſt.
This yeerely exhibition may be well rated at 300 pound *per annum.*

Cumberland laying vnto it thirtie pound a yeere: he gaue alſo twentie pound a yeere to *Pembroke Hall* to maintaine a fellow and two ſchollers, and his executors ſince haue added one ſcholler more: he gaue one hundred pound to maintaine a ſcholler in *Magdalene* Colledge in Cambridge: he alſo gaue twenty pound *per annum* to Queenes Colledge in Oxford to mainetaine a fellow and two ſchollers: all theſe eight places to be furniſhed out of the ſaid ſchoole of S. *Bees*.

70. pound *per annum.*

The right reuerend *Iohn Whitgift* Archbiſhop of Canturburie at his owne proper charge cauſed an Hoſpitall to be built at Croyden for the maintenance of thirtie poore people, with a free ſchoole, hauing a Maſter and an Vſher, and laid vnto it two hundred pound *per annum*, beſide the charge of the building, which is ſuppoſed to haue coſt two thouſand pound.

200. pound *per annum.* 2000. pound.

The reuerend Biſhop of London *Iohn Elmer* gaue three hundred pound for the maintenance of the preachers at Pauls Croſſe.

300. pound.

The reuerend Biſhop of Bath Doctor *Montague* that now is, allowed lead for the couering of the great Church at Bath, amounting as I heare to the charge of two thouſand markes.

2000. markes.

Theſe noble Earles, Lords and Ladies, I haue ſet in the forefront of this catalogue, as the Captaines and leaders of this heauenly armie of Chriſts ſouldiers, confeſſing and ſetting forth their godly faith by their Chriſtian workes: I may ſay of theſe noble Lords and Ladies, as *Ambroſe* of a worthie Earle, that built a Church: *Si Centurio à Domino commendatur, qui ædificauit Synagogam, vbi Chriſtus negatur, quanto commendatior, qui fabricauit Eccleſiam, vbi Chriſtus prædicatur?* If the Centurion be commended of the Lord, for building a Synagogue, where Chriſt is denied, how much more to be commended is he that hath erected a Church, wherein Chriſt is preached? &c. Now in the next place vnto our honourable Nobilitie, I will ſet downe ſuch of worſhipfull place and condition, whoſe hearts the Lord hath ſtirred vp, ſince the time of the Goſpell in this land, to be inſtruments of good workes: I will begin, as I firſt propoſed, with the worthie Citie of London.

Serm. 89.

Charitable workes done in and by the honourable Citie of London, and the worſhipfull Citizens thereof.

I Will begin with the publike workes procured by the common charge of that honourable Citie, which are theſe tenne of more ſpeciall account.

1 Chriſt Church Hoſpitall, which was founded firſt by King *Edward* of bleſſed memorie, and encreaſed ſince by the liberall contribution of diuers noble and worſhipfull benefactors, the chiefe whereof are in this catalogue diſperſedly named, receiueth yeerely by the gift of the Citie 600. pound *per annum* out of Blackewell Hall, beſide the yeerely allowance that commeth out of diuers pariſhes, ſo that by theſe meanes, that famous Hoſpitall maintaineth yeerely to the number of ſeuen hundred perſons, poore children, with the officers and miniſters, which charge is thought yeerely to extend to 4000. pound.

Chriſts Hoſpitall.

2. Saint *Bartholomewes* Hoſpitall maintaineth by the gifts of diuers, well nigh three hunred poore diſeaſed people, or thereabout, which are vnder cure, at the yeerely charge of 2000. pound, toward which charge, the Citie alloweth 200. pound *per annum* out of Blackewell Hall: which charitable foundation ſo well deuiſed by that famous and renowned King *Henry* the 8, hath ſince the times of the Goſpel been much augmented: and is by the wiſe gouernours of the houſe as faithfully imployed to the comfort of many poore members of Chriſt, which by the charitie of that houſe, haue beene healed of diuers diſeaſes otherwiſe incurable. We reade that an Angel ſtirred the poole of Betheſda and made it apt to cure all manner of diſeaſes: but here not onely the Angel of God goeth in and out among them, but Chriſt himſelfe is preſent, aſſiſting them in ſuch charitable workes, and giuing a bleſſing thereunto.

S. Bartholmews Hoſpitall. Seuen hundred diſeaſed people cured the laſt yeere ending at S. *Michael* in S. Bartholmewes Hoſpitall, as is credibly by ſome Chirurgions of the houſe affirmed.

3. Saint *Thomas* Hoſpitall alſo in Southwarke founded firſt by vertuous King *Edward*, hath been ſince by the gift of many worthy citizens of London augmented: ſo that it now maintaineth about three hundred poore people continually, being vnder cure with the charge of no leſſe then 2000. pound by the yeere.

S. Thomas Hoſpitall.

4. [a] The plantation in *Ireland*, as I haue learned, hath ſtood the Citie in fiftie thouſand pound, in building of two cities: God giue proſperous ſucceſſe thereunto.

5. [b] The plantation in *Virginia*, and in the Iſle of *Bermuda*, hath hitherto been vndertaken and followed at the charge of fiftie thouſand pounds: The Lord Chriſt grant, that by theſe good beginnings, the bounds of his Church may be enlarged in thoſe parts.

[a] *Ex relatione D. Ioan. Swinarton.* 50000. pound.

[b] *Ex relatione D Thomæ Smithi.* 50000. pound.

6. The Preachers at Pauls Croſſe are maintained for their ordinarie and neceſſarie charge by the gift of diuers well diſpoſed perſons: Biſhop *Elmer* gaue 300. pound: the Lady *Elizabeth*, late Counteſſe of Shrewsbury, 100. pound: Maſter *George Paylin* 200. pound: Maſter *Thomas Ruſſell* 10 pound *per annum*: Maſter *George Biſhop* 10. pound *per annum*: Maſter *Robert Iohnſon* 13. pound ſixe ſhillings eight pence *per annum*: as I haue in ſeuerall places ſet downe their gifts: but this is not done without the ſingular care and charge of the honourable Citie of London.

The maintaining of the Preachers at the Croſſe.

7. Bridewell, firſt founded by King *Edward* to be a workehouſe to imploy idle perſons, and bring vp poore children in honeſt trades, where at this preſent an hundred poore children are trained vp,

Bridewell.

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[a] foure, ſome [b] fiue, ſome [c] ſixe, ſome [d] eight and more; which the allowance of [e] foure pound, [f] fiue pound, [g] ſixe pound, [h] ſeuen pound, and [i] eight pound *per annum*. I could not learne the particular number of theſe exhibitions, for the reaſons before alleaged: I would ſome Companies had not been ſo ſtrict: no endeauour was wanting in me, in procuring the Lords Maiors warrant vnto the ſeuerall Companies, to ſend in their certificates of charitable workes, who was very forward with the Aſſiſtants of the Worſhipfull Aldermen, to further this buſineſſe; and in ſolliciting this matter my ſelfe; but moſt of the Companies vpon reaſons beſt knowne to themſelues, being as I take it, ſomewhat too ſuſpicious, reſolued to conceale many gifts, not with a mind, as I verily thinke, to groſſe this intent, or to obſcure the iuſt commendation of the giuers, but for that, many vulturs eyes are in theſe catching dayes, too much prying in euery corner for their prey.

[a] Drapers. Leatherſellers.
[b] Fiſhmongers.
[c] Haberdaſhers.
[d] Grocers by the gift of a gentlewoman lately recouered by the Company.
[e] Fiſhmongers.
[f] Grocers.
[g] Vintners.
[h] Goldſmiths.
[i] Leatherſellers.
Sir *Iohn Swinarton.*

I come to the Pariſhes in London, which alſo haue in thoſe three kinds beene very fruitfull, in building and beautifying their Churches: in maintaining of Lectures, and in their almes and charitable gifts to the poore: for the firſt, ſome Churches haue beene new builded; as Trinity Church in Trinity lane, Saint *Mary*, mount Thau, Saint *Olaues* in Siluerſtreet, Blackfriers: ſome much augmented, as Saint *Martins* in the field, at the charge of 1200. pound, S. *Clements*, and diuers others: and generally all of them haue beene more beautified and adorned in the ſpace of twenty or thirty yeeres, than in an hundred yeeres before; at the charge of an hundred or two hundred pound, ſome more ſome leſſe at the coſts of the pariſh: the charge of the building and repairing of Churches cannot be leſſe than ten thouſand pounds.

The charity of the pariſhes of London. Building of Churches. 10000. pound beſtowed vpon Churches.

Secondly, there are many pariſhes which haue raiſed lectures: as in S. Antlins, euery day in the weeke in S. *Magnes*, S. *Olaues* in Southwarke twice in the weeke: in Grace Church vpon the Lords day, and in diuers other Churches, whereof I had not particular notice: to theſe lectures, there hath bin giuen many charitable helpes ſpecially to that in S. Antlins, which is vpheld by 3. Preachers, which preach euery weeke twice: for the maintenance whereof S. *William Crauen*, and Mr. *William Parker* gaue 100. pound, by the pariſh gathered 118. pound, Giuen by Mr. *Garret* Merchant-tailor 100. pound, and to the lecture at Aldermary, ſo long as the Goſpel ſhould continue (which I truſt ſhall be to the worlds end) an hundred pound. Maſter *Henry Iay* gaue thirty pound. *Leonard Smith* fifty pound, *Iſabel Foxwell* widow fifty pound: *Daniel Dickinſon* ten pound: *William White* twenty pound: *George Palyn* fifty pound: *William Bennet* 50. pound. the ſum is 580. pound, or thereabouts.

Raiſing of Lectures. Toward ſixe hundred pound giuen for the weekely Lectures at S. Antlins.

Thirdly, for their charity; in ſome pariſhes an hundred, two hundred, three hundred pounds, in ſome more, ſome leſſe are giuen yeerely to the poore, in money, bread, fewell: ſo that one pariſh with another may be thought to giue fifty pound yeerely in almes, which in an 120. pariſhes (for ſo many are counted in the City and Suburbs) may ariſe to fiue or ſixe thouſand pound.

The yeerely almes. 6000. pound giuen in charitie in the ſeuerall pariſhes.

Adde hereunto the free Schooles and Almeſhouſes built by the Pariſhes: in the pariſh of Saint Sauiours in Southwarke a free Schoole was erected, and 30. pound *per annum* laid vnto it.

A free Schoole in S. Sauiours. 30. pound *per annum.*

In S. *Olaues* pariſh in Southwarke of late twenty faire Almeſhouſes builded, at the motion and procurement of Maſter *Linſey* Rector there, and by the willing contribution of Maſter *Pinfold*, Maſter *Goſan*, Maſter *Pindon*, Maſter *William Smith*, Maſter *Lancelet Smith*, Maſter *Woodward* with others, the charge amounting to three hundred pound.

Hoſpitall in S. Olaues in Southwarke. 300.

The particular gifts and workes of charity by diuers Worſhipfull and well diſpoſed Citizens of London.

SIr *Iohn Greſham* Mercer, and Maior of London, *anno* 1548. in the ſecond yeere of King *Edwards* raigne: gaue tenne pound to the poore, to euery Ward in London (which are 24. within the City) and to 120. poore men and women, to euery of them 3. yards of cloth for a gowne, of eight or nine ſhillings the yard, to maides marriages and the Hoſpitals in London aboue two hundred pound: he founded alſo a free Schoole at Holt, a market towne in Norfolke.

About 500. pound, beſide the charge of the Shoole.

Sir *Rowland Hill* Mercer, and Maior, *anno* 1550. in the fourth yeere of King *Edward*, cauſed to be made diuers Cawſies for horſe and man, and diuers Bridges, whereof two were of ſtone, conſiſting of eighteene arches betweene them: he builded a free Schoole at Drayton in Shropſhire, and gaue ſixe hundred pound to Chriſts Hoſpitall.

1200. pound Bridges and all.

Sir *Andrew Ind* Skinner, Maior, *anno* 1551. in the fifth yeere of King *Edward*, founded a free Schoole at Tunbridge in Kent, allowing vnto the ſchoolemaſter twenty pound a yeere and the vſher eight pound; the defence and maintaining of which gift, hath coſt the Company of Skinners, in ſuites of law, and otherwaies, 4000. pound: he built alſo Almes-houſes for ſixe poore people neere vnto Saint *Helens*, allowing vnto them eight pence a piece weekely, and 25. ſhillings 4. pence in coales yeerely: and for the performance hereof he gaue to the Company of the Skinners lands of 70. pound by the yeere: And ſince that time *Alice Smith*, daughter to the ſaid Sir *Andrew Ind*, and late wife of Maſter *Thomas Smith* Cuſtomer, gaue to the Company of Skinners fifteene pound *per annum*, towards the augmenting of the penſions of the ſaid poore: alſo ſhe gaue to the Hoſpitals and poore Preachers three hundred pound, and to poore Schollers in the Vniuerſities two hundred pound.

4000. pound. 70. pound. *per annum.* 15. pound *per annum.* 500. pound.

Sir *William Harper*, Merchant-tailor founded a free Schoole at Bedford.

90. pound *per annum.* ***Richard Hilles***, Merchant tailor, *anno* 1560. in the third yeere of the gracious raigne of Queene *Elizabeth* gaue fiue hundred pound toward the purchaſe of that goodly houſe, where the Merchant-tailors erected that famous Schoole, to the which that Worſhipfull Company alloweth for the maintenance of the Maſter, and three Vſhers 90. pound *per annum*: he builded alſo on the Tower hill faire Almes houſes for foureteene ſole women.

80. pound *per annum.* Maſter ***William Lambert***, a Iuſtice of peace in the County of Kent, free of the Worſhipfull Company of Drapers, about the ſame time founded a Colledge for twenty poore people with allowance of eighteene pence a peece by the weeke, in Eaſt Greenwich.

Sir *Thomas Greſham* Mercer, *anno* 1566. gaue his goodly dwelling houſe in Biſhopſgate-ſtreet to bee a Colledge for ſeuen publike Readers of Diuinity, Law, Phyſicke, Aſtronomy, Geometry, Muſike, Rhetorike, with allowance of fifty pound by the yeere to each of them: he alſo built certaine Almes houſes adioyning for eight poore people, with competent maintenance: hee gaue alſo ten pound yeerely to Chriſts Hoſpitall, and ten pound by the yeere to Bridewell, and other like charitable gifts; and for the performance hereof he gaue the reuenewes of the Royall Exchange, to the Maior and comminalty of London, and the Company of the Mercers, to bee diuided betweene them. Which may in time make 800. pound, *per annum.*

40. pound *per annum.* Sir *Thomas Roe* Merchant Tailor, gaue lands and tenements to the Company of Merchant Tailors, to allow vnto ten poore artificers to each of them foure pound a peece by the yeere: alſo an hundred pound to be lent to poore occupiers: he alſo compaſſed one acre of ground belonging to the Hoſpitall of Bethlem, with a bricke wall to be a place for buriall. 100. pound. Set this at 200. pound.

Sir *Ambroſe Nicholas* Salter, Maior, cauſed to be built twelue Almes houſes in Monkes-well-ſtreet neere to Creeple gate, allowing to each of them ſeuen pence a weeke; and once in the yeere fiue ſackes of coales, and a quarter of an hundred of faggots: and this gift to be perpetuall.

William Lambe Cloathworker, gaue to theſe charitable vſes following: he built the Conduit neere Holborne, with the cocke at Holborne bridge, bringing the water more than two thouſand yards in pipes of lead, at the charge of fifteene hundred pound: he gaue alſo to theſe vſes following: to be giuen to twelue poore people of Saints *Faiths* Pariſh, to each two pence weekely, 6 pound 13 ſhillings 4 pence. To the Company of the Cloathworkers, foure pound yeerely. *Item* more, for the reading of Diuine ſeruice in Saint *Iames* Church, the Lords day, Wedneſdayes, Fridaies; and for foure yeerely Sermons; and for 12. poore men, and twelue poore women, ſo many Freeze gownes, ſhirts, ſmockes, ſhooes, he gaue lands to the yeerely value of thirty pound. To the Townes of Ludlow and Bridgenorth, to each of them an 100. pound. To Chriſts Hoſpitall yeerely ſixe pound, and to purchaſe lands ten pound. To Saint *Thomas* Hoſpitall yeerely foure pound. To the Sauoy to buy bedding, ten pound. He erected a free Schoole at Sutton Valens in Kent, with allowance to the Maſter of twenty pound, to the Vſher eight pound. He built ſixe Almes houſes there, with the yeerely maintenance of ten pound. He gaue alſo toward the free Schoole at Maidſtone in Kent. To ſet the poore Cloathyers on worke in Suffolke, he gaue 100. pound. The ſumme of theſe annuities exceedeth 88. pound. the other gifts make about 320. pound.

1500. pound. 88. pound, *per annum.* 320. pound.

Sir *Thomas Offley* Merchant-tailor, Maior, gaue halfe of his eſtate and two hundred pound out of the other halfe left to his ſonne *Henry*, to be beſtowed by his Executors in works of charity. This might be at leaſt 5000. pound.

Sir *Rowland Heward* founded a free Schoole at Woluerhampton.

3000. pound. Maſter *Iohn Haidon* Sheriffe, gaue more than three thouſand pound for the reliefe of the poore.

900. pound. *Bernard Randolph* gaue nine hundred pound to the Company of Fiſhmongers, to theſe vſes: ſeuen hundred pound thereof to build a Conduit, in the pariſh of Saint *Mary Magdalen*, and Saint *Nicholas* Cold Abbey; and to allow foure pound *per annum* to maintaine a ſcholler in Oxford; foure pound yeerely to mend the high wayes in the Pariſh of Tiſehurſt in Suſſex, and forty ſhillings by the yeere to two Pariſhes in London. 10. pound, *per annum.*

Sir *Wolſton Dixy* Maior, free of the Skinners, gaue as followeth: To the maintenance of a free Schoole in Boſworth, yeerely twenty pound. To Chriſts Hoſpitall in London yeerely for euer two and forty pound. For a Lecture in Saint *Michaels* Baſſings hall, yeerely, ten pound. To the poore of Newgate, twenty pound. To the two Compters, Ludgate, Bethlem, to each of them ten pound. To the foure priſons in Southwarke, 20. pound, 13. ſhillings. 4. pence. To the poore of Baſſings Hall, ten pound. To *Emmanuel* Colledge in Cambridge, to buy lands to maintaine two Fellowes, and two Schollers, ſixe hundred pound, to the building of the Colledge, fifty pound. To be lent vnto poore Merchants fiue hundred pound. To the Hoſpitals of Saint *Bartholomew*, and Saint *Thomas*, fifty pound to each. To the poore of Bridewell twenty pound. To poore maids marriages 100. pound. To poore ſtrangers of the Dutch and French Church fifty pound. Toward the building of the Peſthouſe two hundred pound. The ſumme of theſe gifts in money, amounteth to more than ſeuenteene hundred pound: and the yeerely annuities to 72. pound. 1700. pound. 72. pound, *per annum.*

75. pound, *per annum.* Sir *Iohn Hart* Maior, founded a Schoole in Yorkeſhire, with allowance to the Maſter and Vſher of thirty pound yeerely: to Sidney Colledge in Cambridge he gaue 45. pound *per annum*, to maintaine two Fellowſhips, and foure Schollerſhips: more, he gaue thirty pound to the Library, and fifty pound to *Emmanuel* Coledge. 80. pound.

300. pound. *Richard May* Merchant-tailor gaue toward the building of Blackwell hall 300. pound.

Iohn Fuller one of the Iudges of the Sheriffes Court in London, appointed in his Will, made *anno* 1592. two Hoſpitalls or Almes houſes to be built by his wife, one for twelue men, at Stoken heath, another for twelue poore women in Shoreditch, with allowance of fiftie pounds yeerely, to each of theſe Almes houſes: hee gaue certaine meſſuages and tenements in London, to certaine feoffies in truſt to imploy all the profits ariſing thereof, to the reliefe and diſcharge of poore priſoners in the hole in both the Counters, ſo that one priſoner exceed not 26. ſhillings 8. pence. 100. pound *per annum.*

Miſtreſſe *Margaret Dane* widow, and wife not long ſince to Alderman *Dane*, gaue by her Teſtament to the Ironmongers two thouſand pound: whereof an hundred pound *per annum* ſhould bee raiſed to theſe vſes: To the Hoſpitalls of Chriſt Church, Saint *Batholomewes*, S. *Thomas*, to each of them ten pound *per annum.* To the maintenance of a free Shoole in Biſhop Starford five pound. To two Schollers, the one in Cambridge, the other in Oxford, to each fiue pound. To poore maids marriages by the yeere 25. pound. 2000. pound.

William Chapman Ironmonger, gaue to two poore Schollers of Oxford ſtudying Diuinitie, tenne pound yeerly, to each fiue pound: and to the poore of Cookeham in Barkeſhire, yeerely fiue pound. 10. pound *per annum.*

Maſter *Iohn Care* Ironmonger gaue twentie pound *per annum*, for 21. yeeres: whereof 5. pound to a preacher at Standon in Eſſex: and 15. pound ſhould goe by courſe, the firſt yeere to certaine poore pariſhes in London: the ſecond yeere to two poore ſchollers, the one in Cambridge, the other in Oxford: the third yeere to the poore of Standon: and ſo by courſe to continue for 21. yeeres. 20. pound *per annum.*

Maſter *Dauid Smith* Embroiderer built certaine Almes houſes on S. *Peters* hill, and gaue to the Companie of Ironmongers 25. pound *per annum*, to be diſtributed to the poore of of Queene hith, and Bainards Caſtle. 25. pound *per annum.*

Robert Hilſon gaue to Chriſts Hoſpitall, to bee paid by the Companie of Mercers, 10. pound, 13. ſhillings 8. pence. 10. pound 13. ſhillings 8. pence,

One Maſter *Maskall* gaue vnto the ſame Hoſpitall 9 pound *per annum.* 9. pound *per annum.*

Maſter *William Stoder* gaue vnto the ſame fiftie pound by the yeere. 50. pound *per annum.*

One Maſter *Cowch* gaue vnto C. Hoſpitall the Inne called the Crowne without Algate, which yeeldeth for certaine yeeres yet to come, fifteene yound, whereof fiue pound is paied to the poore of that pariſh, and ten ſhillings to a preacher; and after the expiration of the leaſe, it will be worth an hundred markes by the yeere. 100. markes *per annum.*

Maſter *Iohn Scot* Salter, gaue twentie pound *per annum* to the Companie to allow vnto the ſixe almes men of the Companie twelue pence a weeke, and the reſt to be diſtributed to other poore, and to be beſtowed thereof thirtie ſhillings in coales for the poore. 20. pound *per annum.*

Stephen Skidmore Vintner gaue 44. pound yeerely: whereof 17. pound to be paid to 17. poore pariſhes in London: and twelue pence a weeke in bread to be giuen to the poore of the pariſh of S. *Stephen* in Coleman ſtreet: 24. pound to the poore of Corke in Ireland, to twelue fortie ſhillings a peece. 44. pound *per annum.*

Richard Iacob Vintner, gaue ſixteene pound for euer to be diſtributed to the foure Hoſpitals: of Chriſt, Saint *Bartholomew*, Saint *Thomas*, Bridewell; to each of them forty ſhillings, the reſt to certaine poore pariſhes: 16. pound *per annum:* he gaue further, during two hundred yeeres, twenty eight pound yeerely; whereof ſixteene pound to the poore priſoners that lay for debt, in the eight priſons, in and about London: the Gatehouſe, Fleet, two Compters, Ludgate, Marſhalſea, Kings bench, the white Lion: to each priſon forty ſhillings; the reſt to be diſtributed to the poore of diuers pariſhes. 28. pound *per annum.*

Sir *Richard Champian* Draper, Maior, about the eight yeere of Queene *Elizabeth*, gaue nineteene pound, fourteene ſhillings, *per annum* to the 13. poore almes men at Tower hill; to whom Sir *Iohn Milburne* Draper, had giuen the like yeerely maintenance of nineteene pound, fourteene ſhillings before. 19. pound 14. ſhillings, *per annum.*

The Lady *Baineham*, an Aldermans wife, gaue ten pound by the yeere to the poore of the Company of the Drapers. 10 pound *per annum.*

William Parker of the ſame Company, gaue ſixe pound to a Lecture at Saint Antlins. 6. pound *per annum.*

Maſter *Owen Glun* Draper gaue 56. pound *per annum*, to the poore of the Company. 56. pound *per annum.*

William Dummer Draper gaue to the poore 13. pound 18. ſhillings 4. pence. 13. pound 18. ſhillings 4. pence *per annum.*

Maſter *Iohn Quarles* Draper, gaue to be beſtowed yeerely in bread 6. pound. 6. pound *per annum.*

Robert Gale Vintner, gaue out of his lands an hundred and foure pound *per annum*, to be thus imployed: to ſixe poore ſchollers in *Corpus Chriſti* Colledge in Oxford twenty pound. To the poore of Chippenham in Wiltſhire twenty pound, To the Preacher there twenty ſhillings. To the Bailiffe and Burgeſſes twenty ſhillings. To Chriſts Hoſpitall twenty pound. To the Company of Vintners twenty pound. To the poore of Lincolne twenty pound. To a Preacher there, ten ſhillings. To the Maior and Chamber twenty ſhillings, to the Miniſter of Saint *Markes* Church there, ten ſhillings. 104 pound *per annum.*

Maſter *Ruſſell* Draper, gaue 80. pond *per annum*, and theſe ſummes to be paid yeerely out of it, the reſidue to remaine to the vſe of his Company: To thirteene poore people thirteene pound nineteene ſhillings. To be beſtowed in in bread fifty two ſhillings. To be beſtowed in coale three pound. 80. pound *per annum.* To the maintenance of the Preachers at *Pauls* Croſſe ten pound. To the poore of Barton 52. ſhillings. To two ſchollers, one in Cambridge, the other in Oxford thirteene pound 6. ſhillings, 8. pence to a ſchoolmaſter at Barton in Staffordſhire, thirteene pound, ſix ſhillings, eight pence, To the viſher fiue pound, to the viſitors 30. ſhillings.

1163. pound. Maſter *Thomas Ridge* Grocer, gaue to charitable vſes 1163 pound, 6. ſhillings, 8. pence. *Videlicet*, To the companie of Grocers, to be lent to two young men free of the companie an 100. pound. To his men and maid ſeruants 63. pound, 6. ſhillings, eight pence. Vnto the Hoſpitals about London 100. pound. Vnto Preachers 400. pound. To poore trades men in and about London 300. pound. For a Lecture in Grace Church an hundred pound. In gownes for poore men an hundred pound.

13.l.6.s.8.d. Maſter *William Norton* Stationer, gaue ſixe pound thirteene ſhillings 4. pence by the yeere to the Company to be lent to young men, and 6. pound 13. ſhillings 4. pence, for euer to C. Hoſpitall.

22.pound *per annum.* Maſter *Biſhop* Stationer, gaue 6. pound yeerely to his Company, and ſixe pound yeerely to Chriſts Hoſpitall, and ten pound to the Preachers at *Pauls* Croſſe.

1150. pound. *Iohn Norton* Stationer, gaue a 1000. pounds to the companie, to purchaſe 50. pounds *per annum*, to be lent to yong men, and 150. pounds to the Pariſh of S. Faiths, to purchaſe 7. pound 10. ſhillings *per annum* for their poore for euer.

85. pound. *per annum.* Maſter *Cure* ſometime Sadler to Queene *Elizabeth*, built an Hoſpitall in Southwarke, with the helpe of the Pariſh of Saint Sauiours, but chiefly at his own charge, for 18 poore people, with allowance of foure pound ten ſhillings a peece, and each two chambers: the building of the Almes houſes coſt three hundred pound. 300. pound.

3000.pound with the Fellowſhip. Maſter *Richard Walter* Girdler, gaue 2200. pound to the 4. Hoſpitalls, and 500. pound for a free ſchoole at Thingden in Northampton ſhire: his wife *Elizabeth Walter* gaue two fellowſhips to *Emmanuel* colledge, and to Preachers 300. pound.

25.pound *per annum.* Miſtris *Sambach* widow, gaue to the Pariſh of Saint Brides 25. pound yeerely.

32.pound *per annum.* *Iohn Holmes* to the Pariſh of Saint Sepulchres *anno* 1588. 32. pound yeerely.

10. pound *per annum.* *Thomas Atkinſon* gaue to the ſame Pariſh by the yeere 10 pound.

50.pound *per annum.* 800. pound. Sir *Iames Pemberton*, free of the Goldſmiths, late Lord Maior, founded in his life time a free ſchoole in Lancaſhire, at Heskin in the pariſh of Ekkelſden, giuing vnto it 50. pound *per annum*: he alſo gaue by will to Chriſts Hoſpitall fiue hundred pound: to the Company of Goldſmiths two hundred pound, to the priſons an hundred pound, beſide to poore pariſhes at the diſcretion of his Executor.

500.pound. Theſe gaue good ſummes of money to Bridewell: Sir *Richard Goddard* an hundred pound. Maſter *Richard Culverwell* two hundred pound. Maſter *Thomas Alderſey* an hundred pound. Maſter *William Whitmore* two hundred pound.

1400.pound. Miſtris *Clarke*, late wife of Alderman *Clarke*, in the pariſh of Saint *Margaret Moſes*, gaue 1400. pound for the maintenance of poore ſchollers, and other charitable vſes.

5000. pound. Miſtris *Venable* gaue 5000. thouſand pound to poore Preachers.

50. pound, *per annum.* * 22. pound *per annum.* Miſtris *Owen*, late wife of Iuſtice *Owen*, lately deceaſed, built in her life time an Hoſpitall for ten poore people at Iſlington, with conuenient roomes and gardens, with allowance to euery of them of 5. pound *per annum*: * a free Schoole being adioyned vnto it.

10. pound *per annum.* *Thomas Berie* gaue fiue pound *per annum*, to S. *Marie Magdalene* and fiue pound to the towne of Walton in Lancaſhire.

13.pound 6. ſhillings 8. pence *per annum.* Maſter *Thomas Iennings* Fiſhmonger, gaue to ſeuen pariſhes in London 4. pound 13. ſhillings, 2. pence: to Chriſts Hoſpitall *per Annum* 40. ſhillings: to the towne of Braughin in Harfordſhire, ſix pound 13. ſhillings 4. pence: *in toto* 13. pound 6. ſhillings 8. pence.

1460. pound. Maſter *Robert Offley* Haberdaſher, gaue 600. pound to the Maior, and comminaltie of Cheſter, to be lent to yong occupiers, and for the reliefe of the poore and priſons, and other ſuch charitable vſes two hundred pound: He gaue to the companie of Habberdaſhers to be lent to free men gratis, two hundred pound more, to pay ten pound yeerely to the poore of the Company. Two hundred pound more to giue ten pound *per annum* to two ſchollers, in each Vniverſitie one. To Bethelem an hundred pound: to other Hoſpitalls, priſons, and poore, 160. pound more: *in toto* 1460 pound.

9. pound *per annum.* Maſter *Henry Fiſher* Fiſhmonger, gaue 9. pound *per annum* to the Company to maintaine a ſcholler in braſen noſe in Oxford with allowance of nine pound; and to giue yeerely twenty ſhillings for two ſermons.

45.pound *per annum.* Maſter *Thomas Fiſher* Fiſhmonger, gaue 45. pound *per annum*; whereout ſhould bee allowed 20. pound *per annum* for a free ſchoole at Standon, in the Countie of Hartford, 5. pound to buy paper and inke, and bookes for the ſchollers: ten pounds yeerly to Chriſts Hoſpitall, and in money twentie pound to redeeme priſoners that lay for 3. pound debt in the two compters, and Ludgate.

29. pound. 7. pound 10. ſhillings *per annum.* 40.pound *per annum.* *Ioane Doxie* widow, of S. Bennets Grace Church in London, gaue to Chriſts Hoſpitall 5. pound: to poore maids marriages twenty pound: to the company of Armorers for 4. poore widowes for euer 5: pound *per annum*; which ſhe would haue called the widowes mite: to the maintenance of the Lecture in Grace Church 50. ſhillings yeerely.

200. markes. *per annum.* Lately recouered by the Companie. Maſter *Alderſey* Haberdaſher, gaue 200 markes *per annum* in Bumberie in Cheſhire, out of the appropriation there, whereof 100. markes ſhould bee for the mainetenance of a Preacher, twentie pound to the Miniſter, thirtie to a ſchoole, ten pound to the poore.

Miſtris *Backhouſe* widow, gaue to the Company of Habberdaſhers, fortie pound *per annum* to maintaine 8. ſchollers in the Univerſities, with the allowance of five pound a peece.

At 500. pound charge.

Certaine well diſpoſed Citizens, borne in and about Aſhborne, in the Countie of Darbie, have built a faire ſchoole-houſe there, with convenient lodgings for the Maſter and Uſher.

Miſtriſſe *Woodword* widow, lately deceaſed, gave two hundred pound to the Company of Iron-mongers, to be lent to yong men; and two hundred more to poore ſchollers, the Hoſpitals, to poore priſoners, to poore pariſhes, poore houſholders, poore maids marriages; and 30. pound thereof for 3. Sermons yeerely.

400. pounds.

Maſter *Florence Caldwell* gave twentie pound *per annum*, to certaine poore Pariſhes in London.

20. pound, *per annum.*

Next unto theſe ſhall follow other gifts that have been diverſly diſtributed to ſundry charitable uſes, where mention ſhall be made of ſuch worthy perſons, as have ſtretched forth their helping hand to divers, and in ſundry kinds, who do ſhine as ſtarres among the reſt.

And in this ranke commeth firſt to bee named that vertuous and moſt charitable woman the Ladie *Marie Ramſey*, who in the life time of Sir *Thomas Ramſey*, joyning with him; and after his death, aſſured in land 243. pound *per annum*, to Chriſts Hoſpitall in London, to theſe uſes following: To the ſchoole Maſter of Hawſted, by the yeere 20. pound. To the Maſter and Uſher in Chriſts Church by the yeere 20. pound. To ten poore widowes, beſide apparell and houſes yeerely 20. pound. To two poore, a man and a woman, during life to each 53. ſhillings 4. pence. To two Fellowes in *Peter* houſe in Cambridge, and foure Schollers yeerely 40. pound. To Saint *Bartholomewes* Hoſpitall ten pound. To Newgate, Ludgate, Compters ten pound. To Chriſts Hoſpitall, after the expiration of certaine leaſes, there will come *per annum* 120. pound. To Saint *Peters*, the poore in London, Saint *Andrewes*, underſhaft, Saint *Marie* Wolnoth, 10. pound. To ſix Schollers in Cambridge 20. pound. To ſix Schollers in Oxford 20. pound. To ten maimed ſouldiers 20. pound. For two Sermons 40. ſhillings. To the poore of Chriſts Church Pariſh fiftie ſhillings. To the poore of the Company of Drapers yeerely ten pound. Ten poore womens gownes; ten poore ſouldiers coates, ſhooes and caps: all theſe gifts aforeſaid are to continue yeerely.

The Ladie *Mary Ramſey.*

The Ladie *Mary Ramſey*, her great charitie.

Moreover, given by the ſaid Chriſtian Ladie to the five Companies, of Grocers, Drapers, Goldſmiths, Habberdaſhers, Merchant-tailors, a thouſand pound to each of them; two hundred pound to be lent unto young tradeſmen for foure yeeres.

To the Major and Comminaltie of Briſtow a thouſand pound to be imployed toward the new Hoſpitall, and other charitable uſes, with the conſent of her Executors.

Given more to the pariſhes of Berden, Newport, Clavering, Langley, Richling, Quenden, Stocking Pellam, Walden, an hundred pound to buy forty gownes for women of Freeſe, and 60. coats for men, the remainder to goe to the poore: to poore maids marriages twentie pound.

More, 500. pound given to ſuch priſoners, as lie for 40. ſhillings or under, in any of the priſons in London and Southwarke: and to maids marriages 20. pound.

These excellent works God made this godly and grave Matron an inſtrument of: the ſumme whereof amounteth almoſt to 240. pound yeerely, or thereabout, and toward 3000. pound beſide given to other uſes: we may ſay of her with the Wiſeman, *Many daughters have done vertuouſly, but thou ſurmounteſt them all*: and as *Hierome* ſaith of the devout women, that miniſtred of their ſubſtance to Chriſt, *qui de quinque panibus millia hominum pavit, eſcas ſanctarum mulierum non recuſat accipere*: Hee which fed thouſands with five loaves, doth not refuſe the meate of holy women, &c. As Chriſt in his owne perſon then, ſo now in his members hee accepteth of the charitable almes of ſuch devout Matrons.

240. pound, *per annum*, beſide 120. l. in reverſion.
Prov. 31. 29.
3000. pound.
Tom. 4. ad principium.

Maſter *George Blundel* Clothier of London, a worthy Benefactor by his laſt will and Teſtament, *anno* 1599. bequeathed as followeth: To Chriſts Hoſpitall 500. pound. To S. *Bartholomewes* 250. pound. To Saint *Thomas* Hoſpitall 250. pound. To Bridewell yeerely eight pound. Toward Tiverton Church fiftie pound. To mend the high-wayes there 100. pound. To the twelve chiefe Companies in London, to each an hundred and fiftie pound towards the relieving of poore priſoners, and other charitable uſes, *in toto* 1800. pound. For poore maids marriages in Tiverton, foure hundred pound. To the Citie of Exceter to be lent unto poore Artificers 900. pound. Toward the building of the free Grammar ſchoole houſe in Tiverton 2400. pound. Laid out ſince by his Executors Sir *William Craven* & others a thouſand pound. To the Schoole-maſter yeerely fiftie pound. To the Uſher 13. pound 6. ſhillings 8. pence. To the Clarke 40. ſhillings. For reparations 8. pound. To place foure boyes apprentices in Husbandrie yeerely 20. pound. To maintaine ſix Schollers, three in Cambridge, and three in Oxford, the ſumme of two thouſand pound. The ſumme of all counting the yeerely penſions at a valuable rate together with the legacies of money, maketh 12000. pound, or thereabout.

Maſter *Blundels* bountifull charity.

1200. pound, *Anno*, 1609.

Robert Comin, alias *Chilcot*, ſometime ſervant to the ſaid Maſter *Blundel*, followed his maſter in the ſaid ſteps; who gave to Chriſts Hoſpitall in London 100. pound: to poore priſoners, that lay for five pound debt an hundred pound, to build a free Engliſh ſchooke in Tiverton, to prepare children for the Grammer ſchoole foure hundred pound, and gave to the maintenance thereof, and of certain poore *per annum* 50. pound, that is, to the ſchoole-maſter twentie pound, to the Clarke 3. pound, for reparations forty ſhillings, for fifteene poore mens gownes, and to each of them 2. ſhillings in money, yeerely, ſixteene pound ten ſhillings: to fifteene poore artificers fifteene pound: to fifteene poore

600. pound,

50. pound, *per annum.*

ſix pence a weeke. 19. pound, 10. ſhillings to repaire the Church. 10. pound to mend the high waies, and other uſes 4. pound.

M. Rogers Chriſtian and charitable works.

Maſter *Robert Rogers* of the worſhipfull company of Leather-ſellers, a moſt bountifull and charitable man gave by his will, as followeth:

To the priſons about London 12. pound.

To the poore of two townes in the Weſt Countrey 13. pound, 6. ſhillings, 8. pence.

To the poore of the towne of Pool, where he was borne, 10. pound.

To build Almeſ-houſes there, 333. pound.

To relieve poore priſoners, being neither Papiſts nor Atheiſts, that may be ſet free for 20. nobles a man, 150. pound.

To poore Preachers 10. pound a man, 100. pound.

To poore decayed artificers that have charge of wife and children, 100. pound.

To the Company of Merchant Adventurers, to relieve poore decayed people, and for young freemen, 400. pound.

To Chriſts Hoſpitall to purchaſe land for the reliefe of that houſe, 500. pound.

To erect Almeſ-houſes about London, and maintaine 12. poore people, 600. pound.

To the pariſh where he dwelt, 10. pound.

And for 2. dozen of bread every Lords day to be diſtributed, 100, pound.

To Chriſts Church pariſh, 15. pound.

To the poore in divers pariſhes without New-gate, Criple-gate, Biſhops-gate, and S. *George* in Southwarke, 26. pound, 13. ſhillings, 4. pence, to each pariſh alike.

To S. *George* pariſh in Southwarke, S. *Sepulchers*, S. *Olaves*, S. *Giles*, S. *Leonard*, to each 30. pound, 120. pound.

To S. *Butolphes* without Algate, and Biſhops-gate to each 20. pound, 40. pound.

Given to maintaine two Scholars in Oxford, two in Cambridge, Students in divinity: to the worſhipfull Company of the Leatherſellers, which is as carefully by them employed and augmented, 400. pound.

2960.l.6.s.8.d.

The whole ſumme amounteth to 2960. pound, 6. s. 8. d. Gods name be praiſed for ſuch worthy inſtruments, and faithfull ſtewards of this earthly treaſure: no doubt but this religious *Rogers* hath found his reward with God: unto whom with other godly minded men, that comfortable ſaying of our bleſſed Saviour is pronounced: *It is well done good ſervant and faithfull, thou haſt been faithfull in little, I will make thee ruler over much, enter into thy maſters joy.* And as *Ambroſe* well ſaith, *ſi nudum veſtias, te ipſum induis juſtitia; ſi ſuſcipias egentem, illo tibi ſanctorum acquires amicitias, non mediocris eſt gratia, corporalia ſeminas, & recipis ſpiritualia, &c.* If thou cloth the naked, thou clotheſt thy ſelfe with juſtice, if thou be friend to the needie, they will make the Saints thy friends: it is no ſmall favour, thou ſoweſt corporall things, and receiveſt ſpirituall.

Matth. 25. 23.
Lib. 1. *officior. cap.* 11.

M. *George Palyns* gifts.

The next that commeth here to be remembred, is M. *George Palyn*, who by his laſt will and teſtament gave unto theſe charitable uſes.

Which is builded.

To erect an Almes-houſe about London, and to allow unto ſix poore people yeerely, ſix pound thirteene ſhillings foure pence. He gave 900. pound.

M. George Palyns charitable liberality.

Given to the chyme at Bow Church, one hundred pound.

Given to S. *Iohn Baptiſts* and Braſen-Noſe Colledge in Oxford, to maintaine foure Scholars, to each foure pound yeerely, to each Colledge three hundred pound: in *toto.* 600. pound.

Given to the like uſe to Trinity and Saint *Iohns* Colledge in Cambridge, to each three hundred pound, in *toto.* 600. pound.

To ſix Priſons about London, 60. pound.

To Chriſt, Hoſpitall to purchaſe twentie pound *per annum.* 300. pound.

To S. *Thomas* Hoſpitall. 50. pound.

To the Preachers at *Pauls* Croſſe, to beare their charges. 200. pound.

To divers Pariſhes in London, to ſome 10. pound, to ſome 20. pound. 132. pound.

To the poore of Wrenburie, in Cheſheire, to purchaſe 20. marks *per annum,* 200. pound.

To the uſe of the Church there 30. pound.

For 40. poore gownes, 40. pound.

3212. pound.

The ſumme is 3212. pound, or thereabouts.

Maſter *Doves* charitable gifts.

M. *Dove* gave unto the worſhipfull companie of Merchant-Taylors, the ſumme of 2958. pound, 10. ſhillings, to pay yeerely 179. pound to theſe uſes following.

To maintaine 13. poore Almes-men, and 6. in reverſion, *per annum.* 107. pound.

To the Schoolemaſter 8. pound.

To the poore of S. *Butolphes* 20. pound, 9. ſhillings.

To the priſoners in both Counters, Lud-gate and New-gate, 20. pound.

Given to S. *Iohns* Colledge in Cambridge 100. pound.

To Chriſts Hoſpitall to purchaſe 16. pound *per annũ,* for one to teach the boyes to ſing, 240. pound.

To toll a bell at S. *Sepulchers* when the priſoners goe to execution, 50. pound.

This harmeleſſe, but not fruitleſſe *Dove* hath left theſe works of his dovelike innocencie and fertilitie

litie behind him, who now is become one of thoſe heavenly Doves, whereof the Pſalmiſt ſpeaketh, *That have their wings covered with ſilver, and whoſe fethers are like gold*: and which the Prophets ſaw fleeing in at their windowes: who, while he lived, ſoared aloft by heavenly cogitations: as *Ambroſe* ſaith, *Quaſi unus de volatilibus, qui quaſi quodam remigio volitet ſublimium cogitationum*: As one of the birds, which as with oares of high thoughts doth ſoare on high, &c. he was blind in the eyes of his body, but cleare ſighted in his ſoule, which is much better, as *Hierome* well ſaith: *melius eſt ſpiritu videre, quam carne, & illos oculos poſſidere, in quos peccati feſtuca non cadit*: It is better to ſee in the ſpirit, than in the fleſh, and to enjoy thoſe eyes, that are not ſubject to the blemiſh of ſinne.

Pſalme 68.13. Iſay 60. 8.

Hieron. ad Caſtrutium.

I will now end and conclude with that worſhipfull Eſquire M. *Suttons* bountifull gifts, beſide that famous Hoſpitall, with the which I began: he gave beſide theſe things by his will.

M. *Suttons* legacies beſide his Hoſpitall.

To the poore at Barwicke 100. pound.

To the mending of Iſlington high-wayes, 26. pound, 13. ſhillings, 4. pence.

To mend Walden wayes, 100. pound.

To other wayes about London 60. pound, 13. ſhillings, 4. pence.

To mend horſe-head-lane, 60. pound.

To make certaine bridges, 100. pound.

Given to the priſons of Ludgate, Newgate, Kingsbench, Marſhalſey, 200. pound.

To Jeſus Colledge in Cambridge, 500. marks.

To *Magdalene* Colledge there, 500. pound.

To Caſtle Comptes, Elcombe, Hackney, to each of them 10. pound, *in toto* 30. pound.

A ſtone Bridge of great length, going over the River at Barwicke, made by his executors, at the charge of 1000. pound. To whoſe diſcretion hee left to beſtow upon his Hoſpitall, or otherwiſe, 20000. pound.

To the poore Fiſhermen of Oſtend, 100. pound.

To the Chamber of London, to lend to 10. poore merchants, 1000. pound.

Given to Hadſtocke, Littlebury, Balſam, Southminſter, Little Hallenborow; to Dinsby in Lincolnſhire, to each of them 20. pound. *in toto*. 120. pound.

To the poore of the towne of Beverley, a certaine cloſe in Cottingham.

To the poore of Lincolne, a remainder of yeeres in the rectorie of Glentham, in the Countie of Lincolne.

The ſumme of all theſe gifts, beſide the charges of his Hoſpitall, amounteth to 12750. pound, or thereabout.

Maſter *Suttons* Hoſpitall, conſiſting of a Maſter or Governor, a Preacher, a free ſchoole, with a Maſter and Uſher, 80. poore people, and 30. Scholars, maintained with ſufficient meat and drinke and wages, with other officers and miniſters. the number whereof ſhall encreaſe, as the revenues upon the expiration of the leaſes is encreaſed. This Hoſpitall, I ſay, with the value of the lands laid unto it, which are eſtimated at 4000 pound *per annum*, and the purchaſe of the houſe, where it is appointed to bee, which coſt 13000. pound, with the ſtocke of a 1000. pound laid to the Hoſpitall, and 5000. pound allowed to the building, and the remainder of his goods unbequeathed, which hee hath given to his hoſpitall, and reſidue of the 20000. pound, left to the diſcretion of his Executors, may very well ariſe to 100000. pound and above: the greateſt gift that ever was given in England, no Abbey at the firſt foundation thereof excepted.

Among theſe long and bountfull Benefactors, now at reſt in the Lord, I will remember ſome yet living, that have done excellently in this kind: whoſe charitie and bounty is ſo much the more gratefull unto God; becauſe they doe it in their life time: for both their wiſdome herein appeareth, in ſeeing with their owne eyes their benevolence beſtowed, which buſineſſe many times committed to executors, is not ſo faithfully performed: and their charity is ſo much the more commendable, becauſe they are content to part with a portion of their wealth, before it leave them: whereas men dying, cannot carry their ſubſtance with them, they muſt leave it to the world.

I know, that this office which I performe unto them, will not be very acceptable, nay, I was wiſhed not to make mention of the charitable acts of ſome living: wherein their modeſtie appeareth, in following that precept of our bleſſed Saviour, *Let not thy right hand know, what thy left hand doth*: whereupon *Ambroſe* thus well writeth: *Perfecta eſt liberalitas, ubi ſilentio quis tegit opus ſuum, & neceſſitatibus ſingulorum occulte ſubvenit*: That is perfect liberality, when one hideth his worke in ſilence and ſecrecie, and cloſely ſuccoureth every ones neceſſity, &c. yet I thought it fit, though againſt their mind, to make their ſecret godly acts publike, to the praiſe of God, and good example of others.

Here then I will be bold to mention the R. Worſhipfull, S. *Stephen Soames*, Alderman of London, who hath built of late an Almes-houſe at Thinlye in Eſſex, for ſix poore people, together with a free Schoole now in building.

The R. Worſhipfull, S. *William Craven*, likewiſe Alderman of London, hath done worthily in this kind, he hath given a 1000. pound to Chriſts Hoſpitall in London, to purchaſe land for the maintenance of that houſe: he hath alſo been a worthy Benefactor to S. *Iohns* Colledge in Oxford, as is afterward expreſſed. Beſide, the ſaid charitable Knight hath built at burnſall in Yorkeſhiere a Church, compaſſing it with a wall at his charge of 600. pound. He hath alſo erected a Schoole, with allowance of

1000. pound.

20. pound *per annum*, He hath build one bridge, that coſt 500. pound: another 250. pound: a third, 100. marks, a fourth, 20. pound and cauſed a cauſey to be made at 100. pound charge.

Sir *Baptiſt Hicks* of London hath at his owne charge of 900. pound, or thereabouts, built a Shire-houſe for the Juſtices of Middleſex in Saint *Iohns* ſtreet, and an Hoſpitall for 12. perſons at Cambden, in the Countie of Gloceſter, the building beſide the yeerely maintenance coſt 900. pound.

One Maſter *Ioanes* a Merchant abiding at Stode, of the Companie of the Habberdaſhers, a moſt bountifull man in charity, hath ſent of late to the Company 6000. pound to bee beſtowed in Munmoth in Wales, where he was borne, in charitable works: and that worſhipfull Company according to that truſt, already have bought 200. l. *per annum*, and more allowing 150. l. *per annum* to an hoſpitall for twenty poore people, and 100. marks to a painfull Preacher, to preach twice on the Lords day.

Maſter *Campe* a ſilke man hath built ſix Almes-houſes in London upon the wall neere to Biſhopsgate, and another goodly foundation for an hoſpitall in the Pariſh of Fryan: the charge of both was above 800. pound.

800. pound.

Many there are beſide yet living of the Citie of London, whoſe hearts God hath moved in this kinde, whom I had no notice of, but many more at reſt in the Lord, whoſe charitable gifts came not to my knowledge, for want of inſtruction from the Companies and Pariſhes. Theſe which I have ſet downe, if they bee brought to a ſumme, wee ſhall find more than 20. Hoſpitals and Almes-houſes, above as many free Schooles, tenne Churches and Chapels to have been erected: the ſummes of money given to charitable uſes in and by the Citie of London, together with the gift of divers noble perſonages there, and the yeerely penſions and annuities, caſt up to a valuable proportion, (which ſhall be more particularly ſummed afterward) at fifteene yeeres purchaſe, being added together, will make about 600000. pounds. The reſt, which either I omitted, as of ſmaller ſummes of money, as five pound, tenne pound, twelve pound, thirtie pound: and leſſer annuities, as of twentie ſhillings, thirtie ſhillings, fortie ſhillings, three pound *per annum*: (which I would not ſet downe in ſome, having not notice of others, only taking the greateſt gifts) together with ſuch gifts both great and ſmall, which I had no intelligence of, will make up a great ſumme beſide, not leſſe, I ſuppoſe, than an hundred thouſand pound more, which hath been given by the citizens of London only.

The ſumme of ſuch charitable works as have been done in & by the Citie of London within 60. yeeres, will amount to more than 600000. pound.

In other places of the land, and by others alſo much hath been performed: as that reverend man Maſter *Robert Iohnſon* Archdeacon of Leiceſter, Preacher and Paſtor of North-Luffenham in the Countie of Rutland, hath been a worthie inſtrument in this kinde: who at his owne charge hath cauſed two free Schooles to bee built in two market townes in that Countie, one at Okam, the other at Uppingham, with allowance to each, of 24 pound to the Maſter, and 12. pound to the Uſher.

Three Hoſpitals and two free ſchooles founded by Maſter *Robert Iohnſon.*

He hath alſo built two Hoſpitals, called by the name of Chriſts Hoſpitall in the foreſaid townes, with proviſion in each of them for 24. poore people: hee purchaſed lands of Queene *Elizabeth*, which hee hath laid to thoſe Hoſpitals, and procured a mortmaine of foure hundred marks *per annum*.

Likewiſe he redeemed a third Hoſpitall, which had been erected by one *William Dabby*, and was diſſolved, being found to bee concealed land: their uncharitable attempts, that went about to ſubvert ſuch a foundation, deſerveth as much blame, as Gods is to be praiſed, for the others endevovr in reviving and recovering it.

Beſide, he hath given the perpetuall patronage of the Church of North-Luffenham to Emmanuel Colledge in Cambridge, that the towne may alwayes be provided of a ſufficient Preacher.

He hath alſo made good proviſion in both Univerſities for ſchollers which ſhall bee brought up in the ſaid Schooles.

He hath given alſo twentie marks *per annum* toward the maintenance of Preachers, that are called to Pauls-Croſſe.

He hath alſo been very beneficiall to the townes of Luffenham, Stamford, and other places in Rutland in providing for the education of their poore children, and placing them apprentices: praiſed be God for ſuch an excellent inſtrument.

Doctor *White*, one of the Reſidenciaries of *Pauls* in London, a reverend learned man, hath built an Hoſpitall in the Citie of Briſtoll for tenne poore people, with yeerely maintenance of 50. pound: And God I truſt will enlarge his heart, to adde other like works to this ſo good beginning.

One Maſter *George Iilſon* a man of great wealth, borne in the towne of Buckland in the Countie of Hartford, hath built of late an Hoſpitall for ſix poore people, with the yeerely maintenance of 40. pound, in the towne of Morcot [a] in the Countie of Ruthland: who alſo yet living hath given to his [b] poore kinred 160. pound yeerely for certaine yeeres: God ſtrengthen him to goe forward in ſuch pious works, that to his able hand a willing heart be never wanting.

[a] Or Northhampton.

[b] The greateſt charitie, of the living toward the living, and to begin with their owne familie.

One Maſter *W. Latham* a Miniſter of Barnewell in Northhamptonſhire hath built, as I am informed, two Hoſpitals, one for women, the other for men, and a free Schoole in the ſaid towne, with convenient yeerely maintenance laid to them all.

Maſter *Wilſon* Vicar of Cammerwell beſide London, hath, as I heare, built a free Schoole there. If ſuch men out of ſo ſmall meanes have been ſtirred up to compaſſe ſuch profitable works; more certainly is required of thoſe, which are of greater abilitie.

I will not here forget alſo to make mention of the Almes-houſes now in hand in the towne of Barley where I dwell, to the which theſe benefactors have largely contributed: Maſter *William Roe* of London Eſquier, Maſter *Raph Dobinſon* of S. *Martins* in the field, borne in the ſaid pariſh, together with the help of the ſaid towne: and God (I truſt) will raiſe up other wel-willers and helpers to this good worke.

Many other there are, now at reſt in the Lord, and ſome living, that in divers parts of this land have not been unfruitfull, whoſe charitable works, for want of intelligence, I could not rehearſe: but their names that are not in this booke expreſſed, are no doubt in Gods booke of remembrance regiſtred: for whom God alwaies be praiſed.

Charitable works performed in the Vniverſities of Cambridge and Oxford in the times of the Goſpell under the reigne of King *Edward*, but ſpecially of Queene *Elizabeth*, and the Kings Majeſtie that now is.

IN this renowned Univerſitie of Cambridge, the charitable benevolence, bountifull liberality, large expences beſtowed partly in founding and erecting of Colledges, partly in augmenting the former foundations with increaſe of revenewes, partly in adorning and beautifying the fabricke and building of the Colledges, within the compaſſe of 60. yeeres, may compare with the like continuance in the dayes of Poperie, and doe farre exceed them.

Peter-Houſe. **4. Fel. 16. Scho.**

Peter-Houſe (to begin with the moſt ancient Colledge) enjoyeth by the gift of the honourable the Lord *Edward North*, ſeven ſchollerſhips, for the maintenance whereof hee gave *per annum* 20. pound: Archbiſhop *Whitgift* gave one Schollerſhip: Maſter *Wilſhaw* gave a fellowſhip and a ſchollerſhip: the Lady *Ramſey* gave 40. pound *per annum* to maintaine two fellowſhips, and foure ſchollerſhips: five pound *per annum* is paid by the Companie of Clothworkers in London for a ſcholler: All theſe were procured [a] by Doctor *Perne*, ſometime Maſter there, a prudent and carefull governour in his time, who gave himſelfe, as followeth.

[a] This reverend man I make ſpeciall mention of, who undertooke for me in my baptiſme and called me after his name.

Doctor *Pernes* charitable gifts.

Firſt, in his life time he built divers large chambers for the Colledge uſe.

Hee gave at his death one fellowſhip, and two ſchollerſhips; and maintenance for a Librarie keeper.

For a ſermon and meeting of the fellowes in Peter-houſe yeerely, 10. ſhillings.

To Balſham he gave to the poore *per annum* 23. ſhillings, foure pence.

For a ſermon there the firſt Lords day in Lent, 10. ſhillings.

To the children for anſwering in the Catechiſme, 3. s. 4. d.

To Somerſham, the hamlets adjoyning Coane and Pedley, to the poore, 23. s. 4. d.

For three ſermons in Lent, 20. ſhillings, and to the children for anſwering to the Catechiſme, in thoſe three places, 6. s. 8. d.

He gave twelve hundred books better than a thouſand pound. **1000. pound.**

The place of the Librarie, with chambers under and over, was built by his Executors at the charge of foure hundred pound, or thereabout. **400. pound.**

Hee gave beſide, Spheres, Mappes, divers Mathematicall Inſtruments, with a goodly coſtly booke of antiquities, and for the performance of all this hee gave 50. pound *per annum*: beſide 30. pound *per annum*, which his brothers ſonne got from the Colledge, ſince improved, to 60. pound. **50. pound *per annum*** **60. pound *per annum*.**

There is paid more 5. pound *per annum*, by the Companie of Ironmongers by the gift of Miſtreſſe *Dane*: There is alſo given 13. pound, 6. s. 8. d. by Maſter *Slade* of Ellington for two ſchollers, and for a ſermon in his pariſh, and twelve ſhillings to bee given to the poore on good friday: twentie ſhillings *per annum* given to the Library by Maſter *Sampſon*. **18. pound *per annum*.**

Clare Hall. **3. Fell. and 32. Schol.**

Clare Hall by the gift of *Edward Leedes* Doctor of Law, and Maſter in his time of the Colledge, maintaineth twentie ſchollers: by the gift of Maſter *Scrivener* of Ipſwich one, and of Maſter *Marſhall*, one: of Maſter *Cave* for Wakefield Schoole, two: And of late there hath been laid unto it, by the noble gift of the right honorable Earle of Exceter, one hundred pound *per annum*, to maintaine three fellowes, and ſix ſchollers, and by the right honourable the Lady *Dorothe Nevill* his late wife, 8. pound by the yeere for two ſchollerſhips.

Pembroke Hall. **1. Fell. 18. Sch.**

Pembroke Hall beſide the foundation, hath one fellow, two ſchollerſhips, and a Greeke Reader by the liberalitie of Archbiſhop *Grindall*, and one ſchollerſhip ſince added by his executors: one by *Iane Cox* wife of Doctor *Cox* not long ſince Biſhop of Ely: ſeven ſchollerſhips by Doctor *Thomas Wats*: one by Maſter *Marſhall*. *William Smart* Alderman of Ipſwich gave 19. pound, and Maſter *Scrivener* 22. pound to maintaine ſix ſchollers.

Bennet Colledge. **1000. pound.** **2. Fel. 25. Sch.**

Bennet, otherwiſe called Corpus Chriſti Colledge, enjoyeth two fellowſhips and fifteene ſchollerſhips by the liberall gift of Doctor *Matthew Parker* Archbiſhop of Canturburie, beſide a Library of ſpeciall and moſt choice books valued at one thouſand pound, and divers goodly peeces of plate. Sir *Nicolas Bacon* gave ſix ſchollerſhips, and built the Chapell and Librarie over it, with the charge of five hundred pound, which together with the Hall hath been lately beautified with glaſſe and

700. pound.

wainſcot by the liberallitie of the right honourable *Roger* Earle of Rutland, at the charge of two hundred pound. Sir *Roger Manners* alſo hath added foure ſchollerſhips.

Trinity Hall.

13. pound, *per annum.*

1 Fell. 10. Sch.
2300. pound.
10. pound, *per annum.*
1000. pound.

Trinity Hall hath ſix ſchollerſhips beſide the foundation, by the liberality of *Matthew Parker, Gabriel Dunne, Humfrey Busby.* Doctor *Harvie,* not long ſince Maſter of the Colledge, gave two ſchollerſhips, three pound a yeere for coales, and 53. s. 4. d. the yeere to the Maſters man: which ſaid Doctor *Harvie* made a Calſey leading unto *Qui,* and ſo to New market, at his charge of 2300. pound, and left beſide 10. pound *per annum* for the maintaining and repairing thereof. Doctor *Mouſe* Maſter alſo of the Colledge before him, gave a fellowſhip and a ſchollerſhip: and left a thouſand pound in truſt with Maſter *Robert Hare* deceaſed, who purchaſed therewith (adding thereto of his owne) 80. pound *per annum:* whereof 60. pound is to be employed yeerely by the ſaid Colledge in mending of the high wayes about Cambridge: by which charge the new Calſey hath been ſo well and carefully begun, in which ſo neceſſarie and profitable a worke, it is expected that the ſaid houſe, according to the truſt repoſed in them, ſhould proceed as faithfull ſtewards, and ſo I truſt they will: of the ſaid ſumme 10. pound more goeth to the Colledge.

Cajus Colledge.
2000. pound.

10. Fellowſhips
48. Schol.

300. pound

Cajus Colledge maintaineth by Doctor *Cajus* gift three fellowſhips, twentie ſchollerſhips: at whoſe coſts and charge of two thouſand pound, the building of the Colledge was enlarged. Miſtreſſe *Ioane Traps* of London gave foure ſchollerſhips: *Humfrey Busby,* one: *Matthew Parker,* one: Miſtreſſe *Iodoca Franklin,* daughter of the ſaid Miſtreſſe *Traps,* gave twelve ſchollerſhips, ſix fellowſhips, a Chaplinſhip, beſide the increaſing of her mothers foure. Doctor *Wendie* gave a fellowſhip, ſince augmented by Maſter *Thomas Wendie* of Cambridgſhire, that religious Gentleman lately deceaſed. Maſter *Cutting* of London gave foure ſchollerſhips. Sir *William Perſons* gave in money to the ſaid houſe, two hundred pound. Doctor *Harvie* one hundred pound. Doctor *Bramthwaite* a learned and religious Divine, the now preſent Maſter hath deviſed by his will to be given unto the Colledge, 34. pound *per annum* to maintaine ſix ſchollers.

Doctor *Peirce* his legacies deviſed by his will in his life time.
8. Fel. 8. Sch.
686. pound *per annum.*
Both theſe Calſeyes will not coſt ſo little as 590. pound.
5000. pound.

Doctor *Stephen Peirce* Doctor of Phyſicke, one of the fellowes of the ſaid Colledge, hath likewiſe by his laſt will taken order, that eight fellowſhips, and eight ſchollerſhips more ſhall bee added unto the ſaid houſe, and that certaine poore ſchollerſhips bee increaſed, with lodgings to bee builded for the ſaid fellowes and ſchollers: likewiſe he intendeth to build a free Schoole in Cambridge, with allowance of 40. pound *per annum* to the Maſter, and 20. pound to the Uſher: And further hee purpoſeth to give eight pound *per annum,* to the keeping cleane of the new brooke that commeth in at Spittle-houſe end, and he intendeth to continue the Calſey by him already begun in Jeſus lane, about a mile and halfe further to meet with Doctor *Harvies* Calſey: God hath alſo enlarged his heart to extend his charitable hand further, to give unto Norwich, Cambridge, Linne, Berrie; to the firſt, two thouſand pound ſtocke, to each of the reſt one thouſand pound a peece to be lent unto poore occupiers. Neither can I forget here his liberall benevolence toward the building of certaine Almes-houſes in the towne of Barley, where I live: All this, which he hath ſet downe with himſelfe, to be beſtowed in theſe charitable works, may amount to 7. or 8. thouſand pound. If exception ſhall bee made to this relation, becauſe the parties be yet living, and the works not yet done: to the firſt I anſwer, that although the parties themſelves deſired to be concealed, and not to have theſe things mentioned, yet I take it not to bee unſeaſonable, becauſe the examples of men living, may move more, than of the dead: and to the other I ſay, that although theſe things are not actually done, yet I am informed, that there is in theſe well minded men ſuch a firme reſolution, that they inſerted theſe things into their laſt will, with a purpoſe not to reverſe them. I remember that in the laſt edition of this booke before this, I made mention of Maſter *Suttons* intention to build an Hoſpitall, then giving my advice, that he would begin in his life time: that worke hath now taken effect, thanks bee to God, though with ſome difficultie, and ſo I truſt ſhall theſe, but without any ſuch oppoſition: yet it were a ſurer way to prevent ſuch croſſe occurrents, if they would make an entrance and beginning in their life time. But I will proceed to the reſt of the Colledges.

Kings Colledge.

40. pound

140. pound.

44. pound, *per annum.*

Kings Colledge hath not had many Benefactors ſince their royall foundation by that devout Prince King *Henrie* the ſixth, increaſe of Schollerſhips and Fellowſhips they have none by reaſon their foundation is certaine, conſiſting of 70. Schollers and fellowes: ſome other helpes they have had, but not many: men, otherwiſe well diſpoſed, not preſuming, as I thinke, to adde to ſuch a princely foundation. Doctor *Goad,* that reverend father, and learned Divine, and wiſe governour, who was Provoſt there 40. yeeres, gave to 20. Fellowes 40. pound, and to the Colledge the Patronage of Milton parſonage, of the yeerely value of 80. pound. Maſter *Rabins,* ſometime Fellow, gave to the Colledge and to Eaton 140. pound. Maſter *Richard Day* gave the patronage of the Vicarage of Weden, in the Countie of Northhampton, with the moytie of the parſonage, to the value of 40. pound *per annum.* One Maſter *Elmer* of London hath given 4. pound exhibition *per annum.* Doctor *Cawel* gave an 100. marks in books to the Librarie, to the which divers, which are now, and have been Fellowes, have given alſo many books. I make not mention here of the goodly Chappell, ſuch as this kingdome cannot ſhew the like, which though it were begun in King *Henry* the ſixth his reigne, yet was it finiſhed in the end of King *Henry* the eighth his reigne, with the charge of many thouſand pounds, in the very beginning and breaking forth of the times of the Goſpell.

Queenes Colledge.

Queens Colledge enjoyeth by Sir *Thomas Smiths* gift, 2. Schollerſhips, with a Geometrie, and Arithmetike lecture: By Maſter *Towers* gift, 2. Schollerſhips: by Maſter *Wilſhaw*, 2. Schollerſhips founded: by Maſter *Stoddard* of London one. *Henry* Earle of Huntington gave an 100. pound, to beſtow in books: Maſter *Ioſlin* an 100. pound for an Hebrew Lecture. The Maſters lodging there hath been beautified and enlarged at the charge of 500. pound, beſtowed partly by Doctor *Tyndal* Maſter there, Deane of Ely, and by the Colledge: and as I am informed D. *Mountaine* Deane of Weſtminſter late Fellow there, hath bought an houſe neere adjoyning, with the charge of 300. pound: intending to lay it to the Colledge for the enlarging thereof with romes for ſtudents.

7. Schollerſhips and 2. Lect.
700. pound.
300. pound.

Chriſts Colledge that ſacred Cell of Theologie, (as it hitherto hath had the name, aud ſo I truſt will continue it ſtill) hath one Fellowſhip, and 3. Schollerſhips, founded by bleſſed K. *Edward* by the gift of the worthy Sir *Gualter Mildmay*, it enjoyeth a yeerely penſion of 20. pound *per annum*, whereby a Preacher is maintained, and a Greeke Reader, to each being allowed 4. pounds, the reſidue goeth toward the maintenance of 6. Schollers he gave alſo 20. pound in plate. Maſt. *Bunting* of Northfolke, gave a perpetuitie of fortie marks: whereof 15. pound is allotted for 3. Schollers: 5. pound for common fires, the reſt to be beſtowed at the diſcretion of the houſe. B. *Watſon* late Biſhop of Chicheſter gave an 100. pound to the Librarie.

Chriſts Colledge.
1. Fell. and 3. Schol.
46. l. 13. s. *per annum.*
100. pound.

In S. *Iohns* Colledge, where that famous Divine, Doctor *Whitaker* was ſometime Maſter, and many ſuch may it have. There have been theſe augmentations ſince the time given in inſtance. Sir *William Cicill*, Lord treaſurer, and the Lady *Mildred* his wife, gave 30. pound *per annum*. Sir *Henry Bilingſley* of London gave 3. Schollerſhips. The Lady *Iermine* one Schollerſhip, and *Iohn Thurlſton* gave 90. pound for a Schollerſhip. Sir *Ambroſe Cave* 10. pound *per annum* for two Preachers. *Gabriel Goodman* founded 2. Schollerſhips. *Iohn Guin* 2. Fellowſhips, and 3. Schollerſhips. *Henry Hibblethwaite* gave 500. pound for one Fellowſhip and 2. Schollerſhips. *William Spalding* a Schollerſhip. Miſtreſſe *Walton* widow of *Iohn Walton*, Archdeacon of *Darbie* gave an 100. pound for one Schollerſhip. 4000. pound hath been beſtowed in the enlarging of the building of the houſe, at the charge of a right Honourable perſon, who deſired not to be knowne or ſeene in that worke. *Robert Booth* late fellow of the houſe, built a bridge of wood, that coſt 70. pound. Maſter *Henry Alvey* not long ſince Vicemaſter there, a grave and religious man, builded at his owne charge, a bridge of bricke, with the gate, and gave an 100. marks in books to the Librarie. Maſter *George Palyn* of London gave 300. pound to maintaine 4. Schollers for ever.

S. *Iohns* Colledge.
30. pound. *per annum.*
3. Fell. 18. Sch.
4000. pound.
100. Marks.

Magdalene Colledge hath been encreaſed with 3. Fellowſhips, and 6. Schollerſhips by the gift of Sir *Chryſtopher Wray*, late Lord chiefe Juſtice of England. 2. Schollerſhips given by the Ladie *Wray* his wife: one by *Edmund Grindal* Archbiſhop of Canterbury: 3. Schollerſhips by Maſter *Roberts* of Northfolke. Maſter *Spenlaffe* of London gave 40. pound yeerely, for one Fellowſhip, and 2. Schollerſhips. Maſter *Fuliambo* gave 20. marks *per annum*. The new building of the Colledge coſt about 500. pound at the charge of one Maſter *Parkinſon* an aged Miniſter M. *Sutton* alſo by his laſt will bequeathed to the ſaid houſe 500. pound to be employed in yeerely maintenance of the Schollers there.

Magdalene Colledge.
4. Fel. 14. Scho.
13. l. 6. s. 8. d. *per annum.*
1000. pound.

Trinity Colledge hath ſince the foundation by that renowned Prince King *Henry* the eighth, encreaſe of 75. pound of yeerely revenue by Maſt. *Thomas Allen*: and 7. pound 10. ſhillings, by Miſtreſſe *Francis Iermin*: of 8. pound yeerely by Miſtreſſe *Cox*: Doctor *Stanhope* gave 700. pound to the Colledge; and other benefactors they have, whoſe names I could not learne. The beautifull Fabricke of the Colledge coſt 12000. pound: whereunto D. *Barrow*, a learned & grave Phyſitian in Cambridge contributed 300. pound. It had other helpes beſide, but the particular ſummes I know not: the goodly building behind the Hall was only at the Maſters charge, D. *Nevil* Deane of Canterbury, which firſt and laſt hath and will coſt above 4000. pound.

Trinitie Colledge.
90. pound, *per annum.*
700. pound.
16000. pound.

Jeſus Colledge hath 20. pound *per annum*, by the gift of M. *Godfrey Fuliambo*: by Maſt. *Marſhal* 1. Schollerſhip: by Miſtreſſe *Wood* of Putney 2. Schollerſhips: Maſt. *Sutton* by his laſt will gave 500. marks: *Hugh Billet* Biſhop of Cheſter gave S. *Ambroſe* and S. *Hieromes* works.

Ieſus Colledge.
20. pound, *per annum.*
3. Schollerſh.
500. marks.

Catharine Hall received from Miſtreſſe *Roſamund Paine* an 100. pound to maintaine 2. Schollers: by Maſter *Cholmely* his gift it hath one Schollerſhip: by Sir *Iohn Claypoole* 2. Schollerſhips: by *Iohn Duke* Miniſter an annuitie of 5. pound by the yeere.

Catharine Hall.
5. Schollerſh.
5. pound, *per annum.*

Emanuell Colledge was lately founded by the right honourable Sir *Gualter Mildmay*, It conſiſteth of a Maſter (appointed by the founder, who yet liveth, Doctor *Lawrence Chadderton*, a grave and learned Preacher, and a carefull and religious governour) and twelve fellowes, fifty ſchollers, and tenne poore ſchollers, whereof ſeven fellowes were given by the founder, (who alſo gave twenty pound in money, and twenty pound in plate) by Sir *Robert Iermin*, 1. by Sir *Francis Haſtings*, 1. by Alderman *Skinner*, 1. Maſter *Taylor*, 1. Maſter *Fuller* Counceller at the Law, 1. And ſince have been added two fellowſhips and two Schollerſhips by Sir *Vlſtan Dixie* Alderman of London, who gave ſix hundred pound to purchaſe thirty pound *per annum* to the ſame end. Sergeant *Snagge* gave ſix pound 13. ſhillings 4. pence *per annum* the Lady *Dixie* founded an Hebrew and Greeke Lecture, allowing unto each of them foure pound yeerely. Doctor *Leedes* gave ſixteene pound *per annum*: and a thouſand marks towards the building, which in all the charge coſt betweene three & foure thouſand pounds: Miſtreſſe *Elizabeth Walter* of London gave two fellowſhips, beſide there is forty pound *per annum* expended upon the officers and miniſters of the houſe, by the gifts of the founder, and good husbandry of the houſe: Maſter Engliſh alſo of Weſtminſter *anno* 1602. gave by his laſt will one thouſand

Emmanuel Colledge.
A Maſter and 12. Fellowſhips
250. pounds
52. Schollerſhips.
36. pound. 13. s. 4. d. *per annum.*
4000. pounds.
40. pound, *per annum.*
1000. pound.

pound to the founding of two fellowſhips, and ſix ſchollerſhips. Miſtreſſe **Owen** alſo Juſtice **Owens** wife gave a fellowſhip and a ſchollerſhip to the ſaid Colledge.

A maſter. 14. Fellowes. 31. Scholars. 9. pound *per annum*.

Sidney Colledge alſo was erected and raiſed out of the ground by the right Honourable Counteſſe of Suſſex, conſiſting of a Maſter and tenne Fellowes and twenty Schollers by the gift of the foundreſſe, and ſince encreaſed with two fellowſhips, and foure ſchollerſhips by Sir *Iohn Hart* Alderman of London: two fellowſhips, and two ſchollerſhips given by Maſter *Blundel*, and an Hebrew lecture of five pound *per annum*: Sir *Iohn Hart* gave more for a Greeke lecture foure pound *per annum*: Maſter *Freeſtone* of Yorkſhire a fellowſhip and two ſchollerſhips. Maſter *Leonard Smith* of London one fellowſhip and one ſchollerſhip: the building of this Colledge coſt three thouſand pound at the founders charge.

3000. pound.

Counting two Maſterſhips at two fellowſhips a peece.

The ſumme of all theſe gifts will ariſe to a great proportion there are numbred 68. fellowſhips, which at twenty pound a peece will amount to 1360. pound yeerely or thereabout, one with another: the ſchollerſhips given will be found to bee about 291. which valued but at three pound tenne ſhillings a peece one with another will make about 1020. pound, the penſions and annuities given as for Lectures and other ſuch uſes, will make about 558. pound *per annum*: which ſums put together come to 1940. pound *per annum*, or thereabout, which at 15. years purchaſe will amount to 44100. pounds or thereabout: the ſums of money beſtowed in the building and fabricke of divers Colledges, and given to ſeverall houſes will ariſe to about 45000. pound: ſo that there hath been given (bleſſed be God) by the charitable benevolence of well diſpoſed Chriſtians, noble and other to the Univerſitie of Cambridge within compaſſe of leſſe than ſixty yeeres about 88000. and ſome odde hundreds, which may compare with any age in Popery, and double in proportion, the times next preceding, ſince the publike oppoſition of religion began. In which ſumme of 87000. pound, we neither include the yearly proviſion of rent corne: which in time may encreaſe to 5. or 6000. *per annum*, above the auncient revenewes, nor yet the exhibitions from the companies in London, which may be forty in Cambridge only at three pounds tenne ſhillings a peece will come to an 140. p. *per annum* more: which yeerely annuities of 6140. pound being reduced to the valuable rate of 15. yeeres purchaſe, will make 90000. pound more. Bleſſed be God for this great charity.

The ſumme of Schollerſhips, Fellowſhips, money and yeerely ſtipends given in Cambridge. Theſe ſummes are not exactly caſt, but only roved at.

Charitable works done in the Vniverſity of Oxford, in the ſpace of ſixty yeeres ſince the firſt yeere of *Elizabeth*.

I Will now come unto the other famous Univerſitie of Oxford, which is not behind her other ſiſter of Cambridge in theſe liberall endowments: the beauty and lovely grace of our ſiſter, as the amiable ſpouſe of Chriſt, hath drawne unto her the affection of many of the bridegroomes friends: I will firſt ſet downe the publike works concerning the body of the Univerſitie in generall: and then come to the ſeverall Colledges.

I will begin with that worthy Knight Sir *Thomas Bodley* his bountifull gift, who in his zeale of Gods glory and love of Religion and learning, beſtowed partly in his life time, partly to be employed after his death, in and toward the building, repairing, and finiſhing the Univerſity Library, in lands, goods, and money, above 18. thouſand pounds.

Beſide within theſe twelve yeeres laſt paſt, there hath been beſtowed in books for the ſaid Library, partly by the ſaid Sir *Thomas* gift, partly by others by his procurement about tenne thouſand pound. The company of Stationers have conſented to give one booke of every impreſſion of any new booke for ever.

The building of the Schooles now in hand, will amount to the ſumme of ſix or ſeven thouſand pound, which worke is undertaken by the right worſhipfull Sir *Iohn Bennet* Judge of the prerogative Court, that what the contributions collected from the willing gifts of ſuch as are and have been of that Univerſitie ſhall want of the ſaid charge, he will out of his owne purſe ſupply.

Unto the which library among other benefactors that learned Knight Sir *Henry Savill* Provoſt of Eaton, and Warden of Merton Colledge hath given *Chryſoſtomes* works in Greeke with other books, of whom ſeeing I have made mention, let that worthy worke of his alſo bee remembred in cauſing all *Chryſoſtomes* works to be ſet forth in Greeke at his proper and only charge, eſtimated at five thouſand pounds beſides his owne induſtry and travell, in the correcting and overſeeing of the worke: wherein three excellent things are performed: divers volumes are ſet forth not extant before: that which was before printed, commeth out much amended and perfected: and all is ſet out in moſt excellent manner both for paper, letter, and workmanſhip.

And here I cannot but make mention alſo, of that worthy man Doctor *Reynalds*, who while hee lived was a living Library, a ſtorehouſe of all true learning, and dying diſperſed his dead Library of moſt choice books diſperſing the ſame unto divers Libraries, to the Univerſity library, Queens, & Corpus Chriſti Colledge, ſuch as were of greateſt account, the reſt being divided among poore Schollers and ſtudents in the Univerſity: Theſe carefull collectors of the beſt authors, and treaſurers up of books and founders of Libraries, I may compare to thoſe ancient lovers and ſerchers out of books,

Pan-

[a] *Pantenus*, [b] *Melito*, [c] *Pamphilus, Acarius, Euzoius*: And this famous Librarie may bee judged not inferiour to thoſe renouned Libraries: erected by *Ptolomie Philopater*[d] in Alexandria, by *Alexander* [e] at Jeruſalem, [e] *Pamphilus* at Cæſaria, [f] *Theodoſius Iunior* at [g] Conſtantinople, [h] *Hilarius* at Rome; or *Cicero* his Librarie, which is to this day to be ſeene as a ſacred thing: at [i] Putali in Italie. We read alſo of other famous Libraries; as one founded by [k] *Acra* at Hagulſtade:[l] by *Benedictus* at Dover,[m] by *Egbertus* at Yorke: But this may be thought far to exceed them: ſo that I may ſay of this worthie Knight the founder of this Treaſure houſe of the Muſes, as *Hierome* of *Pamphilus*: [o] *Beatus Pamphilus, cum Demetrium Phalereum & Piſiſtratum in ſacra bibliotheca ſtudio voluit æquare imagines ingeniorum, quæ vera ſunt & æterna monumenta, toto orbe perquiſivit*: Bleſſed *Pamphilus*, equalizing *Demetrius*, *Phalerius*, and *Piſiſtratus* in the ſtudious care of ſacred Libraries, did ſearch out through the world, the images of mens induſtrie, which are the true and eternall monuments.

Now will I proceed to the particular Colledges, not ſetting them downe in their order of antiquitie, which I know not, but as the certificats came unto my hands.

In Chriſts Church, there hath been of late builded a goodly Librarie, with the charge of ſeven hundred pound, by Maſter *Otho Nicolſon*, one of the examiners of the Chancerie: who alſo hath given an hundred pound to be beſtowed in books of Divinity.

Trinity Colledge hath received encreaſe of ten pound rent *per annum*: by the gift of the Lady *Elizabeth Pawlet*: of five pound *per annum* by the gift of Maſter *Richard Blunt* of London: of ten pound *per annum*. given by the Lady *Catharine Conſtable*: *Chryſoſtomes* works in Greeke given to the Librarie by Sir *Edward Hobbie*: *Arias Montanus* Bible in eight volumes, by Maſter *Edmund Hutchins*: and 24. volumes by Maſter *Iohn Ardene*: and nine hundred pound in building within theſe foureteene yeeres.

Queenes Colledge enjoyeth twentie pound yeerely by the gift of the right Reverend *Edmund Grindall*, not long ſince Archbiſhop of Canturburie, for the maintenance of a Fellow and two ſchollers: who alſo gave two hundred volumes to their Librarie: which hath been augmented with divers other books of good value, by the gift of Sir *Curbert Buckle*, late Alderman of London, Maſter *Reynolds*, Maſter *Richard Williams*, Maſter *Robert Davies*, Sir *Walter Vaughan*, Maſter *Thomas Denton*, Doctor Chaloner with others.

All-ſoules Colledge had confirmed unto it the Parſonage of Harcourt, in Oxhordſhire, by letters Patents, granted by Queene *Elizabeth*.

Univerſitie Colledge enjoyeth two ſchollerſhips by the gift of *Robert*, late Earle of Leceſter: one Fellowſhip, and two ſchollerſhips are maintained by lands in Yorkſhire, given by Maſter *Iohn Freeſtone* of Altoft Eſquire. One Schollerſhip given by Maſter *Hunt* of Medley: Maſter *Hearne* of London, gave an exhibition of five pound *per annum*: the right Honourable, *Gilbert* Earle of Shrewsburie, gave toward the enlarging of the building 500. pound.

Braſen-noſe Colledge hath encreaſe of thirteene ſchollerſhips, with allowance to each, of 3. pound 6. ſhillings 8. pence, by the gift of that Reverend Father, *Alexander Nowel*, late Deane of *Pauls* in London: who alſo founded a ſchoole at Middleton, with convenient roomes for the teachers, allowing twentie pound *per annum*; ſufficient lands being given unto the Colledge for the performance hereof: who in the letters Patents, made the late Queene foundreſſe, concealing his owne name.

Ioyce Francklin, daughter of *Robert Trappes* of London, Goldſmith, aſſured in her life time the yeerly rent of 67. pound, for the doubling of the Fellowſhips; and left after her death ſo much money, as that the Colledge therewith hath purchaſed fortie pound *per annum*, to maintaine one fellowſhip, and three ſchollerſhips.

Richard Harper gave to maintaine three Lectures, Greeke, Philoſophie, Rhetorike, to each foure pound yeerely. *Iohn Barnes*, late Fellow of the houſe, gave in lands ſeven pound yeerely for an Hebrew Lecture: *Richard Marren* of London, gave in money fortie pound: Maſter *Hindley* Draper of London fiftie pound: Maſter *Palyn* of London, gave three hundred pound, to purchaſe foure ſchollerſhips: *William Breck* Eſquire, gave toward the building of a Chapell an hundred pound. *Iames Lingdam*, ſometime ſervant of the houſe yet living, gave to the ſame uſe two hundred pound. There hath been beſtowed in building ſince the firſt yeere of the Kings Majeſtie 1420. pound; of the which ſumme, Sir *Henry Anderſon*, late Alderman of London, and Maſter *Richard Anderſon*, his ſonne gave 133. pound.

Merton Colledge hath received theſe gifts: two hundred pound, with many books given by *Thomas Leech*, two hundred marks by Sir *Thomas Bodley*: 70. pound by *William Wilſon*, Doctor of Divinity: a thouſand pound by *Iohn Chambers*: 143. pound by *Henrie Iervice*, Doctor of Divinity: ſeventeene pound 5. ſhillings, of yeerele rent by *Thomas Ieſope*, Doctor of Phyſicke: the enlarging of the Colledge at the charges of the houſe, coſt 4000. pound.

Lincolne Colledge hath had given unto it, *anno* 10. *Elizabeth*, foure ſchollerſhips of 4. marks a yeere a peece; the building of the Colledge hath coſt within twentie yeeres ſix hundred pound.

To Balliol Colledge, *William Hamond* gave a thouſand five hundred pound, though of the greateſt part thereof the Colledge was defrauded, by one *Antony Garnet* a popiſh Prieſt, ſometime ſteward to the old Lord *Montague*: which *Garnet* not withſtanding had been ſometime Maſter of the Colledge

[a] Who, as *Hierome* witneſſeth brought the Goſpell of S. *Matthew* write in Hebrew out of India.

[b] who brought out of the Eaſt the Canonicall books of the old Teſtament as *Euſeb.* witneſſeth.

[c] Which three were the firſt founders, the other two repairers of the Librarie at Cæſarea *Hieronym. Moral.*

[d] Wherein were 5. hundred thouſand books. *Ioſeph. antiq.* 12. 2.

[e] Euſeb. l. 6. c. 21.

[f] Socrat. lib. 7. c. 22. wherein were 1200. books, Zonar. tom. 13.

[h] Ex pontif.

[i] Eraſm. præf. in 3 ſer. tom. 2. Hieronym.

[k] Beda l. 5. c. 21.

[l] Baleus cent. 1 ſcrip. Britan.

[m] Baleus Cent. 2. c. 15.

[o] Hieron Moral. tom. 4.

Chriſts Church 800. pound.

Trinity Col.

Queenes Col. 1. Fell. 2. Sch.

All-ſoules Col.

Univerſitie Colledge. 1 Fell. 4. Sch. 5. l. *per annum.* 500. pound.

Braſen-noſe. 13. Schol. 20. pound, *per annum.* 67. pound, *per annum.* 1. Fel. 3. Sch. 11. pound *per annum.* 90. pound. 4. Scholl. 300. pound. 1420. pound.

Merton Col. 546. pound. 1000. pound. 17 l. 5. s. *per an.* 4000. pound.

Lincolne Col. 4. Schol. 600. pound.

Balliol. 1500. pound.

ledge, and ſo ſtood by oath perpetually bound unto it.

Fell. 1. Sch.
7. Fel. 6. Sch.
10. pound, *per annum.*

Peter Blundel of Teverton in Devonſhire, gave a thouſand marks to purchaſe land to maintaine one fellow and one ſcholler, to be choſen out of the ſchoole of Teverton: *Thomas Tiſdale* of Glimpton in the Countie of Oxford Eſquire, gave five thouſand pound to purchaſe land to maintaine ſeven Fellowes, and ſix Schollers to bee choſen out of the ſchoole of Abington in Barkſhire: Sir *William* hath given ten pound a yeere for exhibition to a ſcholler there.

Oriel. Coll.
10. pound, *per annum.*

Oriel Colledge, by the gracious grant of the Kings Majeſtie, hath their foundation confirmed and ratified, with a licence of Mortmaine: they being in danger before to looſe a great part of their lands: Maſter *William Chapman* Ironmonger, gave ten pound *per annum*, for two ſchollers, ſtudents in Divinitie.

Magdalene Colledge.
19. pound, *per annum.*

Sir *Ambroſe* gave ten pound exhibition yeerely to 2. Fellowes, *anno* 13. *Elizabeth* Maſter *Simon Perot* gave 124. pound to purchaſe ſix pound *per annum*, *an.* 22. *Elizabeth.* Archdeacon *Mullins*, 12. pound exhibition to 2. fellowes for ever. Sir *Richard Leigh*, *per annum* 20. ſhillings. Doctor *Bickley*, Biſhop of Chiceſter, gave fiftie pound for the repairing of the Grammar ſchoole, belonging to the Colledge.

S. Maries Colledge.
52. pound. *per annum.*
183. pound.

Saint Maries Colledge, otherwiſe called New Colledge hath had given unto it ſince 1. of *Elizab.* by Maſter *Raulins* 25. pound *per annum*: by Sir *Richard Reed* ſix pound *per annum*, and great ſtore of books: by *Robert Newman* Doctor of Divinitie, ten pound *per annum*, to preach certaine Sermons: by *George Rive* Doctor in Divinitie, late Wardon there, ten pound *per annum*: beſide in plate and goods, and ornaments of the Church, two hundred marks: by *Henry Marten* Doctor of the civill Law, for foureteene poore people twentie ſix ſhillings eight pence: by *William Smith* Doctor of the Civil Law hath been given in money fortie eight pound: by *Robert Bell* was aſſured to the Colledge the perpetuall patronage of the perſonage of Bucknell in the Countie of Oxford.

S. *Iohns* Col.
300. pound. *per annum.*
50. pound, *per annum.*
500. l. & odde.

Saint *Iohns* Colledge built, though not altogether finiſhed, by Sir *Thomas White*, had lands of three hundred pound *per annum*, aſſured by the Founder, ſince the firſt yeere of *Elizabeth*: it hath been ſince thus encreaſed: Within theſe few yeeres a goodly Librarie built and furniſhed with books at the charge of the Right Worſhipfull companie of the Merchant-tailors in London, Sir *William Craven*, Maſter *Robert Bartley*, Maſter *Dove* and others. Six pound *per annum*, given to two ſtudents of Divinity, by Doctor *Caſe* profeſſor of Phyſicke: Ten pound *per annum*, by Maſter *Fiſh* Merchant-tailor, for five ſtudents: Foure pound *per annum*, by M^{r}. *Richard Sibbons* Merchant-tailor: 4. l. *per ann.* by Maſter *Hindly* Merchant-tailor: Sixteene pound *per annum*, by Maſter *Palyn* Girdler in London: For foure ſtudents ten pound *per annum*, by Maſter *Thomas Paradine* Haberdaſher of London: An hundred markes, given by Maſter *Nicholas Lambey*: An hundred pound, by Maſter *Henry Price*: Seventie pound toward the erecting of a Queare by Doctor *Lee*: Two hundred pound, by Maſter *Edward Sprot*, which three laſt were all ſometime fellowes there: the royalties of Creeke with the perpetuall donation of the perſonage given by the right Worſhipfull Sir *William Craven.*

Exceter Col.
8. Schol.
120. pound.

To Exceter Colledge were given *anno* 1566. by Sir *William Peter* 91. pound 8. ſhillings 9. pence halfe pennie *per annum*, to maintaine 8. ſchollers: more, 40. pound in money: and 40. pound more by the Ladie *Anne* his wife, and 40. pound more by the Lord *Iohn Peter* his ſonne, toward the encreaſe of the ſaid ſchollerſhips, to make them equall to the founders.

Corpus Chriſti Col. 53. l. 19. s. *per annum.*
107. l. *per ann.*
466. l.

Corpus Chriſti Colledge hath had theſe Benefactors: *Richard Pate* Eſquire, *anno Elizabeth* 18. gave in lands and tenements, to the value of 53. pound 19. ſhillings 7. pence *per annum*: out of the which the Colledge is to pay to a free ſchoole, and an Almes-houſe twentie pound. Sir *George Saint Paul* ſome five yeeres ſince gave an hundred pound in money, and fiftie pound *per annum*: Maſter *Gale* of London, out of his lands gave twentie pound *per annum*. Maſter *Audley* of London yet living, giveth ſeven pound *per annum*, to the houſe, and five pound to a ſtudent: Miſtris *Garfield* of London, doth give five pound *per annum*, to a ſtudent. *Richard Cobbe* gave foure hundred markes in money: to the Librarie ten pound *per annum*, to poore ſtudents foure pound: to the uſe of the houſe ſix pound: Doctor *Reinolds* gave 100. pound: books valued at an hundred pound.

Ieſus Col.
600. pound.
40. l. *per annum.*
100. pound.
30. pound. *per annum.*
250 pound.
1. Fell. 2. Sch.

Jeſus Colledge was founded *anno* 13 *Elizab.* who gave the ground wheron it is built, called White-hall: *Hugh Price* Doctor of the Civill Law, built ſo much as is built, and gave ſix hundred pound to buy lands: *Griffith Lloid*, Doctor of the Civill Law, and ſometime principall of the Colledge, gave in land and leaſe twentie pound *per annum*: Biſhop *Weſtfaling* gave twentie pound *per annum*, which his ſonne *Herbert Weſtfaling* confirmed: Maſter *Waters* late Rector of Neateſwell in Eſſex an hundred pound: *Thomas Redderich* of Butley, in the Countie of Suffolke Preacher, gave ten pound *per annum*. *Henry Rowland* Biſhop of Bangor twentie pound *per annum*. Maſter *Owen Wood* Deane of Armach, and Miſtris *Ioane Wood* his wife two hundred pound to purchaſe lands: *John Williams* Doctor of Divinitie, late Principall gave fiftie pound by will: Maſter *Tholowell* of Graies June hath promiſed to build a Chappell, and to give a Fellowſhip, and two ſchollerſhips.

Wadham Colledge.
12000. pound.
350. pound.
15. Fel. 15. Sch.

Wadham Colledge was lately founded by Maſter *Nicholas Wadham* Eſquire, and *Dorothy Wadham* his wife; who have given twelve thouſand pound (each of them ſix thouſand pound) to the building. Maſter *Nicholas Wadham* gave 350. pound *per annum* to maintaine 15. fellowes, and 15. ſchollers; and the Gentlewoman his wife yet living, hath aſſured 350. pound more. Doctor *Biſſe* Canon of the Church of Wells, gave his Librarie unto it, conſiſting of two thouſand three hundred books valued at a thouſand ſeven hundred pound. But here let this bee obſerved, that although the founders of this Colledge were knowne to be Popiſh, yet they provide by Statute, that all their ſchollers ſhould reſort to divine ſervice, as it is now profeſſed.

1700. pound.

In Glocester Hall, there hath been laid out in building by Sir *George Peckham*, an hundred pound, and by Maſter *William Gert* an hundred pound; and a chapell is now in building at the charges of ſuch as are and have been ſtudents there.

Glocester Hall. 200. pound.

Alderman *Barneham* ſometime Sheriffe of London, beſtowed two hundred and fiftie pound in building of the forefront of Albone hall.

Albone Hall. 250. pound.

In Magdalene hall there hath been beſtowed by Maſter *Iohn Wilkinſon*, Principall there, ſince *anno* 1606. the ſumme of five hundred pound.

Magdal. Hall. 500. pound.

In Hart hall there hath been beſtowed by Maſter *Theodore Price*, Principall there, within 12. yeeres 280. pound.

Hart Hall. 280. pound.

The number of all the fellowſhips given to theſe ſeverall houſes is about twenty ſeven, which at twenty pound a man commeth to 5. hundred and forty pound *per annum*, the ſchollerſhips added being about 62. at three pound ten ſhillings a peece, will make about 220. pound *per annum*; the yeerely rents & penſions which have been given to the Colledges, will riſe to 1070. pounds *per annum*, or thereabout, which ſummes put together will make about 1900. pounds *per annum*, which at fifteene yeeres purchaſe will amount to 28500. pounds or thereabouts: the ſummes laid forth upon the Univerſity librarie, and books, and in the particular buildings of the Colledges, and given beſide to the houſes, will make 61900. pounds or thereabouts: both ſummes added together will ariſe to 90000. pounds and ſome odde hundreds or thereabout: I take not upon mee to bee an exact auditor, divers ſummes might eſcape mee in the caſting up, but I thinke I have ſomewhat neere roaved at it: And thus the difference in theſe charitable gifts betweene the two Univerſities will appeare not to bee very great. But herein I cannot but commend the diligence and care of Doctor *Singleton* Vicechancelor of Oxford, and of Maſter *Iames* Keeper of the Library there, who in three dayes ſpace ſent mee a more exact certificate from every Colledge than I could get in Cambridge, by viſiting every Colledge my ſelfe: divers being from home, that might have given mee more perfect inſtruction.

The number of ſchollerſhips & fellowſhips in Oxford which is ſmaller; but the ſumme of their yeerely increaſe of rents and ſums of money is greater than in Cambridge. Beſide the like ſum of 90000. pounds for the yeerely increaſe of rent and exhibitiõs was caſt up before in Cambridge.

Here as I was about to cloſe up this catalogue, having proceeded thus farre, I requeſted ſome further inſtructions concerning certaine charitable works done in the citie of London, which I thought better to inſert here, though ſomewhat out of place, than to omit altogether.

Whereas mention is made of ſir *Rowland Hills* gifts before page 1225. wherein I followed maſter *Stoe* his relation, by the inſpection of his will, I find theſe charitable legacies beſide, given to Schollers thirty pound: to an hundred poore people, one hundred nobles: to the town of Stoke, fifty pound: to Drayton 20. marks: to his ſervants, two hundred pound: to the twenty foure wards in London foure pound a peece: to the company of Mercers fifty pound: beſide hee forgave all his tenants in the townes of Alderley and Sponeley a yeeres rent, and bindeth his Heyres, to make them leaſes for 21. yeeres for two yeeres rent.

272. pound.

I find more theſe particular legacies given by Sir *Thomas Offley*, who is mentioned before, page 1226. to 50. poore men in gownes, 50. pound: to the priſons twelve pound: to Chriſts Hoſpitall one hundred pound: to poore houſholders ten pound: to poore maids marriages ten pound: in coales three pound *per annum* for twenty yeeres: to poore ſchollers, twenty pounds: to the towne of *Stafford* to be lent to poore occupyers 100. pound: for mending of high wayes 400. marks: to his ſervants thirty pound, and halfe the reſt of his goods unbequeathed he gave to poore ſchollers, toward the mending of high wayes, and ſuch other charitable uſes: all theſe gifts are ſummed before, as they might be gheſſed at.

Mention alſo is made before, page, 1226. of Mr. *Iohn Heydons* charitable gifts in generall: the particulars whereof in his will I ſaw to be theſe. To one hundred poore ſo many gownes one hundred pound, and twelve pence a peece in money: to the worſhipfull company of the Mercers 600. pound to be lent to yong men, at three pound ſix ſhillings eight pence the hundred: which maketh twenty pound to be given yeerely to the poore: likewiſe 400. pound more he gave to the ſame company to be lent out at the ſame rate, and the yeerely annuity of thirteene pound ſix ſhilling eight pence ariſing thereof, to go to the maintaining of the lecture in S. *Michael pater noſter*: to Chriſts Hoſpitall 500. pound: to the eleven worſhipfull companies beſide eleven hundred pounds to bee lent out to young men, at three pound ſix ſhillings eight pence the hundred: and out of the annuity ariſing thereof twenty pound *per annum* to go to the Hoſpitals, and ſixteene pound to the poore: to *Exceter* 200. pound, to *Briſtol* 100. pound, *Gloceſter* 100. pound, to be lent to young occupiers, at three pound ſix ſhillings eight pence the hundred, to the uſe of poore priſoners, and other poore people: to the towne of Wardberrie, ſix pound thirteene ſhillings foure pence. To the company of Mercers for a cup, 40. pound: to his ſervants, 240. pound, out of the reſt of his moytie hee gave to the foreſaid companies 50. pound to each to the uſes aforeſaid.

Maſter Heydens ſingular charity.

This worthy Citizen Maſter *Iohn Heydon* Alderman, and Sheriffe in his time, a Mercer hath given a good example to all Citizens and others: And as I am credibly informed, that right worſhipfull company of the Mercers, hath of late ſhewed the like charitable and bountifull mind, in allowing to

100. pound *per annum*, the worthy liberality of the right worſhipfull Company of the Mercers of London, toward the Schollers of their Schoole S.*Paul*.

ten ſchollers, that ſhould goe out of that ſchoole to the Univerſities, to each ten pound *per annum* for ten yeeres, which commeth to one hundred pound a peece, and ſo ſucceſſively to ten other ſchollers of the ſame ſchoole for ever, beſide their liberality to the teachers, and their bountifull purpoſe to increaſe their maintenance.

One Maſter *Edmund English* of Weſtminſter who died in March, *anno* 1603. gave by his laſt will and teſtament to Emmanuel Colledge in Cambridge, for two fellowſhips and ſix ſchollerſhips,[a] one thouſand pound: to Chriſts hoſpitall one hundred pound: to the poore of Weſtminſter 12. pound *per annum*, to the poore of Peterborough 100. pound.

[a] All this will make 1400. l.

Mention alſo is made before, p. 1228. of an Hoſpitall and free Schoole founded by Miſtreſſe *Owen* at Iſlington: but many more good works were performed by her in her life time. She gave to the Univerſitie Librarie at Oxford 200. pound: to S. *Iohns* Colledge Librarie in Cambridge, 20. pound: a certaine ſum of money for the founding of one fellowſhip and ſchollerſhip in Emmanuel Colledge. To Chriſts Hoſpitall threeſcore pound, to give twelve pence weekely to the poore of *Iſlington*: ſhee beſtowed threeſcore and ſix pound thirteene ſhillings foure pence in beautifying the Cloyſters of Chriſts Church Hoſpitall: toward a Schoolehouſe at Edmunton twentie pound: to the Pariſh of Condover in Shropſhire, ſhe gave fiftie pound for a great Bell: the building of the Almes-houſes for ten poore women at Iſlington, and the purchaſe of the lands laid unto it, coſt her 1415. pound, and the building of the Schoole-houſe there 361. ſhe gave alſo yeerely divers ſummes of money to Preachers not beneficed, and to the priſons in her life time.

By her laſt will ſhe hath provided, that 22. pound *per annum* ſhall be purchaſed for the maintenance of the Schoole at Iſlington: to Preachers ſhe hath bequeathed 35. pound: to the Pariſh of Baſhingſhaw to increaſe the ſtocke of the poore, twentie pound: to the priſons eight pound: to the companie of the Brewers, to whom ſhe hath committed the government and overſight of the ſaid Almes-houſes and Schoole at Iſlington, for their care to be taken in that buſines, in linnen, plate and money 100. pound. The ſum of theſe moneyes will amount, beſide the annuitie of 22. pound, to 2322. pound or thereabout. This Chriſtian Matrones charitie is ſo much the more commendable, becauſe ſhee did give the moſt of theſe ſummes in her life time, and ſaw them beſtowed with her owne eyes: whereas the uſuall cuſtome of men is to part with nothing while they live; and beſide, whereas ſhe at the time of her death had 22. children, and childrens children, yet ſhee could find a good portion among her childrens parts for Chriſts poore members. Likewiſe ſhe ſhewed her thankfulneſſe to God, that whereas being a child borne at Iſlington, ſhee eſcaped a great danger, (an arrow being ſhot in the fields, where ſhe then was by occaſion, through her hat, and ſhee not touched) that in the ſame towne, and not farre from that place, ſhee would offer up unto God this charitable worke, in building there an Almes-houſe, and a free Schoole.

2322. pound. Miſtreſſe Owens charity in her life time.

Whereas mention alſo is before made, p. 1223. of the 4. Hoſpitals of London, thus much I thought good to adde more, that in Chriſts Hoſpitall this yeere 1613. there are kept of children in the houſe and citie, 534. and at nurſe in the countrie 164. beſide others which are placed apprentices, and ſome dead: in all 763.

In S. *Bartholmewes* Hoſpitall there hath been cured this yeere 785. there are under cure at this preſent 258.

In S. *Thomas* Hoſpitall there hath been cured this yeere 780. there are under cure 205.

In Bridewell this yeere there have been ſent out by paſports of vagrant perſons brought thither 1372. many of them having been chargeable to the houſe for their diet, bands, hoſe and ſhooes, and ſuch like: there are there kept in labour 120. perſons, whereof 80. are poore children taken out of divers Pariſhes in London, and there brought up in trades being apprentices, and afterward to be made free men of the Citie. Many other there are beſide, whom I have no notice of: yet by the good help which I had by certaine collections of charitable gifts, gathered together by the diligent care of an induſtrious Clerke of the Prerogative Court, who of a good mind was willing to further this worke, I came to the knowledge of theſe charitable men and their gifts, whom otherwiſe I ignorantly ſhould have omitted: I have ſet them downe here ſummarily in their order.

M. Bodye.

from *anno* 1558 to 1567.

Theſe charitable gifts were beſtowed upon poore people and Hoſpitals. From *anno* 1558. to *anno* 1567. Sir *Richard Sackvill* gave 100. pound. Sir *Iohn Lyon* Alderman 100. pound. *Iohn Hare* Mercer, 70. pound. *George Basford* Letherſeller, 76. pound. Ladie *Greſham* 90. pound. *Richard Goldſtone*, 80. pound. *Edmund Stiles* Grocer, 60. pound. *Iohn Hilton* Merchant-taylor, 95. pound. *Humfrey Baskerfield*, 100. pound. *David Woodrofe* Haberdaſher, 50. pound. *Ranulph Cholmeley*, 100. pound. *Elizabeth Pakington*, 60. pound, *Thomas Nicols* Mercer, 400. pound after the deceaſe of his children. *William Mucklow* Grocer 50. pound. *Arthur Dedicote*, 100. *Henry Flemanek* Grocer 50. pound. *Anne Hunt* widow, 180. pound. Sir *Thomas Hunt* Skinner, 100. pound. Ladie *Barne*, 80. pound, *David Appowel* mercer, 106. pound. 13. ſhillings, 4. d. *Richard Tull* Draper, 50. pound. *Thomas Ormeſton* 3. pound, *per annum*, which may be ſet at 50. pound. *Iohn Loveis* Mercer, 50. pound. *Edward Garrard* Mercer, 150. pound. *Richard Pointer* Draper, 40. pound. Ladie *Forman*, 40. pound. *Richard Grimes*, 40. pound. *William Beſwicke* Draper, 40. pound. Theſe ſummes put together will ariſe to 2150. pound or thereabout, beſide other ſmaller ſummes under 40. pound, which will ariſe to 900. pound more *in toto* 3100. pound.

3100. pound.

Theſe gifts have been by divers beſtowed upon the priſons about London from *anno* 1575. to *anno* 1596. *Iohn Pollard* to eight priſons and Bedlem, 20. pound a piece, 180. pound. *Aliee Hill* widow, 100. pound. *William Heron* 100. pound. *William Chapman*, 60. pound. Sir *Chriſtopher* Draper Alderman, 68. pound. *Philip Gunter*, 72. pound. Lady *Francis Iernegam*, 340. pound. *Samuel Bower*, 50. pound. *VVilliam Bower* Habberdaſher, 200. pound. *Francis Smith* Mercer, 100. pound. The Ladie *Francis*, Counteſſe of Suſſex, 100. pound. The Ladie *Katherine Conſtable*, 200. pound. *VVilliam Arundell* Eſquire, 200. pound. *Richard Osborne* Haberdaſher, 50 pound. *Edward Elmer* 100. pound, part to be for fagots to the Compters for priſoners, and for 2. load of ſtraw yeerely to Bedlem. *VVilliam Elkin* Alderman, 60. pound. The ſumme of theſe gifts make about 1970. pound, beſide other ſmaller gifts under 50. pound, which are ſummed to 2619. pound, which ſums put together, ariſe to 4589. pound from *anno* 1575. to *anno* 1594. which were given to the priſons only abont London. More given to the priſons: Sir *Hugh Offley* Alderman, 20. pound, and 35. ſhillings *per annum* for certaine yeeres, which may be ſet at 20. pound more: *Iohn Bennet* Armorer, 40. ſhillings *per annum*, at 30. pound value. *Iohn Ballet* Goldſmith, 50 pound. *Henry Mercer* 75. pound.

Anno 1575. to *anno* 1596.

anno 1594. 4589. pound

Ralph Rookſbey Eſquire, Maſt. of the Requeſts, gave to the 7. Priſons 100. pound a piece, and to the White Lyon, 20. pound, *in toto* 720. pound. Other ſmaller gifts there are from *anno* 1594. to 1596. which are caſt up to 312. pound, beſide theſe before ſet downe, which make 905. pound, in the whole 1217. pound, or thereabout.

Maſt. *Rookesby* gave 720. Lan. 1596. to Priſons.

1217. pound.

Theſe gifts likewiſe were beſtowed upon the Hoſpitals about London, ſpecially Chriſts Church from *anno* 1587. to *anno* 1595. *Rich. May* Merchant-taylor gave 90. pound. Sir *Lionel Ducket* Alderman, 100. Ladie *Saunders*, 120. pound *Iohn Hewes* of London Haberdaſher, 100. pound. *Henry Prannel* Alderman 5. l. *per annum*, at 80. pound. Sir *Thomas Ramſey* 60. pound. *Thomas Gardner* Grocer 66. pound. *Iohn Allet* Alderman, 66. pound, 13. ſhillings. *Hugh Hindley* Merchant-Tailor 200. pound. *VVilliam Homes* Grocer, 60. pound. *Iohn VVanton* Grocer, 43. pound, and 30. matreſſes, which mey be ſet at 10. pound.

VVilliam Elkin Alderman gave to Chriſts Hoſpitall for certaine charitable uſes, 800. pound, *anno* 1593. *Hugh Offley* Alderman, gave 77. pound: theſe ſummes amount to 1772. pound, or thereabout, with divers ſmaller ſummes, which are caſt up to 1999. *in toto*, 3760. pound, or there about: the ſeverall gifts from *anno* 1575. to the Hoſpitals and Priſons, doe make up the ſumme of 9566, pound, or thereabout, if the particular ſummes before ſet downe, in the margent be added together.

800. pound given by Alderman *Elkin*. 3760. pound. *In toto* 9546. pound, or thereabout.

From *anno* 1587. to *anno* 1596. theſe gifts were beſtowed upon Scholars in both Univerſities. *William Howland* gave 60. pound, to Cambridge. *Iames Ryley* 100. pound. *Robert* Earle of Leceſter gave to Oxford 20. pound *per annum*: which may be ſet at 300. pound. *Robert Row* Haberdaſher gave the reſidue of the third part of his goods unbequeathed. *Robert Brandon* Goldſmith, 8. pound, *per annum* to Cambridge and Oxford, at 120. pound. *William Dormer* 16. pound *per annum*, (which may be ſet at 210. pound.) and 10. pound in money. *Edmund Hodgſon* 5. pound *per annum* to Oxford, at 80. pound. *William Elkin* Alderman 60. pound, and 5. pound *per annum* to Emmanuel Colledge in Cambridge, valued at 80. pound. *Giles Iacob* Leatherſeller 50. pound to Cambridge. *George Dent*. 60. pound to Cambridge and Oxford. Maſt. *Ralph Rookſbye* to Cambridge and Oxford, 200. pound. The ſumme hereof maketh about 1210. beſide ſmall gifts under 50. pound, ſummed 380. *in toto* 1490. or thereabout.

1490. pound.

More given to Hoſpitals *anno* 1595. and 1596. M. *Ralph Rookesbey* gave to Chriſts Hoſpitall, 100. pound. *Iohn Dent* 60. pound: ſmaller ſums given within that time under 5. pound make 200. pound more, *in toto* 360. pound. More given to poore maids marriages from *anno* 1587. to *anno* 1595. 200. pound and odde, in divers particular gifts, which it were too long ſevetally to ſet downe.

360. pound. 200. pound.

From *anno* 1597. to 1605. I find theſe gifts bequeathed to the Hoſpitals about London. *William Gurney* Alderman, gave 60. pound. *Richard Warren* 60. pound. *Thomas Skinner* Major, 120. pound. *Iames Battey* Draper, 20. pound. *William Gardner* 20. pound. *Martine Archdale* Grocer, 50. pound. *Elizabeth Smith* Widow 80. pound. *Richard Venable* Merchant tailor, 80. pound. *William Thwaytes* fiſhmonger, 100. pound. *Elizabeth Scot* widow, 40. pound. *Iohn Colcock* Grocer, 23. pound. *William Megges* Draper, 25. pound. *William Clerke* Salter, 20. pound. *William Hewet* Clothworker 300. pound to pay 15. pound *per annum*. Sir *William Webbe* Alderman, 80. pound. *Giles Crouch* Haberdaſher, 60. pound. *Henry Eyre* Skinner, 20. pound. *William Cockayn* Skinner, 50. pound. *William Cutting* Gentleman, 40. pound. *William Offley* Merchant-tailor, 60. pound. *Iohn Taylor* Haberdaſher, 100. pound. *George Berbeck* Mercer, 50. pound *Richard Thornehill* Gentleman, 100. pound. *Robert Brook* Alderman, 36. pound. *Thomas Web* Haberdaſher, 20. pound. *William Howland*, Haberdaſher, 24. pound. *Iohn Newman*, 20. pound. *Miles Hubbard*, Clothworker, 100. pound. *Iohn Woodward* Iremonger, 70. pound. *Robert Hawes* Merchant, 200. pound. *Edward Barkely* Mercer, 40. pound *Francis Collins* Grocer, 100. pound. *William Widnell* Gentleman, 20. pound. *Thomas Kiddie*, 30. pound. *Ferdinando Cockayn* Gentleman 60. pound. *Robert Clerke* Haberdaſher 50. pound. *Iohn Benſon* 5. pound. *per annum* at 80. pound. Sir *William Glover* Alderman, 200. pound *George Cater* Mercer, 40. pound. Sir *Richard Goddard* Knight Alderman, 200. pound. Ladie *VVebbe*. 300. pound. *Elizabeth Fletton*. 66. pound. *Iohn Straban* Gentleman, 30. pound. *Iohn Burnel* Gentleman, 70, pound. Sir *Richard Iones* Alderman, 22. pound. Sir *Robert Lee* Alderman, 42. pound. Theſe ſummes put together will make

From *ann*. 1557. to *ann*. 1605.

3438. l.

5438. pound. 3438. l. or thereabout: beſide other ſmaller ſums under 20. pound, and ſome greater: which may be 2000. pound. ſet well at 2000. l. more: for the booke which I followed, was worne and conſumed, the one halfe of it, ſo that I could but here and there note a ſumme.

I find alſo given to poore Scholars of the two Univerſities, within this time theſe ſummes. *Richard Gourney* Alderman 5. pound *per annum*. Which may bee valued at 80. pound. *Iaſper Lamberd* 10. pound. *Phillip Grimes* Haberdaſher, 40 pound. *Thomas Wood* Peuterer 10. pound. *Elizabeth Scot*, 40. pound. *Catharine Garway*, 20. pound. *Robert Davie* Alderman, 20. pound. *William Hewet* Clothworker gave 110. pound. *Henry Eyre* Skinner, 10. pound. *William Maſham* Eſquire 20. pound *William Offley* Merchant-tailor, 40. pound. *Thomas Webbe* Haberdaſher, 26. l. *William Howland* Haberdaſher, 40. pound. *Lancelot Thomſon* Draper, 20. pound. *Cicelie Hawes*. 20. pound. *William Nelſon* Grocer, to 12. poore Scholars in Cambridge and Oxford, 200 pound, to be paid yeerely 20. pound, to each 33. ſhillings 4. pence. *George Catcher* Salter 50. pound. *Alice Barneham* 20. pound. The ſumme of theſe gifts is about, 750. pound, beſide other ſmaller ſummes, which will make it up 800. 920. pound. pound at the leaſt; and an 120. pound at the leaſt given to poore maids mariages within the ſaid time. The gifts alſo I find beſtowed upon the Priſons about London from *anno* 1596. to 1606. *William Blunt* Gentleman gave 66. pound. *Richard Warren* Eſquire 80. pound *Phillip Grimes* Haberdaſher 36. pound. *Gregory Smith* Merchant-tailor 100. pound. *Iohn White* Gentleman 40. pound. *Margerie Search* 20. pound. *Richard Barne* Mercer 60. pound. *Benedict Barneham* Alderman 50. pound. *Elizabeth Scot* 40. pound. *William Hewet* 45. pound. *Margerie Simcotes* 200. pound. Sir *William Cecill* 23. pound. *Bernardo Corſine* 120. pound. *Leonard Smith* Fiſhmonger 38. *Bernard Grime* 50. pound. *Iohn Robinſon* Merchant 20. pound. *Lancelot Thomſon* Draper 30. pound. *Allen Elwin* Leatherſeller 50. pound. *Wilfride Gynn* Haberdaſher 20. pound. *Iohn Pemberton* Grocer 20. pound. *Iane Allington* 20. pound.

Thomas Warren twenty eight pound. *William Nelſon* Grocer 33. pound. Sir *Iohn Hart* Alderman 30, 2300. pound. pound. *George Harriſon* Merchant-tailor, 26. pound. *Elizabeth Fletton* 66. pound. *Iohn Leeſe* Clerke, 50. pound: theſe laſt recited ſummes make about 1300. pound, beſide a 1000. pound in particular ſummes under 20. pound, as neere as I could geſſe at them, by thoſe which I found conjecturing at the reſt, which were defaced: but I am ſure I ſpeake within my bounds.

There have been further given from *An.* 1606. to *An.* 1613. unto the Hoſpitals about London, namely Chriſts Hoſpitall, S. *Bartholmew*, S. *Thomas*, Bridewell, diverſe charitable legacies, as *Bartholmew Barnes* gave ten pound *per annum*, and thirty pound in money. *Robert Chamberlane* gave 140. pound. *Matthew Hammond* Draper, 50. pound. Sir *Iames Deane*, 130. pound. *Richard Staper* clothworker 50. pound. *Richard Handbury* Eſquire 86 pound. *Iohn Skeet* Draper 300. pound. *William Walthal* Alderman 200. pound. *William Maskall* Mercer 160. pound. Sir *Steven Slanie* 120. pound. Lady *Spencer* 70. pound. *Rich. Farrington* Alderman. 66. pound 13. ſhillings foure pence. Sir *Humfrey Wilde* Alderman 100. pound. *Andrew Banning* 100. pound. Sir *William Rumney* 65. pound. *Randall Manning* Skinner 50. pound. *Iohn Yorke* Brewer 55. pound. Sir *Henry Roe* Alderman 100. pound. *Iohn Norton* Stationer 50, pound. *Iohn Allen* Fiſhmonger 180. pound. Ladie *Glover* 80. pound. The ſumme of theſe particulars maketh 2238. pound or thereabout counting the annuity of 10. pound *per annum*, at 150. l. after 15. years purchaſe, beſide other leſſe ſums, as of 5. pound. 10 pound. 15. pound. 20. pound. 30. pound. 40. pound, which were given by divers, whoſe particular names and gifts, it 4458. pound. were too long to rehearſe, will make about 2220. *in toto*. 4458.

There hath been given within this time to the priſons about London, as followeth: by Sir *William Stone* 50. pound. *Iohn Baker* of London 100. pound: *Matthew Hammand* Draper. 120. pound. Sir *Mihil Stanhope* 103. pound: Sir *Iames Deane* 70. l. *Richard Handbury* 130. l. by *William Walthal* Alderman. 135. pound. Sir *Stephen Slanie*, 100. pound: *Humfrey Corbet* 110. pound. *Iohn Frencham* Cutler. 60. pound. Baron *Sotherton* 60, pound. *Edmund Harveſt* Bruer. 120. pound.

Randall Manning Skinner. 40. pond. *Iohn Trion* Merchant-ſtanger 118. pound. *Thomas Fiſher* 120. pound: The Lady *Barbara Stone* 100. pound. The ſumme alſo hereof may ariſe to 1611. or therabout, beſide other ſmaller ſummes under fifty pound, which came to a 1440. or thereabout which 3051. pound. both together make 3051. pound or thereabout.

Likewiſe to poore ſchollars there hath been given within this time by *Iames Stoddard* to Braſen neſe in Oxford five pound *per annum*, and to Queenes in Cambridge five pound *per annum*. *William Walthall* Alderman to poore ſchollers in Cambridge nine pound *per annum*. Roger *Owfield* gave to both Univerſities an hundred pound. *Andrew Banning* 5. l. *per annum* to Cambridge, *Randall Manning* 8. pound *per annum* to Chriſts and Emanuell in Cambridge: which ſummes reducing the annuities of 32. pound *per annum* to a proportionable rate after the uſuall purchaſe make 550. pound beſide 160. 710. pound. pound given in ſmaller ſummes, within this time ſince *anno* 1606. which make in all 710. pound.

More given to poore maids marriages by *Iane Baker*, one hundred pound, and other ſmaller gifts 205. pound. by divers, making the ſumme of one hundred and five pound as appeareth in the booke of particulars which I followed in the whole 205. pound. Beſide, there hath been given more to the Hoſpitalls: by *Ralph Newberrie* a Stationer, a certaine ſtocke of books and certaine privileges of Printing to bee Not valued. ſold to the uſe of Chriſts Hoſpitall and Bridewell. Sir *Robert Hampſon* Alderman gave one hundred and thirty pound in money, and the reverſion of two tenements: *William Walthall* beſide his former gifts, gave to Chriſts Hoſpitall tenne pound *per annum*, and five hundred pound to the company of Mercers to be lent unto yong men.

Roger How gave fifteene pound to certaine priſons, and if his ſecond daughter dyed, 800. pounds to purchaſe lands, one moytie to go to the Hoſpitals, the other to the reliefe of the priſons. *Iohn Pountis* gave to the priſons eighteene pound, and two ſhillings every weeke in bread to priſoners in the hole in the Counter in the poultrie: *Iohn Porter* gave the reſidue of all his goods not valued, his debts paid, and funerall diſcharged, to be diſtributed to the poore at his executors diſcretion.

In this ſummary catalogue, which I gathered out of thoſe collections which came to my hand, I neither ſet downe the ſmaller ſummes, nor yet the yeere, nor the particular places, as of hoſpitals or priſons, for brevity ſake: the particular ſommes of thoſe charitable legacies from *anno* 58. to 67. will make 3100. pound or thereabout: from *anno* 1575. to 1596. about 11608. l. from *anno.* 1596. to 1606. the ſumme will be about 8658. l. or therebouts. From *anno* 1606. to 1613. the ſumme will be 9300. l. all which ſummes will make 32550. l. or thereabout, for the ſpace of forty yeeres ſince *anno.* 60. for the account of eighth yeeres is wanting, which I could not get from *anno.* 1567. to *anno.* 1575. which according to the proportion for the reſt being ſupplied, would make up the ſumme of 40000. pound or thereabout.

So then within the ſpace of three ſcore yeeres, we find to have been given in the Citie of London, and by the Citizens and inhabitants thereof in money, about 335000. pound: in annuities and perpetuities about 16000. pound: which being valued at fifteene yeeres purchaſe, will ariſe to 240000. pound, or thereabout: which ſummes put together, will make about 575000. pound: whereunto if the former ſumme of particulars of 40000 pound be added, there will ariſe the ſumme of 615000. pound; which together with the bountifull gifts in both Univerſities in Cambridge and Oxford, put together will make 180000. pound, or thereabout, and the encreaſe of their yeerely rent corne, at 12000. pound *per annum*, valued at 180000. pound more, will not want much of a million: But if a other gifts which came not to my knowledge were added, the ſumme will farre exceed a million. In which ſumme I comprehend not the yeerely collection of 30000. pound through the pariſhes in this land, mentioned before pag. 1220. Now whereas it will be ſaid, that to make up this great ſumme, I make mention of ſome mens gifts twice, as ſome gifts of the Citizens are reckoned among the charitable works of London, and of the Univerſities: I anſwer, that this is not found in many, nor the ſame the greateſt gifts, and in liew thereof, ſome great gifts are not ſummed up, which are rehearſed before the particular catalogue, as that of Miſtriſſe *Owen* which commeth to 2302. pound: and beſide ſome Hoſpitals and free Schooles, are ſpoken of and not valued at any certaine ſumme. Further, whereas I have in this catalogue ſet downe the ſummes throughout, adding together ſtill the leſſe, that the value of them may appeare: I doe not take upon mee exactly to ſet them downe, for I conſidered I had no Auditors account in hand: it is ſufficient for my purpoſe though the ſummes ſometime be ſhort, ſometime over, as they are caſt: yet it is ſufficient to our purpoſe, if ſometimes I doe but rove at the ſumme, though I hit it not to a pound, or a ſhilling. Howſoever I truſt I have made it good, that more charitable works have been done in theſe 60. yeeres of the Goſpell, than in the like time of Poperie: I thinke they cannot ſhew in any age, within 60. yeeres ſpace, almoſt a million to have been beſtowed in works of charity in theſe three places of Lodon, Cambridge and Oxford given in inſtance, ſo many Hoſpitals built, more than forty, free Scooles above twentie, and more than tenne Colledges and Churches. And thus is the ſlandrous objection of the Papiſts anſwered, that crie out untruly that Proteſtants doe no good works but are enemies unto them.

The charitable works of London exceed 600000. pound within three ſcore yeeres ſpace: and together with the like in Cābridge & Oxford, they will make well nie a million.

The reader muſt not looke for an exact account in the caſting up of the ſummes, for the author profeſſeth not to be an Auditor.

Above threeſcore Hoſpitals and free ſchooles built in threeſcore yeeres by the citizens of London.

Many charitable works have been done in other Cities and places of this land in the times of the Goſpell, as in Yorke, Norwich, and elſewhere, whereof I had not particular notice: but it may bee when ſufficient intelligence ſhall be had of thoſe things now omitted, that remembrance may be made afterward.

So then to conclude at this time: theſe and many other ſuch charitable works performed chiefly in London and in both Univerſities, doe gliſter as pearles, and the works thereof doe ſhine as ſtarres amongſt us: their religious acts are as the pomegranates in *Aarons* prieſtly garment, and themſelves as the tinkling bels hanging thereon, doe ſound abroad the praiſes of the Goſpell. Thoſe godly benefactors, whom I for want of knowledge have not remembred, are before God regiſtred: and they which are not here mentioned in the lines of this leafe, their names are written in the booke of life. And this I truſt may ſerve for a full and ſufficient anſwer to the Remiſts unjuſt accuſation, that wee condemne good works: though wee abound not in fruit, as we ſhould, yet (God bee thanked) wee are not fruitleſſe: and ſo I conclude with that ſaying of *Hierome: Veneratio Dei non proficit ad ſalutem, niſi precepta creatoris impleveris*: The veneration of God doth not profit, where the obſervation of his precepts doth not prevaile: *Fabiola tom.* 4. And here an end of this Catalogue.

gifts [illegible] the Holy [illegible] the Company of [illegible]

[illegible]

[illegible] London, [illegible] Norwich, and elsewhere, whereof I [illegible] shall be had of these things now omitted, that [illegible] afterward.

So then to conclude at this time these, and many other such like [illegible] in London and in both Universities, doe glister as pearles, and the workes thereof [illegible] amongst their religious acts are as the pomegranate [illegible] garment, [illegible] like the [illegible] bels hanging thereon, doe sound abroad the praise of [illegible] Gospell. Those worthy benefactors, whom I for want of knowledge have not remembred, [illegible] they who are not here mentioned in the [illegible] of this [illegible], their names are written in the booke of life. [illegible] this I trust may serve for a full and sufficient [illegible] unjust accusation, [illegible] wee contemne good workes: though wee [illegible] and not in [illegible] we should, yet (God be thanked) wee are not faithlesse: and so I conclude with [illegible] saying of *Hierome*, [illegible]

For the generation of God doth not perish, whereas the others [illegible]
his [illegible] doth not prevaile: *Psal.* [illegible] And here
an end of this Catalogue.

TETRASTYLON PAPISMI:

That is,

THE FOVRE PRINCIPALL PILLARS OF PAPISTRIE:

THE FIRST
CONTAINING THEIR RAILINGS, SLAVNDERS, FORgeries,
untruths: the ſecond their blaſphemies, flat contradictions to Scripture, hereſies,
abſurdities: the third their looſe arguments, weake ſolutions, ſubtill diſtinctions: the
fourth and laſt the repugnant opinions of new Papiſts with the old: of the new
one with another; of the ſame writers with themſelves:
yea, of Popiſh religion with and
in it ſelfe.

COLLECTED AS A NECESSARIE SVPPLEMENT
OR FIT APPERTINANCE TO THE AVTHORS
former worke, intituled SYNOPSIS PAPISMI: To the glorie of God, for the diſwading
of light minded men from truſting to the ſandie foundation of poperie, and to exhort
good Chriſtians ſtedfaſtly to hold the rockie foundation of faith in the
Goſpell: Reviewed againe by the former Author, and
inlarged throughout, and the fourth
time publiſhed.

EPIST. IVD. VER. 9. 10.

Michael the Archangel, when he ſtrove againſt the devill, did not blame him with curſed ſpeaking, but ſaid, the Lord rebuke thee. But theſe ſpeake evill of thoſe things they know not, and whatſoever things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelves.

Iſtæ machinæ hæreticorum ſunt, ut convicti de perfidia ad maledicta ſe conferant: *This is the practice of hereticks, that when they are of treacherie convicted they betake themſelves to railing.* Hieron. apol. 3. cont. Ruffin.

SIC ELEVABITVR FILIVS HOMINIS IO. 3.
ANCHORA FIDEI

LONDON.
Printed by *John Haviland*, and are to bee ſold by
Robert Allot.
1634.

TO THE RIGHT HONORABLE SIR THOMAS EGERTON KNIGHT, LORD ELLESMERE, LORD CHANCELLOR OF England, and of his Majeſties moſt honourable privie Counſell, Grace and peace.

Right Honourable, and my very good Lord, If I ſhould forget your Honours bountifull liberalitie, and extraordinary favour, which I received at your Lordſhips hand in my firſt preferment, I might juſtly both of your Honour bee thought unworthy of that which was beſtowed, and of all men worthily condemned of great ingratitude: for thus it pleaſed the Lord to move your Honours heart towards me, that I being both unknowne unto your honourable Lordſhip, and wanting the mediation of friends, and having no other meane, but my ſimple labours preſented to your Honour to ſpeak for me, was notwithſtanding remembred & in my abſcence a convenient preferment for me reſerved: and not long after, a place of better worth falling void, I was of your Honour moſt tenderly reſpected, and before many other petitioners in that ſute preferred: wherein as I acknowledge Gods mercifull providence, as he well ſaith: *Quicquid hic favoris captas, ſi ad Deum non retuleris, ipſi fruaris:* So I hold my ſelfe infinitly bound unto your Honour as an eſpeciall mean effecting Gods gracious purpoſe towards me: as another well warneth me, *Quid tam contra officium, quàm non reddere, quod acceperis:* Nothing is ſo much againſt duty, as what thou haſt received, not to render thankfully, &c. And indeed your Honours fovour hath abounded toward me: I have ſerved other men without reward, your Honour hath rewarded me without ſervice: I have ſought ſome mens favour and not found it, yours I have found, and (in a manner) not ſought it: to ſome I have been long knowne, and ſeldome remembred; your Honour hath remembred me before I was knowne: and in one word, other have often promiſed, but your Honour hath performed: ſo that I may here truly ſay, as one in the like caſe: *Alii ſerò præſtant, quod pollicentur, tu præſtas prius, quàm polliceris:* Other men do ſlowly performe what they haſtily promiſe, but your Honour hath firſt performed before you promiſed.

Bernard. in Cantic. ſer. 13.

Ambr. lib. offic. 1. cap. 13.

Wherfore, while I conſidered with my ſelfe how infinitly I was bound to your Honour, I have indevoured in ſome meaſure to teſtifie my thankfulneſſe for the ſame; for ingratitude is counted an inhumane thing, of all men juſtly condemned, and by humane lawes ſharply cenſured. [a] *Severus* the Emperour made a law, *That a father was not bound to nouriſh or keepe an ungratefull child.* [b] *the Sonne that was manumitted or ſet at libertie, might for his ingratitude be brought into ſubjection againe to his father:* [c] the mother might revoke the gift, which ſhee had made to her unthankfull ſonne. [d] ſo might alſo the maſter doe to his ungratefull ſervant: And by as good right might your Honour reſume into your hands, that which you have conferred, and call back that which you have granted, if I ſhould behave my ſelfe either as an ungratefull ſervant to his maſter, or an undutifull ſchollar to his honourable Patrone.

[a] Cod lib. 5. tit. 25. l. 4.
[b] Valenſ. Cod. lib. 8. tit. 50. leg. 1.
[c] Conſtantin. lib. 8. tit. 56. l. 7.
[d] Philip. ibid. leg. 1.

I have then (may it pleaſe your Honour) ſome while abſented and withdrawne my ſelfe from your honourable preſence, not as forgetfull of the benefit received, which I ſhall remember while I live, but not preſuming to appeare emptie handed before you; I meane not citie gifts or courtly rewards, which your Honour is as free from, as ever any was in that

Lib.13 honorable place: they that doe buy their places doe commonly ſell; for as *Piſo* in *Tacitus* truly ſaith, *Quod flagitio quæſitum, nemo unquam bonis artibus exercuit*: That place which is unhoneſtly obtained, is never honeſtly executed: but as your Lordſhip hath been honorably to this place advanced, ſo have you by Gods grace moſt vertuouſly hitherto the ſame uſed.

I do therfore here preſent to your Honour, as a token of my thankfulneſſe, and a pledge of further dutie, this preſent treatiſe; not worthy your Honors acceptation, but ſuch as I preſently had, now this fourth time publiſhed, and in many places enlarged, and now againe to your Honor exhibited: and ſo I ſay with *Ierome: Tibi & quæ poſſum, debeo, & quæ non* Sophronio. *poſſum, malui te vires potius meas, quam voluntatem quærere*: I doe owe unto your Honor both what I preſently can, and what I cannot, but hereafter may, &c. I had rather power ſhould be wanting in me than will. It is now ſixteene yeeres ſince I received my firſt preferment at your Honors hand: which although I now retaine not, being ſomewhile ſince called to another paſtorall charge: yet your favour is more to be eſteemed, than the value: and the firſt collation, than the preſent poſſeſſion: true thankfulneſſe is not worne out with time: neither yet ſhould the memory of the benefit die with the uſe: I ſay then here againe with *Hierome: Tibi non brevi hac lucubratiuncula ſed tota nocte, immo tota vita vigilabit ſtylus*: My pen ſhall awake and be devoted to your Honour, not in this ſhort treatiſe only, but nights and dayes, yea, I ſay more, while I live.

But leaving further to trouble your Honour with unneceſſarie matter, I will briefely declare theſe three points: firſt, the contents of this preſent Treatiſe. Secondly, the cauſes that moved me thereunto. Thirdly, why I would have it paſſe under your Honours name:

Firſt of all therefore, as in my former booke I have gathered together into one ſumme (the Lord by the gracious aſſiſtance of his ſpirit directing mee) the whole doctrine of the Church of Rome, and opinions of Papiſts: in that worke, but plainly and nakedly, offering to the Readers view, the ſubſtance of the controverſies, and ſtate of the queſtions betweene us: So further I though it not amiſſe, to bring to light, and to ſhew as in the face of the Sun, the manifold abſurdities, inconveniences, ſhifts, ſubtilties, blaſphemies, which our adverſaries in defence of their errors are conſtrained to uſe in oppugning the truth. This have I accordingly performed, I truſt, in this work, that the weakneſſe of their cauſe, the beggery of their Religion, the vanitie of their Councels, and deceit of their hearts might appeare and be made knowne unto all the world.

This booke I have intituled, the PILLARS OF PAPISTRIE: which is built upon lies and untruths, faced out with railing, and bitter ſpeech, propped up with blaſphemies, and patched together with diſſonant and contrarie opinions among themſelves. The proofe of theſe particulars followeth at large diſcourſed in this treatiſe. Firſt, as touching their lying and untruths, I could have wiſhed that they had embraced his wiſe counſell, that ſaith: *Aut cavenda ſunt mendacia recte agendo, aut confitenda pœnitendo, non autem cum abundent infeliciter vivendo, augenda ſunt & docendo, Auguſt. lib. 2. de mendac. cap.* 21. But they are ſo far from correcting by repentance, that which they have offended in practice; that they are not only become lie-makers, but lie-maſters, not practiſers of this craft, but teachers and Lib. de anima. defenders; that we may ſay of them, as *Tertullian* of *Pythagoras*: *ut hanc ſententiam extrueret, non turpi modo, ſed temerario mendacio incubuit*, To confirme this ſentence, hee relied upon not onely an unſeemly, but a raſh lie. Concerning their railing ſpeech, it is all the Rhethorike they uſe: Such are but young ſchollars and novices among them, that have not filed and whetted their tongues to ſmite and wound us withall. But here I ſay unto them, Epiſt. 177. as *Auguſtine* did to the heretike *Paſcentius*: *Literæ tuæ nec ad reddendá convitia me provocant, nec à reddendis literis me revocare potuerunt*: So neither ſhall their railing writings provoke us likewiſe to paſſe the bonds of modeſtie, and to pay them whom in the ſame kind, neither yet cauſe us to ceaſe from anſwering their follie.

Now as for their blaſphemies, it would offend a chaſte and Chriſtian eare, to heare what horrible and ungodly ſayings do paſſe from them: in the ſecond Pillar of this book I have gathered a great heape of them. But as *Auguſtine* ſaith to ſome, who the more readily to deſcrie heretikes, themſelves alſo fell into blaſphemy: *Tolerabilius in ſuis foveis deliteſcerent* *vulpes, quàm propter illas capiendas in blaſphemiæ foveam caderent venatores :* The ſoxes might more ſafely lurke in their holes, than the huntſmen, to take them, ſhould fall into the pit of blaſphemie,&c. So though we were the foxes, and they the huntſmen, it is no good way for the huntſmen to ſnare themſelves, to intangle the foxes. But we indeed are the huntſmen, and they the foxes, as it is ſaid, *Take us theſe foxes, theſe little foxes that deſtroy the vines, Cantic.*2.15. And here againe I ſay with *Tertullian : Verecundia magis periditor quam probatione,* In ſetting downe their blaſphemous ſpeeches and ungodly ſayings : I am more ſparing for ſhame than want of proofe.

De mendacio. lib.2.cap.9.

Concerning the diſſentions and diviſions among Papiſts, it is no ſtrange thing as hee ſaith : *Omnia vitia erroreſque mortalium diviſi ſunt inter ſe & contrarii : apud Idolorum cultores diviſi ſunt ſpiritus Iunonis & ſpiritus Herculis : Paganus & Iudæus hoſtes ſunt Chriſti, ſed diviſi inter ſe; Arrianus & Photinianus hæretici, & diviſi inter ſe; ſic Donatiſtæ ſic Maximianiſtæ :* All vices and errors among men are divided and contrarie to themſelves : among the Idolatrous Heathen, the ſpirit of *Iuno* and *Hercules* are divided; the Pagans and Jewes enemies to Chriſt, and yet divided : the Arrians likewiſe and Photinians, the Donatiſts and Maximinianiſts : and alſo the Scotiſts and Thomiſts among the Papiſts divided betweene themſelves, yet *Ambo pertinent ad regnum diaboli,* Both doe belong to the reigne or kingdome of the devill.

Auguſt.in Mat.ſer. 11.

Now the reaſons that hath moved mee principally to enterpriſe this buſineſſe were theſe, Firſt, in reſpect of thoſe countrey men of ours, which hath ſuffered themſelves a long time to be ſeduced and deceived with falſe opinions, and a vaine ſhew of holineſſe, being as it were made drunke with the whore of Babylons intoxicate cup : that they now at the length ſeeing the nakedneſſe and beggery of popiſh religion, would take heed to themſelves in time, and thinke it enough, yea and too much, to have ſipped of that poyſoned cup, leſt drinking more deeply thereof, they afterward be conſtrained to draw out the dregs, and to be partakers of their plagues: of them we ſay with *Auguſtine, Licet non timentur ut perdant, non negligendi ſunt tamen, ut pereant :* Though we feare them not to hurt us, yet they muſt not be neglected and ſuffered to be loſt.

Epiſt.105.

As for their ring-leaders, and ſect-maſters, our counſell alſo to them is, that they would learne at the length to give place to the truth, *Auguſtine* ſaid of ſome heretikes : *Puto, quòd ipſe diabolus, ſi authoritate judicis, quem ipſe eligerat, toties vinceretur, non eſſet tam impudens, ut in ea cauſa perſiſteret :* I thinke if the devill had bin ſo often overcome before a Judge of his owne chooſing, he would not be ſo impudent as to perſiſt ſtill in an evill cauſe, &c. But our adverſaries have been often vanquiſhed, even by their owne Judges, the teſtimonies of ancient writers, and conſent of antiquitie, and yet for all this will not yeeld : well, as one ſaith : *Non oramus ut moriantur inimici, ſed ut corrigantur, ſic mortui erunt inimici, jam enim correcti non amplius erunt inimici :* Wee deſire not that our enemies were dead, but amended and ſo our enemies ſhould be dead, for being once amended and corrected, they would no longer be our enemies.

Epiſt.167.

There are other alſo of our countrimen, who (though not ſo farre gone as the other yet) are not ſufficiently grounded in knowledge, or ſettled in judgement to be able to diſcerne betweene the truth and error : *Qui brevia non valent intelligere, prolixa non amant legere :* Who can neither underſtand briefe matters, nor will abide to read long : for their ſakes alſo have I compoſed this treatiſe, neither very long to make unwilling, nor yet too ſhort to hinder underſtanding. But even as they which have tender eyes, doe not firſt behold the ſunne, but the fire or the ſtarres, or ſome ſuch like, and then turne them to looke upon the ſunne : ſo muſt wee deale with theſe men, *Gradibus perducendi ad ſumma ſunt :* By degrees they muſt bee brought to underſtand the higher points. For their cauſe chiefly have I undertaken this labour, that they which are not able to conceive the chiefe matters in queſtion, yet may ſafely take knowledge of the nakedneſſe and pooreneſſe of our adverſaries cauſe.

Aug.Epiſt.109.

Aug.ſoli. loq.cap.14.

Concerning my ſelfe alſo, ſomewhat there was, which in this reſpect induced me to ſet hand to this plough : for as he ſaith, *Vt diſcamus, invitare nos debet ſuavitas veritatis, ut doceamus, cogere debet neceſſitas charitatis :* As the pleaſantnes of the truth doth intice us to learne, ſo the bond of charitie ſhould urge us to teach, &c. And the rather conſidering that now

Auguſt.ad Dulcit.qu.4.

Cap.18.
2 Sam.17.23.
Apoc.17.16.

is the time or not farre off, wherein the fall of babylon is to bee expected and looked for, according to the prophecie in the Revelation: Every man that beareth hatred to the ſcarlet and blood-thirſtie whore, ought to ſhew his readineſſe in defacing and pulling downe the kingdome of Antichriſt. As Chriſtian Kings and Princes then by their ſacred authoritie have begun for their part to lay Babylon waſte, ſo is it our part to diſcover her nakedneſſe: they are the Lords Captaines to ſlay the enemie, wee his watchmen to diſcrie the enemies comming: they with battle canons, and engines, doe batter the walles, wee come with ropes of argument and perſuaſion to pull downe the towers: they fight with *Sauls* ſword, and put on his Kingly armour, we muſt aſſault *Goliah* with *Davids* ſling and ſtones out of the brooke. The text ſaith, *They ſhall make the whore deſolate and naked, eat her fleſh, and conſume her with fire.* It is our part to ſtrip her, and make her naked, and ſhew her filthineſſe: by the word of God to deſcrie their corruptions: Then commeth the Chriſtian Magiſtrate, and eateth her fleſh, and burneth it with fire, that is, draweth out the ſword of juſtice after them. Now in the laſt place unto your Honour: I briefly direct my ſpeech, unto whom I doe conſecrate, and devote theſe labours of mine, as a ſigne of my thankfulnes, and a profeſſion of further dutie to your Honour: as alſo unto one, who himſelfe is able to judge of theſe matters: neither is it the leaſt part of your Honours ſtudie and care to bee throughly acquainted with the controverſies of religion: as it is moſt meet honourable perſonages ſhould be. *Themiſtocles* (as *Auguſtine* reporteth it) did not care, that he was counted ſomewhat rude, becauſe he could not ſing to the pipe at feaſts: *Interrogatus, quid ſciret, reſpondit, rem publicam ex parva magnam facere:* It was enough for him to know how to inlarge the Common-wealth, of a little one to make a greater. So may I ſay, it belongeth chiefly to Chriſtian Magiſtrates, *Scire Religionem ex parva magnam facere*, To know how to inlarge and propagate Religion, and to cauſe the Goſpell to flouriſh.

Pſal.71.v.6.7.

The Lord hath advanced you to this ſeat of honour: for promotion (as the Pſalmiſt ſaith) neither commeth from the Eaſt, nor from the Weſt: but it is the Lord that ſetteth up one, and pulleth downe another. The chiefe husbandman hath planted you as an hedge to keep his vineyard: your Honour now is in place to profit the Church of God greatly, as (praiſed be God) you do in advancing of learning, in helping to furniſh the Lords harveſt with plentie of labourers, in incouraging the workmen of Gods houſe, whoſe hands do hang downe, and their knees wax feeble. There are many in this land, who would gladly bee ſet on worke, and cannot, whoſe outward wants doe ſlake their inward deſire: for that old ſaying is moſt true, οὐ᾽δὲν πενίας βαρύτηρον ἐςὶ φορτίον: there is no ſuch heavie clogge, as povertie is: And the Poet ſpake by good experience:

Haud facilè emergunt quorum virtutibus obſtat
Res anguſta domi.

Auguſt.de temp.ſer 217.
* or diſtaffe.

You (Right Honourable) with the reſt, as one well ſaith: *Pugnatis contra viſibiles inimicos, nos pro vobis contra inviſibiles:* Your Honours by ſage counſell and advice, fight againſt our viſible enemies, but we fight for you by our ſtudy and prayers againſt the ſpirituall and inviſible. The Lord hath now made your Honour a captaine to lead his ſouldiers into battell, and to ſet them in aray: and thanks be unto God, unto whoſe praiſe be it ſpoken, the ſouldies of this ſpirituall warfare, never received better incouragement, to fight the Lords battell, than ſince your Honour had the leading of the field, and the diſtributing of the eccleſiaſticall preferments (the ſincere and indifferent beſtowing wherof, not in giving to, him that hath, which is the rule of the world; nor in giving for that which a man hath which is the rule of darknes, but in giving freely to him that hath not, which is according to the rule of God) ſhall never be forgotten in this land to the glory of God, and your endleſſe comfort, *Auguſtine* writeth well upon thoſe words, *Prov.*31.19. *She putteth her hands to the * wheele, and her hands handle the ſpindle: Opus tuum in fuſo ſit, non in colo, in colo enim eſt, quod facturus es, in fuſo, quod feciſti:* Let thy worke be in the ſpindle, not in the diſtaffe: that is in the diſtaffe, which thou maiſt do hereafter, that is in the ſpindle, which thou haſt alreadie done. So when God beſtoweth upon a man, honour, riches, authoritie: *Omnia iſta in colo ſunt, tranſeant ad fuſum*, Theſe things are yet upon the diſtaffe, let them be ſpun out, and turned upon the ſpindle. But your work, Right Honouroble, as we have all good experience is already in *Fuſo*, not in *Colo:* and wee doubt not but that unto your good beginnings,

ginnings, you will adde alſo good proceedings : and the Lord both unto your good proceedings, and vertuous beginning, ſhall give an happie end. *In te nunc puta cunctorum ora & oculos converſos, & adſpectaculum vitæ tuæ, votam conſediſſe Angliam :* All mens eies are upon your Honour, and have as it were ſetled themſelves to behold your doings: God grant (and we truſt, as we have allreadie ſeene) that all things ſhall be anſwerable to their expectation. Laſtly, the Lord proſper your godly enterpriſes, and give a bleſſing to your holy Counſels, even the bleſſings of *Caleb :* That as *Caleb* drove the Anakims great giants by ſtrong hand out of Hebron, ſo at the length, by your prudent and godly counſell, with the aſſiſtance of the reſt of the honourable Lords of the Counſell and Nobilitie, under the leading of our happie *Iosua*, and gracious Sovereigne, the Romiſh Anakims, traiterous Jeſuits and Seminaries, with other rebellious and hollow hearted Canaanites, may be weeded out of the Lords field in England : that you with faithfull *Caleb* and *Iosua*, may alſo have an everlaſting inheritance, in the heavenly Canaan, through the onely merits of Jeſus Chriſt : to whom be praiſe for ever.

And thus I humbly take my leave of your Honour: this preſent October 1613.

Tui honoris ſtudioſiſſimus.

ANDREAS WILLET.

The Preface to the Chriſtian Reader.

IT is the common and uſuall practice of wrangling and cavelling ſpirits, that to prevent other mens accuſations, they will themſelves firſt begin to accuſe & challenge others of the ſame crimes, which they are guiltie of: Thus Satan the Iob.1. *accuſer of the brethren, ſometime dealt with* Iob, *ſaying unto God, that if he would but ſtretch forth his hand a little, and touch all he had, hee would not ſpare to blaſpheme God to the face, wheras nothing is more common with that old Serpent, than to curſe & blaſpeme God. Thus our adverſaries of the Popiſh religion (which indeeed is no religion, but meer ſuperſtition) have ſubtilly ſought to undermine us, crying out againſt us, that we are liers, Idolaters, blaſphemers, and ſuch like, which are titles and epithites fitter and more proper to themſelves. They charge us with railing:* Harding Confut.apol.cap.16.diviſ.2. *with lying:* Defenſ.apol.pa.597. *with corrupting and altering of Scripture:* Rhemiſt. 2 Cor. 2. ſect. 8. *with fables:* Rhem. 1. Tim. 1. ſect. 4. *with execrations and blaſphemies:* Jud. 3. *with hereſies,* Bellar. de notis eccleſ. lib. 4. cap. 9. *They object againſt us the weakneſſe of our proofes, and arguments:* Harding def. apol. p. 625. *often innovating and changing of religion:* Rhemiſt. 2 Cor. 2. 8. *Diviſions and diſſenſions among our ſelves:* Harding def. apol. p. 239. *Yea that we may ſee how true their other accuſations are, they are not aſhamed to charge us with Idolatry, and worſhipping of Idols,* Rhemiſt. 1 *Cor.* 10. ſect. 9. *wherefore that it may appeare to the world, how unjuſtly they have accuſed us, and how ſubtilly they would unburthen & exonerate themſelves of thoſe crimes which are theirs and not ours, to this end I have undertaken this labour in this treatiſe, to detect and bewray their guiltineſſe in this behalfe, that we may be purged from their ſlanders, and our cauſe juſtified, and that the ſhame and blame may fall upon them that have deſerved it.*

As for us, we raile not, neither uſe reviling ſpeech, yet ſomtime we tell them roundly their owne, and this may be done without railing: unleſſe they will ſay Chriſt railed, when he told the Iews that they had made his fathers houſe a den of theeves. But their railing, and venemous darts which they ſhoot at us, are notoriouſly knowne and cannot be hid. It is the grace of Popiſh writers both old and new, to ſtuffe their books full with curſing & railing: Stapleton *that black mouthed Sophiſter, of Lovain, did not long ſince ſet forth a book againſt D.* Whitakers, *wherin beſide the badnes of his cauſe, he hath diſgraced his profeſſion, with bitter & filthy tearms, calling that learned and godly man,* Ruſticum, fatuum, aſinum, aſininum, profeſſorem, morionem, ſtolidum: *Foole, clowne, aſſe, dolt: yea, he is ſo impudent, that he ſpareth not to revile the dead, moſt ſhamefully* Liq.1.cap.1. ſect.8. *calling* Calvin, *that worthy miniſter of the Goſpell,* Egregium nebulonem, *a notable knave: I think* Stapletons *owne friends and patrons here in England, will bluſh and bee aſhamed of him,* Hier.cont. Helvid. *when they find ſuch ſtuffe in his book: And here I may ſay to M.* Stapleton *as* Hierome *unto* Helvidius, Arbitror te veritate ſuperatum, ad maledicta converti: *I think you being overcome of the truth, do fall to railing. And he ſaith further,* Solent hoc mulierculæ facere, quæ victoribus Dominis male optant in angulis: *Much after the guiſe of ſiely women, that raile of their maſters in corners, when they have beaten them. So plaieth M.* Stapleton, *that being beaten downe with evidence of truth, hee falleth to railing in the melancholy corners of his ſtudy.*

Neither doth he thus take on in his mood, as carried away with ſome intemperate heat, but being in his wits (if in his right wits) & well adviſed, and of purpoſe he falleth into this raging vein: Admonit.ad Whitak. *giving M.* Whitakers *warning therof aforehand,* Age Whitakere, & ad patientia te compone: *willing him to take patiently, what he ſaith. Indeed M.* Stapleton *your counſell is good, for ſhoot out your venemous darts as long as ye will, we care not, we have a fenſe for them, & a buckler to latch* De ſalutar.docum.cep.12, *them, as* Auguſtine *ſaith very well:* Quæſo mi frater, quaſi has diaboli ſagittas, ad petrā, quæ eſt Chriſtus, allidens, ſume ſcutu fidei: *I give thee counſell (my brother) to rebound theſe arrows of Satan upon the rock, which is Chriſt, taking the ſhield of faith: And ſuch patience is in this caſe neceſſarie as then for M.* Whitakers, *ſo now for the reſt of us Proteſtants that are living, as the ſame* De ſer.in monte cup.33. *father ſpeaketh of elſwher:* Quemadmodum parentes à filiis vel pueris, vel phreneticis multa patiuntur donec infantia, vel ægritudo tranſeat, ita Chriſtianus ab impiis tanquam phreneticis multa pati debet : *Like as parents do ſuffer many things at their ſons hands, while they are children or phrentick till their childiſhneſſe or phrenſie be paſt, &c. thus Chriſtians muſt patiently beare many things of the wicked, as of men taken with phrenſie. Such intemperate and railing ſpeeches then of Papiſts, we attribute either to their childiſh ignorance or phrentick maliciouſneſſe.*

Concerning the other accuſations of hereſie, blaſphemie, lying, corruption of Scriptures, and ſuch other, it ſhall appeare I truſt, in this diſcourſe, that they are the men, and none other, that are faulty herein. As for fables, they do us great wrong to caſt them upon us : their owne legend of lies and infinit fabulous ſtories, do plainly tell us, that poperie is fuller of fables, than the hereſies of the Valentinians or the Manichees. Their other charge concerning innovation and diſſention is returned upon themſelves : for who knoweth not, that the Ieſuites of theſe daies, have innovated and changed in the moſt points, the old popiſh profeſſion, and have caſt it into a new mould, and brought in a new forme of Pope-catholik doctrine : But we in ſubſtance retaine the ſame religion, which at the firſt reviving of the Goſpell was maintained 50. yeers agoe by the Proteſtants. As for diſſentions in fundamentall points and articles concerning faith, we have none. In other matters, there have bin ſome contentions among us, more we grant than needed, and more hotly purſued of ſome than was requiſit : yet they are neither in weight ſo great, or in number ſo many, nor ſo egerly proſecuted, as diſſentions among Papiſts have been : for an. 1509. *we read that the Franciſcan Fries purſued the poor Dominicks to death : and the contention began about the conception of the Virgin* Mary : Fox.p. 802. *Such rigour & fiercenes hath not yet bin ſeen among the Proteſtants, neither (I truſt) ever ſhal.*

But in ſaying that Proteſtants are Idolaters, they make too leaud a lie : for it is well knowne unto them, that we have no images or Idols of braſſe, wood ſtone, ſilver at all in our Churches, as they have, nor any pictures, carved, painted or graven, ſet up to be worſhipped : If two men ſhould be ſet before us : the one lifteth up his eies to heaven, and calleth upon the name of God, having no ſimilitude or reſemblance before him, the other praieth before a ſtock or ſtone Image : is any man ſo ſenſleſſe, as to ſay the other is an Idolater, rather than this ? But thus blind and ſottiſh are the Papiſts in their judgements. Take heed ye Engliſh Pope-catholiks, do you not ſe, how your ghoſtly fathers go about to make fooles of you ? Now then, to the intent our adverſaries ſlanderous mouths ſhould be ſtopped, and their falſhood deſcried, I have given a ſeverall taſte in this work, in every kind of their fraudulent dealing with us, and of their unſeemly behaviour, and ungodly ſhifts, which they uſe in oppugning of the truth, and defence of their bad cauſe. The whole book I have divided into 4. parts, ſhewing the foure principall pillars of Papiſtry, and every pillar containeth divers parts beſide, as it is ſet forth in the title of this book : the third edition of this book was herein inlarged more than the two former ; every where I added more particulars, for the proofe of the argument handled, but eſpecially in the 3. part of the firſt pillar, where I at large examined the decrees fathered upon the Biſhop martyrs of Rome ; and ſhewed them to bee forged : likewiſe in the third part of the 2. pillar ; where our adverſaries charge us with twentie ſeverall hereſies : I out of their owne Canons confirmed thoſe doctrines, which they call hereſies : and beſtowed upon them twentie hereſies more, that is, fortie in all : alſo in the third part of the 3. pillar, I did out of their owne Canons overthrow their ſubtill ſophiſticall diſtinctions, and in the 4. pillar throughout, I added 260. contradictions more at the leaſt, but eſpecially I laid open the diſſonance and diſagreement of their owne Canons and conſtitutions. This I performed in the third edition : and in the fourth this Reader ſhall find divers additions throughout, with an anſwer to certaine objections of a popiſh Caviller here and there inſerted in the margen. I truſt, throughout this treatiſe, that our adverſaries ſhall not juſtly challenge me for the dealing untruly or deceitfully with them, ſeeing I have ſet downe their ſayings and opinions, as I find them, quoting the places, and citing the authors whence I have them (ſo that I doubt not to ſay with Auguſtine : Ego omnia, quod bona fide coram Deo dixerim, ſine ullo ſtudio contentionis, ſine aliqua dubitatione veritatis, ſine aliquo præjudicio diligentioris tractatus expoſui : *I truſt I may ſay with a good conſcience before God, that I have ſet downe all things without deſire of contention, or doubting of the truth, and without prejudicing other mens more exact labours herein. If ſometime I ſhall ſeeme to ſpeak ſomewhat roundly or ſharply, I hope the diſcreet reader will judge it to be done not without cauſe, and to ſay, as that good father in like caſe :* Novi fratrem meum, ſi quid in diſputatione pro fide ſua dixit ferventius, non illa contumacia, ſed fiducia dicenda eſt : *I know if our brother be ſometime fervent and hot, in the defence of faith, that it proceedeth not of contumacie, but his full reſolution in the truth.*

Lib. 2. de Gen. cap. 29.

Auguſt. ep. 147.

Concerning our adverſaries, I would have them think, that I have undertaken theſe labours for their good, if they could ſo conſtrue it, that ſeeing now the nakedneſſe of their cauſe, they may at the *length be better adviſed: we have not caſt off all love and care of our enemies: we ſay of them, as* Epiſt.106. Auguſtine *did ſometime of* Pelagius *the hereticke:* Nos non ſolum diligimus, ſed dileximus eos, ſed aliter nunc diligimus, aliter aliquando dileximus, tunc, quia nobis rectæ fidei videbantur, nunc ut ab errore liberentur: *We both love them now, and loved them before, but otherwiſe now than before; then we loved them, becauſe we thought they were of a right faith: but now wee love them, to the end they might be delivered from error. Now unto my brethren of the ſame faith and religion, thus much I ſay, that whatſoever blaſphemies, hereſies, abſurdities, they read here to be affirmed and maintained by Papiſts, they would take no offence therby, nor ſeem to ſtum-* Aug.tract.in Iohn.6. *ble therat:* Sed facite inde quod fecit Dominus, cum illi obtulerunt amarum potum, guſtavit & reſpuit, ſic vos audite & abjicite: *But do ye as Chriſt did, when they offered him vineger to drink, he taſted and refuſed it: ſo give you the hearing and reading of theſe things, but in judgement caſt them away, and reject them.*

Thus I have by the Lords aſſiſtance, finiſhed my taske, and ended my travell for this time: I will now ſit me downe a while and reſt my weary pen, and give place to others. This I have done, partly to diſcharge my dutie to God, and debt to his Church; partly to provoke others by this example to put forth their talent; who for skill are more able, for their leiſue more fit, for outward helps have better incouragement, and in reſpect of their reward are more bound: I would we might now at the length ſpare our ſelves at home, and forbeare to provoke one another by writing, and joyne our ſtrength againſt our common adverſary. If our wits want whetting, our pens exerciſe, our bodies labour, our adverſaries abroad can and will afford us worke enough: we need not hew one another. Let us do as Moſes did, ſlay the Ægyptian, it is not ſeemly for one Hebrew to ſtrive with another. The timber that muſt make the houſe, ſhall be prepared and hewen in the field, Prov. 24.27. when it commeth to be ſet together, not ſo much as the noiſe of an hammer ſhould be heard, as wee read of Salomons *Temple: ſo we ſhould labour to hew and cut off popiſh ſuperſtition and corruption of manners as in the field abroad, but we ought to build peaceably, and without noiſe* Auguſtine. *among our ſelves. One ſaith well,* Omnia alia bona, aurum, argentum, divitiæ dividi poſſunt; non poteſt dividi (pacem meam do vobis:) *All other goods, gold, ſilver, riches may bee divided; this inheritance onely cannot be divided, my peace I leave with you: And therefore, ſaith he,* Chriſtus noluit fieri judex ad diviſionem: *Chriſt refuſed to be a judge or divider of the inheritance. God grant that wee may at the length learne, as carefull children, or faithfull ſtewards, to keepe whole Chriſts inheritance lent unto us, that rich patrimonie of brotherly love aud peace: that wee may one yeeld to another in the truth, every one to ſtudie to amend what is amiſſe, and all joyne together to ſeek Gods glorie.*

Thus ſhall we be ſure to embrace and enjoy peace: for what elſe is the cauſe of contention among Bernard. epiſt.127. *us:* Niſi (*as one ſaith*) quia diſplicet mortalibus angelica illa partitio quia gloria Deo, pax hominibus nunciatur: quonam modo ſtabit pax hominum coram Deo, ſi Deo apud homines non poteſt tuta eſſe ſua gloria? *Becauſe mortall men like not that Angelicall partition, when they pronounced glorie unto God, and peace in earth: for how can the peace of men ſtand in force before God, when Gods ſpirit is not kept ſafe and ſound amongſt men? This then is the way to procure peace, and to nouriſh it, to remove and avoid diſſention, every one in his ſeverall place and calling to labour to amend what is amiſſe, to reſtore what is decaied; to ſupply what is wanting, and to redreſſe what is out of order, and ſo to ſeek chiefly to advance Gods glorie. Thus ſhall wee have peace at home and peace abroad, our diſſentions ſhall ſlake within, and by our peace, our ſtrength and courage ſhall increaſe againſt our enemies without. We ſhall run upon them as one man; ten ſhall chaſe an hundred, and an hundred a thouſand. Thus the Goſpell by Gods grace ſhall ſtill flouriſh in this land, ſuperſtition ſhall decreaſe and weare away, and poperie ſhall bee weeded and rooted out: which God grant for his welbeloved and onely begotten Sonnes ſake Ieſus Chriſt our Lord: to whom be praiſe for ever. Amen.*

THE FIRST PILLER OF POPERIE, CONSISTING OF INTEMPERATE RAYLING, WITH SHAMEFULL ſLANDERS AND UNTRUTHS.

WHat our purpoſe is in this treatiſe following, we have already partly declared in the Preface: that our intent is not in this enterpriſe ſo much to charge our adverſaries with ſuch matter, as may be juſtly objected againſt them, as to diſcharge our ſelves of ſuch unjuſt crimes, as they doe burthen us withall: not to accuſe, but to excuſe: not to fight, but to fence: not to dare them with our darts, but to arme our ſelves againſt their venemous arrows, which they ſhoot at us: and here I ſay with Saint Hierome: *Vulneratus nequaquam contra perſecutorum tela direxi, ſed meo tantum vulneri admovi manum*: Being wounded, I will not ſmite the ſtriker againe, but lay mine hand upon mine owne ſoare. *Hier. ad Ruffin.* Wheras therfore they every where almoſt in their books and pamphlets, do lay ſore unto our charge, that we are railers, revilers, liers, blaſphemers, hereticks, cavillers, ſophiſters, divided into many ſects and ſchiſmes, diſagreeing amongſt our ſelves: our beſt and ſafeſt way to free and deliver both us and our cauſe from theſe ſo unjuſt, untrue, and uncharitable accuſations, is to returne them upon themſelves, to whom they doe more properly belong: and to cloath them with their owne liverie, which will fit more comely, without pleat or wrinkle upon their back.

Firſt of all therefore, according to that order which we have ſet downe, we will trie and examine the modeſtie, ſobrietie and temperance of their ſpirit, wherewith they are inflamed againſt us. Firſt, of their reviling and bitter ſpeech: then of their malicious ſlanders againſt us, and our cauſe: thirdly, of their forgeries: fourthly, of the manifold untruths, which in plaine engliſh are no better than lies, which they are not aſhamed in heaps to utter. Firſt, then concerning their contumelious and reproachfull ſpeeches, and their adders tongues which they ſmite and ſting us withall: I would wee might ſay unto them, as *Auguſtine* ſometime did unto *Vincentius*, a young malapert ſpringall, that unſeemly taunted that reverend father in his writings: *Si quid inter diſputandum* (ſaith *Auguſtine*) *quod ad meam contumeliam redundat expreſſit non enim convitiantis volunte crediderim, ſed diverſa ſentientis neceſſitate feciſſe: ubi enim hominis erga me animus ignotus eſt & incertus, melius arbitror meliora ſentire, quam inexplorata culpare*: If any thing fall out in diſputation, which may redound unto my reproach, I thinke that he did it not ſo much with a mind to revile me, as being enforced by diverſitie of opinion: for where a mans mind is unto me uncertaine and unknowne, I hold it better to thinke the beſt, than to blame what I know not, &c. So if our adverſaries were carried away onely in the heat of their cauſe, and with a blind zeale of ſuperſtition, when they ſpit ſuch venemous words at us, and had not a ſpeciall purpoſe (as wee have, but too much experience) in ſo doing to maligne the truth, and diſgrace the profeſſors thereof, we ſhould be able better to brooke their ſpeeches, and to beare their outrages, than now, knowing the contrarie, we either can or will. This then is that, that ſometimes thruſteth us forward, when we ſee not ſo much our perſons to be ſtricken and gauled with their tongues, as the truth to be wounded through our ſides, to ſpeak home unto them, and to tel them their owne; not reviling, but reproving; not taunting, but telling them their fault and follie. *Creſconius* an Archdonatiſt, doth roundly take up *Auguſtine*, becauſe hee uſed theſe words againſt them: *Sicut non poteſt Satanus Satanam excludere, &c.* As Satan (ſaith he) cannot drive out Satan, ſo the error of the Manichees cannot overthrow the error of the Donatiſts. *Auguſtine* anſwereth very well: *Quaſi (inquit) Petilianum Satanæ comparaverim, ac non errorem potius: Apoſtolica enim manſuetudo, cum quibus modeſte agi præcepit, eos ipſos docet à diabolo captivatos: nec tamen quam commendavit, amiſit lenitatem quia eam (quam docebat) tacere noluit veritatem:* As though (ſaith he) I compared *Petilian* himſelfe to Satan, and not his error rather: for ſo the Apoſtle doth ſay, that even they, whom notwithſtanding hee wiſheth to bee gently dealt withall, were captived and ſnared of the devell: neither did he in ſo ſaying, offend againſt that lenitie, which he commendeth, while he uttered the truth, which was not to bee concealed, &c. Thus *Auguſtine* defended himſelfe, by Saint *Pauls* example, and ſheweth though it bee not lawfull to ſpeake evill or to revile, yet freely to open our mouthes, and to crie out againſt the enemies of the truth, it is not forbidden. *Bernard* a later writer, and

De animæ Origen lib. 1. cap. 2.

2 Tim. 2. contra Creſcon. lib. 3. cap. 78.

and one of their Catholike Doctors, as they take it, (though in truth in moſt points in controverſie
between us,he is more ours,than theirs)he uſed the like libertie of ſpeech in his daies,and thought he
Serm.ſup. Cantic.33. offended not: as inveying againſt the Clergie of his time, he ſaith: *Miniſtri ſunt Chriſti, & ſerviunt*
Antichriſto: They are the miniſters of Chriſt, and yet ſerve Antichriſt. Yea of the Biſhops themſelves
and the chiefe of the Clergie, he doubteth not to ſay, having firſt rehearſed thoſe words of Chriſt to
Serm.ad paſtor.in Synod. his Apoſtles: ***Have I not choſen you twelve, and one of you is a devill? Sic facit Ieſus hodie, eligens ſibi***
multos diabolos Epiſcopos: Even ſo doth Jeſus (ſaith he) now a dayes, chuſing many devils to bee Biſhops.
Epiſt.45. He ſtaieth not here, but climbeth up even unto the Popes chaire: ***Triſtes vidimus, triſtes eloquimur***
honorem eccleſiæ, Honorij tempore non minimè læſum: We have ſeen it with griefe, and we ſpeak
it with griefe, that in Pope ***Honorius*** time, the honour of the Church was not a little endamaged.
And in another place finding fault with the Cardinals of Rome, that they had fetcht ***Eugenius*** out of
Epiſt.147. his cloyſter, and of an Abbot, made him a Pope: he taunted them in theſe words: ***Aſcendit Ierichò,***
incidit in latrones: He is gone up from Jeruſalem to Jericho, he is falne among theeves: thus comparing
Rome to Jericho, and the Cardinals to theeves. If ***Bernard*** then a Doctor of their owne, could
aſſume unto himſelfe ſuch libertie of ſpeech, as to terme evill miniſters, the ſervants of Antichriſt, Biſhops
devils, Cardinals theeves, in hatred and deteſtation of the corruptions of thoſe times: I thinke
we may be excuſed, if for love and zeale of the truth,we deale plainly many times with our adverſaries,
and do not flatter them a whit: though I thinke few or none of us have uſed like freeneſſe of ſpeech,
as either ***Auguſtine*** againſt the hereticks of that age, or ***Bernard*** againſt the corruptions of his time.
Harding defenſ.apolog. pag.52. Therefore to conclude this point, we ſay, as not long ſince a darling of their owne ſaid, yet with better
right and more truly, I am ſure than he: Now the law of upright dealing ſpecially in Gods cauſe
ſo requiring, ye muſt pardon us, if as among husbandmen, we call a rake a rake, a ſpade a ſpade, a mattock
» a mattock: ſo among Divines, we call hereſie hereſie, and likewiſe falſhood, lying, ſlaundering,
» craft, hypocriſie, blaſphemie, every ſuch crime by his proper name without all gloſing.

» But leaving off here in this place further to make apologie, or to ſeeke defence in this point for our
ſelves, which were a needleſſe and ſuperfluous labour, the writings of our learned and godly brethren
are abroad to be ſeene and read: I truſt they ſhall be found neither to ſavour of ſo envious a ſpirit, nor
to bee mixed with ſuch intemperate and undigeſted humours, as our adverſaries writings are ſawced
and powdred withall. Wee will now proceed (not further keeping the reader in ſuſpenſe, to collect
ſome flowers of popiſh eloquence and Rethoricke, which their books are beautified, and adorned
withall.

First, we will bee ſo bold as walke into our countrie man M. Hardings garden, and there a little refreſh
our ſelves with the pleaſant ſent of his ſweet ſmelling hearbs. And here in the very entrance, I
find a noſegay alreadie gathered to my hand by that skilfull and cunning gardener, not in name but in
Preface in defenſ.apol. deed, B. ***Iewell:*** let us take up this poſey, and ſmell a little thereon: Maſter ***Harding*** therefore writing
againſt Biſhop ***Iewell,*** cloyeth and overchargeth them with theſe and ſuch like ſweet ſpeeches: ***Who***
ever heard ſuch an impudent man? a moſt impudent lyer, and a wicked ſlanderer: and all becauſe he ſaid
1. » with ***Laurentius Valla*** a Canon of Rome, that Pope *Celeſtinus* was a Neſtorian heretike.

2. Againe: ***Who ever ſaw ſo impudent a man, what ſhall I ſay to this fellow? fie for ſhame man, a miniſter***
of fables, a miniſter of lyes? fooliſh ignorance, ſhameleſſe malice, ſo ignorant, ſo witleſſe, lewd wretches,
Iewiſh, Heatheniſh, ſhameleſſe, blaſphemous villaines, falſe miniſters, falſe harlots, ye lie falſly, yea, ye lie
for advantage, ye are impudent liers, lewd liers, heaps of lies, nothing but lies, and all is lies. But what is
the cauſe thinke you, that this meeke ſpirited man ſhould be ſo diſquieted and make ſuch outcryes againſt
lyers? forſooth becauſe Biſhop ***Iewell*** in one place leaveth out *(enim)* in another place *(hoc)* in
in another place, the Printer ſet downe ***ſchemate,*** for *ſciſmate,* and ſuch like: Is not here great cauſe
Hier.apol. 2.cont. Ruffin. thinke you, to make a man thus to take on and run out of his wits? But I ſay here with ***Hierome,***
Qui mendacii alterum criminaris, deſinas ipſe mentiri: He that chargeth others with lying, muſt leave
off to lie himſelfe: ſo ſhould Maſter ***Harding*** have done.

Is not this a ſweet noſegay (thinke you) and is it not compounded of choice flowers? the ſent is ſo
ſtrong to my ſmell, that I cannot chuſe but ſtop my noſe: ***Niſi,*** as ***Bernard*** ſaith, ***omnium paſſim naribus***
injecto fœtore, ſolus diſſimulem peſtem, nec audeo naſum contra peſſimum putorem propria manu munire:
Unleſſe, as he ſaith, the ſtinke ſmelling ſtrong in every mans noſe, I onely ſhould diſſemble the matter,
and not dare to fenſe my noſe with mine owne hand againſt the contagious ſmell, &c. But let us
have patience a little, and paſſe along, to ſee what ſtore of ſuch ſweet ſmelling flowers M. ***Hardings***
garden will afoord us.

3. Pag. 40. ***Thus your vaine boaſt in wickednes wrought by the power of Sathan is put to ſilence,*** becauſe
Defenſ.Eccl. Angle.3. Biſhop ***Iewell*** ſaith, that many Kings and Princes are fallen away from the Sea of Rome, and have joyned
themſelves to the Church of God.

4. Pag. 42. ***This is his heatheniſh heart, what could Porphurie,*** or ***Iulius,*** or ***Celſus ſay more?*** becauſe
» Biſhop ***Iewell*** had ſaid, that men even by light of nature, though thereby alone they cannot bee led to
» the perfection of faith, yet may ſomewhat diſcerne what is likely or unlikely in religion, according
to Saint ***Paul, Rom.*** 1. 20. The inviſible things of God, his everlaſting power and Godhead are ſeen
by the creation of the world.

5 *Pag.* 85. *We take you to be mad: would God you were not worſe than mad: were you mad, you ſhould be tied up: Elſe were you ſuffered to goe abroad, for feare folke would flie from you, and then ſhould you doe little hurt.* So *Hierome* reporteth of *Paula* that vertuous matron, *Quod præ nimio fervore quibuſdam videretur inſana, & cerebrum ejus contovendum*: That for her great zeale ſome deemed her to be mad, and that her braine had need be ſetled, &c. but ſhe anſwered for her ſelfe, as we doe in the like caſe, that as we are charged with madneſſe for the love of the truth, ſo our Saviour Chriſt of his owne kinſfolks was thought to be beſide himſelfe, and therefore they went about to ſhut him up.

Epitaph. Paulæ.

6 *Pag.* 145. *How ſay you ſir Miniſter Biſhop, ought the miniſter to be lawfully called?*

7 *Pag.* 146. *Touching the exerciſe of your miniſterie, you doe all things without order: unleſſe yee meane ſuch order, as Theeves obſerve among themſelves in diſtribution of their robberies.*

8 *Pag.* 153. *If he were ſo fooliſh to thinke ſo, yet you M. Iewel in that behalfe ſhould not beare the bable with him*: ſpeaking of *Nilus* a Greeke writer, a learned man and a reverend Biſhop. But here I anſwer *M. Harding*, as *Hierome* doth *Vigilantius, Si omnes tecum fatui ſunt, ſapiens quis eſſe poterit*: If all were fooles, whom you call fooles, we ſhould have but a few wiſe men.

9 *Pag.* 162. *You ſhew your ſelfe to be a man of evill diſpoſition, no man ever ſaid it, but Illyricus or bawdie Bale*: Namely, that Pope *Zoſimus* corrupted the Councell of Nice, the truth whereof notwithſtanding is prooved by B. *Iewel* out of the Aphricane Councell *cap.* 101. 102. 103. *Concil. Carthag. 6. c. 4. Concil. Florentin. ſeſſ.* 20.

10 *Pag.* 164. *You are errant ſlaunderous liers: how ſeemeth not this wicked generation to ſpring of the devill*: becauſe M. *Iewel* ſaith, by the teſtimonie of *Alphonſ. de caſtro. Sabellic. Plantina*, and others, that Pope *Liberius* was an Arrian heretike.

11 *Pag.* 189. *This ſir defender learned in the ſchoole of Satan, and now lieth bound in Satans fetters.*

12 *Pag.* 201. *Their Biſhops for cuſtodie of their chaſtitie after their former old yoke-fellowes deceaſe, ſolace themſelves with new ſtrumpets.*

13 *Pag.* 209. *Of what ſmall ſubſtance this reaſon is, the veryeſt Coblers of all their Miniſters, if they can read any Engliſh beſide their communion booke, may eaſily perceive.* B. *Iewel* telleth *Harding*, hee might have remembred, that not long ſince *Iulius* the ſecond, of a wherriſlave was made Pope: but we have no coblers in the miniſterie.

14 *Pag.* 290. *Mauger the malice of the devill and of all the ſacramentaries, the old truth ſhall prevaile*: he meaneth the converſion and tranſubſtantiating (as hee calleth it) of the bread and wine in the ſacrament, into the very body and blood of Chriſt. But this is no truth at all, neither old, nor ancient: confeſſed by D. *Tunſtall* to have come in twelve hundred yeeres after the Goſpell: as in that place it is manifeſtly prooved.

15 *Pag.* 297. *Now ſir, I report me to every man that hath ſenſe, whether I may not lawfully give you the* »
Menti, as for manners ſake I may uſe the Italian terme, and challenge you in plaine termes of a lie for uttering this untruth: and yet there is no untruth uttered: ſee the place. »

16 *Pag.* 313. *It liked your filthie ſpirit, with vile words to bring that holy myſterie into contempt: wherein you do the Devill, author of all hereſies, the greateſt ſervice that may be deviſed*: becauſe with *Origen* he had affirmed that the bread in the ſacrament, as touching the materiall ſubſtance thereof, goeth into the bellie, and is caſt into the privie. Here M. *Harding* much forgetteth himſelfe, with ſuch vile termes to ſlander us: for they ſhew a filthie ſpirit that uſe filthie words, and not the blaſphemed, but the blaſphemer, the reviler, not the reviled, doe the devill the greateſt ſervice: for as *Hierome* well ſaith: *apud Chriſtianos, non qui patitur, ſed qui facit contumeliam, miſer eſt*: among Chriſtians, not hee that ſuffereth, but he that offereth reproch, is the vile and miſerable man.

Hieron. Tranquillino.

17 *Pag.* 342. *The things, which it liketh your Satanicall ſpirit, with blaſphemous words to diſhonour*: he meaneth the ſacrament, which indeed is by them moſt of all abuſed and diſhonored.

18 *Pag.* 359. He calleth us *curſed Cananites.*

19 *Pag.* 187. *Ye falſely and wickedly leade the people, ye are Apoſtataes, ye are heretiks, ye are impudent and rebellious children.*

20 *Pag.* 404. Theſe defenders in conditions be like ſuch honeſt women, *as commonly wee call Scolds.*

21 *Pag.* 409. *Loe a grievous and an heavy caſe, that the world calleth you wicked and ungodly men: Iwis, they be too blame for it, and ſo be they that call them theeves, which come to be promoted to Tiberne.*

22 *Pag.* 446. *Your impudencie of lying hath no meaſure nor end.*

23 *Pag.* 459. *The fiends of hell were not yet let looſe, that begat Lutherans, Zuinglians, Calviniſts: your Church is no other but the malignant Church, and Synagogue of Satan.*

24 *Pag.* 465. *Though the defender feare not to be accounted a lyer, yet ſhould he be loth to be accounted an unhoneſt man, you and ſpecially a foole.*

25 *Pag.* 502. *We recken not, what Luther ſaith, what Zuinglius, what Calvine, what Antichriſt, what Satan ſaith.*

26 *Pag.* 506. If this defender were compared to a mad dog, ſome perhaps would thinke it an unmannerlie compariſon, let the man be as he is, verily the manner and faſhion of both is alike.

27 *Pag.* 510. He calleth us *light preachers, wicked vowbreakers, lewd lecherous lurdens, deteſtable blaſphemers: ſuch is your devilliſh rabble, ſaith he*: This is M. *Hardings* eloquence.

28 *Pag.* 524. *O thou captaine lyer: O moſt worthy not the reward of a wheſtone, but the judgement of a backbiter,*

backbiter, of a ſlanderer, of a curſed ſpeaker, of the accuſer of the brethren, of a blaſphemer. Canſt thou perſwade thy ſelfe to get credit by lying, to ſeeme ſober by rayling, honeſt by villanie, charitable by ſlandering? And all this ſtirre is, becauſe we charge them with burning of ſcriptures: which their ungodlie practices here in England doe notoriouſly ſhew to bee true. And ſee here, how this unſhamefaſt man chargeth ſo reverent, ſo modeſt, ſo worthie a prelate with railing, villanie, ſlandering, whereas all theſe are to be found more truly in himſelfe, ſo that we may juſtly complaine with that learned father: *quid poſſumus facere ſi unuſquiſque ſe putat juſtè facere, quod facit, & videtur ſibi remorderi potiùs, quàm mordere:* What a world is this, that every man thinketh he doth well that he doth: and that he is backbited, when himſelfe is the backbiter.

Hieron. ad Ruffin.

29 *Pag.* 549. *He ſheweth himſelfe a foole, a ſlanderer, an unlearned man.*

30 *Pag.* 576. Here pricketh forth this haſtie defender, *as peart as a pearemonger*, and faine would talke with the Pope himſelfe.

31 *Pag.* 602. Ye cannot abide ſalt, water, oyle, the croſſe: And no marvell: *No more cannot the devill, who poſſeſſeth you, and rideth you.*

32 *Pag.* 607. *It ſhould have become* Scoggin, Patch, Jolle, Harry Pattenſon, *or* Will Sommer, *to have told this tale much better than your ſuperintendentſhips: And if yee would needs have plaied the part your ſelves, it had been more convenient to have done it upon the ſtage, under a vices coat, than in a booke &c.*

And all this, becauſe their practices in ſeducing the people of God, are compared to *Ierobeams*, who entiſed the people from the true worſhip of God at Jeruſalem, by ſetting up two golden calves.

Pag. 616. *When were ever ſuch theeves in the Church of God as yee are?*

33 *Ibid. If all iffes were true, than if heaven fell, we ſhould catch larks.* 34 *And if a bridge were made betweene Dover and Calleis, we might goe to Boleine a foot, as William Sommer once told King Henry the eight.* Becauſe M. *Iewel* had ſaid, if the Church of Rome cannot erre, the good lucke thereof is farre greater than theſe mens policie: for ſuch is their doctrine and life, that for all them the Church may not only erre, but be utterly ſpoiled,

35 *Pag.* 617. *By your Apoſtaſie yee have done more wickedly*, than if yee committed Idolatrie.

36 *Pag* 648. Sirs, would yee have the common people to come to the generall Councels? *Whom meane yee, I pray you? Tinkers and Tapſters, Fidlers and Pipers, ſuch as your Miniſters be? Alas poore ſoules, what ſhould they doe there? for there is no* * *tinking, nor tipling, nor fidling, nor piping: there they may ſhut up both budgets and mouthes.* But here M. *Harding* need not thus to have upbraided our Miniſters with ſuch ſcoffing and jeſter-like termes, if he had remembred (as M. *Iewel* telleth him) what *Alphonſ. de Caſtro* reporteth of the Popes, *Conſtat plures Papas adeo eſſe illiteratos, ut grammaticam penitùs ignorent*, That many of them were ſo unlearned, that they were ignorant of their grammar.

* Yet in your late Trident chapter there was ſuch tinking of other mens kettles, and tipling off their cups, that two adulterous Popiſh Biſhops came to a ſhamefull end: wherof one was ſlaine with a bore-ſpeare, being found with another mans wife: the other was hanged in a grin laid for him in his muſe, where hee was wont to creep in at a window. Fox pag. 2107.

37 *Pag.* 680. *As I cannot well take an haire from your lying beard, ſo wiſh I that I could plucke malice from your blaſphemous heart.*

Neither doth M. *Harding* here content himſelfe, thus ſpitefully to have entreated the living, calling
our *Miniſters, Coblers, Tapſters, Tinkers: Miniſters wives, ſober and grave matrons*, with him no bet-
ter than *ſtrumpets*: But he doth moſt unhoneſtly ſnatch and carpe at the dead, and revile Gods Saints,
38 terming the booke of Acts and Monuments, a huge dunghill of ſtinking Martyrs: Yea, hee preſu-
meth to ſit in Gods chaire, wreſting the judgement out of his hand, and giveth ſentence of condem- p.33
39 nation againſt us. *The authors and profeſſors of them be dead and rotten in hell fire, with weeping and
grinning of teeth: the like judgement looke yee and your fellowes to have if yee repent not.* And in another
place: *After yee have fried and boyled* (ſaith he) *in rancour and malice againſt the Church, yee are like* p.16
to leape into the furnace of hell. But the writer hereof ſhould have remembred Chriſts rule, judge not, pag. 632.
that you be not judged: as for his corrupt and malicious judgement, we paſſe not: he well ſaith, * *prima virtus Chriſtiani eſt contemnere hominum judicia*: it is the firſt point of Chriſtianitie not to regard the judgement of men. Thus we heare M. *Hardings* ſugred eloquence: Judge now (good Chriſtian Reader) whether this man have not been well trained up in Satans ſchoole, as hee ſlanderouſly ſaith of us.

* Hieron. ad Pammach. Fox p. 883.

Theſe and ſuch like are M. *Hardings* flowers, who liſt to take a further view of them, ſhall find them to be collected as into one bundle by B. *Iewel*: where theſe pleaſant ſorts ſhall be offered to his ſmell: *Your deviliſh ſpite, your deviliſh wickednes, your deviliſh villanie, Satan is your ſchoolemaſter, your father the devill: your new Church ſet up by Satan, you are the ſchoole of Satan, children of the devill. A page, a ſlave, a clawbacke of the devill, your reprobate congregation, your confuſed tents of Satan, the novice of the devill. Satans brood, Satan holdeth you captive, yee are faſt bound in Satans fetters, looſe apoſtataes, prophane hel-hounds, your blaſphemies and Sathaniſmes, Calviniſts, Sathaniſts: your wicked* Chams *brood your damnable ſide, your deviliſh rabble, your congregation of reprobates, your Turkiſh doctrine. As craftie knaves in a comedie, they are Apes, they are Aſſes,* with ſuch like, *Iewel prefat. defenſ. Apolog.*

But leſt we ſhould thinke that M. *Harding* only hath profited in this blacke and Popiſh Rhetorike, let us ſee alſo the modeſtie of other mens ſpirits, out of that ſchoole. Wee ſhall eaſily find that they are all one womans children, and have had all one ſchoolemaſter, their ſtile and ſpeech is ſo alike.

Bonaventure, a Frier of Loraine diſputing with *Wolfgangus*, uſed theſe as his beſt arguments: *Thou* 40
heretike, Iudas, Beelzebub.

Bellarmine, the mildeſt and moſt modeſt child of that crue, yet ſometime ſheweth the badge of his 41
profeſſion: *Ab alio ſpiritu Calvinus agitur* (ſaith he) *ut ſe Valentino opponat, ſic inter ſe dæmonibus col-* ”
ludentibus: *Calvine* being moved of another ſpirit, doth ſet himſelfe againſt *Valentinus*, the *Tritheiſt*, ”
who affirmed that there were three Gods: one devill thus mocking with another. Is not here (thinke ”
you) a gentle reward for *Calvine*, for oppoſing himſelfe againſt that vile heretike, and maintaining the
doctrine of the Trinitie? Is not this to blaſpheme the ſpirit of God, ſpeaking and writing in *Calvine* in
the defenſe of the truth?

Præfat. in 2. contro. de Chriſto.

But what ſay yee to our Rhemiſts, thoſe jolly champions? if any man be deſirous to know their
pregnant wits, and eloquent tongues, thus they write:

Annot. in Act. 8. ſect. 10. Simon Magus that ſorcerer had more true knowledge of religion, than the
Proteſtants have: he blaſphemed not, as they blaſpheme. 42

They call us *Miſcreants, Iam. 5. ſect. 5.* and compare us to the impious ſonnes of *Cham. Galat. 2.* ”
ſect. 8. to *Cain, Balaam* and *Core, Iudg. v. 11.* 43

Yea with a foule blacke mouth, they are not aſhamed to call *Calvin, Beza, Verone*, reprobates, 44
Rom. 11. verſ. 33. but thanks be to God, as he well ſaith, *aliter hominum malitia, aliter Chriſtus judi-*
cat, mans malice judgeth one way, and Chriſt another: from their helliſh judgement of us, we appeale
to Chriſts heavenly throne.

Hierom. ad Julian.

Thus at the burning of M. *Frith*, that worthy ſervant of God and bleſſed martyr, D. *Cooke* moſt un- 45
charitably admoniſhed the people, that they ſhould pray no more for him, than they would for a dog.
Fox pag. 1036.

Now commeth in railing *Cochleus*, and filleth up the meaſure of this iniquitie, writing thus moſt 46
wickedly of *Iohn Hus*, *I ſay therefore* Iohn Hus *is neither to be counted holy nor bleſſed, but rather wic-* ”
ked and eternally wretched: in ſo much that in the day of judgement, it ſhall be more eaſie, not only with the ”
Infidell Pagans, Turks, Tartarians and Iewes, but alſo with the moſt ſinfull Sodomites, and the abominable ”
Perſians, which moſt filthie doe lie with their daughters, ſiſters, or mothers: yea alſo with moſt impious ”
Cain *killer of his owne brother, with* Thyeſtes *killer of his owne mother, and the Leſtrygones, and other* ”
Anthropophagi which devoure mans fleſh: yea more eaſie with thoſe moſt infamous murderers of infants, ”
Pharao *and* Herod, *than with him. Cochle. lib. 2. hiſtor. Huſſitar.* tranſlated by Maſt. *Fox, p. 631.* ”

I marvell at my heart, that they without horror of conſcience could thus ſpeake or write of the ſer-
vants of God, or that the earth did not open under them to ſwallow up ſuch blaſphemers: but whatſo-
ever they of blind malice uncharitably ſay or judge of us, here is our comfort, that God judgeth not as
man doth: and concerning the faithfull ſervant of God *Iohn Huſſe*, whoſe blood they unjuſtly ſpilt in
earth, and his ſoule falſely condemne to hell, I ſay as *Auguſtine* in the like caſe of *Cyprian: alia eſt ſella*
terrena, aliud tribunal cælorum, ab inferiore accepit ſententiam, à ſuperiore coronam: there is one throne
in earth, another tribunall in heaven, he hath received ſentence below, and a crowne from above, &c.
We need not now thinke it ſtrange that the Rhemiſts charge us with blaſphemie, *Revel. 13. ſect. 2.* And
Harding with ſin againſt the holy Ghoſt, becauſe we ſpeake againſt the Pope: This fellow goeth fur-
ther, making the holy ſervant of God worſe than *Cain*, than *Pharao*, than Infidels, or Pagans: I pray
God it be not laid to their charge: yet they ſtay not here, neither are content thus to revile our per-
ſons, which might better be borne at their hands, but they open their mouth even againſt heaven, and
ſpare not to blaſpheme the truth, which we profeſſe. The holy communion, which we obſerve accor-
ding to Chriſts inſtitution, *Harding* ſpitefully calleth *a leane and carrien banquet, pag. 320.*

In Pſalm. 36. cont. 3.

The Rhemiſts ſay, that *Calvins ſupper with his bread and wine*, which is not his ſupper but Chriſts,
is like at length to come to the ſacrifice of Ceres and Bacchus. Iohn 4. ſect. 4. 49

And yet more wickedly they ſay, *that our communion is the very table and cup of devils, wherein the* 50
devill is properly ſerved, 1 Cor. 10. ſect. 9. But alas ſeelie men, we pittie their caſe: They ſpeake evill (as S. 51
Iude ſaith) *of things they know not.* If they underſtood (what theſe holy myſteries were) they would, I
thinke be more ſparing in blaſpheming. We will not requite them againe with evill ſpeech, *Michael*
durſt not doe it to the devill, but the Lord rebuke them and amend them. And that it may appeare
how they are all led with the ſame ſpirit of envie, one *Iurgevicius* the Popes champion writing againſt 52
Volanus a learned proteſtant, thus in one ſentence woundeth both him and his profeſſion: *mendacio.*
53. fol. 71. ad veſtrum (ſcelerate ſenex) prophanum panem & poculum ſufficiunt fauces, &c. thou leaud
and wicked old fellow, for your prophane bread and cup, the teeth and jawes are ſufficient.

Likewiſe another of that ſide, calleth the Centuriators, which have with great labour and induſtrie 53
collected the Centuries, atheiſts; a ſimple reward for ſo excellent and worthy a worke: *Arthur. de*
invocat. ſanctor. theſ. 91. c. 9.

But to let other paſſe, whoſe curſing and reviling ſpeeches are infinit and too many, as alſo needles
to be rehearſed, now in the laſt place I will adjoyne certaine ſhowers of our countriman M. *Stapletons*
eloquence, collected out of his booke ſet forth againſt our worthy and learned countrieman D. *Whi-*
takers, that it may appeare what ſpirit they are of, that with ſuch bitter ſpeech and vile termes do taunt
and revile the profeſſors of the Goſpell.

To omit how odiouſly and proudly hee chargeth him with ignorance and want of learning: 54

calling him every where, *Doctorem indoctum*, unlearned Doctor, and *profeſſorem indignum*, unworthy profeſſor, not worthy to be admitted to the leaſt degree in ſchooles, *lib.* 1. *c.* 2. *ſect.* 4. *Whitakerus quovis tyrone ineptior*, more fooliſh than any boy ſcholler or new beginner, *lib.* 2. *cap.* 1. *ſect.* 3. yea hee bluſheth not to call him *ſcriptorem barbarum*, a barbarous writer. To let paſſe theſe and ſuch like arrogant challenges, which are common with all papiſts who boaſt of themſelves, as of the onely learned and eloquent men, but alas, poore ſoules, it ſeemeth they dwell by evill neighbours, when they are faine to praiſe themſelves. But as for M. *Stapleton*, he is foully overſeene, in charging ſo worthy a man with want of learning, whoſe bookes hee is ſcarce worthy in reſpect of true learning to carrie after him. And if the queſtion be of eloquence, this Lovanian Doctors writing is but a kind of barking in reſpect of the others, either for ſmoothnes of ſtile, or good phraſe of ſpeech. And concerning both theſe, namely the choice of the words for the phraſe, and the placing of them for the ſtile, I cannot give Maſter *Stapleton* a fitter commendation, than *Hierome* beſtoweth upon *Ruffinus* and *Iovinian*. Firſt concerning the phraſe he thus writeth: *Tam putidè & confuſe loquitur, ut plus ego in reprehendendo laborem, quàm ille in ſcribendo, &c.* Hee ſpeaketh ſo groſſely and confuſedly, that a man may eaſily take more paine in mending, than he did in making: and for the ſtile, hee that readeth that Lovanian profeſſors diſcourſe, may remember what *Hierome* ſaith of *Iovinian* his manner of writing: *quotieſcunque eum legero, ubicunque me defecerit ſpiritus, ibi eſt diſtinctio, totum incipit, totum pendet ex altero*: when I reade him, I find no diſtinction with a breath: every ſentence is a beginning, and every thing hangeth and is continued together.

Apol. 2. cont. Ruffin.

Adverſ. Iovinian.

But to returne to our countryman *Stapletons* Rhetorike: and to let paſſe theſe before rehearſed, as 55 the moſt mild and courteous termes he hath, this eloquent Lovanian profeſſor thus ſetteth upon that reverent and learned man, thus ſaying unto him, *Miniſter Sathanæ effectus, profeſſor perfidus, magiſter mendax & impudentiſſimus*: Thou art become a miniſter of Satan, a faithleſſe or forſworne profeſſor, a lying and moſt impudent teacher. *Admonit. ad Whitaker. Profeſſor aſinine.* Aſſe-head profeſſor, *l.* 1. *cap.* 1. *ſect.* 12 He lyeth for the whetſtone. *Facis mendacium cote dignum, cap.* 2. *ſect.* 6. *abſurditas Aſinina adverſarii*, His aſinine abſurditie, *lib.* 1. *cap.* 7. *ſect.* 3. *Ineptiſſimus diſputator*, Moſt fooliſh diſputer: *ibid. ſect.* 9. *Fatuus ruſticus.* A clowniſh or ruſticall foole. *cap.* 12. *ſect.* 4. *Stultiſſimus.* A very foole. *ibid. Sophiſta impudens*, An impudent Sophiſter. *lib.* 2. *cap* 5. *ſect.* 10. *Barbara impudentia*, His barbarous impudencie. *cap.* 7. *ſect.* 6 He playeth the ſycophant. *cap.* 8. *ſect.* 4. *Stultiſſime ſophiſta*, Moſt fooliſh ſophiſter. *cap* 9. *ſect.* 1. *Diſputator abſurdiſſime*, Moſt abſurd diſputer. *Ibid. ſect.* 8. *Mentiendi conſuetudo in naturam tibi verſa*, Your cuſtome of lying is become your verie nature. *cap.* 10. *ſect.* 1. What could be ſaid more of the devill? *Hebetudinis tuæ & tarditatis, &c.* Your dulneſſe and blockiſhnes, &c. *ſect.* 10. *Mentiendi libido vel neceſſitas*, He hath either pleaſure or neceſſitie to lie. *ſect.* 13. *Mendacium rotundum*, He maketh a round lie. *ſect.* 16. *Craſſa ignorantia*, Groſſe ignorance. *lib.* 3. *cap.* 7. *ſect.* 3. *Mendacium ridiculum & morione dignum*, A ridiculous lie and fit for a foole. *lib.* 3. *cap.* 13. *ſect.* 1. *Mendacium nobile*, A noble lie. *cap.* 14. *ſect.* 5. *Mendacium ſplendidum*: *ſect.* 8. A notable or leaud lie. *Mendacium ſtupidum*, A blockiſh lie. *cap.* 16. *ſect.* 7. *Craſſa ſtupiditas*, Groſſe blockiſhneſſe, *ibid. Stultitia & hebetudo prorſus aſinina*, Aſinine fooliſhneſſe and dulneſſe, *cap.* 19. *ſect.* 11. Theſe and an hundred ſuch like proper Rhetoricall ſpeeches our good Countriman hath ſent us from Lovaine, to ſhew how he hath profited in popiſh eloquence: and to make up our mouthes, after he hath long dallied in words, in good ſober ſadneſſe, he ſpeaketh thus friendly unto us: *Omnium quidem hæreticorum & cæcitas magna eſt, & pertinacia ſingularis, ſed veſtra hodie Whitakere, tua inquam, tuorumque convenarum hæreticorum tum cæcitas tum pertinacia longè maxima eſt.* In all heretikes, there is both great blindneſſe and ſingular obſtinacy, but thy blindneſſe *Whitakers*, and wilfulneſſe, with the reſt of thy fellow-heretikes, paſſeth all. *lib.* 3. *cap.* 7. *ſect.* 5. Wee are much beholding to you, good countriman, Father, *Thomas Stapleton*, that worthie Lovanian profeſſor, (for wee will give you your titles) though that worthy man be but plaine *Whitakers* with you, that you can find in your heart to give us the upper hand in blindneſſe and wilfulneſſe of all heretikes that ever were: But Gods curſe will light upon all ſuch heretikes, as are more wilfully blind and obſtinate againſt the truth than Papiſts be.

The true and juſt commendation of Doctor Whitaker.

But here I would adviſe our countriman to bethinke himſelfe what hee hath done, and whom hee hath railed upon: namely a man as unworthie of thoſe taunts and ſlanders, as any man he could have written againſt: whom, while he lived, was knowne to be a man both learned, and of a moſt meeke and humble ſpirit withall: no lyer, but a lover of the truth, of a vertuous and godly life: in his readings exact, grave in his ſermons, in his diſputations earneſt, ſtrong in argument, readie in his utterance, pithie in writing, ſound in counſell, familiar in conference, wiſe for direction of ſtudie, an encourager of the good, a preferrer of the learned, and rewarder of the painfull: and what more can I ſay of him, as he was in his life, ſo he ſhewed himſelfe in his end: while he lived, in good actions fervent, in his ſicknes patient, in death confident, and now in heaven triumphant: Therefore I ſay unto M. *Stapleton*, as *Hierome* in the like caſe, *non facilis eſt venia prava dixiſſe de rectis*: it is no ſmall fault to ſpeake evill of the good, and perverſely of the righteous: and againe with S. *Ambroſe*, *ſi pro otioſo verbo ratio poſcitur, quanto magis pro ſermone impietatis pœna exolvitur?* if for every idle word account ſhall bee required, how much greater puniſhment for wicked reviling ſpeech is like to be endured?

Hieron. Aſella.
Lib. offic. 1. c. 1.

And yet a little further to anſwer in a word to this Lovanian Doctor, who chargeth, as wee have ſeene, this godly learned man, with foure eſpeciall crimes, ignorance, follie, impudencie, lying.

M. *Stapleton* herein ſheweth himſelfe neither ſo deepe a clarke, nor ſo wiſe a man, or of ſo ſober a ſpirit as hee would bee taken for. As for the firſt, his, which the other calleth ignorance, hath been found able, (thanks bee to God) to match and overmatch his Lovanian learning, or ſophiſtrie rather. The fooliſhneſſe of the Goſpell, and ſimplicitie of the truth in him hath not given place to the others humane and ſerpentine wiſedome. Indeed hee was too modeſt, too milde and humble a man to deale with ſo proud, and vaine glorious boaſters. A wrangling Sophiſter had been fitter to anſwer ſuch intemperate and immodeſt rayling, than ſo grave and reverend a divine. But as for lying, take it to your ſelves, both it and the father thereof. There is more truth found in few of his lines, than in many of the others leaves: and more good divinitie in one page, than is in that whole booke. And have you been theſe foure yeeres in hatching ſo goodly a bird, and bringing forth a Cockatrice egge? Surely you have ſpent your time well. And bee theſe the fruits of your ſtudies? Well, *ex unguibus Leonem*: by ſuch fruits wee know what the tree is; what need other arguments? your uſuall and cuſtomarie railing bewrayeth your malicious ſpirit. I will omit here to make mention of another rayling Romiſh *Rabſakeh*, who hath thus powred out his venemous gall of bitter words againſt my ſelfe, calling mee *a notable lyer and falſour, filthie Doctor, ſhameleſſe mate, malicious Miniſter*, charging mee often, with *abominable, palpable, ſhameleſſe, notorious, malicious lies*: whereas he is not able to convince mee of one lie, or untruth. But I will bee ſparing in rehearſing theſe things, being aſhamed to repeat that which they bluſh not to write: I have ſet downe a catalogue of ſuch ſtuffe, and ſummed them together els*where. Neither will I offend the Readers eares with ſuch like virulent termes uſed by another, not forbearing the ſweet words of *impoſtor, Machivell, falſour, inſolent, diſhoneſt, foole, gooſe*, and ſuch like: I will be ſilent herein, both becauſe I have made my apologie alreadie, but moſt of all for that a ſecond replie of like bitterneſſe, being offered by the ſame author to the preſſe, was ſuppreſſed by prudent [a] and grave authoritie, and (though ſurreptitiouſly allowed before) by the diſcreet and friendly endevour of [b] ſome, to whom I acknowledge my ſelfe much bound, both for their pietie in ſtaying of domeſticall contentions, which might breed ſcandall, and for their love in not ſuffering his name to bee traduced who deſireth to be peaceable.

* In the preface to the Refection printed, an. 1603. The Lord Archb. of Canturb. The Lord B. of London. D. Mocket. D. Barkam,

But to returne where I left: tell mee yee popiſh pettifoggers, which have nothing more common in your mouthes, than to call us aſſes, doults, fooles, how can you eſcape that heavie ſentence of our Saviour, which ſaith, that who ſo calleth his brother foole, is in danger of hell fire? *Mat.* 5. But it is no new thing for heretikes to raile and revile: it hath ever been their cuſtome and guiſe: The Pelagians called *Auguſtine, Cultorem dæmonum*: a worſhipper of devils. *Auguſt. cont. Iulian. l.* 3. *c.* 18. The Donatiſts accuſed *Cecilian* a Catholicke Biſhop, of ſinne againſt the holy Ghoſt: *Aug. cont. Creſcon. l.* 4. *cap.* 17. So it is true as one well ſaith: *Hæretici, cum perverſitatis ſuæ non poſſunt reddere rationem, ad maledicta convertuntur*: Heretikes, when they find themſelves not able to yeeld a reaſon of their wilfulnes; then they fall to plaine rayling. Such plentie of ſcoffes and taunts, of curſings and revilings, is an evident ſigne of an evill cauſe, and bewrayeth a cankred ſtomacke. We will not anſwer them in the ſame kind; for our cauſe is better, and our malice and hatred much leſſe. It grieveth not us to bee evill ſpoken of without cauſe. We are ſorie for them: they hurt not us, but blemiſh their owne credit before men, and make their account more heavie before God. And as *Gregorie* well ſaith: *quid aliud detrahentes faciunt, niſi quod in pulverem ſufflant, atque in oculos ſuos terram excitant*: what elſe doe theſe ſlanderers, but as blow the duſt upon their owne faces; ſo our adverſaries by reviling of us, doe get a blot to themſelves. I will ſhut up this place with that good ſaying of *Bernard, Bonum mihi, ſi me dignetur Deus uti pro Clypeo, libens excipio in me detrahentium linguas maledicas, ut non ad ipſum perveniant*: It is good for me, if God vouchſafe to uſe me in ſtead of a buckler, I willingly doe latch in my ſelfe the darts of ſlanderous tongues, that they light not upon him.

Lib. 8. epiſt. 45.

De conſiderat. lib. 2.

Popiſh ſlanders and falſe accuſations. *Part.* 2.

NOw in the next place, having taſted ſufficiently of the firſt diſh of their bitter and ſower taunts and reproches, which we have had but a cold welcome unto; let us take an aſſay of the next: And that I feare me, we ſhall find not much pleaſanter. Yet becauſe we will not be unmanerly gheſts, we wil taſte of every diſh. Our adverſaries therefore are not contented to loade us with bitter and unſavoury words; but they doe alſo charge us with fained and deviſed things, accuſing us falſely, and impoſing upon us ſtrange and unknowne articles: who in their ſo doing doe not hurt us, in laying things to our charge, which are altogether untrue, but the ſhame redoundeth upon themſelves: as *Origen* well noteth upon that ſtory of *Moſes* and *Mariam* his ſiſter, *Num.* 12. who after ſhe had attempted to diſgrace *Moſes*, was ſtriken with the leproſie, but *Moſes* is commended of God: *videte, quid ſibi pœna cumulerint obtrectatores, quid verò illi, cui obtrectaverant, quæſiverint laudis: ſibi turpitudinem, illi ſplendorem, ſibi lepram, illi gloriam*: ſee what puniſhment *Moſes* backbiters brought upon themſelves, and what praiſe they procured unto him: ſhame to themſelves, renowne unto him, ſhe the leproſie, and he thereby had more glory, &c. Their accuſations then & falſe challenges, are either generall againſt our whole Church, or particular, directed and leavelled againſt ſome ſpeciall men, and both kinds concerning either doctrine or manners of our Church: of theſe in order, and firſt of their accuſations in generall, & vaine ſur-

Orig. hom. 7. in Numer. 12.

miſes, of our doctrine: and here I will eſpecially follow our Rhemiſts, as before wee made bold with Maſter *Harding*, who in this caſe are very plentifull.

1 They charge us to ſay; That the Church conſiſteth only of the elect: and that there are no evill men in the Church. *Annot. Mat.* 3. *ſect.* 7. *& Matth.* 22. *ſect.* 2. Whereas we affirme, that the viſible Church upon earth hath both good and bad in it: but the inviſible Church wee hold to conſiſt of the elect only.

2 *Annot. Mat.* 19. *ſect.* 11. That wee ſhould ſay; God can do no more than hee hath done or will doe: which they call blaſphemous infidelitie. Wee ſay no ſuch thing, but only this; that God can do nothing contrary to his owne will, word, and glory, and yet is almightie.

3 *Annot. Mat.* 23. *ſect.* 6. That wee teach; It is enough to have onely faith. Wee teach no ſuch thing: we ſay, that faith only juſtifieth, but faith working by love, as Saint *Paul* ſaith; not void of good works, *Galat.* 5. 6.

4 That we ſay, the Church hath failed many hundred yeeres, till *Luther* and *Calvin*, *Annot. Matth.* 28. *ſect.* 2. Whereas we beleeve, that the Church hath alwayes continued, and ſhall continue till the end of the world.

5 That we hold, that it is ſufficient to bee baptized with the holy Ghoſt, and that water is not neceſſary, *Annot. Mark.* 1. *ſect.* 5. But we grant that baptiſme with water is neceſſary, if it may bee had according to Chriſts inſtitution: Otherwiſe in thoſe that are prevented by death, wee affirme that the lacke of water cannot deprive them of their inheritance.

6 That wee ſay, all things are eaſie in Scripture, *Annot. Luk.* 6. *ſect.* 1. We ſay no ſuch thing: but confeſſe that many things are therein hard to bee underſtood: yet the doctrine of faith to bee in the word plainly declared, ſo that the people may ſafely bee admitted to the reading thereof.

7 That we affirme, the Church may faile in faith. *Annot. Luke* 18. *ſect.* 8. We ſay only, that the Church may erre in ſome points of doctrine, but not finally fall away from the faith, *Fulke. ibid.*

8 That wee pretend, that God draweth us againſt our will, and without any reſpect to our conſent, *Ioh.* 6. 2. God of unwilling maketh us willing, by changing our will to imbrace Chriſt gladly, and otherwiſe we teach not.

9 That we affirme the holy Ghoſt to be none other, but the gift of wiſdome in the Apoſtles, and a few other for government: *Annot. Act.* 8. *Sect.* 7. But none of us ſaith ſo: it is a meere ſlander.

10 That we allow no faſting, but morall temperance, and ſpirituall faſting from ſinne. *Act.* 13. *ſect.* 5. Whereas wee doe acknowledge a Chriſtian uſe of faſting and abſtinence from all meats and drinks, for the taming of the fleſh, and making us more fit to pray: not an abſtinence from fleſh only, as they doe ſuperſtitiouſly imagine.

11 That we ſhould ſay, that the preaching of the law, and judgement to come, maketh men hypocrites. *Act.* 24. *ſect.* 2. Whereas we hold the preaching of the law to be neceſſary to bring men to repentance: But juſtification by keeping the law, which they teach, we utterly condemne.

12 That wee would have all men to bee preſent, and give voice in Councels. *Act.* 19. *ſect.* 5. We ſay not ſo, for that were impoſſible: But wee hold againſt our adverſaries, that as well the learned and diſcreet amongſt the Lay-men, as the Clergie, ought to bee admitted to conſult of religion: And that not onely Biſhops, but other Paſtors alſo and Miniſters ought to have deciding voices in Councels.

13 That wee condemne good workes as ſinfull, phariſaicall, hypocriticall. *Rom.* 2. *ſect.* 3. Whereas we acknowledge them to bee the good gifts of God, the fruits of juſtification, the way wherein all Chriſtians muſt walke to ſalvation, wee onely exclude them from being any cauſe of our juſtification before God.

14 *Annot. Rom. ſect.* 4. That we affirme that God juſtifieth man, that is to ſay, imputeth to him the
„ juſtice of Chriſt, though hee bee not indeed juſt: or of favour reputeth him as juſt, when indeed hee is
„ wicked, impious and unjuſt: And that wee thinke it is more to Gods glorie, and more to the commendation
„ of Chriſts juſtice, merits and mercie, to call and count an evill man ſo continuing for juſt,
„ than of his grace and mercie, to make him of an ill one, juſt in deed, and ſo truely to juſtifie him, &c.
This is a great ſlander: For wee thinke and ſay; that God of a wicked man, by his grace and mercie, doth make him juſt in deed, by the juſtice of Chriſt, neither calling, nor accounting him juſt that continueth wicked, as hee was before, but giving him alſo the ſpirit of ſanctification, whereby after hee is made juſt by grace, he doth the works of juſtice, and keepeth Gods commandements, though not perfectly in this life. *Fulke. ibid.*

15 That we gather of thoſe termes, uſed by the Apoſtle, *Rom.* 4. *covered. v.* 7. *not imputed. v.* 8. That the ſinnes of men bee never truly forgiven, but hidden onely. *Annot. Rom.* 4. *ſect.* 7. Wee ſay, that our ſinnes are truly forgiven us for Chriſts ſake, and our conſcience freely diſcharged of them, Chriſt having ſatisfied the juſtice of God perfectly for them.

16 That wee teach, that the Sacraments of the Church give not grace and juſtice of faith: but that they bee notes, markes, and badges onely of our remiſſion of ſinnes. *Rom.* 4. *ſect.* 8. Wee ſay not, that they are onely markes and badges, but as the Apoſtle ſaith, ſeales of God to aſſure our faith of juſtification by remiſſion of ſinnes: And yet it followeth not, that the ſacraments ſhould give or conferre grace.

17 That to eſtabliſh our fiction of confidence (as they ſcornfully call it) wee make no account of the Articles of the faith; the beleeving whereof onely juſtifieth, they ſay, *Annot. Rom.* 4. *ſect.* 9. Whereas wee affirme, that we are juſtified by none other faith, but that which is declared in thoſe Articles, not by a bare knowledge or beleefe of them, that they are true, which the devill hath and many reprobates: but by ſtedfaſt beleeving of them, with a ſure truſt and confidence in Chriſt, whereby wee are made partakers of his precious merits, and aſſured of the remiſſion of our ſinnes.

18 That we ſhould ſay, Man hath no more free will, than a peece of clay, *Rom.* 9. *ſect.* 7. Whereas wee only ſay, that our free will hath no power or ſtrength at all, to will, or doe the thing that is good, without the grace of God.

19 That we ſay, the faithfull be ſure they ſhall never ſinne: *Rom.* 8. *ſect.* 9. We ſay only, that they are ſure to be preſerved from that ſinne which is irremiſſible, which is the ſinne againſt the holy Ghoſt, and from all ſuch ſinnes, as ſhould hinder their ſalvation.

20 That where the Apoſtle ſaith, *It is better to marry than to burne*; that the Proteſtants thinke, *to burne*, is nothing elſe but to be tempted, becauſe they would eaſily picke quarrels to marrie: 1 *Cor.* 7. *ſect.* 8. We doe not ſo thinke, that to burne, is only to be tempted, but to be ſo continually inflamed with luſt, that the will alſo and deſire doth conſent.

21 That wee will not have men worke well in reſpect of reward at Gods hand: 1 *Corinth.* 9. *ſect.* 7. Wee ſay not ſo; but that men ought not to worke well as hirelings, for hope of reward as merited by their worke; but chiefly and principally, of loving obedience and dutie, as of children to their father.

22 That we ſeeme by abandoning other names of the Communion (ſaving this, calling it a ſupper) to have it at night, and after meat: 1 *Corinth.* 11. *ſect.* 8. We retaine other names of this Sacrament beſide, as the Communion, the Sacrament of the body and blood of Chriſt, the Euchariſt, and ſuch like: and it is but a vaine conceit, that wee incline to have it at night, when they ſee our uſuall and daily practice to the contrary.

23 *They ſay, wee profeſſe, that wee make no conſecration, benediction, or ſanctification of the bread and wine at all in the ſacrament, but let the bread and wine ſtand alooſe: and that wee occupie Chriſts words, by way of report onely and narration, applying them not at all to the elements propoſed to bee occupied:* 1 *Corinth.* 11. *ſect.* 9. All this is utterly falſe, for wee profeſſe, that by praiſe and thankſgiving for the death of Chriſt, and by prayer unto God, that wee may be partakers of the body and blood of Chriſt, we conſecrate, bleſſe and ſanctifie the bread and wine, to bee the holy and bleſſed Sacraments of the body and blood of Chriſt. And we doe alſo apply the words of inſtitution to the Elements (though not after their Magicall fantaſie) praying thus: *That wee receiving theſe creatures of bread and wine, according to Chriſts holy inſtitution*, (which is rehearſed out of the Goſpell) *in remembrance of his paſſion, may be partakers of his moſt bleſſed body and blood.* This is (who ſeeth not) a manifeſt applying of the words to the matter propoſed to be occupied.

24 That wee would make the ſimple beleeve, that no puniſhment of a mans owne perſon, for ſinnes committed, nor penance injoyned by the Church, is neceſſary, but all ſuch things to bee ſuperfluous, becauſe Chriſt hath ſatisfied enough for all: 2 *Corinth.* 2. *ſect.* 2. This is a malicious ſlander. Wee affirme indeed, that no puniſhment laid upon any mans perſon, either by himſelfe, or by the Church, is any ſatisfaction to the juſtice of God for our ſinnes, becauſe Chriſt only was able and hath made ſuch ſatisfaction: yet temporall puniſhment, for chaſtiſement, eccleſiaſticall diſcipline for ſatisfaction of the Church, and amendment of open offenders, are neceſſarie by the ordinance of Gods word, and in our Church are practiſed: *Fulke. ibid.*

25 They ſay, that *Luther*, *Calvin*, and ſuch wicked Libertines, as it pleaſeth them to terme us, doe teach, that Contrition is altogether a meane to make ſinners either hypocrites, or to put them in deſpaire. *Annot.* 2. *Corinth.* 7. *ſect.* 3. We ſpeake onely againſt the popiſh opinion of penance, or ſorrow to bee ſatisfactorie for ſinne, and not againſt ſuch ſorrow which worketh true repentance, and true contrition for all their ſinnes paſt.

26 That we refuſe all mans atteſtation and approbation, and will be tried by Scriptures onely: and that we count it a great abſurditie to have the Scriptures approved by the Churches teſtimonie: *Galath.* 2. *ſect.* 4. But we affirme no ſuch thing, neither doe we refuſe to be tried by men judging according to the Scriptures. The approbation of the Scriptures by the Church we allow: but we count it a great abſurditie, that the authoritie of the Scripture ſhould depend upon the Churches approbation and triall, which is the thing in queſtion betweene us.

27 That we teach, that the charge of the Apoſtles was ſo diſtinct, that none could preach, or exerciſe juriſdiction, but in thoſe ſeverall places, which by Gods appointment, or their lot for more particular regard of peace, and orders ſake, were limited to every one, *Galat.* 2. *ſect.* 6. But we teach contrariwiſe, that every one of the Apoſtles had as large and as generall authoritie, as the other: and that any of the Apoſtles by their commiſſion, might lawfully have preached at Rome, as well as *Peter* or *Paul*. But after this diſtinction was made by God, it was not lawfull for the Apoſtles to leave or forſake their ſpeciall charges, and to intrude themſelves into anothers limits, as S. *Paul* ſaith: wee doe not ſtretch our ſelves beyond our meaſure: 2 *Corinth.* 10. 14.

28 That wee have no other arguments againſt the reall preſence of Chriſt in the Sacrament, but ſuch

as wee borrow of *Ariſtotle* and his like, concerning quantity, accidents, place, poſition, dimenſions, ſight, taſte, and other ſtraites of reaſon, to the which they bring Chriſts myſteries. *Coloſſ.* 2. 1. Wee have other arguments out of holy Scripture, and the ancient writers: Neither have we any arguments out of Philoſophie, but ſuch as are grounded upon the Scriptures, which teach the perfect humanitie of Chriſt, and all eſſentiall properties of a true and naturall bodie.

29 They ſay, wee apply that text of S. *Paul:* He that will not labour, let him not eate: 2. *Theſſ.* 3. 2. againſt the vacant life of the Clergie. *Annot. in hunc locum.* But wee require no ſuch thing, as to labour with the hands, of ſuch of the Clergie, as labour in ſtudie and teaching. Againſt the idle life of Monkes, Nunnes, Friers, and the reſt of that crue, as alſo againſt idle maſſe-prieſts this text is ſtrong.

30 That we hold nothing to be neceſſarie to ſalvation but the Scriptures. 2. *Timoth.* 3. *ſect.* 3. We hold no ſuch thing: for ſo we ſhould exclude Chriſt himſelfe as unneceſſarie to ſalvation. But wee affirme, that the Scripture containeth all things neceſſary to be learned to ſalvation, and this is the true ſtate of the queſtion.

31 That wee plainly deny *Melchiſedech* to have been a Prieſt. *Hebr.* 7. *ſect.* 8. Here without ſhame they ſlander us. This wee never denied, neither by Gods grace will ever: though wee affirme, that his Prieſthood conſiſted not in offering of bread and wine: neither doth the Apoſtle, or any text of Scripture ſo teach.

32 They charge us with this hereſie: That Chriſt was not the firſt man that entred into heaven: *Heb.* 10. *ſect.* 1. They belie us, to ſay wee hold, that Chriſt was not the firſt man that entred into heaven, with his body or whole humanitie, as the text is, *Heb.* 10. 20. And that dedicated and prepared a way for all his members to enter into heaven, both with their bodies, and their ſoules: by vertue of whoſe death, all the faithfull from the beginning were received into heavenly reſt in their ſoules.

33 That we will have no difference betweene the laitie and the Clergie, 1. *Pet.* 5. *ſect.* 2. It is falſe, which here they object againſt us. We only miſlike their popiſh difference, who doe in ſuch ſort ſet apart their Clergie from the reſt of the people, as though they only were the Lords lot and inreritance, the reſt excluded.

34 That wee ſay, the Scriptures bee ſo eaſie, that they may bee not only ſafely read, but alſo expounded boldly of all the people, as well unlearned as learned: and conſequently, every one by himſelfe, and his private ſpirit, without reſpect of the expoſitions of the learned fathers, or expectation of their paſtors judgement, may determine and make choice of ſuch ſenſe as himſelfe liketh. 2. *Pet.* 3. *ſect.* 1. All theſe are great untruthts. Indeed wee doe hold, that the people may ſafely be admitted to the reading of the Scriptures, though wee deny not, but that there are certaine places therein hard to bee underſtood: yet wee give them not libertie to expound Scripture, as themſelves liſteth, not ſtaying for the judgement of their paſtors: For wee plainly proteſt, that whoſoever deſpiſeth the ordinarie miniſtery of the word, which God hath eſtabliſhed in his Church, for the direction of us in the truth, ſhall never attaine unto true knowledge. As for the expoſitions of the fathers, we are ſo farre from rejecting them, where they interpret according to the ſenſe of the Scriptures, that they doe in a manner avow all our interpretations, which you miſlike.

35 That we affirme, that we neither keepe, neither poſſibly can keepe Gods commandements, 1. *Ioh.* 2. *ſect.* 7. We ſay not ſo, but that wee cannot keepe them in ſuch perfection, as the juſtice of God requireth, though by his grace we doubt not, but we are enabled in ſuch meaſure to keepe them, as his mercie in Chriſt accepteth, *Fulke. ibid.*

36 Thus we ſee with how many ſlanders our countrimen of Rhemes doe unkindly charge and load us withall: neither are theſe all: more, who pleaſeth may collect out of that blacke booke of theirs. The want of the reſt, which I have not here ſet downe, I will ſupply out of another countrimans booke of ours, to whom we are much beholding for affoarding of us ſuch plentie of ſo good ſtuffe. Firſt, *P.* 146. He thus friendly ſaith unto us. *If you doe not allow everie man, yea and every woman to bee a Prieſt, why drive yee not ſome of your fellowes to recant, that ſo have preached? Why allow yee the bookes of your new Evangeliſts that ſo have written?* An odious untruth: for touching the miniſterie of the Church, wee have none that either have preached ſo, or written ſo, *Iewel. defenſ. Apolog. pag.* 146.

Harding.

37 That we ſay, all things neceſſary to ſalvation are expreſſed in the Scriptures, *pag.* 240. But ſo we ſay not: we hold that all things neceſſarie are either in the Scriptures expreſſed, or therein contained, by neceſſarie collection and diduction to be drawne from the ſame.

38 That wee, which ſay wee can by no meanes fulfill the law of God, doe make God unjuſt, evill, impotent, and not able to give ſo much grace, as may helpe to fulfill his law, *pag.* 368. Wee make not God unjuſt or impotent, but wee confeſſe our ſelves to be ſinners. Neither is the queſtion here, what God is able to doe, but what he hath promiſed: for howſoever God be able, by his abounding grace, to make us perfect in this life, and altogether void of ſinne, as we ſhall bee in the life to come: yet his power is not contrary to his will revealed in his word, which ſaith, that all men have ſinned. And as many as are of the works of the law, are under the curſe.

Rom. 3. 23.
Galath. 3. 9.

39 That we tell Chriſtian men, they may worke as much as they will, but all in vaine, *pag.* 371. Untruth, for we ſay with S. *Paul*, your works ſhall not be in vaine in the Lord. Although wee doe exclude them from being any cauſe, or meane of our ſalvation, and that by the warrant of the Scriptures, *Rom.* 3. 28. *Epheſ.* 2. 10. and in other places.

40 That we profeſſe, that the faith of the Catholike Church may faile and fall, *pag.* 493. Wee ſpeake not of the univerſall Catholike Church, but of the Church of Rome, or of any other particular Church, which may faile in faith, as we ſee the Churches of Corinth and Galatia are now thoroughly departed from the faith, and are wholly ſubject to the Turke.

41 That we animate temporall Magiſtrates, by the pretenſed example of ***David*** and ***Salomon***, to intermeddle with Biſhops offices, *pag.* 689. Untruth, it is not our doctrine: But they rather embolden the Pope to meddle with Princes offices. And ***Bellarmine*** a great Champion of theirs doth free us from this ſlander, who confeſſeth of us, that we hold *Regimen Eccleſiaſticum ſpirituale eſſe, & diſtinctum à politico:* That the Eccleſiaſticall regiment is ſpirituall, and a thing diſtinct from the politicall, or temporall.

42 That wee teach, that the Lords ſupper is very bakers bread, and wine, with the only figure of Chriſts bodie and blood, *pag.* 320. But we never ſo unreverently called that holy Sacrament. It is your ſelfe (Maſter ***Harding***) that doth ſo vilely diſgrace this holy Myſterie, calling it ***A peece of bread not worth a point: a leane and carrien banquet; a toye.*** We call it the Sacrament of thankſ-giving, the Sacrament of the body and blood of Chriſt, with other names fit for ſo great myſteries. Neither do we make them bare figures and ſignes, but as the Apoſtle ſaith, ſeales of the righteouſnes of faith. Rom.4.11.

Now, having ſeene thus farre, with what falſe opinions they charge our Church generally, in reſpect of our doctrine, let us take ſome triall alſo of their juſt and true dealing with us, in matters belonging to manners. And here I doe not thinke but we ſhall find them halting, as before.

43 Firſt, ***Harding*** chargeth us with continuall advoutrie and inceſt, calling without all honeſtie or ſhame, Miniſters lawfull wedded wives, ***their filthie yoke-fellowes***, *pag.* 439. Yea, hee ſaith, that our Goſpell hath no ſubſtance, beſide carnall libertie and licentious living, *pag.* 289. And that through our evill teaching, the world groweth more to be diſſolute and wicked, *pag.* 382. But if Maſter ***Harding*** had remembred the diſſolutenes, and licentiouſnes of life that is at Rome, he could not without bluſhing have charged us with inceſt, advoutries, and all carnall libertie. Hee had forgotten belike that old Engliſh proverbe, ***He that goeth once to Rome, ſeeth a wicked man: he that goeth twiſe, learneth to know him: he that goeth thriſe, bringeth him home with him: Fox.*** *pag.* 843.

44 The Rhemiſts doe accuſe the Proteſtants (whom they call heretiks) for their lightneſſe in admitting every one without diſcretion to the Clergie, 1 *Timoth.* 3, 6. But, as for that uncharitable name of heretikes, we ſhall ſhew anon, that it is more proper unto them, than unto us. And never any hereſie admitted more unworthie perſons to the Clergie, than Papiſtrie hath done: not only into the inferiour places, but even into their chiefe Biſhops ſee: for as ***Alphonſ.*** teſtifieth, whom we cited before, Many of their Popes did not know ſo much as their Grammar. And from hence iſſued that decree of Pope ***Zacharie*** to helpe the ignorance of their ſottiſh prieſts, that the baptiſme, which was ſolemnized by a Prieſt ſpeaking falſe Latine, ſaying, ***In nomine patria, filia & ſpiritu ſancta***, ſhould be taken for good baptiſme. Decr. p 3. diſ. 4. c. 86.

45 ***Harding*** chargeth the Proteſtants in divers Countries to have attempted to wreſt the ſword out of the Princes hands. ***Were the hundred thouſand Boures in Germanie*** (ſaith he) ***conſumed by the ſword of the Nobilitie there for their obedience?*** *P.* 441. So he ſlandereth ***Luther*** alſo, that he ſtirred up ***Thomas Munzer*** in Thuringia, who was the Rebels preacher, *pag.* 447. Thus the Rhemiſts deale with ***Calvin***, calling him one of the principall Rebels of this time, and moſt falſely give out of the Proteſtants, that their Conſiſtories are ſhops of rebellion.

Thus alſo they report of ***Wickliffe***, that he ſhould teach, that Princes are not to be obeyed being in deadly ſinne, ***Annotat.*** 1 *Pet.* 2. *ſect.* 8.

All theſe are malicious ſlanders deviſed againſt us. Firſt, the Boures of Germanie were moſt of them adverſaries to ***Luther***, and underſtood no part of the Goſpell, but conſpired together, as they ſaid, only againſt the crueltie of their Lords, as they had two and twentie yeares before in the conſpiracie called ***(Liga Sotularia,)*** ***Anno*** 1503. fifteene yeares before Doctor ***Luther*** began to preach, which was ***Anno*** 1518. ***Iewel pag.*** 441. Secondly, ***Luther*** was ſo farre from ſtirring up ***Thomas Munzer***, that he called him the preacher of Satan, ***Sleidan. li.*** 5. Thirdly, neither did ***Wickliffe*** teach any ſuch thing, for he himſelfe was obedient both to ***Edward*** the third, and to ***Richard*** the ſecond; both which Princes, as we know, were guiltie of ſome notorious ſinnes. Fourthly, you rather ſhew your ſelves the rebels of this age, who make no conſcience in moving the ſubjects to riſe up and conſpire againſt their naturall Soveraignes. And England knoweth by experience, that your Seminaries of Rome and Rhemes, are the ſhops of rebellion, which have forged ſo many conſpiracies againſt our Soveraigne, but all hitherto in vaine, the Lord be thanked, and we truſt in God ſhall bee ſo ſtill: yee might therefore have been aſhamed, to have caſt us in the teeth with that, which your owne conſciences may accuſe your ſelves of.

Thus much of the ſlanders in generall, which they belch out againſt our whole Church: now wee will a little touch thoſe popiſh forgeries, which they have in their idle and phantaſticall braine, deviſed againſt ſome particular men amongſt us, ſorted out from among the reſt.

46 And firſt of all, they lay load upon poore ***Wickliffe***, charging him with many things which hee never held: As that he ſhould teach, that a Prince is not to be obeyed being in deadly ſinne, ***Rhemiſt. Rom.*** 13. *ſect.* 4. 1 *Pet.* 2. *ſect.* 8. which we have ſhewed before to be a great untruth.

47 That *Wickliffe* did condemne degrees of ſchooles, and titles of Doctors and Maſters, *Rhemiſt. Matth.* 23. *ſect.* 4. this is a meere ſlander of *Wickliffe* : *Fulk, ibid.*

48 That he ſhould ſay, that God ought to obey the devill, *Bellarmine, Præfat. in controverſ.* and addeth for the proofe hereof, that this his hereſie was condemned in the Councell of Conſtance, *Seſſ.* 8. We take this to be a meere ſlander as the reſt : for there is no ſuch thing found objected againſt *Wickliffe*, neither in thoſe 18. articles exhibited againſt him in the convocation of certaine Biſhops at Lambeth, *Fox pag.* 432. nor yet amongſt thoſe 9. articles, which were condemned as hereticall : nor thoſe 23. which were condemned as erronious, *Fox pag.* 435. Yet concerning this matter, three ſchollers of the ſaid *Wickliffe*, that followed not long after, ſhewed their opinion, namely, *Nicholas Herford, Phillip Repingdon, Iohn Ayſhton.* And thus they ſay, that God ought not to obey the devill in his owne perſon, or eſſence, nor with the obedience of neceſſitie : for ſo to affirme, ſay they, it is hereſie, *Fox pag.* 438. And againe they granted, that they meant an obedience of love, becauſe God loved the devill, and puniſhed him as hee ought, *pag.* 439. The phraſe and manner of ſpeech is ſomewhat ſtrange : but who ſeeth not, that their meaning is ſound and good. Firſt, that God not in his owne perſon, but in his creatures yeeldeth obedience to the devill : that is, ſometime giveth him power over his creatures. Secondly, yet not of neceſſitie, for God can when it pleaſeth him, tie Satan ſhort, and exempt his creatures from his power. Thirdly, that God loveth him as his creature, and ſo hee doth alſo the wicked, ſuffering the Sunne to ſhine upon them, *Matth.* 5. Fourthly, that the Lord in his juſtice is to puniſh the devill, and ſo doth : they are reſerved in everlaſting chaines of darknes, *Iud.* 6.

In this ſort alſo they dealt with *Iohn Huſſe*, deviſing ſtrange Articles againſt him which hee never

49 thought : As that he ſhould ſay, that Saint *Gregorie*, when they alleadged his authoritie againſt him, was but a rimer : wherein *Iohn Huſſe* himſelfe anſwered, that they did him great injurie, for ſo much, as he alwaies eſteemed and reputed Saint *Gregorie* for a moſt holy Doctor of the Church : *Fox pag.* 606.

50 Thus it was falſely objected againſt the ſame *Iohn Huſſe* in the Councell of Conſtance, where hee was moſt unjuſtly condemned : that hee ſaid, there ſhould bee a fourth perſon in divinitie, and that a Doctor heard him to ſpeake the ſame. *Iohn Huſſe* deſired the Doctor might be named, which not obtaining, he thus crieth out : O miſerable and wretched man that I am, which am forced and compelled to beare ſuch blaſphemie and ſlander : *Fox pag.* 622.

This was, as wee ſee, the guiſe of the old Papiſts, thus without all feare, to ſlander the children of God, whoſe of-ſpring, I meane the Papiſts of later time, doe tread in the ſame their fathers ſteps.

51 So was Maſter *Tindall* that faithfull ſervant of God abuſed by them, upon whom they fathered many falſe articles : As that he ſhould ſay, that it is impoſſible for us to conſent to the will of God, *Fox pag.* 1247. *Artic.* 3. Whereas he meant, and ſo ſpake, that by nature it is impoſſible, no otherwiſe than the Apoſtle ſaith ; That the wiſdome of the fleſh is not ſubject to the law of God, neither indeed can be.

52 That hee ſhould ſay, every man is Lord of another mans goods : as though hee ſhould favour the Anabaptiſticall communitie : *pag.* 1248. *Article* 18. *Tindals* words be theſe : *If thy brother or neighbour need, and thou have to help him, and yet ſheweſt no mercie, but withdraweſt thine hands from him, thou robbeſt him of his owne.*

53 That hee ſhould ſay, the worſt Turke hath as much right to my goods, at his need, as mine houſehold or mine owne ſelfe : *pag.* 1248 *Article* 20. *Tindal* ſaith and writeth thus : *If thy neighbours which thou knoweſt bee ſerved, and thou have yet ſuperfluitie, to the very Infidels wee are debters, if they need, as farre forth as we maintaine them not againſt Chriſt.* Loe, here is no mention made of any Turke : and expreſly he ſaith, that our neighbours, and ſo our owne familie is to be preferred : the reſt to have of the remainder and ſuperfluitie. Is not this great hereſie thinke you ?

54 That Chriſt tooke away all lawes, and maketh us free and at libertie, *P.* 1251. *Articl.* 5. *Tyndall* ſaith thus : *He hath not delivered us from the Law, but from the power and violence of the Law : but for all that, hee hath not taken away from the powers and officers their right, ſword, and authority to puniſh the evill.*

55 That he ſhould affirme, that by works wee decay from the faith : *P.* 1252. *Articl.* 16. But *Tyndall* ſaith, *By truſting in works, we decay from the faith.*

56 That keeping of virginitie and chaſtitie of Religion is a diveliſh thing, *pag.* 1253. *Articl.* 20. *Tindall* hath not *the chaſtitie of Religion*, but of the *Religious*, meaning Monks and Friers : upon whom the yoke of ſingle life was impoſed, and violently enforced, which Saint *Paul* himſelfe calleth a doctrine of divels.

57 That hee ſhould ſay, if wee beleeve that God hath promiſed everlaſting life, it is impoſſible wee ſhould periſh, *P.* 1255. *Articl.* 6. But *Tyndall* thus writeth : when with a perfect courage we put all our truſt in God, and in his promiſes, it is impoſſible we ſhould periſh, for he hath promiſed us everlaſting life. He ſpeaketh not of a generall beleefe onely, but of an aſſured truſt and confidence in God.

58 That he ſhould hold, that the Goſpell maketh all true Chriſtian men ſervants to all the world, *P.* 1257. But *Tyndall* thus, *By the rule of charity, and not of office and duty, every Chriſtian man is bound one to help another.* Thus deceitfully they clip and mangle the good mans words, to make him to ſpeake what they liſt themſelves.

59 And as wee ſee their falſhood in collecting theſe articles, the like craft they uſed in a great number more, againſt this good man Maſter *Tyndall*, they falſifie 29. articles out of his booke called the wicked *Mammon*: 25. out of the booke entituled the *Obedience of a Chriſtian man*: 37. out of his booke called the *Revelation of Antichriſt*: 41. out of his booke named the *Summe of the Scripture, conſul. Fox. à P.*1247.*ad P.*1257. The number in all is 132.articles, ſome forged,ſome wreſted, ſome mangled, none ſincerely alleaged, which they object againſt him.

60 Now let us ſee how they deale with *Martin Luther*; ſurely after the ſame faſhion, as they doe with the reſt. Firſt *Harding* chargeth him to have written againſt the power of lawfull Magiſtrates. *Luthers* words (ſaith he) be theſe, *Inter Chriſtianos nullus neque poteſt, neque debet eſſe magiſtratus*: Among Chriſtian men, none can, nor ought to be a Magiſtrate, *Defenſ. Apol. P.* 446. *Luther* ſpeaketh not theſe words of the outward civill government, but only of our inward band, and obedience toward God: And in this reſpect, there is no King, nor Prince indeed, nor may bee any. In this ſenſe, Saint *Paul* ſaith, *There is no Iew, there is no Gentile, there is no Lord, there is no ſervant, there is no man, there is no woman, for all you are one in Chriſt Ieſus, Galath.*3. They might therefore as well have charged S. *Paul* to have written againſt civill governours, as *Luther*. But what his opinion was of the authority of the civill Magiſtrate, may appeare, where he writeth thus unto the rebels in Germanie, being in the field againſt their Lords: *Yee take the ſword and withſtand the Magiſtrate, whom God hath appointed, is not this raſhly to abuſe the name of* God? *Iohn Sleidan, lib.* 5.

61 Our Rhemiſts charge *Luther*, that upon theſe words of our Saviour, Reſiſt not evill, *Matth.*5.39. hee ſhould hold that Chriſtians might not reſiſt the Turke, *Annot. Matth.* 5.*ſect.*9. This is a ſlander of *Luther*, he did write only, that Chriſtians ſhould not hope to have victory againſt the Turks, before the Church were reformed.

61 That *Luther* teacheth, that only infidelitie is ſinne: *Annot. Mat.* 7. *ſect.* 5. *Luther* doth not teach that infidelitie only is ſinne, but that it is the root of all ſinne.

62 That *Luther* and *Calvine* do teach, that God was the author of the traiterous ſinne of *Iudas*: *Act.*2. *ſect.* 9. *They never ſo taught, but ſpeake only as the Scripture doth, That Chriſt was delivered up, according to the determinate Counſell and fore-knowledge of* God.

Act. 2. 23.

63 That *Luther* and *Calvine* attempted to caſt out devils, and ſped much like, as the 7. ſons of *Sceva* did, *Act.*19.*ſect.*9. This is a great ſlander invented of them by a lying ſpirit: yet it is moſt credibly reported of *Luther*, that God by his hand wrought a miraculous worke upon a yong man, that had given himſelfe body and ſoule to the devill, ſee the ſtorie, *Fox. pag.* 864.

64 Againſt *Melancthon* they object, that hee avouched three Sacraments: Baptiſme, the Euchariſt, and Orders. *Harding defenſ. apolog.* 162. *Melancthon* only ſaith thus, *That hee can well call Orders a Sacrament, ſo that it bee knowne from Baptiſme, and the ſupper: which in proper ſpeech, and verily bee called Sacraments, in apolog. confeſ. Auguſt.*

65 So another Sorboniſt diſputing with *Frederike Danvile* Martyr, belied *Melancthon*, that in his booke of common places, he ſhould call auricular confeſſion, *Evangelicum ſecretum*, A ſecret of the Goſpell, *Fox pag.* 921. Whereas *Melancthon* ſaith cleane contrary in that booke, calling it a ſnare of the conſcience, and againſt the Goſpell.

66 But above all other, they have a great ſpite at *Calvin*: *Harding* accuſeth him, that he ſhould teach, that where the death of Chriſt may bee remembred otherwiſe, there all Sacraments bee ſuperfluous: *Defenſ. apolog. pag.* 185. But *Calvine* teacheth cleane contrarie: *Sic eſt exigua noſtra fides*, (ſaith he) *&c. So ſmall is our faith, that unleſſe it be borne up on every ſide, and by all meanes bee held up, it wavereth, and is like to fall.* By which words he ſheweth, that we have great need of ſuch remedies, becauſe of the weaknes of our faith: much leſſe, are they ſuperfluous: thus Maſter *Harding* by his leave is proved a lyer.

67 The Rhemiſtes charge *Calvine* with this hereſie, that God is the author of ſinne, *Mat.* 13. *ſect.* 2. Neither *Calvine*, nor any of us ſay ſo, but we ſay and hold as *Auguſtine* doth, that God hardeneth the wicked, not as an evill author, but as a righteous Judge, not by a bare permiſſion or ſuffering, as the Papiſts teach, but by with-drawing, and with-holding his grace, and delivering them to the deceit of Satan, as a juſt puniſhment of their ſinnes, thus *Auguſtine* at large *Cont. Iulian. lib.* 5. *cap.* 3. Thus alſo Saint *Paul* affirmeth of the Idolatrous Gentiles, *That God gave them over to their hearts luſt, Rom.*1. 24. *Fulk. ibid.*

68 That *Calvine* holdeth the ſecond perſon to be God, not as of God the Father, but as of himſelfe, *Ioh.*1. *ſect.*3. *Calvine* teacheth that Chriſt is God, of God the Father in reſpect of his perſon, as the Son; yet very God of himſelfe, in reſpect of his divine nature and eſſence, and of one and the ſame Godhead with his Father, which is not multiplied by communication of generation, but is one and moſt ſingular in all the three perſons. And this is ſound and Catholike doctrine.

69 That *Calvine* teacheth, that Chriſtian mens children bee ſo holy, that they need no Baptiſme, 1 *Corinth.*7.*ſect.* 11. Rhemiſt. A falſe ſlander, for *Calvine* contrariwiſe doth reaſon againſt the Anabaptiſts out of S. *Pauls* words, that becauſe they are holy, they are to be baptized.

70 That *Calvine* and *Luther*, and their followers, refuſe to put their preaching to the triall of holy Councels, *Rhemiſt.* 2.*Galat. ſect.* 3. It is falſe, they never refuſed, neither do we, to put our doctrine to the conference of lawfull Councels, but have often deſired, that ſuch a generall Councell

by conſent of Chriſtian Princes might bee gathered: we only refuſe to bee tried by popiſh Councels, ſuch as the late Chapter of Trent was, where the Pope is both the partie accuſed, and the Judge.

71 That *Calvine* exhorteth all men to have reſpect to Saint *Pauls* Apoſtleſhip, rather than unto Saint *Peters*: as though the preaching, authoritie and Apoſtleſhip of both, were not alike true, and all of one holy ſpirit, whether they preached to Jewes or Gentils, *Galath.* 2. *ſect.* 6. See what ſophiſticall cavilling here is: *Calvine* maketh no difference of the truth of doctrine, or Apoſtolike authoritie, which was the ſame whether in *Paul* or in *Peter*: but biddeth us to keepe the difference of primacie and diſtinction of provinces made betweene them by the holy Ghoſt, that *Paul* ſhould be the chiefe Apoſtle of the Gentiles, and *Peter* of the Circumciſion, *Calvin. lib.* 4. *inſtit.* 6. 14.

72 *Bellarmine* ſeemeth to charge *Calvine* yet further, that he ſhould affirme, *Chriſtum in cruce deſperaſſe, & eſſe damnatum*: That Chriſt did deſpaire upon the Croſſe, and was damned, *lib.* 4. *de Chriſti anima. cap.* 8. This is a grievous ſlander: *Calvine* only ſaith, that it was neceſſary, that Chriſt ſhould non only ſuffer in body, but even abide the wrath of God in his ſoule for the ſinnes of the world, which inforced him, and not his bodily paine, to crie out upon the croſſe, that he was forſaken of his father. This is neither hereſie nor blaſphemie: but ſound doctrine, and agreeable to Scripture.

Our Rhemiſts alſo in divers places have a fling at that reverend and learned Paſtor Maſter *Beza*, and finding no juſt matter to upbraid him withall, they thus fondly picke quarrels againſt him.

73 *Heare* (ſay they) *what a principall ſect-maſter, with his blaſphemous mouth or penne uttereth, ſaying: In the very beſt times, ſuch was partly the ambition of Biſhops, partly their ignorance and fooliſhnes, that the very blind may eaſily perceive, Sathan verily to have been preſident of their aſſemblies.* And in the margent they note *Bezas* blaſphemie againſt the firſt generall Councels, *Rhemiſt. Act.* 15. *ſect.* 10. In this place *Beza* ſpeaketh not one word againſt the firſt generall Councels, but againſt the aſſemblies of proud and unlearned light headed Biſhops of Greece, which lived in thoſe beſt times, whereof it is manifeſt by the Church ſtories, that many of them were hereticall and blaſphemous. It is a looſe argument: *Beza* ſaith, there were wicked Biſhops in the beſt times: *Ergo*, he blaſphemeth againſt the firſt generall Councels.

74 That *Beza* ſaith *Melchiſedechs* prieſt-hood was wholly ſpirituall, *Annot. Heb.* 8. *ſect.* 3. He ſaith not, that *Melchiſedechs* prieſt-hood was only ſpirituall, as the ſpirituall prieſt-hood of the faithfull is: but that *Melchiſedechs* prieſt-hood was figurative, having a ſpirituall relation to Chriſts eternall prieſthood, *Fulke ibid.*

75 But no marvell if they make not daintie to ſlander the Miniſters of the Goſpell, when they dare open their lying mouthes againſt Chriſtian Princes, and offer violence to the Lords annointed: As *Bellarmine* moſt ſlanderouſly giveth out of our late gracious Soveraigne: *Iam reipſa Calviniſtis in Anglia mulier quadam ſummus pontifex eſt*: And now in truth, a certaine woman in England taketh upon her to be chiefe Biſhop of the Calviniſts, *Bellarm. de notis eccleſiæ. lib.* 4. *cap.* 9. A foule and diſdainefull ſlander: Whereas neither our Queene then, nor king now, do uſurp upon the office of Biſhops and Miniſters: but as all godly Princes have done, as *David*, *Hezekiah*, and others: His Majeſtie thinketh that it belongeth to his princely charge, to have a care of Religion, and to looke to the houſe of God. Beſide theſe ſlanders, which they have raiſed concerning the opinions and doctrine of our Church, they have deviſed and forged lies alſo concerning other matters.

76 *Staphylus* and furious *Surius* ſay, that *Luther* learned his divinitie of the devill. Another maintaineth, that he was borne of the devill. Another that he dyed of drunkennes, *vide Fox. pag.* 1257.

77 *Bellarmine* reporteth out of railing *Cochleus*, that *Luther* died ſuddenly: for ſaith he, having ſupped very daintily, and being made merrie with good cheere, and with his jeaſts made all at the table to burſt forth into laughter, he immediatly ſickned, and dyed the ſame night. *Bellar. lib.* 4. *de notis eccle. cap.* 17. And he maketh himſelfe pretie ſport in telling a lying tale out of the ſame *Cochleus*: how *Luthers* body being clapt in leade, in the midſt of winter, in the froſt and cold, ſudainely began ſo to ſtincke, that the very ſmell pearced the leade, and whereas they were purpoſed to convey his corps to Wittemberge to be buried, they*were conſtrained to leave it by the way. *Lib.* 4. *de notis eccleſ. cap.* 14. They may be aſhamed to forge ſuch ſhamefull lies, for neither was *Luthers* death ſuddaine: who had an old infirmity hanging upon him, being accuſtomed to be much troubled with oppreſſion of humors in the orifice or opening of his ſtomacke. Neither dyed he the ſame night, but the next morning betweene eight and nine of the clocke: Reported by *Melancthon*, who better was acquainted both with *Luthers* life and death, than any Papiſt of them all. *Luther* made a moſt comfortable end, and made a moſt ſweet prayer before his death, which is rare I thinke with the popiſh ſort, *conſul. Fox pag.* 864.

A great untruth, for *Luthers* body lieth buried at Wittemberge in the Chappell of the Caſtle there,

78 The reſt, which they report of his body is as true as that which was fained of Maſter *Bucer*, that he ſhould deny at his death, that Chriſt our Meſſiah was come, *Fox. pag.* 1257. *colum.* 2. whoſe manner of death Doctor *Redman* that preached at his funerall, and many other Engliſhmen knew to bee contrary to their ungodly reports.

79 Of like credit is that foule forgerie of Maſter *Calvins* departure, as *Bellarmine*, though not the deviſer thereof, yet bluſheth not to be the reporter. That *Calvine* calling upon the devill, blaſpheming and ſwearing gave up the ghoſt, and that he accurſed the day and houre, when ever he began to apply himſelfe to ſtudy and writing, *Bellar. lib.* 4. *De notis eccleſ. cap.* 8. Whoſe eares now would not tingle,

to heare theſe malicious and devilliſh reports of ſo godly a man? as though M. *Beza*, who was an eye-
witneſſe both of his life and death, and hath penned the ſtorie thereof, could not better teſtifie for this
matter, than they, which have all by heareſay. Well, M. *Calvine* lived well, and died the Lords ſervant,
whatſoever theſe black-mouthed and hard-hearted Papiſts ſay to the contrary: It were better for
them rather to make *Balaams* wiſh, that they alſo may dye the death of the righteous, than thus to
blaſpheme Gods ſaints. And that all the world may know what a ſingular facultie they have to in- 80
vent, and an impudent face to avouch a lie, their late practices againſt that reverend father and learned
paſtor of Geneva M. *Beza*, doe ſufficiently declare: For in the yeere 1597. *Puteanus* the generall fa-
ther of the Jeſuits in Burgundia, and the reſt of that perverſe ſect, were not aſhamed with their lying
lips to report, with their ſlanderous letters to publiſh, and out of their popiſh pulpits to preach, that
Beza perceiving death to bee at hand, did renounce his former profeſſion of the Goſpell, and was re-
conciled to the Church of Rome, and deſired the Senate of Geneva, if they did hope to bee ſaved, to
doe the like: and that after his death for further direction, they would ſend for the Jeſuits: and that
hereupon the whole citie of Geneva was returned to the obedience of the Pope: and the Lantgrave
of Heſia hearing the report thereof, ſent meſſengers of purpoſe to Geneva, who certified him of the
truth thereof: this loud lie of the Jeſuits is extant in a pamphlet printed at Geneva, with a confutati-
on thereof annexed by M. *Beza*, and the whole Church there. What more impudent or ſhameleſſe lie
could have been deviſed, when as M. *Beza* was then not dead, but living, not converted to them, but
confirmed in the Goſpell: and the Church of Geneva yet continueth, and I hope ſtill ſhall in the obe-
dience of the faith of the Goſpell. But no marvell if they thus deale with M. *Beza*, ſo they ſerved ma-
ſter *Calvine* ſome 48. yeeres ſince, reporting of him, that he was become one of their Catholiks: What
will theſe men now be aſhamed to report?

Beza belied by the Ieſuites to be turned a Papiſt.

81 As though wee were ignorant of their popiſh cuſtome and practice in belying the ſervants of God: When *Horſey* that wicked Chancelor had with his owne hands murthered *Rich. Hun* in the priſon, was it not given out, that he had hanged himſelfe? *Fox pag.* 867.

82 How cruelly was the congregation at Paris perſecuted, and moſt vilely ſlandered of them? *Anno* 1558. the Prieſts and Friers in their railing ſermons perſwaded the people, that the Lutheranes aſſembled together to make a banquet in the night, and there putting out the candles, they went together, Jacke with Jill, as they ſaid, after a filthie and beaſtly manner. Other Sorboniſts accuſed them, that they maintained, there was no God: and denied the divinitie and humanitie of Chriſt, the immortality of the ſoule, the reſurrection of the dead, and briefly all the articles of true religion, *Fox pag.* 927. with ſuch like malicious miſreports and ſlanders, the ancient Church in the primitive time was ſlandered,
who were aceuſed of inceſt, conſpiracie, ſacrificing of infants, putting out of candles, & filthy whore-
dome, with ſuch like, *Fox pag.* 36. Therefore it need not ſeeme ſtrange unto us, that the enemies of
the Church doe in theſe dayes alſo whet and ſharpen their tongues againſt the profeſſors of the truth:
eſpecially, ſeeing that they, which doe even now ſcourge and afflict us with their ſcorpion tongues,
are not aſhamed to ſpeake broadly, yea and untruly of the primitive Church; for theſe are the Rhe- 83
miſts owne words: *In the primitive Church, when Infidels dwelt among the Chriſtians, and oftentimes
came to their publike preachings, it was both unprofitable and ridiculous to heare a number talking, teach-
ing, ſinging Pſalmes, one in this language, another in that, all at once like a black Sauntes: Annot.* 1 *Cor.*
14. *ſect.* 5. Although there were ſome diſorder among the Corinthians, yet is it lewdly done, general-
ly to charge the whole primitive Church: And (thinke yee) theſe men have not a very reverend opini-
on of the labours of the Apoſtles, that compare the publike exerciſes of the Corinthians, who were a
Church planted and founded by S. *Paul*, to a black Sauntes?

Barke on now yee Papiſts, and ſeeing you ſpare neither Apoſtle, Paſtor, nor Miniſter, neither primitive and ancient, nor preſent and now being Church, ſay on ſtill as yee doe, that the Proteſtants tend every day more and more to Atheiſme and Antichriſtianiſme, Rhemiſt. 2 *Theſſal.* 2. *ſect.* 14. *That the Proteſtants have forſaken Chriſt, the Proteſtants are become Iewes, the Proteſtants will be circumciſed according to Moſes law, the Proteſtants require to have the paſchall Lambe, the Proteſtants tell the people there is no hell at all: the Proteſtants at their next proceeding will utterly deny God: Harding, præfat. ad defenſ. apolog. ex Iuello.* Well yee ſlanderous mouthed hypocrites, if *Ieremies* ſaying were not verified upon you, Thou haſt a whores forehead, thou wouldeſt not be aſhamed, 3. 3. yee might well bluſh, and ſhew all your blood in your face, when yon invent ſuch unchriſtian ſlanders againſt us, which the world crieth ſhame upon, and your owne conſciences accuſe yee of: It were now to bee wiſhed that the ancient lawes were revived againſt ſlanderers, and forgers of untrue reports and infamous libels: as either that law of *Valentinian* the Emperor, who decreed *capitali ſententia ſubjugandum*, that he ſhould dye for it, that was found to be the author of any ſlanderous libell: *Cod. lib.* 9. *tit.* 36. *leg.* 1. Or that of the Emperour *Honorius: pæna calumnia ſimilitudo ſupplicii*, that the ſlanderer ſhould endure like puniſhment to him that was ſlandered, if the crime could have been proved againſt him: *Cod. lib.* 9. *tit.* 46. *leg.* 10.

Or if they take themſelves to bee exempted from the Imperiall conſtitutions, I would their owne pontificials were in force againſt them, as that of Pope *Hadriane: Vt qui ſcripturam in alterius famam confinxerit flagelletur:* That he ſhould have whipping cheare, that publiſhed any thing to hurt anothers good name. Or that conſtitution of *Gregorie*, that ſuch an one ſhould bee excommunicate,

Decr. part. 2. conſ. 5. queſt. 1. cap. 1.
Ibid. cap. 2.

and deprived of the Communion: if any of thoſe lawes were executed, to puniſh all ſlanderers with death, or like puniſhment, whipping or excommunication, it would, I thinke, be ſome bridle, to ſtay the raging humour of our adverſaries: But ſince wee are not to looke for any ſuch thing, we have no other ſhield to hold up againſt theſe injuries of theirs, but the Prophet *Davids*, ſaying with his words in the perſon of our Church: *As he loved curſing, ſo let it come unto him: and as hee loved not bleſſing, ſo ſhall it bee farre from him: as he clothed himſelfe with curſing, like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones. Let it be unto him as a garment to cover him, and for a girdle, wherewith he ſhall alway be girded. Let this be the reward of mine adverſaries from God, and of them that ſpeake evill againſt my ſoule:* Pſal. 109. verſ. 17, 18, 19, 20.

Heare yee alſo what *Bernard* ſaith: *Gladius anceps lingua detractoris: Nec verò hujuſmodi linguam ipſo mucrone, quo dominicum latus confoſſum eſt, crudeliorem dicere verearis: hac enim non jam exanime Chriſti corpus fodit, ſed facit exanime fodiendo:* A ſlanderous tongue is a two edged ſword: And ſuch a tongue wee need not doubt to call more cruell, than the ſpeares point that pierced our Lords ſide: for this doth not pierce or wound the dead body of Chriſt, but ſlaieth & woundeth it to death: *ſerm. de triplici cuſtodia.* Thus yee Papiſts, ſhew your ſelves greater enemies to Chriſt, in ſlandring his Church, than if ye had thruſt his body thorow that hanged upon the Croſſe: for then his body was firſt dead before it was pierced: But you doe rent and wound the lively body of Chriſt now which is his Church: I pray God give you grace, as yee belong unto him, to repent you of this wickedneſſe. And thus much alſo concerning the ſlanders and malicious reports given out by Papiſts againſt our Church.

The third part of the manifold untruths, forgeries, and bold denials of Papiſts of manifeſt truths. *Part. 3.*

IT followeth now in the third place, having already ſufficiently diſcourſed of their perſonall ſlanders, which they vomit and ſpue up, either againſt our Church in generall, or againſt ſome particular members thereof, that now we lay open to the world their untruths and lyes, which in heapes are coyned and forged out of their ſhops, that whereas they accuſe us of lying, ſaying moſt ſcornfully, *That lyes are as common with heretiks as lice with beggers*; it may evidently appeare to the world, whether of twaine be the great liers: and firſt of their forgeries. Never any heretiks were more cunning, or had better dexteritie in forging of writings, and foiſting books of their owne deviſing and making, under the name of other authors.

Harding Defenſ. Apolog. 597.

Firſt, the Canons of the Apoſtles, as they call them, which are fathered upon the Apoſtles, are but baſtard writings, falſely going under their name: for in the laſt Canon, the Goſpell written by Saint *Iohn* is numbred among the books of the Teſtament, which is confeſſed by all to have been penned by the Evangeliſt, after the death of all, or moſt of the Apoſtles: How could then theſe Canons (as they affirme,) bee deviſed and publiſhed by the Apoſtles themſelves aſſembled together?

Againe, thoſe Canons of the Apoſtles doe reckon three books of the Macchabees amongſt the Canonicall Scripture: but the Papiſts themſelves receive but two: if then they were perſwaded themſelves, that they were the very Canons of the Apoſtles, how durſt they diſagree from them in opinion?

Thirdly, in the 84. Canon, the two epiſtles and conſtitutions of *Clemens* are reckoned amongſt the canonicall Scriptures, which is a great error, and moſt unworthy the name of the Apoſtles.

Fourthly, in the Canon 45. the baptiſme of heretikes is condemned, and the ſame is affirmed by the gloſſarie upon the decrees, *part. 1. diſtinct. 32. cap. 6.* That the Canons of the Apoſtles doe call the baptiſme of heretiks, *Lavacrum diaboli,* the devils laver: which was *Cyprians* error, afterward condemned of the Church,

Fifthly, the Canons of the Apoſtles make mention of many things, which then were not knowne, but long ſince brought into the Church: as *Can. 29.* that no man ſhould be preferred to a Church by the ſecular powers, when as in the Apoſtles time the ſecular powers were not patrons, but pullers downe of Churches: likewiſe the names of Primate or Metropolitane, mentioned Canon 33. were not knowne in the Apoſtles time, nor the degrees of Lector, Cantor, and the reſt rehearſed, Can. 68. were not then once heard of, as *Vrbanus* confeſſeth, that in the primitive Church there were but two orders, of Prieſts and Deacons, Canon. 68. mention is made of Lent, which was afterward brought in by *Teleſphorus*, Canon 72. ſpeaketh of ſilver and golden veſſels, which were long after ordained by *Vrbanus*: and many ſuch other new inventions are to bee found in the foreſaid Canons, which make them worthily to be ſuſpected.

Decr. Greg. lib. 1. tit. 14. cap. 9.

Sixthly, divers conſtitutions were afterward made in the Church, contrary to theſe Canons: as Can. 65. it is decreed that no man ſhould faſt upon the ſaturday, which was the Jewes ſabbath: the contrary is decreed by *Innocentius*, that this day ſhould be kept faſt, Can. 49. He that doth not dip thrice in Baptiſme, is depoſed, the contrary is concluded, *Concil. Toletan. 4. c. 5.* that they ſhould not dip thrice, becauſe the heretiks did ſo: and in the Trullane Councell, Can. 12. they doe in direct tearmes correct the Canons of the Apoſtles: which is an evident argument, that they did not hold them to bee made by the Apoſtles, for then it had been too great preſumption, to have concluded againſt them.

Seventhly, *Gelaſius* Biſhop of Rome doth count the Canons of the Apoſtles among the Apocryphall and obſcure writings: ***decret.** **part.** 1. **diſt.** 15. **cap.** 3.* and *Iſidore* likewiſe, ***diſtinct.** 16. **cap.** 1.*

Laſtly, they varie about the number of the Canons: *Zepherinus* ſaith, there are 60. Canons: ***decr. par.** 1. **diſt.** 16. **cap.** 2.* ***Leo*** ſaith, there are 50. the ſixth Synode receiveth 85. Canons: ***decr. par.** 1. **diſt.** 16. **cap.** 4.* Wherefore we have great reaſon upon theſe grounds, to ſuſpect the authority of the Canons of the Apoſtles; and to refuſe them as forged writings.

2 The conſtitutions alſo of the Apoſtles, the collection whereof is aſcribed to ***Clemens***, ſeeme to bee but a forged booke, containing many things falſe and frivolous: as ***lib.** 6, **cap.** 14.* he bringeth in *Iames* the brother of ***Iohn***, writing and ſpeaking with the reſt of the Apoſtles, many yeeres after his death: ***lib.** 6. **cap.** 7.* hee calleth *Philip*, ſpoken of *Acts* 8. an Apoſtle: but ***lib.** 8. **cap.** 52.* he maketh him but a Deacon.

3 Of the like credit are the counterfeit writings which paſſe under the name of ***Abdias***, ***Ignatius***, ***Hippolytus***, ***Polycarpus***, as it may appeare by the homely ſtuffe contained in them. ***Abdias*** preſcribeth a moſt ſuperſtitious obſervation of Lent faſt, not only in abſtaining from all fleſh-meats, but alſo from all carnall copulation betweene man and wife.

The ſame ***Abdias*** is alſo contrary to himſelfe, for hee affirmeth that ***Paul*** ſuffered two yeeres after ***Peter***: And ſaith further, that ***Paul***, after ***Peter*** was crucified, remained in his cuſtodie at Rome, mentioned in the *Acts* of the Apoſtles, which was, as ***Hierome*** ſaith, the third or fourth yeere of ***Nero***: ſo that by this account, there muſt be ten yeeres ſpace betweene the ſuffering of ***Paul*** and ***Peter***, for it is confeſſed by all writers, that ***Paul*** ſuffered the fourteenth, that is, the laſt yeere of ***Nero***.

4 ***Ignatius*** ſaith in his epiſtle to the Philippians, that if any man ſhall faſt on Sunday, or Saturday, he is a murtherer of Chriſt: ſo hot this counterfeit father is, about his counterfeit traditions.

5 Of the like authority is ***Policarpus*** epiſtle ***ad Philippen.*** which is gathered out of the Apocryphall conſtitutions of counterfeit ***Clemens***.

6 ***Hippolytus*** booke is too full of fables, than to bee thought to bee that ancient Martyrs worke: for writing of Antichriſt, he ſaith, he ſhall be no man, but a devill in the ſhape of man: that ***Iohn*** the Evangeliſt ſhall come with ***Henoch*** and ***Helias***, before the comming of Antichriſt: that Antichriſt ſhall bring devils with him in the ſhape of Angels, and command them to carry him up to heaven, with other ſuch ſtuffe.

Now commeth in that uncleane dunghill of decretals, which are falſely attributed to thoſe good Biſhops of Rome, that ſuffered in the great perſecutions in the primitive age of the Church, for the teſtimony of Jeſus: as we may ſtrongly conjecture by the matter, and ſubſtance, and other circumſtances of thoſe decretals.

The firſt epiſtle of ***Clement*** ſeemeth to bee forged: firſt, hee declareth the difference of Primates, 7
Archbiſhops, Metropolitanes, and decreeth that no Biſhops ſhould bee ordained in ſmall villages or
townes, leſt they might grow into contempt: which conſtitution ſavoureth rather of ambition, than
is agreeable to the ſimplicitie of thoſe times, neither is it like, that they would then ſtrive for titles in
the Church, when they were not ſure of life: ſecondly, there are divers places cited in this epiſtle, out
of the 5. and 14. chapters of *Eſay*, wherein the author followeth ***Hieromes*** tranſlation, who was long
after ***Clement***. Againſt the ſecond epiſtle we take exception, for that ***Clement*** writing to ***Iames*** the A- 8
poſtle, ſaith thus: ***Qualiter tenere debemus de Sacramentis te ex ordine nos decet inſtruere:*** What wee
muſt hold concerning the Sacraments, it is fit I ſhould inſtruct you in order: and is it not a fit thing,
may any man thinke, that *Iames* the Apoſtle ſhould now be put to ſchoole, and be catechiſed of ***Cle-
ment*** in the Sacraments? Againe, among other precepts, he thus giveth in charge, ***Vt murium ſtercora
inter fragmenta dominicæ portionis non appareant:*** That mice turds ſhould in no wiſe appeare in the
fragment of the Sacrament: and that the altar cloathes ſhould bee waſhed within in the Church, not
without, becauſe of the duſt of the Lords body, that might fall downe: are not theſe now meet pre-
cepts for ſo worthy an Apoſtle to be inſtructed in?

9 To ***Anacletus***, that next ſucceeded to ***Clement***, are aſcribed three epiſtles, containing the like ſtuffe: in the firſt epiſtle, hee decreeth, that if any hard queſtions did ariſe, they ſhould bee referred to the ſeat Apoſtolicall at Rome: but if ***Anacletus*** dyed under ***Domitian***, at what time ***Iohn*** the Apoſtle was alive, to whom rather ſhould the deciding of hard queſtions belong, than to ſo worthy an Apoſtle? Secondly, alleaging out of the 4. ***chap.*** of the 1. ***epiſt.*** of S. ***Peter***, he uſeth the vulgar tranſlation, which was not then extant. Thirdly, in this epiſtle is cited the whole 3. ***chap.*** of the 1. of S. ***Iohn***, ***verbatim*** to very ſmall purpoſe: ſo that the author of this epiſtle ſhould ſeeme to be a man of no great judgement.

10 The ſecond epiſtle of ***Anacletus***, commeth out of the ſame forge: for firſt he affirmeth, that *Iames* ſurnamed *Iuſtus*, was by ***Peter***, *Iames*, and ***Iohn***, ordained Archbiſhop of Jeruſalem: when as the ſame ***Iames***, which is held to have been Biſhop of Jeruſalem, is the very ſame, that is named with ***Peter*** and ***Iohn***, ***Galath.*** 2. Secondly, this author ſaith, that the Apoſtles appointed 72. Diſciples, whereas they were ordained by Chriſt himſelfe. Thirdly, in the end of the epiſtle he calleth the author of the booke called *Eccleſiaſticus*, a Prophet, and yet in the 84. Canon of the Apoſtles, it is rejected out of the number of the Canonicall Scriptures.

The third epiſtle followeth, which giveth alſo juſt cauſe of ſuſpition: firſt, he affirmeth, that *Abilius* ſucceeded *Mark* in Alexandria, whereas *Anianus* firſt ſucceeded, then *Abilius*: hee ſaith alſo, that *Peter* made *Ignatius* Biſhop of Antioch, whereas *Zaccheus* and *Evodius* came betweene *Peter* and *Ignatius*. Secondly, this author deriveth the name of *Peter (Cephas)* of the Greeke word, which ſignifieth an head, whereas he is ſo called of a ſtone. Thirdly, he conſtantly avoucheth, that neither Chriſt, nor his Apoſtles appointed any more than two orders of prieſts and deacons: whereas in the 25. Canon of the Apoſtles, mention is made of lecturers, and ſingers: Wherefore, either thoſe Canons are none of the Apoſtles, or this is none of *Anacletus* epiſtle: for they are contrary one to the other.

12 *Evariſtus* followeth: firſt, hee is ſaid to have decreed, that no prieſt ſhould be ordained without a title: but it is not like that the Church of Rome was then in the dayes of perſecution divided into Cures and pariſhes, whereof they ſhould have their titles. Secondly, he decreeth concerning the manner of conſecrating Churches; when as yet in thoſe firſt perſecutions, there were no Churches nor Oratories permitted unto the Chriſtians. Thirdly, alſo hee willeth that none but altars of ſtone ſhould be conſecrated, whereas it is certaine, that untill *Auguſtines* time, and long after, the altars were made of wood, and not of ſtone: upon theſe and the like reaſons this decretall is doubted of, and not without cauſe of us refuſed.

13 The decretals of *Alexander* ſeeme to be counterfeit: firſt, in citing places out of the old teſtament, the author followeth *Hieromes* tranſlation: ſecondly, they containe no matter of conſolation, or doctrine fit for thoſe times: and therefore *Caranza*, who hath ſummed the decretals, out of the ſecond and third epiſtles hath collected nothing, as not finding any thing therein worthy to bee noted. Thirdly, the epiſtles beare date, when *Trajanus* and *Ælianus* were Conſuls, which was never; for *Trajanus* and *Africanus*, and *Ælianus*, and *Vetus*, were Conſuls together.

14 The decretals aſcribed to *Sixtus*, are of the ſame ſort: firſt, hee thus beginneth: *Sixtus univerſalis Apoſtolicæ eccleſiæ Epiſcopus*: *Sixtus* the univerſall Biſhop of the Apoſtolike Church: but this title of univerſall Biſhop begun after *Gregory* his time: ſecondly, they beare date when *Adrianus* and *Verus* were Conſuls: who, if any credit bee to bee given to *Marianus Scotus*, and *Haloander*, who have exactly collected the yeeres of the Conſuls, were never in that office together: but with *Verus* was joyned in office *Servianus*. Thirdly, in the firſt epiſtle he calleth *Salomon* the author of *Eccleſiaſticus*, whereas the 84. Canon of the Apoſtles rehearſeth but three bookes of *Salomons*, as the truth is, the Proverbs, Eccleſiaſtes, and the Canticles.

15 *Teleſphorus* decrees are alſo doubted of: firſt, he is ſaid to have decreed, that men ſhould faſt ſeven full weeks before Eaſter, but in the 68. Canon of the Apoſtles, the Lenten faſt is limited to 40 dayes: ſecondly, hee ordained that Maſſe or ſervice ſhould not bee ſaid before the third houre of the day, whereas it is certaine, that the Chriſtians in thoſe dayes had their *Antelucanos hymnos*, their ſongs before day: thirdly, they beare date, when *Antoninus* and *Marcus* were Conſuls, who were never together in that office, but *Antoninus Pius* and *Brutius Praſens* were colleagues.

16 *Hyginus* decretals are alſo worthily ſuſpected: Firſt, he is ſaid firſt to have inſtituted the degrees of orders, whereas in the 25. Canon of the Apoſtles, mention is made of ſingers, readers, deacons, &c. Secondly, in his firſt epiſtle hee affirmeth the firſt epiſtle of Saint *Iohn* to have been written to the Parthians, whereas in the authenticall Greeke it is inſcribed, the Catholike or univerſall epiſtle. Thirdly, in his ſecond epiſtle, he thus writeth: *Papa Hyginus, &c.* The Pope *Hyginus* to the Athenians, when as yet the name *Papa* was not appropriate to that ſea: and it is not like, that he being a Grecian himſelfe, and writing to the Greekes, would write in Latine: fourthly, he thus writeth, *Apoſtolicæ ſedis juſſionibus inobedientem ſuſcipere non poſſumus*: We may not receive any that is diſobedient to the Apoſtolike Sea: whereas it is certaine, that neither then, nor at any time after, the Greeke Church was obedient to the Sea of Rome. Fifthly, the epiſtles are dated when *Camerinus* and *Magnus* were Conſuls, which was never.

17 The epiſtles of *Pius* the firſt are not without cauſe called in queſtion: firſt, in the ſecond epiſtle he decreeth, that he which alienated the Church lands, ſhould bee held guiltie of ſacrilege: when as yet in thoſe grievous times of perſecution, the Church was endued with no lands or poſſeſſion: ſecondly, in the firſt epiſtle, he ordaineth, that the people ſhould not accuſe the Biſhop: but Biſhops ſhould bee left to the judgement of God: whereas in thoſe dayes, every common and vile perſon might draw the Chriſtian Biſhops before the heathen Judges. Thirdly, in the ſecond epiſtle, the ſixth chapter of the firſt to the Corinthians, is alleaged thoroughout with ſmall judgement, and to as ſmall purpoſe: and a great part of this epiſtle word for word, is taken out of the ſecond epiſtle of *Anacletus*, ſo that it is evident, that the decretals were patched together by ſome one man. Fourthly, the date of the epiſtles is in the Conſulſhip of *Clarus* and *Severus*, who were never fellow Conſuls together.

18 *Anicetus* epiſtle is ſuſpected of forgerie. Firſt, he affirmeth out of the ſecond of *Anacletus*, that *Peter, Iames*, and *Iohn*, made *Iames*, ſirnamed *Iuſtus*, Biſhop of Jeruſalem, which before I ſhewed to be a great error, unleſſe they will make two of that name Biſhops there. Secondly, he hath divers decrees not fit for that time: as how that a Biſhop ſhould be conſecrate with no fewer than three, that an Archbiſhop ſhould bee ordained by all his ſuffraganes: but it is not like, that in thoſe dayes, when they could not bee ſure of their life, that they had leiſure to take order for the dignities of the Church: as alſo hee decreeth, that Clergie men ſhould bee ſhaven round upon the crowne: but when there was ſuch

ſhaving and cutting off of heads on every ſide, and killing of Chriſtians, who would thinke that they had any liſt to conſider of the ſhaving and cutting their haire. Thirdly, the epiſtle is dated, when *Gallicanni* and *Ruffinus* were Conſuls, which was never, for *Damaſus* in his pontificall joyneth *Gallicanus* and *Vetius*, *Praſeus* and *Ruffinus* together.

19 The decretals of *Victor* are of the ſame ſtampe. Firſt, hee calleth the Church of Rome, univerſall, which title was not knowne untill *Gregorie* his time. Secondly, hee maketh mention of Primats, Metropolitans, and of their dioceſſe: but *Dionyſius*, that followed long after, firſt brought in the diſtinction of pariſhes, and dioceſſe. Thirdly, in this epiſtle, the 50. and 51. chapter of *Eſay* are cited almoſt thoroughout, with no judgement at all: ſo that it ſhould ſeeme by theſe unneceſſarie and unfit allegations uſed in moſt of the decretals, that it was one mans worke to cobble them together.

20 *Zepherinus* in his epiſtle decreeth, that there ſhould be no leſſe than 72. witneſſes againſt a Biſhop; but in the 74. Canon of the Apoſtles, two or three witneſſes are allowed to be ſufficient: ſecondly, he would have the greater cauſes to be reſerved for the Sea of Rome: but it is unlike, that they had then leiſure to ſtrive for preeminence, and primacie of their Seas, when as they were hardly ſuffered to live.

21 *Calixtus* in his ſecond epiſtle confuteth them that denied to receive them that were fallen, which was the error of *Novatus*, which ſprung up long after in the time of *Cornelius*: ſo that this epiſtle came before his time.

22 *Urbanus* followeth, whoſe epiſtle ſeemeth to bee of the ſame credit with the reſt: firſt, hee taketh upon him to correct the decree of the Apoſtles, *Acts* 4. concerning the ſelling of their lands, and bringing the price thereof to the Apoſtles: now ſaith hee, it is found a more profitable way, to give the lands and poſſeſſions themſelves unto the Church, than the price thereof. Secondly, hee decreed, that all the Church veſſels ſhould bee of ſilver, and gave himſelfe 25. peeces of plate to the Church: but it may bee doubted, whether thoſe holy Biſhops and Martyrs, that were pinched with hunger, thirſt, impriſonment, baniſhment, were ſo well ſtored with ſilver, eſpecially, ſeeing till *Zepherinus* time, the next but one before *Vrbane*, all the veſſels were of wood, which *Zepherinus* altered to glaſſe veſſels. Thirdly, he approveth that cuſtome, that the Biſhops ſeat ſhould bee ſet up aloft, and erected as a throne in the Church: whereas in the Councell of Antioch, where *Paulus Samoſatenus* was condemned, it was miſliked, *Quod tribunal ſibi in excelſioribus collocari in Eccleſia juſſit*, Becauſe he commanded his tribunall to bee ſet up aloft in the Church: and is it like in thoſe times, when Chriſtian Biſhops were brought forth to the ſtage and ſcaffold to bee executed, that they ſo much cared to make themſelves ſtages in the Church? Fourthly, the date alſo of this epiſtle bewrayeth it: for it is dated in the Nones of September, when *Antoninus* and *Alexander* were Conſuls, which cannot bee, for *Calixtus* his predeceſſor, dated his ſecond epiſtle in the Ides of October, the ſame men being Conſuls, and his firſt, the eleventh day before the Calends of December in the ſame yeere; and if *Vrbanus* epiſtle were written the September before, then it was written before the epiſtles of *Calixtus*, which is not like, ſeeing *Calixtus* was Biſhop almoſt ſix yeeres before *Vrbane*: neither doe wee find, that *Antoninus* and *Alexander* were more than once Conſuls together.

23 *Pontianus* in his epiſtle writeth thus: Chriſt our Lord, and *Peter*, in whoſe cauſes you beſtow your ſelves, reward you with everlaſting life, &c. Is it like, that worthy Martyr would have uttered ſuch blaſphemie, as to make *Peter* together with Chriſt, patrons of eternall life, and to dye in *Peters* cauſe, as well as Chriſts? this alſo is contrary to the ſtile of his predeceſſors, as *Clemens* in the end of his ſecond epiſtle, ſaith not, God and S. *Peter*, *Sed Deus te incolumem cuſtodiat*, God keepe you in health: and *Anacletus* in the end of his firſt epiſtle: *Soli Deo ſalvatori per Dominum Ieſum gloria*: To God only our Saviour through Ieſus Chriſt, bee all glory. Wherefore it is manifeſt, that the name of *Pontianus* is here much abuſed.

24 *Antherus* in his epiſtle ſpeaketh much of the inthronizing of Biſhops, which every man may ſee to have been unfit matter to handle in that time.

25 Concerning *Fabianus* decretals, we have theſe exceptions. Firſt, his firſt epiſtle was made by ſome barbarous writer: for there ſhall you find, *Diaconibus*, for *Diaconis*, and, *ſe nocentes*, for *ſibi nocentes*, neither good Latine, nor good conſtruction, againſt their owne decrees, for, *Falſa latinitas vitiat reſcriptum Papa*, Falſe latine makes the Popes bull void: as *Lucius* decreed, writing thus: I doe heare that one hath preſented unto you letters of his abſolution, as from the Apoſtolike Sea, *Quibus quoniam manifeſtum continent in conſtructione peccatum, fidem te nolumus adhibere*: To the which, becauſe there is a manifeſt fault in conſtruction, wee would have you give no credit: wherfore according to this rule, becauſe this decretall of *Fabian* faileth in grammaticall conſtruction, wee are doubtfull to receive it. Secondly, in his ſecond epiſtle, hee ſaith, that Chriſt inſtituted Chriſme after his laſt ſupper: which is a meere forgerie, no ſuch thing being found in the Goſpell. Thirdly, in the third epiſtle hee giveth this rule, that if a Biſhop erre in faith, he muſt be corrected, but if he otherwiſe offend, he muſt be borne with: this is contrary to the 42. Canon of the Apoſtles, where it is thus decreed, that if a Prieſt be given unto drunkennes, or dice play, he ſhould be depoſed: and not for hereſie only, as this counterfeit *Fabian* would have it. Fourthly, this decree is fathered upon *Fabian*, that men ſhould communicate thrice in the yeere, but otherwiſe in the ninth Canon of the Apoſtles: they muſt communicate as often as they enter into the Church, and heare the Scriptures: wherefore theſe being

Decr. Greg. lib. 1. tit. 3. cap. 11.

ſo contrary each to other, either they muſt needs bee counterfeit Canons, or this a counterfeit ***Fabian***.

26 We come now to the epiſtles of ***Cornelius***, which untruly beare his name. Firſt, for that the ſtile of this epiſtle is rude and barbarous, unlike to have fallen out of ***Cornelius*** pen, whom ***Hierome*** reporteth to have been an eloquent man. Secondly, this decretall alſo provideth for appeales to bee made to Rome, which is the thing that moſt of theſe forged decrees doe aime at; whereby it may be gathered, that they were long after coyned by ſome ambitious Biſhops of Rome, that ſought the advancement of that Sea, and not by thoſe worthie Martyrs, that had no leiſure, nor deſire in thoſe troubleſome times, to thinke of any ſuch matter. Thirdly, he writeth in his firſt epiſtle, that at the requeſt of ***Lucina*** a noble Matron, he tranſlated the body of ***Peter***, and buried it in the temple of ***Apollo*** in the Vaticane, which is untrue; for ***Damaſus*** in his pontificall reporteth, that ***Peter*** was firſt buried in the temple of ***Apollo***: and in the life of ***Anacletus***, ſucceſſor to ***Clemens***, it is remembred in theſe words, ***Hic memoriam beati Petri conſtruxit & compoſuit***: Hee did build a tombe or monument, or remembrance of bleſſed ***Peter***. Againe, in the lives of ***Evariſtus Sixtus, Teleſphorus, Victor***, and others it is recorded, ***Sepultus eſt juxta corpus beati Petri in Vaticano***: He and he was buried beſide the body of S. ***Peter***, in the Vaticane: if the body of ***Peter*** then were buried before in the Vaticane, it is not true, that ***Cornelius*** removed it thither. Fourthly, in the end of the ſecond epiſtle, hee giveth this caveat, ***Sacramenta fieri prohibeas***: You ſhall forbid any oath to bee taken: in which prohibition he ſeemeth to take away the uſe of an oath, which ***Cornelius*** would never have done. Fiftly, this alſo is no ſmall conjecture, that whereas ***Cyprian*** writing to ***Cornelius***, uſeth another tranſlation beſide the vulgar: ***Cornelius*** followeth ***Hieroms*** tranſlation, which as yet was not heard of: judge now indifferently reader, whether there be not cunning in foyſting theſe writings under theſe ancient Biſhops names.

27 ***Lucius*** epiſtle alſo masketh under a falſe name. Firſt, hee writeth that the Romane Church is mother of all other Churches, which is untrue: for Rome received the light of the Goſpell from the Eaſt Churches; and Jeruſalem, as the Apoſtle ſaith, is mother of us all, *Galath*. 4. 26. according to the prophecie of *Eſay*, The law ſhall come from Sion, and the word of God from Jeruſalem. Secondly, ***Gratiane*** aſcribeth this decree to ***Lucius***, that no Miniſter after his orders, ſhould enter into the chamber of his owne wife; contrary to the doctrine of the Apoſtle, who giveth unto every man without exception, power over the body of his wife, 1 *Cor*. 7. 2. It is not like that thoſe good Biſhops would ever have enacted ſuch things. Thirdly, a great part of this epiſtle, from that place: ***Sed quicquid de comprovincialium coepiſcoporum cauſis, &c.*** unto that ſentence, ***Glorificetur Trinitas in ſecula***, is taken out word for word, out of the firſt decretall of *Calixtus*: but it is not like, that this learned Biſhop, to whom ***Cyprian*** writeth, was driven to uſe ſo beggerly a ſhift, as to borrow from other mens writings. Fourthly, hee citeth the 11. chapter of *Eccleſiaſticus* throughout, without any judgement: which is a thing commonly uſed in all theſe decretals, which argueth that they all came from one barren braine, who wanting matter, was conſtrained thus to patch up his paltrie pelfe.

Decr.p.1.d.81. cap.19.

28 ***Stephanus*** decretals are thus alſo diſproved. Firſt, in his firſt epiſtle hee decreeth, that none which are not, ***corpore integri***, of a perfect body, ſhould be admitted to orders contrary to the *76*. Canon of the Apoſtles: if any man want an eye, or have a broken legge, if he bee worthie, hee may notwithſtanding be made a Biſhop. Secondly, in the end of the ſecond epiſtle, hee hath theſe words: which thing is forbidden both by lawes eccleſiaſticall and ſecular; namely, that no accuſation ſhould bee laid againſt Biſhops, till they were reſtored: but at this time there were no ſecular lawes made in the favour of Chriſtian Biſhops, but all againſt them. Thirdly, hee maketh mention of Primats, Archbiſhops, Metropolitans, which names and titles ſavouring of ambition, rather than of perſecution, may give us to ſuppoſe theſe epiſtles not to have been written by that ***Stephanus***: and the Primats hee would have appointed in thoſe places, ***Ad quorum Primates, & gentiles pro majoribus negotiis appellabant***: Whither the Gentiles were wont to appeale in their greater cauſes: where this cunning author bewrayeth himſelfe, for he ſpeaketh of the policie of the Gentiles, as now abrogated, according to the patterne whereof, hee would have the Eccleſiaſticall government deviſed: but as yet the Ethnik policie remained in force. Fourthly, there is alſo fathered upon this ***Stephanus***, this decree, that none ſhould be choſen Pope, but of the Cardinals: whereas it is certaine, that the name and office of Cardinals was not yet knowne in Rome, nor for ſome hundred yeares after: and contrarie to this decree, ***Dionyſius***, that was the ſecond Biſhop after this ***Stephanus*** of a Monke was made Pope: it is like they would not ſo ſoone have tranſgreſſed this decree, if there had been any ſuch.

29 The decretall epiſtles alſo of ***Sixtus*** the ſecond, are forged. Firſt, concerning appellations to bee made to Rome, he thus writeth: ***Cujus diſpoſitioni majores cauſas Eccleſiaſticas antiqua Apoſtolorum, eorumq́; ſucceſſorum, atq́; canonum reſervavit authoritas***: To whoſe diſpoſition the Apoſtles and their ſucceſſors, and the Canons have reſerved the greater cauſes of the Church: but this is falſe, that the Apoſtles made any ſuch reſervation, for then ***Cyprian*** before this time would not have thus written to ***Cornelius, epiſt. 3. Oportet eos, quibus præſumus non circumcurſare, ſed agere illic cauſam ſuam, & niſi paucis deſperatis & perditis minor eſſe videtur authoritas Epiſcoporum in Africa conſtitutorum, &c.*** It is not fit, that they which are under our government, ſhould run up and downe, but have their cauſe handled there, where they may have both accuſers and witneſſes; unleſſe perhaps unto ſome deſperate fellowes, the Biſhops of Africa ſeeme to bee of leſſe authority: ***Cyprian*** would not have thus written, if there had bin any conſtitution of the Church to the contrary. Secondly, in his 2. epiſtle he chargeth the

rulers of the Gentiles, by the authority of S. *Peter*, to reſtore unto the brethren, what they had violently taken from them. ***Si non vultis vos & Principes veſtri à collegio noſtro ſeparari***: Unleſſe you and your Princes thinke good to be ſeparate or excommunicate from our colledge or company: but is it like that *Sixtus* would have thus ſpent his breath in vaine, to terrifie the heathen with excommunication, and the authority of *Peter*? what cared they for either, or how could *Sixtus* by this meanes deliver his brethren, who himſelfe notwithſtanding theſe menacies and threatnings, loſt his head under the tyrants *Decius* and *Valerian*? Thirdly, both the epiſtles beare date, when *Decius* and *Valerianus* were Conſuls: he might aſwell have dated them *Græcis calendis*, the Calends of the Greeks: for *Decius* and *Valerianus* were never Conſuls together, but *Valerianus* and *Galienus*, as the epiſtle of *Stephen* beareth date.

30 *Dionyſius* followeth, who is ſaid firſt to have diſtinguiſhed pariſhes and dioceſes; if this bee ſo, how commeth it to paſſe, that *Sixtus* his predeceſſor thus decreed, that if any man were injured of the Metropolitane, he ſhould complaine to the Primate of the Dioceſſe? *Epiſt.* 1. and in the 13. Canon of the Apoſtles, there is a decree againſt Prieſts, ***relinquentes propriam parœchiam***, that left their owne pariſh: there were then both pariſhes and Dioceſſe before *Dionyſius* time; if *Dionyſius* decretall bee true, then are the other falſe; if they bee true, then is the other falſe, let them chuſe which part they will.

31 *Felix* the firſt is the next, whoſe epiſtles decretall are worthy no better credit. Firſt, in his ſecond epiſtle he confuteth their errour, which did affirme, that the Son was leſſe than the Father, which was the hereſie of *Arrius*, who ſprang up almoſt fortie yeeres after in *Sylveſters* time; ſo that it ſhould ſeeme this epiſtle was borne before the time: Secondly, in the firſt epiſtle, the *66.* chapter of *Eſay* is cited almoſt thoroughout without any judgement: and in the third epiſtle, a great part is taken out of the decretall of *Lucius*: who ſeeth not that theſe decretals were all one mans worke, hee uſeth every where the like patching and peecing: Thirdly, the date alſo ſheweth forgerie: the firſt epiſtle is dated when *Claudius* & *Aurelianus* were Conſuls, which was never: the ſecond epiſtle beareth date the fifth day before the Ides of Auguſt, when *Claudius* and *Paternus* were conſuls, and yet *Dionyſius* his predeceſſor dated his ſecond epiſtle the fifth day before the Ides of September, under the ſame Conſuls: ſo that by this account, *Dionyſius* writeth his epiſtle after his ſucceſſor, that is, when hee was dead: for I thinke Auguſt muſt goe before September: this geare doth but ſlenderly hang together.

32 *Eutychianus* followeth, againſt whoſe decretals we doe thus object. Firſt, in his firſt epiſtle he thus decreeth: ***Faba tantum & uva, & cætera, quæ Apoſtoli conſtituerunt, ſuper altare offerantur***: That beanes only and grapes, and other things appointed by the Apoſtles, ſhould bee offered upon the altar: whereas in the 3. Canon of the Apoſtles, quite contrary it is decreed, that hee which ſhould offer, ***legumina***, pulſe, as peaſe or beanes upon the Altar, ſhould be depoſed. Secondly, in the ſecond epiſtle are alleaged the whole firſt chapter of the epiſtles to the *Epheſ.* the 17. chapter of Saint *Iohns* Goſpell thorowout, and the fourth chapter of the firſt epiſtle of S. *Iohn*: I thinke it cannot be found, that any of the ancient learned Fathers of the Church, or any other good writer, uſed thus without judgement to heape Scripture together: which is rather to write out Scripture, than to write upon Scripture; but the author cannot diſſemble, every where hee ſheweth himſelfe the ſame. Thirdly, in the ſecond epiſtle, there is this prohibition: ***Prohibemus, ut nulla cauſa à judicibus Eccleſiaſticis audiantur, quæ legibus prohibita eſſe noſcuntur***: Wee forbid that Eccleſiaſticall Judges heare no cauſes which are forbidden by the lawes. But as yet this diſtinction of ſecular and Eccleſiaſticall cauſes was not brought in: when as the Chriſtians for their conſcience and religion, which was an Eccleſiaſticall cauſe, were brought before the temporall Judges, and condemned by their ſecular lawes.

33 *Caius* in his epiſtle decretall, willeth and commandeth all difficult queſtions in all provinces whatſoever, emerging to bee referred to the Sea Apoſtolike. How is it like, that this was decreed by *Caius*, when as above an 100. yeares after, *anno.* 420. in the ſixth Councell of Carthage, where *Auguſtine* was preſent, this privilege was denied to the Sea of Rome, and the contrary concluded, that no appeals ſhould bee made thither from forraigne countries. Againe, the ſame *Caius* decreed in theſe words; ***Nemo Epiſcopum apud ſeculares judices accuſare præſumat***: That no man ſhould preſume to accuſe a Biſhop before ſecular Judges. But in thoſe cruell dayes, nothing was more common, than to ſee Chriſtian Biſhops drawne before ſecular Judges, and put to moſt cruell death: wherefore this decree ſavoureth not of thoſe times.

34 *Marcellus* epiſtle to get more authority with the Reader, is admixed with a great part of S. *Pauls* epiſtle to the Epheſians, word for word. Secondly, how is it like that *Marcellinus*, who dyed under *Diocleſian*, could write of conſubſtantiality of the divine perſons, when that controverſie and tearme was not heard of in the Church, before the Nicen Councell, which was 23. yeare after him. Thirdly, the ſame *Marcellinus* is made thus to write: ***Non licet Imperatori, vel cuipiam pietatem cuſtodienti, &c.*** It is not lawfull for the Emperour, or any man elſe profeſſing piety, to preſume any thing againſt the divine lawes: but at that time there was no Emperour which profeſſed piety or religion.

35 *Marcellus* in his ſecond epiſtle written unto *Maxentius* the tyrant, writeth thus: ***Synodum abſque hujus ſanctæ ſedis authoritate, &c.*** You cannot call a Synod of Biſhops without the authority of this Sea, though you may aſſemble ſome Biſhops together: this was very impertinent matter to write unto that tyrant of; who neither loved the company of Chriſtian Biſhops ſo well, as to aſſemble

them together: and if hee had been diſpoſed ſo to doe, he would have done it beſide *Marcellus* leave; and notwithſtanding this decree, wee find that many yeeres after the Emperours tooke upon them by their owne rightfull authority to call Biſhops together, and to ſummon the Popes themſelves to their Councels: this decree alſo is fathered upon *Marcellus*, that no Biſhop ſhould hee brought before a ſecular Judge: *Et magiſtratus, qui hoc jubere auſus eſt, amiſſione rerum plectetur*: And that magiſtrate which ſhould bee ſo bold as command any ſuch thing, ſhould be puniſhed with the loſſe of all he had: is not this very ridiculous, that the perſecuted Biſhops, and namely this *Marcellus*, who by *Maxentius* was ſtripped of all he had, and conſtrained to be a dung-farmer unto cattell, ſhould preſcribe ſuch lawes to their perſecutors, and lay civill and ſecular mulcts upon them? and if according to their owne law, *Iuriſdictio nullius videretur momenti, ſi coercitionem aliquam non haberet*: That juriſdiction is of no force, which hath no ſtrength to puniſh: then were thoſe decrees in vaine, which they had no power to execute.

Decr. Greg. lib. 1. tit. 29. cap. 28 Innocen. 3.

36 *Euſebius* his epiſtles alſo ſeeme to bee counterfeit. Firſt, in his decretall hee writeth thus: *In ſede Apoſtolica extra maculam ſemper Catholica ſervata eſt religio*: In the Apoſtolike Sea, alwayes the Catholike religion hath been preſerved without any ſpot or blemiſh; and yet his late predeceſſor *Marcellinus*, within his time and remembrance, did fall grievouſly in ſacrificing to Idols, though afterward he repented thereof, and was condemned for the ſame, and expulſed the City by the Councell of 300. Biſhops; how then could *Euſebius* (this fault and error of his predeceſſor being ſo freſh in memory) ſo report of the Apoſtolike Sea, that it was never ſtained with any blemiſh in the faith? hence then it is apparant, that this decretall was none of his doing. Secondly, in the end of the firſt epiſtle, the whole fifth chapter of the firſt of S. *Iohn* is alleaged: in the ſecond epiſtle the 19. and 20. chapters of Eccleſiaſticus thorowout, and in the third epiſtle, the 14. and 15. chapters of the ſame booke are rehearſed to very ſmall purpoſe: whereby wee ſee that this author keepeth his old wont in heaping together of Scripture, and above the reſt, he ſeemeth to make account of the Apocryphall booke Eccleſiaſticus, which is cited in moſt of the decretals. Thirdly, in the third epiſtle this *Euſebius* ſaith, that the Croſſe of Chriſt was found in his time: which ſeemeth not to bee ſo; for the croſſe, if the ſtory may be credited, was found by *Helena* in *Conſtantines* reigne, when as hee had vanquiſhed the idolatrous tyrants, and began to reforme religion, and purge out the relikes of idolatry: but *Euſebius* beginning in the yeere 309. as it is in the pontificall, & ſitting in that Sea ſix yeeres, exceedeth not the reigne of *Maxentius* the tyrant, under whom it is not like that the Croſſe was found. Fourthly, the ſecond epiſtle of *Euſebius* beareth date the ninth before the Calends of October, when *Conſtantine* was Conſull, and the ſecond is dated the eighth before the Calends of September, under his conſulſhip: ſo that by this reckoning, the laſt epiſtle was written firſt: neither was *Conſtantinus* at any time Conſull alone.

37 *Milchiades* decretals alſo are not without great ſuſpition of deceitfull dealing. Firſt, he preferreth the Sacrament of Confirmation before Baptiſme, an humane conſtitution before a Sacrament of Chriſts making, this *Milchiades* would never have done. Secondly, here alſo the counterfeit author forgetteth not his old veine, in bringing forth Scripture in heapes, as the 2. and 3. chapters of the epiſtle to the Coloſſians: by this unskilfull alleaging of Scripture, it is eaſie to diſcerne one and the ſame author in moſt of the decretals. Thirdly, the date alſo bewrayeth the forgery: *Voluſiano, Rufino clariſſimis viris conſulibus*: When *Voluſianus*, and *Rufinus*, thoſe excellent men were Conſuls, but theſe two made but one Conſull: for *Voluſianus Rufinus* was one man, and *Annianus* was his colleague in his Conſulſhip, if wee may credit *Gregorius Haloander*, who hath exactly ſet downe the yeeres of the Conſuls.

And thus far have I laid open the nakedneſſe of theſe baſtard writings, and deviſed decretals, which are falſely fathered upon thoſe ancient Biſhops and worthy Martyrs, as it may appeare to any man not wilfully blinded, that ſhall diligently peruſe and examine them, for either the falſe date, wherein moſt of them are found halting, or the barbarous ſtile, the error or repugnance of doctrine, the unskilfull alleaging of Scripture, the borrowing, or rather robbing of one another, the unfit matter for the time, the generall conſpiracie in advancing the Sea of Rome, the mentioning of matters not incident to thoſe times, but falling out afterward: theſe and other ſuch like evident marks, may eaſily diſcover the craft and deceit of the author of theſe decretals; which are moſt like to have been later fanſies of ſome devoted clawbackes to the Sea of Rome, and for more credit ſake, are thruſt under the names of theſe holy Biſhops and Martyrs: I will now proceed to diſcover ſome other of their forged writings.

38 *Dionyſius* booke *de eccleſ. Hierarchia*, which commonly is thruſt upon *Dionyſius Areopagita*, who was converted by S. *Paul*, is worthily ſuſpected not to bee of that authors doing, for his writings could not have been unknowne to *Euſebius*, *Hierome*, *Gennadius*, who continued the catalogue of the principall writers of the Church for 500. yeeres after Chriſt. And *Dionyſius* Biſhop of Corinth, who lived in the reigne of *Commodus*, about *Anno* 185. writing of *Dionyſius Areopagita*, declareth how he was firſt converted to the faith by S. *Paul*, as it is in the Acts of the Apoſtles, and afterward was made Biſhop of Athens: but of his booke *de Hierarch.* he hath not one word, *Euſeb. lib. 4. cap. 23.* *Gulielmus Grocinus* did read in his open lecture in the Church of S. *Paul*, this booke *de eccleſ. Hierarch.* who at the firſt entrance vehemently inveighed againſt thoſe that held opinion, that *Dionyſius Areopagita* was not author of that booke: but after a few weekes, being better adviſed, hee altered

his minde, and proteſted openly, that in his judgement, *Dionyſius Areopag.* mentioned in the Acts, was not author of that booke, *Ex Eraſm. ad Pariſienſ.*

39. 40. *Hiſtoria paſſionis* of S. *Andrew*, and S. *Martialis epiſt. ad Burdegalenſ.* are but counterfeit fables. *Fulk. Heb.* 10. *ſect.* 9.

41 No better is that pamphlet, which goeth under *Linus* name, intituled *de Petri paſſione*. Which if it were true that is here reported, *Peter* was moſt juſtly condemned, for entiſing and leading away women from their husbands: *Beza annot. Ioh.* 21. *verſ.* 19. againſt the doctrine of Chriſt, and his Apoſtles.

42 The Leiturgie of S. *Iames* is but a late deviſed toy, for *Balſamon* Patriarke of Antioch ſaith, that the Leiturgie of S. *Iames* was not extant in his time, but utterly worne away. *Fulk. annot.* 1 *Corinth.* 11. *ſect.* 10.

No marvell then, if theſe good fellowes make it not dainty to belie the ancient Biſhops and Martyrs, with phantaſticall and forged pamphlets, ſeeing that they preſume without bluſhing, to utter their forgeries, both of the Apoſtles themſelves and under their names: not much unlike to the old heretiks the Manichees, and others, that ſcattered abroad hereticall devices under the Apoſtles names, as the Apocalypſe of S. *Paul*, whereof S. *Auguſtine* maketh mention, *Tract. in Iohan.* 98. Another booke of S. *Thomas* the Apoſtle, *Auguſt. epiſt.* 38. Certaine epiſtles fathered upon the Apoſtles, *Auguſt. in Pſalm.* 47. Yea they contained not themſelves here, but in their fooliſh conceit deviſed fables more ancient than the flood, as the booke of *Henoch*, whereof *Auguſtine* ſpeaketh, *De civit. Dei lib.* 18. *c.* 38. And yet were more impudent: for they alleaged an epiſtle, which they ſay was of Chriſts owne writing: *Auguſt. cont. Fauſt. lib.* 38. *cap.* 4. I would now our adverſaries did not give us occaſion, by theſe imaginary and deceitfull writings of theirs, which they would notwithſtanding to be reputed as ſound and ſubſtantiall, to compare them in this reſpect to thoſe heretiks of elder time.

Concerning thoſe decretall epiſtles before rehearſed, Cardinall *Cuſanus* thinketh, that they which are aſcribed to *Clemens* and *Anacletus* are apocryphall and forged. 3. *Concord. Catholic.* 12. and *Contius* proveth by many reaſons, that all the decretall epiſtles of all the Popes untill *Silveſter* the 1. for the ſpace of 300. yeeres are falſe. *diſtinct.* 16. *c. ſeptuagint.*

Let us now ſee what other phantaſies they have, which doe maske under the name of ancient writers.

43 In the Leiturgie (that beareth the name of *Chryſoſtome*) which the Papiſts call *Chryſoſtomes* Maſſe, as it is ſet forth by *Claudius de Sanctis*, there is a prayer for Pope *Nicholas*, and the Emperor *Alexius*, whereof the one was neere 500. yeeres, the other 700. yeeres after *Chryſoſtome*: Judge therefore (Chriſtian Reader) whether it be likely to be *Chryſoſtomes*.

44 The Leiturgie bearing the name of *Baſil*, ſheweth it ſelfe to be none of his, becauſe it obſerveth not that forme of *doxologie*, that is, praiſe to the Holy Ghoſt, with the prepoſition σὺν, which *Baſil* doth ſo earneſtly maintaine to be derived from the Apoſtles tradition, *de ſpirit. Sanct. cap.* 27. 28.

45 There are foure books interſerted among *Cyrils* commentaries upon *Iohn*, which were compoſed by *Iodocus Clictouaus*, to ſupply ſo many books of *Cyrils* wanting: yet are they commonly alleaged by our adverſaries in *Cyrils* name.

46 *Paulinus* Biſhop of Nola in his epiſtles forged: For epiſtle 11. he writeth thus of the wood of the Croſſe: *That it hath ſuch an incorruptible vertue, that it ſuſtaineth no diminiſhing, but continueth, as though it had never been touched, men daily taking part of it.* Which is ſo groſſe a fable, that the Cenſors appointed according to the Councell of Trent, in their *Ind. expurgat.* commanded it to bee put out.

47 Likewiſe under *Cyprians* name there are divers books extant, which without queſtion were none of his: as the treatiſe of the invention of *Iohn Baptiſts* head, wherein mention is made of *Athanaſius* and *Theophilus*, Biſhops of Alexandria, and of King *Pipinus*, which were all long after *Cyprians* time.

48 The expoſition of the Symbole, wherein *Donatus* is named an arch-hereticke, is not S. *Cyprians*, who lived before *Donatus*.

49 The booke *de duplici Martyrio*, giveth occaſion of ſuſpition, wherein wee find theſe words: *Si quis miles in Cæſaris verba juratus ad Turcam profugeret*: If any ſouldier being ſworne unto *Cæſar*, ſhould flee unto the Turke; but the mame of Turkes was not heard of in *Cyprians* time. The ſermon under *Cyprians* name, *De cœna Domini*, is confeſſed by *Bellarmine* to ſeeme not to bee his. *lib.* 2. *de Euchariſt. c.* 9.

How many books are foiſted into *Auguſtines* works, it were too long to rehearſe: for as hee in number of his works exceeded any one of the ancient doctors of the Church beſide, which are reckoned to 232. books, beſide his Homilies, and Epiſtles, which were more than as many againe: So fooliſh men have preſumed to be moſt bold with his writings, defiling his learned works with ridiculous additions of their owne. All I cannot, neither is it needfull in this place to recite: only for ſome triall of the matter, I will ſet downe theſe few.

50 The queſtions, *Veteris & novi teſtamenti*, are none of *Auguſtines*, for *queſt.* 21. it is affirmed that *Melchiſedech* was the holy Ghoſt, which opinion is hereſie with *Auguſtine*: and in his booke *de hæreſib.*

reſib. he numbreth the Melchiſedechians amongſt other heretiks. Therefore *Auguſtine* is not the author: and this *Bellarmine* confeſſeth, *De Sacrament. lib. 2. cap. 10.* yet is the authority of this booke urged by our Rhemiſts as ſound: *Annot. 1 Corinth. ſect. 5.*

51 Saint *Auguſtine* not the author of the *ſer. de ſanctis*, for the author of theſe Homilies alleageth the teſtimonies of *Iſidorus*, who lived about 200. yeeres after *Auguſtine.*

52 *Auguſt. ſer. 91.* and 251. none of *Auguſtines:* the author ſaith that the mighty men, when they come to Church, compell the prieſt to make ſhort his Maſſe: this manner agreed not with *Auguſtines* age.

53 The booke *de viſitatione infirmorum*, none of his: *Eraſmus* ſaith it is the ſpeech of a brabler, neither learned nor eloquent, and moſt impudently intituled to S. *Auguſtine.*

54 The 215. *ſerm. de tempore*, the treatiſe *de rectitud. Cathol. converſat.* none of *Auguſtines. Fulk. annot. Galath. 4. ſect. 2.*

55 The booke *de dogmatib. eccleſiaſtic.* none of *Auguſtines*, for the author of that booke excludeth thoſe from orders that had either more wives than one, or one concubine. By this rule *Auguſtine* could never have been a Biſhop, for he had two concubines. And many other beſide theſe are found to be counterfeit books, as hee that will take the paines to peruſe *Eraſmus* cenſures upon *Auguſtines* works, ſhall eaſily find.

56 There are certaine Homilies upon the Goſpels of the whole yeere, which goe under the name of *Euſebius Emiſſenus*, which *Sixtus Senenſis* thinketh to be counterfeit. *Bibliothec. lib. 4. tit. Euſebius.*

Euſebius.

57 Many books doe paſſe under *Ambroſe* name, that are ſuppoſed not to bee his; as *Poſſevinus* the Jeſuite reckoneth up tenne ſeverall books; as *of the conflict of vertues and vices: a booke to Simplicianus, the expoſition of the faith*, with other: *Salmeron* the Jeſuite rejecteth all his Commentaries upon S. *Pauls* epiſtles.

Append. Sacr. tit. *Ambroſius.* Tom. 3. diſp 19.

58 *Athanaſius* epiſtles are held to be forged by *Sixtus Senenſis:* yet are they urged by *Bellarmine, lib. 1. de purgat. c. 6.* The ſame *Senenſis*, and *Poſſevinus* have diſcovered divers hundred forged books of this kind.

Biblioth. lib. 4 tit. Athanaſ.

59 The laſt forgery, which I will charge our adverſaries withall in this place, ſhall be concerning the donation of *Conſtantine*, upon the which the Biſhop of Rome doth ground his ſupreme dominion and right over all the politicall government of the Weſt parts. The which ſaid donation is but a forged and deviſed deed, or inſtrument of their owne.

Biblioth. lib. 4. tit. Poſſevin. apparat. tot.

For the donation ſaith, that *Conſtantine* was baptized at Rome of *Sylveſter*, and the fourth day after his baptiſme, this patrimony was given before his battell againſt *Maximinus* and *Licinius.* Here are many untruths couched together. Firſt, becauſe the truth of the ſtory of *Conſtantines* baptiſme is otherwiſe reported by *Euſebius, Hierome, Ruffin, Socrates, Theodoret, Sozomen*, that *Conſtantine* was baptized at Nicomedia, not at Rome, and by *Euſebius* Biſhop of Nicomedia, not by *Sylveſter*, and not before that battell, but in the 31. yeere of his reigne, a little before his death. For thus *Theodoret* writeth: *Conſtantinus Nicomedia baptizatus eſt pauſo ante mortem, diſtulerat enim uſque ad illud tempus, in Iordane fluvio hoc promereri deſiderans: Conſtantine* was baptized at Nicomedia, a little before his death, for hee had deferred his baptiſme till that time, deſiring to have received it in the flood Jordane. *Theodor. lib. 1. cap. 32.* 2. Whereas the ſaid donation giveth juriſdiction to the Biſhop of Rome, over the foure Patriarchall Seas, whereof Conſtantinople is named to bee one: it is apparant, that before the battell with *Maximinus*, when as this donation ſhould bee made, Conſtantinople was not yet ſo called: for *Sozomen* writeth, *Cùm omnia proſperè ei cederent, propriam voluit habere civitatem:* When all things fared proſperouſly with him, he bethought himſelfe to have a city of his owne: and *Alexander*, who in the Nicene Councell diſputed againſt *Arrius*, is called *Bizantii Pontifex*, the Biſhop of Bizantium, which afterward was called Conſtantinople: it is certaine therefore, that at what time *Conſtantinus* encountred with *Maximinus*, the city was not yet called after his name. 3. In this donation, the princedome and preeminence is given unto Rome, over the foure patriarchall Seas, contrary to the ſixth Canon of the Nicene Councell, wherein, *parilis mos*, the like cuſtome is given to Rome, as to the reſt, and no more. 4. *Conſtantine* giveth *Sylveſter* authority over all Judea, Thracia, Grecia, &c. and yet for all this grant, Grecia was never ſubject or obedient unto Rome. 5. *Sylveſter* in this grant is called *univerſalis Papa*, which huge title was not hatched in Rome, and was long after by *Gregory* refuſed. 6. This donation ſaith, that *Conſtantine* tooke the crowne of gold and precious ſtone from his owne head, and offered it to *Sylveſter*, who refuſed it, and in ſtead thereof the Emperour with his owne hands ſet upon his head a white Phrygian bonnet, &c. What reaſon then have the Popes ſucceſſors to *Sylveſter*, to weare a triple, & more than an Emperiall crown, ſince their predeceſſor would not receive it? 7. It is ſaid, that *Conſtantinus* led *Sylveſters* horſe by the bridle, and held his ſtirrup: but the Biſhops of Rome were not yet growne to that inſolency: indeed *Conſtantine* did reverence the Chriſtian Biſhops, embracing them, and kiſſing their martyred parts: but this ſervile homage it is not like that either *Conſtantine* would have offered, or *Sylveſter* ſuffered. 8. Further, in the donation it followeth thus, *Ecce tam palatium noſtrum, quàm Romanam urbem, & omnes occidentalium regionum provincias Sylveſtro contradimus, & relinquimus:* I give and leave unto *Sylveſter*, my palace, the City of Rome, and all the Occidentall provinces: how can this bee true, when afterward in the diſtribution of his Empire amongſt his ſonnes, he gave unto *Con-*

Conſtantines donation forged.

ſtantinus

Decr. part. 2. cauſ. 12. qu. 1. cap. 15.

ſtantinus his ſonne, the government of the Weſt parts. 9. *Melchiades* alſo maketh mention of this donation, and of the Nicen Synod, and yet he being *Sylveſters* predeceſſor, was dead before: we may ſee then of what credit this donation is. 10. Laſt of all, the donation beareth date, *Domino noſtro Flavio Conſtantino Auguſto quater, & Gallicano, &c.* Our Lord *Flavius Conſtantinus* being the fourth time Conſull, and *Gallicanus*: where firſt they acknowledge *Conſtantinus* their Lord; then as yet for all this donation, *Sylveſter* was not Lord of Rome, neither were *Conſtantinus* and *Gallicanus* at any time Conſuls together, but with *Gallicanus* was joyned in office *Septimius Baſſus*, and when *Conſtantine* was the fourth time Conſull, *Licinius* was his Colleague, being then alſo Conſull the fourth time. Cardinall *Cuſanus* ſaith: *Sunt meo judicio illa ſcripta de Conſtantini donatione falſa*: In my judgement thoſe writings of *Conſtantines* donation are Apocryphall. *lib. 3. Concord. Cath. c. 2.* Thus the donation of *Conſtantine* is found very weake: and if the Pope had no ſurer hold of his triple crowne, than by *Conſtantines* gift, and if preſcription did not helpe him more than right, and uſurpation more than *Conſtantines* donation, his crowne might ſoone be ſet beſide his head, and himſelfe beſide his cuſhion. But when he commeth, whoſe Scepter is the Scepter of righteouſneſſe, and who ſitteth in the throne that judgeth right, then will it be knowne who hath all this while uſurped the Imperiall crowne and office.

Now all this notwithſtanding, which we have not barely and nakedly affirmed, but I truſt, ſufficiently proved, and to the indifferent Reader by more than probable arguments demonſtrated, that our adverſaries have uſed much deceit, in conveying falſe and forged writings, under ancient authors names, yet they will needs beare the world in hand, that there is no ſuch matter, but that they are thoſe authors proper and peculiar works. Whereupon they are bold in every controverſie, as they have occaſion, to preſſe us with their light and vaine authorities.

As the conſtitution of *Clemens*, alleaged by the Rhemiſts, *annot. Luk. 4. ſect. 1. Ignatius, Matth. 4. ſect. 2.* and 1 *Pet. 2. ſect. 6. Hippolytus Matth. 24. ſect. 5. Policarpus. Act. 6. ſect. 1. Decret. Alexandri. 1 Timoth. 4. ſect. 13. Milchiad. Fabian. Act. 8. ſect. 6. Dionyſi. Areop. ibid. S. Andrew, S. Martial. Heb. 10. ſect. 11. Leiturg. Iacob. Baſil. Chryſoſt. 1 Corinth. 11. ſect. 10. Iodoc. Clictov.* for *Cyril. Ioh. 11. ſect. 1. Paulinus. Iohn 19. ſect. 2.*

Thus we ſee both the great boldnes of our adverſaries, in urging ſuch authorities which they know to be counterfeit, as alſo the apparant weaknes of their cauſe, that are conſtrained to uſe ſuch beggerly ſhifts. But let them uſe and urge theſe ſtragling runnagate and fatherleſſe books never ſo much, wee will ſtild hold us to this point, wherein they ſhall never bee able to diſprove us, that they doe deceive themſelves, and abuſe the world, in making men to beleeve that they are the fathers owne writings. Wee ſay therefore of theſe, and of all ſuch other books, as *Auguſtine* did of that which went in *Henochs* name: *Libri iſti ob nimiam antiquitatem, rejiciuntur*: Theſe books are too old to bee true: *de civit. Dei, lib. 18. cap. 38.* And concerning ſome of them, as thoſe which are fathered upon the Apoſtles, and them that followed in the next age, as *Auguſtine* ſaith of the epiſtle which the Manichees aſcribed to Chriſt: *Si aliqua hujuſmodi epiſtola fuit, ab eis proferri potuit, qui illi adhærebant*: So if they wrote any ſuch books, it is like they would have brought them to light, that were the Apoſtles ſchollers, *contr. Fauſt. lib. 22. cap. 79.* And of them all, and the reſt of that ſort, wee pronounce this ſentence with the ſame Father: *Quæ proferuntur ab errantibus ſub nomine ipſorum, quia non ſunt ipſorum, improbantur, nec acceptantur ab eccleſia*: Thoſe books which are brought forth under the name (of the Apoſtles, and other ancient writers) becauſe they are not theirs, are rejected and not received or acknowledged of the Church, in *Pſalm. 130.*

And as the Papiſts have dealt with mens ſayings and writings, offering forged & counterfeit ſtuffe, as if it were right and true: ſo have they uſed the like poeticall practice in faigning and deviſing of forged works and miracles: for the proofe whereof I referre the Reader to the former Treatiſe, p. 88. 89. there I have given inſtance of divers fabulous fictions; ſo that I may ſay of theſe deviſers as *Tertullian* of the Heathen Poets: *Poetis nec vigilantibus credam*: I will not beleeve the Poets (not only not in their dreames) but not when they are awake; *lib. de anima.*

Thus having in part declared (ſo much as I thought neceſſary for the matter in hand) how deceitfully our adverſaries have dealt with the world, giving them *Quid pro quo*, as we ſay, one thing for another in falſly entituling their frivolous pamphlets with grave and good authors names: I will ſpend a little time, before I leave this place, to ſhew how they have not only thruſt upon thoſe ancient doctors and fathers falſe writings, but have alſo falſified their good works, by putting in, and putting out, by clipping, changing, and altering lines, words, ſentences: And no marvell then, if by ſuch cunning (rather couſening ſleights) they make thoſe good authors to ſpeake what they liſt themſelves.

Anno 420. There was a Councell held in Africa, by 217. Biſhops, called the ſixth Councell of Carthage, whereat *Auguſtine* was preſent: unto this Councell ſent *Zoſimus* then Biſhop of Rome certaine meſſengers with foure requeſts or demands, whereof this was one: that it might bee lawfull for Biſhops or prieſts to appeale from the ſentence of their Metropolitanes, and alſo of the Councell, to the Sea of Rome, alleaging for himſelfe certaine words, as hee pretended, taken out of the Nicene Councell. Hereupon the Councell ſent their Legats to *Cyrillus* Patriark of *Alexandria*, for the ancient copies in Greeke of the Nicene Councell: wherein they found no ſuch Canon as was pretended:

ded: but the contrary, how the decrees of the Nicene Councell had committed all and ſingular perſons Eccleſiaſticall unto the charge of their Metropolitanes. Thus then, to begin this game withall, the Biſhops of Rome themſelves are proved to be forgers and falſifiers of ancient writings. *Plura apud Fox. pag.* 10.

61 *Caniſius* reporting *Auguſtines* words, for the continuall ſucceſſion of the Biſhops of Rome from *Peter*, alleageth only the former part of the ſentence: *Cathedra quid tibi fecit Eccleſia Romana in qua Petrus ſedit, & in qua hodie Anaſtaſius ſedet?* What hath the Sea of the Church of Rome offended thee, wherein *Peter* ſometime ſate, and *Anaſtaſius* now ſitteth? but he craftily leaveth out that which followeth: *Vel Eccleſia Hieroſolymitana, in qua Iacobus ſedit, & in qua hodie Ioannes ſedet?* Or what hath the Sea of Jeruſalem offended thee, wherein *Iames* ſometimes ſate, and *Iohn* now ſitteth? theſe words he cunningly ſuppreſſeth, becauſe they made little for him. *Caniſ. oper. catechiſtic. cap. de pracept. eccleſ. artic.* 9.

62 *Chriſtoferſon* tranſlating *Euſebius* ſtory into Latine, where *Novatus* is brought in, thus adjuring the people that came to the oblations, holding both their hands in his: *Sweare to me by the body and blood of the Lord Ieſus, that thou wilt not leave mee and goe to Cornelius, and hee refuſed to diſtribute unto them*, till that, they ſwearing unto him, in ſtead of Amen, to be ſaid at the receiving of bread, ſhould anſwer, *I will not returne to Cornelius. Chriſtoferſon*, I ſay, comming to theſe words, craftily leaveth out the name of bread, becauſe the author ſo calleth it in plaine tearmes after conſecration. *Chriſtofer, lib.* 6. *cap.* 43.

63 The Rhemiſt. 1 *Cor.* 10. *ſect.* 8. ſpeaking of their popiſh ſacrifice of the Maſſe, alleage the authority of *Cyril. Alexand. in concil. Epheſin. Anathem.* 11. where he ſhould call it, *The quickning holy ſacrifice, the unbloody hoaſt and victime.* But this is a falſe forgerie, for there is no ſuch word found there. Likewiſe in the ſame place they quote *Tertullian de coron. militis. Chryſoſt. homil.* 41. *in* 1 *Corinth. Cyprian. epiſt.* 66. *Auguſt. Enchirid.* 109. That the Maſſe is a propitiatorie ſacrifice for the living and dead, which is found to be a great untruth: for thoſe authors in ſome of theſe places ſpeake of prayer for the dead, but of any ſuch propitiatorie ſacrifice not one word. *Fulk. ibid.*

64 *Gregor. Nyſſen. oration. cap.* 37. is made to ſpeake much of the tranſmutation of the bread in the Sacrament, and it is often repeated: but there is no ſuch thing found in many ancient copies. And *Nicephorus* writeth, that many things were foyſted into him by hereticks. *Niceph. lib.* 11. *cap.* 19.

65 The words of *Cyprian. de unitat. eccleſ.* are falſified by *Pammelius*, for whereas *Cyprian* writeth thus: *Verily the reſt of the Apoſtles were the ſame thing that Peter was, endued with equall fellowſhip, both of honour and power, but the beginning proceedeth from one, that the Church may bee declared to bee one:* The Rhemiſts according to that corrupt edition, reade thus: *But the beginning proceedeth from one, the primacy is given to Peter, that the Church of Chriſt may be ſhewed to be one, and one chaire. Fulk. Iohn* 21. *ſect.* 4.

66 In like ſort have the Papiſts corrected, as they ſay, but indeed corrupted other writings of the ancient Fathers, and eſpecially *Bertram* amongſt the reſt, who is a great enemie to their popiſh opinion of tranſubſtantiation. They meane to deale with him, as with other ancient writers, *In whom, ſay they, we beare very many errors, and extenuate them, excuſe them, and very oftentimes by deviſing ſome prety ſhift, wee doe deny them, and doe faine ſome commodious ſenſe unto them, when they are oppoſed againſt us.* This is the judgement of the Univerſity of Doway, in their owne words approved by the Cenſors according to the Councell of Trent.

Index expurgat. p. 11.

And thus they meant to have filed, nay rather defiled all the ancient writings, where they ſeemed to contradict them, as it appeareth in their *Index expurgatorius*, lately printed to their perpetuall ſhame, which they purpoſed to keepe in ſecret: Hee that will reſort to that booke, ſhall not want proofe of their popiſh falſifying of writers.

67 To theſe I will adde the like practices of ſome later popiſh writer: *Vega* fighting for tranſubſtantiation, citeth a place out of *Auguſtine, lib.* 3. *de trinit. c.* 1. *theſ.* 176. *fol.* 49. which is not there to be found: for thus he imagineth *Auguſtine* to write: *Non nivis natura (erat enim Manna ſimile rori, aut nivibus, ſoleq́ ſolvebatur) ſed per verbum & virtutem Dei facto pane & carnibus ſub accidentibus nivis alebantur:* They were not nouriſhed with the nature of ſnow (for Manna was like the dew or ſnow) but by the word and power of God bread and fleſh was made under the accidents of ſnow, wherewith they were fed.

68 The ſame *Vega aſſert.* 192. dealeth in like manner with *Tertullian*, aſcribing to him this ſentence: *Panis figura ſeu ſpecies à corpore phantaſtico ſuſtineri non poſſunt: eſt igitur verum Chriſti corpus à quo in euchariſtia ſuſtententur panis ſpecies, non fantaſticum:* The figure or ſhape of bread cannot be upheld of a phantaſticall body: therefore it is the very body of Chriſt, by the which in the Euchariſt the ſhewes of bread are ſuſtained, and not a phantaſticall body: but no ſuch words are to be found in *Tertullian.*

69 So the ſame *Vega, Theſ.* 135. ſaith, that *Tertullian* in his booke *de oratione*, calleth the bread in the Sacrament Chriſt: which is untrue, he hath there no ſuch ſaying.

70 Likewiſe the ſame *Vega*, in his 122. theſis of the Maſſe, alleageth out of the 34. queſtion of *Athanaſius ad Antiochum*, which cannot there be found, as if *Athanaſius* ſhould write thus: *Intelligimus peccatorum animas participare beneficia ab incruenta immolatione pro ipſis facta:* Wee underſtand that

the ſoules of ſinners doe participate the benefits wrought for them by the unbloody ſacrifice: but *Athanaſius* in that place writeth farre otherwiſe, and nothing like to this in words or ſenſe: This then appeareth to bee continually their popiſh guiſe, to correct or corrupt rather the ſayings of the fathers at their pleaſure. The ſame hath bin the guiſe of former heretiks, the Pelagians corrupted the commentaries of *Ambroſe*: the Arrians the works of *Origen*: the Novatians the booke of *Tertullian de Trinit.* as witneſſe the Popiſh writers: *Salmeron. Senenſ. Bellarm.* And thus they themſelves have dealt with the fathers.

And it were to bee wiſhed, that they would have ſtayed here, (though this bee ſhamefull enough,) only to have defaced the writings of men: but when they take upon them to correct and amend the ſacred Scriptures, which are the Lords owne writings, who will not crie out againſt ſo great impietie?

71 As *Dan.* 11. 37. Where the text according to the Hebrew is, *He ſhall not regard the Gods of his fathers, nor the deſires of women: Bellarmine* readeth cleane contrary, taking upon him to correct the text, *Erit in concupiſcentiis mulierum,* He ſhall be given to the pleaſures of women.

Scriptures changed and altered by Papiſts.

72 Whereas Saint *Paul* ſaith, *Titus* 3. 10. *Reject him that is an heretike after once or twice admonition: Bellarmine* denieth the text, and ſaith it ſhould rather bee thus read, after once admonition, *De laicis cap.* 22.

73 Likewiſe where the true reading is agreeable to the originall, *Gal.* 2 9. *Iames, Cephas,* and *Iohn: Bellarmine,* not well content that *Iames* ſhould be named before *Peter,* ſaith the more ancient reading is thus, *Peter, Iames* and *Iohn. De Roman. pontif. lib.* 1. *cap.* 18.

74 *Iudith cap.* 5. *v.* 18. The text ſaith, *That the Temple of the Iewes had been caſt downe to the ground: Bellarmine,* to make his opinion ſtand, that the ſtory of *Iudith* fell out before the captivity, ſaith flatly that theſe words are *ſuppoſitia,* foiſted into the text. And this booke of *Iudith,* though it bee not with us, yet is ſcripture with them. *Bellar. lib.* 1. *de verb. Dei,* 12.

75 *Levit.* 18. 16. Whereas the text is plaine, Thou ſhalt not diſcover the ſhame of thy brothers wife: there ſteppeth mee forth a bold and ſhamefull papiſt, and ſaith plainly: *Illud praeceptum vitio ſcriptorum ſuper additum:* That this precept was put into the text through the default or overſight of the writer. *Iohan. Major. in* 4. *ſentent. diſtinct.* 40. *qu.* 3.

And as they are not aſhamed thus boldly and wickedly to defaulke and clip from the Scriptures, ſo another while, they will be ſo ſaucie as to adde thereunto, and put to of their owne.

76 Thus Pope *Sixtus* the 4. added this clauſe to the ſalutation of *Marie,* which is commonly called the *Ave Maria: Haile Marie full of grace, the Lord is with thee, bleſſed art thou amongſt women,* then followeth that blaſphemous addition, *Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea:* And bleſſed is *Anna* thy mother, of whom thy virgins fleſh hath proceeded without blot of originall ſinne, *Fox* 800. *col.* 2.

77 So in the idolatrous Canon of the Maſſe, they have thruſt in *(Enim)* into the words of inſtitution, *Hoc enim eſt Corpus meum,* For this is my body: that they might have five conſecratory words, as they call them, whereas the Goſpell affordeth them but foure.

78 Likewiſe in the ſame Canon, the Goſpell ſaith, who the ſame night that he was betrayed: but they contrary to the truth of the Scripture, ſay thus: *Who the next day afore he ſuffered.*

79 The like liberty alſo and boldneſſe *Hoſius* another Arch-papiſt uſeth in corrupting of Scripture, who to prove popiſh ſatisfaction, in ſtead of *ſanctificationem,* readeth, *ſatisfactionem:* where S. *Paul* ſaith, *Exhibeamus membra noſtra ſervire juſtitiae in ſanctificationem,* Let us give our members to ſerve righteouſnes unto ſanctification, *Rom.* 6. 19. He ſaith, altering the text, unto ſatisfaction.

Hoſius in confeſſ. cathol. fid. de ſacram. poenitent.

80 So alſo *Stapleton,* an Engliſh papiſt, and reader of late of popiſh divinity at Lovaine, to prove that wee are bound to receive whatſoever the Church delivereth unto us, abuſeth to that end a certaine place of Saint *Paul, Galat.* 1. 8, 9. Alleaging it thus, *Si angelus de coelo evangelizaret praeterquam quod ab eccleſia accepimus, &c.* If an Angell ſhould evangelize or preach otherwiſe than wee have received of the Church, or than the maſters of the Church have preached to us, let him bee accurſed, *Lib.* 2. *defenſ. authorit. eccleſ. cap.* 7. *ſect.* 8. Whereas S. *Paul* maketh no mention at all of the Church, or Church-maſters.

Thus we ſee, what great libertie the Papiſts take unto themſelves, in changing, and chopping, minſing and mangling, not the writings only of men, but even of the holy Ghoſt. Who, if they ſhall perſiſt in theſe fraudulent practices, and not revoke what hath either of ignorance or hereticall fraud fallen out of their pen, I will not doubt to compare them to the old Manichees, who likewiſe affirmed that many things were foiſted into the writings of the Evangeliſts and Apoſtles. As that of *Iohn* 5. 46. *Had yee beleeved Moſes, yee would have beleeved me.* Chriſt, ſay they, would not ſo ſpeake of *Moſes*: for he ſaith, that all that went before him, were theeves, *Ioh.* 10. But Chriſt in that place ſpeaketh of hirelings only, he condemneth not faithfull ſhepheards that went before him, *Auguſt. lib.* 16. *cont. Fauſt.* That alſo ſeemeth (ſay they) to be thruſt in, *Matth.* 5. That Chriſt ſaith, Hee came to fulfill the law, when as he neither obſerved their ceremonies, not offered ſacrifice according to the law. *To this Auguſtine anſwereth: That theſe were but figures, Quarum figurarum veritas Chriſtus:* Of which figures Chriſt was the truth: he therefore fulfilled the law, in that he was the very body and ſubſtance of the types and figures of the law, *contr. Fauſt. lib.* 18. *cap.* 17. That place alſo they would have to bee forged, *Matth.* 8. ***Many ſhall come from the Eaſt, and ſit downe with Abraham, &c.*** Becauſe (ſay they) *Luke* hath it not. ***Auguſtine*** anſwereth, that the Evangeliſts are not contrary one to the other, if one ſet downe that which the other hath omitted, ***cont. Fauſt. lib.*** 33.

Hier. Algaſiæ queſt. 7.
Amb. de fide lib. 3. c. 3.

The like libertie, or rather hereticall licence the Arrians did arrogate to themſelves, with other heretiks in changing and chopping of Scripture, as *Matth.* 10, 28. they read, ***nemo bonus, niſi unus Deus Pater:*** none is good, but God the father, that they might exclude the ſonne: and in the firſt of S. *Iohns* Goſpell, they read the third and fourth verſe thus, without any diſtinction, ***quod factum eſt in ipſo vita erat,*** that, which was made in him was life, to prove that the Word was made. So the ſame father reporteth of other heretiks, that whereas the Apoſtle ſaith, ***qui cœpit in vobis, Philip.*** 1. he that hath begun in you, they would have it, ***ex vobis,*** of you, to prove the beginning of every good worke to come from our ſelves.

Lib. 1. de vocat. gent. c. 9.

Lib. de ſpiritu 3. c. 11.

Againe he ſaith: ***illud Ioan.*** 4. ***(Deus eſt ſpiritus) hæretici quidam de codicib. ſuis auferebant:*** that in the fourth of *Iohn*, God is a ſpirit, ſome heretiks have raced out of their books.

Cont. Heluidium.

Hierome affirmeth the like of ***Heluidius,*** who ſhould ſay that thoſe words *Luk.* 2. 33. his father and mother wondred, are falſified in the greeke copies.

I pray you now, how farre off are our adverſaries from the practice of thoſe hereticks, which doe take upon them to amend and correct the text of Scripture by putting in, and pulling out, adding and detracting at their pleaſure? unto whom I ſay as ***Ambroſe*** in the like caſe, ***Literas quidem potuiſtis abolere, ſed fidem non potuiſtis auferre,*** You may race the letters, but you cannot deface the faith. But let them take heed how they dally with the ſcriptures, for as the ſame father ſaith, ***qui hanc deſtruit. i. ſcripturarum fidem, deſtruetur ipſe:*** he that deſtroyeth the faith of the Scriptures, ſhall be himſelfe deſtroyed. And where they doe not alter the letter of Scripture, if they pervert the ſenſe, it is all one, as he againe ſaith: ***pſeudapoſtoli verba Dei per malam interpretationem adulterabant, tollentes divinum ſenſum, ponebant humanum:*** the falſe apoſtles did adulterate the words of God by a falſe interpretation, bringing in an humane ſenſe for a divine: and this every where our adverſaries are guiltie of. But now I will proceed to that which followeth.

Lib. 3. de ſpiritu c. 11.

Amb. epiſt. 47. In 2 Cor. 2.

The bold and ſhameleſſe denials of Papiſts of manifeſt truths.

Part. 4.

AS we have already received ſome taſte of our adverſaries raylings, ſlaunders, forgeries: ſo wee will now be ſo bold as to reach our hands to this fourth diſh of their firſt courſe, which is their too free deniall of apparant truths, and too forward affirming of open and manifeſt untruths: for the firſt, we find plentifull ſtore in our countriman M. ***Hardings*** garden, that we need ſeeke no further.

1 Firſt, it was never ſaid, nor thought by the Catholiks (ſaith hee) that all religion dependeth upon the Popes authority, ***Defenſ. apolog. pag.*** 57. And yet Cardinall ***Cuſanus*** writeth thus: ***Veritas adhæret cathedræ:*** The truth cleaveth faſt to the Popes chaire. ***Ad Bohem. epiſt.*** 2. The Canoniſts ſay: ***Conſtat eccleſiam ideo eſſe unam, quia in univerſali eccleſia unum eſt caput ſupremum, ſcilicet Papa:*** It is plaine that therefore the Church is one, becauſe in the whole univerſall Church, there is but one ſupreme head, and that is the Pope, ***ex Iuello. pag.*** 61. What do theſe elſe affirme, but that all the popiſh religion dependeth of the unity of their head, which is the Pope?

2 That the Pope ſhould ſucceed Chriſt in his whole ſubſtance, that is, his whole power: there hath not been any ſuch fond ſaying uttered by their Divines. ***Hard. pag.*** 106. ***defenſ. apolog.*** Yet theſe words were ſpoken, and allowed in the Councell of Laterane held under Pope ***Iulius: Tibi data eſt omnis poteſtas in cœlo & in terra:*** Unto you is given all power in heaven and earth. And ***Panormitane*** is ſuffered to ſay, ***Papa poteſt omnia, quæ Deus poteſt:*** The Pope is able to doe whatſoever God is able to doe, ***Panor. de elect. ca. licet.***

3 Hee denieth that there is any ſuch Canon to bee found in the Councell of Carthage, that no Biſhop ſhould be called the higheſt Biſhop. And yet they are the very words of the Councell, as they are cited by ***Gratian: Univerſalis autem, ne Romanus pontifex appelletur:*** Let not the Biſhop of Rome himſelfe be called the univerſall Biſhop.

Diſtinct 99. primæ. c. 3.

4 He denieth that Pope ***Zoſimus*** to maintaine the ſupremacy of his ſea, corrupted the Nicen Councel. Neither did any honeſt man ſay it from the beginning of the world: No man ever ſaid it but ***Illyricus*** and ***Bale, pag.*** 162. Wheras the ſtory is plaine, for the Councell of Carthage ſent to the Biſhops of Conſtantinople, Alexandria, Antiochia, and received authenticall copies from them in Greeke of the Nicen Councell: the Popes onſy copie was found to diſagree from the reſt. It is therefore eaſy to ſee, by whom the Canons of the Councell were corrupted, and to what purpoſe. In the Councell of Florence, ***Marcus*** the Archbiſhop of Epheſus ſaid, in the name of the reſt of the Biſhops of the Greeke Church, who were above 17. in number: ***Nonne vides, reverende pater, ſummum pontificem Zoſimum falſum decretum ad tantum Concilium pro re tam magna miſiſſe?*** Doe you not ſea, reverend father, that Pope ***Zoſimus*** the high Biſhop ſent unto ſo worthy a Councel, for a matter of ſo great waight, a falſe decree? ***Concil. Florent. ſeſſ.*** 20. How dare then Maſter ***Harding*** affirme, that never any honeſt man ſaid it?

5 Wee denie utterly, that any man after that hee hath received holy orders may marrie: Neither can

It be ſhewed that the marriage of ſuch was ever accounted lawfull in the Catholike Church. *Hard. pag.* 203. yet S. *Hierome* ſaith of his time: *Quaſi non hodie quoq̃ plurimi ſacerdotes habeant matrimonia:* As though now a dayes very many prieſts are not married: *Adverſ. Iovinian. lib.* 1. And *Damaſus* teſtifieth, *Complures inveniuntur, qui de ſacerdotibus nati Apoſtolicæ ſedi præferunt:* Many are found that being prieſts ſonnes ruled the Apoſtolike ſea of Rome: as Pope *Silverius*, Pope *Deuſdedit*, Pope *Adrian* 2. Pope *Iohn* 15. and divers other, *ex Gratian.* And *Innocentius* the third, confeſſeth of the Greeke Church, *Orientalis eccleſia votum continentiæ non admiſit:* The Eaſt Church never admitted the vow of continent or ſingle life: *Decr. Greg. lib. 3. tit. 3. cap.* 6. M. *Harding* therefore hath faced us out here in denying ſo evident a truth.

Diſtinct. 37. legunt.

6 We ſay plainely, that S. *Auguſtine* affirmeth purgatorie, and that it cannot bee ſhewed, where hee doubteth of it, *Hard. pag.* 354. And yet *Auguſtine* writeth thus, ſpeaking of purgatorie: *Tale aliquid etiam poteſt hanc vitam fieri incredibile non eſt, & utrum ita ſit, quæri poteſt.* Some ſuch thing to be after this life it is not incredible, and whether it be ſo or no, it may be a queſtion, *ad Dulcitium quæſt.* 1. Let any indifferent man now judge whether *Auguſtine* doubteth of purgatorie or not.

7 That fornication was never allowed in the Catholike Church, (he meaneth the Church of Rome.) *Hard p. 7. defenſ. apolog.* Neither have the Canoniſts ever taught the people, that ſimple fornication is no ſin, *pag.* 411. For triall of this matter, let us heare what their Canoniſts ſay: *Et ſi notoria ſit fornicatio presbyterorum, tamen non propter eam abſtinendum eſt ab officiis illorum:* Although the fornication of Prieſts be notorious, yet may no man therefore refraine from their ſervice, *diſtinct. 32. Nullus. Iohan. Andrea.* Maſter *Harding* himſelfe calleth the open Stewes in Rome, a neceſſarie evill, for avoiding of other diſorders that would be greater. Againe, *Qui non habet uxorem, loco illius concubinam habere licet:* It is lawfull for him that hath no wife, in ſtead of her to have a concubine, *diſtinct.* 34. 15. *qui.* Another ſaith: *Si clericus amplectitur mulierem, laicus interpretabitur, quod cauſa benedicendi eam hoc faciat:* If a prieſt embrace a woman, a lay man muſt judge, that hee doth it with intent to bleſſe her, 11. *quæſt. 3. abſit in gloſſa.* By this it may appeare, what account the Church of Rome in time paſt hath made of fornication, and whether it were tolerated amongſt them or not.

8 *Harding* ſaith, that the whores in Rome have not free libertie of dwelling in the haunted ſtreets, and places, but only in out-houſes, and by-lanes: neither is it lawfull for them to ride in Coaches or Chariots, but only to goe a foot in the ſtreets: and that by their ſhort vailes, a note of diſhoneſtie, they are diſcerned from honeſt women, *pag.* 423. All theſe are deſcribed to bee manifeſt lies and untruths: for the Cardinals gave cleane contrary information to Pope *Paul* the third: *Meretrices in hac urbe, ut matronæ incedunt, mula vehuntur, habitant inſignes ædes:* The curtizans of this citie goe like honeſt matrons, being carried upon Mules, and dwell in the faireſt houſes, *ex Iuello defenſ. Apolog.* 426. Thus wee ſee what credit is to be given to M. *Harding*, and what ſmall conſcience hee maketh of a lie.

An. 1538.

9 Maſter *Harding* impudently denyeth, and ſo doe other Papiſts, that a woman named *Ioane* was ever Pope of Rome, and that there is no ſuch image repreſenting a woman in travell, nor no ſuch chaire for proofe of the Popes humanity at his creation, neither that the Popes in their proceſſion refraine to go that way, where the ſaid Pope *Ioane* in the middeſt of a ſolemne proceſſion fell in travell, *p.* 428 Yet the ſtorie is reported by *Marianus Scotus* that lived *anno* 1028. *Sigibert. Gemblacenſ.* that lived *anno* 1100. *Martinus Polonius*, the Popes Penitentiary, who wrote *anno* 1320. witneſſes of great antiquity. B. *Iuel* reckoneth up 16. authors beſide, that report the ſame thing, and none of them all Lutherans. That there is ſuch an image repreſenting ſuch a fact, and that the Pope of purpoſe refraineth that way, is teſtified by *Theodorus Niemus* the Popes Secretary. And concerning the hollow chaire of Porphyrie ſtone, which is kept for ſuch an uſe, *Sabellicus* doth report, *Enead. 9. lib. 1. plura apud Iuel. pag.* 433. Now who is more like to be the lyer, M. *Harding*, a new upſtart writer, or theſe ſo many ancient witneſſes, I thinke, it is not hard to judge.

10 He denieth the ſtory of *Iohn Diazius* death, how having been a Doctor of Sorbona in Paris, and afterward converted to the Goſpell, was moſt traiterouſly ſlaine by his owne brothers *Alphonſus Diazius* man at Nuburg in Germanie: how he was ſent up by his maſter with a carpenters axe to kill him, and ſo he did, his Maſter *Alphonſus* waiting below, and the quarrell was, becauſe good *Iohn Diazius* would not returne to poperie againe: this is the truth of the ſtorie, as it is faithfully reported by *Iohn Sleidan, lib.* 17. Yet M. *Harding* ſaith, we tell many lyes at once. *pag.* 435. what now will not theſe good fellowes denie?

11 That the Pope ever commanded any ſuch ſervice to be done unto him, as that the Emperour ſhould hold his ſtirrop, and leade his horſe by the bridle, yee can never ſhew it by any credible witneſſe, *Hard. pag.* 463 yet in the Popes owne booke of Ceremonies, *cap.* 8. it is found thus written: The Emperour commeth to the Popes horſe, and in honour of our Lord Jeſus Chriſt, whoſe perſon in earth the Pope beareth, hee holdeth the ſtirrop till the Pope be mounted, and afterward he taketh the bridle and leadeth foorth his horſe. This is the Popes owne preſcription in his booke of Ceremonies. And therefore Pope *Adrian* 2. was angrie with the Emperour *Frederike*, for holding his ſtirrop on the wrong ſide, *Greger. Haimburgenſ. in appellat. Sigiſmund*, It ſeemeth therefore, that the Pope looked for this ſervice of dutie.

12 It is denied that the Pope put in armes *Henrie* the 5. againſt *Henrie* the 4. his father, *Hard.* 469. yet

is it reported by an author of good credit, *Paſchalis papa principes contra Henricum* 4. *concitavit, imo ejus proprium filium:* Pope *Paſchalis* raiſed up the Nobilitie againſt *Henry* the fourth, yea his owne ſonne, *Gregor. Haimburgenſ.*

13 He denieth, that ever any of them taught, that Gods ſayings and precepts be void, except the Biſhop of Rome ratifie them, *pag.* 487. Yet are they the very words of *Silveſter Prierias,* Maſter of the Popes palace: *A doctrina Romana eccleſia, & Romani Pontificis ſacra ſcriptura robur trahit & authoritatem:* The holy Scripture taketh ſtrength and authoritie of the doctrine of the Romane Church, and of the Biſhop of Rome. *Silveſter Prier. contr. Lutherum.*

14 He ſaith, it is a ſlander, that any of them ſhould call the Scriptures dumbe and unprofitable, *p.* 535. Whereas it is certaine, they be their owne words: One calleth the Scripture, *mortuum atramentum,* dead inke, *Lodovic. in Concil. Trident.* Another ſaith: *Scriptura eſt res inanimis & muta:* The Scripture is a dead and dumbe thing, *Epiſcop. Pictavienſ.* Another calleth them, *Evangelium nigrum,* the blacke Goſpell, *Eckius. conſul. Iuel. defenſ. Apolog. pag.* 535.

15.16 It is denied, that there is any ſuch Canon in the old Romane Councell, that no man ſhould come to ſervice ſaid by a prieſt well knowne to keep a Concubine. It is alſo falſe and ſlanderous, that Concubines are let out to farme to prieſts: *Hard. pag.* 559. Yet for the one, the words of the decree ſtand thus: *Nullus audit Miſſam presbyteri quem ſcit concubinam indubitanter habere:* Let no man heare the Maſſe of that Prieſt, whom he undoubtedly knoweth to keep a concubine, *Diſtinct.* 32. *Nullus.* And for the other, it is certaine, that the Biſhop of Argentine hath a Florence by the yeere of every prieſt that keepeth a concubine, and if ſhee beare a child, hee hath foure, *Ex Iuel. pag.* 559. *Apolog. defenſ.*

These apparant untruths, and impudent denials, I thought good for example to note out of our Countrimans works. Who liſt to know more of his honeſt dealing, if hee will reſort to Biſhop *Iuels* learned treatiſes, ſhall find his deſire ſatisfied both in this, and in all other matters which hee can require. And concerning M. *Hardings* great licentiouſneſſe in avouching falſhoods, the ſaid reverend father thus writeth of him: Note that M. *Harding* in his 3. articles of anſwer to M. *Iuel,* hath publiſhed threeſcore and nine great untruths, *Defenſ. Apolog. pag.* 597. *in margin.*

69. Vntruths in one booke.

17 Of the like bold ſpirit to denie manifeſt truths we find other alſo of that ſect to be, that M. *Harding* ſhould not be alone. *Scarga. art.* 9. *fol.* 265. denieth any of their catholiks ever to have ſaid: *Sacerdos eſt creator creatoris ſui:* The Prieſt is the creator of his Creator, and he calleth it *blaſphemum dictum,* a blaſphemous ſaying: and yet *Turriane tract.* 1. *cap.* 17. *fol.* 97. writeth thus, *Euchariſtia non eſt creatura, ſed creator Chriſtus:* The Euchariſt is no creature, but the creator Chriſt: and their prieſts have power, as they ſay, *conficiendi corporis Chriſti,* to make the bodie of Chriſt, or to make the Euchariſt, which they doubt not to call Chriſt, therefore they muſt needs alſo make Chriſt. *Boner* alſo in a certaine oration to the Convocation houſe, ſaith, that the prieſt is a maker of his Creator, whom I thinke they will not denie to be a catholike.

Fox p. 1426. edition 4.

18 *Bellarmine* affirmeth, that in the law there were no ſacrifices appointed for the greater ſinnes, as for adultery, murther, idolatry, and ſuchlike, but only for the ſmaller offences, as of ignorance, &c. whereas notwithſtanding *David* after he had committed two great ſinnes of murther and adulterie, deſireth that God would purge him with yſop, *Pſalm.* 50. according to the ceremonie of the law, having notwithſtanding relation to that which was ſignified thereby.

Lib. 2. de ſacram. c. 27.

19 *Arturus* in his booke *de ſanctorum invocat. c.* 9. *theſ.* 96. denieth that ever any of the Catholikes called *Sanctos ſervatores,* the Saints our Saviours. Whereas *Bonaventure* doubteth not thus to ſay in his Lady Pſalter of the Virgin *Mary,* as it followeth afterward, blaſph. 82. *O benedicta, in manib. tuis repoſita eſt noſtra ſalus:* O thou moſt bleſſed, in thy hands reſteth our ſalvation: is not this to call her Saviour?

20 The ſame *Arturus* alſo *c.* 3. *apolog. cont. Toſſanum,* denieth inſtantly, that whereas the ſaid *Toſſanus* affirmed out of *Irenæus, Ne invocationibus angelorum aliquid fiat,* that nothing ſhould bee done by the invocation of Angels, that *Irenæus* hath any ſuch ſaying, whereas the ſaid *Irenæus, lib.* 2. *cap.* 58. hath theſe very words.

Judge now (good Chriſtian Reader) conſidering how eaſie and uſuall a thing it is with our adverſaries to deny whatſoever truth, never ſo manifeſt, which they are preſſed withall, if it may not be more truly ſaid of them, that their religion ſtandeth only upon deſtructions and negatives, than of us, whom the Rhemiſts falſely accuſe hereof. Indeed, wee affirme and avouch boldly, that which is true, and deny and deſtroy hereſie and falſehood. But, I truſt, they cannot, neither ſhall ever proove againſt us, that we have denied or gainſaid manifeſt truths, as they have done.

1 Pet. 5. verſ. 31. Rhem.

Unto theſe ſtrange denials of open and evident truths joyne alſo, if you pleaſe, their bold and ſtrange affirmations of untruths.

21 That their doctrine of tranſubſtantiation is no leſſe ancient than the Goſpell it ſelfe, *Hard. pag.* 290. Whereas it is confeſſed by *Gabriel Biel,* a Doctor of their owne, that how the body of Chriſt ſhould be in the Sacrament, whether by changing of ſomewhat into it, or Chriſts body begin to be there together with the bread, *Manentibus ſubſtantia & accidentibus panis:* The ſubſtance and accidents of the bread remaining ſtill, *non invenitur* (ſaith he) *expreſſum in canone Biblia,* It is not found in the Canon of the Bible: *Gabriel. in canon. lect.* 40. And Doctor *Tonſtall* ſaith, *Licitum fuit ante Concilium*

lium Lateranum : Before the Councell of Laterane it was left at libertie, namely, concerning the manner of the preſence of Chriſts body, for every man to thinke as he would : *de Euchariſt. lib.* 1. *pag.* 46. And yet M. *Harding* will needs beare us in hand, that it is as ancient as the Goſpell.

22 It hath been an order from the beginning received, and hetherto continued, to have the Church ſervice in the Latine tongue, *Hard. p.* 382. Whereas they themſelves know the contrary. In *Auguſtines* time, ſuch a tongue was uſed as the people underſtood : *Loquendi* (ſaith hee) *omnino nulla eſt, cauſa, ſi quod loquimur, non intelligunt, propter quos ut intelligant, loquimur :* There is no cauſe why wee ſhould ſpeake at all, if they underſtand not what wee ſay, for whoſe ſake wee ſpeake, that they might underſtand us. *Auguſt. de doctrin. Chriſtian. lib.* 4. *cap.* 16.

23 Hee ſaith, *Conſtantine* gave place to *Silveſter* Biſhop of Rome, when hee was baptized, *pag.* 453. Whereas it is certaine, that *Silveſter* was dead long before *Conſtantine* was chriſtened, *conſul. Iuell. ibidem.*

24 That England received the true faith from S. *Gregory* Biſhop of Rome, and was converted to the faith by *Auguſtine* his Legate, *Hard. pag.* 539. But it is manifeſt out of hiſtories, that the faith of Chriſt had been planted in this land 400. yeeres before the comming of *Auguſtine* as *Origen* teſtifieth: *Terra Britania conſenſit in religionem Chriſti:* The land of Britannie hath conſented to Chriſts religion, *in Ezech. homil.* 4. who lived not much leſſe then 400. yeeres before *Gregories* time.

No marvell, if they affirme and maintaine many things contrary to the courſe of all true hiſtories: for they dare be as bold with Scripture.

25 *Harding* ſaith, that Chriſt never ſaid to any of the Apoſtles, as unto *Peter, Feede yee, pág.* 118. When Chriſt ſaid as much in effect notwithſtanding to the reſt : Receive yee the Holy Ghoſt. And Chriſt ſaid unto all, Goe and teach all nations, *Matth.* 28. If *Peter* then had no more the holy Ghoſt than the reſt : if he had no more authority to preach to the whole world than the reſt : it belonged no more to *Peter* to feed the Lords flocke than to the reſt : for what is it to feed, but to preach ? what is it to feed, but to receive the gifts of the holy Ghoſt, to teach and inſtruct ?

26 It is in vaine for you to ſay, that the Church of Rome hath erred, when the holy Ghoſt hath ſignified, that it cannot erre, *Hard. pag.* 485. But where ever, I pray you, did the holy Ghoſt make any ſuch promiſe ? if in that place, as you beare us in hand, where Chriſt ſaith : I prayed for thee *Peter* that thy faith ſhould not faile : S. *Auguſtine* may anſwer you, *Nunquid pro Petro rogabat, pro Iohanne & Iacobo non rogabat ?* Did Chriſt pray for *Peter*, and did hee not pray for *Iohn* and *Iames* alſo ? *in quaeſt. nov. Teſtament. quaeſt.* 75. And it is beſide a ſillie and childiſh argument, Chriſt prayed for *Peter*, that his faith ſhould not faile : *Ergo*, the Church of Rome cannot erre. Here then is another bold and untrue affirmation, without Scripture grounded upon Scripture.

But what ſay yee to father *Robert Bellarmine*, hee laſheth out luſtely, and in plaine terms, belyeth
the Scripture : *Habemus* (ſaith hee) *in teſtamento veteri, Heliam & Heliſaeum, ac filios Prophetarum* 27
ſine uxoribus in hoc mundo vixiſſe : Wee have in the old Teſtament, that *Helias* and *Heliſaeus*, and the ſonnes of the Prophets lived in this world without wives, *de Monachis, lib.* 1. *cap.* 5. The text is flat contrary, which affirmeth, that the ſonnes of the Prophets were married, 2 *King.* 4. 1. *And one of the wives of the ſonnes of the Prophets, cried unto Eliſha, ſaying, thy ſervant my husband, &c.* Whether now is it more reaſonable, that we ſhould beleeve the Scripture, or *Bellarmine?*

But concerning the errors and untruths, which they hold and affirme directly oppoſite to ſcripture, wee have ordained another place, (which followeth in the next Pillar of Papiſtrie) more fully to handle them.

I will of purpoſe paſſe over many other untruths and lyes, which our adverſaries without ſhame 28
have forged : as how Cardinall *Campeius* ſaid openly to the Magiſtrats of Strausburgh, that the Greeks Fox p. 865.
doe not give libertie to their prieſts to marrie : which is a notorious lye : for their prieſts to this day
make no vow of chaſtitie, *Fox pag.* 187. *artic.* 17. And in this caſe I will rather credite the Popes them-
ſelves than a Cardinall, the Maſter before the man : for both *Innocentius* confeſſeth, as wee have ſeene
before, that the Eaſt Church never admitted the vow of ſingle life, *Decr. Greg. lib.* 3. *tit.* 3. *c.* 6. as alſo
Clemens 3. granteth in theſe words, *Graecis ſacerdotibus legitimo matrimonio uti licet :* It is lawfull for 29
the Greeke prieſts to uſe lawfull matrimonie : *Decr. Gregor. lib.* 5. *tit.* 38. *c.* 7. Likewiſe to let paſſe
how the Pope himſelfe maketh a loud lye in his Bull againſt *Luther*, ſaying that he offered money to
Luther to come up to Rome, whereas it is certaine, that there were 300. crownes given to ruffians and
catchpoles to murther *Luther, pag.* 1287. But I will not rub this ſore too long : that which I have al-
ready ſaid, may ſerve as a taſte and triall of their lying ſpirit.

Unto theſe untruths and lyes, may be added alſo the fables and deviſed tales, which goe for currant among Papiſts, which are not the leaſt props and ſtaies of popiſh ſuperſtition.

30 Of this kind is that fabulous ſtorie, that the wiſe men which came from the Eaſt to worſhip Chriſt, were three Kings of Perſia, whoſe names were (as the tale goeth) *Gaſpar, Melchior, Baltaſar*, whoſe bodies were tranſlated to Cullen, and there remaine. Here are many untruths, and unlikelihoods in this ſhort tale. Firſt, there was never but one King of Perſia at once. Secondly, though the Magi or wiſe men were of great account with the Kings of Perſia, yet were not the Kings called Magi. Thirdly, they returned Eaſtward from whence they came: how then could their bodies be tranſported ſo many hundred, nay thouſand miles? Fourthly, if their bodies lie buried at Cullen, how can they bee

at Millaine too? for they alſo lay as good claime to them. Yet for all this, the Rhemiſts tell us in good ſooth, that it is a true ſtorie, *Annot. Mat. 2. ſect. 4.*

31 The like fiction they have of *Gregorie Thaumaturgus*, who removed a mountaine to make roome for the foundation of a Church: yet very ſoberly avouched by the Rhemiſts, *Matth. 17. ſect. 6.*

32 Such another proper tale: how Chriſt came in a Pilgrims weed to *Gregories* ordinarie table of poore men, Rhemiſt. *Heb. 13. ſect. 2.* which fiction, that Chriſt in his humanitie ſhould be ſeene upon earth, is contrary to the Scriptures, which teſtifie, that The heavens muſt containe him till his comming againe, *Act. 3. 21.* Many ſuch fables went for good payment amongſt the papiſts in times paſt in the daies of ignorance: but ſince that by the ſpringing of the Goſpell greater light is come into the world, they themſelves begin to reject divers of their legend ſtories, which were not called in queſtion before.

33 *Bellarmine* confeſſeth, that the ſtories which are reported out of *Abdias*, and others, *ut plurimùm non ſunt prorſus indubitata*, for the moſt part may be doubted of. The ſtories alſo of S. *George*, S. *Chriſtopher*, and S. *Katherin*, he judgeth to be Apocryphall, and worthy of ſmall credit: though hee would have their perſons ſtill kept in memory, *Bellarm. lib. 1. de ſanctor. beatitud. 20.*

34 The tale, how through the prayers of S. *Gregory*, the ſoule of *Trajan* the Emperour was delivered out of hell, is rejected by *Bellarmine, de Purgator. lib. 2. 8.*

Yet our countriman Maſter *Harding* is ſomewhat ſtrait laced, in juſtifying all the Legend ſtories, which were wont to be read in their Churches, and ſaying that we belye them, *pag. 571.* Yet *Polydore Virgil* ſaith, *Multorum divorum vitas recitant, licet parùm ad fidem ſcriptas:* They read many Saints lives, though not written according to the truth. And *Lodovicus Vives, Legenda aurea pleniſſima eſt impudentiſſimis mendaciis:* Their golden Legend, as they call it, is full of moſt impudent lies. And in the late Councell of Colone it is granted, *Hiſtoria ſanctorum tam incultè & tam negligenti judicio conſcripta ſunt, ut nec authoritatem videantur habere, nec gravitatem:* The hiſtories of the Saints are ſo barbarouſly and ſo negligently written, as they ſeeme neither to have authority, nor gravity, *Conſul. Iuell. defenſ. Apolog. pag. 571.*

Concil. Colonenſ. p. 2. can. 6.

Thus much of our adverſaries ſhameleſſe rejecting of truths, and of their bold bolſtring out of untruths, as alſo of their fables and lies: which things if they ſhall perſiſt ſtill to avouch, I will ſay with *Bernard: Iuſtiùs os loquens talia fuſtibus tunderetur, quàm rationibus refelleretur:* Hee that ſpeaketh ſuch vaine things, deſerveth rather to be beaten with clubs, than to bee confuted by arguments, *Epiſt. 191.* And as *Auguſtine* ſaith, writing againſt *Petilian* the Donatiſt: *Quemadmodum, ſi mihi diceres, quod ego Petilianus ſum, non invenirem quomodo te refellerem, niſi aut jocantem riderem, aut inſanientem dolerem, hoc mihi nunc faciendum eſſe video:* Even as if thou ſhouldeſt ſay unto me, that I am *Petilian*, I could not tell how to refell thee, but either in laughing at thy folly, or mourning for thy madneſſe: So muſt I bee faine to doe now, *contra Petilian. lib. 2. cap. 38.* And ſo muſt we be faine to doe, when wee ſee our adverſaries to paſſe the bounds of modeſtie, and to violate the law of reaſon, in making true falſe, and falſe true, in calling white blacke, and blacke white, wee muſt needs doe one of theſe two, either to ſcorne their folly, or to bewaile their blindneſſe, and ignorance, and hardneſſe of heart. And thus have wee the firſt Pillar of Poperie, conſiſting of rayling, ſlanders, forgeries, untruths, and fables.

THE

THE SECOND PILLAR OF PAPISTRIE, CONSISTING OF BLASPHEMIES, OPINIONS CONTRARY TO Scripture, Hereſies, ridiculous and abſurd poſitions.

The firſt part of Popiſh blaſphemies.

THe Rhemiſts doe lay great blaſphemies to our charge, writing in theſe words: *No heretiks ever liker Antichriſt than theſe in our dayes, ſpecially in blaſphemies againſt Gods Church, Sacraments, Saints, and all ſacred things, Apoc.* 13. *Sect.* 2. But I truſt in God, for all their great words, that they ſhall never prove one blaſphemie againſt us. No, be it knowne unto them, that we maintaine no blaſphemies: they miſtake the matter, they are themſelves blaſphemers, which do belch out blaſphemies againſt God, and his Church, the Scriptures, and againſt all holy things. This then muſt bee the iſſue, whether of us be theſe notorious blaſphemers, they or we: thus therefore beginneth our plea.

Firſt, wee will ſet downe their beadroll of blaſphemies, which they have uttered concerning the Scriptures.

1 *Lodovicus* a Canon of Laterane in Rome, pronounced in the late chapter of Trent: *Scriptura eſt quaſi mortuum atramentum*: The Scripture is as it were dead inke.

2 The Biſhop of Poiters in the ſame chapter: *Scriptura eſt res inanimis & muta*: The Scripture is a dead and dumbe thing. *Iuel pag.* 521. *defenſ. Apolog.*

3 *Albertus Pigghius*: *Sunt ſcriptura muti Iudices*: The Scriptures are dumbe Judges, *Controv.* 3. *de Eccleſ.*

4 *Eckius* calleth the Scriptures, *Evangelium nigrum, & theologiam atramentariam*; The blacke Goſpell, and inken divinity.

5 *Pigghius* againe ſaith: they are as a noſe of wax, *Naſus cereus*, to be drawne every way, *Hierarch. lib.* 3. *cap.* 3.

6 *Hoſius* ſpeaking of *Davids* Pſalmes, when it was objected that *David* the author thereof was no Biſhop, but a temporall Prince: hee maketh this heatheniſh and ſcornfull anſwer: *Quid ni ſcriberet, ſcribimus indocti doctique poemata paſſim*: No great matter if he writ them: for, as *Horace* ſaith, wee write ballads every body, both learned and unlearned, tagge and ragge, *Hoſius lib.* 2. *contr. Brentium.* Thus hee maketh the holy Prophet *David* but a writer of ballads.

7 *Sylveſter Prierias contr. Luther.* thus writeth: *Indulgentia authoritate ſcriptura non innotuere nobis, ſed authoritate Romana Eccleſia, Romanorumque pontificum, qua major eſt*: Pardons are not knowne to us by the authority of the Scriptures, but by the authority of the Church and Biſhops of Rome.

8 *Apoſtoli quadam ſcripſerunt, non ut ſcripta illa praeeſſent fidei, & religioni noſtra, ſed potiùs ut ſubeſſent*: The Apoſtles wrote certaine things, not that their writings ſhould bee above our faith and religion, but rather that they ſhould be under. *Albert. Pigghius, Hierarch. lib.* 1. *cap.* 2.

9 *Gratian* is not aſhamed to ſay, that the Canons of the Councels are of the ſame authority with the Scriptures, *Diſtinct.* 20. *can. decretales.* And *Gregory* 1. *epiſt.* 24. ſaith, hee doth reverence the foure generall Councels, as the foure Evangeliſts.

10 Yea, our Rhemiſts are not aſhamed to proteſt, that whatſoever the paſtors and prieſts doe teach in the unitie of the Church, is the word of God, 1 *Theſ.* 2. *verſ.* 12. So ſaith another: *Determinatio eccleſia appellatur Evangelium*: The determination of the Church is called the Goſpell, *Iohannes Maria.* And *Hoſius*, *Quod eccleſia docet, expreſſum Dei, verbum eſt*: Whatſoever the Church teacheth (meaning the Church of Rome) it is the expreſſe word of God, *lib. de expreſſ. verb. Dei*, *p.* 97. Thus they make the decrees and ordinances of men, equall to Gods word, nay above it, *ut ſuprà loc.* 8.

11 It was objected againſt certaine good Chriſtians, by D. *Benet* Chancellor to *Fitzjames* Biſhop of

London, that upon a certaine night, they did read certaine chapters of the Evangeliſts in Engliſh, ***containing in them divers erronious, and damnable opinions and concluſions of hereſie, Fox. pag.*** 804. Here behold, with Papiſts the Scripture containeth hereſie.

12 ***Eckius*** thus ſaid before the Emperour at the city of Wormes, turning himſelfe to ***Luther*** : ***If he may once get this advantage, to be convinced by the Scriptures, we ſhall have nothing certaine and eſtabliſhed in Chriſtendome, Fox. pag.*** 851. Loe, the Scriptures with Papiſts breedeth uncertaintie of matters.

13 ***Anno*** 1553. the Kings Lievtenant at Lyons uttered theſe horrible blaſphemies unto ***Lodovicus Morſacus***, Martyr: of the foure Evangeliſts, but two were pure, ***Matthew*** and ***Iohn***; the other two ***Marke*** and ***Luke*** were but gathered out of the other. The Epiſtles of S. ***Paul***, further ſaith he, but that the Doctors of the Church had authoriſed them, he would otherwiſe eſteeme them no better than the fables of ***Æſop: ex Criſp. pental. Fox pag.*** 908.

So alſo ſaid ***Hermanus*** a blaſphemous papiſt, that the Scripture ſhould bee of no more credit than ***Æſops*** fables, without the approbation of the Church: Which his ſaying is defended by ***Hoſius, lib.*** 3. ***de author, ſcrip.*** to be godly ſpoken.

14 The ſaid Lievtenant, to a maiden ſpeaking ſomewhat of the law, uttered theſe blaſphemous words: ***Curſed be the God of that law, ibid. Fox. pag.*** 908. What more vile blaſphemie could any of the deviliſh ſect of the Manichees have ſpued out?

15 The Biſhop of Cavaillon in France, examining certaine Chriſtians of ***Merindoll***, was angrie with them, when they made mention of ſome demonſtration to be made out of the word of God: and in a furie curſed, and gave him to the devill that firſt invented that meane, ***Fox. pag.*** 949. And yet Chriſt for the triall of truth, biddeth us ſearch the Scriptures, ***Ioh.*** 5. No marvell then, if theſe fellowes curſe men, ſeeing they ſpare not Chriſt himſelfe.

16 A certaine blind popiſh Doctor reaſoning with Maſter ***Tindall***, boldly ſaid, ***Wee were better to bee without Gods law, than the Popes, Fox. pag.*** 1076. Blaſph.

24 ***Lodovicus*** the Protonotary, ſtepped up in the Councell of Baſill, and ſaid, ***There was no argument to be gathered of the Acts of the Apoſtles, whoſe examples were more to be marvelled at, than followed, Fox. pag.*** 678. Loe here a great blaſphemie, Scripture is not to be followed. Blaſph.

17 ***Andradius*** thus unreverently writeth of the Scriptures, to ſay no more: ***Neque in ipſis libris, quibus ſacra myſteria conſcripta ſunt, quippiam ineſt divinitatis, qua nos ad credendum, qua illis continentur, aliqua religione conſtringat:*** In thoſe books wherein the holy myſteries are written, there is not one jot of divinity, which by any force of religion can tie or bind us to beleeve what is there contained: ***in 3. lib. defenſ. concil. Tridentin:*** A moſt impious and ungodly ſpeech: for where is there elſe any true divinity to be found, but in thoſe holy writings?

18 Cardinall ***Cuſanus, Scriptura*** (ſaith he) ***adapta ſunt ad tempus, & variè intelliguntur, ita ut uno tempore ſecundum currentem univerſalem ritum, exponantur: mutato ritu, iterum ſententia mutetur:*** The Scriptures are applied to the time, and may have ſundrie underſtandings: ſo that one time they may be expounded one way, according to the univerſall currant order of the ***(Church)*** and the ſame rite or order being broken, they may have another meaning, ***Cuſan ad Bohem. epiſt.*** 2. What heretike could have ſaid more than this, that the Scriptures are mutable and changeable?

19 Our Rhemiſt alſo ſhew great boldnes, in giving their raſh cenſures of the holy writers: for theſe are their words: ***If the Evangeliſts and other writers of holy Scripture, had not uſed all humane diligence to ſearch out the truth of matters, the holy Ghoſt would not have aſſiſted them, Act.*** 15. ***ſect.*** 10. And yet it is certaine, that Saint ***Paul*** had the Goſpell by revelation, without the help at all of humane diligence for he communicated not with fleſh and blood, ***Galat.*** 1. 16.

20 Againe, they ſay, that Saint ***Paul*** for feare of miſſing the line of truth, notwithſtanding hee had the Holy Ghoſt, went to conferre with ***Peter*** and the reſt, ***Rom.*** 12. ***ſect.*** 1. What is blaſphemie, if this be not, to ſay, that the Apoſtle, who was perſwaded hee had the Spirit of God, 1 ***Corinth.*** 7. 40. was afeard to miſſe the line of truth? how can this be, unleſſe it be imagined that the holy Ghoſt was not ſufficient to keep him in the right line of truth? Indeed hee went up to conferre with the Apoſtles, not to receive any further direction from them, for they did communicate nothing with him, ***Galat.*** 2. ***verſ.*** 6. but that they might give teſtimonie of their conſent in doctrine with him, to ſtop the ſlanderous mouthes of falſe brethren, who reported the contrary.

And now, to fill up the meaſure of their blaſphemies, let us heare what is credibly reported to have been uttered by no ſmall perſon, but even one of their late Popes, in the hearing of his Cardinals: Leo. 10. O ***quantum nobis profuit fabula iſta de Chriſto?*** O what advantage (ſaith hee) hath this fable of Chriſt brought us? ***ex Iuello. defenſ. Apolog. pag.*** 273. Thus by theſe few examples, wee may ſee what blaſphemous opinions many of the Papiſts (for wee doe not in this caſe charge them all) do hold concerning the Scriptures: Some making humane ordinances equall unto them in authority: ſome preferring them before Scripture: others calling them hereticall books, uncertaine, mutable, mute and dumbe Judges, and not to be followed in all things, with ſuch like blaſphemies: and theſe matters, not to bee affirmed only by ſome of the lay-ſort, but by their Divines, yea Doctors, yea Biſhops, yea and Cardinals too, and not by one or two ſingular men, but by a whole Colledge, as the Rhemiſts, yea by the Pope himſelfe, as wee have ſeene, whom they preferre even before Councels, and in whoſe breſt, they ſay, all knowledge is locked up. Now in the next place wee will collect ſuch blaſphemies as are common among them, concerning the ſaid ghoſtly father of theirs, the Pope of Rome.

Blaſphemie concerning the Pope.

23 The Pope under Chriſt and in ſtead of Chriſt is the head of the Church, and a man may tearme him the *Vicegerent Bridegroome, Hard. pag. 99.* If the Pope then be the head, then is the Church his body: and ſo indeed Pope *Athanaſius* calleth *populos mundi, partes corporis ſui.* The people of the world, the parts or members of his body, *Iuel. pag. 657.* But *Paul* maketh the Church the body only of Chriſt, *Epheſ.* 4. 12. And as the Church Catholike cannot be the body of any other but Chriſt, ſo no man can be the head thereof but Chriſt.

24 Another ſaith, *Chriſtus & Papa faciunt unum conſiſtorium, & excepto peccato, poteſt Papa quaſi omnia facere, quæ poteſt Deus:* Chriſt and the Pope make but one Court or Conſiſtorie, and ſin only excepted, the Pope in a manner can do all things that God can do, *Panormitan. de election. cap. licet Abb.*

25 The Pope hath the heavenly diſpoſition of things, and therefore may alter and change the natures of things by applying the ſubſtance of one thing to another, *cap. Quando de tranſlat. Epiſc. tit. 7.*

26 Againe, *Papa nec Deus eſt, nec homo:* The Pope is neither God nor man. And in another gloſſe, he is called, *Dominus Deus noſter Papa,* Our Lord God the Pope. *Chriſtoph. Marcell* ſaid in the Councell of Laterane, *Tu es alter Deus in terris:* Thou art another God upon earth. And in the late Tridentine chapter, they call the Pope *terrenum Deum*, an earthly God: *ex citation. Iuel pag. 593.*

27 In the late Councell of Laterane, one *Simon Begnius* B. of Modruſia, thus ſaid to Pope Leo, *Ecce venis Leo de tribu Iuda, radix David: te Leo beatiſſime ſalvatorem expectavimus:* Behold the Lion is come of the tribe of Juda, the root of *David:* O moſt bleſſed *Leo,* wee have looked for thee to be our Saviour. *Concil. Lateran. ſeſſ. 6. pag. 601.*

28 In the late Chapter of Trent, *Cornelius* the Biſhop of Bitonto ſaid thus: *Papa lux venit in mundum, & dilexerunt homines tenebras magis, quàm lucem:* The Pope being the light, is come into the world, and men loved darkneſſe more than light.

29 The Pope ſuffered the Ambaſſadors of Sicilia to lie proſtrate on the ground, and thus to crie out unto him, *Qui tollis peccata mundi miſerêre noſtri:* Thou that takeſt away the ſinnes of the world, have mercie upon us: *Paul. Æmilius, lib. 7. ex Iuello.* What horrible and unſufferable blaſphemies are theſe, to attribute to the Pope that which is proper only to Chriſt? And how intolerable is the pride of this man of ſin, to ſuffer ſuch things by his flatterers and clawbacks, ever to be given unto him?

30 That the Pope is the heart of the Church, in quickning the ſame ſpiritually, that hee is the welſpring, from the which floweth all vertue and goodneſſe, *Ex epiſt. Iohan. Huſſ. Fox. pag. 628.*

31 That he is able to make new articles, and aboliſh the old: *Friers of Antwerp. ex Fox pag. 929. col. 1.*

32 The Canoniſts ſay, *Papa poteſt diſpenſare contra jus divinum:* The Pope may diſpenſe againſt the law of God, *16. q. 1. Quicunque in gloſſa.*

33 *Papa poteſt diſpenſare contra jus naturæ:* The Pope may diſpenſe againſt the law of nature, *15. q. 6. authoritate in gloſſ.*

34 *Papa poteſt diſpenſare contra Apoſtolum, diſtinct. 32. lector.* The Pope may diſpenſe againſt the Apoſtle.

35 *Papa poteſt diſpenſare contra novum Teſtamentum:* The Pope may diſpenſe againſt the new Teſtament. *Papa poteſt diſpenſare de omnibus præceptis veteris & novi Teſtamenti:* The Pope may diſpenſe with all the precepts both of the old and new Teſtament; *ut citatur à Iuel. pag. 59. defenſ. apolog.*

36 That power which Chriſt had only in *habitu,* when he was here upon earth, the Pope hath now *actu,* that is, the univerſall juriſdiction both of ſpirituall and temporall things: *Ex citation. Fox. pag. 791.*

37 *Major honos debetur Papæ, quàm angelis:* Greater honor is due to the Pope than to Angels: *Antoninus.*

38 If Prelates be called and counted of *Conſtantinus* for gods, I then being above all prelates, ſeeme by this reaſon to be above all gods: wherfore no marvell, if it be in my power to change time & times, to alter and abrogate lawes, to diſpenſe with all things, yea with the precepts of Chriſt: *Decretal. de tranſl. Epiſcop. cap. Quarto.*

Laſtly, if the Pope doe lead innumerable ſoules by flocks into hell, yet no man muſt preſume to rebuke his faults in this world: *Diſtinct. 40. cap. ſi Papa.*

Thus have wee the opinion of the Popiſh Canoniſts of their high Biſhop. Hee is the light of the world, the Lion of the tribe of Juda, a God upon earth, higher than the Angels, able to diſpenſe with the law of nature and the law of God: yea, in earth above all gods. What horrible and filthie blaſphemies are theſe? Never did *Antiochus, Nero,* or *Caligula,* or who elſe commanded themſelves to bee worſhiped for gods upon earth, ever arrogate ſo much unto themſelves. What need wee now looke further for Antichriſt? Hee doth evidently reveale himſelfe: for here we have the adverſary *that exalteth himſelfe againſt all that is called God, and that ſitteth in the temple of God, ſhewing himſelfe that hee is God,* as S. *Paul* propheſieth of him, 2 *Theſ.* 24. Let us ſee further, what other blaſphemies we can find amongſt them.

39 That the Virgin *Mary* was conceived without originall ſinne, contrary to S. *Paul,* who ſaith, that God hath concluded all under ſinne, *Rom.* 11. 32. *Rom.* 3. 23. all have ſinned: that ſhe hath no need of remiſſion of ſinnes: that ſhe was not juſtified by Chriſt, being juſt from her beginning. neither that ſhe gave God thanks for expiation of her ſinne, or prayed at any time for remiſſion of her ſinnes: Franciſcan Friers, *Fox p.* 801. Theſe grievous blaſphemies are confuted by the Virgin *Maries* owne mouth:

My ſoule rejoyceth in God my Saviour : Chriſt therefore was her Saviour : who was ſo called in no other ſenſe, but becauſe he ſhould ſave his people from their ſinnes, *Matth.* 1.21.

40 Cardinall *Cajetanus* diſputing againſt *Luther*, affirmed that faith was not neceſſary to him that receiveth the Sacrament, *Fox pag.* 845. A blaſphemous untruth, contrary to Scripture : *For without faith it is impoſſible to pleaſe God, Heb.* 11.6. Without the which no ſervice of ours can bee accepted before him.

41 That wee need not now goe to Jeſus Chriſt, to have him an interceſſor, but to God alone, ſetting Jeſus Chriſt apart, and ſo ought wee verily to beleeve, affirmed by D. *Benet*, Maſter of the Sorboniſts, diſputing with *Francis Rebezies* Martyr, *ex Criſpin. lib.* 6. *Fox pag.* 921.

42 In the towne of Perth in Scotland, Frier *Spenſe* in his ſermon affirmed, that prayer made to Saints was ſo neceſſarie, that without it, there could bee no hope of ſalvation to man, *ex Regiſt. Scotia. Fox pag.* 1267. Thus Chriſt, we ſee is diſplaced, and thruſt out of dores, as whoſe mediation is not neceſſarie, and the idolatrous invocation of Saints brought in in ſtead thereof.

43 That there are ſome men in this life ſo juſt, that they need no repentance, affirmed by the Rhemiſts, *Luk.* 15. *ſect.* 1. for ſo they expound that place, *verſe* 7. of men that continue juſt and godly, and are not penitent for their ſinnes.

44 Another calleth marriage a prophanation of holy orders. *Greg. Martin. diſcover. cap.* 15. *ſect.* 11. Contrary to the Apoſtle, who ſaith, that marriage is honorable amongſt all men, *Heb.* 13.4.

45 Our hearts and inward repentance are open to the Angels and other celeſtiall ſpirits in heaven, Rhemiſt. *Luk.* 15. *ſect.* 2. And thus they blaſphemouſly rob God of his honour, in attributing that to creatures, which is peculiar to his Majeſtie : namely, to be a ſearcher and knower of our hearts, 1 *King.* 8.39. The ſame is alſo affirmed by *Arturus de ſanctorum invocation. cap.* 7. *theſ.* 65. *Cognoſcunt Angeli intimos animorum ſenſus, adeoq; reconditas & penitus abſtruſas cogitationes* : The Angels know our inward meaning, and the hidden and ſecret thoughts of our hearts : which is contrary to the Scripture, which maketh God only to be the ſearcher of the hearts.

46 That we may beleeve in Saints, and that it is true of them, as S. *Paul* ſaith, *How can they call on him, on whom they have not beleeved? Rom.* 10. 14. So wee cannot pray to any Saint in heaven, unleſſe we beleeve, and truſt that they can help us, *Rhemiſt. Rom.* 10. *ſect.* 4. A blaſphemie contrary to Scripture, which ſaith : yee beleeve in God, beleeve alſo in mee, *Iohn* 14.1. God only and his Chriſt is to be beleeved upon.

47 That we need not marvell, if the image of our Ladie and the like doe ſtranger and greater miracles than thoſe which Chriſt himſelfe did, *Rhemiſt. Iohn* 14. *ſect.* 3. A monſtrous blaſphemie, that images worke ſtranger miracles than Chriſt himſelfe.

48 *Catharinus* a great papiſt ſaith, that the commandement in the law againſt Images, was but temporall, and to continue but till the eſtabliſhing of the new Teſtament, *ex Bellarm. de imaginibus ſanctor. lib.* 2. *cap.* 7.

49 That there is a religious worſhip properly due unto Images, yea as they are conſidered in themſelves, *Et non ſolum ut vicem gerunt exemplaris*, And not only, as they repreſent another thing *Bellar. de imaginib. ſanctor, lib.* 2. *cap.* 21. Loe then by theſe popiſh doctrines, Images are to bee worſhipped with divine and religious worſhip, which the Angels themſelves refuſe, and is only due unto God, *Revelat.* 22. 9.

50 That every popiſh Prieſt is after the order of *Melchiſedech*, and that the proper act of Chriſts prieſthood, conſiſteth in the perpetuall offering of his body and blood in the Church : *Rhemiſt. Heb.* 7. *ſect.* 8. That the ſacrifice of Chriſt upon the croſſe was not after the order of *Melchiſedech*, but after the order of *Aaron* : *Heskins lib.* 1. *cap.* 13. What intollerable blaſphemie is this, to affirme that every vile maſſing Prieſt is after the order of *Melchiſedech*, and to denie that Chriſt upon the croſſe, was in that act a Prieſt of *Melchiſedechs* order? And thus ſhall every one of their ſhavelings bee more properly a Prieſt, than Chriſt.

51 In the idolatrous ſervice of their Maſſe, they utter blaſphemies in heapes : *We beſeech thee* (ſaith the prieſt) *receive this oblation*, and yet they affirme, that it is the very body and blood of Chriſt: here then the prieſt is made a mediator for Chriſt. And againe, *Command thou theſe to be brought by the hands of the holy Angell into heaven.* But if it be the body of Chriſt, what need it bee carried by an Angell? *Let the Prieſt bow himſelfe to the hoaſt*, ſaying, *I worſhip thee, I glorifie thee.* Lo here they worſhip a peece of bread : *In canon. Miſſa.* And to conclude, they doubt not to ſay, that *Sacerdos eſt creator creatoris ſui* : That the prieſt doth make his maker, *Iuel reſponſ. ad articul. pag.* 615.

52 It is not a ſufficient ſatisfaction to beleeve that Chriſt hath abundantly ſatisfied for us, but God alſo muſt be ſatisfied for our ſinnes, by the puniſhment of our ſelves. *Concil. Tridentin. ſeſſ.* 14. *can.* 13. A blaſphemous aſſertion, that Chriſts ſatisfaction is not ſufficient for us.

53 Men cannot be ſaved, though they be predeſtinate, unleſſe they keep Gods commandments, *Rhemiſt. Act.* 27. *ſect.* 3. By this ſpeech, they ſeeme to inſinuate, that a man predeſtinate of God, may miſſe of ſalvation : which is a blaſphemous thought, for Gods eternall decree changeth not.

54 The Rhemiſt alleage this ſaying of *Hierome* ; *They follow the lambe, whither ſoever hee goeth, if the lambe bee in every place, then they that bee with the lambe, muſt bee every where, you ſee*, ſay they, *how that bleſſed father refuted the Calviniſts before they were borne* : *Rhemiſt. Apocal.* 6. *ſect.* 1. Are not now

the Papiſts I pray you become Ubiquitaries themſelves? Nay worſe than Ubiquitaries, inclining to the opinion of the omnipreſence, not only of the humanitie of Chriſt, but even of the Saints: which is a great blaſphemie.

That confidence and aſſurance, that faithfull men have of their ſalvation, they call a faithleſſe perſwaſion, a moſt damnable, falſe illuſion and preſumption, *Rhemiſt. Rom.* 8. *ſect.* 9. A fond ſpeciall faith and fiction, *Rom.* 4. *ſect.* 9. yea they moſt wickedly ſay, that it is not *fides Apoſtolorum*, but *fides dæmoniorum*, not the faith of the Apoſtles, but the faith of devils, 1 *Corinth.* 9. 9. yet this aſſurance and perſwaſion of ſalvation is grounded upon the Scriptures: as where S. *Paul* ſaith, I am perſwaded, or I am ſure, that neither death nor life, &c. ſhall be able to remove us from the love of God. And S. *Peter*, ***That we ſhould make our election and calling ſure.*** 56 Rom 8.38.39. 2 Pet. 1. 10.

A dead faith is a true faith, and the ſame which is called the Catholike faith, and in ſubſtance all one with that faith that juſtifieth, *Rhemiſt. Iames* 2 *ſect.* 11. So by this reaſon, the faith of devils and juſtifying faith ſhall bee all one in ſubſtance, for that dead faith, as the Apoſtle ſheweth, the devils themſelves may have, for they beleeve and tremble. 57 Iames 2. 19.

The certaintie of remiſſion of ſinnes, with a ſure confidence and truſt in Chriſt, may he found even amongſt ſchiſmatiks, heretiks and wicked men. *Con. Trident. ſeſſ.* 6. *cap.* 9. It appeareth by this, that they underſtand not, what this ſure truſt and confidence meaneth, when ſo unadviſedly and groſſely they affirme it to be found amongſt wicked men. None can be aſſured of remiſſion of ſinnes, but there followeth peace of conſcience with God: and this peace none can have, but they which are juſtified by faith: and none are ſo juſtified but the righteous and faithfull. 58 Rom. 5. 1.

That the decree and ſentence which was pronounced by the high Prieſts and Scribes againſt Chriſt, was juſt and right: *Hoſius cont. Brentium. lib.* 2. And that it might and was truly pronounced by *Caiphas*, that Chriſt was worthy of death: And thus wickedly they take part with *Annas* and *Caiphas* againſt Chriſt. Some other Papiſts ſay, that they erred not in the ſentence given againſt Chriſt: for hee was indeed guiltie of death, having taken our ſins upon him, but the error was in the manner of their proceeding, which was done tumultuouſly and by ſuborning of falſe witneſſes: And this (ſaith *Bellarmine*, their great doctor) is *Probabilis ſententia*: a very probable opinion, *de concilior. authoritat. lib.* 2. *pag.* 8. Yea they ſpeake yet more plainely: *Iudæi mortaliter peccaſſent, niſi Chriſtum crucifixiſſent*: The Jewes had ſinned mortally, if they had not crucified Chriſt. *Diſtinct.* 13. *Item, in margine.* 59

Another ſaith: *Petrus non fidem Chriſti, ſed Chriſtum ſalva fide negavit*: *Peter* denied not the faith of Chriſt, but, his faith ſaved, he denied but only Chriſt. *Copus dialog.* 1. *pag.* 51. Is not here good popiſh divinity, that Chriſt may be denied, without deniall of the faith? 60

The Rhemiſt affirme: that Chriſt did penance by faſting, ſolitarineſſe, and converſing with beaſts, *Marke* 1. *ſect.* 6. This is great blaſphemy, for Chriſt was free from ſin, & therfore needed no repentance. 61

That *Lazarus* and *Abraham* were both in hell, and not in the kingdome of heaven before Chriſt, *Rhemiſt. Luk.* 16. *ſect.* 1. A blaſphemie contrary to Scripture, which ſaith, that the rich man only was in hell, *verſ.* 23. and not that *Lazarus* was in hell. 62

They deny that Chriſt is αὐτόθεος, that is, God of himſelfe, *Rhemiſt. Iohn* 10. *ſect.* 3. Whereas the Scripture ſpeaketh plainely, that, as the father hath life in himſelfe, ſo likewiſe hath he given to the ſon, to have life in himſelfe, *Ioh.* 5. 26. what is it to have life in himſelfe, but to be God in himſelfe? 63

The ſufferings and paſſions of the Saints, dedicated and ſanctified in the blood of Chriſt, have a forcible ſatisfactioe for the Church, and the particular members thereof: and are the accompliſhment of the wants of Chriſts paſſion, *Rhemiſt. Col.* 1. *ſect.* 4. An horrible blaſphemie againſt the merit and ſatisfaction of Chriſts death, as though it were not ſufficient in it ſelfe to ſatisfie for all his members, but his wants muſt be ſupplied by the ſatisfaction of others, contrary to the Scripture, which ſaith: that Chriſt by himſelfe hath purged our ſinnes: therfore not by any other, but ſufficiently in his owne perſon. 64 Heb. 1. 3.

Bellarmine ſaith, *Non dubitantur multi eſſe fideles, qui nondum juſtificati nec redempti ſunt*: It is not to be doubted but that there are many faithfull men, which are not yet juſtified or redeemed *de Miſſ. lib.* 2. *cap.* 22. *reſp. ad* 4. *obeject.* yea he ſaith moſt blaſphemouſly: *Hominem cum vera fide damnari*: That a man having a true faith, may for all that be condemned: *De baptiſm. lib.* 1. *cap.* 14. Great blaſphemies contrary to Scripture, being juſtified by faith (ſaith S. *Paul*) we are at peace with God. And wee are ſaved by faith, *Epheſ.* 2. 10. If then faith bringeth peace of conſcience and ſalvation, how then is it poſſible that with this faith, men notwithſtanding ſhould be condemned? 65 Rom. 5. 1. Epheſ. 2. 10.

That we are not *formaliter*, that is, formally juſtified by the righteouſneſſe of Chriſt, *Bellarm. lib.* 2. *de baptiſ. cap.* 21 *reſp. ad argum.* 4. yet S. *Paul* ſaith, that Chriſt is our wiſdome and righteouſneſſe: his righteouſneſſe, is our righteouſneſſe, what is this elſe but the very forme, ſubſtance and matter of our righteouſneſſe? 66 1 Cor. 1. 30.

And againe ſaith he, *Sacrificium crucis non efficienter juſtificat*: Chriſts ſacrifice upon the croſſe, doth not juſtifie as an efficient cauſe, *de Miſſ. lib.* 2. *cap.* 4. Thus Chriſt death is neither formall nor efficient cauſe of our juſtification with Papiſts. I pray you then what is it? But the Apoſtle, I am ſure ſaith otherwiſe: That Chriſt hath reconciled us in the body of his fleſh: hee then that reconcileth, ranſometh or redeemeth us, what is he elſe but an *agent, efficient*, and working cauſe of our redemption and reconciliation? 67 Coloſſ. 1. 21. 22.

Bellarmine alſo ſaith: *Accedente Dei gratia verè poſſumus aliquo modo ex propriis, & ad æquilitatem,* 68 *ac per hoc juſtè & ex condigno ſatisfacere:* By the grace of God, we may make ſatisfaction truly in ſome ſort, of our owne, and to a full equality, yea juſtly and condignly, *de pœnitent. lib. 4. cap.* 7. A moſt horrible blaſphemie, that man may ſatisfie God by his owne proper works, fully according to the exact Iob 9.3. rule of juſtice: *Iob* ſaith contrary; That man cannot anſwer God one thing of a thouſand. Neither is this blaſphemie much qualified, by ſaying, that we may ſatisfie by grace: For theſe two, Gods grace, and our ſatisfactory works cannot ſtand together, as S. *Paul* ſheweth: If it be of grace, it is no more of works, for then grace were no more grace: but if it bee of works, it is no more of grace, for then works were no more works, *Rom.* 11. 6. Our ſalvation then cannot bee of grace and works together, Galath. 2. 21. for the one excludeth the other. And I pray you to what purpoſe died Chriſt, if men receive grace ſo Rom. 7 12. fully to ſatisfie for themſelves? If righteouſneſſe bee by the law (ſaith the Apoſtle) Chriſt died with- Iam. 1. 17. out cauſe. And even this righteouſneſſe of the Law was alſo of the grace and gift of God, for the Law is holy, juſt and good. And every good gift is of God. Wherefore to ſay, that a man by working well, even of the grace and the gift of God, is juſtified, is to make the death of Chriſt needleſſe and in vaine. What greater blaſphemie then can be utered by any heretiks in the world than this?

69 Now in the laſt place commeth in wicked blaſphemous Frier *Tecell*, the Popes pardoner: who made his proclamations openly in the Churches to the people in this ſort: Although a man had laine with our Ladie the mother of Chriſt, and had begotten her with child, yet were he able by the Popes power to pardon the fault. *Sleidan. lib.* 13.

Unto theſe blaſphemies afore rehearſed, we may adjoyne ſuch like popiſh ſtuffe, out of their Lady Pſalter, which was compiled by no ſmall perſon among them, but even by that Seraphicall Doctor of theirs *Bonaventure*, a Cardinall of Rome, who lived *Anno* 1170. and was Canonized for a Saint, by Pope *Sixtus* the fourth, *Anno* 1482. In this blaſphemous Pſalter, ſuch Pſalmes as the Prophet *David* endited to the honour of God, are applied by the foreſaid Doctor to the praiſe of his Ladie. And therfore he in divers Pſalmes in ſtead of the name of the Lord, hath put in the name of our Ladie. Some few examples it ſhall not be amiſſe to ſee.

70 *Pſalm.* 4. *Benedicta ſis domina in æternum, & majeſtas tua in ſeculum, glorificate eam omnes gentes:* Bleſſed bee thou O Ladie for ever, and thy majeſtie for ever and ever, glorifie her all nations of the earth.

71 7 *Domina mea in te ſperavi, de inimicis meis libera me domina:* O my Ladie, in thee doe I put my truſt, deliver me from mine enemies O Ladie.

72 11 *Miſericordia illius noſtrorum auferat multitudinem peccatorum:* Her mercie take from us the multitude of our ſinnes.

73 13 *Uſque quo domina obliviſceris me, & non liberas me in die tribulationis?* How long doſt thou forget me O Lady, and doſt not deliver me in the day of trouble?

74 25 *Ad te domina levavi animam, non prævaleant adverſum me laquei mortis, ductrix mea eſto ad patriam:* To thee O Lady, doe I lift up my ſoule, let not the ſnares of death prevaile againſt me, be thou my guide unto my heavenly countrey.

75 26 *Iudica me domina:* Judge me O Ladie.

76 31 *In te domina ſperavi, non confundar in æternum: in manus tuas domina commendo ſpiritum meum:* In thee O Ladie doe I put my truſt, let me not be confounded for ever: into thy hands (O Lady) I commend my ſpirit.

77 91 *Qui habitat in adjutorio matris Dei, in protectione ipſius commorabitur:* Who ſo dwelleth in the help of the mother of God, ſhall dwell in the ſhadow of her protection.

78 110 *Dominus dixit dominæ noſtræ, Sede mater mea à dextris meis:* The Lord ſaid to our Ladie, Sit here my mother on my right hand.

79 119 *Miſerationibus tuis plena eſt terra:* The whole earth is full of thy mercies.

80 127 *Niſi domina ædificaverit domum cordis noſtri, non permanebit ædificium ejus:* Except our Lady ſhall build the houſe of our hearts, the building thereof ſhall not continue.

81 *Exultat totum genus humanum, quia talem dedit mediatricem Dominus Deus tuus:* Rejoyce, O all mankind, becauſe the Lord thy God hath given unto thee ſuch a mediatrix.

82 *O benedicta, in manib. tuis repoſita eſt noſtra ſalus:* O thou bleſſed, in thy hands is laid up our ſalvation.

83 *In nomine tuo omne genu flectatur cœleſtium, &c.* In thy name let every knee bend, in heaven, in earth, and hell.

84 *Quemadmodum infans ſine nutrice non poteſt vivere, ita nec ſine domina noſtra poſſes habere ſalutem:* Like as the infant cannot live without a nurſe, ſo neither canſt thou have ſalvation without our Lady.

Many ſuch like blaſphemies are contained in that idolatrous and blaſphemous pſalter: for what greater blaſphemie can there be, than to aſcribe unto a creature the titles and honour due and proper unto God only? As that ſhe is our mediatrix, taketh away our ſinnes, edifieth our hearts, filleth all the earth with her mercies, ſitteth at the right hand of God, that we are to truſt in her, that ſhe is to be glorified, & all things to bow the knee unto her: How far are they now from making a God of their Lady? And thus they do moſt preſumptuouſly rob God of his honor, who will not give his glory to another.

85 To theſe ſo grievous blaſphemies afore rehearſed, I will adde alſo theſe that follow, the gloſſe upon the decrees: *decr. pag.* 1. *diſt.* 19. *cap.* 10. ſaith thus, citing the teſtimonie of Pope *Adrian*, concerning *Leo* the firſt, *Cujus ſententiam, quicquid ubique catholicum eſt, velut cæleſte miraculum celebrat &*

veneratur oraculum: Whoſe ſentence every catholike man doth celebrate as an heavenly miracle, and worſhip as an oracle: what could bee ſaid more of the ſayings of Saint *Paul*, yea of Chriſt himſelfe?

Diſtinct. 20. *cap.* 1. *Leo* the fourth thus decreeth: *Patrum ſtatuta qui non retinere convincitur, nec quatuor Evangelia retinere creditur:* He that holdeth not the Fathers decrees, cannot hold the foure Evangeliſts, what is this elſe, but to give equall authority to the one, as well as to the other? 86

Diſtinct. 40. *cap.* 6. The gloſſe reciting the words of *Bonifacius* commendeth thoſe, *Qui religionis inſtitutionem ab ore praeceſſoris ejus, magis quàm à ſacris paginis expetant:* Which did deſire to be inſtructed in the Chriſtian faith, rather from the mouth of his predeceſſor, that is, the Pope, than from the ſacred Scripture: what greater blaſphemy could be uttered? 87

In the ſame place that ſaying of *Iob*, as touching God, *Si deſtruxerit nemo eſt qui adificet*, If hee deſtroy, who can build up, is moſt blaſphemouſly applied to the Pope.

Decret. part. 2. *cauſ.* 2. *qu.* 7. *cap.* 39. The gloſſe ſaith thus: *Chriſtus in populo ſuo paſtorale officium non gerebat:* Chriſt did not beare a paſtorall office among his people: which ſaying, though it be thus qualified, that in certaine reſpects, Chriſt did not execute an office of the paſtor: yet it is not farre from blaſphemy to deny any part of the paſtorall office unto Chriſt. 89

In their Idolatrous Maſſe, after the words of conſecration, they ſing this ſong unto the bread: *Non eſt panis, ſed Deus homo liberator meus:* It is no bread, but God and man my deliverer: thus they ſay to a peece of bread. 90

Vega de miſſa. theſ. 41. *Oblatio in cruce facta temporaria, non eſſet Chriſti aeternum ſacerdotium, ſed fuiſſet in cruce extinctum, &c.* The temporarie oblation done upon the Croſſe, had not been that everlaſting Prieſthood, but ſhould have been extinct in the Croſſe, if there were not another permanent ſacrifice in the Church: a great blaſphemie, that Chriſt ſhould not have an everlaſting prieſthood, if their Maſſe were not. 91

The ſame *Vega* ſaith, it was no great gift that Chriſt promiſed at his departure to his Apoſtles, that he would be with them according to his divinity to the end of the world. 92

Innocentius thus interpreteth the word Maſſe: *Miſſa quaſi hoſtia tranſmiſſa à nobis patri, ut intercedat pro nobis ad ipſum: hac enim ſola ſufficiens & idonea miſſio, &c.* The Maſſe or miſſe is ſo called, becauſe it is a ſacrifice ſent by us unto the father to make interceſſion for us: for this is the only fit and ſufficient ſending unto God to appeaſe his wrath, &c. Behold, a peece of bakers bread is become the Mediator of the Papiſts: ſuch prayers, ſuch a Mediator: but if they ſay it is Chriſt himſelfe, cannot the Mediator execute his office, unleſſe he be ſent up by them in the forme of bread? 93

Now commeth in better ſtuffe than any wee had yet in their bookes of ceremonies, *lib.* 1. *ſect.* 2. they aſcribe unto their Chriſme as much as unto the blood of Chriſt: *Peccatum frangit, ut Chriſti ſanguis & angit:* It breaketh and chaceth away ſinne, even as the blood of Chriſt. 94

In their booke of conformities, they call *Francis*, *Iheſum typicum*, typicall Iheſus, for as Jeſus, ſay they, was the image of his father, ſo *Francis* is the image of Chriſt. 95

Nay they goe yet a ſtep further, not making *Dominicus* only equall to Chriſt, as they did *Francis*, but preferring him before: For thus we may find in the Chronicles of *Antonius* Biſhop of Florence, *part.* 3. *tit.* 23. *Chriſt was borne naked, but to keepe him from the cold was laid in a cratch: but Dominicus did uſe being a child to lie naked upon the ground: when our Lord was borne, a ſtarre appeared in the ayre: when Dominicus was baptized, a ſtarre was ſeene in his forehead: Novum jubar praemonſtrans ſeculi, Shewing the new light of the world: Chriſt now being immortall, twice appeared to his Diſciples the doores being ſhut: Dominicus yet mortall, came into the Church being ſhut, for feare to awake his brethren:* But I would he had been awake that thus wrote, and not in his heavy ſleep and Ægyptian darkneſſe, thus to have blaſphemed. 96

Great ſtore of ſuch like blaſphemies are every where to be found in popiſh treatiſes: my purpoſe is not to bring them all into the readers view, it were too long a peece of worke, and I thinke, needleſſe: neither doe I in this booke promiſe or profeſſe ſo much: but my intendment is only in every place to give the Chriſtian Reader a taſte of the bitter and ſowre fruits of popery. By this blacke beadroll of blaſphemies here rehearſed, it is no hard matter to gheſſe of what ſpirit they are, from whom they proceed, and what manner of religion that is which is fraught with ſuch ſtuffe. *No man* (ſaith Saint *Paul*) *ſpeaking by the ſpirit of God, calleth Ieſus execrable.* If they therefore had the ſpirit of God, as they boaſt, they would not in ſuch ſort as they doe, with ſuch vile tearmes deprave the holy Scriptures: nor ſo extenuate the precious death of Chriſt, adding other helpes and ſupplies thereunto, nor ſo defile that only propitiatory ſacrifice, which was once offered upon the Croſſe, by foyſting another in the place thereof, namely that abominable Idoll of the Maſſe, which they moſt blaſphemouſly affirme to bee the proper act of Chriſts prieſthood, yea more proper than the offering up of himſelfe upon the Croſſe. Doe not theſe grievous blaſphemies now, which they utter, rebound upon Chriſt, and tend to his diſhonour? What then is this elſe, but to call Jeſus execrable? Goe to then yee Papiſts: I will ſay unto you, as *Auguſtine* ſometime requited *Iulian* the Pelagian heretike: *Nunc ergo, ne tui ſtomachi follis indigeſta maledictorum cruditate rumpatur, in hunc evome, ſi audes, calumnioſas tuas vanitates, contra Iulian. lib.* 2. Now therefore, leſt this filthie wind-

1 Cor. 12. 3.

bagge of thy ſtomack ſhould burſt with the raw and undigeſted humour of ſuch wicked ſpeech, empty now thy ſtomacke, and vomit thy deceitfull and perverſe vanities upon him if thou dare, &c. If yee will not ceaſe thus to caſt up and bewray your blaſphemous thoughts, know yee, that yee blaſpheme not man, but yee have opened your mouth againſt Jeſus himſelfe. And let this ſuffice for this part.

Popiſh aſſertions flat contrary to Scripture.

1 1 Cor. 7. 14. THe Rhemiſts reprove *Calvin*, for affirming Chriſtian mens children to bee holy from their mothers wombe. *Annot. Roman.* 5. *ſection.* 8. Whereas notwithſtanding the Apoſtle himſelfe calleth them holy. Not, that they are not guilty of originall ſinne, but becauſe they are compriſed in Gods covenant, and have right to be baptized.

2 Rom. 7. 9. 17. Nothing done by concupiſcence without the conſent of will, can make a man guiltie before God, neither can the motions of the fleſh, in a juſt man any whit defile the operations of the ſpirit, but make them often more meritorious, *Rhemiſt. Rom.* 7. *ſect.* 9. flat oppoſite to Saint *Paul*. I doe not the good thing which I would, but the evill, which I would not, that doe I. Now then, it is no more I that doe it, but ſinne that dwelleth in mee. Here Saint *Paul* calleth the motions or deſire of the fleſh, yea without conſent of his will, evill, and giveth it the name of ſinne. How then doth not that, whith is evill and ſinfull, make us guiltie before God, and defile the operations of the ſpirit?

3 Matth. 7. 13. Chriſtians in their lives muſt ſeeke the ſtrait way, but in religion the ancient common way, *Rhemiſt. Luke* 13. 3. A corrupt gloſſe contrary to Scripture, for it is the ſtrait way that leadeth to life, whether in life or religion: the broad common way leadeth to deſtruction.

4 Matth. 3. 4. That *Iohns* baptiſme had not any ſpirituall grace, *Rhemiſt. Iohn* 3. *ſect.* 2. But the Scripture teſtifieth that it had remiſſion of ſinnes joyned unto it, which is a ſpirituall grace.

5 Gal. 1. 1. 16. That Saint *Paul* was to bee conſecrated, ordered, and admitted by men, *Rhemiſt. Act.* 13. *ſect.* 4. Saint *Paul* witneſſeth of himſelfe the contrary, *Paul* an Apoſtle, not of men, neither by men, but (immediately) by Jeſus Chriſt. And *verſe* 16. he ſaith, he did not immediatly (being now called and appointed of Chriſt) communicate with fleſh and blood.

6 2 Cor. 5. 7. Epheſ. 2. 10. Faith, which juſtifieth, is not the efficient, or inſtrumentall cauſe of ſalvation, *Rhemiſt. Galath.* 6. *ſect.* 4. But the contrary is proved out of Scripture, *Wee walke by faith, and not by ſight.* As the eye then is the inſtrument, whereby wee behold things preſent, ſo is faith the organon or inſtrument of the ſoule, whereby wee apprehend things abſent and inviſible. That alſo is an evident place to this purpoſe, *Eph.* 2. 10. *By grace are yee ſaved through faith, and that not of your ſelves, for it is the gift of God, and not of works.* What elſe can be the meaning of this place, but that wee are ſaved by grace, apprehended by faith? So that grace is the efficient cauſe, faith the inſtrumentall: And leſt that any man ſhould ſay, that faith ſaveth us, as other vertues wrought in us by grace, not by any apprehenſion of grace, but as a meritorious cauſe, as the Rhemiſts affirme: the Apoſtle addeth, that faith is the gift of God, and therefore meriteth not: and he excludeth works, even works of grace, ordained for us to walke in, from being any cauſe of juſtification before God. And ſo faith alſo is excluded as it is an act or worke of the underſtanding only, and hath place only in the matter of ſalvation, in reſpect of the apprehenſive faculty and power thereof.

7 Rom 6. 23. Whereas the Apoſtle ſaith, the gift of God is eternall life; The Rhemiſts take upon them to correct the Apoſtles words, ſaying thus: *The ſequell of ſpeech required, that as he ſaid, Death or damnation is the ſtipend of ſinne, ſo life everlaſting is the ſtipend of juſtice, and ſo it is. Rhemiſt. Rom.* 6. *ſect.* 8. What can bee more contrary to the Apoſtle than this? Life everlaſting, ſaith he, is the gift of God: Nay, ſay they, it is as properly the ſtipend of righteouſneſſe, as damnation is the ſtipend of ſinne: but the Apoſtles declination from that ſequell ſheweth the contrary.

8 Iohn 17. 5. Chriſts paines were of no account of their owne nature compared with his glory, *Rhemiſt. Rom.* 8. *ſect.* 5. A monſtrous blaſphemie, and contrary to Scripture, for if there were no compariſon betweene Chriſts ſufferings, and the glory which he hath purchaſed for us by them, then his ſufferings were no ſatisfaction to Gods juſtice: Wherefore his paſſion being the paſſion of the Sonne of God, was both a full ſatisfaction and a worthie deſert of that glory, which hee hath obtained for us: *Thou art worthie to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, Revelat.* 5. *ſect.* 9. Chriſt therefore in reſpect of his paſſion did fully deſerve all that glory, which hee hath obtained for us: but there is no deſert, where there is not a proportion betweene the labour and the reward: yet we affirme not, that Chriſt merited for himſelfe, for his owne glorification was due unto him, before the world was.

9 That our afflictions are meritorious of heaven, *Rom.* 8. 18. S. *Paul* ſaith cleane contrary, that the afflictions of this time are not worthy of the glory which ſhall be revealed.

10 They deny that the Jewes did receive the truth or ſubſtance of Chriſt in their Sacraments, as wee doe in ours, or that they and we doe eat and drinke of the ſelfe ſame meat and drinke, *Rhemiſt.* 1 *Cor.* 10. *ſect.* 2. And yet the Apoſtle ſaith plainly, *That they did eat all the ſame ſpirituall meat, & all drinke*

the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke which followed them, and the rocke was Chriſt. ibid. Doth not the Apoſtle now ſay here, that they did drinke the ſame ſpirituall drinke with us? for Chriſt was their ſpirituall drinke, and ſo is he ours. 1 Cor. 10. 3.

11 That where the Apoſtle ſaith, *This is not to eat the Lords ſupper*; hee meaneth not the Sacrament which Chriſt inſtituted at ſupper, but the feaſts of love which were uſed in the primitive Church: *Rhemiſt. ibid.* 1 Cor. 11. 20.

And yet it is moſt manifeſt by the circumſtance of the place, that Saint *Paul* reproveth them for the abuſes in the Lords ſupper, and therefore putteth them in mind of the inſtitution of Chriſt, *verſe* 23. which had been a matter impertinent, if hee in ſo ſaying (the Lords ſupper) had not meant the Sacrament.

12 That the *force and efficacie of common prayer dependeth not upon the peoples underſtanding, hearing or knowledge: and that the infant, idiote, and unlearned man taketh no leſſe fruit of divine office, than any other, Rhemiſt.* 14. *ſect.* 10. And therefore it is not repugnant to Saint *Paul* to pray in Latine *(that is an unknowne) tongue, ibidem ſect.* 15. Yet in truth S. *Paul* flatly condemneth the uſing of an unknowne tongue, in publike prayers, and thankſgiving: *He that occupieth the roome of the unlearned, cannot ſay Amen, at thy giving of thanks, ſeeing hee knoweth not what thou ſayeſt, for thou verily giveſt thanks well, but the other is not edified*: And it followeth, *verſe* 19. *I had rather in the Church ſpeake five words with mine underſtanding, that I might inſtruct others, than ten thouſand words in a ſtrange tongue.* What could have been ſpoken more plainly againſt the uſe of an unknowne and unedifying tongue in the Church? 1 Cor. 14. 19.

13 That man hath proper freedome and motion in his thoughts and doings, and all is not to bee referred unto God, 1 *Corinth.* 3. *ſect.* 2. *Rhemiſt.* That man was never without free will, but it is made only more free by grace, *Rhemiſt. Iohn* 8. *ſect.* 2. That the Gentiles do beleeve by their free will, *Acts* 13. 2. All this is flat oppoſite to Scripture, which ſaith, wee are not able to thinke a good thought of our ſelves. And that God worketh in us both the will and the deed, *Philip.* 2. 13. 2 Cor. 3. 5.

14 That wee are not formally made juſt by the righteouſneſſe of Chriſt imputed unto us, but by a juſtice inherent and reſiant in us. *Concil. Trident. ſeſſ. 6. can.* 10. *Rhemiſt. Rom.* 2. *ſect.* 4. yea they condemne it as hereticall to ſay, that a man hath no juſtice of his owne (to be juſtified by) but the juſtice only of Chriſt, *Rhemiſt. Philip.* 3. *ſect.* 3. And yet S. *Paul* ſaith thus in plaine tearmes, *That I might be found in him, not having mine owne righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of God through faith.* Here the Apoſtle refuſeth his owne inherent righteouſneſſe; and cleaveth only to the imputative juſtice of Chriſt, to be juſtified by: yet wee deny not an inherent righteouſneſſe in the faithfull, but imperfect, not a meanes of their juſtification before God: it is the fruits thereof; and no other than that which we call Sanctification. Philip. 3. 9.

15 They doe ſet up idols or images to be adored, and attribute unto them religious worſhip, contrary to the Scripture: *Children keep your ſelves from Idols,* 1 *Iohn* 5. 4. They doe uſually anſwer, that the Apoſtle ſpeaketh of heatheniſh Idols, not of theirs, which are Images, not Idols. *Anſwer*, the Scripture indifferently uſeth both the Greeke word εἴδωλον, which is tranſlated *ſimulachrum*, an Idoll, and the other word εἰκὼν, *Imago*, an Image. So that both Idols and Images, are by the Scripture condemned. Rom. 1. 23.

16 The Apoſtle ſaith, that Chriſt hath appeared but once to put away ſinne by the ſacrifice of himſelfe, and that hee hath but offered one ſacrifice for ſinnes, 10. 12. Yet they doubt not to ſay, that Chriſt is daily offered in ſacrifice, in their Maſſe: contrary to the Scripture, which ſaith, Hee need not to offer himſelfe often. Heb 9. 26. c. 10. 12. c. 9. 25.

17 That all ſinnes whatſoever may be remitted by penance, even apoſtaſie, and wilfull forſaking of the truth, *Rhemiſt. Hebrew.* 10. *ſect.* 11. And yet our Saviour Chriſt ſaith, that blaſphemie againſt the holy Ghoſt ſhall never be forgiven. Matth. 12. 32.

18 S. *Iohn* ſaith, *Hereby ſhall yee know the ſpirit of God: every ſpirit that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God.* Here the Apoſtle giveth a generall note for all times, to diſcerne falſe doctrine by: But the Rhemiſts contrariwiſe affirme, *That this marke will not ſerve for all times, nor in caſe of other falſe doctrines, but that it was then a neceſſary note, Rhemiſt. in hunc locum.* 1 Ioh. 4. 2.

19 That it is poſſible to keep the law and commandements of God in this life, *Rhemiſt. Rom.* 8. *ſect.* 4. But our Saviour teacheth us to ſay, we are unprofitable ſervants, when we have done all that is commanded us. Luk. 17. 10.

20 They miniſter the Sacrament only in one kind to the people, wherein their practice impugneth the inſtitution of Chriſt, who gave both bread and wine at his laſt ſupper: And Saint *Paul* alſo rehearſing the inſtitution, ſaith, *After the ſame manner alſo he tooke the cup:* Where it is to bee noted, that S. *Paul* writeth to the whole Church of the Corinthians, both the paſtors and the people, preſcribing an uniforme order for them all in receiving the Lords ſupper. 1 Cor. 11. 25.

21 That there remaineth in the Children of God, an awe & feare of God and his judgements, with miſtruſt and feare of hell and damnation, *Rhemiſt.* 1. *Ioh.* 4. *ſect.* 6. But the Apoſtle ſaith, There is no feare in love, but perfect love thruſteth out feare, and maketh us to have confidence in the day of judgement. Where love is then, there remaineth no helliſh feare: where confidence is, there can be no miſtruſt, but ſuch a feare as is joyned with love and hope. 1 Ioh. 4. 17, 18.

22 Levit.18.12.13. That it is not unlawfull by *Moſes* law, for the Uncle or Aunts husband to marrie his niece, *Bellar. de matrim. cap.* 27. Yet it is by name prohibited, that the Nephew ſhould marrie his Aunt, the ſiſter of his father or of his mother. The like reaſon is of both.

23 1 Cor.10. 4. The Scripture ſaith, that Chriſt is the rocke, and that there can be no other foundation of the Church but Jeſus Chriſt, 1 *Cor.*3. 11. yet they ſay, that *Peter* is the rocke, and that Chriſt founded and built his Church upon *Peter*, *Rhemiſt. Matth.* 16. *ſect.* 8.

24 Mark.13.2. The Scripture ſaith, that of the day and houre of Chriſts comming to judgement, no man knoweth, neither the Angels of heaven, nor the Sonne of man, as he is man. But the Papiſts are bold to aſſigne the very day of his comming, juſt 45. dayes after the death of their Antichriſt, who ſhall reigne, as they imagine, three yeeres and an halfe before the comming of Chriſt, *Bellarm. de Rom. pontific. lib.* 3. *cap.* 9. And thus preſumptuouſly they take upon them to know more than either the Angels know, or Chriſt himſelfe as he is man.

25 Luk. 17.10. The Scripture ſaith, when we have done all that is commanded us, wee have done but that which was our dutie to doe. Yet *Bellarmine* cleane contrary, and that moſt blaſphemouſly affirmeth: *Poſſumus facere pluſquàm debemus, ſi conſideremus legem nobis à Deo impoſitam, & proinde poſſumus facere plus, quàm revera facere teneamur, lib.* 2. *de Monachis cap.* 13. Wee may, or are able to doe more than we ought, if we conſider the law impoſed upon us from God, and therefore wee may doe more than indeed we are bound to do: a great blaſphemie joyned with a notorious untruth.

26 Rom. 4. 11. They deny that the Sacraments are ſeales of the promiſes of God, *Bellarm. de ſacram. lib.* 1. *cap.* 17. And yet S. *Paul* doubteth not to call circumciſion, which was a Sacrament of the law, the ſeale of the righteouſneſſe of faith.

27 Matth. 26.26, 27. Whereas Chriſt in the inſtitution of the Sacrament, ſaid, after the giving of the bread, only, *Take yee, eat yee*, but after he had given the cup, he ſaid, *Drinke yee all of this*. They nothing doubt to affirme, but that Chriſt ſaid as well, after the delivering of the bread, *Eat yee all of this*: which they have (ſay they) by Apoſtolike tradition: as he ſaid, after the cup delivered, *Drinke yee all of this*. And contrariwiſe they alſo affirme, that Chriſt ſaid only once, *Hoc facite*, doe this, and that was after he had given the bread: whereas S. *Paul* notwithſtanding rehearſing the inſtitution of Chriſt, doth twice repeat 1 Cor.11.24,25. theſe words, *Hoc facite*, both after the bread, and after the cup, as having been twice uſed of Chriſt in the inſtitution, *Bellarm. de ſacram. Euchariſt. lib.* 4. *cap.* 25. And thus they will make Chriſt to ſpeake that which the Scripture ſaith not he ſpake, only following blind tradition: and they will deny Chriſt to have uttered that which the Apoſtle notwithſtanding witneſſeth, was ſpoken by him.

28 Apoc. 1. 6. That all Chriſtians are not prieſts alike before God, but ſome more properly prieſts than other: *Rhemiſt. Apocal.* 1. *ſect.* 5. Whereas the Scripture ſpeaketh indifferently of all the faithfull: *He hath made us Kings and prieſts to God his Father.* For although there bee a difference of orders amongſt men, ſome are teachers, ſome to be taught; ſome paſtors, ſome ſheepe: yet this word *ἱερεῖς*, ſacrificers or prieſts, is indifferently given to all Chriſtians, and in this ſenſe, none before God are more properly prieſts, than others, but all alike, and Chriſt Jeſus an high prieſt for us all.

29 In the idolatrous ſacrifice of the Maſſe, they affirme and practiſe many things contrary to Scripture.

1 The Scripture maketh this notable difference betweene the prieſts of the Law, and of the Goſpell, that among them there were many, becauſe they were forbidden by death to endure: but Chriſt, Heb.7.23,24 becauſe he dieth not, but liveth ever, hath an unchangeable prieſthood. Yet the Papiſts affirme that all their maſſing prieſts are of *Melchiſedecks* order: and ſo contrary to the Scriptures, they bring in a multitude of prieſts into the Goſpell, as there was in the Law.

30 Heb.10.18. 2 The Scripture ſaith, *Where the remiſſion of theſe things is, there is no more offering for ſinne.* But they teach, that their Maſſe is a ſacrifice propitiatorie both for the quicke and the dead: as though remiſſion of ſinnes were not already obtained by the oblation of Chriſt.

31 Heb. 9. 22. 3 Alſo the Scripture ſaith, *Without ſhedding of blood is no remiſſion.* How then can their ſacrifice give remiſſion of ſins, as they affirme, where there is no effuſion or ſhedding of blood? for they call it the unbloody ſacrifice, *Bellarm. de miſſ. lib.* 1. *cap.* 25.

32 Their doctrine and ſuperſtitious uſe of private Maſſes, where the Prieſt receiveth alone, the people only gazing and looking upon him, neither eating, nor drinking, is altogether repugnant to the uſage and doctrine of the Apoſtles, as S. *Paul* witneſſeth: 1 Cor.11.17. *We that are many are one bread, and one body, in as much as we are all partakers of one bread.* There ought to be therefore many at the Communion, which are made partakes of one bread.

33 1 Cor. 11.34. They affirme that it is a neceſſary thing to receive the Communion faſting: *Bellarm. de miſſ. lib.* 2. *cap.* 14. But the Apoſtle ſeeth no ſuch neceſſity in it, giving liberty unto thoſe that cannot endure to faſt, to eat at home before. Yet abſtinence for them that are able, is convenient.

34 Matth. 5. 32. That it is lawfull for the parties married to be diſmiſſed each from other, for divers cauſes beſide fornication, as for hereſie, for avoiding of offence, for the vow of continencie, *Bellarm. de matrim. lib.* 1. *cap.* 14. Yet our Saviour Chriſts words are plaine to the contrary, *Whoſoever doth put away his wife, except it be for fornication, cauſeth her to commit adultery.*

35 That the coupling in marriage of a faithfull party with an infidell, is not only *illicitum*, but *irritum*, is not only unlawfull to be made, but being made, is void, *Bellarm. de matrim. lib.* 1. *cap.* 23. S. *Paul* teacheth the contrary; *The woman that hath to her husband an infidell, if hee conſent to dwell with her,*

her, let her not put him away. The marriage therefore of ſuch is not in reſpect of the unbeleevers infidelity, if there be no other cauſe, actually void. Though we grant and acknowledge alſo with S. *Paul*, that it is not lawfull for the faithfull to match in marriage with an infidell. 1 Cor. 7. 13. 2 Cor. 6 14.

36 That it is not againſt the law of nature, for a man to marry his brothers wife, neither that it is ſimply prohibited in the law of *Moſes*, but that in ſome caſes it may be diſpenſed withall. *Cajetan. & Bellar. Bellarm. de matrim. lib.* 1. *cap.* 27. But *Iohn Baptiſt*, the beſt expounder of the law, openly reproved *Herod* ſaying, *It is not lawfull for thee to have thy brothers wife*, *Matth.* 14. *Mark*, 6. It is a generall reproofe, without any exception or limitation at all.

37 That we are not juſtified only by faith yea they ſay that works are more principall than faith in the matter of juſtification, *Rhemiſt. Iam.* 2. *ſect.* 7. Flat contrary to the doctrine of the Apoſtle: *Therefore we hold that a man is juſtified by faith, without the works of the law.* Works are ſo farre from being more principall than faith, that they have not to do at all in the matter of juſtification before God. Rom. 3. 28.

38 That ſome ſinnes are veniall and pardonable of their owne nature, and not worthy of damnation, *Rhemiſt. Rom.* 1. *ſect.* 11. Whereas the Apoſtle ſaith, *That the ſtipend of ſinne is death*, ſpeaking generally of all ſinne, yet both great and ſmall ſinnes are not only pardonable, but indeed cleerely remitted and pardoned by grace in Chriſt, unto the faithfull and beleevers which repent, and ſtudie to amend. Rom 6. 23.

39 The law by Chriſt, ſay they, is *Miniſtratio vitæ effecta*, is made the miniſtration of life, *Andrad. lib.* 5. And they call it, *verbum fidei*, the word of faith, *Trident. Concil. ſeſſ.* 6. *cap.* 7. But S. *Paul* calleth it a *killing letter and miniſtery of condemnation.* And that it ſerveth but as a ſchoolemaſter to bring us to Chriſt. And he ſaith flatly, that the law is not of faith, *Galath.* 3. 12. How then dare they call it the word of faith? unleſſe they liſt to play with an æquivocation of the word contrary to the Apoſtles meaning. 2 Cor. 3. 6. 9. Galath. 3. 24.

40 But it were too long to rehearſe all their opinions, which they maintaine contrary to Scripture: ſuch in a manner are all which they hold, wherein they diſſent from us. Let theſe therefore ſuffice for example ſake, which we have ſeene, and for the reſt we will take their owne confeſſion: who doe not denie, but that they hold divers opinions, which are not grounded nor gathered out of Scripture, as *Gabriel Biel* confeſſeth of tranſubſtantiation: *Non invenitur in canone Biblia expreſſum:* It is not found expreſſed in the canon of the Bible, *In canon. lect.* 40. Likewiſe, *Silveſter Prierias, Indulgentia authoritate ſcripturæ non innotuere nobis:* Pardons or indulgences are not knowne unto us by authority of Scripture, *Lib. cont. Luth.*

Bellarmine alſo granteth, that ſingle life is not impoſed upon Miniſters by the word of God, there being no precept, neither in the old or new Teſtament that forbiddeth Miniſters to marrie: *De clericis lib. cap.* 18. Againe in another caſe he confeſſeth, that *Matrimonium inter fidelem & infidelem, non eſt jure divino irritum:* That marriage betweene a beleever and an infidell is not void or fruſtrate by the law of God: and yet the Papiſts generally hold the contrary, *De matrimon. lib.* 1. *cap.* 23. And many other ſuch like opinions they have, which in their judgement are not found in Scripture, but as we thinke, and are able to prove, are contrary to Scripture: in ſo much, that it is a common ſaying of their ſchoole-divines: *Thus would I ſay, and thus would I hold being in ſchooles: but yet, (bee it ſpoken here amongſt our ſelves) It cannot be ſo proved by the holy Scriptures: Ex Paralipom. Abbat. Vrſpergenſ. Bellarmine* alſo concerning the adoration of Images, ſaith, that in a Sermon before the people it is not ſafe to affirme, that Images are to be adored, *Cultu latreia*, with religious worſhip: *de ſanctor. imaginib. lib.* 2. *cap.* 22. and yet he granteth that concerning the matter it ſelfe, it may be admitted, that images after a ſort, and improperly may have that kind of worſhip, *cap.* 23. Is not this now an holy religion, that in corners and ſecretly whiſpereth one thing as in the eare, and publikely maintaineth and teacheth another?

Papiſts teach one thing in ſchooles, another in their pulpits.

I conclude then this place with that ſaying of *Bernard*, as hee ſaid of certaine ſuperſtitious orders of Monks: *An regula non concordat evangelio, vel apoſtolo? alioqui regula jam non eſt regula, quia non recta:* Doth not your rule agree with the Goſpell, or the Apoſtle? then is it no rule becauſe it is not right. *Apolog. Bernard.* ſo may I ſay of this popiſh religion, if it agree not to the Goſpell: *Non eſt religio, quia non recta*, It is no religion, becauſe it is not right. But if they ſhall ſay unto us, that their profeſſion is agreeable to the word of God, not that which wee have written, but to the unwritten word, which are their traditions: I will ſhape them an anſwer againe out of *Bernards* words: *Qui vos audit (inquit Chriſtus) me audit, ac ſi diceret, Iudicium meum inter obedientes, & contemnentes, non de mea ſecreta traditione, ſed de veſtra publica prædicatione pendebit:* He that heareth you (ſaith Chriſt) heareth me; as if he ſhould have ſaid: I will judge betweene obedient hearers, and contemners, not by my ſecret tradition, but by your publike preaching, *Epiſt.* 77. How is it then, that our adverſaries doe flie from the writings and preachings of the Apoſtles, to ſecret and uncertaine traditions, which (they imagine) were given by Chriſt? and here ſhall be an end alſo of this part.

Hereſies maintained and defended by Papiſts.

OUr purpoſe is here, as in the reſt, to cleere & diſcharge both our ſelves and our cauſe, of and from thoſe foule and falſe accuſations of hereſie, which our adverſaries doe blaſpheme us withall. The Rhemiſts moſt wickedly match Calviniſts and Anabaptiſts together, 1 *Tim.* 1. *ſect.* 4. they maliciouſly call the ſects of Proteſtants the idolatry of this time, *Rom.* 1. *ſect.* 10. Whereas it is well knowne to all the world, that we worſhip no images or Idols, as they doe, yea moſt wretchedly they ſay, we paſſe all hereticks that ever were, *Hebr.* 13. *ſect.* 3. *Bellarmine* objecteth 20. ſeverall hereſies againſt us, *Lib.* 4. *de notis eccleſ. cap.* 9.

We will then this doe: firſt examine thoſe points particularly, which they object for hereſie: and this being done, wee will afterward requite them with as many more hereticall opinions, as they have invented againſt us, but more juſtly, and with a great deale more truth.

1 The firſt hereſie, which the Jeſuite objecteth againſt us, is of the Simonians, and heretiks called Eunomiani. The Simonians held opinion, that they were ſaved only by the grace of *Simon* their ſectmaſter, whom they made their Chriſt and Saviour. The Eunomiani taught that no ſinnes could hurt them if they had faith: Such alſo, ſaith hee, are the hereticks of this time, that would be juſtified only by faith. Wee anſwer, who ſeeth not with what impudency theſe things are objected againſt us? The Simonians ſaid, they were ſaved by the grace of *Simon*: wee by the grace of Chriſt: is it all one with Papiſts to bee ſaved by *Simons* grace, and by the grace of Chriſt? their hereſie therefore was condemned, not becauſe they aſcribed all to grace, but in that blaſphemouſly they ſet up *Simon* to be their ſaviour. The Eunomians were ſuch enemies to good works, as *Auguſtine* teſtifieth, that they affirmed, *Quod nihil homini obeſſet quorumlibet perpetratio peccatorum*: That the committing of the moſt haynous ſinnes could not hurt a man, *Hereſ.* 54. But God be thanked, we are not enemies to good works; for wee hold them to bee neceſſary, and without them it is impoſſible to bee ſaved: for a lively faith cannot bee void of good works: yet by them we are not juſtified before God, neither in part, nor in whole. And if therefore they condemne us as hereticks, becauſe wee affirme juſtification by faith only, let *Auguſtine* alſo goe in the number of hereticks: *Noſtra fides (inquit) juſtos ab injuſtis non operum, ſed ipſa fidei lege diſcernit. cont.* 2. *epiſt. Pelagian. lib.* 3. *cap.* 6. The righteous are diſcerned from the unrighteous by the law of faith, not of works. *Abraham non merito ſui, tanquam ex operibus, ſed Dei gratia fide juſtificatus eſt*: *Abraham* was not juſtified by any merit of his owne, as by his works, but by the grace of God through faith, *lib.* 2. *expoſition. in Rom. c.* 20, 21. Looke alſo your owne decrees: *part.* 3. *diſt.* 4. *c.* 99. *Gratia Dei non requirit opus aliquod, ſed ſolam fidem, & omnia gratis condonat*: The grace of God requireth no worke at all, but faith only, and ſo freely pardoneth all: they cannot then condemne us as hereticks in this point, unleſſe they refuſe this decree, as hereticall.

Proteſtants no enemies to good works.

Florinus the heretike affirmed, that God was the author of ſinne: this hereſie *Bellarmine* chargeth *Calvin* withall, becauſe hee writeth thus, that they which contemne the word of God, *Their owne wickedneſſe is the cauſe thereof*: *Sed in hanc pravitatem à Deo addicti ſunt*: But they are adjudged, or addicted unto this wickedneſſe by the appointment of God. Anſwer, Firſt, *Auguſtine* reporteth not this to have been the hereſie of *Florinus*, but another, that he ſhould hold, *Deum malas naturas creaſſe*, That God had created things evill by nature: *Hereſ.* 66. 2. We affirme alſo with *Calvin*, that men fall into ſinne not by Gods bare ſufferance or permiſſion only, but by the juſt ſentence and judgement of God: and ſo the Scripture ſaith, that God hardened *Pharaoh* his heart: *Deus induravit cor Pharaonis per juſtum judicium, & ipſe Pharao per liberum arbitrium*: God hardened *Pharaohs* heart by his juſt judgement, and *Pharaoh* hardened it himſelfe by his owne free will unto evill, *de grat. & liber. arbit. cap.* 23. And in another place treating of thoſe words of *David* concerning *Shemei*, the Lord hath bid him curſe *David*, he writeth thus: *Non jubendo dixit, ubi obedientia laudaretur, ſed quod ejus voluntatem proprio ſuo vitio malam, in hoc peccatum judicio ſuo juſto & occulto inclinavit*: Not that God commandeth him to curſe, for then his obedience were to be commended, but becauſe God by his ſecret and juſt judgement did leade his inclined will (being evill of it ſelfe) unto this ſinne. Unto this doctrine alſo agree your owne Canons, *decr. p.* 2. *cauſ.* 23. *qu.* 4. *c.* 22. *Occulto Dei judicio mali obdurantur flagellis*: By the ſecret judgement of God the wicked are hardened by their afflictions: whereof in the hardening of the heart God is not conſidered only as a patient permitter, but as an agent Judge. If *Calvine* now be counted an hereticke for ſo ſaying, let the Scripture bee blamed, that teacheth him ſo to ſpeake: and let *Augrſtine* alſo take part with him; and blame alſo your owne decrees.

2 Sam. 16. 10.

God not only a ſufferer of evill, but is to be conſidered as a juſt Judge: and a diſpoſer of all things to his owne glory.

Thirdly, he objecteth the hereſie which is aſcribed to *Origen*, that *Adam* utterly loſt the image of God by his fall, according to the which he was created. So *Calvine* affirmeth (ſaith hee:) *Per peccatum hominis obliteratam eſſe cœleſtem imaginem*: That by the ſinne of man, the heavenly image was blotted out. *Anſwer* 1. *Calvine* ſaith not that the image of God was altogether loſt and periſhed in man, but that is was corrupted only and depraved: as Saint *Paul* ſaith, *Bee renewed in the ſpirit of your minds*, ſhewing that the very pureſt part of our nature was corrupted. Secondly, *Auguſtine* goeth further than *Calvine*: *Natura tota fuit per liberum arbitrium vitiata*: Nature

Epheſ. 4. 23.

was wholly corrupted by mans free will, *tract. in Iohan.* 87. *Homo non peccavit in parte aliqua, ſed tota, qua conditus eſt, natura deliquit* : Man offended not in any one part, but in his whole nature, wherein he was created, he ſinned : *Vitiato ergo libero arbitrio totus homo vitiatus eſt* : Free will being therfore corrupted, man wholly, or in every part became corrupt, *Hypog. lib. ſen. articul.* 3. Examine alſo your owne decrees, *decr. p.* 2. *cauſ.* 33. *de pæniten. diſt.* 1. *c.* 35. the gloſſe thus teſtifieth : *Sicut vivere non poteſt corpus abſente anima, ita nec vivere anima poteſt, niſi præſente Deo* : As the body cannot live, but is dead, if the ſoule be abſent, ſo the ſoule cannot live unleſſe God by his grace be preſent; but the body is not halfe but altogether dead without the ſoule, ſo then is the ſoule without grace.

Man wholly fallen and corrupt in *Adam.*

Fourthly, *Bellarmine* objecteth the hereſie of the Pepuzians, who doe permit women to be prieſts : So *Luther* teacheth (ſaith he) that a woman or a boy may as well abſolve in the Sacrament of penance as a Biſhop or a Prieſt. And now in England ſaith hee, a certaine woman is the *Calviniſts* chiefe Biſhop : ſpeaking thus in contempt of our late gracious Soveraigne.

Anſw. 1. *Luther* is belied by the Jeſuite, hee ſaith only, that where a prieſt cannot bee had, there a Chriſtian man or woman may ſtand in as good ſtead : but he maketh no mention of boyes, *Fox pag.* 1281. *articul.* 13. condemned by *Leo* the tenth. By this we may ſee what ſmall credit is to bee given unto the Jeſuite, in citing and quoting the opinions or ſayings of Proteſtants. 2. Wee acknowledge no Sacrament of penance, and therefore whatſoever *Luther* thought of that Sacrament, it is no matter to us. But the other is a foule lie, and a monſtrous ſlander uttered of our late Prince : for her Majeſty did not take upon her any part of the paſtorall office of Biſhops or other Miniſters : Shee neither handled the Word nor Sacraments, nor exerciſed eccleſiaſticall diſcipline, nor ordained Miniſters, neither did any thing elſe properly incident to the office of eccleſiaſticall perſons, neither yet doth his Majeſty now. The Church of England did give unto her that lawfull power that Chriſtian Princes alwayes had : as to ordaine and conſtitute eccleſiaſticall lawes, to ſee that eccleſiaſticall perſons doe faithfully execute their office and charge, and to provide for the increaſe and eſtabliſhment of true religion. And this all lawes both civill and eccleſiaſticall, imperiall and pontificall allow, as *Cod. lib.* 1. *tit.* 4. *leg.* 1. *Gratian, Valentinian*, and *Theodoſius* Emperours, made this conſtitution for religion : *Cunctos populos, quos clementiæ noſtræ regit imperium, in tali volumus religione verſari, &c.* Wee will that all people under our Empire be of ſuch religion, &c. Likewiſe *Leo* the Emperour, *Cod. lib.* 1. *tit.* 6. *leg.* 26. *decernimus*, maketh a decree againſt ſuch as brought fained reliques into any publike place. *Leo* alſo Biſhop of Rome hath this conſtitution : *Res humanæ aliter tutæ eſſe non poſſunt, niſi quæ ad divinam confeſſionem pertinent, & regia, & ſacerdotalis defendat authoritas* : Humane matters cannot well ſtand, except both the princely and prieſtly authority maintaine whatſoever belongeth to faith, *decr. p.* 2. *cauſ.* 23. *qu.* 5. 21. And againe in another decree, *Injuria ſacramentorum Chriſti à regibus vindicanda* : The Injurie offered to the Sacraments of Chriſt muſt bee revenged by kings : our late gracious Soveraigne then attempted nothing in religion as wee ſee, to maintaine the truth, and to provide againſt all wrong offered to the faith, but what is by their owne law approved.

The Princes power in matters concerning religion.

3. They might here have remembred themſelves, how that ſometime indeed a woman was their chiefe Biſhop, Dame *Ioan* by name, that ſate 2. yeeres in the Popes chaire at Rome, though for ſhame, and yet without ſhame they denie ſo manifeſt and plaine a ſtory. 4. Yea they themſelves are the heretiks, that allow women to execute the office of Miniſters : for in a caſe of neceſſity, as they call it, they hold it lawfull for laymen, and women, yea heretiks and infidels to baptize, and conſequently in Baptiſme to give remiſſion of ſinnes : wherein they goe further than ever *Luther* did, who alloweth Chriſtians only and faithfull men and women to ſupply the want and abſence of the Prieſt or Miniſter, not heretiks or infidels : and if Baptiſme be the ſacrament of penance, as it is in their owne law confeſſed, *decr. p.* 2. *cauſ.* 24. *qu.* 2. *c.* 40. wherein the ſumme that is called penance, which in the Canon is named Baptiſme : and they allow women to baptize, then conſequently they make them Miniſters of penance, and ſo they themſelves are found to bee the heretiks. The Jeſuite therefore might here have plucked himſelfe by the noſe, who ſo affirmeth, and not have twitted, or caſt another in the teeth with that hereſie, which hee himſelfe maintaineth : *Bellarm. de baptiſm. lib.* 1. *cap* 7.

Eugen. 4. in Concilio Florentino.

In the fifth place hee objecteth the hereſie of *Proclus*, who affirmed, that concupiſcence verily was ſinne, and that ſinne did reigne in thoſe that were borne anew.

Anſw. Firſt, that ſin reigneth in the faithfull that are regenerate, we utterly deny, being ſo taught by Saint *Paul, Rom.* 6. 12. [a] Secondly, that ſinne notwithſtanding remaineth in the regenerate, and that the concupiſcence or luſt of the fleſh even in them is ſinne, we learne out of the ſame Apoſtle, who doubteth not to call luſt ſinne : *I knew not ſinne, but by the law* : and preſently hee ſheweth what ſinne he ſpeaketh of, *I had not knowne luſt, except the law had ſaid thou ſhalt not luſt, Rom.* 7. 7. Likewiſe *v.* 14. 17. 20. of the ſame chapter, he giveth it the name of ſinne. So *Auguſtine* calleth concupiſcence, *Per peccatum accidens malum*, an evill brought in by ſinne : *Hypognoſt. articul.* 4. And againe, *Adverſus libidinem ſi certas, malum eſt* : this is a ſigne that concupiſcence is evill, becauſe wee ſtrive againſt it, *cont. Iulian. lib.* 3. *cap.* 21. To affirme then, that concupiſcence is ſinne, and properly evill of it ſelfe, is by S. *Pauls* rule no hereſie. Heare alſo what one of your Popes confeſſeth of this matter, *Innocent.* 3. *In omni homine libido mala eſt* : Luſt or concupiſcence is evill in all, and ſo conſequently ſinne, for there can be no evill without ſinne.

Rom. 6 12.

[a] Here exception is taken by a certaine popiſh caviller, becauſe *Bellarmine* reporteth *Proclus* opinion, that ſinne did *live* in the regenerate, and I tranſlate it, *reigne* : but if by *living* wee underſtand not *reigning*, but the being of ſinne, then is *Bellarmine* and his favorites found to be the heretiks if they denie it : this objection is anſwered at large, Retect. p. 160.

In the next place, hee compareth us to the Novatians, who denied that the Church had any power to reconcile men unto God but only by baptiſme: Such are we, he ſaith, becauſe we take away the Sacrament of penance.

Anſwer. Firſt the Novatians denied recoverie, or forgivenes of ſinnes to thoſe that fell after baptiſme: But we affirme no ſuch thing, holding no ſinne to bee irremiſſible, but blaſphemie againſt the ſpirit, according to the Scripture: and that it is never too late for men, while they live here upon earth, to repent them of their ſinne, and returne unto God: all this wee grant, and yet acknowledge no ſacrament of penance. Secondly, if wee are therefore heretiks becauſe wee refuſe the popiſh ſacraments of confirmation and penance, receiving only two, the ſacraments of Baptiſme and the Lords Supper: let *Auguſtine* beare us companie, who acknowledgeth no more, *De latere Chriſti in cruce pendentis ſacramenta eccleſiæ profluxerunt*: Out of Chriſts fide hanging on the croſſe the ſacraments of the Church flowed forth, *Tract.* 15. *in Evang. Ioan.* that is, water and blood, which ſignifie the two ſacraments, Baptiſme, and the Euchariſt. And your ſelves and not wee are the Novatians of this time: for the Novatians refuſed to receive thoſe which had fallen away into idolatrie or hereſie: and doth not your owne law ſay, *Relapſi in hereſim ſunt curiæ ſeculari tradendi, licet pœniteat eos, & ad fidem redeant*: They which are relapſed into hereſie, muſt bee delivered over to the ſecular power, that is, to death, though they repent, and returne to the faith: *Sext. decret. lib.* 5. *tit.* 2. *c.* 4. *Alexand.* 4. Where have they learned to forgive their brother but once, that offendeth? I am ſure Chriſts rule is contrarie: If thy brother ſinne againſt thee ſeven times in a day, and ſeven times a day turne againe to thee, ſaying, it repenteth me, thou ſhalt forgive him. Let indifferent men now judge, which of us come neereſt to the Novatian heretiks.

Luke 17. 4.

7 In the ſeventh place, *Bellarmine* objecteth the hereſie of the Sabellians, which affirme one perſon only to bee in God, and not three: of this opinion was *Michael Servetus*, ſaith hee. *Anſw.* True it is, that this impious wretch *Servetus* for this and ſuch like hereſies, was worthily put to death at Geneva. Is it not then great impudencie, for the Jeſuite to upbraid us with thoſe hereſies, which he himſelfe knoweth, are condemned by us, and judged worthy of death? So divers amongſt them have been detected of hereſie, yea divers of their pope-holy fathers: *Marcellinus* ſacrificed to Idols: *Liberius* ſubſcribed to the Arrians: *Honorius* the ſecond was a Monothelite: *Silveſter* the ſecond, a Magician and Necromancer: *Iohannes* the 22. affirmed, that the ſoules of the dead ſee not God before the reſurrection. Theſe and divers hereſies have been found even in the Popes chaire: Would they now thinke themſelves well dealt withall, if we ſhould charge their whole Church with theſe hereſies, that have been maintained by ſome amongſt them? and yet wee might doe it with better right, ſeeing their owne law ſaith, *Error, cui non reſiſtitur, approbari videtur*: That error, which is not reſiſted, ſeemeth to be approved: *Extravag. Ioan.* 22. *tit.* 5. *c.* 3. but ſuch errors as their Popes did hold, who are without checke and controulement, were not reſiſted, or gainſaid amongſt them, therfore approved.

Proteſtants put heretiks to death, therefore are free themſelves from thoſe hereſies.

8 Eightly, the Jeſuite chargeth us with the damnable hereſies of the Manichees. Firſt, they did not aſcribe the beginning or cauſe of ſinne unto free will, but unto the prince or god of darkneſſe: But we, ſaith this uncharitable man, are worſe than the Manichees, for we make God the author of ſinne. *Anſw.* Here this malicious man doth ſhamefully bely us: for which of us ever ſaid that God is the author of ſinne? or who ever denied, that mans free will was the cauſe of ſinne? A free will we confeſſe in man to doe evill, without conſtraint or enforcing, but not free at all, to make choice of good, as *Auguſtine* confeſſeth: *Liberum arbitrium non eſt idoneum, quæ ad Deum pertinent ſine Deo aut inchoare aut peragere, cont. Pelag. Hypognoſt. articul.* 3. Mans free will is not fit in divine matters to begin or finiſh any thing without God, &c. Secondly, ſaith the Jeſuite, the Manichees did accuſe the Fathers and Patriarks of the old Teſtament: ſo ſaith he, doth *Calvine* and the reſt. *Anſw.* The Manichees did not only condemne the Patriarks, but rejected alſo the old Teſtament: But wee both receive the law and the Prophets, as the oracles of God: neither doe wee condemne thoſe holy perſons, as wicked men, though wee excuſe not all their infirmities: but ſay with *Auguſtine*: *Sic itaq; regis David legimus peccata, ſed legimus etiam recte facta*: *cont. Fauſt. lib.* 22. *c.* 66 As we reade of *Davids* ſins, ſo we alſo read of his well doing. And againe, *Nos ſcripturas ſanctas, non hominum peccata defendimus*: We maintaine and defend the holy Scriptures, and not the ſins of men, *cont. Fauſt. lib.* 22. *c.* 45. And we ſay no more as touching the polygamie of the fathers, in which point chiefly they take exception againſt us, than is in their owne canons allowed, *decr. p.* 2. *cauſ.* 31. *qu.* 1. *c.* 10. where we find theſe words: *Primus Lamech ſanguinarius & homicida unam carnem in duas diviſit uxores, fratricidium & digamiam eadem cataclyſmi delevit pœna*: That bloody homicide *Lamech*, was the firſt that of one fleſh made two wives, but the flood came as a juſt puniſhment for their fratricide and digamie: by which ſentence the having of two or more wives, yea before the law is flatly condemned. Wee anſwer them further, as *Auguſtine* doth the Manichees: Bee it, ſaith he, that the Patriarks and Prophets were ſuch evill men as the Manichees ſlander them to be: *Etiam ſic non dico electis eorum, ſed ipſo etiam Deo illorum demonſtrarentur meliores*: Yet in that caſe being we can eaſily ſhew, that they are much better, not only than their chiefe Doctors and ringleaders, whom they call elect, but than their God, whom they imagine to bee polluted and defiled, with mixing himſelfe with the kingdome of darkneſſe, &c. *Ibid. cap.* 9. 8 So we ſay to our adverſaries: that if we ſhould yeeld, that the Patriarkes had greater infirmities, than indeed they had, yet confeſſing that their ſoules after death were preſently received

Polygamie an infirmitie in the fathers.

up to heaven, we ſhould more honour them, than the Papiſts, who, howſoever they magnifie their holy and vertuous lives, yet allow them no place in heaven till the comming of Chriſt, but thruſt them downe into a place of darkneſſe, which they affirme to be a part and member of hell. Wherein they do offer the vileſt diſgrace to thoſe holy men that can be.

9 Ninthly, *Bellarmine* accuſeth us of Donatiſme: The Donatiſts denied, that the Church conſiſteth of good and bad, and ſo (ſaith hee) doe we. *Anſw.* Wee confeſſe that the viſible Church upon earth hath not only good, but bad therein: and therefore is compared to a houſe, wherein are veſſels of all ſorts: to a barne floore, which hath both chaffe and corne: to a net that containeth both good and bad fiſh. But the holy inviſible Catholike Church conſiſteth only of the elect, and ſuch as ſhall bee ſaved, for which Church Chriſt gave himſelfe, to ſanctifie it, and make it unto himſelfe, a glorious Church, *That it ſhould be holy and without blame*, as S. *Paul* ſaith. And *Auguſtine* being taught by the Apoſtle, ſaith: *Illa Columba, unica, pudica, caſta, ſine macula & ruga, non intelligitur niſi in bonis, juſtis, ſanctis*: That Dove, which is but one, chaſte, undefiled, unſpotted, without wrinkle, is not underſtood but of the good, righteous, holy, *De baptiſm. lib. 6. cap. 3.* *Bernard* alſo ſaith: *Sponſa eſt eccleſia electorum, congregatio juſtorum*: The ſponſe is the Church of the elect, and the congregation of the juſt. Yet neither *Auguſtine*, nor *Bernard* were for ſo ſaying counted Donatiſts. And if this be Donatiſme, why doe they not charge their owne law with it? *decret. p. 3. diſtinct. 2. c. 63.* which ſaith thus: *Hunc cibum, & potum ſocietatem intelligi vult corporis & membrorum ſuorum, quod eſt eccleſia in prædeſtinatis*: This meat and drinke is underſtood to bee the ſocietie of his body and members, which is the Church conſiſting of thoſe that are predeſtinate. Let them go now, and ſay, it is Donatiſme to affirme that the Church conſiſteth only of the elect.

The inviſible Church conſiſteth only of the elect, the viſible of good and bad.
Epheſ. 5. 25. 27.
Cantic. 6. 8.

10 *Bellarmine* layeth Arrianiſme to our charge, becauſe they in no wiſe received unwritten traditions. *Anſ.* If this be a point of Arrianiſme, then *Auguſtine* was an Arrian, who writeth thus of a certaine booke that treated of S. *Thomas*: *Cui ſcriptura licet non credere, non eſt enim in catholico canone*: Which booke, it is lawfull for us not to beleeve, becauſe it is not in the catholike Canon of the ſcripture, &c. Therefore wee are not bound to beleeve more, than is contained in ſcripture, and ſo conſequently no unwritten, and uncertaine traditions. Let them heare alſo what *Leo* ſaith: *In hanc inſipientiam cadunt, qui non ad propheticas voces, non ad apoſtolicas literas, ſed ſeipſos recurrunt*: No marvell if they fall into folly which have not recourſe to the voyce of the Prophets, and the writings of the Apoſtles, but to themſelves, &c. 10

De ſermon. Dom. in monte lib. 1. c. 38.
Decr. part. 2. cauſ. 24. qu. 3. cap. 30.

Our kinde countrimen of Rhemes doe charge us with a deeper point of Arrianiſme, becauſe we affirme that Chriſt was our prieſt and mediator both as God and man; for this were, ſay they, *to make Chriſt his Fathers prieſt, and not his Sonne*, and ſo inferiour unto him, *Heb* 5. *ſect.* 4.

Anſw. In the office of the prieſthood of Chriſt, two things muſt be conſidered, a miniſterie and authority: the miniſteriall part of his prieſthood, as his obedience, his ſufferings and ſacrifice, Chriſt executed as hee was man: but the authority of reconciling us to God, hee wrought both as God and man: So Saint *Paul* ſaith, *that Chriſt through his eternall ſpirit offered himſelfe*. Therefore not as man only. And *Auguſtine*: *Divina humanitas, & humana divinitas mediatrix*: The divine humanity, and humane divinitie is our mediatrix: *Homil. de ovib. cap. 12.* *Bernard* alſo, though a writer in a corrupt time, might eaſily have reſolved them in this point: *Sicut mediator noſter duas naturas humanitatem ſcilicet & divinitatem conjunxit in una perſona, ita ſingula ejus opera, ad hanc ſive illam neceſſe eſt pertinere naturam: quicquid ergo miſeria paſſus eſt, ex homine contraxit, quicquid potenter operatus eſt, à patre habuit*: As our mediator hath joyned two natures, the humanity and divinity in one perſon, ſo all his works muſt neceſſarily bee referred to either one of them: whatſoever hee ſuffered in weaknes he tooke of his manhood, whatſoever he wrought in power, he received of his father, *Serm. de verb. ſapient.* And wee ſay no otherwiſe herein, than *Innocentius* their Pope, whoſe ſentence I thinke they will not refuſe: *Ipſe rogat ſe, ipſe ſeipſum exaudit, ipſe ſervus rogat ſe dominum, ipſe Deus exaudit ſe hominem*: Chriſt himſelfe prayeth to himſelfe, he heareth himſelfe: he as a ſervant doth pray to himſelfe as Lord; himſelfe as God heareth himſelfe as man, &c. Wee ſee then even by their owne teſtimonie, that both the natures of Chriſt do concurre in the office and execution of his mediatorſhip.

Heb. 9. 14.
Chriſt a Mediator both as God and man.

11 *Bellarmine* thruſteth upon us as an hereſie, that opinion of *Aerius*, that no prayer or oblation is to be made for the dead, which was, ſaith he, in time paſt in the ancient Church condemned for an hereſie.

Anſ. We deny not, but that divers of the ancient writers did incline too much this way, to maintaine and commend prayer for the dead: yea, and *Auguſtine* ſeemeth ſomewhat to bee infected with this error, though ſometime his ſpeech ſoundeth to the contrary, as where hee ſaith, *Pompa funeris, agmina exequiarum, vivorum ſunt qualiacunque ſolatia, non adjutoria mortuorum—: impleant ergò homines iſta erga ſuos poſtremi muneris officia*: The pompe of funerals, the rites and ſolemnities of buriall, are comforts of the living, no help to the dead:—let men therefore performe this laſt dutie to their friends, *De verb. Apoſt. ſer.* 34. [a]But prayer and ſupplication pertaineth to the rite of buriall: *Ergo*, it availeth not the dead. And if the honeſt buriall of our friends be the laſt duty wee owe unto them, the dutie of praying for them afterward is cut off. But whatſoever ſome ancient writers thought of this point, we doe rather credit the Apoſtles words, who ſaith, That every man ſhall receive according to the things done in his body, 2 *Cor.* 5. 10. Therefore it is in vaine to pray for the dead, ſeeing they

[a] Here a popiſh caviller crieth out, that *Auguſtine* is mangled: and that part of the ſentence following is left out, wherein he directly alloweth prayer for the dead. *Anſw.* In this place it is confeſſed that *Auguſtine* ſeemeth to be of that minde, but inſtance is only given of that part of his ſentence which ſeemeth found to the contrary, as this here recited: See this further anſwered Reteſt. p. 163.

they cannot undoe that which was done in their fleſh, or doe what was left undone. If *Aerius* then held no worſe opinion than this, wee ſee no cauſe why they ſhould condemne him for an heretike. They may as well charge their owne Canons with hereſie: for thus *Innocentius* 3. writeth: *Injuriam facit martyri, qui orat pro martyre:* Hee offereth wrong to a martyr that prayeth for a martyr: and ſo for other ſaints that are in joy and bliſſe, they hold it as vaine to pray; then whereas they are uncertaine of the ſtate of the dead, who are Saints, who are not, their prayers muſt needs be in vaine for all. And hereof grew a great error amongſt themſelves, that they uſed in their Maſſe ſacrifice to pray for the ſoule of *Leo*, ſaying thus: *Annue nobis Domine, ut animæ famuli tui Leonis hæc proſit oblatio:* Grant Lord that this oblation may profit the ſoule of thy ſervant *Leo*: But now they have corrected it thus, *Ut interceſſione B. Leonis hæc nobis proſit oblatio:* That by the interceſſion of *Leo* this oblation may profit us.

Decret. Greg. l. 3. tit. 41. c. 6. Innocent. 3.

12 12 Now follow the hereſies of *Iovinian*, which the Jeſuite with open mouth caſteth upon us.

The firſt of *Iovinians* hereſies was this: Hee affirmed, that a man once endued with faith, can no more ſinne: And ſo *Calvin* (ſaith he) affirmeth, that faith once had cannot be loſt.

Anſw. Firſt, who ſeeth not the Jeſuits bad dealing: as though it were all one to ſay, The faithfull cannot ſinne, (which *Iovinian* affirmed, but we inſtantly deny) and to hold, that the faithfull cannot loſe their faith.

Secondly, that true faith, whereby wee are juſtified, once graft in a faithfull mans heart, cannot be loſt, and utterly extinguiſhed, though it may ſometime be hid, and lie as it were aſleep: Wee learne out of the Scripture,[a] *The gifts and calling of God are without repentance, Rom.* 11. 29. *Whom Chriſt loveth, he loveth to the end, Ioh.* 13. 1. *Auguſtine* alſo ſaith: *Horum fides, quæ per dilectionem operatur, profectò, aut omninò non deficit, aut ſiqui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur:* Their faith, which worketh by love, either faileth not at all, or if it doe, it is repaired before their life be ended: *de correption. & grat. cap.* 7. *Bernard* alſo ſaith, *Iuſtus quis eſt? niſi qui amanti ſe Deo, vicem rependit amoris; quod non fit, niſi revelante ſpiritu per fidem homini æternum Dei propoſitum ſuper ſua ſalute futura:* Who is a juſt man? but hee, who ſeeing God to love him, loveth againe; which cannot bee, but by the ſpirit revealing by faith unto a man the eternall purpoſe of God concerning his ſalvation to come, *epiſt.* 108. By faith then a man commeth to know his election: but his election cannot change, therefore neither can that faith in him bee loſt, by meane whereof hee knoweth his election.

[a] Againſt this place exception alſo is taken that it proveth, that not only faith, but no other gift can be loſt. *Anſ.* Whereas it is evident that the Apoſtle ſpeaketh only of ſuch gifts as accompany election, whereof he made immediate mention in the former verſe, which gifts indeed cannot be loſt. See our further anſwer Retect. p. 134.

2 This accuſation of hereſie which they charge us with, lighteth alſo upon *Gregory*, who thus writeth: *decr. part.* 2. *cauſ.* 33. *diſt.* 2. *de pœniten. cap.* 44. *Qui ſeduci, quandoque non reverſuri, poſſunt, quaſi habitam ſanctitatem ante oculos hominum videntur amittere, ſed eam ante oculos Dei nunquam habuerunt:* They which fall away, and never returne, ſeeme to loſe a certaine holineſſe which they had before men, but they never had any before God: doth he not inſinuate that true holineſſe before God cannot be loſt?

The ſecond hereſie of *Iovinian* was, that hee affirmed faſting not to be meritorious. *Anſw.* A monſtrous hereſie ſure: let *Auguſtine* then the heretike ſpeake: *Dona ſua coronat Deus, non merita tua;* God crowneth his owne gifts, and not thy merits: *de grat. & liber. arbitr. c.* 6. And againe, *Itaq; vita bona Dei gratia eſt, & vita æterna, quæ vitæ bonæ redditur, Dei gratia eſt.* A good life is the gift of God, and life eternall the reward of a good life, is the gift alſo of God, *Ibid. cap.* 8. If life eternall then be a gift of favour, it is not of debt, *Rom.* 4. 4. Where then is there any place for merit? 3. Let them conſider alſo what *Gregory* writeth upon theſe words, *Geneſ.* 4. 4. *and God had reſpect to Abel and to his offerings: Dicturus, quia dominus reſpexit ad munera, præmiſit ſollicitè, quia reſpexit ad Abel: ex qua re patenter oſtenditur, quia non offerens à munerib. ſed munera ab offerente placuerunt:* *Moſes* purpoſing to ſay, that God had reſpect to his offerings, he firſt ſetteth downe, that God had reſpect to *Abel*: by the which it is evident, that the offerer is not accepted for his gifts, but the gifts for the offerers ſake, &c. Marke then that by your owne decrees a man is not accepted before God for his works.

Decret. p. 2. cauſ. 3. qu. 7. c. 5.

The third hereſie of *Iovinian*, that he ſhould make the married ſtate equall with virginity, which he chargeth us withall. *Anſ.* True and undefiled virginity we preferre alwayes, as the more noble and excellent gift in them to whom it is given. But we doubt not to ſay, that marriage is better in thoſe that cannot containe. And generally, we dare preferre the honeſt marriage of Chriſtians, before the proud and fained virginity of many Monaſticall votaries: As *Auguſtine* ſaith, *Melius eſt humile conjugium, quam ſuperba virginitas:* Lowly and humble mariage is better than proud and hautie virginity, *in Pſal.* 99. 4. Heare alſo what your owne decrees ſay of this matter: *decr. part.* 2. *cauſ.* 32. *qu.* 4. *c.* 6. *Quis ignorat ſub altera diſpenſatione Dei, omnes retrò ſanctos ejuſdem fuiſſe meriti, cujus nunc ſunt Chriſtiani: quomodo Abraham ante placuit in conjugio, ſic nunc virgines placent in perpetua caſtitate:* Who knoweth not, that under the law all the Saints before us were of as good merit, as Chriſtians are now: for *Abraham* pleaſed God as well in marriage, as virgins now in their ſingle life, &c. Here in your owne law virginity and mariage are matched in equality together.

Virginity not ſimply preferred before mariage.

The fourth hereſie of *Iovinian* was, that *Mary* in the birth of Chriſt loſt her virginity: of this hereſie the Jeſuit accuſeth *Bucer*, becauſe hee ſaith, that Chriſt did open in the birth the wombe of his mother. *Anſw.* Firſt, the Jeſuite here playeth falſe play: for it is not all one, to ſay, *Mary* loſt her virginity, and that holy babe opened her wombe: the one *Bucer* affirmeth, the other hee never thought.

Secondly, is this (I pray you) ſuch an hereticall point in popiſh divinity, that Chriſt opened his mothers wombe? whereas they are the flat werds of the Evangeliſt, where hee ſheweth, how Jeſus was brought to Jeruſalem to bee preſented unto the Lord, as it is written in the law of the Lord, ***Every man child that firſt openeth the wombe, ſhall bee called holy unto the Lord:*** But how could this accordingly be verified of Chriſt, if hee had not opened the wombe? *Hierome* alſo writeth, *Solus Chriſtus clauſus portas vulvæ virginalis aperuit*, Chriſt only opened the cloſed paſſages of the virgins wombe: And *Auguſtine* ſeemeth ſo to ſay, ſpeaking in the perſon of Chriſt, *Ego viam meo itineri præparavi:* and againe, *Tranſitu meo illius non eſt corrupta virginitas:* I prepared or made a way for my paſſage, and by my paſſing thorow, her virginity was not corrupted, *de 5. hereſibus, cap.* 5. There was therefore a way made and prepared, and as it were laid open for Chriſt to paſſe thorow, which was no more an hindrance or loſſe to *Maries* virginity, than that ſhe went with child, and bare Chriſt in her wombe, till her moneths were expired. Doe not alſo your Canons amongſt other heretiks condemne the Valentinians for ſaying, *Chriſtum per Virginem tanquam per fiſtulam tranſiſſe*, That Chriſt paſſed thorow the Virgin, as thorow a conduit, *decret. part.* 2. *cauſ.* 24. *qu.* 3. *c.* 39. How farre now are our adverſaries from this hereſie, who affirme that Chriſt opened not his mothers wombe, neither paſſed the ordinary way of birth, but imagine a new kinde of piercing or paſſing thorow with the Valentinians: and thus much for *Iovinians* hereſies.

Luke 2.23.

How Chriſt is ſaid to have opened the wombe.

Dialog. 2. adverſ. Pelagian.

13 *Bellarmine* chargeth us with foure hereſies of *Vigilantius*, as hee termeth them: but neither *Vigilantius* was an heretike, nor his opinions hereſies, nor yet condemned of the fathers. *Hierome* indeed was much offended with him, between whom there was great contention: but *Auguſtine* doth not count him among the number of heretiks.

1 The firſt paradox, or ſingular opinion of *Vigilantius* was, that the reliques of Saints were not to be reverenced or worſhipped. *Anſw.* If this be hereſie, *Auguſtine* alſo was an heretike: *Nec tamen nos martyrib.* (ſaith he) *templa, ſacerdotia, ſacra aut ſacrificia conſtituimus: quoniam non ipſi, ſed Deus eorum, Deus nobis eſt, honoramus ſanè memorias eorum, tanquam ſanctorum hominum:* Neither doe wee ſet up temples, prieſts, or erect ſacrifices to Martyrs, becauſe not they, but their God is alſo our God: we do honour the remembrance of them, as of holy men, *De civit. Dei, lib.* 8. 27. Charge alſo in this behalfe your own Canons with hereſie: *decr. part.* 2. *cauſ.* 1. *qu.* 1. *c.* 65. *Si ita martyrium fecerimus, ut noſtras velimus reliquias ab hominibus honorari, huic operi non tam præmium, quàm pœna debetur:* If wee deſire martyrdome that our reliques may bee honoured of men, this worke deſerveth no reward, but puniſhment, &c. but if the adoration of reliques, as they pretend, tend to Gods honour, it ſhould be no fault at all to deſire that, whereby God ſhould be more honoured.

2 The ſecond opinion of *Vigilantius* objected againſt us, is, that Saints are not to be invocated, or called upon in prayer. *Anſw.* This hereſie is confirmed by the Scripture: *Call upon mee in the day of trouble* (ſaith the Lord) *Pſal.* 50. 15. God only and no other is to bee called upon. Let *Auguſtine* alſo go for an heretike if this be hereſie: *Vni Deo, & martyrum & noſtro ſacrificium immolamus, ad quod ſacrificium ſicut homines Dei, qui mundum in ejus confeſſione vicerunt ſuo loco & ordine nominantur, non tamen à ſacerdote invocantur:* Wee doe immolate or offer ſacrifice unto one only God, both of the Martyrs and ours, in the which ſacrifice, they as holy men of God, that by their faithfull confeſſion overcame the world, are named in their place and order; but they are not by the Prieſt or Miniſter * prayed unto, *De civit. Dei, lib.* 22. *cap.* 20. And what ſacrifice *Auguſtine* meaneth, he ſheweth elſewhere, writing thus: *Si pro ſuis peccatis humilitatis, & miſerationis & orationis ſacrificium vere immolare non negligunt Deo ſuo, tales imperatores Chriſtianos dicimus felices:* If they doe not neglect truly to immolate or offer unto their God the ſacrifice of humility, ſorrow, and prayer, ſuch Chriſtian Emperors we count happy, *de civit. Dei, lib.* 5. 24. Prayer then is the proper ſacrifice of Chriſtians, wherein it is not lawfull (as he ſaith) to call upon Martyrs.

* Here our popiſh objecter ſaith, that *Auguſtine* meaneth ſuch invocation, as is due only to God. *Anſw.* But the ſcripture acknowledgeth only one kind of invocation: *how can they call on him, upon whom they have not beleeved?* Rom. 10. 14. but God only is to bee beleeved upon, therefore only to be invocated, &c. See our further anſwer Retect. p. 174.

This hereſie alſo *Gregory* the 10. one of their Popes, ſeemeth to have been of, that it was not lawfull to call upon the name of Saints in the Church, but upon the name of Chriſt only: *Sit ad eccleſias humilis & devotus ingreſſus—& convenientes ibidem nomen illud, quod eſt ſuper omne nomen, à quo aliud ſub cœlo non eſt datum hominibus—nomen Iheſu Chriſti,—exhibitione ſpecialis reverentiæ attollant:* Let them come humbly and devoutly to the Church, and being there aſſembled, let them with ſpeciall reverence extoll the name of Iheſus,—than the which there is no other name given to bee ſaved by, &c. This their holy father only remembreth the name of Jheſus to bee invocated in the congregation.

Sext. decret. lib. 3. tit. 23. cap. 2.

3 *Vigilantius* third hereſie was, ſaith the Jeſuit, that it was lawfull for eccleſiaſticall perſons to marrie, and to have wives. *Anſw.* A ſore hereſie, whereas the Jeſuite confeſſeth elſewhere, that there is no precept to be found, either in the old or new Teſtament, that forbiddeth the marriage of Miniſters: *De clericis, lib. cap.* 18. How then call they that hereſie, which is not contrary to the word of God, nor condemned by the ſame? *Auguſtine* alſo holdeth this perilous hereſie, *quaſt.* 127. *ex utroq; mixtim*, or who ſo was the author of thoſe queſtions: *Sanctus Petrus uxorem habuiſſe cognoſcitur, ut primatum acciperet inter Apoſtolos, non ei obſtitit generatio filiorum: Hinc Apoſtolus eum, qui uxorem habeat, ſi in cæteris ſervet mandata, ſacerdotem fieri debere & poſſe oſtendit:* Saint *Peter* is knowne to have had a wife, and the begetting of children was no hindrance to his primacie among the Apoſtles,

(a primacie of order he meaneth) whereby the Apoſtle ſheweth that he which hath a wife, if in other things hee keep Gods commandements, may and ought neverthleſſe to bee made a Prieſt or Miniſter.

Voluntary povertie not required, nor meritorious.

4 *Vigilantius* fourth hereſie as it pleaſeth *Bellarmine* to call it, was, that it profited not a man to leave all his riches, and to betake himſelfe to a religious, that is, a Monaſticall life: and the ſame, ſaith he, is defended by us. *Anſw.* Is not this a great hereſie? As though it were an evill thing to bee rich, or riches might not be well uſed. S. *Paul* biddeth not rich men caſt away their riches, but that they doe good, and bee rich in good works, 1 *Tim.* 6. 18. So ſaith *Auguſtine*, *Divitiæ ſeculares, ſi deſunt, non per opera mala quærantur in mundo: ſi autem adſunt, per opera bona ſerventur in cœlo*: Worldly riches, if they be wanting, doe not ſeeke them by evill doing in the world: and if thou have them by good works, lay them up in ſtore in heaven, *epiſtol.* 1. *epiſtolar.* 21. And againe, ſpeaking of *Lazarus* he ſaith, *Non eſt in hoc Lazaro meritum paupertatis, ſed pietatis*: There was not in *Lazarus* any merit or worth of povertie, but of godlineſſe, *in Pſalm.* 51. Your owne decrees alſo make for us: *Decret. p.* 2. *cauſ.* 12. *qu.* 1. *c.* 25. *Homines ſine peccato poſſident ſua*: Men poſſeſſe their owne without ſinne: And *Cauſ.* 16. *q.* 1. *c.* 68. *Non tam in pauperibus paupertatem, quàm religionem debemus attendere*: We muſt not ſo much reſpect in the poore their povertie, as religion: It is not then voluntary poverty, but religion that is ſo acceptable unto God.

14 14 In the next place the Jeſuite laboureth by his cunning to intangle us with the hereſies of the Pelagians, but he ſpeedeth no better here than he did in the reſt.

The firſt Pelagian hereſie is, they denied that there remained any originall ſinne in the faithfull. Of this hereſie, the Jeſuite falſely accuſeth *Bucer*, *Zuinglius*, and *Calvin*. *Anſw.* Firſt, the Papiſts themſelves rather are guilty of this hereſie, who affirme that concupiſcence in the regenerate is no ſinne, nor againſt the commandement, *Rhemiſt. annot. Rom.* 6. 8. What is this elſe, but to take away originall ſinne cleane? which if it be at all, muſt of neceſſity be ſinne. Secondly, *Bellarmine* did not here remember that old ſaying, *Mendacem oportet eſſe memorem*: A lyer had need to have a good memory: for a little before, *Hæreſ.* 5. hee accuſeth the Proteſtants, as if they ſhould affirme, that ſinne even in the regenerate reigneth, and is alive: but here hee caſteth upon us the cleane contrary opinion, that we ſhould hold no originall ſinne at all to remaine in the faithfull. So well the Jeſuite agreeth with himſelfe. Thirdly, our opinion then concerning originall ſinne is this: that it neither ruleth in the regenerate, nor yet is cleane extinguiſhed; but as *Auguſtine* confeſſeth, *Mutatos eos dicet in melius, non ut ea carerent, quod in hac vita fieri non poteſt, ſed ut ei non obedirent, quod in bona vita fieri poteſt*: The Apoſtle ſaith they were changed, not to be without concupiſcence, which cannot bee in this life, but not to obey it, which may be in a good life, &c. And againe, *Quis ambigat in hac vita poſſe minui, non poſſe conſumi*: Who doubteth but that it may in this life bee diminiſhed, but not extinguiſhed: *cont. Iulian.* 6. 5. And herein we confeſſe and hold no otherwiſe, than your owne Canons teach: *Decr. part.* 3. *diſtin.* 4. *c.* 2. *Evacuatur caro peccati, non ut in ipſa vivente carne concupiſcentia innata repentè abſumatur, & non ſit, ſed ne obſit mortuo, quæ oberat nato*: Indeed the fleſh of ſinne is evacuate, not ſo that concupiſcence borne in the fleſh ſhould ſuddenly be conſumed, and not be at all, but that it hurt not after death, which was hurtfull in the birth.

The ſecond hereſie of the Pelagians was, that every ſinne was mortall and worthy of death, which the Jeſuite alſo ſaith is affirmed by us.

Anſw. Firſt, *Auguſtine* in none of his large and learned treatiſes, which he wrote againſt the Pelagians (with whoſe hereſies he was as well acquainted as either *Hierome* or any elſe) doth charge them with this opinion. Secondly, no marvell; for if this were a point of Pelagianiſme, he was a Pelagian himſelfe who thus writeth: *Inexcuſabilis eſt omnis peccator, vel reatu originis, vel additamento propriæ voluntatis, ſive qui novit, ſive qui ignorat: Quia & ipſa ignorantia, in iis qui intelligere noluerunt, ſine dubitatione peccatum eſt in iis qui non potuerunt pœna peccati*: Every ſinner is left without excuſe, either by the guilt of originall ſin, or by default of his owne will: whether he that ſinneth of knowledge or of ignorance: for ignorance it ſelfe, in thoſe which refuſe to underſtand, is ſinne without doubt, in thoſe that cannot, the puniſhment of ſinne: *Ergo in utriſque*, (ſaith he) *non eſt juſta excuſatio, ſed juſta damnatio*: Therefore in both, there is no juſt excuſe, but juſt damnation, *Epiſtol.* 105.

All ſinne of it owne nature is mortall.

Here *Auguſtine* is of opinion, that even the leaſt ſinnes, thoſe which proceed of ignorance, are in themſelves mortall, if God ſhould deale with us in the rigour of his juſtice: As the Scripture teſtifieth, The wages of ſinne is death, *Rom.* 6. 23. which words are generally pronounced of all ſinne. We acknowledge alſo that there are veniall ſinnes, yet not in their owne nature, but as your owne Canons teach us: *Decret. p.* 2. *cauſ.* 33. *diſtinct.* 1. *de pœnitent. c.* 47. *Venialis eſt culpa, quam ſequitur profeſſio delictorum*: That fault is veniall and pardonable, after which there followeth confeſſion of ſinnes, &c. that is, by repentance and confeſſion ſinnes are become veniall, and not otherwiſe: can it then bee hereſie in us to affirme by the word of God, and according to your owne Canons, that all ſinne of it owne nature is mortall?

15 15 *Bellarmine* chargeth *Beza* with Neſtorianiſme in affirming that there are two hypoſtaticall unions in Chriſt; one of the ſoule with the fleſh, the other of the divinity and the humanity: *lib. de hypoſtat. union.*

Anſw. 1. This very objection ***Iacobus Andreas*** made againſt ***Beza***: who anſwereth thus: 1 that there is difference betweene two hypoſtaticall and perſonall Unions, and two ***hypoſtaſes*** or perſons: for a thing may be hypoſtatically united, and yet not make an ***hypoſtaſis*** or perſon, unleſſe it bee conſidered by it ſelfe: as the hypoſtaticall uniting of the ſoule and body in another man, maketh a perſon, but in Chriſt it is never conſidered by it ſelfe, but united to the Godhead, and ſo maketh but one perſon. 2 Yet ***Beza*** ingeniouſly confeſſeth, ***non recuſo tamen, quod ambigue ſcriptum ſit emendare***, I refuſe not to amend, whatſoever is doubtfully written: and in deed to ſpeake properly, the union of the ſoule and body which in other men is hypoſtaticall and perſonall, in Chriſt is eſſentiall and naturall, the Union only of the divine and humane nature is in him perſonall and hypoſtaticall. 3 That ***Beza*** was farre from making two perſons in Chriſt, appeareth in the beginning of the ſame booke, where he chargeth ***Brentius*** with Neſtorianiſme in making two unions in Chriſt of the divine and humane nature, one, which he calleth ***eſſentiall***, common with Chriſt and other men, another ***perſonall***, peculiar only unto Chriſt, and ſo in effect maketh two perſons in Chriſt.

But one hypoſtaticall Union in Chriſt.

2 Otherwiſe ***Beza*** never thought, but that the humane nature conſiſting of ſoule and body, united to the divine in Chriſt made but one perſon; and the ſame is the confeſſion of ***Auguſtine***: ***Fatemur Chriſtum carnem, animam quoque humanam verbo unigenito coaptaſſe, quod eſſet una perſona, ut Chriſtus eſt verbum & homo, ſed & ipſe homo anima & caro***: We doe confeſſe, that Chriſt hath ſo joyned his humane fleſh and ſoule to the only begotten word, to make one perſon, that the ſame Chriſt ſhould bee both the word and man, but man conſiſting both of ſoule and body: ***de Trinitat. Vnit. cap.*** 7. This then is our beleefe, that there are two natures in Chriſt, the divine, and humane: but both theſe doe concurre to make one perſon. But in truth the Papiſts are theſe Neſtorian heretiks, and not the Proteſtants: for they make two Chriſts, one that ſitteth in heaven borne of the Virgin ***Mary***, another in the Euchariſt made of bread and wine: for one of them doubteth not to ſay that there is ***mutatio vini in ſanguinem Chriſti***, a mutation of the wine into the blood of Chriſt, ***Turrian. tract.*** 1. ***c.*** 7. ***fol.*** 55. then Chriſt blood being made of wine, is another blood than that which he tooke of the Virgin: and thus they diſtinguiſh betweene Chriſt and Chriſt, and fall apparantly into ***Neſtorious*** hereſie.

16 The ſixteenth hereſie which he objecteth, is all one with the twentieth: to that place therefore we referre it. 16

17 The Eutychians were condemned for heretiks, becauſe they taught, that there was but one nature in Chriſt, his humane nature being abſorpt of his godhead, of which opinion (ſaith ***Bellarmine***) is ***Swinkfeldius***, and ***Brentius***, who affirmeth, that the humanity of Chriſt is every where. 17

Anſw. Firſt, what have we to do with the Swinkfeldians, or the Ubiquitaries? it is nothing to the Proteſtants what they hold. The Papiſts come neerer the Ubiquitaries than Proteſtants: for it is their common opinion, that the body of Chriſt in one moment may bee in a thouſand places at once, and more, if it happen at one time the Maſſe to be celebrated in ſo many places: This is the difference betweene them, the Ubiquitaries ſay, Chriſts body is actually every where; the Papiſts, that it may bee every where, in as many places as it chanceth Maſſe to be ſaid.

Secondly, concerning this matter, our opinion is this, that it is a blaſphemous aſſertion to ſay in the abſtract, ***Humanitas Chriſti eſt ubique***, The humanity of Chriſt is every where: but yet it is true in the concrete, ***In concreto, Chriſtus homo eſt ubique***: The man Chriſt is every where; ſo that we neither deſtroy the natures by confounding them, nor diſſolve Chriſt by ſeparating and disjoyning them. But if you looke well about you, your ſelves are theſe Eutychian heretiks, or worſe: for their hereſie was this, that Chriſt after his aſcenſion doth no more conſiſt of two natures, but that his fleſh & humanity is turned into the nature of his divinity: ſo you, while you affirme that the body of Chriſt may be in a thouſand places at once, that it is in the Euchariſt without ſhape, forme, quantitie, qualitie of a bodie, without diſtinction of parts, &c. and ſo deſtroy the nature of the humanitie: what do you elſe, but either make Chriſt no body at all, or elſe attribute unto it a ſpirituall and divine nature? And yet your hereſie herein is worſe, than that of Eutiches: he affirmed the fleſh of Chriſt to be turned into the divine nature, but you ſay that the bread and wine are turned into the blood and fleſh of Chriſt, which is a more inglorious and unlikely change than the other, and yet both hereticall.

Chriſt as man not every where.

18 ***Xenaias*** the Perſian firſt openly taught, that the images of Chriſt and the Saints are not to bee worſhipped, ſo ſay the Proteſtants, ***Bellarmine***. ***Anſw.*** Firſt, it is not true, that ***Xenaias*** firſt publiſhed this doctrine: the Apoſtles were long before him, who warne us to take heed of idolatrie, which is worſhipping of Images, ***Paul, Rom.*** 1.23. 1 ***Iohn*** 5.21. ***Auguſtine*** alſo maintaineth this doctrine, ***Illud (inquit) quod ſedere pater dicitur, non flexis poplitibus fieri putandum eſt: tale enim ſimulachrum Deo nefas eſt Chriſtiano in templo collocare***: Whereas God the Father is ſaid to ſit, we muſt not thinke it is by bowing of his knees: for it is a heinous ſinne to erect ſuch an Image unto God in the temple of Chriſtians, ***De fid. & Symbol. cap.*** 7. Yet ſuch images of God the Father are every where to bee ſeene in popiſh Churches. And againe he ſaith, ***Nobis unus colendus & diligendus Deus præcipitur, qui fecit hæc omnia, quorum illi ſimulachra venerantur, vel tanquam Deos, vel tanquam ſigna & imagines Deorum***: Wee are commanded to worſhip one only God, which made all theſe things: the pictures or portraitures whereof they worſhip either as Gods, or as the images or reſemblances of God, ***de Doct. Chriſtian. lib.*** 3. ***cap.*** 7. Images then are not to bee worſhipped, no not in the remembrance of God. What is become now, I pray you, of ***Xenaias*** hereſie? who in this aſſertion is no more an heretike, than 18

Rom. 1.23.
1 Iohn 5.21.

Images of Chriſt and Saints not to be worſhipped.

Gregory the firſt, and the beſt of that name: *decret. p. 3. diſtinct. 3. c. 27.* who writeth thus to *Severus* Biſhop of Marcellis, who had broken downe certaine images: *Et quidem, quia eas adorari vetuiſſes omnino laudavimus, fregiſſe verò reprehendimus:* And indeed wee commend you in forbidding them to bee worſhipped, but reprehend you for breaking of them: Would *Gregory*, thinke you, commend an hereticall fact?

19 19 The Jeſuite here hath found out a new hereſie of the Lampetiani, who ſhould ſay, that Monaſteries ought to be free from perpetuall vowes, that the parties might at their choice goe backe from their vowes. So ſaith hee, doth *Luther* hold and the reſt. *Anſw.* Is not this now a damnable hereſie? As though it were not lawfull for thoſe which have raſhly vowed, and above their ſtrength, even by the rules of the Goſpell, to be ſorie for their raſhneſſe: and feeling their owne weakneſſe, to deſire to be looſed from their vow, and to take heed that they do no more preſume beyond their ſtrength: As if a man hath fooliſhly vowed to live a ſingle life, and afterward is inflamed with luſt, and ſeeth he cannot containe, the Apoſtle giveth him leave to marrie; To avoid fornication, let every man have his wife, 1 *Cor.* 7. 2. He ſpeaketh of all, that cannot otherwiſe avoid fornication, have they vowed, or not vowed, *Auguſtine* giveth his ſentence of the vowes of faſting, ſaying thus: *Iejunia legitima in neceſſitate ſoluta, non faciunt reos, ſi ſtomachi fuerit cauſa, aut infirmitatis febrium:* Lawfull faſtes being broken for neceſſitie, as if the ſtomacke bee weake, or the partie ſicke, doe not make men guiltie of offence, *ex novo Teſtament. quaeſt. 61.* If the vow of faſting may bee broken, becauſe of the weakneſſe of the ſtomacke: why not the vow of continencie alſo for the frailtie of the fleſh? Yea, *Auguſtine* diſſwaded *Bonifacius* a ſecular Lord, who had vowed & purpoſed with himſelfe to become a Monke, *Cupiebas te in ocium ſanctum conferre, & in ea vita vivere, in qua ſervi Dei Monachi vivunt, ut autem non faceres, quid te revocavit, niſi quia conſideraſti oſtendentibus nobis, quantum prodeſſet Chriſti eccleſiis, quod agebas?* You were deſirous to have given your ſelfe to that holy vacant life of Monks: from ſo doing what elſe withdrew you, but that you conſidered, as I ſhewed you, how much your ſervice did profit the Churches of Chriſt? *Epiſt. 70.*

Raſh and unlawfull vowes bind not.

1 Cor. 7. 2.

This *Boniface* did fight in defence of the faith againſt the barbarous infidels: See then, S. *Auguſtine* taketh it to bee no fault to diſſwade a man from performing that which he had vowed with himſelfe. Heare alſo what a later writer ſaith, whom the Papiſts challenge wholly to bee theirs, but in truth is more ours than theirs: *Non arbitror Deum,* ſaith he, *exigere quodcunque ſibi promiſſum bonum, ſi pro eo aliquid melius fuerit perſolutum:* I doe not thinke that God will exact every thing vowed or promiſed unto him, if in ſtead thereof we performe ſomewhat that is better. So alſo S. *Gregory* as hee is alleaged in the decrees. *Decret. Greg. lib. 2. tit. 24. c. 3.* Hee writeth thus to the King of France: *Non propoſitum, vel promiſſum infringit qui in melius illud commutat.* Hee breaketh not his promiſe, purpoſe, or vow, that changeth it into a better, &c. But the married eſtate is better than the ſingle life to him that cannot containe: wherefore ſuch an one doth not evill, if after his vow he marrie. Againe, *Id promittere nos in noſtra profeſſione non credimus, quod certum eſt non poſſe teneri lib. de diſperſ.* We doe not take upon our ſelves to promiſe that, when we enter into our profeſſion, which it is certaine cannot be kept. Wherefore, men ought not to make abſolute vowes of ſingle life, but ſo farre as they ſhall bee able to containe. *Neceſſitas* (alſo ſaith he) *non habet legem, & ob hoc excuſat diſpenſationem:* Neceſſitie hath no law, and therefore excuſeth a diſpenſation or looſing of the vow, *ibid.* Let theſe men goe for heretiks together with us, if it bee hereſie to ſay, that raſh vowes upon neceſſitie may bee broken or diſpenſed withall. It were no great matter even out of your owne Canons to fetch this hereſie: for I aske you if an oath doth not as ſolemnely bind before God as a vow; yet *Innocentius* the third, whereas a man and his wife had ſworne not to come together againe, and afterward hee deſired the company of his wife, he willeth the woman by the cenſures of the Church, to returne to her husband: if an oath may be broken for the infirmitie of the parties, why not a vow alſo in the like caſe?

Bernard, epiſt. 57.

Decret. Gregor lib. 2. tit. 24. c. 24.

20 20 Two other hereſies remaine: the firſt, which is the ſixteenth in number with *Bellarmine* of certaine that are nameleſſe, he thinketh they were the Neſtorians, hee cannot tell, who affirmed that the body of Chriſt remained not in the Euchariſt, if it were kept till the next day. The other, which hee maketh the twentieth in number, is of thoſe, who ſhould ſay that the Euchariſt was a figure only of the body of Chriſt: and both theſe hereſies, as he calleth them, are, ſaith he, maintained by us.

Anſw. Firſt, he bringeth but weake proofe to make theſe two opinions hereſies: for neither can he produce the authors of them: neither are they condemned as hereſies by the writers by him cited. Againe, wee doe not ſay, that the Euchariſt is a bare ſigne of the body of Chriſt, but that Chriſt is verily preſent with all the benefits of his death to the faithfull, and worthy receiver. Thirdly, we utterly deny that the ſame fleſh which Chriſt tooke of his mother, which hanged upon the Croſſe, and wherwith all hee aſcended up into heaven is now really, ſubſtantially, and carnally preſent in the Sacrament at all, much leſſe that it remaineth there afterward. Neither for ſo holding ought we to be counted heretiks: for Chriſt ſaith, my words are ſpirit and life, the fleſh profiteth nothing, *Iohn 6.* Upon the which words *Auguſtine* thus writeth, *Spiritualiter (inquit) intelligite, quod loquutus ſum: Non hoc corpus quod videtis, manducaturi eſtis, & bibituri illum ſanguinem, quem fuſuri ſunt, qui me crucifigent: ſacramentum vobis aliquod commendavi, ſpiritualiter intellectum vivificabit vos:* You muſt ſpiritually underſtand, that which I ſay: You ſhall not eat this body which you ſee, nor drinke my blood, which they ſhall ſhed that ſhall crucifie me: I have commended unto you a certaine ſacrament, it being ſpiritually underſtood ſhall quicken you, in *Pſalm.* 98. So *Bernard* ſaith, writing of the Euchariſt, *Cibus iſte non eſt ventris, ſed mentis, non vadit in ſeceſſum, ſed aſcendit in excelſum*; This is not the food of the bellie, but of the mind, it goeth not into the draught, but tendeth to Heaven: *Serm. de cœna Domini.* But if the fleſh of Chriſt were verily eaten, as other materiall meates are, it muſt needs goe into the bellie, and ſo into the draught, which as the Scripture ſaith, is the purging of all meates, *Mark.* 7. 19 Againe he ſaith, *Chriſtum habemus, non quomodo Angeli in præſentia maieſtatis, non quomodo Apoſtoli in viſione humanitatis, ſed quomodo eum etiam nunc habet eccleſia in fide & ſacramentis*: Wee have Chriſt, not as the Angels have him in the preſence of his majeſty, not as the Apoſtles in the ſight of his humanitie, but as the Church now hath him in faith and the ſacraments, *Serm. in feſt. Mart.* Your owne decrees alſo allow this ſaying of *Auguſtine* as Catholike. *Decre. part* 3. *diſt.* 2. *cap.* 47. *Quid paras dentes & ventrem, crede & manducaſti: qui credit in eum, manducat eum inviſibiliter ſaginatur, quia inviſibiliter naſcitur*: Why doſt thou prepare thy bellie and teeth, beleeve and thou haſt eaten: for he that beleeveth in Chriſt, eateth him: he is inviſibly fed, becauſe he is inviſible borne againe, &c. but we are ſpiritually borne againe, and therfore ſpiritually fed: The preſence of Chriſt then in the ſacrament is no otherwiſe, than by faith: therefore he is not carnally preſent; for faith is not of things preſent, but hoped for, *Heb.* 11. 1. Thus are wee with other ancient fathers without cauſe, by the newfangled Papiſts, condemned as heretikes, Their mouthes we cannot ſtop, yet proofes they never ſhall have any againſt us.

Christ not preſent in the ſacrament.

Thus, as we ſee, the Jeſuite hath almoſt run himſelfe out of breath, in following us with open cry of hereſie: might and maine hath he laboured to charge us with twentie hereſies: but he hath told as many untruths, and lies. Let any indifferent man now conſider, how the Jeſuite hath paltred with us.

Firſt, he objecteth thoſe hereſies which we ous ſelves condemne, and that they know, as the hereſies of *Servetus, hæreſ.* 7. and of *Swinkfield, hæreſ.* 15.

Secondly, he forceth thoſe hereſies upon us, which do with better right recoyle upon themſelves, as *hæreſ.* 14. & 17.

Thirdly, he ſlandreth us with thoſe opinions which we hold not, as *Luther, hæreſ.* 4. *Calvine* and *Bucer. hæreſ.* 14. *Beza, hæreſ.* 5.

Fourthly, he calleth thoſe hereſies, which wee doubt not to defend as Catholike opinions, howſoever they diſpleaſed ſome of the old writers, ſuch is that of *Aerius*, that prayer is not to bee made for the dead, *hæreſ.* 11. And that of *Vigilantius*, that the reliques of Saints are not to be adored, nor themſelves to be prayed unto, *hæreſ.* 13. All the reſt for the moſt part, which the Jeſuite calleth hereſies, are by *Auguſtine* defended and maintained in his works, and have authority alſo, as I have ſhewed from their owne Canons: as therefore *Hierome* ſaid to *Auguſtine, Epiſt.* 11. *inter epiſt. Aug. Si me reprehendis errantem, patere me quæſo, quaſi errare cum talibus*: If you reprehend me for my error, give me leave to erre with ſuch notable men: after he had alleaged divers ancient writers of his opinion, &c. So if we were in ſome error, as we are not, neither ſhall the Jeſuite ever prove it againſt us, he might ſomewhat beare with us, becauſe we erre and are deceived with *Auguſtine.* Althouh in deed, as *Auguſtine* anſweareth *Hierome*: *Puto, quia cum his errare nec te ipſe patieris*: I thinke you would not willingly your ſelfe erre, no not with theſe worthy men, *Epiſt.* 19. So neither will we with *Auguſtine, Hierome*, or any other willingly (by Gods grace) maintaine any error, much leſſe hereſie.

Thus, I truſt, we have for this time, and for our purpoſed brevitie, ſufficiently anſwered the Jeſuite: he hath hitherto but ſpent his breath, and laid his nets in vaine. The pit of hereſie, which they digged for us, themſelves (as it ſhall now appeare) are fallen into: We will therefore, ſeeing the Jeſuite hath firſt provoked us to this combat, a little requite his kindneſſe, and repay him and his fellowes a full ſcore of hereſies, and twentie more for advantage, not deviſed or imagined by us, but ſuch as were condemned by the Fathers of the Church for hereſies, and are now either in part, or in whole maintained by the Church of Rome. And herein I will rather follow *Auguſtine*, than either *Epiphanius*, or *Philaſter*, to whom the Jeſuite ſeemeth to be more addicted: for *Auguſtine* hath written more exactly of this argument than either of them. And of *Philaſter, Auguſtine* giveth this cenſure, *Multas hæreſes commemorat, quæ mihi appellandæ hæreſes non videntur*: he reckoneth up many hereſies, which ſeeme to mee not worthy the name of hereſie, *hæreſ.* 80. But now to the purpoſe.

1 Hereſie to worſhip images.

Firſt, *Marcellina* the companion of *Carpocrates* that monſtrous heretike, was noted alſo of hereſie, becauſe ſhe worſhipped the images of Jeſus and *Paul*, and offered incenſe unto them, *Auguſt. hæreſ.* 7. So it was concluded in the ſecond Nicene Councell, that the image of God is to bee adored with the ſame worſhip that is due unto God, which idolatrous decree is defended by *Thomas Aquinas, Bonaventure, Cajetanus. Bellarmine* alſo alloweth cenſing and burning of odors before Images, *lib.* 1. *de ſanctor. beatitud. cap.* 13. Which is a part of divine worſhip: for therefore *Heſekiah* brake downe the braſen ſerpent, becauſe the people burned incenſe unto it, 2 *King.* 18. 4.

2 The Heracleonites aneeled the dead as papiſts uſe to doe.

Secondly, the heretiks called Heracleonitæ, did after a new ſort purge and redeeme their dead by annointing them with oyle and balme, *hæreſ.* 16. So the Papiſts have excogitate a ſacrament of extreme unction, wherein they annoint their ſicke with oyle for remiſſion of their ſinnes, their eyes their noſtrels, eares, mouth, hands, reines and feet: of this popiſh cuſtome of aneeling, ſee the Rhemiſt. *annot. Galath.* 4. *ſect.* 2. *Iam.* 5. *ſect.* 14.

3

Thirdly, the heretiks called *Cajani*, did highly extol *Iudas*, as a divine & holy man, & they counted his

The heretiks Caiani commẽded *Iudas* as ſome Papiſts defend the Iewes.

his wicked act in betraying of Chriſt, for a ſingular benefit, *Auguſt. hæreſ.* 18. So ſome of the papiſts have written, *Iudæi mortaliter peccaſſent, niſi Chriſtum crucifixiſſent*: The Jewes had ſinned mortally, if they had not crucified Chriſt, *diſtinct.* 13. looke before *Blaſ.* 59.

4 The Papiſts with the heretiks Taciani condemne mariage.

4 The heretiks called Taciani, did condemne mariages, and made no better account of them than of fornication, neither doe they receive any maried perſon into their order, *hereſ.* 24. That the papiſts are not farre off from this hereſie, it appeareth both by their doctrine and practice: Firſt, for their doctrine thus they write, That the order of the prieſthood is prophaned by mariage, *Greg. Martin. diſcov. cap.* 15. *ſect.* 11. Whereas the Apoſtle ſaith, Mariage is honorable amongſt all men, *Heb.* 13. The Rhemiſts alſo are not a whit aſhamed to ſay, that the mariage of prieſts is the worſt ſort of incontinency, *Annot.* 1 *Corinth.* 7. *ſect.* 8. Pope *Siricius Epiſt ad Himerium. Taraconenſ.* applyeth that ſaying in the Scripture againſt mariage: *Qui in carne ſunt, Deo placere non poſſunt*: They that are in the fleſh, cannot pleaſe God. Now, as their doctrine is, ſo is their practice: whereby they do not only make fornication equall to mariage, but even preferre it. It was one of the grievances of the Germanes, exhibited to Cardinall *Campeius*, that the Biſhops and their officials did not only ſuffer prieſts for their money to have Concubines, but compelled continent and chaſte prieſts to pay tribute to the Biſhop, and ſo it might be lawfull for them to live chaſte, or keep Concubines, *Fox pag.* 862. But honeſt mariage in Miniſters they puniſhed with death; as *Anno* 1525. *Petr. Spenglerus* was condemned to die for no other cauſe but that he had maried a wife, *ex Oecolampad.* Thus it is manifeſt, both by the doctrine and practice of the Church of Rome, they doe not only with theſe heretiks, match fornication, and honeſt mariage together, but give it the preferment before mariage.

5 The Cataphriges wherein like the Papiſts.

5 The *Cataphriges* did make or mingle their Euchariſt with the blood of children, *hæreſ.* 26. The papiſts much like unto them, have ſhewed the people in the Sacrament the blood of Ducks and Pigeons, making the people beleeve, that it was the blood of Chriſt: as here in England, the bloud of Hales, which men from all parts of the land came in pilgrimage unto many yeeres, taking it to bee the blood of Chriſt, was in the end found to be but the blood of a Drake, and openly ſhewed at *Pauls* Croſſe by the Biſhop of Rocheſter, the King himſelfe being preſent, *Fox pag.* 1188.

6 The Pepuzians allow women to bee prieſts.

6 The Pepuzians allow women to be prieſts, *hæreſ.* 27. So the Papiſts ſuffer women to execute the prieſts office in baptizing of children, *vide ſupra, hæreſ. obiect.* 4.

7 Papiſts proved Cathariſts.

7 The Cathariſts did ſo name themſelves, as being pure and cleane, *hæreſ.* 38. Such are the Papiſts, which affirme, that ſome are ſo juſt in this life, that they need no repentance, *Rhemiſt. Annot. Luke* 15. 1. That juſt men in this life may keep the law of God, and by their juſtice bee free from the curſe thereof, *Galath.* 3. *ſect.* 4. That habituall concupiſcence without conſent of will, is not properly forbidden in the law, neither doth make us guilty before God, *Rom.* 7. *ſect.* 5. 10. Doe not theſe men now in effect ſay, that they are pure and cleane in this life?

8 The Papiſts with the heretiks Angelici worſhip Angels.

8 The heretiks (Angelici) were ſo called becauſe they worſhipped the Angels, *hæreſ.* 39. which ſect *Epiphanius* (ſaith *Auguſtine*) thought to be worne out and extinguiſhed. But if *Epiphanius* were now alive, he ſhould ſee this hereſie revived by the papiſts: for they doe maintaine the worſhip and adoration of Angels, *Rhemiſt. Apocal.* 3. *ſect.* 6. & *annot. in cap.* 19. 22.

9 The heretiks Apoſtolici.

9 The heretiks called Apoſtolici, did not receive into their communion thoſe that had wives, or proper poſſeſſions, *hæreſ.* 46.

10 Hierarchites wherein they reſembled Papiſts.

10 The Hierarchites did receive only Monks and Nunnes to their ſociety, *hæreſ.* 47. Papiſtrie ſavoureth ſtrongly of theſe hereſies: for profeſſed Monks are with them the devouteſt men, how impure ſoever their life be: in ſo much, that the profeſſion of Monkerie hath obtained amongſt them the name of religion: the reſt that live in the world, they call *ſeculares & mundanos*, ſecular men, and of the world. The Rhemiſts affirme, that Monks come neereſt to the imitation of Chriſt, 1 *Theſſal. cap.* 1. *verſe* 6. The married prieſts cannot conveniently be occupied about prayer, or the Sacraments, but ought to abſtaine from all matrimoniall acts, 1 *Cor.* 7. *verſ.* 5. & 1 *Tim.* 5. *verſ.* 5. contrary to the Councell of Gangra, *cap.* 4. where it was decreed, that if any man make difference of a maried prieſt, and by occaſion thereof refraine from his oblation, he ſhould be accurſed. The Hierarchites alſo, *Regnum cœlorum parvulis negant*, Doe deny the Kingdome of heaven to infants: *decr. p.* 2. *cauſ.* 24. *qu.* 3. *c.* 39. So doe the papiſts to infants dying without baptiſme, for whom they have provided a certaine dungeon, which they call *Limbus*. Laſtly, the Apoſtolici would in no wiſe ſuffer thoſe, which had vowed ſingle life, afterward to marrie, though they found themſelves unable to keep their vow, *Epiphan. hæreſ.* 61. So the Rhemiſts allow virgins after their vow, upon no occaſion to marrie. *Annot.* 1. *Cor.* 7. *verſ.* 28.

11 Papiſts with the Euchites mumble up their mattens.

11 The Euchites did nothing elſe but pray, and held that it was not lawfull for Monks to labour with their hands for the ſuſtenance of their life, *hæreſ.* 17. The papiſts incline to both thoſe hereſies: for firſt, what elſe doe their Monks and Nuns, but mumble upon their beads a certaine ſtint of prayers in the Latine tongue, which moſt of them underſtand not, at all times and houres almoſt, both of day and night: as they have their Nocturnes, and primes, their morning, evening, midnight ſervice: their third, ſixth, and ninth houres, *Rhemiſt. Annot. Act.* 10. *ſect.* 6. Secondly, wee ſee, that moſt of their Cell birds, both cocks and hens, Monks and Nuns, I would ſay, doe live idly: and they beare them out in it: for religious men (ſay our Rhemiſts) ſuch as they count their Maſſe-monging Monks to be, are not bound to worke, *Annot.* 2 *Theſſal.* 3. *ſect.* 2.

12 There is another hereſie, ſaith *Auguſtine*, or ſect, that walketh with bare feet, becauſe God ſaid to *Moſes*, put off thy ſhooes, *hereſ.* 68. So among the Papiſts, there are ſects of Friers, that goe barefoot, as their Friers Flagellants, and Franciſcans.

12 Barefoot heretiks.

13 The Priſcillianiſts did make the Apocrypha, that is, books not canonicall of equall authority with Scripture, *Hereſ.* 70. So doe the Papiſts: the books of *Tobie, Iudith*, the Machabees, and others, which are not found in the Canon of the Hebrew, they make them books of Canonicall Scripture, and part of the word of God: yea their blind and uncertaine traditions, they are not aſhamed to call the word of God *unwritten*. And yet further, *Whatſoever*, ſay they, *the Paſtors of the Church do teach beſide Scripture, in the unity of the Church, is to be taken for the word of God. Rhem. annot.* 1 *Theſ.* 2. *ſect.* 2.

13 Papiſts with the Priſcillianiſts make apocryphall books canonicall.

14 There were certaine Heretiks that held, that by Chriſts deſcending into hell, the incredulous and unbeleevers beleeved, and that all were delivered thence at his comming. *Hereſ.* 79. This hereſie, I ſee not how the Papiſts can ſhift off from themſelves, who do all generally underſtand that place of *S. Peter*, 1 *Epiſt.* 3. *verſ.* 19. of Chriſts deſcending into hell. Where the Apoſtle ſpeaketh of the incredulous and diſobedient perſons of the old world, who periſhed in the waters, and afterward remained in priſon, only eight perſons being ſaved in the ark. If Chriſt then ſhould deliver all theſe incredulous perſons, how can they avoid this hereſie, that hell was in a manner emptied by the deſcenſion of Chriſt?

14 How Papiſts concurre with certaine heretiks cõcerning Chriſts deſcenſion into hell.

15 The Coluthians affirmed, *Deum non facere mala*, that no evill was wrought by God, contrary to that ſaying of the Scripture: *Ego Deus creans mala*, I am the God that createth evill: *ſhall there be evill in a citie, and the Lord hath not done it? Amos* 3. 6. *Aug. hereſ.* 65. This hereſie the Papiſts are not free from, who affirme that Chriſts death was not Gods act otherwiſe than by permiſſion in reſpect of the malice of the Jewes, *Act.* 4. *ſect.* 2. Whereas the Scripture ſaith, it was done by Gods hand and counſell, which is more than permiſſion: and ſo indeed God did not only permit, but uſe the malice of the Jewes moſt holily and moſt juſtly to bring his purpoſe to effect. The Rhemiſts alſo affirme that ſin ſtandeth not with Gods will, intention, nor honour, *Annot. Rom.* 3. *verſ.* 4. True it is, that ſin is againſt the revealed will of God in his word, but nothing can come to paſſe againſt the ſecret will and determination of God in ſuffering and permitting ſin to bee, but not in decreeing it: Neither is God the author of ſin, which proceedeth from mans owne corruption, but as it is a demonſtration of his juſtice in the puniſhment thereof, as *Auguſtine* ſaith: *Creat Deus mala pœnas juſtiſſimas irrogando:* God createth evill, by inflicting of moſt juſt puniſhment, *Hereſ.* 66. The Papiſts then, which denie that evill any way commeth from God, incline to this hereſie of the Coluthians.

15

Acts 4. v. 28.

How farre God is an agent in evill things.

16 An Arch-heretike called *Marcus*, did hold that Chriſt did not verily ſuffer, and indeed, but in ſhew only and appearance, *Hereſ.* 14. The Apollinariſts alſo affirmed that Chriſt tooke humane fleſh without a ſoule, *Auguſt. Hereſ.* 55. I pray you how farre are the papiſts from this hereſie? who affirme, that Chriſt ſuffered not in ſoule: Nay the Rhemiſts hold it to be a blaſphemous aſſertion ſo to ſay, *Annot. Heb.* 5. *verſ.* 7. What is it elſe, but either with *Marcus* to ſay that Chriſt ſuffered but in ſhew, and that he felt nothing in ſoule when he cried out upon the Croſſe, My God, my God, why haſt thou forſaken me? (for if there were no ſuch matter indeed, Chriſt muſt have uttered theſe words only in outward ſhew and pretence.) Or elſe they muſt fall into the Apollinariſts hereſie: for why did Chriſt take upon him our fleſh and ſoule, but to redeeme man that was loſt, both in body and ſoule? And therfore he muſt needs have ſuffered both in body and ſoule: for if there were no uſe of the humane ſoule in the worke of redemption, you might as well ſay with the Apollinariſts, that *Chriſt had no ſoule at all:* Thus *Auguſtine* reaſoneth: *Si totus homo periit, totus beneficio ſalvatoris indiguit: ſi totus beneficio ſalvatoris indigebat, totum Chriſtus veniendo ſalvavit. Cont. Felician. c.* 13. If the whole man both body and ſoule were loſt, he wholly had need of a ſaviour: and if he wholly needed a ſaviour, Chriſt by his comming did wholly ſave him: *Ergo*, it followeth, that Chriſt muſt wholly have died and ſuffered in body & ſoule to redeeme man (for our redemption was wrought by his death) that was loſt in body and ſoule.

16 How Papiſts agree with heretiks that affirme Chriſt to have ſuffered only in ſhew.

17 The Anthropomorphites did imagine, that God was in ſhape and proportion like a man, *Hereſ.* 50. Doe not our Rhemiſts ſavour ſtrongly of this hereſie, which allow the Image of God to bee pictured in their Churches like an old man with gray haires? *Annot. Act.* 17. *verſe* 29.

17

18 The heretiks Seleuciani, or Hermiani, denied that Chriſt did ſit at the right hand of God in his fleſh, but that he had left or put off his fleſh, and placed it in the Sunne, *hereſ.* 59. The papiſts now, though in words they affirme not this, yet by a neceſſary ſequele of opinion, they muſt leave Chriſt without his fleſh in heaven, as often as they would have it preſent in the Maſſe: for it ſeemed an abſurd thing even to thoſe groſſe heretiks, that the body of Chriſt ſhould bee in many places at once, for if they had knowne the ſhifts which papiſts now have found out, to eſtabliſh their reall preſence, who doubt not to ſay, that the body of Chriſt may be in many places: to place Chriſts fleſh in the ſun, they needed not to have removed it out of heaven: They might have ſaid he was in both places at once. Yet herein the Seleuciani ſeeme to bee more reaſonable than papiſts, that they have provided ſo glorious a place for the body of Chriſt, even the beautifull tabernacle of the Sun: but the other thruſt the fleſh of Chriſt into a narrow roome, and bring him within the compaſſe of a thin cake, or put him into a box, and houſle him in their bellies, yea ſend his body to a viler place than ſo, even to the draught, where their bellies are purged, as ſome of them have been driven to grant: But that the fleſh of Chriſt cannot be in many places at once, *Auguſtine* ſheweth, writing thus upon thoſe words in the Goſpell, *What if you ſee the Son of man aſcending where he was before? Illi putabant eum erogaturum corpus ſuum, ille autẽ ſe*

18

Papiſts with the Seleuciani heretiks pull Chriſts fleſh out of heaven.

dixit aſcenſurum in cœlum, atq; integrum: They imagined that Chriſt would have beſtowed his body amongſt them, but he ſaith, he will aſcend into heaven, that is to ſay, whole & ſound, ***tract. in Ioh.*** 27. if ſo bee then Chriſt doth now beſtow his body in earth, in ***Auguſtines*** judgment hee cannot bee whole in heaven.

The Abelian-heretiks kept not company with their wives.

19 The heretiks called Abeliani, thought it not lawfull for their ſect to live without wives, and yet they never uſed nor kept company with their wives: ***Hæreſ.*** 87. Doe not the Papiſts come neere them, which hold that their Prieſts, which were maried before orders, ought not afterward to have acceſſe to their wives, yet are they their wives ſtill? ***Rhemiſt. Act.*** 21. ***ſect.*** 1.

20 The Pelagian heretiks did hold three pernicious opinions. Firſt, that a man may be perfect in this life and keep all the commandements. ***Hæreſ.*** 88. So the Rhemiſts ſay, it is poſſible to keep Gods commandements. ***Annot. Ioh.*** 4. ***ſect.*** 1. Secondly, the Pelagians ſay, that grace is given only unto men to this end, that they may doe more eaſily thoſe things which they are commanded to doe, by their owne free will. ***Hæreſ.*** 88. So the Rhemiſts ſay, that man was never without free will, but having the grace of Chriſt, it is truly made free. ***Annot. Ioh.*** 8. ***ſect.*** 2. What is this elſe,[a] but that his free will is made more free, and that grace helpeth him not wholly to worke, but more eaſily only? Thirdly, the Pelagians hold, ***Gratiam Dei non ad ſingulos actus dari:*** That the grace of God is not needfull to be given at every aſſay, but that their free will in moſt things is ſufficient: ***Aug. epiſt.*** 106. So the Rhemiſts ſay, that though the Gentiles beleeved ſpecially by Gods grace, yet they beleeved alſo of their owne free will. ***Act.*** 13. ***ſect.*** 2. What ſay they now elſe, but that a man may beleeve by his own free wil without grace.

[a] Here a Popiſh caviller objecteth, that this was not the Pelagians hereſie, but whether a juſt man might keep Gods commandements by his freewill without grace. *Anſ. Aug. epiſt.* 89. doth confute both theſe opinions of the Pelagians, one, that a man may bee perfect in this life without ſin: the other, that hee may keep Gods commandments by the power of free will: See our further anſwer, Retect. p. 190.

21 The Manichees condemned the eating of fleſh as being uncleane and impure: ***Hæreſ.*** 46. So the Papiſts at certaine times forbid the eating of fleſh. And herein perhaps they differ from the Manichees. They held that fleſh was uncleane by creation, the Papiſts by reaſon of the curſe: for God curſed the earth, and not the waters, ſay they: and therfore upon faſting daies fiſh is preferred before fleſh. ***Durand. lib.*** 6. ***cap. de aliis jejuniis.*** So they both agree in this, that fleſh is a thing uncleane and impure: for if they had not ſo thought, why did not the popiſh Biſhop of London ***Stokeſley***, rather ſuffer the pig to be eaten, which was found in one ***Frebarnes*** houſe in Lent time, his wife great with child longing for a peece thereof, than command it as an uncleane thing to be buried in Finsbury fields, and ſo the good creature of God to be ſpilled and loſt? ***Fox pag.*** 1585.

Papiſts how like the Manichees. *In Pſalm.* 140. *ſuper illa non combibabo cum electis eorum.*

22 There was alſo another moſt blaſphemous opinion of the Manichees: for they held, that the parts and members of Chriſt were diſperſed every where, and that in their meats and drinks, they did deliver the members of Chriſt, which were tied and bound in the creatures: ***Tales***, ſaith ***Auguſtine***, ***ſunt electi eorum, ut non ſint ſalvandi à Deo, ſed ſalvatores Dei, &c.*** The elect amongſt them (for ſo they call their principals and ringleaders) are ſuch, that they looke not themſelves to be ſaved of God, but profeſſe rather to be the ſaviours and redeemers of God, &c. for they imagined, that they did ſet at libertie, as they imagine, the members of Chriſt in their daily eating, &c. Compare now the opinion of the Papiſts with theſe heretiks: ſee if they be not couſen germanes: for as they made themſelves, ***Salvatores Chriſti***, the ſaviours of Chriſt: ſo is it a ſaying among Papiſts, that, ***Sacerdos eſt creator creatoris ſui***; That the Prieſt doth make his maker, by five words ſpeaking in the Maſſe. But herein the Papiſts goe beyond the Manichees: for they delivered the body and members of Chriſt from the priſon of the creatures, and ſent them up to heaven: but the Papiſts bring them downe from heaven, and cloſe them in the creature under the ſhape of bread and wine.

Thus hitherto I have only payed ***Bellarmine*** his debt, giving a ſcore of hereſies with ſome advantage, for his ſcore, now alſo I will pay him intereſt: and I thinke I may find out for him as many more.

Other hereſies faſtened upon the Papiſts, as of the Arrians, Baſilidians, Ophites, Aquarii,

23 In the next place we charge them with **Arrianiſme**: the Arrians affirmed, ***Deum creari ex non entibus***: That God might bee created of things that were not: they granted that Chriſt was God, yet created: and doe not the Papiſts likewiſe worſhip a created God? for they ſay, that the body of Chriſt in the Euchariſt is made of bread and wine: wherfore we ſay of them, as ***Gregorius Nyſſenus*** of the Arrians, that they are worſhippers of Idols: ***Nam qui creaturam adorat, licet nomine Chriſti id faciat, ſimulachrorum cultor eſt, Chriſti nomen ſimulachro imponens:*** For he that doth worſhip a creature (as the Papiſts do bread and wine in the Maſſe) though he do it in the name of Chriſt, is a worſhipper of idols, giving the name of Chriſt to an image.

24 The heretiks Baſilidiani, denied Chriſt to have ſuffered: ***Decre. p.*** 2. ***cauſ.*** 24. ***qu.*** 3. ***c.*** 39. Our adverſaries, though they deny not Chriſts whole paſſion, yet they take away a principall part thereof, namely his ſufferings in ſoule.

25 The heretiks Ophitæ did praiſe the ſerpent that ſeduced ***Eva***, and ſay, he brought in the knowledge of vertue: ***decr. part.*** 2. ***ibid.*** in like maner our adverſaries praiſe concupiſcence, whereby our parents were ſeduced, and by the which the ſerpent tempted them: for this is the confeſſion of our Rhemiſts: ***The motions of the fleſh in a juſt man, to the which the mind conſenteth not, cannot any whit defile the operations of the ſpirit, but make them often more meritorious for the continuall combat, &c. Annot. Rom.*** 7. ***ſect.*** 10. And in another place they ſay, ***That originall concupiſcence is not properly ſinne, nor forbidden by commandement; Annot. Rom.*** 6. 6. What could be ſaid more in commendation of it?

26 The heretiks Aquarii were ſo called, ***Quia aquam ſolam offerant in calice***, Becauſe they offer only water in the cup: ***decr. p.*** 2. ***cauſ.*** 24. ***qu.*** 3. ***c.*** 39. If they are counted heretiks for offering all water, the Papiſts are halfe heretiks for offering halfe water mingled with wine in the cup.

27 The heretiks Aetiani did hold that the Sonne was unlike the Father: *decr. p. 2. cauſ. 24. ibid.* So doe the Papiſts, ſaying, that Chriſt is not God of himſelfe, as the Father is.

Aetians.

28 *Bonoſiani, Chriſtum adoptivum Dei filium dixerunt*, did hold that Chriſt was the adopted Sonne of God: *decret. ibid.* Not much unlike is the opinion of the Papiſts, who affirme, That Chriſt merited for himſelfe, for ſo the Rhemiſts write, that he merited his owne glorification. *Annot. 1. in 2. Heb.* what is this elſe but to ſay, that Chriſt was adopted by his merits.

Bonoſiani.

29 There were certaine heretiks called Beguardini, that held divers hereticall and monſtrous opinions. Firſt, they affirmed, *Animam non indigere lumine ipſum elevante ad Deum:* That the ſoule needed not the light of grace, to lift it up unto God: *Clementin. lib. 5. tit. 3. c. 3.* So the Rhemiſts ſpeake, that the [a] Gentiles beleeved in Chriſt of their owne free will. *Annot. Act. 13. ſect. 2.*

Beguardinies.

30 Secondly, a ſecond error of theirs was, *Hominum hic perfectum eſſe poſſe*, That man may be perfect in this life: *Clementin. ibid.* and the Rhemiſts in other words do write, *That it is poſſible for a man to keep Gods commandements: Annot. in 4. Ioh. ſect. 1.*

31 A third hereſie of theirs is, *Spiritualem humana obedientia non eſſe ſubjectum*: That a ſpirituall man is ſubject to no humane obedience: *Clementin. ibid.* So the Papiſts ſay of their terrene God the Pope, that he is not ſubject to the judgement of any: nay, ſaith one of them, *The Pope ſhould doe God great injurie, if he ſhould ſubmit himſelfe to the judgement of any: Iacobat. excitat. Tileman. er. 34. de pontif. Roman.* All theſe hereſies were condemned by *Clemens* the fifth, in the Councell of Lions, as it appeareth in the *Clementines* before rehearſed, in the Beguardines, and are yet maintained by the Papiſts.

[a] Here it is objected, that the Rhemiſts words are clipped: for the whole ſentence ſtãdeth thus, *though the Gentiles beleeved ſpecially by Gods grace, yet they beleeve alſo by their owne free will.* *Anſ.* They do directly affirme, that the Gentiles beleeve of their own free will, though more ſpecially by grace: leſſe ſpecially thẽ or not ſo eaſily, yet beleeve they may by their free will: therefore here no wrong is done unto them: See further our anſwer: Retect. 204.

32 The Ebionites obſerved the ceremonies of the Law with the Goſpell, and therefore were counted heretiks: *Decr. p. 2. cauſ. 24. qu. 3. c. 39.* and from whence elſe do our adverſaries borrow their ſuperſtitious rites, and ceremonies, their cenſings, waſhings, oyle, ſalt, incenſe, copes, veſtments, inſtruments, and ſuch like, but from the imitation of the Jewes?

33 Certaine heretiks there were, *Qui aquam Deo coaeternam faciant*, which did make the water eternall with God: *Decr. par. 2. ibid.* As they attributed one property of the divine nature to the water, namely eternitie: ſo the Papiſts aſcribe another to water in Baptiſme, giving it power and efficacie to ſave thoſe that are dipped in it.

34 The heretiks Alogii were ſo called, as being without the word: which name moſt fitly agreeth to our adverſaries, who maketh no great account of the written word, as one of them ſaith: *The Scripture was not alway extant, and it is not neceſſary to ſalvation: Petrus à Soto.*

35 The Luciferians denied forgivenes to thoſe that were fallen, *Decr. par. 2. cauſ. 24. qu. 3. cap. 39.* ſo the Papiſts ſhut up all compaſſion againſt thoſe that fall into relapſe.

36 The Nicolaitans did preferre uncleane concubines before honeſt married wives: what elſe doe our adverſaries? for they call mariage a prophanation of holy orders: *Greg. Martin. diſcover. cap. 13. ſect. 11.* but they ſuffer a prieſt having a concubine to miniſter: neither forbid they a man having a concubine from the Communion. For thus ſtandeth the decree: *Si quis non habet uxorem, ſed pro uxore concubinam, à communione non repellatur:* If a man have not a wife, but a concubine, let him not be put from the Communion. *Decr. part. 2. diſt. 34. cap. 4.*

37 How our adverſaries come neere to the Neſtorian hereſie, I have ſhewed before: *Hereſ. 16.* that is objected againſt us.

38 Likewiſe, *Hereſ. 17.* I have returned upon them the hereſie of the Eutychians.

39 *Iohn 22.* condemneth all them as heretiks, that affirme, *Chriſtum & Apoſtolos nihil in ſpeciali habuiſſe:* That Chriſt and his Apoſtles had nothing in proper or ſpeciall: that is, were beggers: *Extrav. tit. 14. c. 4. 5.* But *Bellarmine* nothing doubteth to ſay, that Chriſt was *verè mendicus*, truly and properly a begger. *De monach. lib. 2. cap. 45.* *Bellarmine* then muſt be content to weare the Popes liverie, and go for an heretike, till he can cleere himſelfe.

Papiſts Nicolaitans, Neſtoriãs, Eutichiãs.

Bellarmine an heretike by Pope *Iohn* 22. his definition.

40 I will take no other definition of an heretike, than out of your owne Canons: *Quicunque aliter ſcripturam intelligit, quàm ſenſus Spiritus Sancti flagitat, quo ſcriptus eſt, hereticus appellari poterit:* Whoſoever otherwiſe underſtandeth Scripture, than the meaning of the ſpirit is, may very well bee called an heretike: *decre. p. 2. cauſ. 24. qu. 3. cap. 27.* But ſo do our adverſaries toſſe and turne Scripture, and wreſt it to their owne ſuperſtitious fancies: *Ergo*, they are heretiks.

Papiſts proved heretiks by their owne canons.

41 Laſtly, there was a notable heretike, one *Rhetorius*, who affirmed, that all other heretiks did *Rectè ambulare*, Walke the right way, and hold the truth. *Hereſ. 72.* But this ſeemeth ſo abſurd a thing to *Auguſtine*, that he doth not give credit unto it: Who if he were now alive, would not thinke it ſo incredible a thing: for excepting thoſe hereſies which have been raiſed concerning the natures of Chriſt, and his perſon (where notwithſtanding the Papiſts are not free from error) what hereſie hath there been held about the offices of Chriſt, his kingdome, prieſthood, and propheticall office, which is not this day, either in whole or in part, maintained by the Church of Rome? as it may partly appeare by that which we have ſaid already: ſo that I may fitly returne that tearme upon *Bellarmine*, which *Arturus*, one of his fellowes upbraydeth *Volanus* with; calling him *Omnium hereticorum Simiam*, The ape of all heretiks: *de invocat. ſanctor. theſ. 132. cap. 12.* So in truth are the Papiſts the very apiſh imitators and followers of all heretiks.

One *Rhetorius* allowed all heretiks.

And thus, I thinke, we have in ſome meaſure recompenſed our adverſaries courteous dealing, who ſo kindly upbraid us with hereſie, for *Bellarmines* twenty, I have paid him forty. Let all the world now judge who are neereſt coſens to heretiks, they or we. Wee may ſay unto them as *Auguſtine* ſometime to the Donatiſts, *Videſne, quemadmodum iſta non ſententia ſua ſed veſica, non ſolum inani ſono, verumetiam in capite veſtro crepuerit?* Do yee not ſee, how this their vaine ſentence and puffe of a bladder hath given a cracke, and is broken upon their owne head? *Cont. Petilian. lib.* 2. *c.* 101. So this ſtormie blaſt of hereſie, which they have puffed at us, is blowne upon their owne faces: and they only are found to be the heretiks. If they ſpeed no better in other matters, the worſt end of the ſtaffe is like to be theirs. And this ſhall ſuffice for this part.

Of the groſſe abſurdities and inconveniences of Popiſh Religion.

VVE will now (the Lord aſſiſting us) lay together ſome of thoſe abſurd and unreaſonable poſitions, which are boldly without ſhame affirmed by our adverſaries, having already ſufficiently detected and diſcovered their blaſphemies, opinions contrary to Scripture, together with their hereſies. And herein the Papiſts doe bewray ſuch ignorance and blindneſſe, that wee need not doubt to Rom. 11. 8. ſay, as it is alleaged by the holy Apoſtle, *That God hath given them the ſpirit of ſlumber; eyes, that they* 2 Theſ. 2. 11. *ſhould not ſee; and eares, that they ſhould not heare to this day, Rom.* 11. 8. And as in another place the ſame Apoſtle propheſieth: *God ſhall ſend them ſtrong deluſions, that they ſhould beleeve lies,* 2 *Theſ.* 2. 11. But now to the matter in hand.

1 Abſurd. They affirme that no generall Councell is of ſufficient authority, without the allowance of the Pope: and that he is in ſuch ſort above all Councels, that he cannot though he would, ſubmit himſelfe to their ſentence. *Bellarm. de conciliis lib.* 2. *c.* 11. & 14. But the Scripture ſaith, he that refuſeth to heare Matth. 18: 17. the Church, let him be unto thee as an heathen man, or publicane, *Matth.* 18. 17. Therefore if the Pope ſhall refuſe the ſentence of the Church aſſembled in generall Councels, hee is no better by the voyce of Chriſt, than an heathen. The papiſts being further urged, that if the Pope were above Councels, there ſhould be no way to reſiſt a wicked Pope, *Bellarmine* anſwereth like a Clerke, that there is no other remedy left in ſuch a caſe, but to pray to God, who will either convert or confound ſuch a Pope. *Lib.* 2. *de Concil. cap.* 19. An anſwer as abſurd as the opinion is: for by this meanes the Church ſhal run into ruine and decay, when it is in mens power to help it, which is nothing elſe but to tempt God, then to depend of his extraordinary worke, when he hath appointed an ordinary meane of redreſſe.

2 That to have been twice married, is a greater let and impediment to the election of a Biſhop, than either adulterie or fornication, *Bellarm. de clericis, lib.* 1. *cap.* 24. Whereas theſe are every where prohibited in Scripture, but not one place can be ſhewed, where ſecond mariage is forbidden.

3 That a man may attaine unto a greater meaſure and higher degree of the love of God, than is commanded in the law: *Thou ſhalt love the Lord thy God with all thy ſoule, with all thy ſtrength, Bellarm. de Monach. lib.* 2. *cap.* 6. *reſponſ. ad Melancthon.* Whereas it is certaine that it is not poſſible for us to love God in ſuch perfection as we ought, and are commanded: much leſſe can we doe more than is our du-Luk. 17. 10. tie to doe, *Luke* 17. 10.

4 That it is not lawfull for a votarie to marrie, though hee were ſure by mariage to cure ſome mortall or deadly diſeaſe, that otherwiſe is incurable, *Bellarm. de Monachis lib.* 2. *c.* 32, *reſp. ad* 4. *rationem.* Yet 1 Tim. 5. 23. S. *Paul* counſelleth *Timothy* to drinke wine, whereas his maner was to drinke water, not for any mortall diſeaſe he had, but becauſe of his infirmitie and weakneſſe only, 1 *Tim.* 5. 23. And all ſuch vowes, as are made raſhly to the hurt and hindrance of our ſelves or others, may better bee broken than kept, Levit. 5. 4. 1 Sam. 25. 22. becauſe they offend againſt the law of charity, *Levit.* 5. 4. 1 *Sam.* 25. 22. *David* breaketh the oath or vow which he had raſhly made in his anger.

5 That Chriſt was, *Verè mendicus,* a meere begger, and wanted both the uſe, and dominion of temporall things, *Bellarm. de Monach. lib.* 2. *cap.* 45. But *Auguſtine* according to the Scriptures ſaith: *Niſi putetis, quia dominus petebat & indigebat, cui ſerviebant angeli, qui de quinque panibus tot millia pavit:* Unleſſe yee thinke (ſaith he) that Chriſt begged, and was in want, unto whom the Angels miniſtred, and who was able of five loaves to feed ſo many thouſand: in *Pſalm.* 146.

This opinion, which the Jeſuite holdeth, that Chriſt was a begger, was condemned by Pope *Paulus* 2. for hereſie, *Anno* 1465. *ex hiſtor. ſca. mundi.* And before that, by *Iohn* 22. *extrav. tit.* 14. *cap.* 4. How dare he then controule his pope holy fathers determinate ſentence?

6 *Diabolus odit imagines:* The devill himſelfe hateth and cannot abide an image. *Bellarm. de imaginib. ſanctor. lib.* 2. *cap.* 12. yet S. *Paul* ſaith, what is offered or ſacrificed to Idols, is ſacrificed to devils, 1 Cor. 10. 20. 1 *Cor.* 10. 20. He doth ſo abhor an Image, that who ſo worſhippeth them, doth the devill great ſervice.

7 Whenſoever we ſee either a manger to be painted or graven, to repreſent the nativity of Chriſt, or a poſt or pillar to repreſent his ſcourging, *Non carent veneratione ſua:* There is ſome religious reverence to be done unto them: *Bellarm. de ſanctor. imaginib. lib.* 2. *cap.* 30. So in the Jeſuites judgement, every Alehouſe painted cloth, ſhewing any ſuch picture, muſt bee adored and worſhipped.

8 That the Sacrament doth conferre grace, *Ex opere operato,* by the very worke that is wrought, that is, the externall action, nor for the worthines of the miniſter or the receiver. Neither doth faith give efficacy to the Sacrament, no more than the drineſſe of the wood is the cauſe that it burneth, but the fire. *Bellarm. lib.* 2. *de effect. ſacrament. cap.* 1. *not.* 4. Theſe are foule abſurdities: as to thinke, that any

action of it ſelfe pleaſeth or is acceptable unto God without faith, contrary to the Scripture, *Heb.*11.6. And to make the Sacraments to be more principall than faith, whereof they are but ſeales, *Rom.*4.11. And faith being the very life of a righteous man, *Rom.* 1.17. Heb.11.6. Rom.4.11.

9 That a Pagane or Infidell may baptize in a caſe of neceſſitie or extremitie, *Bellar.de Baptiſm.lib.*1.*cap.*7. A very abſurd thing that one by Baptiſme may be received into the Church and made a member of Chriſt, by him that is not in the Church, nor of the body of Chriſt, nor ever was: Whereas Chriſt ſaid onely to his Apoſtles, Goe and teach all nations, baptizing them, &c. *Matth.*28.19. Matth.28.19.

10 That it is very probable that *Iohn Baptiſt* uſed no forme of words at all in his baptiſme, *Bellarm.de ſacram.Baptiſ.lib.*1.*cap.*20. Which is an abſurd ſaying, and contrarie to Saint *Paul*, who teſtifieth of *Iohn*, that he baptized the people, ſaying unto them, *That they ſhould beleeve in him which ſhould come after him, that is, in Ieſus Chriſt, Acts* 19.4.

11 That the Apoſtles were firſt made prieſts in the inſtitution of the Lords ſupper, and Biſhops afterward, when Chriſt was riſen from the dead. *Bellarm. de ſacram.confirmat. cap.* 12.*reſp. ad* 2.*argum.* But wat need they be ordained prieſts or Biſhops, who alreadie were called to be Apoſtles, which is the firſt and chiefeſt office in the Church? *Epheſ.*4.11. And includeth other inferiour functions: for the Apoſtles together with their Apoſtleſhip were made Paſtors, and Doctors, and Biſhops too, if you will, of the Church, ſo they needed not any new inveſting to theſe functions. Epheſ.4.11.

12 That a Biſhop is the onely paſtor of his dioceſſe, and that inferiour miniſters and teachers are not paſtors properly. *Bellar.de Concil.lib.*1.*cap.*15. Yet S.*Peter* maketh Elders, *Presbyteri*, (as they tranſlate) prieſts, to be the proper paſtors of their ſeverall charges: *Feed the flocke of God, which dependeth on you*: 1 *Pet.*5.3. But if a particular flocke or congregation depend on their teacher and inſtructer, then is he properly their paſtor. 1 Pet.5.3.

13 The regiment of the Church is eaſier than the government of the common wealth: *Facilior eſt gubernatio eccleſiaſtica, quàm politica: Bellarm.de Roman.pontif.lib.* 1.*cap.*9.*reſponſ.ad object.* 4. Here the Jeſuite bewrayeth his great ignorance, ſeeing there is no greater charge than that wich concerneth the ſouls of men: the care whereof *Bellarmine* confeſſeth not at all to belong to the politicall or civill magiſtrate. And therefore S.*Paul* cryeth out in admiration of this weightie and wonderfull calling: *Who is ſufficient for theſe things?* 2 *Cor.*2.16. And therefore calleth the care which he had of the Churches, a trouble and a cumbrance, 2 *Cor.*11.28. It is not therefore ſo light and eaſie an office as the Jeſuite thinketh, to have charge of mens ſoules. 2 Cor.2.16. 2 Cor.11.28.

14 *Tantum abeſt* (ſaith *Bellarmine*) *ut negatio Petri obſit primatui, ut potius eum confirmet: Peters* denying of Chriſt was ſo farre from hindering his primacie, that it did rather further it. *De Romar.pontific.lib.*1.*cap.*28. A great abſurditie: for it was ſo farre from being any helpe or furtherance to *Peter*, that it had been ſufficient without the great mercie of God, to have hindered his ſalvation. And if *Peter* received ſuch a benefit by his denyall of Chriſt, hee might have ſpared ſome teares, and not have wept ſo bitterly for his fault.

15 Whereas we alleage againſt our adverſaries, that it is like that *Peter* was not at Rome when S.*Paul* wrote his epiſtle to the Romans, becauſe he is not remembred amongſt ſo many, in the Apoſtles ſalutation, *cap.*16. They ſhape us theſe and the like anſwers: *It might be that Peter at that time was out of the towne, or that there were ſpeciall letters ſent to Peter beſide, or this epiſtle might be ſent encloſed to S.Peter by his meanes to be delivered to the Church.* Rhemiſt annot. *Rom.*16.*ſect.*4. Who ſeeth not the abſurditie and inſufficiencie of theſe anſwers?

16 That *Peter* failed in charitie, when he denied Chriſt, and not in faith, and if he failed in faith, he loſt the confeſſion of faith, not faith it ſelfe, *Bellar.de Roman. pontif.lib.*4.*cap.*3. But how I pray you can a man faile in charitie and not in faith, ſeeing a lively faith alwaies worketh by love? *Gal.*5.6. and cannot be ſeparated or divided from it. And it is as abſurd a thing to ſay, * a man may loſe the confeſſion of his faith, and yet keep his faith ſound: for theſe two are the principal fruits of faith, to beleeve with the heart, and confeſſe with the mouth, *Rom.*10.10. And where either of theſe is wanting, there cannot be a right and perfect faith.

*Here alſo it is objected, that elſewhere I affirme, that *Peter loſt the Confeſſion of his faith, & yet his faith was not loſt*, Synopſ p. 187 and ſo I contradict my ſelfe. *Anſ. Peter* neither loſt his faith, nor yet the confeſſion of his faith utterly: but both were weakened at that time: to ſay then, that he loſt his confeſſion in part, or at that time, but he loſt it not finally, are not contradictions. See our further anſwer Retect. pag. 130.

17 That the Pope as he is Pope cannot erre: and yet whether he may erre or not, *Eſt ab omnibus fidelibus obedienter audiendus*: He is obediently to be heard and followed of all the faithfull, *Bellarm. de Rom.pontific.lib.*4.*cap.*2. What an abſurd thing is this, to bind the Church abſolutely to obey a man, as well when he erreth, as when he erreth not? S.*Paul* durſt require no more of the Corinthians, but to follow him as he followed Chriſt, 1 *Cor.*11.1.

18 In the late deviſed doctrine of their imagined Antichriſt, our adverſaries are driven to grant many abſurdities. 1. That Antichriſt ſhall come of the tribe of *Dan*, Rhemiſt.2 *Theſ.*2.ſect.8. Whereas it is certaine that the Tribes of the Jewes are now ſhuffled together, and the diſtinction of their kinreds and families is not kept: for if in *Ezra* his time after the captivitie their genealogies were not perfectly knowne, and therefore ſome were put from the prieſthood, *Ezra* 2.62. how much more now, the Jewes having bin diſperſed in the world almoſt 16. hundred yeeres, is it like that their petigree and deſcent from their fathers is not obſerved?

19 2. Antichriſt, ſay they, ſhall have his imperiall ſeat at Jeruſalem, and re-edifie againe the Temple, and command circumciſion to be uſed. *Bellarm.lib.*3.*de pontif.cap.*13. This is a great abſurditie contradicting the truth of Scripture: for *Haggai* the Prophet calleth the Temple builded by *Zera-*

babel

Hag. 2, 10. *babel* the laſt houſe, 2.10. But if it ſhall bee the third time errected, how was that the laſt?

20 3. That Antichriſt ſhall reigne but three yeeres and an halfe: and yet in this ſpace ſhall fight with the three Kings of Lybia, Ægypt, Æthiopia, and perſecute the Chriſtians through the whole world, *Bellar. cap.* 16. But let any man ſay; how is it poſſible, that in ſo ſhort a time Antichriſt ſhould conquer and ſubdue the whole world? In which ſpace a man can hardly compaſſe, or goe through the world.

21 The popiſh religion preferreth the rich before the poore, even in ſpirituall matters. *Ideo in hoc ſolo caſu melior eſt conditio divitis, quam pauperis, quia habet unde ſuffragia fiant pro ipſo.* In this caſe only the eſtate of the rich is better than the poore, becauſe he hath wherewithall ſuffrages ſhould be made for him: that is, he is able to give largely for Maſſes. *Albert. Mag. de offic. miſſal, tract.* 3. But the Scripture biddeth otherwiſe, that we ſhould not have reſpect unto the rich, that hath a gold ring, or weareth gay apparell. *Iam.* 2.2.

22 The ſigne of the croſſe even by the very act and making of the ſigne, though it bee done by a Jew, Infidell, or Pagane, is of force to drive away the devill, *Bellarm. de imagin. ſanct. cap.* 30. Yea, but carnall weapons, ſuch as the ſigne of the Croſſe is, profit not good Chriſtians againſt their ſpirituall enemies, 2 *Corin.* 10.4. how much leſſe Paganes or Infidels.

23 The Jeſuite maketh two repreſentations of the death of Chriſt: there is *ſimplex repreſentatio,* a ſimple and plaine repreſentation, and that is in the ſacrament of the Euchariſt: and there is *repræſentatio ad vivum,* a full and lively repreſentation of Chriſt, that is upon good Friday, when Chriſts death is ſet forth by divers geſtures, actions, inſtruments, copes and veſtments. *Bellarm. lib.* 1. *de Miſſ. cap.* 1. But how abſurd a thing this is, every man may ſee: that the repreſentation of Chriſts death in the Sacrament, inſtituted of the Lord himſelfe, to be a ſhewing forth of his death, ſhould be but a plaine and ſimple repreſentation: and the other deviſed by man, being done without a Sacrament, ſhould bee called a lively repreſentation: What is this els, but to ſet the ſpirit of God to ſchoole, as though a more lively ſhewing forth of Chriſts death could be deviſed by man, than was ordained by Chriſt?

24 It is not neceſſary (they ſay) in every ſacrament to have a viſible ſigne, and therefore the words of abſolution (which are audible, though not viſible) may be the externall ſigne in penance. *Bellar. lib.* 1. *de pœnitent. cap.* 11. See what an abſurd ſaying this is for by this reaſon the preaching of the word may be a ſacrament, becauſe there is an audible ſound.

25 Likewiſe in the popiſh ſacrament of Matrimonie, the Jeſuite maketh the partis contracted, both the matter of Matrimonie, and the Miniſters, and the forme to be theſe words: *I take thee, &c. Bellar. de Matrim. cap.* 6. Here are two great abſurdities: for firſt the Preachers and Miniſters of the word only are the diſpenſers of the myſteries and ſacraments of the Church, 1 *Cor.* 4. 1. therefore the parties themſelves cannot be the miniſters of Matrimonie, which they ſay is a ſacrament. Secondly, it is not every word that ſanctifieth, but the word of God, 1 *Tim.* 4. 5. but theſe words, *I take thee, &c.* are no part of the word, therefore they have no power to ſanctifie.

1 Cor. 4. 1.

1 Tim. 4. 5.

26 The Rhemiſts hold opinion, that *Henoch* and *Elias* do yet live in their bodies in paradiſe: *Apoc.* 11. *ſect.* 4. But paradiſe is now no other place but heaven, 1 *Cor.* 12. 24. But there (they ſay) *Henoch* and *Elias* are not, for they ſhall come againe in their owne perſons (as they hold) and reſiſt Antichriſt, and in the end be ſlaine of him: but bodies once glorified in heaven, can no more die, neither are ſubject to violence: If then they be not in heaven, they are not in paradiſe, which is no other place but heaven. Let now any indifferent man judge, how handſomely theſe things agree together.

1 Cor. 12. 24.

27 That the Angels ſhall beare the ſigne of the croſſe before Chriſt comming to judgement *Bellarm. de ſanctis, lib.* 2. *cap.* 28. This alſo is a phantaſticall conceit of theirs, without any ground of Scripture, or any good reaſon.

Many abſurdities about the carnal preſence of Chriſts body in the Euchariſt which Papiſts are driven unto, they make Chriſts body in heaven and earth at one time, and ſo a monſtrous body that reacheth from heaven to earth. They encloſe Chriſts body in a thinne wafer-cake.

But of all other popiſt abſurdities, theſe are moſt groſſe and palpable, which they are driven to confeſſe about their device of tranſubſtantiation in the Euchariſt.

28 Firſt, they doe grant, that the body of Chriſt may be, and is in many places at once locally and viſibly, that his fleſh is at the ſame time in heaven; and in earth in the Euchariſt. *Bellarm. de ſacram. Euchariſt. lib.* 3. *cap.* 4. Yet the Angell ſaith contrary, *He is riſen, for he is not here, Matth.* 28. 6. Which had been no good argument, if Chriſts body be in many places at once.

29 Secondly, they further affirme, that Chriſts body in heaven, and at the ſame time in earth, are not ſundry bodies, or divers parts of one body, but one whole body, not divided or diſcontinued from it ſelfe, *Bellar. ibid.* Thus they make Chriſt a monſtrous body, that can fill heaven, and earth, and indeed they in ſo ſaying, deſtroy his humanity.

30 Thirdly, they grant that the body of Chriſt is in the Sacrament with all his parts and dimenſions, hands, face, feet. *Bellarm. lib.* 3. *de Euchariſt. cap.* 7. But what an abſurd and impoſſible thing is this, that the body of a man, as of three cubites in height, and having other dimenſions anſwerable to the proportion and ſtatute of an humane body, ſhould be incloſed in a thinne wafer cake, ſuch as they uſe in their Euchariſt, not a ſpanne in breadth, without deſtruction of the parts and dimenſions of the body?

31 Fourthly, that one and the ſame body of Chriſt, in the ſame inſtant, may be ſaid to be, *Surſum, deorſum,* Above, and below, *Remotum, propinquum,* Neere unto the earth, and farre diſtant from it, that it may be in motion in one place, and yet reſt and be at quiet in another, as the ſoule in the body, as it is in the feet, is neere to the earth, as in the head, it is further off. *Bellarmine de ſacram. Euchariſt. lib.* 3. *cap.* 4.

cap. 4. Theſe are abſurdities contrary to the rule of reaſon, that contradictory ſpeeches ſhould in one inſtant bee true of the ſame body or ſubject. And what is hereſie if this be not, to reſemble and compare the fleſh of Chriſt to a ſoule or ſpirit, that as the ſoule is in the body in no certaine place, but every where, ſo the fleſh of Chriſt ſhould be in the world? for this followeth of the Jeſuites compariſon betweene the ſoule of man, and the fleſh of Chriſt.

They make Chriſts body like the ſoule, and ſo ſpirituall.

32 5 *Corpus Chriſti incipit eſſe in altari,* (ſaith *Bellarmine*) *per converſionem panis in ipſum,* The body of Chriſt beginneth to be in the Altar by the converſion or turning of the bread into his body, *Lib.* 3 *de ſacram. cap.* 4. What great blaſphemie is this, to affirme that Chriſts fleſh is made of bread? for theſe are their owne words, that the bread is not *annihilate*, that is, turned into nothing, but into the body of Chriſt. And *Bellarmine* alſo confeſſeth that Chriſt body in the Euchariſt is made of bread, as the wine was of water by our Saviour Chriſt, *Iohn* 2. But in that miracle it is certaine the water was the matter whereof the wine was made, for otherwiſe Chriſt would noe have bid the ſervants fill the water-pots with water, if he had purpoſed to create wine of nothing rather than to change water into wine. *Bellarm. de ſacram. Euchariſt. lib.* 4. *cap.* 24. Thus Chriſt by popiſh divinity ſhall have a breaden body.

They make Chriſts body of bread.

33 6 That after the words of conſecration, there remaineth only the accidents of bread and wine, as their colour, taſt, roundneſſe, and ſuch like, the ſubſtances of them being changed: And ſo they confeſſe againſt the rule of nature and reaſon grounded upon Scripture, that accidents have a being and ſubſtance of their owne without a ſubject, *Harding defenſ. apolog.* 305. *pag.* And it is the generall opinion of all Papiſts: So in their opinion there may be the whitenes, roundnes, and taſt of bread, and yet no bread: the redneſſe, tartneſſe, and other properties of wine, and yet no wine. If a man then ſhould aske, what round or white or red thing is this? they cannot ſay bread or wine, for there is none left: Neither will they ſay, that the body of Chriſt is either white or red, and thus are they driven to their ſhifts. Whereupon ſome of their ſchoolemen have ſaid, *Accidentia illi ſunt in aëre, tanquam in ſubjecto:* The accidents are in the ayre as in their ſubject. *De conſecrat. diſtinct.* 2. *Species, in gloſſa.*

They make accidents without a ſubject.

34 7 They are the accidents of bread and wine, which are eaten, and chawen, or rent by the teeth, *Bellarm. lib.* 1. *de ſacram. Euchariſt. cap.* 11. *reſponſ. ad argum.* 5 And which go downe into the bellie, and nouriſh and feed the body, *Harding. defenſ. apolog. pag.* 305. Thus by popiſh philoſophie, the accidents of wine make a man drunke, the accidents of bread may feed a man and make him fat, without either bread or wine.

Accidents of wine may one drinke with Papiſts.

35 8 That Chriſt would not have the externall figures and ſhapes of the elements changed, but remaine ſtill, becauſe man would abhorre to eat humane fleſh in the proper ſhape, *Bellarmine, lib.* 3. *de ſacram. Euchariſt. cap.* 22. But what an abſurd thing is this? as though Chriſt would command any unſeemely thing, or contrary to humanity. And how could the Apoſtles command the Gentiles to abſtaine from ſtrangled, and from bloud: *Act.* 15. when as by their doctrine they did eat daily in their aſſemblies the raw fleſh and bloud of Chriſt?

They make Chriſtians eaters of raw fleſh.

36 9 If the conſecrate hoaſt, as they call it, chance to putrifie and corrupt, or to be burnt with fire, or devoured of a mouſe, or any other vermine by the negligence of the prieſt, they ſay, it ceaſeth to bee the body of Chriſt, and that God in that very inſtant ſupplieth ſome other matter. *Bellar. lib.* 3. *de Euchariſt. cap.* 24. *ad arg.* 6. Or elſe it returneth into the nature and ſubſtance of bread againe, as other Papiſts affirme, *Fox pag.* 496. So there is no leſſe miracle wrought by occaſion of the prieſts negligence, than was before by the words of conſecration. And it is not enough for God to worke miracles for men, but even for Mice alſo: yet *Bellarmine* telleth us very ſoberly, that all this is done, *Sine miraculo,* without a miracle: But how I pray you, can bread bee turned into fleſh, and fleſh againe into bread without a miracle?

Miracles wrought for mice in the Papiſts opinion.

37 10 Yea ſome of them are not aſhamed to write thus, *Si canis vel porcus deglutiret hoſtiam conſecratam integram, non video quare corpus Domini, non ſimul traiiceretur in ventrem canis vel porci:* If a Dogge or a Hogge ſhould devoure a whole conſecrated hoaſt, I ſee nothing to the contrary, but the bodie of Chriſt may paſſe withall into the bellie of the dogge or hogge. *Alexander Halenſ. part.* 4. *quaſt.* 25. *memb.* 1. And the allowed Gloſſe ſaith: *Corpus Chriſti poteſt evomi,* The body of Chriſt may be ſpued or vomited up againe: *De conſecr. diſt.* 2. *cap.* 28.

The body of Chriſt may bee vomited.

38 11 They ſuffer not the lay people to be partakers of the cup, but to receive in one kind only, alleaging theſe and ſuch like weightie cauſes, as the danger of ſpilling, ſheading, and ſhaking the blood out of the cup, or the ſouring, or elſe ſticking upon mens beards, and ſuch like, *Bellarm. lib.* 4. *de Euchariſt. ca.* 24. *Fox pag.* 1150. Are not theſe (thinke you) matters of great moment and importance, to fruſtrate, and make void the inſtitution of Chriſt?

They feare ſpilling of the wine upon mens beards.

Unto theſe and ſuch like abſurdities of pope-catholike religion, we may adjoyne alſo the profound and weightie queſtions, and deep diſcourſes of popiſh Divines: as to begin with their captaines and ringleaders, and firſt fathers of ſuperſtition: *Auguſtine* the Monke, that was ſent into England by *Gregory* the firſt, ſent unto his maſter to know his judgement and reſolution in theſe and ſuch like weightie matters.

1 Whether a woman great with child ought to be baptized. 2. After how many daies the children that are borne ought to be baptized.

3 If

40 3 If ſhe be in her monthly courſe, after the cuſtome of women, whether then ſhe may enter into the Church, and receive the communion.

41 4 Whether it bee lawfull for the man, after company had with his wife, before he be waſhed with water, to enter into the Church: Theſe and ſuch like grave queſtions this Seraphicall doctor ſent unto Rome to be diſcuſſed, ſavouring rather of Jewiſh ſuperſtition, than of Chriſtian faith and judgement. *Plura apud Fox pag.* 117.

42 The like ſtuffe a Monkiſh letter ſent to King *Naiton* King of Pictes, by Abbot *Colfride*, containeth, In the which entreating of the ſhaving of prieſts, he exhorteth the King to reforme his countrey, and to imitate the ſhaving of Saint *Peter*, rather than the ſhaving of *Simon Magus: which at the firſt appearance* (ſaith he) *hath a ſhew of a ſhaven crowne, but if you marke his necke, you ſhall find it curtailed in ſuch wiſe, as you will ſay, it is rather meete to bee uſed of the Simoniſts, than of Chriſtians.* The blind ſuperſtitious King having read this letter, kneeled on the ground, and gave God thanks that he had deſerved to receive ſuch a preſent out of England: *Ex Beda lib.* 5. *cap.* 22. Is not this deep divinity, and fit matter for the king and ſtates of a land to buſie their heads about? And had the countrey no need to be reformed touching the doctrine of faith or manners, but all muſt be laid aſide, and care only taken for ſhaving of crownes? He ſpeaketh much of S. *Peters* ſhaving, how *Peter* was ſhaven one way, *Simon Magus* another: but where findeth he in Scripture, or any approved writer, either this or that? But ſuch was the divinity, that Monks ſpent their time in in thoſe dayes.

43 Such another great and difficult queſtion much troubled and buſied the Popes ſchoolemen of later times: as who ſhould be our Ladies confeſſor, or ghoſtly father: after much diſcuſſing and debating of this matter, it was agreed to be S. *Iohn*. But hereupon ſprang a more doubtfull matter, that ſeeing our Lady was void of all ſinne both originall and actuall, as they affirme, what need ſhee ſhould have of confeſſion, or if ſhe did confeſſe, what ſhe did ſay in her confeſſion. And here *Albertus Magnus* doth help at a pinch, and telleth us plainely her confeſſion was this: *That ſhe had received that great grace to be the mother of Chriſt, not* ex condigno, *of any dignity of her owne: but yet notwithſtanding of congruitie, Albert. cap.* 74. *ſuper Evang. Miſſus eſt.*

44 *Anno* 1509. There was a fierce contention renewed betweene the Franciſcane & Dominike friers, about the conception of the Virgin *Mary*. The Franciſcans held this moſt blaſphemous opinion, that ſhe was not only void of actuall ſin, but even free from originall ſin, unto the which ſhee was not ſubject, no not one moment of her Conception. The Dominiks affirmed more agreeable to the Scriptures, that Chriſt only had this priviledge to bee conceived and borne without originall ſinne, notwithſtanding they granted that the bleſſed Virgin was alſo ſanctified and purged in her mothers wombe from originall ſinne.

Yet the Franciſcans prevailed, and the poore Dominiks with the truth, were cruſht to the walles, the Pope himſelfe (who was then *Sixtus* the fourth) determing againſt them, *Plura Fox pag.* 800. Were not theſe deep divines and profound doctors, that would trouble themſelves with this queſtion, which was long before decyded by the Apoſtle? who doubteth not to ſay, That all have ſinned, *Rom.* 3.23. *&* 5.12. Yea and *Marie* her ſelfe acknowledgeth that ſhe had need of a Savionr, *Luke* 1.47. and therefore was a ſinner as well as others. Such were the matters which in thoſe times of ignorance and darknes the popiſh Clergie did occupie themſelves in: *Magis puerilibus ineptiis, quàm ſacerdotum & cordatorum virorum prudentiæ convenientia:* Matters fitter for children to toy withall, than beſeeming the gravity of prieſts and ſtayed men, as *Conſtantine* ſaith, writing to *Alexander* and *Arrius, Euſeb. de vit. Conſtantin. lib.* 2.

Rom. 3. 23.
Rom. 5. 12.

45 *Turrianus* 2. *tract. c.* 17. hath this abſurd poſition, *Tertii ordinis angeli præſunt ſacerdotibus & eorum præſidio ſacrificium conficitur:* The angels of the third order are preſent with Prieſts at the altar, and help them to make the ſacrifice: firſt, when was he in Paradiſe to know which Angels are of the firſt, which of the ſecond, and third order? Againe, where find they that this office is committed to Angels to miniſter the Sacraments? Whereas our Saviour in ſaying *hoc facite*, doe this in remembrance, &c. gave charge not to Angels, but to his Apoſtles; for the Angels need no remembrance of Chriſt being alway in his preſence.

46 *Bellarm.* of the bread in the Euchariſt writeth thus, *Panis per ſe irrationabilis eſt:* The bread is without reaſon of it ſelfe, but the prieſt prayeth, *ut rationabilis fiat tranſeundo in corpus Chriſti:* that it may be made reaſonable, or indued with reaſon; by paſſing into the body of Chriſt, *lib.* 3. *de Euchariſt. c.* 20. Did ever any man heare before of reaſonable bread? was he reaſonable, thinke you, that thus writeth? for hee ſpeaketh not of Chriſts body, but of bread paſſing into his body, that it may bee reaſonable: and beſide here is another abſurdity granted, that bread goeth into Chriſts body, and Chriſts body commeth out of bread.

47 *Bellarmine lib.* 2. *de effectu ſacramen. c.* 22. ſaith, that the wicked man *ſumit quidem ore verum corpus Chriſti, ſed nihil recipit in anima niſi peccatum*, doth take the true body of Chriſt with his mouth, and ſinne into his ſoule: Here are many abſurdities joyned together, firſt, Chriſt is made the miniſter of ſinne, ſecondly, Chriſt and the devill are placed in one temple together, but what ſociety, ſaith the Scripture can there be betweene light and darknes, thirdly, Satan is made ſtronger than Chriſt, for he taketh poſſeſſion of the ſoule, Chriſt entreth only into the body.

48 *Patricius lib.* 3. *c.* 4. hath theſe words, *Sancta eſt eccleſia, atqui ſanctius multo eſt in ea ſacrificium:* The

Church is holy, but the ſacrifice in the Church is more holy : a great abſurdity, that the idolatrous ſacrifice of the Maſſe ſhould be more worthy than the Church : firſt, nothing in the whole world can be more excellent than the Church, but the bleſſed Trinity, the Father, Sonne, and holy Ghoſt : and therefore in the ſymbole, after our beleefe in the Trinity, followeth the Church, *tanquam domus habitatori ſuo*, as the houſe after the dweller, as *Auguſtine* ſaith : but of their Maſſe in the Creed, there is not one word. Secondly, the Maſſe receiveth ſtrength from the Church, for thus the Prieſt prayeth : Reſpect not my ſinnes, Lord, *ſed fidem Eccleſiæ*, but the faith of thy Church : therefore as our Saviour ſaid to the Phariſes, Whether is greater the gold of the Temple, or the Temple that ſanctifieth the gold? *Math.* 23. 17. ſo I aske them, whether is greater your Maſſe, or Math. 23. 17. the Church, which ſanctifieth and maketh your Maſſe acceptable? &c.

Thus farre alſo concerning the abſurd and frivolous oppoſitions maintained by our adverſaries : I profeſſe not (as I have often ſaid) in this Treatiſe to make a collection of all, but every where, taking what came next to hand, to give the Reader a taſte, referring the reſt to his owne obſervation ; and I truſt, by theſe few examples which I have ſet downe, we may eaſily judge and diſcerne of popiſh religion : for it fareth with them as *Auguſtine* ſaid of ſome other heretickes in his daies : *Quemadmodum ſolet accidere, ut quando tranſeuntes nubes per obſcura noctis intuemur, earum caligine ſic acies noſtra turbetur, ut in contrarium nobis ſydera currere videantur : ſic iſti, quia in erroris ſui nubilo pacem non inveniunt, &c.* As it happeneth when wee ſee the clouds move in a darke night, our ſight is ſo dimmed that we imagine the ſtarres to goe another way : So theſe fellowes not finding any end or ſtableneſſe in the clouds of their error, are not able rightly to judge of the truth, but thinke that the Scripture and all goeth awrie : *De diverſ. ſerm.* 15. Even thus our adverſaries being beſotted with their owne imaginations, and their eye of judgement obſcured with the thicke clouds of wilfull ignorance, doe runne, as it were in a maze, taking error for truth, and abſurd and ſtrange poſitions for catholike and ſound doctrine.

Now to the next Pillar.

THE THIRD PILLAR OF POPISH DOCTRINE,

Conſiſting of three parts; looſe Arguments, Weake Solutions, and ſubtile and ſophiſticall Diſtinctions.

The firſt part ſetting forth the looſe and light arguments whereby Papiſtry is upholden.

FIrſt, let us ſee how pithily our adverſaries diſpute, and how luſtily they lay about them for the ſupremacie, and peereleſſe authority of the Pope.

1 Acts 12.4. 1 Cor.9.5. *Peter* did excommunicate *Ananias* and *Saphira*: He healed the ſicke by his ſhadow: *Ergo*, he was head of the Church. *Rhemiſt. Annot. Act.4. ſect.5.8.* *Peters* perſon was guarded with foure quaternions of ſouldiers, *Acts* 12.4. the Church prayed for him, *ibid. ſect.4.* *Paul* nameth him *Cephas*, 1 *Cor.9.5.* *Ergo*, he was chiefe of the Apoſtles, and conſequently the Pope his ſucceſſor, is head of the Church.

2 Math.16.19. Chriſt ſaid unto *Peter*, I will give unto thee the keyes of the Kingdome of heaven, *Math.*16.19. And Chriſt againe bid *Peter* feede his ſheepe, *Iohn* 21. *Ergo*, *Peter* and his ſucceſſors the Popes, are the judges of the true ſenſe of the Scripture, *Bellarm. de verb. interpet. libr.3. cap.5.*

3 Iohn 10.16. Chriſt ſaith, *Iohn* 10.16. *There ſhall be one ſhepheard and one ſheepfold*: *Ergo*, there ought to be one chiefe Paſtor of the univerſall Church, and that is *Peter* and his ſucceſſors, *Bellar. lib.1. de pontif. Rom. cap.9.* Whereas Chriſt in that place ſpeaketh of the calling of the Gentiles: *Other ſheepe I have alſo, which are not of this fold*: That they together with the Iewes ſhall make but one ſheepefold under Chriſt.

4 Iohn 17.20. Chriſt ſaid to *Peter*, I have prayed for thee, that thy faith ſhould not faile: *Ergo*, the Pope cannot faile nor erre in faith, *Bellarm. de Roman. pontif. lib.4. cap.3.* So Chriſt prayeth for all the faithfull, *Iohn* 17.20. Therefore by this reaſon, all beleevers ſhould be priviledged from errour.

5 Math.18.20. *Whereſoever two or three are gathered together in my name, there am I in the midſt of them*, *Math.*18.20. *Ergo*, it belongeth to the Pope to call and congregate councells: for to be aſſembled in the name of Chriſt, is nothing elſe but to be gathered together by the Popes authority, which hee hath received from Chriſt, *Bellarm. de concil lib.1. cap.12.*

So by this reaſon, if two or three of the faithfull meet together in the feare of God, Chriſt will not be preſent, unleſſe they have the Popes leave to come together.

6 Chriſt ſaid to *Peter*, *Put up thy ſword into thy ſcabberd*: *Ergo*, the Pope hath both ſwords, *Harding. ex Iuel. pag.*579. A ſimple argument, *Peter* was rather rebuked for ſtriking with the ſword, than commanded to uſe it.

7 1 Pet.5. 13. *The Church that is at Babylon ſaluteth you*, 1 *Peter* 5.13. *Ergo*, *Peter* was at Rome: for by Babylon here hee meaneth Rome, *Bellarm. lib.2. de pontif. cap.2.* A ſilly argument to prove *Peters* being at Rome: he was at Babylon, *Ergo*, at Rome: yet by their owne confeſsion Rome is Babylon, which is the ſeat of Antichriſt.

8 Rom.1.5. *Your faith is publiſhed through the whole world*, Rom. 1.5. *Ergo*, the Church of Rome cannot erre, *Rhemiſt. ibid.* So S. *Paul* ſaith of the Church of the *Theſſalonians*, *Your faith is ſpread abroad into all quarters*, 1 *Epiſt.*1.8. *Ergo*, neither could their Church erre in faith.

9 Numb. 11.16. *God tooke of the ſpirit that was in Moſes, and gave it among the ſeventy elders*, *Numb.*11.16 *Ergo*, Biſhops have their authority from the Pope, *Bellarmine.* *Anſw.* The Pope might rather challenge to be *Aarons* ſucceſſeur, who was the high Prieſt, than *Moſes*. And hath the Pope then ſuch abundance of the Spirit of God, that hee can afford a portion thereof to all the Biſhops in the world, and yet keepe enough for himſelfe?

20 *Melchiſedech* was both King and Prieſt: *Ergo*, the Pope is alſo temporall Prince, *Bellar. lib.5. de Rom. pont. cap.9.* This argument beſide that it hath no ſequele at all, containeth blaſphemy: for *Melchiſedech* was only a type and figure of the ſpirituall Kingdome and prieſthood of Chriſt, as the Apoſtle maketh the application, *Heb.*7.

11 Then began men to call upon the Name of the Lord, *Geneſ.*4. 26. *Ergo,* there were Monkes before the flood, *Bellarm.de Monach. lib.*1*.cap.*5.

Gen.4.26.

12 *Suffer little children to come unto me, Math.*19. *Ergo,*young men and children may be made Monks, *Bellarm. de Monach.lib.*2*.cap.*35.

13 God ſaid unto *Abraham, Goe out from thy kinred, and from thy Fathers houſe, Gen.*12.1. *Forget thine owne people, and thy Fathers houſe, Pſalm.*45.10 *Ergo,* it is lawfull for children without their parents conſent to enter into profeſsion of Monkery, *Bellarm. ibid. cap.*36.

Gen.12.1. Pſal.45.10.

14 Now, for Purgatory, which they imagine to be a place of temporall torment after this life, they reaſon thus out of Scripture. The Prophet *David* ſaith: *Lord, rebuke me not in thine anger, nor chaſtiſe me in thy wrath, Pſalm.*38.1. *We went through fire and water, Pſalm.*66.12. *Who ſhall abide the day of his comming? for hee is like a purging fire, and as fullers ſope, Malach* 3.2. *Ergo,* there is a purgatory fire after this life. Theſe arguments are too vaine for children: As though where the Scripture ſpeaketh of fire, it muſt needs be underſtood of purgatory fire, whereas the Prophet *David* by water and fire underſtandeth the afflictions of the Church: and the Prophet *Malachy*, the day of the Lords viſitation.

Pſal.38.1. Pſal.66.12. Malach.3.2.

15 The like pithy arguments they ground out of the new Teſtament, as *Math.*5.22. *He that is angry with his brother, is culpable of judgement, he that ſaith racha, ſhall be judged by a Councell. Luke* 23. the theefe upon the Croſſe ſaid to Chriſt, *Remember me when thou commeſt into thy Kingdome, Acts* 2.24. *whom God hath raiſed up, and looſed the ſorrowes of hell* (as they reade) *for it was impoſſible for him to be holden of it. Ergo,* there is a purgatory after this life, *Bellarm. de Purgator. lib.*1*. cap.*4*. loc.*5.7,8. Theſe be their goodly arguments, which if they prove any thing, doe inſinuate thus much, that Chriſts Kingdome is Purgatory, as in the ſecond place, and that Chriſt himſelfe was in Purgatory, as it followeth by their collection out of the third place alleaged: And that a man for a raſh word ſpeaking ſhall be tormented in Purgatory, which (they ſay) exceedeth all the paines and puniſhments of this life, as out of the firſt place.

Math.5.22. Luk.23.42. Acts 2.24.

16 The like arguments they have for Purgatory drawne from prophane authority, as from the Turks Alcaron, out of *Plato in Gorgia,* out of *Cicero in ſomnio Scipionis,* and *Virgils Æneads,* and laſt of all flames of fire doe breake forth from the great hill *Ætna,* and out of other places: *Ergo,* there muſt needs be a Purgatory, *Bellarm.cap.*7. & 11. Are not theſe ſubſtantiall arguments to ground a mans faith upon? for *Bellarmine* ſaith, it is an article of Faith to beleeve Purgatory, and that he which beleeveth it not, is ſure to goe to hell, *Lib.*1*.de Purgat.cap.*11. Thus the unbeleeving Turks, the heathen Philoſophers and Poets, are become maſters of Chriſtian mens faith.

17 Chriſt raiſed *Lazarus* from the dead, *Iohn* 11. the rulers daughter, *Math.*9. the widdowes ſonne, *Luke* 7. *Ergo,* wee ought alſo to pray for the dead: *Bellarm. lib.*2*. de Purgat.cap.*15.

18 *Rom.*2. 7. *To them that continue in well doing, glory, honour, and immortality, Ergo,* Saints are to be worſhipped, *Bellarm.de ſanct.beatit.lib.*1*.cap.*13*.arg.*7. *Moſes* prayeth thus: *Remember, O Lord, Abraham, Iſaac, and Iſrael thy ſervants, Exod.*32. *Iob* ſaith, have pitty upon mee, O my friends, *Iob* 19. 21. *Ergo,* we may, and ought to make our prayers unto Saints, *Bellarm.ibid.cap.*19. Theſe arguments doe rather move laughter, than miniſter any matter worthy of confutation.

Rom.2.7. Iob 19.21.

19 The Iſraelites were commanded to ſtrike the blood of the Paſcall Lamb upon the two ſide poſts of the dore, and the upper dore poſt, *Exod.*12.7. *Iacob* laying his hands acroſſe, did bleſſe *Ioſephs* ſons, *Gen.*48. *Apoc.* 14. 1. having his Fathers name written in their foreheads: this is the ſigne of the croſſe: *Ergo* it is an holy and venerable ſigne, *Bellarm. de imaginib. Sanctor. lib.*2*. cap.*29. Is not this well reaſoned for the croſſe?

Exod.12.7. Gen.48.14. Apoc.14.1.

20 The Iſraelites were commanded thrice a yeere to goe up to Ieruſalem, *Deu.*16. Chriſt went up with his mother and *Ioſeph* to Ieruſalem, *Luke* 2. *Paul* made haſte to goe up to Ieruſalem to keepe the feaſt of Pentecoſt, *Acts* 20. *Ergo,* now alſo Chriſtians may goe in pilgrimage to Ieruſalem, and to the holy Land, *Bellarm.de cult.Sanct.lib.*3*.cap.*8. Thus we learne a new point of popiſh Divinity, that our Saviour Chriſt and the Apoſtles went in pilgrimage: Whereas Chriſt himſelfe ſaith the contrary: *The time commeth, when yee ſhall neither in this mountaine, nor in Ieruſalem worſhip the Father, Iohn* 4.23. This agreeth with another popiſh tale, that Chriſt came in pilgrims weede to Saint *Gregories* table of hoſpitality, *Rhemiſt annot.Hebr.*13*.ſect.*2.

Iohn 4.23.

21 *Sweare not by heaven, it is the Lords ſeate, nor by the earth, it is the Lords footſtoole, Math.*5. *The place where thou ſtandeſt is holy ground, Exod.*3. *Thou haſt knowne the holy Scriptures of a child,* 2 *Tim.*3. 15. *The very letters of Scripture are called holy, becauſe of the holy contents. Ergo,* alſo images of Saints, becauſe they are ſignes of holy things, are to be reverenced and worſhipped, *Bellarm. de imaginibus Sanctor. libr.* 2*. cap.*12. And theſe with the like are their ſtout arguments for the adoration of Images.

Math.5.34. Exod.3.5. 2 Tim.3.15.

22 The Prophet commanded *Naaman* to waſh himſelfe ſeven times, 2 *King.*5. The Altar muſt be cleanſed ſeven daies, *Exod.*29.37. *Iob* offered ſeven Bullocks and ſeven Rammes for his friends, *Iob* 42. So in the *Apocalyps,* ſeven Churches, ſeven Angells, ſeven Starres, ſeven Candleſtickes, ſeven Thunders, and the like. *Ergo,* there are ſeven Sacraments, *Bellarm. de Sacrament. lib.*2*. cap.*26. *Rhemiſt. annot. Apocal. ſect.*3.

23 *Act.*8. 17. *They did lay their hands upon them, and they received the holy Ghoſt. Ergo,* confimation,

Acts 8.17.

Acts19.6. which is only by laying on of hands, is a Sacrament, *Acts* 19.6. *Paul* laid his hands upon them, and the holy Ghoſt came upon them, and they ſpake with tongues, *Ergo*, a Sacrament of confirmation, *Bellarm. de Sacrament. Confirmat. lib.* 2. *cap.* 2.

24 God is able to bring a Camell through the eye of a needle, *Math.* 20.26. Chriſt came in unto his Apoſtles the dores being ſhut, roſe out of his grave, the ſtone lying upon it: *Ergo*, he may as well, and is preſent bodily in the Euchariſt, *Rhemiſt. Math.* 26. *ſect.* 11. *Bellarm. lib.* 3. *de Sacram. cap.* 6. Chriſt transfigured his body in the mount, *Math.* 17. he turned water into wine, *Iohn* 2. Appeared to *Saul* out of heaven, *Acts* 9. *Ergo*, he may as well be preſent in the Sacrament, and conſequently is, *Rhemiſt. Iohn* 2. *ſect.* 2. *Acts* 9. *ſect.* 1.

25 Gen.24.18. Ierem.33.18. For the ſacrifice of the Maſſe they reaſon thus: *Prov.* 9.1. Wiſdome hath built her an houſe, ſlaine her victualls, and drawne her wine: *Melchiſedech* brought forth bread and wine to *Abraham*, *Geneſ.* 14. The Prieſts and Levites ſhall not want a man, to offer burnt offerings continually, *Ierem.* 33.18. *Ergo*, there is a ſacrificing prieſthood under the Goſpell, and the Maſſe is properly a ſacrifice; *Bellarm. lib.* 1. *de Miſſa. cap.* 6. 9. But here they have proved nothing, unleſſe they ſay, that the Maſſe is a burnt offering, or that therein there is an oblation of bread and wine, which they will not grant.

26 Iohn 4.23. Acts 13.2. Likewiſe they reaſon out of the new Teſtament: as *Iohn* 4. Chriſt ſaith, *The houre commeth, when the true worſhippers ſhall worſhip my Father in ſpirit and truth*, *Acts* 13.2. *As they miniſtred and faſted, the holy Ghoſt ſaid, Separate mee Paul and Barnabas.* Chriſt alſo ſaid, *Hoc facite*, Doe this in remembrance of mee. In all theſe places, by worſhipping, miniſtring, doing, wee muſt underſtand ſacrificing: *Ergo*, the maſſe is truly and properly a ſacrifice, *Bellarm. cap.* 11. 12, 13.

27 *Iob* offered ſacrifice unto God for his friends, *Iob* 42. *Ergo*, the Maſſe a ſacrifice propitiatory: *Bellarm. lib.* 2. *cap.* 2.

28 1 Tim.2.1. 1 *Timoth.* 2.1. *I exhort* (ſaith the Apoſtle) *that firſt of all ſupplications, prayers, and giving of thanks be made for all men, for Kings, and for all that are in authority, that wee may leade a quiet and a godly life*, *Ergo*, the Maſſe is a ſacrifice availeable for the obtaining of temporall bleſsings, for theſe are the ſupplications which are made in the Maſſe, *Bellarm. lib.* 2. *de Miſſa, cap.* 3.

29 Chriſt hanging upon the Croſſe, uttered but ſeven ſhort ſentences in the hearing of thoſe that ſtood by, for the ſpace of three houres, all the while beſide holding his peace: *Ergo*, the Prieſt at Maſſe is not bound to utter all the Canon with a loud and audible voyce, *lib.* 2. *cap.* 12.

30 Pſal.141.1. The Prophet *David* ſaith, *Let my prayer be directed before thee as incenſe*, *Pſal.* 141.1. *Ergo*, cenſing and burning of incenſe is to be uſed in the Maſſe, *Bellarm. lib.* 1. *de Miſſa, cap.* 15.

31 For auricular confeſsion, they bring theſe and ſuch like arguments: *Adam* and *Eva* confeſſed their ſinnes unto God, *Gen.* 3. and *Cain* alſo, *Gen.* 4. At the voice of Chriſt, *Lazarus* came forth of the Grave, and was looſed by his Apoſtles from his grave-cloathes, *Iohn* 11. So men confeſsing their ſinnes to the Prieſts, by them receive abſolution: *Ergo*, auricular confeſsion neceſſary with particular enumeration of ſinnes.

It were too long to heape together, either all, or moſt of thoſe childiſh and wanton arguments, whereby our adverſaries do rather dally than diſpute with us, miniſtring rather matter of ſport and laughter, than enforcing any ſound perſwation of their cauſe. But by theſe, which wee have ſeene we may geſſe of the reſt. Let indifferent men now judge, whether we may may not juſtly ſay unto them (their proofes and arguments being ſo weake, and hanging ſo evill together, as *Irenæus* objected to the Heretickes) that they make a rope of ſand. All the world beginneth to ſee their nakedneſſe and beggery, what ſlight arguments, what looſe conjectures, what poore ſhifts they uſe: and how in moſt of their chiefe queſtions, they are faine to begge ſome helpe of the Iewes, and runne to their beggarly ceremonies, as Saint *Paul* calleth them, for ſuccour: It ſhall not be amiſſe to ſee a few examples of this matter.

1 Papiſts borrow of the Iewes. Marke 7.9. To prove their traditions beſide Scripture, they alleage the unwritten traditions of the Iewes, *Bellarmine de verb. lib.* 4. *cap.* 8. And yet we reade of no ſuch authenticall traditions which they had, but thoſe which were unlawfull and ſuperſtitious, condemned by our Saviour Chriſt, *Mark.* 7. 9. *Yee reject the Commandements of God, to obſerve your owne traditions.*

2 Heb.4.15. & 9.24. They ground the uſurped monarchie of the Pope over the whole Church, upon the example of the high Prieſthood in the Law, which was a type and figure of Chriſt, and in him accompliſhed, *Hebr.* 4. 15. and 9. 24. *Bellarm. de pontif. lib.* 1. *cap.* 9.

3 The name of Clerkes or Cleargie men *Bellarmine* deriveth from the Iewes: amongſt whom the Levites were ſaid to be the Lords lot and inheritance, *Numb.* 18. *Bellarm. lib* 1. *de Clericis, cap.* 2. And thus hee would bring in a legall and Iudaicall difference betweene the Miniſters of the Goſpell and the people, as there was betweere the Levites and the other tribes: Whereas before the Lord there is no difference betweene them in that reſpect; for they are all, both people and Paſtors, the Lords inheritance and lot, 1 *Peter* 5.3. 1 Peter 5.3.

4 The ſingle life of the Cleargy he would prove by the example of the Prieſts in the Law, who when their courſe came to ſacrifice, ſeparated themſelves from their wives, *Bellar. de Cleric. lib.* 1. *c.* 19. But who ſeeth not that this was a legall ſanctity only, repreſenting the integrity and purity of the true and perfect Prieſt, Chriſt Ieſus: for otherwiſe by the ſame reaſon, they may exact the like abſtinence

of all Chriſtian people, becauſe all Iſrael was commanded to keepe from their wives three daies, before the Lord appeared in Sinai, *Exod.* 19.

5. 35 Vowes and Monkerie proved by the example of the Nazarites and Rhecabites, amongſt the Iſraelites, *Bellarm. de Monach. lib.* 1. *cap.* 5.

6 Their lenten faſt warranted by *Moſes* and *Elias*, forty daies faſt, *Rhemiſt. Math.* 4 .*ſect.* 2.

7 They ſay the Temples of Chriſtians ought to be built, *ad ſimilitudinem templi Salomonis*, after the ſimilitude and patterne of *Salomons* Temple, *Bellarm. lib.* 3. *de cultu Sanctor. cap.* 3.

8 Their conſecrated oyle, ſalt, water, aſhes, and ſuch trumpery, they would warrant by the like ceremonies uſed in the Law, as the ſalt water, *Numb.* 5. the water mingled with aſhes, *Numb.* 19. *Bellarm. de cultu Sanctor. lib.* 3. *cap.* 7.

9 The Chriſme, which is uſed in the popiſh Church, in confirmation, brought in by ſuperſtitious imitation of the holy ointment, whereby the Prieſts and the Tabernacle were anointed in the Law, *Bellarm. de Sacrament. Confirm. lib.* 2. *cap.* 8.

10. 40 The Maſſe a ſacrifice propitiatory, becauſe the Iewes had ſacrifices for ſinne, *Levit.* 4. 5. *Bellarm. de Miſſa, lib.* 2. *cap.* 2. As though all thoſe ſacrifices were not types and figures of one only propitiatory ſacrifice of Chriſt upon the Croſſe. Levit.4. 5.

11 Their private Maſſes, wherein the Prieſt receiveth alone, the people ſtanding by, authoriſed by the practice of the Prieſts in the Law, who ſacrificed within, and the people waited without, *Bellar. ibid. cap.* 9. As though the vaile of the Temple was not rent aſunder in the paſsion of Chriſt, which before kept the people from the ſight of the holy things: and now the Papiſts would draw the curtaine before their eyes ſtill.

12 Popiſh Maſsing garments invented to reſemble the coſtly attire of the high Prieſt in the Law, *Bellarm. de Miſſa. lib.* 2. *cap.* 15. Whoſe rich ornaments and beautifull attire, were evident types and figures of the ſpirituall beauty and excellency of the Kingdome and Prieſthood of Chriſt, *Pſalme* 45. 9. 13, 14.

13 The ſuperſtitious dedication of their Churches, they borrow from the practice of people under the Law: as the Church was ſolemnly dedicated in *Salomons* time, in *Ezra* his daies, 2 *Chron.* 7. *Ezra* 6. and by the Machabees, 1 *Michab. cap.* 4. And therefore Chriſtian Churches ought to be dedicated in like ſort, *Bellarm. de cultu Sanctor. lib.* 3. *cap.* 5. whereas it is certaine, that the ſolemne dedication of the Iewiſh temple, was a lively reſemblance of the dedication of the true Tabernacle, which was the body of Chriſt, *Heb.* 8. 2. *And of the new and living way, dedicated unto us by the vaile, that is, his fleſh, Heb.* 10. 20. And yet never did the Iewes uſe halfe thoſe ceremonies (but ſuch toyes none at all) in dedicating the temple, as Papiſts doe in hallowing of theirs: Such are the burning of Tapers, picturing of Croſſes upon the walls, ſprinckling of water, and of aſhes upon the pavement, making of Characters: The Iewes themſelves would bluſh to behold ſuch things, *Bellarm. ibid.* Hebr. 8. 2. Heb. 10. 20.

14 The adorning of their Churches, with images, croſſes, veſtiments of ſilver, gold, ſilke, precious ſtone, their gorgeous and ſumptuous buildings, warranted by the example of *Salomons* Temple, which was beautifull both within and without, *Bellarm. ibid. cap.* 6. yet they might have knowne this, that the beauty and glory of the firſt houſe did ſhadow forth unto the Iewes the ſpirituall comlineſſe and excellency of the laſt houſe, that is, the Church of God under Chriſt, *Haggeus* 2. 10. And ſo ſaith the Prophet *Eſay*, ſpeaking of the ſpirituall Temple: *I will lay thy ſtones with the Carbuncle, and thy foundations with Saphirs, cap.* 54. 11. Hagg. 2. 10.

Yet wee deny not, but that the externall Churches alſo of Chriſtians ought to be built, and adorned with moderate coſt, after a decent and comely ſort.

15 The Prieſts in the Law, were to judge of leprous perſons, and to diſcerne their leproſie, *Levit.* 13. 14. Therefore Chriſtians are now alſo bound to make particular confeſsion and enumeration of their ſinnes in the eares of the Prieſts, *Bellarm. de pœnitent. lib.* 3. *cap.* 3. Yet the Prieſts were not to take knowledge of every infirmity or diſeaſe, but of this contagious and infectious kinde: how then can they hence conclude, that the knowledge of all ſinnes, both great and ſmall, belongeth to the Prieſt? And who knoweth not, that herein the Prieſthood of the Law, did decypher the Prieſthood of Chriſt, by whom our ſpirituall leproſies are diſcerned and cured? Levit. 13. 14.

16 Nay, they doe not content themſelves with an apiſh imagination of Iewiſh ceremonies, but they alſo borrow from the corrupt practice of the Iewes, and the erroneous gloſſes of their blind Rabbins, certaine points of their Pope Catholike Doctrine: as they allow prayer for the dead, by that preſident of *Iudas Machabeus*, 2 *Machab.* 12. 14. other points alſo of their popiſh faith, as concerning merits, free-will, invocation of Saints, traditions, beſide Scripture and ſuch like, they would warrant by the practice of the Iewiſh ſynogogue, and the allowance of ſome of their Rabbins, as the compilers of the *Apologie for the Romane faith, out of Proteſtants*, labour to prove.

Contra. 1. That place objected, is cited out of a booke not held of the Iewes themſelves to be Canonicall, and is rejected by Proteſtants out of the canon, according to the judgement of the ancient Fathers, and the purer ages of the Church: 2. The place is corrupted in the Latin tranſlation, which readeth, *he ſent twelve thouſand drachmes of ſilver —— to be offered for a ſacrifice for the ſinne of the dead:* whereas in the Greeke originall *two thouſand* onely are mentioned, and the word *dead* is omitted. 3. It ſeemeth, that the abridger of this hiſtory, added this of his owne, for neither *Ioſeph, Ben*

Gorion, that writ five bookes in Hebrew of this matter, remembreth any ſuch thing to have beene done by *Iudas Macchabeus, lib.3.cap.19.* Nor yet *Flavius Ioſephus*, in his booke of antiquities, writing the ſame hiſtory, *lib.12.cap.12.* 4. And further, if this place were of any authority, it would juſtifie the praying for thoſe which die in mortall and damnable ſinnes, without any ſigne of repentance, as theſe did, who being dead, were found to have Iewells conſecrate to the Idolls of the Iamnites, which was a manifeſt tranſgreſsion of the Law. 5. And concerning their opinions borrowed of the Rabbins, we allow them to be fit maſters of their faith: *If the blind leade the blind, both fall in-* Math. 15. 14. *to the ditch*, as our bleſſed Saviour ſaith, and ſo it commeth to paſſe here: for theſe traditions, and doctrines of the *Rabbins*, contrary to the Scriptures, are the very ſame reproved by our bleſſed Saviour Marke 7. 7. in thoſe times: *They worſhip for doctrine the commandements of men*: and ſo *Hierome* teſtifieth, that the Iewiſh traditions, which the Lord reproved, had their beginning from R. *Sammai Hille, Achaba*, Epiſtol. ad Algaſ. q. 10. and ſome others, not long before the birth of Chriſt, which they call δευτερωσεις ſecond gloſſes or Libro de verb. expoſitions: and this *Bellarmine* alſo confeſſeth: againſt theſe traditions there is extant a conſtitu- Dei cap.10. ſſ. ſtitution of *Iuſtinian* in theſe words: *Quæ deuteroſis, quaſi ſecundaria traditio ab ipſis dicitur, in uni-* Hycronym. *verſum interdicimus, ut quæ ſacris libris comprehenſa non ſit, neque deſuper tradita per Prophetas, &c.* that Novel.146. which is called of them *deuteroſis* as a ſecond tradition, we forbid in generall, as not being comprehended in the ſacred bookes, nor moreover delivered by the Prophets, but containeth certaine things excepted by men, ſavoring of terrene things, and not at all of divine, &c.

Laſtly, the Papiſts doe farre exceed the Church of the Iewes, in number of ceremonies, but in lightneſſe and vanity of ſuch childiſh toyes, the Iewes never came neere them, or were once like un- 47. 17 to them. We will give one inſtance of the ceremonies uſed in baptiſme: First, they touch the eares Popiſh baptiſme full of toyes. and the noſtrels with ſpettle of the party baptized, that his eares may be opened to heare the word, and his noſtrells to diſcerne betweene the ſmell of good and evill. Secondly, the Prieſt ſigneth his eyes, eares, mouth, breſt, forehead, with the ſigne of the croſſe, that all his ſenſes thereby may be defended. Thirdly, hallowed ſalt is put into his mouth, that hee may be ſeaſoned with wiſdome, and kept from putrifying in ſinne. Fourthly, the party is anointed with oile on his breſt, that he may be ſafe from evill ſuggeſtions; and betweene the ſhoulders, which ſignifieth the receiving of ſpirituall ſtrength. Fifthly, hee is anointed with the Chriſme in the top of the head, and thereby is become a Chriſtian. Sixthly, a white garment is put upon him to betoken his regeneration. Seventhly, a vaile is put vpon his head, in token that he is now crowned with a royall Diademe. Eightly, a burning taper is put into his hand, to fulfill that ſaying of the Goſpel, *Let your light ſhine before men, Bellar. lib.1. de Baptiſm.cap.26.27.* I report mee now to the Iewes, if ever they uſed ſuch toyes, or doe to Epiſt.119. cap. 19. this day in any of their rites and ceremonies; So that we may juſtly ſay with *Auguſtine, Ipſam religionem oneribus premunt, ut tolerabilior ſit conditio Iudæorum, qui legalib. ſarcinis non humanis præſumptionibus ſubijciuntur:* They cumber Religion with their burthenſome inventions: ſo that the Iewes caſe was more tolerable, (than theirs that live under popery) who were ſubject only to legall ceremonies, not to the inventions of men. And thus wee ſee the weakneſſe of popiſh religion, and feebleneſſe of their cauſe, who through very beggery are conſtrained to patch up their tattered garments with Iewes ragges. Thus much for the firſt part. Now to the next.

The ſecond part of this Pillar, concerning the inſufficient Anſwers and Solutions of our adverſaries.

AS moſt of the arguments which our adverſaries uſe againſt the common cauſe of the Goſpell, and the truth, doe very feebly and weakely conclude any thing againſt us: ſo their anſwers likewiſe, which they ſhape unto ſuch arguments, as they are preſſed withall, are very ſimple, and doe bewray the weakneſſe of their cauſe. Some particulars for example ſake we will ſee.

Being urged concerning prayers in an unknowne tongue, with that place of Saint *Paul*; *If I* 1Cor.14.14. *pray in an unknowne tongue, my ſpirit prayeth, but mine underſtanding is without fruit*, 1 *Corinth.*14.14. That is, ſuch prayers are unprofitable to the Church, which it underſtandeth not. They anſwer, that publike prayer is made unto God, not to the people: and it is enough, if God underſtand, though the people underſtand not, *Bellarmin. de verbo Dei, lib.2.cap.16. Object. 2.* A very abſurd anſwer: For, if it were ſufficient that God underſtandeth publike prayers, they need not to be uttered with the voyce, but conceived onely in the heart, the thoughts whereof are as well underſtood of God, as the words of the mouth. And the Apoſtle reaſoneth cleane contrary, ſhewing that the unlearned cannot ſay *Amen* to prayers not underſtood, *verſ.16. Ergo,* the underſtanding alſo of the people is neceſſary.

2 Whereas we alleage that place, *Apoc.22.18. If any man ſhall adde unto theſe things, God ſhall adde, &c.* Apoc.22.18. To preve the Scriptures to be ſufficient, and to containe all neceſſary matter to ſalvation, and that nothing ought to be added to them to ſupply their wants. Their anſwer is, that *Iohn* doth only forbid any addition to be made to that Booke, *Bellarm. de verbo Dei, lib.4. cap.10. reſp. ad ſecund.* Deut.4.2.12. *object.* whereas notwithſtanding the ſame ſentence is pronounced elſewhere, generally of the whole Prov.30.6. word of God, that nothing muſt be added to it, *Deut.4.2.12.32. Prov.30.6.*

3 We againe reaſon thus, *The whole Scripture is profitable to teach, to improve, &c* : as S. *Paul* ſaith, 2. *Timoth.* 3. 16: therefore the Scriptures containe all things neceſſary to ſalvation, we need no other helps. Their anſwer is, that Saint *Paul* ſaith not, the Scriptures onely are ſufficient to theſe purpoſes, but that they do, *ad hac omnia prodeſſe & juvare*, they do profit and help towards theſe purpoſes, *Bellarmine ibid.* As though it followeth not in the ſame place, *that the man of God may be abſolute, being made perfect to all good worke, v.*17. If the Scriptures then worke an abſolute perfection in men touching the former duties, then are they not only profitable, but ſufficient.

2 Tim. 3. 16.

4 To prove, that although Chriſt, in the very firſt moment of his conception, was perfect God and perfect man, yet as man received not at once the fulneſſe of wiſedome, but grew up, and increaſed therein daily, we urge that place in *Luke* : *And Ieſus increaſed in wiſedome and ſtature, cap.* 2. 52. They anſwer, he did encreaſe *opinione hominum*, onely in the opinion of men : whereas it followeth in plaine and direct words in the text, *He increaſed in the* forenamed graces, *both with God and men. Bellarmin. de Chriſti anima, lib.*4.*cap.*5. *reſp. ad* 3. *locum.*

Luk. 2. 52.

5 To that place, *Mark.* 13. 32. *Of that day and houre knoweth no man, no not the Angels which are in Heaven, neither the Sonne himſelfe ſave the Father:* which words plainely ſhew, that Chriſt as man onely knoweth not the time of his comming to judgement: They frame this anſwer, *Non ſcit ad dicendum aliys* : The ſonne of man is ſaid not to know it, that is, to declare it to others, but to keep it ſecret to himſelfe, *Bellar. ibid.* This anſwer is very inſufficient : for as the Son knoweth it not, ſo neither doe the Angels: if the Son be ſaid, not to know it to tell others, and yet knoweth it in himſelfe : ſo likewiſe the Angels ſhould know to themſelves, though not for others. But I thinke, they will not ſay, that the houre of Chriſts comming is revealed to the Angels. Againe, as the Son is ſaid not to know it, ſo the Father is ſaid to know it ; if the Sonne onely know it not, to reveale it to others, then the Father knoweth it, to the intent he ſhould declare it to others : but never yet was it declared to any creature, nor ever ſhall, till Chriſt ſuddenly appeare in the cloudes.

Mark. 13. 32.

6 Whereas S. *Peter* ſaith, *Whom God raiſed up, looſing the ſorrowes of Hell* (as the Rhemiſts tranſlate) Chriſt, they ſay, looſed other men from thoſe dolours of hell : *Rhemiſt. in eum locum: Bellarm. de Chriſt. lib.*4.*cap.*8. yet it followeth, *becauſe it was impoſſible for him to be holden of it:* theſe ſorrows therfore were looſed, which Chriſt was in for a while, but could not be long kept there, namely, the ſorrowes of death, as we doe reade agreable to the Greeke text, not the ſorrowes of hell: It is therefore but a childiſh ſhift which they uſe, and contrary to the ſenſe and words of the text.

7 Being urged with that ſcape that *Peter* made, *Galath.* 2. for the which he was reproved of *Paul*, they ſhoote out theſe words, *Sine dubio peccatum illud aut veniale, ac leviſſimum fuit.* Either it was a veniall and moſt light offence, or he offended only materially: that is: *erratum quoddam fuit, ſed abſq, Petri culpa:* an error was committed, but without any fault at all of *Peters*, *Bellar. de pontif. lib.* 1. 28. A moſt groſſe and abſurd anſwer. Firſt, S. *Paul* ſaith, he withſtood *Peter* to the face, that is, openly and plainly rebuked him, and not without juſt cauſe, for he was to be blamed, *Galat.* 2. 11. Secondly, *Peters* faul was, that he conſtrained the Gentiles to do like the Iewes, *v* 14. And by his example he cauſed the Iewes and *Barnabas* to diſſemble: Is diſſimulation then ſo ſmall an offence? or was it ſo light a fault, to conſtraine the Gentiles *Iudaizare*, to play the Iewes? or was *Paul* ſo undiſcreet, ſo ſharply to reprove ſo worthy an Apoſtle for ſo ſmall a fault? Thirdly, what doctrine is this, that a man may ſinne, and not be guilty of ſinne, may do a fault, and not bee faulty ? as though ſinnes, committed ignorantly and unwittingly, doe not bring a guilt with them; albeit not ſo great and heinous, as ſinnes willingly done: For to what end elſe were ſacrifices appointed in the law for ſins of ignorance, *Levit.*4.

Gal. 2. 11, 14.

8 Where wee alleage the example of Saint *Paul*, that appealed unto Cæſar, ſaying thus, *I ſtand at Cæſars judgement ſeate where I ought to be judged, Acts* 25. 10. to prove that as *Paul*, ſo *Peter* and his ſucceſſors were ſubject to the terrene and ſecular power of the Emperors. Their anſwere is, that there is not the like reaſon of Heathen and Chriſtian governours : for unto them, even the chiefe Biſhop was ſubject in civill cauſes : but when Princes became Chriſtians, they then were to ſubmit themſelves to the Pope, as ſheepe to the ſhepheard. *Bellarm. de Rom. pontif. lib.*2. *cap.* 29. A worthy anſwere: as though the Goſpel did abridge the lawfull authority of Princes: for if it were the right of heathen Emperours to be ſupreme judges of al perſons: (otherwiſe the Apoſtle would not voluntarily have appealed to an unlawfull and uſurped power:) Much more may Chriſtian Princes chalenge the ſame right. They cannot anſwer, that *Cæſar* had his power by uſurpation : for the Apoſtle was not compelled thereunto, but made free choice of *Cæſar* to be his judge.

Acts 25. 10.

9 To prove that it is not lawfull nor convenient for one and the ſame man to be both an Eccleſiaſticall and temporall prince : We bring forth theſe and ſuch like places of Scripture, *It is not meete we ſhould leave the word of God, and ſerve tables. Acts* 6. 2. *No man that goeth a warfare, entangleth himſelfe with ſecular buſineſſe,* 2 *Timoth.* 2. They anſwere us, that it is not meete an Eccleſiaſticall perſon ſhould attend upon baſe offices, as to be a Cater or provider of victuals, to bee occupied in buying and ſelling, and ſuch like, *Bellar. de pontif. lib.*5.*cap.*10. But they have ſaid juſt nothing: for who ſeeth not that theſe ſecular affaires are forbidden not ſo much becauſe of their baſeneſſe or vilenes, or becauſe they are lets and impediments unto the paſtorall function? Now it is moſt plaine and evident, that the charge and care of civil government, are as great, nay a greater diſtraction of the mind, than

Acts 6. 2.

Luk.12.41.

the executing of ſmaller and baſer offices,and require greater ſtudy and induſtry, and therefore doe as well, nay,much rather hinder and let the progreſſe of ſpirituall matters. And yet further to ſhew what a frivolous and feeble anſwer they have made,our Saviour Chriſt ſaith,to put all out of doubt, *Who made mee a Iudge,or a divider over you? Luke* 12.14. They will not ſay (I trow) that theſe are baſe and vile offices,to be a Iudge of controverſies,and a divider of lands and hereditaments,and to give unto every man his owne: yet even theſe principall prerogatives of civill government our Saviour doth refuſe, as unfit to be matched with the preaching of the Goſpell.

Acts 10.26.

10 Whereas we inferre upon *Peters* example, *Act.*10.26. who forbad *Cornelius* to worſhip him, that Saints and holy men are not therefore to be adored with any religious worſhip: It is anſwered, that *Cornelius* did well, and as he ought, in worſhipping *Peter*: but *Peter* of modeſty refuſed to take it at his hands, *Bellarm.de Sanct.lib.*1.*cap.*14. Yea,but *Peter* rendereth a reaſon: For I am alſo a man, *verſ.*26.inſinuating,that ſuch religious worſhip belonged unto God, not unto man: If it be then a point of modeſty only for the creature to refuſe that homage which is due to the Creator, then was this modeſty in *Peter*.

1Cor.10.4.

11 That there was and is,one and the ſelfe-ſame ſubſtance both of the Sacraments of the old Teſtament, and of ours, we prove it by S. *Pauls* words: *They all did eate of the ſame ſpirituall meat, and did all drinke the ſame ſpirituall drinke*, 1 *Corinth.*10.4. Anſwer is made, that they did eate and drinke the ſame ſpirituall meate and drinke amongſt themſelves, not the ſame with us, *Bellarm. de Sacram.lib.*2.*cap.*17, which is but a vaine ſhift: for the Apoſtle addeth, *They dranke of the ſpirituall Rocke that followed them, and the Rocke was Chriſt*, *verſ.*4. Now,Chriſt is the ſame ſpirituall Rocke both unto us, and unto them: not unto them onely among themſelves,or to us onely, but both unto them, and unto us.

Luke 3.3.
Acts 2.38.
Rom.6.4.
Math.3.6.
Luke 3.1.

12 That the baptiſme of *Iohn*, and the baptiſme of Chriſt, was one and the ſame in ſubſtance, and of the ſame efficacy and force,wee prove it thus: *Iohns* baptiſme was the baptiſme of repentance for remiſsion of ſinnes: *Luk.*3.3. So alſo was the baptiſme of Chriſt: *Repent and be baptized every one of you,in the name of Ieſus Chriſt,for the remiſſion of ſinnes*: *Act.*2.38. *Ergo*, there was the ſame fruit and effect of each baptiſme. They doe anſwer us thus: No, ſaith the Ieſuite,there is not the like reaſon of both,for repentance went before Chriſts baptiſme as a neceſſary preparation thereunto,but it followed *Iohns* baptiſme, as an effect thereof: *Bellarm.de baptiſ.lib.*1 *cap.*23. This anſwer is too vaine and frivolous,for in repentance are two things,the purpoſe of heart, *Act.*11.23.and the amendment of life, which conſiſteth in being buried and dead unto ſinne, and riſing up to the newneſſe of life, *Rom.*6.4. This purpoſe and vow of heart,with confeſsion of ſinnes, went as well before *Iohns* baptiſme as Chriſts: for the people firſt came and confeſſed their ſins, and then were baptized of *Iohn*: *Math.*3.6.*Luk.*3.12. And as for amendment of life,which is the accompliſhment and fruit of repentance, it neither went before *Iohns* baptiſme,nor Chriſts: not *Iohns*, by their owne confeſsion, not Chriſts,for in the ſame inſtant,that the Apoſtle ſaid, *Repent and be baptized*: *Act.*2. They were baptized,ſo that the time ſerved them not to ſhew the fruits of repentance:and by baptiſme we are buried unto ſin,and raiſed up to newneſſe of life, *Rom* 6.4. But the fruits and efficacy of baptiſme goeth not before, but followeth after: thus the vanity of their anſwer is vaniſhed and blowne away.

Ioh,6.53.
Ioh.3.5.
Baptiſme no more neceſſary, than the Euchariſt by their owne confeſſion.

13 Whereas we object that ſaying of Chriſt, *Except yee eate my fleſh,and drinke my blood,yee have no life in you*, *Iohn* 6.53. That it cannot be underſtood of the Euchariſt,as our adverſaries doe expound all ſuch places in that chapter, for then no man could be ſaved without this ſacrament, which were an abſurd and hard ſaying: And ſo both infants, which are not fit to receive it, and all ſuch as are prevented by ſome remedileſſe neceſsity, ſhould be cut off from the hope of ſalvation: They anſwer thus: firſt,that the place is to be underſtood only of thoſe that are *Adulti*,of yeeres of diſcretion,not of infants. And againe,all men are bound either to communicate, *reipſa, aut deſiderio*, either in very deed,or elſe in vow and deſire, *Bellar.de ſacr.Euchar.lib.*1.*ca.*7.*reſp.ad argu.*4. This anſwer is like unto the reſt,very inſufficient,and may be turned upon themſelves; for whereas they urge the neceſsity of baptiſme out of theſe words of our Saviour, *Except a man be borne of water, and the Spirit, hee cannot enter into the Kingdome of heaven*, *Ioh.*3.5. May it not as well be anſwered, that children alſo are excluded here,as in the other place? for the words are in both places generally ſpoken without exception. Againe,Chriſt ſaith, *Except yee eate*: If this may be done in vow and deſire,that is,ſpiritually,which we affirme & grant, then it is not meant of the Sacramentall eating only,as the Papiſts beare us in hand,and ſo they are contrary to themſelves: Laſty,if it be neceſſary to receive the Euchariſt either actually and in deed, or in vow and deſire (which is moſt true.) There is the like neceſsity thereof,as of baptiſme: For the Rhemiſts confeſſe as much, that they *before God are accepted as baptized, that depart this life with vow and deſire to have this ſacrament, but by ſome remedileſſe neceſſity could not obtaine it*, *Annot. Ioh.* 3.*ſect.*2. Thus baptiſme by their owne confeſsion is proved to be no more neceſſary than the other Sacrament: and ſo are they taken with their owne wiles.

1 Cor.10.16.
1 Cor.11.26.

14 Againſt the reall preſence in the Euchariſt, amongſt other arguments, wee doe bring forh this: Saint *Paul* in divers places, calleth the Sacrament bread after conſecration: as 1 *Cor.*10.16. *The bread which we breake, is it not the communion of the body of Chriſt?* And chap. 11.26. *As often as yee ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till hee come.*

The Apoſtle calleth it bread, *Ergo*,it is bread,not the body, fleſh or blood of Chriſt. To this argument,

ment, they make us this anſwer: The Apoſtle calleth it bread, becauſe it was bread before, or becauſe it appeareth to be bread, not that it is bread, *Bellar. de Euchariſt. lib.* 1. *cap.* 14. *reſponſ. ad loc* 13. Yea, but the Apoſtle maketh mention together, both of the bread and cup: if it be called bread, becauſe of the appearance only; then by the like reaſon ſo is the cup: and as there is no bread indeed, ſo there ſhall be no cup. Againe ſaith he, *The bread which we breake*; but the ſhape or forme of bread cannot be broken, but the ſubſtance. Neither will they ſay, that Chriſts body is devided or broken: therefore it is true bread which the Apoſtle ſo calleth. Laſtly, if they like this ſpeech of the Apoſtle, that he ſhould call it bread after conſecration, how commeth it to paſſe, that they are afraid to call it bread in the Canon of the Maſſe, but the Body of Chriſt only? It ſhould ſeeme therefore by their practiſe, that they miſlike the Apoſtles phraſe and manner of ſpeech.

15 Ioh. 6. 53. That the Euchariſt ought to be miniſtred in both kinds, we confirme it out of that place, *Ioh.* 6. 53. *Except ye eat the fleſh of the Sonne of man, and drinke his bloud, ye have no life in you:* which our adverſaries expound of the Euchariſt. Their anſwere is thus: that here the conjunction or particle, *&*, and, muſt be taken after the phraſe of Scripture, for the disjunctive, *vel*, either: as if the ſenſe were this: except you either eate or drinke, *Bellar. de Euchar. lib.* 4. *cap.* 25. by this reaſon, they make it a thing indifferent, either to eate or drinke, to doe any one of them: and ſo, as the people doe onely eate in the Sacrament amongſt them, and not drinke; the contrary cuſtome alſo may be brought in, for the people to drinke onely, and not to eate, which I thinke they will be loath to grant.

Iohn 3.5. Againe, where they preſſe us for the neceſſity of Baptiſme with that place, *Ioh.* 3. 5. *Except a man be borne of water and the Spirit:* we can anſwer them with their owne words: and in this place, *&*, is taken for either, *vel*, as if it were ſaid, Every man muſt be borne either of water or of the Spirit. Although we have better anſwers, and are not driven to uſe any ſuch ſhift, yet thus they do make rods for themſelves to be whipt withall.

16 Whereas we thus reaſon, that the Euchariſt ought to be miniſtred in both kinds, becauſe the death of Chriſt cannot otherwiſe be lively ſhewed forth, but both by eating & drinking in remembrance of Chriſt: The Ieſuite boldly anſwereth, that a ſufficient commemoration may be made by receiving only in one kind, *Bellar. de Sacram. Euchar. lib.* 4. *c.* 27. cleane contrary to S. *Paul*, who ſaith: *As often as ye ſhall eate this bread, and drinke this Cup, ye ſhew the Lords death till he come*, 1 *Cor.* 11. 26. To remember and ſhew forth the death of Chriſt, he requireth receiving in both kinds. 1 Cor. 11. 26.

17 1 Tim. 3. 11. That the mariage of Miniſters, is authorized by the word of God, we prove out of S. *Paul*, 1 *Tim.* 3. 11. who having firſt deſcribed the office of Biſhops and Paſtors of the Church, & what manner of men they ought to be, commeth afterwards to ſet forth the qualities and conditions that ſhould be in their wives: *That they ſhould be honeſt, ſober and faithful.* The Ieſuit here telleth us, that the Apoſtle meaneth ſuch, as had been their wives before they were ordained, *l.* 1. *de cleric. c.* 20. *Anſw.* I wil aske them then one queſtion: Their former wives maried before, did they renounce them afterward, or retaine them? If they renounced them, what need had the Apoſtle to be ſo careful in ſetting downe rules & precepts for their wives? for it was no more to them, how they demeaned themſelves than other womē. If they retained them in the name of their wives, they either lived together, or apart: not apart, for the Apoſtle preſcribeth an order for the Miniſters houſe and children, *ver.* 4. But there is no reaſon that the mother ſhould want the comfort of her children, though ſhe enjoied not the company of her husband: It is therfore moſt like the mother lived with her children, and the children with their father: and where elſe then ſhould their mother live, but with their father? If then they lived in one houſe together, how then is ſhe not now his wife as freely, and for all honeſt purpoſes and ends of mariage as before? Who ſeeth not now, how weakly theſe things hang together?

18 1 Cor. 9. 5. And that it is as lawful for the Miniſters of Gods word to marry after their calling to the Miniſtery, as before, we ſhew it by theſe words of the Apoſtle: *Have we not power to leade about a ſiſter a wife?* 1 *Cor.* 9. 5. Their anſwer is, that it muſt be read thus, a *ſiſter* a woman: for certaine devout women followed the Apoſtles which miniſtred unto them of their ſubſtance, *Rhemiſt. Annot. in hunc locum. Anſ.* But this were a ſuperfluous ſpeech to ſay, a ſiſter a woman, whereas it had been enough to ſay, ſiſter, which word alſo expreſſeth the ſexe. And ſeeing the Apoſtles had wives of their owne, it is an abſurd thing to imagine, that they would chuſe rather to goe in the company of ſtrange women, their owne wives being more neceſſary to attend on them, and more fit for avoiding of offence.

19 Iohn 10. 16. That the hearing and preaching of the word of God, is a neceſſary note of the Church, wee conclude out of our Saviour Chriſts words: *Ioh.* 10. *My ſheepe heare my voice. Bellarmine* anſwereth, it is a note whereby a man may gueſſe of his election, to heare the Word of God, but not a viſible note to know the Church by, *Bellarmin. de notis eccleſ. lib.* 3. *cap.* 2. A groſſe anſwere, as though whereby a man is knowne to be a true member of the Church, the Church it ſelfe alſo is not known to be a true Church. If one man be knowne to be of the Church, becauſe he obeyeth the voice of Chriſt, why ſhall not a congregation of many men be knowne to bee the Church of God likewiſe by embracing the Word of God?

20 Math. 18. 10. Againe, our Saviour Chriſt ſaith, *Whereſoever two or three are gathered together in my name, there am I in the middeſt*, *Mat.* 18. Hence we conclude, that to aſſemble together in the name of Chriſt, that is, to heare his word, and receive the Sacraments, is a moſt manifeſt note of the true Church. *Bellarmine*

mine anſwereth: this place ſheweth not where the Church is, but where Chriſt is, *Bellarm. ibid.* A moſt ridiculous and unskilfull anſwer: as though where Chriſt is knowne to be preſent, there is not neceſſarily the Church: for where elſe is he to be found, but in his Church?

21 Chriſt ſaid to *Peter*, *Dic Eccleſiæ*, Tell it to the Church; an obſtinate ſinner muſt be referred to the cenſure of the Church: *Ergo*, *Peter* and his ſucceſſors are not the ſupreame judges: for here he is referred to the Church. *Bellarm.* So the Pope doth *dicere Eccleſiæ*, tell it to the Church, *id eſt, ſibi ipſi*, that is, he telleth it to himſelfe, *lib. de concil. 2. cap. 19. Anſwere.* Is not here good ſtuffe? the Pope is now become the whole Church: contrary to the ſenſe of this place: for in cenſuring of offenders we muſt proceede by decreees: firſt, one muſt rebuke him that ſinneth, then two or three; laſt of all it muſt be declared to the Church: ſo then, as two or three are more than one, ſo the Church is more than 2. or 3. But the Pope is not 2. or 3. much leſſe can he ſtand for the whole Church.

22 Epheſ. 1. 20. That the Apoſtles were all equall in authority, we ſhew it out of Saint *Paul*, *Epheſ.* 2. 20. where the Church is ſaid to be built upon the foundation of the Apoſtles indifferently. *Bellarmine* anſwereth: that they had all chiefe authority committed unto them as Apoſtles, but *Peter* as ordinary paſtor. *Anſwer.* But the Apoſtleſhip was the higheſt office in the Church. A paſtor or Biſhop was inferior to an Apoſtle: firſt Apoſtles, ſaith Saint *Paul*, 1 *Corinth* 12. 28. If then they were equall as Apoſtles, there could be no ſuperiority among them: but ſuch are their fond and childiſh anſwers. 1 Cor. 12. 28.

23 Whereas wee reaſon thus againſt reliques: that therefore the Lord buried the body of *Moſes*, leaſt the Iſraelites ſhould have worſhipped his body, and ſo committed Idolatry. *Bellarmine* telleth us, that men are not ſo prone to Idolatry now as the Iſraelites were, and therefore may more ſafely be admitted to worſhip reliques, *de Reliqu. Sanct. l. 2. c. 4* Whereas daily experience of popiſh Idolatry ſheweth the contrary: for there was never, no not in the moſt corrupt times of that Church, ſuch groſſe Idolatry and ſuperſtition, and with ſuch boldneſſe committed, and ſo uſually, as is now among Papiſts. And theſe with ſuch like are there anſwers to ſuch places of Scripture, as we bring againſt them. The like anſwers alſo they give us in other matters.

24 Apoc. 13. 18. Whereas we tell them, that this name *Latinus* in Greeke letters thus, λατεῖνος doth containe the myſticall number of *666. Apoc.* 13. The Ieſuite maketh this ſimple anſwer, that *Lateinus* with *e. i.* maketh that number, not with ſingle *i. Lib. 3. de pontif. cap. 10. Anſ.* Herein firſt he ſheweth his ignorace, as though the Greeke diphthong, *ei*, be not uſually expreſſed by a ſingle *i.* in Latine. And what if *e.* be left out? we want but five of the number. But what a poore ſhift is this, we have found out the name of Antichriſt in *Latinus* ſaving one ſmall letter.

25 Where we tell them, that Rome is the City built upon ſeven hilles: they anſwer us, that it now ſtandeth in a plaine, *in Campo Martio, Saunders.* A ſilly ſhift. But it is certaine at that time, when Saint *Iohn* wrote the *Apocalyps*, that it ſtood upon ſeven hilles, & to this day, there are ancient monuments and goodly buildings, churches, chappels, abbeies, or ſuch like upon every one of thoſe hils.

26 It were too long particularly to ſet downe all their abſurd and anſwerleſſe anſwers, their ſilly ſhifts and ſtarting holes. As whereas *Gregory* maketh one *Scholaſticus* author of the Canon of the Maſſe, they anſwer, S. *Petrus Scholaſticus dici prteſt*, that S. *Peter* may well be termed a ſchooleman, *Bellar. de Miſſ. lib. 2. cap. 19.* which is indeed to ſet the ſpirit of God to ſchoole; to ſay that the Apoſtles were brought up in ſchooles.

27 Thus in another place he is conſtrained to grant, that mariage betweene Infidels ought to be after they are baptized, the ſecond time contracted and ſolemnized, *Bellar. de Matrim. lib. 1: 5.* as though they had lived in adultery before: for if the firſt contract were firme, what need a ſecond? and if the firſt contract be diſſolved by baptiſme; then are the parties free to marry where they will. See what an abſurd anſwere is this.

28 Whereas we tell them that *Sylveſter* the ſecond, was a great conjurer and Necromancer, as it is recorded in authentical ſtories: the Ieſuit thus pretily would excuſe the matter, that becauſe he was well ſeene in Geometry and in the Mathematickes, therefore that rude and unlearned age judged him to be a Sorcerer, *Bellar. de pontif. lib. 4: cap. 14.*

29 So another telleth us, whereas we worthily upbraid them with that whore-Pope of theirs dame *Ioane*, that ſate two yeares in Papacy: that the Pope might be an Hermaphrodite, or Herkinalſon, that is, both a man and a woman: or being firſt a man might afterwards be turned into a woman: *Copus dialog. 1 p.* 47. And all this might be more likely in their opinion, than that a woman ſhould ſtep into the Popes chaire. What now will theſe men be aſhamed to ſpeake or write, that dare utter ſuch follies?

30 It were too long to declare all their ſhifts of deſcant, as we ſay: as when they are preſſed with the authority of ancient writers, whom in words they will ſeeme to make great account of: if they cannot readily finde ſome cavill or other to ſhift it off, they will not ſticke boldly to refuſe and deny them: as where we report the ſtory out of *Sozomene*, upon what occaſion *Nectarius* Biſhop of Conſtantinople aboliſhed the cuſtome of auricular confeſsion: *Bellarmine* ſteppeth in boldly and ſaith, *Non ignoramus Sozomena in hiſtoria multa eſſe mentitum:* We are not ignorant, that *Sozomene* hath told many lies in his hiſtory, *de pœnitent. lib. 3. cap. 14.*

31 Likewiſe in another place the Ieſuite refuſeth *Platina, non publica authoritate vitas illas Pontificum ſcripſit.* He was not by publike authority allowed, to write the lives of the Popes, *de pœnit. l. 3. c. 13.*

Benno a Cardinall refuſed, that wrote the ſtory of *Gregory* the 7. And the Ieſuites looſe conjecture is, that the booke was made by ſome Lutherane: wheras it is manifeſt that the booke is more ancient by almoſt five hundred yeeres, than the name of Luther. *Bellarm. de ſum. pontif. lib.4. cap.* 13.

34 But thus they deale not only with theſe latter writers, but with the moſt ancient: if *Tertullian* be alleaged againſt them not to their liking, they cry out that he was an heretike, and wrote this or that in defence of hereſie, *Harding detect.* 238. Indeed *Tertullian* had his errors, but yet all that he wrote contrary to them, is not hereſie.

35 Where we cite that ſaying of *Cyprian*; *If the truth faint or faile in any point, wee ought to returne to the originall of our Lord, and to the traditions of the Goſpell*; We receive this anſwere: S. *Cyprian* uſed that ſaying in an evill cauſe: and therefore he defending a falſhood, was driven to the very ſame ſhifts, whereunto all heretickes are driven, *defenſ. apolog. pag.* 172. *Harding*. See the boldneſſe of this man: The counſell and commandement of Chriſt, *Search the Scriptures*, is no better with him than an hereticall ſhift.

36 When we affirme by S. *Hieromes* teſtimony, that Pope *Liberius* ſubſcribed to the Arrians, we are ſent away with this ſcornfull anſwer: that *Hierome* was deceived by a rumor dwelling in the Eaſt, *Harding. pag.* 661.

37 But that famous learned Father *Auguſtine*, is moſt uncourteouſly uſed at their hands of all the reſt. The Rhemiſts refuſe *Auguſtines* expoſition of theſe words in the Goſpell: *upon this rocke, &c. Mat.* 16. which he expoundeth not of *Peters* perſon, but of *Peters* faith, Annot. 16. *Mat.* 16. *ſect.* 8.

They likewiſe refuſe his reading, *Heb.* 11. *Iacob worſhipped leaning upon his ſtaffe*: but they will needs have it, *Iacob worſhipped the top of his ſtaffe*: as though *Iacob* made an Idoll of his ſtaffe, Annot. *Heb.* 11. *verſe* 21.

Bellarmine alſo taketh the ſame liberty to reject *Auguſtines* judgement: as where *Auguſtine* interpreteth that place of S. *Paul*, 1 *Cor.* 3. *He ſhall be ſaved as through fire*, of the afflictions or tribulations of this life. But the Ieſuite wreſteth the words to ſignifie purgatory, *de purgator. lib.* 1. *cap.* 4.

1 Cor.3.15.

And in another place he doth not onely refuſe, but confute at large *Auguſtines* interpretation of that place of *Peter*, *Epiſt.* 1. *cap.* 3. of the ſpirits now in priſon, which were ſometime diſobedient, *de Chriſto, lib.* 4. *cap.* 13.

Likewiſe *Bellarmine* reprehendeth *Auguſtines* interpretation of that place, *Geneſ.* 17. 14. and ſaith he was deceived in following the Greeke text, *lib.* 2. *de effectu ſacram. cap.* 17. Alſo he refuſeth *Auguſtines* interpretation, of thoſe words of Chriſt, *upon this Rocke*, which he expoundeth of faith: ſaying that *Auguſtine* was deceived through ignorance of the Hebrew tongue.

Geneſ.17.14.

Yea he doth not onely reject this learned Father, and by argument confute him, but he proceedeth further to charge him with ſome things which he holdeth not: as that *Auguſtine* ſhould hold the booke called *Eccleſiaſticus* for a divine and Canonicall booke: whereas he correcteth himſelfe, that howſoever he had formerly called and counted it prophetical: he retracteth it: *Non videor recte appellaſſe verba prophetica, (quid ſuperbis terra & cinis?) quia non in ejus libro legitur, quem certi ſcimus appellatum eſſe prophetam*: I may ſeeme not rightly to have called thoſe propheticall words (*Why art thou proud O duſt and aſhes*) becauſe it is not read in his booke, whom we are ſure to have bin called a Prophet. Beſide he avoucheth *Auguſtine*, that he ſhould make the booke of Wiſedome canonicall, and he citeth, *lib.* 1. *de praedeſtin. c.* 14. But *Auguſtine* in that place ſaith no ſuch thing: for whereas he had alleaged a certaine place concerning *Henoch* out of the 4. chapter, and he heard, that certain brethren refuſed that teſtimony, *tanquam non de libro canonico adhibitum*, as not taken out of a canonicall booke: *Auguſtine* anſwereth no more but this: 1. *quaſi & excepta hujus libri atteſtatione, &c*: as though excepting the witneſſe of this booke, the matter be not evident of it ſelfe. 2. *Oportet ut iſtum librum omnibus tractatoribus anteponant*: they muſt preferre this booke before all other writers. *&c*: he maketh it not canonicall, but giveth it a preheminence before other writings. 3. The moſt that hee ſaith of this booke is this: that the ancient writers when they cited this booke as a witneſſe, *Nihil ſe adhibere niſi non divinum teſtimonium crediderunt*: thought that they did uſe none other, than a divine teſtimony, &c. he only ſaith, and that, out of other mens opinions, that this booke hath divine ſayings in it: which being confeſſed maketh it not canonicall: for he granteth, that ſome divine things may be found among the heathen: *ſi in ipſis poteſt aliquid divinum inveniri*: If among the Heathen ſome divine thing may be found, &c. as he giveth inſtance of *Oſtanes*, *Plato*, *Hermes*.

Bellarm. de verb, Dei. lib. 1. cap. 13.
Eccleſiaſticus 10.9.
Lib. 1. retract. cap. 10.
Lib. 1. de verb Dei, c. 14.

Lib. 6. de baptiſm. contr. donatiſt. c. 44.
Bellar. lib. 1. de verb. Dei, cap. 5. ſect. *non ignoro*.

So likewiſe he chargeth *Auguſtine* to thinke and ſay, that *Salomon* was reprobate of God, and to be a caſtaway: whereas *Auguſtine* in that place quoted *in Pſalm.* 26. hath indeed [a] ſuch words, that *Salomon* was reprobate of God, but it is evident that he ſpeaketh of his temporall rejection, not of his finall reprobation: as may appeare by theſe reaſons: 1. *by whom* (ſaith he) *multa ſancta praecepta & divina ſacramenta ſpiritus ſanctus in divinis literis operatus eſt*: The holy ſpirit in the divine writings wrought many holy precepts and divine ſacraments, &c. how could he have the ſpirit of ſanctification, and be a reprobate? 2. *Ipſe Salomon mulierum amator fuit, &c.* *Salomon* was a lover of women, &c. and then follow theſe words: *and was reprobate of God*: but every lover of women, is not reprobate of God eternally, though for a time he ſeeme to be. 3. What marveil, ſaith he, if *Salomon fell among the people of God, in paradiſo non cecidit Adam*, did not *Adam* fall in paradiſe, and the Angell in heaven? &c. *Salomon* did not fall in the counſell and decree of God, but among the people of God,

[a] In another place, whereas I chanced to ſay, *I find no ſuch thing in Auguſtine*, my meaning is, not in that ſenſe. Retect. p. 199.

Salomon not finally reprobate.

which was but for a time: and as *Adam* fell who finally was ſaved. 4. *Salomon built a temple to the Lord* (ſaith *Auguſtine*) *in typo & figura futuræ Eccleſiæ & corporis Domini*: in a type and figure of the Church and of the body of the Lord, &c but they cannot ſhew any type or figure of Chriſt appointed of God, that was a caſtaway.

Many ſuch places may be found in *Bellarmine*, where he aſcribeth to *Auguſtine* ſome things, which he either affirmeth not at all, or at the leaſt not in his ſenſe: as he ſaith that *Auguſtine abſurdiſſimum cenſuit, &c. thought*[b] *it an abſurd thing*, that the *hereſie of the Donatiſts after the yeere of the Lord* 300. *out of Cathage ſhould be propagated into all the world, &c*: and he quoteth *lib. de unitat. Eccleſ. c.* 14. 15. for in this place produced *Auguſtine*. 1. Neither nameth the *hereſie* of the Donatiſts. 2. Nor yet uſeth the terme, moſt abſurd. 3. Nor yet maketh mention of the 300. yeere. 4. Neither ſpeaketh of the propagating of the Donatiſts hereſie into all the world, but that they ſhould fooliſhly think, that al others Churches being periſhed in the world, *earum reparationem ex Africa per partem Donati, &c.* they ſhould bee reſtored and repayred out of Africa by the part or ſect of *Donatus*, &c. Thus it appeareth evidently, that *Auguſtine* is here miſ-alleaged, howſoever a certaine popiſh caviller goe about to juſtifie *Bellarmine*.

In like manner *Albertus Pigghius* moſt unreverently ſaith of *Auguſtine*, that he erred and lied, and uſed falſe Logique, in affirming matrimony after a vow made to be perfit, and not to be undone againe. *Diſtinct.* 27. *Quidnam.*

38 Sometime they preferre *Chryſoſtome* before *Auguſtine*, as interpreting of thoſe words, 1 *Cor.* 10. They did all eate, *eandem eſcam*, the ſame meat: which words are expounded by *Auguſtine*, *Tract.* 26. *in Ioannem.* But his expoſition is by *Bellarmine* refuſed, *lib.* 1. *de Euchar. c.* 4 becauſe *Auguſtine* affirmeth, that they did eate the ſame ſpirituall meate with us.

39 Sometime againe they refuſe *Chryſoſtome*: as *Turriane* ſaith, *Non bene interpretatum eſſe locum*: That he hath not well interpreted a certaine place taken out of the 22. Pſalme: *Turrian. tract.* 1. *cap.* 18 *fol.* 104.

40 *Arturus lib. Apolog.* 3. *c.* 25. ſaith that *Hierome* erred in writing thus: *Epiſcoporum ordinem in ſchiſmatis remedium non divino, ſed humano jure inſtitutum*: That the order of Biſhops was inſtituted, not by divine, but rather humane law, for a remedy againſt ſchiſme.

41 *Bellarmine* with one breath ſaith, that *Hilarius*, *Hypolitus*, *Apollinarius*, were deceived in expounding a certaine place in the ninth of *Daniel*, of the times of Antichriſt.

42 When *Cyprian* is alleaged for the authority of Scripture againſt unwritten traditions: *Bellarmine* anſwereth that he ſo writ in the confirmation of his error.

So he refuſeth *Chryſoſtome* ſuppoſed to be author of the *imperfect* worke upon *Matthew*.

43 *Maldonate* refuſeth the expoſition of *Auguſtine* upon that place, *Iohn* 6. 62.

44 *Bellarmine* rejecteth the judgement of *Beda*, *Theophylact. Oecumenius*, about the unction ſpoken of

45 *Mar.* 6. and *Iames* 5. which they affirme to be the ſame.

46 *Bernard* is refuſed by the Ieſuite *Salmeron* concerning the conception of the Virgin *Mary* in originall ſinne.

47 *Epiphanius* is put off by D. *Allen* and *Saunder*, with this ſhift, that the words are imperfect, as *Vaſquez* the Ieſuite blameth them.

48 The Councell of *Eliberis* is refuſed (which condemneth adoration of Images) being 1300. yeares old, becauſe it was provinciall, and not confirmed by the Pope, which *Vaſquez* alloweth.

49 Yea, they doe not only now and then, reject ſome one two or more of the fathers: but ſometime at one lumpe they refuſe them all: as *Bellarmine* ſaith, *Their ſentence is to be followed, as farre as reaſon ſhall perſwade. Maldonate* upon that text *Matth.* 16. 18. ſaith, *that doth not ſeeme unto me to be the true ſenſe which all Authors whom I can remember (except Hilary) doe follow. Tolet* interpreting a verſe of the 31. Pſalme ſaith: *neither the Greekes, nor the Latine authors ſeeme unto me to have delivered the perfect meaning thereof.*

We ſee then, what account our adverſaries make of the Fathers: who do receive and refuſe them at their pleaſure: what meaneth *Campian* then thus to write? *Ration.* 5. *Patres ingentis beneficij loco donatos explodere, quanti maleficij eſt?* To refuſe the fathers, which are given unto us as a great treaſure, how great impiety is it? For I know none more guilty of this impiety than themſelves: and what is now become of his vaine brag? *Ad Patres ſiquando licebit accedere, confectum eſt prælium*: If the triall be put to the Fathers, the field is already won: when they themſelves fight not with, but againſt the Fathers at their pleaſure.

50 And as they deale with the ancient writers, ſo they ſpare not their owne friends. *Harding* ſaith, *We take not upon us all that the Canoniſts or Schoolemen ſay or write. Defenſ. apolog. pag.* 385. The like they ſay of others: We binde not our ſelves to maintaine whatſoever *Albertus Pigghius* hath written; Cardinall *Cajetanus* hath his errors. *Eraſmus* and *Agrippa* be men of ſmall credite, *Alphonſus de caſtro*, *Beatus Rhenanus*, *Platina*, *appendix Concilij Baſilienſ.* are ſtuffe little worth. *Harding detection.* 307 *b. a.*

Bellarmine alſo is ſo bold as to checke *Æneas Sylvius*, who afterward was Pope of Rome called *Pius* 2. for whereas we alleage that ſaying of his, *Ante Nicenum Concilium ad Romanam Eccleſiam parvus habebatur reſpectus*, Before the firſt Nicene Councell there was ſmal regard had to the church of Rome: The Ieſuite anſwereth, *Quæ ſententia Æneæ Sylvij partim eſt vera, partim non eſt vera*, which

[b] I ſo tranſlate it now to take away al occaſiõ of cavil, becauſe (though the word *Cenſeo* as Grãmarians know, ſignifie as well *conſtituere*, *decernere* to conſtitute, decree, as *exiſtimare* to thinke, and ſo elſwhere I tranſlated) yet the other ſeemeth rather to be *Bellarmines* meaning: yet hee is found ſtill *Auguſtine* to miſalleage as here appeareth. Soe further hereof, Retec. p 199.

1 Cor. 10. 3
Lib. 4. de Ver. Dei c. 11.
Bellar. ib.
Lib. 1. de *Extrem. unction. c.* 2.
Commentar. in 5. Roman. diſput. 49.
Lib. 2. de adorat. diſp. 5 c. 3.
Ibid. c. 2.
Lib. 3. de verb. c. ult.

which ſentence of *Æneas Sylvius* is partly true,partly falſe,*Bellarm.de Rom.pontif.lib.2.c.17.*Thus in their mood,they neither ſpare old nor new writer, neither Cardinall nor Pope, friend nor foe: And no marvell,for as *Auguſtine* well ſaith,*Si divina lex perſuadere non poſſit,humana authoritas ad veritatem revocare nequit:* If the Word of God cannot perſwade them, it is not ſtrange, that they are not moved with humane authority,*Cont.Creſcon.lib.1.cap.3.* and indeed, they make bold with the holy Scriptures, as with the writings of men, wreſting and mangling them,altering and changing the text at their pleaſures.

43 Luke 22.19. As *Bellarmine* citing a text out of S.*Luke* 22.19. addeth theſe words of his owne,*Cœnantibus eis*, While they ſupped, hee tooke bread: whereas the text is, *And when he had taken bread*: becauſe he would prove(very fondly)that the bread was diſtributed in ſupper while,and the cup after ſupper, or both together,*Bellarm.de ſacram.Euchariſt.lib.4. cap.24.*

44 Apoc.14.1. In another place he quoteth *Apoc.14. v.1.* for the ſigne of the Croſſe: and whereas the originall onely hath,*having his Fathers name written in their foreheads*, they put in this clauſe,*Having his name, and his fathers name*,after the vulgar Latine. So in the Canon of the Maſſe,they adde theſe words unto the Goſpell: *Manducate ex hoc omnes*,Eate ye all of this: whereas Chriſt ſaid onely,after the cup, *Bibite ex hoc omnes*,drinke ye all of this. *Bellarmine* ſaith,it is ſupplied by tradition,*de ſacram.Euchariſt.lib.4 cap.25.*

45 1 Iohn 4.3. So 1 *Iohn* 4.3. where the authenticall Greeke hath, *Every ſpirit which confeſſeth not Ieſus*, they reade after their corrupt Latine text,*Every ſpirit which diſſolveth Ieſus*: Without any ſenſe,whereas the text approveth the former reading,for the ſecond verſe ſpeaketh of ſpirits confeſsing Ieſus, ſo that conſequently this verſe muſt treate of ſpirits not confeſsing Ieſus. Vnto this place may be added all the corruptions of the vulgar Latine tranſlation,which are maintained by the Church of Rome, diſagreeing from the true originall in Greeke.

46 *Dureus cont. Whitaker.fol.49.* denieth flatly that any ſuch words can be found in the 17. of *Geneſis*,or any other place,that circumciſion is called the covenant: whereas in the 13.*ver.*the Lord ſaith, *My covenant ſhall be in your fleſh*, ſignifying circumciſion, which was a ſigne of the Covenant: and *Bellarmine* alſo confeſſeth this ſaying, *Circumciſio eſt fœdus*, Circumciſion is the Covenant to bee found there, *lib.de Euchar.cap.11.* But herein they deale with vs, as the Iewes doe, which denie theſe words, (*Erit vita tua quaſi pendens ante te, & non credes vitæ tuæ,* Thy life ſhall hang before thee,neither ſhalt thou beleeve thy life)to be found in any part of *Moſes*: yet are they evidently to be read, *Deut.28.66.*

47 Laſtly, they doe not onely alter and change Scripture, but make ſcripture of their owne, as one of their ſide proveth the Pope to be *Dominus rerum temporalium*,Lord of all worldly goods, *Per illud dictum Petri,dabo tibi omnia regna mundi*: By theſe words of *Peter*,I wil give thee all the kingdomes of the world. Theſe words,notwithſtanding *Peter* never ſpake,but they were ſpoken by the divel: a fit text ſure to ground the Popes Lord-like dominion upon, *Archidiacon.Florentin. ex citation.Iuel. pag.615.defenſ.Apolog.*

More who liſt to ſee of our adverſaries manner of corruping Scripture: I refer them to that which hath been before ſaid of this manner: 1.*Pillar.part.3.à loc.36.ad* 52. I ſay unto them now, as *Auguſtine* to certaine heretikes in his time: *Mortuus ſine ſenſu jacet, & valent verba ipſius: ſedet Chriſtus in cœlo,& contradicitur teſtamento ejus*: A man lieth dead without ſenſe, and his will remaineth in force: Chriſt ſitteth in heaven,and dieth not,yet his teſtament is gainſaid: in *Pſal.*21. Thus we ſee the weake anſwers,and beggerly ſhifts,which our adverſaries through the weakneſſe of their cauſe, are driven unto. Who may fitly be reſembled,to uſe *Auguſtines* compariſon,unto ſubtile & crafty foxes: *Vulpes ſolent habere tales foveas,ut ex una parte intrent,ex alia exeant*: Foxes were wont to have ſuch holes,that they may goe in one way,and go out another. Even ſo doe our adverſaries ſeeke ſtarting holes,playing faſt and looſe with us,ſomtime denying the Fathers,ſometime affirming with them, ſometime appealing to Scripture,other while running from Scripture to tradition: and ſo going in and out at their pleaſure. *Sed ad utrumq, foramen*,as *Auguſtine* ſaith,*captor vulpium retia poſuit*: But the fox-taker(ſeeing their craft)hath laid his nets in both holes,that comming in and going out they are ſure to be taken,in *Pſal.*80. So God be thanked,our Saviour Chriſt,this wiſe taker of foxes, hath ſo armed the defenders of his truth,that whether theſe wily foxes goe in or go out,pretend Scriptures, Fathers,or goe againſt them, we doubt not but their feet ſhall be caught with the ſnare of truth.

Sophiſticall diſtinctions and cunning ſleights deviſed for the maintenance of Popery. *Part.3.*

WE are now come(by the grace of God)to ſhake one of the principall pillars of papiſtry: for herein lieth the very ſtrength of their cauſe,and the very pith of popiſh ſchoole-divinity, in deviſing and inventing ſubtile and ſophiſticall diſtinctions: thinking therby to obſcure the light of the truth,and to ſhift off moſt evident places of Scripture. The chiefe of their diſtinctions,though not all,yet ſome we will ſet downe in their order, and weigh them in the balance of God Word, that their lightneſſe may appeare.

Diſtinct. 1. I will beginne with that diſtinction concerning the authority of Scripture: they ſay that, *ſecundum ſe*, of it ſelfe the Scripture and in it ſelfe is of ſufficient authority, but, *Quoad nos*, in reſpect of us, it dependeth of the approbation of the Church: and that we cannot know, neither are bound to beleeve the Scriptures, but becauſe of the teſtimony and allowance of the Church, *Bellar. de conc. lib. 2. cap. 11. Rhem, annot. Gal. 2. ſect. 6. Anſw.* This is but a ſubtill ſleight to ſteale away the credit of the word of God: for the Scriptures were wholly written for us and our uſe, & al the authority they have is for the benefit of men, and in reſpect of us: If then they have no authority with us, nor we bound to beleeve them, unleſſe the Church doth approve them, then they receive their authority from the Church, for Scripture was written for men, not for God himſelfe, or Angels. So this diſtinction is contrary to the word of God: *I receive* (ſaith Chriſt) *no witneſſe of men, Io. 5. 34.* But the

Iohn 5. 34.

Scripture is the voice of Chriſt, therefore it needeth not the approbation of men: *The ſpirit beareth witneſſe that the ſpirit is the truth, 1 Io. 5. 6.* That is, the Scriptures are diſcerned and knowne by the ſame ſpirit, the which they were written withall. The Church indeed is to teſtifie of the truth, but the truth is to be beleeved for the truth ſake, although it have no teſtimony of men: *for my ſheep* (ſaith

Iohn 10. 16
The authority of the Scripture no way dependeth upon the church

our Saviour) *heare my voice, Io. 10.* Let them heare alſo what a Doctor of their owne ſaith: that great ſchoole-man *Thomas Aquinas*: *Deum dupliciter operari, alia mediantibus cauſis, ut opera naturalia, alia immediatè, ut miracula:* God worketh two waies: ſome things he doth by mediate cauſes, as al naturall workes, ſome things by his immediate power, as his miracles: and he proceedeth further: *Hominis intellectum Deum per alias literas mediatè inſtruere, per ſacras immediatè*, God inſtructeth mans underſtanding by other writings mediately, but by the holy Scriptures immediatly: like as therefore the miracles immediatly wrought, need no other teſtimony, but of themſelves ſhew Gods power, as the Egyptian ſorcerers could confeſſe and ſay, *Digitus Dei eſt*, It is the finger of God: ſo neither need the word of God any other evidence, but by the effectuall working thereof, ſheweth it ſelfe to proceed from the ſpirit: for it doth immediatly inſtruct us: but if the Church ſhould bring us to the Scripture, then ſhould God ſpeake not immediatly, but mediatly therein unto us.

2 *Diſtinct.* 2. They diſtinguiſh the word of God: there is *Verbum Dei ſcriptum*, The Word of God written, that is, their traditions, *Bellarm. de ſcript. lib. 4. c. 2. Anſw.* This is a vaine diſtinction: for the whole word of God revealed, is contained in Scripture, as out of Scripture we prove it thus: The word written, that is, the holy Scriptures are able to make a man perfect to every good worke,

2 Tim. 3. 17
All things needfull to ſalvation contained in Scripture.

2 Tim. 3. 17. and ſo unto ſalvation: But whatſoever is over and beſide that which is perfect, is ſuperfluous: but no part of Gods word is ſuperfluous, therefore no part of the word beſide Scripture: this diſtinction alſo is overthrowne by their owne decrees: *dec. p. 1. diſt. 8 c. 9. Si ſolus Chriſtus audiendus eſt, non debemus attendere, quid aliquis ante nos faciendum putaverit, ſed quid, qui ante omnes eſt, Chriſtus prior fecerit:* If Chriſt only muſt be heard, we muſt not attend, what any man before us hath thought good to be done, but what Chriſt, who is before all, hath firſt done: If Chriſt onely be to be heard, whoſe voice is alſo knowne in the Scriptures, then your diſtinction faileth.

3 *Diſtinct.* 3. The Church is built (ſay they) upon *Peter* and *Peters* faith: but faith heere hath a double conſideration: for it may be either abſolutely conſidered, or with relation to *Peters* perſon: But faith generally and abſolutly reſpected is not the foundation of the Church, but as it was in *Peter, Bellarm. de Roman. pontif. lib. 1. cap. 11. Rhemiſt. annot. Matth. 16. ſect. 8. Anſwere.* That

Peters faith not his perſõ the foundation of the Church.

Peters faith, which was in *Peter*, and by *Peter* confeſſed, is a portion and *individuum* of the generall ſaving faith of the church, which is the foundation of the ſame Church, we deny not. But *Peters* perſonall faith cannot be this foundation: for then when *Peter* died, his faith being a particular accident to his perſon, going away with him, the Church ſhould have wanted a foundation. Againe, in *Peter* theſe two things are reſpected, his perſon and faith: whatſoever was in *Peter* beſide faith, was fleſh and bloud: but that could not be the foundation, *Ergo, Peters* faith onely was the foundation, his

Decr. part. 2. cauſ. 24. qu. 1. chap. 6.

perſon had therein no part at all. Conſult with your owne decrees, they will tell you, *Quod Petrus, quando claves accepit, Eccleſiam ſanctam ſignificavit: Peter* when he had received the keyes, ſignified the whole Church: if in *Peter* the whole Church is conſidered, then *Peters* particular perſon is not included; then by your owne rule you have loſt a diſtinction.

4 *Diſtinct* 4. There is a principall and ſoveraigne head of the Church, and that is onely Chriſt; there is a miniſteriall head beſide of that part of the Church which is upon the earth, and ſo is the

The pope not the miniſteriall head of the Church.

Pope head of the Church, *Rhemiſt. annot. Epheſ. 2. ſect. 5.* This diſtinction by their owne confeſſion may be overthrowne, for if the Pope in any ſenſe may be the head of the whole Church, the Church alſo in the ſame ſenſe may be called his body: but the Church (ſay the Rhemiſts) is not called the body myſtical either of *Peter*, or of Pope, or any prelate whatſoever; *Ergo*, he is not the head. Againe, one family hath but one head, the Church in heaven and in earth maketh but one family,

Epheſ. 3. 15.

Epheſ. 3. 15. The Pope in no ſenſe can be ſaid to be head of the triumphant Church. *Ergo*, neither of that part that is in earth. I will here referre you to your owne law, *Clement. lib. 2. tit. 9. cap. 1. Romanæ Eccleſiæ caput eſt Chriſtus redemptor noſter, Romanus pontifex ejuſdem redemptoris vicarius, &c.* Chriſt our Redeemer is the head of the Romane Church, and the Biſhop of Rome his vicar, &c. Heere the Pope himſelfe maketh Chriſt onely the head, and himſelfe but the heads vicar; and the reaſon is included, becauſe Chriſt is the Redeemer, therefore the head; the Pope is not the Redeemer of the Church; *Ergo*, not the head; thus your diſtinction is deſtroyed.

5 *Diſtinct.* 5. The Pope as a private perſon, or as a man, and in matters of Faith may erre, and be deceived:

ceived: but as he is head paſtor, decreeing any thing concerning the faith, he cannot erre, *Bellarm. lib. 4. de pontif. cap.* 13. *Harding. defenſ. apolog.* 660. *Anſw. Peter*, when he was reproved of *Paul*, *Galath.* 2. erred not onely in example and converſation, as *Bellarmine* anſwereth: but it was an error concerning the faith: Saint *Paul* ſaith, they went not the right way to the truth of the Goſpell: they erred then from the truth of the Goſpell, *Ergo*, in faith: if *Peter* might fall into an error of faith, much more the Pope. Your owne gloſſe granteth, that *Peter* did *exorbitare à fide*, goe aſide or out of the way from the faith: for thus the words lie, *Par in ſe eſt, à fide exorbitare & alios exemplo, vel verbo à fide deijcere:* It is all one in it ſelfe, for one to erre from the faith, or by example or word to turne others from the faith, which *Peter* did: ſo this diſtinction alſo is proved but vaine.

Whether *Peter* erred in a matter of faith.

Decr. par. 2. cauſ. 2. qu. cap. 39. in gloſſe.

Diſtinct. 6. *Non eſt idem, aliquid eſſe de fide & de jure divino*: It is not all one for a thing to depend of faith, and of the law of God: as to beleeve that *Paul* had a cloake, is not a point of faith, yet it is, *De jure divino*: It belongeth to the Word of God: So to beleeve that the Pope is *Peters* ſucceſſor, belongeth to the faith, though it be not by the word, *Bellarm. de Rom. pont. lib.* 2. *cap.* 12. *Anſw.* This diſtinction is eaſily overthrowne: whatſoever is by the word of God, is *De jure divino*: Of the divine right, or of Gods law: but whatſoever is of faith, is grounded upon the word, for faith it ſelfe commeth by hearing the word preached, *Rom.* 10. 17. *Ergo*, whatſoever is of faith, is alſo *De jure divino.* Concerning the example alleaged, that *Paul* ſhould have a cloake, it was not neceſſary neither by the word, nor by faith ſimply: but by a conſequent, becauſe it is expreſſed in the word, and it is a point of faith to beleeve all things therein contained to be true, to beleeve this alſo, is of, or belonging to faith. See your owne Canons, *Extravag. Iohan.* 22. *tit.* 14. *cap.* 5. there ſhall you find this diſtinction: that *Quædam directè pertinent ad fidem*, Some things doe directly concerne the faith, as the articles of our beleefe, and whatſoever is contained in them; *Quædam reductè, &c.* Some things by way of reduction or conſequence belong to the faith, as to beleeve whatſoever is contained in Scripture: and upon this ground in the ſame place it is proved, that to affirme, that Chriſt had not the proper uſe of any thing, is neither of the faith directly, becauſe it is not contained in the articles, nor reductively, becauſe it is not found in Scripture: ſo by this good and neceſſary diſtinction, your conceit is overthrowne.

How every thing in the word contained belongeth to the faith.

Diſtinct. 7. There is a proper ſucceeding of the Apoſtles, and an improper: properly the Pope is *Peters* ſucceſſor, whom he ſucceedeth, as an ordinary paſtor of the Church; But other Biſhops doe ſuceeed the Apoſtles improperly, in reſpect of their paſtorall and epiſcopall calling, *Bellarm. de Rom. pontif. li.* 4. *cap.* 24. *Anſw.* If to ſucced in the place be a proper kind of ſucceſsion, as the Ieſuite ſeemeth to grant, as one King ſuceedeth another, and one Biſhop another, then had other Apoſtles their proper ſucceſſors, as S. *Iames* at Ieruſalem, S. *Andrew* at Conſtantinople, S. *Iohn* at Epheſus, S. *Marke* at Alexandria, as well as *Peter* had at Rome: If a proper ſucceſsion require a ſucceſsion of gifts & calling, than neither the Biſhop of Rome, nor any other doe properly ſucceed the Apoſtles, having not the calling of Apoſtles, but of Biſhops and paſtors of the Church. And the Ieſuite himſelfe granteth that the Pope ſucceedeth *Peter* not as an Apoſtle, but as a paſtor. But Apoſtles properly ſucceed Apoſtles, a paſtor improperly is ſaid to ſucceed an Apoſtle. I will urge againſt you the teſtimony of your owne Popes: *Innocentius* 3. ſaith that *Epiſcopi, ſunt Apoſtolorum vicarij*: Biſhops are the Apoſtles vicars: *decr. Greg. lib.* 1. *tit.* 15. *c.* 1. Will you here diſtinguiſh alſo that ſome are properly, ſome improperly vicars: but how can one be ſaid to be in anothers ſtead, if he doe it improperly? A man will chuſe ſuch an one to be his vicar, as may properly and fitly execute his place and office, as if he himſelfe did it: but if you ſay, here is the difference: Biſhops are the Apoſtles vicars, but the Pope is Chriſts vicar: remember what another of your Popes hath confeſſed: *Clem.* 5. *lib.* 5. *tit.* 8. *c.* 1. *Epiſcopi Chriſti legati exiſtunt:* Biſhops are Chriſts Legats: which is all one, as to ſay his vicars: if ſtill you wil urge your fanſie, and ſay ſome are proper, ſome improper Legats: then will I oppoſe againſt you another decree of your owne: *decr. part.* 1. *diſtinct.* 93. *c.* 24. *Epiſcopi omnes Apoſtolorum ſucceſſores: ubicunq; fuerit Epiſcopus ſive Romæ, ſive Eugubij, ejuſdem meriti, ejuſdem ſacerdotij*: All biſhops are the Apoſtles ſucceſſors: whereſoever a Biſhop is, whether at Rome, or Eugubium, they are all of one merit, and haue all one prieſthood, &c. If they be all of the ſame worthineſſe and office, what is become of your proper and improper diſtinction?

Good Biſhops ſucceed the Apoſtles more properly than the Pope.

Diſtinct. 8. The pope directly hath not any temporall juriſdiction over Kings and Princes, as they have over their ſubjects, or as he hath over biſhops, yet indirectly he hath, and ſo by his indirect power, as he is the ſpiritual Prince of the Church, he may deſpoſe Kings, cite them judicially before him abrogate the lawes of Princes, & eſtabliſh his own, if he ſee it neceſſary for the health of mens ſouls, *Bellarm. de pontif. lib.* 5. *cap.* 6. *Anſw.* The places which the Ieſuite himſelfe bringeth againſt the direct power of the Pope, do alſo overthrow his indirect power: As how Chriſt refuſed to be a king, *Io.* 6. & to be a Iudge, *Lu.* 12. 13. he did execute neither of theſe offices, either directly or indirectly: *Ergo*, no more ſhould the Pope. And S. *Paul* maketh every ſoule directly ſubject to the higher powers, that beare the ſword, *Ro.* 13. 1, 4. How then can any ſoule directly ſubject unto them, indirectly command and controule them? Indeed an indirect power it is which the Pope chalengeth, that is, uſurped and unlawfull, and they doe well ſo to call it. Conſult with your owne decrees, one of your Popes thus writeth: *Leo.* 4. to *Lotharius* the Emperour: *Imperalia veſtra præcepta, quantum valemus, Chriſto propitio, nos conſervaturos modis omnibus profitemur*: We doe promiſe to keepe your impe-

The Pope neither directly, nor indiectly hath power over Kings: Luk, 12, 13.

Rom. 13, 1, 4.

riall lawes every way by the helpe of Chriſt: and if any man tell you otherwiſe, *ſciatis eum pro certo mendacem*, take him for a lyer. If every way, then both directly and indirectly: and if *Bellarmine* ſay otherwiſe, he muſt weare the Popes livery to be counted a lyer,

They which have a conſulting voice in Councels, ought alſo to have a deciding voice.

Diſtinct. 9. In generall Councels there are two kinds of voices or ſuffrages: there is *ſuffragium deciſivum*, a deciding or determining voice, which only belongeth to biſhops, and *ſuffragium conſultativum*, a conſulting or diſcuſsing voice, and ſo other Paſtors and Miniſters may aſſemble to conſult and give their advice, *Bellar. lib.* 1. *de concil. c.* 15. *Anſ.* In the Councell held by the Apoſtles and Elders, *Act.* 15. there was no ſuch difference of voices: the Apoſtles and Elders did indifferently both conſult and decide the matter in doubt, *v.* 6. the Apoſtles and Elders came together to looke to this matter, as well to provide ſome remedy, and to determine and conclude, as to examine and adviſe upon the matter: ſo *v.* 28. *It ſeemed good to the holy Ghoſt, and unto us*: The decree goeth out in the name of the Apoſtles and Elders. As therefore the Elders did decide and conclude with the Apoſtles, ſo ought Paſtors and Miniſters together with Biſhops. Search your owne decrees: *Decr. p.* 2. *cauſ.* 16. *qu.* 1. *cap.* 7. *Romani ſenatum habebant, cujus conſilio cuncta agebant, & nos habemus ſenatum noſtrum, cœtum presbyterorum*: The Romans had their ſenate, by whoſe counſell they did every thing: and we alſo have our Senate in the Church the aſſembly of our presbyters. As then the Senate in Rome did not conſult only, but decide matters, ſo ſhould the Senate in the Church.

Lay-men ought to have voices in Councels.

Diſtinct. 10. As by this diſtinction next before they would exclude the Clergy, all beſide Biſhops, ſo they have invented another tricke againſt the liberty of the Laity in Councels: The Biſhop ſubſcribed in this forme: *Ego definiens ſubſcripſi*: By giving my definitive voice I have ſubſcribed. The lay Magiſtrate thus: *Ego conſentiens ſubſcripſi*: I by giving my conſent have ſubſcribed, *Hard. pag.* 748. *defenſ. apolog.* B. *Iewel* in the ſame place ſheweth the vanity and untruth of this diſtinction, and proveth that theſe two formes were indifferently uſed: ſometime the Biſhop ſaid, I have conſented and ſubſcribed: ſometime the Magiſtrate is alſo ſaid in Councell to determine, as it is there alleaged of *Conſtantinus* out of *Sozomene.* This alſo is agreeable to your owne law: Pope *Nicolas* granteth thus much: *Fides omnium communis eſt, quæ non ſolum ad clericos, verum etjam ad laicos, & ad omnes omninò pertinet Chriſtianos*: Faith is common to all, and it doth not onely belong unto the Clergy, but unto Lay-men alſo, and generally to all Chriſtians, *decr. par.* 1. *diſt.* 96. *c.* 4. If faith then be common alike to all, both to the Laity and Clergy, why ſhould they not both have equall right to determine of that, which equally appertaineth to them both.

Iohn 1. 12. The child of the divell, no way the child of God.

Rom. 8. 17.

Diſtinct. 11. One may be ſaid to be the ſon or child of God truly, two manner of waies. Firſt, *Veritate eſſentiæ ſeu formæ*: If he have the true forme and eſſence of a member of Chriſt and child of God, as if he have love, and live inwardly by the ſpirit of Chriſt. Secondly, *Veritate finis ſive permanentiæ*: If he continue, and attaine unto the end. The firſt way men not predeſtinate may be ſaid truely to be the members of Chriſt, *Bellar. de eccleſ. lib.* 3. *cap.* 7. *Anſw.* 1 Charity is not the eſſence or forme of the child of God, but faith and beleefe, *Ioh.* 1. 12. *To them that beleeve in his Name he gave power to be the ſons of God.* 2. It is abſurd, that he which hath the forme and eſſence of a thing ſhould not obtaine the thing it ſelfe. 3. Though ſuch in reſpect of their preſent ſtate may after a ſort be called the ſons of God, yet they are not, *Verè filij Dei*: Truly and properly his ſons 4. For in this ſenſe none are truly the ſons of God, but they which ſhall be heires of ſalvation: *If we be children, we are alſo heires, even the heires of God, and heires annexed with Chriſt*, *Rom.* 8. 17. I will be judged herein by your owne law: *der. part.* 2. *cauſ.* 33. *diſt. de pœnitent.* 1. *cap.* 35. *gloſſ. Templum ſpiritus ſancti templum diaboli eſſe deſijt*; The temple of the ſpirit ceaſeth to be the temple of the divell. And againe, *Nemo filius Dei & diaboli ſimul eſſe poteſt*: No man can be the Sonne of God and the ſon of the divell together. For the Scripture ſaith, *No man can ſerve two maſters*: But if they which are not predeſtinate, that is, the children of wrath and deſtruction, may be the ſonnes of God, then the ſons of the divell may be the Sons of God, which is here denied.

Heb. 11. 1.

Iohn 10. 16.

Mat. 18. 10.

The true notes of the Church.

Diſtinct. 12. *Bellarmine* diſputing of the true notes of the Church (in his opinion) as of ſucceſsion, antiquity, univerſality and ſuch like, he ſaith, though they doe not, *Efficere evidentiam veritatis ſimpliciter*: Yet they doe, *Efficere evidentiam credibilitatis*: Though they worke not the evidence of truth, that is, doe not certainely demonſtrate the Church, yet they worke the evidence of beleefe or likelihood: they ſhew great probability of the Church, *Bellar. lib* 4. *de notis eccleſ. c.* 3. *Anſw.* How can there be *Evidentia*, the evidence of any thing, which is but gueſſed at, nor certainly knowne? for that is ſaid to be evident, which is put out of doubt: as faith is ſaid to be the evidence of things not ſeene, *Heb.* 11. 1. not the evidence of probability, but of truth and certainty. 2. How can theſe be ſaid to be *veræ notæ*, true notes of the Church, if by theſe notes a man cãnot certainly find out the Church 3. Therefore the true notes doe bring *Evidentiam veritatis*: An evidence of truth, ſhewing and demonſtrating the Church without doubt: *My ſheepe* (ſaith Chriſt) *heare my voice*, *Io.* 10. Where the voice of Chriſt, that is, the word of God, is heard and obeied, there certainly are the ſheep & ſheepfold of Chriſt: and where two or three are aſſembled in my name, there am I in the middeſt, *Mat.* 18. to aſſemble in the name of Chriſt to heare his word, and duly receive the Sacraments, is an infallible note of Chriſts preſence, and ſo alſo of his Church. Theſe therefore are the true notes, the word and Sacraments, rightly taught and adminiſtred. But that your imagined notes neither bring evidence conjectural nor demonſtrative, I report me to your own decrees, which thus ſpeake of cuſtome and antiquity, one of your chiefe notes: *Decr.part.*1.*diſt.*8.*c.*8. *Conſuetudo ſine veritate, vetuſtas erroris:* Cuſtome without truth is the oldneſſe of error: and *cap.*6. *Cum Chriſtus veritas eſt, ſequi magis debemus veritatem, quàm conſuetudinem, quia conſuetudinem ratio, & veritas ſemper excludit:* Seeing Chriſt is truth, we muſt rather follow truth than cuſtome, for reaſon and verity alwaies exclude cuſtome and antiquity: if error then may be grounded upon cuſtome, how can any credence be given to cuſtome for the truth: and if truth exclude cuſtome, how can cuſtome include truth?

13 *Diſtinct.*13. They make a difference betweene Evangelicall precepts, and Evangelicall Counſels, to leave a precept undone is ſin, and every Chriſtian is bound unto it. But Evangelicall counſels are given only to the perfect, which they are not bound to keep, neither do they ſin in not keeping them yet if they obſerve them, they merit more. Such Counſels of perfection are theſe and ſuch like; to give all to the poore, to vow chaſtity, and ſuch like, *Bellar.de Monach.cap.*7.*Rhem.annot.Mat.*9.*ſect.*9. *Anſ.* We acknowledge no ſuch difference betweene precepts and Counſels, for whatſoever is to the glory of God, we are bound to doe, *Mat.*5.48. Ye ſhall be perfect, therefore all Counſels tending to perfection are commadements. And that a man can doe no more, when he hath done all, than is his duty to do, our Saviour Chriſt ſheweth in plaine words, *Lu.*17.10. It is therfore a vaine diſtinction. I further refer you herein, to the conſtitutions of your owne Popes: Pope *Nicolas ſext. decr. lib.* 5. *tit.* 12. *c.*3. Confeſſeth in plaine words, that there be, *Nonnulla conſilia Evangelica ſub verbo & prohibitione præcepti:* Some Evangelicall Counſels, expreſſed under the terme and prohibition of precepts: if Counſels then are underſtood by precepts, how then are they not confounded: ſome Counſels are precepts, and ſome precepts Counſels.

Counſels and precepts whether they differ.
Math.5.48.

14 *Diſtinct.*14. A vow is twofold; *ſimplex votum:* A ſimple or ſingle vow, which is made before God alone: *Votum duplex vel ſolenne:* A double or ſolemne vow made in the preſence of the Biſhop or Abbat: Marriage made after a ſingle or ſimple vow ſtandeth in force, but it cannot make voide a ſolemne vow made before, *Hard. pag* 547. *defenſ.Apolog.* *Anſw.* A ſingle vow bindeth as ſtraitly before God as a ſolemne vow, neither is it any thing to the Lord, whether wee vow in the hearing of others, or before witnes: therfore the Scripture knowing no ſuch diſtinction, generally biddeth men that have vowed unto God to pay their vowes, *Numb.*30.3. *Eccleſ.*5.3. And as for the other point, neither a ſingle nor a ſolemne vow is a ſufficient cauſe to deny mariage to him that cannot containe, as the Apoſtle ſaith, to avoid fornication, let every man have his wife, 1 *Cor.*7.2. They have here forgotten, what *Celeſtinus* 3. ſaith concerning vowes: *Votum ſimplex non minus obligat apud Deum, quàm ſolenne:* A ſimple vow doth no leſſe binde before God, than a ſolemne vow: *dec.Gre.lib.*4.*tit.*6. *c.*6. If then a ſimple or ſingle vow diſſolveth not marriage, neither ſhall a ſolemne.

What difference between a ſimple and ſolemne vow.
Numb. 30.3
Eccleſ. 5.3.
1 Cor.7.2.

15 *Diſtinct.*15. Wheras the Apoſtle ſaith, perfect love expelleth feare, *Bellarmine* diſtinguiſheth: there is, *Timor pœnæ*, and *Timor culpæ propter pœnam:* Feare of puniſhment, and feare of ſin, for the puniſhment ſake: Love expelleth not the firſt kind of feare, but the ſecond, *Bellarm.de purgator.lib.*2.*cap.*3. *Anſw.* I pray you what difference is there betweene feare of puniſhment, and feare of ſin, becauſe of the puniſhment? or how can theſe two be ſeparated? for he that is afraid to be damned, wil be afraid to ſin, which cauſeth damnation: Love therefore expelleth theſe ſervile kinds of feare, which have painfulneſſe, as the Apoſtle ſaith, but it retaineth the reverence or feare of children, which bringeth comfort rather, and boldneſſe in the day of judgement, *ibid.ver.*17. If you wil be tried by your owne law, this diſtinction will not ſerve your turne: *decr.Greg.lib.*5.*tit.*41.*c.*8. *Qui ex timore facit præceptum, aliter, quàm debeat facit, & ideo jam non facit:* He that of feare doth the commandement, doth it not, as he ought, and therefore doth it not at all: here is no ſuch minſing and clipping of feare, but it is generally excluded, whether the feare of ſin, or the puniſhment thereof.

1 Ioh.4.17,18

No ſervile fear can ſtand with love.

16 *Diſtinct.*16. *A mediator may bee underſtood two wayes. Firſt, hee is a mediator that payeth the debt unto the creditor for the debter: ſo Chriſt onely is our mediator, who hath payed the ranſome for us. Secondly, he that entreateth the creditor to forgive the debter, ſo the Saints may bee & are mediators in praying for us: Chriſt is the mediator of Redemption, they of interceſſion: Bellar. lib.*1.*de Sanct.c.*20. It is a very blaſphemous diſtinction, & contrary to Scripture: for our mediator betweene God and man, muſt be both God and man, 1 *Tim.*2 5. Therefore no creature can be our mediator. Again, to make interceſsion to God for us, belongeth to the Prieſthood of Chriſt, who, as the high Prieſt was wont to go into the moſt holy place to pray for the people, is now entred into the heavens to appeare in the ſight of God for us, *Heb.*9.24. But Chriſt only is our Prieſt in heaven, neither Angell nor Saint: *Ergo* he only is our mediator and interceſſor: Hearken what *Auguſtine* ſaith, *Quem alium dirigam tibi interceſſorem, neſcio niſi hunc qui eſt propitiatio pro peccatis noſtris:* I know not what other interceſſor to direct unto thee, but him that is the propitiation for our ſins, *lib.med.c.*5. Therefore there is one mediator both of interceſsion and propitiation or redemption. This ſentence of *Auguſtine* is approved by *Eſpenſæus* a writer of your owne, *lib.de Chriſto mediator.c.* 12.

1 Tim.2.5.
Not divers kinds of mediator.

Heb.9. 24.

17 *Diſtinct.*17. The queſtion ariſing betweene us, whether Chriſt be our mediator in reſpect of his manhood only, as they hold, or as he is both God and man, as we teach: they do coine us this ſophiſticall diſtinction, that Chriſt is our mediator in both his natures, *Ratione ſuppoſiti, non ratione formalis principij*, in reſpect of the *ſuppoſitum* or *hypoſtaſis* of the Mediator, not in reſpect of the formall beginning: to ſpeake this more plainly: The mediator muſt of neceſsity be both God and man, but the forme of his mediation, or that whereby he worketh his mediation, is his humane nature, *Bellarm.*

Chriſt mediator in both his natures. 2 Cor.5.19.

de Chriſto.lib.5.cap.3.Anſw. The Scripture attributeth the mediation of Chriſt to both his natures: *God was in Chriſt reconciling the world to himſelfe* : Here God is a reconciler, and Chriſt a reconciler, that is, Chriſt reconcileth us both as God and man, 2 *Cor.*5.19. I oppoſe here againe the iudgement of *Auguſtine*, to the which *Eſpenſaus* your owne Doctor ſubſcribeth, *lib. de Chriſto mediat. c.*3. *Auguſtine* ſaith thus, *Non mediator homo præter deitatem, non mediator Deus præter humanitatem, divinitas ſine humanitate non eſt mediatrix, humanitas ſine divinitate non eſt mediatrix:* The man Chriſt is not mediator beſide his divinity, nor God Chriſt is not mediator beſide his humanity : his divinity doth not mediate without his humanity, nor his humanity without his divinity, *homil. de civib.c.*12. here alſo you have loſt your diſtinction.

18 *Diſtinct.*18. The Saints are our interceſſors, not as authors them ſelves of any benefit unto us, but obtaining through Chriſt and his merits, whatſoever by them is obtained for us, *Bellarm. de ſanct. lib.*1.*cap.*17.

Anſw. Firſt, their owne practiſe is contrary, for they make their Saints their mediators by their owne merits and worthineſſe, as in thoſe blaſphemous verſes made of *Thomas Becket*, is to be ſeene,

Tu per Thomæ ſanguinem, quem pro nobis impendit,
Fac nos Chriſte ſcandere quò Thomas aſcendit.
By the blood of *Thomas*, which for us he did ſpend,
Grant us Chriſt, whither he did, to aſcend.

Saints no way interceſſors. John 16, 24.

Secondly, the Scripture biddeth us pray in the name of Chriſt unto God, and we ſhall receive what we aske, which is a more compendious way, than to pray to Saints, and they by Chriſt unto God, for if praying in our owne perſons in the name of Chriſt, our prayers be heard, *Ioh.*16.24, invocation of Saints is ſuperfluous. Here I alſo object your owne decrees, *decr.part.*3.*diſtinct.*4.*cap.*39. *Miniſtri dum ſunt, pro ducibus haberi nolunt, ſpem in ſe poni erubeſcunt:* They are but miniſters, they will not be counted guides or patrones, and are aſhamed that any truſt ſhould be repoſed in them : *Ergo*, Saints are no waies patrones, or procurers of any grace unto us.

19 *Diſtinct.*19. They make two kinds of religious worſhip: one called λατρεία, which is only due unto God : the other δουλεία, which may be given to Angels and to Saints, *Bellar. lib.*3.*de ſanct. cap.*12.

Apocal. 22.9. No religious worſhip due to Saints. Galath.4.8. Dried. de libris apocry. lib 4. cap. 1.

Anſw. All religious worſhip is onely to be yeelded unto God : as the Angell would not ſuffer *Iohn* to worſhip him, but ſaid, Worſhip God, *Apoc.*22.*ver.*9. becauſe all worſhip is due unto him: he forbiddeth not *Iohn* ſome ſpecial kind of worſhip, but generally all: as acknowledging, that no kind of worſhip was due unto him And concering the word δουλεία, it is taken alſo in Scripture for the proper ſervice of God: as *Galat.*4.8. *Ye did ſervice to them, that by nature were no Gods* : there this word is uſed. And that no religious worſhip belongeth to Saints, heare what *Driedo* a writer of your own faith, who thinketh that certaine ſtories of the Saints are fained; as when, ſaith he, the Saints, *Narrantur in mortis agone monuiſſe, ut ex hoc mundo tranſlati colerentur, &c.* are ſaid in their death to have give charge to be worſhipped after they were gone: this, ſaith he, is not like they would have done.

20 *Diſtinct.*20. They diſtinguiſh betweene *Idolum*, an Idoll, and *Imago*, an Image, in Greeke, εἰκὼν, is a true ſimilitude of a thing, an Idoll, εἴδωλον, doth repreſent a vaine thing that is not: ſuch were the Idols of the heathen: Images, they ſay, they have, but no Idols, *Bellar. lib. de ſanct. cap.*5.

No difference between an Idoll and an Image. Rom.1.13.

*Anſw.*1. As concerning the word, the Idols in Scripture are alſo called Images, *Rom.*1.13. there the word εἰκὼν, is uſed. The papiſts then in worſhipping of Images, are proved alſo to be idolaters, worſhippers of Idols : This frivolous diſtinction helpeth them not. The civill law, which can beſt teach us the uſe of termes, and difference of words, maketh Images and Idols al one, as it thus may be ſhewed, *ſimulachrum*, as *Bellarmine* confeſſeth, *lib.*1.*de imag. ſanct. c* 5. is the Latine for the Greek word, εἴδωλον, an Idoll: now the Civill law taketh an Image, and *a ſimulachre*, that is, an Idoll for the ſame, as *Cod. lib.*1.*tit.*27.*leg.*3. that which the Emperour calleth *noſtræ ſerenitatis imagines*, the Images of our excellency, in the next title 28.*leg.*1: The ſame Emperour *Theodoſius* termeth, *Imperatoria ſimulachra*, the Emperours ſimulachre, or Idoll.

21 *Diſtinct.*21. They make this difference betweene the Idols of the heathen, and their Images: the heathen worſhipped their Idols as gods, and therefore were Idolaters: But they worſhip thir images for that relation they have to thoſe whoſe images they are, *Rhemiſt. Philip.*2.*ſect* 2.

Exod.32.4,5. Iudg.17.3. Images not to be worſhipped by way of relation.

Anſw. The Iewes alſo, which were plagued of God for their Idolatry, had a relation in their golden Calfe to that God which brought them out of Egypt, *Exod* 32.4.5. ſo *Iudg.*17.3. *Micah* his mother ſaith, that ſhe had conſecrated the ſhekels of ſilver to the Lord *Iehovah*, to make a molten image: yet for all this they were Idolaters, and ſo are the Papiſts: this ſhift of theirs helpeth them not a whit. And concerning this relative worſhip, let them heare what *Gregory* out of their owne decrees, ſaith ; *decret.part.*3.*diſtinct.*3 *cap.*23. *Aliud eſt picturam adorare, aliud per picturæ hiſtoriam, quid ſit adorandum, addiſcere, nam, quod legentibus ſcriptura, hoc idiotis præſtat pictura cernentibus* : It is one thing to worſhip a picture, an other by the pictured ſtory to learne what is to be worſhipped, for as the Scripture is to the Readers, ſo the picture is to the beholders, &c. Here *Gregory* granteth a relation in pictures, but no relative worſhip: for as we do not adore the letters of Scripture though they declare who is to be worſhipped : ſo, though a painted ſtory referre us unto God, yet unto it no divine worſhip is due, by relation, or otherwiſe, and this is S. *Gregory* his meaning.

22 *Diſtinct.*22. A thing may be honoured, or is ſaid to receive or be capable of honour after divers

manner: Firſt, a thing is honoured *Per ſe, vel per accidens*, of it ſelfe, as the perſon of the King is honoured, or accidentally, as the Kings robes are honoured becauſe of the King. Secondly, a thing may be honoured, *propter ſe, vel propter aliud*, for it ſelfe ſake, or for and becauſe of ſome other thing, whereon the cauſe of honor dependeth. Thirdly, a thing may be honoured *proprie, improprie*, properly, which in reſpect of it ſelfe is honored: *improprie*, which in ſtead and place of another thing is honoured, as the Embaſſadour is for the King. Now, the images of Saints are to be worſhipped not only improperly, or accidentally, but properly, and of themſelves: yea, improperly, and by an accident, are capable of the higheſt kind of worſhip, as the image of God or Chriſt of the ſame honour that is due unto them, *Bellarm. lib.2. de Sanct.cap.*20.21.22,23. *Anſw.* I pray you how farre are theſe blaſphemous Papiſts from the higheſt kind of idolatry, and from making their ſtockes and ſtones, their gods? For the heathen in like ſort uſed ſuch diſtinctions: *Non ego illum lapidem colo, adoro quem video, ſed ſervio ej quem non video:* I doe not worſhip this ſtone, I adore that I ſee, but I ſerve him whom I ſee not: *Auguſtin* in *Pſal.*96. Thus properly they gave adoration to their images: but ſervice, which is the Engliſh of (λατρεία) *Rhemiſt. Math.*4.*ſect.*3. They reſerved unto that God whoſe image it was, yet for all this they were moſt monſtrous idolaters, and ſo are the Papiſts. Againe, no religious worſhip, *properly*, or *improperly*, *accidentally*, or otherwiſe is due to any, but only to the Lord, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, Math.*4.10. Which Text is alleadged by our Saviour againſt Satan, who had tempted him to fall downe and adore him: wherefore by this Text all falling downe and proſtrating of our ſelves before any creature to adore it, is forbidden, without which ſubmiſſe geſture, not the meaneſt kind of religious worſhip can be exhibited to any: And that no religious worſhip, properly, or improperly; accidentally, or of it ſelfe, or any other kind of way belongeth to images; heare what your owne law ſaith: *Chriſtiani non ſerviunt imaginibus cultu divino, nec alicui creaturæ*, Chriſtians doe not yeeld any ſervice or divine worſhip to images, nor to any creature, *decr.part.3.diſtinct.3.c.*28. And if it be here anſwered, that indeed no divine ſervice, but only adoration is due unto images, I object againe that ſaying of S. *Gregorie* out of their owne decrees, *part.3. diſtinct.3.cap.*27. *Quia imagines adorari vetuiſſes, omnino laudavimus:* We commend you altogether, for that you forbad images to be adored: here alſo adoration of images is reſtrained.

Images not ſo much as accidentally to be worſhipped.

23 *Diſtinct.*23. There are then three kinds of religious worſhip due unto God, and his Saints: λατρεία ſervice proper unto God: δουλεία, adoration which may be given to Saints and Angells: ὑπερδουλεία, an higher kind of adoration due onely to the virgin *Mary*. And each of theſe three hath two kindes: every one of them may be conſidered *Simpliciter vel ſecundum quid*, ſimply or abſolutely, or in part only and reſpect: and every one of theſe kinds of worſhip, is either *Cultus perfectus*, or *imperfectus*, a perfect or imperfect worſhip. The perfect and ſimple kind of *Latreia*, is proper to God only, the imperfect and inferior or reſpective kind may be given, and is due to the image of God: ſo the perfect kind of δουλεία is for the Saint himſelfe, the imperfect for his image: the perfect kind of *Hyperdouleia* is for the virgin *Mary* only, the imperfect for her image, *Bellar.lib.2.de Sanct.2.cap.*25. *Contr.* Firſt, thus have we ſix kinds of religious worſhip forged and deviſed by Papiſts, more by five than the Word of God either knoweth, or acknowledgeth. 2. Where have they learned that the virgin *Mary* is worthy of an higher kind of adoration, than either Saint or Angell? The Scripture onely ſaith, that they ſhall be as Angells, not above or ſuperior to Angells, *Math.*22.30. and it was one of the hereſies of *Pelagius*, *homines æquare angelis*, to make men equall to Angells, *Eſpenſ.in cap.*3.2 *epiſt. ad Timoth.p.*121.*d.* 3. By this diſtinction of theirs, it commeth to paſſe, that the Image of God, of Chriſt, yea, of our Lady, ſhall have an higher kind of worſhip, not than the images of Saints, but than the Saints themſelves, than either Prophet or Apoſtle, for theſe have but their *Douleia*, their ſimple adoration: but the images of God and of Chriſt, have their kind of *Latreia:* the image of *Mary*, a kind of *Hyperdouleia*. But this is very groſſe and abſurd, that a dead thing that hath no life, ſhould be more honored than a reaſonable and underſtanding, yea an holy creature: *Auguſtine* ſaith: *Artifex melior eſt eis.* The image maker is better than the image, *in Pſal.* 113. but a Prophet or Apoſtle is farre to be preferred before every artificer or craff-man, and one would thinke that the lively image of God, which is man, that walketh and breatheth, ſhould be worthy of greater honor, than the dead and ſenſeleſſe image of God. Fourthly, by the places alleaged before, *Apoc.*22.9. *Math.*4.10. it is evident, that no kind of religious worſhip is due to any creature, bnt onely unto God. See alſo to this purpoſe the decree before alleaged, that Chriſtians doe not give any divine ſervice unto Images, *p.*3.*d.*3.*cap.*28 and yet *Bellarm.* doubteth not to ſay, that the Image of God may have the ſame ſervice which is due unto God, though in an unperfect manner.

But one kind of religious worſhip.

Apoc.22.9.
Math.4.10.

24 *Diſtinct.* 24. *Sacræ ædes*, Churches or holy houſes have a double relation or reſpect: for they may be conſidered as they are *Templa*, Temples or Churches, and ſo properly they are built onely to the honour of God: or as they are, *Baſilicæ*, or *Memoriæ*, ſumptuous buildings and monuments of remembrance, and ſo alſo they may be dedicated to Saints: *Bellar.lib.3.de Sanct.c.*4. *Contr.* Firſt, if the ſame place in a divers reſpect may be conſecrate to the honour of God and Saints together, great reaſon, that God ſhould be the more principal: but now it is not ſo, for they are called by the name of Saints: if God were the chiefe, he ſhould give the name to the place. And indeed the places of prayer are Gods houſes: *My houſe ſhall be called the houſe of Prayer, Eſay* 56.7. That Churchs are called by Saints names amongſt us, it is not for their honour, but onely for a civill difference and diſtinction

How temples are holy places.
Eſay 56.7.

of places: and in their ſenſe Churches are not dedicate unto God neither, for any holineſſe that is in the place; for in that ſort, Chriſt ſaith, *his Father will not be worſhipped, neither in that mount Garizim, nor at Ieruſalem*, *Ioh*.4.27, not in one place more than in another: but they are holy places, and for the honour of God, in reſpect of the uſe, which is for prayer, *My houſe, an houſe of prayer*, ſaith the Lord, and for hearing the Word of God, *Acts* 13.15. And thus your owne Doctor *Thomas Aquinas* determineth of this matter: *Ad Deum adorandum, non ob neceſſitatem ſtatus locus eligitur ob eum, qui adoratur, quaſi loco concludatur, ſed ex quadam decentia propter adorantes*: A certaine place is not choſen as of neceſsity toward the worſhip of God, as though hee that is worſhipped were tyed to a place, but for more decency and comlineſſe ſake in them that doe worſhip. 2. 2. *quaeſt*.84. *Artic*.3.

Acts 13.15.

25 *Diſtinct*.25. Saints, ſome are canonized, that is, publikely allowed to be Saints: ſome are not canonized, and received into the Kalendar: the difference is this; *Canonized Saints*, either generally by the Pope ſo canonized, for the whole Church, or more ſpecially by a Biſhop for his Province or Dioceſſe, may be publikely prayed unto, Temples built in their names, and their holy daies yeerely remembred, their reliques preſerved in Churches to be adored: But none of theſe things publikely may be exhibited to not *Canonized Saints*, unleſſe privately only, *Bellarm. de ſanct. lib*.1.*cap*.10. *Contr*: Firſt, that neither canonized, nor uncanonized Saints are in any ſuch ſort to be worſhipped, we have ſhewed before. Secondly, what an abſurd thing is this, it is lawfull to pray to ſome Saint privately, and yet unlawfull to doe it publikely? So men ſhall have houſe Saints and Church Saints: they ſhall ſerve one God at home, and another at the Church: ſuch were the toyes of the heathen: ſuch kinde of ſtuffe we reade of, *Ezech*.8.10. where the Princes of Iſrael were gotten into a corner, and there worſhipped the ſimilitude of creeping things, and abominable beaſts, which they were aſhamed to doe publikely: ſo belike Popiſh houſe-ſaints are ſuch goodly things, that they dare not be ſeene. Thirdly, if they be Saints, why are they not all canonized? If they be all Saints with God, why are they not with men? Fourthly, who gave them ſuch power to canonize ſome Saints, and not otherſome? Chriſt ſaith, To ſit at his right hand, or his left, is not his to give, *Math*.20.23. how then dare the Pope, or any prelate preſume to doe that which Chriſt aſſumeth not, as hee is man? See your owne decrees of this matter, as touching the canonizing of Saints: *Decret.part*.2.*cauſ*.11. *quaeſt*,3.*cap*..58. *Chriſtum violat, qui ſanctum non ſanctum, vel non ſanctum, ſanctum eſſe crediderit*: Hee violateth Chriſt, which counteth a Saint no Saint, or no Saint a Saint: by this rule, if there be any Saints that are not canonized, as they cannot deny, they doe offer great wrong unto Chriſt; for not to canonize a Saint, what is it elſe, but to count him no Saint? wherefore your diſtinction of canonized, and uncanonized Saints, is nothing worth.

Againſt popiſh canonizing of Saints.

26 *Diſtinct*.26. The hearts of men, their thoughts and cogitations are knowne two manner of waies: either naturally by an *ordinary* and *proper power*, and ſo our hearts are knowne only to God: or by an *extraordinary grace and gift*, and ſo both the Angells and Saints doe know our inward repentance, and deſires, *Rhemiſt*. 1 *Cor*.2.*ſect*.1. *Contr*. It is one thing by revelation to underſtand the ſecrets of mens hearts, as the Prophets ſometime did, and as *Peter* deſcried the fraud of *Ananias* and *Saphira*: another thing to receive a gift and power themſelves when they will, to looke into mens hearts, as they affirm of their Saints, that alwaies they are able to underſtand as the vocall voice, ſo our inward repentance: For if at any time they want this power, then prayers made unto them are ſometime in vaine, which I thinke they will not grant. But this is contrary to the Scripture, which ſaith, that God only knoweth the hearts of men, 1 *King*.8.39. It is not ſaid, he chiefly or properly knoweth them, but he only: And a reaſon is there given: *Reward every man according to his waies, as thou knoweſt, his heart*: God therefore only knoweth the heart, becauſe he only rewardeth men after their waies: and that the Saints departed have no ſuch power or faculty to know things done in the earth, much leſſe mens hearts, your owne canons doe teſtifie: *Decret.part*.2.*cau*.13.*qu*.2.*c*.29. *Fatendum eſt, neſcire quidem mortuos, quid hic agatur, ſed dum hic agitur, poſteà verò audire ab ijs, qui hinc ad eos moriendo pergunt, non quidem omnia, ſed quæ ſinuntur judicare*: We muſt confeſſe, that the dead know not the things here done, while they are in doing, but afterwards they heare them of thoſe that depart unto them by death, and yet all they know not, but only ſo much as they are ſuffered to declare unto them, if they know not the things that are outwardly done, much leſſe the inward thoughts and deſire.

Saints know not mens hearts.

27 *Diſtinct*. 27. The Papiſts divide hell into foure parts or members, according to the meaſure and continuance of the puniſhment, for the paine is either temporall or eternall: and there is *duplex pœna, damni & ſenſus*: a double puniſhment beſide, either of loſſe without ſmart, or of loſſe and damage, with ſmart and puniſhment together: The place of temporall loſſe only was *Limbus patrum*, the dungeon of darkneſſe, where the fathers remained till the comming of Chriſt: the place of temporall loſſe without ſmart, is *Limbus infantum*, the dungeon to the which children dying without baptiſme are ſent: the place of temporall loſſe and puniſhment withall, is *Purgatory*: the place of eternall loſſe and puniſhment is *Hell*: *Bellarm. de Purgator. lib*.2.*cap*.6 *Contr*. Theſe are phantaſticall and ſuperſtitious devices of men: for the Scripture maketh but one place of darkneſſe and puniſhment, as there is but one place of ioy and light, namely, heaven. *Luke* 16. The rich glutton went to hell, *Lazarus* into *Abrahams* boſome, which *Auguſtine* denieth could be a member of hell, becauſe it was *felicitatis ſinus*, a place or boſome of bliſſe, *Epiſt*.19. Againe, they make all theſe infernall regi-

As one heaven, ſo but one hell.

ons to be places of darkneſſe: but the Scripture maketh no other place of darkneſſe but hell, into the which the divells were throwne downe: So Saint *Peter* taketh hell and the chaines of darkneſſe for all one: And what place elſe is that which the ſame Apoſtle calleth a *priſon*, 1 *Pet*.3.19. (which the Papiſts notwithſtanding underſtand of their *Limbus patrum*) but where the chaines of darknes are? for chaines and a priſon houſe, have a mutuall reference one to the other. 2. In hell there is not, neither can be a puniſhment of loſſe or damage onely, without ſenſe and ſmart of torment: for they which are in darkneſſe excluded from the preſence of God, do not only ſuſtaine the loſſe of that benefit, but they muſt needs alſo be in paine and ſorrow: for as the *Pſalmiſt* pronounceth of other creatures: *If thou hideſt thy face they are troubled*, *Pſal*.104.29. ſo is it alſo true of men, that the hiding of Gods face, the abſence of his Spirit bringeth ſorrow and trouble withall: So our Saviour ſaith, *They ſhall be caſt into utter or exterior darkneſſe, there ſhall be weeping and gnaſhing of teeth*, *Math*.8.12. darkneſſe then is accompanied with weeping and extreme horror: It is called the utter or exterior darkneſſe, becauſe without the Kingdome of heaven there is nothing but darkneſſe: but if they will have it ſo called, in reſpect of hell it ſelfe, as though ſome darkneſſe were *exteriour or outward*, ſome *interiour or inward*, the darkneſſe of *Limbus patrum*, which they ſay, is in the brim of hell, muſt be this *exteriour darkneſſe*, becauſe hell the place of the damned, is lower, and more inward, and that muſt be the *interior darkneſſe*. Thus we ſee how eaſily their vanities are blowne away: And if you will be iudged by your owne law, you ſhall miſſe of two parts of your hell, your Purgatory, and *Limbus patrum*: for as for your purgatory fire, your decrees have thus defined, *part.2.cau.27.qu.*1.*c*.11. *Vt purificatorio igne pœnitudinis peccata poſſunt decoqui*: That their ſinnes may be decocted or done away by the purging fire of repentance: behold, repentance in this life is our Purgatory: and concerning your *Limbus*, another decree out of *Augustine* hath theſe words as touching the ſpeech which counterfeit *Samuel* uſed to *Saul*, ſaying, to morrow thou ſhalt be with me, *Virum peccatis preſſum, cum magna peccatorum & juſtorum diſtantia ſit, cum Samuele juſtiſſimo futurum mentitus eſt*: Hee lied in ſaying, that *Saul* being a ſinner, ſhould be with *Samuel*, ſeeing there is a great diſtance betweene ſinners and the righteous, *decr.p.*2 *cau* 26.*qu*.5.*c*.14. then could they not be both in hell, for then they might be ſaid to be together, though they ſhould imagine divers regions in hell, as the theefe is ſaid to be with Chriſt in Paradiſe, and yet not in the ſame region or degree of glory.

2 Pet.2.4.

Diſtinct.28. The Ieſuite maketh two kinds of voluntary worſhip: that is properly called *cultus voluntarius*, voluntary worſhip, *qui ſine ratione ſuſcipitur*: which is taken in hand without any reaſon or ground. There is another kinde of worſhip or ſervice: *Qui exhibetur Deo per actus vertutum*: Which is performed unto God by ſome act of vertue, and this is not properly a voluntary worſhip or Religion, though it be not commanded: of this ſort, they ſay, their Pilgrimages are, and ſuch like, *Bellarm.de ſanct.lib*.2.*cap*.8. *Contr*. Firſt, S. *Paul* forbiddeth all voluntary worſhip, *Coloſſ*.2.23. the word is ἐθελοθρησκείᾳ: wherefore all things brought into the worſhip of God without his commandement, by the will of man, what reaſon or cauſe ſoever is pretended, is but will-worſhip. 2. The Apoſtle ſpeaketh not of ſuch a will-worſhip, as is fondly enterpriſed without any cauſe, as if a man ſhould vow not to ſit downe at the table, till he have twice waſhed, as the Ieſuite putteth the example: but even of ſuch worſhip, as is commended by the Ieſuite, which is not raſhly begun, but with advice, and performed by ſome vertuous act: for the Apoſtle ſaith, that even wil-worſhip hath a ſhew of wiſdome: it is not, *ſine ratione*, but, *habet rationem ſapientia*. Againe, there is ſubmiſsion and humbleneſſe of the mind, and not ſparing, or not ſatisfying the fleſh; all theſe our adverſaries cannot deny to be vertuous acts: for ſuch are their faſtings, and other works of penance: Wherefore even ſuch things doe make but a will-worſhip. The Ieſuite then hath ſaid juſt nothing. Remember what one of your owne Popes hath written, *Ioann*.22.*extrau.tit*.7.*cap*.1. *in fine Adulterinas plantationes, quas non pater cœleſtis, ſed humana temeritatis audacia plantat, apoſtolici culminis cenſura divellat*: Falſe and adulterous plants, which not the heavenly Father, but the boldneſſe of humane raſhneſſe hath planted, let the cenſure of the Apoſtolike ſea remove: wherefore all inventions not grounded upon the Word, are counted adulterous plants, and conſequently voluntary worſhip.

Coloſſ.2.23.
All worſhip deviſed by man is will-worſhip.

Diſtinct. 29. *Bellarmine* granteth, that vowes may be made properly unto Saints, as unto God, but with this diſtinction: We doe promiſe and make a vow to God, in ſigne of our thankfulneſſe to him, as unto the author of all good things: but unto Saints we vow to betoken our thankfulneſſe unto them, as our mediatours and interceſſors, by whoſe meanes we doe receive theſe good things of God, *Bellarm.lib*.3.*de ſanct.cap*.9. *Contra*. Thus they are not aſhamed to rob God of his honour. The Scripture teecheth us, that vowes only are to be made to God, *Eſay* 19.21. *In that day the Egyptians ſhall know the Lord, and ſhall doe ſacrifices, and vow vowes unto God*. Here vowes and ſacrifices are joyned together, but ſacrifices no manner of way are due to Saints, therefore neither vowes. Againe, the Scripture maketh this reaſon, why wee ſhould vow unto God, and pay our vowes: *For the Lord thy God will ſurely require it of thee*, *Deut*.23.21. But God only is able to require and exact a vow at our hands, and to call us to account for it: *Ergo*, wee muſt vow onely unto him: See your owne decrees, *part*.2.*cau*.22 *qu*.1.*c*.9. concerning oathes, which are of the ſame nature with vowes, it is thus decreed: *Excommunicetur Clericus per creaturas jurans*: A Clergie man ſwearing by creatures, muſt be excõmunicate: but Saints are creatures, as it is then unlawfull to ſweare by their name, ſo alſo to make a vow unto them: for the Scripture reſerveth both theſe, namely oathes, and vowes,

Vowes are to be made only to God.
Eſay 19.21.
Deut.23.21.

in

Deut.6.13.
Pſalm.76.11.

as peculiar unto God, being principall parts of his worſhip. We are commanded to ſweare by the name of God, *Deut.6.13.* and to vow unto him and performe, *Pſal.76.11.*

Difference of daies, not for more holines, but for Chriſtian policy.
Rom.14.5.

Diſtinct 30. Daies among Chriſtians are pattly *equall*, partly *unequall*: *Vnequall* they are by reaſon of the precept and determination of the Church, and for the *myſticall ſignification* which they have: *Equall* they are: *Quoad aſſentialia feſti.* In reſpect of the eſſentiall matters of an holy day: As a man privately by himſelfe may upon any day receive the communion, heare the Word, and keepe the memory of Chriſts reſurrection, *Bellarm. de cult. Sanctor. lib.* 1. *cap.* 10. *Contr.* The difference and diſtinction of daies for ſignification and in reſpect of more holineſſe is meere Iudaicall, as the Apoſtle teſtifieth: *This man eſteemeth one day above another day, another man counteth every day alike, Rom.* 14.5. Wherefore daies are all equall and alike unto Chriſtians, not in reſpect only of thoſe eſſentials (for ſo were they alſo equall to the Iewes, they might by themſelves upon any day, if they would, read the Law, remember Gods benefits, and ſuch like,) but they are equall in nature, holineſſe and goodneſſe: ſo that difference of daies among Chriſtians is rather for Chriſtian order and policy ſake, for the people to meete together, to heare the Word and ſerve God, then as ſetting a part ſome daies for greater holineſſe in themſelves. Your ſuperſtitious difference of daies is condemned by your owne canons, *decr.p.2.cauſ.26.qu.7.cap.*17 *Ad animarum periculum pertinere ſuperſtitioſas temporum obſervationes*: That the ſuperſtitious obſervation of daies doth bring a manifeſt perill to the ſoule: and though in the ſame place an inſtance be given of heatheniſh obſervation of daies, yet who ſeeth not that generally all ſuperſtition that waies is condemned.

Math.26.11.

Chriſts body is neither viſibly nor inviſibly preſent in earth.
Acts 3.21.
Math.28.6.

*Diſtinct.*31. Whereas we object that place of the Goſpel: *The poore ye have alwaies: but me ye ſhall not have alwaies, Math.*26. againſt the reall and bodily preſence of Chriſt in the Euchariſt: They anſwer by this diſtinction: that Chriſt is not now preſent in body *viſibili & corporali præſentia*: by his viſible or corporall preſence: or, *Secundum humanam converſationem*, after his converſation, or as he was converſant among men: but inviſibly he may be preſent, and after another manner: *Bellarm. de Euchariſt. lib.* 1. *cap.* 14. *reſp ad loc.* 4. *Contra.* This diſtinction is thus by Scripture overthrowne: Saint *Peter* ſaith, *The heavens muſt containe or receive Chriſt till his comming againe, Act.* 3. 21. Hee cannot in his body be abſent from heaven till that time, therefore hee cannot any way be preſent in earth. If they anſwer as they doe, that he may be in heaven and in the Euchariſt all at one time, wee confute them by another place of Scripture: *He is not here* (ſaith the Angel) *for he is riſen, Math.*28.6. which had bin no good argument, if the body of Chriſt were likely to be in two places at once. Let them conſult with their owne Canons, there ſhall they finde it thus decreed: *Corpus Domini, in quo reſurrexit, uno loco eſſe oportet*: The dody of our Lord, wherein he aroſe againe, muſt needs be in one place: *Decret. part.* 3. *diſtinct.* 2, *c.*44. it cannot then be in heaven and earth at one time.

Papiſts are driven to hold retranſubſtã-tiation a new point of popiſh divinity.

Diſtinct. 32. Some things are properly attributed to the body of Chriſt in the Euchariſt, as whatſoever ſignifieth motion from place to place, as the body of Chriſt may be ſaid to be lifted up, and to be laid downe, and ſuch like: but other mutations or changes, as to waxe hot or cold, to ſower or be mouldy, doe very improperly, or not at all agree unto the body of Chriſt, *Bellarm. de Euchariſt. lib.* 1. *cap.* 3. *Contra.* We grant indeed, that Chriſts body is not now ſubject to heat or cold, nor any ſuch thing, and therefore we deny that his body is preſent in the Euchariſt, becauſe the elements doe receive theſe alterations: Let them tell us then, when the bread mouldeth, and the wine ſowreth, what it is that is mouldy or ſower; bread and wine after conſecration there is none; the accidents, as the whiteneſſe, roundneſſe, ſweetneſſe, cannot receive other accidents; we cannot ſay that they are mouldy, or ſower: are they not then driven to confeſſe, that the body of Chriſt is ſubject to mould, and ſowerneſſe? If they ſay Chriſts body departeth, and a new matter is ſupplied as before there was tranſubſtantiation by the turning of the bread into Chriſts body, then there muſt be a retranſubſtantiation (which is a new point of popiſh learning) by the returning of the bread againe. Here I will oppoſe them out of their owne Canons, for where *Decret.p.*3. *Diſtinct.* 2.*c.*28. it is affirmed, that the Euchariſt may be vomited up: and in the ſame *Diſtinction, cap.* 94. *Si mus ſacrificium comederit, &c.* If a mouſe chance to eate the ſacrifice: I aske them whether a mouſe may eat Chriſts body or not, or may it be vomited up? If they deny it, their owne canons are againſt them: if they affirme it, let any man iudge, if it be not as great a diſhonour to Chriſts body ſo to be uſed, as either to waxe ſower or mouldy? but indeed I thinke they know not what to ſay.

*Diſtinct.*33 Whereas they affirme, that the whole quantity and proportion of Chriſts body is in the hoaſt, we thus reply upon them, that it is an eſſentiall property of quantity to have *partem extra partem*, one part diſtinct from another, the head cannot be where the feete, nor the feete &c. But if Chriſts body in his proper quantity were in the hoaſt, his parts cannot be diſtinct in ſo ſmall a roome, but ſhuffled and confounded together, *Bellarmine* here coyneth a moſt frivolous and ſophiſticall diſtinction: *Corpus quantum* (ſaith hee) *habet partem extra partem, ſi illud extra dicat habitudinem ad ſubjectum, non autem, ſi dicat habitudinem ad locum*: That a body of due quantity hath parts diſtinct one from another in reſpect of the ſubject, or body it ſelfe, but not in reſpect of the place: ſo there may be *extenſio & diſtinctio partium in ſubjecto, ſed non in loco*: There may be an extenſion of the parts, and a diſtinction in the ſubject, though not in the place, *Bellarm. de ſacram. Euchariſt. libr.*3. *cap.* 7. This of all other is the moſt abſurd and witleſſe diſtinction; for how can there be a diſtinction reall of the parts in the body, if there be not in the place? for every part hath his proper place anſwerable thereunto, and as the body is leſſe or more, ſo the proper place therof is dilated, or contracted: If then we take a body of two cubites, and thruſt it into a roome of one cubite, or leſſe, there cannot be the like extenſion of the parts, as in a place of two cubites. All the ſophiſtry in the world (let the divel put to his wit and all) wil not help them here, that Chriſts body full and whole ſhould be encloſed in a thinne wafer cake, and yet all his parts keepe their place and due proportion ſtill. Alas, poore men, theſe reſtleſſe toyes will cauſe them ſooner to runne mad, than to helpe them at a pinch: they ſhould doe much better to leave theſe new devices, and hold them to their ancient canons, and to ſay, as in the decrees, *part.3. diſtinct.2. cap.58. Chriſtus per partes manducatur in ſacramento, & manet integer totus in cœlo, manet integer totus in corde tuo:* Chriſt is eaten by parcells in the Sacrament, (he meaneth the bread which is broken into parts, as a little before he ſaid, *quiſque accipit partem ſuam*, every man taketh his portion) but he remaineth whole in heaven, he remaineth whole in thy heart: he ſaith not, he remaineth whole in thy mouth, or in thy hands, but in thy heart: ſuch a ſpirituall preſence of Chriſt, without a locall diſtinction of parts we confeſſe, but no otherwiſe.

Chriſts bodie imagined by the Papiſts without quantity in the Sacrament.

34 *Diſtinct.* 34. They tell us of three kinds of converſion of things: there is *converſio productiva*, A converſion productive, when a thing is produced which was not before, as when Chriſt changed water into wine: *Converſio conſervativa:* A converſion conſervative, when one thing is corrupted or periſhed, and another thing is generated or preſerved: *Converſio adductiva:* A converſion adductive, when a thing is not produced that was before, but is only brought to a place where is was not: and ſo is the bread *adductively* changed into the body of Chriſt in the Sacrament, *Bellarm. de ſacram. lib.3. cap.18. Contra.* 1. Theſe *ſpecies*, or kinds of converſion are confounded, for the *productive* and *conſervative* are all one, as that example ſheweth of turning the water into wine: for the water was changed, and wine *conſerved*, and the wine was produced by the power of Chriſt, out of the ſubſtance of water: The creation was properly *productive*, when things were made and *produced*, that were not: but there is no creation now, and therefore no *productive* converſion. 2. Yet to keepe their diſtinction, we will eaſily prove, that the being of Chriſts body in the Euchariſt, is by a *productive* or *conſervative* change, not an *adductive*: for either the bread is there together with Chriſts body, as the Lutherans hold, and that is their *conſubſtantiation*, which Papiſts deny; or the bread is *annihilate*, and turned to nothing, which I thinke they will not grant: or it muſt needs be turned into Chriſts body, and ſo a thing is *produced* that was not, namely, the breaden body of Chriſt. They have nothing to anſwer but this, that the bread is turned into *materia prima*, the firſt matter, whereof things are made, as the water was when Chriſt made the wine, *Bellar. ibid. cap.24. Contr.* 1. Thus if *Ariſtotle* had not helped them with his phantaſticall device of *materia prima*, they had beene put to their trumps. 2. And ſo notwithſtanding they are: for *Ariſtotles* device cannot ſtand againſt Scripture, which ſaith concerning that miracle of Chriſts: *Aquam vinum factam:* As their own text hath: the water did not vaniſh into *materia prima*, or I wot not what; but it was made wine, namely, water: and if after the ſame manner the bread be converted in the Euchariſt, the bread is made the body of Chriſt, and the body of Chriſt is made of it. And this verily was the opinion of the elder Papiſts, as *Innocentius* 3. affirmeth thus, *Probabilior opinio judicatur, quæ adſerit aquam cum vino in ſanguinem tranſmutari:* It is the more probable opinion, which affirmeth that the water and wine are changed into Chriſts blood, *Decret. Greg. lib.3. tit.41. c.6.* Be aſhamed at length yee Papiſts of ſuch fooleries, and glorifie God, in confeſsing your error, and acknowledging the truth.

Bread turned into Chriſts body by neceſſary conſequence of popiſh doctrine.

35 *Diſtinct.* 35. Where we urge that place of the Apoſtle, *Heb.* 10.14. *Chriſt with once offering, hath made perfect for ever them that are ſanctified.* And therefore he is not offered or ſacrificed in the Maſſe. They have found out this quaint diſtinction: the oblation of Chriſt is, *Cruenta vel incruenta:* Bloody or unbloody: the bloody ſacrifice was offered but once, the unbloody may be offered often, *Bellarm. lib.1. de miſſa, cap.6. reſponſ. ad 8. argum. Contr.* This is a vaine diſtinction, void of learning and truth: For Chriſt cannot be offered up, but by dying, *Heb.* 9.27,28. And without ſhedding of blood, there is no remiſsion of ſinnes, verſ.22. But by the ſacrifice of Chriſt, ſo oft as it is offered, there is remiſsion of ſinnes: *Ergo*, alſo ſhedding of blood: there is then no ſuch unbloody ſacrifice or oblation of Chriſt. This diſtinction alſo of yours agreeth not with your owne canons: *Decr. par.2. cauſ 1. qu.1. cap.84. Sacrificium dicitur, quaſi ſacrum factum, quia prece myſtica conſecratur, pro nobis, in memoriam Dominicæ paſſionis:* It is called a ſacrifice, that is made holy, becauſe by prayer myſticall it is conſecrated for us, for a remembrance of the Lords paſsion, &c. Here then is no ſacrificing of Chriſt anew, but remembring only of his paſsion and ſacrifice already paſt.

No unbloody ſacrifice of Chriſts body. Heb.9.27,28.

36 *Diſtinct.* 36. In other ſacraments the Prieſt is the Miniſter of Chriſt, yet ſpeaketh in his owne perſon, as in baptiſme, *I baptize thee with water:* but in the Euchariſt, he is not only the Miniſter of Chriſt, but aſſumeth and taketh upon him his very perſon, ſaying, *This is my body*, as the Angells ſometime ſpake in the perſon of God, *Bellarm. de ſacram. Euchariſt. libr.4. cap.14. Contra.* 1. When Miniſters have ſuch warrant to ſpeake in the perſon of God, as the Angels had, they may doe as they did. 2. The Rhemiſts confeſſe that the Prieſt in penance giveth abſolution in the perſon of Chriſt, Annot. 2 *Cor.* 2.6. Therefore in the Euchariſt only, as *Bellarmine* ſaith, he aſſumeth not the perſon of Chriſt, but at other times alſo, by their owne confeſsion. 3. If to doe any thing in the perſon of Chriſt, be no more but in the name & power, or in the ſtead and place of Chriſt, we miſlike not the phraſe nor ſenſe, for the Scripture alloweth that ſpeech: *We are meſſengers for Chriſt, and for Chriſt, or in Chriſts ſtead, we*

How the Miniſter in the Sacraments ſupplyeth Chriſts perſon.

beſeech

2 Cor.5.20,21.
2 Cor.5.18.
1 Cor.4.1.

beſeech you, 2 *Cor*.5.20,21. He ſaith not, as Chriſt, but for Chriſt: and the higheſt dignity that the Paſtors of the Church have, is to be Miniſters only of reconciliation, 2 *Cor*.5.18. and to be diſpenſers or diſpoſers of the myſteries of God, 1 *Cor*.4.1. And that the Prieſt doth not ſupply the perſon of Chriſt, it may be gathered out of your owne decrees, *decr. part.3. diſtinct.2. cap.71. Iteratur hoc myſterium ob commemorationem paſſionis Chriſti, ſicut ipſe ayt, hoc quotieſcunque feceritis, in meam commemorationem facite:* This myſtery is iterated for the remembrance of Chriſts paſsion, as hee himſelfe ſaith, this as often as you doe, doe it in my remembrance, &c. If the Prieſt doe it then in remembrance of Chriſt, then not in his perſon as preſent, for we only remember things abſent.

37 *Diſtinct*.37 There is an action in the Church, which is both a ſacrifice, and a repreſentation of a ſacrifice beſide: there is alſo another that is no ſacrifice, but a repreſentation only: the firſt is the Maſſe, the ſecond the Euchariſt, *Bellarm. lib.*1. *de Miſſa, cap.*1. *Contra*.1. The Euchariſt alſo is a ſacrifice of praiſe and thanſgiving, as the word ſignifieth: for other ſacrifice externall in the Church we acknowledge none but theſe ſpirituall ones, *Heb*.13.15,16. 2. Such diſtinction of a ſacrifice repreſenting, and a repreſenting without a ſacrifice, they learne not out of the word, nay, it is contrary to it, for all that Chriſt cõmandeth us, is, *to doe this in his remembrance*, and this doing, is nothing elſe, but eating and drinking according to his inſtitution in the Sacrament, 1 *Cor*.11.26. and ver.25. *This doe as often as yee drinke it:* This doing is communicating by drinking, not ſacrificing, as they fondly imagine: and ſo Saint *Paul* expoundeth theſe words, ſaying: *As often as yee ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till he come*, 1 *Corinth*.11.26. Vnto this agreeth your owne canon, *decr.part.3.diſtinct.2. cap.53. Quod nos facimus, in commemorationem fit ejus quod factum eſt:* That which we doe, is done in remembrance of that which was done: this doing then, is by eating and drinking and remembring, not by ſacrificing.

Heb.13.15.16.
The Euchariſt how a ſacrifice.

1 Cor. 11.26.

38 *Diſtinct*.38. There is *duplex divortium*, a double kinde of divorce in matrimony, *quoad thorum & cohabitationem, & quoad vinculum:* A divorce from bed and boord onely, the marriage-knot or bond remaining ſtill, as in caſe of adultery: and another kinde, when the knot or bond it ſelfe is diſſolved and looſed, *Bellarm.de Matrim. lib.*1. *cap.*14. *Contr.* This diſtinction is contrary to the Apoſtle, as we ſhall ſhew: Marriage cannot be diſſolved, in reſpect of bedding and boording together, but the bond *vinculum* muſt needs be united: What the *vinculum* or bond of marriage is, Saint *Paul* ſheweth, *The wife hath not power over her owne body, but her husband: and ſo likewiſe the husband, &c.* 1 *Cor*.7.4. and that this is the bond, it is gathered out of the 15. verſ. where ſpeaking of the departure of infidells, hee ſaith, that a brother or ſiſter is not in ſubjection, that is, is no longer bound to performe theſe duties and debts of marriage: and verſe 27. *Art thou bound to a wife? ſeeke not to be looſed: Ergo*, the bond may be looſed: the word here uſed is δέδεσαι, of the which word commeth δεσμὸς, or δέσμα, *vinculum* a bond: Therefore by not being in ſubjection, or under power one of another, is to be freed, and no longer bound. If the marriage-knot or bond could not be united among Chriſtians, the Apoſtle needed not to have ſaid, *Seeke not to be looſed, for who will ſeeke for an unpoſſible thing?* And that in the caſe of adultery, the marriage-knot it ſelfe is diſſolved, ſo that it is lawfull after ſuch divorce to marry againe, your owne decree ſheweth, *decr.p.*2.*cauſ.*32. *qu.*7.*cap.*17. *Viro licet aliam ducere, ſi ab uxore diſceſſerit cauſa fornicationis:* It is lawfull for the man to marry another, if he leave his wife for fornication.

Marriage whether lawfull after lawfull divorce.

39 *Diſtinct*.39. Some vertues are *Morales*, morall, ſome *Theologica*, Theologicall: repentance, which they call penance, is a vertue *Morall*, ſaith the Ieſuite: faith a vertue *Theologicall*, *Bellarm. lib.* 1. *de pœnitent.cap.*29. *Contr.* Firſt, this diſtinction is not currant: for if you underſtand by *Theologicall*, that which is divine, for ſo we Engliſh *Theologia*, Divinity; then are all the vertues of Chriſtians *Theologicall*, that is, Divine, both in reſpect of the author, for they are all the gifts of God, *Iam*.1.17. as alſo in reſpect of their operation and effect, *Yee are partakers* (ſaith S. *Peter*) *of the divine nature, if yee flie the corruption of worldly luſts*, 2 *Epiſt*.1.4. Lo the flying of worldly luſts, which is with them a *Morall* vertue, is now become a *theologicall* or *divine* vertue, becauſe thereby we are made *divine*, or like to the *divine* nature. Secondly, if they be *morall* vertues, which conſiſt in manners and practice; they *theologicall*, that conſiſt in knowledge and ſpeculation; Faith in that ſenſe is not *theologicall* only, but *morall* alſo, *Faith working by love*, *Gal*.6.5. Thirdly, what needeth ſuch diſtinction and ſeparation of vertues, ſeeing the Apoſtle joyneth them all together, *Ioyne unto your faith vertue, to vertue knowledge, to knowledge temperance*, 2 *Pet*.1.6.7. Therefore it is no good argument which the Ieſuite maketh, faith belongeth not to repentance, becauſe one is of this kinde, and another of that, ſeeing the Apoſtle both in nature and practice joyneth them together: and that faith in their ſenſe is not a vertue theologicall, conſiſting in ſpeculation of the mind, their owne decree ſheweth, *part.*2. *cauſ.*33. *diſtinct.*2.*c.*14.*gloſſ. In Chriſtum non credit, qui charitatem non habet, in Chriſtum enim credere, eſt amando in ipſum credere:* He beleeveth not in Chriſt who hath not charity, for to beleeve in Chriſt, is by loving him to beleeve in him: ſeeing therefore charity is practicall, not contemplative, faith alſo, which is joyned with charity, of neceſsity muſt belong as well to action, as contemplation.

James 1.17.

Faith whether it belong onely to contemplation.
2 Pet.1.6.7.

40 *Diſtinct*. 40. In contrition, *Propoſitum non peccandi duplex*, There is a double purpoſe not to ſinne any more, *Virtuale ſive implicitum, & formale ſeu explicitum*, an inward and vertuall purpoſe, and a formall and explicate purpoſe: the firſt is not ſufficient; but it is neceſſary, that he which is juſtified from his ſin, ſhould make a formall and expreſſe purpoſe not to ſin any more, beſide the deteſtation

which he hath of ſin, *Bellarm.lib.2.de pœnit.cap.6.Contr.* Firſt, the Lord ſaith by his Prophet, *If the wicked will returne from all his ſins, and keepe my ſtatutes, he ſhall ſurely live:* *Ezech.* 18.21. Here is nothing required but a forſaking of ſin, and doing of righteouſneſſe, which may be done, without any ſuch formall or expreſſe purpoſe, yet a purpoſe of heart is neceſſary, *Act.* 11.23. which muſt needs accompany the deteſtation of ſin, and amendment of life. Secondly, I pray you where was this *formall* and *expreſſe* vow or purpoſe in the theiſe upon the Croſſe, unto whom Chriſt notwithſtanding promiſed paradice? *Luk.*23.42,43. Alſo it is affirmed in your owne decrees, *Quod ſola cordis contritione ſine confeſſione oris peccatum remittitur,* That ſin is forgiven by the contrition of the heart onely without confeſsion of the mouth, *Decr.p.2.cauſ.33.diſt.1.c.36.gloſſ.* What is become now of your formall and explicate profeſsion? &c.

Ezech. 18.21.
A formal purpoſe of amendmēt not alwaies neceſſary in repentance.
Acts 11.23.
Luk.23.42,43

41 *Diſtinct.*41. They diſtinguiſh thus of merits: There is *Meritum de congruo,* merit of congruity, as the works which goe before juſtification, though they be not ſimply meritorious, *Ex debito juſtitie,* by the due debt of juſtice, yet they deſerve of *congruity*: *Meritum de condigno,* merit of condignity followeth juſtification, whereby a man by his meritorious works, is worthy by juſtice of the kingdome of heaven, *Rhemiſt.annot.Rom.2 ſect.3.Bellar.lib.2.de pœnit.cap.12.Contr.* Firſt, that there is no merit at all of *condignity,* Saint *Paul* ſheweth, ſaying, *The afflictions of this life are not worthy,* or (as they reade) *Condigne of the glory to come, Rom.*8.18. The Rhemiſts diſtinction upon that place of *condigne to,* and *condigne of,* is but a Ieſuiticall toy, and not worth the anſwer. Secondly, that there is no merit of *congruity* before juſtification, it is thus proved: Without faith there is no merit, for without faith it is impoſsible to pleaſe God, *Heb.*11.6. and faith is not before juſtification, *Rom.*5.1. *Ergo.* And your own law ſaith, *Vbi Chriſtus non eſt fundamentum, nullum boni operis eſt ſuperædificium:* Where Chriſt is not the foundation, no good worke can be builded up, *dec.p.2.cauſ.1,qu.1.cap.*26. But before faith and juſtification there can be no foundation laid in Chriſt.

No merit at al either of condignity or congruity.
Heb.11.6.
Rom.5.1.

42 *Diſtinct.*42. Workes of the law or of nature done without or before faith merit not, but workes done by Gods grace, are truly meritorious: Thus they anſwer us, when we object that place, *Rom.*3.28. *We hold that a man is juſtified by faith without the workes of the law, Rhemiſt.in hunc loc. Contr.* The Apoſtle himſelfe taketh away this diſtinction, *Eph.*2. *By grace ye are ſaved through faith, not of works:* then it followeth, *verſ.*10. *For wee are his workmanſhip created in Chriſt Ieſus unto good works, which God hath ordained, that we ſhould walke in.* Here the Apoſtle excludeth even works of grace prepared, and ordained of God, from being any cauſe of our juſtification. Heare alſo what a learned writer of your owne alleageth to this purpoſe out of *Auguſtine, ſer.*2. *de verbis Apoſtoli: Te quidem coronat Deus, ſed in miſericordia, non enim dignus fuiſti quem vocaret, vocatum juſtificaret, juſtificatum glorificaret, & ſi merita tua præceſſerunt, dicit tibi Deus, Diſcute merita tua, & videbis, quia dona mea:* God crowneth thee, but in mercy, for thou waſt not worthy whom God ſhould cal, or being called to be juſtified, and being juſtified to be glorified: If thou plead thy merits, the Lord thus ſaith unto thee, Examine thy merits, and ſee if they be not my gifts, *Eſpenſ.in 2. Epiſt.Timoth. digreſſ.* 22. *pag.*157. There is then no merit neither before our calling to juſtification, nor after our juſtification to our glorifyng.

Workes of grace merit not.

43 *Diſtinct.*43. Some things doe juſtifie, *Ex opere operantis*: by the worke of the doer, *Id eſt, fide & devotione ſuſcipientis,* That is, by the faith and devotion of the receiver, ſo the Sacraments of the old law did juſtifie: Some things doe juſtifie, *Ex opere operato,* by the very worke wrought, as the Sacraments of the new Teſtament, *Bellar.de effectu.ſacr.lib.2.cap.*13. *Contr.* Firſt, there is one & the ſame efficacy, ſubſtance, and operation in generall of the Sacraments, both of the old and new Teſtament: For they did eat the ſame ſpiritual meate, and drink the ſame ſpirituall drink, 1 *Cor.*10.2,3. Secondly, neither of them doe conferre grace, or are cauſes of our juſtification before God, but are onely ſeales of the juſtice or righteouſneſſe that commeth by faith, *Rom.*4.11. Yet we grant, that in the Sacraments of the Goſpell, there is a more lively reſemblance and more full repreſentation of ſpirituall things, than there was in the other, in which reſpect they are preferred before them. Thirdly, we are not juſtified before God in part or in whole by any worke, either *operantis* or *ex operato,* of the doer, or of the thing done: But we are juſtified only by faith: all works, even ſuch as are wrought in us by grace, are excluded from being any cauſe of our juſtification before God, *Eph.*2.10,11. Fourthly, And ſo farre is it off, that any juſtification can be had *ex opere operato,* by the worke wrought, without reſpect to the faith of the doer, that no ſuch work is at al acceptable to God, much leſſe able to juſtifie: for without faith it is impoſsible to pleaſe God, *Heb.*11.6. And thus this Ieſuitical diſtinction is nipped in the head. And herein your owne decrees are againſt you, that Sacraments helpe not by the worke wrought, but according to the faith of the receiver, *part.2.cauſ.1.qu.1.c.*98. *Tale cuique fit, quali corde ad accipiendum acceſſerit:* The Sacrament is unto every man, as he commeth in heart prepared to receive it.

1 Cor.10.2,3
Rom.4.11.
Sacraments do not juſtifie by the worke wrought.
Eph.2.10.
Heb.11.6.

44 *Diſtinct.*44. To extenuate and enervate the force and efficacy of the death and paſsion of our Saviour Chriſt, as though it were not alone by it ſelfe a ſufficient ſatisfaction for the ſins of the world, unleſſe other ſatisfactions as helpes were joined thereunto: they have forged and deviſed impious and blaſphemous diſtinctions of their owne.

Firſt, there is a kind of ſatisfaction, *Pro amicitia reſtauranda,* for reſtoring us to the friendſhip of God: there is another, *Pro juſtitia reſtauranda,* for reſtoring of juſtice loſt and decayed in us: the firſt ſatisfaction is only wrought by the death of Chriſt; the other muſt be wrought by us, *Bellar. de pœnit.l.4 c.1.* *Cont.* Chriſt hath ſatisfied for us, in paying the ranſome for our ſins, and hath reconciled us to God, in imparting to us of his righteouſneſſe: *He hath made him to bee ſinne for us, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him,* 2 *Cor.* 5. 21. therefore Chriſt hath by his death not onely redeemed us, and reconciled us to the favour of God, but hath alſo clothed us with his righteouſneſſe: *Who is made of God unto us, our wiſdome, righteouſneſſe, ſanctification, redemption,* 1 *Cor.* 1. 30. Not onely our redemption, but our righteouſneſſe: he hath therefore ſatisfied the wrath of God, in reſtoring his friendſhip, and hath repaired juſtice decaied in us, by his juſtice and righteouſneſſe. And that faith in Chriſt ſerveth not only to obtaine remiſsion of ſins, but to reſtore juſtice, it may be proved out of your owne decrees, *part. 2. cauſ. 24. qu. 1. ca. 29. Vbi fides non eſt, non eſt juſtitia, quia juſtus ex fide vivit*: Where there is no faith, there is no righteouſneſſe, for the juſt ſhall live by faith; if faith be the life of a righteous man, and hee liveth by faith, then he hath his juſtice, which is his life, by faith.

Chriſt doth both reconcile and juſtifie us.

45 *Diſtinct.* 45. There is a ſatisfaction *pro culpa*, for the fault: another kind *pro pœna*, for the puniſhment. The firſt was only wrought by Chriſt, the other is our ſatisfaction to be performed by us, *Bellarmine, ibid.* So there is *duplex remiſſio peccatorum, prima, ſecunda*: A double or twofold remiſsion of ſins, the firſt in baptiſme, both *à culpa & pœna*, from fault and puniſhment: the ſecond from the fault, but we our ſelves muſt ſatisfie for the puniſhment, *Bellar. de pœnit. lib. 4. cap. 14.* *Contr.* If our ſins be forgiven us, the puniſhment likewiſe together with the ſin is removed: for ſin cauſeth death, and al other puniſhments: It ſhould not therefore ſtand with the juſtice of God, to lay puniſhment upon men, having forgiven them their ſins, for this were to ſay, that their ſinnes were not truly forgiven. Chriſt hath ſet us at peace with God, by the bloud of his Croſſe, *Coloſſ.* 1. 20. *Ergo*, he hath ſatisfied both for the offence and puniſhment: For if God puniſh ſtil, then were we not at perfect peace with him, his anger yet abiding. And as for temporall puniſhment which remaineth after the forgivenes of ſin, it is not inflicted as a puniſhment for the ſin paſt, but as a meanes to exerciſe us, leſt we fall into the ſame ſin againe: and thus much is confeſſed in your owne decrees, *part. 2. cauſ. 33. diſt. 1. c. 82.* *Ab electis ſuis iniquitatum maculas ſtudet Deus temporali afflictione tergere, quas in perpetuum non vult in eis videre*: God by temporall affliction doth wipe away from the elect the blemiſh of their ſinne, that it may be no more found in them, &c. And whereas they make the firſt remiſsion of ſins to be availeable both for the ſin and puniſhment: the ſecond but for the ſin; the Apoſtle reaſoneth cleane contrary: *If while we were yet ſinners and enemies, Chriſt died for us, much more being juſtified by his bloud, and reconciled by his death, we ſhall be ſaved from wrath through him, Rom.* 5. 10, 11. Much more ſaith the Apoſtle: if then in the firſt reconciliation to God, we had remiſsion of both, being now reconciled we ſhall much more. Hence alſo it is manifeſt, that Chriſt worketh all, both before our reconciliation, and after.

Chriſt hath ſatisfied both for the fault and puniſhment.

46 *Diſtinct.* 46. Men alſo may ſatisfie for the fault, but *ex congruo, non ex condigno*, It is a ſatisfaction of congruity, not of condignity, *Bellar. lib. 4. de pœnitent. c. 1.* *Contr.* There is no ſatisfaction wrought by man for his ſins, no not of congruity: Firſt, it is repugnant to the nature and property of ſatisfaction: for that which is of congruity, is accepted of favour, but ſatisfaction is an exact compenſation in reſpect of juſtice: by this God is juſtly ſatisfied; by the other, he is but inclined to favour, as they teach. Secondly, there is no ſatisfaction for ſin *ex congruo*: for when we were enemies (ſaith S. *Paul*) we were reconciled to God, *Rom.* 5. 10. But nothing that enemies can doe, is acceptable unto God, therfore God cannot any waies, no not *ex congruo*, by our ſatisfaction be appeaſed, before our reconciliation, nor yet afterward: for our ſin in the purchaſing of our reconciliation, was already ſatisfied for by Chriſt. When *Peter* had ſinned in denying of Chriſt, and upon his repentance was received to mercy, there was no ſatisfaction at all, unleſſe you will ſay, that the dropping of teares was a ſatisfaction, for the letting fall of curſing and lying words, wherwith Chriſt was denied: & it thus ſtandeth in your owne decrees, *Lachrymas lego, ſatisfactionem non lego*: I reade of *Peters* teares and lamentation, but of no ſatisfaction: *decr. p. 2 cauſ. 33. diſtinct. 1. cap. 1.*

No ſatisfaction at all for ſinne.

47 *Diſtinct.* 47. Man cannot ſatisfie God for the eternall puniſhment due unto ſin, but for the temporall he may, *Bellar. lib. 4. de pœnit. cap. 1.* *Contr.* Seeing our Saviour Chriſt hath fully redeemed us by his moſt precious bloud, he hath not only ſatisfied for our ſin, but for our puniſhment both eternall and temporal due unto ſin, *Heb.* 10. 14. with one ſuffering he hath made perfect, or (as the Rhemiſts reade) conſummated for ever them that are ſanctified. If then he have conſummated us by our redemption, he hath ſatisfied for all: for if any thing were left to be done by us, we ſhould not be conſummated by him. And as for the puniſhments and chaſtenings of this life, S. *Paul* ſheweth the end of them, not to make ſatisfaction, *but we are chaſtened of the Lord, that wee ſhould not be condemned with the world.* 1 *Cor.* 11 42. And to this purpoſe ſee your owne decrees: *part. 2. cauſ. 33. diſtinct. 3. de pœnit. c. 7.* *Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ, temporaliter hominem detinet pœna.* A man is temporally puniſhed, either for the demonſtration of deſerved miſerie, or the emendation of humane frailty, or the increaſing of patience ſo neceſſary.

We doe not ſatisfie either for temporall or eternall puniſhment.

48 *Diſtinct.* 48. There is *actualis ſatisfactio*, an actuall ſatisfaction: and that is our ſatisfaction: *Alia eſt ſatisfactio virtualis*, a virtuall ſatisfaction: (This name *Bellarmine* hath not, but the ſenſe:)

Such is the ſatisfaction of Chriſt, *Per quam habemus gratiam, ut ſatisfaciamus*, By the which we have grace and power to ſatisfie, *Bellarm. de purgat. lib. 1. cap. 10.*

*Diſtinct.*49. Chriſt hath *immediatè*, immediately ſatisfied and paid the ranſome for our ſinne, but 49
mediatè, mediately, onely for the temporall puniſhment. *Bellar. de pœnitent. lib. 4. cap. 15. Contr.* Both theſe diſtinctions tend to one end, therefore one anſwer ſhall ſuffice them both. Firſt, if Chriſt hath both actually and immediately ſatisfied for the greater, that is, our ſinne, and everlaſting puniſhment due to the ſame; much more hath he for the leſſe, that is temporall puniſhment. Secondly, al puniſhment and recompence of ſin, is cauſed by the curſe of the law: *Curſed is he that continueth not in all things written in the law, &c. Galat. 3. 10.* But Chriſt hath actually and immediately redeemed us from the curſe of the law, being made a curſe for us *ibid.* 13. which curſe we are not able to beare; neither in whole, nor in part: *Ergo*, actually and immediately he hath redeemed us from all puniſhment both ſpirituall and temporall due unto ſin. I will here ſet againſt you your owne doctor *Thomas Aquinas*, who thus writeth, *part. 3. qu. 48. artic. 5. Paſſiones ſanctorum Eccleſiæ proficiunt per modum exempli & exhortationis, non redemptionis:* The ſufferings of the Saints doe profit the Church by way of example and exhortation, not for redemption, &c: the Saints ſufferings then are not ſatisfactory or redemptory, that is, availeable to ſatisfie or redeeme themſelves, or others, either from ſin or the puniſhment thereof: wherefore this power muſt reſt onely in the Croſſe of Chriſt: and while that you aſcribe unto Chriſts death, not the act of ſatisfaction, but the grace & power; wherby we ſatisfie, take heed you fall not into the hereſie of one *Abelardus, Qui negavit Chriſti mortem pro peccatis noſtris ſatisfactoriam*, Who denied Chriſts death to be ſatisfactory for our ſins, *Et nihil niſi virtutis exemplum in ea commendavit*; And commended nothing in it, but the example of his vertue, &c. How far are the Papiſts from this hereſie, who aſcribed unto Chriſts death, a vertue only and power to ſatisfie for temporall puniſhment.

Galat. 3. 10.

Chriſt by his paſſion hath actually ſatisfied both for temporal and eternall puniſhment.

Eſpen. in 2. Tim. p. 3.

*Diſtinct.*50. Chriſt is a Saviour in a double reſpect, either for ſaving men already fallen into ſinne 50
and condemnation, or elſe for preſerving and ſuſtaining them from falling: in this ſenſe he was a Saviour only to the Virgin *Mary*, who was preſerved only from ſinne by Chriſt, not ſaved from her ſinnes, which ſhe had not, *Franciſcani, Fox pag. 801. col. 1. Contr.* Chriſt is called Ieſus, a Saviour in this ſenſe only, *Becauſe he ſhould ſave his people from their ſins, Mat. 1. 21.* He was then either in this ſenſe a Saviour unto *Mary*, or not all. But her Saviour he was, as ſhe herſelfe confeſſeth, *Luke 1. 47: Ergo*, he ſaved her from her ſin. In the other ſenſe, if Chriſt be a Saviour at all, for preſerving from ſin, he is ſo unto Angels, not unto men, as *Bernard* ſaith: *Qui hominibus ſubvenit in tali neceſſitate, Angelos ſervavit à tali neceſſitate:* He that helped men out of their neceſsity, preſerved Angels from ſuch neceſsity, *lib. de diligend. Deo.* And this diſtinction is further thus avoided: one cannot be ſaid to be a Saviour, if he ſave none: but Chriſt in their ſenſe, never yet ſaved or preſerved any that they ſhould not ſin at all: I will be judged herein by your owne decrees, *part. 1. diſt. 25. c. 3. gloſſ. Contra naturam pene eſt, ut aliquis ſine peccato ſit*: It is a thing againſt nature, for a man to be without ſin. And againe, *part. 1. diſt. 81. c. 1.* The Apoſtle ſaith not, *Siquis ſine peccato, hoc enim ſi diceret, omnis homo reprobaretur*: If any man be without ſin, for if he ſhould ſo ſay, every man muſt be refuſed, &c. No man or woman then was ever yet preſerved ſo from ſin, wherfore in that ſenſe Chriſt is not a Saviour, but that he ſaveth, that is, delivereth us from ſin.

Math. 1. 21. Chriſt preſerveth not any from all ſins in this life, but delivereth from ſinnes.

Luke 1. 47.

*Diſtinct.*51. When we object that place of S. *Paul* againſt the popiſh doctrine of merits: *We are* 51
juſtified freely by grace, Rom. 3. 24. They anſwer by a diſtinction: there are two juſtifications: the firſt, which is onely of grace, and the ſecond, wherein we proceed daily by good workes, *Rhemiſt. annot. Rom. 2. ſect. 3. Contr.* The Scripture ſpeaketh but of one juſtification, which glorification followeth, *Rom. 8. 30. Whom he juſtified, them alſo he glorified*: If then this one juſtification doe bring us to glorification, what need a ſecond? Againe, their ſecond juſtification is nothing elſe, but that which the Scripture calleth ſanctiſication, which iſſueth out from juſtificatiō, as the fruts therof: but Chriſt is both our righteouſneſſe, and ſanctification, 1 *Cor. 1. 30. Ergo*, he is both our firſt and ſecond juſtification, and ſo both are of grace. Heare what one of your Popes hath confeſſed of this matter: *Innocent. 3.* as he is cited, *decr. Greg. lib. 3. tit. 41. c. 3. Qui Chriſtum per fidem habet, habet utique fundamentum præter quod aliud poni non poteſt, &c: & ſuperædificare poſſe videtur ſalutifera opera, &c.* Hee that hath Chriſt by faith, hath the foundation, beſide which none other can be laid, and upon this foundation he may build wholeſome works, &c: there is then but one juſtification becauſe there is but one foundation by faith; that which followeth is not another juſtification, but a building upon by good workes.

Rom. 3. 24.

There is but one juſtification.

1 Cor. 1. 30.

*Diſtinct.*52. There is *Iuſtitia imputativa, juſtitia inhærens*, Iuſtice imputative, when the righteouſ- 52
nes of Chriſt is imputed unto us, and made ours by faith: Iuſtice inherent, is that juſtice that actually abideth in us by this we are juſtified & truly made juſt, not by the other, *Rhemiſt annot. Rom. 2. ſect. 4. Contr.* A juſtice inherent we grant to be in faithful men, but imperfect; it is not able to juſtifie them before God: but the righteouſnes only of Chriſt imputed to us by faith, is our juſtice before God. The Apoſtle ſaith, *Chriſt was made ſin for us, that we ſhould be made the righteouſnes of God in him*, 2 *Cor. 5. 21.* Looke how Chriſt was made ſin for us, ſo are we made righteouſnes in him: but our ſins were imputed to him, himſelfe knew no ſin: *Ergo*, our righteouſneſſe before God, is none other but his righteouſnes imputed to us by faith. Heare again what pope *Nicolas* cōfeſſeth: *dec. p. 2. cauſ. 15. q. 8. c.*

Inherent juſtice juſtifieth not.

2 Cor. 5. 21.

5·*Omnia fide Chriſti purgantur, fides eſt enim, qua hunc mundũ vincit*: Al things are purified by faith: for it is faith that overcommeth the world, &c. It is faith then in Chriſt that purifieth our hearts, and whereby we overcome the world, the fleſh, and the divell, and not any inherent righteouſnes in us.

The law not perfectly fulfilled in this life.

Gal.3.9,10

53 *Diſtinct*.53. Whereas they hold, that the law may be perfectly fulfilled in this life, leſt it ſhould ſeeme a very abſurd opinion, and not farre from blaſphemy, as indeed it is not; they would qualifie the matter by a diſtinction: there is a *perfection* among men, a *perfection* among Angels: one kind in earth, another in heaven: the perfection in this life may be attained unto, though the other cannot, *Harding.defenſ.Apolog.*368.*pag.* *Contr.* Firſt, this is an abſurd diſtinction, and nothing to the purpoſe: The queſtion is of the perfection of obedience to the law: and he telleth us of the perfection of Angels: as though the law were given to Angels: as if God had ſaid to them: *Thou ſhalt not ſteale, thou ſhalt not commit adultery, &c.* Secondly, ſuch a perfection as God hath appointed in this life, we deny not but that it is poſsible by Gods grace to attaine unto: but full and perfect obedience to the law in this life cannot be had, no otherwiſe than Chriſt hath fulfilled it for us. Saint *Paul* ſaith, *They that are of the workes of the Law, are under the curſe: but they which are faith, are bleſſed, Gal.*3.9, 10. The law therefore unto us is no otherwiſe perfectly fulfilled in this life, ſo that we by ſuch fulfilling may eſcape the curſe thereof, than by faith, and beleefe in Chriſt, who hath done it for us: and where our adverſaries doubt not to affirme, that the law may be perfectly fulfilled in this life, as we have ſeene, how farre are they from the hereſie of the *Beguardi*, condemned by *Clemens* 5.*Clem.lib.*5.*tit.* 3.*cap.*3. who did hold, *Quòd homo in hac vita talem perfectionis gradum poteſt acquirere, quòd reddetur omninò impeccabilis*: That a man may attaine in this life to ſuch a degree of perfection, as that he ſhould become without ſin, &c. For to ſay a man may perfectly keepe the law, what is it elſe but to affirme he may be without ſin: for he that breaketh not the law, ſinneth not: and if this diſtinction of angelicall and humane perfecton might helpe, it would alſo as well have ſerved theſe heretickes turne.

No habituall faith but active. Galat.5.6.

54 *Diſtinct*.54. There is an *habituall*, and an *actuall* faith: the faith in *habite*, which alſo we may call a *potentiall* faith: The *actuall* faith to be found in ſuch as are of yeeres of diſcretion, *Bellar. de baptiſm.l.*1.*c.*11. *Contr.* There is no habituall or potentiall faith that pleaſeth God: the lively juſtifying faith is alwaies actuall, working by love, *Gal.*5.6. And thus your owne law teacheth: *decr.p.*2.*c.*33.*queſt.*3.*diſt.*2.*c.*14.*gloſſ.* *Si charitas à fide Chriſtianorum ſejungi nequit, quomodo qui charitatem non habuit, fidem Chriſtianorum habuit?* If love cannot be ſeparated from faith, how can he have faith that hath not love? &c: If true faith then be alwaies joined with love, it is alwaies working and effectual.

No ſins pardonable of themſelves by courſe. Galath.3.10. 1 Ioh.3.10.

55 *Diſtinct*.55. Sinnes, ſome are *veniall*, that is, pardonable of their owne nature: Some *mortall*, becauſe all that doe them are worthy of damnation, *Rhemiſt. Rom.* 1. *ſect.*11. *Contr.* That all ſinnes by grace are pardonable through Chriſt to all beleevers, (blaſphemy onely againſt the holy Ghoſt excepted, which is irremiſsible, and which the faithfull are ſure to be preſerved from) we grant: But no ſinne of it owne nature is pardonable: for all tranſgreſsion of the law is ſubject to the curſe, *Gal.*3.10. But all ſinne is the tranſgreſsion of the law, 1 *Ioh.*3.10. And that ſins are not otherwiſe veniall, than by pardon and forgiveneſſe, your owne Canons doe juſtifie, *dec.part.*2.*cauſ.*33.*diſt.*1.*cap.*47. *Venialis culpa, quam ſequitur profeſſio delictorum*: That ſin or fault is veniall, which the confeſsion of ſinnes followeth.

No ſin which is not culpable.

Rom.14.23.

Peter erred greatly in denying Chriſt.

56 *Diſtinct*.56. A man may ſinne two waies, *materialiter, & formaliter*, materially, and formally: He that ſinneth materially only, that is, of a ſimple mind doth it, *ſine culpa*, without his fault: as *Peter* did, failing ſomewhat in his example, *Galath.* 2. *Erratum fuit abſque ulla Petri culpa*: It was a ſmall error without any fault of *Peters*, *Bellarm.de pontif.lib.*1.*cap.*28. *Contr.* All ſin indeed is not alike hainous: for treſpaſſes committed willingly, are greater than faults done of ſimplicity or ignorance, yet are they al ſins, and make the offender guilty much or little: Otherwiſe, there ſhould not have needed any ſacrifices to be provided in the law for ſins done of ignorance, *Levit.*4. Whatſoever is not of faith is ſin, *Rom.*14.23. He ſaith not, whatſoever is done of malice or wilfulneſſe: but whatſoever is not of faith, that is, of a ſure ground, done with certain knowledge & perſwaſion, and according to a good conſcience: as *Bernard* expoundeth the place, *De fide vera non falſa puto dixiſſe Apoſtolum, omne quod non ex fide peccatum, quia fides falſa, fides non eſt. Non autem ex fide vera bonum creditur quod malum eſt.* I thinke the Apoſtle ſpake of a true, not a falſe faith in that place: Whatſoever is not of faith is ſin: becauſe a falſe faith is no faith: and by a true faith, a man cannot beleeve that to be good, which is evill, *lib. de Diſpenſat.* Therefore all ſinnes done ignorantly, and ſimply, though the intent be never ſo good, doe make the party that ſinneth guilty and faulty. And as touching *Peters* deniall, that it was not ſo ſmall a fault as you make it, conſider what your owne Canons confeſſe: *dec.part.*2 *cauſ.*11.*qu.*3.*cap.*85. *Negando Chriſtum, quid aliud, quàm ſe negavit eſſe Chriſtianum: & quanta eſt vita confiteri Chriſtum, tanta eſt mors negare Chriſtum*: In denying Chriſt, what did he elſe but deny himſelfe to be a Chriſtian: and as it is life to confeſſe Chriſt, ſo it is death to deny him, &c. Iudge then if it be ſo ſmall a fault for a man to deny himſelfe a Chriſtian? or to commit that which deſerveth death: but as it there followeth, *Quidam perverſo favore Petrum excuſare nituntur*: Some labour of a perverſe favour to excuſe *Peter*: even ſo doe our adverſaries, who of a blind zeale ſeeke to hide *Peters* ſin, which he himſelfe confeſſed.

57 *Diſtinct*.57. There is a double certainty of ſalvation: *Certitudo infallibilis*, an infallible certitude:

which a man cannot have in this life: *certitudo humana & moralis*, a morall and humane certitude: and this is ſufficient for a man to reſt himſelfe upon, *Bellarm. de Sacram. lib.* 1. *cap.* 28. *Contr.* Firſt, they ſpeake contraries: for how can there be a certitude not unfallible? for that that is certaine is unfallible, and what is fallible is uncertain. Secondly, the Apoſtle ſaith otherwiſe, *Give diligence to make your calling and election ſure* (βεβαίαν, ſure without ſtaggering or wavering) For, *if ye do theſe things, ye ſhall never fall*, 2 *Pet.* 1.10. Is not this an unfallible certitude, whereby a man ſhall be aſſured never to fall? If this might not be attained unto in this life, S. *Peter* would not exhort unto it. I have alſo here the teſtimony of your owne law: *decr. Greg. lib.* 5. *tit.* 7. *c.* 1. *Dubius in fide, infidelis*: He is an infidell, that doubteth of his faith, and ſo conſequently of his juſtification.

No certainty of juſtification conjecturall, but infallible only. 2 Pet. 1.10.

58 *Diſtinct.* 58. I let paſſe here their idle fanſies and fond ſchoole-diſtinctions, not fit to bee uſed by boy Sophiſters, much leſſe by men, that would be counted grave Divines: As how, there are *cauſæ morales juſtificationis, aliæ cauſæ Phyſicæ*: Morall cauſes of our juſtification, and Phyſicall or naturall cauſes, *Bellarm. de effect. ſacram. lib.* 2. *cap.* 11. *Contr.* This diſtinction is repugnant to the Ieſuites owne doctrine: for faith is no *Morall*, but a *Theologicall* vertue, as he diſtinguiſheth them, but it is faith that juſtifieth, *Rom.* 5.1. *Ergo*, no morall vertue. Themſelves alſo exclude the works of nature from being any cauſe of juſtification: how then can there be any phyſicall cauſes? For indeed our juſtification is no phyſicall or naturall, but a metaphyſicall and ſupernaturall worke. And to ſpeake properly, no morall vertue is the cauſe of juſtification: for that is a morall vertue, that is gotten by uſe, and confirmed by cuſtome; ſo is not faith, whereby onely we are juſtified: for *Spiritus gratiæ dat fidem*, The Spirit of grace giveth faith: *dec. part.* 3. *diſt.* 4. *cap.* 145. It commeth not by cuſtome, neither is gotten by mans induſtry.

There is no naturall or phyſicall cauſe of juſtification.

59 *Diſtinct.* 59. Not much unlike to this, is that diſtinction of *Dolor ſummus intenſivè, & appretiativè*: Our ſorrow is greateſt *intenſively*, when it is in the higheſt degree: It is the greateſt *appretiatively*, or in eſtimation, when as we ſorrow not for a thing as much as we can: yet we had rather loſe other things than loſe that: As a godly man may mourn *intenſively* for the death of his children, more than for his ſins: yet he had rather loſe his children than the favour of God. True contrition then requireth ſorrow in the higheſt degree, *appretiativè*, but not *intenſivè*, *Bellar. l.* 1. *de pœnit. c.* 11. *Contr.* It is not impoſſible that a man ſhould weepe more for that he leſſe eſteemeth: and if a man mourne more for a temporall loſſe, than for his ſins, he mourneth not aright: therefore ſorrow for our ſins ought to be the greateſt in the higheſt degree, *intenſivè*. And thus true ſorrow is deſcribed in the Scriptures: *We roare like Beares, and mourne like doves*, Eſay 59.10. *Behold, O Lord, how I am troubled: my bowels ſwell, my liver is powred out upon the earth*, Ierem. Lament. 1.20. *O that my head were as the waters, and mine eyes as fountaines of teares*, Ierem. 9.1. *Cut off thine haire, O Ieruſalem, and caſt it away, and take up a complaint*, Ierem. 7.29. *They ſhall mourne like Doves, ſmiting upon their breaſts*, Nahum. 2.7. *In that day ſhall there be great mourning in Ieruſalem, as the mourning of Hadadrimmon, in the valley of Megiddo*, Zachar. 12.11. Thus the Prophets did uſe to deſcribe true ſorrow for ſinne, than the which none could be greater: as *Moſes* ſaith, *Seeke the Lord with all thine heart, and all thy ſoule*, *Deut.* 4.29. Wherefore, ſorrow for ſinne ought to be the greateſt and chiefeſt of all other; even *intenſivè*, as we have ſaid. This is in your owne decrees confeſſed: *decr. part.* 2. *cauſ.* 33. *diſtinct.* 3 *cap.* 42. *Sciat culpabiliter ſe durum, qui deflet damna temporis, vel mortem amici, & dolorem peccati lachrymis non oſtendit*: Let him thinke himſelfe ſinfully hard, who can weepe for temporall loſſes, as for the death of a friend, and can bring out no teares for his ſins; wherfore he ſinneth, that mourneth more for any temporall loſſe, than for Gods diſpleaſure: and herein I approve rather the judgement of *Eſpenſæus*, *Major ſollicitudo abundantioris amoris indicium*: The greater care or deſire, is a ſigne of great love.

Eſa. 59.10. Lament. 1.10 The greateſt ſorrow in the world ought to be for ſin: if any grieve more for temporall loſſes than for their ſins; it is their infirmity. Zach. 12.11. Deut. 4.29. In 2. epiſt. ad Tim. p. 78. f.

60 *Diſtinct.* 60. Many ſuch goodly diſtinctions they have: as to ſhew that two bodies may be in one place, they have invented this diſtinction: there is *duplex diviſio, extrinſeca reſpectu loci; intrinſeca ratione ſubjecti*: There are two kinds of diviſion of one thing from another: the external diviſion in reſpect of place: the internal in reſpect of the ſubject: And ſo when two bodies are in one place, they are *internally* diſtinct from themſelves, though they be not diſtinct and divided in place: the firſt diviſion is taken away, not the ſecond, *Bellar. lib.* 3. *de Euchariſt. cap.* 3.

See what jugling here is, and all to breed an impoſſible concluſion: for ſeeing every body hath his proper place: yea, ſpirits have their proper definite places, much more bodies: two bodies then muſt have two places, unleſſe they be mingled and incorporate together, and ſo make but one body. Thus they diſtinguiſh of the being and ſubſiſtence of the accidents of bread and wine in the Euchariſt without their ſubjects: *Sunt in ſe negativè, non poſitivè*, They have a being in themſelves negatively, not poſitively; *Bellar. lib.* 3. *de Euchar. cap.* 24. Is not this good ſtuffe? I pray you, what is *eſſe negativè*, to be with a negative? that is, put the negative (*non*) to (*eſſe*) and ſo (*non eſſe*) by this ſkilfull Philoſophy ſhall be (*eſſe*) *not to be*, is all one with (*to be.*) Such toyes theſe vaine men do traine up their ſchollers in, and thinke by them to deceive the world, of whom we may truly ſay, as Saint *Hierome* of the Arrians, *Venena erroris melle verborum circumlinebant*: They doe with hony words dawbe their poyſoned opinions: *Hierom. ad Iohann. Hieroſol.* Or as *Thomas Aquinas* ſaith, *Fidem ſophiſticis rationibus corrumpi*: By their ſophiſticall diſtinctions they corrupt the faith.

Two bodies cannot be in one place.

It will trouble the Reader at this time with no more of their ſtuffe: by theſe examples already ſet forth, we may give our judgement of the reſt, that their diſtinctions are lewd, ſophiſticall, and vaine inventions, to obſcure the truth withall, and not worth a ruſh: all diſtinctions we condemne not, we know they have their profitable uſe, for the finding out of truth, and diſcovering of falſehood: but ſuch diſtinctions, as ſerve to countenance error and ſuperſtition, againſt the manifeſt truth of Gods Word, ſuch as are theſe popiſh diſtinctions, we utterly abhorre and condemne. Of ſuch diſtinctions we may ſay, as one of their owne fellowes ſaid of that diſtinction of *Simony*: There were *Simoniaca de ſui natura*: there were *Simoniacall* things by nature, forbidden by the Word of God, as to buy or ſell Sacraments. *Simoniaca jure poſitivo*: Simoniacall things by the poſitive law and conſtitutions of the Church, as to ſell Biſhopricks and Eccleſiaſticall livings, theſe the Pope might diſpenſe withall.

The danger of ſubtile and ſophiſticall diſtinctions.

O Petre (ſaith he) *quantam animarum multitudinem catervatim tranſmiſit, & tranſmittit ad infernum hæc ſuperſtitialis & damnanda diſtinctio*: *O Peter, Peter*, how many ſoules hath this ſuperſtitious and damnable diſtinction ſent by heapes, and yet doth daily ſend to hell: *Aureum ſpeculum, ex citation. Iuel. pag.* 614. So the Papiſts by their blaſphemous diſtinctions of merits, ſatisfactions, juſtifications, adoration, and ſuch like, doe ſubvert the truth, pervert the ſoules of many, evert and overthrow the courſe of Religion, and tread them a high way, and a beaten path to hell and damnation.

THE

THE FOVRTH PILLAR OF PAPISTRIE, CONSISTING OF PAPISTS CONTRADICTIONS amongſt themſelves.

IT is an uſuall accuſation of the popiſh ſort againſt the profeſſors of the Goſpell, that we are at variance and diſſention amongſt our ſelves, and cannot agree of the points of our Religion. *Harding* ſaith with a ſtinking and uncleane mouth: that the puddle of *Lutherans* runneth down by many ſinks: that we agree not within our ſelves: and that each one oftentimes diſagreeth with himſelfe: *Defenſ. Apolog. pag.* 289. The Rhemiſts falſly object, that we would every yeere have a new faith, 2 *Cor.* 2 *verſ.* 18. *Bellarmine* ſaith, that we have 200. ſeverall expoſitions of theſe words of our Saviour (*This is my body*) with lie and all, *de Sacram. lib.* 2 *cap.* 1. Now then to cleare and purge our ſelves of this falſe accuſation wee will conſider who they are that caſt us in the teeth with our diſſentions: who, for one diſſention that is among us, have ten among themſelves: yea, if I ſaid for one an hundred, I think the ſaying might be juſtified. The Pillar of Papiſtry hath foure parts: Firſt, we will ſhew the diſſentions of the latter and new Papiſts with the old. Secondly, of the contradictions of the new among themſelves. Thirdly, becauſe they ſay, that among us, one diſagreeth many times with himſelfe, we will lay open the nakedneſſe of their ſtouteſt champion *Bellarmine*, how ſhamefully he forgetteth himſelfe, ſaying, and unſaying, now of one opinion, by and by of another. Fourthly, wee will ſhew the repugnances, inconveniences, and inconſequent opinions, which popiſh religion hath in it ſelfe.

The Contradictions and divers opinions of old Popiſts and new.

BEcauſe our adverſaries will beare us in hand, that their diſſentions are not in material points, but light matters, which concerne not the faith: We wil make choice of ſuch opinions of theirs (leaving the reſt) wherein they diſſent, as ſhall eaſily appeare to be no triviall or common matters, but of great weight and moment.

Lyranus, *Hugo Cardinalis*, *Cajetanus*, doe hold the bookes of *Tobie*, *Iudith*, *Macchabees*, *Eccleſiaſticus*, the Wiſedome of *Salomon*, to be Apocryphall bookes, and no part of Canonicall Scripture: *Arius Montanus* alſo holdeth all the books of the old Teſtament, not found in the Hebrew Canon, to be Apocryphall, *ex Whitacher. controv. quaeſt.* 1. *cap.* 6. The contrary is now maintained by Papiſts, that all the aforeſaid bookes are Canonicall, and part of the Scriptures. 1

Canus affirmeth, that the Scriptures in the Hebrew text are wholly corrupt and defaced by the malice of the Iewes: *Bellarmine* confeſſeth ſome corruptions in them, yet not concerning the doctrine of faith and manners. And that thoſe corruptions and defaults came rather by reaſon of ſome faulty Libraries, and imperfect copies, than by the malicious depravation of the Iewes, *Bellarm. de Verb. Dei. lib.* 2. *cap.* 2. 2

They differ much in many points concerning Antichriſt. Some of them thinke, that the number 666. *Apocal.* 13. doth deſcribe the time of Antichriſts comming, as *Lyranus*. Some, that it ſheweth the name Ἀντιμος, which they thinke ſhall be the name of Antichriſt, *Anſelmus*, *Richardus*. *Bellarmine* thinketh his name ſhall not be knowne, till he be come, *de Rom. pont. lib.* 3. *cap.* 11. 3

Some, that he ſhall be borne of a woman of fornication. Some, of the tribe of *Dan*, as *Anſelmus*, *Richardus*. *Bellarmine* holdeth neither, *Ibid. cap.* 12. 4

Dominicus a Soto is of opinion, that the Chriſtian faith ſhall utterly bee extinguiſhed in the great perſecution under Antichriſt. *Bellarmine* thinketh no, *Ibid. cap.* 17. 5

Their Canon law ſaith, that no mortall man muſt here preſume to reprove the faults of the Pope, because he himſelfe being to judge all men, is to be judged of none, *Part.* 1. *diſt.* 40. *cap.* *Si Papa.* Yet the Rhemiſts affirme the contrary, that Popes may be reprehended, and are juſtly admoniſhed of their faults, and ought to take it in good part, if it proceed of zeale and love, *Annot.* 2. *Gal. ſect.* 8. 6

7 Some of them doe thinke that the Pope, even as he is Pope, may fall into hereſie, and ſo become an heretike, if hee take upon him to define or determine without a generall Councell, *Gerſon, Alphonſ. de Caſtro, Adrianus 6. Papa.* Some affirme the cleane contrary, that the Pope cannot poſsibly fall into hereſie, nor define any hereticall point; no not by himſelfe alone, *Albert. Pighius.* Others do teach, that whether the Pope may be an heretike or not, he cannot determine any thing that is hereticall, *ſic Driedo, Cajetanus, Hoſius, Eckius:* and to this ſubſcribeth *Bellarmine lib. 4. de Rom. pontif. cap. 2.*

8 That place of the Goſpell, where Chriſt ſaith, I have prayed for thee *Peter*, that thy faith ſhould not faile: the Divines of Paris underſtand generally of the whole Church, that Chriſt prayed that the Catholike faith ſhould not faile. But *Bellarmine* and the reſt, take theſe words as meant of *Peter* only and his ſucceſſors, that they ſhould not erre at any time in faith, *Bellar. ibid. cap. 3.*

9 *Durandus* a popiſh author confeſſeth, that *Gregory* 1. was found in an error, for permitting prieſts to confirme: but *Bellarmine* chargeth him rather with error in ſo writing, *ibid. cap.* 10.

10 *Melchior Canus* affirmeth, that *Honorius* 1. was an heretike: *Bellarmine* holdeth the contrary, *de pontif. lib. 4. cap.* 11.

11 *Celeſtinus* 3. an heretike: ſo ſaith *Alphonſ. de Caſtro*: *Bellarmine* is of the contrary opinion, *ibid. cap. 14.*

12 *Iohn* 22. was in a great error, who held, that the ſoules of the righteous ſhould not ſee God before the day of the reſurrection, *Guilielmus Ockam, Adrianus*: *Bellarmine* notwithſtanding taketh upon him to excuſe him of hereſie, *Bellar. cap. 14.*

13 *Benedictus* 13. condemned for an heretike in the Councell of *Conſtance*, and *Eugenius* 4. in the Councell of *Baſil. Bellarmine* denieth notwithſtanding that they were heretikes, but the Councels to have erred rather in condemning them, *ibid.*

14 Some of the Papiſts thinke, that Biſhops, as the Apoſtles before them, doe receive their juriſdiction immediatly at Gods hands: So *Franciſcus Victoria, Alphonſ. de Caſtro.* Others, that the Apoſtles received their juriſdiction not from Chriſt, but from *Peter*; and biſhops from *Peters* ſucceſſors: ſo *Iohan. de Turre cremat. Dominicus Iacobatius.* A third ſort hold, that the Apoſtles immediatly received power from Chriſt, but Biſhops muſt looke for it at the Popes hands: *ſic Cajetanus, Dominicus a Soto, Bonaventure, Durand.* ſo alſo *Bellar. cap. 22.*

15 They are much troubled about this queſtion, whether the Pope may be depoſed for hereſie: *Albert. Pighius* holdeth, that the Pope cannot be an heretike, and therefore not for any cauſe to be depoſed: *Iohannes de Turre cremat.* is of opinion, that the Pope for ſecret hereſie, is actually depoſed of God, and may be by the Church declared to be ſo depoſed. Others held, that the Pope neither for manifeſt, nor ſecret hereſie either is actually or may be depoſed. *Cajetanus*, that the Pope for manifeſt hereſie is not actually depoſed, but may be depoſed by the Church. There is a fifth opinion, that the Pope being a manifeſt heretike, doth ceaſe of himſelfe to be Pope, and that he may be judged by the Church, and yet they judge not the Pope, for he is now no Pope, *Iohan. Driedo, Melchior Canus*, and *Bellarmine* conſenteth. *lib. 2. de Pontif. cap.* 30.

16 Concerning the Popes temporall juriſdiction, ſome of them teach, that the Pope by the word of God, hath full and plenary power in all matters both Eccleſiaſticall and civill, *Auguſt. Triumphus, Hoſtienſis*: Others, that he hath not directly and immediatly any temporall authority, but only ſpirituall: yet indirectly and immediatly by reaſon of his ſpirituall power, he hath chiefe authority alſo in temporall matters: *ſic Iohan. Driedo, Iohan. de Turre cremat. Pighius, Cajetanus*, and *Bellarm. lib. 5: de pontif. cap. 1.*

17 They are much buſied about the Councell of Iewes that condemned Chriſt, whether it erred or not. Some hold that the queſtion was *de facto, non de jure:* not by what right Chriſt ſhould be put to death, but they conſulted only of the fact, to put him to death, and therfore in a matter of fact might erre. Others thinke, that they erred in their owne mind and affection toward Chriſt, not in the ſentence: for Chriſt was worthy of death bearing our ſinnes. But *Bellarmine* is of an opinion by himſelfe; that the Councell did erre: for they were priviledged onely from error before Chriſts comming, not afterward, *lib. 2. de Concil. cap.* 8. Thus they weary themſelves in their owne fooliſh conceits.

18 Some thinke that generall Councels cannot erre, though they have not the Popes confirmation: ſo the Divines of Paris. Others hold the cleane contrary, that they may, as *Cajetanus, Turre cremat. Bellar. lib. 2. de Concil. cap.* 11.

19 Some hold opinion, that a generall Councell is above the Pope, *Nichol. Cuſanus, Panormitanus, Abulenſis.* So alſo it was concluded in the Councels of *Conſtance* and *Baſil.* The Canoniſts teach, that the Pope by right is above the Church and Councels, but he may, if he pleaſe, ſubmit himſelfe to their judgement, and give them authority over him. But others thinke, that he hath ſuch an abſolute authority, that he cannot ſubmit himſelfe to the ſentence or cenſure of Councels though he would. So *Antoninus, Ioh. de Turre cremat. Cajetanus, Pighius*, with others: unto this *Bellarmine* ſubſcribeth, the Popes waged champion to fight for his triple crowne.

20 *Alphonſ. de Caſtro* is of opinion, that heretikes are mēbers of the Church: *Bellar.* beſtoweth ſome labour to confute his opinion. Thus one papiſt maketh work for another, *Bellar. de Eccl. lib. 3. cap. 4.*

21 *Iohvn.de Turrecremat.* requireth faith as neceſſary to make a true member of the Church, which is a true and ſound opinion: but hee is confuted by *Bellarmine*, who holdeth faith in this caſe to be needleſſe: *Lib.3.de Eccleſ.cap.* 10.

22 *Iohan.de Turre cremat.* ſaith, it is againſt the Catholike faith, to affirme, that the faith of the Church did not only reſt, or was preſerved in the Virgin *Mary*, in the paſsion of Chriſt: *Bellarmine* thinketh, that faith was preſerved as well in the Apoſtles, as in *Mary*; that theirs failed no more than hers, *lib.3.de Eccleſ.cap.*17. And herein the Ieſuite commeth neereſt the truth: The Apoſtles faith was not loſt, but greatly ſhaken at the death of Chriſt, and they remained wavering and doubtfull, till they were by Chriſt (riſen againe) confirmed.

23 Some affirme that the vow of continency or ſingle life, is annexed to Prieſthood by the Law of God, *Iohan.Major.Clictovaeus*. Others, that it it not grounded upon the divine law, but only brought in by the conſtitution and decree of the Church, and may be diſpenſed withall, *Thom.Aquin.Cajetanus*: ſo thinketh alſo *Bellarmin. de clericis, lib.*1.*cap.*18.

24 The Canoniſts hold, that the conſtitution of tithes, even in reſpect of the quantity and proportion of the tenth, is eſtabliſhed by the Law of God, and therefore cannot be altered to any other quantity. *Bellarmine* calleth it an error of the Canoniſts, and confuteth it, determining the matter thus: that the payment of tithes is, *de jure divino, quoad ſubſtantiam, non quoad quantitatem*, is by the word warranted, in reſpect of the ſubſtance or equity, not in regard of the preciſe quantity, *de clericis, lib.* 1. *cap.* 25.

25 The Canoniſts hold, that Clegie men are exempt from the power of ſecular Princes, not onely in eccleſiaſticall, but in politike and civill affaires by the Law of God. Others affirme, that they are freed, their perſons and their goods only by humane conſtitution, *Franciſcus Victoria, Dominicus a Soto*: and *Bellarm.de clericis, lib.*1.*cap.*28.

26 *Scotus* did hold, that veniall ſinnes were remitted in the very inſtant of the ſeparation of the ſoule from the body, but rhey were remitted, *per merita pracedentia*, by vertue of the merits, which went before in the life. *Thom.Aquinas*, held the contrary, that they were not remitted then, but afterward in purgatory. To this agreeth *Bellarmine* and the reſt, *Bellarm. lib.* 1. *de purg. cap.* 10.

27 Some Papiſts hold, that the ſoules in purgatory are uncertaine of their ſalvation: and though they ſhall be ſaved, yet they know it not, *Dyoniſ.Carthuſianus, Michael Bay*: but the generall opinion of the papiſts now is, that they are certaine of their ſalvation; *Bellarm.de purg.lib.*2.*cap.*4.

28 Some of them thinke, that veniall ſinnes by nature, deſerve eternall death, and that they are but veniall of Gods mercy: wherein they hold the truth: for the ſtipend of ſinne is death, *Rom.* 6. 25. ſo *Michael Bay, Gerſon, Iohan.Roffenſ.* But now the Ieſuits generally hold the contrary, that veniall ſinnes are pardonable of their owne nature, *Bellarm.ibid.*

29 Some are of opinion, that prayers may be made for ſoules that are in hell: *Bellarmine*, and generally all that rabble hold it onely to be lawfull to pray for ſoules in purgatory. But the truth is, the dead are not to be prayed for at all, *Bellarm.de purg.lib.*2.*cap.*5.

30 The Papiſts generally hold, that the ſoules which neede no cleanſing in purgatory, doe ſtraightwaies goe to heaven: yet *Bellarmine* hath a tricke by himſelfe, and thinketh it not improbable, that there ſhould be another place, not ſo full of joy as heaven is, nor in paine equall to purgatory, *lib.*2. *de purg.cap.*7. But we acknowledge neither the one nor the other: for Scripture no where maketh mention of more places than heaven and hell.

31 *Thomas Aquinas* holdeth, that the leaſt puniſhment in purgatory exceedeth the greateſt torment in this life. *Bonaventure* denieth that, and ſaith, that the greateſt paine of purgatory only exceedeth the greateſt of this life. And ſo thinketh *Bellarm. lib.* 2. *cap.* 15. But this is a needleſſe queſtion to diſpute of the paines of purgatory, for there is no ſuch place, as we have elſewhere ſhewed.

32 That the Saints know our prayers, though it be not agreeable to Scripture, yet it is agreed upon amongſt the Papiſts: yet about the manner, how they come by the knowledge of our prayers, it is not amongſt them agreed. Some thinke that mens prayers are at that inſtant revealed to Saints when they are made. Others, that in the beginning of their happineſſe, ſo ſoone as they are received into Heaven, they behold all things in God, as in a glaſſe, which appertaine to them. And this *Bellarmine* taketh to be the more probalble opinion, *cap.*20. yet it is but a prophane ſpeculation: for God himſelfe only knoweth the heart, neither will he give his honour to another.

33 *Cajetanus* Cardinall confoundeth images and idolls, taking them for all one: *Bellarmine* and the reſt, make great difference betweene them. Images, they ſay, they have, but no idolls, *Bellarm.de imaginib.ſanctor. lib.*2.*cap.* 7.

34 Some Papiſts hold opinion, that the Images of the Trinity ought not to be made, *Abulenſ. Durand. Pereſius, Caranza*, who beſide alloweth not the Image of Chriſt to be made. Others hold the contrary, that they may ſafely be made and adored: *Cajetanus, Catharinus, Sanderus*: and *Bellarmine*, who for the moſt part holdeth with the worſt opinion.

35 Concerning the worſhip of Images, it is agreed amongſt Papiſts to be lawfull and commendable, though it be flat contrary to the ſecond Commandement: yet they diſagree about the manner of worſhip. Some hold, that the image in it ſelfe is not at all to be worſhipped; but before the image, that onely whoſe image it is: *Sic Durandus, Alphonſus de Caſtro*. Others, tha the Image is to be

worſhipped and adored with the ſame kind of worſhip that the exemplar is, whoſe image it is, and ſo the Image of Chriſt to be worſhipped as Chriſt himſelfe: *Sic Cajetanus, Bonaventure, Capreolus,* and others. There is a third opinion, that images properly in themſelves may be worſhipped, yet with an inferiour kind of worſhip, than that which is due to the Saint reſembled by the image, *Pereſius, Catharinus, Sanderus*: to theſe conſenteth *Bellarm. de imaginib. ſanctor. lib.2.cap.20.*

36 The Papiſts make two kindes of religious worſhip, the higher and more excellent kinde, which is due only unto God, they call λατρεία, the inferiour kind, which may be given unto Saints, δουλεία, *Sic Bellarm.* Yet *Martinus Pereſius*, a learned papiſt, ſaith, that δουλεία, cannot ſignifie the worſhip of Saints: for the word is tranſlated ſervitude, or ſervice: but we are not ſervants to the Saints, but their fellew-ſervants, *Bellarm. lib.1. de beatitud. ſanctor. cap.12.*

37 Now, concerning the Sacraments; Some of them thinke, that the ſame definition of a Sacrament, cannot agree unto the Sacraments both of the old and new Teſtament, but improperly: *Sic Magiſter ſententiar. Albertus, Bonaventure.* Others thinke, that this definition of a Sacrament, *eſt ſacræ rei ſignum,* It is a ſigne of an holy thing, may properly comprehend both the old and new Sacrament, becauſe it is not of the eſſence of a Sacrament to be a cauſe of ſanctification, but a ſigne onely: *Sic Thom. Dominicus a Soto, Martinus Ledeſmius,* and thts is the truer opinion. But *Bellarmine* fully liketh neither: *Lib.1. de Sacram. cap.12.*

38 Now, whether the Sacraments doe conſiſt, *ex verbis & rebus*, of the words and the things, or elements, as their matter and forme, it is a great queſtion among Papiſts. Some hold that they doe not: but that any thing ſenſible, whether it be the element, or the word, is the matter, and the forme to be the ſignification, *Sic Dominicus a Soto, Cajetanus.* Others thinke, that all Sacraments conſiſt not of the word and elements, but ſome only: *Sic Durandus.* A third opinion is, that the Sacraments only of the new Teſtament doe conſiſt of theſe parts, not the Sacraments of the old: *ſic Alexand. Alenſis.* And others thinke, that all Sacraments doe conſiſt of theſe parts, either in themſelves, or ſomewhat in ſtead or place of them: *Sic Dominicus a Soto. Bellarmine* taketh ſomewhat from all theſe opinions, *lib.1. de ſacram. cap.18.* But to put the matter out of doubt, there muſt be in every Sacrament, both the word and the element; the word ſanctifieth, 1 *Timoth.*4.5. and therefore muſt needs be there, nothing can ſerve in ſtead of it: there muſt be alſo an element beſide the word, to be ſanctified, and therefore the word cannot be the element.

39 The Ieſuites doe hold, that the intention of the Miniſter is neceſſary to make a Sacrament: he muſt have a purpoſe and intention, *Faciendi, quod facit Eccleſia,* to doe that which the Church doth: that is, to make a Sacrament: *Sic Bellarm. cum alijs. Catharinus* a Papiſt, ſaith, it is not neceſſary to have ſuch an intention, but that a Sacrament may be without it: wherein hee thinketh aright, for the Sacrament no more dependeth upon the Miniſters intention, than the preaching of the word doth.

40 Concerning the efficacy of the Sacraments, they doe all hold, that they are cauſes of ſanctification, but not alike. Some hold, that the Miniſter is the efficient and working cauſe of juſtification, the Sacrament but the inſtrument: *Sic Cajetanus, Scotus, Ledeſmius.* Some contrariwiſe, that the Sacrament is the efficient cauſe, the Miniſter but the inſtrument: *Ita Thom. Aquin. ex Bellarm. lib.1. cap.27.* and of theſe there are two ſorts: ſome think that the Sacraments are but cauſes, *Sine quibus non:* without the which we are not juſtified, *Sic Bonaventur. Scotus, Durandus.* Others thinke that there is verily an effectuall power given to the ſacraments to juſtifie: *Sic Bellarm. lib.2. cap.11.* What adoe is here about nothing, the Sacraments are no inſtrumentall or efficient cauſes of our juſtification, but ſeales only of the righteouſneſſe of faith, *Rom.*4.11. And it is faith wherby we are juſtified, *Rom.*5.1.

41 As touching the Sacraments of the Law: ſome deny that they did juſtifie *ex opeve operantis,* that is, by the faith and devotion of the receiver: *ſic Magiſter.* Others thought they did. And for Circumciſion, ſome held it did juſtifie *ex opere operatio,* by the very worke wrought: *Sic Alexander, Bonaventure, Scotus, Gabriel.* Others were of opinion that it did not juſtifie of it ſelfe, but as it was a proteſtation and application of faith: *Sic Thom. Capreolus, Scotus:* to this *Bellarmine* enclineth, *lib.2. cap.13.* But if theſe fellowes would have contented themſelves with juſtification by faith, as the Scriptures teach us, they needed not to have made ſo many doubts.

42 Concerning the indeleble character, which they ſay is imprinted in the ſoule by the Sacraments, and can never be blotted out, *Durandus* ſaith, it is no reall thing diſtinct from the ſoule, or any abſolute quality, bnt a certaine reſpect and relation only: *Scotus* ſaith, it cannot be proved by Scripture: *Gabriel* doubteth, whether the Church hath determined it: yet *Bellarmine* holdeth his owne ſtill, that there is ſuch an indeleble character: which is but a mere device, and hath no ground out of Scripture, as *Scotus* ſaith, *Ex Bellarmin. lib.2. de ſacram. cap.20.*

43 Some Papiſts have held opinion, that in baptiſme it is ſufficient to baptize in the name of one of the perſons in Trinity, and eſpecially of Chriſt: *Sic Hugo de S. Victor. Nicolaus Papa. Bellarmine* holdeth, as the truth is, that baptiſme muſt be celebrated in the name of the whole Trinity.

44 Some hold, that martyrdome doth not give grace, *Niſi ex opere operantis,* but according to the affection and diſpoſition of the martyr: *ſic Dominicus a Soto, Martin. Ledeſmius.* Others, that it was available, *ex opere operato,* by the very worke wrought: *Ita Thom. Gabriel. Iohan. Major,* and *Bellar. lib.1. de baptiſ. cap.6.* The firſt is the truer opinion, for without love if a man give his body to be burned, it is nothing, 1 *Cor.*13. And yet neither martyrdome, nor any worke elſe, can be the cauſe of grace.

Some

45 Some hold that *Iohns* baptiſme was a Sacrament of the new law,and that they which were baptized therewith,and did not put their truſt therein,but had knowledge of the holy Ghoſt,needed not to have been baptized againe by Chriſt: *Sic Petr. Lombardus.* Others thought it was a kind of Sacrament,ſuch as were the ſacraments of the law, *Ita Magiſter Thomas.* But *Bellarmine* will have it neither Sacrament of the old nor new, *De Sacrament. baptiſ. lib.* 1.19. The Scripture putteth all out of doubt,that ſaith, *Iohn* baptized unto repentance for remiſsion of ſinnes, *Luke* 3. and ſo was in ſubſtance and effect one, and the ſame with the baptiſme of Chriſt.

46 That Chriſt in the ſixth of *Iohn* treateth not of the Euchariſt: it is the opinion of many Papiſts, *Gabriel, Cuſanus, Caietanus, Tapper, Ianſenius*: wherein they ſay, as the truth is. But *Bellarmine*,and generally the Papiſts now adaies doe apply it to the Euchariſt: though indeed, it maketh more againſt them, than for them, *Lib.* 1. *de Euchariſt. cap.* 5. *ex Bellarm.*

47 As touching the reall preſence of Chriſt in the Euchariſt, *Durandus* thinketh,that the ſubſtance of Chriſt is there without magnitude or quantity. Others thinke,that the body of Chriſt is there with the due quantity and magnitude, but there is no diſtinction nor order of the parts: *Sic Okam.* But *Bellarmine* and the reſt, doe thinke that the body of Chriſt is in the Sacrament, in his due quantity and diſtinction and order of parts, *Lib.* 3. *de ſacram. Euchar. cap.* 5. Of all theſe,the firſt two opinions are more reaſonable: for how is it poſsible for the body of Chriſt, in his due proportion and bigneſſe,to be contained in a thinne wafer-cake? but none of all theſe opinions are true: for the body of Chriſt is no where elſe but in heaven,till his ſecond comming,as S. *Peter* ſaith, *Acts* 3.

48 Some did hold, that all the bread and wine in the Euchariſt was not tranſubſtantiate, but ſo much onely,as was received of the godly. Others,that the forme onely of the bread was changed,not the matter: *ſic Durandus.* Some contrariwiſe,that the matter was changed,not the forme. Others,that the bread is aſſumed hypoſtatically unto the Word,as the humane nature is, *ſic Rupertus. Bellarmine* with the reſt,that after the words of conſecration, the bread and wine is tranſubſtantiate wholly into the body of Chriſt,the accidents only remaining, *Lib.* 3. *de Euchariſt. cap.* 11.

49 It is the generall opinion of Papiſts, that there ariſeth no more ſpirituall fruit by receiving in both kindes, than by receiving in one: Yet there are ſome of the contrary opinion. *Alexander Alenſ. Gaſper Caſſalius, Ruardus.* And by a generall decree in the Councell of *Baſile*, the uſe of the cup was granted to the Bohemians, *Bellarm. lib.* 4. *de Euchariſt. cap.* 23. for if ſo the receiving in one kind were al out as full of comfort,and as profitable,as to doe it in both,then were one ſuperfluous, and ſo they take vpon them to controule our Saviour Chriſt, who inſtituted both, and uſed them at his laſt Supper.

50 About the popiſh ſacrament of extreme unction,ariſe theſe differences: They have but two places of Scripture upon which they ground that ſacrament, *Marke* 6. and *Iames* 5. About the former place they much diſagree: Some holding, that when the Apoſtles anointed the ſicke with oyle, it was not the ſacramentall unction,but an adumbration of it,and preparation thereunto: *ſic Ruardus, Ianſenius, Dominicus a Soto.* Others,that it is one and the ſelfe ſame kinde of unction, which is treated of in both places: *ſic Thom. Waldenſ. Alphonſ. de Caſtro*: *Bellarmine* enclineth to the firſt opinion, for no other reaſon, but becauſe the Proteſtans hold, the unction ſpoken of in both places to be the ſame, *Bellarm. de extrem. unction. lib.* 1. *cap.* 2.

51 Some thinke,that the corporall health of the body,is the abſolute and infallible effect of this their deviſed ſacrament: *ſic Dominicus a Soto.* Others,that it is but a conditionall effect,if it be profitable for the ſoules health, and that this ceremony is not principally applyed for the health of the body, but for the health of the ſoule: *Concil. Tridentin. Sic Bellarm. cap.* 6.

52 Some hold,that in time of neceſsity a lay-man may be the Miniſter of extreme unction: *ſic Thom. Waldenſ.* Others, that a lay-man may anoint with holy conſecrate oyle, but without a Sacrament: *ſic Dominicus a Soto.* A third ſort thinketh, that it is not lawfull for the lay ſort to doe the one or the other: *ſic Ianſenius, Bellarm. cap.* 9. Now who will give credit to theſe men, that there is ſuch a Sacrament of extreme unction: when they cannot agree amongſt themſelves, nor one beleeve another?

53 Some alſo thinke, that to anoint the five ſenſes together with the reines and the feete, is of the eſſence of extreme unction, and none ought to be omitted. Some the contrary, that none of them are of the eſſence, but the anointing of any one may ſerve. The third opinion is, that the anointing only of the five ſenſes is of the eſſence: *ſic Thom. Aquin. Bellarm. ibid. cap.* 10.

54 The Rhemiſts hold the mixture of water and wine in the Euchariſt to be neceſſary, and ſay the Proteſtants in not uſing that ceremony doe moſt impudently,and damnably, *Annot.* 1 *Cor.* 11. *ſect.* 10. yet the Canoniſts affirme that it is *de honeſtate tantùm, non de neceſſitate.* Of decency onely, not neceſsity: *De conſecrat. diſtinct.* 2. *in gloſſ. Scotus* 4. *ſententiar. diſtinct.* 11. *quaeſt.* 6.

55 Some deny that *Epiſcopalis ordinatio*, the ordaining of Biſhops, to be a Sacrament, *Dominicus a Soto, Petrus a Soto, Caietanus, Durandus* with others: *Bellarmine* with the reſt of the Ieſuits hold the contrary,that it is Sacrament: *De ſacram. ordinis lib.* 1. *cap.* 4.

56 *Durandus* denieth Matrimony to be a Sacrament, unleſſe *Equivocè*, Equivocally and improperly: *Bellarmine*, and generally the Papiſts hold it properly to be a Sacrament: *Lib. de Matrimon. cap.* 1.

57 Some of them againe do thinke,that matrimony is not a proper ſacrament of the new Teſtament: *Sic Alphonſ. de caſtro, Petrus a Soto, Bonaventur. cum alijs.* But that it was confirmed rather than inſtituted of Chriſt: *Bellarmine* with the reſt,hold the contrary, *Lib. 1. de Matrim. cap. 5.*

58 Some hold,that matrimony,which they affirme to be a Sacrament,giveth no graee: *Sic Magiſter ſententiar. lib. 4. Diſtinct. 2. Bellarmine* with the reſt,hold the contrary, *ibid.*

59 Some affirme,that they which being married, are afterward converted to the faith and baptized, ſhould after their baptiſme contract matrimony againe,and ſo then it becommeth a Sacrament, *Sic Paludanus, Capreolus, Eckius.* Others thinke that there neede no new contract,but that matrimony by the very act of baptiſme is confirmed: *Sic Thom. de Argen. Bellarmine,* that a new contract is not neceſſary,but that the parties after baptiſme by ſome ſigne ſhould expreſſe their conſent, *Bellarm. lib. 1. de Sacram. cap. 5.*

60 *Melchior Canus* affirmeth, that the parties themſelves cannot be the Miniſters of the Sacrament of matrimony, but of the contract only, but that it muſt be neceſſarily done by an Eccleſiaſticall Miniſter. *Bellarmine* with the reſt,teach the contrary,that the parties themſelves are the Miniſters of the Sacrament. Some againe ſay, that the mutuall conſent of the parties contracted in due forme of words expreſſed, are the matter and forme of the Sacrament of matrimony. Others, that the perſons themſelves are the matter: *Bellarmine* thinketh,both that in the contract while,the words are the matter expreſsing their conſent, and afterward the parties themſelves, *Bellarm. cap. 6.*

61 The times prohibited and interdict for marriage were in times paſt, three in the yeere, from the *Advent* to the *Epiphany*, from *Septuageſima* to the *octaves* of Eaſter: from three daies afore the aſcenſion, even to the *octaves* of Pentecoſt, *Ruard. Tapper.* The practice among them now is otherwiſe: for with the interdict time at Pentecoſt, they have diſpenſed: and the prohibited time at Eaſter is cut ſhorter, to beginne not from *Septuageſima*,but from Aſhwedneſday. So was it decreed in the late chapter of *Trent, ſeſſ. 24. cap. 10.*

62 Concerning the popiſh Sacrament of penance,there ariſe many doubts & differences among them: Some hold the ſinnes which are abſolved to be the matter of the Sacrament: others the ſinner himſelfe that maketh confeſsion: ſome the Prieſt that abſolveth, *ex Bellarm. de pænitent. lib. 1. cap. 16.*

63 Some, that the whole Sacrament doth not conferre grace, but abſolution only by the Prieſt, *Sic Thom. Aquin. Bonavent. Vega, Franciſcus Ferraſienſ.*

64 Others, that abſolution did not give grace alone, but the action of the penitent perſon was joyned, and did concurre with it in that caſe: *Bellarmine* enclineth to the firſt opinion, *De pænitent. lib. 1. cap. 16.*

65 Some thinke that the act of penance, is but a diſpoſition onely unto remiſsion of ſinnes, no merite at all whereby remiſsion is deſerved: *Sic Iohan. Capreolus, Dominicus a Soto.* Others, that it is not a diſpoſition only unto juſtification, but a meriting cauſe thereof of congruity, *Sic Albertus, Bonavent. Scotus, Durandus, Gabriel:* To this alſo *Bellarmine* ſubſcribeth, *lib. 2. de pænitent. cap. 12.* But the Ieſuite is here groſſely deceived, for before juſtification, it is impoſsible to pleaſe God without faith: therefore there is no place for merite.

66 Some, that perfect contrition is not ſufficient to attaine remiſsion of ſinnes, without the Sacrament of penance, and abſolution by the Prieſt,but onely at the point of death. Others, that it is ſufficient to be truly contrite, if the party have a vow and purpoſe afterward to receive the Sacrament of penance: *ſic Bellarm. cum alijs, lib. 2. cap. 13.* But the truth is, that true repentance before God is ſufficient with ſatisfaction to the Church in publike offences, without either ſacramentall penance, or the vow thereof, for ſuch Sacrament we acknowledge none.

67 Some hold, that men may ſatisfie God by their penall workes, both for the fault,and for eternall puniſhmen due thereunto: *Sic Ruard. Tapper, Andreas, Vega.* Others, that they can ſatisfie God for neither of theſe, but onely for temporall puniſhment, *Sic Bellarm. cum Ieſuitis, lib4. cap. 1.* But the truth is, that Chriſt hath ſatisfied fully and wholly in our behalfe, both for ſinne and whatſoever puniſhment due, as we have ſhewed before: ſo that no part or kinde of ſatisfaction remaineth to be done by us.

68 Some hold, that Auricular confeſsion is neceſſary to ſalvation, and that by the inſtitution of Chriſt, *Hard. pag. 186.* Others hold, that confeſsion is not neceſſary for ſecret ſinnes, but that they may be forgiven without: *ſic Gratian. Holcot. Thom. Aquin. ex Iuel. defenſ. apol. pag. 190.*

69 Some hold, that the Virgin *Mary* was conceived without originall ſinne: *Friers Franciſcane.* Others, that ſhe was conceived as all other children of *Adam* be: *Dominike Friers.* And *Bernard* thinketh it unlawfull therefore to keepe a feſtivall day of her conception, *Fox. pag. 800.*

70 The moſt part of them hold, that it is not meet or convenient, that the people ſhould receive in both kinds. Others more truly hold the contrary: *Bartholomeus Latomus* confeſſeth,that our requeſt is reaſonable to have the holy Sacrament adminiſtred in both kinds: *Gerard. Lorichius* calleth them *Pſeudocatholicos,,* falſe catholikes,that hinder the reformation of the Church in that point. And he calleth the wilfull maintaining of receiving in one kind, *hereſis & blaſphemia peſtilens, & execrabilis:* An hereſie, and blaſphemy curſed and peſtilent, *ex Iuel. defenſ. apolog. pag. 28.*

71 Laſtly (becauſe it were infinite to ſhew all their contradictions) they doe fully diſagree about the body of Chriſt in the Sacrament, what ſhould become of it after conſecration: Some ſay, that Chriſts

body paſſeth downe into the ſtomacke : other, that it entreth only into the mouth : Another, that as ſoone as the formes of bread and wine be grated of the teeth, the body of Chriſt is caught up into heaven : One ſaith, a mouſe may eat the body of Chriſt: Another, that a mouſe cannot eat it: yea, the Maſter of the ſentences himſelfe is to ſeeke, *Deus novit*, ſaith he, after much diſcuſſing of the matter, he reſolveth it thus : *God knoweth*, ſaith he, what is become of it, *Ex citatim. Iuel.pag*.289. And that we may ſee yet further how well they agree together in this maine point of popery, ſome of them ſay, that Chriſts body doth deſcend from heaven upon the Altar : for theſe are the words of their S. *Francis*, *Chriſtus quotidie deſcendit de ſinu patris ſuper altare, &c.* yet *Turriane* denieth, that the body of Chriſt doth come from heaven, 1.*tract.cap*.19.*fol*.116. Againe, the common gloſſe ſaith, that after the Euchariſt is eaten, the Angells take the body of Chriſt and carry it into heaven : But *Scarga* ſaith, that never any diſcreet Catholike ſo ſaid, *Scarg.in art*.5.*fol*.335. *Bellarmine* doubteth not to ſay, that the body of Chriſt is conſumed: for thus he writeth, *Per conſervationem corpus Chriſti accepit formam cibi, cibus autem ad coniectionem, ac per hoc ad mutationem, & deſtructionem ordinatur* : The body of Chriſt by conſervation receiveth the forme of meate, which meate is ordained to be eaten, and ſo to be changed, conſumed and deſtroyed, *lib*.1, *de miſſ.c*.17. Some of them hold, that the body of Chriſt remaineth ſtill after it is eaten, *Vt tanquam ſemen vivificum in nobis inveniatur corpus vitæ*, That the body of life may be found in us as a quickning ſeed, *Turrian, tract*.1.*cap*.19.*fol*. 114. But other of them thinke, that the body of Chriſt doth no longer remaine in the Euchariſt, *quàm naturaliter manſiſſet ſubſtantia panis*, than the ſubſtance of bread naturally ſhould have remained, *Bellarm.lib*. 1. *de Euchar.cap*.1. The old popiſh divinity was this, *Corpus Chriſti in veritate frangi fidelium dentibus & atteri*, That the body of Chriſt is in truth broken and ground with the teeth of the faithfull, *decr.part*. 3. *diſtinct*. 2. *cap*. 42. But their new divines are aſhamed of ſuch groſſe ſtuffe, as *Bellarmine* ſaith, *Chriſtus non teritur, non roditur* : Chriſt is not rent or torne, meaning his body, &c. *lib*.8.*de Euchariſt. cap*.13. *Thomas Aquinas* hath this concluſion, *Quod non aliter poſſit corpus Chriſti incipere eſſe de novo in hoc ſacramento, niſi per converſionem ſubſtantiæ panis in ipſum* : That the body of Chriſt cannot otherwiſe begin to be in the Sacrament, than by the turning of the ſubſtance of the bread into it, *Summa*.3. *quæſt*.65.*art*.2. But they doe now inſtantly deny any ſuch converſion of the bread into Chriſts body, *Moſcus theſ.polon*.13. ſo full of doubts and uncertainties is the popiſh doctrine of the reall preſence. Thus much ſhall ſuffice concerning the contradictions of the Papiſts of former times, with our new upſtart Pope-catholike doctors. And I hope by this it may appeare that their domeſticall diſſenſions are not, as they beare us in hand, in the ſmaller points onely, but in the very ground and ſubſtance of popiſh religion, as about the Sacraments, the reall preſence, juſtification, authority of the Scriptures, of the Pope, of generall Councells, and ſuch like. Now let us ſee how well our new Maſters of Popery, which are principally the Ieſuites, agree among themſelves.

The diſagreement and difference of opinion of Jeſuits and Seminary Prieſts among themſelves. *Part*. 2.

I Will here eſpecially match our Rhemiſts and *Bellarmine*, and compare their doctrine and opinions together, that the unity whereof they make ſuch boaſt and brags, may be made knowne to the world.

1 *Bellarmine* holdeth, that wicked men living in the externall profeſſion of the Church, are *Vera* 71
partes, & membra eccleſiæ : Are true parts and members of the Church, *de Eccleſ.lib*. 3. *cap*. 10.
The Rhemiſts ſay, that they are rather as ill humours, and ſuperfluous excrements, than true and lively parts of the body, *Annot*. 1.*Iohn* 2. *ſect*.10.

2 That place, *Math*.24. 15. of the ſtanding of the abomination of deſolation in the Temple, 72
Bellarmine underſtandeth of the deſtruction of Ieruſalem, *lib*.3.*cap*.16.*reſp.ad* 5.*ration*. The Rhemiſts Math.24.15.
affirme it ſhall be eſpecially accompliſhed in Antichriſts time, when as the Sacrifice of the Maſſe (as they imagine) ſhall be utterly aboliſhed, *Annot.Math*.24 *verſe* 15.

3 Concerning the defection and apoſtaſie, which S. *Paul* ſpeaketh of, 2 *Theſ*.2.3. *Bellarmine* 73
ſaith, that it ſhall be a defection from the Romane Empire. Rhemiſts : It ſhall be a defection from moſt points of Chriſtian Religion : Secondly, *Bellarmine* ſaith, that though it be a defection from the Romane faith, yet it ſhall not be generall, but particular, *Ibid.cap*.16.*reſp.ad* 5. *Argum*. The Rhemiſts grant it ſhall be a revolt of kingdomes, peoples, Provinces, ſo that the publike entercourſe of the faithfull with the Church of Rome ſhall ceaſe : they ſhall only communicate with it in heart, *Annot*. 2 *Theſſ*.2.*ſect*.6.

4 The Rhemiſts hold, that Antichriſt ſhall be borne of the Tribe of *Dan* : *Annot*. 2 *Theſſal*. 2. 8. 74
Bellarmine doth not only vary from them, but oppoſeth himſelfe againſt them, and confuteth their arguments, *Lib*. 3. *de pontif. cap*.12.

5 *Bellarmine*, by that place, 1 *Iohn* 2.22. hee is Antichriſt that denieth the Father and the Sonne, 75
would prove, that Antichriſt, when he commeth, ſhall apertly and openly deny Ieſus to be Chriſt, 1 Iohn 2.22.
Lib.3 *de pontif.cap*.14. The Rhemiſts ſay this was a marke, ſerving only for thoſe times to deſcribe an heretike by, *Annot*. 1 *Iohn* 4. *ſect*.2. And therefore it cannot be applied to Antichriſt.

6 *Bellarmine* ſaith, that one of the wonders or miracles, that Antichriſt muſt work, ſhall be to cauſe 76

the image of the beaſt to ſpeake, *Ibid.cap.*15. The Rhemiſts, whereas the Text ſaith, another beaſt ſhall riſe out of the earth, and ſhall cauſe fire to come from heaven, and the image of the beaſt to ſpeake, *Apoc.* 13. They expound it not of Antichriſt, but of another falſe Prophet, inferiour to Antichriſt, *Annot. Apocal.*13.*ſect.*3.

77 7 *Bellarmine* ſaith: *Soli Epiſcopi paſtores ſunt;* That Biſhops only are paſtors of their Dioceſſe: and that inferiour Miniſters are not properly Paſtors of ſeverall flocks, *Lib.* 1. *de Concil..cap.* 15. The Rhemiſts doubt not to ſay, that many, which have no gift to preach, yet for their wiſdome and government, are not unmeet to be Paſtors and Biſhops, *Annot.* 1 *Tim.*5.*ſect.*13. If ſuch in their opinion may be made Biſhops, then are they not moſt properly Paſtors, as *Bellarmine* ſaith: for hee is moſt properly a Paſtor, that hath gifts to preach, which is ſpirituall feeding.

78 8 The Rhemiſts affirme, that Chriſt in plaine termes moſt amply imparted unto the Apoſtles and their ſucceſſors, his full power and authority to remit ſinnes: And further, they ſeeme to inſinuate, that what authority Chriſt had as he was man, it is now wholly reſiant in them, *Annot. Ioh.*20.*ſect.*3. *Bellarmine* notwithſtanding denieth, that the Pope may doe as much as Chriſt could, as he was man: For Chriſt did inſtitute Sacraments, and could remit ſinnes without Sacraments, ſo cannot the Pope, *de pontif.lib.*5. *cap.*4.

79 9 The day of the Lord ſhall reveale it, 1 *Cor.*3. 13. that is, ſaith *Bellarmine*, the generall day of Iudgement, *Lib. de purgat.*1. *cap.* 4. the Rhemiſts underſtand the particular day of every mans death, *Annot.* 1 *Cor.*3. *ſect.*3.

80 10 Whereas *Iohn* is forbidden by the Angell to worſhip him, *Apoc.*19.*verſ.*10. The Rhemiſts ſay, it was becauſe *Iohn* being deceived in the error of his perſon, and ſo taking the Angell for Chriſt, gave him divine honour, *Annot. in eum locum.* But *Bellarmine* ſaith, hee did but give the Angell the worſhip due unto him, and did well in adoring the Angell: and that the Angell did well in refuſing adoration, for reverence to the humanity of Chriſt. The Rhemiſts ſay, it was refuſed for reverence to the excellency of *Iohns* perſon, *Bellarm. lib.* 1. *de ſanctis, cap.*14. Thus theſe Ieſuites agree, as they ſay, as harp and harrow.

81 11 The Rhemiſts affirme, that images are not to be adored with godly or divine honour, *Annot. Acts* 17.*ſect.*5. *Bellarmine* yet granteth, that *impropriè*, improperly, notwithſtanding they may be adored with divine worſhip, *Lib.* 2. *de ſanct. cap.* 23.

82 12 *Bellarmine* denieth, that the body of Chriſt being eaten, goeth any further than the ſtomacke, *lib.*1. *de Euchar.cap.*14. The Rhemiſts goe further, they ſay wee are made a piece of his body and blood, 1 *Cor.*10.*ſect.*5. as though his body were converted into the ſubſtance of their bodies.

83 13 The Rhemiſts commend the reſerving of the water in Baptiſme, and carrying of it home, to give it the diſeaſed to drinke, *Annot. Iam.*5 *ſect.* 5. But *Bellarmine* alloweth the reſervation only of the Euchariſt, which only, ſaith he, remaineth a Sacrament, after the uſe, *lib.*4. *de Euchariſt.cap.*3.

84 14 The Rhemiſts ſay, wee doe improperly name the whole Sacrament, and miniſtration thereof *Communion, Annot.* 1 *Cor.*11.*ſect.*14. yet *Bellarmine* dealeth more liberally, for he frankly and freely uſeth the name of *Communion*, as *lib.*4. *de Euchar.cap.*24.*tot.capit.* and many other places.

85 15. The Rhemiſts upon thoſe words of the Apoſtle, *Heb.*13.10. *We have an altar*, doe ground the having of their materiall altars for the ſacrifice of the body of Chriſt: and would prove by this place, that Chriſtians have altars properly ſo called, *Annot. in hunc locum. Bellarmine* of purpoſe refraineth to urge this place againſt us, becauſe, ſaith he, divers Catholike Writers doe underſtand it either of the Croſſe, or of Chriſt himſelfe, *Lib.*1.*de miſſ. cap.* 14.

86 16 *Bellarmine* ſaith, that in the Euchariſt onely, the Prieſt doth *Induere perſonam Chriſti*, take upon him the perſon of Chriſt, when he ſaith, This is my body: In other Sacraments he is but the Miniſter of Chriſt, he doth not take his perſon upon him, *lib.*4.*de Euch.c.*14. Yet the Rhemiſts affirme, that the Prieſt in other popiſh Sacraments alſo doth take upon him the perſon of Chriſt: as in penance hee abſolveth in the perſon of Chriſt, *Annot.* 2 *Cor.* 2. *ſect.* 6. *Bellarmine* alſo varieth from other Papiſts of theſe daies, as well as from the Rhemiſts, and they vary from him.

87 17 *Heskias* a Papiſt, affirmeth, that the ſacrifice of Chriſt upon the Croſſe, was after the order of *Aaron, lib.*1.*cap.*13. *Bellarmine* ſaith plainly, that it was not properly either after *Aarons* order, or *Melchiſedecks, lib.*1. *de miſſa, cap.*6. *reſp.ad* 5. *argum.*

88 18 The Concell of Trent concludeth thus, concerning the adoration of images, *Honor qui eis debetur, refertur ad prototypa, quæ illa repræſentant:* The honour due unto them, is to be referred to thoſe things which they repreſent, *Seſſ.*25. But *Bellarmine* holdeth, that there is religious worſhip properly due unto them, *Et non ſolum ut vicem gerunt exemplaris*, and not only as they repreſent another thing, *De imaginibus Sanctorum, liber* 2. *cap.* 22.

89 19 *Bellarmine* denieth that *Auguſtine* underſtood thoſe words of our Saviour figuratively, *This is my body:* when his words are moſt plaine, writing thus, *Non dubitavit Dominus dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui:* The Lord doubted not to ſay, This is my body, when hee gave a ſigne of his body: yet *Bellarmine* laboureth by ſubtile and fraudulent diſtinctions to ſhift off and obſcure the evidence of theſe words, *lib.* 2. *de Euchariſt. cap.*24. By other Papiſts, notwithſtanding, of no meane account, it is confeſſed, that *Auguſtine* did expound thoſe words figuratively, *Fox, pag.*1428. *col.* 1. *Secret. Bourne, Fecknam.*

20 Concer-

90 20 Concerning the ſtory of Pope *Ioane*, and the circumſtances thereof, it is pretty ſport to ſee what ſhifts the Papiſts are driven unto, and how they jarre one with another, to obſcure, if it were poſsible, the light of that ſtory. *Harding* denieth, that whereas the ſtory ſaith, upon that occaſion, in the election of the Popes they uſed a chaire with an hole to try the Popes humanity, he flatly denieth that there was any ſuch thing: Or that the Popes doe refraine to goe that way in proceſsion, where Pope *Ioane* travelled with childe: Or that there is any image repreſenting ſuch a thing, he counteth all theſe fables. But *Bellarmine*, which is better acquainted with Rome, than it ſhould ſeeme *Harding* was, doth ſomewhat more cunningly excuſe the matter; to the firſt he ſaith, there is indeed a porphyry chaire, but to ſhew the Popes humility, not to trie his humanity: to the next, he confeſſeth the Pope refraineth to goe that way, but not upon any ſuch occaſion, but onely becauſe it is a ſtrait way, and not fit for his traine: to the third, he granteth there is an image, not without faſhion or ſhape, as *Harding* ſaith, who compareth it to ſome of the ragged ſtones at Stonage, but it rather reſembleth, ſaith he, a heatheniſh Prieſt going to ſacrifice, than a woman, *Harding. defenſ. apol. pag.* 428. *Bellarm. lib.* 3. *de pontif. cap.* 24. Let us ſee yet a little further the manifold contradictions of the new popiſh writers, eſpecially concerning the Euchariſt.

91 Whereas the Euchariſt is ſo called of *gratia*, grace, *Turriane* ſaith, it muſt be underſtood of *gratia ſubſtantialis, & autohypoſtatos*, of ſubſtantiall and hypoſtaticall grace, *tract.* 2. *cap.* 13. *Staniſlaus Socolovius* will have it ſo called of accidentall grace, becauſe in the Euchariſt, *mentionem facimus omnium bonorum, &c.* Wee make mention of all Gods benefits, and give thankes for the ſame, *de adorat. Euchariſt. fol.* 26, 27.

92 *Scarga de Euchariſt. lib.* 1. *cap.* 5. ſaith thus, *Speciem panis ita vocari corpus Chriſti, ut ſcrinium in quo eſt aurum, auri nomine vocatur:* That the forme of bread is ſo called Chriſts body, as the caske, whereon the gold is, is called gold, but *Bellarmine* ſaith, never any of the Catholikes affirmed, the grace of the Spirit, *in ſacramentis ſicut in vaſis contineri*, to be in the Sacraments contained, as in veſſels, *lib.* 1. *de Sacram. cap.* 4. and yet one of his fellowes, as wee ſee, likeneth the Euchariſt to a caske, which containeth gold.

93 *Bellarmine* underſtandeth thoſe word of our Saviour, I am with you to the end of the world, not of the corporall preſence, but of the divinity of Chriſt, and the preſence of grace, *ad quod non requiritur præſentia corporalis*, to the which the corporall preſence is not neceſſary, *de Chriſto, lib.* 3. *cap.* 16. But *Vega* farre otherwiſe ſaith, it is an abſurd thing, *Chriſtum tanquam magnum aliquod donum promiſiſſe non diſceſſurum ſe ſecundum divinitatem:* That Chriſt ſhould promiſe this as ſo great a gift, not to depart from them in his divinity or godhead.

94 *Vega de miſſ. theſ.* 119. that the ſacrifices of the Law were availeable, *ut expiarentur defunctorum culpæ*, to expiate the ſinnes of the dead: *Bellarmine* ſaith flatly, *Sacrificia non valuiſſe ad expiationem peccati*, that the ſacrifices were not availeable for the expiation of ſinne, *lib.* 2. *de effect. Sacrament. cap.* 17.

95 *Scarga art.* 8. *fol.* 211. *Signo crucis conſecratur corpus Dominicum*, The body of Chriſt is conſecrated with the ſigne of the Croſſe: yet *Bellarmne* ſaith, *Nec in characteribus, nec in ſono aut numero ſyllabarum vim ponimus:* We place no vertue in characters or ſignes, not in the number or ſound of ſyllables: then conſequently not in the character or ſigne of the Croſſe, *Bellar. lib.* 1. *de ſacram. cap.* 20.

96 *Turriane* counteth it hereſie, to deny that the body of Chriſt is paſsible in the Sacrament, *tract.* 1. *cap.* 7. *fol.* 36. *Scarga* ſaith, *Impaſſibili modo in Euchariſtia manducatur*, That hee is eaten in the Sacrament after an impaſsible manner, *art.* 11. *fol.* 333.

97 *Scarga* ſaith, *A baptiſmo natura Euchariſtiæ non judicatur*, That wee cannot judge of the nature of the Euchariſt by baptiſme, *Turriane* is more liberall, and ſaith, after hee had compared Baptiſme, and the Euchariſt together, *aut proprietatem in utroque ſacramentor. ſerva, aut in neutro*, keepe the property of ſpeach, either in both Sacraments, or in neither, 1. *tract. cap.* 1. *fol.* 4.

98 Whereas S. *Paul* ſaith, the Rocke was Chriſt, *Turriane* thus expoundeth it, *Petra erat Chriſtus figuratè*, the Rocke was Chriſt figuratively, *tract.* 1. *cap.* 2. *fol.* 7. *Scarga* ſaith, it was *propriſſima non figurata locutio*, a moſt proper ſpeech, and not figurative at all, *art.* 5. *fol.* 99.

99 Thoſe words of S. *Auguſtine, Crede & manducaſti*, Beleeve, and thou haſt eaten, are notably turned and toſſed of our adverſaries: *Scarga* underſtandeth them *de voto & deſiderio ſacramenti*, of the vow and deſire of the Sacrament, when it cannot be had, *in art.* 10. *fol.* 279. *Vega* underſtandeth them, *de pane prophano*, of prophane not ſacramentall bread, *de tranſubſt. theſ.* 167. *Bellarmine* ſaith, that *Auguſtine* did ſpeake, *non de Sacramento, ſed de fide incarnationis*, not of the Sacrament, but of the faith of the incarnation of Chriſt, *lib.* 2. *de Euchar. cap.* 24.

100 *Scarga* is bold to ſay, the holy fleſh of Chriſt is given unto us, *non ut videamus, ſed etiam, ut dentes illi infigamus*, not to ſee it, but to faſten our teeth into it, *art.* 11. *fol.* 34. *Iurgivicius* ſaith contrary: the Catholike Church teacheth not, *dentem, non fidem, fauces, non cor, &c.* that we muſt bring our teeth, and not faith, our jawes, and not our heart, &c. *Cont. Volan. mendac.* 53.

101 *Scarga* ſaith, *durabit hic ritus*, this rite whereby wee doe ſhew the Lords death, ſhall continue till Chriſts comming, *art.* 8 *fol.* 188. and *Bellarmine* affirmeth the ſame, *lib.* 1. *de Sacram. cap.* 9. but *Vega* ſaith, that the ſacrifice of the Maſſe ſhall be taken away by Antichriſt, *de miſſ. theſ.* 46. how then is it like to continue till Chriſts comming?

102 *Bellarmine, lib. 4. de miſſ. cap. 22. In una ſpecie non habetur perfectè & integrè ſacrificij ratio, ſed utraq; neceſſaria eſt*: The Sacrifice is not fully and wholy expreſſed in one kinde, but both are neceſſary: but *Gradicius concion. fol. 86.* writeth thus: I know, *ad miſſæ ſubſtantiam utramque ſpeciem non pertinere*, that both kindes doe not belong to the ſubſtance of the Maſſe: what can be ſaid more contrary?

103 *Duræus cont. Whitaker. fol. 49.* ſaith, that it cannot be found, neither in the 17. of *Geneſis*, nor in any other place of Scripture, *Circumciſio eſt fœdus*, this ſentence, Circumciſion is the covenant: but *Bellarmine* confeſſeth it in theſe words. *Vbi circumciſio vocatur fœdus, ibi dicitur etiam ſignum fœderis*, Where circumciſion is called a covenant, it is there alſo ſaid to be a ſigne of the covenant, *Lib. 1. de Euchariſt. cap. 11.*

104 *Bellarmine, lib. 2. de miſſ. cap. 8.* confeſſeth, *Verum ſacrificium futurum, etiamſi nulla in eo fieret ſanctorum memoria*, that it is a true ſacrifice, though there be no commemoration of the Saints: but *Arturus* chargeth the Proteſtants with ſacriledge, *Quia martyrum commemorationes impiè ex veſtris liturgijs ſuſtuliſtis*, Becauſe you have wickedly, ſaith he, taken away the commemoration of the martyrs out of your liturgies, *apol. cont. Toſſan. cap. 3. fol. 30.* then let him as well charge *Bellarmine* with ſacriledge, who thinketh, that ſuch commemorations are not neceſſary, but may be ſpared.

105 *Scarga* ſaith, *Confitemur ceſſantibus ſpeciebus ceſſare corpus Chriſti*, Wee confeſſe, that when the ſhapes or ſhewes of bread and wine doe ceaſe, the body of Chriſt alſo ceaſeth there to be, *art. 11. fol. 335.* but *Vega, Nulli homini licere præſcribere tempus, &c.* That it is not lawfull for any man to preſcribe the time how long this propoſition ſhould be true, This is my body, *De real. præſent. theſ. 103.*

106 *Vega* underſtandeth thoſe words, *quod pro vobis frangitur*, which is broken for you, *de vero & reali corpore Chriſti*, of the true and reall bodie of Chriſt: and confeſſeth, that the body of Chriſt can be broken, *de real. præſentia, theſ. 84.* But *Scarga, Non dicimus tangi, aut frangi corpus Chriſti*, We ſay not that the body of Chriſt can bee either touched or broken, *art. 11. fol. 344.* and *Thomas Aquinas* alſo flatly concludeth, *Non poteſt dici, quod ipſum corpus Chriſti verum frangatur*: It cannot be ſaid, that the true body of Chriſt is broken, *part. 3. quæſt. 77. artic. 7.*

107 Now, as touching the meaning of theſe words, *Hoc eſt corpus meum*, This is my body, it is prety ſport, to ſee how they weary themſelves about the expoſition of this pronoune, *hoc*, this. *Scarga* would have it to be underſtood of Chriſts body, *hoc, quod ſub ſpecieb. panis occultatur*, This, which, is hid under theſe formes: and ſaith hee, *nemo mentis compos*, none in his right wit would ſay otherwiſe, *lib. de Euchar. 1. cap. 5.* But *Vega de miſſ. fol. 13.* underſtandeth it, *de ſpecie panis*, of the forme and ſhape of bread. *Turriane* ſaith, *hoc ſubſtantiam panis demonſtrabat*, This pronoune doth demonſtrate the ſubſtance of bread, *tract. 1. cap. 22.* *Bellarmine* hath a fourth opinion, *Hoc demonſtat panem cœleſtem.* This pronoune *hoc*, doth demonſtrate heavenly bread, *lib. 2. de Euchariſt. cap. 7.* Thus one of them ſaith, that *hoc* betokeneth the forme of bread: another, that it ſignifieth the ſubſtance of bread: a third, that it ſheweth not materiall, but heavenly bread: and yet another, that it referreth us to the body of Chriſt: what certainty then can pope-catholike profeſſors have of their faith, when the Maſters of their religion are not yet agreed? And theſe diſſenſions with an hundred more they have among themſelves as touching the Euchariſt: more who liſt to ſee, I referre him to the Treatiſe of *Craſtovius*, called *Bellum Ieſuiticum*, where he hath induſtriouſly gathered together 205. contradictions of the Ieſuites concerning the Sacrament of the altar: thus wee ſee, that neither the old Papiſts agree with the new, nor the new among themſelves: ſo that I may fitly apply againſt them that ſaying of Saint *Ambroſe: Hæreſes velut quædam hydra fabularum, vulneribus ſuis crevit, & dum ſæpe reciditur, pullulavit*: Hereſie, like to the ſerpent reported of in fables, doth increaſe by the wounds thereof, and where it is cut, it brancheth out againe, *lib. 1. de fide, cap. 4.* So popery groweth into one abſurdity after another; and as the heads of this hydra roſe up one in anothers place, ſo our adverſaries abound in new devices, and being but one body, have many heads, thinking and ſpeaking divers and contrary things. Now, to the third part, let us ſee how they doe not onely one vary from another, but the ſame writer doth often diſſent from himſelfe.

BELLARMINE at variance with himſelfe. *Part. 3.*

108 1 *Bellarmine*, for expounding of Scripture, referreth us to the [a] fathers of the Church: from them to generall Councells: laſtly to the Pope and Cardinalls, *lib. 3. de verb. cap. 3.* but other where, he makes the Pope the chiefe judge of all controverſies above generall Councells, who cannot erre in decreeing concerning faith, no, nor concerning manners: yea, it is probable he canot erre as a particular perſon, *Lib. 4. de pont. c. 3. 5. 6.* What need he then joine the Cardinals in cōmiſſion with the Pope?

109 2 *Bellarmine* in one place denieth, that faith is requiſite or neceſſary to make a true member of the Church, *lib. 3. de Eccleſ. cap. 10.* and yet elſewhere forgetting himſelfe, ſaith, *Fide firmiſſima ac certiſſima credimus*, we by a moſt certaine and infallible faith beleeve, which is the Church: *ibid. cap. 16.* If by faith only the Church is knowne, and ſo who are the true members thereof: much more doe the members themſelves ſtand by faith: and if by faith they are beleeved of others to be of the Church,

[a] Though *Bellarmine* maketh not expreſſe mētion there of the fathers of the Church, yet he referreth to the fourth ſeſſion of the Councell of Trent, where that interpretation is preferred which hath the joint conſent of the fathers: ſo is the caviller anſwered. And Pope *Pius* the 4. in his Bull annexed to the Councell of Trent, preſcribeth an oath to be taken by Biſhops, Deans, Chanons, and all that have cure of ſoules, not to receive any interpretation of Scripture, which is not according to the uniforme conſent of the ancient fathers, ſee further, Retect. p. 46.

much more by faith ought they to be aſſured of it themſelves: Theſe things therefore hang not currantly together.

3 *Bellarmine* out of that Text, *Paſce oves meas*, Feede my ſheepe, would prove that Biſhops only are the Paſtors of the Church, and therefore that they only are to give deciding voices in Councels, *Lib.*1. *de Conc. cap.*15. But *cap.*19. he by that Text proveth the Pope to be univerſall Paſtor, and ſo to be preſident in Councells; ſo ſoone hath he forgotten himſelfe. 110

4 *Bellarmine* in one place maintaineth this point, *Romani pontificis Eccleſiaſticum principatum, authore Christo principium accepiſſe*, That the Eccleſiaſtical juriſdiction of the Pope tooke beginning of Chriſt, *lib.*2. *de pontif. cap.*12. But elſewhere he ſaith, that the Pope is not *Peters* ſucceſſour *jure divino*, by any divine right: neither is it *ex prima inſtitutione pontificatus, quæ in Evangelio legitur*, of the firſt inſtitution of that chiefe Paſtorſhip, whereof wee reade in the Goſpell, *cap.*17. In any mans eare, I thinke, theſe ſpeeches will make a contrary ſound. 111

5 *Bellarmine* confeſſeth that the Church of Rome cannot erre perſonally, and yet denieth not but that the Pope may erre perſonally, which is an abſurd and a contradictory ſpeech, ſeeing the Popes being at Rome, is the cauſe, as they ſay, of the not erring of that Church: and therefore hee holdeth that the Church of Rome is ſure no longer to be preſerved from error, than the Popes Apoſtolike Sea remaineth there. If the Pope then be the cauſe of their not erring, hee is much more free from error himſelfe: for how then is the Church free from perſonall error, and not the Pope? 112

6 *Bellarmine* in one place ſaith, that the Pope only ſucceedeth *Peter* properly; Biſhops ſucceede the Apoſtles, *non proprie*, not properly, *de pont. lib.*4, 25. But in another place he writeth thus, *Epiſcopi proprie ſuccedunt Apoſtolis*: Biſhops properly ſucceed the Apoſtles, *lib.*1. *de Clericis, cap.*12. *proprie, non proprie*, properly, not properly to ſucceed, I trow they be contradictory ſpeeches. 113

7 *Bellarmine* confeſſeth, that the marriage of Miniſters is not forbidden by the Word of God: and yet contrary to his owne opinion, he wreſteth places of Scripture againſt the marriage of Miniſters, as that 2 *Tim.*2.3. *No man that warreth intangleth himſelfe, &c. lib. de Clericis* 19. 114 2 Tim.2.3.

8 *Bellarmine* ſaith, that the care of children and houſhold, are a great impediment to the calling of a Miniſter, *ibidem* 19. and forbidden under the name of ſecular affaires in that place to *Timothy*: And yet elſewhere he affirmeth, *regimen politicum*, politicall government, is no hinderance to the Eccleſiaſticall calling: but that the ſame man may very well be both an Eccleſiaſticall and politicall Prince, *de Rom. pontif. lib.*5. *cap.*10. *ad object.*5. If then the care and charge of a whole City or Country, may ſtand very well with the Eccleſiaſticall function, much more the care of one family may: The Ieſuite is not well adviſed, ſo ſoone to forget himſelfe. 114

9 That place in *Zachary*, *Thou haſt looſed thy priſoners out of the pit, where there was no water*, *Zach.*9.11. *Bellarmine* in one place expoundeth of *Limbus Patrum*, The dungeon of darkneſſe, from whence the Patriarkes were delivered, *lib.*4. *de Chriſti anima. cap.*11. In another place, he alleageth it to prove purgatory, *lib.*1 *de purgat. cap.*3. But *Limbus Patrum* and purgatory, are places among Papiſts much different. 115 Zachar.9.11.

10 *Bellarmine* in expounding of that place, 1 *Cor.*3.13. *The fire ſhall trie every mans worke*, and *verſ.*15. *He ſhall be ſaved, yet as it were by the fire*, is put to ſuch trouble and buſineſſe, that within the compaſſe of one chapter, he admitteth contrary ſenſes of the ſame place: in the firſt place, by fire underſtanding the judgement of God: in the ſecond, the flames of purgatory, *de purgat. lib.*1. *cap.*4. 116 1 Cor.3.13.

11 *Bellarmine* in one place writeth thus: *In extremo judicio duo tantum loca remanebunt, Paradiſus & Gehenna*: At the laſt judgement, two places ſhall only remaine, Paradiſe and Gehenna, heaven and hell, *lib.*1. *de purgat. cap.*8. *reſponſ. ad* 5. *object.* And yet not long after, hee confeſſeth, that there are two places of eternall puniſhment, *Limbus infantum, pro pœna ſolius damni æterna*: the dungeon of infants for eternall puniſhment of loſſe without ſmart, and *infernus pro pœna damni & ſenſus*: Hell for the eternall puniſhment both of loſſe and ſmart, Theſe then are two places that ſhall laſt for ever, and heaven is the third: how then are they but two? *lib.*2. *de purgat. cap.*6. 117

12 *Bellarmine* otherwhile beareth us in hand, that there are but two kinds of Religious worſhip: The higher kind called λατρεῖα, due only to God, and an inferiour ſort, called δουλεῖα, proper to Saints: unto the which kind belongeth that which they call *Hyperdouleia*, a higher kind of inferiour ſervice or worſhip proper to the Virgin *Mary* and the humanity of Chriſt: ſo hee maketh three kindes in all, *lib.*1. *de Sanct. cap.*12. But in another place hee doubleth the number, and maketh ſixe ſeverall ſorts, *Latreia ſimpliciter*, and *ſecundum quid*: the firſt due unto God, the ſecond unto his Image: *Hyperdoulia ſimpliciter*, and *ſecundum quid*: and ſo likewiſe *Dulia ſimpliciter*, and *ſecundum quid*, the firſt proper unto the Virgin *Mary*, and other Saints, the other unto their images, *lib.*2. *cap.* 25. 118

13 *Bellarmine*, to prove amongſt other reaſons, that thoſe words of Chriſt, *This is my body*, are taken properly, not figuratively: alleageth this for one, *Verba legum perſpicua, & propria eſſe debent*: The words of lawes and ſtatutes ſhould be perſpicuous and proper. And againe, *Dogmata præcipua non niſi proprijs verbis tradi ſolent in divinis literis*: Principall precepts are wont in the Scriptures to be expreſſed in proper words: therefore it is not like, that Chriſt being now to preſcribe a perpetuall Law and forme of this Sacrament, would ſpeake obſcurely, *Lib.*1. *de Euchariſt. cap.*9. yet elſewhere he ſaith, *Neceſſario fatendum eſt, Scripturas eſſe obſcuriſſimas*: It muſt neceſſarily be granted, that the Scriptures are moſt obſcure, *de Verb. l.*3. *c.*1. And findeth great fault with us, for ſaying, that the pre- 119

cepts of faith are evidently expreſſed in Scripture, which is no more than hee himſelfe affirmeth.

120 14 Sometime *Bellarmine* telleth us, that *Corpus Domini ſolo corpore ſine fide acceptum nihil prodeſt:* That the body of Chriſt being only received with the body profiteth not, *de Euchariſt.lib.3. cap.9.* Wherein hee ſaith right. Sometime againe hee would make us beleeve, that the Sacraments are availeable, *ex opere operato*, by the very worke wrought, *non ex merito agentis, vel ſuſcipientis*, not for the worthineſſe either of the receiver or Miniſter. And againe, *Fides & pœnitentia non dant efficaciam ſacramento:* Faith and repentance doe not give efficacie to the Sacrament, *Lib.2.de Sacrament.cap.1.* How theſe things agree together I cannot ſee: that the Sacrament ſhould not profit without the faith of the receiver. And againe, that it ſhould availe, *ex opere operato*, without any reſpect had to the receiver.

121 15 *Bellarmine* ſaith, *Opera bona ſine fide non proſunt:* good workes profit not without faith, *de Sacrament. Euchariſt. lib.3.cap.9.* And yet elſewhere confeſſeth, that there may be *Meritum de congruo*, a merit of congruity before juſtification. If then workes may merit, then they are availeable, and that without faith, which cannot be had before juſtification, *Bellarm. lib.2. de pœnitent. cap. 12.*

122 16 *Bellarmine* in one place ſaith, *Non ſolum res, ſed etiam verba in Sacramentis novæ legis à Deo determinata ſunt, ut non liceat quidpiam immutare:* The words and matter in the Sacraments of the new law, are ſo determined of God, that it is not lawfull to change one jot, *De Sacrament. lib.1. cap.21.* Yet they have preſumed, contrary to their owne rule, to change both. As for the matter of the Euchariſt, they have taken away the one halfe, depriving the people of the cup. And concerning the words, they do ſhew no leſſe boldneſſe in altering them: They have put in (*enim*) into the words of conſecration, ſaying, *hoc enim eſt corpus meum:* and in conſecrating the cup, they adde theſe words, *myſterium fidei*, The myſtery of faith: and all this *Bellarmine* ſaith is well done, and that theſe words which are not found in the Goſpell, are ſupplied by tradition from S. *Peter*; *de Sacram. Euchar.lib.4. cap. 14.* Thus they offend againſt their owne rules: for they adde unto the words determined of God in his holy Word which is contained in the Scriptures.

123 17 *Bellarmine* ſometime granteth, that the body of Chriſt is made of bread in the Euchariſt, *ut ex aqua factum eſt vinum*, as of water Chriſt made wine, *lib. 3. de Euchariſt. cap.24.* But in another place, he flatly denieth it: for that was a productive converſion of the water into wine, which is, when that beginneth to be, which was not before: but the changing of bread into Chriſts body is no productive converſion, but only adductive, not making a thing to be which was not before: but only bringing it to a place where it was not before, *de Euchariſt.lib.3.cap.18.*

124 18 To ſay, that the Iews did not eate the ſame ſpirituall meate with us, and that the Manna, which they did eate, had no ſpirituall effect, which is affirmed notwithſtanding, by S. *Paul*, 1 *Cor.*10. 1,2. and yet to grant, that they which were then juſt or righteous, were ſo juſt, *ob participationem ſacrificij crucis*, by the participation of the ſacrifice upon the Croſſe, I thinke are plaine contraries: to ſay they were not partakers of the ſame ſpirituall meate with us, namely Chriſt, and yet againe, that they were: yet *Bellarmine* affirmeth both; the firſt, *lib.2. de Sacram.cap.17.reſp. ad argum.* 3. The latter, *lib.1.de Miſſ.cap.20.*

125 19 To ſay that faith goeth before repentance, or as they terme it, Penance: and that repentance goeth before juſtification, is all one to ſay, that repentance goeth before juſtification, and that juſtification likewiſe goeth before repentance: *for by faith are we juſtified*, *Rom.*5.1. As ſoone as faith commeth, juſtification doth accompany it: If faith goe before, ſo doth juſtification: and if juſtification follow repentance, ſo doth faith: yet are they both affirmed by *Bellarmine, de pœnit.lib.1.cap.19.*

126 20 To theſe contradictory ſpeeches of *Bellarmine*, other ſuch like a great number may be added: as ſometime he ſaith, *Accipimus carnem & corpus non pro toto, ſed parte:* Wee take the fleſh and the body not for whole Chriſt, but for a part, *lib.3. de Euchariſt.cap.15.* bur elſewhere he ſaith, *per concomitantiam ſub utraque ſpecie totum eſſe Chriſtum indicatur:* by way of concomitancy, whole Chriſt is ſignified under both kindes, *lib.1. de Euchariſt. cap.2.* whole Chriſt, and not whole Chriſt to be contained under each kind, are contrary.

127 21 *Bellarmine* ſometime ſaith, *Chriſtus non teritur, roditur, crematur, &c.* Chriſt is not torne, or chawed, or burnt, *lib. de Euchar.cap.11.* and yet againe, as forgetting himſelfe in the end of the ſame chapter, hee ſaith, that ſome men cannot abide to heare that Chriſt ſhould be incloſed in a boxe, be devoured of beaſts, burned, &c. do they not thinke that Chriſt in his fleſh might have bin both bitten of beaſts, and burned: and if Chriſt might have ſuffered theſe things in his owne ſhape, how much more under the ſhape of bread and wine, &c. to ſay that the body of Chriſt may be devoured, and not devoured, burned, and not burned, are contrary.

128 22 To ſay that the ſacrifice of the Maſſe, and the ſacrifice of the Groſſe, are *idem, quoad rem oblatam*, are all one in teſpect of the thing offered: and to ſay that upon the Croſſe, Chriſts *eſſe naturale*, his naturall being was deſtroyed, in the Maſſe, his *eſſe ſacramentale*, his ſacramentall being, and that his naturall being is more noble than his ſacramentall: how are they not contrary? for if the ſacrifice of the Maſſe, and of the Croſſe be the ſame, one cannot be better than the other: the firſt *Bellarmine* affirmeth, *lib.1.de miſſ.cap.27.* the other *lib.2.de miſſ. cap.4.*

129 23 To ſay *Panem certè dici offerri pro Eccleſia*, that the bread is falſely ſaid to be offered for the

Church,and again *abſurdiſſimum eſt, panem triticeum ſacrificari*,it is moſt abſurd,that wheaten bread ſhould be ſacrificed,are moſt contrary: *Bellarmine* affirmeth the firſt,*lib.2.de miſſ.ca.21*.the ſecond, *lib.1.de miſſ.cap.27.*

24 To ſay, *Res ſacra in conſecratione ex prophana effecta, &c.* In the conſecration the prophane thing is made holy;and againe, the bread and wine *paulo ante conſecrationem ſacrificia ſancta*, a little before the conſecration,are holy ſacrifices, are contrary ſpeeches, to affirme the ſame thing before conſecration to be holy,and prophane: yet both affirmed by *Bellarmine*,the firſt,*lib.1.de miſſ.cap.27.* the ſeond, *lib.2.de miſſ.cap.21.* 130

25 *Bellarmine* in one place confeſſeth the change of the bread into the Body of Chriſt, to bee a generation: *cum ſuccedit res nobilior, tota illa actio generatio dicitur:* when as a more noble thing ſucceedeth,it is called a generation, *lib.3.de Euchar.cap.24.* elſewhere he denieth it, who findeth fault with *Peter Martyr, quia toties inculcat corpus Chriſti generari:* becauſe he ſo much urgeth, that the Body of Chriſt is generated,*fol.399.ejuſdem capitis.* 131

26 Sometime he ſaith,*Sacrificium eſt actio,non res permanens:* A ſacrifice is an action, not a permanent thing,*lib.2.de miſſ.cap.4.* And againe, *Sacrificium eſt res aliqua ſenſibilis & permanens:* A ſacrifice muſt be ſome ſenſible and permanent thing, *lib.1.de miſſ.cap.2.* to be a permanent thing, and not to be, are contraries. 132

27 *In cœna Domini expreſſit remiſſionem peccatorum:* Chriſt in his laſt ſupper expreſſed, and promiſed remiſsion of ſins, *Bellarm.lib.1. de miſſa cap.8.* and yet he confuteth the Lutherans for affirming,that the Euchariſt was inſtituted for remiſsion of ſins,*lib.4 de Euchar.cap.18.19.* 133

28 Chriſt doth not now offer any thing himſelfe,*ſed vocatur caput eorum, qui offerunt*, but is the head of thoſe that offer, *Bellar.lib.1.de miſſa cap.6.* And againe, *Chriſtus per ſacerdotes ſacrificat & ſacrificatur*, Chriſt by his Prieſts doth ſacrifice;and is ſacrificed,*ibid.* how can Chriſt be ſaid to ſacrifice,if he have nothing to offer? 134

29 Theſe words in the ſixth of *Iohn*, He that eateth this bread, ſhall live for ever, *Bellarmine* ſometime denieth to be underſtood of the Euchariſt,but of Chriſts incarnation.*lib.2.de Euchar.c.8.* ſometime he granteth it, as where he proveth out of this place, which maketh mention onely of bread,that the ſacrament in one kind is ſufficient,*Bellar.lib.1.de Euchar.cap.7.* 135

30 *Bellarmine* ſometime ſaith,that *verba præſcripta in Baptiſmo invocationem ſonant Trinitatis*, that the words preſcribed;in Baptiſme doe imply an invocation of the Trinity, *lib.1. de Sacram. cap.19.* but in another place he ſaith,that which maketh the Sacrament in Baptiſme,*non ſunt humanæ preces, ſed illa verba Domini,&c:* are not humane prayers,but thoſe words of our Lord, *I baptize thee in the Name,&c.* Here he denieth, that this forme of words containeth a prayer or invocation,which hee granted before,*lib.4.de Euchar.cap.13.* 136

31 *Bellarmine* ſometime ſaith,that there is no ſacrifice in the law for the greater ſinnes,as of idolatry,adultery, *lib.2.de ſacram.cap.17.* and yet he elſewhere approveth the Macchabees to be Canonical Scripture,for that mention is made with commendation of ſacrificing for the idolatry of thoſe which were dead,*de Verbo Dei.cap.15.* 137

32 *Bellarmine* concerning Manna,which the fathers eate in the wilderneſſe,ſometime ſaith it was called not the food of Angels,*propter effectum*,for any ſpirituall effect it had,*lib. 2. de ſacr. in gener. cap.17.* And againe he ſaith, that though the fathers in Manna did not receive the fleſh of Chriſt: *ſumebant tamen effectum ejus, id eſt, gratiam*, yet they received the effect thereof, that is, Grace, *lib.1.de Euchariſt.cap.13.* to ſay that Manna had a Spirituall effect, and againe,that it had none,are contrary, 138

33 Theſe words,*Hoc eſt corpus meum*,This is my body, *Bellarmine* ſo expoundeth, that he would have *hoc*, to demonſtrate, *panem cœleſtem*, heavenly bread, ſometime, *terrenum panem*,earthly and terrene bread, *lib.2.de Euchariſt.cap.7.* ſo well he agreeth with himſelfe. 139

34 *Bellarm.lib.4. de miſſa cap.22. In una ſpecie non habetur integrè & perfectè ſacrificij ratio:* The nature and reaſon of the ſacrifice is not expreſſed perfectly and wholly in one kind: and yet in the ſame place he ſaith, *Duo illa ſigna, non ſunt partes eſſentiales ſacramenti,* Thoſe two ſignes are not eſſentiall parts of the Sacrament: but how are they not eſſentiall, ſince that without them it is not perfect? theſe things agree not. 140

35 *Lib.4.de Euchar.cap.23. Sacramentum ſub duplici ſpecie inſtitutum eſt*, The Sactament was inſtituted under both kinds, *Lib.4.cap.27. Si propriè & ſecundum Evangelium loqui volumus,cœna Domini non conſtat niſi ex una ſpecie:* If we will ſpeake properly, and according to the Goſpell,the Supper of the Lord doth conſiſt but of one kind,&c: to be inſtituted under both kinds,and under but one kind,are contrary. 141

36 *Lib.4. de Euchariſt.cap.23.* The ſame thing being given in one kinde, or both, *Famem & ſitim animæ ſedat*,Doth ſlake the hunger and thirſt of the ſoule: And yet in the ſame place he ſaith,as forgetting himſelfe: *Euchariſtiam ſub ſpecie panis conferre gratiam, ſed non ante ſumptionem alterius ſpeciei:* That the Euchariſt under the forme of bread doth conferre grace, but not before the taking of the other kind,&c. Then it followeth,that under one kind it conferreth not grace,and ſo aſſwageth not the thirſt of the ſoule,which before was affirmed. 142

143 37 *Bellarm. lib. 2. de effect. ſacram. cap. 24. Sacramenta ex divina inſtitutione promiſſionem habent annexam gratiæ juſtificantis*: The ſacraments by the divine inſtitution, have a promiſe annnexed of juſtifying grace: and *lib. 1. de ſacram. cap.* 14. he ſaith cleane contrary, *Particula, quod promiſſio debet eſſe annexa ſigno divina ordinatione, falſa eſt*: This clauſe, that a promiſe muſt by the divine ordinance be annexed to the ſigne, is falſe.

144 38 *Lib. 1. de miſſa, cap.* 10. *Euchariſtia nullius miniſtri malitia pollui poteſt*: The Euchariſt cannot be polluted through the evilnes of the Miniſter. And againe, *lib. 2. de miſſa, cap. 24. Euchariſtia poteſt ex parte miniſtri non placere*: The Euchariſt on the behalfe of the Miniſter may ſometime not be pleaſing, or acceptable unto God. If it is not accepted becauſe of the Miniſter, then it is by him polluted.

145 39 Sometime he ſaith, *Sacrificium miſſæ recte celebrari pro ſanctis*, That the ſacrifice of the Maſſe is ſolemnized for the Saints, *lib. 2. de miſſ. cap.* 8. and yet in the ſame place, *Non tam oramus pro ſanctis, quàm pro nobis*: We pray not ſo much for the Saints, as for our ſelves.

146 40 *Bellarm. lib. 1. de miſſ. cap. 9.* Vpon thoſe words in the *9.* of *Daniel*, where it is ſaid, that Antichriſt ſhall take away the daily ſacrifice, confeſſeth, *Quòd Antichriſtus ſimpliciter auferet juge ſacrificium*: That Antichriſt ſhall ſimply take away the daily ſacrifice. But *lib. 3. de Eccleſia militanti, cap. 16.* he denieth it, and ſaith thus, *Loquitur Daniel apertiſſimè de everſione Hieruſalem, & ceſſatione ſacrificij Iudæorum*: *Daniel* ſpeaketh plainely of the overthrow of Ieruſalem, and the ceaſing of the ſacrifice of the Iewes: and he will not have the place to be expounded of Antichriſt.

147 41 *Lib. 3. de Romano pontif. cap. 12.* Bellarmine ſaith, *Antichriſtus* [a] *licet verè ſit de tribu Dan*: Though Antichriſt ſhall verily be of the Tribe of *Dan*, &c: and in the ſame place he confuteth that opinion, and ſheweth divers reaſons why he is not like to come of the Tribe of *Dan*.

[a] Yet is it denied by a certaine popiſh caviller, that *Bellarmine* here affirmeth, that Antichriſt ſhall come of *Dan*; wheras he directly ſaith, *Though he verily ſhal be of the tribe of dã, yet he ſhall faine himſelf to be of the family of David.* See our further anſwere, Retect. pag. 50.

148 42 Sometime *Bellarmine* confeſſeth, *Antichriſtum diabolum adoraturum*, That Antichriſt ſhall worſhip the divell, *lib. 3. de Rom. pontif. cap.* 14. ſometime forgetting himſelfe, he ſaith, *Idola odio habebit Antichriſtus*: Antichriſt ſhall hate Idols, *ibid.*

149 43 By the God *Maozim* mentioned in *Daniel*, one while he underſtandeth the divell, whom Antichriſt ſhall worſhip, *lib. 3. de Roman. pontif. cap.* 14. another while he expoundeth it to be Antichriſt himſelfe, *ibid.*

150 44 Thus have we ſeene the inconſtancy of *Bellarmine*, and how every where he doth contradict himſelfe: an hundred ſuch like contradictions and more may eaſily be found in his workes: but leaving him a little, let us ſee whether other of his fellowes are not of the ſame ſpirit, with the ſame breath, as they ſay, blowing hot and cold. *Sixtus Senenſis bibl. lib. 6. annot.* 156. ſaith, *Sacramentum eſt caro Chriſti, &c.* That the fleſh and blood of Chriſt properly is a ſacrament. But in another place; *annot. 22. ſuper Chryſoſtom.* he ſeemeth to place the Sacrament in the accidents of bread and wine, *Neceſſarium eſt, ut una cum vero corpore & ſanguine Chriſti ſint in ſacramento altaris, panis & vini accidentia*: It is neceſſary, that the accidents of bread and wine ſhould be joyned together with the body and blood of Chriſt to worke the ſacrament.

151 45 *Scarga. in art. 4. fol.* 83. ſaith, that *Luke* only uſeth that forme of words, This cup is the new teſtament, &c. and yet in the ſame place forgetting himſelfe, he thus writeth: *Vna eadem perpetua & conſtans verborum forma apud hos Evangeliſtas*: That all the three Evangeliſts uſe one conſtant and perpetuall forme of words; if they all uſe one forme, how then hath S. *Luke* a forme of words by himſelfe?

152 46 The ſame *Scarga, in art. 4. fol.* 83. ſaith, *Euchariſtia ad normam baptiſmi examinari non poteſt*; The Euchariſt muſt not be examined according to the rule of Baptiſme: and yet *art. 7. fol.* 157. he thus writeth, *Quod de Baptiſmo oſtenſum eſt, idem de ſacroſancta Euchariſtia oſtenditur*, That which I have ſhewed concerning Baptiſme, may be ſhewed in the bleſſed Euchariſt: here againſt his owne rule he compareth Baptiſme and the Euchariſt together.

153 47 *Turrian. tract. 1. c. 22. fol.* 139. ſaith out of *Tertullian*, that in Chriſts words, this pronoune, *hoc, demonſtrabat panis ſubſtantiam*, did demonſtrate the ſubſtance of bread; and yet *fol.* 140. he contrary to himſelfe affirmeth, that Chriſt *non potuit ſignificare ſubſtantiam panis*, could not ſignifie the ſubſtance of bread.

154 48 The ſame *Turriane, tract. 1. cap. 22. fol.* 145. ſaith, that the wicked which unworthily receive Chriſts body, *non fiunt membra Chriſti, ſed membra Satanæ*, are not made the members of Chriſt, but the members of Satan: and yet in the ſame place, *fiunt una caro Chriſti, ſed non unus ſpiritus*, they are made one fleſh with Chriſt, but not one ſpirit, &c. If they be one fleſh with Chriſt, how are they not his members?

155 49 *Vega de diſtrib. Euch. fol. 15. theſ.* 23 ſaith, that the Iewes did uſe to eate of the ſacrifice, but never to drinke: but in another place *de miſſa, theſ.* 25. to prove, that they did drinke of the ſacrifice, hee alleageth that text, *ſedit populus, manducare & bibere*, the people ſate downe to eat and drinke.

156 50 Againe, *Vega de diſtrib. Euchar. theſ.* 29. he ſaith, *hæc conſuetudo ſub altera ſpecie communicandi ab apoſtolis inſtituta*, that this cuſtome of receiving in one kinde, was inſtituted of the Apoſtles: yet *theſ.* 63. he ſaith, *Eccleſia propter Neſtorianos ſub unica tantum ſpecie dari jubet Euchariſtiam*: The Church, becauſe of the Neſtorians, doth appoint that the Euchariſt ſhall bee given but under one

kinde,&c. If the Church upon this occaſion did appoint and command it,how did the Apoſtles inſtitute it?

157 51 *Ianſenius*, as *Bellarmine* reporteth his opinion,*lib.3,de pontif.cap.6.* upon the words of *Malachy*,that *Helias* ſhould come before the Meſsiah, firſt is of opinion, *non adimplendum eſſe in propria ejus perſona*, that it muſt not be fulfilled in his owne perſon: and yet againe in another place upon the 17.of *Matthew*,he writeth,that the place of *Malachy* cannot be underſtood, *niſi de vero Helia*, but of *Elias* himſelfe.

158 52 *Arturus*, concerning the invocation of Saints,thus writeth, *apolog.contr.Toſſan.cap.3.Catholici implorant ſanctos,ut pro ſe Deum deprecentur,&c.* Catholikes doe pray to Saints, to pray for them unto God,not as though they as patrones could grant any thing themſelves: and yet he ſaith,*cap.10. quod res humanas cum Chriſto regnantes in cœlo adminiſtrant*, that the Saints doe raigne with Chriſt in heaven,and have the adminiſtration of earthly things committed to them,&c.how then are they not patrones,and not interceſſors onely?

159 53 The ſame *Arturus de invocat.ſanctor. theſ.91.* calleth the Centuriators Atheiſts,for denying invocation of Saints;yet elſewhere,*apolog cap.3.*he ſaith *nulla neceſſitate compellimur,&c.* we are not compelled of neceſsity to pray to Saints,we may pray unto Chriſt without them,&c.If it be not of neceſsity,how can it be Atheiſme not to doe it?

160 54 Againe,*Arturus de invocat.ſanctor.theſ.132.* reproveth *Melancton* ſcornefully, calling him a Grammarian,for ſaying thus, *ſingulis ſanctis ſingulæ procurationes commiſſæ ſunt*: They doe appoint unto every Saint their ſeverall procurations and charges, as *Anna* to give riches,*Sebaſtiane* to heale the peſtilence,&c. yet he himſelfe *theſ.133.* affirmeth the ſame,that the Saints have ſuch ſeverall charges given them of God,ſome to cure one diſeaſe,and ſome another: *ut ſanè habere & experimur & ſupra demonſtravimus:* we find by experience that they have ſuch procurations,and have ſhewed before.

161 55 *Arturus de invocat.ſanctor.theſ.93. Sancti non puniendo, ſed paſtorum more gubernando,* The Saints are ſet ouer us,not to puniſh,but as paſtors to governe us: and yet *theſ.88 Sancti inveniuntur qui vindictā de alijs ob ſcelera ſumpſerunt*: We find,that the Saints have taken puniſhment of ſome for their ſins,&c. Thus the Saints doe not puniſh in his opinion,and yet againe they doe puniſh.

162 56 *Arturus apolog. cap.4 Sanctos ut ea ratione non invocamus, ita quoque in eoſdem non credimus*: As we do not in that manner pray unto Saints, neither doe we beleeve in them: and yet he ſaith, *de invocat.ſanctor. theſ.158.cap.14. In ſanctos credere nos etjam docet Paulus: Paul* teacheth us to beleeve and truſt in Saints,&c. Thus this popiſh Doctor one while would have us to beleeve, and againe not to beleeve and truſt in Saints.

163 57 Many ſuch contradictory and repugnant ſayings are eaſily to be found in *Bellarmines* volumes,and in the writings of other papiſts: ſo that they neither agree with others,nor with themſelves: as the Rhemiſts ſometime ſay, that the meritorious works of the Saints,the very ground of popiſh indulgences,are to be diſpoſed by the paſtors of the Church,2 *Cor.2.ſect.5.* Sometime,that they are applicable by the ſufferers intention,*Annot.1.Coloſſ.1.ſect.4. Harding* ſometime calleth their Legend ſtory an old moth-eaten booke, and confeſſeth, that among many true ſtories, it may have ſome fables,*Defenſ.apolog.pag.166.* And yet forgetting himſelf,he ſtoutly affirmeth,that there are no fables nor lies in that booke,*pag.750.*

Thus have we ſeene,what ſpirit popiſh writers are of,and how they are led: for if they were guided by the ſpirit of truth,they would both ſpeake and write the ſame things: but now are they like blind archers,that ſhoot at an unknowne marke,ſome ſhoote far off,ſome neerer,as it happeneth: ſo theſe men being wilfully blinde,every man ſpeake their fancies, ſome hitting,ſome miſsing the truth,as *Origen* well ſaith, *Ut errantium à via multæ differentiæ ſunt, alij contra viam publicam vadunt, alij modicum recedunt*: As they that goe out of the way, differ much, ſome goe quite beſide, ſome miſſe but a little: ſo it happeneth to our adverſaries,as it may appeare in their contrary poſitions: and thus much of the perſonall contradictions among the Papiſts both old and new. Now we will ſet downe for a taſte and triall the repugnances and contrarieties, which their religion hath within it ſelfe.

Tract.2.in Matth.

Popiſh Religion contrary within it ſelfe. *Part. 4.*

164 IT is generally taught and beleeved in the popiſh Church, that Baptiſme is neceſſary to ſalvation, which error they would ground upon thoſe words: *Ioh. 3.5. That unleſſe a man be borne of water and the ſpirit,he cannot enter into the kingdome of heaven*: yet they themſelves alſo affirme, that Baptiſme was not neceſſary before the paſsion of Chriſt,but began in the day of Pentecoſt after to bee neceſſary,*Bellarm.lib.1 de baptiſ.cap.5.* Yea and now alſo they make two exceptions,of Martyrs,and penitent perſons,who without baptiſme may be ſaved,*Bellarm.ca.6.* The Rhemiſts adde unto theſe a third exempt caſe,of thoſe that depart this life with vow and deſire of the ſacrament of baptiſm, *Annot.Iohn.3.ſect. 2.* But,if they ground the neceſsity of baptiſme upon thoſe words of our Saviour, it began to be neceſſary when thoſe words were uttered,and therfore was neceſſary before the paſ-

ſion of Chriſt. Secondly, the words are generall, in ſo much, that there is no priviledge granted to Martyrs or penitent perſons, if they ſtand ſtrictly upon that place: In this point therefore papiſtry is not at unity in it ſelfe.

165 2 *Bellarmine* with the reſt, doe affirme, that Chriſt gave the cup onely to his Apoſtles, whom at that inſtant (they ſay) hee made Prieſts, and therefore Prieſts only, not lay-men, are bound by the Word of God to receive in both kindes. Yet the practice of their Church is contrary: For neither doe Prieſts, if they communicate only, and miniſter not the Sacrament, receive in both kindes, according to the decree of the Tridentine Chapter, *Bellarm. de ſacram. Euchariſt. lib. 4. cap. 25.*

166 3 Againe, in their private Maſſes, the Prieſt ſaith, *Quotquot ex hac altaris participatione ſumpſerimus*: As many of us as have beene partakers of this altar: When as there be no communicants, beſide the Prieſt himſelfe, how can this hang together? *ex canon. miſſe.*

167 4 The Prieſt alſo being at Maſſe, ſaith, Command theſe to be carried by the hands of thine Angels, unto the higheſt altar in heaven: and anon he ſwalloweth downe the hoſte into his belly, that he would have conveyed into heaven: how doe theſe things agree?

168 5 The Papiſts generally make but ſeven degrees of Eccleſiaſticall orders, as Prieſts, Deacons, Subdeacons, Acolythiſtes or Attenders, Readers, Exorciſts, Doore-keepers, *Bellar. de Cleric. cap. 11.* And yet *Bellarmine*, the mouth of the reſt affirmeth, that *Ordinatio Epiſcopalis*, the ordaining of Biſhops is a Sacrament, as the other miniſteriall orders be: *Ergo*, it is alſo a diſtinct degree from the reſt, and ſo there are eight in all, *Bellarm. de Sacram. Ordinis, cap. 5.* Further, if there be eight diſtinct Orders, and every one by it ſelfe is a Sacrament, as *Bellarmine* teacheth them, then have we eight Sacraments of Order, beſide the other ſixe, for all theſe ſeverall orders cannot make one Sacrament, ſeeing they differ one from another, both in forme of words, and in the externall ſignes or ceremonies that are uſed, *Conſul. Bellarm. lib. de Ordin. cap. 5. 6, 7, 8.*

169 6 In words and outward profeſsion they affirme, that Matrimony is a Sacrament: And yet ſome of them call it a pollution, or prophanation of orders, *Gregor. Martin.* And that the marriage of Miniſters, is the worſt ſort of incontinency and fornication, Rhemiſt. 1 *Cor. 7. ſect.* 8, Have not theſe men now a very reverent opinion of their Sacraments?

170 7 Againe, they preferre continency before Matrimony, as a ſtate fare more excellent and meritorious before God: yet they hold Matrimony to be a Sacrament, and to conferre grace of juſtification: how then is it not more excellent, than ſingle life, which is no Sacrament, neither a conferrer of grace?

171 8 *Bellarmine* ſaith, *Bonum eſt à Deo petere, tum ut ſanctos pro nobis orare faciat, tum ut illos pro nobis orantes exaudiat*: It is good for us to crave of God, that hee would cauſe the Saints to pray for us, and that then he would heare them intreating for us, *De miſſ. lib. 2. cap.* 8. Thus they make God a Mediatour betweene the Saints and us. And what an abſurd thing is this, to pray to God, that the Saints may pray for us, whereas in thus ſaying, they confeſſe that wee have acceſſe unto God our ſelves without their mediation?

172 9 It is the opinion of the Schoole-men, approved by *Bellarmine*, that the Fathers of the Law were juſtified by the merit of Chriſts paſsion as we are: but herein to ſtand the difference, that the merit of Chriſt death is applied unto us by the Sacraments: *Hebrais autem per ſolam fidem*: But unto the Hebrues by onely faith, *Bellarm. de Sacram. lib 2. cap. 13.* I pray you now, if they were juſtified by faith only, who lived under the Law, which is oppoſite to faith: *The Law is not of faith*, ſaith the Apoſtle, *Gal.* 3. 12. ſhall not we much more under the Goſpell, which is by S. *Paul* called the word of faith? *Rom.* 10. 8. Who ſeeth not now the packing and jugling of Papiſts?

173 10 Now, coucerning the Pope, they every where beare us in haad, that he is head of the Catholike and univerſall Church: And yet in the end, being urged, they confeſſe that he is Chriſts Vicar, but in the regiment of that part which is on the earth, Rhemiſt. *Annot. Epheſ.* 1. *ſect. 6.* Hee is not then head of the univerſall Church, neither hath hee any thing to doe in Purgatory, as other of the popiſh ſort have written.

174 11 *Bellarmine* confeſſeth, that the Pope is not *Peters* ſucceſſour, *jure divino*, by divine right, neither by Chriſts inſtitution in the Goſpell, *Lib. 2. de pontif. cap.* 17. How then commeth it to paſſe, that they have made it an article of their faith, To beleeve the Pope to be the head of Chriſts Church? Seeing *Bellarmine* himſelfe confeſſeth in theſe words: *Nihil eſt de fide, niſi quod Deus per Apoſtolos aut Prophetas revelavit, aut quod evidenter inde deducitur*: Nothing is of faith, but that which God hath revealed by his Apoſtles or Prophets, or that which is evidently deduced from thence, *Bellarm. de verb. Dei non ſcript. lib. 4. cap. 9.* But that the Pope is *Peters* ſucceſſour, it is neither expreſſed, nor evidently deduced out of Scripture: therefore it is no point of faith.

175 12 *Bellarmine*, and likewiſe the reſt, make the perpetuall ſucceſsion of the Biſhops of Rome to be a manifeſt argument of the Church: hee calleth it *inſolubile* and *evidentiſſimum argumentum*: and yet afterward, being preſſed with the example of the Patriarchiall Sea of Conſtantinople, which hath had alwaies a perpetuall ſucceſsion, hee anſwereth that ſucceſsion is an argument of the Church, *Negatively*, that is, where there is no ſucceſsion, there is no Church; not *affirmatively*, that where there is ſucceſsion, there is ſtraightway a Church, *lib. 4. de notis Eccleſ. cap* 8. Thus wee ſee what is become of their *evidentiſſimum argumentum*, of this their moſt evident argument.

13 It

176 13 It is confeſſed by our adverſaries, that the Church of Rome was founded both by *Peter* and *Paul*, *Rhemiſt.annot.Gal.2.ſect.6.* And that they are both patrons of that ſea. How then commeth it about, that the Pope challengeth rather to be S. *Peters* ſucceſſor than S. *Pauls*?

177 14 In the popiſh Church, they doe devide the cup from the other element in the Euchariſt, miniſtring the Sacrament in one kinde onely to the Lay-ſort: Cleane contrary to the Canon of *Gelaſius*, which is to be found among the Popes owne decrees, in theſe words: *We underſtand, that there are ſom which receiving onely the portion of the Lords Body, doe abſtaine from the cup of his ſacred blood, to whom we enjoine, that either they receive the whole ſacrament in both kindes, or elſe that they receive neither: for the dividing of that whole and one Sacrament cannot be done without ſacriledge: De conſecrat. diſt. 2. cap.12.* Who ſeeth not now, that their practiſe is contrary to their owne decrees?

Let vs yet ſee further the inconveniences, and abſurdities, that muſt of neceſsity be admitted in popiſh religion.

178 15 They doe hold, that the Euchariſt is not a creature, but the Creator himſelfe after that the words of conſecration are pronounced, as *Bellarmine* reporteth the ſtory and words of S *Anthony* of Padua. *Anthony holding the venerable ſacrament in his hand, ſaith thus unto his beaſt, in the vertue and name of thy Creator, whom though unworthy I hold in my hand, I ſay unto thee, beaſt, that thou come preſently, and doe him reverence, that hereticall pravity may know. Quod omnis creatura ſuo ſubditur Creatori*, That every creature is ſubject to his Creator, *lib.3.de Euchar.cap.*8. So then the Euchariſt is their Creator: but yet ſuch a Creator as neither hath eternity nor omnipreſence: for firſt they deny that this creator of theirs either came from heaven, or goeth to heaven againe; as *Sarga* confeſſeth, *Nos ut deſcenſum negamus, ita nec aſcenſum ſtatuimus*: As we deny his deſcenſion, ſo neither doe we affirme his aſcenſion, *in art.5.fol.335*, And yet he further ſaith, *Corpus Chriſti corruptis ſpeciebus ibi eſſe deſinit, ubi prius erat*: After the formes and accidents be corrupted, the Body of Chriſt ceaſeth to be where it was. So this their Creator is neither to be found in heaven, nor yet in man that hath eaten him, and ſo conſequently their Creator ſhall be no where. And further, another thus writeth, *Quaſi ſacramentum non cœlum & terram impleat*, As though the ſacrament did not fil heaven and earth: *Turrian.tract.1.cap.21*. But if he be your Creator, he muſt be every where: but in truth you make him no where. Behold then the Papiſts Creator and godamight, that is neither to be found in heaven, whither they ſay he aſcendeth not, nor in earth, where they ſay he remaineth not.

179 16 *Bellarmine* and the reſt doe ſay, that after the accidents of Bread and Wine are corrupted, the Body of Chriſt ceaſeth there to be, and yet they ſay, *Accidentia Chriſti ſubſtantiæ non inhærent*, The accidents depend not on the ſubſtance of Chriſt, or are not inherent in it, *lib.1.de Euchar.cap.2*. How can theſe things hang together, that as ſoone as the accidents are corrupted, Chriſts Body is gone, and yet the one to have no coherence or dependance with the other.

180 17 They generally hold that by vertue of the words of conſecration, the elements are tranſubſtantiate into the body and bloud of Chriſt: and yet *Turriane* ſaith, that the Euchariſt is *αὐτόχαρις*, and *autohypoſtatos, is a grace conſiſting, and having an hypoſtaſis and being of it ſelfe*: How doth it conſiſt by it ſelfe, ſeeing it is made by the words of conſecration, and is unmade by the corruption of the accidents?

181 18 *Bellarmine* affirmeth, that there is a certaine converſion of the bread into Chriſts body, which he calleth, *converſionem adductivam*, an adductive converſion: and yet denieth, *Quod per motum localem Corpus Chriſti è cœlo adducatur*, That the Body of Chriſt is brought to, or adduced by any locall motion from heaven: but they ſpeake now againſt the law of reaſon, and nature and divinity too: for how can a body be induced, produced, or adduced, brought in, forth, or to, without the locall motion thereof?

182 19 *Bellarmine lib.1.de miſſa, cap.10. Sacrificium à Deo inſtitutum, à Deo, non à nobis vim ſuam habet*: The ſacrifice is inſtituted of God, and hath his valure from God, not from us, and yet he ſaith, *Valor ſacrificij miſſæ finitus*, The valure of the ſacrifice of the Maſſe is finite, *lib.2.de miſſ.cap.4*. If the Maſſe derive the vertue thereof from God, who is infinite, how can the vertue of it be finite? and yet he that ſaith the Maſſe is not infinite, writeth thus of ſatisfaction, *Sicut offenſio habuit infinitatem quandam, ſic habeat & ſatisfactio infinitatem aliquam ex parte principij ſatisfactionis*: As the offence was in a manner infinite, ſo ſatisfaction muſt be infinite in reſpect of the beginning and ground of ſatisfaction, *de pœnitent. lib.4. cap.1.* Shall ſatisfaction then being but mans worke be infinite, and the ſacrifice of the Maſſe having the vertue from God, be finite? this is to preferre mans worke before Gods worke.

183 20 They all hold the reall preſence of Chriſts body, and yet *Bellarmine* granteth, *Eſum Euchariſtiæ nec prodeſſe, ſi adſit, nec obeſſe, ſi non adſit*: That the eating of the Euchariſt neither profiteth if it be had, nor hurteth if it be not had, *lib.2.de Euchar.c.*8. What manner of creator then is this, whoſe preſence profiteth not, nor his abſence hindreth? this is but light and deceitfull ſtuffe.

184 21 Thoſe words of our Saviour, *Behold, I am with you to the end of the world*, ſome of them, as *Vega*, as I have ſhewed before, doe underſtand of Chriſts corporall preſence in the ſacrament: they alſo doe affirme, and namely *Bellarmine*, that Antichriſt ſhall aboliſh the ſacrifice of the Maſſe: and thus they make Chriſt a lier, in promiſing a perpetuall preſence of his Body to the end of the world, which ſhall be taken away by Antichriſt at his comming.

185 22 *Bellarmine* ſaith, that *Verba conſecratoria non habent perfectam ſignificationem & effectum, niſi in ultimo inſtanti*: Theſe words of conſecration, This is my body, have not their full effect and ſignification till they be all pronounced, *lib. 1. de Euchar. ca. 11.* And againe he ſaith, *Deus mentiri non poteſt, cum dicit aliquid eſſe, neceſſe eſt, ut illud ſit*: God cannot lye, when he ſaith any thing is, it muſt needs be: &c. Wherefore if when Chriſt had ſaid, *this is*, it had not beene preſently his body, before all the words were brought forth, *Bellarmine* hath made Chriſt a lier, becauſe as ſoone as he had ſaid, *this is*, it was not; thus are they ſnared in their owne devices.

186 23 *Bellarmine* ſaith, that *Prima redemptio ab omni malo culpæ & pœnæ non obtinetur per Miſſam, quia in cruce peracta eſt*: The firſt redemption which is from all evill both of ſin and the puniſhment, is not given or obtained in the Maſſe, becauſe that was done upon the croſſe, *lib. 2. de miſſa. cap. 21.* and yet they ſay, that there is *unum miſſæ & crucis ſacrificium*, that there is but one ſacrifice of the Maſſe and the croſſe, and that Chriſt offered the ſame body at his laſt ſupper, which he the next day ſacrificed upon the croſſe: if the ſame body, and ſo the ſame ſacrifice be offered in the Maſſe and upon the croſſe, how hath it not the like redemption and worketh the ſame effect?

187 24 *Bellar. lib. 1. de miſſ. ca. 4. Sacrificium crucis eſt ſacrificium omnium perfectiſſimum & ipſo ſacrificio miſſæ præſtantius.* The ſacrifice of the croſſe is the moſt perfect ſacrifice of all, and more excellent than the ſacrifice of the Maſſe: hence it will follow that the Papiſts worſhip two Chriſts, and make him two bodies, for if the ſame body be offered in the maſſe, which is upon the croſſe, how can it be more excellent here, than there?

188 25 They hold that in the Maſſe, *Chriſtus eſt & ſacerdos & ſacrificium*, that Chriſt is both the Prieſt and the ſacrifice: and yet in the Canon of the maſſe, they pray in this manner, *Command thou theſe to be brought by the hands of the holy Angell unto the high altar in heaven:* hath Chriſt now need of the mediation of Angels, that his body ſhould by them be carried into heaven? or if Chriſt in the maſſe do ſacrifice himſelfe, is not his prieſthood ſufficient without the Aſsiſtance of Angels? what could be ſaid more abſurd?

189 26 Now concerning the body of Chriſt, which they affirme to be in the Euchariſt, what ſhould become of it after the Euchariſt is received, thus *Bellarmine* delivereth his opinion, *Chriſtum intrare per os cōmunicantium, & tamen non emitti in ſeceſſum, ſed corruptis in ſtomacho ſpeciebus ſine ulla læſione ſui deſinere ibi eſſe*: That Chriſt entreth in by the mouth of the communicants, and yet goeth not into the draught, but as ſoon as the accidents of bread & wine are corrupt in the ſtomacke, it ceaſeth without any hurt to it ſelfe there to be, *l. 1 de Euch. c.* 14. Here are many abſurdities uttered in one ſentence, 1. That Chriſts body ſhould enter in at the mouth, & ſo be chawed and bruſed in the teeth, whereas the Scripture ſaith, they ſhal not breake a bone of him. 2. That though he enter into the mouth, yet is not caſt into the draught, and yet our Saviour himſelfe ſaith, whatſoever thing entreth into man, entreth into the belly, and ſo goeth into the draught, which is the purging of all meate, *Mar. 7. 18.* whatſoever entreth by the mouth, goeth that way. 3. Chriſt goeth not away, til the accidents be corrupted in the ſtomacke: then if a mouſe chance to eate the hoaſt, by this rule Chriſts body goeth into the mouſes ſtomacke. 4. The Body of Chriſt there ceaſing to be, either is carried into heaven, or is annihilate and turned to nothing, or corrupted: a fourth way of ceaſing there cannot be, but they deny that it aſcendeth into Heaven, much leſſe is it turned to nothing; then muſt it needs be corrupted contrary to the Scriptures, *Thou ſhalt not ſuffer thy holy one to ſee corruption.*

Popiſh abſurdities which follow the carnal preſence.

190 27 Now unto theſe repugnant & contrary points in popiſh religion, we may adde alſo their uncertainties and undetermined articles: As firſt it is not yet knowne at what time *Peter* came to Rome, *Oroſius* ſaith, he came thither in the beginning of *Claudius* raigne, *Ierome* ſaith, the ſecond yeere of his raigne: other ſay, the fourth yeare: other the thirteenth yeere: *Damaſus* would have him come thither in *Nero* his raigne. This diſſention of writers ſheweth, that the matter may be doubted of whether *Peter* were ever at Rome or not. Againe, they can ſhew no certaine ſucceſsion from *Peter*, of the which they brag ſo much: *Tertullian* maketh *Clement* the next to *Peter*: *Optatus* firſt nameth *Linus*, then *Clement*; *Ireneus* after *Peter* placeth *Linus* and *Cletus*, and *Clemens* in the fourth. Thus alſo their ſucceſsion is made uncertaine and doubtfull.

Popiſh uncertanties in ſome chiefe points of their profeſſion.

191 28 They hold Lent to be an Apoſtolicall tradition, and warranted by the example of our Saviour Chriſt: *Ireneus* witneſſeth, that ſom faſted one day, ſome two daies, ſome forty houres day & night. *Epiphanius* ſaith, the wedneſdaies faſt alſo was an Apoſtolike tradition, and to faſt the ſixe daies of Eaſter, with bread and water, and ſalt, which the Papiſts themſelves doe not obſerve. One therefore is as like to bee an Apoſtolike tradition as the other: But it is certaine neither of them was, for then they would have beene kept more uniformely of the Church, and not every man left to his owne choice.

192 29 It is a matter yet undetermined and not concluded upon of all ſides, whether the Pope be above Councel:, or Councels above the Pope. And both opinions are maintained and defended in the popiſh Church.

193 30 As alſo it is uncertaine among papiſts, whether the Virgin *Mary* were conceived without originall ſinne, for both opinions are permitted and ſuffered among them, both of them that ſay ſhe was and that hold ſhe was not, *Bellar. de cultu ſanctor. lib. 3 c. 16.* Likewiſe they leave it as uncertaine, whether *Mary* were aſſumed and taken up into heaven in body, *Ex Fulk. Annot. 1 Act. v. 14.*

31 About and concerning Purgatory, they have many doubts, which they are not yet reſolved upon: as, firſt in what place Purgatory ſhould be. 2. How many yeers purgatory continueth, whether an hundred, two hundred or a thouſand yeers. 3. Whether it be materiall fire that burneth in purgatory, they are uncertain. 4. They make doubt how corporal fire ſhould work upon the ſoules in purgatory, which are ſpirituall and incorporall, *Bellar.lib.2. de purgat.ca.* 12. 5. It is doubted, whether the divels or Angels are miniſters of the torments in purgatory. 6. Whether the paine of purgatory be at all time alike, or by little and little ſlaked toward the end, and whether it exceed al the paines and ſorrows of this life, *Bellar.ca.*14. All theſe points remaine yet undetermined among them: and yet for all this the Ieſuite telleth us ſadly, that it is an article of faith to beleeve purgatory, and that hee which beleeveth it not is ſure to go to hell, *Bellar.lib.*1.*cap.*11. 192

32 Now as touching the Maſſe, there are many uncertainties: firſt of the name: they do not themſelves know what it ſhould ſignifie, nor whereof it is derived. Some ſay, this word *Miſſa*, hath his derivation from the Hebrew, and ſo ſhould ſignifie a voluntary oblation. Others take it to be a latine word, whereof ſome would have *Miſſa* to be derived *à mittendis eleemoſynis*, from ſending of almes at the Communion: others *à miſſione precum*, from the ſending up of prayers: others, *à Miſſione Angeli*, from the ſending of an Angel: ſome, *à dimiſſione populi*, of the diſmiſing of the people, would have it ſo called. And *Durandus* hath another conceit, *Miſſa vocatur hoſtia, quaſi tranſmiſſa*; The hoaſt is called the Maſſe, becauſe it is tranſmitted from us unto God, *lib.*4.*rational.* ſo uncertaine are they of their owne termes. 193

33 And as they are uncertaine about the name of the Maſſe, ſo they are doubtfull who was the firſt founder and author of their Maſſe. Some hold, that Chriſt did ſay the firſt Maſſe, others that the Apoſtles, but which of the Apoſtles did celebrate the firſt Maſſe, they know not: ſome ſay S. *Peter*; ſome S. *Iames*: but that long Liturgy which goeth under the name of S. *Iames* is worthily ſuſpected, ſeeing that *Gregorie* reporteth, that the Apoſtles did uſe to conſecrate by the ſaying onely of the Lords prayer. 194

34 Many uncertainties alſo they have as touching Antichriſt: ſome thinke that he ſhall have his ſeat in Ieruſalem, as *Iurgevicius, Patres & Doctores ſedem Antichriſti Hieroſolymis conſtituunt, fol.* 11. *mend.*5. The Fathers and Doctors do appoint Antichriſts ſeat to be at Ieruſalem: ſome of them think that not verily, but by way of alluſion he ſhall ſit in the temple at Ieruſalem, as *Vega, pro real. praſentia aſſert.*221. *Ireneus ex alluſione templi Hieroſolymitani, templum Chriſtianorum interpretatur: Ireneus* by alluſion to the temple of Ieruſalem, doth interpret it of the temple of Chriſtians. 195

35 Some of them thinke that under the perſecution of Antichriſt, the Chriſtian faith ſhall be utterly extinguiſhed, as *Dominicus a Soto.* Others hold the contrary, as *Bellarmine: Hac ſententia meo judicio defendi non poteſt*: This ſentence in my judgement cannot be defended, *lib.*3.*de pontif.cap.*17. 196 197

36 Some of them hold, that *Iudæi ad veſperam convertentur*, that Iewes ſhall be converted at the eventide, that is, the end of the world, *Socolovius, lib.*2.*de eccleſ.ca.*5. But *Bellarmine* ſaith, *Antichriſtum præcipue propter Iudæos venturum, & ab eis tanquam Meſſiam recipiendum*: That Antichriſt ſhall come chiefely for the Iewes ſake, who ſhall receive him as their Meſsiah, *lib.*3.*de Rom. pontif. cap.*12. But how is it like that the Iewes ſhould then be converted, when they ſhall by Antichriſt moſt ſtrongly be ſeduced? there can be no coherence at all in theſe opinions.

37 They doe gnerally hold, that there ſhall bee but 45. daies after the death of Antichriſt till the end of the world, *Bell.lib.*3.*de Roman.pontif.cap.*17. and yet *Ezechiel* ſaith, they ſhall be ſeven yeeres in burning the weapons of Gog, and Magog, which muſt needs be more then 45. daies. *Bellarmine* anſwereth, that *Ezekiel* ſpeaketh not properly, but figuratively. But why ſhould not *Ezechiels* prophecie properly and litterally be underſtood of ſo many yeeres, as *Daniels* of many daies: and admit a figure in that prophecie, we find in Scripture daies to ſignifie yeeres, but not yeeres to be taken for daies: and againe, if there ſhould be juſt 45. daies, it were poſsible to calculate the very day of Chriſts comming, which is contrary to Scripiture. We ſee then what an abſurd and inconſequent opinion is this. 198

38 Another maine point undetermined amongſt them, is of the manner of the real preſence in the Euchariſt: *Thomas Aquinas* ſaith, it muſt be done by one of theſe two waies, *vel per loci mutationem, vel per alterius converſionem in ipſum*, either by local mutation, or by the converſion of another thing into it, not by locall mutation, ſaith he, and therefore he concludeth it is done by the converſion of the bread into Chriſts Body: *Sum.*3.*qu.*63.*art.*2. But now the new maſters of Popery deny the converſion of bread, as well as the locall mutation, and rather incline to thinke that the bread is annihilate, ſuch uncertainty there is in the greateſt points of popery. 199

39 It is a reſolution in the popiſh Church, that what the greater part of the Fathers thinke is Catholike verity: and by the Bull of *Pope pius* the fourth: An oath is preſcribed to be taken by biſhops, Deanes, Chanons, *that they ſhall not receive any expoſition of Scripture, which is not according to the uniforme conſent of the ancient Fathers*: and yet notwithſtanding the popiſh writers take great liberty in correcting the expoſition of the Fathers: as *Salmeron* expounding theſe words, 1 *Corinth.*6. 18. *He ſinneth againſt his owne body*, preferreth his owne conceipt before the interpretation of the Fathers, ſo doth *Maldonate* expounding theſe words. *Matthew* 19.11. *All men cannot receive this thing.* 200 Canus loc. Theol. lib.5. cap.5.

200 40 Laſtly, that we may ſee at once the fraile and brittle foundation of popiſh religion: the Rhemiſts boldly affirme that juſtice is reputed to men, or that they are juſtified by beleeving onely the articles of Chriſts death and reſurrection, and this they call the Catholike faith, *Annot. Rom.4. ſect.9* If this be Catholike faith, to beleeve only the articles of faith to be true: then reprobates, yea and the divell himſelfe may be true Catholikes, for the divels beleeve and tremble, *Iames* 2.19. Yea, they confeſs Ieſus to be the Son of God, *Mat.*8.29. *Mar.*5.7. Is not this a proper faith for Chriſtians to ſave themſelves by? It is not then a bare knowledge or generall beleefe of the articles of faith, or giving aſſent or credit unto them onely, that is ſufficient to juſtifie us, as the Rhemiſts affirme: but ſuch a beleefe of theſe articles, as is joyned with an aſſured truſt and confidence in God, and undoubted perſwaſion, that all the promiſes of God, and whatſoever Chriſt wrought in his fleſh, are not only true, but even doe belong and appertaine to every one in particular.

Here follow an other hundred of Contradictions collected out of the Popes Canons, which are the very marrow and ſinewes of POPERIE.

THus hitherto I have ſhewed both the perſonall contradictions of popiſh writers, jarring one with another, and diſagreeing alſo with themſelves: a taſte alſo I have given of their unſavory religion, how full of abſurd and inconſequent opinions, doubts and uncertainties it is, in theſe few examples ſet down; to the which I will adde their diſſonant and diſagreeing Canons, which are the very body of popiſh profeſsion, that it may appeare to all the world, how vaine their brag of unity is, and how untrue, which *Bellarmine* proclaimeth, *Nunc omnes Catholici toto orbe diſperſi, de omnibus dogmatibus fidei ſentiunt idem*: Now all the Catholikes in the world, of all the articles of faith, hold and thinke the ſame, *lib.*4.*ca.*10.*de notis eccleſi.*

201 1 Firſt, *Decret.part.*1, *diſt.*26.*ca.*1. He is not counted *bigamus*, that hath one wife before baptiſme, another after, *Ca.*3. *Innocentius* 3. determined the contrary: *Bigamus probatur, &c.* Hee is noted of bigamy, that had one wife before baptiſme, and another after.

202 2 *Par.*1. *diſt.*27.*ca.*2. *Poſt votum nubentes non ſunt ſeparandi:* They that marry after a vow muſt not be ſeparated: but the contrary is determined, *ca.*8. *Contracta matrimonia ab hujuſmodi perſonis disjungi volumus*: We will that ſuch perſons be disjoyned from their marriage.

203 3 *Diſtinct.*31.*ca.*1. *Gregory* giveth leave to the ſubdeacons in Sicily to keepe their wives which they had maried: for thus he ſaith, *Durum mihi & incompetens videtur*: It ſeemeth to me an hard and inconvenient thing, &c: that is, that they ſhould be ſeparated from their wives: but *diſtinct.*32.*ca.*1. *Leo* defineth the contrary: *Neque etiam ſubdiaconis connubium creditur*: Neither is marriage lawfull for ſubdeacons.

204 4 *Diſtinct.*16.*cap.*2. *Zepherinus* ſaith, there are 60. ſeverall heads or canons of the Apoſtles: *ca.*3. *Leo* but 50.

205 5 *Diſtinct.*34 *ca.*4. He that hath not a wife, *ſed pro uxore concubinam habet*: but hath a concubine in ſtead of a wife, muſt not be repelled from the communion: this canon ſeemeth to allow, or at the leaſt to tolerate concubines: but *ca.*6. it is directly forbiden, *Si non habetis uxores, tamen non licet vobis habere concubinas*: Though you have no wives, it is not lawfull for you to have concubines.

206 6 *Diſtinct.*50.*ca.*1. *Gregor. Lapſi in ſuum ordinem reparari non poſſunt*: They which are fallen, cannot be reſtored to their orders: *ca.*14. *Calixtus. Clerici poſt lapſum in ſuis ordinibus reputari poſſunt*: Clarkes after their fall, may be accounted in their former orders: they may, and they may not, I thinke are flat contrary.

207 7 *Diſtinct.*63.*ca.*23. *Leo. Electio Romani pontificis ad jus pertinet imperatoris*: The election of the Biſhop of Rome belongeth to the Emperour: *ca.*29. *Hadrianus* 2. *inconſultis legatis imperatoris eligitur*: is elected without the conſent of the Emperours embaſſadors.

208 8 *Diſtinct.*68.*ca.*1. *Gregor.*1. *Semel conſecratus, iterum conſecrari non debet*: He that is once conſecrated, muſt not be conſecrated againe: *ca.*2. *Gregor.*3. *conſecrentur*: let them bee conſecrated againe.

209 9 *Diſtinct.*74.*ca.*2. *Gregor. Nullus promoveatur invitus*, That no man ſhould bee promoted againſt his will: *ca.*3. They that refuſe to be promoted by the Biſhop, *à locis ſuis reijciantur*: let them be put by their places: how are they not then promoted againſt their will?

210 10 The Canons agree not about the foure ſolemne faſts of the yeere: *Diſtinct.*76.*ca.*2. the time is thus limited, that the foure faſts muſt be kept in the firſt weeke of March, the ſecond of Iune, the third of September, in the fourth of December: *cap.* 3. the Calends, that is, the beginning of theſe moneths is preſcribed.

211 11 The Canons are very divers concerning the yeares and age of ſuch as are to be admitted to orders: *Diſt.*77.2. *Zozimus* alloweth, that one in his infancy may be a lector, or exorciſt, and ſo after five yeers a ſubdeacon: *ca.*4. none is allowed to be a ſubdeacon before 25. yeeres: *ca.*3: *Syricius* at 25 yeeres granteth the degree of prieſthood: *cap.*6. it is not permitted before 30. yeeres.

212 12 *Diſt.*93.*ca.* 14. *Ne diaconi presbyteris ſacramenta porrigant*, That deacons ſhould not miniſter the ſacraments to presbyters: *ca.*23. the contrary is decreed: *Sacerdotibus propter præſumtionem non*

licet de menſa Domini calicem tollere, niſi eis traditus fuerit à diacono : It is not lawfull for Prieſts becauſe of preſumption, to take the Cup, unleſſe it be given them of the deacons.

13 *Diſt.95.ca.1: Greg. Concedimus, ut presbyteri tangere debeant chriſmate in fronte baptizatos* : Wee 213
allow Prieſts to annoint with chriſme in the forehead, thoſe that are baptized, *cap.2. Gelaſius* defineth the contrary: *Conſignationis pontificalis adhibendæ ſibi accipere facultatem prohibemus* : We forbid them to take any ſuch power to ſigne in the forehead.

14 *Diſtinct.96.ca.1. Laicis nulla unquam de eccleſiaſticis facultatibus aliquid diſponendi legitur attributa* 214
facultas: We do not find, that ever Lay-men had any authority to diſpoſe of eccleſiaſtical goods: *Contra.par.2.cauſ.10.quæſt.2.ca.4. Communicationes rerum eccleſiaſticarum nulla perſona ſine licentia regia facere præſumat:* That no perſon ſhould preſume to alienate or communicate the Church goods without the licence of the King.

15 *Decr.part.2.cauſ.1.quæſt.1:ca.97. Ordinatio in ſchiſmaticis manet integra* : Schiſmatikes doe re- 215
taine the power of ordination, or giving of orders. *Contra.ibid.in gloſſ. Innocent. Ordinatos ab hereticis ſolam damnationem accipere*, That they which receive orders of heretikes, receive nothing but damnation.

16 *Quæſt.7.ca.23.gloſſ.Gregor. Semel conſecratus iterum conſecrari non debet* : He that is once con- 216
ſecrated, muſt not be againe: *Contr.ca.24.Vrbanus. Reiterari oportet, quod malè actum eſt:* That which is not rightly done, muſt be iterated againe.

17 *Cauſ.2.quæſt.5.ca.4. Presbyter vice juramenti per ſanctam conſecrationem interrogatur* : That a 217
Presbyter, in ſtead of an oath, ſhould be examined by vertue of his conſecration: *Contra.ca.5.Gregor.* If a Presbyter be accuſed, *jusjurandum in medio erit*, let him be put to his oath.

18 *Cauſ.2.quæſt.5.ca.7.Gregor. Vulgarem legem ferventis aquæ, ignitique ferri contactum, te nolumus* 218
ullo modo poſtulare : the common triall by hot water, or burning yron, I would not have you by any meanes require. *Contra.ca.15.Si non ſit ingenuus, ferventi aqua, vel candenti ferro ſe expurgat* : If he be not a freeman, let him purge himſelfe by ſeething water, or burning Iron.

19 *Cauſ.2.qu.4 c.1.* If any man doe accuſe any of the Clergy of fornication, *Secundum præceptum* 219
Pauli, duo, vel tria teſtimonia requirantur, according to S. *Pauls* precept, let two or three witneſſes be required: *Contra. ca.2.* A Biſhop ſhall not be condemned under 72. witneſſes, a Prieſt under 44. nor a deacon with leſſe than 27. witneſſes: how then are two or three ſufficient?

20 *Cauſ.8.ca.1. Calixtus. Accuſatio ſemper fiat in ſcriptis* : Let an accuſation bee alwaies framed 220
in writing: *Contra.ca.5. Stephanus, per ſcripta nullius accuſatio ſuſcipiatur*, Let no mans accuſation be received in writing.

21 *Cauſ.3.qu.6.ca.1. Ibi ſemper cauſa agatur, ubi crimen admittitur* : Let the cauſe alwayes there 221
be heard, where the crime is committed: *Fabian.contra Stephan.ca.4. Niſi appellatum fuerit* : Vnleſſe the appeale be made to the ſea Apoſtolike. If appellations from forraigne countries to Rome are to be admitted, then the canon of *Fabian* faileth, who ſaith, that alwaies the cauſe muſt be heard where it is done.

22 *Cauſ.3.qu.8.ca.2. Felix. Epiſcopus non niſi à duodecem Epiſcopis audiatur & judicetur* : That a Bi- 222
ſhop ſhould not be judged of fewer than twelve Biſhops. *Contra.cauſ.11.qu.1:ca.36. Teſtimonium etjam ab uno epiſcop. perhibitum, &c.* The teſtimony given by one Biſhop, every judge in every cauſe ought to receive.

23 *Cauſ.2.qu.4 ca.3.Leo.* That a Biſhop ſhould not be condemned under the teſtimony of fewer 223
than 72. witneſſes. *Contra.Cau.2.qu.7.ca.19 Sixtus.* The Apoſtle willeth, that no accuſation ſhould bee received againſt an elder, but under two or three witneſſes: *Si hæc de presbyteris ſunt præcipienda, quanto magis de epiſcopis* : If this muſt hold concerning presbyters, how much more in Biſhops?

24 *Cau.35.quæſt.6 ca.3. in gloſſ. Nullius perſona quantumlibet exercitata teſtimonio aliquid credatur* : 224
To one mans teſtimony, though he be never ſo well exerciſed, no credit muſt be given. *Contr. decr.Gregor.lib.4.tit.1.ca.27.Innocent. Ad denunciationem unius viri honeſti fides adhibenda, &c.* Credit may be given to the report of one honeſt man.

25 *Cau.6.quæſt.2.ca.3. Non putet ad injuriam ſuam epiſcopus pertinere, ſi illi ſoli non creditur* : Let 225
not a Biſhop thinke it any wrong to himſelfe, if he alone be not beleeved: *Contra.cau.11. quæſt.1. ca.36. Teſtimonium etiam ab uno epiſcopo perhibitum, &c.* The teſtimony of one Biſhop muſt be received as before.

26 *Cau.6.quæſt.2.ca.2. Epiſcopus quamdiu nihil probari poteſt, &c.* That if a Biſhop know any man 226
guilty, and have no proofe thereof, he ſhould refraine to communicate with him: *Contra. ca.3.* If the Biſhop refraine to communicate with him, other Biſhops likewiſe ſhall refuſe to communicate with the Biſhop: the firſt canon permitteth the Biſhop not to communicate with the guilty party; other doth cenſure him if he doe.

27 *Cau.9.quæſt.1.ca.2.Gregor. Non poteſt appellari conſecratio, quæ ab ſit excommunicatis* : It is no 227
conſecration, which is done by ſuch as are excommunicate: *Contra.ca.4. Vrbanus 2. Ordinationes ab excommunicatis facta tolerantur* : Orders given by excommunicate perſons are tolerated.

38 *Cau.9.quæſt.2.ca.7. Ordinatio irrita, &c.* Orders given in another dioceſſe are void: *Contra.ca.* 228
10. Vrbanus: Clerici ab epiſcopo alterius parochiæ ordinati, &c. Clarks ordered by a Biſhop of another

dioceſſe, may be received of their owne Biſhop, which is proved by the example of *Epiphanius*, who gave orders to certaine of the dioceſſe of S. *Chryſoſtome.*

229 29 *Cau.11.quaeſt.1 ca.8. Bonifac: Neque pro civili, neque criminali cauſa epiſcopus apud civilem judicem producatur* : That a Biſhop ſhould not be brought before a civill judge : *Contra. ca.21.Greg. Epiſcopum Mediolanenſ.ad clementiſſ. principem ſub digna cuſtodia dirigatis* : Send the Biſhop of Millane under ſafe cuſtody to the moſt gentle Prince, &c.

230 30 *Cau.11.quaeſt.1.ca.15. Pelagius.In cauſis, in quibus Eccleſiaſtica perſona loco petitoris exiſtit, &c.* In cauſes, where any Eccleſiaſtical perſon is plaintife againſt a Lay-man, *apud ſuæ provinciæ judicem, &c* : he muſt bring the cauſe before the judge of the province. *Contra.ca.26.Innocent. Inter clericos & laicos cauſa exortæ ab epiſcopis audiantur* : Matters ariſing betweene the Clergy and Laity, muſt receive hearing before the Biſhops.

131 31 *Cau.11.quaeſt.1.ca.43. Clericus apud civilem judicem judicari non debet, &c.* A Clergy man muſt not be judged by a civill judge, *neque ſi crimen fuerit intentatum, vel civilis cauſa commota fuerit*, neither in cauſe criminall, nor civill : *Contra.cap.45. Si de criminali cauſa litigium emerſerit, tunc competentes judices in hac civitate interpellati, &c.* If the ſtrife be about any criminall cauſe, let them call upon a competent judge in the City, &c: the other canon refuſeth the civill judge in cauſes criminal, this Canon alloweth him.

232 32 *Ibid.ca.30 in gloſſ. Ex his datur intelligi, quòd in civili cauſa Clericus ante civilem judicem conveniendus eſt* : By this we are given to underſtand, that in a civill cauſe, a Clergy man muſt be brought before a civill judge. *Contr.c.47.in gloſſ. Ex his omnibus datur intelligi, quòd Clericus ad publica judicia, nec in civili, nec criminali cauſa eſt producendus* : By this we are given to underſtand, that a Clergy man muſt not be brought to publike judgement, neither in cauſe criminall nor civill : what could be ſpoken more contrary?

233 33 *Cauſ.11.qu.3.ca 46. Gelaſi. Neminem poteſt iniqua gravare ſententia*, An injuſt ſentence bindeth no man : in this caſe, *Non eſt petenda ſolutio*, A man need not require abſolution, *cont.ca.4 Excommunicatum per iracundiam ante cauſæ cognitionem, nemo communioni ſociet:* Let no man receive to the communion him, that is haſtily excommunicated, before his cauſe be heard.

234 34 *Cau.12.q.1.ca.7. Clericis nihil proprium habere licet* : It is not lawfull for Clergy-men to have any thing proper. *Contra.ca.19. De reb. proprijs epiſcopi hæredibus relinquant* : Biſhops of their proper goods may leave to their heires.

235 35 *Qu:2.ca.10. Auferens eccleſiæ in quadruplum damnum reſtituat. Euſeb.* He that taketh away from the Church, muſt reſtore foure fold. *Contra.Gregor.ca.11. Sine augmento eccleſia ſibi ablata recipere debet* : The Church muſt take ſuch things as were taken away, without any increaſe.

236 36 *Cau.16.qu.1.ca.8. Eugen. Nullus monachorum, pœnitentiam dare debet, baptizare, &c.* A Monke ought not to give penance, to baptize, nor preach, *ca.11. Contra.ca.24. Gregor. ſacerdotib. monachis, licet prædicare, baptizare, pœnitentiam imponere, &c.* Monks, that are Prieſts, may preach, baptize, enjoyne penance.

237 37 *Cauſ.16.qu.2.ca.*[illegible] *Ioannes. Presbyteri in monachorum eccleſijs per Abbates inſtituantur* : Prieſts muſt be inſtituted by the Abbots in thoſe Churches which belong to the Monks. *Contra.ca.6. Abbates ſine epiſcoporum conſilio in parochialibus eccleſijs presbyteros non ordinent* : The Abbots ought not to ordaine Prieſts in pariſh Churches without the adviſe of the Biſhops.

238 38 *Cauſ.19.qu.3.ca.7. Gregor. Poſt monaſterij ingreſſum nulli relinquitur licentia teſtandi* : After entrance into any monaſtery, they have no power to make a will : *ſed res eorum ejuſdem monaſterij juris fiant*, but their goods belong of right to the Monaſtery : *Contra.ca.*8. There is mention made of one *Petronilla*, which after her entrance into a monaſtery, *res ſuas ſpecialiter donationis titulo ei contulit*, did by a ſpecial gift beſtow her goods upon that Monaſtery : then the other canon faileth, that after their ingreſſe and entrance, they have no more power to diſpoſe of their goods.

239 39 *Cauſ.20. qu.12. Virgines ante 60. annos non conſecrentur* : Virgins muſt not be conſecrated before 60. yeares, *ca.13. non ante 40. annos*, not before forty yeeres: *ca.15. non ante 25. annos*, not before 25. yeeres : ſo well theſe canons agree.

240 40 *Cauſ.21.qu.3.ca.1. Clerici ad minorum ætatum tutelas, &c.* Clergy-men may be admitted to the tuition of thoſe, which are under yeeres. *Cont.ca.4. ne quis de Clericis tutorem conſtituat*, that no man make any of the Clergy a tutor or guardian, &c.

241 41 *Cauſ.23.qu.8.ca.22. Vrbanus. Eccleſiæ de ſuis exterioribus tributa ſolvant*, the Church ought to pay tribute of outward things. *Contra.ca. 24. De agro eccleſiaſtico presbyter non cogatur cenſum perſolvere* : A Prieſt ought not pay tribute for the land belonging to his Church.

242 42 *Cauſ. 24 qu. 1. ca. 36. Non habentur excommunicati, qui ab hæreticis excommunicantur* ; They muſt not be counted excommunicate, which are excommunicate of heretikes: *Contr. ca.38. Pro aliquo facinore ab hæreticis excommunicatus à Catholicis non eſt recipiendus:* He that is excommunicate for any offence of heretikes, muſt not be received of Catholikes: ſo the excommunication of heretikes, muſt be held for good, and againe it muſt not.

243 43 *Ibid.ca.42. Potius eſt mortem accipere, quàm à manu hæretici communionem accipere:* It is better to die, than to receive the communion at the hands of an hereticke. *Contra.ca. 40. In extremo poſitus, &c.* Hee that is in the point of death, may receive, *pœnitentiam*, repentance or penance, that is,

reconciliation at the hands of an heretike: why may they not receive one Sacrament as well as another: for penance with them is a Sacrament.

44 *Cauſ.24:qu.2.ca.2.Eccleſia non poteſt mortuos ligare.Gelaſ.* The Church cannot binde, or excommunicate 244
the dead, *Contra. ca.6. Haeretici etiam poſt mortem excommunicandi:* Heretikes may be excommunicated after their death.

45 *Cauſ.27.qu. 1.ca.40. Innocent. Siquis poſt profeſſam continentiam uxorem duxerit, non eſt matrimonium:* 245
If any man take a wife after the profeſsion of continency, it is no marriage: *Contra. cap.41. Qui dicunt talium nuptias, non eſſe nuptias videntur mihi non ſatis diligenter conſiderare quid dicant:* They that ſay that the marriage of ſuch is no marriage, are not well adviſed what they ſay.

46 *Cauſ.33.qu.5.ca.4. Non poteſt vir continentiae vota reſcindere, quae ejus aſſenſu mulier Deo promiſit:* 246
The husband cannot breake off the vow of continency which the wife hath made to God with his conſent, *Contra.ca.11.Vota abſtinentiae, quae viro permittente mulier promiſit, illo prohibente ſervare non cogitur:* The vow of abſtinence which the woman made by her husbands ſufferance, if hee afterward forbid it, ſhee is not bound to keepe: by this Canon, the husband may breake a vow made with his conſent, contrary to the other Canon.

47 *Cauſ.27.qu.1.cap.24.* Virgins marrying after their profeſsion, *inter bigamos haberi debent*, are 247
to be numbred amongſt thoſe that are twice married: for they make Chriſt, to whom they vowed themſelves, their firſt husband: *Contra. cap.41.* This Canon is confuted, and there it is further ſhewed, that Chriſt in this caſe is not to be counted an husband: for by this reaſon, *Chriſtus ſanctis viduis videatur ſecundus maritus*, Chriſt ſhould be the ſecond husband to holy widowes.

48 *Decret.Greg.lib.1.tit.21.cap.6. Qui plures habuit concubinas ex eo non eſt bigamus:* Hee that 248
hath had many concubines, is not noted of bigamy, and yet *cap.5. maritus viduae*, the husband of a widow, becauſe of bigamy, is barred from taking orders, or he that hath had two wives: and thus wee ſee, how injurious theſe Canons are to holy marriage, preferring concubines before honeſt wives, and fornication before marriage.

49 *Cauſ.31.qu.1.cap.10.* Hee is convinced of bigamy that hath two wives together: *Primus* 249
Lamech unam carnem in duas diviſit uxores: & digamiam eadem cataclyſmi delevit poena: Lamech, firſt of one fleſh made two wives, but the flood was ſent as a juſt puniſhment for digamy: But now hee is generally held *bigamus* in popery, that hath two wives one after another.

50 *Cauſ.27. qu.2.cap.12. Sponſae uxores, appellantur:* They that are eſpouſed, are called wives; 250
and therefore it is forbidden in that Canon, for a man to marry the ſpouſe of his nephew deceaſed: *Contra.cap.17.Iulius. Mulier praeter commiſtionem carnis, &c. non pertinet ad matrimonium:* The woman beſide carnall knowledge, is not for the eſpouſalls to be accounted in the degrees of marriage: ſo one Canon counteth eſpouſalls in the computation of the degrees, the other excludeth them.

51 *Part.2.cauſ.27.cap.8. Velit, nolit, ſanctimoniae habitum induat, licet Sacramento confirmare velit,* 251
ea ratione ſibi velamen impoſuiſſe, ut iterum poſſet deponere: That woman taking upon her the vaile of chaſtity, ſhould be conſtrained, will ſhee nill ſhee, to profeſſe ſanctimony, though ſhee will ſweare that ſhee did take it no otherwiſe upon her, than with purpoſe to lay it downe: here wee ſee ſingle life is enforced, *Contra. cauſ.32. quaeſt.1. cap.13. Virginitas ex conſilio ſuadetur, non ex imperio praecipitur:* Virginity may be perſwaded in counſell, not enjoyned by commandement.

52 Concerning the marriage of infidells, whether after their converſion it ought to hold, the Canons 252
ſpeake diverſly *Cauſ.28.qu.1.ca.1.Innocent. Quod Deus conjunxit, homo ne ſeparet:* That which God hath coupled, let no man put aſunder: which ſaying is applied to the marriage of infidells: and *Ca.8.* ſomewhat otherwiſe: *Ab infidelibus conjugibus licet diſcedere, ſed non expedit:* It is lawfull to leave an unbeleeving wife, though not expedient; and *Ca.10.* the contrary is concluded: *Iudaeus ſeparetur ab uxore fideli:* An unbeleeving Iew muſt be ſeparated from a beleeving wife.

53 *Cauſ.29 qu.2.cap.2. Ancillam in matrimonio ſuſceptam viro dimittere non licet:* It is not lawfull 253
for the husband to diſmiſſe a bond-maid, whom hee hath married, *Contra. cap.4. Siquis Ancillam alterius uxorem acceperit, &c. ſi voluerit, aliam accipiat:* If a man take to wife another mans bond-ſervant, hee may marry another, if hee will.

54 *Cauſ.30.quaeſt.1.cap.2. Ab uxore ſeparetur, qui filiaſtrum ſuum coram Epiſcopo tenuit:* Let him 254
be ſeparated from his wife, that doth undertake for his owne ſonne before the Biſhop: that is, is his ſonnes Godfather, *Contra.cap.3.Nicolaus. Non ſeparetur*, Let not him or her ſo undertaking for their ſonne at their baptiſme, be ſeparated.

55 *Cauſ.30.quaeſt.3.cap.4. Vrbanus. Poſt compaternitatem geniti legitimè conjungi poſſunt:* The children 255
of Godfathers may marry together lawfully: *Contra. cap.5. Paſchalis. Non poſſunt copulari:* They may not, &c.

56 *Quaeſt.4. cap.3. Innocentius. Nullus duabus commatribus miſceatur:* A man cannot marry his 256
wives commother, that is, if they were fellow Godmothers: *Contra. ca.5. Paſchalis. Vxorem compatris ducere licet:* A man may marry his fellow Godfathers wife. This Canon alloweth to marry the fellow Godfathers wife, and by the ſame reaſon, it is as lawfull to marry the wives fellow Godmother, which is forbidden in the other Canon.

257 57 *Decret. Greg. lib.4. tit.11. cap.1. Alexander. Filij duorum compatrum, ſive ante, ſive poſt compaternitatem geniti, licitè conjungi poſſunt*: Godfathers children, borne before they were Godfathers, or after, may lawfully marry: *Contra.7. Innocent.3. Hujuſmodi perſona non poſſunt matrimonium contrahere, & ſi contraxerint, poſſunt adinvicem ſeparari*: Such perſons cannot marry together, if they doe, they may be ſeparated.

258 58 *Cauſ.28. qu.3. cap.1. Non eſt bigamus, qui ante baptiſmum habuit unam, & poſt baptiſmum alteram*: Hee is not to be counted a bigamiſt, which had one wife before baptiſme, and another after: *Contra. cap. 2. Innocentius* affirmeth the contrary, that he is.

259 59 *Cauſ.31. quæſt.1. cap.1. Leo. Adulterio polluta non ducatur ab eodem in matrimonium*: Shee that was defiled by adultery, cannot marry the adulterer: *Contra cap.2. Auguſtin. Licet alicui ducere in matrimonium, quam priùs polluit adulterio*: A man may marry her, with whom before hee committed adultery.

260 60 *Cauſ.31. quæſt.2. ca.1. Vrbanus. Iuramento patris non cogitur puella nubere, cui nunquam aſſenſum adhibuit*: The daughter is not bound notwithſtanding her fathers oath to marry, where ſhe never gave conſent: *Contra. ca.2. Hormiſda. Poteſt de filio nondum adulto pater cui vult in matrimonium trahere*: The father may give his ſonne in marriage to whom hee will, being under age: and when hee commeth to yeeres of diſcretion, *omninò adimplere debet*, the ſonne is bound to fulfill the marriage.

261 61 *Cauſ.32. quæſt.1. cap.6. Qui adulteræ debitum reddit, tribus annis pœniteat*: He which companieth with an adulterous wife, let him doe three yeeres penance: *Contra. cap.5. Illam tua ordinatione ſub cautela recipiat*; Let the husband take his adulterous wife by your appointment, &c.

262 62 *Cauſ.32. quæſt. 2. cap.1. Partus fœminarum eſt eis ſola cauſa nubendi*: Women muſt marry only for children: *Contra. ca.6. Conjuges ſunt, qui cauſa ſolius incontinentiæ ſibimet invicem copulantur*: They are man and wife which are joyned together, only to avoid incontinency.

263 63 *Cauſ.32. qu.5. cap.10. Illa eſt glorioſa continentia, quam complectitur voluntas ſancti propoſiti*: That is a glorious kinde of continency, which is found in the will and purpoſe, *non quam tranſgredi non poteſt neceſſitas debilitati corporis*, not that which is kept in the body, having no power thereunto. This Canon commendeth virginity of mind, before virginity of the body: *Contra. ca.14. Quæ opprimuntur incontaminatis ſe virginibus non audeant comparare*: Virgins by violence oppreſſed, muſt not compare themſelves with virgins which are vndefiled, that is, in their body.

264 64 *Cauſ.32. qu.7. cap.18. Ob infirmitatem corporis licet viro aliam ducere. Gregor.* 3. It is lawfull for the husband to take another wife, if his other be not able to performe the duty of marriage: *Contra. cap.25. Nicolaus. Ob infirmitatem conjugia ſolvere non licet*: Marriages muſt not be diſſolved becauſe of impotency or infirmity.

265 65 *Cauſ.33. qu.2. cap.12. Syricius: Pœnitentes matrimonia contrahere prohibentur*: They that are in penance muſt not contract matrimony: *Contra. cap. 14. Leo. Non negantur pœnitentibus licita conjugia*: Lawfull marriages muſt not be denied to thoſe that are under penance.

266 66 *Cauſ.33. qu.3. diſtinct.4. ca.12. Futuri filij perditionis æternæ recedendo à juſticia, cùm piè tamen & fideliter vivunt, verè ſunt filij Dei*: They which are like to be the children of deſtruction, by departing from juſtice, yet while they live godly, are truly the ſonnes of God: *Contra. cap.8. Non erant filij, quando erant in nomine & profeſſione filiorum*: They were not ſonnes, no not when they ſeemed ſo to be in outward name and profeſsion: to be truly the ſonnes of God, and not to be, are contrary.

267 67 *Diſtinct.4. cap.8. in gloſſ. Alij dicunt peccata remitti in baptiſmo ſecundum præſentem juſtitiam, non ſecundum præſcientiam*: Some thinke that ſinnes are remitted in baptiſme, not verily, according to Gods preſcience, but in appearance in reſpect of their preſent juſtice: *Contra. alij perfectè peccata expiata affirmant*: Some ſay that ſinnes are perfectly expiated, and afterwards doe returne, if they ſinne againe: ſinnes to be verily, and not verily remitted, are contrary.

268 68 *Cauſ.33 qu.4. ca.3. Nullus uxori jejuniorum diebus conjungatur*: Let no man company with his wife in the daies of faſt: *Contra. ca.12. Apoſtolus nec ad tempus niſi ex conſenſu voluit conjuges carnali invicem fraudare debito*: The Apoſtle would not have the one to defraud the other of their carnall duty, but for a time, and that with conſent: if but for a time, how then for many weekes, and ſome moneths together?

269 69 *Cauſ.35. qu.3. ca.1. Greg. Vſque ad ſeptimam generationem, &c.* None muſt marry his kinſman to the ſeventh generation: *cap. 3. Fabian. Affines in quinta generatione copulari poſſunt*: They may marry in the fifth generation.

270 70 *Ibid. cap. 7. Iulius. Ex propinquitate ſanguinis nullus ducat uxorem uſquè ad ſeptimum gradum*: No man muſt marry with any of his kindred to the ſeventh degree. *Contra. cauſ.35. qu.1.8. cap.2. Gregor. Vſque ad quartum gradum genealogiæ abſtinere debent*: They muſt refraine to the fourth degree of their kindred.

271 71 The Canons agree not in the computation of the degrees of conſanguinity: ſome make the father to be the firſt degree, *part.2. cauſ.35 qu.4. cap.21. gloſſ.* Some would have brethren to be the firſt, *Iſidor. ibid. qu. 5. cap.* 1. Some againe begin the computation from brothers children, *Alexand. ibid. cap.* 2.

72 *Arbor. Affinitat.cauſ.35.qu.5 in fine: Certum eſt, quod affinitas non habet hodie prohibitionem niſi* 272
in primo genere: It is certaine that affinity is not forbidden but in the firſt kinde: As if my kinſmans wife is of my affinity in the firſt kinde, if ſhee afterward marry another, hee is of my affinity in the ſecond kinde, but in the ſame degree: and in this kinde of affinity there is no prohibition. *Contra. cauſ.35.qu.10.cap.4. Hyginus: Proles ex ſecundis nuptijs mulieris non poteſt ſe copulare cognationi prioris mariti:* The children which a woman had by her ſecond husband, cannot marry with the kindred of the firſt husband, which are in the ſecond kinde of affinity at the leaſt.

73 *Cauſ.36.qu.2. cap.8. Voluntate patris rapta poteſt nubere raptori:* With the conſent of the Pa- 273
rents, ſhe that is raviſhed, may marry with him that offered the violence. *Contra. cap.11. ne voluntate parentis,* ſhe cannot marry, no not with the conſent of her parents.

74 *Decret. part.3 diſtinct.2.cap.42. Berengarius* was conſtrained to ſubmit himſelfe to the con- 274
feſſion of Pope *Nicolas,* as touching the reall preſence in this forme, *Corpus & ſanguinem Chriſti ſenſualiter in manibus ſacerdotum tractari, frangi & fidelium dentibus atteri:* That the body and blood of Chriſt is ſenſibly handled by the Prieſt, and broken and chawed with the teeth of the faithfull. *Contra.cap.44.Gratia ejus non conſumitur morſibus:* His grace (that is, his gracious body) is not bitten or chawed, or with biting conſumed, &c. For, that the Canon ſpeaketh of the chawing onely of Chriſts body, not the conſumption of it, it is cleare by theſe former words, where Chriſt is made thus to ſpeake and expound himſelfe: *Non hoc corpus, quod videtis, manducaturi eſtis,* you ſhall not eat this body which you ſee, &c.

75 *Par.3.diſtinct.2.cap.65. Qui diſcordat à Chriſto, non manducat carnem ejus:* Hee that diſſenteth 275
from Chriſt, eateth not his fleſh. *Contra.cap.68. Qui indignè accipit, corpus Chriſti accipit,* Hee that receiveth unworthily, yet receiveth the body of Chriſt.

76 *Part.2. cauſ.1.qu.1. cap.88. Chriſtus traditori ſuo Euchariſtiam primam confectam manibus ſuis* 276
tradidit: Chriſt delivered the Euchariſt conſecrated with his owne hands firſt unto the betrayer. *Contra.part.3.diſtinct.2.cap.7. Iulius. Intincta buccella magiſtri proditorem oſtendit, non ſacramenti inſtitutionem ſignavit:* The dipped ſop did not betoken the Sacrament, but did bewray the betrayer of Chriſt: that *Iudas* received the Sacrament, and that he did not, are contrary.

77 *Part.3. diſtinct.4. cap.24. Nicolaus: Qui in nomine tantum Chriſti baptizantur, denuò non bapti-* 277
zandi: They which are baptized onely in the name of Chriſt, muſt not be baptized againe. *Contra. cap.30.Pelagius. Si ſolammodò in nomine domini baptizatos ſe confitentur, & eos nomine ſanctæ Trinitatis baptizabis:* If they are onely baptized in the name of the Lord, thou ſhalt baptize them againe in the name of the Trinity: to be baptized againe, and not to be baptized, are contraries.

78 *Diſtinct.4.cap.79. Qui ſemel mergit in baptiſmate, deponatur:* He that doth dip but once in bap- 278
tiſme, let him be depoſed. *Contra. ca. Greg. Reprehenſibile eſſe nullatenus poteſt, infantem in baptiſmate ſemel, vel ter immergere:* It is not a matter worthy of reprehenſion, to dip the infant once or twice in baptiſme.

79 *Ibid. cap.82. Evangelicum preceptum eſt trina merſione baptiſma tribuere;* It is an Evangelicall 279
precept, to miniſter baptiſme with thrice dipping. *Contra. cap.85. Propter vitandum hæretici dogmatis uſum teneamus ſimplam merſionem:* Let us dip but once in baptiſme, to avoid the uſe and cuſtome of heretikes, &c. If it be hereticall to dip but once, how is it evangelicall?

80 *Diſtinct.5.ca.2. Melchiades. Spiritus ſanctus in fonte plenitudinem tribuit ad innocentiam:* The 280
holy Spirit in baptiſme giveth fulneſſe of innocency: *Contra.ca.1. Vrbanus. Spiritum poſt baptiſmum accipere debent, ut pleni Chriſtiani inveniantur:* They muſt receive the Spirit after baptiſme (in confirmation) that they may be found full Chriſtians: then they had no fulneſſe before, which is affirmed in the other Canon.

81 *Decret.Gregor.lib.1.tit.11.cap.14. Ordinans puerum tredecim annorum ſuſpendatur:* Hee that 281
giveth orders to a childe of thirteene yeeres, let him be ſuſpended: *Contra. tit. 14. cap. 3. Alexand. Nemini intra annum 14. conſtituto perſonatum concedatis:* You ſhall not give a perſonage to any under foureteene yeeres of age, &c. It is then lawfull by this Canon to give a perſonage, and conſequently orders to a childe of foureteene yeeres: unlawfull by the other Canon to doe it to a childe of thirteene yeeres: what great oddes can there be in one yeere?

82 *Decr.Gregor.lib.1. tit.17.ca.4. Si filius inſtitutus eſt in Eccleſia patris, eum inde non differas amo-* 282
vere: If the ſonne be inſtituted into his fathers Church, you ſhall remove him without delay. *Contra. ca.5. Qui ſcienter contulit filio ſacerdotis paternam Eccleſiam, exinde eum removere non poteſt:* Hee that wittingly beſtowed upon the ſonne his fathers benefice, cannot remove him out of it: to remove, and not to remove, are contrary.

83 *Ibid.tit.20.ca.4.Clemens. Qui ſe abſcidit, ut obſequium præſtet Deo, abſque alterius miniſterio. &c* 283
He that geldeth himſelfe to be the more obedient unto God, muſt not miniſter at the Altar. *Contra. ca.5.Innocent.3. Qui ſibi virilia abſcindit propter lepram, officium exequatur:* He that geldeth himſelfe to prevent the leproſie, may execute his office, &c. as though the health of the body were to be preferred before the ſervice of God: but indeed in neither caſe is it tolerable or commendable.

84 *Decret. Gregor. lib. 1. tit.16. ca. 2. Honor.3 Sepulti à ſchiſmaticis non exhumandi:* 284
They, whom ſchiſmatikes have buried, muſt not be taken out of their graves: *Contra. lib.3. tit. 28. ca. 12. Clemens 3. Oſſa excommunicatorum, ſi diſcerni poſſunt, exhumanda:* The bones

of excommunicate perſons, if they may be diſcerned, muſt be taken up.

285 85 *Lib.3.tit.32.cap.17. Innocent.3. Vxor maritum profeſſum repetere poteſt, non obſtante licentia profitendi ab ea metu extorta:* The wife may require her husband profeſſed, though ſhe gave him leave being conſtrained by feare. *Contra.cap.20. licet ſeductus, & deceptorie illectus, &c.* If a man make profeſsion of a ſingle life, though hee were ſeduced and deceived, it muſt ſtand, &c. Why ſhould a vow by conſtraint be diſſolved, and not a vow alſo made by deceipt?

286 86 *Lib.3.tit.42.cap.3.* Some thinke that children have no faith at all: *Nonnulli concedunt, quod parvuli credant non per uſum, ſed per habitum fidei:* Some thinke that children doe beleeve, not by the act, yet by the habite of faith.

287 87 *Decret. Gregor.lib.4.tit.1.cap.10. Alexander. Qui juravit cum aliqua contrahere, contrahere compellitur:* Hee that hath ſworne to contract marriage with any, muſt be compelled to doe it: *Contra.cap.17. Lucius. Moveri potius debet, quam compelli:* Hee muſt be admoniſhed rather than compelled to doe it.

288 88 *Lib.4.decr.Greg.tit.1.cap.3. Eugen. Siquis puellam nondum ſeptennem duxit, & eam tentavit, conjunx ipſius dicitur:* If one marry a childe under ſeven yeeres, and hath attempted her, ſhe is his wife. *Contra.tit.2.cap.10 Verban.3. Votum Contractus ante pubertatem, etiam cum niſu carnalis copulæ non fecit matrimonium:* A contract made before ſufficient yeeres for marriage, maketh no marriage, though there can be an endevour of carnall knowledge.

289 89 *Lib.4.tit.6.cap.3. Alexand.3. Votum ſimplex non dirimit matrimonium poſt contractum:* A ſimple vow doth not diſſolve matrimony afterward contracted. *Contra.cap.7. Innocent.3. Votum ſolemne dirimit, &c.* A ſolemne vow doth diſſolve matrimony afterward contracted: and yet *Can.6. Celeſtinus* ſaith, *Votum ſimplex, non minus apud Deum obligat, quam ſolenne:* A ſimple vow doth binde no leſſe before God than a ſolemne, &c. Then the one as well as the other is of force, or not of force to diſſolve matrimony.

290 90 *Decr.Greg.lib.5.tit.33.ca.6. Alexand.3. Contra privilegium Eccleſiæ præſcribitur ſpatio 30. annorum:* Thirty yeeres may preſcribe againſt the priviledge of the Church. *Contra.cap.15. Innocent.3. Contra privilegia Eccleſiæ non præſcribitur minori ſpatio 40. annorum:* fewer yeeres than forty cannot preſcribe againſt the priviledge of the Church.

291 91 *Decr.Gregor.lib.3.tit.5.cap.28. Innocent.8. Plures dignitates licet tenere cum diſpenſatione:* It is lawfull to hold divers dignities of the Church, and thoſe with cure, with a diſpenſation: *Cont.extravag.Ioann.22.tit.3.cap.1. Virtute diſpenſationis non licet plures dignitates obtinere:* It is not lawfull to hold divers dignities, no, not with diſpenſation, &c. and this Canon commeth neerer the rule of conſcience and equity.

292 92 *Decr.Gregor.lib.3.tit.28.cap.3. Innocent.3. Qui ſepulturam eligit in loco minùs religioſo, non tenet electus:* Hee that chuſeth his buriall in a place not religious, his choyce cannot hold: *Contra.Sext. Decretal.lib.3.tit.12.cap.3. Bonifac.8. In loco minùs religioſo poteſt nova eligi ſepultura:* A man may make choyce of a place not religious to be buried in.

293 93 *Sext.Decret.lib.3.tit.20.cap.1. Innocent. Nullam pecuniam ratione procurationum, ſed in victualibus expenſas tantùm recipiat moderatas:* That the Biſhop ſhould take no mony in his viſitation, in the name of his procurations, but onely his moderate expences in diet: *Contra.cap.3. Bonifac.8.* reverſeth this Canon, and decreeth thus: *Pecuniam licitè recipere valent pro ſumptibus moderatis faciendis in victualibus:* They may take mony for the moderate expences and charges of their diet. One Canon ſaith, they may not take mony, but their diet: another ſaith, they may take mony.

294 94 *Sext.Decret.lib.4.tit.3.cap.12. Clement.3. cognatio ſpiritualis per catechiſmum vix impedit matrimonium:* Spirituall kindred which commeth by catechizing that goeth before baptiſme, doth hardly hinder marriage, *Contra.ibid.Bonif.8. Impedit matrimonium,* it doth hinder marriage.

295 95 *Decret.Gregor.lib.5.tit.33.cap.28 Honor.3. Pariſijs, & locis vicinis jus civile legi non debet:* The Civill law muſt not be read at Paris, and the Cities adjoyning, *Contra.ſext.Decret.lib.5.tit.7.cap.2. Innocent.4. Romæ vigeat ſtudium juris divini & humani, canonici videlicet & civilis:* At Rome the ſtudy both of divine and humane Law, that is, Canon and Civill muſt flouriſh, &c. And why, I pray you, at Rome more than Paris, which is as famous an Vniverſity?

296 96 *Sext.Decret.lib.5.tit.2.ca.15. Filij hæreticorum, uſque ad ſecundam lineam paternam, ad primam vero maternam ſunt inhabiles ad beneficium Eccleſiaſticum:* The ſonnes of heretikes are incapable of any Eccleſiaſticall benefice to the ſecond degree of their fathers kindred, aud firſt of their mothers: *Contra.lib.5.tit.9.cap.4. Pœna alicui impoſita & ejus poſteris, non extenditur ad poſteros lineæ fœmineæ:* Puniſhment inflicted upon any and their poſterity, is not to be extended to the poſterity of the womans line.

297 97 *Sext.Decret.lib.3.tit.14.cap.5. Bonif.8. Poteſt quis poſt votum emiſſum de certa religione intranda, religionem aliam laxiorem ingredi:* A man after his vow made to enter into a certaine religious profeſſion, may goe unto another religion more large, *Contr.Clement.lib.1.tit.3.cap.1. Clemens.5. Rationi non congruit, ut homines diſparis profeſſionis ſimul in eiſdem monaſterijs ſocientur:* It is againſt reaſon, that men of divers profeſsions, ſhould company together in one monaſtery, &c. how then can one that hath vowed one religious profeſsion, enter into another, as in the former Canon?

298 98 *Sext.decret.lib.5.tit.12.cap.3. Nicholaus 2. Abdicationem proprietatis omnium rerum Chriſtus*

verbo & exemplo firmavit: Chriſt did by his word and example, teach the abdication and diſclaiming of the very property of things. *Contra. extrav. Ioan.* 22. *tit.* 14. *ca.* 4. *Opinio, quæ aſſerit Chriſtum & diſcipulos nihil habuiſſe, erronea eſt & heretica*: The opinion, which affirmeth, that Chriſt and his Diſciples had nothing, is erroneous and hereticall: this Pope *Iohn* maketh Pope *Nicolas* that ſo affirmeth, an hereticke.

99 *Ibid. lib.* 5. *tit.* 12. *ca.* 3. Pope *Nicolas* granteth unto the Franciſcans *Simplicium uſum facti non Iuris*, The ſimple uſe in fact, not in right or property of ſuch things, as were neceſſary for their ſuſtentation, *Dominium vero & proprietatem ad Romanam ſedem pertinere*, But the dominion and property of ſuch things to belong to the Sea of Rome. *Contra. extra. Ioann. tit.* 14. *ca.* 3. This diſtinction is confuted at large, and there it is further ſhewed, *quòd actus utendi ſine jure in rebus conſumptilibus conſtitui non poteſt*: That there cannot be a bare uſe without right, or property in things conſumptible, as thoſe things which belong to meat and drinke: and this reaſon is given thereof: *Quia uti re aliqua nihil aliud eſt quàm fructus ex ea, ſalva ſubſtantia percipere*: To uſe a thing without property, is to take profit of it, the ſubſtance or ſtocke ſtill remaining, but ſo cannot a man uſe meat and drinke, becauſe the ſubſtance is conſumed: and this Canon ſeemeth of the two to be built upon the better reaſon. 229

100 Laſtly, that it may appeare to all men, how uſuall a thing it is in popery for one to contradict another, let a view be taken of the Popes themſelves, with whom it is a very common thing ſo one to reverſe and abrogate that which another had eſtabliſhed and decreed: as whereas *Boniface* 8. had made a decree, that the Laity ſhould not lay any taxes or impoſitions upon the Clergy: *Sext. decret. lib.* 3. *tit.* 23. *ca.* 3: *Clemens* 5. doth abrogate that conſtitution, and maketh it of no force. *Clemens lib.* 3. *tit.* 17. *ca.* 1. 300 1

And as *Clemens* ſerveth his predeceſſor, ſo Pope *Iohn* 22. offereth the like meaſure to him, *Extravag. tit.* 9. *ca.* 1. *Conſtitutio Clementis torneamenta inhibens ſub pœna excommunicat. hic revocatur*: The conſtitution of *Clement*, forbidding Iuſtings and torneaments under paine of excommunication, is here reverſed. 2

Extrav. Ioan. tit. 7. *c. unic. Bonifacius* abrogateth whatſoever was decreed by *Celeſtinus* his predeceſſor, and not by him approved. 3

Extrav. lib. 14. *ca.* 2. *Iohn.* 22. reverſeth the conſtitution of *Nicolas* 4. which he made againſt thoſe which ſhould take upon them to write gloſſes, or commentaries upon the rule of S. *Francis*. 4

Ibid. ca. 3. Hee repealeth the conſtitution of the ſame *Nicolas*, whereby, the property & right of ſuch things as were conferred upon the Franciſcanes, was reſerved to the Church of Rome. 5

Ibid. ca. 5. The ſame Pope *Iohn* 22. ſheweth, that it was lawfull for him to diſſent from his predeceſſors, *Si nobis non licuit contra conſtitutionem Nicolai* 4. *prædeceſſoris noſtri aliquid ſtatuere, nec ſibi licuit contra ſtatuta Gregor. Innocent aliquid declarare, &c.* If it were not lawfull for us to eſtabliſh any thing againſt the decree of *Nicolas* 4. our predeceſſor, how was it lawfull for him to doe the like againſt the decrees of *Gregory* and *Innocentius* his predeceſſors? 6

Againe, in the ſame place he ſheweth the like practiſe to have been before his time; *Licet Innocent.* 3. *in generali concilio interdixiſſet novas religiones inſtitui, tamen ſucceſſores ipſius (non obſtante interdicto) plures leguntur ordines confirmaſſe, qui fuerunt poſtea per Gregor.* 9. *diſſoluti*: Though *Innocent.* 3. in a generall Councell had forbidden any new religion to be inſtituted, yet, that prohibition and interdiction notwithſtanding, his ſucceſſors confirmed divers orders which afterward, *Gregory* 9. diſſolved. 7

Thus we ſee manifold diſſentions, and civill warres, as it were, which popiſh religion hath in it ſelfe, and into how many opinions, as formes and ſhapes, they can change themſelves, that a man may worthily uſe againſt them that verſe of *Horace*:

Quo teneam vultus mutantem Protea nodo:
No knot ſo faſt or ſure to hold,
Which changeable *Proteus* cannot unfold.

And as *Origene* well interpreteth that ſaying of our Saviour, *Surget gens contra gentem, id eſt, una hæreſis contra aliam*: One nation ſhall riſe againſt another, that is, one hereſie againſt another. So we doe ſee the effect of that propheſie in Popiſh religion, which as Saint *Ambroſe* well ſaith, *Velut quædam monſtruoſi Scylla portenti in varias formas diſtincta perfidia*: Like to the hideous monſter of the gulfe Scylla, doth devide it ſelfe into divers deformed ſhapes. *Cujus ſpeluncam, ut ferunt nautæ, nos clauſa aure præterire debemus*: But as the marriners are ſaid to paſſe the gulfe ſtopping their eares, ſo let us paſſe over their monſtrous abſurdities and diſſentions, not regarding them.

Hom. 7. in Levitic.

Lib. 1 de fide, cap. 4.

Thus, I thinke, I have requited *Bellarmines* kindneſſe towards us, who chargeth us untruly with no leſſe than an hundred ſeverall diſſentions in opinion amongſt our ſelves: I have here repaied him for one hundred three, and more truely, and if that be not intereſt ſufficient, he may have more hereafter.

And here againe is ſome ods betweene us: *Bellarmines* hundred is in word onely, but our large hundred we have proved by particular induction.

Now then, if we will compare the firſt and the laſt, and lay all altogether, their raylings, ſlanders, forgeries, lying and untruths; Again, their blaſphemies, opinions contrary to Scripture, hereſies, and abſurdities: Thirdly, their weak and feeble arguments, inſufficient anſwers, ſubtile and vaine diſtinctions: Laſtly, their contradictions among themſelves, the new with the old: the new one with the other: the ſame men many times with themſelves: yea, their religion fighting and jarring with it ſelfe: If theſe things be weighed and conſidered, it will eaſily appeare whether their houſe bee built upon a ſandy or a rocky foundation: Beggerly, paltry, diabolicall, Antichriſtian, is that religion, which is driven to uſe ſuch lewd, unhoneſt, and unchriſtian deviſes and ſhifts.

Now, to the Reader of this booke, thus much firſt I ſay, as touching himſelfe: If he hath been at any time doubtfull or wavering in the faith of the Goſpell, I truſt by this here ſet downe he may, partly be confirmed to cleave unto the Goſpell with a reſolute minde, and to thinke of Popery as it deſerveth, and to follow the Apoſtles counſaile, *To try all things*, and having tried, *to keepe that which is beſt*, 1 Theſ.5.21. And as *Auguſtine* very well adviſeth in theſe words: *Si jactatus curru inanium quaſtionum cadis in fluctus vana contentionis, &c. Revertere & ſede in portu fidei Catholica, ubi te nulla poſſit fluctuoſa curioſitatis tempeſtas turbare vel mergere*: If at any time having beene carried away, as with a chariot of vaine queſtions, thou haſt fallen into light and unneceſſary contentions, and as a ſhip forſaken of the governour, been toſſed, and caſt upon unknowne coaſts, returne and reſt thy ſelfe in the haven of the Catholike faith, where no tempeſt of troubleſome curioſity, can either trouble or drowne thee, *Hypognoſt: art.6.*

And as concerning my ſelfe, this I have to ſay, that I doe not take upon me to be a champion, or profeſſed propugner of our faith, there are other upon whom that care and charge may rather lie, as whoſe leiſure is more, their encouragement greater, and their meanes better. I ſay here with S. *Auguſtine*, anſwering the Donatiſts in the like caſe, who ſpak it modeſtly of himſelfe, but I more truly; *Abſit, ut mihi apud Catholicos arrogem, quod (Bellarminus) ſibi (apud Pontificios) arroget: unus ſum è multis qui profanas veſtras novitates, ut poſſumus, refutamus, ſicut unicuique noſtrûm Deus partitus eſt, menſuram fidei*: Farre be it from me to chalenge that place among true Catholikes and goſpellers, that *Bellarmine* doth among the popiſh ſort. I am one amongſt many, which labour to my skill and power, to confute your prophane novelties, as God hath given to every of us a meaſure of faith, *Cont. Iulian. lib.6.ca.4.*

My travell herein ſhall not prejudice other mens more painefull labours, I have but ſhewed my deſire, and endeavoured rather, than performed that which I deſired, yet I truſt the chriſtian Reader will accept of this my good will: and to others more curious than courteous, I ſay with S. *Hierome*, *Aut profer meliores epulas, & me conviva utere, aut qualicunque noſtra cœnula contentus eſto*, Either bring forth better dainties, and let me be a gueſt, or elſe content your ſelfe in the meane time with this ſmall refreſhing of mine.

Apolog. ad Pammach.

Auguſt. ad Paulinum epiſt.34.

And now to conclude, to thee (Chriſtian Reader) I direct my ſpeech, *In his quæ tibi diſplicebunt, ego conſpicior; in his quæ per donum Spiritus ſancti tibi placent, ille amandus, ille prædicandus.* Wherein any thing in this book ſhal juſtly diſpleaſe or offend thee, it is my fault, the blame is mine;
but what ſo by the gift and grace of the Spirit of God is wel ſaid, and approved by thee;
he is to be loved, hee is to be praiſed for it. Now to God the Father, and his
Sonne Ieſus Chriſt, with the ſame holy Spirit, be all praiſe,
honour, and glory for ever.
Amen.

FINIS.

THE FIRST TABLE SETTING FORTH THE GENERALL CONTROVERSIS AND PARTICVLAR QVESTIONS HANDLED IN THE FIVE CENTVRIES OR bookes of this Treatiſe, with the names of the witneſſes of the truth, both of our Martyrs, and their owne Writers.

The generall heads are firſt ſet downe, the particular members and branches follow in their places under their ſeverall LETTERS.

- *The whole body of Controverſies conſiſteth of queſtiõs concerning either Chriſts*
  - *Offices with the benefits ariſing thereof: there we conſider,*
    - *1. Chriſts offices which are either*
      - *Propheticall, where the queſtions are handled concerning the Scriptures, wherein Chriſts propheticall Doctrine is contained,* A.
      - *Regal: Chriſts kingdome is ſeene in his Church which is either*
        - *Militant, which is conſidered in*
          - *Generall, where are handled the queſtions touching the Church.* B.
          - *The Partes*
            - *Aſſembled together, as in generall Councels,* C.
            - *Conſidered by themſelves, which are (as they make them) either*
              - *The chiefe parts, as they imagine the Pope to be,* D.
              - *Middle parts Clerks*
                - *Secular: ſee Clergie.* E.
                - *Regular: ſuch as are Monks, ſee* F.
              - *The loweſt which they make to bee the Laity, ſee Magiſtrates.* G.
        - *Triumphãt, conſiſting of*
          - *Angels. ſee* H.
          - *Saints departed, either ſuch as are in*
            - *Puniſhment: ſee* I.
            - *In joy and bliſſe: ſee the particular queſtions in* K.
      - *Prieſtly, whereof his*
        - *Interceſſion: whether Chriſt be our onely Mediator. See* L.
        - *Sacrifice: whereof the ſacraments in*
          - *Generall: ſee* M.
          - *Particular of the*
            - *Right ſacraments,*
              - *Baptiſme, ſee* N.
              - *Euchariſt of the*
                - *Sacrament it ſelfe: ſee* O
                - *Sacrifices of the Maſſe in* R
            - *Five popiſh ſacraments*
              - *Penance: ſee* Q. *unto which belong the two controverſies added in the end of the*
                - Iubile. A.a
                - *Indulgences* B.b.
              - *Matrimony: ſee* R.
              - *Confirmation*
              - *Orders*
              - *Extreame unction* — *See* S.
    - *The benefits which we enjoy by theſe offices, are referred either to his*
      - *The ſtate of man in paradiſe before his fall: in* T.
      - *The fall of man it ſelfe.* V.
      - *His reparation after his fall.* W.
      - *Wherealſo of good workes in*
        - *General.* Y
        - *Particular.* Z.
  - *The Perſon and natures of Chriſt; his*
    - *Humane*
    - *Divine*
    - *Both conſidered together in his comming to Iudgement* — *See in* X.

THE FIRST BOOKE OR CENTVRIE CONTAINING SEVEN CONTROVERSIES, WITH THE QVESTIONS.

A. The firſt Controverſie of the Scripture, divided into ſeven Queſtions.

- *The firſt queſtion, of the books of Canonicall Scripture.*
  - *1. Of Eccleſiaſtes*
    - *1. What time it was made by Salomon.* pag 4
    - *2. Whether* Salomon *were a reprobate.* pag. 5
  - *2. Of the author of the Epiſtle to the Hebrews,* p. 18
  - *3. The booke of Baruch.* p. 9
    - *Witneſſ.* Ed. Allin, *mar.* / Driedo. *Pap.* p. 10
  - *4. The ſeven chapters of Eſther.* p. 10
    - *Witneſſ.* Lyranus, Sixtus Senenſ. *Pap.* p. 11
  - *5. The ſtory of Suſanna, of Bell and the Dragon, of the 3. children.* p. 10
    - Driedo. p. 12
  - *6. The booke of Tobie.* p. 13
  - *7. The booke of Judith.* p. 14
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4 585.717
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5 414.744.830
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7 733.1025
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29 405.1030
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6 832
7 631
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24	324	19	524	v.	Ch.11. p.	13	999.1038		615.695.584
30	405	21	314	6	1211	14	719	47	975.1003
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13	1098		808	32	711	v.	Ch.19. p.	50	975
15	485	23	610.1079	36	1027	8	715.720	51	395.411
17	479		1281	39	1066		1066.1203	v.	Ch.2. p.
24	416.975	24	1079	41	1066	9	715	4	514.519
	976	29	1078	42	886.887	12	322	v.	Ch.3. p.
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31	1013	34	1101	13	202.1309	24	713	5	561.592.644
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2	1274	37	480	31	731.904	1	485	6	946.991.1087
7	1175	47	513.1051	32	919	17	646	8	29.817
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29	166	52	214.1051	38	1136	27	1179	13	398.1173
26	1179		1072.1301	43	1091	34	1175	14	460
32	213.1072	v.	Ch.3. p.	50	408.519	v.	Ch.22. p.	15	760
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23	621.622	23	1187		1030.1031		602.622.664	24	288
	646	28	863	28	1215.1178	23	595	v.	Ch.4. p.
33	1094	v.	Ch.4. p.	40	422	25	270	1	586
35	1091.1099	18	814.829	v.	Ch.14. p.	30	517	2	584
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	1097	v.	Ch.6. p.	v.	Ch.15. p.	32	179.1046	14	636.651
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43	627	38	1131	v.	Ch.16. p.	44	1095.1099	23	661.1297
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16	410.750	v.	Ch.7. p.	18	780.830	34	1118.1141	24	591.1047
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18	831		986	24	1124	50	1127	v.	Ch.5. p.
Luke.		48	715	26	401.1116	v.	Ch.24. p.	14	1204
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6	1017	v.	Ch.8. p.	29	58	28	856.1165		540.556.980
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48	521	v.	Ch.9. p.		1290	11	938.1071	v.	Ch.6. p.
56	1186	23	989	14	733	12	991.1310	15	202
63	350	25	1109	18	780.783	13	991.1087	24	1065
70	1012	55	242	20	1179	14	1085.1102	26	481
74	327	v.	Ch.10. p.	21	73	16	754.1071	29	372
	1106	1	825	24	1179	17	724.1013		872.892.897
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46	894.1211	16	540		938.943.944	2	285.637		1014.1016
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14	428	25	327	v.	Ch.3. p.	5	925.970.976	11	872
16	915	v.	Ch.22. p.	2	8	6	1114	12	1016.1134
17	915	2	26	3	96	7	1109		1272
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4	66	v.	Ch.23. p.	20	983.1015		998.1109.1165		1272
6	124	10	626.1095	21	1015	12	513.854	18	869.871
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11	128.137	v.	Ch.25. p.	24	729.746		863.867		879.1017
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19	126.193	v.	Ch.26. p.		987.998.1043	16	864.914		870.871.965
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	133	v.	Ch.27. p.	28	543.551		864.865.926		869.871.872
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13	296	v.	Ch.28. p.		1023.1024	20	1132		577.1017
14	928	8	451.453		1275	v.	Ch.6. p.	v.	Ch.8. p.
31	1014	11	484.1057	v.	Ch.4. p.	2	581.1012	1	410.411.833
33	573	22	163	2	48.986.1040	3	636		870.872.1115
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35	1171	v.	Ch.2. p.	12	1008		953		1038.1644
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27	58	7	1297	v.	Ch.5. p.		1066.1272	29	903.916
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SYNOPSIS PAPISMI,

THAT IS,

A GENERALL VIEW OF PAPISTRIE: WHEREIN THE WHOLE Myſterie of Iniquitie, and Summe of Antichriſtian Doctrine is ſet downe, which is maintained this day by the Synagogue of Rome, againſt the Church of Chriſt.

TOGETHER WITH AN ANTITHESIS
Of the true Chriſtian Faith, and an Antidotum or Counterpoyſon out of Scripture, againſt the Whore of Babylons
filthy cup of abominations.

Confuted by Scriptures, Fathers, Councels, Imperiall Conſtitutions, Pontificiall Decrees, their owne Writers, and our Martyrs,
and the conſent of all Chriſtian Churches in the world.

Divided into five Books or Centuries, that is, ſo many
hundreds of Popiſh hereſies and errours.

Now the fifth time publiſhed by the Authoritie of his Majeſties Royall Letters
Patens, with addition of a Preface truly relating the life and death of the
learned and laborious Doctor *Andrew Willet*, the Author of
this, and many other worthy works.

By *Peter Smith*, Dr. in Divinitie.

There are alſo annexed in the end three Tables, 1 Of the Controverſies and
Queſtions, 2 Of the Scriptures, 3 Of the Matters.

1 Corinth. 11.9.
There muſt be hereſies, that they which are approved amongſt you, might be knowne.
Titus 3. 10.
A man that is an heretike, after the firſt and ſecond admonition, avoyd.

Aug. de vera Relig. Cap. 6.
Eccleſia Catholica utitur gentibus ad materiam operationis ſuæ, hæreticis ad probationem doctrinæ ſuæ, ſchiſmaticis ad documentum ſtabilitatis ſuæ: alios invitat, alios excludit, alios relinquit, omnibus tamen gratiæ Dei participandæ dat poteſtatem: ſive illi informandi adhuc, ſive reformandi, ſive recolligendi ſunt.
The true Catholike Church doth uſe the Gentiles as matter to worke upon, Heretikes for the triall of their doctrine, Schiſmatikes to prove their conſtancie: the firſt ſhe inviteth, the ſecond ſhe excludeth, the third ſhe leaveth, yet to them all ſhe offereth the grace of God: in inſtructing the Gentiles, reforming of Heretikes, and bringing home againe Schiſmatikes.

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as it may be beſt underſtood: the hebraiſme doth not ſo well fit our Engliſh phraſe: the like libertie they
Deut.33.2. tooke themſelves in reading, *Deut*.33. 2. *a fierie law*, as if the words in the originall were a *law of fire*:
whereas they are, *eſh dath*, *a fire of a law*, as if wee ſhould ſay, a law-making fire.

8 The Hebrew word דבר *dabhar*, ſignifieth indifferently a word, or a thing done: as it is uſed, *Gen.*
Geneſ.18.14. 18. 14. *is there any word hard to God*: yet they there read, *is there any thing*, which is the meaning: and
ſo is it taken heere, as the participle *γεγονος done*, joyned unto it ſheweth.

9 The vulgar reading in the Latine, is very faulty. 1. The Hebrew prepoſition *enl*, doth not ſignifie
under, but towards: as the *Septuagint* reade *πρὸς σὲ*, *to or toward thee*: how can the deſire of ſinne
be ſaid to bee toward one. 2. The affix is of the maſculine, *his deſire*, whereas the word *Chatath* ſinne
is of the feminine: it hath not then relation to ſinne. 3. In this ſenſe, it ſhould bee in a wicked mans
Geneſ.3.16. power, ſuch as *Cain* was, to have dominion over ſinne. 4. In the ſame phraſe, *chap.* 3. 16. the ſubjection of the woman toward her huſband is expreſſed: *thy deſire ſhall bee turned*, &c. And ſo here it
is moſt fitly referred to *Abels* ſubjection to *Cain*, as the elder brother, not to the ſubjection of ſinne,
which is improperly ſaid to have a deſire.

10 Though ſometime the Hebrew particle *vau*, bee tranſlated for, it followeth not it ſhould bee ſo
every where: the *Septuagint* doe not tranſlate it, *for hee was*, but expreſſe it by the particle *δὲ erat
autem*, but he was, not *erat enim*, for he was: and *Vatablus* their owne interpreter readeth, *& erat*, and
he was, ſo alſo *Pagnin* and *Montanus*.

11 Why may not *teraphim* in that place bee as well tranſlated *images*, as they themſelves thinke it
1.Sam.19.13. may bee ſo Engliſhed, 1 *Sam*.19.13. where it is ſaid, *Michal tooke a ſtatua or image, and put it on upon the bed, &c.*

Now on the other ſide, let us take a view of their goodly tranſlations: it would fill a whole volume
by it ſelfe, to ſet downe all their groſſe ſcapes, and corruptions herein: but theſe for example ſake
ſhall ſuffice.

Geneſ.3.15. 1 *Geneſ*.3. 15. They read according to the vulgar Latine, *ſhee ſhall bruſe thy head*, whereas in the
Hebrew, it is put in the neuter, *ipſum*, *it ſhall breake*, &c. And ſo read *Montanus*, *Pagnin*, *Vatablus*:
the Septuagint reade in the maſculine, *he ſhall breake*, &c. that is, Chriſt.

Geneſ.4.13. 2 *Geneſ*.4.13. *My ſinne is greater than I may deſerve pardon*: whereas there is not a ſyllable in the
Hebrew, that ſignifieth to merit or deſerve: neither doe the ſeptuagint, or any other interpreter ſo
tranſlate.

Geneſ.6.4. 3 *Geneſ*. 6. 4. *All the cogitations of their heart was bent to evill*: for, *all the imagination of the
thoughts of their heart, are onely evill*: which is more than inclined or bent to evill: which tranſlation
extennuateth originall ſinne.

2.Sam.21.19. 4 2 *Sam*.21.19. *Adeodatus the ſonne of the forreſt, a broderer*: for, *Eſhanan the ſonne of Iaare-oregim*: as *Montanus*, *Pagnin*, *Vatablus*, their owne tranſlaters reade according to the Hebrew: *Iunius*
alſo and our Engliſh.

1.Chron.2.55. 5 1.*Chron*.2.55. *Theſe are the Cinites which came of the heat of the father of the houſe of Rechab*:
without any ſenſe, for, which came of Hamath *the father*, &c. as the *Septuagint*, *Montanus*, *Pagnin*,
Vatablus reade: *Iun.* Eng.

1.Chron.4.22. 6 1.*Chron*.4.22. *And hee that made the ſunne to ſtand, and the man of lying, ſecure and burning,
which were Princes in Moab*; for, *and Iokim*, *and* the men of Chozeba, and *Ioaſh* and *Saraph*, which
had the dominion in Moab: as the *Septuagint*, *Montanus*, *Pagnin*. *Vatab*. *Iun*. Eng.

1.Chron.7.18. 7 1.*Chron*.7.18. *And his ſiſter Queene bare Goodliman*: it is not like that Gilead had a Queene to
his ſiſter: for, *and his ſiſter Molecheth bare Iſhod*. *Sept*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

Iob 1.5. 8 *Iob* 1.5. *Leſt my ſonnes have ſinned, and bleſſed God in their hearts*: as though it were a ſinne to
bleſſe God: though the Hebrew word ſignifie both to bleſſe and curſe: yet neither the Latine nor
Engliſh word will beare it. *The Septuagint* doe read, *leſt they have thought evill in their hearts*: ſo alſo
Vatablus, *leſt they have curſed*. *Montanus*.

cap.5.7. 9 *Iob* 5.7. *Man is borne to labour, and the bird to flight*: for, *man is borne to labour as the ſparkes flie
upward*: *Montan*. *Pagnin*. *Vatab*. *Iun*. Engliſh.

cap.6.6. 10 Cap.6.6. *Can a man taſte that which being taſted bringeth death*: for, *is there any taſte in the white
of an egge*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Engliſh.

cap.6.16. 11 Cap.6.16. *They which feare the hore froſt, ſnow ſhall fall upon them*: for, *which are blackiſh*
(namely the brookes which hee ſpake of) *with yce, and wherein the ſnow is hid*. *Montanus*, *Pagnin*. *Vatablus*. *Iunius*. Eng.

cap.9.13. 12 Cap.9.13. *Under whom they ſtoope, that carrie the world*: *that is* (ſay they) the Angels: for
the *helpers or Patrons of pride doe ſtoope*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap.9.26. 13 Cap.9.26. *They have paſſed by, as ſhips carrying fruits*, &c. for, as the *moſt ſwift ſhips*: *Montan*.
Vatab. *Iun*. Eng.

cap.11.12. 14. Cap.11.12. *Hee thinketh himſelfe borne free, as a wilde Aſſes colt*, &c. for, *man borne is like a
wilde Aſſe colt*: that is, without underſtanding, *Septuagint*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap.21.2. 15 Cap.21.2. *Heare my words and doe penance*: for, *heare my words, and this ſhall bee in ſtead of your
conſolations*. *Septuagint*, *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap.21.33. 16 Cap.21.33. *Hee hath beene ſweet to the valley of Cocitus*: which they ſay is a river of hell: for, *the clots or turfes of the valley ſhall be ſweet unto him. Septuagint, Montan. Pagnin. Vatab. Iun.* Eng.

17 Cap. 22. 30. *The innocent ſhall bee ſaved* : for, *the innocent ſhall ſave an Iland : Montan. Pag. Vatab. Iun.* Eng. cap.22.30.

18 Cap. 24. 11. *They have reſted at noonetide among the heapes*, for, *they that make oyle betweene their walles. Montan. Pagnin. Vatab. Iun.* Eng. cap.24.11.

19 Cap. 24.19. *Let him paſſe from ſnow waters to exceeding heat* : for, *as the drie ground and heat conſume the ſnow waters, Mont. Pagnin. Vatab. Iun.* Eng. cap.24.19.

20 Cap.26.5. *The gyants groane under the waters* : for, *the dead things are formed under the waters. Montanus, Pagninus, Vatablus, Iunius.* Engliſh. cap.26.5.

21 Cap.28.4. *The torrent divideth from the pilgrim people* : for, *the flood breaketh out againſt the inhabitant : Montanus, Pagninus, Vatablus, Iun.* But that they would picke out ſomwhat here for pilgrimage. cap.28.4.

22 Cap.28.18. *High and eminent things ſhall not bee mentioned, &c.* for, *no mention ſhall bee made of Corall, or of the Gabiſh. Montan. Pagnin. Vatab.* Eng. cap.28.18.

23 Cap.28.19. *Neither ſhall it bee compared to the cleaneſt dying* : for, *it ſhall not bee valued with the moſt pure gold. Montan. Pagnin Vatab. Iun.* Eng. cap.28.19.

24 Cap.31.18. *From mine infancie mercy hath growne up with mee, and from my mothers womb it came forth with mee* : for, *from my youth he hath growne up with me, as a father* (that is, the fatherleſſe) *and from my mothers wombe I have beene a guide unto her* : that is, to the widow, *Septuagint, Montanus, Pagnin. Iunius*, Engliſh. cap.31.18.

25 Cap.32.21. *I will not make God equall to man* : for, *I will not give titles to man. Montan. Pagnin. Vatablus, Iunius.* cap.32.21.

26 Cap. 33.23. *If there ſhall bee an Angell ſpeaking for him* : for, *a meſſenger* : ſo alſo the *Septuag.* and *Vatab.* tranſlate a meſſenger, not an Angell. cap.33.23.

27 Cap.33.25. *His fleſh is conſumed with puniſhments* : for, *his fleſh ſhall bee as freſh as of a childs: Montan. Pagnin. Iunius*, Engliſh tranſlation. cap.33.25.

28 Cap.37.11. *Corne deſireth clouds* : for, *hee maketh the clouds to labour to water, &c. Montan. Pag. Vatab. Iun.* Engliſh. cap.37.11.

29 Cap.41.16. *When hee ſhall bee taken away, the Angels ſhall feare* : for, *the mighty are afraid of his excellency, Montan. Pagnin. Vatab. Iun.* Eng. cap.41.16.

30 Cap.42.14. *Hee called the name* of one (of his daughters) *Dies, the name of the ſecond Caſſia, the name of the third Cornuſtibij* : for *Iemimah, Keziah, Keren-happuch : Montan. Pagnin. Vatab. Iun.* Eng. cap.42.14.

If their vulgar tranſlation be ſo full of corruptions in this one booke of *Iob*, we may eaſily gueſſe how corrupt the whole is.

Let us ſee the judgement and practice of other Churches, concerning vulgar tranſlations of Scripture.

1. The Eaſt Church have the Scriptures read in the vulgar tongue, or ſuch a language, as is underſtood of all: the [a] Prieſts in Armenia read the Goſpell in the Armenian tongue, which every one underſtandeth: ſo likewiſe teſtifieth [b] *Villamont*, that the Armenians, though they can ſpeake divers languages, yet they uſe the Armenian tongue in divine ſervice, which is underſtood both of men and women : [c] *Thevet* writeth of the Muſcovites, that the Prieſts every Sunday read the Goſpell and the Epiſtles of the Apoſtles in a language that they underſtand.

[a] Belon. lib.3. cap.12.

[b] Lib.2. cap.23.

[c] Coſmogr. lib. 9. cap. 12.

2 So alſo the South Church have the Scriptures read in the [d] Tigique, that is the Abiſſine language, the firſt country that received the doctrine of the Goſpell : The [e] Abiſſine language commeth neare the Arabicke : and is generally underſtood.

[d] Thevet. Coſmogr. lib. 2. cap. 14.

[e] Alvar. lib. 2. cap. ultim.

3 The ſame is the generall practice of the reformed Churches of the Weſt, *the confeſſion of Bohemia*, cap.2. *The Scripture is rehearſed to the hearers in the common and mother tongue which all underſtand* : confeſſion of Auſpurge. *This is not only commanded by S. Paul to uſe a tongue that the people undeſtand, but mans law alſo hath appointed it.* And herein it is well knowne, that all other reformed Churches concurre with the reſt.

2. Artic. edition Wittemberg. anno 1531.

4 Wee want not alſo here the teſtimony of ſome of the Latine Church, *Eſpenceus*, a learned Popiſh Biſhop : *Iudæi filios ſuos quinquennos ad ſacra biblia adaptabant, &c.* The Jewes did fit and apply their children at five yeeres of age to the ſacred Bible, and they did attribute the chiefe place in the inſtructing of children to the Scriptures, where they began, &c. *Pudeat igitur Chriſtianos, &c.* Let it bee a ſhame for Chriſtians to ſhake off this care, &c. So *Agrippa, Ioſua legit omnia verba legis, &c. Ioſua* read all the words of the Law, before a multitude of men, women and children : and *Chryſoſtome would have the wives with their husbands to diſpute and conferre thereof.* Adde hereunto the teſtimony of *Lorinus* the Jeſuite : *The more noble of Theſſalonica were women, and men not a few, Act. 17. 11. Who in examining the volume of the Scriptures, did that which Chriſt had moved the Iewes to doe, to ſearch the Scriptures, which is as Chryſoſtome, and Euthymius doe obſerve, not ſimply to read*, but throughly *to ſift and diſcuſſe them.*

Comment. in 2. Timoth. 3. pag. 116.

De vanit. cap. 100.

Comment. in Act. 17. 11.

An Appendix or part of the queſtion, concerning publike prayers and divine ſervice in the vulgar tongue.

The Papiſts.

4.Error.

IT was decreed in the Tridentine Councell, that the ſervice of the Church which they call the Maſſe, ſhould not be celebrated in the vulgar tongue, *ſect.22.cap.*8. And it is the common practice every where of the Romiſh Church to uſe the Latine tongue onely. We muſt be content (ſay they) with thoſe three tongues which God honoured upon the croſſe: namely, the Hebrew, Greek, and Latine. This libertie onely they grant, that their prieſt may expound ſome things, as hee readeth, and ſhew the meaning to the people,

*Argum.*1. Thus they argue: The majeſtie and gravitie of the ſacred buſineſſe, doe require alſo to be uttered in a ſage, ſanctified and grave language: *Ergo* not in the vulgar. *Bellar.lib.2.cap.*15.*argum.*7. Wee anſwer, the gravitie, reverence and holineſſe conſiſteth not in words, phraſes, and ſounds, though never ſo eloquent, but in the things themſelves. Neither is any tongue that is underſtood, before the Lord counted barbarous: for *S. Paul* ſaith, that hee is a barbarian, and ſpeaketh barbarouſly in the Church, that cannot bee underſtood, 1 *Cor.* 14.11. And *Acts* 2.11. the very ſtrangers and barbarians heard the Apoſtles utter in their languages the wonderfull things of God: they thought the tongue no diſgrace to thoſe holy myſteries they uttered.

Pope *Nicholas* 1. *Epiſt.ad Michaelem Imperator. Conſtantinop.* writeth thus of this matter, the Emperour in a certaine Epiſtle to the Pope had termed the Latine tongue barbarous: whom hee anſwereth thus: *Omnis operis derogatio, redundat od opificis injuriam: ô furorem, qui nec linguæ novit parcere quam Deus fecit: in eo ipſo, quo verum Deum colit lingua Latina, quantum barbaram, vel Scythicam linguam antecedit, agnoſcitur*: The diſgracing of the worke, tendeth to the injurie of the worker: What madneſſe is this, not to ſpare that tongue which God hath made? and herein, how farre the Latine tongue exceedeth the Barbarians and Scythians language, it is ſeene, becauſe it worſhippeth the true God. By theſe two reaſons, wherby hee proveth the Latine tongue not to be barbarous, wee likewiſe affirme neither the Engliſh tongue, nor any other vulgar language of Chriſtians to bee barbarous: both becauſe they are the gifts and workes of God, and becauſe the true God is by thoſe vulgar tongues acknowledged and worſhipped.

Bellarm. lib.2. de verb.c.16. reſ.ad arg.2.

*Argum.*2. *Levit.*16. *verſ.*17. The people is commanded to ſtand without, till the Prieſt went in and made attonement for them: they underſtood not the prieſt, for they heard him not: *Ergo* it is not neceſſarie the people ſhould underſtand the Miniſter. Wee anſwer: Firſt, that was a type of our Saviour Chriſt, who even ſo aſcended into heaven, as the high Prieſt did into the holy place: but types and figures prove nothing, ſaving wherin they are types, and whereunto they are deſtined, and appointed. Secondly, they underſtood not the Prieſt, becauſe they heard him not: but they cannot prove that the Prieſt uttered any thing in their hearing at any time, which they underſtood not.

Rhemiſt.annot.1.Cor.c.14. ſect,14.

*Argum.*3. Wee muſt onely uſe thoſe tongues in holy affaires, which were ſanctified in the croſſe: that is, Hebrew, Greek, and Latine. Wee anſwer: Thoſe tongues were not then uſed for any ſuch purpoſe, but that the death of Chriſt might by thoſe common and univerſall tongues bee the further ſpread abroad. And ſurely if they would prove that theſe tongues were hereby ſanctified, mee thinkes *Pilate* was no fit inſtrument of that ſanctification, by whoſe appointment the title was written: why then are not all tongues as well ſanctified, wherein the holy Ghoſt ſpake, as theſe which were written by *Pilate*? Thirdly, doth not the Apoſtle ſay, that every tongue ſhall confeſſe that Jeſus Chriſt is the Lord, &c. 2. *Philip.*11. Seeing God hath ſanctified every tongue and language for the confeſſion of the faith, how dare you goe againſt Gods ordinance? Laſtly, if thoſe three tongues onely were conſecrated upon the croſſe, why did Pope *Nicholas* the 1. when he had decreed that ſervice ſhould bee ſaid in the Latine tongue, yet diſpenſed with the Sclavonians and Polonians, to have it in their owne vulgar tongue?

The Proteſtants.

VVE doe affirme, that as it hath beene the commendable uſe of all ancient Churches, to have the ſervice in the vulgar tongue, that the people might underſtand, and bee better ſtirred up to devotion: ſo the ſame godly uſe ought for ever to remaine and be retained in the Church of God.

1.Cor.14.26.

*Argum.*1. This is moſt agreeable to *S.Pauls* doctrine, 1.*Cor.*14. *verſ.*26. who would have all things done to edifying: but by an unknowne tongue no man is edified: and hee ſaith, hee had rather ſpeake five words to bee underſtood, than ten thouſand otherwiſe. Some of the Papiſts ſay, that Saint *Paul* ſpeaketh of preaching eſpecially, and but *obiter* of praying: ſo *B. Brookes, Fox* pag.1879. But in the 14.*verſ.* hee ſpeaketh namely of prayer, and in the 16. of the peoples ſaying Amen, which was not given at ſermons, but in the end of prayers: this is but a weake anſwer. The Rhemiſts and the Jeſuite ſay, hee meaneth certaine extraordinarie Hymnes and giving of thankes, whereof *S.Paul* ſpeaketh *Epheſ.*5.19. *Anſw. S.Paul* ſpeaketh generally of all publike exerciſe in the Church, whether of prayer, preaching, ſinging, that it ſhould all bee done in a knowne tongue: for hee uſeth the generall termes of ſpeaking, τῶ λαλεῖν, and of the voyce, as *verſ.*11. *If I underſtand not the power of the voyce* (hee ſaith not of the ſong or preaching) *I ſhall be to him that ſpeaketh, a barbarian* : ſo he miſliketh not onely preaching, or ſinging, but any kinde of ſpeaking in the Church in a ſtrange tongue. And againe, *S. Pauls* reaſon is generall againſt all exerciſes in the Church ordinarie or extraordinarie in an unknowne tongue, becauſe he would have all things referred to the edification of the Church. *Bellarmine* againe thus anſwereth, that the reaſon is not alike, for theſe extraordinarie ſongs and prayers, which were uſed in thoſe times, and for the ordinarie ſervice : for the end of thoſe ſongs, was the inſtruction and conſolation of the people : but that is not the end of our ordinarie prayers, but the ſervice and worſhip of God: *Bellarm. cap. 16. ad obiect. 1. Anſw.* How is not the Jeſuite aſhamed thus to contradict the Apoſtle, who ſaith directly that the Scriptures are written for our comfort and conſolation, *Rom.* 15. 4. yet he ſaith the end of reading the Scriptures in the divine office is not for conſolation. Secondly, as though the worſhip or ſervice of God, can be ſevered from the inſtruction and conſolation of the people; or can God be rightly worſhipped by that, which giveth no inſtruction to the worſhipper? Thus would the Jeſuite bring in again, a Samaritane ſervice or worſhip: *for they* (as our Saviour ſaith) *worſhip they know not what*, and ſo doe the Papiſts: *but we*, ſaith hee, all true worſhippers, *worſhip that we know*, *Iohn* 4. 22. and conſequently we know that wee worſhip. This place of Saint *Paul* is too evident and plaine, than that it may bee ſo eaſily wreſted and depraved by their hereticall and deceitfull gloſſes.

Out of this place of the Apoſtle, which maketh ſo directly againſt prayer in a ſtrange tongue, theſe arguments may be gathered. Firſt, no language not underſtood ought to be uſed in the Church, becauſe it edifieth not, and they ſhould ſpeake in the aire, that is, vainly, to no purpoſe, *verſ. 9. Ergo*, ſervice in the Latine tongue is unprofitable where it is not underſtood. So ſaith S. *Ambroſe: Si ad adificandam eccleſiam convenitis, ea debent dici quæ intelligunt audientes* : If you come together to edifie the Church, thoſe things muſt bee ſpoken which may be underſtood. Secondly, he that ſpeaketh with a ſtrange tongue, muſt keepe ſilence if there be no interpreter, *verſ. 28. Ergo*, Latine ſervice muſt bee abandoned, unleſſe they will interpret it, which were a loſt labour, ſeeing they may have it as well in Engliſh. Againe, *S. Ambroſe : Tacere debet in eccleſia, qui lingua loquitur, quam ſolus ſcit* : He muſt hold his peace in the Church, which ſpeaketh with a tongue, which he onely underſtandeth. Thirdly, he that ſpeaketh in a ſtrange tongue is as a Barbarian, or an alien to the hearer that underſtandeth not, *verſ. 11.* but it were abſurd, that the Miniſter of the word or Sacraments ſhould be an alien to the people. *Ergo.* ſo *S. Ambroſe : Non competit fidelibus audire linguas, quas non intelligunt, ſed infidelibus, qui non ſunt digni intelligere* : It is not meet for beleevers to heare thoſe tongues, which they underſtand not, but for unbeleevers, who are not worthie to underſtand. Fourthly, no prayer or giving of thankes ought to be uſed in the Church, unto the which the people cannot ſay Amen, *verſ. 16.* but they cannot ſay Amen to Latine prayers, becauſe they know them not. *Ergo.* Fifthly, if it were not lawfull to uſe the miraculous gift of tongues, ſuch as this was in the Apoſtles time, without interpretation : much leſſe is the Latine to be uſed, which may be pronounced and read without a miracle, *Argum. Proteſtant. diſput, Weſtmonaſt. pag. 21. 20. apud Fox.*

In 14. 1. ad Cor.

Argum. 2. Who ſeeth not that prayers made with the underſtanding are more comfortable and fruitfull : the other nothing to profit at all, nor yet to be availeable before God? Howſoever our adverſaries ſay, that the heart and affection may pray, though the underſtanding pray not, yet Saint *Paul* ſaith, they ſpeake in the aire : their prayer is but winde, 1. *Cor.* 14. 9. and mine underſtanding (ſaith the Apoſtle) is without fruit, *verſ.* 14. Therefore not amiſſe did that godly Martyr M. *Wiſehart* compare the ridiculous geſtures of the Prieſt at Maſſe, being not underſtood of the people, to the playing of an Ape: *Fox* pag. 1156. col. 1. And one *Iohn Riburne* was unjuſtly troubled of *Longland* Biſhop of Lincolne *anno* 1530. for ſaying, if wee had our *Pater noſter* in Engliſh, one ſhould ſay it nine times, againſt once now: *Fox* pag. 898. col. 1. And was not that ghoſtly and Biſhoplike counſell thinke you of the Biſhop of *Cavaillon* to the Merindolians in France? that it was ſufficient to know their *Pater noſter*, and Creed in Latine : it was not neceſſarie to ſalvation to underſtand or expound the articles of faith : for there were many Biſhops, Curats, yea Doctors of Divinitie, whom it would trouble to expound the Creed or *Pater noſter. Fox Martyrolog.* pag. 866. col. 1.

1 Cor. 14. 9.

Fox pag. 1156. col. 1. of the laſt edition, anno 16.0.

Bellarmine anſwereth, that a prayer in an unknowne tongue may be profitable, if there bee the intention of the heart, for the prayer is made unto God, and it is ſufficient if he underſtand it : wee ſee alſo, that they which are abſent, who neither heare, nor underſtand our prayers, yet may be profited by them : neither is the inſtruction or edification of the people any end of prayer, but it is a part of ſervice that belongeth unto God : *Bellarm. cap. 16. reſ. ad 2. & 4. object.* Againe, ſaith he, the Apoſtle doth not ſay that his prayer is without fruit, but onely his minde or underſtanding, but his ſpirit and affection is profited : for he ſaith, thou verily giveſt thanks well : and the Apoſtle ſpeaketh of ſuch a tongue as none doe underſtand in the Church; but the Latine, though the common people underſtand it not, yet many that know the language doe.

Anſw. The heart cannot bee neere unto God without faith, whatſoever intention it hath; but faith is joyned with knowledge : he then that praieth, he knoweth not what, can have no faith or hope of thoſe things which hee knoweth not. And if it were ſufficient, that God underſtood our praier, then need not the praier to be uttered by the voice, becauſe God knoweth the thoughts of the heart. Secondly, they which are abſent underſtand not the praiers made for them, becauſe they know them not: and they are prayed for, they pray not: but the people is preſent, within hearing of the voyce, and they all offer up one prayer, therefore they ought to underſtand it. Thirdly, it is an abſurd anſwer, that publike reading is not for the peoples inſtruction: it hath no uſe nor end, in reſpect of God, who need not to receive any information, or to have his memorie renued by reading of ſtories: wherfore it is either in vaine, or elſe the end thereof is the peoples inſtruction. And if prayer bee a part of Gods worſhip, which muſt proceed from the love of God, and God is to be loved with all our heart, our ſoule and minde, *Matth.* 22.37. then our prayers muſt not bee made with a bare intention onely, but with knowledge and underſtanding: for God requireth both the heart, the minde and the ſoule. Further, where the Apoſtle ſaith, *My ſpirit prayeth, but my minde is without fruit*, hee doth not ſo ſpeake, as though the ſpirit (that is, the affection) could pray without the underſtanding: but by the ſpirit is underſtood the ſpirituall gift of ſpeaking with tongues, as *Hierome, Sedulius, Primaſius* expound this place, as they are cited by *Eſpenſæus: de Chriſt. Mediator. pag.* 234. *g.* So that the meaning is this, he for his owne part, that hath the gift of tongues, prayeth or giveth thanks well, knowing and underſtanding what he prayeth; but the underſtanding of other, that heare, is not edified. Fifthly, therefore the Apoſtle miſliking that any ſhould ſo pray, not being underſtood of others, I will pray with the ſpirit, and I will pray with the underſtanding alſo, *verſ.* 15. And that the affection cannot be good in prayer without the underſtanding, and that ſuch prayer is without fruit, Saint *Ambroſe* expounding this place, ſaith: *Quemfructum habere poteſt, qui ignorat quæ loquatur?* What fruit can he have, who knoweth not what hee ſpeaketh? Sixthly, neither were theſe ſtrange tongues underſtood of none in the Church, for there was alſo the gift of interpretation, as well as the gift of tongues, *verſ.* 27. and yet many times your Latine ſervice is underſtood of none in the Church, no not of the Prieſt that ſaith it: as may appeare by that Prieſt that ſpake falſe Latine, when he baptized, ſaying: *In nomine patria, filia, & ſpiritu ſancta*: Which baptiſme was called into queſtion: and for better reſolution, they were faine to poſt up to Rome to Pope *Zacharie*, who after much conſultation determined that notwithſtanding the falſe Latine, the baptiſme was good: *Decret. par.* 3. *diſtinct.* 4. *cap.* 86. And that many Popiſh Prieſts are no better Clerkes now adaies, than they were in thoſe times; let us heare what *Eraſmus* ſaith: *Quanquam ſacerdotum vulgus hodie magni faciat ſua verba, quæ nec ipſi qui ſonant intelligunt*: Though now adayes the moſt ſort of Prieſts doe ſo magnifie their Latine words, which they underſtand not, that ſpeake them: *Præfat. in Hieron. epiſt. Paulino. tom.* 4.

Argum. 3. In the time of the Law, all things pertaining to their publike prayer, benedictions, thankſgivings, ſacrifices, were celebrated in their vulgar tongue, 2 *Chron. chap.* 29. *Ezechias* commanded the Levites to praiſe God with the Pſalmes of *David* and *Aſaph*, which no doubt were in the Hebrew tongue: If they did ſo in the ſhadowes of the Law, much more ought we now, who, as our Saviour ſaith, ought to pray, *ſpiritu & veritate*, in ſpirit and truth. *Argum. Proteſtant. diſput. Weſtmonaſt.*

We will conclude with *Auguſtine: Quare dicta ſunt, niſi ut ſciantur? quare ſonuerunt, niſi ut audiantur? quare audita ſunt, niſi ut intelligantur? Tract. in Iohan.* 21. Why are things ſpoken in the Church (ſaith he) but to be knowne? why are they pronounced, but to be heard? why are they heard, but to be underſtood? *Ergo*, Leſſons, and Scriptures, and publike prayers muſt bee uſed in a knowne tongue, and eaſie to be underſtood.

It was thus alſo decreed not long ſince in a Generall Councell: *Concil. Lateranenſ. ſub Innocent.* 3. *cap.* 9. *Quoniam in pleriſq; partibus intra eandem civitatem permixti ſunt populi diverſarum linguarum, diſtricte præcipimus, ut pontifices hujuſmodi civitatum, provideant viros idoneos, qui ſecundum diverſitates rituum & linguarum divina officia illis celebrent, & eccleſiaſtica ſacramenta miniſtrent*: Becauſe in many places, in one and the ſame Citie there be mixed together people of divers languages, we doe ſtraightly charge the Biſhops of thoſe Cities to provide able men, to celebrate divine ſervice, and miniſter the Sacraments of the Church unto them, according to the diverſitie of their rites and languages, &c. What could be ſaid plainer, for the celebrating of divine ſervice in the vulg a rtongue? *Bellarmine* thus would anſwer this authoritie, that *Innocentius* decree is to bee underſtood onely of the Greeke and Latine tongues, and of no other; and that he would have the ſervice of the Church celebrated in theſe two tongues and no other. *Anſw.* 1. This appeareth to bee a weake anſwer, for the decree maketh mention of people, *diverſarum linguarum*, of divers languages; and therefore he would have the divine office celebrated according to the diverſitie of their tongues. But divers tongues imply not a dualitie onely of two, but a pluralitie of many. 2. This Canon provideth, that ſervice ſhall bee ſaid in divers languages, becauſe of the diverſitie of the people: but what need this proviſion, if that the underſtanding of the people ſhould not be reſpected? for otherwiſe one language might ſerve divers people. 3. A little before, if the Jeſuite be remembred, hee ſaid, that many hundred yeeres agoe, long before *Innocentius* time, neither the Greeke in Grecia, nor the Latine in Italy were the vulgar tongues, nor commonly underſtood, *chap.* 15. and yet now he granteth, that *Innocentius* would have Greeke and Latine Service, becauſe of the diverſitie of the people; that is, to their underſtanding: ſo *Bellarmine* neither agreeth with himſelfe, nor with their owne Canons.

Laſtly, in defence of this truth, that prayers ought to be uſed in the vulgar tongue, *Iohn Ardelie*, and *Iohn Simſon* gave their lives. *Fox pag.* 1438. *col.* 1. and *Iohn Hallingdale, pag.* 1837. *col.* 2. See the confeſſion alſo of Maſter *Rogers* before *Wincheſter, pag.* 1350. *col*, 1. and of Maſter *Bradford, pag.* 1469.

1469. *col.* 1. holy Martyrs : let the Papiſts ſhew the like conſtancie in their Popiſh profeſſors if they can.

Wee will adjoyne here the teſtimonie of other Churches. 1. The Eaſt Churches doe celebrate divine ſervice in a tongue which is underſtood of all. The Armenians in their divine Service, Maſſes, Prayers and Ceremonies uſe the Armenian tongue, which is underſtood both of men and women throughout all their Countrey. The Grecians doe celebrate the Liturgie in their owne language, to the end the common people may be able to underſtand them : what the uſe of the Muſcovites is herein, is ſhewed in the next queſtion before.

Villamont lib. 2.c.23.

Nicholas lib 4. c.36.

2 Of the Ethiopicke Church *Thevet* thus reporteth : *I have ſeene many Biſhops, and have heard their Maſſes, which they ſay in the Abyſſine language, which is very neere the Arabike,* which is the tongue of the Countrey.

Coſmoſgr. lib. 2.c.14.

3 The reformed Churches doe conſent herein : *Confeſſion* of Helvetia : *Let all ſtrange tongues keepe ſilence in the holy aſſemblies, and let all things be uttered in the vulgar tongue, which is underſtood of all men in the company.* Confeſſion of Wittemberg. c.27. *This ſinging, becauſe it was uſed in a tongue commonly knowne, had a godly uſe :* and afterward in the ſame Chapter : *They doe therefore godly, who doe ſo appoint the diſpenſation of the Sacraments, ſinging of Pſalmes, reading of holy Scriptures, that the Church may underſtand that which is ſaid and read, &c.* Confeſſion of Sweveland, *chap.* 14. *No man ſhould ſpeake with tongues in the congregation without an interpreter.* The ſame is the confeſſion of our Engliſh Church. *We make our prayers in that tongue, which all our people, as meet is, may underſtand, &c. even as all the holy fathers and Catholike Biſhops, both in the old and new Teſtament, did uſe to pray themſelves, and taught the people to pray too &c.*

Latter. confeſ. c.22. Harman. p.465. Harm. p.476.

Harmar. p. 539.

Artic. 16.

4 Yea, and ſome of the Romane Church have commended Service in the vulgar tongue as more profitable. *Lyranus* ſaith, *if the people doe underſtand the prayer or benediction, Melius reducitur ad Deum & devotius reſpondet Amen* : They are better brought unto God, and doe more devoutly anſwer Amen : ſo *Cajetane, by this doctrine of the Apoſtle, is gathered, Quod melius eſt ad edificationem eccleſiæ, &c.* That it is better for the edifying of the Church, that publike prayers in hearing of the people, ſhould be ſaid in the common tongue : ſo likewiſe *Faber, Maxima pars hominum, &c.* The greater part of men that pray now a-dayes, I cannot tell whether in the ſpirit, they pray not certaine in the minde, for they pray in a tongue, which they underſtand not ; but *Paul* doth ſpecially allow, that the faithfull ſhould pray with their ſpirit and minde, that is, underſtanding, &c.

In 1. Cor. 14.

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The fourth Queſtion : of the authority of the Scriptures.

The Papiſts.

THe Papiſts of former times doubted not to ſay, that the Scripture is not authenticall without the authority of the Church ; ſo *Echius* ſaith, ſo *Pigghius*, that the authority of the Scripture dependeth of the authority of the Church neceſſarily. *Hermannus* a Papiſt moſt impudently affirmeth, that the Scripture ſhould be of no more credit than *Æſops* fables, without the approbation of the Church : a foule blaſphemie. But our Papiſts of latter time, being aſhamed of their fore-fathers ignorance, they ſay that the Scriptures in themſelves are perfect, ſufficient, authenticall, but that to us it appeareth not ſo ; neither are we bound to take them for Scripture without the authority of the Church : ſo *Canus, Bellarmine, Stapleton.* So that (ſay they) in reſpect of us the Church hath abſolute authoritie to determine, which is Scripture, which not. *Ex Whittacher. quaſt.* 3. *de Script. cap.* 1.

5 Error. Echius enchirid. loc. de authorit. eccleſ. Pigghius lib. 1. de Hierarch. eccleſ. cap. 2. Can. loc. com. lib. 2. cap. 8. Stap. lib. 9. doc. princip. cap. 1.

Argum. 1. There is no more certaine authoritie, than of the Church : *Ergo* the Church muſt determine of Scripture, *ſic Stapleton.* We anſwer : Firſt, the majeſtie of the Scriptures themſelves is more certaine, and the inward teſtimony of the ſpirit, without the which wee cannot be perſwaded of the truth and authority of the Scripture. Secondly, if they meane by the Church, the Synagogue of Rome, it hath nothing to doe to judge of Scripture, being the ſeat of Antichriſt : neither is the authority of that Church to be credited, but rather ſuſpected and miſtruſted.

Argum. 2. There are certaine writings of the Prophets and Apoſtles, not Canonicall ; and other writings of ſome that were no Prophets, made Canonicall : *Ergo* the Church hath authoritie to judge of Scripture, *ſic Stapleton.* For the firſt, where he objecteth that there are many writings of the Prophets, as of *Salomon, Nathan, Abija, Ieedo,* 2 *Chron.* 9.29. that are loſt, and if they were extant, ſhould not be received : We anſwer : Firſt, it is not to be doubted of, but ſome part of the Canonicall Scripture is loſt. Secondly, how proveth hee that if they were extant, they were not to bee acknowledged for Scripture ?

2. Chron. 9.29.

Stapleton further objecteth, that Saint *Pauls* Epiſtle written to the Laodiceans, whereof mention is made, *Coloſ.* 4.16. was never received into the Canon. We anſwer, there is no ſuch Epiſtle mentioned in that place ſent to the Laodiceans, but from Laodicea, as it is in the Originall, which was not like to have beene of the Apoſtles writing to them, who at that time had not ſeene the Laodiceans, *Coloſ.* 2.1. but an Epiſtle rather written by them to the Apoſtle ; which S. *Paul* would have the Coloſſians read, becauſe it might containe ſomewhat, which did concerne them : that Epiſtle therefore, that carrieth S. *Pauls* name to the Laodiceans, is but a forged, and baſtard writing, and therefore wor-

Coloſſ. 4.16.

Coloſſ. 2.1.

thily rejected out of the canon. This was the judgement alſo of a generall Councell. *Nicen.2. action.6. tom.5. Inter epiſtolas divini Apoſtoli, quadam fertur ad Laodicenſes, quam patres noſtri tanquam alienam reprobarunt :* Amongſt the Epiſtles of the divine Apoſtle there is one counted, bearing the name to the Laodiceans, which our fathers have rejected as a baſtard and forraine writing. Their ſentence is that this Epiſtle was fained, and never written by S. *Paul*.

To the ſecond, that bookes not made by Prophets are judged canonicall, as of *Toby*, *Iudith :* Wee anſwer, that theſe bookes ought not to be canonicall, neither that ever they were ſo taken, till of late it was decreed by Councels of no great antiquitie : for in the Laodicene Councell and other ancient Councels, they were deemed not to be canonicall, as hath been ſhewed before, *Error* 1.

Argum. 3. Certaine bookes of the new Teſtament before doubted of, as the Epiſtle to the Hebrewes, the Apocalypſe, the ſecond Epiſtle of *Peter*, the ſecond of *Iohn*, are received into authority by the Church : and other bookes, as the Goſpell of *Thomas*, *Matthias*, *Andrew*, *Peter*, were rejected by the authority of the Church. We anſwer : Firſt, we deny not but that the Church is to diſcerne betweene the true Scriptures and forged bookes : but this ſhe doth not of her owne authoritie, but following the direction of Gods ſpirit ſpeaking in thoſe writings : for the Church looking into the ſacred and divine matter of the Apoſtles writings, was moved to acknowledge them for the word of God, though of ſome they were doubted of : and finding the other to be fabulous bookes, did by the direction of the ſame ſpirit reject them. Secondly, *Auguſtine* and *Hierome* thinke that the canon of Scripture might be confirmed in the Apoſtles time, *Iohn* being the ſurviver of them all, who both acknowledged the true writings of the Apoſtles, and condemned the contrary. If it be ſo (the ſpirit of God in the Apoſtles having determined this queſtion already concerning the canonicall Scripture) the Church hath no authority to alter or change that decree. Concerning this matter, S. *Auguſtine* writeth thus unto S. *Hierome, epiſt.* 19. *Veritas divinarum ſcripturarum, &c. non à quibuſlibet, ſed ab ipſis Apoſtolis ; ac per hoc in canonicum authoritatis culmen recepta, ex omni parte verax & indubitata perſiſtit :* The truth of the divine Scriptures was received into the canon of authoritie by none other but the Apoſtles themſelves, and therefore is undoubtedly true. The Apoſtles then by the ſpirit of God have ſet downe the canon of the Scriptures, which the Church is bound to receive, and beleeve : it hath no authority to make the canon of the Scriptures.

Ob. *Argum.* 4. The Church is more ancient than Scripture, and was before it. *Ergo*, it is of more authoritie than Scripture : *Argum. Eckij Enchirid. & Hoſ. lib. 3. de authoritate ſcriptura.*

Sol. *Anſw.* 1. We grant, that the Scriptures, that is the word written, have not beene from the beginning : yet though there were a Church before the Scriptures, that is the word written, the word of God notwithſtanding was before the Church, which is the ſame now written, that was before unwritten. 2. Neither is the argument good, for alwaies that, which is more ancient, is not of greateſt authoritie : for *Iohn Baptiſt*, in reſpect of his office came before Chriſt, yet was not his authoritie greater.

The Proteſtants.

WE doe not deſpiſe the ſentence of the Church, as our adverſaries doe falſly charge us : nay wee doe reverence the judgement of the Church of God, and heare it with all obedience, to whom we confeſſe it belongeth. 1. As a faithfull keeper or treaſurer, carefully to preſerve and keepe the holie Scriptures from being violated or corrupted by heretikes or other enemies of Scripture. 2. According to her ſpirituall cunning, to diſcerne the Scripture from other forged and baſtard writings, as the Goldſmith doth the gold from other adulterate metall. 3. To propound and preach, and hold out the light of Gods truth to the people. 4. To interpret and expound Scripture according to the analogie of faith : *Whitac. quaeſt.3. cap.2. de ſcriptur.* We confeſſe alſo as much, as hath beene in former times decreed by the Papiſts themſelves : *Penes eccleſiam eſt diſcernendi authoritas ſcripturas veras ab adulterinis : ſic etiam poteſtatem habet interpretandi, atque adeo ex eiſdem ſcripturis eliciendi & explanandi dogmata :* The Church hath power to diſcerne true Scripture from falſe, alſo to interpret the Scripture, and out of the ſame to derive and explane precepts of religion, that is to preach, &c. But the Church ought not to ſet the Lords ſtamp upon falſe coyne, as the Papiſts doe in making Apocryphall bookes canonicall. Neither doe we only beleeve the Scripture, becauſe of the Churches teſtimonie, nor chiefly, but becauſe the ſpirit of God doth ſo teach us, and the Scriptures themſelves doe teſtifie for themſelves : ſo that every man is bound to acknowledge the Scripture, though there were no publike approbation of the Church : *Fulk* 2. *Galat*. 6. *Whitacher. quaeſt.3. cap.* 1. *de Scripturis.* We doe reaſon thus.

Inter relig. Cæſarea cap. 11. anno 1548.

Argum. 1. The Jeſuite doth reaſon ſtrongly for us : he bringeth five arguments to prove the Scripture to be the word of God : *veritas vaticiniorum*, the conſtant and perpetuall truth of the Prophecies : *incredibilis ſcriptorum conſpiratio*, the wonderfull harmonie and conſent of holie writers of the Scripture : *teſtis eſt Deus ipſe*, the ſpirit of God is a principall witneſſe unto us : *teſtis eſt ipſa Scriptura*, the Scripture it ſelfe beareth witneſſe, as 2. *Tim*.3. all Scripture is given by inſpiration : *teſtis eſt divinorum numerus infinitus miraculorum :* laſtly, the many and great miracles wrought by the Prophets and Apoſtles doe teſtifie for the truth thereof. See this place excepted againſt and anſwered, Retect.p.58. He maketh no mention here of the teſtimony of the Church, but ſaith the ſame that we hold, that the ſpirit of God inwardly working in our hearts by the Scriptures themſelves, which wee

find

finde to be moſt perfect,conſonant,true,of ſingular majeſty,doth teach us which is the Word of God: *Bellarm.de Verbo Dei,lib.*1.*c*.2.

Thoſe arguments or inducements,which do ariſe of the conſideration of the Scriptures themſelves (as *Bellarmine* here ſetteth downe ſome,and other may be added unto them) are more forcible to perſwade us,that it is the Word of God,than the bare teſtimony of the Church:First, *doctrinæ majeſtas*,the ſingular majeſty of the Scriptures, in the books of the Prophets and Apoſtles,and of the heavenly doctrine therein contained: wherein none of the writings of the Philoſophers or orators,are to be compared unto them. Secondly, beſide the majeſty of the matter, the pureneſſe of ſtile, gravity and divineneſſe of ſpeech, doth commend the excellency of Scripture. Thirdly, the antiquity of theſe holy writings, ſheweth them to be divine: for the bookes of *Moſes* are found to be more ancient, than all the writings in the world. Fourthly, the propheticall predictions and prophecies, which afterward were accompliſhed, yea the very names of certaine men were ſet down many yeeres before they were borne, as *Ioſias*, 1 King. 13.2. *Cyrus*, Eſay 44.28. Fifthly, the wonderfull and ſtrange miracles, which were wrought by the Prophets and Apoſtles. Sixthly, the teſtimonies alſo of Martyrs, which gave their lives in defence of the holy doctrine ſet foorth in Scripture, doe evidently declare, that they are divine writings. Seventhly, the enemies of the Scriptures, which have attempted all meanes to extinguiſh them,and could not prevaile,do ſet foorth the majeſty,and authority thereof. Eightly the writers alſo of the Scriptures, the Prophets and Apoſtles, doe not a little move us: who were but ſimple and plaine men, as ſhepheards, heardmen, fiſhermen, before they were called and ſet a part of God for this work: whereby it is apparant,that God who inſpired them with ſo great grace, was the author of the Scriptures: *Hæc Calvin.lib.inſtitut.*1.*c*.8. Theſe aforeſaid motives do eaſily convince, that the Scriptures are no humane, but divine writings: and they are more able to move us, than the bare teſtimony of the Church: yet perſwade us they cannot,which is the only worke of the ſpirit,but only prepare our hearts,and ſtirre us up: *Ergo*,much leſſe is the authority of the Church able to doe it.

Argum.2. The Scripture giveth authority to the Church: *Ergo*,the Church giveth not authority to the Scripture: the firſt we proove by our adverſaries own confeſſion: for being asked,how they know that the Church erreth not,they alleage ſuch places of Scripture, as Matth. 28.20. *I am with you to the end of the world*,and the like: how then doth the Church give authoritie to Scripture,ſeeing it taketh her warrant and authoritie from thence; The Jeſuite himſelfe ſaith, that *nihil eſt certius vel notius ſcripturis*,nothing is more certaine or notoriouſly knowne than Scripture. And againe, *ſacra Scriptura eſt regula credendi certiſſima*, the holy Scripture is the moſt certaine rule of faith: *Bellarm. de verbo*. 1. 2. If the authority of Scripture then be moſt certaine,what reaſon is it, that they ſhould depend upon the judgement of the Church, which is nothing ſo certaine? The leſſe certaine ought rather (and ſo doth indeed) depend of the more certaine; the Church upon the Scripture, not contrariwiſe; for the Scriptures are the foundation of the Church,Epheſ 2.20.

Matth.28.20.

Epheſ.2.20.

Argum.3. To beleeve the Scripture is a worke of faith: the Church cannot infuſe faith into us, but the Spirit of God: *Ergo*,the Spirit of God, not the Church teacheth us to beleeve Scripture. *Argum.Whitach*.18.

Againe,if the Scripture depend upon the approbation of the Church,then the promiſes of ſalvation and eternall life contained in the Scriptures doe ſo likewiſe: but it is abſurd to thinke that the promiſes of God doe ſtand upon the allowance of men: *Ergo*,neither the Scriptures, *Argum.Calvini,lib*. 1.*inſtitut.c*.7.

Argum.4. The Scripture is the chiefe judge,and ought ſo to be in all controverſies: we may appeale from the Church to the Scripture,not from the Scripture to the Church: the Church is ſubject to the Scriptures, the rule of faith is in the Scriptures,not in the Church: for the company of the faithfull, which is the Church, are ruled by faith: *they doe not overrule faith*: neither are a rule thereof: the Church is a point of beleefe,as in the Creed,not a rule or meaſure thereof: *Ergo*,the Church is not the chiefe judge of Scripture,but it ſelfe to be judged by Scripture.

Argum.5. We have evident places of Scripture, *Iohn* 5.34. ſaith Chriſt,I receive no witneſſe of men: but the Scripture is the voice of Chriſt,and of the ſame authority. *Ergo*,verſ.34. I have a greater teſtimony than of *Iohn*,the Scriptures doe teſtifie of me, verſ.39. The teſtimony of the Scriptures is greater than the record of *Iohn*: *Ergo*,than of the Church. 1 Iohn 5.6. The ſpirit beareth witneſſe, that the ſpirit,that is,the doctrine of the ſpirit,is the truth. And verſ.9. If we receive the witneſſe of man,the witneſſe of God is greater: *Ergo*, not the judgement of the Church, but the witneſſe of the ſpirit doth certifie and aſſure us of the truth and authority of Scripture.

Iohn 5.34.

1 Iohn 5.6.

I will adde one ſaying out of *Auguſtine*: *Mihi certum eſt, nuſquam a Chriſti authoritate diſcedere non enim reperio valentiorem. Contra Academ.lib.*3.*c*.20. I am reſolved for no cauſe to leave the authority of Chriſt (ſpeaking in the Scriptures) for I find none more forcible: *Ergo*,the authority of Scripture is above the Church,which is denied by the Rhemiſts, *annot.*2.*Gal.ſect*.2. I will here urge them with their owne authority: *Thomas Aquinas* hath this diſtinction: that God worketh two waies; firſt by mediate cauſes,as the Prophet ſaith, Pſ.138. Thou haſt made me,that is,by the work of nature: ſecondly,he worketh ſome things immediatly,as miracles: ſo he ſaith, *Deum hominis intellectum per alias literas mediate inſtruere, per ſacras immediate*: God inſtructeth man mediate by other writings, but immediatly by the Scriptures: as miracles then are Gods works immediatly,ſo are the Scriptures his words.

Excitation. Eſpenſæi in 2 Tim.pa.20.g.

Then as miracles of themſelves are knowne to be Gods works, as the Magicians in Ægypt could ſay, *digitus Dei eſt*, it is the finger of God; ſo are Scriptures knowne to be Gods writings: for if we ſhould need the teſtimony of men to perſwade us of the word, then God thereby doth not immediatly inſtruct us, as *Thomas Aquinas* here ſaith. So then, as the Lawes of Emperours, though they were, *ſine die & conſule*, without the date of the day and the conſul, were notwitſtanding authentike, becauſe they were imperiall, *Cod.lib.*1.*tit.*4.*leg.*1.*Juſtinian.* Much more the holy Scriptures ought of themſelves to beare credit, becauſe they are divine.

Laſtly, let us ſee the confeſſion of the holy Martyrs, whoſe judgement in matters of faith, though our adverſaries regard it not, yet is of us much to be regarded, ſeeing they doubted not to ſpend their lives in defence of their faith.

Maſter *Philpot* thus anſwereth to *Morgans* argument, who urged that the Church was before Scripture, and therefore above Scripture: that the Word of God conſiſted not only in letters and externall writing, but it was the word, wherewith the hearts of the Patriarches, Prophets and Apoſtles were inſpired, even before it was written, as the ſalutation of the Angel was the Scripture of Chriſt, and word of God, even before it was written: *ſic Philpot.p.*1288.col.2.*diſput.con.vocat.*

Maſter *Bradford* ſaith, that the Church is a meane more ſpeedily to bring us to know the Scriptures: as was the woman of Samaria a meane to bring the Samaritanes to know Chriſt: but as they, when they had heard Chriſt, beleeved not ſo much becauſe of her report, as for that they heard him themſelves ſpeake: ſo after that Scriptures are diſcerned, and ſhewed to us by the Church, we beleeve them to be the Word of God, not becauſe the Church ſaith ſo, but for that indeed we find them to be ſo, as true ſheep acknowledging the woyce of our ſhepheard Chriſt Jeſus ſpeaking therein, *hæc ille.pag.*1467.col.1.

Maſter *Glover* Martyr, to this argument propounded, the Church ſheweth which is the Word of God, *Ergo*, it is above the word, anſwereth thus: this is no good reaſon, for by the ſame argument *John Baptiſt* ſhall be above Chriſt, becauſe hee ſhewed Chriſt: and he that telleth one which is the King, ſhould be above the King.*p.*1555.col.1.

Robert Drakes Martyr, being asked how he knew the Scriptures to be the Word of God, anſwered: by the holy doctrine which it containeth, teaching ſalvation by Chriſt, and giving precepts of holines, to withdraw us from a wicked life. *William Tims* anſwered, that the old Teſtament doth give witneſſe to the new, and one of them doth teſtifie for another: whereby it appeareth, they are the very Word of God. *Fox,p.*1722.col.1. All thoſe holy Martyrs died in this confeſſion of their faith: therefore bleſſed be God that hath not left his truth without ſuch excellent witneſſes, in thoſe crooked and evill daies.

Reſponſ.Rohit.

De Iudo.legat. ar.11.

For forraine teſtimonies. 1. Firſt, the Eaſt Church doth aſcribe the ſupreame authority to the Scriptures. 1. *The King of Muſcovia thus ſaid, if the Goſpell had not beene written, how could the Word of God have beene underſtood, and if the Apoſtles had not reduced into writing, their delegation and commiſſion, how had it beene knowne to the world, that they were ſent to men?* 2. *Damianus a Goes* writeth of the Abyſſines in Africa, that they have certaine writings beſide the Scriptures, but they held the Scriptures ſufficient without them, and deny not the name of true Chriſtians to thoſe which have not thoſe bookes, &c. Thus they make the Scripture abſolute in it ſelfe, without the decrees and ordinances of men.

Harmon.p.7.

Harmon p.9.

3 The reformed Churches of the Weſt herein concurre: the confeſſion of Bohemia, *cha.*1. *The holy Scripture is true, certaine, and worthy to be receaved, &c. Firſt, becauſe it is inſpired and taught of the holy Ghoſt, &c.* And afterward: *This perſwaſion and beliefe concerning holy Scripture, namely, that it is taught and inſpired of God, is the beginning and ground of our Chriſtian profeſſion.* French confeſſion, art.4. *We acknowledge thoſe bookes to be canonicall, &c. not only for the common conſent of the Church, but much more for the teſtimony and inward perſwaſion of the ſpirit, &c.* Confeſſion of Belgia, art.5. *Wee beleeve all thoſe things, which are contained in the Scriptures, not ſo much becauſe the Church alloweth, and receaveth them for canonicall, as for that the holy Ghoſt beareth witneſſe unto our conſcience, that they came from God, &c.* The Engliſh confeſſion, art.10. *Whereupon* (namely the Scriptures) *is built the Church of God, they bee the ſure and infallible rule, whereby may be tried, whether the Church doth ſwarve, &c.* The Church then is tried by the Scriptures, not the Scriptures by the Church.

In 1 Timoth.3. ſuper illa verba omnes ſcript. Salmeron commentar. in Roman. proem part.3.diſput.3. Thuanus hiſt. part.2.lib.7.an. 1552.

4 *Anſelme* ſaith, *that the Scripture arcem ſuper cæteras authoritatis obtinet: Hath the higheſt authority above other writings:* Then the writings and decrees of the Church being inferiour in authority, cannot be the Judge of the Scriptures. *Salmeron* alloweth that ſaying of the Author of the imperfect worke: *To them that will know, which is the Church, Non eſt alius modus, niſi tantummodo per Scripturas, there is no other way but onely by the Scriptures. Piſtavius* thus reſolved at the Councell of Trent: *Who doubted the ſacred Scripture, Solum eſſe judicem, &c.* To be the *only judge of all controverſies of religion:* Then it will follow that this controverſie, which are the canonical Scriptures, muſt be decided by the Scriptures themſelves.

The

The fifth queſtion concerning the perſpicuity and plaineneſſe of the Scripture.

The Papiſts.

6.Error.

OUr adverſaries do hold, that the Scriptures are moſt hard, difficult, and obſcure. *Bellarmine* ſaith, *Neceſſario fatendum eſt, Scripturas eſſe obſcuriſſimas,* It muſt needes be graunted that the Scriptures are moſt obſcure, *de verbo Dei, lib*.3.*c*.1. They doe not only affirme that ſome things are obſcure in the Scriptures: but that they are all hard, and doubtfull, and uncertaine, and compare them therefore to a leaden rule, which may be turned every way, *Petrus a Soto.* And to a noſe of wax, *Lindanus* a Papiſt, *ex Tilmanno de verbo Dei, error*.5. Our Rhemiſts ſay, it is all one to affirme ſome things to bee hard in a writer, and the writer to be hard: ſo they conclude, that the Scriptures are both in reſpect of the matter and manner, very hard, and therefore dangerous for the ignorant to reade them. *Rhemenſ. annot. in* 2 *Pet*.3.verſ.16.

2 Pet.3.16.

Argum.1. They object that place, 2 *Pet*.3.16. where the Apoſtle ſaith, ſpeaking of S. *Pauls* Epiſtles, that many things are hard. *Ergo*, the Epiſtles of S. *Paul* are hard, and ſo the Scriptures: this is *Bellarm.* argument. We anſwer. Firſt, he ſaith not, that *Pauls* Epiſtles are hard, but many things, which hee entreateth of. Secondly, they are hard not to all, but the unſtable and unlerned do pervert them. Thirdly, we deny not, but that ſome places in the Scripture are obſcure, and have need of interpretation: but it followeth not, that therefore the whole Scripture is obſcure: and becauſe of ſome hard places, that the people ſhould be forbidden the reading of all.

Argum.2. The Scriptures are obſcure both in reſpect of the matter and manner: firſt, the matter is high and myſticall: as of the Trinity, of the incarnation of the word, of the nature of Angels, and ſuch like. We anſwer, theſe myſteries may be conſidered three divers waies. 1. In their own nature: ſo are they hard indeed, for by humane reaſon, we cannot attaine to the depth of them. 2. In reſpect of their handling in the Scripture: ſo are they not obſcure, for all theſe things are plainly declared in the word, as the nature of ſuch deepe myſteries will afford. 3. In reſpect of us: ſo muſt they needes be obſcure, if men be not contented with the knowledge in the word, but curiouſly ſearch further. *Luther* therfore doth aptly diſtinguiſh of theſe things, he ſaith that, *res Dei,* the things of God are obſcure, the very depth of his myſteries cannot be comprehended of us: but, *res Scripturæ*, theſe things, as they are opened in Scripture, are plaine, if we will content our ſelves with that knowledge.

Secondly, ſaith *Bellarmine,* the manner of handling is hard and obſcure: there are many tropes, metaphors, allegories, Hebraiſmes, which cannot eaſily be underſtood. We anſwer. Firſt, many of theſe are rather ornaments of the Scripture, as tropes, metaphors, than impediments to the reader. Secondly, though the phraſe of Scripture ſeeme hard at the firſt, yet by further travell in the Scriptures it may become eaſie and plaine: for all things are not underſtood at the firſt. Thirdly, we deny not but that ſome places are obſcure, and had need to be opened.

Argum.3. If the Scriptures be not hard, what need ſo many Commentaries and expoſitions? *Rhemiſt.* 2 *Pet*.3.16.& *Bellarm. lib*.3.*de verb. Dei*.*c*.1. We anſwer. Firſt, ſo many Commentaries are not requiſite, ſome may be ſpared. Secondly, expoſitions are needfull for the underſtanding of darke places; but many things are plaine enough without expoſitions, and may be underſtood of the ſimple. Thirdly, expoſitions alſo of the plaineſt places are needfull, not ſo much for the explication of the meaning, as application for manners.

Gen 4.23.
Gen.11.12.
Gen.36.2.

Argum.4. Becauſe that place, *Gen*.4.23. How *Lamech* ſaith, *I would ſlay a man in my wound, &c.* is hard: as likewiſe, that place, *Geneſ*.11.12. where *Cainan* is put in by the *Septuagint,* whom *Luke* followeth, which name is not in the originall: and *Gen*.36.2. *Eſaus* wives are ſet forth by other names, then *Gen*. 28. hereupon, by reaſon of the difficulty of theſe places, they inferre the Scriptures to be hard: *Doway tranſlators,* in their ſeverall annotations upon theſe places.

Contra.1. It followeth not, becauſe ſome places in the Scriptures are hard to be underſtood, therfore, all the Scriptures are obſcure: we deny not, but that ſome places are profound, and of deep ſenſe, yet other, and they the moſt, which concerne faith and manners, are plaine and eaſie to be underſtood, and fit for the capacity of the meaneſt, that will apply his heart.

2. The places given in inſtance, are not of ſuch inextricable difficulty, as that the Reader ſhould be diſcouraged from the reading of ſuch places: in the firſt place *Lamech* vaunteth himſelfe upon hope of *Caines* impunity, that he will not take the leaſt wrong at any mans hand, but ſlay and kill in his wrath, and yet hope to goe unpuniſhed: for the ſecond, it is moſt like, that S. *Luke* in a matter of no greater weight, would not diſſent from the *Septuagint,* being a tranſlation ſo generally received; leſt he might have thereby offended, and brought a prejudice to the whole ſtory of the Goſpell: touching the third, it is not unuſuall for the ſame perſons to be known by divers names, and ſo is it like *Eſaus* wives were called. See *Iunius* upon that place.

See further for theſe places Hexapl. upon Geneſis,

The Proteſtants.

WE doe not hold that the Scripture is every where ſo plaine and evident, that it need no interpretation, as our adverſaries doe ſlander us, and therefore here they doe fight with their own ſhadow.*Bellarm.lib.3.de verb.c.1.* We confeſſe, that the Lord in the Scriptures hath tempered hard things and eaſie together, that we might be exerciſed in the Scriptures, and might knock and labour by prayer and ſtudy, for the opening of the ſenſe: and that there might be order kept in the Church, ſome to be hearers, ſome teachers and expounders, by whoſe diligent ſearch and travell, the harder places may be opened to the people. But this we affirme againſt our adverſaries: firſt, that all points of faith neceſſary to ſalvation, are plainely ſet forth in the Scriptures. Secondly, that the Scriptures may with great profit be read of the ſimple and unlearned, notwithſtanding the hardneſſe of ſome places, which in time alſo (uſing the meanes) they come to the underſtanding of, *Ex Fulk annot.2.Pet.3.16.Whitach. quaſt.4.c.1.*

Deut.30.11. *Argum.* 1. Firſt, that which we maintaine is evident out of the Scripture, *Deut.30.11. The commandement, which I command thee, is not hid from thee, nor farre off.* And as it followeth, *Thou needeſt not aſcend to the Heavens, or goe beyond the ſea: the word is neere unto thee, even in thy mouth and heart, to doe it, argum.Brentii. Ergo*, the Scriptures are plaine. The Jeſuite anſwereth, that it is meant only of the decalogue and the ten commandements, that they are eaſie, not of the whole Scripture. As though if the Commandements be eaſie, the reſt of the Scriptures be not likewiſe, as the Prophets and hiſtoricall bookes, being but commentaries and expoſitions of the decalogue. Saint *Paul*, *Rom.* 10.6. underſtandeth this place of the whole doctrine of faith, who better knew the meaning of *Moſes* than the Jeſuite. Againe, the Prophet *David* ſaith, *Thy word is a lanterne to my feet, and a light to my pathes:* which is not to be underſtood onely of the Commandements and Precepts in Scripture, but of the whole word of God, as *Auguſtine* expoundeth it: *Quod ait lucerna pedibus verbum tuum, verbum eſt, quod Scripturis omnibus ſanctis continetur:* where he ſaith, thy word is a lanterne to my feet, he underſtandeth the Word of God, which is contained in all the holy Scriptures, *Auguſtin. concion.* 23. *in Pſal.*118.

Pſal 119.105. 2 Pet.1.19. *Argum.* 2. The Prophet *David* ſaith. *Pſal.*119.105. *Thy word is a lanterne unto my feet, and a light unto my path:* and S.*Peter* compareth the word of the prophets to *a light that ſhineth in a darke place*, 2 *Pet.*1.19. The Scriptures then are eaſie, cleare and plaine: *Bellarmine* telleth us that the Scriptures are called a light, *non quia facile intelligantur, &c.* Not becauſe they are eaſily underſtood, but being once underſtood, then they do lighten and illuminate the mind, and ſhew the way unto Chriſt. *c.2.reſp. ad argum.2.&4.Contra.*1. Yes the Scripture is both waies a light, both for inſtruction and underſtanding, and then for ſpirituall direction: as *David* ſheweth, both it is a lanterne to the feet for inſtruction, and a light to the path for direction. 2. Like as a lanterne is both eaſie to be ſeene, and being ſeene directeth; ſo is the Scripture eaſie to be underſtood, and being underſtood it guideth: for it giveth

Pſal.19.7. wiſedome to the ſimple, *Pſal.*19.7. But if it were ſo hard and obſcure, it ſhould be without the reach and compaſſe of the ſimple.

2 Cor.4.3. *Argum.* 3. 2 *Cor.* 4.3. If our Goſpell be hid, it is to them onely that are loſt: *Ergo*, the Scriptures are plaine to the faithfull. The Jeſuite anſwereth, S. *Paul* ſpeaketh of the knowledge of Chriſt, not of the Scriptures. Firſt, it is manifeſt out of the ſecond verſe, that S.*Paul* ſpeaketh of that Goſpell, which he preached to the Corinthians, which is the ſame he wrote unto them: wherefore if the Goſpell preached were eaſie and plaine, why is not the Goſpell written by him, I meane the doctrine of faith, being the ſame which he preached? Secondly, if they grant that the knowledge of Chriſt is eaſy, we aske no more: for this is that we ſay, that the doctrine of faith and ſalvation is plainly expreſſed in Scripture.

Eſay 29.11. Apoc.5.5. *Argum.* 4. This is the difference betweene the new Teſtament and the old: the old is compared to a claſped booke, *Eſay* 29.11. the new to a booke opened, *Apoc.*5.5. The knowledge of Chriſtians farre exceedeth the knowledge of the Jewes: it is lawfull for them to reade the Scriptures, much more for all Chriſtians. The Jeſuite anſwereth that our knowledge is greater than theirs, not in all Scripture, but in the myſteries of our redemption only. We anſwer, this is all we deſire: for if the miſtery of ſalvation and redemption be plainly opened in the Scripture, why ſhould not the people be admitted to the reading of the word, to be confirmed in the knowledge of their redemption? Who ſeeth not what ſilly anſwers theſe be? *Auguſtine* thus writeth of this matter, *In iis (inquit) quæ apertè in ſcripturis poſita ſunt, inveniuntur ea omnia, quæ fidem continent moreſq; vivendi: de doctrin.Chriſtian.lib.2.c.9.* The plaine and eaſie places of Scripture containe all things neceſſary unto faith and good life: *Ergo*, the doctrine of ſalvation in the Scriptures is not hard and difficult, but eaſie of good Chriſtians to bee underſtood.

*Toletan.*5.*c.*16. it was thus decreed: *Qui Apocalypſin Iohannis à Paſcha uſque ad Pentecoſten Miſſarum tempore in eccleſia non prædicaverit, excommunicationis ſententiam habebit:* He that refuſeth to preach to the people in the time of divine ſervice from Eaſter to Whitſuntid the Apocalypſe of *S.Iohn*, ſhall have the ſentence of excommunication. By this appeareth, that this Councell deemed not the reſt of the Scripture ſo very hard, ſeing they ſo ſtraightly enjoyne the reading and preaching of the hardeſt booke in Scripture to the people: which ſome reformed Churches even at this day doe forbeare the reading of.

Further, if that by the Emperiall law it was provided, *Vt ad omnium notitiam, conſtitutiones valeant pervenire:* That the conſtitutions ſhould come to every mans knowledge: *Cod.lib.* 1. *tit.* 1. *lege* 3. *Iuſtinian:* And againe, *Conſtitutionum noſtri codicis jubar omnibus clareat. leg.*3. That as the Sunne beames our conſtitutions ſhould ſhine upon all. How much more comfortable and perſpicuous to all is the Sunne-light of the Scriptures?

I will alſo urge them with their owne decrees: *Decret.part.1.diſt.* 38. *cap.9. Ignorantia ſcripturarum, ignoratio Chriſti:* The ignorance of the Scripture, is the ignorance of Chriſt. If then the people be kept from the knowledge of Scripture, they cannot attaine to the knowledge of Chriſt.

Heare alſo what a writer of your owne alleageth to this purpoſe out of *Proſper*; *Parvuli, magni, fortes, infirmi, habent in ſcripturis unde alantur & ſatienter:* Great and ſmall, ſtrong and weake, may finde nouriſhment in the Scriptures. And in the ſame place he hath theſe verſes:

Quæ nullis animis, nullis non congruit annis,
Lacte rigans parvos, pane cibans validos.

Which may be tranſlated thus;

No age ſo young, no wit ſo ſmall,
which Scripture doth not fit:
There's milke for babes, and yet withall,
there's meat for ſtronger wit.

Eſpenſ in 2. Tim.p.117.B.

If then children and little ones, and men of ſimple wit may be admitted to the reading of Scripture, it ſeemeth not that it ſhould be ſo difficult and obſcure, as they would beare us in hand.

I will in the laſt place adde the judgement of a reverend and learned man, that faithfull martyr, and bleſſed ſervant of God, *D. Taylor*, who in an Epiſtle of his confuteth a certaine Sermon made by a Popiſh Prieſt in *Hadley*, whereof the ſaid *D. Taylor* was Paſtor: he ſaith, the Scripture is full of darke ſentences: but indeed it is called of *David*, a candle to our feet, and a light to our ſteps. Our Saviour Chriſt calleth his word the light, which evill doers doe flie from, &c. *Fox pag.* 1528. *col.* 2. *pag.* 1388. *col.*2. *edit.* 1610.

Concerning forren teſtimonies. 1. Seeing the Eaſt Church doe cauſe the Scriptures to bee read in the vulgar tongue, as hath beene ſhewed before touching the uſage of the Armenians, and Muſcovites, *err.*3. 2. And ſeeing the ſame is the uſage of the South and Abyſſine Church to have the Scripture read in the Tigique language, which is underſtood of all: no doubt their opinion is, that the Scriptures are alſo to be underſtood of the common people: eſpecially, ſeeing as *Thevet* reporteth, there are few Preachers among the Muſcovites, but they content themſelves with the Lectures of the Goſpell and Epiſtles every Sunday, in a language which their people underſtand.

Alvares de ſcript. Ethiop. cap 30.
Coſmogr. lib. 9. cap. 12.

3. The reformed Churches of the Weſt: the confeſſion of *Belgia, artic.* 2. *Even the blinde may cleerely behold, and as it were ſee the fulfilling and accompliſhment of all things which were foretold in theſe writings:* confeſſion of *Bohemia, cap.*10. *By an ancient cuſtome, they doe write in the vulgar and mother tongue, which may be underſtood of all; not onely thoſe parts which are appointed to bee read out of the Goſpell at certaine times, but alſo all other peeces of holy Scripture, and doe exhort the people with an earneſt deſire to heare the Word of God. Helvet.cap.*22. *It is lawfull for all men privately at home to reade the holy Scriptures, and by inſtruction to edifie one another in the true religion, &c.*

Harmon.p.11. ſect.1.
Harmon. ſect.7. pag. 206.
Harm. ſect. 15. pag. 464.

4. The Romaniſts here alſo are witneſſes: *Eſpenſæus* produced before, yet more plainly teſtifieth for the cleerneſſe and plainneſſe of Scripture, approving that note aſcribed to *Hierome* and *Primaſius* upon that place, *Coloſſ.*3. *Let the Word of God dwell plentifully, &c. Hic oſtenditur, &c. Here it is ſhewed, that lay men ought to have the Word of God, not ſufficiently onely, but abundantly, and mutually to reade amongſt themſelves:* *Acoſta* the Jeſuite ſaith, *this is wonderfull in the Scripture: Neminem eſſe tam rudem & imperitum, &c. That none are ſo rude and unskilfull, but if hee reade humbly, may finde there many profitable things.*

Eſpenſ. in 2 Tim.p.256.
Acoſta lib. 2. de Chriſt. Revel c.2.

The ſixth queſtion; concerning the interpretation of Scripture.

THis queſtion doth divide it ſelfe into three parts: Firſt, concerning the divers ſenſes of the Scripture. Secondly, to whom the chiefe authoritie to expound Scripture is committed. Thirdly, what meanes muſt be uſed in the interpretation of Scripture.

The firſt part of the ſixth queſtion; of the divers ſenſes of Scripture.

The Papiſts.

THere are two ſtrange aſſertions of our adverſaries concerning this matter. Firſt, they affirme that the Scripture may have divers ſenſes and meanings in the ſame place. The ſenſe of the Scripture is either literall (ſay they) and hiſtoricall, which is the firſt and moſt proper ſenſe; or ſpirituall, that is, an higher ſenſe derived out of the other. The literall ſenſe, which there is gathered directly and immediately out of the words: the ſpirituall, which hath another reference, than to that which the words doe properly ſignifie. The literall is of two ſorts, either plaine and ſimple, or elſe figurative: as where Chriſt ſaith, *I have other ſheepe which are not of this fold, &c. Ioh.* 10. Whereby hee underſtandeth other people beſide the Jewes. The ſpirituall is of three kindes; Allegoricall, Tropologicall, Ana-

7. Error.
John 10. 16.

gogicall : they ſhew by particular inſtance and induction, that the Scripture beſide the literall ſenſe may have theſe alſo.

Galat.4.24. The Allegoricall ſenſe is, when beſides the plaine hiſtoricall and literall meaning, ſomewhat is ſignified, which by an Allegorie is referred unto Chriſt, or the Church, as *Galat*.4. beſide the truth of the ſtory of the bond and free woman, S. *Paul* applieth it unto the two Teſtaments : *Ergo*, one place may have more ſenſes than one.

Deut.25.4. The Tropologicall ſenſe is, when as there is ſomewhat ſignified appertaining to manners, as *Deut*.25. *Thou ſhalt not muſle the mouth of the Oxe that treadeth out the corne :* this by S. *Paul* is applied to the Miniſters of the Goſpell, 1 *Cor*.9. *Ergo*, the Scripture hath divers ſenſes.

Pſal.95.11. The Anagogicall ſenſe is, when the place is applied to decipher and ſet forth the kingdome of heaven and eternall things, as *Pſal*.95. *I ſware unto them, if they ſhould enter into my reſt :* this is literally underſtood of the reſt in Canaan, and ſpiritually of life eternall : *Ergo*, many ſenſes. Thus reaſoneth *Bellarm. lib*.3. *de ſcriptur.cap*.3.

The Doway Tranſlaters doe here concurre with *Bellarmine*, that there are three ſpirituall ſenſes, beſide the literall : the Allegoricall, Morall, Anagogicall, &c. As Jeruſalem ſignifieth literally the head City of Jurie, Morally, the ſoule of man, Allegorically, the Church militant, as *Hebr*.12. and Anagogically the Church triumphant, *Apoc*.21. *annot.in Gen*.1.*pag*.4.

2 Sam.7.13, 14. They give inſtance of that place 2 *Sam*.7.13. *I will eſtabliſh his kingdome :* which words they would have underſtood of Chriſt : but *verſ*.14. *If he ſhall doe any thing unjuſtly, &c.* this cannot be ſaid of Chriſt, but of *Saul:* whereupon they inferre, *ſo this place* hath many literall ſenſes.

Contra 1. When divers things are inferred out of one place of Scripture, as an Allegoricall, or Anagogicall myſterie : if it be intended by the ſpirit, it is part of the literall and direct ſenſe : when one is contained within another ; and ſo the whole ſenſe is partly hiſtoricall and literall, partly allegoricall : but if it be an allegorie deviſed by man, it is no part of the ſenſe at all. 2. Wee deny not but that the ſame word or ſentence being found in divers places of Scripture, may have divers literall ſenſes : as Jeruſalem, given in inſtance, but not in one and the ſame place : and yet they are deceived in this allegation ; for Jeruſalem is taken for the triumphant Church, *Heb*.12.22. It is called celeſtiall Jeruſalem, where an innumerable company of Angels is : likewiſe in the ſame place of Scripture, one clauſe may be underſtood literally, as of *Salomon*, another typically, as of Chriſt, and yet one and the ſame ſentence or clauſe in that place, ſhall not have two divers ſenſes. 3. They are contrary to themſelves : for in one place they tell us there are three ſpirituall ſenſes beſide the literall : and in another, that there are two literall ſenſes, whereof the one is anagogicall concerning Chriſt : ſo that place, *Deuter*.25.4. *Thou ſhalt not muſle the mouth of the oxe, &c.* they ſay hath two literall ſenſes ; it is meant of ſpirituall labourers, and of oxen ; whereof one is the tropologicall and morall ſenſe.

The Proteſtants.

WE affirme that of one place of Scripture there can be but one ſenſe, which wee call the literall ſenſe, when as the words are either taken properly, or figuratively, to expreſſe the thing which is meant : as in this place, *The ſeed of the woman ſhall breake the Serpents head :* the literall ſenſe is of Chriſt, who ſhould triumph over Satan, though it bee ſpoken in a borrowed and figurative ſpeech. There can be therefore but one ſenſe, which is the literall : as for thoſe three kindes, they are not divers ſenſes, but divers applications onely and collections out of one and the ſame ſenſe : as Saint *Ambroſe* ſaith, *in* 17. *cap. Luc. Non una tantum figura, ſed multiplex in Scripturis eſſe conſuevit, ut unus ſermo plures ſpecies comprehendat :* The Scripture is accuſtomed to afford not one, but divers figures, that one ſaying may comprehend divers kinds under it : that is, divers ſpeciall ſenſes, or applications of one generall ſenſe.

Argum. 1. It ſhall appeare by a ſeverall induction of all theſe kindes : In the firſt example of the Allegoricall ſenſe, *Galat*.4. the Apoſtle ſaith not that there is a double ſenſe, but that it may bee allegorically applyed, which is hiſtorically ſet downe. There is then but one ſenſe of the place, part whereof conſiſteth in the ſtory, part in the allegorie : ſo that the whole ſenſe is contained in them both. Concerning the ſecond example of the Tropologicall : there is not a twofold ſenſe of that place, but one whole generall ſenſe, that as the mouth of the oxe was not to be muſled, ſo the Miniſter of the Goſpell muſt be provided for. Likewiſe of the Anagogicall kinde : it is not one ſenſe to underſtand the reſt of Canaan, another of the kingdome of God : but there is one whole ſenſe, that as they for their Idolatry were deprived of the land of promiſe ; ſo we ſhould take heed leſt by our diſobedience wee loſe the hope of the kingdome of heaven. So we conclude that thoſe are not divers ſenſes, but one ſenſe diverſly applied ; the one ſenſe having a ſubordination unto the other.

Argum. 2. The literall ſenſe is the onely ſenſe of the place, becauſe out of that ſenſe onely may an argument ſtrongly bee framed : wherefore ſeeing allegories and tropes doe not conclude, they are not the ſenſes of the place. An Allegorie or type may be part of the literall ſenſe, and then it concludeth : but when an Allegory is framed beſide the literall ſenſe, it concludeth not ; and therefore is no part of the ſenſe : as to reaſon thus, the Oxes mouth muſt not be muſled : *Ergo*, the Miniſter muſt be maintained, it followeth well, becauſe it is part of the ſenſe. But Allegories deviſed beſide the ſenſe prove not, though they may illuſtrate.

Argum. 3. That properly is the ſenſe of the place, which the text alwayes yeeldeth : for no text of

Scripture is without his ſenſe : but the ſpirituall ſenſe is not in every place to be found, but the literall ſenſe alwayes. And this the Jeſuite confeſſeth : ***Non invenitur ſpiritualis ſenſus in omni ſententia ſcriptura :*** The ſpirituall ſenſe is not found in every ſentence of Scripture : *Ergo,* it is not the ſenſe properly.

Here alſo I will urge the Jeſuite with his owne teſtimonie : ***Spiritnales ſenſus licet ædificent, & tamen non ſemper conſtat, an ſint à ſpiritu ſancto intenti :*** The ſpirituall ſenſes, though they may edifie, yet it is not alwayes certaine, whether they be intended by the ſpirit : but the literall ſenſe is certaine alwayes to bee the ſenſe of the ſpirit, ***Bellarm.cap.***3. The literall ſenſe therefore is the onely ſenſe, becauſe it is the ſenſe of the ſpirit.

I will alſo oppoſe againſt them their owne decrees: ***Sext. decretal. lib.***5. ***tit.*** 12. ***c.***3. ***Nicholaus*** 4. ***Gloſſæ non fiant, niſi forſan per quas verbi ſenſus, vel constructio, quaſi grammaticaliter ad literam, vel intelligibilius exponatur :*** Let there be no gloſſes made, but ſuch, whereby the ſenſe or conſtruction of the word may be grammatically expounded according to the letter. This decree alloweth none but the grammaticall and literall ſenſe.

The Papiſts.

8. Error. Heb.4.5.

THeir other aſſertion is this, that it is lawfull to allegorize Scripture both in the old and new Teſtament, ***Bellarm.lib.***3.***cap.***3. They reaſon thus, ***Rhemenſ. annot. Hebr.***4. ***verſ.***5. The Apoſtle applieth the reſt of the Sabbath to the eternall reſt : *Ergo,* the like applications of the Fathers are lawfull. See ***Annot.Hebr.***7.2. The Apoſtle (ſay they) findeth great myſteries, even in the very names : *Ergo,* It is lawfull to make allegories.

The Proteſtants.

WEE ſay it is dangerous to make allegories of Scripture, without the warrant and direction of Gods ſpirit. This was the occaſion that divers of the ancient Fathers greatly erred : as the Jeſuite himſelfe giveth an inſtance of *Origen,* who doth allegorize the ſtory of *Geneſis* concerning the terreſtriall Paradiſe. And it is much to be wondred at that our adverſaries doe ſo much ſtand for the allegorizing of Scripture, beyond the literall ſenſe, ſeeing that, contrary to their owne judgement, who ſo much eſteeme of tropes and allegories, in theſe words of Chriſt, ***hoc eſt corpus meum,*** they ſtand onely upon the literall and verball ſenſe, admitting no trope, figure, or allegorie at all. I will put them in minde here of a ſaying of an old popiſh Biſhop, above two hundred yeares agoe : The words in Scripture (ſaith he) muſt not be judged by the ſenſe which they make, but the ſenſe whereof they are made, the conſtructions in Scripture are not bound to *Donates* rules, where faith is farre placed from the capacitie of reaſon : ***Sic Iohan. Treſnant. Epiſcop. Hereford. Fox pag.***465. How well the Papiſts now adayes doe follow this rule, it appeareth by the former example.

To their arguments our learned Countrey man *D.Fulke* anſwereth : Firſt, it followeth not, becauſe it was lawfull for the Apoſtles, governed by the ſpirit, to make allegories, that it is therefore lawfull for others. Secondly, when the Fathers, or any other writers can be aſſured of the ſame ſpirit which the holy writers had, and of the like dexterity in underſtanding and expounding Scripture, they may likewiſe be bold to make allegories.

Let us heare what ***Auguſtine*** ſaith of this matter : ***Sicut mihi multum errare videntur, qui nullas res geſtas aliquid aliud præter id, quod eo modo geſta ſunt, ſignificare arbitrantur : ita multum audere, qui prorſus ibi omnia ſignificationibus allegoricis involuta eſſe contendunt :*** As they are much deceived which thinke that the ſtories in the Scripture doe ſignifie no other thing but that which was done : ſo they are too raſh and bold, that would draw all things to allegories, which they read in Scripture. *Ergo,* it is not lawfull for any to invent allegories of Scripture, as it ſeemeth good to themſelves.

Concil. Bracarenſ. 1.***can.***30. it was thus decreed : ***Placuit, ut nihil veteris teſtamenti poetice compoſitum in Eccleſia pſallatur :*** It ſeemeth good to us, that no part of the old Teſtament ſhould bee ſung in meeter in the Church, or compoſed after a poeticall manner. But what doe they elſe but follow poeticall fictions, that draw the Scripture as they liſt, to imagined allegories ? ***Synod. Auguſt. cap.***13. ***Concionator ſe ad captum auditorum demittat, nunc Catechiſtam agat, nunc interpretem Scripturarum, nunc vitiorum reprehenſorem, nunc doctorem myſteriorum.*** The Preacher muſt apply himſelfe to his auditors capacity, ſometime playing the Catechiſt, ſometime interpreting Scriptures, otherwhile reprehending vice, and againe unfolding myſteries, &c. He muſt then unfold myſteries, not allegorize Scripture at his pleaſure, and make more myſteries.

Let them heare alſo their owne decrees : ***Decr.par.***1.***d.***37.***c.***4. ***Pſeudoprophetas eos debemus accipere, qui aliter Scripturarum verba accipiunt, quam ſpiritus ſanctus ſonat :*** We underſtand them to bee falſe Prophets, which doe take the words of Scripture otherwiſe than the ſpirit ſoundeth. And againe, ***ibid. cap.***14. ***Clemens*** 1. ***Multas quidem, ut audivimus, veſtrarum partium ingenioſi homines, ex iis quæ legunt veriſimilitudines capiunt :*** Certaine wittie conceited men in your parts, as I heare, doe gather ſimilitudes and reſemblances out of that which they read, &c, which uſe is forbidden in this decree : the former canon calleth them, ***imagines, umbras, phantaſmata :*** ſhadowes, and phantaſies. And I wiſh in my heart, that in handling of Scripture, this age of ours were not too much given to follow ſuch wittie rather than pithie conceits and phantaſies.

Buxdorfius Synag.Iudaic. cap.1. pag.6

This peremptory boldneſſe of allegorizing Scripture, which the Romaniſts are addicted unto, is not much unlike the blinde practice of the Jewes, who, as ***Buxdorfius*** writeth, are bound to give as great beleefe to the myſticall and allegoricall expoſitions of the Rabbines, as to the Law of ***Moſes.***

The

The ſecond part of the ſixth Queſtion: to whom the chiefe authority to expound Scripture is committed.

The Papiſts.

9. Error.

IT was decreed in the Councell of Trent, that Scripture ſhould be expounded, as the Church expoundeth it, and according to the common and conſonant conſent of the Fathers, *Seſſ.*4. The Rhemiſts ſay, that the ſenſe of the Scriptures muſt be learned of the Fathers and Paſtors of the Church, *Præf.ſect.*18. If the Fathers agree not, the matter is referred to a generall Councell: if there it bee not determined, wee muſt have recourſe to the Pope and his Cardinals. The Jeſuite dare not referre the matter to the Pope alone to expound the Scripture, but joyneth the College of Cardinals with him, *Bellarm. lib.*3. *de ſcript. cap.*3.

Deut. 17.9.

*Argum.*1. They object that place, *Deut.*17.9. where the people are commanded to reſort unto the Prieſt or Judge in doubtfull matters: *Ergo*, there ought to be a chiefe and ſupreme Judge in Eccleſiaſticall matters, *Bellarmine.* Wee anſwer: Firſt, here the civill Magiſtrate and the Judge are joyned together, as *verſ.*12. Wherefore if they will gather hereby, that the Pope muſt bee ſupreme Judge in all Eccleſiaſticall matters, then the Emperour ought to be as well in civill. *Bellarmine* anſwereth, that by the Judge is underſtood the chiefe Prieſt: or if it be taken for the civill Judge, hee is but to execute the ſentence given by the Prieſt. *Contra* 1. It appeareth in the 12. verſe, that the high Prieſt, and the chiefe Judge are not all one: *that man that ſhall not hearken to the Prieſt, &c. or unto the Iudge*, howſoever the vulgar Latine reade otherwiſe. 2. Wee grant that the Prieſts office was to declare to the Judge the Word of God, but not to give ſentence: for the Prieſt had not to doe with matters of bloud, which are named amongſt other cauſes, *verſ.*8. Secondly, the text ſaith, they ſhall come to the Prieſts, *verſ.*9. aſſigning many, not to one onely Prieſt. Thirdly, they muſt judge according to the law, *verſ.*11. not as they liſt themſelves. *Bellarmine* ſaith, that this is no condition, *If they ſhall judge according to the law*; for then the people ſhould judge the ſentence of the Prieſt: but it is a promiſe, &c. *Contra* 1. Wee ſay not that the people ſhould judge the ſentence of the Prieſt, but the Law of God it ſelfe: as the Diſciples by the Scriptures did examine the Apoſtles preachings, *Act.*17. who were not inferiour in office in the Goſpell, to the Prieſts in the Law. 2. Neither had the Judges any ſuch promiſe not to erre in judgement, but ſo farre forth as they followed the law: for there were among them unrighteous Judges, as *Abimelech*, *Iudg.*19. and the two Elders that condemned *Suſanna*, which booke is good Scripture with them. Yea, and divers of the high Prieſts were in great errour, as *Aaron* in making the golden Calfe, *Urias* in making an idolatrous Altar, 2 *King.* 16.15. the Prieſts and Prophets ſentenced *Ieremie* to die: the judgement then of the high Prieſt was not to be obeyed otherwiſe, than if he judged according to the law: as their ordinary Gloſſe obſerveth upon that place: *Note, that it is not ſaid unto thee thou ſhalt obey, Niſi docuerint ſecundum legem*; *Unleſſe they teach according to the law.* Fourthly, here is no mention made of doubts in interpreting Scripture, but of controverſies that may fall out betweene man and man, either Eccleſiaſticall to bee decided by the Prieſts, or civill by the Magiſtrate. Fifthly, wee grant, that in every Countrey there ought to bee a ſupreme and high ſeat of judgement for the determining of controverſiall matters betweene men: but it followeth not that there ſhould bee a ſupreme Judge over the whole Church, eſpecially in ſuch matters as this concerning the ſenſe of the Scriptures, which is not committed to the judgement of men, neither is any ſuch controverſie named in that place, *verſ.*8.

Argum. 2. *Eccleſiaſt.*12.11. The Wiſe man compareth the words of the wiſe to nailes which are faſtened, given by one Paſtor. In this place *Salomon* teacheth, that men ought to reſt in the ſentence of the chiefe Paſtor, without any further inquiry or ſearch. And if the chiefe Paſtor in the old Teſtament had ſuch authority, much more the chiefe Prieſt in the new: *Ergo*, wee ought to reſt in the ſentence and judgement of the Pope with his aſſiſtants, *Bellarm. cap.*4. *argum.*3.

We anſwer, the wiſe men are here underſtood to be the Paſtors and Miniſters of Gods Word, but this one Paſtor ſignifieth neither the high Prieſt in the old Law, nor the Pope in the new, but Jeſus Chriſt the high ſhepherd for our ſoules. What great boldneſſe is this, to attribute that to the Pope, which is onely proper to Chriſt.

Argum. 3. They alſo picke out ſome places in the new Teſtament, as *Matth.* 16.19. To thee will I give the keyes of the Kingdome of heaven. Chriſt ſaith ſo to *Peter*: *Ergo*, the Pope hath authoritie to expound Scripture. Wee anſwer: Firſt, by the keyes here is meant commiſſion to preach the Goſpell, not onely to expound doubts. Secondly, they were given to all the Apoſtles, not to *Peter* onely, *Matth.* 18. *verſ.*18,19. *Concil. Aquiſgranenſ. cap.* 9. *ex Iſidor. Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt*: The reſt of the Apoſtles were received together with *Peter*, into the ſame fellowſhip of dignity, and authority, or power. Thirdly, the Pope is not ſucceſſor of *Peter*, no more than any other godly Biſhop, nor ſo much, unleſſe he follow *Peters* ſteps: As S. *Hierome* ſaith to *Damaſus*, as it is alleaged in your owne decrees: *Decr. p.* 2. *cauſ.* 24. *qu.* 1. *cap.* 14. *Petri & fidem & ſedem tenes*: You hold both *Peters* ſeat and faith. So they abuſe that place, *Matth.*18.17. *He that will not heare the Church*, &c. *Ergo*, the Biſhops and chiefe Paſtors muſt expound the doubts in Scripture. *Anſw.* Firſt, our Saviour ſpeaketh here of the diſcipline of the Church, of corrections and admonitions, not of interpreting Scripture, which dependeth not upon the will and phantaſie of Pope, Cardinals, or Popiſh Councels, but muſt be tried by the Scriptures themſelves. Secondly, we muſt give eare to the Church, but with a double condition: firſt, we muſt be ſure it is the Church of God, as our Saviour himſelfe expoundeth, v.20. *Where two or three are gathered together in my name,&c.* ſo that every congregation is not the Church, but that which is aſſembled in the name and authority of Chriſt. Secondly, we muſt not heare them, contrary to the Scriptures, but ſo long as they do teach the doctrine of Chriſt: for otherwiſe an Angell from Heaven is not to be heard, 1 *Galath.*1.8.

Argum.4. Our Saviour ſaith, *Matth.*23.2. *The Scribes and Phariſies ſit in Moſes chaire, all things that they bid you obſerve, that obſerve and do:* We muſt ſtand then to the judgement and interpretation of the Prelats of the Church, *Bellarm.c.5.teſtimon.*3.

Matth.23.2.

Contra. To ſit in the chaire of *Moſes,* is not to ſucceed in the place of *Moſes,* but to teach according to the law of *Moſes:* the Phariſies then teaching doctrines not agreeable to that law, did not therein ſit in *Moſes* chaire: this place then proveth not an *infallibility* of judgement in the Prelates of the Church to interpret Scripture, nor a neceſſity of obedience: here we will appoſe unto *Bellarmine,* the judgement of their owne writers: *Stella* thus interpreteth that place, they ſit in *Moſes* chaire, *Cum bona docebant,&c.* When they taught good things, ſuch as *Moſes* preſcribed. *Ianſenius, Non eſt illis obediendum,&c.* They muſt not be obeyed, when they teach any thing contrary to that chaire. So alſo *Maldonat* the Jeſuite, *de doctrina legis & Moſes loquitur,* He ſpeaketh of the doctrine of the law, and of *Moſes.*

Concord in Matth.23.2. c.120.
Maldonat. commentar. in hunc locum.

Argum.5. S. *Paul* went to Jeruſalem to conferre with S. *Peter, Iames* and *Iohn,* otherwiſe he ſaith, he ſhould have runne in vaine: *Ergo,* the judgement of faith belongeth to *Peter,* and *Peters* ſucceſſor, *Bellarmine c.*5.

Anſw. Firſt, S. *Paul* went not up to Jeruſalem of neceſſity; as though he needed to have his doctrine confirmed by the former Apoſtles: for he himſelfe ſaith contrary, *Gala.*2.6. They that ſeemed to be the chiefe communicated nothing with me. And again, *Peter* was rather confirmed by him, whom he openly rebuketh for a certaine ſlip of infirmity, v.12. but he ſpeaketh in reſpect of others, that ſaid he taught contrary to the Apoſtles, leſt he ſhould have run in vaine. Secondly, S. *Ambroſe* ſaith to this purpoſe, that *Paul* went up to Jeruſalem to ſee *Peter,* not of neceſſity, *Neque ut aliquid ab eo diſceret, qui jam ab authore didic erat, ſed propter affectionem Apoſtolatus, & propter concordiam:* Neither to learne any thing of him, who had learned of Chriſt the author himſelfe, but for love unto his fellow Apoſtle, and for concord ſake. *Ambroſ.in hunc locum.*

The Proteſtans.

WE have a more compendious way to come to the underſtanding of the Scripture: It were too long when we doubt of any place to ſtay till we have the generall conſent of the Paſtors of the Church, or to expect a generall Councell, or go up to Rome. And it were too much to trouble the Popes gravity with every queſtion: the Lord hath ſhewed us a more eaſy and ready way, ſo that we need not aſcend to heaven, or compaſſe the earth, or paſſe the alpes: but the word of God is amongſt us, the Scriptures themſelves and the ſpirit of God opening our hearts, do teach us how to underſtand them. And yet we ſay not, as they doe falſly charge us, that we allow every private mans interpretation of Scripture; and refuſing the judgement of the Paſtors of the Church, place the gift of Interpretation in every mans particular breaſt, *Bellar.de verb.dei,lib.*3.*c.*4. But we deny, that the interpretation of Scripture is aſſigned to any ſucceſſion of Paſtors, or tied to any place or Perſons: and yet grant that it is the office of the Paſtors and Miniſters, to whom the diſpenſation of the word is committed, not of private men to expound Scripture according to the ſenſe and meaning of the ſpirit; and to diſcerne betweene the orthodoxall and hereticall interpretations: yet they are but the inſtruments; the ſpirit of God ſpeaking in the Scriptures is the interpreter of himſelfe: and in this underſtanding we conſent to a decree of one of your own Synods: *Synonenſ.ſynod.decret.*4.*de fide: Eccleſia catholicum ſenſum ab haretico germanum ab adulterino diſcernit:* The Church doth diſcerne the Catholike ſenſe from the hereticall, the true from the falſe. It hath no power to make or coyne interpretations beſide Scripture, but to diſcerne and diſtinguiſh. Our arguments now follow.

*Argum.*1. That only hath power to give the ſenſe of Scripture, which doth beget us faith: the ſpirit only by the Scriptures begetteth faith, *Rom.*10.17. faith commeth by hearing the word: *Ergo,* the ſpirit of God is the only interpreter of Scripture. The propoſition alſo is cleere: for ſeeing the Scripture is the true ſenſe and meaning thereof, if any ſhould give the ſenſe of the Scripture, but that which worketh faith, then upon him ſhould our faith be grounded. If the Pope therefore give the ſenſe of Scripture, and our faith ariſeth of the Scripture underſtood, then our faith is builded upon the Popes ſenſe, *argum.Whitach.*2.& 9.

Rom.10.17.

Argum. 2. The Scriptures cannot be interpreted but by the ſame ſpirit, wherewith they were written: but that ſpirit is found no where but in the Scriptures. *Ergo,* The firſt part the Papiſts themſelves graunt: the ſecond is thus proved. The ſpirit of the Apoſtles is not given by ſecret inſpiration, that ſavoureth of Anabaptiſme: where is it then to be found: whether is it like that Saint *Peters* ſpirit ſhould be found in the Popes chaire, or in his Epiſtles? or if they have S. *Peters* ſpirit, where is S. *Pauls* found but in his writings? Yet it is all one ſpirit, and appeareth not elſewhere but in the Scriptures: 1 Cor.2.15. where every man may find it as well as the Pope: *The ſpirituall man judgeth all things.* 1 *Cor.*2.15. *You have an oyntment from him that is holy, and you have knowne all things.* 1 *Ioh.*2.*ver.*27. *You need not that any man teach you.* By theſe places it is evident, that every faithfull man by the ſpirit of God according to the meaſure of his gift, and quality of his calling, may underſtand the Scriptures. To this beareth witneſſe that decree, *Synod. Colonienſ. part.*2.*c.*4. *Presbyteri in lege Domini meditentur die & nocte, & judicia divina exquirant & ſcrutentur non propria præſumptione, aut humano ſenſu, ſed ſpiritu ſancto dictante, &c.* Let the Preachers and Presbyters meditate in the law of God day and night, and ſearch and try out the divine judgements, not by their own preſumption, or humane ſenſe, but according to the direction of the ſpirit. This Canon referreth Preachers for the underſtanding of Scripture, not to the Pope or Cardinals, but to the ſpirit of God as the author; and the diligent ſearching of Scripture as the meane.

Argum. 3. The doctrine of the Church muſt be examined by the Scriptures: *Ergo*, the Scriptures are not to ſtand to the judgement of the Church. The former part is prooved by the example of the Berrœans, *Acts* 17. 11. If they did well in examining *Pauls* doctrine, much more may the decrees Act.17.11. of the Pope, Church, Councels, be examined by the Scriptures. But they knew not whether *Paul* was an Apoſtle or not, therefore they might examine his doctrine, ſaith the Jeſuite. *Anſwer.* Firſt, they could not bee ignorant of his Apoſtleſhip, who was famous throughout the Churches. Secondly, they doubted onely whether *Paul* was an Apoſtle; but we are ſure the Pope is none, neither ſucceſſour of any Apoſtle, but very Antichriſt: *Ergo*, we have more juſt cauſe to examine his decrees. Thirdly, if S. *Pauls* Apoſtleſhip might be doubted of, much more may the Popes authority be called into queſtion.

Argum. 4. S. *Paul* ſaith, We are builded upon the foundation of the Prophets and Apoſtles, *Epheſ.* 2. Epheſ.2.20. 20. The Pope nor his Church are not the foundatiõ of the Saints: *Ergo*, we are not to build upon them nor their interpretation. *Bellarm.* denieth the aſſumption or ſecond part, and ſaith, that the teſtimony of the Church is a ſecond foundation: for we know not which is the word but by the Church. *reſp. ad arg.*13. *Anſw.* 1. The Jeſuite ſpeaketh abſurdly, in ſaying the Church is the foundation, the Church is the building: and the building and foundation cannot bee all one. Secondly, there cannot bee divers 1 Cor.3.11. foundations: as the Apoſtle ſaith, 1 *Cor.*3.11. Other foundation can no man lay, than that which is laid, Jeſus Chriſt. If it ſhall be objected, how then are Apoſtles ſaid to be foundations? I anſwer, the perſon of the Apoſtles is not the foundation, but their doctrine, which is the faith in Jeſus. Thirdly, it is another untruth, that the Scriptures are not knowne but by the teſtimony of the Church: as partly hath beene ſhewed before, and ſhall more afterwards, as Chriſt ſaith, *Iohn* 5.34. He did not receive the teſti- Iohn 5.34. mony of men, his own works did witneſſe of him; ſo the efficacy of the ſpirit ſpeaking in the Scriptures doth teſtifie of it, that it is the word.

*Arg.*5. If the Pope have authority to judge of Scripture, and that the ſenſe of the Scripture without his approbation is not authenticall, then it would follow, that the Pope is above Scripture, which were not only a great abſurdity, but a grievous blaſphemy.

Bellarm. To be ſaid to judge of the Scripture, may be taken two waies, either to judge whether the Scripture be true or no: and who ſo thus judgeth, ſhould be above Scripture; but ſo doth not the Pope: or elſe to judge of the ſenſe of Scripture, which is not to bee above Scripture, but above the private judgements and interpretations of men, *ſic Bellarm. lib.*3.*c.*10.*reſp. ad argum.*14.

Anſw. Firſt, to expound and give the ſenſe of Scripture, by the Scripture it ſelfe, is not to be a judge of Scripture, or ſuperiour to it, but to be ſubjected rather unto it and ordered by it: but the Pope in taking upon him abſolute authority to expound Scripture, doth make himſelfe ſuperiour to it, in as much as the Scripture is not the letter, but the ſenſe thereof: he therefore that overruleth the ſenſe, overruleth Scripture. Secondly, again, hee that may give the ſenſe to Scripture, as it pleaſeth him, may at his pleaſure make the Scripture true or falſe; for the Scripture is the ſenſe: the Pope for the moſt part giveth a falſe ſenſe of Scripture, and ſo maketh the Scripture falſe: and thus is he become a Judge of Scripture after the firſt way, which the Jeſuite denieth.

Now let *Auguſtine* ſpeake: *Novit charitas veſtra omnes nos unum magiſtrum habere, & ſub illo condiſcipulos eſſe, nec ideo magiſtri ſumus, quia de ſuperiore loco loquimur vobis, ſed magiſter eſt omnium, qui habitat in nobis omnibus, &c.* You know brethren (ſaith he) that we are all fellow ſchollers under one maſter, and though we ſpeake to you out of an higher place, yet are we not your maſter, he is the teacher and maſter of us all that dwelleth in us all, &c. *Ergo*, the ſpirit of God ſpeaking in the Scriptures, is the chiefe and beſt interpreter thereof.

I will enforce againſt them firſt their Imperial lawes, then their own Pontificiall conſtitutions, which order I purpoſe God willing to obſerve throughout.

Firſt, *Iuſtinian* hath this law, *Cod. lib.*1.*tit.*17.*leg.*11. *Quis legum ænigmata ſolvere idoneus eſſe videbitur, niſi is, cui ſoli legiſlatorem eſſe conceſſum eſt?* Who is thought more fit to open the darke ſentences of the law, but he that hath authority to make them? And therfore he concludeth, *Tam conditor, quam interpres legum ſolus Imperator juſtè cenſebitur:* The Emperour only is of right taken to bee both the maker, and interpreter of the law. As then the Imperiall lawes muſt be interpreted by the Emperour that made them; ſo the divine lawes by the ſpirit of God that gave them: ſo alſo ſaith your owne law, *decret.Gregor.lib.*5.*tit.*39.*c.*31.*Innocent.*3. *Vnde jus prodiit, interpretatio quoque procedat:* Let the interpretation proceede from whence the law commeth.

Secondly, ſearch further your own decrees, *part.*1.*diſt.*20.*præfat. Divinarum tractatores ſcripturarum in ſacrariis ſcripturarum expoſitionibus eis præponuntur:* The interpreters of Scripture for the expoſition thereof, muſt be preferred before the Popes: *Ergo*, all reſteth not in the Popes breaſt.

Let us laſtly heare the judgement of an holy Martyr, that maintained this truth with the loſſe of his life; who being demanded of *Boner*, denied that the Pope had any authority to expound Scripture: adding further, what a goodly expoſition did the Pope make of Scripture, when he ſet his foot upon the Emperours neck, and ſaid, *Thou ſhalt walke upon the Lyon and the Aſpe, the young Lyon and the Dragon, ſic Roger. Holland. Fox p.*2040.col. 2. His reaſon is this, the Pope miſconſtrueth Scripture, and expoundeth it as he liſt. *Ergo*, this authority is not given him of God.

Pag.1851. laſt edit.

That the Pope with his adherents hath no ſuch authority to interpret Scripture, it is the opinion alſo of other forrain Churches. 1. *Nilus* Archbiſhop of Theſſalonica, thus delivereth the judgement of the Greeke Church: *That Peter in the aſſembly at Ieruſalem tooke not upon him the primacy, but both he and the reſt condeſcended unto the opinion of S. Iames.* The Muſcovites deny that *Peter* was the true Biſhop of Rome, or that he was the only head of the militant Church: The ſame they beleeve of the Biſhop of Rome. &c. The Pope then hath no ſuch ſoveraigne power from *Peter* to expound Scripture.

Nilus de cauſ. diſſenſ. Eccleſ. lib.5.1.

Sacranus Elucid.c.2.

2 The Ethiopike Church conſenteth: *Preſter Iohn* ſaid to *Alvares*, who had confeſſed that they were obliged to all, which the Pope commanded: *If the Pope would uſurpe ſo great prerogative, as to uſe toward them an unlawfull commandement, they would not make any reckoning of it.* And *if by ſuch meanes their Abuna* (who is their Church Biſhop) *would preſume ſo farre, they would burne the copy of ſuch commandement.*

Alvares de ſcript. Ethiop. c.29.

3 The reformed Churches make the Scripture interpreter of it ſelfe: the former confeſſion of *Helvetia artic.*1. *The interpretation of the Scripture is to be taken only from her ſelfe, that her ſelfe may be the interpreter of herſelfe, the rule of faith and charity being the guide:* confeſſion of Bohemia, *c.*1. *The ſpirit himſelfe, openeth and diſcloſeth the meaning, how it ought to be underſtood.* confeſſion of Wittemberg. *c.* 30. *Whereas they ſay that the right of expounding Scripture lieth in the power of the chiefe Biſhops, it is evident that the gift of expounding Scripture is not of mans wiſedome, but of the holy Ghoſt, &c.* confeſſion of Auſpurg. *artic.*7. *The Church hath the gift of interpretation, that is, of underſtanding the heavenly doctrine, but that it is not tied to the name or degree of Biſhops, &c. But thoſe that are learned in the word of God, and borne againe by his ſpirit in what place ſoever they be, they aſſent unto the Word of God, and underſtand the ſame, ſome more, ſome leſſe, &c.*

Harmon, ſect. 1.p.5.

Harmon.p.6.

Harmon. ſect. 11.p.371.

4 Concerning the teſtimony of the Popiſh writers, it is alleaged before, as of *Stella, Ianſenius*, and *Maldonat*, in the anſwer to the 4. argument.

The third part of the ſixth queſtion: concerning the meanes or method to be uſed in interpreting of Scripture.

The Papiſts.

OVr adverſaries preſcribe this method and courſe to bee taken in expounding of Scripture, which conſiſteth in foure rules: the generall practice of the Church, the conſonant interpretation of the Fathers, the decrees of generall Councels; laſtly, the rule of faith, conſiſting partly of the Scriptures, partly of traditions unwritten, *Stapleton.* Concerning the three firſt, we have already touched them in part: they appeare to be inſufficient. Firſt, the Councels and Fathers he made chiefe interpreters of Scripture before, and now they are but meanes: what other chiefe judge then is there to uſe theſe meanes? ſurely none but the Scriptures. Secondly, theſe meanes are moſt uncertaine, the practice of the Church is often changed, Fathers agree not in their expoſitions, and Councels cannot alwaies be had.

10. Error.

Concerning the rule of faith conſiſting of unwritten verities: he groundeth it falſly upon that place, *Rom.* 12. 6. *Let us prophecy according to the rule of Faith*, and *Galat.* 6. 16. *As many as walke according to this rule.* This rule was a certaine platforme of Religion, given by the Apoſtles before the Scriptures were written, according to the which (ſay they) the Scriptures were afterward compiled by the Apoſtles. *Rhemenſ. in Rom.* 12. 6. *Anſwer:* Saint *Paul* meaneth no other rule, but that which is ſet downe in his writings: no other forme of doctrine but that contained in his Epiſtles, as in the 6. to the *Galathians*, ſpeaking of this rule, he alludeth to the former verſe, where he ſaith, he rejoyced in nothing but in the Croſſe of Chriſt: his rule therefore is to receive Chriſt onely without the ceremonies or works of the Law; againſt the which hereſie he diſputeth in the whole Epiſtle. But of all other it is a great blaſphemy to ſay that the Apoſtles ſet downe the Scriptures by a rule, as though the ſpirit of God, by whom they ſpake, had need of any ſuch direction. So then no unwritten rule can give a direction to the written word, but the written word rather giveth a rule to all other things, as one of your owne Popes confeſſeth: *Cum ex ſcripturis integram quis & firmam regulam ſuſceperis veritatis, &c.* When a man hath gathered a firme and certaine rule of truth out of the Scriptures, then may he compare with it other liberall arts, &c. Concerning alſo theſe foure waies of theirs,

Rom.12.6. Galat.6.16.

Clemen.1.decr. p.1.d.37.c.14.

I will appoſe them againe with their owne authority : *decr.p.1.d.20.c.3.Innocentius* 1. the decree ſtandeth thus, which I will only ſet downe tranſlated, becauſe it is long : *If there be any cauſe which cannot be diſſolved by the books of the old Teſtament, the foure Evangeliſts and writings of the Apoſtles, then have recourſe to the divine writings in Greek : if nothing be found there, then to the Canons of the Apoſtolike See: if not there, then to the Catholike ſtories of the Church : if neither there, conſider the practice of the Saints: if yet the queſtion cannot be diſſolved, gather the elders of the Province, and aske them, &c.* Out of this decree I gather three things: firſt that the meanes here preſcribed, are not to be uſed, but where the Scripture is ſilent: and therefore where any thing may be decided by Scripture, theſe helpes are ſuperfluous. Secondly, in the laſt place we are not referred to the Pope and his Cardinals, but to the elders, that is, the Biſhops, Paſtors and Miniſters of every Province. Thirdly, hee ſendeth us to the Greeke originall of the Scriptures, which is one of the meanes that we doe preſcribe.

The Proteſtants.

WHen we ſay that the Scriptures muſt expound themſelves, our meaning is, that by certaine compendious and ready meanes, we ſhould labour to underſtand the Scriptures by themſelves: the meanes are eſpecially theſe foure : Firſt, to have recourſe to the originall tongue, as in the old Teſtament to the Hebrue; in the new, to the Greeke : as 1 Tim.2.15. *Through bearing of children they ſhall be ſaved, if they continue in faith and love* : in the Engliſh it is doubtfull whether this clauſe, *if they continue in faith*, be referred to children, or to thoſe that beare them ; but reade the Greeke and the doubt is removed : for bearing of children is all one word in the originall τεκνογονία, ſo that it muſt needs be underſtood of the women, for the word τεκνογονία, bearing of children is in the ſingular number, that which followeth of the plurall, and it is but an action, not a perſon ; ſo that it ſhould be improperly ſaid, if they continue, that is, the bearing of children. 1Tim.2.15.

Stapleton objecteth againſt this meane : that it is not now needfull, ſeeing there is a perfect and abſolute tranſlation authoriſed by the Councell of Trent, he meaneth the vulgar Latine. We anſwer: firſt, it is no perfect, but an erroneous tranſlation, and very corrupt. Secondly, if it were never ſo perfect, yet for more certainty, it is profitable to ſearch the originall: every man will truſt his own skill, rather than another mans. Thirdly the Councell did fondly in authoriſing an old blind tranſlation, before the authenticall copies of the Hebrue and Greeke. For the Greeke originall, we have the decree of *Innocentius* the firſt, before repeated : and for recourſe to be had to the Hebrue, we have the practice of their own Maſter of Sentences: who in deciding of a certaine queſtion, in the ſecond of Geneſis, whether we ſhould reade *conſummavit Deus*, or *complevit*, God did conſummate, or accompliſh his works upon the ſeventh day, reſolveth upon the latter reading : *Quod habet Hebraica veritas*, which is, ſaith he, according to the Hebrue verity. *lib 2.d.15.g.*

2. Secondly, the ſcope of the place, the circumſtance of it, with that which goeth before and commeth after, muſt be weighed, which will bring great light to the place we have in hand: an example we have 1 Pet.4.8. *Love covereth the multitude of ſinnes :* the Papiſts gather out of theſe words, that love doth juſtifie us before God, and taketh away our ſins : but by the circumſtance of the place, the Apoſtle ſaying immediately before : *Have fervent love among you*, it is evident he underſtandeth brotherly love amongſt our ſelves, whereby faults are buried, forgiven, and forgotten. 1Pet.4.8.

Stapleton objecteth, that this is but an uncertaine way, and many times faileth : for the Scripture paſſeth many times from one matter and argument to another : how then can it helpe to conſider the circumſtance of the place being of a diverſe matter? We anſwer, we ſay not that any of theſe meanes ſerveth for every place, but when one faileth, to uſe another: when the circumſtance helpeth not, to run to the originall; if there we find no ſuccour, to compare places together; and when wee may, to uſe them all or the moſt. This rule of examining the circumſtances, as the precedence, and conſequence of a text, may be alſo warranted by their own practice: So *Nicholas* the fourth, in expounding of the rule of S. *Francis* giveth this precept: *Sext. decret. lib.5. tit.12. c.3. Vtriuſq; juris argumenta nos docent, ea, quæ in principio ad medium & finem ; illa vero, quæ in medio, ad principium & finem; & quæ in fine ad utrumq; vel eorum alterum ſæpe referri :* The reaſon of both lawes doth teach us, that the beginning muſt be referred to the middeſt and the end ; the middeſt to the beginning and the end ; the end unto both the other, or the one of them at the leaſt, &c. If they themſelves then are ſo curious in the ſifting out of the meaning of their ſuperſtitious Father, with what face can they blame our diligence in ſearching the ſenſe of the Scripture?

Iam.2.21.
Rom.4.2.

3. Thirdly, the conference of places is very profitable, as James 2.21. *Abraham* was juſtified by works, compare it with that place, Rom.4.2. there Saint *Paul* ſaith flatly, that *Abraham* was not juſtified, by works. Wherefore ſeeing one Apoſtle is not contrary to the other : wee muſt needs gather, that this word juſtified is diverſly taken : *Paul* ſaith that *Abraham* was not juſtified, that is, made righteous before God by his works ; *James* ſaith he was juſtified, that is, declared to be juſt before men, and ſo *Thomas Aquinas* expoundeth it.

Stapleton objecteth, that this meanes in comparing of places is of it ſelfe many times of ſmall force. *Anſw.* As though we affirme that theſe meanes muſt bee uſed aſunder, and not rather jointly together, and where one faileth, another to helpe. Secondly, ſome things are found but once in the Scriptures. *Anſwer*, they are then either very plaine, or not greatly neceſſary. Thirdly, heretikes have erred

red in comparing of Scripture. *Anſw.* They compared them not diligently, nor with a ſincere mind, but corruptly and negligently.

Bellarmine objecteth, that the Scripture cannot interpret, or bee Judge of it ſelfe: for when one place receiveth divers ſenſes, *non poteſt dicere, &c*: The Scripture cannot ſay which is the true ſenſe: and in the Common-wealth, the Law and the Judge are two diſtinct things, &c.cap.9.

Contra 1. It is untrue that the Scripture cannot ſay or ſhew, which is the true ſenſe: the Apoſtle often uſeth this phraſe, *The Scripture ſaith, Rom.9.17. 11.2.* Therefore the Scripture both ſaith and ſpeaketh to the faithfull, that have eares to heare the voice of the Scripture. 2. Wee denie not but as in the Common-wealth there is the Judge and the Law; ſo in the Church, there is the Scripture and interpreter of Scripture: who although hee hath not like authoritie over the divine law, as the Judge over an humane; yet as the Judge muſt fetch the interpretation of the Law out of the Law it ſelfe; ſo he that interpreteth muſt expound Scripture by Scripture.

Let us heare what that reverend and learned man, and conſtant Martyr, B. *Cranmer* thinketh of this meane in comparing and conferring of Scripture: *I wonder,* ſaith he, *that you doe attribute ſo little to the reading of Scripture, and conferring of places, ſeeing the Scriptures doe ſo much commend the ſame, as Ioh.5. Scrutamini Scripturas,* ſearch the Scriptures, *Fox.*Pag.1460. *in diſput. Oxonienſ.* This reverend fathers judgement, I dare ſet againſt either *Stapletons* opinion, or any others of that ſide: nay, put the ſentence of their whole Church in one ballance, it ſhall not bee able, in this, or any other point of the Chriſtian faith, to weigh againſt the faith of theſe holy Martyrs in the day of judgement, but ſhall bee found lighter than vanitie.

Pag.1327.col.2. edit.1610.

Leo the firſt alſo ſometime Biſhop of Rome, whoſe judgement our adverſaries, I thinke, dare not refuſe, thus writeth of this meane in having recourſe to the Scripture; *Epiſtol.decretal.10.cap.1. In hanc inſipientiam cadunt hæretici, qui cum ad cognoſcendam veritatem aliquo impediuntur obſcuro, non ad propheticas voces, Apoſtolicas literas, nec ad Evangelicas authoritates, ſed ad ſeipſos recurrunt, &c.* Such is the fooliſhneſſe of Hereticks, that when as by ſome darke place they are hindred from knowing the truth, they will not reſort to the Prophets and Apoſtles writings, but truſt onely to themſelves, &c. His counſell is, if wee meet with any darke place in Scripture, to reſort to none other but to the Prophets and Apoſtles for the underſtanding thereof. And *Clemens* the firſt ſaith, as hee is cited by *Gratian.decr.p.1.tit.37.c. 14. Ex ipſis Scripturis debemus ſenſum capere veritatis*: We muſt take the ſenſe of the Scripture, from the Scriptures themſelves.

4 The fourth rule is the analogie and proportion of faith, which is nothing elſe but the ſumme and grounds of religion gathered out of Scripture, ſuch as are contained in the Creed, the Lords Prayer, the ten Commandements, and in our whole Catechiſme. We muſt take heed that in the interpretation of Scripture we ſwarve not from this rule of faith, nor impugne any principle of Religion. Wherefore the Papiſts interpretaion of thoſe words of Chriſt we doe reject, *Hoc eſt corpus meum,* This is my body: who would have the very fleſh of Chriſt preſent in the ſacrament: for this is againſt the article of the Creed, that Chriſt is aſcended into heaven, and there ſitteth till his comming againe in judgement.

Concerning theſe meanes, thus writeth *Auguſtine*, *Rariſſimè invenitur ambiguitas in verbis propriis, quam non aut circumſtantia ipſa ſermonis qua cognoſcitur Scripturarum intentio, aut interpretum collatio, aut præcedentis linguæ ſalvat inſpectio, de doctrin. Chriſt.lib.*3.4. There is almoſt no ambiguitie in any word properly uſed (that is not metaphoricall or borrowed) which may not either by the circumſtance of the place, the conference and comparing of interpreters, or by looking into the Originals, eaſily be taken away. *Auguſtine* wee ſee approveth this method, though our adverſaries like it not. So alſo in your owne decrees: *decr.p.2.cauſ.* 24. *qu.* 3. *c.* 22. *Quicunque aliter Scripturam intelligit, quam ſenſus ſpiritus ſancti flagitat, quo ſcripta eſt, hæreticus appellari poteſt*: He that otherwiſe underſtandeth Scripture, than after the meaning of the ſpirit wherewith it is written, is an heretike, &c. Wherefore the Scripture out of Scripture muſt bee expounded: for where elſe is the ſpirit of the Scripture to bee found, but in the Scripture?

Beſides theſe meanes, which I have ſhewed, prayer muſt bee uſed before wee enterpriſe any thing, that the Lord would direct us. And they which cannot ſo eaſily take this courſe, which is preſcribed, ſhall doe well to ſeeke helpe of learned and godly expoſitors, or to conſult with their Paſtors and Miniſters.

Concerning forraine teſtimonies, that the interpretation of Scripture muſt bee agreeable to the Scripture it ſelfe, and taken out of it. 1. *Ieremie Oecumenine* Patriarch, in the name of the Greeke Church, thus teſtifieth: *Let theſe things ſuffice you, which as you ſee doe beſt accord and agree with the Scriptures, unto us divinely given, according to the interpretation and expoſition of the moſt wiſe and holy fathers inſpired of God, &c.* And a little after: *Some of you will demand, by what meanes one may attaine unto this; that ſhall be doe by the aid and aſſiſtance of God, if he attempt nothing, and follow but that which hath beene ordained by the Apoſtles and holy Councels, &c.* 2. The Abyſſines beleeve, *that there is not any power, Councell, or whatſoever, to make lawes, &c. much leſſe any doctrine, which is not grounded upon the Scripture.* The ſame author relateth, that the Abyſſines have certaine writings beſide the Scripture, of great authoritie among them, called *Manda* and *Abetilis,* which they ſuppoſe to have beene compoſed by the Apoſtles at Jeruſalem; and *Preſter Iohn* asked *Alvares,* whether hee had ſeene that booke: yet they

Reſponſ. ad Proteſt.Germ. reſp.1. in concluſ.

Damianus à Goes de Indor. leg. art. 11.

Alvares c.29.

make the Scripture ſufficient without theſe bookes : wherby it appeareth, that they preferre the Scripture it ſelfe before all by-interpretations.

Harm. ſect.1. pag.5.

3 The reformed Churches : Helvetia, latter confeſſion, chap.2. thus approveth of theſe meanes of interpreting Scripture : *We acknowledge that interpretation of Scripture for authenticall, which is taken from the Scriptures themſelves, that is, the phraſe of that tongue, in the which they were wruten, they being alſo weighed according to the circumſtances, and exponnded according to the proportion of places like or unlike, or of more and plainer, according with the rule of faith and charitie, &c.* Here all thoſe foure rules are approved before ſet downe. Confeſſion of Wittemberg, chap.30. *The true meaning of Scripture is to be ſought in the Scripture it ſelfe, and among thoſe, that being raiſed up by the ſpirit of God, expound Scripture by Scripture, &c.*

Harm. p.15.

4 Some teſtimonies of the Romane Church are produced before, as of *Leo* 1. *Clement.*1. *Gratian*: whereunto I will adde that obſervation of *Arias Montanus* of the Phariſies, who interpreting that place *Matth.*23. *how they ſhut up the kingdome of heaven,* thus writeth: *They did ſo obtrnde the obſervation of their owne ceremonies, &c. that they would not permit that any, vel de ſacris ſcripturis cogitarent, ſhould ſo much as thinke of the ſacred Scriptures, but according to the preſcript of their interpretations.* Theſe Phariſies, as the Papiſts now, would not have men to have recourſe to the Scriptures, but to relle upon their interpretations onely. *Eſpenſæus* alloweth that ſentence of *Gregorie* : *Qui verè loqui deſiderant, à ſacris literis ſumant, &c.* They who will ſpeake truth, let them take out of the ſacred Scriptures, what they will ſpeake, that whatſoever they ſpeake, they may reduce to the foundation of the divine authoritie.

Comment. in Matth.23.

Greg. moral. in Iob, lib.18. cap 14.

The ſeventh Queſtion : Concerning the perfection and ſufficiencie of Scripture.

11. Error.

THis queſtion is divided into three parts. Firſt, whether the Scriptures bee abſolutely neceſſarie. Secondly, whether they bee ſufficient without unwritten traditions. Thirdly, whether there be any traditions of faith and manners beſide the Scriptures.

The firſt part of the neceſſity of the Scriptures.

The Papiſts.

THe Jeſuite laboureth to prove that the Scriptures are not ſimply neceſſarie : which we denie not, for meat is not ſimply neceſſarie, for God may preſerve man without : ſo in reſpect of God, nothing is ſimply neceſſarie : God is not neceſſarily tied to uſe this or that meanes. But his arguments doe tend to this end, to ſhew that the Scriptures are not neceſſarie at all, and may bee ſpared in the Church (ſo ſaith *Petrus à Soto*) the Scripture was not alway extant, and it is not neceſſarie unto faith: and the Scripture is not now ſo neceſſarie ſince Chriſt, as it was afore : *Tilman. de verb. Dei error.*17.

*Argum.*1. There was no Scripture from *Adam* to *Moſes*, for the ſpace of two thouſand yeeres, and yet true religion was kept and continued , and why might not true religion bee as well preſerved 1500 yeeres after Chriſt without Scripture, as afore? *Bellarmine de verb. Dei, lib.*4.*cap.*4.*argum.*1.

We anſwer : It followeth not, becauſe in times paſt God taught his Church immediately by a lively voyce, and other extraordinary meanes, as viſions, revelations, prophecies, that the written word is not neceſſarie now, when all other meanes ceaſe : for the Lord ſaw it good, that his word ſhould bee left in writing, that we might have a certaine rule of our faith in this corrupt and ſinfull age. And what elſe is this, but to controll the wiſdome of God, ſaying, it is not neceſſary or needfull for the Church, which the Lord ſaw to be needfull : for if the Lord had thought it as good for us to be taught without Scripture, as in that ſimple and innocent age of the world (I meane innocent in reſpect of us) he would not have moved and ſtirred up his Apoſtles to write.

Argum. 2. After the time of *Moſes*, when the law was written, yet there were many that feared God amongſt the Gentiles, which had not the Scriptures, as *Iob*, and the other his friends : *Ergo*, the Scripture not neceſſarie. The Jewes alſo themſelves uſed traditions more than Scriptures, as *Pſalme* 44. *verſ.*1, 2. The fathers did report the workes of God to their children : by the negligence alſo of the Prieſts the law was loſt, as 2 *King.*22. we read that the volume of the law was found, which had beene miſſing a long time : *Bellarm. ibid.*

We anſwer : firſt, even the faithfull amongſt the Gentiles did read the Scripture , as the Eunuch *Act.* 8. had the booke of the Prophet *Eſay*. Secondly, the Jewes declared the workes of God unto their children , but the ſame were alſo written , as how the heathen were caſt out before them , and of their deliverance out of Egypt : thoſe were the things they heard of their fathers, as wee read *Pſal.*44. and 78. yet all theſe things are recorded in the Bookes of *Moſes*. Thirdly, what though the Prieſts were negligent in preſerving the Scriptures, it is no good argument to prove that therefore they are not neceſſarie, neither was the whole booke of the law loſt, but either *Moſes* owne manuſcript, or the booke of Deuteronomie. Yet he hath proved nothing.

***Argum.*3.** The Church after Chriſt wanted the Scriptures many yeeres : *Ergo*, they are not neceſſarie, *Bellarm. ibid.*

We anſwer, it is a great untruth : for the old Teſtament the Church could not be without, and the new Teſtament was written not long after in the age of the Apoſtles : whoſe lively voyce and preachings were unto them, as their writings are now to us. See now what ſtrong arguments they bring: the Scriptures were not neceſſarie in the time of the Patriarkes, when God taught them by his owne voyce : they were not neceſſarie in the time of the Prophets and Apoſtles, when they had men inſpired of God to teach them : *Ergo*, they are not now neceſſarie, when neither God teacheth from heaven, neither have we any Prophets or Apoſtles to inſtruct us by heavenly revelations : nay rather becauſe they were not neceſſarie then, when they had other effectuall meanes, notwithſtanding they are neceſſarie now, ſeeing there is no other way of inſtruction left unto us.

***Argum.*4.** If the writing of the Scriptures were neceſſarie, then Chriſt would not have omitted to have given his Apoſtles charge and commandement ſo to doe : but this hee doth not ; neither doe the Apoſtles make mention of any ſuch charge that was given them, but onely to preach : *Bellarmine cap.*4. *argum.*2.

Anſw.*1.** It was not needfull that our Saviour Chriſt ſhould give his Apoſtles charge concerning all neceſſarie things to bee done in the Church, ſeeing hee was to ſend them the holy Ghoſt who ſhould leade them into all truth : and therefore our Saviour telleth them, that he had many things to ſay, but they could not beare them, but the ſpirit afterward ſhould teach them, *Iohn* 16.12,13. The inſtitution of Deacons, *Act.*6. the forbidding of things ſuffocated, *Act.*15. for a time were neceſſarie; yet herein they received no inſtruction from Chriſt, who referred them to the direction of the ſpirit. Secondly, Chriſt notwithſtanding did alſo give them a charge to write, both by way of implication, where he biddeth them teach all nations, *Matth.*28. which was impoſſible to be done by their lively voyce, and therefore muſt be ſupplied by their writing : as alſo directly *Iohn* is charged to write to the Churches, *Apocal.*1,11. And this being the laſt booke which is commanded to be written, it is not to be doubted of, but that the reſt were written by the ſame authoritie. Thirdly, the Jeſuite himſelfe ſaith: ***Apoſtoli non niſi neceſſitate quadam coacti : The Apoſtles did not write, but thereunto moved of neceſſitie. But if the Scriptures were not neceſſarie, there ſhould be no neceſſitie of writing.

John 16.12, 13.

Revel. 1.11.

The Proteſtants.

THat the Scriptures are neceſſarie for the people of God, the reading, preaching, and underſtanding whereof is the onely ordinarie meanes to beget faith in us, wee thus prove out of the Scriptures themſelves.

***Argum.*1.** Theſe Scriptures containe neceſſarie knowledge to ſalvation, which cannot be learned but out of the Scripture : *Ergo*, they are neceſſarie. The knowledge of the law is neceſſarie ; but that only is derived from the Scripture : as the Apoſtle witneſſeth, *Rom.*7.7. he had not knowne luſt to be ſinne, unleſſe the law had ſaid, Thou ſhalt not luſt. And if the right knowledge of the law is not learned, but out of Scripture ; much more the knowledge of the Goſpell which is more high and myſticall, and more ſtrange unto our nature.

Rom. 7.7.

Argum.*2.** That whereby we are kept from error and doubtfulneſſe in matters of faith is neceſſarie: but this is performed by the Scripture. *Ergo*. Firſt, the Scripture keepeth us from error : *Matth.*22.29. ***Ye erre, not knowing the Scriptures (ſaith our Saviour.) The ignorance of Scripture was cauſe of their error. Secondly, if our knowledge were only builded upon tradition without Scripture, we ſhould be doubtfull and uncertaine of the truth : ſo *S. Luke* ſaith in his Preface to *Theophilus*, I have written (ſaith he) that ***thou mighteſt be certaine of thoſe things, whereof thou haſt been inſtructed.*** Hence we conclude, that although we might know the truth without Scripture, as *Theophilus* did, yet wee cannot know it certainly without it.

Matth. 22.29.

Argum.*3.** If the Scriptures be not neceſſarie, then we may be without them ; but this cannot be : ***Ergo, the Scriptures cannot be ſpared : for then God had done a needleſſe and ſuperfluous worke in ſtirring up the Prophets and Apoſtles to write. *S. Paul* ſaith, that ***whatſoever is written, is written for our learning, that through patience and conſolation of the Scriptures we might have hope***, *Rom.*15.4. The Lord ſaw in wiſdome that his people could not bee without the Scriptures, which are neceſſarie for their learning, for their comfort, and to ſtrengthen their hope : how then dare our adverſaries ſay, that the Scriptures are not neceſſarie, ſeeing theſe things wrought in us only by the Scriptures, knowledge, conſolation, hope, are moſt neceſſarie.

Rom 15 4.

Argum.*4.** The knowledge of eternall life is neceſſarie ; but that commeth only by the Scriptures: ***Iohn 5.39. ***Search the Scriptures, for in them you thinke to have eternall life*** : ***Ergo***, they are neceſſarie. Againe, to be made wiſe unto ſalvation, and perfect to every good work, are neceſſary : but theſe things the Scripture worketh, 2 *Timoth.*3.15.17. Further, a man cannot walke in darkneſſe without light, ſo that light in darkneſſe is neceſſarie : but the Scriptures are light in a darke place, 2 *Pet.*1.19. Laſtly, our Saviour himſelfe ſaith to *Martha*, *Luk.*10.42. ***unum neceſſarium***, one thing is neceſſarie, namely that which ***Mary*** had choſen, to heare the word and voyce of Chriſt, who elſewhere ſpeaketh not but in Scripture, ***Iohn*** 5.39. they teſtifie of me, and *verſe* 46. ***Moſes*** wrote of me : ***Ergo***, the knowledge of the Scriptures is neceſſarie.

John 5.39.

2 Tim. 3.15.

2 Pet. 1.19.

Ioh. 5.39 46.

Let ***Auguſtine*** now put in his verdict: ***Illud credo, quod etiam hinc divinorum eloquiorum clariſſima au-***

thoritas eſſet, ſi homo illud ſine diſpendio ſalutis ignorare non poſſit. de peccator. merit. & remiſſ. lib. 2. 36. I thinke (ſaith he) that even concerning this matter (ſpeaking of the Originall or beginning of the ſoule) the Scriptures would not have been ſilent, if wee might not ſafely be ignorant of this matter, without danger of ſalvation, &c. *Ergo* whatſoever is neceſſarie to ſalvation, is onely to be found in Scripture (for other matters there not expreſſed, there is no danger in not knowing them) therefore the Scriptures by this Fathers Judgement are moſt neceſſarie. Let us heare a teſtimonie of their owne.

Concil. Lateranenſ. ſub Innocentio 3. cap. 10. We finde this decree: *Inter catera, qua ad ſalutem ſpectant populi Chriſtiani pabulum verbi Dei permaxime noſcitur ſibi neceſſarium, quia ſicut corpus materiali, ita anima ſpirituali nutritur cibo.* Among other things which concerne the ſalvation of Chriſtian people, the food of the word of God is knowne to bee moſt neceſſarie; for as the body is fed with materiall food, ſo the ſoule with ſpirituall, &c. the food therefore of Gods word is moſt neceſſarie. And leſt it might be imagined, that the word unwritten is as well here underſtood, as the word written: let it be conſidered what *Gelaſius* Biſhop of Rome writeth in his decretals, *Epiſtol. ad Euphemiam. Fides ex auditu, auditus per verbum Dei: illudi. verbum, quod confeſſioni B. Petri Apoſtoli portas inferni nunquam prævalituras eſſe promiſit:* Faith commeth by hearing, hearing by the word of God: that is, that word which promiſed that the gates of hell ſhould not prevaile againſt the confeſſion of *Peter*, &c. And this is the word written; the neceſſity, then of the word of God, is the neceſſity of the word written.

Reſponſ. Rohit.

Here we have the teſtimonie of forraine Churches for the neceſſitie of Scripture. 1. For the Greeke Church: the King of Muſcovia ſaid. *If the Goſpell had not been written, how could the word of God have been underſtood.*

Damianus a Goes de Indor. legat. artic. 11.

Harmon. p. 1.

2 The Abyſſines have certaine writings beſide the Scriptures, which they call *Manda*, and *Abetiles*, whereof they make great account; *but they doe beleeve that the holy Scripture is ſufficient to ſalvation without thoſe*; they hold then the Scriptures onely to be neceſſarie.

Harmon p. 10.

3 The reformed Churches in the Weſt: confeſſion of Helvetia, the latter, *chapt.* 1. *Wee judge that from theſe Scriptures is to be taken true wiſedome and godlineſſe, the reformation and government of Churches, alſo the inſtuction in all duties of pietie, &c.* But thoſe inſtructions and directions are moſt neceſſarie: confeſſion of Belgia, artic. 2. *Afterward God himſelfe for that exceeding tender carefulneſſe which he hath of his and their ſalvation, gave in commiſſion to his ſervants the Prophets and Apoſtles, that they ſhould put thoſe his oracles in writing, and he himſelfe alſo wrote the two Tables of the Law with his owne finger, &c.* But if the Lord had not ſeene, that the Scriptures were neceſſarie, his tender carefulnes ſhould not have ſo much appeared, in cauſing them to be written: 2. of Bohemia, *cap.* 1. *Without the revelation of Scripture, there is no wholeſome knowledge, no faith nor acceſſe to God.*

Artic. 37. adverſ. Luther.

Oeconom. Bibl. lib. 1. p. 44.

4 The teſtimonie of the Romaniſts is not here wanting. *Roffenſis*: The Scripture *is a certaine conclave of all truthes; Quæ Chriſtianis omnibus neceſſaria ſunt*: which are neceſſarie for all Chriſtians: *Ederus: whatſoever things are neceſſarie to ſalvation, præſcripta ſunt omnia,* They are all written in the Scriptures.

The ſecond part of the ſeventh Queſtion, of the ſufficiencie of Scripture.

The Papiſts.

12. Error.

THey doe ſtrangely affirme, that the Scriptures containe not all things neceſſarie to bee knowne concerning faith and manners, and that they are not ſufficient without traditions, *Bellarmine cap.* 3. 4. *Lindanus* a Papiſt ſaith, that the Scriptures containe not all things neceſſarie to ſalvation. *Andradius*, that their approved traditions are of equall authoritie with the Sciptures, *Ex Tilmam. de verbo error.* 2.

Argum. 1. The Jeſuite thus reaſoneth againſt the ſufficiencie of Scripture: There are divers books of Canonicall Scripture loſt and Periſhed: *Ergo* that part of Canonicall Scripture which remaineth, is not ſufficient. That much is loſt, he thus proveth, 1. *Chron. cap. vlt.* mention is made of the books of *Nathan* and *Gad.* 2. *Chron.* 9. of the books of *Abijah* and *Ieedo*: and in the new Teſtament, *Col.* 4. of the Epiſtle of *S. Paul.* to the Laodiceans: all thoſe books are loſt.

Anſw. 1. *S. Auguſtine* thus anſwereth, thoſe books of the Prophets, which are named in the Kings, are not found in the Canon, for what cauſe, ſaith he, I know not, *Niſi quod exiſtimo prophetas illos, alia ſicut homines, hiſtorica diligentia; alia ſicut prophetas inſpiratione divina ſcribere potuiſſe:* But that I think, that thoſe Prophets might write ſome ſtories as men, and ſome things as Prophets, by the inſpiration of the ſpirit, *lib.* 36. *de civitat. Dei. c.* 38. Thus *Auguſtine* thinketh that thoſe books now wanting, were no part of the Canonicall Scripture. But we denie not, but that ſome bookes are now wanting, which were part of Canonicall Scripture, and yet that which remaineth is ſufficient: as ſome of *Salomons* bookes are Periſhed, which he wrote of hearbs and plants, and many of his Proverbs: the Lord ſaw that they were not ſo greatly neceſſarie for us to ſalvation, as containing matter of ſtorie rather than of doctrine. Secondly, there is not ſo much wanting, as the Jeſuite would beare us in hand: for the bookes of the Prophets which he nameth, are the ſame with the bookes of the Chronicles and of the Kings, which no doubt were written by thoſe Prophets. And as for the Epiſtle of *S. Paul* to the

Laodiceans, there was never any ſuch : The text is, Written from the Laodiceans ; it was the Epiſtle rather of the Laodiceans to Saint *Paul,* unto the which he partly maketh anſwer in the Epiſtle to the Coloſſians, and therefore he would have it read alſo in their Church. And this is Saint *Hieromes* judgement concerning this Epiſtle : *Legunt quidam & epiſtolam ad Laodicenſes, ſed ab omnibus exploditur :* Some doe read the Epiſtle to the Laodiceans, but it is refuſed of all men : *catalog. ſcriptor.*

*Argum.*2. There are two things in Scripture, the letter and the ſenſe : the firſt is knowne to all that can read, but the ſecond is not had without tradition : *Ergo,* the Scriptures are not ſufficient, *Bellarm.*

Anſw. Firſt, the ſenſe of the Scriptures is contained in the Scriptures themſelves, and if it bee not there to be found, it is not the ſenſe of the Scriptures. And of this matter your owne *Clemens* giveth a good rule, as he is alleaged by *Gratian: Decret. par.* 1. *diſt* 37. *cap.* 14. *Non ſenſum, quem extrinſecus adulteretis, alienum & extraneum debetis quærere, &c. ſed ex ipſis ſcripturis ſenſum capere veritatis :* You muſt not ſeeke for a ſtrange ſenſe without, which you may adulterate at your pleaſure, but out of the Scriptures themſelves the ſenſe of truth muſt be had. Secondly, the Jeſuite is intangled in his owne ſpeech : for he ſaith, *Duo eſſe in ſcriptura. voces ſcriptas, & ſenſum :* There are two things in Scripture, the written words, and the ſenſe : *Ergo,* the ſenſe of Scripture (by his owne confeſſion) is in the Scripture.

*Argum.*3. There are many points which we ought in no wiſe to be ignorant of, which the Scripture ſpeakes either obſcurely of, or not at all.

Firſt, theſe things are obſcurely and doubtfully ſet downe in Scripture, the equality of the perſons in Trinitie, the proceeding of the holy Ghoſt, from the Father and the Sonne ; the doctrine of originall ſinne.

Wee anſwer : firſt, if theſe things be found at all in the Scriptures, it is ſufficient concerning the queſtion we have in hand. Secondly, the Scripture doth manifeſtly declare the truth in all theſe points, the quality of the perſons is directly proved, 1 *Ioh.*5.7. There are three which beare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one : the proceſſion of the ſpirit, *Iohn* 15.26. The ſpirit is there ſaid to be ſent from the Father and the Sonne ; and *Iohn* 14. 26. Whom the Father will ſend in my name : Originall ſinne is deſcribed plainly by the Apoſtle, *Rom.* 5. 12. though the name be not found in Scripture : By one man ſin entred into the world, and death by ſin, for as much as all men have ſinned.

Iohn 15.26.
Iohn 14.26.
Rom. 5.12.

Secondly, there are divers things neceſſarie to be knowne, not at all declared in Scripture : theſe examples he ſetteth downe. It is neceſſary to beleeve that the Canonicall Scriptures are contained in the old and new Teſtament. And not onely ſo, but to know which bookes are Canonicall, as that the Goſpell of *Marke* and *Luke* are Canonicall, and ſo of the reſt : yea it is neceſſary to know that theſe are the very Goſpels which were written by S. *Marke* and *Luke,* and ſo of the reſt of the Scripture : but theſe things cannot be knowne out of the Scriptures themſelves, but by tradition. *Ergo,* the Scriptures containe not all neceſſary knowledge.

Anſwer : Firſt, the Scriptures doe give teſtimony of themſelves, the old Teſtament giveth witneſſe to the new, and the new againe to the old. All Scripture is given, ſaith S. *Paul,* by inſpiration : and the harmonie and conſent of Scripture, the propheticall predictions, the holy precepts, the chaſte and pure ſtile, doe evidently ſhew, that they are the writings of the holy Ghoſt : and the judgement and ſentence of the Church concerning Canonicall Scripture, if it be right, muſt and doth ariſe, and is grounded upon theſe conſiderations drawne out of the Scriptures themſelves.

Secondly, likewiſe to know every particular booke of Scripture to be Canonicall, it is not ſimply neceſſary to ſalvation, ſeeing many godly learned men have doubted of ſome bookes, who (God forbid) but might notwithſtanding be ſaved. Againe we anſwer, that thoſe very particular bookes, as the Goſpels of *Marke* and *Luke* are received, the Goſpels of *Bartholmew* and *Thomas* refuſed, not ſo much becauſe the Church hath ſo determined, but becauſe their determination agreeth with the truth it ſelfe : ſeeing thoſe forged Goſpels are found to be full of fables, and therefore worthy of ſmall credit : the other are pure, chaſte, and divine writings. So S. *Auguſtine* ſaith ; *In Apocryphis licet invenitur aliqua veritas, tamen propter falſa multa, nulla eſt canonica authoritas :* In the Apocryphall bookes, though ſome things be true, yet becauſe there are many falſe, they are not of any canonicall authoritie: *Lib.* 15. *de civitat. Dei, cap.*23.

Thirdly, we anſwer, that it is not neceſſary to know the author of every booke, for as much as there are divers bookes of Scripture whoſe authors are not knowne : it is enough to beleeve them to bee Scripture.

Further ſaith the Jeſuite, it is neceſſary to know that *Mary* continued a perpetuall virgin. We anſwer, the Scripture ſaith every where ſhe was a virgin, neither maketh mention of any children ſhee had : and therefore out of the Scripture we gather, that ſhe ſo continued. And thus doth S. *Hierome* anſwer *Helvidius : Ut hæc, quæ ſcripta ſunt, non negamus, ita ea, quæ non ſunt ſcripta renuimus :* As we denie not what is written, ſo we refuſe what is not written. That God was borne of a virgin we beleeve, *quia legimus,* becauſe we read ſo in Scripture : but that *Mary* was married afterward, wee beleeve not, *quia non legimus,* becauſe we doe not read it. Secondly, *Baſil* ſaith that it is ſufficient to know ſhe was a virgin before the birth of Chriſt. Laſtly, to know that the Paſch or Eaſter muſt be kept upon the Lords day is neceſſary. *Anſ.* There is no ſuch neceſſitie in it to ſalvation, neither needed the Church downe, they ſhould not exceed 48. in all : and to every citie was a quantitie and circuit of ground allotted, which ſhould in length and bredth containe every way three thouſand cubits, *Numb.*35. *verſ.*5.8.

Numb.35.5.8.

2 It muſt alſo be provided, that the gifts and legacies beſtowed upon the Church be for the maintenance of pietie and true religion, and to good uſes, not to nouriſh idolatrie and ſuperſtition : or if they be given through ignorance of the time, to ſuch unlawfull purpoſes, they ought by the Prince to be converted to better and more godly uſes : As now in England, the lands of Colleges which were firſt given to maintaine that abominable Idoll of the Maſſe, are turned to the maintenance of learning and true religion. So was the law of *Moſes*, that the gold and ſilver, braſſe, iron, tinne, lead, which the Iſraelites ſhould receive of the Heathen, firſt ſhould paſſe through the fire, and ſo be made cleane, and fit for holy uſes : Even thus according to this law, the lands conſecrate to ſuperſtition, having now paſſed through the fire of Gods word, and triall of the truth, may ſafely be uſed to the glory of God in advancing and ſetting forward true religion and vertue : As *Cod.lib.*1.*tit.*8.*leg.*8. *Valentin. Martian.* It is made a law, that the houſes wherein heretiks did meet, ſhould be adjudged to the orthodoxall Church : *tit.*12.*leg.*11. *Honor.* That the habitations of certaine heretiks called Cælicolæ, ſhould be annexed to the true or right beleeving Church. Likewiſe, *leg.*17. The Synagogues of the Jewes are confiſcate to the uſe of the Church, *Theodoſ.Valentin.*

Numb.31.23.

3 Another thing muſt be required, that Church-men ought not to abuſe the poſſeſſions of the Church, to maintaine pride, idlenes, and riotous living : for in caſe they doe notoriouſly ſpend and waſte the Church goods, the Prince (by whoſe authoritie they were given to the Church) may juſtly take from them their ſuperfluities, not leaving the Church deſtitute of ſufficient maintenance. This is notably proved by *Iohn Huſſe*, in the defence of *Wickliffes* articles : And we have ſeene the practice thereof in England, in the late ſuppreſſion of Abbeyes ; wherein (though ſome of thoſe lands might otherwiſe have beene diſpoſed of) yet the providence of God notably appeared in bringing deſolation upon thoſe Cels of ſinne, and uncleane cages of birds. Neither hath this beene an unuſuall and unaccuſtomed practice in the Church, for Princes to correct the miſdemeanour of Prieſts, by cutting them ſhort of their temporalties : for in *Auguſtines* time the Chriſtian Emperours diſpoſſeſſed the Donatiſts of their Churches and poſſeſſions, and gave them to the Catholike Biſhops. And at that time the Donatiſts cried out, as the Papiſts now doe, *Quid mihi eſt imperator ?* What hath the Emperour, the King to doe with our lands ? *Auguſtine* anſwereth, *Secundum jus ipſius poſſides terram :* by the law of Princes the Church enjoyeth her poſſeſſions : *Recitemus leges imperatorum, videamus ſi volverint aliquid ab hæreticis poſſideri :* Let us then rehearſe the lawes of Emperours, and ſee whether they ſuffer hereticks to enjoy the Church poſſeſſions.

Fox pag. 457.

Tractat. in Iohann. 6.

That it is lawfull for the civill Magiſtrate to diſpoſſeſſe eccleſiaſticall perſons of their livings and maintenance abuſing them to wantonnes and impietie : ſee *Concil.Colonienſ.part.*9 *cap.*21. *Fraternitates, quæ vocantur,&c.* The brotherhoods, as they are called, which are made in the honour of ſome Saints, have a ſhew indeed of godlineſſe, but as they are now uſed, both Clerkes and lay men doe follow nothing elſe in ſuch places but riot and drunkennes, and ſometimes they intend conſpiracies againſt potentates, we thinke it better that they ſhould be cleane taken out of the way, and their revenewes given to the poore.

Now, whereas there is a great complaint amongſt malecontents and ſuperſtitious favorites of the popiſh profeſſion, that the Abbey lands were taken away from their Cels, confiſcate to the Prince, and converted to lay uſes : for the better anſwer thereof, I will briefly ſet downe theſe concluſions. Firſt, that it hath been alwayes lawfull for the Prince to ſeaze upon ſuch goods and lands as were abuſed to idolatrous and ſuperſtitious purpoſes, which afterward being in the Princes right, were at his devotion and diſpoſition to be employed. See the law of *Conſtantine Cod.lib.*1. *tit.*14.*leg.*1. That the goods of ſacrificing Prieſts were confiſcate to the Prince. And *leg.*5. *Honor. Theodoſ. Omnia loca quæ ſacris veterum error deputavit, noſtræ rei jubemus ſociari :* All thoſe places which have beene in the error of former time appointed to ſacred uſes, wee bid to be joyned to our treaſurie : excepting ſuch things as were beſtowed by the liberalitie of Princes upon private perſons. So S. *Ambroſe* anſwereth *Symmachus*, making the like objection, for that the Emperours had ſpoiled the Idoll prieſts of their revenewes, *Sublata ſunt prædia, quia non religioſe utebantur iis quæ religionis jure defenderent :* Their lands were taken away, becauſe they did not religiouſly uſe thoſe things which they held under colour of religion. The ſame anſwer may we make our adverſaries in the like caſe.

Secondly, we ſay it had been very meet, that a greater part of the Abbey lands had beene converted to godly uſes, as it was religiouſly by the Prince intended, if his godly purpoſe had not been by the covetouſneſſe of ſome other hindred : according to the law of *Anaſtaſius, Cod.lib.* 1.*tit.* 8.*leg.*9. who decreed that the poſſeſſions of hereticks ſhould be confiſcate to the Prince, yet ſo, that the oratories and places of prayer be ſtill maintained.

Thirdly, if any were rather led with the expectation of their private gaine, than the hatred of ſuperſtition in the diſſolution and ſpoile of Abbeyes, we defend them not, neither hold them excuſed, as *Auguſtine* ſaith to the Donatiſts, and it is alleaged in the decrees, *Cauſ.*23.*qu.*7.*c.*1. *Quiſquis occaſione hujus legis,&c.* If any man by occaſion of this law, which Kings ſerving Chriſt have promulgated to correct your impietie, doth greedily covet your goods, he pleaſeth not us.

Secondly, concerning the ſecond kinde of maintenance, which ariſeth by the proper and peculiar inheritance, which Church Miniſters have: we alſo yeeld our conſent, that a Miniſter, to whom ſome inheritance is befallen, is not bound to diſclaime therefore the maintenance which hee hath of the Church: for the Levits, beſide the allotment of the tithes, had their proper houſes, which they might ſell, and redeeme againe, *Levit.*25.32. As alſo that place, *1 Timoth.*3.2. will beare it, where the Apoſtle would have a Biſhop to be harborous, and given to hoſpitalitie: which hee ſhall be much better able to performe, having ſome helpe, beſide the Church living, of his owne inheritance. So then it is not to be doubted, but that Eccleſiaſticall perſons may, together with ſpirituall livings, retaine their owne proper inheritance: referring them both to one and the ſelfe ſame end, that is, to countenance their Miniſterie, and to be the better able to performe the externall duties thereof, in releeving the poore, helping the needie, and ſuch like. Yet notwithſtanding there was an imperiall law, that hee which lived of the Church, ſhould renounce his owne patrimonie: of the which law S. *Ambroſe* maketh mention, writing againſt *Symmachus: Nobis etiam privata ſucceſſionis emolumenta recentibus legibus denegantur:* Wee alſo by a late law are forbidden to reape any advantage by private inheritance. And the ſame is ratified in the decrees, *cauſ.* 1.*q.*3.*c.*6.*Clericos illos, &c.* Such of the Clergie ſhould be maintained by the Church ſtipends, as have no goods nor patrimonie from their parents, &c. As then this law, that whereas a man hath ſufficient maintenance beſide of the Church, his patrimonie ſhould paſſe to the next heire, is not of it ſelfe unjuſt, nor unreaſonable, where the ſtate of the Common-wealth doth require it: ſo where there is no ſuch poſitive law, it is both lawfull and convenient, that Miniſters together with their eccleſiaſticall calling, ſhould enjoy their patrimonies, for the gracing and dignifying of their Miniſterie. Bellarm.c.27. Levit.25.32. 1 Tim.3.2.

Thirdly, as touching the proper maintenance and revenue of the Church, which is by tithes: divers points are agreed of and accorded betweene us, 1. That tithes are due onely to the Church, and cannot be alienated to any other uſe, nor be turned to the maintenance of lay-men: for there muſt be, where tithes are payed, a matter of giving and receiving, *Philip.*4.15. *We give ſpirituall, and receive temporall*: which becauſe lay-men doe not performe, they have nothing to doe with the tithe: for not keeping the condition, they cannot claime the covenant. Philip.4.15.

Damaſus, decret. 3. thus writeth of this matter: *Qua fronte, qua conſcientia oblationes vultis accipere qui vix valetis pro vobis, nedum pro aliis Deo preces offerre?* With what face or conſcience can you receive tithes and oblations (ſpeaking of lay-men) ſeeing ye are neither able to pray for your ſelves nor others?

*Lateranenſ. ſub Alexand.*3.*part.*26.*cap.*8. *Qui decimas laico in ſeculo manenti conceſſerit, eſt deponendus:* He that granteth tithes to a ſecular lay-man, ſhould be depoſed. And many ſuch decrees they have beſide againſt the appropriating of tithes to lay-men, as *decret. Greg. lib.*3.*tit.*30.*c.*15. *Decimas laicis, &c.* Tithes can in no caſe be granted to lay-men for their inheritance. *Cauſ.*16.*qu.*1.*c.*68. *Uſus decimarum, &c.* The uſe of tithes muſt in no wiſe redound to ſecular men, &c. It may therefore juſtly be marvelled at, how contrarie to their owne Canons, they made ſo many impropriate benefices: for it is certaine, that impropriations (which may more fitly ſo be called, than appropriations) have been founded of ancient time in Poperie, and by the Popes themſelves maintained: for in King *Henrie* the third his reigne, ſuit was made up to Rome to Pope *Alexander* the fourth by the Biſhops of this land, that benefices appropriate to religious houſes might be reſtored: but they could not be heard, *ex Flor. Hiſtor.*

Firſt, it may be ſaid, that by the Canons it was not lawfull for the Civill Magiſtrate to make a benefice, appropriate, but the Biſhop might.

*Contra. Cauſ.*16.*qu.*7.*c.*1. *Periculum animæ, &c.* They of the lay ſort incurre the danger of their ſoule, that receive tithes either of Biſhops or Kings. Secondly, though it be not permitted to every Biſhop, yet the Pope hath authoritie to doe it.

*Contra, Cauſ.*16.*qu.*7.*c.*3. *Gregor.*7. *Si quis amodo Epiſcopus, &c.* If any Biſhop hereafter doe grant the tithes to lay-men, let him be counted amongſt the greateſt heretikes, &c. This Pope maketh no exception, but includeth all Biſhops, and ſo the Pope too, if he will be a Biſhop.

Thirdly, it will be anſwered, that they made no grant of tithes to lay-men, but only to religious houſes, and Cathedrall Churches, and ſuch like.

Contra. Firſt, the multitude of Canons made againſt the holding of tithes by the lay ſort, doth evidently ſhew, that it was a continuall practice in Poperie, to alienate the tithes of the Church to lay-men. Secondly, it is alſo againſt their owne Canons, that benefices ſhould be annexed or appropriate to houſes or Churches of religion. *Decret. Gregor. lib.*3.*tit.*5.*c.*30. *Innocent.*3. decreeth, that no penſions ſhould be granted out of benefices: which is a leſſe matter, than to alienate all the tithes, and reſerve only a penſion. Againe, *ibid.c.*33. mention is made of a generall Councell, that would not ſuffer Chappels or Churches to be annexed to Prebends. Likewiſe, *Clement. lib.*1 *tit.*5.*c.*1. *Ut prælati beneficia non applicent menſis:* That Prelates ſhould not employ benefices for the maintenance of their table, &c. Thus if they had obſerved their owne Canons, this pernicious device of appropriating benefices ſhould not have found entertainment.

2 The people are bound in conſcience, to give of their goods unto their lawfull Paſtors, according to the determination of the Church, and the poſitive lawes of Princes made in that behalfe, the

which they are bound to obey : and the tenth being the hire of the labourer, and the wages of the Matth.10.10. Lords workman, *Matth.* 10. 10. it ſhall be as great a ſin to defraud the Miniſter of his portion, as to Iam.5.4. keepe backe the meat or wages from the hireling and labourer, *Iam.*5.4.

Cabilonenſ. cap. 18. *Qui decimas dare neglexerint, excommunicentur* : They that neglect to pay their tithes, let them bee excommunicate. It is no ſmall ſinne therefore which deſerveth excommunication.

3 We utterly denie alſo, and herein conſent with our adverſaries, that tithes are not pure almes, as ſome have beene of opinion in times paſt, but are a plaine debt of the people to their Miniſters. Firſt, the wages or reward of the labourer is no almes, but his due, and of right belonging to him : but Bellar.cap.25. tithes are ſo unto Miniſters who labour in the Lords harveſt, 1 *Timoth.* 5. 16. *Ergo,* no almes. Se- 1 Tim.5.16. condly, almes doe alway exceed the deſert of the almeſman, they ſhew the benevolence and free heart of the giver, not any merit or worthineſſe in the receiver ; but tithes and all other temporall 1 Cor.9.11. gifts are farre inferiour to the labours of Miniſters : for what are temporall things to ſpirituall, 1 *Cor.* 9.11? *Ergo,* no almes. Thirdly, the tenth is the Lords part, and by him it is aſſigned to his faithfull Mi- 2 Cor.5.20. niſters, which in Gods ſtead doe teach us, 2 *Cor.*5.20. But almes cannot be given unto God. Againe, the tenth is as an inheritance to the Church, and to be counted as the corne of the barne, or the abun- Numb.18.26.27 dance of the winepreſſe, *Numb.*18.*verſ.* 26.27. it is unto them as the fruit of the earth, and increaſe of the ground to the husbandman : Therefore to be counted no almes from men, but the bleſſing of God both upon the Paſtor and the people.

*Concil. Moguntienſ. ſub Arnulpho cap.*17. *Admonemus, ut decima omnino dari non negligatur, timendum eſt enim, ut quiſquis Deo debitum abſtrahit, Deus propter peccatum ei auferat neceſſaria* : Wee ſtraightly charge, that no man neglect to pay his tithes : for it is to be feared, that as a man doth withhold from God his due, ſo God ſhould for his ſinne deprive him of things neceſſarie, &c. Tithes therfore are *debitum*, a due debt, therefore no almes.

*Concil. Aquiſgranenſ. lib.*1.*cap.*34. *Attende diligenter lector, quod omnes primitia, & quicquid ad ſanctuarium oblatum eſt ſacerdotis ſint, & ad jus ejus pertineant* : Underſtand diligent reader, that all firſt fruits, and whatſoever was offered in the ſanctuarie, was the Prieſts, and belonged to him of right. Therefore tithes are more than almes.

Likewiſe, *decret. Greg. lib.*3.*tit.* 30.*c.*14. *Cum decima, &c.* Seeing tithes were not inſtituted of men, but of God, *quaſi debitum exigi poſſunt,* they may be exacted as a due debt.

4 Wee alſo agree, that it is not meet that the maintenance of Miniſters ſhould be voluntarie, or left to the peoples choiſe : but that it is convenient, juſt, equall, requiſite, that both by lawes of Princes, and conſtitutions of the Church, proviſion ſhould be made, as there is, for the neceſſarie, certaine, and competent maintenance of the Church. Firſt, the tenths in the law were eſtabliſhed by a perpetuall ordinance : *Ergo,* the maintenance of Miniſters ought now alſo to bee confirmed by poſitive lawes, as then tithes were : the argument followeth : for if their Miniſterie deſerved ſuch aſſurance of their maintenance, which did but ſerve at the Altar, much more now doth the Miniſterie of the Goſpell deſerve it. And the Apoſtle alſo ſeemeth ſo to reaſon, 1 *Cor.*9.14.15. that as they which waited 1 Cor.9.14. on the Altar were partakers of the Altar : ſo God hath ordained (ſaith he) that they which preach the Goſpell, ſhould live of the Goſpell. That is, as then the people did not onely give tithes voluntarily, but were bound by law to doe it : even ſo God hath ordained, that Miniſters ſhould live of the people : and by this ordinance of God, the people may as well be bound unto it now, as they were then. Secondly, if Miniſters, bound in conſcience to feed and inſtruct the people, may alſo be enforced and urged by the conſtitutions of the Church and lawes of Princes to doe that which in conſcience they are bound : why may not the people likewiſe be conſtrained by publike law, to performe that dutie to their Paſtors, which their owne conſcience doth urge them unto? Thirdly, experience teacheth, that men are hardly (even living under a law) brought to pay their rights to the Church, no not in thoſe places where they can take no exception againſt their Paſtors : how much more unwilling would they be (I ſpeake of thoſe which are not yet wonne to a through liking of the Goſpell) if they were left to their owne libertie?

Neither is it ſafe to give the people this libertie to detaine their tithes from unſufficient Clerks, leſt under this colour afterwards they might denie them to thoſe which were worthie. Sometimes indeed it was put to the peoples choice to pay their tithes to whom they would, and to withhold them, if they ſaw cauſe, for as yet there was no poſitive law made, but ſince it hath beene otherwiſe determined by civill conſtitutions of Princes, as *Concil. Ticinenſ. ſub Lodovico Pio : Ut non pro ſuo libitu Clericis laici decimas tribuerent, &c.* That the lay ſort ſhould not pay tithes at their pleaſure to the Clergie : *Synod. Auguſt. cap.*19. *Qui juſtas non ſolvunt decimas, ter moniti, eis neganda communio* : They that being thrice admoniſhed doe not pay their full tithe, let them be denied the Communion. *Anno* 1538. King *Henrie* the eighth of excellent memorie, made this poſitive law concerning tithes : For as much as by a law eſtabliſhed, every man is bound to pay his tithes, no man ſhall by colour of dutie omitted by their Curates, detaine his tithes, or be his owne Judge, but ſhall truly pay the ſame, as hath beene accuſtomed without any reſtraint, or diminution ; and ſuch lack and default as they find in their Parſons or Curates, to call for reformation there- Pag.1001.2.45. of at their Ordinaries, and other ſuperiours hands ; *Fox pag.* 1096. *col.* 2. Such civill conſtitutions of Princes not contrarie to the word of God, doe binde ſubjects to obedience.

5 We alſo acknowledge (as *Bellarmine* ſeemeth to grant, chap.25.) that to pay preciſely the tenth, is not now commanded by the law of God: as though that order could not be changed by any humane law, as the Canoniſts hold, but men neceſſarily were bound to pay tithes. But thus farre forth we hold, that it is grounded upon Gods law: firſt, in reſpect of the equitie of the law, in paying of tithes, which is this, that the Miniſters ought to live of the people, and to have ſufficient and competent maintenance by them: which equitie and ſubſtance of the law is morall, and ought alwaies to continue, being grounded upon the law of nature: Thou ſhalt not mouſle the mouth of the Oxe that treadeth out the corne. 1 Cor.9.8. Secondly, in asmuch as the lawes of the land and of the Church doth confirme this ancient conſtitution of tithes, (which is left indiferent of it ſelfe) wee are bound to obey ſuch lawes, being agreeable to the Word of God: And in this ſenſe alſo, tithes may be ſaid to be due by the law of God, becauſe Gods word commandeth obedience to our Magiſtrates, in all lawfull ordinances.

Synod, Moguntin. cap. 75. *Statuimus, ut decima, quæ jure debentur divino, ſolvantur ſine fraude:* We appoint that tithes, which are due by the divine law, be payd without any fraud. This Councell doubteth not to affirme, tithes to be due by the word of God.

6 Though the law of tenths be not now neceſſarie, as it was a ceremonious dutie: but it is lawfull either to keepe that or any other conſtitution for the ſufficient maintenance of the Church, whether it be more or leſſe than the tenth part; yet we doubt not to ſay, that this proviſion for the Church maintenance by paying of tithes, is the moſt ſafe, indifferent and ſureſt way, and no better can come in the place thereof. Firſt, it is the moſt equall way to have every thing in the kind, according to the Apoſtles rule: Let him that is taught make his teacher partaker of all his goods, *Gal.6.6.* But this Gal 6.6. cannot be ſo conveniently done any other way, as by erecting of a ſet ſtipend, or ſuch like, as by paying the tenth in the kind.

2 Whereas S. *Paul* requireth, that the Paſtor ſhould be given to hoſpitalitie, 1 *Tim.*3.2. who ſeeth 1 Tim.3.2. not, that for the better and more convenient maintenance of his houſe, it is the fitteſt courſe to receive the tenth in his owne nature and kinde: being ſo more able to relieve the poore, having ſufficient proviſion and ſtore of his owne?

3 The tenth is as the corne of the barne, and the abundance of the winepreſſe, *Numb.*18.27. that Num.18.27. is, it is more or leſſe, as God giveth encreaſe to the fruits of the earth: which is the moſt equall and indifferent way: for then the Miniſter, as God bleſſeth them, ſhall be partaker of the bleſſing; and if they ſuffer loſſe, he likewiſe ſhall beare the burthen with them.

4 This manner of tithe-paying is farre more ſafe and ſure, than any way can be deviſed, becauſe of the long cuſtome and continuance, which without great hazard of the Church cannot bee broken. Neither is it poſſible by any act of Parliament, to make ſtipends ſo certaine, as this conſtitution of tithes is: for the people will hardly yeeld to breake their cuſtome: and when an old cuſtome is broken, a new is not ſo ſoone received: nay, many yeeres muſt runne to make a cuſtome. Againe, whatſoever may be objected againſt tithes, that they breede much trouble, wrangling and contention, may be more juſtly feared, in the collection, levying, impoſing and demanding of ſtipends.

5 Hitherto we have ſhewed, that it is moſt naturall, that the Miniſters portion ſhould be payed in the kind. Now, concerning the tenth, though it be not neceſſarie, yet that proportion being firſt appointed by the wiſdome of God, is verily thought to be moſt equall and indifferent betweene the Paſtor and the People, as both affording competent ſuſtenance for the one, when hee liveth of the tenth, rather than the fifteenth, or twentieth part, which were too ſcant allowance; nor yet grieving or oppreſſing the other, when the owner hath nine parts reſerved to himſelfe. And ſo if it bee moſt meete, that things ſhould be anſwered in their kind, no proportion can ſerve better, than that which was firſt deviſed by the Lord himſelfe: yet we hold neither the one nor the other to be neceſſarie.

It hath beene an old objection, that the owner ought firſt to deduct his ſeede, and of the reſidue to pay his tithe: thus was it articulated againſt one *Thomas Clarke, Fox* pag.830. col.1. But this notwithſtanding, people ought to pay the full tenth, and not to be ſo ſtraight handled, ſeeing God hath Pag.758.263. given them nine parts for that one tenth: See to this purpoſe, *Concil. Triburienſ. cap.*13. *ex Auguſtino. Da mihi decimam, &c.* Give mee thy tithe (ſaith the Lord,) if thou will not give me the tenth, I will take away thy nine parts: if thou giveſt me the tenth, I will multiplie thy nine: If any man aske why tithes are given, let him know, that they are given, both that God being well pleaſed therewith, ſhould give us things neceſſary, and that the Miniſters being thereby relieved ſhould more freely attend their ſpirituall ſervice, and have to give to the poore, &c. Thus we ſee why both the tenth is to be given, and why in the kinde.

Hitherto for the moſt part we and our adverſaries are agreed, both concerning tithes, as alſo other maintenance of the Church: but we differ about tithes in two points. Firſt, there is a queſtion betweene us and the Rhemiſts about the neceſſitie of paying of tithes: Secondly, concerning the right whereby the Miniſters of the Goſpell may demand their duties, which they ſay, is by reaſon of their Prieſthood; of both theſe now briefly in their order.

The Firſt part, whether the paiment of tithes be neceſſary.

The Papiſts.

86.Error. THe payment of tithes is a naturall dutie, that men owe to God in all Lawes, and to be given to his Prieſts in his behalfe for their honour and livelyhood, *Rhemiſt.annot.7.Hebr.ſect.4.*

Gen.28.22. *Argum.*1. *Iacob* vowed to pay tithes to God, before the law, *Gen.*28. *Ergo,* it is a perpetuall law, *Rhemiſt.*

Anſwer. One Papiſt ſhall anſwer another at this time. *Bellarmine* proveth by this example the cleane contrarie, that the payment of tithes is not morall, becauſe it did not binde before the law of *Moſes:* for *Iacob* made a voluntarie vow to pay his tithes, upon a condition: but if hee had beene bound abſolutely to pay tithes, they ſhould have beene payed without any ſuch condition. It was therefore a voluntarie and a franke offering in *Iacob.*

Match.23.23. *Argum.*2. Chriſt confirmeth the law of tithes, *Matth.*23.23. though he preferre the workes of mercie and judgement, yet he ſaith that the other ought not to be left undone, ſpeaking of the paying of tithes, *Rhemiſt ibid.*

Anſw. Wee muſt conſider in what time our Saviour Chriſt ſo ſpake unto the Phariſies: for as yet neither the law nor the ceremonies thereof were fully abrogated: Chriſt was circumciſed and *Mary* Luk.2.21.22. his mother purified according to the law, *Luk.*2.21.22. Our Saviour alſo biddeth the leper to ſhew himſelfe to the Prieſt, and offer a gift as *Moſes* commanded, *Matth.*8.4. Yet none of all theſe ceremonies doe now ſtand in force, though Chriſt did them at that time, and bade them to be done. The ſame anſwer may ſerve alſo concerning his injunction to the Phariſies as touching their tithes.

The Proteſtants.

THe law of paying tithes did borrow part of the morall, part of the judiciall, and part of the ceremoniall law. The morall part therefore, is the equitie of the law, which is perpetuall, that as the Levites then lived of the tenth, ſo the Miniſters at all times ought ſufficiently to be provided and cared for. The judiciell part was in this, that as the Levites were not much leſſe in common account than the tenth part, being one of the tribes, (though in proportion of number, they made welneere the thirtieth part: for the reſt of the tribes were numbred to ſix hundred, three thouſand five hundred and fifty perſons, *Numb.*1. the Levites made but two and twenty thouſand, *Numb.*3.) As I ſay the Levites made one whole tribe, and were not much leſſe than the tenth part in that account, being in number the thirteenth tribe, for there were twelve beſide: So it was thought reaſonable that the tenth part of their brethrens goods ſhould be allotted unto them; which being a judiciall and politike conſtitution of that countrie, doth neither neceſſarily binde Chriſtians now, neither is forbidden, but left in that reſpect indifferent. Thirdly, the ceremonie of the law was in this, becauſe the tenth was due to the Prieſts and Levites for their ſervice at the Altar, and as belonging to their Prieſthood: In which ſenſe tithes are neither due now unto Miniſters, nor in any ſuch reſpect can be challenged, ſeeing the Prieſthood of the law is gone, and all the ceremonies thereof: wherefore although it be a wiſe and politike conſtitution, that the people ſhould pay their tithes, and may conveniently be retained, yet is it not now of neceſſitie impoſed upon Chriſtians, as though no other proviſion for the Church could ſerve but that.

*Argum.*1. *Bellarmine* thus reaſoneth (for herein he is an adverſary to our Rhemiſts) (one Jeſuite againſt another) If the law of tithes be morall, then the other precept annexed to this law was morall alſo, that the Levites, becauſe they lived of the offerings and tithes, ſhould have no patrimonie or inheritance beſide. And by this reaſon every Miniſter now ought to reſigne ſuch inheritance and poſſeſſions, as are left him by his friends: which is not to be admitted: *Ergo,* neither the other law ſtandeth neceſſarily in force, *Bellarm.cap.*25.

*Argum.*2. S. *Paul* ſaith in flat words, If the Prieſthood be changed, of neceſſitie there muſt alſo be Heb.7.12. a change of the law, *Hebrew.*7.12. But the Prieſthood of the law is altered and changed: *Ergo,* alſo the law of the Prieſthood, and ſo conſequently the ceremoniall dutie of tithes.

3 In *Auguſtines* time, it was no generall law nor cuſtome in the Church, that tithes ſhould bee In Pſal.146. payed. *Præcidite & deputate aliquid fixum ex annuis fructibus vel quotidianis quæſtibus:* Defaulke, ſaith he, and appoint ſome certaine portion, either of your yeerely fruites; or your ordinary and daily gaines. *Decimas vis? decimas exime;* Will you make choiſe to pay tithes? then let that be the portion. And yet this is no great matter: for the Phariſies, whoſe righteouſneſſe you ought to exceed, De tempor. ſerm.205. payed their tithes: *Tu vix milleſimam das:* Thou ſcarce payeſt the thouſanth part: *Tamen non reprehendo, vel hoc fac, ſic ſitio, ut ad iſtas micas gaudeam:* Yet I finde not fault: doe ſo ſtill: for I ſo thirſt after your well doing, that I refuſe not your very crummes, &c. We ſee then, that then the payment of tithes was voluntarie: *Auguſtine* refuſeth not the ten hundreth, that is *milleſimam partem,* the thouſandth part, which he calleth their crummes.

*Concil. Aurelianenſ. can.*17. *Sicut in arbitrio dantis eſt, ut tribuere, quod voluerit, debeat, ita ſi inbedientia vel contumacia, in aliquo accipientis extiterit, in arbitrio ſit præſentis, utrum debeat revocare:* As it is in the will of the giver, to give what pleaſeth him, ſo if he find him ſtubborne and froward, which receiveth it, it is in his power to revoke the gift, &c. Wee ſee then that the word of God hath laid no ſuch neceſſitie upon tithes, for then this Councell would not have permitted ſuch libertie.

Let us adde the ſeale, The profeſſed Bohemians thus deliver their opinion, who endured much for Gods cauſe: *They preach and ſay, that men are bound to give them tithes, wherein they ſay falſly, for they cannot prove by the new Teſtament, that our Lord did command it, and his Diſciples warned no man to doe ſo, neither did they themſelves receive them: exhortat. Bohemor. articul.* 15. Therefore tithes are not neceſſarily due by the word of God.

This may further appeare by the practice of other Churches, that the payment of tithes (though of all other moſt fit) is not impoſed as a neceſſarie law. 1. For among the Muſcovites: *ſacerdotes ex contributione quadam ſuſtentantur,* the Prieſts are maintained by a certaine contribution; and certaine houſes are aſſigned unto them with fields and medowes, whereof they live, as husbandmen, by their owne labour, or their ſervants. Guagnin. de religion. Ruth.

2 The ſame is the cuſtome of the Æthiopike Church, the Prieſts have no tithes, but certaine grounds, whereof they live by their owne labour, or their ſervants: *Zaga Zabo* an Æthiopike Biſhop: I alleage not the practice of theſe Churches, as allowing the ſame, (for I preferre the condition of thoſe Churches, which yet doe enjoy the ancient proviſion of the Miniſterie by tithes) but onely to ſhew, that the cuſtome of tithing is not impoſed by any neceſſitie. Damianus a Goes de morib. Æthiop.

3 The former confeſſion of Helvetia .c. 18. *The faithfull Miniſters are worthie of their reward, neither doe they offend, when as they receive a ſtipend, and all things that be neceſſarie for themſelves and their familie, &c.* Saxonie artic. 14. *The paſtors ought chiefly to be releeved out of the revenewes of rich monaſteries, that the ſtudies of the poore be thereby furthered, ſchooles may be erected, &c.* They urge not the tithes, but ſufficient releefe for the maintenance of Miniſters. Harm. ſect. 11. pag 346. S: ct. 15. p. 473.

4 *Bellarmine* is a witneſſe againſt them in this caſe, who denieth, that the paiment of tithes is of divine right, or a morall precept, *quoad determinationem quantitatis*, in reſpect of the determinate quantitie, and he confuteth the Canoniſts for ſo holding: and therein hee conſenteth unto *Alexander 3. par. qu. 51. m. 3.* and *Thomas in 2. 2. q. 87. art. 3.*

The ſecond part, by what right tithes are due to the Miniſters of the Goſpell.

The Papiſts.

Tithes or their equivalent are due to Chriſt and the prieſthood of the new Teſtament, *Rhemiſt. annot. Heb.* 7.4. This then is their opinion, that the prieſthood of the Goſpell being more excellent than the prieſthood of the Law; and their ſacrifice, which they offer up in the Maſſe, being of greater worthines, they may with better right challenge tithes, then the Prieſts of the law did for their ſervice at the Altar: So that Tithes are due to the Church onely becauſe of the Prieſthood, not for any other dutie appertaining to that office, as preaching the word, miniſtring the Sacraments, or any ſuch. 87. Error.

Abraham payed tithes, they ſay, to *Melchiſedech*, which was the prieſt of the moſt high God, in offering the formes of bread and wine, wherein *Melchiſedech* did ſacrifice: *Ergo*, tithes are now due to the Prieſts of the Goſpell and new law, which are all after the order of *Melchiſedech, Rhemiſt. Heb. 7. ſect.* 4. & 8.

Anſw. First, *Melchiſedechs* prieſthood conſiſted not in offering bread and wine to God, but brought them forth to refreſh *Abraham*: neither were they formes of bread and wine onely, as you imagine, but very materiall bread and wine: for it *Melchiſedechs* prieſthood had conſiſted therein, the Apoſtle would not have omitted the chiefe thing, wherein Chriſts prieſthood was ſhewed forth, as he doth, making no mention at all of it, *Heb.* 7. Againe it is great blaſphemie to ſay, that every popiſh Prieſt is after the order of *Melchiſedech*, nay that the proper act of Chriſts prieſthood conſiſteth in the perpetuall offering of his bodie and bloud in the Church: for by this reaſon every impure prieſt doth more properly offer the bodie of Chriſt in the Maſſe, than it was offered by himſelfe upon the Croſſe: than the which, what greater blaſphemie can be uttered? And yet they are not aſhamed to ſpeak it: yea the ſacrifice of Chriſt upon the Croſſe, (ſay they) was after the order of *Aaron*, and not after the order of *Melchiſedech*; and ſo they prefer every popiſh prieſt offering in the Maſſe, before Jeſus Chriſt ſacrificing himſelfe upon the Croſſe: contrarie to the Scipture, which maketh this difference betweene the prieſthood of *Aaron* and the prieſthood of *Melchiſedech*; that the prieſts of the law were many, becauſe they were taken away by death: but Chriſts prieſthood is eternall, becauſe he dieth not, *Heb.* 7.23. But if there ſhould be many prieſts after *Melchiſedechs* order, there ſhould herein be no difference at all. Wherefore ſeeing *Melchiſedechs* prieſthood only reſteth in Chriſt, and is not tranſlated to any other; and that there is now no ſacrifice left but ſpirituall, of praiſe and thankſgiving, *Heb.* 13.15. it followeth that by reaſon of any ſuch externall prieſthood or ſacrifice, tithes are not now due unto the Church, neither in any ſuch regard ought to be challenged.

Rhemiſt. Heb. 7. ſect. 8.

Fulk. Heb. 7. ſect. 9. 12.

Heb 7.23.

Heb. 13.15.

The Proteſtants.

Tithes, or their equivalent are not due to the Church in reſpect of any ſacrificing prieſthood, of which ſort there is none in the new Teſtament ordained to continue: but for other paſtorall duties,and principally the preaching and diſpenſing of the word,and inſtructing of the people.

Argum. 1. If there were any ſuch prieſthood,and tithes in that right did appertaine to the Church; it is moſt like, that our Saviour Chriſt and his Apoſtles would have challenged them: But there is no one precept in the new teſtament concerning paying of tithes but onely for a ſufficient maintenance for the Miniſters of the Goſpell, *Fulk.Heb.7.ſect.*4.

1 Cor.9.14.
Galath.6.6.

Argum. 2. Saint *Paul* every where, ſo oft as he ſheweth the dutie of Chriſtians in relieving and maintaining their paſtors,maketh only mention of ſowing of ſpirituall things, 1 *Cor.9.11.* and of teaching and inſtructing, *Gal.6.6. Ergo*, tithes are due unto Paſtors and Miniſters only or eſpecially for their feeding and inſtructing, and ſowing ſpirituall ſeed, which is the word of God.

Argum. 3. There is no ſuch ſacrificing prieſthood now in the Church, as wee have partly ſhewed before,and ſhall of purpoſe more fully declare it afterward: for every where in the new Teſtament ſpirituall ſacrifices are commanded: and all Chriſtians are made Kings and Prieſts unto God, *Apoc.* 1.6. Other prieſthood we read of none. Wherefore in that reſpect tithes cannot be due.

Revel.1.6.
In Pſal.103.
part.2.
1 Tim.5.17.

Laſtly, *Auguſtine* ſaith, *Si mendicum non contemnis, quanto magis bovem, per quem triturатur hac area?* If thou deſpiſeſt not a begger, how much more oughteſt thou to have regard of the oxe that treadeth out the corne on the floore?&c. That is,the Miniſter that preacheth the Goſpell: for ſo Saint *Paul* expoundeth it, 1 *Tim.*5.17. The Elders,ſaith he,that labour in the word and doctrine are worthy double honour: and then it followeth, *verſ.*8. for the Scripture ſaith, *Thou ſhalt not mouzle the mouth of the oxe that treadeth out the corne.* Sufficient maintenance therefore to the Miniſters is due for their labour and travell in the word.

Concil.Ticinenſ.ſub Lodovico Pio: Vt decima eccleſiis tribuerentur, ubi baptiſmum, prædicationem, & alia Chriſti ſacramenta percipiunt: That tithes ſhould be payed to theſe Churches, where men receive Baptiſme, preaching of the word,and other Sacraments. *Concil.Lateran.ſub Alexand.3.part.48. c.1. Illi eccleſiæ decima ab his perſolvenda,qui ab ea eccleſiaſtica percipiunt ſacramenta*: To that Church men muſt pay their tithes,where they receive the Sacraments of the Church,&c. So likewiſe their Canon law giveth two reaſons for the payment of tithes,one in reſpect of God himſelfe; *In ſignum univerſalis dominii*: To ſignifie the univerſall dominion and ſoveraigntie, which God hath, *decret. Gregor.lib.3. tit.30.c.33. Innocent.* Another reaſon is in regard of the Miniſters themſelves, as *eod. libro. tit.28.c.1.Leo* 3. tithes and other rights are due unto that Church, *In qua cœleſti pabulo refici conſuevit*; Where a man hath uſed to be refreſhed with the heavenly food. Tithes therefore are due not in reſpect of any ſacrifice, but for the Sacraments and the Word preached.

Pag.494.2.80.

W. Thorpe holy confeſſor: *Tithes were the hire and wages limited to the Prieſts and Levites in the law for bearing about the tabernacle, for ſlaying of beaſts, and for burning of ſacrifice, &c. But now, as Saint Paul ſaith, ſeeing the prieſthood is changed, there muſt alſo be a change of the law, &c. pag.537. col.2.* The argument is framed thus: By what right tithes were payed under the law, they are not payable now, becauſe the law is changed; but then they were due for ſacrificing: *Ergo*, they are not ſo due now.

1 Cor.9.11.

And for further evidence: 1 The Greek Scholia,upon theſe words of S. *Paul*, 1 *Cor.9.11. If we have ſowne unto you ſpirituall things*, doe thus note; *Magiſtrum paſci oportere inſinuat*, he inſinuateth, that the maſter and teacher muſt be nouriſhed: *ſpiritualia fidem vocans, &c.* hee calleth ſpirituall things faith, and carnall food. *Egeſippus* upon theſe words *Iſay.* 1.2. *the oxe knoweth his owner*, thus obſerveth, *Quid per bovem niſi ſanctus quiſque prædicator intelligitur, &c.* What is underſtood by the oxe but every holy preacher labouring in the ſeed of the word.

Ex citation. Eſpenc in.5.1. ep. Timoth.p 121.
De doctrin. Chriſt.lib.2. cap.10.
Franciſcan. Tidemanni.de fide & morib. Æthiop.

2 Of the South and Africane Church, *Auguſtine* ſaith (who alſo is alleaged before) *Evangeliſtam per hoc pecus, &c.* The Scripture by this beaſt (that is the oxe) ſignifieth an Evangeliſt, (one that preacheth the Goſpell) the Apoſtle ſo interpreting,&c. In the Æthiopike Church,at this day the Patriarch receiveth tithes, *in pauperum ſubventionem,&c.* To releeve the poore, to marrie orphans, to redeeme captives,and to doe ſuch other works of pietie,&c. they are not paied in any ſuch regard,as due to the ſacrificing prieſthood.

Harmon,ſect. 21,pag.346.
Ibid p.354.
1 Cor.19.14.

3 Confeſſion of Helvetia the former, *cap.* 18. *The faithfull miniſters are worthie as good workmen of their reward*,&c. Bohemia cap.9. Miniſters ought to be provided for,according to the Lords ordinance, whereof S. *Paul* ſpeaketh, the Lord hath *ſo appointed, that they which preach the Goſpell ſhould live of the Goſpell, &c.* this maintenance then is due for preaching of the word.

In 2.Tim.c.2. pag.24.

4 See before to this purpoſe the decrees of ſome of their Popes. So alſo *Eſpenceus*; *Stipendia eccleſiaſtica accipiat, ſed qui eccleſiæ militat, metat & colligat, ſed qui ſpargit & ſeminat, &c.* Let him take the ſtipend of the Church,but he which warreth for the Church, let him reape and gather;but he that ſoweth, let him feed of the flock;but he which feedeth the flock,&c. the milke then of the flock is due to him,that by preaching feedeth the flock,and not otherwiſe.

THE SIXTH GENERALL CONTROVERSIE, CONCERNING THE SVPERSTITIOVS ORDERS, AND SECTS OF MONKES AND FRIERS.

MOnkes, in Latine called *Monachi*, derived of the Greeke word, were ſuch as lived ſolitarily, and thereupon had they their name: And they were at the beginning of three ſorts: ſome were called Eremites, that lived in woods and deſerts by themſelves: there were other which were mued up and incloſed in Cels and walls, which had not ſo much libertie as Eremites had; but kept alwaies in their cages and cloſets, and ſo in miſerie ſpent their daies: and theſe were called *Anchorites*, that is, ſeparated, ſet apart from all men and living by themſelves. There was a third ſort called *Cœnobites*, which lived in companies, as it were in Colleges by themſelves, and had all things common; and theſe properly were called Monks, *Bellarm. lib. 2. de monach. cap. 3.* This controverſie hath many queſtions.

1 Concerning the beginning and originall of Monkes, and of their divers ſects, two parts.

2 Concerning Counſels of perfection, whether they differ from Evangelicall precepts.

3 Concerning vowes in generall, three parts: Firſt, whether it be lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes are any part of the worſhip of God.

4 Concerning monaſticall vowes in particular, three parts. Firſt, of the vow of voluntarie povertie. Secondly, the vow of obedience. Thirdly, the vow of continencie.

5 Concerning Monaſticall perſons. Firſt, whether the younger ſort ought to be admitted to profeſſe Monkerie. Secondly, whether children can profeſſe without conſent of their parents. Thirdly, whether married perſons may with mutuall conſent. Fourthly, whether either of the parties, the marriage not conſummate, may enter into profeſſion.

6 Concerning the rules and diſcipline of Monaſticall life. Firſt, of their ſolitarie and ſevere kind of life. Secondly, of their canonicall houres. Thirdly, their habit and apparell. Fourthly, of their maintenance, whether they ought to live by begging, or labour of their hands. Of theſe in order.

The firſt queſtion, of the beginning and originall of Monkes, and of their divers ſects.

THis queſtion hath two parts: Firſt, of their originall. Secondly, of the diverſitie of their ſects.

The firſt part, of the originall of Monkes.

The Papiſts.

THey make this profeſſion to be as ancient as the time of our Saviour Chriſt, and prove the beginning thereof both out of the new and old Teſtament. 88. Error.

Argum. 1. Elias and *Elizæus* were Eremites, and lived without wives, neither poſſeſſed any riches: *Ergo*, this profeſſion of life is moſt ancient, *Bellarm. cap. 5. Rhemiſt annot. in Mark. 9. 3.*

Anſ. Firſt, the argument followeth not; they had no wives, nor riches: *Ergo*, were Eremites: for even amongſt the Papiſts themſelves many were kept from wives, (as their prieſts) and yet were neither Monkes nor Eremites. Secondly, though we read not that *Elizæus* was married, yet the ſonnes of the Prophets were, that lived as it were in the ſame College with him, which *Bellarmine* maketh a College of Monkes and Eremites; and ſaith very untruly, that they all lived without wives, *cap. 5.* 2 King. 4. 1.
Thirdly, though *Elias* and *Elizæus* were ſometime in the wilderneſſe, yet they alwaies remained not, neither lived there.

***Argum.*2.** *Iohn Baptiſt* a perfect patterne of Eremiticall life, for living in the deſert and wilderneſſe, for his rough apparell, for abſtaining from all delicate meat, *Rhemiſt.annot.Matth.*3.1.

Anſw. Firſt, *Iohn Baptiſts* calling was ſingular and extraordinarie, and therefore he cannot be made an author of any ordinarie profeſſion. Secondly, we denie not but his life was auſtere, and that he made his abode in a ſolitarie place, yet there were houſes and villages not farre off: his apparell alſo was courſe cloth, made of the hard haires of Camels: his food was of locuſts and wilde honey, the uſuall and common meat of that countrie: he was an extraordinarie preacher of repentance, and ſhewed in himſelfe an example of auſtere life, as it became the forerunner of Chriſt: but being no miniſter of the Goſpell, but the laſt Prophet of the law, he cannot be a patterne of an ordinarie profeſſion under the Goſpell, *Fulk.annot.Matth.*3.*ſect.*1.

***Arg.*3.** Nay *Bellarmine* fetcheth his Monkiſh order from a more ancient beginning than from *Elias*, and *Iohn Baptiſt*; yea from before the floud: for *Enos* (ſaith he) ſeemeth to have brought in ſome ſtricter kind of life, and peculiar maner of worſhipping God: whereas the text ſaith, that he began to call upon the name of God: that is, after another manner: for *Adam*, *Seth*, *Abel*, before this time called upon the name of God, *cap.*5.

Anſ. Firſt, who would have thought, that there had beene Monkes and Eremites before the floud if the Ieſuite had not ſaid it, or that this text, which he alleageth, could have proved it? The argument followeth not: *Enos* brought in a peculiar worſhip of God, therefore was founder of the Eremiticall life: for he brought in the true worſhip of God: but the other is ſuperſtitious and erroneous. Secondly, *Tremelius* readeth agreeably to the Hebrew, *Tum nomen Dei cœptum eſt invocando profanari*: Then the name of God began to be prophaned in calling upon, that is, his worſhip began to be corrupted: for the Hebrew word ſignifieth both to invocate and call upon God, as alſo to corrupt, pollute, or prophane. Thirdly, if we read as they doe, the name of God began to be called upon: it only ſheweth a reſtoring and renuing of the true worſhip of God, which was polluted by the poſteritie of *Cain*, whoſe ſtocke and familie is ſet downe in that chapter, *Geneſ.*4. and when prophaneſſe increaſed in the poſteritie of *Cain*, then the faithfull ſeparated themſelves from the reſt, and aſſembled by themſelves apart, to worſhip God.

***Argum.*4.** *Bellarmine* alſo ſaith, that the inſtitution of Monkes proceeded from the Apoſtles, who appointed all things to be common, as it may appeare, *Act.*4. and the Apoſtles were the firſt Chriſtian Monks: So that his argument concludeth thus, All things were common in the Apoſtles time: *Ergo*, there were Monkes then, *lib.*2.*de monach.c.*5.

***Anſ.*1.** If the Apoſtles were the firſt Monkes, how then is *Iohn Baptiſt*, *princeps monachorum*, prince of the Monkes, as *Bellarmine* hath affirmed a little before? he cannot be the firſt, and the Apoſtles the firſt too. 2. If the communitie in uſe amongſt the beleevers in thoſe daies, made them Monks, then the whole congregation was of Monks: for as many as beleeved had all things common, *Act.*2.44. which were reckoned to the number of three thouſand ſoules, *v.*41. So then by this reaſon all Chriſtians muſt be Monks. 3. There was a communitie amongſt them, but not like the Monkiſh communitie: for firſt their communitie was voluntarie, not impoſed upon them; but the other is inforced by vow: ſecondly, their communitie was not, in relinquiſhing their goods, and not to meddle with them themſelves, as men were perſwaded in monkery: but an equal diſtribution of them to as many as needed: thirdly, that communitie was in reſpect of that preſent neceſſitie in the time of perſecution; but Monkiſh communitie is not upon neceſſity, but upon ſuperſtitious curioſity, whereby they think to merit heaven. 4. We grant there was ſuch a communitie, as we ſay, amongſt them, but they cannot ſhew a profeſſion of ſingle life amongſt the beleevers in thoſe daies, of whom many were married, as *Ananias* and *Saphira*, *Act.*5. and therefore they could not be Monks. 5. I oppoſe againſt them the judgement of their owne *Thomas*, who affirmeth, that there were no Monks in Saint *Pauls* time, *ex citat. Eſpenc.in.*2.*Tim.pag.*189.*c.* Act.2.44.41.

Our Doway men will picke out Monkes in the old Teſtament: as whereas *Moſes* ſheweth what fiſh may bee eaten and are counted cleane in ſeas, rivers, and ſtanding pooles: by the firſt they underſtand Chriſtian people taken out of the Sea of this world, by the ſecond Preachers, by the third Monks, which keepe alwaies in their cloiſters, as thoſe fiſh in their pooles. Levit.11.9. Doway Bible, pag 409.

Contra. Thus have they fiſhed in theſe waters, as the ſaying is, and caught a frogge, firſt, there is no ſuch word in the originall which ſignifieth a lake or ſtanding poole: there are three words, *bamaijm*, ἐν τοῖς ὕδασιν, in the waters, *bajammim*, ταῖς θαλάσσαις, in the ſeas, *bannechalim*, ἐν τοῖς χειμάῤῥοις, in the rivers: the firſt is the generall word, which comprehendeth the two either ſalt waters on the Sea, or freſh water in the rivers. Secondly, of all other waters, the ſtanding pooles are the worſt, and therefore thereby their cloiſter Monkes are unfitly ſignified, whom they take to be the beſt. Thirdly, even in all theſe there were ſome cleane fiſh with finnes and ſcales, and ſome uncleane, as the muddie eeles: and ſuch were their uncleane cloiſter Monks, of muddie and ſtinking life: thus have they loſt a good argument for Monkes.

The Proteſtants.

VVE ſee then that this Monaſticall and ſolitarie kinde of life hath no proofe nor ground out of the Scriptures, either by precept or example: Nay, this kind of profeſſion was not

knowne in the Church, for divers hundred yeeres after Chriſt; how could then the Apoſtles bee the founders of this order? And though the name of Monkes be of ſome antiquitie in the Church, yet they were farre unlike unto Popiſh Monkes, that for theſe many yeeres have peſtered the Church.

1 It is certaine, as *Hierome* witneſſeth, that *Antonius*, and his diſciples *Amathas* and *Macarius*, were the firſt beginners of Monkiſh profeſſion almoſt three hundred yeere after Chriſt, *Fulk. annot. Mark 9.3.* *Anno* 260. when *Sixtus* the 2. was Biſhop of Rome, *Paulus* began the profeſſion of Heremites, as *Mantuan* writeth:

Iſta ego crediderim per noxia tempora Paulum:
Niligenam ſole ardentem, qui primus eremum
Incoluit, liquiſſe urbes, &c.
About this time *Paul* was the firſt, I geſſe,
Who neere to *Nilus* dwelt in wilderneſſe.

Hierome alſo reporting divers opinions of the originall of Monkes, as how ſome ſhould fetch their beginning from *Elias* and *John Baptiſt*, which conceit hee miſliketh, at the laſt alleageth the common opinion, *Antonium huius propoſiti fuiſſe caput*, that *Antonie* was the head or beginning of this profeſſion: to the which he ſubſcribeth, *in vita Pauli*. And he ſaith of *Hilarion*, *Nec quiſquam monachum ante ſanctum Hilarionem in Syria noverat*: There was no Monke knowne in Syria before *Hilarion*. But the Apoſtles were not unknowne in thoſe countries.

2 The beginning of Monkes, was not for the more merit, and to doe penance for their owne ſins and the ſinnes of the world: for *Antonius* the firſt Monke confeſſed, that Chriſt only ſuffered for the ſinnes of the world: But the firſt occaſion was given in the time of perſecution, when as men were not ſuffered to worſhip God aright publikely: and therefore they fled into the wilderneſſe, *Rhemiſt. Matth.3. ſect.3.* As *Hierome* reporteth of *Paulus* the Heremite, who being perſecuted of his ſiſters huſband under *Decius* and *Valerian*, fled to the Mountaines, *& ſic neceſſitatem in voluntatem vertit*, and ſo made a vertue of neceſſitie, *vita Pauli*. But now ſeeing the Chriſtian faith is openly profeſſed, they have no ſuch cauſes to ſeeke ſolitarie and ſecret places.

Fulk Matth 3. ſect 3.

3 The popiſh Monkes are altogether unlike theirs: Firſt, they lived in ſolitarie places, farre from reſort of people: but the popiſh Mock-monkes live in cities and the frequencie of the people, *Fulk. annot. Matth.3. ſect.3.* Secondly, the Monkes in times paſt laboured with their hands: but the popiſh fat-bellies pampered themſelves in idleneſſe. Thirdly, they are altogether unlike in life and doctrine, as we ſhall ſee more at large afterward, *Fulk. ibid.*

Concil. Colonienſ. part.10. cap.1. Vita monaſtica non multo poſt Apoſtolorum tempora cœpit, quanquam multis perſuaſum ſit, aliam tunc fuiſſe, quam nunc eſt monachiſmi rationem: The Monkiſh life began not long after the Apoſtles time, although many think that the profeſſion of Monkes was farre otherwiſe in thoſe times, than now.

This Councell maketh Monkerie not to be ſo ancient as the Apoſtles, and beſides ſaith, that the Monkiſh life now, is farre unlike the life of the ancient Monkes: as it followeth, cap.9. *Videmus monaſteria mulierum in pleriſque locis, in ſuſpectas de incontinentia domos, ut quid gravius dicam, eſſe commutata*: We ſee the monaſteries of women, to be turned into wanton houſes ſuſpected of incontinencie, to ſay no more, &c. But ſuch were not the ancient Colleges and aſſemblies of Monkes.

Their owne Extravagant alſo ſaith, that the rule of S. *Francis* is not grounded upon the example of Chriſt or his Apoſtles: *Quam utique nec Chriſtus, nec Apoſtoli, &c.* Which neither Chriſt, nor his Apoſtles did either teach by word, or confirme by example, *Ioann.22. Extrav. tit.14. c.5.*

I will adjoyne the teſtimonie of Sir *Iohn Brathwicke* Knight, who endured much trouble for the faith of Chriſt: What ſhall I call the cloyſters of Monkes in theſe our daies otherwiſe than brothel-houſes, ſwine-ſtyes, and Dennes of diſcord, &c.? Wherefore I conclude, that this their kind of life is wicked and naught, which is not grounded nor eſtabliſhed of any certaine calling of God, *Fox. pag. 1265. col.1.* In this holy mans judgement therefore, the profeſſion of Monkerie tooke no beginning neither from Chriſt, nor his Apoſtles.

Pag. 1152. 2. 50.

And further, that popiſh Monkerie had not the beginning from the Apoſtles times, it is evident: 1 For the Greeke Church, *Sozomen* ſheweth that the firſt Monkes did betake themſelves to ſolitarie places, to avoid perſecution: The Tripartite ſtorie ſaith, that the Monkes which laboured not with their owne hands, *violentis latronibus ſunt æquales habendi*, are to be held like unto violent theeves and robbers.

Lib.1. cap.12.
Tripartit hiſt. lib.1. cap.8.

2 For the South Church, *Athanaſius* teſtifieth, that divers Monkes were married. In the Æthiopike Church, as *Zaga Zabo* witneſſeth, *Monachi labore ſuo vivunt*. The Monkes live by their labour, and digge the ground.

Epiſt. ad Dracont.
Damianus a Goes.
nus a Goes.

3 Confeſſion of Belgia, artic.27. *This holy companie* (called the Church) *conſiſteth of thoſe that are to be ſaved, &c. therefore no man ought to ſeparate himſelfe from it, that being content with his owne ſolitarines, he ſhould live apart by himſelfe.* Confeſſion of Helvetia, the latter: *We knowing certainely that Monkes, and the orders and ſorts of them, are neither inſtituted of Chriſt nor his Apoſtles, &c.*

Harm. ſect. 10. pag. 321.
Ibid ſect 11. pag 340. See the place.

4 *Gregorie* in his time hath this obſervation of certaine hereticks: *Qui populis admiſceri fugiunt,*

ſed

Argum.*2.** ***Iohn Baptiſt a perfect patterne of Eremiticall life, for living in the deſert and wilderneſſe, for his rough apparell, for abſtaining from all delicate meat, *Rhemiſt.annot.Matth.*3.1.

Anſw. Firſt, ***Iohn Baptiſts*** calling was ſingular and extraordinarie, and therefore he cannot be made an author of any ordinarie profeſſion. Secondly, we denie not but his life was auſtere, and that he made his abode in a ſolitarie place, yet there were houſes and villages not farre off : his apparell alſo was courſe cloth, made of the hard haires of Camels : his food was of locuſts and wilde honey, the uſuall and common meat of that countrie : he was an extraordinarie preacher of repentance, and ſhewed in himſelfe an example of auſtere life, as it became the forerunner of Chriſt : but being no miniſter of the Goſpell, but the laſt Prophet of the law, he cannot be a patterne of an ordinarie profeſſion under the Goſpell, *Fulk.annot.Matth.*3.*ſect.*1.

Arg.*3.** Nay ***Bellarmine fetcheth his Monkiſh order from a more ancient beginning than from *Elias*, and *Iohn Baptiſt*; yea from before the floud : for *Enos* (ſaith he) ſeemeth to have brought in ſome ſtricter kind of life, and peculiar maner of worſhipping God : whereas the text ſaith, that he began to call upon the name of God : that is, after another manner : for *Adam, Seth, Abel,* before this time called upon the name of God, *cap.*5.

Anſ. Firſt, who would have thought, that there had beene Monkes and Eremites before the floud if the Ieſuite had not ſaid it, or that this text, which he alleageth, could have proved it? The argument followeth not : *Enos* brought in a peculiar worſhip of God, therefore was founder of the Eremiticall life : for he brought in the true worſhip of God : but the other is ſuperſtitious and erroneous. Secondly, *Tremelius* readeth agreeably to the Hebrew, *Tum nomen Dei cœptum eſt invocando profanari*; Then the name of God began to be prophaned in calling upon, that is, his worſhip began to be corrupted : for the Hebrew word ſignifieth both to invocate and call upon God, as alſo to corrupt, pollute, or prophane. Thirdly, if we read as they doe, the name of God began to be called upon : It only ſheweth a reſtoring and renuing of the true worſhip of God, which was polluted by the poſteritie of *Cain*, whoſe ſtocke and familie is ſet downe in that chapter, *Geneſ.*4. and when prophaneſſe increaſed in the poſteritie of *Cain*, then the faithfull ſeparated themſelves from the reſt, and aſſembled by themſelves apart, to worſhip God.

Argum.*4.** ***Bellarmine alſo ſaith, that the inſtitution of Monkes proceeded from the Apoſtles, who appointed all things to be common, as it may appeare, *Act.*4. and the Apoſtles were the firſt Chriſtian Monks : So that his argument concludeth thus, All things were common in the Apoſtles time : *Ergo*, there were Monkes then, *lib.*2.*de monach.c.*5.

Anſ. 1. If the Apoſtles were the firſt Monkes, how then is *Iohn Baptiſt, princeps monachorum*, prince of the Monkes, as *Bellarmine* hath affirmed a little before? he cannot be the firſt, and the Apoſtles the firſt too, 2. If the communitie in uſe amongſt the beleevers in thoſe daies, made them Monks, then the whole congregation was of Monks : for as many as beleeved had all things common, *Act.*2.44. which were reckoned to the number of three thouſand ſoules, *v.*41. So then by this reaſon all Chriſtians muſt be Monks. 3. There was a communitie amongſt them, but not like the Monkiſh communitie : for firſt their communitie was voluntarie, not impoſed upon them; but the other is inforced by vow : ſecondly, their communitie was not, in relinquiſhing their goods, and not to meddle with them themſelves, as men were perſwaded in monkery : but an equal diſtribution of them to as many as needed : thirdly, that communitie was in reſpect of that preſent neceſſitie in the time of perſecution; but Monkiſh communitie is not upon neceſſity, but upon ſuperſtitious curioſity, whereby they think to merit heaven. 4. We grant there was ſuch a communitie, as we ſay, amongſt them, but they cannot ſhew a profeſſion of ſingle life amongſt the beleevers in thoſe daies, of whom many were married, as *Ananias* and *Saphira*, *Act.*5. and therefore they could not be Monks. 5. I oppoſe againſt them the judgement of their owne *Thomas*, who affirmeth, that there were no Monks in Saint *Pauls* time, *ex citat. Eſpenc.in.*2.*Tim.pag.*189.*c.*

Act.2.44.41.

Levit.11.9.

Our Doway men will picke out Monkes in the old Teſtament : as whereas *Moſes* ſheweth what fiſh may bee eaten and are counted cleane in ſeas, rivers, and ſtanding pooles : by the firſt they underſtand Chriſtian people taken out of the Sea of this world, by the ſecond Preachers, by the third Monks, which keepe alwaies in their cloiſters, as thoſe fiſh in their pooles.

Doway Bible, Pag 409.

Contra. Thus have they fiſhed in theſe waters, as the ſaying is, and caught a frogge, firſt, there is no ſuch word in the originall which ſignifieth a lake or ſtanding poole : there are three words, *bamejim*, ἐν τοῖς ὕδασιν, in the waters, *bajammim*, ταῖς θαλάσσαις, in the ſeas, *benechalim*, ἐν τοῖς χειμάῤῥοις, in the rivers : the firſt is the generall word, which comprehendeth the two either ſalt waters on the Sea, or freſh water in the rivers. Secondly, of all other waters, the ſtanding pooles are the worſt, and therefore thereby their cloiſter Monkes are unfitly ſignified, whom they take to be the beſt. Thirdly, even in all theſe there were ſome cleane fiſh with finnes and ſcales, and ſome uncleane, as the muddie eeles : and ſuch were their uncleane cloiſter Monks, of muddie and ſtinking life : thus have they loſt a good argument for Monkes.

The Proteſtants.

VVE ſee then that this Monaſticall and ſolitarie kinde of life hath no proofe nor ground out of the Scriptures, either by precept or example : Nay, this kind of profeſſion was not

knowne in the Church, for divers hundred yeeres after Chriſt; how could then the Apoſtles bee the founders of this order? And though the name of Monkes be of ſome antiquitie in the Church, yet they were farre unlike unto Popiſh Monkes, that for theſe many yeeres have peſtered the Church.

1 It is certaine, as *Hierome* witneſſeth, that *Antonius*, and his diſciples *Amathas* and *Macarius*, were the firſt beginners of Monkiſh profeſſion almoſt three hundred yeere after Chriſt, *Fulk. annot. Mark. 9. 3.* *Anno* 260. when *Sixtus* the 2. was Biſhop of Rome, *Paulus* began the profeſſion of Heremites, as *Mantuan* writeth:

Iſta ego crediderim per noxia tempora Paulum:
Niligenam ſole ardentem, qui primus eremum
Incoluit, liquiſſe urbes, &c.
About this time *Paul* was the firſt, I geſſe,
Who neere to *Nilus* dwelt in wilderneſſe.

Hierome alſo reporting divers opinions of the originall of Monkes, as how ſome ſhould fetch their beginning from *Elias* and *John Baptiſt*, which conceit hee miſliketh, at the laſt alleageth the common opinion, *Antonium huius propoſiti fuiſſe caput*, that *Antonie* was the head or beginning of this profeſſion: to the which he ſubſcribeth, *in vita Pauli*. And he ſaith of *Hilarion*, *Nec quiſquam monachum ante ſanctum Hilarionem in Syria noverat*: There was no Monke knowne in Syria before *Hilarion*. But the Apoſtles were not unknowne in thoſe countries.

2 The beginning of Monkes, was not for the more merit, and to doe penance for their owne ſins and the ſinnes of the world: for *Antonius* the firſt Monke confeſſed, that Chriſt only ſuffered for the ſinnes of the world: But the firſt occaſion was given in the time of perſecution, when as men were not ſuffered to worſhip God aright publikely: and therefore they fled into the wilderneſſe, *Rhemiſt. Matth. 3. ſect. 3.* As *Hierome* reporteth of *Paulus* the Heremite, who being perſecuted of his ſiſters huſband under *Decius* and *Valerian*, fled to the Mountaines, *& ſic neceſſitatem in voluntatem vertit*, and ſo made a vertue of neceſſitie, *vita Pauli*. But now ſeeing the Chriſtian faith is openly profeſſed, they have no ſuch cauſes to ſeeke ſolitarie and ſecret places.

Fulk Matth 3. ſect 3.

3 The popiſh Monkes are altogether unlike theirs: Firſt, they lived in ſolitarie places, farre from reſort of people: but the popiſh Mock-monkes live in cities and the frequencie of the people, *Fulk. annot. Matth. 3. ſect. 3.* Secondly, the Monkes in times paſt laboured with their hands: but the popiſh fat-bellies pampered themſelves in idleneſſe. Thirdly, they are altogether unlike in life and doctrine, as we ſhall ſee more at large afterward, *Fulk. ibid.*

Concil. Colonienſ. part. 10. cap. 1. Vita monaſtica non multo poſt Apoſtolorum tempora cœpit, quamquam multis perſuaſum ſit, aliam tunc fuiſſe, quam nunc eſt monachiſmi rationem: The Monkiſh life began not long after the Apoſtles time, although many think that the profeſſion of Monkes was farre otherwiſe in thoſe times, than now.

This Councell maketh Monkerie not to be ſo ancient as the Apoſtles, and beſides ſaith, that the Monkiſh life now, is farre unlike the life of the ancient Monkes: as it followeth, cap. 9. *Videmus monaſteria mulierum in pleriſque locis, in ſuſpectas de incontinentia domos, ne quid gravius dicam, eſſe commutata*: We ſee the monaſteries of women, to be turned into wanton houſes ſuſpected of incontinencie, to ſay no more, &c. But ſuch were not the ancient Colleges and aſſemblies of Monkes.

Their owne Extravagant alſo ſaith, that the rule of S. *Francis* is not grounded upon the example of Chriſt or his Apoſtles: *Quam utique nec Chriſtus, nec Apoſtoli, &c.* Which neither Chriſt, nor his Apoſtles did either teach by word, or confirme by example, *Ioann. 22. Extrav. tit. 14. c. 5.*

I will adjoyne the teſtimonie of Sir *John Brathwicke* Knight, who endured much trouble for the faith of Chriſt: What ſhall I call the cloyſters of Monkes in theſe our daies otherwiſe than brothel houſes, ſwine-ſtyes, and Dennes of diſcord, &c.? Wherefore I conclude, that this their kind of life is wicked and naught, which is not grounded nor eſtabliſhed of any certaine calling of God, *Fox. pag. 1265. col. 1.* In this holy mans judgement therefore, the profeſſion of Monkerie tooke no beginning neither from Chriſt, nor his Apoſtles.

Pag. 1152. a. 50.

And further, that popiſh Monkerie had not the beginning from the Apoſtles times, it is evident:
1 For the Greeke Church, *Sozomen* ſheweth that the firſt Monkes did betake themſelves to ſolitarie places, to avoid perſecution: The Tripartite ſtorie ſaith, that the Monkes which laboured not with their owne hands, *violentis latronibus ſunt aequiparandi*, are to be held like unto violent theeves and robbers.

Lib. 1. cap. 12.
Tripartit hiſt. lib. 1. cap. 8.

2 For the South Church, *Athanaſius* teſtifieth, that divers Monkes were married. In the Æthiopike Church, as *Zaga Zabo* witneſſeth, *Monachi labore ſuo vivunt*, The Monkes live by their labour, and digge the ground.

Epiſt. ad Dracont.
Damianus a Goes.

3 Confeſſion of Belgia, artic. 27. *This holy companie* (called the Church) *conſiſteth of thoſe that are to be ſaved, &c. wherefore no man ought to ſeparate himſelfe from it, that being content with his owne ſolitarines, he ſhould live apart by himſelfe.* Confeſſion of Helvetia, the latter: *We knowing certainely that Monkes, and the orders and ſorts of them, are neither inſtituted of Chriſt nor his Apoſtles, &c.*

nus a Goes.
Harm. ſect. 10. pag. 321
Ibid ſect 11. pag 340. See the place.

4 *Gregorie* in his time hath this obſervation of certaine hereticks: *Qui populi admiſceri fugiunt,*

ſed

Moral.lib.16. in 21.c.Iob.

ſed ſeceſſum vitæ ſecretioris petunt,&c. which refuſe to be conſorted with the people, but ſeek to leade a ſolitarie life, which doe ſo much the more infect others, *peſte perſwaſionis*, with their peſtilent perſwaſions, &c. by how much more they have them in greater reverence for the merit of their life, &c. Who ſeeth not, how fitly this deſcription ſuiteth the popiſh Monkes and Heremites? theſe three markes agree unto them, ſolitarie life, perverſe doctrine, opinion of merit. Some of their owne ſide have complained of their Monkes: *Though they have the likeneſſe of the Apoſtles, yet they are farre removed from their life, let the Church lament her Monkes, &c.* *Bellarmine* confeſſeth, that *Athanaſius* affirmeth, that there were no Eremites before *Antonie*, who lived in the beginning of the fourth age or hundreth yeere from Chriſt,&c. Their Monkes then and their heremites had not their beginning from the Apoſtles.

Alvar.Pelag. planct.p.130.

Lib.2.de Monach.c.5.

The ſecond part, concerning the divers ſects of Monkes and Friers.

The Papiſts.

39.Error.

THey ſay that imitation of divers holy men, as of S. *Francis*, S.*Benet*, S. *Dominicke*, which hath brought in divers ſects and orders of Religious men, doe tend all to the imitation of Chriſt, *Rhemiſt.annot. Philip cap.3.ſect.2.1 Theſ.1.2.*

Philip.3.17.

This their aſſertion they would ground upon the Apoſtles words, *Philip.3.17. Be ye followers of me brethren, Rhemiſt.*

1Cor.11.1.

Anſw. Firſt, Saint *Paul* would have them no otherwiſe to follow him, than hee did Chriſt, *1 Corinth.11 1.* Neither gave any other rules to his followers, than he had learned of Chriſt, as the patrons of the Monkiſh ſects have done. Secondly, neither did S. *Paul* errect a new order of *Paulians*, as *Franciſcus* did of *Franciſcans*, *Dominick* of *Dominicans*. Thirdly, S. *Paul* was a perſwader of unitie, not a maker of diviſions among Chriſtians; as the Monkes and Friers have done, one ſort perſecuting another for their opinions even to death: *Fulk. annot.1 Theſ.1. ſect.2. Fox pag.798.* Fourthly, if the rule of S.*Francis*, the beſt approved ſect amongſt you, be no other than this, as witneſſeth one of yout Popes; *Domini noſtri ſanctum Evangelium,&c.* to obſerve the holy Goſpell of our Lord, *ſext. decret.lib.5.tit.12.c.3.Nichol.4.* Then is the rule of S.*Francis* ſuperfluous, ſeeing every man is bound, that is called a Chriſtian, to follow the Goſpell of Chriſt.

The Proteſtants.

COntrariwiſe wee affirme, that it is a great derogation to Chriſt when the people ſhall ſay, I follow the religion of *Auguſtine*, the religion of *Francis*: another ſaith, I hold of *Dominicke*: another, I hold of Jeſus, as the Jeſuites doe, *Fulk.Philip.3.verſ.17.*

1 Cor.3.4. 21,22.

*Argum.*1. Saint *Paul* reproveth the Corinthians, becauſe they made the like ſects amongſt themſelves: one ſaid, I am *Pauls*, another I am *Apolloes*, and concludeth, that therefore they were carnall, *1 Cor.3.4.* And further, he ſaith, they ſhould not rejoyce in men, for all things were theirs, whether *Paul, Apollos*, or *Cephas*, *verſ.21.22.* That is, they were not maſters of their faith, to inſtitute new religions and ſects, but the Miniſters and ſervants of the Lords inheritance. If therefore it was not lawfull to ſay, I hold of *Paul*, I hold of *Cephas*; neither is it lawfull to ſay, I hold of *Dominicke*, I hold of *Francis*, I hold of Jeſus: for ſeeing they make their ſects, and Jeſus maketh his, it is evident that they are not all referred to the imitation of Jeſus: for then they might all as well be called Jeſuites. So then in the Apoſtles time there was not any ſuch following of ſects, or calling of men by the names of their Patrons and authors, as it is now in Poperie; but all that beleeved in Chriſt, were called of his name Chriſtians, *Act.11.26.*

Acts 11.26.

*Argum.*2. The number of Monkes and Friers was almoſt infinite, ſects upon ſects, and new orders daily were deviſed, as *Auguſtinians, Bernardines, Carmelites, Carthuſians, Dominicans, Franciſcans*, and a great ſort more, to the number of an hundred ſects, as they are reckoned by Maſter *Fox* pag.260 and *Tilmanus Heſhuſ.* ſetteth downe 65. ſeverall ſects or rather ſchiſmes of Monkes, *loc.25. error.10.* This irkeſome rabble therefore of Monkes is fitly ſhadowed forth by the ſwarme of Locuſts, which came up out of the bottomleſſe pit, *Apoc.9.3.* And verily as the Locuſts and Graſhoppers conſume and devoure the fruits of the earth, ſo the begging Friers, and idle Monkes devoured the goods of the people, and corrupted the doctrine of the Church.

Revel.9.4.

3 Laſtly, this diviſion of Monkerie into ſects and ſundry orders, is of no great antiquitie: they were not knowne in *Auguſtines* time, who knew no other name of them, than Monkes for he wrote a book of purpoſe, *De opere Monachorum*; Of the labour of Monks: But other names of *Carmelites, Carthuſians, Franciſcans*, or ſuch like, were not heard of in the Church in thoſe daies; but came in long after in the time of *Innocentius* the 3. about *an.*1212.many yeeres after *Auguſtine*; *Fox.p.*259.

The time by peruſing the ancient monuments and records, may eaſily be aſſigned, when moſt of theſe Frierly and Monkiſh ſects began, *Anno* 1100. *Urbanus* the 2. confirmed the ſects of the *Carthuſians*, and *Ciſterſians*, *Anno* 1118.under *Paſchal* the 2.began the ſect of the *Templaries*, *Anno.*1125. *Calixtus* the 2.confirmed the order of the *Præmonſtratenſes*, *Anno* 1150. *Eugenius* the 3. confirmed the order of the *Gilbertines* in England, *Anno* 1223. *Honorius* the 3.received under his protection the *Auguſtinians, Carmelites, Franciſcans, Dominicans*, *Anno* 1295. under *Celeſtinus* the 5. the order of the *Celeſtines* began. *Iohn* the 23. confirmed the ſect of the *Grandimontenſes*. *Anno* 1371. *Vrban* the fifth confirmed S. *Bridgets* order. *Gregorie* the 12. did approve the ſect of the *Hieronymites* and *Montolivetenſes, anno* 1410. *Iohn* the 24. ratified the order of the *Friſonarians*, *anno* 1418. *Anno* 1555. *Paulus* the 3. or thereabout, confirmed the ſect of the *Ieſuites : ex Cælio 2. Vergerio. Baleo & aliis.*

This invention of ſects and new Profeſſions, hath bin by the Emperiall lawes prohibited, as *Cod. lib.1.tit.12.leg. 11. Honor. Theodoſ. Calicolarum nomen inauditum, &c.* The ſtrange and unknowne name of *Calicolites*, that is, inhabitants of heaven, hath found out a new ſuperſtition: and ſo the law proceedeth, *Niſi ad fidem Chriſtianam converſi fuerint, &c.* Unleſſe they be converted to the Chriſtian faith, ſhall bee puniſhed as hereticks. This law approveth no name or faith to be uſed, but of *Chriſtians*: the name of *Calicoliter* was a goodly title, as the name of *Ieſuites* is; but as that name was made a cloake for ſuperſtition and hypocriſie, ſo is this: and, howſoever they are called, if they ſwarve from the name and faith of Chriſtians, by this law they are accounted hereticks.

This innumerable rabble of Monkes hath miſliked alſo their owne patrons the Popes of Rome: *Concil. Lateranenſ. ſub Innocent. 3. cap. 3. Firmiter prohibemus, &c.* We doe ſtraightly forbid, that no man from henceforth invent a new Religion, leſt the too great diverſitie of religious perſons doe bring great offence into the Church of God; but he that will enter into religion, let him chuſe ſome one of them which is alreadie approved: and he that is diſpoſed to erect an houſe of Religion, let him follow ſome rule alreadie in uſe, &c. But yet for all this decree, many ſects of religions were afterward invented. Likewiſe *Gregorie* the 10. doth not only forbid new religions to be invented, but condemneth *Ordines mendicantes*, all the orders of begging Friers, begun ſince that generall Councell of Laterane: *ſext. decret. lib. 3. tit. 17. c. 1. Ioann.* 22. doth alſo reverſe and diſſolve the order of the *Fratricelles*, who were after the order of *Francis: Extrav. Ioann. tit. 7. c. 1. Clemens* 5. deſtroyed the ſect of the Beguines, which is revived notwithſtanding by *Iohn. 22. Extrav. commun. lib. 5. tit. 9. c. 1.* Thus we ſee, what good opinion the Popes themſelves have of their owne ſects.

Adde the ſeale of holy Martyrs, *Iohn Wickliffe* holy Confeſſor; *Benedict, Francis, Dominicke*, with all ſuch as have beene patrons of private religion, except they have repented, with ſuch as have entred into the ſame, are in a damnable ſtate. *Fox* pag. 450. col. 1. artic. 43. Pag.414.1.60.

Maſter *Tindall* holy martyr, to follow the rules of *Auguſtine, Benedict, Francis*, and ſuch other, is to leave the faith: *Fox* pag. 1251. col. 1. Pag.1140.1.60

I adde for further proofe: 1. That the Greekes have no Monkes but after the order of S. *Baſil* Biſhop of Cæſarea, who inſtituted his order of Monkes, about *anno* 380. 2. The Æthiopians have but one only order of religion, which is of S. *Anthonie* the Heremite: and their great Patriarke is allwaies of that order, as *Zaga Zabo* ſaith, an Æthiopian Biſhop. Theves.lib.6. cap.2. Alvares deſcrip. of Æthiopia. Damianus a Goes de morib. Æthiop.

Confeſſion of Baſil, artic. 5. *The Church of Chriſt doth labour all that ſhe can, to keepe the bounds of peace, therefore ſhe doth by no meanes communicate with ſects, and the rules of orders, deviſed to make difference of daies, meats, apparell, &c.* Harm. ſect. 16 pag. 484.

4 *Eraſmus* complaineth of the unneceſſarie rabble and ſects of Monkes: *Ego puto, cucullatam vitam ſatis expertus, rem Chriſtianam nihilo deteriùs habituram, &c.* I thinke, as having good experience of a Monkes cowle, that Chriſtianitie would be no whit the worſe, *ſi non eſſent tot cultuum, ciborum, titulorum diſcrimina*, if there were not ſuch difference of profeſſions, meats, titles: ſeeing Monkerie is come to that paſſe, that if you take away certaine externall things, *ferè deteriores ſunt cæteris*, they are almoſt worſe than others, and the better part of the Monaſteries have ſo little exerciſe of religion, *ut nuſquam minus liceat religioſam vitam agere*, that no where may one leade a leſſe religious life, &c. Epiſt. lib. 22. ad Ioann. Gacchum Monachum.

Our Doway countrimen may be here brought forth as witneſſes againſt their fellowes: for upon that place, *Deuter.* 25, 10. where he was to put off his ſhoe, as a ſigne of ignominie, that would not raiſe up ſeed to his brother, they give this rule: *Paſtors and Doctors muſt beget ſpirituall children to Chriſt, not to themſelves, and ſo they are called Chriſtians, not Paulians, whom S. Paul converted*: and why then, I pray you, are your Franciſcans, Benedictins, Dominicans, and the reſt, ſo called of *Franciſcus, Benedictus, Dominicus*, and other their founders? Doway Bible, 447.

The ſecond queſtion, concerning the Counſels of perfection.

The Papiſts.

THis they ſay, is the very foundation of the Monaſticall life, which is the moſt perfect eſtate and calling of Chriſtians: for they performe more than Chriſt hath commanded, not only his precepts, but even his counſels alſo; which they ſay, doe much differ: for the precepts are enjoyned to all Chriſtians, and to leave a precept undone, is ſinne: but the Evangelicall Counſels are given only to thoſe that are perfect, which they are not bound to keep, neither doe they ſinne in leaving them undone: yet if they obſerve them, they doe merit more and ſhall have a greater reward: Such Counſels of perfection are theſe; to give all we have to the poore; to abſtaine from eating of fleſh, to vow chaſtitie, and ſuch like: *Bellarm. cap. 7. Rhemiſt. annot. Matth. 19. ſect. 9.* 90. Error.

Argum.

Math.19.21. *Argum.*1. *Matth.*19.*verſ.*21. Chriſt ſaith, *Goe and ſell all thou haſt, if thou wilt be perfect.* This was a Counſell of perfection, not a precept given to all Chriſtians.

Anſw. Firſt, this was both a Counſell and precept, though not to all, yet to this one man, to diſcover his hypocriſie and vaine confidence which he had in himſelfe, as though he had kept the law, when he was farre from it, *Fulke Matth.*19.9. *Mark.*10.3. Secondly, it is a generall precept unto all to love the Lord with all the heart, and to be content, when the Lord requireth, for Chriſts ſake, to leave all we have, *Calvin. Inſtitut.*4.*cap.*13.*ſect.*13.

Bellarmine replieth: Firſt, it is not like that this young man was an hypocrite, or a vaine boaſter of himſelfe, becauſe it is ſaid Chriſt loved him; but he loveth no hypocrites or proud men.

Matth.12.20. Zach.4.10. Mark.12.34. Matth.22.35. *Anſw.* Firſt it was propheſied of our Saviour, as it is alleaged, *Matth.* 12.20. that he ſhould not quench the ſmoaking flax; that is, that Chriſt ſhould accept and approve the leaſt good things that he found in men, increaſing and not extinguiſhing them: as it is alſo ſaid, *Zach.*4.10. *Who hath deſpiſed the day of ſmall things?* ſo Chriſt is ſaid to have loved this young man, becauſe he ſaw ſome beginning and likelihood of goodneſſe in him, though in the reſt he approved him not. Secondly, the like example we have, *Marke* 12.34. where our Saviour ſaith to a certaine expounder of the Law, that had anſwered him diſcreetly, *Thou art not farre from the kingdome of heaven:* which was a great commendation of him: and yet the other Evangeliſt Saint *Matthew* reporting the ſame ſtorie, *chap.*22.35. ſaith he came to tempt Chriſt: he was not then void of ſome diſſimulation, yet Chriſt commendeth him.

Secondly, *Bellarmine* ſaith, that a man may love God with all his heart, and yet is not bound to doe all which God counſelleth, but which he commandeth, *Bellarm. lib.* 2. *de Monach. cap.*9. *in argum.*5.

Prov.1.25.26. Dan.4.24. *Contra.* This is a moſt groſſe anſwer, and contrarie to the Scripture: for he that loveth God with all his heart, is bound to keepe the Counſels of God, and it is ſinne to tranſgreſſe them: as *Prov.*1.25. 26. *You have deſpiſed all my counſell, and therefore I will laugh at your deſtruction:* and *Daniel* ſaith to *Nabuchadnezzar,* 4.24. *Let my counſell be acceptable unto thee, breake off thy ſinnes by righteouſneſſe, &c.* Will they ſay now, that the King was not bound to obey this counſell?

Acts 2.44. *Argum.*2. *Acts* 2.44. They had all things common. This is not a rule or precept to all Chriſtian men to live in common, but a life of perfection and counſell followed of the religious, *Rhemiſt.*

Anſw. This living in common among the brethren in the Apoſtles time, is the ſame that ought alwaies to be among all Chriſtians, that no man account that to be his owne, which the neceſſitie of his brother requireth to be beſtowed upon him: this the rule of charitie requireth, which is one of the great commandements: *Fulke in hunc locum.*

1 Cor.7.25. *Argum.*3. 1 *Cor.*7.25. Concerning Virgins I have no commandement of the Lord, but I give mine advice. A precept therefore is one thing, a Counſell of perfection another: *Bellarm. cap.*9.

1 Cor.7.40. Math.19.12. *Anſw.* Firſt, *Paul* hath no generall commandement from God to impoſe the yoke of continencie upon any, becauſe God had left marriage free, and therefore no man is to be barred and kept from it: But the Apoſtles particular advice and ſentence (being moved by the ſpirit of God, *verſ.*40) is not only a Counſell, but a commandement, that both they which have the gift of continencie, ſhould glorifie God by that gift, *verſ.*7. and they which have it not, ſhould marrie rather than burne, and ſo diſhonour God, *verſ.*9. Therefore the Apoſtle ſaith, *Let every man wherein he is called therein abide with God, verſ.*24. If a man be called to live ſingle, he ought to obey his calling, having received the gift: if a man be called to the married eſtate, he muſt not preſume beyond his ſtrength, to live unmarried. Wherefore it is both a Counſell and a precept, to thoſe that have received the gift of ſingle life: for otherwiſe they diſobey Gods calling, which is ſinne. And our Saviour ſaith, he that is able to receive it, let him receive it, *Matth.*19.12. He that hath the gift is commanded to uſe it, for in leeſing it he ſinneth. And laſtly, every man by commandement is bound to the uttermoſt of his power to ſet forth Gods glorie: But God is moſt glorified by the ſingle life of thoſe which are able to containe, and therefore they ought in dutie ſo to doe.

Hom.16.in 3. cap.Ionæ. Againe, in that the Apoſtle ſaith he had no commandement of the Lord, his meaning is, that he was not directed in this caſe of virginitie by any ſpeciall precept out of Scripture, otherwiſe than by the counſell of the ſpirit ſpeaking in him: but that the advice of the Apoſtle is of the ſame nature and authoritie with a precept it may appeare, for that he ſpeaketh not of himſelfe, but by the ſpirit of God, *verſ.*40. and he had received mercie, to be faithfull, *verſ.*25. Wherefore if it be faithfulnes in the Apoſtle to give this advice, it was faithfulneſſe in them to follow it. Unleſſe any man will entertaine *Origens* light conceit, that thinketh S.*Paul* to have ſpoken of himſelfe, without warrant from God: as he untruly ſaith of the Prophets, that they ſpake ſome things of themſelves, as namely, when that came not to paſſe which they propheſied: as that of *Ionas* 3. that within three daies Ninivie ſhould be deſtroyed: and that of *Gad,* that ſpake of three daies peſtilence to *David,* 2 *Sam.*24. whereas it ceaſed the ſame day: So he ſaith S.*Paul* ſpeaketh of himſelfe in this place. But he is both there and here deceived: for the Prophets ſpake as God bid them, who notwithſtanding upon their repentance ſeemed to change the decree, as when he ſent the Prophet to tell *Hezekiah* he ſhould die: But this by the way of *Origens* error.

Thirdly, as S.*Paul* ſaith here concerning Virgins hee had no commandement, but gave advice; ſo he ſaith of marriage, *verſ.* 6. *I ſpeake this by conceſſion, or as giving advice, not by commandement*: that is, that to avoid fornication a man might marrie: but this is a commandement, as *verſ.* 9. to marrie rather than burne; and yet the Apoſtle calleth it an indulgence, or conceſſion.

Fourthly, *verſ.* 12. the Apoſtle ſaith in the ſame ſenſe, *to the remnant I ſpeake, and not the Lord*, that is, I give counſell, having no preſcript commandement in the word; that is, that a faithfull man ſhould not leave his unbeleeving wife, if ſhe be content to dwell with him. But this is a commandement, and not to be tranſgreſſed; as it may thus appeare: firſt by the manner of ſpeech, being imperative, *let him not forſake her, verſ.* 12. Secondly, *verſ.* 15. if ſhe will depart, the man is not in ſubjection: therefore if ſhe will not depart, but abide, the man is in ſubjection, that is, bound to keep her. Thirdly, *verſ.* 16. The beleeving man may be an inſtrument to ſave his unbeleeving wife: but we are bound to doe all that may further anothers ſalvation: *Ergo*, even this counſell alſo of the Apoſtle is a commandement. And thus hath *Bellarmine* gained nothing by this place.

1 Cor.12.15.16.

Here alſo the Doway gloſſe-men doe thus argue for Evangelicall Counſels: becauſe under the law there were ſpeciall ſtates not commanded by law, but voluntarily profeſſed, as of the children of the Prophets, the Nazarites, Rechabites, &c. which were exemplar figures of religious orders in the new Teſtament: to this purpoſe the Doway ſtudents, *p.* 936.

Contra. 1. The old Teſtament cannot bee a rule unto the new in the ceremoniall obſervations thereof. 2 Some of thoſe ſpeciall ſtates were commanded to ſome, as the profeſſion of a Nazarite to *Samſon, Iudg.* 13.7. And the Rechabites were enjoyned that ſtate of life by their father *Ionadab, Ierem.* 35. 8. 3. The children of the Prophets did not vow chaſtity, for they were married, 2 *King.* 4. 4. wee grant a difference betweene thoſe which they call precepts and counſels: but thus farre, that although in particular the Counſell is not commanded, yet in the generall it is included, that every man is bound to ſerve God with all his might, in what thing ſoever he may; as one may have more ſtrength than another: yet neither the keeping of a precept nor counſell is meritorious.

The Proteſtants.

WE doe truly affirme and according to the Scriptures, that it is impoſſible for any man to performe the law and commandements of God, much leſſe to fulfill more than is commanded: And therefore it is falſe, that beſide the precepts of Chriſt there are Counſels of perfection, which are at a mans choyce to doe or not to doe: for whatſoever is to the glory of God, wee are bound to doe. We acknowledge then no ſuch evangelicall Counſels, as they imagine, *Calvin.*

Argum. 1. *Matth.* 5. 48. Our Saviour ſaith, Yee ſhall be perfect, as your heavenly father is perfect. Therefore all Counſels tending to perfection, are commandements. If there bee any thing whereby we may more neerely attaine unto perfection, that we are bound and commanded to doe: As if a man can better obtaine this perfection of godlineſſe, by living ſingle, if he have the gift, he ought to do it: for having not the gift, and yet preſuming, he burneth in luſt, and ſo is ſet further backe in the courſe of godlineſſe, *Calvin. argument.*

Math. 5.48.

Bellarmine diſtinguiſheth: There are (ſaith he) two kindes of perfection; a leſſe which conſiſteth in the full keeping of the law, which is neceſſary to ſalvation: ſuch a perfection is commanded, *Matth.* 5. There is a greater perfection, not ſimply neceſſarie to ſalvation, but to obtaine a more excellent degree of glory, in obſerving the counſels: and this our Saviour meaneth, when hee biddeth the young man to ſell all he had, to be perfect, *Marke* 10. 21. *Bellarm. cap.* 9. *argum.* 5.

Contra. Firſt, there can be no greater perfection, than in the abſolute fulfilling of the law: for the beſt perfection in this life is in love, 1 *Iohn* 4. 12. 16. 17. But love is the fulfilling of the law, *Rom.* 13. 10. Wherefore, that which hee calleth the leſſe perfection is the beſt, ſeeing it fulfilleth the law. Secondly, the perfection ſpoken of *Matth.* 5. 48. is the beſt perfection, to be perfect as God is perfect: for what greater perfection can there be, than to be perfect according to the example of God? Thirdly, that thing, to the which Chriſt exhorteth the young man, to ſell all he had to give to the poore, is not ſo great a point of perfection, as this, whereof Chriſt ſpeaketh, that we ſhould love our enemies, and ſo be perfect as God is perfect: for a man may give all his goods to the poore, and yet bee without love, 1 *Cor.* 13. 3. but he cannot love his enemies, unleſſe hee have love: wherefore this point of perfection ſeemeth to be greater than the other, and ſo *Bellarmine* hath loſt a good diſtinction. Wherefore, this remaineth a ſtrong place, notwithſtanding all his cavils, that exhortation to perfection containeth not only a counſell, but a precept alſo and commandement.

1 Iohn 4.12.16.
Rom. 13. 10.
Math. 5.48.
1 Cor. 13. 3.

Argum. 2. We are bound to love God with all our heart, with all our ſoule, with all our ſtrength: Therefore whatſoever thing there is, whereby wee may expreſſe the love of God, wee are bound by commandement to doe it; it is not left to our owne will: for not to love God more than thou doeſt, if it be in thy power, it is a grievous ſin, *Martyris argument.*

Bellarmine anſwereth thus: *Qui Deum diligit ſuper omnia, etiamſi eum non tam ardenter amet, quàm forte poſſet, vel non faciat pro eo omnia, quæ poſſet; ille habet Deum pro ſummo bono, cap.* 13. Hee that loveth God above all things, although he love him not ſo entirely, as perhaps hee may, neither doth all things for his ſake that lie in his power: yet for all this, he eſteemeth of God as his chiefe good, &c. I pray you ſee, what contradictorie ſpeeches theſe bee: The Jeſuite ſaith, a man may love God perfectly and above all, and yet not love him ſo much as hee is able, that is, imperfectly: ſo a man, by his Monkiſh divinity, may love God above all, and yet not love him above all: for if he did, he would refuſe to doe nothing for Gods love that is in his power.

Luke 17. 10. *Argum.* 3. *Luke* 17. 10. When you have done all thoſe things which are commanded you, ſay, Wee are unprofitable ſervants, and did nothing but that which was our dutie to do: *Ergo*, we are bound to doe all things that are to bee done, and we cannot doe that which we ought, much leſſe more than we ought to doe, *Martyris argument.*

Bellarmine anſwereth: Firſt, Chriſt ſaith, when you have done all which I commanded you, not which I counſelled you.

Anſw. As though the argument followeth not ſtrongly: you cannot doe the leſſe, that is, keep my commandements, therefore you cannot doe the more, that is, ſpeaking now (as the Jeſuite doth) the Counſels of perfection, which are more than the precepts. It is a precept of neceſſitie to diſpenſe our goods to the uſe of the poore; it is a counſell of perfection, as they ſay, to give all away to the poore: But if a man cannot performe the firſt, that is, keeping his goods to uſe them aright, much leſſe is he able with a reſolute minde to give them all away.

Secondly, he anſwereth: Chriſt biddeth them to ſay ſo, as ſhewing their humility, not that they were indeed unprofitable ſervants. A poore ſhift, as though Chriſt envied the good of his ſervants, or would obſcure their well-doing, and doth not rather advance it to the uttermoſt, and make the moſt of the ſerviceable works of his children, as we ſee, *Math.* 25. 34. And Chriſt being a faithfull Prophet, would not ſurely deceive his Diſciples, and tell them one thing, and himſelfe know and thinke another. Some anſwered in *Bernards* time to this place, as the Jeſuite now doth: *Hoc (inquies) propter humilitatem Chiſtus monuit dicendum eſſe:* Chriſt only would have us thus to ſpeake, namely, that we are unprofitable ſervants, to ſhew our humilitie. He anſwereth: *Plane propter humilitatem, ſed nunquid contra veritatem:* You ſay true, for humility, but not againſt the verity, *de triplici cuſtod. ſerm.* So likewiſe was it decreed, *Concil. Milevitan. can.* 6. *Placuit, quod ait S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, &c. quiſquis ſic accipiendum putat, ut dicat propter humanitatem non oportere dici nos non habere peccatum, non quia veritas eſt, anathema ſit:* Whereas S. *Iohn* ſaith, If we ſay we have no ſinne, we deceive our ſelves, &c. Whoſoever thinketh it is ſo to be underſtood, that for humanity ſake it becommeth us not to ſay that we have no ſin, not becauſe the truth is ſo indeed, let him be accurſed, &c. But theſe Frier-like miſts and ſmoake of Locuſts, are not able to dimme the cleere light of this Scripture, which ſheweth, that when wee have done all we can doe, wee come farre ſhort of our dutie.

Math. 25. 34.

Argum. 4. *Bellarmine*, the better to perſwade that there are certaine Evangelicall counſels beſide precepts, ſetteth downe certaine differences betweene them, *cap.* 7. which differences if they ſhall appeare to be none, then precepts and counſels ſhall be all one.

1 His firſt difference is, in reſpect of the matter, precepts (ſaith he) are more eaſily kept; but counſels more hardly and with greater difficultie.

Contra. It is an harder matter to love our enemies, than for a man to give all his goods to the poore: and therefore the love of Chriſt is ſet forth to be the moſt excellent kinde of love, becauſe he died for his enemies, *Rom.* 5. 8. But the firſt is a precept of perfection, as *Bellarmine* confeſſeth, *Math.* 5. 48. the other a counſell of perfection, *Math.* 19. 21. confeſſed alſo by *Bellarmine*: *Ergo*, a precept is more difficult than a counſell.

Math. 5. 48.

2 The ſecond difference in reſpect of the ſubject: a precept is generall, preſcribed to all; a counſell is particular, belonging only to ſome, *Bellarm. ibid.*

1 Cor. 6. 7. *Contra.* They confeſſe that ſingle life appertaineth to counſell, as the Apoſtle ſaith, he giveth counſell concerning virgins, 1 *Cor.* 7. 25. but this is generall, *verſ.* 7. *I would that all men were as I am*, that is, ſingle. Againe, to marrie to avoid fornication is an indulgence or counſell, 1 *Cor.* 7. 6. yet generall, *verſ.* 2. *To avoid fornication, let every man have his wife*: ſo theſe counſels are generall, that every man having the gift of virginity ſhould uſe the ſame; and every one not having it, ſhould uſe the remedie.

3 A third difference, a counſell not obſerved deſerveth no puniſhment, as a precept doth, being obſerved it hath a greater reward.

Contra. Firſt, to marrie rather than burne, is an Apoſtolicall indulgence or counſell, 1 *Cor.* 7. 6. but to burne rather in luſt than to marrie, is ſinne, and deſerveth puniſhment: *Ergo.* Secondly, to feed the

Math. 19. 21. poore with all a mans goods is a counſell, *Math.* 19. 21. but this counſell may be obſerved, and yet

1 Cor. 13. 3. no reward follow, 1 *Cor.* 13. 3. *If a man give all to the poore, and have no love, it profiteth nothing.* Wherefore ſeeing the Jeſuite can make no ſound difference betweene precepts and counſels, we muſt needs conclude that they are all one.

4 *Auguſtine*, though ſometime he ſeeme to make ſome difference betweene a precept and a counſell: *Præceptum eſt*, ſaith he, *cui non obedire, peccatum eſt: Conſilium, quo ſi uti nolueris, minus boni adipiſceris, non mali aliquid perpetrabis: de Virginit. cap.* 15. A precept is that, which not to obey, is ſinne: A counſell is that, which if thou wilt not follow, thou doeſt not commit any evill, yet thou haſt the leſſe good, &c. Though hee ſeeme in words, I ſay, to make difference, yet his meaning is this, That a precept is of things neceſſary, as to follow vertue, to eſchue vice: A counſell is of things indifferent, as to uſe or not to uſe, as to eat or not to eat fleſh. But yet the occaſion may ſo ſerve, that even this

counſell is neceſſarie: for we ought not to eat fleſh to offend our brother: *Multa facienda ſunt non jubente lege, ſed libera charitate:* Many things are to be done (ſaith he) not by force of any law, but by the rule of charitie: that is, we have no particular law, but the generall rule of charitie. A counſell then is ſeene in things indifferent, which are alwayes lawfull, but not alway expedient: and it is nothing elſe but a particular application of the generall rule of charitie: Charitie wiſheth that nothing ſhould be done to offend our brethren, 1 *Cor.*10.32. The Scripture likewiſe giveth libertie to eat fleſh, there is no generall precept, or prohibition: yet the Apoſtle giveth counſell, that is, according to the rule of charitie ſaith, that although all things are cleane, *Malum tamen eſt homini, qui per offenſionem manducat:* yet it is evill to the man that eateth with offence, *Rom.*14.20 Here we ſee the tranſgreſſion of an Apoſtolicall counſell is ſinne. And though wee be not bound by any particular precept, at this time or that to abſtaine from fleſh, yet *quæ facienda ſunt libera charitate*, the things that are to be done in the dutie of love, doe as well binde us, as if we had a direct commandement: for love is the fulfilling of the commandements, yea it is one of the great commandements to love one another. Yet the counſell or libertie concerning indifferent things, remaineth in it owne nature free ſtill: as the Apoſtle counſelleth to eat, not asking any queſtion: in ſuch a caſe it is neither evill not to eat, nor good to eat; but if any man be preſent that may take offence by our eating, then is it evill to eat. So *Auguſtine* concludeth: *Multa mihi videntur licere & non expedire, quæ per juſtitiam, quæ coram Deo eſt, permittuntur, ſed propter offenſionem hominum vitanda ſunt:* Many things are lawfull, but not expedient becauſe of the offence of our brethren, leſt therby they ſhould be hindred from ſalvation, *De Adulter.conjug.lib.*1.*cap.*14.17 Thus we ſee *Auguſtine* doth nothing favor the popiſh diſtinction of precepts & counſels: for by his ſentence even counſels, that is, the libertie and freedome of things indifferent, are reſtrained and made neceſſarie in the externall uſe, by the rule of Charitie.

1 Cor.10.32.

Rom.14.10.

That precepts, and counſels or monitions are confounded, and both taken for one, their owne Canons doe teſtifie, *Decret.p.cauſ.*28.*qu.*1.*c.*9. *Quæ jubet Dominus, non eſt indignum, ſi eadem monet Apoſtolus:* That which the Lord commandeth it is not unfit, if the Apoſtle doe moniſh the ſame. *Sext. decret.lib.*5.*tit.*12.*c.*5. *Nonnulla conſilia ſub verbo præcepti:* Many counſels are contained under the word precept. *Clement.in lib.*5.*tit.*11.*c.*1. *Nichol.*4. there it is determined, That the rules of *Francis* given to his diſciples that they ſhould goe barefoot, and not ride but in caſe of neceſſitie and ſuch like, are precepts: which notwithſtanding according to their definition are but counſels.

This truth the holy Martyrs have ſealed: *John Huſſe.* There are ſo many counſels and determinations of God in the Goſpell, as there bee lawfull and honeſt things joyned with precepts and commandements of God, binding us thereto under paine of deadly ſinne: for everie ſuch thing doth the Lord command us to fulfill in time and place, &c. *Fox*, pag.617. col.1. lin.21.

Pag.567.c.1. l.9.

Claudius Monerius French Martyr; No man can vow to God ſo much, but the Law requireth much more than he can vow. This holy Martyr died in this confeſſion, and was burned at Lyons, *anno* 1551. *ex Iohanne Criſpin.lib.tert.* Thus then it appeareth, that before the Lord there is no difference betweene his counſels and commandements, but that we are bound to keepe them both.

Yet that wee ſpeake more diſtinctly hereof, wee doe not take away all difference betweene precepts and counſels, neither yet doe we deny a difference of reward for the ſame.

The firſt we grant, allowing a threefold difference: 1 In the matter & ſubject: precepts are of things neceſſary, & in their nature good or evil, as are the ten moral commandements: counſels are in things indifferent in themſelves, as in taking, or not taking a wife, in abſtinence from fleſh: as *Hierom ad Demetriad. prohibentur mala, præcipiuntur bona, permittuntur media, ſuadentur perfecta:* evil things are forbidden, good things are commanded, indifferent things are permitted, & perfect things perſwaded, &c.

2 They differ in reſpect of the manner: precepts are generall for all perſons, times and places: counſels are applyed to particular perſons, times and occaſions: as to abſtaine from marriage, for ſuch as have the gift, and are thereunto called.

3 They are to be conſidered in reſpect of the commander: and ſo in regard of Gods juſtice, who requireth of us to be perfect as he is perfect, there is no difference betweene precepts and counſels, but everie one is commanded to enter into that profeſſion of life, which is neereſt to perfection: as *Hierome* in the ſame place ſaith: *In cauſa juſtitiæ omnes unum debemus, virgo, vidua, nupta:* In the cauſe of juſtice, we all owe the ſame dutie, the virgin, widdow, and married, but in regard of Gods mercifull indulgence, which beareth with our infirmities, ſome are called counſels, which they follow which moſt ſtrive againſt their infirmities, as true virginitie is more commendable in thoſe which have the gift, than in them which uſe the remedy becauſe of their infirmity: for the ſecond point, we alſo grant a difference of reward, but with a threefold limitation. 1 That *cæteris parib.* other things being alike, no doubt he ſhall have a greater reward which obeyeth the counſels, as *Marie* had choſen a better part, in leaving all worldly matters to heare Chriſt than her ſiſter *Martha:* but ſimply it is not a greater degree of perfection: as *Abraham* no doubt pleaſed God better in his rich married eſtate, than many doe in their ſingle life and povertie: ſuch therefore muſt compare themſelves with themſelves, that they pleaſe God better in the ſtricter kinde of life, if they have that gift, than they ſhould doe otherwiſe, but that is not alwayes true, if they compare themſelves with others.

2 Where ſuch counſels are embraced, the neceſſarie precepts muſt not be neglected: hee which obſerveth a precept, and proceedeth further to ſuch a counſell, as we ſpeake of, is to be preferred be-

fore one, that walketh in the precept only: but obedience to a Councell only, is not to be preferred before the obſervation of a precept: as a Miniſter which hath the gift of ſingle life, and preacheth not, is not therefore better than one that preacheth and is married: ſo *Hierome* in the ſame place, *Non à lege ſolvitur, qui ſupra legem facere proponit*; He is not freed from the law, who propoſeth ſomewhat to himſelfe above the law: *Nullus magis illicita vitare debet, quàm qui reſpuit quæ licebant*: No man ought more to ſhun things unlawfull, than he who refuſeth things lawfull.

Iſay 64.6.

3 Here muſt be laid aſide all opinion of perfection, & merit, of the one before God, and of the other with men: for neither by the obſervation of precepts nor counſels, is there any thing merited with God: for all our righteouſnes is as a ſtained clout: neither is a man more perfect than another becauſe he is ſingle or otherwiſe abſtemious: for his brother may exceed him in other more excellent graces.

We therfore both refuſe the error of the *Apoſtolici*, which made the obſervation of ſuch Counſels neceſſary, affirming, that none could be ſaved that lived not ſingle and in poverty as the Apoſtles did. *Epiphan. hæreſ.* 61. as alſo the fancie of *Vigilantius* & *Iovinian*, that gave no preeminence at all to marriage and virginitie, of the one before the other: we alſo reject the popiſh diſtinction, which make Counſels a ſtate of greater perfection and more meritorious: But we hold ſuch a difference, as is before expreſſed.

Cenſur Oriental. Eccleſ. c. 20.

And for further evidence herein. 1 *Ieremie*, Patriarke of Conſtantinople, ſpeaking of monaſticall profeſſion thus writeth, *Cum omnia opera bona, ut dicitis, complectimini, cum hæc ipſa ejus generis ſint, &c.* Seeing yee ſay, you embrace all good works, of the which kind theſe are, yee ought alſo to be ſtudious of theſe, &c. And in the ſame place he alleageth *Baſil*, who thus writeth: *Aſcetica vita unum ſolum ſcopum habet, ſalutem animæ, &c.* This contemplative life hath only one ſcope, the ſalvation of the ſoule: *Omniaque ea tanquam Dei mandata, &c. ſervare, &c.* and to obſerve all things which may help thereunto as the commandements of God, &c. Loe here the ſingle life of monaſticall perſons is counted among Gods commandements: it is then a commandement, not a counſell onely.

De humanitat. verb.

2 Of the Ægyptian and South Church, *Athanaſius* ſaith directly: *Salvator noſter tantum valuit in hujuſmodi præceptis, &c.* Our Saviour did ſo much prevaile in theſe precepts, that even children did profeſſe virginitie, which is above the Law, &c. this counſell of virginitie he calleth a precept.

Harm. ſect. 17. p. 535. Sect. 18. p. 562.

3 Confeſſ. of Saxony, artic. 20. *Hypocrites doe imagine that ſuch works are a kinde of perfection, as Monks doe preferre their vowes full of vanitie before the civill and houſholders life, &c.* Auſpurg. artic. 5. *The Monks have taught that their life is a ſtate of perfection, becauſe they did obſerve not onely the commandements, but alſo the Counſels: this error is contrarie to the Goſpell, becauſe they have fained that they cannot onely ſatisfie the commandements, but doe ſomewhat more: whereupon aroſe that horrible error of the works of ſupererogation, &c.*

Aquin. Opuſcul. 19.

4 *Gulielmus de S. Amore*, as he is cited by *Aquinas*, thus expoundeth that precept of our Saviour to the young man, *If thou wilt be perfect ſell all*; *Ibi mandatam nobis eſſe paupertatem habitualem, &c.* that there an habituall poverty is commanded, not that we ſhould actually waſte away all which we have, but when the confeſſion of the name of God, and the glorie of Chriſt ſo requireth, *Tum omnia deſerere parati ſimus*, Then we ſhould be ready to leave all, &c. This place which before is alleaged by the Romaniſts, to prove the perfection of Counſels, is here expounded to be a generall precept.

Lib. 2. de Monach. c. 2.

Yea, *Bellarmine* himſelfe determineth, that the ſtate of Biſhops is more perfect than of Monks: for theirs is a ſtate *perfectionis adeptæ*, of perfection attained unto; the other *acquirendæ*, of perfection to be attained unto. So then Biſhops not following theſe Counſels, of forſaking the world, and of perpetuall abſtinence, are more perfect than Monks that profeſſe both: thoſe then are not Counſels of perfection.

The third Queſtion, Concerning vowes in generall

THis queſtion hath three parts: Firſt, whether it be lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes be any part of the worſhip and ſervice of God.

The firſt part, Whether vowes pertained only to the old Law, and are not now permitted unto Chriſtians.

The Papiſts.

91. Error.

THey hold it as lawfull and as free a thing for Chriſtians to binde themſelves by vowes unto God, as it was uſed and practiſed of the Jewes in the time of the Law.

Iſay 19.21. verſ. 19.18.

Argum. 1. *Iſai.* 19.21. *They ſhall know the Lord in that day, and doe ſacrifice and oblation, and vow vowes unto God and performe them.* This prophecie is concerning Chriſtians, which ſhould in the time of the Goſpell make vowes unto God, *Bellarm. cap.* 17.

Anſwer. The Prophet doth, by the externall ſervice of God uſed in the Church at that time, ſet forth the ſpiritual worſhip of God in the Church of Chriſt: for Jewiſh vowes ſhal be no more then in force, than their ſacrifices & oblations. Alſo *verſ.* 19. the Prophet ſaith, that an Altar ſhall be ſet up in

Egypt: and *verſ.* 18. They ſhall ſpeake the language of Canaan: But theſe things were not literally, but myſtically performed, neither is it neceſſary the other ſhould.

Argum. 2. *Pſalme* 76. 11. *Vow unto God and performe: Ergo,* vowes now are lawfull, *Bellarm. ibid.* Pſalm. 76. 11.

Anſwer. It appeareth by the text, that it was a commandement unto the Jewes, and for that time: for it followeth, *All yee that are round about him:* that is, the Leviter & Prieſts that dwelt round about the temple. *And bring preſents to him that ought to be feared.* But now Chriſtians bring no ſuch externall preſents and gifts, therefore it cannot bee properly underſtood of them. This appeareth alſo by the beginning of the Pſalme, that this charge appertained to the Jewes: as *verſ.* 1. *God is knowne in Iudea,* and *verſ.* 2. *in Salem is his tabernacle, &c.* Therefore while the tabernacle continued in Salem, and God was worſhipped only in Judea, ſo long vowes were in force.

Argum. 3. Vowes did not take beginning from *Moſes,* for *Iacob* vowed, *Geneſ.* 28. therefore neither are they to ceaſe with *Moſes. Bellarm. cap.* 17.

Contra. Firſt, the Argument followeth not, for there were altars and ſacrifices before the law, yet they will not ſay, that they muſt remaine ſtill after the law of ceremonies determined. Secondly, ſuch a vow as *Iacob* made, is lawfull for Chriſtians to make ſtill; for he voweth that the Lord ſhall bee his God: the vow then of obedience, and of more ſtrict ſerving of God is commendable in Chriſtians. And as for the vow of tithes, *Iacob* maketh it, not as it were in it ſelfe a principall ſervice of God, but as a ſigne of the worſhip of God and obedience, which he vowed.

The Proteſtants.

WE doe not condemne all vowes, neither denie, but that a Chriſtian in ſome caſes may vow, as preſently it followeth to be ſhewed: but Jewiſh vowes are utterly unlawfull, ſuch as the vowes of the Nazarites were, *Numb.* 6. as to abſtaine from wine and ſtrong drinke, not to ſhave their haire, and ſuch like: if we place religion in ſuch vowes.

Argum. 1. Their vowes were ceremonious, and conſiſted in externall rites, which were ſhadowes and ſignifications of ſpirituall things: as not to cut their haire, not to touch any dead thing, to abſtaine from wine and ſtrong drinke. But all ſhadowes are now gone and aboliſhed: and ſuch externall uſages are unprofitable, as were thoſe precepts of the falſe Apoſtles, Touch not, taſte not, handle not: which all periſh with the uſing, and are the commandements of men, as S. *Paul* ſaith, *Coloſſ.* 2. 21. 22. Coloſſ. 2. 21. 22. Such precepts notwithſtanding, Monks and Friers at this day doe bind themſelves unto: for it is not lawfull for them to touch ſilver, nor to taſte fleſh, according to the ſtrict and ſuperſtitious rules of their patrons. The Apoſtles reaſon ſtandeth thus, religion conſiſteth not in any thing, that periſheth with the uſe: but vowes not to taſte, not to touch, not to handle, periſh in the uſe: *Ergo,* there is no religion in ſuch vowes.

Argum. 2. It was ordained in *Moſes* law, *Levit.* 27. 26. that no man ſhould vow unto the Lord the Levit. 27. 26. firſt-borne, for it was the Lords already. From whence this argument may be drawne, That which is the Lords alreadie, cannot be vowed unto him: but we are Chriſts, 1 *Cor.* 3. 23. and all that we have, 1 Cor. 3. 23. *verſ.* 21. Wherefore it is a ſuperfluous thing to vow any thing, which we have, as therein placing the ſervice of God; ſeeing already we are devoted to Gods ſervice. If it be here objected, that by the ſame reaſon neither was it lawfull for the Jewes to offer any thing at all, becauſe the earth is the Lords, and all things therein, *Pſalm.* 24. they ſhould offer unto God of his owne: I anſwer, that it is true, all the Pſal. 24. 1. earth was the Lords in right of the creation; but the firſt-borne were due in a ſecond right of their deliverance and redemption from Egypt: and ſo we in reſpect of our ſpirituall deliverance are bound to ſerve God all the dayes of our life, *Luke* 1. 74. And therefore it is no more in our power to vow or Luk. 1. 74. be vowed unto God, than it was lawfull for the Jewes to dedicate their firſt-borne.

Argum. 3. Saint *Paul* ſaith, He that is circumciſed is bound to keep the whole law, *Galat.* 5. 3. He Galath. 5. 3. that keepeth any one ceremonie of the law, doth make himſelfe a ſervant to the whole law: for if after the profeſſion of the Nazarites, they will vow not to drinke wine, not to ſhave their heads, hereby the better to pleaſe God; why are they not alſo purified, and bring an offering according to the law, as *Paul* did, who becauſe of the infirmity of the Jewes, was agreed with foure other men which had a vow, to be purified according to the law? But this S. *Paul* did being amongſt the Jewes, who cried out againſt him as a breaker of the law, leſt he ſhould bee ſcandalous unto them. Hence alſo wee reaſon thus; that which S. *Paul* did for that time to avoid offence, namely, to be purified with them that had a vow, is not now lawfull for the people of God to doe, as *Act.* 21. 25. We have determined con- Act. 21. 25. cerning the Gentiles, that they obſerve no ſuch thing: *Ergo,* it is not lawfull now after the manner of the Jewes to make a vow.

Auguſtine thus notably writeth concerning this matter: *Sicut defuncta corpora neceſſariorum offi-* Epiſt. 19. Hieronymo. *ciis deducenda erant quodammodo ad ſepulchrum, non deſerenda continuo, vel ſicut canibus projicienda:* The ceremonies of the law (ſaith hee) were not preſently to be caſt off, but as dead bodies muſt bee brought to the grave with ſome ſeemely pompe of their friends, and not to bee caſt unto dogges, &c. Thus he ſaith, that in the Apoſtles time all Jewiſh ceremonies were not in act aboliſhed, though they were already as dead carkaſſes, that is, by right deprived of life: yet they required ſome ſpace to bee honourably laid downe, and as it were buried. But whoſoever would now goe about to renew the

Ibid.

Jewiſh ceremonies againe (ſaith hee) *Tanquam ſopitos cineres eruens, non erit pius deductor vel bajulus corporis, ſed impius ſepulturæ violator*: Hee ſhould as it were rake in dead mens aſhes, and not bee a ſeemely bringer of the body to the ground, but a wicked violator of Chriſtian buriall: Even ſo *Auguſtine* maketh it as wicked a part, to bring in uſe any Jewiſh rites, as to pull one, honeſtly buried, out of his grave.

There is a rule in the Civill law, *Cod. lib. 7. tit. 6. leg. 1. Iuſtinian. Abſurdum eſt, ipſa origine rei ſublata, ejus imaginem relinqui*: It is abſurd, the originall being removed, the image or reſemblance to remaine ſtill, &c. According to this rule, ſeeing that the Jewiſh ceremonies are ceaſed, it is not fit that Judaicall vowes ſhould have any place in the Church.

The Canon law alſo ſaith, *Umbra legis evanuit, illuxit veritas Evangelii*: The ſhadow of the law is vaniſhed, and the light of the Goſpell hath ſhined, *decr. Greg. lib. 3. tit. 47. c. 1*. Upon which ground *Innocentius* 3. decreeth, the law of *Moſes*, concerning the purifying of women, not to be in force: of the which nature alſo is the law of vowes.

To this agreeth the ordinarie gloſſe, *de 4. Concil. Primitiva Eccleſia. Modus colendi Deum per externos ritus & ceremonias legis, quia hæc fuerunt umbra Chriſti tum venturi & myſteriorum ejus, ideo adveniente veritate Evangelica illicita facta ſunt, & evanuerunt*: The manner of worſhipping God by externall rites and ceremonies of the law, becauſe theſe were a ſhadow of Chriſt to come and of his myſteries, the truth of the Goſpell being come are made unlawfull, and are vaniſhed away, &c. But vowes are a part of the externall and ceremonious worſhip of God. *Ergo*.

Maſter *Tindall* holy Martyr, hath ſealed this truth: Vowes are againſt the ordinance of God: let them ſhew where theſe vowes in all the new Teſtament be ordained of God, eſpecially ſuch vowes of

Pa. 1238. a. 88.

ſingle life and wilfull povertie, &c. *Fox pag. 1250. col. 1. articul. 3.*

Againſt theſe Judaicall and ſuperſtitious vowes and other rites. 1 Wee have the teſtimonie of the Greeke writers: *Origen* ſaith, *Quod prius lex & prophetæ continebant in latitudine præceptorum duobus his ſermonib. breviatur, &c.* That which before the law and the Prophets contained in multitude of precepts, is abbreviated in two words (the love of God, and our neighbour) as the Lord ſaith by his Prophet, the Lord ſhall make a ſhort word upon the earth: The multitude then of Judaicall and legall obſervations, is reduced all to charity. *Damaſcene* ſaith, *the truth having appeared, the type and ſhadow is unprofitable*. Againe, the Muſcovites, which follow the rites of the Greeke Church, to this day refuſe all Jewiſh rites; they profeſſe it is farre from them, *Ut vel ſcintillam veteris & aboliti Judaiſmi obſervent*, That they ſhould obſerve ſo much as one ſparkle of the old aboliſhed Judaiſme: and in deteſtation thereof, in all the Ruſſie Kingdomes, not one Jew is ſuffered to remaine, though hee would give many thouſand crownes. Thus wee ſee what opinion the Greeke Church hath of Jewiſh rites and obſervations.

In c. 9. ad Roman.

Iſay 10. 13.

ἐπιφανείσης ἀληθείας ἀργὸς ὁ τύπος καὶ ἡ σκιά.

lib. 4. de fid. orthodox. c. 26.

Ioannes Faber relig. Ruthen.

2 The ſame is the confeſſion of *Zaga Zabo* an Æthiopike Biſhop, *Indecens eſt cum fratrib. de delectu ciborum diſputare, &c.* It is an unmeet thing to contend with brethren about the choice of meates, becauſe meate doth not commend us unto God, &c. Therefore let us ſeeke higher things and celeſtiall food, and leave theſe vaine contentions, &c.

Damianus a Goes de moribus Æthiop.

3 Latter confeſſ. of Helvetia. c. 27. *We ſhould ſeeme to bring in and ſet up Iudaiſme againe, if ſo bee we ſhould multiply ceremonies and rites in the Church.* Auſpurg. artic. 7. *Many in the Church were deceived through perverſe emulation of the Leviticall ceremonies, and did thinke that there ſhould bee ſome ſuch rites in the new Teſtament.* Wittemberg. artic. 35. *It is not lawfull for them to thruſt upon them the ceremonies of the old law, for the holy ſervice, wherewith God alone is to be worſhipped.* Saxonic artic. 21. *Difference of meats, monaſticall vowes, and other ceremonies choſen without any commandement of God, &c. are doctrines differing from the Goſpell.* French confeſſ. artic. 24. *We thinke that purgatorie, and monaſticall vowes doe come out of the ſame ſhop.*

Harm. ſect. 16. p. 516.

Ibid. p. 530.

Harm. ſect. 17. p. 538.

Pa. 327. ſect. 10.

Pa. 487.

4 Cardinall *Cajetane: nullum indicitur votum, &c.* No vow was injoyned them, that deſired to attaine unto perfection: *Quia in votorum vinculis non conſiſtit, &c.* Becauſe the attaining to perfection, conſiſteth not in the bonds of vowes: *Rodericus* ſaith, *eo tempore fideles non arctabantur tot canonum decretorum præceptis, &c. nec erant tunc tot laquei legum*: At that time (he ſpeaketh of the ancient Monks) the faithfull were not ſtraitned with ſo many precepts of Canons and decrees: there were not then ſuch ſnares of lawes and conſtitutions. Thus we ſee that theſe Monaſticall vowes have miſliked ſome of their owne writers.

Commentar. in Matth. 19.

Roderici Zamorenſ. part. lib. 2. c. 29.

The ſecond part, what things may lawfully bee vowed by Chriſtians, and whether Baptiſme bee properly a vow.

The Papiſts.

92. Error.

THey hold that the proper vowes of Chriſtians are voluntarie, not of ſuch things which Chriſtians are bound in dutie to doe, but of ſuch as they may leave undone, if they will; ſuch as are their Popiſh vowes of continencie, and voluntarie or rather wilfull povertie.

Deut. 23. 21.

Argum. 1. Deuteron. 23. *When thou ſhalt vow a vow unto God, thou ſhalt not bee ſlacke to pay it; it ſhould bee ſinne unto thee: but when thou abſtaineſt from vowing, it ſhall bee no ſinne unto thee.* By this the Jeſuite proveth, that the vowes of Chriſtians are voluntarie, and not of neceſſarie duties, for it were ſinne to leave any thing undone, that we are in dutie bound unto, *cap.* 19. And hereupon he inferreth, that the promiſe made in baptiſme is no vow, becauſe it is neceſſarie.

Anſw. Firſt, we denie not but that the Jewes had voluntary vowes, and might bind themſelves by vowe to performe many things, which being not vowed, it was no ſinne to leave undone: As the Nazarites vowes concerning abſtinence from wine and ſtrong drinke; which things other might lawfully uſe without ſinne, if they were not profeſſed Nazarites. But theſe ceremoniall lawes doe nothing appertaine to Chriſtians.

The ſame anſwer may ſerve to the like objection made out of the 27. of Leviticus, *The firſt borne which pertaine to the Lord, no man may ſanctifie, &c. they are the Lords:* whence is inferred, that *thoſe things wherein we are alreadie bound, are not properly matter of vow, &c.* For the Iſraelites had two kinde of vowes, ſome were legall and ceremoniall, which were of ſuch things as otherwiſe were not due: ſome were morall, whereby they did bind themſelves to the ſervice of God, as *Deut.* 26. 17. *Thou haſt ſet up the Lord this day to be thy God; &c. And the Lord hath ſet thee up this day to be a precious people to himſelfe.* And of this kinde is the vow of baptiſme.

Levit. 27. 26.

Doway Bible annot. upon that place.

Secondly, it may alſo bee underſtood of neceſſary vowes, which wee are bound unto of dutie, and then the ſenſe is this: If you abſtaine from vowing yee ſinne not, that is, not ſo hainouſly as after the vow made; as Pagans and Infidels do ſinne in tranſgreſſing Gods law: but a Chriſtian ſinneth more after publike profeſſion and promiſe made of obedience unto Gods commandements.

Thus our Saviour Chriſt ſaith of the Jewes: *If I had not come, and ſpoken unto them, they ſhould have had no ſinne, Ioh.* 15. *verſ.* 21. that is, in compariſon; their ſinne of ignorance ſhould have been none in reſpect of their ſinne, which they have now: ſo his ſin, that bindeth not himſelfe to the obedience of Gods commandements, is not like to his ſinne, that hath bound himſelfe, and yet tranſgreſſeth: but I rather inſiſt upon the former anſwer.

Ioh. 15. 21.

Argum. 2. The Jeſuite would thus alſo prove the promiſe made in baptiſme to bee no vow. The vowes of children uttered by their parents, are not ratified but by them, in whoſe name they were made, when they come to yeeres of diſcretion: but the promiſe made in baptiſme doth bind children, whether they will or not: *Ergo*, it is no vow.

Anſw. Firſt, if this reaſon prove any thing, it concerneth only the baptiſme of Infants, ſo that the promiſe made in the baptiſme of thoſe which are *adulti*, alreadie come to yeeres of diſcretion, ſhall be a vow, whatſoever *Bellarmine* ſaith to the contrary; for they even when they are baptized are able to give conſent unto the vow and promiſe then and there made. Secondly, it is untrue, that the vowes of the parents made in the name of their children, doe not abſolutely binde: for under the law even in ceremoniall vowes uttered by the parents, the children were bound: as 1 *Sam.* 1. 11. *Anna* voweth to God, that a raſor ſhall not come upon her ſonnes head; which vow was accordingly kept in her ſonne: *Ierem.* 35. 6. *Ionadab* enjoyned his ſonnes, that neither they nor their ſeede for ever, ſhould drinke any wine, or ſtrong drinke; and they obeyed without any gainſaying or reſiſtance. Thirdly, concerning neceſſary duties, the children are bound to keep their parents vowes and covenant made with God: as *Ieſua* made a promiſe for himſelfe and his, *I and my houſe will ſerve the Lord, Ioſua* 24. 15. And if in civill matters the parents may binde their children abſolutely to the covenant, which they make, as *Ionathan* and *David* made a covenant for them and their ſeed, 1 *Samuel* 20. 42. much more this ſpirituall covenant bindeth, being grounded upon the ordinance and commandement of God: notwithſtanding all that hath been ſaid, the promiſe made in baptiſme ſhall bee a vow ſtill.

1 Sam. 1. 11.

Ierem. 35. 6.

Ioſua 24. 15.

1 Sam. 20. 42.

Argum. 3. It is both unprofitable and ſuperfluous for a man to vow to doe that, to the which hee is bound alreadie; but in baptiſme wee promiſe obedience unto God, which wee are bound to doe by the law: *Ergo*, it is ſuperfluous to ſeeke to tie our ſelves with new bonds, and conſequently it ſhould be a ſuperfluous vow: *Bellarm. cap.* 19. *argum.* 5.

Anſw. Firſt, if this reaſon prove any thing, it ſeemeth to conclude, that it is ſuperfluous for any promiſe to bee made in baptiſme, as well as a vow, ſeeing wee are already bound to ſerve God by the law of Creation. Secondly, neither is it ſuperfluous to vow, more ſtrictly to doe that, which wee are bound to doe; for a double bond bindeth more ſtrongly than one, and as the wiſe man ſaith, a threefold cord cannot be broken, *Eccleſiaſt.* 4. So *Iacob* vowed that the Lord ſhould be his God, *Gen.* 28. which notwithſtanding was covenanted before in his circumciſion. Thirdly, there is a common bond, which bindeth all men, namely the law of Creation; but as God hath his peculiar people, ſo is there a peculiar bond to tie them unto God, namely, their deliverance by Chriſt, which is profeſſed in baptiſme: as before the commandements, God doth move his people to obedience, not becauſe hee created them, but for that he brought them out of the houſe of bondage. Fourthly, if two bonds are ſuperfluous, wherefore then doth the Lord by two immutable things, his word and his oath confirme his promiſes to us, *Hebr.* 6. 18. let him ſay alſo that one of them is ſuperfluous.

Eccleſiaſt. 4. 12.

Gen. 28. 21.

Heb. 6. 18.

The Proteſtants.

WE hold that to vow is not a thing ſimply forbidden Chriſtians: but our vowes are limited and reſtrained: for they are either ſuch, as directly or immediatly are referred to the worſhip of God, whereby wee binde our ſelves more ſtraitly to ſerve him: and ſuch vowes are only of ſuch things as are commanded, and neceſſarily to be done: and in this ſenſe there is but one common vow of all Chriſtians, and that is our ſolemne promiſe in baptiſme, which the Papiſts deny properly to bee a vow, ***Bellarm. cap.*** 19. There is another kind of vowes, that directly concerneth not the worſhip of God, which may bee of things not commanded, of the which wee will intreat in the next ſection. Now we are to prove, that baptiſme is the only proper vow of Chriſtians, which directly toucheth the ſervice and worſhip of God.

Galath. 5.3.

Argum. 1. Circumciſion was a generall vow of the Jewes, for thereby they bound themſelves to keep the whole law, ***Galath.*** 5. 3. ***Ergo,*** Baptiſme is the vow of Chriſtians, which commeth in the place of circumciſion. And againe, it appeareth by this, that becauſe Chriſtians tranſgreſſing, doe deſerve greater puniſhment, than Jewes or Gentiles, that they are more ſtreightly obliged and bound by their covenant unto God than the other: and not only, as the Jeſuite ſaith, becauſe they have taſted more of the goodneſſe of God, and ſo are more unthankfull; for there are two parts of the covenant betweene God and us: The Lord ſaith, Thou art my people, and ſo inricheth them with knowledge, and every good thing: The people ſay, Thou art my God, ***Hoſh.*** 2. 23. And thus as the Lord doth covenant with them, ſo they doe bind themſelves unto God: The breach of which covenant, is that which ſtirreth up principally the anger of God againſt us.

Hoſh. 2.23.

1 Sam. 1.11.

Rom. 6.13.

Argum. 2. A vow is that, whereby any thing is given unto God; as ***Anna,*** 1 ***Sam.*** 1. 11. gave her ſon unto God, which the Scripture calleth a vow: but in baptiſme we are given unto God: ***Rom.*** 6. 13. ***Give your ſelves unto God, ſeeing you are alive from the dead:*** namely, by the power of Chriſts reſurrection repreſented in baptiſme: as the Apoſtle ſheweth, ***verſ.*** 4. ***Ergo,*** in baptiſme wee doe vow our ſelves unto God.

Judg. 11. 36.
Pſalm. 119.106.
Nehem. 10. 9.

Argum. 3. An oath bindeth as well as a vow, if not more, before God; (this ***Bellarmine*** confeſſeth, ***cap.*** 16. ***argum.*** 3.) for a vow is but a ſolemne promiſe, as ***Iepthah*** his vow is called a promiſe, ***Iudg.*** 11. 36. but an oath is more than a promiſe: but by oath we may bind our ſelves to the performance of thoſe things, which notwithſtanding are neceſſarily enjoyned us, as ***Pſal.*** 119. 106. ***I have ſworne to keep thy righteous judgements:*** and ***Nehem.*** 10. 9. the people bind themſelves by an oath to obſerve Gods commandements: ***Ergo,*** alſo theſe things are incident to our vowes. ***Auguſtine*** alſo upon the 75. Pſalme writeth thus: ***Vovete & reddite Domino Deo veſtro omnes communiter: Quid debemus vovere? credere in illum, ſperare ab illo vitam æternam, bene vivere ſecundum communem*** [illegible]: Make your vowes, and pay them unto God generally all together; What muſt we vow? to beleeve in him, to hope for eternall life, to live honeſtly, not to ſteale, not to commit adulterie, &c. Theſe then are the common and generall duties of Chriſtians: no other than we promiſed and vowed in baptiſme.

Concil. Colonienſ. part. 7. It was decreed, that the Godfathers ſhould be growne in yeeres, not children: ***Ne infans infantem offerret, aut ſponſorem pro alio ſe Deo conſtitueret, qui quod promittit, non intelligat:*** Leſt that one child ſhould offer or preſent another, or undertake for another before God, not underſtanding what hee promiſeth, &c. From hence we reaſon thus: A vow is nothing elſe, but ***religioſa promiſſio Deo facta,*** a religious promiſe made unto God, as ***Bellarmine*** himſelfe defineth it, ***cap.*** 14. But in baptiſme there is ***religioſa promiſſio & ſponſio,*** a religious promiſe and troth-giving made unto God, as this Councell ſheweth: ***Ergo.***

Their owne Authors alſo are againſt them, that the things commanded of God may properly bee vowed: as ***Dominicus a Soto lib.*** 7. ***de juſtitia qu.*** 1. ***art.*** 3. ***Alphonſus a caſtro, lib.*** 1. ***de leg. pænal. cap.*** 10.

1 Tim. 5.12.

The Maſter alſo of the Sentences confeſſeth, that the common vow of Chriſtians is made in baptiſme, namely to renounce the devill: and in the ſame place, he thus expoundeth that place 1 ***Tim.*** 5. ***They have broken their firſt faith;*** which ***Bellarmine*** expoundeth of vowes, ***cap.*** 17. ***argum.*** 3. that is, ſaith he, ***votum, vel fidem, quam in baptiſmo profeſſi ſunt;*** Their vow or faith, which they profeſſed in baptiſme.

That vowes may be of neceſſary duties, ſuch as we promiſed in baptiſme, we want not teſtimonie from other Churches.

In oration. de pauperib.

Cenſur. Oriental. Eccl. c. 7.

1 ***Gregory Nyſſenus*** ſaith, ***Eſt jejunii & abſtinentiæ genus, &c.*** There is a kinde of faſting and abſtinence, which is ſeparate from externall or bodily matter, and concerneth only the minde, ***& ea reperficitur, ut a vitiis temperemus;*** and conſiſteth in abſtaining from vices. ***Ieremie*** Patriarke of Conſtantinople ſaith, that ***Monachatus nihil aliud eſt, quam vera pœnitentiæ profeſſio:*** Monkerie is nothing elſe but a profeſſion of true repentance: but thoſe things, to abſtaine from ſin, and to practiſe repentance, are vowed and promiſed in baptiſme.

Lib. de virginit.
Damianus a Goes de morib. Æthiop.

2 ***Tertullian*** ſaith, ſpeaking againſt thoſe which tooke a libertie to ſin before they were baptized: ***Then let none keep his hands from ſtealing, &c. Si nemo domino deditus delinquere deſinet, niſi intinctione alligatus: If no man dedicated to God muſt leave off to ſin, but he that is bound by his waſhing, &c.*** Baptiſme then bindeth. ***Athanaſius*** of Alexandria: ***Non qui a cibis jejunat ſolummodo probe ſe geſſit, ſed qui abſtinet ab omni opere malo:*** Not he only who faſteth from meat, hath done well, but he which abſtaineth from every evill worke. ***Zaga Zabo*** an Æthiopike Biſhop, ſaith, ***Cum ſumus omnes filii baptiſmi, &c.*** Seeing we are all the children of Baptiſme, and agree in faith, there is no cauſe why we ſhould contend about ceremonies. Baptiſme bindeth to obedience unto God, as children are bound to their parents.

3 Confeſſion of Auſpurg, artic. 6. *They taught that the Monks profeſſion was better than baptiſme, that the Monks life did merit more than the life of Magiſtrates, of Paſtors, which in the obedience of Gods commandement followed their calling, &c.* Wittemberg, artic. 26. *Certaine men are not afraid to make this kinde of vowing* (that is, of ſingle life, povertie, obedience) *equall with baptiſme.*

Harm. ſect. 18. pag. 559.
Ibid. p. 575.

4 *Eraſmus* ſpeaking of the Monks of former times, ſaith, *Votorum nulla vincula, niſi quæ ſunt cuiuſque purè Chriſtiani:* There were then no bonds of vowes, but which belong unto everie right Chriſtian, &c. But what elſe are thoſe vowes than of obedience to Gods commandements, which were vowed in baptiſme?

Ex vita Hierom. tom. 1.

The third part, concerning voluntarie vowes, whether they be any part of the worſhip of God.

The Papiſts.

ALL voluntarie vowes (ſay they) made by Chriſtians, though not commanded of God, as not to eat fleſh, not to drinke ſtrong drinke, or to live unmarried, doe concerne the worſhip of God, and thereby men are made more acceptable unto him, *Bellarm. cap.* 16.

93. Error.

Argum. 1. *Iacob* vowed to pay tithes, *Gen.* 28. *David* to build a Temple unto God, *Pſal.* 131.2. But neither of theſe two were commanded them, and yet they were properly referred to the ſervice of God, *Bellarm. cap.* 16. The ſame places alſo are urged in the Doway Bible lately ſet forth.

Annot. in Levit. 26. verſ. 26.

Anſw. Firſt, we deny not, as we have ſaid, but that in the Law and before, there might be ſuch voluntarie vowes: yet it followeth not, that there ſhould be any ſuch now. Secondly, both thoſe duties were neceſſarie, and commanded in generall, though not in particular. As firſt, *Iacob* profeſſeth that the Lord ſhould be his God, *verſ.* 21. No man can deny, but this was neceſſarie, and a commandement. Then ſeeing the Lord is his God, it is alſo neceſſarie that hee ſhould acknowledge him by ſome externall worſhip, as by appointing the Lord an houſe in that place, and bringing oblations unto his altars: theſe are but particular duties that doe follow that generall commandement.

Secondly, *David* did vow that which he was bound to doe being King of Iſrael, namely, to have a care of the Temple of God: for thus he ſaith to *Nathan* the Prophet, I dwell in an houſe of Cedar trees; but the Arke of God remaineth within the curtains, 2 *Sam.* 7.2. This belonged to the King of dutie, as it was generally commanded all Iſrael, *Hagg.* 1.4. but that *David* was diſcharged of this care, by the eſpeciall warrant of God by the Prophet.

2 Sam. 7.2.
Hagg. 1.4.

Thirdly, neither ſimply to build a Temple is a part of religious worſhip: for *Herod* the Great built the Temple of Jeruſalem in moſt glorious manner: but as it is referred to the true worſhip of God, it is gratefull and acceptable.

Argum. 2. *Heb.* 13.16. To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed. *Intelligitur* (ſaith *Bellarmine*) *de eleemoſyna non præcepta:* which is underſtood of almes not commanded: And if God bee pleaſed with everie vertuous act, yea done without a vow, in things not commanded; much more where a vow is.

Anſ. Firſt, it is a moſt groſſe and abſurd ſaying, that there can be any vertuous act not commanded in Scripture: the Apoſtle ſpeaketh contrarie, 2 *Tim.* 3.17. that the man of God by the Scriptures is made perfect to all good works: *Ergo,* all good works are preſcribed in Scripture. Secondly, it is alſo untrue, that there are almeſ-deeds not commanded, ſeeing that in this verie place it is an expreſſe charge and commandement of the Apoſtle, To doe good and to diſtribute.

2 Tim. 3.17.

Argum. 3. To keepe promiſe or faith given unto God, is properly to ſerve God; a vow is a promiſe made unto God: *Ergo. Bellarm. ibid.*

Anſw. By a vow or promiſe made unto God of that which is not lawfull, is no worſhipping of God, but rather a diſhonouring of him, as may appeare in the vow of *Iepthe,* of the which S. *Ambroſe* thus writeth: *Melius fuit nihil tale promittere, quam promiſſum parricidio ſolvere:* It had been better never to have vowed or promiſed any ſuch thing, than with parricide to performe his promiſe, *lib.* 1. *de offic. c.* 50. Then our Doway tranſlators are much deceived in their gloſſe, *that Iepthe ſinned not in performing his vow,* (in ſacrificing his daughter, as they ſuppoſe) *but rather pacified God thereby:* for both the example of *Abraham* ſheweth the contrarie, whoſe hand God ſtayed from ſacrificing his ſonne, and yet hee was commanded by the Lord to doe it: and as well may they ſay, that *Herod* ſinned not in putting *Iohn* to death, becauſe he had ſworne to doe it.

Annot. in 12. Iudg.

Argum. 4. An oath even in a thing not commanded is the worſhip of God, as to ſweare not to drinke wine: and ſo conſequently a vow alſo: *Bellarm. ibid. c.* 16. *argum.* 3.

Anſw. The conſequence or dependance of this argument I willingly yeeld unto, having urged it before againſt the Suite himſelfe (I would ſay Jeſuite;) for an oath and a vow may be well compared together: but an oath, ſuch as the Jeſuite ſpeaketh of, is not acceptable to God: Firſt, becauſe an oath is appointed to make an end of ſtrife betweene men, *Heb.* 6.16. not to determine matters betweene God and us; men ſweare by God, not ſo properly to God. Secondly, neither is it pleaſing to God, to binde thoſe things with an oath abſolutely, which are not in our owne power, as not to drinke wine, ſeeing his infirmitie may cauſe him to drinke it, as Saint *Paul* counſelled *Tim.* 1.5.

Heb. 6.16.
1 Tim. 5.23.

Thirdly, yet an oath in theſe externall matters, doth not verily or properly belong to the worſhip of God, though in ſome ſort may be referred unto it, as now followeth to be ſhewed.

The Proteſtants.

WE grant that there are other kinds of vowes than before we ſpake of, which doe not directly concerne the worſhip of God, neither are of things commanded us, nor yet is God thereby the better pleaſed: but they ſerve only as helps, to make us more fit unto Chriſtian duties: As a man that ſeeth he is by nature given to drunkenneſſe, doth vow that he will take no ſtrong drinke, leſt hee ſhould offend that way: Another purpoſeth to faſt, thereby to tame his fleſh, and the more Iob 31.1. fervently to pray; as *Iob* made a covenant with his eyes not to looke upon a maid, 31.1. But theſe things of themſelves, by the outward act, are not the more acceptable unto God, neither is God by eating or not eating, or looking or not looking, the better worſhipped, as theſe things are conſidered in themſelves. Wherefore by the word of God wee condemne all voluntarie and ſuperſtitious vowes of men, invented to ſerve God by, as vowes of chaſtitie, of going in pilgrimage, offering to Images, and ſuch like.

Argum. 1. Saint *Paul* condemneth all voluntarie worſhip of God which is invented by man, as unprofitable, though it have a ſhew of wiſdome in humbleneſſe of minde, and not ſparing the body, Coloſſ.2.23. *Coloſſ.2.23.* As ſuch are the ordinances of the world in worſhipping of Angels, and in abſtinence, *Touch not, taſte not, handle not.* But ſuch are all popiſh vowes, a voluntarie ſervice of God, even in the ſame things which the Apoſtle taketh exception againſt: for they make vowes to Angels, to Saints, vowes to keepe dayes holy, and to faſt in them: *Ergo*, they are unlawfull.

Argum. 2. *Rom.* 14. 23. Whatſoever is not of faith, is ſinne, that is, not grounded upon knowledge out of the word: *Ergo*, all voluntarie vowes made to ſerve God by, are to bee abandoned, becauſe they have no warrant out of Gods word. *Bellarmine* anſwereth, that the place is not ſo to bee underſtood, but rather, by faith, is meant the conſcience of man, and ſo whatſoever is done againſt the conſcience is ſinne.

Anſw. By faith, is not underſtood every conſcience, but the aſſurance of a right conſcience, which muſt needs be builded upon the word: for *verſ.* 22. S. *Paul* ſaith, *If thou haſt faith, have it with God*: This cannot be ſpoken of a corrupt conſcience which is not able to abide Gods triall, but a right conſcience eſtabliſhed out of the word.

Thus *Bernard* expoundeth this place: *De fide vera non falſa puto dixiſſe Apoſtolum, omne, quod non ex fide, peccatum, quia fides falſa, fides non eſt*: I thinke the Apoſtle ſpake of a true, not a falſe faith, ſaying, what is not of faith is ſinne; for a falſe faith is no faith: *Lib. de diſpenſation.*

Argum. 3. To mortifie the body, and to be renewed in the minde, is the reaſonable, that is, the true and proper ſervice of God; but the mortifying of the fleſh and change of the minde conſiſteth not in meat or drinke, or any ſuch externall thing: *Ergo*, therein ſtandeth not the true ſervice of God: And ſo the Apoſtle alſo evidently ſaith, *Meat maketh us not acceptable unto God, for neither if wee eat*
1 Cor.8.8. *have we the more, or if we eat not have we the leſſe, &c.* 1 *Cor.*8.8. The Apoſtle reaſoneth thus: that which being uſed bringeth no reward, not uſed procureth no loſſe, doth not make us acceptable to God: for the neglecting or not uſing of thoſe things, wherein Gods ſervice ſtandeth is damnable: but the not uſing of meats and drinks and ſuch like is not damnable: *Ergo*, therein ſtandeth not Gods ſervice.

Argum. 4. Let us heare *Auguſtines* judgement: *Sunt multi qui vovent, &c.* There are many that vow, one a cloake, another oyle, another a wax candle, another that he will drinke no wine, another that he will faſt, another that he will eat no fleſh. This is not the beſt kinde of vowing: God neither careth for thy comely apparrell, nor for thine oyle, nor for thy faſting: but offer that unto him which he hath redeemed, that is, thy ſoule, *De tempor. ſer.* 7. Wee ſee by this what account *Auguſtine* maketh of ſuperſtitious voluntarie vowes, made with an intent to pleaſe God thereby.

Concil. Arauſicanæ. 2. *can.* 11. *Nemo quicquam Deo voverit, niſi ab ipſo acceperit, ſicut legitur, quæ*
1 Chro.29.14. *de manu tua accepimus, damus tibi.* 1 *Paralippom.*29.14. Let no man vow unto God any thing, unleſſe he have received it, as we read, *Theſe things which we have received at thy hand, we give unto thee*: Therefore no man can make a vow of chaſtitie unto God, nor of any other gift not in his owne power.

See alſo the rules of your owne lawes: *Decret. Gregor. lib.* 1. *tit.* 7. *c.* 2. *Innocent. Quod non eſt ſanctorum patrum decreto ſancitum, ſuperſtitioſis non eſt adinventionibus præſumendum*: That which is not eſtabliſhed by the decree of the holy Fathers, muſt not by ſuperſtitious inventions be preſumed, &c. If that be ſuperſtition which is not decreed by the Fathers, how much more that which is not warranted by Scripture: And as it followeth in the ſame place; *Nonnunquam intelligitur prohibitum, quod non invenitur conceſſum*: That we underſtand to be prohibited, which is found not to bee granted, &c. Wherefore by this rule all voluntarie vowes of things not commanded or granted in Scripture, are held to be prohibited.

Iames Baineham holy Martyr: *The vowes of chaſtitie and all goodneſſe are given of God, by his*
Pag.937.a.50. *abundant grace, which no man of himſelfe can keepe, but it muſt be given him of God*: *Fox*, pag. 1028. col. 1.

And for further evidence, firſt, *Ieremie* Patriarke of Conſtantinople alleageth thus out of *Baſil, that the contemplative life hath no other ſcope, but the ſalvation of the ſoule:* And hee addeth further of his owne: *In qua quidem rerum omnium repudiatione, illud ſummum eſt, ut pravas cupiditates primo deponamus:* In which refuſing of all things, that is the chiefe, to lay aſide all evill deſires, &c. Monaſticall vowes then are not acceptable of themſelves, but as they help unto mortification, and to further the health of the ſoule.

Cenſur. Oriental. Eccl. c. 20.

2 It was the ſaying of *Zaga Zabo* a Biſhop of Æthiopia, as he is cited before, *that meat doth not commend us to God*, according to that ſaying of S. *Paul, Neither if we eat, have we the more, or if we eat not have we the leſſe, and therefore we ſhould looke for higher matters, our heavenly food, &c.* Theſe things of themſelves then are not acceptable to God.

Damianus a Goes de moribus Æthiop.

3 French confeſſion, *artic.* 24. *Monaſticall vowes, pilgrimages, &c. we doe not only reject for a falſe opinion of merit added thereunto, but alſo becauſe they are the inventions of men.* Auſpurge, *artic.* 15. *It muſt not be thought that theſe humane ordinances are righteouſnes before God, or doe deſerve remiſſion of ſinnes, &c.*

Harm. ſect. 16. p. 488.

4 *Polidor Virgil* telleth us, one of their owne Hiſtorians, that in the time of *Paulus, Antonius, Baſilius*, this kinde of monaſticall life was free and ſimple, *nec illis ceremoniis obſtrictum, &c.* nor tied to theſe ceremonies, which Monks now adayes obſerve.

De invention. rer. lib. 7. c. 1.

The fourth queſtion, concerning Monaſticall vowes in particular.

THere are three kinds of vowes which belong unto Monkery: the firſt is the vow of voluntary poverty: the ſecond, the vow of obedience unto the Monaſticall preſidents and governours: the third is the vow of continencie. Of theſe three in order.

The firſt part, concerning the vow of voluntary poverty.

The Papiſts.

THey ſay it is an acceptable ſervice unto God, for a man to give all hee hath to the poore, and by vow to conſecrate and addict himſelfe to voluntary poverty.

94. Error.

Argum. 1. *Matth.* 18. 21. Chriſt ſaith, if thou wilt bee perfect, goe and ſell all thou haſt, and give it to the poore, and come and follow mee. This is properly to follow Chriſt, to lacke proprietie and live in common: and thus the Apoſtles followed Chriſt, *Rhemiſt. ibid.*

Matth. 18. 21.

Anſw. Firſt, this is a precept not generall to all, but given to this one man to diſcover his hypocriſie, and vaine confidence that he had in himſelfe, as though hee had kept the law, which hee came farre ſhort of. Secondly, the Apoſtles themſelves had proprietie: *Peter* had a houſe: *Iohn* had to provide for the Virgin *Marie*, whom Chriſt commended unto him: *Matthew* made a feaſt of his owne goods, *Fulke ibid.* See before error 90. in the end, how this place is interpreted by *Gulielmus de S. Amore*, alleaged alſo by *Thomas*, not of an actuall but habituall forſaking of all, required of every Chriſtian, when occaſion ſerveth, to ſet forth the honour of Chriſt.

Argum. 2. *Acts* 2. 44. They had all things common: and *Acts* 5. *Ananias* and *Sapphira*, after their profeſſion of common life, detaining ſome part proper to themſelves, were reproved and judged of the Apoſtles: *Ergo*, it is acceptable to God to live in common: *Rhemiſt. ibid. Bellarm. cap.* 20.

Acts 2. 44.

Anſw. Firſt, that communitie uſed then amongſt the brethren, ought alwayes to be among Chriſtians, no man to count that his owne, which the neceſſitie of his brother requireth to bee beſtowed upon him. Thus alſo witneſſeth *Urbanus* in his Decretall, *Cauſ.* 12. *qu.* 1. *c.* 9. *Scimus vos non ignorare, &c.* We know you are not ignorant that hitherto a common life hath flouriſhed amongſt all Chriſtians, and yet by Gods grace doth flouriſh, &c. Neither was every man then bound to give up the proprietie of their goods: for they diſtributed to every man as they had need, *Act.* 4. 35. But if they had given up all the proprietie of their goods, then all ſhould have needed alike: And *Peter* ſaith not the contrarie, but that *Ananias* might have kept the proprietie of his goods, if he had not made publike profeſſion to the contrarie, *Act.* 5. 4.

2 Your owne law giveth another reaſon of that community among the Apoſtles, *ibid. c.* 15. *Futuram eccleſiam, &c.* The Apoſtles did foreſee that the Church ſhould bee amongſt the Gentils, and therefore they would not have any poſſeſſions in Judea, but tooke the price only for the reliefe of the poore.

3 Concerning *Ananias*, we doe not reade that he made any vow to give his goods to the Church: nay the contrary appeareth, in that S. *Peter* ſaith, While it remained with thee, appertained it not to thee? But if his vow were paſt before, the goods, though yet not ſold, could not appertaine unto him. Againe, the principall and chiefe cauſe, why *Peter* proceeded againſt him, was his lying and hypocriſie, not for breaking his vow: for it cannot bee proved that he promiſed all, but that hee affirmed that he brought all, whereas he withdrew part.

Argum.

Matth. 5. 3. *Argum.* 3. Our Saviour Chriſt ſaith, *Bleſſed are the poore in ſpirit*, *Matth.* 5. 3. that is, ſuch as willingly make themſelves poore: for ſo did our Saviour Chriſt, who both in action and affection was poore, and did as he taught. And Luke 6. 24. *Luke* 6. 24. *There is a woe denounced to the rich in this world*: So that by the contrary the bleſſing is upon the poore, *Bellarm. cap.* 20.

Anſw. Firſt, it is evident, that Chriſt ſpeaketh not of outward povertie, but of the humilitie of the minde: firſt, becauſe it is ſo expreſſed, *bleſſed are the poore in ſpirit*. Secondly, the Prophet *David* in Pſal. 26. 16. the ſame ſenſe ſaith, *I am poore*, *Pſalm.* 26. 16. yet was hee King, and abounded in riches. Thirdly, Matth. 11. 5. *Matth.* 11. 5. *The poore receive the Goſpell*: yet were they not all poore in ſubſtance that received Chriſt, as *Nicodemus*, *Ioſeph* of *Arimathea*, *Zacheus*. Now to anſwer likewiſe to his proofes: Firſt, where Chriſt ſaith, *woe unto the rich*, he meaneth not all rich men, but ſuch as truſted in their riches: Marke 10. 24. for ſuch only are excluded the kingdome of heaven, *Marke* 10. 24. Secondly, it is untrue that Chriſt did profeſſe voluntary povertie, as your owne Extravagant hath decreed, that it is an hereſie ſo to affirme: for Chriſt had both money, and a bagge for the almes of the poore, *Ioann.* 22. *tit.* 14. *c.* 5.

The Proteſtants.

VOluntarie, or rather wilfull povertie, for a man having no urgent cauſe, to leave all he hath, and bequeath himſelfe to a poore and needie life, only for opinion of greater merit, and hope thereby better to pleaſe God, is neither a thing acceptable nor commendable before God, nor any where commanded in the Scriptures.

1 Tim. 6. 17. *Argum.* 1. 1 *Timoth.* 6. 17. S. *Paul* giving counſell to rich men, biddeth them not to caſt away their riches: but *charge them* (ſaith he) *that they be not high minded, nor put their truſt in uncertaine riches.* Surely it had been a more compendious way to wiſh them at once to leave their riches, ſo they ſhould not be in danger, either of pride, or vaine confidence: but the Apoſtle ſaith no ſuch thing. Againe, *God giveth us abundantly all things to enjoy*: riches are the gift of God, we ought not to be wearie of Gods bleſſing. And as *Iob* ſaith, *The Lord giveth, the Lord taketh*: therefore a man ought not make himſelfe poore, becauſe hee made not himſelfe rich, but to wait upon God.

Further it followeth, *verſ.* 18. that they doe good, and be rich in good works: hee that can uſe riches well, may bee rich in good works: but hee that is poore, wanteth occaſion and meanes to doe good, as the rich man indued with grace may: wherefore hee is an enemie to the glory of God, that changeth his rich eſtate, wherein he may more glorifie God, for a poore.

Againe, if it were ſo acceptable a thing to God, and ſo meritorious to live in povertie, what made Prov. 30. 8. the Prophet to pray againſt it? *Give me not povertie nor riches, but feed me with food convenient*, *Prov.* 30. *verſ.* 8.

Argum. 2. What better argument can we have againſt them, than their owne practice? for, though in words they much commend voluntarie povertie, yet it is a rare thing to find it amongſt them: for not one among a thouſand of them, if they have lands, doe give them to the poore, but to their owne kinsfolkes, or elſe to the Abbeyes, where they know they ſhall be wealthily maintained. The Pope alſo is good to many, and granteth them capacities to poſſeſſe temporall goods, contrary to their former vow.

Prov. 31. 8. 9. *Argum.* 3. The Wiſeman prayeth unto God, *Give me not povertie, leſt I be poore, and ſteale, and take the name of God in vaine*, *Prov.* 31. 8. 9. From this place two arguments may bee drawne: That which may lawfully be prayed againſt, is not willingly to be deſired; poverty may be prayed againſt; therefore it is not to bee purpoſely ſought. Againe, no man is willingly to runne into temptation; but povertie is a temptation to ſteale, and to take Gods name in vaine: *Ergo, &c.*

Auguſtine ſaith, *Divitiæ ſeculares ſi deſint, non per opera mala quærantur in mundo: Si autem adſunt, per opera bona ſerventur in cœlo*: *Epiſt.* 1. *Poſteriorum.* If ſecular riches be wanting, let not a man ſeeke to get them by evill doing in the world; but if he have them, labour by well-doing, to ſtore them up in heaven, &c. He counſelleth not men to caſt away their riches: It was the hereſie of the Pelagians to perſwade rich men to caſt away their goods, *Auguſt. epiſtol.* 106. and of the Manichee likewiſe. *Auguſt. cont. Fauſtum. lib.* 5. *cap.* 10. For they promiſed the kingdome of heaven to none but to those that caſt away their riches, and ſo conſequently they perſwaded to caſt them away: the caviller Retect. p. 147. might have ſpared his labour here. See this cavill further anſwered elſewhere.

Concil. Cabilonenſ. ſub Carol. cap. 6. *Imputatur quibuſdam fratribus, &c.* Certaine brethren are charged, that for covetouſnes they perſwade men, that renouncing the world, they ſhould give their ſubſtance to the Church, which practice ſhould bee rooted out of all minds: for the Paſtor ſhould ſeeke the ſalvation of mens ſoules, not earthly commoditie: becauſe Chriſtians muſt not bee compelled to give their ſubſtance, &c. But I pray you, if it were a thing ſo meritorious and healthfull for the ſoule to give all away, why ſhould not men be perſwaded and allured thereunto.

Let us ſee the Imperiall conſtitutions: *Cod. lib.* 1. *tit.* 5. *leg.* 11. *Valentinian.* By this law it is made lawfull for women profeſſed (who are now called Nuns) to make their wils and teſtaments, and to leave to what uſes they thought good. Likewiſe, *tit.* 6. *leg.* 42. the ſonne, though a profeſſed Monk, may ſucceed his father in his inheritance, *Iuſtinian.* It ſhould ſeeme then, that in thoſe dayes the vow of voluntary poverty was not practiſed amongſt thoſe ancient Monks.

Their owne Canons alſo do helpe us in this matter: *Decret. p.* 1. *diſtinct.* 30. *c.* 16. *Divites, &c.* We doe not reject rich men having good works. Againe, *Cauſ.12.qu.1.c.25. Sine peccato poſſideant ſua, &c.* They that are profeſſed, may without ſinne poſſeſſe their owne, *Cauſ.16.qu.1.c.68. In pauperibus, &c.* We muſt not in the poore ſo much conſider their povertie, as their religion: *Ergo,* povertie of it ſelfe by your owne law is not meritorious.

And yet more evidently, whereas the order of S. *Francis* was bound to voluntarie povertie, it being not lawfull for them to touch any money, nor yet to have propertie or dominion in any thing, but in the ſimple uſe onely, as may appeare by the conſtitution of Pope *Nicholas, ſext. decr. lib.*5. *tit.*12 *c.*3. Afterward commeth *Iohn* 22. who determineth the contrarie, ſhewing that *in rebus conſumptilibus,* in things which conſume in the uſe, as meat, drinke, apparrell, the uſe could not be ſevered from the propertie: for then the uſe may be ſevered from the propertie, when there ariſeth ſome profit by the uſe, *(ſalva rei ſubſtantia)* the ſubſtance being preſerved, but in uſing of meat and drinke, the ſubſtance alſo is conſumed: And ſo hee concludeth, that the ſaid order had not onely the uſe, but the propertie alſo in the ſaid things; and ſo conſequently it may be inferred, that where a propertie remained, there could be no reſolute povertie, *Extrav. tit.*14. *c.*5.

The ſaid *Iohn* 22. condemned them for heretikes, who affirmed that Chriſt and his Apoſtles had nothing proper, *Extrav. tit.*14. *c.*5. If neither Chriſt nor his Apoſtles entred into this rule of perfection, nor did betake themſelves to voluntarie povertie, ſhall any man now ſtrive to be more perfect than they?

Iohn Lambert (holy Martyr) ſheweth what voluntarie povertie is required of Chriſtians, and how that precept of our Saviour, *Goe and ſell all that thou haſt, &c.* may be fulfilled, for he hath ſold (ſaith he) all that ever he had, that can finde in his heart to depart from it, when God ſhall pleaſe, or charitie ſo requireth: *Voluntas reputatur pro facto,* the will is accepted for the deed, &c. *Fox,* pag. 1110. col. 1.

Pa.10. 14. 1.20.

As touching this point, of voluntarie forſaking of riches. 1 *Ieremie* the Patriarke giveth a rule, that it is in vaine, if it be not *divini amoris & æternæ fœlicitatis conſequendæ cauſa:* For the love of God, and to obtaine everlaſting felicitie: and to that end he alleageth that ſaying of S. *Paul, Though I feed the poore with all my goods, &c. and have not love, it profiteth me nothing:* but they which doe ſuch things of a ſuperſtitious minde, to merit thereby, ſhew not therein their love to God, or to their brethren, but to themſelves.

Cap. 20. Cenſur. Oriental.

2 It was the ſaying of *Antony* an ancient Monk of Ægypt: *Nec universo orbi renuntiantes, dignum aliquid habitaculis poſſumus compenſare cœleſtib.* Though we ſhould renounce the whole world, we cannot doe any thing worthy of the heavenly habitations, &c. the Patriarke of Æthiopia is alwayes a Monke of *Antonies* order: to whom the Emperour granteth the third part of his revenewes to beſtow in charitable uſes: and when he dieth, the Emperour taketh all his goods into his hands, &c. It ſeemeth then that the Monks of that order profeſſe not voluntarie povertie.

Vit, Antonii.

Zaga Zabo, ex Damiano a Goes.

Titleman. de religion. Æthiop.

3 Confeſſ. of Wittemberg, c.21. It is to no better purpoſe to vow povertie, for either thou art poore by condition or eſtate, and then the croſſe that God hath laid upon thee, thou muſt beare patiently, &c. or elſe thou doeſt poſſeſſe ſubſtance, and voweſt, by forſaking of thy ſubſtance, to lead a poore life, and get thy living by begging, and ſo to merit eternall life: this vow is firſt repugnant to the love of thy neighbour, which requireth no further to be troubleſome to thy neighbour than neceſſitie requireth: ſecondly, it is contrarie to faith in Chriſt, becauſe that hee alone is the merit of eternall life: if thou forſake thy ſubſtance to give it to a common uſe, it is not to follow after povertie, but to provide a more certaine and bountifull kinde of life for thy ſelfe.

Harm. ſect. 18. P. 574.

4 *Rabadineira* the Jeſuite in the life of *Ignatius Loyola* their founder, ſaith, that he provided that they of his order ſhould have ſufficient proviſion for their ſuſtentation: for his ſaying was *in ſumma mendicitate ſapientia ſtudium conſiſtere non poſſe:* That in beggerly povertie the ſtudie of wiſdome could not conſiſt: So it ſeemeth this new upſtart order of Friers miſlike the vow of beggerly and extreme povertie: yet they boaſt much of their Generall *Francis Borgias,* who of a Duke became a Jeſuite, who to ſhew his humilitie when new breeches were offered unto him, would rather weare his old, that were patched and torne: But ſuch baſe ſordiditie is diſliked of *Melchior Canus,* who giveth this cenſure of that fable of *S. Francis,* that he would put lice upon himſelfe againe that fell off: I know, ſaith he, *Paupertatem placuiſſe, &c. non ſordes,* that povertie was pleaſing to that holy man, but not ſordiditie and baſeneſſe.

Lib. 2. c. 1.

Schott. Jeſuit. de vit. Borg. lib. 4. c. 2.

Loc. Theolog. lib. 11. c. 6.

The ſecond part, Concerning the vow of obedience.

The Papiſts.

THey that doe enter into the monkiſh profeſſion, doe vow in all things to become obedient to their Governour, and to follow his rules and injunctions: as the Franciſcans follow S. *Francis* rule, who in ſtead of a girdle put a cord about him, went bare-foot, in winter ſeaſon covered his fleſh with ice and ſnow. It is acceptable and gratefull ſervice, ſay they, unto God, to be thus obedient to their Fathers and Governours.

95. Error;

Fox, pag. 259.

1 *Ierem.* 35. The ſonnes of *Ionadab* are commended for being obedient to their father, who enjoyned them to drinke no wine, nor to ſow their fields, nor build houſes, but dwell in tents: Thus

they obeyed their father in things not commanded of God: *Ergo*, ſo ought religious Monks to doe, *Bellarm. cap.*21.

Anſw. Firſt, you cannot ſhew that your monkiſh Abbots have ſuch authoritie over their Monks, as the father hath over his children: for *Coloſſ.*3. and in many other places, children are commanded to be obedient to their parents: but the other have neither authoritie nor calling out of the word. Alſo S. *Paul* ſaith, *Coloſſ.*3. *Sonnes obey your parents in all things:* wherefore *Ionadabs* children did no more than was commanded. *Bellarmine* anſwereth, that children are bound onely to obey their parents while they are little ones, and not afterward: as the Apoſtle ſaith, that the heire as long as he is a childe, differeth nothing from a ſervant, *Galath.*4.1.

Contra. Firſt, a childe while he is young is more in ſubjection than afterward: for he is then kept in awe as a ſervant; but when he commeth to yeeres of diſcretion, he is ſtill held as a ſonne: and this to be the meaning of the Apoſtle appeareth by the application of this compariſon; that even ſo we as ſervants, were kept under the bondage of the rudiments of the world, and ceremonies of the Law, but by the redemption of Chriſt have received the adoption of ſonnes. Secondly, and that ſonnes, even when they come to mens eſtate, muſt be obedient to their parents, it appeareth by the ſonnes of *Eli*, 1 *Sam.*2. who is both puniſhed for not chaſtiſing his ſonnes, and they likewiſe for not hearing their father. We ſee then what goodly ſtuffe this Popiſh doctrine is, that teacheth children to caſt off the yoke of obedience to their parents.

Secondly, *Ionadab* enjoyned nothing contrarie to the Law of the Nazarites, *Numb.*6. And if you ſay, that it was not the cuſtome of the Nazarites to dwell in tents; you ſhall finde that the Rechabites did not ſo ſtraightly obſerve this as the other, namely not to drinke wine: for *Ierem.*35. *verſ.*11. they came up for feare of the Chaldeans that were in the land, and dwelt at Jeruſalem: they diſpenſed with the voluntarie injunction of their father, for dwelling in their tents, but kept the other vow of abſtaining from wine ſtill, becauſe it was according to the Law. Wherefore this example maketh not for monkiſh obedience, ſeeing they are enjoyned things not commanded by God, nay contrarie to his commandements. Ierem.35.11.

Matth.16.24. *Argum.* 2. Our Saviour ſaith, *He that will follow me, muſt deny himſelfe, Matth.*16. but this deniall conſiſteth in the vow of obedience made to another: for then a man doth deny himſelfe, when hee is bound by vow to obey; and not ſometime to obey, ſometime not to obey at his pleaſure, *Bellarm. ibid.*

Anſw. Firſt, then by this reaſon none can be followers of Chriſt, unleſſe they will be Monks: for the words of our Saviour are generall of all that will follow him. Secondly, to be a follower of Chriſt, and a follower of men, are contrarie: for the Apoſtle ſaith, *If I ſhould pleaſe men, I were no more the ſervant of Chriſt, Galath.*1.10. Wherefore they which addict themſelves by their ſuperſtitious obedience to pleaſe men, are not the ſervants of Chriſt, but of men. Gal.1.10.

Argum. 3. Our Doway tranſlators upon that place, *Gen.*3.17. *Of the tree eat thou not:* give this note, *that any other law in things otherwiſe indifferent proceeding from lawfull ſuperiours, bindeth the ſubjects in conſcience:* and in the margen this, *true obedience is blinde and prompt.*

Anſwer. 1. There is great difference between the Law of God, and the precepts of men: the one

James 4.12. bindeth in conſcience, not the other, for *there is one Law-giver which is able to ſave and deſtroy.* It

Act.5.29. is therefore great preſumption to match theſe together. 2 True obedience is indeed prompt, but not blinde: it examineth the precept given in charge, whether it be lawfull or not, as the Apoſtle did, that choſe rather to obey God than man.

The Proteſtants.

NO obedience to any ruler, either ſpirituall or temporall, is to be yeelded unto, but for the Lords ſake, and in ſuch matters wherein we have the warrant of Gods word for our obedience.

Coloſſ.3.23. 1 *Coloſſ.*3.23. *Servants be obedient to your maſters, and whatſoever you doe, doe it heartily as to the Lord.* But if any thing be enjoyned us which is not warranted by the word of God, we cannot with a

Coloſſ.2.18. good conſcience obey as before the Lord. Againe, S. *Paul* ſaith, *Coloſſ.*2.18. *Let no man at his pleaſure beare rule over you, or beguile you:* or as the Rhemiſts tranſlate, ſeduce you wilfully: *Ergo*, no man muſt impoſe rules of life beſide the Goſpell, for this were to rule over men at their pleaſure.

2 *Auguſtine* ſaith, *Cum homo conſtet anima & corpore, &c.* Seeing a man doth conſiſt both of body and ſoule; in regard of that part which the affaires of this life concerne, wee ought to be ſubject to the higher powers: but in reſpect of that part whereby wee beleeve, and are called to the kingdome of God, we muſt be obedient to none, *Auguſt. in* 13. *ad Rom.* Therefore no man may impoſe any new religion upon us, which altogether toucheth the conſcience.

Argum. 3. Saint *Paul* commandeth obedience to the civill authoritie that beareth the ſword,

Rom.13.1.4. *Rom.*13. but obedience cannot bee yeelded to the Prince, if another thing bee commanded by the monkiſh governour, to whom they are tied by the vow of obedience: as there is a Canon of a ſuperſtitious Councell, *Triburienſ. c.*9. *Si Epiſcopus placitum, &c.* If the Biſhop doe canonically decree a Synod, and the civill Judge at the ſame time enjoyne alſo a law-day, his law-day muſt give place to the other; *Ergo*, to vow obedience to any which may hinder obedience to the civill Magiſtrate, is contrarie to S. *Pauls* rule.

1 Cor.7.23. *Argum.* 4. Saint *Paul* alſo ſaith, 1 *Cor.*7.23. *Yee are bought with a price, be not the ſervants of men*

but they which vow Monkiſh obedience in things not preſcribed in the word, make themſelves ſervants of men. *Ergo.*

Bellarmine anſwereth, that the Apoſtle forbiddeth us to be ſervants unto men for mens cauſe, but it is lawfull to ſerve men for Gods cauſe.

Contra. Firſt, to ſerve men for Gods cauſe, or in the name of God, is not to be ſervants unto men, but unto God: and therefore in this caſe they are not the ſervants of men, but of Chriſt; as Saint *Paul* exhorteth ſervants to be obedient to their maſters, as the ſervants of Chriſt, *Epheſ. 6.6.* Secondly, they doe not ſerve men for Gods cauſe, which are obedient unto them in things not commanded by God, nor warranted by his word: as Monks that doe vow obedience even in ſuperſtitious fancies, and meere human inventions: So that this place of the Apoſtle is very ſtrong againſt them.

Epheſ.6.6.

We have in this caſe plentifull teſtimonie from both lawes: firſt, *Cod.lib.3.tit.13.leg.7. Anaſtaſius* the Emperour hath this conſtitution, That he which is entred into any profeſſion in a college, ſhould be obedient to the governour thereof, ſo that notwithſtanding hee yeeld obedience alſo to the Preſident or Magiſtrate.

To this agreeth the Canon law: *Decret. part. 2. cauſ. 11. quaeſt.3.c.91. Eutychianus* Pope thus decreeth, *Si quis Epiſcopus ſive Abbas, &c.* If a Biſhop or an Abbot command a Prieſt or a Monk to ſay Maſſe for an heretike, he muſt not be obeyed: *Ergo,* the vow of obedience may be broken.

Further, the vow of obedience, which they urge ſo ſtrictly, is not obſerved amongſt themſelves: as in the order of the Franciſcans, who by the rule of S. *Francis* ſhould have but one coate, they ought to labour with their owne hands, they ſhould make no gloſſes upon S. *Francis* rule: yet in all theſe things they are now diſpenſed with, *Sext decret.lib.5. tit. 12.c.3.* Againe, they are forbidden by their rule to handle any money by themſelves, or others, to have the execution of teſtaments, or granaries, or cellers, or vineyards; yet now all theſe things are permitted them, *Clement.lib.5.tit.11.c.1.* So that they themſelves are the cheefe tranſgreſſors of their vowes of obedience.

See alſo *Concil.Senonenſ. decret.morum.30. Ex nunc juramenta, &c,* From henceforth we diſanull and forbid the oaths which are accuſtomed to be made in the entrance to certaine fratries and religious houſes, for the obſerving of their ſtatutes, that no ſuch oathes ſhould hereafter be made, or exacted, &c. This counſell, we ſee, hath decreed againſt the oath of obedience, which novices were wont to make in their entrance.

Iohn Huſſe holy Martyr: *Paulus Phariſaeus propter meliorem ſectam Chriſti, ſuam reliquit ſectam, & ob hoc clauſtrales cujuſcunque ſecta fuerint, debent exire, & induere ſectam Chriſti*: *Paul* the Phariſie, for the better ſect of Chriſt, did leave his owne ſect, and therefore all that are profeſſed in cloyſters ſhould leave their ſects, and come forth to profeſſe the ſect of Chriſt, *ex Concil. Conſtantienſ. ſeſ.15. Ergo,* the vow of ſuperſtitious obedience bindeth not.

Concerning obedience to be yeelded to ſuperiours. 1 *Ieremie* Patriarke thus writeth, alleaging that place of *S. Paul, If an Angell from heaven ſhould preach otherwiſe, &c.* If any man, though never ſo excellent, ſhould command us any thing which God forbiddeth, or the contrarie, *Tanquam peſtem fugiendum eſſe*: We muſt ſhune him as a peſtilent fellow.

Gal.1.8.
Cenſur.Orient.Eccleſ. p.21.

2 *Zaga Zabo* confeſſeth, that among them, neither their Patriarke nor any Biſhop by himſelfe, or in a Synod can make any lawes, *Quibus ad mortale peccatum obligari quis poſſit &c.* To the obedience whereof, any is bound under paine of mortall ſinne.

Damianus à Goes.

3 Confeſſ. of Bohemia. c. 15. *We are made free from all bond of conſcience to any human traditions, that wee be not tyed in ſuch ſort, or rather more ſtrictly, than to the commandements of God.* Wittemberg, c.21. As for obedience, it is either referred to God, and then it is not an arbitrarie vow, but of neceſſitie, of which obedience it is ſaid, *Obedience is better than ſacrifice &c.* or it is referred to man, and then men of their owne accord, are to performe their duties to their ſuperiours, as ſubjects to Magiſtrats, children to parents, &c. but yet with this condition, that wee doe alwayes obey God rather than man.

Harm.ſect.17. p.519.
Harm.ſect.18. p.574.

4 The Jeſuites commend their Generall *Franciſcus Borgius* for his great humilitie, in ſubjecting himſelfe to the Cookes demand, in *ſweeping the Kitchen, and ſcumming of pots,* and doing ſuch other baſe ſervices: And yet their Preacher *Ferus* ſaith, that the Apoſtles, *Nec propter pias quaſdam cauſas, &c.* Would not omit the preaching of the word, no not for certaine holy offices, &c. May not now one ſay of ſuch hypocrites, that play the cookes and ſcullions in this baſe manner, as *Plato* ſaid of *Diogenes,* that delighted in a baſe and ſordid kind of life, that he was *Socrates out of his wits,* ſo they are Papiſts out of their wits.

Schott.Jeſuit. de vit.Borg. lib.4.c.3.
Commentar. in Act.6.4.

The third part, concerning the Vow of continencie or chaſtitie, and whether it be lawſull to marrie after ſuch a vow made.

The Papiſts.

THe vow of chaſte and continent life is commendable and meritorious, they ſay, in all that doe take it upon them, and after the vow made, they are ſure to receive that high gift of continencie,

96.Error.

if they duly labour for it, *Rhemiſt. annot. 1. Corinth. 7. verſ. 7.* But whoſoever marrieth after the vow made, ſinneth damnably, and turneth back after Sathan, *Rhemiſt. annot. 1. Tim. 5. ſect. 12.*

Matth.19.12. *Argum. 1. Matth. 19. 12.* Some have made themſelves chaſte, or as the Rhemiſts doe very homely tranſlate it, have gelded themſelves, for the kingdome of heaven: This proveth the vowes of chaſtitie to be both lawfull and meritorious, *Rhemiſt. in hunc locum.*

Anſwer. This is meant onely of thoſe that have the gift of continencie, who, if they be ſure they have received it, may vow and purpoſe ſingle life: but without ſuch aſſurance no man can vow continencie lawfully: Neither can every man receive this gift that will, for Chriſt ſaith, *verſ. 11.* *All men cannot receive this thing,* ſave they to whom it is given: Secondly, as for meriting heaven, it commeth neither by being married or unmarried, but it is the free gift of GOD through Chriſt, Rom.6.13. *Rom. 6. 23.*

1 Tim.5.12. *Argum. 2. 1. Tim. 5. 12.* Having damnation becauſe they have caſt away their firſt faith: that is, the vow of continencie, which they made to Chriſt: it cannot be meant of the firſt faith in baptiſme, for that is not loſt by marriage, *Rhemiſt.* And againe, *verſ.* 15. They are turned backe after Sathan we may here learne, for thoſe to marrie which are profeſſed, is to turne backe after Sathan, *Rhemiſt. in eum locum.*

Anſw. Firſt, S. *Paul* ſpeaketh not here of widowes alreadie choſen, but to be choſen: and he would not have younger widowes to be choſen, becauſe they would wax wanton and marrie: and therefore it is not like, that by the firſt faith here is meant the vow of chaſtitie, ſeeing there is no cauſe that theſe younger widowes ſhould make any vow, being excluded by the Apoſtle from Church ſervices. Secondly, *verſ. 14.* S. *Paul* himſelfe councelleth the younger widowes to marrie, therefore it is not like they were votaries. Thirdly, by the firſt faith is underſtood the Chriſtian faith, which the younger widowes waxing wanton, and laſcivious, not caring to match with Infidels, were in danger to breake, as the Apoſtle telleth them of ſome that had done ſo alreadie, and were turned backe after Sathan. Fourthly, we ſay not that the faith of baptiſme is broken by all marriage, but with joyning with Infidels. Fifthly, it appeareth what breach of faith *Paul* meaneth, when he ſaith, *They wax wanton, and idle, and are buſie bodies, goe from houſe to houſe, and ſpeake things uncomely, verſ.* 13. which is a ſliding backe from the Chriſtian faith, when our life jarreth with our profeſſion; not a breach of any vow of continencie. Laſtly, your Maſter of ſentences ſo expoundeth it of that faith, *quam in Baptiſmo profeſſa ſunt,* which they profeſſed in Baptiſme, *lib. 4. diſtinct. 38. b.*

Argum. 3. We muſt vow unto God, that which is the beſt and moſt perfect ſtate of life; but virginitie is more excellent than marriage: therefore we ought to vow virginitie unto God: and it is better and more acceptable to God to doe it with a vow, than without. *Bellarm. cap. 28.*

Anſwer. Firſt, wee grant, that the beſt things ought to be given unto God, ſo that it be in our power to performe them, otherwiſe it is but a tempting of God: ſuch was the vow of *Iephthe,* that promiſed unawares that unto God which by the law hee could not performe, namely his daughter: ſo they which vow ſingle life, promiſe a thing which is not in their power. Secondly, concerning virginitie, though in it ſelfe it be preferred before marriage, yet in them that have not that gift, marriage is better: for as the Apoſtle ſaith, *It is better to marrie, than burne,* that is, to live a conſtrained ſingle life in luſt and concupiſcence. Thirdly, to the proofe of the propoſition, that it is better to doe any dutie with a vow, than without, becauſe it ſheweth greater charitie and love to God, and it better defendeth againſt the tentation of Sathan, when a man is bound, &c. 1 Cor.13.4. We anſwere: Firſt, love is alwaies joyned with humilitie, *For love doth not boaſt it ſelfe.* 1 *Corinth.* 13. 4. but hee that voweth, boaſteth and preſumeth of his owne ſtrength. *Ergo,* to vow a thing not in our power, ſheweth not greater charitie. Secondly, for a man to be bound to keepe a vow above his ſtrength, doth give greater advantage to Sathans tentation; that while they labour to keepe their vow, they are tempted to ſome greater evill; as fornication, or ſuch like: for now Sathan encompaſſeth a man on both ſides; that being weake, hee muſt break his vow and and marrie, or keeping his vow muſt burne in luſt. And this witneſſeth Gregorie, as it is in their owne decrees, 1. part. diſtinct. 13. c. 2. *Nervi teſticulorum Leviathan perplexi ſunt, &c. Leviathans* ſtones are wrapped in together, that is, his ſuggeſtions are folded and linked together: and he putteth this very caſe of vowes, when a man is tempted and aſſaulted on both ſides.

The Proteſtants.

OUr ſentence then appeareth to be this: that the vow of continencie cannot lawfully be made of all, neither is indifferently to be required of them, ſeeing all are not indued with that gift. And that it is better even for vowed perſons, having raſhly preſumed beyond their ſtrength, to marrie, rather than to burne.

1 Cor.7.2. *Argum.* 1. The Scripture every where commandeth ſuch to uſe the benefit of marriage, that have not the gift to live ſingle, 1 *Cor.* 7. 2. For avoyding of fornication let every man have his wife: and *verſ.* 9. If they cannot abſtaine, let them marrie. Wherefore they tranſgreſſe the commandement of God, and preſume raſhly, that having not this gift, doe vow virginitie.

Bellarmin. Anſwer. Firſt, Saint *Paul* wiſheth men to marrie, not for every temptation of luſt, but when they are readie to fall into externall works of uncleanneſſe, as into fornication: and therefore he ſaith, For avoyding of fornication let every one have his wife : for S. *Paul* felt the prick of the fleſh, that is, the luſt of concupiſcence, and was buffeted of it, yet married not for all that, *cap.*30. *Rhemiſt. annot.*1 *Cor.*7.*ſect.*8.

Anſwer. Firſt, we ſay not that for every light temptation which by reſiſting may be overcome in thoſe that have the gift of continencie, a man is to deſire marriage, but when he is continually inflamed with luſt, ſo that the will doth conſent : though he be not yet ſo overcome, that hee fall in outward uncleanneſſe : and this is the Apoſtles meaning when he ſath, *It is better to marrie than to burne*, that is, with inward luſt when his minde is diſquieted : And ſuch a man as doth burne with ſecret concupiſcence, ſtill wraſtling with that fire, and not being able to quench it, if he refuſe to vſe the lawfull remedie of marriage, is in danger alſo to fall into outward fornication.

2 Concerning *Pauls* example : Firſt, the place is not ſo to be underſtood of the luſt of concupiſcence : for it is not like, that the Apoſtle being kept under with hunger, cold, impriſonment, ſhould be ſo greatly tempted that way. But either it may be underſtood of the particular temptation to pride and vaine glorie, as he himſelfe expoundeth it, *verſ.*7. *Leſt I ſhould be exalted out of meaſure through the abundance of revelations* : or elſe generally S. *Paul* underſtandeth by the fleſh the whole maſſe of corruption, and whatſoever was in him that reſiſted the ſpirit : In this ſenſe he crieth out, *Rom.*7. Who ſhall deliver me from this body of death! *Calvin.* Rom.7.24.

3 Though we yeeld that S. *Paul* was tempted of his concupiſcence, yet he overcame and ſubdued it, obtaining from God, after ſome ſtriving grace and power to quench the ſecret fire : And ſo we denie not, but that men ought by faſting and prayer to labour for that precious gift. But if they feele the fire to burne within them ſtill, then are they to uſe the remedy preſcribed by S. *Paul*, that is, to marrie.

Secondly, ſaith *Bellarmine*, S. *Paul* giveth libertie of marriage onely to thoſe which were free and had not vowed continencie, *cap.*30.

Anſw. Firſt the Apoſtles words are generall : *Let every man have his wife.* Yea ſay the Rhemiſts, he ſpeaketh of thoſe that were married before their converſion, that they might ſtill uſe and keepe their wives. Yea but S. *Paul* ſpeaketh of all unmarried, in the verſe next before, it is good not to touch a woman : I trow he meaneth not, it is good for a man that is married not to touch his wife. Secondly, it is a generall libertie, which he granteth to all, *verſ.*9. If they cannot containe, let them marrie : but many votaries cannot containe, as it may appeare by the unchaſte lives of your Monkiſh rabble, therefore having the diſeaſe, they may uſe the remedie, that is, marrie.

The teſtimonie of antiquitie in this caſe is moſt plentifull, to ſhew that raſh vowes and oaths, ſuch as the vow of chaſtitie is in him that hath not power to keep it, may ſafely be broken, *Concil. Toletan.* 8. *cap.*2. *Tolerabilius eſt ſtulta promiſſionis vota rejicere, quam per inutilium promiſſionum cuſtodiam, exhorrendam criminum implere menſuram* : It is more tolerable, to reject raſh and fooliſh vowes & promiſes, than by keeping unprofitable promiſes, to fall into horrible ſinnes, &c. As the Monkiſh votaries did, who for that they wanted lawfull matrimonie, gave themſelves to unnaturall luſts. *Concil. Tribuvienſ. cap.*21. *ex Beda* : *Si forte nos incaute juvare contigerit, quod ſcilicet obſervatum pejorem vergat in exitum, liberè illud mutandum noverimus ſalubriori conſilio* : If it chance that wee ſweare raſhly, which oath being obſerved will have a worſe end, upon more holeſome adviſe we may freely change it, &c. If an oath may be changed, much more a vow, for an oath is greater.

The civill law thus ſaith : *Cod. lib.*5. *tit.*4. *leg.*23. *authentic. Illicita rei juramentum, &c.* An oath of an unlawfull thing is not to be kept, as if one ſweare to continue in the profeſſion of ſtage playes, &c. By the ſame reaſon alſo, whether it be a vow or an oath, that one taketh not to marrie, if he live incontinently, it ought not to binde him.

*Cod. lib.*5. *tit.*35. *leg.*2. *Valentinian. Theodoſ.* A mother could not be admitted to the tuition of her child, unleſſe ſhe ſhould ſweare not to marrie againe : notwithſtanding ſuch oath, ſhe is permitted by this law to marrie againe : *in optione nulla cogatur*; No woman ought to be enforced to her choice, &c. So then after an oath made to continue a widow, which is as much as a vow, yet by the Civill law marriage is lawfull.

*Cod. lib.*6. *tit.*40. *leg.*2 : *Iuſtinian.* Whereas the law was, that a man dying and leaving a legacie to his wife upon condition ſhe ſhould remaine a widow, the woman could not have the legacie, unleſſe ſhe would ſweare not to marrie, but for procreation of children : By this conſtitution it was lawfull for the woman to enjoy her husbands gift, and without any ſuch oath to marrie againe. So this conſtitution alloweth not any oath to be taken againſt marriage : but a vow and an oath are of the ſame nature.

*Cod. lib.*9. *tit.* 8. *leg.*2. A man ſwearing that he would never forgive his ſervant, but keepe him in continuall bonds, is not tied by this oath; *Alexander*, no more is a man bound that voweth to keep his body in the perpetuall bonds of luſt, and burning without marriage.

Let us take a view of their owne Canons : *Lateranenſ. ſub Alexandro* 3. *part.* 5. *cap.*2. *cap.*10. this caſe is put : A certaine woman promiſed marriage to a man being abſent, but afterward hearing more of his inhuman nature : *Votum continentiæ promiſit* : She vowed and made promiſe of continencie : it is thus determined : *Tutius eſſe ducimus, ut præfata mulier, poſt fidem & votum ſimplex oblatum matrimonium contrahat, quam fornicationis reatum incurrat* : Wee judge it more ſafe, that the ſaid woman, after her ſimple vow and faith thus given and made, to marrie rather, than to fall into fornication, &c. But it will be heere anſwered, that this woman made but a ſimple or ſingle vowe; *nec veſtem, nec locum mutavit*, ſhe changed neither place nor garment: Marke then what followeth, *Lateranenſ. part. 47. cap.* 8. Pope *Adriane* decreeth thus: *Si quis timore mortis habitum religionis aſſumpſerit & clauſtrum intraverit, licitè poterit ad ſeculum redire*: If any man for feare of death doth take the habit of religion, & goe into a clauſter, he may lawfully returne to his ſecular eſtate, &c. Here is both a change of place and habit, and yet libertie given to diſſolve the vowe. If it be againe anſwered, that it was done of feare: ſo I ſay, that as this is one infirmitie, ſo there be many beſide; and if this infirmitie may breake a vow, why may not alſo other infirmities, as of incontinencie, and ſuch other? Now whereas they thinke a ſimple vow may be broken, which conſiſteth onely in the purpoſe or promiſe of the votarie, but a vow ratified, by changing of place, habit, and profeſſion, cannot bee broken, this alſo is but an idle ſhift: for a vow uttered onely before God, though there be no ſuch outward teſtification, doth binde in conſcience, as if it were done in the preſence of many: *Iacobs* vow, *Geneſ.* 28. was but a ſingle vow, uttered onely in the hearing of God: and of ſuch vowes ſpeaketh the Preacher, *When thou haſt vowed a vow to God, &c.* And herein their owne law helpeth us; *decret. Greg. lib. 4. tit. 7. c. 6. Celeſtin. 3. Votum ſimplex, &c.* A ſimple vow doth no leſſe binde before God than a ſolemne: And againe, *ſext. decretal. lib. 3 tit. 15. c.* 1. *Bonif.* 8. *Voti ſolemnitas, &c.* A ſolemne vow was found out onely by the conſtitution of the Church. &c. Wherefore if marriage be lawfull after a ſimple vow, why not as well after a ſolemne? Eccleſ. 5. 3.

We have yet alſo more evident teſtimonie out of their law: *decret. Greg. lib. 2. tit. 24. c. 3. Greg. Propoſitum non infringit, &c.* He doth not breake his vow or promiſe, that changeth it into a better: wherefore he that changeth unchaſte ſingle life, with chaſte marriage, doth not breake his vow.

Bonif. 8. *regu. juris.* 6. *Nemo poteſt ad impoſſibile ligari*: No man can be bound to that is impoſſible, &c. but for him to live ſingle, that hath not the gift, is impoſſible: therefore hee cannot be bound unto it with vow or without. Againe, *regul.* 58. *Iuramentum contra bonos mores non ligat*: An oath againſt good manners bindeth not, &c. and ſo conſequently a vow: wherefore a vow to live without marriage in ſinfull luſt, bindeth not, being againſt good manners.

Other vowes may be altered and changed, as the vow of going in pilgrimage to Jeruſalem may be redeemed with almes, *decret. Greg. lib.* 3. *tit.* 34. *c.* 1. It may be altered for the benefit of the Commonwealth, *c.* 5. for the neceſſitie of the Church, *c.* 7. becauſe of ſickneſſe or povertie, *c.* 8. Why then may not the vow of Continencie upon the like conſiderations be diſpenſed with; *Sext. decretal. lib.* 3. *tit.* 12. *c.* 1. A vow to be buried in a certaine place, may be altered. *Bonif.* 8. Why may not the like alteration in other vowes be admitted?

Here wanteth now nothing, but the ſeale of the Martyrs, *D. Taylour* holy Martyr ſheweth the unlawfulneſſe of ſuch oaths and vowes, whereby Prieſts and others are conſtrained to vow chaſtitie, and forſwear marriage by the like caſe: *In Iuſtinian titulo de indicta viduitate*, where it is thus written: That if one would bequeath to his wife in his teſtament a legacie under a condition, that ſhee ſhould never marrie againe, and take an oath of her for the accompliſhment of the ſame, yet ſhee may marrie againe if hee die, notwithſtanding the aforeſaid condition, and oath taken and made againſt marriage; and an oath is another manner of obligation made to God, than a Papiſticall vow made to man, *Fox pag.* 1522.

William Flower, who was firſt a profeſſed Monk, and afterward married, proteſteth, that therein he beleeveth hee did well, and according to Gods lawes, *Fox pag.* 1575. Raſh vowes then and inconſiderate, as of chaſtitie, ſingle life and ſuch like, may lawfully be diſſolved: but let us now proceed.

Argum. 2. Virginitie, and continent life is onely to bee required of thoſe which have the gift of continencie: But all have not that gift: *Ergo*, the vow of Virginitie is not indifferently to be made by any. That the gift of continencie cannot be had or obtained of all, neither reſteth in our free will, it is plaine by Scripture.

Matth. 19. 12. 1 *Matth.* 19. 12. He that is able to receive this gift, let him receive it: *Ergo*, all are not able to receive it.

Bellarmine. Firſt, though they are not able to receive it yet, yet they may if they will, and aske for it by prayer: for the text is, Some have made themſelves chaſte for the kingdome of God: whereby it appeareth that it is in the will of man, *cap.* 31. *Anſwer.* He ſpeaketh cleane contrarie to the text: for Chriſt ſaith, None receive it but to whom it is given; and the words are, *qui capere poteſt*, not, *qui volit*, he that can receive, not he that will receive. And they are ſaid to make themſelves chaſte, not becauſe it is in their owne choyce, but being enabled of God, and having received power over their will, they are ſaid to make themſelves chaſte, having received power by the ſpirit of God: So our Saviour ſaith, *Come unto mee all ye that are laden*, *Matth.* 11. and yet no man commeth to Chriſt, but his father firſt draweth him, *Iohn.* 6. 44. Wherefore it being a peculiar gift of God, all cannot have it, neither are ſure to obtaine it, though they aske it by prayer, becauſe wee have no promiſe to be heard. Matth. 11. Ioh. 6. 44.

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of themſelves, neither can avoid, as in long and perpetuall ſickneſſe, it is certaine that God will give the gift being ſought by lawfull meanes: But as for baniſhment and impriſonment, they are not of ſuch neceſſitie, but that the husband is bound to follow the wife, and the wife her husband, *Fulk.* 1 *Cor.*7.6.

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Pag.1139.2.col.

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1 Tim.5.12.

iſta

vowe; *nec veſtem, nec locum mutavit*, ſhe changed neither place nor garment: Marke then what followeth, *Lateranenſ. part. 47. cap.* 8. Pope *Adriane* decreeth thus: *Si quis timore mortis habitum religionis aſſumpſerit & clauſtrum intraverit, licitè poterit ad ſeculum redire*: If any man for feare of death doth take the habit of religion, & goe into a clauſter, he may lawfully returne to his ſecular eſtate, &c. Here is both a change of place and habit, and yet libertie given to diſſolve the vowe. If it be againe anſwered, that it was done of feare: ſo I ſay, that as this is one infirmitie, ſo there be many beſide; and if this infirmitie may breake a vow, why may not alſo other infirmities, as of incontinencie, and ſuch other? Now whereas they thinke a ſimple vow may be broken, which conſiſteth onely in the purpoſe or promiſe of the votarie, but a vow ratified, by changing of place, habit, and profeſſion, cannot bee broken, this alſo is but an idle ſhift: for a vow uttered onely before God, though there be no ſuch outward teſtification, doth binde in conſcience, as if it were done in the preſence of many: *Iacobs* vow, *Geneſ.* 28. was but a ſingle vow, uttered onely in the hearing of God: and of ſuch vowes ſpeaketh the
Eccleſ.5.3. Preacher, *When thou haſt vowed a vow to God, &c.* And herein their owne law helpeth us; *decret. Greg. lib.4.tit.7.c.6.Celeſtin.3.Votum ſimplex, &c.* A ſimple vow doth no leſſe binde before God than a ſolemne: And againe, *ſext. decretal.lib.*3 *tit.*15.*c.* 1. *Bonif.* 8. *Voti ſolemnitas, &c.* A ſolemne vow was found out onely by the conſtitution of the Church. &c. Wherefore if marriage be lawfull after a ſimple vow, why not as well after a ſolemne?

We have yet alſo more evident teſtimonie out of their law: *decret.Greg.lib.*2.*tit.*24.*c.*3 *Greg. Propoſitum non infringit, &c.* He doth not breake his vow or promiſe, that changeth it into a better: wherefore he that changeth unchaſte ſingle life, with chaſte marriage, doth not breake his vow.

*Bonif.*8.*regu. iuris.*6. *Nemo poteſt ad impoſſibile ligari*: No man can be bound to that is impoſſible, &c. but for him to live ſingle, that hath not the gift, is impoſſible: therefore hee cannot be bound unto it with vow or without. Againe, *regul.* 58. *Iuramentum contra bonos mores non ligat*: An oath againſt good manners bindeth not, &c. and ſo conſequently a vow: wherefore a vow to live without marriage in ſinfull luſt, bindeth not, being againſt good manners.

Other vowes may be altered and changed, as the vow of going in pilgrimage to Jeruſalem may be redeemed with almes, *decret.Greg.lib.*3.*tit.*34.*c.*1. It may be altered for the benefit of the Commonwealth, *c.*5. for the neceſſitie of the Church, *c.*7. becauſe of ſickneſſe or povertie, *c.*8. Why then may not the vow of Continencie upon the like conſiderations be diſpenſed with; *Sext.decretal. lib.* 3. *tit.* 12.*c.*1. A vow to be buried in a certaine place, may be altered. *Bonif.* 8. Why may not the like alteration in other vowes be admitted?

Here wanteth now nothing, but the ſeale of the Martyrs, *D. Taylour* holy Martyr ſheweth the unlawfulneſſe of ſuch oaths and vowes, whereby Prieſts and others are conſtrained to vow chaſtitie, and forſwear marriage by the like caſe: *In Iuſtinian titulo de indicta viduitate*, where it is thus written: That if one would bequeath to his wife in his teſtament a legacie under a condition, that ſhee ſhould never marrie againe, and take an oath of her for the accompliſhment of the ſame, yet ſhee may marrie againe if hee die, notwithſtanding the aforeſaid condition, and oath taken and made againſt marriage: and an oath is another manner of obligation made to God, than a Papiſticall vow made to man, *Fox pag.*1522.

William Flower, who was firſt a profeſſed Monk, and afterward married, proteſteth, that therein he beleeveth hee did well, and according to Gods lawes, *Fox pag.* 1575. Raſh vowes then and inconſiderate, as of chaſtitie, ſingle life and ſuch like, may lawfully be diſſolved: but let us now proceed.

*Argum.*2. Virginitie, and continent life is onely to bee required of thoſe which have the gift of continencie: But all have not that gift: *Ergo*, the vow of Virginitie is not indifferently to be made by any, That the gift of continencie cannot be had or obtained of all, neither reſteth in our free will, it is plaine by Scripture.

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1 Tim.5.12.

Cenſur. Oriental. Eccleſ. 2. cap. 21.

iſta fieri: but becauſe theſe things are not done, it is better the other ſhould. For the other point, *Ieremie* the Patriarke telleth us: *Nos illis ſacerdotibus, qui in virginitate perſiſtere non poſſunt, &c.* Wee give unto thoſe prieſts, which cannot continue virgins, &c. licence to take wives. And againe, *Qui non poteſt virginitatis preferre certamina, uxorem accipiat*: He that cannot endure the combat of virginitie, let him take a wife. Every man then that would, cannot attaine to virginitie.

Lib. 1. epiſt. 11. ad Pompon.
Lib. 2. de Monach. cap. 34.

2 The South Church: for the firſt, witneſſeth *Cyprian*, ſpeaking of thoſe virgins which had dedicated themſelves to Chriſt: *Si perſeverare nolunt vel non poſſunt, &c.* If they will not or cannot perſevere, it is better that they marrie, than to fall into the fire of luſt. *Bellarmine* will have *Cyprian* to ſpeake of ſuch as were to vow, that they ſhould take heed by the fall of others, that if they have no purpoſe to continue virgins, they ſhould not vow at all, but marrie. But their owne *Pammelius* upon the ſame epiſtle ſheweth, that *Cyprian* ſpeaketh *de velatis virginibus*, of vailed and profeſſed virgins: See before *Auguſtine* of the ſame judgement. For the other point, *Zaga Zabo* giveth this reaſon, why in the Æthiopike Church they allow marriage unto their Prieſts, becauſe as S. *Paul* ſaith, *it is beter to marrie, than to burne*: whereby it ſeemeth their opinion is, that every one hath not the gift of continencie, for then it were not neceſſarie they ſhould either marrie or burne, they might uſe the gift of continencie.

Harm. ſect. 18. pag. 561.
Ibid. ſect. 18.

3 For the firſt point, we have of the reformed Churches, the confeſſion of Auſpurg, artic. 6. *Although the commandement of God touching wedlocke, doe free moſt men from vowes, yet there is another reaſon, &c. that maketh vowes fruſtrate, becauſe that all worſhip of God inſtituted without his commandement, and choſen to merit remiſſion of ſins, &c. is wicked.* Saxonic artic. 21. *Vowes which wrap men in a kind of life, wherein is the worſhip of Idols, are without doubt fruſtrate.* Sweveland artic. 12. *Becauſe all our juſtification doth conſiſt in faith in Chriſt, whereupon we have libertie given us in all externall things, we have permitted the bonds of Monkerie to be releaſed amongſt us.*

Sect. 18. p. 540.
Pag. 543.

And for the other point: that contenencie is a peculiar gift given to ſome, and not to all; we have alſo the confeſſion of Helvetia, the latter, chap. 29. *Let them ſerve the Lord in that calling, as long as they ſhall feele themſelves endued with that heavenly gift.* Bohemia, chap. 19. *They meane ſuch unmarried perſons as have this peculiar gift given to them, of God, &c.* Sweveland, cap. 12. *Let him know, that to renounce marriage, and to make himſelfe an Eunuch for the kingdome of heaven, &c. is a peculiar and ſpeciall gift of God.* It followeth then, becauſe every one hath not this gift, every one cannot vow it.

Maldonat. Jeſ. Summ. qu. 12. art. 7.
Richard Smith de vot. Monaſtic.
Maldonat. ibid.
Bellarm. lib. 2. de Monach. cap. 34. p. 1655.
Annot. in 1 Sam. 14. verſ. 29. in the margen.
Coſter. Enchirid. c. 15.
Richard Smith de vot. Monaſtic.
1 Iohn. 3. 4.

4 Of the Roman Church: for the firſt point, their Jeſuite *Maldonate* confeſſeth, that *Votum minoris boni relaxatur per votum majoris boni, &c.* A vow of a leſſe good may be releaſed by a greater good: and ſo when a greater good is offered, then to keepe chaſtitie, the partie is not bound to his vow, &c. as he giveth inſtance of the King of Arragon, to whom the Pope gave licence to marrie a Nunne, for the publike peace of the kingdome, &c. why then may not as well the vow of continencie be diſpenſed withall, to avoid fornication? But here one of their Popiſh writers telleth us, *perperam egiſſe Epiſcopum Romanum*, that the Biſhop of Rome did very evill, in diſpenſing with this vow. But the Jeſuite *Maldonate* hath a more cleanly anſwer, that the Pope did not diſpenſe with a ſolemne vow, neither can he, but onely did declare by the rule of equitie, *non teneri voto, &c.* that he which had ſo vowed, was not tied to his vow: which in effect is the ſame. *Panormitan* their great Canoniſt ſaith that *Sixtus*, *Paludanus*, *Cajetane*, and all their ſchoole Canoniſts doe hold, that the marriage after a ſolemne vow is only made void by Eccleſiaſticall law: they have then no law of God againſt the ſetting free of ſuch vowes. Our Doway tranſlators alſo in the keeping of vowes except the caſe of neceſſitie: as they ſay *Saul* offended when he made that vow (that all the people ſhould faſt till night) *in not excepting the caſe of neceſſitie*: the neceſitie then of him, that cannot live chaſt, diſpenſeth with his vow: who then can endure ſuch groſſe ſpeeches of the Popiſh writers? that a Prieſt *gravius peccat*, doth ſin more grievouſly if he contract Matrimonie, than if he play the fornicator, &c. And one of our countrimen affirmeth as much: *Minus peccat qui fornicatur*; That he ſinneth not ſo much, which committeth fornication: and he giveth two reaſons thereof, one is, becauſe the fornicator may leave his concubine, and leade a chaſt life, ſo cannot a married man: and the other is, for that the fornicator doth not juſtifie his ſinne, as the other doth his marriage. But one anſwer may ſerve for both; for ſeeing marriage after a vow is not forbidden by divine law, but only Eccleſiaſticall, as their owne Canoniſts confeſſe, it is no ſinne, for ſinne is defined to be a *tranſgreſſion of the law*: that is, of the divine law, but fornication is ſinne by the law of God: then it followeth, that for a man once to commit fornication, is worſe than to live all his life in a married eſtate, wherein he may continue without ſinne, and juſtifie the ſame without any ſhame.

Caſſander lib. conſult. art. 23.
Laſicius in Theolog. Moſcov. cap. 15. ex Ioann. peregrin. in convin. ſermon.

For the other point, that continencie is not in every mans power: their *Caſſander* may bee a witneſſe of, who ſaith, *Vix centeſimum invenias, qui ab omni commercio fœminarum abſtineat*: You ſhall not finde the hundreth Prieſt, who doth abſtaine from all companie of women. A certaine German Biſhop is reported to have ſaid in a certaine banket, that in one yeere, *delata ad ſe undecim millia ſacerdotum palam concubinariorum*: there were brought unto him an eleven thouſand Prieſts, which openly kept concubines, &c. Let any indifferent man now judge, how eaſie and common a gift continencie was among the Popiſh prieſtly votaries.

The fifth queſtion, concerning Monaſticall perſons which doe enter into that profeſſion.

THere are foure ſorts of people which the Papiſts doe offer great wrong unto, in drawing them to the profeſſion of Monkerie: Firſt, unto the younger ſort, which have libertie to marrie. Secondly, to the children and ſonnes whom they make Monks without conſent of their parents. Thirdly, they ſay, married perſons, by mutuall conſent may betake themſelves to a Monks habit. Fourthly, if marriage be contracted, not conſummate or finiſhed, they may one leave another without conſent firſt had.

The firſt part, whether the younger ſort are to be admitted to profeſſe Monkerie.

The Papiſts.

IF they be come to the yeeres of diſcretion, they may, men or women at any age, take upon them the vow of Monkerie: *Bellarm. cap.* 35. 98. Error.

1 *Matth.* 19. 14. *Suffer little children to come unto me: Ergo,* young men and maides may become Monks, *Bellarmine.* Matth. 19. 14.

Anſw. Firſt, the text ſpeaketh of little children: but by your confeſſion, they muſt be of yeeres of diſcretion that ſhould enter into your profeſſion: ſo are not little children. Secondly, as though none could come to Chriſt, but through a Monks cowle: nay, I would they of all men did not goe furtheſt off from Chriſt. It followeth alſo in the text, *Of ſuch is the kingdome of heaven*: ſo by this reaſon, heaven gates ſhould be open only to Monks and Friers: and this is the right hereſie of the Pelagians, and Manichees, that promiſed the kingdome of God not to any, but thoſe that caſt away their riches.

Argum. 2. *Iohn Baptiſt* lived from a child in the wilderneſſe: *Ergo,* lawfull for young ones to profeſſe Monkerie.

Anſw. Firſt, *Iohns* example is extraordinarie, as his office and calling was ſingular, and therefore is no more to be imitated and followed in his ſolitarie life, than in his diet of Locuſts and wild honie: He ſprang alſo in his mothers wombe; ſo I thinke all Monks and Eremites doe not. Secondly, it is not certaine at what yeeres *Iohn* entred into the wilderneſſe: for hee was thirtie yeeres old when he came and preached in the wilderneſſe, as *Matthew* writeth, *chap.* 3. 1. Matth. 3. 1.

The Proteſtants.

THough we ſhould grant, that a Monaſticall life were in ſome perſons, and at ſometimes tolerable among Chriſtians; yet of all other the younger ſort, in whom luſt doth reigne, were moſt unfit; and not to be admitted unto that kinde of life.

Argum. 1. Saint *Paul* would have no widow to be choſen under 60. yeeres, 1 *Timoth.* 5. 9. and I will the younger to marrie, *verſ.* 16. *Ergo,* it is contrarie to S. *Pauls* rule, to ſuffer any ſuch to make vowes of continencie. 1 Tim. 5. 9.

Rhemiſ. anſwer: Firſt, it was but a rule for that time, when as yet there were no Monaſteries nor diſcipline, but young widowes wandred up and downe idlely.

Anſw. Firſt, the ſame cauſe that young women had to marrie then, they have now; and therefore the rule is generall. Secondly, as though the walles of Monaſteries were able to keepe in virginitie: no, it is notoriouſly knowne, that unchaſte life hath ſealed the walles of Nunneries, crept in at windowes, and found muſes in the ground.

2 Saint *Paul* (ſay they) counſelleth young widowes to marrie, not young virgins, which having not experience of luſt, are not ſo greatly tempted.

Anſ. How chaſte your cloyſter women have bin, and free from theſe tentations, the ſtories of former times make mention; and the examples of ſo many unchaſte milch-Nunnes, and filthie Monks and Friers, are a ſufficient proofe: *Fulk.* 1. *Timoth.* 5. *ſect.* 11. But all theſe ſhifts notwithſtanding, S. *Pauls* rule muſt ſtand, that no widowes muſt be admitted under 60. yeeres old.

Bellarmine alſo anſwereth, that the Apoſtles meaning is, that the younger women ſhould be refuſed, not from the vow of continencie, but not to be of the number of the widowes, which were maintained of the Church.

Contra. Firſt, this is flat oppoſite to the Apoſtle, who would have the younger women to marrie, *verſ.* 14. how then is it like they were votaries? therefore it is evident, that they are excluded from vow making, ſeeing they are counſelled by the Apoſtle to marrie.

To this he againe replieth, that where the Apoſtle ſaith, I would have the younger marrie, that it is not a precept, but a counſell.

Contra. Firſt, It is a charge and commandement which the Apoſtle giveth, that they ſhould marrie, in reſpect of their frailtie, becauſe divers were turned alreadie after Satan by their incontinencie, and gave occaſion to the adverſaries to ſpeake evill. Wherefore to avoid theſe things he not onely adviſeth, but willeth and chargeth, they ſhould marrie. Secondly, though it be but a counſell, yet it will follow, that the Apoſtle gave counſell to them to marrie, which had vowed ſingle life, as *Bellarmine* confeſſeth, that the younger women were not barred from vowing continencie.

Secondly, if the younger women are not admitted to be of the number of the almes-widowes for feare of incontinencie, they were as unfit to enter into any vow or profeſſion of ſingle life. And be it granted, that it might be a greater offence for publike widowes, then private votaries, to breake their vow; yet in the other the offence were great enough: and therefore the Apoſtles rule of their age ought to be obſerved in both.

Argum. 2. The Manichees tooke occaſion hereby to inſult againſt the Catholikes, becauſe they admitted ſo many virgins to the profeſſion of ſingle life: *Certatim ad hanc profeſſionem eas incitatis ſuaſionibus veſtris, ut jam pene major in eccleſiis omnibus virginum apud vos, quam mulierum numeroſitas habeatur: Auguſt.cont.Fauſtum.*30.4. Ye labour (ſaith the Manichees) to draw women of every hand to this profeſſion by your perſwaſions, that now in your Churches, the number of profeſſed virgins exceedeth the number of women, &c. And hereby the Manichees that extolled virginitie, and condemned marriage, were induced to thinke that the Catholike Biſhops alſo were of their opinion.

The Imperiall law enjoyneth, that no woman be admitted to be a Deaconeſſe of the Church under fiftie, or threeſcore yeeres, according to the precept of the Apoſtle: *Cod.lib.*1.*tit.*6.*leg.*9. *Theodoſ.*

We have alſo for this point very evident teſtimonie of their owne law: *Clemens epiſtol.* 1. *S. Peter* is brought in ſpeaking thus: *Ad Presbyteros fiant iſta, ante omnia ut pudicitiæ ſtudentes adoleſcentes nuptiis jungant quo calorem ferventis ætatis, conjugali lege præveniant: item juniores viduas nuptiis copulate:* Theſe inſtructions concerne the Prieſts, firſt of all, as men carefull to preſerve chaſtitie, let them joyne young men in marriage, that the heat of burning youth may by the matrimoniall law be prevented: likewiſe let the younger virgins be coupled in marriage.

*Concil.ſub Sylveſtro,cap.*10. *Ut vidua non niſi* 72. *annorum eligatur: nulla porro ſchemata monachorum oportet fieri niſi poſt* 25. *ætatis annum propter ſcandala, jam evacuato omni fervore diaboli, ut inveniat ſibi mundum vas ſpiritus ſanctus:* That a widow be not choſen under 72. yeeres: let none take the habit of a Monke before he be 25. yeere old, to avoid offence, that the devilliſh heate of the fleſh being evacuate, the holy Ghoſt may finde a cleane veſſell.

*Concil. Agathenſ.can.*19. *Sanctimoniales, quantumlibet mores earum probati ſint, ante annum ætatis quadrageſimum non velentur:* Holy virgins, though their behaviour be never ſo much approved, let them not be vailed before the fortieth yeere of their age. This is alleaged in their owne decrees, *cauſ.*20.*qu.*1,*c.*13.

And many ſuch Canons and decrees might be alleaged, againſt the entring of the younger ſort into Monkiſh profeſſion.

And for further evidence: 1. The generall Greeke Chalcedon Counſell decreeth that a Deaconeſſe ſhould not be ordained under 40. yeeres, Can. 15.

De virgin. veland.

2 *Tertullian* of the South and Africane Church ſaith: *Scio virginem in viduatu ab annis nondum viginti collocatam:* I know a Virgin not yet twentie yeeres old made a widow of the Church: which he calleth *miraculum, ne dixerim monſtrum*, a wonder, that I ſay not a monſter, &c. He miſliketh that young women ſhould be deputed to the ſervice of the Church. At this day, in Æthiopia their Prieſts are not ordained till after thirtie yeeres of their age: as *Zaga Zabo* witneſſeth: it is like they obſerve no leſſe time for their Monks which are not allowed to marrie, as their Prieſts are.

Damianus a Goes de moribus Æthiop.

Harm.ſect.18. pag.559.

3 Confeſſion of Auſpurge, artic.6. *This rigor and ſeveritie miſliked many good men, when they ſaw young men and maides thruſt up into monaſteries, &c. and ſaw what an unhappie ſucceſſe this counſell had, what offences it bred, &c.*

De ſtat. Eccleſ. pag.56.

4 As *Clemangis* a Doctor of Paris, that lived 200. yeeres agoe, thus ſetteth out for the inconvenience of cloyſtering ſuch young Nunnes: *What are Nunneries now adaies, but the execrable brothel houſes of Venus, the harbours of young wanton men, where they ſatisfie their luſt, &c. that now the vailing of a Nunne is all one, as if you proſtituted her openly to be a whore. Thomas Aquinas* ſaith it is *inordinatum*, an inordinate and diſordered thing that young women ſhould be made Abbeſſes, &c. and ſo is it alſo inconvenient for young girles to become Nunnes: for as *Plutarcke* well ſaith, *Marriage is the ſureſt and ſafeſt bond of youth.*

In 1.Tim.c.5.

δεσμὸν τῆς νεότητος ἀσφαλέστατον.

The ſecond part, whether children may enter into profeſſion of Monkerie without their parents conſent.

The Papiſts.

99 Error. If they be of ſufficient age, as the men of 14. yeeres at the leaſt, the women of 12. and their parents be not driven to any ſuch neceſſitie, that they need their childrens helpe, they may without parents conſent enter into Monkerie.

Geneſ. 12.1. Matth.10.37.

Argum. 1. God ſaid to *Abraham*, Get thee out of thy countrie, and from thy fathers houſe, *Geneſ.* 12. And Chriſt, *Matth.*10. Whoſoever loveth father or mother more than me, is not worthie thy of me: *Ergo*, Children may become Monks without their fathers leave: *Bellarm.cap.36.*

Anſw. Firſt, who would have thought that *Abraham* was a Monke, but that the Jeſuite ſaith it? Secondly, by the ſame reaſon a man may not leave his parents onely, but goe out of his countrey. Thirdly, *Abraham* was 75. yeeres old at that time, when hee went out of Haran, *verſ.4.* *Ergo*, wee will conclude that none ought to bee made Monks before thoſe yeeres. Fourthly, when God calleth any man to a monkiſh life, as *Abraham* had an eſpeciall calling of God, wee will give him good leave to goe.

Concerning the other ſaying of our Saviour, it maketh nothing for you. Firſt, Chriſt ſpeaketh of perſecution, when a man ought not for love of his friends to deny Chriſt: but I trow you will not grant, that your monkiſh life is perſecution: and yet it is after a ſort; for the Locuſts, which are none other but Monks and Friers, *Apocal. 9.* doe bite and ſting like ſerpents, that is, doe ſecretly wound mens conſciences. Secondly, a man may leave his parents, as Chriſt commandeth, though he dwell in the ſame houſe with them: that is, by ſetting his love and affection on heavenly things. Thirdly, doe all goe to Chriſt that come into your Monaſteries? nay, I would they went not from Chriſt: for they live after another rule than Chriſts: *Francis* your great founder erected a new Sect of Monkerie, and found out a new rule for them, which he called *regulam Evangelicam*, the rule of the Goſpell: as though Chriſts rule were not ſufficient.

Argum. 2. Here the conſtitution of *Iuſtinian* may be objected, *Cod.lib.1.tit.6.leg.42.* which is, that a ſonne, *etiam invito patre*, againſt his fathers will, may become a Monke. To the which I anſwer: firſt, this ſame conſtitution alſo decreeth, that a ſonne againſt his fathers will profeſſing monaſticall life, may ſucceed him in his teſtament, and to be his heire, *nullo eis impedimento, &c.* their ſanctimoniall converſation being no let unto them. If they will have this law ſtand in force for the one, why not alſo for the other? as it ſeemeth to make with them in one point, ſo in the other concerning voluntarie and profeſſed povertie of Monks, it maketh againſt them. Secondly, the Conſtitutions of *Iuſtinian* which were laſt inſerted into the Code, more than five hundred yeeres after Chriſt, doe ſomewhat ſavour of the ſuperſtition which began then to ſet in foot, and therefore are not of that authoritie which the more ancient Imperials have. Thirdly, this conſtitution is contrarie to other Imperiall lawes of greater antiquitie: as *Alexander* made a law, *Cod. lib.8. tit.47. leg.3.* That a father might chaſtiſe his ſonne if he offended him, and if he ſo continued, the Preſident at the appointment of his father ſhould more ſeverely puniſh him. This law permitteth not the ſonne to be diſobedient to his father without due correction: but to enter into a profeſſion to his diſlike, is diſobedience: *Ergo*, by the law not tolerable. Likewiſe, *tit.49.leg.4.* *Pater invitus non cogitur, &c.* The father againſt his will cannot be conſtrained, no not by the Princes letters, to ſet free or manumit his ſonne: but he is manumitted by entring into Monkerie againſt his fathers will. This then is contrarie to the law: and thus everie Abbot and Monk ſhall preſume to doe more than the Emperour himſelfe challengeth.

The Proteſtants.

CHildren ought not by the Law of God to make any vow of ſingle and continent life without the conſent and liking of their parents: *Luther. Pet. Martyr, lib. de cælibat. & votis.*

Argum. 1. By the Law of *Moſes* the father had power to diſallow the vowes which the daughter made being in his houſe, *Numb.30.6.* which Law was not ceremonious: for it was grounded upon Numb.30.6.
the morall law, which commanded all obedience and dutie of the children to the parents. And that it is not abrogate, it appeareth becauſe the ſame law is renued by *S. Paul, 1 Corinth.7. verſ.36,37.* 1 Cor.7.36,37.
where the Apoſtle referreth the whole matter of keeping a virgin, or placing of her in marriage to the will of the father; yet ſo, that he muſt have regard unto the neceſſitie, the eſtate and condition of his virgin. Both theſe places doe apertly prove, that neither the childe can be beſtowed in marriage, nor vowed to virginitie, without the conſent and determination of the parents.

Argum. 2. The father hath as great power over his ſonne, as the maſter over his ſervant: but the ſervant cannot take upon him the profeſſion of Monkerie without the conſent of his maſter: *Ergo, &c.*

The ſecond part of the reaſon is proved both by the Civill and Canon law: firſt, *Cod. lib. 1. tit. 6. leg. 16. Honor. Theodoſ. Ruſticus, &c.* A rurall ſervant being made a Clerke, is bound to ſerve his maſter by a ſufficient ſubſtitute. But more evidently it appeareth by the conſtitution of *Anthemius, leg.34. Iubemus aſcriptitiorum, &c.* We will that no ſervant make choice of a ſolitarie life without the conſent of his maſter: if hee doe, his maſter ſhall have the ſame power over him which hee hath over other ſervants.

See alſo for their owne law the decree of *Gelaſius*, That ſervants entring into Monaſteries without conſent of their maſters or patrons, ſhould be reſtored unto them, *Decret.part.1.diſt.54.c.12.*

Likewiſe, *Concil.Chalced.can.4. Decrevimus, &c.* Wee have decreed that no ſervant be received into a Monaſterie, without the knowledge and leave of his maſter.

The firſt part of the argument is denied by *Bellarmine*, that ſonnes to their parents are not in like ſubjection, as ſervants to their maſters; and therefore have more power of themſelves than ſervants have.

Contra. Though children are not in ſuch ſervile ſubjection, for there is one feare of children, another of ſervants; yet the father hath as great power over the perſons of their children being within age, as over ſervants: becauſe the law of nature which bindeth ſonnes, is ſtronger than the law of men, which maketh ſervants: and parents have greater power over their owne fleſh than over ſtrangers.

Let us heare what authoritie *Auguſtine* yeeldeth to the father over his children: *Agite vicem noſtram in domibus veſtris: Epiſcopus inde appellatus eſt quia ſuperintendit: unuſquiſque ergo in domo ſua, ſi caput eſt domus ſuæ, debet ad eum pertinere Epiſcopatus officium: de Sanct. Ser.*51. You (ſaith *Auguſtine* their Biſhop) muſt ſupply our ſtead in your houſes: a Biſhop or Superintendent is ſo called, becauſe he overſeeth: therefore everie houſholder being the head of his houſe, ought to play the Biſhop in his houſe, &c. The father then is a Biſhop over his children: ſhall any man then dare to take any out of his houſe, that is, his Biſhoprick, or any ſheepe out of his fold, without the Biſhop and Shepherds conſent?

The teſtimony alſo of their owne law in this caſe is verie cleere: *Si puella in puerili ætate, &c.* If a maiden in her childhood, or under yeeres, doth binde her ſelfe with an oath in her fathers houſe, without the knowledge of her father, if her father ſo ſoone as he heareth of it doth gainſay, her vow and oath is void: *Cauſ.*32. *qu.*2. *c.*14.

Likewiſe, *Bonif.*8. *ſext. decret. lib.*3. *tit.*12. *c.*4. *Filius pro anima, &c.* The ſonne can make choice of nothing concerning his ſoule, without conſent of his father, though he may chuſe ſepulture for his body.

Chalced. art.4.

See the conſent herein both of the Eaſt and Greeke, and of the Egyptian and South Church, in the 4. Canon of the Chalcedon Counſell before alleaged: where though *Dioſcorus* Patriarke of Alexandria were depoſed for favouring the hereſie of *Eutyches*, yet there were twelve other Egyptian Biſhops preſent, and gave conſent. See alſo of the Latine Church the decrees of *Gratian* before produced: See alſo in the former queſtion the judgement of the reformed Churches, againſt the thruſting of young maids and young men upon Monaſteries.

The third part, Whether married perſons may with mutuall conſent become Votaries.

The Papiſts.

100. Error.

WIth mutuall conſent the man and the wife may ſeparate themſelves, and vow and promiſe ſingle life for ever, ſo long as they both ſhall live, *Bellarm. cap.*37.

Argum. 1. *Mary* and *Ioſeph* were perfitly man and wife, yet by mutuall conſent they lived continently all their dayes: *Ergo*, it is lawfull for married couples to ſeparate themſelves for ever, both agreeing thereunto, *Bellarm. cap.* 37.

Matth.1.18.

Anſw. It appeareth by the Text, that there was no ſuch thing purpoſed by *Ioſeph* before hee was admoniſhed by the Angell in a dreame, but that as ſhe was already betrothed, ſo there was an intent on *Ioſephs* part, that they ſhould come together, *Matth.*1.18. but that in the meane time *Mary* was found with childe by the Holy Ghoſt: and ſo from that time *Ioſeph* being a juſt man never knew his wife: there was no ſuch purpoſe or vow before.

2 That this was an extraordinarie example, who ſeeth it not? When any man ſhall be admoniſhed by an Angell as *Ioſeph* was, and ſhall have the like cauſe as *Ioſeph* had to abſtaine, which ſhall never be, he may be bold to doe as *Ioſeph* did.

Argum. 2. I will not here conceale a certaine law of *Iuſtinian, Cod. lib.*1. *tit.*6. *leg.*42. whereby it is provided, that if the husband or wife, *Religionis cauſa à conjugio receſſerit, &c.* Doe for religion ſake depart from marriage, and chuſe ſolitarie life, the other ſhall have ſuch dower or gift, as if the partie ſo departed were dead.

Anſw. This law ſeemeth to allow of the departure of the married parties, even without conſent each of other, for it ſpeaketh of the departure of one of the parties only: and thus *Bellarmine* interpreteth this law, and refuteth it alſo, holding it to bee a great error, that either partie ſhould depart without mutuall conſent: wherefore ſince that this law is refuſed by them, I ſhall not need to refute it.

The Proteſtants.

THey that are once joyned together in marriage, and have made a covenant each to other before God, cannot ſeparate themſelves though they both conſent, there being no other cauſe, but a purpoſe of ſingle life for more holineſſe ſake.

1 Cor.7.5.

Argum. 1. It is flat contrarie to S. *Pauls* rule, 1 *Cor.*7.5. *Defraud not your ſelves, except it be with conſent for a time, that you may give your ſelves to faſting and prayer, and againe come together, leſt Satan tempt you for your incontinencie.* Firſt, the Apoſtle ſaith directly: they ſhould but ſeparate themſelves for a time. Secondly, we doe thus reaſon out of his words: There is no cauſe of ſeparation, but to be given to faſting and prayer; but this may be done by a ſeparation for a time: neither is it neceſſarie we ſhould alwayes be given to faſting and prayer, but upon ſpeciall occaſion: therefore perpetuall ſeparation is not needfull. Thirdly, they that are long ſeparated are ſubject to fall into tentation:

the ſame cauſe therefore that moved them firſt to marrie, for avoyding of incontinencie, ought to move them to come together againe: Therefore it is not good nor lawfull they ſhould ſeparate themſelves for ever.

Bellarmine anſwereth, that the Apoſtle ſaying, This I ſpeake by way of indulgence or permiſſion, *verſ.6.* ſheweth that he would rather, they ſhould abſtaine altogether; yet in reſpect of their frailtie he permitteth that they come together againe: ſo then they that doe ſeparate themſelves at once for all, doe that which is beſt agreeable to the Apoſtles meaning, *cap.*30.

Contra. Firſt, it is untrue, that Saint *Paul* had rather the married ſhould be ſeparated altogether: for where he wiſheth that all men were as himſelfe, he ſpeaketh directly to the widowes, and unmarried, *verſ.* 8. and not to them which were married: and againe, hee ſhould be contrarie to himſelfe, *verſ.24. Let every man, wherein he was called, abide:* and it followeth *verſ.* 27. *Art thou bound to a wife, ſeeke not to be looſed?* wherefore they that are married ought to remaine in that eſtate which they are called unto. Secondly, this then, which the Apoſtle ſpeaketh by way of indulgence, is not to be referred to their comming together againe, for the Apoſtle hath for that a direct commandement, *verſ.*10. *I command, not I, but the Lord, let not the wife depart from her husband:* and againe, *verſ.*5. *Defraud not one another:* which is a precept, as *Bellarmine* confeſſeth; but if they ſhould be ſeparated altogether, they ſhould one defraud another: wherefore this permiſſion belongeth to the ſecond *verſe*, where the Apoſtle to avoide fornication, granteth the remedie of marriage to every one, that hath not the other gift.

1 Cor.7.24 27.

Verſ.5.10.

*Argum.*2. That which God hath coupled, no man ought to put aſunder: but they that are married have made a covenant to God, *Pro.* 2. 17. as well as to themſelves, and are joyned by Gods law together: *Ergo*, they cannot diſſolve their marriage by their owne power and will, the Lord having an intereſt therein.

Pro.2.17.

Bellarmine ſaith, that by this ſeparation marriage is not diſſolved. *Anſwer.* It is as much diſſolved, as by your law in caſes of divorce: for theſe are their words: For advoutrie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.*19.*ſect.*4. So ye allow onely a kinde of diſmiſſion in the caſe of adulterie, and ſo you doe in the vow of continencie: and thus you make this cauſe as forcible as the other, to breake off matrimoniall dutie, which is contrarie to the Goſpell.

Auguſtine thus writeth, *Non licet excepta cauſa fornicationis conjugem à conjuge dirimi et nec ſterilem conjugem fas eſt relinquere, ut foecunda ducatur, de nupt. & concupiſcen. Lib.* 1.*cap.*10. It is not lawfull for married couples, one to be ſeparate from another, unleſſe it be for fornication: nor to leave a barren wife to marrie a frutfull. Therefore if fornication onely be a juſt cauſe of finall ſeparation, there can be no other: If there were any other, it is moſt like it ſhould be for procreation of children: But neither for that cauſe is a man to leave his wife: *Ergo*, for no other.

Nicholaus 1. *de matrimon. can.* 7. *Hi, qui matrimonium ſani contraxerunt, &c.* They, which were ſound when they married, if afterward one of them chance to bee mad or franticke, or hath any other infirmitie: as if hee bee made blinde by his enemies, maymed in his body, or cut in his privie members, for none of theſe cauſes is their marriage to bee diſſolved, &c. But thoſe are greater lets and impediments to marriage, than marriage is or can bee to the exerciſe of religion: therefore not for any vow of continencie is marriage to bee diſſolved, or any ſeparation to bee admitted.

And yet we have clearer evidence out of their owne law, *Decret.p.* 2. *cauſ.* 33.*qu.*5.*c.*11. *Vota abſtinentia, qua mulier, &c.* The vowes of abſtinence, which the wife made by her husbands leave, if hee afterward forbid, ſhe is not bound to keepe. By this Canon it is not lawfull for the wife, no not with the husbands conſent to become a Votarie. *Decret. Gregor. lib.* 2. *tit.* 24.*c.*24. This caſe is put, a certaine man and his wife doe ſwear each to other, that they would never deſire one the others companie againe: afterward the man would have received his wife, ſhe refuſed, ſaying, ſhe would be a Saracene firſt, &c. *Innocentius*, 3. thus reſolveth the caſe, that if the man could not be perſwaded to live ſingle, the woman ſhould be enforced by excommunication to returne unto him, &c. If an oath then doe not hold as touching ſeparation of the husband and the wife by conſent, no more ſhall a vow binde.

Likewiſe *decret. Greg. lib.* 3. *tit.*32.*c.*1. *Alexander* 3. this caſe is propounded: the husband in the preſence of divers Prieſts and Monks, by the licence of his wife profeſſeth Monaſticall life: if his wife afterward ſuſpected not to live continently deſire her husband, *Vt poteſt & debet de monaſterio revocari:* The man may and ought to be fetched out of his monaſterie. *Ergo*, there can be no finall ſeparation in marriage, no not by conſent, by their owne Canon law.

It ſeemeth, that both in the Greeke and Æthiopicke Church there is no ſuch faſhion to ſeparate man and wife for the love of monaſticall life: for among the Muſcovites there is no Prieſt, whom they call *Pope, cui non ſit Popadia*, that hath not a Popadie, that is, a Presbiteſſe: and ſo is it alſo in the Æthiopike Church, who ſeeme ſo to underſtand literally theſe words of S. *Paul*, that a Biſhop may be *unius uxoris vir*, the husband of one wife, &c. He muſt then have his wife: which verball interpretation of S. *Pauls* words though we allow not, neither is it brought in to that end: yet it ſheweth, that this uſe is not heard of among them.

Sacran. appendix de errorib. Muſco.err.16. Zaga Zabo his confeſſion in Damian.

Harm. ſect. 18. pa. 366.

3 The reformed Churches trouble not themſelves with theſe queſtions, for *they utterly diſlike all monaſticall vowes of ſingle life.* Confeſſ. of Saxonie artic. 18.

4 The teſtimonie of the Latine Church is before cited out of the decrees.

The fourth part, whether marriage contracted, not conſummate, may without conſent be broken for the vow of continencie.

The Papiſts.

101. Error.

THeir opinion is, that if the marriage be contracted onely and ratified, but not yet conſummate, by the parties comming together, it is lawull for either of them without the others conſent to vow chaſtitie, *cap.* 38. *Bellarm.*

His reaſon is, becauſe it is lawfull for a man to paſſe from a leſſe perfect ſtate of life to a more perfect, if it may be done without detriment, as this may be: for yet they have no children, and the partie may as well be married to another, *Bellarm.*

Anſwer. Firſt, a ſingle life is not alwaies the perfecter ſtate, nor to all, as it is not to them that have not the gift to containe, as it is moſt like he hath not, that is contracted, and hath made promiſe of marriage: for then all this needed not. Secondly, though there bee none of thoſe impediments named, yet there is a greater: namely, their faith and promiſe made each to other before God, which they ought not to violate. Thirdly, S. *Paul* ſaith, If thou be bound to a wife, ſeeke not to be looſed, 1 *Cor.* 7. 27. But they that are eſpouſed one to the other, are bound; unleſſe you will ſay, that the covenant made by them unto God, *Pro.* 2. 17. bindeth not.

1 Cor. 7. 27.

Argum. 2. There is a double bond in Matrimonie, a carnall and ſpirituall, as the carnall is diſſolved by the temporall death, ſo the ſpirituall is by the ſpirituall death; ſuch is the Monaſticall profeſſion, whereby a man dieth to the whole world, in renouncing his goods, *Bellarm. cap.* 38. *ration.* 2.

Anſwer. Firſt, if to renounce the goods of the world, be to die to the world, then your Clergie ſhould thus die unto the world, as well as your Monks; as your owne decree teſtifieth, *Cauſ.* 1. *qu.* 2. *c.* 6. *Qui opibus ſuis, &c.* They that can be maintained by their owne goods, if they live of the ſtipends of the Church, commit ſacrilege: wherefore your Orders are as able to diſſolve a contract of marriage, as Monkerie, which notwithſtanding you denie. Secondly, if to be a Monk, is to die to the world, then everie Monk ſhall be ſaved: for they that die with Chriſt ſhall alſo live with him, *Rom.* 6. 8. But I think they dare not ſay ſo of all Monks, ſeeing they denie not but that the Pope may be a reprobate: and yet Saint *Peters* chaire will as ſoone bring them to heaven, as a Monks coule. Thirdly, the ſpirituall death may bee even in marriage, unleſſe *Bellarmine* will ſay, that in marriage is no ſalvation (for where there is not dying with Chriſt, there is no living with him:) If a man then that is married, may die unto ſinne, then it is falſe, that the ſpirituall death doth diſſolve the ſpirituall bond of marriage.

Rom 6. 8.

The Proteſtants.

MAtrimonie whether ratified onely by lawfull contract or eſpouſals, or conſummate, ought not any way to be broken with conſent or without, for Monaſticall profeſſion.

Argum. 1. Our reaſon is, becauſe it is perfect marriage alreadie in ſubſtance and before God, which is ratified by contract onely and ſolemne vow and covenant made each to other: And being thus betrothed, the one giveth power of their bodie to the other, and now they are no more free. That this marriage is perfect before God, and in ſubſtance, it appeareth by the law of *Moſes* by the which a man defiling a maid betrothed, was to ſuffer death, as well as if he had committed uncleanneſſe with a woman alreadie married, *Deuteron.* 22. *verſ.* 22. 23. And *Matth.* 1. 18. *Marie* that was but betrothed to *Ioſeph*, is by the Angell called his wife, *verſ.* 20.

Deut. 22. 22.
Matth. 1. 18.

Bellarmine anſwereth, that notwithſtanding the contract, the wife is not bound to yeeld the due debt of marriage to her husband, if it be a detriment to her ſpirituall good, as in this caſe it is, when ſhe entreth into Monaſticall profeſſion.

Contra. Firſt, this reaſon maketh as much for the diſſolution of marriage conſummate, as of the contract onely: for the temporall good of marriage alſo muſt yeeld to the ſpirituall good. Secondly, we denie that it tendeth to any ſpirituall good, for monſtaicall life to violate a contract made before God: firſt, becauſe the partie is not ſure to have the gift of continencie, having ſo lately contracted and agreed to uſe the remedie of marriage, feeling her owne weakneſſe: and ſo ſhe is more like to fall into a ſpirituall evill, to live in continuall burning and luſt of the fleſh, as many of their milch-Nunnes did. Secondly, becauſe no ſpirituall good is to be hoped for contrarie to Gods ordinance, which even upon the contract giveth the husband power over the wife, and maketh her bound unto him as long as ſhe liveth; 1 *Cor.* 7. 39. *The wife is bound to the husband, as long as he liveth:* but ſhe that is eſpouſed onely is a wife, as was ſhewed before in the example of *Marie.* Thirdly, the Apoſtle ſaith, *verſ.* 27. *Art thou bound to a wife? ſeeke not to be looſed*: but he that is contracted onely, is bound: *Ergo*, hee ought upon no occaſion to ſeeke to be looſed.

1 Cor. 7. 39. 27.

Argum. 2. The vow of continencie made in the taking of orders, *non eſt efficax*, is not of force to diſſolve matrimonie before contracted, as *Iohn* 22. decreeth *Extravag. tit. 6. c.* 1. *Ergo*, neither monaſticall profeſſion.

Bellarmine anſwereth, the reaſon is not a like, becauſe marriage is repugnant to monaſticall life of it ſelfe ſimply: but to orders it is repugnant onely by the decree of the Church.

Contra. Firſt, wee take it then as granted, that by the word of God marriage is not repugnant to orders, but onely by the conſtitution of the Church. Secondly, Monaſticall life alſo is an human invention, as well as the ſingle life of the Clergie: for S. *Paul* knew no ſuch profeſſion, when he giveth every man leave, without exception, to have his wife, 1 *Cor.* 7.2. Thirdly, though wee ſhould grant that Monkerie bindeth more from marriage than Orders, yet the vow making bindeth as well in the one as the other: for to marrie contrarie to vow, is ſimply repugnant in their opinion: wherefore ſeeing that a vow after contract in Orders diſſolveth it not, neither ſhall a vow made in Monkerie.

1 Cor. 7.2.

Concerning the Civill law, it may appeare, *Cod. lib.* 1. *tit.* 6. *leg.* 42. that the law did puniſh ſuch, as being contracted, betooke themſelves to ſolitarie life: the man loſt all his tokens and gifts ſent to his ſpouſe, and ſhee was to render double the value of the tokens received: although this law is abrogated by *Iuſtinian* the laſt law-maker of the Emperours, whoſe times ſavoured of ſuperſtition.

Their owne law is alſo ſomewhat doubtfull: *Decr. Greg. lib.* 3. *tit.* 32. *c.* 14. *Innocen.* 3. though hee dare not ſwerve from the practice of his predeceſſors, yet delivereth this to be his judgement: *Poteſt non inconſulte videri, &c.* It may with good adviſement be thought, that matrimonie contracted by words of the preſent, *in nullo caſu, &c.* in no caſe ſhould be diſſolved as long as the parties live.

Likewiſe, *lib.* 4. *tit.* 1. *c.* 16. *Alexander.* 3. thus determineth, That if a man ſweare to be contracted to a woman within a certaine ſpace, and in the meane time have a purpoſe to live monaſtically, hee ſhould firſt, to ſave his oath, performe the contract, &c. If then the vow or promiſe of monaſticall life be not able to diſſolve a promiſe of a contract, much leſſe the contract it ſelfe, which is more than a promiſe of marriage.

The Maſter of Sentences alſo is of opinion, that a contract made, *per verba de praſenti*, by words uttered of the preſent, cannot without common conſent be broken, *lib.* 4. *diſt.* 27. *I.*

Eſpenceus alſo a reverent writer among the Papiſts holdeth, that marriage whether conſummate or contracted onely, ought not for any profeſſion of monaſticall life to be diſſolved, *lib.* 6. *cap.* 4. *de continent.*

Concil. Ancyran. can. 11. *ſic Deſponſatas puellas, &c.* We thinke it meet, that if a maid eſpouſed to one, be defiled of another, that ſhe ſhould be reſtored to whom ſhe was eſpouſed, although it be certaine, that ſhe hath loſt the flower of her Virginitie by the other, &c. But the looſing of her Virginitie is more forcible to diſſolve the contract, than the vow of chaſtitie, for it is able to diſſolve marriage conſummate, and ſo is not the other without mutuall conſent, as the Jeſuite affirmeth: therefore by this Canon, if the more forceable cauſe cannot breake the eſpouſals, much leſſe can the other not ſo forceable.

2 *Auguſtine* ſaith, *Conjuges fidem ſibi pariter debent: Cui fidei tantum juris tribuit Apoſtolus, ut eam poteſtatem appellaret dicens, Mulier non habet poteſtatem ſui corporis ſed vir, &c.* Married couples doe owe faith and troth one to the other: which mutuall troth the Apoſtle maketh ſuch account of, that he giveth it the name of power, ſaying: The woman hath not power of her owne bodie, but the man, and likewiſe the man, &c. *Auguſtine* ſaith, that by the very plighting of their troth each to other, they receive mutuall power and intereſt one of anothers body. But this troth was plighted before the conſummation of their marriage: *Ergo*, they had one intereſt in another then, and can doe nothing one without the conſent of the other.

De bon. conjugal. cap. 4.

Herein. 1 The cuſtome of the Muſcovites (though in many other things, they are very rude) which follow the Greeke Church, is to be preferred: for in their ſolemnizing of marriage, the Prieſt asketh the man: *Nunquid agrotam, ſcabioſam et decrepitam derelinques?* Wilt thou forſake thy wife being ſicke, ſcabbed or decrepit? and he likewiſe asketh the woman, *An caco, curvo et decrepito marito fida erit comes?* Whether ſhee will be a faithfull companion to her husband, though he be blinde, crooked and decrepit? and they both ſweare they will, &c. ſo it ſeemeth that theſe their eſpouſals hold inviolably firme.

De Ruſſor. relig. ad David. Chytreum.

2 In the Æthiopike Church, it ſeemeth they make no difference betweene the contract and ſolemnizing of marriage, for both are done at home, not in the Church: the one then holdeth as firme as the other.

Zaga Zabo in the ſame.

3 Likewiſe here the reformed Churches condemne utterly all ſuch vowes, to breake eſpouſals or otherwiſe: *For he which voweth virginitie, doth either vow it as a worſhip of God, and then (becauſe it is not commanded in the word of God) it is a commandement of men, &c. or elſe he doth it to merit remiſſion of ſinnes, and then it is a wicked vow.* Wittemberg. c. 26.

4 See the teſtimonie of ſome of the Romaniſts before.

The ſixth Queſtion, concerning the rules and diſcipline of Monaſticall life.

THis queſtion hath foure parts. Firſt, of the ſolitarie and ſevere kinde of life in Monks and Eremites. Secondly, of their canonicall houres appointed for prayer. Thirdly, of their habit and apparell. Fourthly, of their maintenance, whether it ought to come by their labour.

The firſt part, concerning the ſolitarie and auſtere life of Monks, and of Eremites.

The Papiſts.

102 Error. TO live in ſolitarie places, to weare ſack-cloth, to be given continually to faſting, to lie hard, to fare meanely, and by other ſuch wayes to puniſh and afflict the body, they ſay, are notable meanes to bring the ſoule to the contemplation of heavenly things.

*Argum.*1. *Iohn Baptiſt* lived in the Deſart, fared courſely, and was barely apparelled, he ate Locuſts, (that is either the tops of certaine hearbs, or a kinde of ſmall beaſt, it was a courſe kinde of diet) and wilde honie, and wore a garment of Camels haire: he was a right paterne of true Eremites, *Bellarm. cap.* 39. *lib.*2. *de Monach*.

Anſwer. Firſt, *Iohns* life was not ſo auſtere, as they make it: for the place where he lived was not ſo ſolitarie, but that there were villages and houſes not farre off, as it may appeare by the peoples reſort unto him: his apparell was of Camels haire, and was ſomewhat courſe, yet no ſuch thing as ſack-cloth, or haire-cloth; for of the fineſt of the Camels haire Chamblets and Groggraines are made, that are had in price amongſt us: his diet alſo in eating Locuſts and wilde honey was uſuall in that Countrey; yet there is ſome queſtion, what thoſe Locuſts were, ſome thinke that they were the tops of certaine hearbs, which are called *ἀκρίδες*, as *Zaga Zabo* an Aethiopike Biſhop thinketh, that *Iohn* lived onely of hearbs: ſome that they were certaine Crab-fiſhes, which the fiſher-men caſt upon the ſhore out of Jordane, as uncleane meat, but it is not like that *Iohn* would eat any meat uncleane by the law: others reade *ἀχράδες*, which were a certaine kinde of wilde Peares: And *Epiphanius* ſaith, *lib.cont. Ebionitas*: that ſome Jewes would have it *ἐγκρίδες*, which ſignifieth certaine pleaſant confections made of honey: but it is moſt like, that they were a kinde of Locuſts, which ſome people uſed to feede of: as *Dioſcorides lib.*2.*c.* 44. ſaith that the people called *Alphei*, and *Plinie, lib.* 11, *c.*29. writeth that the Parthians did eat of Locuſts, And a certaine kind of Locuſts called *Arbeh*: of their multitude, is counted in the Leviticall law among the cleane meats. It was then a courſe foode, which *Iohn* lived of, though not ſo vile, as the Jeſuite imagineth. Secondly, wee denie not but *Iohn* lived an auſtere life, becauſe hee was a Preacher of repentance, and had a ſingular office to prepare men for the comming of Chriſt: Therefore his calling being extraordinarie, he cannot be an author of an ordinarie calling among Chriſtians. Thirdly, ſeeing Chriſt came eating and drinking, lived amongſt men, and was apparelled as others were, why ſhould Chriſtians rather chuſe to imitate the Baptiſt, who had no office, or miniſterie in the Goſpell, *Matth.*11.11. than our Saviour Chriſt, whoſe life and doctrine is for our imitation?

Fulk. Mat.3. ſect.

Levit.11.22.

Matth.11.11.

Bellarmine replieth, notwithſtanding this which hath beene alleaged, that *Iohn* verely lived in the Deſart and ſolitarie wilderneſſe, where was no reſort, nor frequencie of people at all; which hee would prove by theſe two reaſons chiefly: firſt, becauſe it is ſaid, *Luke* 1.80. That hee dwelled in the wilderneſſe, till the time he ſhould ſhew himſelfe to Iſrael: but if he had beene in his fathers houſe, he could not have beene unknowne to Iſrael. Secondly, becauſe they aske if he were *Elias*: but if he had beene converſant in his fathers houſe, they would not have doubted, knowing whoſe ſonne hee was, *cap.*39.

Luk.1.80.

Anſwer. To the first reaſon I anſwer, that it foweth not, *Iohn* was not yet knowne to Iſrael; *Ergo*, he lived in the wilderneſſe: for our Saviour was not knowne to Iſrael, till he was 30. yeere olde, when he began to preach; yet lived he not in the wilderneſſe, but in his parents houſe, and was obedient unto them, *Luk.*2.51. Neither yet doe we ſay, that *Iohn* all that time lived in his fathers houſe; he might ſequeſter himſelfe to ſome more private or ſecret places, for meditation, though not altogether ſolitarie and unfrequented of none, but wilde beaſts. To the ſecond, our anſwer is, that they knew alſo whence Jeſus was, *Iohn* 7.27. yet they were doubtfull who hee ſhould bee, whether the Prophet, or the Chriſt, *verſ.*40.41. ſo concerning *Iohn*, though his parents were knowne, yet might they be doubtfull of his office. Againe, though he had lived in the very wilderneſſe from a child; yet his birth was ſo famous, bruted over all the Countrie of Judea, *Luke* 1.65. that his parentage could not be hid.

Luk.2.51.

Iohn 7.27.

Luk.1.65.

Luk.1.80. Now our contrarie reaſons, that *Iohn* lived not in ſuch a wilderneſſe, as where no reſort of people was, are theſe: Firſt, it is ſaid, that he was in the wilderneſſe, till he ſhewed himſelfe, &c. *Luk.*1.80. but it is not like, that ſtraight after his birth, being yet an infant, he was put forth into the wilderneſſe, unleſſe they will imagine, that he ſucked of ſome wild beaſt: wherefore by the wilderneſſe here muſt be vnderſtood the hilly and leſſe inhabited countrie of Judea, where *Zacharie* dwelt, *verſ.39.* and where *Iohn* alſo had his education. Secondly, *Matth.* 3. 1. *Iohn* is ſaid to have preached in the wilderneſſe of Judea: which addition ſheweth, that it was the leſſe frequented part of Judea, not ſimply a wilderneſſe, as Chriſt is ſaid to have beene led into the wilderneſſe, *Matth.*4.1. without any other addition. Thirdly, it is not like that *Iohn* would begin to preach where there was no people at all, but ſavage and wilde beaſts. Fourthly, *Iohn* preached and baptized in the wilderneſſe, and there was Jeſus baptized of him, and from thence was led into the wilderneſſe to bee tempted: ſo that Chriſt was led from *Iohns* wilderneſſe, to another wilderneſſe, which was the very Deſart, and not that, where *Iohn* preached. So then, our ſentence is this, that the wilderneſſe, where *Iohn* lived till he publikely ſhewed himſelfe, and where he preached, muſt of neceſſitie be taken for the leſſe peopled Countrie of Judea, which was ſo called in reſpect of the more popular and frequented places of Judea: yet we denie not, but that *Iohn* alſo did give himſelfe to a ſtrict and ſolitarie kinde of life, though he kept not in ſuch a Deſart, as they imagine, that he ſhould give occaſion to bee called an Eremite.

Math 3.1.

Matth 4.1.

The Proteſtants.

THat the ſolitarie life of Eremites, in flying the comfortable ſocietie of men, and their rigorous manner in the unnaturall chaſtiſing of their bodies, is contrarie to the rule of the Goſpell, thus we ſhew it.

Argum. 1. *Heb.* 10. 24. 25. *Let us conſider one another, and provoke one another to good workes; not forſaking the aſſemblies of our ſelves together, as the manner of ſome is, but exhorting one another:* Heere the Apoſtle ſpeaketh manifeſtly againſt thoſe that ſhunne the ſocietie and companie of their brethren, becauſe they muſt needes faile in the duties of charitie, as in exhorting one another, and provoking to good works: theſe duties Eremites cannot performe, therefore their life is unlawfull: and *Matth.*24. it is a note of falſe Prophets and falſe Chriſts to live in the Deſarts. Againe, they that love ſolitarie places, doe offer themſelves to tentation, and fall into the ſnares of the devill, God ſaw it was not good for *Adam*, no not in Paradiſe, to live alone: but I thinke their Deſarts are farre unlike to Paradiſe: Chriſt to be tempted of the devill was led into the wilderneſſe: Therefore ſuch places are fit for Sathans working. The Preacher ſaith, *Two are better than one, for if one overcome him, two ſhall ſtand againſt him, Eccle.* 4. 12. We are better able being ayded by our brethren to reſiſt Satan, than being alone: We ought not then to tempt God, and not knowing our owne ſtrength, to goe forth into ſolitarie places, and as it were provoke Sathan to the Combat. See to this purpoſe, *Conc. Oxonienſ. ſub Stephano: Quia ſerpens antiquus, &c.* Becauſe the old Serpent, when hee found holy men ſolitarie, living without any mutuall comfort or conſolation, did ſo much the more eaſily invade and oppreſſe them, we with good deliberation have decreed, that Monks, regular Canons, Nunnes, ſhould ſleepe together in the ſame dorters.

Hebr. 10 24.

Matth. 24. 26.

Eccleſ. 4. 12.

Argum. 2. That cruell and inhuman kinde of chaſtiſing their bodies by faſting and other diſcipline utterly is unlawfull. The Monks, called *Grandimontenſes*, did were ſhirts of maile next their bodies, the Charter Monks haire cloth: the Monks *Flagellants*, went bare-foot in linnen ſhirts, leaving an open place in the back, where they did daily whip themſelves before the people till the blood followed. *Moſes* a certaine Abbot, did ſo afflict his bodie with faſting and watching, that for two or three daies together many times hee had no appetite at all to his meat, neither could ſleepe. Another Eremite (as *Caſſianus* writeth) did purpoſe with himſelfe not to eat meat, unleſſe hee had ſome gueſt or ſtranger with him, and ſo was conſtrained to abſtaine ſometime five daies together: two other Monaſticall brethren, travailing in the Deſart of Thebaide, did vow not to take any ſuſtenance, but ſuch as God ſhould ſend them; and as they went, a certaine wilde people, contrarie to their cuſtome, offered them meat, the one tooke it as ſent of God; the other refuſed it, becauſe he thought it to be ſent rather of man than of God, and ſo died.

Baſilius magnus, and *Gregor. Nanzianzene*, did ſo pluck downe themſelves by immoderate faſting; that when they were called to bee Biſhops, they were not able to ſuſtaine the labour thereof.

Where in all the Scriptures learned theſe men, thus to puniſh their bodies? This is not with S. *Paul* to ſubdue and bring under the fleſh: but to kill and deſtroy it; contrarie to that ſaying of Saint *Paul*, *No man ever yet hated his owne fleſh, but loveth and cheriſheth it.* See I pray you, how theſe men loved and cheriſhed their bodies?

Argum. 3. That Religion which conſiſteth in the afflicting and not ſparing of the bodie, hath but a ſhew of wiſdome, and is a voluntarie or will-worſhip, ſo ſaith the Apoſtle, *Coloſſ.*2.23. but ſuch is the religion of Heremites, which ſay, Touch not, taſte not, handle not, as it is in the ſame place, *verſ.*21. *Ergo.*

Coloſſ. 2. 23. 21.

Bellarmine anſwereth, that to afflict and humble the bodie is lawfull, ſo that it be not done ſuperſtitiouſly, and unprofitably, as S. *Paul* ſaith, *I doe chaſtiſe my body, and bring it into ſubjection*, 1 *Cor.*9. 27. *Bellarm. cap.*39.

1 Cor. 9. 27.

Contra. To humble the bodie by faſting for a time, that our prayer may be more fervent, as Saint *Paul* did, is a thing both commendable and commanded, and it is neither ſuperſtitious and unprofitable;

Coloſſ.2.22. Zach.7.5. Eſay.58.3. Micah.6.7.

table: but continuall and immoderate abſtinence from ſuch things as are lawfull, ſuch as Eremites are devoted unto, is not to keepe the bodie under, but to kill it; not to vanquiſh the affection, but to extinguiſh it; and is both ſuperſtitious and unprofitable: Firſt, it is ſuperſtitious, becauſe it is a will-worſhip according to the doctrine of men, *Coloſſ.2.22.* So the Lord ſaith, *Zach.7.5. Did you faſt unto me? Eſay 58.3. When you faſt, you will ſeeke your owne will,* and *chap.1.12. Who required this of your hands?* wherefore ſeeing this ſtrict uſage is but an human invention, I conclude it is meere ſuperſtition. Secondly, it is alſo unprofitable: for a man to redeeme his ſinne with the fruit of his body, Micah.6.7. and ſo likewiſe with the body it ſelfe, is not pleaſing unto God: but this doe Eremites, thinking by the puniſhment of their body to ſatisfie for their ſinnes. *Ergo.*

Concerning the rigorous and hard uſage of Monks, the judgement of the Imperiall lawes is this, *Cod.lib.1.tit.6.leg.8.authentic.* it is decreed, that Prieſts, giving falſe witneſſe, *Monaſteriis pro tormentis tradantur:* Should be delivered to the Monaſteries to be tormented: So likewiſe, *leg.14. authent.* a ſeditious Biſhop is condemned to the Monaſterie, for his correction. What kinde of life then and profeſſion call you this, which is appointed for a torment and puniſhment to men?

As touching ſolitarie life alſo, the Canon law ſaith, *Væ ſoli,* Woe to him that is alone, *Decret. Gregor.lib.3.tit.35.cap.2.* The decree alſo of *Clemens* 5. in the Counſell of Vienna is extant, *Ne Monachi ſinguli in ſingulis, &c.* That Monks ſhould not live ſingly or ſolitarily by themſelves. And as for their ſtrict diet, and ſtarving of the body, faring courſely and lying hardly: your owne Canons have decreed, and deſcribed the *Severiani* to be heretickes, that refuſed to drinke wine: and they reckon up other hereſies, ſome that, *Nudis pedibus ambulant:* Walke barefoote: ſome refuſe to eat in the companie of men: *Cauſ.24.qu.3.c.39.* Such hereticks are their Monks and Heremites.

In Pſal.49.

Let us heare what *Auguſtine* ſaith, *Tu deſeris res humanas & ſegregas te, ut nemo te videat: Cui proderis? tu ad hoc perveniſſes, ſi nemo tibi profuiſſet? An quia veloces pedes tibi videris habuiſſe ad tranſeundum, præciſurus es pontem?* Thou leaveſt the care of human things, and ſeparateſt thy ſelfe that no man ſhould ſee thee: to whom doeſt thou good in ſo dooing? hadſt thou come to this perfection thy ſelfe if no man had done thee good? becauſe thou haſt quickly paſſed over, wilt thou cut off the bridge, that no man elſe ſhould paſſe? See then *Auguſtine* maketh the heremeticall life altogether unprofitable to men.

Cenſur.Oriental.Eccleſ. c.21. Ibid.

Here. 1. *Ieremie* the Patriarke delivereth the opinion of the Greeke Church, *Quis non videt hominem animal ſociale eſſe, &c.* Who ſeeth not, that man is a ſociable creature, not ſolitarie or wilde, and nothing to be more proper to his nature, *Quam cum aliis vitam communem agere,* Than to lead a life common with others: And touching their ſtrict and abſtemious life, he alleageth thus out of *Baſil; Quare et ipſa ſibi abſtinentia cum ratione ſuſcipienda eſt:* The abſtinence from meat is to be uſed with diſcretion: even *Baſil* himſelfe alloweth not an immoderate and unreaſonable abſtinence.

Vita Antonii

2 *Antonie* the firſt founder of monaſticall life among the Egiptians, whoſe order the Æthiopian Monks doe follow at this day: was himſelfe nothing ſo ſtrict, either in his ſolitarie life, or pinching abſtinence, as his followers imagine: for though in time of perſecution he fled into the Deſart, yet he had after recourſe unto Alexandria, encouraging and animating the Chriſtians to endure the torments with patience, which they were put unto for the Chriſtian faith. It is alſo reported of him that while he exerciſed himſelfe with ſome other of his brethren, in leaping and running for the health of his bodie, and was therefore found fault with by ſome paſſers by, as though it beſeemed not his gravitie: he perceiving it, cauſed one of them to bend his Crosbow, which he did, he bid him bend it ſtill, nay ſaith the other, for then it will breake: ſo ſaith *Antonie, ſhould we deſtroy our bodies, Si nimium affligerimus,* if we ſhould afflict them too much.

Harm.ſect.10. p.321. Sect.18.p.576.

3 Confeſſ. of Belgia artic.27. *Seeing out of the Church there is no ſalvation, therefore, &c. none ought to ſeparate and ſunder himſelfe from it, &c. to live apart by himſelfe.* Sweveland c. 12. *Let a Chriſtian embrace that kind of living, whereby he may chiefly provide for the affaires of his neighbours, whether he him chuſe a ſingle life.*

Tract.9. in parab.hominis, Mark.4. De vanitat. ſcient.c.62. initio.

4 *Salmeron* the Jeſuite ſaith, that *Dæmones perfectis hominib. perſuadent, &c.* That the Devill perſwadeth perfect men to betake themſelves to the Deſart, or ſome ſecret place, that they ſhould not feed the people with the word of God, or example of life, &c. *Agrippa* ſaith, *Monachis et Anachoritis, caruit vetus lex, &c.* The old law was without Monks and Anchorites, *Caruit eccleſia quo tempore fuit optima,* And the Church alſo was without them, while it was at the beſt, &c.

The ſecond part, concerning the habit and ſhaving of Monks.

The Papiſts.

103. Error.

BOth theſe ſuperſtitious cuſtomes for Monks to be knowne by their coules and ſhaven crownes, they receive and allow as commendable and fit for them to be knowne by. Beſide ſome ſhew of antiquitie, Scripture they have none: but their beſt reaſon is this: that as Senators and ſouldiers, Noble men and ruſtickes are knowne by their apparell; ſo it is meete that Monks ſhould be diſcerned from others by their habit, *Bellarm. cap.* 40. Our Rhemiſts uſe the ſame reaſon for ſhaven crownes, that it is a note of diſtinction betweene the Clergie and lay-men, *annot.* 1.*Pet.*5.*ſect.*2. And for prieſtlike garments, they alleage out of *Apoc.* 1.*verſ.*13. how Chriſt appeared to *Iohn*, veſted in a prieſtlike garment. Revel.1.13.

Anſw. Firſt, wee denie not, but that it is covenient for Miniſters to bee diſcerned from others even in their apparell : which may be done by the gravitie and modeſtie thereof in colour, in plainnes, not neceſſarie to bring in ſtrange and ridiculous faſhions of attire, ſuch as Monks cowles are : yet Miniſters are better diſcerned by other things, than their apparell, as they are deſcribed by S. *Paul*, 1 *Tim.* 3. But as for any ſuch diſtinction of Monks we allow not : for the very calling it ſelfe ought to be aboliſhed. As for ſhaven crownes and beards, they are but tokens of *Baals* prieſts, make the beſt of them you can.

2 Chriſt appeared in a long garment downe to the feet : which they tranſlate a prieſtlike garment, as though Chriſt were then going to Maſſe : The word is, *podéres*, which ſignifieth a long veſture, downe to the feet, which was one of the high Prieſts garments, and hereby is ſignified the Prieſthood of Chriſt : but what is this to the attire of Monks or Prieſts ? We deny not but long garments for their comelines are fit for Miniſters, according to the faſhion of the countrie, but not as neceſſarie, repreſenting more holineſſe : for in the Eaſt countries, ſhort garments were grave and comely enough : as the Prophets had their mantles: and S. *Paul* maketh mention of his clocke, 2 *Tim.* 4.13. 2 Tim.4.13.

Argum. 2. The ſpeciall habit of Monks doth binde them to live well, for being knowne from all other men by their habit, if they ſhould doe a miſſe they ſhould be rebuked of all : *Bellar. cap.* 40. *ration.* 2.

Anſw. Firſt, this is right Phariſaicall to doe well onely to avoid the rebuke of men, and to have their praiſe : as our Saviour ſaith, *Matth.* 23.5. *All their workes they doe to be ſeene of men, for they make their Phylacteries broad, &c.* Wherefore it is plaine hypocriſie rather for feare of men than of conſcience, not to do evill. Secondly, their habit ſerveth not as a ſtraiter bond to doe well, but as a pretenſed cloake of their evill doing : for by this meanes they practiſe knaverie without ſuſpition, masking under the colours of religion : by their Monks cowles they have entred into the preſence of Princes, and moſt treacherouſly murthered them, as in our memorie hath been practiſed in France. Matth.23.5.

The Proteſtants.

WE condemne both the habit and ſhaving of the Monks as ſuperſtitious, even as their whole life and profeſſion is.

Argum. 1. There is no one precept in the new Teſtament concerning formes and faſhions of apparell to be uſed by Clergie men, but only in generall termes, that they ſhould be modeſt and ſober, and grave in their behaviour. The Levites and Prieſts indeed in the law had rules and precepts ſet them, both for their veſtures in the temple, and their ordinarie apparell, *Num.* 15.59. that it ſhould be made with fringes in remembrance of the commandements. But who ſeeth not that ſuch ſignifications of apparell were Leviticall, and meerely ceremonious ? ſuch is the habit of Monks : for their cowles, ſaith the Jeſuite, ſignifie their innocencie, like unto children that are covered with vailes like unto cowles. But to place any religion or holineſſe in apparell, as they did, (for it was thought a great privilege to bee buried in a Monks cowle) is abominable ſuperſtition : for ſuch Monkiſh ſuperſtition our Saviour rebuked the Phariſies, *Matth.* 23.5. All their workes they doe, to bee ſeene of men : for they make their Phylacteries broad, and make long the fringes of their garments. If the Phariſies did abuſe to vaine-glorie and ſuperſtition, that kinde of apparell which the law commanded : there can bee no good uſe of Monkiſh habits, which the Goſpell neither commendeth nor commandeth. 1 Timoth.3.2. Numb.15.39. Matth.23.5.

As for ſhaven crownes : they were directly forbidden by the law of *Moſes*, not onely to round the tufts of their beard, as the Gentiles did, *Levit.* 19.27. but not to ſhave their beard, or make bald their head, *Levit.* 21.5. And then it was a ſigne of holineſſe not to cut the haire, as in the Nazarites it appeareth, *Numb.* 6. It was then the cuſtome of the heathen and of their Idolatrous prieſts to ſhave themſelves : How then dare the Papiſts make that a ſigne of holineſſe now, which was a ſigne of prophannes, and heathennes then ? And is their religion ſo beggarly, that they muſt needs borrow their ceremonies of the heathen ? Levit.19.27. Levit.21.5.

Bellarmine anſwereth, that *Levit.* 21.5. the Prieſts were not ſimply forbidden to ſhave their heads, but not to doe it in the death of their friends.

Contra. Firſt, there is no ſuch addition in the text, but the words are generall, *They ſhall not make bald parts upon their heads.* Secondly, the prohibition in *Ezechiel* is generall, *chap.* 44. 20. *They ſhall not ſhave their heads.* Ezech.44.20.

Bellarmine replieth againe, that the ſhaving of their heads was not ſimply forbidden, as evill in it ſelfe; for the Nazarites according to the law did ſhave their heads, *Numb.* 6. and S. *Paul* alſo. *Acts* 21.24. But it was forbidden onely in reſpect of the Gentiles, among whom they dwelt, that they ſhould not be like them, *Bellarm. cap.* 40. Act.21.24.

Contra. Firſt, to ſhave the head as the Gentiles did, was ſimply forbidden, ſaving where the Lord himſelfe made an exception, as in the vow of the Nazarites : neither were they forbidden to doe ſo

onely,

Deut.14.1.

Ezech.5.1.

Coloſſ.2.17.

only, becauſe the Gentiles did the like, but becauſe it was a ſuperſtitious uſe received of the Gentiles, and therefore not beſeeming Gods people: And therefore this reaſon is given, you are the children of the Lord, and an holy people to God, therefore you ſhall not make any baldnes, &c. *Deuter.* 14. 1. Secondly, the ſhaving of the Nazarites, was a ſpeciall exception, as likewiſe the ſuffering of their haire to grow long, which is ſimply forbidden, *Ezech.*44.20. yet for a time tolerated in the Nazarites: ſo alſo the Prophets ſhaving of himſelfe to be a ſigne to the people, *Ezech.*5.1. was extraordinary, and by the Lords direct commandement. So that if Monks can ſhew a ſpeciall toleration for their ſhaving, as the Nazarites had, they may doe as they did; but the profeſſion of the Nazarites is now ceaſed, as the Apoſtle ſheweth, where he ſaith, *Touch not, taſte not, &c.* which was the uſe of Nazarites, not to taſte wine, nor to touch any dead thing: that they were *but ſhadowes of things to come. Coloſſ.*2.17.

Fox.pag.154.

*Argum.*2. The great varietie of their habits, and fooliſh ſignifications of their ſhavings, doe ſhew what beginning they had. The Monks of Baſils order went in white; of Benets rule in blacke; the Ciſtercians had white rochets upon a blacke coate; the *Grandimontenſes* a coate of maile, with a blacke cloake upon; ſome ſtarred Monks; ſome Jeſuites with a white girdle, and a ruſſet cowle: ſome Celeſtines all in blew, both cloake, cowle and cap. The Franciſcans did weare ropes for girdles and treen ſhooes.

They render alſo divers reaſons of their ſhaven crownes: ſome ſay it reſembleth Chriſts crowne of thornes: ſome by ſhaving the haire, doe ſignifie the mortifying of the affections, as cutting off of things that are ſuperfluous: ſome by baring of the head, the ſimplicitie and plainnes of life: *Bellarmine* ſaith, it is a ſigne of repentance and converſion. Is not here good ſtuffe, thinke you? Such rites, ſuch ceremonies, ſuch ſignifications ſuch human traditions, I thinke, the Phariſies would have abhorred. For theſe are worſe than their waſhing of tables, braſen veſſels, pots, cups, and ſuch like: and yet our Saviour ſaith of them, that they did lay the commandement of God apart, to eſtabliſh their owne traditions, *Mark.*7.8.

Mark.7.8.

1 Cor.11.14.

Laſtly, let *Auguſtine* ſpeake: concerning the habit of eccleſiaſticall perſons, thus he writeth: *Similiter laicis patet cœli palatium Dei mandata ſervantibus veluti clericis, &c. ſanctimoniali habitu præditis. De ſalutar. docum. cap.*38. The heavenly palace is as well open for Lay-men, keeping the commandements of God, as for Prieſts in their holy attire. What profiteth then, I pray you, to bee buried in a Monks cowle? Againe, *Auguſtine* found fault with certaine diſſolute Monks in that time, that ſuffered their haire to grow long; againſt whom he urgeth the ſaying of S. *Paul*, 1 *Cor.*11. 14. Doth not nature it ſelfe teach you, that it is a ſhame for a man to have long haire? And ſo he concludeth: *Hoc quò pertinet, quæſo, tam aperte contra Apoſtoli præcepta comari?* What meaning have you in this, to ſuffer your haire to grow, contrarie to the precept of the Apoſtle? But this precept did no more belong to Monks, than all other Chriſtians. Concerning the ſhaving of Monks, *Auguſtine* hath not one word at all, but of polling, and clipping the haire: he ſpeaketh only againſt certaine *crinitos fratres*, that nouriſhed their haire and ſuffered it to grow of length.

1 Cor.14.6.

Nay, our Rhemiſts love ſhaving ſo well, that they defend the ſhaving of Nunnes, and would prove it out of *Hierome*, who indeed ſpeaketh of the cutting off of their haire, not for any religion, but to avoid certaine little beaſts that bred betweene the ſkinne and the haire, (you know what beaſts they are) becauſe they uſed not the bathes, nor oyle, as other women did, *Fulk.* 2 *Theſſ.*3.*ſect.*2. But whatſoever *Hierome* ſaith, it is flat contrarie to S. *Pauls* rule, who ſaith, It is a ſhame for a woman to bee ſhorne or ſhaven, 1. *Cor.*14.6.

Concerning the habit of Monks, antiquitie thus ſpeaketh: *Si quis virorum putaverit ſancto propoſito, continentiæ, convenire, ut pallio utatur, tanquam ex eo juſtitiam habiturus, & judicet eos qui veſte communi utuntur, anathema ſit. Concil. Gangrenſ. cap.*12. If any man thinke that to weare a cloake, doth fit his profeſſion, as though thereby hee were more juſt, and doth condemne or deſpiſe thoſe which uſe a common veſture, let him bee accurſed, &c. But the Monks and Friers doe put holineſſe in their habit, as even now ſhall be ſeene. *Ergo.*

*Celeſtine Epiſt.*2.*cap.*1. *Diſcernendi à plebe, vel cæteris ſumus doctrina, non veſte; converſatione non habitu; mentis puritate, non cultu.* We are diſcerned from the people, by our doctrine, not our garments; by our converſation, not by our habit; the puritie of our minde, not by our apparell.

*Colonienſ. part.*2.*cap.*26. *Ex veſte apud homines opinionem ſanctimoniæ prohibuit Chriſtus &c.* Chriſt forbad, that men ſhould have opinion of holineſſe in garments: who firſt biddeth that to be cleanſed which is within, denouncing woe to the Phariſies, who to ſeeme juſt, made broad their phylacteries, but within were full of ravening, &c. But Friers and Monks did advance themſelves as more holie, by their habit. Likewiſe in the Canon law, *Cauſ.*33. *qu.*5.*c.*4. *Expediret te potius candidis moribus, &c.* It were better for you to obey your husband, with white and faire conditions, than in black raiment to reſiſt him.

*Decret. Greg. lib.*3.*tit.*31.*c.* 13. *Clem.* 3. *Monachum facit non habitus, ſed profeſſio*; not the habit, but the profeſſion maketh a Monk.

Pag.913.1.25.

Maſter *Bilney* holy Martyr, perſecuted to death, for this article with others: if to bee buried (ſaith he) in S. *Francis* cowle ſhould remit foure parts of penance, what is then left for our Saviour Chriſt, which taketh away the ſinnes of the world? This I will juſtifie to be a great blaſphemie againſt the blood of Chriſt, *Fox pag.*1001.*col.*1.

Iohn Lambert holy Martyr condemneth the ſuperſtition of thoſe, which ſay that a man being buried in a gray Friers frock, ſhall have the remiſſion of the third part of his ſinnes, ***Fox pag.* 1107. *ad articul.*13.**

Pag.1011.2.69

Concerning the ſuperſtitious ſhaving of crownes, wee have alſo the teſtimonie of antiquitie: ***Concil.Elıberin.can.***55. ***Qui tantum ſacrificantium coronam portant nec ſacrificant idolis, placuit poſt biennium communionem accipere:*** They which only beare the crowne of ſacrificing prieſts, though they ſacrifice not to idols, ſhall want the Communion two yeeres, &c. Behold then it was the faſhion of heatheniſh idolatrous prieſts, to have their crownes ſhaven.

Concil.Gangrenſ.cap.*17.** which is alleaged in the Canon law, ***diſtinct.* 30. *c.* 2. *Quacunque mulier propter divinum cultum crines attondeat quos ad ſubjectionis materiam Deus tribuit, tanquam praeceptum diſolvens obedientia, anathema ſit: If any woman for religion ſake doe poll her haire, which God hath given as a ſigne of ſubjection, as one tranſgreſſing the precept of obedience, let her be accurſed. Yet for all this our Rhemiſts commend the ſhaving of Nunnes.

Maſter ***Bradford*** holy Martyr, calleth the Popes ſhaven crowne the beaſts marke, ***epiſtol. ad matrem.pag.*1625.**

Pag.1476.1.40.

Concerning the judgement of other Churches: 1. What the practice of the Greek Church was, is ſeene before in the Counſell *Gangrenſ.* And at this day the Muſcovites, who follow the Greeke Church, ***cucullos ignorant,*** know not what a cowle meaneth, and they weare their haire hanging downe to their ſhoulders, and keepe their beards long: and therefore they finde fault with the Roman Prieſts, for ſhaving their beards.

De religion. Ruthen ad D.Chytr. Appendix error.Ruthen.

2 In ***Athanaſius*** time in the South Church, it ſeemeth their virgins and Nunnes were not ſhaven: for in deſcribing their habit, he would have ***vittam crinalem laneam,*** their hairelace to be of wollen. ***Hilarion*** (who imitated ***Antonius*** the Egyptian Eremite in his ſolitarie life) did poll his haire once in the yeere at the Paſch: ***Hieron.in vita Hilarion.***

Athanaſ.lib. de Virginit.

3 Auſpurg.confeſſ.artic.4. ***Feſtivall dates, difference of apparell and ſuch like obſervations, doe neither merit remiſſion of ſinnes, neither are they the righteouſneſſe and perfection of a Chriſtian, &c.***

4 See for the Latine Church, the Synod of Colen before alleaged, and ***Gratians*** decrees.

The third part, of the Monks Canonicall houres.

The Papiſts.

THe 3.6.9.houres, they ſay, are conſecrated and devoted to prayer, which they call their Canonicall houres: at the 3. houre the holy Ghoſt deſcended: at the 6. houre ***Peter*** went up to the top of the houſe: and at the 9.houre ***Peter*** and ***Iohn*** went up to pray in the Temple, ***Act.*3.1.** And ***Daniel*** uſed to pray thrice in the day, ***Dan.*6.10. *Ergo,*** thoſe times ought to be conſecrate to prayer, ***Rhemiſt. Act.*10.*ſect.*6.**

104.Error.

Anſw. Firſt, we denie that it can be gathered by any of thoſe places, that theſe houres only ought to be ſet apart for prayer. ***Peter*** and ***Iohn*** went up at the ninth houre, which was the time of the evening ſacrifice, when the religious Jewes went up to pray. Secondly, ***Daniel*** prayed three times a day but at what houres the text ſpeaketh not: yet by this example, and by the other proofes alleaged, we doe gather, that at the 3. 6. 9. houre, that is, not preciſely at any of theſe times, but in the morning, when men riſe up to their labours, at noone before their repaſt, and at night when they go to reſt, it is meet and convenient that men ſhould make their prayers unto God, and at other times alſo when they finde themſelves fit. Thirdly, the popiſh ſervice hath nothing but the names of theſe houres: for they are all finiſhed in the forenoone, whereas the ſixth houre is at high noone, the ninth houre is the third houre before the Sunnes ſet: And this toleration, to diſpatch all in the fore noone, is agreeable to their owne ſuperſtitious decrees: ***Decret.Greg.lib.*3.*tit.*41.*c.*1. *Presbyter mane, &c.*** The Prieſt in the morning muſt performe his ſervice, the firſt, the third, ſixth, ninth houre; and for the evening, &c. and all this may be done in the morning: for after theſe houres diſpatched, hee muſt goe forth faſting, ***ad rurale opus,*** to his field buſineſſe, &c. Thus we ſee how well they obſerve their houres themſelves.

The Proteſtants.

WE denie not, but that ſet times of publike prayer are commendable, as we have our forenoone, and afternoone ſervice: but at unſeaſonable houres, as at midnight, or the riſing of the Sunne, to call the people together, when they cannot conveniently be aſſembled, is but a ſuperſtitious cuſtome. Againe, it is profitable for men in the morning, noone, evening, though not preciſely at any ſet houres, to direct their prayers unto God, and to binde themſelves by a conſtant purpoſe thereunto: but ſo to ſtint mens prayers, as that they ought of neceſſitie to keepe their houres, as though their prayers were then more availeable, it hath no ground out of Scripture.

Argum. 1. Saint ***Paul*** ſaith, ***Pray continually,*** 1 ***Theſſ.*5.17. *Ergo,*** it is lawfull to pray at all times, and one time as fit for prayer as another, if a man be prepared. Againe, the ſame Apoſtle ſaith, ***I will that the men every where lift up pure hands without wrath and doubting,*** 1 ***Timoth.*** 2.8. Out of theſe words we gather two arguments: Firſt, prayers are no more bound to times, than to places: a man

1 Theſſ.5.27.

1 Timoth.2.8.

may pray every where: *Ergo*, at every time. Secondly, a man ought not to pray, but when he is void of wrath, and is otherwiſe prepared: but it may be, that at the ſtinted houres, of the third, ſixth, ninth, a man may bee in wrath, and otherwiſe not fit: therefore he is not neceſſarily to be tied to thoſe houres.

2 *Auguſtine* thus writeth: *Cum quiſque orationem quærit, collocet membra ſicut ei occurrerit accommodata pro tempore poſiti corporis ad movendum animum. Cum autem non quæritur, ſed infertur appetitus orandi: hoc eſt, cum repentè aliquid venit in mentem, &c. quocumque modo invenerit hominem, non eſt utique differenda oratio, Lib.2.ad Simplician.quæſt.4.* When any man deſireth to pray, let him diſpoſe his members as it falleth out, fitteſt for the time, in diſpoſing his bodie for the ſtirring up of his minde: but when as it commeth not of his deſire and ſeeking, but ſuddenly his affection is ſtirred up to pray, howſoever prayer findeth him, (that is, whether ſtanding or ſitting) he muſt not in any caſe deferre it and put it off to another time, &c. This then is *Auguſtines* mind, that a man ſhould pray ſo oft as he hath a diſpoſition thereunto, and not deferre his prayer, as they doe which bind themſelves to Canonicall houres.

Concil.Conſtantinop.6.cap.7. Singulis diebus qui amplius non poteſt, ſaltem duabus vicibus oret manè ſcilicet & veſpere, dicens ſymbolum, ſive orationem dominicam: Every day, he that cannot oftner, let him pray twice, that is, morning and evening, ſaying the Creede, and the Lords prayer, &c. It appeareth that in thoſe daies when this Counſell was held, which was about the yeere 670. men were not tied to their Canonicall houres.

Claudius Minerius holy Martyr: To houres and times prayers ought not to be tied, but whenſoever Gods ſpirit doth move us, or when any neceſſitie driveth us, we ought to pray. *Fox pag.905.* Pag.818.1.47.

But who could have ſaid better of this matter, than *Winchester* doth, if he had been conſtant in the truth? The obſerving (ſaith he) of daies, houres, number, time, place, if they be orderly and publikely commanded by the rulers, it is but to ſet the Church in an outward and publike order: but if a man inwardly and privately be addicted to the ſame, thinking his prayer otherwiſe not availeable, but by obſerving thereof, it is an error, *Fox pag.1791.ex depoſition.D.Redman.* I think no reaſonable man will refuſe to ſubſcribe to this ſentence.

In ancient time it ſeemeth, 1. That the Greeke Church obſerved no ſuch preciſe canonicall houres for bublike or private prayers: as *Chryſoſtome* ſaith, *Singulis diebus fundi in eccleſia preces,* That prayers were powred out daily in the Church: and he exhorteth *ad matutinas & veſpertinas orationes*; to morning and evening prayer only.

Hom.6.in.c.2. 1.ad Timoth. Hom. 4.in.c.8. ad Hebr. Lib.de exhort. Martyr.

2 *Cyprian* of the Africane Church ſaith, *Hora nulla a Chriſtianis excipitur*; No houre is excepted to Chriſtians, &c. they muſt pray continually. *Athanaſius* of Alexandria, thus preſcribeth unto Monks: *Orationibus ita frequenter inſtandum eſt ut vix eos aliquod tempus interpellat:* You muſt bee ſo inſtant in prayer, that ſcarce any time muſt be intermitted: He ſetteth them no certaine preſcript houres.

3 Confeſſion of Wittemberg, cap.27. They condemne *the chanting of canonicall houres, and ſinging them in a ſtrange tongue.* Auſburg. artic.7. From hence are theſe burthens, *that certaine meats defile the conſcience, that it is a mortall ſin to omit the canonicall houres.*

Harm.ſect.15. pag.476. Ibid.ſect.17. pag.526. Specul. human. vitæ, lib.2.c.29.

4 *Rodericus* their Biſhop, ſpeaking of the Monks of former times, ſaith, that then *non tot jejunia indicta, &c. non tot nocturna pariter & diurna officia, &c.* There was not ſuch faſting enjoyned, nor ſo many ſervices to be ſaid by night and day, &c. See further of this point afterward, in the queſtions about prayer.

The fourth part, concerning the maintenance of Monks.

The Papiſts.

105.Error. THey neither denie that it is unlawfull for Monks to labour with their hands, where neceſſitie, bodily ſtrength, the order of the Church doth require them; neither doe they confeſſe, that it is neceſſarie for them to worke: and ſo are not aſhamed to maintaine their idle, ſlothfull, and Epicures life: *Bellarm.cap.41.42.Rhemiſts, 2.Theſſal.3.ſect.2.* But they may either live of the lands given to their houſes, or elſe by their religious begging, *cap.44.*

Argum.1. Monks are not now bound to worke, having wherewith to live beſide of lands given unto them, becauſe moſt of them are prieſts, and doe ſerve at the Altar, *Rhemiſt.ibid.*

Anſw. Firſt, wee grant that Miniſters of the Goſpell labouring in the Word and Sacraments, ought to be maintained by the Goſpell: but ſuch are few or none of your Monks, who being fit for no other ſervice either in the Church or Common wealth, are thruſt into Monaſteries by their friends: they are idolatrous prieſts, and ſerve little better than at *Baals* Altar. If any of them be fit for the Miniſterie, as we denie not but ſome have come out of your Cloyſters, as *Luther, Bucer, Peter Martyr*, by whom the Church of God hath received much good: but they muſt come firſt out of your Dennes, and relinquiſh their Monkiſh life, and labour amongſt the people; ſo ſhall they be no more regular, but ſecular prieſts, as you terme them. Secondly, the lands which were beſtowed upon them, were firſt given upon an evill intent, that by their prayers they ſhould redeeme the ſoules of their founders, who moſt of them had committed ſome notable ſinne, and ſo *pro remedio animarum,* to helpe their ſoules, they built Monaſteries. So King *Ethelſtane* for killing his brother *Edwin,* built two Monaſteries, *Middleton* and *Michelney* for his ſoule, *Fox pag.* 152. King *Offa* for killing *Ethelbert* a good Prince, who came peaceably for the deſpouſage of *Atheldred* his daughter, being pricked in conſcience, gave the firſt *Peter* pence to Rome, pag. 114. Thoſe lands therefore being given firſt for ungodly purpoſes, and continued by them for idolatrous uſes, ought cleane to be taken from them, and to be beſtowed upon better uſes: neither is it lawfull for them in that ſort to enjoy them.

*Argum.*2. They prove the impudent begging of Friers, which they call religious begging, to be lawfull and commendable, by the example of Chriſt, who had not a place where to put his head, *Luke* 9. and of his Apoſtles, that were charged not to poſſeſſe gold or ſilver in their purſes, *Matth.* 10. Luke 9. *Bellarm cap.*45.

Anſw. Firſt, I pray you where ever did you read that Chriſt went a begging? he lived not of almes, but gave almes, and *Iudas* was the almes-man, though he played his part but evill. *Augustine* flatly denieth that you avouch: He ſaith that Chriſts bag was as *Fiſcus regis,* even as the Kings Exchequer: and that what was given him, was as due as tribute money to the Prince: But the King, I trow, is not a begger: *Niſi putetis* (ſaith he) *quia dominus petebat & indigebat, cui ſerviebant angeli, qui de quinque panibus tot millia pavit:* Unleſſe you think (ſaith he) that Chriſt begged and wanted, whom the Angels ſerved, and who fed with five loaves not a few thouſands, *in Pſal.* 146. Secondly, if the Apoſtles were beggers, then they lived of almes, but that is untrue: for Chriſt ſaith, The labourer is worthie of his hire: but the labourers wages is earned and deſerved, it is no almes.

Iohn the 23. defined them to be heretikes, that affirmed Chriſt and his Apoſtles to have had nothing proper of their owne. Then by this determination, *Bellarmine* and the Rhemiſts are found heretickes, in ſaying that Chriſt and his Apoſtles went a begging: unleſſe they will reverſe the ſentence of their holy father, which were alſo no leſſe than hereſie, &c. Thus are they intrapped on both ſides: let them unfold themſelves as they can.

Notwithſtanding all this, yet *Bellarmine* taketh upon him to prove that Chriſt was a begger: firſt, becauſe he had no houſe, nor poſſeſſions of his owne, nor any place where to reſt his head: but was entertained ſometime in one place, ſometime in another, and lived of the almes that faithfull women miniſtred unto him, *Bellarm. cap.*45.

Anſw. All this we grant, that Chriſt had no poſſeſſions here in earth, becauſe he ſaith, his kingdome was not of this world; and that he refuſed not the miniſterie of the faithfull: yet this proveth not, that he begged, or lived of almes. Firſt, the women are ſaid to miniſter to him of their ſubſtance, *Luk.* 8.3. which word of miniſtration ſheweth, that they acknowledged a ſervice in their goods unto Luke 8.3. Chriſt, whereas he that giveth almes, hath a dominion in that he giveth, and is a Lord thereof, rather than a ſervant. Secondly, almes are given to him that needeth: but Chriſt needeth not, that was able of five loaves to feed five thouſand.

Secondly, he alleageth that ſaying, *Pſal.*40.17. *Ego mendicus,* But I am poore, and a begger: which Pſal.40.17. words are underſtood of Chriſt: As the Apoſtle applieth thoſe words, *verſ.*7. *in the beginning of the booke it is written of me, &c.* to our Saviour Chriſt, *Heb.*9.7. *Bellarm. ibid.* Heb.9.7.

Anſw. Firſt, though ſome part of this Pſalme bee prophetically applied to Chriſt, yet the whole Pſalme is not, as that *verſ.*12. *My ſinnes are more than the haires of my head;* let him ſhew, if he can, Pſal.44.12. how it may be pronounced of Chriſt. Secondly, *David* in ſaying, *I am a begger,* had ſpoken contrarie to himſelfe, *Pſal.*37.25. where he confeſſeth, that he never ſaw in all his time, the ſeed of the righ- Pſal.37.25. teous to begge their bread. Thirdly, the word here uſed ſignifieth not a begger, but one that is needie, and ſo your owne vulgar tranſlation for *mendicus,* begger, noteth in the margent, *egenus,* needie. Fourthly, *David* ſpeaketh not of any want of ſubſtance, but that he needed Gods helpe to deliver him from his enemies: as it followeth in the ſame verſe, *thou art my helper and deliverer, &c.* So is *Bellarmine* anſwered.

Contra. Now I will inſert the reaſons of their owne law, as they ſtand in the Extravagant of *Iohn* 22. againſt thoſe that affirmed Chriſt to be a begger, and that he had no propertie or dominion in any thing, but the ſimple uſe thereof.

Firſt, *Quis ſimplicem uſuarium:* Who can call him a ſimple uſer of a thing without any right or propertie, that hath power to give it, &c. But Chriſt gave almes to the poore; for one of them alwaies carried the bagge: *Ergo,* he had right and propertie.

Secondly, *In rebus conſumptibilibus, &c.* In things that conſume and waſte, as meat and drinke, there can be no uſe without propertie: for then there may be an uſe ſevered from propertie, when the ſubſtance reſerved, there ariſeth ſome profit to the uſer: but this cannot be in meat and drinke, which conſume in the uſing, *Extravag. Ioann. tit.*14.*c.*3.

Thirdly, every uſe without a right unto the thing uſed, is unjuſt: for that is unjuſt, where there is no right; and ſo conſequently if Chriſt had no right in the things he uſed, the uſing ſhould be unjuſt, which were blaſphemie to affirme.

Fourthly, the contrarie may be proved out of Scripture, that Chriſt had both the uſe and propertie of the things which he uſed: for one alwaies carried the ſatchell or bagge of proviſion for themſelves, and of almes for the poore, *tit.*14.*c.*5. So upon theſe and other reaſons he concludeth them to be heretickes, that affirme Chriſt and his Apoſtles to have beene without any right or propertie in any thing, and ſo conſequently beggers.

The Proteſtants.

FIrſt we ſay, that no idle perſons ought to be maintained in a Chriſtian Common-wealth, but they that have not any other neceſſarie calling, being not lame, defective in their members, or otherwiſe impotent, ſhould labour with their hands, and therefore Monks that are fit for no other ſervice in the Church, ought to labour and worke.

2 Theſſ.3.10. *Argum.*1. Saint *Paul* giveth a generall rule: *He that will not worke, let him not eat*, 2 *Theſſal.*3. *verſ.* 10. ſpeaking of thoſe that have no neceſſarie calling in the Church: *Ergo,* Monks muſt worke, or elſe by S. *Pauls* rule, not eat. The Rhemiſts anſwer, that this is but a naturall admonition or counſell. Nay, it is a precept and commandement, that all in their ſeverall places and callings ſhould labour, none live idly: for S. *Paul* ſaith not, this I counſelled you, but this I warned you of, or denounced unto you, and he called thoſe that followed not this rule, inordinate walkers.

Bellarmine anſwereth: firſt, that S. *Paul* giveth this precept to labour unto the ſecular ſort only, not to Monks, which, ſaith he, in the opinion of our adverſaries, were not as yet in the Church, *Bellarm.cap.*42.

Contra. Firſt, the Apoſtle writeth to the whole Church of the Theſſalonians, 2.*epiſt.chap.*1.*verſ.*1. wherefore this precept alſo bindeth Monks, unleſſe you will ſay they are no members of the Church, as indeed they are not of the true Church. Secondly, if you will grant, that there were no Monks in Saint *Pauls* time, that you may finde out a colourable anſwer, then have they not their foundation out of the Scripture, as you beare us in hand: yet S. *Pauls* rule ſhall ſtill binde all that belong to the Church.

Bellarmine againe anſwereth, that Saint *Paul* doth not abſolutely command to worke, but only to avoid offence, and idleneſſe: ſo that they are not bound corporally to labour, which can by other meanes, than labouring corporally, avoid theſe dangers. *Bellarm.ibid.*

Contra. Firſt, the Apoſtle doth give an abſolute charge to all to worke, ſetting himſelfe for an example, who could have kept himſelfe from idleneſſe otherwiſe than by working, yet he laboured, *verſ.* 7.8. Secondly, if he command to worke, only to avoid idleneſſe and offence, then is the commandement abſolute, becauſe theſe inconveniences muſt needs enſue upon not working: as the Apoſtle ſaith, *verſ.*11. *We have heard of ſome that walke inordinatly, and worke not at all:* where the reaſon is given of their inordinate walking, even their not working: ſo that they muſt needs walk inordinatly, that worke not. Thirdly, they which have a lawfull vocation, beſide bodily working, are not bound to corporall labour: but ſo have not your loytering lubberly Friers, that neither preach, nor worke: neither can they keepe themſelves from idlenes and offences, by any other meanes, than by working, which they doe not.

*Argum.*2. Neither is it to be permitted, that Friers ſhould get their living by begging: for what are they elſe but valiant beggers? Firſt, there ought to bee no beggers in the Common-wealth: as Deut.15.11. *Deuter.*15. Though the Lord ſay, that they ſhould never be without poore or beggers, which ſhould want their helpe, *verſ.*11. yet, *verſ.*5. this charge is given, that by them, that is, their default, there ſhould not be a begger in Iſrael: they ſhould ſo provide for the poore, that they need not goe a begging. There are alſo poſitive lawes, to reſtraine the number of beggers, and therefore there is no reaſon, that by a number of idle vagrant perſons, belly-god Friers, that begging order ſhould be enlarged.

Bellarmine anſwereth, that *Deut.*15.4. there is no prohibition of beggers: for our Saviour Chriſt in all the Goſpell findeth not fault with the beggers, that then abounded; but it is a promiſe onely that they ſhould have ſuch plentie, if they kept Gods commandements, that they ſhould have no beggers, *cap.*46.*reſp.ad argum.*1.

Contra. Firſt, to ſuffer beggers is a thing diſpleaſing unto God and forbidden: becauſe begging proceedeth either from the hardneſſe of mens harts, and therefore wee are commanded not to turne Iſai.58.7. away our eyes from our owne fleſh, that is, from our poore brethren, *Iſai.*58.7. or elſe from idleneſſe, 1 Theſſ.4.12. and therefore men are commanded to worke, that they be not in want, 1 *Theſſ.*4.12. and both theſe, as hardnes of heart, and idleneſſe, are diſpleaſing to God and forbidden. Secondly, it is untrue, that in the Goſpell the rich are not rebuked for ſuffering beggers; as may appeare in the parable of the rich man, *Luke* 16. who is puniſhed for ſuffering *Lazarus* to lie crying at his gates: and it is *Iobs* commendation, that he ſuffered not the eyes of the widow to faile, *Iob.*31.16. that is, ſuffered not the poore to wait for their almes, or lie begging at his gates; but he eftſoone admitted them unto his table, as it followeth *verſ.*17. Iob 31.16.

Argum. 3. Seeing it cannot be choſen, but there muſt needs be ſome beggers; they ought not to be young ſturdie lubbers, that are able to worke as moſt of the Friers were; but ſuch as are deſcribed, Luke 14.21. *Luk.*14.21. where the King ſaith to his ſervants, Goe out quickly, and bring hither the poore, the maimed, the halt, the blinde: *Ergo,* ſuch luſtie fellowes ought to live by the ſweat of their browes, not to eat up the bread of the poore.

Bellarmine anſwereth, that in this place alleaged, *Luke.*14.21. all the poore are not underſtood, to be blinde, lame, impotent, &c. but it muſt be read with a diſtinction, Bring in the poore, and the maimed: ſo the poore are called, whether they are maimed or not: and S. *Paul, Act.*24.17. brought almes to the poore at Jeruſalem, yet were they not all blinde and lame, &c.

Act.24.17.

Contra. Firſt, we ſay not that almes are not to be given to any poore, but ſuch as are impotent, but that no poore ought to be ſuffered to live by asking and begging, but ſuch as are impotent, and unfit to labour. Secondly, the example of S. *Pauls* bringing almes to Jeruſalem is impertinent, ſeeing the queſtion is of beggers, not of all poore, And beſide, wee ſpeake of a ſetled ſtate in the Commonwealth, not of the daies of perſecution, when the brethren of neceſſitie muſt be relieved. Thirdly, that in the parable, impotent poore onely are underſtood, it may be gathered by the place from whence they were called, namely from the ſtreetes, high wayes and hedges: wherein thoſe daies none were ſuffered to ſtand and begge, but onely the impotent, as blinde, lame, and ſuch like.

Laſtly, in the Sermons, *Ad fratres in eremo*, which are aſcribed to *Auguſtine*, thus we reade: *Eia fratres mei, &c. ſemper boni aliquid facite; quem tædet orare, vel pſallere non deſiſtat; quem tædet orare, vel pſallere, manibus laborare non differat.* My brethren, &c. alwaies be ye doing of ſome good; if you be wearie of praying, ſing; if of ſinging, then labour with your hands. And in the ſame place, olde men onely of 80. yeeres olde are exempted from worke. And in another place *Auguſtine* ſheweth, that the Monks in his time did ſo plie their worke, *Uſque adeo, ut etiam naves oneratas in ea loca mittant, quæ inopes incolunt:* That they ſent ſhips laden with neceſſaries, unto thoſe places where the poore inhabited, *de morib. eccleſ. cap.*31. *Ergo*, in *Auguſtines* time Monks lived not by begging, but with labour of their hands.

Serm.16.

This alſo is further proved by the generall conſent of antiquitie: that Monks ſhould not meddle with any part of the Miniſterie, and therefore had no right to their maintenance. *Chalſedon. Concil. can.*4. *Ut nullus monachorum tentet civilia aut eccleſiaſtica negotia inquietare:* That no Monk under paine of excommunication meddle with civill or eccleſiaſticall buſineſſe. *Leo epiſtol.* 60. *Nullus præter eos, qui ſunt domini ſacerdotes jus docendi & prædicandi audeat vendicare, ſive ſit monachus, ſive laicus, &c.* Let no man, beſide the Miniſters of God, take upon them to teach, or preach, whether hee be a Monk, or a lay man, *Tarraconenſ. can.*11. *Ut nullus monachorum miniſterium Eccleſiaſticum præſumat agere:* That no Monk preſume to execute the Eccleſiaſticall Miniſterie.

Hereunto agree their owne Canons: *Cauſ.* 2. *qu.* 7. *c.*54. *Pelag. Nec ſecularia, nec eccleſiaſtica negotia monachus, &c.* That a Monk ſhould not entermeddle either with matters ſecular, or eccleſiaſticall. *Cauſ.* 7. *qu.* 1. *c.*45. *Monachorum vita, &c.* A Monks profeſſion is to be ſubject, not to teach, or beare rule. Likewiſe, *Sext. decretal. lib.* 5. *tit.* 2. *c.* 11. *Clemens* 4. *Prædicatores quæſturios à prædicationis officio, &c.* Begging Preaches muſt bee inhibited to preach, for it appertaineth onely to them to aske charitable reliefe, &c. Thus Monks in times paſt, were excluded from the office of the Clergie.

And as Monks could not become Clerks, ſo neither was it lawfull for Clerks to enter into Monkerie. *Concil. Cæſar auguſt. can.*6. *Clericus, qui propter luxum, &c. ab officio ſuo ſponte diſceſſerit, ac velut obſervatorem legis ſe monachum videri maluerit, de eccleſia repellendus:* A Clergie man, which of wantonneſſe doth leave his office, and chuſeth rather to be a Monk, that he may ſeeme an obſerver of the law, let him be expelled from the Church.

Secondly, as there is no affinitie betweene Monks and Clerks, for their office, ſo have they nothing to doe with Clerks maintenance. Monks ought to take no tithes, *Lateranenſ. ſub Innocent.* 3. *cap.* 16. *Ne religioſi ſuſcipiant decimas de manu laicali:* Religious men (meaning Monks) ought to receive no tithes of the lay ſort. Yet Monks are commanded to pay tithes: *Concil. Lateranenſ. part.* 13 *cap.*6 *ſub Alexandro* 3. *Ex prædiis ruſticis traditis monachi decimas ſolvant:* Monks muſt pay their tithes out of their farmes let out to husbandmen. And as for other maintenance by land, it is likewiſe forbidden, *Lateranenſ. part.* 27. *cap.* 1. *Alexander* 3. *Monachi non debent villas aut eccleſias ad firmam tenere:* Monks muſt not take villages or Churches to farme.

3 Monkiſh idle life is condemned, *Concil. Toletan.*7. *can.* 5. *Illos quos in tali propoſito ignavia impulit, quoſque nulla vitæ dignitas ornat, ſed ignorantia fœdat, decernimus à cellulis ejici, &c.* They which entred into this profeſſion for idleneſſe ſake, who are of no commendable life, but foulely ignorant, we would have them caſt out of their Cels.

4 Monks alſo and Friers are forbidden by the ancient Canons to live by begging, *Concil. Aquiſgranenſ. cap.*107. *Ipſi pauperes, ſi ſe poſſunt ſuis artificiis & laboribus expedire, non præſumant, quod debet infirmus, & debilis accipere:* The poore, that are able to helpe themſelves by their labour, muſt not take that, which is allotted for the weak and impotent. *Colonienſ. part.*11 *cap.* 3. *In hoſpitalia, nullæ aliæ quàm miſerabiles perſonæ, quæ aut morbo debilitatæ, aut ætate impeditæ ſunt manibus laborare:* Let none but miſerable poore perſons be received into hoſpitals, which are hindred by their ſickneſſe, impotencie, or age, from working with their hands. *Cap.*5. *Sint mendicantibus validis non ſolum hoſpitalia clauſa, ſed & publice & oſtiatim mendicare interdictum ſit:* * Not onely hoſpitals are to be ſhut up againſt valiant beggers, but we forbid ſuch to begge from houſe to houſe, &c. Therefore luſtie, ſturdie, lubberly Friers ought not to goe a begging, but to get their living with labour.

* That this is not meant only of common beggers, but of idle lubberly Friers: ſee Retect pa. 10. and the exception taken hereunto anſwered.

See alſo to this purpoſe their owne Canons: *Cauſ.* 16. *qu.*1. *c.*18. *Pſendomonachi, &c.* Monks that wander too and fro, are called falſe Monks, *Cauſ.*18. *qu.*2. *c.*10. *Monachi in civitate vagantes, &c.*

Monks wandring up and downe in Cities, doe but make a ſhew onely, they are not true Monks. *Extravag. commun. lib. 3. tit. 8. c. 2. Ioann. 22. Monachi ad tranſmarina, &c.* Monks going beyond the ſea, muſt be taken for Apoſtates, &c. Theſe Canons forbid the wandring and runnagate life of Monks.

5 Laſtly then, that there is no meanes left to Monks for their maintenance, but the labour of their hands, it is thus further ſhewed, *Concil. Aquiſgranenſ. cap. 96. ex Hieronym. Facito aliquid operis, ut ſemper inveniat te diabolus occupatum* : Be doing of ſome worke, that the devill may alwaies finde you occupied.

Concil. Carthag. 4. can. 51. *Clericus quantum libet verbo Dei eruditus, artificio victum quarat* : A Clergie man, though very well inſtructed in the word of God, may get his living by ſome artificiall worke, *Can.* 53. *Omnes Clerici, qui ad operandum validi ſunt, artificiola & literas diſcant* : All Clergie men, that are ſtrong to labour, let them together with letters learne ſome handicraft, &c. If Clerks in thoſe daies were inured to hand-labour, whoſe office was to teach ; how much more did it become the Monks, who had nothing to doe with Eccleſiaſticall functions?

Laſtly, *Iohn Wickliffe* condemned for this article with others, for ſaying, that Friers are bound to get their living by labour of their hands, and not by begging : and that whoſoever gave any almes to begging Friers, is accurſed, *Fox pag.* 435. *articl.* 22, 23.

Pag.401.1.40.

Harm.69.in 21. c.Matth.

Now for further evidence. 1. In the Greeke Church the Monks of ancient time laboured with their hands, as *Chryſoſtome* witneſſeth, that the Monks having finiſhed their prayers, *Exorto jam ſole ad opus ſe vertere*, The Sonne being riſen doe goe to their worke : and the ſame is the uſe of the Greeke Monks to this day, as *Ieremie* their Patriarke exhorteth Monks to continue in watching and prayer, &c. *in opere ipſo*, and in their worke.

Cenſur.Orient.c.21.

Exhortat.ad Monach.

2 So *Athanaſius* preſcribeth to the Egiptian Monks : that they ſhould not goe forth of their houſe, but when, either *Ratio religionis exegerit, aut operis exercendi cauſa, &c.* Either ſome religious buſineſſe required, or to follow their worke for their living. And at this day, it is not lawfull for the Monks of Æthiopia, *vicatim mendicare*, to begge abroad in the Countrey, but they get their living with their hands : as *Zaga Zabo* an Æthiopike Biſhop confeſſeth.

Damianus a Goes de morib.Æthiop. Harm.ſect.18. pag.574.

3 Wittemberg. confeſſ. c. 26. This vow (to get thy living by begging) is repugnant *to the love of thy neighbour, which requireth, that by begging thou be not further troubleſome to any, than neceſſitie requireth.*

Holydor lib. 7. de invention. c.3.

4 *Polydor Virgil* ſaith, I ſee no reaſon, why Monks *Debeant ſemper in mendicando barere, &c.* ſhould hang upon begging, when it is evident *Chriſtum non mendicaſſe*, that Chriſt begging not, neither did the Apoſtles, *otioſos expectare*, expect their maintenance from others being idle, &c. yea he ſheweth that *Francis* in his teſtament tooke this order, that his Monks ſhould get their living by the labour of their hands, *Nec prius ad mendicandum aggredi, quam laboris pretium eſſet negatum*, And not to betake themſelves to begging, untill they ſhould be denied the price for their worke.

Thus by Gods goodneſſe we have finiſhed this queſtion, and this whole controverſie : one other queſtion remaineth, whether the monaſticall life be meritorious or not, which wee have reſerved to another place, when wee ſhall come to the queſtion of virginitie in generall, and the privileges thereof.

THE

THE SEVENTH GENERAL CONTROVERSIE, CONCERNING THE CIVILL MAGISTRATE.

MAny things, which *Bellarmine* in this Controverſie laboureth to prove, are agreed upon betweene us and our adverſaries, and therefore wee will ſpend no time in them.

1 We teach, as well as they, that there ought to be Magiſtrates, Princes and Governours amongſt Chriſtians, contrarie to that which the Anabaptiſts hold, that there ought to bee equalitie among Chriſtians. The holy Ghoſt, *Iudge* 17.6. and 19.1. maketh this the cauſe of all diſorder: *At that time in Iſrael there was no King amongſt them, but every man did that which ſeemed good in his owne eyes.* Judg.17.6.19.1

2 We doe hold, that even wicked Kings and Tyrants have power over the goods and lives of men, neither that it is lawfull to diſobey them, but in matters onely belonging to our conſcience, where it is better to obey God than men: *Ierem.* 27. 6. I have given, ſaith the Lord, all theſe lands to *Nabuchadnezzar.* Jerem.27.6.

3 Concerning the power of Princes, we grant, that they may make lawes and ordinances to governe the people by, *Pro.*8.15. that they may puniſh the offenders of their lawes, *Rom.* 13. *They doe not beare the ſword for nought:* That it is lawfull for Chriſtian Princes upon juſt occaſion, to wage battell, *Luk.* 3. 14. *Iohn Baptiſt* doth not condemne the calling of ſouldiers, but teacheth them to uſe it aright. Prov.8.15. Rom.13.4. Luk.3.14.

But here by the way we muſt a little ſalute the Jeſuite, who findeth great fault with *Luther*, for ſaying, That to fight againſt the Turks, is to repugne againſt God, viſiting our iniquities by them, *Articul.* 34. *condem. in bulla Leonis.* As though *Luther* ſhould thinke it unlawfull to wage battell with the Turke. Firſt, I will briefly declare, that *Luther* had no ſuch meaning; and then it ſhall appeare by whom the Turkiſh warres have beene moſt hindered.

As concerning the firſt, *Luther* doth not ſimply ſpeake againſt ſuch warres, but onely the abuſes among Chriſtians, in ſuch warlike enterpriſes: the firſt is, their malice and hatred againſt the Infidels, whom they ſeeke by no meanes to convert or winne unto the faith, but uſe altogether violent and bloodie meanes, whereas the other way ought firſt to be attempted, as M. *Tindall* ſaith; I am bound to love the Turke with all my might, &c. after the example that Chriſt loved mee, neither to ſpare goods, body or life to winne him to Chriſt, *Fox pag.* 1248.

The ſecond abuſe is their ſuperſtition towards the land of Judea, which they call the holy land, for the recovering whereof principally all thoſe great warres were taken in hand: whereas there are greater motives, as the propagation of the Goſpell, the redeeming of the libertie of Chriſtians: And therefore it is to be thought, that God in his great wiſedome hath given over thoſe places to the poſſeſſion of the Heathen, to let us know, that before God one place is not more holy than another.

A third fault is, for that Chriſtians ſeeing the mightie increaſe of the Turkiſh tyrannie, doe not enter into conſideration of themſelves, and repent them of their ſinnes, which are the cauſe why Chriſtians are ſcourged with the Turkiſh iron rods. The ſinnes of Chriſtians (ſo called) are very great, and doe farre exceed the manners of the Eaſt: As one thus writeth, *Latini licet ad ea, quæ ſunt fidei, verius adhæreant Deo quàm Græci, tamen quoad mores multo pluribus fœditatibus & ſceleribus implicati ſunt:* Though the Latines in things concerning faith doe more neerely cleave to God, than the Grecians, yet are they more polluted in their manners, *Oper. tripartit. lib.* 1. *cap.* 2. *tom.* 2. *Concil.* But as the truth is, the Latines are more corrupt both in life and manners: this is that therefore that *Luther* miſliketh in theſe warres, that men will not conſider, that they are chaſtiſed for their ſinnes, and ſo learne to amend their lives: and otherwiſe he thinketh not. Yea *Bellarmine* himſelfe alleageth *Luthers* owne words, whereby he ſheweth his great miſlike of thoſe Preachers, that crie out the Turke ought not to be reſiſted: *Hic ſermo ſeditioſus eſt, &c.* This ſaying is ſeditious and not to be ſuffered. Theſe are *Luthers* owne words in his booke, *De Viſitation. Saxonica*: howſoever the Jeſuite in other places wreſteth his meaning.

Now in the next place I will ſhew, how that not *Luther*, or any of his part, but the Pope and Popelings have beene the onely hinderers of the Chriſtians couragious enterpriſes againſt the Turke, and the greateſt cauſe of his riſing.

1 The firſt advantage which the Infidels had, was by the diviſion of the Chriſtian Empire, when as firſt *Gregorie* the 3. *anno* 742. began, and *Leo* the 3. finiſhed his device, in erecting a new Emperour in the Weſt about *anno* 800. and ſo weakned the power of the Emperour of Conſtantinople. And afterward they tooke upon them to excommunicate the Greeke Emperour at their pleaſure: as *Clemens* 5. dealt with *Andronicus Paleologus*, excommunicating him, and all the Greeke Church beſide, charging all Princes, Earles, Barons, &c. under paine of excommunication, to have no ſocietie or confederacie with him, *Extrav. commun. lib.* 5. *tit.* 10. *c.* 3. And by this meanes the Greeke Emperour being forſaken of all helpe, was unable to reſiſt the cruell Turke.

2 After that the Empire of the Eaſt was thus weakned, by little and little the Weſt Empire began to decay: for the Popes uſurped upon the Emperours, tooke upon them to depoſe them, to make them their vaſſals, to hold their ſtirrup, to kiſſe their feet, to receive their Crowne and dignitie at the Popes hands: And at the length *Gregorie* the 5. *anno* 1000. or thereabout, made a decree, that the Emperour ſhould be choſen from thenceforth by ſeven Prince Electors of Germanie: ſo the majeſtie of the Empire, which before deſcended by certaine inheritance, now began to depend upon uncertaine and corrupt election. And hereof it came to paſſe, that *anno* 1350. *Carolus* 4. that his ſonne might ſucceed him in the Empire, did lay to pledge unto the Prince-Electors the free Cities belonging to the Empire, which to this day were never redeemed: and thus alſo was the Weſt Empire weakened, and a way made for the Turke to invade Chriſtendome.

3 A third practice of the Pope in weakening the ſtate of Chriſtendome was, by his cruell taxes and impoſitions upon the Clergie and others, in levying ſometime the tenths, ſometime the firſt fruits, ſometime halfe the fruits of all Eccleſiaſticall promotions, as *Innocentius* the ſeventh did: And under the pretence and colour of the holy warres, gathering great ſummes of money, as in the Laterane Councell *ſub Innocent.* 3. *in fine*: the twentieth part of every ſpirituall living for the ſpace of three yeeres was allotted towards the expedition intended againſt the Infidels: and at divers other times the like exactions were required. And thus by the Popes Annates, Buls, Indulgences, yeeres of Jubile, firſt fruits, pall money, diſpenſations, *Peter* pence, and ſuch other devices, all Chriſtendome was robbed and ſpoiled, and left naked to the Turke.

4 Beſide theſe former practices, the Popes have dealt unfaithfully, and entred themſelves into league with the Infidels: *Alexander* the third *anno* 1160. perſwaded the Emperour *Fredericke* to goe in battell in his owne perſon againſt the Souldane, and ſo betrayed him into his enemies hand, ſending unto the Souldane the Emperours counterfeit taken by a skilfull Painter: *Alexander* the ſixth, tooke 200000. crownes of *Bajazetes* the great Turke to poyſon his brother *Gemes*, that was fled to him for ſuccour, and ſo he did: *Eugenius* the fourth, *anno* 1430. perſwaded *Vladiſlaus* King of Hungarie to breake the truce, and violate his faith given unto *Amurathes* the great Turke; whereupon the Turke in great Indignation joyned battell with him, wherein the King himſelfe and the moſt of his Armie were ſlaine: And by this occaſion the Turke entred into Chriſtendome, and to this day never could be driven out.

5 Laſtly, if the Pope were an enemie indeed to the Turke, and would have battell waged with him, he ſhould doe as his predeceſſor *Innocentius* the third did, *Concil. Lateranenſ.* who proclaiming warre againſt the Turke, *Imperavit, pacem Chriſtianis ad quadriennium ſub pœna excommunicationis*: Injoyned peace & truce to all Chriſtians for foure yeere under paine of excommunication. So ſhould the Pope cauſe the King of Spaine to leave off moleſting and troubling his neighbours: but now he is ſo farre from this, that the Pope is rather become the chiefe author of diſſention and ſtrife, and ſower of diſcord among Chriſtian Princes, exciting and ſtirring them up to warre one againſt another. Did not *Marcellus* the ſecond ſay, not long ſince, *Expeditionem magis fieri debere in Lutheranos, quàm Turcas*? That warre ſhould be made upon the Lutherans, rather than againſt the Turkes? But as the ſaying is, it is well that a curſt Cow hath ſhort hornes, for this *Marcellus* was but a Pope of 23. dayes. *Alexander Farneſius* Cardinall and chiefe Captaine under *Paulus* the third, againſt the Lutherans, ſaid, he would ſhed ſo much Lutheran bloud, as that his horſe might ſwim therein: *ex actis Paul.* 3.

Judge now (Chriſtian Reader) whether by this meanes the Pope hath not greatly decayed the ſtrength of Chriſtendome, in nouriſhing of domeſticall warres: and ſo comparing this with the other practices, you ſhall finde, not *Luther* nor Lutherans, as they are ſlandered; but the Pope and his Popelings, to have beene the chiefe hinderers of the Chriſtians warlike enterpriſes againſt the Turke: let us now goe forward.

The ſeverall queſtions, wherein we differ from our adverſaries, and they from the truth, concerning the office of the civill Magiſtrate, are theſe.

1 Concerning the authoritie of the Prince in Eccleſiaſticall matters, three parts of the queſtion. Firſt, whether he have power over perſons Eccleſiaſticall. Secondly, whether over their goods. Thirdly, whether in Eccleſiaſticall cauſes.

2 Whether the civill Magiſtrate may proſecute heretikes to death: and whether hee ought to be the judge of heretikes, with other like queſtions.

3 Whether the poſitive and civill lawes of Princes, doe binde their ſubjects, and obſige them ſimply in conſcience. This matter we have diſcuſſed before, Controverſie 4. queſt. 7. part. 1.

4 Whether the Pope ought or may excommunicate the Prince, or Emperour, or otherwiſe hath any temporall juriſdiction above him: this queſtion alſo is handled before, Controverſie 4. queſt. 8. part. 1.

The Firſt Queſtion, concerning the authoritie of the Prince in Eccleſiaſticall matters.

THis queſtion hath three parts. Firſt, whether hee have power over the perſons Eccleſiaſticall. Secondly, whether over their goods. Thirdly, whether the Prince bee chiefe in cauſes Eccleſiaſticall.

The Firſt part, concerning the authoritie of the civill Magiſtrate over Eccleſiaſticall perſons.

The Papiſts.

THe Clergie is not bound to keepe and obſerve the civill and poſitive lawes of Princes, if they be contrarie to the Canons of the Church: neither ought they for any cauſe to be cited before the civill Magiſtrate, or to be judged by him, *Bellarm. de Clericis, cap.* 28.

106. Error.

It is abſurd (ſaith the Jeſuite) that the ſheepe ſhould judge the ſhepheard, *Bellarm.* And the Apoſtle willeth all men to obey their Biſhops and overſeers, *Heb.* 13. 17. and to ſubmit themſelves unto them, from which rule neither Kings nor Emperours are exempted: Prelates muſt bee obeyed: *Ergo,* not obey, *Rhemiſt. ibid.*

Heb. 13. 17.

Anſw. Firſt, the obedience here required we acknowledge, that it ought to be yeelded by Kings and Emperours to thoſe that have the overſight of their ſoules: for the Prince is bound to receive and beleeve all true doctrine which is taught by the Paſtors and Biſhops of the Church, agreeable to the word of God, under paine of damnation: and the Paſtors are bound under the like paine to obey the Princes lawes, made according to the word of God. Secondly, the ſpirituall obedience of the civill Magiſtrate to the word of God, taught by the Paſtors of the Church, is no exemption of them from their civill obedience: for every ſoule is ſubject to the higher powers, *Rom.* 13. 1.

Argum. 2. *Bellarmine* in this place much urgeth the conſtitutions of certaine Councels, for the privilege of the Clergie: as *Chalced. can.* 9. *Agathenſ. can.* 32. *concil. Carthag.* 3. *can.* 9. *Toletan.* 3. *can.* 13.

Anſw. Theſe Canons doe not ſimply forbid Magiſtrates to have the cognizance of Clergie mens cauſes, or to convent them before them: but onely, that Clergie men upon every occaſion, ſhould not draw one another before the civill Magiſtrate, but be contented rather to be ordered by their B. as the words of the Canon of the *Chalcedon* are theſe, *Si Clericus adverſus Clericum, &c.* If a Clergie man have a matter againſt a Clergie man, he ſhould referre it to the B. &c. The *Agathenſian* ſaith, a Clergie man, without the licence of his Biſhop, ſhould not preſume to ſue to a ſecular Judge: ſo the *Toletane, Ut Clerici Clericos, &c.* that Clergie men ſhould not draw Clergie men before the ſecular Judge contemning the Biſhop, &c. Who ſeeth not, that here is no limitation of the civill authoritie, but a monition onely, that Clergie men in ſuch matters, as belonged to the cognizance of the Biſhop, ſhould be ordered by him rather with quietneſſe, than to run to forraine judgement upon every occaſion. And this we denie not, but it is practiſed in our Church, which notwithſtanding attributeth to the Prince the chiefe Soveraigntie over Eccleſiaſticall perſons.

The Proteſtants.

THat Eccleſiaſticall perſons are ſubject to temporall governours, and are to bee judged by their lawes, the Scriptures ſpeake plainly.

Argum. 1. *Rom.* 13. 1. Let every ſoule be ſubject to the higher powers: *Ergo,* Biſhops, yea the Pope himſelfe, if he have a ſoule. The like ſaith S. *Peter.* 1. 2. 13. Submite your ſelves to all manner of ordinance. *Salomon* removed *Abiathar* from the Prieſthood, and put in *Sadock. Paul* appealed, & ſubmitted himſelfe to *Cæſar.* Againe, if Prieſts offend and commit any grievous ſinne, as of murther, theft, who ſhall puniſh them? The civill Magiſtrate onely beareth the ſword. They muſt either grant, that Prieſts are no evill doers, which were too too groſſe, or if they be, that they are under the civill Magiſtrates power: for he is the Miniſter of God to take vengeance upon evill doers, *Rom.* 13. 4.

Rom. 13. 1.
1 Pet. 2. 13.

Our doway men to the inſtance given of *Salomon,* make this anſwer: That *Salomon* by ſpeciall inſtinct diſplaced *Abiathar,* being not onely a King but a Prophet: and againe, ſay they, ſome ſecular Princes doe nominate ſpirituall ſuperiours, and inſtall them in their ſeats, yet their juriſdiction is not depending on the Prince, but the Prince to be directed by them, *Numb.* 27, 21. And further, they tell us in another place, that whereas it is ſaid, Judg. 4. 4. that *Deborah judged Iſrael:* being a Propheteſſe ſhe reſolved hard & obſcure things, but exerciſed no juriſdiction in any cauſes, for that belonged to the councell of Prieſts and of ſeventie ancients, where the high Prieſt was the chiefe Judge, *Numb.* 11. *Deuter.* 17.

Rom. 13. 4.
Marginall annotations upon the 2. of the third of the Kings.
Numb. 27. 21.
Marginall note upon the 4. of Judg. verſ. 4.

Contrà.1. True it is, that *Salomon* was both a Prophet and a King ; but the depoſing of *Abiathar* was an act of his kingly office, the writing of canonicall bookes of Scripture was an act of his Propheticall gift : if as a Prophet he depoſed him, and not as King, then as a Prophet alſo he might have put him to death, for he ſaid unto him, *Thou art worthie to die*, 1 *King*.2.26. for his conſpiracie with *Adoniah*: and if it had beene a Prophets part to doe it, why was not the matter referred to *Nathan* a profeſſed and knowne Prophet? *Salomon* then by his Kingly power depoſed *Abiathar* for conſpiracie. 2. Neither needed he any ſpeciall inſtinct thereunto, but Princely diſcretion in diſcerning of his offence: that as he cauſed *Adoniah* to die for his ambitious attempt, ſo *Abiathar* was by the ſame power diſplaced from the Prieſthood for his ſedition. 3. It is confeſſed, that Princes may nominate Princes, and inſtall them: and why not as well deveſt them as inveſt them, & foreſtall as well as inſtall them? their ſpirituall juriſdiction we confeſſe hath no dependance of the King, nor yet any other eſſentiall parts of their ſpirituall function: yet are they under the temporal obedience of the King. 4. *Deborah* alſo is ſaid to have judged Iſrael, as other of the Judges did: ſo *Iair* is ſaid to have judged Iſrael, *chap*.10.3. and *Ibzatn*, *chap*.12.8. and *Elon*. *chap*.12.11. by judging then is underſtood, governing, and deciding of controverſies ; as it is ſaid, *All Iſrael came unto her for judgement*. And this may appeare further, for that ſhe giveth direction for warre unto *Barak*, and was the chiefe that managed that buſineſſe : this was more than to reſolve obſcure doubts. There was an high Prieſt, and ſeventie ancients: but it ſeemeth they were careleſſe and negligent in their office, and therefore God raiſed up extraordinarie Judges. 5. And in that place objected, *Numb*. 27.21. *Eleazars* office was to aske counſell of God : ſo that direction was from the Prieſt, but the execution belonged to *Ioſhua* : and who denieth but that it belongeth to ſpirituall Paſtors, to inſtruct the Civill power by the word of God: yet their Civill authoritie is not thereby impaired.

In *Auguſtines* time, the controverſies betweene the Catholike and Donatiſt Biſhops, were committed to the judgement of the Emperour : Epiſtol.162. *Ait quidam*, ſaith he, *non debuit Epiſcopus proconſulari judicio purgari : Quaſi verò ipſe ſibi hoc comparaverit, ac non Imperator ita quæri juſſerat, ad cujus curam, de qua rationem Deo redditurus eſt res illa maximè pertinebat* : But, ſaith one, a Biſhop ought not to have beene purged before the Proconſull, or civill Magiſtrate : As though (ſaith *Auguſtine*) the Proconſull did of himſelfe intermeddle in this matter, and was not commanded rather of the Emperour ſo to doe : unto whoſe charge that matter principally appertained, and whereof he ſhall make account unto God. *Ergo*, by his ſentence, the cauſe of the Biſhop principally was to bee judged by the Emperour.

Agatho Biſhop of Rome writing to *Conſtantinus* the Emperour, calleth himſelfe, *Imperii famulum*; a ſervant or ſubject of his Empire: and againe, *Pro obedientia, quam debuimus* : he confeſſeth, he oweth obedience to him.

Pope *Leo* ſubmitted himſelfe to *Lodovicus* the Emperour, 2. *queſt*. 7. as it appeareth under theſe words : If wee have done any thing incompetently, or have not obſerved the path of equitie among ſubjects, we will amend the ſame, either by your owne judgment, or elſe by the advice and judgement of thoſe whom you ſhall appoint, &c. If the Popes therefore themſelves are not exempted from the ſecular power, I thinke inferiour Clerks are not.

Epiſtol. Leodienſ. cont. Paſchal.2. *Omnis anima poteſtatibus ſublimioribus ſubditor : qui hoc omni animæ præcipit, quem à ſubjectione terrenæ poteſtatis excepit?* Let every ſoule (ſaith S. *Paul*) be ſubject to the higher powers : he that enjoyneth this to every ſoule, whom hath he exempted from the ſubjection of the earthly power?

M. *Bradford* collecteth out of this place, that all men ought to be ſubject to the temporall power, *Poteſtati, quæ gladium geſtat* : to that power which beareth the ſword, which is the temporall power, Pag.1460.2.26. *Fox pag*. 1608.*col*.1.

B. *Cranmer*, holy Martyr : By the Scripture the King is chiefe, and no forraine perſon in his owne Pag.1701.2,10. realme above him : there is no ſubject, but to a King, I owe my fidelitie to the Crowne, &c. *Fox* 1874. *col*.2.

Now whereas *Bellarmine* maketh ſhew both of Imperiall and Pontificiall conſtitutions, as though he could out of them warrant his aſſertion ; I will briefly declare, what plentifull teſtimonies we have out of both.

Firſt, for the Civill law, whereas *Bellarmine* affirmeth, that the Magiſtrate can neither puniſh Clergie men, nor convent them before them : I will prove the contrarie, concerning both theſe points. Firſt, that the Civill power hath authoritie to cenſure and puniſh the Clergie offending, it is evident, *Cod.lib*.1.*tit*.4.*leg*.3. *Martian. Si Clericus erit, &c.* If a Clergie man ſhall ſeeme to diſpute or doubt of the faith, he ſhall be deprived. *Cod.lib*.1.*tit*.6.*leg*.14. *Arcadius*, a Biſhop offending againſt the Common-wealth, ſhall be exiled.

For the conventing of Clerkes, the law is as cleare, *Cod.lib*. 1.*tit*. 6.*leg*.24. *Martian. Cum Clericis, &c.* The Clergie men of Conſtnatinople may be convented before the Patriarke or Preſident of the Citie, *Leg*.31. *Anthemius, Clerici extranei* : Forraine Clerks, and not of the Citie of Conſtantinople, muſt be convented only before the Preſident of the Citie. *Ibid. authentic. In civili crimine civilis præſit Iudex, &c.* In civill offences the Civill Judge muſt beare ſway : And there criminall offences are interpreted to be murther, adultery, perjurie, &c. Likewiſe *Cod.lib*.1.*tit*.6.*leg*.34. *Anthemius, Præſidali* *juriſdictioni, &c.* To the Preſidents juriſdiction all of what degree ſoever are ſubject, Biſhops, Clerks, Monks, &c.

Now let us take a view of their owne law: *Cauſ.11.qu.1.c.20.Gregorius; Paulinum Aquileienſ.&c.* I pray, ſend under ſafe cuſtodie unto the Emperour, *Paulinus* Biſhop *Aquileienſ.* and the Biſhop of Millaine, &c. This Canon attributeth this power to the Imperiall crowne, to puniſh eccleſiaſticall perſons. Alſo *cap.45. Si quis cum Clerico, &c.* If a man have a ſuit with a Clerke concerning a money matter, if the Biſhop refuſe to heare, *Tunc ad civilem judicem*: Then it may bee lawfull to bring the matter before a civill Judge: *Decret.Greg.lib.5.tit.39.c.23.Clemens 3. Clericus à Comite juſſus fuſtigari,&c.* A certaine Clerke for making ſedition was commanded by an Earle to be beaten with a club, and thereof died, &c. The Pope himſelfe determineth this to be lawfully done. Thus wee ſee, how that in former time, Clerkes were ſubject, both by the law of God and man, to the civill juriſdiction.

Now then, as by the preaching of the Goſpell, Princes are reſtored to their Imperiall dignitie, and made Lords of all their ſubjects both ſpirituall and temporall, whereas they are but halfe rulers before: ſo Princes likewiſe have provided great immunities and privileges for the Preachers of the Goſpell, by whom their princely authoritie is revived: as *Cod.lib.1.tit.6.leg.1. Conſtantinus* made a law, that Clergie men, their miniſters and ſervants ſhould be free from all new exactions and impoſitions. Likewiſe *Conſtantinus ibid.leg.2.* exempteth Clergie men, their wives, children, ſervants, goods, from all militarie ſervices, from carriage, poſt-ſervice, and ſuch like. And *Fredericke* made an excellent conſtitution in the behalfe of the Clergie, and eſpecially ſuch as were *Profeſſores ſacrarum legum,&c.* Profeſſors of Scriptures, *Ne à viliſſimis hominibus &c.* That every vile perſon ſhould not be readie to offer or doe them wrong, or convent them at their pleaſures before every Judge, but only ſuch as are there named: and the reaſon of this conſtitution is rendred, *Quia illorum ſcientia, &c.* Becauſe the whole world is lightned with their knowledge: *Et ad obediendum Deo & nobis,&c.* And the ſubjects are taught by them to obey God, and us his Miniſters. Then it followeth, *Dignum exiſtimavimus, ut quadam ſpeciali dilectione eos ab omni injuria defendamus*: Wee have therefore thought it good, by our eſpeciall favour to defend them from all injurie: *Conſtit. Frederici.Cod.lib.4. tit.13.leg.5.* A worthie conſideration, that the Miniſters and preachers of the Goſpell, which teach the people obedience, and would have none exempted from their regall authoritie, ſhould themſelves be chiefly defended and protected by it. Agreeable to this Conſtitution, are the Imperiall lawes of this nation yet in force, which forbid that any hay, corne, beaſts, cattell, or any goods of Clergie men, ſhould be taken from them, by any colour of commiſſion, without their conſent: *For we doe take* (as the words of the law are) *the ſaid Clergie men with their poſſeſſions, goods and chattels, into our eſpeciall protection and defence: Anno 14.Edward.3.cap.1.& anno 1. Richard.2.c.3.* Thus Chriſtian Princes in token of thankfulneſſe to the Goſpell and the Miniſters thereof, have endued them with excellent privileges, if through the envie, and pragmaticall attempts of inferiour miniſters and officers they might be ſuffered to enjoy the ſame: But it is now farre otherwiſe, that the Goſpell with the Miniſters thereof are growne into ſuch contempt, that every vile perſon is readie to offer them wrong, and to moleſt them with injurious ſuits, and that with many they finde ſmall favour, neither are reſpected according to their calling; a ſmall reward for their labours in the Goſpell. And thus wee are made a ſcorne to our adverſaries, who laugh in their ſleeves, to ſee the Miniſters of the Goſpell, that have by their preaching enlarged the Civill authoritie, to receive no more favour from it, and in enlarging other mens libertie, to abridge their owne: which I ſpeake not, as complaining of the ſoveraigne and ſacred Princely Majeſtie, or the honourable Miniſters thereof; under whoſe comfortable ſhadow we live, and have libertie of conſcience; but of ſome inferiour officers, that have not that regard to the excellent calling and miniſterie of the Goſpell, which is fit of all Chriſtians to be acknowledged. But leaving this complaint I will proceed.

Juſt complaint againſt the injurious vexation of Miniſters and Preachers of the Goſpell.

This right and power over Eccleſiaſticall perſons, firſt, the Emperours of Conſtantinople did exerciſe over their Patriarkes: as *Nazianzene* could not leave his place there without licence of the Emperour: he went to *Theodoſius* to his Court, and craved *remiſſionem laborum*, to be eaſed of his labours, and with much adooe the Emperour gave him licence to depart. *Conſtantinus* the 6. depoſed *Michael* Patriarke of Conſtantinople.

Ex citation. Eſpenc.lib.3. digreſſ.in 1.Timoth.c.10. Sacran.Elucid. err.c.3.

2 The ſame was practiſed in the South Church: *Athanaſius* Patriarke of Alexandria thus writeth to *Conſtantius* the Emperour: entreating, *ut cum epiſtolis tuis patriam ingreſſus, ita acceptis mandatis tuis diſcederem*: That as I came into my countrey at your ſending, ſo I may depart by your commandement, &c. At this day the Æthiopian Emperour hath ſoveraigne command over the Patriarke, not ſuffering him to meddle in the temporall adminiſtration of the kingdome: and when the Patriarke dieth, what goods ſoever he hath, *ad imperatorem devolvitur*, it is devolved to the Emperour.

Tileman.de fid. & religion. Æthiop.

3 Confeſſion of Helvetia, *chap.30. All ſubjects muſt honour and reverence the Magiſtrate as the miniſter of God,&c. Brethren obey all his juſt and equall commandements: finally, let them pay all cuſtomes and tributes,&c.* Here this dutie and ſubjection is required of all ſubjects: if ſpirituall perſons be ſubjects, they are not exempted.

4 Their Biſhop *Eſpencaus*, doth acknowledge, that the Greeke Doctors, *Chryſoſtome, Theophylact,*

Theodoret, and in the Latine Church, *Gregorie* the 11. *Bernard*, doe inſerre out of theſe words of S.*Paul*, *Rom*.13.1. *Let every ſoule be ſubject to the higher power* : that it is granted to the Emperour, *non ſolum militibus, ſed ſacerdotibus dominari*; not onely to have dominion over Souldiers, but Prieſts alſo. Eſpene.in ep. ad Tit.cap.3. pag.513.

The ſecond part, whether the Prince have power over Eccleſiaſticall goods.

The Papiſts.

107.Error. THe goods of the Clergie both ſecular and Eccleſiaſticall, are and ought to bee exempted from paying tribute to Princes: yet they have not this libertie, ſay they, by the law of God, but by the grant of Princes themſelves: *Rhemiſt.annot.Rom.*13.*ſect*.5.*Bellarmine de Clericis,cap*.28.

Geneſ.47.22. *Argum*.1. *Geneſ*. 47.22. and 27. The lands of the Prieſts were exempted from paying tribute: *Ergo*,it ſeemeth that this cuſtome is grounded upon the law of nature,*Bellarm*.The ſame preſident is urged by the Doway tranſlators, who give this marginall note upon that place : *The immunitie and care of Prieſts in the law of nature, yea among infidels.*

Anſw. Firſt, the Hebrew word ſignifieth rather Preſidents, ſuch as were the Kings officers, not Prieſts, as *Tremellius* ſheweth : who were maintained by the Kings proviſion, being officers of his houſhold : for *Geneſ*.41.45. *Ioſeph* is ſaid to marrie the daughter of *Potyphar* Prince, not prieſt of *On*. The ſame word *Cohen* is there uſed : for it is not like that *Ioſeph* would match himſelfe with an idolatrous prieſts daughter. Secondly, be it granted, this was but a politike conſtitution for that countrie: other Princes are not bound to *Pharao* his law. Thirdly, they gaine nothing by this, but that it is an humane conſtitution.

Matth.17.25. *Argum*.2. Some of them doe thus reaſon out of our Saviour Chriſts words, *Matth*.17. when he ſaid thus to *Peter*,*What thinkeſt thou Simon? of whom doe the Kings of the Nations receive tribute, of their owne, or of ſtrangers?* Simon anſwered, *of ſtrangers*: the Lord ſaid, *then are their children free.* But Clergie men are the children of the kingdome : *Ergo*, they ought to be free : thus reaſoneth *Marſilius de Padua*, and the Rhemiſts *Matth*.17.*ſect*.8.

Anſ. To this argument *Bellarmine* anſwereth : firſt, by this reaſon all Chriſtians, as well as Clerks ſhould be exempted from tribute, becauſe they are all the ſonnes of God, being borne anew in Baptiſme. Secondly, Chriſt ſpeaketh only of himſelfe: that as Kings children are freed from tribute, ſo much more he, being the Sonne and Heire apparant of the King of kings, ſhould be exempted from all temporall tribute: thus one of them anſwereth another. Thirdly, to this anſwer may be added, that Chriſt ſtandeth not upon any ſuch privilege, as hee might juſtly alleage ; but notwithſtanding leſt he ſhould offend,yeeldeth to pay tribuite: therefore by the words of our Saviour,it is ſcandalous and offenſive for any to pleade privilege in denying of tribute to Princes.

The Proteſtants.

THat Princes have authoritie to puniſh eccleſiaſticall perſons offending in their goods ; either by diſplacing them,or by converting the Church poſſeſſions by them abuſed, to better uſes, we have ſhewed before, *Contr*. 5.*queſt*.6.part.1. And that their goods are liable to pay tribute, ſubſidie, tax, unto the Prince, thus now it is proved.

Matth.17.25. Rom.13.1. *Argum*. 1. Our Saviour Chriſt payed poll money, *Matth*.17.25. *Rom*. 13. Every ſoule ought to be ſubject to the higher powers, and there *verſ*.5. paying of tribute is made a part of ſubjection: the argument therefore thus followeth : Clergie men are ſubject to Princes, therefore they ought to pay tribute.

Argum.2. *Ex conceſſis*, we reaſon thus from their owne confeſſion : That which Princes gave to the Church, upon good cauſe they may take away : but this immunitie, not to pay tribute, was firſt granted,as they confeſſe,to the Church,by Kings and Princes : *Ergo*,they have the ſame right,having juſt occaſion, to take it from them againe. What *Auguſtines* judgement is,we have ſeene in the place before alleaged.

Concil.Lateranenſ.ſub.Leon. 10.*ſeſſ*. 11. there the ancient cuſtome and privilege of Parliament is approved : *Quod habeant juriſdictionem in perſonas Eccleſiaſticas* : that they have power and juriſdiction over Eccleſiaſticall perſons. And the whole Councell ratified it, ſaving only *Iohannes Dominicus Epiſcop. Terdonenſ*. But Parliaments have authoritie to levie taxes and ſubſidies upon Clergie men : ſo that conſequently herein alſo this Councell doth authorize Parliaments.

Fredericke the Emperour writeth well to Pope *Adrian* the 4. *Ab iis, qui regalia noſtra tenent, cur homagium & regalia ſacramenta non exigimus, cum ille noſter & veſter inſtitutor ab homine rege nihil accipiens, tamen pro ſe & Petro cenſum Cæſari perſolvit, & exemplum vobis dedit, ut vos ita faciatis* : Why ſhould we not require fealtie and other regall rights of thoſe, which doe hold and enjoy our regall dignities? he meaneth Biſhops,ſeeing that Chriſt the founder both of the Civill and Eccleſiaſticall ſtate, whereas he received nothing of any humane King ; yet for himſelfe and *Peter* paid tribute to *Cæſar*,and gave you an example ſo to doe.

This is agreeable to the Civill law, *Cod.lib*.1.*tit*.6.*leg*.3. *Conſtantius* : *Clerici pro iis prædiis, &c.* Clergie men, for ſuch poſſeſſions as they hold, muſt be urged to pay tribute.

Their owne Canons conſent: *Decret.par.1.diſtinct.8.c.1. Noli dicere quid mihi & regi, &c.* Say not, what hath the King to doe with me? for what haſt thou to doe with thy poſſeſſion, which thou enjoyeſt by the lawes of the King? *Decret. par. 2. cauſ. 11. qu. 1. cap. 27. Si tributum petit imperator, non negamus*: If the Emperour require tribute, we denie it not: for even the lands of the Church pay tribute, &c. But becauſe theſe Canons are but compiled by *Gratian* out of the fathers, as the firſt out of S. *Auguſtine*, the ſecond from S. *Ambroſe*; let us heare the decree and ſentence of their owne Biſhops of Rome: as *Urbanus* thus determineth, *Cauſ.23.qu.8.c.22. Tributum in ore piſcis inventum eſt, &c.* Tribute was found in the fiſhes mouth; for the Church of her externall things paieth tribute: but he was not bidden to give the whole fiſh, but only the peece in the fiſhes mouth: So the Church and the office of a Biſhop muſt not be yeelded to the Emperour; but that which is found in the mouth of the fiſh muſt be paied for the defence of peace, &c. *Boniface* 8. indeed decreed all ſuch lay officers to be excommunicate, that laid any taxes or impoſitions upon the Church, and all Clergie men paying any ſuch, to be ſubject to the ſame cenſure, *ſext.decr. lib.3. tit. 23. cap.3.* But this conſtitution is reverſed by *Clemens 5. Clementin. lib.3. tit.17.* and by *Benedict.11. Extravag. commun. lib 3. tit 13. c.1.* where two caſes are excepted, namely, of neceſſitie, and common utilitie, when it ſhall be lawfull for Clergie men to pay tax and ſubſidie to the Civill ſtate.

Doctor *Taylor* holy Martyr, alleageth out of *Chryſoſtome*, how that the Apoſtles and Evangeliſts, and all men in every realme were ever, and ought to be ever, both touching body and goods, in ſubjection to the kingly authoritie, who hath the ſword in his hand, as Gods principall officer and governour in every realme, *Fox pag.1523. col.1.*

Pag.1384.1.2.

Herein we have the practice of other Churches profeſſing Chriſtianitie: 1 *Chryſoſtome* Patriarke of Conſtantinople ſaith, *By common ſentence, Princes for their common care, à nobis ſuſtentari, &c.* ought to be maintained by us, &c. He ſaith *us*, not excluding himſelfe: *Serm. 23. in 13. ad Roman.* The great Duke of Muſcovia, following the preſident of the Greeke Church, doth nominate and appoint the Patriarke of the Muſcovites.

Guagnin. de relig. Muſcov.

2 The Emperour of Æthiopia, while the Patriarkſhip is void, which is ſometime two or three yeeres, *de proventibus ipſius Patriarchæ pro libitu diſpenſat*, diſpoſeth of the revenewes of the Patriarke at his owne will: he alſo conferreth every Biſhoprick and Benefice: It belongeth to him, and not to the Patriarke, as *Zaga Zabo* an Æthiopian Biſhop confeſſeth.

Damianus a Goes de moribus Æthiop.

3 Confeſſion of Belgia, artic.36. *All men of what dignitie, condition or ſtate ſoever they be, ought to be ſubject to their lawfull Magiſtrates, and pay unto them ſubſidies and tributes.*

Harm. ſect. 8. pag.588.

4 See for the judgement of the Latine Church, their owne decrees and reſcripts of their Popes before alleaged.

So then it is evident, that the goods of Eccleſiaſticall perſons by common right are liable to ſuch taxations and charges, as the Civill power for the defence of the Common-wealth, and other neceſſarie ſupplie hath need of: yet herein both the liberality and bountie of Princes is to be commended, who have of their noble and honourable minde granted immunities unto ſome Eccleſiaſticall perſons and corporations: and their princely prudence and clemencie alſo ſhall never want due praiſe, not to impoſe more heavie burthens upon them which watch over mens ſoules, than upon other of their ſubjects: Neither in a Proteſtant Princes government, ſhall one need to feare, or have occaſion to complaine as a popiſh Biſhop doth of their government: *Plus jam quovis laico vectigales ſumus, & merito quidem, quia plus quam laice vivimus*: We are more taxed and laid at than lay men, and no marvell, becauſe we live like more than lay men.

Eſpenæus dig. eſſ. in 1. Tim. lib.2. cap.2.

The third part, concerning the Princes authoritie in cauſes Eccleſiaſticall.

The Papiſts.

THe Prince, they ſay, hath no authoritie to give voice deliberative or definitive in Councels concerning matters of religion, nor to make lawes Eccleſiaſticall concerning the ſame: onely they give them authoritie to execute the Eccleſiaſticall lawes made by the Church, *Rhemiſt. 1 Cor.14.16. Bellarm. de Pontif. lib.1. cap.7.*

108. Error.

*Argum.*1. Kings and Princes may in their owne perſons execute if they will, whatſoever their inferiour officers doe, as to heare and determine cauſes, as the Judges and other Magiſtrates doe: but the Prince cannot execute any Eccleſiaſticall function, as to preach, baptize; *Ergo*, he hath no authoritie in cauſes Eccleſiaſticall: for how can the Prince impart that to others, whereof he is himſelfe incapable, as to give Biſhops and Paſtors power to ordaine, to preach, and ſuch like? *Bellarm. Rhemiſt. ibid.*

Anſw. Firſt, the authoritie of Civill Magiſtrates doth not give any thing to Eccleſiaſticall Miniſters, which appertaineth to their office, as to ordaine, preach, baptize: neither is the Prince to deale in theſe offices; yet may the Civill Magiſtrates command them to execute their charge and duties according to the word of God. Wherefore it followeth not, Princes cannot execute the paſtorall duties themſelves: *Ergo*, they ought not to ſee them executed. *David, Salomon, Iehoſaphat, Ezechias*, commanded the Prieſts to execute their office according to the law of God, though it was not lawfull for them, neither did they execute any thing proper to the Prieſts office in their own perſons; neither doth any Chriſtian Prince challenge any ſuch right in Eccleſiaſticall functions: wherefore it is an impudent ſlander of *Bellarmine,* which he giveth forth of our Queene, *Iam re ipſa Calviniſtis in Anglia mulier quadam ſummus pontifex:* And now (ſaith hee) in England the Calviniſts have a certaine woman for their chiefe Biſhop: *De notis Eccleſ. lib. 4. cap. 9.*

It doth not follow, that the Prince might as well execute Eccleſiaſticall offices, as he may Civill in his owne perſon, if he have authoritie over both: no more than it followeth, that becauſe Eccleſiaſticall perſons doe teach both Civill Magiſtrates and Church officers their duties, and may in their one perſons execute the one, that is, ſpirituall duties, that they may as well intermeddle in the other: But theſe two offices of Civill and Eccleſiaſticall government are diſtinguiſhed, and muſt not be confounded. The Prince, though he have authoritie to command Eccleſiaſticall perſons; yet being a Civill Magiſtrate, is not to deale with the execution of ſpirituall duties. Biſhops and Paſtors likewiſe have a ſpirituall charge over Kings and Princes, to ſhew them their duties out of Gods word, yet becauſe they are perſons Eccleſiaſticall, they ought not to meddle with meere civill duties. The Prince hath the ſoveraigntie of externall government in all cauſes and over all perſons, yet not alike, for civill offices he may both command and execute; Eccleſiaſticall duties he commandeth only: Biſhops and Paſtors have alſo a ſpirituall charge over all, preſcribing out of Gods Word as well the dutie of Magiſtrates, as of Miniſters, but not alike; for the one they may fully execute, ſo may they not the other. The head in the naturall bodie reſembleth the Prince in the Common-wealth, in ſome ſenſe; the head giveth moving to the whole bodie and all the parts thereof; but to the principall parts in the head, the eyes, tongue, eares, it giveth beſide the facultie of moving, the ſenſe alſo of ſeeing, taſting, hearing: So in the Common-wealth, by the Princes authoritie all perſons are kept in order, and urged to looke to their charge, both civill officers and ſpirituall, as all the parts of the bodie receive moving from the head: but the civill officers receive power and authoritie beſide, and their verie offices of the King, as the parts in the head receive ſenſe from their fountaine: but Eccleſiaſticall Miniſters receive not their offices from the Prince, or any mortall man, but they have their calling according to the order of the Church of God.

Argum. 2. For the ſpace of three hundred yeeres the Church after Chriſt had no Chriſtian governours, but all Heathen and Idoll worſhippers, yet then the Church was eſtabliſhed, and prevailed: *Ergo,* Civill Magiſtrates ought not to deale in Eccleſiaſticall affaires: *Bellarm. de laicis, cap. 17.*

Anſw. 1. Even then alſo, the Heathen Emperours had authoritie in Church matters, and if they had commanded any thing agreeable to true religion, they ſhould have beene obeyed: as *Cyrus* in the law which he made for building the Temple, *Ezra* 1. *Darius* the Median, for worſhipping the true God. The Heathen Emperours then had the ſame power, but they knew not how to uſe it: Chriſtian Princes doe ſucceed them in the ſame office, but are better taught by the word of God how to exerciſe the ſword. Secondly, we denie not but that in the time of perſecution all things neceſſarie for the ſpirituall building thereof, may be had, without the Magiſtrate, as a vineyard may bring forth fruit without an hedge, but it cannot enjoy peace, nor be in a perfect eſtate, in reſpect of the externall government, but under good Magiſtrates; as the vineyard may ſoone be ſpoiled, the wild bore and the beaſts of the field may breake in upon it, having no hedge. The child being in the wombe, though it have as yet ſmall uſe of the head, but is fed by the navell, which is in ſtead of the mouth, hath in it ſelfe the lineaments and proportion of a humane bodie, yet it wanteth the perfect beautie, till it be borne and come forth, and the head receive his office: So may the Church have a being in perſecution, and the want of the civill head may be otherwiſe ſupplied, but it is not beautifull till the head be ſet up, and the ſword put into the Chriſtian Magiſtrates hand.

Argum. 3. Princes have no cure nor charge of ſoules: *Ergo,* they are not to meddle with Eccleſiaſticall lawes, *Rhemiſt. annot. 1. Corinth. 14. ſect. 16.*

Anſw. Parents have charge over the ſoules of their children, for they are charged to bring them up in the inſtruction and information of the Lord, *Epheſ. 6. 4.* Therefore Princes alſo have directly charge of the ſoules of their ſubjects according to their place and calling, by providing and making good Eccleſiaſticall lawes, and compelling them to the true ſervice of God: as the Eccleſiaſticall Miniſters in another kinde, and more properly are ſaid to have the cure of ſoules, in feeding and inſtructing the people.

Concil. Matiſconenſ. in fine. Guntramnus the King being preſent, ſaith thus to the Biſhops: *Licet ſine veſtra admonitione, ad vos ſpecialiter prædicandi cauſa pertineat, &c.* Although without our admonition or charge, the dutie of preaching doth eſpecially belong to you; nevertheleſſe, wee, to whom the higheſt King hath given authoritie to reigne, ſhall not eſcape his wrath, if we have no care of our ſubjects, that is, concerning their religion, &c. This godly King taketh himſelfe to be charged with the ſoules of his people. Biſhop *Ridley* holy Martyr alſo hath ſealed the ſame truth: Both the falſe teacher, and the corrupt governour ſhall be puniſhed for the death of their ſubject, whom they have falſely taught, and corruptly led, yea and his blood ſhall be required at his hands, *Fox pag.* 1774.

The

The Proteſtants.

THe civill Magiſtrate, by the word of God, hath power to make and coſtitute Eccleſiaſticall lawes, and to eſtabliſh true religion, and ſee that all perſons under their government doe faithfully execute their charge: To ſay therefore that the church officers are to deviſe lawes concerning religion, and the Prince only to execute them, is to make the Prince their ſervant, and doth derogate too much from the princely authoritie. Neither doe we give unto the Prince abſolute power to make Eccleſiaſticall lawes: for firſt, the Prince is not to preſcribe what lawes he liſteth to the Church, but ſuch as only may require the true worſhip of God. Secondly, that it is expedient and meet, according to the commendable cuſtome of this land, that the godly learned of the Clergie ſhould be conſulted withall, in eſtabliſhing of Eccleſiaſticall ordinances, unleſſe it be in ſuch a corrupt time, when the Church governours are enemies to religion: for then the Prince, not ſtaying upon their Judgement, ought to reforme religion according to the word of God, as we ſee it was lawfully and godly practiſed by King *Henrie* the 8. Thirdly, we doe make exception of all ſuch Eccleſiaſticall canons and ordinances, the making whereof doth properly belong to the office of Biſhops and governours of the Church: for our meaning is not, that it is not lawfull for Eccleſiaſticall Miniſters, to make Eccleſiaſticall decrees, which doe properly concerne their office, as concerning the cenſures of the Church; excommunication, ſuſpenſion, abſolving, binding, looſing, and ſuch like, which things are incident to their Paſtorall office: and yet we grant, that the Prince hath even in theſe caſes an overruling hand, to ſee that none abuſe their paſtorall office: But that any lawes ought to be made without the authoritie of the Prince, which the Prince is bound to execute, we utterly denie. And ſo wee conclude, that the civill Magiſtrate hath power over all perſons, and in all cauſes, both temporall and Eccleſiaſticall in ſuch manner as we have ſaid.

Fulk. Heb. 13.9.

Argum. 1. Saint *Paul* willeth, that prayers ſhould be made for Kings and Princes, that under them wee may leade a peaceable life, in all godlineſſe and honeſtie, 1 *Tim.* 2. 2. *Ergo*, it is their dutie as well to procure religion by their authoritie, as civill honeſtie. Againe, Hee beareth not the ſword for nought, *Rom.* 13. 4. He hath power to puniſh all evill doers: therefore alſo to correct evill Miniſters, and to make Eccleſiaſticall lawes: for otherwiſe he ſhould have no full power to correct the tranſgreſſors thereof.

1 Tim. 2. 2.

Rom. 13. 4.

Argum. 2. We read that *Ioſua*, *David*, *Salomon*, *Ioſias*, did deale in Eccleſiaſticall matters, which concerned religion and the worſhip of God. *Bellarm.* They did it by an extraordinarie authoritie, not as Kings, but as Prophets. Nay, it was an ordinarie power: for all the good Kings of Juda beſide, as *Iehoſaphat*, *Hezekiah*, and others, did take care of religion: and this was ſo properly annexed to the kingly office, that idolatrous Kings alſo tooke upon them to command falſe religion, as *Ieroboam* ſet up two golden Calves, and *Ahaz* king of Judah commanded *Uriah* the high Prieſt to make an Altar according to the paterne which he ſent from Damaſcus, 2 *King.* 16. 11. This power alſo was afterward exerciſed by Chriſtian Kings and Emperours: as *Conſtantinus*, *Theodoſius*, *Martianus*, made lawes for the Church. *Iuſtinianus* the Emperour decreed many things concerning Church affaires: as how excommunication ſhould be uſed, how Biſhops and Prieſts ſhould be ordained, concerning the order and manner of funerals: that the holy myſteries ſhould not be done in private houſes. *Carolus magnus* decreed that only the Canonicall bookes of Scripture ſhould be read in the Church: hee chargeth all Biſhops and Prieſts to preach the word. *Lodovicus pius* his ſonne, and Emperour after him, ordained that no entrie ſhould bee made into the Church by Symonie: that Biſhops ſhould bee choſen by the free election of the Clergie and the people. All theſe Emperours did lawfully, exerciſe their Princely authoritie in Eccleſiaſticall matters: *Ergo*, other Princes may doe the ſame ſtill.

2 King. 16. 11.

Fox pag. 7.

Now, whereas we object the example and practiſe of *David*, who appointed Levites to miniſter before the Arke: our Doway diſciples tell us, that this was by ſpeciall privilege and diſpenſation: but ordinarily all temporall Princes are to receive the law at the Prieſts hands: as *Eleazar* was appointed to conſult with the Lord for *Ioſua*: and that *Ioſua* was to goe out and in, that is, to leade and governe the people at *Eleazars* word.

2 Chron. 16. 4.

Annot. in Numb. 27. 21.

Contra. 1. *David* had no more ſpeciall privilege, than *Aſa*, *Iehoſaphat*, *Hezekiah*, and other godly Kings of Judah, who reformed religion, and managed Eccleſiaſticall cauſes: *Iehoſaphat* appointed both Civill Judges in temporall, and ſpirituall in Eccleſiaſticall cauſes, 2 *Chron.* 19. though the offices were diſtinguiſhed: as they note upon that place, yet both kinds were under the commandement and at the appointment of the King.

2 *Eleazars* office was to aske counſell of God, and to give direction to *Ioſua*, and according to his (that is *Iehovah*, not *Eleazars*) word, he ſhould goe in and out: So now ſpirituall Paſtors are to declare the will of God out of his word unto the Magiſtrate: they are not to preſcribe what they will themſelves: and the Prince is to obey Gods word: and all both Prieſt and people are to obey the Prince.

3 *Auguſtine* ſaith, *Epiſtol.* 50. *Quis mente ſobrius, &c?* Who in his right wits would ſay to the King, It pertaineth not to you, who in your kingdome is religious or ſacrilegious; to whom it cannot be ſaid, let it not pertaine unto you, who in your kingdome will be chaſt or unchaſt? And in another place, *Ad fratres in erem. ſerm.* 14. *Tunc juſtitia dicitur gladius ex utraque parte acutus, quia hominis defendit corpus ab exterioribus injuriis, & animam à ſpiritualibus moleſtiis*: Then juſtice is rightly called

led a ſword with a double edge, becauſe it doth both defend the bodie from externall and corporall wrongs, and the ſoule from ſpirituall vexation, &c. That is, the ſword of the Magiſtrate ſerveth as well to prune the Church, and to cut off all errors and hereſies in religion, as to deſtroy the vices and corruptions in manners.

The conſent of antiquitie is on our ſide: *Bonifacius ad Honorium Imperatorem: Angeretur plurib. Chriſtianiſſime princeps, mater eccleſia, niſi apud te ſuarum eſſet ſecura cauſarum*: The Church your mother, moſt Chriſtian Prince, would be greatly grieved, if ſhe were not ſecure and confident in all her cauſes and matters, which reſt in your hand.

Leo epiſtol.7.ad Theodoſium: Vobis non ſolum regium, ſed ſacerdotalem animum ineſſe gaudemus, ſiquidem præter imperiales & publicas curas, piiſſimam ſollicitudinem Chriſtianæ religionis habetis: Wee doe rejoyce to ſee in you not only a kingly, but a prieſtly minde, in that beſide your imperiall cares, you are moſt godly carefull of religion.

*Concil. 6. Conſtantinop. Quid eſt præſertim Imperatori decibilius, &c. quàm præ omnibus pietate adornare ſubjectos, action.*18. What can be more comely, eſpecially for the Emperour, than to adorne his ſubjects with pietie?

*Arelatenſ. ſub Carolo. can.*26. *Hæc Imperatori præſentanda decrevimus, poſcentes ejus clementiam, ut ſi quid hic minus eſt, ejus prudentia ſuppleatur; ſi quid ſecus, quàm ſe ratio habet, ejus judicio emendetur; ſi quid rationabiliter taxatum eſt, ejus adjutorio perficiatur*: Theſe things which wee have decreed, we purpoſe to preſent to the Emperour, that if any thing be wanting, it may be by his prudence ſupplied; if any thing amiſſe, it may be by him amended; if any thing reaſonably enjoyned, it may be by his helpe perfited and confirmed. Doe not they now goe againſt all antiquitie, that ſay the Prince ought to have no voice in Councell, nor to make Eccleſiaſticall lawes: whereas theſe ancient Canons doe ſhew, that theſe things did principally belong to the Civill Magiſtrate?

We have alſo moſt evident teſtimonies out of the Civill and Canon law. Firſt, *Cod. lib.* 1. *tit.* 4. *leg.* 1. A law is made by the Emperours *Gratianus, Valentinianus, Theodoſius*, as touching the Catholike faith, and the right beleeving in the Trinitie. *Leg.* 3. *Martianus* ordaineth, that no man publikely ſhould diſpute of the faith received. *Tit.*6.*Leg.*26. *Leo* maketh a conſtitution againſt the placing, and carrying about of relikes, &c. It is evident then that theſe Chriſtian Emperours had to doe in the matters of faith.

Likewiſe for their owne Canons: *Decret. par.*1.*diſt.*96. *Nicholaus* thus writeth to *Michael* the Emperour: *Ubi legiſtis, &c.* Where have you read, that any of your predeceſſors were preſent in Synodes, but only where faith was entreated of, which is univerſall and common to all, as well the Laitie as the Clergie? &c. This Canon excludeth not the imperiall preſence and authoritie even in matters of faith.

*Cauſ.*16.*qu.*7.31. *Regis auribus, &c.* If the Metropolitane take away any thing dedicated to the Church, intimate it into the eares of the King.

*Cauſ.*23.*qu.*5.*cap.* 20. *Cognoſcant reges ſeculi, &c.* Let the Princes of the world know that they muſt render an account unto God for the Church, which they received to defend: *Per terrenum Regnum ſæpe cæleſte regnum proficit*: Oftentimes the heavenly kingdome is increaſed by the terrene and earthly kingdome. But more evidently, *Can.* 21. *Leo: Res humana, &c.* Humane ſtate cannot ſtand, unleſſe ſuch things, as belong to the divine faith, both the prieſtly and kingly authoritie defend. *c.*34. *Injuria ſacramentorum, &c.* The injurie done to the Sacraments of Chriſt, muſt be revenged of Kings, *c.*40. *Rex debet adulteria punire*: The King muſt puniſh adulterie, &c. Thus we ſee how that by the ſentence of their owne law, Princes ought to beare ſway even in cauſes Eccleſiaſticall.

This hath beene the practiſe firſt of the Greeke Emperours, to interpoſe themſelves and to inact lawes in Eccleſiaſticall matters: as the true Catholike faith is eſtabliſhed by the lawes of *Theodoſius*, and *Valentinian*: it appeareth in the *Cod. tit. de ſumm. Trinitate*: They forbid any to follow the wicked opinions of *Porphyrius* and *Neſtorius*: *Cod. de epiſtol. leg.* 14.

Liberat. c.16.

2 This alſo was the practiſe in the South Church: *Zeno* the Emperour reſtoreth *Timotheus* of Alexandria to his Biſhoprick: he commanded *Petrus* of Alexandria to receive into his communion *Proterius*. The Emperour of Æthiopia ſtileth himſelfe *columnia fidei*, the pillar of faith.

Evagr. lib. 3. cap. 13.
Epiſt. ad. Ioan. Portugall. regem ex Damiano.
Harm. ſect. 18. pag. 554.
Sect. 19. p. 583.

3 Confeſſion of Auſpurg, artic. 5. *It belongeth not to the Biſhop only, but alſo to godly Princes, ſpecially to the Emperour, to underſtand the Goſpell purely, to judge of opinions, &c.* Helvetia, the latter confeſſion. chap. 30. *Indeed we teach that the care of religion doth chiefly pertaine to the holy Magiſtrate, let him therefore hold the word of God in his hands, and looke that nothing be taught contrarie thereunto.* Bohemia, chap. 16. *The Chriſtian Magiſtrate. &c. muſt by his authoritie ſet forth the truth of the holy Goſpell, &c. not ſuffer idolatrie, &c.* So alſo to the ſame purpoſe, the French confeſſion, artic. 39. pag. 587. of Belgia, artic. 36. pag. 588. Saxonie, artic. 23. pag. 593.

4 For the Latine Church, ſee the reſcripts of *Bonifacius*, and *Leo* unto the Emperours, before alleaged: the ſame *Leo*, in his 38. epiſtle to the Emperour, *Martian* and *Pulcheria*, giveth them thanks for rooting out the *Neſtorian* and *Eutichian* hereſie: and *epiſt.*75. he exhorteth *Leo* the Emperour to reforme the Sea of Alexandria.

An Appendix or fourth part of the queſtion, whether the Prince in any good ſenſe may be called the head of his kingdome, and conſequently of the Church in his kingdome.

The Papiſts.

THey doe appropriate this title, to be called head of the univerſall Church, to the Pope of Rome, moſt blaſphemouſly: for there can be no head of the univerſall bodie but Chriſt: But for Princes to be called the head, that is, chiefe governours of the Churches in their kingdomes, they doe abhorre it. Whereupon *Bellarmin*[illegible] ſo ſaucie as to check and controule King *Henrie* the 8. becauſe he was called the head of the Engliſh Church. Error. 109.

Argum. 1. The Heathen Emperours were not heads of the Church, being not ſo much as members thereof: therefore neither Chriſtian Magiſtrates, which do ſucceed them in that authoritie, *Rhemiſ. annot.* 1. *Pet.* 2. *ſect.* 6.

Anſ. The Argument followeth not: they were no true members of the Church, therefore could not be heads, that is, have the ſoveraintie of the externall government: for wicked Kings and Princes doe keepe their magiſtracie and government ſtill; who though they bee not true members of the Catholike Church, yet ought to be obeyed as Princes. 2 Though the metaphoricall name of head agreed not unto them, yet were they by Gods ordinance appointed to be heads and governours of his people and protectors of his Church, and ſhould have beene, if they had not abuſed their authoritie. 3 Chriſtian Princes, though they have the ſame authoritie which they had, yet now exerciſing the ſword according to Gods law, and being nurſes of the Church, may uſe and retaine thoſe princely titles indeed, to be called patrons and defenders of the Faith, and head, that is, chiefe governours and protectors of the Church: which by right had beene due unto the other, if they had uſed their authoritie as they ſhould.

Biſhop *Cranmer*, holy Martyr: Even *Nero* was *Peters* head, and the head of the Church, that is, in worldly reſpect of the temporall bodies of men, of whom the Church conſiſteth; for ſo he beheaded *Peter*, and the Apoſtles: And ſo the Turk too is head of the Church in Turkey, *Fox.* 1877.

Argum. 2. Chriſtian Princes are members of the Church: *Ergò*, not heads; for if they were heads, how could the Church ſtand without them, as it did in the time of perſecution?

Anſ. Firſt, as though the head is not a member and part of the bodie, though a principall one: ſo the Prince is a member of the Church, but a principall and chiefe member, not of the Inviſible Church, for ſo Chriſt is only head; but of a particular viſible Church. Secondly, we denie not but that the inviſible and ſpirituall Church may conſiſt without the Magiſtrate: but a viſible, flouriſhing, and well-governed Church cannot want a head or chiefe governour, that is, as a wall or hedge unto it.

The Proteſtants.

TO be head of the univerſall Church is proper only to Chriſt, and in that ſenſe is not communicable to any creature: for he is to his Church, as the head to the naturall bodie, giving unto it influence of grace, ſpirit and life: hee is therefore the only myſticall head of the univerſall Church: But in an other ſenſe the Prince may be ſaid to be the head and chiefe governour of his kingdome, and of that particular viſible Church, where he is King: We make him neither the myſticall head, which is only Chriſt (far be that blaſphemie from us) nor a miniſteriall head, as they make the Pope to bee as Chriſts Vicegerent in the Church; but a politicall head, to keep and preſerve the peace of the Church, and to ſee that every member doe his office and dutie. But this name we confeſſe is unproperly given to the Prince, neither were we the firſt inventors of it: for the Papiſts firſt gave it to *Henry* the 8. And there are other titles which doe ſufficiently expreſſe the office of the Prince, and may bee more ſafely uſed. If any man thinke it too high a name for any mortall man, and ſo not to be given to any, we will not greatly contend about it: But if any denie it to the Prince, as thereby to abridge him of his power in Eccleſiaſticall matters, we doe ſtand ſtifly for it; and are bold to affirme that with much better right is this title attributed to the civill Magiſtrate, than it was to the Pope: yea, and that it hath beene of old given in a modeſt and ſober ſenſe to Kings and Princes, and may with a favourable expoſition be ſtill: and Princes alſo may receive this honour and title at their ſubjects hands, with proteſtation of their Chriſtian meaning herin.

Argum. 1. This phraſe, for the King to be called the head, is not unuſuall in Scripture, 1 *Samuel* 15. 17. *Saul* is ſaid to be the head of the tribes. *Pſal.* 18. 43. *David* the head of the nations: *Iſay* 9. 15. The Prince or honourable man the head of the people: yea, Princes are called Gods, *Pſal.* 82. 1. which is a name of greater ſoveraintie, than to be called heads.

Bellarmine anſwereth: Princes doe rule over their ſubjects as men, not as Chriſtians; and Kings are ſet over the people, not as they are Chriſtians, but politick perſons: ſo the Prince is head of the kingdome, not of the Church, *De pontif. Rom. lib.* 1. *cap.* 7.

Anſw. Stephen Gardiner taketh away this cavill very ſufficiently, we will ſet one Papiſt againſt another: It is all one (ſaith hee) to call the Prince head of the Church of England, and head of the

Realme of England; for if all Engliſhmen be his ſubjects, why are not they his ſubjects, as they are Chriſtians? If the wife or ſervant be ſubject to the maſter or huſband being infidels, doth their converſion, or name of Chriſtians make them leſſe ſubject, than they were before? *Hæc ille.* Againe, how farre is this, I pray you, from Anabaptiſtrie, to ſay, that ſubjects, onely as men, not as Chriſtians, are in ſubjection to Princes? for doth it not follow hereupon, that as Chriſtians they ought to have no ſuperiour or Magiſtrate?

Fox. pag. 1059.

Argum. 2. It is ſufficient for us, that this title more fitly and properly belongeth to every Prince in his owne kingdome, than to the Pope: for the Pope can in no wiſe bee head of the Church; hee is not the myſticall head, neither dare they ſay ſo; for Chriſt only is the head in that manner: neither can he be the Miniſteriall head of the univerſall Church; for the Catholike Church is a body myſticall, and muſt needs have a myſticall head: neither is the politicall head of any particular Church: for no Biſhop can be a pollliticall head; becauſe he that is the head [illegible] chiefe muſt have a coactive power, to bind his ſubjects to obedience: ſo hath not any Biſhop. The Prince only beareth the ſword, and enforceth obedience. Againe, in a far divers ſenſe is the Prince called the head, than the Pope was: for firſt the Pope challenged to be head of the univerſall Church; but the Prince is chiefe only in his owne kingdome. Secondly, the Pope would bee an abſolute head, to doe all upon earth that Chriſt did, yea, and more too, to bind and looſe at his pleaſure, to depoſe Kings, to diſpenſe with the word of God, to conſtitue and make lawes at his pleaſure: inſomuch that one of his clawback flatterers is not aſhamed to ſay of him, *Chriſtus & Papa unum faciunt conſiſtorium, & excepto peccato, poteſt Papa, quaſi omnia facere, quæ poteſt Deus*: Chriſt and the Pope make but one conſiſtorie, and keep but one court; and ſin only excepted, the Pope in a manner can do all things that God can do. But we doe limit the power of the Prince: Who is not to impoſe any lawes upon the Church, but ſuch as are agreeable to the word of God: neither doe wee make him a ſpirituall officer, as the Pope would bee, but a civill governour, who by poſitive lawes is to provide for the peace and welfare of the Church.

Panormitane.

1 Pet. 1. 13.

Laſtly, Saint *Peter* ſaith, *Submit your ſelves to the King as the chiefe*, ὡς ὑπερέχοντι or more excelling: what is this elſe, but as to the head? what is it to be chiefe but to be head? But wee will not much contend for the name, ſo they will grant us the thing: namely, that the Prince is a commander and ought to be obeied even in Eccleſiaſticall matters, as *Auguſtine* ſaith: *Quicunq; legib. Imperatorum, quæ pro Dei veritate feruntur, obtemperare non vult, acquirit grande ſupplicium*: He that will not obey the lawes of the Emperours made for the truth, doth procure unto himſelfe great puniſhment. *Epiſtol.* 50. As for the title, to bee called head, let them ceaſe to call their chiefe Biſhop ſo who hath no right unto it, and we will promiſe alſo to lay it downe, though in good ſenſe wee might uſe it, though the Pope had never laid claime thereunto.

Concil. Toletan. 8. *Reccesſuinthus* the King thus ſaith in his preface to the Councell: *Regendorum membrorum cauſa, ſalus eſt capitis; & felicitas populorum non niſi manſuetudo eſt principum*: the health of the head muſt be ſought, for the better regiment of the members; and the happineſſe of the people, is the lenitie of their Prince, &c. Here the Prince is called the head, the people the members.

Biſhop *Cranmer* holy Martyr: The King is the ſupreame head of all the people of England both Eccleſiaſticall and temporall, which are the viſible Church: but Chriſt onely is head of the Church, that is, of the faith and religion thereof, both of the whole univerſall Church, and of every member thereof, *Fox.* pag. 1881. col. 1. And otherwiſe we hold not.

P. 1707. 2. 10.

[illegible] ὁ βασιλεὺς num. 18. Tom 3. de rect. fide.

Now for further evidence: 1 The opinion of the Greeke Church is, that the Prince is the chiefe, and conſequently head of all: as *Agapetus* a Deacon of Conſtantinople thus writeth in his booke to *Iuſtinian*, that the Prince hath not in earth, *any higher than himſelfe*, and *the King is Lord of all. Ieremie Patriarke* ſaith: *Subjectos eſſe nos oportet, &c.* We ought to be ſubject to every power, &c. but ſubjection is to the head.

2 *Cyrillus* of Alexandria, thus writeth of the Magiſtrate: *Vos eſtis ſummarum dignitatum fontes, & ſuper omnem eminentiam humanæ felicitatis principium & origo*: You are the fountaines of the chiefeſt dignities, and above all eminent things, the beginning and originall of all humaine felicitie, &c. but the head is the fountaine and originall unto the bodie of theſe things: *David* Emperour of Æthiopia thus writeth to the Biſhop of Rome, *Ego in regnis meis ſum columna fidei, &c.* I in my Kingdome am the pillar of faith: what is this elſe, than to be the head?

Damianus a Goes.

Harm. ſect. 19. pag. 588.

3 French confeſſ. artic. 39. *All men of what dignitie, ſtate or condition ſo ever they be, ought to bee ſubject to their lawfull magiſtrate, &c. and to obey him in all things*: What is hee elſe but the head, to whom all other are ſubject.

Carerius de poteſtat. ſum. Pontif. lib. 2. c. 23. Sanderus lib. 2. de clavib. David c. 13.

4 The Romaniſts themſelves confeſſe, *That Peter was not the Iudge of the heathen, Sed contra in omnib. cauſis civilib. non minus quam cæteri homines illis ſubjiciebatur*: But contrariwiſe in all civill cauſes was no leſſe ſubject unto them, than others, &c. In all civill cauſes then the Emperour was *Peters* head, then was not *Peter*, nor conſequently the Pope in civill cauſes any way the Emperours head.

The ſecond queſtion, concerning the authoritie of the Princes in puniſhing Heretikes.

WE doe willingly grant, that obſtinate heretikes and perverters of the faith, if they perſiſt in their damnable opinions, and remaine incorrigible, may & ought to be cut off and puniſhed by death, to make others to feare: So *Servetus* at Geneva, and one *Valentinus* at Berne, both monſtrous heretikes, not amongſt the Papiſts, but by the Proteſtants were worthily put to death. In this therefore we and our adverſaries agree, that heretikes may be puniſhed by death by the civill Magiſtrate. If *Luther*, or any other have held any private opinion to the contrarie, let them anſwer for themſelves: but although we varie not in the principall, yet there are certaine circumſtances and acceſſaries greatly materiall, wherein they both diſſent from us and from the truth.

1 They would have the Magiſtrate onely to be their executioner, the judgement of hereſie, they ſay, belongeth to the Church: for they cited, examined, judged, degraded, condemned heretikes, and then gave them over to the ſecular power: this was the common practice of their Church. Bellarm. de pontif. lib. 5. cap. 7. Error. 110.

But we hold, that the hearing, judgement, ſentence, and condemnation of heretikes belongeth to the civill Magiſtrate, as well as the execution: becauſe theſe actions are proper to the civill ſword, which the Magiſtrate beareth, *Rom.* 13. and *Deuteron.* 17.5. The falſe Prophets and Idolaters were brought to the gates of the Citie, where the civill Magiſtrate was wont to ſit. *Auguſtine* is of the ſame minde, *Cur in veneficos vigorem legum exerceri juſte fatentur, in hæreticos & ſchiſmaticos, &c. nolunt fateri? cont. epiſt. Parmen.* l. 7. Why doe they grant, that the vigour of the law may juſtly bee executed upon witches, and not as well upon heretikes and ſchiſmatikes? &c. But the cauſes of witches are heard, judged and handled before the civill Magiſtrate: *Ergo*, alſo the cauſe of heretikes. *Auguſtines* reaſon is out of the 5. *Galath.* 20. The works of the fleſh are manifeſt, which are adulterie, fornication, idolatrie, witchcraft, and hereſies are alſo reckoned up amongſt them: All theſe are works of the fleſh: *Ergo*, the Magiſtrate being appointed to puniſh evill doers, hath as full right to deale againſt them all, as ſome. Rom. 13.4. Deut. 17.5.

Concil. Chalcedon. action. 16. *Quoties ſacerdotum ſententia quoſdam indignos ſacerdotio de ſacris ſedibus depoſuit, toties imperium ejuſdem ſententiæ & ordinationis cum ſacerdotum authoritate fuit*: As often as any unworthie perſons by the ſentence of Miniſters were thruſt from their ſeats, ſo often the imperiall power did concurre with the authoritie of the Prieſts in the ſame ſentence, &c: the Emperour was joyned with Clergie men in the judgement of hereſie.

Thus teſtifieth M. *Philpot* holy Martyr, I ſeeke not to be mine owne Judge, but am content to bee judged by other, ſo that the order of judgement in matters of religion be kept, that was in the primitive Church; which is, firſt, that Gods will by his word was ſought, and thereunto both the ſpiritualtie and temporaltie was gathered together, and gave their conſents and judgements, &c. *Fox.* pag. 1807.

That the judgement of hereſie belongeth to the Civill power; it is evident by the Imperiall lawes: *Cod. lib.* 1. *tit.* 8. *leg.* 2. *Gratian Valentinian. Hæreticorum vocabulo continentur. &c.* They are to bee accounted heretikes that doe erre never ſo little from the Catholike faith. *Tit.* 12. *leg.* 11. *Theodoſ. Certum eſt, &c.* It is certaine, that whatſoever doth differ from the Chriſtian faith, is contrarie to the Chriſtian law, therefore Chriſtian lawes doe take knowledge of things varying from the faith. *Decr. p.* 2. *cauſ.* 23. *qu.* 8. *c.* 30. *Ne Clerici, quod morte plectendum eſt, propria ſententia judicare præſumant*: That Clergie men ſhould not give ſentence, where the puniſhment is by death. But hereſie is to be puniſhed by death; *Ergo*, Clergie men are not to give ſentence againſt heretikes.

But if it ſhall be anſwered, that they put none to death, but deliver them over to the ſecular power: this cannot excuſe them, but is flat contrarie to their owne Canon, *Cauſ.* 33. *diſtinct.* 1. *c.* 23. *Pernicioſè ſe decipiunt, &c.* They doe pernitiouſly deceive themſelves, that thinke them onely to be manſlayers that kill with their hands, and not they by whoſe councell and encouragement men are killed, &c. The Jewes did not kill our Lord with their owne hands; for ſay they, it is not lawfull for us to put any to death: yet our Lords death is imputed unto them, becauſe with their tongue and voyce they killed him, crying out, that he ſhould be crucified: *Qui ergo hominem tradidit, &c.* Hee therefore that delivereth a man over, killeth him. Wherefore the Popiſh Phariſees, or Phariſaicall Papiſts, in that they deliver innocents over to be killed, are the killers themſelves.

Thus it is evident, by the auncient practice both of the Greeke and Latine Churches: that Chriſtian Princes have beene the chiefe in condemning and puniſhing of heretikes: which we ſo maintaine not, as though the Princes peremptorie will ſhould be a rule to diſcerne who were heretikes: as *Baſilius* the great Duke of Muſcovia doth arrogate that to himſelfe, who of his owne head-ſtrong minde defineth *Rubius* a Proteſtant Miniſter, and other Lutheranes to be heretikes: but that the Scriptures being propoſed, as a moſt certaine triall and touchſtone of hereſie, the Civill power ſhould beare the greateſt ſtroke both in examining and cenſuring heretikes according to that rule. Religion. Muſcovit. c. 14.

This was the practice both of the Greeke and South Church, as may appeare in the foure generall Councels, which were gathered together chiefly of the Eaſterne and Southerne Churches: where the Emperours were Preſidents and chiefe Judges of the heretikes there condemned: and this yet is more evident in the ſixth generall Synod, where was preſent the Patriarke of Alexandria, by his Vicegerent one *Petrus* a Presbiter: In the 18. action of that Synod, *Conſtantinus* the Emperour being preſent, ſubſcribed to the acts of that Councell, and their proceedings againſt divers Monothelites, whom the Emperour there doth anathematize, and declare to be heretikes by his publike edict.

Hann.Sect,18. pag.574. So the reformed Churches alſo doe hold: *Auſpurg. Artic.* 15. *It belongeth not to the Biſhop only, but to godly Princes, and eſpecially to the Emperour to underſtand the Goſpell purely, to judge of opinions, &c.*

See before Error.108. The Epiſtle of *Leo* unto *Theodoſius*, wherein hee rejoyceth that hee had not onely a Kingly but a Prieſtly minde, in taking care for religion. Likewiſe *Leo. Epiſt.* 38. to *Martiane* the Emperour, and *Epiſt.* 39. to *Pulcheria*, he giveth them thanks, for that by their carefull defending of the faith, they had deſtroyed the Neſtorian and Eutychian hereſie: and *Epiſt.* 66. hee craveth of *Eudocia Auguſta*, that ſhee ſhould ſee the hereſies, which ſprung up among the Monks to be rooted out, &c. but this could not be done without examination and triall of them.

Error.112. 2 We differ about the way and meanes to trie an heretike by: They affirme that he is an heretike onely that is ſo judged by a generall Councell, or the ſentence of the chiefe Paſtors of the Church: they would have an heretike tried by the conſtitutions and Canons of their Church, *Annot. tit.* 3 *ſect.* 2. *Rhemiſt.*

Wee ſay that an heretike is to be convicted by the Scriptures, and that hee that holdeth any opinion obſtinately againſt the manifeſt authoritie of Scripture, may bee judged an heretike without a generall Councell: So *Auguſtine* writeth, anſwering the Pelagians, who objected that they were condemned without a Synod. *Ac ſi congregatione Synodi opus erat, ut aperta pernicies damnaretur, quaſi nulla hæreſis aliquando niſi Synodi congregatione damnata ſit.* As though a Synod need to be congregate or called, to condemne ſuch open wickedneſſe, as if never any hereſie had beene condemned but in a Synod or Councell: *Cont.* 2. *epiſtol. Pelag. lib.* 4. *cap.* 12. This is that hereticall opinion, as they call it, which the Councell of Conſtance condemned in *Iohn Huſſe*, and him together with it, becauſe hee ſaid, That an heretike, whatſoever hee be, ought firſt to be inſtructed, and taught with Chriſtian love, and gentleneſſe by the holy Scriptures, and by reaſons drawne out of the ſame, before hee ſuffer corporall or bodily puniſhment: *Fox. pag.* 610. *articul.* 18. Which his ſaying is grounded upon that rule of the Goſpell, *Math.* 18. 15. That if wee ſee one offend, wee ſhould firſt tell him privately; then before two or three: laſtly, declare it to the Church: and if he will not heare the Church, that is, by Scripture convincing him; then continuing obſtinate, let him bee as a Publicane. This rule the Papiſts kept not in their bloudie perſecutions here in England: They put many hundreds to death, and were not able to convince any one of hereſie; but in diſputation were themſelves put to ſilence and made aſhamed: Their only forceable arguments were the fire and fagot.

Math. 18. 15.

That hereſie muſt bee tryed out by Scripture, wee have the judgement and practice of auncient times. *Concil. Aquileienſ. contra Palladium Arrianum: Propoſita divina in medio Scriptura, præſens eſt Apoſtolus, omnes Scripturæ præſto ſunt, unde vis, aſtrue, ſi putas non eſſe filium Dei ſempiternum*: The divine Scriptures are ſet forth in the middeſt, the Apoſtle is preſent, the Scriptures are at hand: fetch thy proofes, where thou wilt, if thou thinkeſt that Chriſt is not the Sonne of God.

Leo epiſtol. 44. *Quia Evangelica, & Apoſtolica fides omnes expugnat errores, hanc regulam memente ſervandam*: becauſe the faith or truth of the Goſpell and Apoſtles doth expugne all error, remember to keepe this rule.

M. *Philpot* putteth his ſeale to this truth: ſhewing how in the primitive Church after the judgement of Gods word declared, with the aſſent of the Biſhops and the people, heretikes were condemned, or abſolved, *Fox* p. 1806. *examinat.* 6. *col.* 1. Pag.1639.2.10.

Concerning the other point, that heretikes ought not raſhly to be condemned without ſufficient triall and examination, and evident convincing of them, thus it is ſhewed.

The Councell of Baſile for promiſing to the Bohemians free audience, and libertie to diſpute, was therefore reproved by ſome of the Popes accomplices: The Councell anſwereth thus, in one of their Epiſtles Synodals: *Omnis ſchola Theologorum & canoniſtarum, affirmat eam diſputationem, &c.* The whole ſchoole of Divines and canoniſts denieth not, but ſuch diſputation of faith to be lawfull, which is not the cauſe of tumult, of diſtruſt, or doubting in faith, but for inſtruction, and to open the truth, to convince heretikes, and confirme the Catholikes: for as *Gregory* ſaith, as unadviſed ſpeech bringeth into error, ſo undiſcreete ſilence leaveth them in error, which might be inſtructed. To this alſo agreeth the extravagant, *lib.* 5. *tit.* 8. *c.* 1. *Ioann.* 22. *Nolentes ante credere, quam probare*: We not willing to beleeve, before wee prove, have appointed inquiſition and ſearch to be made, &c. It is lawfull therefore to diſpute with heretikes: which *Wincheſter* denieth to Maſter *Rogers* holy Martyr, who complaineth; that it was not permitted him to trie out the truth by conference, and writing, *Fox.* pag. 1485.

Error.112. 3 Againe, they uſed unlawfull wayes and unjuſt, in ſifting and examining, by cruell torments the poore innocents brought before them, neither ſhewing accuſers nor witneſſes: *Iohn Browne* Martyr appearing before *Warham* and *Fiſher*, two bloodſuckers, was burned with hot coales, his bare feet being ſet upon them: *Fox.*pag.1292.*Cutbert Symſons* fingers were grated with an arrow, and he himſelfe piteouſly racked, to be made betray his innocent brethren, *Fox.* p.2032. *Tomkins* hand was burned by *Bonner,* till the ſinewes ſparkled againe, *Fox.*p.1533. And theſe were the witneſſes and accuſers that were brought againſt them.

Which practice of theirs is flat contrary to the ancient Canons: *Calixtus* the ſecond, *Per ſcripturam nullus accuſare, vel accuſari poteſt, ſed propria voce, & praſente eo, quem accuſare voluerit, ſuam quiſque agat accuſationem:* Let no man accuſe or bee accuſed by writing, but by his owne voyce, and in the preſence of him, who is accuſed, let the accuſation be made.

Fabians epiſtol. 2. *Nullus praſumat accuſator ſimul eſſe & judex, vel teſtis, quoniam in omni judicio quatuor perſonas neceſſe eſt ſemper adeſſe: Iudices electos, accuſatores, defenſores, & teſtes:* Let no man preſume to be an accuſer, and judge at the ſame time, or witneſſe: becauſe in every judgement there muſt be foure perſons, the Judges, accuſers, defenders, witneſſes.

Concil. Lateranenſ. ſub Innocentio. 3.*cap.* 8. *Debet praſens eſſe is, contra quem facienda eſt inquiſitio, &c.* Hee ought to bee preſent, againſt whom enquirie is to bee made, and the ſeverall points and articles, which are ſought into, muſt bee declared, that he may have power to defend himſelfe: And not onely the words of the accuſation, but the perſons alſo muſt bee publiſhed, that it may appeare, what, and by whom every thing is reported. It ſhall alſo bee lawfull for the partie accuſed, to take exceptions, and make replication: And all this would be done, leſt by ſuppreſſing names men ſhould take occaſion to defame others; and by cutting off of exceptions, they ſhould not be afraid to ſweare falſly, &c.

What clearer teſtimony can we have, againſt this Popiſh courſe and manner of proceeding in judgement, when as without witneſſes a man is condemned, whereas the law, as we ſee, alloweth the accuſed, to underſtand the articles whereof he is accuſed, that he may have time to anſwer, and to his accuſer, that if there be cauſe, he may take exception againſt him.

This was cleane contrarie to the law of *Moſes:* At the mouth of two or three witneſſes, ſhall hee that is worthy of death die, *Deuteron.* 17.6. *Auguſtine* ſaith, *Quis judex accuſantis ſumat perſonam? &c.* What Judge would take upon him to be an accuſer? Our Lord Chriſt knew *Iudas* to bee a thiefe (ſaith he:) yet becauſe he was not accuſed, hee did not caſt him off, &c. Hee counteth it a very unnaturall thing for the Judge to be an accuſer, and to proceede without witneſſes: which although in ſome criminall caſes is more tolerable, yet in the caſes of life and death ought in no wiſe to be uſed.

Deut.17.6.
Queſt. ex utroque mix.102.

The ſame judgement alſo *Auguſtine* giveth of that cruell cuſtome of tormenting men, to convince them by their owne mouth, which was invented by the heathen, but never more cruelly practiſed than among the Papiſts, *Hoc intolerabile eſt* (ſaith he) *& rigandum fontibus lacrymarum, cum propterea torqueat judex accuſatum, ne occidat neſciens innocentem; & fit per ignorantiam, ut & tortum & innocentem occidat, quem ne innocentem occideret, torſerat:* How intollerable a thing is it and to bee much lamented, that while the Judge tormenteth the partie accuſed, leſt unwittingly he ſhould put an innocent man to death; it falleth out that he adjudgeth to death a man both innocent, and beſide tormented; whom, leſt he ſhould ſlay as an innocent, he before put to torment, &c. His meaning is, that when a man is put to the racke, or otherwiſe tortured, that hee might confeſſe the truth, and cleere himſelfe; it commeth to paſſe, that through extremity of the paine, he maketh himſelfe guilty, and ſo the innocent is both wrongfully tormented, and unjuſtly put to death. Which kind of forcing men by torture, though in ſome dangerous caſes, as of high treaſon, and ſuch like, where there is great perill in the concealing of the truth, and no other way to ſift it out, may be admitted: yet to uſe it as an ordinary courſe as the Papiſts did, and in cauſes of religion, it is too ſhamefull, and of all Chriſtians to be abhorred.

De civitat. Dei, lib.19.c.6.

Now, as touching theſe three points, to proceede without an accuſer, without witneſſe by the parties oath, and by torments, in matters and cauſes concerning the life of him that is accuſed, I will in order ſhew, how it agreeth, or diſagreeth both with the Civill and Canon law.

Concerning the neceſſity of an accuſer in matters of judgement, the Civill law hath thus determined: *Cod. lib.* 9. *tit.* 2. *leg.* 16. *Libellus in criminali, &c.* The libell in criminall cauſes muſt containe the name of the accuſer, the Judge, and of the partie accuſed. *Arcadius, leg.* 7. *Honor. Quiſquis crimen intendit in judicium veniat, &c.* Whoſoever doth object any crime, let him come himſelfe into open judgement, and declare the matter, and let him be under ſafe keeping, as well as the party accuſed, till the matter be examined. Againe, *ibid. leg.* 14. *Arcad. Iudex in publicis criminibus non debet uti emendicatis ſuffragiis decretorum, &c.* The Judge in publicke crimes, muſt not be ruled by the reports of the acts or decrees, but ſeeke out the truth of the matter. This law chargeth Judges not to be carried, no not by the complaints or informations of the Notaries and Officers of the Court, without due proofe.

Hereunto their owne decrees give conſent: *Cauſ.* 2.*qu.*1.*c.*10. *Nicholaus: Reſtituendus, qui nec confeſſus, nec convictus:* Hee muſt be reſtored, that is neither confeſſed, nor detected. *Cap.* 7. *Gregor. Si non alii teſtes, alii accuſatores, &c. judicium non ordinabiliter factum:* If that there be not ſome witneſſes, ſome accuſers, the judgement is not orderly. Likewiſe, *Cauſ.* 30.*qu.*5.*c.*11. *Eleuther.* preſcribeth this forme of judgement; That the judge ſhould give licence to each party, the one to object, the other to anſwer, *ut actio ambarum partium illuminata ſit pleniter,* that both parties action may bee fully cleered, and inlightened, &c. But this cannot be, whereas there is but one party. Wherefore both the lawes agree in this, that an accuſer muſt be in every lawfull judgement produced: Yet there is as a certaine caſe excepted, wherein an accuſer is not needfull: as *Cod. lib. 9. tit. 2. leg. 7. Gordian. Niſi in notorio judex procedit per viam accuſationis*; Vnleſſe the matter be notorious, the Judge muſt proceede by way of accuſation. So alſo ſaith the Canon law: *Decret. 6. reg. lib. 3. tit. 2. c. 8. Innocent. 3. In notoriis nec teſtis, &c.* In a nototious matter, neither witneſſe, or accuſer is neceſſary. And what is to be counted notorious, or manifeſt, is further ſhewed, *ibid. lib. 5. tit. 40. c. 24. Innocent. 3.* That is a manifeſt crime which is knowne, *per confeſſionem, probationem, rei evidentiam*, by confeſſion, or due proofe, or the evidence of the thing it ſelfe, &c. If then in caſes onely notoriouſly knowne an accuſer is not neceſſary, but in all other caſes, he muſt bee produced: then have the Papiſts beene moſt injurious to many convented before them for hereſie (as they call it) and other crimes, who were not ſuſpected, much leſſe detected thereof, and ſo farre from being notorious heretikes; and yet they proceeded againſt them, as they called it *ex officio*, ſhewing no accuſer at all.

I cannot here omit that notable place of S. *Ambroſe* to this purpoſe, *Epiſtol. 66.* where he reproveth one *Syagrius* the Biſhop of Verona: *Quod Virginem, quam nullus argueret, &c.* For that he drew a certaine Virgin into great hazard and danger of guiltineſſe, without any accuſer: where did he learne any ſuch forme of judgement? if he aske the lawes, they require an accuſer; if he referre it to the Church, there in the mouth of two or three witneſſes every word is eſtabliſhed, &c. If *Syagrius* for proceeding againſt a Virgin for incontinency without an accuſer, were much blamed by S. *Ambroſe*, what would he have ſaid, if hee had ſeene this practice uſuall in the Popiſh Prelacy, even in the caſes of hereſie, to which belong the ſentence of death.

Now concerning the ſecond point, whether a man may be urged to accuſe himſelfe upon his oath, eſpecially in capitall cauſes, the judgement of the law is, that, except in certaine caſes, none ſhould bee enforced to teſtifie againſt themſelves. Firſt, *Cod. lib. 4. tit. 20. leg. 6. Diocleſian. Nemo contra ſe cogitur teſtes producere:* No man is compelled to produce witneſſes againſt himſelfe: but he that by his oath maketh himſelfe guilty, witneſſeth againſt himſelfe. So likewiſe in the Canon law, *Cauſ. 35. qu. 6. c. 4. Vrbanus. Si negaverint, ſibi ipſis relinquendi:* If inceſt cannot be proved neither by oath of witneſſes, nor by confeſſion, the party muſt be charged by their baptiſme, their faith, &c. to confeſſe the truth: but if they deny, they muſt be left to themſelves, &c. This Canon preſcribeth no oath, but an earneſt obteſtation to be miniſtred unto the ſuſpected party.

But yet certaine caſes there are aſſigned in the law, wherein the party accuſed may be brought to his oath: as firſt, *Propter inopiam probationum*: If the proofe do otherwiſe faile: *Cod. lib. 4 tit. 1. leg. 3. Diocleſ.* So that all other proofes muſt be uſed before the party be driven to his oath: that as the law is for torments, and tortures, that they muſt be miniſtred in the firſt place, but other arguments muſt firſt be uſed: *Cod. lib. 9. tit. 41. leg. 8. Diocleſ.* ſo likewiſe the oath of the party muſt not be enforced, but other evidences and preſumptions firſt are to be produced.

Secondly, there muſt by the law a party be given, and an accuſer ſeth forth, where the other party is urged to his oath: the reaſon is this, becauſe the guilty party hath three things put to his choiſe by the law: *Reus debet jurare, ſolvere, vel referre juramentum:* Hee may either ſweare, or bee content to bee condemned, or referre the oath to his accuſer: that is, urge him firſt to ſweare, *Cod. lib. 4. tit. 1. leg. 9. Diocleſian*, The reaſon is given, *ibid. leg. 12. Iuſtinian: Non debet reſpuere in perſona ſua, quod placuit in perſona adverſarii:* He muſt not refuſe to do that in his owne perſon, which he was pleaſed with in his adverſary, &c. So then where the guilty party was urged to ſweare, the accuſer alſo was by his oath to juſtifie his accuſation. And this referring or rebounding of an oath is allowed by their law, *decret. Gre. lib. 2. tit. 24. c. 36. Greg. 9. Quod in judicio a parte parti defertur, &c.* An oath in judgement between party and party may be referred.

Thirdly, where it is agreed by the parties themſelves, that the matter ſhall be decided by the oath of a party, in that caſe ſuch oath by the law is allowed: as when there ariſeth a queſtion, whether one be right heire; if they, whom it concerneth, be content to put it to his oath, it ſhall ſtand, *Cod. lib. 4. tit. 1. leg. 6.*

Fourtly, the parties oath by the Civill law was uſed for the moſt part in civill cauſes, as in queſtions of debt, in matters of truſt, and ſuch like; where an apparent injury did ſeeme to be offered, or intended by the party ſworne, to the other party by whom he is impleaded: as *Cod. lib. 4. tit. 1. leg. 5.* The pupil or ward might put his tutor or guardian to his oath, concerning ſuch things as were committed to his truſt. *Ibid. leg. 9.* In an action of debt, the debter might be put to his oath: he muſt either ſweare or pay. *Ibid. leg. 10. In actione depoſiti, &c.* In an action of a thing committed to ones truſt the party might be required to take his oath. In theſe and the like caſes civill, where the truth is concealed to another mans loſſe and hinderance, the oath of the party ſued or impleaded, might be demanded: but in caſes criminall, where the offence redoundeth to the hurt and dammage of the party, rather than to the reliefe of another, it is thought hard to preſſe him with an oath againſt himſelfe; yet in ſome criminall caſes it is allowed, as now followeth to be ſhewed.

Fiftly, then in ſuch criminall caſes, as where the offence is publike, and the puniſhment extendeth not to death, where other proofe faileth, the party may be charged with an oath; as by a new law it is conſtituted in the Code, that if a Judge doe receive a bribe in a cauſe criminall, if it cannot be proved againſt him, hee ſhall be put to his oath: which if hee refuſe, hee is held as guilty, and forfeit all his goods, and be ſent into exile, *Cod.lib.7.tit.49. leg.1. authentic.* So then in theſe caſes rehearſed, where a party is given, and all other proofes beſide firſt uſed, and in Civill matters to relieve others from a wrong, and ſomtime in criminall, where the offence is publike, and not unto death, it is lawfull to preſſe the defendant with an oath: But in the judgement of hereſie, and other crimes objected, the Popiſh tyranny proceeded without any regard had of the premiſes; preſſing the poore innocents with their owne oath in cauſes criminall unto the execution of death, giving no party, nor ſtanding much upon other evidence: wherefore their proceedings were contrary to law herein.

The third point followeth to be diſcuſſed, of inquiſition to be made by torments; where I will out of the law briefly declare theſe three points: firſt, in what caſes tortures are to be uſed: ſecondly in what manner: thirdly, what perſons are privileged and exempted from tortures. For the firſt, though that bondſlaves might be put to torture, upon divers occaſions, as if they were fugitives, *Col.lib.6.tit.1.leg.4.* to know the right heire to their maſter, *Cod.lib.9.tit.41.leg.9.* and whether it be a forged wil or nor; *ibid.leg.10.* Yea, *Servus poteſt de ſuo facto torqueri,* A ſlave may be examined by torture of his owne act in imbeaſelling of his maſters goods, *ibid.leg. 15. Diocleſ.* Though I ſay bondſlaves were upon ſundry occaſions ſubject to tortures: yet others but onely in grave and waighty matters, were put to torture; as in a caſe of treaſon againſt the Prince, *Cod.lib.9.tit.8.leg.3.* Falſifiers of coyne might be examined by torment, *lib.9.tit.24.leg.1.* A woman ſuſpected for poiſonning her husband may be tortured. *lib.9.tit.41.leg.3.* They that are accuſed of witchcraft alſo may bee put to the rake, *tit.18.leg.7,* Where the woman is ſuſpected of adultery, the ſervants may be enforced by torture, *tit.9.leg.3.* Likewiſe in the murther of the husband or the wife, the ſervants may likewiſe bee urged, *tit.16.leg.19.* In theſe and the like waighty and urgent cauſes, the queſtion by torments hath beene allowed: But the practiſes of Papiſts, in tormenting of men and women, to wreſt from them their faith and conſcience, being perſons of honeſt and innocent life, not guilty of treaſon, murther, witchcraft, or ſuch like, was never heard of in times paſt, but is moſt cruell, and contrary to law.

Secondly, as touching the manner to bee uſed in inflicting of torments, there are certaine rules ſet downe in the Law. Firſt, *Cod.lib. 9.tit.2.leg.13. Accuſatus non debet torqueri, &c.* The guilty partie muſt not be tortured, unleſſe the accuſer do bind himſelfe to endure the like, if he prove not his accuſation. So then by this law, where torments are miniſtred, an accuſer ſhould be produced. Secondly, *Cod. lib. 9. tit.22.leg.17. Non incipiendum à tormentis, &c.* The Judge muſt not begin with torments, but be induced by other arguments to doe it. Thirdly, *lib.9. tit. 2. leg.17. Honor. Qui torquetur non debet interrogari de sociis:* He that is tortured, muſt not be urged to bewray his fellowes. And in their owne law it is thus decreed: *Cauſ. 5. qu.5.c.4. Nec illi credendi, &c.* They muſt not be beleeved that of themſelves doe appeach others, but let the religious tormentor fetch out the truth by putting him to paine, &c. Thus wee ſee what moderation the law would have obſerved in tormenting. But the popiſh tormentors contrary to theſe rules have applied torments, without any accuſer, having no other evidence to induce them; and only to this end, to cauſe them one to betray an other. See the ſtory of *Anne askew, apud Foxum.*

In the third place, let us ſee what perſons are exempted from torments by the law. Firſt, *lib.9.tit.41. leg.7 Diocleſ.* The ſervant muſt not be tormented againſt his maſter; nor yet ſouldiers, *ibid.leg.8. Diocl.* nor Noblemen, *leg. 11.* nor innocents, *leg. 17. Honor.* Clergie men muſt confeſſe the truth, *citra injuriam quaſtionis,* without torture, *Cod. lib. 1.tit. 8. Theodoſ.* But the Romiſh tormentors in their crueltie have violated all good lawes; tormenting not only ſervants to confeſſe againſt their maſters, but Pag.1810.
children againſt their parents, as *Tyrrell* burned *Roſe Allins* hand with a candle till the ſinewes burſt, *Fox p. 2006.* They have not ſpared moſt cruelly to handle noblemen, much more ſouldiers: See the ſtory of Sir *Iohn Oldcaſtle* Lord *Cobham, apud Foxum.* They have vexed with their torments juſt and innocent men: as *Thomas Tomkins* a godly and devout man, well reported of all his neigh- Pag 1394.
bours, had his hand ſo ſcorched with a candle by *Bonner,* that the water ſparkled out of the ſinewes, Pag.1120.1.
Fox pag.1534. Laſtly, they have exerciſed with torments Miniſters and Deacons of the Church: as *Adam Damlip* at Calice, *Fox pag. 1229.* And *Cuthbert Simſon* a Deacon of the congregation, was thrice Pag. 1843.2.52.
racked in one day, ſtood three houres in an iron engine, had his fingers grated with an arrow, and all to betray the congregation: See the ſtory, *pag. 2031.* Thus it is evident how cruelly, contrary to the ancient Imperiall lawes, thoſe cruell perſecutors have tormented the poore profeſſors of the Goſpell: yea and contrary to their owne lawes; *Cauſ. 23. qu. 5.c. 1. Scelerum confeſſionem non extendente equuleo, non ſulcantibus ungulis, non urentibus flammis:* The confeſſion of faults muſt not be wreſted out, by ſtretching out upon the racke, or ſlitting or grating with engines, ſcorching with flames, &c. And thus in every of theſe points in proceeding againſt Chriſtians without witneſſe, or accuſing, in tyrannizing againſt them unto death even by their owne oath, in vexing of them with unſpeakable torments, they have tranſgreſſed and violated both divine and humane lawes. But now I will proceed to the reſt.

In the fourth place: Where have they learned ſo hotly and fiercely to purſue ſimple men and women to death, for none or very ſmall offences, which they notwithſtanding falſely called hereſie? Was it hereſie for *Iames Brewſter* to heare one *Sweeting* to reade many good things out of a certaine booke? or for the ſame *Sweeting,* when as the ſaid *Iames* ſhould ſay, Now the Son of the living God helpe us, to anſwer: Now almighty God ſo do? yet for theſe hereſies were they both condemned and burnt in Smithfield. *Anno* 1511.*Fox*.pag.818.

Pag.718.2.14.

A woman of Auſpurge had like to have beene burned,for asking a Prieſt that carried the Hoſt to a ſicke man with Taper-light, what he meant to go with a light at noone day, if *Mary* the Emperours ſiſter had not made ſuite for her,*anno* 1550.

Fox pag.894
& p.816.2.40.

Anno 1525.A Monke burned at Prage,becauſe he had forſaken his abominable order and married a wife,pag. 896. A godly Prieſt being commaunded to give good counſell to certaine malefactors, that were to be beheaded, was bid himſelfe to kneele down to have his head ſtriken off, for no other cauſe but of meere hatred to the Goſpell: *Fox* p.809.2.78.

Pag.818.2.66.

Iohannes de Cadurco,being at a feaſt,whereit was agreed that every one ſhould bring forth his poſie or ſentence, becauſe he brought forth this; *Chriſt reigne in our hearts*, and proſecuted it out of the Scriptures,was burned,*anno* 1533.p.897.and p.819.1.40.

A Taylor burned at Paris,*anno* 1549.for working upon an holy day,*ex Iohn Criſpin.Fox* p.903.

Pag.825.1.89.
Pag.1764.
Pag.955.1.
Pag.1097.1.60.
Pag.1033.1,10.

One *Thomas Sanpaulinus* Martyr,becauſe he rebuked a man for ſwearing,was thereupon ſuſpected to be a Lutheran,examined,condemned and burned at Paris,*anno* 1551. p.904.Many ſuch like examples might bee produced of holy Martyrs, which for theſe and ſuch other great hereſies were put to death. And as the offences were very ſmall, as we ſee, ſo their manner of proceeding was moſt cruell, void of all humanity. They ſpared not woman with child. We have not forgotten that famous example of their cruelty,which ſhall be ever remembred to their perpetuall ſhame and infamy: How they burned three ſimple women in the Iſle of Garnſey,*anno* 1556.which had ſubmitted themſelves to their mercy, one of the three was great with child,which braſt out of her womb in the midſt of the fire,and was throwne in againe,pag. 1944. They had no compaſſion of the tender age of children. In the town of Byrbroke,while *Rich.Chapman* did penance in the Church,being enjoyned to kneele barefoot,and bare legged all the ſermon while upon the cold ſteps of the Church; a little boy for giving him his hat to kneele upon,was had into the Veſtry and piteouſly ſcourged,p.1047.Cruell *Bonner* burned *Richard Mekins* a childe of fifteene yeeres, for ſpeaking againſt the ſacrament of the Altar, who notwithſtanding at the ſtake was taught to ſpeake much good of the Biſhop of London,and ſo did, p.1202. *Iohn Fettie* his childe being of eight yeeres old,for ſaying to one of the Biſhops Chaplens, that he had *Balaams* marke, was ſcourged ſo cruelly, that within 14.daies he died. Nay, ſuch was their cruelty, they condemned to death men that were beſtraught of their wits: as *Collins* and *Conbridge* were burned being both franticke: See their ſtory,pag. 1131.

Pag.1163.1.7.
Luke 17.4.
Tit.3.10.

Where is now that lenity and compaſſion,which ought to be in the Miniſters of the Goſpell? Such cruelty was not heard of,no not amongſt the heathen. Yea they breake their own law:which ſuffereth a man once to abjure his hereſie,but if afterward he be detected he dieth without mercy:*Fox an.*1511. *William Carder and Agnes Grebil* were condemned,though they ſubmitted themſelves and promiſed to be conformable to their religion,pag.1277. Yet this law of theirs is moſt unjuſt,and contrary to the Goſpell, which ſaith, that if thy brother ſinne againſt thee ſeven times in a day, and ſeven times in a day turne againe,and ſay,*It repenteth me,thou ſhalt forgive him*, Luk.17.4. Yet theſe men will forgive but once,and not that neither. But S.*Paul* ſaith, *An heretike after once or twice admonition reject. Bellarmine* his beſt anſwer is by denying the text,ſaying,that it was not ſo read in former times: but thus after once admonition.*De laicis cap.*22.

This Popiſh rigor is much contrary to the ancient lenity, that was uſed in former times. *African. Conc.can.*33.it was decreed,*Vt cum Donatiſtis leniter & pacifice ageretur, Ne forte, ſicut dicit Apoſtolus, nobis in manſuetudine corripientibus diverſa ſentientes,det Deus illis pœnitentiam,&c.*2 Tim.2.That the Donatiſt ſhould be gently and peaceably handled, if perhaps, as the Apoſtle ſaith, while we with all gentlenes correct thoſe that are otherwiſe minded,God may give them repentance.

*Leo epiſt.*13. *Sedis Apoſtolica moderatio hanc temperantiam obſervat,ut ſeverius agat cum obduratis, & veniam cupiat præſtare correctis:* This Apoſtolike Sea hath alwaies kept this moderation, to deale more ſeverely with the obdurate and obſtinate,and to ſhew mercy to the corrigible,&c.This moderation is now quite baniſhed from this Sea,as in theſe former examples is to be ſeene. There was more clemency uſed in *Aug.*time: for then Biſhops did not provoke the Magiſtrate to execute whom they had condemned,but did entreate the Magiſtrate to ſhew compaſſion unto Heretikes,not ſtraightwaies to puniſh them with death: *Ne ſic vitam iſtam finiant* (ſaith *Aug.*) *per ſupplicium,ut ea finita non poſſint finire ſupplicium:* Leſt they ſhould ſo end this life by puniſhment, that the life being ended, they ſhould never end their puniſhment: *Epiſt.*54.And in another place: *Sic eorum peccata compeſce,ut ſint, quos pœniteat peccaſſe.Epiſt.*159. So reſtraine their ſinnes,that they may yet remaine to repent them of their ſinnes,&c.In thoſe daies therefore,men were not by and by puniſhed with death to prevent their repentance, as in time of popery, but their repentance was expected, to deliver them from the ſentence of death.

Certaine notes touching the Spaniſh Inquiſition.

NOw in the laſt place I will briefly ſhew how their cruell proceeding againſt the profeſſors of the Goſpell, and chiefly in their Spaniſh Inquiſition, as it is called, is contrary to their owne Canons. Firſt, to extort faith by ſtripes and torments, is termed in their law, *Nova & inaudita prædicatio*, A new and ſtrange learning, *diſt.*45. *Gregor. c.*1. yet uſed altogether by them in their Inquſition.

Secondly, their uſe hath been to intreate for offenders to the ſecular power, *Ut citra mortis periculum ſententia moderetur*, That the ſentence might bee moderated without the perill or puniſhment of death, *decret. Greg. lib. 5. tit. 40. c. 27. Innocent. 3.* And againe, *Sext. decret. lib. 5. tit. 11 c. 1. Innocent. 4. Medicinalis ſit excommunicatio non mortalis* : Excommunication ſhould be medicinall, not mortall, &c. But their excommunicatiōs were unto death : for whom they did for hereſie (as they falſely called it) excommunicate, the ſecular power did execute to death. Thirdly, their Inquiſition is made in ſecret, the Martyrs were privily condemned, and never publikely produced, till they were brought forth to execution contrarie to the decree of *Innocent. 3. decr. Greg. lib. 1. tit. 29. c. 24. Ne eccleſiaſticum judicium fiat in tenebris quia juxta teſtimonium veritatis, Qui male agit, odit, lucem* : That eccleſiaſticall judgement ſhould not be done in the darke, or in corners : for according to the teſtimonie of the truth it ſelfe, Hee that doth evill, hateth the light, &c. So then it is manifeſt, that their doings were evill, ſeeing they ſought into corners. Fourthly, they in their phariſaicall proceedings ſuppreſſe the names of the accuſers and witneſſes, though there be no danger at all feared in the publiſhing of them : contrarie to the decree of *Bonif. 8. ſext. decr. lib. 5. tit. 2. c. 20. Ceſſante periculo, publicanda, &c.* Where there is no danger, the names both of the accuſer and the witneſſes muſt be publiſhed. Fifthly, divers conſtitutions have beene made concerning the perſon, qualitie, and condition of accuſers : as *Cod. lib. 9. tit. 1. leg. 12.* A woman is not admitted to be an accuſer. Likewiſe in their decrees : *Cauſ. 2. qu. 1. c. 14.* One brother is not to accuſe another. *Cod. lib. 9. tit. 1. leg. 13.* nor hee that is nouriſhed, his patrone or nouriſher. *Ibid. leg. 17.* nor the ſervant his maſter, *leg. 20.* No infamous perſon can be received to be an accuſer, *ibid. leg. 15.* And in their owne law, *Cauſ. 2. qu. 7. c. 13.* Yet notwithſtanding they contrarie to theſe ancient proviſions, have admitted women to accuſe their husbands, children their parentrs, ſervants their maſters ; yea infamous, adulterous and perjured perſons have not been refuſed. I need not give an inſtance here in particular, their cruell practiſes are full every where of ſuch examples. Sixthly, concerning the uſage of ſuch as were impriſoned for religion, the Popes owne decree is this : *Clemen. lib. 5. tit. 3. c. 1. Ut fideliter & abſq; diminutione, &c.* That ſuch things as are offered to the priſoners by their friends, ſhould faithfully & without diminution be miniſtred unto them, &c. But their practice was contrarie : ſee the ſtorie of *Robert Samuel*, who was allowed but three mouthfuls of bread, and three ſpoonfuls of water by the day, till his bodie was ſo dried up, that hee could make no urine at all, which hee oft deſired to drinke, *Fox pag. 1704.*

Thus much of this queſtion, as likewiſe of the whole controverſie : and thus farre alſo concerning ſuch controverſies, as are moved about the Church militant here upon earth ; which we have hitherto proſecuted by the Lords gracious aſſiſtance : In the next place we are to deale in thoſe controverſies, which concerne the other part of the Church triumphant in heaven.

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THE SECOND BOOKE OR CENTVRIE, CONTAINING THE SECOND HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF THREE GENERALL CONTROVERSIES CONCERNING THE STATE OF THE CHURCH TRIUMPHANT in Heaven, the interceſſion of Chriſt, and the Sacraments *of the Church Militant upon earth in* generall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

LONDON.
Printed by *John Haviland*, and are to bee ſold by *Robert Allot, John Griſmond, Robert Milbourne.*
1634.

INCLYTISSIMO ET NOBILISSIMO IUVENI CAROLO DEI GRATIA WALLIÆ PRINCIPI, OMNIS VIRTUTIS CUM ÆTATE INCREMENTUM, ET EJUSDEM
in Cœlis ſempiternum præmium *A. W.* ex
animo precatur.

SAlomon *etiamnum puer (nobiliſſime Princeps) Deum ſuppliciter precatus eſt, ut prudentia donaretur :* Joſias *cum nondum annum decimum ſextum* 1 Reg.3.9. *exceſſerat, tanto pietatis exarſit fervore ut Eccleſiam jam tum perpurgare cœperit :* Alexander *ætate adhuc vigente puerili tantos alebat ſpiritus, ut* ἐμοὶ πατὴρ ἀπο-λείψει οὐδέν. *cum de* Philippi *patris rebus præclarè geſtis accepiſſet, pueris ſociis dicere ſoleret anxius : pater mihi nihil faciet reliquum. Iſtos verè regios adoleſcentes, & tu imitare (Auguſtiſſime Princeps) ut cum primo tibi prudentiam dari exoptes ; cum altero etiam pietatem ætate juvenili hac ſapere diſcas, & tertii ingentes & principe dignos imbibas ſpiritus.*

Sed quid ego reges terrenos & mortales nomino, puer ille æternus & Rex omnium potentiſſimus Ieſus Chriſtus exemplo eſt, qui duodecim tantum natus annos omnes illas, quæ ſeorſim in reliquis tantum adumbratæ ſunt, in ſe uno plene expreſſit dotes : vere prudens ille, qui potuit etiam doctoribus os obſtruere: vere pius qui illorum errores redarguebat jam puer, & divina in illo reſplenduit animi fortitudo, qui annis non major auſus eſt cum natu grandioribus congredi : Sed quia gradatim ad iſtius exempli faſtigium aſcendendum eſt, nec ad ſummam tanti regis imitationem qui ſcalæ obtinet ſummitatem, niſi per ſaltus & gradus perveniri poſſit. En tibi (feliciſſime puer) Gen.18.13. *exemplum proponitur familiare & domeſticum regis* Edovardi *ſexti, qui nondum vir evaſerat, cum hoc uno facto ſe prudentem, pium, & vere magnanimum oſtendit, cum enim tam per literas Imperatoris & aliorum principum rogatus, quàm duorum graviſſimorum præſulum* Cranmeri & Ridlæi *conſilio permotus fuiſſet, ut miſſalis illius idololatrici ſacrificii liberum uſum Mariæ ſorori principi concederet, nullo modo annuere voluit : pie hoc ille fecit, non paſſus religionem pontificiis fæcibus corrumpi, prudenter hoc præſtitum, qui melius ſibi, quam prudentiſſimi viri dabant, invenit conſilium, & conſtanter ac magnifice ſe in hoc negotio geſſit, qui Imperatoris & aliorum principum neglexit potentiam, contempſit minas.*

Verum non opus eſt, ut ad exempla tam longe petita, & ad retro acta ſæcula revocem celſitudinem tuam ; habes domi in quem oculos conjicias, cujus veſtigiis inſiſtas, & monitis inhæreas, Regiam patris majeſtatem, qui & exemplo te docere poteſt, & præceptis imbuere : ad primum ſi te convertas in ditiſſimum regiarum virtutum theſaurum, & quoddam veluti ſacrarium te incidiſſe cogita : quem Scotia prudentem multis annis experta eſt, Anglia pium recepit, & ſe diu retenturam ſperat, fortem & magnanimum, adjacentes regiones ſiquando opus erit, ſentient. Paterna ipſius præcepta ſi quæras, habes δῶρον *illud* βασιλικὸν, *donum vere regium, unde abunde ad omnia vitæ munera inſtructus accedas. Ex illo limpidiſſimo fonte tres emanant rivuli : primus, pietatis inſtitutis abundat : medius in regni adminiſtratione conſtantiam & magnanimitatem docet : ultimus, in rerum* ἀδιαφορῶν *uſu prudentiam commendat.*

Nunc ergo ad hoc exemplum uberrimum te compone (optimæ ſpei Princeps) in curſu incepto perge, literis & artibus ingenuis animum tuum confirmandum & mores fingendos præbe : ad artium cognitionem religionis adjunge curam : ad literarum exterarum peritiam, & ſacrarum no-

titiam

2 Tim.3.15.

titiam ut comitem perpetuum adhibe, ut Apoſtolicum illud elogium de tua dignitate poſſit pronuntiari: Te à puero ſacras literas noviſſe, quæ te poſſunt ſapientem *reddere ad ſalutem per fidem, quæ eſt in Chriſto Ieſu. Pietate tanquam ſale omnia vitæ condiuntur acta, & in principis facie, tanquam Solis jubar, religionis elucet ſtudium.*

ἵνα μηκέτι αἰσχρολογῇ περὶ τοὺς θεούς.
Eccleſ.12.1.

Leonides Alexandri *pædagogus ſæpe eum reprehendit quod liberalius diis thus adoleret, cui* Alexander *thurifera regione* potitus talenta aliquot thuris miſit, *epiſtola eum compellans, ut ſordidus eſſe (inquit) erga Deos deſinas: Idem tu nunc facias (nobiliſſime Adoleſcens) ut largius ſpirituale precum tuarum thus, adhuc Iuvenis coram Deo profundere diſcas:* Eccleſiaſtis illius Regii hoc conſilium eſt: Recordare creatoris diebus Juventutis tuæ tantiſper dum non adveniunt dies mali, de quibus dicas non eſt mihi in iſtis delectatio. *Multi non recte otio juventutem tranſigunt, pretioſiſſimi temporis prodigi, nimis ſero ad pietatem ſapere incipientes, de quibus optime Seneca:* Quemadmodum dum ex amphora, primum, quod eſt ſynceriſſimum, effluit, graviſſimum quodque ſubſidit: ſic in ætate noſtra quod eſt optimum, id exhauriri in aliis potius patimur, ut nobis fæces reſervemus. *Atque alio loco:* non pudet te reliquias vitæ reſervare, & illud ſolum tempus bonæ menti reſervare quod in nullam rem conferri poſſit, quàm ſerum eſt tunc vivere incipere eum, cum deſinendum eſt. Livius Druſus *conqueri ſolebat uni ſibi nec puero ferias contigiſſe: Nunc vero tibi feriari licet, dum patris tanquam Atlantis alterius humeris Eccleſiæ & Reip. onus incumbit, ut at literarum & pietatis ſtudium animum applices: poſtea cum ad regni gubernacula tractanda acceſſeris cum* Auguſto *imperii negotiis implicato, quietem precari & otium ſperare poſſis, ſed te tibi diutius vivere non dabitur.*

Senec. epiſt. 108.
Lib. de brevitate vitæ.

Nunc ergo, quo ſacra tua Iuventus veræ religionis facilius poſſet dulcorem percipere, in hoc libro ſummatim omnia Evangelicæ & pontificiæ religionis capita collegi, ut facili labore ex hoc veluti botro uvarum ſuccus exprimatur: Atque hoc ex animo feci, ut teneris veſtris annis papiſticæ ſuperſtitionis odium innatum, ætatis progreſſu confirmetur.

Plutarch. lib. de iis, qui ſero à numine puniuntur.

Hannibalem *ferunt, puerum altari admotum Romanæ genti ſe inimicum futurum ſolenniter voviſſe: atque tuæ pietati etiam ætate hac Iuvenili Romanam ſuperſtitionem diſplicere, & magis deinceps diſplicituram ſperamus. Aiunt eryngium herbam, ſi capra in os ſumpſerit totam gregem ſubſiſtere, donec caprarius accedens ex ore ſurripiat: Sic multos annos olim gens Anglicana dum eryngium Romanum mandit, tanquam pharmaco aliquo obſtupefacta ſtetit nihil ſuo movens loco: tandem ſurrexit nobiliſſimus paſtor* Henricus *octavus, qui herbam nocivam faucibus inhærentem evulſit: ſequuti ſunt* Edovardus *&* Elizabetha *principes, & paſtores optimi, qui ne ori ſuo apponi, vel labiis admoveri paſſi ſunt. Succeſſit nutritius parens inclytiſſimus* Jacobus, *qui ne in horto quidem Anglicano creſcere venenatam hanc herbam ſinet, & olim* Carolus *princeps, ſi Deus voluerit, radicitus extirpabit.*

Potentiſſimo jam Regi & piiſſimo patri Jacobo, *tibique illuſtriſſimo principi* Carolo, *pacatum imperium, multos annos, vitam felicem in terris, & in cœlis ſempiternam ex animo precatur tuæ celſitudini dedititiſſ.*

Andreas Willet.

Here follow the Controverſies concerning the Church Triumphant,

THey are two in number: The firſt is as touching the condition, office, and miniſterie of Angels: The ſecond of and concerning the Saints departed.

The eighth Controverſie concerning Angels.

THis Controverſie containeth three queſtions. Firſt, of the Hierarchie and degrees of Angels. Secondly, of their miniſterie and office. Thirdly, of the worſhip and invocation of Angels,

The firſt Queſtion, Concerning the celeſtiall Hierarchie, or degrees of Angels.

THis queſtion hath likewiſe two parts: Firſt, how many degrees there bee of Angels. Secondly, whether *Michael* be the Prince of Angels.

The firſt part, Of the divers orders and degrees of Angels.

The Papiſts.

1. Error. THey doe boldly affirme, that there are nine orders of Angels: and thoſe that doe doubt of it, they charge with infidelitie and blaſphemy. There are firſt Principalities, then Poteſtates: Thirdly, Powers: Fourthly, Dominations, *Epheſ.*1.21. Fifthly, there are Thrones, *Coloſſ.*1.16. unto theſe adde foure other, Cherubim, Seraphim, Angels, Archangels: ſo have we nine in all, *Rhem. annot. Epheſ.* 1. *ſect.*4.

Clictov in lib. 2. c.3. Damaſcen. de Orthodox. fid.

All theſe nine orders, they herein following *Dionyſius* conceit doe diſtinguiſh out three ranks: the firſt containeth Seraphim, Cherubim, and Thrones: the ſecond Powers, Dominions, and Vertues: the third Angels, Archangels, Principalities. The firſt three they call aſſiſting ſpirits, or attendants, which alwayes are in Gods preſence: the other are miniſtring ſpirits, which receive their direction from the ſuperiour three orders. Thus *Clictoveus* following *Damaſcene*, and *Damaſcene Dionyſius*.

The Proteſtants.

AS of the diverſitie of names we gather, that there are divers orders, as *Hierome* ſaith, *Sine cauſâ diverſitas eſt nominum, ubi non eſt diverſitas meritorum*: There is reaſon to have diverſitie of names, where there is no diverſitie of merit, &c. that is, vertue: So to enquire of them more ſubtilly, to define their number, and appoint their degrees: it is a point not only of fooliſh curioſitie, but alſo of ungodly and dangerous raſhneſſe, *Fulk, ibid.*

Argum. 1. That the Scripture alloweth no ſuch difference or diſtinction of orders or degrees amongſt the Angels it may thus appeare: firſt, *Epheſ.* 6.12. the Apoſtle giveth two of the names of theſe orders to evill angels, namely, *Principalities*, and *Poteſtates*: from which place I reaſon thus: If theſe be names of orders and degrees, then they may bee found amongſt the evill angels as well as amongſt the good: and if ſome of theſe degrees are amongſt the evill angels, then why not the reſt alſo? and ſo we ſhall have *Seraphim* and *Cherubim* amongſt the evill and reprobate angels, which were blaſphemy to affirme. Indeed *Origen* ſeemeth to be of that opinion, *Ego arbitror quod omnia eorundem nominum ſunt apud Diabolum, &c.* I thinke all theſe names of angels to be with the Devill, as they are with God: *Hom.*17. *in Matth.* But let this goe among other of his Paradoxes.

Epheſ.6.12.

Againe, they that hold thoſe nine orders of Angels, doe make *Cherubim*, *Seraphim*, and *Thrones*, the three higheſt: ſaying further, that *Superiora agmina ab intimis nunquam recedunt*: The ſuperiour orders doe never depart from the preſence of God, and that the Angels of the inferiour orders are ſent in embaſſage from God: *Mag. lib.*2. *diſtinct.*10.*a.* But contrarie to this aſſertion, *Eſay* 6. wee read that the Seraphims alſo are ſent upon Gods meſſage: and ſo wee conclude, that Seraphims are not of the higheſt and ſuperiour order.

Eſay 6.6.

Further, *Michael* and *Gabriel* are ſpirits of the higheſt nature and office, as appeareth by their names: the firſt ſignifying one that is equall to God; the other, the ſtrength of God: and yet they are called Angels. Wherefore thoſe orders are confounded in Scripture, and no ſuch preciſe difference amongſt the Angels can there be found: and the Apoſtle ſaith, *They are all miniſtring ſpirits, Heb.* 1. *adminiſtratorii ſpiritus*: therefore not commanding ſpirits one over another.

Heb.1.14.

Luk.1.14. And *Gabriel* ſaith: *I am Gabriel that ſtood in the preſence of God, and am ſent to ſpeake unto thee:* therefore the ſame Angels are both attendants and miniſtring ſpirits.

Auguſtine ſaith, *Quid inter ſe diſtent quatuor illa vocabula, (throni, dominationes, principatus, poteſtates) dicant qui poſſunt ſi tamen poſſunt probare quod dicunt, ego me iſta ignorare confiteor:* What difference there is betweene theſe foure words, Thrones, Dominations, Principalities, Powers, let them tell us that be able, ſo they can prove that they tell us: for my part, I confeſſe I know it not, *Auguſt. Enchirid. cap.*58. With *Auguſtine* therefore we confeſſe, that as it appeareth by theſe ſeverall names, there are diſtinct orders of Angels: ſo how many there be, and how they are diſtinguiſhed, the Scripture hath not revealed unto us: and it were curioſitie for us to enquire: for we ſhall then know, when we ſhall be like unto the Angels.

Irenæus lib.2. c.55. And before *Auguſtine Irenæus* thus delivered his opinion, they doe *delirare* doat, which take upon them to ſhew, *Numerum Angelorum, ordinem Archangelorum, thronorum ſacramenta, diverſitates dominationum, &c.* The number of the Angels, order of the Aarchangels, myſterie of the Thrones, the diverſitie of Dominions, Principalities, Powers, Vertues, &c.

Lib.3. de Theolog. The ſame is the judgement of other Chriſtian Churches. 1 Of the Greeke Church *Gregorie Nazianzene* writing of the nature of the angels, ſaith of them in generall, *Divinæ ſunt voluntatis miniſtra, &c. Hæ obeunt omnia omnib. & ubique cum miniſterii ſtudio, &c. præſentes:* They are miniſters of the divine will, thoſe doe goe about all buſineſſe for all men, and are everie where preſent with a deſire to miniſter, &c. Damaſcen. lib. 2. de fid. Orthod. c.3. Yea *Damaſcene* himſelfe ſaith: *They are converſant in heaven, and have one office to praiſe God, and to miniſter unto his will:* Their office then is not diſtinguiſhed in ſuch ſort, as is before alleaged.

Maxim. lib. 3. de creation. c.16. 2 Of the South Church we have *Maximus* the Ægyptian Philoſopher, who ſaith, *Omnis angelica natura in duo diviſa eſt, in ſanctas & ſceleſtas, &c.* All the angelicall nature is divided into two, the holy and wicked angels, &c. Athanaſ. lib. de commun. eſſent. patris, filii, & ſpirit. *Athanaſius* ſaith of the angels in generall, *Conditos eſſe in obſequium laudemque Dei, & hominum miniſteria:* That they were created for obedience unto and praiſe of God, and the miniſterie of men, &c. Anton. ep. 12. *Antonius* ſaith, *the Angels differ in this,* that ſome are called *Archangels, Powers, Dominions, Cherubim, becauſe they kept the will of the Creator: Alii vocantur Diaboli, Dæmones, &c.* Other are called Devils, Spirits, Satan, &c. for their wicked inventions, &c.

Harm. ſect.3. pag.56,58. 3 French Confeſſ. artic. 2. *The Angels preſerved by the meere grace of God, are miniſters for his glorie, and for the ſalvation of the Elect.* Belgia, art.2. *He made the Angels, that they might be his Miniſters, and attend upon the Elect.* They neither diſtinguiſh their orders nor their offices.

Comment. in Heb.1. numer. 94. 4 *Ribera* a Jeſuite ſheweth how *Gregorie* would not reſt upon the authoritie of *Dionyſius* in this matter: *And whereas ſome thinke that he received it of Paul, Non taciturus authorem in re tam obſcura:* He would not have concealed his author in ſo obſcure a matter, &c.

Then to conclude this point: In the angels there are foure things to be conſidered: 1 Their ſtation, place or order. 2 Their degree of illumination. 3 Their nature and ſubſtance. 4 Their office and miniſterie. *Damaſcene* confeſſeth, that they differ in the two firſt φωτισμῷ ϗ τάξει, in their divers illumination and ſtation: which may bee yeelded unto: that as the ſtarres differ in place and light one from another, the like difference may be among the angels: for there is no doubt, but that the celeſtiall Hierarchie is conſtituted in a moſt heavenly order: and like as there ſhall bee ſuch difference among the Saints, even in diverſitie of manſion, *Iohn* 14.2. John 14.2. So the like may bee affirmed among the angels. In generall we acknowledge diverſitie of degrees and powers among the angels, but to diſtinguiſh and range them into their diſtinct orders, it is a point of needleſſe curioſitie. In the other two, in nature and their worke, or miniſterie they differ not. *Damaſcene* affirmeth the one, that they have all ἐν ἔργῳ, one and the ſame worke to praiſe God, and miniſter unto his will. But hee doubteth whether they differ in Eſſence, or not. But *Clictovæus* is bold to affirme, that the angels doe differ *ſpecie* in kinde one from another, and that there is but one angell of one kinde: and his reaſon is, becauſe an angell *propius accedit ad unitatem, quam homo,* doth come neerer unto unitie than man: but this reaſon is againſt his opinion, for if there be many kindes and ſpecies of angels, and but one of men; Haymo ſuper 103. Pſal. the angels ſhall be further from the nature of unitie than men. But herein the opinion of *Haymo* is to be preferred, who ſpeaking of ſpirits ſaith, they are greater ſome than others, *Non ſubſtantia ſed poteſtate,* not in ſubſtance, but in power.

Chriſtians ſhould ſtay themſelves in theſe curious and ſubtile queſtions, and not exceed the bounds and limits of Scripture. The heretikes called *Ophiani*, as *Celſus* objecteth againſt the Chriſtians, had the like phantaſticall conceit of the ſpirits: The firſt they named *Michael* in ſhape like unto a Lion: The ſecond *Suriel* like an Oxe: The third *Raphael* like a Draggon: The fourth *Gabriel* like an Eagle: The fifth *Thauthabaoth* like a Beare: The ſixth *Erathaoth* like a Dog: The ſeventh *Thaphaoth* Lib.6. adverſ. Celſum. like an Aſſe. *Origen* anſwereth *Celſus*, that theſe monſtrous fancies are not *de prompta ex Chriſtiana doctrina, ſed prorſus aliena:* are not taken out of Chriſtian learning, but are altogether contrarie to it. Let Chriſtians then take heed of ſuch curious ſpeculations.

The ſecond part, VVhether *Michael* be the Prince of Angels.

The Papiſts.

THey ſay, that in Heaven beſide God himſelfe, there is another commander and captaine of the Angels, even *Michael* the Prince of the Angels: which place the Devill had in the beginning before his fall. For as the Scripture ſaith, *the Devill and his angels*, meaning that all evill angels are ſubject unto him; ſo by *Michael* and his angels, we underſtand all good angels, that are likewiſe ſubject to him, *Apocal.* 12.7. *Rhemiſt. Bellarm. de pontif. lib.* 1, *cap.* 9. 2. Error.

The Proteſtants.

FIrſt, *Michael* in that place ſignifieth Chriſt, who is Lord of the angels: for the angels cannot be ſaid to be any other *Michaels* Angels, but onely the Angels of God and Chriſt, *Fulk. ibid.* This is alſo proved by the text, *v.*10. *Now is come ſalvation, the kingdome of our God, and the power of his Chriſt, for the accuſer of the brethren is caſt out.* Here he is called Chriſt, which before is named *Michael. Auguſtine* alſo expoundeth it, *Michaelem intellige Chriſtũ*: By *Michael* underſtand Chriſt: *Hom.*9. *in Apoc.*

Secondly, it followeth not that as there is a chiefe and captaine of the evill angels, ſo amongſt the good there ſhould be a chiefe Angell above the reſt beſide Chriſt: for it is ſufficient that there is one Lord and Prince of the Angels, even Chriſt. Againe, neither is it proved out of Scripture, that amongſt the devils there is one captaine and great devill to whom the reſt were ſubjects: for whereas the Phariſies objected, that Chriſt caſt out devils through *Beelzebub* the Prince of the devils, *Mark.* 3. if either the Phariſies did then ſo meane, or any ſhall now gather upon their words, that there is a great Mark.3.23. maſter devill that ruleth and commandeth the reſt, it was in them but a phariſaicall dreame, and in the other a popiſh collection. Wee deny not, but that there may be degrees in power and angelicall gifts, both among the good and bad angels, as there ſhall bee degrees in glorie among the Saints: yet the Saints ſhall not bee Princes one over the other, no more are the Angels now. Thirdly, marke the anſwer of our Saviour in that place, *If Satan caſt out Satan, Marke* 3. Here Satan is made a common name to all evill ſpirits. But *Apocal.* 12. where mention is made of the Devill and his angels, the text ſaith, *The great dragon, the old ſerpent, called the devill and Sathanas, verſ.*9. Here the name *Sathanas* Revel.12.9. is given to the Prince of the Devils: ſo there is not one *Sathanas*, but many. And where our Saviour calleth the Devill the Prince of the world, *Ioh.*14. S. *Paul* calleth them all principalities and powers, John 14.30. worldly governours, and princes of the darkneſſe of this world, *Epheſ.*6.12. ſo there is not one prince Epheſ.6.12. of the devils, but they are all princes. Thus *Auguſtine* expoundeth that place: *Draco pugnavit & angeli ejus: id eſt, diabolus & homines voluntati ejus obtemperantes:* The dragon fought and his angels, that is, wicked men obeying his will, *Apocalypſ. Hom.*9. So by *Auguſtines* ſentence the devils are not ſubjects to the great Devill, but they are all princes and commanders of wicked men.

Argum. If *Michael* be the Prince of the Angels, then it muſt needs be granted, that he is of the higheſt order of Angels, which are Seraphim and Cherubim: for ſo theſe Angell-makers doe place them: Theſe three, Seraphim, Cherubim, Thrones, make the higheſt ranke: Dominations, Principalities, Potentates the middle order: Powers, Archangels, Angels the loweſt region, *Mag. lib.*2. *diſtinct.*9.*a.* But *Michael* being an Archangell is in the loweſt order, and therefore cannot be the chiefe and commander of the reſt.

Further, the Apoſtle ſaith, They are all λειτουργικὰ πνεύματα, miniſtring ſpirits, *Hebr.*1.14. *Ergo*, not Heb.1.14. commanding ſpirits one over another.

Now for further evidence. 1 Even *Damaſcene*, who maketh nine orders of Angels, yet maketh not De fid Orthodox. lib.2.c.3. one Angell commander of the reſt: but ſaith that the Angels, οἱ ὑπερέχοντες, which are ſuperiour, doe communicate their knowledge unto thoſe which are under them, &c. he maketh not one ſuperiour to all the reſt, but one order ſuperiour to another.

2 *Origen*, who was before produced as of the Greeke and Eaſt Church, becauſe hee was ordained a Presbyter of Cœſarea by *Theoctiſtus* the Biſhop there, is rather a witneſſe for the doctrine of the South Church, being borne in Ægypt, and brought up at Alexandria, where he was the governour of the famous ſchoole there: he hath this notable teſtimony of this point now in queſtion: *Quis alius* Homil.6. in Ioſua. *eſt princeps militiæ virtutis Domini, niſi Dominus noſter Ieſus Chriſtus, &c.* Who elſe is the Prince of the army of the ſtrength of God, but our Lord Jeſus Chriſt; for all the hoaſt of heaven, whether Angels, Archangels, Vertues, Dominions, Principalities, Powers, all theſe were made by him, *Et ſub ipſo principe militant*, And they warre under him, &c. Wee cannot have a more evident teſtimony, that there is no other Prince and Captaine of the Angels but Chriſt.

3 See the confeſſion of the reformed Churches in the former queſtion, which make all the Angels indifferently miniſtring ſpirits for the elect ſake: and if they all are miniſtring ſpirits, then is there not a ſoveraigne commander among them.

4 *Gregorie* is of the ſame opinion with *Damaſcene*: *Quod Angeli à ſuperiorum Angelorum poteſtatib. diſpenſentur*: That Angels are diſpoſed of by the power of ſuperiour Angels: hee maketh not one Angell Prince of all the reſt, but one order ſuperiour to another.

The ſecond Queſtion, Of the miniſterie and function of Angels.

THis queſtion hath two parts: firſt, of the externall miniſterie of Angels, in the protection and defence of the Church. Secondly, of their ſpirituall office about the prayers of Gods ſervants.

The firſt Part, Concerning the defence and protection of Angels.

The Papiſts.

3. Error. Dan.10.21. MIchael (ſay they) is the protector and keeper of the whole Church of Chriſt, *Dan.*10.21. And as earthly kingdomes have their ſpeciall Angels for their protectors, ſo alſo have particular Churches, *Dan.*10. *Rhemiſt. annot.* 1. *Apoc. ſect.*9.

Exod.14.19. Our Doway Divines doe prove the ſpeciall deputation of Angels to ſome countrey by that place, *Exod.*14.19. how the Angell of God that went before the camp of Iſrael removed behinde: *Annot. upon that place.*

Anſw. 1. That Angell was Chriſt, who is the perpetuall protector of his Church: for the Lord ſaith of that Angell, *Exod.*23.22. *my name is in him.* 2 And though it be admitted that he was a created Angell, yet that he had the ſpeciall charge of Iſrael alone, that place proveth not.

The Proteſtants.

THe whole Church hath Chriſt himſelfe, who is the true *Michael,* for her protector and defender: And ſo is that place in *Daniel* to be underſtood. *Auguſtine* alſo by *Michael* underſtandeth Chriſt: the name alſo ſignifieth as much: *Michael,* that is, one like unto God: ſee more of this before, Controv.4. queſt.1. The Scripture ſaith, All power is given to Chriſt, and hee is with his Church to the end of the world, *Matth.*28.18,20. He therefore is the chiefe patron and protector of his Church. Math.28.18.

Secondly, it cannot be proved out of Scripture, that kingdomes have their ſpeciall Angels protectors, for *Dan.*10. the Princes of the Perſians and Grecians were not Angels, but earthly Princes: for Angels do not reſiſt Chriſt and his Angels defenders of the Church, as the Prince of Perſia did, *verſ.*13. *Fulk. ibid.* but all the Angels of Heaven are ready to ſerve the Lord at his pleaſure, for the defence of his Church, without any limitation of place, *Zachar.*1.10. *Theſe are they whom the Lord hath ſent, to goe thorow the world.* The Angels execute their meſſage, not in ſeverall countries, but in the whole world. Zach.1.10.

The Papiſts.

4. Error. Gen.48.16. Acts 12.11. Math.18.10. EVerie one hath from his nativitie an Angell for his cuſtody and patronage againſt the wicked, before the face of God, *Geneſ.*48.16. *Iacob* ſaith, The Angell that hath kept me from my youth up: *Act.*12.15. It is his angell, *Rhemiſt. ibid. Matth.*18.10. Their Angels behold the face of my Father: *Ergo,* everie man hath his proper Angell: So alſo the Doway tranſlators, *Geneſ.*48.16.

Gen.48.16. Gen.31.13. Gen.32.1. *Anſw.* 1. *Iacob* by the Angell underſtandeth Chriſt, to whom it is proper to bleſſe Gods children: the Angell bleſſe thy children, ſaith he, *Geneſ.*48.16. This Angell appeared unto him in Bethel, and is called the God of Bethel, *Geneſ.*31.13. with this Angell *Iacob* wreſtled, 32. which was God, as it appeareth by the name of *Iacob,* hee is called *Iſrael,* becauſe he had prevailed with God, and the place is called Peniel, *I have ſeene God face to face:* Other proper Angell *Iacob* had none, for all the Angels of God were appointed for his defence, *Geneſ.*32.1. Hee met an hoſt of Gods Angels, and accordingly called the place Mahanaim.

2 Neither of the other places prove that men have proper Angels, *Matth.*18. The children of God are ſaid to have their Angels: not theirs, as everie man his proper Angell, but theirs in common, becauſe they were deputed for their defence: *Acts* 12. *Peter* at that time was delivered by one Angell, but it followeth not, that therefore he was his proper Angell from his nativitie, for *Peter* himſelfe ſaith the Lord hath ſent his Angell, not *my Angell:* and they might ſpeake *ex communni conceptione,* out of a common opinion, as Maſter *Calvin* ſaith, *Inſtitut. lib.*1.*c.*14.7. as they had the like conceit, that if any had ſeene an Angell, he ſhould die, *Iudg.*6.22. and 13.12.

The Proteſtants.

WE nothing doubt of the protection of Gods Angels: but that everie one hath a proper Angell appointed for his protection from his nativitie, out of Scripture it is not proved.

Exod.23.20. 1 Sometime one Angell hath the charge of a multitude, as the Angell that ſmote the firſt borne of Ægypt, but preſerved the Iſraelites, whoſe doore poſts were ſtricken with the bloud of the Paſchall Lamb, *Exod.* 12. ſo one Angell was appointed to deliver the Apoſtles that were ſhut up in priſon: *Acts* 5.14.

Gen.23.1. Pſal.91.11. 2 Sometime many Angels are ready for the defence of one man: *Gen.*32.1. an hoſt of Angels met *Iacob, Pſal.*91.11. Hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes: *Ergo,* everie man hath not his particular proper Angell.

3 *Luke* 16.22. The poore man is ſaid, being dead, to be carried not by one Angel, but by the Angels, into the boſome of *Abraham.* But if he had one Angell appointed to be the preſident of his life from his nativity, it had beene alſo part of that Angels charge, to have convayed his ſoule into heaven. So *Auguſtine* writeth: *Si bene vixerimus, ubi à carnis vinculo anima liberata fuerit, mox in occurſum noſtrum Angelorum chorus occurret. De ſalutaribus, document. cap.*40. If we lived well here, when as the ſoule is gone from the body, the holy company of the Angels are ready to meet us: he ſaith not one Angell, but the whole chore or company.

Luke 16.22.

Laſtly, they that hold, that every man hath a good Angell appointed for his cuſtody at his nativitie, doe alſo affirme, that every wicked man hath alſo an evill Angell waiting upon him. But this cannot be, for ſeeing it is confeſſed that the good Angels are more in number than the bad, *Magiſt. lib.*2. *diſt.*11. *b.* but wicked men doe contrariwiſe exceed the good in number, it muſt needs follow, that there is not for every evill man an evill Angell, or elſe that there are more good Angels, than for every man one: the Maſter of the Sentences anſwereth, that one Angell may ſerve divers men ſucceſſively, for men die, but the Angels die not, and ſo notwithſtanding every man ſhall have his Angell.

Anſw. 1. Yet the objection is not anſwered, for in every age the good men are feweſt, and the evill men moſt, and not onely in reſpect of the whole age of the world, and yet the good Angels are more than the bad. 2 To admit this diſtinction, yet ſeeing the number of good men is ſomtime more, ſometime leſſe, as toward the end of the world, when faith ſhall faile, but the number of Angels is alwayes the ſame, it cannot be that every man ſhould have his Angell, and every Angell his particular charge of ſome one man.

There remaineth here no more to be anſwered, than, that every Angell hath not a particular charge of ſome one of the elect, though every one of the elect hath his particular Angell: but this ſhould make a difference in the miniſtery and diſpenſation of the Angels, whereas the Apoſtle ſaith of them all equally, *Are they not all miniſtring ſpirits ſent forth to miniſter for their ſake, that ſhall bee heires of ſalvation.*

Heb.1.14.

Now further: 1 *Chryſoſtome* of the Greek Church thus ſaith, *Ad tutelam noſtram conſtituit exercitus Angelorum, ut eorum præſentia dæmonum confringatur audatia:* God appointeth for our cuſtody armies of Angels, that by their preſence, the inſolence of the devils may be ſuppreſſed. Hence may be gathered this argument, that ſeeing not one evill ſpirit, but many doe aſſault men: as *Mary* had ſeven devills caſt out of her, *Luke* 8. 2. and another was poſſeſſed with a legion of devils, *Mark.*5. 9. we are to think that God hath ſet as ſtrong a guard of good Angels to defend, as there is of evill to offend: and therefore it is probable, that more than one Angell are appointed for the cuſtody of the faithfull.

Hom. de aſcenſion. Domini.

2 *Origen*, who ſeemeth moſt to favour this opinion of the ſingular cuſtody of Angels, yet is doubtfull when the Angels ſhould receive this particular charge: ſome think (ſaith he) that every one of thoſe which are foreknowne of God as ſoone as he is borne, doth *accipere Angelum præpoſitum*, receive the Angell ſet over him: Others think it is, *cum fuerint per regenerationem renati*, when they are borne againe by regeneration: *in tempore enim infidelitatis eſt homo ſub Angelis Satanæ:* for in the time of unbeleefe man is under the Angels of Satan. Here then is a great difficulty: for if at the birth the Angell is given, then the Angels know who are elected, for they are protectors onely of the elect: but the Apoſtle ſaith, *the Lord knoweth who are his:* the Angels know it not: if onely at the time of their converſion: then the elect ſhall be without the protection of Angels ſometime, untill they goe out of the world, as the theefe was converted upon the croſſe.

Tract.5. in Mat.

2 Timoth. 2. 19.

Yea *Origen* himſelfe ſometime leaveth that conceit of the particular deputation of Angels: *Vbicunque ſunt timentes Deum, ibi ſunt caſtra Angelorum, &c.* Whereſoever are men fearing God, there are armies of Angels, as *Iacob* called a certain place, the houſe of God, ſo the Angels pitched their tents about *Eliſeus*, ſo Chriſt could have obtained of his father legions of Angels, &c.

Tract.35. in Matth.

3 Confeſſion of Belgia, *artic.*12. *He made the Angels all good by nature, that they might be his miniſters, and might alſo attend upon the elect, &c.* They in generall hold the Angels to be miniſters for the elect ſake, and not otherwiſe. And ſo *Calvin* reſolveth well, *hoc pro certo habendum, &c.* This is to be held for a certainty, that not onely one Angell hath care for every one of us, but that all of them with a common conſent doe watch over our ſalvation.

Lib.1. Inſtit. cap.14. ſect.7.

4 *Haymo*, whom the Romaniſts doe challenge for theirs, ſaith, *An unuſquiſque homo habet Angelũ, non eſt certum nobis:* Whether every one of us have his Angell, it is not knowne certainly to us, &c. And indeed there are here divers uncertainties: for the Romaniſts hold that every one hath an Angell given him for his protection, as the Rhemiſts before alleaged, and ſo our Doway men, *Gen.*18. *v.*16. and before them *Clichtoveus: Cuique hominum ſigillatim deſignatus eſt Angelus;* To every man ſeverally is aſſigned his Angell. But *Origen* ſaith, that they only receive their Angels, *qui præcogniti à Deo*, which are foreknowne of God. The Rhemiſts will have this charge of the Angels to begin from the nativity: but *Origen* ſaith, *tutores dati ſunt converſis*, they are given as tutors unto thoſe that are converted, &c. Wherefore leaving ſuch curious points, it is more ſafe to hold, that not onely one, but many Angels are appointed for the defence of the faithfull.

Super Cantic. Moyſi.

Annot. in Damaſcen. lib. 2. cap. 3.

Tract.5. in Matth.

Homil. 2. in Cantic.

The

The ſecond part, What office the Angels have about our prayers.

The Papiſts.

Hæreſ.5. Revel.8.2. THeir opinion is, that the Angels doe offer up our prayers unto God. And they would prove it by that place, *Apoc.*8.2. An angell ſtood by the altar with a golden cenſer, and much incenſe was given unto him to offer with the prayers of the Saints, *Rhemiſt. in hunc locum.*

Anſw. Auguſtine upon this place ſaith, that this angell is Chriſt: *Thuribulum aureum eſt corpus ejus ſanctum*, the golden cenſer is his body, *ex quo Deus odorem ſuavitatis accepit*, out of the which God ſmelt a ſweet ſavour, *Homil. in Apocalyp.6.* And in another place hee ſaith, *Vt altare ſanctificat dona, ſic Chriſtus preces noſtras*, as the altar ſanctifieth the gift, ſo Chriſt doth our prayers, *qu. in Evangel.*34. Firſt therefore this place is underſtood of Chriſt, not of any angell.

2 If this place might be underſtood of angels, that they have ſome miniſterie about our prayers, it maketh nothing notwithſtanding for popiſh invocation of angels: for the angell here commendeth not the prayers of Saints by his merit, but by the much incenſe given unto him, to adde to the prayers of the Saints to make them acceptable, which is the ſweet ſmell and ſavour of the precious death and merits of Chriſt, *Fulk in hunc locum. Auguſtine* indeed ſometime aſcribeth ſuch an office unto the angels to carrie up our prayers to heaven, as their charge is to carrie up our ſoules: not as mediators or interceſſors, but as the Lords meſſengers and agents here upon earth, to report unto him our affaires: *Dicuntur Angeli preces noſtras, & vota Deo offerre, non quia Deum doceant, quia omnia antequam fiant, &c. novit, ſed quia ſuper his ejus voluntatem conſulunt:* The angels are ſaid to offer up our prayers and vowes unto God, not to informe or inſtruct the Lord, but onely to conſult and know his pleaſure: *tom.9. de diligendo Deo, cap.*3. *& in Pſal.*74. for the angels have two offices, the one to execute the commandement of God in the world, and to attend upon him to receive their charge, *Matth.* 18.10. the other to returne unto God as faithfull meſſengers the ſucceſſe of their buſineſſe in the world, *Zach.*1.10. Now whether the angels be appointed of God to report unto him our ſayings and doings, as other affaires of our life, the Scripture no where evidently ſheweth. Neither, if it were granted, would it any thing help their popiſh invocation of angels.

Matth.18.10. Fulk Zach.1.10.

Rhemiſts alleage *Tob.*12.12. to prove the offering of our prayers by angels.

Anſw. It is neither Canonicall Scripture, nor agreeable unto it: *Fulk annot. Coloſſ.2. ſect.*3.

Our Doway tranſlators upon that place, *Exod.* 19.9. *Moſes had told the words of the people to the Lord*, thus inferre: *So Angels and Saints offer our prayers and other good works to God, &c.*

Anſw. 1. It followeth not, becauſe *Moſes* now living reported unto God the words of the people; that the Saints departed doe it that heare us not: or the angels to whom we finde no ſuch thing given in charge, as here was unto *Moſes*. 2 And yet, though it be granted, as it may be without inconvenience, that angels report unto God our prayers as other our works, not as mediators, but as meſſengers, yet this will make nothing for invocation, as ſhall be afterward ſeene.

The Proteſtants.

THe Scripture alwayes maketh Chriſt our onely Mediatour, neither Angels nor Saints, by whom our prayers and all other ſpirituall ſacrifices are offered unto God.

Heb.13.15. 1 Peter 5. 1 *Hebr.*13.15. Let us by him offer the ſacrifice of praiſe alwayes to God: 1 *Pet.*2.5. You are an holy Prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt: *Ergo*, Chriſt Jeſus is our onely Mediatour.

Galath.3.19. Lib.3. de Trinitat. c.11. 1 Tim.2. 2 *Galath.* 3.19. The Law was ordained by angels in the hand of a Mediator: *Ergo*, the angels are one office, and the Mediator another. *Auguſtine* ſaith, *Quòd non aliquem ex Angelis dicit Mediatorem, ſed ipſum Dominum noſtrum Ieſum Chriſtum in quantum homo fieri dignatus eſt, habes alio loco: Vnum (inquit) Deus, & unus Mediator Dei & hominum, homo Chriſtus Ieſus:* That the Apoſtle calleth not any of the Angels, but only Jeſus Chriſt our Lord, Mediator, in that he vouchſafed to be made man, we have in another place: *There is one God (ſaith he) and one Mediator of God and man, the man Ieſus Chriſt.*

Now, whereas theſe three things are queſtioned concerning the miniſterie of angels about our prayers: firſt, whether they preſent our pravers to God: ſecondly, whether they pray for us: thirdly, whether they are to be prayed unto. The laſt is ſimply denied, as afterward followeth to bee ſhewed.

Lib. de ſpiritual. luctamin. For the two firſt: 1 Of the Greeke Church, *Ephrem* ſaith, *Angelos piorum orationibus cum gaudio occurrere, illiſque ineffabilem lætitiam eſſe ſanctorum orationes puriſſimas Deo afferre.* That the angels doe meet with the prayers of the godly, and that it is a great joy unto them to bring their pure prayers unto God, &c. They doe *afferre*, bring them as meſſengers, not *offerre*, offer or preſent them as Mediators.

In 19.c. Matth. *Theophylact* ſaith, *forte pro nobis orant*, perhaps they doe pray for us, &c. hee affirmeth it not certainly.

Luke 2.14. They pray for us in generall, as wiſhing well unto the elect, as their fellow ſervants: as in their heavenly ſong they wiſh peace in the earth, and good will unto men: but in particular that they offer up our requeſts, we have no warrant in Scripture.

2 *Auguſtine* of the African Church ſheweth, how the angels carrie up our prayers, as is before alleaged, to conſult or know his pleaſure about them. *Origen* of the Church of Alexandria granteth,

that the Angels aſcend, *ut hominum vota & preces perferant.&c.* to carry up mens prayers and deſires: but they doe it not as Mediators: as he a little after ſaith, *Vota & preces omnes & gratiarum actiones, ad Deum ſunt per Angelum tranſmittenda, qui per pontificem, vivens verbum, & Deum, Angelis eſt præfectus cæteris: id vero verbum ſummus deprecaturi*: All our prayers, vowes, and thankſgivings muſt be ſent unto God by that Angell, which by the high Prieſt, by the living word, and God, is ſet over the reſt of the Angels: to this word will we pray, &c. He maketh Chriſt the word, the chiefe of the Angels, the onely Mediator of our prayers.

Lib.5.cont. Celſum, in initio.

3 Confeſſion of Wittemberg, *chap.* 23. We confeſſe, that the Saints in heaven doe after their certaine manner pray for us before God, as the Angels alſo are joyfull for us, and all the creatures doe after a certaine heavenly manner grone for our ſalvation: but as the worſhip or invocation of creatures is not to be inſtituted upon their groanings, ſo upon the prayer of the Saints in heaven we may not allow the adoration of Saints, &c. They grant a generall deſire and care in the Angels and Saints, no particular mediation about our prayers.

Harm.ſect.145.

4 And in this ſenſe ſaith *Albinus* of the Latine Church: that the Angels *ad inſtar avium verba noſtra perferunt*, like unto birds doe carry up our words. And againe, hee would not have one promiſe that which he cannot performe, *non enim in ventum dicta tranſeunt, ſed à præſenti Angelo ſtatim perferuntur ad Dominum*: for our words are not uttered in the wind, but they are preſently carried by the Angell, that is preſent, unto God, &c. The Angels then ſo report our prayers and good words, as they doe raſh and idle words, that is, as meſſengers, not as Mediators.

In 10.cap. Eccleſ.
In 5.cap Eccleſ.

An Appendix or third Part of this Queſtion, VVhether Angels or Saints know our hearts.

The Papiſts.

THe Angels and other celeſtiall ſpirits doe know our hearts and inward repentance: And betweene the Angels and the bleſſed ſoules of Saints, there is no difference in this caſe, the one being as highly exalted, and neere God, as the other, in whom and by whom onely they ſee and know our affaires: *Luke* 15. 10. There is joy in heaven, in the preſence of the Angels over one ſinner that repenteth: *Ergo*, they know our repentance, *Rhemiſt. Luk.* 15. *ſect.* 2.

Hæreſ.6.
Luke 15.10.

Anſw. 1. Our hearts and inward repentance are not knowne to the Angels, but by the fruits, and the true effects thereof.

2 Although the elect, after the reſurrection ſhall be like in glory to the Angels, yet it followeth not, that they ſhall be like in all things, much leſſe that their ſoules now in heaven, be in all things like unto the Angels, whoſe preſence and miniſtery God uſeth in the preſervation of his choſen.

3 That all things done in the world may be ſeene in God, as in a glaſſe, is but a profane ſpeculation, and the device of an idle braine, *Fulk. ibid.*

Argum. 2. *Abraham* had knowledge of things in earth, which were not in his time, as that they had *Moſes* and the Prophets books, which he never ſaw, *Luk.* 16. *verſ.* 29. *Rhemiſt.*

Anſw. Firſt, in this narration many things are ſpoken parabolically, out of the which we muſt not ground any doctrine not taught elſewhere in Scripture: for you may as well ſay, that ſoules have fingers and tongues, and that elementall water will quench hell fire, as that *Abraham* knew what books were written after his death.

Secondly, albeit that the doctrine of the Church comprehended in the Scriptures, might be revealed to *Abraham* after his death, yet it followeth not, that he knew all things, as you affirme the Saints doe, by beholding the majeſtie of God.

The Saints therefore in heaven know ſo much as the Lord thinketh good to reveale unto them, they know not all things.

The Proteſtants.

WE deny not, but that as Prophets and holy men in this life, may know many ſecret things revealed unto them by the Spirit of God, as *Peter* found out the ſecret fraud of *Ananias* and *Saphira*: *Eliſeus* being abſent found out *Gehezi* his corruption: yea, hee could tell what was done in the King of Syria his chamber, ſo the Lord may reveale unto the Saints in heaven at his pleaſure, ſome things done upon earth. But that they received any ſuch gift of God, to know all things done upon earth, it is a great untruth, and cleane contrary to the Scriptures.

Firſt, *Salomon* ſaith in his prayer unto God: *Heare thou in heaven in thy dwelling place, and give unto every man according to his wayes, as thou knoweſt his heart: for thou onely knoweſt the hearts of all the children of men*, 1 *King.* 8. 29. Out of this place we thus reaſon: He onely knoweth the heart, that is the judge of all men, and a rewarder of them according to their wayes: But the Lord only is judge: *Ergo*. Againe, the words themſelves be plaine, that God only knoweth the heart: ſo that what knowledge of ſecrets the Saints have, it is by revelation, not by ſearching the heart.

1 King.8.29.

Againe, S. *Paul* ſaith, *No man knoweth the things of man ſave the ſpirit of man which is in him*: ſo the things of God knoweth no man, but the ſpirit of God, 1 *Cor.* 1. 11. The Rhemiſts anſwer, that no man knoweth the ſecrets of the heart naturally, but by extraordinary gift he may, as the Prophets did.

1 Cor.1.11.

Anſw. No man ever had or can have a generall gift to know the heart, but when God ſeeth it good to reveale it; for otherwiſe the compariſon holdeth not. The Spirit of God only knoweth the things of God: which alſo is given to men to know, but not by receiving any gift to ſerch and looke into the nature and heart as it were of God (for then ſhould they know all the ſecrets of God, which never any did:) but onely by revelation of the Spirit, which openeth Gods ſecrets unto them, ſo farre as it is convenient and needfull.

Even after the ſame manner the Spirit of God may reveale the ſecrets of the heart of man, not by giving them a generall gift themſelves to looke into the heart, as into a glaſſe, but by revealing ſuch things, when the Lord ſeeth it expedient.

1 Cor.13.2.

Neither had the Prophets an inherent gift and dwelling in them, to know ſecrets, but the word of God was inſpired into them at times, as they had need, as we ſee in *Nathan*, 2 *Sam*. 7. 3, 4. in *Eliſha* 2 *King*. 2. 15. in *Iſaiah*, 2 *King*. 20. 4. And though *Paul* was taken up into heaven, and ſaw many ſecrets, yet he knew not all: for thus he ſaith of himſelfe, *If I knew all ſecrets*, 1 *Cor*. 13. 2. *Ergo*, no man ever received this gift, to ſearch the heart: but it is proper unto God, who will not give his honour to another.

2 *Auguſtine* ſaith, *Neſcire mortuos quid hic agatur dum hic agitur*: That the dead know not what is done here, while it is in doing. But they underſtand either by relation of thoſe that depart this world, or elſe by the Angels; *Non quidem omnia, ſed quæ ſinuntur indicare, &c. ſicut Propheta, &c. nec hic omnia cognoſcebant, ſed quæ illis eſſe revelanda Dei providentia iudicarat, de cura pro mort. c.* 15. Neither do they know all things, but what God ſuffereth to be knowne; as neither did the Prophets know all things while they lived, but what God in his divine providence thought good to reveale unto them. I note out of this ſaying of *Auguſtine* three things.

Firſt, what great uncertainty of opinion here is: How the dead ſhould come by the knowledge of humane affaires, the Papiſts thinke they have it by Gods gift: otherwhile they ſay, they ſee all things in God, as in a cleare glaſſe. *Auguſtine* ſaith, they know them by the Angels, or by men newly departed this life: ſo that it appeareth to be but a meere conceit and imagination, that they have any ſuch knowledge, whereof there is no ſurer ground. Secondly, *Auguſtine* ſaith, they know not things preſently done, but afterward, contrary to the Papiſts. Thirdly, they know not all things, as the Prophets alſo did not, but what the Lord revealeth unto them: wherein alſo he is contrary to our Adverſaries.

The holy Martyrs have ſealed this truth: that God onely is the knower of the hearts, and that hee hath not given this honour to any other.

Pag.1013.1.45.

Iohn Lambert holy Martyr: *God knew all things before the beginning of the world, and is every where to ſee, not only our outward dealing, but alſo all the ſecrets of all mens hearts, ſo that he needeth no Mediator, to informe him of our deſires, pag.* 1109. But Angels and Saints were not from the beginning, neither are they every where: *Ergo*, they know not our thoughts.

Pag.949.2.45.

Paul Luther Confeſſor: *Saints in heaven cannot helpe us, neither know no more what men doe in this world, than a man in the North countrey knoweth what is done in the South countrey, pag.* 1040. *col.* 2.

Prologom.in Ioan.Evang.

Epheſ.3.10.

And further: 1 *Chryſoſtome* thinketh, that the Angels were ignorant of many things concerning the myſtery of the Goſpell, which they learned by the preaching of *Iohn*: for thus he ſaith, *He uttereth no humane thing, but ſpeaketh out of the hid treaſure of the Spirit: quæ neque Angeli, priuſquam hic diceret, noverunt*, which no not the Angels knew, before he ſpake them, &c. And to that purpoſe he alleageth that place, *Epheſ*. 3. 10. *That unto principalities and powers may be knowne by the Church the manifold wiſdome of God*: whereupon he thus inferreth; *Idcirco non parum honoris conſequimur quod nobiſcum Angeli diſcant, quæ neſcimus*: Wherefore it is no ſmall honour unto us, that the Angels together with us doe learne the things which they know not.

Hom.8.in Gen.

2 *Origen* ſaith, *Deo ſoli cognitum eſt propoſitum mentis, Angelis vero non*: To God onely is knowne the purpoſe of the heart, not unto Angels.

Super Pſal, 23.

3 *Haymo* of the Latine Church ſaith: *Certum eſt quoſdam Angelos ignoraſſe aſcenſionem Chriſti donec viderent*: It is certaine that ſome Angels were ignorant of the aſcenſion of Chriſt, untill they ſaw it, &c.

Annot. in 1 Sam.16.7.

If the Angels then were ignorant of many things belonging to the myſtery of mans redemption: how is it like to be true, that they, or *the glorified Saints ſhould know our cogitations by ſeeing God, in whom all things appeare?* as our Doway Divines note: for how could they be ignorant, if all things are to be ſeene in God, of thoſe more neceſſary things, which concerned mans ſalvation?

Harm.ſect.2. pag.37.

4 Confeſſion of Auſpurge, *artic*. 21. *This cuſtome aſcribeth unto the dead an omnipotencie, in that the Saints ſhould ſee the motions of the heart*: The ſame reaſon alſo may be given for the Angels not knowing of our thoughts.

The third Queſtion, Concerning the worſhip of Angels, firſt in generall, then in particular, of invocation.

The Papiſts.

THey ſay that the divine honour and adoration due unto God alone, is not to be given to Angels: But there is a religious reverence, honour and adoration, which is not to bee denied to Angels and Saints, *Rhem. annot. Apocalyp.* 19. *ſect.* 4. Hæreſ.7.

Argum. 1. *Ioſua* fell downe before the Angell and worſhipped, *Ioſ.* 5. *Rhemiſt.* ſo alſo they of Doway in their annot. there. Ioſ.5.14.

Anſw. He worſhipped not an Angell, but the Lord Chriſt himſelfe the Captaine of the Lords armie: for it was a divine worſhip: He is bid to put off his ſhooes, as *Moſes* was, when God appeared out of the fierie buſh, *Exod.*3. But a divine worſhip (by your owne confeſſion) is due onely to God, *Fulk, annot. Coloſſ.*2.3. And thus *Origen* expoundeth this viſion: *Homil.*6. *in Ioſ. Ioſua non adoraſſet, niſi agnoviſſet Deum, &c. Ioſua would not have adored him, if he had not knowne him to be God, for who elſe is the Prince of the armie of the power of God, but our Lord Ieſus Chriſt?*

Argum. 2. 1 *Timoth.*2.21. I charge thee before God and the Lord Jeſus Chriſt, and his elect Angels, that thou obſerve theſe things: *Ergo*, Angels may be adored and reverenced, *Rhemiſt.* 1 Tim.2.21.

Anſw. Saint *Paul* maketh here the Angels witneſſes of his weightie charge: ſo *Moſes* calleth heaven and earth to witneſſe, *Deut.*30.19. may we therefore conclude, that he yeelded any religious worſhip to heaven and earth? Deut.30.19.

Our Doway men doe object the example of *Balaam, Numb.*22.31. how *Balaam* adored the Angell: *He adored him, neither with divine honour as God, nor civill, as a mortall man, but with a religious honour leſſe than the divine, and more than civill:* Annot. upon that place. Numb.22.31.

Anſwer. 1. It is but a weake argument that is taken from the example of a ſuperſtitious man, a falſe Prophet, and Sorcerer, that was accuſtomed to proſtrate himſelfe unto his ſpirits, whom hee invocated: 2 But it may bee better anſwered, that this was no religious adoration, but an exceeding great reverence, which hee yeeldeth to the Angell, ſuch as was that which *Nathan* gave unto *David*, he bowed himſelfe upon his face to the ground: where the ſame word in the Hebrew *Shacah* is uſed, which the *Septuagint* expreſſe by the word προσκυνέω, which ſignifieth as well civill as religious adoration. 1 King.1.23.

The Proteſtants.

AS for due reverence, which is of love, not of any ſervice, there is no queſtion, but wee ought to yeeld it unto the Angels. But all religious ſervice or worſhip is due onely to God, and whoſoever man or Angell, requireth, or receiveth any religious worſhip or ſervice, uſurpeth that which is due unto God, *Fulk, Apocal.*19. *ſect.*4.

Argum. 1. *Apocal.*19.10. and 22.9. *Iohn* fell downe to worſhip the Angell: but the Angell ſuffered him not: See thou doe it not, (ſaith hee) for I am thy fellow ſervant, and of thy brethren, worſhip God: *Ergo*, Angels are not to be adored with any religious worſhip. Revel.19.10. 22.9.

Rhemiſt. Firſt, he forbiddeth him onely to worſhip him with divine adoration.

Anſw. The words are generall: hee ſaith not, worſhip God with this kinde of ſervice; but worſhip God: and the word here uſed, προσκύνησον, properly ſignifieth in falling downe to worſhip: by which word alſo *Act.*10.25. *Cornelius* manner of worſhipping *Peter* is expreſſed: upon which place the Rhemiſts doe note, that everie falling downe to worſhip is not divine, or proper onely to God, and that *Peter* did refuſe it for humilitie ſake: the Angell then in this place refuſeth that falling downe or worſhipping, which they ſay was given to *Peter*, and is not onely due to God; and ſo doth *Peter* in the other place, not for humilitie, but alleaging he was a man, and therefore of pietie, becauſe he would not have God robbed of his honour. Act.10.25.

Rhemiſt. Secondly, you ſay that *Iohn* ſo worthy an Apoſtle was not ignorant of that point, that Angels were not to bee worſhipped as God: wee may reply alſo, that if *Iohn* had knowne that this other kinde of ſervice was unlawfull, he would not have done it.

Anſw. *Iohn* ſinned not of ignorance, but of forgetfulneſſe, in this extaſie of his minde, while hee beheld the glorie of the Angell, as likewiſe through his frailneſſe and forgetfulneſſe hee committeth the like againe, *cap.*22. which *Iohn* would not have done, being once before admoniſhed, had he not preſently forgotten himſelfe. But the other error of worſhipping the creature for the Creator, was too groſſe an error for the Apoſtle.

Rhemiſt. Thirdly, hee was deceived in the perſon, taking the Angell for Chriſt, and therefore was not culpable at all in this fact, in giving divine honour to the Angell, for hee ſinned onely materially not formally.

Anſw. Firſt, *Iohn* was not ignorant that he was an Angell, and not Chriſt; for he ſaith, he was one of the ſeven Angels that had the ſeven vials. Secondly, though hee ſinned of ignorance, yet was it a ſinne: for the Prophet, which beleeved the old Prophet, ſinned grievouſly, as it appeared by his puniſhment, though hee did it ignorantly, 1 *King.*13. Wherefore it is a groſſe error of your

Schoolemen that ſay, a man ſinneth not, if hee worſhip the Devill in ſhape of an Angell ignorantly.

Rhemiſt. Fourthly, the Angell would not receive this worſhip at *Iohns* hand, whom he knew to be in great favour with God, and greater than ſome Angell.

Anſw. Firſt, though hereafter the children of God ſhall bee made equall to the Angels in glorie, yet in this mortall life they muſt needs be inferiour, ſeeing Chriſt himſelfe, in reſpect of his paſſion, was inferiour to the Angels, *Heb.2.9.* Secondly, the Angell would not have taken this homage at any other mans hands beſide *Iohns:* for he giveth a reaſon that he is not onely his fellow ſervant, but alſo of his brethren. So for all their ſhifts and cavils, we ſtrongly conclude by this example, that no relious honour ought to be given to Angels.

Seeing then none of theſe anſwers will ſerve their turne, *Ioannes Baſilius* the great peremptorie Duke of Muſcovia ſhall help them with another, that *propter humilitatem factum,* it was done for humilitie ſake, that the Angell refuſed to bee worſhipped, as Chriſt for the ſame cauſe, when hee was transfigured forbade his Apoſtles to tell it abroad, till he was riſen againe: *Theolog. Muſco.c.13.*

Anſwer. 1. The Angell refuſeth to be worſhipped, as not due unto him, as appeareth by his reaſon, *worſhip thou God, &c. I am thy fellow ſervant,* he did not refuſe it then for humilitie, but of *dutie,* becauſe it belonged unto God. 2 The other prohibition of Chriſts is not like: let them ſhew where Chirſt for humilitie ſake refuſed to bee worſhipped, as hee was of many in the dayes of his fleſh, and they ſhall ſay ſomewhat.

Lib.6. in Cant. Canticorum.

Here I will not conceale that private opinion of *Beda,* who writeth to this effect, that after the Angels perceived that their God and Lord ſo loved mankinde, as that hee became man for them, *Hinc eſt, quod ante incarnationem ejus, adorari ſe ab omnib. patienter ferrent, &c.* Hereof it is, that before the incarnation of Chriſt they endured to bee adored of men, but the Angell forbiddeth *Iohn* going about to worſhip him: But if adoration had beene due unto them before, it ſhould not have beene denied them after the comming of Chriſt, by whom the angelicall order was eſtabliſhed and confirmed, not any way impaired: as the Apoſtle ſaith, that Chriſt *by the bloud of his croſſe hath ſet at peace the things in heaven and in earth:* but let us proceed to ſee the judgement of more ancient times.

Coloſſ.1.20.

Honoramus Angelos, charitate non ſervitute (ſaith *Auguſtine*) *nec eis templa conſtruimus:* Wee honour Angels with the dutie of love, not of ſervice, neither doe we build temples unto them. And a little before, *Quod ergo colit ſummus Angelus, id colendum etiam eſt ab homine ultimo.* That therefore which is worſhipped of the higheſt Angell, the man of loweſt degree ought alſo to worſhip, *De vera religion. cap.55. Ergo,* no worſhip due to Angels, but all unto God.

Adrian. 1. Epiſt. ad Conſtantin. Imperator. Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos peccatores quoſque invicem proſequimur, ſalutantes nos inter nos per honorationem & dilectionem: What manner of worſhip is this (he meaneth the reverence to bee given to Angels and Saints) ſurely no other than that which we ſinners amongſt our ſelves doe give to one another, by a mutuall ſalutation of honour and love. The argument out of theſe words may be framed thus: No other worſhip is due to Angels and Saints, but that which we give one to another: but that is no religious worſhip: *Ergo,* Your owne decrees alſo doe reckon the heretikes called *Angelici* in the number, *becauſe they worſhip Angels: decret. p.2. cauſ.24. qu.3. c.39.* wherefore it is hereſie even by your owne law to worſhip Angels.

Iohn Lambert holy Martyr ſheweth out of *Auguſtine,* that wee ſhould worſhip no men departed, be they never ſo good or holy, no nor yet no Angell, ne honour the ſame, but onely the imitation of them, following their good acts in our living: the Angels refuſe all honour, ſaving that which is called *honor charitatis,* that is to be loved, &c. *Fox p.1108. reſponſ. ad articul.14.*

And further. 1 *Theodoret* thus writeth upon theſe words of Saint *Paul, Coloſſians* 2.18. *Let no man ſeduce you, &c. by the worſhipping of Angels:* that they which defended the Law, *ad Angelos colendos inducebant,* did induce men to worſhip Angels, &c. and therefore the Synod of Laodicea *lege prohibuit, ne precarentur Angelos,* did forbid by a Law that they ſhould not pray to Angels, &c.

Lib. 8. contra Celſum in principio.

2 *Origen* is verie earneſt in this point againſt the adoration of Angels, writing againſt *Celſus,* who objected thus: *Qui diis plurimis ſerviat, &c.* Hee that ſerveth many Gods, doth a thing acceptable unto the great God, for honour cannot be given unto any, *Cui non ſit ab illo permiſſum,* To whom hee hath not permitted the ſame, &c. Hereunto *Origen* maketh this anſwer, that as the Lacedemonian Orators refuſed to adore the Perſian King, *Vnum Dominum veriti, Lycurgi legem,* worſhipping but one Lord, *Lycurgus* law, &c. *Sic eorum qui pro Chriſto legantur, Chriſtus eſt Dominus,* ſo Chriſt is their Lord, who are his Embaſſadors, &c. And againe, *Vndenam tu id patefeceris permiſiſſe Deum, ut honorib. iſti augeantur?* Where can you ſhew that God hath permitted that theſe ſhould bee honoured?

And further, he ſaith, *Vnus nobis eſt placandus Deus, &c.* There is but one God to be appeaſed and pacified of us, if hee will have any beſide God to be appeaſed, let him know that as the ſhaddow followeth the body: ſo he which pacifieth the higheſt God, *& ejus amicos Angelos propitios habet,* hath alſo the Angels his friends favourable.

Zaga Zabo the Æthiopian Biſhop profeſſeth thus: The Prophets, Apoſtles, Martyrs, Confeſſors, *Cum ſanctiſſimis Dei Angelis veneror & honoro, pariq; modo omnes illorum ſectatores amplector & oſculor*; Together with the holy Angels I worſhip and honour, and in like manner I embrace and kiſſe all their followers, &c. Hee giveth no other worſhip unto Angels and Saints, than to their imitators and followers here in earth. Damianus a Goes.

3 Helvetia, latter confeſſion, c.5. *We teach men to adore the true God alone, according to the commandement of our Lord,* Thou ſhalt adore the Lord thy God, and him onely ſhalt thou ſerve. Harm.ſect.2. Matth.4.10.

4 See before for the Latine Church, the teſtimonie of *Adriane,* and of the decrees.

The ſecond part, of the Invocation of Angels.

The Papiſts.

THey hold, that it is lawfull to direct our prayers unto Angels, and that they can helpe and heare us. *Rhemiſt. Coloſſ.2.ſect.3.* Hæreſ.8.

Angels are deputed for our protection (which is nothing but advocation.) *Dan.*10.13. *Matth.*18.10. *Rhemiſt. annot.* 1 *Iohn.*2.*ſect.*5. Dan.10.13. Matth.18.10.

Anſwer. Firſt, the argument followeth not: for the Angels at the appointment of God, may ſerve for our protection and defence, though they bee not advocates for us, to obtaine remiſſion of our ſinnes. Secondly, the places alleaged prove no ſuch advocation of Angels, but onely defence and protection. *Dan.*10.13. The Angell was readie at the firſt prayers of *Daniel,* but he was letted a while. This proveth, that Angels may know our prayers when it pleaſeth God, and bee miniſters of his helpe unto us, which wee denie not: not that they are our advocates. And concerning the other place in *Matthew* our Saviour onely ſaith, *That their Angels doe behold the face of his father*; that is, to know his pleaſure, and what ſervice God will command them for the good of his Church: this text maketh nothing for the advocation of Angels. So then theſe two Scriptures doe ſet forth two offices of the Angels: the one their deſcending from heaven, *Dan.* 10.13. the other their aſcending to heaven, *Matth.* 18.10. Like as *Iacob* ſaw the Angels deſcending and aſcending upon the ladder, *Geneſ.* 28. which ſignifieth their miniſteriall protection of us, not an Imperiall advocation: unleſſe they will ſay, that the Angels alſo are Chriſts advocates, for upon him they are ſaid to aſcend and deſcend, *Iohn* 1.51. And further, what is ſignified by the aſcending and deſcending of the Angels, *Bernard* hath very well expreſſed in this ſentence: *Aſcenſio & deſcenſio via Angelorum, &c.* Aſcending and deſcending is the way of the Angels: *They aſcend for themſelves, and deſcend for us; they aſcend for contemplation, they deſcend unto us for compaſſion; they aſcend to behold his face, deſcend at his becke: in Pſalm.* 90. *Serm.* 11. Wherefore they aſcend to know Gods pleaſure, they deſcend to doe Gods pleaſure, this ſheweth their ſervice and miniſterie, not their advocation or majeſtie: the argument then followeth not at all, they are our protectors, *Ergo,* our advocates. Iohn.1.51.

And whereas the Rhemiſts in the ſame place would prove the advocation of Angels by the Collect uſed in our Church upon S. *Michaels* day, which is this: *That they which doe thee alwaies ſervice in heaven, may by thy appointment ſuccour and defend us in earth*: Who ſeeth not, what beggerly ſhifts they are driven to uſe, ſeeing that this prayer maketh nothing at all for the advocation or invocation of Angels, but onely their protection and preſervation.

Argum. 2. *Apoc.*8. *verſ.*3. *I ſaw another Angell, that came and ſtood before the Altar having a golden cenſer, and much odors were given unto him, to offer with the prayers of the Saints upon the golden Altar, &c.* From this place the Rhemiſts conclude that Angels doe offer our prayers to God, *Rhemiſt. in hunc locum.*

Anſwer. Firſt, though the Angels ſhould report unto God our praiers, as the reſt of our affaires, which they ſee done (which miniſterie of theirs notwithſtanding in preſenting of our prayers, hath no direct warrant out of Scripture) yet it followeth not that we ſhould invocate them, for the Saints in earth doe invocate God for us, yet are not to bee invocated by us. Secondly, if in this place wee ſhould underſtand any of the Angels to bee the preferrer of our prayers, yet they doe it not by their owne merit, but by the merit and ſweet ſavour of the death of Chriſt, which are the ſweet odours added to the prayers of the Saints: Thirdly, this place is better expounded of Chriſt himſelfe, who is the Angell that offereth up our prayers, as S. *Auguſtine* in his Commentarie upon this text.

*Argum.*3. Our Doway diſputers prove the protection and invocation of Angels out of that place, *Gen.*48.16. The Angell, &c.

Anſwer. See before Error 4. where it is anſwered, that this Angell was Chriſt, with whom *Iacob* wreſtled, *Gen.*32.

The Proteſtants.

THat Angels are not to be worſhipped, nor invocated, as mediators, interceſſors, or advocates, the Scripture ſpeaketh evidently.

Argum. 1. *Coloſſ.* 2.18. Let no man beguile you in the humbleneſſe and worſhipping of Angels: *Ergo,* Is is not lawfull to pray unto them, or to worſhip them. Coloſſ.2.18.

Rhemiſt. The Apoſtle ſpeaketh here againſt the wicked doctrine of *Simon Magus*, that affirmed that the Angels both ill and good, were mediators for us unto God ; and againſt the ſuperſtition of the Jewes, that worſhipped the Angels by whom the law was given.

Anſw. The Apoſtle condemneth both theſe ſuperſtitions, as likewiſe the popiſh invocation of Coloſſ.2.23. Angels : becauſe all will-worſhip is forbidden, which is not after the preſcript of Gods word, *Coloſſ.* 2.23. Out of which place we reaſon thus, all will-worſhip is forbidden : but all worſhip of Angels is a will-worſhip, *Ergo*, all worſhip of Angels is forbidden: that which the Apoſtle calleth, *verſ.*18. θρησκείαν, the worſhip of Angels, *verſ.*23. he termeth ἐθελοθρησκείαν, will-worſhip, which is invented by man, and not warranted by the word.

And that the Apoſtle ſpeaketh againſt the adoration even of good Angels, *Theodoret* upon that place ſheweth, making mention of their Oratories, dedicated unto S. *Michael*, which were to be ſeene unto that day : and their opinion was, *Per Angelos divinam benevolentiam conciliari*, That the divine favour muſt be obtained by Angels.

*Argum.*2. If any man ſinne (ſaith the Apoſtle) wee have an advocate with the Father Jeſus Chriſt Iohn 2.2. the juſt, he is the propitiation for our ſinnes, *Iohn* 2.2. *Ergo*, Chriſt onely is our advocate.

Rhemiſt. Chriſt is our advocate in the higheſt degree, becauſe by himſelfe, and his owne merits, without the aſſiſtance of any other, hee obtaineth pardon for us. The other, as Angels and Saints, are as ſecondarie interceſſors, that obtaine not any thing by their owne merits, but onely through Chriſt.

Anſw. Firſt, he onely and properly is an advocate that can plead the juſtice of his Clients cauſe, which every one that prayeth for us cannot doe : for though the Angels and Saints departed ſhould pray for us (which we know not by the Scriptures) as our brethren upon earth doe, yet ſhould they not be mediators and advocates, but petitioners and intreaters for us.

Secondly, we gather many ſtrong arguments out of this place, for the ſole ſufficient advocation of Chriſt. Firſt, the ſonne is the beſt and onely ſufficient advocate with the father ; therefore where wee Heb.4.16. may have free and bold acceſſe to the Sonne, *Heb.* 4.16. what need have we of the ſervants helpe? Secondly, he is the onely advocate that is juſt and righteous before God : ſo onely is Chriſt, the An- Iob.4.18. gels are imperfect in his ſight, *Iob* 4.18. *Ergo*. Thirdly, he muſt be our advocate that is alſo the propitiation for our ſinnes : *Ergo*, onely Chriſt.

Auguſtine ſaith, *Angelos quos nos colimus dicitis, &c. utinam illos coleretis, facile ab illis diſceretis, illos non colere* : But yee will ſay yee worſhip not images but Angels as we call them : I would you did truly worſhip and reverence them : for you ſhould ſoone learne of the Angels, not to worſhip the Angels, *In Pſal.* 96. And *Bernard* alſo thus writeth upon theſe words of the Apoſtle, *Heb.* 1. are they not all miniſtring ſpirits ? *Plane miniſtri noſtri, non Domini noſtri* : They are our miniſters, not our Maſters or Lords : *In Pſal.*90.*ſerm.* 11. If not our Lords, then not to be worſhipped.

*Synod. Moguntin. cap.*45. *Sancti &c. Velut corporis Chriſti nobiliſſima membra, eo ſocietatis & dilectionis cultu à nobis honorari debent, quo in hac vita à nobis ſancti homines coli poſſunt* : Saints, which have happily ended this life, as the moſt noble members of Chriſts body, muſt be honoured with the worſhip of love and brotherly fellowſhip, as holy men in this life may be honoured, &c. But wee doe not make our prayers unto men, though never ſo holy upon earth : *Ergo*, neither ought we to pray to Angels or Saints in heaven.

We will adde the ſeale of the holy Confeſſors and Martyrs : Certaine godly Chriſtians were perſecuted in the dioceſſe of Lincolne, for denying to pray to Saints, ſaying ; What need wee goe to the feet, when we may goe to the head ? *anno* 1521. *Fox, pag.*826.*col.*2.

Claudius Monerius, who ſuffered for the truth at Lions, *anno* 1551. being asked whether Saints were not to be invocated, anſwered, They cannot pray without faith, and therefore it is in vaine to Pag.826.1.20. call unto them, pag.905. *col.*1. The reaſon ſtandeth thus ; It is in vaine to pray to them that cannot pray for us (ſeeing by our adverſaries confeſſion, Saints onely helpe us by their prayer, and mediation to God, not by any helpfull power in themſelves) but neither the Angels nor Saints can pray for us, becauſe they have no faith (which gift is now with them ceaſed) and without faith no prayer is acceptable : *Ergo*, it is needleſſe to pray to them.

Francis Rebeuies martyred at Paris, *anno* 1558. thus reaſoneth againſt invocation of Angels and 1 Iohn 5.14. Pa 842.1.2. Saints : Saint *Iohn* ſaith, 1 *Epiſt.* 5. *verſ.* 14. *This is the truſt wee have in him, that if wee demand any thing after his will, hee will heare us : we muſt doe and pray therefore according to Gods will, not after our owne* : But it is not Gods will that wee ſhould pray unto any ſuch, either Angell or Saint : for no ſuch commandement is given in his word, where his will onely is to be ſeene. *Ergo*.

1 Further, it ſeemeth not to have beene the uſe of the Greeke Church in *Damaſcenes* time to invocate Angels : for he ſaith, Let us proceed to handle ſome few things delivered out of the Scrip- Damaſcen. lib.1.de fid.c.3. πολυτρόπως κινεῖσθαι. tures, ἐπικαλεσάμενοι, *having called upon the Father, Saints, and holy Ghoſt* : Hee calleth upon no other: and afterward he ſeemeth to give a reaſon thereof, becauſe even the Angels are ſubject to alteration and change, and *divers waies to be moved*.

2 *Origene*, long before him more plainely delivereth his opinion : the divine wiſedome will not Lib.5.cont. Celſum. Paulo poſt initium. permit, *Ut alteri cuipiam quis audeat ſupplicare niſi ei, qui ad omnia ſufficit, & cunctis præſidet rebus per eum qui nobis ſalutis fuit, et Dei filius eſt et verbum* : That wee ſhould pray to any other, than to

him, which is ſufficient for all things, and ruleth all, by him, who is our ſalvation, even the Sonne of God and the word, &c. And a little after: we will ſhew, *Non eſſe Iudaicæ conſuetudinis cœlum colere, vel qui in eo ſunt Angelos, ſed quorundam Iudaicos ritus prævaricantium*: That it is not the Jewes cuſtome to worſhip the heaven, or the Angels therein, but of certaine tranſgreſſing the Jewiſh rights, &c. And in another place: *Deo omnib. præſidenti per unigenitum filium ſupplices vota offerimus, &c. quando quidem noſtrorum ſit ille delictorum propitiatio, ut tanquam pontifex, &c. circa Deum igitur omnis noſtra fides*: Wee humbly offer our prayers to God the ruler of all by his onely begotten Sonne, &c. Seeing hee is the propitiation of our ſinnes, that as our high Prieſt hee may offer up our prayers: therefore all our faith is to ward God, &c. His reaſons are theſe: becauſe Chriſt is the propitiation for our ſinnes, our onely high Prieſt, and God is the object onely of our faith, prayer being a worke of faith, muſt onely be directed toward him. The ſame author bringeth to light the groſſe fancies of the heretikes called *Ophiani*, that made ſeven Angles as the Porters and keepers of ſeven gates, whom they called *Oraus, Elabion, Aſtaphaus, Sabaoth, Iabo, Ialdabaoth, Iadim*: And they pray to every of them, *Tu interceſſor adeſto*, You (the keeper of ſuch a gate) be my interceſſour, but theſe things he ſaith, were *à Chriſtiana doctrina aliena*, contrarie to Chriſtian doctrine, &c. Behold then this ſuperſtitious invocation of Angels came from the Ophiane heretikes.

Lib. 8. Paulo poſt initium.

Lib. 6. cont. Cellum circa medium.

3 Confeſſ. of Helvetia the latter. c. 5. *Seeing it is written how ſhall they call on him, upon whom they have not beleeved, and wee doe beleeve in God alone, therefore wee call upon him onely, and that through Chriſt.*

Harm. ſect. 2. pag. 21.

4 Whereas the Rhemiſts, as before is ſhewed, doe urge that place, *Apocal.* 8. 3. How much odours were given to the Angell, to offer with the prayers of the Saints. *Viega* a Jeſuite, ſaith the Angell, is interpreted to be Chriſt, and the Incenſe is the prayers of the Elect: *Nam per Chriſtum Mediatorem omnia munera noſtra Deo patri mittimus*, For through Chriſt our Mediator wee ſend all our gifts to God the father.

Viega commentar. in Apocal. 8.

THE NINTH GENERALL CONTROVERSIE, CONCERNING SAINTS DEPARTED.

THis Controverſie hath two parts: firſt, of thoſe that being departed ſuffer ſome puniſhment after this life. Secondly, of thoſe that are ſtraight received to joy in heaven. The firſt part hath two queſtions: firſt, of the place of darkneſſe, where the faithfull remained till the comming of Chriſt, as the Papiſts imagine. Secondly, of Purgatorie.

The firſt Queſtion of *Limbus Patrum*, where the Patriarks were imagined to be.

The Papiſts.

THey have deviſed and imagined in their wandring conceit foure infernall and ſubterreſtriall places, Hell, Purgatorie, *Limbus infantium*, where children remaine dying without Baptiſme, and *Limbus Patrum*, where the Fathers were before Chriſts comming. Theſe places they diſtinguiſh three waies: Firſt, by the ſituation: Hell is loweſt, Purgatorie is next, *Limbus infantium* in the third place, *Limbus Patrum* uppermoſt. Secondly, they differ in meaſure of puniſhment, ſome of them have *pœnam damni*, and *pœnam ſenſus*, a double puniſhment, both of loſſe, in that they are excluded heaven, and of paine alſo, as Hell, and Purgatorie: the other two *Limbi*, are but dungeons of darkneſſe onely, where they ſuffer no other ſmart or paine, but are onely abſent from God. Thirdly, they differ in time and continuance, ſay they, Hell and the dungeon of children ſhall abide for ever: but Purgatorie and the dungeon of the fathers are temporall: the one, that is, *Limbus Patrum*, is many yeeres agoe diſſolved: and Purgatorie alſo ſhall ceaſe, ſay they, at the comming of Chriſt, *Bellarm. de Purgat. lib. 2. cap. 6.*

Hæreſ. 9.

This then is their opinion, that the Patriarks and Prophets before Chriſts comming were not in heaven, but were kept in an infernall place of darkneſſe, yet without paine, and were delivered by Chriſts deſcending into hell, *Bellarm. de Chriſti anima, lib. 4. cap. 11. Rhemiſt. Heb. 9. 8.*

Argum. 1. *Heb.* 11. 40. *God providing a better thing for us, that they without us ſhould not be perfect*: That is, (ſay the Rhemiſts) the Fathers of the law could not be admitted to the joyes of heaven,

Heb. 11. 40.

till the Apoſtles and other of the new law, were aſſociate with them, and a way made into heaven by the death and aſcenſion of Chriſt, *Rhemiſt. ibid.* the ſame place is urged by the Doway Tranſlaters, in their annotations upon *Geneſis, cap.7.pag.31.*

Anſ. Firſt, by this reaſon the Patriarks could not enter into heaven before the death of the Apoſtles, if there were no entrance found, unleſſe they were aſſociate with them. Secondly, if the way were not opened before Chriſts aſcenſion, then the Patriarks could not aſcend before, where were they then all thoſe 40. daies? for they were delivered out of *Limbus Patrum* before Chriſts reſurrection, Thirdly, there is therefore no ſuch meaning of this place: but it is to bee underſtood of the reſurrection, when as all the elect ſhall be conſummate together, and enter bodie and ſoule into heaven. *Fulk.*

Thus doth *Bernard* expound this place, *Acceperunt jam ſinguli ſtolas, ſed non veſtientur duplicibus donec veſtiamur & nos, Deo melius aliquid providente pro nobis, ut non ſine nobis conſummarentur:* All of them that are departed, (he meaneth the Saints) have received their ſtoles or ſingle garments, but they ſhall not be cloathed with double, untill we alſo be apparelled, God providing better things for us: that is, in the reſurrection we ſhall all receive this double rayment, we ſhall be profited in bodie and ſoule.

After the ſame manner doth this Father expound that place, *Apocal.6.9.* how the ſoules cried under the Altar: *A laboribus requieſcunt, qui in Domino moriuntur; ſed non requieſcunt interim à clamore, ſub throno Dei clamant animæ occiſorum, quia nihil etſi habent, quod moleſtet, nondum habent totum tamen, quod delectet: In die Palmar. ſerm. 3.* They reſt from their labour that die in the Lord: but they reſt not from crying: The ſoules of the ſlaine crie under the throne of God, because though they have nothing that doth moleſt them, yet they have not all that may delight them, &c. Neither of theſe places then can be underſtood of the Patriarks in *Limbo*: for they could not be without ſome moleſtation in that dungeon of darkeneſſe.

In ſolennitat. Sanct.Ser.5.

Biſhop *Ridley* agreeth with *Bernard* in the expoſition of the former place: God did provide better for us, that they without us, &c. They tarrie now for us undoubtedly, longing for the day: but they are commanded yet to have patience, untill the number of their fellow ſervants be fulfilled: *Fox page* 1784. He underſtandeth the glorious conſummation of the Saints in the reſurrection.

Zach.9.11.

Argum.2. Zacharie 9.11. I have looſed thy priſoners out of the pit, where there is no water: That is, out of *Limbus Patrum, Bellarm.de Chriſti anima.lib.4.cap.11.*

De civitat.Dei lib.18.cap.35.

Anſw. Auguſtine giveth a cleane contrarie ſenſe of the place, by the pit without water he underſtandeth, *Humanæ miſeriæ ſiccam profunditatem & ſterilem, ubi non ſunt flumina juſtitiæ, ſed iniquitatis lutum:* The drie and barren dungeon of human miſerie, where there are no ſprings of juſtice, but the puddle and mire of iniquitie: That is, the Prophet ſpeaketh of the deliverance of the people from their cruell and unjuſt bondage and captivitie.

1 Pet.3.19.

Argum.3. 1 Pet. 3. 19. In the which ſpirit he alſo went and preached unto the ſpirits that were in priſon, which ſometime had been diſobedient in the daies of Noah. This place proveth evidently (ſaith *Bellarmine*) that Chriſt deſcended in ſoule into hell: and delivered the fathers from thence, *De Chriſti anima. lib.4.13.*

Anſw. The place can have no ſuch meaning: Firſt, by the ſpirit here the human ſoule of Chriſt cannot be underſtood but his divine power: For Chriſt went and preached in that ſpirit, by the which he was quickned, as the text is: but he was not quickned or reſtored to life by his human ſoule, but by his divine power his ſoule was joyned againe to his bodie. *Auguſtine* alſo giveth another reaſon, why he cannot be ſaid to be quickned or made a live in ſpirit, that is, in his ſoule: for then hee muſt have died before in ſoule. But, *Mors animæ peccatum eſt, à quo ille immunis fuit:* But the death of the ſoule is ſinne, from the which Chriſt was free.

Bellarmine ſaith, that by the ſpirit not Chriſts divinity, but his ſoule muſt be underſtood, becauſe it cannot bee ſaid properly of his divine nature, that it went or came to a place, as it may be ſaid of his ſoule: *Bellarm. ibid.*

Geneſ.1.1.
Geneſ.3.8.
Iohn 3.13.

Contra. 1 If the Jeſuite will ſtand ſo much upon proper ſpeaking, neither can the ſoule be ſaid properly to goe, or come, which betoken an action and geſture of the bodie. 2 But to ſpeake according to the phraſe of Scripture, he cannot bee ignorant, how that the Scripture ſpeaking to our capacitie, doth aſcribe ſuch human actions unto God: as the ſpirit is ſaid to move upon the waters, *Gen. 1. 1.* God is ſaid to walke in Paradiſe, *Geneſ.3.* 3 Yet more uſually in the Goſpell the actions of the humanitie are ſometimes attributed to the Godhead of Chriſt, becauſe of the neere uniting and conjunction of them in one perſon: as *Iohn 3. 13.* Chriſt is ſaid to deſcend from heaven, which was his Godhead onely, for his fleſh as yet had not aſcended. 4 This phraſe is neither ſtrange nor unuſuall, to ſay that Chriſt went in ſpirit, or the ſpirit of Chriſt went, ſeeing *Noah* went in the ſpirit of Chriſt: that is, attributed to the worker, which was done by the inſtrument: as whatſoever the Prophets did in times paſt, the Lord is ſaid to doe it, &c.

2 Sam. 8.2.
Act.7.19.

Againe *Bellarmine* anſwereth, that it is not unuſuall in Scripture, to ſay that is quickned which died not, as 2. *Samuel* 8. 2. *David* is ſaid to meaſure *Moab* with two coards, one to kill them by, another to quicken them: and *Acts* 7.19. *Pharao* is ſaid to caſt out their infants, *ne viviſicarentur*, that they ſhould not bee quickened; that is, remaine alive: ſo in this place the ſpirit, that is, the ſoule of Chriſt is ſaid to bee quickened, becauſe it remained alive, and could not bee killed.

Contra. Firſt, the ſame word is not read in the places alleaged, which Saint *Peter* uſeth here: in the firſt place, the word is *ζωγρέω*, as the Septuagint tranſlate, which ſignifieth, to raiſe or reſtore to life: in the other place the word is *ζωογονέω*, which betokeneth to grow up or proſper, as plants doe; but the word uſed by Saint *Peter* is derived from the word *ζωοποιέω*, which is to make alive, and the right Latine thereof is *vivifico*, I doe receive, and I am received, which is more than to reſtore one to the hope of life, as *David* did the Moabites, which otherwiſe were as dead men, or to remaine alive, which *Pharao* would not ſuffer the infants to doe. Secondly, the examples are not alike, for they are ſaid to be revived, becauſe they might die, though they died no; but the ſoule cannot die: wherefore unleſſe he can ſhew out of Scripture, that ſome thing is ſaid to be revived or quickned, that neither doth nor can die, he ſaith nothing; but neither hath hee, nor yet can produce any ſuch example out of Scripture.

Secondly, the Apoſtle ſpeaketh only of thoſe which were incredulous and diſobedient, not of the faithfull, ſuch as the Patriarks were and Prophets. Yea (ſaith *Bellarmine*) they might be unbeleevers at the firſt, but after repented before they dyed.

Anſwer. 1. Neither doe we thinke, that all periſhed everlaſtingly that died in the waters, as namely Infants, which were not capable of *Noahs* preaching, and ſo were not diſobedient to it: but for the reſt, ſo many as were diſobedient, were deprived of life and ſalvation, as S. *Peter* ſaith: *God ſpared not the old world.* 2 Nether is it like that any called incredulous or diſobedient repented before they died: for then they ſhould not have beene numbred among incredulous perſons: God doth diſcern every man according to that ſtate wherein hee endeth his life, and the Lord findeth him, *His tranſgreſſions that hee hath done ſhall not be mentioned.* 3 And if any had a kinde of repentance, it was not in truth, as *Chryſoſtome* ſaith of the rich man: *Tormenta cogunt agere pœnitentiam non mentis affectus:* Torments made them repent, not the affection of their minde. 4 They then which were incredulous and died in the waters, periſhed in their ſinne, as *Auguſtine* ſaith: *ii modo qui non crediderunt Evangelio, &c.* They which have not beleeved the Goſpell now, are like unto them which beleeved not then, while the Arke was preparing: and they which now beleeve and are baptized, are like to thoſe which then were ſaved in the Arke, &c.

2 Pet.2.5.

Ezech.18.22.

Hom.de Lazar.in Luc.16.

Epiſt.99.

Thirdly, the text ſaith not, he went and delivered, but went & preached: for *Auguſtine* calleth it an abſurd thing to thinke, that the Goſpell was preached to them that were dead, which in their life time were incredulous: for if the Goſpell bee preached in hell (ſaith he) it would follow that it is not neceſſarie it ſhould be preached here in the world, if men when they are dead, may heare it, and be converted. And againe, it would enſue (ſaith he) that there ſhould be a Church in hell: for where the word is preached, there is a Church. Wherefore he concludeth, that it muſt needs be underſtood of *Noah* his preaching in the ſpirit and power of Chriſt: *Arca fabricatio, prædicatio quadā fuit:* The building of the Arke was a kinde of preaching. *Epiſtol.99.* So alſo *Beza* well expoundeth that place. 1 *Pet.4.6. The Goſpell was preached to the dead, Intelligimus eos, qui tum quidem, cum illis prædicaretur Evangelium, vivi erant, nunc vero cum iſtud dicitur mortui, &c.* We underſtand thoſe which then were alive, when the Goſpell was preached, but now, when this was ſpoken, were dead: *annot. in hunc locum.* And theſe two reaſons he giveth of this interpretation. 1 Becauſe in the ſame ſenſe, in the verſe beforegoing the Lord is ſaid, *to be readie to judge both the quicke and the dead*, which are now dead, but then ſhall be alive, as thoſe are ſaid to be dead, which ſometime were alive. 2 The preaching which they imagine is not to their bodies, for they are ſenſeleſſe, but to their ſoules, which are alive and not dead. 3 Hereunto may the third reaſon be added, becauſe the Apoſtle ſheweth the end of this preaching to be the mortification of the fleſh, as it followeth, *That they might be judged according to men in the fleſh, but might live according to God in the ſpirit:* but this mortification of the fleſh, and ſanctification of the ſpirit, cannot be wrought when men are dead.

Bellarmine underſtandeth, by *judging in the fleſh*, their outward periſhing in the water, which was as their condemnation in mans judgement, yet they ſhould live in the ſpirit, their ſoules ſhould bee ſaved.

Lib.4.de Chriſt.ani. c.13.dico p terta,

Contra. 1. But when the fleſh and ſpirit are oppoſed in Scripture, the one ſignifieth the corrupt nature of man, which muſt be mortified; the other the regenerate part, which is quickened and ſanctified. And ſo the two parts of our regeneration are here ſignified, as it may be explained by the like place. 1 *Corinth.* 5.5. *That hee be delivered to Sathan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Ieſus.* Thus *Beza*, and before him *Beda* interpret this place: *So great deſire* (ſaith *Beda* here) *hath God to mortifie us in the fleſh, and to quicken us in the ſpirit, that hee commanded to preach the word of faith to them alſo which have beene wrapped in great crimes, and are worthie to be named among the dead.* Where although by the dead he underſtand thoſe which were dead in ſinne, yet he will have this preaching made to men while they lived, to teach them mortification, and therein agreeth with *Beza* and us.

Fourthly, the text is not, *that were in priſon*, but doth better beare this ſenſe, *that are:* The words in the originall are theſe: *τοῖς ἐν φυλακῇ πνεύμασι, ſpiritibus in carcere*, to the ſpirits in priſon: the participle here to be ſupplied in the Greeke *οὖσι*, in Latine *exiſtentibus*, is properly of the preſent tenſe, and ſignifieth being: and common uſe of ſpeech will give it rather to be underſtood of the preſent time, than of the time paſt: as if I ſhould ſay, the man in the houſe, or in the priſon, who would not thinke that I meane one now being in the houſe, rather than one that was in the houſe and now is not? So the Apoſtles meaning is this, that they which were incredulous & diſobedient in time paſt, when *Noah* in the ſpirit of Chriſt, or Chriſt by his ſpirit in *Noah* preached to the world, were then deſtroyed in the flood, and now for their incredulitie are puniſhed in the priſon of hell. And thus *Auguſtine* in every point underſtandeth this text, of *Noah* his preaching to the olde world in the ſpirit of Chriſt, ſaving that by the priſon he underſtandeth their mortall bodies, while they lived. *Bellarmine* taketh paines at large to confute *Auguſtines* expoſition, becauſe it commeth neere unto ours: ſo well theſe men agree with antiquitie, whereof notwithſtanding they make great boaſt. And not onely *Auguſtine* ſo underſtands this place of *Peter*, but *Beda* alſo joyneth with him: *He which in our time comming in the fleſh, preached the way of life to the world, even he himſelfe alſo came before the flood, and preached unto them, which then were unbeleevers, and lived carnally: for even by his holy ſpirit was in it Noe, &c.*

Argum. 4. I will for a ſupply to the Romaniſts weake arguments, adde our Doway traſlators reaſons for their ſuppoſed *Limbus*.

Gen.37.35.

1 *Iacob* ſaith, *I will deſcend unto my ſonne into hell mourning*, *Geneſ.* 37. 35. *Iacob* meant not the grave, for he ſuppoſed his ſonne to be devoured by the wilde beaſt, and not buried in a grave, &c. *annot. upon that place.*

Numb.35.25.

2 He that fled to the Citie of refuge, was to tarie there, untill the high Prieſt, &c. doe die: *Numb.* 35.25. Miſtically this ſignified, that the way to true life was not opened before Chriſts death.

John 24.30.

3 *Ioſua* is ſaid to be buried, *Iohn* 24.30. but not to bee mourned for, as was *Aaron* and *Moſes*: that is, in the law was deſcent to hell, called *Limbus*, in the Goſpell is paſſage to Paradiſe: *annotat. ibid.*

Pſal.16.

4 *David* expreſly ſignifieth an higher place called Hell, ſaying, *Pſalme* 16. in the perſon of Chriſt to his father: *Thou ſhalt not leave my ſoule in hell*, from whence Chriſt delivered the holy Patriarks, &c. reſting without ſenſible paine, and brought them to heaven, whither none before him could: *annot. p.7.*

5 *I am the onely childe of my parents, I may bring their olde age with ſorrow to hell*, ſaith young *Tobie, chap.*6.15. that is, ſay our Doway Commentors, into the place where good ſoules reſted, none having acceſſe then into heaven: *annot. ibid.*

Job 17.13.

6 *Iob* 17.13. *Hell is my houſe, and in darkneſſe have I made my bed, &c.* This place alſo they underſtand of *Limbus*, the higheſt place of hell. *p.*203.

Hebr.9.8.

7 Heaven was not open to any Saint before Chriſts paſſion: *Heb.* 9. 8. *annot. Levit.* 16. *verſ.*2. in the margent.

Gen.42.38.

Anſwer. 1 *Iacob* meaneth the grave, for ſo the word *Sheol* alſo ſignifieth: as he ſaith *Geneſ.* 42. *verſ.* 38. *Yee ſhall bring my hoarie haires with ſorrow to the grave*, not to hell, as they tranſlate: for hell is no place for hoarie haires: To helpe out here, they give this ſenſe, *mine hoarie haires*, that is, *Mine olde age, or me an olde man*: but hell is the place onely of ſoules, which are neither young nor olde: and we muſt make *Iacobs* words true, that his hoarie haire went to that place indeed: but to hell no bodies yet goe. The reſt is a meere cavill, for though *Iacob* ſuppoſed his ſonne to be devoured of wilde beaſts, yet he knew he was corrupted: And what is the grave elſe but the place of corruption? as *Iob* ſaith, *I ſhall make the grave my houſe*: And then he addeth: *I ſhall ſay to corruption, thou art my father*: Neither was *Iacob* ſure his owne body ſhould be buried: but hee knew it ſhould fall to corruption.

Job 17.13.

2 Such deviſed Allegories prove not: and the true myſticall ſenſe is, that as the partie that had offended was ſet at libertie after the high Prieſts death: ſo by the death of Chriſt our true high Prieſt, we have deliverance from our ſinnes.

3 Neither is mention made in the ſame place, *verſ.* 33. that they mourned for *Eleazar*, whoſe death and buriall is there expreſſed: therefore by the omitting to ſpeake of mourning for *Ioſua*, no ſuch thing is inſinuated: and thinke you then, that *Moſes*, whom the Iſraelites mourned for, went to hell to a place of darkneſſe? Whence came he then, when he appeared in ſuch ſhining brightneſſe and great glorie with Chriſt in mount Tabor? was he ſuddenly drawne out of that darke dungeon, and by and by plunged there againe? What groſſe and abſurd conceites are theſe of thoſe bleſſed Saints? is it to be thought, that he whoſe face ſhined while hee lived like the Sunne, was as darke as pitch in his ſoule, when he was dead?

4 Saint *Peter* knew *Davids* minde better, than ſuch giddie Gloſſe-makers: he ſaith, *verſ.* 31. *That David ſpake of Chriſts reſurrection*, which is out of the grave, not from hell: And *verſ.* 24. *He looſed the ſorrowes of hell*, as their vulgar tranſlation readeth. The hell that Chriſt went to, hee looſed the ſorrowes of by their owne Text: but in this *hell*, they ſay, there is no *ſenſible paine*, and therefore no ſorrow to be looſed.

5 They muſt bring better Scripture, than *Tobies* booke, to prove a point of beleefe, as they make this to be: yet the place may receive the ſame anſwer, which was made to the firſt: ſoules have no olde age, that goe to hell, but bodies.

6 There was corruption, and wormes in the hell, that *Iob* went unto: *I ſhall ſay to corruption* (ſaith he)

he) *thou art my father, and to the wormes, ye are my mother and ſiſters*: wormes are in the grave, not in hell. How blind are thoſe Doway deviſers, that they can ſee nothing?

7 The words of the Apoſtle are theſe: *Whereby the holy Ghoſt thus ſignified, that the way to the holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding, &c.* The meaning of the Apoſtle is, that by force and vertue of the ſacrifices offered under the law, the Tabernacle yet ſtanding, the way to heaven was not opened: but by the blood of Chriſt, which hath made a way unto all beleevers into the kingdome of heaven, ſince the world began: and this appeareth to be the meaning by the words following, *which only ſtood in meats and drinks, and divers waſhings & carnall rites*: the compariſon is not then of the times, but of the things: a way was opened them, but not by the things then in uſe, which were not able to purge the conſcience. And yet it is true alſo comparatively, in reſpect of the times, that the way was not opened for actuall entrance into perfect glorie both in body and ſoule, untill Chriſt came, who was the firſt that in body and ſoule tooke poſſeſſion of perfect glorie in heaven.

The Proteſtants.

THat the holy Patriarkes, Fathers and Prophets died in the ſame faith before the comming of Chriſt, which all true Chriſtians doe not hold, and were preſently received into the joyes of heaven, and not kept in any infernall place or dungeon of darkneſſe: thus it is proved.

*Argum.*1. They had all faith, and beleeved in Chriſt: yea, the ſame faith that is now preached; as it is defined by the Apoſtle, *Heb.*11.1. *They alſo by this faith obtained remiſſion of ſinnes*, Roman 4.7. *Bleſſed are they whoſe iniquities are forgiven*, as it is alleaged out of the Pſalme: *Ergo*, they were bleſſed: but out of the kingdome of God there was no bleſſedneſſe to be found: therefore they alſo went to heaven.

Your owne Maſter of ſentenſes alſo here witneſſeth with us: *Eadem fides ſalvatoris, qua nos ſalvat ſalvos juſtos faciebat antiquos, &c.* The ſame faith, which ſaveth us, did alſo ſave the ancient righteous, the great with the ſmall. For as we beleeve that Chriſt is come in the fleſh, ſo they, that he was to come: as we beleeve that he died and roſe againe, ſo they, that he ſhould die and riſe againe. And *Gregorie* compareth both, to thoſe that went before, and followed Chriſt riding to Jeruſalem, crying *Oſanna, &c. lib.3. diſtinct.25.a.* From this place we may further reaſon thus: The ſame faith hath the ſame effects and fruits; the Patriarkes had the ſame faith with us: *Ergo*, they were ſaved and went to heaven, as all beleevers now doe. Againe, they that went before Chriſt entred into Jeruſalem, as well as they that followed: wherefore the forerunners of Chriſt, that beleeved in him, by the ſame faith entred into heaven.

*Argum.*2. If the heavens were not opened before Chriſts aſcenſion, as the Rhemiſts affirme: then none went to heaven before Chriſt aſcended. But that is falſe: *Henoch* and *Elias* by their own confeſſion were taken up into Paradiſe: ſo was the ſoule of the theefe upon the Croſſe. But Paradiſe is in heaven, yea the third and higheſt heaven, as S. *Paul* calleth it, 2 *Cor.*12.4. And ſo *Auguſtine* expoundeth that place, *Voluit Deus Apoſtolo demonſtrare vitam, in quo poſt hanc vitam vivendum eſt in æternum*: The Lord would ſhew unto the Apoſtle that life, wherein, after this life, we ſhall live and remaine for ever: *De Gen. lib.*12.28. Theſe three therefore went to Paradiſe, which is no infernall or place of darkneſſe, but a celeſtiall habitation of joy, light and felicitie. They were not then in *Limbo Patrum*, in the dungeon of the Fathers. Wherefore wee conclude, there was acceſſe to heaven before the aſcention of Chriſt. 2 Cor.12.4.

*Argum.*3. Beſide, out of Scripture many ſtrong arguments may be gathered, to prove that the Fathers and Patriarkes were in heaven, a place of joy, not in the imagined *Limbus*, a dungeon of darkneſſe, before the comming of Chriſt.

Firſt, *Every one that beleeveth, hath everlaſting life, Iohn 5.24. Abraham beleeved, Rom.4.3, Ergo, Abraham* had and was in everlaſting life: *Ergo*, not in *Limbus*, which is a place of paine, as they confeſſe: but in everlaſting life is no paine. Iohn 5.24. Rom.4.3.

Secondly, the ſoules of the faithfull before Chriſt were in celeſtiall Jeruſalem, for they are the congregation of the firſt borne, whoſe names are written in heaven, *Heb.*12.23. they were the firſt borne unto Chriſt in the world: *Ergo*, their names were written in heaven. Heb.12.23.

Thirdly, where the holy Angels were, there alſo were the ſoules of the ancient faithfull, *Heb.*12.22. The companie of the Angels and the congregation of the firſt borne, belong all to one place; ſo alſo *Lazarus* ſoule was carried by the Angels: but the Angels are in no other place but heaven. *Ergo.* Heb.12.22.

Further, as out of theſe words, I am the God of *Abraham, Iſaac* and *Iacob*, our Saviour proveth the reſurrection, becauſe he is not God of the dead but of the living; ſo by the ſame reaſon wee may conclude they were in heaven: for if it be inglorious for God to be named of the dead, even ſo alſo it is to call himſelfe by them, that are in paine, in darkneſſe, abſent from God, as all they are which are imagined to be in *Limbo*: *Ergo*.

*Argum.*4. The Fathers and Patriarkes, before Chriſts comming, were in *Abrahams* boſome: but that was no infernall place or priſon, ſuch as they imagine *Limbus Patrum* to be. *Auguſtine* proveth that it could not be *membrum*, or *pars infernorum*, a member or part of Hell, or any infernall place, as the Jeſuites hold: Firſt, the text ſaith, there is *magnum chaos*, a great gulfe, a great diſtance betweene, *Luke* 16.26. and *verſ.*23. The rich man ſaw *Abraham* afarre off: wherefore it is not like, that both Luke 16.26.

thoſo

thoſe places ſhould be infernall. Secondly, *Abrahams* boſome was *quietis habitatio, & fœlicitatis ſinus*, a place of reſt and bliſſe: but ſo is not any infernall place where there is horror, and darkneſſe. Thirdly, the place where the rich man was, is called Hell, or infernall: there is no ſuch thing ſaid of *Lazarus*, that he was in any lower place; but above in ſome high and farre diſtant place: for the rich man is ſaid to lift up his eies. *Auguſtine* then concludeth: *Ne ipſos quidem inferos uſpiam Scripturarum locis in bono appellatos reperire potui*, *Epiſtol.99.* I doe not finde that this word *infernall*, is taken any where in the Scriptures in the good part. And therefore the boſome of *Abraham*, being a place of reſt, ſaith he, cannot be any infernall place. One of your owne writers maketh *Abrahams* boſome to be the ſame place, where the Saints now are in happineſſe and joy, and Jeſus Chriſt himſelfe: *Intrepidè pergamus ad redemptorem noſtrum, &c.* Let us therefore goe without feare to our Redeemer Jeſus, to the aſſembly of the Saints, &c. and to the boſome of *Abraham* with *Lazarus*. *Eſpenc. in 2 Timoth.cap.4.p.167.d.*

Concil.Aquiſgranenſ.lib.3.cap.3. Confuſiones duas eſſe legimus, unam temporalem, per quam omnis peccator pœnitendo peccaſſe confunditur: alteram aeternalem, & ſine fine manſuram, quam hi, qui a ſiniſtris ſunt, audituri ſunt, quibus dicetur, ite maledicti, &c. We read of two confuſions, one temporall, by the which a ſinner in repenting for his ſinne is confounded or aſhamed: another eternall, to endure without end, which they that are on the left hand ſhall heare, to whom it ſhall be ſaid, Goe ye curſed, &c. If then according to the ſentence of this Councell there bee two confuſions or abaſhments, one temporall in this life, another eternall afterward: then was there never any ſuch *Limbus Patrum*, a dungeon of darkneſſe, for the Fathers: unleſſe they will ſay, that when the Fathers were thruſt into ſuch a darke dungeon or priſon, it was no confuſion or abaſhment unto them.

And becauſe our adverſaries doe here accumulate and heape up many teſtimonies of the Fathers, whom we confeſſe for the moſt part of them, eſpecially the latter ſort of them, to have beene in this errour; yet that it may appeare, that the truth is yet more ancient, I will alleage the ſentence of a moſt ancient Father, namely *Origen*, upon theſe words of *Iob*, Naked ſhall I returne, &c. *Nudus ibo illuc, &c.* I ſhall returne naked thither; whither? even where *Adam* and the reſt of my Elders are gone, where the tabernacles of the righteous are, the reſt of the faithfull, the conſolation of the godly: where is *Abrahams* boſome, the company of Angels, the kingdome of Chriſt, life and light, and glory, and ſight of God: *Orig.in 1.cap. Iob.* But where elſe are all theſe to be found, but in heaven, for in *Limbus* is neither light, nor comfort, nor Angell, nor Chriſt, nor the glory of God to be ſeene? What cleerer evidence of antiquity can be required?

See this truth ſealed by the bloud of Martyrs: *Richardus Feurus* who ſuffered for the truth at Lyons, *anno* 1554. being asked where the old Fathers were before the death of Chriſt, anſwered: *They were in life eternall, which they looked for, being promiſed before to Adam, Abraham, and the Patriarks in the ſeed to come*: *Fox* pag.913.

Pag.833.a.40.

The ſincere judgement of Biſhop *Ridley* holy Martyr we have ſeene before.

Now for further evidence herein: 1. *Chryſoſtome* upon thoſe words of the rich man, *Luke* 16.24. *Father Abraham have mercie on me, &c.* thus writeth: *Sanctus quidem Abraham, ſanctus & beatus eſt, & omnes in iſtius ſinum, ire feſtinemus, &c.* *Abraham* is holy, holy and bleſſed is *Abraham*, let us make haſte to goe into his boſome: but whoſoever is either in hell, or in the kingdome of heaven, I cannot tell whether he can ſhew pitie, &c. Here *Chryſoſtome*, though he thinke that *Abraham* yet is not in the perfect ſtate of bleſſedneſſe in the kingdome of God, which ſhall not bee till the reſurrection: yet he taketh *Abrahams* boſome to be the receptacle of the ſoules of the faithfull ſtill. Contrary to the opinion of the Romaniſts, who think that their *Limbus* had an end at the death of Chriſt.

Homil.de Divite in Luc.16.

Nilus ſaith, that by the boſome of *Abraham* our Lord did underſtand *that high ſtate in the bleſſed reſt of the godly*: and by hell everlaſting damnation and puniſhment, he left no middle place betweene thoſe, &c. If the boſome of *Abraham* be the higheſt place of bleſſed reſt, then can it not be any part of hell.

Lib. de Purgatorio. [illegible]

2 *Tertullian* of the Africane and South Church ſaith, *Eam regionem ſinum Abrahae dico, & non cœleſtem, ſublimiorem tamen inferis, interim, refrigerium animabus juſtorum donec conſummatio rerum reſurrectionem omnium &c.* That place (of the ſoules departed) I ſay is the boſome of *Abraham*, not in heaven, yet higher than hell, a refreſhing to the ſoules of the juſt, until the conſummation of all things at the reſurrection, &c. Though he thinketh, that the ſoules departed have not their perfect conſummation in heaven, yet he differeth in two points from the Romaniſts, that the boſome of *Abraham* is no part of hell, and that it is the receptacle of the ſoules of the juſt untill the reſurrection. *Origens* opinion we have ſeene before.

Lib.4. contr. Marcion.

3 Latter Confeſſion of Helvetia, chap. 12. *The Fathers had the Goſpell in the writing of the Prophets, by which they attained ſalvation in Chriſt through faith.* They beleeve the Fathers were ſaved in Chriſt, then they went not to hell.

Harm.ſect.7. pag.113.

4 Divers of the Romaniſts themſelves reject thoſe places of the Scriptures, by the which commonly they prove their *Limbus*: as *Salmeron* ſaith of that place *Zach.* 9. 11. *Hæc verba non ad Limbum ſpectare videntur, &c.* Theſe words ſeeme not to belong unto *Limbus*, becauſe this is ſaid to be a place without water: but the Patriarks wanted not the water of refreſhing, &c. Likewiſe concerning that place of the boſome of *Abraham*, *Luke* 16. *Maldonato* the Jeſuite ſaith, *Valde ſuſpicor*

Comment.in 1 Cor.15. diſput.26.

Maldonat. in eum locum.

per ſinum Abrahæ ſummum cœlum deſignari, I doe greatly ſuſpect, that by the boſome of *Abraham*, the higheſt heaven is aſſigned, &c. and that place *Hebr.* 11.40. *Ribera* another Jeſuite thus interpreteth, *Apoſtolus loquitur de conſummata beatitudine corporis et animæ in die extremi judicii* : The Apoſtle ſpeaketh of the perfect bleſſedneſſe of body and ſoule in the day of the laſt judgement, &c.

Riber.in eum locum.

Thus theſe patrones of *Limbus* doe croſſe themſelves in their owne erroneous conceits : but it will be here objected, that the corrupt opinion of the ancient writers is, that the fathers were not in heaven before the aſcenſion of Chriſt, as *Bellarmine* to that purpoſe citeth 14. fathers, but he nameth them onely, he produceth not their teſtimonies.

Lib.4. de Chriſt.anim. c.11.

To this wee anſwer. 1 That all the fathers concurre not with them, as hath beene ſufficiently ſhewed before, as *Chryſoſtome, Origene, Tertullian, Auguſtine.* 2 Concerning the reſt, they might have this meaning, that the fathers of the law, had not ſuch fulneſſe of joy before, as at the comming of Chriſt. And this wee denie not, but that thoſe bleſſed ſpirits might have ſome occaſion of joy, as *Calvine* ſaith: I willingly confeſſe, *Chriſtum ipſis illuxiſſe virtute ſui ſpiritus, &c.* That Chriſt did ſhine upon them by the vertue of his ſpirit, that they might know that the grace which they onely taſted of in hope, was then exhibited to the world, &c. Even as the Angels alſo rejoyced in the contemplation of this miſterie, as Saint *Peter* ſaith, *Which things the Angels deſire to behold.* 3 But if the fathers opinion be, that their ſoules were not at all in heaven, but kept out till Chriſts comming thither. Herein, we crave but that libertie, which the Papiſts themſelves uſe in rejecting the fathers current opinions, in other like points : as *Sixtus Sanenſis* confeſſeth, that all theſe fathers, *Papias, Apollinarius, Tertullian, Victorinus, Lactantius, Severus, Iuſtinus Martyr*, doe hold, that the ſoules ſhall reigne in the earth a thouſand yeeres before the cumming of Chriſt. Likewiſe *Stapleton* ſaith, that all theſe fathers, *Clemens B.* of Rome, *Origene, Tertullian, Chryſoſtome, Theodoret, Oecumenius, Theophil. Ambroſ. Bernard*, doe thinke, that the ſoules of the righteous doe not enjoy the ſight and preſence of God, till the day of judgement : and yet they refuſe them herein, and upon good reaſon : And ſo may we in this their conceit touching the fathers of the old law.

Lib. 2. inſtitut, c.16.ſect.9.

1 Pet.1.12.

Bibliothec. lib. 5. annot.233.

Stapleton. de ſcript.lib.5. c.2.ſect.5.

An appendix or appertinance of this queſtion, concerning the apparition of *Samuel*.

The Papiſts.

THey hold opinion, that it was the very ſoule of *Samuel* that appeared at the witches houſe at *Endor* unto *Saul* : and uſe it as an argument, to prove that the ſoules of the Patriarks were not in heaven, but in ſome infernall place, before Chriſts comming, becauſe *Samuel* aſcended out of the earth, *Bellarm. de Chriſt. anim. lib.4.11.*

10. Error.

Argum. 1. Becauſe he that appeared to *Saul*, is called *Samuel* in the text. *Auguſtine* anſwereth : that the images of things are called by the names of the things themſelves : as *Geneſ.* 41. *Pharao* ſaid, hee ſaw eares of corne, and fat and leane kine in his dreame, when they were but the images of ſuch things : So the devill becauſe he appeared in the ſhape of *Samuel*, *Samuel* himſelfe is ſaid to bee ſeene : *Ad Simplicianum lib.2.quæſt.3.*

1 Sam.28.v.11. to verſ.16.

And againe, *Hiſtoricus mentem Saulis & habitum Samuelis deſcripſit, & quæ dicta & viſa ſunt expriment, &c.* The Hiſtorian did deſcribe the minde of *Saul*, and habit of *Samuel*, expreſſing what was ſaid and done, omitting to ſay, whether they were true or falſe, &c. The text ſaith, that *Saul* underſtood it was *Samuel*, not that it was *Samuel*, *Sed male intellexit*, but he underſtood amiſſe, and ſo received a reward of his error.

Argum. 2. *Eccleſiaſtic.*46. It is ſet downe as a commendation of *Samuel*, that he propheſied being dead : *Ergo*, it was *Samuel* indeed, *Bellarm. de Purgat. lib.2.cap.6.*

Eccleſ.46.20.

Auguſtine anſwereth, that this booke was not received into the Canon of the Scriptures : It is not Canonicall, *De cura pro mortuis. cap.*15.

*Argum.*3. He telleth *Saul* things to come, as how the next day he ſhould be overcome, and ſlaine. But the devill knoweth not things to come, *Bellarm. ibid.*

Auguſtine anſwereth, *Facile eſt & non incongruum* : It is an eaſie matter with God, and not unlikely, that ſome things ſhould be revealed to evill ſpirits, for the greater puniſhment of the wicked : for otherwiſe wee might marvell ; *Quomodo dæmones agnoverint Chriſtum, quem Iudæi non agnoſcebant* : How the devils knew Chriſt, whom the Jewes did not acknowledge : *Ad Simplician. lib.2. quæſt.3.*

Further, he ſaith, it was no great matter to fore-ſee the death of *Samuel* a little before : *Cum ſigna quædam ſoleant apparere morituris, &c.* When as ſome ſignes uſe to appeare to men themſelves, that are forſaken of God, *Quanto magis diabolo*, How much more unto the devill? &c.

The Proteſtants.

THat it was not the ſoule of *Samuel* which appeared, who was now at reſt ; but the devill in the likeneſſe of *Samuel*, who alſo can transforme himſelfe into an Angell of light : *Auguſtine* proveth by theſe foure arguments.

Argum. 1. Becauſe the Witch or Pythoniſt uſed enchantments, unto the which the ſoule of ſo holy a Prophet was not ſubject, *Dæmoniacis incantationibus uti videtur. De mirabilibus ſcriptur. 2. cap.*11.

Bellarmine anſwereth: that *Samuel* prevented her inchantment, and came up voluntarily.

Anſw. The text is contrarie, *verſ.* 11. for the woman firſt asked *Saul*, whom ſhe ſhould bring up; that is, by her charmes and inchantations: and he ſaid, bring me up *Samuel*.

Argum. 2. *Quomodo Saul, &c.* How could *Saul* obtaine to here a Prophet ſpeake from the dead, whom God vouchſafed not to anſwer by Prophets alive? The text is, that God gave him no anſwer neither by Prophets, nor by dreames: therefore I have called for thee, *verſ.* 15. *Ergo*, it was not *Samuel*, for then God ſhould have given him anſwer by Prophets.

Argum. 3. If it had been *Samuel*, he would not have told a lie unto *Saul*, ſaying, to morrow thou ſhalt be with me: *Magno quippe intervallo ſeparari bonos à malis legimus*: For wee read that the good are ſeparated from the bad by a great diſtance after this life, as it appeareth in the ſtorie of *Dives* and *Lazarus*. *Auguſt. ad Simplician. lib.* 2. *qu.* 3.

Bellarm. He ſaith as much, as you ſhall be dead: noting the generall condition, not the particular ſtate of the dead: and he ſaith further, Thou and thy ſonnes ſhall be with me to morrow, but *Ionathan* being a righteous man, went not to the ſame place that *Saul* did: wherefore, *ye ſhall be with me*, is as much to ſay, Ye ſhall be dead.

2 Sam.12,23. Luk.23.43. *Anſw.* This phraſe in Scripture importeth, and implieth alſo the particular ſtate of thoſe that are departed, as 2 *Sam.* 12.23. *David* ſaith of his childe, I ſhall goe to him, he ſhall not come to me: And *Luke* 23.43. Chriſt ſaith, This day ſhalt thou be with me in Paradiſe: In both places it ſignifieth to be in reſt and joy, in the ſame place, where they are, with whom they are ſaid, they ſhall be: *Ergo*, it ſhould be ſo taken here. Neither is it neceſſarie to underſtand *Ionathan* in this ſpeech, ſeeing that hee ſaith not all his ſonnes: and there were two other of his ſonnes beſide *Ionathan* ſlaine, namely, *Abinadab*, and *Malchiſhuah*, 1 *Sam.* 31.2.6. So that the ſpeech is true, *thou and thy ſonnes*, though *Ionathan* be excluded. 1 Sam.31.2.6.

Argum. 4. If it had been *Samuel*: *Utique vir juſtus non permiſiſſet ſe adorari*: The juſt man would not have ſuffered himſelfe to be adored and worſhipped: as the divell doth take it at *Sauls* hands, to be worſhipped of him. For the text ſaith, he enclined his face toward the ground, and bowed himſelfe, or worſhipped. *Auguſt. quæſt. ex veteri teſtam.* 27.

Bellarmine ſaith, that he did give no other worſhip unto him, than was due unto the ſoule of *Samuel*, ſo great a Prophet.

Acts.10.25. Apocal.22.9. *Anſw.* *Cornelius* did no otherwiſe worſhip *Peter*, than by falling downe as *Saul* here doth, nor *Iohn* the Angell, *Apocal.* 22. yet neither of them are permitted to doe it: Wherefore, if this had been true *Samuel*, he would not have arrogated more to himſelfe, than either *Peter*, or the Angell. Wherefore as S. *Auguſtine* ſaith, *Hoc nititur, ut adoretur, quaſi Deus*, He goeth about to be worſhipped as God, and therefore it was ſurely Satan, not *Samuel*. Thoſe foure effectuall reaſons of S. *Auguſtine* are confirmed by their owne decrees, *Cauſ.* 26. *qu.* 5. *c.* 14. howſoever *Bellarmine* at his pleaſure rejecteth both the one and the other.

Concion.1. de Lazaro, 1 *Chryſoſtome* thus delivereth his opinion touching the apparitions of the dead: *Quid eſt, quod dæmones dicunt, Monachi illius ſum anima, &c.* What is it then, that the devils ſay, I am the ſoule of ſuch a Monk? truely I therefore beleeve it not, becauſe the devils ſay it, *decipiunt enim auditores*, for they deceive their hearers, &c. And ſo alſo the devill was a deceiver in this apparition of *Samuel*.

Lib. de anima. 2 *Tertullian* ſaith of this matter: *Abſit ut animam cujuſlibet ſancti, nedum Prophetæ à dæmonio credamus extractam, &c.* Farre be it from us to thinke, that the ſoule of any Saint, much leſſe of a Prophet, can be fetcht up by the devill, being taught, that Satan can transforme himſelfe into an Angell of light, much more *in hominem lucis*, into a man of light.

Harm.ſect.16. pag.484. 3 Latter Confeſſion of Helvetia, *chap.* 25. *Now that which is recorded of the ſpirits or ſoules of the dead ſometime appearing to them that are alive, &c. wee count thoſe apparitions among the deluſions and deceits of the devill, &c.*

4 See before for the Latine Church the decree of *Gratian*, collected by *Rabanus*, out of *Auguſtine*, *Iſidore* and others: cited before, *Cauſ.* 26. *qu.* 5. *c.* 14.

The ſecond queſtion, concerning Purgatorie.

The queſtion hath three parts: firſt, whether there be any Purgatorie for ſoules to be purged and cleanſed in after this life. Secondly, of other circumſtances and matters that doe belong thereunto. Thirdly, of prayer for the dead.

The firſt part, whether There be any Purgatorie after this life.

The Papiſts.

Hæreſ.11. There is (they ſay) a certaine infernall place in the earth, called Purgatorie, in the which, as in a priſon houſe, the ſoules which were not fully purged in this life, are there cleanſed and purged by fire, before they can be received into heaven: *Bellarm. de Purgat. lib.1. c.1. lib.2. c.6. Rhemiſt. Mat. 12. ſect.6.*

Argum. 1. *Zachar.* 9. 11. Thou haſt looſed thy priſoners out of the pit where was no water, *Pſal.* 66.12. We went through fire and water. Theſe and ſuch like places the Jeſuite underſtandeth of Purgatorie, *Lib.1. de Purgator. cap.3.*

Zachar 9.11. Pſal.66.12.

Anſw. Firſt, the Jeſuite brought this place before, to prove that there was *Limbus Patrum,* and now hee maketh it ſerve for Purgatorie: thus they can make the Scripture to ſpeake what they liſt themſelves. But Purgatorie and *Limbus Patrum,* are two divers, yea and contrary things: for the *Limbus* was onely for thoſe that lived before Chriſt; Purgatorie began ſince: the *Limbus* was void of paine and puniſhment; ſo is not Purgatory: wherefore if the Lake or pit in *Zacharie* ſignifie Purgatory, it maketh nothing for *Limbus*: and if it ſerve for *Limbus,* then they miſſe of a place for Purgatory. But indeed it ſignifieth no ſuch thing: but is taken only in that place for the affliction and miſery of this life, and ſpecially ſuch as the Jewes ſuſtained in the captivity of Jeruſalem, as wee ſhewed out of *Auguſtine.* And ſo doth he alſo expound ſuch and the like places out of the *Pſalmes,* as *Pſal.* 86.13. Thou haſt delivered my ſoule from the loweſt grave. *Quid* (ſaith he) *eſt lacus infimus, niſi profundiſſima miſeria, qua non ſit profundior?* What elſe (ſaith he) is the loweſt pit or grave, but the loweſt degree of miſerie, than the which there can be no greater?

Pſal.86.13.

Argum. 2. *Matth.* 12.32. *Blaſphemie againſt the ſpirit ſhall not bee forgiven, neither in this world nor the world to come*: *Ergo,* ſome ſinnes ſhall be forgiven in the next world; and therefore there is a Purgatorie, for in hell there is no forgiveneſſe: *Bellarm. loc.1. ex novo teſtamento.*

Matth.12.32.

Anſw. Firſt, by the world to come, is underſtood the world ſucceeding this, and ſo it anſwereth to the world preſent: as *Marke* 10.30. *They ſhall at this preſent receive an hundred fold, and in the world to come life everlaſting.* Wherefore Purgatory being imagined to be now preſent, it cannot be taken to belong to the world to come: ſo alſo muſt we underſtand that place, that Chriſt is exalted above every name, *that is named in the world, or the world to come*: that is, in the world which ſhall bee after this, I thinke they will not by the world to come, in this place, inferre Purgatorie; nor yet, where the Apoſtle ſaith, *The powers of the world to come.*

Mark.10.30. Epheſ.1.21. Hebr.6.5.

Secondly, it followeth not, ſin againſt the holy Ghoſt ſhall not be remitted in the next world, *Ergo,* other ſins ſhall: no more than it followeth, that where Chriſt ſaith, *I will not drinke henceforth of the fruit of this vine, untill I drinke it with you in my fathers kingdome, Mat.* 26. 29. that therefore hee did drinke of other things, becauſe he did not drinke of the Vine, &c. And whereas *Bellarmine* would juſtifie this argument, by that example, where Chriſt ſaith, *My kingdome is not of this world,* and *Pilate* inferreth thereupon, *Art thou a King then?* where an affirmative is concluded out of the negative; the reaſon is not alike, unleſſe he will reaſon as *Pilate* did: Thy kingdome is not of this world: *Ergo,* thou haſt a kingdome: ſo blaſphemie ſhall not be forgiven in the next world: *Ergo,* there ſhall be blaſphemie then. Thus he might conclude truly, for in hell there ſhall be blaſphemie.

Mat.26.29. John 18.37.

Thirdly, S. *Marke* doth beſt expound S. *Matthew, He that blaſphemeth ſhall never be forgiven*: ſo that to be forgiven neither in this world, nor the next, is never to be forgiven, *Bellarm.* But *Marke* is rather to be expounded by *Matthew. Anſw,* yea, let *Matthew* expound himſelfe: for verſe 31. hee ſaith, *Blaſphemie ſhall not be forgiven,* that is, at all: and then he addeth in the verſe following, *neither in this world, nor the world to come*: ſo that not to be forgiven in this world, or the next, is not to be forgiven at all.

Mark 3.29. Mat.12.31.

Fourthly, that there is no remiſſion of ſinne after this life, the Scripture is evident: *Hee that beleeveth is not condemned, but hee that beleeveth not, is condemned alreadie.* Upon which place the *Rhemiſts* give this note, That he that beleeveth, ſhall not be condemned either at the houre of death, or day of judgement: from which place I reaſon thus, Every man either dyeth in faith, or without faith: if he die in incredulity, he is condemned, and there is afterward no hope; if in faith, hee is freed from condemnation, and entred into life, and ſo conſequently delivered from his ſinnes: therefore in this life wee onely obtaine remiſſion of ſinnes, becauſe faith is onely of this life, whereby our ſinnes are remitted. *Ambroſe* alſo ſaith, *Qui hic non acceperit remiſſionem peccatorum, illic non erit*: Hee that receiveth not here remiſſion of ſinnes, ſhall not bee there, that is, in heaven, *de bono mort. cap.2.*

John.3.18.

Argum. 3. *Luke* 8.55. *Her ſpirit came againe and ſhee roſe*: Chriſt raiſed the Rulers daughter to life; This evidently ſheweth that there is a third place beſide Heaven and Hell: for the ſoules that are there cannot returne againe, *Rhemiſt.*

Luk.8.55.

Anſw. Surely, a goodly argument, the ſpirits of *Lazarus* and of the Maid returned: *Ergo,* there is a third place: and why may you not thinke, that their ſoules were, whereas the ſoules of other righteous are? And why may not the Lord bring at his pleaſure, if it pleaſeth him, the ſoules at reſt, into their bodies againe? And this further may be thus ſhewed: after the reſurrection of Chriſt, the bodies of many that were dead, appeared out of their graves, *Matth.* 27.53. If Chriſt then by his power be able to call the body out of his place, which is the grave, even ſo the ſoule alſo. Againe, S. *Paul* ſaith, Hee was taken up into the third heaven, whether in his bodie or not, hee knoweth not, but in his ſpirit and ſoule, he was ſure he was there: therefore it is poſſible with God, to call the ſoules from heaven unto the body, the more to manifeſt his glory. Further I aske, where the ſoule of *Dorcas* was

Matth.27.53. 2 Cor.12.3.

after her departure: I thinke they will not ſay in Purgatorie, ſhe being a woman full of good workes and almes while ſhe lived: if ſhe were then in heaven, and *Peter* called her ſoule into her bodie againe, ſhall the Maſter be able to doe leſſe than the diſciple? Saint *Gregorie* alſo reporteth, *lib.1.dialog.c.9.* how S. *Fortunatus* raiſed againe one *Marcellus* an holy man, which was carried by the Angels into a bleſſed place: this ſtorie is received by *Bellarmine*, who alſo granteth that holy men may returne from other places than Purgatorie, *lib.2.de purg.c.* 8. Wherefore this example of *Lazarus* concludeth not.

Argum. 4. Of all other they moſt inſult, and beare themſelves bold upon that place of S. *Paul*, 1 *Corinth.*3. which being rightly underſtood, doth not helpe them any thing at all: *verſ.*13. The fire
1 Cor.3.13.15. ſhall trie every mans worke: *verſ.*15. If any mans worke burne, he ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe, yet as it were through the fire. *Bellarm. & Rhemiſt.* by fire here underſtand the flames of Purgatorie; by wood, ſtubble, ſtraw, veniall ſinnes, which muſt be purged by that fire, *Rhemiſt.* 1 *Cor.*3.*ſect.*3.

Anſw. First, by the precious matter here, as of gold, ſilver, are not the workes of charitie underſtood, but the preaching of ſound doctrine: by ſtraw, and ſtubble, and wood, and other combuſtible matter, the affectation of eloquence, and corrupt teaching of the truth, yet holding the foundation; not veniall ſinnes, as the Rhemiſts affirme: and this *Bellarmine* alſo granteth. And ſo S. *Ambroſe* expoundeth, *Opus quod ardere dicitur, mala doctrina eſt, &c.* The worke that ſhall burne is evill doctrine, &c. *in* 3.1.*ad Corinth.* Doth then their Purgatorie fire diſcerne betweene ſound and corrupt doctrine? but that they imagine to be a puniſhing and purging fire, not a trying and diſcerning fire, as this is, whereof the Apoſtle ſpeaketh.

Secondly, fire is here taken allegorically, as the reſt of the words are, of gold, ſilver, ſtubble: neither can it be taken for their Purgatorie fire; becauſe it trieth the workes only, not the perſons, and all muſt be tried by this fire, as well thoſe that build gold and ſilver, as the other: but all ſhall not paſſe through Purgatorie, by their owne confeſſion. They are driven to this ſhift, to grant, that *verſ.*13. the fire is taken in one ſenſe, namely, for the ſentence and judgement of God, and *verſ.*15. in another, that is, for the flames of Purgatorie. But who ſeeth not how abſurd a thing this is, that in an allegorie the ſame word, and in the ſame place, ſhould be ſo diverſly taken? It is apparant then that this is the meaning, that *the day*, that is, the time, ſhall declare it: for God hath appointed a time to examine every mans doctrine by fire: which is nothing elſe but the judgement of God by the fire of his word, whereby every man, in the day of his calling and converſion, ſhall know whether he hath preached aright or not.

First, I will prove this expoſition to be ſound, and then ſhew how it is impugned. First, this fire muſt needs be either a materiall fire, or a ſpirituall: if materiall, then either everlaſting fire, or purgatorie fire, or the fire of the judgement day: not the firſt, becauſe that is only for the wicked; not the ſecond, nor the third, becauſe they doe not trie works, but the perſons; but this fire trieth every mans worke, *Ergo*, it is not a materiall, but a ſpirituall fire.

Secondly, this fire is a triall of every mans doctrine, how he hath preached and taught; but no materiall fire can make triall of doctrine: *Ergo*, a ſpirituall fire.

Thirdly, as is the gold and ſilver, ſtubble, wood, &c. ſo is the fire; but they muſt be underſtood ſpiritually: *Ergo*, ſo muſt the fire.

And thus much *Bellarmine* granteth, that in the two firſt places the fire of Gods judgement muſt be underſtood, but not in the third, in the 15. *verſ.*

Contra. First, that fire, whereby a man ſuffereth loſſe in his worke, is the fire hee ſhall be ſaved through, *verſ.*15. but the firſt fire is ſpirituall, becauſe it examineth the worke it ſelfe: *Ergo*, the other is the ſame ſpirituall fire.

Againe, by the ſame fire is as well the ſalvation of the worker, as the probation of the worke: for the probation of the worke tendeth to the ſaving of the worker: but the worke is proved and tried by a ſpirituall fire. *Ergo*, &c.

Further, *Bellarmines* owne application of the ſimilitude ſheweth as much: for he thus expoundeth it, as if two workmen ſhould make two houſes, one of hewed ſtone, the other of timber and ſtraw: fire is ſet to both houſes; the workman in the ſtone houſe is untouched of the fire, and his houſe ſafe: but the other houſe burneth, and the builder within is in danger, and cannot eſcape, but by paſſing thorow the fire, *cap.* 4. *loc.*2. Doth he not evidently grant, that it is one and the ſelfeſame fire, wherewith the houſe is burned, and through the which the builder eſcapeth? So then theſe foure properties named by the Apoſtle, of revealing, trying, burning, ſaving, muſt be referred to one and the ſelfeſame fire, which is a ſpirituall fire, and not a materiall: therefore no purgatorie fire.

Now *Bellarmine* goeth about to infringe this our expoſition of the ſpirituall fire of truth, whereby every mans worke is tried in this life, by theſe reaſons:

First, the Apoſtle ſaith, *The day of the Lord ſhall declare it verſ.*13. which is in Scripture taken for the day of judgement: and therefore it ſhall not declare it in this life.

Anſw. In the Originall Greeke we read onely *the day*, and not *the day of the Lord*: ſo that word ſeemeth to be added in the vulgar Latine. And againe, there ſhall be no purgatorie fire after the day of judgement: wherefore herein they doe contradict themſelves.

Secondly, *The day which ſhall be revealed by fire,* ſaith the Apoſtle: what day is this elſe but the day of judgement, which the preciſe ſignifying of fire declareth? *Rhemiſt.*

Anſwer. I will oppoſe againſt them the judgement of *Bellarmine,* who ſaith, That the fire of the day of judgement cannot here be underſtood: firſt, becauſe that fire ſhall worke onely upon the wicked, but S. *Pauls* fire ſhall try all. Secondly, that fire maketh not triall of works, as S. *Pauls* fire doth. Thirdly, it would follow that they which build hay, ſtubble, &c. ſhould not enter into Heaven before the day of judgement: ſo are they anſwered with their owne.

Thirdly, this fire ſhall try everie mans worke what it is: but this difference of mens working is not alwayes ſeene in this life. *Ergo, ſic Rhemiſt. Bellarm.*

Anſwer. Firſt, the Apoſtle meaneth not everie worke whatſoever ſhall bee made manifeſt here, but he ſpeaketh onely of the worke of the Miniſterie, which is publike, and to be diſcerned of all. Secondly, neither is it neceſſarie to underſtand the manifeſtation of theſe works to the ſight of others, but the revealing thereof to their owne conſcience, which alwaies falleth out in this life to thoſe that ſhall be ſaved.

Fourthly, they whoſe errors are revealed by the word of God, and their mindes lightned, doe ſuffer no loſſe, but rather have gaine by it: but the Apoſtle ſaith, that they whoſe worke burneth doe ſuffer loſſe by it, *Bellarm.*

Anſwer. They whoſe erroneous preaching is revealed by the ſpirit in the word, ſuffer no loſſe, in reſpect that they themſelves upon their repentance are ſaved: but yet they have loſſe in regard of their labour, which is loſt, and of the greatneſſe of reward which they ſhall have that preach ſincerely: and ſo is S. *Paul* to be underſtood, ſaying, *They ſuffer loſſe, &c.* yet *are ſaved.*

So then notwithſtanding theſe objections to the contrarie, our expoſition of the Revelation and triall to bee had in this life by the ſpirituall fire of truth in everie mans conſcience, as touching the worke of the Miniſterie, remaineth ſound and agreeable to Scripture. To this conſenteth *Origen*: *Habuit Petrus aliquid plumbi, &c.* *Peter* had a little lead, for our Saviour ſaith unto him, *O thou of little faith.* He therefore that is ſafe, is ſafe, as it were through fire: as the furnace trieth the gold, ſo tentation the righteous: *Veniendum eſt ergo omnibus, &c.* Wherefore everie one muſt come to the fire, muſt come to the conflatorie or fining pot, *Hom. 6. in Exod.* Likewiſe S. *Hierome*: *Cum viderit Satanas nos ſuper fundamentum Chriſti, &c.* When Satan ſeeth us upon the foundation of Chriſt to build hay, or ſtubble; *ſupponit incendium,* he ſetteth to the fire: wherefore let us build gold, &c. and he ſhall not dare to tempt us, *lib. 2. adverſ. Iovinian.* Both theſe Fathers by this fire underſtand the tentation in this life, whereby a man is tried, and brought to acknowledge his infirmitie: which is a preparation to the more excellent worke of the ſpirit, whereby they are further lightened.

I will alſo produce *Bernard* for the expoſition of this place, though I deny not, but that hee ſomewhat ſavoured of this Purgatorie invention: theſe words, *He ſhall be ſafe, yet as through fire,* he thus interpreteth: *Ignis tria habet, fumum, lucem, ardorem, &c.* Fire hath three things, ſmoake, light, heat: the ſmoake, that is the bitterneſſe of ſoule: the light is the confeſſion of the mouth: the heat is in the body the tribulation or puniſhment of repentance. The bitterneſſe then of the ſoule, the confeſſion of the mouth, the puniſhment of the body, are that fire whereby the looſe and negligent builder ſhall be ſaved, *Serm. de lig. fœn. ſtipul.* But all theſe are in this life. *Ergo, &c.*

Argum. 5. *Matth.* 5.25. *Agree with thine adverſarie while thou art in the way with him, leſt he deliver thee to the Iudge, the Iudge to the Miniſter, and thou be caſt into priſon: Verily I ſay unto thee, thou ſhalt not come out thence, till thou haſt payed the utmoſt farthing.* This priſon, ſaith *Bellarmine,* is Purgatorie, out of which after the debt is payed, the debtor ſhall goe forth. Matth. 5.25.

Anſwer. Firſt, this ſaying of our Saviour may ſafely be expounded according to the letter of the affaires of this life, as S. *Chryſoſtome* doth expound it, that men to prevent their further danger ſhould be ready to compound their controverſies betime. And ſuch counſell alſo the Wiſeman giveth, *That if a man have given his word, and is become a ſuretie for another, he ſhould not ſleepe before hee had delivered himſelfe.* And this expoſition is moſt agreeable to the text: for the word is ἀντίδικος, an adverſarie at the law. And *Luke* 12. 58. where the ſame ſentence of our Saviour is repeated, there is mention made of the Magiſtrate and of the Jaylor, which are termes and offices properly fitting the buſineſſe of this life. *Bellarmine* hath not any thing worth the anſwering, contrarie to this ſenſe. Prov. 6.3. Luk. 12.58.

Secondly, if we draw theſe words to a ſpirituall underſtanding, by the priſon Hell muſt be ſignified, a place of everlaſting torment, and not Purgatorie.

Firſt, becauſe the word φυλακὴ, a priſon, is ſo taken, 1 *Pet.* 3. 19. for the place of the diſobedient, which is Hell: for I thinke they will not ſend obſtinate ſinners to Purgatorie. 1 Pet 3.19.

Secondly, hee ſhall not come forth till hee hath payed the utmoſt farthing: or as S. *Luke* ſaith, *the utmoſt mite*; that is, never: unleſſe hee dare ſay that a ſinner is able by his puniſhment to ſatisfie the utmoſt mite of his debt, that is, his ſin unto God, which is great blaſphemy to affirme, and contrarie to the Scriptures: for we cannot anſwer God one thing of a thouſand. Iob 9.3.

Thirdly, this place may be expounded by that parable, *Matth.* 18. where the unkinde ſervant is caſt into priſon, till hee ſhould pay all that was due, *verſ.* 34. that is, he ſhould lye there for ever; for the debt was ten thouſand talents, too much for a Prince, much leſſe for a ſervant to pay: and *verſ.* 25. *he had nothing to pay*: and therefore his maſter forgave him the debt, *verſ.* 32. Wherefore we ſee our Matth. 18.34. 32.

debt is not payed unto God by us, but forgiven; and where it is not pardoned, it can never be payed. Againe, it followeth, *verſ.35. So ſhall my heavenly father doe unto you, if you forgive not from your hearts one another your treſpaſſes:* What is this, ſo ſhall my father doe unto you? ſend them to Purgatorie? No, but unto Hell: for uncharitable and malicious men, which will not forgive others, I truſt they 1 Ioh.3.15. will not ordaine unto a place of temporall puniſhment: for as S. *Iohn* ſaith, *He that hateth his brother, and ſo is a manſlayer, cannot have eternall life.*

Fourthly, thus S. *Ambroſe* expoundeth this place, *lib.9. in Luc. c.19. Redde promiſſum, dum in hoc corpore es, &c.* Render thy vow or promiſe while thou art in the body, before the exactor commeth, and caſteth thee into priſon, &c. Hence it followeth, that being in priſon, the promiſe or debt cannot be payed.

But S. *Auguſtine* more plainly: *Conſenti cum adverſario, &c.* Conſent with thy adverſarie in the way, &c. for afterward when we are paſſed out of this world, *Nulla compunctio, vel ſatisfactio remanebit,* There remaineth no compunction or ſatisfaction for ſinne, *Tom.10. hom.5. ſuper illa. Conſenti cum adverſar. &c.*

Matth.5.22. *Argum. 6. Matth.5. verſ.22. Hee that is angrie with his brother unadviſedly, is culpable of judgement: he that ſaith, Racha, ſhall be puniſhed by a Councell: but he that ſaith, thou foole, is guiltie of hell fire. Ergo,* all ſinnes are puniſhed with hell fire, but ſome have onely temporall chaſtiſement after this life: therefore in Purgatorie, *Bellarm.*

Anſwer. Theſe three degrees of puniſhment doe not ſhew divers and differing places of puniſhment after this life, but a difference of puniſhment in Hell; as it may be thus ſhewed:

1 Ioh.3.4. First, everie tranſgreſſion of the Law is ſinne, and the wages of everie ſinne is death: but to bee Rom.6.23. angrie raſhly, and to raile, are tranſgreſſions, and conſequently ſinnes, and ſo in themſelves worthy of everlaſting death.

1 Ioh.3.14,15. Againe, He that loveth not his brother, abideth in death, that is, hath no eternall life, but he that is angrie unjuſtly with his brother, loveth him not. *Ergo.*

1 Cor.6.10. Further, no railers ſhall inherit Gods Kingdome, that is, without repentance: but he that ſaith to his brother *racha,* that is, *idlebraine,* or *lighthead,* raileth: *Ergo,* this ſinne excludeth from Heaven; and conſequently in it ſelfe is worthy of hell. Wherefore it is great boldneſſe in the Jeſuite to exempt thoſe ſinnes from hell fire, which the Scripture judgeth worthy thereof.

And that theſe be three degrees of the ſame everlaſting puniſhment, wherein Chriſt alludeth to the formes of judgement amongſt men, S. *Auguſtine* ſheweth: *Iudicium dicitur, &c.* That is called Judgement where the ſentence is not pronounced; that is a councell, where the puniſhment is yet conſulted of: but *Gehenna* or *Hell* is that, which hath certaine damnation, &c. *lib.1. de ſerm. in monte, cap.19.* Like as then the pronouncing, conſulting, execution of ſentence, are all tending to the ſame puniſhment, yet in divers degrees: ſo is it here, &c.

1 Cor.15.29. *Argum.7. Why are they then baptized for the dead, if the dead riſe not againe?* The Apoſtle ſpeaketh of the Baptiſme of teares, faſting, and prayer, which they did in behalfe of the dead, to eaſe them in the paines of Purgatorie: And that Baptiſme is taken for affliction, our Saviour Chriſt ſheweth, Luk.12.50. ſaying, *I have a baptiſme to be baptized with, Sic Bellarm. cap.4. loc.3.*

Anſwer. Firſt, this is a forced and unreaſonable expoſition of this Scripture: firſt, becauſe that in Scripture wee read of no ſuch Baptiſme by teares and faſting: the Scripture maketh mention of three Matth.3.11. Baptiſmes, *flaminis, fluminis, ſanguinis:* of the ſpirit. Chriſt is ſaid to baptize with the ſpirit of water, as *Iohn* is ſaid to baptize with water: of bloud, or of death, of which Baptiſme our Saviour ſpeaketh: but to apply Baptiſme unto teares, is improper; and they rather are ſaid to baptize themſelves, than to be baptized. Secondly, if the Apoſtles meaning were ſuch, why ſaith he not, *why are we baptized,* rather than they, ſeeing that he himſelfe uſed, as they ſay, to pray for the dead? And whereas he ſaith, the Apoſtle doth urge rather the ancient cuſtome of the Jewes, that prayed for the dead, than the uſe of the Church, and therefore ſaith, *they,* not *we:* it is falſe that the Jewes had any ſuch cuſtome, but rather the contrarie, for *David* prayed for his childe while he lived, but ceaſed to pray for him being dead. Thirdly, it is more agreeable to the text, to underſtand Baptiſme properly, for the Baptiſme of water, than coactly for the Baptiſme of teares: and ſo S. *Ambroſe* ſaith, that the Apoſtle alludeth to the erroneous uſe of ſome, that did either baptize the dead, or were baptized for the dead, in hope of the reſurrection. And whereas *Bellarmine* objecteth, that the Apoſtle then would have given ſome ſignification of this error, and not ſo lightly have touched it: S. *Ambroſe* anſwereth, that the Apoſtle adding further, And why are we in jeopardie? but ſaith not, Why are we baptized? *Diſcrevit perſonas, oſtendens non catholicos eſſe, &c.* Hee doth diſcerne the perſons, ſhewing that they were not Catholikes, that were thus baptized for the dead, *Ambroſ. in hunc locum.* This expoſition is better and more agreeable than *Bellarmines:* Firſt, becauſe in this ſenſe we are not forced to take Baptiſme for any ſuch new found Baptiſme, but properly for Baptiſme indeed. Secondly, becauſe in the Baptiſme of water there is a ſignification of the reſurrection, and a profeſſion of the hope thereof, which is agreeable to the Apoſtles purpoſe: but in the Baptiſme of teares there is no ſuch ſignification or repreſentation. Thirdly, becauſe that in the Baptiſme of water, the Baptiſme of teares is included, for prayer is made for the partie baptized: ſo that if Baptiſme of water be applyed to the dead, they have alſo benefit by the Baptiſme of teares. Fourthly, this expoſition is more reaſonable, becauſe of S. *Ambroſe* authoritie: yet it is no fit or proper interpretation of this place; as S. *Chryſoſtome* in his Commentarie ſheweth by theſe reaſons:

Firſt, becauſe that *Marcion* that wicked heretike, whoſe followers did uſe to put one in the dead mans bed, after he was departed, and ſo baptized him for the dead, did alleage this place for that ſuperſtitious uſe, which might ſerve his turne verie well; the Apoſtle giving approbation thereof, without any word of reprehenſion at all, if this place were ſo to be underſtood.

Secondly, as theſe words of Chriſt, Unleſſe you eat my fleſh and drinke my bloud, &c. are ſpoken to the living and not to the dead: ſo likewiſe where hee ſaith, Except a man be borne of water and the ſpirit, muſt be taken as ſpoken to the living.

Thirdly, if this were ſufficient for a man to be baptized when he is dead: then there might be hope for Pagans, Infidels, Jewes, when they are dead: upon theſe reaſons *Chryſoſtome* infringeth this interpretation allowed by *Ambroſe*, which comming neerer the Apoſtles ſcope than *Bellarmines*, yet miſſing the marke, ſheweth his expoſition to be abſurd and unreaſonable.

Secondly, then let us ſee how this place is truly expounded: ſome therefore doe underſtand it of thoſe, who either deferring their Baptiſme, or not being before admitted to it of the Church, becauſe they were lately converted from Paganiſme, did deſire Baptiſme upon their death-bed, being in a manner dead: and ſo were baptized for dead, that is, as dead. But this expoſition is not ſufficient: firſt, becauſe the Apoſtle ſhould have ſeemed to approve their negligence, that did drive Baptiſme to ſuch a ſtraight, as to the point of death. Secondly, the argument of the Apoſtle being drawne from a particular cuſtome of ſome, and not from the generall uſe of the Church, could not ſo ſtrongly conclude. Thirdly, becauſe the force of the Apoſtles reaſon is drawne from *Baptiſme*, and *being baptized*, the firſt part of the propoſition, and not from the latter, *for dead*: for it followeth not, they that are deadly ſicke deſire to bee baptized: *Ergo*, they expect a reſurrection: unleſſe that the reſurrection were ſhadowed forth in Baptiſme.

Wherefore leaving all by-expoſitions, I take none more fully to expreſſe the Apoſtles meaning, than that of Saint *Chryſoſtome*; who draweth the Apoſtles argument from the end & ſcope of Baptiſme, wherein whether wee conſider the confeſſion uttered in Baptiſme, the repreſentation of Baptiſme, or the efficacie thereof, whether theſe all together, or by themſelves; wee ſhall finde the argument to conclude: For the confeſſion, he ſaith, *Hoc ad finem cum baptizaturi ſumus, &c.* In the end, being about to baptize, we bid them ſay, I beleeve the reſurrection of the dead: For the repreſentation, *Aquam ſubire & hinc remeare, &c.* To goe into the water, and returne out of the water, are ſymboles, the one of deſcending, *ad inferos*, to the dead; the other, of riſing againe: and therefore S. *Paul* calleth Baptiſme the grave, *Ye are buried then by Baptiſme into his death.* And the Apoſtle further ſaith, *That by Baptiſme we are graft into the ſimilitude of his death; and into the ſimilitude of his reſurrection, verſ. 6.* For the third, the efficacie of Baptiſme, he ſaith, *Spiritus ſanctus, &c.* The ſpirit in Baptiſme conſumeth ſinne, as in a furnace, &c. and therefore the cauſe of death, which is ſinne, being extinct, death it ſelfe ſhall ceaſe, and the reſurrection follow. Thus then the Apoſtle ſaith, *They are baptized for dead*, that is, to dye unto ſinne, that they alſo may bee partakers of Chriſts reſurrection. This expoſition is both ſound and good, and moſt agreeable to the Apoſtles purpoſe: neither are the contrarie objections of any moment.

Rom.6.

Firſt, *Bellarmine* objecteth, that if the Apoſtle had ſpoken ſimply of Baptiſme, he would have ſaid, why are we baptized, as afterward, *Why are we alſo in jeopardie?* for the Apoſtle was baptized into the death of Chriſt as well as the reſt.

Anſwer. Firſt, the Apoſtle ſaith, *We are in jeopardie*, as giving a ſpeciall inſtance of himſelfe: as afterward, *verſ.* 32. he maketh mention of his fighting with beaſts at Epheſus, after the faſhion of the Gentiles, which was a caſe peculiar to himſelfe. Secondly, the Apoſtle is not excluded, though hee ſpeake ſometime in the ſecond perſon, as *verſ.* 17. *If Chriſt be not raiſed, your faith is in vaine*; and ſo ſhould S. *Pauls* faith be in vaine alſo: ſometime in the third, as *they that uſe this world muſt be as though they uſed it not*, which ſaying extendeth alſo to the Apoſtle. Thirdly, this objection maketh as much againſt *Bellarmines* expoſition, ſeeing that hee thinketh that the Apoſtle did baptize himſelfe with teares for the dead: and yet he ſaith not, *Why are we baptized?*

1 Cor.15.32.
1 Cor.7.31.

Secondly, the ſentence is repeated againe, *Why are they baptized for the dead?* And againe, *Why are they baptized for them?* that is, the dead, which muſt be underſtood of thoſe that are dead: for otherwiſe they are baptized not for them, but for themſelves, *Bellarm.*

Anſw. The Latine text ſo readeth, as the Jeſuite alleageth: but the originall Greeke repeateth the ſame ſentence, *Why are they baptized for the dead?* So then this objection is nothing.

Wherefore all this, notwithſtanding our expoſition remaineth ſound and inviolable: firſt, becauſe it is authorized by collation of Scripture, *Rom.6.6.* as we have ſeene. Secondly, the argument doth conclude more ſtrongly from the generall cuſtome of the Church in Baptiſme, than from any ſpeciall uſe. Thirdly, Saint *Chryſoſtome*, the beſt of the Fathers, without compariſon, for the right interpreting of Scripture, ſo expoundeth it. Wherefore this ſentence of the Apoſtle, *Why are they baptized for the dead?* doth ſet forth the fruit and efficacie of Baptiſme, whereby wee are made partakers of Chriſts death, and are nouriſhed into the hope of his reſurrection: and ſo conſequently maketh nothing at all for Purgatorie.

Doway Bible, pag.33. Matth.5.26.

Our Doway Collegials would prove Purgatorie, both by the juſtice of God: for when any dieth penitent, and yet have not made full ſatisfaction, they muſt ſuffer for that remaineth after death, and be purged before they can enter into reſt, which remnant of debt our Saviour calleth the laſt farthing, and ſaith, it muſt be payed, &c. as alſo by the Jewes, who at this day hold the doctrine of Purgatorie by tradition, and conſequently pray for the ſoules departed.

Ezech.18.22.

Anſwer. 1. If a man dye truly penitent, all his ſinnes are forgiven him in Chriſt, none of his tranſgreſſions ſhall be mentioned: as the theefe was received to mercie upon the Croſſe, there was no further ſatisfaction required. 2 The ſatisfaction to Gods juſtice is not payed by us, but by Chriſt, who hath ſufficiently ſatisfied for our ſinnes: toward the remiſſion of ſinnes onely a lively faith in Chriſt is required of us: to ſay then that a man by his owne ſatisfaction muſt pay the utmoſt farthing of his debt unto God, is a blaſphemous aſſertion and derogatorie to the value of Chriſts death: yet that place in *Matthew* is not for their turne, as is ſhewed before in the anſwer to the fifth argument. 3 The ſuperſtitious Jewes are fit patrons of ſuch blinde doctrine: and what warrant have the Jewes? They doe well to ſay, they hold Purgatorie by tradition: for as one of their Jeſuites ſaith, *Nihil ea de re in lege ſcriptum ſit*, Nothing is written thereof in the Law, &c. And it may well goe among the traditions of the Elders, which our Saviour Chriſt reproveth them for: *Yee lay aſide the commandements of God, to obſerve your owne traditions:* For a tradition was that to offer ſacrifice, for thoſe which died in mortall ſin, namely idolatrie, for when they were dead, the idolatrous jewels were found under their coats: and that which is yet in practice among the Jewes, in the celebration of their Sabbath to powre wine upon the ground, thinking that thoſe which were ſwallowed up with rebellious *Corah*, doe finde refreſhing thereby: I thinke their coſin germans the Papiſts will hardly allow of ſuch traditions.

Gregor. de Valent. Anal. fid. lib.8. c,6. Mark.7.9. 2 Macchab.12.40. Buxdorfius Synog. Judaic. c.11.

The Proteſtants.

THat there is no ſuch place of Purgatorie after this life, but that here onely is the place of repentance, and to be reconciled unto God; and that the ſoules departed are preſently either received up to Heaven, or thruſt downe to Hell: thus it is proved out of the Scriptures.

Eccleſ.12.14. Mark.16.16. Matth.25.

Argum. 1. The Scripture maketh but two kindes of works, either good or evill: But two ſorts of men, hee that beleeveth ſhall bee ſaved, hee that beleeveth not ſhall bee condemned: But two places, Heaven and Hell. Chriſt hath but two flocks, one of ſheepe, at the right hand; another of goats at the left: and hee ſaith to the one, Come ye bleſſed: to the other, Goe ye curſed. There are but two ſorts of men, therefore but two places: *Ergo*, no Purgatorie.

Bellarm. There ſhall be indeed at the comming of Chriſt but two places, Heaven and Hell: Purgatorie ſhall have an end.

John 5.24. John 3.18.

Anſw. Firſt, you ſay your ſelves that there ſhall be two infernall places for ever, Hell for the wicked, and a *Limbus* for infants that dye unbaptized, and Heaven that maketh three; and now you ſay there ſhall be but two. Secondly, there are but two places now, becauſe there are but two ſorts of men: for the beleevers are already paſſed from death to life, the unbeleevers are already condemned. Thirdly, *Auguſtine* conſenteth with us, *Non eſt ulli ullus medius locus, ut poſſit eſſe niſi cum Diabolo, qui non eſt cum Chriſto:* There is no middle or third place, but he muſt needs be with the Devill, that is not with Chriſt, *De peccator. remiſſ. & merit. lib.1. cap.*28. And againe, *Tertium locum penitus ignoramus, imo nec eſſe in Scripturis ſanctis invenimus:* The third place beſide Heaven and Hell, we are utterly ignorant of; nay we finde not in Scripture that there is any.

Eccleſ.11.3.

Argum. 2. *Whether the tree fall toward the South, or the North, where it falleth there it ſhall bee.* This place our adverſaries grant to be underſtood of the ſtate of the dead, which are diſpoſed of to two places; there is not then a third, and ſo conſequently no Purgatorie.

Bellarmine anſwereth: firſt, by the South the ſtate of ſalvation is underſtood, which alſo comprehendeth Purgatorie.

Contra. Firſt, if to fall to the South be to enter into the ſtate of ſalvation, then the Patriarks that died before Chriſt preſently had poſſeſſion of everlaſting ſalvation, and ſo they have loſt their *Limbus*. Secondly, it is ſtrange, ſeeing they make Purgatorie a part and member of Hell, that they will comprehend in one word Heaven and Hell together.

Secondly, ſaith hee, wee may by the South underſtand Heaven, and by the North Hell, but then everie tree falleth not either North or South.

Contra. Firſt, this Scripture maketh mention but of theſe two places of the dead, and ſo you grant your Purgatorie to be deviſed beſide Scripture, as it is indeed. Secondly, the text ſaith, *in quocunque loco*, in what place ſoever it falleth: ſo that to fall to the South or North, is what place ſoever, that is, all and everie place toward the which the tree falleth.

Thirdly, if this place overthrow Purgatorie, it overthroweth as well alſo *Limbus Patrum*, whither the Fathers went before Chriſt, *Bellarm.*

Contra. We grant all that this place maketh againſt both the one and the other: for as there is not now a third place of Purgatorie beſide Heaven and Hell, ſo neither was there then of *Limbus*.

Rom.8.1. Matth.5.25.

Argum. 3. *There is no condemnation to them that are in Chriſt Ieſus:* but all ordained to ſalvation are in Chriſt Jeſus, therefore to ſuch there is no condemnation: *Ergo*, no Purgatorie: for to be caſt into priſon, which they ſay is Purgatorie, is a condemnation.

Bellarmine anſwereth, that S. *Paul* by condemnation underſtandeth the contagion of ſinne, that commeth by the concupiſcence of the fleſh, which they have not that are in Chriſt Jeſus.

Contra. Firſt, ſinne is one thing, and the wages of ſinne is another, which is death or condemnation, *Rom.6.25.* therefore by condemnation the Apoſtle underſtandeth not ſinne. Secondly, if they Rom.6.25. that are in Chriſt have no ſinne, much leſſe doth the puniſhment of ſinne, which they ſay is in Purgatorie, abide them.

***Argum.* 4.** *2 Cor.5.1. We know that if our earthly houſe be diſſolved, we have an houſe in heaven not* 2 Cor.5.1. *made with hands, &c.* Wherefore it followeth, that the ſervants of Chriſt preſently after their diſſolution enter into Heaven.

Bellarmine: The Apoſtle ſaith not that all the godly preſently after death goe unto their heavenly houſe, but onely thoſe that are cloathed with righteouſneſſe, as it followeth, *verſ.* 3. *If ſo we be found cloathed, not naked.*

Contra. Firſt, the Apoſtle meaneth no ſuch cloathing: but the cloathing whereof he ſpeaketh, is to be cloathed with our houſe from Heaven, *verſ.*2. and then he addeth, not preſcribing a condition, but rendring a reaſon why wee deſire to bee cloathed with our heavenly houſe, *verſ.* 2. becauſe being cloathed (that is with our heavenly houſe) *Wee ſhall not bee found naked.* Secondly, that all the godly ſtraight after their diſſolution are cloathed with the heavenly houſe; it followeth, *verſ.*4. *That we may not be uncloathed, but cloathed upon.* But if any godly being uncloathed of their fleſh by death, ſhould not preſently be cloathed with immortalitie, then ſhould they be uncloathed which the Apoſtle denieth.

***Argum.* 5.** Saint *Paul* ſaith, that everie man ſhall receive the works of his body, according to 2 Cor.5.10. that which hee hath done either good or evill. Therefore there is no place to cleanſe and purge the ſoules of men after this life: for then they ſhould not receive according to the works done in their fleſh.

Bellarmine ſaith, that even they whoſe ſinnes are remitted after death, doe receive nothing but that which was done in the fleſh, for they deſerved in their life time to be helped after death.

Anſwer. Firſt, as for deſert, wee will ſhew elſewhere that it hath no place before God, neither in this life, nor the life to come: for the Scripture ſaith, Bleſſed is hee to whom the Lord imputeth no ſinne: not who deſerveth remiſſion of ſinnes, *Rom.*4.6. Secondly, this deviſed and frivolous diſtinction doth not ſtand with the Apoſtles meaning: for hee ſpeaketh of things actually done in the fleſh, not deſerved to bee done, and of the works of the body, not of the ſoule, and of things perfectly done, not begun onely or inchoate: and hee uſeth it as a reaſon to perſwade men, even while they live, to bee accepted of God, *verſ.* 9. 11. But if there might bee any ſuch help after death, there needeth no ſuch haſte preſently to be converted unto God. Thirdly, if they deſerved any thing in their life, why deſerved they not preſently to have forgiveneſſe of ſinnes, as well as afterward?

***Argum.* 6. *Apocal.*14.13.** Bleſſed are the dead from henceforth that dye in the Lord, for they reſt Apoc.14.13. from their labours: *Ergo*, there is no Purgatorie: for all the godly departed are at reſt.

Bellarmine. Firſt, it is not meant of the godly, but onely of Martyrs which dye for the name of Chriſt.

Anſwer. As to live in Chriſt Jeſus is a phraſe of Scripture, and ſignifieth to live godly in Chriſt, 2 Tim.3.12. *2 Tim.*3.12. ſo to dye in the Lord, ſignifieth to dye in the faith of Chriſt, 1 *Theſſ.*4.16. Therefore 1 Theſſ.4.16. this place is underſtood of all the godly.

***Bellarm.* 2.** This word *(amodo)* from henceforth, is not to be underſtood ſtraight after their death, but ſtraight after the day of judgement, then they ſhall be bleſſed.

Anſwer. Firſt, by this reaſon none that are dead in Chriſt ſhould be happie before that time. And yet by your owne confeſſion, Martyrs are ſtraightway received up to Heaven. Secondly, S. *Iohn* uſeth this word elſewhere, to ſignifie from this time forward, as *Ioh.*1.51. Chriſt ſaith to *Nathanael*, From Iohn 1.51. henceforth you ſhall ſee Heaven open.

Rhemiſt. Thirdly, it may be alſo underſtood of the ſoules in Purgatorie, that are without danger of ſinne and damnation, and are put in unfallible ſecuritie of their ſalvation, with unſpeakable comfort.

Anſwer. Firſt, ſo the Saints living are bleſſed, being as well without feare of damnation, and are Rom.8.1. aſſured of their ſalvation. Secondly, I pray you what reſt or comfort can they have, that endure Rom.8.16. greater paine than any in this life? And how can their conſciences be quieted, ſeeing their ſoules are ſo afflicted? for bodies they have none, whatſoever they ſuffer is in ſoule: how then can joy and paine, comfort and horror be together in the ſoule?

Let us ſee the judgement of former times: *Concil. Aquiſgranenſ. lib.* 1. *cap.* 1. *Tribus modis peccata mortalium vindicantur, &c.* The ſinnes of mortall men are three wayes puniſhed, two wayes in this life, and one in the next: Of the two wayes the Apoſtle ſpeaketh, if wee would judge our ſelves, &c. This is the puniſhment wherein everie ſinner taketh revenge in himſelfe: Afterward hee ſaith, but when wee are judged of God, wee are chaſtiſed, &c. This is the puniſhment which God in mercie doth lay upon ſinners: The third is moſt fearefull and terrible, not in this but the next world, when the juſt Judge ſhal ſay, Depart from me ye curſed, &c. We ſee then that Purgatory by the ſentence of this Councell is excluded, for it is none of theſe three kindes of puniſhments here expreſſed.

And yet we have more evident teſtimony out of their owne Canons, *Gelaſius epiſtol. ad Anaſtaſium; Quæ ſolveris ſuper terram, &c.* That which thou bindeſt upon earth: upon the earth, for he that dieth being thus bound, can no where bee abſolved: Therefore hee that is not abſolved in this life, cannot be afterwards: *Ergo,* no Purgatorie.

Againe, the ſame *Gelaſ. decret. 2. de eo qui in divino judicio eſt conſtitutus, &c.* Concerning him that is committed to the divine judgement, it is not lawfull to judge any other thing, than that wherein he died.

Decret. part. 2. cauſ. 33. diſtinct. 1. c. 39. Non meretur juſtificari: Hee is not worthy to be juſtified, which did not confeſſe his ſins while he lived.

Ibid. c. 49. Leo; Quod manens in corpore non recepit: That which a man in his body received not, being uncloathed of his fleſh, he cannot obtaine, &c. If then there bee no remiſſion of ſins after this life, then conſequently no Purgatorie.

And as touching the word purifying or purging, whereof Purgatorie is derived, their owne Canons call repentance, *Purificatorium ignem pœnitudinis,* the purifying fire, *decret. p. 2. cauſ. 24. qu. 1. c. 11.* If Repentance be a Purgatorie fire, what need another Purgatorie fire afterward?

Let them heare alſo the judgement of one of their owne writers, *Animarum poſt diſſolutionem carnis ſuum quæque ſtatum immutabilem ſortiuntur:* Everie ſoule after the diſſolution of the fleſh, doe enter into their immutable ſtate, *Eſpenc. in 2 Timoth. p. 144. d.* If the ſtate of everie ſoule after death be immutable, then there is no Purgatorie; for that ſtate is mutable and temporall by their owne confeſſion.

Let us adjoyne the teſtimony of the holy Martyrs, *Richard Fevrus,* French Martyr, being asked if he beleeved any Purgatorie, anſwered: *I* beleeve that Chriſt with his precious bloud hath made an end of all Purgatorie, and purgation of our ſinnes, *Fox,* pag. 913. col. 1. *Francis Rebezies* holy Martyr, I doe acknowledge that Purgatorie which is the death and paſſion of Chriſt, *Fox,* pag. 922. col. 1.

Pag. 833. 1. 20.
Pag. 842. 1. 30.

Iohn Frith holy Martyr, I beleeve there is no ſuch place to purge the ſpots and filth of the ſoule after this life: for man conſiſteth of two parts, that is, of body & ſoule, whereof the one is purged here in this world by affliction, perſecution, impriſonment, and laſt of all by death it ſelfe, and the ſoule is purged by the word of God, which we receive through faith, &c. Now if you can ſhew mee a third part of man beſide the body and the ſoule, I will alſo grant unto you the third place which is Purgatorie, &c. *Fox,* pag. 1034.

Pag. 943. 2. 45.

Maſter *Latimer* Martyr thinketh the device of Purgatorie, to be a meere imagination & fancie, and ſaith upon this ground, that hee would rather chuſe to be in Purgatorie, than in the Lollars tower: And of this his ſpeech he rendreth many ſufficient reaſons: See more, *Fox,* pag. 1741. col. 2.

Pag. 1580. 2. 50.

Laſtly, *Iohn Spicer, William Coberly, Iohn Maundrel* Martyrs put to death, for ſaying that Purgatorie was the Pope pinfold, pag. 1894. col. 1. Let our adverſaries ſhew now, if they can, who of their ſect have died in the defence of Purgatorie, as wee are able to bring forth many Martyrs, who have witneſſed againſt it, even by their bloud.

Pag. 1719. 1. 80.

Of the Greeke Church we have *Chryſoſtome,* who doth otherwiſe interpret that place, 1 *Cor.* 3. Whereupon the Romaniſts chiefly ground their Purgatorie: by hay and ſtubble hee underſtandeth evill works: and where the Apoſtle ſaith, *He ſhall ſuffer yet as it were by the fire:* Hee underſtandeth it of everlaſting puniſhment: *In perpetuo ſupplicio manebit,* Hee ſhall remaine in perpetuall puniſhment, and ſo ſhall be preſerved in the fire. This ſenſe the Greeke Church followeth at this day, as *Nilus* ſaith, that properly in the Greeke tongue this word, τὸ σώζεσθαι, ſignifieth to remaine and have a being: and he alleageth *Chryſoſtome* for this expoſition inſerting alſo this narration, that while *Chryſoſtome* was perplexed in finding out the meaning of that place, he prayed unto S. *Paul,* who appeared unto him and ſtood at his elbow three evenings together, not ſeene of *Chryſoſtome* himſelfe, but of *Proclus* one of his ſchollers, that attended on him, who told ſo much unto *Chryſoſtome,* who by the deſcription of the man which *Proclus* ſaw ſtanding by him, one with a bald head, and like in all reſpects to the picture of *Paul,* which *Chryſoſtome* had before him, judged him to bee Saint *Paul,* who directed him to this interpretation. But if any ſuch thing had beene, it is like that *Chryſoſtome* in his Commentarie upon this place, would not have omitted it. But to leave this uncertaine and fabulous report, *Nilus* proceedeth to confirme this interpretation, underſtanding by *the day,* the day of judgement: and ſheweth out of *Baſil,* how the fire hath two properties, the one is καυστικὸν, conſuming, burning; the other φωτίζον, illuminating: that propertie ſhall be exerciſed by the fire upon the wicked, the other upon the righteous: and ſo everie one ſhall bee tried by the fire of the day of judgement. But it ſhall not need to proſecute this interpretation more at large, ſeeing it is refuſed before, as not agreeable to the meaning of the Apoſtle in this place: onely thus much I have inſerted to ſhew the divers interpretation of the Greekes from the Latines: I will now proceed to ſhew, that as they differ in the expoſition of this place, ſo they diſſent in the opinion of Purgatorie it ſelfe.

Nilus lib. de purgator.

Nilus ibid.

Nilus urgeth theſe arguments againſt Purgatorie fire. 1 The Scripture maketh not mention of two puniſhments after this life, nor two fires: we there finde *everlaſting fire* prepared for the Devill and his Angels, but no *temporarie fire.*

αἰώνιον πῦρ πρόσκαιρον πῦρ.

2 There is no neceſſity of deviſing Purgatorie, in reſpect of Gods juſtice, for the puniſhing of ſmall and veniall ſins: for it is more agreeable to Gods goodneſſe to reward a ſmall good, than to puniſh a ſmall evill. Now then as a little good in the wicked ſhall not procure unto them a reward, ſo neither a little evill among many good vertues, ſhall procure puniſhment: the difference of reward and puniſhment will helpe this matter: a new place of puniſhment is not neceſſary.

3 He alleageth *Gregorie* to this purpoſe: that after this life, it is a time *of punition, not of purgation*: and writing upon the Paſch, which was not to be left any part of it till the morning, he ſaith, that after the preſent night of this life, *there is no purgation.*

κόλασεως καιρὸς ὀ καθάρσεως μὴ δεῖ πο κάθαρσις.

4 It is againſt the nature of the ſoule, which is incorporall, to be puniſhed with corporall fire.

5 The doctrine of purgatorie fire, which ſhall have an end, giveth occaſion of reviving the errour of *Origen*, concerning the reſtoring of all things in the end, and of the waſting of hell fire.

ὡς ῥαθυμίαν ποιῶν.

6 This doctrine is to be baniſhed out of the Church, *as breeding ſecurity* in mens mindes, that they ſhould not indevour by all diligence to be purged in this life. To this purpoſe *Nilus*.

Sacranus. err. 33.

1 The Muſcovites to this day herein concurre and conſent with the Greek Church: *aſſerunt non eſſe purgatorium*: they ſay there is no Purgatory, but only two receptacles of ſoules after this life, heaven and hell. Againe, another ſaith, *Purgatorium Græci & Rutheni negant*: The Greekes and Ruſſians denie Purgatorie, but ſay, that every one after this life receiveth according to his workes the place appointed for him, where he expecteth the day of judgement, &c.

Guagnin. de relig. Muſcovit.

2 The ſame hath beene the opinion of the South Church of Africa. *Cyprian* ſaith, *Ad refrigerium juſti vocantur, ad ſupplicium rapiuntur injuſti*: The righteous are called to their refreſhing, the unrighteous are carried to puniſhment. *Fulgentius*, when he lay a dying, did often repeat theſe words: *Domine hic da mihi pœnitentiam, poſtea indulgentiam*: Lord grant me repentance here, and afterward forgiveneſſe. He beleeved that after death no comfort was to be found, which was not ſought for in this life by repentance: what the doctrine is now of the South Church in Æthiopia is not ſo certaine. *Damianus à Goes* ſetteth downe in the confeſſion of *Zaga Zabo* an Æthiopike Biſhop, that ſoules are tormented in Purgatory, and that two dayes every weeke, the Sabbath and Lords day, (which both they keepe holy, the one out of the Law, the other for the Goſpell) the ſoules in Purgatory have reſt: and that they had eaſe by the almes-deeds of the living: but their Patriark can grant no indulgence, to ſhorten their time of puniſhment, that belongeth (they ſay) to God onely. But *Alvares*, who dwelt a long time among them, whereas *Damianus* ſpeaketh upon report, ſaith that they uſe no prayers for the dead, but onely read at their buriall the Goſpell of S. *Iohn*: which ſheweth that they hold no Purgatorie: for then conſequently they would pray for them.

Serm de mortalit.

Uvirantius, l. 20. c. 107.

Damianus à Goes de morib. Æthiop.

Deſcript. Æthiop. c. 5.

3 Helvetia, latter confeſſion, *cap.* 232. *We beleeve that the faithfull after their bodily death, goe directly unto Chriſt. Wittemberge, artic.* 25. *Neither the Prophets nor Apoſtles have in their writings delivered in any thing (concerning Purgatorie) certainly, but rather the contrary, &c. he that dieth in the faith of Chriſt, &c. wanteth nothing toward the obtaining of everlaſting life: but he which departeth hence without Chriſt, goeth into eternall darkneſſe.*

Harm. ſect. 16. pag. 483.

Sect. 16. p. 508.

4 Moſt of the places alleaged before by *Bellarmine* and the Rhemiſts for the proofe of Purgatorie, are refuſed by their fellowes: as that place *Pſal.* 66. rejected by *Pineus* upon *Eſay* 43. *Matt.* 5. 22. by *Suarez, tom.* 4. *in Thom. diſput.* 45. *Matth.* 5. 25. by *Ianſenius* upon that place, 1 *Cor.* 3. 11. by *Pererius in Geneſ.* 6. 13. See further before the decrees of *Gelaſius* and other Canons againſt Purgatorie.

The ſecond part, of the circumſtances and other matters belonging to Purgatorie.

The Papiſts.

1. THey ſay it is an Article of faith, to beleeve that there is a Purgatorie, and that he which beleeveth it not, is ſure to goe to hell, *Bellarm. lib.* 1. *de Purgatorio, cap.* 11. 11. Error.

The Proteſtants.

WE hold, that it is not onely an Article belonging to the faith, but contrary to it: and that though there were a Purgatorie, yet it ſhould not be neceſſarie to ſalvation to beleeve it. Firſt, becauſe the Scripture hath not determined it, which containeth all things neceſſary to ſalvation. Secondly, the Greeke Church holdeth it not to this day: they confeſſe no Purgatorie fire, though they pray for the dead: as may be ſeene in the Florentine Councell, *Seſſ.* 25. it were a hard matter therefore to pronounce them damned. Thirdly, *Auguſtine* doubted of it: He ſaith, that there ſhould be ſome ſuch place after death, *non incredibile eſt*, it is not incredible, *& utrum ita ſit, quæri poteſt, & aut inveniri aut latere fideles poteſt*: whether it be ſo or not, it may be enquired, and it may either be ſafely found out, or remaine hid and unknowne to the faithfull: *Enchirid.* 69. *Auguſtine* ſaith, A faithfull man may ſafely be ignorant of Purgatory.

The Papiſts.

2. THey, ſay they, onely goe to Purgatorie, that die in their veniall and light tranſgreſſions, or which have their ſins remitted, but not ſatisfied for the puniſhment, *Bellarmin. lib.* 2. *de Purgat. cap.* 1. 12. Error.

The

The Proteſtants.

Rom.6.23. FIrſt, we deny that any ſins are of their owne nature veniall, as they affirme, for the wages of all ſin, without the mercie of God, is death. Secondly, what equitie ſhould there be in this, that veniall ſins ſhould be puniſhed with the helliſh fire of Purgatorie, that exceedeth all the afflictions of this life, yea and a longer time than any man liveth upon earth; for the Pope taketh upon him to pardon for thouſands of yeeres: and yet mortall and deadly ſins (as they call them) may bee ſatisfied for here, where neither the penance can be ſo grievous, nor ſo long? Thirdly, the ſin once remitted, there remai-
Mark.2.5.10. neth no puniſhment: *Mark.2.5.* Chriſt ſaith to the ſicke of the palſie, *Thy ſins are forgiven thee:* and *verſ.10. That ye may know that the Son of man hath authority on earth to forgive ſins, I ſay unto thee, ariſe, take up thy bed and walke.* The releaſing him of the puniſhment of his body, was a ſigne that his ſins alſo were forgiven, and the ſin being remitted, the puniſhment alſo ceaſeth. Wherefore who ſo leaveth the world without ſin, is no more guilty of any puniſhment.

The Papiſts.

13. Error. Eccleſ.9.5. 3 THe ſoules in Purgatorie doe neither ſin any more, neither can they merit. *Eccleſ.9.5.* The dead know nothing at all: *verſ.* 10. there is neither work, knowledge, nor wiſdome in the grave, *Bellarm.cap.2.*

The Proteſtants.

WE ſay, that if there were any ſuch place as Purgatorie, the ſoules there tormented, muſt needs both increaſe in charitie and righteouſneſſe, becauſe the more they are purged the more pure they are, and the leſſe droſſe is in them: and being in unſpeakable torments, they cannot chuſe but tremble and feare; yea and alſo be diſquieted in their ſoules, as the Saints were ſometime in their afflictions here upon earth; and therefore cannot be without ſin: for feare hath painfulneſſe, as the A-
1 Ioh.4.18. poſtle ſaith, and he that feareth is not perfect in love: *Ergo,* a ſervile or ſlaviſh feare is ſin. That place alleaged doth not only take away meriting or working from the dead, but all knowledge and underſtanding. And it is ſpoken in the perſon of the Epicure and ſenſuall man, that thinketh that the dead know nothing.

The Papiſts.

14. Error. 4 THey affirme, that the ſoules in Purgatorie are certaine of their ſalvation in the midſt of their torments: for every ſoule departed, ſtraight after death receiveth ſentence of life or death, *Bellarm.cap.4.*

The Proteſtants.

Anſw. FIrſt, that every ſoule is judged preſently after death, we grant: and it maketh ſtrongly againſt your Purgatorie: for the ſentence given is either of death or life; and the ſentence being given is accordingly executed: ſo that they which receive ſentence of life goe preſently to heaven, the other to hell. For to what purpoſe elſe ſhould the ſentence be given, if it be not ſtraightwayes
2 Cor.5.2.3.4. in force? So S. *Paul* ſaith, that they which looke to be cloathed with their houſe from heaven, ſhall not be left naked or uncloathed. But if ſome ſoules ordained to life eternall, ſhould pauſe a while in Purgatorie, being uncloathed of their fleſh, they ſhould be left altogether naked, having not yet received their cloathing from heaven. Secondly, where there is ſecurity of ſalvation, there is the greateſt comfort and joy that can be: how then can the ſoules in Purgatorie be ſo grievouſly tormented, which cannot be elſewhere than in their conſcience? for as for the whipping, ſcalding, freezing of ſoules in Purgatorie, they are but old wives fables: the joy then of the ſoule is in the conſcience, ſo is the ſorrow: how then can both theſe be matched in the ſoule together, to have unſpeakable joy, as alſo to feele moſt horrible paine?

5 In theſe points alreadie ſet downe, our adverſaries we ſee are bold to define certainly of Purgatorie: but there are as many points, and ſomewhat more, which they leave in doubt and uncertaine. Firſt, where Purgatorie ſhould be: *Bellarmine* geſſeth it is in the bowels of the earth next to hell, *cap.* 6. ſo doe the Rhemiſts, *Luk.16. ſect.*8. But they doe not all agree, neither hath their Church defined it. Secondly, they cannot tell how many yeeres Purgatorie endureth, whether an hundred, or two hundred, or a thouſand yeeres. Thirdly, they cannot tell certainly whether it be materiall fire which burneth in Purgatorie, but they ſay it is propable. Fourthly, neither can they ſhew how corporall fire ſhould worke upon the ſoules in Purgatorie, being ſpirituall and incorporall, *Bellar.cap.12.* Fifthly, they are uncertaine, whether the divels or Angels be the tormentors in Purgatorie, *cap.13.* Sixthly, whether the paines of Purgatorie be at all times alike, or by little and little ſlacked toward the end; and whether it doe exceed all the paines and ſorrowes of this life, they yet remaine uncertaine, and are not able to determine, *Bellarm.lib.2.de purgat.cap.*14. Let us leave them therefore with their uncertainties, and brainſick fanſies,: for the vaine inventions and imaginations of men have no end, but are fitly by the Prophets compared to ſparkles, that leape out thick out of the fire, but are
Iſa.50.11. ſoone extinguiſhed. Walke, ſaith the Prophet, *in the light of your fire, and ſparks that you have kindled:* that is, as the ſparkles give but a dim light for a man to walk by, hee may ſtumble and grope about ſtill for all that light, even ſo, no marvell if the Papiſts doe wander up and downe in their imaginations, walking by the light and ſparkles of their fantaſticall and mathematicall fire of Purgatorie.

The

The third part, whether the prayers of the living, or any other workes of theirs doe profit the dead.

The Papiſts.

THeir opinion is, that the prayers of the living are neither available for the Saints in heaven, for they need them not, nor for the damned in hell, for they cannot be helped; but only for the ſoules tormented in Purgatorie, who doe finde great eaſe, ſay they, by the prayers of the living, and therefore we ought to pray for them, *Bellarm.lib.*2.*de purg.c.*15.18. *Rhem.annot.*2 *Theſſ.*2.*ſect.*19.

Hæreſ.15.

Argum. 1. Chriſt while he lived, profited the dead, for he raiſed to life the rulers daughter, *Matt.*9. the widowes ſonne, *Luke* 7. and *Lazarus*, which were dead: therefore even ſo the members of Chriſt ought one to helpe another, the living the dead, *Bellarm.cap.*15.

Anſw. Firſt, is not here a ſtrong argument, think you; Chriſt raiſed *Lazarus*, and ſome others from death to life: *Ergo*, we ought to pray for the dead? for it followeth not that upon the miraculous works of Chriſt, wee ſhould build the ordinarie duties of Chriſtians: *Auguſtine* would have told you that Chriſt is not to be imitated in ſuch works: *Non hoc tibi dicit, non eris diſcipulus meus; niſi ambulaveris ſupra mare, aut niſi ſuſcitaveris quatriduanum mortuum*: He ſaith not unto thee, Thou ſhalt not be my diſciple, unleſſe thou walke upon the Sea, and raiſe one that hath beene dead foure dayes: But, Learne of me, for I am humble and meeke, &c. Secondly, if prayer for the dead be unto us, as the raiſing of the dead was to Chriſt: then, as all the dead are to be prayed for, ſo Chriſt ſhould have raiſed againe all that went then to Purgatorie: or elſe, by your concluſion, he failed in charity, as we doe now, if we pray not for the dead, as you beare us in hand. Thirdly, though the Saints departed, and the faithfull living are members of the ſame bodie, and ſo are bound in love one to the other, yet it followeth not, that one ſhould pray for the other. They with us, and we with them doe wiſh and long to ſee the redemption of the ſonnes of God accompliſhed. But charitie bindeth us not one to pray for another, becauſe we know not one the particular needs of another. Nay, to pray for any departed, is againſt the rule of charitie: for love beleeveth all things, and hopeth all things. We ought to hope the beſt of the dead, that they are at reſt: but in praying for them, we preſuppoſe they are in miſerie, and ſo need our prayers: therefore we hope not the beſt of them, as charitie willeth us.

Revel.6.10.
chap.22.20.
1 Cor.13.7.

Argum. 2. There is a mutuall communication of all the members of Chriſts bodie; Saint *Paul* ſaith, if one member ſuffer, all ſuffer with it: but the righteous departed are members of the ſame bodie: *Ergo*, the living ought to be touched with compaſſion toward them, and aſſiſt them with their prayers, *Bellarm.lib.*2.*de purg.c.*15.

1 Cor.12.26.

Anſw. Firſt, though it cannot be denied, but that the Church of God in heaven and earth make but one family, yet it is evident, that in this place the Apoſtle only ſpeaketh of that part of the Church, which is on earth, wherein Chriſt hath ordained ſome to be Apoſtles, ſome Prophets, &c. *verſ.* 28. which diſtinction of offices belongeth to the militant Church on earth. Secondly, yet wee grant that there is a mutuall communication betweene both members, ſuch as is agreeable with their eſtate: namely, that the Saints in heaven doe long for a conſummation of our and their happineſſe; and doe wiſh unto the Church militant, the like happie end of their afflictions, as they have attained unto, and the members yet living doe give thankes for the glorious victorie of the Saints in heaven, according as the Apoſtle ſaith, if one member be had in honour, all the members rejoyce with it; but the members living ſuffer not with the members departed; for as much as they ſuffer not at all, all teares being wiped from their eyes, *Apocal.*7.17. and therefore they have no need of our prayers.

Epheſ.3.15.
Revel.6.10.
1 Cor.12.26.
Apoc.7.17.

Argum. 3. The Apoſtle ſaith, There is a ſin unto death, for the which a man ought not to pray: that is, deadly ſin, wherein a man dieth without repentance: but for other ſins not unto death, whereof men repent themſelves, it is lawfull to pray: *Ergo*, we may pray for thoſe that are departed not in deadly ſin: for this place is properly to be underſtood of praying or not praying for the dead: becauſe ſo long as a man liveth he may be prayed for, becauſe all ſins are pardonable in this life, *Rhemiſt.ibid.*

1 Ioh.5.16.

Anſw. Firſt, a ſin unto death is not onely finall impenitencie, but ſin alſo againſt the holy Ghoſt, ſuch as was the ſin of *Iudas*, and of the Phariſees. Secondly, though we ſhould underſtand it of finall impenitencie, yet it is but a ſorry argument: Some of the dead ought not to be prayed for: *Ergo*, the reſt may. Thirdly, the text cannot be underſtood of praying for the dead: for the text ſaith not, *If any man ſee that his brother hath ſinned not unto death*, but, *If he ſee him ſinning*: but the dead do neither ſin, nor are ſeene to ſin. Fourthly, whereas you ſay, that all ſins are pardonable in this life, our Saviour Chriſt ſaith contrarie, that the ſin againſt the holy Ghoſt can never be forgiven, neither in this world, nor in the world to come. See more of their arguments in the queſtion before of Purgatorie, *Argum.*2.& 7.

Our Doway men doe thus argue upon theſe words of *Iob, Spare me, for my dayes are nothing*: as *Iob* prayed God to ſpare him, or to ceaſe to puniſh him more, and to accept of that affliction which he had alreadie ſuffered: ſo the Church in the behalfe of the ſoules departed in ſtate of grace, prayeth God to ſpare, and ceaſe from further puniſhing them, and to give them eternall reſt, &c. *annot.ibid.*

Iob 7.16.

Anſw. Is not here now a goodly argument: *Iob* being alive prayed for the mitigating of his affliction: *Ergo*, in like manner we may pray for the eaſing of the puniſhment of the ſoules departed: *Iob* was alive, thoſe ſoules are departed: *Iob* felt his affliction, the ſtate of thoſe ſoules is unknowne to us: *Iob* had time and ſpace to repent: but no repentance profiteth after this life: *Iob* had Gods word and warrant for his prayer: but of praying for the dead the Scripture maketh no mention.

The Proteſtants.

TO pray for the dead, is a worke neither pleaſing before God, becauſe he hath no where commanded it, nor available for them that are departed, becauſe they have their judgement alreadie. While we live, let us one pray for another, but when we are gone, the prayers of the living helpe us not.

Heb.1.3.
Matth.3.11.
1 Cor.3.13.
Malach.3.3.
2 Pet.3.7.
1 Cor.15.53.

Argum. 1. The ground of this popiſh opinion of prayer for the dead, is their ſuperſticious device of Purgatorie: for none elſe doe they hold it lawfull to pray for, but for the ſoules onely in Purgatorie. But there is no Purgatorie, as we have ſhewed before, after this life: our purging is only in this life: Chriſt hath by himſelfe purged our ſins: Chriſt his blood is the chiefe and onely purgation of our ſins: there are alſo other inferiour and miniſteriall purgings, whereby that onely ſoveraigne purging is made beneficiall, and applied unto us: as the inward operation and work of the ſpirit is compared to fire. There is alſo a purging fire of affliction compared by the Prophet to Fullers ſope. There alſo ſhall be a third purging fire in the day of the Lord, when as the corruption and mortalitie of our bodies ſhall be purged away, and then ſhall our mortality put on immortalitie. Other Purgatorie after this life we acknowledge none. Seeing then that there are no ſoules in Purgatorie, and for none elſe it is lawfull to pray but for the ſoules tormented in Purgatorie: it followeth that we are to pray for none at all that are dead.

Hebr.11.6.
Iames 1.7.

Argum. 2. No prayer is acceptable to God without faith. Wee muſt pray without wavering and doubting: but ſo can we not pray for the dead: for we cannot tell in what caſe they are for whom we pray, whether they be in heaven, hell, or Purgatorie, and therefore we cannot aſſure our ſelves that our prayers are heard, but muſt needs pray with great doubting and wavering of the minde: *Ergo*, ſuch prayers are in vaine, *Iames* 1.7.

Bellarmine anſwereth, Firſt, it is better, that they ſometime ſhould have our prayers, that need them not, as the Saints in heaven, than they to want them, that need them, namely, the ſoules in Purgatorie: as wee give almes many times to the wicked, leſt wee ſhould bee wanting to the righteous.

Mark.11.24.

Contra. Firſt, he very unskilfully ſtill beggeth the thing in the queſtion, that the ſoules in Purgatorie need our prayers, which we doe inſtantly denie: ſo that our prayers are not ſuperfluous onely to ſome of the dead, but to all. Secondly, he would have men make their prayers, as the blinde man ſhooteth at the Crow, that as he ſhooteth many arrowes, that at the leaſt ſome may hit; ſo they to make many prayers, that ſome may prevaile: but the Scripture forbiddeth us to pray ſo uncertainly, ſaying, whatſoever you deſire, when you pray, beleeve that you ſhall have it, and it ſhall be done unto you. So then, if it were lawfull to pray for the dead, then wee ſhould be ſure to helpe all with our prayers, yea even thoſe which are in hell, which they themſelves deny. This rule then, it is better to be ſuperfluous in neceſſaries, than to be defective; to abound, rather than to lack; taketh place in matters arbitrarie, and ſubject to our will: but where Gods pleaſure is otherwiſe, as in this caſe of praying for the dead, it hath no place at all. Thirdly, the inſtance of almes is not alike, for we are commanded to doe good unto all, and ſo to the unjuſt, though chiefly to the houſhold of faith; but there is no commandement to pray for the dead: and againe, almes doe profit all the receivers, ſo are not prayers profitable to all, that are dead.

Secondly, ſaith he, a good work is never in vaine, it is meritorious to the doer, though it profit not the receiver, *Bellarm. ibid.*

Contra. Firſt, we deny that any good work is meritorious. Secondly, that it is no good work which is not of faith, nor commanded by the Lord: and therefore prayer for the dead, being not warranted by the word, is no good worke, but meere ſuperſtition.

Matth.3.2.8.
Ezech.18.21.
Isai.1.16.17.

Argum. 3. Our prayers profit not the dead, becauſe there is no place after this life for repentance or remiſſion of ſins: for this ſhould be the end and intendment of our prayer, that they might be releaſed of their ſins, and eaſed of their paine. There is no remiſſion of ſins after death, becauſe there is no true repentance: repentance there is none, becauſe there can be no amendment of life, which alwayes followeth repentance: for *Iohn Baptiſt* that was a Preacher of repentance, bid not only the people to repent, but to bring forth fruits worthy repentance. So ſaith the Prophet *Ezechiel*, If the wicked will returne from his ſins, and doe the thing that is lawfull, he ſhall live and not die. There are two parts then of repentance, as *Iſay* ſaith, Ceaſe to doe evill, learne to doe well. But there is no place of working out of the body: *Ergo*, then no repentance.

To this *Auguſtine* agreeth: *Non eſt apud inferos pœnitentia ad ſalutem proficiens, ecce nunc tempus eſt ſalutis, nunc tempus remiſſionis, &c. In hac vita pœnitentia tantum patet libertas, poſt mortem nulla correctionis eſt licentia: De tempor. ſerm.* 66. In hell, or among the dead there is no repentance unto ſalvation: behold now is the time of ſalvation, the time of forgiveneſſe, &c. In this life only have men liberty to repent, after death there is no place for amendment, &c. What is become now (I pray you)

you) of your Purgatorie repentance? after this life there is no ſalvation to be had, becauſe there is no remiſſion of ſins: no remiſſion of ſins, becauſe there is no repentance: there is no repentance, becauſe there is no amendment.

See the conſent of antiquitie againſt prayer to be made for the dead: *Gelaſius epiſtol. ad Anaſtaſium Imperator. Quaſolveris ſuper terram, &c. ſuper terram (inquit:) nam in hac ligatione defunctum nuſquam dicit abſolvi:* Whatſoever thou looſeſt upon earth (ſaith our Saviour Chriſt:) he ſaith, upon earth: for he that dieth being bound, is no where ſaid to be looſed, &c. If the dead then cannot be looſed from their ſins, in vaine they are prayed for.

Concil. Toletan. 3. can. 22. Qui divina vocatione ab hac vita recedunt, cum Pſalmis tantummodo & Pſallentium vocibus debere ad ſepulchra deferri: nam funebre carmen, quod vulgo defunctis cantari ſolet, &c. prohibemus: They which are called by God out of this life, are to be brought to the grave only with Pſalmes and the voice of ſingers: for that funerall verſe, which they are wont to ſing to the dead, we doe forbid to be uſed, &c. Here ſinging only and thankſgiving for the departure of the dead is permitted: and all verſes and whatſoever enditings directed to the dead are forbidden: therefore alſo prayers for the dead are unlawfull by this decree.

Further, prayer for the dead is contrarie to their owne rule: *Injuriam facit Martyri, qui orat pro Martyre:* He doth wrong to a Martyr, that prayeth for a Martyr; and therefore whereas in their old Maſſe bookes they prayed thus, *Annue nobis Domine, ut animæ famuli tui Leonis. &c.* Grant Lord, this oblation may be profitable to the ſoule of thy ſervant *Leo*; they have changed the forme thus; *Quæſumus Domine, ut interceſſione, &c.* We beſeech thee Lord, that by the interceſſion of bleſſed *Leo*, this oblation may be profitable to us, *Decret. Gregor. lib. 3. tit. 41. c. 6.* Wherefore their prayers for the dead muſt needs bee injurious, ſeeing amongſt others, they pray alſo for many Saints in heaven.

Thomas Hawkes holy Martyr, hath ſealed this truth: *The prayer of the righteous man is availeable for the living, but not for the dead: for David ſaith, no man can deliver his brother from death, nor make agreement unto God for him: Pſal. 49. Fox* pag. 1587. col. 2. Pag. 1442. l. 70.

1 *Chryſoſtome* thus ſheweth how all endevour is in vaine for the dead: *Quonſque nobis tempus conceditur, recte vivamus, &c. neque gubernator poſtquam navis ſubmerſa eſt, neque medicus poſtquam ægrotus obiit, quicquam prodeſſe poteſt:* Let us live well as long as we have time, neither the Pilot when the ſhip is drowned, nor the Phyſician when the ſick man is dead profiteth any thing, &c. Prayer then for the dead is as a Phyſician after death. *Ieremie* the Patriark, though in ſome places he ſeemeth to favour making of prayer and giving of almes for the dead, hath this ſaying, *Tunc demum deſperationis tempus erit, &c.* Then is the time of deſpaire, when the nuptiall bed ſhall be ſhut, and they which have lived well, *Abrahæ potientur ſinu,* ſhall enjoy *Abrahams* boſome; but yet this time is not come, *nondum ſolutum theatrum, necdum curſus confectus eſt, &c.* but yet the theatre is not diſſolved, the race is not ended, &c. His opinion here is, that after the righteous ſoules are received into *Abrahams* boſome, then the reſt have no more hope: but this is immediatly after the departure of the ſoules, as *Nilus* ſheweth out of that parable of *Lazarus* and the rich man, the one went to *Abrahams* boſome, a place of happineſſe, the other to a place of torment: there is no middle place (ſaith he) betweene both.

Hom. 75. ſuper Matth.

Cenſur. Oriental. cap. 5.

Nil. lib. de Purgator.

And at this day the Greeks uſe a kinde of prayer for the dead, but it is they ſay to this end, *that God would put them in a more glorious place, and that they are in a manſion, where the Angels viſit them often, &c.*

Villamont voiages lib. 2. cap. 25.

2 *Zaga Zabo* an Æthiopian Biſhop, ſaith, *Nullum pro remiſſione animarum facimus miſſam, &c.* We celebrate no Maſſe for the eaſe of ſoules. It is like they uſe ſome kinde of prayer for the dead, but not to eaſe them of any paine, as the Papiſts doe.

Damianus à Goes de morib. Æthiop.

3 Helvetia, latter confeſſion, chap. 25. *We beleeve that the faithfull, after their bodily death, goe directly unto Chriſt, and therefore doe not ſtand in need of the helpe of prayers. Wittemberg. cap. 24. Hee that departeth out of this life in the faith of Chriſt, hath all the merit of Chriſt, and needeth no other: for God that gave his Son, doth give all things with him: But he that departeth hence without Chriſt, cannot be helped by any merits of men, &c.*

Harm. ſect. 16. pag. 483.
Ibid. ſect. 16. pag. 507.

4 Whereas divers of the ancient Fathers are produced as witneſſes of prayer for the dead, as *Cyprian, Nazianzene, Chryſoſtome, Auguſtine, Ambroſe,* who prayed for the two Emperours *Theodoſius* and *Valentinian* being dead, and in the ancient Miſſals, they prayed for *Leo,* that *that oblation might profit his ſoule:* we can have no better anſwer, than of ſome of the Romaniſts themſelves: as *Caſſander,* they did it, *either to ſhew their love and affection to the dead, or their hope of the reſurrection, or gratiæ agebantur, &c.* they gave thanks for the glorious victorie of the Martyrs. Yet *Bellarmine* himſelfe ſaith, *Fortaſſe petunt gloriam corporis, in die reſurrectionis:* It may be they pray for the glory of the body in the reſurrection, &c. Their manner of praying then for the eaſing of ſoules in Purgatorie ſavoureth not of antiquitie.

Caſſander conſultat. artic. 22.
Lib. 2. de Purgator, c. 18.

Now then to conclude this point: whereas there are foure ſtates and conditions held of the ſoules departed, either to be in heaven or hell, as we all beleeve, or elſe ſome to be in a place of joy, yet inferiour to heaven, as the Greeks, or in Purgatorie a place of torment beſide hell, as the Papiſts: hereupon alſo foure kinde of prayers have beene uſed for the dead: 1 Some have thought, that even the damned may finde ſome eaſe by the prayers of the living: as *Damaſcene, Oration. pro defunctis*, maketh mention, how the ſoule of *Trajane* by the prayers of *Gregorie*, and of *Falconilla* by the prayers of *Tocla* were delivered out of hell: the ſame tales are alſo received by *Ierome* the Patriark as currant: but *Bellarmine* rejecteth them as fables, and ſo doe we, for out of hell is no redemption.

Cenſur. Oriental. cap. 12.

Lib. 2. de Purga.

2 The Greeks holding that the ſoules doe not preſently enjoy the ſight of God, doe pray that they may be taken into a more glorious place, as is ſhewed before: but this is rejected on both ſides: for as *Auguſtine* ſaith, *Injuriam facit Martyri, qui orat pro Martyre:* He doth wrong to a Martyr, that prayeth for a Martyr.

Serm. 17. de verb. Apoſtoli.

3 The third kinde is to pray for the ſoules in Purgatorie: but this faſhion no Chriſtian Church either in the Eaſt, South, or Weſt, hath taken up, but only the Church of Rome: neither is it warranted either by Scripture or antiquitie.

4 The laſt kinde, is to remember in our prayers thoſe which are at reſt and joy in heaven: which in ſome ſort may be allowed: and that firſt either to give thanks unto God for them, being delivered out of the miſeries of this life, or to ſhew the hope of our reſurrection together with them, as in the Liturgie of S. *Baſil, Memento Domine omnium dormientium in ſpe reſurrectionis vitæ æternæ:* Remember Lord all ſuch as ſleepe in the hope of the reſurrection to eternall life: and ſo we may ſay of the dead, God ſend him a joyfull reſurrection; or we doe wiſh well unto the dead, only to ſhew our love and affection: as *Ambroſe* ſaith of *Gratian* and *Valentinian: Beati ambo, ſiquid meæ orationes valebunt, nulla dies vos ſilentio præteribit:* Ye two bleſſed ones, if my prayers can availe ought, no day ſhall paſſe you over in ſilence, &c. And ſo the confeſſion of Wittemberg ſaith, *Charity requireth that we ſhould wiſh all peace and happineſſe to them that are dead in the Lord: artic.* 24.

De obit. Valentinian.

An Appendix or an appertinence to this part, concerning the burials and funerals of the dead.

THere are certaine points wherein there is no great variance or diſſention betweene us. Firſt, we confeſſe, that it is meet and convenient, that the bodies of Chriſtians, being departed, ſhould after a ſeemly and comely manner be brought to the grave: as *David* commendeth the men of *Iabeſh Gilead*, for burying the body of *Saul*, 2 *Sam*. 2. 5. The brethren alſo took the body of *Stephen* and buried it, *Act*. 8. 2. Secondly, it is not to be denied but that lamentation and ſorrow may be made for the dead, obſerving S. *Pauls* rule, that we mourne not as thoſe that have no hope, that is, exceſſively: where S. *Paul* doth not ſimply forbid Chriſtians to ſorrow, but not as the Gentiles. The brethren alſo made great lamentation for *Stephen, Act*. 8. 2. Thirdly, we do alſo grant, that according to the divers cuſtoms of countreys, it is not unlawfull to uſe ſome comely rites and ceremonies in the buriall of the dead; not for religion, but for orders ſake: as among the Iſraelites, the mourners were wont to goe about in the ſtreets, *Eccleſiaſt*. 12. 5. And Chriſt commended the woman in the Goſpell, for anointing of him againſt his buriall, *Mark*. 14.

1 Theſſ. 4. 15.

But beſide theſe points by us confeſſed, and acknowledged, there are other more weighty matters, as touching the order of funerals, wherein wee worthily and juſtly diſſent from our adverſaries.

16. Error.

1 They doe attribute much to the places where men are buried, as in Churches, and Churchyards, but eſpecially under the Altar, *Rhemiſt*. As the ſoules of the righteous doe reſt in Chriſt, who is that Altar, under the which the Apoſtle ſaw the ſoules of Martyrs: ſo for the correſpondence to the place in heaven, their bodies are commonly laid under the Altar, where the ſacrifice of the body of Chriſt is daily offered, *Annot. Apocal*. 6. *verſ*. 9.

Anſw. The altar of the Croſſe was the only place where the body of Chriſt was ſacrificed: neither need it to be often offered in ſacrifice, but it ſufficed once only to have beene done. And in the Communion, we acknowledge no ſacrifice, but of praiſe and thankſgiving. It is kept only in remembrance of the death of Chriſt. And how ſhould it be available for the dead, ſeeing it profiteth not all the living, but only thoſe that are preſent, which doe eat and drink the holy elements of bread and wine in remembrance of the body and bloud of Chriſt, given and ſhed for them? So ſaith the Scripture, *Doe this, as oft as you doe it, in remembrance of me*. The doers therefore, agents and receivers, have the preſent benefit, not they which are abſent: how then can the dead receive any ſolace by it? It profiteth them not a whit to be laid in Churches, or Churchyards, or other hallowed places, as they call them; for all places are alike: neither helpeth it the dead to be buried in one place more than another: for God ſhall command the ſea, and all other places to give up their dead. The very Heathen did confeſſe as much: one ſaith, It skilleth not, *humile, an ſublime putreſcam*, whether I rot under, or above the ground. And another thus writeth, *Cœlo tegitur, qui non habet urnam:* Heaven is a covering to him that hath no other coffin. It were a foule ſhame then for Chriſtians, to exceed the very Gentiles in their ſuperſtitious conceits. *Auguſtine* ſaith, *Si aliquid prodeſt impio ſepultura precioſa, oberit pio vilis, aut nulla:* If ſumptuous funerals profit the wicked, then homely or no burials doe hurt the godly. Therefore as it helpeth not a wicked man to be buried in one place more than another; ſo it doth not hinder or hurt the godly and righteous man.

Heb. 9. 25. 27.
Heb. 13. 15.
1 Cor. 11. 25.

Revel. 20. 13.
Theodor.
Lucan.

De cura pro mortuis cap. 3.

Bellarmine objecteth the example of the Patriarks, who dying in Ægypt, gave charge for their bodies to be buried in the land of promiſe: from whence he concludeth, that it is availeable to be buried in holy places: And afterward in the times of the Chriſtians, they uſed to burie their bodies in Churches, *Bellarm. cap.* 19.

Contra. Firſt, the Patriarchs deſired to be buried in the land of promiſe, not for the holineſſe of the place, but partly to be joyned to the ſepulchres of their fathers, as *Iacob* alleageth, partly to ſhew their faith and aſſurance of Gods promiſes as touching the deliverance of the Iſraelites out of Egypt, as *Ioſeph* confeſſeth: for afterwards, when the people were come out of Egypt, they had no ſuch deſire for their buriall: for *Miriam* was buried in Kadeſh, and *Aaron* in the mount Hor in the wilderneſſe, *Numb.* 20. Gen. 49. 31. Gen. 50. 26.

Secondly, it is untrue that it was practiſed of ancient time among the Chriſtians to burie their dead in Churches, but this uſe was taken up afterward, as ſuperſtition increaſed: for this was forbidden both by the Imperiall, and Eccleſiaſticall lawes: as *Cod. lib.* 3. *tit.* 43. *leg.* 12. *Mortuorum corpora non debent in civitatibus ſepeliri:* The bodies of the dead muſt not be buried in Cities: *Ergo,* much leſſe in Churches. And *lib.* 1. *tit.* 5. *leg.* 2. *Theodoſ. Nemo martyrum, &c.* Let no man thinke, that the ſeat of the Martyrs and Apoſtles is granted for humane bodies, that is, to be buried in.

Likewiſe, *Decret. part.* 2. *cauſ.* 13. *qu.* 2. *c.* 15. *Prohibendum eſt ſecundum majorum ſtatuta:* We prohibit, according to the decrees of our elders, that they be not buried in the Church, but in the porch, or the limits without the Church: but within the Church, *& prope altare,* and neere to the Altar where the bodie and blood of Chriſt is made, let them be buried by no meanes, &c. This Canon overthroweth the Rhemiſts collection for burials under the Altar.

Concil. Avernenſ. can. 5. *De opertorio altaris non ſacerdotis corpus, dum ad tumulum evehitur, obtegatur, quia ſacro velamine dum honorantur corpora, altaria polluuntur:* The Prieſts bodie muſt not bee covered with the Altar-cloth, while it is carried to the grave, for while the bodies are honoured with the holy vaile, the Altar is defiled, &c. If it be not lawfull for the Altar-cloth to cover the dead, much leſſe for the Altar it ſelfe, which is greater than the covering.

Concil. Bracarenſ. 1. *cap.* 36. *Ut defunctorum corpora nullo modo intra Baſilicam ſanctorum ſepeliantur, quia & hoc moris civitatum eſt, ut nullius defuncti corpus intra ambitum murorum ſit humatum:* That the bodies of the dead ſhould not in any caſe be buried within the Churches of the Saints, becauſe that it is the cuſtome alſo of Cities, not to burie their dead within the walles, &c. But if it had beene ſo great a privilege to the dead to be buried in the Church, and neere unto the Altar, I thinke this Councell would not have forbidden it.

This alſo hath beene the confeſſion of thoſe that have beene perſecuted for the truth: *William Tracie;* As touching the burying of my bodie, It availeth me not whatſoever be done thereto, *Fox* pag. 1043. col. 1. *Thomas Patmore:* That hee regarded not the place, whether it were hallowed, or no, where he ſhould be buried, after he was dead, pag. 1644. col. 2.

2 We condemne alſo their ſuperſtitious ceremonies which they uſe at their funerals; as the burning of Tapers, which ſignifieth, ſay they, that the ſoules of the dead are alive, *Bellarm. de Purgator. lib.* 2. *cap.* 19. 17. Error.

Anſwer. Firſt, this ſuperſtitious uſe of ſetting up candles, was directly forbidden in the Eliberine Councell, Canon. 34. 2. *Cereos per diem in cœmiteriis placuit non incendi:* We thinke it good that no wax-candles be burned by day in the Churchyards.

Bellarmine anſwereth, that the Councell doth onely forbid the ſuperſtitious uſe of the Gentiles in burning of candles: but this notwithſtanding, candles may be uſed to betoken the life of the ſoules departed.

Anſwer. The words of the Councell are generall, as in the 37. Canon likewiſe it is forbidden, *Ne lucernas publicè accendant:* That they ſhould in no wiſe ſet up candles publikely; and ſo abſolutely it condemneth the uſe of candle light by day.

Of the like ſort alſo were other ſuperſtitious uſages, as the going about of the Belman to will the people to pray for their ſoules, the ringing or jangling of bels to bring their ſoules to heaven, with queere-ſongs and other melodie to commit the bodies to the ground, and commending their ſoules to the protection of Saints. We denie not, but comely and decent orders, void of ſuperſtition, may be uſed, according to the faſhion of the Countrie: as *Iacobs* bodie was embalmed after the manner of the Ægyptians, *Geneſ.* 50. 2. At the buriall of their Kings, the Iſraelites uſed to burne odors, *Ierem.* 34. 5. The Jewes manner was to waſh the bodies of the dead, to winde it up in a linnen cloth, and burie it with ſpices and odors: So our Saviours bodie was buried after the manner of the Jewes, *Iohn* 19. 40. We read alſo that *Ioſeph* was put into a Coffin or Cheſt, *Gen.* 50. 26. Of theſe and the like cuſtomes, *Auguſtine* giveth a rule, writing upon thoſe words in the Goſpell, *Iohn* 19. 40. As it was the manner of the Jewes to burie: *Non mihi videtur Evangeliſta ſic fruſtra dicere voluiſſe: ita quippe admonuit, in hujuſmodi officiis, quæ mortuis exhibentur, morem cujuſque gentis eſſe ſervandum: in Iohann. tract.* 120. Me thinketh the Evangeliſt ſaid not thus without cauſe: hereby letting us to underſtand, that in performing ſuch duties of buriall to the dead, the manner and cuſtome of every Countrie is to be kept.

The Jewes alſo had a cuſtome, with ſome companie or frequencie of people, to bring their dead to the ground, *Eccleſ.* 12. 5. And in the while, to uſe ſome admonition to the people concerning death and mortalitie which came in by ſinne, and of the wrath and mercie of God, *Syrus. interp. in Mark.* 14. 3. Neither doe we ſee, why it is not lawfull now among Chriſtians, at funerals and burials, to have ſome godly Sermon and exhortation, to put the people in minde of their end, and to comfort them with the hope of the reſurrection, as alſo to give God thanks, for thoſe his faithfull ſervants, that did glorifie him by their life, and by their godly departure. This ſeemeth alſo to have beene the commendable cuſtome of the Church in ancient time: as *Auguſtine* writeth thus, *Expoſit. in Pſal.* 103. *part.* 1. *Pauca nos cogit dicere temporis anguſtia, quod & novit charitas veſtra debere nos exequiis fidelis corporis ſolemne obſequium:* The ſhortneſſe of the time cauſeth me to be briefe, and you know, that we are to performe a ſolemne dutie to the body of our faithfull brother, &c. The Sermon ſeemeth to have beene made at ſome funerall.

Concil. Colonienſ. part. 7. *cap.* 52. *In ſepulturis & exequiis mortalitatis admonitio diligens fiat, & excitandi inter alia præſentes, ut recogitent ſibi eodem modo hinc excedendum eſſe:* In burials and funerals, the people muſt carefully be admoniſhed of mortalitie, and they which are preſent, ſhould be ſtirred up to conſider, that they alſo are mortall.

Jerem. 16. 7. John 11. 38. The Jewes alſo, the buriall being ended, did comfort thoſe that mourned, and ate and dranke with them, and gave them the cup of conſolation: Both which cuſtomes may be kept and retained without any ſuperſtition. But other cuſtomes and ceremonies, that doe ſavour of impietie, and doe any way imply prayer or commendation of the ſoules of the dead, ought to be left and aboliſhed.

18. Error. 3 Another abuſe in popiſh funerals, is their ſuperſtitious and often remembrance of the dead: for they have their weeks minde for the dead the ſeventh day, nay their halfe weeks minde the third day, their moneths minde the thirtieth day: and beſide, their anniverſarie or yeeres minde. I pray you what need all this? Where doe they finde, that we ſhould mourne for the dead many dayes, yea moneths, yea a whole yeere, as they uſe to doe: *Ioſeph* mourned but ſeven dayes for his father: So did the Gileadites for *Saul.* The Egyptians indeed mourned threeſcore and ten dayes, when *Ioſeph* mourned but ſeven: that we may ſee a manifeſt difference betweene the moderate mourning of the faithfull, and the exceſſive lamentation of Infidels. But the popiſh yeeres mindes doe farre exceed the Egyptians ſtinted mourning: there being five times 70. dayes in a yeere. Yet yeerely ſtipends, erected for weekly, monethly, quarterly, or yeerely Sermons we miſlike not: being ordained for the inſtruction of the people, without any relation to the ſoules of the dead, otherwiſe, than to give God thanks for them, and thoſe good things which the Lord wrought by them.

Gen. 50. 10. 1 Sam. 31. 13.

Let us ſee their owne Canons: *Decret. part.* 2. *cauſ.* 13. *qu.* 2. *c.* 24. *Et luxit eum Iſraël, &c.* And Iſrael mourned for *Iacob* ſeven dayes: *Hæc ergo ſequenda ſolennitas, quam præſcribit lectio:* This ſolemnitie is then to be obſerved, which the Scripture preſcribeth. And againe, *Planxerunt filii Iſrael Moſen, &c.* The children of Iſrael bewailed *Moſes* thirtie dayes. Both theſe obſervations are grounded upon authoritie, &c. for *Iacob* they mourned but ſeven, for *Moſes* thirtie, who was ſuch a Prophet, as Iſrael in all reſpects had not the like. This was not a yeeres minde: and beſide, the Iſraelites in this mourning made not prayers for the dead, as they uſe to doe, but mourned for the loſſe of ſuch excellent men.

19. Error. 4 They doe greatly erre and are deceived, in holding it to be a meritorious worke, which is performed in the buriall of the dead: alleaging to this purpoſe that place, where *David* ſent meſſengers to the men of Jabeſh Gilead, ſaying; *Bleſſed are ye of the Lord, that you have ſhewed ſuch kindneſſe unto your Lord Saul, and have buried him: therefore now the Lord ſhew mercie and truth unto you. Bellarm. cap.* 19.

2 Sam. 2. 4.

Anſw. There can be no ſuch concluſion gathered out of theſe words: The Lord will ſhew mercie, according to his truth and promiſe, to thoſe that are mercifull: *Ergo,* it is meritorious to be mercifull: for here the reward dependeth of Gods promiſe and truth, not upon the worthineſſe of the worke: Indeed *David* ſaith, as it followeth in that place, I will recompence this benefit, becauſe you have done this thing. They might deſerve kindneſſe at the hands of *David,* becauſe one good turne requireth another: but before the Lord there is no merit or deſert. Secondly, to burie the dead is a worke of charitie, and therefore commanded, as all other duties of charitie are. The things then commanded, we doe of dutie, we are bound to doe them: *Ergo,* they are not meritorious. So ſaith our Saviour Chriſt, doth the maſter thanke his ſervant for doing that which he was commanded? I trow not.

Luk. 17. 9.

20. Error. 5 In their funerals and ſuffrages for the dead, they doe make great difference betweene the rich and the poore: for they ſay, it is poſſible that ſo many prayers and ſuffrages may be made at once for the dead, that their ſoules may at once be delivered out of Purgatorie, *Et ideo in hoc ſolo caſu melior eſt conditio divitis, quàm pauperis, quia habet unde ſuffragia fiant pro ipſo:* And therefore in this caſe onely the eſtate of the rich is better than the poore, becauſe he hath wherewithall ſuffrages ſhould be made: that is, is able to give great Legacies, and bequeſts to that end: *Albert. mag. de officio miſſ. tract.* 3. Againe, they have greater reſpect unto the Pope departed, than any other: for the firſt day, there muſt be 200. Maſſes read for his ſoule, and for nine dayes after 100. Maſſes every day, *Tilemann. de primat. pontif. error.* 86.

Anſwer. Where doe they read in all the Scriptures, that the rich in matters of the ſoule ſhould be preferred before the poore? nay, the Scripture ſaith plainly, that God is no accepter of perſons: And S. *Iames* ſaith, We ought not to regard a rich man that weareth goodly apparell, having a gold

Act. 10. 34.

ring, before a poore man in vile apparell. Where alſo doe they learne to pray for none but for thoſe, Jam. 2. 2. for whom they are hired to pray? And if prayer be a worke of charitie, and if by their prayers they can deliver mens ſoules out of Purgatorie, why doe they not extend their charitie to all in praying for them?

What if the rich Glutton, and poore *Lazarus* were alive now, or theſe Popiſh Maſſe-mongers had lived then; would they have beene bought for money to have prayed for the rich mans ſoule, and let *Lazarus* alone? It is like they would. But ſurely all their Maſſes ſhould neither have profited the one, nor the want of them have hindered the other. Marke, I pray you, what *Auguſtine* ſaith: *Præclaras* De cura pro mortuis cap. 9. *exequias in conſpectu hominum purpurato illi diviti turba exhibuit famulorum: ſed multò clariores in conſpectu domini ulceroſo illi pauperi miniſterium præbuit Angelorum:* A goodly funerall did the friends and ſervants make for the rich man araied in skarlet in the ſight of the world: but a more bleſſed buriall had the poore man in the ſight of God, by the miniſterie of the Angels, &c. Therefore there is no reſpect of perſons to be had among the dead: neither have the rich any greater privilege for the multitude of ſuffrages, than the poore that wanteth them: for no doubt the rich mans executors ſpared for no coſt; Maſſes, Trentals, Dirges they had enough, if they were then to be had: yet for all this ſtirre his ſoule went to hell, and *Lazarus* ſoule was by the Angels carried to heaven, that had none of this geare.

6 Laſtly, if there were no other thing to be miſliked in their funerals, this were ſufficient to con- 21. Error. demne them as abominable; that they thinke, their ſinging, chanting, ringing, giving of dole and almes to the poore, and all other their ſuperſtitious cuſtomes, doe helpe and profit the dead, *Bellarm. ibid.*

Auguſtine giveth two reaſons of this dutie to be ſhewed in the burying of the dead. Firſt, *Corpori humando quicquid impenditur, non eſt præſidium ſalutis, ſed humanitatis officium:* What dutie is performed in entring the bodie, is an officious worke of humanitie, not any releefe for the health of the ſoule. Secondly, ſaith he, *Corpori mortuo, ſed tamen reſurrecturo, &c. impenſum hujuſmodi officium, ſit* De cura pro mortuis epilog. c. 18. *quodammodo ejuſdem fidei teſtimonium:* This Chriſtian dutie beſtowed in burying the dead bodies, which ſhall notwithſtanding riſe againe, is a lively teſtimonie in us of the ſame faith. That is, we doe carefully commit the bodies of Chriſtians to the ground, knowing that they are not loſt, but ſhall riſe againe: but as for the dead themſelves, they receive no benefit at all. *Curatio funeris, conditio ſepultu-* De cura pro mortuis cap. 2. *ra, pompa exequiarum, vivorum ſunt ſolatia magis, quàm ſubſidia mortuorum:* This great proviſion for funerals, this great pompe of burials, they are comforts for the living, not helps to the dead.

The ſecond part of this Controverſie, of the Saints departed that are in joy and bliſſe.

This controverſie ſtandeth of theſe ſeverall queſtions.

1 Of the bleſſed eſtate of the Saints in heaven, and of the canonizing of them upon earth.

2 Of the adoration of Saints: Firſt, whether they be to be adored or not, and whether it be lawfull to ſweare by them. Secondly, of the divers kinds of worſhip. Thirdly, of the worſhip of Saints upon earth.

3 Of the invocation of Saints; whether they pray for us and underſtand our prayers.

4 Of the adoration, tranſlation, keeping of reliques, and of the miracles wrought by them.

5 Of Images, and the ſigne of the Croſſe, and other matters thereto belonging more particularly handled.

6 Of Churches: the forme, uſe, ornaments, dedication of them, and ſuch like.

7 Of Pilgrimages and Proceſſions.

8 Of holy and feſtivall dayes, the Lords day, and Saints dayes.

9 Of the Virgin *Mary*, her conception, vowes, aſſumption, worſhip, merits. Of theſe now in order.

The firſt queſtion, concerning the bleſſed and happie eſtate of the Saints departed.

This queſtion hath two parts: Firſt, of their bleſſedneſſe which they have before God in heaven. Secondly, of the publiſhing or making knowne their bleſſedneſſe before men, which they call the canonizing of Saints.

The firſt part, of the bleſſed eſtate of the Saints before God in heaven.

The Papiſts.

Bellarmine taketh great paines, *Lib. 1. de Sanctis*, in ſix long Chapters together, to prove, that the Saints departed doe preſently enjoy the ſight of God, and doe enter into bliſſe; and that their ſoules forthwith are received into heaven, and are not kept in any ſecret by-places till the day of judgement. But all this while he fighteth with his owne ſhadow: for we grant as much as he proveth,

Luk. 23. 40.
Philip. 1. 23.
2 Cor. 5. 1.
Heb. 12. 22.
22. Error.

that the righteous are with Chriſt ſo ſoone as they are looſed from their bodies, as Chriſt ſaid to the theefe upon the Croſſe, This day thou ſhalt be with me in Paradiſe. See alſo to this purpoſe, *Philip.* 1.23. 2 *Corinth.* 5. 1. *Heb.* 12. 22. All theſe places doe evidently prove, that preſently after their departure, the ſoules of the faithfull doe enjoy the preſence of Chriſt, and the celeſtiall companie of the Angels in heaven. Yet our adverſaries ſtay not here, neither are contented with this; that the Saints are bleſſed: but proceed further, and give them a full poſſeſſion of bleſſedneſſe, making no difference betweene them and the Angels in glorie, but affirme that they are as highly exalted as the Angels are, *Rhemiſt. annot. Luk.* 15. *ſect.* 2. And *Bellarmine* therefore taketh up *Calvin*, becauſe hee ſaith, the Saints are yet in hope and expectation of the perfect fruition of glorie, *cap.* 1. *lib.* 1. *de Sanctis.*

The Proteſtants.

Apocal. 14. 13.

WE confeſſe, that the Saints in heaven are alreadie bleſſed: yet they looke for the full accompliſhment and perfection of their glorie, when as their bodies ſhall be glorified in the reſurrection: Then it is ſaid, they ſhall be like the Angels, and yet not in all things; much leſſe are their ſoules now equall to the Angels in glorie.

Matth. 22. 30.
Apoc. 6. 10.

Argum. 1. The Saints ſhall be as the Angels, but not before the reſurrection. Neither can it bee proved out of that text, that they ſhall then be equall to the Angels in all things: for it is not all one to ſay; They ſhall be as the Angels, becauſe they ſhall then need no marriage, as to ſay, they ſhall bee equall to the Angels in all things. *The ſoules under the Altar doe crie, Lord, how long! Ergo*, they are in expectation of greater glorie. And reaſon alſo giveth as much, that the bodie and the ſoule being joyned together in the Kingdome of God, ſhall make a fuller weight and meaſure of joy.

2 Pet. 2. 4.
Jud. 6.
Matth. 25. 41.
Matth. 8, 29.
Luk. 8. 31.
1 Iohn 3. 2.

Argum. 2. The wicked ſpirits and damned ſoules have not yet their full and perfect torment: *Ergo*, neither the Saints their perfect joy. The devils are now tormented, and kept in chaines of darkneſſe: But their full damnation is reſerved for the day of the Lord: They are not yet tormented in ſuch meaſure as they ſhall be, and themſelves make account for.

Argum. 3. 1 *Iohn* 3. 2. *Wee know, that when he ſhall appeare, wee ſhall be like him.* This Scripture ſheweth, that wee ſhall not have a perfect conſummation of glorie before the day of judgement.

Bellarmine anſwereth, that the text is not, *When he ſhall appeare*; but as before the Apoſtle ſaid, *It doth not appeare what we ſhall be*, ſo here, *when it* (not *he*) *ſhall appeare, what we ſhall be*: ſo that this place ſheweth only that the glorie of the Saints ſhall not be manifeſted to the world before that day, not that they ſhall not have their glorie before, *Bellarm. lib. de ſanctis c.* 3.

Coloſſ. 3. 4.

Contra. Who ſeeth not how hee corrupteth this text: for what elſe can be the ſenſe of this place, *Cum apparuerit, ſimiles ei erimus*: than this, when *hee* (not *it*) ſhall appeare, wee ſhall be like him: what him ſhall we be like, but the ſame that is underſtood to appeare? Againe, that Chriſt is here implied to appeare, it is manifeſt by the like place: *When Chriſt, which is our life, ſhall appeare, then ſhall wee appeare with him in glorie*: So then, the perfection of our glorie is deferred till Chriſts comming.

* Rhemiſt. Luk. 20. ſect. 3. affirme that ſome Saints ſhall be above the Angels.
Heb. 2. 16.
Tractat. in Johan. 110.

Laſtly, if now the Saints are equall to the Angels in joy, their ſoules onely being in heaven; it then followeth, that in their reſurrection, when their bodies ſhall be reſtored to their ſoules, their happineſſe ſhall farre * exceed the Angels: which no where the Scripture teacheth us, unleſſe they will thus reaſon, Chriſt tooke not the Angels, but the ſeed of *Abraham*: *Ergo*, we are better than the Angels. But to this *Auguſtine* anſwereth very well: Some perhaps will ſay, that wee are better than the Angels, becauſe Chriſt died for us, and not for the Angels. *Quale eſt* (ſaith he) *ideo ſe velle (agrotum) laudari, quia vitio ſuo tam deteſtabiliter agrotavit, ut non poſſet aliter quàm medici morte ſanari*: As if a ſicke man deſerved commendation, becauſe by his owne fault he was ſo dangerouſly ſicke, that hee could not be healed but by the death of the Phyſitian. *Quid hoc aliud eſt, quàm de impietate gloriari? Chriſtus enim, &c. pro impiis mortuus eſt*: What is this elſe but for man to boaſt of his wickedneſſe? Chriſt died not for Angels, but for men, becauſe they were wicked.

Now, whereas *Bellarmine* reproveth *Calvin* for thus writing, *Animas piorum militia labore perfunctas in beatam quietem concedere, ubi cum fœlici lætitia fruitionem promiſſæ gloriæ expectant*: That the ſoules of the godly having ended their warfare, are gone unto bleſſed reſt, where moſt joyfully they doe expect the full fruition of the promiſed glorie: And the Jeſuite further giveth this uncharitable cenſure: *Nota miram ſtultitiam hominis*: See the great fooliſhneſſe of the man: Now it ſhall eaſily appeare, that *Calvin* ſaith none other thing than was concluded by the Greeke and Latine Church in the Florentine Councell: *In proœmio: Animas juſtorum perfectam ſuam felicitatem, quatenus animæ, conſecutas cenſemus; ita tamen ut aliam cum corporibus ſuis perfectionem expectent, qua perpetuò fruantur*: We doe thinke that the ſoules of the righteous have alreadie obtained their perfect felicitie, as they are ſoules; yet ſo, that they looke for a more perfect ſtate with their bodies, for ever to enjoy. Thus *Bellarmine* either of malice or ignorance, chargeth a generall Councell with fooliſhneſſe, ſeeing he raileth upon *Calvin*, for ſpeaking or writing as it was by this generall Councell decreed.

Their owne Canons conſent hereunto: *Decret. Greg. lib.* 3. *tit.* 41. *ca.* 6. It is confeſſed by *Innocent.* 3. *Sanctorum gloriam uſque ad judicium augmentari*: That the glorie of the Saints doth increaſe till the day of judgement. And the Maſter alloweth their opinion as more probable, that hold, that *Angeli*

uſque ad diem judicii ſcientia & aliis proficiant, Angels doe increaſe in knowledge and other things till the day of judgement, ***lib.2. diſtinct.11.g.*** If the glorie of Angels is not yet perfect, much leſſe of the Saints, who yet expect the redemption of their bodies.

1 In the Greeke Liturgie, which goeth under the name of S. *Baſil*, they thus uſe to pray, ***Lord remember the Saints, which have pleaſed thee from the beginning, our holy Fathers, the Patriarks, Prophets, Apoſtles, Martyrs, Confeſſors, Evangeliſts, Preachers, and all the righteous, which are dead in the faith, and ſpecially the bleſſed and ever living virgin Marie, S. Iohn Baptiſt, S. Stephen, &c.*** If they did hold, that there could be no acceſſion of glorie to theſe bleſſed Saints, they would not thus pray: they have relation to the perfect glorie, which ſhall be in the reſurrection: for thus alſo it ſtandeth in the ſame Liturgie: ***Memento Domine omnium dormientium in ſpe reſurrectionis æterna:*** Remember all them O Lord, which ſleepe now in the hope of eternall reſurrection.

2 So the Liturgie of *Cyrill* of Alexandria: ***O Lord, have pittie upon our fathers and brethren, whoſe ſoules thou haſt received, give them reſt:*** and then they name ***the Patriarks, Prophets, the virgin Marie, S. Iohn Baptiſt, S. Stephen:*** grant that all their ſoules may reſt in the boſome of ***Abraham, &c. Raiſe their bodies in the day which thou haſt ordained, according to thy true promiſes.***

3 Wittemberg, c.24. ***The ſtate is all one of a Saint, which is at reſt in Chriſt, and a faithfull man that dieth, for he that dieth in the faith is a Saint, &c. Charitie wiſheth, that we deſire to the dead all tranquilitie and felicitie in Chriſt, &c. but the dead are not helped by our prayers, &c.***

4 See their owne decrees alleaged before.

The ſecond part, of the Canonizing of Saints.

The Papiſts.

23. Error. THe Canonizing of Saints is nothing elſe but the publike determination and ſentence of the Church, whereby men that are dead, are judged to be Saints, and worthie of honour and worſhip, as to be prayed unto, Temples and Altars to be ſet up in their names, holy dayes to be appointed for them, and their reliques to be adored. And thus it is lawfull, profitable, and expedient for the Church to canonize Saints, ***Bellarm. cap. 7.***

Arg. 1. The Patriarks and Prophets were canonized for Saints in the old Law, *Heb.11.* So *Act.7.* ***Stephen*** and other were canonized: therefore it is credible, that the Lord would have the ſame order ſtill continued in his Church, ***Bellarm. cap. 7.***

Anſwer. First, neither in the old nor the new Law, were any ſet up to be Saints, with intent to be worſhipped, called upon, Temples to be conſecrated in their names; but onely the Scripture giveth teſtimonie of them, as of holy and faithfull men: and ſo may wee alſo honour the bleſſed Martyrs, whom the cruell Emperours of Rome, and ſince them the Popes of Rome have ſent through fire and other torments to heaven. Secondly, when they have as good teſtimonie for their Saints, as we have for the holy Patriarks and Prophets, they may be bold to pronounce them to be holy, bleſſed. Thirdly, your argument followeth not, unleſſe you will ſay, that the Church may doe all things now, which the Prophets and Apoſtles did then: They may as well make Scripture, and more Canonicall books by the ſame reaſon, as make and canonize new Saints.

Arg.2. The Saints are unto us examples of vertue and to be imitated, as the Apoſtle ſaith, ***Remember your overſeers, which have ſpoken to you the word of God, the end of whoſe converſation beholding, imitate their faith.*** But how can we imitate them, unleſſe we know in particular who are to be imitated? ***Bellar.*** Heb. 13.7.

Anſwer. First, the Apoſtle propoundeth the example of their Paſtors then living, to be imitated of them, whoſe converſation they did behold. This place maketh nothing for the imitation of canonized Saints, dead many yeeres agoe: whoſe life and converſation is not certainly knowne. Secondly, we need not run to Popiſh fables, to ſeeke patterns to follow, wee may ſet before us the example of godly men living; or if they faile us, we have moſt perfect examples in Scripture: as S. *Paul* ſaith, ***Be followers of me, as I am of Chriſt, and obſerve them, as you have us for an example.*** Thirdly, if Popiſh Saints ſhould be imitated, then ***Thomas Becket*** muſt be followed in his rebellion to the King; ***Bonaventure*** in his blaſphemie againſt Chriſt, aſcribing the worke of our ſalvation to the virgin *Marie*, as may be ſeene in his Ladie Pſalter, compiled to the honour of her: and many ſuch goodly examples ſhall we finde in the lives and acts of Popiſh Saints. 1 Cor.11. 1. Philip. 3. 17.

The Proteſtants.

THat none of the Saints are to be adored or worſhipped, their images, or reliques, or prayers to bee made unto them, or any ſuch honour to be given them, it ſhall afterward appeare more at large: and therefore they ought not be canonized to any ſuch end or purpoſe. We alſo grant, that the number of Gods Saints and elect increaſed daily: and we are ſure in generall, as the Scripture teſtifieth, that the death of his Saints is precious in the ſight of God, And that all are bleſſed that die in the Lord: But particularly wee are not able certainly to determine of any; the matter is to be left wholly unto God, and we in the meane time to hope the beſt. Pſal.116. 15.

Argum. 1. If the Church have authoritie to canonize Saints, and determine of the election or ſalvation of men, then may we as well judge of the condemnation of thoſe that are loſt: for if it bee knowne to the Church who are Saints in heaven, they alſo may as well define who are damned in hell. But this none can doe: nay, it were great raſhneſſe, and want of charitie for any ſo to take upon them. S. *Paul* ſaith, Rom. 14. 4. ***Why condemneſt thou another mans ſervant? he ſtandeth or falleth to his owne maſter.*** No man can judge whether the ſervant ſtand or fall, but his maſter: ***Ergo***, if the Church preſume to determine of the election or damnation of thoſe that are departed, ſhe is now a Miſtriſſe and Ladie rather of the Saints, than they Lords or Patrons to her, as the Papiſts hold they are.

1 Cor. 4. 5. ***Argum.*** 2. ***Iudge not*** (ſaith S. ***Paul***) ***before the time untill the Lord come.*** The judgement then of men, who are ſaved, and who are condemned, is reſerved for the comming of Chriſt: Therefore it is great preſumption for men to prevent the time, and to take upon them to bee Judges in Gods place. Againe, our Saviour Chriſt ſaith, that to ſit at his right hand or left, in his Kingdome, was not his to Matth. 20. 23. give (meaning as he was man) but it ſhall be given to them for whom it is prepared of my father. How then is it in the power of any ſinfull man, to give unto any a ſeat, either at the right hand, or left hand of Chriſt, in the Kingdome of God? ***Argument. Gualter. Bruti. Fox. pag.*** 487.

Auguſtine alſo conſenteth, ***Non ſeparatio jam cuiq; tuta eſt, &c.*** It is not ſafe for men now to make ſeparation (of the good and bad) it belongeth to him that cannot erre: Wee in this life doe hardly know our ſelves, how much leſſe ought we to judge raſhly of others? ***Expoſit. in Pſal.*** 139. ***in præfat.*** Here are two reaſons given, why it is not lawfull for men to judge of the election or reprobation of men: firſt, their judgement is ſubject to error, and therefore the matter muſt be referred to God, who erreth not. Secondly, we cannot judge our ſelves, much leſſe can we judge of others: ***Ergo***, no man living ought, or is able to define either who are Saints in heaven, or who are damned in hell.

Anaſtaſius decret. 2. ***Monente nos beatiſſimo Paulo Apoſtolo, &c.*** Know ye, that as the Apoſtle ***Paul*** doth admoniſh us, we muſt obſerve and take heed, that there ariſe no offence in the Church, while we take upon us to doe that which we cannot, that is, to judge thoſe which are gone out of the world: for none of us liveth or dieth to himſelfe, but whether we live or die, we are the Lords: wherefore, why judgeſt thou another mans ſervant, &c. Here we have the judgement of a Pope himſelfe, grounded upon S. ***Pauls*** judgement, that it is not in the power of the living to judge the dead, either in condemning or acquiting them.

Thevet. Coſmogr. lib. 10. c. 15. 1 The Greekes acknowledge none of the Saints of the Latine Church, nor the Indians, except the Apoſtles and Prophets.

2 The Æthiopians or Abyſines doe acknowledge but very few of the Saints honoured in the Latine Church, Thevet. lib. 10. c. 15. except S. ***Catharine***, by reaſon her bodie is in Mount Sinai, S. ***Anthonie*** the Egyptian, and S. ***Helen***, and the virgin ***Marie***: it ſeemeth that they hold no ſuch canonization of Saints neceſſarie.

Harm. ſect. 2. pag. 28. 3 Confeſſ. of Bohemia, c. 17. ***We call ſuch beleevers in Chriſt (as yet are converſant here in earth) Saints, as S. Paul ſaith, all the Saints greet you:*** 2 Cor. 13. 12. See alſo to this purpoſe, the confeſſion of Wittemberg in the former queſtion. If the faithfull in earth are Saints alreadie, they need not to be canonized afterward.

Lib. 1. de adorat. diſp. 5. c. 3. 4 ***Vaſques*** the Jeſuite ſaith: ***Aliqui Catholici probant, non eſſe certum de fide, &c.*** Some Catholikes prove that it is not certaine, as of faith, that the Saints, which we worſhip, are to be worſhipped, ***Quia non eſt ex fide eos eſſe ſanctos:*** becauſe it is not of faith, that they are Saints.

An appendix or third part, of other circumſtances, which belong to the canonizing of Saints.

The Papiſts.

24 Error. THey ſay, that it doth appertaine onely to the Pope, to canonize a Saint for the whole Church: and that none ought to be acknowledged for Saints, but they that are ſo canonized by him: And that herein the Pope is of ſo infallible a judgement, that he cannot erre in canonizing of Saints: becauſe that ordinarily none are canonized by the Pope for Saints, which have not beene knowne to worke miracles, ***Bellarm. lib.*** 1. ***cap.*** 8. 9. 10.

Argum. 1. That it belongeth to the Pope to canonize Saints, ***Bellarmine*** thus proveth: to define and declare who are hereticks, appertaineth to the Pope: ***Ergo***, the contrarie alſo, to determine who are Saints in heaven.

Anſwer. Firſt, the argument followeth not, the Pope may judge of men according to their preſent ſtate in this life: ***Ergo***, of their ſtate afterward. For an heretike is diſcerned according to that he preſently holdeth and teacheth, who may afterwards be converted from his hereſie: as S. ***Paul*** ſaith, 1 Tim. 1. 20. ***He had delivered Hymenæus and Alexander to Sathan, that they might learne not to blaſpheme.*** Though the Apoſtle for the preſent caſteth them out as hereticks, yet he deſpaireth not of their converſion: wherefore to be an heretick and a reprobate doe not alwayes concurre, and therefore the argument followeth not: For to be an heretick and a Saint are not contraries: he that is firſt an heretick, being converted, may become a Saint, as S. ***Paul*** of a perſecuter was made a Preacher.

Secondly, it belongeth not to the Pope to determine who are hereticks; but every Church hath power to declare by the Scriptures what hereſie is, and who are hereticks: the Apoſtles have given us 1 Cor. 16. 22. rules to know hereticks by; as, ***If any man love not the Lord Ieſus, let him be anathema:*** according to this rule, all that detract from the humanitie of Chriſt, as the Anabaptiſts; or fom his divinitie, as the

Arrians; or from his offices, as the Papiſts, are hereticks. Againe, *If any man obey not our doctrine, note him.* And, *Every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God.* According to theſe and ſuch like rules in Scripture, it is lawfull for every Church to define an heretick, and for every man to avoyd him. *An heretick, after the firſt and ſecond admonition, avoyd.* It is but a ridiculous toy, that we muſt ſend up to Rome firſt, to know the Popes pleaſure, who ſhould be counted an heretike. 2 Theſſ. 3. 14. 1 Ioh. 4. 3. Tit. 3. 10.

Thirdly, the Popes are not fit men to judge of hereſie, ſeeing many of them have beene hereticks: as *Marcellinus* an Idolater, *Liberius* an Arrian, *Honorius* a Monothelite, with many more, as we have ſeene before in the controverſie of the Pope.

Argum. 2. Now that the Pope cannot erre in canonizing of Saints, hee would make us beleeve, becauſe there hath yet beene no error detected that way: the Pope hath Sainted none which were not Saints indeed.

Anſw. The contrarie is true, that hee hath canonized many notorious rebels, and other wicked perſons, as *Thomas Becket* of Canterburie, *Hugh* of Lincolne, both rebels to their Prince, with many more, as further followeth preſently to be ſhewed, *Argum.* 3. and therefore, becauſe the Pope is and hath beene ſo groſlie deceived in canonizing of Saints, hee may bee aſhamed to juſtifie his palpable errors.

The Proteſtants.

First, if Saints were to bee regiſtred and canonized, as they ſay; yet it ſhould not belong to the Pope, but to the whole Church.

Argum. 1. The Pope hath no authoritie over the whole Church; no nor yet in any other Biſhops dioceſſe, no more than they have in his: Let him be content with his owne dioceſſe (and it were to be wiſhed that he could rule that well) the whole world is too large a Province for him. Secondly, the whole Church hath power to excommunicate and deliver up to Satan, and to cut off the prophane and wicked from the Church of God, as Heathen and Publicans: *Ergo*, to judge who are members of the Church, and Saints of God, is a matter which appertaineth to the whole Church. Thirdly, before *anno* 800. in the time of *Carolus magnus* there was no Saint publikely canonized by the Pope, as *Bellarmine* confeſſeth: but the truth is, this cuſtome of ordinary canonizing Saints began not till more than 1000. yeeres after Chriſt, till *Alexander* the 3. his time, and *Gregorie* the 7. I pray you then, were there no Saints before? if there were, who canonized them? 1 Cor. 5. 4. Matth. 18. 17.

Argum. 2. So much as is to be knowne of Saints and holy men, every Chriſtian is to acknowledge, without any publike decree or determination of the Pope or any other: for the word of God giveth rules, whereby wee may diſcerne the righteous from the unrighteous. Chriſt ſpeaking of falſe Prophets, ſaith, By their fruits ye ſhall know them. And againe, he ſaith thus to his Apoſtles, By this ſhall men know that you are my diſciples, if you love one another. By theſe rules, it is eaſie for every Chriſtian to judge who for the preſent time are the true diſciples of Chriſt, who otherwiſe. Matth. 7. 16. Ioh. 13. 35.

Argum. 3. It is a moſt impudent and ſhameleſſe ſaying, that the Pope cannot erre in canonizing of Saints: Firſt, Miracles are no ſufficient proofe of a Saint: for many that ſhall be condemned in the day of judgement, have had power to doe ſtrange works. Secondly, what better argument can wee have of this, than common experience? For the Popes have regiſtred in their Calendars notorious wicked men, and traitors to their Princes, as Saints and holy men: Such an one was *Thomas Becket*, who ſome hundred yeeres was worſhipped as a Saint, by the name of Saint *Thomas of Canterburie*; and yet was a plaine traitor to his Prince, *Fox* pag. 225. And therefore his ſhrine was juſtly put downe in King *Henry* the 8. dayes. *Richard Scroope* of Yorke was openly in armes againſt *Henry* the 4. *Thomas* Earle of Lancaſter a rebell againſt *Edward* the 2. yet both are the Popes canonized Saints. Matth. 7. 22. 23. Fox pag. 579.

Elizabeth Barton was called the holy Maid of Kent, and fained that ſhe had many revelations: yet was found to be a traitor, and executed: Theſe are the Popes Saints. And on the other ſide, they have condemned the true Saints and Martyrs of God, and accurſed them to the bottomleſſe pit of hell: as they dealt moſt wickedly with *Iohn Huſſe* that zealous ſervant of God, upon whoſe head they ſet a crowne of paper pictured with devils, as if he were given unto the power of Satan. But we doe judge of theſe holy men, as the Scripture teacheth, which ſaith, that they are bleſſed which die in the Lord. Their good life, holy profeſſion, and conſtant death and martyrdome declared no leſſe; and that aſſurance, which God gave them of their election, as it appeared in that worthie Martyr Doctor *Barnes*, who being brought to the ſtake, ſaith thus unto the people; If Saints doe pray for us, I truſt to pray for you within this halfe houre: who at the ſame time uttered his opinion, that notwithſtanding to pray unto Saints was againſt the word of God, although it ſhould be granted that they pray for us. Fox pag. 1054. Apoc. 14. 13. Fox pag. 1139.

Let them now bee aſhamed to ſay ſtill, that the Pope cannot erre in canonizing Saints, who condemneth good men, and juſtifieth the wicked, according to the common ſaying, Many are worſhipped for Saints in heaven, whoſe ſoules doe burne in hell.

If the Pope herein be of ſo infallible a judgement, how came it to paſſe, that *Bonifacius* the 8. did cauſe *Hermannus Ferrarienſ.* who had beene canonized for a Saint, after 30. yeeres to be taken out of his grave, and burned, *anno* 1300. Either he, by whom he was firſt canonized, or elſe *Bonifacius*, by whom hee was uncanonized or unſainted, muſt needs have groſly erred. And is it not as poſſible for the Pope to be deceived in judging who are Saints, as *Tertullian* and *Origen* erred in commending of *Pilate* and his wife for good Chriſtians? *Tertull. apologet, cap.* 21. by which authorities ſome were moved to canonize them for Saints. And *Decret. Greg. lib.* 3. *tit.* 45. *cap.* 1. mention is made of one, that was ſlaine in his drunkeneſſe, whom they worſhipped for a Saint. But it will be anſwered, that *Alexander* the 3. reproveth that abuſe in the ſame decree. But what will they ſay concerning the Saints of Rome, that are worſhipped under the Popes noſe, and by his allowance; ſhall they all go for currant, and true Saints indeed? Let them heare what *Lindanus* an archpapiſt complaineth of this matter: *Breviaria etiam Romanum novum feſta quædam habent ſanctorum, quorum nomina, neſcio an ſatis ſint vindicata, &c.* The Breviaries or Maſſe-books, yea the new Roman Breviarie hath many feſtivals of Saints, whoſe names, I know not whether they are ſufficiently tried and purged, &c. He affirmeth, that even in Rome many obſcure and unknowne Saints were worſhipped.

Fourthly, *Auguſt.* thus writeth of this matter: *Mutabilis eſt mens noſtra, qua percipit diſcendo, quod neſciebat, &c. & veriſimilitudine fallitur, &c.* Mans minde is mutable, learning that which it knew not, and loſing that by forgetfulneſſe, which it knew: and is deceived by a certaine likeneſſe of truth, to approve that which is falſe for true, &c. *Tractat.* 99. *in Ioann. Ergo,* the judgement of men is uncertaine, and the beſt may be deceived in judging of others, who are bad, and who good.

If all the Popes canonized Saints are to be worſhipped, prayers to be made unto them, holy dayes, and Churches to be conſecrate to their memorie, wherein (as the Jeſuite telleth us) conſiſteth the canonization of Saints: hereby it may appeare what ſmall diſcretion the Popes have ſhewed in their canonizing, in bringing ſuch an idle and ſuperfluous multitude into the Saints Calendar: that it were impoſſible for a man to remember all ſuch Saints names, that are to be prayed to. *Alexander anno* 1180. did canonize *Bernard Clarevallenſ.* and *Thomas* of Canterburie: *Innocentius* 4. *anno* 1250. *Edmund* of Canterburie, *Staniſlaus* Biſhop of Cracovia, and *Peter Veronenſ.* a Dominicane: *Alexander* 4. *anno* 1260. did canonize *Clara, Francis* his ſiſter, the father of the Franciſcanes: *Nicholaus* 4. *Lodovik. Toloſan* a Minorite: *Bonifacius* 8. *Lodovike* the French King: *Clement* 6. did canonize *Ive* a Prieſt *anno* 1350. *Nicholaus* 5. did make *Bernardine Senenſ.* a Franciſcane, a Saint: *anno* 1455. *Calixtus* 3. did adde to the Calendar *Vincentius Valentinenſ.* a Dominicane, *Albert. Depranenſ.* a Carmelite: *Pius* 2. did magnifie one *Angelus* a Carmelite, and *Katharine Senenſ. anno* 1464. *Sixtus* 4. *Bonaventure: anno* 1484. *Innocentius* 8. *Helipoldus* Duke of Auſtria: And many hundreds more have beene by the Popes advanced to the dignitie of Saints, ſome Kings, ſome Dukes, ſome Biſhops, ſome Prieſts, ſome Friers, ſome Widowes, ſome Virgins: ſo that the dayes of the yeere are not enough for every Saint to have his day. Now let it be conſidered, whether the Pope hath not good skill in ſainting of men, thus multiplying without end the number of his houſe-gods.

Sacrani & Guagnin. de relig. Muſcovit. Titleman. de fid. Æthiop.

1 The Muſcovites following the Greeke Church, condemne and reject the Saints of the Roman Church.

2 Among the Æthiopians, their Biſhops doe canonize for Saints, thoſe, who while they lived did give evident teſtimonies of their holineſſe. Thoſe Chriſtian Churches depend not upon the Popes judgement, for canonizing of Saints.

3 Wittemberg, artic. 24. *There is no difference indeed, betweene a Saint reſting in Chriſt, and a faithfull man departed: for every one which dieth in the faith of Chriſt is a Saint.* Every Church then may better determine who are Saints than the Pope, becauſe it is better knowne to them, who both live and die well.

Agrip. de vanit. ſcient.

4 *Agrippa* ſaith, there are many that hold hereticall opinions, *tamen cenſetur in canone ſanctorum,* yet are counted in the Canon of Saints. Cardinall *Beſſarius* ſaith, that he ſaw many canonized at Rome, *quorum vitam improbavit,* whoſe life he miſliked. The Pope then may erre in canonizing of Saints.

The ſecond queſtion, concerning the adoration of Saints.

THis queſtion hath three parts: Firſt, whether Saints are to be adored. Secondly, of the divers kinds of adoration. Thirdly, concerning the worſhip due unto holy men living, as the kiſſing of feet, and ſuch like.

The firſt part, whether Saints are to be adored and worſhipped.

The Papiſts.

25. Error.

THey doubt not to affirme, that there is a kinde of religious worſhip due unto Saints, not that great religious worſhip which is proper unto God, but a kinde ſomewhat leſſe and inferiour to that; yet a religious adoration, which is the meane or middeſt betweene that higheſt worſhip due unto God, and civill honour which is given unto men. So this is their ſentence, that religious worſhip is due both to God and to the Saints: herein only (ſay they) the difference is, the more religious worſhip belongeth only to God, the leſſe unto the Saints, *Bellarm. cap.* 12. *lib.* 1. *de Sanctor. beatit.*

Argum. 1. *Bellarmine* obiecteth certaine examples out of Scripture of the adoration of Angels, as Gen. 18. 2. how *Abraham* adored the Angels, and *Lot*, and *Ioſua* alſo adored the Angell that appeared unto him: Gen. 19. 1. therefore Angels, and ſo conſequently Saints, may ſafely be adored and worſhipped. Joſua 5. 14.

Anſw. Firſt, it is certaine that the Angell whom *Abraham* worſhippeth, was God himſelfe, even Gen. 18. 17. 25. Chriſt, that appeared in the ſhape of an Angell; for *verſ.* 17. he is called *Iehovah*, which name is never in Scripture given to any Angell: and *verſ.* 25. *Abraham* calleth him Judge of the world, which is Chriſts office onely; ſo alſo the Angell that appeared to *Ioſua*, was Chriſt himſelfe; for *Ioſua* calleth him Lord, and himſelfe his ſervant: But the Angels doe not preſume to take us as their ſervants, but acknowledge themſelves to bee our fellow ſervants unto the ſame Lord, theirs and ours. And this is Revel. 22. 9. the judgement of divers of the ancient Fathers, and namely *Origen*; *Ioſua non adoraſſet eum, niſi agnoviſſet Deum, &c. Ioſua* would not have worſhipped him, if he had not knowne him to be God, for who elſe is the Prince of the Lords warfare, but the Lord Jeſus Chriſt? *hom.* 6. *in Ioſua.*

Secondly, it cannot bee ſhewed out of the text, that *Lot* did worſhip the two Angels that came to Sodome; but did onely make obeiſance, and bow himſelfe unto them, as excellent and heavenly perſons: for the word שחה *ſhacah* ſignifieth an inclination and bowing of the bodie, as *Iacob* is ſaid to bow himſelfe to his brother *Eſau*: this therefore was no religious adoration, but a ſeemely reverence, Gen. 33. 3. which might be given to thoſe glorious ſpirits.

Thirdly, the Angels of the old Teſtament, and the Angels of the new are all one; but in the new Teſtament, the Angels refuſe to bee adored: *Ergo*, the Angels of the old Teſtament did not re- Revel. 22. 9. ceive it.

Argum. 2. The Pſalmiſt ſaith, Adore his footſtoole: and *Iacob* adored the top of his rod: *Ergo*, Pſal. 99. 5. it is lawfull to adore creatures: *Bellarm. cap.* 13. *Rhemiſt. annot.* 11. *Heb. ſect.* 9. Heb. 11. 21.

Anſw. In the firſt place by the footſtoole is underſtood the Tabernacle with the Arke: the Prophet ſaith not, Adore his footſtoole, but, *At or before his footſtoole*: for we denie not, but that wee may kneele downe, and fall proſtrate in adoring of God before ſuch things, but none is to be adored but God. In the ſame place the Apoſtle ſaith, that *Iacob* worſhipped toward the end of his ſtaffe, that is, leaning upon his ſtaffe. The vulgar Latine ſaying corruptly, *Adoravit faſtigium baculi*, He worſhipped the end of his ſtaffe: for then the Greeke prepoſition ἐπὶ were ſuperfluous. And *Auguſtine* expoundeth it aright, ſaying that *Iacob* by faith worſhipped God upon the end of his ſtaffe: *quaſt. in Gen.* 162. *Fulk. annot. Heb.* 11. *ſect.* 9.

Argum. 3. *Nabuchadnezzar* bowed himſelfe to *Daniel*, and cauſed odors to be offered unto him, Dan. 2. 46. and worſhipped him, who for ſo doing was not reproved of the Prophet: *Ergo*, Saints are to be worſhipped: *Bellarm. ibid. Rhemenſ. annot. Apocal.* 19. *ſect.* 5.

Anſw. Firſt, your owne vulgar text thus readeth, the King commanded, *ut ſacrificarent ei hoſtiam*, to ſacrifice an hoſt unto him: and *Arias Montanus* tranſlateth *Sacrificium*, to offer a ſacrifice unto him; but to offer ſacrifice, is a part of the divine and godly worſhip: ſo that the King commanding ſacrifice to be made to *Daniel*, doth attribute unto him ſuperſtitiouſly divine worſhip. *Bellarmine* anſwereth, that the ſacrifice of beaſts is that ſacrifice which is peculiar unto God; but as for odors and other gifts, they may be yeelded unto men: as 1 *King.* 10. certaine of the Iſraelites refuſed to bring gifts unto *Saul*, the ſame word (מנחה) is there uſed: and we (ſaith he) doe cenſe up odors before the images of Saints, though we grant that ſacrifice is onely due unto God: *Bellar. cap.* 13. *argum.* 3.

Contra. Firſt, that the Hebrew word (מנחה) here uſed, is ſometime taken for a civill gift, we grant, Gen. 32. 13. as in the place alleaged, and *Gen.* 32. 13. where *Iacob* ſent a gift or preſent to *Eſau*: but in this place it ſignifieth a religious oblation, in which ſenſe hee cannot finde in all Scripture, that it was given to any mortall man, but onely was due unto God, as *Ierem.* 41. 5. they had offerings and incenſe in their Jerem. 41. 5. hands to offer in the houſe of God: And this word, when it is uſed in a religious ſenſe, is taken only for ſacrifice due unto God; as 1 *King.* 18. 29. when they had propheſied till the time of the evening 1 King. 18. 29. Sacrifice; and 2 *King.* 3. 20. in the morning, when the Sacrifice uſeth to be offered: in both theſe 2 King. 3. 20. places the word מנחה is uſed. Secondly, whereas he granteth, *Sacrificium non deberi niſi ſoli Deo*: That ſacrifice is not due but unto God, it followeth, that the King committed Idolatrie, in ſacrificing to *Daniel*, as your owne vulgar readeth. Thirdly, it is great impietie in him to allow the cenſing of odors to Saints, or Saints images, whereas in the old Law it was a part of the worſhip of God; as may appeare *Ierem.* 41. 5. they brought odors and incenſe: and it may be gathered, that the offering of incenſe was the more principall part of the ſacrifice, as it followeth even now to be ſhewed.

Secondly, it is untrue, that *Daniel* accepted of this worſhip and reproved it not: Firſt, though it be not mentioned, it followeth not, that he miſliketh it not: for neither is the inceſt of *Lot*, *Geneſ.* 19. nor of *Iudah*, *Geneſ.* 38. cenſured in the ſtorie; doth it follow therefore that they were juſtified? Secondly, it may be diverſly gathered that *Daniel* miſliked the Kings purpoſe: Firſt, becauſe from the beginning, hee giveth the glorie unto God, and telleth the King, that it was the God in heaven that was the onely Revealer of ſecrets, *verſ.* 27. and therefore it is not like, that *Daniel* would take the honour unto himſelfe. Secondly, becauſe the King afterward, *verſ.* 47. being better inſtructed by Dan. 2. 27. 47. *Daniel*, giveth God the honour, ſaying he was God of Gods, and ſo onely to be worſhipped. Thirdly, *verſ.* 48. he magnifieth *Daniel* now as Gods inſtrument, and beſtoweth great gifts upon him, whereas he offered ſacrifice before.

In the laſt place we will examine our Doway diſciples arguments for the adoration of Saints.

1 The honour of Saints redoundeth to the honour of Chriſt: as *Baſil* ſaith, *Honor ſervorum redundat in communem Dominum*: The honour of the ſervants redoundeth to the common Lord: pag. 8.

2 Adoration of God and creatures is not repugnant, proved by *Iacobs* adoring of *Ioſephs* rod, prefiguring Chriſts Kingdome: pag. 144. in the margen.

2 King. 2. 15. 3 They adored *Eliſæus* flat to the ground, *they adored him for his holineſſe, &c.* therefore not with civill, but religious honour: pag. 763.

Anſw. 1. The honouring of Gods ſervants, as his Miniſters, doth redound to the Lord: as our
Matth. 10. 40. bleſſed Saviour ſaith, *He that receiveth you, receiveth me*: but to give part of that honour, which is due unto God, as all religious worſhip is, unto his ſervants, is a diſhonouring of the Lord himſelfe:
Iſai. 42. 8. for he will not give his glorie to another.

2 Concerning *Iacobs* adoration of the rod, ſee before our anſwer to the ſecond argument.

3 The children of the Prophets gave but a civill kinde of honour and reverence unto *Eliſha* the Prophet: as may appeare in that they call *Elias* the Prophet his maſter, *verſ.* 16. *Let them goe and ſeeke thy maſter*: I hope they whom they give religious worſhip unto, have no other maſter but Chriſt. And the word *ſhacah* ſignifieth the inclination and bowing of the bodie, which is uſed as well in civill as religious adoration: ſee before the anſwer to the firſt argument. But I will further oppoſe our Do-
2 King. 18. 4. way ſtudents with that example of *Heſekiah*, who brake downe the braſen Serpent, becauſe the people burnt incenſe to it: yet this was not the divine worſhip, but only the inferiour kinde of religious
Lib. 2. de Sanct. cap. 13. ſect. Neque obſtat. worſhip in their opinion: for *Bellarmine* himſelfe ſaith, *Porro ſuaves odores nos etiam in ipſa eccleſia offerimus imaginibus*: We our ſelves in the Church offer ſweet odors unto images, &c. *Heſekiah*, then in forbidding incenſe to be offered, denied all religious worſhip unto the braſen Serpent. Our Doway men ſay they offered ſacrifice which is prayer to God only: but the text here maketh mention onely of burning of incenſe.

The Proteſtants.

WE can find in the word of God but two kindes of worſhip or adoration: a religious worſhip onely due unto God: and a civill honour uſed amongſt men. As for the Angels and Saints, we doe honour them with love, not with ſervice. We doe alſo reverence the holy men upon earth, as the Prophets and Apoſtles were in times paſt, with a civill adoration or worſhip of love, not with a religious ſervice. There is alſo a due reverence and eſtimation of ſuch things as are ſanctified to holy uſes, as of the Tabernacle, Arke, Altar, Sacrifice in the law: ſuch now are the Sacraments, which are duely to be reverenced, yet not to be adored, or kneeled unto. So we conclude, that all religious ſervice and worſhip belongeth onely unto God, and it were great idolatry to give it to any other, *Fulk, annot. Apocal.* 19. *ſect.* 5.

Matth. 4. 10. *Argum.* 1. The Scripture is plaine: Thou ſhalt worſhip the Lord thy God, and him onely ſhalt
1 Tim. 1. 17. thou ſerve. To God onely wiſe, immortall, inviſible, bee all honour and glorie: *Ergo*, all religious worſhip is only due unto God. *Bellarmine* anſwereth, that theſe places are to be underſtood of a certaine kinde of religious worſhip, which is onely proper to God. *Anſw.* All religious worſhip is forbidden in theſe places to bee given to any but unto God: for Satan did not tempt Chriſt to worſhip him as God, but onely to fall downe and worſhip him: hee asked onely of him, προσκύνησιν, a certaine inclination of the body, which Chriſt denieth, as being onely proper to God, *Calvini Argum.*

Acts 10. 25. *Argum.* 2. When *Cornelius* fell downe at *Peters* feet and would have worſhipped him, he was for-
Apoc. 22. 9. bidden by *Peter*. So the Angell would not ſuffer *Iohn* to worſhip him. *Paul* and *Barnabas* ſtayed the
Acts 14. 14. people that would have offered ſacrifice unto them.

Bellarm. anſwereth to the firſt, that *Peter* of modeſty refuſed the homage of *Cornelius*.

Anſw. Peter giveth this reaſon, why he would not have *Cornelius* ſo to doe, I alſo am a man (ſaith hee:) thereby letting him to underſtand, that ſuch kinde of worſhip ought not to bee given to any man. The ſame reaſon is rendred, *Acts* 14. by *Paul* and *Barnabas*, why they refuſed ſacrifice: Wee alſo (ſay they) are men. If *Peter* did of modeſtie refuſe *Cornelius* worſhip, then *Paul* and *Barnabas* did for modeſtie ſake onely likewiſe refuſe to be ſacrificed unto, which I am ſure they will not grant.

Bellarmine to the ſecond ſaith, that *Iohn* did well in worſhipping the Angell, and the Angell did well in refuſing to be worſhipped: for though the Angels of right are to be worſhipped, yet they doe well to refuſe it, for reverence to the humanity and manhood of Chriſt: Before the comming of Chriſt, Angels ſuffered themſelves to bee adored; but ſince that the Angels after Chriſts incarnation did worſhip man in him, they would not be worſhipped of men, eſpecially of the Apoſtles: who although they refuſe to be worſhipped, yet we doe well to worſhip them.

Anſw. Firſt, let it be noted that *Bellarmine* ſhapeth a cleane contrarie anſwer to our *Rhemiſts*, as appeareth before, *Cont.* 8. *queſt.* 3. *part.* 1. For they ſay, that *Iohn* was deceived in the perſon of the Angell, taking him for Chriſt, and is forbidden by the Angell to worſhip him as God: but *Bellarmine* altogether freeth *Iohn* from all error, and commendeth his doings whereas it is certaine, that *Iohn* knew well enough that he was an Angell, but being carried away in the extaſie of his minde, did for the preſent time forget himſelfe. Secondly, that the Angell did not of modeſtie refuſe to be worſhipped, but abſolutely and ſimply, it is made manifeſt by his anſwer to *Iohn, Worſhip thou God:* he would not have the Apoſtle to worſhip him, but God. And againe the Angell ſaith, *I am thy fellow ſervant, &c.* but it is unmeet for one fellow-ſervant to worſhip another, they both have but one Lord to worſhip: wherefore the Angell meaneth indeed, that he ought not to be worſhipped, and doth not of modeſtie refuſe it. This alſo is *Auguſtines* judgement: *Recte itaq; ſcribitur hominem ab angelo prohibitum, ne ſe adoraret, &c.* It is therefore truly written, that man was forbidden by the Angell to worſhip him, but only God, under whom he was his fellow-ſervant: *De vera relig. cap.* 55.

Thirdly, where findeth he that Angels in all the old Teſtament ſuffered themſelves to be adored? hee can ſhew neither precept nor practice for the adoration of Angels: And that the Angels ſince Chriſts comming did depart from their right, it is a prophane conceit, and derogatorie to Chriſt, as though he by his comming impaired the ſtate of Angels, which by him is made glorious: And if our Saviour would have the chaire of *Moſes* reverenced, though evill men ſate in it, it was not his pleaſure, that the dignitie of thoſe holy Spirits ſhould be abated.

Matth. 23. 2.

Bellarmine to the third ſaith, that the Apoſtles did well in refuſing to be ſacrificed unto: becauſe to offer ſacrifice is an externall act of worſhip to be performed onely to God, *cap.* 14.

Anſw. 1. What reaſon have they to burne incenſe unto Saints and their images, rather than to offer ſacrifice? For it appeareth in the law, that the burning of incenſe was more precious, and a more high point of the Leviticall ſervice, than was the offering of ſacrifice. Firſt, the Altar of incenſe was more curiouſly made, being overlaid with fine gold, and was called the golden Altar; the other for burnt offerings, the brazen Altar. Secondly, the Altar of incenſe was placed in the Tabernacle neere unto the moſt holy place; the other Altar ſtood at the doore without. Thirdly, the Miniſters were divers: the Prieſts offered ſacrifice in their courſes; but *Aaron* only and his ſucceſſors the high Prieſts burned incenſe. Fourthly, upon the brazen Altar incenſe was offered with other ſacrifices, *Levit.* 2. but upon the golden Altar no burnt ſacrifice or any oblation, but only incenſe was offered unto God. Fifthly, of all offerings and oblations, it moſt lively prefigureth the ſacrifice of attonement wrought by Chriſt upon the croſſe, who therefore is called by the Apoſtle, A ſacrifice of ſweet ſmelling ſavour unto God. Seeing then that the offering of incenſe was a more ſovereigne thing in the Law, than was the oblation of ſacrifices: there is ſmall reaſon for it, that our adverſaries ſhould reſerve the leſſe, that is, the offering of ſacrifices for the Lord, and participate the greater and more worthie ſervice, that is, cenſing of odors and perfumes unto Saints, as *Bellarmine* doth, *cap.* 13.

Exod. 40. 26.
Exod. 40. 26, 29.
Exod. 30. 7.
Epheſ. 5. 2.

Anſw. 2. If ſacrifice were not then to be offered to Saints, much leſſe are prayers to be made now unto them: for to call upon God is a greater thing, than to offer ſacrifice. If Saints cannot challenge the leſſe, that is, to have ſacrifices, they have no right to the greater, namely, to be called upon and prayed unto.

Pſal. 50. 8, 14.

Laſtly, *Auguſtine* ſaith, *Non ſit nobis religio cultus hominum mortuorum, &c.* Let us not make it any part of religion to worſhip men that are dead: for if they lived well, they are now in that ſtate, that they need not, neither doe require any honour at our hands: but they would have us to worſhip God, &c. They are then to be honoured for imitation, not to be adored for Religion: *Hæc Auguſt. de vera Religion. cap.* 55.

Bellarmines anſwer here to S. *Auguſtine* is very meane, that hee ſpeaketh againſt the error of the Gentiles, who made wicked men departed their Gods: *Lib.* 1. *de Sanct. cap.* 14. *Contra.* But *Auguſtine* ſpeaketh not of wicked men, but of ſuch, as, *pie vixerunt,* lived a godly life, and are to be imitated, but ſo are not the wicked. Therefore his meaning is, that no men, though never ſo godly, or worthie of imitation in their life, are to be adored, or worſhipped. The Jeſuite we ſee then faileth in his anſwer.

Synod. Moguntin. cap. 45. *Sancti, qui vita hujus curſum beato fine clauſerunt, &c.* The Saints, who have happily ended this life, as the moſt noble members of Chriſts body, are worthily of us to be honoured, not with that worſhip, which is due unto God, but with the worſhip of love and brotherly fellowſhip, as we worſhip or reverence holy men in this life, &c. The argument from hence is framed thus: As holy men are to bee worſhipped in this life, ſo are the Saints in heaven: but no religious worſhip is due unto them here, but only of love, &c. *Ergo.*

A civill adoration then we denie not to be due unto holy men, ſuch as the Civill law aſcribeth to Princes: *Cod. lib. 2. tit. 9. l. 6. Noſtram adoraturos purpuream:* They are ſaid to adore the Kings robes, that is, the Kingly Majeſtie: but this is farre from religious adoration.

I will in the laſt place alleage the ſentence of a learned Papiſt againſt the adoration of Saints, namely *Driedo*, who thus writeth: There be certaine ſtories of the Saints to be ſuſpected, &c. *Ut commemorantur ſancti in mortis agone conſtituti, aut monuiſſe aut exegiſſe, ut ex hoc mundo tranſlati colerentur, &c.* As when the Saints are reported in the agonie of death, to have warned or required, that after they were gone out of this world, they ſhould be worſhipped, and in diſeaſes and other dangers to be called upon: for it is not like, that they paſſing out of the world were carefull for their honour, but would pray rather with *David, Lord enter not into judgement with thy ſervant: De libris Apocryph. lib. 4. c. 1.* Thus farre one of their owne, miſliking the adoration of Saints.

Maſter *Lambert* holy Martyr hath ſealed this truth: who out of *Auguſtine* here before alleaged doth thus inferre, that we ſhould worſhip no men departed, be they never ſo good or holy, for they ſeeke no ſuch honour, but that we ſhould worſhip God alone: *Honoramus eos* (ſaith *Auguſtine*) *charitate, non ſervitute*: We honour them with love, not with any worſhip or ſervice: *Fox* pag. 1108. col. 1.

Pag. 1013. a. 41. Contr. 80. hæreſ. *Epiphanius* ſaith: *Pater, filius, & ſpiritus ſanctus adoretur; Mariam nemo adoret, non dico mulierem, immo ne virum; Deo debetur hoc myſterium, neq; angeli capiunt talem glorificationem, &c.* Let the Father, Sonne and holy Ghoſt be honoured: let none adore *Mary*, I ſay not a woman, but no not any man; this myſterie is due to God, no not the Angels are capable of this glorie.

2 Of the South Africane Church, we have ſeene the judgement of *Auguſtine* before. *Athanaſius ſerm. 3. cont. Arrian.* teacheth that neither man nor Angels *adoratione colendos*, to bee worſhipped with adoration.

3 Latter confeſſion of Helvetia, chap. 5. *Wee love them as brethren, and honour them alſo, yet not with any worſhip, but with an honourable opinion of them, and doe conclude with their juſt praiſes, we alſo doe imitate them.*

4 The Romaniſts themſelves complaine of the groſſe idolatrous worſhip of Saints among them. Comment. in 2 Tim. p. 118. *Eſpencæus*; Many Chriſtians offend in a good thing, *quod divos divaſq; non aliter venerantur, quam Deum*, that they worſhip Saints no otherwiſe than God himſelfe. Conſult. art. 21. *Caſſander: The matter is come to this paſſe, that Chriſt reigning now in heaven, beatæ Virgini, &c. by nature is made ſubject to the bleſſed Virgin.*

An appendix to this firſt part, concernig vowes and oaths made to or by Saints.

The Papiſts.

26. Error. First, vowes may be made to Saints (ſay they) properly as unto God, though not altogether in the ſame manner: Prayer may be made to Saints, therefore vowes alſo. A vow in the Greeke tongue is called εὐχὴ, *votum*, prayer προσευχὴ, *oratio*. As they differ not in name, ſo neither indeed are they to be ſevered: *Bellarm. lib. 3. de cult. Sanctor. c. 9.*

Anſw. 1. He taketh that for granted, which is chiefly in queſtion: for it is idolatrie to pray to any other but unto God: Call upon me in the day of trouble. Pſal. 50. 15. It is not lawfull to pray unto Saints, therefore not to vow.

2 To make vowes is a more ſtrict and binding act of religion, than prayer is; for in every vow there is a prayer: we pray God to give us grace to performe the thing vowed: and there is beſides a full purpoſe of the heart with a ſolemne promiſe, whereby we binde our ſelves to the performing. Againe, wee may make petition and requeſt unto mortall men, but vowes wee can make none unto them: It would not therefore follow, though Saints might be prayed unto, that they are alſo capable of our vowes.

Secondly, It is alſo lawfull (they ſay) to ſweare by the name of Saints, becauſe all is referred to the honour of God; as hee that ſweareth by the Temple, ſweareth alſo by him that dwelleth therein; *Rhemiſt. Matth. 21. ſect. 8.*

Anſw. 1. In this place Chriſt reproveth the Phariſies for their ſwearing, and condemneth it by this argument: that howſoever they thought it a ſmall matter to ſweare by the Temple, yet in effect they did ſweare by God himſelfe. See then the boldneſſe of theſe men, that dare juſtifie ſwearing by creatures by the ſame reaſon that Chriſt condemneth it. *Ambroſe* much better: *Iurare mihi per cœlum non licet, judicare de Dei filio licet?* It is not lawfull for me to ſweare by heaven, and is it lawfull to judge the Sonne, &c. *Lib. 5. de fid. c. 9.* 2 Our Saviour ſaith nothing but this, that in every oath there is an invocation of the divine power, and therefore whoſoever ſweareth by a creature, committeth idolatrie, in making it his God.

In their annotation upon Geneſ. cap. 42. Our Doway Divines doe here alſo helpe out at a pinch: by the practice of *Ioſeph* ſwearing by the health of *Pharaoh*, they inferre that it is lawfull to ſweare by creatures: ſo it be with requiſite conditions, as *in judgement, equitie and truth*, as *Hierome* ſaith, *cap. 4. p. 131.* Yea, they are bold to ſay, that it is not onely lawfull to ſweare by creatures, but ſometime more convenient, than immediatly by God himſelfe, pag. 202.

Anſw. 1. What if *Ioſeph* did not ſweare, but onely uſed a conſtant and earneſt aſſeveration, as *Anna* did, ſaying to *Elie*, *as thy ſoule liveth*. 1 Sam. 1. 26. 2 Or what if this were an infirmitie in *Ioſeph*, which he learned in *Pharaohs* Court, to ſpeake as they did, though he intended not to ſweare directly. Either of theſe doth ſatisfie this objection. 3 But if this were an oath and that lawfull, then not onely by Saints, but even by mortall men and idolaters, ſuch as *Pharaoh* was, ſhould it be lawfull to ſweare. 4 And it is a preſumptuous ſpeech to ſay it is more convenient to ſweare by creatures, than by God, and uttered without judgement. Ierem. 4. 4. *Ieremie* ſaith, we muſt ſweare in judgement; but how? *the Lord liveth*: this part of the ſentence they of purpoſe left out. 5 And *Moſes* ſaith directly, *Thou ſhalt feare the Lord, and ſhalt ſerve him* (only, as the Latine tranſlator readeth) *and ſhalt ſweare by his name, he is thy praiſe, and he is thy God*: Deut. 10. 21. they upon this text give this note, *an oath muſt bee made in the name of God, not of falſe gods*: but indeed it excludeth all creatures beſide God, as he onely is to be ſerved, ſo his name onely to be ſworne by, as the reaſon is given, he is thy God.

The

The Proteſtants.

1. THat it is great impietie to make vowes unto Saints, it is thus proved, *Eſay* 19.21. In that day the Ægyptians ſhall know the Lord, and ſhall doe ſacrifices, and vow vowes unto the Lord. But ſacrifices are not due unto Saints, but only to God: therfore neither vowes.

Eſay 19.21.

Againe, the vowes of Chriſtians are not to bind themſelves to goe in pilgrimage, or to offer unto this Saint or that, this Image or that, as *Auguſtine* ſaith, *Alius pallium, alius oleum, alius ceram,&c.* One voweth a cloke, another oyle, a third a wax candle: God careth not for theſe vowes, ſaith he, *Sed hoc, quod hodie redemit, ipſum offer, hoc eſt, Animam tuam.* But offer and vow unto God, that which as this day he hath redeemed, that is, thy ſoule. The vowes therefore of obedience and repentance and all Chriſtian duties are the true vowes, the vowing of bodie and ſoule to the ſervice of God: But this cannot be vowed unto any but to him that redeemed us: *Ergo*, not to any Saint.

De tempor. ſerm.3.

Rom.12.1.

2 That we ought onely to ſweare by the name of God, the Scripture is plaine: *Thou ſhalt feare the Lord thy God and ſerve him, and ſhalt ſweare by his name; and by no other.* But Saints are not here to be feared or ſerved, for the Septuagint tranſlate: λατρεύσεις, Thou ſhalt worſhip God, which kind of worſhip the Papiſts themſelves dare not attribute to Saints: *Ergo*, neither are we to ſweare by them.

Deut.6,13.
Exod.23.13.

Againe, to ſweare, is to call him to witneſſe by whom wee ſweare, and ſo to make him our God: for whom we ſweare by, we confeſſe to be a ſearcher and knower of our hearts, and revenger of falſe ſwearers. To ſweare then, is to call God to witneſſe. *Quid tu facis cum juras? Deum teſtem adhibes. Auguſtine.* What doſt thou when thou ſweareſt? Thou calleſt God to witneſſe. But they that ſweare by Saints, call them to witneſſe, and none elſe are called to witneſſe, but they by whom they ſweare: *Ergo*, they make Saints their Gods, ſeeing God is called upon in every oath.

Serm.10. Sermonum 17.

Concil. Carthaginenſ.4. can. 61. Clericum per creaturas jurantem, acerrime objurgandum; ſi perſtiterit in vitio, excommunicandum: That a Clergie man ſwearing by creatures ſhould ſharply be reproved; and if he continue in that vice, to be excommunicate, &c. But he that ſweareth by Saints, ſweareth by creatures. This Canon is alſo confirmed in the decrees: *cauſ.22.queſt.1.c.9.*

See alſo to this purpoſe the decree of Pope *Pius*; *ibid.* 10. *Si quis per capillum Dei, vel caput juraverit, &c.* If any man do ſweare by the haire or head of God, if hee be an Eccleſiaſticall perſon, let him be depoſed; if a lay-man, let him bee anathematized, &c. If it bee not lawfull to ſweare by the bodie of Chriſt, or any part thereof, which is united to his Godhead in one perſon, much leſſe by this Canon is it lawfull to ſweare by any other creatures. Let us ſee alſo to this purpoſe the determination of their Maſter: *Quæritur utrum liceat jurare,&c.* A queſtion is made, whether it bee lawfull to ſweare by the creatures? and it ſeemeth we ought not, becauſe it is written in the Law, Thou ſhalt render thy oathes unto the Lord: and a little after, the Jewes were commanded, if they did ſweare, they ſhould ſweare onely by the Creator, not by the creature; for ſwearing by the Angels, &c. they did worſhip the creatures, which honour was more ſafe to be given unto God, than to the creatures, *lib.3.diſt.39.d.*

William Thorpe, holy confeſſor of Gods truth, about *anno* 1400. ſaith thus, *To ſweare by any creature, both Gods law and mans law is againſt it:* And thereupon inferreth, that it is unlawfull to ſweare by a booke, becauſe it is a thing compact of divers creatures: *Fox* pag. 529 col. 2. Wherefore a booke is brought forth, when an oath is miniſtred, not to ſwear by; but it is uſed as an externall rite, and teſtifying ſigne or witneſſe, for the better adviſement to bee had in the oath: as *Abrahams* ſervant laid his hand upon his Maſters thigh, ſwearing unto him: and as *Iacob* and *Laban* made the heape of ſtones a witneſſe of the covenant between them, yet neither did the one ſweare by his maſters thigh, nor the other by the ſtones.

Pag 487.1.10.

Gen 24.9.
Gen.31.51.

1 It ſeemeth that in *Chryſoſtomes* time this uſe was not taken up to ſweare by Saints in the Greek Church: for he reproveth the common uſe of ſwearing, even by the name of God, *Ut etiam caſtigatus puer Deum ac Chriſtum jurare non vereatur*, That the child being chaſtiſed is not afraid to ſweare by God and Chriſt: children imitated the common uſe, which was to ſweare by Chriſt.

Hom.11.in 2. ad Theſſal.

2 *David*, Emperour of Æthiopia, in the end of his Epiſtle to *Emmanuel* King of Portugall, deſiring him to ſend him ſome cunning Artificers to worke in ſilver and gold, ſaith, *Iuro per Deum Ieſum Chriſtum Dei filium:* I ſweare by Jeſus Chriſt the ſonne of God, that I will diſmiſſe them frankly and freely when they will, &c. This great Prince ſweareth only by Jeſus Chriſt: See alſo the Councell of Carthage before.

Damianus a Goes de morib. Æthiop.

3 Latter confeſſ. of Helvetia. c.5. *Thoſe ancient men did not ſweare but by the name of the only Iehovah, &c. therefore we doe not ſweare by Saints, although we be requeſted thereunto.*

4 See the Maſter of ſentences, and the decrees of *Gratian* before alleaged: So then make the beſt of it they can, this Popiſh faſhion of ſwearing by Saints, is but an imitation of the Pagans ſuperſtition, who uſed to ſweare by their Gods: as *Libanius* doth often times in his bookes ſweare by *Hercules*, *Bacchus*, *Aſclepius*, as witneſſeth *Socrates. lib.3.c.23.*

The ſecond part of this diſtinction of the two kinds of worſhip λατρεία, and δουλεία.

The Papiſts.

27.Error. THat kind of worſhip which is proper to God, they ſay, is fitly expreſſed by the Greeke word λατρεία, neither is this word uſed, but for the worſhip of God: the other word δουλεία, is taken for all kind of ſervice both of God and men: ſo that the religious worſhip, which is called λατρεία, is onely to be given to God: the other called δουλεία, may be attributed to Angels and Saints, *Bellarmine, cap.12.*

August.lib.20. de civitat.c.21. Deut.6.13. 1 King.18.7. Our Doway tranſlators do here alſo come in with their part, as out of *Auguſtine* they prove, that the worſhip in the Greeke called *Latria* is a ſervice proper unto God. Pag. 219. They infer as much out of that place, *Deut. 6.13. Him onely ſhalt thou ſerve: Some adoration agreeth to creatures, but ſervice of (Latria) to God only*: Pag.413. in the margen: So, where it is ſaid, that *Abdias* meeting *Elias*, fell upon his face: They give this note, it was no civill honour, for in the world *Abdias* was the greater perſon, neither was it divine honour, that had beene idolatrie, it was therefore religious honour called *Dulia*, due to ſpirituall excellencie: pag.746.

Anſwer. 1. *Auguſtine* ſaith no more but this, that the word (if λατρεία, it bee taken in his proper ſenſe) ſignifieth a worſhip peculiar to God: but it is found, that the word ſometime is more largely taken, as ſhall be ſhewed afterward: but he maketh not two kinds of religious worſhip: as in the ſame place, he ſaith thus: *Wee honour Martyrs with the worſhip of love and ſocietie, wherewith holy men are worſhipped in this life, &c.* Theſe words are by themſelves recited, but it ſeemeth they had not their ſpectacles on, when they ſet them downe: a worſhip of love and ſocietie or fellowſhip, is no religious, but a civill and ſociable reverence.

2 In that place given in inſtance, the word λατρεύειν, is uſed, but in divers other places, the ſame word is uſed to ſignifie civill ſervice, and the other word δουλεύειν, is given unto God, as ſhall bee preſently ſhewed.

1 King.1.23. 3 It was a civill adoration, which *Obadiah* gave unto *Elias*: who though hee were greater in the world in civill reſpects, yet *Elias* was his ſuperiour in ſpirituall: in that reſpect hee doth reverence him: ſo wee read that *Nathan* the Prophet made obeiſance to King *David* downe to the ground: though *Nathan* were in ſpirituall things *Davids* director, yet in temporall *David* was his ſuperiour, and therefore *Nathan* honoured him: neither is it like that *David*, though he reverenced *Nathan* as the Lords Prophet, would have yeelded religious worſhip to him, of whom hee received civill: the reverence which *Obadiah* gave unto *Elias*, was of the ſame kind with this, that *Nathan* yeeldeth to *David*.

The Proteſtants.

THis diſtinction is but of late invented and coyned of our adverſaries, ſomewhat to countenance them out in their Idolatrous and ſuperſtitious worſhip of Saints: We thus doe refell it.

Argum. 1. This diſtinction helpeth them not: for here are onely two words which doe betoken two kinds of worſhip, λατρεία, is the religious honour: δουλεία, is the civill dutie, ſuch as ſervants performe to their maſters. They ſhould have found out three names for their three kinds of worſhip: they have gained nothing by this diſtinction, but that civill adoration is due unto Saints, ſuch as is given to men upon earth. As for their fained word ὑπερδουλεία, which may be called a ſuperſervice, when they can find it in Scripture, they ſhall know more of our mind: and yet receiving this tearme, it ſignifieth but a more civill ſervice, it betokeneth not a new kind of religious worſhip.

Levit.23.7. ***Argum.*** 2. Neither are the words ſo uſed, as they make us beleeve: for the word λατρεία, which they make proper for the ſevice of God, is applied to men, as *Levit.23. Opus ſervile non facietis.* You ſhall do no ſervile work: the word is, ἔργον λατρευτὸν, *Lodovic Vives* alſo ſheweth out of prophane authors, that ſometime the word λατρεύειν is taken for the ſervice of men or maids to their maſters: *In 10. lib. Aug. de civit. Dei. cap.1.* So likewiſe *Laurentius Valla* ſheweth the ſame uſe of the word.

Gal.4.8. So contrariwiſe, the word δουλεύειν is taken in Scripture for the proper ſervice of God, as *Gala.4.8.* Yee did ſervice to them that by nature were no Gods: the word is, ἐδουλεύσατε. *Ergo*, religious ſervice is onely due unto God, not unto Angels or Saints, for they are not by nature Gods. So wee ſee that theſe two words, not onely in prophane authors, but in Scripture alſo are confounded.

Auguſtine ſaith, *δουλεία, debetur Deo, tanquam Domino: λατρεία, verò, non niſi Deo, tanquam Deo: quaeſt. in Exod.94.* Religious ſervice is due unto God as Lord; religious worſhip is onely due unto God, as hee is God.

Bellarmine anſwereth, that this place of *Auguſtine* maketh for him; for hence it followeth, that the worſhip called λατρεία, being due unto God, as God, is not communicable unto any, becauſe there is but one God; but the other, called δουλεία, ſervice, being attributed to God as Lord, may bee communicated, becauſe there are many truly and properly called Lords, *Bellar.cap.16.*

1 Cor.8.6. *Contra.* Firſt, he directly oppugneth the Scripture, for the Apoſtle ſaith, *Unto us there is but one God, & one Lord Ieſus Chriſt*, *1 Cor.8.6.* The Apoſtle ſaith, that there is but one Lord that is properly and verily, he ſaith, there are many. Secondly, the Apoſtle ſaith, *There are many Gods & many Lords in the world, ver.5.* that is, improperly ſo called; ſo then, as many are called Lords, ſo alſo they are named

in ſome ſort gods in the earth, and that in Scripture, *I have ſaid ye are Gods,&c.* Wherefore he hath anſwered juſt nothing. Pſal.82.6.

That there is but one kind of religious worſhip, and that onely due unto God, and that whatſoever reverence beſide, is but a civill kind of adoration, wee have the evident teſtimonie of antiquitie: *Concil.Nicen.2. Action.4. Quid aliud eſt, quam honoris alicubi exhibiti emphaſis, adoratio?* What elſe is adoration or worſhip, but a more emphaticall or earneſt yeelding of honour? It is then no new kind of honour, but a further degree only of civill worſhip.

Likewiſe in the ſame Councell, *action.7, Tharaſius* entreating of the worſhip of Saints, doth notably handle this point, *προσκυνεῖν, i.adorare, & ἀσπάζεσθαι, i.ſalutare, & φιλεῖν, i.amare, ſignificat: nam quod quis amat, id etiam adorat, & quod adorat, id etiam amat:* To adore, or worſhip, is all one, as to ſalute, or love; for that which a man loveth, he adoreth: and what he adoreth, he loveth. Then hee goeth forward: Of the Phariſies our Saviour ſaith, that they love the firſt places at feaſts, and ſalutations in the Markets: *Certum eſt, ἀσπασμὸν, ſalutationem hoc loco à domino appellari προσκύνησιν, adorationem:* It is certaine, that by ſalutation here is underſtood adoration, or worſhip. Againe, he giveth another inſtance out of the 21. of the *Acts, verſ.*19. how *Paul* ſaluted or embraced the Elders aſſembled with *Iames: Hic ſalutationem honorificam, adorationem mutuo factam Apoſtolica ſententia ſignificat:* Here the Apoſtle by his honourable ſalutation, ſignifieth their mutuall adoration one of another. Further (ſaith he) *Eſt adoratio, quæ venerationem & deſiderium ſignificat:* There is an adoration, which ſignifieth a reverent kind of deſire, as we adore the Emperour: *Eſt quæ timorem tantum ſignificat:* There is an adoration that ſignifieth feare, as *Iacob* adored *Eſau*: *Eſt quæ gratiam notat:* There is an adoration which betokeneth thankfulneſſe, as *Abraham* adored the ſonnes of *Heth*, of whom hee bought the field: *qui ſperant beneficium, adorant:* They that hope for a benefit, adore, as *Iacob* adored *Pharao.* And all theſe are but divers kinds of civill adoration, ſuch, and no other, as are due unto the Saints, as more plainly writeth *Adrian.* 1. *Epiſtol. ad Conſtantin.* about the time of this 2. Nicen Councell: *Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos invicem proſequimur, ſalutantes nos inter nos per honorationem, & dilectionem*: What manner of worſhip is this (which is to bee given to the Saints?) ſurely none other, than that, which we give one to onother, ſaluting our ſelves by honour and love,&c. Thus this Popiſh diſtinction of religious worſhip is found to be cleane contrary to antiquitie. Act.21.19.

1 *Epiphanius* is a cleare witneſſe, that there is but one kind of religious worſhip, and that due unto God, and that no religious worſhip is to be given to any creature, no not that inferiour kind, which they make leſſe than the divine: *Virgo erat Maria, & honorata, ſed non ad adorationem data,&c.* Marie was an honourable Virgin, but not given unto us to bee worſhipped, &c. *Neq; Helias nobis adorandus, &c. neq; Iohannes, &c. neq; quiſquam ſanctorum adoratur, &c.* Neither *Helias* is to bee adored of us, nor *Iohn*,&c. nor any of the Saints, &c. And that hee ſpeaketh of a religious worſhip inferiour to the divine, is evident: alluding to that place in *Ieremy*; *Let them not ſay, Honoramus reginam cœli, Let us honour the Queene of heaven*; but theſe idolatrous women did not make the ſtars and works of heaven their Gods. And againe, *Imagines adorandas introducunt adulterante mente ab uno ſolo Deo:* They bring in Images to bee adored, with a mind adulterate from the one and onely God, &c. But none are now ſo abſurd, no not the Heathen, as to make Images their gods. Therefore *Ieremie* the Greeke Patriarke ſaith well: *Neq; in ſanctis eorumq; imaginibus colendis nimii ſumus:* We are not too exceeding in the veneration of Saints, and their Images, but in meaſure, fearing leſt that honour which is proper unto God, we ſhould give unto them,&c. But the Papiſts were exceſſive herein, worſhipping their Saints no otherwiſe than God himſelfe, as ſome of their owne ſect complaines. See before, *Err.*25. *in fine.* Cont.hæreſ. lib.3.cont. Collyridian. Ierem.44 17. Cenſur.Oriental.c.21.

2 *Cyril* of Alexandria: *Sanctos Martyres neque Deos eſſe dicimus, neque adorari conſuevimus, laudamus eos potius ſummis honoribus,&c.* We neither call the holy Martyrs our gods, neither uſe we to adore them: but wee ſet them forth with praiſe and high honour, becauſe they ſtrived valiantly for the truth,&c. Here is no religious worſhip given at all unto them, but onely praiſe and honour. *Auguſtine* alſo of the Africane Church ſaith, *Honorandi ſunt propter imitationem non adorandi propter religionem:* They are to be honoured for imitation, not to be adored for religion. Lib.6.cont. Iulian. De vera relig. cap.55.

3 *David Pareus*, to diſprove this diſtinction betweene λατρεία and δουλεία, hath taken paines, to ſhew the uſe of theſe words in the Scriptures: firſt, that the worſhip of God is oftner ſignified by *dulia*, than by *latria*: the firſt is found 39. times ſo uſed in the old Teſtament, the other about 30. times, as he hath ſummed and ſet downe the places. Secondly, he ſheweth that the other word *latria* is given to the creatures: as in ten ſeverall places it is found, thou ſhalt not doe ἔργον λατρευτὸν, *any ſervile worke.* Thirdly, the worſhip of Images is forbidden under the terme *latria*, 34. times in the old Teſtament, and more in the new, *Rom.* 1.23. and 23. times under the other terme *dulia*. See *Pareus, dub.*9. *in* 12. *ad Rom.*

4 See before the teſtimonie of *Adrian* 1. one of the Biſhops of Rome.

The third part, concerning the kiſſing of holy mens feet.

The Papiſts.

29.Error. IT is a ſigne of reverence done both to Chriſt and other ſacred perſons, as Prophets, Apoſtles, Popes, or other repreſenting his perſon here upon earth. *Rhemiſt. Act.4. ſect.3.*

2.King.4.17. *Argum.* 1. The Shunamite fell downe and embraced *Eliſeus* feet: *Ergo,* the Popes feet ought to be kiſſed.

Anſwer. 1. Your Popes muſt bee firſt as holy as this Prophet was, who was thus reverenced for his holineſſe, before they can challenge the like honour.

2 This reverence to the Prophet was voluntarie in the woman, not looked for or exacted by the Prophet, as the Pope looketh for it of dutie.

3 Here is no mention made of kiſſing of feet, but only that ſhe caught him by the feet, which was partly a ſigne of her joy, that ſhe had met with the Prophet, partly by this ſudden and diſordered geſture, the Prophet perceived that ſhe was troubled in mind: for *Gehazi* would have thruſt her away, but he ſaid, Let her alone, for her ſpirit is troubled within her.

4 This is no warrant for the Pope to offer his feet to bee kiſſed of Kings and Emperours, becauſe the woman fell downe at the Prophets feet; think you, that if the King of Iſrael had ſo done, the Prophet would have ſuffered it?

Argum. 2. *Mary* kiſſed Chriſts feet: *Ergo,* the Popes feet ought to be kiſſed.

Anſwer. what arrogancie is this, that the Pope, a mortall and ſinfull man, ſhould challenge that honour which was done to Chriſt, being God in the fleſh, and void of ſin? He might alſo with the like blaſphemie challenge to be worſhipped, becauſe the woman in the Goſpell caught Chriſt by the feet, Matth.28.9. and worſhipped him. We may ſee by this, of what ſpirit he is, and whether he be not that Antichriſt 2.Theſſ.2.4. that ſhall make himſelfe as God.

The Proteſtants.

THe kiſſing of the feet, was an humble and lowly geſture, which was worthily uſed toward our Saviour Chriſt, who was God in the fleſh, and in his bodie and humanitie annexed to his Godhead, as God to be worſhipped: but it is too divine, and too lowly an homage to bee offered to any mortall man: And holy men in times paſt refuſed it, when any carried away with immoderate zeale and admiration of their perſon, were readie to give it unto them.

Argum. 1. When *Cornelius* fell downe at *Peters* feet, the holy Apoſtle would not ſuffer him to do it. The Pope is of a cleane contrarie ſpirit to S. *Peter:* for he refuſed it being offered; the Pope holdeth out his toe, and offereth it to be kiſſed, and urgeth men therunto.

Argum. 2. If ſuch kiſſing of feet be commendable, how commeth it to paſſe that the Pope onely hath holy feet to kiſſe; and not other Biſhops and Clergie men, as well as he?

Auguſtine thus writeth upon thoſe words of the Pſalme, Worſhip his footſtoole, reading according to the *Septuagint,* ſaith he, the earth is his footſtoole, but wee muſt not worſhip the earth: *Converto me ad Chriſtum, & invenio, quomodo ſine impietate adoretur terra, &c. ſuſcepit enim de terra terram, quia caro terra eſt in Pſal.98.* I turne me (ſaith he) unto Chriſt, and I find how the earth may without any impietie be worſhipped: for he tooke earth of earth, fleſh of the fleſh of the Virgin, the fleſh is earth, &c. Out of theſe words I conclude, that the fleſh, the bodie, the humanitie ought not in any to bee worſhipped, but onely in Chriſt, for the neer conjunction of the Godhead and humane nature together: and therefore conſequently no kiſſing of feet, which is an externall act of divine worſhip, is ſeemly for any mortall man.

The Jeſuite might as well defend other inſolent parts of the Popes, as the kiſſing of their feet; as that they take upon them to be carried upon mens ſhoulders, as *Stephanus* 2. was *anno* 757. *Alexander* 3. did tread in the Emperour *Fredericks* neck: *Adrianus* 4. found fault with the Emperour for holding his ſtirrup on the left ſide: to whom the Emperour made this ſober anſwer: *Scire velim ex te, hoc officii genus ex debito ne ſit, an beneplacito, &c.* I would know of thee, whether this ſervice bee of dutie, or good will; if of good will, it skilleth not on which ſide hee commeth that ſheweth his good will, &c. So then it ſeemeth that this great reverence ſhewed to the Popes, as in kiſſing their feet and ſuch like, proceeded rather from the good will, and lowlineſſe of others, than of any dutie belonging to their perſons. But concerning this and other proud parts of the Pope, the ſaid *Frederick* the Emperour writing to *Adriane,* ſaith, as the truth was; *Superbia deteſtabilem beſtiam uſque ad ſedem Petri reptaſſe videmus:* We ſee that the deteſtable beaſt of pride is crept even into *Peters* chaire.

This proud and inſolent faſhion of kiſſing the feet, one Pope learned of another: as *Eugenius* the fourth offered his feet to bee kiſſed of both the Emperours of the Eaſt and Weſt, as was ſet up in his Vincentius lib.31. Epitaph: *Iſtius ante ſacros ſe prabuit alter ab ortu, alter ab occaſu Caſar uterq; pedes:* *Fredericus* the third kiſſed the feet of *Nicholas* the fifth ſitting in an Ivorie chaire, and offered him a great maſſe of gold. *Ladiſlaus* alſo King of Bohemia, and Hungarie, *Albertus* Duke of Auſtria, and *Leonora* the Sabellic. ennead.9. in fine. Empreſſe did likewiſe kiſſe his feet. The Emperour *Sigiſmund* kiſſed Pope *Martines* the fifth his feet.

But this popelike pompous pride is of ſmall antiquitie. 1 The Emperours, when it pleaſed them to ſhew their exceeding love to godly Biſhops, would embrace them, and kiſſe their eyes, lips and breaſt, as *Theodoſius* did to *Miletius* : *Gainas* the Goth did reverence *Chryſoſtome*, *Et liberos ejus genib. admovit*; And ſet his children to his knee. Here is no kiſſing of feet. Nay the Biſhops themſelves did bow unto the Emperors, and reverence them with bare heads : as the Biſhops being aſſembled at Conſtantinople under the Emperour *Gratian*, *Capitib. detectis, religioſe palatium ingrediuntur, & pie ſuaviterq; ſalutant, &c.* Uncovering their heads, doe devoutly enter the Palace, and reverently and lovingly ſalute him, &c. This was the uſe of the Greeke Church.

Theodoret. lib.5.7. Ibid.c.33.

Sozomen. lib. 7.c.6.

2 And in the South Church, as in Ægypt, in *Athanaſius* time, they uſed to waſh the ſtrangers feet : as he reporteth how one *Hermias* was taken of the Armie which had waſted Alexandria, waſhing ſtrangers feet, and caſt into priſon : Kiſſing of feet was not yet knowne. Indeed the Emperour of Æthiopia writing to the Pope (not to conceale that which I find) ſaith, *Mitto ad deoſculandos ſanctitatis tuæ pedes, more cæterorum, &c.* I ſend to kiſſe the feet of your holineſſe, after the manner of other Chriſtian Kings, unto whom neither in religion nor power, I am inferiour, &c. This great King was content his meſſenger ſhould doe as other Princes did, leſt it might ſeeme to bee ſome want of dutie in him : hee ſpeaketh this as a ſtranger, not knowing the pride and inſolencie of the Pope, and letting it paſſe as an ordinarie ſalutation. But at another time, when *Oviedo* a Spaniard was ſent by the Pope to draw the Abyſſines to acknowledge the Romane Church, the Emperour *Claudius* chaſed him away, and *Oviedo* was compelled to hide himſelfe. Here is no more talke of kiſſing of feet, after his pride was diſcovered.

Epiſtol. ad vitam ſolitar. agentes.

Epiſt. 2. ad pontif. et Dam.

Vniverſall hiſtorie of Indies, in chap. of Æthiop.

3 The reformed Churches affirme, that the *Magiſtrate ought to have the chiefeſt place in the world.* Helvetia latter confeſſ. c. 30. *Whom next unto God we chiefly honour and reverence.* Confeſſ. of Sweveland, *in the concluſion* : If any kiſſing of feet then were due to ſuperiours, it belongeth rather to the Prince than to the Pope, or any other Biſhop.

Harm. ſect. 18. pag. 578. Sect. 19 p. 601.

4 Some of their owne writers have complained of this inſolent behaviour, as *Polydor Virgil*, *Volunt Cornelius Centurio pedes Petri oſculari, &c.* *Cornelius* the Centurion would have kiſſed *Peters* feet, but hee being a father of humanitie would not ſuffer him, &c. ſaying, *I my ſelfe alſo am a man* : If our Biſhops did now adayes well conſider they were men, they would not ſhew themſelves *tam miperioſos Dominos*, ſuch imperious Lords, &c. So alſo *Maſſonius* citeth out of *Faber*, how hee did condemne their cuſtome, *Qui demiſſiſſime procumbunt ad pedes pontificios, &c.* Whic doe demiſſely fall downe at the Popes feet, to kiſſe the ſigne of the croſſe in the upper part of his velvet ſhooe, &c.

Lib. 4. de invention. c. 13. Lib. 6. in vit. Benedict. 12.

The third queſtion, concerning the invocation of Saints.

THis queſtion hath three parts : firſt, whether prayers are to be made unto Saints. Secondly, whether they doe pray for us. Thirdly, whether they underſtand our prayers.

The firſt part, whether prayers are to be made to Saints.

The Papiſts.

THeir aſſertion is this, *Sanctos defunctos piè & utiliter à viventibus invocari* : That Saints departed are with great profit and pietie called upon, and prayed unto : and that it is not only lawfull but godly, ſo to doe, *Rhemiſt. 1. Tim. 2. ſect. 4. Bellarm. cap. 19. lib. 1. de Sanctor beatit.*

30. Error.

Argum. 1. They ſay, they doe not pray unto Saints, as authors of any benefit or grace, but as interceſſors only : Neither doe they make them immediate interceſſors, but onely through Chriſt, concluding all their praiers, *Per Chriſtum Dominum noſtrum. Bellarm.*

Anſwer. 1. It is falſe, that you pray unto them as interceſſors onely, for you deſire them not only to pray for you, but to have mercie on you : for thus they pray, O bleſſed Ladie have mercie upon us, preſerve thy ſervants, let the merits of S. *Marie* bring us to the kingdome of heaven, *Fulk, 1 Tim. 2. ſect. 4.*

2 It is falſe alſo, that they make them not immediate interceſſors, but conclude their prayers, *Per Chriſtum Dominum noſtrum* : For in that blaſphemous prayer, *Tu per Thoma ſanguinem quem pro nobis impendit, fac nos Chriſte ſcandere, quò Thomas aſcendit* : Here they aske life eternall of Chriſt by the blood of *Thomas* of Canterburie. How then is it true which the Rhemiſts affirme in word, that Chriſt alone by his merits procureth all grace and mercie toward mankind, *ibid.* when they hope to obtaine their requeſts by the merits of Saints ? See *Fulk, annot. Ioh. 16. ſect.* 3. where divers praiers to Saints, as to S. *Marie*, S. *Oſmond*, S. *Anne*, S. *Katherine*, are reckoned up, and none of them concludeth, *Per Chriſtum Dominum noſtrum.*

Fox. pag. 1274. Likewiſe *anno* 1551. in Scotland it was taught as good doctrine among the Papiſts, that it was lawfull to ſay the *Pater noſter* to Saints, that we may call them our fathers, and ſay, *Hallowed be your names*, becauſe God hath made their names holie, *And that their kingdome may come*, becauſe the kingdome of heaven is theirs by poſſeſſion : and further, *That their will may bee done*, ſeeing their will is Gods will : and ſo of the other petitions. Whereby it appeareth, that they would have prayers made unto Saints properly, even as unto God.

Exod. 32.13. *Argum.* 2. *Moſes* thus prayeth. Remember *Abraham, Iſaac,* and *Iacob* thy ſervants. *Moſes* here hopeth to have his prayers heard by the merits of theſe holie men. *Bellarmine* objected alſo by our Doway tranſlators, pag. 700.

Geneſ. 17.7. *Anſwer.* *Moſes* rehearſeth onely the covenant, which the Lord made with theſe holy men and their ſeed, as the words following doe ſhew, *To whom thou ſwareſt by thine owne ſelfe and ſaidſt unto them, I will multiplie your ſeed : Moſes* therefore pleadeth not the merits of *Abraham, Iſaac, Iacob* ; but urgeth and preſſeth the promiſe of God, and covenant made with them : as we may read, *Geneſis* 17.7. where the Lord ſaith to *Abraham, I will be God unto thee, and thy ſeed after thee.*

1 King. 15.4. *Bellarmine* replieth, that mention is not onely made of the covenant, but of their merits alſo : *For Davids ſake did the Lord give him a light in Ieruſalem, &c. becauſe David did that which was right in the ſight of the Lord, &c.* objected likewiſe by the Doway profeſſors. pag. 935.

1 King. 11.32. *Contra.* Firſt, here is no mention of *Davids* merits : for in the ſame place *Davids* ſin againſt *Vrias* is remembred, which was ſufficient to ſtaine all *Davids* merits with God. Secondly, God doth many times crowne the righteouſneſſe of the parents with temporall bleſſings in their poſteritie, according as the Lord promiſeth in the ſecond commandement, *I will ſhew mercie upon thouſands to them that love mee :* So that all this dependeth upon Gods mercie and promiſe. Thirdly, compare this place with *chap.* 11.32.34. there we ſhall find this reaſon given, *becauſe I have choſen David, &c.* therefore God would not rent all the kingdome from *Salomons* poſteritie : wherefore this mercie to *Davids* ſeed, did firſt of all iſſue from the free election of God. Fourthly, this place maketh nothing at all for the invocation of Saints, though God reſpecting the obodience of *David*, ſhould ſhew mercie unto his ſeed.

Rom. 15.30. Epheſ. 6.19. Coloſſ. 4.3. *Argum.* 3. The Saints doe pray one for another here upon earth, and doe one deſire anothers prayers : S. *Paul, Rom.* 15. *Epheſ.* 6. *Coloſſ.* 4. and in other places deſireth to be aſſiſted by their prayers : *Ergo*, much more may we deſire the prayers of Saints departed, *Bellarm. Rhemiſt.*

Anſwer. Firſt, to pray one for another while we live, is a dutie of charitie, and commanded in Scripture : but to requeſt the prayers of Saints departed, hath no warrant in the word. Secondly, we doe not deſire the godly living to pray for us, as our Mediatours, or as though by their worthineſſe we are brought into the favour of God, as you ſay the Saints doe : and therefore your argument followeth not, from the prayer of the living to the prayer of the dead. Thirdly, wee may one pray for another, and one requeſt the prayers of another, while we live, becauſe we know our mutuall neceſſities : but the Saints departed, know not what things are done upon earth, neither are every where preſent to heare our praiers. Thus is their argument anſwered, whereof *Bellarmine* ſo boaſteth, that he ſaith, it was unanſwerable, *cap.* 19.

Argum. 4. *Bellarmine* produceth divers teſtimonies of the Fathers, and certaine Canons of Councels to prove the invocation of Saints : as namely, *Synod.* 7. *act.* 6. *in fine : Cum timore, &c.* Let us doe all with feare, intreating the interceſſion of the undefiled Virgin, of the Angels, and all Saints, &c.

Anſwer. Firſt, this 7. Synod, which was the Nicene 2. is not worthie to bee counted amongſt the generall Councels, wherin it was concluded that images of Saints were to be worſhipped, and it was aſſembled againſt *Iconoclaſtas*, the breakers of images : but the 4. *Conſtantin.* rather is to be held the 7. generall, which was gathered againſt *Iconolatras*, the worſhippers of images : wherein it was concluded, that it was neither lawfull to have the images of Saints, not to worſhip them. And that this deſerveth rather the name of a generall Councell, it may appeare, both becauſe it had the preſence and conſent of two Emperours, *Leo* and *Conſtantinus* ; whereas the other had but the conſent of *Irene* the Empreſſe, *Conſtantinus* her ſonne being yet under her government, who afterward comming to yeeres of diſcretion, did abrogate the conſtitutions of this Councell : as alſo for that the one was moderated by the reverend Patriarke of Conſtantin. *Paul* and *Theodoſius* Biſhop of Epheſius ; but the other was overruled by *Tharaſius* that unlearned Prelate of Conſtantinople, of a lay-man ſuddenly made a Patriarke, contrarie to the Canons, whoſe election *Charles* the great did take exception againſt.

Secondly, that it may appeare what reſpect is to bee had to this Councell, let us ſee ſome of their beſt ſtuffe : Action. 4. One *Iohannes* ſtepped up, and ſaid, *Major eſt imago quàm oratio :* An Image is greater than prayer. Action. 1. *Tharaſius* the Preſident ſaid : *Malum perpetuò idem eſt & æquale :* Evill or ſinne is alwaies equall and the very ſame : *& idem eſt errare in magnis & parvis*, and to erre in great matters or ſmall, concerning the faith, is all one. Such blaſphemous and erroneous concluſions, may very well beſeeme ſuch a blind Councell. Of the ſame kind is their reſolution for the invocation of Saints.

Thirdly, this Synod is of no great antiquitie, being celebrate about *anno* 780. and therefore not much to bee regarded. Almoſt foure hundred yeeres before this the doctrine of the Church was otherwiſe, as out of *Ambroſe* is moſt evident, whereas hee thus writeth *in 1. cap. ad Roman. Dicunt per iſtos ire ſe poſſe ad Deum, &c.* They ſay that by theſe (that is by Saints) they may have acceſſe unto God, as by Courtiers we come unto the King: Goe to, is any man ſo mad, or ſo forgetfull of himſelfe, as to give the honour of the King to a Courtier? and doe they thinke they doe well, that give the honour of God to a creature, *& relicto Domino conſervos adorant*, and leaving the Lord, to adore their fellow ſervants? And therefore we come unto the King by Courtiers, becauſe the King is a man, and knoweth not to whom he ſhould commit the affaires of the kingdome; but unto God, from whom nothing is hid, who knoweth every mans merits (that is, workes) *ſuffragatore non eſt opus, ſed mente devota*, wee need no ſpeaker, but a devout mind, &c. No doubt this ſaying of S. *Ambroſe* was agreeable to the doctrine of the Church in thoſe dayes: out of the which wee may gather theſe three reaſons againſt the invocation of Saints: firſt, becauſe this was to give the honour of the King to his ſubjects, of God to the creature. Secondly, Angels and Saints are our fellow-ſervants, and therefore not to be worſhipped with our invocation. Thirdly, it is not ſo with God as with Princes: to them wee muſt have acceſſe by others, becauſe they otherwiſe know not our neceſſities, but God knoweth our hearts.

See further of the exceptions taken to this Synod. Cont. 3. of generall Councels q. 3.

Bellarmines anſwer, to this ſo evident a teſtimonie, is very ridiculous: firſt, ſaith he, Saint *Ambroſe* ſpeaketh againſt the Ethnicks, that did worſhip the ſtars, and calleth them our fellow-ſervants, that is, creatures.

Contra. Firſt, it is a very improper and unuſuall ſpeech, to call the ſenſleſſe creatures our fellow-ſervants, and this beggerly ſhift bewraieth the nakedneſſe of their cauſe. Secondly, S. *Ambroſe* ſpeaketh of ſuch fellow-ſervants, as ſhould admit us into Gods preſence; but I thinke he is not ſo fooliſh to thinke, that the ſtarres are mediatours unto God for us: wherefore it is evident he ſpeaketh of the mediation of Saints.

Secondly, ſaith he, on Gods behalfe, *ſuffragatore non eſt opus*, we need no ſpokſman, but in reſpect of our ſelves, we have need, &c.

Contra. A ſimple and weake diſtinction: for firſt, S. *Ambroſe* maketh this compariſon: We need a ſpokſeman to the King, becauſe he knoweth not our wants; but to God we need none, becauſe of himſelfe, he underſtandeth our prayers: wherefore there is no need at all of a ſpokſeman to God. Secondly, he ſheweth, that on our behalfe alſo we need no ſpokſeman, *but a devout mind*: a devout mind, I thinke is not required on Gods behalfe, but on ours. Thus this ſophiſticall popeling wreſtleth by his ſubtiltie with the cleere evidence and light of truth, but every where proclaimeth the weakneſſe of his cauſe. And as hee anſwereth this place of S. *Ambroſe*, ſo hee dealeth with the reſt: but fully now to anſwer the objections out of the Fathers, would inlarge this volume too much, of purpoſe therefore I doe forbeare: yet here and there in the more waightie controverſies, I think it not amiſſe to give a taſte.

Our Doway diſciples doe here alſo put in their verdict: Honour was religiouſly given unto Saints, while they lived, as a Nobleman adored *Elias*, and *Eliſeus* was adored by his diſciples: henſe they would prove *a majori*, the honour and interceſſion of Saints: pag. 935.

This was no religious, but a civill kind of higher reverence given unto theſe holie men, as is ſhewed before, error 25. 26. in the anſwer to the Doway objections: neither doth the argument follow from the living to the dead: as likewiſe ſee before in the anſwer to the third argument.

But, if it be further objected, that many have prayed to the Saints, and namely to the Virgin *Mary*, and have obtained their requeſts, and therefore ſuch prayes are available. We anſwer, that this is no good argument, that is taken from the event: for ſo *Livie* writeth, that *Romulus* prayed to *Iupiter*, that he would ſtay the flight of the Romanes, that he might keepe off the Sabines, and it was effected. *Plinie* alſo reporteth, that one *Helpis* ſeeing a trampling lion come againſt him, prayed to *Bacchus* and was delivered: like as the praying to heathen gods is not juſtified by the ſubſequent effects, no more is the invocating of Saints, &c.

Lib. 5.

Plin. lib. 8. c. 16.

The Proteſtants.

THat prayer is onely to be made unto God, and to no other creatures beſide, as being an eſpeciall part of the worſhip of God, which wee ought not to give to any other: thus it is proved out of the word of God.

Argum. 1. *How ſhall they call upon him, in whom they have not beleeved?* But wee muſt beleeve onely in God, and therefore onely pray to God. *Rhemiſt.* anſwer: It is true, no more can wee pray unto our Ladie, nor any Saint in heaven, unleſſe we beleeve they can helpe us. So doth *Bellarmine* anſwer likewiſe.

Rom. 10. 14.

Anſw. The Scripture every where teacheth that we muſt beleeve in God, and that they are curſed that put any confidence in man. Againe, they can have no aſſurance to ſettle their conſcience, but out of the Scriptures: They have a vaine perſwaſion of the abilitie of Saints to helpe them, but they have no ground of any ſuch beleefe out of the Scripture.

Ierem. 17. 5.

Boner, as great a patrone of poperie in his time, as any of the Rhemiſts now, he ſaith thus: To truſt to any wee bid you not; but to call upon them, and pray to them, we bid you, *Fox* pag. 1587. Hee thought it a groſſe thing, that wee ſhould truſt to Saints, which the new Papiſts ſet downe for good wholeſome doctrine.

Heb.4.16. *Argum.* 2. *Heb*.4.16. Let us come with boldneſſe to the throne of grace: *Ergo*, we have no need of the invocation of Saints, ſeeing we have free and bold acceſſe through Chriſt.

Rhemiſt. By this reaſon we ſhould not pray one for another while we are alive.

Anſw. We doe not put our confidence in the merit and worthineſſe of other mens praiers, as you doe in the interceſſion of Saints. Againe, this mutuall dutie of prayer one for another, is commanded and required of God, as the other is not: wherefore to runne unto Saints, and not unto Chriſt, is to doubt either of his readineſſe, or abilitie to helpe us.

John 16.26. *Argum.* 3. Chriſt ſaith, that after hee hath by his mediation and interceſſion brought us into the favour of God, *In that day ſhall you aske the Father in my name, and I ſay not, that I will pray to the Father for you, for the Father himſelfe loveth you.* If then the prayer of Chriſt to God his Father ſhall not then be needfull, what uſe is there of the prayer of other creatures? *Fulk*. 1. *Tim*. 2. *ſect*. 4.

Matth.6.9. *Argum.* 4. Our Saviour Chriſt hath taught us in the Goſpell, to whom we ſhould direct our prayers, ſaying, *Our Father, which art in heaven, &c. Matth*.6. This prayer cannot be ſaid either to Angell, or Saint: *Ergo*, it is contrarie to Chriſts rule to pray unto them.

Bellarmine anſwereth, by the ſame reaſon onely God the Father ſhould bee prayed unto, neither God the Son, nor the holy Ghoſt; for he teacheth us only to ſay, Our Father, &c.

Contra. Firſt, here he ſheweth his wilfull ignorance: as though the whole Trinitie in reſpect of us, and every one of the perſons, is not our Father; though in the reſpect that they have one to another, Iſai.9.6. there is but one Father, and one Son, for Chriſt is called the everlaſting Father, *Iſay* 9. and the holy James 1.17. Ghoſt, *Iames* 1. 17. is named by the Apoſtle, *Pater luminum*, the father of lights. Secondly, there is Matth.28.20. not a petition in the Lords praier but agreeth to the whole Trinitie: as where we pray, *Hallowed be thy name*, for there is one name of the whole Trinitie, as *Matth*.28. *Goe and baptize in the name of the Father, the Son, and the holy Ghoſt*: as S. *Ambroſe* ſheweth, *lib*. 1. *de ſpiritu, cap*. 14. *Let thy kingdome come*: this alſo concerneth the whole Trinitie, which hath but one kingdome: as S. *Ambroſe* proveth Rom.14.17. out of that place, *Rom*.14. *The kingdome of God is not meat, but righteouſneſſe, and peace. and joy in the ſpirit*: the kingdome of God, and of the ſpirit, is all one. So likewiſe they have all one will: they all do John 20.22. together forgive us our ſins, as *Ioh*.20. *Receive ye the holy Ghoſt; whoſe ſins yere mit, they are remitted.* The holy Ghoſt therefore forgiveth ſinnes, as well as the Father, or the Son: wherefore it is evident, that the Lords prayer is directed to the whole Trinitie in the name of Father. Thirdly, yet *Bellarmine* is not altogether ſo abſurd, as ſome popiſh Scottiſh Divines have beene, who were not aſhamed to grant, that the Lords prayer might be ſaid to the Saints. See *Fox* pag. 1274.

Auguſtine ſaith, *Pro quo nullus interpellat, & ipſe pro omnibus; hic unus veruſq; Mediator eſt lib*.2. *cont. Parmenian. cap*. 8. Hee for whom no man prayeth, but himſelfe intreateth for all men, he is the only true Mediator: *Ergo*, Saints no Mediatours, and therefore not to be prayed unto.

Let us ſee the teſtimonie of holy Martyrs: *Thomas Hauks*; It is an abominable blaſphemie againſt God, and his ſon Chriſt, to call upon any, to truſt to any, or to pray to any, ſave only to Chriſt Jeſus. Rom.10. His reaſon is out of S. *Paul Rom*. 10. that we cannot call upon any, upon whom we beleeve not: But our beleefe, faith and truſt muſt only be fixed upon God. To this agreeth the concluſion of a generall Councell, *Nicen*.2. *Action*.2. *Tharaſius* Preſident of the Councell thus ſaith: *Apertis verbis teſtamur, nos duntaxat in unum Deum veram latreiam, id eſt, cultum, & fidem noſtram referre & reponere*: We doe plainly teſtifie, that we repoſe and referre our faith and truſt only unto God.

Iohn Lambert holy Martyr: Whereas the Papiſts commonly object, that as wee cannot be admitted into the preſence of the Prince, but by mediatours and freinds going betweene; ſo is it between God and us: he anſwereth, that there is great difference betweene God and a mortall Prince: For neither hath the Prince the knowledge that God hath, who knoweth and ſeeth all things every where, &c. neither is hee in mercy and gratious dealing like to God, who is of that infinite mercie, that I may as ſoon obtaine of him that is needfull, as I ſhould by praying to Saints to bee Mediatours, &c. And ſo he concludeth, I will pray unto Saints, when I thinke that God either cannot or will not give Pag.113.1.40. my petition; but that ſhall never be: *Ergo, &c. pag*. 1109. *reſponſ. ad articul*. 14.

1 *Ieremie* Patriark ſaith: *Nos dicimus invocationem vere & proprie ſoli Deo convenire, &c. eam autem, quæ ſanctorum eſt invocationem, non proprie dici, ſed ex accidenti, &c.* We ſay, that invocation tru-Cenſur.Oriental.c.22. ly and properly belongeth only unto God, and that invocation which is of the Saints, is not properly ſo called, but accidentally, as it were by grace and privilege, &c. And a little after, *De ea invocatione, &c.* Of that invocation which is due unto God himſelfe, *Paul* writeth to the Romans, *how ſhall* Rom.10.14. *they call upon him, on whom they have not beleeved? Deum ſine omni dubio intelligens*, underſtanding God without all doubt, &c. He denieth any truſt to be repoſed, but only in God, and ſo conſequently invocation to belong properly only to God.

Liturg of S. Cyril. 2 In ancient time the South Church uſed thus to pray in their Liturgie, *Call to remembrance O Lord our holy fathers, the Patriarks, Prophets, Apoſtles, and above all the reſt, the holy and glorious Virgin Mary*, S. *Iohn*, S. *Stephen, grant them all to reſt in the boſome of our holy fathers, Abraham, Iſaac, Iacob, &c. raiſe their bodies, &c.* It ſeemeth then that in thoſe daies they praied rather for, than to the Saints. that God would give them a glorious reſurrection. *Athanaſius*, though many things are found in his writings touching the invocation of Saints: yet hee ſomewhere thus affirmeth: *The words of the Pſalmes are not to be changed, but as they are written to be recited: ut ſancti qui iſta verba ſuppeditarunt, ſua eſſe agnoſcentes, comprecentur nobiſcum:* That the Saints which ſupplied theſe words, acknowledging their owne, may pray together with us, &c. Here he maketh the Saints joynt intreaters with us, not mediators for us. What is the judgment and practice of the now Æthiopik Church, is not ſo certaine: for in the Æthiopian Liturgie thus they pray: *Rejoyce O Ladie, we will pray for thy health, O Virgin carrie our prayers up on high to the eares of thy Saints, &c.* Here they ſeeme both to pray for, and to the Virgin *Marie:* but theſe ſpeeches ſeeme rather to be *Apoſtrophees* and *Proſopopaes,* to ſtir them up to devotion: for *Hondius* ſaith that they in no wiſe call upon Saints. And it may bee thought rather to be ſo, than otherwiſe: for their Emperour *David* in his Epiſtle to *Emmanuel* King of Portugall uſeth theſe formes of prayer: *Deo agenda ſunt gratia, is eſt qui vobis mundum dedit:* Thanks muſt be given unto God, it is he that hath given you the world, &c. And againe: *Rex unus Deus te ſervet, qui eſt Deus cœli:* The one God keepe thee, hee which is God of heaven, of one ſubſtance, &c. He bleſſeth here in the name of God only: he ſeemeth alſo to aſcribe ſomewhat to the prayers of Saints, but in generall only he prayeth not unto them. See error 31.

Lib. de interpretat. Pſalm.

Hond. in his Coſmographie Map.

Ex Damiano a Goes.

3 Confeſſion of Belgia, artic. 26. *Who is more likely to be heard of God, than his onely begotten Son, &c. therfore nothing but diſtruſt brought in this cuſtome, wherby we rather diſhonour the Saints (whom we thinke to honour) in doing thoſe things which they in their life time abhorred, &c.* Auſpurg: *The Cuſtome of invocating Saints is quite to be throwne out of the Church, becauſe this cuſtome transferreth the glorie due to God unto men, and aſcribeth to the dead omnipotencie,* to ſee the motions of the heart. See to this purpoſe confeſſion of Saxonie, artic. 22. Wittemberg, chap. 23. *There is no commandement or example in Scripture for invocation of Saints.*

Harm. ſect. 2. pag. 34.

Sect. 2. p. 37.

Sect. 2. p. 39.

Sect. 2. p. 45.

4 Their Jeſuite *Salmeron* confeſſeth: *Non fuiſſe in more in veteri Teſtamento adeundi Sanctos, &c.* That it was not in uſe in the old Teſtament to goe unto the Saints, becauſe they were not yet bleſſed, &c. Yea he goeth further and ſaith, *Non eſt expreſſum in novo Teſtamento, &c.* It is not expreſſed in the new Teſtament, but by tradition, leſt the Gentiles might have thought that a multitude of Gods had been put upon them, &c. So then invocation of Saints, by their owne confeſſion, is warranted neither by the old nor new Teſtament.

In 1 Timoth. 2. diſp. 2. art. 7.

The ſecond part, whether the Saints departed do pray for us.

The Papiſts.

THat the Saints in heaven doe not onely pray in generall, but particularly for us, ready in all our needs by their prayer and mediation to aſſiſt us, thus they would prove it. 31. Error.

Argum. 1. I will endevour (ſaith the Apoſtle) that you may have remembrance of theſe things after my departure. *Peter* promiſeth to be carefull of them, and to pray for them after his departure. *Rhemiſt. ibid. Bellarm. cap.* 18.

2 Pet. 1. 15.

Anſw. This which here the Apoſtle promiſeth, he performeth in writing this Epiſtle, whereby they might bee put in remembrance, when hee was gone. And therefore hee ſaith, *verſ.* 13. I thinke it meet, ſo long as I am in this tabernacle, to ſtirre you up by putting you in remembrance: hee acknowledgeth now onely to bee the time wherein hee may doe them good, and therefore deferreth it not. There is no ſyllable, which ſoundeth that way, that hee would pray for them after his diſſolution.

Argum. 1. *Apocal.* 5. 8. The 24. Elders are ſaid to have golden vials full of odour, which are the prayers of the Saints, *Rhemiſt. in hunc locum. Ergo,* the Saints in heaven doe pray for us. Apoc. 5. 8.

Anſw. The 24. Elders doe repreſent the Church Militant upon earth, whoſe converſation is in heaven, and they doe continually offer up their praiers. And that the place is ſo to be underſtood, it appeareth, *verſ.* 10. Thou ſhalt make us Kings and Prieſts, and we ſhall reigne upon the earth, that is, their kingdome is ſpirituall, in fighting againſt, and overcomming the concupiſcence of the fleſh, and all carnall deſires.

Argum. 3. *Ierem.* 15. 1. *If Moſes and Samuel ſtood before me, my affection could not be toward this people:* therefore *Moſes* and *Samuel* being dead, did uſe to pray for the people. *Bellarm.* Ierem. 15. 1.

Anſw. Firſt, the contrarie rather may be gathered, that *Moſes* and *Samuel* did not pray for the people dead: becauſe the Lord ſaith, *if they did, &c.* but it is not like, that their charitie is leſſe in heaven to ceaſe praying for the people, if the Saints had any ſuch office, ſeeing that *Samuel* yet living ſaid, *God forbid that I ſhould ceaſe praying for this people.* Secondly, this place may be expounded by that *Ezech.* 14. 20. *Though Noah, Iob, Daniel, were in the middeſt of the citie, they ſhould but deliver their owne ſoules:* So here, if *Moſes* and *Samuel* were living to pray for the people, as they uſed to doe, God will not heare them.

1 Sam. 12. 23.

Ezech. 14. 20.

Argum. 4. *Luke* 16. in the parable, the rich man prayeth for his brethren, much more doe the righteous pray for the whole Church: as *Revel. 6. The ſoules under the altar crie, Lord how long doeſt thou not judge and avenge our blood, &c.? Bellarm. cap.* 18.

Luke 16. 27.

Revel. 6. 10.

Anſw. Firſt, to the firſt place I anſwer, that it is a parable, or admitting it to be a ſtorie, wee muſt

needs acknowledge many things to be ſpoken in parable and allegorie, as that he deſireth a drop of water to coole his tongue, whereas hee neither had any tongue, his bodie being left in the grave, neither is water able to aſſwage the paines of hell. Againe, to take the conference betweene *Abraham* and the rich man literally, may bee occaſion of many doubts: as how they could one heare anothers talke, there being a great gulfe betweene them: neither had *Abraham* any ſuch power to ſend *Lazarus* to the living: wherfore it is hard upon every part of this parable to ground an argument. Secondly, there is no charitie in hell, how then can there be any praier there, which proceedeth of charitie? Thirdly, be it granted that the prayer of the rich man is hiſtoricall: it only ſheweth a generall deſire and wiſh that he hath to his kindred: and ſo wee denie not, but that the Saints in generall doe deſire the conſummation of Chriſts bodie, and the eternall reſt of the reſt of his members yet militant in earth.

To the ſecond place we likewiſe anſwer: firſt, if that prayer or complaint which the ſoules under the Altar make, be ſtrictly according to the letter taken, is it to be thought that the Saints have leſſe charitie in heaven, than they had in earth? for *Stephen* praied that his perſecutors might be forgiven at his death, and doth the ſoule of *Stephen* now being under the Altar call for vengeance? This is *Hieromes* reaſon: they doe not deſire their blood which perſecuted them, *pro eis enim precatio fuſa eſt, &c.* for they prayed for them, that the ſinne ſhould not bee laid to their charge. Secondly, they pray not therfore particularly for the deſtruction of any, but generally, that an end may bee made of the tyrannie of Satan: as *Hierome* expoundeth, *Spirituales nequitia hic intelliguntur*: Spirituall enemies are here underſtood, *De vir. perfecto.* And it is in effect the ſame with the prayer of the Church, Apoc.22.17. *Apocal.* 22.17. *The ſpirit, and the bride ſay come*: that is, they doe all wait for the finall accompliſhing of Chriſts kingdome. Thirdly, wee grant then that the Saints in heaven doe long both for the conſummation of their own glorie, and wiſh generally unto the Church militant the like triumphant end and victorie to their labours; and we confeſſe as much as S. *Cyprian* ſaith: *Magnus illic charorum numerus nos expectat, &c. parentum, fratrum, filiorum de ſalute ſua ſecuri, de noſtra ſolliciti*: A great number of our friends doe there wait for us, &c. being ſecure of their owne ſalvation, carefull for us: *Serm.* 4. *de mortalit.* But hence it followeth not, that they have particular knowledge of our manifold neceſſities, and ſo make their particular requeſts unto God for us.

The Doway tranſlators would prove that the Saints have care of the affaires of the Church, and pray for the ſame, by the example of *Elias*, who ſeven yeeres after he was tranſlated, had care of *Iehoram* and his kingdome, admoniſhing him by letters of Gods wrath againſt him and his people for their ſinnes, 2 *Chron.* 21. 11. pag. 903. and 935.

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THat the bleſſed Saints doe ſing unto the praiſe of God in heaven, and doe magnifie the Lord, and Apoc.5.9. praiſe him with a new ſong of thankſgiving, which is a kind of praier, we denie not, *Apocal.* 5. 9. and that they have a generall deſire and longing, both for us, for themſelves, and all the elect of God, that the day of our refreſhing were come, and that all the people of God were joyned in one, and Apoc.6.9. their enemies vanquiſhed and deſtroied, we learne alſo out of the Scripture, *Apoc.* 6. 9. But that they ſhould offer up our ſpeciall praiers, and make particular requeſt for us to God, it no where in the Scripture is found, but rather the contrarie.

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Hom. 8. in 5 Matth.

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Harm. ſect. 2. pag 12. Sect. 2. p. 45.

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Geneſ. 48. 16.

braiſme,

needs acknowledge many things to be ſpoken in parable and allegorie, as that he deſireth a drop of water to coole his tongue, whereas hee neither had any tongue, his bodie being left in the grave, neither is water able to aſſwage the paines of hell. Againe, to take the conference betweene *Abraham* and the rich man literally, may bee occaſion of many doubts: as how they could one heare anothers talke, there being a great gulfe betweene them: neither had *Abraham* any ſuch power to ſend *Lazarus* to the living: wherfore it is hard upon every part of this parable to ground an argument. Secondly, there is no charitie in hell, how then can there be any praier there, which proceedeth of charitie? Thirdly, be it granted that the prayer of the rich man is hiſtoricall: it only ſheweth a generall deſire and wiſh that he hath to his kindred: and ſo wee denie not, but that the Saints in generall doe deſire the conſummation of Chriſts bodie, and the eternall reſt of the reſt of his members yet militant in earth.

To the ſecond place we likewiſe anſwer: firſt, if that prayer or complaint which the ſoules under the Altar make, be ſtrictly according to the letter taken, is it to be thought that the Saints have leſſe charitie in heaven, than they had in earth? for *Stephen* praied that his perſecutors might be forgiven at his death, and doth the ſoule of *Stephen* now being under the Altar call for vengeance? This is *Hieromes* reaſon: they doe not deſire their blood which perſecuted them, *pro eis enim precatio fuſa eſt, &c.* for they prayed for them, that the ſinne ſhould not bee laid to their charge. Secondly, they pray not therfore particularly for the deſtruction of any, but generally, that an end may bee made of the tyrannie of Satan: as *Hierome* expoundeth, *Spirituales nequitiæ hic intelliguntur:* Spirituall enemies are here underſtood, *De vir. perfecto.* And it is in effect the ſame with the prayer of the Church, *Apocal. 22. 17. The ſpirit, and the bride ſay come:* that is, they doe all wait for the finall accompliſhing of Chriſts kingdome. Thirdly, wee grant then that the Saints in heaven doe long both for the conſummation of their own glorie, and wiſh generally unto the Church militant the like triumphant end and victorie to their labours; and we confeſſe as much as S. *Cyprian* ſaith: *Magnus illic charorum numerus nos expectat, &c. parentum, fratrum, filiorum de ſalute ſua ſecuri, de noſtra ſolliciti:* A great number of our friends doe there wait for us, &c. being ſecure of their owne ſalvation, carefull for us: *Serm. 4. de mortalit.* But hence it followeth not, that they have particular knowledge of our manifold neceſſities, and ſo make their particular requeſts unto God for us.

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Iſai.44.28.45.1.
1 King.13.2.
1 King.21.17.

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Apoc.5.9.
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Hom.8.in
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Lib 2.in epiſt.
ad Roman.
Lib.11.c.7.in
Ioann.
1 Tim.2.5.
Lib.1.epiſtol.
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braiſme,

2 Pet.1.15. Apoc.5.8. Ierem.15.1. Senenſ.Bibliothec.lib.8.in fol.object. Revel.6.10.

braiſme, to ſignifie that the people ſhall be called by his name: *Hugo Cardinal. in eum locum*: The place of *Peter* objected before, *Argum.* 1. *Cajetane* thus expoundeth: *I will take order in my life, that yo may have my writings to put you in mind.* The ſecond place before urged, *Apocal.*5.8. *Viega* the Jeſuite underſtandeth of the Church militant in earth, the Preachers and Doctors, which by the mortifying of their fleſh and preaching of the word, ſet forth the praiſe of God. The third place, *Ier.*15.1. *of Moſes, &c. Senenſis* underſtandeth by way of ſuppoſition: *Si tales viri eſſent in peccatrici hac vita &c.* If theſe men were alive in this ſinfull life, &c. The fourth place, *Revel.*6. *Ribera* thus expoundeth upon that place: *The bodies of the Saints embrued with blood did crie for vengeance, as the blood of Abel is ſaid to have cried, &c.* And thus their owne writers doe anſwer all thoſe principall places, which they doe urge againſt us for the prayer and mediation of Saints.

The third part, whether the Saints underſtand our prayers, and be alwaies at hand to helpe us.

The Papiſts.

32. Error.

THey affirme three things, which they are driven to grant by neceſſitie of argument, while they ſtiffly maintaine invocation of Saints: for firſt they grant that they know our hearts, and our inward repentance, and ſecret thoughts: for otherwiſe it would not availe to pray unto them, yet not of themſelves, but by the revelation of God, *Bellar. cap.*20. And of foure opinions of this matter, as that the Saints know our prayers either by the revelation of Angels, or by their celeritie or agilitie of nature, paſſing from place to place, or at once they ſee in God as in a glaſſe, all things that may concerne them, or elſe they know mens ſecret thoughts, by ſome ſpeciall revelation from God, as *Eliſha* deſcried the corruption of *Gehezi*, and *Samuel* had a ſecret revelation concerning *Saul*, 1 *Sam.*9.15. Of theſe foure he preferreth the two laſt, and refuſeth the other.

2 King.5.26. 1 Sam.9.15.

So alſo the Doway tranſlators ſay, that glorified Saints know our cogitations by ſeeing God, in whom all things appeare: or they have it by inſpiration, pag. 605. and if God communicated this power to Prophets, being yet mortall, to ſee mens thoughts, much more doth God reveale to glorified Saints our preſent ſtate, &c. pag. 710.

Apoc.6.10. Act.3.21. 1 Iohn 3.2. 1 Sam.16.6. 2 King.4.27.

Anſw. Neither of theſe foure wayes can ſtand: not the firſt, for though Angels ſhould reveale to the Saints, yet our thoughts they cannot reveale, becauſe they know them not themſelves: not the ſecond, for Saints doe reſt under the Altar, which is Chriſt, *Apoc.* 6. and paſſe not to and fro, ſeeing that Chriſt as he is man, ſhall be contained in the heavens till his comming againe. Not the third, for we ſhall not ſee Chriſt as he is, till he doe appeare. And concerning the laſt we denie not, but that God may reveale to the Saints ſome things at his pleaſure, as he did to the Prophets: but it hereof followeth not, that all our prayers are revealed unto them: for neither were all things revealed to *Samuel*, when he went to anoint *David*: and *Eliſha* ſaith, concerning the Shunamite, *Her ſoule is vexed, and the Lord hath not told me.*

Againe, what a prepoſterous order is this, and ſuperfluous, God firſt, revealeth unto them our prayers, and then they ſollicit God in our behalfe? I pray you what need this, ſeeing God knoweth our prayers? *Firſt*, why is hee not as readie of himſelfe to grant our requeſts, as to ſtay till hee bee entreated?

Iob 14.21.

And whereas our Doway men doe affirme that the Saints come to the knowledge of our thoughts both wayes, by ſpeculation in God, or inſpiration and revelation from God: 1. Theſe two waies one overthrowes another: for if they have this knowledge by revelation, then not by ſeeing God; if by ſeeing, then they need no revelation. 2 The reaſon is not alike, for revelation to Prophets living, and to the Saints, for that the Lord uſed his Prophets as his miniſters and inſtruments here in earth: ſo doth he not the Saints departed. 3 The Scripture is contrarie: *Iob* ſaith of them which are dead, *he knoweth not if his ſons ſhall be honourable, neither ſhall he underſtand concerning them, whether they ſhall be of low degree*: where they give this marginall note, *that the parents departed are not affected with the ſtate of their children, as they be in their life, &c.* But the text directly ſpeaketh of knowing; that not ſo much as the knowledge of humane ſtates is imparted to the dead: as *Auguſtine* ſaith, *Ibi ſunt ſpiritus defunctorum, ubi non vident quacunq; aguntur, aut eveniunt in iſta vita, &c.* There the ſpirits of the dead are, where they ſee not the things that are done, or happen to men in this life, &c. If it were otherwiſe, what benefit was it for *Ioſias* to be promiſed, that he ſhould die before he ſaw the evils to come: *De cur. pro mort. cap.* 13.

33. Error.

Secondly, ſeeing it were in vaine to pray to Saints, if they had not power to helpe us: they alſo are urged to confeſſe, that the Saints are patrons of men, and have the government of the world committed to them: yea, that they may receive others into the kingdome of heaven.

Apoc.2.26.

Argum. 1. To him that overcommeth, will I give power over nations, and hee ſhall rule over them with a rod of iron: *Ergo*, the Saints have the government of men committed unto them, *Rhemiſt. ibid. Bellarm. cap.*18.

Anſw. The power which our Saviour here promiſeth, is the participation of his kingly inheritance: firſt, ſpiritually to overcome the world by faith in this life, and after this life they ſhall be ſet in full poſſeſſion of his royall inheritance. The rod of iron, is the word of God, which is alſo called a two edged ſword, whereby they execute vengeance upon the heathen: It is the ſword of the ſpirit, whereby the wicked ſhall bee deſtroyed. *Auguſtine* exponndeth it to be the rod of Juſtice, whereby the good are corrected, and the wicked broken in pieces, *Homil. 2. in Apocal.*

Pſal. 149. 7.

Againe, it followeth in the text, *As a potters veſſell ſhall they be broken.* This cannot be underſtood of the Church of God: wherefore this place ſerveth not to prove the regiment of the Saints over the Church of God. Thirdly, ſeeing this is a promiſe made to every one of Gods Saints, who are many hundred thouſands, by this reaſon every one of them ſhould have a regiment in the Church of God, which were infinite. Laſtly, Chriſt promiſeth that thy ſhall rule, with a rod of yron, as himſelfe hath received; and *they ſhall ſit with him in his throne:* will they inferre hereupon, that the Saints have the like kingdome and power and glory with Chriſt? this were very abſurd to grant, and againſt Chriſt blaſphemous. Wherefore, the meaning of theſe and the like ſpeeches is nothing elſe, but this that Chriſt ſhall impart and communicate unto the Saints the glory of his kingdome, not in ſuch full manner as he himſelfe hath it, but in ſuch ſort as it is meet for them to receive. S. *Ambroſe* thus expoundeth the like words of our Saviour, *Father, I will that they whom thou haſt given me bee with mee where I am, &c. Ut ſint mecum, non ut ſedeant mecum, &c.* That they may bee with mee (ſaith hee) not ſit with mee; where I am, but not as I am; to ſee my glory: to ſee it, not to have it; for the ſervant ſeeth, the maſter poſſeſſeth, *lib. 5. de fide, cap.* 3. And againe, upon thoſe words, *Hee hath made us ſit together in heavenly places in Chriſt: Non ut homines ſedere ſibi ad dextram patiatur Deus, &c.* Not that God doth ſuffer men to ſit at his right hand, but to ſit in Chriſt, who is the foundation of all, the head of his Church, who hath in himſelfe merited to our nature the prerogative of the heavenly ſeate, &c. *lib. 5. de fide, cap.* 7. Thus *Ambroſe* ſheweth how the Saints are ſaid to ſit in the heavenly throne, namely in Chriſt, in reſpect that our nature in him is advanced to that heavenly ſeate; which prerogative being complete and full in Chriſt, is in meaſure communicated to his members.

Apoc. 3. 21.

Iohn 17. 24.

Epheſ. 2. 6.

Argum. 2. *Make you friends of the unrighteous Mammon, that when they need, they may receive you into everlaſting habitations:* See the Saints may receive their friends and benefactors into their eternall manſions, *Rhemiſt. ibid.*

Luke 16. 9.

Argum. 1. Almes beſtowed upon the poore doe procure their prayers, but not their patronage. 2 The words are thus parabolically to be underſtood: They ſhall receive you, that is, ſhall give teſtimonie of you, and your almes ſhall bee a teſtimonie of your charity, and proceeding from a lively faith, ſhall everlaſtingly bee rewarded. 3 That it is not meant of the perſons, but of the worke, it is plaine, becauſe almes which iſſue from a true faith, ſhall bee rewarded at the Lords hand, though beſtowed upon an hypocrite.

Thirdly, they alſo hold that the Saints at their pleaſure can be preſent with their bodies, and bee amongſt us, and ſo heare our prayers, *Bellarm. cap.* 20.

34. Error.

Argum. 1. Otherwiſe the Saints ſhould be fettered as it were in heaven, if they remaine and bee kept all in one place.

Anſw. They are not fettered when they are limited by the Lord to a place: ſee alſo what a goodly opinion theſe fellowes have of heaven, making a priſon of it, *Rhemiſt. annot. Apocal.* 6. 9

Argum. 2. They follow the Lambe whither ſoever he goeth: *Ergo*, they may be every where.

Anſw. 1. That place is underſtood of all the elect, yea of thoſe that doe imitate and follow Chriſt, living upon earth, as it followeth *verſ.* 4. *Theſe are brought from men, being the firſt fruits unto God, &c.* which comprehendeth all the elect both living and departed to God. 2 If the ſoules are every where, becauſe the Lambe is every where, then Chriſt in his humanity is every where, and ſo the Papiſts are become Ubiquitaries.

Apoc. 14. 4.

Argum. 3. The Devils are of great dexteritie, and celeritie in paſſing from one place to another: *Ergo*, much more the Saints.

Anſwer. 1. The argument followeth not: for devils by propertie of nature together by the ſufferance of God, doe wander up and downe the world, being thereto appointed of God: but the ſoules of Saints have no ſuch office, as we reade in Scripture, to bee curſorie ſpirits in the world. 2 Though it ſhould be granted, that in a ſhort time they are able to change their places: yet it is unpoſſible, they ſhould be in ſo many places to heare the prayers every where made unto them, unleſſe they could bee in divers places at once.

The Proteſtants.

First, it is a great untruth and blaſphemie to ſay, that the Saints doe know our thoughts, inward repentance, prayers, as the Rhemiſts affirme.

Argum. 1. God only is the knower of the heart, neither doth he communicate this propertie of the Godhead to any creature: he may reveale what he thinketh good unto them: but for them, when they will themſelves, to know our ſecret prayers and meditations (for this is the queſtion) it is impoſſible.

Bernard agreeth with us, thus writing: *Ioſeph cum prævidiſſet exaltationem ſuam, non tamen præſcivit ſui venditionem, quamvis proprior eſſet venditio, quàm exaltatio:* Though *Ioſeph* foreſaw his exaltation, yet did he not foreknow that he ſhould be ſould; and yet his ſelling was neerer, than his preferring, &c. By this he ſheweth, that although God may and doth reveale ſome things to the Saints, yet it followeth not, they ſhould know all things.

Bellarmine anſwereth, that God only is the knower of mens hearts naturally, and by his own power: but the Saints know them by revelation.

1 King. 8.39.

Contra. Salomon ſaith, *Thou only knoweſt the hearts of all men:* He ſaith not, God chiefly or principally knoweth the hearts, but only. If God then only know our hearts, then the Saints know them not.

Eſay 63.16. De cura pro mortuis.

Argum. 2. *Auguſtine* out of thoſe words of the Prophet, *Abraham* is ignorant of us, and *Iacob* knoweth us not, concludeth thus, *Si tanti Patriarcha, quid erga populum ex his procreatum ageretur, ignoraverunt, quomodo mortui vivorum rebus atque actibus cognoſcendis adjuvandiſque miſcentur?* If ſo great Patriarks were ignorant, what became of the people which was borne of their loynes? how is it like, that other dead can bee preſent to underſtand, and bee helping to mens affaires? And here Saint *Auguſtine* alſo meeteth with the cavillous anſwer of *Bellarmine*, who ſaith, that the Patriarks under the law being dead, knew not the affaires of the living, becauſe they were not yet in heaven: but the Saints now departed are in heaven, and therefore may and doe know our eſtate: for Saint *Auguſtine* reaſoneth cleane contrary, If *Abraham* ſo great a Patriarke knew not, much leſſe the dead now: Againe, he ſtill very unlearnedly beggeth the thing in queſtion, ſeeing we have proved before, that the Patriarks were in heaven.

This was the confeſſion of one *Paul Luther*, confeſſour of Gods truth *anno.* 1529. that Saints in heaven cannot help us, and know no more what men doe here in this world, than a man in the North Countrey knoweth what is done in the South Countrey: *Fox* 1040. *col.* 2.

Secondly, we acknowledge no patrons, protectors or captaines in heaven, but our Lord God and Saviour Chriſt.

Pſal. 73.25. Gen. 28.20.

1 The Prophet *David* ſaith, Whom have I in heaven but thee? and *Iacob* calleth only upon the Lord God, to bee the guide of his journey: Upon which words of the Pſalme S. *Ambroſe* thus noteth, *Tu portio mea es, abundas mihi ad omnia, &c.* Thou O Lord art my portion, thou ſufficeſt mee for all things, I require none other thing, but to have thee my portion: I need the help of none, being received of thee; neither is there any thing in heaven, which I ſeeke beſide thee, &c. *de interpel. lib.* 4. *c.* 12. Behold, Chriſt only in heaven, without the help either of Angell, or Saint, ſufficed *Ambroſe*, and may ſuffice every faithfull man.

2 By appointing Saints to bee patrons of places and countries, at length they brought in a multitude of Popiſh Saints, and were not in ſuperſtition farre behind the Gentiles, who gloried in the number of their Gods: For have they not allotted ſome to Countries, as S. *George* for England, S. *Andrew* for Scotland, S. *Denis* for France, S. *Patricke* for Ireland? So likewiſe divers Saints were called upon for divers diſeaſes, as S. *Rombal* for the tooth-ach, S. *Petronil* for the Ague: One for horſe, as S. *Loye*, S. *Antony* for Pigges, S. *Gregory* for Schollers, S. *George* for Souldiers: Even thus the Heathen inventend divers gods, *Neptune* for the ſea, the *Satyrs* for the woods, the *Nymphs* for the water, *Ceres* for corne, *Bacchus* for wine, *Venus* for the Trojans, *Pallas* for the Grecians, *Iupiter ſtator* for the Romans.

Auguſt. lib 4. de civit. Dei cap. 8.

Nay, they were yet more ridiculous, they appointed many gods for one thing: as for Infants *Vagitanus*, that made them to cry, *Cuninus*, that kept them in their Cradle, *Adeona*, *Abeona*, to teach them to goe: So for the entrie of the houſe, they had *Limentinus* the God of the threſhold, *Cardea* the God of the hinges, *Forrulus* that kept the doore: for their Corne, they had the Goddeſſe *Seia* when it was ſowne, *Proſerpina* when it ſprouted, *Nodotus* when it knotted, *Hoſtilina* when it eared, *Flora* when it waxed white, *Runcina* when it was cut downe. The like ſuperſtition almoſt reigneth in Popery. But what need we run to ſo many for theſe things, when as at the Lords hands we are promiſed, asking in the name of Chriſt, to receive all things we need? This great folly of theirs ſheweth what good commeth by the deviſed patronage of Saints.

Cantic. 2.3. Super cantic. ſerm. 48.

Bernard here helpeth us well, writing upon that place in the Canticles: My welbeloved is as the apple-tree among the trees of the forreſt: *Non comparantur huic omnia ligna ſylvarum, &c.* All the trees of the wood are not to be compared to this: for although there bee faire and great trees which may ſeeme to help, by their prayer, miniſterie, inſtruction, example; yet Chriſt only the wiſdome of God is the tree of life: the other trees though they have a ſhadow of ſolace, yet no refection of life: there is one author of our life, the only mediator of God and man.

Maſter *Tindall* holy Martyr hath put to his ſeale: Why ſhould I truſt in *Pauls* prayer or holineſſe: for if *Paul* were alive, and loved me, as he did them of his time, what could he doe for me, or wiſh me, but to preach Chriſt, and pray to God for me to open my heart, to give me his ſpirit, and to bring mee to the knowledge of Chriſt? &c. *Fox pag.* 1250. *col.* 2. *artic.* 16. This holy Martyr with the reſt, were farre from making Saints their patrons, or advocates.

Thirdly, it is alſo another Popiſh fable and dreame, that the Saints may be preſent every where, as it pleaſeth themſelves, at their tombes and ſepulchres, and whereſoever elſe they are called for.

Act. 3. 21.

Argum. 1. The heavens containe the humanity of Chriſt: it hath pleaſed him there to reſt himſelfe, untill his comming to judgement: *Ergo*, much more are the Saints kept in their reſting places.

Apoc. 14. 13. Apoc. 6. 9.

Argum. 2. The Saints are at reſt, they doe ceaſe from the affaires of this life: They reſt under the Altar in the peace of Chriſt, there expecting and waiting the comming of Chriſt to judgement: *Ergo*, they do not wander nor ſtray abroad in the world, neither doe intermeddle with humane affaires.

Auguſtine ſaith, *Si rebus viventium intereſſent animæ mortuorum, &c. meipſam pia mater nulla nocte deſereret, quæ terra marique ſecuta eſt, ut mecum viveret: De cura pro mortuis, c.* 13. If the ſoules of the dead were preſent at the affaires of the living, my devout mother would never a night bee from mee, who when ſhe lived, followed me by ſea and land, to have my company, and to live with mee: *Ergo,* the Saints departed are not preſent with us when they would.

Bernard alſo agreeth, writing thus upon the death of *Humbertus: Quandiu viveret, in ejus laude non aperui os meum, ne forte poſſemus, vel ego adulationis notam, vel ille culpam incurrere vanitatis: ex hoc ſane neutrum jam timetur, nec ego illum video, & forſitan ille me non audit:* While he lived, I opened not my mouth in his praiſe, leſt that I might have incurred the ſuſpition of flatterie, he of vaine glory: but now neither of theſe is feared, for I neither ſee him, and perhaps he heareth not me: *Sermon. in obitum Humbert. Bernard* doubteth whether the Saints be preſent to heare us, and thinketh rather that they doe not.

I will laſtly adde out of their owne decrees, *par. 2. cauſ. 13. qu. 2. c. 29. Fatendum eſt, neſcire mortuos, quid hic agatur, &c.* We muſt confeſſe that the dead know not what is done here: but they doe heare of thoſe that depart hence, not all things, but what they are ſuffered to declare, and what it behoveth them to heare, &c. So then the dead know not all the affaires of the living, but ſo much as it pleaſeth God ſhould be declared unto them.

Further, 1 *Chryſoſtome* ſaith, *Clamore vocis non eſt opus in oratione ad Deum, quem ſcimus ſecreta cordis intueri, ſed clamore fidei, &c.* We need not the clamour of the voice in our prayer to God, whom wee know to behold the ſecrets of the heart, but the voice of faith, &c. He thinketh God only to bee knowne of the heart, and to heare the prayer of the heart: *Gregory Nazianzen* doth doubt, whether the Saints heare our voice: as that he ſaith, in his oration for *Gorgonia* his ſiſter: *Si tibi aliqua ſermonis noſtri eſt ratio, & hoc ſanctis à Deo munus, ut talia reſciſcant, ſuſcipe noſtrum ſermonem:* If thou haſt any ſenſe of my ſpeech, and this be a gift of God to the Saints, to know ſuch things, receive my ſpeech, &c. *Ieremie Patriarke* ſaith, *Neq; Petrus neq; Paulus ipſe eorum quenquam exaudit, qui eum invocant, ſed gratia & donum, quod habent juxta illud promiſſum,* Neither *Peter* nor *Paul* himſelfe doe heare any of thoſe, but the grace and gift, which they have according to that promiſe, *I am with you to the end of the world, &c.* By the gift hee underſtandeth the ſpirit of charity, which is alwaies preſent with the Saints: as *Theodulus* underſtandeth that place, *Rom. 8. The ſpirit maketh requeſt with ſighes, &c. Dicit; quod donum & gratia orationis apud Deum pro nobis intercedit:* Hee ſaith, that the gift and grace of prayer doth make requeſt to God for us with ſighes: that is, the ſpirit of charity remaineth with the Saints toward us, which maketh them mindfull of us.

Hom. 8. in 5. Matth.

Cenſur. c. 21.

Rom. 8. 26.

2 For the South Church, what *Origens* opinion was, is ſeene in the former queſtion, and *Auguſtine* alſo is alleaged before; who alſo further thus ſaith: *Ita eſt eis cura de vivis, quanquam quid agant, omnino neſciant, &c.* The dead have ſuch care of the living, though they know not at all what they doe, as wee have care of the dead, though we know not what they doe, &c. *De ſpirit. & anim. c.* 29. he giveth to the one and other only a generall deſire and mutuall wiſhing of the others good.

3 Confeſſ. of Auſpurg. artic. 21. the invocation of Saints *aſcribeth unto the dead an omnipotencie, in that Saints ſhould ſee the motions of mens hearts.* Saxonie artic. 22. *invocation of a creature, which is departed from the ſocietie of this life, aſcribeth unto it omnipotencie, in beholding the heart, and in diſcerning the true ſighes from faigned, &c.* Wittemberg. artic. 23. *The Saints are not to be prayed unto, becauſe they are no ſearchers of the heart.*

Harm. ſect. 2. pag. 37.
Ibid. pag. 40.

4 The Romaniſts are uncertaine themſelves, how the Saints ſhould know our prayers, whether by revelation from the Angels, or from God, as our prayers are made, as *Auguſtine,* or as being every where preſent themſelves, as *Hierome,* or as ſeeing in God all things, as *Gregory,* and *Thomas*: only *Bellarmine* ſaith, That this latter is the more probable opinion: and thus prayer which ſhould proceed of faith, they ground upon probabilities and uncertainties.

Bellar. lib. 1. de ſanct. c. 20.

The fourth queſtion, concerning the reliques of Saints.

THis queſtion hath foure parts. 1 Whether the reliques of Saints are to be worſhipped. 2 Of the tranſlation of reliques. 3 Of the keeping and preſerving of reliques. 4 Of the miracles wrought at the tombes and reliques of Martyrs.

The firſt part, concerning the worſhip of Reliques.

The Papiſts.

THe reliques of Saints, that is, their bodies, and bones, and Sepulchres, where they are buried, are to be adored and reverenced, *Trident in. Concil. ſeſſ.* 25. though with leſſe honour ſomewhat than the Saints themſelves, *Bellarm. de reliquiis ſanctor. lib. 2. cap.* 21. And not only their bodies (ſay they) are worthy of due reverence, but other monuments of theirs, as S. *Peters* chaire at Rome, *Rom.* 16.

35. Error.

verſ. 16. the priſon, wherein S. *Paul* was kept in Malta, *Rhemiſt.* The chaine that S. *Paul* was bound with at Rome, *Act.* 27. 4. The ſtone that hit S. *Stephen* upon the elbow, now to be ſeene at Ancona in Italy, *Act.* 7. *ſect.* 6.

Act. 27. 4.

Anſwer. As for S. *Peters* chaire, and S. *Pauls* chaine, they are neither able to ſhew that *Peter* ſate in ſuch a chaire, or that it is the very chaine which they ſhew, wherewith *Paul* was bound. Concerning the priſon houſe at Malta, they ſhew that which never was: *Paul* was a priſoner, but not in priſon there: that of the ſtone that ſmote *Stephen* upon the elbow is a meere fable: See *Fulke* upon that place.

Argum. 2. *Ioſias*, when hee cauſed the bones of other dead to be burned, yet he commanded them to let the Prophets bones alone, *Bellarm. lib.* 2. *cap.* 3. The diſciples of *Iohn* came and buried his body: an example of dutie and religious devotion to the dead bodies of Saints, *Rhemiſt. Matth.* 14. *ſect.* 2. Their bodies are the temples of the Holy Ghoſt, and ſhall be raiſed againe to life: *Ergo*, they muſt bee adored and worſhipped, *Trident. Concil. ſeſſ.* 25.

Anſwer. One anſwer may ſerve for all theſe arguments. We deny not, but that the dead bodies of the faithfull are to be laid up with reverence in hope of the reſurrection; but it therefore followeth not, that they muſt bee abuſed to Idolatrie. *Iohns* diſciples buried his body, but ſhrined it not to bee worſhipped: *Ioſias* made difference betweene the bones of the Idolatrous Prieſts, and of the true Prophet: the one hee burned, and thought them unworthy of honeſt ſepulture; the other hee ſuffered to reſt, and enjoy the honour of buriall. But of any adoration or worſhipping of his bones, wee read not.

Argum. 3. *Iſay* 11. 10. *Erit Sepulchrum ejus glorioſum:* His grave or Sepulcher ſhall bee glorious. This is underſtood of the grave of Chriſt, that it ſhould be honoured: wherefore reliques are worthy of honour. *Bellarm. cap.* 3.

Anſwer. First, though the Latine text ſo tranſlate, as the Jeſuite readeth; yet there is no ſoch thing in the originall: the word is מנוחה,* which ſignifieth reſt, and ſo the Septuagint tranſlate it, *ἀνάπαυσις*: ſo that the ſenſe is, his reſt, that is, his Church ſhall be glorious: and ſo is this word uſed, *Pſalm.* 132. 14. *This is my reſt for ever.* Secondly, we deny not, but that (admitting the Latine reading) the place of Chriſts buriall was glorious, and to bee honoured, while as Chriſts precious body was there, but that afterwards it remained holy, this text ſheweth not. Thirdly, if Chriſts body and the place thereof were to be honoured; how ſerveth this place for the reliques of Saints? Chriſts body was to bee adored, becauſe of the uniting to the Godhead; but the ſervants are not to be honoured as the Maſter.

* Menucah.

Pſal. 132. 14.

The Proteſtants.

THe bodies of Martyrs are reverently to bee brought to the ground, in teſtimonie of our hope of their reſurrection, and their memory is to bee honoured, as in praiſing God for their conſtant Martyrdome: ſo the Pſalmiſt ſaith, Right precious in the ſight of God is the death of his Saints, as alſo in following their ſteps, and propounding unto us their good example: but to adore and worſhip their bones, to kiſſe, and kneele downe at their ſepulchres, is too too groſſe idolatrie, and not to bee uſed amongſt Chriſtians.

Pſal. 116. 15.

Argum. 1. The Lord did of purpoſe himſelfe bury the body of *Moſes* in a ſecret place, which was never knowne to the Iſraelites: and this reaſon is generally rendred by moſt writers, leſt the people of Iſrael ſhould worſhip his body, and ſo commit Idolatrie: *Ergo*, the adoration of the bodies of Saints diſpleaſeth God. *Argum. Calvin.*

Bellarmine anſwereth, that though the people of Iſrael might by that meanes have fallen into idolatrie; yet the people of God may now more ſafely honour reliques, becauſe they are not ſo prone to idolatrie.

Anſwer. Experience of Popiſh idolatrie proveth the cleane contrary: for the like ſuperſtition and worſhipping of images was never ſo common and uſuall, no not in the moſt corrupt times of that Church, as now it is in Poperie.

And what danger of ſuperſtition is occaſioned by the keeping of reliques, and other ſuch unprofitable uſages, I appeale to the late Popiſh Synod, *Auguſtenſ. cap.* 23. *Sedulo moneri populum, ne ceremonias religioſiſſime inſtitutas in abuſum vertant, aut ſuperſtitionem, ſed ipſis ad exercendam pietatem utantur:* That the people ſhould be continually admoniſhed, that they turne not ceremonies moſt religiouſly inſtituted, to any abuſe, or ſuperſtition, but uſe them for the exerciſe of pietie, &c. If there be feare of ſuperſtition in the uſe of ceremonies which had a good beginning, much greater danger is there in theſe, that can have no good uſe, neither ever had any good inſtitution.

Argum. 2. Our Saviour Chriſt reproveth the Scribes and Phariſees, calling them hypocrites, becauſe they did garniſh the Sepulchres of the Prophets, whom their forefathers put to death, but their doctrine they neglected and regarded not. Such hypocrites are the Papiſts at this day, who commit a double fault; for they contemne the doctrine of the Apoſtles, whoſe memories they would ſeeme to honour: and againe, in the ſuperſtitious honour and worſhip, which they yeeld unto them, they exceed the bounds of Chriſtian pietie.

Matth. 23. 29.

Argum. 3. Their bodies were not to be worſhipped when they were alive, much leſſe now they are dead. What are they now but earth, duſt and aſhes? according as the Lord ſaid to *Adam*, *Thou art* *duſt, and to duſt ſhalt thou returne.* What is this elſe, but to worſhip the earth, even duſt and aſhes? So *Auguſtine* ſaith, *Timeo adorare terram, ne damnet me, qui fecit cœlum & terram:* I am afraid to worſhip the earth, leſt he condemne me, that made both heaven and earth. Only in Chriſt (ſaith he) I find, *Quomodo ſine impietate adoretur terra:* How the earth, that is, his body may bee worſhipped without any impiety: namely becauſe of the neere conjunction and union of his humane nature with the Godhead in one perſon, &c. for otherwiſe of it ſelfe the body of Chriſt is Gods Creature and workmanſhip, and not capable of divine worſhip. This then is the privilege that Chriſt hath, more than all Saints and Martyrs beſide, that in him only the humanity is adored.

Gen. 3.19.
In Pſal. 98.

Concil. Carthag. 5. can. 15. Placuit à glorioſiſſimis imperatoribus peti, ut reliquia non ſolum in ſimulachris, ſed in quibuſcunq́; locis, lucis vel arboribus deleantur: Wee thinke good to make requeſt to the moſt renowned Emperors, that reliques may bee taken away, not only ſuch, as are kept in ſhrines and images, but in what place ſoever, woods, or trees, &c. Theſe fathers were ſo farre off from worſhipping reliques, that they would not have them at all extant: but it will bee here anſwered: that they meane that the reliques of heatheniſh idolatrie ſhould be removed; for in the 14. canon, which is produced by *Bellarmine,* it is decreed, that no memories or monuments of Martyrs ſhould bee there appointed, where no reliques of the Martyrs were, &c. It is true, they would not have the people deceived, to be made beleeve, that in ſuch places the Martyrs bodies were buried, where no ſuch thing was: but they decree againſt the ſuperſtitious abuſe of reliques: *Nulla ibi ſuperſtitione devincti teneantur,* That they ſhould not be tyed to any ſuch place by a ſuperſtitious devotion. *c.* 14. Yet this canon notwithſtanding, the words of the 15. canon are generall, & may be urged againſt all ſuperſtitious reliques: and whereas they would have no memoriall of Martyrs, without their true reliques, this maketh againſt the practice of the Roman Church, wherin ſo many forged reliques are ſhewed, as *Eraſmus* complaineth, afterward alleaged.

Concil. Lateranenſ. ſub Innocentio 3. cap. 62. Ne reliquia ſanctorum oſtendantur extra capſam: That the reliques ſhould not be ſhewed out of the caske or cheſt, where they were kept, &c. It ſhould ſeeme that their meaning was not to have them worſhipped; unleſſe we thinke the cheſt and caske ſhould be worſhipped withall.

Their owne decrees alſo witneſſe with us, *part. 2. cauſ. 1. qu. 1. c. 65. Si ita Martyrium fecerimus, ut noſtras velimus ab hominibus reliquias honorari:* If we deſire Martyrdome, to the intent our reliques ſhould be honoured of men, it deſerveth puniſhment, and not reward, &c. And if it be a ſin in them to require it, it is in us alſo to performe it.

The holy Martyrs have ſealed this doctrine: *Thomas Bilney* holy Martyr; Prieſt (ſaith hee) take away the offerings, and hang them about their whores necks, and after that they take them againe from their whores, if they pleaſe them not, and hang them upon the Images: and is not that a great relique, when it is hanged there againe? *Fox pag.* 1010. And are not ſuch reliques now meet things to be worſhipped?

Pag. 921. 2. 2.

Iohn Lambert holy Martyr: That oblations ſhould bee offered or done to the Sepulchres and reliques of Saints, God did never inſtitute any ſuch thing in the new Teſtament, which is the verity and rule of all Chriſtian people to follow and beleeve. And this he further ſheweth by the buriall of *Moſes,* whoſe grave was hid from the Jewes, leſt they being prone to new fangled worſhipping, ſhould have fallen into idolatrie: this argument we have touched before.

Pag. 1014. 1 40.

1 The Muſcovites, following the Greeke Church, miſlike the Romaniſts, *Quia cadavera mortuorum Epiſcoporum inſepulta ſervant, &c.* Becauſe they keep the bodies of Biſhops unburied certaine weeks, &c. which was to make reliques of them.

Append. de errorib. Muſcovitar.

2 The Councell of Carthage, for the African and South Church, is before alleaged.

3 Helvetia, latter confeſſ. c. 5. *If the Saints are not to be worſhipped, much leſſe are their bodies to be adored, &c. Theſe auncient holy men thought, that the moſt noble reliques of their anceſtors, were their vertues.*

Harm. ſect. 2. pag. 22.

4 *Eraſmus* in that worke, which he dedicated to Pope *Leo* the tenth: thus reproveth the ſuperſtition of the Papiſts in ſetting forth their reliques, *If S. Hierome did ſo reprove ſimple women* (for certaine ſuperſtitions) *what would hee ſay, if he ſhould have ſeene the milke of Marie ſet forth for gaine, the fragments of the wood of the Croſſe, which if they were gathered together, would load a ſhip? here to be ſhewed S. Francis coole, there the virgin Maries petticoate, in another place Annes combe, in another Ioſephs breeches, Thomas of Canterburies ſhooe, &c.*

Annot. in Math. c. 23.

The ſecond part, of the tranſlation of the bodies of Saints.

The Papiſts.

IT is an uſuall thing amongſt them to tranſlate, and carrie from one place to another the bones and reliques of Saints: as they ſay *Iohn Baptiſts* head was tranſlated from Samaria to Alexandria, and is now at Amiens in France, *Rhemiſt. Matth. 14. ſect.* 1. So the body of S. *Luke* was removed, they ſay, from Achaia to Conſtantinople, and from thence to Padua in Italy, where now it remaineth: *Argum. in Luk. Rhemiſt.* The ſtone alſo that hit S. *Stephen,* is now at Ancona in Italy, *Act. 7. ſect. 6.*

56. Error.

Argum. 1. *Ioſeph* gave charge concerning his bones when hee died, and they were removed from Egypt to the land of Canaan, at the departure of the Iſraelites, *Exod.* 13. *Heb.* 11. 22. *Ergo,* the removing and tranſlation of Saints bodies or reliques is lawfull, *Rhemiſt. Bellarm. cap.* 4. ſo alſo our Doway men object.

Heb. 11. 22.
Pag. 202.

Anſwer. Ioſeph gave commandement concerning his bones, to teſtifie his faith and hope in the promiſe of God, for the inheritance of the land of Canaan, as it followeth: God will ſurely viſite you and bring you to the land which he ſware to *Abraham*; therefore yee ſhall carry my bones hence, &c. They were not removed to bee adored or worſhipped, but to bee buried: *Ergo,* no ſuch tranſlation of reliques is hereby proved. *Pererius* the Jeſuite confeſſeth thus, the bones of *Ioſeph*, which the children of Iſrael brought into the land of promiſe, *Sepeliverunt in Sechem,* They buried in Sechem, as it is in the laſt of *Ioſua:* they were not tranſlated to bee adored, but to bee buried. Secondly, you can ſhew no ſuch charge, that S. *Paul, Peter,* or any of the reſt, gave concerning the tranſlation of their bodies, as *Ioſeph* gave unto his poſterity.

Geneſ. 50. 24.
Perer. in 50. c. Geneſ.
Ioſ. 24. 32.

The Proteſtants.

WE deny not, but that the bodies of the dead, before they bee interred, may be convayed unto the place of their buriall, as *Ioſias* was carried being dead by his ſervants from Megiddo to Jeruſalem, where a ſepurchre was prepared for him: But either for the dead to be removed to be buried in ſome one place more than another, for the holineſſe thereof; or the bones of Saints to bee raked out of their graves, and tranſlated, with intent to ſhrine them, and ſet them up to be adored: they are ſuperſtitious cuſtomes, and not uſed of ancient time among the people of God.

2 King. 23. 30.

Argum. 1. That the place profiteth not the dead, but unto them it is all alike whereſoever they are buried: we have ſhewed afore, *1 part. controver. 9. queſt. 2. part. 4.* The example of *Auguſtines* mother is notable, and worthy the memory: She had with great care provided her a Sepulchre neere unto her husband, who died at Thagaſta in Africa, and was there buried, and was purpoſed her ſelfe to lye by him: but the Lord ſo diſpoſed, that ſhe left her life at Hoſtia in Italy, and being ready to depart, ſhe ſaid thus to her ſonnes: *Ponite hoc corpus ubicunque, nihil vos ejus cura conturbet:* Burie my body where you thinke good, take no great care for it. And being asked, if it grieved her not to leave her body ſo farre off from her owne Citie, ſhe gave this godly anſwer: *Nihil longe eſt à Deo, neque timendum eſt, ne ille non agnoſcat in fine ſeculi, unde me reſuſcitet: Auguſt. lib. confeſſ. 9. cap.* 11. No place is neere to God than other, neither am I to feare, leaſt the Lord ſhould not as well raiſe me up in this place, as in mine owne Citie: *Ergo,* in reſpect of the dead, it skilleth not where they are buried.

Argum. 2. The other cuſtome of tranſlating of reliques to bee worſhipped, is farre more impious and ſuperſtitious: for hereupon it commeth, that the people have been deceived with falſe reliques; yea one and the ſelfe ſame relique is ſaid to bee in divers places. As of S. *Iohn Baptiſts* head: his face they ſay, is at S. Jean Angelz: the reſt of his head at Malta: his ſcull at Nemours: his braine at Novium Raſtrovienſe: his jaw-bone at Veſalium: a piece of his eare at S. Floride: his forehead and haires in Spaine at S. Salvadores: and yet for all this his whole head is to bee ſeene at S. Silveſters in Rome, and at Amiens in France: *Fulk, Matthew* 14. 2. Thus they have mangled alſo the body of S. *Peter:* halfe (they ſay) is at S. *Peters* in Rome, halfe at S. *Pauls:* his head at S. John Laterane: his neather jaw with his beard at Poyčters in France: at Triers many of his bones, *Fulk. Rom. 6. ſect.* 4. See what mockage and couſening here is, and abuſing of ſimple people? How can their whole bodies bee in one place, and yet their parts and bones in another? And where doe they learne thus to diſmember their bodies, and to rake them out of their graves? The honouring of the bodies of Martyrs, is to ſuffer them quietly to reſt in their graves, and not to rot above the ground. *Ioſias* honoured the Prophets Sepulchre, and would not remove his bones: herein therefore they diſhonour the Martyrs, and offer violence to their bodies, thinking falſly that they doe great worſhip unto them.

Auguſtine ſaith, that he which would now renew the ceremonies of the Jewes, that are as it were buried: *Tanquam ſopitos cineres eruens, non erit pius deductor aut bajulus corporis, ſed impius ſepulturæ violator. Epiſtol.* 19. He ſhould be as one raking in the aſhes of the dead, and ſo be rather a violator of Chriſtian buriall, than a bringer of the body honeſtly to the ground. So by *Auguſtines* judgement, *eruens ſopitos cineres,* hee that pulleth out dead mens aſhes, bones, or reliques, is *ſepulturæ violator,* a prophaner of their buriall.

Synod. Moguntiac. can. 51. *Deinceps corpora ſanctorum de loco ad locum, nullus præſumat transferre, ſine conſilio Principis, vel Epiſcopi, & ſancta ſynodi licentia:* From henceforth let no man preſume to carry the bodies of the Saints from place to place, without the councell of the Prince or Biſhop, and leave of the Synode, &c. This Councell miſliked the common and uſuall manner of tranſlating Saints bodies, and therefore maketh a reſtraint for it: this Canon is alleaged among the decrees, *part. 3. diſt. 1. c.* 37.

We have alſo further evidence both out of the civill and Canon law, *Cod. lib. 1. tit. 6. c. 26. Leo. Reliquia in ædes publicas non debent illicitè inferri:* Reliques muſt not be removed or caried from their places, into publike or common houſes. This law forbiddeth reliques to bee removed out of the Church. *Lib. 3. tit. 43. leg. 14. Valentinian. Nemo ſine Auguſti afflatibus, &c.* That no man without the leave of the Emperor ſhould remove any humane body.

Likewiſe in what caſes humane reliques ſhould bee removed, or tranſlated, the law hath determined: as *Cod. lib. 3. tit. 43. leg. 1. Si vi fluminis reliquia filii tui contingantur:* If thy ſonnes reliques be beaten upon by the water, thou maiſt remove them, or upon any other juſt or neceſſary cauſe, *ibid. leg. 10. Si necdum perpetua ſepultura corpus traditum, &c.* If the body bee not yet interred, or committed to ſepulture, it may be removed, &c. So then there may bee civill occaſions to remove bodies, but no religious.

The Canon law alſo agreeth, *decret. part. 3. diſtinct. 1. c. 36. Tribus ex cauſis Sanctorum loca tranſmutanda ſunt:* The places of the Saints may bee changed upon three occaſions, when a perſecution is raiſed in the place: ſecondly, when as the place it ſelfe is difficult, or inconvenient: thirdly, when as, *malorum ſocietate gravantur*, they are moleſted with the company of the wicked, &c. This Canon alloweth Saints bodies to bee removed, either when perſecuters would rage againſt their aſhes, or the place is inconvenient, by reaſon of the overflowing of water, or otherwiſe; or when the people are ready to abuſe them to idolatrie, or any other ungodlineſſe: but all this while no mention is made of tranſlating of reliques, to be honoured or worſhipped.

Thus have wee ſeene the practiſe and judgement in former times: 1 both of the Greeke Church in their Imperiall conſtitutions, 2 and of the African Church in [a]*Auguſtines* mothers comely reſolution: 3 and of the Roman Church in their decrees: 4 and hereunto conſent the reformed Churches: as of Helvetia, latter confeſſion, artic. 25. the Scripture willeth that the bodies of the faithfull, being the temples of the Holy Ghoſt, which we truly beleeve ſhall riſe againe at the laſt day, ſhould be honeſtly without any ſuperſtition committed to the grave, and beſide, that wee ſhould make honourable mention of them, that have godly died in the Lord, and performe all duties of love, to ſuch as they leave behind them, as their widowes and fatherleſſe children: other care to be taken for the dead, we teach none, &c. So then all the dutie to bee performed to the dead conſiſteth in theſe three things; in honeſt buriall of their bodies, honouring of their memories, kinde uſage of their poſterity: no veneration is to be ſhewed toward their reliques.

Harm. ſect. 16. Pag. 483.

Herein two extreames are to be ſhunned: for both we miſlike the Cynikes, which neglected the bodies of the dead, and the Gentiles, which though they were polluted by comming neere the bodies of the * Martyrs: as alſo wee condemne the ſuperſtitious adoration of them: which was brought in by three wayes eſpecially: 1 By the corrupt imitation of the Gentiles, who uſed to remove their gods from one place to another, to help their common calamities. 2 By the inſtigation of Satan: as when *Iulian* conſulted with the Oracle of *Apollo* about his expedition againſt the Perſians, hee received this anſwer, that he was hindred by the dead, which were buried there: whereupon *Iulian* gave leave to the Chriſtians to remove the body of *Babylas* the Martyr: but not long after, the temple was conſumed by lightning, and the image of *Apollo* burnt to aſhes: to ſhew, that it was the power of God, not the vertue of the Martyrs reliques, that did put the devils Oracle to ſilence. 3 By fained miracles reliques grew into ſuch great requeſt: as *Nicephorus* writeth, how when the Emperor ſent to remove the body of *Chryſoſtome*, firſt the tombe was immoveable, then by the prayers of the Emperor unto *Chryſoſtome* to ſuffer his body to be tranſlated, they tooke it up, and ſet it in a throne, and the body opening the mouth, bleſſed the people, &c. Any reaſonable man may judge what ſmall credit is to bee given unto ſuch ſtuffe.

* Theodoret. lib. 8. de Martyrib.

Theodoret, lib. 3. c. 11.

Nicephor. lib. 14. c. 43.

The third part, of the keeping and preſerving of reliques.

The Papiſts.

WE muſt not thinke it impoſſible, that the monuments of Saints, as their garments, reliques, bones, ſhould endure a long time, ſeeing Manna was kept ſo many hundred yeeres in the pot, which was placed by the Arke, being a thing ſo apt to putrifie. *Rhemiſt. Hebr. 9. ſect. 4.* So alſo our Doway tranſlators object, *pag. 712.*

37. Error.

Anſwer. When wee have a commandement for the reſervation of ſuch things, as the Iſraelites had, we may beleeve they will keep ſo long. And againe, the Iſraelites for all that did not worſhip the pot of Manna, though it were of ſuch long continuance.

The Proteſtants.

THe bodies and bones of men departed, neither are to be kept out of their graves, as we have ſhewed, neither can they be preſerved without corruption.

Argum. 1. Unto all *Adams* ſeed it is ſaid, *Duſt thou art, and to duſt ſhalt thou returne:* only the body of Chriſt had this privilege, *not to ſee corruption: Ergo,* the bodies of men departed though they were never ſo holy, being all the ſeed of *Adam,* muſt be turned to duſt.

Pſal. 16. 19.

Argum. 2. If they would glorify God and ſpeake the truth, they doe very well know by experience, that the reliques of Saints have no ſuch promiſe or warrant for their continuance: for moſt of their reliques were forged and deviſed, and no ſuch thing indeed. Saint *Peters* braine at Geneva was found to bee a pumice ſtone: S. *Anthonies* arme was found to be a Harts piſle: at Towres of late the image of *Venus* in an Agate was worſhipped for the image of the Virgin *Mary:* the blood of *Hales* in England was deſcribed to bee the blood of a Drake: the three hoſts at Calice were but three white counters ſoldred into a marble ſtone. Theſe and many ſuch monuments and reliques of Saints the Church of Rome hath great ſtore: no marvell now, if they be of long continuance, for ſtones and counters may laſt a great while; and Drakes blood, with other ſuch ſtuffe, is not ſo daintie, but it may be ſtill renewed.

Of ſuch couſening tricks *Auguſtine* complained in his time; ſpeaking of runnagate Monks, hee ſaith: *Alii membra martyrum, ſi tamen martyrum, venditant: Alii fimbrias ſuas, & phylacteria magnificant:* Some doe boaſt of reliques of Martyrs, which they carrie about, and perhaps they are no ſuch reliques: ſome doe extoll their habit and Monkiſh weed: *De opere Monachorum, cap.* 28.

To this place of Saint *Auguſtine, Bellarmine* thus anſwereth, *cap.* 5. That Saint *Auguſtine* doubteth only of ſuch reliques, which were privily carried about, not of thoſe which were publikely ſhewed.

Contra. Yea many of your publike reliques were forged: for to what end elſe, was that decree made by *Innocent. 3. decr. Greg. 3. tit. 45. c. 2. Prælati non permittant, &c.* Prelates ſhall not ſuffer thoſe which come to their Churches to worſhip, *Variis figmentis & falſis, &c.* to be deceived with falſe and fained reliques, as the cuſtome hath been in divers places for luker ſake, &c. So then even publikely in their Churches they uſed to deceive the ſimple people with forged reliques.

See then, I pray you, what devilliſh idolatrie was this, to cauſe the people to worſhip Counters, Drakes blood, Harts ſinewes, and other ſuch baſe creatures, in ſtead of reliques: which, though they were ſuch indeed, ought not to be worſhipped.

Gelaſius decret. de apocryphis, thus writeth of this matter: *Scriptura de inventione crucis dominica, & alia de inventione capitis Iohannis Baptiſta, novella quadam relationes ſunt, & nonnulli eas catholici legunt: ſed cum hac ad catholicorum manus veniunt, beati Pauli pracedat ſententia, Omnia probate, quod bonum eſt tenete:* The writings of the invention of the Lords Croſſe, and of *Iohn Baptiſts* head, are new reports, and ſome Catholiks read them: but when ſuch writings come to Catholiks hands, let them remember S. *Pauls* ſaying, *Trie all things, and keep the beſt.* Here wee have the judgement of a Biſhop of Rome, who thinketh that many reliques, that are ſaid to have been found, and ſo kept, and preſerved, are but meere forgeries, and foiſted in by heretiks.

That corruption is now incident unto all *Adams* poſterity, upon whom ſin entred: and that *Adams* body only before his fall was created immortall and free from corruption: 1 *Cyril* teſtifieth, ſpeaking of *Adam, erat ei corpus utiq; immortale, vitam enim infuderat omnium opifex:* Hee had an immortall body, for the Creator of all had infuſed life, &c. but after his fall, *hee was ſubject to corruption:* as *Damaſcene* ſaith.

Lib. 3. cont. Iulian.

Lib. 1. de fid. cap. 1.

2 *Auguſtines* judgement concerning the carrying about of reliques, wee have ſeene before: 3 as likewiſe the teſtimonie of *Gelaſius* for the Roman Church. 4 See alſo before error 36. the ſentence of the reformed Churches, that one part of our dutie to be ſhewed to the dead, is to commit them to buriall: yea *Bellarmine* himſelfe confeſſeth, that it is an honour to the dead to be buried: *non caret ignominia quadam, quod fœditas noſtri corporis aliorum conſpectibus pateat:* It is not without ſome ignominie, that the filthineſſe of our bodies is ſhewed to the ſight of others. And, if wee will know the originall of this reſerving of reliques, it was firſt taken up by the Heathen, as *Plutarch* reporteth of *Niſus* King of the Magarians, that he had ſuch affection to his wife, that he cauſed her bones to be attired with the ſame apparell, which ſhe wore in her life time: The ſame author reporteth, that in Egyp they ſhew the ſepulcher of *Oſiris* in divers places, and that at Delphos they affirmed they had the reliques of *Bacchus*, placed neere unto the Oracle.

Lib. 2. de purgat. c. ult.

Lib quæſtion. Græcor. qu. 18.

Plutarch. lib. de Iſid. & Oſirid.

The fourth part, concerning viſions and miracles done at the Tombes and reliques of Martyrs.

The Papiſts.

38. Error. First, they almoſt make it an ordinary thing in their Church to worke miracles: *Bellarmine* ſaith, that it is a ſufficient note of the Church, the glory or power of miracles, *De eccleſ. lib. 4. cap. 14.* Chriſt ſaith, that they that doe beleeve in him, ſhall doe greater works than he. No marvell then, if the image of our Ladie (ſay they) and the like, worke miracles, as *Peters* ſhadow did, and that they ſeeme greater than Chriſts: for hee promiſeth that his Saints ſhall worke greater miracles than himſelfe, *Rhemiſt. annot. Ioh. 14. ſect. 3.* They alſo call upon us to confirme our doctrine by miracles, becauſe we preach newly and extraordinarily, *Rhemiſt. 2. Corinth. 12. ſect. 5.*

John 14. 12.

The Proteſtants.

Anſ. First, that place alleaged proveth not ſuch a generality and perpetuity of working miracles: for then every one that beleeveth ſhould doe greater works than Chriſt: for our Saviour ſpeaketh generally, Hee that beleeveth, it muſt bee referred to the whole body of the Church, wherein the vertue of Chriſt remaineth for ever. *Auguſtine* doth farre otherwiſe, and in a better ſenſe expound this place: Hee that beleeveth in me ſhall doe the ſame works that I doe: *Quæ opera, niſi ut ex impio juſtus fiat? prius ego facio, deinde & ipſe faciet, quia facio, ut ipſe faciat:* What works, ſaith hee, but that he which beleeveth, of a wicked man ſhall be made righteous? which worke first I doe (ſaith Chriſt) then he himſelfe doth it becauſe I make him to doe it. *Quod utiq; in illo, ſed non ſine illo Chriſtus*

ſtus operatur: Mans converſion is wrought by Chriſt in man, and not altogether without man, becauſe Chriſt working in us, doth enable us by his grace to worke out our ſalvation: yet is it not our ſelves that worke, but the grace of God in us. Then it followeth, hee ſhall doe greater works than theſe; *Prorſus majus hoc eſſe dixerim, quàm eſt cœlum & terra:* The redemption and converſion of men is a greater worke than the heavens or the earth, *Tract. in Iohan.* 72. *Auguſtine* therefore doth properly underſtand this place, not of outward miracles, but of the wonderfull converſion of the heart, which we are ſaid to worke, becauſe Chriſt worketh it in us.

Philip. 2. 12.

Origen alſo long before *Auguſtine* thus expoundeth this place, *Homil.* 7. *in Levit. Chriſtus dicit, qui credit in me, &c.* Chriſt ſaith, he that beleeveth in me, ſhall doe greater things than theſe: *Verè enim majus mihi videtur, &c.* For it ſeemeth indeed a greater thing unto me, that man being in the fleſh, being armed only with the faith and word of Chriſt, doth overcome legions of devils, though it bee Chriſt that overcommeth in us, yet he ſaith it is more, that he overcommeth by us, than by himſelfe. *Chryſoſtome* underſtandeth this great worke to bee *terrarum orbis converſionem*, the converſion of the whole world, which was done by the Apoſtles by Chriſts ſpirit, *Homil.* 6. *in* 1 *Cor. c.* 2.

2 As we deny not but that there may in theſe dayes be miracles wrought: and all ſuch miracles as ſerve to confirme the doctrine delivered in Scriptures, we doe not refuſe, though we be not bound to beleeve any mans report of ſuch miracles, but only the writings of the Apoſtles and Evangeliſts: ſo we affirme that there is no ſuch neceſſitie of miracles, as in times paſt; neither that we are to be preſſed to ſhew miracles, ſeeing we profeſſe the ancient Apoſtolike faith, which hath been already confirmed by the miraculous works of our Saviour Chriſt and his Apoſtles. Wherefore wee condemne the fabulous hiſtories and reports of popiſh Saints, whoſe lives are fuller of miracles, if wee will beleeve them, than were the lives of Chriſt and his Apoſtles. Nay, there is nothing almoſt done in their ſervice but by a miracle: Chriſts body preſent in the Maſſe by a miracle: Devils chaſed away with holy water: Saints know their thoughts, heare their prayers, are preſent here and there, their bodies many yeeres kept from corruption, and all by miracles. I conclude this point with *Auguſtine: Aut non ſunt vera, quæ dicuntur; aut ſi hæreticorum aliqua mira facta ſunt, magis cavere debemus:* Either they are not true miracles, which they boaſt of: or if they be, we muſt beware and take heed of them the more.

Thus ſpeaketh alſo *Thomas Bilney* holy Martyr: The miracles done at Walſingham, Canturburie, Ipſwich, were done by the devill, through the ſufferance of God, *Fox, pag.* 1001.

Heare alſo what a whole Councell ſaith: *Colonienſ. part.* 6. *c.* 23. *Miracula ne impudentius jactentur, niſi quæ ſcripturis prodita, aut non à levibus ſcriptoribus ſumma cum hiſtoria fide tradita ſunt:* Let not miracles bee too much boaſted of, but ſuch as are ſet forth in Scripture, or delivered by grave writers, with evident truth of hiſtorie. Wee are not bound therefore to beleeve all miracles, which are reported in the popiſh Church. And that there is now no ſuch neceſſitie of miracles, another Councell teſtifieth: *Interrelig. Cæſar. cap.* 19. *Inter initia fidei, interna virtus externis ſignis & miraculis demonſtrabatur, ad confirmationem rudis fidei: nunc verò adulta & corroborata fides, ſigna quæ infirmis dantur, non requirit:* In the beginning of faith, the inward vertue or operation (of the ſpirit) was ſhewed by outward ſignes and miracles, for the confirmation of the weake faith: but now faith being come to perfect growth and eſtabliſhed, needeth not ſuch ſignes as are for the weake.

To this effect alſo one of your owne writers alleageth *Gregory, Moral. lib.* 27. *cap.* 11. *Quid eſt Paule, quod Publii patrem ægrum, &c.* What is the cauſe (*O Paul*) that by thy prayer thou didſt heale the father of *Publius* being an Infidell, *Act.* 28. but thou preſcribeſt to *Timothie* for his health after the manner of Phyſitians, 1 *Timoth.* 5? Surely *Publius* was to be healed by a ſigne, that he might bee converted to the faith: but *Timothie* needed no miracle, being already converted: *Quid ergo mirum, ſi propagata fide, &c.* What marvell then, if (the faith being now propagated) miracles are not often done, when as the Apoſtles ſometime did not ſhew miracles in the faithfull? If then in *Gregory* his time, almoſt a thouſand yeeres ſince, there were ſo few miracles, how much fewer are now to be looked for?

Eſpenc. 2 Tim. p. 183.

Act. 28. 8.
1 Tim. 5. 23.

1 *Chryſoſt.* in his time ſaid, *ſigna in præſentia non fiunt*, miracles now are not done: and hee giveth the reaſon out of the words of our Saviour to *Thomas: Bleſſed are they which have not ſeene, and yet beleeve: quanto itaq; certius demonſtratur argumentum, tantum fidei præmio detrahitur:* for the more certaine demonſtration is made, ſo much the leſſe reward hath faith, &c. We walke by faith, not by ſight: and therefore, *gehenna ad terrorem proponitur, non apparet*: Hell is propounded for our terror, it appeareth not. Then he addeth further: Yet if thou doeſt ſeeke ſignes, thou maiſt ſee ſignes: *prophetias innumeras, orbis terrarum converſionem, ferorum morum mutationem, &c.* innumerable propheſies, the converſion of the world, the change of brutiſh manners, the propagation of pietie, &c. In thoſe dayes ſuch miracles were not done by the reliques of Martyrs, or at their Tombes.

2 Cor. 5. 7.
Hom. 6 in 1 Cor. c. 2.

2 *Auguſtine* hath an excellent ſpeech of this matter, for asking the queſtion, *cur miracula nunc non fiant*, why miracles are not done now adayes, he maketh this anſwer: *Poſſem dicere neceſſaria fuiſſe priuſquam crederet mundus, ad hoc ut crederet mundus: quiſquis adhuc prodigia, ut credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit:* I can ſay miracles were neceſſary, before the world beleeved, that it might beleeve: but whoſoever now doth require a wonder, that hee may beleeve, is himſelfe a wonder that beleeveth not, when all the world beleeveth, &c.

Lib. 22. de civitat. Dei, c. 8.

ὀυκ ἐν τοῖς θαύμασι &c. ἀλλα ἐν τῷ ςαυρῷ.

To this purpoſe *Gregentius* Archbiſhop of Tephra among the Homerites, which border upon the Æthiopians: *The perfection of an happy Common-wealth conſiſteth not in miracles, but in the croſſe of Chriſt, whereby all ſin is taken away.*

Gregent. diſput. cum Herban. Iud. p. 189. Lutet. 1586.

3 Helvetia latter confeſſion, cap. 25. *To the Glutton, &c. is denied any returne to his brethren, the Lord by his word pronouncing, they have Moſes and the Prophets, &c.* The word of God is ſufficient to inſtruct without miracles.

4 See of the Roman Church, *Eſpencens*, and the Councell of Colen cited before.

The Papiſts.

39. Error.

SEcondly, they doe as much maintaine their fabulous viſions and apparitions, as lying miracles; as how Chriſt came in a pilgrimes weed to *Gregories* table of hoſpitality, *Rhemiſt. Hebr.* 13. 2. *Peter* beleeved the viſion and apparition ſhewed to *Cornelius*, at his report, before it was written: *Ergo*, we ought to beleeve viſions not written in Scripture, *Rhemiſt. Act.* 10. *ſect.* 3.

The Proteſtants.

FIrſt, that of our Saviour Chriſts appearing, is an hereticall fable, and impugneth the article of our faith concerning Chriſts aſcenſion into heaven, and there remaining till his ſecond comming. Secondly, *Peter* was not bound to beleeve *Cornelius* viſion, till he had been by viſion admoniſhed himſelfe: the Apoſtles which were then endued with the gift of diſcerning ſpirits, could better judge of true viſions, than any man now can: yet we refuſe not to give credit to viſions, when they are as credibly reported unto us, as this was to *Peter*: but no viſion, nor miracle, nor Angell from heaven ſhall draw us away from the doctrine of the Scriptures to beleeve errors. Laſtly, we deny not, but that they may have viſions; but ſuch, as one *Vincentius* bragged of, that wrote againſt *Auguſtine* concerning the originall of the ſoule: He ſaid, that another *Vincentius* who had been a captaine or chiefe Donatiſt, appeared unto him in viſion, and bade him write thoſe books: to whom *Auguſtine* thus anſwereth; *Ille qui ſe transfigurat in angelum lucis, in eo tibi eſt transfiguratus, quem tu fuiſſe vel eſſe veluti angelum lucis credis*: He that can transfigure himſelfe into an angell of light, did transfigure himſelfe into the ſhape of that man whom thou eſteemedſt as an angell of light, &c. Such apparitions they may have, and yet no great cauſe to boaſt of them.

Lib. 3. cap. 2. de animæ origine.

Such was that viſion that one *Polychronius* a Monothelite heretike boaſted of in the fixth generall Councell at Conſtantinople, action 15. how that a man appeared unto him in white, who told him that Chriſt had but one will, and that he ſhould write the confeſſion of his faith, and lay it upon a dead man, and he ſhould raiſe him to life againe. The Councell gave him the hearing, and provided a dead body for him to worke his skill upon, who muttered over the dead a long time in vaine, and could doe nothing. Such viſions as this was, popiſh prieſts have had many: and that wee ſlander them not, one of their late Popes *Paulus* 3. ſhall ſpeake for us: *Qui legendas Georgii & Chriſtophori tolli præcepit de breviario*: Who commanded that the legends of *George* and *Chriſtopher* ſhould be taken out of the Breviary. Thus *Paulus Vergerius* proteſted in the late Tridentine Chapter, and therefore was excluded. Of ſuch old wives fables thus was it decreed, *Concil. Colonienſ. part.* 6. *cap.* 10. *Ineptas & aniles fabulas devitabit (id eſt, concionator) qualia nuper erant, qua ex nullis probatis authoribus, ſed potius ſuſpectiſſim. hominum commentis adferebantur exempla*: The preacher muſt take heed of fooliſh old wives fables, ſuch as of late were reported not out of any approved authors, but from the ſuſpicious devices of men.

Such is that tale and Monkiſh fable of *Pilate*, that he ſhould be ſeene every yeere in a Judges habit in a certaine lake, called after his name, under a hill not farre from *Lucerna* in *Helvetia*; and that hee, which chanceth to ſee him, liveth not a yeere after. This is held to be a ridiculous fable by one of their owne writers, *Eſpenc. in* 1 *Timoth. p.* 159. *d.* Of the like credit hee holdeth that dreame reported by *Chriſtianus Maſſæus, lib.* 8. *Chronic.* how that *Trophimus* going to Rome to ſee *Peter*, as he ſailed, buried his wife, dying in travell, in a Rocke, with the child at her breaſts, and after two yeeres comming that way againe, found his wife alive, and the little child playing at her breaſt, who were preſerved by *Mary Magdalen, Eſpenc.* 2 *Timoth. p.* 183. *a.* Wee ſee the Papiſts themſelves are aſhamed of theſe fables. The ſame author doubteth not to ſay of the ſecond Nicene, where the worſhip of Images was decreed; That the fathers there, *Dæmonum ſpectris, & muliebribus ſomniis parum verecunde abutebantur*, did without ſhame abuſe the viſions of devils, and womens dreames, to eſtabliſh their opinion.

Let us heare alſo the complaint of *Abbas Cluniacenſ.* more than 400. yeeres ſince, who (ſaith hee) was aſhamed, when he did ſing in the Church the ſong of S. *Benet*, *Mendacia ad minus* 24. *Canticum id citato percurrens animo reperi*: wherein he found 24. lies at the leaſt, running over the ſong haſtily in his minde, *lib.* 5. *epiſt.* 29. Wherefore according to the rule of the Civill law, *Cod. lib.* 3. *tit.* 43. *leg.* 6. *Alexander. Monumentorum inſcriptiones non faciunt fidem*: The ſuperſcriptions of monuments are not to bee beleeved, &c. No more are the fabulous viſions and miracles which are reported to have been ſeene and done at Tombes, to be received.

The Papiſts.

40. Error.

THirdly, they ſay, that the power of working miracles was in the Apoſtles actually, and that they properly did give health, and other things by their miraculous gift, though they received the force and vertue of God. And therefore they find fault with us, becauſe we give this note, A miracle done by Chriſt by the hands of the Apoſtles.

Firſt, *Peter* ſaith, *That which we have, give we to thee, Act.3.6.* Secondly, we muſt not thinke that they had no more power, than as dead inſtruments in the workmans hand, *Rhem. in hunc locum.*

Act. 3. 6.

The Proteſtants.

WE both agree, that the power of working miracles was given of God: but herein wee differ, they thinke that this power was inherent in the Apoſtles, and that having once received this power of God, they could execute it themſelves: like as a man having the power of ſenſe and moving by nature, moveth and ſeeth when hee liſt himſelfe. But we hold againſt the Pelagians, *Gratiam Dei ad ſingulos actus dari,* that the grace of God is daily infuſed, and we have need of it for every act: it is not ſufficient once generally to have received it. So then the Apoſtles were but the inſtruments of Chriſts working: he is better ſaid in them and by them to worke miracles, than they in and by him. Neither doth it follow, that they are dead inſtruments: for the horſe (I trow) that draweth in the plough is no dead inſtrument: yet hee hath need for every bout and turning to have a driver and a guide: truly wee are as unfit for the Lords yoke by nature, as the horſe is for the plough: and therefore have need of the Lords continuall direction. The Apoſtles then gave that they had, not as owners, but as the Lords agents and inſtruments of his working.

Argum. 1. *Act. 3.16. His name hath made this man ſound: and the faith which is by him hath given to him this diſpoſition of his whole body.* From hence we reaſon thus: That which depended upon the faith of the receiver, was not actually inherent in the power of the giver; but this miraculous worke of healing was by the faith of him that was healed: *Ergo,* it was not actually in the Apoſtles that gave this gift. Againe, the name of Chriſt did make him ſound: *Ergo,* properly the Apoſtles gave not health, but only as Miniſters, the Name of Chriſt working in and by them: And Saint *Peter* himſelfe denieth, that they did this miracle of their owne power or godlineſſe, *Act.* 3. 12. wherefore the Apoſtles properly, (as they ſpeake) that is, by a power inherent or reſiant in them, did not worke miracles.

Act. 3. 16.
Act. 3. 12.

Argum. 2. If the Apoſtles had the power of working miracles alwaies actually in themſelves, then might they exerciſe the ſame facultie when they would: but ſo could they not; for Saint *Paul,* when *Epaphroditus* was ſicke, depended by prayer upon Gods mercie for his health, whom no doubt hee would have cured by miracle, as well as the father of *Publius,* if this power had been alwaies preſent with the Apoſtle; So then, as the Apoſtles had not knowledge and foreſight of all things to come; as S. *Paul* truſted to have been delivered being a priſoner at Rome, as it may appeare, *Hebr.* 13. 13. yet did it not ſo fall out; but ſuch things only, as God did ſee profitable for his Church to bee knowne, were revealed: in like manner, neither could the Apoſtles worke miracles as they were diſpoſed themſelves at all times, but when it pleaſed God thereto to enable them. I will not refuſe herein the teſtimonie of one of their owne: *Et alia pleraq; Apoſtolos pro ſua diſcipulorumq; ſalute utiliter nequiviſſe conſpicimus:* Wee ſee that the Apoſtles could not doe many other things, for their owne, and their diſciples health: *Eſpenc. comment. in* 2 *Timoth. p.* 183.*c.*

Phil. 2. 27.
Act. 28. 8.
Heb. 13. 13.

Auguſtine thus writeth: *Majora quàm ipſe fecit, dicit eos facturos, ſed in eis vel per eos ſe faciente:* He ſaith, they ſhall doe greater works than hee: that is, himſelfe working in them or by them: *Ergo,* Chriſt wrought miracles by the hands of the Apoſtles, they were his lively inſtruments in working.

Tractat. in Iohan. 71.

The Papiſts.

FOurthly, they doe greatly triumph and rejoyce for the miracles which are wrought by the vertue of holy reliques. Firſt, the woman was healed by touching the hemme of Chriſts garment: *Ergo,* vertue in holy reliques. *Rhemiſt.* Secondly, napkins that had touched Saint *Pauls* body wrought miracles, by the vertue given unto them: *Ergo,* reliques may, *Act.* 19. *verſ.* 12. *Rhemiſt.*

41. Error.

The Doway tranſlators doe thus contend for the miraculous vertue of reliques: the Arke being an holy thing as reliques are, was terrible to their falſe god, the devill: ſo the reliques of *Babylas* the Martyr overthrew the falſe god *Apollo,* &c. *p.* 381. We have example of Saints reliques in the cloake of *Elias,* in *Eliſeus* bones, and in another Prophets body buried in Bethel, which *Ioſias* would not ſuffer to be touched, &c. *p.* 935.

2 Kings 2. 14.
2 King. 13. 21.
2 King. 23. 18.

The Proteſtants.

Anſw. TO the firſt: firſt, the vertue was not in the hemme of Chriſts garment, but he ſaith, it proceeded from himſelfe, *Luke* 8. 46. Secondly, it was her faith that healed her, for many that thronged Chriſt, touched his garments, but received no benefit: neither was there any vertue in his garments when the ſouldiers parted them amongſt them. Thirdly, if it pleaſed the Lord to uſe ſome externall ſignes, as of oyle, clay, ſpittle, in healing of men: yet have we no warrant, that hee will doe the like by touching of reliques.

Luke 8. 46.

To the ſecond: firſt, the napkins brought from *Paul* had no ſuch vertue in them; for the text is plaine, that they were wrought by the hands of *Paul.* Secondly, not all that touched them were preſently healed. Thirdly, they were but as ſignes and tokens to the diſeaſed, that the Apoſtle (when it pleaſed God) might diſpenſe miracles, even when hee was abſent. Laſtly, if they have to this day miracles wrought by the reliques and monuments of Saints; I feare me, nay, I dare ſay, they are no better than the Donatiſts miracles were, either *figmenta mendacium hominum, vel portenta fallacium ſpirituum:*

ritum: either the gloſings or fables of lying men, or the ſtrange workings of deceiving ſpirits: as *Auguſtine* ſaith of them.

To our Doway diſcourſers we anſwer: 1 That the Arke was a viſible ſigne of Gods preſence, and to that end conſecrated by God himſelfe, and ſo confirmed by his own word and promiſe: when they can ſhew ſuch warrant for their reliques, they ſhall ſay ſomewhat. Againe, what argument betweene an Arke made of durable wood, and the corruptible bodies of dead men, that fall to duſt and corruption? It was not the bodie of *Babylas* that deſtroyed *Apollo*, but the power of God, for the Martyrs bodie was removed before: and it was the devils owne Oracle, that aſcribed firſt ſuch vertue to the Martyrs reliques: ſee before error 36. *in fine.* 2 It was not *Elias* cloake, but the God of *Elias*, that divided the waters. 3 And one extraordinarie miracle wrought by touching the Prophets dead bodie, is no warrant, to make ſuch miracles uſuall and ordinary. 4 *Ioſias* did ſuffer the Prophets bodie to enjoy the honour of buriall, and who denieth, but that the bodies of the Saints are reverently to be uſed, and honeſtly to be buried?

Argum. 1. The Apoſtles by their owne power, vertue, or godlineſſe did not worke miracles, *Act.* 3. 12. but there was greater vertue in the living Apoſtles, than in dead and ſenſeleſſe reliques; *Ergo*, much leſſe is there any vertue in reliques.

Act. 3. 12.

Argum. 2. If there be any vertue in reliques, it would appeare as well at one time as another, becauſe the vertue ſhould be abiding in the reliques: but ſo doth it not, for *Elias* cloake at the firſt ſmiting did not part the waters, till *Eliſhah* had ſaid, where is the Lord God of *Elijah*? ſo that the vertue was not in the garment, but in the invocation of the name of God.

2 King 2. 14.

Concil. Nicen. 2. action. 7. Tharaſius the preſident propoundeth this queſtion: *Quammobrem miracula à noſtris imaginibus non eduntur?* What is the cauſe that miracles are not wrought by our images? then he anſwereth thus: *Miracula non credentibus data ſunt, ſed illis qui incredulitate verſantur:* Miracles are not given to thoſe which beleeve, but to thoſe that beleeve not. This Councell was celebrated at the leaſt 800. yeeres agoe, about *anno* 780. whatſoever images and reliques did before, wee have here the warrant of this Councell, that they have done none ſince.

The holy Martyrs alſo have confirmed this truth: *Thomas Bilney*: They gild their gods, and beare them about, and men ſay, they do ſpeake; and if they ſpeake, it is the devill that ſpeaketh in them, not God, *Fox pag.* 1010.

Pag. 921. 2. 81.

M. *Tyndal* holy Martyr: when they crie miracles, miracles, remember that God hath made an everlaſting teſtament in Chriſts blood, againſt which we may receive no miracles; neither the preaching of the Angels, &c. the end of Gods miracles is good, the end of theſe miracles is evill, *Fox pag.* 1251. *col.* 1. *articul.* 24.

Pag. 1140. 1. 20.

Now to conclude this matter touching the viſions and miracles at the tombes, and by the reliques of Saints: it is ſtrange how ridiculous and light of beleefe the papiſts are, to give credit unto ſuch fabulous and lying reports: We are told of ſeven ſleepers of Epheſus, that had ſlept an 142. yeeres from the time of the Emperor *Decius*, unto the reigne of *Theodoſius*, and then they awaked, and came out of the cave where they lay aſleep: and to ſpeake many things to the Emperor of the reſurrection, and then fell aſleep againe: We heard before how *Chryſoſtoms* body being taken up, opening the mouth, bleſſed the people: the like tale there is, how in the time of the Chalcedon councell, the Orthodoxes and Heretiks, agreed to lay the libels of their faith, in the tombe of *Euphemia* the Martyr, and prayed that ſhe might decide the controverſie, and three daies after, they opened the tombe, and they found the heretiks libell caſt at her feet, and the other the dead body reached with the right hand to the Emperor. Thus theſe fables, as wee ſee, were in coyning long ſince: and leſt we ſhould thinke it ſtrange that dead bodies ſhould ſpeake and ſhew other actions of life, we are told of S. *Bernakes* cow, that being ſtollen and cut in peeces, and caſt into a cauldron, did low when S. *Bernake* called her, and Saint *Patrike* cauſed a ſheep to bleat in the bellie of him that had eaten it: And yet that which is more ſtrange, the ſtones anſwered unto the prayer of *Bede*, and ſaid, *Amen venerable Bede*: Are not theſe jolly fables, and worthy of credit: and as the Latine Church is thus given to tell and beleeve lies, as Saint *Paul* ſaith, *becauſe they received not the love of the truth, &c. God ſhall ſend them ſtrong deluſion to beleeve lies.* So the Muſcovites following the Greeke Church as it now ſtandeth very corrupt, are not behind in this their credulitie. The ſixth great Duke telleth us of a temple in Lydia built by the Apoſtles, where was a picture of the Virgin *Mary*, made not by humane hands, but by God himſelfe, and that the Virgin *Mary* comming to the dedication of that Church, ſaid of the image, *virtus mea huic adſit*, my vertue and power bee preſent with it: which image afterward *Iulian* commanded to be demoliſhed, but the more they battered it with their iron inſtruments, the faſter it ſtood, &c. This is much like to the great fable which the heathen deviſed of the image of *Diana*, that it ſhould come from heaven: and like to the mad conceit of the Helcheſaits, which refuſed the writings of S. *Paul*, and ſaid they had a booke which came from heaven, which whoſoever heard, ſhould have remiſſion of ſins: yea I find that the Æthiopike Church at this day, is ſomewhat addicted to ſuch fabulous narrations: as how the queene of Saba called *Maqueda*, went to heare *Salomons* wiſdome, and had by *Salomon* a child called *Melech*, whom ſhee ſent afterward to *Salomon* to bee inſtructed, who called him *David*, and at his departure *Azaria* the ſon of *Sadoch*, went with him and carried away the tables of ſtone, leaving other much like unto them? this tale *Zaga Zabo* telleth; wherein there

Sigebert. ann. 443.

Zonaras tom. 3. in Martiano.

Capgrave in vita Bernac.
Nov. legend. Angl. fol. 161.
Capgrave legend. fol. 35.
2 Theſſal. 2. 11. 12.

Theol. Moſcov. c. 13.

Act. 19.

Euſeb. eccleſiaſt. hiſt. lib. 6. 28.

are divers evident untruths: for, 1 *Zadock* had no ſonne ſo called, *Abimaaz* was *Zadocks* ſonne, which *Abimaaz* indeed begot *Azaria*: 2 Seeing the high Prieſt only entred into the holy place, how is it like that *Azaria* ſhould ſteale away the tables? 3 Of this *Azaria* the ſonne of *Abimaaz* deſcended the high Prieſts of Judah: which could not be if he had gone into Æthiopia there to abide. 4 And of all other it is moſt unlike, that the counterfeit tables remained in the Arke: whereas it is held by a generall conſent, that there the true tables remained till the captivitie. But howſoever now thoſe Churches in the Eaſt and South are addicted to fables, (though nothing ſo much as the Latine Church) yet in former times their judgement was otherwiſe.

2 Sam. 18. 27. 1 Chron. 6. 8.

1 *Chryſoſtome* ſaith directly, that they were the Devils illuſions, when in apparitions of the dead, they ſhould heare them ſay, *I am the ſoule of a Monke: Sane propter hoc ipſum non credo, quia dæmones dicunt*; Truly I beleeve not (ſaith he) becauſe the Devils ſay ſo.

Concion. 2. de Lazar.

2 Their Jeſuite confeſſeth, that *Chryſoſtome*, *Theodoret* of the Eaſt Church, *Athanaſius* of the South doe deny, *Animas mortuorum unquam apparere*, That the ſoules of the dead doe ever appeare. *Auguſtine* alſo ſaith, *Ibi ſunt ſpiritus defunctorum, ubi non vident, neque audunt quæ eveniunt, &c.* There are the ſpirits of the dead, where they neither ſee, nor heare the things that happen to men in this life, &c. But if they appeared ſo often at their tombs, as the popiſh legends imagine, they could not be ignorant of the affaires of this life.

Maldonat comment. in Luc. c. 16. 27. De ſpirit. & anim. c. 29.

3 The latter confeſſion of Helvetia, c. 25. *Now that which is recorded of the ſpirits or ſoules of the dead, ſometime appearing to them that are alive, and craving certaine duties of them, whereby they may be ſet free, we count thoſe apparitions among the deluſions, crafts and deceits of the Devill, &c. The Lord in the old teſtament forbade to enquire the truth of the dead, and it was denied to the glutton to returne to his brethren.*

Harm. 16. ſect. 4. pag. 48. Deut. 18. 10. Luc. 16. 31.

4 Some of the Romaniſts themſelves have but a ſlender conceit of their fabulous viſions and deviſed tales: that narration of *Gregorie* his delivering of the ſoule of *Trajan* by his prayers out of hell: [a] *Salmeron* and [b] *Suarez*, both Jeſuites, hold to be but a fable: ſo doth *Cajetan* think of the revelations of S. *Brigitte*, as [c] *Delrius* a Jeſuite confeſſeth: and *Hieronym. Magius* and *Tiraquella* doe hold the apparitions about Church-yards, *pro dæmonib.* for no better than Devils, as [d] *Salmeron* writeth.

[a] Comment. in 1 Cor. 15. diſp. 27.
[b] Tom. 2. 952. ſect. 3.
[c] Lib. 4. diſquiſ. Magic. c. 3.
[d] Rom. 5. diſ. 52.

The fiſth Queſtion, Concerning images, and of the ſigne of the Croſſe.

THe firſt part concerning images, is ſubdivided into certaine other articles and points. Firſt, of the difference of idols and images. Secondly, whether it be lawfull to have images. Thirdly, if it be lawfull to worſhip them. Fourthly, what manner of worſhip it ſhould be.

The firſt Article, Of the difference betweene idols and images.

The Papiſts.

THere is great difference (ſay they) betweene an image and an idoll: an image called in Greeke *εἰκὼν*, is the true ſimilitude of a thing: an idoll *εἴδωλον*, in Greeke, tranſlated *ſimulachrum*, doth repreſent that which is not, as were the idols of *Venus*, *Minerva*, women Goddeſſes, which was a meere deviſed thing. Images they confeſſe they have, but no idols, *Bellarm. cap.* 5.

42. Error.

Firſt, S. *Paul* ſaith, That an idoll is nothing: that is, doth repreſent a thing that is not: as ſuch were their heathenish idols, *Bellarm.*

1 Cor. 10.

Anſwer. Firſt, the place is not ſo underſtood: for the Apoſtle ſaith, That things offered to idols alſo are nothing, which were not made to repreſent any thing: But his meaning is this, that of themſelves they are nothing to breed offence, neither were it needfull to ſhun eating of idoll ſacrifices, or to abhorre an idoll, but that they are abuſed and turned to the ſervice of Devils, as it followeth in the next verſe. Therefore an idoll is not ſaid to bee nothing, becauſe it repreſenteth a thing imagined, but that of it ſelfe being but wood, or ſtone, or ſuch like, it were not offenſive, if it were not abuſed to idolatrie. Secondly, all the portraictures of the Heathen were not idols in this ſenſe: for *Iupiter*, *Mars*, *Apollo*, *Hercules*, whoſe images they had, were men ſometime living. Thirdlv, you have images repreſenting nothing: as the pictures of Angels, of God the Father, of the Holy Ghoſt, which have no ſhape nor likeneſſe. Againe, you have alſo your imagined Saints, as * S. *George*, S. *Chriſtopher*, for there were never any ſuch: and therefore you have idols as well as the Heathen.

* Bellar. lib. 1. de ſanctor. beatit. cap. 10.

Bellarmine proveth this diſtinction out of *Orig. hom.* 8. *in Exod.* who there affirmeth that then a man maketh a ſimilitude or likeneſſe, when he portraiteth in metall, ſtone or wood, the faſhion of any creature? but an idoll is ſome ſtrange ſhape that is not, as when to a mans body is joyned the head of a dog, &c. or a man is pictured with two faces, &c. to this purpoſe *Origen.*

Anſwer. 1. This authoritie maketh nothing for them: firſt, if an idoll be nothing elſe but a ſtrange and monſtrous ſhape, then had the Gentiles no idols, for they worſhipped the reſemblances and pictures of men. Secondly, *Origen* in the ſame place ſheweth it to be unlawfull to worſhip any ſimilitude or likeneſſe as well as any idoll, writing upon the ſecond Commandement, Thou ſhalt not make to thy ſelfe any idoll, or the ſimilitude or likeneſſe, &c. Thirdly, this was but *Origens* conceit; for the Fathers did confound theſe words, indifferently taking the one for the other: S. *Ambroſe* calleth idols images: *Simulachrum verè nihil eſt, quia imago videtur rei mortua:* A ſimulachre or an idoll is nothing, being the image of a dead thing, *in* 1 *Cor.* 10. and S. *Hierome* alſo, *Sicubi fiat imago, dæmones dabant reſponſa:* If an image were made, the Devils gave anſwer: *Tradit. in* 2 *Paralcip. c.* 11.

This diſtinction betweene an idoll and an image, our new tranſlators of Doway doe not ſo much ſtand upon: for they confound the words themſelves, and make this difference of them: that an image made for a God, which the Hebrewes call *peſel*, which was an idoll of Gentilitie, ſuch as *Micah* made, *Iudg.*17. was forbidden, not the ſacred images of Chriſt and the Saints: *Annot. Iudg.*17. pag. 533. Theſe they call images of idols, which are forbidden, not of other things, pag.412. which they alſo call images of falſe gods, pag.103. but the terme of image and idoll they uſe indifferently: as the idols of *Belphegar*, they terme the images of *Belphegar*: pag. 386. ſo pag. 906. they tranſlate the *images of Baal*, 2 *Chron.*23.17. whereupon they give this note: *they are* wilfully blinde that will not ſee difference betweene the images of *Baal* and of Chriſt, or of Saints, &c.

Contra. 1. It is well then that they yeeld us the indifferent uſe of theſe words *image and idoll*; and confeſſe that an image may be of an idoll: this is otherwiſe than Papiſts uſually teach: and the great Relig. Muſcovit. c.13. peremptorie Duke of Muſcovia had learned ſo much from his ſuperſtitious Greekes: *Aliud eſt coram imagine, aliud coram idolo diabolico poplitem curvare:* It is one thing to bow the knee before an image, another before a devilliſh idoll: And indeed an image and an idoll ſet up for religious uſe are Geneſ.31. the ſame: as *Hierome* tranſlateth the Hebrew word *teraphim*, idols, *Geneſ.*31. which, ſaith he, *Aquila* Lib.1.de finib. interpreteth μορφώματα, *Figuras vel imagines*, Figures or images: and *Cicero* who knew well the propertie of words, ſaith, *Atomi, vana imagines, quæ idola nominantur:* The ſmall motes, vaine images, which are called idols.

2 But as in the names, ſo there is ſmall difference in the things: for both to the idols of the Gentiles, Pſal.115.5. and of Pſeudo-Chriſtians, agreeth that deſcription, *Pſal.* 115. They have eyes and ſee not, &c. a mouth and ſpeake not: and both of them are adored and worſhipped.

3 To omit their new phraſe and terme, of an *image of an idoll*, which is as much as to ſay, an image of an image, or an idoll of an idoll: it cannot bee ſhewed that the image which *Micah* ſet up was Iudg.17.13. an idoll of Gentilitie, for he ſaith, now *Iehovah will be good unto me:* hee worſhipped the true God, though after a ſuperſtitious manner: hee did not make that image his God, nor yet ſet up an heathen idoll.

Geneſ.31.34. 4 And whereas they alſo pag. 103. on the 31. of *Geneſis*, read that *Rachel* had ſtollen her fathers *idols*, they themſelves confeſſe that the word *teraphim* doth not alwayes ſignifie an idoll in that 1 Sam.19.13. ſenſe: for the image which *Michol* put into the bed in ſtead of *David*, is ſo called *teraphim*, where they themſelves confeſſe in their marginall note, that the word in that place importeth not an idoll.

5 If this make a difference betweene an image and an idoll, that this is worſhipped for a God, Lib.6.Invent. c.13. and not the other, then are the Popiſh images idols, which are worſhipped and truſted unto: the other ſort, ſaith *Polydore*, *Magis fidunt illis, quam Chriſto*, Doe put more confidence in them than in Chriſt.

The Proteſtants.

Though the name idoll have an odious ſignification in the Engliſh tongue, yet neither the Greeke εἴδωλον, nor the Latine *ſimulachrum*, doe ſound ſo evill unto the eares: and in many places of the Scripture wee may indifferently read, idoll or image: for all worſhipping of images is idolatrie. If wee will diſtinguiſh them, they are thus rather to bee ſevered: An idoll is that image which is ſet up with an intent to bee worſhipped: an image is a generall name as well to unlawfull pictures ſet up for idolatrie, as lawfull, which have but a civill uſe. But that the Papiſts idols are images, thus we prove it.

Rom.1.23. *Argum.* 1. The Scripture calleth the Gentiles idols, images, *Rom.*1.23. there the word εἰκὼν is uſed: *Ergo*, idoll and image are taken for one: they have images ſet up for religious, or rather irreligious uſes; *Ergo*, idols.

Argum. 2. *Apocal.*9.20. There is mention made of idols of gold, ſilver, braſſe, which cannot bee underſtood of the idols of the Gentiles, which were aboliſhed long agoe: and that Prophecie is to be underſtood of men living after the opening of the ſeventh ſeale, which is toward the end of the world. Wherefore it muſt needs bee underſtood of the Papiſts, who are the onely knowne people in the world that worſhip images: *Ergo*, they have idols.

Auguſtine taketh *imago*, and *ſimulachrum*, which is the Latine, for the Greeke εἴδωλον, for all one: for the love of the dead (ſaith he) images were firſt made, whereof the uſe of ſimulachres or idols did ariſe. Againe, *Nec idipſum, quod ſedere pater dicitur, flexis poplitib. fieri putandum eſt, &c. tale enim ſimulachrum Deo nefas eſt Chriſtiano in templo collocare:* God is not to be imagined to ſit in Heaven as with bowed knees: ſuch a ſimulachre or idoll it is not lawfull to ſet up in the temple of Chriſtians:

de fide & ſymbolo, cap.7. The picture then of God, which the Papiſts call an image, *Auguſtine* termeth an idoll, for *ſimulachrum* by their owne confeſſion, ſignifieth the ſame thing which *Idolum* doth, *Bellarm. cap. 5.*

Likewiſe in the Civill Law, from whence we may beſt derive the different uſe of words, an image and a *ſimulachrum* or idoll is all one: as *Cod. lib.1. tit.27, leg.2. Theodoſius, Si quando noſtra ſtatua, vel imagines eriguntur:* If our images or pictures be erected, &c. and *tit.28. leg.1.* the ſame are called *Imperatoria ſimulachra*, the Emperours idols: for *Bellarmine* granteth, that everie where in the old Teſtament, where the Latine Text readeth, *ſimulachrum*, the Greeke hath the word εἴδωλον.

And yet more plainly it appeareth, that *imago* and *idolum* are all one in ſignification: for in the *Nicen.2.* generall Councell *action. 6. tom.6. Gregorius* Biſhop thus ſpeaketh, *Nemo ſub prætextu exterminationis imaginum, manum in ea, quæ Deo ſacrata ſunt, injiciat, quia poſſunt transferri in alios uſus hujuſmodi idola:* Let no man under the colour of pulling downe images, lay his hands upon things conſecrate to God, for ſuch idols may bee tranſlated to other uſes: Here images and idols are taken for all one.

Cajetanus a learned Papiſt taketh an image and an idoll to be all one: *in 20. cap. Exod.*

Thomas Hawkes holy Martyr hath ſealed this point: That there is no difference betweene an idoll and an image: when *Boner* had thus diſtinguiſhed, If it bee a falſe God, and an image made of him, that is an idoll; but if an image be made of God himſelfe, it is no idoll, but an image, becauſe he is a true God. The Martyr anſwereth: Lay your image of your true God and falſe God together, you ſhall ſee the difference: have not your images feet, and goe not, eyes and ſee not, eares and heare not, hands and feele not, mouths and ſpeake not, even ſo have your idols? *Fox*, pag. 1589. col.2.

Wee have ſeene before the judgement of the Eaſt Church, and of ſome of the African Church, as alſo of ſome of the Romaniſts, unto whom we will adjoyne the teſtimony of *Polydore Virgil: Imaginum cultum, &c.* Almoſt all the ancient Fathers condemned the worſhip of images, *ob metum idololatriæ*, for feare of idolatrie, &c. idolatrie here and the worſhip of images are made coſin germans. Lib. 6. Invent. c.13.

The reformed Churches know no difference betweene images and idols: Helvetia former confeſſion, c. 23. *Idols which are ſet up to be worſhipped, &c. wee doe remove them, &c.* Saxony artic. 21. *there is invocation of the dead, &c.* adoring of images, &c. *Paul would in no caſe allow of ſuch vowes as are joyned with the worſhip of idols:* They make here the adoration of images and worſhip of idols all one. Harm. ſect. [illegible] p.569.

The ſecond Article, VVhether it be lawfull to have the images of the Trinitie, or of Chriſt, or of Angels.

The Papiſts.

THat images may have a good civill uſe, as for decencie or comelineſſe of ſome worke, or for utilitie of ſtorie, it is of neither part denied: but they further affirme, that it is lawfull to expreſſe the Trinitie by pictures; as God like an old man, and with the world in his hand; Chriſt as hee walked upon the earth; the Holy Ghoſt in the likeneſſe of a Dove; the Angels with wings: and theſe pictures (they ſay) are verie meet and profitable to be ſet up in Churches, *Rhemiſt. Act.17. ſect.5.* 43, Error.

Argum. 1. To paint the Trinitie, or any one of them, as they appeared viſibly, is no more inconvenient, than it was undecent for them ſo to appeare, *Rhemiſt. ibid. & Bellarmin. cap.8.*

Anſwer. You flatly controll the Law of God, which ſimply forbiddeth any ſimilitude to be made of things in heaven or in earth to worſhip God by. And *Deut.4.15.* God expreſſely declareth, that he would not appeare in any viſible ſhape when he gave the Law, leſt the people ſhould abuſe that ſhape, to make an image of God after it. Againe, the argument followeth not: for God ſaw it was convenient ſometime by viſible ſignes to appeare unto men, and yet ſeeth it to be inconvenient for pictures to be made to reſemble him by: for elſe he would never have forbidden it. Laſtly, though the argument be admitted, yet ſeeing now that all ſuch viſible apparitions of the Trinitie are ceaſed, all ſuch viſible pictures likewiſe ſhould be out of uſe: And if that when ſuch apparitions were ſeene, yet no ſuch images were tolerated, how much leſſe are they lawfull now, all ſuch viſions being long agoe determined. Deut. 4. 15.

Argum. 2. The Angels were pictured in forme of Cherubims: *Ergo*, Spirits may be portraicted, *Bellarm. cap.8. argum.1.*

Anſwer. When you can ſhew an expreſſe commandement for your images, as the Iſraelites had for them, we will yeeld that they are lawfully made. Againe, how followeth it, God may command images to be made for the uſe of religion: *Ergo*, men may? for the Law bindeth not the Lord who is the Law-maker. But the Law ſaith, thou ſhalt not make to thy ſelfe, that is, by thine owne authoritie, any graven image. The Cherubims alſo were not made publikely to be ſeene and gazed upon by the people, but were ſet in the holy place: ſo are not your pictures and images which are ſet up openly in your Churches to entice people to idolatrie.

Argum. 3. The Scripture deſcribeth God by humane members, as by his hands, eyes, feet, &c. therefore he alſo may be ſo deſcribed in picture, *Bellarm. ibid.*

Anſwer. Firſt, if it be lawfull to ſet forth God by picture, as he is deſcribed in Scripture, then make a Lion alſo to ſignifie Chriſt, for hee is called the Lion of the tribe of Juda: picture him alſo with Doves eyes, Ravens lookes, marble legs, &c. for ſo he is deſcribed *Cantic.*5. and thus will you make a monſter of Chriſt. Secondly, if an idoll be, as your ſelves define, a picture of that which is not; then doe you make an idoll of God, when you paint him with hands and feet, &c. whereas there is no ſuch thing in God. Thirdly, the Scripture ſo deſcribeth God to our capacitie, for our edifying and inſtruction, becauſe we cannot otherwiſe underſtand the high things of God: but there is no ſuch end of pictures; which are ſo farre from edifying, that they are rather occaſion of offence: and therefore the argument concludeth not from the phraſe of Scripture, to the phantaſie of Painters; from divine authoritie to human preſumption.

The Proteſtants.

TO ſet forth the Godhead and divine nature by any picture or image, is impoſſible; and therefore both unlawfull and inconvenient: but to bring them into Churches, and to make them for ſome uſe of religion, is a high ſtep unto groſſe ſuperſtition.

Argum. 1. Such images of the Trinitie among the Papiſts, are made to reſemble the Divinitie and Godhead: for to what purpoſe elſe ſhould ſuch images be made? They picture God the Father like an old man, becauſe in that forme he appeared to *Daniel*: but how know they whether it were God the Father, rather than God the Sonne, who is as old as God the Father, or than the whole Godhead? They commend alſo the image of God the Father with the world in his hand: which is a lying image, and maketh ſimple people to beleeve that the world was made onely by God the Father, which was the worke of the whole Trinitie. Some of the Papiſts themſelves, as [a] *Abulenſis*, [b] *Durandus*, [c] *Pereſius*, doe hold that the image of God ought not to be made, and that it is rather tolerated than allowed in the Church.

[a] In 4.Deut.q.5.
[b] In 3. diſt.4. qu.2.
[c] De trad.par.3. in tract.de imaginib.

Bellarmine anſwereth, that there are three ſorts of images or pictures: ſome doe expreſſe the verie ſimilitude and nature of a thing, and ſo onely things materiall and corporall may be pictured: ſome images doe not properly, but by way of Allegorie and implication expreſſe the thing deciphered, as when Angels are pictured with wings to ſhew their celeritie, &c. there can be no image of God made after the firſt ſort, but after the ſecond there may, &c. A third ſort of pictures are to ſet forth ſome hiſtorie, as if any would deſcribe the expulſion of *Adam* out of Paradiſe, he would paint God walking in Paradiſe in the forme of a man, and the Angell alſo in human ſhape carrying a naked ſword, &c. *Bellarm. lib.2. de imaginib. c.*8.

Anſwer. Firſt, if an image bee made of a thing which doth not expreſſe the nature thereof, as a picture aſcribing to God a bodily ſhape which hee hath not, is but a lying image: ſecondly, the properties of God being infinite, cannot any way by a picture be implyed or ſhadowed forth, as *Iſay* 40. 12. *God hath meaſured the waters with his fiſt, and counted heaven with a ſpan:* and *verſ.*17. *All nations before him are as nothing, &c.* then it followeth, *To whom then will you liken God, or what ſimilitude will you ſet up unto him?* The Prophet reaſoneth thus; God is omnipotent, infinite, incomprehenſible, therefore by no ſimilitude whatſoever can be expreſſed. Thirdly, S. *Ambroſe* ſaith, *Quod inviſibile eſt, pingi non poteſt, & Deus, qui ab his omnibus alienus eſt, quomodo poteſt imaginem habere viſibilem?* That which is inviſible cannot be pictured, and God which is farre from any bodily ſhape, how can he have a viſible image? *Ambroſe in* 1. *ad Coloſſ.* Hee denieth that God any way may bee viſibly deſcribed. Fourthly, it is one thing to make a picture for hiſtorie, which is a cited thing, another for a religious uſe, which is altogether forbidden, of what thing ſo ever it be the image: God the Father was never ſeene in any human ſhape: neither ever ſhewed himſelfe in any viſible forme, as *Ambroſe* affirmeth, that the Father never appeared unto any: but when God ſhewed himſelfe in any outward figure, *Non pater intelligitur, ſed filius*; The Father is not underſtood, but the ſonne, &c. therefore God the Father is no way to be reſembled by any picture: Concerning other pictures, as of Angels with wings, becauſe they have ſo appeared, if it be onely for the ſetting forth of ſome hiſtorie, we doe not much gaine-ſay it: and concerning the image of Chriſt, if likewiſe it be made onely hiſtorically, as to deſcribe ſome of his miraculous works, as they were done, without any ſpeciall or particular relation to his perſon, it is farre more tolerable, than when the image of Chriſt is ſet forth by it ſelfe, without any ſuch hiſtoricall intention, onely to portrait his perſon and countenance, which cannot be but dangerous and offenſive.

Iſay 40.12.

In Coloſſ.1. vers.15.

As for the images of Chriſt in the forme of a Lamb, and the Holy Ghoſt in ſhape of a Dove, *Bartholomæus Caranza* a Papiſt ſheweth that they were forbidden in the ſixth generall Synod, Canon 82.

Bellarmine here anſwereth, that the Councell condemneth not the image of Chriſt in forme of a Lamb, but preferreth onely the other picture of Chriſt as a man.

Contra. Firſt, the words of the Canon are theſe; *Picturam illius agni Chriſti, &c. in poſterum pro veteri agno erigendam ſancimus:* Wee decree that the picture of Chriſt, as hee is man, bee from henceforth erected in ſtead of the picture of the Lamb. If the one picture muſt give place to the other, what is that elſe, but to abrogate the one, and eſtabliſh the other? Secondly, *Caranza* the abridger of the Councels ſo expoundeth the Canon; though it pleaſe *Bellarmine* to oppoſe himſelfe againſt him.

Concerning the picture of Chriſt as he was man, the Papiſts themſelves confeſſe, and we deny not, but it may better bee made than the image of the Trinitie; yet can there not bee any true image of Chriſt, as he was in forme of man: for the image doth only expreſſe his bodily ſhape, not as hee was God in the forme of man: and ſo ſuch a picture were dangerous to the weake and ignorant, being a lying image, ſhewing Chriſt only as man, who was both God and man. And againe, the image which is made of his bodily ſhape, is no more the image of Chriſt, than of any other man: *Fulk, Act. 17. ſect. 5.*

But ſome will ſay, if Chriſts image cannot conveniently bee made, becauſe it expreſſeth not his Godhead; by the ſame reaſon wee cannot make a picture of a man, becauſe his ſoule being inviſible cannot be painted.

Anſw. The reaſon is not alike: for hee that pictureth a man living, ſetteth forth the life, beautie, and motion of the body; by which effects, by a conſequent, the ſoule is reſembled, which cauſeth and worketh theſe things in the body: but in the bodily ſhape of Chriſt there cannot be made to appeare any ſuch notorious ſignes of his Godhead.

2 Though it be not ſimply unlawfull to expreſſe in painting the viſible ſhapes that were ſhewed in viſion to the Prophets, if it be only for uſe and ſignification of the hiſtorie, or if there be any other commendable uſe: yet to make thoſe ſhapes for any uſe of religion, or ſervice of God, is abominable idolatrie, *Fulk, ibid. Epiphanius* ſaw in a Church at Anablatha, an image painted in a table, as it had beene of Chriſt or a Saint, he tooke it downe and cut it in peeces: affirming that it was contrarie to the Scripture for any image of a man to hang in the Church of Chriſt. The Eliberine Councell, Canon 36. decreed, that no pictures ſhould bee made in Churches. If no pictures, much leſſe carved images, which are a more ſtrong provocation to idolatrie. The words of the Councell are theſe: *Placuit picturas in Eccleſia eſſe non debere, ne quod colitur, aut adoratur in parietibus depingatur:* Wee thinke good that no pictures ſhould be in the Church, leſt that which we adore and worſhip, ſhould be painted in the wals.

Auguſtine rendreth a reaſon, why it is dangerous to have images in Churches, where there is, yea but the leaſt feare of ſuperſtition: *Quis adorat vel orat intuens ſimulachrum, qui non ſic afficitur, ut ab eo ſe exaudiri putet, ut ab eo ſibi praeſtari, quod deſiderat, ſperet?* Who (ſaith he) worſhippeth or prayeth beholding an image, and is not ſo affected, as though he were heard of it, and hopeth not to have that performed by it, which he deſireth? *in Pſal. 113. part. 2.*

Againſt the having or making of the image of Chriſt, it was thus reaſoned Conſtantinople 7. generall Synod: as it is alleaged *Nicen. 2. action. 6. tom. 3. Ipſam imaginem Chriſti, Chriſtum vocare, eſt autem Chriſtus Deus & homo; ſequitur ut imago ſit Dei & hominis, & ſic deitatem circumſcriptibilem, & cum Eutyche confuſionem inducunt, &c.* They doubt not to call the image of Chriſt, Chriſt: but Chriſt is both God and man; it followeth then that the image of Chriſt muſt be the image of God and man; and ſo they make the Deitie circumſcriptible, and with *Eutyches* confound the natures of Chriſt: or elſe they doe picture the body of Chriſt without the Deitie, and ſo with *Neſtorius* they divide the perſon of Chriſt, and ſeparate the humanitie from the divine nature: *Vel tertio, illi alteram perſonam conſtituentes, dum carnem à deitate ſeparant, quam imagine repraeſentari dicunt, quartam perſonam Trinitati adjiciunt:* Or thirdly, they make a new perſon of Chriſt (while they ſeparate the fleſh from the Deitie) which they ſay is repreſented in picture, and ſo adde a fourth perſon to the Trinitie. Theſe abſurdities theſe Fathers did foreſee would follow in having the pictures of Chriſt.

Againe, they reaſon thus in the ſame place, *tom. 3.* from the words of our Saviour Chriſt uttered in the inſtitution of the Sacrament, this is my body, &c. doe this in remembrance of me: *Volens non eſſe ulla alia ſpecies electa ab illo, aut quaſi non poſſet ullo alio illorum, quæ ſub cælo ſunt, incarnationis illius repraeſentari: Ecce igitur vivificantis illius corporis imaginem vocant, panis ſcilicet ſubſtantiam, quam mandavit apponi:* As though hee had choſen no other ſhape, nor any other type of all things under Heaven, whereby his incarnation could be repreſented: Behold then all the images of that quickning body, the ſubſtance of bread, which hee commanded to be uſed, &c. Chriſt then hath appointed no other way to be called to our remembrance by, but by the Sacrament.

One other reaſon I will adjoyne, alleaged in the ſame place out of *Euſebius Pamphilus, tom. 4.* who thus writeth to *Conſtantia* the Empreſſe, who had ſent to him for the image of Chriſt: what image (ſaith he) doe you require? ſuch an one as may expreſſe the characters of his divine nature? but I thinke you are ſufficiently inſtructed of this, that no man hath thus ſeene the Son but the Father: *Sed ſervi requiris formæ imaginem:* But you require the image of the forme of a ſervant, which hee tooke; but underſtand you that it was joyned to the glorie of his Godhead: in ſo much that his Apoſtles could not behold the glorie of his fleſh in the mount: much more glorious is it now having put off mortalitie: *Quis igitur gloriæ & dignitatis ſplendores micantes & fulgurantes effingere mortuis & inanimatis coloribus & umbratili pictura poſſet?* Thoſe ſhining and brightſome beames of ſo great glorie, who is able with dead and liveleſſe colours, and a ſhadowed picture to expreſſe?

See alſo the determination of the Civill Law, *Cod. lib. 8. tit. 12. leg. 20. Theodoſ. Valentinian. Baſili-*

nam alicujus imaginis, &c. Wee forbid the Church to be obſcured with the images or painted tables of any, &c. This law forbiddeth pictures to be ſet up in Churches.

One alſo of their own writers is bold to write thus of *Nicephorus*, for reporting of S. *Luke* to have been a Painter, and to be the firſt that made the images of Chriſt, and of *Marie*, and of the Apoſtles: *In hiſtoria ſi non mendax, certè valdè audax*: He is verie bold in his hiſtorie, if not a liar: *Eſpenc. comment. in 2 Timoth. p. 173.*

This truth the holy Martyrs have ſealed: *Nicholas Shetterden* Martyr: The Law forbiddeth to make any manner likeneſſe, or image of God, *Deut. 4. 17.* you ſaw no ſhape, &c. To whom Wincheſter objected thus: Yet by your leave we may make an image of ſo much as was ſeene, as of Chriſt, of the Holy Ghoſt, and the Father appeared to *Daniel* like an old man. The Martyr anſwereth: This is no proofe that wee may make images contrarie to the commandement, for the Holy Ghoſt appeared like a Dove, yet was he not like in ſhape, but in certaine qualities, &c. *Fox*, pag. 1675. col. 2.

Pag. 1581. 2, 20.

Serm. de virginitat.

Lib. 4. de fid. cap. 17.

Anſwer to Rahite, c. 13.

We have here alſo further evidence: 1 Of the Eaſt Church, *Ephrem* ſaith, *Wilt thou be the temple of God? fac habeas imaginem illius in corde*, ſee thou have his image in thine heart, *Dei imaginem dico, non colorum varietate in ligno, &c.* I call that the image of God, not which is in wood or other matter formed with varietie of colours, but that image of God which is painted by good works, &c. *Damaſcene* ſaith, *Of the inviſible and incircumſcriptible God, quis facere poteſt repræſentationem? who can make any repreſentation?* The ſuperſtitious and peremptorie Duke of Moſcovia ſeemeth to allow no images of the inviſible God: for thus he ſaith, *Divinarum imaginum, prima eſt Ieſu Domini, &c.* Of divine images the firſt is of our Lord Jeſus, then of his pure mother, &c. the third kinde of the heavenly Powers and Saints.

Lib. 4. cont. Celſum.

Orat. contra Gregal. Sabellii.

Epiſt. Davidis ad Pontific. ex Damiano a Goes de Æthiop. morib.

2 Of the South Church, *Origen* ſaith, The Chriſtians, *Dei incorporei & inviſibilis nullam effigiem faciunt*, make no image of the incorporall and inviſible God. *Athanaſius*, *Stulti & vecordes qui Deum corporalib. rebus aſſimulant*: They are fooles and ſenſleſſe which doe liken God to corporall things. The Emperour of Æthiopia writing to the Biſhop of Rome, prayeth him, *ut mittere velit aliquas Sanctorum imagines, & præcipue beatæ Mariæ Virginis, &c.* to ſend him ſome pictures of Saints, but ſpecially of the Virgin *Marie*, &c. If the images of God were in uſe among them, they ſhould have been preferred before the reſt.

Harmon. ſect. 2. pag. 20.

3 Confeſſion of Helvetia the former, chap. 4. Becauſe God is an inviſible ſpirit, and an incomprehenſible eſſence, he cannot therefore by any art or image be expreſſed: for which cauſe we feare not with the Scripture to terme the images of God meere lies, &c. although Chriſt tooke upon him mans nature, yet he did not therefore take it that he might ſet forth a patterne for Carvers and Painters: he denied that he came to deſtroy the Law and the Prophets, but images are forbidden in the Law and the Prophets, &c.

4 The opinion of ſome of the Romaniſts, as of *Abulenſis, Durandus, Pereſius*, is mentioned before.

The third Article, Whether the images of Saints are to be worſhipped.

The Papiſts.

[illegible]

That images are to be reverenced and worſhipped, ſo it be not with the divine honour due unto God, it was concluded in the late Tridentine Chapter, ſeſſ. 25. confeſſed by our *Rhemiſts, Act. 17. ſect. 9.* and maintained by the Jeſuites, *Bellarm. cap. 12.*

Argum. 1. The braſen Serpent was worſhipped of the people, ſeeing it was ſet up in an high place, and gave health to thoſe that looked upon it; *Ergo*, images may be worſhipped, *Bellarm.* So alſo the Doway tranſlators give inſtance of the braſen Serpent, pag. 366. The people alſo fell downe before the Arke and Tabernacle, and worſhipped God: *Ergo* lawfull, praying, to fall downe before a Crucifix, *Rhemiſt. Annot. Heb.* 11. 21.

Joh. 3. 14.

Anſw. Firſt, it was not the Serpent that healed them, but Chriſt who was thereby prefigured. The Serpent was lift up that the people might round about the better behold it, and it ſheweth forth alſo the lifting up of Chriſt upon the Croſſe. It was not ſet up to be worſhipped, neither was it worſhipped till the people fell into ſuperſtition, and offered incenſe to it, and therefore becauſe the people abuſed that monument, *Hezekiah* brake it downe, 2 *King.* 18. Secondly, it is not all one to fall downe before, in, or at the Arke and Tabernacle, and to worſhip God, as to worſhip the Arke or Tabernacle. You doe not only fall downe before a Crucifix, but worſhip it. Neither is it as lawfull to worſhip before a Crucifix, as it was before the Tabernacle: for the one was commanded of God, the other is the ſuperſtitious device of men.

Argum. 2. As the image of *Nabuchadonozor* was for his honour, ſo the image of Chriſt is for his, *Rhemiſt. Revel.* 13. 14.

Anſw. A good ſimilitude, if Chriſt himſelfe had not forbidden ſo to bee honoured and worſhipped.

Argum. 3. Man is honoured becauſe he is the image of God: *Ergo*, images of Saints are to be reverenced, becauſe they are their images, *Bellarm.cap.*12.

Anſw. Firſt, man is a livelie image of Gods owne making, images of Saints are the works of men.

Secondly, no image can ſo lively repreſent a Saint, being but a dead thing, as man who hath a living ſoule is the image of God.

Thirdly, we doe reverence men with civill honour, not with religious worſhip, as they doe their images.

Fourthly, though Gods image in man were to be worſhipped, yet it would not follow, that Saints images ſhould: for all divine worſhip belongeth onely to God: but the Saints themſelves, though they were alive, are not to be worſhipped, much leſſe their images.

Argum. 4. The chiefe *Iconomachi*, that is, enemies or oppugners of idols, ſay they, are the Jewes, Samaritanes, Mahometanes: yea the devill himſelfe loveth no images, *Bellarm.ibid.*

Argum. Firſt, it followeth not, the Jewes and Turks abhorre images, and therefore Chriſtians ought to love them: for the Heathen hated many vices, which are alſo to bee abhorred of Chriſtians.

Secondly, they were not the firſt *Iconomachi*, image haters: for *Moſes* was an *Iconomach*, when he cauſed the golden Calfe to be burnt to powder: *Hezekiah* an *Iconomach*, that brake downe the braſen Serpent: *Ioſiah* an *Iconomach*, that cauſed the idols to be deſtroyed, 2 *King.*23. Nay, God himſelfe was the firſt *Iconomach*, that forbiddeth images and idols to be made in the morall Law.

Thirdly, I pray you where did the Jeſuite learne, that the devill hateth an image? I am ſure the Scripture ſpeaketh contrarie, that what was offered to idols was ſacrificed to devils. 1 Cor.10.20.

Argum. 5. The College of Doway doe bring theſe arguments for the adoration of images.

1 Images were conſerved in the Temple, 3 *King.*7. as before in the Tabernacle.

2 When Idolatrie was moſt deſtroyed, 3 *King.*15. 4 *King.*13. yea an abuſe riſing of the brazen Serpent, for the which *Hezekiah* deſtroyed it, 4 *King.*18. yet he touched not the image of Cherubims in the Temple: which none but Infidels ſought to deſtroy.

3 *Oſee* the Prophet, (Chap. 3.) bewaileth the want of Teraphim or Images, among other ſacred things.

4 Whereby the ancient Rabbines prove very well, that the images of Angels, as of other Saints, are not contrarie to the Decalogue, but the image of Idols, &c. to this purpoſe they argue, pag. 936. and before pag. 103.

Anſw. 1. The images in the Tabernacle and afterward in the Temple, were made by Gods commandement, they were not ſet up publikely in the view of the people, but altogether kept in the holy place, whither the Prieſts only reſorted, neither were they adored: popiſh images have none of theſe, they have neither Gods warrant, they are expoſed to the view of the people, they adore them, and fall downe before them: therefore this preſident ſerveth not their turne.

2 *Hezekiahs* example condemneth all adoration of images, as having no commandement from God: the images in the Temple he defaced not, for the reaſons aforeſaid: if the brazen Serpent, ſet up by Gods commandement, were deſtroyed becauſe it began to be adored, and incenſe burned unto it, much more images erected by men to be worſhipped, are to be demoliſhed.

3 *Oſee* bewaileth not the want of Teraphim: but foretelleth the miſerable ſtate of the Iſraelites, Oſee 3.4.
that they ſhould have no face at all either of Church or Common-wealth, nor that corrupt ſtate, when under the Kings of Iſrael they worſhipped images: and ſo conſequently he propheſieth of the deſtruction of the idols, wherein they truſted: otherwiſe, if the Prophet allowed *Teraphim*, then hee ſhould give allowance to idols, as theſe tranſlators interpret that word, *Geneſ.*31. where it is ſaid, *Rachel* ſtole her fathers idols: the word is *Teraphim*: but if *Teraphim* may be taken in any good ſenſe; what ſay they to the word *Mazzebah*, the Prophet ſaith, they ſhall be without *a ſtatue or image*: which word is applied to ſignifie an idoll, as the image of *Baal* is ſo called, 2 *King. chap.* 10. *verſ.* 26. 2 King.10.

4 They make the Jewes their patrones of images: but *Bellarmine* nameth them, as is ſhewed in the former argument, the *Iconomachi*, enemies to images. And it is untrue, that the Jewes either by that text, or any other, are induced to allow any images at all. Some indeed of their popiſh writers are of opinion, that not all worſhip of images, but ſuch as the Heathen gave to their idols, was forbidden to the Jewes, as *Waldenſ. Cajetan, Stapleton, Sander, Alphonſ. de Caſtro.* But there are more of the contrarie opinion, *quemlibet uſum imaginum & ſtatuarum, &c. fuiſſe interdictum:* that all uſe whatſoever of images and ſtatues was by the poſitive law, *Exod.*20. forbidden to the Jewes, as *Richardus, Alexander, Bonaventure, Henricus, Paludanus, Catharinus:* which ſaith their *Vaſquez*, a Jeſuite is the more probable opinion: and another Jeſuite, *Gretzerus* proveth out of *Ioſephus*, that the Jewes would not admit of the trophees, armes or enſignes of the Romanes, ſuſpecting leſt ſome images were hidden under them, which altogether were forbidden by their law.

Lib.3.de adoratione.lib.2. diſput.4.c.1.
Joſeph.lib.15. cap.11.
Gretzer.lib.1. de cruce,c.49.

Argum. 6. We will helpe them out with another argument: which the Muſcovian Duke alleageth, that miracles have not been wrought by the idols of the Gentiles, as by their images: Anſwer to *Rokita, cap.* 13.

Anſw. Yet divers examples may be produced, of prodigious things wrought by the heathens idols, through the cunning and illuſion of Satan: *Cicero, actione 6. in Verrem*, ſpeaking of the image of *Ceres* in Sicilia, ſaith, *multa prodigia vim ejus numenque declarant*: many wonders doe ſhew the divine vertue thereof: the Grecians uſed to ſet up in tables the diſeaſes cured by *Æſculapius* in *Epidaurus. Strab. lib.* 8. *Virgil* writeth 1. *Georgic*: that after the murder of *Cæſar*, the yvorie and brazen images did weepe and ſweat: *Auguſtine* ſaith: let them heare what wonderfull things done or ſeene, the Pagans report of their gods, *et tamen dii gentium dæmonia*, and yet the gods of the heathen are but devils: *de unit. Eccleſ. c.* 16.

The Proteſtants.

THat images or idols are not at all to be reverenced or worſhipped, or to be made, or ſet up in Churches, or in any other place for any religious, or rather irreligious uſe: thus out of the holy Scriptures we make it plaine.

Exod. 20.4.
Deut. 4.15.
Iſai. 40.18.
Rom. 1.23.
1 Cor. 10.20.
1 Iohn 5.21.

Argum. 1. The making of any ſimilitude or likeneſſe, to fall downe before it and worſhip it, is flatly forbidden in the ſecond Commandement: *Ergo*, they are not to be worſhipped. So likewiſe, *Deut.* 4. 15. *Iſai.* 40. 18. and in many other places in the old Teſtament: worſhipping of images, which is idolatrie, is manifeſtly alſo forbidden in the new Teſtament, *Rom.* 1. 23. 1 *Cor.* 10. 20. 1 *Iohn* 5. 21. *Ergo*, not lawfull.

Anſ. One *Catharinus* a great Papiſt ſaith, that the commandement in the law againſt images was but temporall, and to continue but till the eſtabliſhing of the new Teſtament. But *Bellarmine* utterly miſliketh this anſwer, being moſt abſurd, for the morall law is perpetuall, *De imaginib. ſanct. lib.* 2. *c.* 7. They doe give therefore a more deliberate anſwer: that the Scriptures doe reprove and condemne the idolatrie of the Heathen, which worſhipped their images as gods. But ſo doe not they: they make no account of them, as they affirme, for their matter or forme; but for that relation they have to the things whoſe images they are, *Rhemiſt. Philip.* 2. *ſect.* 2.

Exod. 32.4.5.
1 King. 12.28.
Exod. 32.5.
Iudg. 17.3.

Anſ. Firſt, the Jewes alſo in their golden Calfe had a relation to that God that brought them out of the land of Egypt, *Exod.* 32. 4. 5. The like relation had *Ieroboam* in ſetting up of his Calves, 1 *King.* 12. 28. for they were not ſo mad as to think that a calfe brought them out of *Ægypt*. And it appeareth yet more plainly: for *Exod.* 32. 5. *Aaron* ſaith, To morrow ſhall be the Lords holy day: the word is *Iehovah*, which name the Jewes only aſcribed unto God. So *Iudg.* 17. 3. *Micha* his mother ſaith, that ſhe had conſecrated the ſhekels of ſilver unto the Lord *Iehovah*, to make a molten image: wherefore in their images they had relation to God, and yet were they reproved for their idolatry. The like relation the Gentiles alſo had in their idols, as *Auguſtine* witneſſeth: *Non ego illum lapidem colo, &c. adoro, quem video, ſed ſervio ei quem non video; Quis eſt ille? Numen quoddam inviſibile quod præſidet illi ſimulachro*: I doe not worſhip that carved ſtone or image: I reverence that I ſee, but I ſerve or worſhip that I ſee not: that is, a certaine divine ſpirit, which is preſident in that image, &c. Wherefore popiſh idolatrie can no more be excuſed by this ſhift of reference or relation, than either the Jewes or Gentiles, that pretended the ſame colour.

In Pſal. 96. in expoſition.

Our Dowey men doe here alſo come in with their part: they ſay that *Calvin* giving this note, *that the Iſraelites were not ſo inconſiderate, as not to remember that it was God which brought them out of the land of Ægypt*, is quite contrary to that text, *Deut.* 32. 18. *God that begat thee, thou haſt forſaken, and haſt forgotten the Lord thy Creator*: Whereupon they inferre, that they indeed made the golden Calfe their God. P. 245. and 465.

Deut. 32.18.

Ezech. 8.10.

Contra. 1. If the Iſraelites had thought that Calfe to be their very God, it is not like that *Aaron* would therein have condeſcended to their madneſſe, though he ſhewed great infirmity in yeelding ſo far as he did: and whereas *Ezechiel* found in a ſecret corner 70. ancients of Iſrael, cenſing before the images of creeping things and abominable beaſts: is it like they were ſo groſſe, to imagine God to be like an abominable thing? 2. Herein they had been more groſſe than the Pagans, who uſed this defence of their idolatry, as *Caſſander* one of their own men alleageth out of *Lactantius*: *non ſimulachra timemus, ſed eos, ad quorum imaginem ficta*, we doe not reverence the images, but them according to whoſe image they are made. 3 Yet they forgot God, in as much as they ſo ſoone tranſgreſſed the commandement ſo lately given them, not to make them any graven image to worſhip it, &c. as the Lord himſelfe ſaith, *they are ſoone turned out of the way which I commanded them.*

Caſſander conſultat. artic. 22.
[illegible]
Exod. 32.8.

Fox pag. 819.
artic. 7.
Fox pag. 830.
Fox pag. 984.

2 It may be proved by the practice of the Popiſh Church in England, that ſimply without any ſuch relation or ſignification they commanded images to be worſhipped. *Thomas Man* Martyr troubled, becauſe he beleeved not in the Crucifix. *Robert Rave* of Dorney moleſted, becauſe he ſaid, that an image graven with mans hand, is neither God nor our Ladie, but made for a remembrance of Saints: nor we ought to worſhip any thing, but God and our Ladie, and not images of Saints, which are but ſtocks and ſtones. Miſtreſſe *Alice Dolie* brought into trouble for ſaying; We ſhould not worſhip that thing that hath eares, and eyes, and can neither ſee nor heare. Theſe good men and women, we ſee, were perſecuted in thoſe dayes for denying worſhip to images, as they were images. And of latter dayes, we ſee the popiſh ſect, even they amongſt them which had the name of learning, to have fallen into the ſame idolatrous dotage of their forefathers: as it may appeare by *Boners* ſetting up of the Rood in Pauls, at the comming in of King *Philip*: how he with his Chaplaines anointed the Rood, crept unto it, and kiſſed it, and ſo ſet him up in his place, all the Quire in this meane

ſeaſon, ſinging *Te Deum*: Let indifferent men now judge, whether they made not this Rood their God aright, *Fox* pag. 1472. So then the popiſh practice agreeable to their doctrine was, (as it appeareth) that images were ſimply to be worſhipped: which *Pollydore* one of their owne men confeſſeth, that the ruder ſort among them, *magis eis fidunt, quam Christo*, doe put more confidence in the image, than in Chriſt himſelfe.

Apocal. 9. 20.

Argum. 2. *Apocal.* 9. 20. Worſhippers of idols of ſilver and gold are there condemned; which can be no other but the Papiſts: for that propheſie is to be fulfilled in the latter times towards the end of the world, after the opening of the ſeventh ſeale and blowing of the ſixth trumpet. But there is no knowne nation in theſe parts of the world, nor hath beene many a day, that worſhippeth images as the popiſh Synagogue doth.

Argum. 3. Man is the image of God, and yet is not worſhipped: how much leſſe ought we to worſhip carved images, which are but made with mens hands? As *Augustine* ſaith, *Opera hominum non colenda, meliores ſunt artifices*: The handy works of men are not to be worſhipped, the workmen themſelves are better, and yet not worſhipped, &c. What foule idolatry is this, to prefer the works of mens hands before the work and image of God, to deſpiſe men, and have in ſo great regard dead ſtocks and ſtones?

Argum. 4. *Ezechias* cauſed the brazen Serpent which *Moſes* had made, to be broken in peeces, becauſe the people worſhipped it, and burnt incenſe to it: *Ergo*, images are not to be worſhipped.

Bellarmine anſwereth: firſt, that the people did honour the brazen Serpent, for the matter ſake, thinking that the benefit of health proceeded from the image it ſelfe, *cap.* 17.

Contra: Firſt, they could not honour it for the matter, it being of braſſe, not of gold, or any other precious metall. Secondly, neither did the people aſcribe the miracle to the image it ſelfe: for in the text it is added, *which Moſes had made*: they remembred very well, that it was made by *Moſes*, at Gods appointment, and ſo was indued with that vertue.

Secondly, ſaith he, they did worſhip it as God, becauſe they offered incenſe to it, which in the old law was accounted a ſacrifice, *ibid.*

Contra. See firſt how contrarie *Bellarmine* is to himſelfe: for before, *lib.* 1. *de Sanctor. beatitud. c.* 13. *argum.* 3. he told us, that the ſacrifice of beaſts onely was peculiar unto God: but odours and incenſe might be given to Saints; and that therefore *Nabuchadnezzar* commanding odours to be offered to *Daniel*, did therein no lawfull thing. But here he affirmeth the contrary, that the people in offering incenſe to the brazen Serpent, did give the honour of God unto it. Thus well he agreeth with himſelfe.

Secondly, the people were not ſo blinde, to think a Serpent to be their God, no more than their forefathers took the golden Calfe for God, but they worſhipped it in the remembrance of God: for they were not ſo blockiſh to think that a calfe did bring them out of Ægypt. Thus doe the Papiſts worſhip their images even as the people did the brazen Serpent.

Augustine ſaith, *Novi multos eſſe ſepulchrorum & picturarum adoratores*; I know there are many which worſhip ſepulchres and pictures. Of theſe he warneth men to take heed, *Noli conſectari turbas imperitorum*; Follow not ſuch unlearned and unskilfull multitudes. *Bellarm.* anſwereth, that *Augustine* wrote thus when he was a young man, and not fully converted, *cap.* 16. A ſilly ſhift: yet we will vouchſafe an anſwer, though it be worthy of none. Let us heare what *Augustine* thought when he was old, and ſtaid in judgement: *Iam vero artifex melior eſt eis, &c. quem te tamen puderet adorare: melior es tu, quamvis ea non feceris, quoniam, quæ illa non poſſunt facis, melior & beſtia*: The workman is better than the image, who gave faſhion and ſhape unto it, yet thou wouldeſt be aſhamed to worſhip him: thou thy ſelfe art better, for thou canſt doe many things which that cannot: nay a bruit beaſt that heareth and ſeeth is better, &c. By this we may ſee what *Augustine* thought of worſhipping of images.

We have the glorious teſtimony of the holy Martyrs: *Claudius Monerius* burned at Lions for the truth, *anno* 1551: Nothing is to be adored, but that which is not ſeene with the eyes, that is, God alone, which is a ſpirit, &c. Images therefore are not to be ſet up before Chriſtians, ſeeing the nature of man is ſo prone to idolatry, ever occupied and fixed on thoſe things which lie before his eyes, rather than upon thoſe which are not ſeene. *Fox* pag. 905. col. 1.

Pag. 846. 1. 40.

Maſter *George Wiſehart* holy Martyr, reporteth how he had conference with a Jew, as he was ſailing upon the water of Rhene: and asking him the cauſe of his pertinacie in not receiving the Chriſtian faith, alleaged this with other, for that Chriſtians did worſhip images contrary to the law of God, which will have God onely to be honoured. *Fox* pag. 1269. col. 2.

Pag. 1256. 2. 40.

Iohn Maundrel, William Coberly, Iohn Spicer, put to death for denying the worſhipping of images, pag. 1893. with many other that gave their lives in defence of this truth: The Papiſts for their idolatry cannot ſhew ſo ſure a ſeale.

Pag. 1719. 1. 40.

I will adde in the end the determination of the ſeventh generall Councell at Conſtantinople, as it is extant, *Nicen.* 2. *Action.* 6. *tom.* 6. *Qui ab hoc die imaginem auſus fuerit ſibi parare aut adorare in eccleſia, aut in privata domo conſtituere, aut clam habere; ſi clericus, deponitor, ſi laicus, anathemate percellitor*: If any man from henceforth ſhall dare to make him an image, or to worſhip it in the Church, or ſet it up in his houſe, or keepe it ſecretly, if he be of the Clergie, let him be depoſed; if a lay man, accurſed be he.

Againe, *tom.5. in fine: Nos qui ſacerdotii dignitate ſuccincti ſumus, ſimul exiſtentes una voce definimus, omnem imaginem ex quacunque materia improba pictorum arte factam ab eccleſia Chriſtianorum rejiciendam velut alienam & abominabilem*: We of the Prieſtly dignity aſſembled together, doe define with one voice, that every image, of what matter ſoever, made by the lewd skill of painters, is to be caſt out of the Church of Chriſtians, as a ſtrange and abominable thing. This was enacted *anno* 780. by the conſent of 300. Biſhops aſſembled at Conſtantinople, in the preſence of two Emperours, *Leo* and *Conſtantinus* in two ſeverall Synodes.

Our adverſaries here anſwer, that this aſſembly at Conſtantinople is not the ſeventh generall Synode, but that which followed at Nice, called *Nicen.* 2. which was kept under the Empreſſe *Irene* and her ſonne *Conſtantinus*, wherein the adoration of images was eſtabliſhed: and to this Councell *Adrian* Biſhop of Rome gave his conſent, which the other wanted.

Anſw. The Synode of Conſtantinople is rather to be held univerſall, than this of Nice. Firſt, it was aſſembled by the authority of two Emperours, *Leo*, and *Conſtantinus*: whereas this of Nice had but the authority of a woman, *Irene* the Empreſſe: for her ſonne *Conſtantine*, being then in his nonage, afterward revoked his conſent, which he gave in his childhood: Secondly, there were 300. Biſhops preſent at Conſtantinople, a number ſufficient to make a generall Councell, and it came before the other: wherfore then ſhould it not be counted the ſeventh generall before the other? Thirdly, What though the Biſhop of Rome conſented not? no more did he to that act of the Chalcedon Councell, which giveth the Patriark of Conſtantinople equall authority to the Biſhop of Rome; yet is it held to be univerſall. Againe, it had the Patriark of Conſtantinoples conſent, who was then *Paulus*, who is the chiefe of the Eaſt Churches, as the Pope would be of the Weſt. Wherefore for ought yet alleaged, the ſeventh generall Councell ſhall be that which was kept at Conſtantinople, not the other at Nice. And of this ſuperſtitious Councell one of their owne giveth this teſtimony; That the Fathers there, *Dæmonum ſpectris, & muliebribus ſomniis parum verecunde abutebantur*: did unſhamefaſtly abuſe the viſions of devils, and the dreames of women, to prove the adoration of images, *Eſpence. in 2 Timoth. p.* 151. *a.*

Laſtly, againſt the adoration of images we have the teſtimony of the Civill law, *Cod. lib.* 1. *tit.* 14. *leg.* 7. *Martian. Abſit à ſeculo noſtro, &c.* Farre be it, that in our time the accuſtomed honour ſhould bee given unto the curſed idols, incenſe to be burnt unto them, &c. And becauſe it will bee here anſwered, that this law was made onely againſt the idols of the heathen: ſee further, *Cod. lib.* 1. *tit.* 27. *leg.* 2. *Theodoſ. Quando ſtatua noſtra eriguntur, &c. adſit judex ſine adorationis ambitioſo faſtigio*: When our images are erected, let the Magiſtrate be preſent, without any ambitious or flattering ſhew of adoration. This law forbiddeth the images of godly Emperours, and ſo alſo Saints, to bee adored.

Their owne decrees agree hereunto: *Decret. p.* 3. *diſtinct.* 3. *cap.* 27. *Gregor. Sanctorum imagines quod adorari vetuiſſes, omnino laudamus, &c.* We doe every way commend you, for that you did forbid the images of Saints to be worſhipped, &c. What could be ſaid more directly againſt the adoration of images?

Cont. hæreſ. lib. 3. cont. collyridion.

Epiphanius of the Greek Church condemneth the adoration of images: *Mortui ſunt qui adorantur, ipſorum vero imagines, quæ nunquam vixerunt, &c. adorandas introduxerunt, adulterante mente ab uno ſolo Deo, &c.* They are dead which are adored, but their images, which never were alive they have brought in to be adored, with a minde adulterating from God, &c. *Bellarmine* telleth us, that hee ſpeaketh againſt thoſe which worſhipped images as the Gentiles did their idols with divine worſhip.

Bellar. lib. 2. de imaginib. c. 16.

Contra. 1. He ſpeaketh againſt all kinde of adoration of images: he calleth it *ſimulacriſticum ſtudium*, a ſtudy of imagery, and of the Virgin *Mary* he ſaith, *ipſa honorata, ſed non ad adorationem data*. ſhe is to be honoured, but not given to be adored, &c. making a difference betweene civill honour, and religious adoration. 2 The Papiſts themſelves are not farre from giving divine adoration to Saints and their images, as one of their owne writers ſaith: *that many Chriſtians, Divos divaſq; non aliter venerantur, quàm Deum*: doe worſhip their he and ſhe Saints, no otherwiſe than God. The Muſcovites as ſuperſtitious as they are at this day, which follow the Greek Church, doe not worſhip their images: as *Faber* reporteth, *Non unum vel alterum adorare, &c.* Thou ſhalt hardly finde one that doth adore them, though they uſe them as monuments: *Sacranus* ſaith, *imagines operis & artificii catholicorum horrent*: the images of the work and making of the Catholikes, though it be of the crucifix, they doe abhorre, &c. that is, carved and graven images, for they allowed none but painted in plaine tables: ſo alſo another ſaith, *Statuas nullas in templis venerantur*: they worſhip no images in their temples.

Lodovic. Vives in Auguſt. de civitat. Dei lib. 8. c. ultim. De religione Muſcovit. Cap. 2. error. 7. Ad D. chrytiticum de religio. Ruſſer. Alvarez. deſcr. Æthiop. cap. ultimi.

2 The Æthiopike Church, though they have plaine painted images, yet as it ſeemeth, they worſhip them not: for they keepe them wrapped up in their veſtures among other papers, and bring them not forth unleſſe it be upon feſtivall dayes: yet *Damianus* would make us beleeve, that, in their Churches, the images of God, of the Virgin *Mary* and Saints, *haberi colique*, are received and worſhipped: but he ſpeaketh this by hearesſay, whereas *Alvares* the reporter of the other, did a long time dwell among them, and ſo was better acquainted with their faſhions.

Iudorum legati

3 Confeſſion of Scotland, *chap.* 22. *ancient Writers forbid praying to and worſhipping of images,*

as flat contrary to the commandement of God,&c. Bohemia *c.* 17. *The Churches taught, that none ought to honour holy men as God, much leſſe images, neither worſhip them with any honour, or affection of ſpirit, the which is due onely to God.*

See before the judgement of *Gregorie* alleaged out of the decrees, who thus further writeth unto *Saranus* Biſhop of Marſilia: If any man will make images, *minime prohibe*, forbid him not, *ſed adorare omnibus modis devita*, but hinder them by all meanes to worſhip them. But *Bellarmine* telleth us, he onely ſpeaketh againſt ſuperſtitious adoration of images, whereby they are worſhipped as gods, *chap.* 16. *Contra.* Nay he forbiddeth they ſhould be adored, *omnibus modis*, by all wayes and meanes whatſoever, and he further ſaith, *aliud eſt picturam adorare, aliud quid ſit adorandum per picturam addiſcere*: it is one thing to adore a picture, another to learne by a picture what is to be adored, &c. he alloweth no adoration at all, but onely an hiſtoricall uſe of pictures.

Lib.9.epiſt.c.9.

Gregor.ibid.

An Appendix, whether Churches are the meeteſt places for Images.

The Papiſts.

THey affirme, that images may not onely be ſet up in Churches, but that they are no where better placed than there: *Bellar.lib.2.c* 9.

Error 45.

Argum. 1. His beſt argument is taken from the practice in the old Teſtament, the images of Cherubims were allowed in the Temple.

Anſwer. To this objection anſwer is made before: firſt, that they had Gods expreſſe commandement for it: Secondly, and beſide, they were onely in the moſt holy place, whither the high Prieſt only came, where the Arke was covered with Cherubims: Thirdly, the other pictures of Cherubims, which were in the vale, were onely for ornament, and comelineſſe, not ſet up for an idle ſhew. Fourthly, and thereby was ſignified the preſence of the Angels, ſpecially in holy places, where God is invocated, as *Chryſoſtome* well obſerveth: *Cum in aere Angelorum multitudo verſatur, multo magis in eccleſia, multo amplius hodierno die, cum Dominus eorum aſcendit in cœlum:* Seeing there is a multitude of Angels in the aire, much more in the Church, much more this day, when the Lord aſcended into heaven, &c.

Homil. de aſcenſion.

The Proteſtants.

It is not ſafe to ſet up any images painted, carved, or graven, in Churches and places of Gods worſhip, unleſſe they be ſuch pictures, which are for comelineſſe and ornament onely, or for hiſtoricall uſe, and thoſe alſo very ſparingly, and cauteloully without any manner of offence to be uſed.

Argum. 1. We reade in *Ezechiel*, that there were the ſimilitude of creeping things, and abominable beaſts painted upon the wall, which were privily made, unto the which they went by a ſecret doore made in the wall: even theſe idolatrous Iſraelites were aſhamed to ſet up ſuch pictures publikely, they ran into corners unto them.

Ezech.8.10.

Argum. 2. *Moſes* ſaith, *Deut.* 4. 15. *Take heed to your ſelves, you ſaw no image on the day that the Lord ſpake unto you:* God hath given us a patterne and preſident, that where preaching is, no images ſhould be ſet up: for it would draw away the people from attention, while they are gazing upon them: and it may be an occaſion unto them of ſtumbling, and therefore they are bid to take heed to themſelves.

Deut.4.15.

See the teſtimony of *Claudius Minerius* Martyr before, error 44. that images are not to be ſet up before Chriſtians, becauſe they are ſo prone to idolatry.

1 *Epiphanius* ſhall ſpeak for the Greek Church; who in an Epiſtle to *Ioannes* Patriark of Jeruſalem writeth, that finding a certaine picture of a man hanging in the doore of an Oratorie, cauſed it to be cut in peeces, adding, that it was againſt the authority of Scripture, *quod in eccleſia penderet imago hominis*, that the picture of a man ſhould hang in the Church.

To this place they make us divers anſwers: 1. *Alphonſus de Caſtro* doth note him of error. 2 *Valentia* ſaith, the authority of the whole Church ought more to prevaile with us. 3 *Marianus Victorius* in his Annotations upon that Epiſtle, ſaith it was the picture of ſome profane man, whereas *Epiphanius* ſaith himſelfe it ſeemed to be the picture of Chriſt, or of ſome Saint. 4 *Thomas Waldenſ.* ſaith *Epiphanius* did ſo, becauſe of the error of the Anthropomorphites, which was rife in thoſe dayes. 5 But *Bellarmine* hath found out another anſwer, that thoſe words are *ſuppoſititia*, foiſted in: yet is the whole Epiſtle found tranſlated by *Hierome, tom.* 3. I think he borrowed this anſwer from the peremptory Duke of Muſcovia, who denieth the truth of this hiſtory, and maketh it to be a fained thing. Thus, when they can anſwer nothing elſe, they deny the author, or ſuppoſe one vaine thing or other: meaſuring others by themſelves, becauſe they take upon them to correct, or rather corrupt authors (as their expurgatorie Indices bewray their fraud) they imagine alſo ſo of others: they ſhould doe well to ſhew when, by whom, and how long ſince, thoſe words have beene coined, which they ſhall be never able to ſhew.

Alphon.hæreſ. tit.2.Imag.lib. de idol.c.7.

Tom.3.tit.19. c.157.

Anſwer.to Rohite.c.13.

2 *Origen* when *Celſus* objected that the Chriſtians did not care for altars nor images, maketh this anſwer: that the Chriſtians had images, *non per impuros opifices fabricata, ſed per Dei verbum in*

nobis

Lib.8.cont. Celſum. *nobis formata*, not made by impure workmen, but formed within us by the word of God, &c. It ſeemeth that in theſe times Chriſtians had no images, for *Origen* then would have juſtified and defended the uſe of them: The cuſtome of the Æthiopike Church is ſhewed before, *err.* 44. They have certaine pictures, but wrapped up in their veſtries, which are onely brought out upon feſtivall dayes: neither will they have Chriſt painted, as he was crucified, ſaying that no man is worthy to ſee him in that paſſion: It ſeemeth then, that they hang not up pictures in their Churches. Alvarez c. ult.

Harm.ſerm.2. pag.49. 3 Sweveland chap. 22. They held it an abominable thing, to admit any images, graven or painted in the Church, and they prove it by that place of *Epiphanius* before alleaged.

2 Sam.5.8. 4 I will here alleage the teſtimony of our Doway men: who give this marginall note upon that place: *The blinde and lame ſhall not enter into the Temple*: Idols (ſay they) that have eyes, and cannot ſee, feet and cannot goe, ſhall not enter into the Church of Chriſt, &c. As though all popiſh images be not of this ſort, they have eyes, eares, hands, mouth, feet, and can neither ſee, heare, handle, ſpeak or goe, as it is in the Pſalme. Pſal.115.6.

The fourth Article, VVhat manner of Worſhip is to be given to Images.

The Papiſts.

46. Error. B*ellarmine*, who is the mouth of the reſt, ſetteth downe theſe poſitions: Firſt, that images, though they are not properly to be worſhipped with divine honor, neither is it ſafe ſo to teach in the hearing of the people; yet improperly they may have the ſame worſhip, which properly belongeth to the Saint whoſe image it is, *cap.* 23. Secondly, there is a religious worſhip properly due unto images, as they are conſidered in themſelves, *& non ſolum ut vicem gerunt exemplaris*, and not only as they repreſent another thing: *Bellarm. de Imaginib. Sanctor. lib.* 2. *cap.* 21.

Argum. Bellarmine reaſoneth thus: As the image is to that, whoſe image it is, ſo the worſhip of the image is to the worſhip of the exemplar, patterne, or patrone thereof: but the image, *ſecundum quid*, after a ſort, is the thing it ſelfe, as a painted man is a man after a ſort: therefore after a ſort alſo the ſame worſhip, which is due to the thing it ſelfe, may bee given to the image, *cap.* 25.

Anſ. Firſt, he taketh that to be granted, which is in queſtion: for we deny, that an image hath any worſhip at all, and therefore it is in vaine to contend, what manner of worſhip it ſhould be. Secondly, his owne example is againſt him: for a painted or pictured man, cannot be ſaid to be a man, but onely the image of a man; ſo neither can the worſhip of the thing be given to the image of the thing. Thirdly, we grant, as the image is to the thing, ſo is the worſhip, &c. for both ſuch images are idolatrous, and all worſhip given unto them, impious.

The Proteſtants.

WE have ſhewed before that images ought not to be worſhipped at all, and that all religious worſhip is due only unto God: wherefore to us this queſtion is ſuperfluous, with what religious worſhip images are to be adored; for no religious worſhip at all is due unto them: yet let us vouchſafe the while, to ſee the contradictions that are amongſt them, and the abſurdities that they are driven unto.

Argum. 1. Our Rhemiſts confeſſe, that images are not at all to be worſhipped with any divine honour, *Act.* 17. *ſect.* 5. But it was decreed in the idolatrous Councell of Nice the 2. and maintained by *Thomas Aquinas*, *Bonaventure*, *Cajetanus*, and other Papiſts, that the image of God is to be worſhipped with the ſame worſhip that is due unto God. And *Bellarmine* commeth not much ſhort of them, that ſaith, *impropriè*, improperly images may have the ſame worſhip: as the Kings Ambaſſadour improperly is honoured as the King. I pray you how farre are theſe men from making their images gods? for they ſay they are the Lords Deputies and Vicegerents, as the Ambaſſadour is for the King.

Againe, the Rhemiſts affirme, that the images of Chriſt are not to be honoured or accounted of, but for the reſpect and relation they have to our Saviour, *Annot. Philip.* 2. 2. So the Tridentine Councell determineth, *Seſſ.* 25. *Honos qui eis debetur, refertur ad prototypa, quæ illæ repreſentant*: The honour due unto them is to be referred unto thoſe things which they repreſent.

Nicen. 2. *action.* 2. *Non ipſum lignum honoratur, ſed ipſum illud, quod in ligno datur contemplandum*: The wood it ſelfe is not to be honoured, but that which is in the wood is offered to our contemplation, Likewiſe, *Action.* 3. *Imagini honor exhibitus, ad ipſum prototypum referatur*: The honour exhibited to the image, muſt be referred to the originall. *Adrian.* 1. *Epiſt. ad Conſtantin. Conſtat ob recordationem ſanctorum, imagines tantum pingi, venerari, coli*: It is manifeſt that images are worſhipped and reverenced onely in the remembrance of the Saints. But *Bellarmine* teacheth cleane contrary, that they have not onely a reſpective honour, as repreſenting other things, but properly and in themſelves conſidered are to be worſhipped. We may ſee by this, how handſomely they agree together.

Argum. 2. Let us ſee their abſurdities. Firſt, they hold that all images are not to be worſhipped alike: for they make three degrees of religious worſhip; the higheſt, which they call λατρεία, due unto

God; the loweſt religious worſhip, which they call δουλεία, proper to the Saints; the middle or meane worſhip, called by them ὑπερδουλεία, as you would ſay, Super-ſervice, to bee given onely to the Virgin *Mary*. And as theſe three, Chriſt, the Virgin, the Saints doe differ, they ſay, in honour; ſo their Images accordingly muſt be diſtinguiſhed in their worſhip.

Thus it commeth about, that a Rood of wood repreſenting Chriſt, is more to be honoured, than an image of our Ladie of ſilver; and her image, if it bee but of ſtone, is more to bee reverenced than a Saints image of gold: and thus the excellencie of nature, which is given to theſe things by creation, is inverted.

If it ſhall be anſwered, that a baſer mettall may be preferred before a more precious kind, not in reſpect of the matter, but of the higher repreſentation: We reply, that all ſuch repreſentations by images are idolatrous, and therfore cannot obſcure the privilege of nature: ſo alſo the braſen Serpent had a good ſignification, yet when it began to be abuſed to idolatrie, *Hezekiah* made no better account of it, than of a peece of braſſe: and ſo he calleth it, *Nehuſhtan*. 2.*Reg*.18.4.

Againe, whereas beſide theſe three deviſed worſhips which are properly due (as they ſay) to the Saints, not to their images, the images alſo have their proper worſhips: they make three other inferiour kinds of worſhip, which doe exceed in degree, as the other ſuperiour kinds doe: ſo as Chriſt hath his λατρεία, worſhip, his image muſt have ὑπολατρεία, his under-worſhip, (for wee muſt coyne new names for ſtrange deviſes) their Lady *Mary* hath her ὑπερδουλεία, ſuper-ſervice: her image muſt have an ὑποϋπερδουλεία, an under-over-ſervice: as the Saints have their δουλεία, ſervice; ſo their images muſt have their ὑποδουλεία, an under-ſervice. And thus have we ſix kinds of religious worſhip; as *Bellarmine* hath coyned them, *cap.* 25. and yet before the Jeſuite told us but of two kinds of religious worſhip, and the third a civill; three in all, *Lib.1.de Sanct.beatit.cap.12.*

But the Scripture acknowledgeth one only kind of religious worſhip, and that due only unto the Lord: *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* And the Angell forbad *Iohn* to fall downe before him, giving a rule for all religious worſhip: Worſhip God, ſaith he, *Apoc.* 22.9.

Matth.4.10.
Apoc.22.9.

Now, if our adverſaries deale plainly with us, and tell us in good ſooth, that they would not have Images to be adored with divine worſhip: I aske them, whether to offer incenſe bee not a part of divine worſhip? They cannot denie it: for *Hezekiah* therfore brake downe the braſen Serpent, becauſe the people burned incenſe to it. Seing then the Jeſuite alloweth cenſing and burning of odours before Images, *Bellarm.lib.1.de Sanctor beatit. cap.*13. They give unto them divine honour. The Jeſuits ſimple ſhift, that offering of incenſe was a ſacrifice then, and ſo part of divine worſhip, but it is none now, is not worth the anſwer, *Bellarm.lib.*2.*cap.*17.

2 King.18.4.

We want not the witneſſe of the Papiſts themſelves; as *Alexander.* 3.*p. quaſt.* 30. *art. ultim. Durand.lib.*3.*diſt.*9.*qu.* 2. *Alphonſus à Caſtro*, &c. All theſe are bold to affirme, that an Image in it ſelfe, is not to be worſhipped at all.

1 The Greekes uſe a kind of reverence at this day to the images of Saints, but *Ieremie* telleth us, that all the honour is referred to the firſt exemplars: *Res eſt impia, et a Chriſti Eccleſia alieniſſima, vere & non ad aliud relate ſacram imagines adorare:* It is a wicked thing, ſaith he, and far from the Church of Chriſt, to worſhip ſacred images verily, and not with reference to another thing, &c. And what kind of reference this is, hee telleth us in another place: that divers wayes have men found out to conſerve the memorie of their benefactors, as ſepulchres, images, pillars, feſtivall dayes: *Quorum omnium unum eſt inſtitutum, non ſincere, ut viri præclari oblivioni mandentur*, &c. Of all which there is one end, not to ſuffer, that excelent men ſhould be forgotten: This is but a civill and hiſtoricall end of images, to keepe in remembrance the vertues of holy men departed. The Muſcovites to this day doe not adore their images at all: they yeed a kind of reverence by bowing their head, not in kneeling, or uncovering the head, which reverence they ſhew to other holy things, they touch not the Goſpels with their hands, *Niſi caput prius multoties inclinando*, But firſt bowing their heads often: And *Faber* in his report giveth this reaſon, why they adore not images: becauſe there is no man which is ignorant, *A lege prohibitum eſſe, ne veneremur lapides*, That it is forbidden by the law, that wee ſhould worſhip ſtones.

Cenſur.Oriental.c.21.

Gaguin.de relig.Muſcov.
Faber de relig. Muſcov.

2 The Æthiopians at this day, doe not give adoration to their images: for they bring them ſeldome into the peoples ſight: neither doe they uſe any reſtauration or amending of the images defaced or worne out upon the Church wals: yet a kind of reverence they ſhew, as to other things ordained for ſacred uſe: as the Eccleſiaſticall perſons do put of their hoſe and ſhooes when they come into the Church, as God commanded *Moſes*, *Exod.* 3. And if any paſſe by a Church being on horſeback, he alighteth downe, and boweth himſelfe till he be paſt it.

Alvares deſcrip.Æthiop. c. ultim.

3 The reformed Churches condemne all worſhip of images, and therefore it is needleſſe for them to diſpute, what kind of adoration ſhould be yeelded unto them: as confeſſion of Saxonie, artic. 21. *calleth adoration of images a foule ſuperſtition:* Bohemia cap. 17. *Images are not to be worſhipped with any honour or affection of ſpirit.*

4 The Latine Church is of ſundry opinions concerning the manner of worſhipping images. 1. *Gregorie* in his time allowed images to bee made, but onely for hiſtoricall remembrance of things done: *Quod legentib. ſcriptura, hoc idiotis præſtat pictura intuentib.* As writing is to the reader, ſo a picture

Greg. epiſt.lib.7.epiſt.7.

Thom.part.3. qu.25.art.3.

Inſtitut.Mar. lib.9.c.6.

In Can.lec.49.

Epiſt. in exerc. ver.pietat.

Pag.220.annot. in 20.Exod. v.4.

to the ignorant beholder, &c. 2 *Thomas Aquin.* defendeth, that an image muſt be worſhipped with the ſame honour, which is due unto the perſon whoſe image it is; as the Crucifix with the ſame honour that Chriſt hath: And *Azarius* the Jeſuite confeſſeth, that this is the conſtant opinion of the ſchoolemen. 3 But *Bellarmine* dare not goe ſo farre, he ſaith, that images, *impropri*e, improperly, and accidentally may be worſhipped, *cultu latria*, with divine worſhip. c.23. 4 Other yet better adviſed, denie divine worſhip in any ſenſe to be exhibited unto images: howſoever it bee conſidered, though as an image, and ſigne of another thing, *Res eſt inſenſibilis & creatura*, It is a thing without ſenſe and a creature, to the which the adoration called λατρεία, is not to be exhibited: *Gabriel Beel* hee alloweth no divine worſhip in any ſenſe, but that inferiour kinde, called δουλεία, ſervice. 5 But *Wicelius* a devoted Romaniſt, denieth this kinde of worſhip alſo. *It grieveth me* (ſaith hee) *that under pretext I know not of what (dulia) it is affirmed, that one may, and ought to honour with adoration, the Saints and their images.* 6 Our Doway men further acknowledge, that no honour is due to the image, but unto him, whoſe image it is: as they give this note in the margen, *Chriſt and Saints are honoured in their image*: and in the annotation: *The honour is not done to the image for it ſelfe, but at the preſence of the image to Chriſt, or Saint, whoſe image it is, &c.* They differ from other Papiſts, allowing no honour to the image for it ſelfe, but with relation to the Saint, whoſe image it is. Thus they wearie themſelves with their brainſicke and braineleſſe inventions.

The ſecond part of this Queſtion, concerning the ſigne of the Croſſe.

THis part alſo is divided into certaine points or articles.

1 Of the honour due to the true Croſſe of Chriſt, whereon he ſuffered.
2 Of the image of the Croſſe.
3 Of the ſigne of the Croſſe in the forehead, or made otherwiſe with the hand.
4 Of the power and efficacie of the Croſſe.

The firſt Article, of the true Croſſe whereon our Saviour ſuffered.

The Papiſts.

47.Error.

THe wood of the Croſſe, both the whole and every peece thereof (ſay they) is worthie of great worſhip and reverence: and therefore it hath beene worthily viſited in pilgrimages, honoured with feſtivall daies, reſerved with all devotion in times paſt, *Rhemiſt.annot.Iob.19.ſect.2.*

*Argum.*1. It is highly ſanctified, by the touching, bearing, and oblation of the ſacred bodie of Chriſt, the Altar of that ſupreme ſacrifice, and inſtrument of our redemption: *Ergo*, to be worſhipped, *Rhemiſt. ibid. Bellarm.lib. 2.de Imagin.cap.*27.

Anſwer. If therefore it was holy becauſe it touched the body of Chriſt, and was an inſtrument of his death: by the ſame reaſon, the nailes that pierced him, the ſpeare that gored his ſide, the tormenters that crucified, *Iudas* that betrayed and kiſſed him: All theſe ſhould alſo bee honoured and worſhipped, that handled and touched him, and were inſtruments, occaſions, and procurers of his death.

Againe, admit it was holy, becauſe of Chriſts body, it was holy no otherwiſe than the ground where the Angell appeared to *Moſes*, *Exod.* 3. and to *Ioſua chap.* 5. which *Bellarmine* elſe-where confeſſeth, was holy, *ob præſentiam angeli*, becauſe of the preſence of the Angell: that is, it continued not alwaies holy, but was for that inſtant: ſo the Croſſe was holy, becauſe of the neereneſſe and preſence of Chriſts body, but this holineſſe remained not afterward.

*Argum.*2. The Croſſe of Chriſt was found out, ſay they, in *Conſtantines* time the great, by a ſtrange miracle: for there were three Croſſes digged up, which had beene a long time buried in the earth: the two Croſſes upon the which the two theeves ſuffered; the third whereon our Saviour hung: They brought them all three to a waman that then lay very ſicke, they laid the two firſt to her, and ſhee remained as ſhee was; then they applied the third, and ſhe was preſently made whole, *Bellarm.ex Ruffino*: *Ergo*, the Croſſe is holy and to be worſhipped.

Anſwer. The invention of the Croſſe by *Helena Conſtantines* mother, ſeemeth to be a forged and fabulous ſtorie.

1 *Euſebius* that writeth of the life of *Conſtantine*, and the acts of *Helena*, and regiſtreth divers matters of leſſe importance, yea hee ſheweth how the Mount Calvarie, where the Heathen had built idolatrous Temples, was purged, and in that place (ſay they) the Croſſe was found; yet he maketh no mention at all of the invention of the Croſſe: which is very like he would not have omitted, if there had beene any ſuch thing.

2 The moſt ancient author that writeth of this matter, is *Ambroſe, de obitu Theodoſii*, which oration *Eraſmus* thinketh to be forged in *Ambroſes* name.

3 There is great diſagreement amongſt writers about this ſtorie. *Ambroſe* ſaith, the Croſſe was

knowne by the title that ***Pilate*** faſtened to it. ***Sozomenus*** and ***Nicephorus*** ſay, the letters were worne out, and it could not be diſcerned by the title. ***Paulinus*** ſaith, the way to diſcerne it, was revealed to ***Helena*** : ***Ruffinus*** aſcribeth the device to ***Marcarius*** Biſhop of Jeruſalem : ***Paulinus*** ſaith, it was knowne by raiſing up a dead man to life : ***Ruffinus***, by reſtoring a ſicke woman to health, ***Fulk. annot. Iohn* 19. *ſect.* 2.** Thus wee ſee of what ſmall credit this ſtorie is. And be it granted, that there might be ſome ſuch thing found : yet they muſt bring better proofe for that miraculous invention, before wee will beleeve it.

The Proteſtants.

WHe are not taught any where in the word of God, to give any religious worſhip to any creature, nor to adore ſtockes and ſtones, no nor the very Croſſe it ſelfe, whereon Chriſt was crucified, if it were now to be ſeene or had.

Argum.* 1.** If there had belonged unto the Church any religious care of it, the Apoſtles would (no doubt) have procured the ſafe keeping thereof, and not have ſuffered the Church to want it 300. yeeres : and it had beene an eaſier ſute for ***Ioſeph and ***Nicodemus*** to begge the Croſſe, than the bodie of Jeſus.

Argum.* 2.** If the Croſſe were to be adored, wee are uncertaine which it is, and where to be had ; and ſo might worſhip a common peece of wood, for the wood of the Croſſe : for there is no doubt, but this relique is forged and counterfeited as the reſt be. ***Evagrius ſaith, the Croſſe was at Apamea ; ***Ruffinus***, that it was left at Jeruſalem, and that ***Helena*** ſent a peece of it to Conſtantinople : and in manie other places there are peeces of the Croſſe to be ſeene, which if they were all laid together (as ***Eraſmus*** ſaith) would fill a ſhip : for why ? ***Paulinus*** witneſſeth, that the Croſſe remaineth whole at Jeruſalem, as though it had beene never touched, though innumerable peeces be daily cut off from it, at the requeſt of men. But this fable that goeth under the name of ***Paulinus***, the Papiſts themſelves are aſhamed of.

But if the true and right Croſſe were to bee had ; why might it not bee ſerved, if people began to abuſe it to idolatrie, as ***Hezekiah*** ſerved the braſen ſerpent? he brake it in peeces, when the people began to make an Idoll of it.

Auguſtine ſaith, ***Chriſtus ambulavit in mari, &c.*** Chriſt walked in the Sea, to ſhew us that our way muſt be through the Sea : but thou, becauſe thou canſt not walke in the Sea, muſt ſaile in a ſhip, and be caried in a peece of wood : Beleeve in him that was crucified for thee : and a little before, no man can paſſe the ſea of this world, but being borne up with the Croſſe of Chriſt. Tractat. 2. in Ioan.

Here ***Auguſtine*** maketh no reckoning of the wood of the Croſſe, which was eaſier to be had in his dayes, than ever ſince, but aſcribed all to faith and beliefe in Chriſt crucified.

Gelaſius decret. de Apocryphis, writeth thus, ***Scriptura de inventione crucis dominicæ novellæ quadam relationes ſunt, & alia de inventione capitis Iohannis Baptiſtæ, &c.*** The writings of the invention of the Croſſe are but new deviſed reports, and of the invention of ***Iohn Baptiſts*** head : and therefore he giveth Chriſtians warning to take heed how they read them, &c. This is the judgement of a Biſhop of Rome, as touching the finding out of the Croſſe which hee judgeth to be a fabulous report : this decree ***Gracian*** hath remembred, ***part.* 1. 15. *cap.* 3.**

The teſtimonie of Maſter ***Hawkes*** holy Martyr is ſingular : If the Croſſe were of ſuch profit unto us, as you ſay, why did not Chriſts diſciples take it up and ſet it on a pole, and carrie it in proceſſion, with (*ſalve feſta dies !*) ***Chadſey*** : It was taken up. ***Hawkes***: Who tooke it up ? ***Helene***, as you ſay, for ſhe ſent a peece of it to a place of Religion, where I was with the viſitors, when that houſe was ſuppreſſed, and the peece of the holy Croſſe (which they had in ſuch eſtimation) being called for, it was found to be but a peece of a lath, covered over with copper, and double gilt, as though it had beene cleane gold : ***Fox. p.* 1589. *col.* 2.** Were they not well occupied now, that thus deluded the people, giving them ſuch Croſſes to be worſhipped ? Pag. 1444. c. 40.

To admit that narration of the invention of the Croſſe by ***Helena Conſtantinus*** mother. 1. It was not their meaning to have it adored : ***Socrates*** writeth, that ***Helena*** did keepe part of it in a ſilver ſheaeth or box at Jeruſalem, for a monument for them that were deſirous to ſee it : and ſent the other part to ***Conſtantine***, who put it within his owne ***ſtatua***, or image at Conſtantinople : his intent was not to have it worſhipped, unleſſe his image ſhould be adored withall, which groſſe idolatrie he was farre from : And it may ſeeme alſo probable, that the parcels of the Croſſe, was not ſo carefully kept at Jeruſalem, which ***Helena*** left there : for then ***Theodoſius*** the younger needed not to have ſent a golden Croſſe to have beene ſet up in mount Calvarie in ſtead thereof, if it be true that ***Nicephorus*** writeth. And what reverence they would have yeelded to the Croſſe, whereon Chriſt ſuffered, may bee gathered out of Damaſcene, who would have the ſpeare, nailes, the cave, the ſepulchre, the manger, the place it ſelfe Golgotha, and all things, that touched Chriſts bodie, to bee adored, as well as the wood of the Croſſe : but I hope no man is ſo abſurd, to thinke, that the ſcourge, the hammer, the chaines, the cordes, and other inſtruments of Chriſts death, are to be adored : then adore alſo the villaines and hangmen, which ſcourged him, and nailed him to the Croſſe.

Lib. 1. c. 17.

Nicephor. lib. 14. c. 9.

πάντα τὰ Θεῖα [illegible], lib. 4. de fid. c. 12.

2 ***Helena*** the Regent of Æthiopia, during the minoritie of ***David*** the Emperour, writeth unto ***Emmanuell*** King of Portugall, that ſhee had ſent him a peece of the wood of the Croſſe, whereon Chriſt

Damianus a Goes de morib. Æthiop.

Chriſt hanged, which was ſent her from Jeruſalem, whereof ſhe had made two Croſſes, one ſhe ſent him, the other ſhee kept: the wood thereof was blacke, &c. whether this were a part of the Croſſe, whereon Chriſt ſuffered, is not the queſtion, (it is more like it was not) but howſoever the Æthiopians would not adore it: for their manner is to adore no images, as is ſhewed in the former queſtion the laſt part, and ſo neither the image or ſigne of the Croſt.

3 Confeſſion of Bohemia, c.17. *it is by no meanes to be ſuffered, that the honour of the Lamb Chriſt our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Prieſthood of his nature, ſhould be transferred to them &c.* That is, to Saints, and by the ſame reaſon, that worſhip is not due to the Croſſe, which belongeth onely to Chriſt.

4 *Eraſmus* ſaith, *Fragmentula ligni crucis tam multa, ut ſi in acervum redigant, vix una navis oneraria vehat:* The frangments of the wood of the Croſſe are ſo many, that if they were gathered to one heape, a ſhip of burden would ſcarce carrie them. The wood of the Croſſe then being forged in ſo many places, how can worſhip be yeelded unto it, without great idolatrie? Annot. in. Mat. 23. dedicated to Leó the 10.

The ſecond Article, of the Image of the Croſſe or Crucifix.

The Papiſts.

43 Error. THe Image of Chriſt upon the Croſſe, whether painted, carved, or graven, we ſee is had in great honour amongſt our adverſaries: They kneele downe before their Crucifix, weare it in their boſomes next to their heart, carrie it in their journeyes, ſet it up to be adored in their Churches.

*Argum.*1. As adoration was done unto God in old time, at and before the Arke and Tabernacle; ſo it may be done now, at, or before a Crucifix, relique, image, *Rhemiſt. annot. Heb.* 11. *ſect.* 9.

*Anſw.*1. It is not all one to worſhip God at or before a thing, as to worſhip and adore the thing: the Iſraelites worſhipped God, in, at or before the Tabernacle; yet did they not worſhip the Tabernacle, as you doe the Crucifix.

2 They might worſhip God before the Arke, becauſe they were commanded ſo to doe: but it is not lawfull to fall downe before a crucifix, becauſe all ſuch Images are flatly in the ſecond commandement forbidden.

*Argum.*2. The ſigne of the Croſſe appeared to *Conſtantine* in the ayre, he cauſed the Croſſe to be carried before him as an Enſigne in battaile: When the Jewes had leave of *Iulian* to build the Temple, there were Croſſes ſeene every where in their garments, and many ſuch apparitions have there beene of the Croſſe: *Ergo*, it is to be honoured and worſhipped, *Bellarm. cap.* 28.

Anſw. 1. What if *Conſtantine* cauſed the Croſſe to be carried before him, ſtamped it in his coyne, ſet up his picture with the Croſſe in his hand? all this we grant was done and may be done againe: It was but a civill, no religious uſe of the Croſſe: He worſhipped it not, unleſſe you will ſay, he ſet up his owne Image with the Croſſe in his hand to be worſhipped.

2 As for the apparitions of the Croſſe (though we thinke many of them to be forged) yet we denie not, but that the Lord hath, and may yet ſhew, what ſignes and tokens it pleaſeth him in the heaven, and the earth: yet it followeth not, that the ſigne of the Croſſe ſhould therefore be worſhipped, becauſe it was ſhewed to *Conſtantine*, no more than other ſignes and ſtrange ſights, that many times appeare in the ayre.

For the other apparition of Croſſes in the Jewes garments, we will requite it with another, and yet you ſhall gaine nothing by it. *Anno* 1505. under the reigne of the Emperour *Maximilian*, there appeared divers tokens of bloodie Croſſes, the nailes, the ſpunge, the ſpeare, and other ſignes of Chriſts paſſion, in the garments of men and women, yea in their rockes, while they were a ſpinning, reported by *Francis Mirandula, Carion, Functius, Melancton, Placcius*: But the Popiſh Chronologers make no mention of it, as *Chriſtianus Maſſaus*, and others of that profeſſion. As the Croſſes in the Jewes garments, that went about to eſtabliſh their ceremonies againe, did ſhew, that doe what they could, the Goſpell, that is, the preaching of his Croſſe, ſhould take place, as it did: ſo theſe ſignes in Germanie did portend, that the Goſpell in Germany ſhould be preached, though the Papiſts ſtrived never ſo much againſt it. But it is a farre fetcht concluſion to inferre hereupon, that the ſigne or Image of the Croſſe is to be adored.

The Proteſtants.

THe image of the Croſſe of Chriſt, is neither to be painted, carved, graven, for any religious uſe, nor to be adored or worſhipped: but men ſo doing doe fall into the grievous and high offence and ſinne of Idolatrie. And yet we grant, that the ſigne of the Croſſe is not to be deſpiſed, ſcorned or contemned: and therefore it was enacted by *Theodoſ.* that whoſoever did picture the Croſſe upon the ground, or pavement, that is, in contempt of it, ſhould be grievouſly puniſhed, *Cod. lib.* 1. *tit.* 11. *leg.* 1 The like is decreed *Trul. Synod. can.* 73. Likewiſe *Honorius* made a law, that the Jewes ſhould not burne the ſigne or picture of the Croſſe, *lib.* 1. *tit.* 12. *leg.* 10. but it followeth not, the ſigne of the Croſſe muſt not be deſpiſed, or contemned, therefore it is to be worſhipped: for though the image of the Prince be not of the ſubjects to be worſhipped, yet there is no good ſubject that will rend it in peeces, or deface it: wherefore that the ſigne of the Croſſe is not to be adored, thus it may appeare.

*Argum.*1. The Scripture never calleth the Croſſe, whereon Chriſt ſuffered, the holy Croſſe, as the Papiſts doe, but rather curſed: for S. *Paul* proveth that Chriſt became accurſed for us, becauſe he died upon the Croſſe, according to the Scripture, *Curſed is every one that hangeth on a tree.* How then is it now honoured, which was then accurſed? And if all Croſſes are worthie honour, becauſe of Chriſt his Croſſe, then why not all nayles, and ſpeares? for with them hee was pierced; all thornes alſo, becauſe of his crowne of thornes: yea, and all horſe-mangers too, becauſe hee was laid in a Cribbe?

Bellarmine anſwereth, that we worſhip all Croſſes, becauſe they are all Images of Chriſts Croſſe: ſo are not all ſpeares, and thornes, &c. *cap.*30.

Contra. As there were other ſpeares and thornes, &c. than thoſe wherewith Chriſt was crucified; ſo were there alſo other Croſſes, than that, upon the which hee ſuffered: for S. *Peter* and S. *Andrew* were crucified, and tormented upon the Croſſe: and S. *Ambroſe* ſaith, *Alia cruces nihil mihi proſunt, ſola crux Chriſti mihi utilis eſt, &c.* Other croſſes doe nothing profit me, only Chriſts Croſſe is profitable unto me, *lib. 6. in luc.* Therefore all Croſſes are not images of Chriſts Croſſe: ſo then hee hath anſwered juſt nothing.

*Argum.*2. They are uncertaine of what faſhion the Croſſe of Chriſt was, whether like the Greeke letter, Υ. or this letter, X. or the Greeke T A V. T. or of this faſhion, †. or of this, ✢. which is the uſuall forme of their Croſſes: how then dare they worſhip that which they know not, and are uncertaine of?

3 All thoſe reaſons which wee brought before againſt the worſhipping of Images, *part.* 1. *hujus quaſt. articul.*3. may be urged againſt the adoration of Crucifixes.

In Pſal.118.
Concion.26.

Auguſtine thus writeth, *Hanc intuentes ſalutiferam crucem, omne calumniantium ſuperborum virus expellimus*: By beholding this helpfull, or healthfull croſſe, we are able to avoid the poyſon of all proud venemous cavillers. He ſpeaketh not of any Crucifix that they had in ſight, but of the frutfull meditation of the paſſion of Chriſt: as he ſaith a little before, *Dum vigilantiſſima & diligentiſſima pietate Chriſtus crucifixus attenditur*: When with diligent and watchfull and godly attention we conſider Chriſt crucified, Loe, this was *Auguſtines* Crucifix, to meditate upon the death of Chriſt.

Though the picture of Chriſt crucified have been uſed of ancient time, yet was it not then adored, but put onely to a civill uſe, to call to remembrance the ſtorie of Chriſts paſſion. *Concil. Nicen.* 2. *action.*2. *Tharaſius* the Preſident ſaith thus, *Epiſtol. ad Antiochen. Epiſcop. Agnus, qui peccata mundi ſuſtulit juxta humanam effigiem configuratus erigitur, &c.* The Lambe of God, which taketh away the ſinnes of the world, is figured in his humanitie, that wee may be drawne to the memorie of his incarnation, and may be led as by the hand, to thinke of his moſt holeſome death and paſſion.

*Action.*4 of the ſame Councell, *Germanus* writeth thus, *Epiſtol. ad Thomam Epiſcop. Claudiopol. Apud Chriſtianos ſanctorum virorum imagines nihil aliud ſunt, quàm fortitudinis eorum delineatio, &c.* Among Chriſtians the pictures of holy men are to no end elſe, but to deſcribe their fortitude and excellent vertue, and to admoniſh us to glorifie and praiſe God for them. *Qua hiſtorica narratio per auditum docet, ea tacens pictura per imitationem oſtendit*: That which in hiſtorie is taught by hearing, in picture is ſhewed by imitation, &c. Here is no mention made of any worſhipping of Images, Croſſes, or Crucifixes: but the uſe of pictures onely is to bring the hiſtorie to remembrance.

We have alſo the ſeale of Martyrs: *Thomas Man* condemned for that he ſaid he would not beleeve in the Crucifix, neither worſhip it, *pag.* 815. *col.* 2. *artic.* 7. *Franciſcus San Romanus* martyred at Burges in Spaine, *anno* 1540. for refuſing to doe homag to a wooden Croſſe, ſaying, it was not the manner of Chriſtians to worſhip wood, pag. 930.

Pag 746.1.89.

1 We have ſeene the ancient judgement an practice of the Greeke Church, out of the 2. Nicen Councell.

2 The Æthiopians to this day will not have Jeſus Chriſt painted, as he was crucified, ſaying, that no man is worthie to ſee him in that paſſion.

Alvares deſcrip. Æthiop. cap. ultim.

3 Wittemberg, confeſſ. 35. they condemne the carrying about of banners and croſſes, to ſignifie the victorie of Chriſt upon the Croſſe.

Harm. ſect. 17. pag. 538.

4 *Gregorie* allowed images only for repreſentation, and hiſtoricall inſtruction: *Aliud eſt picturam adorare, aliud per pictura hiſtoriam quid ſit adorandum addiſcere, &c.* It is one thing to adore a picture, another by an hiſtoricall picture to learne what is to be adored.

Lib. 9. epiſt. 9.

The Third Article, of the ſigne of the Croſſe in the forehead, or made over any thing with the hand.

The Papiſts.

THey ſay, it is an holy and venerable ſigne, and meet to be uſed, to croſſe the forehead, and other parts, to bleſſe themſelves and their meats with croſſing and ſuch like, *Rhemiſt.* 49. Error.

*Argum.*1. *Iacob* croſſed his hands when he bleſſed his ſonnes, *Gen.*48.14. it is like our Saviour did lift up his hands in the forme of the croſſe, when he bleſſed. It is a convenient memoriall of the death of Chriſt: and therefore to be uſed, *Rhemiſt. annot. Luk.* 24. *ſect.* 5. The Doway tranſlators urge alſo the croſſing of *Iacobs* hands upon that place, pag. 146.

*Anſw.*1. *Iacob* laid his hands after that forme, becauſe of the preſent occaſion: for the younger ſonne that ſhould be the greater, was placed at his left hand, and the elder at the right.

2 Seeing the Scripture expreſſeth not in what manner Chriſt lifted up his hands, it is great preſumption for you to ſay, it was done in the ſimilitude of the Croſſe.

3 How can it be a convenient memoriall of Chriſts death, being neither ordained of Chriſt, nor taught by his Apoſtles ſo to be?

Ezech.9.4. *Argum.*2. *Ezech.*9.4. The Angell is commanded to ſigne with *Tau*, the foreheads of thoſe which mourned, &c. this, ſaith *Bellarmine*, was none other than the ſigne of the Croſſe, *cap.*29.

Anſw. Firſt, though the word *Tau*, there uſed, be the name of an Hebrew letter, yet it ſignifieth a ſigne, and is ſo tranſlated by the Septuagint, *σημεῖον*, give them, or mark them with a ſigne in their foreheads. Secondly, the Hebrew *Tau*, hath this forme ת, though in the Greeke language it hath another faſhion, yet this figure hath no affinitie with the ſigne of the Croſſe: wherefore they have gained nothing, though it be granted that they were marked with *Tau*. Thirdly, this ſigne, which the Angell maketh, none but the godly receive, and they are all delivered from deſtruction: but many a wicked and reprobate man is marked with the ſigne of the Croſſe: *Ergo*, this was no ſuch ſigne.

*Argum.*3. *Apocal.*7.3. Hurt not the earth, till we have ſealed the ſervants of God in their forehead: This is the ſigne of the Croſſe, *Rhemiſt. ibid. Bellarm. cap.* 29. Apoc.7.3.

Anſw. It is the ſigne proper to Gods elect, and therefore not the ſigne of the Croſſe, which many reprobates have received. Let them heare their owne expoſitors; *Bruno, in* 2 *ad Timoth.*2. thus writeth; *Deum ſuos conſignare, &c.* That as a Captaine giveth his ſouldiers ſome ſigne, whereby they are knowne; ſo God giveth his a ſigne, which the devill ſeeing, leaveth them, as not appertaining to him. *Hoc ſignum eſſe divinam electionem, &c.* This ſigne is the divine election: and *Anſelme* upon theſe words, 2 *Timoth.*2. *God knoweth who are his*: *Hoc cordi ſuo bonus impreſſum ſignum*: let a man print this ſigne in his heart, and ſay to himſelfe, what doth it profit me, to ſeeme outwardly juſt, and be inwardly wicked? And then he further ſaith, *Talis cogitatio eſt divini ſigilli impreſſio*: Such a cogitation is an impreſſion of this ſigne: And this is the ſigne which the elect are marked with.

Our Doway countrimen come in here alſo with their verdict: *Is not the forme of the croſſe as convenient a ſigne to put Chriſtians in minde how our Saviour redeemed us, as thoſe ſtones were to the Iewes, how God brought their fathers out of Iordan. Annot. in Ioſua.* 4. 6.

*Anſw.*1. Thoſe ſtones were ſet up by Gods ſpeciall commandement: the like warrant cannot be ſhewed for the ſigne of the Croſſe. 2. Thoſe ſtones were uſed only for a remembrance of that benefit, and Croſſes alſo may have a civill uſe, to be ſet up in ſtreamers and banners, and ſuch like: but what is this to the adoration of the Croſſe, and putting of confidence in the externall ſigne?

The Proteſtants.

THough wee finde that the ſigne of the Croſſe hath been of ancient time uſed in Baptiſme, and is now in ſome reformed Churches without popiſh ſuperſtition: yet this ridiculous and ſuperſtitious abuſe of the ſigne of the Croſſe, which is common and uſuall among the Papiſts, to croſſe themſelves, their foreheads, their eyes, mouth, lippes, to croſſe themſelves going forth, and returning home, thinking thereby to be ſufficiently ſhended and preſerved from evill, wee doe utterly condemne, and have worthily aboliſhed.

*Argum.*1. This cuſtome of croſſing hath no warrant from Scripture, neither was practiſed by the Apoſtles: Yet S. *Paul* ſpeaketh of divers croſſes, as hee calleth the fruit and efficacie of Chriſts death
1 Cor.1.17. the croſſe of Chriſt. Alſo the croſſe is taken for the Goſpell which is the preaching of the Croſſe, *ene-*
Philip.3.18. *mies to the croſſe of Chriſt*, that is, his Goſpell. The Croſſe is alſo taken for the affliction that follow-
Galath.6.14. eth the Goſpell: *I rejoyce in the croſſe of Chriſt.* But of any ſuch ſigne of the croſſe to be made, the A-
Coloſſ.3.8. poſtle no where ſpeaketh: wherefore having no warrant in the word, it is a tradition of men, and therefore not after Chriſt. This is alſo confeſſed in their owne Canons, that this uſe of ſigning with the Croſſe hath no warrant in the word: *Decret.p.*1. *diſtinct.*11. *c.*5. *Qua Scriptura ſalutiferæ crucis ſignaculo, &c.* What Scripture doth teach us to ſigne with the moſt holeſome ſigne of the Croſſe, &c.

Cod.lib. 9. *tit.* 47. *leg.* 17. *Conſtant. Nemo eſt ſignandus in fronte, nemo in facie ſcribatur*: No man muſt be ſigned in the forehead, or marked in the face. But it will be here replied, that this law ſpeaketh againſt the marking and marring of their faces, that were puniſhed and condemned to the mettall mines. *Anſw.* I grant it is ſo: but if there were ſuch vertue in the ſigne of the Croſſe, why might not a brand of the Croſſe in the forehead be as ſafe a defence, as the making of a croſſe with a finger? but this law ſpeaketh againſt all ſuch ſigning and marking of the forehead, with what markes ſoever.

Valentinus the Heretike was the firſt that made any great account of it, *Irenæus lib.* 1. *cap.* 1. therefore not to be uſed amongſt Chriſtians. *Nos ab alienis noſtræ fidei demonſtrationes non recipimus*: We therefore will not borrow demonſtrations of our faith from ſtrangers and aliens, *Nicen.* 2. *action.* 5.
Math.23.5. ſuch as Heretikes are.

* Numb.15.31. *Argum.*2. *Math.* 23. 5. Chriſt reproveth the Phariſies for their phylacteries, that is, certaine
Deut.c.6.v.8. writings of the law in parchment, which they bound to their foreheads, and for their broad fringes,
In Iohan. tract.43. which were notwithſtanding commanded by the * law. If our Saviour reproved them for abuſing the

the things rightly inſtituted at the firſt : much more worthy of blame is the ſuperſtition of Chriſtians that hath no ground nor warrant at all.

Auguſtine ſaith, ***Chriſtus elegit ut in cruce penderet, ut ipſam crucem in cordibus fidelium figeret :*** Chriſt made choice of that kind of death to hang upon the Croſſe, that his Croſſe might be fixed in faithfull mens hearts : he ſaith not ***in frontibus***, in the forehead, though in ſome editions that word be foiſted into the text, but ***in cordibus***, in their hearts : and this to be the true reading, appeareth by the words following, ***ut dicat Chriſtianus, &c.*** that a Chriſtian may ſay, ***farre be it from me to glorie but in the croſſe of our Lord Ieſus :*** but this he doth which hath the croſſe of Chriſt fixed in his heart, not in his forehead.

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***Anſw.*1.** *Iacob* laid his hands after that forme, becauſe of the preſent occaſion : for the younger ſonne that ſhould be the greater, was placed at his left hand, and the elder at the right.

2 Seeing the Scripture expreſſeth not in what manner Chriſt lifted up his hands, it is great preſumption for you to ſay, it was done in the ſimilitude of the Croſſe.

3 How can it be a convenient memoriall of Chriſts death, being neither ordained of Chriſt, nor taught by his Apoſtles ſo to be?

Ezech.9.4. ***Argum.*2.** *Ezech.*9.4. The Angell is commanded to ſigne with *Tau*, the foreheads of thoſe which mourned, &c. this, ſaith *Bellarmine*, was none other than the ſigne of the Croſſe, *cap.*29.

Anſw. Firſt, though the word *Tau*, there uſed, be the name of an Hebrew letter, yet it ſignifieth a ſigne, and is ſo tranſlated by the Septuagint, σημεῖον, give them, or mark them with a ſigne in their foreheads. Secondly, the Hebrew *Tau*, hath this forme ת, though in the Greeke language it hath another faſhion, yet this figure hath no affinitie with the ſigne of the Croſſe: wherefore they have gained nothing, though it be granted that they were marked with *Tau*. Thirdly, this ſigne, which the Angell maketh, none but the godly receive, and they are all delivered from deſtruction : but many a wicked and reprobate man is marked with the ſigne of the Croſſe : *Ergo*, this was no ſuch ſigne.

Apoc.7.3. ***Argum.*3.** *Apocal.*7.3. Hurt not the earth, till we have ſealed the ſervants of God in their forehead: This is the ſigne of the Croſſe, *Rhemiſt. ibid. Bellarm. cap.* 29.

Anſw. It is the ſigne proper to Gods elect, and therefore not the ſigne of the Croſſe, which many reprobates have received. Let them heare their owne expoſitors ; *Bruno, in* 2 *ad Timoth.*2. thus writeth; *Deum ſuos conſignare, &c.* That as a Captaine giveth his ſouldiers ſome ſigne, whereby they are knowne; ſo God giveth his a ſigne, which the devill ſeeing, leaveth them, as not appertaining to him. *Hoc ſignum eſſe divinam electionem, &c.* This ſigne is the divine election : and *Anſelme* upon theſe words, 2 *Timoth.*2. *God knoweth who are his : Hoc cordi ſuo bonus impreſſum ſignum* : let a man print this ſigne in his heart, and ſay to himſelfe, what doth it profit me, to ſeeme outwardly juſt, and be inwardly wicked? And then he further ſaith, *Talis cogitatio eſt divini ſigilli impreſſio* : Such a cogitation is an impreſſion of this ſigne : And this is the ſigne which the elect are marked with.

Our Doway countrimen come in here alſo with their verdict : *Is not the forme of the croſſe as convenient a ſigne to put Chriſtians in minde how our Saviour redeemed us, as thoſe ſtones were to the Iewes, how God brought their fathers out of Iordan. Annot. in Ioſua.* 4. 6.

***Anſw.*1.** Thoſe ſtones were ſet up by Gods ſpeciall commandement : the like warrant cannot be ſhewed for the ſigne of the Croſſe. 2. Thoſe ſtones were uſed only for a remembrance of that benefit, and Croſſes alſo may have a civill uſe, to be ſet up in ſtreamers and banners, and ſuch like: but what is this to the adoration of the Croſſe, and putting of confidence in the externall ſigne?

The Proteſtants.

THough wee finde that the ſigne of the Croſſe hath been of ancient time uſed in Baptiſme, and is now in ſome reformed Churches without popiſh ſuperſtition : yet this ridiculous and ſuperſtitious abuſe of the ſigne of the Croſſe, which is common and uſuall among the Papiſts, to croſſe themſelves, their foreheads, their eyes, mouth, lippes, to croſſe themſelves going forth, and returning home, thinking thereby to be ſufficiently ſhended and preſerved from evill, wee doe utterly condemne, and have worthily aboliſhed.

***Argum.*1.** This cuſtome of croſſing hath no warrant from Scripture, neither was practiſed by the Apoſtles: Yet S. *Paul* ſpeaketh of divers croſſes, as hee calleth the fruit and efficacie of Chriſts death the croſſe of Chriſt. Alſo the croſſe is taken for the Goſpell which is the preaching of the Croſſe, *enemies to the croſſe of Chriſt*, that is, his Goſpell. The Croſſe is alſo taken for the affliction that followeth the Goſpell: *I rejoyce in the croſſe of Chriſt.* But of any ſuch ſigne of the croſſe to be made, the Apoſtle no where ſpeaketh : wherefore having no warrant in the word, it is a tradition of men, and therefore not after Chriſt. This is alſo confeſſed in their owne Canons, that this uſe of ſigning with the Croſſe hath no warrant in the word : *Decret.p.* 1. *diſtinct.* 11. *c.*5. *Qua Scriptura ſalutifera crucis ſignaculo, &c.* What Scripture doth teach us to ſigne with the moſt holeſome ſigne of the Croſſe, &c.

1 Cor.1.17.
Philip.3.18.
Galath.6.14.
Coloſſ.3.8.

Cod.lib. 9. *tit.* 47. *leg.* 17. *Conſtant. Nemo eſt ſignandus in fronte, nemo in facie ſcribatur* : No man muſt be ſigned in the forehead, or marked in the face. But it will be here replied, that this law ſpeaketh againſt the marking and marring of their faces, that were puniſhed and condemned to the mettall mines. ***Anſw.*** I grant it is ſo: but if there were ſuch vertue in the ſigne of the Croſſe, why might not a brand of the Croſſe in the forehead be as ſafe a defence, as the making of a croſſe with a finger? but this law ſpeaketh againſt all ſuch ſigning and marking of the forehead, with what markes ſoever.

Valentinus the Heretike was the firſt that made any great account of it, *Irenæus lib.* 1. *cap.* 1. therefore not to be uſed amongſt Chriſtians. *Nos ab alienis noſtra fidei demonſtrationes non recipimus* : We therefore will not borrow demonſtrations of our faith from ſtrangers and aliens, *Nicen.* 2. *action.* 5. ſuch as Heretikes are.

Matth.23.5.
* Numb.15.31.
Deut.c.6.v.8.
In Iohan. tract.43.

***Argum.*2.** *Matth.* 23. 5. Chriſt reproveth the Phariſies for their phylacteries, that is, certaine writings of the law in parchment, which they bound to their foreheads, and for their broad fringes, which were notwithſtanding commanded by the * law. If our Saviour reproved them for abuſing

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2 Cor. 10. 4.

Act. 19. 15.

Auguſtine ſaith : *Signum Chriſti expellit exterminatorem, ſi cor noſtrum recipiat ſalvatorem* : The ſigne of Chriſt doth expell the deſtroyer, when our heart receiveth our Saviour : *Tractat.in Iohan.*50. So it is not the ſigne in the forehead, but the faith of the heart, that maketh Satan afraid: if ſometime he avoid when men ſigne themſelves, he is diſpoſed to play with them, that he may deceive them more ſtrongly.

1 Tim.4.5.

Secondly, wee know no ſuch meanes to ſantifie creatures by : They are bleſſed and ſanctified for our uſes (as S. *Paul* ſaith, by the word and prayer, 1 *Tim*.4. Prayer therefore without warrant of the word is but preſumption. The Greeke *Scholia*, by the Word, underſtand *ſermonem, qui eſt in gratiarum actione*, the thankſgiving uſed before meat, and by prayer, *Fidelium precem*, the requeſts of the faithfull, whereby meats are ſanctified : Here is no mention at all of the Croſſe. They therefore having no word for their ſuperſtitious croſſings, invocations, incantations, popiſh bleſſings, doe deceive themſelves and others, in thinking that the creatures in ſuch order are ſanctified unto them.

Nicen. 2. *action.* 6. *tom.* 3. this reaſon was uſed againſt Images, and it may very well ſerve alſo againſt the ſigne of the Croſſe : *Neque precationem ullam, qua ſanctificari poſſet, imago habet, ſed manet communis & inhonorata ut pictor eam abſolvit* : An image hath no forme of prayer appointed, whereby it ſhould be ſanctified, but remaineth prophane and unholy, as it commeth from the workemans hand, &c. ſo may we ſay of the ſigne of the Croſſe, that it cannot ſanctifie, unleſſe it be firſt ſanctified it ſelfe; it cannot be ſanctified without prayer of faith, and faith is built upon the word : ſuch ſanctification by prayer, the ſigne of the Croſſe hath none. *Ergo*.

Concil. Laodicen. can. 32. *Non oportet hæreticorum benedictiones accipere, quia maledictiones magis ſunt, quam benedictiones* : We muſt not receive the bleſſings of heretikes, becauſe they are curſes rather than bleſſings: yet *Bellarmine* ſaith, there is vertue in the ſigne of the Croſſe made by a Jew, Pagan, Infidell, or whoſoever : but this Councell ſaith, that the benedictions of ſuch are maledictions.

Wherefore we doubt not to conclude, that the ſigne of the Croſſe, as it is uſed by Papiſts, is a ſuperſtitious and idolatrous ſigne; and that as one *Robert Cooper* confeſſor of the truth ſometime ſaid, the bleſſing with a ſhooe ſole is as good as a Popiſh Biſhops bleſſing done no otherwiſe, than by croſſing, *Fox pag.* 1043. *col.* 2.

We confeſſe, when Paganiſme and heathen ſuperſtition yet prevailed in the world, and many both Jewes and Gentiles oppoſed themſelves to the croſſe of Chriſt, that the Lord might and did ſhew ſome extraordinarie ſignes that way.

Euſeb lib.1. de vit.Conſtantin.

Sozomen.lib.4 cap.5.

Sozomen. lib.5. c.2.

1 As for the converſion of *Conſtantine* and his further confirmation when hee was to fight againſt *Maxentius*, after earneſt prayer made unto God, whom his father *Conſtantius* worſhipped, *Euſebius* ſaith that he ſaw the ſigne of the Croſſe in the ayre, with theſe words appearing, *In hoc ſigno vinces* : Thou ſhalt overcome in this ſigne. Likewiſe it ſometime is ſaid to have appeared, as a prediction of the overthrow of the enemies of the Croſſe, as *Gallus Conſtantius* aſſociate in the Empire, ſaw a bright ſhining Croſſe in the ayre, which appeared to be in length fifteene furlongs, at what time he went to Antioch in the ſeventeenth yeere of *Conſtantius* reigne, when hee ſuppreſſed the Jewes, that made rebellion, and ſlew of them many thouſands. Likewiſe, ſometime it appeared for the confuſion of the enemies of the Croſſe, as *Iulian* the Apoſtata looking into the entrals of beaſts, after the manner of the Gentiles, to know what ſhould become of the Chriſtian religion, ſaw the ſigne of a Croſſe compaſſed about with a crowne : which the Maſter of his Divinations did interpret to ſignifie, that the Chriſtian religion ſhould be driven to a great ſtraight, as the Croſſe was encloſed with a circle : but the other Diviners gave their opinion, that the crowne ſignified victorie, and the circle being without beginning and end, the perpetuitie and continuance of the Goſpell. But all this while, wee ſee no vertue or power aſcribed to the ſigne of the Croſſe it ſelfe.

Ruffin.lib.2. cap.17.

Alvares de ſcrip.Æthiop. cap.ultim.

2 And in the African Church, the Chriſtians to bee diſcerned from the Pagans would make the ſigne of the Croſſe in their doores and windowes, as they did in Alexandria, in ſtead of the reliques and markes of *Serapion* their Idols of Gentiliſme : yet herein they aſcribed no vertue to the ſigne: it was but a cognizance and marke of difference to diſtinguiſh betweene the Chriſtians and Pagans. And if the Æthiopike Church at this day, did aſcribe ſuch vertue to the Croſſe, they would not wrap up ſuch monuments in corners, nor forbeare making the ſigne of the crucifix, as they doe.

Harm.ſect.16. pag.504.

3 Wittemberg, artic.29. *As touching that which S. Paul ſaith, (The creatures are ſanctified by the word of God and prayer) he meaneth not, that creatures, as fleſh, ſalt, hearbs be conjured, that Satan by the uſe of them may be driven away, but that all creatures are by the word of God appointed to their outward uſe, which then ſerve for our good, when wee uſe them well by faith, and praying unto God, &c.* Here then is no conjuring or hallowing by the ſigne of the Croſſe, as the Rhemiſts before inferred out of this place.

Alphonſ.lib.3. hæreſ. tit. baptiſm.

4 *Claudius* the Biſhop *Taurinenſ.* did hold, that it was no baptiſme unleſſe the ſigne of the Croſſe were made in the forehead of the partie baptized : but *Alphonſus de Caſtro* ſaith, it is *manifeſtus error*, a manifeſt error : and he giveth this reaſon, becauſe it is certaine, that Chriſt, when he inſtituted baptiſme, *nunquam de ſigno crucis meminiſſe*, did never thinke of the Croſſe, &c. But if there were ſuch vertue in the Croſſe, baptiſme ſhould be weakned by the want of it.

An

An appendix concerning the name of Jeſus.

The Papiſts.

THe name of Jeſus (they ſay) ought to bee worſhipped by capping and kneeling thereunto, by wearing it in their caps, and ſetting it up in ſolemne places: alleaging for their purpoſe that of S. *Paul*, that at the name of Jeſus all things ſhall bow. Yea, they ſay, that Proteſtants by aboliſhing the name and image of Chriſt, doe make a way for Antichriſt, *Rhemiſt. annot. Philip. 2. ſect. 2. Apocal.* 13.17. 51.Error. Phil.2.10.

The Proteſtants.

1 THe bowing at the name of Jeſus, as it is uſed in Poperie, to bend the knee at the ſound thereof, is not commanded in this place: which ſheweth eſpecially the ſubjection of all creatures, of Turks, Jewes, Infidels, yea of the devils themſelves to the power and judgement of Chriſt. Secondly, Proteſtants have onely taken away the ſuperſtitious abuſe of the name of Jeſus. Thirdly, the kneeling at the name of Jeſus is ſuperſtitiouſly abuſed in poperie: for the people ſtoop onely at the ſound, not underſtanding what is read, and ſo make an Idoll of the letters and ſillables, adoring and worſhipping the verie name when they heare or ſee it: And againe, in ſitting and not vailing at the name of Chriſt, Immanuel, God the Father, the Sonne, and the holy Ghoſt, and bowing only at the name of Jeſus, *Fulk. ibid.* Fourthly, due reverence may be uſed to our Saviour without any ſuch ceremony of capping or kneeling, *Fulk.* Neither doe wee binde any of neceſſitie to uſe this reverence to the name of Jeſus, as the Papiſts doe, which thinke that Chriſt cannot otherwiſe be honoured: neither doe we judge and condemne thoſe that doe uſe it, beeing free from ſuperſtition, and grounded in knowledge, & carefull not to give offence: for ſuperſtitious and offenſive ignorance is not in any caſe to be defended. Fifthly, this outward reverence to the name of Jeſus was firſt taken up amongſt Chriſtians, becauſe of all other names it was moſt derided and ſcorned of the Pagans and Jewes: and therefore they did the more honour it. But now there is greater danger of popiſh ſuperſtition in abuſing holy things, than of prophane Paganiſme in utterly contemning them: and therefore there is not ſuch neceſſarie and juſt occaſion of uſing this externall geſture now, as was in former times: It was not uſed of neceſſity then, much leſſe now.

Synod. Moguntin. c. 59. it was thus decreed: *Pari religione ad nomen ſalvatoris noſtri D. Ieſu Chriſti, ſimiliter ad Evangelium, &c.* Let men with like devotion at the name of our Lord and Saviour Jeſus Chriſt, as likewiſe at the Goſpell, the *Magnificat, Benedictus, Nunc dimittis, Gloria in excelſis, Gloria patri*, and other parts of the divine ſervice, ſo compoſe themſelves by bowing the knee, uncovering the head, and the like geſture of the whole body, as they may ſeeme to have their mind occupied in thoſe things that are done, &c. I note out of this decree three things: firſt, that they ſhould bow at the name of Chriſt, as well as when Jeſus is named. Secondly, that the like reverence ſhould be uſed when as other Pſalms are ſung, and when mention is made of the Father, and the holy Ghoſt, as in the *Gloria patri.* Thirdly, that this geſture ſhould not bee done in reverence to names, words, or ſillables ſo pronounced, but onely to declare our attention. Thus then wee ſee that this ſuperſtitious cuſtome in bowing to the name of Jeſus onely, is contrary even to their owne popiſh Canons and decrees. The like thing alſo was decreed *Synod. Auguſtenſ. cap.* 23.

To this effect alſo *Gregor. 10. ſext. decretal. lib. 3. tit. 23. c. 3. Quandocunque recolitur, &c.* Whenſoever that glorious name is rehearſed, *cordis genua flectant*, let them bow the knees of their heart, which at the leaſt let them teſtifie by the inclination of the head, &c. So then the reverence of the heart is more requiſite, when Jeſus is named, than the geſture of the body.

It is not then the name it ſelfe, which conſiſteth of ſyllables, but the power of Jeſus, who is named, that is to bee bound unto, & not the naming but the beleeving in Jeſus, worketh ſuch wonders, as 1. *Euſebius* ſaith: *quis ignorat noſtræ eſſe conſuetudinis, ipſo Ieſu nomine puriſſimiſq; precib. omnium dæmonum vexationem abigere, ipſum verbum & doctrina nos inviſibili poteſtatis genere potentiores efficit, &c.* Who knows not, that it is our cuſtome, by the very name of Jeſus, and our pure prayers to drive away the vexation of ſpirits: his word and doctrine hath made us mighty by a ſpirituall kind of power. Lib.3. demonſt. Evang.16.7.

2 So *Origen* anſwereth *Celſus*, that Chriſtians did not call out devils, by enchanted verſes, *ſed precib. & ſine quadam adjuratione, nuncupato Ieſu nomine, &c.* But by prayers & naming Jeſus without any adjuration, &c. The vertue and power was in the word of God, and their prayers, not the pronouncing of the ſyllables of the name Jeſus: and that the place objected *Phil.* 2.10. hath no ſuch meaning: *Origen* ſheweth giving this interpretation of it: *Quæ genua ſpiritib. eſſe creduntur &c. flectere genua, ſubjecta eſſe cuncta, & cultui Dei obedire declarat, &c.* What knees have ſpirits, to bow the knee then, ſignifieth, all things to be ſubject, and obedient to the worſhip of God, &c. Lib.1. cont. Celſum. Philip.2.10. Cōment. in c. 4. ad Roman. lib.9.

3 I will inſert the judgement of learned *Pareus* of this point: *the bowing of the knee* and uncovering of the head at the naming of Jeſus: *ſi ut ritus indifferens præſtetur externa reverentia, nemo improbat, ſi ut neceſſarius & cultus præceptus, ſuperſtitio eſt reprehenſibilis*, If this externall reverence be uſed as an indifferent rite, no man miſliketh it, if as a neceſſarie and commanded worſhip, it is a ſuperſtition worthy to bee reproved, &c. And he giveth this reaſon, becauſe this reverence done to Comment. ad Rom.14.v.11.

the comming of Jeſus, not of Chriſt, the ſonne of God, or any other name, which ſheweth that to the ſyllables and name, not to the perſon they yeeld this reverence.

4 See for the Latine Church, their owne councells and decrees before produced.

The ſixth queſtion concerning Temples and Churches.

THis queſtion hath divers parts: Firſt, of the forme and ſituation of Churches. Secondly, of the end and uſe of Churches. Thirdly, of their ornaments. Fourthly, of the dedication of Churches. Fifthly, of things hallowed and conſecrated for Churches.

The firſt part of the ſituation of Churches.

The Papiſts.

52.Error. THe Churches and Temples of Chriſtians (ſay they) are moſt conveniently and have beene of ancient time builded toward the Eaſt, *Bellarmine libro tertio, capite tertio, de ſanctis.*

Gen.2.8. *Argum.*1. Paradiſe was built in the Eaſt, *Gen.* 2. 8. and therefore wee ought to pray that way, for deſire we have to our countrie.

Anſw. Firſt, Paradiſe was then Eaſtward unto *Moſes* and the Iſraelites beeing in the Wilderneſſe, when he wrote this ſtory: but it cannot be Eaſt to all Chrſtian nations: for Paradiſe being planted in Eden, which was part of Meſopotamia, muſt needs bee Weſt to the Perſians, South to the Scythians and Tartarians, North to the Æthiopians: wherefore this reaſon is not generall for all Churches in Chriſtian nations. Secondly, it ſkilleth not where that earthly Paradiſe is ſituate: our heavenly paradiſe is in heaven, which is every where open to all true beleevers.

*Argum.*2. Wee looke for Chriſt to come in the Eaſt to judgement, therefore wee pray toward the Eaſt: *As the lightning ſhineth from the Eaſt to the Weſt, ſo ſhall the comming of the ſonne of man be,* Therefore he ſhall appeare toward the Eaſt, *Bellarm.ibid.* Matth.27 24.

Anſw. Firſt, by that ſimilitude of the lightning, the ſuddennes of his appearing, not the place is declared. Secondly, it is great preſumption to define that which the Scripture hath not revealed; Chriſts comming is onely generally ſet downe, he ſhall come in the clouds. And wee ſhall bee caught up in the clowds. There is no particular deſcription of the place. Matth.24.30. 1 Theſ.4.17.

The Proteſtants.

TO us it is no matter, which way Churches are builded, we may turne our ſelves in prayer as well toward any one part of the heavens, as another: neither doe we refuſe to pray in Churches builded toward the Eaſt. But that our Oratories and places of prayer ought rather to be builded that way, than any other; out of the Scripture it cannot bee proved, and wee hold it as a meere ſuperſtitious opinion.

1 Tim.2.8. *Argum.*1. S. *Paul* exhorteth men every where to lift up pure hands, He ſaith, in every place, without exception, whether toward the Eaſt or the Weſt, or whereſoever.

*Argum.*2. If any place were more dangerous than other to pray in, it is not ſo ſafe, and perhaps more perillous to pray toward the Eaſt: for Idolaters were wont to turne them toward the Eaſt, and to worſhip the Sunne riſing. And for this cauſe, the holy place in the Tabernacle was toward the Weſt, *Exod.* 29. 26. And it was the cuſtome of the Jewes, to pray Weſtward, leſt they ſhould be entiſed to worſhip the Sunne riſing in his ſtrength. And therefore the Jeſuite maketh but a bad argument: The Jewes prayed toward the Weſt: *Ergo,* Chriſtians muſt pray toward the Eaſt: nay, rather contrary, becauſe they turned their backe to the Eaſt, for feare of idolatry; Chriſtians if any place were to be regarded more than other, ought upon the ſame ground alſo to follow the ſame cuſtome, for as much as all men by nature are prone to idolatry: and the reaſon of their ſo praying ſeemeth rather to bee morall, than ceremoniall. This I ſay not, as though I commended the Jewes ſuperſtitious praying toward the Weſt, but onely to ſhew that they have better reaſon for their cuſtome, than our adverſaries have for their ſuperſtitious turning toward the Eaſt. But to the chriſtiãs all places are alike. Ezech.8.17. Exod.16.27.

Auguſtine ſaith, *Cum quis quærit orationem, collocat membra, ſicut ei occurrit*: If any man bee deſirous to pray, he doth place his body, as occaſion ſerveth: he ſaith not toward the Eaſt, or toward the Weſt, *ad Simplician.lib.*2.*quæſt.*4.

Concil. Conſtantinop. 6. *cap* 7. *Singulis diebus quiſque duabus vicibus oret, mane & veſpere, &c.* Everie day let every man pray twice, mourning and evening: if he be in his journey, or in the woods, or fields, whereſoever the morning and evening houre findeth him, ſo let him doe: knowing that God is every were preſent, &c. If God be every where preſent, then as well in the weſt, or any other part of Heaven, as in the Eaſt: therefore it ſkilleth not which way a man turneth himſelfe in prayer.

Walter Brute holy confeſſour hath ſealed this truth, who ſaith; It is the cuſtome of Necromancers to turne their face to the Eaſt, as to a place more apt for their prayers: As *Balaam* being hired to curſe the Iſraelites, when he could not accompliſh his purpoſe in one place, removed to another

ther, &c. *Fox pag. 497. col. 2.* It is not ſeemely therefore for Chriſtians in their prayers to imitate the ſuperſtitious manner of the Heathen, in preferring the Eaſt before the Weſt, or one place before another.

Pag.458.1.40.

Damaſcene alleageth many reaſons for praying toward the Eaſt: becauſe Chriſt is called the day-ſpring, Paradiſe was built toward the Eaſt: *Moſes* tabernacle had the vaile hanging toward the Eaſt: *Iuda* as the more honourable tribe was placed in the Eaſt ſide, Chriſt upon the Croſſe looked toward the Weſt, and we therefore ſhould looke toward him Eaſtward, he ſhall returne in the Eaſt to judgement: theſe ſlight reaſons *Damaſcene* uſeth: but he in the ſame place ſaith: *antiquam patriam requirentes, &c.* we ſeeking our ancient country (he meaneth Paradiſe, which was in the Eaſt) doe ſigh toward it, worſhipping God, &c. but our paradiſe is not now in earth, it is in heaven which is neither eaſt nor weſt, and therefore to heaven muſt we looke up: Againe he ſaith, wee doe worſhip, [illegible] *ſuſpirantes*, ſighing toward Chriſt, &c. but Chriſt is not hanging now upon the croſſe toward the Eaſt, but he is in heaven, thither we muſt turne our ſelves. And after he had heaped up all his reaſons, he concludeth that this is an *unwritten tradition* of the Apoſtles.

Damaſcene. lib.4.de fid. c.13. ἄγραφος ἡ παράδοσις

2 *Athanaſius* writeth that the Jewes at Berytum being converted to the Chriſtian faith did conſecrate a great ſynagogue unto Chirſt their Saviour: but their ſynagogues were built toward the weſt, not eaſtward.

Lib.de paſſ. imag.Chriſt.

In the temples at Antiochia in Syria, the alters were placed toward the weſt, not the Eaſt: *Socrat. lib.5.c.22.*

3 The latter confeſſion of *Helvetia. chap. 22. Let theſe places where the faithfull meet together bee decent &c. let houſes be choſen for that purpoſe, or Churches that be large and faire, &c.* If houſes may be uſed for Churches, where no other are, which are built indifferently any way, then it skilleth not in this judgement, which way oratories and places of prayer be built.

4 Their *Binius* writeth that becauſe of the Manichees which did worſhip the Sun praying toward the eaſt: *Leo* the firſt ordained, that to diſcerne catholikes from heretikes, when as in times paſt they prayed toward the eaſt, *ad occidentem converſi Deum colerent*, they ſhould worſhip God toward the weſt: to the ſame purpoſe alſo *Baronius*: But after this by the conſtitution of *Vigilius* the Prieſt ſtanding at the alter was preſcribed to pray toward the eaſt.

Binius tom.1. fol.932.and Baronius,an. 443.num.5. Durant.de ritib. lib. 5.c.2.

An appendix of this part, concerning the forme and faſhion of Churches.

The Papiſts.

THey would have their Churches to bee built as *Salomons* Temple was, which conſiſted of three parts: there was firſt the porch or court for the people; then the holy place where the Alter ſtood, and the Prieſts offered ſacrifice; and laſt of all the moſt holy place, where the Arke and Mercy ſeat was placed. So they have the Church porch, then the body of the Church, and above that, their ſanctuary, as they call it, or the Queere or Chancell, which was ſeparated from the reſt, by ſteps or ſtaires, hangings or curtaines, and other partitions: And here muſt ſtand their Altar, *Bellarm. lib. 3. de cultu Sanctor. cap. 3.*

53.Error.

The Proteſtants.

COncerning the faſhion and forme of Churches, and the diviſions and partitions within, wee will not much contend, ſo theſe conditions be obſerved; Firſt, that all ſuperſtition bee avoided, in making one place of the Church holier than the reſt, wherein the Papiſts mightily offend: for the Queere or Chancell was for their Prieſts and ſingers, the other part of the Church, for lay men, they were not to enter into that holy place: and thus according to the places, they divided the congregation: as though one part were more holy than the other. The people alſo were made to beleeve, that to be buried in the Chancell, but eſpecially under the altar, was more availeable for the dead, than to be buried in the Church. But where learne they that our Churches ought to have a Sanctuary as the Jewiſh temple had? that was an evident type, and is now accompliſhed in our Saviour Chriſt, who is now entred into the heavens, as the high Prieſt then entred into the holy place to make attonement for the people, *Heb. 9. 24.* This therefore is very groſſe, to revive and renew againe Jewiſh types and figures: as their owne ordinary gloſſe ſaith, *De quatuor concilii primitiva Eccleſia. Externi ritus & caremonia legis, quia hac fuerunt umbra Chriſti tum venturi, & myſteriorum ejus, ideo adveniente veritate Evangelica, illicita facta ſunt & evanuerunt*: The externall rites and ceremonies of the law, becauſe they were a ſhadow of Chriſt to come and of his myſteries, therefore the truth of the Goſpell being come, are made unlawfull, and vaniſhed away. *Salomons* Temple then, with the Sanctuary and prieſthood thereof, which were ſhadowes of things to come, are no preſidents or patternes for Chriſtians to follow.

Heb.9.24.

But if herein notwithſtanding they will imitate the building of *Salomons* Temple to have a ſanctuary, why doe they not alſo build toward the weſt, as the temple was? why bring they not their Altar down into the body of the Church? as the altar of burnt offring was placed at the dore of the tabernacle, not in the holy place. And indeed, altar we acknowledge none, as afterward ſhall be proved. But we ſee no reaſon why the communion table may not be ſet in the body of the Church, as well as in the

Chancel, if the place bee more convenient and fit to receive the Communicants. But I pray you, why is your Altar rather ſet in your Sanctuary, than the Font or Baptiſterie? they are both Sacraments, as well Baptiſme as the Lords Supper: why ſhould one be preferred, as holier than the other?

Secondly, all things in the Church ought to bee done unto edifying; and therefore wee allow no ſuch partitions, as doe hinder the edifying of the people, and exclude them from hearing; as in popiſh Churches the Prieſt is pued or mued up by himſelfe a great way off, that his voice can hardly bee perceived of the people. The Miniſter is ſo to ſtand and turne himſelfe, as he may be beſt heard and underſtood of the people: as *Ezra* had a pulpit of wood to ſtand in when hee read the law. Nehem. 8. 4.

Nehem. 8. 4. Lib. 2. cont. Parmen. c. 7.

Auguſtine thus writeth, *Cum Epiſcopus ſolus intus eſt, populus & orat cum illo, & quaſi ſubſcribens ad ejus verba, reſpondet, Amen*; While the Biſhop or Paſtor prayeth within, the people both prayeth together with him; and ſubſcribing to his words anſwereth, Amen, &c. By this it appeareth that though in *Auguſtines* time the Miniſter had a place for himſelfe (as it is meet he ſhould) yet he ſo diſpoſed himſelfe, that his prayer was heard of all the people: for otherwiſe how could they pray with him, and ſubſcribe or give aſſent to his words?

This faſhion of building of Churches deviding them into 3 parts, the porch, body of the Church, and Chancell, if it be uſed as an indifferent thing, and for more fitnes and decencie, we miſlike not: but beeing urged as the moſt convenient, becauſe conformable, and anſwerable to *Salomons* temple, we except againſt it.

Lib. 3. de vit. Conſtantin.

1 *Euſebius* ſheweth that the Temples of the Gentiles were built in that very faſhion, beſide the bodie of the Temple, they had their *veſtibula*, porches, and *conclavia & cellulas*, their conclaves and cells, unto the which the profane and common ſort had no acceſſe.

Sozomen. l. 7. c. 15.

2 *Theophilus* patriarke of Alexandria demoliſhed an idols temple at Alexandria which was built in that manner, with many conclaves and inward parts, where he found myſticall and ſecret murders to have beene committed: if this faſhion had beene ſo convenient, the abuſe corrected, the temple might have beene uſed ſtill.

3 See in the former part, the judgement of the reformed Churches, which ſtand not upon any ſuch faſhion of their Churches, not refuſing houſes to that end, to be places of prayer.

Apolog. Bern.

4 *Bernard* whom the Romaniſts will acknowledge for their owne did reprehend in his time, *oratoriorum immenſas altitudines & immoderatas longitudines*, the exceſſive heights and immoderate lengths of the oratories, &c. ſuch as were built like to *Salomons* Temple.

The ſecond part, of the end and uſe of Churches.

THis part hath three ſeverall points. Firſt, whether the Churches of Chriſtians are built to offer ſacrifice in. Secondly, whether they bee in themſelves places more holy than others. Thirdly, whether they may be dedicated to Saints.

The firſt point or Article, whether our Churches are for ſacrifice.

The Papiſts.

54. Error.

THe principall end of Churches is for the ſacrifice of Chriſtians, and in that reſpect they are truly called Temples: they are not onely for prayer, the preaching of the word, and adminiſtration of the Sacraments, but chiefly for the externall ſacrifice of the Maſſe, *Bellarm. cap. 4.*

1 Cor. 10. 21.

Argum. 1. The Churches of Chriſtians have Altars, therefore ſacrifices: that they have Altars, he thus proveth: Firſt, S. *Paul* ſaith, You cannot bee partakers of the Lords table, and the table of divels. By the table here is ment the Altar; for the table of the Heathen was their altar, wherein they ſacrificed to their Idols.

Anſw. Firſt, a table is one thing, an altar another: and very unproperly is an altar called a table: this place in any wiſe mans judgement makes more againſt them than with them. Secondly, S. *Paul* ſpeaketh not here of the ſacrifices of the Heathen nor of their altars, but of the feaſts which they made in their Idolatrous Temples, which was done upon tables, of ſuch ſacrifices as had beene offered to Idols: unto the which feaſts, S. *Paul* forbiddeth Chriſtians to come, as it appeareth in the reſt of the chapter, and more plainly, *chap.* 8. 10.

1 Cor. 8. 10. Heb. 13. 10.

Argum. 2. *Heb.* 13. 10. We have an altar, of which they have no power to eat that ſerve at the Tabernacle: that is, the altar whereon Chriſts body is offered, *Bellar. Rhemiſt, in hunc locum.*

Anſ. The Apoſtle ſpeaketh expreſſely of participation of the ſacrifice of Chriſts death, (as it is manifeſt in the two verſes next following) which is by a Chriſtian faith, and not in the Sacrament only, whereof none can be partakers that remaine in the ceremoniall obſervations of the Leviticall ſacrifices; For the Apoſtle ſpeaketh manifeſtly, *verſ.* 12. of the ſuffering of Chriſt without the gate. Chriſt therefore is the Altar, yea our Prieſt and ſacrifice to. Further, you abuſe this place to prove your materiall popiſh altars which are many: but the Apoſtle ſaith, wee have an altar, ſpeaking of one. This expoſition *Richard Woodman* holy Martyr hath ſealed, that Chriſt is the true Altar whereon everie true Chriſtian ought to come and offer, he proveth by the conference of theſe two places of the Goſpell, *Matth.* 5. 23. *If thou bringeſt thy gift to the altar, and remember that thy brother hath ought againſt thee, &c.* Likewiſe, *Matth.* 18. *Where two or three are gathered in my name, there am I in the midſt:* whereſoever then people are gathered together in Chriſts name, there is hee in the midſt; and where he is, there is the Altar; ſo that we may be bold to come and offer our gift, *Fox*, pag. 1991. col. 2.

Matth.5.23.
Matth.18.20.

The Proteſtants.

THe Churches of Chriſtians are the houſes of prayer made to that end, that they ſhould come together to heare the word of God read and preached, receive the Sacraments, and offer up their ſpirituall ſacrifices of praiſe and thankſgiving: other externall ſacrifices or altars wee acknowledge none.

Argum. 1. The temple of the Jewes was called an houſe of prayer, that is, principally for prayer. *Moſes* was read and preached in their Synagogues; Much more are the Churches of Chriſtians appointed for preaching and prayer. The firſt day of the weeke, which is the Lords day, they came together to breake bread, and *Paul* preached unto them: *Ergo,* the adminiſtration of the Word and Sacraments with prayer, is the chiefe and onely cauſe of the holy aſſemblies of Chriſtians.

Mark.11.17.
Act.15.21.
Act.20.7.

Argum. 2. Altars we have none in our Churches: S. *Paul* calleth it the Lords table, where we receive the Sacrament of the body and bloud of Chriſt. And he calleth it bread which is broken: But bread is ſet upon tables, not ſacrificed upon altars.

1 Cor.10.21.
1 Cor.11.26.

Auguſtine alſo calleth it, *Menſam Domini,* the Lords table, *Epiſt.* 59. and *Epiſt.* 50. Hee ſheweth how cruelly the Donatiſts handled *Maximian* a Catholique Biſhop, beating him with clubs, even in the Church, *lignis altaris effractis immaniter ceciderunt,* and wounded him with the wood of the Altar which they had broken downe. Where though he improperly call it an Altar, yet was it a Communion table framed of wood, and made to be removed, not faſtened to the wall, as their popiſh altars were. And it is verie evident that it was a table, not an altar, whereon they received the Communion: as *Eutropius* the Emperours Chamberlaine having committed ſome grievous offence, fled into the Church, and *ad ſacram menſam ſupplex jacet,* lieth proſtrate before the ſacred table. *Baſilicus* the Emperour being ſuppliant in the Church, *coronam Imperii ſacræ menſæ imponit,* Did lay the crowne of the Empire upon the ſacred table.

Sozomen.lib.8.c.7.
Nicephor.lib.16.c.8.

Indeed ſometime they called it an altar, but it was the Communion table: as *Chryſoſtome* having ſo named it an altar, yet afterward ſaith, *Ipſa menſa animæ noſtræ vis eſt,* The table it ſelfe is the ſtrength of our ſoule. *Auguſtine* ſaith, the Sacrament of the body and bloud of Chriſt, *in Dominica menſa præparari;* To be prepared in the Lords table, yet afterward in the ſame place hee calleth it an altar: They ſo termed it an altar, uſing the phraſe of the old Teſtament, becauſe it was a commemoration of that ſacrifice which was offered upon the altar of the Croſſe, prefigured by the altars in the Tabernacle.

Commentar.1 Cor.11.
Tractat.26. in Evangel.Iohan.

Damaſus Epiſtol. 4. *Chorepiſcopi miniſterio presbyterorum contenti ſint, atque menſa Domini participes tantummodo exiſtant:* Let the locall Biſhops be content to miniſter as Prieſts, and to be partakers onely of the Lords table: He ſaith the Lords table, not the Lords altar.

And that Churches are ordained for the word of God, prayer, and the Sacraments, we have evident teſtimony of Councels. *Synod. Moguntin. cap.* 40. *Templa orationis, divini cultus & Sacramentorum officinas, &c.* They call our Temples or Churches, the ſhops of prayer, the divine worſhip, and the Sacraments.

Colonienſ. part. 9. *cap.* 13. *Conſecratur templum, &c. ut ab omnibus pariter convenientibus Deo laudes ſolvantur, divinum verbum audiatur, ac eccleſiaſtica ſacramenta miniſtrentur:* The Church is conſecrate, that of all men aſſembled together, praiſe ſhould be rendred to God, the word of God heard, and the Sacraments of the Church miniſtred.

Yet further wee have the teſtimony of their owne law, *decret. p.* 1. *diſtinct.* 43. *c.* 5. *Oratorium hoc ſit, quod dicitur, &c.* Let the Oratorie bee that which it is called; neither let any thing elſe be there done, than that which agreeth to the divine Miniſterie: and in the ſame place, *cap.* 6. *In Oratorio præter orandi & pſallendi cultum, &c.* In the Oratorie beſide ſinging and praying, let nothing bee done, &c. *decret. part.* 3. *diſtinct.* 1. *c.* 21. *Ioannes: Eccleſias Arrianorum, &c.* The Churches of the Arrians, whereſoever you finde them, *divinis precibus & operibus conſecrate,* conſecrate to divine prayers and works, &c. By theſe Canons it appeareth, that Churches are eſpecially conſecrated and ordained for prayer.

Maſter *George Wiſeheart* holy Martyr: *Churches ſhould bee ſuſtained and upholden, that the people ſhould be congregate unto them, there to heare of God: for whereſoever is true preaching of the word of God, and lawfull uſe of the Sacraments, undoubtedly there is God himſelfe. Fox,* pag. 1270. col. 2. This then is the right and proper uſe of Churches, as we have ſeene.

Pag.1157.2.2.

What the ancient end and uſe of Churches was, 1 *Euſebius* ſheweth, reckoning the publique actions of Chriſtians in their Eccleſiaſticall meetings, as *Orationes, Pſalmodiam, Participationem de my-*

Lib.10.c.2,3.

ſteriis gratiarum actiones; Prayers, ſinging of Pſalmes, partaking of the myſteries, giving of thanks, and he writeth of *Conſtantine*, that hee in the congregation, *cantare primus incepit, &c.* was the firſt that did ſing, prayed together with the reſt, *& conciones ſtans reverenter audiit*; And heard the Sermons reverently ſtanding, and being deſired to ſit, he would anſwer, that it was not meet to heare the doctrine of God negligently. *Chryſoſtome* calleth the Church, *Sedem doctrina*, the ſeat of doctrine.

Lib.4. de vit. Conſtantin.

Hom.1.in 1.c. Ioann.

2 The ſame was the uſe of the Church of Alexandria, as Pſalmes, prayers, preachings: *Athanaſius, homil. de ſement. Theophil. Paſchal. lib.* 8.

3 Helvetia latter Confeſſ. chap. 22. *All exceſſe of apparrell is to bee abandoned from Churches and places where Chriſtians meet in prayer*: They are then the houſes of prayer and preaching, not for any externall ſacrifice.

4 See for the Latine Church, *Damaſus* before alleaged, and the Councell of Colen.

The ſecond Article, Whether Churches are more holy places in themſelves.

The Papiſts.

55. Error. God (they ſay) rather dwelleth and is preſent in Churches than elſewhere: and therefore it is more available for a man, even to make his private prayer in the Church.

1 King.8.38. Act.3.1. *Argum.* 1. The Temple of *Salomon* was ordained even for the prayers of private men: and *Salomon* prayeth unto God that they might be heard: So *Anna* prayed in the Tabernacle, 1 *Sam.*1. And the Apoſtles went up to the Temple to pray: *Ergo*, prayers made in the Temple are more available, *Bellarm. cap.*4.

Iohn 4.21. *Anſwer.* 1. See what Jewiſh arguments here are: becauſe the Lord gave an eſpeciall bleſſing to his Temple amongſt the Jewes, that was the onely place for ſacrifices, and alſo a peculiar privileged place for prayer: therefore he will binde and tye himſelfe to ſome certaine place now. But our Saviour ſaith cleane contrarie unto the woman of Samaria, *The houre commeth when yee ſhall neither in this mountaine, nor in Jeruſalem worſhip my Father.* The prayers and ſacrifices of Chriſtians are now no more tyed and limited to places. 2 That was but a type unto the Jewes, that as then God would bee onely heard in his Temple: ſo his name is now onely truly invocated and called upon in his Church.

3 It is falſly alleaged that the Apoſtles went up, onely to pray, to the Temple: they went up at the ninth houre of prayer, when the people were accuſtomed to goe unto the Temple, that they might preach the Goſpell unto them.

Dan.6.10. Luk.1.37. *Argum.* 2. *Daniel* prayed with his window open Eaſtward to Jeruſalem, where the Temple was, *Dan.* 6. *Anna* departed not out of the Temple, but gave her ſelfe to continuall faſting and prayer: *Ergo*, private prayers are more available in the Church; *Bellarm. cap.*4.

1 King.8.31. Malach.1.11. *Anſwer.* Firſt, the argument followeth not from the uſe of the Jewiſh Temple, to the practice of Chriſtians now: for wee deny not, but that there was an eſpeciall bleſſing promiſed to thoſe that prayed in the Temple of *Salomon*, according to the requeſt which hee made at the dedication of the Temple: *If any man pray in this place, then heare thou in heaven*: But now the prophecie of *Malachy* is fulfilled, that incenſe ſhould under Chriſt bee everie where offered unto God: this difference betweene the Temple of the Jewes and of Chriſtians, *Origen* maketh, *tract.*35. *in Math. Vir quidem Iudaicus non dubitat de hujuſmodi, &c.* A Jew doth nothing doubt of this, that is, that one place is more holy for prayer than another, but he that is departed from Jewiſh fables to Chriſts doctrine, doth ſay that the place doth not make one prayer better than another.

Secondly, *Daniel* openeth not his window to Jeruſalem, in reſpect of the holineſſe of the place, but to make it knowne that he prayed to God that was there worſhipped, and to ſhew his confidence in Gods promiſes for their returne thither: *Anna* alſo continued in the Temple, as being the fitteſt place for her widdowes ſtate and ſolitarie life, being ſequeſtred from all human encumbrances, and in reſpect of the helps of religion by the ſacrifices and common prayers; not in regard of any inherent holineſſe there.

Gen.46.1. *Argum.* 3. Our Doway Interpreters doe thus alſo reaſon for the holineſſe of Churches. 1 *Iacob* conſulted with God in Berſheba, where *Abraham* and *Iſaack* had confirmed by oath their league with the Kings of the Countrey, and erected altars, &c. whereupon they give this note, that God revealeth his will in holy places.

Exod.13.3. 2 *Moſes* was bid to put off his ſhooes, for the place was holy: whereupon they note in the margen, that reverence is to be ſhewed in going bare-foot to holy places, p. 160. and the ſame note they give, p.202.

1 King.8.30. 3 Upon theſe words, when *they ſhall ſpread their hands in this place, &c. then heare thou in heaven*, they inferre, that places dedicated to Gods ſervice are more acceptable to him, p. 879.

Anſwer. 1. *Iacob* conſulted with God in Berſheba, becauſe it was in the utmoſt border of Canaan, and in his way into Ægypt, ſhewing his hope to returne thither againe. 2 God heard him there, as in many other places, becauſe he faithfully called upon him, not for any holineſſe of the place.

3 We read not in *Gen.*21. and 26. of any altars there built, but of the league made with the King of that Countrey by an oath, which was but a civill tranſaction.

2 The place was holy, becauſe of Gods viſible preſence at that time, and therefore *Moſes* for reverence unto God put off his ſhooes: ſo *Ioſhua* being by Jerico, was bid to put off his ſhooes, becauſe there the Lord ſhewed himſelfe as a man of warre: but this place was holy onely at this time, for afterward Jerico was accurſed, both the Citie and the ground thereabout: for *Eliſha* long after healed the waters of their bitterneſſe by caſting in ſalt. Ioſu 6.26. 2 King.2.20.

3 To the third objection anſwer is made before in the third argument.

The Proteſtants.

WE preferre publike prayers made by the congregation in the Church before private prayers, not becauſe of the place, but in reſpect of the congregation, whoſe prayers joyntly altogether are more fervent and effectuall than the prayer of one man: But if wee compare publike prayer with publike, and private with private, wee doubt not but that the one and the other being made in faith, may as well be heard out of the Church as in it.

Argum. 1. The promiſe of our Saviour is generall, *Whereſoever two or three are gathered together, I am in the middeſt amongſt them:* So S. *Paul, I will that men everie where lift up pure hands: Ergo,* they may be heard praying in faith in any place. Matth.18.20. 1 Timoth.2.8.

Bellarmine anſwereth, that the Apoſtle ſpeaketh of publike prayer which is done in the Church, as it may appeare by the beginning of the chapter, *verſ.*1. *I exhort that ſupplications, prayers, interceſſions be made, &c.* Which is underſtood of common and publike prayer; *Bellar. cap.* 4.

Anſwer. The Apoſtle ſpeaketh not onely of publike, but of private prayer alſo: Firſt, becauſe Kings, for whom the Apoſtle would have interceſſions made, are not onely publikely, but alſo privately to bee prayed for. Secondly, the Apoſtle would have them pray everie where: but in everie place there is not a Church to pray in. Thirdly, it is the ſame with that the Apoſtle ſaith elſewhere, *Pray continually:* which is underſtood of private prayer. 1 Theſſ.5.17.

Argum. 2. So our Saviour ſaith, When thou prayeſt, enter into thy chamber: hee ſaith not, goe to the Church. *Bellarmine* ſaith, hee entreth into his chamber that prayeth without vaine glorie, whether he doe pray ſecretly or openly. Matth.6.6.

Anſwer. Our Saviours words are plaine without allegorie, for hee ſpeaketh of ſhutting the doore of the chamber: and there is a manifeſt oppoſition betweene the Phariſies praying in the corners of the ſtreets, and the frequencie of people, and the others praying in ſecret. And whereas *Bellarmine* objecteth, that the ſhutting of the doore cannot literally bee underſtood, becauſe that Chriſt himſelfe prayed in the mountaines often, but in his chamber wee doe not read that hee prayed: the anſwer is ready: firſt, by ſhutting of the doore Chriſt underſtandeth praying in ſecret, as it is in the text, *God which ſeeth in ſecret ſhall reward thee openly:* Secondly, no marvell if Chriſt is not read to ſhut the doore, for he had no *houſe, nor place, where to reſt his head:* Thirdly, in that Chriſt prayed in the mountaine, but in the temple hee prayed not, but preached, it teacheth us that everie where our prayers are acceptable unto God. Luk.21.37.

Argum. 3. Our Saviour Chriſt ſaith, that under the Goſpell, neither in that mountaine, nor in Jeruſalem God will be worſhipped, but in ſpirit and truth. *Ergo,* the worſhip of God is not tied to any place. Iohn 4.21.

Bellarmine anſwereth, Chriſt ſpeaketh not of the place, but of the manner of worſhip: that is, that henceforth God would not be worſhipped after the manner of the Samaritans and Jewes: for afterward the Apoſtles prayed in the temple at Jeruſalem, *Bellarm. cap.* 4.

Contra. Firſt, our Saviour ſpeaketh both of the place and manner: for ſo the woman propoundeth the queſtion of the place of worſhip, *verſ.*20. *Our fathers worſhipped in the mountaine, and yee ſay that in Ieruſalem, &c.* And our Saviour anſwereth her accordingly, fitly, and appertinently to the matter: for otherwiſe the anſwer ſhould not be fitting, if the woman ſhould aske one thing, and Chriſt anſwer another. Secondly, *Bellarmine* ignorantly diſtinguiſheth that which is not to bee diſtinguiſhed, for to be addicted to a certaine place of prayer, is of, or belonging to the manner of prayer: wherefore Chriſt comprehendeth both in one ſpeech, that though prayer afterward might be made both in the mountaine and at Jeruſalem, yet they ſhould not pray with that opinion of holineſſe in the place, as before; as the Jewes and Samaritans did.

Auguſtine ſaith, *Quid ſupplicaturus Deo locum ſanctum requiris? &c. volens in Templo orare, in te ora: & ita age ſemper, ut Dei Templum ſis, ibi enim Deus exaudit ubi habitat:* When thou art about to pray, what needeſt thou to go to any ſacred place? wouldeſt thou pray in the Temple or Church? ſee that thou be the Temple of God, and there the Lord will ſooneſt heare were he dwelleth. Lib. ſententiar. Auguſt. ſentent. 333.

Bernard hath an excellent ſpeech of this matter: *Habet ſanctitatem, ſed propter corpora veſtra, &c.* Your Churches are holy, becauſe of your bodies: as your ſoules are holy, becauſe of the ſpirit that dwelleth in you; your bodies holy, becauſe of your ſoules; ſo this houſe is holy becauſe of your bodies, &c. not in themſelves therefore are they holy, &c.

Concil. Conſtantin. 6. cap.7. Singulis diebus quiſque duabus vicibus oret, &c. Everie day let everie man pray twice, morning and evening; in the Church, if he be in the Church: but hee that is in his journey, or upon any occaſion in the woods or fields, whereſoever the morning or evening ſeaſon findeth him, let him pray there, knowing that God is everie where preſent. Everie place therefore hath Gods preſence, and therefore is alike in it ſelfe ſanctified for prayer.

Gangrenſ. Concil. in ſubſcriptione. Omnem locum ædificatum in nomine Dei honoramus, & congregationem in Eccleſia factam ob utilitatem communem recipimus: We doe honour everie place built in the name of the Lord, and do reverence or receive the congregation or aſſembly made in the Church, for the common utilitie,&c. Churches then are holy places and to be reverenced, becauſe of their holy uſe, and for the holy aſſemblies there made: the people aſſembled for divine exerciſes make the place holy, not the place the people. As it is ſaid of the Iſraelites, *Non propter locum gentem, ſed propter gentem Dominus locum elegit*: God did not chuſe the nation for the place, but the place for the nations ſake; *Concil. Aquiſgran. lib.2. cap.24.*

Likewiſe, *Cod. lib.3. tit.43. leg.2. Locus, in quo ſepelitur corpus, efficitur religioſus*: The place is made religious or holy for the buriall of the dead. If the preſence of the dead make the place holy, much more the aſſemblies of the living: wherefore the place is not holy of it ſelfe, but becauſe of the preſence.

Decret. p.2. cauſ.13. qu.2. c.15. Iuxta altare nemo ſepeliatur, That no man ſhould be buried neere to the Altar,&c. But if there were an inherent holineſſe in the Altar, it were an injurie to the dead to barre them from the more holy place.

I cannot here omit the notable ſentence of *Origen*: *Locum ſanctum in terris non requiro poſitum, ſed in corde,&c.* I doe not ſeeke an holy place in the earth, but in the heart: the holy place is rather ſo to be taken, *quàm ſi putemus ſtructuram lapidum,&c.* Than to thinke that the building of inſenſible ſtones is the holy place, *Hom.5. in Levit.*

Maſter *Tindall* holy Martyr hath ſealed this truth: Chriſt taking away the difference of places, will bee worſhipped in everie place: Neither is there in his Kingdome one place holy, another prophane, but all places are indifferent, neither canſt thou more heartily & better beleeve, truſt, and love God in the Temple, at the Altar, in the Church-yard, than in thy barne, kitchin, vineyard, bed,&c.
Pag.1141. a.26. And to be ſhort, the Martyrs of Chriſt have honoured him in darke dungeons and priſons, *Fox, pag.1254. col.1.*

Hom.8. in 2. c. 1. Ep. ad Timoth. Hom.3. de incomprehenſib. Dei natur. Now further. 1 *Chryſoſtome* ſaith that Chriſtians, *Minime alligatos ad certum aliquem locum*: are not tied to any certaine place as the Jewes were, *Sed omni loco orandum*, But that they may pray everie where: Yet he preferreth the prayer in the Church, as being more effectuall than domeſticall and private prayers, he preferreth them not for the holineſſe of the place, but becauſe of the congregation there aſſembled.

Harm. ſect.15. pag.466. 2 See before *Origen* for the African and South Church. 3 And *Bernard* before of the Latine Church.

4 The latter Confeſſ. of Helvetia, c.23. *We muſt not ſuperſtitiouſly tye prayer to any place, as though it were not lawfull to pray, but in the Church,&c.*

The third Article, Whether Churches and Temples may be dedicated to Saints.

The Papiſts.

56. Error. THey nothing doubt, but as Churches may be conſecrated and dedicated to the honour of God, ſo they may be alſo unto Saints.

Argum. 1. The Temple of *Salomon* was not onely built for ſacrifices and prayer, but for the Arke of God alſo: as *David* ſaith to *Nathan*: Now I dwell in an houſe of Cedar trees, and the Arke of God remaineth within curtaines: But there is as great honour, yea and greater, due to the reliques of Saints: *Ergo*, it is lawfull to build temples unto them; *Bellarmine capite quarto.* 2 Sam.7.2.

Anſwer. 1. When you have a commandement to build Churches for reliques, as they had to build a Temple for the Arke, yee may be bold to doe it.

2 To build a Temple for the Arke was all one as to build an houſe for the Lord: for it was the Mercie-ſeat of God: it pleaſed the Lord to dwell betweene the Cherubims, there to ſhew evident tokens of his preſence. And whereas *David* conſulted to build an houſe for the Arke, the Lord doth thus anſwer him by his Prophet; Shalt thou build me an houſe for my dwelling? *verſ.5.* So the Temple was made in the honour of God, being made for the Arke. It was all one for the Arke to dwell there, and the Lord himſelfe to dwell there. This argument therefore maketh nothing for them.

The Proteſtants.

TO build Churches and religious houſes in the name and honour of Saints, and to make them Patrons and Protectors of thoſe places, and there to call upon them, and make prayers unto them, all which is defended by our adverſaries, we hold it utterly unlawfull, as tending to manifeſt impietie and idolatrie.

Argum. 1. No divine worſhip is to be given to Saints, therefore no Churches to be made in their names: for it is part of the divine worſhip to have Temples.

De Civitate Dei, lib.8. cap. ult. *Auguſtine* ſaith, *Nos non Martyribus templa, ſacerdotia aut ſacra conſtituimus, quoniam non ipſi, ſed Deus eorum nobis Deus eſt*: We doe not ordaine Temples, Prieſthoods, or ſacrifices for Martyrs:

for not they, but their God, is both their God and ours, &c. None therefore is to have a Temple but God. But marke, I pray you, their diſtinction: They ſay that religious houſes, as they are Temples, are onely conſecrated to God, but as they are *Baſilicæ*, palaces, ſumptuous buildings, the ſelfeſame Churches may be dedicate to Saints. Like as (ſaith he) one and the ſame altar of ſtone, as it is an altar is conſecrated to God: and it may be alſo the tomb of ſome Martyr, and ſo alſo dedicate to the remembrance of the Martyr, *Bellarm. cap.* 4.

Anſw. If one and the ſame Church may bee conſecrate both to God and to ſome Saint beſide, I pray you who is the principall Patron of that Church? God or the Saint? You will ſay, I am ſure, God is. But I will prove the contrarie, becauſe it hath the name of the Saint: It is called by the name of Saint *Peter*, Saint *Paul*, or ſome other, not by the name of God. Thus they are not contented to make Saints Gods fellowes, but will even thruſt him out of place, giving unto Saints the honour of Gods houſe.

Secondly, the inſtance or example of the altar, which hee alleageth, cannot ſerve his turne. Firſt, ſuch altars of ſtone to be ſacrificed upon are not agreeable to the times of the Goſpell, the Church having alwayes of ancient time uſed tables, not altars, as I have ſhewed before out of S. *Auguſtine*, Error 54. And *Origen* thus witneſſeth of his times, *Veniente principe ſacerdotum, &c.* The Prince of Prieſts being come, the Prieſt in figure ceaſed, &c. the Temple made of ſtones is deſtroyed, to give place to the Temple made of lively ſtones: *effoſſum eſt altare, quod erat deorſum, &c.* the altar below was broken downe, becauſe the heavenly altar had appeared, *Tract.* 11. *in Matth.* Wherefore if Communion tables were in uſe, not altars, they could not ſerve for tombs or ſepulchres. Secondly, the uſe of altars being admitted, yet they ought not to bee made places of buriall: *Decret. part.* 2. *cauſ.* 13. *qu. c.* 15. *Prohibendum eſt ſecundum majorum inſtituta, &c.* Wee forbid according to the decrees of our Elders, that none be buried in the Church, *prope altare vero*, but neere unto the altar in no caſe. Thirdly, though it were a lawfull place for buriall under the altar, yet cannot the ſame place be conſecrate to the honour both of God and the Martyr; ſeeing God will not part ſtakes with any, or divide his honour.

Thirdly, this ridiculous diſtinction betweene a Temple, and a *Baſilica*, or palace, is contrarie to antiquitie: *Cod. lib.* 8. *tit.* 12. *leg.* 20. *Baſilicam inauratam nullius imaginis obumbratione fuſcari, &c.* We forbid that the *Baſilica* be obſcured with the ſhadowing forth of any image. This law admitteth not the image of any in the Church; how then can the Church be conſecrate to any Martyr as Patron, whoſe image is not ſuffered to bee there? Here then *Baſilica* is taken for a Temple dedicate to the honour of God. And in the Councell of Wormes, Can. 48. it is forbidden, *ut nulla baſilica*, that no *Baſilica*, that is, Church, be dedicate in the name of the dead: *Ergo*, not of Saints departed.

See alſo what one of your owne writers ſaith: *Loca publica, &c. oratoria, tum Dominica Latinis; tum baſilica & eccleſia Græcis:* The publike places of prayer are called Oratories, and the Lords houſe of the Latines, of the Greekes *Baſilica*, &c. So that the one name of *Temple* is the Latine, the other of *Baſilica* is the Greeke, *Eſpenc. in* 1 *Timoth.* 39. *b.* Thus doth it appeare how full of trifling the Jeſuite is in his ſophiſticall diſtinctions.

Fourthly, and yet further let it be here remembred, that there were divers names given unto Churches, they were called either in reſpect of God to whoſe honour they were dedicated, *templa*, temples, as *Auguſtine* ſaith, *Nos martyribus noſtris, non templa ut diis, &c.* Wee doe not build temples to our Martyrs as unto Gods: or of the people there aſſembled, *Eccleſia*, Churches, as *Chryſoſtome*, *Nemo in Eccleſia, &c.* Let no man in the Church thinke of his family, &c. or of the exerciſes there uſed, *προσευκτήρια*, *Oratories*, places of prayer, as *Euſebius*: or of the largenes and greatnes, *Baſilicæ*, Baſilikes or Palaces, as *Auguſtine* ſpeaketh of a Baſilica, which a Catholike Biſhop recovered, *quam Donatiſtæ invaſerant*, which the Donatiſts had invaded: or of the memories of the Apoſtles it was called *Apoſtolium*, as a great Church at Conſtantinople, *Nicephorus*: or of ſome Martyr *Martyrium*, the Martyrie, as a temple built at Jeruſalem by *Conſtantine* was called the great Martyrie. Now the difference betweene *Baſilica* and the reſt, ſeemeth to be this: that the moſt ſpacious Churches and goodly buildings were called *Baſilicæ*, palaces, and the Martyrie might be a Chappell within it: as *Auguſtine* ſheweth, how the Martyrie of *Stephen* was within another temple: therefore *Bellarmine* is farre wide, to thinke that a temple, as it was called *Baſilica*, a palace, was dedicated to Saints.

Lib. 22. de Civit. Dei c. 10.
Hom. 1. in 1. c. Iob.
Lib. 4. c. 10.
Epiſt. 50.
Lib. 13. 15.
Sozomen. lib. 2. c. 26.
De Civit. Dei, lib. 22. c. 8.

Argum. 2. How names are to bee given to places, wee cannot better learne than of thoſe ancient founders of names, the holy Patriarks: As *Abraham* calleth the mountaine *Iehovah-jireh*, The Lord hath ſeene. So *Iacob* giveth holy names to the place where he met the Angels, and where he wreſtled with the Angell, *verſ.* 31. They, as we ſee, gave holy and reverent names unto places, not made peculiar for Gods ſervice, but onely for civill uſe for the places to bee called and knowne by: how much more ought Churches and houſes of God to be called by his name?

Geneſ. 22. 14.
Geneſ. 32. 2.

We therefore conclude that Churches ought not to be erected in Saints names, to worſhip them thereby, and make them our Patrons, Mediators, and preſenters of our prayers: for this were great idolatrie: Even like as the Heathen called their temples by the names of their idols, *Venus, Iupiter, Diana*, and the like: Yet we refuſe not to call our Churches by the names of Saints, as they have been called of old, becauſe we are not inventors of names and termes, which inured by continuall cuſtome can hardly be left. Wee uſe them only as civill termes to diſtinguiſh places by: if any otherwiſe uſe them for any religious purpoſe, they doe amiſſe. And yet wee deny not, but that the names of holy men may be ſafely remembred, by thankſgiving unto God for ſuch excellent inſtruments, and ſetting before our eyes their good example. And concerning the names which have beene ſuperſtitiouſly given in times paſt unto Churches and other places (though it were to bee wiſhed that they never had been ſo given) yet now we uſe them (ſetting apart all ſuperſtition) as civill names of difference, as S. *Luke* deſcribed the ſhip of Alexandria wherein they were carried, whoſe badge (ſaith he) was *Caſtor and Pollux*. In a civill matter of deſcription, he refuſeth not to uſe the names of the heathen gods. *Auguſtine* alſo giveth a good rule concerning ſuch names. He ſpeaketh of the names of dayes, which were called after the names of heatheniſh Idols, as the fourth day in the weeke, which we call Wedneſday, was then called, and is yet in the Latine tongue, *Dies Mercurii*, *Mercurie* his day. *Sic dicitur à Paganis, & à multis Chriſtianis, ſed nolumus ut dicant, & utinam corrigantur ut non dicant, &c. melius de ore Chriſtiano ritus loquendi eccleſiaſticus procedit:* So is it called of the Heathen, and of many Chriſtians, but I would not have them called ſo, and I wiſh they were amended that they ſo ſpeake not, &c. for a Chriſtian kinde of ſpeaking beſt becommeth a Chriſtian. *Sed ſi quem forte conſuetudo contraxerit, &c. ſciat illos omnes, &c. homines fuiſſe:* But if cuſtome prevaile with a man ſo to ſpeake, let him underſtand that all they were but men whom the Heathen take for gods.

Act.28.11.

In Pſal.93.

So ſay we, it were to be wiſhed that we had names void of all ſhew of ſuperſtition: but ſeeing for our ſpeaking wee muſt be ruled by cuſtome, let us know that thoſe Saints, by whoſe names places are called, are no Gods, nor Gods fellowes, nor Patrons, or Mediators for us, nor any way to bee worſhipped: but they are the fellow-ſervants of all faithfull Chriſtians, to be reverenced with a Chriſtian dutie of love, not a religious worſhip of ſervice.

Let us ſee the conſent of antiquitie: *Concil. Gangrenſ. can.5. Eccleſia, domus Dei, &c.* The Church is called the houſe of God: *Ergo*, not of any Saint. And in the ſubſcription of the Councell: *Omnem locum in nomine Dei ædificatum honoramus:* Wee doe honour everie place built in the name of God. It was the generall uſe of thoſe times, onely to build Churches to the honour, and in the name of God.

Concil. Vormatienſ. can.48. Vt nulla baſilica ſub defunctorum conſtructa nomine dedicetur: That no Church built in the name of the dead, or departed this life, ſhould be dedicated. But the Saints were ſometime living, and now are dead to the world, &c.

The holy Martyrs have ſealed this truth: *Iohn Lambert* alleageth out of *Auguſtine*, that the Angels will not wee ſhould build any Churches in reverence of them, but would that with them wee ſhould honour the originall maker and performer of all, *Fox*, pag.1108.

Pag.1010.2.35.

Maſter *Tindall* holy Martyr: To build a Church in the honour of our Lady, or any other Saint is in vaine, they cannot helpe us, *Fox*, pag.1247. col.2. artic.10.

Pag.1137.1.20.

Though when ſuperſtition began to encreaſe, Temples were dedicated to Saints, yet the more ancient uſe was to devote them to the honour of Chriſt.

1 As *Conſtantinus* built a Temple at Hieruſalem dedicated to the [a] Saviour of the world: there was [b] another built in memorie of the reſurrection.

2 [c] *Athanaſius* writeth how the Jewes at Berytum being converted to the Chriſtian faith, did conſecrate their greateſt Synagogue to the honour of Chriſt their Saviour.

3 [d] At Florence there was a Temple built in the name of the Saviour.

4 Confeſſion [e] of Wittemberg, they alleage that ſaying of *Auguſtine* ſubſcribing thereunto: *Neither doe we conſecrate Temples, Prieſthoods, rites, ſacrifices unto the ſame Martyrs, ſeeing not they, but their God is our God.*

[a] Euſeb. lib.4. de vita Conſtantin.
[b] Evagr. lib.2. c.5.
[c] Athanaſ. lib. de paſſion. Domin.
[d] Antonius 10. c.12.
[e] Harm. ſect. 2. pag.46.

The third part, Of the adorning and beautifying of Churches.

The Papiſts.

THe Temples and Churches of Chriſtians they would have built in the moſt ſumptuous and coſtly manner; yea, in beautie to exceed the palaces of Princes, with ſilver, gold, ſilke, velvet; to be decked and adorned, *Bellarm. cap. 6.*

37. Exod.

Argum. 1. The Tabernacle of the Jewes was of exceeding beautie: the curtaines thereof, of ſilke; the veſſels, even to the ſnuffers for the lamps, were of gold: the Prieſts garment had a breaſt-plate of gold, ſet about with precious ſtones: Therefore why ſhould not the Temples of Chriſtians bee in like ſort adorned and ſet forth? as *Iſay* propheſieth, that the glorie of Lebanon ſhall come, the Firre, Olive, and Box tree to beautifie my Sanctuarie, which is literally to bee underſtood, *Bellarmine ibid.*

Iſai.60.13.

Anſw. Firſt, if the Jeſuite had turned his argument and reaſoned thus: The Temple of the Jewes was gorgeous, and ſumptuous, and beautifull to the eye: therefore Churches of Chriſtians ought not to be ſo now; hee had reaſoned much better: for their ſerving of God was externall; now God will be worſhipped in ſpirit. All things were done unto them in types and figures: the outward glorie of their Temple was a lively figure of the ſpirituall beauty of the Church of Chriſt. Secondly, where you would have the Prophecie of *Iſay* to be literally underſtood, you have made a good argument for the Jewes : for then they ſhall have their Sanctuary reſtored againe, which the Prophet ſpeaketh of by name. Thirdly, if that place of *Iſay* have a literall ſenſe, why not that alſo, I will lay thy ſtones with Iſai.54.10. Carbuncle, and thy foundation with the Saphires : I will make thy windowes of Emeraulds, and thy gates ſhining ſtones ? Say alſo that this ſhall be literally performed : and ſo according to this groſſe ſenſe, the Prophecie of *Haggie* ſhall alſo be fulfilled ; The glory of the laſt houſe ſhall be greater than Hag.2.10. the firſt. But I think you never ſaw Church built in this goodly manner, in beauty ſurpaſſing the Jewiſh Temple nor never ſhall.

Argum. 2. The widow is commended for caſting into the offerings of God all ſhe had. The Luke 21.1. woman that beſtowed the precious ointment upon Chriſt, is ſaid to have done a good work : *Ergo*, by the ſame relation it is a good work to beſtow ſumptuouſly upon Churches, which are the houſes of God, *Bellarm ibid.*

Anſw. Firſt, the argument doth not follow, for the body of Chriſt is more worth than ſtones, and the offerings of the Altar of more value, than the tiles of the Church : if extraordinarie coſt be fit to be beſtowed upon the one, it is not ſeemly for the other. Secondly, the widow caſt in all ſhe had, and would ye have men alſo to beſtow all they have upon ſtone wals ? Chriſts example is extraordinarie, and it was once done for his buriall : how then can you draw an extraordinary preſident to an ordinarie practice ?

The Proteſtants.

THat the Churches of Chriſtians, and places of prayer, ought decently to be kept ; yea, and with convenient coſt and ſeemly beauty to be built and repaired, and Church veſſels with other neceſſary furniture, to be of the beſt, not of the worſt ſort, we doe both commend it, and practiſe it : the Civill law ſaith, *Ornare ſepulchrum, non eſt prohibitum :* It is not forbidden to adorne a ſepulchre. *Cod.lib.3.tit.43.leg.7.* much leſſe a Church. And we learne by the example of our Saviour (that caſt Mark.11.15,16. out of the Temple ſellers of Doves and money changers, and would not ſuffer them to carry veſſels thorow it) that the houſe of prayer ought to be reverently regarded : but yet it followeth not, that ſuch immoderate and exceſſive coſt ſhould be beſtowed upon the wals of the Church and idols, to garniſh and beautifie idolatry, and poore people in the meane time to want. A Matrone ought to goe comely and decently apparelled, though not tricked up with the jewels and ornaments of an harlot.

Argum. 1. Our Saviour Chriſt reproveth the Scribes and Phariſees, becauſe they drew the people to be good unto the Altar, and to beſtow largely upon them, and ſo leave their parents helpleſſe. And Matth.15.5. he often doth inculcate that golden ſaying, I will have mercy and not ſacrifice : it is better to ſuccour the living temples of God, which are the bodies of his poore children, than to beſtow ſuperfluous coſt upon dead temples of ſtone.

Argum. 2. Chriſt alſo doth rebuke them, becauſe like hypocrites they did garniſh the ſepulchres of the Prophets, and yet perſecuted their doctrine. So all popiſh Phariſees are worthy of blame, that Matth.23.29. take greater care in garniſhing the Temples and Tombes of the holy Apoſtles and Martyrs, than they doe in ſetting forth their holy doctrine, and preaching the Goſpell, nay they doe contemne, perſecute, and hate that doctrine, for the which thoſe holy men died : ſo that this proverbe was very well deviſed of them ; *In times paſt we had golden Prieſts and wooden Cups, now we have wooden Prieſts and golden Cups.*

Argum. 3. Chriſt in the day of judgement ſhall condemne the wicked, for omitting the works of mercy, as *Matth.25.* becauſe they did not feed and clothe the poore, &c. he ſaith not, becauſe they did not beſtow gold and ſilver upon Churches.

Bellarmine anſwereth, that the leſſe ſinners are there remembred, whereby it is gathered that the greater ſinners ſhall be much more puniſhed : Chriſt ſaith not, Goe into hell fire becauſe ye oppreſſed the poore, but becauſe ye did not cheriſh them : yet if this be a ſinne, the other much more ; ſo if he be damned, that gave no almes, much more he that did not build, or repaire the Church : *cap.6. in fine.*

Contra. Firſt, Is it true then in Popiſh Divinity, that he that buildeth not a Church, that is able, ſhall be damned ? if this were ſo, or men could be ſo perſwaded, we ſhould have Churches enow, and too many : and I think many a Pope-Catholike man amongſt themſelves, hath not beene a builder of Churches. Againe, it is moſt abſurd to ſay or think, that not to repaire a Church with ſuperfluous coſt, is a greater ſin, than not to refreſh a man ready to die : for the one is a living member of Chriſt, the other is but a dead ſtone : he may be aſhamed to broach ſuch ſtuffe. Thirdly, it is no ſinne at all not to beſtow princely coſt in garniſhing of a Church (for moderate and ſeemly coſt, we ſpeak not againſt) much leſſe a greater ſinne.

Auguſtine ſaith, *Non dixit templum ſanctum tuum mirabile in columnis, mirabile in marmoribus, &c.* He ſaid not thy temple is wonderfull in the pillars or marble, but in righteouſneſſe : *in Pſal.64.*

Bernard in his time much complained of the ſuperfluous coſt that was beſtowed upon Churches : *Dominum Dei decet ſanctitudo, qua non tam politis marmoribus, quam ornatis moribus delectatur : &*

puras magis diligit mentes, quam ſuperauratos parietes: Holineſſe becommeth Gods houſe, which is rather delighted with unpolluted manners, than poliſhed marble: with pure wits rather, than painted and gilded wals: *ad milites templi, cap.* 5. Againe, ſaith he: *Omitto oratoriorum immenſas altitudines, immoderatas longitudines,&c.* I omit to ſpeak of the exceſſive height of their Oratories, the unreaſonable length, the ſuperfluous breadth, the curious paintings: *Quæ dum orantium in ſe retorquent aſpectum, impediunt affectum, & mihi quodammodo repræſentant antiquum ritum Iudæorum:* Which while they draw unto him the ſight or aſpect of him that prayeth, doe hinder his affection, and doe ſeeme to me to repreſent the old rite of the Jewes,&c. If *Bernard* had lived in theſe late popiſh times, I think, he ſhould have beene talked withall for his ſpeech: he ſaith contrary to *Bellarmine,* who untruly affirmeth, that the gorgeous ornaments of Churches doe ſtir up devotion, and not hinder it: whereas Saint *Paul* alſo ſaith, *We walke by faith, not by ſight.* Whereupon it may be inferred, that the ſight of the eye doth hinder the faith of the heart.

Apolog. Bernard.

2 Cor. 5. 7.

Zepherinus Biſhop of Rome thought he had done enough, when he brought glaſſe veſſels into the Church for the uſe of the Sacrament, in ſtead of wooden. But when *Vrbanus* after him, for glaſſe veſſels gave them ſilver, it was then thought, that nothing could be added: but now gold upon gold, pearles, precious ſtones, and all the coſtlineſſe that may be, is thought too little to adorne the popiſh Maſſe: Wherein they forget the ancient decree of *Euſebius* Biſhop of Rome, *Non in ſerico panno, aut tincto, ſed puro lineo ſacrificium altaris conſecretur:* That the ſacrifice of the Altar, (for ſo ſignificantly they call the Sacrament of the Lords body) ſhould not be conſecrate in ſilke, or ſtained or coloured cloth, but in pure and plaine linnen.

Cod. lib. 1. tit. 5. leg. 17. Iuſt. It is made lawfull for the redeeming of captives, to ſell the ornaments, veſſels and veſtments of the Church: and this reaſon is given, *Quia non abſurdum eſt, animas hominum quibuſcunque veſtimentis præferri:* It is not abſurd to preferre the ſoules of men before veſſels and veſtments whatſoever: *Ergo,* it is a better work to clothe the naked, than to hang a Church,&c.

Likewiſe, *Decret. part. 2. cauſ. 12. qu. 2. cap. 70. Aurum ſacramenta non quærunt.* The Sacraments need no gold. Againſt ſuperfluous ornaments there is extant the decree of *Clemens 5. Clementin. lib. 5. tit. 11. c. 1. Deus ad animum ſibi miniſtrantium reſpicit principaliter, non ad manum:* God chiefly reſpecteth the minde of him that miniſtreth, not his hand: neither will he be ſerved with ſuch veſſels and inſtruments, as are not agreeable to the condition of thoſe which ſerve him, &c. Superfluity, coſtlineſſe, or curioſity in Church veſſels is not ſeemly,&c. Likewiſe, *Extrau. com. lib. 1. tit. 5. c. 1. Ioannes 22.* decreed againſt the begging Friers, *Quod plures campanas,* becauſe they had many bels in their Churches, that from henceforth, they ſhould have but one: yet of all other ſuperfluous ornaments, ſome ſuperfluous coſt in a ring of bels ſeemeth to be more tolerable.

Hagg. 1. 4.

Mark. 7. 11, 12.

Churches we grant are in decent manner to be maintained, not to be ſuffered to goe to ruine, or no better kept, than barnes or ſtables: the Iſraelites were reproved for making themſelves ſieled houſes, and to ſuffer Gods houſe to lie waſte: But notwithſtanding immoderate and exceſſive coſt is not commendable, to garniſh the Temple of ſtones with gold and ſilver, and ſo ſuffer the living members of Chriſt to want: as our Saviour reproveth the Scribes and Phariſees for moving the people to inrich their altars, while they ſuffered their parents to want.

Tom. 2. Homil. de Nativit.

Homil. 6. in 1 Timoth. c. 2.

1 *Chryſoſtome* miſliketh not, that coſt ſhould bee beſtowed upon the Church, as hee maketh mention of a manger made of ſilver at Conſtantinople, to repreſent the cratch where Chriſt lay, *neque condemno eos, qui in templo fecerunt vaſa:* neither doe I condemne thoſe which have made veſſels of gold, &c. yet he more commendeth almes to the poore, and therefore adviſeth every one before he goe to prayer, to ſet ſomewhat apart for the poore: and perſwadeth, *non eſſe ſine eleemoſyna orationi vacandum,* that one ſhould not give himſelfe to prayer without ſome almes. *Epiphanius* finding in a Church a picture in a cloth, counſelled it to be taken downe, and ſome poore mans body wrapped in it: *Epiſt. ad Ioann. Hieroſoly.*

2 See for the Africane Church *Auguſtine* cited before.

Harm. ſect. 15. pag. 465.

3 Confeſſion of Helvetia the latter, *chap. 22. Let all things be ordered, as is moſt meet for comelineſſe, neceſſity, and godly decencie, that nothing be wanting which is requiſite for rites and orders, and the neceſſaries of the Church,&c.* And a little after, *The true ornament of Churches doth not conſiſt in yvorie, gold, and precious ſtones, but in the ſobriety, godlineſſe and vertues of thoſe which are in the Church.*

Cauſ. 12. qu. 2. cap. 71. ex Hieron. ad Nepotian.

4 Beſide the teſtimony of *Bernard,* before alleaged, there is a moſt direct and pregnant place, which *Gratiane* hath collected out of *Hierome: Multi ædificant parietes & columnas Eccleſiæ ſubſtruunt, marmora nitent,&c.* Many doe raiſe wals, and ſet under the pillars of the Church, which ſhine with marble, the roofe gliſtereth with gold, the Altar with precious ſtones is garniſhed, and in the meane time there is no choice of the Miniſters of Chriſt: neither let any oppoſe the rich Temple in Judea, the Table, Candleſtick, Cenſors,&c. and other things made of gold: then thoſe things were allowed of God, when the Prieſts offered ſacrifices,&c. though all thoſe things went before in figure,&c. but now ſeeing *pauper Dominus,* our poore Lord, hath dedicated the poverty of his houſe, let us beare the croſſe, *& divitias lutum putavimus,* and wee ſhall think riches to be duſt.

Walfridus ſaith, *Longe ſatius eſſe pauperibus ſubvenier,&c.* It was better to helpe the poore, than to adorne Church wals: *lib. de offic. & ritib. c. 14. Petrus de Aliaco* complaineth of the multitude of Temples in his book of the reformation of the Church exhibited to the Councell of Conſtance,&c.

The fourth part of the Dedication of Churches.

The Papiſts.

THe ſuperſtitious Dedication of their Churches, with the annuall memories thereof, they would warrant by the example of our Saviour Chriſt, who was preſent at the feaſt of the Dedication, which was inſtituted by *Iudas Macchabeus*. *Ioh.* 10. 22. and by his preſence allowed it, *Rhem. in eum loc.* 58. Error. Iohn 10.22.

Iacob alſo conſecrated the Altar with oyle, before the times of the law, and called it the houſe of God: and under the law *Moſes* did conſecrate the Tabernacle, and the Altar with oyle, *Exod.14. Bell. c.5.* The ſame things are objected by the Doway tranſlators, as that of *Iacob*, P. 44. and of *David*, ſanctifying of things to the uſe of the Temple, 1 *Chron.26.25.*

The Proteſtants.

FIrſt, a thankſgiving to God for the reſtitution of the temple after the holy profanation thereof, is a thing approved by Gods law, but it is not neceſſary to keepe a yeerely memory thereof: for neither was there any ſuch inſtituted by *Ezechiah*, after the profanation of the Temple by *Achaz* and *Vrias*; nor by *Ioſias*, after the ſame had beene moſt horribly polluted by *Manaſſes* and *Amon*, nor by *Zorobabel*, *Eſdras*, or *Nehemiah*, after it was reedified, when it had beene utterly deſtroyed by the Chaldees.

Againe, it was moſt abſurd, that by the example of *Iacob*, and *Moſes*, he pleadeth for the reſtitution of Jewiſh Ceremonies: for Saint *Paul* ſaith, theſe were ſhadowes of things to come, but the body is in Chriſt. The body therefore being come, the ſhadow vaniſheth: he might by the ſame reaſon as well bring in Jewiſh ſacrifices, becauſe *Iacob* before the Law, & *Moſes* under the Law offered ſacrifices; but herein I refuſe not the triall of your owne law, *Decret.part.2.cauſ.12.qu.2.cap.71. Tunc hæc probabantur à Domino, &c.* Then theſe things were allowed of God (ſpeaking of the ornaments of the Tabernable) when as the Prieſts offered ſacrifice, &c. all theſe things went before in figure &c. So may we ſay of oyle, ſalt, ointment, hyſſope, with other ceremonies of the Jewes: what have we to doe with them now? they were as handmaids to wait upon the externall ſacrifices, which being aboliſhed, they alſo ſhould ceaſe. Coloſ.2.17.

Davids ſanctifying of theſe things, was but a dedicating of them to the ſacred uſe of the Temple; there is no mention of rites, ceremonies, curioſities uſed in this Dedication: and their owne marginall note ſaith no more: *things are ſanctified by deſignation to holy uſe*: and though they would have ſhewed here ſome ceremonious ſanctification, thoſe were the times of the Law, which would beare them out in ſuch obſervances, which beſeeme not the Goſpell.

Your popiſh hallowing of Churches hath nothing like unto it, but the name: for you uſe a number of fooliſh ceremonies, and many of them groſſe ſuperſtitions, in the Dedication of your Churches.

Firſt, there are twelve Croſſes painted round about in the Church, and twelve burning Lampes ſet over againſt every one of them, one againſt one: hereby (ſay they) the twelve Apoſtles are ſignified, that by the preaching of the Croſſe gave light to the whole world. 2 They uſe oile in anointing their Altar, and other veſſels, ſhewing hereby that they are conſecrate to holy uſes. 3 They ſprinkle water, burne incenſe, ſet up Taber light: this ſheweth (ſaith the Jeſuite) that the place is conſecrate to praier, and other holy actions. 4 They ſprinkle aſhes round about the Church, and write in the floore the Greeke and Latine Alphabet from one ſide of the Church to the other. This betokeneth (ſay they) the preaching of faith, which is the foundation and ground of all righteouſneſſe, which was firſt taught in the Greek and Latine tongue. 5 They beat upon the Church doore, and call upon Saints and Angels: that is, (ſay they) to command Satan to depart, *Bellar.cap.5.*

Firſt, they offend in the number of their fooliſh ceremonies, exceeding herein the manner of the Jewiſh dedication: ſo that unto them it may be ſaid, as *Paul* to the Galathians; how turne you again to impudent and beggerly rudiments? Galath.4.4.

Secondly, they have no warrant for their frivolous ſhadowes and ſignifications: which are but ſhadowes of things to come, but the body is in Chriſt: we have the body, what need any more ſhadowes? Chriſt will not now be worſhipped with croſſes, aſhes, characters, candle-light, and ſuch apiſh toyes. Coloſſ.2.17.

Thirdly, ſome of theſe ceremonies are impious, and ſacrilegious: the invocation of Angels and Saints, is a robbing of God of his honour, who onely is to be prayed unto.

Auguſtine ſaith of ſuch inventors of new rites and ceremonies, *Ipſam religionem, quam pauciſſimis & manifeſtiſſimis celebrationum ſacramentis liberam eſſe voluit, &c. ſervilibus oneribus premunt*: they cumber religion with burdenſome ceremonies, which the mercy of God hath made free with a few Sacraments. Epiſtol.119.

Neither hath this ceremonious rite of dedicating Churches, any ſuch ſignification as the Jeſuite ſetteth downe, to be applied to the materiall Church: but as *Bernard* ſaith: *In nobis ſpiritualiter im-*

plet;

pleri neceſſe eſt, quæ in parietibus viſibiliter præceſſerunt: It muſt neceſſarily be in us ſpiritually fulfilled, which viſibly is done to the wals: *de dedicat. eccleſ. ſerm.* 1.

Concil, Colonienſ. part.9. cap. 11. *Docendus eſt populus dedicatione eccleſiæ ſignificari dedicationem Eccleſiæ catholicæ, ac cujuſlibet hominis Chriſtiani, qua dedicatur Deo.* The people muſt be taught, that by dedication of the Church is ſignified the dedication of the whole Catholike Church, and of every Chriſtian man, whereby he is conſecrate to God.

Euſeb.lib.4. de vit. Conſtanti. Athanaſ.Apolog.2. Sacran. Elucid. c.2.err.8. Athanaſ. Apolog. ad Cōſtāt. Harm.15.p.465

What was the ancient manner of dedicating of Churches, ſhall further appeare. Firſt, as when *Conſtantine* dedicated the Church of our Saviour at Jeruſalem, he diſtributed money and garments among the poore, and gave great gifts to the Church, the Biſhops *precib. & concionib. decorarunt:* did with prayers and preaching adorne that feſtivall aſſembly: the Muſcovites at this day make ſmall account of the Romane manner of conſecrating and hallowing of Churches.

2 Such was the faſhion alſo in the South Church, as *Athanaſius* writeth of *Alexander* Biſhop there, that he did celebrate the dedication of the Church, which he had made, *per conventus laudes & gratias Deo canentes:* by aſſemblies ſinging praiſe and thanks unto God.

3 *Confeſſ.* latter of Helvetia: *c.22. As we beleeve that God doth not dwell in Temples made with hands, ſo we know, that by reaſon of the word of God, and holy exerciſes therein celebrated, places dedicated to God, and his worſhip are not profane, but holy, &c.* they are conſecrated by the holy exerciſes therein uſed.

Tom.3.diſp.61. ſer.2.

4 *Suarez* a Jeſuite telleth us, *poſſit interdum Oratorium per ſimplicem voluntatem, & Eccleſia per ſimplicem benedictionem,* ſometime an Oratory by the ſimple intention of the will, and a Church by a plaine benediction, may be deſtined for the miniſtery of ſacred things.

The fifth part, Of things hallowed and conſecrate for Churches.

The Papiſts.

59. Error.

THey maintaine their ſuperſtitious and popiſh bleſſing with the Croſſe, the hallowing of wax, fire, palmes, aſhes, holy bread, holy water, ſalt, oile, and ſuch like: which have power, as they would beare us in hand, to drive away diſeaſes and evill ſpirits, *Rhemiſt. annot.* 2 *Tim.4. ſect.*12,13. *Bellarm. lib.3. cap.7.*

1 Tim.4.5.

Argum. 1. Firſt, for the hallowing of theſe creatures to holy uſes, and making of them actually holy, they alleage that ſaying of Saint *Paul:* Every creature of God is good, and is ſanctified by the word of God and prayer: *Ergo,* theſe creatures may be ſanctified to holy uſes, as the water alſo in Baptiſme, and bread and wine in the Euchariſt: for the Apoſtle ſpeaketh not here onely of the common benediction of meats, but of a more high and exact applying of creatures to holy uſes, *Rhemiſt.*

Anſw. S. *Paul* here ſpeaketh onely of the common and ordinary uſe of Gods creatures, as of meats and drinks for every mans private uſe: and he ſheweth how they are ſanctified by the word of God, which permitteth unto the faithfull the free uſe of them; and by prayer: not that they are uncleane by nature, but by pollution of ſin; and by this meanes are made holy and cleane. Secondly, we confeſſe alſo, that ſome things ſet apart for the ſervice of God, are more ſpecially called holy, as the Arke, Altar, and Temple: but it is not lawfull to ſever what creatures we will from the common uſe, and conſecrate them to the ſervice of God, but ſuch as are appointed by his word; as water in Baptiſme, and bread and wine in the Lords Supper have the warrant of Gods word, as none of your popiſh trumpery have: neither are theſe creatures ſo conſecrate holy in themſelves, to conferre or impart their holineſſe to other things, but are ſo called in reſpect of the holy uſe, for the which out of the word of God they are appointed.

Num.5.22.

Argum. 2. For the efficacie and power of theſe hallowed things, they thus reaſon. The bitter water given to the adulterous woman cauſed her thigh to rot, if ſhe were guilty, otherwiſe it made her fruitfull. *Eliſæus* healed the bitter water with caſting in ſalt: the Apoſtles healed the ſick with anointing them with oile, *Rhemiſt. Bellarm. ibid. Ergo,* theſe ſanctified creatures may doe the like.

Anſ. Firſt, the bitter water of it ſelfe had not that power, but by vertue of that oath, with the which the woman was charged. Againe, it hath the warrant of the word, as yours have not. Secondly, *Eliſæus* and the Apoſtles had the ſpirit to work miracles, ſo have not you: and they might have done that they did without any ſuch meanes. Againe, it was common ſalt, and ordinary oile which they uſed, not bleſſed before, after your popiſh manner.

Pag.412. Numb.5.22. 1 Sam.21.4.

Argum. 3. Our Doway men doe here alſo come in with their part: and object the ſame place, *Numb.5.22.* giving this marginall note: *water ſanctified by ſpeciall acts, is called holy-water, and ſerveth to holy uſes, p.*332. Likewiſe by that place where the high Prieſt ſaith to *David. I have no common bread at hand, but onely holy bread,* they inferre the diſtinction of common and holy bread: ſo they would prove the ceremony of aſhes, becauſe the Lord ſaith to *Adam: duſt thou art, Page* 12. and *pag.* 32. and holy oile by *Jacobs* powring oile upon the ſtone, &c. *Gen.28.18.p.90.*

Anſw. Firſt, the ceremonies before and under the Law are no patterne for the rites to be uſed under the Goſpell: ſuch are the bitter water and holy bread, oile and the like, S. *Paul* giveth us a rule for ſuch ceremonies of the law: which are ſhadowes of things to come, but the body is Chriſt: the body then being come, there is no more uſe of the ſhadow. I would oppoſe againſt them their owne note: as upon the 11. of *Leviticus p.* 284. *Chriſtians are not bound to the obſervances of the old Law, but to that which they ſignified*: and againe upon *Iohn* 1.11. *prepare ye victuals*, they make this marginall note: *they might beſide Manna, which yet ceaſed not, provide other meat, prefiguring, that in the Primitive Church, it ſhould be lawfull to uſe legall ceremonies, with Evangelicall rites for a time till the old Law were buried with honour: pag.* 471. Themſelves then are witneſſes that now legall ceremonies ſuch as theſe be, are not to be uſed together with Evangelicall rites.

The Proteſtants.

First, we hold that no ſuch things ought to be ſeparated for holy uſes, becauſe they have not the warrant of the word of God: for all things that are ſanctified, are ſo ſanctified by the word of God and prayer, 1 *Timoth*.4.5. But they have not the word of God for their warrant, neither doe they uſe any prayer of faith, but a ſuperſtitious kinde of croſſing. *Nadab* and *Abihu* were conſumed with fire, becauſe they offered ſtrange fire, not taken from the Altar: that is, they preſumed of their owne authority, without Gods commandement, to conſecrate a ſtrange element to Gods ſervice, and were puniſhed, *Ergo*, it is dangerous without Gods word, to conſecrate any ſuch things.

Levit.10.1.

Interralig. Cæſarea in præfation. thus we reade: *Siquidem ceremoniis ſuccreverit, ex quo ſuperſtitio cauſari poſſit, illud tollatur*: If any thing have growne by the ceremonies of the Church, which may give occaſion of ſuperſtition, let it be removed. But ſuch are popiſh rites and ceremonies: *Ergo, &c.*

See the confeſſion of the holy Martyr: *Iohn Fortune*, being asked what he ſaid to the ceremonies of the Church: anſwered by the words of our Saviour Chriſt, *All things that are not planted by my heavenly father, ſhall be plucked up.* And againe, *In vaine doe men worſhip me with mens traditions and commandements.* Chriſt openly rebuked the Scribes, Phariſees, Prieſts, for making Gods commandement of none effect, to ſupport their owne traditions. The Biſhop of Norwitch replied; Thou lieſt, there is not ſuch a word in all the Scriptures, *Fox pag.* 1919. So cunning were theſe Popiſh Biſhops in Scripture.

Math.15.13.
Mark.7.7.

Concerning the ſprinkling and waſhing with holy water, *Auguſtine* thus writeth of the ſame or like cuſtome of waſhing: *Ne ad ipſum Baptiſmi ſacramentum videretur pertinere, multi hoc in conſuetudinem recipere noluerunt: nonnulli de conſuetudine auferre non dubitarunt*: Many would not receive that cuſtome, leſt it ſhould ſeeme to be another Baptiſme: and ſome have not doubted cleane to take it away.

Epiſtol.119. cap.18.

I will object againſt them a conceit of one of their Popes: *Innocent*. 3. who decreed, that, *Oleum non conſecratum, &c.* Oyle not hallowed or conſecrated may be mingled with hallowed oyle, in the dedication of Churches; *Decret. Greg. lib.3. tit.40. c.3.* Thus we ſee that they themſelves hold not alwayes the conſecrating of theſe toyes neceſſary.

Secondly, though ſuch things were rightly hallowed, yet have they no ſuch power: Chriſt ſheweth the way, whereby evill ſpirits are chaſed away; by prayer and faſting. And therefore to conjure creatures, to expell Satan, without the word of God, is no better than a kinde of Magick and enchantment.

Mark.9.29.

Synod. Moguntin. c. 39. *Paſtores ſedulo doceant effectus, qui inde petuntur, non ipſarum rerum efficaciæ, ſed divinæ virtutis operationi, per fortiſſimi nominis Domini invocationem tribuendos eſſe*: Let the paſtors diligently teach, that the effects (of theſe ceremonies of holy bread, holy water, &c.) are not to be aſcribed to the efficacie of the things themſelves, but to the working of the divine power, by calling upon the moſt powerfull name of God: *Ergo*, theſe hallowed things have no ſuch power of themſelves.

Thomas Haukes holy Martyr hath put to his ſeale: who upon theſe words, *Act*.19. *God ſo wrought by the hands of Paul, that there went partlets and napkins from him, &c.* which gave health; inferreth that it was God that wrought, not the ceremonies, *Fox pag.* 1588. If theſe ceremonies wrought not of themſelves warranted by the Apoſtles, much leſſe ſuch as are invented by men.

Concerning ſuch Jewiſh ceremonies, the ancient writers thus delivereth their opinions: 1 *Baſil* ſaith, *corporalis legis obſervatio in adventu Chriſti abolita eſt, figuris ad veritatem tranſlatis*: the corporall obſervations of the law are aboliſhed in Chriſts comming, the figures being tranſlated into the verity, &c. ſuch are the waſhing with water, which at this day the Muſcovites doe every day ſprinkle themſelves withall *ritu Iudaico* after the Jewiſh manner: and therefore the Romaniſts themſelves do note this as one of their errors: And they to requite the Latines againe, doe neither allow of chriſme nor any other thing, hallowed or conſecrated by them of the Latine Church, but hold that the Patriark onely of Conſtantinople, hath power to conſecrate ſuch things.

Pag.1443.1.18. Libr. de ſpirit. ſancto.
Append. error. Muſc. error.17.

2 In the South Church the ancient doctrine was, that of the precepts of the Law, ſome muſt bee kept corporally, ſome ſpiritually, corporally as *thou ſhalt not commit adultery, thou ſhalt not kill, &c. but to circumciſe*, to keepe the Sabbath, to kill a lambe, to eat unleavened bread, and ſuch like, *tantum ſpiritualiter*, onely ſpiritually: *Maximus Alexandrin.*

Sacran. Elucid. c.2. err.11.12. Lib.2. de elucid. c.86.

3 Wit-

Harm.ſect.16. pag.204.

3. Wittenberg. *artic.* 29. *Whereas water is conſecrated, by the ſprinkling whereof veniall ſins are taken away, and devils driven away; and whereas ſalt is alſo conſecrated to make things wholeſome, which otherwiſe are unwholeſome, it ſeemeth neither to be Apoſtolike, nor Catholike, for we are not commanded by the word of God to imitate the Leviticall ſprinkling, or Elizeus his miracle.*

In vita Alexan. De ritib. eccle. lib.1.c.21. Theod. lib.3.8. Sozomen. lib. 6.c.6.

4. *Platina* ſaith that Pope *Alexander, primus inſtituit*, did firſt ordaine that water, which they call holy: tempered with ſalt ſhould be uſed, *ad fugandos dæmones*, to drive away devils: and *Durant* thinketh it was borrowed of the Jewes or Gentiles: And indeed the Gentiles had the very like cuſtome to ſprinkle thoſe which came into the Church with water.

The ſeventh queſtion, Of Pilgrimages and Proceſſions.

The Papiſts.

60. Error.

First, they hold that pilgrimages made to Jeruſalem and the Holy-land, as they call it, to Rome, and to the memories of Saints in other places, to aske and obtaine their helpe, are godly and religious, and to be much uſed of Chriſtians, *Concil. Trident. ſeſſ.* 25. *Bellarm. cap.*8. The halt and lame went up to Jeruſalem to be healed in the poole of Betheſda. Certaine Greekes came up to worſhip at the feaſt. The Eunuch went up in pilgrimage to Jeruſalem, *Ergo*, it is lawfull and requiſite, *Rhemiſt. Bellar. cap.*8.

John 5.4. Iohn 12,20. Acts 8.27.

Anſw. Firſt, when you can prove that ſuch miracles are wrought at the memories of Saints, as the Scripture teſtifieth of this poole, men may be bold to goe unto them for their bodily health, as we ſee there is reſort unto Bathes: but not for any religion. Secondly, the Grecians, that viſited Jeruſalem, were Jewes that dwelt among the Gentiles, or Proſelytes, which were bound to viſit the Temple at Jeruſalem. Thirdly, the Eunuch went not up in pilgrimage to Jeruſalem, but to worſhip: for there was yet no other knowne place of the world, where God was worſhipped.

61. Error. Matth.21.8.

Secondly, their ſolemne proceſſions, eſpecially upon Palme Sunday, with carrying the Sacrament about, ſtrewing of ruſhes, bearing of Palmes, ſetting up of boughs, hanging up rich clothes, the Quire and Queriſters ſinging: they would warrant by that action of our Saviour Chriſt, *Matth.*21.8. when he came riding to Jeruſalem, and the people ſtrewed their garments in the way, *Rhemiſt. annot. Mat.* 21. *ſect.* 1.

Anſ. Firſt, your proceſſions are horrible abuſings and profanations of the Lords inſtitution, who ordained his Supper to be eaten and drunk, not to be carried about in proceſſion like an heatheniſh idoll. Secondly, that which the people and Chriſts diſciples did, they had warrant for out of the Scripture: but who required this theatricall pompe at your hands? The riding of Chriſt upon an aſſe was before propheſied of, *Zachar.* 9. and the childrens crying out in the Temple, *Pſalm.*8. The cutting downe of Palme branches was a ceremony belonging to the feaſt of Tabernacles, truly accompliſhed by our deliverance in Chriſt. But you have turned the holy myſterie of Chriſts riding to Jeruſalem, to a May-game, and Pageant-play.

Zachar.9.9. Pſalm.8.2. Exod.3.5. 2 Chron.20.4.

Our Doway men alſo come in here with their part, by *Moſes* putting off his ſhooes, they would warrant devout going to holy places. *Pag.*160. and for that Iſrael in *Iehoſaphats* time came up from their cities to Jeruſalem to require of the Lord, *Pag.*899.

John 4.21.

Anſw. Firſt, that place where *Moſes* put off his ſhooes, was holy during the time onely of Gods viſible preſence there, neither went *Moſes* farre unto it, but God appeared in the place where *Moſes* was: and it were too hard to enjoyne their pilgrimes to goe all the way barefoot. 2 Jeruſalem was then the ſpeciall place of Gods worſhip: but now God chuſeth not one place more than another, *Iohn* 4. Neither did the people goe up for the holineſſe of the place, but to celebrate a publike faſt, neither went they out of their owne countrey, but to the chiefe city of the kingdome, whither the King called them.

The Proteſtants.

First, that no place ought to be frequented, or reſorted unto for religions ſake, or more holineſſe, or for the health of the ſoule: we prove it out of the word of God.

Acts 10.35. Iohn 4.

S. *Peter* ſaith, That in every nation he that feareth God is accepted with him, *Ergo*, one nation is as holy as another. And now our Saviour ſaith, That God will not be worſhipped at Jeruſalem, or in mount Garizim, but in ſpirit and truth. He therefore that ſeeketh places to worſhip God in, as though he were rather to be found in one place than another, hath left the ſpirituall worſhip.

Auguſtine thus writeth concerning pilgrimage; Hee wiſheth men to ſeeke them teachers and inſtructors, by whom they might be taught: *Deerat in ea terra, quam incolebas? qua cauſa melius cogeret peregrinari?* But is there no teacher in the countrey where thou dwelleſt? what better cauſe canſt thou have to travaile, and goe in pilgrimage to ſeeke one in other countreys? *De utilit. credend. cap.*7.

Thus he would have men to play the pilgrimes; not to run gadding to reliques and images, but to ſeeke for teachers and inſtructors.

Against this ſuperſtitious uſe of pilgrimages it was thus decreed: *Conc. Cabilonenſ. ſub Carolo, can.*44

can.44.45. Sunt presbyteri, qui negligenter viventes, in eo ſe purgari à peccatis putant, ſi præfata loca attingant, Romam ſcilicet ſeu Turonem: ſunt quidam laici qui ſe impunè peccare putant, &c. There bee Prieſts, who living diſſolutely, doe thinke themſelves purged from their ſins, by going to Rome or Turraine: there be certaine Lay men, which thinke they may ſinne without controulement, by reſorting to theſe places to pray: ſome mightie men, which under the pretence of going on pilgrimage do oppreſſe the poore: ſome poore men which doe it, *ut majorem habeant mendicandi materiam*, to beg more freely: *Non attendentes quod aiit B. Hieronymus, Non Hieroſolymam vidiſſe, ſed Hieroſolymis bene vixiſſe, laudandum eſt:* They marke not what *Hierome* ſayth, It is not praiſe worthie to have ſeene Jeruſalem, but to have lived well at Jeruſalem: which ſentence of S. *Hierome* is approved in their decrees, *par. 2. cauſ.* 12. *c.* 71. Wee ſee then much hurt, but little good to come by pilgrimages.

Let us heare the determination of one of their Popes: *Innocent. 3. decret. Gregor. lib. 3. tit. 34. c. 7. gloſſ. Quia jam impletum eſt verbum Dei dicentis, &c.* Becauſe now the word of Chriſt is fulfilled, ſaying, *The houre ſhall come, and now is, when neither in this mountaine, nor at Ieruſalem, yee ſhall worſhip the father, &c. Videri poterat, quod non minus in Eccleſia tua, quam Orientali terra proficeres piis orationibus:* It might ſeeme, that you might as much profite by your prayers in your owne Church at home, as in the Eaſt Countrie: meaning, that which they call the holy land, &c. Here wee have the determination of a Pope againſt the neceſſitie of pilgrimages, and that warranted by Scripture.

See the Confeſſion of holy Martyrs: ***William Sweeting*** perſecuted to death, for ſaying to his wife, that it were better for her to keepe at home, and attend upon her buſineſſe than to goe on pilgrimage, *Fox* pag. 818. *Iſabel Morwin*, for ſaying, ſhee would goe no more on pilgrimage while ſhee lived, for all Saints (ſaid ſhee) are in heaven, pag. 827. col. 2. *Thomas Geffrey* perſecuted for ſaying, That true pilgrimage was barefoot to goe and viſite the poore, weake, and ſicke; for they are the true Images of God, pag. 827. col. 1. Miſtreſſe *Coiſmore*, for ſpeaking theſe words, That if ſhee went to her chamber and prayed there, ſhee would have as much merit, as though ſhee went to Walſingham in pilgrimage: and that folkes goe on pilgrimage more for the greene way, than any devotion, pag. 835. col. 2.

Secondly, as touching the Popiſh pompous proceſſions, they are both ſuperſtitious, in reviving and renewing the Jewiſh ceremonies, ſuch as the feaſt of Tabernacles was, which are all now aboliſhed as ſhadowes by the comming of Chriſt: and they are plainely idolatrous, for they carrie about their breaden God in proceſſion, and make an Idoll of a peece of baked wheat: but *Paul* ſaith, The Sacrament ought to be received with thankſgiving in the Churches and congregations of Chriſtians, not to be carried about to be gazed upon in the fields. Seemely proceſſions, void of ſuperſtition, which are uſed for civill purpoſes, as to maintaine the limits and bounds of townſhips, and withall by the ſight of Gods bleſſing upon the creatures to bee ſtirred up to thankfulneſſe, wee neither miſlike nor condemne. 1 Cor. 11. 33.

Conc. Colon. part. 9. cap. 8. Ut proceſſiones per agros & campos amplius non peragantur, &c. That proceſſions ſhould be no longer made through the fields, becauſe that by occaſion of ſuch walking, which was inſtituted for the appeaſing of God, many ſins are committed: Wherefore it ſeemeth better to us, that theſe and ſuch like ſupplications from henceforth ſhould be made within the compaſſe of the Church, &c. Popiſh proceſſions, as we ſee, are here by a Popiſh Councell abridged. This alſo hath beene the judgement of the holy Martyrs: *Thomas Spicer, Iohn Deny*, put to death, for refuſing to follow the Croſſe in proceſſion, p. 1912. *col. 2. artic. 6. Ralfe Allerton* for refuſing to carrie the Croſſe in proceſſion, p. 2018. col. 1.

Now yet further. 1 *Gregorie Nyſſenus* hath a whole oration of this matter againſt thoſe which goe a pilgrimage to Jeruſalem: ſome of whoſe pithie arguments, it ſhall not bee amiſſe here to ſet downe.

1 It is none of the precepts, which Chriſt hath preſcribed to make us bleſſed: *Quod ergo beatum non efficit, &c.* Why then ſhould one place his ſtudie in that, which will not make him bleſſed?

2 Then he objecteth the difficultie of the journey, ſpecially to weake women, and danger of their chaſtitie, *Reprehenſionem nullo modo effugiat, &c.* She cannot eſcape rebuke, whether ſhee travell with thoſe ſhe knoweth, or with ſtrangers.

3 They paſſe by many places of corrupt manners, and how can it be; *Ut non afficiatur, qui affecto loco tranſgreditur*, That he ſhould not be infected, that paſſeth by places infected?

4 *Localis mutatio, ut Deus propior ſit, non efficit:* The change of place maketh not God neerer: whereſoever thou art, God will come unto thee, if thy ſoule be fit to receive him: otherwiſe, if thy minde be unprepared, if thou were in mount Olivet, *Et ſub ipſo monumento reſurrectionis*; And in the very monument of the reſurrection, it ſhould not profit thee, and ſo he concludeth, *A corpore ergo peregrinemur ad Dominum, non è Cappadocia in Paleſtinam:* Let us then travell as Pilgrims out of the bodie to God, not out of Cappadocia to Paleſtina.

2 So *Antonie* the Ægyptian Monke, Let the Grecians follow tranſmarine ſtudies: we have no neceſſitie of paſſing over the Sea: *In omni ſede terrarum conſtituta ſunt regna cœlorum:* In every ſeat of the earth, the Kingdome of heaven is to be found: as our Saviour ſaith in the Goſpell, the Kingdome of heaven is within you. Vit. Antonii.

Harm. ſect. 16. pag. 487.

3 French confeſſ. attic. 24. *Purgatorie is a fained thing comming out of the ſame ſhop, whence alſo have proceeded, monaſticall vowes, pilgrimages, &c.*

4 See the decree of *Innocentius*, and the Councell of Colon before alleaged. Adde hereunto the teſtimonie of *Vincentius* a Spaniſh Monke, who lived about *ann.* 1454. whom the Romaniſts call a Saint: *Homines & mulieres peregrinando, &c. efficiuntur pejores, &c.* Men and women in going a pilgrimage become worſe, they goe forth chaſte, and returne ſtrumpets, therefore let our pilgrimage be ſpiritually done, as Saint *Paul* ſaith, Let us live in the ſpirit, walke in the ſpirit, &c. *Ex Verger. de Idol. Lauretan.*

An appendix, concerning the holy Land, and holy warres for the ſame, as they were called.

The Papiſts.

62. Error.

THey which are but a little acquainted with ancient ſtories, ſhall finde, that there were never in Chriſtendome ſuch bloudie warres, and for ſo long a time, as thoſe which were at the inſtigation of the Popes, taken in hand by Chriſtian Princes for the recovery of the holy land; in ſo much that they were made to beleeve, that it was a meritorious worke: Whereupon King *Richard* the firſt, calling to minde his rebellion and diſobedience to his father, in part of ſatisfaction, purpoſed a voyage into the holy land, as it was called, to redeeme Chriſts patrimonie from the Infidels, *Fox* pag. 235. For why? they ſay, it is an holy land: for if the places of Gods apparition are counted holy, much more the places of Chriſts nativitie, buriall, paſſion, and reſurrection. Saint *Peter* calleth the place where Chriſt was transfigured, The holy mount, *Rhemiſt.* 1. *Tim.* 4. *Sect.* 10.

Exod. 3. 5. Iohn 5. 15. 2 Pet. 1. 18.

Anſw. The places where God appeared in times paſt, were holy for that time onely of Gods preſence, not for ever after: and the mount is called holy in reſpect of the time, wherein the transfiguration was, not that the holineſſe of the place doth alwayes continue: for that place which *Iacob* called *Bethel*, the houſe of God, *Geneſ.* 28. is by the Prophet called *Bethauen*, the houſe of wickedneſſe, *Oſe.* 4. 15. becauſe of the idolatries there committed: What was now become of the holineſſe of the place? So the mount of Olives, which for the fruitfulneſſe thereof, was called *Mons Miſhchah*, the mount of oyle; was afterward termed *Mons Maſhabith:* the mountaine of corruption, becauſe of the idolatrie there committed.

Oſe. 4. 15. 2 King. 23. 13.

Hom. 6. in Ioſ.

This alſo is *Origens* judgement of the holineſſe of places, *Nec ipſa Ierico locus erat ſanctus, &c.* Neither was Jerico an holy place, but becauſe the Prince of Gods warfare was there, it was called holy: The place alſo where *Moſes* ſtood, was not holy of it ſelfe, but becauſe the Lord ſtood with *Moſes*, *Præſentia Domini ſanctificaverat locum:* The preſence of the Lord did ſanctifie the place. If then the holy preſence made thoſe places holy, they were no longer holy, than they had that prenſence.

Nicen. 2. *action.* 4. *ex Leontio: Sion tanquam illius civitatem, &c.* We reverence Sion, as his Citie: Nazareth, as his Countrie: Jordane, as his laver: not worſhipping the region it ſelfe, or the ſtones, but him that there appeared, and was converſant, even Chriſt our Lord, &c. The land therefore is not holy in it ſelfe, but it was holy becauſe of Chriſt, while he was converſant there.

The Proteſtants.

TO warre againſt the Turks upon juſt cauſe, as to ſeeke to defend our ſelves from their invaſions, and to maintaine the confines and bounds of Chriſtendome, to deliver Chriſtians unjuſtly and cruelly kept in ſlavery under him, we hold it lawfull: but to wage battaile with him, onely for a ſuperſtitious devotion to the land of Paleſtina, to recover it out of his hand, wee ſee no warrant at all for it.

Argum. 1. The evill ſucceſſe that Chriſtians have had againſt them, and the ſhamefull overthrowes that they have ſuſtained at their hands, doe evidently ſhew, that God was not pleaſed with thoſe ſuperſtitious warres. While Princes had a good quarrell, ſeeking onely to maintaine their owne, and to deliver Chriſtian Countries from the thraldome of the Turks, God proſpered them, as the famous victories of *Scanderbeius*, and *Iohannes Hunniades* obtained againſt *Amurathes* the 8. Turkiſh Emperour, doe notably teſtifie: but thoſe ſuperſtitious and Pope-holy warres, though ſometimes they had good ſucceſſe, yet in the end all went to wracke. And as their cauſe was not good, ſo neither were the meanes that they uſed: for they brought S. *George*, and S. *Denys* into the field againſt the Turks, and left Chriſt at home. If the Iſraelites could not be delivered from the Philiſtims by the preſence of the Arke, but thirtie thouſand fell before them, and all becauſe of their ſinnes: let not men thinke that Popiſh Saints can defend them, while their lives remaine unreformed at home.

Argum. 2. That the heathen are not to be provoked to warre, but upon juſt cauſe, that is, when they provoke us; it appeareth by the example of the Iſraelites, who as they came from Ægypt, ſent unto the King of Edom and Moab, that they might have leave to walke through their land: but they not granting ſo much, yet the people of God offered them no violence, but went a longer journey about, *Iudg.* 11. 17.

Iudg. 11. 17.

De Civitat. Dei lib. 19. cap. 7.

Auguſtine ſaith, *Sapiens geſturus eſt juſta bella, &c. ſed multo magis dolebit juſtorum neceſſitatem extitiſſe bellorum:* A wiſe man will take juſt warre in had: but it more grieveth him that he hath juſt cauſe to warre. And what he meaneth by juſt warre, he further ſheweth: *Iniquitas partis adverſa juſta bella* *ingerit gerenda ſapienti* : The iniquitie or injuries of the adverſe part doth give unto a wiſe man occaſion of juſt warre. Juſt warre therefore ariſeth when men are provoked by injuries.

In the Civill Law, the Citie of Rome is called *ſacra Urbs*, the holy Citie, and that under the heathen Emperours: *Cod. lib.* 4 *tit.* 33. *leg.* 2. *Diocletian.* Wherefore this title is not only proper to Jeruſalem.

Looke your owne decrees, *part.* 1. *diſtinct.* 40. *c.* 9. there you ſhall finde, that *Gratia, non locus, ſalvat animam* : Grace, and not the place, doth ſave the ſoule : *Extra Paradiſum factus, &c.* Man made without Paradiſe in an inferior place, was found better: and the woman made in Paradiſe in a better place was found worſe, &c. Wherefore it is in vaine ſo much to contend for the holineſſe of the place.

Lateranenſ. ſub Iulio 2. ex oration. Ægidii Viterbienſ. Epiſcopi : Freta initio ſuis armis Eccleſia Africam cepit, Europam obtinuit, &c. The Church in the beginning uſing her owne weapons, obtained Africa, Europa, Aſia, not by violence, or by ſword, but by religious acts : But ſince the ſpouſe hath changed the golden robe of the ſpirit, for the Iron weapons of mad *Ajax*, ſhee hath loſt Aſia, Jeruſalem, Africa, Ægypt, &c. Thus he ſpake in the hearing of the Pope, inſinuating thus much, that rather by religious acts the Turke might be wonne, than by forceable warre ſubdued.

1 *Gregorius Nyſſenus* beſido the reaſons before alleaged againſt going in pilgrimage, hath theſe two ſpecially againſt the opinion conceived of the holineſſe of Jeruſalem : 1 *Quid plus habiturus eſt, qui locos illos adit* ? What more doe they get than others, which goe to thoſe places ? as though God corporally is now to be ſeene in thoſe places? 2 As though the Spirit of God were tied to Jeruſalem, *Ad nos autem tranſire non poſſit*, and could not come to us ? 3 If there were more divine grace in the places at Jeruſalem, *Illic viventium peccatum non tam frequens eſſet*. ſinne would not ſo much abound there : whereas there is no kinde of wickedneſſe, murther, adulterie, theft, idolatrie, that is not common there.

2 *Gregentius* an Æthiopian Biſhop of Tephra among the Homerites thus ſaith : That holy Mountaine, is that mother Citie Jeruſalem, which is above : This Zion, which is ſeene, is not to be called, as I ſuppoſe, the holy mountaine, *cum cinis & pulvis ſit*, being aſhes and duſt. Diſput. Gregent. in Heiban. p. 105. χοῦς τῆς γῆς ὢν ϗ τέφρα.

David Emperour of Æthiopia, writing to *Emanuel* King of Portugall, wiſheth him not to give over, but to pray unto God, that he may recover the holy Temple at Jeruſalem : And in another Epiſtle to *Ioannes* King of Portugall, hee giveth this reaſon, why he forbeareth to warre againſt the Mahometanes, leſt they ſhould violate the Temple at Jeruſalem, and caſt downe other Temples in Ægypt and Syria, he feareth the hinderance rather of Chriſtian religion, than the loſſe of thoſe places, and hath care of other Chriſtian Churches, as well as of that at Jeruſalem.

3 See in the former part the confeſſion of the reformed Churches.

4 And their owne decrees with the teſtimonie of *Egidius Viterbienſ.* before alleaged.

The eighth queſtion, concerning holy and feſtivall dayes.

THis queſtion hath divers parts ; Firſt, of holy dayes in generall. Secondly, of the Lords day. Thirdly, of the feſtivall dayes of Chriſt and the holy Ghoſt. Fourthly, of Saints holy dayes.

The firſt part, of holy dayes in generall.

The Papiſts.

FIrſt, they hold that holy and feſtivall dayes are in themſelves and properly and truly more ſacred and holy than other dayes are, *Bellarm. cap.* 10. *propoſit.* 2. *Apocal.* 1. 10. I was in the ſpirit (ſaith the Apoſtle) on the Lords day : God revealeth ſuch great things to Prophets rather upon holy dayes than prophane dayes : *Ergo*, ſome dayes holier than other, *Rhemiſt. Apocal.* 1. *ſect.* 6. 63. Error. Apocal. 1. 10.

Anſw. God giveth not his graces in reſpect of times, but according to his owne pleaſure. Times of prayer he chuſeth often, and of other godly exerciſes, not for the worthineſſe or holineſſe of the times, but for the better diſpoſition of his ſervants in ſuch exerciſes, to receive them : yet this was not perpetually obſerved ; for God appeared to *Moſes* keeping of ſheepe, to *Amos* following his heard. Exod. 3. 1. Amos 7. 14, 15.

Argum. 2. If holy dayes were not in themſelves holier than other dayes, then it would follow, that all feſtivall dayes ſhould be of the like holineſſe, not one more holy than another : but ſo are they not, for the Lords day is the chiefe of all the reſt : *Ergo, Bellarm. lib.* 3. *cap.* 10.

Anſw. Firſt, wee grant, that as feſtivall dayes in themſelves are not holier than other dayes, but in reſpect of the uſe, ſo neither are they in the nature of the day more holy one than another ; yet in reſpect of the inſtitution one feſtivall may bee preferred before another : as the Lords day is more holy, becauſe it was inſtituted of God, than the other feſtivals of the Church ; and in reſpect of the religious uſe and obſervation thereof, being more ſtrictly to be kept, than any other feſtivall whatſoever ; but not in the nature of the day is it more excellent, for then it could not have beene changed : wherefore firſt the argument followeth not, as I have ſhewed.

Secondly, I am glad, that he giveth the Lords day the preeminence ; yet their Popiſh practice is contrarie : for whereas they divide their feaſts into *duplex feſtum & ſimplex* ; double feaſts and ſingle feaſts: they make foure kinds of *duplex feſtum*, principall double, more double, leſſe double, inferior double; yet the Lords dayes are none of this number, as may bee ſeene in the Calendar of their Maſſe-booke according to the uſe of *Sarum*.

Argum. 3. Chriſt in his Birth conſecrated the manger, where he lay; in his death the Croſſe whereon he ſuffered; riſing againe, the Sepulcher, where he was buried: why ſhould not the dayes as well of his birth, paſſion, reſurrection, be conſecrated, and before other dayes preferred? *Bellarm. ibid.*

Anſw. Firſt, we denie not, but that theſe Feſtivals of our Saviour are to be preferred before other dayes, but not as in their nature more holy, but in reſpect of the uſe, and commemoration of the holy acts of Chriſt. Secondly, the places of Chriſts birth, paſſion, reſurrection, were holy, not by any inherent or naturall holineſſe, but in reſpect onely, and during the preſence of Chriſt, ſo are the Feſtivals of Chriſt holy in regard of the commemoration of the holy actions of Chriſt, and not otherwiſe: Wherefore *Bellarmine* hath gained nothing by theſe reaſons.

The Proteſtants.

WE grant that the Lords day being commanded of God, and ſo diſcerned from other dayes, may be ſaid to bee holier than the reſt, in reſpect of the preſent uſe, but not in the nature of the day: for then could it not have beene changed from the laſt day in the weeke to the firſt: as water in Baptiſme is holier than other waters, becauſe of the ſacred uſe, not in it ſelfe, as by a qualitie of holineſſe inherent. And as for other feſtivall dayes, which have not the like inſtitution, they are appointed onely of the Church, for Chriſtian policie and orders ſake, for the exerciſe of religion: but this new Popiſh, and before time Jewiſh diſtinction of dayes, as being by their nature holier than another, is flatly againſt the Apoſtles rule, *One putteth difference betweene day and day.* Rom. 14. 5.

Anſw. *Bellarmine* anſwereth firſt, that the Apoſtle ſpeaketh of thoſe, whereof ſome thought good to faſt every day, ſome onely certaine dayes, and both of them did well; and this is the judging betweene day and day, whereof the Apoſtle ſpeaketh.

Contra. Firſt, the Apoſtle maketh no mention at all of faſting, but of eating: wherefore this diſcerning of dayes was not in any ſuch reſpect of faſting, or not faſting. Secondly, *verſ. 6.* The Apoſtle maketh the obſerving, and not obſerving of dayes, and eating or not eating, to be two ſeverall things, and he bringeth them in as divers inſtances: wherefore it is not agreeable to the Apoſtles meaning to confound them into one, as *Bellarmine* doth. Thirdly, the Apoſtle ſaying, *He that obſerveth, or obſerveth not the day; obſerveth, and obſerveth not unto the Lord, verſ. 6.* approveth not the obſervation of dayes: But firſt we muſt conſider the times, when as yet ſome ceremonies of the Jewes remained, which the Apoſtles did for ſome while beare with, for feare to offend the weake. Secondly, the perſons muſt be reſpected, of whom the Apoſtle treateth, not ſuch as obſtinately maintained Jewiſh rites, but the weake in faith, *verſ. 1.* that did all of conſcience, whom the Apoſtle would have gently and charitably dealt with, and not rigorouſly to be condemned: as *verſ. 15.* *Deſtroy not by thy meat, for whom Chriſt died:* But what is this to theſe times, when as all Jewiſh ceremonies ought long agoe to be buried? or to the perſons of our adverſaries, who not of weakneſſe and conſcience, but profeſſedly and purpoſely maintaine the difference of dayes? Thirdly, the Apoſtle ſaying, *He obſerveth to the Lord, &c.* he ſaith none other thing, than before *verſ. 4.* *Why judgeſt thou another mans ſervant? he ſtandeth or falleth to his owne maſter:* He obſerveth, or not obſerveth to the Lord, that is, he is left to Gods judgement.

Gal. 4. 10. 11. Coloſſ. 2. 16.

Argum. 2. Saint *Paul* ſaith, *You obſerve dayes and moneths, times and yeeres, I am afraid of you, leſt I have beſtowed on you labour in vaine.* And againe, *Let no man condemne you in reſpect of an holy day, or of the new moone, or of the Sabbath, which are but a ſhadow of things to come, but the bodie is in Chriſt.* From hence we reaſon thus, out of the firſt place; That which hindreth, and deſtroyeth the faith of the Goſpell, is to be avoided; but the obſervation of dayes cauſeth the Apoſtles labour to be in vaine, and ſo deſtroyeth the preaching of the Goſpell: *Ergo.* Againe, all figures ought to ceaſe, the bodie being come; obſervation of dayes was in figure, Chriſt is the bodie. *Ergo.*

Bellarmine anſwereth: firſt, that the Apoſtle ſpeaketh of the Jewiſh obſervation of dayes, and not of the feſtivals of Chriſtians: for S. *Paul* himſelfe obſerving the feaſts of Chriſtians, as of the Pentecoſt, *Act. 20.* did make difference of dayes. Act. 20. 16.

Contra. Firſt, the feaſt of Pentecoſt, which *Paul* obſerved at Jeruſalem, was a feaſt of the Jewes: for as yet the Jewiſh feſtivals were not aboliſhed, as it may appeare. 1 By the name, it being called the feaſt of Pentecoſt, that is, the feaſt of fiftie dayes, or the feaſt of weeks; which was a feaſt appointed in the Law. 2 Becauſe it is kept at Jeruſalem, whereas it was not ceceſſarie to keepe the Chriſtian feſtivals there. 3 Saint *Paul* commining to Jeruſalem, did other things according to the Law, as he purified himſelfe, *Act. 21. 24.* 4 The feſtivals of Chriſtians were not yet eſtabliſhed. Secondly, though we grant it was a feaſt of the Chriſtians, yet the Apoſtle made no ſuch difference of dayes, but onely for the holy uſe. Thirdly, theſe places ſerve as well againſt Popiſh, as Jewiſh obſervation of dayes, for there is no difference. Act. 21. 24.

Bellarmine would ſeeme to make a treble difference, betweene the Jewiſh feſtivals and theirs. Firſt, the Jewiſh feſtivals after Chriſt have a falſe ſignification, but ours have a true.

Contra. Firſt, the Jewiſh Sabbath hath a true ſignification yet in remembring the creation of the world. Secondly, ſome of yours have a falſe ſignification, as the feaſt of the aſſumption of *Marie*, which is a fable.

Secondly, the chiefe end of their Sabbath, was to ſignifie things to come; but the end of ours is to acknowledge Gods benefits.

Contra. 1. So alſo the Sabbath now is a Symbole of our everlaſting reſt, *Hebr.* 4. as theirs was a type of our reſt in Chriſt. 2 The Jewes alſo upon the Sabbath remembred Gods benefits, as of the creation, *Exod.* 31. 17. Heb. 4. 9, 10. Exod. 31, 17.

Thirdly, the chiefe part of their feſtivall, was to abſtaine from bodily labour: but the chiefe part of ours is to be occupied in divine ſervice, *Bellarm. ibid.*

Contra. Firſt, their Sabbath conſiſted not only in bodily reſt, but ſpirituall duties alſo, as in not doing their owne will, nor ſpeaking a vaine word. Secondly, your Sabbath hath no ſpirituall duties, but a ſuperſtitious and idolatrous ſervice, in worſhipping of Idols, invocation of Saints, and ſuch like: So then in the obſervation of dayes there is no difference betweene the Jewes and Papiſts. Iſay 58, 13.

Auguſtine ſaith, *Nos dominicum diem & paſcha celebramus, &c. ſed quia intelligimus, quò pertineant, non tempora obſervamus, ſed quæ illis ſignificantur temporibus, Cont. Adimant. cap.* 16. We keepe the Lords day and the feaſt of Eaſter, not obſerving the times, but remembring what is ſignified by thoſe times: that is, for what cauſe they were ordained: *Ergo*, obſervers of times are reproved.

Leonis Epiſtol. 4 *cap.* 4. *Notum ſit dilectioni veſtræ univerſos dies Chriſti, &c.* Be it knowne to your brotherhood, that all the dayes of Chriſt are conſecrate with innumerable vertues: yet if wee ſhould indifferently honour the memorie of all his acts, all dayes ſhould be holy, becauſe every one of them is full of his miracles, &c. Hence I gather, that dayes in themſelves are not one holier than another, in as much as they all and every of them were beautified and adorned with ſome miracle of Chriſt.

The ſcrupulous obſervation of dayes is forbidden by the Imperiall law of *Theodoſ. Cod. lib.* 6. *tit.* 30. *leg.* 17. and by the Canon law, *part.* 2. *cauſ.* 26. *qu.* 7 *c.* 17. *Ad animæ periculum pertinent ſuperſtitioſa temporum obſervationes:* Superſtitious obſervation of dayes bringeth danger to the ſoule, as the Apoſtle ſaith, *I feare I have laboured in vaine amongſt you.*

The Papiſts.

2 THey affirme the keeping and ſanctification of holy dayes to be neceſſarie, *Rhemiſt. annot. Galath.* 4. *ſect.* 5. and that wee are bound in conſcience to keepe the holy dayes appointed of the Church, although no offence or ſcandale might follow and enſue upon the neglecting of them. 64. Error.

Eſther 9. *Mardocheus* and *Eſther* appoint a new feſtivall day, not inſtituted of God, and bind every one to the obſerving thereof, that none ſhould faile to obſerve it, *verſ.* 27. *Ergo*, men bound in conſcience to keepe feſtivall dayes, *Bellarm. cap.* 10. So alſo our Doway men, pag. 1050. Eſther 9. 27.

The Proteſtants.

Anſ. FIrſt, though we refuſe not ſome other feſtivall dayes, yet wee acknowledge none neceſſarie, more than are of the holy Ghoſts appointing in the Scripture. Secondly, wee denie that the conſtitutions of the Church for holy dayes doe binde Chriſtians, in reſpect of the dayes themſelves, in conſcience to keepe them, otherwiſe than they may give offence by their contempt and diſobedience to the wholeſome decrees of the Church: for it ſelfe in it owne nature is indifferent; neither can the Church make a thing neceſſarie in nature, which God hath left indifferent: nothing bindeth abſolutely in conſcience, but that which is warranted by the word: wherefore keeping of holy dayes, being not injoyned but left indifferent in the word, bindeth no otherwiſe than we have ſaid. Thirdly, the example of *Eſther* ſheweth that the Church hath authoritie to appoint for civill uſes, dayes of rejoycing: that feſtivall day, then begun, did binde the obſervers in conſcience, becauſe they were bound in all lawfull things to obey their governours, for their conſent was required, and they promiſed both for themſelves and their ſeed to keepe that day, *Eſth.* 9. 27. Eſther 9. 27.

Fourthly, *Mardoche* beſide his ordinarie authoritie, as a chiefe Governour, had alſo ſome Propheticall direction to inſtitute this day of rejoycing, (being held to have written alſo that booke of *Eſther*) which cannot now bee drawne to an ordinarie preſident: conſidering alſo, that thoſe were dayes of ceremonies, among the which their feaſts are numbred, ſo that their obſervation of dayes bindeth not now. Laſtly, it ſeemeth rather to have beene apponinted as a feſtivall day of rejoycing and thankſgiving, for the joyfull remembrance of that deliverance, than as a new holy day to be kept with the like ſtrictneſſe, as the holy dayes appointed by the law: for they kept it with joy and feaſting, and ſending preſents one to another, *verſ.* 19. like as now in the Church of England, the 5. of November is by act of Parliament appointed yeerely to be celebrated, as a memoriall of our deliverance from the Popiſh Gunpowder treaſon, not as a new holy day, with injunction of abſtinence from worke the whole day, but only to aſſemble together at morning prayer to give God thanks. But it will be objected, that this day was appointed by *Mardoche* to be kept *with faſting and prayer*, and therefore is a true holy day, *verſ.* 31. *Anſ.* 1 How could they keepe it both with feaſting, *verſ.* 19. and with faſting? neither did they uſe to celebrate dayes of rejoycing with faſting and mourning: as *Ezra* ſaid, in that great aſſemblie, after their returne from captivitie, *Mourne not, neither weepe, &c. but goe and eat of the fat, and drinke of the ſweet, &c.* 2 The words then are thus to be read, *to confirme the dayes of purim, &c. the teſtimonies* (Hebr. *dibbrer, words*) *of faſting and their crying:* that is, in remembrance of their faſting and prayers, by the which they obtained that deliverance: not, *with faſting*, for in the Hebrew Eſther 9. 31. Nehem. 8. 10.

there is no prepoſition, to ſignifie, *with:* the vulgar Latine readeth, *faſts and cries*, leaving out the word *dibbrer*.

Acts 15.10.

Argum. If Chriſtians were bound in conſcience to keepe all holy dayes which are enjoyned them in the Popiſh Church, their burthen ſhould be greater than the Jewes was, (ſeeing they have a great number of holy dayes more) yet the Jewes yoke was ſuch, as neither they, nor their forefathers were able to heare.

Bellarmine anſwereth: firſt, that the yoke of the Jewes is heavier, in reſpect of the hard obſervances, as that it was not lawfull to ſeeth meat, to kindle a fire on the Lords day, thrice a yeere they went up to Jeruſalem, they were enjoyned to eat unſavourie and unleavened bread: it was not heavie in reſpect of the multitude of their feaſts, but of other ceremoneous rites, *cap.* 10.

Contra. Firſt, the popiſh yoke even in reſpect of their hard injunctions is more intolerable than the Jewes was: your pilgrimages to Rome, to Jeruſalem, to other remote places, are more than their going up to Jeruſalem: your preſcription to faſt bread and water is harder, than to eat unleavened bread, and yet you uſe that too: not to eat an egge in Lent is more than not to dreſſe meat upon the Lords day. Secondly, the heavineſſe of the Jewiſh yoke did much ſtand in the multitude of their feaſts, as *Iſay* 1. 14. if they were a burthen to the Lord, much more unto men: and therefore the Popiſh yoke enjoyning the keeping of many more holy dayes, is much more grievous.

Iſay 1.14.

De tempor. ſerm. 136. Pſal. 118.24.

Auguſtine ſpeaking of the Sabbath, ſaith thus: *Hac eſt dies quam fecit Dominus, exultemus & letemur in ea:* This is the day which the Lord hath made, let us rejoyce and be glad therein, *Pſal.* 118.24. This only holy day, he ſaith, is of the Lords making, and therefore of all other neceſſarie to be kept.

Synod. Moguntin. cap.61. Sanctorum celebritates in diem dominicum incidentes, cenſemus ſubmovendas, &c. Wee thinke it meet, that holy dayes falling within the Lords day ſhould bee removed, and tranſlated to the day before or after, that the ſolemnitie of them all may bee reſerved and referred to their Lord, &c. The Lords day we ſee, is preferred before the reſt, as being of neceſſitie onely to bee kept, and the reſt to give place to it.

This truth alſo hath beene ſealed: *Ioane Iohn*, the wife of *Lewis Iohn*, perſecuted for ſaying, That God commanded no holy dayes to be kept but the Sabbath day, *Fox* pag. 803. col. 2.

Apolog. 2. pro Chriſtian.

κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα. Lib. 5. c. 22.

That feſtivall dayes appointed by the Church, are not in themſelves more holy than other, nor yet of neceſſity to be kept. 1 *Iuſtinus Martyr* ſeemeth to affirme, that the Chriſtians had but two times of publike meeting, one was uncertaine and extraordinarie, when any was converted to the Chriſtian faith and baptized, then the congregation met together to commend him in their prayers to God: the other was ordinarie upon the Lords day, then called Sunday, *when all had a common aſſemblie together.* The feſtivals of Saints were not then in uſe, nor were dayes of publike meetings.

Socrates ſpeaking of feſtivall dayes, *Neque Servator, neque Apoſtoli hoc nobis lege aliqua obſervandum eſſe mandarunt:* Neither our Saviour, nor the Apoſtles, did command this by any law to be obſerved. And a little before he ſaith, *Nuſquam jugum ſervitutis illis imponunt:* The Apoſtles no where did impoſe this yoke of ſervitude.

Guagnin. de relig. Muſcov.

The Muſcovites, as rude and ignorant as they are, yet doe retaine this libertie, that upon feſtivall dayes, the Citizens and artificers, *divinis peractis, domeſticis laboribus, cæteriſque negotiis incumbunt*, when divine ſervice is ended, doe attend their domeſticall labours and other buſineſſe.

Homil. 10. in Geneſ.

Plutarch. de animi tranquillitat.

2 *Origen* ſaith, *Non tantum diem Dominicum, ſed omnes dies feſtos eſſe Chriſtianis:* That not only the Lords day, but all dayes are holy to Chriſtians: He held not one day holier in it ſelfe than another. Even *Diogenes* by the light of nature could reprove the curioſitie of a Lacedemonian, that did prepare himſelfe to ſolemnize a feſtivitie: What, ſaith he, *an non vir probus quemvis diem feſtum cenſet?* doth not an honeſt man thinke every day feſtivall?

Harm. ſect. 16. pag. 480. Ibid. p. 491.

3 Latter confeſſion of Helvetia, cap. 24. *We doe not count one day to be holier than another, nor thinke that reſting of it ſelfe is liked of God, &c.* Augſpurg, art. 4. *Concerning faſts and feſtivall dayes, &c. they are things indifferent, which where is no danger of giving offence, may be well omitted.*

Epiſt. 174.

Annot. in Math. 11.

4 *Bernard*, whom the Papiſts challenge to be theirs, ſaith of the feaſt of the Aſſumption of the Virgin *Marie*, that it was neither to be counted *feſtus*, feſtivall, nor *ſanctus*, holy. *Eraſmus: ætas Hieronymi præter diem Dominicum, &c. Hieromes* age, beſide the Lords day, acknowledged few feſtivals: *Nunc feriarum neque finis, neque modus:* Now there is no end nor meaſure of holy dayes. *Genebrard* hath brought to light the Calendar of the Syrian, Greeke, and Latine Churches: and the Lord of *Eſcales* the Calendar of the Church of Æthiopia, by comparing whereof there appeareth great difference of feſtivals obſerved among them, which ſheweth, that they held no neceſſitie of them, nor thinke ſo great holineſſe to be tied unto them.

The ſecond part, of the Lords day.

The Papiſts.

CONcerning the Lords day, our adverſaries doe grant: firſt, that it is the moſt ancient of all Chriſtian feſtivals, *Bellarm. cap.* 11. Secondly, that it was inſtituted by the Apoſtles, *ibid.* Thirdly, that it ſucceeded in ſtead of the Jewiſh Sabbath, *ibid.* Fourthly, that it is the moſt excellent, and to be preferred before all other holy dayes, *Bellarm. cap.* 10. Theſe points are on both ſides condeſcended unto, and whatſoever elſe is affirmed agreeable to Scripture.

The ſeverall points wherein our adverſaries and wee doe differ about the Chriſtian Sabbath, are theſe:

First, the principall exerciſe of the Sabbath, ſay they is for the people to come to the Church and heare Maſſe, which their abominable and idolatrous ſacrifice they make the proper worke of the Sabbath, *Catechiſm. Roman. pag.* 649. 65. Error.

The Proteſtants.

THe Sabbath was ordained for the people to aſſemble together to heare the word read, *Act.* 15. *verſ.* 21. and preached; and to receive the Sacraments, *Act.* 20. 7. and to offer up their prayers: theſe were the proper exerciſes of the Sabbath: as for the Popiſh ſacrifice of the Maſſe, wee finde no mention at all there in Scripture.

Concil. Moguntiac. can. 34. *Nunquam deſit diebus dominicis, aut feſtivitatibus qui verbum Dei prædicet:* Let there be never wanting, upon the Lords dayes and other feſtivities, one that ſhould preach the word of God.

Colonienſ. part. 9. cap. 9. Dies Dominicus à temporibus Apoſtolorum celebris, ut in unum omnes pariter convenirent, ad audiendum verbum Domini, ad audiendum quoque ſacrum & communicandum, &c. The Lords day hath beene obſerved ſince the Apoſtles time, that all might meet together to heare Gods word, to heare alſo and receive the Sacraments. Theſe then are the principall exerciſes of the Lords day. And yet more evidently it was thus decreed, *Synod. Auguſtenſ. cap.* 18. *Evangelia & Epiſtolæ diebus dominicis lingua Germanica exponantur, eoque tempore nulla miſſa, ne populum ab auſcultatione diſtrahi contingat, celebretur:* Let the Goſpels and the Epiſtles be expounded upon the Lords dayes in the Germane tongue, and at that inſtant let no Maſſe be celebrated, leſt the people be drawne away from hearing, &c. From hence we reaſon thus: That whereunto other exerciſes give place, is the chiefe exerciſe of the Lords day; but other give place, as the ſaying of Maſſe, to preaching and expounding of Scripture: *Ergo,* &c.

And for further evidence hereof: 1 *Iuſtine Martyr* ſheweth at large the exerciſes of the Chriſtians upon the Lords day: 1 When they are come together, the writings of the Apoſtles or Prophets are read. 2 Then the Preſident or Paſtor exhorteth the people to the imitation of that which they heard. 3 Then follow prayers. 4 Then *panis offertur, et vinum et aqua,* the bread and wine and water is offered unto them. 5 And laſtly, a contribution is made by the richer ſort to the poorer.

2 The ſame was the cuſtome of the South Church ſpecially to attend upon the preaching of the word upon the Lords day, as *Athanaſius* thus writeth: *Ne ſine te propinqui populi paſchalis feſtum celebrent, quis enim eis reſurrectionis diem evangelizabit, ſi lateas, &c.* Let not the people celebrate without thee the feaſt of the paſch at hand: for who ſhall preach unto them of the day of the reſurrection, if thou appeare not?

Zaga Zabo ſheweth how it is the manner of the Æthiopike Church to come together the third houre after Sunne riſe upon the Lords day: firſt, *ad audiendum & legendum, &c.* to read and heare the books of the Prophets, then *ut ſanctum Evangelium prædicemus,* that we preach the Goſpell, and *ſacrumfaciamus,* to make the Sacrament.

3 Former Confeſſion of Helvetia, chap. 23. *We thinke that holy meetings are ſo to be celebrated, that above all things the word of God be propounded to the people, &c.*

4 *Eſpenceus* to this purpoſe alleageth a conſtitution of the Synode of Baſil, ſeſſ. 15. that they, to whom the care of ſoules is committed, *diebus Dominicis aliiſq́; ſolennibus plebem ſalutaribus doctrinis inſtruerent,* ſhould inſtruct the people upon the Lords dayes and other ſolemnities, with wholeſome doctrine: and long before that he urgeth the 25. of the Synode of Mentz, and the 14. c. and 15. of the Councell of Rhemes, that if the Biſhop chance to be abſent, ſicke, or otherwiſe letted, *nunquam tamen diebus Dominicis deſit, &c.* yet there ſhould not be one wanting upon the Dominicall and feſtivall dayes, which ſhould preach the word to the underſtanding of the people.

The Papiſts.

2 WE diſſent about the reſt of the Sabbath: they allow ſuch works to bee done upon the Sabbath, as ſhall be permitted by the Prelates and Ordinaries, and ſuch as by long cuſtome have beene uſed, *Bellarm. cap.* 10.

The Proteſtants.

WE hold, that as the Lords day was inſtituted of God, ſo the manner of celebrating and keeping it holy, is to be learned out of the word, and neither cuſtome nor authoritie ought to give libertie for ſuch works upon the Lords day, as are not warranted by the word.

Firſt, we grant that we are not ſo neceſſarily tied to the reſt of the Sabbath as the Jewes were: for thoſe things are aboliſhed which appertained to the Jewiſh Sabbath: Firſt, the preſcript of the day. Secondly, the ceremoneous exerciſes of the Sabbath in the ſacrifices and other rites of the Law. Thirdly, the typicall ſhadowes and ſignifications of their Sabbath, as firſt it betokened their reſt in Canaan; then the reſt and peace of the Church by Chriſt, *Heb.* 4. 3. 5. Fourthly, the ſtrict and preciſe reſt, wherein Chriſtians have more libertie than the Jewes had: and againe, they obſerved their reſt, as being properly and ſimplie, and in it ſelfe a Sabbath dayes dutie; but wee doe conſider it, as Heb. 4. 3. 5.

being referred to a more principall end: as making of us more fit for ſpirituall exerciſes.

Math. 12. 5.
Matth. 12. 11.
Matth. 12. 1. 3.

Secondly, wee allow theſe works to be done: Firſt, *opera religioſa* or *pietatis*, the religious works, and conferring to pietie: as the Prieſts did ſlay the Sacrifices upon the Sabbath, and yet brake not the reſt of the Sabbath; ſo the people may walke to their pariſh Church, though ſomewhat farre off: the Paſtor and Miniſter may goe forth to preach; yea, and preaching is of it ſelfe a labour of the bodie, to ſtudie alſo and meditate of his Sermon, to ring the bels to call the people to the Church: all theſe are lawfull, as being helpes for the exerciſes of religion. Secondly, *opera charitatis*, the works of mercie are permitted, as to viſite the ſicke, the Phyſitian to reſort to his Patient: yea, to ſhew compaſſion to brute beaſts, as to helpe the ſheepe out of a pit. Thirdly, *opera neceſſitatis*, the works of neceſſitie, as the dreſſing of meat and ſuch like. Our Saviour excuſeth his Apoſtles for plucking the eares of Corne, when they were hungrie. As for *opera voluntaria*, works of pleaſure and recreation, we have no other permiſſion to uſe them, than as they ſhall be no lets or impediments unto ſpirituall exerciſes, as the hearing of the word, and meditating therein, and ſuch other: otherwiſe they are not to be uſed.

In Pſal. 32. part. 1.
Nehem. 13. 16.

Auguſtine ſaith, ſpeaking of the Jewes, who did greatly prophane their Sabbath, in ſporting and daliance: *Melius toto die foderent, quàm toto die ſaltarent:* It were better for them to dig all day, than to dance all day: even ſo verily it were better for many poore ignorant people, that upon the Sabbath give themſelves to drinking, and quaffing, and gaming, if they ſhould goe to plough or cart all the day. But as for ſervile works, as to keepe Faires and Markets upon the Lords day, to travell themſelves, their ſervants, and beaſts upon the Sabbath, it is flat contrarie to the Commandement of God, and the practice of the Church, where there is no extreme and urgent neceſſitie: ſo that it is not to be doubted, but that as the keeping of the Lords day is a morall Commandement; ſo alſo the manner of the obſerving thereof in ſanctifying it, and reſting therein, is morall: the ceremonies of the reſt being aboliſhed, that is, the Jewiſh ſtrictneſſe thereof, and the opinion which they had of their reſt, as being ſimplie a part of the ſanctifying of the Sabbath. But we doe conſider it, as referred unto more principall duties, and obſerve it, not as of it ſelfe pleaſing God, but as making us more fit for ſpirituall exerciſes. Contrarie to theſe rules, we acknowledge neither power in Ordinaries, nor privilege in cuſtome, to diſpenſe with the ſanctification of the Sabbath.

Decret. part. 1. diſtinct. 86. cap. 24. Gregorie writeth ſharply to one *Iannarius* an old Biſhop, becauſe he preſumed upon the Lords day, *Exarare alterius meſſem*, to enter upon anothers harveſt, to ſpoyle it. By this we may ſee what great diſcretion Popiſh Ordinaries have, in preſcribing Sabbath day works.

Concerning ſuch ſanctification of the Sabbath as we ſpeake of, which conſiſteth partly in abſtaining from all corporall labours and worldly affaires, partly and chiefly in giving our ſelves to ſpirituall exerciſes, we have the full conſent of antiquitie.

Concerning the firſt: *Concil. Aurel. 3. can. 27. Die dominico cum caballis, bobus, vehiculis itinerari non debere:* That none ought to travell with horſe, oxen, carts upon the Lords day. *Cabilonenſ. can. 18. Ruralia opera nemo facere præſumat:* Let no man upon this day preſume to doe any countrie worke, as to ſow, to reape, to plough. *Matiſconenſ. 2. can. 1. Nullus cauſarum actiones exerceat:* That no man ſhould goe to law. *Colonienſ. part. 9. cap. 10.* Markets and Faires are forbidden to be kept. *Moguntin. cap. 61. Tripudia, ſaltationes, profana ſpectacula non permittenda:* Dancing, and leaping, and all prophane playes and fights muſt be forbidden.

As touching the affirmative part of this ſanctification, in ſequeſtring our ſelves to ſpirituall exerciſes, thus alſo it hath beene decreed: *Trullan. can. 19. Vt omnibus diebus ſed præcipuè dominicis populum doceant pietatis eloquia:* That upon all dayes, but chiefly on the Lords dayes the Paſtors inſtruct the people: preaching of the word is one chiefe worke of the Lords day: the receiving of the Sacraments is another, *Colonienſ. part. 9. cap. 9. Populus conveniat ad communicandum:* the people muſt come together to communicate. Prayer is another Sabbath worke: *Matiſconenſ. 2. cap. 1. Die dominico quiſq; ſeipſum precibus & lachrymis afficiat:* Upon the Lords day let every man give himſelfe to prayer and teares. Giving of thanks and praiſing of God is proper alſo for the Lords day: *Synod. Colonienſ. part. 9. cap. 9. Dies illa tantum orationibus, hymnis, Pſalmis tranſigatur:* Let that day onely be ſpent in prayer, Hymnes and Pſalmes, and ſpirituall ſongs. *Aurelianenſ. 2. can. 20. Vincti in carceribus, &c.* Let the Biſhops viſit thoſe on the Lords dayes that are bound in priſon. *Conſtantin. 6. cap. 8. Tantummodo vacandum eſt orationi, & celebrationi eleemoſynarum:* Upon this day they muſt give themſelves only to prayer, and celebrating of almes. Here be other exerciſes of the Lords day. And thus, as we ſee, the ancient Canons doe teſtifie with us for the ſanctification of the Lords day.

To theſe Canons agree the Imperiall lawes: which bid, *Omnium Iudicium & artium officia ceſſare, &c.* Both the offices of Judges, & artificers ſhops to ceaſe & be ſhut up upon the Lords day, *Cod. lib. 3. tit. 12. leg. 3. Theod.* and that no playes or enterludes ſhould be kept upon that day, or any ſuch games, *ibid. leg. 10. Leo, & Anthem.* Yet works of neceſſitie are excepted, as in time of harveſt and ſeed time, *leg. 3.* and *cauſa piſtoria*, Bakers cauſes, as touching the making of bread, are excepted, *leg. 5. Valentin.* Likewiſe works of charitie, as in according and reconciling men, are tolerated, *leg. 10.* as alſo manumitting and ſetting bond-men at libertie, *leg. 8. Valentin.* Thirdly, works of pietie are excepted, as doing of juſtice in executing of malefactors and offenders, *leg. 9. Honor. Theodoſ.*

That the holy day of the Lord, is to be wholly ſpent in Divine exerciſes. 1 *Damaſcene* witneſſeth, *ſpending the whole ſeventh day,* In Pſalmes and hymnes, and meditation of the Scriptures, ceaſing *ab occupatione circa materialia,* from being *occupied about materiall things.*

ἅπασαν τὴν ἑβδόμην [illegible] λάζοντες. lib. 4. c. 24.

2 See the practice of the Æthiopike Church in the former part in what exerciſes they beſtow the Lords day: and *Zaga Zabo* further ſaith, that it is not lawfull for them therein *ne minimam rem facere,* not to doe the leaſt thing: ſee alſo *Auguſtines* judgement before.

3 Helvetia former confeſſ. c. 24. *The Lords day ever ſince the Apoſtles was conſecrated to the religious exerciſes, and to an holy reſt, &c.*

Harm. ſect. 18. pag. 479. Annot. in lib. 4. Damaſ. c. 24.

4 *Clictoveus*: *Non erat legis ſententia, &c.* It was not the meaning of the Law to forbid ſuch works to be done with the hand, *quæ ad Dei gloriam ſpectabant*: which concerned the glorie of God, or the neceſſity and ſafety of mans life, ſuch were the circumciſion of Infants, and the offering of ſacrifices, &c. The chiefe cauſe of ſanctifying the Sabbath, was *vacatio ad Dei obſequium,* attendance upon our ſervice to God, which that it might be done more commodiouſly, the minde being ſequeſtred from ſecular buſineſſe, it was forbidden on the Sabbath to doe any worke with the hand, &c. This their learned writers opinion is, that no works ought to bee done upon the Sabbath, whereby Gods glorie and ſervice is hindred.

The Papiſts.

76. Error.

THey affirme that the Apoſtles altered the Sabbath day, from the ſeventh day to the eighth, counting from the creation; and they did it without Scripture, or any Commandement of Chriſt: ſuch power (ſay they) hath God left to his Church. This then they hold, that the Sabbath was changed by the ordinarie power and authoritie of the Church, not by any ſpeciall direction from Chriſt: thereupon it followeth, that the Church, which (they ſay) cannot erre, may alſo change the Sabbath to any other day in the weeke, *Rhemiſt. Apoc. 1. ſect. 6.*

The Proteſtants.

1. THe Apoſtles did not abrogate the Jewiſh Sabbath, but Chriſt himſelfe by his death, as he did alſo other ceremonies of the Law: and this the Apoſtles knew both by the Scriptures, the word of Chriſt and his holy ſpirit.

2 They did not appoint a new Sabbath of their owne authoritie: for firſt they knew by the Scripture, that one day of ſeven was to be obſerved for ever, for the ſervice of God and exerciſe of religion, although the preſcript day according to the Law were abrogate: for the Lord before the morall Law was written, even immediatly after the creation, ſanctified the ſeventh day, ſhewing thereby, that one of the ſeven muſt be obſerved ſo long as the world endured. Secondly, they knew there was the ſame reaſon of ſanctifying the day of Chriſts reſurrection, and the reſtitution of the world thereby, as of ſanctifying the day of the Lords reſt, after the creation of the world. Thirdly, they did it by the direction of the Spirit of God, whereby they were ſo directed and governed, that although they were fraile men by nature, and ſubject to error, yet they could not decline in their writings and ordinances of the Church, from the truth, which aſſurance of Gods ſpirit in the like meaſure the Church hath not now; but ſo farre forth is promiſed to be led into all truth, as ſhe followeth the rule of truth expreſſed in the Scriptures. Wherefore the Church hath no authoritie to change the Lords day, and to keepe it upon Monday or Tueſday, or any other day; ſeeing it is not a matter of indifferency, but a neceſſarie preſcription of Chriſt himſelfe, delivered by the Apoſtles: for the Lords day began in the Apoſtles time, and no doubt by their Apoſtolike authoritie directed by the ſpirit of Chriſt, was inſtituted, *Act. 20. 7. Apocal. 1. verſ. 10.* Neither can there come ſo long as the world continueth, ſo great a cauſe of changing the Sabbath, as the Apoſtles had by the reſurrection of Chriſt. Wherefore the Law of the Sabbath, as it is now kept and obſerved, is perpetuall.

Conſtantin. 6. can. 8. Diei dominici, quia in eo Deus lumen condidit, in eo Manna in eremo pluit, &c. tanta debet eſſe reverentia, &c. The Lords day muſt be had in great reverence, becauſe upon this day God created the Light, it rained Manna in the Wilderneſſe: Chriſt then vouchſafed to bee borne: on this day the ſtarre appeared to the Wiſe men: Chriſt fed five thouſand men with five loaves and two fiſhes: on this day he was baptized, roſe againe, ſent downe the holy Spirit upon his diſciples, &c. theſe are the reaſons why we doe now keepe the Lords day upon the firſt in the weeke: but greater reaſons than theſe, ſhall never fall out upon any other day: *Ergo,* the Lords day cannot be removed to any other day of the weeke.

That the Lords day was inſtituted for the manner of the reſurrection of our bleſſed Saviour. 1 *Damaſcene* teſtifieth, who calleth it *the day of the reſurrection.*

[illegible] Damaſ. ibid.

2 So alſo *Zaga Zabo* an Æthiopike Biſhop ſaith, *Diem Dominicum, &c. in memoriam Chriſti reſurrectionis celebramus,* The Lords day, as other Chriſtians, we celebrate in memorie of the reſurrection of Chriſt.

Damianus de Morib. Æthiop.

3 Auſpurg. artic. 7. *The Apoſtles command not the ſeventh day, but the firſt day of the weeke, &c. to admoniſh the godly, both of their libertie and of Chriſts reſurrection.*

Harm. ſect. 18. pag. 532.

4 *Clictoveus* ſaith, the day was changed, *ob reſurrectionis dominicæ myſterium,* for the myſterie of the Lords reſurrection, &c. therefore not to be changed, becauſe there cannot come ſo great a cauſe of altering it, as was the reſurrection.

The Papiſts.

68. Error.

4 THey aſſirme that the keeping of the Lords day, in ſtead of the Jewiſh Sabbath, is a tradition of the Apoſtles, and not warranted by Scripture, *Rhemiſt. Matt.* 15. *ſect.* 3. ſo alſo the Doway tranſlators, pag. 300.

The Proteſtants.

1 Cor. 16. 2.
Act. 20. 7.
Apoc. 1. 10.

THe obſervation of the Lords day is not delivered by blind tradition, but hath teſtimonie of holy Scriptures, and the obſervation thereof is according to Gods Commandement, not after the doctrine of men, *Fulk. ibid. Bellarmine* out of theſe three places proveth the Lords day to be inſtituted in the Scripture: *de cultu ſanctor. lib.* 3. *c.* 11.

Leon. Epiſtol. 79. *cap.* 1. *In hac mundus ſumpſit exordium, in hac per reſurrectionem Chriſti mors interitum, vita accepit initium, &c.* On this day the world tooke beginning, by the reſurrection of Chriſt death was deſtroyed, and life entred: on this day the Apoſtles received commiſſion to preach: Chriſt appeared into his diſciples, the doores being ſhut, &c. *Ergo,* the Lords day is no humane tradition, but a divine inſtitution: theſe works, whereby the Lords day is ſanctified, were the works of the Trinitie, and ſet forth in Scripture: *Ergo,* the Lords day is inſtituted of God and grounded upon Scripture.

Decret. part. 1. *diſt.* 76. *c.* 5. *Leo, Quod die dominico ordinationes Sacerdotum celebrentur, &c.* That orders muſt bee celebrated upon the Lords day, it is not grounded onely upon cuſtome, but on the Apoſtles doctrine in Scripture, &c. and he proveth it out of the 13. of the Acts: now this could not be ſhewed out of Scripture, that orders ſhould bee kept upon the Lords day, but that the Scripture evidently teſtifieth alſo for the Lords day it ſelfe.

Damianus de Morib. Æthiop.

That the Lords day is of divine inſtitution, and not grounded upon tradition. 1 We have the decrees of an ancient Councell of the ſecond Synod of *Caſarea,* under *Theophilus* the Biſhop there; who doe reſolve, that the Paſch ſhould be kept upon the Lords day, *qui tot & talibus benedictionibus eſt ſanctificatus,* which is ſanctified with ſuch and ſo great benedictions, as upon that day the light was created, the Iſraelites went thorow the read ſea, Chriſt roſe againe upon that day, whereof it is ſaid, *Pſalm.* 118. *This is the day which the Lord hath made, &c.*

2 *Zaga Zabo* ſaith, *Iuſſu Domini noſtri Ieſu Chriſti, & ſanctorum Apoſtolorum eius ſervamus;* We keepe it by the Commandement of Jeſus Chriſt, and of his holy Apoſtles.

3 Auſpurg artic. 7. *The Apoſtles retained not the ſeventh day, but the firſt day of the weeke, &c.* the day was changed by Apoſtolicall authoritie, directed by the ſpirit.

4 So *Chemnitius* noteth it was changed by the tradition of the Apoſtles, *& ſpiritus ſancti edictione,* and the inſtitution of the ſpirit.

The Papiſts.

69. Error.

5 THey teach that the Lords day is commanded, and likewiſe kept for ſome myſticall ſignification, not onely for the remembrance of benefits alreadie accompliſhed; as of the reſurrection of Chriſt, and the Advent or comming downe of the holy ſpirit: but alſo to betoken unto us things to come, as our reſt and glorie in the Kingdome of God, *Bellarmin. de cultu ſanctor. lib.* 3. *cap.* 11.

The Proteſtants.

August. de tempor. ſerm. 154.

WE grant, that the Sabbath may bee ſo applied, both to call to remembrance things alreadie, as upon that day done: as the reſurrection of Chriſt, and the deſcending of the holy Ghoſt. Some thinke alſo that Chriſt upon that day was baptized, upon that day turned water into wine, fed five thouſand with a few loaves, came unto his Apoſtles after his reſurrection the doores being ſhut, and that as upon this day hee ſhall appeare to judgement: but upon what ground I know not. Certaine it is, that upon this day Chriſt roſe againe, and that the holy Ghoſt came downe then upon his Apoſtles. Wee denie not but that the keeping of the Lords day holy, may fitly bring unto our remembrance theſe things: yea and that it may bee a type and ſymbole unto us in ſome ſort, both of things ſpirituall, as to betoken our ceaſing and reſting from the works of ſinne, as alſo of things to come, as the Kingdome of heaven is called a Sabbath.

Heb. 4. 10.
1 Pet. 4. 1.
Esay 66. 32.

But we dare not, neither will affirme, that the Sabbath was ordained and conſtituted for any ſuch end: for the Commandement of the Sabbath now to us is onely morall, not typicall or ceremoniall, as the Jewiſh Sabbath was; but looke wherein the Sabbath was morall to the Jewes, ſo it is kept ſtill: As in theſe two points it was morall to them; firſt, to be a ſigne betweene them and the Lord, and to diſtinguiſh them from other people. And ſo alſo the right keeping of the Lords day is a notable outward marke of difference betweene the Church of God and all others. Secondly, that upon the Sabbath they ſhould reſort together, and heare the Law read and preached. And for this cauſe, namely, the exerciſe of religion, are Chriſtians chiefly bound to the Sabbath. It may (I ſay) fitly be drawne to reſemble heavenly and ſpirituall things: but that is not any end of the inſtitution. The Jewes had two kinds of types, *typos factos,* and *typos deſtinatos,* types made and applied, and types appointed and ordained of God to ſhadow forth ſome notable thing: as the Paſchall Lambe was *typus deſtinatus,* of our Saviour Chriſt: as they were not to breake a bone of the Lambe; ſo was it accordingly performed in Chriſt. They had alſo many types beſide, that were not deſtinated to ſignifie any certaine thing: of ſuch Saint *Paul* ſpeaketh, 1 *Corinth.* 10. 6. 11. So wee ſay of the Sabbath, that

Exod. 31. 13.
Acts 15. 21.

1 Cor. 10. 6. 11.

The

that is not *typus deſtinatus*, it is not inſtituted for any ſhadow or ſignification, though it may be fitly applied to ſuch an uſe.

Matiſconenſ. 2. can. 1. Ipſe eſt dies requietis perpetuus; ipſe nobis per ſeptimi diei umbram inſinuatus noſcitur in lege & Prophetis: This is a day of reſt for ever, this is knowne to have beene inſinuated by the ſhadow of the ſeventh day in the law: ſo then the Lords day was rather ſhadowed forth, than it doth ſhadow; it hath ſhadowes, it ſelfe is no ſhadow.

Colonienſ. part. 9. cap. 9. Dies dominicus à temporibus Apoſtolorum ſemper in Eccleſia celebris fuit, ut tum in unum omnes pariter convenirent: The Lords day hath beene alwayes celebrated in the Church ſince the Apoſtles time, that the people might come together to heare the word of God, &c. For this end then the Lords day was appointed principally, not to be a ſhadow of things to come.

And that the Lords day was ſpecially appointed for the exerciſe of religion. 1 *Damaſcene* ſheweth: *ſacratum eſt Deo ſabbatum*, the Sabbath was conſecrated to God, that they ſhould be exerciſed therein, *in the meditation of Scripture.* ἐν τῶν γραφῶν μελέτῃ.

2 *Zaga Zabo* ſaith, that they come together upon the Lords day, at the third houre after ſun riſe, *ad legendum, & audiendum*, to heare and read the books of the Prophets, to preach the word, &c. Damianus.
Athanaſius ſaith, in times paſt the Sabbath was had in price, *quam quidem ſolennitatem Dominus tranſtulit, &c.* which ſolemnitie the Lord hath changed unto the Lords day. *Homil. de ſement.*

3 Helvetia, latter confeſſ. c. 24. *The holy reſt is very well obſerved of our Churches for the worſhip of God, and increaſe of charitie.* Harm. ſect. 16. pag. 480.

4 *Clictovens: præcipua cauſa ſanctificationis Sabbati fuit vacatio ad Dei obſequium*, The chiefe cauſe of ſanctifying of the Sabbath, was vacation (from labour) for the ſervice of God. Annot. in Damaſcen. in lib. 2. c. 2. 4.

The Papiſts.

6 THey ſay that we are not bound upon the Sabbath by any peculiar commandement to abſtaine from ſinne, more than upon any other day: neither that the internall act of religion appertaineth to the keeping of the Sabbath, but the externall: that any ſinne committed upon the Sabbath, is not thereby the greater: neither that we are more bound upon the Sabbath to ſeeke for internall grace than upon any other day, *Bellarm. lib. 3. cap. 10. propoſ. 4.* 70. Error.

Argum. 1. Bellarmine reaſoneth thus, the internall act of religion is the end of this Commandement, but the meanes tending to the end, not the end it ſelfe, are commanded.

Secondly, the internall worſhip is preſcribed in the firſt Commandement: for this is the order: In the firſt precept, the worſhip of the heart: In the ſecond, the worſhip of the mouth: in the third, the worſhip or ſervice of God in our works is preſcribed.

Thirdly, it were dangerous to appoint ſo many holy dayes; for this were but to entangle mens conſciences, if ſinne be more grievous committed upon feſtivals, *cap. 10.*

Anſw. To the firſt we anſwer; Firſt, that it is untrue, that the meanes onely, and not the end is commanded: for love is the end of the Commandement, and yet is commanded, and one of the greateſt Commandements. So in the 7. Commandement the end is, not to commit adultery; the meanes tending to adultery, as chambering and wantonneſſe are likewiſe prohibited, ſhall we ſay therefore that adultery it ſelfe is not forbidden? ſo admit that the internall ſanctification of the Sabbath is the end, yet it may be and is commanded. Secondly, though it be the end, in reſpect of the meanes tending unto it, as the corporall reſt, and the externall exerciſes of religion; yet it is alſo as a meane referred to the principall end of all, which is the glorie of God; and therefore may be commanded, according to *Bellarmines* owne rule. 1 Tim. 1. 5. Matth. 22. 39. Rom. 13. 13.

To the ſecond, we anſwer: Firſt, though ſome internall act of religion be preſcribed in the firſt Commandement: Thou ſhalt have no other Gods; and as to love God, and feare him; yet that internall act, which is peculiar for the Lords day, is onely preſcribed in the fourth Commandement. Secondly, hee very fondly divideth the firſt table into three precepts, whereas it containeth foure; as *Origen* ſheweth by this reaſon: ſome men thinke, ſaith hee, that theſe two are one Commandement: *Quod ſi ita putetur, &c.* which if it bee ſo, then are there not ten Commandements, what is become then of the Decalogue? therefore the firſt Commandement is, *Thou ſhalt have no other Gods:* the ſecond, *Thou ſhalt make no graven image, &c.* thus farre *Origen, hom. 8. in Exod.* Thirdly, to make a graven image to worſhip it, is an externall act of religion, yet this is forbidden in the ſecond Commandement, which *Bellarmine* joyneth to the firſt, therefore his diviſion is not good, referring all externall acts of religion to this fourth, or as hee maketh it, the third Commandement.

To the third we anſwer; Firſt, that other holy dayes are not enjoyned with the like ſtrict precept of ſanctification, as the Lords day is, which is of Gods inſtitution onely; the other were ordained by the Church, ſome are the meere inventions of men, as Popiſh holy dayes: but the ſpeciall ſanctifying of a day to an holy uſe, dependeth upon Gods Commandement and inſtitution.

Secondly, it is *Bellarmines* owne poſition, that men are bound in conſcience to keepe the Feſtivals of the Church, *cap. 10. prop. 3.* whereas we doe not ſo affirme: therefore it is he himſelfe, and not wee, that doth lay ſnares by the ſuperſtitious obſervation of holy dayes, to entangle mens ſoules aud conſciences.

Thirdly, we yeeld unto him, that it is very hurtfull to appoint ſo many holy dayes; as they doe, which indeed is nothing elſe but to clog mens conſciences with a multitude of ceremonies, which are burdenous to the Church.

The Proteſtants.

Anſ. FIrſt, we grant that all ſinne, as of theft, adulterie, and the like, are in their owne nature alike, at what time ſoever they are committed; yet they may be made more heinous by the circumſtances: as of the place, as ſacrilege is greater than common theft; ſo why not of the time?

Secondly, if that which is no ſinne upon the work-day, be a ſinne upon the Sabbath, as to dig, to plough, to cart; then that which is a ſinne of it ſelfe, as to ſteale, to commit adulterie, muſt needs be greater and more hainous being done upon the Sabbath: for beſide the ſinne, he alſo prophaneth the Sabbath, which is the breach of another Commandement. Thirdly, the internall act of religion, is properly commanded in the ſanctifying of the Sabbath: for it cannot be ſanctified by the externall act of going to Church, and hearing the word, unleſſe a man be inwardly in the devotion of his heart prepared for thoſe holy exerciſes. So inward grace is more ſought for upon the Sabbath, not in reſpect of that inward deſire which we have unto them, which ought alwayes to be alike fervent in us, if it were poſſible, but becauſe of thoſe outward meanes, of hearing the word, publike prayer, receiving the Sacraments, which are upon the Sabbath: for the which we ought more eſpecially to prepare and examine our ſelves.

Eccl. 4. 17. 1 Cor. 11. 18. Iſay 58. 13. The Prophet *Eſay* doth teach us, how the true Sabbath muſt be kept. *If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, &c. and ſhalt honour the Lord, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word, &c.* Abſtinence from ſinne then is chiefly required upon the Lords day: we muſt not doe our owne wayes. So it is decreed, *Colonienſ. part. 9. cap. 10. Blaſphemiis ac perjuriis nomen Domini profanatur, ac Sabbatum, quod nos admonet, ut quieſcamus perverſe agere, & benefacere diſcamus, contaminatur:* By blaſphemies and perjuries the name of God is prophaned, and the Sabbath, which teacheth us to leave doing perverſly, and to learne to doe well, is polluted.

Auguſtine ſaith, ſpeaking of the Jewiſh women: *Quanto melius fœmina eorum lanam facerent, quam illo die in neomeniis ſaltarent, &c. ſpiritualiter obſervat Sabbatum Chriſtianus, abſtinens ſe ab opere ſervili, id eſt, à peccato: Tract. 3. in Iohan.* Their women might be better occupied in ſpinning at home, than in dancing upon this day: for a Chriſtian doth ſpiritually keepe the Sabbath, in abſtaining from all ſervile worke, that is, from ſinne. They that doe obſerve the Sabbath onely in externall acts, doe but carnally keepe it.

Concil. Matiſcon. 2. can. 1. Eſtote omnes in hymnis & laudibus Dei corpore & animo intenti, die dominico quiſque ſeipſum lachrymis & precibus afficiat: Let every man, bodie and ſoule bee occupied in ſetting forth the praiſe of God: upon the Lords day, let every man give himſelfe in his affection to teares and prayers. Here is more than the externall act of religion required: intention and affection are inward things. Againe in the ſame Canon, *Exhibeamus Deo liberam ſervitutem, non quia hoc à nobis Deus expetit, ut corporali abſtinentia diem Domicicum celebremus, ſed quærit obedientiam, per quam nos calcatis terrenis actibus ad cœlum uſque miſericorditer provehat:* Let us yeeld unto God our free ſervice: for God requireth us not by bodily abſtinence to keepe the Lords day, but hee looketh for our Obedience, by the which we ſhould tread under our feet all earthly and carnall acts, and ſo be lifted up in meditation even unto heaven, &c. Obedience then is eſpecially required upon the Lords day.

1 *Damaſcene* ſaith: *Sabbatum à peccatis ceſſatio,* the Sabbath is a reſt from ſinne.

[illegible] lib. 4. c. 24. Homil. de ſement. 2 *Athanaſius* ſaith: *In Sabbato convenimus, ut Dominum Sabbati Ieſum adoremus,* We come together on the Sabbath to adore the Lord of the Sabbath, &c. But who is ignorant how much the publike ſervice of God is hindred by notorious ſins, which in this are more offenſive upon the Lords day, becauſe thereby Gods glorie and ſervice is hindred. *Auguſtine* ſaith further: *Every Lords day come to the Church, et non rixas, vel ocioſas fabulas agatis, &c.* and give not your ſelves to branling and talking, &c. He that is not afraid to prate in the Church, ſhall give account for himſelfe and others, *dum nec ipſe verbum Dei audit, nec alios audire permittit,* while he neither heareth the word himſelfe, nor ſuffer others to heare, &c. Hee then that diſordereth himſelfe upon the Lords day, ſhall anſwer for himſelfe and others in as much as he hindreth them from hearing the word.

Harm. ſect. 15. pag. 465. 3 Helvetia latter confeſſ. c. 21. *Seeing places dedicate to Gods worſhip are not prophane, but holy, ſuch as are converſant therein, ought to behave themſelves reverently and modeſtly, as they which are in a ſacred place, and in the preſence of God and his holy Angels, &c.* and afterward, *the ornament of Churches conſiſteth in ſobrietie, godlineſſe, and the vertues of thoſe which are in the Church:* as holy places, ſo holy times muſt be adorned with vertue.

Vbi ſupra. 4 *Clictoveus, in this ſpirituall obſervation of the Sabbath, requietio a labore corporali mutata eſt in ceſſationem ab opere ſervili. i. peccato,* the reſting from bodily labour is turned into the ceſſation from ſervile worke, &c. which afterward he ſaith muſt be kept not one day in the weeke, but all our life: yet cheefly is it requiſite upon the Lords day.

The Papiſts.

71. Error. 7 THey hold it a thing unlawfull for Chriſtians to faſt upon the Lords day, *Bellarm. lib. 3. de cultu ſanctor. cap. 11.*

The

The Proteſtants.

Anſ. First, we grant that this opinion is very ancient, and that in *Tertullians* time it was received in many Churches: and they thought it as unlawfull to bow the knee upon the Lords day, *Tertul. lib. de coron. Militic. Die dominico jejunare nefas ducimus, & de geniculis adorare:* Wee count it unlawfull to faſt upon the Lords day, and to pray kneeling.

So likewiſe, *Trullan. Synod. can. 90. Ne dominicis diebus genua flectamus:* That wee bow not our knees upon the Lords day: but the Papiſts obſerve not the one, why then ſhould they bind themſelves to the other? *Ignatius* maketh faſting upon the Sabbath as great an offence, as the killing of Chriſt himſelfe, *Epiſtol. ad Philip.* But, I truſt, they will not ſay ſo.

Secondly, the reaſons why faſting is not to be uſed upon the Lords day, becauſe the Jeſuite ſetteth downe none, I will ſupply out of *Auguſtine:* firſt, *Sentio* (ſaith hee) *ad ſignificandam requiem ſempiternam (ubi eſt verum Sabbatum) relaxationem, quàm conſtrictionem jejunii aptius convenire.* I thinke that to ſignifie the eternall reſt, which is the true Sabbath, libertie rather, than the urging of faſting doth moſt fitly agree. But to this wee anſwer, that this ſignification of eternall reſt, is no eſſentiall part of ſanctifying the Sabbath, nor no end of the inſtitution, as we have ſhewed afore though it may have ſuch an application: and therefore this reaſon proveth not ſuch a neceſſitie of not faſting upon the Sabbath. Secondly, *Die dominico jejunare magnum eſt ſcandalum:* It is a great offence to faſt on the Lords day, becauſe the Manichees made choiſe of that day to faſt in. *Per quod factum eſt, ut jejunium Sabbathi horribilius haberetur,* By the which (ſaith hee) it came to paſſe, that the faſt of the Sabbath was more abhorred, *Auguſtin. ibid.* But this reaſon now bindeth not us, becauſe the name and hereſie of the Manichees is now worne out, and therefore there is no feare of any ſcandale to ariſe that way.

Epiſt. 86.

Thirdly, we grant that the Lords day is not the fitteſt time for publique faſts: firſt, becauſe it is a day of rejoycing: ſo we read that the people in *Nehemiah* his time, were forbidden to mourne and weep, after the law was read unto them by *Ezra,* becauſe it was a day of joy and mirth. Secondly, the day of ſolemne and publique faſting ought to be ſet apart from other daies, and to be proclaimed ſolemne, and to bee ſpent wholly in ſpirituall exerciſes, even as the Sabbath, with vacation and reſt from other bodily labours, as wee may read, 2 *Chron.* 20. 3. *Nehem.* 9. 1. And therefore any day is more fit than the Sabbath, becauſe that is a holy day already unto the Lord: but when we will humble our ſelves before the Lord by faſting and prayer, ſome day would only for that purpoſe be conſecrate unto God: that may be as a voluntarie ſacrifice: whereas we are bound of neceſſitie to keep the Lords day.

Nehem. 8. 11.
2 Chron. 20.
Nehem. 9. 1.

But concerning private and particular faſts, when men by themſelves have occaſion to give themſelves to prayer, whereof Saint *Paul* ſpeaketh. Such private exerciſes may bee better performed upon the Sabbath, becauſe of the ordinarie exerciſes of the word, which are notable meanes to kindle and ſtirre up true devotion in him, which at that time will humble himſelfe; yea and publique faſts though not ordinarily, yet when there is juſt occaſion, may bee kept upon the Sabbath: as wee read *Act.* 20. 7. how that *Paul* continued his preaching till midnight: whereof *Auguſtine* writeth thus, *Neceſſarius ſermo reficiendi corporis cauſa interrumpendus eſſe non viſus eſt profecturo Apoſtolo:* The neceſſary preaching of the Apoſtle, hee thought not good, for the refreſhing of their bodies to breake off, being readie to depart. Wee conclude therefore, that it is lawfull to faſt upon the Lords day, though it bee not alwayes expedient. And *Auguſtine* very well determineth this matter: *Ego in Evangelicis, & Apoſtolicis literis video praceptum eſſe jejunium: quibus autem diebus non oporteat jejunare, & quibus oporteat, pracepto domini, vel Apoſtolorum non invenio definitum:* I find both in the Evangelicall and Apoſtolicall writings, that faſting is commanded: but upon what dayes wee ought to faſt, upon what we ought not, I doe not find it defined, *Epiſt.* 86. Wherfore to faſt or not to faſt upon the Lords day, or upon any other, being not determined in Scripture, is left as a thing indifferent to the Church of God.

1 Cor. 7. 5.
Act. 20. 7.
Epiſt. 86.

Concil. Gangrenſ. can. 18. *Si quis tanquam hoc continentia convenire judicans die dominico jejunaverit, aut in ejuſdem diei contemptum, anathema ſit:* If any man doe faſt upon the Lords day, as judging it more agreeable to a continent life, or in contempt of the day, let him bee accurſed, &c. The Councell doth not ſimply forbid faſting upon this day, but that it ſhould not bee done ſuperſtitiouſly, with an opinion of greater holineſſe, nor in contempt of the day, which is to Chriſtians a day of rejoycing.

So likewiſe *Carthaginenſ. 4. can. 64. Qui dominico die ſtudioſè jejunat, credatur non catholicus:* Hee that of purpoſe doth faſt on the Lords day, let him bee counted not Catholique. A man may faſt then upon the Lords day, ſo it be not of a ſuperſtitious or wilfull purpoſe.

In their owne decrees it ſtandeth thus: *Decret. par. 1. diſt. 76. cap. Utinam omni die jejunare poſſimus, &c.* I would we might faſt every day, which in the Acts of the Apoſtles we read, that S. *Paul* did, and the reſt of the faithfull with him in the daies of Pentecoſt, and upon the Lords day.

1 *Damaſcene* ſheweth at large, that whereas the Iſraelites were commanded not to afflict themſelves upon the Sabbath, yet *Moſes* faſted twice fortie dayes, and *Elias* travailed 40. daies, faſting all that while, and *Daniel* faſted three weeks of daies, and the Jewes did faſt their great and ſolemne faſt, in humbling of themſelves, if it fell out upon the Sabbath.

De fid. Orthod. l. 4. c. 24.

2 *Auguſtine* is alleaged before, how S. *Paul* preached till midnight, and ſo they faſted upon the Lords day: and he addeth further, *Ut ſciremus ſi neceſſitas aliqua oriatur, non eſſe urgentiori actioni prandium præferendum*: That we ſhould know, if any neceſſity doe ariſe, that one repaſt muſt not bee preferred before a more urgent occaſion, &c. yet *Auguſtine* concludeth, that it were not ſafe in thoſe dayes, no not upon any ſuch occaſion to faſt upon the Lords day, becauſe of the Priſcillianiſts, that enjoyned a neceſſary feaſt upon that day, *Ne majus malum incurratur è ſcandalo quam bonum percipiatur ex verbo*; Leſt greater evill may fall out by the offence, than good received by audience, and hearing of the word, &c. But it is evident that *Auguſtine* ſpeaketh of publike and ſolemne faſts, which are not ſo fit upon the Lords day: for thus he ſaith, *Farre be it from us ſo to take this, Tanquam ſolerent Apoſtoli ſolenniter die Dominico jejunare*, As though the Apoſtles uſed ſolemnly to faſt on the Lords day. And *Auguſtines* reaſon was, why faſting was not fit upon the Lords day, becauſe the Priſcillianiſts, joyning therein with the Manichees and Marcionites, faſted upon that day, as making queſtion of the truth of the Reſurrection, as likewiſe they faſted upon the day of the Nativitie upon the ſame reaſon, *Quaſi non fuerit vera*, as though it were not in truth: as *Leo* ſaith: This hereſie being now baniſhed, there cannot ariſe the like offence by faſting upon the Lords day.

Epiſtol. 86.

Leo epiſt. 93. c. 4.

3 Helvetia, latter confeſſ. c. 24. *Let every one faſt to this end, to deprive the fleſh of that which ſhould cheriſh it, and that he may the more zealouſly ſerve God, &c.* A man then may very conveniently faſt upon the Lords day for his private exerciſe, and to enflame his zeale.

4 See the decrees before alleaged.

The Papiſts.

72. Error.

8 THe name Sunday is an heatheniſh calling, as all other weeke-dayes in our Language: ſome impoſed after the names of Planets, as in the Romans time: ſome by the name of certaine Idols, which the Saxons did worſhip: which names the Church uſeth not, but hath appointed to call the firſt day the *Dominike*, after the Apoſtle, the other by the name *Feries*, untill the laſt of the weeke, which ſhe calleth by the old name Sabbath, becauſe that was of God, not by impoſition of the Heathen, *Rhemiſt. annot. Apocal. 1. ſect. 6.*

Apoc. 1. 10.

The Proteſtants.

Anſ. FIrſt, as the name of Sunday, and the reſt, is of the heatheniſh beginning, and therefore were better to be otherwiſe termed, as the firſt, ſecond, or third from the Lords day, as the Jewes called their dayes from the Sabbath: ſo your terme of *Feries*, is no leſſe heatheniſh, derived from the word *feria*, or *feria*, which were ſo called, *à feriendis victimis*, of ſtriking the heatheniſh ſacrifices, as *Sextus Pompeius* ſaith, *Fulke ibid.*

Auguſt. cont. Fauſt. 18. 5.

2 We have other names alſo that might be reformed, as of our moneths: as March is ſo called of *Mars*, June of *Iuno*, January of *Ianus*, which were Heathen Gods: July and Auguſt doe beare the names of men: yea, and if we might bee inventors of new names, the termes of Chriſtmas, Michaelmas, Candlemas, ſhould not ſtand in force, nor any more be uſed, which are as offenſive as the reſt: for as for the names of Heathen Idols, the moſt part are ignorant of them; but the vulgar terme of Maſſe, is too too well knowne, and too much loved of many of our Country-men. Now for the name Sunday, which is ſo great a mote in your eye, if there were no more but that, *Auguſtine* ſheweth how it might be favourably expounded, *Dies magni ſolis celebramus, illius ſolis, de quo dicit ſcriptura, orietur vobis ſol juſtitia*: We doe keep Sunday holy, namely, of that great Sun, whereof the Scripture ſpeaketh, the Sun of righteouſneſſe ſhall ariſe. So in the Civill law, *Cod. lib. 3. tit. 12. leg. 3.* it is called, *dies ſolis*, Sunday: though the other name, *dies Dominicus*, the Lords day, be preferred; as *ibid. leg. 7. Valentin. Dies ſolis Dominicos rite dixere majores*; the Sundayes, our anceſtors rightly called the Lords dayes.

In Pſal. 93.

3 We wiſh that all theſe termes might be laid downe, as *Auguſtine* ſaith, *Nolumus ut dicam, & minime corrigantur ut non dicant*: We would not have men ſo to ſpeake, and I wiſh they were reformed. But ſeeing by continuall cuſtome mens tongues are inured to ſuch termes, let them know, that they are uſed only as civill names, to call things by, not for any religion or myſterie in them contained or ſignified.

And here I doe commend *Hieromes* two rules concerning heatheniſh names, the firſt, where hee ſaith, *Libr. de veſte ſacerdotal. in Iob, Arcturum & Orionem, &c.* In *Iob* wee reade of *Arcturus* and *Orion*, and other names of the ſtarres, not that the Hebrewes doe ſo call them: *Sed quod nos non poſſumus quæ dicuntur niſi conſuetis vocibus intelligere*, But becauſe wee cannot underſtand what is ſaid but under the common termes, &c. So then, where uſe and cuſtome hath obtained to have things called by ſuch names, and they are knowne by no other, there neceſſitie doth diſpenſe with Heatheniſh names.

His other rule is this, that ſuch Pagan termes which have no neceſſarie uſe, but proceed of prophaneneſſe or wantonneſſe, ſhould be left. *Abſit, ut de ore Chriſtiano ſonet, &c.* God forbid, that a Chriſtian mouth ſhould ſound, *Iupiter, Hercules, &c. quæ portenta ſunt magis quam nomina*; Which are monſters rather than names. This is a good caveat for young Students, that they ſhould in their exerciſes, as declamations, diſputations, Comedies, Tragedies, avoid and decline thoſe monſtrous Heatheniſh names, which yet are too rife among them.

As we thinke other names fitter than that of Sunday for the Lords day, yet ſome have uſed it, which were farre from heatheniſh termes. 1 *Iuſtine Martyr* calleth it *Sunday*. 2 *Auguſtines* judgement is ſeene before, in what tollerable ſenſe it may be ſo called. 3 The reformed Churches doe moſt uſually call it by the name of the Lords day: and we take it to be the fitteſt name: ſee confeſſ. Helvetia *c.* 24. *Auſpurg. artic.* 5. and the reſt.

τῇ τοῦ ἡλίου ἡμέρᾳ. Apol. 2. pro Chriſtian.

Harm. p. 479. pag. 499.

4 The Doway tranſlators are not herein ſo ſcrupulous, as their coſine germanes the Rhemiſts, they ſay, in place of the Jewiſh Sabbath, *we keep Sunday*.

Doway Bibl. p. 310. in the margen.

The third part, of the feſtivall dayes of Chriſt and the Holy Ghoſt.

The Papiſts.

THe feaſt of Eaſter and Whitſontide, and other ſolemnities of Chriſt, were preſcribed (they ſay) by the Apoſtles, *Rhemiſt. Matth.* 15. *ſect.* 2. to be kept upon certaine dayes, and that *Peter* did appoint that Eaſter ſhould not be kept the 14. day of the firſt Moone, as the Jewes obſerved it, but the Lords day after. And of the feaſt of Pentecoſt mention is made: *Ergo*, theſe feaſts were inſtituted of the Apoſtles, *Bellarm. cap.* 12. 13.

73. Error.

1 Cor. 16. 8.

Bellarmine to prove the celebration of Eaſter, as it is now obſerved in the Latine Church, to be Apoſtolicall, alleageth the 8. Canon of the Apoſtles, which decreeth, *That he which obſerved Eaſter before the vernall Equinoctium, whether Biſhop or Prieſt ſhould be depoſed.*

Anſw. It is a cleere caſe that thoſe Canons are forged and falſly aſcribed to the Apoſtles: 1 In the laſt Canon the Goſpell of Saint *Iohn* is counted among the Canonicall books of the new Teſtament, which was not at that time written, when theſe Canons are ſaid to have been made by the Apoſtles aſſembled together: for S. *Peter*, a principall compoſer of theſe Canons, is brought in ſpeaking, *Can.* 28. who was put to death before S. *Iohn* writ his Goſpell. 2 Of what validity theſe Canons be, it appeareth in the Trullane Councell, *Can.* 12. where they forbid Biſhops after their conſecration to have ſocietie with their wives, directly contrary to the 5. Canon of the Apoſtles: and they give a reaſon thereof, *Statum eccleſiaſticum in pulchriorem ordinem reducentes*: Their meaning was to bring the ſtate eccleſiaſticall to a more beautifull order, whereas the Apoſtles in the beginning of the Goſpell, *ad fidelium imbecillitatem ſe demittebant*, did ſubmit themſelves to the imbecillity of the weake. But if they were the Canons of the Apoſtles indeed, what boldneſſe had this been, ſo lightly to reverſe their decrees? 3 In the laſt Canon there are three books of the Macchabees made Canonicall, whereas the Papiſts themſelves receive but two; why then doe they themſelves tranſgreſſe the Apoſtles Canons? 4 *Gelaſius, decret. de Apocryphis*, doth in direct termes make, *Librum canonum Apoſtolorum*, the booke of the Canons of the Apoſtles Apocryphall. The authoritie therefore of theſe forged Canons doth little move us.

Againe, *Bellarmine* urgeth a divine teſtimonie, as he calleth it, how that *Paſchaſinus* reporteth, that in Pope *Zozimus* time there being a queſtion about the time of the celebration of Eaſter: the Pope with the Weſt Church appointing the 25. of March, the Eaſt Church the 22. of April, it ſo fell out, that in a certaine Church in Sicily, a certaine fountaine, that uſed every yeere to fill it ſelfe againſt Eaſter day for thoſe that ſhould be baptized, was emptie upon the 25. of March, but was full the 22. of April: whereby the Pope and the Weſt Church, did perceive themſelves to be in an error, and the Eaſt Church in the right, *Bellar. cap.* 12.

Anſw. Firſt, if this tale beare any credit, it ſheweth, that the Eaſt Church was ſounder, concerning the celebration of Eaſter, than the Pope. Secondly, this miracle alloweth that Eaſter day ſhould be kept after the 20. day of April, contrary to the decree of the Nicen Councell: which limited the time for Eaſter from the 21. of March to the 20. of April, and no further. Thirdly, this fained miracle is of like credit to that viſion, which Pope *Pius* affirmeth to have been ſhewed to one *Hermes*: how that an Angell appeared unto him, commanding him to keep Eaſter upon the Lords day, *decret. p.* 3. *diſt.* 3. *cap.* 21. But if the celebration of Eaſter were grounded upon the inſtitution of the Apoſtles, they need not bring ſuch beggerly ſtuffe, by lying miracles and viſions, to make proofe of their matter.

The Proteſtants.

Anſ. FIrſt, we grant that it is expedient for the Church to keep the memoriall of the Nativitie, Paſſion, Reſurrection, Aſcenſion of Chriſt, and of the comming of the holy Ghoſt; and the dayes inſtituted for the remembrance thereof, no doubt, ought to be had in greater account, than any other holy daies inſtituted by the Church. Secondly, it cannot be proved, that they were preſcribed by the Apoſtles; or if they were, but as indifferent ceremonies, which are ſubject to alteration, and in the which the religion or worſhip of God doth not conſiſt. Certaine it is, that before the time of *Conſtantine* the great, there were not many feſtivall dayes kept, in ſo much, that the feaſts of the Nativity of Chriſt, Eaſter, Pentecoſt, were not uniformally obſerved for many yeeres after, as appeareth by divers Councels. And before *Conſtantines* time, there was great contention betweene the Biſhop of Rome, and the Biſhops of the Eaſt, about the celebration of Eaſter; they alleaging the conſtitution of S. *Iohn*, the other of S. *Peter*: wherefore it is like that the Apoſtles appointed no ſuch certaine dayes: for then the Church would not have broken them.

Concil. Aurel. 4. cap. 1.

Tolet. 10. c. 1.

Thirdly, Pentecoſt, whereof Saint *Paul* ſpeaketh, was the feaſt of the Jewes, which, with other ſolemnities of theirs, the Apoſtles obſerved not as a portion of Chriſtian Religion, but taking occaſion of the meeting of the Jewes in thoſe feſtivall dayes: and ſo doe we obſerve thoſe holy dayes for order and edification of Gods people, that uſe to aſſemble at ſuch times.

Fourthly, what cauſe is there, why Eaſter and Whitſontide ſhould be tied to the Lords day, and the Nativitie of Chriſt, which *Bellarmine* confeſſeth, was upon the Lords day, ſhould indifferently be kept upon any day? but that hereby we underſtand, that it is an indifferent matter, whether they ſhould be kept upon the Lords day, or any other, and whether upon any certaine day, or to be left to the diſcretion of the governours of the Church to be obſerved, as any other occaſion ſhall be offered, *Fulk, annot. Apocalyp. 1. ſect. 6.*

Laſtly, we ſhewed *Auguſtines* opinion, in the firſt part of this queſtion, how he underſtandeth that ſaying, *Pſal.* 118. This is the day which the Lord hath made, only of the Sabbath: thereby inſinuating, that other holy daies either were not inſtituted of God at all, or elſe not with the like neceſſitie.

Let us ſee further the conſent of antiquitie: that the obſervation of Eaſter is no Apoſtolicall conſtitution it appeareth: 1 Becauſe there was no uniforme order ſet downe for it before the firſt Nicen Councell, where, as *Theophilus Alexandrinus* witneſſeth, theſe three rules were made for Eaſter: the firſt, that it ſhould not be kept before the 21. of March, nor after the 20. of April, becauſe their *Equinoctium* did fall then upon the 21. of March, and Eaſter muſt in no wiſe be kept before the *Equinoctium*: The ſecond, that they ſhould waite for the 14. day of the firſt Moone from the 21. of March, till the 14. of April. The third, that they ſhould obſerve the firſt Lords day after the 14. of the firſt Moone, and ſo keep their Eaſter. This order was begun in the Nicene Councell, not by the Apoſtles: *Ergo*, it is not Apoſtolicall.

2 Neither after the Nicen Councell did this order hold: for in Pope *Zozimus* time, the West Churches kept Eaſter the 8. from the Calends of April, that is, the 25. of March: the Eaſt Churches the 22. of April: *Leon. epiſtol.* 61. Againe, *Leo. epiſtol.* 62. maketh mention how *Theodoſius* the Elder committed this matter to the Biſhop of Alexandria, to compoſe the cycle of the Paſch: who committed in his account a great error (as *Leo* ſaith) for in the 76. yeere of his order, Eaſter fell upon the 24. of April, whereas by the order of the Nicen Councell, it ſhould not exceed the 20. day. Further, the ſame *Leo* writeth, *Epiſtol.* 92. that whereas ſome appointed the next Eaſter then comming upon the 15. from the Calends of May, ſome upon the 8. he writ to the Emperor *Marthan*, who according to the order of the Eaſt Church, would have it kept the 8. day: and thereunto *Leo* conſented. This could not then be an Apoſtolicall decree, whereof there was no more certaintie.

But that the feſtivities of Chriſt and the Holy Ghoſt are to be preferred before other holy daies, wee willingly grant: as *Cod. lib. 3. tit. 12. leg. 7.* by the conſtitution of the Emperors, *Valentin. Theodoſ. Arcad.* the feaſts of the Paſch, the Nativitie, and Epiphanie, are eſpecially authorized. And *Decret. par. 2. cauſ. 7. qu. 1. c. 29.* the Nativitie of our Lord, Epiphanie, the Paſch, and Pentecoſt, are reckoned up for the principall feaſts, and ſolemne daies, &c.

That the feſtivals of Chriſt and the Holy Ghoſt, though not inſtituted by the Apoſtles, yet are to have the preeminence before the feſtivities and commemorations of Saints, thus further it is ſhewed. 1 *Socrates* evidently teſtifieth, ſpeaking of the Paſch, *Nemo Apoſtolorum quicquam de illo ſancivit*, None of the Apoſtles did ordaine any thing concerning it: yet the day of Chriſts Nativity, Paſſion, and the reſt were preferred before other feſtivals: as *Chryſoſtome* calleth the Nativitie of Chriſt, *Omnium reliquorum feſtorum Metropolym*. The mother feaſt of all the reſt: ſo *Conſtantine*, though hee would have other daies alſo reverenced, yet hee gave commandement unto all the ſubjects of the Roman Empire, *Ut dieb. Servatori nuncupatis feriarentur*: That they ſhould make holy day, that is, reſt and recreate themſelves upon the daies dedicated to our Saviour.

Socrat. lib. 5. c. 22.

Oration. de Philog.

Euſeb. lib. 4. de vit. Conſtantin.

Cited decret. p. 3. d. 3. c. 23.

2 It appeareth alſo by that Canon of the Councell of Carthage. 4. c. 65. *Paſcha ſolennitas uno die & tempore celebranda eſt*: The ſolemnitie of the Paſch muſt be celebrated upon one day and time, &c. that there was no certaine Apoſtolicall tradition for it. And thoſe holy daies of Chriſt have to this day in the South Church the preeminence: as *Zaga Zabo*, next after the obſervation of the Lords day, rehearſeth, *novem dies in Chriſti memoriam celebrandos*, Nine daies to bee celebrated in the memorie of Chriſt, the Annunciation, Nativitie, Circumciſion, Purification, Baptiſme, Transfiguration, Palmes, Aſcenſion, Pentecoſt, &c. beſide the Paſch, which he ſpeaketh of afterward: he further affirmeth, that all theſe they obſerve by the inſtitution of the Apoſtles, but thereof there is no more certaintie, than of that which he ſaith afterward: *Ex inſtitutione quoq; Apoſtolorum duos dies celebrare tenemur, ſcilicet Sabbati & Dominici*: By the inſtitution of the Apoſtles, we are bound alſo to keep two daies, of the Sabbath and Lords day, wherein it is not lawfull for us to doe any thing at all, &c. But it is certaine that the Apoſtles Abrogated the Jewiſh Sabbath.

Damianus a Goes de morib. Æthiop.

3 Helvetia latter confeſſ. 24. *Moreover, if the Churches doe religiouſly celebrate the memory of the Lords nativity, circumciſion, paſſion, reſurrection, and of his aſcenſion into heaven, and ſending of the Holy Ghoſt upon his diſciples, according to Chriſtian libertie, we doe well allow of it, but as for feſtivall dayes ordained to men, or the Saints departed, we cannot allow of them, &c.*

Harm. ſect. 16. pag. 480.

4 *Agrippa* ſaith, that *Victor* Biſhop of Rome, *Omnes fere Orientales & Auſtrales ab eccleſia*

De vanitat. ſcient. c. 59.

communioni amputavit, did cut off all almoſt of the Eaſt, and South, from the communion of the Church, that did not obſerve the Roman manner of keeping the Paſch. It ſeemeth then to bee no Apoſtolicall conſtitution, for then ſo many in the Eaſt and South would not have tranſgreſſed it: yet for the preeminence of theſe feaſts, ſee before the Decrees alleaged.

The fourth part, of the ſolemnities of Saints.

The Papiſts.

1 THey hold that holy daies may be dedicated unto Saints, for their honour and worſhip: as Chriſt promiſed that the charitable act of *Mary Magdalen* wrought upon him ſhould bee recorded and remembred. Hereby wee learne that the good works of Saints may be recorded to the honour of Saints in the Church, whereof ariſe their commemorations and holy daies, *Rhemiſt. annot. Matth.* 25. *ſect.* 1. 74. Error. Matth. 26. 13.

The Proteſtants.

THe good works of Saints may be remembred to the honour of God, without their holy daies and commemorations: Chriſt inſtituted no holy day of *Mary Magdalen*, nor commanded an image of her fact to be made, but a memorie of her in preaching the Goſpell. Secondly, we grant, that Chriſtian ſolemnities may bee kept, as things indifferent, which the Church may retaine or abrogate as it ſhall ſeeme beſt for edification, not obſerved of neceſſitie as a part of the worſhip of God, not conſecrate to the honour of Saints; ſeeing all divine worſhip is wholly to bee reſerved to God, not to bee given to any other: For times and ſeaſons, the Scripture ſaith, the Lord hath put only in his owne power: therefore he is only to have the honour of them. Act. 1. 7. Thirdly, what honour is due unto Saints, *Auguſtine* ſheweth: *Colimus martyres eo cultu dilectionis, & ſocietatis, quo & in hac vita coluntur ſancti homines Dei*: We doe honour Martyrs with the ſervice of love and fellowſhip, as holy men are honoured in this life. Contra Fauſt. lib. 2. cap. 21. But it is not lawfull to conſecrate times and daies to holy men living, therefore neither to Saints departed: for one and the ſame kinde of honour is due to them both.

Leon. 1. *epiſtol.* 4. *c.* 4. *Notum ſit dilectioni veſtra univerſos dies Chriſti innumeris conſecratos fuiſſe virtutibus, &c.* Bee it knowne to your brotherhood, that all the daies of Chriſt are conſecrate with his innumerable vertuous acts: yet if wee ſhould indifferently honour all the works of Chriſt, all daies ſhould bee holy daies, for they are all full of the miracles of Chriſt, &c. From hence we collect theſe two arguments againſt Saints daies. 1 The miracles of Chriſt are more forcible to conſecrate an holy day, than the acts of Saints; but all his miracles make not holy dayes: *Ergo.* 2 By the ſame reaſon, that all Chriſts acts have not their feſtivals, becauſe then all daies ſhould be feſtivall, we doe alſo exclude Saints daies, becauſe that if all Saints ſhould have their commemorations, the daies of the yeere would not ſuffice thereto: and we ſhould have none but feſtivals.

Cod. lib. 3. *tit.* 12. *leg.* 4. a law was made by *Conſtantinus* the Emperor, that none but the Prince, ſhould, *ferias condere*, erect daies of recreation for the people, &c. If civill holy daies muſt bee appointed only by the Emperor the Lord of the earth, in the Church holy daies ſhould be grounded upon the inſtitution of Chriſt Lord and King of his Church

1 *Ieremie* the Greeke Patriarke well ſheweth wherefore holy daies were inſtituted, *Ad laudem Dei memoriamq́, eorum, qui illi à ſeculo placuerunt, referuntur, ad excitationem imitationemq́, virtutis*: They are referred to the praiſe of God, and their memorie, who have pleaſed him in times paſt, and to ſtirre us up to the imitation of their vertues, &c. Saints memories then are to the praiſe of God, not to their honour. Cenſur. Oriental. p. c. 15.

2 *Auguſtine* ſaith, *Deo, beneficiorum ejus feſtis diebus ſacramus memoriam, ne volumine temporum ingrata ſubrepat oblivio*: We by feſtivall daies conſecrate the memorie unto God of his benefits, leſt ungratefull oblivion of them in the proceſſe of time might grow. Lib. 10. de civit, Dei cap. 4.

3 See the confeſſion of Helvetia in the former part.

4 See alſo *Leo* before alleaged.

The Papiſts.

2 THey maintaine, that there may be holy daies and commemorations of all Saints, as Chriſt promiſeth there ſhould be of *Mary Magdalen*, *Rhemiſt. Matth.* 25. *ſect.* 1. 75. Error.

The Proteſtants.

THis is another principall fault, which we find and complaine of in their holy daies: that they have peſtred the Church with ſuch a number of Saints and Saints daies. Ex Tilemann. Loc. 28. Firſt, as we have partly ſhewed before, they appointed a ſeverall Saint almoſt for every purpoſe, as here we have ſet it downe.

S. *Leonard* for captives.
S. *Rochus* for peſtilence.
S. *George* for warre.
S. *Anna* gives riches.
S. *Nicholas* and *Chriſtopher* for the ſea.
S. *Apollonia* for the toothake.
S. *Otilia* for the eyes.

S. *Margaret* for women in travell.
S. *Laurence* keepeth from the fire.
S. *Catherine* giveth wit and learning.
S. *Iohn* againſt poyſon.
S. *Quirine* for the fiſtula.
S. *Protaſius* and *Gervaſius*, help to bewray theft.

And thus it is true of them, as *Ieremie* complained of the idolatrous Iſraelites, that their gods were after the number of their cities, *Iere*. 2. 28. In like manner alſo have they multiplied their Saints dayes: for beſide the feſtivals of Chriſt, the holy Ghoſt, and of the Apoſtles, they have added theſe beſides.

Ex Concil. Oxonienſ. ſub Stephano: Hac ſunt feſta Anglia celeberrima: Theſe are the moſt ſolemne feaſts of England, to be kept with great reverence.

The feſtivals of the

1 Annuntiation, 2 Nativity, 3 Aſſumption, of *Mary*.
4 Chaire of *Peter*.
5 S. *Gregory*.
6 S. *Auguſtine* in May.
8 Two feaſts of the Croſſe.
9 Tranſlation of *Thomas*.
10 Decollation of *Iohn Bap*.
11 S. *Margaret*.
12 S. *Mary Magdalen*.
13 S. *Peter ad Vincula*.
14 S. *Lawrence*.
15 S. *Martin*.
16 S. *Edmund* Confeſſor.
17 S. *Edmund* Martyr.
18 S. *Catherine*.
19 S. *Nicholas*.
20 S. *Clement*.
21 The dedication of the Church.
22 The patron of the Church.

Vulgar feaſts to be kept of the Clergie.

The feaſts of

1 S. *Fabian*.
2 S. *Sebaſtian*.
3 S. *Agnes*.
4 S. *Blaſe*.
5 S. *Vincent*.
6 S. *Agatha*.
7 S. *Felix*.
8 S. *George*.
9 S. *Iohn port-latine*.
10 S. *Dunſtane*.
11 S. *Etheldred*.
12 Invention of the Croſſe.
13 S. *Hierome*.
14 S. *Stephen*.
15 S. *Fides*.
16 S. *Michael* in the Mount.
17 S. *Denis*.
18 S. *Lucy*.
19 S. *Cecile*.
20 S. *Leonard*.
21. All Soules.

The whole number is 63. holy dayes, beſide the Sabbath dayes 52. and the feſtivals of Chriſt, the Holy Ghoſt, and the Apoſtles: ſo that by this reckoning the better halfe of the yeere ſhould be ſpent in holy dayes.

Adde unto theſe, *Corpus Chriſti* day, *Interrel. Cæſar. cap.* 24. the 15. feſtivals of S. *Rubert* in the dioceſſe of Saliſburg: *Reformat. Ratiſpon. articul.* 20. the feaſt of *Hudericus* and *Affra*, *Synod. Auguſtenſ. cap.* 24. the feſtivals of *Maximinus*, *Simeon*, the viſitation of *Mary*, *Helena*, *Paulinus*, the tranſlation of *Maternus* and *Eucharius*: *Synod. Treverenſ. cap.* 10. Here be 24. holy daies more.

To theſe we may adjoyne a ſupply of holy daies made by our Rhemiſts, as they have ſet them down in their marginals upon the Goſpels.

The feſtivals of

1 Saint *Ioſeph. annot. Matth.* 1 *verſ.* 18.
2 All Hallowes and all Martyrs, *Mat.* 5.
3 Of Doctors, *annot. Mat.* 5. 13.
4 *Athanaſius*, *Matth.* 10. 23.
5 Saint *Francis*, 11. 25.
6 The ſeven brethren. 12. 46.
7 The Octaves of *Peter*, *Paul*, 14. 22.
8 The coronation of the Pope, 16. 13.
9 The transfiguration. 17. 1.
10 Apparition of *Michael*. 18. 1.
11 S. *Gregory thaumaturg. Mark*. 11. 22.
12 *Monica Auguſtines* mother. *Luk*. 7. 11.
13 S. *Baſile*. *Luk*. 14. 26.
14 Saint *Lewes* King of France. 19. 12.
15 Of the holy Angels. *Ioh*. 1. 47.
16 Holy Rood day. *Ioh*. 3. 1.
17 Saint *Thomas* of Canturburie. 9. 12.
18 Saint *Ignatius*. *Ioh*. 12. 14.
19 The election of the Pope. 14. 14
20 Lammas day. *Act*. 12. 6.

Here we have twentie more: all theſe joyned together will make a round ſumme: we ſhall have very neere two hundred, play-daies enough: Of which number ſome are blaſphemous, as to keep the Conception of *Mary*, in remembrance that ſhe was conceived without ſin: ſome of them fabulous and forged, as the Aſſumption of *Mary*, in memory of her Aſſumption in body to heaven, which is of no certaintie: But all the reſt are idolatrous and ſuperſtitious, ordained for the honour and worſhip of creatures. And thus have they cumbred the people of God with their infinite obſervations. So that the Lord ſaith to them, concerning their feaſts, as unto the Iſraelites: They are a burthen unto me, I am wearie to beare them, *Iſai*. 1. 14.

Auguſtine ſpeaking of the feſtivals of Chriſtians, maketh mention only of the paſſion, reſurrection, aſcenſion of Chriſt, and of the comming of the Holy Ghoſt, concluding with this generall clauſe, *Etſi quid tale occurrerit, quod ſervatur ab univerſis, &c.* And if there bee any ſuch thing obſerved of the whole Church, &c. *Epiſt*. 118. *c*. 1. it ſeemeth then, that there were but few holy daies.

Bernard in his time complained of this multitude of feaſts: *Patria eſt, non exilii frequentia hac gaudiorum, & numeroſitas feſtivitatum cives decet, non exules:* This frequencie of mirth belongeth to our countrey, not to exile, and the multitude of feaſts becommeth citizens in heaven, not exiles upon the earth. To this purpoſe there is a notable ſaying, *Opuſc. Tripartit. lib.* 3. *cap.* 1. *tom.* 2. *Concilior. Vulgare eſt, quod malæ mulieres dicunt, quòd plus lucrantur in uno die feſto de peccato ſuo, quam per totam ſeptimanam, &c.* It is a common thing in the mouthes of naughtie women, that they gaine more by their ſin in one holy day, than all the weeke beſide, and ſo of other ſins: *Et ideo videtur, quod acceptum eſſet Deo, quòd pauciora feſta eſſent in eccleſia:* And therefore it ſeemeth to bee acceptable to God, that there ſhould be fewer holy daies in the Church, &c.

Cod. lib. 3. *tit.* 12. *leg.* 7. *Valentin. Theodoſ.* Beſide the feſtivities of Chriſt, as the Nativity, Epiphanie, Paſch: only, the feſtivals of the Apoſtles are enjoyned to be kept.

Likewiſe, *Boniface.* 8. though a corrupt Pope, yet herein not ſo ſuperſtitious as the reſt, enjoyneth, that the feaſts of the twelve Apoſtles, the foure Evangeliſts, and the foure Doctors of the Church, *Gregory, Auguſtine, Hierome, Ambroſe,* ſhould bee ſolemnly kept above the reſt: and in that decree there are no other holy daies particularly named: *Sext. decret. lib.* 3. *tit.* 22. *cap.* 1.

Maſter *Tindall* holy Martyr hath ſealed this truth: The multiplication of holy daies, of feaſts of *Corpus Chriſti,* the viſitation of our Ladie, is a wicked face and colour, and indeed fooliſh, unprofitable, vaine, *Fox pag.* 1253. *col.* 1. Pag. 1141. 2. 40.

1 See before the law of *Valentinian* and *Theodoſ.* for the Greeke Church.

2 *Athanaſius* calleth the feaſt of the Annunciation, *unum ex Dominicis feſtis, atque adeo primarium,* one of the Dominicall feaſts, and that a principall one, &c. and he giveth this reaſon, *quippe in quo de filii Dei è cœlis deſcenſu agatur, &c.* becauſe therein the deſcenſion of the Son of God from heaven is treated upon, &c. Hee will have the feaſt of the Annunciation, not the Ladies, but the Lords feaſt: and alloweth them only as chiefe feſtivals, wherein the benefits and acts of Chriſt are treated on. Enarrat. Evangel. de ſancta Deipara.

3 See all Saints feaſts diſclaimed by the confeſſion of Helvetia, chap. 24. *Feſtivals ordained to men or Saints departed, we allow not, &c.*

4 See *Bernard* before alleaged againſt the multitude of feaſts.

The Papiſts.

THey enjoyne ſanctification and neceſſary keeping of all their feſtivities and holy daies: and ſo make no difference betweene the obſervation of holy daies appointed of God, and others ordained of men, requiring the like ſtrictnes in keeping of them all, *Rhemiſt. annot. Gal.* 4. *ſect.* 5. And *Bellarmine* alſo affirmeth, that men are bound in conſcience to keep all the feſtivals of the Church: *cap.* 10. *prop.* 3. 76. Error.

The Proteſtants.

THere are no daies neceſſarie to be kept, but thoſe that are of the Lords appointment: the reſt being void of ſuperſtition, may bee celebrated as indifferent: and therefore not to bee commanded with the like ſtrictnes, as is the Lords day. There is greater libertie upon holy daies for bodily labour, than upon the Sabbath: for bodily reſt upon the ſeventh day is commanded of God: bodilie labour, upon all other daies permitted, and may without offence of conſcience be uſed, when it is not by the lawfull authority of the governors of the Church upon juſt occaſion reſtrained, as during the time of publike prayers and faſts, hearing of the word, and ſuch like.

The reſt of the Sabbath, ſo farre as it helpeth our preparation and fitnes to ſpirituall exerciſes, and is a part of ſanctifying the Lords day, bindeth ſimply in conſcience, becauſe it is the commandement of God: but the reſt upon holy daies doth not in it ſelfe bind us, no otherwiſe than by reaſon of offence, that may ariſe by our contempt of the conſtitutions of the Church.

We find that *Simon Iſlip,* Archbiſhop of Canterbury, directed his letters patents to all Parſons and Vicars, wherein he ſtreightly charged them and their pariſhioners under paine of excommunication, not to abſtaine from bodily labour upon certaine Saints daies, which before were wont to be hallowed and conſecrated to unthriftie idlenes, *Fox p.* 393. *Ergo,* by their owne judgement, all the feſtivities of their Church are not to be kept alike.

Reformat. Ratiſpon. artic. 20. *In minoribus feſtivitatibus liberum cuique facimus, &c.* In the ſmaller feaſts, we give leave to every man, after he hath heard Maſſe, to returne to his labour, whereby hee may provide ſuſtenance for him and his.

Synod. Treverenſ. cap. 10. *Uſque in meridiem in feſtis diebus feriari volumus, & ſacto ſacro, cuique ad labores & negotia ſecularia redire liceat:* Wee will have men to keep holy day upon the feſtivals till noone, and then to returne to their labours and worldly buſines, having firſt ſerved God, &c. All feſtivals therefore are not with the like ſtrictnes to be obſerved.

This truth hath alſo been ſealed: *Iſabel Tracher* perſecuted, becauſe ſhe did worke upon holy daies, *Fox p.* 829. *col.* 1. *William Wingrave, Thomas Hawkes,* with other perſecuted for the like, for ſaying, That God biddeth us worke one day as well as another, ſaving the Sunday. *pag.* 985. *col.* 1.

Auguſtine maketh three degrees of feſtivall daies: In the firſt and higheſt degree hee placeth the Lords day: *Quomodo Maria virgo, mater Domini, principatum tenet inter omnes mulieres; ita inter cæteros dies hæc omnium dierum mater eſt:* As amongſt women the Virgin *Mary,* the mother of our Lord, is the chiefe; ſo this day is the mother and chiefe of all other daies: ſpeaking of the Sabbath of Chriſtians: *De tempore Serm.* 136.

In the next place or degree hee putteth the feſtivals of Chriſt, and the holy Ghoſt, as the commemorations of his Nativitie, Paſſion, Reſurrection, Aſcenſion: as in his ſermon upon the Aſcenſion day he thus ſaith, *Conditoris baſilicæ hujus S. Leontii hodiè depoſitio eſt: ſed dignetur obſcurari ſtella à ſole:* To day we have the commemoration of the diſpoſition or ſepulture of S. *Leontius* the founder of this Church: but let not the ſtarre thinke much to be obſcured of the Sun. So in the third ranke hee counteth the commemorations of holy men, which unto the feſtivities of Chriſt were but as the ſtarre to the Sun. We will adde a fourth place or degree, diſtinguiſhing betweene the commemorations of the holy Apoſtles, and other ſuperſtitious and popiſh Saints daies, which our Church hath worthily thruſt out at the doores.

Let us ſee their owne decrees: *Decret. part. 3. diſtinct. 3. c. 1. Reliquas feſtivitates, &c.* Upon other feſtivals, *neq; cogendi ad feriandum, &c.* men muſt neither be conſtrained to play, or ceaſe from worke, nor yet be forbidden: Therefore by this decree all their feaſts are not of neceſſitie to be kept. Againe, *ibid. cap.* 12. *Gregor. Pervenit ad nos, &c.* It is come to our eare, that certaine doe forbid to worke upon the Saturday, who are nothing elſe but the preachers of Antichriſt, &c. But the Papiſts forbid to worke upon Saturdaies being their holy dayes: *Ergo*, by the determination of *Gregory*, they are Antichriſts preachers.

1 *Conſtantine* decreed, *ut diebus Servatori nuncupatis feriarentur, &c.* that men ſhould keep holy day, or recreate themſelves upon the daies dedicated to our Saviour: other daies of Martyrs he would have honoured only, &c. So herein he would have a manifeſt difference betweene them and other dayes. Euſeb. lib. 4. de vit. Conſtantin.

2 The Æthiopians doe keep the old Sabbath, and the Lords day with ſuch ſtrictnes, that it is not lawfull for them thereon, *rem aliquam facere, ne minimam quidem*, to doe any thing, no not the leaſt matter, &c. *Zaga Zabo*: Other feſtivities they keep with more libertie. It is their error to keep the old Sabbath ſtill: but herein they agree with us in making difference betweene the feſtivals of Gods inſtituting, and thoſe which are by humane conſtitution. Ex Damiano de morib. Æthiop.

3 See the confeſſion of Helvetia, chap. 24. The Lords day they affirme to have been kept ever ſince the the Apoſtles: the feſtivals of Chriſt they allow to bee kept, but with greater libertie: Saints daies they wholly diſclaime, being ordained to their honour.

4 See *Gregories* decree, and *Simon Iſlips*, and *reformat. Ratiſpon. &c.* before alleaged, &c.

An appendix to this part, of the vigiles and night-watches annexed to feſtivall dayes.

The Papiſts.

77. Error. 1 THey were wont upon Saints eeves to give themſelves to faſting, and watching. But their night vigiles or watches they doe not now ſo ſtrictly obſerve, becauſe of the great abuſes which did grow thereupon, *Bellar. cap.* 17. Yet they have not altogether left them, for they have their *Nocturns* or midnight Mattens, and their prime houres in the morning, *Rhemiſt. annot. Act.* 10. *ſect.* 6.

The Proteſtants.

THe Chriſtians in time of perſecution had their *antelucanos hymnos*, their early and timely ſongs and hymnes: they met together to worſhip God, before the Sun riſe, becauſe they could not ſafely, neither were ſuffered to aſſemble in the day time. But that is no reaſon, why now the Church ſhould uſe vigiles or nocturnes, ſeeing we now have free exerciſe of religion in the day time: no more than *Pauls* example is to be urged, that prayed by the rivers ſide with the people, and there preached unto them, becauſe in idolatrous cities they could have no places of meeting, that therefore we now ought to doe the like, having Churches and Oratories to aſſemble in.

Decretum Teleſphori: Ut nocte nativitatis domini miſſas celebrarent, reliquis verò temporibus non ante horam diei tertiam, &c. That Maſſe ſhould be celebrate the night before the nativitie of our Lord, at other times not before the 3. houre of the day, becauſe Chriſt was crucified at that houre, &c. Here vigiles are forbidden, except only one night in the yeere. This Canon is rehearſed, *diſtinct.* 1. *cap.* 48.

Synod. Colonienſ. ſub Adulpho, part. 1. *cap.* 7. *Ne Canonici & Vicarii Cleri noſtri Colonienſis vigiliis defunctorum, &c.* Leſt that the Canons and Vicars of our Clergie at Colon, ſhould bee hindred from frequenting more neceſſarie leſſons by the vigiles of the dead, which they were wont to performe at ſeven in the morning; we will, that from henceforth vigiles ſhall begin at two in the afternoone, that they may be finiſhed before evening prayer. Here vigiles and night-watches are cleane cut off, and turned to day-exerciſes.

And how well they kept their vigiles may appeare by that decree of *Innocentius, decr. Greg. cap.* 3. *tit.* 41. *cap.* 9. *Dolentes referimus, &c.* Wee ſpeake it with griefe, that certaine, not only inferiour prieſts, but prelates, ſpend the time in eating and drinking untill midnight, &c.

Auguſtine ſaith, *Vigiliæ ſunt inutiles, cum qui vigilaverit circa cogitationes turpes, &c.* Vigiles are unprofitable when one watcheth unto uncleane thoughts: *De ſalutarib. Dominicat. cap.* 47. and hee commendeth only thoſe vigiles, *in nocte non opera noctis, ſed diei peregiſſe. Orat. cont. Iudæor.* in the night to do the works of the day, not of the night, &c. as to ſing, to pray, to eat & drinke, to dance, &c.

It cannot bee denied, but that of ancient time, the Chriſtians had their nocturne aſſemblies, and night-watches, but they kept them not of any ſuperſtitious minde, as thereby thinking to merit, but they did give themſelves to watching and faſting, to make their prayers more earneſt, neither was it uſually done, but at ſome ſolemne times, as in the Paſch. 1 As *Epiphanius* ſaith, *in dieb. paſchalib. apud nos ſunt humi dormitiones, &c. preces vigiliæ, jejunia, &c.* in the day of the Paſch among us there is lying upon the ground, prayers, watchings, faſting.

Lib. 3. tom. 1. hæreſ. 75.

2 So alſo *Tertullian* of the African Church, ſpeaking of the inconvenience of the marriage of Chriſtian women with the Pagans: *Quis ſolemnib. Paſchæ abnoctantem ſecurus ſuſtinebit?* what huſband (hee meaneth a Pagan) will endure his wife to lie from him all night in the ſolemnities of the Paſch? But this inſtance of watching afterward was taken up ſpecially by Monks, who grew to bee immoderate and exceſſive in it, as *Caſſianus* reporteth of *Moſes* an Abbot, that was ſo given to watching, that he was faine to pray unto God to ſend him a little ſleep.

Lib. 2. ad uxorem.

Caſſian. collat. 2. c. 17.

3 Confeſſ. of Wittemberg. c. 27. they condemne the chaunting of canonicall houres, *in ſome places in the night and in the day, without intermiſſion, making thereof a worſhip, &c. by the merit thereof to mitigate the wrath of God, &c.*

Harm. ſect. 15. Pag. 477.

4 *Eraſmus* ſaith, *vigilias nocturnas non placuiſſe eccleſiaſticis viris, &c.* That night-watches pleaſed not eccleſiaſticall men, this ſheweth, that they were taken away by their authority, the name only remaining.

Eraſ. argum. in lib. Hierom. adverſ. Vigilãt.

The Papiſts.

2 THey have alſo another ſuperſtitious cuſtome, to ſet up wax candles, and Taper-light before Images, and upon the Altar, to carrie them about in proceſſion, and even at midday, and high noone: And *Bellarmine* would authoriſe this cuſtome by the continuall burning of the Lampes day and night, as he ſaith, in the Tabernacle among the Jewes. *Bellarm. lib. 2. de reliqu. c. 3. §. nono.*

78. Error.

The Proteſtants.

Anſ. FIrſt, we ſay of this, as we did of the vigiles of the Church before: that Chriſtians in thoſe daies in their night aſſemblies uſed candle-light, as S. *Hierome* ſaith, anſwering thus to *Vigilantius*: *Cereos non clara luce accendimus*, Wee doe not burne candles at noone-day, as you doe falſely cavill: but thereby to temper, or qualifie the darkneſſe of the night, &c. But it followeth not, that the vigiles beeing now left, wee ſhould burne candles at noone-day: and that this was their cuſtome, to burne their Lampes only in the night, *Auguſtine* ſheweth, where hee ſpeaketh of thoſe that did vow *ceram ad luminaria noctis*, wax candles for the lights of the Church in the night.

Hier. advers. Vigilant.

De tempor. ſerm. 7.

Secondly, it is utterly untrue, that the Lampes in the Tabernacle burned all day: the contrary is prooved, that they were lighted in the evening, and ſo burned all night, for thoſe that kept the watch in the Temple, 2 *Chron.* 13. 11. and that in the morning againe they were put out. 1 *Sam.* 3. *verſ.* 3. The Prieſts ſhall ſet the Lampes on fire, *inter duas veſperas*, betweene the two twilights, that is, the evening and morning, *Exod.* 30. 8. And hee ſhall dreſſe them to burne from the evening to the morning, *Levit.* 24. 3. And S. *Hierome* upon thoſe words, 1 *Sam.* 3. *before the lampe of God went out, &c.* thus writeth: *Intelligi oportet antequam lux diurna fieret*: It muſt bee underſtood before it was day, when the lampe was put out. That therefore which the Jeſuite made for an argument for himſelfe, we will urge againſt him: that ſeeing the lampes amongſt the Jewes, who abounded in types and ceremonies, were burnt only in the night, and not upon the day: it is ſhame for thoſe that would be counted Chriſtians, in ſuperſtitious cuſtomes, to exceed and goe beyond them.

2 Chro. 13. 11.
1 Sam. 3. 3.
Exod. 30. 8.
Levit. 24. 3.
1 Sam. 3. 3.

Our Doway men, upon that place before alleaged. 1 *Sam.* 3. 3. give this note: *this viſion happened early in the morning, before the time of dreſſing the lamps, when ſome were put out, and others light.* If their meaning be that others were lighted to burne by day, as they note in another place, *that God would not have darknes in his tabernacle by day nor night*: it is an erroneous gloſſe, and contrary to the very text, where they fix this marginall note: *Exod.* 27. 21. where they thus tranſlate. *Aaron and his ſons ſhall place it*, that it may give *light before the Lord, untill the morning*: but in the originall it is *from evening to morning*.

True it is, that in the times of perſecution the Chriſtians had their *antelucanos cœtus*, their meetings before day, whereof *Plinius Secundus* maketh mention in an Epiſtle to *Trajane* and *Tertullian* in his Apologetic. and then it is like they uſed lamps and lights of neceſſitie to help the darkneſſe of the night, and afterward, lights were uſed in the day, not *ad fugandas tenebras* to chaſe away darkneſſe, *ſed ad ſignum lætitiæ demonſtrandum*, to ſhew foorth a ſigne of joy: as *Hierome* ſaith: but after this, a ſuperſtitious uſe of day lights crept into the Church.

Adverſ. Vigilant.

1 *Tatianus* teſtifieth, *faces præferri ſolitas principibus*, that lights were wont to be carried before the princes, in the feſtivals of their gods: it ſeemeth then that this uſe, being an heatheniſh cuſtome, was not then taken up among the Chriſtians: this *Tatianus* lived about *anno* 170. at that time when he wrote againſt the Gentiles, an Orthodox, but afterward he fell into hereſie.

Adverſ. Græc.

2 *Tertullian* directly ſpeaking againſt this uſe of Gentiliſme in burning candles by day: *accendant quotidie lucernas quibus lux nulla eſt, &c. illis competunt teſtimonia tenebrarum, &c.* let them ſet up lights daily which have no light, &c. the teſtimony or ſigne of darkeneſſe well agreeth unto them: and againe, *quis philoſophum ſacrificare, aut lucernas meridie vanas proferre compulit?* who ever compelled a Philoſopher to ſacrifice, or to bring forth vaine light at noone-day, &c. Hee complaineth that they urged Chriſtians to doe that, which they exacted not of their owne Philoſophes.

Lib. de idolat. Tertul. Apologetic.

3 This then having been taken up by the Heathen, is worſe to be liked of, than if it had been a Jewiſh ceremony: for *certainely it is a leſſe fault to play the Iewes than the Heathen: confeſſ. of Sweveland, cap. 8.*

4 Hereupon the ancient Eliberine ſynod in Spaine, miſliking the ſuperſtitious uſe of candle-light by day, decreed thus: *cereos per diem placuit in cæmiterio non accendi*: it ſeemeth good unto us, that candles ſhould not be lighted in Churchyards by day.

The ninth queſtion, concerning the Virgin *Mary*.

THis queſtion ſtandeth of many parts. Firſt, whether the bleſſed Virgin *Mary* were conceived without ſin. Secondly, whether ſhe vowed virginity before the Angell was ſent unto her. Thirdly, of the aſſumption of her body into heaven. Fourthly, of the dignity and preeminence that ſhee hath (as they affirme) above all other Saints, yea, and the Angels too. Fifthly, of the merits of the Virgin *Mary* and of the *Ave Maria*.

The firſt part, whether the Virgin *Mary*, were void of originall and actuall ſin.

The Papiſts.

79. Error. 1 ALl men are borne in ſin, Chriſt only excepted, and his mother for his honour: *Rhemiſt. Rom. 5. ſect. 9.*

Anſwer. It is no more honour for Chriſt to be borne of a ſinner, than to have taken his fleſh, and lineally deſcended, according to his humanity, of *Thamar* that committed inceſt with *Iuda*, and *Rahab* which was an harlot, *Matth. 1. 3. 5.* Secondly, it maketh more for the honour of God that Chriſt was borne without ſin of a woman which was a ſinner, and more ſetteth forth his power, than otherwiſe, leſt he ſhould be though to have derived his purity from his mother. **Matth. 1. 3. 5.**

80. Error. 2 They hold, that there was no actuall ſin in the Virgin *Mary*, no not in the leaſt and ſmalleſt ſins, which they call veniall, *Rhemiſt. 1. Iohn. 1. ſect. 5.* Shee was eſpecially protected, and preſerved from ſinning by the grace of God.

Anſw. That God is able cleerely to ridde his children from ſinne, and to preſerve them from falling thereinto, wee deny not: but, ſeeing you have no Scripture for this privilege, that ſhould bee beſtowed only upon *Mary*, to bee free from ſin: but rather the contrary is prooved out of Scripture, That all have ſinned, *Rom. 3. 23.* it is too raſh and bold an aſſertion, contrary to the will of God, to aſcribe any thing to his power. Hee is as able to exempt all from ſinning as one: unleſſe therefore you can ſhew ſome ſpeciall warrant out of Gods word, for *Maries* freedome, by your reaſon, all the children of God ſhall be freed from ſin as well as *Mary*, becauſe God is able to doe it. **Rom. 3. 23.**

Let us heare *Bellarmines* opinion: hee ſaith that men are ſtained three wayes with originall ſin. Firſt the whole poſterity of *Adam* may be ſaid to have ſinned potentially in *Adam*, being at that time in his loynes. Secondly, as ſoone as the body beginneth to have any being in the wombe. Thirdly, when as the ſoule is inſpired into the body: hee confeſſeth that the Virgin *Mary* was conceived as all other are, after the two firſt wayes: that is, if wee either reſpect her being in *Adams* loynes, or the firſt conception of her fleſh: but concerning the third, her ſoule was without ſpot of originall ſin, in the very inſtant of the infuſion thereof into her body. And this he ſaith is a godly and probable opinion, though it be not yet determined in their Church as a point of faith: *De amiſſion. grat. lib. 4. cap. 16.*

Anſw. This diſtinction, which the Jeſuite hath coyned, concerning theſe three kinds of conception in ſin, is both very frivolous and untrue: for the firſt is none at all: if all that were in *Adams* loynes, when hee ſinned, may bee ſaid to bee conceived in ſin, then our Saviour Chriſt alſo, which were blaſphemy to affirme. The other two kinds make indeed but one; for to bee conceived in originall ſin, implyeth a pollution both of body and ſoule: And the time of the conception is more properly referred to the beginning of the knitting of the fleſh in the wombe, than to the inſtant of the infuſion of the ſoule: as *David* in the *Pſalme* 51. 5. ſaith, In ſin hath my mother conceived mee: But the mother conceiveth only the fleſh: the ſoule is infuſed and inſtilled of God, as the Jeſuite alſo thinketh. Wherefore in granting that the Virgin *Mary* was in her fleſh conceived in originall ſin, hee affirmeth in a manner the ſame that wee doe: for how can the ſoule remaine unſpotted, comming into a body already infected with originall ſin? But let us examine ſome of his reaſons. **Pſal. 51. 5.**

Argum. 1. *Adam* was a figure, as S. *Paul* ſaith, of him that was to come, that is, of Chriſt: but *Adam* was created of the earth, before it was curſed: *Ergo*, Chriſt alſo muſt bee borne of the Virgin *Mary* void of curſe, and ſo free from originall ſinne: *Bellar. cap. 15.*

Anſw. Firſt, the Jeſuite knoweth that theſe are but weake arguments, that are drawne from types and allegories, and conclude not. Secondly, *Adam* was a forme or figure of Chriſt, but not in all things, neither in this, which the Jeſuite urgeth: but ***Auguſtine*** ſhall ſpeake for us both, wherein hee was a figure: ***Adam forma futuri eſt, i. Chriſti, &c.*** ***Adam*** was a figure of Chriſt to come, becauſe as he was cauſe of death by eating the forbidden meat, even unto thoſe of his linage, which did not eat of the tree: ſo Chriſt unto thoſe which are of him, although they have done nothing righteouſly in themſelves, hath given righteouſneſſe by his croſſe. ***Cont. Iulian. lib.*** 1. The words alſo of the Apoſtle doe carrie the ſame ſenſe, for in the ſame verſe he ſaith, That death hath reigned even over thoſe that ſinned not after the manner of the tranſgreſſion of ***Adam, verſ.*** 14. that is, over children: ſo that this muſt bee the meaning: That as ***Adams*** ſin extended to thoſe that committed it not, ſo Chriſts righteouſneſſe is applyed to thoſe that wrought it not: herein then is ***Adam*** a figure of Chriſt. 3 And yet if wee ſtretch this allegorie to this point, which the Jeſuite urgeth, it will only enforce the virginity of ***Mary***, not her freedome from ſin: as ***Auguſtine*** elſewhere maketh this alluſion: ***Adam de terra virgine natus, Chriſtus de Maria virgine procreatus:*** As ***Adam*** was made of the Earth, being yet a Virgin that had brought forth none before; ſo Chriſt alſo was borne of the Virgin ***Mary***.

De tempor. Serm. 77.

Argum. 2. Thou art all faire my love, and there is no ſpot in thee, ***Cantic.*** 4. 7. this is underſtood of the virgin ***Mary: Ergo***, ſhe was without ſpot, ***Bellar. ibid.***

Cantic. 4. 7.

Anſw. Firſt, S. ***Paul*** I thinke underſtood this place better than the Jeſuit doth; the Apoſtle applieth it to the Church of Chriſt, That he might make it to himſelfe a glorious Church, without ſpot or wrinckle, ***Epheſ.*** 5. 27. Secondly, Chriſt maketh it without ſpot by ſanctifying it and waſhing it in his bloud: this place therefore ſerveth not for any originall pureneſſe by nature.

Epheſ. 5. 27.

Our Doway doctors doe here alſo put in their verdit, thus gloſing upon that place, ***Geneſ.*** 3. 15. where they read thus corruptly, according to the vulgar Latine, ***ſhe ſhall bruiſe the head: our B. Lady refuſed all evill ſuggeſtions, &c. and ſo bruiſed the ſerpents head, in that ſhee quite vanquiſhed all manner ſuggeſtions of the wicked ſerpent, &c.***

Doway tranſlation pag. 12.

Contra. 1. The Latine tranſlation which goeth under ***Hieromes*** name, appeareth herein evidently not to be his: for he readeth, ***ipſe conteret***, he ſhall bruiſe, or it may be put in the neuter, it ſhall bruiſe, that is, the ſeed, as ***Pagnin, Montanus, Vatablus, Iunius*** read: in the Hebrew, the word is ***(Hu)*** which is not of the feminine gender: and ***Vatablus*** their own writer doth expound it of Chriſt, not of ***Mary***. 2 That ***Mary*** refuſed all Sathans groſſe ſuggeſtions, that they came not into act wee doubt not, but that ſhee yeelded to none of his ſuggeſtions, is as much to ſay, that ſhe was without ſin, which ***Tertullian*** is ſo farre from yeelding unto, that he toucheth her with a ſpice of unbeleefe, ***hoc in loco apparet incredulitas eorum, &c.*** in this place appeareth their incredulity: when his mother and brethren ſent to ſpeake with him: and in the ſame place hee affirmeth, ***mater aquè non demonſtratur adhaſiſſe illi, &c.*** It is evident that his mother did not ſo much adhere unto him, as ***Martha*** and ***Mary***.

Tradit. in Gen.

Lib. de carne Chriſti.
Matth. 12.

The Proteſtants.

THat the Virgin ***Mary*** was both conceived in ſin, and was alſo ſubject to actuall ſins in her life, as other of the Children of God, thus out of the Scripture we doe declare it.

1 How elſe can the word of God be true, that ſaith, All have ſinned, ***Rom.*** 3. 23. and 5. 12? They will anſwer, that ***Mary*** had an eſpeciall privilege: then let them ſhew it out of the word of God, and we will beleeve it: otherwiſe the generall concluſion muſt ſtand, that all have ſinned: Againe, ***Mary*** her ſelfe in her ſong, calleth Chriſt her Saviour, ***Luke*** 1. 47. ***Ergo***, ſhe was a ſinner: for how elſe could ſhe be ſaved from her ſins which ſhee had not? If they anſwer as they doe, that Chriſt was her Saviour only, becauſe he preſerved her from ſin; wee doe thus reply: Firſt, that a Saviour in Scripture is defined to be he that ſaveth the people from their ſins, ***Matth.*** 1. 21. not that preſerveth only. Secondly, if ***Mary*** were free from originall ſin, as they ſay ſhe was, ſhee needed not a Saviour to keep her from ſin, for ſhe might have preſerved her ſelfe.

Rom. 3. 23.
Luk. 1. 47.
Fox pag. 801.
Matth. 1. 21.

Argum. 2. ***Mary*** died: ***Ergo***, ſhe was a ſinner: for ſin brought death into the world, ***Rom.*** 5. 12. If ſhe had had no ſin, ſhe had not died. Chriſt indeed, though he were no ſinner, yet hee bare our ſins, and therefore died for us.

Theſe places alſo may be urged: In whom, that is, in ***Adam***, all have ſinned, ***Rom.*** 5. 12. As in ***Adam*** all die, ſo in Chriſt we ſhall be made alive, 1 ***Cor.*** 15. 22. and Chriſt died for all, 2 ***Corin.*** 5. 15. Therefore the virgin ***Mary*** alſo ſinned, and was dead in ***Adam***, and Chriſt died for her: ***Ergo***, ſhee was a ſinner.

Rom. 5. 12.
1 Cor. 15. 22.
2 Cor. 5. 15.

Anſw. 1. ***Mary*** ſinned potentially in ***Adams*** loynes: and in that reſpect we confeſſe ſhe was redeemed by the blood of Chriſt: and though by nature ſhee had an ability to ſin, yet was ſhe prevented by grace, ***Bellar. cap.*** 16.

Contra. 1. If ſhe ſinned only as ſhe was in ***Adams*** loynes, then all that were in ***Adams*** loynes ſinned, ſo Chriſt ſhall be counted in the number of ſinners. 2 As wee ſinned in ***Adam***, ſo wee are made righteous by Chriſt; but we are not potentially made righteous, but verily and indeed: ***Ergo***, if ***Mary*** have life and righteouſneſſe in Chriſt, ſhee ſinned more than potentially in ***Adam***. 3 Shee was prevented, you ſay, by grace, and kept from ſin, ***Ut ſimul eſſe, & juſta eſſe inciperet***: That ſhee began to have her being, and to bee juſt at one time. How then is it true, as you confeſſe, that ***Mary*** was redeemed by the blood of Chriſt, and that Chriſt dyed for her? For ***Chriſt died for us, while wee were yet ſinners, Rom.*** 5. 8. and reconciled us being enemies, ***verſe*** 10. ***Ergo***, ***Mary*** was ſometime both a

Rom. 5. 8.

ſinner, and an enemy to God, if ſhe have any benefit by Chriſts death: for redemption and freedome purchaſed, betokeneth bondage and ſlavery before.

Iohn 2.4. Chriſt checked and rebuked his mother, *Ioh.* 2. 4. Woman what have I to doe with thee? *Ergo*, it ſeemeth ſhe was not without fault. *Rhemiſt. Anſw.* It was rather a doctrine to others, to teach them not to doe any thing for reſpect of kinred, againſt reaſon, than a reprehenſion to *Mary*. Wee reply: But I pray you, how could the Apoſtles learne to beware of that fault, if it had been no fault in *Mary*? How could they be admoniſhed in her, if ſhe were not firſt her ſelfe admoniſhed? And the manner of ſpeech ſheweth, it was a rebuke, Chriſt ſaluting her by no other name, than if he had ſpoken to any other woman.

Argum. 3. The Papiſts themſelves are in a ſtagger, and dare not conſtantly affirme, that *Mary* was conceived without ſin, but put in this clauſe (as many godly devout men judge) *Rhemiſt. Rom.* 5. *ſect.* 9. And *Bellarmine* ſaith, *In majori parte Eccleſia pie credi*: That the greater part of the Church doth ſo godly beleeve, yet he dare not determine upon it himſelfe, *De cult. ſanct. lib.* 3. *c.* 16. But why

Fox pag. 800. are they afraid to hold it as an undoubted truth, ſeeing Pope *Sixtus* hath cleerely determined that it was ſo, forbidding the Dominicke Friers to preach the contrary, and hereupon erected a new holy day of her Conception? Here then they are driven to a great ſtreight: for either they muſt abſolutely hold, that ſhee was not conceived in ſin, againſt the Maſter of ſentences, and *Thomas Aquinas*, with other Schoolemen; or elſe hold the contrary, and ſo confeſſe the Pope to have been in error.

I marvell that the Jeſuite is not aſhamed to ſay, that Pope *Sixtus* the fourth left this queſtion of the Virgin *Maries* conception undetermined; ſeeing hee erected an holy day in memory of her conception: and tooke part with the Franciſcanes, that held her pure and undefiled conception, againſt the Dominickes that maintained the contrary: yea and the ſame Pope upon this occaſion added this clauſe to the *Ave Maria: Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea*, And bleſſed be *Anna* thy mother, of whom thy Virgins fleſh proceeded without blot of originall ſin: granting alſo great Indulgence, and releaſe of ſins, to all thoſe that would invocate the bleſſed Virgin with the ſame addition. For all theſe evident and ſubſtantiall proofes, which make this matter as cleere as noone-day: yet *Bellarmine* would face us downe, that this Pope holy father concluded no ſuch thing, but left it as a matter indifferent, *cap.* 15. It was alſo thus determined, *Concil. Baſilienſ. ſeſ.* 36. *Doctrinam illam diſſerentem glorioſam Virginem ſemper immunem fuiſſe ab omni originali & actuali peccato tanquam piam & catholicæ fidei conſonam definimus, nullique de cætero licitum eſſe contrarium prædicare, aut docere*: This doctrine, that the glorious Virgin was free from all ſin originall and actuall, we define to be a godly doctrine and conſonant to the faith, and that no man teach the contrary. And *extravag. commun. lib.* 3. *tit.* 12. *cap.* 2. *Sixtus* 4. decreeth all thoſe to be heretiks, which affirme the Virgin *Marie* to have been conceived in originall ſin. How then is this matter left undetermined?

De ſanct. virginit. cap. 4. *Auguſtine* ſaith, *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti, &c. materna propinquitas nihil Mariæ profuiſſet niſi fœlicius Chriſtum corde, quàm carne geſtaſſet*. *Mary* was more happy in perceiving the faith of Chriſt, than in conceiving the fleſh of Chriſt: neither had it profited her to bee the mother of Chriſt, if ſhee had not more happily borne him in her heart, than ſhee did in her wombe, &c. But what need had *Mary* to beleeve in Chriſt, if ſhe had been pure from her nativity, and had no ſins to be forgiven her?

In Pſal. 34. conci. 2. *Auguſtine* yet more plainely ſaith, *Maria ex Adam mortua propter peccatum Adæ: Adam mortuus eſt propter peccatum, & caro domini ex Maria mortua eſt propter delenda peccata*: *Mary* dyed being borne of *Adam*, becauſe of the ſin of *Adam*: *Adam* died becauſe of his owne ſin: Chriſt dyed in the fleſh to take away our ſinnes: *Ergo*, *Mary* by his ſentence was borne in the ſinne of *Adam*.

Auguſtine further ſaith, *Quiſquis humanam, &c.* Whoſoever contendeth, that humane nature in any age whatſoever, needeth not the Phyſitian the ſecond *Adam, quia non eſt vitiata in primo Adam, &c.* becauſe it was not corrupted in the firſt *Adam, &c. Gratiæ Dei convincitur inimicus*, is convinced to be an enemy to the grace of God.

Leo epiſtol. 91. *cap.* 9. thus writeth againſt the *Priſcilianiſts* that ſaid, the children of promiſe were borne of women, but conceived of the Holy Ghoſt: *Quod catholicæ fidei repugnans, atque contrarium eſt, &c.* Which aſſertion, ſaith he, is repugnant and contrary to the catholique faith, which confeſſeth that every man receiveth life in his mothers wombe, that contagion of ſin and mortality remaining, which is derived into the offſpring from the firſt parent: but they are regenerate and made the children of promiſe by the Holy Ghoſt in the Sacrament of Regeneration, not in the wombe of fleſh: but in the efficacie of Baptiſme, &c. Here this catholike Biſhop concludeth all men under originall ſin in the wombe, there is no exception made of the virgin *Mary*.

Origen ſaith; *Solus Chriſtus ſine macula eſt, &c.* Only Chriſt is without ſpot, who did no ſin, &c. *hom.* 1. *in Levitic.* and Saint *Hierome. Concluſit Deus omnes ſub peccato, &c.* God hath ſhut up all under ſin, to have mercy upon all, only hee is excepted, which did no ſin, neither any guile found in his mouth, *Algaſ. queſt.* If only Chriſt bee excepted, then not the virgin *Mary*.

See the teſtimony of Maſter **Philpot** holy Martyr: Praiſed bee God that hath given you this ſorrowfull heart in reſpect of righteouſneſſe, and I pray you let me be partaker of theſe godly ſorrowes for ſinne, which bee the teſtimony of the preſence of the Holy Ghoſt: did not the ſword of ſorrow pierce the heart of the elect and bleſſed mother of our Lord? did not *Peter* weepe bitterly for his ſinnes? &c. pag. 1833. *Epiſtol. ad Ioan. Careleſſ.* This holy Martyr confeſſeth, that the Virgin *Marie* was a ſinner, and that ſhe ſorrowed for her ſinne.

Pag. 1664. 1. 80.

And yet for further evidence. 1 Of the South and African Church, *Tertullian* ſaith directly, *Soli Dei filio ſervabatur ſine delicto permanere*: It was reſerved onely to the Sonne of God to remaine without ſinne: And againe, *Solus Deus ſine peccato, & ſolus homo ſine peccato Chriſtus, quia & Deus Chriſtus*: Onely God is without ſinne, and the onely man without ſinne is Chriſt, becauſe Chriſt is God: So *Gregentius* Biſhop of Tephra in Æthiopia: there is but one perfect Jeſus Chriſt, *who was not ſubdued to the yoake of ſinne.*

Lib. de præſcript. adverſ. hæretic.
Lib. de anim. cap. de bon. & mal. anim.
ὁ μὴ δουλωθεὶς ζυγῷ ἁμαρτίας.
Diſput. cum Herban. Iud.

2 *Damaſcene* ſhall ſpeake for the Greeke Church, who maketh this to be peculiar unto Chriſt, to be *ἀναμάρτητον*, without ſinne.

Damaſcen lib. 3. de fid c. 27.

3 Confeſſion of Auſpurg, artic. 2. *All men begotten after the common courſe of nature, are borne with ſinne, &c.* Saxony artic. 2. *We ſay that all men ſince the fall of our firſt parents, which are borne together by the coupling of the male and female, doe together with their birth bring with them originall ſinne.*

4 *Salmeron* the Jeſuite confeſſeth that ſome of their ſide alleage 200. ſome 300. writers of opinion, that the Virgin *Marie* was conceived in ſinne, and that *Thomas Aquinas* thinketh it too great a privilege for the Virgin *Marie*, for therein ſhe is made equall unto Chriſt.

Yet we doe willingly yeeld unto the Virgin *Marie* the title of bleſſedneſſe, becauſe ſhee was the choſen veſſell of God, dignified with the greateſt temporall bleſſing, to bee the mother of Chriſt, in whom ſhee found by faith in him everlaſting happineſſe: yea we refuſe not to call her the moſt pure Virgin, with ſome reformed Churches: that is, pure not from all ſinfull thoughts and acts, but onely in reſpect of her ſpotleſſe virginitie: as *Gregentius* calleth her *πάναγνον*, the moſt chaſte Virgin.

Helvetia former confeſſ. artic. 11. Harm. p. 93.
Engliſh confeſſ. artic. 2.
Gregent. p. 39. Lutet. an. 1580.

The ſecond part, Whether *Marie* vowed virginitie before the Annunciation.

The Papiſts.

THey would gather and conclude ſo much out of the anſwer of *Marie* to the Angell, who told her ſhee ſhould conceive and beare a ſonne, *How can this be* (ſaith ſhee) *ſeeing I know no man?* That is, ſhe plainly declareth ſhee could have no childe by knowing a man, becauſe of her vow, for otherwiſe ſhee needed not have asked ſuch a queſtion, how a woman might have a ſonne promiſed her, if ſhee had married to have carnall copulation, *Rhemiſt. Luke 1. ſect. 13. Bellarm. de Monachis, cap. 22.*

81. Error.

Anſwer. Firſt, *Origen* thinketh that this queſtion of the Virgin *Marie* (*how can this be*) proceeded from doubtfulneſſe, and ſome incredulitie or hardneſſe of beleefe: as thus he writeth, *Homil. 1. in Geneſ. Si dixiſſet Scriptura, creſcite, &c.* If the Scripture had ſaid, Encreaſe and multiply, not adding further, he made them male and female, he needed not have beene incredulous of this bleſſing, as the Virgin *Marie* was of the Angels bleſſing, ſaying, *How can this be?* Wherefore *Bellarmine* needed not ſo to take up *Calvin*, as the deviſer of a new fantaſie, in imputing ſome doubting to the Virgin; ſeeing this ancient father before him long agoe ſo affirmed.

Secondly, *Ambroſe* maketh this to be the cauſe why *Marie* ſo anſwered, ſhe had read the Prophecie of *Eſay*, that a Virgin ſhould conceive and bring forth a ſonne, and therefore knew verie well that this holy childe ſhould be otherwiſe conceived, than by the knowledge or help of man, *Fulke ibid.* Thirdly, as alſo the Angell delivering at once his whole meſſage, and ſhewing what manner of childe it ſhould bee, even the Sonne of the Moſt High, who ſhould ſit on the throne of *David*, and of his Kingdome there ſhould be no end: that is, that the childe ſhould bee the Son of God; ſhe ſtraightwayes conceived that ſuch a holy ſeed could not bee borne of man, and therefore asketh, How without man he might be borne. *Sic Calvin. Beza.*

Bellarmine replyeth, Firſt, that it is like the Virgin *Marie* was ignorant that Chriſt ſhould bee borne of a Virgin, *lib. 1. de monach. cap. 22.* And ſo it will follow, that ſhe underſtood not the Prophecie of *Iſay*, or knew it not.

Contra. Firſt, it is a wonder that they which doe in other things advance the Virgin *Marie* above the ſtate of a woman or creature, making her equall to the Angels, ſhould now ſo much depreſſe her, imputing unto the mother of Chriſt ſo groſſe ignorance, as not to know the moſt manifeſt Prophecies of Chriſt. Secondly, it is untrue that ſhee knew not the Prophets, as may appeare by her ſong, *Luc. 2. verſ. 55. As he hath ſpoken to our fore-fathers, to Abraham and his ſeed.*

Origen ſaith of the Virgin *Marie*, *Habebat legis ſcientiã, & Prophetarũ vaticinia quotidiana meditatione cognoverat*: Had the knowledge of the law, & knew the Prophets writings by continual meditation, &c. and therefore the Angels ſalutation ſeemed ſtrange unto her, not finding the like in all the

Hom. 6. in Luc.

Scriptures: yet *Bellarmine* is bold to tell us, that ſhe was ignorant of the propheſie, that the mother of the Meſſiah ſhould be a Virgin.

Secondly, ſaith he, ſhe was a moſt humble Virgin, and therefore would not curiouſly ſearch after the manner how this childe ſhould be borne, *ibid.*

Contra. First, it is no curioſitie to deſire to be further inſtructed for the confirmation of our faith, but godly ſimplicitie: as it was no curioſitie in *Gedeon* to deſire to be confirmed in his calling by the ſigne of the fleece, *Iudg.6.36.* Secondly, it proceedeth rather of pride and curioſitie, not to ſeeke to be confirmed, or to refuſe the meanes of our further ſtrengthening, as *Ahaz* is reproved, becauſe he would not aske a ſigne of the Lord for his further confirmation, *Iſay 7.12.*

Iudg.6.36.

Iſay 7.12.

The Proteſtants.

THat *Marie*, as ſhee was an entire Virgin before the birth of Chriſt, ſo that ſhee continued alſo a Virgin all her life after, we doe verily thinke, and condemne their opinion that hold the contrarie: but that ſhe vowed or purpoſed virginitie, before the meſſage of the Angell was brought unto her, it is raſhly without Scripture, nay rather againſt it affirmed.

Argum. 1. The text is plaine, that they had a purpoſe to conſummate their marriage: when as *Marie* was betrothed to *Ioſeph* before they came together, *Matth.*1.18. *Ergo*, there was a meaning to come together, if ſhe had not in the meane time beene found to be with childe of the Holy Ghoſt: for otherwiſe it ſhould ſeeme to have beene a mockerie on *Maries* behalfe, to promiſe marriage to *Ioſeph*, without any purpoſe to performe the dutie of marriage. But if it were done with both their conſents, then mocked they with God, who inſtituted marriage for ſome end and purpoſe, which could not be attained out of marriage; for they ſhould have married neither for avoyding fornication, nor for procreation, which are the two chiefe ends of marriage: as for the third, which is mutuall comfort, it ariſeth of the former.

Matth.1.18.

Bellarmine anſwereth, that this vow of *Marie* was no hindrance to their marriage, in as much as ſhe knew by revelation, that *Ioſeph* would never exact marriage duties of her: *Bellarm. lib.2. de monach.cap.22.*

Contra. 1. Thus they build their fancies upon deviſed dreames and ſpeculations, Scripture they have none for *Maries* vow, and therefore they ground it upon their owne conceits. 2 If *Marie* had any ſuch revelation, it is like alſo it was revealed unto her, for what cauſe *Ioſeph* ſhould forbeare her company; but this is contrarie to the Scripture: for it appeareth by the annunciation of the Angell unto *Marie*, when ſhee muſed with her ſelfe, what manner of ſalutation that ſhould bee, *Luk.1. verſ.28.* that ſhe was not uſed or accuſtomed to ſuch revelations and viſions. *Theophylact* ſeemeth to affirme as much, that the Virgin *Marie* was not acquainted with ſuch viſions and revelations, giving this reaſon why the Virgin *Marie* was troubled at the Angels ſalutation, doubting thereof whether it were *[illegible]*, ſuch as the ſalutation and ſollicitation is of wooers unto maids: and *Eraſmus* in his Annotations upon that place thereunto ſubſcribing, ſaith, *Non conſtat an virgo ſic aſſueverit*, It is not evident whether the Virgin was uſed to ſuch viſions of Angels. 3 Your Maſter of ſentences thinketh that *Ioſeph* alſo purpoſed virginitie, *lib.4.diſtinct.30.* If they both purpoſed virginitie, and yet contracted marriage, how was it not a kinde of mockerie, or deceit in them? 4 Your owne Doctors are uncertaine what to hold: *Thomas Aquinas* thinketh that *Marie* made not an abſolute vow before the eſpouſals; *Scotus* affirmeth ſhe did: wherefore agree firſt among your ſelves, and let us know your minde, and you ſhall have our anſwer.

Argum. 2. It was not the manner among the Jewes to vow virginitie, but it was rather a ſhame and reproch to remaine and dye a Virgin: and therefore *Iephtahs* daughter lamented her virginitie, *Iudg.*11.38. How then could *Marie* be induced contrarie to the cuſtome of the Church to vow virginitie? Yea *Auguſtine* confeſſeth as much: *Hos mores Iſraelitarum adhuc recuſabant:* The manners of the Iſraelites did not ſuffer it, *de Virginit.cap.*4. though he himſelfe elſewhere, and in the ſame place ſeemeth to incline to the contrarie opinion.

Iudg.11.38.

Againe, if *Marie* vowed virginitie, ſhe vowed alſo againſt the bearing of children, and ſo her vow ſhould have hindred the accompliſhment of that meſſage which the Angell brought unto her: for ſhe vowed not to be a mother, if ſhe vowed any thing, then had ſhe vowed againſt her ſelfe, who was choſen then to be the mother of our Lord.

The Arauſicane Councell ſaith: *Concil.2.can.*11. *Nemo quicquam rectè Deo voverit, niſi ab ipſo acceperit, ſicut legitur, quæ de manu tua accepimus, damus tibi*, 1 *Chron.*29. No man can rightly vow any thing to God, unleſſe hee have received it of God, as wee read, that which wee have received at thy hands we give unto thee: *Marie* therefore ſhould not have done well to have vowed virginitie, having not at that time received the gift, when ſhee eſpouſed her ſelfe to *Ioſeph*. It is ſufficient for us to know, that *Marie* was both before Chriſts Nativitie, and after ſo continued an undefiled Virgin: *As Ambroſe* ſaith, *Synod. Tolenſ. Quæ eſt illa porta, quæ manet clauſa, & nemo pertranſibit per eam ſed ſolus Deus Iſrael? Ezech.* 44. *Nonne hæc porta Maria eſt, per quam in hunc mundum redemptor intravit?* What is that gate which remaineth ſhut, and no man ſhall paſſe thorow it but onely the God of Iſrael? is not the Virgin *Marie* this gate, by the which the Redeemer came into this world?

Let us ſee their owne decrees: *Part.2.cauſ.27.qu.2.cap.44. Inventa eſt habens in utero,&c. Marie* was found to bee with childe of *Ioſeph*, who though hee did not touch her, yet knew almoſt all the ſecrets, *uxoris futura*, of her that was to be his wife. And *cap 40. Licentia maritali.* By the right and power of an husband *Ioſeph* found her to bee with childe, &c. This then being knowne to *Ioſeph* that ſhe was with childe, and not to others, ſheweth that ſhe was in ſubjection to *Ioſeph*, as his eſpouſed wife: and therefore no ſuch vowed virginitie.

S. *Ambroſe* alſo thus writeth: *Ecce ancilla, apparatus eſt officii; contingat mihi, conceptus eſt voti.* Behold thy handmaid, here is the yeelding of her dutie and obedience; be it unto me according to thy word, here is the conceiving of her vow, *lib.2.in Luc.* S. *Ambroſe* maketh this to be her vow, namely, that ſhe might beare this holy childe without the ſeed of man: and this vow taketh beginning after the Annunciation, not before, which was long after the eſpouſals.

Further. 1 *Iuſtine Martyr* ſeemeth not to thinke, that *Marie* vowed virginitie before the eſpouſals: for as *Ioſeph* (ſaith he) was ſaid to be the ſonne of *Eli*, not begotten of him, but borne onely of his wife according to the Law, *So it ſeemed good unto God, of the wife of Ioſeph to give a ſonne unto Ioſeph, yet not naturally begotten of him:* If *Marie* then were his wife, and Jeſus counted his ſonne, how could the eſpouſals of marriage follow after a vow, which is an impediment to marriage.

ἐκ τ̃ γυναικὸς. reſp. ad. 33. qu. ad Orthodox.

2 *Gregentius* the Æthiopian Archbiſhop thus applyeth that place of *Iſay*. *The ſealed booke ſhall be given unto a man that can read, and hee ſhall ſay, I cannot read, for the booke is ſealed:* This ſealed booke is the Virgin *Marie* (ſaith hee) the man that can read is *Ioſeph*, which in another marriage by another wife had children: now he could not read this booke, that is, he could not have carnall copulation with the Virgin, underſtanding by God that ſhe was ſhut up and reſerved for Chriſt, &c. If *Marie* had vowed virginity, it is like *Ioſeph* did ſo too: but he knew nothing of this ſecret till after the eſpouſals, by the revelation of the Angell.

Iſay 29.11.

Pag 44. diſput. cum Herban.

3 So *Beza* verie well expoundeth thoſe words, *Matth.1.18. before they came together*: that is, before *Ioſeph* tooke her home to his houſe: for it was a cuſtome among the Jewes, to have ſometime come betweene the eſpouſals and the marriage: not as *Eraſmus* tranſlateth, *Priuſquam congreſſi fuiſſent*, before they companied together: as though they had inhabited together before, but abſtained becauſe of the vow of virginitie: of the ſame judgement are *Calvin. Bucer. in 1. c. Matth.*

Matth 1.18. Bez annot. in hunc locum.

4 *Gerſon* alſo doth interpret it as *Beza* doth, of *Ioſephs* receiving *Marie* into his houſe, not of companying together, and thinketh that marriage was ſolemnized between them, &c. which it is like ſhould not have beene, if a vow had gone before: and hereupon *Eraſmus* taketh up *Gerſon* and refuſeth his opinion.

Eraſm. annot. in Luk. 1.59.

The third part, Of the Aſſumption of the Virgin *Marie*.

The Papiſts.

THey report the ſtorie of the death and departure of the Virgin *Marie* after this manner: At the time of her death after ſhe had lived ſixtie three yeeres, all the Apoſtles being diſperſed into divers nations, were miraculouſly brought together to Jeruſalem to ſolemnize her funerall. They buried her in Gethſemani, and for three dayes together the Angels were heard to ſing melodious ſongs: At three dayes end alſo Saint *Thomas* came, who being deſirous to ſee her body, and not finding it in the grave, they thereupon aſſuredly deemed that her body was aſſumpted into Heaven, *Rhemiſt. Act.1. verſ.14.*

82. Error.

Argum. 1. It is beſt agreeable to the privilege of the mother of God not to ſee corruption, *Rhemiſt. ibid.* Seeing alſo her ſonne was exempted from corruption, *& natura Maria excipitur*, the nature of *Marie* muſt bee excepted: *Caro enim Ieſu eſt caro Maria*, The fleſh of Jeſus is the fleſh of *Marie*. And ſeeing Chriſt came to fulfill the Law, which ſaith, Honour thy parents; it is verie like, *Eum in morte ſpeciali gratia eam honoraſſe*, That hee did honour her by ſpeciall grace in her death. Theſe reaſons and other are to be read in a forged booke amongſt *Auguſtines* works, bearing title, *De aſſumptione Mariæ*.

Anſwer. Firſt, there is no credit to bee given to the forged writings which paſſe under the name of Saint *Denis* and *Athanaſius*, out of whom they doe report the aſſumption of *Marie*, nay their owne leſſon which they read upon the Aſſumption day, doth controll and confute the other. Firſt, that ſtorie ſaith, that without doubt ſhee was taken up in body: but your leſſon leaveth it as uncertaine, whether ſhee were raiſed up in body or not. Secondly, the forged ſtorie ſaith, ſhee was buried in Gethſemani, which was in Mount Olivet: your leſſon ſaith, that the place of her buriall is in the midſt of the valley of *Iehoſaphat*, which is betweene Mount Olivet and the Citie, *Fulk. ibid.*

Secondly, it followeth not becauſe Chriſt tooke fleſh of the Virgin, that therefore ſhe ſhould alſo as well be exempted from corruption: for hee tooke fleſh alſo of *David*, and other his progenitors, who by the ſame reaſon ſhould be made immortall. And if ſhee were privileged by being the mother of Chriſt from ſeeing corruption; why not alſo from having any ſinne? for her ſonne after the fleſh ſaw neither.

Luk.2.51.

Thirdly, Chriſt alſo both did and might honour his mother as he was man, though ſo great a privilege bee not granted unto her. The reverence which was to be done to his mother was in regard of his manhood, and ſo was he obedient unto them, *Luk*.2.51. and ſo long as he lived in the fleſh: and therefore he did care for her even upon the Croſſe, commending her to the Diſciple whom he loved. But he neither was to honor her as he was God, and therefore not to free her from corruption, which had beene a worke of his Godhead: and the naturall affection and honour due unto parents ceaſeth after this life. *It* were then too groſſe a conceit, to thinke that Chriſt hath ſuch regard now of the Virgin *Marie* in Heaven, as he had of her, being his mother, in the dayes of his fleſh: for Chriſt, as he is not now knowne after the fleſh, 2 *Corinth*.5.16. ſo neither knoweth he any after the fleſh.

2 Cor.5.16.

The Proteſtants.

THis uncertaine report of the aſſumption of *Marie*, with other circumſtances thereof, wee hold to be a verie counterfeit ſtorie, and worthy of no credit.

De Sanct. Serm.35.

Argum.1. If it were a matter of ſuch weight as they make it, who have erected a new found holy-day of the aſſumption of *Marie*, ſurely the Scriptures would not have been ſilent therein: eſpecially S. *Iohn* (as *Auguſtine* ſaith) to whoſe charge ſhe was committed, would have left ſomewhat in writing of that matter: for (ſaith he) *Nullus fidelius id narrare potuerit*, for no man could more truly and faithfully make relation thereof.

Gen.3.19.

Argum.2. That generall ſentence pronounced upon *Adam* and all *Adams* ſeed, muſt needs alſo take place in the Virgin *Marie*, Thou art duſt, and to duſt ſhalt thou returne, *Geneſ*.3.19. Chriſt only is excepted, and that by the teſtimony of the word of God: wherefore unleſſe this privilege of the Virgin could be proved out of Scripture, as Chriſts is, wee muſt needs hold her ſubject to that generall law of corruption.

Auguſtine ſaith, *Nulla catholica narrat hiſtoria, &c.* How *Marie* was aſſumed no Catholique hiſtorie doth declare, and Apocryphall hiſtories the Church receiveth not, *Serm*.35. *de ſanct.*

Gelaſius decr. de Apocryphis: Liber qui appellatur tranſitus ſeu aſſumptio Mariæ, Apocryphus: The booke called the paſſage or aſſumption of *Marie* is Apocryphal: And in the end of the decree he doth anathematize this booke and other the like, *cum ſuis authoribus hæreticis*, with heretikes the authors thereof. *Gelaſius* thought ſome heretike to be the inventor of this fable of *Marie* her aſſumption.

There is a booke intituled, Of the aſſumption of *Marie*, bearing Saint *Hieromes* name, the author thereof ſeemeth to be more reaſonable concerning this point, than our new Maſters of Poperie: firſt, whereas the tomb where *Marie* is ſaid to have beene buried, was found emptie; the like (ſaith the author) many doe report of *S. Iohn* the Evangeliſts grave, that there was nothing but Manna found therein: *Verumtamen, quid horum verius cenſeatur ambigimus*; Wee are in doubt which of theſe ſhould be moſt true. Secondly, after the ſame manner divers learned doe thinke (ſaith hee) that they roſe for ever, that were ſeene in the Citie, out of their graves, at the reſurrection of Chriſt, and *David* amongſt the reſt: and therefore S. *Peter* durſt not ſay, whoſe body, but whoſe grave is with us, *Act*.2. *For his body being riſen, the grave was emptie.* Like to this fancie he thinketh the ſtorie of *Maries* aſſumption to be. Thirdly, hee thus concludeth, *Melius Deo totum, cui nihil eſt impoſſibile, committimus, &c.* It is better to leave this matter to God, to whom nothing is impoſſible, than to define of our owne authoritie that which we cannot prove. Thus farre that author.

Hæreſ.78.

1 It ſeemeth that in *Epiphanius* time it was not held, that the Virgin *Marie* was aſſumed & taken up to Heaven in body, for thus he writeth: *Sive mortua eſt ſancta virgo, &c.* Whether the holy Virgin were dead and buried, &c. or whether ſhe were taken away (by the ſword) as it is written, the ſword ſhall pierce thy ſoule, &c. or whether ſhe remained, for her end is knowne to no man, wee muſt not worſhip the Saints above that is meet, &c.

De Sanct. Ser.35.

2 *Auguſtine*, as before is alleaged, doubteth of the aſſumption of *Marie*, and thus concludeth: *Reſtat ut homo mendaciter non fingat, apertum, quod Deus voluit manere occultum*: It remaineth, that man doe not untruly faine that as manifeſt, which God would have remaine hid.

Harm.ſect.4. pag.78.

3 Confeſſ. of Saxony, artic.2. of originall ſinne: *We ſay that all men ſince the fall of our firſt parents, which are borne by the coupling together of male and female, do together with their birth bring with them originall ſin, as Paul ſaith, Rom.* 5. *by one man ſin entred into the world, and by ſin death, &c.* Their opinion is then, that as *Marie* was ſubject to originall ſin, ſo likewiſe unto death: and ſo was not exempted from the common condition of mortall bodies.

Annal.48. numer.24. Suares, tom.2. qu.37. artic,4.

4 *Baronius* himſelfe confeſſeth, that this narration of the Virgin *Maries* aſſumption is confirmed neither by Scripture, nor by the ancient Fathers. *Suarez* a Jeſuite ſaith, it hath *eum gradum certitudinis*, the ſame degree of certaintie, which the other opinion hath of her conception and ſanctification in her mothers womb, &c. which is none at all, as is ſhewed before: for thus many uncertainties there are. 1 Whether ſhee died and was buried, or was taken away by the ſword, as before is alleaged out of *Epiphanius*. 2 Some thinke ſhe was buried in mount Olivet, ſome in the valley of *Ieboſaphat*: as is alſo mentioned before. 3 Some ſay ſhe died, and after her death her body was found miſſing, and ſo ſuppoſed to be taken up: but *Baronius* holdeth, *Marie unà cum corpore receptam*, was taken up together with her body into Heaven: that is, ſoule and body together. 4 The common opinion among them is, that ſhe died at 63. yeeres of her age: but *Volaterane* at 51. *Maſſæus* at 49.

Volateran. lib.3. Maſſ. lib.8.

The fourth part, Of the honour and worſhip of the Virgin *Marie*.

The Papiſts.

83. Error.

THey doe aſcribe unto her a kinde of religious honour, more than to any of the Saints beſide: For whereas they call the worſhip of Saints, *δουλεία*, ſervice; the honour of the Virgin they terme *ὑπερδουλεία*, a higher kinde of ſervice, *Bellarm. de Sanct. lib.2. cap.15.* They call her *Reginam mundi, Scala cœli, Thronum Dei, Ianua Paradiſi*; The Queene of the world, the Ladder of Heaven, the Throne of God, and Gate of Paradiſe: yea, they give her juriſdiction over her Son, *Iube natum*, command thy Son; *Iure matris impera filio*, command thy Son by the right of a mother: *Coge Deum*, compell God to be mercifull to ſinners, *Annot. Fulk. 1.15.*

Againe, they ſay, ſhe is to be honoured with the feaſts of her Nativitie, Aſſumption, and Conception: for the other two, of her Purification and Annunciation, are not proper to the Virgin, but concerne Chriſt: the one his Conception, the other his Preſentation, *Rhemiſt. actor. 1. sect. 7.*

Argum. She her ſelfe propheſieth of all Catholike generations, that they ſhould bleſſe her in keeping her feſtivities and memorials: but if theſe feſtivities of her Conception and Aſſumption be not kept, ſhee ſhould have none at all: and ſo bee thought worthy of leſſe remembrance than any other Saint, *Galat.4. sect.5. Rhemiſt.*

The Proteſtants.

1. WE doe not celebrate any feſtivall dayes in the honour of creatures, neither of the Virgin *Marie*, nor any other Saint, but onely to the honour of God: and therefore the feaſts of the Annunciation and Purification may much better be received, becauſe they belong and are referred unto Chriſt, than the other feſtivities of the Aſſumption and Conception of *Marie*, the inſtitution whereof was moſt ſuperſtitious: the one for the fained aſſumption of her body, which your owne writers are uncertaine of; the other to maintaine the hereſie of the Franciſcans, that ſhe was conceived and borne without ſinne. As for the memorie of the Virgin *Marie*, it may better be kept than by ſuch feſtivities: as our Saviour Chriſt taught to keepe the remembrance of *Marie Magdalen*, by preaching the Goſpell, *Math.26.13. Fulk. Annot. Act.1.7.* And if they onely are Catholike generations, that call her bleſſed in keeping theſe feſtivities in her memoriall, then there were no Catholike generations for many hundred yeeres after, and ſo doe you condemne the age of the Apoſtles: for neither then, nor many yeeres after were theſe ſuperſtitious feſtivities heard of. But *Marie* ſaith in her ſong, From henceforth, even from this time forward ſhall all generations call mee bleſſed: ſo that if her bleſſedneſſe had conſiſted in the memorie of thoſe dayes, they ſhould immediately have beene kept, eſpecially the day of her nativitie.

2 Wee doe allow all praiſe given unto the Virgin, without the diſhonour of God and her Sonne and Saviour Chriſt: we doe acknowledge the honour that God vouchſafed her, not to bee a meritorious or principall efficient cauſe of our redemption, but only an holy veſſell, and inſtrumentall cauſe of the conception and birth of Chriſt, by whoſe onely merit and worthineſſe our redemption is perfited, as by a proper and principall, and only meritorious efficient cauſe thereof. And therefore thoſe are blaſphemous titles which are given unto her, to call her the ladder of Heaven, and gate of Paradiſe, and ſuch like: and ſo in a manner to make her our Redeemer. *Auguſtine* ſaith, Shee was more happie in that ſhe conceived the faith of Chriſt, than in conceiving the fleſh of Chriſt. If then theſe titles be unmeet for her, in reſpect that ſhee received the faith of Chriſt, which is common to all the children of God, then are they more unfit, in that ſhe conceived the fleſh of Chriſt.

De ſanct. virgine, cap.3.

3 It is great preſumption to thinke that the Virgin *Marie* may command her Sonne in Heaven, ſeeing ſhee had no authoritie to command him upon earth, in any thing pertaining to his office, *Ioh.2.4.* And now likewiſe that carnall reſpect of children to their parents ceaſeth in the Kingdome of God.

Ioh.2.4.

As for that ſuperioritie and higher kinde of honour which ſhe hath above all the Saints beſide, we finde no warrant out of Scripture. She is reſpected now in Heaven, not as ſhe bare the fleſh of Chriſt, but as ſhe lived by faith in Chriſt: ſhe alſo rejoyced in God her Saviour. The Scripture therefore maketh one condition and eſtate of all that ſhall bee ſaved: and ſaith generally of all, of others as well as the Virgin Chriſts mother, That they ſhall be as the Angels in Heaven, *Matth.22.30.* Yea, our Saviour ſheweth, that Whoſoever doth the will of God, is his ſiſter, brother, and mother, *Matth.12.50.* By the which wee learne, that other the faithfull ſervants of God may by their faith in Chriſt, bee as well accepted of God, as if they had borne Chriſt in the fleſh. Where then is that high dignitie which ſhe hath, as the mother of Chriſt above all Saints? *Auguſtine* ſaith, *Tu concinis ſine fine choris conjuncta, Angelis & Archangelis ſociata*: Thou (O Virgin) doeſt rejoyce being joyned unto the heavenly Quire, being aſſociated to Angels and Archangels, &c. Hee maketh her not Lady or Queene of Heaven, but onely a fellow companion of the Saints and Angels.

Matth.22.30.

Matth.12.50.

Serm.35. de ſanct. de aſſump. Mariæ.

Synod. Moguntin. cap.45. Sancti qui vita hujus curſum beato fine clauſerunt, &c. The Saints departed, as the moſt noble members of Chriſt, muſt be honoured of us with that dutie and worſhip of love and fellowſhip, which the Saints living are to be worſhipped withall, &c. If then the moſt noble members of Chriſt are no otherwiſe to be adored, than holy men upon earth, the Virgin *Marie* can have no greater honour: for more ſhe cannot be, than a moſt noble member of Chriſt.

This truth hath been ſealed: *Helen Stirke* perſecuted, becauſe lying in child-bed ſhe refuſed to call upon the name of the Virgin *Marie*, being thereto exhorted by her neighbours, but only upon God, for Jeſus Chriſts ſake, *Fox*, pag. 1267.

Saint *Hierome* hath this ſentence writing againſt *Helvidius*; *Invocandus eſt Spiritus ſanctus, ut Maria virginitatem ſuo ſenſu, ore meo defendat, &c.* The holy Spirit muſt bee called upon to defend the virginitie of *Marie* by my tongue, &c. the Lord Jeſus muſt be invocated to deliver from all ſuſpition the ſacred womb, &c. God the Father muſt be prayed unto, to declare the mother of his Son to be a Virgin, &c. And why, I pray you, doth he not alſo call upon the Virgin *Marie* to defend her owne virginitie, if ſhe be to be prayed unto?

And concerning the feſtivities of *Marie*, if you would indeed have them ſo ſolemnly kept above other holy dayes, what meaneth then your owne darling *Boniface* 8. to preferre the feaſts not onely of the Apoſtles and Evangeliſts, but of the foure Doctors of the Latine Church, making no mention at all of *Maries* feſtivals? for theſe are the words of the Decree, *Sext. decretal. lib. 3. tit. 22. cap. 1. Merito providit, Apoſtolos, Evangeliſtas & confeſſores in univerſali Eccleſia honorificentia majoris impendiis attollendos, &c.* This See hath worthily provided that the Apoſtles, Evangeliſts and Confeſſors, ſhould thorow the univerſall Church be more highly extolled, that they be ſo much the more honoured of the Church, as they have more than others lightned the ſame. This decree preferreth the commemorations of Saint *Ambroſe, Gregorie, Hierome, Auguſtine*, before the memorie of the Virgin *Marie*.

Cont. hæreſ. lib. 3.

Epiphanius writeth againſt the Collyridiani, ſo called becauſe they did offer certaine cakes which the Grecians ſo call, in the name of the Virgin *Marie*, and ſo kept a certaine ſet holy day to the worſhip of *Marie*: *Re vera virgo erat, & honorata, ſed non nobis ad adorationem data*: She was indeed an honourable Virgin, but not given us to be adored.

Matth. 12. 48. lib. de carne Chriſti.

2 *Tertullian* thus writeth of this ſaying of Chriſt, *Matth.* 12. Who are my mother and brethren? *Non matris uterum & ubera negans, ſed feliciores deſignans qui verbum Dei audiunt*: Not denying the womb and breaſts of his mother, but ſhewing them to be more happie which heard his word.

Origen reporting the mad conceits of the Heretikes called Ophiani, ſheweth how they make ſeven principall Angels keepers of the ſeven gates of heaven: and unto the keeper of the third gate called *Aſtaphaon* they thus pray: *Redde me virginis ſpiritu mundatum*; Make mee pure by the ſpirit of the Virgin: And to *Elohiam* the keeper of the third gate they thus pray: *Exhibe me tua matris tibi ut deferam ſigna*: Let me bring unto thee tokens from thy mother, &c. How much unlike are theſe to the popiſh prayers which are made to the Virgin *Marie*, to bid and command her Son?

Confeſſ. of Bohemia, cap. 17. Harm. p. 17.

3 We together with the reformed Churches give all due honour unto the bleſſed Virgin *Marie*: Firſt, that ſhe was ſanctified above all other of her ſex, to be the mother of Chriſt, and therein renowned as happie before all others of her ſex. Secondly, that ſhe was at all times, before her birth, in the ſame and after it, a true chaſte and pure Virgin. Thirdly, that ſhee was adorned with excellent gifts, noble vertues, and fruits of good works. Fourthly, that ſhe was through the price of her Sons death, dearely redeemed, and made a joynt heire of everlaſting life. Fifthly, they doe celebrate alſo holy dayes in the remembrance of her, to the praiſe and glorie of God. Sixthly, and to confirme themſelves they rehearſe thoſe great things, wherewith God had advanced her above all other women. Seventhly, and ſo much as lieth in them, they doe imitate and follow the holy life and manners of that Virgin, &c. All this we acknowledge to bee due to the bleſſed Virgin. But wee dare not pray unto her, to make her our Advocate or Interceſſor, becauſe God only is the ſearcher of the hearts: as the confeſſion of Wittemberg reſolveth out of *Epiphanius*, before alleaged: that ſhe was an honourable Virgin, but not propounded to us for adoration.

Wittemberg confeſſ. cap. 23. pag. 46.

4 We are therefore farre off from thoſe blaſphemous amplifications of the Virgin *Marie*, uſed by the Romaniſts: as that the glorie of the Son is the ſame with his Mother. [a] *Viega*: That we may appeale from Gods Court unto hers. [b] *Bernardin*: That God hath decreed to give nothing without her. [c] *Ozorius* the Jeſuite: That whatſoever floweth from that everlaſting fountaine downe to the earth, floweth forth by her. [d] *Turſellin*: They alſo in their Doxologies are not aſhamed to ſet *Marie* before Chriſt, Praiſe be to God and to the bleſſed Virgin *Marie*, alſo to Jeſus Chriſt: [e] *Gregor. de Valent. Ieſuite.*

[a] Comment. in Apocal. 12. ſect. 2. numb. 3.
[b] In Martiali.
[c] Tom. 4. concil. de devot. B. Mariæ.
[d] Epiſt. dedicat. de virgin.
[e] In fin. libr. de Miſſa.

An Appendix or fifth part, Of the merits of the Virgin, and of the *Ave Maria*.

The Papiſts.

84. Error.

1. THey doe teach and hold, that ſhe only amongſt all women deſerved to beare the redeemer of the world, and ſo by her merits obtained that favour to be the mother of Chriſt.

Argum. The Angell ſaluteth her, and calleth her, Full of grace, which ſheweth the prerogative that ſhe had above other women, and the worthineſſe that was in her, *Rhemiſt. Luk.* 1. *ſect.* 12. 15.

The Proteſtants.

Anſw. 1. WE acknowledge that herein ſhe was bleſſed above all other women, in that ſhe was choſen to be the mother of our Saviour, and that ſhe was indued fully with the graces of the holy Ghoſt: but thoſe graces ſhe had not of her ſelfe, but of the free gift of God, without her merits: and S. *Hierome* ſheweth how ſhe was full of grace, *Sancta Maria, qui conceperat eum, &c.* Holy *Mary*, becauſe ſhe conceived him, in whom the Godhead dwelled bodily, is ſaluted full of grace, *tom. 4. ad Principium*; ſhe was full of grace, becauſe ſhe was filled with Chriſt: and as S. *Ambroſe* ſaith, *quia gratia replebatur authore*, becauſe ſhe was repleniſhed with the Author of grace, *lib. 2. in Luc.* It was not then her owne grace, but the grace of Chriſt.

2 The word κεχαριτωμένη, ſignifieth freely beloved, not full of grace, as it is likewiſe taken, *Eph. 1. 6.* ἐχαρίτωσεν ἡμᾶς, He hath made us accepted in his beloved Sonne. Epheſ. 1. 6.

3 She her ſelfe confeſſeth her ſelfe in her Song, to be of a low degree, poore in ſpirit, and hungry, whom God in mercy looked upon, *Luke* 1. 50. whereas God ſent away the proud and rich: as the proud Phariſee that thought himſelfe rich of good works, obtained nothing of God, *Luke* 18. Wherefore if ſhe had ſtood upon her owne deſerts, ſhe had made her ſelfe rich, not poore: neither ſhould ſhe have magnified the mercy of God, but his juſtice: for when a reward is given according to deſert, it is of his juſtice and not mercy. Luke 1. 50.

S. *Ambroſe* thus concludeth, *Simul ancillam dicendo, nullam ſibi prærogativam tantæ gratiæ vendicavit, &c.* And in calling her ſelfe handmaid, ſhe challengeth no prerogative of ſo great grace, for being to bring forth one, that was humble and meek, it became her alſo to be humble.

And S. *Hierome* upon theſe words, *Luke* 1. 48. *From henceforth ſhall they call me bleſſed? Animadverte, quod beatam ſe eſſe dicit, non proprio merito, aut virtute, &c.* Marke, that ſhe calleth her ſelfe bleſſed, not by her owne merit or vertue, but by the mercy of God dwelling in her, &c. *Dialog. 1. adverſ. Pelag.* Luke 1. 48.

Auguſtine thus commenteth upon the words of her Song, *Magnificet anima mea Dominum, & recordetur, &c. quomodo nullis ſuis præcedentibus meritis, ſed ſola Dei bonitate ſit ab iniquitate ſalvata*: Let my ſoule praiſe the Lord, and remember, how that not by any merits going before, but through the onely gracious goodneſſe of God, it is delivered from ſinne. De ſanct. virginit. ſerm. 35.

Bernard ſaith, *Regina miſericordiæ dicitur, ut ſoli tribuamus divinæ miſericordiæ non meritis, quod ſuper omnem creaturam præcellens, &c.* She is called the Queene of mercy, that we ſhould aſcribe it only to Gods mercy, not her merits, that ſhe is exalted above all other creatures, *Serm. ſuper ſalve Regina*: *Ergo, Mary* not ſaved by her merits, nor conſequently the mother of Chriſt by her merits, but only by the meere favour of God.

This truth alſo wanteth not the ſeale, *Helen Stirke* perſecuted becauſe ſhe affirmed in effect, that there was no merits in the Virgin, which procured her that honour, to be the mother of Chriſt, and to be preferred before other women, but Gods free mercy onely exalted her to that eſtate: *Fox pag.* 1267.

Concerning this point: 1 *Theophylact* is an evident witneſſe, who upon theſe words, *for hee hath looked upon the low degree of his handmaid: Virgo plenius edocta, glorificat Deum, &c.* The Virgin being fully inſtructed glorifieth God, aſcribing the miracle to him, not to her ſelfe, *he hath looked unto me, I have not looked up to him*, he hath had mercy on me, I ſought not him: from henceforth all generations ſhall call me bleſſed: and why ſhall they call me bleſſed? *non propter meam virtutem*, not for my vertue, but becauſe he that is mighty hath magnified me. Luke 2. 48. ἐπέβλεψεν ἐπ' ἐμοί, οὐκ ἐγὼ ἀνέβλεψα, &c.

2 *Origen*: *Non eſt dubium, quin quæ tunc repleta eſt ſpiritu, propter filium repleta ſit, &c.* It is no doubt, but that ſhe which was then filled with the ſpirit, was ſo repleniſhed, becauſe of her Sonne, &c. much more was it for her Sonnes ſake, that ſhe was choſen to be his mother. Hom. 7. in Luc.

3 Confeſſion of Bohemia, *chap. 17. By her beſt beloved Sonne, through the price of his death, ſhee was dearely redeemed, &c. by the holy Ghoſt, through faith, &c.* as by grace in Chriſt ſhe was ſaved, ſo by the ſame grace ſhe was made his mother. Harm. p. 27.

4 *Eraſmus*, upon theſe words of the Angel, Thou haſt found favour with God, addeth, *Non eſt meriti tui, ſed favoris divini*: It is not of thy merit, but of the divine favour: and for this ſaying, being accuſed of Lutheraniſme by a Divine of Paris, he thus fortifieth his former ſaying: *Si promeruit, ubi eſt gratia quam prædicat Angelus?* If ſhe merited, where is the grace which the Angell ſpeaketh of? And how hangeth that together, *from henceforth all generations ſhall call me bleſſed?* for no man is called happie for the things which he hath by his owne vertue prepared. Eraſm. annot. in Luc. 2. 48.

The Papiſts.

2 THey much commend the often uſing of the *Ave Marie*, which is done (ſay they) to the honour of Chriſt and our Lady. 85. Error.

Argum. They be the very ſumme and abridgement of the whole Goſpell: and therefore to bee uſed, *Rhemiſt. Luc. 1. ſect. 11.*

The Proteſtants.

1 YOu doe ſhamefully abuſe thoſe words, in making a prayer of them, which was but a forme of ſalutation uſed by the Angell: neither can you ſay them in that ſenſe they were uttered in by

the Angell. Alſo you offend in the vaine repetition of them upon your beads, as the heathen did, *Matth.6.7.* and in committing idolatry, in the invocating of the Virgin, and praying unto her in theſe words: who is a creature, and not a God to be called upon.

2 What myſterie ſoever be contained in theſe words, yet the people underſtand nothing at all. And though we deny not but that the words are holy and myſticall, yet it followeth not that they ſhould be uſed for a prayer.

Fox p.800.

3 What great account they make of the *Ave Mary*, it may appeare by this: that they think they may alter and change it, and adde to it at their pleaſure: as by Pope *Sixtus* the fourth, there was a clauſe more added unto the common *Ave Mary*, in this manner: *Haile Mary full of grace, the Lord is with thee, bleſſed art thou amongſt women, and bleſſed is the fruit of thy wombe Ieſus Chriſt, and bleſſed is Anna thy mother, of whom thy Virgins fleſh hath proceeded without blot of originall ſinne.* What a fearefull thing is this, that they ſhould thus dare to adde unto the Scriptures? How can they now eſcape that judgement that is threatned againſt all thoſe that doe adde, or take ought to or from the word of God? *Apocal.22.18.*

Apoc.22.18.

That the *Ave Mary* is no prayer, nor to be uſed as a prayer, we have the glorious teſtimony of the holy Martyrs, *Claudius Monerius* Martyr, being asked whether it were not good to ſalute the bleſſed Virgin with the *Ave Mary*, made this anſwer: When ſhe was on earth, ſhe had then need of the Angels greeting, for then ſhe had need of ſalutation, as well as another: but now ſhe is bleſſed, that no more bleſſing can be wiſhed to her, *Fox pag.905.col.1.*

Benet Romaine, a French Martyr, becauſe he refuſed to ſay the *Ave Maria*, was tormented of the Friers, *pag.826.col.2.*

Pag.845.1.70.

Maſter *Latimer* bleſſed Martyr, moleſted and troubled for affirming that the *Ave Maria* was a ſalutation onely and no prayer, *pag.1736.col.2.*

Pag.1176.1.11.

Thus farre of ſuch queſtions and controverſies, as concerne the kingdome of Chriſt, which is his Church: of the which we have now entreated at large: firſt in generall of the whole, and then of the ſeverall parts and members thereof in order. Now follow thoſe controverſies, which belong unto the Prieſthood of Chriſt, the third excellent and glorious office of our Saviour: which his Prieſthood is partly ſeene in his interceſſion and mediation for us, partly in his ſacrifice, where we are to handle the great and weighty controverſies of the Sacraments, by the which the ſacrifice of his death is applied unto us.

Hæreſ.78.

Epiphanius ſpeaking againſt the ſuperſtition of certaine women which offered cakes in the name of the Virgin *Mary*, ſaith, *ſit in honore Maria, &c.* let the Virgin *Mary* be honoured, but the Father, Sonne and holy Ghoſt onely adored: *Mariam nemo adoret*, let none adore *Mary, &c.* but whoſoever uſe the *Ave Mary* as a prayer to the Virgin *Mary*, in invocating doe adore her.

Hom.6.in Luc.

2 *Origen* thinketh it is a ſalutation and no prayer: *ſoli Mariæ hæc ſalutatio ſervabatur*: only this ſalutation was reſerved to *Mary*, which is not found elſewhere in Scripture, &c. To what purpoſe then ſhould this ſalutation be uſed now to *Mary*, the myſterie of the incarnation being long ſince accompliſhed: and it is preſumption, for every one to aſſume into their mouthes, that forme of ſalutation, which that glorious Angell uſed in that heavenly meſſage.

Ephes.1.6.

3 *Eraſmus* agreeth, that it was a ſalutation, and that the word κεχαριτωμένη, ſignifieth not full of grace, but rather *gratioſa*, gracious, or freely beloved: as in the ſame ſenſe the Apoſtle uſeth, the active ἐχαρίτωσεν, he hath made us gracious, *gratificavit*, and ſo the vulgar Latine there readeth.

Harm.ſect.16. pag.485.

4 Confeſſion of Bohemia, *chap.17. We doe make and ſing godly and Chriſtian ſongs of her, &c.* but to the praiſe of God, as they ſay a little before, and to ſuch purpoſe, as is expreſſed before, *err.83.* they make no mention of ſaying the *Ave Mary*.

Certaine additions to this queſtion, concerning the bleſſed Virgin Mary.

AS namely: firſt, of the manner of that holy and bleſſed birth, whether Chriſt were borne, his mothers wombe being not opened. Secondly, whether *Mary* be any efficient cauſe in the work of our redemption. Thirdly, whether ſhe at any time wavered in faith. Fourthly, whether ſhe have power to helpe thoſe that doe invocate her. Fifthly, whether there be any vertue in her image.

Touching the firſt of theſe, there ſhall be occaſion offered to handle the ſame afterward, as *Contr.13.error 12. Argum. Pag.2.* and *Controv.20.error 3.* to the which places I referre the Reader: the reſt ſhall be conſidered here in order.

VVhether any part of the work of our redemption may be aſcibed to the Virgin *Marie.*

The Papiſts.

BEcauſe ſhe brought forth the Author of our redemption, whereby ſhe is the mother of mercie and grace, and life, and whatſoever goodneſſe we receive by Chriſt: *Rhemiſt. Act.* 1. *ſect.*7. in the end: And a little before: *She is our hope, our refuge, our advocate, &c.* And in the ſame place they inferre out of certaine teſtimonies by them wreſted, *that both the ſexes common to our ſalvation, the man and the woman, Chriſt and our Lady, as Adam and Eve were the cauſe of our fall, though Adam more than his wife; ſo Chriſt more excellent than our Ladie:* They have alſo this blaſphemous prayer unto the Virgin: *Holy mother of God by thy godly intervention waſh away our ſinnes, that being redeemed by thee, we may be able to climbe to the ſeat of eternall glory, out of the office called Servitium Beatæ Mariæ.* Error 87.

Argum. As S. *Paul* called the Theſſalonians his hope and glory, ſo the Church and her children may call the bleſſed Lady their hope, *Rhemiſt. an. in* 1 *Theſ.*2.*ſec.*1.

Anſw. The argument followeth not. 1 S. *Paul* and all faithfull Preachers have Gods promiſe to be rewarded for their faithfull labours in converting ſoules unto God: and therefore they are their joy as it is ſaid. *They that turne many to righteouſneſſe ſhall ſhine as the ſtarres:* but no ſuch promiſe is made for the obtaining of ſalvation by the Virgin *Mary*, or truſting in her, or in any other creature. Dan.12.3.

2 Here the benefit redounded to them who were the Apoſtles hope, but they which make the Virgin their hope, looke for benefit from her.

3 *Theodoret* upon this place, ſheweth the Apoſtles meaning, becauſe *he likened himſelfe to a mother cheriſhing her children, he imitateth the words of mothers, which are wont to call their children their hope, their joy, &c.*

The Proteſtants.

CHriſt onely was the efficient cauſe and meritorious worker of our redemption, the Virgin *Marie* was a choſen veſſell and inſtrument onely of his holy incarnation, not concurring, as any working cauſe or agent in the myſticall work of our redemption.

Argum. Thus the Prophet ſpeaketh: *I have troden the wine-preſſe alone, &c.* and I looked, and there was none to helpe, &c. therefore *mine owne arme helped me*: upon the which words *Ambroſe* thus inferreth: *Chriſti paſſio ad omnium redemptionem adjutore non eguit:* The paſſion of Chriſt for the redemption of all, needed no helpe, &c. *ſuſcepit matris affectum, non quæſivit alterius auxilium:* he tooke upon him the affection of his mother, he ſought not an helper: And *Hieronym* upon the ſame place: *ſolus Dominus calcavit torcular nullumque adjutorem habuit:* onely the Lord trod this wine-preſſe, wherein both puniſhments are trod forth to the evill, and rewards to the good: he had no helper: *ex citation. Eſpencei.* Iſay 63.3.5. Epiſt.82.ad Vercellenſ.

The ancient Fathers doe in divers points compare *Eve* and *Marie* together, making them in ſome things like, in ſome things unlike, but they make not *Marie* ſo the cauſe of redemption of mankinde, as *Eve* of their ruine and fall. Lib. de Chriſto Redemptor.c.13.

1 *Iuſtinus* Martyr, ſaith that Chriſt was borne of a Virgin, *ut (qua via) à ſerpente inobedientia initium ſumpſit, &c. That by what way inobedience tooke beginning from the ſerpent, ſo by the ſame way it ſhould have diſſolution, &c.* and ſo he proceeded to this effect: *Eve* being a Virgin, by conceiving the word of the ſerpent begat death: ſo *Marie* the Virgin, conceiving by faith at the meſſage of the Angel, by the overſhadowing of the holy Ghoſt brought forth the Sonne of God, who worketh deliverance from death. [illegible] &c. Iuſtin. dialog. cum Tryphon. Iudeo c. 156. printed by Commelin. an.1593.

2 To the ſame purpoſe *Tertullian: in virginem adhuc Evam irrepſerat verbum ædificatorium mortis, in virginem æque erat introducendum verbum Dei extructorium vitæ &c.* The word which edified unto death came upon *Eve*, yet being a Virgin, and ſo the word of God was to come into a Virgin, which ſhould build up unto life: that what by the like ſex did paſſe unto perdition, by the ſame ſex might be reduced unto ſalvation: *Eve* beleeved the ſerpent, and *Marie* beleeved *Gabriel, quod illa credendo deliquit, hac credendo delevit, &c.* That which ſhe in beleeving offended, the other in beleeving amended, &c. ſo in three things they were like; in their ſex and condition, both were Virgins; in the act of beleeving in generall; in the object, the word brought unto them: in three things they are unlike; in the author, the ſerpent ſpake from the devill to the one; the Angell from God to the other; in the quality of their act, the one did evill in giving credit, the other did well in beleeving, and ſo made amends for the others faults; in the divers effects, the one wrought death, the other brought forth him who is the Author of life: All this may ſafely be received, and yet *Marie* is but extolled as an inſtrument, not ſet forth as an agent. Tertul.lib.de carn.Chriſti.

Origen ſaith: *ante Ioannem prophetat Elizabeth, &c. Elizabeth* propheſied before *Iohn*, and *Marie* before the death of our Saviour, *& quomodo peccatum cœpit à muliere, &c.* That as ſinne began from the woman, and ſo came unto man; ſo the beginning of ſalvation *à mulieribus habuit exordium*, had the originall from women, &c. He aſcribeth not an efficiencie, but a priority onely in the myſterie of ſalvation to women, and to *Elizabeth* in this behalfe as unto *Marie.*

3 Former confeſſion of Helvetia: *We doe with our whole heart beleeve that Chriſt alone is our atonement, redemption, ſanctification, expiation, protection and deliverance, ſimply receiving all manner of our life and ſalvation beſide this Chriſt alone.*

4 See *Eſpenceus* before to this purpoſe alleaging divers of the Fathers.

Whether *Mary* wavered or was weak in Faith.

The Papiſts.

Error.88. Annot. in Luc. 2.35. THe common opinion of popiſh Divines is, that there was not at any time the leaſt doubting in the myſterie of ſalvation to be found, in the bleſſed Virgin *Marie*, as *Eraſmus* reporteth their opinion: and that in the Paſſion of Chriſt the true faith was onely in her: as *Alexander Aleuſ. 3. part. 4. ultim. art. 2. Ioannes de Turrecremata lib. 1. de eccleſ. 1.30. & lib. 3. c. 61.*

Luke 2.19. *Argum.* The Rhemiſts ſeeme to inferre ſo much upon theſe words of the Evangeliſt: *Marie kept all theſe ſayings, and printed them in her heart:* Our Lady (ſay they) *knew all theſe myſteries and wiſely noted, &c. All theſe things which were done and ſaid about Chriſt, from the firſt houre of his conception, till the end of his life and aſcenſion.* Whereupon it will follow that having ſuch perfect knowledge ſhe had not the leaſt doubt at all.

Luke 2.50. *Contra.* Though the bleſſed Virgin were a woman of great underſtanding, yet that ſhe knew not all the myſticall words and acts of Chriſt at the firſt, is evident by that place, *verſ.* 50. of the ſame chapter: they underſtood not that ſaying which he ſpake unto them: and they themſelves uſe thus to ſing in an Antheme: *Venter puella bajulat ſecreta quæ non noverat: The wombe of the maid did beare the ſecrets which ſhe did not know.*

The Proteſtants.

WE doe not derogate from the due praiſes of the Virgin *Marie*, neither will diminiſh or impaire the weight and worth of the great graces which were in her, yet from all kinde of doubtfull and perplexed thoughts concerning Chriſt, ſhe by warrant of Scripture is not altogether freed and exempted, though they prevailed not, neither long continued.

Luke 2.35. Hom. 17. in Luc. Theophyl. in hunc locum. Qu. veter. & nov. testamen. q. 73. Matth. 12.48. Lib. de carne Chriſti. *Argum.* 1. *Simeon* propheſieth of *Marie*, *the ſword ſhall pierce thy ſoule:* which *Origen* underſtandeth of ſome doubtfulneſſe wherewith *Marie* ſhould be perplexed: *pertranſibit infidelitatis gladius & ambiguitatis mucrone ferieris, &c.* the ſword of unbeleefe ſhall paſſe thorow, and thou ſhalt bee ſmitten with the blade point of ambiguity, when thou ſhalt ſee him whom thou heardeſt to be the Sonne of God, &c. to bee crucified: ſo alſo *Theophylact* underſtandeth it, either of the griefe of the paſſion, *vel de ſubdubia cogitatione*, or of ſome doubtfull thought, ſeeing him crucified, that had done ſuch great miracles, &c. Likewiſe *Auguſtine* affirmeth that this is ſo ſaid: *Quia Maria, &c. in morte Domini dubitaret*, becauſe *Marie* doubted in the death of Chriſt: all theſe Fathers thus expound this text: yet that other ſenſe of *Theophylacts*, of the griefe which *Marie* ſhould conceive by the paſſion of Chriſt, is more fit: notwithſtanding they all agree that *Marie* was not without ſome doubting: and *Tertullian* directly ſaith, alleaging the words of Chriſt, *who is my mother and brethren: hoc loco apparet incredulitas eorum*, in this place their unbeleefe appeareth, meaning, of his mother and brethren.

Matth. 26.31. *Argum.* 2. Our Saviour ſaith: *all ye ſhall be offended by me this night: Origen* includeth here the Virgin *Marie*, *putamus quod ſcandalizatis Apoſtolis*, doe we thinke that the Apoſtles being ſcandalized, that the mother of our Lord was free from ſcandall? *Auguſtine* alſo in the place before noted, doth here comprehend the Virgin *Marie*. Thus we have the conſent of the writers both of the Greek and South Church for this point: And *Eraſmus*, one that is theirs rather than ours, ſeemeth to concurre with him in the place before alleaged.

Whether the Virgin *Marie* be able to helpe those that invocate her.

The Papiſts.

Error. 89. Annot. in c. 9. Eſther. Orat. tom. 4. Concil. de devotion. B. Mar. Turſelin epiſt. dedicat. de virgin. Lauret. OUr Doway profeſſors doe thus ſhoot forth their bolt: as ſafety of temporall life was procured to one nation by the interceſſion of *Eſther* to *Ahaſhuerosh*, ſo generall ſalvation is procured to all mankinde by the mediation of the bleſſed Virgin *Marie, &c.* And ſome of them doubt not to ſay, *without whom our God hath decreed to give nothing:* and another ſaith, that all may underſtand, that whatſoever floweth downe unto the earth from that everlaſting fountaine, *profluere per Mariam*, to flow forth by *Marie*.

Acts 15.28. *Argum.* The Rhemiſts would juſtifie this ſaying of the common people, *God and our Lady helpe you*, by that place *Act.* 15. *it ſeemed good to us and the holy Ghoſt.*

Iudg. 7.20. *Contra.* Theſe creatures which God hath appointed to be miniſters and inſtruments of any work may be named together with God, yet not as joynt workers and helpers, but as inferiour agents: as the ſword of the Lord and of *Gideon*. But the Scripture giveth no warrant to joyne Saints departed with God, becauſe it cannot be proved that they are appointed to any ſuch ſervice: the Angels are Gods miniſtring ſpirits, for the Elects ſake, not the ſoules of Saints departed.

Hebr. 1. 14.

The Proteſtants.

THe Virgin *Mary* is neither preſent to heare the prayers of the faithfull, nor yet of power to help them, but her help and ſalvation, as of all other Saints dependeth upon the vertue of the redemption purchaſed by Chriſts precious death.

Argum. 1. Our bleſſed Saviour, *all power is given unto me in Heaven and in earth.* The power then and kingdome is not divided with *Mary*, but reſteth wholly in Chriſt.

Matth. 28. 18.

Argum. 2. The Saints are farre off from aſcribing their owne ſalvation to their merits, as the Virgin *Marie* ſaith, *my ſpirit rejoyceth in God my Saviour, &c. how therefore ſhould they preſume to help any other with their merits: confeſ. of Sweveland, artic.* 11.

Harm. ſect. 2. p. 43.

1 *Epiphanius* reproveth thoſe that call and ſalute the Virgin *Marie* by the name of the Queene of heaven, which title is uſuall in Poperie; *ne dicant honoramus Reginam cœli*, Let them not ſay, we worſhip the Queen of heaven, as thoſe idolatrous women did, *Ierem.* 44. This was the ancient faith of the Greek Church, though the Moderne Church of the Muſcovites be herein degenerated: for thus their great Duke profeſſeth, that they call the bleſſed Virgin, *rectricem Reginam defectum noſtros filii gratia ſupplentem*, the governeſſe, Queene, ſupplying our defects by the grace of her Sonne; yet herein they are more ſparing than the ſuperſtitious Romaniſts: The Muſcovites doe aſcribe this power unto *Marie* through her Sons grace: but the other go further, thus praying to *Marie: holy Marie, &c. beſtow thy comfort on us, that by thee we may deſerve to have the reward of eternall life, &c.* here they aſcribe all to the merits of *Mary* without relation to her Sonne.

Hæreſ. 78. 79.
Ierem. 44. 7.

Reſponſ. ad Rohit. c. 6.

In the office called Servitiũ beatæ Mariæ.

2 Ancient *Tertullian* thus teſtifieth, ſpeaking of that place, *Matth.* 12. Where Chriſt preferred his diſciples that heard his word before his mother: *non matris uterum & ubera negans, ſed feliciores deſignans, qui verbum Dei audiunt:* not denying the wombe and breſts of his mother, but ſhewing them to be more happy, that heare his word: he was farre off from aſcribing ſuch vertue and power to *Marie*, giving unto other preeminence before her. *Gregentius* Archbiſhop of Tephra thus ſaith: *What is that root of Ieſſe elſe, but my Lady the Virgin Mary, and who is he that riſeth to reigne over the nations? Ieſus Chriſt.* He maketh Chriſt onely the ruler and governour: this was the faith of the ancient Æthiopike Church, though the moderne Church there be much declined; as *Helena* the Empreſſe, grandmother of *David* Emperor of Æthiopia, thus writeth to *Emmanuel* King of Portugall, *the grace of our Lord Ieſus Chriſt, and our holy Lady the Virgin Marie, extend it ſelfe over you and yours, &c.*

Lib. de carne Chriſti.
Diſputat. cum Herban. Iud. at Paris 1586. p. 90.
In an Epiſtle ſent an. 1509. Et Damiano à Goes.

3 See before the confeſſion of Sweveland, to the which the confeſſion of Saxonie agreeth, *artic.* 22. *Humane ſuperſtition goeth on further, and giveth vertue to them, as many publike ſongs declare, (O Marie mother of grace, defend thou us from the enemie, and receive us in the houre of death, &c.) theſe ſhort verſes have we heard a Monke of their divinity ſay before one that lay a dying, and after repeated them, when as he made no mention of Chriſt.*

Harmon. ſect. 2. p. 40.

4 *Eſpencæus* alleageth thus out of *Hilarie*, thereunto preſcribing: *factum non admittet, quicquid univerſitati præſtatur ab uno*, that which is by one performed to all, admitteth no fellowſhip of any, &c. Chriſt then is the alone helper of all.

De Chriſto redemptor. c. 23.

Of the Image of the Virgin *Marie*, and the vertue aſcribed thereunto.

The Papiſts.

THey tell us of great vertue, and many miracles wrought by and iſſuing from the Image of the Ladie of Lauretto in Italy, which they preferre before all other images of our Lady in the whole world, both for that the ſame houſe wherein the Angell ſaluted the Virgin *Marie* was tranſlated thither, firſt into Illyricum, and from thence into Italy by the miniſtery of Angels: *Suarez. Ieſuite*; as alſo for that there is continuall concourſe thither from all parts of the world, and there are *quotidiana ſanationum miracula*, miracles ſhewed dayly in healing: *Baronius Turſalin.*

Error. 50.

In Thom. par. 3. qu. 30. Art. 1. ſec. 5.
Baron. epiſt. l. 3. ep. 14.
Turſelin thorowout his whole booke.

Argum. The Rhemiſts urge that report of *Euſebius* of the image of a woman in braſſe kneeling unto another image made for Chriſt, repreſenting the hiſtory of the woman which was healed of her bloudy iſſue by touching the hem of Chriſts garment: in memory of which benefit, ſhee made that monument: where alſo there grew a ſtrange herbe, which as ſoone as it touched the skirts of the image, had vertue to heale all manner of diſeaſes: which image *Iulian* cauſed to be demoliſhed, and his owne to be ſet up, which was caſt downe by lightning, *Euſeb. lib.* 7. *c.* 14. *Rhemiſt. annot. in matth.* 9. *ſect.* 9.

Anſ. 1. *Laſicius* in his conſultation of the anſwer of the Duke of Muſco to *Robite* thinketh that it might pleaſe God by ſuch ſenſible meanes to allure the Gentiles to the faith: but now the faith of the Goſpell being diſperſed, *talibus hamis minime eſt opus*, we need not ſuch hookes. 2 But it is better anſwered, that *Euſebius*, concerning the images, which remained to his time, ſaith that they were erected συνηθείᾳ ἐθνικῇ, by an heatheniſh cuſtome, for the manner of the heathen was to make ſuch monuments of them from whom they received any benefit: but touching the miraculous healing wrought

In c. 14.

by the herb, hee writeth uncertainly by report onely. 3 It was juſt, that an example ſhould be ſhewed in the defacing of the tyrants image: for God miſliketh all profaneneſſe, ſhewed even toward ſuperſtitious monuments of an irreligious minde: for the contempt of all religion is an injury to God: as ſtories make mention how *Breanus* with all his hoſte was deſtroyed, when he would have ſpoiled the temple of *Apollo* at Delphos.

Anſwer to Rohite.c.13. 4 But concerning that report of the Lady of Lauretto: we hold it to be of like credit, with the fabulous report of the peremptory Duke of Muſcovia, of three images of our Lady, one made by divine power without mans hands, in a temple made by the Apoſtles, at the dedication whereof *Marie* met the Apoſtles, and ſeeing her image, ſaid, *gratia & virtus mea huic adſit*, my grace and vertue be here preſent: a ſecond was made of it ſelfe in a temple built by *Ienaus*, who was cured by *Peter* and *Iohn*: a third was made by S. *Luke*, and brought to the Virgin *Mary*, who ſaid likewiſe unto it, *my grace and power be with this my image*: which image is ſtill kept, ſaith this reporter, in the Kings palace in Muſcovia, and thereby Chriſtianity is preſerved among them, &c. Thus whereas they have no Scripture for their ſuperſtitions, they run unto fables: for how many unlikelihoods are here couched together. Firſt, that the Apoſtles ſhould build a temple, whereas in thoſe times Chriſtians were not ſuffered to have their Churches. Secondly, that God ſhould make an image without hands, againſt his owne commandement, that images ſhould not be made to be adored. Thirdly, that S. *Luke* ſhould be a Painter: he is called the beloved Phyſician: but of his art of painting we read not. Fourthly, that the Virgin *Mary* ſhould transferre her vertue to a dead image.

The Proteſtants.

We hold it a ſuperſtitious and ungodly practice to ſet up the images of Saints to be adored in Churches: and they being themſelves but lying vanities, we hold all theſe miracles ſaid to be wrought by ſuch images, and namely of the Virgin *Mary*, to be either the forgeries of deceitfull men, or the impoſtures of lying ſpirits.

Argum. God forbiddeth images to be made, with an intent to be adored in the ſecond commandement: but to give power of miracles to an image, is to make a way to the adoration of them: therefore God cannot deny himſelfe, or be contrary to himſelfe, in giving grace to that thing which hee forbiddeth, and abhorreth: the Prophet *Habakuk* calleth an image a teacher of lies, and ſaith, *Woe unto him that ſaith to a dumbe ſtone ariſe*: that is, that looketh for any helpe from it, as they doe which come thither to be healed. Habac.2.19.20

Iſay 42.8. 1 *Tertullian* denieth any vertue to be in images, upon that text: *my glory will I not give to another, nor my praiſe to graven images*: *ut omnes cum ſuis figmentis ethnicos excludat & hereticos, probans Deum non eſſe, qui manu artificis factus ſit, nec qui ingenio heretici fictus*: to exclude all heathen and heretikes with their fictions: proving him to be no God, that is, either framed by the artificers hand, or fained by the head of heretikes, &c. Againe he ſaith, *idolum tam fieri quam coli Deus prohibet*: God forbiddeth an idoll as well to be made as worſhipped, &c. And he taketh an image and an idoll for the ſame, *imaginum conſecratio idololatria*. The conſecration of images is idolatry.

Lib. de Trinit.

Libr. de idololatria.

2 *Epiphanius* cauſed an image of Chriſt in a Chappell contrary to the Scriptures (as he ſaith) to be rent in peeces: much leſſe did he allow in the Church the image of the Virgine *Mary* or of any other.

3 Confeſſ. of Saxonie condemneth thoſe, *which turne the ſignes into Gods, like as many have aſcribed a Godhead unto images*, artic.20.

Harm.ſect.17. pag.533.

4 Their owne *Binius* the compiler of the Councels miſliketh that frivolous report of the image of Chriſt, at Berytum, which was pierced by a Jew, and there ran out water and bloud, by the ſight whereof, many Jewes ſhould be converted. He ſaith, in this hiſtory, *quædam apocrypha admixta ſunt*, certaine apocryphall (that is, uncertaine things, and of no credit are intermingled touching the image of Chriſt, &c. Though it be received by *Surius* a former collector of the Councels, as currant. The like may be ſaid of the like miracles reported to be done by or at the image of the Virgin *Mary*.

Ann.in 2. Nicen ſynod. pag.398. Tom.3.Concil. pag.96.& 97.

THE TENTH GENERALL CONTROVERSIE, CONCERNING THE INTERCESSION AND MEDIATION of Chriſt, whether hee bee onely our Mediator and Interceſſor.

The Papiſts.

91. Error THey ſeeme in theſe very words to confeſſe, that Chriſt is the onely ſingular advocate and patron of mankind, that by himſelfe alone, and by his owne merits procureth all grace, and mercy, none asking or obtaining either grace in this life, or glory in the next, but by him. But this letteth not, but that there may be other inferiour mediators, though not in that ſingular ſenſe, *Rhemiſt. annot.* 1. *Tim.* 2. *ſect.* 4.

Iudg.3.9. Act.7.35. *Argum.* Chriſt is the only Saviour and Redeemer of the world, yet the name of Saviour and Redeemer is given to men in the Scriptures, as *Iudg.3.9. Othniel* is called a Saviour: *Act.7.35. Moſes* a Deliverer or Redeemer: and all this without derogation to him, that in more excellent manner is the only Saviour of the world: *Ergo*, there may be alſo many mediators, in an inferiour degree to that ſingular Mediator, to offer up our praiers, *Rhemiſt. ibid.*

Anſwer. 1. If Chriſt be ſufficient to procure all grace and mercy unto us, what need then the mediation or invocation of Saints? for wee muſt either doubt of his power, in joyning other helpers with him, or make queſtion of his good will and readineſſe to helpe us, in making other mediators unto him.

2 They make other mediators and interceſſors beſide Chriſt, even in that high and ſingular degree: for not onely Chriſt by their doctrine, by his merits procureth grace, but other Saints alſo by their merits, are our mediators: as it is plaine to ſee in that Popiſh prayer, *Tu per Thomæ ſanguinem, &c.* By the blood of *Thomas, which for thee he did ſpend, make us, Chriſt, to climbe, whither Thomas did aſcend.* In this blaſphemous prayer and many ſuch like, they pray onely to Chriſt as God, not as Mediator; men departed, and many of them no Saints, they make their onely Mediators by their owne proper merits. See *Fulke ibid.*

Againe, their Saints are not only interceſſors for grace, but conferrers of grace and help, which is the higheſt degree of mediation. They appoint ſeverall Patrons amongſt the Saints for all purpoſes: *S. Apollonia* for the toothach; Saint *Rooke* for the peſtilence: Saint *Petronil* for the ague: *S. Gregory* for Schollars: *S. Morris* for Souldiers: *S. Luke* for Painters: Saint *Criſpin* for Shoomakers: *S. Nicholas* for the Sea: Saint *Iodocus* for corne: Saint *Urbane* for wine. And thus doe they not only (as they bear us in hand) pray for theſe graces and bleſſings, but they have power themſelves to beſtow them.

3 Concerning the name and title of Saviour and Redeemer, we anſwer: firſt, men are called in the Scripture Deliverers and Saviours, in reſpect of ſome temporall deliverance, not of the ſpirituall or eternall redemption, which belongeth only to Chriſt: but you make your Saints mediators of eternall redemption. Secondly, they whom the Scripture calleth Redeemers and Saviours, were appointed by God for ſuch temporall deliverance: but you cannot ſhew the like appointment for Saints to be mediators of eternall ſalvation, though in an inferiour degree to Chriſt. Thirdly, ſeeing the name of God and Chriſt is given to men in the Scriptures, as to Princes and Prophets: why may you not as well ſay, that there may be many Gods and Chriſts properly, though in an inferiour degree to him which is onely God and Chriſt, as to appoint other inferiour Redeemers, Saviours and Mediators?

See more of their arguments for the mediation of Saints againſt the only mediation of Chriſt, *contr.* 9. *qu.* 3. *par.* 2.

Deut.5.5. Our Doway men doe here alſo play their part, and reaſon thus for the mediation of Saints.

Pag.416. 1 *Moſes* ſaith, *I was arbiter and mediator betwixt our Lord and you at that time, &c.* whereupon they give this note, *The title of Mediator lawfully aſcribed to Gods Lieutenant in earth.*

Iudg.3.9. 2 Againe, *Iudg.3.9.They cried unto our Lord who raiſed them up a Saviour, and delivered them, to wit Othniel, &c.* Hence they inferre in their marginall note, that the title of Saviour is given to men, as the ſervants and officers of God, &c.

Pag.921. 3 Upon theſe words, *Iob 42.8. Iob ſhall pray for you,* they thus comment: as the mediation of one man for another, did not derogate from Gods benigne mercy in the law of nature, &c. nor now from Chriſts mediation in the law of grace, 2 *Cor.* 1. 11.

Pag.1110. *Anſwer.* 1. That place is not well by them tranſlated: for neither doth the Latine read, *ego fui mediator*, I was a mediator, but, *medius, I was or came betweene*: but in the originall, the word is *ghomed*, I ſtood betweene God and you. *Moſes* yet alive knowing the wants of the people, and by Gods appointment, and by way of intreatie, did mediate for his people: doth it therefore follow, that they which are dead, which are ignorant of our ſtate, and are not thereunto in Scripture appointed, ſhould be interceſſors for the living, and that by a right of mediatorſhip?

2 There is great difference betweene a Saviour and deliverer in temporall things and ſpirituall: and thus ſhall wee have Saints alſo not onely mediators, but Saviours, deliverers, patrons: what preeminence now ſhall be left for Chriſt? let them alſo ſhew, where the Saints departed are called and appointed to bee Saviours of the living, and that in ſpirituall things, as thoſe deliverers of Gods people were raiſed of God in their life time.

3 It followeth not from the mutuall prayers of the living one for another, that Saints departed may likewiſe mediate for the living. 1. The one is commanded, ſo is not the other. 2. The one is a mutuall worke of charitie, in that one prayeth for another, as the Corinthians for *Paul*, and he for them: but there can be no ſuch entercourſe betweene the living and the dead: the Saints need not our prayers, neither doe know our neceſſities. 3. Wee pray one for another, not as mediators to bee ſupplicated unto, but moved in charitie, but Saints they ſet up as Mediators to bee ſupplicated and adored.

The Proteſtants.

WE acknowledge but one onely Mediator as well of interceſſion as redemption, even Jeſus Chriſt our Lord: to whom and through whom all our prayers and ſupplications ought to bee made: to him wee onely pray, as being one God with the Father and the holy Ghoſt: by him and through him we onely pray, as being the onely Mediator betweene God and man.

1.Tim.2.5. *Argum.* 1. *S. Paul* ſaith, *There is one Mediator of God and man, the man Ieſus Chriſt.* Hence wee doe frame this argument: The Mediator betweene God and men, muſt himſelfe bee both God and man: but ſo is none but Chriſt: *Ergo*, hee is the onely Mediator. *Bellarmine* here anſwereth making a diſtinction of Mediators, whom at large with his ſophiſticall diſtinction ſee confuted, *Contr.9.qu.3.part.2.argum.Proteſtan.3.*

Argum. 2. Hee is only the Advocate and Mediator for our ſinnes, that is the propitiation for our
1 Iohn.2.1. ſinnes. Chriſt onely is the propitiation for our ſinnes; *Ergo*, the onely Mediator.

I will adjoyne other arguments for the ſole mediation of Chriſt out of the fathers, grounded upon the Scriptures.

Argum. 3. If any were joyned with Chriſt in the office of mediation, the Angels are moſt like, being the next in dignitie to the Trinitie, of all Gods creatures: but the Angels are not our Mediators: for *S. Paul* ſaith, *Galath.* 3. *The law was given by the Angels in the hand of a Mediator*: wherefore Angels are not Mediators. *S. Auguſtine* ſaith: *Quem invenirem, qui me reconciliaret tibi, an eundum mihi ſit ad Angelos?* Whom ſhould I find to reconcile me unto thee? ſhould I goe to the Angels? &c. *lib. confeſſ.* 10. *cap.* 42.

Argum. 4. There is one and the ſame Mediator, both of the Law and Goſpell, as the Apoſtle ſaith,
Galath 3.19. The law was given in the hand of a Mediator, that is Chriſt, *Galat.* 3. 19. Thus *Origen, Chryſoſtome*, with moſt of the Greeke interpreters, expound this place: but the Saints could not bee Mediators of the law, being not yet borne: *Ergo*, neither are they Mediators of the Goſpell.

Argum. 5. There is the ſame Mediator of the recreation of man, and redemption, which was of the creation: as *Athanaſius* ſaith, *Ut creaturæ exiſterent, opus fuit mediatore*: A Mediator was neceſſarie, that the creatures might have a being, *Epiſtol. de ſynod. Nicen. decret.* But Chriſt onely was
Heb.1.2. the Mediator of the creation of man, *Heb.* 1. 2. by him he made the worlds: *Ergo*, onely of the redemption.

Argum. 6. He is the onely true Mediator, as *Auguſtine* ſaith, *Pro quo nullus interpellat, ſed ipſe pro omnibus*: For whom no man prayeth, but hee prayeth for all. But the Saints had one need of anothers prayers, Chriſt onely needeth the interceſſion of none: *Ergo*, he is the onely Mediator.

Cont. Parmen lib.2.c.8. *Auguſtine* thus further writeth upon this place: *Si Apoſtolus ita diceret, &c.* If the Apoſtle had ſaid thus: If any man ſinne, you have me a Mediator with the Father, and I doe by my prayer obtaine pardon for your ſinnes (as *Parmenianus* in a certaine place maketh the Biſhop a mediator betweene the people and God:) *Quis ſicut Apoſtolum Chriſti, & non ſicut Antichriſtum intueretur?* Who would behold him as an Apoſtle of Chriſt, and not as Antichriſt? It is then Antichriſtian doctrine, in *Auguſtines* judgement, to make any other mediators or interceſſors beſide Chriſt.

Decretal. Gaii. Licet in conſpectu Domini pretioſa mors juſtorum, nullius tamen inſontis occiſio redemptio fuit mundi: Although in the ſight of God, precious be the death of his Saints; yet the ſlaying of no Innocent (but Chriſt) is the redemption of the world. Againe, *Non eſt redemptio captivitatis humanæ, niſi in ſanguine ejus qui dediſſe redemptionem pro omnibus, ibidem.* There is no redemption of mans captivitie, but in his blood, that gave himſelfe a redemption for all: *Ergo,* there are no more Saviours, Redeemers, or Mediators, but Chriſt.

Likewiſe, *Extrav. commun. lib.* 3. *tit.* 11. *c.* 1. *Ioan.* 22. *Expediens, immo neceſſarium æſtimamus, ut ad illum qui ad dextram Patris reſidet in excelſis, &c.* We thinke it expedient, yea neceſſary, that to him that ſitteth at the right hand in the higheſt, whom both the windes and Sea obey, wee lift up our heart with our hands, &c. This Canon maketh no mention of any invocation of Saints, but of praying unto Chriſt, as not onely expedient, but neceſſary.

This doctrine hath beene ſealed: *Richard Feuréus* a French Martyr; I beleeve, as in the word of God is teſtified, Jeſus Chriſt to be the onely Mediator and Advocate for all ſinners: albeit the Virgin *Mary* be a bleſſed woman, yet the office of an advocate belongeth not unto her, *Fox.* p. 912. *col.* 1.

Pag. 852. 1. 88.

Iohn Lambert holy Martyr: The Scripture uſeth to ſpeake but of one Mediator, which ſignifieth a maker of peace or attonement betwixt God the Father and man, 1. *Tim.* 2. there is one God and one Mediator, &c. *Fox. pag.* 1109. *reſponſ. ad articul.* 15.

Pag. 1013. 2. 25.

Herein that Chriſt is the onely Mediator betweene God and man; 1. *Chryſoſtome* ſhall ſpeake for the Greeke Church, thus writing upon that place, *There is one God and one Mediator, &c. Mediator debet utrinſq; quorum mediator eſt, eſſe particeps, &c.* A Mediator muſt be partaker of both thoſe, betweene whom he is mediator: but if he be joyned to the one and ſeparated from the other, *Iam mediator dici non poteſt,* Hee cannot now be called a mediator, &c. So alſo *Epiphanius, Hee is mediator of God and man, Quoniam in medio utrorumq; eſt,* Becauſe he is in the midſt betweene both: that is, communicating of *both their natures:* Chriſt then, in their judgement is onely the Mediator, becauſe none but hee, is both God and man. This was the ancient faith of the Greeke Church, though it bee now much declined. *Ieremie Patriarke* ſaith: *Mediatores facimus omnes ſanctos.* Wee make all the Saints our mediators, &c. And yet a little before he ſheweth how they profeſſe thus in their prayers to God, *Alium præter te in tribulationib. noſtris adjutorium non habemus;* We have no other helper beſide thee in our tribulations, &c. but how can any be our mediator, unleſſe our helper alſo? if then Chriſt onely be our helper, hee onely is our Mediator: the like contradiction there is in the Muſcovites divinitie, who follow the ſuperſtitious rites and doctrines of the Greeke Church, and are rather worſe: for the great Duke confeſſeth thus: This is the ſumme: *Et Ieſum Chriſtum unicum eſſe noſtrum interceſſorem,* That both Jeſus Chriſt is our onely interceſſor, and yet hee immediately addeth, as having forgotten himſelfe, *Et hujus caſtiſſimam matrem ſua interceſſione opitulari, &c.* And wee beleeve his moſt chaſte mother to helpe all Chriſtians by her interceſſion.

Homil. 3. in 1 Tim. 2. 5.

Epiphan. in Anchor.

Cenſur. Oriental. Eccleſ. c. 22.

Reſponſ. ad Rohit. c. 6.

2 The Africane Church in former times did hold Chriſt to bee the onely Mediator, as *Tertullian* ſaith, *Horum erit venia per exoratorem Patris Chriſtum,* We have forgiveneſſe of theſe ſinnes by Chriſt the intreater of his father. Likewiſe, *Non potes perfecte bonum oſtendere, à quo non perfecte liberatus:* Thou canſt not ſhew him to be perfectly good, of whom thou art not perfectly delivered, &c. If Chriſt then have perfectly delivered us, his mediation is ſufficient. *Origen* of the Alexandrian Church, ſaith, *Orationes & vota per ſolum pontificem Ieſum ad Deum defert omnipotentem:* Hee that is a mans Angell, doth through one onely high Prieſt Jeſus, offer up prayers and vowes to God almightie, &c.

Lib. de pudicitia paulo ante finem.

Lib. 1. contra Marcionem.

Lib. 8 cont. Celſum circiter medium.

3 Latter confeſſ. of Helvetia, c. 5. *God and the Mediator Chriſt doe ſuffice us, neither doe wee impart unto others the honour due to God, and his ſonne, becauſe he hath ſaid, I will not give my glory to another.* French confeſſ. artic. 24. *Chriſt is the onely advocate given unto us.* Engliſh confeſſ. artic. 3. *Neither have we any other Mediator and Interceſſor, by whom wee may have acceſſe to God the Father, than Ieſus, &c.* So alſo confeſſ. of Belgia, artic. 26. Auſporg. artic. 21. Saxonie artic. 22. with other reformed Churches acknowledge Chriſt to be our onely Mediator and Advocate.

Harm. 2. ſect. pag. 22.
Pag. 30.
Pag. 31.
Pag. 34.
Pag. 42.

4 I will adjoyne the teſtimonie of a learned Papiſt, their Biſhop *Eſpenceus: Maneat igitur ſuus Chriſto mediatoris, &c. titulus, &c. cum nulla creatura, &c. communis:* Let the title then and honour of the Mediator betweene God and man reconciling and appeaſing remaine unto Chriſt, and be proper unto him, not being common with any creature, humane or Angelicall, &c.

Lib de Chriſto Mediator, c. 1. in fine.

Here follow ſuch Controverſies as concerne the Sacraments of the Church.

OF the Sacraments then wee muſt firſt intreat in generall, and afterward handle them in particular.

THE ELEVENTH GENERALL CONTROVERSIE, OF THE SACRAMENTS IN GENERALL.

THis Controverſie containeth divers queſtions: firſt, of the nature and definition of a Sacrament. Secondly, of the efficacie and vertue of the Sacraments. Thirdly, of the number and order of the Sacraments, the difference and preeminence amongſt them. They thus follow in their order.

The firſt queſtion, of the name, nature, and definition of a Sacrament.

Firſt, of the name of a Sacrament.

The Papiſts.

92. Error. Firſt, concerning the name, Sacrament, they doe enforce it, as neceſſarie, and would derive this word taken in this ſpeciall ſignification for myſticall rites of the Church, out of the Scriptures, *Bellarm. lib. 1 de Sacram. cap. 7.*

Epheſ. 5. 31. *Argum. Epheſ. 5. verſ. 31.* Saint *Paul* calleth Matrimonie a Sacrament, *This is a great Sacrament, &c.*

Anſwer. Firſt, the Apoſtle expoundeth himſelfe, *This is a great myſterie, but I ſpeake concerning Chriſt and his Church*: So then this myſterie is not in the conjunction of man and woman, but in the ſpirituall uniting of Chriſt and his Church: as *S. Ambroſe* alſo expoundeth this place; *Sacramentum grande in unione viri & foeminæ.* He ſignifieth that there is a great Sacrament, or myſterie, in the union of man and woman: then it followeth, *Nec hoc prædixit, ſed aliam cauſam flagitat, &c.* But the Apoſtle allegeth not this, but requireth a greater cauſe, that is of Chriſt and his Church. Secondly, if it ſhall be anſwered, that the ſpirituall union of Chriſt and his Church, is ſignified in Matrimonie, which is the externall ſigne or Sacrament thereof: Wee grant, that there is ſuch a myſticall ſignification in Matrimonie; but it followeth not, that it is therefore a Sacrament, as Baptiſme and the Euchariſt are: for it being inſtituted in Paradiſe, cannot be a Sacrament of the Goſpell. Thirdly, they doe not well to tranſlate, Sacramentum, ſeeing the Greeke word is *myſterion*, which ſignifieth a ſecret and myſticall thing, which name, as they well know, is given to many things in Scripture, which are no Sacraments. Wherefore this place ſerveth no ſuch ſpeciall uſe of this word Sacrament.

The Proteſtants.

THis word Sacrament, being the Latine of the Greeke word, *μυστήριον*, wee refuſe not to uſe, being fitly applied to the myſteries of Baptiſme and the Lords Supper, though in this ſpeciall ſenſe and ſignification, it cannot bee found uſed in Scripture: the name (*myſterie*) is diverſly read in the Scripture, taken ſometime in the good part, as *Rom. 16. 25. 1. Tim. 3. 16.* The Goſpell is called a myſterie: ſometime in the evill, as *2. Theſſ. 2. 7.* The myſterie of iniquitie: *Apoc. 17. 5.* The whore of Babylon is called a myſterie: yet as a ſpeciall name for the Sacraments of the Church, wee find it not expreſſed in Scripture: yet notwithſtanding we doe receive it as a fit terme, to ſignifie the myſteries of religion.

Rom. 16. 25.
1 Tim. 3. 16.
2 Theſſ. 2. 7.
Apoc. 17. 5.

Argum. Like as the Church of God in the diviſion of *Arrius*, uſed the name, *homouſion*, though it were not read or found in Scripture, to expreſſe one and the ſelfe ſame ſubſtance of the Trinitie: the Arrians objected, that the word was not to be uſed, becauſe the Scriptures had it not: Saint *Ambroſe* anſwereth, *Quaro ſi ita credi liceat, ſi nominari non liceat*: I aske, if it bee not lawfull ſo to beleeve, though not to uſe that name: If wee may beleeve ſo, why not alſo profeſſe, or name it ſo? *de fide orthodox. cap. 3.* So we ſay, that this word Sacrament being agreable to the Scriptures in this ſenſe, which we uſe it, we ſtand not ſo much upon the very accepcion of the word in Scriptures. But as Saint *Hierome* ſaith, *Non eſt nobis cura de vocabulo, cum ſenſus ſit in tuto*: Wee care not much for the word, agreeing upon the ſenſe: *adverſ. Lucifer.*

SECONDLY,

Secondly, of the definition of a Sacrament.

WE thus define a Sacrament, to bee an outward viſible ſigne, repreſenting an holy, inward, ſpirituall grace, inſtituted of Chriſt, to be uſed in that manner hee hath appointed, to ſeale unto us the promiſes of God, and to aſſure us of the remiſſion of ſinnes, by the righteouſneſſe of faith in Chriſt, *Rom.*4.11. Rom.4.11.

Some things there bee in this definition, that are agreed upon betweene us and our adverſaries : as that the Sacraments are outward ſignes of ſpirituall and holy graces, and that there muſt bee a conveniencie and agreement betweene the ſigne and the thing ſignified : that not every thing may be repreſented by a Sacrament, but an holy and ſpirituall grace : that a Sacrament ought to bee inſtituted by a divine not an humane authoritie, *Bellarm.de Sacram.in gener.lib.*1.*cap.*9.

The ſeverall points then wherein wee diſſent from them, and which they miſlike in this definition, are theſe : Firſt, concernimg the authoritie of inſtituting a Sacrament, which wee affirme to be derived onely from Chriſt, and manifeſtly to bee proved out of the Scriptures. Secondly, of the forme and matter of the Sacraments. Thirdly, of the inſtrumentall or miniſteriall cauſe, which is the Miniſter. Fourthly, of the uſe and end of a Sacrament, whether it be a ſeale of the promiſes of God, and inſtituted for that end.

The firſt part, of the efficient cauſe, that is, the author or inſtitutor of a Sacrament.

The Papiſts.

THey doe willingly grant, that neither the Apoſtles then had, nor the Church now hath authoritie to inſtitute Sacraments : but that this power is onely in Chriſt, and that the Apoſtles did but declare and deliver that which they received of Chriſt ; yet for the triall of this, they refuſe to be judged by the expreſſe word of God, but flie unto their traditions, which they call the word of God not written. *Bellarm.lib.*1.*de Sacram.cap.*14.& 23. 93. Error.

Argum. The ſacrament of Baptiſme, and of the Euchariſt, were inſtituted without expreſſe warrant of Scripture : for at that time the new Teſtament was not written, when Chriſt ordained thoſe myſteries : *Ergo*, for the other Sacraments wee need not the expreſſe commandement of Scripture : *Bellarm. lib.*1.*cap.*14.

Anſw. Firſt, the traditions of our Saviour given unto the Apoſtles concerning thoſe two Sacraments, were afterward written by the Apoſtles, and expreſly ſet downe in Scripture : and therefore wee doubt not, but that they were of Chriſts inſtitution. But your traditions being not committed to writing, concerning your other forged Sacraments, are juſtly ſuſpected, ſeeing the Apoſtles ſhould have as well beene charged with all the Sacraments, if Chriſt had inſtituted them, as with onely two. Secondly, how followeth it, the word of God was ſometime unwritten, therefore it is ſo ſtill ? or Chriſt, who was the author of the word written, might inſtitute Sacraments without expreſſe Scripture : *Ergo*, the teſtimonie of Scripture is not neceſſary now ?

The Proteſtants.

WE hold no Sacraments to bee of Chriſts inſtitution, but thoſe onely which the Scripture teſtifieth to have beene commanded by Chriſt, as Baptiſme, *Matth.* 28. 19. the Lords ſupper, *Luk.* 22.20. The other which have no teſtimonie of Scripture, were not appointed by Chriſt. Matth.28.19. Luke 22.20.

Argum. 1. Saint *Paul* ſaith, That the Scripeures are able to make the man of God abſolute and perfect to every good worke, 1 *Timoth.* 3. 17. But how can the Miniſter of God bee perfectly furniſhed and prepared for the worke of the Miniſterie, if hee have not ſufficient direction out of the Scriptures concerning the Sacraments of the Church ? for how can he abſolutely execute every part of his office, if he faile in the right uſe of the Sacraments ? *Ergo*, ſeeing the Scriptures are able to make him perfect, from thence he receiveth ſufficient inſtruction for the Sacraments. 1 Timoth. 3.17.

Argum. 2. Saint *Paul* ſaith, ſpeaking of the Sacrament, *I have received of the Lord, that which I have alſo delivered unto you*, 1 *Cor.* 11.23. Wherefore no Sacraments ought to bee delivered to the Church, but ſuch as have beene received of Chriſt : and what is received of Chriſt, cannot bee ſhewed but out of the Scripture. Wherefore their opinion is more reaſonable amongſt the Papiſts, that denie all the Sacraments to have beene inſtituted of Chriſt, as *Hugo*, and *Peter Lumbard*, with other, becauſe they cannot find all their Sacraments in Scripture, than *Bellarmines* aſſertion is, who granteth, that all the Sacraments are of Chriſts inſtitution : but for the proofe thereof, he runneth from Scripture to tradition. 1 Cor.11.23.

Auguſtine ſaith, *Chriſtus ſacramentis numero pauciſſimis, obſervatione facillimis, &c.* Chriſt hath joyned his people together by the Sacraments, few in number, eaſie in obſervation : ſuch are Baptiſme, and the partaking of his body and blood. Then it followeth : *Et ſi quid aliud in ſcripturis ca-*

nonicis commendatur : And if any other Sacrament bee commanded in the Canonicall Scripture, *Epiſt.* 118. *Ergo*, wee muſt attend upon the Scripture and written word of God, if wee will be inſtructed aright concerning the Sacraments.

Concil. Florentin. ſeſſ. 7. *Andreas Coleſſen. Velim à vobis ampliſſimi patres doceri, &c.* I would gladly learne of you (honourable fathers) whether the moſt ſacred Goſpell doe not containe the moſt certaine doctrine of our religion : I thinke, you will not (ſuch is your godlineſſe) make other anſwer, than that the moſt abſolute knowledge of our faith is there comprehended, &c. If the Goſpell then doe teach the perfect rule of faith, and religion, then it muſt needs inſtruct us concerning the Sacraments, without the which our religion is not perfect.

Hierome ſaith, *Ergo ut ad inſtitutionis plenetudinem, verbum Domini, hoc eſt evangelium, &c.* For the fuller inſtitution, I pray you diligently read the word of the Lord, that is the Goſpell : let us in no wiſe reſt upon our owne judgement, &c.

Maſter *Philpot* holy Martyr : Our Saviour ſaith, *Verbum quod locutus ſum, &c.* The word that I have ſpoken ſhall judge you in the latter day ; if the word ſhall judge us then, much more ought it to be a judge of our doings now : *Fox* pag. 1805. *Ergo*, we ought to enterpriſe nothing in religion, without the warrant of Gods word in Scripture.

Pag.1838.2.60.

And for further evidence, that for the Sacraments, and other ſuch points of Chriſtian inſtitution, wee are to relie upon the credit of the Scriptures : 1. We have the evident teſtimonie of *Tertullian* and *Cypriane* of the Africane and South Church. *Tertullian* ſaith, *Nihil de eo conſtat, quia ſcriptura non exhibet* : Nothing is extant thereof, becauſe the Scripture exhibiteth nothing. And againe, *Quod à Domino permiſſum non invenitur, id agnoſcitur interdictum* : That which is not found permitted of our Lord, is acknowledged to bee interdicted and forbidden : *Negat Scriptura, quod non notat* : The Scripture denieth that, which it noteth not.

Lib de carne Chriſti.
Exhortat. ad caſtitatem.
Lib. de monogamia.

Cypriane ſaith, *Wee muſt not attend*, what any hath done before us, *ſed quid Chriſtus, qui ante omnes eſt, prior fecerit*; but what Chriſt, who is before all, hath done before us, &c. which ſentence is alleaged by *Gratiane* in his decrees.

Lib.2.epiſt.3. ad Cæcil. diſtinct. 8. c. 9.

2 And of the Greek Church, wee have the imperiall conſtitution of *Gratianus*, *Valentinianus*, *Theodoſius* : *Omnes ſciant nemini quicquam, niſi quod ſcriptis probaverit, eſſe credendum* : Let all know, that no more is to be credited in any, than that which he proveth by writing, &c. The law ſpeaketh of the Princes mandate, which muſt be proved by writing : ſo the precept and mandate of Chriſt is not extant but in the Scriptures. *Ieremie* Patriarke ſaith directly : *Quæ quidem omnia ſacramenta ſacra ſanciuntur ſcriptura* : All which ſacraments are conſecrated by the ſacred Scripture.

Cod.lib.1. tit.18.

Cenſur. Oriental c. 8.

3 Confeſſion of Helvetia, artic. 20. *The Sacraments are the inſtitution and worke of the Lord himſelfe*, Bohemia, *chap.* 11. *Theſe Sacraments no man either did or can inſtitute, but the Lord himſelfe, &c.* But this inſtitution cannot be otherwiſe proved than by the Scripture.

Harm.12. ſect. pag 384.
Pag. 386.

4 *Suarez* a Jeſuite ſaith : *Eccleſia non inſtituit nova ſacrificii, vel ſacramenta* : The Church doth not inſtitute new ſacrifices or Sacraments : but what is not inſtituted by Chriſt in the Scriptures, is brought in by the Church. See before the Decrees of *Gratiane* out of *Cypriane*.

Tom 3. diſput. 74. ſect. 4.

The ſecond part, of the forme of a Sacrament, and the manner of conſecration ; and of the matter : firſt of the forme.

The Papiſts.

94. Error.

THe Sacrament is not conſecrated (ſay they) by all the words of the inſtitution, but by a certaine forme of ſpeech to bee uſed over the elements : as theſe words to bee ſaid over the bread, *This is my bodie* : and the like over the wine, *This cup is the new teſtament, &c.* And in Baptiſme theſe : *In the name of the Father, the Sonne, and the holy Ghoſt.* Theſe are the formes of the Sacrament, and very words of conſecration, though ſpoken in a ſtrange tongue, without further invocation of the name of God, or giving of thankes, or without a ſermon, which wee require (as they ſay) as neceſſary to the eſſence of a Sacrament, *Rhemiſt.* 1. *Cor.* 11. *ſect.* 11. 15. *Bellarm. lib.* 1 *de Sacrament. cap.* 19.

1 Cor. 10. 16.

Argum. Saint *Paul* ſaith, *The cup of bleſſing which we bleſſe*, 1. *Corinth.* 10. 16. The Apoſtle referreth the benediction or bleſſing to the cup or Chalice, which is nothing elſe but the conſecration thereof, *Rhemiſt. ibid.*

Anſw. Firſt, wee denie not, but that to bleſſe here doth ſignifie to ſanctifie or conſecrate : but that is not done by a magicall murmuration of words over the Sacrament, but by the whole action according to Chriſts inſtitution, in diſtributing, receiving, giving of thankes : as the Apoſtle afterward ſaith in the ſame verſe, *the bread which wee breake, &c, which wee breake*, ſaith hee, as before of the cuppe, *which wee bleſſe*, ſhewing thus much, that the benediction conſiſteth not onely in the pronouncing of the words, but in the whole action, of taking, receiving, breaking, diſtributing, giving of thankes, &c. Secondly, as for the words which Chriſt uttered in the inſtitution, wee rehearſe them not, as a magicall charme to bee ſaid over the bread and wine to convert their ſubſtance: but to declare what they are made to us by force of Chriſts inſtitution, namely, his body and blood.

Bellarmine alſo affirmeth, that the words of the inſtitution do not ſerve at all for the inſtruction of the people, but onely to conſecrate the elements; and therefore they may bee as well repeated in Latine, ſaith he, as in the vulgar tongue, becauſe God underſtandeth all languages, *cap.* 19.

95. Error.

Argum. The words to be uſed in Baptiſme: ***In the name of the Father, of the Sonne, and of the holie Ghoſt,*** are words of invocation or benediction, not of inſtruction. *Ergo.*

Anſw. Firſt, doth he thinke, that in theſe words there is no inſtruction? how then ſaith the Apoſtle, ***whatſoever is written, is written for our learning and inſtruction, Rom.*** 15. 4. If theſe words then be written in the Scripture, they are for our learning. Againe, when the whole Trinitie is named, is it no point of inſtruction to the people to know in whoſe name they are baptiſed? which certaine diſciples of Epheſus were ignorant of, that had not heard, whether there were an holie Ghoſt, *Act.* 19. 2.

Rom. 15. 4.
Act. 19. 2.

Secondly, it is no good reaſon, that the Sacraments may bee celebrate in any tongue, becauſe God underſtandeth: for ſo it ſhould not bee neceſſarie to uſe any tongue, becauſe God underſtandeth the thoughts: the Prieſts intention then by this reaſon might ſerve without any words at all. Againe, if the words containe a prayer and invocation, it is fit the people ſhould underſtand it, that they may give conſent and ſay Amen to the prayer.

The Proteſtants.

B*ellarmine* chargeth us with three great untruths: firſt, that we hold, that the words of inſtitution are not neceſſary in every Sacrament, but Baptiſme onely. Secondly, that wee ſay, a ſermon is of the eſſence of the Sacrament. Thirdly, that the words of inſtitution doe not ſerve at all towards conſecration, or benediction of the elements: but our opinion is this; Wee doe not hold, that it is an eſſentiall part of the Sacrament, alwayes to have a ſermon before it, as they underſtand a ſermon; which notwithſtanding were moſt convenient, and alwayes to be wiſhed: but this we affirme, that the Sacrament cannot bee rightly miniſtred, unleſſe there bee a declaration, and ſhewing forth of the Lords death, not onely in the viſible action of breaking and diſtributing the elements: but alſo in ſetting forth the end of the Lords death out of the word of God, with an exhortation to thankfulneſſe, which is alwayes obſerved amongſt us in the dayly celebration and receiving of the Sacrament. Concerning the words of the inſtitution, wee alſo grant, that they are neceſſarily to bee uſed in the celebration of the Sacrament; but not as the Papiſts uſe them: For firſt, they make them not all of one value, but out of the whole inſtitution, picke out certaine conſecratorie words, as they call them: as, ***This is my body, This is the cup***; whereas the other words, ***Take yee, eat yee, drinke yee, doe this in remembrance***: doe as well belong to the inſtituion, as the other. Secondly, they ſay, that the words of inſtitution doe not ſerve any thing at all for the inſtruction of the people, to ſhew them the right uſe of the Sacrament, but onely for benediction and conſecration of the elements, ***Bellarm, cap.*** 19. Thirdly, they doe hold, that onely by the pronouncing of thoſe words, the elements are conſecrated: whereas by the whole action, and celebration of the Sacrament, the giving, receiving, invocation, thankſgiving, according to Chriſts inſtitution, the conſecration is performed upon the elements: ***Fulk.*** 1. *Corinth.* 10. *ſect.* 4.

Argum. 1. That the words of inſtitution rehearſed, doe helpe as well to admoniſh and ſtirre up the people to a thankfull remembrance of the death of Chriſt, as to conſecrate and bleſſe the elements, it is manifeſt: whereas Chriſt ſaith, as the words are uſually rehearſed, ***Doe this in remembrance of mee***: And *S. Paul* ſaith, That by receiving the Sacrament, wee doe ſhew forth the Lords death, 1 *Cor.* 11. 26. *Ergo,* the people are by the words pronounced, inſtructed and admoniſhed, and taught the right uſe of the Sacrament.

1 Cor. 11. 26.

Argum. 2. That the words of inſtitution doe helpe toward the benediction or conſecration of the element, wee denie not, but not by them alone, but prayer alſo and thankſgiving, and the whole action beſide of receiving. To the conſecration or ſanctifying of any creature, two things are required: the word of God, and prayer, 1. *Timoth.* 4. 5. Neither the word ſanctifieth without prayer, nor prayer without the word: *Ergo,* to the ſanctifying and conſecrating of the Sacrament, the bare rehearſall of the inſtitution ſufficeth not, without invocation and prayer.

1 Tim. 4. 5.

Auguſtine ſaith, ***Accedat verbum ad elementum, & fit Sacramentum***: Let the word bee joyned to the element, and it is become a Sacrament. And in another place, hee ſheweth what word hee meaneth: ***Niſi faciente verbo, non quia dicitur, ſed quia creditur, hoc eſt verbum fidei, quod prædicamus***: Whence is this vertue of the water to touch the body and waſh the heart, but that the word effecteth this, not becauſe it is ſpoken or uttered, but becauſe it is beleeved: this is the word of faith, ſaith the Apoſtle, which we preach: Thus farre ***Auguſtine tract. in Iohan.*** 80. Wherefore it is not the muttering of a few words in a ſtrange tongue, after the manner of inchaunters, that by any ſecret force given unto them hath power to conſecrate: but the underſtanding, hearing, and beleeving the inſtitution of Chriſt, with calling upon the name of God, and thankſgiving before him.

Alſo one of your great Maſters ***Innocent.*** 3. thus decreeth: That two things are required in Baptiſme, the word and the element; ***Iuxta quod de verbo veritas ait, &c.*** Out of the word the truth thus ſaith, *Goe and preach the Goſpell to every creature, baptiſing them.* Here hee underſtandeth by the word, the word preached: *Decret.Greg.lib.3.tit.42.c.5.*

Origen. in 15. Math. *Origen* thus writeth; *Quod ſanctificatur per verbum Dei & obſecrationem, non ſuapte natura ſanctificat utentem, &c.* That which is ſanctified by the word of God, doth not of it ſelfe ſanctifie the uſer, or receiver: for ſo it ſhould ſanctifie him that eateh unworthily, &c. therefore then the bread of the Lord is profitable to him that eateth, when with a pure conſcience, and unpolluted mind hee is made partaker, &c. Wee ſee then that conſecration and benediction conſiſteth in the whole action of prayer, thankſgiving, and faithfull receiving, not in the pronouncing of certaine words.

Synod. Auguſtenſ. c.15. Volumus populum, quid in cujuſque ſacramenti collatione agatur in concionibus & ſacramentorum adminiſtratione frequenter doceri: Wee would have the people, when any Sacrament is conferred, to bee taught in Sermons, and in the adminiſtration of the Sacraments, what is there done, &c. We ſee then that the words uſed in the diſtribution of the Sacraments, ſerve not onely to conſecrate, but to teach and inſtruct the people.

Cenſur. Oriental. cap.13. Adde hereunto, the practice of the Greeke Church: *Ieremie* Patriarke ſaith, *Præparationem & conſecrationem tanti operis eſſe putamus, utpote preces, Pſalmodias, ſacrarum literarum lectionem, &c.* Wee hold to be as a preparation or conſecration of ſo great a worke, namely prayer, ſinging of Pſalmes, reading of the ſacred Scripture.

Confeſſ. of Bohemia, chap. 10. *Amongſt thoſe, who by reaſon of their age are able to uſe their underſtanding, it is of neceſſitie, that the preaching of the Goſpell goe before the receiving of the Sacraments.*

An Appendix of this part, whether the forme of words in the inſtitution of the Sacraments may not be by ſome addition, or other alteration changed.

The Papiſts.

96. Error. THe words of inſtitution may bee changed two manner of wayes: either ſubſtantially, when the ſenſe is alſo altered with the words: or accidentally, when the elements, or ſyllables are onely changed, but the ſenſe remaineth the ſame. If there be a change in the ſubſtance of the words, the Sacrament is imperfect: if the alteration be of the forme onely of words, and not of the ſenſe, the Sacrament is not deſtroyed: but hee ſinneth that doth ſo alter them. Wherefore it is not lawfull any way at all to alter or change the forme of words, *Bellarm.cap.21.lib.1.*

Argum. 1. It is not lawfull to adde or take, to or from the words of Scripture, much leſſe to change the words appointed to be uſed in the Sacrament, *Bellarm ibid.*

Anſw. To adde or detract to or from the word of God, with a purpoſe and intent to wreſt it to a contrarie meaning, and deſtroy the true ſenſe thereof, cannot be done without great impietie: and ſuch is the manner of all heretikes: But to alleage Scripture, in keeping ſtill the full ſenſe, though we miſſe of the words, is not to bee counted ſo hainous a ſinne: we ſee the holy Apoſtles in citing texts of Scripture, doe not alwaies bind themſelves to the very words, *Act.7.43. Hebr.10.5.* The Apoſtle ſaith, *A bodie thou haſt given mee:* In the Pſalme we read, *Pſal.40.6. Mine eares haſt thou opened:* divers words, yet the ſame ſenſe: and in other ſuch places many.

De doctrin. Chriſtian. lib 4. cap.5. *Auguſtine* ſaith very well, they that underſtand the Scripture, though they keepe not alwaies the words, are better than they that read and underſtand not: *Sed utriſque ille melior, qui & cum volet, ea dicit, & ſicut oportet, intelligit:* But hee is better than both, that both remembreth the words, and keepeth the ſenſe too: yet hee alſo deſerveth prayſe, that beareth the ſenſe in mind, though hee cannot the words.

Argum. 2. To change the matter of the Sacrament, as the water in Baptiſme, &c. is unlawfull, for this were to deſtroy the Sacrament: *Ergo*, neither the words are to be changed. *Bellarm.ibid.*

Anſw. Firſt, how then can your ſelves be excuſed, that in the Euchariſt, take away the one part of the matter, namely the Wine, and when you uſe it, you mingle it with water; what is this elſe, but to change the matter of the Sacrament? Secondly, there is not the like reaſon of the words and the matter, for the element cannot be altered or changed without corruption of it, but ſome alteration in the words may be, and yet the ſenſe remaine whole and ſound ſtill: where from the change of words, to the change of the things, the argument followeth not.

The Proteſtants.

NO ſubſtantiall change (wee confeſſe) is to bee admitted in the forme of inſtitution, which may alter the ſenſe: neither is any particular man by himſelfe to make any accidentall change, and bring in a new forme of words, but the publike and uniforme order of the Church muſt be kept; yea, and the Church likewiſe is bound both to retaine the true ſenſe, and, as neere as may bee, the very words: but where occaſion ſerveth, to make ſome ſmall accidentall change of the words, the ſenſe being nothing diminiſhed, it is not condemned as an unlawfull and ſinfull act.

Argum. 1. The Evangeliſts report not all the ſame forme of words, which ſhould bee uttered by our Saviour, neither yet *S. Paul* fully accordeth with them, in the preciſe and ſtrict forme of inſtitution: as by comparing of them together, it may be ſeene:

*Matth.*26.*verſ.*27.	*S.Luke.cap.*22.	
Take, eate, This is my body.	This is my body which is given for you, doe this in remembrance of me, *verſ.*19.	*S.Paul.* Take, eate, this is my body which is broken for you, doe this in remmebrance of me, 1. *Cor.* 11. 24.
*Verſ.*28. This is my blood of the new teſtament, that is ſhed for many for the remiſſion of ſinnes.	This cup is the new teſtament in my blood which is ſhed for you.	This cup is the new Teſtament in my bloud: this doe as oft as you drinke it in remembrance of mee.

If it had beene a ſinne, to have miſſed in ſome termes and ſyllables, no doubt the ſpirit of God would not have ſuffered theſe holy writers to have made the leaſt ſcape. It is to bee thought a ſinne in the Church, which in ſtead of *Take yee, eate yee,* in the plurall number, hath appointed the Sacrament to bee miniſtred particularly in the ſingular number, to every of the communicants, ſaying, *Take thou, eate thou, drinke thou?* Wherefore all accidentall change of words carrieth not with it a guilt of ſinne.

Argum. 2. In the other Sacrament of Baptiſme, the preſcript words are to baptize in the name of the Father, of the Sonne, and of the holy Ghoſt, *Matth.*28. yet your owne Canons allow ſome change, and alteration in them: as *decret. part.*3. *diſtinct.*4. *c.*24. *Nicholaus* alloweth Baptiſme pronounced onlie in the name of Chriſt: *cap.*30. *Pelagius* approveth Baptiſme celebrated onely in the name of the Lord: *cap.*86. *Zacharias* determineth the Baptiſme of a certaine Prieſt, that ſpake falſe Latine, ſaying, *in nomine patria, filia, & ſpiritu ſancta,* to be good Baptiſme: the Maſter of ſentences alſo alloweth of Baptiſme onely in the name of Chriſt, *lib.* 4. *diſtinct.* 3. *b.* wherefore in their owne judgement the words may be altered.

Auguſtine indeed ſaith, *Certa ſunt verba evangelica, &c.* The words of the Goſpell are certaine, whereby baptiſme is conſecrated; But yet he ſaith elſewhere, *In ipſo verbo aliud eſt ſonus tranſiens, aliud virtus manens:* In the word ſpoken, the ſound which paſſeth, is one thing, the vertue or ſenſe of the words which abideth, is another. &c. It is then the ſenſe of the words, not the ſound or ſyllables, that is certaine and permanent. Contr. Donat. de baptiſ. lib. 6. cap 25. Tractat. in Iohan. 80.

Againe, *Auguſtine* ſaith, *Si non ſanctificatur aqua, &c.* If the water bee not ſanctified, when ſome words unskilfully are pronounced, many as well good, as bad men ſhould not baptize at all, &c. and this ſentence is rehearſed in the decrees, *part.* 3. *diſt.* 4. *c.*72. If a change proceeding of error may bee tollerated, much more a change tending to edifying may be admitted, as when for *Take yee, eate yee,* we ſay in the ſingular, *Take and eate.* Côtr. Donat. de baptiſ. l.6. c.25.

Dominicus a Soto, their owne darling, is of opinion, that the Greekes doe truly baptize, ſaying thus, *baptizetur ſervus,* let the ſervant of Chriſt bee baptized in this water: and yet the Latine Church uſeth to ſay, *Ego baptizo,* I baptize thee: Wee ſee then that there may bee ſome alteration. Qu. [illegible]

Latter confeſſion of *Helvetia c.* 19. *Wee cannot allow of them which attribute the conſecration of the Sacraments to I know not what ſyllables, to the rehearſall of certaine words pronounced by him that is conſecrated, &c.* they place not the force of conſecration, in a certaine preciſe number of words: ſee before, the judgement both of the Greeke Church, and of *Auguſtine* for the Africane Church, and of the decrees from the Romane Church. Harm. ſect. 12. p. 382.

Of the matter of the Sacraments.

The Papiſts.

FOr the matter of the Sacraments, they hold it not neceſſarie to bee a viſible and plauſible element, but it is ſufficient, ſay they, if it bee any way ſenſible, as to the eares if it bee but audible onely: for in pennance, they have no materiall part, but the ſound of the words: *Bellarm. cap.* 14. *lib.* 1. 98. Error.

Argum. The ſenſe of hearing in the Sacraments ought not to be excluded, ſeeing they are the moſt excellent ſignes, that are perceived of that ſenſe. *Bellarmine ibid.*

Anſw. Firſt, which is the moſt excellent, and fitteſt ſenſe for the Sacraments, it is not left to us to determine, but therein wee muſt follow the inſtitution of Chriſt. Secondly, the ſenſe of hearing is not excluded in the uſe of the Sacraments, ſeeing that hearing is of the word, *Rom.* 10. 17. which accompanieth the Sacraments. Rom. 10. 17. Thirdly, though hearing bee the moſt excellent ſenſe for inſtruction, for faith commeth by hearing, *Rom.* 10. yet the ſight of the eyes ſerveth moſt fitly to confirme the weak, as it may appeare in *Thomas, Iohn.* 20.25. And that which we have by heare-ſay, is made more evident by ſight; as *Iob* ſaith, 42.5. *I have heard of thee, by the hearing of the eare, but now myne eye ſeeth thee.* Iohn 20. 25. Iob. 42. 5.

The Proteſtants.

WEe define a Sacrament onely to be a viſible and tractable ſigne, object to the eye, taſte, and feeling, not to the eare, or any other ſenſe.

Argum. Our reaſon is this; Chriſt hath inſtituted onely two Sacraments, Baptiſme, and the Euchariſt: the Scripture in the new Teſtament maketh mention of no more; but the matter of theſe Sacraments is onely obiect to the ſenſes of ſeeing, taſting, handling: *Ergo*, to this purpoſe *S. Iohn, that which our eares have heard, which we have ſeene with our eyes, and our hands have handled of the word of life, &c.* 1 *Iohn* 1.1. Theſe are the three ſenſes, wherewith Chriſt is received, and perceived of us; the word wee doe heare with our eares; with our eyes and hands, wee ſee Chriſt, and feele him in the Sacraments. 1 Iohn 1.1.

Dionyſius calleth them, *viſible Sacraments, de eccleſiaſtic. hierarch. c.*2. *Auguſtine* making but two Sacraments of the new Teſtament, *ad Ianuar. epiſt.* 18. *c.* 1. *De doctrin. Chriſtian. lib.* 3. *c.* 9. which hee expreſly nameth to bee baptiſme, and the celebration of the body and blood of Chriſt; muſt bee alſo of the ſame mind, that the matter of the Sacraments is viſible. *Origen*, it is a ſigne, *cum indicatur aliquid per hoc quod videtur*, when ſomewhat is ſhewed by that which is ſeene, *in* 4. *cap. ad Roman.* Harm. p. 396.

So the confeſſion of Bohemia, c. 2. defineth Sacraments to bee earthly and viſible ſignes conſecrated by the word of God. *Coſterus* their owne writer ſaith, that a Sacrament is *externum & viſibile ſignum, &c.* an outward viſible ſigne of a divine and inviſible grace: *Coſter. enchirid.*

Bellarmines evaſion is very idle, that even the words may bee ſaid to be viſible, as wee ſay, *ſee how it ſoundeth*, &c. The ſenſe of ſeeing, ſaith hee, may be applied to all the other ſenſes. c. 13. for in this ſpeech, either wee underſtand the inward facultie of diſcerning, or *Seeing* is taken generally, for any kind of perceiving: but when we ſay, the Sacrament is a viſible ſigne, we ſpeake properly of the ſenſe of ſeeing, and the peculiar obiect thereof.

The third part, of the inſtrumentall cauſe of the Sacraments, that is, the lawfull Miniſter.

Some things are yeelded unto of both ſides: Firſt, that no man ought to take upon him to adminiſter the Sacraments, unleſſe hee bee thereunto lawfully called and ordained by the Church, ſaving that they make exception of Baptiſme, which in caſe of neceſſity, as they teach, may bee given by the hands of lay-men or women: but of this matter wee ſhall have fitter occaſion afterward to conſider. Secondly, it is agreed, that the efficacie or vertue of the Sacrament dependeth not of the faith or honeſty of the Miniſter; but a faithfull man may receive the Sacrament worthily, even at the hands of an unworthy Miniſter.

The Papiſts.

The point of difference betweene us, is this: They doe teach that the efficacie, perfection, and being of the Sacrament, doth neceſſarily depend of the intention of the Miniſter, ſo that they hold it to be no Sacrament, if the Miniſter have not *Intentionem faciendi quod facit eccleſia*, A full purpoſe and intent in miniſtring the Sacrament, to doe that which the Church doth, that is, to conſecrate the elements, and to make a Sacrament, *Trid. Conc. ſeſſ.* 7. *can.* 11. *Bellar. c.* 27. So that by this rule, if the Miniſters intention be not wholly upon the buſineſſe he hath in hand, it ſhall be no Sacrament.

Argum. If the Miniſters intention were not neceſſary to make a Sacrament, when it chanceth that the Goſpell is read at the table by a Miniſter, there being both bread and wine ſet before him, and he in reading ſaith, *This is my body*, and *This is my blood*, ſtraightwaies all that bread and wine ſhould be conſecrate, and become a Sacrament; but becauſe his intention is wanting, it is none, *Bellarm. ibid.*

Anſw. 1. But what if the Miniſter ſhould have a fantaſticall conceit and intent, as hee readeth to conſecrate all the bread and wine upon the table, then it ſhould ſeeme by your rule, that it muſt needs bee a Sacrament, which were even as abſurd a thing as the other? Secondly, there are other lets and impediments, from having a Sacrament at the table, than the intention of the Miniſter being wanting or kept backe; for the elements are not conſecrated, nor the Sacrament made by the bare pronouncing of the words; but the whole inſtitution ought to be obſerved: there muſt be eating, drinking, taking, and doing, all in the remembrance of the death of Chriſt: there muſt be diſtributing, receiving, invocation, thankſgiving; the whole action in the Sacrament, is the conſecration thereof; theſe things then being wanting, there can be no Sacrament.

The Proteſtants.

If the Sacrament bee adminiſtred aright according to the inſtitution of Chriſt, whatſoever the Miniſter be, howſoever affected, be hee never ſo prophane in his heart, without any godly purpoſe or intention, yet to the worthy receiver it ceaſeth not to be a Sacrament, *Calvin. in antidot. concil. Tridentin. ſeſſ.* 7. *can.* 11.

Argum. 1. The word of God, with what intention ſoever it be preached, yet may have his effect, and worke faith in the hearer. So Chriſt be preached (ſaith *S. Paul*) whether under pretence, or ſincerely, I therein joy, *Philip.* 1.18. *Ergo*, the Sacraments alſo may have their efficacie, without the intent of the Miniſter, *Argum. Lutheri.* Philip. 1.

He alleageth alſo how *Alexander* B. of Alexandria ratified and confirmed the baptiſme which *Athanaſius* being a child, conferred in ſport upon other children.

Bellarmine anſwereth to the firſt : 1. that there is not the ſame reaſon of the word and the Sacraments : for the word hath not a Sacramentall effect, neither doe the Sacraments ſerve to beget or revive faith, as the word doth, and therefore the word may profit without an intention, ſo cannot the Sacraments.

Contra. Though the word and the Sacraments worke not the ſame particular effect, becauſe in the Sacraments our ſenſes are more lively touched, yet they tend both to the ſame generall end, that as the word preached begetteth faith ; ſo the Sacraments increaſe and nouriſh it (as it followeth in the next ſection to be proved :) wherefore if the word, though the preachers intention bee wanting, may beget faith, why may not the Sacraments likewiſe without the Miniſters intention nouriſh faith?

2. The Jeſuite diſtinguiſheth, ***Aliud eſt intendere non concionari, aliud intendere concionari, ſed ad malum finem :*** That it is one thing to intend not to preach, another to have an intention to preach, but for an evill end : of the latter (ſaith hee) ſpeaketh *S. Paul*, and ſo hee truly is ſaid to baptize, that hath an intention ſo to doe, though to an evill end : *cap. 28. reſpon. ad argum.* 1.

Contra. 1. It is not likely that a man that is ſober minded, of diſcretion, and well in his wits, ſhould not intend to doe that thing which hee doth : what intention then call you this when a man preacheth, or miniſtreth the Sacraments, to intend not to doe it, whereas the action proceedeth from the intention : and therefore this diſtinction is frivolous. 2. The Miniſter muſt have an intent to doe that which the Church doth : but the Church doth baptize to a good end, therefore his intention by their owne learning, will not ſerve to baptize, unleſſe it bee for the right end. Whereas therefore he anſwereth, that *Athanaſius* had an intent to baptize indeed, though for a wrong end, namely for ſport : it is both falſe, that he had ſuch an intent to make a Sacrament, being a child, and ſporting himſelfe among his companions ; and if he had, it ſhould have beene inſufficient, becauſe hee propounded not to himſelfe the right end. Wherefore no ſuch intention is neceſſary.

Argum. 2. If the effect of the Sacrament conſiſteth upon the intention of the Miniſter, then ſhould every man be uncertaine whether any thing be wrought in him, or hee have received any benefit by the Sacrament, becauſe hee knoweth not the intent of another mans heart, and ſo ſhould hee be deprived of the ſpirituall comfort, which he might reape by the Sacrament, *Calvin*.

Bellarmine anſwereth, that wee may have a certaine morall and humane, that is, a conjecturall certitude of the Sacrament, though it depend of the Miniſters intention, *ibid*.

Contra. The Sacraments muſt worke not a conjecturall, but an infallible certitude in us : as it is thus ſhewed : To have Chriſt dwelling in us is a ſacramentalll worke, *Iohn* 6. 56. as the Papiſts under- John.6.56.
ſtand that place of the Sacramentall eating, but we ought to be ſure of Chriſts dwelling in us : 2. *Cor.* 2.Cor.13.5.
13. 5. ***Know yee not your ſelves how that Chriſt Ieſus is in you, &c. Ergo,*** wee muſt bee ſure of the ſacramentall worke.

Auguſtine ſaith : ***Sacramentum (Baptiſmi) tam ſacrum eſt, ut nec homicida vel ebrioſo miniſtrante*** Tractat.5.in.
polluatur : The Sacrament of Baptiſme is ſo holy, that it cannot, either by a murtherer or drunken per- Iohan,
ſon miniſtring it be defiled, &c. And I pray you, is it not like to be a good intention, that ſhould enter into the hearts of ſuch leaud and wicked men? Therefore without any good intention, even by the hands of ſuch, may the Sacraments be given.

Synod. Colonienſ. Gratia ſacramentorum non ex ipſa externarum rerum virtute, nec ex merito miniſtri, ſed ex interna & divina operationis virtute æſtimanda eſt : The grace of the Sacraments muſt not bee eſteemed by the vertue of things externall, or the worthineſſe of the Miniſter, but by the inward vertue of the divine operation, &c. But the intention of the Miniſter is no divine thing : *Ergo, &c.*

We have further evidence from their owne writings : ***Innocent. 4. cap. Si quis puerum, &c.*** affirmeth that it is a Sacrament, ***etiamſi non gerat in mente facere quod facit eccleſia,*** although the Prieſt doe not thinke in his mind to doe that which the Church doth.

Decret. Greg. lib. 3. tit. 41. cap. 7. Innocentius decreeth againſt thoſe, ***qui ſuppreſſis verbis,*** which ſuppreſſing the words of conſecration, ***per hoc, quod intendit, &c.*** doth thinke, by that which hee intendeth, not to provoke God, &c. From whence wee may reaſon thus ; Intention being preſent maketh not a Sacrament ; therfore being abſent, it deſtroyeth it not.

Catharinus a learned Papiſt holdeth no ſuch intention to bee requiſite, ***Opuſcul de intentione Miniſtri :*** and he alleageth ***Thomas in 4. diſtinct. 6. qu. 1. art. 2. q. 1. Non requiri mentalem intentionem Miniſtri, ſed ſufficere expreſſionem verborum, &c.*** That an intention of the mind is not neceſſary in the Miniſter, but only an expreſſing of the words, wherein is contained the intention of the Church. Of the ſame mind alſo is the Maſter of ſentences, *lib. 4. diſt. 13. b.*

This doctrine alſo is ſealed : Maſter ***Bland*** holy Martyr ; It is a great abſurditie that the intent of the Miniſter conſecrateth, and not the word of God : for ſo ſhould mans intent be ſtronger than Gods word. Againe, becauſe the Sacrament is not the ſame to an unbeleever, which it is to a beleever, the beleever muſt needs have ſomewhat to doe in the conſecration, ſo that all is not in the Miniſters intention : *Fox.* pag. 1671. col. 2.

Nicholas Shererden Martyr : Thus it ſhould be ever doubtfull, whether the people worſhip Chriſt P.1518.1.50.
or bread, becauſe it is doubtfull what the Prieſts doe intend. Againe, if the mind of the Prieſt, and not the words, doe make the read Chriſts body, as they ſay, if the Prieſt doe then minde his harlot, or

any other vaine thing, that thing ſo minded was there made, and ſo the people ſhould worſhip the Prieſts Pag.1519.2.76. harlot in ſteed of Chriſts blood: *Fox.pag.* 1673. *col.* 2.

Cenſur. orientall.c8. For the Greeke Church, *Ieremie* the Patriarke ſhall ſpeake, *Deus non omnes ordinat, ſed per omnes operatur, ſalutem populi moliens, non illorum intuens merita: Nam ſi per aſina os, &c.* God doth not ordaine all, but hee worketh by all, endevouring the ſalvation of his people, not looking to their merits: if God ſpeake by the mouth of an aſſe, and by wicked *Balaam* to his people, much more for his peoples ſake, will hee ſpeake by an evill Prieſt, &c. If a Prieſt then have no more intention than *Balaams* aſſe, in his opinion, the ſacred action may have the effect, if it bee miniſtred according to Chriſts inſtitution.

Harm.ſect.12. pag.389. Confeſſion of Bohemia, c. 11. *The vertue and efficacie of the ſacraments doth neither depend on him which doth adminiſter them, whatſoever hee bee, or doth receive them, but it conſiſteth in the inſtitution, &c.*

The fourth part, whether the Sacraments be ſeales of the promiſes of God.

The Papiſts.

98.Error. THey utterly deny that the Sacraments bee pledges and ſeales unto us of the promiſes of God, or that thereby our faith is nouriſhed and confirmed, and we aſſured of free remiſſion of ſinnes by the death of Chriſt: neither that the Sacraments were ordained for any ſuch end. *Bellar. lib.* 1. *de Sacram. cap.* 14.

Argum. 1. If the Sacraments confirme unto us the promiſes of God in his word, then muſt they of neceſſitie bee more evident, and better knowne unto us, than is the word of God: for that which is leſſe knowne, and not ſo notorious, cannot perſwade us of that, which we have better knowledge of. But ſuch are the Sacraments, which are not ſo evident, being called myſteries of religion, as are the words of God: *Ergo, Bellarm. ibid.*

Anſw. Firſt, it is ſtrange to ſee, that you ſhould now contend for the evidence, and plainneſſe of Scripture, which you have locked up from the people, with no other pretence, than becauſe they are hard and obſcure, and dangerous to bee read of the ſimple. Secondly, you doe not well in comparing the word and the Sacraments together: for they cannot bee divorced or ſeparated: for the word giveth life to the Sacraments, the Sacraments againe give lively teſtimonie and witneſſe to the truth of the word. But let this be the queſtion, not whether the writing by it ſelfe, and the ſeale by it ſelfe, are of greateſt force; but whether an inſtrument with a ſeale bee not of greater evidence and ſtrength, than without it: So the word of God, which doth but beat upon the ſenſe of hearing, muſt of neceſſity, not in it ſelfe, but in reſpect of us, worke more effectually, being ſealed by the Sacraments, where we receive inſtruction by two other ſenſes of ours, the ſight, and the taſte.

Argum. 2. If the Sacraments are appointed to bee ſeales of the promiſes of God, for the increaſe and ſtrengthening of our faith, then children ſhould not be baptized at all, becauſe they have no faith to be ſtrengthened, *Bellarm. cap.* 14. *Argum.* 4.

Contra. 1. This argument taketh away onely this uſe of the Sacraments in children, ſo that it holdeth notwithſtanding in all other. Secondly, although in children the ſeale goeth before, and righteouſneſſe of faith followeth after, as Circumciſion was to *Iſaac*, as *Auguſtine* ſheweth, and they as yet, when they are baptized, have no faith to make preſent uſe of the Sacrament; yet when they come to yeeres of diſcretion, they are provoked and ſtirred up, by the remembrance of the ſeale of faith given in Baptiſme: which was indeed received but once, but the uſe and benefit thereof remaineth all the life long: ſo that this notwithſtanding the Sacraments are ſeales of faith, whether the ſeale goe before faith, or follow after.

Argum. 3. If the Sacraments be ſeales of the grace of God, to every one that receiveth them, then they ſhould many times bee falſe ſignes, when as many unworthy receivers are not made partakers of grace, nor of the promiſes of God, *Bellarm. ibid.*

Anſw. Firſt, yet notwithſtanding are the Sacraments true and certaine ſeales on Gods behalfe, the obſtacle and impediment is in thoſe that beleeve not: The Sunne is a true light to the world, yet to him that wilfully ſhutteth his eyes, it giveth no light: yet is it a true light notwithſtanding. Secondly, by this reaſon, they may make Chriſt a falſe Redeemer of the world, as they make the Sacraments falſe ſeales: for every one is not redeemed by the death of Chriſt, but onely thoſe which beleeve: wherefore faith is required in them, which by the Sacraments will be aſſured of Gods promiſes.

Bellarmine replieth, *Fides eſſe debet certa*, Faith muſt be certaine, and dependeth not of this condition, *ſi homo credat*, if a man beleeve: faith muſt be abſolute, not conditionall.

Contra. Firſt, he ſpeaketh moſt abſurdly, that faith muſt not have any ſuch condition, if a man beleeve: as though faith could bee without beleefe: for what is beleefe, but an act of faith? Secondly, faith indeed is not conditionall, but abſolute: but faith is the condition it ſelfe, for ſalvation is not promiſed in Chriſt to any, *niſi ſub conditione fidei*, but under the condition of faith: as *Philip* anſwereth to the Eunuch, who ſaid, *What letteth me to be baptized? If thou beleeveſt* (ſaith he) *with all thy heart, thou mayeſt*, *Acts* 8. *verſe* 37. Here Baptiſme is granted with the condition of faith. Act.8.37.

The

The Proteſtants.

THat the Sacraments are ordained of God, to bee pledges and ſeales of his promiſes made unto us in Chriſt, that as verily as the externall elements are applied to the outward man, ſo our ſoules ſpiritually are refreſhed with an aſſured hope of the remiſſion of our ſinnes in Chriſt, and ſo the Sacraments to be ſeales only of the righteouſneſſe of faith, and not givers or workers of grace in us: it is evident out of the Scripture.

Argum. 1. *Abraham* received the ſigne of circumciſion, as the ſeale of the righteouſneſſe of faith. Circumciſion then was to *Abraham* a ſeale of the righteouſneſſe of faith, that is, that he was juſtified by faith: *Ergo*, ſo are all other Sacraments. Rom 4.11.

Rhemiſt. Indeed Circumciſion was a ſeale to *Abraham*, for he was juſt before, and received this Sacrament, as a ſeale thereof afterward. But it followeth not that it was ſo in all: for in *Iſaac* his ſon, and ſo conſequently in the reſt, the Sacrament went before, and juſtice followed, *annot. Rom.* 4 *ſect* 8. So anſwereth *Bellarmine* alſo, that unto *Abraham* onely circumciſion was a ſeale of the righteouſneſſe of faith, *Lib.* 1. *de Sacram. cap.* 17. And he further ſaith, that the ſeale of the righteouſneſſe of faith, and of Gods promiſe or covenant, are not all one.

Anſwer. Firſt, the promiſe of God, and the righteouſneſſe of faith, in effect are all one: for on Gods behalfe, it is a promiſe or covenant, on our part it is called the righteouſneſſe of faith: and thus the Apoſtle taketh them for the ſame, *Rom.* 4. 13. *The promiſe was made to Abraham through the righteouſneſſe of faith.* And *verſ.* 14. *If they which are of the law, be heires, faith is made void, and the promiſe of no effect:* the nullitie of faith, and of the promiſe is all one. Rom.4. 13,14.

Secondly, the Apoſtle ſetteth forth the example of *Abraham*, to ſhew how all men are juſtified before God, and what is the uſe of the Sacraments in all men: and therefore it is no extraordinary or exempt caſe, but the common caſe of all the faithfull, *that righteouſneſſe* (ſaith the Apoſtle) *might bee imputed to them alſo, Rom.* 4. 11. Rom 4 11.

Thirdly, although *Iſaac* with many other were firſt circumciſed, and after juſtified: yet this is perpetuall, they were no more juſtified by circumciſion, than *Abraham*, who was juſtified before he was circumciſed, but by faith onely: and therefore the Sacraments are ſeales of the juſtice of faith, whether the juſtice of faith goe before, or follow after.

So *Auguſtine* ſaith, *In Iſaac, qui octavo die circumciſus fuit præceſſit ſignaculum juſtitia fidei, & quoniam patris fidem imitatus eſt, ſecuta eſt in creſcente ipſa juſtitia, cujus ſignaculum in infante præceſſerat:* In *Iſaac*, who was circumciſed the eight day, the ſeale of the righteouſneſſe of faith went before: and becauſe he did follow his fathers faith, as he grew, juſtice it ſelfe followed, the ſeale whereof went before in his infancie: *Ergo*, circumciſion was a ſeale as well to *Iſaac* as to *Abraham*, and ſo conſequently to all. De Baptiſm. contr. Donatiſt lib 4.c.24.

Argum. 2. *Geneſ.* 17. 11. Circumciſion is called the ſigne of the covenant betweene God and *Abraham*: but Baptiſme is ſucceeded in the place of Circumciſion: *Ergo*, it alſo is a ſigne of Gods covenant. Gen.17.11.

Bellarm. It was a *commemorative*, not a *confirmative* ſigne; it brought to their memorie the covenant of God, it confirmed not their faith.

Contra. Firſt, *verſ.* 9. The Lord ſaith, *Thou ſhalt keepe my covenant, thou, and thy ſeed after thee &c.* Circumciſion then was a ſigne of keeping Gods covenant: but the covenant is not kept by memorie, but by faith: wherefore Circumciſion was not a ſigne to ſtirre up the memorie onely, but alſo to helpe their faith. Secondly, the Apoſtle expounding this place, *Rom.* 4. 11. ſaith, *It was a ſeale of the righteouſneſſe of faith: Ergo*, it ſerved not for memorie, but for faith. Your owne Maſter alſo doubteth not to call Circumciſion, *ſignaculum juſtitia fidei*, the ſeale of the righteouſneſſe of faith, *lib.* 4. *diſt.* 1. *g.* Rom.4.11.

Argum. 3. *S. Peter* ſaith, that in Baptiſme *the ſtipulation or taking to witneſſe of a good conſcience before God ſaveth us by the reſurrection of Chriſt*, 1 *Pet.* 3. 21. Whereby we do gather, that Baptiſme is a ſeale unto us of Gods promiſes in Chriſt, being a lively repreſentation of his reſurrection, and a pledge unto us and aſſurance of the remiſſion of ſinnes, without the which our conſcience cannot bee quieted before God, as here the Apoſtle affirmeth.

Bellarmine replieth: firſt, that there is great difference betweene the teſtimonie and covenant of God, and the teſtimonie of a good conſcience: Baptiſme is here ſaid onely to ſeale or confirme the teſtimonie of our conſcience, *cap.* 17. *reſponſ. ad argum.* 5.

Contra. To ſeale unto us the promiſe of God, and to ſeale or confirme the peace of conſcience, tend both to the ſame end: for wee cannot bee at peace with God, unleſſe wee bee juſtified by faith, *Rom.* 5. 1. and faith is an apprehenſion of Gods promiſes. Wherefore in Baptiſme wee cannot have peace of conſcience by the inward worke of the ſpirit, unleſſe by faith wee bee aſſured of Gods promiſes. Rom.5.1.

Secondly, Baptiſme is here ſaid, not to ſeale unto us our juſtification, but actually indeed to ſave and juſtifie us, as the Arke did actually ſave *Noah* from the deluge. *Bellarm. ibid.*

Contra. Firſt, if he will ſo ſtrictly urge the figure of the Arke, then it muſt follow, as then *Noah* was not in hope only, but in act ſaved from the waters, ſo we alreadie are not only aſſured by faith in

Baptiſme, but actually ſaved indeed from everlaſting deſtruction, which is contrarie to the Scriptures, which teach that *the ſpirit of promiſe, wherewith we are ſealed, is the earneſt peny of our inheritance, untill the redemption*: Ephes.1.13. ſo that our deliverance and redemption is not yet accompliſhed, but onely in hope and aſſurance. Secondly, Baptiſme is ſaid to ſave us by the reſurrection of Chriſt, becauſe by faith confirmed in Baptiſme, we have an infallible aſſurance in the death of Chriſt, of our ſalvation: John 5.24. as our Saviour ſaith, *Ioh. 5.24. He that beleeveth is paſſed from death to life*: hee is as ſure therof by faith, as if it were alreadie done. Wherefore this place of *S. Peter*, notwithſtanding his objections, doth prove directly that remiſſion of ſinnes is ſealed unto us in Baptiſme: firſt, becauſe it is a lively repreſentation of the death and reſurrection of Chriſt, whereby we have remiſſion of ſinnes. Secondly, becauſe we have peace of conſcience before God, as the Jeſuite expoundeth this place, which cannot be without remiſſion of ſinnes.

Rom. 4.11. Theophylact. comment. in hunc locum. For further evidence. 1. *Theophylact* thus expoundeth that place, *Rom. 4.11. Abraham received the ſigne of circumciſion as the ſeale of the righteouſneſſe of faith, &c.* he received the ſigne of circumciſion for a ſeale, *Quo & obſignaret, & prædicaret ſuam ex fide juſtificationem. &c.* Whereby he ſealed and profeſſed his juſtification by faith. Censur. Oriental. c.13. *Ieremie Patriarke* ſheweth the ſame to be the opinion of the moderne Greeke Church: *In the divine myſteries God doth not anew inſert theſe bleſſed affections, but preſerveth, reneweth and increaſeth them, Et in fide firmiores, in pietate & charitate ferventiores facit,* And maketh us more firme in faith, and in pietie and charitie more fervent, &c.

2. *Origen* ſaith, *Per iſtud ſignaculum juſtitiæ fidei, &c. judicatur*: By this ſeale the righteouſneſſe of faith, which *Abraham* was meet to receive being in uncircumciſion, is ſignified: The Sacraments then ſerve to ſignifie, ſeale and confirme juſtification by faith.

Harm. 1. lect. pag 377. 3 Thus alſo the reformed Churches: latter confeſſ. of Helvetia, c.19. By the Sacraments, *he calleth to minde his great benefits beſtowed upon man, and whereby hee ſealeth up his promiſes, &c.* Ibid pag. 386. Confeſſ. of Bohemia, c.11. *That by the adminiſtration of the viſible Sacraments, faith might be helped and furthered, &c.* Pag. 390. French confeſſ. artic. 34. *They are pledges and tokens of the grace of God, whereby our weake and rude faith may be helped, &c.* Pag 391. Confeſſ. of Belgia, artic. 33. *God did inſtitute the Sacraments for us, that by them his promiſes might be ſealed unto us, and that they might bee moſt certaine pledges of his heavenly love toward us, and of his gifts beſtowed upon us, for the cheriſhing and ſuſtaining of our faith.*

4 *Synod. Colonienſ. part. 7. cap. 2. Excitanda eſt fidelium fides & devotio in Deum, ut credentes, ac divinum myſterium intelligentes, ad Dei ac Salvatoris noſtri gratiam participandam accedant*: The faith of the faithfull, and their love toward God muſt bee ſtirred up, that beleeving, and underſtanding the divine myſterie, they may come to bee partakers of the grace of God our Saviour, &c. Here wee ſee that by occaſion of celebrating the Sacraments, our faith is more lively ſtirred up.

This truth alſo is ſealed: *Iohn Careleſſe* Martyr; A Sacrament being miniſtred according to Chriſts inſtitution, is a viſible ſigne of an inviſible grace, and hath the promiſe of Gods mercie annexed to it, *Fox. p. 1928.* The Sacraments then of the Goſpell are ſeales of Gods promiſes.

The ſecond queſtion, of the efficacie and vertue of the Sacraments.

THis queſtion alſo hath divers parts: Firſt, whether the Sacraments doe give or conferre grace by the worke wrought. Secondly, of the difference of the Sacraments of the old and new Teſtament. Thirdly, whether the Sacraments of the new law doe imprint a ſigne or character in the ſoule, that can never be put out. Fourthly, of the neceſſitie of the Sacraments.

The firſt part, whether the Sacraments of themſelves doe give or conferre grace.

The Papiſts.

99. Error. THe Sacraments give grace, *ex opere operato*, by the worke wrought, that is, by force and vertue of the worke and word done and ſaid in the Sacrament, *Rhemiſt. Act. 22. ſect. 1.* So that not faith onely juſtifieth, but the Sacraments alſo, and other workes of religion, *Rhemiſt. Rom. 6. ſect. 5.* The Sacraments then are immediate inſtruments and efficient cauſes of our juſtification, not mediately, as they nouriſh and increaſe our faith, but properly and in themſelves: Faith in the receiver giveth no efficacie to the Sacrament, but onely taketh away the lets and impediments which might hinder the efficacie of the Sacraments: as the drineſſe of the wood maketh it to burne the better, yet is it no efficient cauſe of the burning, which is the fire onely, but onely a helpe. Thus they compare the Sacrament working of it ſelfe, to fire that burneth, and faith is as the drying of the wood, but a diſpoſing and preparing of the heart, *Bellarm. lib. 2. de Sacram. cap. 1.*

Act. 22.16. *Argum.* 1. *Be baptized and waſh away thy ſinnes, in calling on the name of the Lord, Act. 22. ver. 16.* The Sacrament of Baptiſme doth of it ſelfe waſh away ſinnes, *Rhemiſt.* And we ſee in *S. Iames*, that remiſſion of ſinnes is annexed to the unction with oyle, *Rhemiſt. 1 Timoth. 4. 14. Ergo*, the Sacraments give and conferre grace.

Anſwer. 1. To the firſt wee anſwer, that the text joyneth with the Sacrament, the invocation of the name of God, to the which ſalvation is promiſed, *Rom.* 10. 13. *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved*: Wherefore that place maketh nothing for your purpoſe. Secondly, in the other place health of body is promiſed by the gift of miracles, but remiſſion of ſinnes is ſaid to bee obtained by the prayer of the Elders. The prayer of faith ſhall ſave the ſicke, *Iam.* 5. 15.

Rom.10.13.
Iam.5.15.

Argum. 2. *S. Paul* ſaith, He hath cleanſed his Church, by the laver of water in the word, *Epheſ.* 5. 26. *Ergo*, Baptiſme is an inſtrumentall cauſe of our juſtification; *Bellarmine.*

Epheſ.5.26.

Anſwer. 1. It is not unuſuall in the Scripture to call the ſigne or Sacrament by the thing ſignified: as *Exod.* 12. 11. the Paſchall Lambe is called the Paſſe-over, whereas it was but a ſigne and memoriall thereof. So Baptiſme is called, The laver of regeneration, *Tit.* 3. 5. becauſe it is a ſure ſigne of our regeneration by the holy Ghoſt. Secondly, the Apoſtle in this place expoundeth himſelfe: for hee ſaith, that we are waſhed by water in the word: that is, the outward element doth ſend and referre us to the word and the promiſe of God, whereof it is a ſeale.

Exod.12.11.
Tit 3.5.

Argum. 3. *Marke* 16. 16. *Hee that ſhall beleeve, and be baptiſed, ſhall be ſaved.* Here ſalvation is aſcribed to Baptiſme, and not to faith ſealed or confirmed by Baptiſme, for it were very prepoſterous, to put the effect before, and the cauſe after. *Bellar. lib. 2. cap. 3. argum. 2.*

Matth.16.16.

Anſwer. Firſt, beleefe is ſet before Baptiſme, becauſe they which were then to bee baptized, were *adulti*, men of ſufficient yeers, in whom faith and confeſſion of their ſinnes was firſt required: as *Matth.* 3. 6. *They were baptized, confeſſing their ſinnes.* Secondly, that ſalvation dependeth of faith, not of Baptiſme, it may appeare, *Iohn* 5. 24. *He that beleeveth, is paſſed from death to life*: he that beleeveth ſhall be ſaved: and it followeth in this place, *Hee that ſhall not beleeve, ſhall bee damned*; Hee ſaith not, hee that ſhall not be baptized: Baptiſme is joyned notwithſtanding to beleefe, that no man ſhould neglect or deſpiſe the ordinance of God.

Argum. 4. Our Saviour Chriſt ſaith; *Except a man be borne of water and the ſpirit, hee cannot enter into the kingdome of heaven, Iohn* 3. 3. Here water in Baptiſme is made the cauſe of regeneration and newneſſe of life. *Bellarm. ibid.*

Iohn 3.3.

Anſwer. Though it bee admitted, that by water here wee may underſtand the Sacrament of Baptiſme, which notwithſtanding doth receive a more fit and proper interpretation, as ſhall afterward be declared more fitly in the queſtion of the neceſſitie of Baptiſme; yet this place enforceth not any thing for the element, ſeeing that the ſpirit is joyned, which giveth efficacie to the water; as *Auguſtine* ſaith, to whom the Maſter of ſentences ſubſcribeth: *Viſibilis ſanctificatio, qua fit ſacramento tenus, ſine inviſibili prodeſſe non poteſt, cùm illa ſit omnis illius utilitas*: The viſible ſanctification, which is in the Sacrament onely, doth not profit without the inviſible, wherein conſiſteth all the utilitie of the other. *Mag. lib. 4. diſtinct. 4. d.*

The Proteſtants.

THe Sacraments have no power to give or conferre grace to the receiver: neither are they immediate inſtruments of our juſtification: inſtrumentall meanes they are to increaſe and confirme our faith in the promiſes of God: of themſelves they have no operation, but as the ſpirit of God worketh by them, our internall ſenſes being moved and quickened by thoſe externall objects. Neither doe wee ſay, that the Sacraments are bare and naked ſignes of ſpirituall graces: but they doe verily exhibit and repreſent Chriſt to as many as by faith are able and meet to apprehend him. So to conclude, looke how the word of God worketh being preached, ſo doe the Sacraments; but the word doth no otherwiſe juſtifie us, but by working faith at the hearing thereof: So Sacraments doe ſerve for the increaſe of our faith: Faith is not as the drineſſe of the wood to the Sacraments as the fire, but rather as the kindling of the fire, which inflameth the wood: ſo faith giveth life to the Sacraments, whereby it ſelfe is inflamed and more increaſed.

Argum. 1. *Rom.* 1. 17. The juſt ſhall live by faith: *Ergo*, he liveth not, that is, he is not juſtified by any worke wrought, as by the Sacraments, but only by faith: faith therefore giveth life and efficacie to the Sacraments.

Rom.1.17.

Bellarmine anſwereth, that the Apoſtle ſaith not, the juſt onely liveth by faith; wherefore, although he live by faith, he may alſo live by the Sacraments, and other workes.

Contra. Firſt, if life be by faith, and beſide the life of the ſoule, other things are ſuperfluous; then all other meanes to life are ſuperfluous beſide faith: for what elſe is to be deſired but to live? but life is by faith, therfore faith is of it ſelfe ſufficient, becauſe the effect of faith, which is life, is ſufficient: wherefore no other helps are requiſite unto life. Secondly, to live by faith, and for Chriſt to live in us, are all one, as *Galath.* 2. 20. *Thus I live, not I now, but Chriſt liveth in me; and that I now live in the fleſh, I live by the faith of the Sonne of God, &c.* Wee reaſon thus: The juſt liveth onely by Chriſt; but Chriſt liveth in us onely by faith: for the Apoſtle ſaith, *In that I live, I live by faith. Ergo*, there is no life but by faith.

Galath 2.20.

Argum. 2. The Apoſtle ſheweth, *Rom.* 4. 10, 11. that righteouſneſſe was imputed to *Abraham* by faith, before hee was circumciſed, and that circumciſion was added afterward as a ſeale of the righ-

Rom.4.10,11.

teouſneſſe of faith: *Ergo*, as *Abraham* was not juſtified by circumciſion, but by faith, no more are we by the Sacraments.

Bellarmine hath nothing elſe to anſwer, but that this onely was a privilege granted to *Abraham*, to have circumciſion as a ſeale and teſtinonie of his faith, *reſp. ad argum.* 3.

Contra. The Apoſtle ſaith contrary, *verſ.* 11. that he ſhould be the father of them that beleeve, not being circumciſed, that righteouſneſſe might bee imputed to them alſo: the father and the ſonnes are juſtified one and the ſame way: *Abraham* was not juſtified by circumciſion, but by faith: *Ergo*. And *verſ.* 23. it was not written for him only, &c. but for us, &c.

1 Pet. 3. 21. *Argum.* 3. *S. Peter* ſaith, Baptiſme ſaveth us, not the putting away the filth of the fleſh, but in that a good conſcience maketh requeſt unto God, by the reſurrection of Chriſt, 1 *Pet.* 3. 21. *Ergo*, it is faith in the reſurrection of Chriſt, which worketh in us peace of conſcience, and not the outward waſhing, that ſaveth or juſtifieth.

Bellarmine anſwereth, that by the reſurrection is not underſtood faith in the reſurrection, but mention is made thereof, becauſe when we are baptiſed, we doe repreſent the reſurrection of Chriſt, and by Baptiſme doe riſe up to newneſſe of life.

Contra. Firſt, if by the reſurrection of Chriſt nothing elſe were ſignified but the repreſentation of Chriſts reſurrection in Baptiſme; it were an improper ſpeech to ſay, Baptiſme ſaveth by the reſurrection, that is, Baptiſme ſaveth by Baptiſme: wherefore ſeeing that the reſurrection of Chriſt giveth life and efficacie to Baptiſme, it is our faith in the reſurrection of Chriſt, which ſaveth us in Baptiſme. Secondly, the Apoſtle ſaith, not the waſhing of the fleſh ſaveth: *Ergo*, not the externall act of the Sacrament, but the teſtimonie of a good conſcience; what is that elſe, but the aſſurance of faith, wherby the conſcience is ſettled, as the Apoſtle ſheweth, *Rom.* 5. 1. Rom. 5. 1.

Epheſ. 5. 29. *Argum.* 4. The Apoſtle ſaith, *Epheſ.* 5. 26. *That he might cleanſe it and ſanctifie it, by the waſhing of water through the word.* Here our cleanſing and ſanctifying is not aſcribed to the water, but to the word of God, that is, his gracious promiſe in Chriſt, apprehended by faith, which elſewhere the Apoſtle calleth the word of faith, *Rom.* 10. 8.

Bellarmine anſwereth, that by the *word* here is not underſtood the word preached, that begetteth faith, but the word of conſecration in the Sacrament, *reſp. ad argum.* 5.

Rom 10 8. *Contra.* Firſt, neither doe wee underſtand in this place the word preached, as though there could bee no Baptiſme without a Sermon, nor yet the word of conſecration: for though the conſecratorie word joyned to the element doth make it a Sacrament, yet doth it not make it alwaies a cleanſing and ſanctifying Sacrament, to preſent the receiver without ſpot and blameleſſe, as it followeth in the ſame place, but onely in the faithfull and beleevers. Secondly, the word therefore that cleanſeth, is the word of faith, whereby our hearts are purified, *Act.* 15. 9. which is begotten in us by the preaching of the word, and confirmed by the Sacraments. Act 15. 9.

In 1. c ad Roman. ſerm. 2. 1. *Chryſoſtome* ſaith, *Nulla prorſus re liberamur niſi per fidem*; Wee are delivered by nothing but through faith, &c. The Sacraments then availe not without faith: *Ieremie Patriarke* ſaith, *Fides tua ad omnia valet, &c.* Thy faith is availeable for all things: neither can a juſt man profit thee, unleſſe thou beeſt faithfull: *Non poſſunt, quæ Deus largitur, veluti ſacerdotali munere perfici, &c.* The things which God giveth, cannot bee perfited by the prieſtly *function*, &c. But the act or marke of the Sacrament dependeth upon the prieſtly function, &c. Cenſur. Oriental. c. 48.

Tractat. 6 in epiſtol. Iovin. 2 *Auguſtine* thus writeth: *Aliud eſt aqua ſacramenti, aliud aqua quæ ſignificat ſpiritum Dei: aqua viſibilis eſt, &c. & abluit corpus, & ſignificat quid ſit in anima: per illum ſpiritum anima mundatur & ſaginatur.* The water of the Sacrament is one thing, the water that ſignifieth the ſpirit is another: the one is viſible, and waſheth the fleſh, and ſignifieth what is done in the ſoule: but by the ſpirit the ſoule is cleanſed, &c. The Sacrament of Baptiſme then, by this Fathers ſentence, and ſo all other Sacraments, doe not give grace, but ſignifie only and repreſent grace.

Damianus a Goes Indor. legat. The moderne Africane Church in Æthiopia, though in many things they are very ſuperſtitious, yet herein they thus hold, that their children are upon the ſeventh day baptized and circumciſed: *Nullo aut meriti aut fiduciæ reſpectu*: Yet with no opinion or reſpect of merit, or any confidence therein.

Harm ſect. 12. pag 381. 3 Latter confeſſ. of Helvetia, c. 19. *Wee diſallow their doctrine, who teach, that grace and the things ſignified are ſo tied together, that whoſoever doe outwardly receive the ſignes, muſt needs inwardly participate the grace, &c.* Bohemia c. 11. *We teach, that the Sacraments of themſelves, or by their owne vertue for the workes ſake, or for the only outward action, that is, for the bare participation, or receiving and uſe thereof, cannot give grace, &c. for faith muſt goe before, whereby the holy Ghoſt doth inwardly lighten and quicken man, &c.* Ibid. pag. 328.

4 *Synod. Colonienſ. part. 9. cap. 13. Quod præter preces, aſperſiones, & unctiones, aliarumq; rerum ſolennia adhibentur, &c.* In that beſide prayer, we uſe ſprinkling, anointing, with other externall rites, therein lieth a myſterie, not that theſe dead things are capable of grace, but when theſe things are viſibly done, Chriſtians are admoniſhed, that God worketh by the inviſible vertue of his ſpirit. The externall things therefore worke not, but are ſignes of the inward working of the ſpirit.

We want not the witneſſe of their owne decrees: *Decret. part. 3. diſtinct. 4. c.* 145. *Melior Centurio nondum baptizatus, Simone baptizato, &c.* The Centurion being not yet baptized was better than *Simon* baptized: for hee before Baptiſme was repleniſhed with the holy ſpirit; the other after Baptiſme was poſſeſſed with an uncleane ſpirit,&c. How then is grace annexed to the Sacrament, when as both hee that wanteth the Sacrament, may have grace; and he that hath the Sacrament, wanteth grace?

Heare alſo an evident teſtimonie of one of your owne writers: *Conſtat in omni ſcriptura, jejunam eſſe & languidam operam noſtram, etiam Apoſtolicam, etiam Chriſti, &c.* It is apparent throughout the whole Scripture, that our outward indevour is weake, and of no force, yea the labour of the Apoſtles, and of Chriſt himſelfe, unleſſe it bee helped by the inward worke of the ſpirit, &c. *Eſpenc. in 2. Timoth. p.* 97.

This doctrine hath the ſeale of Martyrs: *George Carpenter* gave his life a teſtimonie thereof, that the very element of water in Baptiſme doth not give grace, *pag.* 884. Biſhop *Ridley* holy Martyr: That the Sacrament is but an inſtrument, but the inward vertue of Chriſt giveth grace to the Sacrament, *pag.* 1452.

Pag.807.2.69.9

Pag.1310.1.8

The ſecond part, of the difference of the old and new Sacraments.

The Papiſts.

THe ſacrifices and ceremonies of the old law were ſo farre from giving ſpirit, grace, remiſſion, juſtification, and thereupon the entrance into the joyes of heaven, that they were but meere ſhadowes, obſcurely repreſenting the graces of the new Teſtament: whereas the Sacraments inſtituted by Chriſt, containe and give grace, and juſtification, *Rhemiſt. Hebr.* 10. *ſect.* 3.

100. Error.

Our country-men of Doway doe give a preeminence to Baptiſme beyond Circumciſion in vertue and efficacie: Baptiſme as an inſtrumentall cauſe remitteth ſinne and juſtifieth, Circumciſion was only a ſigne that grace was given. Againe, Baptiſme imprinteth a character in the ſoule, the other leaveth a marke only in the fleſh: finally, Baptiſme openeth the gate of heaven in vertue of Chriſts paſſion now paſt, which Circumciſion could not before Chriſt ſuffered death,&c. but ſeeing Chriſt was the Lambe of God which was ſlaine from the beginning of the world, heaven was opened to all beleevers in him from the beginning of the world: Let us ſee ſome of their arguments.

Annot. in 17. Geneſ.v.10.

Apoc.13.8.

*Argum.*1. They were but ſhadowes of good things, not the image of the things themſelves, *Hebr.* 10.1. They were but ſhadowes and repreſentations of the Sacraments of the new Teſtament: *Ergo*, they had not the ſame efficacie or power, *Rhemiſt. ibid.*

Heb.10.1.

Anſw. 1. Their Sacraments were onely ſhadowes of Chriſts ſacrifice, not of our Sacraments, though theſe come in the place of the other, and are anſwerable and correſpondent unto them. Secondly, neither doe the Sacraments of the new Teſtament give grace or juſtification, but are onely lively teſtimonies of grace and reconciliation, wrought by the death of Chriſt. Thirdly, their Sacraments were as effectuall to aſſure the Fathers of grace and remiſſion of ſinnes by Chriſt, as our Sacraments are to us.

Argum. 2. The Sacraments of the new law or Goſpell doe give grace or juſtification, ſo did not the Sacraments of the old law: *Ergo*, there is not the ſame efficacie of them both. Againe, *S. Paul* calleth them impotent and beggerly rudiments, *Galath.* 4.9. ſo are not the Sacraments of the Goſpell: *Ergo.Bellarm.lib.*2.*de Sacram. cap.* 14. *argum.*4.

Galath.4.9.

Anſw. 1. The Sacraments of the new law are no more able by any efficacie in themſelves to juſtifie us, than the Sacraments of the old: it is the propertie of faith onely to juſtifie us, *Rom.* 3.28. and *chap.* 5.1. *Being juſtified by faith, wee are at peace with God:* Where it cannot be anſwered, that faith juſtifieth but in part, for that is perfect juſtification which worketh peace of conſcience in us, but faith bringeth ſuch juſtification: *Ergo*, it juſtifieth perfectly. Therefore in this reſpect, the Sacraments differ not, becauſe neither of them juſtifie, but are ſeales only of the righteouſneſſe of faith, *Rom.* 11.4.

Rom.3.28.c.5.1.

Rom.11.4.

To the ſecond place wee anſwer: firſt, that the Apoſtle ſpeaketh not of the Sacraments of the law, but of other ceremonious rites, as the obſervation of dayes, moneths, yeers. Secondly, he reſpecteth that preſent time, when ſuch ceremonies ought of right to have ceaſed and given place, the Goſpell being now revealed, and therefore he calleth them beggerly, becauſe of the ſuperſtitious uſe of them, not having in this ſpeech any relation to the originall and firſt inſtitution. Thirdly, they are ſaid to be impotent, not in reſpect of our Sacraments, (and yet we denie not, but that as our Sacraments have a more cleer ſignification, and lively repreſentation of holy things; ſo the other being herein compared, may bee called more impotent) but as they are ſet againſt juſtifying faith: in reſpect whereof our Sacraments are weak and impotent: as *S. Paul* ſaith, *That neither circumciſion is any thing, nor uncircumciſion, but faith working by love*, *Galath.* 5.6. where faith is ſet againſt all other things whatſoever, as being of no value, but weak and impotent to juſtifie, whether appertaining to the circumciſed or uncircumciſed (as there are no Sacraments but belong to either of theſe orders.) Wherefore only faith is availeable and ſtrong to juſtifie, all other things impotent and weak.

Galath.5.6.

Argum. 3. *Coloſſ.* 2.11. *In whom* (ſaith the Apoſtle) *yee are circumciſed with circumciſion made without hands, &c. through the circumciſion of Chriſt, in that you are buried with him through Baptiſme, &c.* Here circumciſion made with hands is oppoſed to circumciſion made without hands, that

Coloſſ.2.11.

is Baptiſme: ſo that which could not bee wrought by Circumciſion, is wrought by Baptiſme: *Ergo*, there is not the ſame effect of Circumciſion and Baptiſme, *Bellarm. loc.7.*

Anſw. Firſt, Baptiſme is not the circumciſion made without hands, for as much as in Baptiſme there is the miniſterie of the hands of men, as well as in circumciſion: but by circumciſion without hands the Apoſtle underſtandeth, the ſpirituall circumciſion of Chriſt, as hee himſelfe expoundeth it. Secondly, as the externall circumciſion of it ſelfe profited not, ſo alſo the Apoſtle ſaith of Baptiſme, that *we are buried with him in Baptiſme, &c. through the faith of the operation of God, &c.* So it is faith by the operation of God, not the outward act of Baptiſme: wherefore out of this place no difference can be gathered.

Iſay 1.11. Rom.4.10.

Argum. 4. *Bellarmine* heapeth up many places together; as *Iſay* 1.11. *What have I to do with the multitude of your ſacrifices? Rom.* 4.10. *Abraham* was counted juſt being uncircumciſed: *Galath.* 4. they are called beggerly elements: *Coloſſ.* 2. the ſhadowes of things to come: *Ergo*, the Sacraments of the old law did not conferre grace.

Anſw. Firſt, the Prophets did not ſimply condemne the ſacrifices, but becauſe they were offered in ſinne and hypocriſie: and therefore the Prophet ſaith, *Iſay* 1.16. *waſh you, make you cleane.* Secondly, the Apoſtle ſpeaketh of the times of Chriſt, when as the old ſacrifices and ceremonies were out of date: the figures were to ceaſe, the body being come. Thirdly, they are called impotent and weake, not in reſpect of the Sacraments of the Goſpell, but being compared to faith, which is the complement both of their Sacraments and ours. Fourthly, wee grant, that the ſacrifices of the law did not conferre grace, no more doe the Sacraments of the Goſpell: wherefore he hath ſaid nothing, unleſſe hee had proved, that our Sacraments doe conferre grace, which theirs did not.

The Proteſtants.

WE doe hold and conſtantly affirme and teach, that the Fathers in the law received no leſſe the truth and ſubſtance of Chriſt by faith in their Sacraments, than wee doe in ours: although in reſpect of more cleere and lightſome ſignification, our Sacraments doe farre exceed theirs, and ſo alſo may more lively ſtirre up our faith: yet the ſubſtance and effect both of their Sacraments and ours was all one and the very ſame.

1 Cor.10.3.

Argum. 1. *S. Paul* ſpeaketh plainly, that the Iſraelites did all eat the ſame ſpirituall meat, and all drinke of the ſame ſpirituall rock, and the rock was Chriſt, 1 *Cor.* 10.3, 4. Therefore Chriſt was exhibited as well to them in their Sacraments, as he is in ours.

Bellarmine anſwereth: Firſt, they did all eat the ſame ſpirituall meat amongſt themſelves, not the ſame together with us. So alſo ſay the Rhemiſts, that they amongſt themſelves did all feed of one bread, and drinke of the ſame rock. The Apoſtle ſaith not, that they and we doe eat and drinke of the ſelfeſame meat and drinke, *Rhemiſt. in hunc locum.*

Anſw. 1. Yes the Apoſtle ſaith ſo in effect, that there is one and the ſelfeſame ſpirituall meat and drinke to us all, both to them and us: for what doe wee eat and drinke but Chriſt? and ſo do they: The rocke, ſaith the Apoſtle, was Chriſt. Secondly, *Auguſtine* ſaith ſo expreſly, that they did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall cup that we doe: *Quicunque in Manna Chriſtum intellexerunt, eundem, quem nos, cibum ſpiritualem manducaverunt: De utilitat. pœnitent. c.* 1. They which in the eating of Manna did underſtand Chriſt, did eat the ſame ſpirituall meat that wee doe: *Ergo*, Chriſt was as well preſent by faith to them in their Sacraments, as he is to us in ours.

Bellarmine anſwereth, that *Auguſtines* meaning is, that their Sacraments and ours had not the ſame efficacie, but the ſame ſignification only, becauſe both theirs and ours doe ſignifie Chriſt.

Contra. 1. He hath not anſwered to this place of *Auguſtine*, wherein he affirmeth, that *they did eat the ſame ſpirituall meat with us*: and if they did eat the ſame ſpirituall meat, then not in ſignification onely, but in vertue and efficacie their Sacraments are equall with ours. 2. That Chriſt gave the ſame vertue and efficacie to both Sacraments, *Bernard* plainly affirmeth, *Serm. de cœna Domini*, or who elſe under his name: *Chriſtus pro ſalute mundi ſemel factus eſt hoſtia ſalutaris: omnibus ſacramentis tam precedentibus quam ſubſequentibus virtutem dedit & efficaciam, ut tanta & tali hoſtia ſanctificarentur omnes liberandi per illam*: Chriſt to ſave the world was once made an acceptable ſacrifice; to all the Sacraments both going before and following after he gave vertue and efficacie, that all might bee ſanctified with this worthy ſacrifice, for whoſe deliverance it was appointed.

Secondly, *Bellarmine* anſwereth, that the Manna is called a ſpirituall meat, either in reſpect of the cauſe, which was heavenly and ſpirituall, it being wrought by a miracle; and ſo alſo the water: and therefore the rocke is ſaid to bee Chriſt, becauſe Chriſt was the author, or the efficient cauſe to bring the water out of the rocke: or elſe in reſpect of the ſignification only, not becauſe it had any ſpirituall effect. His reaſons are theſe:

First, the beaſts and birds did drinke of the ſame water, therefore it was not ſpirituall. Secondly, we read of no ſpirituall promiſe made to thoſe that did eat Manna, or drinke of the rock; ſuch as are annexed to the Sacraments. Thirdly, our Saviour ſaith, *Your fathers did eat Manna, and are dead, and Moſes did not give you bread from heaven, Iohn 6.* Wherefore it was a corporall food onley, not ſpirituall. Iohn 6.32.

Contra. Firſt, the Apoſtle ſaith, *they did all eat the ſame ſpirituall meat*, that is, both amongſt themſelves and with us, as wee have ſhewed: but to us it is ſpirituall meat, not in reſpect of the au-

thor only, but in regard of the ſpirituall efficacie; therefore it was ſo unto them: And in that the Apoſtle ſaith, they did drinke Chriſt ſpiritually, this betokeneth not the ſignifying only, but the exhibiting alſo of Chriſt unto them: for this were a ſlender eating and drinking of Chriſt, to have him ſignified only and ſhadowed forth, unleſſe they ſhould verily be made partakers of him.

Secondly, we anſwer to his reaſons: to the firſt, that it letteth not the rock to bee ſpirituall drinke, becauſe the cattell alſo did drinke thereof: for your ſelves denie not, but that your conſecrated hoſt may be devoured of mice and dogs: And againe, the cattell alſo and beaſts went thorow the red ſea as well as the Iſraelites, yet was it a Baptiſme to the Iſraelites, though not to the other: and Sacraments are ordained for men, and not for beaſts.

To the ſecond: the Apoſtle ſaith, ***they dranke of the ſpirituall rock, which rocke is Chriſt:*** they therefore did ſpiritually drinke Chriſt: but to thoſe that eat and drink Chriſt, ſpirituall promiſes are made, as *Ioh. 6. 54.* ***Whoſoever eateth my fleſh, &c. hath eternall life, &c.*** Wherefore ſo many of them, as by faith did ſpiritually in Manna eat Chriſt, and in the rock drinke Chriſt, were made partakers of this ſpirituall promiſe.

John 6.54.

To the third we anſwer: that *Moſes* indeed gave but the materiall Manna, but Chriſt concurring with *Moſes* outward miniſterie, gave himſelfe the true bread from heaven: like as in the Euchariſt, the Miniſter giveth the externall elements, Chriſt working together giveth the ſpirituall grace. Wherefore our Saviour ſaith not, that the Iſraelites had not the true bread, for elſewhere hee teſtifieth, ***that Moſes wrote of him***, *Ioh. 6. 46.* but that beſide the materiall Manna, whereof their fathers did eat, and yet dyed, there was another ſpirituall and heavenly bread exhibited to all beleevers both of the old and new Teſtament: for unleſſe they alſo under the law had eaten the fleſh of Chriſt and drunk his blood, they could not have had life, as our Saviour ſaith, *verſ. 53.* but ſome of them had life: *Ergo*, they did eat the true bread of heaven.

John 6.46.

Argum. 2. In Circumciſion, which was a Sacrament of the old law, there was promiſe of remiſſion of ſinnes and of life everlaſting, as there is in Baptiſme: *Ergo*, there is the ſame vertue and efficacie both of the old and new Sacraments.

That to Circumciſion was annexed the promiſe of life eternall: firſt it appeareth, *Gen. 17. 7.* where the Lord maketh this covenant with ***Abraham***, whereof Circumciſion was a ſigne, ***I will bee thy God, and the God of thy ſeed***, that is, thy God for ever, not onely in this world, but the next: for our Saviour expoundeth it, *Matth. 22. 32.* ***I am the God of Abraham, Iſaac, Iacob: he is not God of the dead, but of the living.*** Secondly, *Epheſ. 2. 12.* the Apoſtle ſaith, that ***the Gentiles being uncircumciſed, were ſtrangers from the covenant of promiſe, and had no hope, and were without God in this world:*** therefore circumciſion was a covenant of Gods everlaſting promiſes.

Gen. 17. 7.
Matth. 22. 32.
Ephes. 2. 12.

Bellarmine anſwereth: firſt, that ***Abraham*** was reputed righteous and juſt before Circumciſion: ***Ergo***, to him in Circumciſion there was no promiſe made of remiſſion of ſinnes, which hee had alreadie.

Contra. Wee ſay not, that Circumciſion cauſed remiſſion of ſinnes: for then the effect could not goe before the cauſe; but that it was a ſeale of the righteouſneſſe of faith, as the Apoſtle ſaith, ***Rom.*** 4. 11. and of remiſſion of ſinnes: and ſo it may bee, whether righteouſneſſe goe before circumciſion, as in ***Abraham***, or follow after, as in *Iſaac*. So wee read, ***Act.*** 10. 47. that the holy Ghoſt went before, and then Baptiſme followed: the thing ſignified appeared firſt, and then the ſigne or ſeale was added: ***Can any man forbid water*** (ſaith *S. Peter*) ***that theſe ſhould not bee baptized, which have received the holie Ghoſt, as well as we?***

Act. 10. 47.

Secondly, ſaith ***Bellarmine***, the Lord in ſaying, ***I will be thy God, and of thy ſeed***, maketh no promiſe of everlaſting ſalvation, but of temporall protection peculiar to that people, both to the good and bad: and the ſaying of Chriſt, ***hee is not God of the dead, &c.*** doth but implie that God is God not of thoſe that are not, but of thoſe that are, whether they be good or bad.

Contra. Firſt, the Apoſtle by ſeed underſtandeth Chriſt: hee ſaith not, to thy ſeeds, as ſpeaking of many, but to thy ſeed, as of one, even Chriſt, *Galath. 2. 16.* wherefore this promiſe, ***I will be thy God, and of thy ſeed***, hath a ſpirituall relation to Chriſt. Secondly, this covenant appertained not to the wicked, but is applied onely by the Apoſtle to the faithfull, ***Hebr.*** 13, 5. ***He hath ſaid, I will not leave thee, nor forſake thee.*** Thirdly, to be God of ***Abraham, Iſaac, Iacob***, is to bee God not onely of thoſe which are, but, that are living with God: for if God bee not God of the dead in reſpect of this life, how much leſſe of thoſe that are dead eternally? and the Apoſtle ſpeaketh evidently, ***Epheſ.*** 2. 15. ***of whom is named the whole familie in heaven and earth***, that God doth onely name and call himſelfe by thoſe, whether living or departed, that are of his familie.

Galath. 2. 16.
Heb. 13. 5.
Epheſ. 2. 15.

Thirdly, it was not the want of Circumciſion, but the want of faith, that made the Gentiles ſtrangers from the covenant: for ***Iob*** and ***Cornelius*** were not circumciſed, ***Bellarm. ibid.***

Contra. So may it be ſaid of Baptiſme, that many which have it not among the Turkes and Jewes, if the contemne it not, may by Gods extraordinary mercy be ſaved, if they beleeve; yet Baptiſme hath the promiſe of life eternall: ſo though ſome uncircumciſed might beleeve, yet ordinarily the circumciſion had the promiſe of life and ſalvation in Chriſt.

Argum. 3. ***Levit.*** 5. ***verſ.*** 12, 13. ***He ſhall bring his offering to the Prieſt, &c.*** who ſhall make attonement for him, as touching his ſinne, and it ſhall bee forgiven him: ***Ergo***, the ſacrifices of the law had

Levit. 5. 12, 13.

is Baptiſme : ſo that which could not bee wrought by Circumciſion, is wrought by Baptiſme : *Ergo*, there is not the ſame effect of Circumciſion and Baptiſme, *Bellarm. loc.* 7.

Anſw. Firſt, Baptiſme is not the circumciſion made without hands, for as much as in Baptiſme there is the miniſterie of the hands of men, as well as in circumciſion : but by circumciſion without hands the Apoſtle underſtandeth, the ſpirituall circumciſion of Chriſt, as hee himſelfe expoundeth it. Secondly, as the externall circumciſion of it ſelfe profited not, ſo alſo the Apoſtle ſaith of Baptiſme, that *we are buried with him in Baptiſme, &c. through the faith of the operation of God, &c.* So it is faith by the operation of God, not the outward act of Baptiſme : wherefore out of this place no difference can be gathered.

Iſay 1.11. Rom.4.10. *Argum.* 4. *Bellarmine* heapeth up many places together ; as *Iſay* 1. 11. *What have I to do with the multitude of your ſacrifices? Rom.* 4. 10. *Abraham* was counted juſt being uncircumciſed : *Galath.* 4. they are called beggerly elements : *Coloſſ.* 2. the ſhadowes of things to come : *Ergo*, the Sacraments of the old law did not conferre grace.

Anſw. Firſt, the Prophets did not ſimply condemne the ſacrifices, but becauſe they were offered in ſinne and hypocriſie : and therefore the Prophet ſaith, *Iſay* 1. 16. *waſh you, make you cleane.* Secondly, the Apoſtle ſpeaketh of the times of Chriſt, when as the old ſacrifices and ceremonies were out of date: the figures were to ceaſe, the body being come. Thirdly, they are called impotent and weake, not in reſpect of the Sacraments of the Goſpell, but being compared to faith, which is the complement both of their Sacraments and ours. Fourthly, wee grant, that the ſacrifices of the law did not conferre grace, no more doe the Sacraments of the Goſpell : wherefore he hath ſaid nothing, unleſſe hee had proved, that our Sacraments doe conferre grace, which theirs did not.

The Proteſtants.

WE doe hold and conſtantly affirme and teach, that the Fathers in the law received no leſſe the truth and ſubſtance of Chriſt by faith in their Sacraments, than wee doe in ours : although in reſpect of more cleere and lightſome ſignification, our Sacraments doe farre exceed theirs, and ſo alſo may more lively ſtirre up our faith ; yet the ſubſtance and effect both of their Sacraments and ours was all one and the very ſame.

1 Cor.10.3. *Argum.* 1. *S. Paul* ſpeaketh plainly, that the Iſraelites did all eat the ſame ſpirituall meat, and all drinke of the ſame ſpirituall rock, and the rock was Chriſt, 1 *Cor.* 10. 3, 4. Therefore Chriſt was exhibited as well to them in their Sacraments, as he is in ours.

Bellarmine anſwereth : Firſt, they did all eat the ſame ſpirituall meat amongſt themſelves, not the ſame together with us. So alſo ſay the Rhemiſts, that they amongſt themſelves did all feed of one bread, and drinke of the ſame rock. The Apoſtle ſaith not, that they and we doe eat and drinke of the ſelfeſame meat and drinke, *Rhemiſt. in hunc locum.*

Anſw. 1. Yes the Apoſtle ſaith ſo in effect, that there is one and the ſelfeſame ſpirituall meat and drinke to us all, both to them and us : for what doe wee eat and drinke but Chriſt ? and ſo do they: The rocke, ſaith the Apoſtle, was Chriſt. Secondly, *Auguſtine* ſaith ſo expreſly, that they did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall cup that we doe : *Quicunque in Manna Chriſtum intellexerunt, eundem, quem nos, cibum ſpiritualem manducaverunt : De utilitat. pœnitent. c.* 1. They which in the eating of Manna did underſtand Chriſt, did eat the ſame ſpirituall meat that wee doe : *Ergo*, Chriſt was as well preſent by faith to them in their Sacraments, as he is to us in ours.

Bellarmine anſwereth, that *Auguſtines* meaning is, that their Sacraments and ours had not the ſame efficacie, but the ſame ſignification only, becauſe both theirs and ours doe ſignifie Chriſt.

Contra. 1. He hath not anſwered to this place of *Auguſtine*, wherein he affirmeth, that *they did eat the ſame ſpirituall meat with us* : and if they did eat the ſame ſpirituall meat, then not in ſignification onely, but in vertue and efficacie their Sacraments are equall with ours. 2. That Chriſt gave the ſame vertue and efficacie to both Sacraments, *Bernard* plainly affirmeth, *Serm. de cœna Domini*, or who elſe under his name : *Chriſtus pro ſalute mundi ſemel factus eſt hoſtia ſalutaris : omnibus ſacramentis tam præcedentibus quam ſubſequentibus virtutem dedit & efficaciam, ut tanta & tali hoſtia ſanctificarentur omnes liberandi per illam :* Chriſt to ſave the world was once made an acceptable ſacrifice ; to all the Sacraments both going before and following after he gave vertue and efficacie, that all might bee ſanctified with this worthy ſacrifice, for whoſe deliverance it was appointed.

Secondly, *Bellarmine* anſwereth, that the Manna is called a ſpirituall meat, either in reſpect of the cauſe, which was heavenly and ſpirituall, it being wrought by a miracle ; and ſo alſo the water : and therefore the rocke is ſaid to bee Chriſt, becauſe Chriſt was the author, or the efficient cauſe to bring the water out of the rocke : or elſe in reſpect of the ſignification only, not becauſe it had any ſpirituall effect. His reaſons are theſe :

Firſt, the beaſts and birds did drinke of the ſame water, therefore it was not ſpirituall. Secondly, we read of no ſpirituall promiſe made to thoſe that did eat Manna, or drinke of the rock ; ſuch as are annexed to the Sacraments. Thirdly, our Saviour ſaith, *Your fathers did eat Manna, and are dead, and Moſes did not give you bread from heaven, Iohn* 6. Wherefore it was a corporall food onley, not ſpirituall. Iohn 6.32.

Contra. Firſt, the Apoſtle ſaith, *they did all eat the ſame ſpirituall meat*, that is, both amongſt themſelves and with us, as wee have ſhewed : but to us it is ſpirituall meat, not in reſpect of the au-

thor only, but in regard of the ſpirituall efficacie; therefore it was ſo unto them: And in that the Apoſtle ſaith, they did drinke Chriſt ſpiritually, this betokeneth not the ſignifying only, but the exhibiting alſo of Chriſt unto them: for this were a ſlender eating and drinking of Chriſt, to have him ſignified only and ſhadowed forth, unleſſe they ſhould verily be made partakers of him.

Secondly, we anſwer to his reaſons: to the firſt, that it letteth not the rock to bee ſpirituall drinke, becauſe the cattell alſo did drinke thereof: for your ſelves denie not, but that your conſecrated hoſt may be devoured of mice and dogs: And againe, the cattell alſo and beaſts went thorow the red ſea as well as the Iſraelites, yet was it a Baptiſme to the Iſraelites, though not to the other: and Sacraments are ordained for men, and not for beaſts.

To the ſecond: the Apoſtle ſaith, *they dranke of the ſpirituall rock, which rocke is Chriſt:* they therefore did ſpiritually drinke Chriſt: but to thoſe that eat and drink Chriſt, ſpirituall promiſes are made, as *Ioh. 6. 54. Whoſoever eateth my fleſh, &c. hath eternall life, &c.* Wherefore ſo many of them, as by faith did ſpiritually in Manna eat Chriſt, and in the rock drinke Chriſt, were made partakers of this ſpirituall promiſe.

Iohn 6.54.

To the third we anſwer: that *Moſes* indeed gave but the materiall Manna, but Chriſt concurring with *Moſes* outward miniſterie, gave himſelfe the true bread from heaven: like as in the Euchariſt, the Miniſter giveth the externall elements, Chriſt working together giveth the ſpirituall grace. Wherefore our Saviour ſaith not, that the Iſraelites had not the true bread, for elſewhere hee teſtifieth, *that Moſes wrote of him, Ioh. 6. 46.* but that beſide the materiall Manna, whereof their fathers did eat, and yet dyed, there was another ſpirituall and heavenly bread exhibited to all beleevers both of the old and new Teſtament: for unleſſe they alſo under the law had eaten the fleſh of Chriſt and drunk his blood, they could not have had life, as our Saviour ſaith, *verſ. 53.* but ſome of them had life: *Ergo,* they did eat the true bread of heaven.

Iohn 6.46.

Argum. 2. In Circumciſion, which was a Sacrament of the old law, there was promiſe of remiſſion of ſinnes and of life everlaſting, as there is in Baptiſme: *Ergo,* there is the ſame vertue and efficacie both of the old and new Sacraments.

That to Circumciſion was annexed the promiſe of life eternall: firſt it appeareth, *Gen. 17. 7.* where the Lord maketh this covenant with *Abraham,* whereof Circumciſion was a ſigne, *I will bee thy God, and the God of thy ſeed,* that is, thy God for ever, not onely in this world, but the next: for our Saviour expoundeth it, *Matth. 22. 32. I am the God of Abraham, Iſaac, Iacob: he is not God of the dead, but of the living.* Secondly, *Epheſ. 2. 12.* the Apoſtle ſaith, that *the Gentiles being uncircumciſed, were ſtrangers from the covenant of promiſe, and had no hope, and were without God in this world:* therefore circumciſion was a covenant of Gods everlaſting promiſes.

Gen. 17. 7.
Matth. 22. 32.
Epheſ. 2. 12.

Bellarmine anſwereth: firſt, that *Abraham* was reputed righteous and juſt before Circumciſion: *Ergo,* to him in Circumciſion there was no promiſe made of remiſſion of ſinnes, which hee had alreadie.

Contra. Wee ſay not, that Circumciſion cauſed remiſſion of ſinnes: for then the effect could not goe before the cauſe; but that it was a ſeale of the righteouſneſſe of faith, as the Apoſtle ſaith, *Rom. 4. 11.* and of remiſſion of ſinnes: and ſo it may bee, whether righteouſneſſe goe before circumciſion, as in *Abraham,* or follow after, as in *Iſaac.* So wee read, *Act. 10. 47.* that the holy Ghoſt went before, and then Baptiſme followed: the thing ſignified appeared firſt, and then the ſigne or ſeale was added: *Can any man forbid water* (ſaith S. *Peter*) *that theſe ſhould not bee baptized, which have received the holie Ghoſt, as well as we?*

Act. 10. 47.

Secondly, ſaith *Bellarmine,* the Lord in ſaying, *I will be thy God, and of thy ſeed,* maketh no promiſe of everlaſting ſalvation, but of temporall protection peculiar to that people, both to the good and bad: and the ſaying of Chriſt, *hee is not God of the dead, &c.* doth but implie that God is God not of thoſe that are not, but of thoſe that are, whether they be good or bad.

Contra, Firſt, the Apoſtle by ſeed underſtandeth Chriſt: hee ſaith not, to thy ſeeds, as ſpeaking of many, but to thy ſeed, as of one, even Chriſt, *Galath. 2. 16.* wherefore this promiſe, *I will be thy God, and of thy ſeed,* hath a ſpirituall relation to Chriſt. Secondly, this covenant appertained not to the wicked, but is applied onely by the Apoſtle to the faithfull, *Hebr. 13, 5. He hath ſaid, I will not leave thee, nor forſake thee.* Thirdly, to be God of *Abraham, Iſaac, Iacob,* is to bee God not onely of thoſe which are, but, that are living with God: for if God bee not God of the dead in reſpect of this life, how much leſſe of thoſe that are dead eternally? and the Apoſtle ſpeaketh evidently, *Epheſ. 2. 15. of whom is named the whole familie in heaven and earth,* that God doth onely name and call himſelfe by thoſe, whether living or departed, that are of his familie.

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Thirdly, it was not the want of Circumciſion, but the want of faith, that made the Gentiles ſtrangers from the covenant: for *Iob* and *Cornelius* were not circumciſed, *Bellarm. ibid.*

Contra. So may it be ſaid of Baptiſme, that many which have it not among the Turkes and Jewes, if the contemne it not, may by Gods extraordinary mercy be ſaved, if they beleeve; yet Baptiſme hath the promiſe of life eternall: ſo though ſome uncircumciſed might beleeve, yet ordinarily the circumciſion had the promiſe of life and ſalvation in Chriſt.

Argum. 3. *Levit. 5. verſ. 12, 13. He ſhall bring his offering to the Prieſt, &c.* who ſhall make attonement for him, as touching his ſinne, and it ſhall bee forgiven him: *Ergo,* the ſacrifices of the law had

Levit. 5. 12, 13.

promiſe of remiſſion of ſinnes by the force of Chriſts death repreſented in the ſame.

Bellarmine anſwereth, that the ſacrifices did purge the offerers ſinnes onely in reſpect of the temporall puniſhment, and ſome legall uncleanneſſe, but they did not cleanſe them ſimply before God in reſpect of everlaſting puniſment: and this may appeare, for that the ſacrifices were not ordained for all ſinnes, but of ignorance only committed againſt the ceremonies of the law. ***Bellarm. cap.*** 17. ***reſp. ad argum.*** 2.

Levit.6.2,3. ***Contra.*** Firſt, it is falſe, that the ſacrifices ſerved only to purge ſinnes of ignorance, for ***Levit.***6.2.3. there are ſacrifices preſcribed for the ſinnes of deceit, robberie, oppreſſion, falſe ſwearing, which were voluntarie ſinnes, and not of ignorance.

Secondly, it is alſo untrue, that the temporall puniſhment was onely pardoned, and not the ſinnes truly remitted. Firſt, where the Prieſt is ſaid to make attonement, the word is כפר *caphar*: which ſignifieth to reconcile, to remove wrath: and it is uſed,

Pſal.79.9. *Pſal.* 79. 9. ***Be mercifull unto our ſinnes, &c.*** will he now ſay, that the Church here prayeth onely for the mitigation of temporall puniſhment? wherefore if the Prieſt made attonement for them, and Gods wrath was appeaſed for their ſinne, then was

Levit.5.5. it verily remitted. Secondly, there is confeſſion of ſinne required, ***Levit.*** 5. 5. and reſtitution, ***Levit.***

Levit.6.4. 6. 4. but where there is confeſſion, and reſtitution, there is repentance; and where repentance is, there is remiſſion of the ſinne it ſelfe before God.

Coloſſ.2.11. ***Argum.*** 4. *Coloſſ.* 2. 11. *S. Paul* ſaith, ***In whom ye are circumciſed by circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt, &c.*** Here the Apoſtle affirmeth, that the ſpirituall circumciſion, which did accompanie the ſacramentall circumciſion, in them that did beleeve, was effectuall to the putting off the body of ſinne: Wee ſay not, that the externall act of circumciſion only had this effect, but the inward grace in the circumciſion of the heart in all true Iſraelites working with the circumciſion of the fleſh, was available to the remiſſion of ſinnes:

Rom.2.28. as the Apoſtle ſaith, *Rom.* 2.28. ***He is not a Iew, which is one outward, neither is that circumciſion, which is outward in the fleſh, &c.***

Bellarmine anſwereth, that in circumciſion not the whole body, but one part onely was circumciſed, and therefore it did not ſerve to the putting off the whole body of ſinne.

Contra. Neither when Chriſt waſhed *Peter*, did hee waſh any thing but his feet, though *Peter*

Iohn 13.10. would have had his hands and head alſo waſhed: yet was the waſhing of his feet ſufficient, *Iohn* 13. 10. ſo though in circumciſion the outward ſigne only touched one part, yet the inward circumciſion thereby repreſented, was ſufficient to purge the whole inward man.

Catech.10. 1 *Cyril* by that place of the Apoſtle, ***they dranke of the ſpirituall rocke, and the rocke was Chriſt,*** proveth that Chriſt appeared and was preſent with *Moſes*: and he inferreth, *Cernis, quod & Prophetæ tuus videbant Chriſtum*: You ſee, that even the Prophets did ſee Chriſt, &c. and the people did alſo drinke of Chriſt: for the rocke was Chriſt, whereof they dranke.

Lib.10.in 15. 2 *Origen* ſaith, *Spiritualem potum biberunt, bibentes de ſequente Petra, quæ erat Chriſtus*: They

cap.ad Rom. did drinke ſpirituall drinke, drinking of the rock which followed them, which rock was Chriſt. Yet more evidently in another place he ſaith: *Quamvis nec illis potuerit defuiſſe perfectio veniens ex fide*: Although that neither perfection comming of faith was wanting unto them: for the things which we beleeve to have beene done, they with greater expectation did beleeve more to come: there-

Hom.2. in Cantic. fore as ſince the comming of Chriſt the faith of things paſt doth confirme us; ſo the faith of things to come brought them *ad ſummum perfectionis*, to the height of perfection, &c.

Harm. p.307. 3 Latter confeſſion of Helvetia, *chap.* 17. ***They are all joyned*** (both in the old and new Teſtament) ***under one head, and by faith are all partakers of one and the ſame ſpirituall meat and drinke.***

4 Wee want not here their owne witneſſe againſt themſelves, *Decret. part.* 3. *diſtinct.* 2. *cap.* 81. ***Inquit Apoſtolus (omnes eandem eſcam ſpiritualem manducarunt) &c.*** The Apoſtle ſaith, they did all eat the ſame ſpirituall meat: the ſame ſpirituall meat indeed, but another corporall, becauſe they did eat Manna, and wee ſome other thing: and hee addeth, and they all dranke the ſame ſpirituall drinke; they one thing, and we another; *ſed ſpecie viſibili*, but in outward ſhew; ***quod tamen idem eſt virtute ſpirituali,*** which is notwithſtanding the ſame in the ſpirituall vertue. This Canon affirmeth, that they did eat the ſame ſpirituall meat, not amongſt themſelves, but with us, which though it were in ſhape divers, yet in vertue is the ſame: *Ergo*, there is the ſame efficacie and vertue, both of the old and new Sacraments.

The Maſter of ſentences alleageth thus out of *Gregorie*: ***Quod apud nos valet aqua Baptiſmi, hoc egit apud veteres, vel pro parvulis ſola fides, &c.*** That which the water of Baptiſme is to us, faith only was in time paſt to children, and to the elder ſort, the vertue of the ſacrifices, &c. or the myſterie of Circumciſion, *lib.* 4. *diſtinct.* 1. *g.* If Circumciſion was availeable then, as Baptiſme is now, then the vertue and ſubſtance of the Sacraments was the ſame.

Likewiſe ***Innocentius*** 3. thus decreeth, *Decret. Greg. lib.* 3. *tit.* 42. *c.* 3. ***Originalis culpa remittebatur per Circumciſionis myſterium, & damnationis periculum vitabatur***: Originall ſinne was remitted by the myſterie of Circumciſion, and the perill of damnation avoided, &c. Here is an evident teſtimonie of one of their moſt learned Popes, that remiſſion of ſinnes was had by the Sacraments of the old law.

Further, it is the opinion of ſome of their beſt Schoolemen, that circumciſion did conferre juſtification, ***ex opere operato***, by the very worke that was wrought; which efficacie the reſt of theirs aſcribe only to the Sacraments of the new Teſtament; thus holdeth ***Alexander, Bonaventure, Scotus, Gabriel***: ſo that in their opinion, betweene Circumciſion a Sacrament of the old Teſtament, and the reſt of the Sacraments of the new, there was no difference: yea, as ***Bellarmine*** confeſſeth, it is ***Communis ſententia Theologorum***, the common ſentence of Popiſh Divines, that the old ſacraments did onely juſtifie ***ex opere operantis***, by the worke of the doer, that is, the faith and devotion of the receiver: and the new Sacraments doe no more; for though we truly hold that wee are juſtified onely by faith, not by the Sacraments, yet by them is juſtifying faith confirmed; and without the faith of the receiver, they are altogether unprofitable: for *S. Paul* biddeth every man to examine himſelfe before, 1 *Cor.* 11.28. which examination is to prove ***whether they be in the faith***, 2 *Cor.* 13.5. Wherefore neither old nor new Sacraments are profitable without faith. 1 Cor 11 28. 2 Cor.13 5.

See alſo this doctrine ſealed: ***Iohn Frith*** holy Martyr; ***They did all eat the ſame ſpirituall meat, and did drinke the ſame ſpirituall drinke, all one ſpirituall thing, but not all one corporall matter: for they did eat Manna, and we another thing, but the ſelfe ſame ſpirituall thing, that we doe***, Fox. pag. 1033. P 942.2.50.

The third part, of the Character or badge, which (as they ſay) is imprinted in the ſoule by the Sacraments.

The Papiſts.

First, there is a certaine ſeale and ſpirituall marke or badge imprinted by the Sacraments in the ſoules of the receivers, which can never bee blotted out, neither by ſinne, apoſtaſie, or hereſie. 101. Error. Secondly, but it perpetually remaineth for the cogniſance of their Chriſtendome, and diſtinction from others, that were never of Chriſts fold, by which alſo they are conſecrated and deputed to God. Thirdly, this indeleble Character is given by three Sacraments onely, Baptiſme, Confirmation, Orders; which is the cauſe they are not reiterable, nor ever to bee received but once, ***Rhemiſt. annot.*** 2. ***Corin.*** 1. ***ſect.*** 7. ***Trident. Concil. ſeſſ.*** 7. ***can.*** 9. ***Bellar. lib.*** 2. ***de ſacram. cap.*** 19. So they of Doway ſay that Baptiſme imprinteth a Character in the ſoule. ***Annot. in*** 17. ***Gen.*** 5. 10.

Argum. 1. 2 ***Corinth.*** 1.22. ***He hath ſealed us, and given the earneſt of the ſpirit into our hearts.*** Likewiſe, ***Epheſ.*** 1.13. ***Ye were ſealed with the holy ſpirit of promiſe. Epheſ.*** 4.30. ***Grieve not the ſpirit of God, by whom yee are ſealed againſt the day of redemption.*** This ſealing is nothing elſe, as they ſay, but an imprinting in the ſoule of this indeleble marke or character.

Anſw. First, the Apoſtle ſpeaketh manifeſtly of the ſpirituall and inward ſeale of the ſpirit of God, whereby the promiſes of God are ſealed and aſſured unto us, whereof Baptiſme is an outward ſeale in our bodies. Secondly, it is an abſurd thing to hold, that hee that hath utterly and maliciouſly renounced Chriſtianitie, and blaſphemed Chriſt himſelfe, ſhould ſtill retaine this Character of Baptiſme, as cogniſance of his Chriſtendome. Thirdly, Baptiſme is not reiterable, that is, to bee iterated or repeated, not becauſe it leaveth an indeleble character in the mind of the baptized, which is but a meere device and fancie: but becauſe, as it ſufficeth once to bee borne in the fleſh, ſo once to bee borne againe, and to be regenerated by the ſpirit, (of the which regeneration, Baptiſme is a ſeale and pledge) it is ſufficient. As for confirmation, and orders, we acknowledge them to be no Sacraments, and therfore to have no ſuch indeleble character. 2 Cor.1.22. Epheſ.1.13. Epheſ.4.30.

Bellarmine anſwereth, that theſe places cannot bee underſtood of the ſealing or aſſuring of Gods promiſes by his ſpirit in our hearts in the Sacrament: firſt, the Apoſtle ſaith, he hath ſealed us, not ſealed the promiſes.

Contra. First, in the ſecond place, the Apoſtle ſaith, ***wee are ſealed with the ſpirit of promiſe***: to bee ſealed with the promiſe, and to have the promiſe ſealed unto us, are all one. Secondly, in the firſt place, where he ſaith, ***he hath ſealed us***, a little before, he ſaid, in him the promiſes of God ***are yea, and Amen, verſe*** 20. What is that elſe, but the promiſes are ſealed in him?

Secondly, the Apoſtle ſaith, ***after you beleeved, you were ſealed, Epheſ.*** 1. that is, in Baptiſme, which commeth after faith, ***Bellar. cap.*** 20.

Cont. First, here ***Bellarm.*** leaveth the Vulgar text, which readeth, ***credentes***, beleeving, and preſſeth the Greeke word of the preter tenſe, ***πιστεύσαντες***, having beleeved: ſo inconſtant are they, ſometime preferring the Latine, ſometime the Greeke. Secondly, though Baptiſme came after faith then, it is miniſtred before faith now. Thirdly, it followeth not: this ſeale was after faith: ***Ergo***, in Baptiſme: for upon their very beleeving they were ſealed. Fourthly, wee denie not, but that Baptiſme is a ſeale of the righteouſneſſe of faith, as *S. Paul* ſpeaketh of Circumciſion, becauſe thereby the Promiſes are ſealed to us: yet there is no ſuch character in Baptiſme, as there was in Circumciſion.

Now further, that theſe places cannot bee underſtood of any ſuch character, or marke, or infuſed, inherent, or imprinted qualitie in the ſoule by their three Sacraments, it may thus appeare.

Firſt, 2 *Cor.* 1.22. As wee are ſaid to bee ſealed, ſo alſo are wee anointed: but our anointing, or 2 Cor.1.22.

1 Iohn.2.20. ointment, is the holy Ghoſt, 1 *Iohn* 2. 20. as the Rhemiſts themſelves expound it; *Ergo*, the ſame is alſo the ſeale.

Secondly, *Hee hath ſealed us, and given the earneſt of his ſpirit in our hearts:* the ſame is both the ſeale, and the earneſt, the ſpirit of God is our earneſt untill the day of redemption: *Ergo*, alſo the ſeale.

Epheſ.4.30. Epheſ.1.14. Thirdly, *Epheſ.* 4. 30. *We are ſealed to the day of redemption:* which is not in Baptiſme, as *Bellarmine* fondly expoundeth, taking *of* for *in*, and redemption for Baptiſme: for this ſeale none have, but they for whom the inheritance is purchaſed, *Epheſ.* 1. 14. but all that are baptized ſhall not be ſaved: *Ergo*, there is no ſuch ſeale in Baptiſme.

Iohn 1.33. Fourthly, as we are ſealed, ſo doe we ſeale: *Iohn* 1. 33. *He that receiveth his teſtimonie, hath ſealed that God is true:* If by being ſealed wee receive a Character, then by ſealing wee give a character: theſe places then ſerve not his turne.

Acts 19.4,5. *Argum.* 2. They which were baptized with *Iohns* baptiſme, were afterward baptized againe, *Act.* 19. 4, 5. And this was the reaſon thereof, becauſe *Iohns* baptiſme did not imprint an indeleble character in the ſoule, as Chriſts baptiſme did, *Bellar. cap.* 22. *reſp. ad* 3. *ration.*

Anſw. Firſt, it cannot bee proved, that the Apoſtles baptized thoſe that had received *Iohns* baptiſme, neither hath that place, *Acts* 19. 5. any ſuch meaning: ſee the full anſwer for this afterward, *Contr.* 12. of Baptiſme, *qu.* 7. *arg.* 2. *Papiſtar.* Secondly, though that after *Iohns* baptiſme they had beene baptized againe, it followeth not that it was becauſe of any ſuch character. *Hierome* giveth another reaſon: *Ioannis baptiſma imperfectum, &c.* *Iohns* baptiſme was imperfect, and did not give remiſſion of ſinnes, therefore they were baptized againe with *Iohns* baptiſme, *adverſ. Luciferian.* Though this be an error alſo, yet it is againſt them.

The Proteſtants.

THat by Baptiſme and ſome other ſacraments, there is imprinted in the ſoule a marke, or character, which can never bee blotted out, no not by Apoſtaſie; and that this is the cauſe why Baptiſme cannot be iterated, we hold it to be a meer device, and invention of men.

Heb.6.6. *Argum.* 1. Where the end and fruits of Baptiſme are utterly extinguiſhed, there cannot remaine any character, or badge, or ſigne of Baptiſme: The fruits of Baptiſme are repentance, and regeneration by the ſpirit: But it is poſſible for theſe, in ſome that are baptized, to be utterly loſt, as in them that fall away by Apoſtaſie, they cannot bee renewed by repentance. *Hebr.* 6. 6. Therefore in ſuch there is not to be found any character, badge or ſigne of Baptiſme, which they have utterly renounced: onely the memoriall thereof is kept before God, they being ſo much worſe than they which were never baptized, becauſe they have wilfully rejected their profeſſion.

Why Baptiſme is not iterated. *Argum.* 2. The cauſe why Baptiſme is but once to bee given, is not as they alleage, becauſe it leaveth ſuch a ſure marke behind, ſo deeply died in the ſoule, that it cannot bee blotted out. There are other cauſes that come neerer the truth: Firſt, as God is but one, who maketh a covenant with us in Baptiſme; and the faith but one, into the which we are entred by that Sacrament: ſo Baptiſme is one and the ſame, *Epheſ.* 4. 5. and as it ſufficeth once to be borne in the fleſh, ſo once to bee regenerated by the ſpirit in Baptiſme. Secondly, the inſtitution of God is another cauſe, who hath appointed the other Sacrament often to be received, 1 *Corinth.* 11. 25. But for the iteration of Baptiſme, wee have no ſuch commandement. Thirdly, Baptiſme commeth in the place of Circumciſion: as that was but once miniſtred, ſo likewiſe it muſt bee in the other. Fourthly, in Baptiſme God maketh a perpetuall covenant with us, which he alwaies remembreth; and therefore need not to bee put in mind, by the often uſing of that Sacrament. Theſe and the like reaſons may be alleaged, why Baptiſme is not often to be required: and not that, which by them without any ground is pretended.

Epheſ. 4 5. 1 Cor.11.25.

Lib de Baptiſ. *Tertullian* ſheweth another reaſon, why Baptiſme is not iterated: *ſemel lavacrum inimus, ſemel delicta diluuntur, quia iterari, &c. non oportet, ceterum Iſrael quotidie lavat, quia quotidie inquinatur*; Wee once come to the lavacre, ſins are once waſhed away, becauſe they muſt not be iterated, but Iſrael waſhed daily, becauſe they are dayly polluted, &c. Baptiſme then is not repeated, to ſignifie that they which are baptized ſhould not returne to their old ſinnes: *Clictoveus* giveth another reaſon, why baptiſme is not to bee iterated, *quia typum gerit mortis Chriſti, quam ſemel pro nobis pertulit*, becauſe it beareth a type of Chriſt, which he once only ſuffered for us.

Anuot. in Damaſcen. lib. 4. de fid. c. 5

Bellarmine thus objecteth againſt the former firſt reaſons: Againſt the firſt, that Baptiſme is not iterated becauſe it is our ſpirituall birth: Firſt, ſaith he, wee are alſo borne by the word, yet ſermons are often repeated. Secondly, though our carnall birth cannot be iterated, yet our ſpirituall may, as in the reſurrection: for as the bodily death is but once, the ſpirituall often; ſo the ſpirituall birth may bee renued, as the carnall cannot.

Rom.10.17. Tit.3.5. *Contra.* Firſt, though faith be begotten by the word, *Rom.* 10. 17. and we by faith are made the children of God, yet becauſe Baptiſme is a ſeale and confirmation of this faith, it is properly called in Scripture, *the lavacre of regeneration or new birth*, *Tit.* 3. 5. Secondly, the reſurrection is a regeneration of the bodie, not of the ſoule, and therefore improperly alleaged. Thirdly, as the bodie dieth but once, no more doth the ſoule, when it finally falleth away from God, whereof the Apoſtle ſpeaketh *Hebr.* 6. 6. *That if they fall away, they cannot be renued by repentance:* but as the body once borne, may be in danger of death by ſickneſſe, and not die; ſo the ſoule may be weakned and decay by ſinne, and ſo be renewed: as the Apoſtle ſaith, *our inward man is renewed daily*, 2 *Corin.*4 16. but the ſoule once begotten unto God, cannot die by ſinne, *becauſe his ſeed remaineth in him, neither can he ſinne*, that is, unto death, *becauſe he is borne of God*, 1 *Iohn* 3. 9. Here the Apoſtle evidently ſpeaketh, that the ſpirituall birth cannot be loſt.

2 Cor.4. 6.
1 Iohn 3 9.

To the ſecond he objecteth, that as in Scripture it is not written, that Baptiſme ſhould be iterated; ſo neither it is found that it ſhould not.

Contra. Firſt, in that the often receiving of the Euchariſt is commanded, 1 *Cor.* 11. 25. but no ſuch charge given of Baptiſme, it is evident that the holy Ghoſt in this reſpect hath ſet a difference betweene them: if the Scripture had beene ſilent as touching both, there had beene ſome colour in *Bellarmines* objection, but now there is none. Secondly, it is untrue that the Scripture forbiddeth not Baptiſme to be iterated: for *Iohn* 13. 10. our Saviour ſaith, that hee which hath his feet waſhed, that is, is regenerate in his affections, whereof Baptiſme is a ſeale, *need not to be waſhed*, but more evidently, *Hebr.6.6. He that falleth away, cannot be renued by repentance*: that is, as the Rhemiſts expound it, *it is impoſſible to be baptized againe. Annot. in hunc locum.*

Iohn 13 10.
Hebr 6.6.

Leo alſo in his decree proveth thus out of Scripture, that Baptiſme is not to be iterated: *Lavacrum ſemel initum nulla iteratione violetur*: The lavacre once entred unto muſt not by any iteration bee violated, the Apoſtle thus ſaying, *one God, one faith, one Baptiſme: decr.p.2.cauſ.1 q 1.c.51.*

Thirdly, he objecteth that circumciſion was therefore not repeated, becauſe it left a character or ſcarre in the fleſh, as Baptiſme doth in the ſoule, which print of circumciſion was a cogniſance betweene the Jewes and the Gentiles, *Bellarm.cap.22.*

Contra. The outward marke in the fleſh by circumciſion, was not that marke whereby the Jewes were diſcerned, but the circumciſion of the heart: Firſt, becauſe circumciſion was a ſigne betweene the Lord and them, *Gen.* 17. 11. *But the Lord looketh to the heart*, 1 *Sam.* 16.7. *not to the outward appearance.* Secondly, the women amongſt the Jewes were counted among the circumciſed, and diſcerned from heathen women: but they were not circumciſed in the fleſh, therefore it was the inward circumciſion whereby they were ſanctified, as by their faith: this your Maſter confeſſeth, *lib.* 4. *diſtinct.* 3. *g.* Thirdly, the marke in the fleſh, being in the ſecret parts, and remote from the eye, could bee no cogniſance to know a Jew by: If the fleſhly marke were any thing, it ſhould have beene in the hand, or forehead; as the Angell is commanded, *to marke them in the foreheads, Ezech.* 9.4. Fourthly, the Apoſtle ſaith, hee is not a Jew, that is one outward: neither is that circumciſion which is in the fleſh, *Rom.* 2.28. wherefore the fleſhly marke was no cauſe of the not iterating of circumciſion.

Geneſ.17.11.
Ezech.9.4.
Rom.2.18.

Fourthly, to the firſt reaſon he objecteth, that the perpetuitie of Gods covenant made in Baptiſme can be no cauſe why it is not iterated: Firſt, becauſe God maketh no covenant in Baptiſme, for a covenant is made betweene two conſenting: but children in Baptiſme being without faith cannot conſent. Secondly, God covenanteth as well with us in the word, and in the Euchariſt; yet that is often preached, the other often received. Thirdly, Gods covenant is alwaies conditionall; ſo to him that keepeth not the condition it is not perpetuall.

Contra. Firſt, *Bellarmines* firſt reaſon is ridiculous: for though children in their owne perſon cannot conſent, yet are they within the covenant, which God maketh to us and our ſeed, *Gen.* 17. Otherwiſe Gods covenant ſhould bee weaker than the covenant of men, who do make covenants for themſelves and their ſeed: as *David* and *Ionathan*, 1 *Sam* 20.42. And againe, if circumciſion were a ſigne of Gods covenant, how much more Baptiſme which is more excellent? and *S. Peter* perſwadeth the Jewes to be baptized, becauſe *the promiſe was made to them and their ſeed, Act.*2.39. therefore it is great boldneſſe in him to deny ſo manifeſt a truth, that there is no covenant made in Baptiſme.

1 Sam 20 42.
Acts 2.39.

Secondly, there is difference betweene the writing of a covenant, and the ſealing, as *Nehem.* 9.38. the people make a covenant with God, they both write it and ſeale it: ſo the word of God is as the writing of the covenant, and therefore is repeated; Baptiſme is as the ſure ſeale that remaineth inviolable: Likewiſe God covenanteth with us in the Euchariſt: but it is a divers covenant from that in Baptiſme: for this is the covenant of adoption, which once ſufficeth; the other of continuall feeding and preſervation, and therefore may bee often uſed; as in circumciſion there was a covenant made, whereby the Iſraelites became his people, in the paſſeover a promiſe and covenant of protection and preſervation, *Exod.* 12.27.

Nehem.9 38.
Exod.12.27.

Thirdly, Gods covenant in it ſelfe remaineth ſtedfaſt, though men be deceitfull: and therefore it is called a *covenant of ſalt*, 2 *Chro.* 13. 5. ſo that God doth not make a new covenant, when men returne unto him, but remembreth the old, as *Exod.* 31. 13. *Remember Abraham, Iſaac and Iacob, to whom thou ſwareſt, &c.* And Saint *Paul* thus reaſoneth, *Epheſ.* 4. 5. *One Lord, one faith, one Baptiſme*, from the conſtancy of God, to the ſtableneſſe of Baptiſme: wherefore *Bellarmine* hath babbled much, and ſaid little: other arguments might alſo bee adjoyned, as theſe.

2 Chron.13.5.
Exod.31.13.
Epheſ 4.5.

Argum. 3. Circumciſion under the law was the ſame in effect which Baptiſme is under the goſpell: ſo the Maſter of ſentences confeſſeth, *lib.* 4. *diſtinct.* 4 *g.* but circumciſion left no indeleble character in the ſoule, as *Bellarmine* confeſſeth, *cap.* 19. *propoſ.* 7. *Ergo*, neither doth Baptiſme.

Argum. 4. There was no character imprinted in the ſoule of Chriſt by Baptiſme: confeſſed by

Bellarmines

Bellarmine. cap. 19. propoſ. 8. but we are baptized with the ſame baptiſme that Chriſt was baptized with: unleſſe they will ſay, that the head and members are baptized with divers baptiſmes; which were moſt abſurd, and contrarie to the Apoſtle, who ſaith, *There is one Lord* (that is Chriſt) *and one faith* (that is in Chriſt) *and one Baptiſme* (that is in the name of Chriſt;) but if Chriſts Baptiſme were divers, there ſhould not be one Lord, one Baptiſme.

Ambroſe alſo ſaith, *ſerm.* 41. *Ergo fratres tingi debemus eodem fonte, quo Chriſtus &c.* Therfore brethren, wee muſt bee dipped in the ſame fountaine with Chriſt, that wee may bee the ſame that Chriſt is.

Catechiſ. 4. σφραγίζω. *Cyrillus Hieroſolymit.* ſaith that the holy ſpirit *in the time of Baptiſme doth ſet a ſeale upon the ſoule*: it is not then the externall act of the Sacrament, but the inward operation of the ſpirit, which ſealeth the ſoule, &c. Catecheſ. 17. Harm. p. 388. And againe he ſaith, that the ſpirit did print a ſeale in the ſoule of *Paul*, when he was baptized, *and made it a choſen veſſell*: but every one which hath their character, is not an elect and choſen veſſell.

2. Confeſſ. Bohemia c. 11. *the Sacraments (of themſelves) cannot give any ſuch grace, &c. nor inwardly quicken or regenerate any mans ſpirit.*

3. Wee have alſo their owne witneſſe againſt them: *Durandus* ſaith, that this character is but *reſpectus rationis*, a relation or reſpect unto the Miniſter, no permanent or infuſed qualitie, *in 4. diſt. 4. qu. 1. Scotus* holdeth, that it cannot be proved by any manifeſt teſtimonie of Scripture, *diſt. 6. q. 9. Gabriel* doubteth, whether the Church hath defined it, *ibid. qu.* 2.

Decret. Greg. lib. 3. tit. 42. c. 3. *Innocent.* 3. ſaith, that they which are baptized being mad, or aſleep, *characterem non ſuſcipiunt*, doe not receive this character: *Ergo*, Baptiſme doth not alwaies imprint a character.

4. *Auguſtine* is flat againſt them, for the iteration of confirmation: *Manus impoſitio non ſicut baptiſmus repeti non poteſt: Quid enim eſt aliud, niſi oratio ſuper hominem?* The impoſition of hands is not as Baptiſme, never to be iterated againe: for what is it elſe, but prayer over a man? *de Baptiſ. cont. Donat. l. 3. c.* 16. Confirmation in his opinion may be iterated, and therfore imprinteth no ſuch character.

Neither doth Orders leave any ſuch character behind it: *Concil. Agathenſ. can. 50. Clericus falſum teſtimonium dicens, &c.* A Clergy man bearing falſe witneſſe, let him be depoſed from his office: *Et laicam tantummodo communionem accipiat*: Let him communicate onely as a layman. What is now become of your indeleble character?

See the teſtimonie of *Walter Brute* holy confeſſor: *The Pope ſaith that in the adminiſtration of every Sacrament hee doth imprint a certaine character or marke into the ſoule of him that receiveth, &c. I know that in a Sacrament are two things: the ſacramentall ſigne which is given to man of man, the ſpirituall grace given of Chriſt.*

P. 460. a. 6. 20. *In giving of Orders the Biſhop doth imprint the corporall markes, but of the ſpirituall marke I know none, &c. pag.* 500. The reaſon is, that man in the miniſterie of the Sacrament conferreth only the externall things, but this inviſible character is internall, and therefore not conferred by man.

The fourth part, of the neceſsitie of the Sacraments.

101. Error. THey willingly grant, that no Sacraments are abſolutely neceſſary in their nature, but in reſpect of the inſtitution and commandement of God; for he is able to worke without Sacraments, as with them: In this point we are agreed: the points of difference are theſe.

The Papiſts.

1. THeſe three Sacraments are abſolutely and ſimply neceſſary, as they are inſtituted of God: Baptiſme unto all: penance to thoſe that fall after Baptiſme: Orders ſimply neceſſary to the whole Church. And thus they underſtand neceſſary, that without the which a man cannot be ſaved: without the reſt of the Sacraments men may bee ſaved, ſo there bee no negligence or contempt, *Bellarm. lib. 1. de ſacram. cap.* 22. yea, hee is bold to ſay, that the Sacraments are more neceſſarie than faith; his reaſon is, becauſe without the Sacraments, as Baptiſme, or the deſire thereof, none, neither children nor others, can be ſaved: but without faith children are ſaved, *Bellarm. lib. 1. de ſacram. cap. 22. ſect. at qui hac, &c.*

Luk. 10. 42. *Anſw.* Firſt, he doth apparently contradict the Scriptures: for our Saviour ſaith, *One thing is neceſſarie, Luke* 10. 42. ſpeaking of *Maries* diligent hearing of the word, whereby faith is obtained, *Rom.* 10. 17. ſo that faith comming by the hearing of the word, is the onely or chiefe neceſſary thing. Mark. 16. 16. Againe, *Marke* 16. 16. our Saviour ſaith, *He that ſhall beleeve and be baptized ſhall be ſaved; but he that beleeveth not, ſhall be damned*: hee ſaith not, he *that is not baptized, but he that beleeveth not*: therefore Faith is more neceſſary than Baptiſme.

Secondly, it is untrue that none can bee ſaved, no not children without baptiſme; ſeeing that 2 Sam. 12. 18. *Davids* childe dying the ſeventh day before it was circumciſed, 2 *Samuel* 12. 18. was ſaved, as *David* himſelfe ſaith, *verſ.* 23. *I ſhall goe to him*: and there was as great neceſſitie of circumciſion then, as of baptiſme now: Likewiſe the children which *Herod* ſlew, from two yeeres and under, ſome of them being but newly borne, were neither circumciſed, nor baptized, yet we hold them all to bee innocents.

Thirdly, children are not capable of faith, as they are of Baptiſme, and therefore in them there can bee no compariſon betweene faith and Baptiſme: ſeeing one is required in them, and not the other.

Fourthly, this argument may better be returned upon his owne head: that ſeeing children without baptiſme may be ſaved, as they are an holy ſeed, 1 *Cor.*7. 14. and ſo under the covenant of the which Sacrament they are capable; but none can be ſaved without faith that are capable of faith, that therefore faith is more neceſſarie than Baptiſme.

1 Cor.7.14.

The Proteſtants.

THough the Sacraments being appointed for our comfort are neceſſarie and profitable as wholeſome meanes to be uſed for the increaſe of our faith, and much to be deſired and ſought for: yet God hath not laid ſuch a neceſſitie upon any of them, as that the want of them ſhould cauſe hazard of ſalvation. The theefe upon the Croſſe was ſaved both without Baptiſme and Penance: I pray you what penance did *Peter* after his thrice deniall of Chriſt, but that hee wept bitterly, and earneſtly repented him of his fall? as *S. Ambroſe* ſaith, *Lacrymas Petri lego, ſatisfactionem non lego*: I read of *Peters* teares, not of his ſatisfaction. Such repentance we hold to bee neceſſarie, but a Sacrament of penance we acknowledge none. So the ordaining of Miniſters to preach, is the ordinarie meanes to beget men unto the faith: yet many have beene called without ſuch preaching: as *Paul* was converted by the voyce of Chriſt from heaven, *Nabuchadnezzar* was called by the great miracle of the preſervation of the three children in the fierie Oven.

So *Auguſtine* ſaith, *Undique vocat nos Deus ad pænitentiam, vocat per lectorem, vocat per tractatorem, vocat per intimam cogitationem; vocat per flagellum correptionis, vocat per miſericordiam conſolationis*: God calleth us every way to repentance; he calleth by the reader, by the preacher, by the inward thought, by the ſcourge of correction, by the mercy of conſolation: in *Pſalm.* 102. God therefore may call and inſtruct us by more wayes than one, he is not tied to any.

The Papiſts.

2. THe Sacraments of the new law are neceſſarie to ſalvation, that is, it is impoſſible to obtaine the grace of juſtification by faith alone, without the celebrating of the Sacraments, *Sine ſacramentis aut eorum voto*, or at leaſt, having a will, purpoſe, and deſire to celebrate and uſe them; *Concil. Trident. ſeſſ.* 7. *can.* 4.

103. Error.

The Proteſtants.

A Neceſſitie of the Sacraments wee grant, as alſo of other profitable meanes, as of preaching the word, of prayer, and the like: but no ſimple or abſolute neceſſitie, as we have ſaid: neither are the Sacraments neceſſarie at all to any ſuch purpoſe (being ordained for no ſuch uſe) as to be a meanes to apply the grace of juſtification unto us: but our juſtification is only applied and apprehended by faith, as S. *Paul* concludeth, *Rom.* 3. 28. that a man *is juſtified by faith only, without workes of the law*: yea, all workes whatſoever are excluded, as deſtroying grace, *Rom.* 11. *verſ.* 6. The Sacraments are profitable inſtruments to ſtirre up the gift of faith, and other graces in us, but not by their proper worke to juſtifie us.

Rom.3.28.
Rom.11.6.

Auguſtine ſaith, *Primò fides catholica Chriſtiano neceſſaria eſt, &c. per ipſam renaſcimur in baptiſmate & ſalutem æternam impetramus*: Firſt of all, the Catholike faith is neceſſarie for a Chriſtian, by the which in Baptiſme we are borne againe and obtaine eternall ſalvation. He ſaith not that Baptiſme, but that faith is neceſſarie, and that it is faith which giveth life to the Sacrament: it worketh not by it owne proper act: which is contrarie to *Bellarmine*, who ſaith, that *fides non tribuit vim ſacramentis*, that faith doth not adde any force to the Sacraments, *lib.* 1. *de ſacram. cap.* 22. whereas the Apoſtle ſaith, that he which *eateth the bread, and drinketh the cup of the Lord unworthily, eateth and drinketh his owne damnation*, 1 *Cor.* 11. 27. ſo that the worthy receiving conſiſteth in the examination of our ſelves, *verſ.* 28. and to examine our ſelves, *is to prove whether wee are in the faith*, 2 *Corinth.* 13. 5 Wherefore by faith wee are made worthie receivers, and the Sacrament is unto us to life, which was before unto death.

De tempor. Serm.53.

1 Cor.11.27.

Bernard alſo ſaith, *Nos ſi ſanguinis teſtimonium non habemus, id eſt, Martyrii, &c.* If wee have not the witneſſe of blood, that is, of Martyrdome, let us have the witneſſe of the ſpirit and water: for without the ſpirit, neither blood, nor water ſufficeth: yea, if we have the ſpirit without both blood and water, the witneſſe thereof is ſufficient, &c. Baptiſme then is not neceſſarie, and if it be not, none is.

Synod. Trullan. can. 59. *In oratorio privato baptiſmus nullatenus peragatur, ſed ad catholicas eccleſias accedant: ſi quis contrà fecerit, Clericus deponatur, Laicus excommunicetur*: In a private oratorie, Baptiſme muſt in no caſe be adminiſtred: but they muſt goe to the common Church: if any man doe contrarie, if a Clergie man, he ſhall be depoſed; if a lay man, excommunicate.

It ſhould ſeeme that Baptiſme was not in thoſe daies counted ſo neceſſarie, ſeeing they forbade it to be kept in private houſes.

And for further evidence. 1. *Socrates* ſheweth, that in Theſſalia by reaſon of deferring Baptiſme till Eaſter, it happened that many, yea the moſt died without Baptiſme, &c. which ſheweth, that the Church then had no ſuch opinion of the neceſſitie of this Sacrament, for then they would not have deferred it to the danger of ſo many.

Hiſtor. Eccleſ. lib.5.c.21.

2 *Tertullian* granteth, that before the paſſion of Chriſt, *Per fidem nudam ſalus fuerit*, ſalvation

Lib de baptiſm.

was had by bare faith without the Sacrament, but after his paſſion, *Obſtrinxit fidem ad neceſſitatem baptiſmi*: He tied faith to the neceſſitie of baptiſme: *Itaq; omnes exinde credentes tingebantur*: From thence-forth all that beleeved were baptized: ſo he ſeemeth to make it neceſſarie, not to infants, but to beleevers: for in them it ſhall be a contempt, if they be not baptized..

Harm.p.387.

3. Confeſſ. of Bohemia, c.11. *If a man doe wholly and truly beleeve the Goſpell, he may by that faith be ſaved, although he have not the uſe of the Sacraments, &c.*

Lib.2.de baptiſm.c.4.

4. ***Bellarmine*** affirmeth *Cajetanus, Gabriel* and other of their ſide to hold, *Alienum eſſe à miſericordia Dei*, That it is farre from the mercy of God, that all which die without baptiſme, ſhould periſh, &c.

The third queſtion, of the number and order of the Sacraments.

The firſt part, of the number.

The Papiſts.

104 Error.

THeir generall ſentence and opinion is this, that there are ſeven Sacraments, neither more or leſſe: Baptiſme, the Euchariſt, Confirmation, Penance, Matrimonie, Orders, extreme Unction. If any man ſay that any of theſe are not truly and properly Sacraments, or that they are not all of Chriſts inſtitution, let him be anathema or accurſed, *Concil. Trident. ſeſſ.7.can.1.*

Argum. 1. The number of ſeven is myſticall, propheticall, perfect: the Prophets commanded *Naaman* to waſh himſelfe ſeven times, 2 *King*.4. The Altar muſt be cleanſed ſeven dayes, *Exodus* 29.37. *Iob* offered ſeven bullocks and ſeven rammes for his friends, *Iob* 42. So in the *Apocal.* ſeven Churches, ſeven Angels, ſeven Starres, ſeven Candleſticks, ſeven Thunders, and the like: And why not alſo ſeven Sacraments? *Bellar.lib.2.cap.26. Rhemiſt. annot. Apocal.* 1.*ſect*.3.

Apoc.17.8.

Anſwer. Firſt, the number of ſeven is ſometime applied to deſcribe myſteries of wickedneſſe, as well as of godlineſſe: As the beaſt with ſeven heads, *Apocal*.17.8. is called a myſterie, or as your vulgar Latine hath it, a Sacrament. And with greater reaſon may wee conclude, that this beaſt with ſeven heads is Antichriſt with his ſeven Popiſh Sacraments, than you out of *Naamans* ſeven times waſhing, can pick out ſeven Sacraments. But if you will needs make a myſterie of ſeven, it may as well be a myſterie of iniquitie as of godlineſſe, even the myſterie of the beaſt with ſeven heads, as wee have ſaid. Secondly, what though the number of ſeven, and of ſome other numbers be ſometime myſticall and ſignificative, when it pleaſeth the Lord in his word ſo to applie and appoint them? doth it therefore follow that men upon their owne heads may ſuperſtitiouſly apply numbers to Sacraments, prayers, faſtings, times, as though there were any religion in numbers, or that the Lord had the rather reſpect unto ſuch things, becauſe of the number?

Argum. 2. Man hath ſeven wounds to be healed or cured: *Ergo*, there ought to bee ſeven Sacraments as remedies againſt the ſame: Baptiſme is a remedie againſt originall ſinne, Penance againſt actuall, extreme Unction againſt the reliques of ſinne, Confirmation againſt infirmitie of faith, the Euchariſt againſt malice, Matrimonie againſt concupiſcence, Orders againſt ignorance: *Bellar.lib.*2. *cap.*26.

Anſwer. Firſt, the Sacraments are not properly of themſelves remedies againſt ſinne: no otherwiſe than they are tempered with faith, from whence they have their whole ſtrength and vertue. Secondly, if they were ſuch remedies, what need ſo many? as though one medicine may not heale divers diſeaſes. Thirdly, the Jeſuite hath not well matched the diſeaſes and remedies together: firſt the efficacie of Baptiſme, which ſetteth forth our ſpirituall waſhing by the blood of Chriſt, ſerveth as well againſt actuall, as originall ſinne: ſeeing we are cleanſed from both by the blood of Chriſt. Secondly, if Baptiſme ſerve againſt originall, and Penance againſt actuall ſinne, what other ſinne remaineth to be helped by the other remedies? Thirdly, if Matrimonie bee available againſt concupiſcence, why doe ye forbid your luſtfull and belly-fed Prieſts to marrie? and if Orders helpe ignorance, how commeth it to paſſe that you have ſo many doltiſh and ignor ant Maſſe-Prieſts?

Bellarmine hath other arguments, ſhewing in particular that every one of their ſeven are Sacraments, which ſhall be anſwered in their ſeverall places.

The Proteſtants.

THis word or name, Sacrament, may be taken two waies: firſt, generally for any myſticall ſigne or ſymbole, which may repreſent an holy thing: and ſo we will grant, that there may be not only ſeven Sacraments, but ſeven and ſeven; which are more properly ſymboles and ſignes than Sacraments; As the covering of the head in the woman is a ſymbole of ſubjection, 1 *Cor*.11.10. the Sabbath day is a ſymbole or Sacrament of the heavenly reſt, *Heb*.4. In this ſenſe ***Auguſtine*** calleth the myſterie of the Trinitie a Sacrament: yea he ſaith the Sacrament of fire, becauſe therein in ſome ſort, by the undivided and inſeparable properties thereof, the heat, light, and ſhining brightneſſe; the Trinity ſaith he, is ſhadowed forth. Wherefore every ſigne or ſymbole of a holy thing, that hath a ſpirituall ſignification either found in Scripture, or deviſed by men, is not by and by a Sacrament.

De ſymbol. lib.3,cap.9.

Secondly, if we will take a Sacrament in the ſtrict and proper ſenſe, there are eſpecially three things required thereunto. Firſt, that they doe not onely ſignifie, but exhibit and repreſent unto us after a lively manner, the ſpirituall things which are ſignified. Secondly, they muſt have the inſtitution and perpetuall commandement of Chriſt. Thirdly, the Sacraments of the new law muſt ſucceed in the place of the olde. Hereupon wee will inferre, that there are but two Sacraments in the new Teſtament, Babtiſme, and the Lords Supper.

Argum. 1. These two alone are not onely ſignes of heavenly things, but ſeales and pledges unto us thereof, whereby our faith is ſtrengthened, and our hope confirmed in the promiſes of God: as the remiſſion of ſinnes is repreſented in Baptiſme, Act. 2.38. the death of Chriſt ſhewed forth in the Euchariſt, 1 *Corinth.* 11.26. The like commendation is not given of any other of their Sacraments. Act. 3.38. 1 Cor. 11.26.

Argum. 2. Chriſt onely cammanded theſe two Sacraments to bee uſed for ever in his Church: to ſuch ſpirituall purpoſes, as Baptiſme is inſtituted and cammanded, *Matth.* 28. 19. the Lords Supper likewiſe, *Matth.* 26. Many other ceremonies Chriſt uſed himſelfe, as lifting up of hands, the tempering of clay and ſpettle, his Apoſtles impoſition of hands, and annointing with oyle: But hee hath not laid his commandement upon theſe ceremonies, injoyning us perpetually to keepe them, as he hath charged us with the other two. Matth. 28.19.

Argum. 3. The Sacraments of the new Teſtament ſucceede in the roome of them of the olde: Baptiſme ſtandeth in ſtead of Circumciſion, the Lords Supper is come in place of the Paſchall Lambe. But they cannot ſhew what olde Sacraments, thoſe five other newly invented, Confirmation Orders, Penance, Matrimonie, extreame Unction, doe ſucceede and ſupply: *Ergo*, they are none. And beſide, if all theſe ſhould be Sacraments, and ſo ſeven in all: we ſhould have more in number than the Jewes had, which is not to be admitted: for they had but two ordinarie Sacraments, Circumciſion, and the Paſchall Lambe: two extraordinarie, as their baptiſme in the red Sea and the cloude, and their eating of the Manna, and drinking of the rocke. 1 *Cor.* 10.2.3. So they ſhould have but foure Sacraments, for your ſeven. Other legall rites, ceremonies, and ſacrifices they had, and many typicall ſhadowes and ſignifications, but no more Sacraments than we have heard.

Other arguments we have in particular againſt their five Sacraments, which I referre to their ſeverall places, which being proved to be no Sacraments at all, they muſt needes faile of their ſeven.

Auguſtine yeeldeth to have no more Sacraments than onely two: As *Eve* was made out of *Adams* ſide as he was aſleepe: *Sic ex latere domini dormientis in cruce, &c. ſacramenta eccleſiæ profluxerunt*: So out of the Lords ſide ſleeping upon the Croſſe, the Sacraments of the Church iſſued: that is, water and blood: by the which he underſtandeth the two Sacraments. Tract. 15. in Evangel. Joan.

Bellarmine anſwereth, that though Baptiſme bee fitly underſtood by water, and the Euchariſt by blood, which iſſued out of Chriſts ſide, yet are not the other Sacraments excluded: as *Heb.* 6.2. there is mention onely made of Baptiſme and impoſition of hands, yet were there more Sacraments, *Bellarm. cap.* 27. Heb. 6.2.

Anſwer. Firſt, we doe not greatly urge this analogie, to prove two Sacraments: but onely ſhew what *Auguſtines* judgement was herein: neither can the proportion hold, if there ſhould bee more Sacraments than two: for as out of *Adams* ſide onely *Eve* was made, ſo out of Chriſts ſide the Sacraments iſſued, whereof the Church conſiſteth: if this collection be good, there can be no more but two Sacraments: unleſſe they can ſhew, that ſomewhat elſe beſide water and blood was ſhed from Chriſts ſide. Secondly, that place to the *Hebrewes* is not like: for the Apoſtles purpoſe is not to ſet downe there all the Sacraments of religion, but onely ſuch principles as young beginners were to learne, who after theſe beginnings were admitted to the Euchariſt.

Now laſtly in defence of this truth, that Chriſt hath left onely two Sacraments to his Church, many holy Martyrs have given their lives: As *Thomas Whittle, Bartlet Greene*, with five other, condemned for denying the ſeven Popiſh Sacraments, *Fox pag.* 1844. Likewiſe thirteene holy Martyrs burned at Stratford the Bow for the ſame cauſe, *pag.* 1914. Pag. 1674. 2. 30. Pag. 1737. 2. 62.

1 *Cyrill* of Jeruſalem ſaith, *That not the leaſt of the divine Sacraments of the faith muſt be delivered (without the divine Scriptures)* but ſo are not their ſeven Sacraments delivered by warrant of Scripture. ἄνευ θείων γραφῶν. Catech. 4.

2 *Suarez* their Jeſuit confeſſeth, that this veritie, that Chriſt inſtituted, ſeven Sacraments is grounded upon eccleſiaſticall tradition, &c. they have then no Scripture to warrant them. Tom. 3. diſput. 12. ſect. 1.

3 *Tertullian* maketh mention but of two Sacraments, *lib.* 4. *contra Marcionem*: nor yet *Auguſtine, epiſt.* 118, *ad Ianuar.* and *lib.* 3. *de doctrin. Chriſtian. c.* 9. the moderne Chriſtians of Æthiopia hold neither confirmation nor extreame unction to be Sacraments: but the moderne Greeke Church receiveth ſeven Sacraments, as the Romaniſts doe. Damianus a Goes de morib. Æthiop. Cenſur. Oriental. eccle. c. 7. Harm. pa. 380.

4 Confeſſ. of Helvetia, latter c. 19. *For circumciſion, we have baptiſme, and for the Paſchall Lambe and ſacrifices the Supper of the Lord.* So alſo *Baſil* artic. 5. p. 386. Belgia *artic.* 33. p. 391. French confeſſ. *artic.* 35. p. 401. Wittemberg. *artic.* 35. p. 537. with other reformed Churches, doe acknowledge onely two Sacraments of Chriſts inſtitution.

The ſecond part of the order and decree of the Sacraments among themſelves.

The Papiſts.

105. Error. IF any man ſhall ſay, that theſe ſeven Sacraments are of equall dignitie, and not one in ſome reſpect to be preferred before the other, let him be accurſed, *Concil. Trident. ſeſſ. 7. can.* 3. In divers reſpects one Sacrament may excell another, as Baptiſme excelleth the reſt, becauſe of remiſſion of ſinnes thereby effected, or, as we ſay, repreſented. Orders excell, in reſpect of the Miniſter, becauſe they are onely, ſay they, conferred by a Biſhop. Matrimonie excelleth, in reſpect of the ſignification, the conjunction of Chriſt and his Church. But ſimply the Euchariſt exceedeth all, becauſe of the ſubſtance of the Sacraments, the reall and bodily preſence of Chriſt, *Bellarm. lib. 2. cap.* 28.

Anſwer. Firſt, that Baptiſme and the Euchariſt exceede all the other, wee doe eaſily admit : for we hold the reſt to be no Sacraments : and therefore we ſtand not upon their ſeverall privileges. Secondly, neither Baptiſme is more excellent than the Lords Supper, becauſe it repreſenteth the remiſſion of ſinnes : for that alſo is inſinuated in the other : for how can wee ſhew forth the Lords death, which is done in that Sacrament, unleſſe we call to minde the benefits purchaſed by his death, as remiſſion of ſinnes ? Neither doth the Euchariſt goe beyond Baptiſme in regard of a more full preſence of Chriſt : for he is not otherwiſe preſent in one Sacrament, than in the other, preſenting himſelfe in both ſpiritually to be apprehended of the worthie receiver ; as for that carnall and groſſe preſence of the body of Chriſt in the Sacrament, we acknowledge none : as afterward it ſhall more fully appeare, when we come in order to that queſtion.

De diverſ. Serm. 9. *Auguſtine* ſheweth, that Chriſt is no otherwiſe preſent in the Euchariſt, than in the preaching of the word, for the manner of his preſence : *Euchariſtia panis noſter quotidianus eſt, &c. & quod vobis tracto, panis quotidianus eſt, & quod in eccleſia lectiones quotidie auditis, panis quotidianus eſt :* The Euchariſt or Sacrament of thankſgiving is our daily bread, that which I handle and preach to you, is our daily bread; that which you heare read daily in the Church, is our daily bread, &c. If Chriſt then bee no more really preſent in the Sacrament than in the word, what is become of the preeminence, that the one Sacrament in that reſpect ſhould have above the other?

Annot. in Exod. 16. The Doway Diſciples to ſet forth the eminencie of the Euchariſt, doe compare it in twelve ſeverall points with Manna : all with miracles, ſay they, are more eminent in the bleſſed Sacrament.

1 Manna was made by Angels, the (Sacrament) was conſecrated by the mervailous power of Chriſts word, which is now communicated to the Prieſt.

2 That came from the ayre, not from the earth, or water: this is done in the militant Church.

3 How faſt or ſlowly ſoever any man gathered that, every one had the ſame meaſure: in the leaſt particular of the accidents Chriſt is whole and entire, and in innumerable places at once.

4 In the 6. day they had double portions to other daies, ſo this giveth abundance of grace in this life, for the glory of the next life.

5 There fell no Manna on the Sabbath : and there ſhall bee no uſe of Sacraments in the next life.

6 If Manna were kept all night, in the reſt of the weeke it putrified : and whoſoever will make a temporall commoditie of this heavenly foode, it periſheth unto him, &c.

7 The ſame meaſure was ſufficient for every one : and ſo this availeth to every one, as their ſoule is diſpoſed.

8 The Sunne melted Manna, yet it indured the heat of the fire : though heat of perſecution take the Sacrament away in the field of the world, yet no power can extinguiſh it in the Church.

9 That taſted to every one, what they deſired : this yeeldeth all comfort to ſpirituall deſires.

10 That ſeemed to the evill minded loathſome : this to the incredulous Capernaites ſeemeth unpoſſible.

11 Part of that was kept in the Arke, and was not corrupted many hundred yeeres : this received into our mortall bodies, remaineth in incorruptible effect, whereby the body ſhall bee raiſed from death.

12 That extraordinarie proviſion remained fortie yeeres, till the Iſraelits came into the promiſed land : and this is our wayfaring proviſion in the pilgrimage of this life, &c. till wee come to the kingdome of heaven, &c.

Anſwer. We acknowledge the holy Euchariſt to be a moſt heavenly myſterie, and a moſt precious treaſure of the Church, being ſo farre more excellent than Manna, as Chriſt is more fully revealed and manifeſted in the Goſpell, than under the law : but theſe points of comparative difference betweene them we except againſt in this manner.

1 They both had the ſame Author and efficient cauſe, the word of Chriſt, that made the one, and ordayned the other : herein then is no difference : the Sacrament wee granted was inſti-

tuted by a greater power, then of Angels, and ſo is Baptiſme alſo : as *Chryſoſtome* ſpeaking of the wonderfull worke of regeneration in Baptiſme, ſaith: *Angeli affuerunt, & viderunt, ſed nihil operati ſunt, &c.* The Angels were preſent and ſaw, but did nothing, but only the Father, Sonne, and holie Ghoſt, &c. Neither is there any ſuch power communicated to Prieſts to make the body of Chriſt: as *Chryſoſtome* againe: *Non ſunt humana virtutis hac opera, &c. ipſe nunc quoque operatur, nos miniſtrorum ordinem tenemus, &c.* Theſe workes are not of humane power, &c. Chriſt himſelfe now worketh, wee are but the miniſters; but hee that doth change and ſanctifie theſe things is Chriſt himſelfe, &c.

Homil.24.in 3.caput Ioann.

Homil.83.in 26.cap.Matth.

2 The true bread, whereof both the Manna then, and the Sacrament now is a type, or rather ſeale, indeed commeth from heaven: as *Auguſtine* ſaith, *hic eſt panis, qui de cœlo deſcendit, &c.* This is the bread, that came from heaven, &c. that is Jeſus Chriſt the bread of life: but the externall elements not from heaven, it is bread made of corne, which groweth from the earth: as *Auguſtine* addeth in the ſame place: *hee that eateth thereof ſhall not die: ſed qui pertinet ad virtutem ſacramenti, non qui pertinet ad viſibile ſacramentum:* but he which belongeth to the vertue of the Sacrament, not to the viſible Sacrament, &c. the viſible Sacrament, for the materiall part is not from heaven, yet Manna was from heaven: herein then is no preeminence before Manna.

In Ioann. tract.26.

3 That Chriſts body ſhould bee whole in every particular accident, and in innumerable places at once, is an unreaſonable ſaying, contrarie to philoſophie, which placeth accidents in the ſubſtance, not the ſubſtance in accidents: and maketh a materiall bodie onely in one place at one time: and againſt Divinitie, *he is riſen,* ſaith the Angell, *he is not here:* which had not been a good argument, if the bodie of Chriſt were here and there at one time: but herein this analogie holdeth well, that is, every one, howſoever he gathered, had the ſame meaſure of Manna: ſo as *Theodoret* ſaith, *Illius omnes ſunt aque participes, &c.* All men are equally partakers thereof, both rich and poore, maſters and ſervants, Princes and ſubjects, &c.

Matth.28.3.

In 1.Epiſt.ad Corinth.c.11.

4 True it is, that by this Sacrament we are nouriſhed unto everlaſting life: it is not the externall participating in the Sacrament, but the ſpirituall vertue, that ſo nouriſheth us: as *Auguſtine* ſaith, that we eat not the bodie of Chriſt, *tantum in ſacramento, quod & multi mali,* only in Sacrament, as many evill men doe, *ſed uſque ad ſpiritus participationem,* but unto the participation of the ſpirit: it is not then the carnall eating of Chriſts fleſh, which they yeeld unto the wicked that is availeable.

In Ioann. tractat.27.

5 Neither ſhall there be any uſe of Sacraments in the next life: but we ſhall ſee Chriſt face to face, and behold his glorious bodie with immortall eyes: therefore his bodily preſence is not now in the Sacrament: *Chryſoſtome* ſaith, *ut terra nobis cœlum ſit facit hoc myſterium,* this myſterie maketh the earth to be heaven: we now by faith communicate the body of Chriſt, which then we ſhall have fruition of by ſight: this note therefore maketh flatly againſt their carnall preſence.

1.ad Corinth. c.11. Hom.24.

6 As Manna kept contrarie to the commandement putrified: ſo doth the Euchariſt ſuperſtitiouſly reſerved by the Papiſts, corrupt, and is ſubject to other changes: Herein then is the agreement, as the Manna was not to be reſerved till the next day, ſo, as *Clemens* decreed, if any reliques remaine of the Sacrament, *in caſtrina non reſerventur, &c.* let them not bee kept till the morrow, but let them with reverence be conſumed of the Clergie, &c.

7 It is well you confeſſe a diſpoſition in the ſoule of the receiver neceſſarie to make his receiving fruitfull: we have been hitherto borne in hand, that faith is not neceſſarie to the due receiving of the Sacrament, but it conferreth grace by the very act which is wrought: but the truth is, that the heart muſt be prepared by faith: as *Auguſtine, nolite fauces parare ſed cor,* prepare not your chaps but your heart: and he eateth the bodie of Chriſt, *qui manducat corde, non qui premit dente,* which eateth in his heart not preſſeth it with his teeth.

In Ioann. tractat.26.

8 Their fellow Rhemiſts diſſent from them: who affirme, that under the reigne of Antichriſt all publike entercourſe of the faithfull ſhall ceaſe, &c. ſaving the practice thereof in ſecret: and ſome of their Catholike writers affirme, that in the times of Antichriſt the true faith ſhall periſh through the world: but theſe ſay, *that no power can extinguiſh it in the Church.* But herein the analogie better holdeth, that as Manna melted with the heat of the Sunne, but indured the heat of the fire at home: ſo they which eat unworthily, are judged and melt away as it were, but they which receive it by faith, are confirmed: as by an inward and domeſticall fire: as *Auguſtine* ſaith, *Qui non mutat vitam, ad judicium accepit vitam, & magis ex ipſa corrumpitur, quam ſanatur:* He that changeth not his life, receiveth life to his judgement, and is rather corrupted, than healed by it.

In 2.Theſſal. ſect.11.

Suarez.tom.2. diſp.54.ſect.4.

Sermon Dominic. Advent.

9 Wee acknowlege that the holy Sacrament yeeldeth all comfort to ſpirituall deſires; but as it is a ſpirituall food: the body of Chriſt is then ſpiritually, not corporally or carnally eaten: as *Auguſtine* ſaith, *then the body and blood of Chriſt ſhall be life unto every one,* if that, which in the Sacrament is viſibly received *in ipſa veritate ſpiritualiter manducetur, Bee in the truth it ſelfe ſpiritually eaten, and ſpiritually drunke.* And thus Chriſt being ſpiritually received, yeeldeth all ſpirituall comfort, as *Ambroſe* ſheweth upon thoſe words of the *Pſalme, taſte and ſee how ſweet the Lord is: Si ſanari vis, medicus eſt, ſi febribus æſtuas, fons eſt, &c.* If thou wilt be healed, he is thy Phyſition; if thou burneſt with a feaver, he is a cooling fountaine; if thou art laden with iniquitie, he is thy juſtice; if thou wanteſt helpe, he is thy ſtrength; if thou art afeard of death, he is life; if thou deſireſt heaven, hee is the way; if thou ſeeke for meat, he is thy food, &c.

Homil.88.in Ioann.

Lib.3.de virginibus.

De reſurrect. carnis.
Ioh.6.63.
Ioh.5.24.

10 They are not incredulous Capernaites, which held that the body of Chriſt muſt be ſpiritually, not carnally eaten: but they which doe thinke, that with their mouth and teeth they doe eat the fleſh of Chriſt: as *Tertullian* ſheweth what the miſtaking of the Capernaites was: *they thought his ſpeech to be hard and intolerable*: *quaſi vere carnem ſuam illis edendam determinaſſet*: as though hee had determined, that his fleſh ſhould verily be eaten, &c. And our Saviour in ſaying, *the words that I ſpeake are ſpirit and life*: ſheweth that he ſpeaketh of the ſpirituall, not carnall eating of his fleſh: as *Tertullian* maketh this ſaying agreeable unto that, *Ioh.5.24. Hee that heareth my word, and beleeveth in him that ſent me, hath eternall life*: and ſo hee concludeth, that the word of Chriſt, which before he called his fleſh, is *devorandus auditu, ruminandus intellectu, fide digerendus*; muſt bee devoured by hearing, ruminated by underſtanding, digeſted by faith, &c.

11 1. Manna indeed remained uncorrupted, having the word of God for the preſerving thereof: but ſhew if you can, any of your conſecrated hoſts to have continued the tenth part of that time without putrefaction. 2. That the Sacrament of Chriſt received by faith is of incorruptible effect, we grant: but that part of the Sacrament, which is received into the body, corrupteth in and with the body, as all other meats doe: did you ever ſee in any of your houſled ſicke, the Sacrament which they received to remaine ſound, the reſt being fallen to duſt? 3. Neither is it the bodily participation of the Sacrament, but the ſpirituall communion which we have with Chriſt, that ſhall raiſe our bodies at the laſt day: as the Apoſtle ſaith, *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you*: it is not the being of the Sacrament in our mouthes, but the dwelling of the ſpirit in us, that ſhall raiſe us up: ſo our bleſſed Saviour ſaith, *Whoſoever eateth my fleſh, and drinketh my blood, hath eternall life: and I will raiſe him up at the laſt day*: he ſpeaketh not of the ſacramentall eating, but of communicating by faith; as he ſaid before, *this is the will of him that ſent me, that every man which ſeeth the Sonne, and beleeveth in him, ſhould have everlaſting life, and I will raiſe him up at the laſt day*: and divers of their owne learned writers, (as *Bellarmine* confeſſeth) as namely, *Gabriel Cuſanus, Cajetane, Ruardus Tapper, Heſſelius, Ianſenius*, denie this place, *Ioh. 6.* to be underſtood of the ſacramentall eating. In this ſenſe *Chryſoſtome* is to be underſtood: *Ipſa menſa animæ noſtræ vis eſt, nervi mentis, fiducia vinculum, &c. ſi hinc hoc ſacrificio muniti migrabimus, maxima cum fiducia ſanctum aſcendemus veſtibulum, &c.* This table is the force of our ſoule, the ſinewes of our mind, the bond of our confidence, the foundation, hope, health, light, of our life: if we paſſe hence furniſhed with this ſacrifice, we ſhall with great confidence aſcend to the porch of heaven, as covered round with golden garments, &c. Hee ſpeaketh of the ſpirituall food of the ſoule in the Sacrament, not of the corporall eating.

Rom.8.11.
Ioh.6.54.
verſ.40.
Homil.24.in 10.c.1.epiſt. ad Corinth.

Lib 1 de viſitation infirmor.
Gelaſ.adverſ. Eutych. & Neſtorium.

12 1. If the Sacrament be our wayfaring proviſion till wee come to the heavenly Canaan, which we denie not, then is it not corporally and carnally the bodie of Chriſt: for wee ſhall enjoy the ſight and preſence thereof in heaven for ever. 2. The word of God and the Sacraments are then the ſpirituall food of our ſoules in the pilgrimage of this life; not corporally digeſted, but ſpiritually received: as *Auguſtine* ſaith of the Sacrament received *fideliter* faithfully: *Viaticum tibi ſaluberrimum, redemptionis precium, redemptoris monumentum, redempti munimentum*: It is thy moſt wholeſome wayfaring food, the price of thy redemption, (namely which is there repreſented) the monument of the redeemer, the muniment and defence of the redeemed, &c. If the Sacrament be but a monument of the redeemer, then it is not his very bodie: for then it were the Redeemer himſelfe, not a monument of him: for monuments are remembrances of things abſent, not preſent: So *Gelaſius* ſaith, *Certainly the Sacrament which we receive of the bodie and blood of Chriſt, is a divine thing, by the which we are made partakers of the divine nature: & tamen eſſe non deſinit ſubſtantia vel natura panis & vini: and yet it leaveth not to be the ſubſtance and nature of bread and wine, &c.*

Homil.7.in Exod.c.15.

Now if wee will apply the Manna given to the Iſraelites to the times of the Goſpell: the applications which *Origen* maketh are to bee preferred before theſe Doway conceits.

1 As Manna began to fall then upon the firſt day of the weeke, which now is the Lords day: *ſic in noſtra Dominica ſemper Dominus pluit Manna de cœlo*: ſo in our Dominicall the Lord alwaies raineth Manna from heaven.

2 As *manhu* ſignifieth, *what is this*: ſo when thou heareſt the law of God rehearſed, inquire and aske of the teachers, *quid eſt hoc*, what is this?

3 As Manna was like the hoare froſt, but in taſte as honey; ſo the word of God *habet aliquid rigoris*, is ſometime rigorous, but as ſweet as honey.

4 As they gathered upon the ſixt day double, that they might have to eat on the Sabbath: ſo what good thou doeſt in this life, *hoc erit tibi in futuro ſeculo cibus*, this ſhall bee they meat in the next world.

5 As the Manna if it were kept contrarie to Gods commandement, grew full of wormes: *ſic non aliunde fiunt in nobis vermes, niſi ex verbo Dei*: wormes, that is, vices, breed in us by the word of God, that is, being not rightly heard.

The Proteſtants.

THat the one Sacrament ſhould bee ſo much extolled above the other, namely, the Lords Supper to be preferred before Baptiſme, as the more worthy and excellent Sacrament, wee find no ſuch thing in the word of God: but that both of them are of like dignitie in themſelves, and to bee had equally and indifferently in moſt high account: thus it is proved.

Argum. 1. They are both commanded and inſtituted by the ſame authoritie of our Lord Jeſus Chriſt: as Baptiſme, *Matth.*28. 19. the Lords Supper, *Luke* 22.19. *Doe this in remembrance of me*: neither is one by the firſt inſtitution advanced above the other. Secondly, there is the ſame matter and ſubſtance of both Sacraments, Chriſt Jeſus with all his benefits, as Baptiſme is ſaid to ſave us by *the reſurrection of Chriſt*, 1 *Pet.* 3. 21. and the cup, and the bread in the Euchariſt are *a communion of the body and blood of Chriſt*, 1 *Corinth.* 10.16. Thirdly, one and the ſame end of them both, which is the increaſe and ſtrengthening of our faith in the promiſes of God: as *Rom.*6 5. we are ſaid to be graft in Baptiſme to the ſimilitude of Chriſts death and reſurrection: and 1 *Corinth.*11.26. the receiving of the Communion is a ſhewing forth of the Lords death: *Ergo*, they are both of equall dignitie and worthineſſe.

Matth.28.19.
Luke 22.19.
1 Pet 3.21.
1 Cor.10.16.
Rom 6 5.
1 Cor.11.26.

Argum. 2. As Circumciſion was under the Law to the Paſſeover, ſo is Baptiſme now unto the Euchariſt: but Circumciſion then was equall in dignitie, and commanded under as great a puniſhment, as the celebration of the Paſſeover, and eating of the Paſchall Lambe: for both are enjoyned under the ſame paine of being cut off from the congregation. Circumciſion, *Geneſ.* 17. 14. the Paſſeover, *Exod.* 12. 19. *Ergo*, Baptiſme and the Lords Supper are Sacraments of equall dignitie and excellencie.

Geneſ.17.14.
Exod.12.19.

I might urge them alſo with their owne fancies: for by like reaſon, as *Bellarmine* would preferre Baptiſme before faith, becauſe children are ſaved without faith, and yet not without Baptiſme (in their opinion) ſo becauſe without Baptiſme children cannot bee ſaved as they hold, and yet may without the other Sacrament: therefore Baptiſme is more neceſſarie, and ſo conſequently more worthie: wherefore they deocontrarie themſelves in their owne fancies.

Let them ſay now, which is the more worthy thing, Baptiſme, or the word preached? no doubt they will preferre Baptiſme: for they hold that the Sacraments do give grace by the worke wrought, and ſo doth not the word: yea, they are offended becauſe wee ſay, that the Sacraments are no other waies inſtruments of our juſtification, than the word preached is; but that the one worketh by the hearing, the other by the ſenſes of ſeeing, handling, taſting: but they all ſerve to one end, namely, to beget and increaſe faith in us. This our aſſertion they utterly miſlike, *Bellarm. lib.2. de ſacram cap.2.* Wherefore it appeareth, that they prefer Baptiſme before the word. We then thus reaſon out of *Auguſtine*: he thus writeth: *Dicite mihi, quid plus videtur vobis, verbum Dei, an corpus Chriſti? reſpondere debetis, quod non ſit minus verbum Dei*: Tell me, which is the chiefer in your opinion, the word of God, or the bodie of Chriſt? (that is, the Sacrament of his bodie:) ye muſt anſwer, that the word of God is not inferiour, *Homil.* 26. Hence we frame this argument: The word of God is equivalent to the Sacrament of the Lords bodie: Baptiſme is equivalent to the word of God, by our adverſaries owne confeſſion: *Ergo*, alſo it is of equall value and dignitie with the other Sacrament.

Now further for the more full demonſtration of this point, that Baptiſme is not inferiour to the Euchariſt, as they pretend: I will ſhew how divers ancient fathers have indifferently aſcribed the ſame privileges to them both.

1 *Theodoret* ſpeaking of the Euchariſt ſaith, *Illius omnes ſunt aque participes*, &c. All are equally made partakers of it, both rich and poore, Prince and ſubject: ſo *Cyprian* before him ſaid of Baptiſme: *Eadem gratia ſpiritualis aqualiter in baptiſmo, &c.* The ſame ſpirituall grace is equally received in Baptiſme of all which beleeve, &c. as every one had a like portion, a ghomer full of Manna.

In c.11 epiſt.1. ad Corinth.
Lib.4.epiſt.7.

2 *Gelaſius* ſaith, that the Sacrament of the bodie and blood of Chriſt is *divina res*, a divine thing: and *Auguſtine* ſaith of Baptiſme, *In nobis non ſimplex aqua operatur, &c.* It is not ſimple water that worketh in us: but when the water receiveth the grace of the ſpirit, it waſheth away all our ſinnes.

Contr. Eutych. & Neſtor.
Homil. 15.in 5.cap Ioann.

3 *Ambroſe* maketh a certaine change of the bread in the Euchariſt, that after conſecration, *de pane fit caro Chriſti*, the fleſh of Chriſt is made of bread: and the ſame *Ambroſe* ſaith of Baptiſme, *naturam mutari per benedictionem*, that the nature of the water is changed by benediction.

De ſacram. lib 4 cap.4.
Ibid.cap 9.

4 *Auguſtine* ſaith of the Euchariſt, that it is *cibus incomparabilis, ineffabilis*, incomparable, ineffable meat: So *Gregorie Nyſſen* of Baptiſme, that the ſpirit, which appeareth not, *anima ineffabiliter accedit*, doth after an ineffable manner approach unto the ſoule.

Lib.1 de viſitation.infirmor.
Concion.de Baptiſm

5 Touching the greatneſſe of the myſterie, *Chryſoſtome* ſaith of the Euchariſt, *Ea re alimur, quam angeli videntes tremunt*: We are nouriſhed with that thing, which the Angels ſeeing doe tremble at: and he ſaith alſo of Baptiſme, *Angeli tam inenarrabilis operis modum minime enarrare poſſunt*: The Angels cannot expreſſe the manner of ſuch an unſpeakable worke, &c. He meaneth of our regeneration in Baptiſme.

Homil.83.in c.26.Matth.
Homil.24 in 3.c.Ioann.

6 *Chryſoſtome* ſaith, that Chriſt had a care in inſtituting the Euchariſt, *ut ſemper memoria teneamus, pro nobis ipſum mortuum eſſe*: that wee ſhould alway keep in mind, that he died for us. And ſo *Leo* ſaith of Baptiſme, that there is therein, *ſpecies mortis, & ſimilitudo reſurrectionis*, a ſhew of the death, and a ſimilitude of the reſurrection of Chriſt.

Homil.86.in c.26.Matth.

7 In the Euchariſt, Chriſt, *reipſa nos corpus ſuum efficit*, doth make us indeed his owne bodie. *Chryſoſtome*, and ſo ſaith *Sedulius* in Baptiſme, *membrum de corpore ejus factus es*, thou art made a member of his body.

Homil.83.in 26 c.Matth.
In 6.caput ad Roman.

Lib.2. de viſitation, infirmor. 8 The Euchariſt is both *redemptoris monumentum, & redempti munimentum.* a monument of the redeemer, and a muniment or defence of the redeemed: *Auguſtine.* So *Chryſoſtome* alſo maketh Baptiſme a muniment of a Chriſtian, *priora peccata delet, & ad futura nos munit*: it blotteth out former ſinnes, and defendeth us againſt ſinnes to come. Serm.11. in 6.c. ad Roman.

Homil.24. in 10.c.1 epiſt. ad Corinth. 9 The Euchariſt openeth a way in to heaven, This myſterie cauſeth *ut terra nobis cœlum fit*, that earth is become heaven unto us: *Chryſoſtome*: So *Eucherius* of Baptiſme: when Chriſt was baptiſed the heavens opened, to ſhew to us that by Baptiſme which Chriſt hath conſecrated, *januam patriæ cœleſtis ingredi deberemus*, we ſhould enter into the gate of our heavenly countrey. Lib.3 in libr. Regum.

Lib.5 in c.16. Levit. 10 But *Iſychius* goeth yet further, and ſaith, *capitulum noſtra ſalutis eſt baptiſma*: Baptiſme is the head or chiefe part of our ſalvation, &c. It is not then inferiour unto the Euchariſt.

The end of the ſecond Booke.

THE THIRD BOOKE OR CENTVRIE, CONTAINING A THIRD HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF SVCH CONTROVERSIES AS ARISE CONCERNING THE TWO RIGHT SACRAMENTS OF BAPTISME AND the Lords Supper, and the five other Popiſh *Sacraments.*

Saint Paul ſaith, I have received of the Lord, that which I have delivered unto you: 1 *Corinth.* 11. *verſ.* 23.

Hieron. Rogo, ut ad inſtitutionis plenitudinem, verbum Domini, hoc eſt, Evangelium, diligentius legas: nullo modo paſſim, nos noſtro judicio committamus, ne nobis exclamet Eſaias, væ, qui prudentes ſunt apud ſeipſos: I pray you more fully to imitate the inſtitution, to reade diligently the word of God, that is, the Goſpell: let us not in any wiſe refer our ſelves to our owne judgement, leſt *Eſaias* crie out againſt us, woe to them that are wiſe in their owne conceite: *deſcient. divin. legis.*

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THE TWELFTH GENERALL CONTROVERSIE, OF THE SACRAMENT OF BAPTISME.

THis controverſie ſtandeth upon divers queſtions. Firſt, of the name and definition of Baptiſme. Secondly, of the parts of Baptiſme. Thirdly, of the neceſſity of Baptiſme. Fourthly, of the Miniſter of Baptiſme. Fiftly, of the parties which are to be baptized. Sixthly, of the effects of Baptiſme. Seventhly, of the difference of Chriſts Baptiſme and *Iohns*. Eighthly, of the ceremonies of Baptiſme.

The firſt queſtion, of the name and definition of Baptiſme.

COncerning the name, there is no queſtion between us, for the name of Baptiſme hath the originall and beginning from the Scripture: Saint *Paul* uſeth this word, *Coloſſ.2.12. We are buried with him through Baptiſme.* And againe, *Hebr.6.2.* All the queſtion is about the definition of Baptiſme.

Coloſ.2.12.
Heb,6.2.

The Papiſts.

THey define Baptiſme to be a Sacrament of regeneration by water in the word: that is, not which ſignifieth and ſealeth unto us our regeneration, and aſſureth us of remiſſion of ſinnes: but actually juſtifieth and regenerateth us, *Bellarm.lib.1. de Baptiſm.cap.1.* 1.Error.

Argum. Bellarmine groundeth his definition upon thoſe words of our Saviour, *Iohn 3.5. Except a man be borne of water and the ſpirit:* and *Epheſ.5.26. That he might ſanctifie it by the waſhing of water through the word.* Hence he would infer that we are ſanctified by the water in Baptiſme, *Bellarm.ibid.*

Iohn.3.5.

Anſ. It is manifeſt by thoſe places, where the ſpirit and the word are joyned to the outward waſhing by water, that the efficacie is not in the water, but in the ſpirit, and the word or promiſe of God which is apprehended by faith; theſe places prove that Baptiſme is a Sacrament, ſigne, and ſeale of regeneration, but no efficient or working cauſe thereof.

The Doway interpreters doe thus argue: *as water in the beginning of the world received a certaine vitall vertue of the holy Ghoſt to produce living creatures, ſo alſo Baptiſme receiveth vertue of the ſame holy Ghoſt to procreate new men:* and to this purpoſe *Tertullian* is alleaged, *let it not ſeeme ſtrange that in Baptiſme waters give life.*

Lib.de Baptiſ.

Contra. 1. It is untrue that the water had a vertue given unto it, to bring forth the living creatures: but they were produced out of the waters by the word of God, 2 *Pet.*3.5. The waters were onely as the matter, the ſpirit of God and his word were the efficient. 2. Neither doth it follow, the waters had a gift to bring forth corporall things, that it may as well have an activitie to procreate ſpirituall. 3. If they will be tried by *Tertullian*, he is againſt them: in that booke alleaged he ſaith, *quam fides impetrat obſignata in patre, filio, & ſpiritu ſancto:* which (waſhing away of ſinnes) faith obtaineth being ſealed in the name of the Father, Sonne, and holy Ghoſt, &c. Hee aſcribeth the waſhing away of ſinnes not to the water, but to faith: and yet more evidently in another place, *lavacrum illud obſignatio eſt fidei*, that Lavacre is a ſealing of Faith: *non ideo abluimur ut delinquere deſinamus, ſed quia deſiimus, quia corde jam loti ſumus:* we are not therfore waſhed that we may leave off to ſin, but becauſe we have left already, becauſe we are waſhed in heart, &c. Baptiſme then doth not actually juſtifie or regenerate, ſeeing ſuch as come to be baptized, beleeved, and were regenerate already.

Lib.de.pœnitent.

The Proteſtants.

WE rather according to the Scriptures define Baptiſme to bee a ſigne or ſeale of our regeneration and new birth, whereby we are aſſured, that as verily by faith in the blood of Chriſt we are cleanſed from our ſinnes, as our bodies are waſhed with water, In the name of the Father, Sonne, and holy Ghoſt: So that baptiſme doth not actually beſtow remiſſion of ſinnes by the worke wrought, but is a pledge and ſeale of the righteouſneſſe of faith, as Saint *Paul* ſaith of Circumciſion; *Rom.* 4. 11. For it is not the waſhing of the fleſh by water, but the eſtabliſhing of the heart with faith and grace, that ſaveth us, 1 *Pet.* 3. 21. See this point handled more at large, *Controverſ.* 11. next before, *quaſt.* 2. *part.* 1.

1 Pet. 3. 21.

Auguſtine ſaith, *Per ipſum (nempe fidem) renaſcimur in baptiſmate*: By faith we are borne againe in Baptiſme, *De tempor. ſerm.* 53. It is then the proper act of faith, to regenerate us, not of Baptiſme; the uſe and end whereof, is to ſtrengthen and increaſe our faith.

In Dialog. cum Tryphon. in. fine.
ἐβαπτίσθη ἐκ ἐφωτίσθη.
Præf. ad Catechiſ.
De Pædagog. lib. 1. c. 6.
Diſput. cum Herban p. 81.
Harm. ſect. 11. p. 387.
P. 392.

Iuſtinus Martyr ſaith, *Per aquam & fidem fieri regenerationem humani generis*: By water and faith the regeneration of mankind is made: *Cyril* of Jeruſalem, *Simon Magus* came unto this lavacre, *he was baptized but not illuminate*: he waſhed his bodie with water, but he did not lighten his heart with the ſpirit.

2. *Clemens Alexandrinus* ſaith, *theſe bands of ignorance and darkneſſe are ſoon remitted, (humana fide, divina verò gratia, &c. verbali baptiſmate)* by humane faith, but by the divine grace in the baptiſme of the word: ſee *Tertullian* before: *Gregentius* the Æthiopian Biſhop of Tephra, treadeth in the ſame ſteps: *they are admitted to life, which is Chriſt*, by faith and Baptiſme: faith then muſt concurre with Baptiſme.

3. Confeſſ. of Bohemia c. 11. *Ananias and Sapphira had beene baptized by the Apoſtles, and yet continued in their wickedneſſe*, Auſpurg. artic. 8. *They condemne the Phariſaicall doctrine of the Papiſts, which teach that faith is not neceſſarie in the Sacraments, but imagine that none are juſt by the very uſe of the Sacraments, &c.* To the ſame purpoſe other reformed Churches, as of *Helvetia*, *Former confeſſ. artic.* 21. *pag.* 398. *French confeſ. artic.* 38. *pag.* 401. *Belgia, artic.* 34. *pag.* 402. *Sweveland, artic.* 10. *pag.* 410.

We have againſt this actuall juſtification by water in Baptiſme, the evident teſtimonie out of their owne decrees, *decret. p.* 2. *cauſ.* 1. *qu.* 1. *c.* 54. *Unde iſta tanta virtus aqua, &c.* From whence is this ſo great vertue of the water, that it toucheth the bodie, and cleanſeth the heart, *Niſi faciente verbo*, but by the working of the word; *Non quia dicitur, ſed quia creditur*: not becauſe the word is ſpoken, but beleeved.

Cauſ. 27. *qu.* 2. *c.* 45. *gloſ. Fides eſt cauſa, quare in Baptiſmo à peccatis mundamur*: Faith is the cauſe, that our ſinnes are cleanſed in Baptiſme.

Decret. 3. *diſt.* 4. *c.* 1. *Sine Sacramento viſibili, & fide inviſibili nemo ſalvatur*: Without the viſible Sacrament, and inviſible Faith, no man is ſaved.

Ibid. c. 8. *Per fidem & Baptiſmum, &c.* By faith and Baptiſme we are freed from our ſin. And yet more evidently *cap.* 39. of the ſame diſtinction, upon thoſe words of our Saviour, *Iam vos mundi eſtis*, and now you are cleane through the word that I have ſpoken unto you; *Quare non aiit, mundi eſtis propter Baptiſmum, &c.* Why doth he not ſay, you are cleane becauſe of Baptiſme, wherewith yee are waſhed, (but becauſe of the word) but becauſe the word cleanſeth in the water. Wee ſee then that the vertue of the Sacrament dependeth upon faith, ſo that *Bellarmines* aſſertion, that faith addeth no force to the Sacrament, *lib.* 1. *de Sacram. c.* 22. is not onely repugnant to Scripture, but contrarie to their owne Canons.

The ſecond queſtion, of the parts, which are the matter and forme of Baptiſme.

AS touching the matter, that is, the externall element uſed in Baptiſme, there is no queſtion betweene us, but that it ought to be plaine and common water, *Act.* 10. 47. *S. Peter* ſaith, can any man forbid water, that theſe ſhould not bee baptized? Wherefore wee condemne the fooliſh and ungodly practices and inventions of hereticks, that either exclude water altogether, as the Manichees, with others; or doe uſe any other element, as the Jacobites, that in ſtead of water burned them that were to bee baptized, with an hot iron; or as the Æthiopians, which are called Abiſſines, that uſed fire in ſtead of water: miſconſtruing the words of the Goſpell, *Matth.* 3. 11. That Chriſt ſhould baptize with the holy Ghoſt and with fire: which is not literally to bee underſtood, but thereby is ſignified the internall and forcible working of the ſpirit, which kindleth zeale and love in our hearts as fire.

Bez. Matth. 3. verſ. 11.
Matth. 3. 11.

Concerning the forme of Baptiſme: wee all agree, that no other is to be uſed, than that preſcribed by our Saviour Chriſt, To baptize in the name of the Father, the Sonne, and holy Ghoſt: that it is neither lawfull to change this forme in ſenſe, as many hereticks have done, nor yet in words, as to leave out any of the three perſons in Trinitie, and incluſively to underſtand them by naming of one: for whereas ſome alleage that place *Act.* 2. 38. *Be ye baptized in the name of Ieſus Chriſt, for remiſſion of ſinnes*; to prove that it is lawfull onely in the name of Chriſt to baptize, wee are to underſtand, that the forme of Baptiſme is not in that place expreſly ſet downe, but the ſcope onely and end of Baptiſme, which is to aſſure us of remiſſion of ſinnes in the name of Chriſt, as *Beza* very well noteth, upon that place: wherefore it is a manifeſt error, which is imputed to Pope *Nicholas*, who defineth Baptiſme in the name of Chriſt only to be ſufficient; *decret. part.* 3. *diſtinct.* 4. *c.* 24. *Bellarmine* woul

Act. 2. 38.

help this matter, and ſaith, that he bringeth in *S. Ambroſe* authoritie, but determineth nothing himſelfe, whereas the very words of the Pope are theſe, *Conſtat eos denuo non eſſe baptizandos:* It is evident, that ſuch are not to bee baptized againe, namely, they that were baptized onely in the name of Chriſt: what are theſe elſe but definitive words? Wherefore we allow rather the decree of *Alexander 3.decret.Greg.lib.3.tit.42.c.1. Si quis non dixerit, ego baptizo:* Unleſſe a man ſay, I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt, hee baptizeth not: this is agreeable to the Scripture, where Chriſt commandeth his diſciples to baptize in the name of the Father, of the Sonne, and of the holy Ghoſt, *Matthew* 28. but the very forme of ſpeech, as whether to ſay, I baptize, or according to the uſe of the Greeke Chuch, Bee thou baptized, is not of like neceſſitie, as to uſe the name of the Trinitie. The point then of difference betweene us, concerning the forme of Baptiſme is this.

The Papiſts.

THey are bold to affirme, that this forme of Baptiſme, to baptize in the name of the Father, Son, and holy Ghoſt, is not fully concluded out of Scripture, but delivered by tradition: for (ſay they) the commandement of Chriſt, to baptize in the name of the Trinitie, *Matth.* 28. may be underſtood thus: to baptize them into the faith of the Trinitie, or by the authoritie of the Trinitie. And it were ſufficient by thoſe words, to doe and performe it in act, without ſaying the words; were it not that we have otherwiſe learned by tradition, that this very forme of words is to be kept, *Bellarm. de baptiſm. lib. 1. cap. 3.* 2.Error.

The Proteſtants.

WE need no tradition for this matter; the very forme which is to be uſed in Baptiſme, is plainly proved out of the Scriptures: for that commandement of Chriſt, *Goe and baptize, &c.* doth neceſſarily imply a forme of ſpeech to bee uſed. Wee grant, that in the Scriptures, this word (name) is taken for power, vertue, authoritie, as *Act. 3. 6.* In the name of Jeſus ariſe and walke. So Act.3.6. alſo, as there is a Baptiſme with water, there may be a baptizing with fire, *Matth.* 3. 11. Wherefore if part of the commandement bee to bee taken properly and literally, as this, Goe and baptize, why not the reſt alſo, In the name of the Father, Sonne, and holy Ghoſt? If then the whole commandement be properly and plainly underſtood: how can they baptize in the name of the Trinitie, unleſſe the Trinitie be ſpoken and named?

Secondly, it appeareth alſo out of other places of Scripture, that this forme was uſed in the Apoſtles time: As *Act.* 10.47. *Can any man forbid water, why theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?* Act.10.47. As if *S. Peter* ſhould have reaſoned thus: theſe have received the gifts of the holy Ghoſt: *Ergo,* they may be alſo baptized in the name of the holy Ghoſt. Likewiſe, *Act.* 19.2. Act.19.2. When the brethren at Epheſus had anſwered *Paul,* that they had not heard, whether there were a holy Ghoſt: he ſaith unto them, *Unto what then were you baptized?* By this interrogatory it appeareth, it was their manner to baptize in the name of the holy Ghoſt, and ſo conſequently of the whole Trinitie. Wee have no cauſe then to flie unto tradition, this matter being ſo plainly decided by the Scripture.

1 *Auguſtin. tract. in Iohann.* 80. upon thoſe words of our Saviour, *Iohn* 15.3. You are cleane through the word which I have ſpoken unto you; *Detrahe verbum, & quid eſt aqua niſi aqua? Accedat verbum ad elementum, & fit ſacramentum:* Take away the word, and what remaineth in Baptiſme but bare water? Let the word be joyned to the element, and it maketh a Sacrament, &c. The forme then of Baptiſme, is the word which Chriſt ſpake: and where elſe ſpeaketh Chriſt, but in the Scriptures? *Ergo,* the forme of Baptiſme is the word of Chriſt, preſcribed and commanded in the Scriptures. Away therfore with your uncertaine and deceitfull traditions. Our Baptiſme is builded upon a ſurer foundation, namely, the word of God.

2 *Concil. Florentin. ſeſſ. 7. Andreas Coloſſenſ. Velim à vobis ampliſſimi patres doceri, &c.* I would learne of you (reverend fathers) whether the moſt holy Goſpell doe containe the moſt perfect doctrine of our religion: I thinke (ſuch is your godlineſſe) that you will not anſwer otherwiſe, but that the moſt abſolute knowledge of our faith is therein contained: *Ergo,* the perfect doctrine of Baptiſme is expreſſed in the Goſpell: *Cyril* ſaith, that not the leaſt thing of the Sacraments muſt be delivered without the divine Scripture, *Catech.*4. much leſſe the forme of words whereby they are conſecrated.

3 The Maſter of ſentences thus determineth this matter: *lib. 4. diſtinct. 3. g. Non tunc illam formam Chriſtus, &c.* Chriſt did not firſt give that forme of Baptiſme to his Apoſtles, when he ſent them to preach to the Gentiles, but before when he ſent them to preach to the Jewes: ſo that the inſtitution of Baptiſme may be better ſaid to have been made when Chriſt was baptized of *Iohn* in Jordan, &c. *Tunc ergo invocato nomine Trinitatis, &c.* Then was the Baptiſme of Chriſt inſtituted, the name of the Trinitie being invocated, which there appeared in myſterie, &c. Your Maſter groundeth the forme of Baptiſme in the name of the Trinitie, upon the Baptiſme of Chriſt, where the whole Trinitie appeared in myſtery, the Father ſpake from heaven, the holy Ghoſt deſcended like a Dove, the Sonne himſelfe was in the waters: wherefore here is no need to run unto tradition.

The former confeſſ. of Helvetia, artic. 20. *The Sacraments are the inſtitution and worke of the Lord* Harm.ſect.12, *himſelfe:* Bohemia: *Thoſe Sacraments no man either did or can inſtitute but the Lord himſelfe:* But the pag.384. words of conſecration are part of the inſtitution, which cannot be proved but out of the Scriptures.

Hereunto the holy Martyrs give conſent: The word of God written by the Prophets and Apoſtles, left and contained in the Canonicall bookes of the whole Bible, I doe beleeve to containe plentifully all things neceſſarie to ſalvation, &c. *John Bradford, pag.* 1626. But the doctrine of Baptiſme is neceſſarie to ſalvation to be knowne, both concerning the forme and matter; *Ergo.* Pag.1476.2.80.

The third queſtion, of the neceſsitie of Baptiſme.

The Papiſts.

3.Error: THey affirme, that Baptiſme is ſimply neceſſarie to ſalvation by Gods appointment: ſo that all which die unbaptized, unleſſe the want of Baptiſme be recompenced either by Martyrdome or Penance, muſt needs periſh, and be deprived of eternall life, *Concil. Trident. ſeſſ.7. can.7. Bellar. lib.1. de Baptiſ. cap. 4.*

Argum. 1. *Ioh.* 3. 5. Our Saviour ſaith, *Unleſſe a man be borne of water and the ſpirit, hee cannot enter into the kingdome of God*: *Ergo*, it is neceſſarie to ſalvation to be baptized, *Bellarm. ibid. Rhemiſt. in hunc locum.*

Iohn 4.11. John 7.38. Tractat.in Epiſtol.Ioh.6.

Anſwer. Firſt, it is not neceſſarie by water here to underſtand materiall water, but the purifying grace of Chriſt, which is called the water of life, *Iohn.* 4.11. Water then is here added as an Epithete of the ſpirit, becauſe it cleanſeth and purgeth as water: as *Iohn* 7. 38. He that beleeveth, out of his bellie ſhall flow rivers of waters of life: *Quid aqua ſit* (ſaith *Auguſtine*) *evangelium interroga*: Inquire of the Goſpell, what this water is. Then it followeth, *verſ.* 39. *This ſpake he of the ſpirit, which they that beleeved in him, ſhould receive.* By water then it is no rare thing, to underſtand the ſpirit. Secondly, why may not water be here figuratively taken to expreſſe the working of the ſpirit, as fire is added to the ſpirit, *Matth.* 3. 11. *He ſhall baptize with the holy Ghoſt and with fire?* What greater neceſſitie is there in this place, to underſtand water literally, than fire in the other?

Object. *Bellarmine* replieth: that water muſt needs be here underſtood literally: firſt, becauſe the words in Scripture, if there follow not apparent abſurditie, muſt be properly underſtood. Secondly if water be not here ſignified, then it will be hard to prove, that Baptiſme ought to be miniſtred onely with water: for other places, where mention is made of water, doe prove that men may bee baptized with water; but they prove not, that they cannot be baptized with other things: *Lib.* 1. *de Baptiſm. cap.* 4.

Anſw. Firſt, it is true that where any abſurditie may follow, the words are not to be taken properly: as when Chriſt ſaid (*this is my body*) becauſe it is an abſurd thing and inconvenient to eat mans fleſh, wee ſay the ſpeech is figurative: but it followeth not of the contrarie, that where no abſurditie followeth, there the words are properly to be taken, as *Matth.* 3. where mention is made of Baptiſme with fire; it were no very abſurd thing, if Chriſt had ſo appointed for children to be ſomewhat ſinged with fire, as they were in the law circumciſed and cut with a knife: yet fire properly is not there undeſtood. Secondly, if the element of water were here ſignified, a great abſurditie would follow, that for want of a little ſprinkling of water children ſhould be utterly loſt. Thirdly, we have other places to prove the neceſſitie of water in Baptiſme beſide this place: As firſt, the example of Chriſt, *Matth. chap.* 3. who was baptized onely in water. Againe, the commandement of Chriſt, *Matth. chap.* 28. *Goe and baptize*: which word ſignifieth properly to waſh with water: As alſo the practice of the Apoſtles that only uſed water, *Act.* 10. *S. Peter* ſaith, *Who can forbid water, &c.?*

Iohn 6.53.

Thirdly, as you expound theſe words of Baptiſme, ſo ye do apply another place, *Ioh. chap.* 6. *ver.* 53. to the other Sacrament: *Unleſſe you doe eat the fleſh of the Sonne of man, and drinke his blood, you ſhall not have life in you.* If this be ſpoken of the Sacramentall eating and drinking of Chriſt, as the Rhemiſts take it; then belike there is as great neceſſitie of the Euchariſt, as of Baptiſme: and ſo indeed *Auguſtine* ſometime thought, that the one was as neceſſarie to ſalvation as the other: *Sine Chriſti carne & ſanguine nec parvuli vitam habere poſſunt in ſemetipſis*: Without the fleſh and blood of Chriſt, neither can infants have life in themſelves. And therefore it was the cuſtome of thoſe times, to give of the Sacrament to children: *Parvulis adhuc & infirmis ſtillantur quadam de Sacramentis*: Some part of the Sacrament is inſtilled and powred into the mouthes of young and tender children.

Cont.2.epiſt. Pelag.lib.4. c.4.in Pſal.64.

But our adverſaries in no wiſe will admit that the Euchariſt is as neceſſarie as Baptiſme: wherfore they doe thus comment upon our Saviours words: That they alſo doe eat the fleſh of Chriſt, and drinke his blood, which joyne in heart, and deſire to be partakers of the Sacrament, and ſo myſtically, and ſpiritually doe receive it, *Rhemiſt. Ioh.* 6. *ſect.* 8. And why, I pray you, may there not be as well a myſticall and ſpirituall receiving of Baptiſme without the Sacrament, as of the Euchariſt or Lords Supper, ſeeing this place, *Iohn* 6. 53. doth as neceſſarily enforce the receiving of this Sacrament, as that place, *Iohn* 3. 5. doth lay a neceſſitie upon Baptiſme?

Fourthly, If this ſaying of Chriſt, *Except a man be borne of water, &c.* doe imply a neceſſitie of Baptiſme, then Baptiſme began to bee neceſſarie immediately upon this ſpeech of our Saviour: for hee ſaith not, except a man ſhall bee, but except hee bee, *niſi renatus fuerit*, in the preter Tenſe But *Bellarmine* himſelfe ſaith, that Baptiſme began not to bee neceſſarie, till after Chriſts death, *cap.* 5. therefore it is not like that any ſuch neceſſitie ſhould be laid at all upon Baptiſme. For it had beene great reaſon, that Chriſts baptiſme which was given while hee lived in the fleſh, ſhould have beene as neceſſarie, as his Apoſtles baptiſme which was miniſtred afterward.

Laſtly, the Maſter of Sentences thus expoundeth this place: *Intelligendum eſt de illis, qui poſſunt & contemnunt baptizari:* It is to be underſtood of thoſe which may, and yet contemne to bee baptized: *vel ita intelligendum eſt,&c.* Or it muſt be thus underſtood: *Unleſſe a man be borne againe of water and the ſpirit,&c.* That is, by that regeneration which is done by water and the ſpirit: but that regeneration is not onely by Baptiſme, but by repentance, &c. *lib.* 4. *diſt.* 4. *e.* If either of theſe expoſitions be received, children dying without Baptiſme ſhall not be condemned: for firſt, they doe not contemne Baptiſme, if they die without it. Secondly, that regeneration which others have by the ſpirit and water, others by repentance, is ſupplied unto them by the covenant of grace.

Or we refuſe not the interpretation of this place, which *Innocentius* 3. one of your Popes hath in his decree, *Decret. Gregor. lib.* 3. *tit.* 42. *cap.* 3. where having recited this place of Scripture, *Unleſſe a man be borne of water and the ſpirit, &c.* with divers other places, he inferreth thus: *Ex vi literæ ſatis patet prædictas authoritates, &c.* By the very letter it is apparant, that the foreſaid authorities muſt onely be underſtood of thoſe that are of age, which have a multitude of ſinnes, and cannot be underſtood of little ones, which onely have originall ſinne, and ſo alſo is that authoritie to be reſolved, *hee that beleeveth and is baptized, ſhall be ſaved.* If ye will be judged then by your holy father, this place cannot be enforced againſt infants, that die unbaptized.

Argum. 2. The Popiſh Divines of Doway doe urge the correſpondence that baptiſme hath with circumciſion: as they which died without circumciſion or other remedie of thoſe former times, their ſoules periſhed from their people, ſo now without Baptiſme they can never enter into the kingdome of heaven,&c.

Annot. in Geneſ.2.c.17.

Contra. 1. They are here more reaſonable, than in another annotation: where they ſay preciſely, *that all infants* (dying without circumciſion) *were ſecluded onely for lacke of that remedie:* but here they put in a disiunctive, *or other remedie:* and ſo wee grant, that children dying without Baptiſme and all other remedie, cannot be ſaved: but there is another remedie which ſupplieth the want of Baptiſme, which is the covenant of grace.

In Geneſ.17. verſ.14.

2 It is untrue, that children dying without circumciſion were then damned: *Cajetans* reaſon is, becauſe *Salomons* brother dying before the eighth day was ſaved. *Eliſius* another of their Doctors ſaith, *that then the males* ſhould have beene in worſe ſtate and condition than the female: and therefore *Tilmannus* reſolveth, that the uncircumciſed infants were ſaved by the faith of the parents: yea the text is evident, that the penaltie, to be cut off from their people, lieth not upon infants, but upon thoſe which were *adulti* of yeeres, *becauſe he hath broken my covenant:* but infants cannot bee ſaid to break the covenant: This alſo appeareth, *Exod.* 4. where the Lord would have killed *Moſes*, not the child for the deferring of circumciſion.

In 3 part. Thom.468. artic.1.
Excitation. Caſſandri fol.123.

Argum. 3. *Bellarmine* alleageth divers fathers, who were of opinion, that infants dying without baptiſme, could not bee ſaved, as *Origen, Nazianzene, Hierome,* with others: *lib.* 1. *de baptiſm. c.* 4.

Anſwer. 1. Some of the fathers did hold a neceſſitie of the Euchariſt to bee miniſtred to children, as well as of Baptiſme, as *Auguſtine* and ſome others: and it is the opinion of the Greeke Church at this time, *Utrumq; ſacramentum omnib. eſſe neceſſarium.* That both Sacraments, Baptiſme and the Communion are neceſſary for all: why doe they not then follow the opinion of the fathers for the neceſſitie of the one, as they doe in the other?

Ieremie Patriark Cenſur. orient. c.9. in fine.

2 *Auguſtine, Fulgentius, Gregorie,* as their *Azorius* confeſſeth, hold that infants unbaptized deſcended into the place of the damned, and that they are puniſhed with ſenſe of paine, but now the Romaniſts are gone from that, having found out a *limbus* of infants, wherein they are not puniſhed *pœna ſenſus,* with ſenſe of paine: but onely *damni* of loſſe: ſo that they can with no reaſon pretend the fathers, whoſe judgement herein they have renounced.

Azor. inſtitut. Moral. lib.2. c.17. part.1.

The Proteſtants.

WE acknowledge no greater neceſſitie in Baptiſme, than in the other Sacrament: both which we grant to bee neceſſarie as hepls and props, and profitable meanes to increaſe our faith: but not ſo ſimply neceſſarie, as that without them (there being no neglect, or contempt had of them) it were impoſſible to be ſaved.

Argum. 1. The children of the faithfull are holy already, even before they bee baptized: for they are within the covenant, and to them alſo belongeth the promiſe. The Lord ſaith, I will bee thy God, and the God of thy ſeed, *Geneſ.* 17. 7. And Saint *Paul* ſaith, that the children of the faithfull are holy, 1 *Corinth.* 7. 14. If the Lord then bee the God alſo of children, and if they bee holy, being borne of the righteous ſeed, how can they poſſiblie periſh, although they die unbaptized?

Gen.17.7.
1 Cor.7.14.

Bellarmine anſwereth, Firſt, that the promiſes made to *Abraham,* were temporall, not ſpirituall.

Galath.3.16.

Contra. Saint *Paul* ſheweth they were ſpirituall : by ſeed (not ſeeds) underſtanding Chriſt, *Galath.* 3. ſo that the promiſes made to *Abraham* and his ſeed were ſuch as were to bee accompliſhed in Chriſt.

Bellarmine. 2. Such ſpirituall promiſes as were made to *Abraham*, belonged not to the carnall poſteritie of *Abraham*, but to the true ſonnes of *Abraham*, that is, his faithfull ſeed, *cap.* 4. *reſponſ. ad object.* 1.

Contra. We grant, that only ſuch as beleeved, after they came to yeeres capable of faith, were the true ſonnes of *Abraham*, though otherwiſe both carnally begotten of his ſtocke, as alſo outwardly ſigned with circumciſion : but no ſuch condition of faith was required in infants: but they were ſaved even dying before circumciſion by the covenant of grace, which was made to *Abraham* and his ſeed, *Geneſ.* 17.7. before circumciſion, which is the ſigne of the covenant was given.

Bellarm. Thirdly, the children are ſaid to be holy : either after a civill kinde of holineſſe, that is to ſay, they were legitimate : or elſe becauſe the beleeving parent doth conſecrate the children unto God, and ſo they are made holy by Baptiſme, and are brought up in godlineſſe : or elſe, the unbeleeving part is ſaid to be ſanctified by the beleeving, in that he is taught the right uſe of mariage, whereas Infidels do abuſe matrimonie, and uſe it immoderately, and at ſuch times as they ought to abſtaine, whereby their children are uncleane, and their mariage polluted, *Bellarmine ibid.*

Contra. Firſt, no ſuch civill ſanctification, that is, legitimation, can be here underſtood : for though both the parents were Infidels, yet are their children legitimate, they being lawfully linked together in mariage : but now the Apoſtle ſaying, *The unbeleeving husband is ſanctified by the wife*, meaneth a further degree of ſanctification than is betweene both being Infidels. Secondly, neither doth the Apoſtle meane that the children are holy by any act of holineſſe wrought upon them by the beleeving parent, as by conſecrating them unto God, or bringing them to bee baptized, or ſeeing them well brought up ; but ſuch an holineſſe, as whereby both the unbeleeving parent is ſanctified, and his ſeed alſo : But firſt, by godly education the children only are ſanctified, it is nothing to the ſanctification of the parents. Secondly, neither are all children made holy or vertuous by their good education, as *Eſau* wanted no good bringing up, as well as *Iacob*, yet he is called a prophane perſon, *Heb.* 12. 16. but the Apoſtle ſpeaketh of all the children of ſuch, that they are holy. Thirdly, and againe the Apoſtle meaneth not only ſuch children as are brought to Baptiſme, or of age to be nurtured, but all the children and ſeed of the faithfull parent : wherefore it cannot be ſo underſtood. Fourthly, yet further, it is poſſible that an adulterer may have a care for the good education of his adulterous ſeed, as *Auguſtine* had for his ſonne *Adeodatus*, and yet their unlawfull copulation is not thereby ſanctified.

Heb.12.16.

Thirdly, this ſanctification cannot be underſtood of the right uſe of mariage : firſt, becauſe that although the abuſe of mariage in the parents is a pollution to them, yet it extendeth not to their ſeed. Secondly, it is poſſible for Infidels to attaine to this civill gift, as moderately and ſoberly to uſe their wives, as ſome of them had the gift of perpetuall continencie, doth it therfore follow that their ſeed ſhall bee holy ? Thirdly, yea this infirmitie in the immoderate uſe of mariage is incident to the mariage of the faithfull : as *Auguſtine* ſaith, *Naturalis uſus, licet immoderatus, venialis eſt in uxore, &c.* The naturall uſe, though it bee immoderate, is pardonable in the wife : *hujus delicti, non habent hortatrices nuptias, ſed deprecatrices :* Mariage is not an exhorter thereunto, but an intreater : *de nupt. & concup. c.* 11. ſhall the children therefore of the faithfull be unholy ? So then none of theſe three expoſitions which *Bellarmine* hath brought, can ſtand.

Wherefore the meaning of the Apoſtle is this, that the children of parents, where one of them is a beleever, are holy, that is, within the covenant ; and being within the covenant, they are alſo partakers of the promiſe : Where wee ſee a difference betweene the law of Chriſt, and the lawes of men : for by the Civill law, *partus ſequitur ventrem*, the birth did follow the wombe, the child did follow the condition of the mother ; as *Cod. lib.* 5. *tit.* 5. *leg.* 3. *Conſtantin.* If the father were a free man, the mother a ſervant, ſo ſhould the child bee : So likewiſe decreeth *Gregor.* 9. *decr. Greg. lib.* 1. *tit.* 18. *c.* 8. But the rule of Chriſt is more favourable, that if either father or mother are free in Chriſt, that is, beleevers, the child is free alſo, that is, holy : ſo that the faith of the one of them is more available to include the ſeed within the covenant, than the infidelitie of the other to exclude it. So then the unbeleever is ſanctified by the beleever, that is, is made a fit inſtrument, notwithſtanding his infidelitie, to convey the holy ſeed. And the Civill law hath a rule not much unlike the ſaying of the Apoſtle here, *Uxor concreſcat marito :* The wife doth increaſe and grow with her husband, *Cod. lib.* 5. *tit.* 4. *leg.* 28. *Iuſtinian.* Like as the wife, though a ſervant, being maried to a man of honourable order, was partaker of his honour : ſo likewiſe faith in either partie, being the true honour of a Chriſtian, doth ſanctifie the other in this behalfe.

2 Samu.12.18.

Arg. 2. Circumciſion was as neceſſarie to the Iſraelites, as Baptiſme is to us : but their children which died before the eighth day, when they were to be circumciſed, periſhed not : for *David* doubteth not to ſay of his child that died the ſeventh day, *I ſhall goe to him, he cannot returne to me*, 2 *Samuel* 12. 18. 23. He pronounceth that the child was ſaved. And *Bellarmine* confeſſeth, that ſome of the children that *Herod* ſlew were not eight daies old, and ſo not circumciſed ; yet they were all ſaved and are counted innocents, *lib.* 1. *de Baptiſ. c.* 6. *prop.* 1. *Ergo*, neither children dying without Baptiſme now are condemned.

The Maſter of ſentences anſwereth, that either children dying before circumciſion did periſh and were damned, or elſe in caſe of neceſſitie they might circumciſe before the eighth day, *lib.* 4. *diſtinct.* 1. *l.*

Contra. His firſt aſſertion is very cruell and uncharitable, and contrarie to the Scripture: for *Davids* child was ſaved dying before the eighth day; and ſome of the children that *Herod* did ſlay, might be under eight dayes old, and ſo not circumciſed, and yet they are all held to be innocents and Saints.

His ſecond aſſertion hath no ground, ſeeing that in the inſtitution of circumciſion, *Geneſ.* 17. it is limited to the eighth day: ſo that they which circumciſed before that day, did contrarie to the inſtitution.

Bellarmine anſwereth, that it is uncertaine whether the Jewes had any other remedie againſt ſin for their children dying before circumciſion, becauſe the Scripture maketh no mention thereof: but now it is certaine, there is no remedie beſide Baptiſme for infants, *Bellar. cap.* 4.

Anſw. Firſt, neither Circumciſion then, nor Baptiſme now, is a remedie againſt originall ſinne, but a ſigne onely and ſeale of our ſpirituall waſhing by the blood of Chriſt. Secondly, if the Jewes had another remedie for their children, ſhall we thinke that the Goſpell hath laid an harder yoke upon infants, than the law did? Thirdly, infants then, and now dying before the Sacrament, have one common remedie to bee ſaved by, namely the covenant of grace, in that the Lord promiſed to bee their God, and the God of their ſeed: and the children by the Apoſtle are called holy, 1 *Cor.* 7. 14.

1 Cor. 7. 14.

Argum. 3. The holy Ghoſt may be given without Baptiſme, ſo it be not contemned and neglected, when it may be had: therefore life eternall may be had without Baptiſme: for the holie Ghoſt is able without the Sacrament to regenerate us, and bring us to eternall life.

The firſt is proved, *Act.* 10. 47. Who can forbid water, that theſe ſhould not bee baptized, which have received the holy Ghoſt as well as we? They had the holy Ghoſt before and without Baptiſme, as *Auguſtine* ſaith, *Cornelius audiens & credens quod prædicaverat Petrus, ita mundatus eſt, ut ante viſibilem Baptiſmum cum ſuis qui aberant acciperet donum Spiritus ſancti.* *Cornelius* hearing and beleeving that which *Peter* preached, was ſo cleanſed, that before viſible baptiſme, he with his that were preſent received the gift of the holy Ghoſt. 33. *q. in numer. tom.* 4.

Act. 10. 47.

Argum. 4. You your ſelves make two exceptions, of Martyrs, and them that doe penance, which may bee ſaved without Baptiſme: *Ergo*, Baptiſme is not ſimply neceſſarie. And if our Saviour ſpeak of Baptiſme, *Iohn* 3. *verſ.* 5. as yee ſay he doth, there is no privilege for any, no not for Martyrs, for all muſt be borne of water and the ſpirit: that is, ſay you, baptized. Neither are your two exceptions generall enough: for the theefe upon the croſſe was ſaved, and yet neither died a Martyr: for he himſelfe confeſſeth, that he was righteouſly puniſhed, *Luk.* 23. 41. neither did hee any ſuch penance, or made any ſuch ſatisfaction, as you require.

Luk. 23. 41.

Argum. 5. If all children dying without Baptiſme are damned; then it would follow, that an infinite number of children ſhould periſh without their fault, which were a moſt cruell and uncharitable thing to affirme.

Bellarmine anſwereth, that Gods judgements are moſt juſt, though they be ſecret, neither are children damned without their fault, becauſe they have originall ſinne: but it is moſt certaine, that there is no remedie for children without Baptiſme, *cap.* 4.

Contra. Firſt, it is true that Gods judgements and decrees are moſt juſt, though wee perceive them not, and ſo are they full of mercie too: but it is not apparant out of Scripture, that God hath ſet downe any ſuch decree for the children of the faithfull unbaptized, but the contrarie; as *Mark.* 10. 14. they brought little children unto our Saviour, who ſaid, *of ſuch is the kingdome of heaven:* hee ſaith not of little ones baptized, but ſimply of little ones being the ſeed of the faithfull, as theſe were. Secondly, though children have originall ſinne, yet ſeeing Baptiſme is appointed as a remedie againſt it, which they dying before, are deprived of without their fault; how then conſequently are they not condemned without their fault, ſeeing that which ſhould preſerve them from condemnation (as they ſay) is denied unto them without their fault? Thirdly, that there is no remedie for children dying without Baptiſme, it is contrarie to the decree of *Innocent.* 3. *decret. Gregor. tit.* 42. *c.* 3. *Abſit ut univerſi parvuli pereant, &c.* God forbid, that all children ſhould periſh, whereof ſo great a multitude daily dieth; but that the mercifull God, who would have none to periſh, hath for them alſo provided ſome remedie to ſalvation. Some alſo of your owne Doctors, as *Cajetanus*, *Gabriel*, with others, doe hold that there is ſome remedie for children departing before Baptiſme.

Mark. 10. 14.

Laſtly, it was the hereſie of the Hierarchites, *qui regnum cælorum parvulos habere negant*, which denied that children did goe to heaven, *decret. par.* 2. *cauſ.* 24. *qu.* 3. *c.* 39. How farre now are the Papiſts from this hereſie, that exclude all children out of the kingdome of God, that are not baptized?

Bernard thus writeth of this matter: *Nequaquam poſſum omnino deſperare ſalutem, ſi aquam non contemptus, ſed ſola prohibeat impoſſibilitas: Epiſtol.* 77. I cannot altogether deſpaire of their ſalvation, that are not baptized, if it bee not done of contempt, but when as Baptiſme cannot poſſibly be had.

Againe, in the ſame place he ſaith: *Vide etiam, ne forte ob hoc Salvator cum diceret, qui crediderit,*

& baptizatus fuerit, ſalvus erit, cautè & vigilanter non repetierit, qui baptizatus non fuerit, ſed tantum qui non crediderit condemnabitur : nimirum intuens ſolam interdum fidem ſufficere ad ſalutem, & ſine ipſo ſufficere nihil: See alſo if our Saviour Chriſt for this cauſe, when he had ſaid, he that beleeveth and is baptized ſhall bee ſaved, did not of purpoſe in repeating the ſentence, omit to ſay, he that is not baptized; but only, he that beleeveth not ſhall be damned: for he ſaw, that faith only may ſuffice to ſalvation, but without faith nothing can ſuffice.

Clement.epiſtol.4. Bonum eſt, & puritati conveniens etiam corpus aqua diluere; bonum dico, non quaſi principale illud, in quo mens purificatur, ſed quod ſit ſequela illius boni hoc, in quo caro diluitur: It is good and convenient to waſh the bodie in water, good I ſay, but not that principall good, whereby the mind is purified, but a ſecond or a conſequent good thing to that, &c. There is then a more principall thing in Baptiſme than the waſhing of water, which is the ſpirituall grace: without this a man cannot be ſaved, without the other he may.

Richard Woodman holy Martyr thus witneſſeth; The Scripture ſaith, he that beleeveth and is baptized, ſhall be ſaved; and he that beleeveth not ſhall be damned: but no Scripture in all the new Teſtament ſaith, that hee which is not baptized, ſhall bee damned: neither dare I ſay ſo for all the goods under heaven: *Fox pag.* 1994.

Pag. 1809. a. 33.

Orat. 3. in ſanctum lavacrum.

1 For further evidence, it appeareth that in the Greeke Church their uſuall times of Baptiſme were in the feaſts of the Paſch and Pentecoſt, as *Nazianzene* ſheweth: though hee reprove that cuſtome, and ſheweth that every time is fit for Baptiſme: yet it is not like that ſuch a cuſtome would have been taken up, if the want of Baptiſme had been in their opinion ſo dangerous to infants.

Lib. de præſcript. adverſ. Iudæos.

2 *Tertullian* ſpeaking of circumciſion, ſaith, *Si ſalutem circumciſio omni modo adferret, Moſes in filio ſuo non intermiſiſſet:* If circumciſion had brought ſalvation, *Moſes* would not have omitted it in his ſonne, &c. If ſalvation were not annexed to circumciſion, much leſſe is it to Baptiſme: ſeeing in the old Teſtament they were more in bondage to ceremonies, than they are now in the new. The Æthiopick Church at this day holdeth infants dying without Baptiſme, to be *ſemi Chriſtiani*, halfe Chriſtians, and not to bee counted among Pagans and Infidels, as the Church of Rome holdeth: and they give this reaſon, *Quia filii ſunt ſacrati ſanguinis parentum*, becauſe they are the ſonnes of the ſacred blood of their parents: that is, they are the children of the faithfull, and ſo within the n ant.

Damianus a Goes de morib. Æthiop.

Harm. pag. 387.

3 Confeſſ. of Bohemia. c. 11. *If a man doe wholly and truly beleeve the Goſpell, he may by that faith be ſaved, although he have not the uſe of the Sacraments:* If the want of the Sacraments is no prejudice to them which are of yeeres, much leſſe is it to infants that cannot offer themſelves unto it, as the other may.

4 Some of the Romaniſts and Popiſh teachers are very pregnant witneſſes in this point, that infants dying without Baptiſme are not damned: ſome of whoſe reaſons it ſhall not bee amiſſe to ſet downe.

Ex Caſſandro fol. 123. vide D. Mort. his Appeale p. 246.

Gerſon made a Sermon of this matter in the Councell of Conſtance, urging this reaſon, among the reſt from the power of God, *Deum miſericordiam non alligaſſe ſacramentis:* That God hath not tied his mercie ſo to the Sacraments, but that he can ſanctifie children not yet borne out of the wombe: *Gabriel* reaſoneth from the mercie of God, *Eſt à Dei miſericordia alienum:* It is far from Gods mercy, that ſo many infants ſhould periſh.

Cajetane ſheweth as much by the circumciſion of the old Teſtament, that children which died uncircumciſed, periſhed not, which hee proveth by *Davids* child, that died before it was circumciſed.

Excitatione Caſſandri fol. 138.

Eliſius another Popiſh author, urgeth the inconvenience of this opinion: that it would follow, if there were no way but damnation for infants dying unbaptized, that when as the child being yet in the wombe, is in danger to be ſuffocated, the mother ſhould rather ſuffer her wombe to bee ripped, that the infant may be taken out and be Baptized, than everlaſtingly to periſh.

An Appendix, whether the want of Baptiſme may be by any other meanes ſupplied.

The Papiſts.

4. Error.

OUr adverſaries make three kindes of Baptiſme, *Baptiſmum fluminis, Baptiſmum ſanguinis, Baptiſmum flaminis:* The Baptiſme of water, the Baptiſme of blood which is Martyrdome, and the Baptiſme of the ſpirit, which is contrition and penance: By theſe two, the firſt ſay they, may be ſupplied.

They affirme, that Martyrdome, and penance or contrition, doe by the very act or worke wrought remit ſinnes, and juſtifie the workers, and not in reſpect of the faith onely, which is in Martyrs or penitent perſons, *Bellarm. cap. 6. lib. 1. de Baptiſm.*

Argum. 1. The Innocents which were ſlaine by *Herod*, were ſaved onely by their martyrdome, they had neither faith, nor workes. So the theefe upon the Croſſe was not onely juſtified by his faith, but by the act and worke of contrition.

Anſw. Firſt, it is not neceſſarie to hold all thoſe children to bee Martyrs, and ſo to bee ſaved: for *Macrobius* writeth, that one of *Herods* ſonnes, which was nurſed in thoſe parts, was ſlaine among the reſt: the infants which were ſaved, were within the promiſe, and belonged to the covenant, and ſo could not be loſt: their ſalvation depended of their free election before God; it was not purchaſed by the very act of their dying.

Secondly, the theefe alſo upon the croſſe was juſtified by his faith and beleefe in Chriſt. And therefore *Auguſtine* doth chiefly commend his faith: *Tunc fides ejus de ligno floruit, quando diſcipulorum emarcuit:* Then his faith did as it were bud and flouriſh out of the tree of the croſſe, when the faith of the diſciples withered.

Argum. 2. Many confeſſors have greater charitie than Martyrs, and yet they had not remiſſion of all their ſins as Martyrs have. And a man being not yet juſt or righteous, yet chuſeth rather to die, than denie Chriſt; this man cannot deſerve any thing being not juſtified, and therefore it is his martyrdome which by the very act wrought, doth purchaſe forgiveneſſe of ſinne, *Bellar. rat.* 2. *&* 5.

Anſw. Firſt, that Confeſſors may have greater charitie than Martyrs, it is contrarie to the ſaying of our Saviour, *Ioh.* 15. *No man hath greater love than this, to give his life for his friends.* Secondly, Confeſſors dying in the faith of Chriſt, doe find forgiveneſſe of ſinnes as well as Martyrs: as *Revelat.* 14. 13. *Bleſſed are they which die in the Lord,* not only they which die for the Lord, but in the Lord, that is, in the faith of Jeſus. Thirdly, they which give their lives for Chriſt being not juſt before, are either in that inſtant converted, as the theefe upon the croſſe, and ſo they are ſaved by their faith: or elſe if they die rather of manlineſſe and ſtomacke, than of faith, Saint *Paul* in this caſe ſaith, that dying without love the fruit of faith, their death doth not profit them, 1 *Corinth.* 13. 3.

Iohn 15. 13.

Revel. 14. 13.

1 Cor. 13. 3.

The Proteſtants.

NEither the outward worke of martyrdome nor contrition doe juſtifie or give remiſſion of ſinnes: but the faith only of martyrs and penitent perſons, whereby they apprehend Chriſt.

Argum. 1. Saint *Paul* ſaith, 1 *Cor.* 13. 3. *That if a man give his body to be burned, and have no love, it profiteth not: Ergo,* it is not the outward act of martyrdome, but an effectuall and lively faith working by love, which pleaſeth God.

Bellarmine anſwereth: firſt, that this place proveth not that charitie of neceſſitie muſt goe before martyrdome, but that there muſt bee charitie in martyrdome, by the force whereof there is charitie infuſed into the Martyrs heart: ſo that it is not poſſible he ſhould die without charitie. Secondly, it may bee ſaid as well of Baptiſme, as of Martyrdome, that it ſaveth not without charitie, and yet it giveth, or conferreth grace.

Anſw. Firſt, neither doe wee hold it neceſſarie, that faith and charitie ſhould alwayes goe before martyrdome in time: for faith may bee wrought in an inſtant, as in the theefe upon the croſſe; but that faith and charitie doth ſanctifie the death of the Martyr, which is proved by this place. Secondly, charitie is not infuſed or effected by martyrdome, for then martyrdome ſhould alwayes bring forth this effect; and then were the Apoſtles ſpeech needleſſe, and his ſuppoſition falſe, *if a man give his bodie to be burned, and have no love, &c.* for by their ſaying the bodie cannot be given to bee burned without love, if love bee the effect of martyrdome: But contrariwiſe martyrdome is the effect and fruit of faith and charitie; as *Rom.* 5. 8. *Chriſts love is herein commended, that he died for us:* his love appeareth by the fruits and effects, namely his dying for us. Thirdly, neither doth Baptiſme conferre grace, but is a ſeale only of the righteouſneſſe of faith: neither is it true, that it profiteth not without faith, ſeeing infants have neither faith nor charitie, to whom Baptiſme is profitable by the covenant of grace: Wherefore the inſtance of Baptiſme is not herein like to the other, and yet in thoſe that are of yeeres and capable of faith, neither Baptiſme nor Martyrdome is availeable without faith.

Argum. 2. Neither is the bare worke of ſorrow and contrition in it ſelfe acceptable to God: for there is a worldly repentance that cauſeth death; there is a godly repentance not to bee repented of, which worketh in us care, zeale, feare, deſire, which are the fruits of faith, 2 *Cor.* 7. 10, 11. *Ergo,* it is faith only that maketh all our workes to be accepted before God: for without faith it is impoſſible to pleaſe him, *Heb.* 11. 6.

2 Cor. 7. 10.

1 *Tertullian* ſaith, Who deſireth not to ſuffer, *ut totam Dei gratiam redimat, ut omnem veniam ab eo compenſatione ſanguinis ſui expediat,* to purchaſe the whole grace and favour of God, and to obtaine all pardon by the compenſation of his blood, &c. His meaning is not, that the ſhedding of blood doth merit remiſſion of ſinnes, but that God in his mercie crowneth martyrdome with forgiveneſſe: as it followeth in the ſame place, *omnia huic operi delicta donantur:* all ſins are pardoned to this work, &c. Now where pardon and forgiveneſſe is, there is a worke of mercy, not a merit of worke.

In Apologet. in fine.

2 *Chryſoſtome,* as he is alleaged by *Ieremie* the Patriarke, upon theſe words, *Pſal.* 130. *With thee is mercy, &c.* thus writeth; *Hoc eſt, non in noſtris recte factis, ſed in tua bonitate ſitum eſt, ut tantam damnationem effugiamus:* It lyeth not in our well done deeds, but in thy goodneſſe, that we eſcape ſo great damnation, &c. then the act of martyrdome doth not by it owne merit deliver from damnation. *Damaſcene* calleth martyrdome venerable and bleſſed, *becauſe it is not defiled with ſecond (and ſucceeding) ſinnes, &c.* not for the meriting of pardon of ſinnes paſt, but for the preventing of ſinnes to come, doth he count martyrdome happpie.

Cenſur. Oriental. c. 6.

δευτέροις ὑ μολύνεται [illegible]. Lib. 4. de fid. cap. 5.

3 Confeſſion of Baſil: *The faithfull doe worke not to ſatisfie for their ſinnes, but onely that they may*

Harm. ſect. 4. pag. 249.

ſhew themſelves in ſome ſort thankefull unto God our Lord for great benefits beſtowed upon us in Chriſt.

Sect.9.p.289.

Saxonic: *It is a reproach unto the Sonne of God, to imagine that any of our workes are merits, or the price of remiſſion of ſinnes, and that they are propitiations for ſinnes, &c.*

4 We want not here their owne teſtimonie: *Decr.par.3.diſt.4.cap.57.Baptizandus confitetur fidem ſuam,&c.* He that is to be baptized confeſſeth his faith before the Prieſt, and being asked, anſwereth: the ſame doth the Martyr before the perſecutor, who alſo confeſſeth his faith,&c. Wherefore it is the confeſſion of the faith, that maketh martyrdome acceptable.

Dominicus a Soto, and *Martinus Ledeſmius* two archpapiſts do hold, that martyrdome doth not conferre grace by the worke wrought, *in 4. diſt. 3.qu. un. art.* 11.

The Papiſts.

5.Error.

2. MArtyrdome and contrition or converſion of the heart unto God, though they bee no Sacraments, yet may ſupplie the lacke of Baptiſme, *Bellarm. ibid.*

Luke 12.50.

Argum. 1. Martyrdome in the Scriptures is rightly called a Baptiſme: as Chriſt ſpeaking of his death, ſaith, I muſt be baptized with a Baptiſme, *Luke* 12.50. And therefore it may fitly ſtand in ſtead of Baptiſme.

Mark.7.4.

Anſw. If every thing that hath the name of Baptiſme may bee uſed in place thereof, then adde unto your number of ſuch deviſed ſupplies, the Phariſaicall waſhing of cups, for they are called *Baptiſmata calicum*, the Baptiſmes, or cleanſings of cups, *Mark.*7.4.

Argum. 2. Martyrdome hath the ſame effects that Baptiſme hath, namely the conforming of us to Chriſts paſſion, more lively than in Baptiſme; for the conformation in Baptiſme is but ſacramentall, the other reall. Likewiſe it remitteth both ſinne and the puniſhment thereof, as Baptiſme doth: *Ergo*, it is a kinde of Baptiſme.

1 Pet.4.13.
Rom.6.5.

Anſw. Firſt, that the want of Baptiſme may by other meanes be recompenced, as by Martyrdome, by faith in Chriſt, by the deſire and earneſt purpoſe of the heart, we denie not; yet we hold not any of theſe to be as Baptiſme. Secondly, the conforming of us only to Chriſts death and ſufferings, maketh not baptiſme: for then wee ſhall have ſo many Baptiſmes as ſufferings, becauſe therein wee alſo are made partakers of Chriſts ſufferings, 1 *Pet.*4.13. not only when we die for Chriſt, but if wee bee but railed upon. And againe, Baptiſme doth graffe us not only into the ſimilitude of Chriſts death, but of his reſurrection alſo, *Rom.*6.5. which martyrdome doth not. And yet further, we are two wayes conformed to Chriſts death, by imitation, as in dying for Chriſt; by application, as when the righteouſneſſe of Chriſt and the merits of his death are ſealed unto us in the Sacraments: the firſt confirmation of us is in martyrdome; the ſecond is not, which is ſacramentall. Thirdly, neither Baptiſme, nor Martyrdome doe actually remit ſinne, but declare the ſame to bee remitted, Baptiſme as a ſeale, Martyrdome as an effect and conſequent of faith and charitie: ſo that herein alſo they are unlike.

The Proteſtants.

WE need not any ſuch ſupplies to make good the want of Baptiſme, neither is it ſafe ſo to doe.

1 It is great preſumption and boldneſſe, without warrant of Gods word, to give the effect and bleſſing, which God hath annexed to the Sacraments, to any other externall worke: for what is this elſe, but to inſtitute other Sacraments than Chriſt left? And ſhall we not think, that God by his ſpirit can better ſupply the loſſe and the want of the Sacraments, than we by our owne inventions can helpe our ſelves? And whereas *Bellarmine* ſaith, that they have the like inſtitution of Chriſt for Martyrdome, as for Baptiſme; when he can ſhew it out of the Scriptures, we will beleeve him: Chriſt hath inſtituted Martyrdome to ſhew our obedience, but not to be a ſeale of the righteouſneſſe of faith, whereunto he hath appointed Baptiſme.

2 Concerning contrition of the heart, if you underſtand by it true repentance, amd withall a vow and true deſire to receive the Sacrament of Baptiſme, which cannot bee obtained becauſe of ſome remedileſſe neceſſitie; then in ſuch a caſe it ſtandeth as available, as if a man had been actually baptized: for thus the Rhemiſts expound themſelves *annot. Ioh.* 3. 2. I pray you what greater neceſſitie is there now of Baptiſme, than of the other Sacraments? For this is true, and we willingly grant, that every man that ſhall be ſaved being of yeeres of diſcretion, muſt either receive the Sacraments, or have a deſire unto them: for the neglect and contempt of the Sacraments without repentance is a ſinne damnable. And thus you overthrow your ſelves, making Baptiſme neceſſarie without neceſſitie.

Catecheſ. 4. de ſpirit. ſanct.
μηδὲ τὸ τυχὸν.
Lib.de fid.c.4.

Cyril. of Jeruſalem ſaith, that of the holy Sacraments of faith, *not the leaſt thing* ſhould bee delivered without the divine Scriptures: but to make a ſupplie of Sacraments, is not the leaſt thing: therefore it is fit that Scripture ſhould be ſhewed for their ſupplies of the Sacraments. *Damaſcene* maketh 8. kind of Baptiſmes: 1. Of the flood: 2. Of the red Sea and cloud: 3. The legall Baptiſmes and waſhings: 4. *Iohns* Baptiſme: 5. Chriſts Baptiſme: 6. The Baptiſme of repentance and teares: 7. Of Martyrdome: 8. And the Baptiſme of fire in the laſt judgement,&c. If then that which is called Baptiſme, as *Bellarmine* reaſoned before, be a ſupplie of Baptiſme, then wee ſhall not have one or two ſupplies of Baptiſme, but many.

Harm.ſect.12.
pag.378.

Second confeſſion of Helvetia, *chap.* 19. *The author and inſtitutor of Sacraments is not any man, but God alone; for men can by no meanes ordaine Sacraments, becauſe they belong to the worſhip of God,* *and it is not for man to preſcribe a ſervice of God, but to embrace and retaine that which is taught unto him by the Lord, &c.* The ſame may be ſaid of the ſupplies of Sacraments.

3. *Augustine* admitteth none of theſe ſupplies, but only martyrdome: *Nemo fit membrum Chriſti, niſi aut baptiſmate Chriſti, aut morte pro Chriſto:* No man is made the member of Chriſt, but either by the baptiſme of Chriſt, or in dying for Chriſt. Here *Augustine* maketh but one ſupplie of Baptiſme, they make two. When men follow their owne inventions, there can bee no agreement. De animæ origin. lib. 1. cap. 9.

Bernard ſpeaketh fully for us: *Si martyrium vicem baptiſmi poſſit implere, quod non facit pœna, ſed ipſa fides, quod dare alteri valet, ſola non poterit obtinere: aquè enim magnam fortaſſis Deus in corde cujuſpiam in pace morientis inſpicit fidem, martyrio quidem non interrogatam, ſed martyrio idoneam:* If martyrdome may ſupply the roome of Baptiſme, which not the paine maketh, but faith, how commeth it to paſſe that it ſelfe cannot obtaine that which it giveth to another? for God may find as great faith in a man that dieth in peace, who is not called to martyrdome, yet fit to be a Martyr: *Epiſt.* 77. His reaſon is this, that martyrdome of it ſelfe cannot ſtand for Baptiſme, ſeeing of it ſelfe it is nothing: but faith both without Baptiſme and Martyrdome is available.

4. Their owne decrees thus teſtifie, *decret. p. 3. diſtinct. 4. c. 34. Quibus rebus oſtenditur, &c.* whereby it is evident, that the Sacrament of Baptiſme is one thing, the converſion of the heart another, &c. but they doe both tend to mans ſalvation: there is not then one and the ſame effect of both.

Clictovæus ſaith, that theſe two may be iterated, baptiſme of the ſpirit and of blood; for one may often ſhed his blood for the faith, but Baptiſme cannot be iterated, &c. therefore hence it will follow, that it cannot fitly by the other be ſupplied. Annot. in lib. 4. Damaſ. c. 5. initio.

The fourth queſtion, whether women and Lay-men ought to baptize.

The Papiſts.

THey hold, that not only Lay-men, but Pagans, that are not baptized themſelves, yea and women alſo may be miniſters of Baptiſme in a caſe of neceſſitie. *Bellarmine cap.* 7. 6. Error.

Argum. Exod. 4. *Zipporah* circumciſed her ſonne, and the Lord was pleaſed therewith, and went away from *Moſes*, when hee came againſt him to have ſlaine him: *Ergo*, women may as well now miniſter Baptiſme.

Anſw. Firſt, there is not the like ſtrict neceſſitie of Baptiſme, as there was then of Circumciſion: for if every man-child were not circumciſed the eighth day, the Lord threatned to cut him off from among the people, *Geneſ.* 17. 14. But Baptiſme is not tied or limited to any ſuch time or number of daies. Secondly, there was great neceſſitie, which enforced *Zipporah* to circumciſe her child: for they had neglected the time, and paſſed the ſtint of daies: wherefore the Lord ſtrooke *Moſes* with ſickneſſe; and being not able himſelfe to performe that dutie, his wife in great haſte taketh the child and cutteth him, to ſave her husbands life: but ſhe in great indignation caſt away the fore-skin from her, knowing that ſhe was conſtrained to commit an unwomanly act. There cannot bee any ſuch neceſſity of Baptiſme, as there was then of Circumciſion; which was to be done within a certaine compaſſe of daies. Thirdly, you may as well prove by this example, that a woman may baptize, the Biſhop, Prieſt, or Deacon ſtanding by, (which notwithſtanding you hold utterly unlawfull) as that it is lawfull for her to baptize: for *Zipporah* did it in the preſence of *Moſes*. Geneſ. 17. 14.

Bellarmine anſwereth, that God was well pleaſed with *Zipporahs* act, in that *Moſes* preſently thereupon recovered, and the Angell left him: *Ergo*, it was lawfully done.

Anſw. Firſt, there is great difference betweene the neceſſitie of Circumciſion then, and Baptiſme now: for then the child muſt not paſſe eight daies uncircumciſed: and therfore *Zipporahs* doing herein, was becauſe of the imminent danger and preſent neceſſitie, more tolerable. Secondly, in that God took off his hand from *Moſes*, it appeareth that God accepted of the act done; but it followeth not, that he approved the manner of the doing: As it cannot be gathered, that becauſe the plague ceaſed among the Philiſtines, 1 *Sam.* 6. after they had ſent home the Arke with a gift, that this their offering was perfectly acceptable before God: or that the Samaritanes who ſerved God and their Idols together, did therefore pleaſe God, becauſe they were delivered from the Lyons, 2 *King.* 17. But God in mercy accepted this maimed ſervice, rather than none at all: So *Zipporahs* act was rather allowed, than that it ſhould have been altogether left undone.

Argum. 2. *Philip* being but a Deacon baptized, *Act.* 8. and *Ananias* a meer Lay-man baptized *Paul*, *Act.* 9. Therefore other beſide Miniſters may baptize, *Bellarm. cap.* 7. Acts 8. 12. Acts 9. 18.

Anſw. Firſt, *Philip*, though at the firſt a Deacon, yet afterward was called to bee an Evangeliſt, *Act.* 21. 8. and ſo admitted both to preach and baptize. Secondly, it is too boldly affirmed that *Ananias* was but a Lay-man: though the Scripture make no mention of his calling by the Apoſtles: yet was it ſufficient that he was called of God extraordinarily to baptize *Paul*, as *Paul* was ſo called to be an Apoſtle. It followeth no more that he was a Lay-man, becauſe hee was not called by the Apoſtles, than that *Paul* was ſo for the ſame cauſe. Acts 21. 8.

The Proteſtants.

NEither Lay-men, of what calling ſoever, nor yet Midwives, or any other women, ought to bee ſuffered in a well reformed Church to baptize infants: neither are they authorized ſo to doe amongſt us.

Math.28.19.

Argum. 1. The commiſſion and charge to baptize, was given onely by our Saviour Chriſt to his Apoſtles, and all lawfull Miniſtors their ſucceſſors, *Math.* 28.19. *Ergo*, Lay-men and women, in baptizing, go beyond the commiſſion of Chriſt.

Bellarmine anſwereth, that when Chriſt gave this commiſſion, there were many preſent beſide the Apoſtles.

Contra. We denie not, but that many beſide might bee preſent, but hee ſpake onely to his eleven diſciples, who are immediately named before, *verſ.* 17. unleſſe you will ſay that he made all the reſt (thoſe five hundred whom S. *Paul* ſpeaketh of) Apoſtles alſo: for he ſendeth them into all the world, *Mark.* 16. 14.

1 Cor.14.35.

Argum. 2. The preaching of the word, and adminiſtration of the Sacraments, are and ought alwaies to be joyned together. And the care and charge of both is committed to Paſtors and Miniſters lawfully ordained: Goe, ſaith our Saviour, and teach all nations, baptizing them, *Math.* 28. 19. But it is not lawfull for women to preach the word, 1 *Cor.* 14. *verſ.* 35. *Ergo*, not to baptize.

Bellarmine alſo would thus returne the argument: that as in caſe of neceſſitie it is lawfull both for Lay-men and women to teach, as *Aquila* and *Priſcilla* inſtructed *Apollos*, *Act.* 18. ſo may they alſo in caſe of neceſſitie baptize.

Contra. 1. Privately to teach and inſtruct, is a common dutie of all Chriſtians, and not incident onely to the Miniſterie: ſo every houſholder may teach his familie, the mother the children; this dutie lay-men and women may performe: But they are not to meddle with publike teaching, nor conſequently with the Sacraments, which though they be in private places miniſtred, yet are publike actions: *Aquila* and *Priſcilla* publikely taught not, but privately expounded to *Apollos* the way of God. The like ſtorie hath *Theodoret, lib.3.c.*14. how that a heathen Prieſts ſonne under *Iulian* the apoſtata, was converted by a woman: and it was the office of the widowes of the Church privately to prepare, and inſtruct ſuch of their owne ſex as were to bee baptized, to teach them how to anſwer when they came to Baptiſme, as may appeare, *Carthag.ſynod.4.can.*12. but they were never admitted to any publike office in the Church. Secondly, it followeth not, though it be granted, that upon an extraordinarie occaſion, as in the converſion of ſome Country (as the people *Iberi* were converted by the preaching of a woman) where there is no ſet Miniſterie, lay-men and women may baptize, that therfore it is lawfull for them to doe it in a ſettled Church, and where there is an ordinarie calling.

Argum. 3. If it be lawfull for ſuch to baptize, it is onely in the time of neceſſitie: but there is no ſuch neceſſitie, as we have ſhewed of Baptiſme: *Ergo*, it is not at all lawfull for them.

Auguſtines judgement is this: If a Lay-man doe give Baptiſme: *Neſcio an piè quis dixerit eſſe repetendum*: I cannot tell whether any man may ſafely or godly ſay, that it is to be iterated or repeated, &c. He doth not allow Lay-men to baptize: but is of opinion, that they are not to be baptized againe, that receive Baptiſme at their hands. Yet hee ſpeaketh uncertainly (I cannot tell ſaith he) and ſo we will conclude with *Auguſtine*: *Si Laicus baptiſmum dederit, nulla cogente neceſſitate, alieni muneris uſurpatio eſt*: If a Lay-man doe baptize where there is no neceſſitie, it is an uſurping of another mans office. But there is no ſuch neceſſitie to cauſe him ſo to doe: *Ergo*. This teſtimonie of *Auguſtine* is ratified, *decret.part.2.cauſ 1.quæſt.1.c.*87.

Lib.2.cont. Parmen.c.13.

*Concil. Carthag.4.can.*99. *Mulier quamvis ſancta & docta, viros in conventu docere non præſumat*: *can.* 100. *Mulier baptizare non præſumat*: Let not a woman, though never ſo holie or learned, preſume to teach men in an aſſemblie: Let not a woman preſume to baptize: this Canon is ratified, *diſt.4.c.*21.

*Cod.lib.2.tit.*13. *leg.* 4. *Per mulieres aliena negotia agi non poſſunt*: Buſineſſe not belonging to women, cannot be done by them: but to baptize, is not appertaining to women. *Leg.* 18. *Alienam ſuſcipere defenſionem, virile eſt officium, & ultra ſexum muliebrem eſſe conſtat*: To take the defence of an other, is a mans office, and beyond the ſex of women: ſo may it bee ſaid much more of Baptiſme, that it exceedeth their ſex: *tit.*56. *leg.* 6. *Mulier non poteſt eſſe arbiter*: A woman cannot bee a Judge, that is, in her owne perſon to ſit in judgement, and to receive the triall of cauſes; how much leſſe can a woman have the office of a Miniſter to baptize: for the chiefe civill authoritie may reſt in a woman though the execution thereof be put over to others; but women can neither have authoritie, nor execution to baptize.

See alſo their owne Canons, *Decret. part.* 3. *diſtinct.* 2. *c.* 29. *Ne Presbyteri laico vel fœminæ corpus Domini tradant deferendum ægrotis*: That Prieſts deliver not the body of the Lord to a lay-man or woman to be carried to the ſicke, &c. If women and lay-men cannot conſecrate the one Sacrament, neither can they miniſter the other, for they are both of equall dignitie, and of the like neceſſitie.

*Decret.Greg.lib.5.tit.7.c.*14. *Gregor.* 19. *Interdicas laicis, cujuſcunque ordinis cenſeantur, uſurpare officium prædicandi*: Forbid lay-men, of what degree ſoever, to uſurpe the office of preaching: If it be not lawfull for them to preach, much leſſe to baptize.

And concerning the baptiſme of Pagans it is decreed thus by *Gregor. 2. decret. part. 3. diſt. 4. c. 52. Quos à Paganis baptizatos aſſeruiſti, denuo baptizes :* Baptize them againe in the name of the Trinitie, whom thou affirmeſt to have been baptized by the Pagans : *Ergo,* the baptiſme of Pagans is no baptiſme, for then it ſhould not be iterated or repeated.

And for further evidence ; 1. *Tertullian* ſheweth what was the uſe of the Africane Church in his time : *Non permittitur mulieri in eccleſia loqui, ſed nec docere, nec tingere, &c.* It is not permitted to a woman to ſpeak in the Church, nor teach, nor baptize, &c.

In the Æthiopick Church at this day, they baptize not till the infant, if it be a male, be fortie daies old, the female threeſcore : whereby it appeareth, that as they hold no neceſſitie of Baptiſme, ſo they allow not any to baptize ; which confuſed libertie the opinion of neceſſitie onely hath brought into the Romane Church.

2 *Ieremie* Patriark affirmeth *thoſe to be in error, which hold there is no difference, whether theſe ſacred myſteries bee exerciſed by thoſe, qui ex laicis ad eam rem ordinatis deliguntur tantum, which are choſen out of Lay-men appointed to that end, or by thoſe which are of the Prieſts conſecrated thereunto, &c.* But the Muſcovite Church which followeth the Greeks, hold none fit to bee a Miniſter of Baptiſme, but a Prieſt, *quacunque neceſſitas inciderit,* what neceſſitie ſoever doe fall out, &c.

Cenſur. orient. cap. 14.

Ioann. Faber. de religion. Muſcovit.

3 Confeſſion of Auſpurg, artic. 14. *No man ſhould publikely teach in the Church, or miniſter the Sacraments, except he be rightly called.* Helvetia latter confeſſ. *chap. 20. We teach that baptiſme ſhould not be miniſtred in the Church by women or Midwives,* for *Paul* ſecludeth women from eccleſiaſticall callings.

Harm. ſect. 11. pag. 364. Pag. 371.

4 See the Canons and Decrees alleaged before.

The fifth queſtion, of ſuch as are to be admitted to Baptiſme.

Of the Baptiſme of Infants. *Part* 1.

THat infants are to be baptized, it is fully agreed and concluded betweene us. Which point we doe ſtrongly maintaine by the Scriptures againſt the Anabaptiſts of our age. But herein wee diſſent from our adverſaries.

The Papiſts.

1. THey affirme, that the baptiſme of children and infants is grounded upon tradition, and not upon Scripture, *Bellarm. lib. 4. de verbo Dei. cap. 9.*

7. Error.

The Proteſtants.

IT were very hard, if wee had no more certaine ground for the baptizing of infants, than tradition, which is but a feeble weapon to fight againſt hereticks withall : we have manifeſt proofes out of the Scripture for it.

Firſt, they belong unto the covenant : *Geneſ. 17.* I will be thy God, and the God of thy ſeed : *Ergo,* they have right to the ſigne of the covenant.

Geneſ. 17. 7.

Secondly, they are called holy, which are borne of faithfull parents, 1 *Cor. 7. 14. Ergo,* are not to be denied Baptiſme.

1 Cor. 7. 14.

Thirdly, they are redeemed by the blood of Chriſt, who died for all the children of God, *Ioh.* 11. 52. To them belongeth the kindome of God, *Mark.* 10. 14. *Ergo,* alſo Baptiſme, which is a pledge of remiſſion of ſinnes and eternall life.

John 11. 52. Mark. 10. 14.

Fourthly, it is alſo proved by the practice of the Apoſtles, who baptized whole families, with all that thereunto belonged, *Act. 16. 33.* Theſe with other effectuall reaſons to the ſame purpoſe ſee more at large, *Epiſtol. Iohan. Philpot. martyr. pag.* 1840. *&* 41.

Act. 16.

Further, *Auguſtine* alſo proveth it out of Scripture, by comparing our Baptiſme with the Circumciſion of the Jewes : *Veraciter conjicere poſſumus, quid valeat in parvulis baptiſmi ſacramentum, ex circumciſione carnis, quam prior populus accepit :* How available Baptiſme is in little ones, we may geſſe by the circumciſion, which the former people in the law received : *Ergo,* not only by tradition, but chiefly by Scripture the lawfulneſſe of childrens Baptiſme is confirmed.

De Baptiſ. contra Donatiſt. lib. 4. cap. 24.

Auguſtine alſo urgeth theſe places of Scripture, *Suffer little children to come unto me,* that is, *nolite eos credere me non indigere, &c.* Doe not thinke that they ſtand not in need of me. And againe, Chriſt came to ſave that which was loſt : ſeeing then children are loſt in *Adam,* they muſt come unto Chriſt to be ſaved.

Lib. 5. cont. Pelagian. hypognoſtic.

2 *Gregorie Nazianzene* proveth the baptiſme of infants, by circumciſion alſo : *Idque nobis deſignat poſt octavum diem circumciſio illa :* and this that circumciſion after the eighth day ſignifieth, &c.

Oration. 3. in ſanct. lavacrum.

3 Helvetia latter confeſſion, *chap. 20. Wee condemne the Anabaptiſts who denie that young infants borne of faithfull parents are to bee baptized : for according to the doctrine of the Goſpell theirs is the kingdome of God, and they are written in the covenant of God, &c. and why then ſhould not the ſigne of the covenant be given to them?*

Harm. ſect. 13. Pag. 397.

Confeſſion of Bohemia proveth the baptiſme of infants by that place, *Matth. 18. Suffer little children to come unto me :* and by circumciſion under the old Teſtament.

Pag. 399.

English

Pag.402. Engliſh confeſſion, artic.9. No not *babes are to bee reſtrained* (from Baptiſme) *becauſe they pertaine to the people of God.*

4 See the decree of *Innocentius* the 3. before alleaged.

So alſo *Innocentius* the 3. one of their moſt learned Popes, proveth the Baptiſme of children by Scripture, *Decret.Greg.lib.3.tit.42.c.3. Cùm ergò circumciſio tam adultis, quàm parvulis ex precepto Domini, &c.* Seeing that Circumciſion by the commandement of God, was conferred both upon children, and the elder ſort; Baptiſme alſo which ſucceedeth in the place thereof, and is more generall both to men and women, muſt likewiſe be conferred to both.

The Papiſts.

8.Error. 2. Baptiſme they ſay, giveth grace and faith to the infant that had none before, *Rhemiſt. Galat.3. ſect.6.* This then is their opinion, that infants, though actually and fully they have not faith as other have, yet there is a certaine habit of faith and hope infuſed into them in Baptiſme; ſo that partly they doe beleeve of themſelves, and partly by the faith of others, namely of them that bring them to Baptiſme, *Bellarm.lib.1.de baptiſm.cap.*11.

Heb.11.6. Rom 3.28. Ephes.3.1. *Argum.* Without faith it is impoſſible to pleaſe God, *Heb.*11.6. *Rom.*3.28. We hold that a man is juſtified by faith: *Ergo,* children if they have no faith, are neither juſtified, neither yet doe pleaſe God: *Epheſ.*3.1. Chriſt dwelleth in our hearts by faith: but he dwelleth in children; *Ergo,* they have faith. *Bellarm.*

Anſw. Firſt, theſe places doe as well prove that children have an abſolute, perfect, and actuall faith: (for it is a perfect faith that juſtifieth us, and maketh us acceptable to God) which I am ſure our adverſaries will not yeeld unto. Secondly, the juſtification and ſalvation of children dependeth Rom.9.11. of the free election of God, *Rom.*9.11. that the purpoſe of God might remaine according to election, ſaith the Apoſtle: And that which faith worketh in thoſe that are of underſtanding, the ſpirit of God is able to effect in infants, by ſome ſecret way, beſt knowne to himſelfe.

Ephes.3.18. Thirdly, it is manifeſt, that theſe places are to be underſtood of thoſe that are of yeeres, and capable of faith, as it followeth, *Epheſ.*3.18. *That you may bee able to comprehend with all Saints, &c.* Faith then is of them that are able to comprehend; but this comprehenſion, capacitie, and underſtanding is not in children: Thus alſo one of your principall pillars *Innocent.*3. underſtandeth theſe and the like places, as that, *Hee that beleeveth, and is baptized, ſhall be ſaved: Hac tota authoritas de adultis:* all theſe authorities muſt be underſtood of thoſe that are of yeeres, *Decret.Greg.lib.3.tit.42.c.*3. Fourthly, Chriſt dwelleth in infants by his holy ſpirit, though they have no faith: ſo then the argument followeth not, Chriſt dwelleth in them: *Ergo,* they have faith, for in the kingdome of heaven faith ſhall ceaſe, yet then ſhall we be the habitation of Gods ſpirit.

Bernard alſo thus anſwereth this objection: *Sine fide impoſſibile eſt placere Deo, & ſine fide non ſunt, qui in fidei teſtimonium baptiſmi gratiam perceperunt:* Without faith indeed it is impoſſible to pleaſe God: and they are not altogether without faith, which in teſtimonie of their faith, have received the grace of Baptiſme: *in Cantic. ſerm.66.* Children than have no otherwiſe faith, than as they have received Baptiſme the ſigne and Sacrament of faith.

The Proteſtants.

That infans neither have faith in themſelves, nor yet are profited or furthered to their ſalvation by the faith of others, it is thus proved.

Rom.10.17. *Argum.* 1. *S. Paul* ſaith, Faith commeth by hearing, and hearing by the word of God, *Rom.*10.17. But Infants can neither heare nor underſtand the word of God: *Ergo,* no faith is wrought in them.

Galath.5.6. *Argum.* 2. There is no habituall or potentiall faith that pleaſeth God: but the juſtifying faith is alwaies actuall, working by love, *Galath.*5.6. *Ergo,* children have either no faith, or it muſt needs be an actuall or working faith.

Rom.1.17. *Argum.* 3. Infants are not juſtified, nor releeved, or helped forward towards their ſalvation by the faith of their parents, or Godfathers, when they are baptized: for the Scripture ſaith, The juſt ſhall live by faith, *Rom.*1.17. that is, by his owne faith, not the faith of another.

Bellarmine anſwereth, that they doe not affirme that children are juſtified, or doe live by the faith of their Parents, and of others, but that their faith is profitable to the Infants, being by this meanes brought unto Baptiſme, and becauſe they do profeſſe their faith in Baptiſme by the mouth of others, *Bellarm.cap.*11.*propoſ.*5.

Contra. Firſt, that it is a benefit to bee borne of faithfull parents, who are carefull to bring their infants to bee baptized, and to ſee them well brought up, wee grant: but what is this to the ſtate of infants before God? Secondly, the confeſſion of their faith by others is profitable, to put them afterward in remembrance of their ſolemne promiſe made in Baptiſme; but before God, they are no more helped by the confeſſion of anothers mouth, than by the beleefe of anothers heart: wherefore it is not either the faith of the parents, or the confeſſion of the witneſſes, that ſupplieth the lack of both in infants, but the grace of God inwardly working, as *Auguſtine* well ſaith, as it is alleaged in the Decrees; *Decret.par.3.diſtinct.4.c.34. Gratia omnipotentis implere credenda eſt, &c.* The grace of the Almighty doth ſupply that which they, by the infirmitie of age, can neither beleeve with the heart to righteouſneſſe, nor confeſſe with the mouth to ſalvation.

Auguſtine denieth that children are illuminate in their minds, when they are baptized: *Si illuminati jam—ſaltem ipſum baptiſmum—lati ſuſciperent, cui videmus eos cum magnis fletibus reluctari*: If they were illuminate, they would joyfully receive Baptiſme, which we ſee them to ſtrive againſt with great crying. And why ſhould the Apoſtle ſay, Be ye not children in underſtanding, *1 Cor. 14. 20.* if ſo bee their minds were illuminate? Wherefore that ſaying in the Goſpell, ſaith hee, This is the light that lighteneth every one that commeth into the world, *Iohn 1. 9.* whereby they would prove, that children doe receive light at their very firſt comming into the world, is thus to bee underſtood, *Quia nullus hominum illuminatur, niſi lumine illo veritatis*: Becauſe no man is lightened, but onely by that light. What now is become of that *lumen fidei*, the light of faith, which you ſay is infuſed into children in Baptiſme?

De peccat. merit. & remiſſ. lib. 1. cap. 23.
1 Cor. 14. 20.
Iohn 1. 9.
Auguſt. ibid.

How children are to bee counted beleevers, Maſter *Philpot* holy Martyr doth thus teſtifie: That children are accounted of Chriſt in the Goſpell among the number of ſuch as beleeve, it appeareth by theſe words: *Hee that offendeth one of theſe little babes, which beleeve in me, &c. Matth.* 18. where plainly Chriſt calleth ſuch, as be not able to confeſſe their faith, beleevers, becauſe of his meere grace he reputeth them for beleevers: pag. 1841. Not that they have any beleefe in themſelves, but they are ſo reputed by grace: God doth of his meere mercie as well accept of them through grace in Chriſt, as if actually they did beleeve.

Matth. 18.

Decret. part. 3. diſtinct. 4. c. 76 Infans licet fidei non habet affectum, reſpondetur fidem habere ob fidei ſacramentum: The Infant although he have not faith in his affection, is ſaid to have faith, becauſe he hath the Sacrament of faith, *c. 129. Fidem nondum habet in cogitatione*, The Infant hath not faith in his minde or cogitation, &c. as before he ſaith, they have not faith in affection, ſo neither in their cogitation, that is, they have neither the act, nor habit of faith: contrarie to the decree of the Tridentine Councel, *ſeſſ. 6. c. 7. In Baptiſmo fidem infundi, & menti inhærere*: That faith is infuſed in Baptiſme, and fixed in the minde of infants.

Neither are children helped by their Godfathers faith, for what if they bee all unbeleevers, by this reaſon ſuch children ſhould be baptized in no faith: *Richard Woodman* Martyr pag. 1995.

Theſe reaſons alſo to the ſame effect, may bee gathered out of their owne decrees: as firſt, *decret. part. 2. cauſ. 1. qu. 4. c. 3. Ne parentum illos error impediat, &c.* The error of the parents being heretikes doth not hurt or hinder the children. If the error of the parents hinder not, then their faith profiteth not. Secondly, *decret. p. 3. diſtinct. 4. c.* 114. it is decreed, that the Infant is not baptized, being in the mothers wombe, the mother being at that inſtant baptized. If the mothers faith doth not profit the childe, being not yet *Anima ſeparatim vivens*: A ſoule living by it ſelfe, while it is in the wombe, as it is *ibid. ca.* 129. much leſſe when the childe is now borne, and made a living ſoule by it ſelfe.

Chryſoſtome ſaith: *Per fidem eſt cognitio Dei, & ſine fide cognoſci nequit*: By faith commeth the knowledge of God, and without faith he cannot be knowne. And againe, *this is faith, quando mentem ad dignitatem ejus, qui promiſit, intendimus*: When we reare up our mind to the worthineſſe of him that hath promiſed: but in infants there is no intention of the mind or elevation thereof unto God, nor knowledge of him: therefore in them we cannot ſay there is faith.

In 3 c. ad Philip. c. 11.
Hom 86. in 20. c. Ioann.

2 *Tertullian* ſpeaking of the infants of the heathen and unbeleevers, ſaith, *Fiant Chriſtiani, cum Chriſtum noſſe potuerint*: Let them be made Chriſtians, (that is by Baptiſme) when they are able to know Chriſt: and he is ſo farre from thinking infants to be helped by the faith of others, that hee affirmeth them to be in danger rather which undertake for the infant: *Quid neceſſe eſt ſponſores periculo ingeri, qui & ipſi per mortalitatem deſtituere promiſſiones ſuas poſſunt, & proventu mala indolis falli*: There is no neceſſitie that the undertakers ſhould offer themſelves to danger, who both by reaſon of their mortalitie, cannot performe their promiſes, and are often deceived by the progreſſe of their evill diſpoſition, &c.

Lib. de baptiſmo.

3 Confeſſ. of Anſpurg. artic. 1. *The application of the benefit of Chriſt, is not by another mans worke, but by every mans owne faith, and his owne uſe of the Sacraments, &c.*

Harm. ſect. 14. pag. 439.

4 See their owne decrees before alleaged.

Yet, although we denie that infants are profited to ſalvation by anothers faith: we grant notwithſtanding that ſome profit may come unto one by anothers faith: as firſt, this benefit infants have, borne of faithfull parents, and having other faithfull friends, that they are offered to Baptiſme, and made partakers of ſo heavenly a myſterie: as *Iuſtinus Martyr* ſaith: *That infants (are made worthy of the benefits of Baptiſme) by the faith of them which offer them to Baptiſme*: The offerers faith is a meanes to bring them to Baptiſme, and being baptized, they enjoy the benefit of Baptiſme: And ſo it is true, that for the obtaining of temporall bleſſings the faith of others may bee available; as *Cyrillus* giveth inſtance of a man ſicke of the palſie, who was brought to Chriſt by others, whoſe faith Chriſt ſeeing, healed him of the palſie: but toward the obtaining of everlaſting ſalvation, every one muſt be furthered by his own faith: and yet alſo we grant, that ones faith may profit another to ſalvation, *Per modum impetrationis*, By way of intreatie and ſupplication, not *applicationis*, by way of application, which is the Popiſh opinion.

&c. ἀξιοῦνται τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν.
Queſt. ad orthodox. qu. 56.
Cyril. catech. 5.
Matth. 9. 2.

I will not here conceale the practice and judgement of the Aethiopicke Church at this day: who uſe not to baptiſe the male children, till they be 40. daies old, and the female at 60. daies: for infants

Alvares of the Æthiop. c. 5.

dying before, they ſay, the *faith of the mother ſufficed, together with the communion which ſhee received being with child*: The like report there is, that at a Synode held at Quitiroi in the kingdome of Maitichuſi it was decreed, that if a woman being ready to bee delivered, came to receive the Sacrament after their uſage, and afterward her child ſhould bee borne dead, by this Sacrament the child ſhould bee baptized, and freed from damnation, &c. Theſe hold that infants unbaptized are helped by the faith of their parents: which muſt bee ſo underſtood, not as though their faith applied ſalvation to the infant, but their faith maketh their children to belong to the covenant, which ſaith, *I will bee thy God, and the God of thy ſeed*: And ſo infants the ſeed of beleeving parents are ſaved by the covenant of grace.

Thevet.Coſmog.lib.4.2.

Gen.17.5.

An Appendix of the popiſh uſe in baptizing of bels.

The Papiſts.

6 Error.

THey begin now to bee aſhamed of the blind practices of their ſuperſtitious and ignorant forefathers: for **Bellarmine** flatly denieth, that bels are baptized amongſt them: but they are onely conſecrate and hallowed for divine uſes, as other Church veſſels are, *lib. 4. de Roman. pontific. cap.* 12.

The Proteſtants.

IT is a great ſhame for them, to denie ſo manifeſt a thing. For in the hallowing of bels, firſt there were Godfathers choſen: Secondly, they gave names to the bels: Thirdly, the bels had new garments put upon them as is accuſtomed to be done to Chriſtians in their Baptiſme: Fourthly, the Baptizing of bels was onely permitted to the Biſhops ſuffragane, whereas their Prieſts and Deacons did uſually baptize infants, all this ſheweth, that it was not onely a Baptiſme, which they beſtowed upon bels, but in a more principall kind than common Baptiſme was. This was one of the greevances which the Princes of Germanie complained of in the aſſembly at Noremberg, that the ſuffraganes exacted of the people ſuch great ſummes of money for the baptizing of bels. With what face then can they denie this ungodly cuſtome of theirs, in chriſtening and baptizing of bels?

Fox.Martyrol.pag.805.col.1.edition.4.

An. 973. Pope *Iohn* 14. at the coronation of *Otho* the Emperour, gave unto the great bell of the Church of Laterane his owne name: the Chriſtening of bels in the Popiſh Church teſtified by B. *Ridley* holy Martyr, pag. 1779. col. 2. Which ſuperſtitious uſe in baptizing of bels, thereby aſcribing unto them a ſpirituall power againſt evill ſpirits, thunder, lightening, &c. hath beene condemned in ſome of their Councels. *Concil. Colonienſ. part. 9. cap.* 14. They correct the error of former times of thoſe that thought that divels were frayed away with the ſound of bels: *Qui potius precibus ipſis territi abſcedant, illiſq; ſubmotis fruges, mentes & corpora fidelium ſerventur*: Divels rather are frayed away by prayers, unto which men are called by the bels: and ſo the evill ſpirits being removed, the bodies and ſoules of men are preſerved, and their corne, &c.

The ſixth queſtion, of the effects and fruits of Baptiſme.

THe parts of this queſtion are theſe: firſt, whether our ſinnes are wholly remitted and clean taken away in Baptiſme. Secondly, whether Baptiſme ſerveth onely for the remiſſion of ſinnes that are paſt. Thirdly, of the liberties and privileges which are obtained by Baptiſme: which parts are now ſeverally to be handled.

The firſt part, whether in Baptiſme our ſinnes be cleane taken away.

The Papiſts.

10. Error.

THe ſinnes which are paſt, they affirme, not onely by the grace of Chriſt received in Baptiſme, to be forgiven and pardoned, and no more imputed, but even wholly to be razed and rooted out: *Et tolli omne illud, quod veram habet & propriam rationem peccati*: And all that wholly to be taken away, which hath the nature and qualitie of ſinne, *Concil. Trident in ſeſſ.* 5. For the concupiſcence or originall ſinne remaining after Baptiſme, is now no more to bee called ſinne. In Infants then newly baptized, there is neither mortall nor veniall ſinne, *Rhemiſt. 1 Iohn 1. ſect.* 5.

Decret.de Original.peccat.

Argum. 1. The Scripture ſaith, *Behold the Lambe of God, that taketh away the ſinnes of the world, Ioh.* 1. 29. Chriſt doth ſanctifie and cleanſe his Church by the waſhing of water, through the word, *Epheſ.* 5. 26. *Ergo*, by remiſſion, ſinnes are cleane taken away, *Rhemiſt. Roman. 4. ſect. 7. Bellarm. cap.* 13.

Ioh.1.29.
Epheſ.5.26.

Anſw. Firſt, if ſinne in Baptiſme were wholly removed, not only the guilt, but the very ſtaine and blot of ſinne: how commeth it to paſſe, that many which are baptized, do fall afterward into deadly ſinnes; yea there is no man that liveth without ſinne? If ſinne once have beene utterly expelled and baniſhed out of the fleſh, how commeth it in againe? If their juſtification have once cleerely rid them from ſin, how can they be ſubject to it againe? for the grace of juſtification being once obtained, can never be loſt: the gifts of God are without repentance, *Rom.* 11.29.

Rom.11.29.

2 The Scripture is true, that Chriſt by his blood, cleanſeth, waſheth, taketh away our ſinnes: not by actually purging us from all corruption, but in freely acquiting and diſcharging of us before God, both of the guilt and puniſhment of ſinne, the blot and ſtaine thereof remaineth ſtill: ſo the Scripture ſaith, *Bleſſed are they whoſe iniquities are forgiven, and to whom the Lord imputeth no ſinne.* Our ſins therefore may be truely forſaken, though ſome corruption of ſinne doe ſtill remaine in us.

Rom.4.7.8.

3 The Apoſtle ſaith, *Epheſ.* 5.27. *That he might make it to himſelfe a glorious Church, without ſpot or wrinkle*: ſignifying, that not here, or now, but then and there the Church ſhall be perfectly cleane, and without ſpot, when it ſhall be made glorious: but now although ſhee be cleanſed by the waſhing of water in the word; yet ſhee ſaith truly of her ſelfe, in reſpect of her infirmities that remaine, *I am blacke, Cantic.* 1.4.

Epheſ.5.27.

Cantic.1.4.

Argum. 2 *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: but in *Adam* wee are verily made ſinners: *Ergo*, by Chriſt wee are truly made righteous without ſinne. *Bellarm. ibid.*

Rom.5.19.

Anſwer. Firſt, the Apoſtle ſheweth that this compariſon betweene *Adam* and Chriſt is not to bee urged in every point: as *verſ.* 16. *The gift is not ſo, as the offence*: for the guilt is of one offence to condemnation, the gift is of many offences to juſtification: The compariſon is betweene one, and one; as in one we die all, ſo in one we are all made alive: It holdeth not in the manner: for our corruption from *Adam* is naturall, but our juſtification by Chriſt is ſupernaturall. Secondly, wee grant that in Chriſt we are truly made righteous by the imputation of his righteouſneſſe; yet it followeth not that wee ſhould bee void of ſinne: for Chriſts righteouſneſſe which is imputed by faith is one thing, our owne righteouſneſſe another; that is perfect, and maketh us righteous before God, the other is imperfect. Thirdly, holding their ſenſe the compariſon may very well ſtand: for as in *Adam* though we all are made ſinners; yet they ſay, there doe remaine *pura naturalia*, certaine pure naturals ſtill, notwithſtanding the corruption of our nature: ſo though wee be juſtified and made righteous by Chriſt, there may be found in us ſome *impure naturals* and dregs of corruption ſtill.

Argum. 3. 2 *Cor.* 6.14. *What fellowſhip hath righteouſneſſe with unrighteouſneſſe, light with darkneſſe? Ergo*, after we are once made righteous, and received the light, there remaineth no darkneſſe of unrighteouſneſſe of ſinne, *Bellarm. ibid.*

2 Cor.6.14.

Anſwer. Firſt, the Apoſtle ſpeaketh not of light and darkneſſe in the ſame, but in divers ſubjects, as *verſ.* 15. *What fellowſhip hath the beleever with the Infidell?* Secondly, though in the righteous ſome imperfections remaine, yet there is no fellowſhip, but a continuall war and ſtrife betweene the ſpirit of God and the corruption of our nature; as *Galath.* 5.17. *They are contrarie one to the other, ſo that ye cannot doe the things ye would.* Thirdly, though ſome reliques of ſinne remaine in the faithfull, yet they do not raigne in them, *Rom.* 6.12. but as darkneſſe toward the riſing of the Sunne is mixed with the light; yet ſo, that the light overcommeth and chaſeth away darkneſſe: ſo ſaith the Apoſtle, *Rom.* 7.25. *In my mind I ſerve the law of God; in my fleſh* (that is in the corruption and darkneſſe of my nature) *the law of ſinne.*

Gal.5.17.

Rom.6.12.

Rom.7.25.

The Proteſtants.

THere are three things to be conſidered in ſinne: firſt, the ſtaine or blot, corruption or remnant of ſinne in us. Secondly, the guilt, fault, and offence of ſinne. Thirdly, the puniſhment and ſtipend due unto it. By our ſpirituall waſhing in the blood of Chriſt, whereof Baptiſme is a ſeale, both the guilt and puniſhment of our ſinnes are not onely hid and covered in Gods ſight (as our adverſaries doe falſly charge us to ſay:) but they are truly forgiven us for Chriſts ſake, and ſhall never bee remembred any more. But yet there is left in us ſome remnant of ſinne ſo long as wee live in this fleſh, which in the end together with the corruption and mortalitie of the body, ſhall be cleane taken away.

Argum. 1. *If we ſay wee have no ſinne, wee deceive our ſelves, and the truth is not in us*, 1 *John* 1.8. *Ergo*, there is none living at any time void of ſinne, no not in their Baptiſme. *S. Paul* alſo exhorteth to be renewed in the mind, and to put on the new man, and put off the old, *Epheſ.* 4.23. *Ergo*, there remaineth ſome ſinne and corruption after Baptiſme: what need elſe this renewing of the mind, and putting on the new man afterward?

1 Ioh.1.8.

Epheſ.4.23.

Bellarmine anſwereth, Theſe and ſuch like places muſt be underſtood of ſuch ſins as are committed after Baptiſme, or elſe of the mortifying of the ſenſes and corrupt inclinations which may provoke unto ſinne, but properly are not ſinne.

Contra. The Jeſuites two-fold anſwer is at once overthrowne by that place of the Apoſtle to the Coloſſians, *Mortifie your earthly members, fornication, uncleanneſſe, &c.* Here firſt it appeareth, that the Apoſtle ſpeaketh not only of corrupt inclinations, but of the ſinnes themſelves; as fornication, covetouſneſſe, &c. Againe, he ſaith, *Lie not one to another, ſeeing you have put off the old man with his works*, *verſ.* 9. Here the Apoſtle ſheweth, that though in Baptiſme they had put off the old mans works, that ſin did no longer raigne in them; yet there remained ſome corrupt inclination ſtill, which he warneth

Coloſ.3.5.

them to take heed of. The ſeeds then of ſinne and corruption were not utterly extinguiſhed in Baptiſme.

Thirdly, that the Apoſtle ſpeaketh not onely of ſinnes committed after Baptiſme, but even of that corruption which remaineth in Baptiſme, Saint *Auguſtine* ſheweth, as he is alleaged by *Gratian, decr. part. 3. diſt. 4. cap. 146. Nam in baptiſmo, quamvis plena fiat remiſſio peccatorum, &c.* For in Baptiſme, though there bee full remiſſion of ſinnes, yet there is no perfect change, becauſe there remaineth ſtill ſome corruption not onely in the bodie, but the mind, which is the inner man: which if it were per-
2 Cor. 4. 16. fectly renewed, the Apoſtle would not ſay, that *he is renewed from day to day.* Fourthly, if ſins were fully taken away in Baptiſme, they could not afterward returne againe: *for whom God loveth, hee lo-*
Ioh. 13. 1. *veth to the end, Ioh. 13. 1.* ſo that they ſhould not commit ſinne after Baptiſme: as now followeth to be ſhewed.

Argum. 2. If ſinne be utterly extinguiſhed in Baptiſme, then they which are baptized can ſin no more: for ſinne being once extinct, reviveth not, neither returneth being aboliſhed, as the Apoſtle
Heb. 10. 14. ſaith, *with one offering hath he conſecrated for ever them that are ſanctified, Heb. 10. 14.* Wherefore if they bee perfectly conſecrated in Baptiſme by the extinction of ſinne, they are for ever conſecrated: but we ſee that the baptized may afterward commit ſinne. *Ergo.*

Anſwer. Bellarmine granteth, that the baptized may loſe the grace of God, and ſo conſequently the remiſſion of ſinnes received in Baptiſme: and this grace being loſt, they may afterward ſinne, *cap. 14. propoſ. 1.*

Contra. It is a great queſtion among the Papiſts themſelves, whether ſinnes remitted in Baptiſme doe returne againe, ſome holding that they may returne, ſome that they may not. The Maſter of Sentences dare give no reſolution in ſo doubtfull a queſtion, but leaveth us in the briers, concluding thus: *Alicui parti non praejudicans ſtudioſo lectori judicium relinquo:* Not being prejudiciall to either part, I leave the judgement hereof to the reader, *lib. 4. diſtinct. 22. b.* But others of better account than the Maſter, doe reſolve that ſins once forgiven, returne not: as *Greg. decr. par. 2. cauſ. 33. diſt. 4. c. 14. Qui recedit a Chriſto, &c. non in id quod remiſſum eſt, recidit, &c.* He that departeth from Chriſt, doth not fall againe into that which is remitted, but hee ſhall be condemned to death for his latter ſinnes, which was due unto thoſe that were remitted, &c. But yet more plainly *Gelaſius, ibid. c. 24. Divina clementia dimiſſa peccata in ultionem ulterius redire non patitur:* The divine clemencie doth not ſuffer ſinnes once remitted, to returne unto our puniſhment. And the Maſter of Sentences better remembring himſelfe, alloweth theſe ſayings of *Auguſtine: Sacramenta in ſolis electis efficiunt, quod figurant:* The Sacraments doe onely effect that, which they figure in the elect. And, *Communis eſt baptiſmus omnibus baptizatis, ſed non virtus baptiſmi:* Baptiſme is common to all that are baptized, but not the vertue of Baptiſme that is remiſſion of ſinnes, *lib. 4. diſtinct. 1. a. b.* Wherefore the elect in Baptiſme find remiſſion of ſinnes for ever, ſo that their ſinnes are no more imputed unto them; the reſt doe not at all obtaine that grace.

Argum. 3. Originall ſinne is not taken away in Baptiſme, therefore ſome ſinne remaineth ſtill: And that this originall corruption is properly called ſinne, and is ſinne indeed, *S. Paul* ſheweth evi-
Rom. 7. 7. dently, *Rom. 7. verſ. 7. 8.* where he nameth laſt and concupiſcence ſinne.

De peccat. merit. & remiſſ. lib. 2. c. 7. *Auguſtine* thus writeth: *Meminiſſe debemus peccatorum omnium plenam remiſſionem fieri in baptiſmo, hominis verò qualitatem non totam continuò mutari:* We muſt remember that all our ſinnes are fully remitted in Baptiſme: but the qualitie of man (that is, the corruption, and ſtaine or blot of ſinne) is not wholly changed. This ſentence of *Auguſtine* is ratified, *decret. par. 3. diſtinct. 4. c. 146.*

Concil. Milevitan. cap. 8. Placuit, ut quicunque verba ipſa dominicae orationis, ubi dicimus, Dimitte nobis debita noſtra, ita volunt a ſanctis dici, ut humiliter, non veraciter hoc dicatur, anathema ſit: quis enim ferat orantem, & non hominibus ſed ipſi Deo mentientem: We decree, that whoſoever taketh thoſe words of the Lords prayer, where wee ſay, *forgive us our debts,* ſo to bee ſaid of holy men, that they rather ſay ſo of humilitie, than truly, let him be accurſed: for ſo he that prayeth, ſhould lie unto God, not unto men, &c. But this they muſt needs ſay, which affirme ſinne utterly to bee taken away: for being taken away, it remaineth not; and ſo they have no cauſe to pray for remiſſion of ſinnes which are cleane wiped away before.

Here further. 1. May bee remembred, that ſaying of *Conſtantine* to *Aceſius* a Novatian Biſhop:
Socrates lib. 1. c. 10. who held that men being baptized, were free from ſinne: *Appoſitis in coelum ſcalis tu ſolus aſcende, &c.* Set thou up a ladder to heaven, and goe up alone, &c. Hee reproveth the arrogancie of the Novatian, in challenging an exemption and libertie from ſinne, which no man living had.

Scorpiac. adverſus Gnoſtic. 2. *Tertullian* ſaith: *Sordes Baptiſmate abluuntur, maculae vero martyrio candidantur:* The filth of ſinne is waſhed away in Baptiſme, but the blot and ſtaine is made white in Martyrdome. There remaineth ſome ſtaine of ſinne then after the waſhing in Baptiſme: the ſame another reporteth this to
Lib. de anima. have been one of the heriticall opinions of *Menander, Ut immortales, & incorruptibiles, & ſtatim reſurrectionis compotes fiant, qui baptiſmum ejus induerint:* That they are ſtraitway become immortall, and incorruptible, and partakers of the reſurrection, which have put on his Baptiſme, &c. much like is the Popiſh opinion which imagineth ſuch a perfection in the ſoules of them which are baptized, as this heretike did of the bodie.

3. Confeſſ. of Wittemberg. c. 10. *S. Paul* ſaith, *Galath. 5. The fleſh luſteth againſt the ſpirit, &c. here*

Harm. ſect. 13. p. 407.

Saint Paul ſpeaketh of ſinne remaning after Baptiſme, and doth manifeſtly attribute unto it the nature of ſinne,&c. therefore ſinne remaning after Baptiſme, in it nature in deed is ſinne, although it be not imputed to him that beleeveth,&c.

4. See for the Romaine Church, their owne decrees before alleaged.

The ſecond part, whether Baptiſme ſerve only for remiſsion of ſinnes paſt, and not for the ſinnes alſo to come.

The Papiſts.

11. Error.

CHriſts death applied to man by Baptiſme, wipeth away all ſinnes paſt, for new ſinnes other remedies bee daily requiſite, *Rhemiſt. Heb.* 10. *ſect.* 4. The Councell of Trent holdeth them accurſed, that thinke all ſins to be forgiven, *fide Baptiſmi ſuſcepti,* by faith of Baptiſme received, *ſeſſ. 7. can.* 10.

Hereupon their ſaying ariſeth, that *Baptiſmus eſt prima tabula poſt naufragium:* That Baptiſme is the firſt boord of refuge after ſhipwrack : *& pœnitentia eſt ſecunda tabula poſt naufragium :* Penance is the ſecond boord of refuge : So that if a man doe fall after, hee muſt uſe other helpes and meanes for the remiſſion of ſinnes : for Baptiſme is not available for ſinnes afterward committed, *Bellarm. cap.* 18.

Heb. 6. 6.

Argum. *It is impoſſible* ſaith the Apoſtle, *for them that have beene once lightened, and taſted of the heavenly grace, if they fall away, to be renewed by Penance, Heb.* 6. 6. that is, they which fall away from faith and grace after Baptiſme, cannot bee baptized againe, or be illuminated, or renovated by ſo eaſie a cleanſing of ſinnes, as the Sacrament of Baptiſme did yeeld: for to be illuminate, to be renewed, and to crucifie Chriſt, are proper unto Baptiſme, wherein wee are illuminate, renewed, and imitate Chriſts death : ***Ergo,*** Baptiſme is not available for remiſſion of ſinnes, which men fall into afterward, *Bellarm. cap.* 18.

Anſw. Firſt, hee very unskilfully here confundeth Baptiſme and repentance, whereas the Apoſtle doth diſtinguiſh them, *verſ.* 1. 2. making repentance from dead works, and the doctrine of Baptiſme two divers things ; and they themſelves ſay, that Baptiſme is the firſt table of refuge, Penance the ſecond ; how then can they by repentance here enforce Baptiſme? And I marvaile, that ***Bellarmine*** hath ſo ſoone forgotten himſelfe, that whereas he ſaid before, *lib. 2. de Sacram. c. 22. reſp. ad 2. ration. ſolid.* That it is not found in Scripture, that Baptiſme ſhould not be iterated, hee remembred not this place, where after his ſenſe, the Apoſtle denieth repentance the ſecond time by the Sacrament of Baptiſme.

Heb. 10. 29.

Heb. 10. 26.

Secondly, the Apoſtle ſpeaketh not of this or that kind of repentance, but generally of all, ſhewing that there is no hope of remiſſion nor grace to repent left for thoſe which fall into the grievous ſinne of apoſtaſie, which hee here deſcribeth ; for they crucifie againe the Sonne of God, and make a mock of him, *verſ. 6.* And that the Apoſtle underſtandeth the ſinne of apoſtaſie, and the ſinne againſt the holy Ghoſt, it appeareth by comparing that other place, *Heb.* 10. 29. with this: for there they are ſaid to tread under foot the Sonne of God, and to diſpite the ſpirit of grace. The Apoſtle then cutteth off ſuch from the hope of grace, and repentance ; not only barreth them from ſome ſpeciall kind of repentance, as he ſaith, *Heb.* 10. 26. if we ſinne willingly, that is obſtinately and of malice, there remaineth no more ſacrifice for ſinne, that is, there is no remedie at all.

Thirdly, that children are not illuminated in Baptiſme, *Auguſtine* denieth, as wee have ſeene before, *quaſt.* 5. *part.* 2. and ***Bellarmine*** moſt abſurdly taketh the crucifying of Chriſt in the good part, whereas the Apoſtle doth give it as a reaſon of their great impietie why they cannot bee renewed, becauſe they doe crucifie to themſelves the Sonne of God, and make a mock of him. The ſecond clauſe expoundeth the former : They crucifie Chriſt, that make a mock of him : which can in no ſenſe be taken in the good part : And ſo doth ***Origen*** very well expound thoſe words : *Vides, quia in peccantibus, &c.* Wee ſee that in ſinners Chriſt is not ſaid onely to die, but to be crucified ; but in the holy Ghoſt is ſaid to live,&c. *Hom. 2. in Iudic.*

The Proteſtants.

THe externall act of Baptiſme neither wipeth away ſinnes going before, nor comming after ; but it is the inward working of the ſpirit of God, which by the vertue of Chriſts death teſtified and ſhewed forth in Baptiſme, that waſheth away our ſinnes. And Baptiſme is a ſeale of remiſſion of ſins, for the confirmation of our faith, even of thoſe which are committed after Baptiſme, as well as of ſins done before : and although the ceremonie of Baptiſme be not repeated, yet the vertue of Gods grace teſtified thereby, remaineth to our lives end.

Mark 16. 16.

Argum.* 1.** ***Mark* 16. 16. *He that ſhall beleeve and be baptized, ſhall be ſaved. We reaſon thus, Baptiſme is a ſeale of that faith, whereby men are ſaved, or to the which ſalvation is promiſed : but that faith beleeveth remiſſion of all ſinnes both paſt and to come : therefore Baptiſme alſo ſealeth unto us the remiſſion of all our ſinnes, going before or following after. And here is no other thing required, but for a man to beleeve, and to apprehend Gods covenant made in Baptiſme.

Anſwer. This promiſe of Chriſt is conditionall, that ſo long as they continue beleeving, Baptiſme is a ſufficient remedie: but if they fall away from faith, then Baptiſme ſufficeth not: for if there were not a condition, then apoſtataes ſhould bee ſaved, becauſe thy once beleeved: *ſic Bellar. c. 19. reſponſ. ad argum.* 1.

John 5 24.

1 Iohn 2.19.

Contra. Firſt, there need no condition of perſeverance to be annexed to faith, ſeeing it is a propertie of true faith, never finally to be loſt: otherwiſe our Saviour would not have ſaid, *Iohn 5. verſ. 24. He that beleeveth, hath paſſed from death to life:* he pronounceth as though it were already done, which is but in faith, becauſe of the aſſurance thereof: wherefore apoſtataes and backſliders though they ſeemed once to beleeve, yet had no true faith, as Saint *Iohn* ſaith, *They went out from us, but were not of us.* Secondly, to admit his condition, then if a man doe continue a beleever, Baptiſme is a ſufficient remedie for all ſinnes that follow after: for even in the faithfull there are ſinnes committed after Baptiſme: and if it be ſufficient for ſinnes that follow in ſome, why is it not by the ſame reaſon in all?

Tit.3.5.7.

Argum. 2. The promiſe of Baptiſme is, *That we being juſtified by his grace, ſhould be made heires of eternall life, Tit.* 3.5.7. But this promiſe of juſtification is generall againſt all ſinnes before Baptiſme, and after: *Ergo,* ſo is Baptiſme.

Bellarmine anſwereth, that juſtification by Chriſt is promiſed as well in the Euchariſt as in Baptiſme; and therefore it followeth not, that they which after their fall are juſtified by Chriſt, are juſtified by Baptiſme, *Bellarm. ibid.*

Contra. Wee grant that juſtification by Chriſt is exhibited in both the Sacraments, and that both of them, as Sacraments, are remedies againſt ſinnes committed afterward; ſo then the argument thus followeth very well; Juſtification by Chriſt is a remedie againſt all our ſinnes whatſoever: Baptiſme is a ſeale of juſtification by Chriſt: *Ergo,* it is available for remiſſion of all ſinnes. We doe not inferre Baptiſme onely as a ſeale thereof, which *Bellarmine* ſuppoſeth, neither doe wee conclude, that Baptiſme onely is available: it is ſufficient that Baptiſme hath this vertue and efficacie, together with other helps and remedies, as to extend it ſelfe to the ſinnes of the whole life.

Argum. 3. Baptiſme is a ſigne and ſeale of our miſticall waſhing in the blood of Chriſt: but all our ſinnes both before and after are waſhed away by the blood of Chriſt: *Ergo,* Baptiſme doth aſſure us of a perfect remiſſion of all our ſinnes.

Bellarmine denieth the aſſumption, that we are juſtified formarly by the righteouſneſſe of Chriſt, but by our owne righteouſneſſe inherent in us, *reſp. ad argum.* 4.

Philip.3.9.

Contra. This is a great blaſphemie, and contrarie to the Apoſtle, who ſaith, that *I might be found, not having mine owne righteouſneſſe which is by the law, but the righteouſneſſe of God through faith, Philip.* 3.9. The righteouſneſſe of God by faith, is not our owne righteouſneſſe: but we are juſtified by the righteouſneſſe of God. *Ergo.*

Lib.1. de nuptiis et concupiſ.c.33.

So ſaith *Auguſtine: Eodem lavacro regenerationis, & verbo ſanctificationis, omnia prorſus mala hominum regeneratorum ſanantur, etiam quæ poſterius humana ignorantia aut infirmitate committuntur:* By the ſame laver of regeneration, and word of ſanctification, all the ſinnes in men regenerate are healed; yea even thoſe, which by humane ignorance afterward are committed: *Non ut Baptiſmus, quoties peccatur, toties repetatur, ſed quia ipſo, quod ſemel datur, fit, ut non ſolum anteà, verùm etiam poſteà quorumlibet peccatorum venia fidelibus impetretur:* Not that Baptiſme, ſo oft as a man ſinneth is to bee repeated; but by vertue of that which is once given, it commeth to paſſe that the faithfull have remiſſion of their ſinnes, not onely before, but alſo after: *Ergo,* Baptiſme hath it force not only for the preſent, but it reacheth unto the time following.

Bellarmine anſwereth to this authoritie by a diſtinction, that Baptiſme, though not immediately, yet mediately ſerveth to purge ſinnes done afterward, becauſe he that is baptized, by that grace which he received in Baptiſme, obtaineth remiſſion of ſinnes, *c. 18. lib. 1. de baptiſm.*

Contra. Firſt, neither doe we ſay, that Baptiſme worketh immediately, for the Sacraments are inſtruments and meanes of grace, and ſo mediate workers. Secondly, as he confeſſeth the ſinnes following to be remitted in Baptiſme, no otherwiſe are the ſinnes paſt, but by the grace of Chriſt ſealed unto him that is baptized in Baptiſme.

Concil. Viennenſ. ſub. Clem. 5. *Credimus baptiſma, quod celebratur in aqua, &c. eſſe tam adultis, quam parvulis communiter perfectum remedium ad ſalutem:* We beleeve that Baptiſme celebrated with water, in the name of the Father, the Sonne, and holy Ghoſt, is both to little ones, and men of yeeres, a perfect remedie to ſalvation, &c. If it be a perfect remedie, then it is available againſt all ſinne.

Synod. Moguntin. cap. 11. *Credimus baptiſmi virtute, omne prorſus peccatum, tam originale quam actuali remitti:* We beleeve, that by the vertue of Baptiſme, all ſinne both originall and actuall is remitted, &c. if all ſinne, then none is excluded.

Alſo we have plentifull teſtimonie from their owne decrees: *Part. 1. diſtinct. 23. c. 2. In baptiſmate omnia peccata, &c.* In Baptiſme all ſinnes whatſoever, not only originall, but voluntarie, are remitted, *Part. 3. diſtinct. 4. c. 136. Regenerante carne tantummodo contrahitur, &c.* By the generation of the fleſh originall ſinne onely is contracted, by the regeneration of the ſpirit, there is not onely remiſſion of originall, but of voluntarie ſinnes. *Clementin. lib. 1. tit. 1. c. 1. Nos attendentes generalem efficaciam mortis Chriſti:* We conſidering the generall efficacie of Chriſts death, which by Baptiſme is applied to all, that are baptized, doe hold their opinion to be more probable, that think not only the fault to be remitted in Baptiſme, but grace alſo infuſed, &c. By this grace infuſed in Baptiſme, even the ſinnes afterward are remitted; how could the generall efficacie elſe of Chriſts death bee ſet forth in Baptiſme?

The Maſter of Sentences alſo confeſſeth, that in thoſe which come fainedly to Baptiſme, *poſtea cum pænituerint, baptiſmus incipit prodeſſe*, Baptiſme beginneth to profit them afterward, upon their repentance, *lib.4. diſt.4.c.* Wherefore by their owne ſentence Baptiſme is effectuall for afterward, as well as for the time paſt.

1 *Theodoret* maketh this difference betweene Baptiſme, and the Judaicall waſhings: they were often applied purging only the filth of the fleſh, *hic autem unus eſt, &c.* but Baptiſme is but one, as having a type of the healthfull paſſion and reſurrection, &c. Like as then all ſinnes are remitted by the vertue of Chriſts paſſion, ſo alſo by the force of Baptiſme as a type and repreſentation thereof. The ſame is the opinion of the moderne Greeke Church: for *Ieremie* the Patriark approveth that poſition of the Divines of Germanie: that the death of Chriſt hath not onely taken away the debt of our firſt parents, *ſed & omne aliud peccatum deleviſſe*, but hath blotted out every other ſinne, &c.

As he is cited by the Ieſuite *Salmeron* in Heb.6.diſp.14. pag.717. Cenſur.Oriental.cap.21.

2 *Tertullian* ſpeaking of faith, which is ſealed in Baptiſme, ſaith: *Fides integra, ſecura de ſalute:* Entire faith, is ſecure of ſalvation: but it cannot be ſecure, if it be not aſſured of the remiſſion of all ſinnes. The preſent Æthiopick Church ſaith, *Credo unum baptiſmum, qui eſt remiſſio peccatorum:* I beleeve one Baptiſme, which is the remiſſion of ſinnes, &c. *Zago Zabo* an Æthiopike Biſhop: They uſe all to be ſolemnely baptized at Eaſter, not taking it for a ſecond Baptiſme, *ſed tantum in commemorationem baptiſmi veri ſemel ſuſcepti in infantia, &c.* but only for the commemoration of that true Baptiſme, which they received in their infancie, &c.

Damianus a Goes de morib. Æthiop.

Franciſc. Titelmon de morib. Æthiop.

French confeſſion, artic. 35. *Although wee are baptized but once, yet the fruit of Baptiſme doth pertaine to the whole courſe of our life.* Of Belgia, artic. 34. *Neither doth this baptiſme profit us onely at that moment when we are ſprinkled with it, but it is available through the whole time of our life, &c.*

Harm.ſect.13. pag.401. Ibid.P.403.

4 See their owne Decrees before alleaged, &c.

The third part, of the libertie and privileges obtained by Baptiſme.

The Papiſts.

1. THey have defined, that a man by Baptiſme, is not onely *debitor fidei, ſed etiam univerſæ legis Chriſti implendæ*, is not only a debtor of the faith, but is made a debtor to performe the whole law of Chriſt, *Concil. Trident. ſeſſ.8. can.7.* that is, Baptiſme is not only a ſigne of free juſtification by faith, neither doth he which is baptized profeſſe himſelfe onely by faith to be juſtified, but partly alſo by his works, and the keeping of the commandements of Chriſt, *Bellarm. lib.1. de Baptiſ. cap.15.*

12. Error.

Argum. Mat. 19. 17. Chriſt ſaith *to the young man, if thou wilt enter into life, keepe the commandements.* 2 *Cor.* 5.10. *Every man ſhall receive according to that which he hath done, whether good or evill. Ergo*, we are bound to keepe the law, *Bellarm. ibid.*

Matth.19.17. 2 Cor.5.10.

Anſw. First, Chriſt maketh that anſwer to the young man, to the intent he ſhould know himſelfe, who thought that by his owne workes he might attaine unto life: for otherwiſe the doctrine of the Apoſtle is plaine, that life is not by the law, as he ſaith, *Galath.* 3. 21. If there *had been a law, which could have given life, ſurely righteouſneſſe ſhould have been by the law.* Secondly, the Apoſtle ſaith, that wee ſhall *receive according to our workes:* but he ſaith not, for our workes ſake: for as *Bernard* ſaith, our workes are *via regni, non cauſa regnandi*, are the way to the kingdome, not the cauſe of the kingdome. Thirdly, theſe places alleaged are altogether impertinent, for they onely ſhew, that wee are bound to doe good workes, which wee denie not, not that we profeſſe to bee ſaved by our workes.

Galath.3.21.

The Proteſtants.

Anſ. IN Baptiſme we make profeſſion of our obedience, to die unto ſinne, and riſe up to newneſſe of life, *Rom.* 6. 2. yet not thereby to be juſtified: but in being baptized wee ſhew our faith and hope, only to look for remiſſion of ſinnes and ſalvation of our ſoules by the death of Chriſt.

Rom.6.2.

Argum. 1. Circumciſion, in place whereof Baptiſme is given to us, is called by the Apoſtle a ſeale of the righteouſneſſe of faith, *Rom.* 4. 11. not of the righteouſneſſe of workes: much more then is Baptiſme, which is a Sacrament of the Goſpell, a pledge unto us of the juſtice of faith.

Rom.4.11.

Argum. 2. By Baptiſme we are freed from the curſe of the law: for it is a Sacrament of the death of Chriſt, and of all the benefits thereof: and Chriſt by his death hath borne for us the curſe of the law, *Galath.* 3. 13. but if by Baptiſme we bind our ſelves to the obſervance of the law, to bee juſtified and find life thereby, wee muſt needs fall into the curſe, becauſe wee are not able to keep the commandments. Wherefore ſeeing Baptiſme delivereth us from the curſe, it alſo exempteth us from the works of the law, to find life and juſtification thereby.

Galath 3.13.

Their owne decrees are for us: *Part.3 diſt.4 c.3. Ab ira Dei nullus liberatur niſi per fidem mediatoris, &c.* No man is delivered from the wrath of God but by the faith of the Mediator, &c. But in

Baptiſme we are delivered from the wrath of God: *Ergo*, in Baptiſme only we profeſſe to be ſaved by the faith of the Mediator.

Cap.8. Per fidem & baptiſmum juſtificamur à peccatis: By faith and Baptiſme we are juſtified from our ſinnes: *Ergo*, nothing elſe in Baptiſme is requiſite but faith.

Lib. de pœnitent. Lib.3.cont. Ennormum. Harm.ſect.13. pag.398.

1 *Tertullian* ſaith, ſpeaking of Baptiſme, *Lavacrum illud obſignatio fidei*, that lavacre is a ſeale of faith. 2 So alſo *Baſil*: *Baptiſmus eſt ſigillum fidei*, Baptiſme is a ſeale of faith: this was the ancient faith both of the South and Eaſt Church, that in Baptiſme were profeſſed only juſtification by faith not by workes. 3 Former confeſſion of Helvetia, artic. 21. *Wee are all borne ſinners, whereupon wee have need of regeneration, and the purging of our ſinnes, which commeth to paſſe by the free mercy of God, whereby alſo we are received into the covenant.* Baptiſme then is a Sacrament of regeneration and remiſſion of ſinnes, grounded upon Gods mercy, not mans merit. 4. See alſo their owne Decrees before alleaged.

The Papiſts.

13. Error.

2. ALthough Chriſtians are bound by ſolemne vow in Baptiſme to walke in obedience before God, and to keepe his commandements; yet are they not therefore freed and exempted from the obſervance of the lawes and ordinances of men, which they are bound in conſcience to keep, and under paine of damnation, *Bellarm. cap.* 16.

The Proteſtants.

BAptiſme onely bindeth us to keepe the commandements of God; and ſo farre forth alſo to obey men, as they command things lawfull: but wee muſt not bee brought in bondage to mens traditions and obſervations, ſeeing wee are the Lords free men, and by Baptiſme conſecrate to his ſervice.

Math.28.9. 1 Cor.7.23.

Argum. Math. 28. 19. Goe and teach, baptizing them, &c. and teaching them to obſerve all that I commanded you: *Ergo*, Baptiſme bindeth us onely to the obſervation of Gods precepts. 1 *Cor.* 7. 23. *Yee are bought with a price, bee not the ſervants of men*: Baptiſme is a ſigne of the death of Chriſt, the price of our redemption: *Ergo*, wee are freed from all meere humane ſervice, in receiving of baptiſme. For this cauſe is it called the Baptiſme of Chriſt. *Auguſtine* ſaith, *Legimus Paulum dixiſſe Evangelium meum, baptiſmum autem meum nunquam dixit: baptiſmum autem Chriſti nemo Apoſtolorum ita unquam miniſtravit, ut auderet dicere ſuum*: Wee read *Paul* to have ſaid, My Goſpell, but my baptiſme never: never any of the Apoſtles durſt call the baptiſme of Chriſt their baptiſme: *Ergo*, ſeeing it is the baptiſme of Chriſt, and we are onely baptized in his name, not in our owne name, or the name of men, we muſt only hope to be ſaved by faith in him, and become his ſervants wholly.

Contr.Petil. lib.3.55.

Luke 10.16.

Bellarmine anſwereth, firſt Chriſt in bidding his Apoſtles to obſerve all that hee had commanded, doth alſo implie, that they ſhould teach to bee obſerved the lawes of Prelates, for that is one of his commandements alſo: *Luke* 10. 16. *Hee that heareth you, heareth mee.* Secondly, Saint *Paul* forbiddeth not the ſervice of men abſolutely, but as it is contrarie to the ſervice of God: *Bellarmine cap.* 16.

Galath.1.8.

Contra. To the firſt we replie: 1. To heare the Apoſtles and Miniſters of the Church teaching the ſame that Chriſt taught, is to heare Chriſt himſelfe, and ſo is one of his commandements: but when Prelates doe clog mens conſcience with ſuperſtitious rites, contrarie to the doctrine of Chriſt, as popiſh Prelates doe, they are not to bee heard, nor obeyed: no, an Angell is not to bee received preaching otherwiſe than Chriſt and his Apoſtles have laid the foundation, *Galath.* 1. 8. Secondly, concerning the lawes of Prelates, it muſt bee conſidered that they are of three ſorts: for either they are as touching faith and doctrine, which, if they be agreeable to the doctrine of the Apoſtles, are of the ſame authoritie, and ſimply to be received: either they are of externall orders and politick conſtitutions, which though obedience muſt be yeelded unto; yet they doe not ſimply bind in conſcience, as the lawes of God, but onely ſo farre, as wee are bound in conſcience generally to obey our ſuperiours in all lawfull things: either they are the meere devices and ſuperſtitious inventions of men, ſuch as the Apoſtle ſpeaketh of, *Coloſſ.* 2. 21. *Touch not, taſt not, handle not, which are after the doctrines of men, &c.* The firſt kind wee profeſſe obedience to in Baptiſme abſolutely, becauſe they are no other but the precepts of Chriſt: to the ſecond not abſolutely, but as wee have ſaid: to the third not at all.

Math.6.24. Galath.1.10. Coloſſ.2.22.

To the ſecond we replie, firſt, that to be ſervant of men is in no ſence allowed in the Scripture; as *Math.* 6. 24. *No man can ſerve two maſters*: and *Galath.* 1. 10. *If I ſhould pleaſe* (that is ſerve) *men, I ſhould not be the ſervant of Chriſt*: ſo, when wee ſerve men for the Lords ſake in lawfull things; wee ſerve not men, but God. Secondly, to yeeld to the ſuperſtitious injunctions of Prelates, ſuch as moſt in Poperie are, is a meere ſervice of men: for ſuch the Apoſtle calleth the precepts and doctrines of men, *Coloſſ.* 2. 22. and therefore obedience to ſuch is contrarie to our dutie and ſervice to God.

Laſtly, as touching the ceremonies, rites, and obſervations of men, their owne decrees doe teſtifie for us, *part.* 1. *diſtinct.* 12. *c.* 12. *Quamvis ne hoc inveniri poſſit, &c.* Although it appeare not how they are againſt the faith, yet they doe oppreſſe Religion with ſervile burthens, which God in mercy hath left free with moſt few and manifeſt Sacraments, ſo that the condition of the Jewes is more tolerable, who were ſubject onely to legall preſcriptions, not to humane preſumptions, &c. If ceremonies not apparantly contrarie to the faith, muſt bee reſtrained for their multitudes; how much more ſuch as doe oppugne the faith? See for further approbation of this point, the former article, error 13. in the end.

The Papiſts.

THey hold, that notwithſtanding the vow of Chriſtianitie, and obedience made ſolemnly in Baptiſme, yet other vowes made before or after unto God or Saints, as vowes of ſingle life, to goe in pilgrimage, to offer to ſuch a Saint, and ſuch like doe ſtand ſtill in force, and ought to be performed, *Bellarm. cap.* 17. And, whoſoever ſhall ſay that ſuch vowes made after Baptiſme, doe derogate to the faith profeſſed in Baptiſme, or to Baptiſme it ſelfe, let him be accurſed: *Concil. Trident. de Baptiſmo, can.* 9.

The Proteſtants.

THat all ſuch vowes being ſome of them impoſſible, ſome of them impious and ſuperſtitious, ſome ſuperfluous and unneceſſarie, are diſanulled by the vow of Baptiſme, neither can ſtand in force without great derogation to the ſame, thus wee doe prove it.

Argum. 1. The things which are vowed are either commanded, or not commanded: ſuch things which are commanded us of God, wee doe profeſſe and vow to keepe in Baptiſme, as to forſake the devill, the world, and the fleſh: but ſuch things as are not preſcribed of God, but commanded of men, we doe not vow in Baptiſme to keepe; nay, they are contrarie to our vow in Baptiſme, whereby wee are made the ſervants only of God, and not of men: *Ergo,* vowes of ſuch things are contrarie to the vow of Baptiſme.

Bellarmine anſwereth, that we are bound rather by Baptiſme to keepe our vowes, becauſe we vow to keepe all Gods commandements, whereof this is one, not to break our vowes. *cap.* 17.

Contra. All lawfull vowes and promiſes of obedience are indeed faithfully to bee performed unto God: but unlawfull vowes, ſuch as are many in Poperie tending to ſuperſtition, are neither to bee made, nor being made are to bee kept: neither doth God command us to performe ſuch vowes; but they are like *Iepthahs* vow, and *Herods* oth, both which might better have beene revoked, than performed as they were.

Argum. 2. If other vowes to be made after Baptiſme are requiſite, then were the vow in Baptiſme inſufficient, other vowes being added thereunto: but now it is moſt ſufficient. *Ergo.*

Bellarmine anſwereth that the agument followeth not, for after Baptiſme received, it is neceſſary to heare the word of God, and to celebrate the other Sacraments; yet theſe doe not make Baptiſme inſufficient for the proper end thereof, which is the ſalvation of man: no more than doth the acceſſion of other vowes derogate to the ſufficiencie of the vow in Baptiſme, *Bellar. ibid.*

Contra. Firſt, there is no compariſon betweene the word of God and the Euchariſt (which are of Gods inſtitution, and therefore to bee uſed as neceſſarie helps of our faith) and the unprofitable inventions of men, which are not ordained of God: they cannot derogate to Baptiſme, having all one author; but the other doe, for as much as mans inventions cannot ſtand together with Gods inſtitution. Secondly, the word preached, and the Euchariſt doe not make Baptiſme inſufficient, becauſe they have all their ſpeciall uſes and ends; Baptiſme to ſeale unto us our new birth, the word to beget faith, and the Euchariſt to confirme it: but like as if another Baptiſme ſhould bee added to the firſt, the one were a derogation to the other; ſo, many vowes comming after the vow of Baptiſme, muſt needs make the firſt inſufficient.

Auguſtines judgement is this: *De tempor. ſerm.* 7. *Sunt multi qui vovent, &c.* There be many that vow, one a cloak, another, oyle, another, a wax candle; another, that he will drinke no wine; another, that he will faſt; another, that he will eat no fleſh; this is not the beſt, nor the perfecteſt kinde of vowing; God neither careth for thy comely apparell, nor for thy oyle, or faſting: but offer that unto him which he hath redeemed, that is, thy ſoule.

Likewiſe *Origen* thus writeth. *Homil.* 13. *in exod. Non vult Moſes ut offeras aliquid quod extra te ſit, &c. Moſes* will not have thee offer any thing without thee: Take (ſaith he) from among your ſelves, and offer unto God, as every man hath conceived in his heart. What doth ſilver or gold grow within me? offer unto God gold for the Tabernacle, that is, the faith of thy heart, &c. this then is the only vow which wee offer unto God, which wee promiſe and profeſſe in Baptiſme. See the further approbation of this point, *contr.* 6. *error.* 92, in the end.

The ſeventh queſtion, of the difference betweene the Baptiſme of our Saviour Chriſt, and the Baptiſme of *Iohn.*

The Papiſts.

THe Baptiſme of *Iohn* (they ſay) was of another kind than Chriſts Baptiſme was, neither was it ſufficient without Chriſts Baptiſme, nor had the like force or efficacie as his Baptiſme had: and therefore ſuch as had been baptized of *Iohn,* were afterward admitted to Chriſts Baptiſme, *Concil. Trident. ſeſſ.* 8. *can.* 1. *Bellarm. lib.* 1. *de Baptiſ. cap.* 20. 21. 14. Error.

Argum. 1. *Matth.* 3. 11. *Iohn* himſelfe ſaith, I baptize you with water, but he ſhall baptize you with Math. 3. 11.

the holy Ghoſt: *Ergo*, *Iohns* Baptiſme and Chriſts not all one: for *Iohns* Baptiſme gave not the holy Ghoſt, *Bellarm. ibid.*

Anſw. *Iohn* ſpeaketh not of divers Baptiſmes, but of divers operations, and miniſteries, in one and the ſame Baptiſme: for *Iohn*, as all other miniſters doe, did but give water; and Chriſt working together with them, giveth the holy Ghoſt. But it will bee anſwered, that *Iohn* ſaith not, hee doth baptize, but hee ſhall baptize: *Ergo*, Chriſt did not baptize together with *Iohn* by his ſpirit. *Bellarm. cap. 21.*

Ioh.1.33. *Anſw.* The ſame *Iohn* in another place ſpeaketh of Chriſt in the preſent tenſe: *Ioh. 1. 33. This is he which baptizeth with the holy Ghoſt*: *Ergo*, Chriſt did both then baptize with his ſpirit, and afterwards alſo more manifeſtly, when the gifts of the ſpirit began to be ſhed forth more plentifully upon men. Alſo hee ſaith, *Behold the Lambe of God that taketh away the ſinnes of the world, Ioh. 1. 29.* hee even then, when *Iohn* baptized, did take away ſinnes. And againe, *Iohn* teſtifieth of him, *verſ. 16. of his fulneſſe wee have all received*: even then Chriſt baptized with the ſpirit, which was to receive of his fulneſſe. Ioh.1.29.

Bellarmine replieth: firſt, that Chriſt is ſaid to baptize with the ſpirit, not that then hee baptized, but to ſignifie that when he baptized, he ſhould not only baptize with water, but with the ſpirit. Secondly, Chriſt did not then take away ſinnes, but it is ſignified, that he afterward by his death ſhould take away the ſinnes of the world. Thirdly, they received of his grace and fulneſſe, but by other meanes, than by the baptiſme of *Iohn*. *Bellarm. cap. 21.*

Contra. Firſt, if Chriſt then onely began to baptize with the ſpirit when hee baptized with water, it would follow, that hee never baptized with the ſpirit: for it is certaine that he baptized not with water, *Ioh. 4. 2.* Againe, that he at that inſtant baptized with the ſpirit, it is evident by *Iohns* words, *verſ. 33. Hee that ſent mee to baptize, ſaid unto me, Upon whom thou ſhalt ſee the ſpirit come downe, &c. that is hee which baptizeth with the holy Ghoſt*: Chriſt then immediately at the comming downe of the ſpirit, baptized with the ſpirit: unleſſe they will ſay he received the ſpirit in vaine. Ioh.4.2. Ioh,1.33.

Secondly, it is very groſſe and abſurd to ſay that Chriſt did not take away the ſinnes of the world before his death: for the Prophet *David* ſaith, *Pſal. 32. 1. Bleſſed are they, whoſe ſinnes are forgiven*: even under the law by faith in Chriſt to come they found remiſſion of ſinnes. Thirdly, that *Iohns* baptiſme and miniſterie was not an inſtrument of the grace of Chriſt, it is contrary to the Scripture: *Luke 1. 16. He ſhall turne many of the children of Iſrael to the Lord their God.* Pſal.32.1. Luke 1.16.

Laſtly, that Chriſt and *Iohn* baptized together, the one viſibly, the other inviſibly, *S. Ambroſe* thus teſtifieth upon theſe words, *I baptize you with water*: *Cum probavit, &c.* Hee proveth that hee is not Chriſt, becauſe he worketh viſibly, &c. The bodie is waſhed with water, the ſoule by the ſpirit: wee doe one thing, and call upon another; *Sed hæc inter ſe diviſa eſſe non poſſunt, &c.* But theſe things cannot be divided, *in 3 cap. Luc.*

Argum. 2. *S. Paul* baptized twelve men at Epheſus with Chriſts baptiſme that had received *Iohns* before, *Act. 19. 4. 5.* *Ergo*, *Iohns* baptiſme was not the ſame that Chriſts was, *Bellarmine.* Act.19.45.

Anſw. There can be no ſuch thing gathered out of that place, for thoſe words in the 5. *verſe*, *When they heard this, they were baptized in the name of the Lord Ieſus*, are part of the narration which *Paul* maketh of *Iohns* baptiſme: ſo that the ſenſe is this, they that heard *Iohns* doctrine, were baptized in the name of the Lord Jeſus. It is not ſo to be read, as though they were baptized againe of *Paul*, but he laieth only his hands upon them, that had before received the baptiſme of *Iohn*.

Bellarmine replieth, that this place cannot be ſo expounded: for if the fourth and fifth verſes containe only a narration of *Iohns* baptiſme, then were the people baptized twice: for in the fourth verſe it is ſaid, *Iohn* baptized with the baptiſme of repentance. And againe, in the fifth verſe, when they heard it they were baptized.

Contra. Firſt, it followeth not that they were twice baptized, becauſe the word is here twice uſed: for firſt the Apoſtle ſetteth downe *Iohns* office in whole together, and then proſecuteth the two parts thereof, firſt his preaching in the fourth, and then his baptiſme in the fifth verſe.

Secondly, that this is a narration, not of *S. Luke* concerning *S. Pauls* baptiſme, but of Saint *Paul* concerning *Iohns* baptiſme, thus it appeareth: firſt, by the Greek particles μὲν in the fourth verſe, and δὲ in the fifth, which doe one anſwer to another, and ſhew a neceſſarie coherence and connexion of both verſes together. Secondly, *Iohns* preaching and his baptiſme doe beſt agree together: *Iohn* preached to the people that they ſhould beleeve in Jeſus Chriſt, *verſ. 4.* and then it followeth, they were baptized in the name of Jeſus, *verſ. 5.* So then *Iohn* baptized in his name, whom hee preached: but he preached Jeſus Chriſt, therefore he baptized alſo in his name: and if he baptized in Jeſus name, then would not *S. Paul* have baptized them againe. Thirdly, how is it like, that theſe men being at Epheſus, ſo farre off from Judea, where *Iohn* baptized, and ſo long time after, not leſſe than 30. yeers from the death of *Iohn Baptiſt*, could have been baptized of *Iohn*: wherefore they are ſaid to be baptized to *Iohns* baptiſme, not that they were baptized by the hands of *Iohn*, but had received that baptiſme, whereof *Iohn* was the firſt Miniſter, for Chriſt baptized not, but *Iohn* in Chriſts name. Fourthly, if *S. Paul* had baptized them, it is moſt like he would have baptized them in the name of the holy Ghoſt, whereof they doubted: but they are baptized in the name of Jeſus: that is, the people that heard *Iohn*, not the twelve men, whom *Paul* found at Epheſus. Fiftlie, the Apoſtles by laying on of hands without baptiſme conferred the holy Ghoſt, as it may appeare, *Act.* 8.17. where *Simon* would have given money, that on whomſoever alſo hee laid his hands, they might receive the holy Ghoſt: neither doe we find that the impoſition of hands was uſed in baptiſme: ſo then as *Acts* 8.16. it is ſaid; *The holy Ghoſt as yet was come downe upon none of them, but they were baptized onely in the name of the Lord Ieſus:* and it followeth, *Then laid they their hands upon them, and they received the holy Ghoſt:* they are not baptized againe, but only confirmed with laying on of hands: ſo in this place, they had received the baptiſme of *Iohn*, which was nothing but to be baptized in the name of Jeſus, and then the Apoſtle layeth on his hands, and they receive the gift of the holy Ghoſt: they are no more baptized than the Diſciples at Samaria, *Act.* 8.16. Laſtly, Saint *Ambroſe* judgement upon this place is this, *lib.* 1. *de ſpirit. c.* 3. *Iohannes in remiſſionem peccatorum in advenientis Ieſu nomine non in ſuo baptizabat, &c.* *Iohn* did baptize in the name of Chriſt, not his owne name for the remiſſion of ſins: but they in the 19. of the Acts had not received baptiſme in the name of Chriſt, as *Iohn* uſed to baptize: and therefore they were baptized in the name of Chriſt Jeſus, neither was baptiſme iterated in them, but renewed, for there is but one baptiſme. S. *Ambroſe*, though he thinke that theſe twelve were baptized by S. *Paul*; yet ſo thinketh, becauſe indeed they had not received *Iohns* Baptiſme, which hee holdeth to bee one Baptiſme, with the Baptiſme of Chriſt. Act.8.16.17.

Argum. 3. The Baptiſme of *Iohn* had not the invocation of the Trinitie, as the Baptiſme of Chriſt hath: *Ergo*, it is not the ſame: *Bellarm. cap* 20.

Anſw. Firſt, that there was the preſence and invocation of the Trinitie in the baptiſme of *Iohn*, it appeareth *Matth.* 3. where, when Chriſt came to *Iohn* to be baptized, God the Father ſpake from heaven, God the Sonne was in the water, the holy Ghoſt deſcended in the likeneſſe of a Dove: and *Ioh.* 1. 33. *Hee that ſent me to baptize with water:* Here is the authoritie of God the Father in *Iohns* baptiſme, *ſaid unto me, upon whom thou ſhalt ſee the ſpirit come downe, &c. he it is that baptizeth with the holy Ghoſt:* here is the name and authoritie of God the Sonne, and of the holy Ghoſt. The Maſter of Sentences is of this opinion; *Tunc invocato nomine Trinitatis institutus eſt in Iordane Baptiſmus, &c.* Then in Jordane the name of the Trinitie being invocated, Baptiſme was inſtituted, when the myſterie of the Trinitie appeared: *lib.* 4. *diſt.* 3. *g.* Secondly, *Iohn* uſed the ſame forme in Baptizing, which the Apoſtles did they baptized in the name of the Lord Jeſus, *Act.* 2.38. and ſo did *Iohn*, *Act.* 19.4. and this *S. Ambroſe* teſtifieth, that *Iohn* baptized in the name of Chriſt, *lib.* 1. *de ſpiritu c.* 3. and therefore it is not unlike, but that *Iohn* baptized in the name of the Trinitie, as the Apoſtles did: though the name of Jeſus only be expreſſed, becauſe thereby is ſignified the end and ſcope of Baptiſme for remiſſion of ſinnes, rather than an exact and preciſe forme of Baptiſme. John 1.33. Act.2.38.8.16.

The Proteſtants.

THat *Iohns* baptiſme was not divers from Chriſts baptiſme, but was all one with it in propertie and effect, and that they which were baptized by *Iohn*, were baptized in the name of Chriſt, and therefore needed not againe to be baptized: thus it is made maniſeſt out of Scripture.

Argum. 1. *Iohns* baptiſme differed not in the matter of the Sacrament, for he baptized with water as Chriſts Apoſtles did, there was alſo the ſame forme of both, the word of God: for *Iohn* alſo taught the people to beleeve in Jeſus Chriſt that was to come, *Act.* 19.4. There was alſo the ſame ſcope and end of *Iohns* baptiſme: For he preached the baptiſme of repentance, for remiſſion of ſinnes, *Mark.* 1.4. *Ergo*, it was the ſame with the baptiſme of Chriſt. Act.19.4. Mark.1.4.

Bellarmine anſwereth that *Iohn* did not baptize unto remiſſion of ſinnes, but unto repentance: his baptiſme did incite and ſtirre up to repentance, and ſo conſequently they which repented, obtained remiſſion of ſinnes.

Contra. Firſt, *Iohn* preached the baptiſme of repentance to remiſſion of ſinnes, *Luke* 3.3. which is all one with the baptiſme which *Peter* miniſtred, *Act.* 2.38. *Repent and be baptized, in the name of the Lord Ieſus, for remiſſion of ſinnes:* repentance and remiſſion of ſinnes is the ſcope both of *Iohns* and *Peters* baptiſme: *Bellarmine* replieth, that repentance went before *Peters* baptiſme, as a preparation unto it, but it followed *Iohns* in effect. *Contra.* Firſt, it appeareth, *Luke* 3.12. that the Publicanes which came to be baptized, firſt confeſſed their ſinnes, ſaying, *Maſter, what ſhall we doe?* and therfore repentance alſo went before *Iohns* Baptiſme, Secondly, if *Iohns* Baptiſme wrought repentance, then conſequently alſo it aſſured them of remiſſion of ſinnes: for where there is true repentance, there is remiſſion. Thirdly, *S. Ambroſe*, as I have ſhewed, ſaith, that *Iohn* did baptize *in remiſſionem peccatorum*, for remiſſion of ſinnes. Luke 3.3. Act.2.38. Luke 3.12.

Argum. 2. If the Baptiſme inſtituted by Chriſt were another Baptiſme than *Iohns* was, and yet he himſelfe was baptized of *Iohn*: then it would follow, that we are baptized now with another Baptiſme than Chriſt himſelfe was, for he received *Iohns* Baptiſme: but this were very abſurd to ſay, that there is not the ſame Baptiſme of the head and the members of Chriſt and his Church: *Ergo*, *Iohns* Baptiſme all one with Chriſts.

Bellarmine anſwereth, that it was more convenient for Chriſt to receive *Iohns* Baptiſme, than his owne leſt he ſhould have been thought himſelfe to ſtand in need of regeneration.

Contra. 1. *Iohn* alſo baptized for remiſſion of ſinnes: therefore if there had bin any ſuch danger, Chriſt might have bin thought to need remiſſion of ſinnes, by receiving *Iohns* Baptiſme. 2. Chriſt was not baptized for any cauſe in himſelfe, but to give an example to us: *For ſo it became him to fulfill* *all righteouſneſſe:* not to preſcribe lawes to others, whereof he had not bin the firſt practicer himſelfe: ſo was he circumciſed, his mother purified: ſo did he celebrate his laſt Supper with his Apoſtles, not for his owne uſe, but for our example: In his owne perſon for our benefit to conſecrate theſe holy inſtitutions.

John 4. 1.

Againe, the Apoſtles were baptized with none other than *Iohns* Baptiſme, for Chriſt baptized none: neither doth the Scripture make mention of any Baptiſme that they received, ſaving when he waſhed their feet, *Ioh.* 13. Saint *Auguſtine* ſpeaketh doubtfully, as he is alleaged alſo, *Decret. part.* 3. *diſtinct.* 4. *c.* 147. *Apoſtolos intelligimus jam fuiſſe baptizatos, &c.* We underſtand that the Apoſtles were baptized either with the Baptiſme of *Iohn*, as ſome thinke, or which is more credible, with the Baptiſme of Chriſt: but it is contrarie to the Scriptures that Chriſt baptized any, *Ioh.* 4. 1. therefore they were baptized with *Iohns* Baptiſme: ſeeing then that both Chriſt and his Apoſtles received *Iohns* Baptiſme, it muſt needs be the ſame with Chriſts.

So witneſſeth *Leo* 1. *Epiſtol. cap.* 6. and it is rehearſed in the *Decrees, part.* 3. *diſt.* 3. *c.* 14. *Sic voluit Chriſtus baptizari, &c.* Chriſt ſo was baptized, as it pleaſed him to be circumciſed. And a little after, He did conſecrate in himſelfe the Sacrament of his owne Baptiſme, ſo ſhewing himſelfe as hee is the chiefe, ſo in all things to be the firſt, &c. Chriſt therefore was baptized with his owne Baptiſme.

S. *Ambroſe* alſo thus ſaith, *Serm.* 14. *Ergo fratres tingi debemus eodem fonte, quo Chriſtus:* Wherefore brethren we muſt be dipped in the ſame fountaine with Chriſt, that we may bee the ſame that he is. And the Maſter of Sentences ſaith, *Inſtitutio facta eſt baptiſmi, &c.* Baptiſme was inſtituted when Chriſt was baptized in Jordane: *Ergo*, Chriſt was baptized with his owne Baptiſme.

Epheſ. 4. 5.
Act. 19. 4.

Argum. 3. The Apoſtle ſaith, *Epheſ* 4. 5. *One Lord, one faith, one baptiſme*: but *Iohns* faith was the ſame with Chriſts faith, for he taught the people to beleeve in Chriſt, *Act.* 19. 4. *Ergo*, his Baptiſme was one with Chriſts.

Bellarmine anſwereth: firſt, by this reaſon wee may prove that *Moſes* and *David* had alſo the Baptiſme of Chriſt, for they had the ſame faith, &c.

Contra. Firſt, hee anſwereth very adſurdly, ſeeing the Apoſtle ſpeaketh manifeſtly of thoſe times then preſent: therefore he ſhould have firſt ſhewed that *Moſes* and *David* had any Baptiſme at all, and then we would alſo have anſwered, what kinde of Baptiſme it was. Secondly, and yet that Baptiſme wherewith *Moſes* and the Iſraelites were baptized in the red Sea, and the cloud, was ſpiritually the ſame that Chriſts Baptiſme is, as the Apoſtle ſheweth, 1 *Cor.* 10. 2.

Secondly, ſaith he, it would alſo follow by this reaſon, that heretickes have not the Baptiſme of Chriſt, becauſe they have not the ſame faith: and therefore the Apoſtle doth not thus reaſon, There is one faith, therefore one Baptiſme: but exhorteth them to unitie, becauſe they had all one faith, and one Baptiſme.

Contra. Firſt, hereticks have the Baptiſme of Chriſt, if they baptize in the faith of Chriſt; otherwiſe they have not the ſame Baptiſme: for an hereticke baptizing in the name of the Trinitie, baptizeth in the faith of the Trinitie, howſoever he beleeve to himſelfe: and therfore this objection notwithſtanding, there is one faith and one Baptiſme. Secondly, how could the Apoſtle perſwade to unitie, becauſe they had all one Baptiſme, writing to the Epheſians, amongſt whom there were ſome that had received onely *Iohns* Baptiſme, *Act.* 19. 43. if *Iohns* Baptiſme and Chriſts had not been all one? Thirdly, S. *Ambroſe* proveth that *Iohns* Baptiſme could not be iterated, by this place, *unum Baptiſmum*, one Baptiſme, *lib.* 1. *de ſpirit. c.* 3. And ſo alſo *Leo* enforceth this place, that Baptiſme is not to bee iterated, becauſe there is but one?

Decret. p. 2. c. 1. qu. 1. c. 51.

Bellarmine denieth, that the proper end and ſcope of *Iohns* Baptiſme was for remiſſion of ſinnes: yet *Auguſtine* granteth it, who notwithſtanding being carried away with the error of that time, doth elſewhere put ſome difference betweene the Baptiſme of *Iohn* and Chriſt: *To none of the Prophets doe we reade to have been granted, to baptize in water, in remiſſionem peccatorum, for the remiſſion of ſinnes, which was granted unto Iohn:* There being then the ſame proper end and ſcope of both theſe Baptiſmes, how can they chuſe but be all one?

De Baptiſt. cont. Donatiſt. lib. 5. c. 9.

I will laſtly urge againſt them their owne Maſter, who thinketh, that they which did not *ſpem ponere in Baptiſmo Iohannis*, put their truſt in *Iohns* Baptiſme, were not baptized againe, *lib.* 4. *diſt.* 2. *f.* but none by him baptized ſo did; for he taught them to beleeve in Chriſt, *Act.* 19. 4. *Ergo*, his baptiſme was not iterated, and ſo conſequently was the ſame with Chriſts Baptiſme.

Act. 19. 4.

1 *Tertullian*, though ſometime he ſeeme to thinke, that *Iohns* Baptiſme did not conferre the holie Ghoſt, yet he holdeth it to have been the ſame Baptiſme with that which was miniſtred by the Apoſtles: *Nec quicquam refert inter eos, quos Ioannes in Iordane, & quos Petrus in Tibere tinxit:* Neither is there any difference between thoſe whom *Iohn* baptized in Iordane, and *Peter* in Tiber, at Rome: but the Apoſtles baptized with Chriſts Baptiſme.

Lib. de baptiſm.

2 *Damaſcene*, though he alſo ſeeme to diſtinguiſh betweene Chriſts Baptiſme and *Iohns*: yet hee confeſſeth, *that there is but one Baptiſme for remiſſion of ſinnes*: but *Iohns* Baptiſme was for remiſſion of ſinnes, therefore it was that one baptiſme.

Damaſcen. lib. 4. de fid. c. 5. ἓν βάπτισμα,

3 Confeſſion of Helvetia the latter, chap. 20. *The firſt that baptized was Iohn, who dipped Chriſt in the water in Iordane; from him it came to the Apoſtles, who after did baptize with water:* The Apoſtles baptiſme then and *Iohns* was the ſame.

4 *Clictoveus*

4 *Cliſtoveus* affirmeth, *ea ipſa ablutio Chriſti baptiſma fuit* : That waſhing wherewith Chriſt was baptized of *Iohn*, was Chriſts baptiſme, &c. but it was alſo *Iohns* : therefore the baptiſme of Chriſt and *Iohn* was all one : but they conferred divers things : *Iohn* baptized Chriſt, and Chriſt baptized *Iohn*, he with water, Chriſt with the ſpirit.

Annot. in 4. lib. Damaſcen. de fide, c. 10.

The eighth queſtion, of the ceremonies and rites of Baptiſme.

The Papiſts.

15. Error.

THey have brought into the Sacrament of Baptiſme a multitude of ſuperſtitious ceremonies, whereby they have greatly polluted the holy Sacrament of Baptiſme, mixing therewith their owne inventions.

Firſt before Baptiſme, they have deviſed theſe toyes to be uſed. Firſt, they doe exorciſe, conjure, and exufflate the evill ſpirit from the partie to be baptized. Secondly, they touch the eares and noſtrels with ſpettle, that his eares may bee opened to heare the word, and his noſtrels, to diſcerne betweene the ſmell of good and evill. Thirdly, the Prieſt ſigneth his eyes, eares, mouth, breaſt, forehead, noſtrels, with the ſigne of the croſſe, that all his ſenſes thereby may be defended. Fourthly, then hallowed ſalt is put into his mouth, that he may be ſeaſoned with wiſdome, and bee kept from putrifying in ſinne. Fiftly, the partie is anointed then with oyle in his breaſt, that hee may be ſafe from evill ſuggeſtions, and betweene the ſhoulders, which ſignifieth the receiving of ſpirituall ſtrength.

Secondly, theſe ceremonies doe accompanie Baptiſme it ſelfe. 1. The font and water therein is conſecrated and hallowed, in the name of the Father, the Sonne, and holy Ghoſt. 2. Hee is thrice dipped in the water, to ſignifie the being of Chriſt 3. dayes in the grave.

Thirdly, after Baptiſme, they have this uſe. 1. He is anointed with holy Chriſme in the top of the head, and thereby is become a Chriſtian. 2. A white garment is put upon him, to betoken his regeneration. 3. A vaile is put upon his head, in token that hee is now crowned with a royall Diademe. 4. A burning taper is put into his hand, to fulfill that ſaying in the Goſpell, *Let your light ſo ſhine before men, &c. Bellarm. lib. 1. de baptiſm.* 25. 26. 27. *Catechiſm. Rom. p.* 310. *Gabr. Biel. lib.* 4. *diſtinct.* 6. *quaeſt.* 3.

The Proteſtants.

AGainſt theſe Popiſh ceremonies which they uſe in Baptiſme, we do reaſon thus.

1 It is contrarie to the rule of the Goſpell, that there ſhould be ſuch types, ſhadowes, ſignifications, brought into the ſervice of God, as they make in Baptiſme: for ſeeing we have the body which is Chriſt, all ſuch ſhadowes ought to be aboliſhed, *Coloſſ.* 2. 17.

Coloſſ. 2. 17.

2 In one Sacrament they have forged and found out many, as their chriſme, oyle, ſalt, ſpettle: which they make not onely ſeales of holy things, but givers and conferrers of grace, which is more than any Sacrament can have: and it is contrarie to the Scripture: for the ſpirit of God is as the wind that bloweth where it liſteth, *Ioh* 3. It is not tied to creatures, elements, externall ſignes, as they include the ſpirit (as it were) in theſe outward things, which have power (as they affirme) to give wiſdome, ſtrength, power againſt the devill, and ſuch like. But S. *Paul* ſaith, that the weapons of our warfare are not carnall, 2 *Cor.* 10. 4. The meanes whereby Chriſtians both obtaine ſpirituall graces, and ſhead them from evill, are ſpirituall: For if in Chriſt Circumciſion availe not any thing, which was notwithſtanding inſtituted of God: but faith is all in all, *Gal.* 5. 6. much more vaine and unavailable are the devices and inventions of men.

Iohn 3.

2 Cor. 10. 4.

Gal. 5. 6.

3 This beggerly companie of ceremonies doth alſo deface and impugne the ſincere and pure inſtitution of Chriſt: None of thoſe ceremonies were uſed when Chriſt himſelfe was baptized, *Matth.* 3. which notwithſtanding have beene moſt fit, conſidering the worthineſſe of his perſon that was baptized: Neither did Chriſt give any ſuch thing in charge to his Apoſtles, but biddeth them onely preach, and baptize in the name of the Father, Sonne, and holy Ghoſt, *Matth.* 28. 19. nor yet were any ſuch ceremonies in uſe in the Apoſtles time: Saint *Peter* ſaith, *Act.* 10. 47. Can any man forbid water, that theſe ſhould not be baptized? He calleth not for oyle, ſalt, ſpettle, or any ſuch thing, but only for water.

Matth. 3.

Matth. 28. 19.
Act. 10. 47.

Auguſtine utterly miſliketh this cumberſome rabble of needleſſe ceremonies, *Ipſam religionem, quam Deus pauciſſimis ſacramentis liberam eſſe voluit, oneribus premunt, &c.* They doe cumber religion with their burdenſome inventions, which Chriſt made free with a very few Sacraments: ſo that the Jewes caſe was more tolerable, who though they knew not the libertie of the Goſpell, yet were ſubject to the legall ceremonies, not to the inventions of men.

Epiſtol. 119. cap. 1. alleaged decret. part. 1. diſt. 12. cap. 12.

And is it not even thus (I pray you) in the Popiſh Church? for never was Jewiſh Circumciſion ſtuffed with the third part of ceremonies, which their Baptiſme is defiled withall.

Againſt the ſuperſtitious uſe of ſome of theſe ceremonies, as againſt the thrice dipping of the child in the water, we have the manifeſt decree, *Concil. Toletan.* 4. *cap.* 5. and it is ratified *decret. part.* 3. *diſt.* 4. *cap.* 85. *Propter vitandum ſchiſmatis ſcandalum, vel hæretici dogmatis uſum, ſimplam teneamus baptiſmi merſionem, &c.* To avoid the ſcandall of ſchiſme, and the uſe or faſhion of heretikes; let us in Baptiſme dip but once, leſt they, which uſe to dip thrice, ſeeme to approve in ſo doing the heretikes aſſertion, following their cuſtome, who divide the Deitie, as they do number their dippings, &c. The Tritheiſts that made 3. Gods, uſed to dip thrice: and therfore the Councell thought good, that Catholikes ſhould dip but once.

Decret. Greg. lib. 3. tit. 42. c. 5. Innocentius 3. determineth that they were not baptized, *Quos ſaliva conſperſione, &c.* Whom certaine did annoint with ſpettle, &c. their owne Maſter ſaith, *Non in alio liquore conſecrari poteſt Baptiſmus, niſi in aqua*: Baptiſme cannot bee conſecrated in any other liquor, but water, *lib. 4. diſtinct. 3. h.* what need then, oyle, creame, ſpettle, and ſuchlike, &c?

Pag. 1449. 2. 8.

See the teſtimonie alſo of the Martyrs: *Thomas Haukes*: I denie in Baptiſme all things invented and deviſed by man: as your oyle, creame, ſalt, ſpettle, candle, conjuring of water, *Fox. pag.* 1585. *col.* 2.

Pag. 1530. 2. 89.

Iohn Denley holy Martyr. The Eunuch ſaid to *Philip*: *See here is water*: we do not read, that he aſked for any creame, oyle, ſpettle, conjured water: for it ſeemeth that *Philip* had preached no ſuch thing unto him, &c. p. 1685. col. 2.

Lib. de corona militia.

Lib. de baptiſ.

And further. 1. *Tertullian*, though he make mention of divers ceremonies uſed in his time in Baptiſme, as how they which were baptized taſted of honey and milke, and abſtained a whole week from their ordinary bathes: which ceremonies hee yeeldeth onely to cuſtome and tradition without Scripture; and the ſame are now aboliſhed, and out of uſe in the Popiſh Church: yet hee miſliketh ſuch multitude of ceremonies and vaine pompe uſed in Baptiſme: writing thus: *There is nothing which doth ſo obdurate mens minds, Quam ſimplicitas divinorum operum, &c.* as the ſimplicitie and plainneſſe of the divine workes, and the magnificence of the effect: *Ut hic quoq; quoniam tanta ſimplicitate ſine pompa, ſine apparatu novo aliquo, deniq; ſine ſumptu homo in aqua demiſſus, &c.* That here alſo, becauſe with ſuch great ſimplicitie without pompe, or any new preparation, and without any coſt, a man being put into the water, commeth forth, &c.

Cenſur. orient. c. 3.

2 *Ieremie Patriarch* of Conſtantinople, after the thrice dipping in the water, maketh mention onely *of annointing the partie baptized with chriſme*: The rude Muſcovites, though they be full of ridiculous rites and ceremonies: yet they abhor the uſing of ſalt and ſpettle in Baptiſme: as they which doe write of their religion, doe teſtifie.

Ioannes Faber de relig. Muſcovit.
Guagnin.
Sacranus.
Harm. p. 397.

3 Latter confeſſ. of Helvetia, c. 20. *That is the moſt perfect manner of Baptiſme, wherein Chriſt was baptized, and which the reſt of the Apoſtles did uſe in baptiſme: thoſe things then, which by mans device were added afterward and uſed in the Church, we thinke them nothing neceſſarie to the perfection of baptiſme: of the which kind is exorciſme, and the uſe of light, oyle, ſalt, ſpettle, and ſuch other things, &c.* Confeſſion of Wittemberg. c. 10. *Dionyſius, whom they call the Areopagite, doth inſinuate, and that not obſcurely, that this ceremonie of anointing was taken partly from the heatheniſh anointings, which wreſtlers did uſe, partly out of the law of Moſes, &c. and how can it bee truly affirmed as Fabianus ſaith, that the ceremonie of the outward anointing ſhould bee taught of the Apoſtles, ſeeing the acts of Councels doe witneſſe, that this ceremonie was inſtituted of Sylveſter, &c.*

Lib. 3. hæreſ. titul. baptiſ.

4 *Alphonſus de caſtro* refuteth the error of one *Claudius* Biſhop of Turwin (that it was no baptiſme, which was not miniſtred with the ſigne of the croſſe) by this reaſon, it is evident, when Chriſt inſtituted baptiſme, *de ſigno crucis non meminiſſe*, That he made no mention of the ſigne of the Croſſe, &c. neither did he give any precept concerning anointing, &c. touching, exorciſing, and adjuring of ſpirits out of infants, with exufflation or puffing with the mouth, by the which ceremonie the caſting out of the uncleane ſpirit was ſignified: it was conveniently uſed, while that gift remained of caſting out of devils: but it is not neceſſarie now, that power being ceaſed, and their owne *Durand* confeſſeth, *Sine eis poteſt eſſe baptiſmus*, Baptiſme may be without them.

THE THIRTEENTH GENERALL CONTROVERSIE, OF THE SACRAMENT OF THE LORDS SUPPER, OR EUCHARIST.

THis Controverſie hath two parts: Firſt, of the Sacrament it ſelfe. Secondly, of the Sacrifice, which they ſay, is offered up in the Sacrament: which they call the Sacrifice of the Maſſe.

The firſt part, of the Sacrament of the Euchariſt.

THis part of the Controverſie ſtandeth upon divers queſtions. Firſt, whether the bodie of Chriſt be really and ſubſtantially in the Sacrament. Secondly, whether the elements of bread and wine bee changed, converted, and tranſubſtantiate into the very body and fleſh of Chriſt. Thirdly, whether the Euchariſt remaine a Sacrament after the uſe and celebration. Fourthly, of the outward elements in this Sacrament. Fiftly, of the words of conſecration. Sixthly, of the proper effect of the Lords Supper. Seventhly, of the manner of celebrating it. Eighthly, whether it ought to be miniſtred in one kind. Ninthly, whether it is to be adored.

The firſt queſtion, concerning the carnall preſence of Chriſts bodie in the Sacrament.

The Papiſts.

IN the Sacrament of the Euchariſt, under the formes of bread and wine, by the efficacie of the word of Chriſt ſpoken by the Prieſt, is really, verily, and ſubſtantially preſent, the naturall body and blood of Chriſt, which was conceived of the virgin *Mary*; the ſame body, that is now in heaven, *Rhem. Mat. 26. ſect.* 4. yet after another manner: For he is in heaven according to the naturall exiſtance of his body; in the Sacrament, he is really preſent in his fleſh, yet ſacramentally by his omnipotent power, *Concil. Trid. ſeſſ.* 13. *can.* 1. 16.Error. Fox.1135. articul.1.6. articul.

Argum. 1. The figures muſt bee inferiour to the things that are figured and repreſented: the Sacraments of the law were figures of the Sacraments in the Goſpell: therfore they ought to be inferiour. But unleſſe the bread and wine ſhould be the very blood and fleſh of Chriſt in the Sacrament, their Sacraments in the law ſhould not only not be inferiour, but far ſuperiour to ours. As for example, the Paſchall Lambe is in nature to be preferred before bread, and the ſlaying of the Lambe did more lively repreſent the death of Chriſt, than the breaking of bread; the eating of fleſh doth alſo better ſet forth the ſpirituall nouriſhing, than the eating of bread. Wherfore, unleſſe we beleeve a reall preſence in the Sacrament, their ſacrifices in dignitie and excellencie, ſhould far exceed and excell ours, *Bellarm. lib.* 1. *de ſacram. Euchariſt. cap.* 3. This argument is urged by the Doway tranſlators, *annot. in Exod.* 25.30.

Anſwer 1. It is not true, that their Sacraments were figures of ours: But Saint *Paul* ſheweth, that both their Sacraments and ours do figure out and repreſent the ſame thing, as the ſpirituall eating and drinking of Chriſt, 1 *Cor.* 10.2,3. Our Sacraments are indeed figures correſpondent and anſwerable to theirs, and theirs alſo had a certaine reference and relation to ours: but they were not types of ours: for then our Sacraments ſhould be the body of theirs, whereas Chriſt is the body both of their Sacraments and ours. Saint *Peter* ſaith, that Baptiſme is an antitypon, a figure anſwerable to the ſaving of the eight perſons in the flood, 1 *Pet.* 3.21. They are correſpondent one to the other, and had mutuall relation and reſpect one to the other. But that was not properly a type of Baptiſme, but both baptiſme and that are figures and ſignes, and lively repreſentations of our ſalvation in Chriſt. 1 Cor.10.2.3. 1 Pet.3.21.

2 If the reall preſence of Chriſt only commendeth the Sacrament, and advanceth it before the rites of the Law, which in all other reſpects are better: by this argument, Baptiſme ſtill remaineth inferiour to the Sacraments of the Law: for you affirme no reall preſence in Baptiſme, as you do in the Euchariſt: and in all other reſpects it muſt needs give place to Circumciſion; for the cutting off of the

fleſh is a more lively repreſentation of regeneration, than is the waſhing by water: and the fleſh of man is in nature more precious than water. So by this reaſon, though you have won credit for the Euchariſt, yet you have loſt it for Baptiſme.

3 We anſwer therefore, that although the reall preſence be ſet apart, yet our Sacraments are more excellent than theirs. Firſt, the price and worth of things in their nature are not to bee weighed in a Sacrament, but they muſt bee conſidered in reſpect of the uſe, to the which they are ordained by the inſtitution. Fleſh, you ſay, is better than bread: ſo is wine and milke better than water in their nature: but in Baptiſme water is better than they, becauſe Chriſt hath now ſet it apart for a more holy uſe. Secondly, the ſlaying of the Lambe doth more lively repreſent, ſay you, the death of Chriſt, than the breaking of bread.

Further, wee grant, that if breaking of bread had beene uſed in the Law, it had not beene then ſo ſignificant as the ſlaying of beaſts: but the breaking of bread now in the light of the Goſpell, in this abundance of knowledge and inſtruction, being a ſigne of a thing alreadie done and finiſhed, muſt needs bee more pregnant and lively in repreſentation, than the killing of ſacrifices in the law, which were types of things to come, the myſterie of the Goſpell being not yet opened to the world. And againe, the words of inſtitution, and conſecration uſed and pronounced in the Sacraments of the new Teſtament, are cleerer and more ſignificant, than any preſcribed in the ſhadowes of the Law, and therefore doe make a more lively and effectuall repreſentation in the elements. Wherefore our Sacraments are more excellent than theirs, in reſpect of the more cleer light and fuller ſignification, which they have by the word of God, and the preaching of the Goſpell joyned unto them: as the Apoſtle
a Cor.4.3. ſaith, *his Goſpell was not hid*, 2 *Cor.* 4. 3. *and Ieſus Chriſt, was by his preaching deſcribed in their ſight*,
Galath.3.1. *Galath.* 3. 1. Wee need not deviſe any other way of excellencie for our Sacraments, than this, which we have ſaid, agreeable to the Scriptures.

Bellarmine anſwereth: Firſt, that it is but an accidentall thing in our Sacraments, that they betoken a thing done and paſt, and therefore for all this eſſentially the elements of the Sacraments of the Law are better.

Contra. Firſt, as though the excellencie of the accident doth not make the thing, being in ſubſtance leſſe worthie, more excellent: as wine in the nature and ſubſtance thereof is more worthie than water, yet water in Baptiſme in reſpect of the accidentall uſe is more excellent than wine. Secondly, it is not now a thing accidentall in our Sacraments to repreſent a thing alreadie done; but it is of, and belonging to the nature of them, which otherwiſe were no Sacraments.

Secondly, ſaith hee, the Euchariſt ordained by Chriſt, at his laſt Supper, did repreſent his death to come; and therefore in this reſpect, was no more worthie than the Sacraments of the old law, which did ſhew alſo things to come, *Bellar. cap.* 4.

Contra. Firſt, as *Iohn Baptiſt* was greater by the teſtimonie of our Saviour, than a Prophet, becauſe they did long before propheſie of him; but he did point him out with the finger, being already come: ſo the laſt Supper of Chriſt repreſenting his death, then inſtant, is more excellent than the Sacraments of the law, foreſhewing it long after to be fulfilled. Secondly, he hath gained nothing by this reaſon, but a derogation to Chriſts laſt Supper, ſeeing that our Sacraments now doe demonſtrate Chriſts death alreadie paſt. But as the Paſſe-over at the firſt inſtitution thereof being eaten the Even before their deliverance, was no leſſe excellent than the feaſts of the Paſſe-over, afterward celebrated in remembrance of their deliverance paſt: no more is Chriſts laſt Supper going before his death, herein inferiour to the celebration of the Lords Supper now ſince his death.

Thirdly, the words of inſtitution are not of the eſſence of the Sacrament, which they ſay make the elements more excellent; the words of conſecration are of the eſſence, which are by them denied, and refuſed, as words of inchauntment, *Bellarm. ibid.*

Contra. Firſt, an accidentall excellencie may make the ſubject more excellent, as I have ſhewed; as the acceſſion of honour, being but an accident, yet maketh one man more worthy than another. Secondly, the words of inſtitution doe make a Sacrament, and therefore are of the eſſence thereof, giving the forme, as the elements yeeld the matter. Thirdly, words of conſecration we refuſe not ſimply, but your words of conſecration, therein miſliking theſe three things: Firſt, that you make not all the words of inſtitution, conſecratorie; but ſome few of them. Secondly, that by the very ſillables of thoſe words pronounced without relation to the prayers of the Church, the elements ſhould bee converted. Thirdly, that onely by the words of conſecration the Sacrament is made; whereas the whole action, of giving, receiving, diſtributing, giving of thanks, doth helpe toward the conſecration. Fourthly, you doe then grant, that the words of conſecration doe make the Sacraments of the Goſpell more excellent: wherefore not the reall preſence only.

2 Ioh.6.55. *Argum.* 2 *Ioh.* 6. 55. Chriſt ſaith, *My fleſh is meat indeed, and my blood is drinke indeed: hee that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

Firſt, this place muſt bee underſtood not of any ſpirituall eating or drinking of Chriſt without the Sacrament, but is properly meant of the manducation and eating of him in the Sacrament. Firſt, *verſ.* 51. *the bread* (ſaith Chriſt) *that I will give*: hee ſpeaketh of a thing to come, for the Sacrament was afterward inſtituted: but if this bread were to be taken for his word, and the eating thereof for beleeving in him; in this ſenſe the bread was given already.

Anſw. Chriſt alſo ſpeaketh in the preſent tenſe, *verſ.* 32. *My father giveth you the true bread from heaven:* And, *I am the living bread that came downe from heaven: if any man eat of this bread, he ſhall live for ever, verſ.* 51. He ſaith not, he that ſhall eat, but he that even now eateth. And afterward he ſpeaketh of the time to come; *The bread that I ſhall give,* becauſe his death and paſſion was not yet fi- Verſ. 51. 53.
niſhed: therefore he ſaith, *The bread that I ſhall give, is my fleſh, which I will give for the life of the world:* But he ſpeaketh every where of the eating of his fleſh in the preſent tenſe, *verſ.* 35. 50. 51. 53. which cannot bee underſtood of the ſacramentall eating, the Sacrament being not yet inſtituted, but of a ſpirituall manducation.

Secondly, ſay they, thoſe words being applied to the Sacrament, muſt needs alſo bee underſtood properly and literally, for the very eating of the fleſh of Chriſt, and drinking his blood, not tropically, or figuratively.

The fleſh of Chriſt, which Chriſt promiſeth to give them to bee eaten, hee preferreth before the Manna, which their fathers did eat in the wilderneſſe: the true bread which he giveth them, is more excellent than the bread of Manna. But if the bread in the Sacrament doe but ſignifie the fleſh of Chriſt, and bee not it in very deed, it ſhould bee no better than Manna, which alſo did ſignifie and ſhew forth Chriſt, *Bellarm. cap.* 6.

Anſwer. Firſt, Chriſt compareth not the materiall Manna, and the ſacramentall bread together, but he ſpeaketh of the true bread, which is himſelfe, as *verſ.* 33. *The bread of God is he, which commeth* Ver. 33. 38.
downe from heaven: The Sacrament, neither ſacramentall bread was yet given or inſtituted, neither yet could be eaten: but this bread whereof Chriſt ſpeaketh, was even at that time given; as *verſ.* 32. *My father giveth you the true bread from heaven* and it was even then to bee eaten: *verſ.* 58. *He that eateth of this bread ſhall live for ever!* So then the true bread, that is, Chriſt is preferred before Manna. Secondly, the ſacramentall bread, without any carnall preſence, is more excellent than *Moſes* Manna, being a more lively and full repreſentation of the ſpirituall manducation of Chriſt.

Thirdly, that Chriſt ſpeaketh of a ſacramentall eating and drinking of Chriſt, *Bellarmine* thus further proveth: becauſe that the Jewes underſtood Chriſt to ſpeake of the very eating of his fleſh, and were offended at it: neither doth Chriſt correct their opinion, as hee doth inſtruct *Nicodemus* ignorance, *Ioh.* 3. further expounding himſelfe: and if Chriſt had meant only that he ſhould be ſpiritually eaten, they needed not to have taken any offence, *Bellarm. cap.* 5. *argum.* 3.

Contra. Firſt, it is falſe, that our Saviour correcteth not the error of the Capernaites, ſeeing hee further thus expoundeth himſelfe, *verſ.* 63. *The fleſh profiteth nothing, the words that I ſpeake are ſpirit and life:* ſhewing, that he muſt be ſpiritually underſtood. Secondly, it is true, that they needed not to have taken offence at Chriſts ſpeech, being altogether of a ſpirituall eating, if they had rightly conceived him: but becauſe they underſtood him groſly of a carnall eating, as the Papiſts doe, thereof proceeded the offence. This argument he might very well have concealed, for it maketh moſt againſt himſelfe.

Fourthly, this diſtinction of ſpeech uſed by our Saviour Chriſt, and ſo often repeated, *to eat his*
fleſh, and drinke his blood, verſ. 54. 56. ſheweth, that he ſpeaketh of the ſacramentall eating and drink- Verſ. 54. 56.
ing under the ſignes of bread and wine: for otherwiſe in the ſpirituall receiving of Chriſt by faith, it is all one to eat him and drinke him, *Bellarm. arg.* 4.

Contra. Firſt, you your ſelves alſo make no difference betweene the ſacramentall eating and drinking of Chriſt, miniſtring only under one kind: wherefore you are anſwered by your owne practiſe. Secondly, the Scripture ſpeaking of the ſpirituall participation of Chriſt by faith, doth often uſe this
diſtinction of eating and drinking, to ſhew, that Chriſt is the abſolute food of our ſoule; as *Iohn* 6. John 6. 35.
verſ. 35. *He that commeth unto me ſhall never hunger, and hee that beleeveth in mee ſhall never thirſt,* John 4. 14.
And *Ioh.* 4. 14. *Whoſoever drinketh of this water, ſhall never bee more athirſt:* which places are onely underſtood of the receiving of Chriſt ſpiritually by faith.

Now on the contrarie ſide we will prove, that this place contained in the 6. chapter of *Iohn* cannot be ſo underſtood as they expound it.

First, Chriſt ſpeaketh not onely of the ſacramentall eating of his fleſh, and drinking of his blood, but generally of the ſpirituall participation by faith, whether in the Sacrament or without, which is wrought in us by the holy Ghoſt.

Argum. 1. If it bee underſtood of the Sacrament, then it will follow that no man can bee ſaved,
unleſſe he do receive the Sacrament: for Chriſt ſaith, *verſ.* 53. *Except you eat my fleſh and drinke my* John 6. 53.
blood, you cannot have life in you. This, I am ſure, they will hardly grant, that the Euchariſt alſo ſhould be neceſſarie, as they make Baptiſme, to ſalvation.

Bellarmine anſwereth: firſt, by this reaſon not the ſacramentall eating onely of Chriſt, but the ſpirituall alſo, which is by faith, is excluded: for Infants have no faith, whereby they ſhould eat or drink Chriſt. Secondly, this place then of neceſſitie muſt be underſtood of men of yeeres, who either in act, or at the leaſt in vow and deſire muſt bee partakers of the Sacrament: and this appeareth, becauſe Chriſt ſaith, *verſ.* 53. *Except ye eat, &c.* ſpeaking to thoſe that heard him: but treating of the neceſſity of Baptiſme, he ſaith not, *except ye be borne of water, &c.* but in generall words, *except a man be borne of water, &c.* And beſide Chriſt ſpeaketh of eating of bread, whereas children are fed with milke, and not bread, *cap.* 7. *reſp. ad argum.* 3.

Contra. First, though infants have no faith, yet the life of Chriſt is applied unto ſo many of them as are ſaved by the ſecret operation of Gods ſpirit: for ſeeing Chriſt giveth life unto the world, and he no otherwiſe giveth life, than as he is the true bread of God, *ver.* 33. for it is the propertie of bread to give life, then infants alſo, if they have life and ſalvation in him, muſt alſo ſome waies be made partakers of this bread. Secondly, be it granted, that this place is properly underſtood of thoſe that are *adulti*, of yeers (which we will not much ſtand upon) yet it will follow upon their expoſition, that many which are prevented by death, before they receive the Communion, ſhould be damned: for although they doe much in heart and vow deſire it, this is not ſacramentally, but ſpiritually by faith to eat Chriſt: which wee ſay is the true meaning of this place. Thirdly, why may not alſo that place of Baptiſme, Iohn 3.5. *Ioh.* 3. *Unleſſe a man be borne of water, &c.* be expounded of thoſe of perfect age, as well as this? They have therefore put an anſwer in our mouthes for that place ſo much urged for the neceſſitie of Baptiſme. The difference which *Bellarmine* pretendeth, is nothing: for in this place alſo, *verſ.* 54. Chriſt ſpeaketh in the third perſon, *whoſoever eateth my fleſh, &c. hath eternall life*: ſo that the contrarie, though pronounced in the ſecond perſon, *except yee eat, &c. verſ.* 53. appeareth to have the ſame meaning. Fourthly, his objection that children eat milke, not bread, is nothing: ſeeing our Saviour ſpeaketh not of materiall, but ſpirituall bread: and therefore, as men of yeeres may be fed with ſpirituall 1 Cor. 3.2. milke, 1 *Corinth.* 3.2. ſo children in yeeres may be nouriſhed with ſpirituall bread.

Argum. 2. That Chriſt ſpeaketh of that bread which is ſpiritually eaten by faith, it is evident out John 6.47.48. 50. of the text, *verſ.* 47. *He that beleeveth in me hath everlaſting life. Verſ.* 48. *I am the bread of life.* And *verſ.* 50. *This is the bread that commeth downe from heaven, that he that eateth of it, ſhould not die.* By this it appeareth, that to beleeve in Chriſt, is to eat Chriſt.

Bellarmine anſwereth, that Chriſt indeed ſpeaketh of the true bread, which is himſelfe, communicated unto us by faith: as alſo he maketh mention of the ſacramentall bread, *verſ.* 51. *The bread that I will give is my fleſh.*

Contra. It is evident that Chriſt ſpeaketh in this place of one and the ſame bread, which is himſelfe: firſt, he ſaith, *I am the living bread, verſ.* 51. And againe, *the bread that I will give is my fleſh*: but Chriſt and his fleſh are all one; and therfore Chriſt and his fleſh are one and the ſame bread. Secondly, Verſ. 58.59. *verſ.* 58. Chriſt ſpeaketh of the bread which came downe from heaven; but the ſacramentall bread commeth not from heaven: *Ergo*, Chriſt ſpeaketh not of that bread. Thirdly, the effects of the bread are the ſame, *he that eateth Chriſts fleſh, hath eternall life, verſ.* 54. And *he that eateth the bread, that came from heaven, ſhall live for ever, verſ.* 58. Wherefore the bread Chriſt, and the fleſh of Chriſt, are taken for the ſame.

Argum. 3. Chriſt ſaith, *He that eateth my fleſh ſhall live for ever, verſ.* 54. but every one that eateth Chriſt ſacramentally, is not ſaved: wherefore Chriſt ſpeaketh not of a ſacramentall eating.

Bellarmine anſwereth, the words of Chriſt muſt bee underſtood conditionally, if they doe eat Ioel 2.32. Pro. 1.28. Chriſt aright: as in like manner the Scripture ſaith, *Ioel* 2. *Whoſoever calleth upon the name of the Lord, ſhall be ſaved*: and yet it is ſaid, *Prov.* 1. *They ſhall call upon me, but I will not heare*: becauſe they call not aright.

Contra. This condition is ſometime requiſite to bee underſtood in ſuch things as may be without it: as in prayer, becauſe all prayer is not in truth: and therfore S. *Iames* ſaith, *The prayer of faith* (not Iam. 5.15. every prayer) *ſhall ſave the ſick, Iam.* 5. But in this caſe of eating and drinking Chriſt, this condition is ſuperfluous, becauſe it is impoſſible to eat and drinke Chriſt, if it be not done aright: a man may eat 1 Cor. 11.27. the bread, and drinke the cup of the Lord unworthily, as the Apoſtle ſaith, 1 *Cor.* 11.27. but he cannot eat or drinke Chriſt unworthily: for he either eateth him not at all; or if he doe, it muſt be effectuall: for Chriſt himſelfe ſaith, *verſ.* 55. *My fleſh is meat indeed*: wherefore hee that eateth Chriſt, if hee doe eat him at all, muſt needs have meat indeed, and ſo conſequently bee nouriſhed to eternall life.

Argum. 4. Theſe words, *verſ.* 51. *The bread that I will give is my fleſh*, cannot in their owne ſenſe bee underſtood of the Sacrament, ſeeing they themſelves hold, that the bread after tranſubſtantiation, is annihilate, and is bread no more.

Bellarmine is here driven to this ſhift, to ſay that bread is not here taken properly, but generally for meat.

Contra. Firſt, he himſelfe in his anſwer to our firſt argument objected, that infants were not comprehended in this generall ſpeech of Chriſt, *except ye eat, &c.* becauſe they eat not bread but milke: where hee taketh bread properly, and not for any meat; for milke alſo is meat: and yet forgetting himſelfe, he taketh it here improperly. Secondly, if Chriſt ſpeake not of bread properly, then neither of drinke properly: then not of the Sacrament, which is celebrated not with any meat, but only with bread.

Argum. 5. If Chriſt hath relation to the Sacrament, then muſt it of neceſſitie be miniſtred in both kinds; for in every place he joyneth both theſe together, the eating of his fleſh, and drinking of his blood: but this is contrarie to their practice.

Bellarmine anſwereth, that the fleſh and blood of Chriſt is as fully received under one kind as both, Iohn 10.57. as hee himſelfe ſaith, *verſ.* 57. *He that eateth me, ſhall live by me*: ſo that hee which eateth Chriſt doth both eat and drinke him, *reſponſ. ad argum.* 10.

Contra. **Firſt**, to eat and drinke Chriſt ſpiritually by faith is all one: but ſacramentally to eat him, and drinke him, are two divers things; for otherwiſe the one element were ſuperfluous. Secondly, *Bellarmine* himſelfe, *cap. 5. argum.* 4. enforceth this diſtinction of eating and drinking, to bee underſtood of the Sacrament, where Chriſt is both eaten and drunke under the formes of bread and wine, whereas ſpiritually, ſaith he, it is all one to eat and drinke Chriſt; but now forgetting himſelfe, hee would take away this diſtinction: wherefore all this while he hath ſaid nothing.

Augustine alſo thus writeth upon theſe words, *Hoc eſt manducare illam eſcam, & illam bibere potum, in Chriſto manere, & illum manentem in ſe habere*: This it is to eat that fleſh, and to drinke that drinke, to abide in Chriſt, and to have him abiding in us, &c. But this may be done without the Sacrament: *Ergo*, it is not neceſſarie to underſtand it of the Sacrament. Tract. in Iohann. 26.

Secondly, though wee ſhould grant that this whole treatiſe *Iohn 6.* may fitly be referred to the Sacrament, yet the words muſt be taken figuratively, for the ſpirituall eating and drinking of Chriſt in the Sacrament, and not otherwiſe.

Arg. 1. *Verſ.* 35. Chriſt ſo expoundeth his owne words: *I am the bread of life, he that commeth to me ſhall not hunger, and he that beleeveth in me ſhall not thirſt.* To eat then, and to drinke Chriſt, is to beleeve in him. Iohn 6.35.

Bellarmine anſwereth: firſt, if the bread in the Sacrament be but figuratively the fleſh of Chriſt, and not the very fleſh it ſelfe, then Chriſt ſhould give no better thing than *Moſes* did, who alſo gave them Manna, which was a type and figure of Chriſt, *cap. 6. reſp. ad argum.* 1.

Contra. Firſt, though Manna to the faithfull amongſt the Iſraelites were not onely a materiall, but a ſpirituall food, as the Apoſtle ſheweth, 1 *Cor.* 10. 3. yet in this place mention is made thereof, as it was a materiall food: as *verſ.* 35. *Moſes gave you not bread from heaven*; but as Manna repreſented Chriſt, it was a heavenly bread: wherefore the ſacramentall bread compared with the materiall Manna, is much more excellent. Secondly, Manna ſignified Chriſt, yet darkly and obſcurely: but in the Euchariſt he is after a more lively and ſenſible manner exhibited and repreſented unto us; and therefore in reſpect of the ſpirituall uſe alſo it excelleth. 1 Cor. 10.3. Iohn 6.35.

Secondly, ſaith hee, they asked a ſigne and miracle of Chriſt, *verſ.* 30. but in the repreſentation of Chriſts fleſh onely there is no miracle, neither in apprehending him by faith, *Bellarm. ibid.*

Contra. Firſt, the comming of the true bread from heaven, which Chriſt giveth here as a ſigne, *verſ.* 32. and the incarnating of the Sonne of God, is the greateſt miracle in the world, which the Angels doe wonder at, and deſire yet to behold, 1 *Pet.* 1. 12. Secondly, to beleeve in Chriſt and to apprehend him by faith, is called by the Apoſtle a great myſterie, 1 *Tim.* 3. 16. And *Augustine* ſaith, *Prorſus majus hoc dixerim, quàm cœlum & terra*: I ſay it is a greater worke than the heaven and the earth, *Tract.* 71. *in Iohan.* 1 Pet. 1.12. 1 Timoth. 3.16.

Argum. 2. Chriſt underſtandeth another manner of eating of his fleſh, than the Capernaites did. But they imagined that Chriſt would give his verie fleſh and blood to bee eaten: and therefore they went away offended, and ſaid, This is an hard ſaying, *verſ.* 60. Therefore Chriſt to correct their erronious conceit, ſaith unto them, that his words were ſpirit and life, that is, ſpiritually to be underſtood, *verſ.* 63. Iohn 6.60.

So *Augustine* interpreteth thoſe words of Chriſt, as if he had ſaid, *Spiritualiter intelligite, quod locutus ſum*: You muſt underſtand ſpiritually, that which I have ſaid. You ſhall not eat this body which you ſee, nor drinke that blood, which ſhall be ſhed for you: *Sacramentum vobis aliquod commendavi, ſpiritualiter intellectum vivificabit vos*: I have commended a certaine myſtery and Sacrament unto you, which being ſpiritually underſtood, ſhall quicken you. And in another place, *Then the bodie and blood of Chriſt ſhall be life to every one*, when that which is viſibly done in the Sacraments, *In ipſa veritate ſpiritualiter manducatur, &c.* be in truth ſpiritually eaten, and ſpiritually drunke: as the Lord himſelfe ſaith, &c. *My words are ſpirit and life, &c. De verb. Apoſt. ſerm.* 2.

Origen thus interpreteth this place, *Hom.* 7. *in Levit. Propterea caro ejus verus cibus, & ſanguis ejus verus potus, &c.* Therfore his fleſh is very meat, and his blood very drinke: for by the fleſh and blood of his word, he nouriſheth mankind.

Bernard alſo thus expoundeth theſe words: *Quid eſt manducare ejus carnem, & bibere ejus ſanguinem, niſi communicare paſſionibus ejus, & eam converſationem imitari, quam geſſit in carne? Serm.* 3. *in Pſalm.* What is it to eat his fleſh and drinke his blood, but to communicate with his paſſions, and to imitate his converſation in the fleſh?

Againe, in another place: *Qui manducat carnem & bibit ſanguinem meum, &c. hoc eſt, qui recolit mortem meam, & exemplo meo mortificat membra ſua quæ ſunt ſuper terram, habet vitam æternam: lib. de diligendo Deo*: He that eateth my fleſh, and drinketh my blood: that is, he which remembreth my death in his mind, and by my example doth mortifie his earthly members, hath eternall life. This father applieth not theſe words, as we ſee, to the ſacramentall eating.

Laſtly, concerning this place enforced out of the ſixth of *Iohn*, divers of the Papiſts and of the more learned ſort amongſt them doe hold, that it is not to be expounded of the Euchariſt: as *Gabriel. lection.* 84. *ſuper canon. Miſſæ. Nicolaus Cuſanus epiſt.* 7. *ad Bohemos. Thomas Cajetanus.* 3. *par. qu.* 8. *artic. ultim. Ruardus Tapper. in explicat. artic.* 15. *Lovanienſ.* So that we want not their owne teſtimonie againſt them.

The Papiſts.

Arg. 3. CHriſt in the inſtitution of this Sacrament, ſaid unto his Apoſtles, after he had given thanks and bleſſed: *Hoc eſt corpus meum*: This is my body: that is, that which is contained in this bread, or under the formes of this bread, is my very bodie, *Bellar. cap.* 9. So that theſe words muſt needs be taken properly, not to be a trope or figure.

1 It is not the manner of the Scriptures to ſet downe flat precepts and commandements, and directory rules in obſcure termes, or figurative ſpeeches, but plainly and evidently: therefore it is not like, that Chriſt being now to preſcibe unto his Apoſtles the perpetuall Law and forme of this Sacrament, would ſpeake obſcurely.

2 Though he ſpake by parables and ſignes to the Phariſies, yet there was no cauſe why he ſhould ſo doe, none being preſent but his Apoſtles, *Bellarm. ibid.*

Anſw. 1. It is very well, that you will now (though I thinke unawares) grant unto us, that the precepts and rules in Scripture are ſet downe ſimply and plainly: wherefore the Scriptures cannot be ſo hard and obſcure, as you would beare us in hand they are, for if the precepts and rules of faith bee evidently in Scripture expreſſed, as you ſeeme to confeſſe, what reaſon have you to keepe backe the people from the reading of Scripture?

1 Cor. 10. 4. 17.

2 It is falſe that the Scriptures uſe no figures nor tropes, in the declaration of the lawes and Sacraments of the Church: for ſaith not *S. Paul*, ſpeaking of the Sacraments of the Jewes, *Petra erat Chriſtus*, the Rocke was Chriſt, 1 *Cor.* 10. 4. that is, ſignified Chriſt? Likewiſe in the 17. *verſe*, We that are many are one bread: that is, our ſpirituall unitie and conjunction is repreſented, in that we are partakers of one bread.

Bellarmine anſwereth, that where the Apoſtle ſaith, *the rocke was Chriſt*, he ſpeaketh not of the materiall or viſible rocke, but of the ſpirituall, and inviſible: *they dranke of the ſpirituall Rocke that followed them*, ſaith the Apoſtle, *verſ.* 4. and then it followeth, *the rocke was Chriſt.* This proveth no trope in the Sacrament, which was the materiall, not the ſpirituall rocke, *Bellarm. cap.* 9.

Contra. Firſt, the Apoſtle calleth the materiall rocke ſpirituall, as *verſ.* 3. he called the viſible Manna, ſpirituall meat, as *Auguſtine* ſaith, *Spirituale aliquid ſignificantem, in Pſalm.* 77. Becauſe it had a ſpirituall ſignification. Secondly, it may appeare to bee ſo, both becauſe this ſpirituall rocke, that is, the water out of the rocke, is ſaid to follow them; that is, the water did run along by them for their continuall uſe: but Chriſt went before them in a pillar of fire, he ſhould improperly be ſaid to follow them. Againe, they all dranke of this ſpirituall rocke; but of the true ſpirituall water none but the faithfull drinke.

Mark. 8. 15.

3 Sometimes our Saviour would ſpeake darkly, being alone with his Apoſtles, thereby to ſtirre them up more diligently to attend unto his words, as when hee biddeth them beware of the leaven of the Phariſies, *Mark.* 8. 15. Yet this ſpeech of our Saviour Chriſt uttered in the hearing of his Apoſtles, *This is my bodie*: was neither ſo darke nor obſcure, that the Apoſtles need much be troubled about the underſtanding. Nay, many things being ſpoken in borrowed and metaphoricall words, are uttered with greater grace, and carrie a fuller ſenſe: When Chriſt ſaid, *I am the doore, Ioh.* 10, 9. *I am the vine, Ioh.* 15. 1. he ſpake by a figure as he doth here, for neither was hee a vine, or a doore, as the bread was not his bodie: yet which of the Apoſtles was there, that underſtood him not, when hee called himſelfe a vine, and a doore? Neither could they doubt of our Saviour Chriſts meaning here.

John 10. 9.
John 15. 1.

Thirdly, theſe words, ſaith *Bellarmine*, *This is my bodie*, neither any other ſpeech of Scripture is to be taken figuratively, unleſſe ſome other Scripture doe ſhew it ſo to bee taken, or it bee repugnant to ſome article of the faith, as this ſpeech of Chriſt is not: for whereas they alleage, that it is contrarie to the article of Chriſts aſcenſion, wee Catholikes doe beleeve the aſcenſion of Chriſt, and yet hold the reall preſence of Chriſt notwithſtanding, *Bellarm. cap. 9. argum.* 3.

Anſw. Firſt, other places of Scripture, which muſt be underſtood in a figure, as where Chriſt ſaith, *I am the doore, the vine, &c.* doe alſo inſinuate how Chriſt is to be underſtood here. Secondly, if they did beleeve the aſcenſion of Chriſt aright, as *S. Peter* doth, *Act.* 3. 21. ſaying, *whom the heavens muſt * containe untill, &c.* they would not containe him in earth under the formes of bread and wine, who muſt yet be contained in heaven: for if Chriſt could be contained in divers places at once, the Angell had not reaſoned ſoundly, *Matth.* 28. 6. *he is not here, for hee is riſen.*

Act. 3. 21.
* Here a quarrell is picked, becauſe we read ſo, rather than *receive*, the word is δέξασθαι, *to hold, containe.* See our anſwer further, Retract. 210.

Bellarmine againe thus reaſoneth from the words themſelves; firſt, this article (*hoc*, this) cannot ſignifie bread, which both in Latine, and in Greeke, is of the maſculine gender; but the article is of the neuter: therefore by (this) Chriſt underſtandeth his bodie contained under thoſe formes.

John 6. 9.

Contra. 1. This article (*hoc*) is uſed ſubſtantively, not adjectively, and ſignifieth as much as this thing, and therefore is put in the neuter gender: neither is it ſo ſtrange or unuſuall a thing (as the Jeſuite taketh it) to demonſtrate ſome thing in ſight in ſuch generall termes, not naming the thing: As *Ioh.* 6. 9. *There is a boy which hath five barly loaves, and a few fiſhes*, (both in the maſculine gender) *ſed quid haec ſunt, &c.* but what are theſe things, which is put in the neuter? 2. If Chriſt by (*this*) did meane his bodie, there ſhould bee a tautologie or idle repetition of the ſame thing, as if hee had ſaid, this body is my bodie.

Secondly, hee urgeth theſe words, *My bodie which is given for you*: but his true bodie, not the figure ſigne of his bodie, was given for us: *Ergo*, he meaneth his true and naturall bodie.

Contra. As *Luke* readeth, *This cup is the new Teſtament in my blood, ſhed for you*: where the participle *ἐκχυνόμενον, ſhed*, agreeth with *ποτήριον, the cup*, not with (*αἵματι*) *in my blood*; as the Evangeliſt ſaith the cup was ſhed, by a double figure, firſt taking the cup for the wine, and ſecondly wine for Chriſts blood: ſo this ſenſe may very well hold, this bread is my bodie, that is, a ſigne of my bodie, which is given for you.

Thirdly, if, *this is my body*, bee nothing elſe, but this is a ſigne of my body, why may wee not pronounce in like manner of the ſacrifices and Sacraments of the law, which were alſo ſignes and ſymboles of Chriſt; and likewiſe of Baptiſme, and of the word of Chriſt, that they are his very body and fleſh, becauſe they are ſignes thereof: but the Scripture ſo ſpeaketh not, but onely of the Euchariſt: *Ergo*, it is not a figurative ſpeech.

Contra. Firſt, although a reaſon might eaſily bee rendred, why the Sacraments of the law ſhould not have their denomination of the body and blood of Chriſt, as the Euchariſt hath, becauſe Chriſts death was not then ſo plainly deſcribed, as at the inſtitution of the Lords Supper; yet we ſee that this phraſe of ſpeech is alſo uſed of thoſe legall Sacraments: as the rocke is ſaid to be Chriſt, 1 *Cor.* 10. 4. being but a type of him: and Chriſt is called the Paſſe-over, or Paſchall Lambe, 1 *Cor.* 6. 7. Secondly, though in Baptiſme the water in Scripture bee not ſo evidently called Chriſts blood, as the cup in the Euchariſt (the reaſon whereof is plaine, becauſe in Baptiſme the blood of Chriſt is ſet forth as the worker of our regeneration, and new birth: but in the Euchariſt it is propounded as our ſpirituall drinke and nouriſhment) yet wee ſee, that the Scripture is not ſilent in this behalfe, as *Ioh.* 7. 38. the water is called the ſpirit: and *Tit.* 3. 5. the waſhing the new birth: and *Revel.* 7. 14. *They have made their long robes white in the blood of the Lambe*: the waſhing of water in Baptiſme, whereby they are ſanctified in the word, *Epheſ.* 5. 26. is called the blood of Chriſt. Thirdly, as touching the word of God, it may alſo in ſome ſenſe bee called the very fleſh of Chriſt: for by hearing of the word Chriſt commeth in unto us, and ſuppeth with us, *Revel.* 3. 20. but he dwelleth in us onely by eating his fleſh, and drinking his blood, *Ioh.* 6. 56. wherefore the hearing of his word, is the very eating of his fleſh. And ſo *Origen* expoundeth, *Carnibus & ſanguine verbi, &c.* He doth feed us with the fleſh and blood of his word, *Hom.* 7. *Levitic.*

1 Cor. 10. 4.
1 Cor. 6. 7.
John 7. 38.
Tit. 3. 5.
Revel. 7. 14.
Epheſ. 5. 26.
Revel. 3. 20.
John 6. 56.

Contra. Now on the other ſide, we will make it plaine, that theſe words of Chriſt are ſpoken tropically.

Argum. 1. Where Chriſt ſaith according to *S. Luke*, *This cup is the new Teſtament in my blood*, *Luke* 22. 23. we muſt needs admit a double trope or figure: for firſt, the cup is taken for that which is contained in the cup. Secondly, the wine in the cup was not the new Teſtament, but a ſigne of the new Teſtament. If then in one part of the Sacrament he ſpake by a figure, why not alſo in the other, when he ſaith, *This is my body*, that is, a lively ſigne and ſeale thereof?

Luke 22. 23.

Bellarmine anſwereth: firſt, that in theſe words, *this cup is the new Teſtament, &c.* a trope muſt needs be admitted; but ſuch a trope, as doth explicate it ſelfe: for, whereas Chriſt ſaith, *Drink ye all of this*, and, *which is ſhed for you*, every man may underſtand of himſelfe, that not the cup it ſelfe is drunken, or ſhed, but the liquor in the cup. And againe, *Matthew* and *Marke* doe thus write, *this is my blood*, who doe ſhew us how Saint *Luke* is to be expounded, ſaying, *this cup, &c.* that is, the blood in the cup, *cap.* 11. *reſp. ad argum.* 8. but all the Evangeliſts ſay, *this is my bodie*: therefore the like figure cannot be admitted in theſe words.

Contra. Firſt, as men uſe not to drinke or ſhed cups, ſo neither to eat humane fleſh, or mens bodies: and therefore common uſe will find out a trope in the one ſpeech as well as in the other: as well, when Chriſt ſaith, *take, eat, this is my bodie*; as when he ſaith, drinke of this cup. Secondly, every figurative ſpeech in Scripture, though it bee not expounded by another place, yet may bee underſtood to be figurative by the nature and propertie of the thing ſpoken of: as *S. Paul* ſaying, *the rocke is Chriſt*, though hee expound not himſelfe, yet every man knoweth that a ſtone cannot be Chriſt, no more can bread be his body, but in ſignification. Thirdly, yet our Saviour himſelfe expoundeth theſe words; *this is my bodie*, in another place, where he had ſaid, *the bread is my fleſh*, *Ioh.* 6. 51. and then ſhewing his meaning he ſaith, *verſ.* 63. *the fleſh profiteth nothing, my words are ſpirit and life*: ſo then he muſt be underſtood ſpiritually. Fourthly, neither doth *Matthew*, ſaying, *this is my blood of the new Teſtament*, expound *S. Luke*, *this cup is the new Teſtament in my blood*: for if by the cup, bee underſtood blood; then the meaning ſhould be this, *this blood is the new Teſtament in my blood*, which were abſurd. But *Bellarmine* would take away this abſurditie by a diſtinction, ſaying, that blood is taken here diverſly; in the firſt place for the blood in the Sacrament; in the ſecond, for his blood ſhed upon the croſſe, and he maketh this to be the meaning: this blood here contained under the ſhew of wine, is my new Teſtament conſecrated in my blood upon the croſſe.

John 6. 51. 63

Contra. Firſt, thus hee will make Chriſt to have two divers bloods, one in the Sacrament, which is the Teſtament; the other ſhed upon the croſſe, whereof it is a teſtament. Secondly, he ſaith, *Matthew* expoundeth *Luke*: but Saint *Matthew* ſpeaketh of the blood ſhed upon the croſſe: *which is ſhed for many*, *verſ.* 26. then *Luke* alſo ſaying, this cup, that is my blood in the cup, ſpeaketh of the blood ſhed upon the croſſe: ſo that blood in the firſt and ſecond place, is to be taken for the blood ſhed upon the croſſe.

Secondly, as he granteth a figure, in theſe words *(this cup)* ſo hee denieth any figure at all in the words following *(is the new teſtament)* for the blood of Chriſt in the Sacrament is the teſtament it ſelfe: and a teſtament (ſaith he) is taken two waies, either it ſignifieth the will of the teſtator it ſelfe, or elſe the authenticall inſtrument, wherein the will of the teſtator is contained; and ſo Circumciſion was both a ſigne of Gods covenant, and the covenant it ſelfe, that is the inſtrument, whereby the covenant was applied: and ſo is the Euchariſt both a ſigne of the teſtament made in Chriſt, and ſo Saint *Matthew* ſaith the blood of the teſtament; and it is the teſtament it ſelfe, that is, the authenticall inſtrument; and ſo *S. Luke* ſaith, It is the Teſtament in my blood, *Bellarm. ibid.*

Heb.9.16.
Rom.4.11.
Heb.9.20.

Contra. Firſt, the authenticall inſtrument of a Teſtament being under witneſſe and ſeale, is not the Teſtament it ſelfe, but only a ratification of it; and ſo are the Sacraments ſeales and ratifications unto us of Chriſts Teſtament. Secondly, there is no Teſtament without death, *Hebr. 9. 16.* wherefore the Euchariſt is not the Teſtament, unleſſe they will have Chriſt daily to die in the Sacrament. Thirdly, Circumciſion is called the covenant, becauſe it was the ſigne only thereof; and ſo *S. Paul* the beſt expounder of *Moſes*, calleth it the ſeale of the righteouſneſſe of faith, *Rom. 4. 11.* Fourthly, the Evangeliſts ſpeake all of the ſame Teſtament, and Saint *Luke* ſpeaking figuratively is to bee expounded by *Matthew*, who ſaith, *The blood of the Teſtament*; which anſwereth to the figure of the Law, for *Moſes* ſprinkling the blood ſaid, *This is the blood of the Teſtament*, *Heb. 9. 20.* So then the blood is not the Teſtament, but of the Teſtament, that is, a ſigne therof.

Gen.17.10.11.
Exod.12.11.
1 Cor.10.4.

Argum. 2. It is no unuſuall phraſe in the Scripture to ſay, (this is) that is, ſignifieth, as *Gen. 17. 10.* Circumciſion is called the covenant it ſelfe, where it was a ſigne only of it, and ſo is it called, *verſ. 11.* and *Exod.* 12. 11. the Lambe is called the Lords Paſſe-over, which it betokened onely: and *S. Paul* calleth the rocke Chriſt, being only a figure of him, 1 *Cor.* 10. 4. In the ſame ſenſe Chriſt ſaith, *This is my bodie*: that is, exhibiteth and repreſenteth unto you my bodie.

Bellarmine his beſt anſwer here is, that in all theſe examples alleaged, in the ſame place the trope or figure is expounded; as, where Circumciſion is called the covenant, it is alſo ſaid to be the ſigne of the covenant; and *Exod.* 12. 11. the Lambe is ſaid to be the Lords Paſſe-over, that is, the ſacrifice of the Lords Paſſe-over, *verſ.* 27. and 1 *Cor.* 10. where the rock is ſaid to be Chriſt, the Apoſtle ſpeaketh of the ſpirituall not materiall rock, which followed them, which ſpirituall rock indeed is Chriſt. *Bellar. reſp. ad argum. 6. cap.* 11.

Galath.4.25.
Ioh.6.51.63.

Contra. Firſt, it is ſufficient for our purpoſe to ſhew in Scripture, that *(this is)* is taken for *(this ſignifieth)* though the explication of the Trope bee not inſerted ſtraightway in the ſame place; neither is this manner of figurative ſpeech alwaies expounded, as *Galath.* 4. 25. *Agar is the Mountaine Sina in Arabia*, that is, ſignifieth, or figureth that place, where the Law was given: which explication, though it bee not directly mentioned, yet is neceſſarily implied. Secondly, this figurative ſpeech of Chriſt notwithſtanding *(this is my body)* is, as I ſhewed, by himſelfe expounded, *Ioh. 6. 51.* where having ſaid, *the bread is my fleſh*, as here *(this is my bodie)* he further openeth his meaning, *verſ. 63. My words are ſpirit and life*, that is, ſpiritually to be underſtood. Thirdly, the Apoſtle ſaying the rock was Chriſt, ſpeaketh of the materiall rocke, which was a figure of Chriſt, not of the inviſible rocke. Firſt, the Apoſtle ſaith, *the rocke was*, not, *is*; but Chriſt is alwaies the inviſible rocke. Secondly, they did all drinke of this rock, but they all did not ſpiritually receive or drinke Chriſt: for, *verſe* 5. with many of them God was not pleaſed: but with all the faithfull hee was pleaſed: wherefore they did drinke all of the materiall, not of the ſpirituall rocke. Thirdly, it is called ſpirituall, as Manna is called ſpirituall meat, for the ſpirituall ſignification. So then, here we have the very like trope uſed by the Apoſtle, and yet not expounded. Fourthly, all figurative ſpeeches of Scripture, though their interpretation be not expreſſed, yet is implied by ſome conſequence; and ſo where Chriſt ſaith, *This is my bodie*, we are forced to underſtand a figure by implication, it being an unwonted and inhumane thing to eat mans fleſh.

Argum. 3. Chriſt in ſaying, *this is my bodie*, did demonſtrate or ſhew ſome thing in ſight; for a thing abſent or inviſible cannot be demonſtrated: but Chriſts body, which they imagine was hid under the formes, was not ſeene: *Ergo*, it could not be ſhewen.

Bellarmine here runneth, as it were in a maze; one while hee ſaith, *(Hoc) non demonſtrare accidentia*: That the word *(this)* doth not demonſtrate the accidents of the bread: and againe he affirmeth, *Formaliter in hac propoſitione demonſtrari ſpecies*: That formally in this propoſition *(this is my bodie)* the ſhewes or outward ſhapes are demonſtrated: and hee refuſeth to ſay with *Scotus*, that *(this)* is as much to ſay, as this ſubſtance: but with *Aquinas*, this ſubſtance contained under the forme of bread, *c. 11. reſponſ. ad argum.* 1.

1 Timoth. 1. 7.

Contra. Firſt, it is pretie ſport to ſee how they buſie themſelves about the meaning of this word *(Hoc)* ſome ſay it ſignifieth Chriſts body, but this *Bellarmine* himſelfe miſliketh: ſome, as *Scotus*, expound it, *(hoc ens)* this thing: neither doth *Bellarmine* agree unto this, but ſaith with *Thomas*, that *(hoc)* is this thing, or ſubſtance contained under the forme of bread: thus are they at their wits end, neither underſtanding what they ſpeak, nor whereof they affirme, as the Apoſtle ſpeaketh, 1 *Tim.* 1. 7. Secondly, this Pronoune *(hoc)* neither betokeneth Chriſts body, for that were to ſay, *this*, that is, *my body, is my bodie*, which were abſurd to affirme the ſame thing of it ſelfe: nor yet the forme onely of bread, for they will not ſay, that the ſhape of the bread is Chriſts body: neither yet doth it demonſtrate any other ſubſtance under the ſhew of bread, becauſe it is inviſible, and cannot bee demonſtrated, neither in their owne learning can there bee any new ſubſtance before the words of conſecration be all uttered : wherefore it remaineth, that this demonſtrative (*hoc*) muſt be referred to the bread, which Chriſt conſecrated to be a figure of his bodie.

Argum. 4. That which Chriſt did take, he bleſſed, that which he bleſſed, he brake, that which he brake, he gave to his diſciples : but he tooke bread, bleſſed bread, brake bread, therefore alſo he gave bread, and ſo conſequently, the demonſtrative, *hoc*, this, ſheweth the bread.

Bellarmine anſwereth, that betweene Chriſts taking and giving, there commeth bleſſing ; ſo that he bleſſed that he took, and by bleſſing changed it, and ſo gave it : And they themſelves alſo confeſſe, that he gave not the ſame bread which he tooke ; for he tooke common bread, but gave ſacramentall bread : ſo as wee ſay, he ſtroke *Peter*, ſlew him, and buried him, and yet *Peter* was not buried alive, though hee were ſtricken alive ; ſo it followeth not that Chriſt gave the ſame bread he tooke, *Bellarm. c.*11. *reſp. ad argum.* 1.

Contra. Firſt, *S. Matthew* ſaith, *He bleſſed, S. Luke* 22. 19. *He gave thankes* ; ſo that bleſſing and Luke 22.19. giving thankes is all one, which was an action directed unto God, not unto that which was bleſſed : neither was the bread by this bleſſing changed into Chriſts bodie ; becauſe the words of conſecration were not yet uttered : And againe after he had bleſſed, he brake it, but he brake not his bodie, but the bread. Againe, the words are plaine, *Math.* 26.26. *Ieſus tooke bread, and when he had given thankes,* Matth.26.26. *he brake and gave to his diſciples* : what elſe now did Chriſt breake and give, but bread, that he tooke? for otherwiſe no conſtruction can be made of the words. Secondly, wee ſay there was a Sacramentall change of the bread, after Chriſt had bleſſed it, but it was a change in the qualitie, not in the ſubſtance; ſo that notwithſtanding this change, Chriſt gave the ſame thing he tooke, though otherwiſe qualified. And the example brought in, is not to the purpoſe : for the ſame *Peter* in ſubſtance is buried, that was ſtricken, though altered in condition, before alive, now dead : but they ſay there is no bread at all remaining, ſo that in their meaning Chriſt delivereth another thing than hee tooke, contrarie to the words of the text. Thus then it appeareth by theſe reaſons alleaged, whatſoever is objected to the contrarie, that theſe words of our Saviour, *this is my bodie,* cannot be otherwiſe than figuratively taken, and ſo *S. Auguſtine* expoundeth : *Non dubitavit Dominus dicere, hoc eſt corpus meum, cum daret ſignum corporis ſui* : The Lord doubted not to ſay, *this is my bodie,* when he gave a ſigne of his bodie : *cont. Adimantum, cap.* 12.

The Papiſts.

OTher arguments out of the Scriptures are alleaged by them for proofe of the carnall and reall preſence, which muſt not here be omitted.

Argum. 4. *Bellarmine* urgeth that place, 1 *Cor.*10.16. *The cup of bleſſing which we bleſſe, is it not* 1 Cor.10 16. *the communion of the blood of Chriſt? the bread which we breake, is it not the communion of the body of Chriſt?* From this place he draweth three arguments : firſt, the Apoſtle maketh mention of benediction and conſecration, whereby the wine is converted into Chriſts blood, which conſecration needed not, if there were but a figurative conſecration, but the firſt inſtitution would ſuffice : as therefore we ſee in Baptiſme no ſuch kind of conſecration uſed, *cap.* 12.

Contra. Firſt, we grant a conſecration neceſſarie, whereby the elements are ſanctified and ſeparated from the common uſe to a ſpeciall holy uſe in the Sacraments ; neither are the bread and wine otherwiſe conſecrated in the Euchariſt, than the water in Baptiſme, which is ſanctified by the word of God. Secondly, we grant alſo that to this conſecration the inſtitution of Chriſt in his word ſufficeth : for the word being applied to the element, as *Auguſtine* ſaith, maketh a Sacrament : if they require to their conſecration any thing more than Chriſts inſtitution, it is a meere humane and ſuperſtitious invention. Thirdly, the argument then followeth not, the elements are bleſſed and conſecrated, and therefore converted into another ſubſtance : it is ſufficient that they are turned to another uſe : as the Paſchall Lambe was ſeparated from the flocke, and ſet apart for an holy uſe, *Exod.* 12.3. Exod.12.3. yet remained a Lambe ſtill, the uſe was altered, the ſame nature was reſerved.

Secondly, the Apoſtle ſaith, *the bread which we breake* : by breaking he underſtandeth the oblation and immolation of the bodie of Chriſt ; as 1 *Cor.* 11.25. Saint *Paul* thus rehearſeth the words of 1 Cor.11.25. Chriſt, *this is my bodie which is broken for you,* that is, offered up in ſacrifice : but bread is not broken, or offered in ſacrifice : *Ergo,* it is the body of Chriſt, *Bellarm. ibid.* And againe, this clauſe, *the bread which we breake,* muſt anſwer to the former, *the cup which we bleſſe* : that ſeeing the Apoſtle ſpeaketh there of conſecration, ſo he doth here of oblation, which is done by the words of conſecration.

Contra. Firſt, there is great difference betweene that ſaying of Chriſt rehearſed by Saint *Paul, this is my bodie, which is broken for you,* and this of the Apoſtle, *the bread which we breake* : for there he ſpeaketh of his body, here of bread, but bread is not his body : there his body is broken by the tormentors upon the croſſe, here the bread is broken by beleevers in the Sacrament. Againe, as in the firſt inſtitution Chriſt firſt brake the bread, and then ſaid, *this is my bodie given for you* : ſo breaking was one thing, the giving, or offering his body, another ; ſo is it here. Secondly, as the cup is conſecrated by bleſſing and praier in part, ſo is the bread conſecrated in part by breaking and diſtributing : for not by the words of benediction only, but by the whole action of giving, receiving, thankſgiving, are the elements conſecrated : ſo that in this ſenſe, one part of the ſentence fitly anſwereth to the other.

Thirdly, the Apoſtle ſaith, *the bread is the communion of the body of Chriſt*, that is, wee are really and corporally made partakers of the bodie of Chriſt in the Sacrament : for if there were but a repreſentation of Chriſts fleſh only, and not his very fleſh indeed, the Apoſtle ſhould have reaſoned but weakly, perſwading them from the ſacrifices of the Gentiles, and eating of things ſacrificed to Idols, if hee had not alſo invited them to a more excellent ſacrifice and a better table, where the very fleſh of Chriſt is preſent, and not the figure only : for this were to offer a ſilke garment painted onely inſtead of a true ſilken one.

1 Cor.10.17.

Contra. Firſt, the Apoſtle meaneth a ſpirituall communion of the bodie of Chriſt, as it followeth, *verſ.* 17. *We that are many, are one bread and one bodie, becauſe we are partakers of one bread* : as wee are one body amongſt our ſelves, ſo are wee one body with Chriſt : but wee are myſtically one bodie amongſt our ſelves : *Ergo.* Likewiſe the Apoſtle ſaith, *the bread is the communion, and wee are partakers of one bread* : if it remaine bread ſtill, then is it not the bodie of Chriſt. And the Apoſtle further ſheweth how we are joyned unto Chriſt, *Epheſ.* 2. 22. *in whom ye are built together, to bee the habitation of God by the ſpirit* : So then by the ſpirit we are united unto our head : and *following the truth in love, we grow up unto him, Epheſ.* 4.15. Secondly, the Apoſtle reaſoneth not as *Bellarmine* pretendeth, promiſing one fleſhie ſacrifice for another : but his reaſon ſtandeth thus, That as they which communicate in the Sacrament, are partakers of Chriſt ; ſo they that communicate with the ſacrifices of Idols, have fellowſhip and communion with devils, to whom they are offered : and therfore ſaith the Apoſtle, I would not that ye ſhould have fellowſhip with devils, *verſ.* 20. Thirdly, the Sacrament of Chriſt being celebrated with bread, is a better banquet, than the ſacrifices of devils furniſhed with fleſh : like as the wiſe man ſaith, *Better is a drie morſell, if peace be with it, than a houſe full of ſacrifices with ſtrife, Prov.* 17. 1. ſo to eat bread in the remembrance of Chriſt with peace of conſcience, according to his owne inſtitution, is much better than to be fatted with the ſacrifices of Idols, which maketh ſtrife betweene us and God : and who will not preferre the linnen garment of a chaſte matrone, before the ſilken ornaments of a ſtrumpet?

Epheſ.2.22.

Epheſ.4.15.

Prover.17.1.

1 Cor.11.29.27.

Argum. 5. *S. Paul* ſaith, 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, doth eat and drinke his owne judgement, not diſcerning the Lords bodie.* And *verſ.* 27. *he is guiltie of the body and blood of Chriſt* : they cannot be guiltie of that which they receive not : neither in the unworthie receiving of any other ſacrament are they made guiltie of the body and blood of Chriſt, but onely in this : *Ergo*, the bodie and blood of Chriſt are really preſent : *Rhemiſt. annot. in hunc locum*, and *Bellarm. cap.* 13.

Anſw. Firſt, it is falſe that none elſe but they which prophane the Euchariſt are guiltie of the blood of Chriſt : for as in Baptiſme alſo the faithfull are made partakers of the bodie and blood of Chriſt, as it is confeſſed out of *Auguſtine* in your owne decrees, *par.* 3. *diſtinct.* 4. *c.* 31. *Nulli eſt aliquatenus ambigendum, &c.* No man muſt doubt, that then every faithfull one is made partaker of the bodie and blood of our Lord, when in baptiſme hee is made a member of Chriſt : ſo they which prophane baptiſme, are guiltie of Chriſts blood, as the Apoſtle ſpeaketh of ſuch, *that they doe tread under foot the Sonne of God, and doe count the blood of the teſtament an unholie thing, wherewith they were ſanctified, Heb.* 10.29. Secondly, as theſe doe tread under foot the Sonne of God, and prophane the blood of the teſtament, not really or perſonally, but in the malice and prophaneſſe of their hearts ; ſo are the wicked guiltie of Chriſts blood, in as much as they prophane the holie ſignes therof : for the defacing of the kings image or ſeale redoundeth to the diſhonour of the King himſelfe ; ſo they are guiltie of the blood of Chriſt, not which they received in ſubſtance, but in abuſing the ſignes and ſeales thereof exhibited unto them.

Heb.10.29.

Bellarmine replieth : firſt, if the diſhonour of the image bee the diſhonour of the King, how then dare you deface the images of Saints, which tend to their diſhonour? Secondly, an injurie is not done to an image, if it be by chance rather than purpoſed violence defaced : but many may receive the Euchariſt unworthilie, that maliciouſly doe not contemne it. Thirdly, if it be ſuch a ſinne to abuſe the image of Chriſt in the Euchariſt, then for ſuch to heare the word alſo, which is alſo the image of Chriſt.

Contra. Firſt, if you can ſhew, that God hath commanded Images to be erected for the honour of Saints, as the Kings ſeale and image is for his honour ; then we will grant alſo that it is a diſhonour to deface them. Secondly, though every unworthie receiver be not malicious againſt Chriſt, yet he is a contemner and deſpiſer, ſeeing that he cannot be ignorant, but that it is the ſeale and image of Chriſt, as not the violater only, but the contemner of the Kings image is an offender. Thirdly, an unworthy hearer of the word is alſo a tranſgreſſor, as the unworthy receiver : and the Apoſtle ſaith of ſuch as fall away, having had a taſte of the word, they doe crucifie the Sonne of God, *Heb.* 6.6. in the which ſenſe the unworthie receiver is here ſaid to be guiltie of Chriſts blood, and ſo alſo doth crucifie Chriſt to himſelfe.

Heb.6.6.

Geneſ.49.11.

Our Doway men ſhall put in their verdict in the laſt place : theſe words, *Geneſ.* 49.11. *He ſhall waſh his ſtoale in wine*, they underſtand of Chriſts reall preſence in the Euchariſt : and that out of *Tertullian*, who expoundeth the ſtoale to ſignifie Chriſts fleſh, and the wine his blood, pag. 150. yea, they urge theſe words of *Tertullian, This is my body, that is, a figure of my bodie : figura autem non fuiſſet, niſi veritatis eſſet corpus*, but there could not be a figure, unleſſe it were a bodie of veritie, &c. pag. 188.

Tertullian lib. 4. cont. Marcion.

Contra. 1. *Tertullian* ſo applieth that place, to prove the veritie of Chriſts bodie againſt the Marcionites,

cionites, not the realtie thereof in the Euchariſt: for thus it followeth in the ſame place: *Ita nunc ſanguinem ſuum in vino conſecravit, qui tunc vinum in ſanguine figuravit*: Hee now hath conſecrated his blood in wine, who then prefigured wine in blood: *Iacob* calleth wine there the blood of the grape: as then the blood of the grape ſignified wine, becauſe wine hath the ſimilitude of blood, yet was it not blood indeed, no more is the wine in the Euchariſt.

2 So alſo the other ſentence of *Tertullian* is perverted by them: and if they were not wilfully blind, it maketh full againſt them: for if the bread be but a figure of Chriſts bodie, then is it not the bodie it ſelfe, whereof it is but a figure: and by *corpus veritatis*, a bodie of veritie, hee meaneth not, that in the Euchariſt is to bee found that veritie of a bodie, but that Chriſt had a true bodie; for otherwiſe it could not have a figure or repreſentation: as he ſaith further, *Vacua res, quod eſt phantaſma figuram capere non poteſt*: A void thing, which is nothing but a phantaſie, is not capable of a figure.

3 But it is ſtrange, that they are not aſhamed to alleage *Tertullian* for their carnall preſence, who herein is as pregnant a witneſſe againſt them, as any of the fathers. As thus he writeth: *Panem quo corpus ſuum repreſentat, &c.* The bread wherewith hee repreſenteth his bodie. And againe: *Panem corpus ſuum appellans, ut hinc intelligas corporis ſui figuram pani dediſſe*; Hee calleth bread his bodie, that you may underſtand hereby, that hee gave the bread to bee a figure of his bodie: *Vini ſaporem, in ſanguinis ſui memoriam conſecravit*: Hee conſecrated the taſte of wine for the memorie of his blood, &c. If the bread then bee a repreſentation of his bodie, the wine a memorie of his blood, if the bread bee but a figure of Chriſts bodie, then is not the bodie it ſelfe after a fleſhly manner preſent.

Lib.1.contra Marcion.
Lib. 3. adverſ. Marcion.

Tertul.lib.de anima.de 5. ſenſib.

The Proteſtants.

THat Chriſt is preſent with all his benefits in the Sacrament, wee doe willingly grant: neither doe wee thinke that the elements of bread and wine are bare and naked ſignes of the bodie and blood of Chriſt, but Chriſt is verily by them exhibited unto us, and ſpiritually by faith, wee are truly made partakers of his precious bodie and blood; not that Chriſt deſcendeth from heaven to us, but wee aſcend by faith and in ſpirit unto him: yea, wee confeſſe as much as *Bernard* ſaith, whoſe ſpeech they themſelves allow, *In ſacramento exhiberi veram carnis Chriſti ſubſtantiam, ſed ſpiritualiter non carnaliter*: That the very ſubſtance of Chriſts fleſh is exhibited unto us in the Sacrament, but ſpiritually, not carnally. This *Bellarmine* acknowledgeth to bee true, though hee would not have the word (ſpiritually) to bee uſed, leſt it might bee as hee ſaith, by us miſconſtrued. This then is our faith and judgement, that wee are verily in this Sacrament engrafted into the bodie of Chriſt, and doe truly eat his fleſh and drinke his blood: but all this is done ſpiritually onely and by faith: As for their carnall eating and devouring of Chriſt, wee utterly reject and condemne it.

Cap.2.lib.1.

Argum. 1. In the receiving of the Sacrament there is a double conjunction, wee are joyned to Chriſt, and make one bodie alſo amongſt our ſelves; ſo ſaith *S. Paul*, 1 *Cor.* 10.16,17. Wee are made partakers of the bodie of Chriſt, and wee that are many are one bread, and one body: but our participation with the myſticall body of Chriſt is ſpirituall: *Ergo*, alſo our communication with his naturall bodie, *Fulk. in hunc locum.*

1 Cor.10.16. 17.

Argum. 2. If the bodie of Chriſt bee in the Sacrament, then it is eaten and torne with the teeth: And what is eaten goeth into the belly, and is caſt out into the draught, *Marke* 7.19. I pray you, what is now become of the bodie of Chriſt? doth it paſſe the ſame way that other meats doe?

Mark.7.19.

Bellarmine anſwereth, *lib.* 1. *cap.* 11. *ad argum.* 5. that they are the accidents of the bread and wine which are eaten, and chawne, or rent by the teeth, and not the bodie of Chriſt: and yet the bodie of Chriſt goeth downe into the ſtomacke, but no further: but when the formes of bread and wine begin to be corrupted there, the body of Chriſt goeth away, *Bellarm. cap.* 14.

Anſwer. 1. This is new learning, that the accidents of meat are chawne in the mouth, and not the meat it ſelfe: and that the formes onely, not the ſubſtance is altered, and corrupted in the ſtomacke. Say alſo that men are nouriſhed with accidents and not with the ſubſtance: If the Prieſt chance to drinke too deepe of the chalice, and ſo become drunke, I pray you what is it that maketh him ſo light headed? Is it thinke you, the accidents onely of wine? Surely a drunken man would not ſay it. If a Mouſe chance to creepe into your pix, and fill her hungry belly with your God almighty: what is it that the Mouſe feedeth upon? trow you they be accidents onely? for you ſay that the conſecrated hoſt goeth no further than the ſtomacke: and yet it is too much that the houſell of Chriſtians ſhould bee houſed in a Mouſes bellie. Theſe are but ridiculous and light queſtions, yet ſuch as have troubled your graveſt and ſageſt heads, and remaine unanſwered.

2 *Bellarmine* denieth that the bodie of Chriſt being eaten, goeth any further than the ſtomacke: But our *Rhemiſts* goe further; they ſay, that we are made a peece of his bodie and blood: they ſhould rather have ſaid that his bodie and blood is made a peece of us, being converted into our ſubſtance. But ſilly men, we pittie them: If we ſhould preſſe them ſtill with theſe queſtions, they would ſooner run mad, than find out any reaſonable and ſober anſwer for us.

Rhemiſt.1. Corinth.10. ſect.5.

It ſhall not be amiſſe to ſee the judgement of other popiſh Doctors of this matter, that it may appeare to the world, how well they agree together.

Lib.4.diſt.12. b.c.d.

The Maſter of Sentences rehearſeth foure opinions: firſt, ſome thinke that in the Sacrament there is ſaid to be a fraction, breaking, or diviſion of Chriſts bodie, becauſe it ſeemeth ſo to bee, but is not. Secondly, others thinke that as there is the outward forme of bread, and yet no bread; ſo there is a fraction, and yet nothing broken. Thirdly, ſome are of opinion that the very body of Chriſt is ſenſibly handled by the Prieſt, and verily broken and rent with the teeth. A fourth opinion there is, that not the body of Chriſt, but the accidents onely are chawne and divided by the teeth. The firſt opinion of theſe is ridiculous, that Chriſts body ſeemeth to bee broken, and is not, and maketh the *Eucharist* but a kind of jugling trick: the ſecond is impoſſible, that there may bee a fraction without breaking: the third is groſſe and abſurd, to thinke that Chriſts body may bee devoured: the fourth is unreaſonable, as I have ſhewed, that accidents may bee divided without a ſubſtance: To this opinion ſubſcribeth the Maſter, as likewiſe *Bellarmine*; yet is it contrarie to the decree of *Nicholaus*, who received the confeſſion of *Berengarius* under this forme, *Corpus & ſanguinem Domini ſenſualiter non ſolum Sacramento, ſed in veritate manibus ſacerdotum tractari, frangi, & fidelium dentibus atteri*: That the body and blood of Chriſt is ſenſible not onely in Sacrament, but verily handled by the Prieſt, broken and rent with the teeth of the faithfull: *par.3.diſtinct.2.c.*42. How then dare they preſume to goe againſt the determination of a Pope, to ſay the accidents of bread only are eaten, and not the bodie of Chriſt it ſelfe?

A ſecond doubt there is, what becommeth of the body of Chriſt when it is eaten: *Bellarmine* thinketh, it goeth but downe to the ſtomacke: the *Rhemiſts* thinke, as we have ſeene, that we are made a piece of his body and blood: ſo alſo *Leo* in his decree, *p.3.diſt.2.c.*38. *In carnem ipſius tranſeamus, &c.* Taking the heavenly food, let us be changed or paſſe into his fleſh. *Clemens* 5. determineth the contrarie, *lib.3.Clementin. tit.*16. *hic panis ſumitur, ſed verè non conſumitur; manducatur, ſed non tranſmutatur, quia in edentem minimè transformatur*: This bread is aſſumed, not conſumed; it is eaten, but not changed nor transformed into the eater: But another decree granteth, that the bodie of Chriſt may bee conſumed, and mingled with other meates; to ſay no more: and therefore they which have eaten the Lords body in the morning, are enjoyned to faſt till the ſixth houre, which is noone, *Ne putent ſanctæ portioni miſcere cibum, &c.* Leſt they ſhould mixe with the holy portion, the meat that goeth into the draught, *decret. par.*3. *diſt.* 2.*c.*23. And another decree puniſheth thoſe with 40. dayes penance, that chance to vomit up the *Euchariſt. ibid.decret.*28. So then by their learning, Chriſts body may be vomited up: thus are they divided in their fooliſh imaginations.

A third doubt there is moved: that if a Mouſe, Dog, or Cat, chance to eat the *Euchariſt*, what it is that they eat? their judgement in time paſt hath been, that it is the very Sacrifice it ſelfe, which the Mouſe eateth: as *decret.p.3.diſt.2.c.*94. *Qui bene non cuſtodierit ſacrificium, &c.* He that keepeth the ſacrifice negligently, ſo that a Mouſe or other beaſt chance to eat it, muſt doe penance 40. dayes: but he that looſeth it, that it cannot bee found, 30. dayes. Thus they thought, that Chriſts body might both bee eaten of beaſts, and bee in danger to be loſt. But the Maſter of Sentences being aſhamed of this, asking the queſtion, what it is that beaſts doe eat, when they meet with the hoaſt, maketh this clarkly anſwer, *Deus novit*, God knoweth: *lib.*4. *diſt.* 13. Thus they wearie themſelves with their reſtleſſe brain-ſicke fantaſies.

Act.3.21. Mark 14.3.

Argum. 3. Chriſt in his fleſh is aſcended up to heaven, and there muſt remaine till his comming againe, *Act.* 3.21. Againe he ſaith, *The poore you ſhall have alwaies, but me alwaies you cannot have*, *Mark.* 14. *Ergo*, Chriſt being now in his humanitie in heaven, cannot bee preſent in the Sacrament upon earth.

Bellarmine anſwereth to the firſt place, that the carnall preſence of Chriſt doth not draw him out of heaven: his naturall body remaineth there ſtill: yet by his omnipotent power he can make his bodie to be in many places at once, *cap.* 14.

Anſwer. If Chriſts body be in heaven and in earth, and in many places at once, it muſt either be his owne naturall bodie which was borne of the Virgin *Marie*, or hee muſt every day create himſelfe a new bodie: but this were too too abſurd to be granted, that every day there ſhould be a new Chriſt. Neither can the firſt be admitted: for a naturall body hath a naturall preſence; but ſo hath not Chriſts body in the Sacrament: for it is not there naturally, being without ſhape or forme, neither viſible nor ſenſible. And how can it ſtand with the property of a true naturall body, to be in 1000. places at once? for ſo muſt Chriſt body needs be, and in more too, ſeeing hee is kept and hanged up in every Popiſh Church. And further, if *totum Chriſtum*, whole Chriſt, bee in the Sacrament, both with his body and ſoule; you muſt either grant that there are many whole Chriſts, ſeeing he is in many places at once: or elſe if there be but one whole Chriſt, his humanitie muſt be diſperſed every where as his Godhead is: and ſo are you againſt your wills become *Ubiquitaries.*

Matth.28.6.

Againe, if this be not a good argument, Chriſts bodie is in heaven, and therefore not in the Sacrament; then the Angels reaſon is not good, *Matth.* 28. 6. *He is not here, for he is riſen*: but if this be a good conſequence in the Angels argument, becauſe Chriſts body was not in more places than one, at once, it doth alſo neceſſarily follow in the other.

Bellarmine to the ſecond place anſwereth, that as wee alwayes have the poore, ſo have wee not

Chriſt, that is, viſibly to annoint his body, or to doe other ſuch ſervices of love and dutie unto him: yet this letteth not, but that wee may have his preſence inviſible in the Sacrament: ſo alſo anſwer the Rhemiſts, *Matth. 26. ſect. 3.*

Conta. Firſt, wee read in Scripture but of two ſorts of Chriſts preſence, one as he is God preſent in his power and divinitie, and ſo he is with his Church alwaies, *Matth. 28. 20.* the other, as he is man, by which preſence he ſaith, *Me you cannot have alwaies with you, Matth. 26. 11.* If they can ſhew us a third kind of preſence out of Scripture, ſuch as they imagine, we will heare them: Secondly, our Saviour commendeth the woman, that ſhee had wrought a good worke upon him, *verſ.* 10. and ſaith, they ſhall not have him any more in ſuch ſort, that is, to worke a good worke upon: but if Chriſts body were preſent in the Sacrament, it were a good worke to adore it; to adorne it with cloth of gold, and to give all outward reverence to it: but Chriſt is not bodily preſent now, to have any good workes miniſtred unto him: *Ergo*, he is no waies either viſibly or inviſibly preſent in his body.

Matth. 28. 20.
Matth. 26. 11.

Argum. 4. Matth. 15. 17. All that entreth into the mouth, goeth into the belly and is caſt out into the draught; the body of Chriſt is not caſt into the draught, but bread only: *Ergo*, the body of Chriſt doth not enter in at the mouth.

Matth. 15. 17.

Bellarmine anſwereth, that Chriſt ſpeaketh onely of ſuch meat, as is received to nouriſh the body: for after the reſurrection Chriſt did verily eat, and yet it was not caſt into the draught, that hee did eat, becauſe hee eat not for nouriſhment. And whereas wee anſwer, that this example is unfitly alleaged, becauſe Chriſt ſpeaketh of mortall men, that eat, but hee was then immortall: hee replieth, that in like manner Chriſt ſpeaketh of mortall and corruptible meat, not of immortall and incorruptible, ſuch as his body is: *Bellarm. c. 14. reſp. ad argum. 2.*

Contra. Firſt the words of our Saviour are generall, *Whatſoever entreth in at the mouth*; and therfore nothing that goeth that way, can be excepted: Secondly, the way for immortall and incorruptible food is not to goe in by the mouth into the belly; for that which is corruptible is not capable of that which is Incorruptible and immortall, as *S. Peter* ſheweth; *You are borne anew not of mortall ſeed but immortall, by the word of God, &c.* Then it followeth, *verſ. 24. All fleſh is graſſe, &c. but the word of the Lord endureth for ever*: Fleſh which is graſſe and corruptible is not capable of the immortall ſeed of the word, no more is it of the immortall food of Chriſts body: wherefore they may as well ſay that mortall food may goe into the ſoule, as immortall into the belly. Thirdly, the ſame thing that is caſt into the draught, firſt commeth in by the mouth: then I aske of them, what it is that goeth out into the draught? not the accidents of bread, (that were abſurd) nor yet Chriſts body, (it were impious once to thinke it) *Ergo*, the ſubſtance of bread goeth forth and came in by the mouth before. *Bellarmine* ſaith, hee will not meddle with this queſtion now, what is become of the accidents of bread, being corrupted in the ſtomacke: yet I would his leyſure had ſerved him to have reſolved this doubt now: but I thinke wee muſt give him a longer day to conſult with the Popes chaire, and then tell us his mind. The Papiſts are all here in ſuch a ſtreit, that they know not how honeſtly to wind themſelves out: for ſeeing they affirme, that Chriſts body entreth in at the mouth, and ſomewhat muſt goe forth againe, they muſt grant, that it is either the accidents of bread, or bread it ſelfe, or ſome new ſubſtance ſupplied in that inſtant, or the very body of Chriſt, which commeth out of the body: but not the firſt, for it is a ſubſtance that is caſt forth into the draught, and the accidents of bread are corrupted and gone; and where there is corruption, there of neceſſitie is a ſubject and a ſubſtance: It is not bread, for that they ſay was chaſed away before, and annihilated: it is no new ſubſtance; for the ſame thing that commeth in by the mouth, goeth forth againe: therefore it followeth, that it is the ſubſtance of Chriſts bodie: for how can they ſhift it, ſeeing Chriſts body being once eaten muſt remaine? for our Saviour ſaith, *Hee that eateth my fleſh, and drinketh my blood, remaineth in me, and I in him: Iohn 6. 56.* and if Chriſts fleſh remaine, no other ſubſtance commeth unto it, neither of bread, nor any other, (for this is the Lutherans conſubſtantiation, which the Papiſts abhorre.) They have therefore but two evaſions, one is to ſay, that Chriſts fleſh goeth from the body, as it came into it, as a Popiſh Prieſt reaſoning with *Robert Smith* martyr, was not aſhamed to grant, ſaying further, that it was no greater derogation to Chriſt, than to be ſpet upon: *Fox pag. 1691.* But this ſo great blaſphemie our adverſaries ſeeme in words to miſlike: yet holding the carnall preſence, they are driven ſo to ſay, or elſe to ſay nothing. The other way to ſatisfie all doubts, is to leave theſe filthy dregs of error, and with *Origen* to confeſſe the truth: *Quod ſi quicquid ingreditur per os, &c.* If that whatſoever entreth in by the mouth goeth into the belly, &c. even that meat, which is ſanctified by the word and prayer, in reſpect of the materiall part thereof, goeth into the belly, and ſo out into the draught, &c. Wherefore it is bread, and not the Lords fleſh, that is eaten in the Sacrament, and ſo delivered againe, as all other meats are.

1 Pet. 1. 23. 24.
Iohn 6. 56.
In cap. 15. Matth.

Harken what *Auguſtine* ſaith, *Cavendum eſt ne ita divinitatem adſtruamus hominis, ut veritatem corporis auferamus*: We muſt take heed we doe not ſo maintaine the divine nature of the man Chriſt, that we take away the nature of his body.

Ad Dardan. epiſt. 57.

Argum. 5. The fathers in the law did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke in their Sacraments that wee doe, *1 Corinth. 10. 2. 3.* but they did not eat the fleſh of Chriſt, nor drinke his blood, but onely ſpiritually by faith: *Ergo*, or more doe we.

1 Cor. 10. 2. 3.

Bellarmine here anſwereth no otherwiſe than he did before, that the Apoſtle meaneth not, that the

Iſraelites did eat the ſame ſpirituall meat that wee doe, but the ſame meat among themſelves, both good and bad, *Bellarm. lib. 1. de Euchariſt. cap. 14. reſponſ. ad loc.* 12.

Contra. Wee have likewiſe ſhewed before, that they did ſpiritually eat and drinke the ſame meat and drinke that wee doe, namely Chriſt: as the Apoſtle ſaith, the rocke whereof they dranke, was 1 Cor. 10. 4. Chriſt, 1 *Corinth.* 10. 4. See alſo *Auguſtines* judgement before of this place, and likewiſe *Bernards,* Controverſie 11. queſtion 2. part. 2.

Here *Bellarmine* firſt refuſeth *Auguſtines* expoſition, ſaying that the Apoſtle doth evidently ſhew that they did eat the ſame meat onely amongſt themſelves, becauſe that all both good and bad did eat the ſame meat; but the good onely amongſt them, did eat the ſame ſpirituall meat with us, in our adverſaries judgement: ſecondly, he ſaith, that *Auguſtine* did meane, that they did eat the ſame meat in ſignification only, not in vertue and efficacie: *Bellarm. cap.* 14. *reſp. ad loc.* 12.

Contra, Firſt, it is evident by the Apoſtles words, that hee meaneth the ſame ſpirituall meat and drinke both among themſelves, and together with us: *for the rocke* (ſaith he) *was Chriſt:* but Chriſt is our ſpirituall food, as well as theirs. Secondly, his reaſon, that all both good and bad did eat the ſame meat, doth make againſt his expoſition, as well as ours: for it was the ſame ſpirituall meat whether amongſt themſelves, or the ſame with ours: but the wicked did not eat it as it was ſpirituall meat. Wee ſay then, that it was the ſame ſpirituall meat ſacramentally to all both good and bad, though effectually onely to the beleevers: as Chriſt ſaid to all his Apoſtles, *Drinke yee all of this, for* Math 26. 28. *this is my blood, &c. Matth.* 26. 26. It was ſacramentally Chriſts blood to them all, amongſt whom *Origen* thinketh that *Iudas* was one, and that hee received the Sacrament with the reſt, *Tract.* 35. *in Matth.* yet it was ſo effectually onely to his faithfull Apoſtles. Thirdly, that *Auguſtine* meaneth, it was the ſame ſpirituall meat with ours, not in ſignification onely, but in vertue alſo and efficacie, it is evident by his owne words rehearſed in the decrees, *part.* 3. *diſt.* 2. *c.* 81. *Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen idem eſt virtute ſpirituali:* They did eat one thing, we another, but in outward ſhew, which is the ſame in ſpirituall vertue.

Argum. 6. There remained wine ſtill after the conſecration and diſtribution amongſt the Apo-
Math 26. 29. ſtles: for Chriſt ſaith, *He will drinke no more of the fruit of the vine, Matth.* 26. 29. So S. *Paul* calleth
1 Cor. 10. 17. the other element bread after the conſecration, 1 *Cor.* 10. 17. Wee that are many are one bread, be-
1 Cor. 11. 26. cauſe we are partakers of one bread. Likewiſe, cap. 11. 26. *Ergo,* there remainth ſtill bread and wine in the Sacrament. And therefore no body of Chriſt: for they cannot be there both together, as they teach.

Bellarmine anſwereth, firſt, that Chriſt ſaying, *I will drinke no more, &c.* meaneth that wine which was uſed in his legall ſupper, at the eating of the Paſchall Lambe, before he inſtituted his laſt ſupper: as *Luke* maketh manifeſt mention of two cups which our Saviour gave to his Diſciples, one before the conſecration, the other after, *cap.* 11. *reſp. ad argum.* 10.

Contra. 1. That Chriſt ſpake theſe words after the inſtitution of his laſt ſupper, it appeareth both by *S. Matthew* and *Marke,* who both agreeing together report theſe words as ſpoken after. 2. *S. Luke*
Luk. 22. 17. 20. indeed *chap.* 22. *verſ.* 17. firſt ſpeaketh of the cup, and afterwards of the diſtribution of the bread, and againe of the cup, *verſ.* 20. But as *Auguſtine* ſaith, he ſpeaketh in the firſt place by way of anticipation, meaning the ſame cup which was given after Supper. *Bellarmines* anſwer here is, that *Auguſtine* was deceived, *cap.* 11. *reſp. ad argum.* 10. But it further may bee ſhewed thus: The Evangeliſts ſet downe three things concerning the cup: Firſt, that Chriſt gave thankes. Secondly, that hee gave it to his diſciples. Thirdly, hee ſaid, *This is my blood of the new Teſtament:* Now *Matthew* and *Marke* joyne all theſe three together: *Luke* doth report them ſunderly: In the firſt place, he ſaith, Chriſt gave thanks, and ſaid, *Take this and divide it amongſt you;* that is, as the other Evangeliſts ſay, *Drinke ye all of this:* And then in the ſecond rehearſall of the cup, he ſupplieth that which is wanting, namely this clauſe; *This cup is the new Teſtament in my blood, or my blood of the new Teſtament.* So then before he ſpake of the Sacrament, both becauſe of the Euchariſticall act, the giving of thanks, and the words of inſtitution, take, drinke, or divide.

Bellarmine to the ſecond place anſwereth; firſt, S. *Paul* calleth it bread after conſecration, becauſe it hath the ſhew and ſhape of bread: as the braſen ſerpent was called a ſerpent, and Angels in Scripture are called men, becauſe they ſo appeared: *reſp. ad argum.* 13.

1 Cor. 11. 26. *Contra.* Firſt, the Apoſtle ſpeaketh of ſuch bread as is eaten and broken, 1 *Corinth.* 11. 26. *As of-*
1 Cor. 10. 16. *ten as yee ſhall eat this bread:* and 1 *Corinth.* 10. 16. *The bread which wee breake:* but not the ſhape, but the ſubſtance of bread is eaten and broken. Secondly, the Angels did not appeare only in the ſhape of men, but had mens bodies indeed, their feet were waſht, they did eat and drinke with *Abraham* and *Lot:* the braſen ſerpent was not onely in ſhew, but in ſubſtance and throughout of braſſe: theſe
1 Cor. 10. 16. 17 examples helpe you not. Thirdly, the Apoſtle calling it bread after conſecration ſo many times: thrice
Chap. 11. 26. 27. 28. in the 10. *chapter, verſe* 16. 17. and thrice *chapter* 11. *verſe* 26. 27. 28. muſt be taken to ſpeake proper-ly, and to call the thing as it is.

Exod. 7. 12. Secondly, it is called bread, becauſe it was bread before: as *Exod.* 7. 12. *Aarons* rod is ſaid to devour the Sorcerers rods, whereas it was then a Serpent, and not a rod; but ſo called, becauſe it was a rod before, *Bellarm. ibid.*

Contra. Firſt, there is mention made in the text, how *Aarons* rod was turned into a Serpent; if you can ſhew the like Scripture for the turning of the bread into Chriſts body, you ſhall ſay ſomewhat. Secondly, ***Aarons*** rod was turned into a Serpent, and then returned to be a rod againe: you likewiſe muſt ſhew that the ſubſtance of bread returneth againe, or elſe this example is not like. Thirdly, ***Aarons*** rod was (being turned) a Serpent in ſhew, and not a rod: but in the Euchariſt the ſhew of bread remaineth ſtill by your owne confeſſion; herein alſo this example is unlike.

Thirdly, ſaith he, it is called bread, either after the Hebrew phraſe, which taketh generally bread for meat; or elſe becauſe it is the true ſubſtantiall bread indeed, as our adverſaries doe expound it, in the ſixth of ***Iohn***, where Chriſt is called the true bread, ***Bellarm. ibid.***

Contra. Firſt, that the Apoſtle meaneth bread properly, not generally any meat, it thus appeareth, 1 *Cor.* 10. 16. ***the bread which we breake, &c.*** it is proper to bread to be broken, and not ſo proper for other meat, which is rather cut and divided than broken. Againe, there is no other meat uſed in the Communion to betoken Chriſts body, but the breaking of bread. Secondly, neither doth the Apoſtle ſpeake here of ſpirituall bread, as ***Iohn 6.*** but of materiall bread, as ***verſ. 17. Wee are one bread, &c. becauſe we are partakers of one bread:*** This bread is not the fleſh of Chriſt, for the congregation, though they make one myſticall body, cannot bee ſaid to bee Chriſts fleſh, as they are ſaid to be one bread, and one body: they are Chriſts body myſticall, but not his reall and fleſhie body. Againe, the eating of bread, and drinking of the cup, are both taken alike, 1 *Cor.* 11. 26. but the Apoſtle ſpeaketh of a materiall cup, yet by a figure comprehending the wine in the cup: therefore he alſo inſinuateth materiall bread.

1 Cor.10.16.
Verſ.17.
1 Cor.11.26.

Argum. 7. Luke. 24. 39. Chriſt ſaith, ***handle me, and ſee me, a ſpirit hath not fleſh and bones, as yee ſee me have:*** but Chriſts bodie in the Sacrament, can neither bee handled nor ſeene: ***Ergo,*** it is not there.

Luk.24.39.

Bellarmine anſwereth: The argument followeth very well affirmatively, This is ſeene and felt: ***Ergo,*** it is a body, and ſo our Saviour reaſoneth: but negatively it followeth not, It is not ſeene, nor felt ***Ergo,*** no body: for a body may be covered with another body, and God may blind the eyes, that they ſhall not ſee, as when Chriſt paſſed in the middeſt amongſt them, that would have throwne him downe headlong, ***Luk. 4. Bellarm. reſp. ad argum. 6.***

Contra. Firſt, the argument followeth as well negatively, as affirmatively, where there is no other impediment: It cannot be felt or ſeene: ***Ergo,*** no bodie; as in the Sacrament there is no ſuch impediment: neither in the object, for there is the ſame thing ſeene and felt which was before; neither is Chriſts body hid under another body: nor yet is our ſight hindred, or a miſt caſt before our eyes, as he pretendeth there was, when Chriſt eſcaped from the Nazarites (and yet the text ſaith not hee paſſed inviſible, but eſcaped miraculouſly, as at other times:) wherefore there being no impediment, the argument followeth ſtrongly. Secondly, our Saviour reaſoneth thus: ***See my hands and feet, for it is I:*** I am here: ***Ergo,*** you may ſee my hands and feet: which were no good reaſon, if Chriſts body could be preſent, and neither hands, nor feet ſeene. Wherefore as the Apoſtles were perſwaded by ſeeing and handling of Chriſt, that his body was preſent; ſo unleſſe wee may bee ſo perſwaded, wee are not bound to beleeve Chriſts bodily preſence.

Argum. 8. Ioh. 6. 63. It is the ſpirit that quickeneth, the fleſh profiteth nothing: Ergo, the fleſh of Chriſt is not eaten otherwiſe than ſpiritually in the Sacrament.

John 6 63.

Bellarmine and the Rhemiſts likewiſe anſwer, that by fleſh here is not underſtood the fleſh of Chriſt, but their fleſhly underſtanding of Chriſts words: for the Capernaites thought groſly, that Chriſt would divide his fleſh, and give it amongſt them to bee eaten: and they alſo erred, in taking Chriſts fleſh, for the fleſh of a meere man: wherefore hee onely reproveth their carnall underſtanding of Chriſt, whereas he ſaith, his words were ſpirit and life, that is, ſpiritually to be underſtood; ***Bellar. reſp. ad argum. 7. Rhemiſt. in hunc locum.***

Secondly, be it granted, that Chriſt ſpeaketh of his fleſh, that it profiteth not; yet it followeth not, that it is not in the Sacrament: for by the ſame reaſon, there ſhould be no bread there neither becauſe of it ſelfe it alſo profiteth not, ***Bellarm. ibid.***

Contra. Firſt, we do not ſo conclude, the fleſh of Chriſt profiteth not of it ſelfe: ***Ergo,*** it is not in the Sacrament: but by warrant of theſe words, we ſay that Chriſts fleſh is not otherwiſe, but ſpiritually to be eaten, and therefore his carnall preſence is not requiſite at all: for Chriſt ſaith not, that the ſpirit and the fleſh quicken, but that ***the ſpirit only quickeneth***, which is the ſpirituall eating of his fleſh; for to all other purpoſes the fleſh of Chriſt is profitable, as that it was borne, died, and roſe againe for us: but as touching any fleſhly eating it profiteth not at all. Secondly, that Chriſt ſpeaketh of his fleſh it is evident: for Chriſt removeth the offence, which they tooke at his words, ſaying, ***ver. 52. How can this man give us his fleſh to eat?*** and therfore he telleth them that his fleſh would not profit them to be eaten otherwiſe than ſpiritually. And thus ***Auguſtine*** expoundeth it, as he is alleaged in their owne decrees, ***par. 3. diſt. 2. c. 44. Caro non prodeſt quicquam, ſed quomodo illi intellexerunt, &c.*** The fleſh profiteth nothing, but as they underſtood it: for they ſo underſtood fleſh, as it is ſold, and cut out in the ſhambles, &c. Here ***S. Auguſtine*** expoundeth this place of the fleſh of Chriſt, but becauſe ***Bellarmine*** ſeemeth to take advantage of theſe words of ***Auguſtine***, as though hee ſhould not condemne all carnall eating of Chriſt, but onely in ſuch groſſe manner, as the Capernaites imagined: It followeth in the ſame place, ***Gratia ejus non conſumitur morſibus:*** His gracious fleſh is not conſumed

Verſ.52.

with biting: that is, is not eaten at all. And againe, *Donec ſeculum finiatur, ſurſum eſt Dominus*: As long as the world endureth, the Lord is above: *Corpus Domini, in quo reſurrexit, uno loco eſſe oportet*: The bodie of the Lord wherein he roſe againe, muſt be but in one place; but the veritie of his body is diffuſed every where. Here *S. Auguſtine* affirming, that Chriſts bodie is no where now, but in heaven, ſheweth, that it cannot any kind of way, either viſibly or inviſibly be eaten in the earth. Thirdly, the Papiſts are the Capernaites of theſe times: for they imagined, that Chriſts fleſh ſhould bee eaten with the mouth, whether after a viſible or inviſible manner, it is not expreſſed; and ſo doe the Papiſts hold. Againe, the Capernaites dreamed of a dead mans fleſh without life: and ſo the Papiſts doe ſeparate Chriſts fleſh from the ſpirituall vertue thereof, affirming that wicked men may eat Chriſts fleſh and yet receive no grace or vertue by it. And this impious diſtinction betweene the veritie and vertue of Chriſts fleſh, *Innocentius* 3 ſeemeth to be the author of: *Decr.Greg.lib.3.tit.41.c.6. Diſtinguendum eſt ſubtiliter inter tria, &c.* Wee muſt ſubtilly diſtinguiſh betweene three things in the Sacrament; the viſible forme of the bread and wine; the veritie which is of the fleſh of Chriſt; the vertue in unitie and charitie: What doe they now elſe, in dividing the veritie of Chriſts fleſh from the vertue thereof, but together with the Capernaites, make it a meere humane and dead fleſh without life or vertue? Fourthly, that this place is to be underſtood only of the ſpirituall eating of Chriſt, I have ſhewed before at large, in the anſwer to the ſecond argument of the Papiſts for the reall preſence, whither I referre the reader.

John 12.26. *Argum.9. Ioh.*12.26. Our Saviour Chriſt ſaith, *Where I am, there ſhall my Miniſters be*, that is, they ſhall be with him in his glory. But now Chriſt is in glory: *Ergo*, his Miniſters and Saints are with him: but they are not in the Euchariſt: *Ergo*, neither is Chriſt preſent bodily there. Wherefore, they muſt confeſſe that it is either glorious to Chriſt to be in the Sacrament, or inglorious: if it be glory to him, the Saints muſt be there preſent to ſee and be partakers of his glory: if it be inglorious, it is the greateſt ſacrilege in the world to deprive Chriſt of his glory.

Bellarmine at the firſt ſight maketh light of this argument, (which indeed wee our ſelves doe not urge, as any of our beſt reaſons) yet it doth ſo trouble him, that he knoweth not which way to turne himſelfe; anſwering by a diſtinction, ſuch as it is: for as Chriſts holy ſoule, while it is in the Euchariſt, doth behold God, ſo is it in glory: but to be in the Euchariſt under the formes of bread and wine is no glory to him, and therefore the preſence of his Saints is not neceſſarie there. Secondly, he granteth notwithſtanding, that the Angels are there preſent with Chriſts body, attending upon him: *reſponſ. ad argum.*8.

Contra. Firſt, he hath given us an anſwerleſſe anſwer: for ſtill we urge as before, either it is glorious for Chriſt to bee in the Euchariſt, or inglorious: he granteth both, that is partly glorious, partly inglorious, that Chriſt being there, is in his fathers glorie, and is not: if he be any way in glory, then muſt his Saints be with him, according to his promiſe, *for they are ever with him*, 1 *Theſſ.*4.17. and *they follow the Lambe whitherſoever he goeth*, *Revel.*14.4. If it be in part not glorious for Chriſt to be there, they doe more than in part commit blaſphemous ſacrilege againſt Chriſt, to pull him from his glorie in heaven. Secondly, you give the Angels a good office to attend upon Chriſt to ſee him diſhonored: If the Sun withdrew his light in the paſſion of Chriſt, and could not endure to ſee the Son of God ſacrificed in his owne ſhape; how much leſſe can the Angels endure to ſee him offered up under the baſe formes of bread and wine? The Angels *doe ſtill deſire to behold Chriſt in his glorie*, 1 *Pet.*1.12. but to ſee him diſhonoured, and unclothed of his glory, they have no will or deſire at all. This ſilly argument of ours (as he counteth it) doth make this great Rabbin ſpeechleſſe, that he is conſtrained to lay his hand on his mouth.

1 Theſſ.4.17.
Revel.14.4.
1 Pet.1.12.

John 16.28. *Argum.* 10. *Ioh.*16.28. *I leave the world, and goe to the father*: *Ergo*, Chriſt is no more in his humanitie in the world; and ſo conſequently not in the Euchariſt. But here it will be, and is anſwered, that Chriſt hath left the world, in his viſible preſence, but yet inviſibly his body may be in the world ſtill. We then further ſay, that therefore Chriſt ſent the holy Ghoſt to comfort the Diſciples, and to ſupplie his abſence, and to be in his ſtead: but if Chriſt were bodily preſent ſtill, there needed no ſuch ſupply.

Bellarmine anſwereth: firſt, that the comming of the holy Ghoſt did not ſupplie every preſence of Chriſt, for he ſaith, *Ioh.* 14.18. *I will not leave you comfortleſſe, but I will come unto you*; but onely the viſible preſence of Chriſt, whom they ſhould no longer ſee, nor heare, as they did: ſo that the comming of the ſpirit doth not take away the inviſible preſence of his fleſh. Secondly, as the holy Ghoſt did verily deſcend, yet remained in heaven ſtill: ſo Chriſt verily aſcended as he is man, and yet remaineth ſtill in the Euchariſt, *reſp. ad argum.* 9.

John 14.18.

Contra. Firſt, the holy Ghoſt ſupplieth not the preſence of Chriſts divine nature, for ſo Chriſt and his ſpirit are one, and the one cannot be preſent without the other: but it ſupplieth his whole bodily preſence, as may thus appeare: Firſt, there is mention made, *Iohn.* 14. of two kinds of Chriſts comming againe to the world: the one is by his ſpirit, and ſo he ſaith, *Ioh.*14. *verſ.*18. *I will not leave you comfortleſſe, but will come againe unto you.* And *verſ.*23. *If any man love me, &c. my father and I will come unto him, &c.* Thus Chriſt in ſpirit and power is alwaies preſent, as his father is, and this preſence the ſpirit ſupplieth not. The other comming is in his body, and ſo he ſaith, *verſ.*3. *I will come againe, and receive you to my ſelfe, that where I am, there may ye bee alſo.* This is his comming in the end of the

John 14.18.23.

world: but in the Euchariſt Chriſt doth not receive us to glory to himſelfe: *Ergo*, he commeth not there in body.

Secondly, *Ioh*. 16. 7. *If I goe not away, the Comforter will not come*: but the Comforter is come: *Ergo*, Chriſt in body is gone, not onely after his viſible but inviſible manner: for Chriſts bodily preſence, as it was comfortable, is taken away; and therefore he ſaith hee will ſend another Comforter, *Ioh*. 14. 16. but the inviſible preſence of Chriſts body is comfortable: now as he was our Comforter in his fleſh, he is abſent: for what need a ſecond comforter, if the firſt be ſtill preſent? *Ergo*, in reſpect of his inviſible bodily preſence he is abſent.

John 16.7.
John 14.16.

Thirdly, *Ioh*. 16. 15. *He ſhall take of mine and ſhew it unto you*: But if Chriſt himſelfe be preſent, might he not rather take of his owne himſelfe and ſhew unto us?

John 16.15.

Secondly, ***Bellarmine*** in comparing the holy Ghoſt and Chriſts humanitie together, that Chriſts body may bee in heaven and earth at once, as the holy Ghoſt is, is become an ubiquitarie, bringing in an omnipreſence of Chriſts body, and ſo is not farre from the Eutychian hereſie, in confounding Chriſts humane and divine nature together.

Argum. 11. Our bodies in the reſurrection ſhall be like to Chriſts body, ***Philip***. 3. 21. ***Who ſhall change our vile bodie, that it may be faſhioned or conformed to his glorious body***: but our bodies in the reſurrection ſhall have no ſuch propertie or qualitie, to be in many places at once: *Ergo*, neither now is Chriſts body at once in many places.

Philip. 3.21.

Bellarmine anſwereth, that Chriſts body is in many places, it doth not ariſe from any property of a glorious body, but from Gods infinite power, ***reſponſ. ad argum***. 14. *c*. 14.

Contra. Firſt, ſo doth the conforming of our bodies to Chriſts glorious body ariſe from the power of God: as it followeth in the ſame place, ***according to his mightie power, whereby he is able to ſubdue all things to himſelfe***: wherefore even the properties of our transfigured bodies ſhall bee wrought by the mighty power of God: and therefore herein is no difference betweene Chriſts glorified body and ours. Secondly, our Saviour prayeth, *Ioh*. 17. 21. ***that as he and his father are one, ſo we may be one with him***: Like as then Chriſt as he is God, is one with his Father; ſo we in our glorified bodies ſhall be one with Chriſt as hee is man. And further he ſaith, ***verſ. 22. the glory that thou gaveſt me, I have given them***: It followeth then, that all the properties of Chriſts glorified bodie ſhall by his divine power be communicated to ours: but our bodies ſhall have no ſuch omnipreſence then, no more hath Chriſts body now.

John 17.21.22.

Argum. 12. Chriſt is there onely in body, where he is to be ſought: but he is to be ſought onely above in heaven, *Coloſſ*. 3. 1. ***Seeke thoſe things that are above, where Chriſt ſitteth at the right hand of God***: *Ergo*, Chriſt is bodily only in heaven, and not in earth.

Coloſſ. 3.1.

Bellarmine anſwereth, to ſeeke Chriſt above is not underſtood of the place, but of the elevating and lifting up of the affection: for otherwiſe Aſtronomers and ſtarre-gazers ſhould bee the devouteſt men, that are alwaies looking upward: ſo they that ſeeke Chriſt in the Sacrament, may have their heart above, ***cap. 14. reſponſ. ad argum***. 15.

Contra. Firſt, neither doe we ſpeake of a ſeeking of Chriſt above only in place without elevating of affection, as the Apoſtles were rebuked, *Act*. 1. for gazing after Chriſt into heaven; but of ſuch a ſeeking of Chriſt in the heavenly place, as hath our heart and affection alſo: as it followeth ***verſ***. 2. ***Set your affection on heavenly things***. Secondly, howſoever this word, ***above***, may otherwhere bee referred to the affection, and not to the place; yet it is evident, that the Apoſtle here meaneth, the heavenly place above, where ***Chriſt ſitteth at the right hand of God***: but Chriſts body in the Euchariſt ſitteth not at the right hand of God (for then you muſt ſay alſo that the formes of bread and wine, under the which you ſay Chriſts body is, doe ſit there together with Chriſt:) ***Ergo***, Chriſt is not to bee ſought above in the Euchariſt. Thirdly, ***verſ***. 2. the Apoſtle to ***things above*** oppoſeth ***things on the earth***, or earthly things: but bread and wine are earthly things: ***Ergo***, for Chriſt to be under earthly things, is not to be above.

Argum. 13. Chriſt ſaith, ***Doe this in remembrance of me***: but we remember onely things abſent; Chriſt is in the Euchariſt remembred: ***Ergo***, he is abſent.

Bellarmine anſwereth, the Apoſtle ſheweth what it is ***to doe it in remembrance of Chriſt***, that is, ***to ſhew the Lords death till he come***, 1 *Cor*. 11. 26. ſo then the death of Chriſt is remembred, which is indeed abſent and paſt, and not preſent, ***Bellarm. cap. 11. reſp. ad argum***. 9.

1 Cor. 11.26.

Contra. Firſt, if the Euchariſt be a remembrance of Chriſts death, and ſo conſequently of his ſacrifice, then it is not a ſacrifice; for it cannot be both the thing it ſelfe, and a memorie of it too: ſo though you ſhould gaine here by the reall preſence, you have loſt in your ſacrifice. Secondly, Chriſts death cannot bee remembred without a memorie alſo of his bodie, for it was his body that dyed: neither is Chriſts death himſelfe; but his bodie that died, is himſelfe: wherefore ***in remembrance of me***, muſt be underſtood of his bodie that died, which is therefore abſent, becauſe it is remembred. Thirdly, if the Euchariſt be ***a ſhewing of the Lords death till he come***, and you ſay, hee commeth ſtraight upon the words of conſecration: then is the Euchariſt either not at all, or a very ſhort while, a ſhewing of his death: And thus you confound your ſelves.

Laſtly, wee muſt underſtand, that this their deviſed and forged opinion of the reall preſence of Chriſt, is of no antiquitie in the Church: neither was there any queſtion about it for 1000. yeers af-

ter

Foxp.1152.

ter Chriſt, till the time of *Berengarius*, who lived about *anno* 1060. who was ſore troubled, for maintaining the truth againſt the carnall preſence, and under Pope *Leo* the 9. and *Nicholas* the 2, was conſtrained twice to recant : yet there was no publike law or decree made in the Church concerning tranſubſtantiation, till the Councell of Laterane, which was held under Pope *Innocent* the third *anno* 1215.

Epiſtol.23.

Tract.25.in Ioann.

And that this groſſe opinion ſavoureth not a whit of antiquitie, it may appeare by the reſolute judgement of *Auguſtine: Sacramenta ex ſimilitudine ipſarum rerum nomina habent, ſecundum quendam modum ſacramentum corporis Chriſti, corpus Chriſti eſt, &c.* The Sacraments, becauſe of ſome likeneſſe, doe beare the names of the things themſelves : as the Sacrament of the bodie of Chriſt is after a certaine manner called his body. *Quid paras dentes & ventrem? Crede, & manducaſti:* Why doeſt thou make readie thy teeth and thy belly? Beleeve in Chriſt, and thou haſt eaten him. *Non dubitavit Dominus dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui:* Chriſt doubted not to ſay, This is my body, when he gave a ſigne of his bodie, &c. *Cont. Adimont. c.12. Super omnes calos aſcendit corpore non receſſit majeſtate:* Hee is aſcended above all heavens in his body, but is not departed in his Majeſtie, &c. By theſe and many ſuch places in this ancient father, it is manifeſt, that in thoſe daies there was no ſuch opinion held of the carnall preſence.

Bernard alſo teſtifieth evidently for this point. *Uſque hodie eadem caro nobis, ſed ſpiritualiter non carnaliter exhibetur, &c.* The ſame fleſh of Chriſt even to this day is exhibited, but ſpiritually not carnally : we have the true ſubſtance of his fleſh, but in ſpirit and power : we have Chriſt, not as the Angels in the preſence of his Majeſtie, as the Apoſtles in the ſight of his humanitie, but as the Church hath Chriſt in faith in the Sacraments.

Againe, *Cibus iſte non eſt ventris, ſed mentis : iſte eſt panis Angelorum qui neſcit putreſcere, non vadit in ſeceſſum, ſed tendit in excelſum:* This food is of the mind, not of the belly, this is the bread of Angels, that putrifieth not, it goeth not into the draught, but aſcendeth aloft : *Sermon. in cæna Domini.*

Wee have the teſtimonie alſo of the 7. generall Councell, *Conſtantinop.* as it is alleaged. *Nicen. 2. action. 6. Tom. 3.* upon theſe words of our Saviour, *Hoc eſt corpus meum:* This is my bodie; they thus inferre: *Ecce igitur vivificantis illius corporis imaginem totam, panis ſcilicet ſubſtantiam, quam mandavit apponi, ne ſcilicet humana effigie figurata, Idololatreia induceretur:* Behold therefore the whole or only image of that quickening body, the ſubſtance of bread, which he commanded to be ſet before them, leſt if it had had an humane ſhape, they might have committed idolitrie to it. They ſay, the ſubſtance of bread, not the forme onely was delivered the Apoſtles, and, that it was the image and figure only of Chriſts body.

Let us ſee what their owne decrees ſay for this matter, *decr. par. 3. diſt. 2. c. 44. Non hoc corpus quod videtis, manducaturi eſtis, &c.* You ſhall not eat this bodie, which you ſee, nor drinke that blood, which they ſhall ſhed upon the Croſſe, &c. *ibid. c. 49. Dupliciter intelligitur caro Chriſti & ſanguis, vel ſpiritualis illa & divina, &c.* The fleſh and blood of Chriſt is underſtood two waies, either his divine and ſpirituall fleſh, whereof he ſaith, *my fleſh is meat indeed, &c.* or his fleſh, which was crucified upon the Croſſe, &c. But Chriſts fleſh ſuppoſed to be in the Euchariſt, is neither ſpirituall (for a ſpirituall preſence we denie not) and they hold a carnall preſence, which is not ſpirituall; neither is it his fleſh or blood upon the Croſſe, for that the former Decree denieth to be eaten, or drunk: *Ergo*, there is no fleſh of Chriſt preſent at all.

Againe, *diſtinct. 4. c. 131. Nulli eſt ambigendum, &c.* It is not to bee doubted, but that they which are baptized, are made partakers of the body and blood of Chriſt, &c. Againe, *Origen* ſaith, *tract. 35. in Matth. Potus iſte, quem Deus ſanguinem ſuum fatetur, &c.* This drinke, which God calleth his blood, is the word; ſo then Chriſts blood is in Baptiſme, it is in the word, but yet there is no carnall preſence : *Ergo*, his body and blood may bee and are in the Euchariſt, and yet no carnall preſence. And S. *Ambroſe* ſpeaking of Baptiſme, ſaith, *lib. 1. de Sacram. c. 2. Si hic eſt corpus Chriſti, hic & Angeli conſtituti ſunt, &c.* If the body of Chriſt bee here, then the Angels alſo are preſent, for where the bodie is, there will the Eagles be gathered together: The bodie of Chriſt is then as well in Baptiſme, as in the Euchariſt, and yet there is no reall preſence.

Ibid. cap. 87. Chriſtus ipſe conviva, & convivium; ipſe comedens, & qui comeditur, &c. Chriſt is both a gueſt, and the feaſt; he himſelfe eateth, and is eaten: but Chriſt did not eat his owne fleſh; and yet he did eat that which his Apoſtles eat : *Ergo*, his fleſh was not in the Euchariſt. Wherefore wee ſay with *Origen, tract. 35. in Matth. Ipſe eſt panis, & manducat nobiſcum panem:* He is the bread, and eateth bread with us: He did eat bread therefore with his diſciples, and not his owne fleſh, *cap. 47. Quid paras dentes & ventrem, &c.* What doeſt thou prepare thy teeth, and thy belly? beleeve, and thou haſt eaten Chriſt: *Ergo*, Chriſts fleſh is not preſent in the Euchariſt to be eaten with the mouth, and ſo to goe downe into the belly. Likewiſe *cap. 76. De hac hoſtia, &c.* Of this hoaſt, which is done in remembrance of Chriſt, it is lawfull to eat; but of that hoaſt, which Chriſt offered upon the Croſſe, it is lawfull for none to eat of it ſelfe: but Chriſts fleſh which they ſay is in the Euchariſt, is the ſame that was offered upon the Croſſe: *Ergo*, it is not to bee eaten of any. This evidence and witneſſe againſt the reall preſence we have from their owne decrees: wherunto I will adjoyn one other evident place, *decret. par. 3. diſt. 2. c. 55. Dicit ſacerdos, &c.* The Prieſt or Miniſter ſaith, Make this a reaſonable and acceptable oblation, *Quod eſt figura corporis & ſanguinis Domini, &c.* which is a figure of the body and blood of our Lord Jeſus Chriſt. If the oblation then bee a ſigne of Chriſts bodie and blood, it is not the bodie and blood it ſelfe.

We will adjoyne the glorious teſtimonie of the holy Martyrs, with ſome of their reaſons.

Biſhop *Ridley* holy Martyr: That which Chriſt did take, on the which he gave thanks, the which he brake, he gave to his diſciples, he called his body: but he tooke bread, gave thanks over the bread, brake bread: *Ergo*, it was very bread which he called his body.

Againe, the carnall preſence of Chriſt deſtroyeth the inſtitution of the Lords Supper, which was commanded to be continued untill the Lord himſelfe ſhould come: if therefore he be now really preſent in his fleſh, then muſt the Supper ceaſe: for a remembrance is not of a thing preſent, but of a thing paſt and abſent. See more arguments of this worthy Martyr, *Fox* pag. 1445. and 1387.

Pag. 1311.

Maſter *Bradford*: The Sacrament is no otherwiſe Chriſts body, than Circumciſion was the covenant of God, and as Baptiſme and the water of Baptiſme is regeneration. Here when it was denied, that no where in the Scriptures it could be ſhewed, that Baptiſme and the Lords Supper were coupled together: The Martyr bringeth forth that place, 1 *Cor.* 12. *As wee are baptized into one bodie*, ſo are we, *potati in uno ſpiritu*, wee have drunke of one ſpirit: then was it anſwered, that *Paul* had no ſuch words: *vid. plur. p.* 1619. *col.* 1.

1 Cor. 12. 13.

Pag. 1470. 1. 20.

M. *Bland* diſputing with one M. *Milles* a popiſh Prieſt, about the carnall preſence, driveth him to confeſſe that men were made drunke with the qualities and accidents, not the ſubſtance of wine, and that mice might live with the accidents of bread, pag. 1671. col. 2.

Pag. 1518. 2. 20.

R. Smith compelleth a popiſh doctor to confeſſe, that the body of Chriſt being eaten in the Sacrament, goeth downe into the belly, and ſo is caſt into the draught: ſaying further, that it was no more a derogation to Chriſt, than to be ſpit upon: to whom the Martyr anſwereth: If the Jewes being his enemies, did but ſpit in his face, and wee being his friends throw him into the draught, which of us have deſerved the greater damnation, *Fox* p. 1692. Thus it may appeare how groſſe this popiſh opinion is, the patrons whereof are conſtrained to fall into ſo many unreaſonable abſurdities: for this truth againſt this carnall and groſſe manner of Chriſts preſence, theſe holy Martyrs, with thouſands, yea 10. thouſands more, have not doubted to give their lives.

Pag. 1586. 1. 45.

Theſe and many other arguments of the Martyrs, both againſt the reall preſence and tranſubſtantiation I had collected together, and digeſted them into ſome order: but committing the copy to a deceitfull meſſengers hand, to carry it to the preſſe, by his negligence it was loſt: and ſo I was put to a ſecond trouble, and others deprived of my ſimple collections: which I had no leaſure to frame anew, the preſſe ſtaying for work: let this therfore ſerve for a juſt excuſe (Chriſtian Reader) if thy mind be not fully ſatisfied here in this behalfe. And I pray God forgive him his fault, that hath put me to this trouble, and hindred the profit of many, and deliver me hereafter from the hands of ſuch.

Now for further evidence herein: 1. the Greeke Church in time paſt did not hold ſuch carnall preſence of Chriſts body. *Chryſoſtome; If it bee dangerous to transferre theſe ſanctified veſſels unto private uſes, in quibus non verum corpus Chriſti, ſed myſterium corporis Chriſti continetur, &c.* wherein not the true body of Chriſt, but the myſterie of Chriſts body is contained: how much more the veſſels of our bodies, which God hath prepared for himſelfe to dwell in, &c. *Theodoret: Chriſtus ſymbola & ſigna, quæ videntur, appellatione corporis & ſanguinis honoravit, non naturam mutans, ſed naturæ adjiciens gratiam*: Chriſt hath honoured the ſymbols and ſignes, which are ſeen, with the appellation of his body and blood, not changing the nature thereof, but adding grace, &c. *Hesychius: Carnem ejus quæ ad comedendum inepta erat ante paſſionem (quis enim comedere cupiebat carnem Dei) aptam cibo poſt paſſionem fecit, &c. comedimus autem nunc cibum, ſumentes ejus memoriam paſſionis, &c.* His fleſh which was unfit to bee eaten before his paſſion (for who deſired to eat the fleſh of God) he made apt for meat after his paſſion, &c. and now wee eat this meat, aſſuming the memorie of his paſſion, &c. but if the very fleſh of Chriſt were given to bee eaten in the Euchariſt, Chriſt ſhould have ſo given it at his laſt ſupper, which was before his paſſion, which is here by *Hesychius* denied.

Hom. 11. in Matth.

Dialog. 1. c. 8.

Lib. 1. in 2. cap. Levitic.

The moderne Greeke Church is much declined from the puritie of the ancient Greek Church, and doth hold a kind of reall preſence, and certaine alteration and change, but not like to that which the Romaniſts do maintaine: *Jeremias* Patriark confeſſeth the bread and wine to be changed into the true bodie and blood of Chriſt: yet he denieth that *ea caro quam ipſe Dominus gerebat, in cibum dabatur Apoſtolis, &c.* The fleſh which our Lord did beare, was given for meat to the Apoſtles at his laſt ſupper, or is given unto us now in the Euchariſt, &c. He alſo further ſaith, *that the myſteries of the body and blood of Chriſt, in humanum corpus non mutantur, ſed ipſum in illa mutatur*: are not changed into (our) humane bodie, but it is changed into them; as the iron red fire hot, becommeth as it were fire, but the fire taketh not the nature of iron, &c. And in another place, he calleth it *ſpirituale alimentum*, the ſpirituall nouriſhment of the body and blood of Chriſt, &c. And againe, *Ut in ipſam ſubſtantiam anima noſtra, per ipſum corpus noſtrum tranſeat*, it paſſeth into the ſubſtance of our ſoule by our bodie, &c.

Cenſur. Orientał. c. 10.

Cap. 13.

Cap. 7.

Cap. 13.

The Muſcovites which follow the rites of the Greeke Church, *Micas ſeu reliquias panniculis detergunt & ejiciunt*: Doe with certaine clouts wipe and caſt off the crummies and reliques which remain of the bread: which it is like they would not do, if they thought it to be the very fleſh of Chriſt.

Sacranus Elucidar. error. Ruthenor. error 16.

2. Concerning

[illegible] κατελ-θῃ, &c. κρῖναι, &c. Diſput. cum Herban, I[illegible]o.

2 Concerning the ancient opinion of the South Church, wee have ſeene before the judgement of *Tertullian* and *Auguſtine*; and long ſince their times, the opinion of the Æthiopike Church, as it is delivered by their Archbiſhop *Gregentius*, is, that there is but one deſcending of Chriſts fleſh out of heaven; which ſhall bee at the day of judgement, (*when hee ſhall deſcend (out of heaven) to judge) all the ſinners of the earth*: then it followeth, that the fleſh of Chriſt deſcendeth not or commeth into the Euchariſt.

What the opinion of the moderne Æthiopike Church is, it is not ſo certaine: they thus pray in their Liturgie, *bleſſe, ſanctifie, purifie and tranſlate this bread into thy ſpotleſſe fleſh*: but whether they meane a ſpirituall or corporall change, they expreſſe not.

3 The reformed Churches doe thus profeſſe. Bohemia. c. 4. *Our Saviour Chriſt by his latter kind of preſence, being not viſible, but ſpirituall, is preſent in the Miniſters of the Church, in the Word, and in the Sacraments, &c.*

Harmon. ſect. 12. pag. 381.

Helvetia, latter confeſſ. cap. 19. *Not that the ſignes are turned into the things ſignified, or ceaſe to be that, which in their owne nature they are: (for then they could not be Sacraments, which ſhould conſiſt only of the things ſignified, and have no ſignes, &c.)*

Harm. pag. 421.

Baſil, artic. 6. *Wee doe not include into the bread and drinke of the Lord, the naturall, true and ſubſtantiall body of Chriſt, &c. There is a ſacramentall preſence, which lifteth up mans mind into heaven, and doth not pull downe Chriſt, according to his humanitie, from the right hand of God, &c.*

Harm. pag. 429.

Engliſh confeſſion, artic. 11. *Although we doe not touch the body of Chriſt with teeth and mouth, yet we hold him faſt, and eat him by faith, &c.*

Pag. 426.

French confeſſion, artic. 36. *We affirme, that they which doe bring pure faith unto the holy ſupper of our Lord, doe indeed receive that, which there the ſignes doe witneſſe: namely, that the body and blood of Ieſus Chriſt, are no leſſe the meat and drinke of the ſoule, than bread and wine are the meat of the bodie, &c.*

Gelaſius de duabus. Chriſti naturis ex Bibliothec. Patrum tom. 4.

4 Beſide the decrees before alleaged, *Gelaſius* Biſhop of Rome thus teſtifieth; *Non deſinet eſſe ſubſtantia vel natura panis & vini, & certe imago vel ſimilitudo corporis & ſanguinis Chriſti, in actione myſteriorum celebratur, &c.* The ſubſtance or nature of the bread and wine ceaſeth not to be: and truly a certaine image and ſimilitude of the bodie and blood of Chriſt is celebrated in the myſticall action, &c.

Lib. epiſt. 22. ad Iodocum Dopium.

Eraſmus thus ingenuouſly confeſſeth; *nullum reperio locum in ſcripturis divinis, &c.* I find no place in the divine Scriptures, where it is evident, that the Apoſtles conſecrated the bread and wine, *in carnem & ſanguinem Chriſti*; into the fleſh and blood of Chriſt, &c.

An Appendix to this queſtion, whether it ſtand with the power and will of God, that Chriſts body ſhould be carnally preſent in the Sacrament.

The Papiſts.

37. Error.

THere are two difficulties or impoſſibilities, which doe hinder the reall preſence of Chriſts body in the Sacrament: Firſt, it would follow, that a naturall body ſuch as Chriſts is, might be in two places at once: for they ſay, that it is in heaven, and in the Euchariſt all at once. Secondly, that a naturall body may be in a place, and yet not occupie or fill a place: for if Chriſts body be in the Sacrament, it occupieth no place; the compaſſe of a thinne and round cake is not anſwerable to the proportion of Chriſts body.

Notwithſtanding both theſe difficulties, it is agreeable both to the power and good pleaſure of God, that the body of Chriſt ſhould be included in the Sacrament, *Bellarm.*

Act. 9. 4.

Argum. 1. It is poſſible for the body of Chriſt to bee in many places at once; and it alſo ſtandeth with his will: as *Act.* 9. 4. Chriſt appeared to *Saul*, either upon the earth, or in the ayre next to the earth: for how could he either heare the voyce of Chriſt ſitting in heaven, or ſee the light ſo farre off? *Ergo*, Chriſt was in two places: he appeared to *Paul* upon earth, and hee was at the ſame time in heaven, from whence he ſhall not move till the day of judgement, *Bellarm. de ſacram. Euchariſt. lib. 3. cap. 3. Rhem. Act. 9. ſect.*

Anſw. 1. The text is plaine, that Chriſt ſpake from heaven, from whence the light ſhined, *verſ.* 3. he was neither in the ayre, nor upon the earth. 2. Doe you make queſtion, whether *Paul* could ſee a light, or heare a voyce from ſo farre, ſeeing that the Sun, whoſe body is ſo farre diſtant from us, doth diſperſe his beames over the face of the earth, and the voyce of the thunder is heard very farre: Will ye deny Chriſt to have that power, which we ſe to be in his creatures? 3. And why was it not as poſſible, that Chriſt from heaven ſhould bee heard and ſeene of *Paul*, as he was ſeene of *Stephen* ſitting on the right hand of God? *Act.* 7. 56.

Act. 7. 56.

Act. 9. 7.
Act. 22. 14.
Act. 26. 16.

Bellarmine replieth: firſt, that it is certaine, that *Paul* did ſee Chriſt in the way to Damaſcus, for the text ſaith, that the other which were with him, ſaw no man, *Act.* 9. 7. Whereby is inſinuated, that *Paul* did ſee: and againe *Act.* 22. 14. *Ananias* ſaith to *Saul*, *God hath appointed thee, &c. that thou ſhouldeſt ſee that juſt one, and heare the voyce of his mouth*: and *Act.* 26. 16. Chriſt ſaid to *Paul*, *I have*

appeared

1 Cor.9.1.
1 Cor.15.8.

appeared unto thee for this purpoſe,&c. 1 *Cor.* 9. 1. *Have I not ſeene the Lord?* and 1 *Cor.* 15, 8. Laſt of all, *He was ſeene alſo of me:* out of theſe places he inferreth,that *Paul* did ſee Chriſt.

Act 22.18.

Contra. Firſt, we denie not but that *Paul* did ſee Chriſt in his humanitie, which might bee as well at other times as now, as *Act.* 22. 18. At Jeruſalem he ſaw Chriſt ſpeaking unto him: and 2 *Cor.* 12. He was taken up into the third heaven, &c. where no doubt he ſaw Chriſt. Secondly, neither doe we ſtand upon it, but that Chriſt alſo was ſeene of *Paul*, as he went to Damaſcus, though it doe not appeare out of the text, but the contrary rather: for *Saul* at the very firſt ſhining of the light before he heard any voyce, fell downe to the ground, and was ſtricken blind, *Act.*9.4.and *verſ.* 8. the words of the text are, *That he ſaw no man:* wherefore it may bee doubted whether at this time hee ſaw Chriſt with the eyes of his fleſh. Thirdly, the authorities alleaged may be eaſily anſwered: the firſt, *Act.* 9.7. as the men are ſaid to have ſeene no man, ſo *verſ.* 8. it is ſaid of *Saul*: the ſecond 22.14. *That Paul ſhould ſee that juſt one, and heare his voyce*, may be underſtood of the viſion that followeth, *verſ.* 18. where Chriſt was both ſeene and heard of *Paul*: the third *Act.*26.16. That Chriſt appeared, doth not enforce any ſight of his perſon, as that place doth not, *Act.*7.2. wherein the ſame word God is ſaid to have appeared to *Moſes*: the fourth and fifth places prove, that *Paul* ſaw Chriſt, but not at this time: yet we denie not, but that *Paul* did and might ſee Chriſt in his journey, though neither this place, nor the other Scriptures alleaged, doe neceſſarily conclude it.

Secondly, *Bellarmine* anſwereth, that Chriſt was ſeene of *Paul* in the earth, or in the ayre neere to the earth: firſt, becauſe the light of Chriſts body was ſo great that it blinded *Paul*, which it could not have done, if Chriſts body had been ſo far off. Secondly, the other men ſaw the light, and heard the voyce, but their eies and eares could not reach up to heaven: Thirdly, they heard the voyce, but could not diſtinctly underſtand it, as *Paul* did, therefore Chriſt was neerer to *Paul*: but if the voyce had been from heaven, they ſhould all have heard it alike. Fourthly, if *Paul* had ſeen Chriſt in heaven as *Stephen* did, hee would not have doubted who it was, as now ſuddenly ſeeing a man ſtand before him, he asketh, *who are thou Lord?*

Act.26.13.
Iohn 12.28.

Contra. Firſt, it was a light paſſing the brightneſſe of the Sunne, *Act.* 26. 13. If then the Sunne be able to dazle the eyes, how much more this exceeding light that came from Chriſt, though it ſhined from heaven, as the ſun doth likewiſe? and if ſuch a brightneſſe came from a cloud, that it gave light to all the hoſt of Iſrael, how much more this light that came from Chriſt? Secondly, though their eies and eares could not reach to heaven, yet Chriſt by his power could cauſe the brightneſſe and ſound to deſcend to them. Thirdly, it was not the neernes of the place that cauſed *Paul* to underſtand the voice, and not the reſt, but becauſe it pleaſed Chriſt ſo to diſpoſe their hearing, as *Iohn* 12. 28. There came a voyce, not out of the ayre, but from heaven, which Chriſt heard and underſtood, but they that ſtood by perceived it not, ſome of them ſaying *it was a thunder*: ſo was it in this place. Fourthly, *Stephen* confeſſed Chriſt as ſoone as he ſaw him, becauſe he knew him, and beleeved in him before: but *Paul* being before a perſecutor of Chriſt, and a ſtranger from the faith, might very well aske this queſtion (*who art thou Lord*) though he ſaw him not upon the earth: and how could he ſee Chriſt before him now, ſeeing he was at the very firſt blinded with the ſudden ſhining of the light.

Matth.19.26.

Argum. 2. The body of Chriſt may be where it pleaſeth him, and yet ſhall not need any naturall place, or occupie any roome: he is able to bring a Camell through the eye of a needle, *Matth.*19.26. He alſo came through the doores in to his Apoſtles; roſe out of the ſepulchre through the ſtone; was borne, his mothers wombe being ſhut: therefore hee may as well, and is no doubt preſent under the ſhapes of bread and wine in the Sacament, *Rhem. Matth.26.ſect.11. Bellar.lib.3.de ſacram.cap.6.*

Anſw. 1. Chriſt ſheweth in that place, that it is as impoſſible for a rich man that is high minded, and truſteth in his riches, to enter into heaven, as for a Camel to paſſe through the eie of a needle: but it is poſſible with God to give rich men humble and lowly minds, and ſo make them fit for his kingdom, as to make the Camell leſſe, and ſo draw him through a needle. It is not proved out of this place, that God can or will draw the huge body of a Camell through a needle, remaining ſtill of that bigneſſe: no more than that it is poſſible for God, to bring a proud, rich, arrogant man to heaven, his affections not altered: both theſe are impoſſible to God, not becauſe he cannot in his abſolute power do them, but becauſe they are contrary to his will and ordinance: The one is againſt the law of juſtice, to bring a wicked man to heaven; the other againſt the law of nature.

Bellarmine replieth, that it is not impoſſible with men, for a Camell to goe through a needle, if he ceaſe to be a Camell, and be turned into a ſmall thread: *ibid.*

Contra. Firſt, yet it is impoſſible to men, for they have no power to extenuate the bigneſſe of a Camels bodie, and ſo to make it paſſe through a needle, as God hath: it is poſſible with man to draw a thread through a needle, but not to turne a Camell into a thread. Secondly, a rich man truſting in his riches cannot without change of his affections goe to heaven, no more can a Camell go through a needle, his body not altered. Therfore as it cannot be ſhewed, that ever a proud rich man entred into heaven; ſo neither, that a Camell at any time went through a needle: ſo that this place maketh not for the poſſibilitie of the reall preſence at all.

2 For the other three examples: it is not proved out of Scripture, that the body of Chriſt pearced the doores, the grave, ſtone, or his mothers wombe: although the doores were found ſhut after Chriſts entrance, the grave covered, and his mother remained a Virgin ſtill: for all theſe paſſages

might give place for a while to the bodie of Chriſt, and returne againe to their place: as the red Sea was divided till the Iſraelites paſſed, and afterward the waters came together againe. And concerning the laſt inſtance of the birth of Chriſt, it is certaine out of the Scriptures, that Chriſt opened the wombe of his mother in his birth, *Luk.* 2. 23. Hitherto therefore they have proved nothing.

Luk.2,23.

Whether Chriſts bodie pierced the doores.

Bellarmine replieth to the firſt example, that if Chriſts body pierced not the doors, but they gave way unto him, it had been no miracle: and againe, Chriſt came unto the Apoſtles without any noiſe, or moving of the houſe, or creaking of the doors, and therfore it is like, that they opened not to him, but he went through them.

Act.12.10.

Act.5.23.

Contra. Firſt, hee may ſay as well that it was no miracle, that the iron gate opened of it owne accord to *Peter*, *Act.* 12. 10. how then is he not aſhamed to denie a miracle here? or was it not a miracle, for the red Sea to divide it ſelfe, though it came together againe? Secondly, though the doore gave place, yet it might bee, and was done, without any noiſe, as the priſon doores were opened to *Peter*, and yet the keeper not awaked that kept the watch, *Act.* 5.23. Thirdly, *S. Hierome* thinketh, that the doore gave place to Chriſts bodie; *Quid majus? &c.* What is greater? to hang the huge earth upon nothing, or for the Lord to paſſe by the doores being ſhut, *Et creaturam cedere Creatori?* And the creature to give place to the Creator? *advers. error. Iohan. Hieroſ.* So then it is not neceſſary that Chriſts bodie ſhould pierce the doore, but that it gave place unto his bodie, either by opening, or giving way.

How Chriſt is ſaid to have opened the wombe in his birth.

Secondly, to the ſecond example, if Chriſt in his birth opened the wombe of the Virgin, and made himſelfe a way by the dilatation of the ſame, then it would follow, that *Marie* brought forth with paine, neither could ſhe afterward be a Virgin; for this is Virginitie, not to have the wombe opened. *Bellarm. ibid.*

2 King.19.3.

Geneſ.19.8.
Luk.1.34.

Contra. Though *Bellarmine* here very unſeemly take upon him to play the midwife, and to diſcover the ſecrets of birth, which may better be concealed: yet, ſo farre as modeſtie will ſuffer, wee will ſend him away with his full anſwer. Firſt, he that procured to be borne of a Virgin, could alſo open himſelfe a way out of the wombe, without paine to his mother: that as in his conception there was no touch of carnall pleaſure: ſo neither in his birth ſenſe of any paine: neither is the paine in the opening of the wombe, but in the place of birth: which hee will not deny unto Chriſt; as it is ſaid, 2. *Reg.* 19. 3. *The children are come to the birth, and there is no ſtrength to bring forth.* Secondly, Virginity no more conſiſteth in the opening of the wombe, than in the place and pitch of the birth, through the which the holy Child paſſed, which (I think) he will not deny; and Virginitie may be loſt, where the wombe is not opened, as in the barren, that are polluted, and ſo bring not forth. And againe, the Scripture thus deſcribeth Virginitie, and Virgins; *which have not knowne man*, *Geneſ.* 19.8. and ſo ſaith *Marie* of her ſelfe, *Luk.* 1.34. *I know not man*: ſo herein conſiſted her Virginitie, that ſhee conceived without the companie of man. Thirdly, yet he hath not anſwered the Scripture, which teſtifieth, *that Chriſt opened the wombe*, *Luk.* 2. 23. according to the law, *Every man child that firſt openeth the wombe, ſhall be called holy to the Lord*: *Quod ad ſpecialem nativitatem ſalvatoris, &c.* Which *Hierome* thinketh is more properly applied to the ſpeciall nativitie of Chriſt, than of any other: *dialog. 2. advers. Pelag.* and he doubteth not to ſay, *Deum per genitalia virginis natum*: That Chriſt was borne by the ordinarie places of birth. I will adde alſo out of the Synod. *Telenſ. Quid incredibile, &c.* Why ſhould it be incredible, that againſt the naturall uſe *Marie* brought forth, and yet remained a Virgin, when againſt the uſe of nature the Sea ſaw that and fled? Like then as the Sea parted and cloſed againe, ſo was it in the birth of Chriſt. Laſtly, *Durandus* a Papiſt thinketh alſo, that the wombe of the virgin was dilated for the paſſage of Chriſt, *in 4. diſt. 44. qu. 6.*

Whether Chriſts bodie riſing againe pierced the ſtone.

Thirdly, concerning the third example, whereas we anſwer, that the grave-ſtone might give place to the body of Chriſt riſing againe, and returne to his place againe: *Bellarmine* replieth, that this is our owne conjecture without any authoritie.

Contra. Firſt, it is rather their baſe conjecture, that Chriſts body went through the ſtone, contrary to the propertie of a naturall body: Wee thinke that Chriſt had as great power to cauſe the ſtone to give way, and come againe to his place, as the Angell had to make the priſon doors open to *Peter*, and to ſhut againe, *Act.* 5. 19.23. Secondly, we have a warrant from your owne decrees: *Iacuit in ſepulchro, & revoluto lapide monumenti, &c.* He lay in the grave, and the ſtone being removed, his fleſh roſe againe the third day, *decret. Gaii.* This decree ſaith, that the ſtone removed at the riſing of Chriſt.

Hebr.4.14.
Iob 37.18.

Act.7.56.

Argum. 3. *Bellarmine* produceth a fourth example of the aſcenſion of Chriſt, who in his body pierced the heavens, *Heb.* 4. 14. *But the heavens are a ſolid ſubſtance, even as molten glaſſe*: *Iob* 37.18. Therefore it followeth hereupon, that many bodies may bee in one place at once: And whereas it is anſwered, (ſaith he) that the heavens might open and give way to Chriſts bodie, as at the Baptiſme of Chriſt the heavens are ſaid to open; this is to bee underſtood, becauſe the heavens appeared to open: for the holy Ghoſt could come downe without the opening of the heavens at the baptizing of Chriſt. And whereas *Stephen* ſaith, he ſaw the heavens open, *Act.* 7. 56. the heavens themſelves were not divided, for they being a cleere and tranſparent ſubſtance, *S. Stephen* might have ſeene Chriſt, without their opening, but *Stephens* eies were opened to ſee that which appeared not before: *cap. 6. loc. 5.*

Contra. Firſt, whereas your Latine text readeth, *Heb.* 4. 14. *Penetravit*, hee pierced the heavens, the originall is διεληλυθότα, he divided or diſſolved the heavens; and the *Rhemiſts* tranſlate, he entred the heavens: ſo that this place proveth, not a going thorow the heavens, without a way made, or giving of place. Secondly, the heavens are indeed a ſolid ſubſtance; ſo is the water, and the body of the ayre, which are apt to give place to groſſer bodies, and to come together againe: and ſo do the heavens: for how elſe could the Planets have their divers and contrarie courſes, divers among themſelves, and contrarie to the fixed ſtarres, if the heavens were not a pliable, and yeelding body: And let him tell us, how *Eliah* was taken up into heaven in his body (as they thinke, affirming, that hee liveth ſtill in his bodie in Paradiſe) whether hee alſo pierced the ſubſtance of the heavens? Thirdly, the heavens are likened to glaſſe, not in ſubſtance, but for their brightneſſe and cleerneſſe, as *Revelat.* 4. 6. wee read of a Sea of glaſſe. Fourthly, the holy Ghoſt being a ſpirit, can deſcend without any way made, but ſeeing at that time the ſpirit deſcended in the viſible and true ſhape of a dove, the heavens alſo viſibly and truly were opened: And wee are rather to credit *Stephens* words, than his vaine conceits, who ſaith, *That not his eyes* (though wee denie not, but his ſight alſo was quickned) *but the heavens were opened*: and if Chriſt might bee ſeene through the cleerneſſe of the heavens, how is it, that he hath been ſo ſeldome ſeene, and of ſo few, ſince his aſcenſion, the heavens being alike cleere unto all? Laſtly, that the heavens opened at Chriſts aſcenſion, it is evident by that prophecie, *Pſalm.* 24. 7. *Lift up your heads, yee gates, and be yee lift up ye everlaſting doores, and the King of glory ſhall come in*, which the Fathers applie unto Chriſts aſcenſion, and when as the Saints ſhall meet Chriſt in the clouds, and bee taken up in the ayre, as S. *Paul* ſaith, 1 *Theſſ.* 4. 17. it cannot be otherwiſe deemed, but that the clouds and the ayre ſhall make way for their bodies; and after the ſame manner the heavens alſo, like as they did at the aſcenſion of Chriſt: Thus *Bellarmine* hath ſaid much, but proved nothing.

Revel. 4. 6.

Pſalm. 24. 7.

1 Theſſ. 4. 17.

The Proteſtants.

Whether Chriſts bodie either is or may be in many places at once.

OUr adverſaries doe falſly charge us to ſay, that God can doe more than hee hath done, or will doe, *Rhemiſt. Matth.* 26. *ſect.* 11. This we ſay, that Chriſt is almightie, and yet can do nothing againſt his owne will, his word, or glorie: as to diſhonour his glorious bodie, and to bring it within the compaſſe of a peece of bread, that it may be devoured of cats, dogs, rats, myce, or which is worſe, to be eaten of wicked men, the members of the devill: although the queſtion be not ſo much between us, what Chriſt is able to doe of his abſolute power, but what he will doe according to his word.

Argum. 1. It ſtandeth neither with the power or will of God, to doe contrarie to his word: For it is impoſſible that God ſhould lie, *Hebr.* 6. *verſ.* 18. And this thing, not to lie, is not a want of power, but a ſigne of greater power in God. But it is plainly declared in Scripture, that Chriſt hath a true naturall bodie, and is in all things like unto us, *Hebr.* 2. 17. Therefore neither can his bodie, being a true humane bodie, as ours are, be in many places at once: neither can it chuſe but occupie that room and place where it is. The Angell ſaid, *He is riſen, hee is not here*, *Matth.* 28. 6. but it had beene no good argument, to ſay, he is riſen and gone to another place, and therfore he is not here, if ſo be the bodie of Chriſt might be in many places at once. The Scripture then hath defined it, that Chriſts bodie is in one certaine place: wherefore to ſay, that Chriſt hath a true naturall body, and yet retaineth not the naturall properties of a bodie, is to ſpeake contradictories, that he hath, and hath not a true naturall bodie: and this were to make God a lier.

Hebr. 6. 18.

Hebr. 2. 17.

Matth. 28. 6.

Bellarmine to the place of Scripture, *Matth.* 28. thus anſwereth: The Angell reaſoneth according to the mind of the women that ſought Chriſt in the grave, as dead: and ſo the argument followeth well, he is not dead in the grave, for he is riſen. Secondly, morally the argument is good, becauſe he that riſeth from the dead, doth not remaine in the grave; for the grave is the place of the dead, not of the living: but ſimply and abſolutely it doth not follow; for Chriſt might be there, though he were riſen, *Bellarm. cap.* 4. *reſp. ad argum.* 1.

Contra. Firſt, the Angels reaſon muſt indeed be referred to the purpoſe and diſpoſition of the women who came to ſeeke Chriſt: they inquired not, in what ſtate Chriſt was, whether living, or dead; but where Chriſt was, as the Angell ſaith, *verſ.* 5. *I know that yee ſeeke Ieſus*: and therefore the Angell ſatisfieth them, according to their doubt, *that he was not there, becauſe he was riſen*: he ſaith not, *he is not dead, becauſe he is riſen*, though that be a good conſequent alſo, but, *he is not here*. And that this was *Maries* thought, to know what was become of Chriſts bodie, it appeareth by this, that after the Angell had ſaid thus unto her, as *Matthew* reporteth, ſhee asked Chriſt againe (ſuppoſing he had been the gardiner) where he had laid him, *Iohn* 20. 15. Secondly, the Angell uſeth two arguments: the one, when he ſaith, *Why ſeeke yee the living among the dead?* as S. *Luke* remembreth, *chap.* 24. 5. This argument concludeth morally, as *Bellarmine* pretendeth, *he is living*, therefore not among the dead. The other argument in theſe words, *he is not here, for he is riſen*, concludeth ſimply and abſolutely: and the reaſon ſtandeth thus; He that is riſen, and ſo gone to another place, is no longer here where he was: but Chriſt is ſo riſen: *Ergo*, *Bellarmine* moſt impudently denieth the propoſition, ſaying, that Chriſt might be elſewhere, and there too, and ſo maketh the Angell a lier.

Iohn 20. 15.

Luk. 24. 5.

Argum. 2. It is proper onely to the divine nature to be every where, as *Ierem.* 23. 24. *I fill heaven and earth*, ſaith the Lord: but Chriſts bodie is not of the divine nature: *Ergo*, it cannot be every where.

Ierem. 23. 24.

Bellarmine anſwereth, that there is great difference betweene the Godhead and the bodie of Chriſt:

firſt, the Godhead is every where in fact, but Chriſts bodie is not every where, neither ever ſhall; it is in many places at once, not in all. Secondly, the Deitie cannot bee reſtrained to one place, but the body of Chriſt may bee, as after the end of the world hee ſhall bee but in one place, *lib. 3. c. 4. ad argum. 1.*

Contra. Firſt, that Chriſts body is neither actually every where, neither ſhall ever bee, it is nothing to the queſtion in hand: it is ſufficient to our purpoſe, that Chriſts body may bee every where: for it may as well be in all places, as in many places, and this I think they will not deny: Then it will follow, that Chriſts bodie may bee God: for to be every where is proper onely to the Deitie, and if Chriſts bodie may be every where, it may be the Deitie: for no propertie of God the Creator, either is in act, or can be communicated to a creature. Secondly, Chriſts bodie now in their judgement, ſo long as the world ſtandeth, cannot bee tied or reſtrained to one place, no more than the Godhead; therefore now (whatſoever ſhall be afterward) there is no difference betweene the bodie of Chriſt and the Godhead: and it is very abſurd, to limit Chriſts body after the reſurrection to one place, more than now, ſeeing his bodie ſhall not then bee of leſſe power or glorie, than it is. Thirdly, that *Bellarmine* maketh no difference betweene the omnipreſence of the Godhead, and Chriſts bodie, his owne words elſewhere doe teſtifie: *Sicut ſpiritus ſanctus verè deſcendit, & tamen in cœlo manſit, ita Chriſtus, &c.* As the holy ſpirit did truly deſcend, and yet remained in heaven; ſo Chriſt did truly aſcend, and yet remaineth with us, not onely as God, but as man, *lib. 1. de Sacram. Euch. c. 14. reſp. ad loc. 9.* So *Clemens* 5. moſt groſly expoundeth thoſe words of our Saviour, *I am with you alwaies to the end of the world,* of his corporall preſence: whereas it is as well peculiar to the Godhead to be alwaies preſent, and neer, not a farre off, *Ierem.* 23. 23. as in all places.

Clement. lib. 3. tit. 16. c. 4.

The Manichees had a certaine fond opinion, *Ieſum per ſolem & lunam diſtentum*: that Jeſus was extended in his bodily ſubſtance every where even to the Sun and Moone, which fantaſticall opinion *Auguſtine* condemneth, *cont. Fauſt. lib.* 20. *c.* 11. Not much different is the conceit of the Romaniſts, of the preſence of Chriſts bodie in many places at once.

Epiſtol. 57.

And concerning the other point, he writeth thus: *Spatia locorum tolle corporibus & nuſquam erunt, & quia nuſquam erunt, nec erunt:* Take away ſpace of place from bodies, and they ſhall be no where, and if they be in no place, they are not at all.

Iohn 16.7.

Argum. 3. The reall and carnall preſence of Chriſt in the Sacrament, is a thing ſuperfluous, needleſſe, and unprofitable: Firſt, Chriſt ſaith to his Apoſtles, *Iohn* 16.7. *It is expedient for you, that I goe away:* therefore Chriſts corporall preſence is not profitable: and if his viſible preſence were not profitable to his Apoſtles, whom they both heard and ſaw, much leſſe his inviſible preſence in the Sacrament. Secondly, the favour of God in the remiſſion of ſinnes through Chriſt, is as well ſealed unto us in Baptiſme, as in the Lords Supper; what need then the carnall preſence in the one more than in the other? Thirdly, that Chriſt is in body preſent in the Sacrament, it is not perceived by any ſenſe: for they neither taſte him, ſee him, nor feele him; it muſt be then a worke of faith: but by faith Chriſt is as well apprehended being abſent, as being ſuppoſed in this manner to be preſent: *Ergo,* this kind of preſence is needleſſe.

Bellarmine anſwereth to the firſt reaſon: that therefore it was expedient, that Chriſt ſhould goe away, becauſe his viſible preſence did worke in his Apoſtles an humane love: but the inviſible preſence of his fleſh in the Euchariſt worketh not an humane, but a ſpirituall love, and therefore is every way profitable, *cap.* 9.

Iohn 20.28.

Contra. Firſt, the viſible preſence of Chriſt after the reſurrection, did not worke an humane or carnall love in the Apoſtles, but thereby their faith and beleefe was ſtrengthned: as *Thomas* by ſeeing and feeling him beleeved, and ſaid, *my Lord and my God, Iohn* 20.28. Secondly, though the Apoſtles were ſomewhat addicted unto Chriſts bodily preſence, it was not for any carnall affection unto him, but for that love they had to his doctrine, and becauſe of the comfort they received by him: but his bodily preſence in the Euchariſt, is neither profitable for doctrine nor comfort: and therefore leſſe fruitfull, than his viſible preſence was. Thirdly, the reaſon then of Chriſts bodily departure, was to ſend another comforter, who needed not to come, as long as he was preſent perſonally to comfort them: and if the firſt comforter be preſent ſtill in bodie, the ſecond is ſuperfluous: if the ſecond be not ſuperfluous, the firſt is, and therefore the bodily preſence is not neceſſarie. Fourthly, Chriſt promiſeth, that after his departure he would come againe, and we ſhould ſee him, *Iohn* 16.16. *After a little while, and ye ſhall ſee me,* and he would ſee us, *verſ.* 22. *I will ſee you againe.* Chriſt then as he ſeeth us, ſo is he ſeene: if he be in the Euchariſt, he ſeeth us with his bodily eyes, then ſhould he be ſo ſeene of us; but we ſee him not, therefore he is not there to be ſeene: for if hee were preſent, he would both ſee us, and be ſeene of us, according to his promiſe. Wherefore he doth no otherwiſe ſee us and viſit us, than by his ſpirit in the Euchariſt; and ſo doe wee ſee him.

Iohn 16.16. and verſe 22.

Of the difference betweene Baptiſme, and the Euchariſt.

To the ſecond he anſwereth: that there is not the ſame reaſon of Baptiſme, and the Euchariſt: Firſt, the Euchariſt is not onely a Sacrament of our ſpirituall refection and nouriſhing, as Baptiſme is of our regeneration, but it is alſo a memoriall and a compendium of Chriſts life, death, and reſurrection. Secondly, it is a teſtimonie and pledge of Chriſts love toward us. Thirdly, it is as it were the ſeed of the reſurrection of our bodies, by the conjunction of Chriſts glorious body with our mortall bodies. Fourthly, it is the ſacrifice of Chriſtians, which cannot bee offered in bread alone, for then it ſhould not exceed the ſacrifices of the Law: for bread of it ſelfe is inferiour to the fleſh of calves and rammes, &c. *Bellarm. ibid.*

Contra: Firſt, Baptiſme alſo is a memoriall, and as the Apoſtle calleth it, *a ſimilitude*, and repreſentation of the death and reſurrection of Chriſt, *Rom.* 6. 5. Rom.6.5. Secondly, it is alſo as well as the Euchariſt a pledge of Chriſts love, repreſenting unto us the ſhedding of his blood, and his dying for us, wherin Chriſts love appeared, *Rom.* 5. 8. Rom.5.8. Wherefore in neither of theſe reſpects is the reall preſence more neceſſarie in the Euchariſt, than in Baptiſme. Thirdly, it is more proper to Baptiſme to ſeale unto us the hope of our reſurrection, as S. *Paul* ſaith, *that by Baptiſme we are graft into the ſimilitude of Chriſts reſurrection*, *Rom.* 6.5. Rom.6.5. Neither is there any ſuch conjunction of Chriſts bodie to our bodies in the Euchariſt, ſeeing they themſelves affirme, that Chriſts body remaineth no longer, than the outward ſhape of bread is uncorrupted: but if it were the ſeed of our reſurrection, it ſhould remaine, as S. *Iohn* ſaith, 1 *Epiſt. chap.* 3. 9. *their ſeed remaineth in them.* 1 Iohn 3.9. And againe, the wicked alſo do eat Chriſts bodie in the Sacrament, ſo that by this reaſon, they alſo are partakers of Chriſts reſurrection. Fourthly, the Euchariſt is no other ſacrifice, than of prayſe and thankſgiving, *Hebr.* 13. 15. Hebr.13.15. whereof it is named the Euchariſt: and yet the ſacramentall bread, in reſpect of the lively repreſentation is more excellent, than the fleſhie ſacrifices of the Law: and this being granted, ſheweth no difference betweene Baptiſme and the Euchariſt, but onely betweene the ſacrifices of the Law, and the Sacraments of the Goſpell.

To the third reaſon he anſwereth, that although Chriſts bodie in the Euchariſt be not immediatly perceived by any ſenſe, but onely by faith; yet mediatly, *& in aliena ſpecie*, and in another ſhape, is touched by the hands, tongue, eyes, &c. as Phyſitians miniſter medicines in ſuch ſort qualified, as they are not perceived, and yet are very profitable.

Contra. Firſt, if the carnall preſence in the Euchariſt bee an apprehenſion of faith, then it cannot any way by diſcerned be the ſight, or any other ſenſe: for *faith is the evidence of things which are not ſeene*, as it is defined by the Apoſtle, *Heb.* 11. 1. And, *wee walke by faith, and not by ſight*, 2 *Cor.* 5. 7. Hebr.11.1. 2 Cor.5.7. which were no good diſiunction, if the ſame thing at the ſame inſtant could be comprehended both by faith, and ſight. Secondly, he ſaith, that Chriſt is both touched and ſeen, *in another ſhape*, that is, under the formes of bread and wine: that is to ſpeake contraries: for if it bee another ſhape, that is ſeene to the eyes, another taſte, that is in the mouth; then is it not Chriſts bodie that is ſeen or taſted: but that thing muſt be both ſeene and taſted, whoſe qualities are offered to the ſenſes. Thirdly, the example brought in is nothing like: firſt, medicines are ſomwhat allaied by other mixtures, yet ſome taſte remaineth; but of Chriſts body there is no ſenſe at all. Secondly, Potions, though by art tempered and compounded, yet appeare to the ſenſe in their owne colour and ſhape; but ſo doth not (as they ſay) Chriſts bodie. Thirdly, the medicine remaineth in the ſtomack, till by the heat thereof it be diſperſed, and ſo worketh in the bodie; but if it be immediatly caſt up againe it worketh not: but Chriſts bodie in the firſt alteration in the ſtomack departeth (as they ſay) and therefore it corporally profiteth not, as a medicinall Potion doth.

Argum. 4. It is an inglorious, unworthie and unſeemly thing, that the glorious and impaſſible bodie of Chriſt ſhould be incloſed in the formes of bread and wine, devoured and chawed, eaten and gnawen of mice, ſubject to mould and rottenneſſe, to be ſpilt upon the ground, burnt in the fire: for all theſe inconveniences muſt needs follow upon the carnall preſence.

Bellarm. It is no more inglorious or impoſſible for theſe things now to happen to the bodie of Chriſt, than it was for him to be carried in his mothers wombe, to be ſwathed in ſwadling bands, and to be ſubject to injuries which were done to his body upon earth, *lib.* 3. *cap.* 10.

Anſw. Firſt, as though there bee the like reaſon of the paſſible body of Chriſt, while hee lived in the world, which was buffeted, whipped, pierced with nayles, crucified: and of his glorious and impaſſible body now, that it may in like manner bee rent and divided. Secondly, neither was it poſſible that Chriſts paſſible bodie ſhould be ſubject to the like infirmities, as to rottenneſſe, corruption, conſumption in the fire, as his body is now in the Sacrament. If it were then verified in Chriſt, *Thou ſhalt not ſuffer thy holy one to ſee corruption*: for his body did not putrifie or corrupt in the grave: much more is it true in the glorious bodie of Chriſt, that it cannot ſuffer any ſuch things: How then are you not aſhamed to affirme, that the bread and wine are made in the Sacrament, the very body and blood of Chriſt; ſeeing thoſe elements, if they bee kept long, will wax ſowre and mouldie, and fall to corruption? which things once to thinke of the glorious body of Chriſt, were great impietie. Leave off for ſhame then theſe your groſſe opinions, ſo much derogatorie to the glorie and honour of Chriſt.

Bellarmine anſwereth againe: firſt, that they are the accidents of bread and wine, that are corrupted, and doe putrifie, and are eaten and chawed, &c. and not the bodie of Chriſt. Secondly, as the divinitie is preſent every where, and yet is not burned in the flame, nor yet putrifieth in things that do putrifie: ſo likewiſe the body of Chriſt, *lib.* 3. *c.* 10. *reſponſ.* 1.

Contra. Firſt, it is moſt abſurd to ſay, that accidents of wine make men drunke, that accidents of bread doe feed mice, that the accidents wax ſowre and mouldie: for one accident cannot bee the ſubject of another. Secondly, in comparing Chriſts Deitie and body together, what doth he elſe but with the Eutychians confound them, or with the Ubiquitaries deſtroy Chriſts humanitie?

We have the glorious teſtimonie of the Martyrs: Maſter *Philpot* holy Martyr; The Scripture ſaith, that Chriſt is like to us in all things, ſinne onely excepted: but our humane nature cannot receive any thing that is contrarie to it ſelfe, as to bee bodily preſent, and abſent, to bee in heaven and earth at the ſame time: *Ergo*, neither can the bodie of Chriſt without deſtruction of his humane nature.

Fox pag. 1416.

Heb. 9. 24. Ioh. 17. 1. Ioh. 16. 28. Pag. 1530. 1. 40.

Maſter *Denly* Martyr alleageth theſe places of Scripture: *Hebr. 9. Chriſt is not entred into holie places made with hands, but is entred into heaven, &c. Ioh. 17. Now I am not in the world, and they are in the world, &c. Ioh. 16. I went out from the Father and came into the world*, Againe, *I leave the world, and goe to the Father*: *Ergo*, Chriſt is not according to his bodily preſence now in the world, *Fox* pag. 1685.

I will hereunto adjoyne ſome teſtimonie from themſelves: *Decret. part. 3. diſt. 2. cap. 44. Donec ſeculum finiatur, ſurſum eſt Dominus, &c.* Till the world be ended, the Lord is above, &c. for the bodie of our Lord, wherein he roſe againe, muſt be in one place. Againe, their Maſter ſaith, *Divinam naturam ſolam illocalem*: That the divine nature only is illocable. But now they make Chriſts humanitie illocable: for if it be in the Euchariſt, it is not there as in a ſpacious place: for what is the compaſſe of a thin wafer-cake to receive the proportion of a mans body? Againe, he ſaith, *Quod circumſcriptibile erat, &c.* That which was in Chriſt circumſcriptible, ſo remaineth: but if Chriſts bodie bee in the bread, it is incircumſcriptible, whereas it was circumſcriptible before. For that we call circumſcriptible, when the place and the thing placed, doe anſwer, and are correſpondent each to other in ſpace and proportion: which is not ſeene in the placing of Chriſts body in the compaſſe of a thin cake.

Lib. 1. diſtinct. 17. Lib. 4. diſtinct. 10. 2.

And further: 1 The Muſcovites, which follow the Greeke Church, though they be otherwiſe ſuperſtitious enough, doe thus profeſſe by the pen of their great Duke, *Iohannes Baſilius*, that the Apoſtles, thoſe divine Eagles are there, *Ubi cadaver illud divinæ incarnationis cum patre ſedet*, where that carcaſe of the divine incarnation ſitteth with the Father, yet he is notwithſtanding preſent with beleevers, &c. They thinke it is not Gods will, that this precious carcaſe and prey of the Eagles ſhould be in any other place, than at the right hand of God in heaven.

Theolog. Muſcovit. cap. 4.

2 *Tertullian* confuting the Monarchian heretikes, that would have the Father and the Sonne to be all one, becauſe nothing is impoſſible unto God, thus anſwereth: *Indeed nothing is hard or impoſſible unto God, &c. Non autem, quia omnia poteſt facere, ideo credendum eſt illum feciſſe, quod non fecerit: Yet, becauſe he can doe all things, we muſt not thinke, that he hath made that, which he hath not: ſed an fecerit, requirendum: but we muſt ſee whether he hath done it, &c.* And hee giveth this inſtance, God might have made man with wings and feathers, as he hath made the kite, yet he hath not done it. The like anſwer may ſerve for the Romaniſts objection, that becauſe Chriſt may make his fleſh to bee preſent in the Euchariſt, it followeth not therefore he doth it.

Lib. advers. praxeam.

3 Confeſſion of Wittemberg, chap. 9. *Wee beleeve that the omnipotencie of God is ſo great, that in the Euchariſt, hee may either annihilate the ſubſtance of bread and wine, or elſe change them into the bodie and blood of Chriſt, but that God doth exerciſe this his abſolute omnipotencie in the Euchariſt, wee have no certaine word of God, &c.*

[illegible] pag. [illegible]

4 See the Maſter of ſentences and the Decrees before alleaged: to the which I will adde that place as it ſtandeth in their Decrees cited out of *Ambroſe*: *If thou beleeve that Chriſt received fleſh, and thou doeſt offer his bodie to be transfigured in the altar: nec diſtinguas tamen naturam verbi & corporis, & tibi dicitur, ſi recte offeras, non recte autem dividas, peccaſti: and doeſt not diſtinguiſh betweene the nature of the word and the bodie, it is alſo ſaid unto thee, if thou offer aright, and divide not aright, thou ſinneſt, &c.* But the Romaniſts in makeing Chriſts fleſh to bee *omnipreſent*, when they liſt, doe make no difference herein betweene his divine and humane nature, &c.

Part. 3. diſtinct. 2. cap. [illegible]

The ſecond queſtion, concerning Tranſubſtantiation.

The Papiſts.

[illegible]

IF any man ſhall ſay, that there remaineth the ſubſtance of bread and wine in the Sacrament, after the words of conſecration; or ſhall denie that the whole ſubſtance of bread is changed and converted into the body of Chriſt, and the whole ſubſtance of wine into the blood of Chriſt, the formes and ſhewes only of bread and wine remaining, which ſingular and miraculous converſion the Church calleth Tranſubſtantiation; let him bee accurſed, *Concil. Trident. ſeſſ.* 13. *can.* 2. *Bellarm. lib.* 3. *de Sacram. Euchar. cap.* 19. *Rhemiſt. Matth.* 17. *ſect.* 1.

Argum. 1. Chriſt transfigured his body marvellouſly in the Mount, as we read, *Matth.* 17. *Ergo*, he is able to exhibite his bodie under the formes of bread and wine, *Rhemiſt.*

Anſw. Firſt, your argument followeth not, Chriſt could give a glorious forme to his paſſible bodie: *Ergo*, he can take away the eſſentiall properties of his naturall bodie, and yet keepe a true body ſtill. Or thus, Chriſt could glorifie his body not yet glorified: *Ergo*, he can or will diſhonour his glorious impaſſible body, by encloſing it under the formes of baſe creatures to be devoured of dogs and mice: which is honoured and worſhipped of the Angels and Saints in heaven. Secondly, the queſtion is not ſo much of Chriſts power, as of his will: therfore you conclude not aright, Chriſt is able to doe it: *Ergo*, he will.

Argum. 2. He that ſeeth water turned into wine by the power of Chriſt, need not to doubt how he changeth bread into his bodie, *Rhem. Ioh. 2. ſect. 2.*

Anſwer. Firſt, when you can bring any warrant out of Scripture for your imagined converſion, as wee have for this miracle, wee will give eare unto you. Secondly, and when it ſhall appeare to the ſenſes, that the bread is changed into fleſh, as the water was knowne to bee turned into wine, by the colour and taſte: wee ſhall then no more doubt of this converſion of the bread, than they did of the other of water. Thirdly, if Chriſt could alter and change the ſubſtances of creatures; what reaſon have you to give ſuch an omnipotent power to every Prieſt, with a few words to do as much as Chriſt himſelfe could when he was preſent? Fourthly, all this proveth but an abilitie and power in Chriſt, not a will or purpoſe to worke any ſuch change or converſion.

Argum. 3. *Bellarmine* urgeth theſe words of our Saviour, which ſerve them for all purpoſes, *This is my bodie:* Which words (ſaith he) doe ſignifie a ſubſtantiall, not a figurative change onely of the bread into Chriſts bodie: for otherwiſe, the bread and the fleſh of Chriſt being things of divers natures, cannot be one pronounced or affirmed of another; for bread is not fleſh, remaining in it owne nature, *Bellarm. lib. 3. cap. 19.*

Anſwer. Firſt, as one thing being of a divers nature, cannot bee pronounced of another, unleſſe there be ſome change: ſo neither can the ſame thing bee affirmed or predicated of it ſelfe, as to ſay, this ſubſtance is my bodie, which is all one in their ſenſe to ſay, this bodie is my body.

Secondly, a figurative change is ſufficient according to the phraſe of Scripture, though there be no materiall or ſubſtantiall mutation in this propoſition, *this is my bodie*, that is, this bread ſignifieth my bodie: like as when Chriſt breathed upon his Apoſtles, he ſaid, *Receive yee the holy Ghoſt*, calling the very breath the ſpirit, which it ſignified and exhibited onely; ſo the holy Ghoſt deſcending upon Chriſt in his Baptiſme is called the Dove: ſo then, as the breath of Chriſt is the ſpirit, and the Dove the holy Ghoſt; ſo is the bread Chriſts bodie, that is, in figure and ſignification.

Contra. Bellarmine replieth, that the breathing of Chriſt is not called the holie ſpirit, nor yet the Dove is ſaid to be the holy Ghoſt; but they were only ſignes and inſtrumentall meanes to convey the ſpirit.

Anſwer. Firſt, that the breathing of Chriſt, and the likeneſſe of the Dove, were not the ſpirit it ſelfe, but only ſignes thereof, we grant; and ſo we ſay the bread is a ſigne and figure of Chriſts body in the Euchariſt. Secondly, it is evident by the text, that the Dove, and the breath of Chriſt, are called the holy Ghoſt: as *Ioh. 1. 33. Upon whom thou ſhalt ſee the ſpirit come downe, &c. that is hee which* Iohn 1. 33. *baptizeth with the holy Ghoſt:* but *Iohn* ſaw only the Dove to light upon Chriſt; therfore the Dove is called the ſpirit: ſo *Iohn 20. 22. Chriſt breathed upon them, and ſaid, receive yee the holy Ghoſt:* that Iohn 20. 22. which the Apoſtles received, is called the holy Ghoſt; but they received ſenſibly nothing but his breathing; *Ergo*, his blaſt or breathing is ſaid to be the ſpirit, being a ſigne and repreſentation thereof, as the bread in the Euchariſt is of Chriſts fleſh.

Argum. 4. Though the ſubſtance of bread and wine be changed; yet the formes remaine ſtill for theſe cauſes. Firſt, becauſe if the formes alſo ſhould be changed, there ſhould be no ſenſible ſigne left, and ſo no Sacrament. Secondly, the faith of the receiver is the better tried this way: who beleeveth the fleſh of Chriſt to be preſent, though he ſee it not. Thirdly, Chriſt would not have the formes altered, becauſe man abhorred to eat hamane fleſh in the proper ſhape, *Bellarm. cap. 22.*

Anſw. Firſt, your firſt reaſon is inſufficient: for neither doe the bare and naked ſignes or accidents of the elements make a Sacrament, but the ſubſtance of them: for betweene the Sacrament and the thing thereby repreſented, there ought to be ſome conveniencie and agreement: namely, as the body is nouriſhed by bread and wine, ſo doth the ſoule feed upon the body and blood of Chriſt. But they are not the accidents of bread and wine that nouriſh us, but the ſubſtance: *Ergo*, not the accidents, but the ſubſtance is the viſible ſigne. Likewiſe in Baptiſme, it is not the forme or outward accident of water, that is the ſigne, but the ſubſtance of water that waſheth.

2 It is a more lively operation of faith, to beleeve in Chriſt abſent in heaven, than preſent in the earth, although he appeare not to the ſenſes. And Chriſt is indeed properly the object of faith, as hee is now in heaven: *Hope* (ſaith the Apoſtle) *entreth into that which is within the vaile whither our forerunner Ieſus is entred for us, Heb. 6. 19.* Faith and hope therfore doe lead us to things within the vaile, Heb. 6. 19. that is, things in heaven, and not upon the earth.

3 What a ſtrange ſaying is this, that Chriſt giveth his fleſh to be eaten in the Sacrament, yet hideth it under the formes of bread and wine, leſt men ſhould abhorre to eat it? for is it to bee thought that Chriſt would command any unſeemly thing, or contrarie to humanitie? How could the Apoſtles command the Gentiles to abſtaine from ſtrangled and blood, *Act. 15.* when as by your doctrine, they did eat daily in their aſſemblies the raw fleſh and blood of Chriſt? And how is it that Chriſt now forgetteth his owne rule, *Hee that doth the truth* (ſaith hee) *commeth to the light, that his deeds may be made manifeſt? Iohn 3. 21.* But Chriſt now flieth the light, and ſhroudeth himſelfe under the ſhape of Iohn 3. 21. bread and wine, and will not ſhew his fleſh. Theſe therefore are but ſilly cauſes which you have rendred, why Chriſt would have the ſubſtance of bread only changed, and not the accidents.

The Proteſtants.

AS the name of tranſubſtantiation is ſtrange, and newly deviſed ; ſo is the meaning thereof moſt unreaſonable : that in the Sacrament, the ſubſtance of bread ſhould bee converted into the bodie of Chriſt, the formes onely remaining : An opinion contrarie to Scripture, reaſon and common ſenſe.

Argum. 1. As Chriſt ſaid, *Matth.*26. (pointing to the bread) *This is my bodie :* ſo he ſaith, *Ioh.* 6. 35. * *I am the bread of life :* but in this place he was not changed into bread : why then in the other place ſhould the bread be turned into his bodie? for the ſpeech is all one.

Ioh.6.35.
* Whereas in the other edition, this place was cited thus, *I am the bread* : the other words are rehearſed alſo to ſtop the cavillers mouth, which being put to, doe give no advantage to the adverſarie: See further Reteƈt. pag.235.

Bellarmine anſwereth, that there is great difference betweene theſe two ſpeeches, *This bread is my bodie*, and, *I am the true bread :* for there Chriſt ſpeaketh of materiall bread, in the judgement of our adverſaries, but in the other ſentence hee underſtandeth celeſtiall bread : and therefore Chriſt ſaith not ſimply, *I am bread*, but I am the *bread of life, or the bread of God*, or ſuch like : and this ſpirituall bread Chriſt was indeed ; there needed no converſion or change for the matter, *Bellarm. cap.* 24. *reſp. ad arg.* 1.

Contra. Firſt, if Chriſt in ſaying, *I am the bread*, doe underſtand bread ſpiritually, which we denie not, what reaſon hath he, where Chriſt ſaith, *verſ.* 51. *The bread that I will give, is my fleſh*, to inferre Sacramentall bread? If Chriſt, in ſaying, I, that is, my fleſh is the bread, doe meane ſpirituall bread, when he ſaith, *The bread is my fleſh*, why is hee not alſo ſpiritually to bee taken? Secondly, as Chriſt ſaith ſpiritually, he is the bread ; ſo wee alſo ſay, that the bread ſpiritually is his body : therefore as in that ſpeech there needeth no change, as he confeſſeth ; ſo neither in the other are we forced to admit any alteration or change of ſubſtance. Thirdly, Chriſt ſaith not, *I am the bread*, ſimply, but with ſome addition, ſaith *Bellarmine :* but he ſaith, *I am the doore of the ſheepe, Ioh.* 10. 7. without any other adjection, yet was he not converted into the doore, no more is the bread changed into his bodie.

Argum. 2. The ſenſe is not deceived in his proper object : but the eye in the Euchariſt ſeeth nothing but bread, the taſte diſcerneth nothing but bread : *Ergo*, there is bread : for if the ſight and feeling might be deceived ; then by the ſame reaſon, the Manichees and Marcionites, who affirmed Chriſt to have a phantaſticall bodie, might anſwer us, that though his bodie were both ſeene and felt, yet the ſenſes might be deceived : And by the ſame reaſon *Thomas* might have doubted ſtill, notwithſtanding his ſeeing and feeling of Chriſt : And further, if there be no bread or wine remaining, and yet the accidents of both, as the colour, taſte ; then ſhould they be lying ſignes, and ſo they will charge the Sacrament of truth with falſhood.

Bellarmine anſwereth, firſt, that the ſenſe cannot bee deceived in the accidents which are the true object, but in the ſubſtance it may, which is the object *per accidens* ; as he telleth us a tale of a peece of wood converted into a ſtone, that had the colour and ſhape of wood ſtill : *reſp. ad argum.* 5.

Contra. 1. Though the accidents, not the ſubſtance are object to the ſenſe, yet by the accidents the ſubſtance is certainly diſcerned by a neceſſarie conſequence of nature ; for otherwiſe there ſhould bee no certaintie at all in the ſenſe : but ſeeing every ſubſtance hath his proper accidents, by the diſcerning of the accidents, the ſubſtance alſo is perceived. 2 It is poſſible for the eye ſometime to bee deceived, as in taking things artificially carved and painted for the very things themſelves, and as in the example of the wood turned into a ſtone : but for all the ſenſes to be deceived together, the eye, the feeling, the taſte, it is not poſſible, as it muſt bee in the Euchariſt, where all the ſenſes diſcerne bread, and yet (they ſay) there is no bread.

Secondly, ſaith hee, the argument from the ſight and feeling to prove Chriſts true bodie, was good, becauſe the ſoliditie of a bodie is the proper object of the feeling ; but the ſubſtance of the bread and wine is not the proper object. Secondly, the Scripture maketh mention, that Chriſt had a true naturall bodie, and therefore the ſight and feeling thereof grounded upon the teſtimonie of Scripture, were good and ſufficient proofes : *Bellarm. ibid.*

Contra. Firſt, the Apoſtles by their handling and ſeeing did not onely diſcerne Chriſt to have a ſolid bodie, but a bodie of bones and fleſh : for that he ſaith, *Handle me and ſee, for a ſpirit hath not fleſh and bones, as you ſee me to have, Luk.* 24. 39. So then not the ſoliditie onely, but the ſubſtance of Chriſts bodie, as his bones and fleſh, was by their ſenſe diſcerned : but in the Euchariſt wee diſcerne neither fleſh nor bones. Secondly, Chriſt would not have them to beleeve his word only, that he had a true bodie, but to truſt their owne ſenſe alſo : ſo that the evidence of ſenſe, where there is no divine teſtimonie, is a ſufficient proofe of things ſenſible. And againe, as the Scripture teſtifieth that Chriſt had a true naturall bodie ; ſo alſo it witneſſeth, that after conſecration in the Euchariſt, there remaineth true bread, as *S. Paul* calleth it bread being now conſecrated thrice together : 1. *Cor.* 11. *verſ.* 26, 27, 28.

Luke 24.39.

1 Cor.11.26. 27.

Thirdly, ſaith hee, the accidents of bread and wine, though the ſubſtance be gone, are no lying ſignes : for naturally they doe ſhew bread and wine ; but that in the Euchariſt there is a worke above nature, that there ſhould be the accidents of bread and wine without their ſubſtance.

Contra. 1. Yet for all this they are deceivable ſignes, containing one thing, and ſhewing another ; and the matter is not helped, but made the worſe, in laying the blame not upon nature, but upon a worke beyond nature, which they make a cloake for deceit. Secondly, thus wee ſee they cannot uphold their fooliſh fanſies, but by deſtroying nature. Thirdly, for this their ſupernaturall worke, ſeeing they have no Scripture, their words are but wind, and perſwade not: nay the Scripture is againſt them, for Chriſt is ſo farre from deſtroying nature, that hee upholdeth the nature of things *by his word, Heb.* 1. 3. Hebr 1.3.

Argum. 3. The bread in the Euchariſt after the conſecration, is ſubject to divers changes and alterations, and ſo likewiſe the wine: for they may be boyled and made hot, they may be infected with poyſon: for it is certaine that *Victor* the 3. Pope, and *Henry* the 7. Emperour, were poyſoned with the Sacrament: the wine may wax ſowre and turne to vineger: the bread may putrifie and breed worms: *Ergo*, the ſubſtance of bread and wine remaine ſtill: for the accidents cannot bee ſubject to ſuch alterations: and to ſay that Chriſts bodie may be thus handled, it were great impietie, *Argum. Pet. Martyris*.

Bellarmine anſwereth, *Materia ſubſtituitur à Deo in ipſo inſtanti, in quo deſi unt eſſe illæ ſpecies*: God ſupplieth ſome other matter in the very inſtant, when the formes begin to be changed, *cap.* 24. *argum.* 6.

Anſw. Is not here good geare, thinke you, that if a man ſhould come to poyſon the Sacrament, that is, the bread and wine which are alreadie conſecrate, and made the bodie of Chriſt, God ſhould ſupplie by a miracle ſome other matter for him to worke upon, and ſo God himſelfe ſhould be acceſſarie unto that wicked act? Or if a ſilly mouſe ſhould bee ſo bold as gnaw upon a conſecrate Hoſt, that then likewiſe ſome other matter and ſubſtance ſhould for that inſtant be appointed: and ſo God ſhould make miracles for mice? And why I pray you, may not the ſubſtance of bread ſtill remaine, as well as another ſubſtance to be put in the ſtead thereof?

Bellarmine anſwereth againe, that there is ſome matter for that inſtant ſupplied, and without a miracle, *exigente ordine rerum*: the order or courſe of things ſo requiring, like as the ſoule is ſent into the body of ordinary courſe. And concerning the poyſoning of the Hoſt, he ſaith there may be ſome poyſoned matter mingled with the bread or wine, but that is not converted into Chriſts body and blood: for nothing can be turned into Chriſts body or blood, but the bread and wine only.

Contra. Firſt, that the bread ſhould bee changed into Chriſts body, and againe another ſubſtance come in ſtead of Chriſts bodie, and yet without a miracle, is very ſtrange: for he may as well ſay that the turning of water into wine, *Ioh.* 2. was no miracle: neither becauſe it is uſuall in the Euchariſt, it is therfore no miracle; as the raining of Manna was no leſſe miraculous, falling every day, than if it had come but once: And the example of the comming of the ſoule is nothing like, for wee have Gods warrant for that, *creſcite & multiplicamini*, increaſe and multiplie, which they have not for the Euchariſt. Let it alſo be remembred how contrarie he is to himſelfe, for before, *reſp. ad argum.* 5. he ſaid that tranſubſtantiation was *ſupra ordinem naturæ*, above the order of nature: here he ſaith it commeth to paſſe, *exigente ordine rerum*, according to the order of nature.

Secondly, if nothing bee tranſubſtantiate into the body and blood of Chriſt but onely bread and wine; what then is become of the water which in the chalice you doe uſe to mingle with wine? which *Innocent.* 3. determineth together with the wine to be tranſubſtantiate into Chriſts blood, *decret. Greg. lib.* 3. *tit.* 41. *c.* 6. Againe you ſay, the poyſoned ſubſtance is not turned into Chriſts bodie, but mixed together with it. Be it ſo, but what a diſhonour is this to Chriſts bodie, that poyſon may bee received with it, and that it ſhould not have ſo much vertue, as many medicinall confections and receits which are taken againſt poyſon: if *Paul* could ſhake the Viper from his hand without hurt, is there leſſe vertue in Chriſts bodie? or if Unicornes horne allayeth the malice of poyſon, is Chriſts fleſh leſſe precious or vigorous? Wherefore lay your hand upon your mouth, and confeſſe your erronious ignorance, if you can find no better anſwer.

Argum. 4. When Chriſt ſpake theſe words, *Hoc eſt corpus meum*, the bread was tranſubſtantiate before, or after, or while the words were ſpoken. Before, they will not ſay, for the elements were not then conſecrate; nor after, for then Chriſts words, *This is my bodie*, had not beene true in that inſtant when they were ſpoken. Neither was the tranſubſtantiation wrought in the while of ſpeaking; for then ſhould it not have bin done all at once, but ſucceſſively, and one part after another, as the words were ſpoken one after another. But this is alſo contrarie to the opinion of the Papiſts, that would have it done all together.

Bellarmine anſwereth, that the converſion of the bread is not made till all the words be pronounced: and though there bee no change, till the whole ſentence *(this is my bodie)* bee finiſhed, yet it is done by vertue of all the words pronounced before.

Contra. If the tranſubſtantiation be wrought by all the words, then, *non fit ſimul*, it is not done all at once, as hee confeſſeth: for the words are not ſpoken all at once, but one after another. Then I aske, if all the words of conſecration be not of like operation: if they bee, why ſhould not the firſt words at the very ſpeaking, be working, as the laſt is? but ſo are they not, for he ſuſpendeth the force of the firſt words, till the laſt ſyllable be pronounced: if all the words then be of like working, then is not the converſion wrought at one inſtant, as they generally hold, but in the leiſure of ſpeaking.

Argum. 5. It is againſt the nature and property of accidents and externall formes to bee without a ſubject, or ſubſtance, wherein they ſhould reſt: ſuch are the whiteneſſe and roundneſſe of the bread, the redneſſe and ſweetneſſe of wine: if bread be gone, what is become of the roundneſſe and whitenes, and ſo of the wine? If a man aske what round or white thing is this, or what red and ſweet thing is this,ſhewing the cup : what ſhall be anſwered ? we cannot ſay, it is bread or wine : for there is none left. And I am ſure they will not ſay, that the bodie of Chriſt is either round or white, or ſuch like: and yet ſomewhat there muſt needs be, that muſt take denomination of theſe accidents.

Bellarmine anſwereth, firſt, that although wee cannot ſeparate accidents from their ſubjects, yet God can : and in the beginning of the creation, there was an accident without a ſubject, namely the light, which was made the firſt day, that moved without a ſubject, untill the Sunne was made,wherein the light reſted.

Contra. Firſt, we doe not diſpute of Gods power, neither how things are in Gods ſight, but how they appeare unto us, whether accidents may bee offered unto our ſight, without their ſubject. Secondly, It is a fond opinion which he would father upon *Baſil*, that the light was without a ſubject: Firſt, God is ſaid to have made or created the light ; but creation is of ſubſtances, not of accidents. Secondly, God ſaw that it was good : the light pleaſed God which hee had made : but God delighteth in no imperfect work, as an accident without a ſubject is imperfect. Thirdly, S. *Ambroſe* thinketh,that this light was not afterward incorporated to the Sun, but remained ſtill a diſtinct light: *Aliud eſt lumen diei, aliud lumen Solis,&c.* The light of the Sunne is one, the light of the day another: for there is a light, before the Sun riſe,and likewiſe after he is ſet : *Hexamer.lib.*4.*c.*3.Fourthly,notwithſtanding, if in the beginning of the creation it had beene ſo, yet now all things being diſpoſed and ſetled in a perfect order, it is not to be expected: if accidents then might be without a ſubject,before things were brought to a perfect ſtate, it followeth not, that it is or can be ſo now.

Secondly, ſaith he, the accidents of the bread and wine, though they have no ſubſiſtence of themſelves, after the ſubſtance of bread and wine are gone ; yet they are in, and do depend of another ſubſtance,*Ut in conſervante, non ut in ſubjecto:* As in and of a preſerver of them,not as in a ſubject, *argum.* 7.*reſp.ad* 4.

Contra. Firſt, if the accidents,as the redneſſe,whiteneſſe,roundneſſe do not conſiſt of themſelves, then they muſt have their being in another ſubſtance, which is the body of Chriſt,that commeth in the ſtead of bread and wine : if they then have their being in Chriſts body, what are they elſe but accidents to his body, which were a very inglorious thing to Chriſts body, which in brightneſſe exceedeth the Sun, to be over-ſhadowed with the accidents of bread and wine ? Secondly, I demand, whether Chriſts bodie ſuppoſed to be preſent, have not the proper accidents of his bodie : if it have (for otherwiſe a body without the proper adjuncts ſhould bee unpeffect) then the accidents of bread and wine cannot bee there to ; for this were to make accidents the ſubject of accidents, which were improper and unnaturall:And againe,they beſtow a goodly office upon Chriſt,who upholdeth all things, even the heavens and earth, to bee now a preſerver only of accidents.

Thirdly,though the ſubſtance of bread and wine remaine not,yet the quantitie remaineth,which taketh denomination of the accidents : as the hoſt is ſaid to be white,round,little in reſpect of the quantitie, *reſponſ. ad argum.* 6.

Contra. Firſt, the quantitie of a thing is the length, breadth,thickneſſe,which are adjuncts to the ſubſtance,as well as other qualities of whiteneſſe,redneſſe,&c. So then he defendeth one abſurdity by another; to maintaine the being of qualities without their ſubject,he doth inculcate a quantity without a ſubſtance, a thing as impoſſible as the other. Secondly, if the quantitie receive the denomination, you muſt not ſay, the hoſt is white,round,&c. but the quantity, as the breadth, length, thicknes, is white, round, &c. So that when wee aske, what round, or what white ? in his opinion the anſwer muſt be this : a round, or white thickneſſe or breadth, &c. which were very abſurd : theſe fooliſh toyes and trifling tricks are not worth the while that is ſpent about them.

Argum. 6. You ſay, The very fleſh of Chriſt that did hang upon the croſſe, is in the Sacrament: but that cannot be : for that fleſh Chriſt took of the Virgin *Mary* : this ſacramentall fleſh is made of bread : *Ergo*, it is not the ſame fleſh which was crucified upon the Croſſe.

Bellarm. The body of Chriſt is made of bread, but not as any matter or materiall cauſe therof,but as the wine was made of water by our Saviour Chriſt.

Anſw. And I pray you, how was the wine made of the water ? was not the water the very matter which was turned into wine ? for one of theſe three changes and mutations it muſt needs have : firſt, either the water was annihilate and turned to nothing,and ſo the wine was created of nothing,which I am ſure you will not grant. Secondly, or elſe there was a mixture of wine and water, the one being mingled with the other ; which is likewiſe falſe, for it was very good and perfect wine ; neither,I think, will you eaſily admit, that the body of Chriſt and the bread are mingled together in the Sacrament. Thirdly, there remaineth but the third kind of change, that is, the converſion of one ſubſtance into another,as the water was changed into wine : and ſo is the ſubſtance of bread converted into the ſubſtance of Chriſts body,if you will have any change at all:and thus Chriſt hath gotten by your helpe a breaden body ; another from that which he took of the fleſh of the Virgin.

And thus may our argument bee framed : The body, which Chriſt tooke of the Virgin, and which was nailed to the Croſſe, was not made of bread : but this bodie, which is ſuppoſed to bee in the Euchariſt, is made of bread : *Ergo*, it is not that bodie.

Bellarmine anſwereth, that even the bodie of Chriſt which was crucified, was made of bread : and the bread was changed and converted into it at his laſt Supper, when he ſaid, *This is my bodie* : and though there bee a converſion of the bread, yet there is no production of Chriſts bodie out of the bread, but as the wine was made of water, *Ioh.* 2. ſo is Chriſts bodie of bread, *Bellarmin. reſp. ad argum.* 9.

Contra. Firſt, the bodie of Chriſt which was crucified, was made of the fleſh of the Virgin : the bodie in the Euchariſt is made of bread ; and therefore they cannot bee all one bodie : for it is one thing to be made of fleſh ; and another thing of bread. Secondly, where hee maketh a difference betweene production, and converſion, hee underſtandeth not himſelfe : for the wine was produced out of the water, and the water was converted into the wine ; ſo it was both a production and a converſion : the difference is this, that converſion is of the thing which is converted, production, of that whereinto it is converted : wherefore if Chriſts bodie bee made of bread, as Chriſt made wine of water ; the bread ſhall bee the matter of Chriſts fleſh, as the water was of the wine : for it is ſaid, *verſ.* 9. that the Governour of the feaſt *taſted the water which was made wine : Ergo,* the ſubſtance of the water remained, though changed and converted. Thirdly, they muſt grant, that the bread is either annihilated, that is, turned to nothing ; or elſe converted into the ſubſtance of Chriſts fleſh ; but the firſt is inſtantly denied by *Bellarm. reſponſ. ad argum.* 3. The bread, hee ſaith, doth not vaniſh to nothing, and ſo utterly periſh : therefore it cannot be avoided, but that it paſſeth and is incorporate to the fleſh of Chriſt ; and ſo, for all his ſophiſticall pratling, Chriſt is become to have a breaden bodie.

Let us now further examine their owne decrees, *Decret. par.* 3. *diſt.* 2. *c.* 36. *Veniſtis ad aquam, & panis dominicus facti eſtis :* Yee came to the water, and were made the Lords bread, &c. The Lords bread is then received ſpiritually in Baptiſme, and yet there is no tranſubſtantiation in Baptiſme: and *cap.* 62. *Commendavit nobis, &c.* He commended to us in this Sacrament his bodie and blood, *quod fecit nos ipſos* ; which bodie hee maketh us, for wee are his bodie : wee are that body of Chriſt, which is commended in the Euchariſt, but we are not tranſubſtantiate into Chriſts bodie : *Ergo,* there is no tranſubſtantiation. Againe, *cap.* 63. *Hunc cibum & potum ſocietatem intelligi vult corporis, &c.* This bread and drinke is the ſocietie of his bodie which is the Church : the bread then ſignifieth as the naturall bodie of Chriſt, ſo alſo his myſticall bodie ; but it is not tranſubſtantiate into his myſticall bodie : *Ergo.*

Some alſo of the Papiſts themſelves have denied tranſubſtantiation, as the Maſter of ſentences maketh mention of ſome in his daies, that affirmed the ſubſtance of bread and wine to remaine, *lib.* 4. *diſt.* 11. *d,* and *Innocentius.* 3. reporteth the opinion of ſome, That the water in the chalice tempered with the wine, was not tranſubſtantiate, *Decret. Greg. lib.* 3. *tit.* 41. *c.* 6. and *Durandus* thinketh the matter of the bread and wine to remaine ſtill, *in* 4. *diſt.* 11. *qu.* 3.

Let us ſee the conſent of antiquitie : *Concil. Conſtantin.* 7. *ex Nicen.* 2. *action.* 6. *tom.* 3. *Ut caro Domini per ſpiritum ſanctum divinitati eſt unita, ita panem Euchariſtiæ imaginem carnis per ſpiritus ſancti aggreſſionem ſanctificatam divinum ſuum corpus eſſe voluit :* As the fleſh of our Lord was united by the ſpirit to his divine nature, ſo the bread of the Euchariſt, the image of his fleſh being ſanctified by the comming of the holy Ghoſt, is become his divine bodie, &c. Hence wee reaſon thus, as Chriſt is God and man, ſo the Euchariſt is his bodie and bread : but his manhood is not converted into his divine nature : *Ergo,* the bread is not turned into his bodie.

This was the aſſertion of *Iohn Huſſe,* for the which hee was martyred : *Concil. Conſtant. ſeſſ.* 15. *Sicut Chriſtus eſt ſimul Deus & homo, ſic hoſtia conſecrata eſt corpus Chriſti in figura & verus panis in natura :* As Chriſt is both God and man, ſo the conſecrate hoſt is the bodie of Chriſt in figure, and true bread in nature.

B. *Ridley* holy Martyr thus reaſoned againſt tranſubſtantiation : As the bread of the Lords table is Chriſts naturall bodie, ſo is it his myſticall body : but it is not Chriſts myſticall bodie by tranſubſtantiation : *Ergo.*

Againe, the words of Chriſt ſpoken upon the cup, and upon the bread, have like effect and working : but the words ſpoken upon the cup have no vertue to tranſubſtantiate, for then they ſhould tranſubſtantiate the cup, or that which is within the cup, into the new Teſtament : for Chriſt ſaid as well, *This cup is the new Teſtament in my blood,* as hee did, *This is my bodie* : But this is not done : *Ergo,* not the other, *vid. plur. p.* 1444. Pag.1313.&c.

Laſtly, the diverſitie of opinions, which this groſſe conceit of the carnall preſence of Chriſt hath hatched, doe eaſilie ſhew and demonſtrate unto us, what we are to thinke of this popiſh doctrine.

Some doe hold, that the elements doe ſtill remaine in their owne nature in the Sacrament, and that together with them the bodie of Chriſt is carnally preſent. Others doe teach, that there remaineth no more bread and wine, but onely the very naturall bodie of Chriſt : of each opinion there are three ſorts : Firſt of them that hold the elements not to be changed.

1 Some are of opinion, that the bodie of Chriſt and the elements are locally joyned together, either for that inſtant only, or elſe becauſe of the ubiquitie and omnipreſence of Chriſts humanitie : of which opinion are the Lutherans.

2 Some there were, that thought only ſo much of the bread to be changed into the body of Chriſt, as was received of the faithfull : and that part which the wicked received to be bread ſtill.

3 Others taught, that the bread was aſſumed in the Sacrament to the perſon of Chriſt, even as his

humanitie: ſo that Chriſt was bread by conſecration, as he was man by his incarnation: an horrible and monſtrous opinion, which is fathered upon *Rupertus* the Abbot.

Iohannes Pariſienſis alſo came neer this opinion, who likewiſe affirmed, that the bread was aſſumed to the perſon of Chriſt, and united unto him, yet not immediatly as the other taught, but by the mediation and meanes of the humanitie of Chriſt.

Secondly, of thoſe that maintaine the converſion of the elements. Firſt, ſome would have the forme onely of bread changed, not the matter, as *Durandus*. Secondly, ſome contrariwiſe would have the matter altered, and the forme to remaine. Thirdly, the Jeſuites affirme the bread wholly in ſubſtance, both in matter and forme to be changed, the outward formes and accidents only remaining, *ex Bellarm. lib. 3. de ſacram. Euchariſt. cap.* 11.

Rom. 1, 21. 22. Thus men, when they begin once to leave the truth, the Lord leaveth them to themſelves, and they run mad in their owne inventions, not finding any end: and ſo it is juſtly come upon them, as Saint *Paul* ſaith of the heathen: *Becauſe when they knew God, they did not glorifie him as God, neither were thankefull: they became vaine in their owne imaginations, and their fooliſh heart was full of darkneſs: when they profeſſed themſelves to be wiſe, they became fooles.* Wee therefore leaving theſe ſhallow pits of humane inventions, which will hold no water, will betake us to the fountaine of truth. This then, to conclude, is our definitive ſentence, and full determination according to the Scriptures, that Chriſt indeed is verily preſent in the Sacrament, neither by converſion of the bread into his body, either wholly, or in part; nor by aſſumption of the bread to the unitie of his perſon; nor yet by the conjunction of his body and bread together: but hee doth verily exhibit himſelfe, with all his benefits, ſpiritually by faith, to be eaten and drunke of the worthy receiver, as we have ſufficiently proved before out of the Scriptures.

Dialog. lib. 2. cap. 24. Now yet for further evidence: 1. *Theodoret* of the Greeke Church denieth directly the bread and wine to be tranſubſtantiate: *Neq; enim ſigna myſtica recedunt à natura ſua, manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſunt*: For the myſticall ſignes doe not depart from their nature, but remaine in their former ſubſtance, figure and forme. *Cyrillus* ſaith, *Chriſtus credentibus diſcipulis fragmenta panis dedit, &c.* Chriſt gave fragments of bread unto his diſciples, ſaying, Take, eat, this is my body, &c. He calleth it bread, after it was conſecrated: for before it was diſtributed, *Bellarmine* confeſſeth it was conſecrated: *Error* 19. *argum.* 1.

Lib. adver. Iudæos. 2 *Tertullian* ſaith, *Panem corpus ſuum appellans*: Hee calleth his bread his bodie, &c. It is bread ſtill, though called the body of Chriſt: And that argument which hee urgeth againſt *Marcion*, taken from the certaintie of the ſenſe, to prove the truneſſe of Chriſts body, hath place here to prove the truneſſe of bread in the Euchariſt: *Fidelis fuit viſus, &c. fidelis & guſtus vini, &c. fidelis & tactus, &c. falſa enim teſtatio, oculorum & aurium & manuum ſenſus natura mentitur*: The ſight is faithfull, the taſting of wine faithfull, the touching of *Thomas* faithfull, &c. it is a falſe witneſſing, if the nature of the ſenſe of the eyes, eares and hands doe deceive, &c. So in the Euchariſt, wee ſee bread, taſte bread, feele bread, therefore it is bread.

What the opinion of the preſent Greek and Æthiopike Church is, hath been ſhewed before in the queſtion of the reall preſence: the Æthiopians in their Liturgie pray, that God would change the bread and wine, as he changed the water into wine in Cana: which was a change of the forme onely and qualities, not of the matter: but the Romaniſts hold a very change of the matter of the bread.

Harm. ſect. 14. pag. 414. 3 The former confeſſion of Helvetia, chap. 22. *Wee denie that the bread is turned into the body of Chriſt miraculouſly, ſo that the bread ſhould become the very bodie of Chriſt naturally and ſubſtantially, &c.*

Ibid. p. 421. Baſil, artic. 6. *As in Baptiſme, &c. true water remaineth, ſo alſo in the Supper of the Lord, &c. bread and wine remaineth, &c.* Se the place.

Ibid. p. 422. Bohemia, chap. 13. *Although bread be the body of Chriſt, and wine his blood according to his inſtitution, yet neither of theſe doe leave it nature, or change the ſubſtance, &c.*

Ibid. p. 418. Engliſh confeſſion, artic. 11. *By faith we verily receive his body and blood: this we ſay not, as though the nature and ſubſtance of the bread and wine were changed, &c.*

Ibid. p. 454. Alſo the confeſſion of Wittemberg, *chap.* 9.

[illegible] 4 *Gelaſius* ſaith, *Non deſinit eſſe ſubſtantia vel natura panis & vini*: The ſubſtance or nature of the bread and wine ceaſeth not to be, &c.

In 4. diſtinct. qu. 3. *Durandus* thinketh, that the forme of the bread only is changed, the matter remaining ſtill, being formed by the ſoule of Chriſt, &c. as *Bellarmine* reporteth his opinion, and rejecteth it: *Bellarm. lib.* 3. *cap.* 12.

Bertram, who lived about 700. yeere ſince, called in queſtion the popiſh manner of the reall preſence in the Euchariſt, and writ a booke of that argument: whom King *Philips* purgers have made to write with another pen, and to ſpeake otherwiſe than he thought: for whereas he writeth thus, *Secundum creaturarum ſubſtantiam, &c. According to the ſubſtance of the creatures, that which they were before conſecration, they are after*, they ſet this gloſſe upon it, it muſt be explained, *ſecundum exteriorem ſpeciem, according to the outward ſhewes.*

Index expurgat. Belgic. p. 7.

In 4. ſentent. qu. 6. lit. f. Their Cardinall *Alliaco* ſaith: *Non ſequitur evidenter ex ſcripturis*, that it followeth not evidently out of Scripture, whether the ſubſtance of bread remaine.

Scotus, as *Bellarmine* confeſſeth, ſaith, that there is no place of Scripture extant, which without the declaration of the Church, *evidenter cogat tranſubſtantiationem admittere*, may evidently force one to admit tranſubſtantiation. Lib.3.de Euchariſt.c.23.

Suarez the Jeſuite confeſſeth as much of Cardinall *Cajetane*: that theſe words, *This is my body*, doe not ſufficiently of themſelves confirme tranſubſtantiation without the ſuppoſed authoritie of the Church. Tom.3. diſp.46. ſect.3.

And now to conclude this point: whereas in a body foure things are to be conſidered, the matter thereof, and the externall accidents, the forme, and the internall vertue and properties proceeding from the ſame: ſo accordingly there are divers opinions as touching the preſence of Chriſts bodie, and concerning the bread: ſome thinke, that the matter of the bread remaineth, the forme being onely changed, as *Durand*, and the ſame ſeemeth to bee the fanſie of the Greekes: ſome hold neither forme nor matter, but onely the externall accidents to remaine, as the Papiſts: ſome hold all to bee preſent, as the Proteſtants. And for Chriſts body: ſome hold it to be preſent with the very fleſh and blood, as the Romaniſts: ſome thinke that it giveth a forme unto the bread, as the fire to the iron, that is red hot; as the Greeks: ſome hold that the vertue of Chriſts fleſh is preſent, neither the ſame nor matter of that glorious bodie: like as the bodie of the Sunne is in heaven, yet it ſheweth the power, efficacie and influence thereof in the earth: and the Load-ſtone, though a great way off, doth ſhew the vertue and force thereof upon iron: ſo the bodie of Chriſt doth ſend forth the ſpirituall force and efficacie, without any ſuch carnall preſence. Thus the Proteſtants: which of all the reſt is the ſafeſt opinion.

The third queſtion, whether the Euchariſt being once conſecrated, be a Sacrament, though it be neither eaten nor drunk.

The Papiſts.

19.Error. THe elements in the Sacrament, that is, the bread and wine, being once conſecrate, which they ſay, is done by the prolation of theſe words, *Hoc eſt corpus meum*, This is my bodie, whether they be received or not at that inſtant, but be reſerved and kept in boxes, and pixes, and other veſſels of the Church, for daies, weeks, moneths, to bee carried ſolemnly to thoſe that are ſicke, and to be applied to other uſes, are ſtill the very bodie and blood of Chriſt, *Trident. Concil. ſeſſ. 13. can. 47. Bellarm. lib. 4. cap. 2.*

Argum. 1. Chriſts words which were ſpoken over the bread, *This is my bodie*, were true as ſoone as he brought them forth, before he ſaid, *Take, eat*, and ſo likewiſe of the cup: therfore it was a Sacrament before they did receive and eat it, and had been a Sacrament ſtill, if it had not beene received at all at that time, *Bellarm. ibid.*

Anſw. Firſt, theſe words of Chriſt, *this is my bodie*, were not ſpoken before he brake the bread and diſtributed it: but firſt, as S. *Matthew* ſetteth it downe, he brake the bread and gave it to his diſciples, ſaying, *Take, eat*, and then follow theſe words, *this is my body*, *Matth.26.26.* which ſeeme to have bin uttered even in that inſtant, when they tooke the bread, and began to eat it. Matth.26.26.

Bellarmine replieth: firſt, ſaith he, it ſeemeth that the Evangeliſts did tranſpoſe the words of Chriſt, ſetting that firſt, which was ſpoken laſt: and contrariwiſe, as *Marke 14. 23. he tooke the cup, and when he had given thankes, he gave it to them, and they all dranke of it, and he ſaid unto them, This is my blood of the new Teſtament*: Here the words of conſecration (*this is my blood*) are rehearſed after they drank, which notwithſtanding were ſpoken before: and ſo theſe words, *this is my body*, are placed after, *take, eat, &c.* and yet were uttered before: for theſe words, *this is my body*, doe containe a reaſon, why he would have them eat that meat: but the reaſon of the eating muſt firſt be expreſſed, before the bread be delivered to be eaten. Marke 14.23.

Contra. Firſt, where the Evangeliſts do diſſent in the order and placing of words, it is like that the words are tranſpoſed, as in that place of *Marke*, who only of the Evangeliſts placeth theſe words, *this is my blood*, after their drinking: but where all the Evangeliſts keepe the ſame order, as in ſetting theſe words, *this is my body*, after, *take ye, eat ye*; it is evident, that the words were ſpoken in ſuch order, as is ſet downe; ſeeing that the Apoſtle alſo rehearſing the inſtitution, 1 *Cor.* 11. doth ſo place the words: wherfore it is great boldneſſe in him to controule the order agreed upon by all the Evangeliſts, and the Apoſtle. Secondly, whereas Saint *Marke* ſaith, *they all dranke of it*, and then Chriſt ſaid, *this is my blood*, it maketh altogether for us, that even at the ſame inſtant of drinking Chriſt pronounced thoſe words, ſignifying that it was his blood unto thoſe that did receive, and drinke it in faith. Thirdly, the reaſon or the cauſe in order of nature goeth alwaies before the ſigne or the effect, but not in order of time: as the end of a thing precedeth in intention, but not in action: as *Exod.* 12. 11. *Ye ſhall eat it in haſte, for it is the Lords Paſſe-over*: Here the Paſſe-over is the reaſon or cauſe, or end of their eating; yet their eating went before: ſo in the Euchariſt, the participation of the Lords body is the cauſe, and end of their eating; yet by the ſame reaſon of the Paſſe-over, by eating in faith [illegible] is made the Lords body. Exod.12.11.

Secondly, the inſtitution of the Sacrament conſiſteth partly of a promiſe, partly of a precept : the promiſe is this, *Hoc eſt corpus meum*, This is my bodie : The precept, *Accipite, manducate*, Take, eat. Chriſt doth no otherwiſe make good his promiſe, than we performe the condition : unleſſe therfore accordingly we doe take and eat it, it is not the bodie of Chriſt.

To this *Bellarmine* anſwereth : firſt, that if theſe words, *this is my body*, contained a promiſe, it ſhould be pronounced in the future tenſe ; as when Chriſt ſaith, *Mark.* 16. *He that beleeveth, &c. ſhall be ſaved:* ſo Chriſt would have ſaid, *it ſhall be my bodie.* Secondly, it would follow hereof, that they ſhould not in their eating receive Chriſts body ; for the condition preſcribed goeth before, and then the thing promiſed afterward followeth, *Bellarm. ibid.*

Contra. Firſt, in the Scriptures wee find, that the promiſe is often delivered in the preſent tenſe, Iohn 5.24. becauſe that which God promiſeth is as certaine, as if it were alreadie performed: as *Ioh.* 5. 24. *He* Exod.12.11. *that beleeveth, hath everlaſting life :* and *Exod.* 12.11. *This is the Lords Paſſe-over*, he ſaith not, *it ſhall be*, but *is*, wherefore *Bellarmines* collection is falſe. Secondly, Gods promiſe is oftentimes fulfilled in the very act of our obedience, as whereas God ſaith, *Call upon me, and I will heare thee*, he doth heare Iſay 65.24. us not after we have prayed, but while we are in prayer ; as *Iſay* 65. 24. *Before they call, I will anſwer, and while they ſpeake, I will heare :* ſo in the very action of eating and receiving in faith, Chriſts bodie is communicated to us.

Luk.22.20. *Argum.* 2. S. *Luke* ſaith, *chap.* 22. *This cup is the new Teſtament in my blood :* the blood of Chriſt was in the cup, before it was in their mouth : *Ergo*, it is a Sacrament, though it be not received. S. *Paul* 1 Cor.10.15. alſo ſaith, 1 *Cor.* 10. *The bread which we breake, is it not the communion of the body of Chriſt ? Ergo*, it is the body of Chriſt before it be broken or diſtributed, *Bellarm. cap.* 2.

Anſw. Firſt, there is a figure in Chriſts words, for the cup is taken for that which was contained in the cup: and the other Evangeliſts rehearſe them thus, *this is my blood of the new Teſtament :* wherefore his collection drawne from a figurative ſpeech concludeth not. And againe, Chriſt ſaid before, *drinke ye all of it*, ſo that in the drinking his blood was exhibited. Secondly, the place of S. *Paul* is for us, for he ſpeaketh of a communion, which cannot be where there is no diſtribution : ſo that the communion of Chriſts body is in breaking of the bread, and diſtribution thereof.

The Proteſtants.

THe Euchariſt is no Sacrament beſide or without the uſe thereof : ſo that, though ſome forme of words be pronounced over it, if it be not received and eaten and drunke, it is no Sacrament : neither is that which remaineth after the diſtribution, the Euchariſt being ended, either of the bread or wine, any part of the Sacrament, but ſo much only as is taken and uſed.

Argum. 1. It is no Sacrament, unleſſe it be uſed according to the inſtitution as Chriſt hath commanded it : but to the inſtitution it belongeth on the behalfe of the Miniſter, to bleſſe, breake, and 1 Cor.11.24.26. diſtribute it : on the behalfe of the Communicants, to take, eat, and drinke it : in them all, thereby to ſhew the Lords death, and to doe it in remembrance of Chriſt. But this cannot bee performed by uſing the words of benediction onely, but by the whole action : for how can they ſhew the Lords death, or do it in remembrance of Chriſt, unleſſe they take, and eat ? *Ergo*, if it be not ſo uſed, it is no Sacrament.

Bellarmine anſwereth: firſt, that to reſerve the Euchariſt is not contrarie to the inſtitution of Chriſt: for it is reſerved to be eaten, though not preſently : ſo that the deferring of the eating, as to keepe it to be carried unto the ſicke, may very well agree with the firſt inſtitution, where Chriſt commandeth it indeed to be eaten, but not preſently.

Contra. First, at the inſtitution of the Lords Supper, they did preſently take and eat : and Saint Mark.14.23. *Marke* ſaith, *that they all dranke of it*, *Marke* 14. 23. ſo that, if the preſent eating and drinking bee agreeable to the inſtitution, the deferring of it is contrarie. Secondly, your reſerved hoſt is not alwaies eaten ; for ſometime it putrifieth and mouldeth, in which caſe, by their owne Canons it muſt be committed to the fire : ſo that herein there muſt be an apparant breach of the Inſtitution. Thirdly, the Sacrament need not to be kept for the ſicke, for it may much better be miniſtred unto the ſick at home, if there be a ſufficient number well prepared, and the ſicke perſon deſiring it only to his comfort, not of any ſuperſtitious conceit, in being addicted to the outward element.

Laſtly, S. *Origen* thus writing, *Hom.* 5. *in* 7. *cap. Levit. Dominus panem, quem diſcipulis dabat, &c.* The Lord did not command that bread which he gave to his diſciples, to be deferred till the morrow, ſheweth, that the preſent eating is moſt agreeable to the inſtitution ; as the Paſchall Lambe was com- Exod.12.8. manded preſently to be eaten, *Exod.* 12. 8.

Bellarmine anſwereth againe, that the Sacrament may be a Sacrament, though it bee not uſed to that end, for the which it was inſtituted : for to the inſtitution belongeth both the eſſence of the Sacrament, which is the conſecration, and the uſe, which is the manducation or eating : now if there be the eſſence, though not the uſe, it is a Sacrament : as a chaire made to ſit in, is a chaire ſtill, though no man ſit therein.

Contra. Firſt, it is a moſt impious aſſertion, that the Sacrament may bee a Sacrament, though not uſed to the end it was inſtituted for : doth he thinke then, that the Euchariſt if it be caſt unto dogs, or ſwine, remaineth a Sacrament ? or that if bels be baptized, it is Baptiſme ? Secondly, in ſome things which conſiſt in action, the very uſe is of the eſſence, as in ſpeaking, and ſinging, the very uſe and action is the eſſence of the voyce and ſong: ſo in the Euchariſt, which partly conſiſteth in action, the very uſe is of the eſſence: That like as the paſchall Lambe was not the Paſſe-over, unleſſe it were eaten, *Exod.*12.11. ſo is not the bread a Sacrament being not received. Thirdly, conſecration he granteth to be the eſſence of the Sacrament, but eating and receiving belongeth to the conſecration: for the elements are not conſecrated onely by rehearſing of the words of inſtitution, but by the whole action of receiving, thankſgiving, &c. as Saint *Paul* ſheweth, 1 *Cor.*10.16. when he had ſaid, *The cup which we bleſſe, is the communion*, &c. addeth further, *the bread which we breake*: the breaking of the bread anſwereth to the bleſſing of the cup: whereupon it followeth, that the bread is in part bleſſed and ſanctified by the breaking and diſtribution thereof. Laſtly, a chaire is a chaire, though it be not ſit in, ſo is the bread, bread ſtill, though it be not eaten in the Sacrament: but it followeth not by this example, that the Sacrament is a Sacrament ſtill, though not uſed; for the Sacrament conſiſteth in action, and is not a permanent thing, as a chaire is. So then, notwithſtanding any thing yet objected, it appeareth to be contrarie to the inſtitution of Chriſt, to celebrate the Euchariſt without eating and communicating, and indeed it is no Sacrament at all, if this be wanting: as out of Saint *Paul* we reaſon thus:

Exod.12.11.

1 Cor.10.16.

In the Euchariſt there is alwaies a remembrance of Chriſt, and a ſhewing forth of his death, 1 *Cor.* 11.24. but in eating and drinking in the Sacrament the Lords death is ſhewed forth, *verſ.*26. *Ergo*, in the ſacramentall eating and drinking conſiſteth the Euchariſt.

1 Cor.11.24.

Argum. 2. The Sacraments of the new Teſtament are alike, and of one and the ſelfeſame kinde, there is one way of inſtituting and conſecrating both: but the water in Baptiſme is no part of the Sacrament, but during the ſolemne action of baptizing, afterward it returneth to the common uſe, ſo much is it not uſed: *Ergo*, it is ſo alſo in the Euchariſt: for as Chriſt ſaith to his Apoſtles, *Ite baptizate*: Goe and baptize: ſo that it was no Sacrament, unleſſe ſome body were baptized: even ſo he ſaith, *Accipite, manducate*, Take, eate. No Sacrament then, unleſſe it be received and eaten.

And here, I pray you, let it be noted, how well the Jeſuites agree amongſt themſelves: our Rhemiſts do commend the reſerving alſo of the water in Baptiſme, and carrying of it home to give it the diſeaſed to drinke, *annot. Iam.*5. *ſect.*5. *Bellarmine* ſaith, that *Res permanens in baptiſmo*, That the thing permanent in Baptiſme, that is, water, which remaineth, is not the Sacrament, but *ipſa actio*, the action of baptizing it ſelfe, and alloweth onely the Euchariſt to be reſerved, and remaine a Sacrament, *etiam extra uſum*, without the uſe thereof, *Bellarm. lib.*4. *de Euchariſt. cap.*3. But we have ſhewed alreadie, that both the Sacraments are hallowed and ſanctified alike, and that both in the one and the other, the uſe onely and preſent action according to Chriſts inſtitution, maketh the Sacrament.

Bellarmine anſwereth, that there is great difference betweene Baptiſme and the Euchariſt: for Baptiſme conſiſteth in the action, as of baptizing; but ſo doth not the Euchariſt: for it ſtandeth not in the action of eating, for that is an act only of the receiver; but Sacraments are not the acts only of the receivers, but of the Miniſters alſo: neither in the action of breaking is the Sacrament, for it is no ſigne of any inviſible grace: nor yet in the act of conſecration, for that helpeth to make the Sacrament: *Ergo*, it is not the Sacrament, *Bellarm. cap.*3.

Contra. We doe not affirme, that the Euchariſt conſiſteth ſeverally in any one of theſe actions of eating, breaking, conſecrating, but that all theſe joyntly together are required to make the Sacrament: firſt then, as Sacraments are not onely the acts of the receivers, ſo neither are they without them: but as in Baptiſme, there is the act of the Miniſter to baptize, and the act of the receiver to be baptized; ſo in the Euchariſt, there is the act of the Miniſter to breake and diſtribute, and of the receiver to take and eate. Secondly, the breaking alſo of the bread hath a ſpirituall ſignification: for thereby is ſignified the breaking and communication of Chriſts body ſpiritually unto us, 1 *Cor.*10.16. as likewiſe the manner of Chriſts death, whoſe body was in a manner broken upon the croſſe for us, 1 *Cor.*11.24. Thirdly, we ſay not that conſecration is the very Sacrament, but that it concurreth with other actions to make the Sacrament: and the ſame reaſon which he urgeth againſt conſecration in the Euchariſt, might be enforced againſt Baptiſme, that the action of baptizing is not the Sacrament it ſelfe, becauſe it helpeth to make the Sacrament. So then as we ſay not, that the very action of waſhing in Baptiſme is the whole Sacrament; for there is beſide the inviſible grace repreſented by that waſhing, and the words of inſtitution; but yet without that action it is no Baptiſme: ſo though the very act of eating and drinking be not the Euchariſt; yet it is neceſſarily required, without the which, and other actions it is no Sacrament. There is then betweene Baptiſme and the Euchariſt herein no difference at all.

1 Cor.10.16.

1 Cor.11.24.

In *Auguſtines* time ſome uſed to receive the Communion daily: but upon the Sabbath or Lords day, it was commonly received of all: *Quotidie Euchariſtiæ communionem percipere, nec laudo, nec reprehendo; omnibus tamen dominicis diebus communicandum ſuadeo & hortor*: Every day to receive the Euchariſt, I neither commend, nor diſpraiſe it; but every Lords day I doe perſwade men and exhort all to communicate, &c. It ſhould ſeeme then that in thoſe dayes there was no ſuch ſuperſtitious reſervation of the Sacrament, ſeeing every day, or at the leaſt every Sabbath it was adminiſtred.

De Eccleſiaſtic. dogmat. c.53.

Let us heare antiquitie ſpeake *Epiſtol.*2. *Clement.* and it is rehearſed, *Decr. par.*3. *diſtinct.*2. *c.*23. *Si remanſerint, in craſtinum non reſerventur, ſed cum timore & tremore clericorum diligentia conſumantur.*

manetur, i. comedantur: If any part remaine, let it not be kept till the morrow, but let the Clerks with feare and trembling eat them. By this we ſee that it was not lawfull to reſerve the Sacrament, no not a day.

Bellarmines evaſion here is this, that *Clement* is ſo to be underſtood, that no part of the Euchariſt ſhould be reſerved, unleſſe ſome portion for the ſicke: ſo his meaning is, that not much of the Euchariſt ſhould remaine, *Bellarm.cap.*5.

Contra. It is evident by the words of the decree, that whatſoever remained, the Miniſter ſhould eat, and nothing at all be left till the morrow: *Tanta in altaria holocauſta, &c.* Let ſo much be offered upon the Altar, as may ſuffice the people, &c. but if there remaine, let the Clerks eat them, &c. Firſt, the proviſion muſt be made for the people onely that communicate: but if any part ſhould be reſerved for the ſicke, the proviſion and offering ought to be made thereafter. Againe, he calleth it *holocauſtum,* a whole burnt offering, alluding to the rite of that ſacrifice, which was conſumed wholly upon the Altar. Thirdly, the words are generall, *the Miniſters muſt eat that which remained;* and ſo, if any thing were intended for the ſicke, they muſt eat it likewiſe, if it were a remainder. Laſtly, this decree hath relation to the like rite of the Paſchall Lambe: *Non derelinquetur de eo, &c.* There ſhall not remaine of it till the morning, *Exod.*12. that as not one jot of the Paſſe-over was to remaine till the next day; ſo neither ſhould any part of the Euchariſt be reſerved.

Exod.12, 46.

The holy Martyrs alſo have ſealed this truth: *Iohn Philpot* holy Martyr; I doe not ſay that the receiving maketh it a Sacrament onely: but I ſay, that a common receiving muſt needs be concurrent with the true Sacrament, as a neceſſary member; without the which it cannot be a Sacrament: becauſe Chriſt hath made this a principall part of the Sacrament: *Take ye, eat ye: Fox pag.*1815.

*Pag.*1648.2.8.

Richard Woodman: As if the words of Baptiſme be ſaid over the water, and there be no child there to be baptized, it is no Baptiſme; ſo without eating and receiving, it is no Sacrament, &c. pag. 1992.

Pag.1807.1.60.
Lib.17.c.35.

Concerning the teſtimonie of other Churches. 1. *Nicephorus* ſaith, that in the Greeke Church, the reliques or remainder of the Sacrament ſhould be given, *Pueris innocentib. manducanda,* To innocent children to be eaten: it ſeemeth then, that they held not the remainder to be a Sacrament, as that which was received; for children have not diſcretion how to uſe or receive the Sacrament. The Muſcovites following the Greeke Church, doe not reſerve for the ſicke any part of the Sacrament, but only that which is conſecrated the Thurſday before the Paſch: the reliques of the bread at other times they eat up, and caſt away the crums: what remaineth in the cup the Prieſt ſuppeth up.

Sacran. Elucid. err. Ruthenor.

2 *Origen,* or rather *Cyril,* thus teſtifieth; The Lord, *Non diſtulit nec ſervari juſſit in craſtinum, &c.* did not differ, or command to be kept unto the next day the bread, which he gave to his Diſciples and ſaid, take ye, eat ye: *Cyprian* ſaith, *Panis iſte recipitur, non includitur:* This bread is received, not included, or ſhut up in a box.

Err.16.17.Hom. 9.in Levit. c.7.
Cyprian. de cœna Domini,
Lib. 2. ad uxorem.

Yet here I will not conceale, that of ancient time in the Affrican Church, and elſewhere, they uſed to carrie part of the Euchariſt home to their houſes: as *Tertullian* ſaith, writing to his wife: *Non ſciet maritus, quid occulte ante omnem cibum ſumas:* Shall not thy husband know what thou eateſt ſecretly before all other meat.

To this and the like we anſwer: 1. That it cannot be denied, but that the ancient Chriſtians did uſe and reſpect with reverence the reſerved part of the Euchariſt, and did take it home, and eat it to their comfort, give it to the ſicke, carried it about in their journeys, ſent it as a token to their friends: but this ſheweth not, that they held it as a Sacrament, but kept it reverently, as a part of that holy thing which they had received: and this may appeare by *Tertullian,* who ſaith, *Euchariſtiæ Sacramentum, &c. nec de aliorum manu quam præſidentium ſumimus:* The Sacrament of the Euchariſt, both in time of our meat, and in our meetings before day, wee receive, not from the hands of any other than our Preſidents and Paſtors, &c. but their Paſtors were not alway preſent, when they tooke the reſerved part, they tooke it not then to be as a Sacrament.

De corona militis.

2 Though herein they followed tradition, not Scripture, as *Tertullian* ſheweth in the ſame place: yet had they then better reaſon to reſerve the Sacrament, and that for theſe two cauſes, firſt becauſe in the times of perſecution, they could not come together to communicate: ſecondly, when hereſies and ſects began, they uſed it as a meanes, by ſending it to others, to trie out, who were of their communion.

3 This ancient cuſtome of carrying the Sacrament home to their houſes, *Bellarmine* confeſſeth to have beene abrogate by divers Councels, and now it is out of uſe in the Romane Church: and in ſtead thereof, they brought in a new kinde of reſervation, not knowne unto antiquitie: to reſerve the Sacrament till it putrifie, and to keepe it to be adored, and carried about in proceſſion, and to be gazed upon: whereas yet in other reſervations before mentioned, in the end they did take and eat it, and uſe it to their comfort, though not altogether in that manner, which Chriſt hath appointed.

Bellar.lib.4.de Euchariſt.c.24.

Now herein the practice of the preſent Æthiopike Church is very commendable, and commeth moſt neere the firſt inſtitution: for thus *Zaga Zabo* an Æthiopike Biſhop confeſſeth: *Sacramentum Euchariſtiæ apud nos non ſervatur in templis, &c.* With us the Sacrament of the Euchariſt is not kept in Temples as here in Europe, neither doe the ſicke receive the Lords bodie, but after they are recovered, and that is, becauſe all both of the Lay ſort, and Clergie doe receive it at the leaſt twice in a weeke, and all that minde to receive it come unto the Church, for it is given to

Apud Damian. à Goes de morib. Æthiop.

none but in the Church,no not to the Patriarke, or to precious *Iohn* himſelfe,&c. So in like manner, if in our reformed Churches the Sacrament were oftner miniſtred, there ſhould not be ſo great need of private Communions,which as they are not to be denied altogether to the ſicke, ſo yet great care ſhould be had that they be with due reverence, a convenient Companie, and upon urgent occaſion miniſtred: but of reſerving part of the Sacrament, and carrying it home to the ſicke, there is now no cauſe, ſeeing the Communion it ſelfe may more ſafely be delivered by the Miniſter, as occaſion requireth.

3 Confeſſ. of Saxonie: *In the inſtitution it is ſaid, Take ye, eat ye, what doth this thing appertaine to the dead, or to thoſe which are abſent? Alſo it is a manifeſt prophanation to carrie about part of the Supper of our Lord to be worſhipped, where a part is transferred to an uſe cleane contrarie to the inſtitution, Take yee, eat yee.* Harm.ſect.4. pag.452.

Wittemberg. *c.9. The fifth error is this, that one part of the Euchariſt is uſed to ſhew a ſingular worſhip of God, to be carried about and layed up, &c.* Ibid.pag.459.

4 And this laſt recited confeſſion produceth the conſtitution of *Clement: Certainly ſo great burnt offerings are offered on the Altar, as are ſufficient for the people: if ſo be any thing remaine till the next day, let them not be kept, but with feare and trembling by the diligence of the Clerks let them be conſumed: Bellarmine* anſwereth, that thoſe reſerved parts are here excepted which were kept for the communion of the weake, but it is replied againe in that confeſſion, that the bread which is laid up to be carried about, is not given to thoſe that are weake, but in the end is received by them that doe conſecrate. Epiſtol. 2. ad Jacobum.

The fourth queſtion, concerning the elements or materiall part of the Sacrament, namely bread and wine.

The Papiſts.

1 THe bread which is uſed in the Sacrament ought to be unleavened, becauſe it is moſt agreeable to Chriſts inſtitution, who made the Sacrament of unleavened bread, for he inſtituted his laſt Supper, after he had eaten the Paſſe-over: which was to be eaten with ſweet and unleavened bread,according to the Law; neither was there any leaven to be found in Iſrael for ſeven dayes together: and not onely Chriſt, but all the Jewes at that time did keep the Paſſe-over: and the next day after, in the which Chriſt ſuffered, was the firſt ſolemne feſtivall day of the ſeven, being the fifteenth day of the moneth, as it was commanded, *Levit.*23.5. *Rhem.*1. *Cor.*11. *ſect.*10. *Bellarm.lib.*4. *de Euchariſt,cap.*7. 20. Error. Levit,23. 5.

Argum. 1. That the Jewes kept the Paſſe-over at the ſame time, that Chriſt and his Apoſtles did, *Bellarmine* pretendeth to prove by theſe places of Scripture, *Mark.*14.12. *The firſt day of unleavened bread, when they ſacrificed the Paſſe-over: Luk.*22.7. *Then came the day of unleavened bread, when the Paſſe-over muſt be ſacrificed: Ergo*, at the ſame time, when Chriſt eat the Paſſe-over, it was commonly obſerved of all, *Bellarm.cap.*8. Mark.14.12. Luke 22,7.

Contra. The Evangeliſts thus writing doe reſpect the right time of the Paſſe-over, as it was appointed by the Law, and obſerved by Chriſt, not regarding the contrary corrupt uſe and cuſtome of the Jewes, who to avoid the keeping of two feſtivals together, did deferre the eating of the Paſſe-over till the fifteenth day at night: but Chriſt according to the Law,did eat it with his diſciples the fourteenth day at Eeven. Whether Chriſt and the Jewes kept their Paſſe-over at one time.

Bellarmine anſwereth: firſt, that this tradition of the Jewes, that the Paſch ſhould not bee kept upon the ſixth day of the weeke, which was now the fifteenth day of the moneth, becauſe of the concurrence of two feſtivals, might very well agree with *Moſes* Law: for the account of the dayes muſt not be according to the Aſtronomicall computation, but according to the account of the Hebrew Calendar, wherein they might ſo calculate the time of the Paſch, as that it ſhould not fall upon the ſixth day: and ſo they might ſet their Calendar in the beginning of every yeere, as that the feaſt ſhould miſſe that day; as the Chriſtians now have a ſpeciall rule for the obſervation of Eaſter: and this tradition our Saviour Chriſt was bound alſo to keepe. Secondly, this tradition of the Hebrewes was brought in long ſince Chriſts time, *Bellarm.cap.*7.8. *reſp.ad Burgenſ.*

Anſ. Firſt, it is blaſphemie to ſay, that Chriſt was bound to keepe the traditions, *whereby they made the word of God of no authoritie, Mark.*7.13. as this tradition in altering the Paſch from the 15. day of the moneth is contrary to the Law: which reckoneth the dayes according to the Aſtronomicall account of the moneths, not after the device of any ſuch Calendar. So then *Moſes* ſaith, they ſhould eat the Paſſe-over the 14. day (of the moneth, not of the Calendar) at Eeven, *Exod.*12 6. and the next day, which is the 15. ſhould be the firſt ſolemne day of the feaſt: But the Jewes Calendar ſaith, this yeere you ſhall eat the Paſſe-over the 15. day at Eeven, and keepe the ſolemne feaſt the 16. day: this was therefore a manifeſt tranſgreſſion of the law. Secondly, it is untrue alſo that this tradition of the Jewes began after the time of our Saviour, that is, not to keepe the Paſſe-over upon the Sabbath Eeve, but to put it off to the Sabbath: for we force not upon the authority of ſome of the Jewiſh Rabbins alleaged by *Bellarmine*, who in this cauſe are not to be heard, being enemies to Chriſt: al-

Iohn 19.14.

though we want not alſo the grave teſtimonie of ſome learned in the Hebrew rites, as of *Rupertus in cap.23. Levitic.* and of *Paulus Burgenſ. in addition. ad Lyran. commentar. cap.26. Matth.* who are of this judgement, that this tradition was received long before Chriſts time. And this appeareth to be ſo by the Scripture, *Iohn* 19.14. *It was the preparation of the Paſſe-over*, when Chriſt was condemned of *Pilate* and crucified: but that was the 15. day of the moneth, which by the law ſhould have beene the firſt ſolemne day of the Paſſe-over: ſo that this being but the day of preparation, the Paſſe-over was put off till the next day, which was the Sabbath.

Iohn 13.1.
Iohn 18.39.

Argum. 2. The day wherein Chriſt ſuffered was the feſtivall day of the Paſſe-over; and therefore the Eeven before, the Paſſe-over generally was eaten of the Jewes. *Bellarm. c.* 8. The firſt hee would thus prove: Firſt, *Iohn* 13.1. *Before the feaſt of the Paſſe-over, when Ieſus knew that the houre was come, &c.* Chriſt therefore did eat the Paſſe-over before, and the feaſt followed the next day. Likewiſe, *Iohn* 18.39. *Pilate* ſaith, *You have a cuſtome, that I ſhould deliver one at the Paſſe-over: Ergo*, at that inſtant the Paſſe-over was begun: and therefore the Jewes ſay *it was not lawfull for them to put any to death*, namely at that inſtant, becauſe it was at the feaſt: for otherwiſe they did, and might put to death.

Contra. To the two firſt places wee anſwer: Firſt, that Chriſt did and might eat the Paſchall Lambe before the Paſſe-over, though it followed not immediatly the next day, but the day after. And the diſciples ſuppoſition may very well ſtand, that when Chriſt had ſaid to *Iudas, That thou doeſt, doe quickly*, they thought he had bid him buy ſomewhat needfull againſt the feaſt, *Iohn* 13.29. for this might bee againſt the feſt following after one day: or both Chriſt and his diſciples may be taken to ſpeake of the right time of the Paſſe-over, which by the law ſhould have beene kept the next day. Secondly, *Pilate* might deliver one at or againſt the Paſſe-over, though not upon the very feſtivall day it ſelfe.

Whether the Jewes had power to put any to death.

Iohn 19.11.
Act.7.58.
Act.23.15.
Act.22.30.
Act.23.10.
Iohn 19.15.

Thirdly, it is a fond conceit, that the Jewes ſhould anſwer, they could put none to death, onely in reſpect of the feaſt then inſtant: firſt, it had beene as unlawfull for them to ſend him bound to *Pilate* upon that day, which they did, *Matth.*27.2. and in their owne perſons to lay in accuſations againſt him, *verſ.*12. and to crie out, *Crucifie him, Luke* 23.23. and to ſee Chriſt crucified, *Luke* 19. *verſ.*21. Secondly, it is evident, that they indeed were deprived of the Civill power in putting to death by the Romans, and that ſome forty yeeres before the deſtruction of the Temple, as ſome of their Rabbins confeſſe. And the words of the Jewes implie ſo much in plaine meaning: *It is not lawfull for us to put any man to death*: not this man, or at this time, but not any man. And therefore *Pilate* doth arrogate this authoritie, as peculiar to his place: *I have power to crucifie thee, and power to looſe thee, Iohn* 19.11. as if he ſhould have ſaid, I only have this power, not the high Prieſts or Elders. Thirdly, if the Jewes put any to death, it was either tumultuouſly without any forme of judgement, as *Stephen* was caſt out and ſtoned, *Act.*7.58. or they only came together to enquire and examine, *Act.*23.15. and their councell was ſtill at commandement of the chiefe Captaine, who was preſent to moderate their doings, as *Act.*22.30. *the chiefe Captaine commanded the high Prieſts, and all their councell to come together*, *Act.*23.10. The chiefe Captaine taketh *Paul* away from the Councell; So that it is evident, that they had no authoritie to put to death of themſelves: for they acknowledge no King but *Caſar, Iohn* 19.15. Now it is cleare that the power of life and death is onely in the King, and therefore it belonged onely to *Caſar. Bellarmine* then bewrayeth great ignorance, to ſay that the Jewes had power in themſelves: being then under the government of the Romans, to put any to death. So then *Bellarmine* hath not yet proved, that he pretended, that either the Jewes generally did eat the Paſſe-over when Chriſt did, or that he was crucified upon their feaſt day.

The Proteſtants.

1 WE denie not, but that Chriſt might uſe unleavened bread, at the inſtitution of his laſt Supper, having immediatly before eaten the Paſchall Lambe, which we doubt not but hee kept, according to the Law, with ſweet bread: yet in the time they are greatly deceived, affirming, that all the Jewes eat the Paſſe-over likewiſe over Eeven, and crucified Chriſt on the morrow, which ſhould have beene, and was unto them (as they ſay) a chiefe feſtivall day.

The truth is, that Chriſt eat the Paſſe-over the fourteenth day at Eeven, as it is appointed in the Law: but the Jewes had a contrary tradition: they would in no wiſe keep two feſtivall dayes together: and therefore becauſe the ſixteenth day was their Sabbath, they would not have the feaſt of unleavened bread upon the fifteenth day (though it were ſo appointed by the Law) to avoid the concurrence of two holy dayes together, but deferred it till the next day, which was their Sabbath, and eat the Paſſe-over the Eeve before, which was the fifteenth day at night; whereas Chriſt reforming that abuſe, kept the Paſſe-over the Eeve before, according to the Law, that is, the fourteenth at night. It appeareth then, that the next day following, which wee call Friday, wherein Chriſt was put to death, was not kept of the Jewes as a holy day.

Mark.14.2.

Firſt, the text ſaith, they would not put Chriſt to death upon the feaſt day, *fearing the tumult of the people, Mark.*14.2.

Bellarmine anſwereth, that this was but the ſentence of ſome in the Councell, which prevailed not; but their ſentence rather ſtood, that thought it good to take any occaſion at what time ſoever, to put Chriſt to death, *cap.*9.

Contra. Firſt, there is no mention made of any diviſion in the Councell, but that they all agreed upon it, not to apprehend Chriſt upon the feaſt day: the words are, *but they ſaid, Matth.* 26. 5. that is, the high Prieſts, Scribes, and Elders of the people which were aſſembled, *verſ.*4. they all accorded in one. Secondly, who would thinke that *Bellarmine* had ſo ſoone forgotten himſelfe? for before, where the Jewes ſaid, *it is not lawfull for us to put any to death*, he expoundeth it, in reſpect of the feaſt, that it was not lawfull for them therein to kill any: and yet now they are reſolved upon any day whatſoever to kill Chriſt: how can theſe things hang together?

Matth.26.5.

Argum. 2. Secondly, if they had kept it holy, as the Law commanded, they ſhould have done no ſervile labour therein, that is, no worke of the bodie, *Levitic.*23.7. But what could be a more ſervile worke, than to crucifie Chriſt, to carrie the Croſſe, and pitch it in the ground, and ſuch like; which the Jewes would not have done upon that day, which they were as ſtraightly to keepe as the Sabbath? It is alſo called the preparation of the Sabbath, *Mark.* 15. 43. wherein they were wont to prepare againſt the Sabbath, what was needfull: but ſuch workes of preparation could not have beene done in that great feſtivall day.

Levitic.23.7.

Mark.15.43.

Bellarmine anſwereth, that the Jewes were not of ſuch a daintie conſcience, to thinke that theſe things were not lawfull upon the feaſt day: they thought it ſufficient, if with their owne hands they did not ſtone Chriſt: *reſp. ad argum.* 2.

Contra. Firſt, yea the Jewes did many things againſt Chriſt with their owne hands, they came againſt him to take him, with ſwords and ſtaves, *Matth.* 26. 55. they did buffet him, and ſmite him with rods, *verſ.* 67. they did carrie him bound to *Pilate*, *chap.* 27. 2. *they tooke Ieſus and led him to be crucified, Iohn* 19. 16. therefore it is like alſo, that with their owne hands they crucified him: wherefore they ſhould apparantly in thus doing have broken the feaſt. Secondly, ſeeing that the Jewes were ſo ſuperſtitious in keeping of the reſt of the Sabbath, that they reproved the Apoſtles for pulling the eares of corne, and would not ſuffer Chriſt to heale upon the Sabbath, it is not like they took ſuch libertie, upon the chiefe feſtivall of the Paſſe-over, wherein all worke was as ſtrictly forbidden, as upon the Sabbath, ſaving about their meat, *Exod.* 12. 16.

Matth.26.55.
and verſ.67.
Matth.27.2.
Iohn 19.16.
Exod.12.16.

Argum. 3. *Iohn* 18. 28. *The high Prieſts went not into the common hall, leſt they ſhould be defiled, but that they might eat the Paſſe-over: Ergo*, they did not eat the Paſſe-over till that night, which was the eeven after Chriſt was crucified.

Iohn 18.28.

Bellarmine anſwereth, that by the Paſſe-over here is not underſtood the paſchall Lambe, which was eaten at eeven, but other ſacrifices beſide, whereof the Prieſts did eat, wherewith they celebrated the Paſſe-over, as *Deut.* 16. 2. *Thou ſhalt ſacrifice the Paſſe-over of ſheepe, and of bullockes, &c. reſp. ad argum.* 4.

Deut.16.2.

Contra. Firſt, though the feaſt of the Paſſe-over were celebrated with other ſacrifices; yet to eat the Paſſe-over is not found in Scripture, but properly to betoken the eating of the Paſchall Lambe, as *Mark.* 14. 12. 14. *I will eat the Paſſe-over with my diſciples, &c.* Likewiſe, *Matth.* 26. 17. In all theſe places, the ſacrificing of the Paſſe-over, the keeping of it, the preparing and eating of it (for all theſe phraſes are uſed) are underſtood only of the Paſchall Lambe: wherfore this is but a ſilly ſhift, to obſcure ſo evident a text. Secondly, that the Prieſts could not eat the Paſſe-over the eeve before Chriſts ſuffering, it appeareth by this, that they were ſo full of buſineſſe, in ſending for Chriſt with ſwords and ſtaves, firſt bringing him to *Annas* houſe, then to *Caiphas*, *Iohn* 18. 24. in gathering the aſſemblie of the Elders to *Caiphas* houſe, *Matth.* 26. 57. in producing witneſſes againſt Chriſt, *verſ.* 59. in ſifting and examining him with many queſtions, *verſ.*63. in buffeting and beating him, *verſ.*67. all this was done the fourteenth day at night: it is very apparant, that they being thus buſied had no leiſure to eat the Paſſe-over.

Mark.14.12.14.

Argum. 4. *Iohn* 19. 14. It was the day of the preparation of the Paſſe-over: *Ergo*, it was not the feaſt day of the Paſſe-over: and *verſ.* 31. the Sabbath following is called a great day, becauſe of the feaſt of the Paſſe-over: for the firſt day of the Paſſe-over, and the laſt, were ſolemne dayes, *Exod.* 12. 16. *Iohn* 7. 37. *The laſt and great day of the feaſt*: If the Sabbath following then were the firſt day of the Paſſe-over, then did they not begin their feaſt the ſame day wherein Chriſt was crucified.

Iohn 19.14.
Exod.12.16.
Iohn 7.37.

Bellarmine anſwereth, that it is called the preparation of the Paſch, being indeed the preparation to the Sabbath: becauſe it fell within the Paſch: and ſo likewiſe is the Sabbath called a great, or high day, becauſe it was within the feaſt of the Paſſe-over. So alſo anſwereth *Socolovius, annot. in* 10. *cap. Cenſur. Oriental.*

Contra. Firſt, wee grant indeed, that it was the preparation day to the Sabbath, and to the Paſſe-over likewiſe, becauſe the Evangeliſt ſaith ſo: for it were an improper ſpeech to ſay, the preparation of the Paſſe-over, that is within the Paſſe-over: but as the preparation of the Sabbath ſerveth to the Sabbath; ſo the preparation of the Paſſe-over ſerveth to the Paſſe-over. Secondly, ſeeing that they were not to do any work upon the feaſt day, *Exo.* 12. 16. but in the preparation of the Sabbath, many works muſt be done, that all might be diſpatched before the Sabbath; it is not like, that the preparation could fall upon the feaſt of the Paſſe-over. Thirdly, the Sabbath day was not the greater, falling upon the ordinarie weeke dayes of the Paſſe-over: for they were not counted great dayes, but onely the firſt and the laſt: and therefore being not great dayes themſelves, they could not make the Sabbath a great day: So then the greatneſſe of this Sabbath was by reaſon of the firſt and great day

De conſenſu Evangel. lib. 5. cap. 13.

of the Paſſe-over. Fourthly, *Auguſtine* bringeth in the opinion of ſome, which hee diſliketh not, which ſaid, that in that day which the Sabbath followed, (which was the day wherein Chriſt was crucified) *Paraſceven fuiſſe Paſcha Iudaorum*, was the preparation of the Jewes Paſch. It is not therfore true, that it was kept holy of the Jewes, the day of Chriſts Paſſion; neither that they did eat the Paſchal Lambe the ſame eeve that Chriſt did, but the night following.

Wee conclude then, firſt, that Chriſt might eat unleavened bread at the inſtitution of his laſt Supper: and yet neither did the Jewes generally eat their Paſſe-over then, neither was the next day of Chriſts Paſſion, kept by them as a ſolemne feaſt.

Secondly, it was not of the ſubſtance of the inſtitution to eat unleavened bread, no more than to eat it at night, and to receive it ſitting, we are not more bound to the one than to the other. Againe, Chriſt uſed unleavened bread, becauſe it was the uſuall bread at that time: ſo we doe uſe that which is the uſuall bread in our time. And Saint *Paul* ſpeaketh of ſuch bread as was uſuall among the Gentiles, when he ſaith, *The bread which we breake*, 1 *Corinth.* 10. 17. *Ergo*, ordinarie bread and leavened to be uſed, not unleavened.

1 Cor. 10. 17.

The teſtimonie of antiquitie is this: *Concil. Laodicen. can.* 38. *Non oportet à Iudais azyma accipere*: It is not lawfull to receive unleavened bread from the Jewes. *Trullan. can.* 11. *Nemo Iudæorum azyma comedat*: Let no man eat the unleavened bread according to the cuſtome of the Jewes. Wee ſee then that the uſe of leavened bread pleaſed better, than of unleavened. And the Greeke Church is herein more indifferent than the Latine: *De pane, ſive azymum, ſive fermentatum fuerit, Graci non curent, dum ex tritico conſtet*: The Greekes, whether it be leavened, or unleavened bread, care not, ſo it be of wheat: *Florentin. ſeſſ.* 25.

Laſtly, in this caſe wee want not ſome teſtimonie of their owne: that whereas *Bellarmine* alleageth out of *Abenezra in cap. Levitic.* 23. that this tradition of the Jewes, not to keepe the Paſſe-over upon the Sabbath eeve, to avoid the concurrence of two feſtivals, began many yeeres after Chriſt, *cap.* 8. yet *Iohan. Hentenius præfat. in Euthymium*, and *Cornelius Ianſenius in cap.* 26. *Matth.* alleage out of *Seder-olam*, that this tradition began ſtraight after their returne from the captivitie of Babylon.

Here it ſhall not be amiſſe briefly to touch the great Schiſme that happened between *Leo* the ninth Biſhop of Rome, and *Michael* Patriarke of Conſtantinople, and their two Champions *Humbertus*, and *Nicetas*, about this queſtion, of uſing unleavened bread, which was about *anno* one thouſand and one hundred, or ſomewhat after: their arguments on both ſides were theſe: *Michael* thus argueth: Firſt, It is Judaicall to uſe unleavened bread. Secondly, Chriſt in his laſt Supper inſtituted a new Teſtament, therefore the old rites are aboliſhed. Thirdly, Chriſt compareth the kingdome of heaven to leaven. Fourthly, The Prieſthood being tranſlated, there muſt bee a change alſo of the Law. Fiftly, Chriſt biddeth us to doe it in remembrance of him, but unleavened bread belonging to the rites of *Moſes* law, can be no memoriall of Chriſt.

Humbertus ſuborned by the Pope, thus replied on the other ſide, That unleavened bread was to be uſed. Firſt, they uſed it not as the Jewes did, they onely on the fourteenth day of the firſt moneth for ſeven dayes, but wee uſe it in the Sacrament all the yeere. Secondly, Chriſt uſed unleavened bread in his laſt Supper, being at the time of the Paſſe-over, for otherwiſe, the Jewes would have accuſed him as a tranſgreſſor of the Law; neither is it like, that Chriſt would herein have broken the Law. Thirdly, Leaven is taken in evill part in the Scripture, as Chriſt biddeth them take heed of the leaven of the Phariſes. Fourthly, the Church of *Hieruſalem* at that time uſed unleavened bread. Fiftly, the old Teſtament is the foundation of the new, which Chriſt came to fulfill, not to diſſolve.

Nicetas for the Patriarke of *Conſtantinople* replieth, 1 They which do uſe unleavened bread, are yet under the ſhadow of the Law: 2 Chriſt biddeth us walke in the light, then not in the darkneſ of the Law. 3 *Paul* biddeth us purge out the old leaven. 4 *Paul* alwaies writing of the Sacrament, in the Corinthians calleth it bread, not unleavened. 5 There was no leaven then uſed, Chriſt eating the Paſſe-over the 13. day at eeven. 6 God commanded the Iſraelites ſeven daies only to uſe unleavened bread, not all the yeere. 7 In the ſixth generall ſynod, c. 11. Chriſtians are forbidden to eat thoſe things which were in uſe among the Jewes. *Humbertus* rejoyned, that Chriſt did eat the Paſſe-over upon the 14. day, according to the Law, for otherwiſe he ſhould have beene a tranſgreſſor, and ſo ſhould worthily have been put to death for his owne tranſgreſſion, and then ſhould he not have died for our ſinnes: See more of this Schiſme, *Centur.* 11. *p.* 409.

But on each ſide there is ſome error to be found both in their opinion, and in the defenſe thereof. For the firſt, neither was the Greeke Church to condemne as ſuch a great error the indifferent uſe of unleavened bread, nor the Romane Church to urge it as neceſſarie, for that were to Judaize, in laying a neceſſitie upon the Jewiſh ceremonies. And for the other, both the Greekes ground their opinion upon an error, in holding Chriſt to have kept the Paſſe-over upon the thirteenth day, for then he ſhould have been an apparant tranſgreſſor of the Law; and the Romaniſts alſo are deceived, in holding Chriſt and the Jewes to have kept their Paſſe-over together according to the Law. Concerning the point it ſelfe in queſtion, as wee denie not but that it is like Chriſt uſed at his laſt ſupper unleavened bread, becauſe he would fulfill all the rites of the law: yet it is not preſcribed unto us as a law, ſeeing that was a ceremonie annexed to the Jewiſh Paſſe-over; with which all the rites thereof are aboliſhed: and it is more ſignificant to uſe ordinarie and leavened bread, to expreſſe our ſpirituall food.

And for further evidence in this matter: 1. *Chryſoſtome* is of opinion directly, that our bleſſed Saviour and the Jewes kept not the Paſſe-over together: *It is evident*, ſaith he, *Iudeos cupiditate interficiendi Chriſtum praevaricatos fuiſſe, atq; alio die paſcha comediſſe*; *that the Iewes upon a deſire to kill Chriſt, to have tranſgreſſed the law, and kept the Paſſe-over on another day, for Chriſt tranſgreſſed not the time of the Paſch, &c.* In cap.26. ſuper Matth.

2. And it ſeemeth alſo of ancient time, that common bread was uſed in the Sacrament: as *Tertullian* writeth thus to his wife, as hee is cited before, diſſwading her from marrying with a Pagan idolater after his deceaſe: *Shall hee not know what thou eateſt ſecretly before all other meat? Et ſi ſciverit, non panem illum eſſe qui dicitur*: and if he doe know, hee will not judge it to bee that bread which thou ſayeſt it is, and ſo being ignorant, *ſine ſuſpitione panis an veneni*, can hee bee without ſuſpition, whether it bee bread or poyſon? &c. It was then ſuch bread, as could not bee diſcerned from common bread. Lib.2.ad uxorem.

The Greekes at this day uſe altogether leavened bread: *Ieremiah Pariark. reſponſ.* 2. *c.* 4. and ſo doe the Moſcovites: But the Æthiopike Church, unleavened. Guagnin.deſcrip.Sarmati. Alvares deſcr. Aethiop.c.3.

3 Our reformed Churches hold it a thing indifferent, whether wee uſe leavened or unleavened bread in the Sacrament, ſo it be done without ſuperſtition: *Calvin. lib.* 3. *Inſtiut. cap.* 17. *ſect.* 43. *Kemnitius* 2. *part. examin. ſeſſ.* 22. *c.* 7. and their practice alſo ſheweth their judgement therein: yet moſt of them uſing common and leavened bread for the reaſons aforeſaid.

4 And touching the other point, that Chriſt and the Jewes did not keepe the Paſch at one time: we have the opinion of ſome of their owne writers: *Rupertus*, *Burgenſis*, *Ianſenius* upon the 26. of *Matthew*, and *Hemenius* before cited.

The Papiſts.

2. CONcerning the other element of wine, which is uſed in the Sacrament, they ſay it is to bee mixed with water, and they boldly condemne all thoſe Churches, that doe not mix water with wine in the Sacrament: ſaying, it cannot be ommitted, *ſine gravi peccato*, without great ſinne. *Bellarm. lib.* 4. *cap.* 10. And therefore *Honorius* 3. cauſed a Prieſt to bee depoſed both from his office and benefice, becauſe he did ſacrifice, *ſine aqua & igni*, without water and fire, *Decret. Greg. lib.* 3. *tit.* 41. *c.* 14. 21.Error.

Argum. 1. Water guſhed out together with blood, out of the ſide of Chriſt: *Ergo*, wine and water is to be uſed together in the Eucharist: *Rhemiſt.* 1 *Cor.* 11. *ſect.* 10. *Bellarmin. lib.* 4. *de Eucharist. cap.* 10.

Anſw. Firſt, the blood and water, that iſſued out of Chriſts ſide, were not mingled together, but came forth apart: *Ergo*, if they will ground their mixture in the Sacrament upon this example, they muſt uſe them ſeverally and apart in the Eucharist. And *Bellarmine* anſwereth nothing, when hee ſaith, that notwithſtanding they were not mixed comming forth of Chriſts ſide; yet if they had fallen into one veſſell or cup, they would have runne together: for wee ſay againe, if they had fallen into two ſeverall veſſels, they would not have runne together; therefore if they will follow this preſident, they ſhould put the wine and water into two ſeverall cups, and ſo uſe them apart.

Secondly, they cannot prove that the water which came from Chriſt, was like to the water which we commonly uſe, but ſuch, as is in the body of man: and it hath been an old received opinion, that it came neere unto that humour in mans body, which is called *Phlegma*, as it is mentioned in their decrees, *Decret. Greg. lib.* 3. *tit.* 41. *c.* 8. which opinion is there confuted, neither doe wee altogether approve it: yet it is probable, that it was not pure water, comming forth of Chriſts body; and therefore this can be no warrant unto them, to uſe common water.

Thirdly, blood and water came forth, not wine and water: wherfore this example, if it prove any thing, maketh for the mixture of blood and water, not of wine and water.

Fourthly, by the blood and water the Fathers doe much better underſtand the two Sacraments of the Church, Baptiſme and the Eucharist, as afterward it followeth to be ſhewed out of *Auguſtine*: if the water then ſignifie Baptiſme, it cannot be applied to the Eucharist. *Bellarmines* anſwer here, that it is one thing to repreſent, another to be repreſented, is not worthie to be repeated, much leſſe to be refuted.

Argum. 2. In the old Teſtament the cup in the Eucharist was not only prefigured in wine, which *Melchiſedech* brought forth to *Abraham*, but in the water, which came forth of the rocke: *Ergo*, water is to be uſed as well as wine: *cap.* 10. *argum.* 3.

Contra. Firſt, by this argument they may inferre, that water onely may be uſed; for water onely without wine flowed out of the rocke. Secondly, the figures of the law are no patterns of the Sacraments of the Goſpell: they had the ſame ſubſtance that ours have, but not the ſame ceremonie: for by the ſame reaſon, becauſe the cloud and the red Sea were figures of our Baptiſme, they may conclude, that now alſo we muſt baptize with a miſt or cloud, and with ſalt-ſea water: theſe are very ſillie arguments.

Argum. 3. Wine mixed with water doth fitly expreſſe the union of Chriſt and his people, who are ſignified by water.

1 Cor,10.17.

Anſw. Firſt, it is too great boldneſſe for men to make myſteries of their owne deviſing, as to bring in water to ſignifie the people. Secondly, this union and knitting together of Gods people is repreſented in the bread, made of many graines of corne, as the Apoſtle ſheweth, 1 *Cor.* 10. 17. *We that are many, are one bread,&c.* and therefore the ſignification of water is ſuperfluous.

The Proteſtants.

1. WE denie not, but that of ancient time, in hot Countries, eſpecially where their wine was ſtrong, they uſed to mix water with wine, in their common drinke, and thereupon they ſo uſed it in the Sacrament: but it was never generally the practice of the Eaſt Countries ſo to doe: for the Armenians and Iberians uſed not of ancient time to put water in the cup in the miniſtration. *Fulk. annot.* 1 *Cor.* 11. *ſect.* 10.

De conſecrat. diſtinct.2.in gloſſ.1.

Secondly, Bee it that this mixture of wine were convenient to bee uſed: you cannot make ſuch a matter of neceſſitie of it, as to charge them with hereſie, and denounce damnation againſt them that keepe not that cuſtome, eſpecially ſeeing your Canoniſts and ſchoolemen doe grant that it is *de honeſtate tantum*, of decencie only, not of neceſſitie. And yet we are faine to drinke mingled wine many times againſt our wils: for the Miniſter need put in no water, it is mixed to his hands many times. The Vintners craft ſtandeth very well with popiſh profeſſion.

Match.26.29.

Argum. 1. We hold it rather to bee a ſuperſtitious cuſtome and contrarie to Chriſts inſtitution: for he in his laſt Supper gave wine, not water to be drunk; for he calleth it the fruit of the Vine, which is wine and not water, *Matth.* 26. 29.

Luke 22.16.

Bellarmine anſwereth, that theſe words of our Saviour, *I will not drinke henceforth of the fruit of the Vine,* are underſtood of the wine which Chriſt gave unto his Apoſtles before conſecration in the end of the legall Supper: and he thus goeth about to prove it; firſt, becauſe *S. Luke* maketh mention of two cups, the one before the inſtitution of the laſt Supper, *chap.* 22. *ver.* 17. the other after, *verſ.* 20. the firſt was given in the end of the Paſſe-over, and therefore Chriſt doth not call it the new Teſtament in his blood, as he doth the other, *Bellarm. lib.* 1. *de Euchar. cap.* 11. *argum.* 10.

Contra. *S. Luke* maketh not mention of two cups, but twice of the ſame cup; and in the firſt place hee ſpeaketh by way of anticipation, as *S. Auguſtine* thinketh, *lib.* 3. *de conſenſu Evangeliſtar. cap.* 1. whom *Bellarmine* unmannerly rejecteth, ſaying, *Non diligenter expendiſſe hunc locum*: That he did not well weigh the place: Therefore *S. Luke* once for all rehearſeth the words of inſtitution, part of them in the firſt place, as, *Take this and divide it amongſt you,* which is all one, as to ſay, *Drinke ye all of it*; part in the latter place, as, *This cup is the new Teſtament, &c.* And that which *S. Luke* omitteth in the firſt place, the other two Evangeliſts, *Matthew* and *Marke,* ſupplie: for firſt they make mention of the words of inſtitution, *this is my blood, &c.* and then it followeth, *I will drinke no more of the fruit of the Vine*: ſo that Chriſt calleth this cup, the new Teſtament in his blood.

Luke 22 17.

Secondly, ſaith *Bellarmine,* as theſe words of Chriſt, *Luke* 22. 16. *Henceforth I will no more eat of it, &c.* are neceſſarily underſtood of eating the Paſſe-over; ſo the other words that follow, *verſ.* 18. *I will drinke no more of the fruit of the vine, &c.* muſt bee referred to his drinking in the Paſſe-over, *Bellarm. lib.* 1. *de Euchar. c.* 11. *argum.* 10.

Contra. Firſt, it is not neceſſarie to referre the firſt words to Chriſts eating of the Paſſe-over in his firſt ſupper, but to the whole action of his eating, at that time in the firſt and latter ſupper: ſo that the meaning is this: This is the laſt time that I will eat with you: for he thus ſpake in the beginning of the Paſſe-over before hee had yet taſted thereof, as may appeare by the 15. *verſe. I have earneſtly deſired to eat this Paſſe-over*: So it was but yet in his deſire, and not in act. Secondly, though the firſt words bee underſtood of eating in the Paſſe-over, the ſecond are not therefore to bee referred to the wine which they did drinke in the Paſſe-over. Firſt, becauſe both *Matthew* and *Marke* doe rehearſe theſe words as ſpoken after the words of conſecration. Secondly, becauſe Chriſt did no more eat of the Paſſe-over, but he did afterward drinke of the cup in his laſt ſupper; and therfore to make Chriſts words true, he ſpeaketh of the cup miniſtred in the Sacrament.

Now on the contrary ſide, that Chriſt ſpake theſe words, *I will drinke no more of the fruit of the vine,* after the inſtitution of his laſt ſupper, it may appeare by theſe reaſons.

Firſt, becauſe two Evangeliſts, *Matthew* and *Marke,* doe both conſent in placing theſe words after the inſtitution: and there is greater reaſon to think that *S. Luke* ſhould tranſpoſe the words, than the other two according together.

Secondly, S. *Luke* ſpeaking twice of the cup, in both places rehearſeth ſome of the words, of the inſtitution, as in the firſt, *Take this and divide it among you,* in the latter, *This cup is the new Teſtament in my blood*: Wherefore ſeeing theſe words, *Take this, and divide it,* or as *Matthew* ſaith, *Drinke yee all of this,* were ſpoken at the time of the inſtitution; it muſt needs follow, that our Saviour meaneth the conſecrated cup and wine.

Thirdly, otherwiſe they will make the words of Chriſt untrue, if hee ſaid before his laſt ſupper, *I will drinke no more of the fruit of the vine*, and yet did afterward drinke it in his laſt ſupper. They will anſwer: that Chriſt did drinke no wine in his laſt ſupper, for it was converted into his blood

Contra. Beſide that any man may ſee how groſſe and abſurd a thing it is, that Chriſt ſhould drinke his owne blood, and eat his owne fleſh; Saint *Matthew* ſaith, that after Chriſt had ſaid, *This is my blood, &c.* he calleth it *the fruit of the vine, verſ.26.29.* wherefore it was wine which he dranke in the chalice.

Argum.2. The water and blood which iſſued out of Chriſts ſide, ſignifie no ſuch thing, but rather as S. *Iohn* expoundeth them: by water, is betokened our waſhing from our ſinnes, whereof Baptiſme is a pledge: by blood, the full ſatisfaction that Chriſt hath made for our ſinnes, whereof the other Sacrament is a ſeale, 1 *Ioh.5.6. This is that Ieſus Chriſt, that came by water and blood, not by water only, but by water and blood.* By the which words the Apoſtles meaning is not, that by the water and blood, which were ſhed upon the Croſſe, we ſhould underſtand the Sacraments of the Church: but thoſe ſpirituall graces, whereof the Sacraments are lively ſignes, namely, the ſatisfaction and randſome of our ſinnes by Chriſts blood, and our ablution and waſhing from the ſame.

Auguſtine picketh out no ſuch fancie out of this myſterie as you doe, for the mixture of wine and water: but he doth more fitly apply it to the Sacraments of the Church: *De latere Chriſti in cruce pendentis ſacramenta Eccleſiæ profluxerunt: Tract.15.in Ioann.* Out of Chriſts ſide dying upon the Croſſe, iſſued the Sacraments of the Church, &c. namely, Baptiſme, and the Euchariſt. He draweth not both water and wine to ſignifie one Sacrament, but applieth them to both.

Argum.3. The mixture of wine with water is in the Scripture taken in the evill part, as *Iſay* 1.22. *Your wine is mixt with water,* and 2 *Cor.* 2. 17. *Wee are not as thoſe, which doe adulterate the word of God.* The Apoſtle borroweth the word from the corrupters and minglers of wine: and therefore uſeth the word εἰλικρινεία, which is the diſcerning of mixed and adulterate things by the light of the Sunne: the mixing then of wine and water in the Euchariſt can have no good ſignification.

Iſay 1.22.
2 Cor.2.17.

Bellarmine anſwereth, that the ſame thing in Scripture in divers ſenſes may have both a good and an evill ſignification: and ſo the mixing of wine with water, to make marchandize of, is taken in the worſe part, but with intent to drinke it, it is uſed in Scripture in the better ſenſe, as *Prov.* 9. 5. Wiſedome ſaith, *Come and drinke the wine which I have mixed for you, lib.4.de Euchariſt. cap.11.reſponſ.ad argum.1.*

Prov.9.5.

Contra. Firſt, that place in the Proverbs is not neceſſarily underſtood of the mixture of wine with water, but of ſome pleaſant temper beſide, whereby the wine is fined and reliſhed, and not allaied, as by water: as *Cantic.5.1. I have drunke my wine with my milke.* Secondly, though in the ordinary drinke, the mixture of wine with water may have a good uſe and ſignification; yet in offerings and oblations to God, ſuch as the Prophet *Iſay* ſpeaketh of, ſuch mixture neither in uſe or ſignification is commendable: For like as the Prophet *Malachie* reprooving the Iſraelites for offering unto God the worſt things, as the halt and the blinde, ſaith, *Offer it now unto the Prince, will he be content? Malach.1.8.* ſo if a man offer waterie or adulterate wine to the Prince, he will not be pleaſed; much leſſe is it to be preſented to God. And as it is not meet to uſe courſe or browne bread in the Communion for the one element; ſo neither is it fit to preſent baſe & courſe wine for the other. And if Chriſt turning water into wine, did exhibite pure and perfect wine at the mariage feaſt: is it like hee would bring forth adulterate and counterfeit wine at his heavenly feaſt? Hereof S. *Ambroſe* thus writeth, *Dominus invitatus ad nuptias, &c.* The Lord being invited to the mariage feaſt, did not mingle the water pots full of water with wine, but changed them into wine: *Maluit naturam vertere, quàm adulterare ſubſtantiam:* Hee had rather change the nature, than adulterate the ſubſtance, *Serm.78.* Wherefore it is an adulterating of the ſubſtance, to mingle wine and water together.

Cantic.5.1.
Malach.1.8.

Argum.4. As *Bellarmine*, to prove that Chriſt uſed unleavened bread, alleageth that hee immediatly before did eat the Paſſe-over, which was kept with unleavened bread; ſo by the ſame reaſon, ſeeing he confeſſeth that Chriſt did drinke the fruit of the vine, that is, naturall and perfect wine in the Paſſe-over, it is more than probable that he uſed the ſame at his laſt ſupper: that as hee changed not the bread, ſo neither did he alter the wine.

And laſtly, they may be thus preſſed with their owne devices: for whereas they hold that the elements after the words of conſecration are tranſubſtantiate; I aske whether the water, which is incorporate to the wine, be alſo converted into Chriſts blood? if they ſay it is not, then doe they denie tranſubſtantiation of all that is in the cup; if they ſay it is, then will they make Chriſt a waterie and elementall bodie: if the firſt, I object the decree of *Innocent* 3. who determineth, that the water together with the wine is changed into Chriſts blood, *Decret.Greg.lib.3.tit.41.cap.6.* If the ſecond, I doe oppoſe *Bellarmine*, who before affirmed, that nothing but the bread and wine are tranſubſtantiate: *queſt.2.reſp.ad 3.argum.proteſtant.*

Bernard writing of this matter, ſheweth his opinion according to thoſe corrupt times, that water in the Sacrament ought to be mixed with the wine: but he condemneth not all thoſe which retaine not this uſe: *Aliud eſt* (ſaith he) *culpare negligentiam, aliud negare efficaciam: Epiſtol.69.* It is one thing to blame their negligence, another thing to denie efficacie to the Sacrament without any ſuch mixture adminiſtred.

Concil.Aurelianenſ. can. 4. *Ut nullus in oblationibus ſacri calicis, niſi quod ex fructu vineæ ſperatur, & hoc ſine aqua mixtum offerre præſumat, quia ſacrilegium judicatur aliud offerri, quam quod in mandatis ſacratiſſimis ſalvator inſtituit:* That no man in the oblation of the ſacred cup, but that which commeth of the vine, and that without mixture of water, preſume to offer: becauſe It is judged ſacrilege to offer any other thing, than what our Saviour did inſtitute, &c. This Canon maketh ſo evidently againſt the Popiſh mixture of water and wine, that *Caranza* in his Epitome hath cunningly left it out.

Laſtly, in their owne decrees, there are certaine hereticks condemned, called *Aquarii*, becauſe they did offer water onely: *Decr. par.2. cauſ.24. qu.3. c.39.* By the ſame rule the Papiſts are *Semi-Aquarii*, in part *Aquarie*-hereticks, becauſe they offer water.

But we have a more evident teſtimonie from their owne Canons: *Decret. part.3. diſt.2. c.7. Iulius* confuteth thoſe which preſumed to offer milke, and dipped bread, by this argument, *It is evident by the Goſpell, Quod præter panem & vinum aliud offerre non licet*: That it is not lawfull to offer any thing beſide bread and wine, &c. If nothing but bread and wine muſt be uſed, then water alſo is excluded as well as milke.

Liturg. Caſſandri.
* Alphonſus lib.6. hæreſ.7.
Guido Carmelit. in catalog. hæreſ.
Ierem. Cenſur. Oriental. c.7.
Ioann. Faber. de religion. Muſcovit.
Alvares deſcr. Æthiop. cap. ultim.
Reſponſ. ad 1. reſponſ.

Now for the judgement and practice of forren Churches: 1 The Eaſt Churches have not generally received this cuſtome of mixing water with wine in the Sacrament: the Armenians doe it not: *Some alſo write that the Grecians do not mix their wine with water: but it ſeemeth to be otherwiſe now uſed in the Greeke Church: for *Ieremie* their Patriarke confeſſeth, that they uſe to temper the wine in the cup with water. The Moſcovites doe alſo mingle water, but the ſame hot, not cold water: and therefore they finde fault with the Church of Rome, for uſing cold water; becauſe the water which iſſued out of Chriſts ſide was hot.

2 In the Africane and Æthiopike Church, they in ſtead of wine, which they cannot keepe in that hot Countrey, they uſe to ſteepe drie reaſons in water twelve dayes, and preſſe out the liquor: it is like they would uſe wine, if they had it.

3 The reformed Churches of Germanie, in their anſwer to *Ieremie* their Patriark, thus write: We mingle not water with wine in the holy Supper, becauſe that Jeſus Chriſt ſaid, *I will not drinke henceforth of the fruit of the vine*, and maketh no mention of any water. In like manner we doe not thinke it neceſſary to mingle any water: yet peradventure, if there be any, we hold it indifferent, &c. Hereunto our owne Church agreeth: upon theſe words of our Saviour; *I will drinke no more of the fruit of the vine*, inferreth, it is well knowne that the fruit of the vine is wine, and not blood, &c.

English confeſſ. artic.11. Harm. p.428.

4 See for the Latine Church, their owne decrees before alleaged.

The fifth queſtion, of the words of conſecration.

The Papiſts.

22. Error.

THeſe words (ſay they) *This is my bodie*, to be ſpoken over the bread, and the like over the wine, *This is the new Teſtament in my blood*, are the very formes of the Sacrament, and words of conſecration: which being uttered, immediatly the elements are changed into the bodie and blood of Chriſt: wherefore theſe words are not to be read hiſtorically for the inſtruction of the people, but they are onely conſecratory words, to be pronounced over the elements: *Rhemiſt. 1 Cor.11. ſect.11. Bellarm. lib.4. de Sacram. cap.13.*

1 Cor. 10.16.

Argum. 1. The Rhemiſts object that place of Saint *Paul*, *1 Cor.10.16. The cup of bleſſing, which we bleſſe, &c.* Here the benediction is referred to the cup, not unto God: *Ergo*, not by prayer or thankſgiving to God, but by certaine conſecratorie words ſpoken over the cup, it is conſecrated: *Rhemiſt. in hunc locum.*

Mark. 8.6,7.

Anſw. Firſt, the word which the Apoſtle here uſeth *εὐλογεῖν, to bleſſe*, is expounded by S. *Matthew*, to be all one with *εὐχαριστεῖν, to give thanks*: for he ſaith, Chriſt after he had bleſſed (uſing the firſt word) tooke the bread, and after he had *(given thanks)* which is the other word; he tooke the cup: and S. *Marke* uſeth both theſe words; how Chriſt firſt gave thanks and brake the bread, and he bleſſed the fiſhes, and cauſed them to be ſet before the multitude: wherefore the cup is bleſſed, that is, by giving thanks unto God and prayer is ſanctified: So that here is both relation unto God, to whom we offer our thankſgiving, and to the cup, which is ſanctified by our prayers. Secondly, though we grant that the cup is bleſſed by words of conſecration, it followeth not out of this place, that it is done by theſe foure words, *this is my bodie*, or *this is my blood*: for Chriſt beſide theſe words, uſed a benediction, bleſſing, or thankſgiving beſide, as the Evangeliſts make mention. Thirdly, as Saint *Paul* ſaith, *The cup which we bleſſe*; ſo he ſaith, *The bread which we breake*, which member of the ſentence anſwereth to the other, *breaking of the bread*, to the *bleſſing of the cup*: the bread then is bleſſed, not onely by the pronouncing of words, but by the whole action of breaking, diſtributing, thankſgiving, &c.

Argum. 2. If theſe were not the onely words of conſecration, *This is my bodie*, and if preſently upon the uttering of theſe words the bodie of Chriſt were not preſent; then ſhould not the words of Chriſt be true, *Bellarm. ibid.* The anſwer to this argument followeth here in the aſſertion of the Proteſtants.

The

The Proteſtants.

1 WE acknowledge no ſuch conſecration at all, by vertue whereof the elements are converted and tranſubſtantiate into the bodie of Chriſt, as we have before ſhewed. A conſecration we grant, which is a ſetting apart of the elements, which before were common, to holy uſes, and by the vertue of Chriſts inſtitution, to be made unto us ſignes of holy things.

Secondly, theſe are not the only words of conſecration, *This is my bodie*, and, *This is the cup of my blood*, and yet Chriſts words ſhall be true: for we muſt not diſmember the ſentence: Chriſt ſaith, *Take, eat ye, this is my bodie*: it is then made his bodie to be taken and eaten; by taking then and eating, the elements alſo are conſecrated, not only by ſaying of the words: ye muſt not then divide the words of the Inſtitution, for then they ſhall no more conſecrate, than if you ſhould pronounce but two of your conſecratory words, as *This is*, or, *My bodie*, and leave out the reſt.

Argum. 1. That theſe are not the only words of conſecration, it appeareth, becauſe both the bread was broken and diſtributed, and the cup alſo, before Chriſt ſpake thoſe words, as *Matth.* 26.26. For firſt Chriſt ſaith, *Take, eat*, and, *Take and drinke*, before he ſaid, either, *This is my bodie*, or, *This is my blood*: Neither can ye well tell your ſelves, which are your conſecratorie words for the cup, whether thoſe that *Matthew* ſetteth downe, *This is my blood of the new Teſtament*: or as *Luke* hath, *This cup is the new Teſtament in my blood*. Nay, *Bellarmine* uſeth another forme beſide theſe: *Hic eſt calix ſanguinis*, This is the cup of my blood, *Bellarm. cap.* 13. Matth.26.26.

Againe, Saint *Luke* addeth, *This is my bodie, which is given for you*: Saint *Paul*, *which is broken for you*, 1 *Cor.* 11.24. And S. *Luke* alſo and S. *Paul* have theſe words, *Do this in remembrance of me*, which are omitted both by S. *Matthew*, and S. *Marke*. Wherefore ſeeing all theſe are the words of Chriſt, it followeth, that they all are effectuall and forcible to conſtitute the Sacrament (unleſſe they will ſay, that ſome of Chriſts words are ſuperfluous:) *Ergo*, theſe only words, *this is my bodie*, *this is my blood*, are not all the words of conſecration. 1 Cor. 11.24.

Bellarmine here anſwereth moſt abſurdly, that their Leiturgie, which only uſeth thoſe words, being made by Saint *Peter* is more ancient, than either *Lukes* Goſpell, or *Pauls* Epiſtle, *Bellarm. cap.* 14. *reſp. ad argum.* 9.

Contra. Firſt, thus without all ſhame they doe make their uncertaine traditions equall with the Canonicall Scripture, and their ſuperſtitious and erronious Leiturgie, to countervaile the authoritie of S. *Pauls* writings. Secondly, if their Leiturgie were grounded upon Canonicall Scripture, yet one part of the Scripture is not of more credit than another: *Matthew* and *Markes* Goſpell are equall to S. *Lukes*; and S. *Lukes* Goſpell, and S. *Pauls* Epiſtle not inferiour to the other: ſo that all thoſe words which are reported by them all to have beene pronounced by Chriſt, muſt be received as of like authoritie.

Innocentius 3. is herein more equall than *Bellarmine*: *Decr. Greg. lib.* 3. *tit.* 41. *c.* 6. *Ipſi Evangeliſtæ mutuò inter ſe ſupplevisse leguntur, &c.* The Evangeliſts do make a mutuall ſupplie, when as any thing is omitted by any of them: as where the other Evangeliſts ſay, *This is my bodie*, only *Luke* hath, *which is given for you*: and whereas *Marke* and *Matthew* ſay, *for many*, *Luke for you*: and *Matthew* addeth, *for the remiſſion of ſinnes*. Thus he preferreth not one Evangeliſt before another; but maketh up the words of Chriſt out of them all. But whereas *Bellarmine* affirmeth with *Lindanus*, that the words of Chriſt, recited out of S. *Pauls* Epiſtle to the Corinthians, are not ſufficient to conſecrate, *cap.* 15. *mendac.* 3. what is this elſe but to charge the whole Church of the Corinthians, that they had no conſecration at all, who obſerved the ſame forme there preſcribed by the Apoſtle, 1 *Cor.* 11.

Argum. 2. Saint *Paul* ſaith, *Every creature is ſanctified by the word of God and prayer*, 1 *Tim.* 4.5. but in the Euchariſt the bread and wine are creatures and elements ſanctified to holy uſes: *Ergo*, they are ſanctified by the word, and by prayer alſo. *Origen* hereof thus writeth in 15. *Matth. Quid, ſi quicquid ingreditur, &c.* If whatſoever enters in at the mouth goe into the bellie, &c. even that meat which is ſanctified by the word and prayer, in reſpect of the materiall part, goeth into the bellie; but in reſpect of the prayer added to it, it profiteth according to the meaſure of faith, &c. So our Saviour uſed thankſgiving, when he gave the cup, beſide the words of inſtitution, *Matth.* 26.27. By which example wee are taught, that by prayer and thankſgiving the bread and wine are conſecrated. 1 Tim. 4.5. Matth. 26. 27.

We conclude then, that not only theſe words, but all the reſt belonging to the inſtitution, are to be rehearſed in the Sacrament, both to inſtruct the people, that they may know the right uſe of the Sacrament: and they helpe alſo with the reſt of the whole action, of taking, eating, drinking, praying, thankſgiving, to conſecrate and make the Sacrament, as we have ſhewed more at large before, *Controv.* 11. *queſt.* 1. *part.* 2. to that place we referre the reader.

Bernards teſtimonie in this place is very full on our ſide: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat; ſed totus fidelium cœtus, qui aſtat, cum illo conſecrat, cum illo ſacrificat: Nec ſolus ligni faber facit domum, ſed alius ligna, alius trabes comportat: debent itaque aſtantes habere de ſuo, ſicut ſacerdos, fidem firmam, orationem puram, devotionem piam.* The Prieſt only doth not ſacrifice, he only conſecrateth not, but the whole company of the faithfull ſtanding by, doth conſecrate together with him: As the maſter Carpenter doth not only build the houſe, but other labourers, that carrie the timber, helpe to build: therefore the ſtanders by, as well as the Prieſt, muſt have a ſure faith, pure prayer, godly devotion,

votion, &c. *doctrin. Bernard.* So then the Sacrament is conſecrate by the whole action of the Miniſter and Communicants together.

Concil. Toletan. 7. cap. 2. Si ægritudinis acciderit quilibet eventus, quo captum nequeat expleri conſecrationis myſterium, ſit liberum presbytero alteri conſecrationem exequi officii cœpti: If the Miniſter chance to fall ſicke, that he cannot finiſh the conſecration, it ſhall bee lawfull for another to goe thorough with it, &c. It ſhould ſeeme, that the conſecration was not finiſhed with five words ſpeaking: for then the Councell needed not to have beene ſo carefull to provide for a ſupplie. This Canon is ratified, *decret. par. 2. cauſ. 7. qu. 1. c. 16.*

And further, *Decr. par. 3. diſtinct. 2. c. 55. Vis ſcire, quia verbis cœleſtibus conſecratur, &c.* Will you know, that it is conſecrated with heavenly words? then it followeth, *Accipe quæ ſunt verba, &c.* Heare what the words are, the Prieſt ſaith; Make this oblation, reaſonable, acceptable, which is the figure of the bodie and blood of our Lord Jeſus Chriſt, &c. But theſe are not the words of conſecration, but the prayer of the Miniſter: *Ergo,* prayer helpeth to conſecrate, and not the pronouncing onely of Chriſts words.

The Maſter of Sentences, *lib. 4. diſt. 8. c.* thus rehearſeth out of Saint *Ambroſe*: *Conſecratio quibus verbis fit, &c.* By what words is the conſecration made? attend, what the words are, *Take and eat ye all of this, this is my bodie*: and againe, *Take and drinke ye all of this, this is my blood*: therefore *take ye, eat ye,* and *take ye, drinke ye,* are part alſo of the words of conſecration. This ſentence of S. *Ambroſe* is rehearſed alſo in the decree before alleaged.

This very thing is ſtiled [illegible] *John Philpot* holy Martyr; Saint *Peter* ſaith, *If any man ſpeake, let him ſpeake as the words of God*: wherefore whoſoever ſaith, that theſe words onely, *this is my bodie,* doe make a preſence of Chriſt, without *bleſſe ye, take, eat,* which be three as ſubſtantiall points of the Sacrament, as *this is my bodie,* he is highly deceived: *Fox pag. 1809.*

Pag. 1642. l. 60.

And yet further: 1 *Chryſoſtome* ſaith, *Non ſunt humanæ virtutis hæc opera, &c. ipſe nunc quoque operatur, ipſe perficit; miniſtrorum nos ordinem tenemus, qui vero hæc transformat & ſanctificat ipſe eſt*: Theſe are not the works of humane power, Chriſt himſelfe alſo now worketh and perfiteth, we are but in the order of Miniſters, but it is he who doth change and ſanctifie theſe things. He thinketh that the elements are not conſecrated by vertue of any words, but by ſecret operation of Chriſt.

Hom. 23. in 26. c. Matth.

The ſame is the opinion of the Greeke Church at this day: *Jeremie* Patriarke ſaith it is conſecrated, *ſacris ad Deum precibus, gratiarum actionibus, jubilationibus, confeſſionibus, poſtulationibus,* by ſacred prayers unto God, giving of thanks, jubilation, confeſſion, requeſts. So alſo the Muſcovite Church holdeth: and therefore the Romaniſts count it one of their errors.

Cenſur. Oriental. cap. 13.

Appendix error. Moſch. err. 9.

As *Cyrill* hath this rule, *Omne opus artifice ſuo inferius*, Every worke is inferior to his artificer, &c. The Prieſt then cannot make the bodie of Chriſt by ſaying of certaine words, which is farre ſuperiour unto him.

The Æthiopike Church ſeemeth to thinke, that the Sacrament is made by the prayers of the Church: for they thus uſe to pray in their Leiturgie, *Tranſlate O Lord this bread into thy true bodie, and this wine into thy true blood, &c.*

3. Latter confeſſion of Helvetia, *chap. 19. We cannot allow of them which attribute the conſecration of the Sacraments to I know not what ſyllables, to the rehearſall of certaine words pronounced by him which is conſecrated, and that hath an intent of conſecrating.* And *chap. 21. We thinke that manner and rite of the Supper to be moſt ſimple and excellent, which commeth neereſt to the firſt inſtitution of the Lord, which doth conſiſt in declaring the word of God, in godly prayers, the action it ſelfe which the Lord uſed, and the repeating of it, the eating of the Lords bodie, and drinking of his blood.*

Harm. ſect. 12. pag. 381.

Ibid. p. 415.

4. *Scotus* holdeth againſt *Thomas*: *Opus eſſe aliis verbis*, That other words are needfull to applie Chriſts words to the matter. *Lindanus* ſaith, *Inſanire eos, qui ſine precibus Sacerdotis, ſola Chriſti verborum prolatione fieri putant*: They are mad, which teach that they are made by the onely prolation of Chriſts words, without the prayers of the Prieſt. Of the ſame minde is *Catharinus*: as they are cited by the Archbiſhop of Cæſarea, who alſo concurreth with them.

Lib. varii tractatus fol. 114. Pariſ. 1586. ex citation. D. Morton.

The ſixth queſtion, of the proper effect and uſe of the Lords Supper.

The Papiſts.

23. Error.

They doe generally hold, that this Sacrament was not properly ordained for remiſſion of ſinnes, neither that the Sacrament hath any ſuch uſe: but it ſerveth only as a preſervative againſt ſinne; *Trident. Concil. ſeſſ. 13. can. 5. Bellarm. lib. 4. de Sacram. cap. 17.*

Secondly, they teach, that faith is not ſufficient to prepare us for the Communion: and although men be never ſo contrite, *quantumvis ſe contritos exiſtiment*, yet they muſt be throughly purged and abſolved from their mortall ſinnes, before they come to communicate. *Concil. Trident. ſeſſ. 13. can. 11. Bellarm. ibid.*

Argument. They that receive the Communion, are one bodie as they are partakers of one bread, 1 *Cor.* 10. 17. but they which are in any grievous and deadly ſinne, are not lively members of Chriſt, and of his myſticall bodie; therefore the Sacrament doth not profit them at all: *Bellarm. ibid.*

1 Cor. 10. 17.

Anſw. Firſt, neither doe wee affirme, that men ought raſhly and preſumptuouſly to come to the Lords table, but to repent them throughly of their ſinnes, and to have a ſtedfaſt and lively faith in Chriſt, who cannot be ſaid, thus preparing themſelves, to remaine in their ſins: neither yet are they ſo fully acquited of them, that they need not to receive the Sacrament to their comfort, and to ſtrengthen their faith in the hope and aſſurance of the remiſſion of ſinnes. Secondly, wherefore all this hindreth not, but that they ſhould bee true members of Chriſts bodie, even having a troubled conſcience, and labouring under the burthen of their ſinnes: for the weake and ſicke parts of the bodie, are they therefore no parts at all, becauſe of their infirmities? *Auguſtine* ſaith very well, *Non filios diaboli faciunt quacunque peccata, peccant enim & filii Dei: in quibus non eſt fides, filii ſunt diaboli:* Every ſinne maketh not a man the child of the devill, for the children of God alſo ſinne: but they which have no faith, are the ſonnes of the devill, &c. *Ergo,* all ſins cut not men off from the bodie of Chriſt, but only the want of faith: They then that have ſinned, and doe repent them and come with faith, are ſtill the ſonnes of God, and members of Chriſts bodie.

Contra. 2. Epiſt. Pelag. 3. 3.

Argum. 2. None were ſuffered to eat the Paſſe-over, if they were uncleane, *Numb.* 9. 10. and our Saviour waſhed his Apoſtles feet, before he inſtituted his Supper, *Iohn* 13. and *Matth.* 22. he is puniſhed that came to the marriage feaſt without a wedding garment: *Ergo,* they that come to the Euchariſt muſt be purged firſt and cleanſed from their ſinnes, ſo that they have no prick of conſcience at all: *Bellarm. c.* 18. *argum.* 3.

Num. 9. 10.
Iohn 13. 5.
Matth. 22. 12.

Anſw. Firſt, theſe places alleaged doe prove, that a man being uncleane by the committing of any ſinne, ſhould firſt by repentance and contrition of heart purge himſelfe, which we grant is neceſſary, and ſo receive the Communion to his further comfort: but they prove not that a man ſhould bee ſo purged, as that he needed not by the Sacrament to be further aſſured of remiſſion of ſinnes. Secondly, the type of the Paſſe-over is thus expounded by S. *Paul,* 1 *Corinth.* 5. 8. *Let us keepe the Paſſe-over, not with the old leaven of maliciouſneſſe and wickedneſſe, but with the unleavened bread of ſynceritie and truth:* ſo that if a man doe forſake his former wickedneſſe, not maliciouſly continuing in it, and commeth with a ſincere and unfained purpoſe of heart, deſirous to be fully aſſured of the remiſſion of his ſinnes, it is a ſufficient preparation. Thirdly, the waſhing of the feet, was to teach the Apoſtles an example of humilitie, *Ioh.* 13. 15. *I have given you an example:* and it ſignifieth our ſpirituall waſhing by Chriſt, *verſ.* 8. *If I waſh thee not,* (ſaith Chriſt to *Peter*) *thou haſt no part in me:* which is by faith, *whereby our hearts are purified, Act.* 15. 9. not that waſhing or cleanſing, which is wrought by ourſelves: and faith alſo is the wedding garment, as it is expounded *Apocal.* 3. 18. *Buy of me white raiment, that thou maieſt be clothed.*

1 Cor. 5. 8.
John 13. 15.
Act. 15. 9.
Apoc. 3. 18.

Argum. 3. 1 *Cor.* 11. 39. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation, &c.* but they that communicate, having any prick of conſcience for any mortall ſinne, doe eat and drink unworthily; *Ergo,* it cannot bee anſwered, that this worthie or unworthie receiving is in reſpect of having or not having faith: for the Apoſtle reproveth them for a certaine abuſe and corruption of manners, in diſorderly comming to the Sacrament: *Bellarm. ibid. argum.* 5.

1 Cor. 11. 39.

Anſw. Firſt, the unworthy receiving, which the Apoſtle here ſpeaketh of chiefly, is in comming without the due examination of faith: for the Apoſtle had ſaid, *Let a man examine himſelfe, and ſo let him eat:* but this examination is *whether we are in the faith,* 2 *Cor.* 13. 5. And againe the Apoſtle ſaith, they eat and drink their owne damnation, *not diſcerning the Lords bodie:* and this diſcerning of the Lords bodie belongeth to faith and knowledge, in making a difference betweene thoſe holy myſteries, and all other common meats. Secondly, they alſo are unworthy receivers, that come without knowledge and amendment of their fault; as here the Corinthians retained an abuſe in the Lords Supper, and as yet corrected it not. This place then proveth, that continuing in ſinne without correction of it, is an unworthy receiving: it concludeth not againſt thoſe that have repented them, and yet there remaineth ſome griefe or touch of conſcience ſtill, whereof they deſire to be releaſed.

2 Cor. 13. 5.

Argum. 4. They that come to the Communion either have faith or not: if they have not faith, they are unworthie receivers, and can reape no benefit by it; if they have, they are already juſtified from their ſinnes: therefore unto them the Euchariſt is not profitable towards the remiſſion of their ſinnes, which they have already by faith, *Bellarm. ratione.* 4.

Anſw. Bellarmine very unſkilfully maketh no difference betweene the beginning and the increaſe of faith: the Apoſtles had faith; for to them Chriſt ſaid, *they were cleane, but not all, Ioh.* 13. 10. yet they pray, *Lord increaſe our faith, Luk.* 17. 5. So the carefull father ſaith to Chriſt, *Lord I beleeve, helpe my unbeleefe, Mark.* 9. 24. So then a man hath faith, and by the ſame, remiſſion of ſinnes: yet for the further ſtrengthening of his faith, and full aſſurance of remiſſion of ſinnes, hee deſireth to receive the Sacrament. Our faith is not perfect, but many times interrupted, and aſſailed with doubts, and had need continually to bee ſtrengthned, and renewed by the often hearing of the word, and receiving of the Sacraments.

Ioh. 13. 10.
Luk. 17. 5.
Mark. 9. 24.

Argum. 5. There is not one and the ſame proper uſe and end of divers Sacraments: but Baptiſme is received for remiſſion of ſinnes: *Ergo,* the Euchariſt is not for that end, *Bellarm. ibid.*

Anſw. 1. The death of Chriſt, and ſo remiſſion of ſinnes purchaſed by the ſame, is properly repreſented unto us in both Sacraments, yet in a divers reſpect: for as to be borne is one thing, and to be fed and nouriſhed is another; yet both work the ſame thing in the body, though diverſly: for the birth giveth life, meat and drink preſerveth it : the ſame difference is betweene Baptiſme and the Lords Supper, they both are ſeales unto us of our juſtification, in the remiſſion of ſins by Chriſt: but by Baptiſme we are initiated, regenerate and borne anew, and ingrafted into the body of Chriſt. The other Sacrament doth confirme, increaſe, and nouriſh our faith, alreadie begun and planted in us, for the remiſſion of ſinnes, and all other benefits of Chriſts paſſion.

The Proteſtants.

FIrſt, we do truly affirme and teach, that an eſpeciall and principall uſe of the Euchariſt or Communion, is to ſtrengthen and aſſure our faith of the remiſſion of our ſins : and yet we denie not but that it hath other uſes beſide : for as in Baptiſme not onely the waſhing away of our ſinnes is ſhewed forth, but it alſo betokeneth our dying to ſin, and riſing to newneſſe of life, *Rom.* 6. 3, 4. ſo in the Rom.6.3.4. Lords Supper whole Chriſt with all his benefits are exhibited unto us, as it is a pledge unto us, not 1 Cor.1.30. only of remiſſion of ſins, but that Chriſt is become our *righteouſneſſe and ſanctification*, 1 *Cor.* 1. 30. that he will aſſiſt us with his ſpirit, and repleniſh our hearts with grace : *The water that I ſhall give him,* Iohn 4.14. *ſhall be in him a well of water, ſpringing up to everlaſting life*, *Iohn* 4. 14. Yea, the ſpirituall eating and drinking of the fleſh and blood of Chriſt, is a pledge unto us of the reſurrection, and of life eternall, Iohn 6.54. *Ioh.* 6. 54. But that amongſt the reſt, it alſo aſſureth us of remiſſion of ſins, thus it is proved.

Argum. 1. Chriſt after S. *Matthew* ſaith, *This is the blood of the new Teſtament, that is ſhed for ma-* Matth.26.28. *ny for remiſſion of ſinnes*, *Matth.* 26. 28. But the new Teſtament includeth a promiſe of remiſſion of Iere.31.34. ſinnes, *Ier.* 31. 34. Yea our Saviour ſetteth it downe in plaine tearmes : for why elſe ſhould our Saviour make expreſſe mention of forgiveneſſe of ſinnes, if this Sacrament did not ſerve for that uſe?

Bellarmine anſwereth, that theſe words of our Saviour doe not ſignifie, that his blood is drunk in the Sacrament for remiſſion of ſinne, but that it was ſhed for remiſſion of ſinnes, and ſo is repreſented in the Euchariſt, *cap.* 19 *reſp. ad argum.* 3.

Contra. Firſt, in the Euchariſt the death of Chriſt with the fruit thereof, which is the remiſſion of ſinnes, is not onely repreſented, but exhibited alſo and applied : for otherwiſe they will make it but a bare and naked ſigne, if it ſhould onely repreſent and ſignifie : and who would thinke, that they which ſtand upon the reall preſence, would content themſelves with repreſentation and ſignification only? Wherfore I thus urge them, as Chriſts blood is preſent, ſo is the fruits of his blood : but his blood is not preſent onely in ſignification, but verily and indeed to the worthie receiver : *Ergo*, ſo is remiſſion of ſinnes, which is the fruit of his blood. Secondly, Saint *Paul* ſaith, that the unworthie recei- 1 Cor.11.27. ver is guiltie of the body and blood of Chriſt, 1 *Cor.* 11. 27. If unworthy receiving doth verily adde ſinne unto them, then the worthy receiving, which is a ſhewing forth of Chriſts death, doth verily obtaine remiſſion of ſinnes.

Matth.4.13. *Argum.* 2. Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance* : but Chriſt in the Euchariſt calleth us unto him : *Ergo*, he calleth ſinners to come to the Euchariſt.

Bellarmine anſwereth, that Chriſt ſpeaketh of his firſt calling unto faith and repentance, not of inviting to the Euchariſt, *reſp. ad argum.* 1.

Contra. Firſt, where Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance*, hee calleth all, but only ſuch, as are ſo righteous that they need no repentance: but ſuch there are none in this Ioh.7.37. life : *Ergo*, he calleth all. Secondly, he calleth all that thirſt, *Ioh.* 7. *If any man thirſt, let him come unto me and drinke* : but who thirſteth more than he that deſireth to be releaſed of his ſinne? Neither doth Chriſt ſpeake here of the firſt call unto faith, but even of ſuch as did beleeve alreadie ; as it followeth in the next verſe, *he that beleeveth in me, out of his bellie ſhall flow rivers of waters of life.* Thirdly, our Mat.11.28. Saviour ſaith, *Come unto me all ye that are wearie and laden, and I will eaſe you*, *Matth.* 11. 28. but theſe are they which labour under the burthen and griefe of their ſins : *Ergo*, ſuch are admitted to come to the Sacrament to find eaſe thereby.

Argum. 3. Beſide theſe places of Scripture, we reaſon thus : If a man muſt be purged from the very conſcience and griefe of ſinne before he come to the Communion, then no man living can be a fit receiver, ſeeing no man in this life can be ſure he is without ſinne. This *Bellarmine* granteth, but ſaith further, that though a man be not ſure, yet if he doe endevour as much as in him lieth, to bee purged from ſinne, he commeth worthily, *reſp. ad argum.* 2.

Contra. All this wee grant, and this may a man doe, that findeth yet ſome griefe in his conſcience for his ſinne : but ſeeing he confeſſeth that a man cannot be ſure he is without ſinne, there muſt then remaine ſome conſcience, feare and griefe of ſinne, even in the worthie receiver. Againe, ſeeing hee granteth that the Euchariſt is available to take away veniall ſinne, *ibid. argum.* 4. hee offereth great indignitie to the Sacrament of Chriſts bodie and blood, that it ſhould not be of ſufficient efficacie to remit alſo mortall and capitall ſinne. And further hee granteth out of *Thomas reſp. ad arg.* 2. that a man being in deadly ſinne, and having no feeling of it, yet ſorrowing for the reſt, which hee feeleth and knoweth, may be a worthy receiver : whereby it followeth, that he which hath committed a ſin, and hath remorſe thereof in conſcience, may much more bee a worthie receiver. And thus their doctrine is contrarie to it ſelfe.

Secondly, we doe hold, that to have a lively faith in the promiſes of God, with repentance for our ſinnes, and a full purpoſe to amend our lives, is a ſufficient preparation for the Communion : and that this Sacrament is a ſoveraigne remedie for a troubled conſcience. Neither ought men to refraine from the communion, till they have fully ſatisfied for their ſinnes, as the Papiſts teach, and are cleered in their conſcience of all their ſinnes: for ſo, few or none at all, ſhould be admitted to the Lords table: but in whom faith hath alreadie wrought repentance in ſome meaſure, hee may ſafely receive the Sacrament for his further comfort, and aſſurance of remiſſion of ſinnes.

Argum. 4. *Ioh.* 6.35. *He that beleeveth in me* (ſaith Chriſt) *ſhall never thirſt:* Saint *Paul* alſo exhorteth men to examine themſelves, 1 *Cor.* 11.28. which is nothing elſe, as himſelfe expoundeth it, than to prove whether they be in the faith, 2 *Cor.* 13.5. *Ergo*, the examinatian or triall of faith, is a ſufficient preparation for the Lords table.

Iohn 6.35.
1 Cor. 11.28.
2 Cor. 13.5.

Auguſtine ſaith, *Ad Deum acceditur, fide ſectando, code inhiando, charitate currendo:* We come or have acceſſe unto God in following him by faith, ſeeking him in our heart, and running to him with love, *In Pſalm.* 33. *concion.* 2. *Ergo*, by faith we have acceſſe unto God, *Rom.* 5.2. but a lively faith, which worketh by love, *Galath.* 5.6.

Rom. 5.2.
Galath. 5.6.

Bernards teſtimonie is evident alſo in this caſe: who ſpeaking of the manner of preparation for the Sacrament, writeth thus: *Ante omnia fides quærenda eſt, de qua legitur, fide mundans corda eorum, &c.* Before all things we muſt ſeeke for faith, of the which we read, by faith purifying their hearts: *ſerm.* 5. *in Vigil. Natal.*

Againe, *Apparatus menſæ iſtius non hominis eſt, ſed fidei, non temporalis elementi, ſed æterni:* The preparation or furniture of this table is not of man, but of faith; not of temporall nouriſhment, but eternall: *ſerm. in cœna Domin.*

Concil. Florentin. ſeſſ. 25. The Greeke Church confeſſeth thus: *Sanctiſſimum Chriſti corpus & ſanguinem peccatorum noſtrorum remiſſioni & animarum ſaluti fieri:* That the moſt holy bodie and blood of Chriſt: is made for the remiſſion of our ſinnes, and the health of our owne ſoules.

Iohn Philpot holy Martyr: When Doctor *Moreman* had denied that the Sacrament had a promiſe of remiſſion of ſinnes annexed to it: the Martyr urged theſe words of the inſtitutionn, *Which is given for you, which is ſhed for you for the remiſſion of ſinnes:* whereby that popiſh aſſertion was directly overthrowne.

Concerning our prepation alſo by faith, thus teſtifieth a Councell: *Colonienſ. part.* 7. *cap.* 2. *Excitanda eſt fidelium fides & devotio in Deum, ut credentes & myſterium intelligentes accedant ad ſalvatoris noſtri gratiam participandam:* The faith and devotion of the faithfull muſt bee ſtirred up, that with beleefe and underſtanding they may approach to be partakers of grace, &c.

Let us ſee what their owne decrees teſtifie of this matter: firſt, that the Euchariſt is available to the remiſſion of all manner of ſinnes: *Nicholaus* witneſſeth, *Decret. part.* 2. *cauſ.* 15. *qu.* 8. *c.* 5. *Sacramenta omnium contagionum purgatoria exiſtunt:* The Sacraments are the purgation of all contagions whatſoever, *part.* 3. *diſtinct.* 2. *c.* 6. *In remiſſionem peccatorum oblationem diſtribuat:* Let the Prieſt diſtribute the oblation to the people for the remiſſion of their ſinnes, *ibid. c.* 40. *Qui manducaverit hoc corpus, &c.* He that eateth this body, it ſhall be to him the remiſſion of his ſinnes. Theſe words are generall of all ſinnes whatſoever.

Secondly, that the communion is not to bee denied unto them that have griefe of conſcience even of the greater ſinnes, their owne Canons are evident, *Decret. part.* 2. *cauſ.* 33. *diſt.* 1. *c.* 50. *Negant hi oportere reddi communionem, &c.* They ſay the Communion is not to be given to thoſe that have willingly fallen: *Deus autem nullum crimen excepit, &c.* But God hath excepted no ſinne, having forgiven all ſinnes, *Ibid. c.* 52. *Graviſſimi criminis reis, &c.* The Lord hath commanded that the Sacrament ſhould be miniſtred to thoſe which are guiltie of the greateſt ſinnes, if with all their heart they repent and confeſſe their ſinne, *Cap.* 56. *Sunt qui arbitrantur, &c.* There be that thinke this to be repentance, to abſtaine from the heavenly Sacraments: but theſe are too ſevere Judges againſt themſelves, *qui ſibi præſcribunt pœnam, declinant remedium*, which preſcribe a puniſhment to themſelves, and decline the remedie, &c. Here they are reproved that refraine the Sacrament, for ſome conſcience of ſin, which is a remedie againſt ſinne, *Decret. part.* 3. *diſtinct.* 2. *c.* 13. *Quamvis quis peccato mordeatur, &c.* Though a man have remorſe of conſcience for ſinne, let him not have a will to ſinne, &c. and ſo let him come *intrepidus*, ſecurely to the Communion. Wherefore *Bellarmines* poſition, *Qui cum conſcientia peccati accedit:* He that commeth with conſcience of ſinne, doth eat and drinke his owne judgement, *c.* 18. *argum.* 1. is flat opoſite to their owne Canons. Theſe words that follow in the Canon: *Hoc de illo dico quem capitalia peccata non gravant:* I ſay this of him that is not troubled with mortall and capitall ſinnes, doe not make againſt us: for hee ſpeaketh of ſuch a perplexitie of conſcience, as hath no hope: but this Canon plainly affirmeth, that a man though hee have remorſe of conſcience for ſinne, may ſafely come to the Communion, which is the thing by *Bellarmine* denied.

Now concerning theſe two points, that the ſpeciall uſe of the Euchariſt is appointed to aſſure us of the remiſſion of our ſins, and that it is not neceſſarie that one ſhould come with a conſcience cleered from all ſcruple of ſinne, if hee have remorſe and true ſorrow, with a full purpoſe of amendement of life. Our further teſtimonies are theſe.

1 For the firſt, *Ephrem* ſaith: *This remaineth O Chriſt, that with faith and ſanctification wee come unto thy cup: ut proficiat nobis ad remiſſionem peccatorum: that it may availe us for the remiſſion of ſins.* Baſil: *Quid eſt proprium, &c. What is proper to thoſe which eat this bread, &c. ut memoriam continuam*

De extrem. iudic. c. 3.
In Aſcetic.

ſervent ejus, qui pro nobis mortuus, &c. To keepe a continuall memorie of him, who died for us: but Chriſt died for our ſinnes.

Ioann. Faber de religion. Muſcovit.

The Muſcavites doe beleeve that their Prieſt, *Id efficere conatur myſterium, quod pro ſufficienti pignore omnium promiſſionum ſuarum Chriſtus in ultima cæna reliquit, &c.* Doth make that myſterie, which Chriſt left in his laſt Supper for a ſufficient pledge of all his promiſſes, &c. whereof the chiefe is for remiſſion of ſinnes. *Ieremie Patriarke* acknowledgeth, that the end of receiving the Sacrament, *is ſanctification, and remiſſion of ſinnes.*

1. Reſp. p. 13.

Sermon. 1. Dominic. advent.

2 *Auguſtine* ſaith: *Mutet vitam qui vult accipere vitam, nam ſi non mutet vitam, ad judicium accipit vitam, & magis ex ipſo corrumpitur, quam ſanatur*: Let him change his life, that will receive life: for if he change not his life, he ſhall receive that which is life to his judgement, and ſhall be hurt more therby than healed, &c. to them then that receive it worthily, it is life and healing of their ſinnes.

Zaga Zabo apud Damianum a Goes.

The judgement and practice of the now Affrican and Æthiopik Church is this, *Cum peccatum commiſſum eſt, accurrimus, &c.* When ſinne is committed wee come unto the Prieſt and confeſſe, and as often as we confeſſe, we receive the bodie of the Lord, &c. they therefore thinke by receiving to have remiſſion of their ſinnes.

Harm. ſect. 14. pag. 312.

3 Latter confeſſion of Helvetia: c. 21. *By this holy ſupper it is ſealed unto us, that the very bodie of Chriſt was truly given for us, and his blood was ſhed for the remiſſion of our ſins.*

Ibid. pa. 438.

Confeſſ. of Auſpurg. artic. 10. *Chriſt giveth us his bodie, to teſtifie unto us, that he is effectuall in us, for a witneſſe unto us, that we are waſhed with his blood.*

4 See their owne decrees before alleaged, that the Sacraments ſerve for the purgation of our ſinnes.

Lib. 6. in 22. c. Levitic.

For the other point. 1 *Iſychius* ſaith: *Hee that proveth himſelfe Si peccati ſibi conſcius eſt, & pollutionem animæ ſe habere ſentit, pœnitet ſine dubio, & poſt pœnitentiam de pane comedere, &c.* If hee be guiltie of ſinne, and feele that his ſoule is polluted, undoubtedly repenteth him, and after his repentance may eat of the bread, &c. The judgement of the moderne Church of the Gretians is this: *Ieremie Patriarke* ſaith: *The ſinnes, quæ vel per oblivionem, vel animi pudorem confiteri prætermiſſerint,* which they omit to confeſſe either by forgetfulneſſe or for ſhame, we pray the mercifull Lord to forgive, *& confidimus eos talium etiam veniam à Deo conſecuturos.* And we truſt, that they ſhall alſo have pardon of ſuch, &c. they require no ſuch exact clearing of the conſcience, but a mind prepared by true repentance,

1. Reſponſ. c. 11.

Hom. 88. in Ioann.

Ad inquiſition. Januar. c. 3.

2 *Auguſtine*, as he condemneth thoſe which come defiled with great ſins to the Lords table: *Qualem ſententiam merebitur audire, qui ebrius aut adulter præſumit accedere, &c.* What ſentence is hee worthy to heare, which commeth drunken, or being an adulterer, having envie in his heart, &c. yet he forbiddeth not thoſe which have ſome ſcruple in their conſcience for leſſe ſinnes: *Cæterum ſi peccata tanta non ſunt, &c. non debet ſe à quotidiana medicina Dominici corporis ſeparare*: If the ſinnes bee not ſuch as for the which a man deſerveth not to be excommunicate, hee muſt not ſequeſter himſelfe from the daily medicine of the Lords bodie, &c. The ſame is the practice of the Æthiopike Church at this day: they forbid not any the communion, *Pro nullo delicto quantumcunq; magno*: For any ſinne, though never ſo great, but onely for murther: And therefore *Zaga Zabo* the Æthiopike Biſhop, being ſent an Embaſſadour from the Emperour of *Æthiopia*, to the King of Portugall, did much complaine, that hee was not ſuffered to receive the communion for the ſpace of ſeven yeeres, while hee ſtayed there.

Zaga Zabo apud Damianum a Goes de morib. Æthiop.

Harm. ſect. 14. pag. 439.

3 Confeſſ. of Auſpurg. artic. 10. *The Goſpell doth require true feare, true faith and truſt, comforteth us by the uſe of this Sacrament, that they which doe truly repent, may aſſuredly beleeve, that God is become mercifull unto them by Chriſt; though that our nature be fraile and uncleane, and thought that this our imperfect obedience be farre from the perfection of the law. &c.*

4 See alſo for this point the decrees before alleaged.

The ſeventh queſtion, of the manner to be obſerved in receiving the Communion.

The Papiſts.

24. Error.

1. THey hould it in no wiſe lawfull for Chriſtians, otherwiſe than faſting, to receive the Communion: and that they ought to eat nothing before they doe communicate, unleſſe it be in a caſe of great neceſſitie, *Concil. Conſtantienſ. ſeſſ. 13. Bellarm. lib. 3. de Euchariſt. cap. 22. ratione* 4.

The Proteſtants.

1. WHat they here underſtand by neceſſitie, it may be doubted, ſeeing they themſelves will not grant the like neceſſitie to bee in the Euchariſt, as they ſay there is of Baptiſme: all Sacraments we grant, are neceſſarie, that is, profitable, expedient, requiſite, ſo often as they may bee had: But none ſo neceſſarie, that the want thereof unto a faithfull man, that in heart doth wiſh and deſire them, can be any hindrance to his ſalvation.

1 Cor. 11. 34.

Secondly, that it is lawfull for any man to eat before he come to the Communion, if his ſtomacke bee weake, and not able to faſt ſo long (for otherwiſe, if a man can abſtaine, wee wiſh him ſo to doe rather) S. *Paul* ſheweth, writing to the Corinthians, 1 *chap.* 11. 34. *If any man be hungrie, let him eat* *at home.* Some of them, he ſaith, came hungrie, ſome drunken, *verſ.* 21. the Apoſtle commendeth neither, but telleth them, if they bee hungrie, they have houſes to eat in. Againe, in that our Saviour Chriſt after ſupper inſtituted the Sacrament, it doth evidently declare unto us, that it is no ſin to eat or drinke before we receive the Sacrament.

Bellarmine anſwereth, firſt Chriſt did inſtitute the Sacrament onely after the legall ſupper, to ſhew that it was the ſhadow and figure of the other: but this doth no more warrant us to receive after ſupper, than that wee ſhould firſt bee circumciſed, and then baptized, becauſe Chriſt was ſo, *lib.* 2. *de Miſſ. c.* 14.

Contra. Firſt, we doe not urge Chriſts example, to warrant the receiving either after dinner or after ſupper, but to ſhew that it is no ſinne to eat before, if neceſſitie require: for if it were ſimply a ſinne, Chriſt, upon what occaſion ſoever, would not have given example therein. Secondly, the example of circumciſion is not like: for there is no neceſſitie of being circumciſed before Baptiſme, as there may bee of eating before the Sacrament: and Chriſts example ſheweth, that hee which before was circumciſed, may, being converted to the faith, be alſo baptized.

Secondly, ſaith he, the Apoſtles meaning is, that they which are hungrie, ſhould eat; but then they muſt not for that time receive the Communion, ſo he ſpeaketh it to ſhame them, not as allowing any ſuch uſe.

Contra. The words of the Apoſtle are evident, *verſ.* 33. *When ye come together to eat, tarrie one for another, and if any man be hungrie, let him eat at home, that ye come not together to condemnation.* Here the Apoſtle ſpeaketh of comming together, and tarrying one for another, that they which through their weakneſſe are hungrie and doe eat ſhould be ſtaied for.

Auguſtine ſaith, *Neminem cogimus dominica illa cœna prandere, ſed nulli etiam contradicere audemus:* We compell none to take the Lords Supper in dinner while, or after dinner, neither dare wee forbid any ſo to doe. So hee maketh it a thing indifferent, to communicate faſting or otherwiſe. Epiſt. 118. c. 7.

See their owne Canons of this matter: *Decret. par.* 3. *diſt.* 1. *c.* 49. *A jejunis hominibus, &c.* The Sacraments muſt be celebrate by them that are faſting, *excepto uno die, &c.* except one day in the yeere, when the ſupper of the Lord is celebrated, &c. Here we ſee that the ſupper of the Lord may be taken not faſting: but by faſting this Canon underſtandeth not an abſtinence ſimplie, but that they ſhould communicate before dinner, as it may appeare by the words following: *Pomeridiana tempora, &c.* They forbid the Sacrament to be miniſtred after dinner. Likewiſe *diſtinct.* 2. *c.* 54. *Liquido apparet, &c.* It appeareth evidently, that the Apoſtles when they firſt received the Supper of the Lord, did not take it faſting. Though the ſame Canon alloweth the receiving of the Euchariſt faſting, which we alſo confeſſe to bee moſt meet and convenient; yet it granteth, that at the firſt inſtitution it was not ſo.

This truth alſo is ſealed: *Alice Holting* perſecuted, for ſaying to her neighbour, that ſhee might dine before ſhe received the Sacrament. Fox pag. 755. col. 1. 50. edit. 1610.

The Papiſts.

2. THey bind the people only once in the yeere to receive the Communion at Eaſter time, and take it to be fully ſufficient for them ſo to do: *Conc. il. Trident. ſeſſ.* 13. *can.* 9. 25. Error.

The Proteſtants.

1. THis decree of theirs is contrarie to the practice of the Apoſtles, whom the Rhemiſts confeſſe to have miniſtred the Sacrament to the Chriſtians daily, *Annotat. Act.* 2. *ſect.* 6. So expounding the words of the text, They continued daily in breaking of bread.

2 It ſeemeth alſo to bee contrarie to S. *Pauls* rule, who ſpeaketh of often communicating: *Doe this*, ſaith he, *as oft as you drinke it*, 1 *Cor.* 11. 25. For ſeeing the eating of that bread, and drinking of that cup, is nothing elſe but a ſhewing forth of the Lords death till he come; who ſeeth not, that it ought oftner than once or twice in the yeere to be received, ſeeing the death of Chriſt ought continually to be remembred, and ſhewed forth. 1 Cor. 11, 25.

3 Therefore *Auguſtine* doth boldly reprehend their cuſtome, that content themſelves with once receiving in the yeere: *Si panis quotidianus eſt, cur poſt annum illum ſumas? accipe quotidie, quod quotidie tibi proſit:* If it be thy daily bread, why doſt thou take it but yeerly? take that daily and continually, which may profit thee daily: *In Luc. ſerm.* 28.

Can. Apoſtolor. 9. *Quoties ingrediuntur Eccleſiam, & audiunt ſcripturas, communicare debent:* People as often as they enter into the Church, and heare Scripture, ought to communicate.

Eliberin. can. 1. *Nec inter fideles connumerabitur, qui in iſtis temporibus Paſcha, Pentecoſte, Natali Domini, non communicaverit:* Hee is not to bee counted amongſt the faithfull, which doth not communicate at Eaſter, Pentecoſt, and the Nativitie. This is more than once in the yeere.

Laſtly, we have the witnes of their owne Canons: *Decret. p.* 3. *diſt.* 2. *c.* 3. *Quotidie Euchariſtiæ communionem percipere, &c.* To receive the Communion every day, I neither praiſe nor diſpraiſe it: *Singulis diebus dominicis, &c.* But every Lords day, to communicate I perſwade and exhort: This very ſentence is rehearſed and approved by the Maſter, *lib.* 4. *diſt.* 12. *b. Ibid. c.* 14. *Quia ſemper pecco, ſemper habere debeo medicinam:* Becauſe I alwaies ſinne, I had need alwaies of the remedie: he ſpeaketh of the Communion. And Canon 16. *Fabianus* thus decreeth, *Si non frequentius, &c.* If not oftner, yet at the leaſt thrice in the yeere let every lay-man communicate. *Can.* 18. *Si quis intrat in Eccleſiam Dei, &c.* If a man enter into the Church, and here the Scriptures, and of wantonneſſe turneth himſelfe from the Sacrament, let him be caſt out of the Church. This Canon enjoyneth receiving of the Sacrament, ſo often as they come to the Church: *Ibid. c.* 19. *Seculares, &c.* Secular men, that doe not receive thrice in the yeere, let them not be counted amongſt Catholikes.

Epiſt. ad Epheſios.
Apolog. 2.
a Ignatius ad Philadelph. ſaith, that hee which faſted upon the Lords day, was to be held as though he were *Chriſti interfector*, a killer of Chriſt.
Zaga Zabo apud Damian.
a Goes de Morib. Æthiop.

Touching both theſe points. 1 For the cuſtome of the Greeke Church it ſeemeth that they had a frequent uſe of the Euchariſt: *Ignatius* ſaith, *Feſtinate ad Euchariſtiam accedere, quando enim aſſidue hoc agitur, &c.* Make yee haſt to come to the Euchariſt: when this is continually done the power of Satan is expelled: *Iuſtinus* ſheweth, that upon every Sunday, as he calleth it, bread, water and wine were offered to the congregation. And it ſeemeth alſo likely, that they did not ſo ſtrictly obſerve a faſt when they received the Sacrament: becauſe the Lords day was held generally to be no [a] fit day to faſt in, wherein they uſually received.

2 *Tertullian* ſheweth that in his time, that they received the Euchariſt, *Et in tempore victus, &c. etiam antelucanis horis*: Both in the time of their victuals, and betimes in the morning before day: ſee *Auguſtine* before alleaged both concerning often receiving, and whether the ſame ſhould bee done faſting: the Æthiopians doe ſometime receive every day, but every one at the leaſt twice in the weeke.

3 Bullinger. *Domi potius aliquid edat, qui pro corporis imbecillitate jejunium, &c.* Let him rather eat ſomewhat at home, who by reaſon of the weakneſſe of his bodie, cannot ſtay faſting untill the end of the communion.

Confeſſ. of Auſpurg. c. 10. *This kind of Maſſe* (ſo they call the communion) *is uſed every holy day, and other dayes alſo, if any be* deſirous to uſe the Sacrament, &c.

Harm. Sect. 14. p. 458.
Ibid. p. 427.

Engliſh confeſſ. artic. 11. *That by the often receiving of the Sacrament, wee may daily renew the memorie thereof, &c.* The Church of England enjoyneth every one admitted to the communion, to receive at the leaſt thrice every yeere, but they may, and doe in moſt places, receive oftner, and in ſome congregations once in a moneth.

4 See the decrees for both theſe points alleaged before.

The eighth queſtion, of receiving the Sacrament in one kind.

The Papiſts.

26. Error.

CHriſtians (ſay they) are not bound by any commandement of God, to receive the Sacrament in both kinds, *Concil. Trident. ſeſſ.* 21. *can.* 1. And whoſoever ſaith, that the Church hath erred or done amiſſe, in decreeing that Lay-men and the Clergie not ſaying Maſſe, ſhould receive in the one kind, that is, bread only; or that it is lawfull for them to communicate in both, contrary to the determination of the Church: let him be accurſed, *Concil. Trident. ſeſſ.* 21. *can.* 2. *Rhemiſt. Iohn* 6. *ſect.* 11. *Bellarmin. lib.* 4. *de Euchariſt. cap.* 20.

1 Ioh. 4. 3.

Argum. 1. Chriſt is all and whole in every part of the Sacrament, his blood by a certaine concomitancie is in the bread, and his fleſh by the like concomitancie is in the cup, and his ſoule and divinity by the ſame concomitancie in them both, for otherwiſe Chriſt ſhould bee divided: but every ſpirit, ſaith the Apoſtle, that diſſolveth Jeſus is not of God, 1 *Iohn* 4. 3. wherefore he that receiveth in one kind, is as well partaker of whole Chriſt, and of the full grace and effect of the Sacrament, as if he received in both, *Bellarm. cap.* 21.

John 6. 57.

Againe, Chriſt ſaith, *Iohn* 6. 57. *He that eateth me, ſhall live by me*; but Chriſt is eaten onely under the forme of bread, *Ergo*, under the forme of bread, whole Chriſt, not his bodie onely is preſent, *Bellarmin. ibid.*

Rom. 6. 9.

And further, he objecteth that place, *Rom.* 6. 9. *Chriſt being raiſed from the dead dieth no more*: but if his fleſh were in the Sacrament without his blood, then ſhould it be a dead body without life, and ſo Chriſt ſhould die ſtill, *ibid.*

Anſwer. 1. Wee denie any ſuch concomitancie of the blood and fleſh of Chriſt in the Sacrament: for hee is not in his carnall preſence with his very fleſh and blood there included, as wee have ſhewed before: the bread and wine are ſignes only of his bodie and blood, and therfore Chriſt is not divided, they being the ſignes onely, and not the thing ſignified.

2 The place alleaged out of S. *Iohn* is greatly abuſed and corrupted by them, while they chuſe rather to follow their old blind Latine tranſlation, than the authenticall Greeke text: the words in the originall are, *Every ſpirit that confeſſeth not Ieſus Chriſt*: not, every ſpirit that diſſolveth: And this may appeare to be the true reading, by the oppoſition in the former verſe, *Every ſpirit that confeſſeth Ieſus, is of God*: therefore this is the beſt reading, *Every ſpirit that confeſſeth not Ieſus*: as being ſet oppoſite and contrarie to the other verſe. Againe, the Rhemiſts underſtand this place after their owne reading of the diſſolving of the humanitie and divinitie of Chriſt: not of any ſuch ſeparation of the fleſh and blood of Chriſt, as *Bellarmine* ſuppoſeth.

3 Our Saviour in the ſixth of *Iohn* ſpeaketh not of the ſacramentall, but of the ſpirituall eating; and ſo indeed ſpiritually it is all one to eat and drinke Chriſt: for every one that eateth ſacramentally

doth not live by him, ſeeing that the wicked may be partakers of the Sacrament. And againe, if they will have this chapter underſtood of the Sacrament, then where Chriſt ſaith, *verſ.* 53. *Except yee eat the fleſh of the ſonne of man, and drinke his blood, ye have no life in you*, there is an abſolute neceſſity impoſed, to receive in both kinds, both ſacramentally to eat Chriſt, and to drinke Chriſt. We cannot deſire a more direct place againſt them.

John 6.53.

4 To the place, *Rom.* 6. wee anſwer: firſt, that Chriſts fleſh is not really and corporally preſent, and therefore the argument followeth not that Chriſt ſhould have a dead body without blood: the blood and fleſh of Chriſt remaine undivided in his glorious bodie in heaven, yet may bee repreſented apart in the Sacrament. Secondly, they themſelves offering up Chriſt in the ſacrifice of the Maſſe for remiſſion of ſinnes, as they blaſphemouſly ſay, doe conſequently affirme that Chriſt dieth againe, ſeeing the Apoſtle ſaith, *That without ſhedding of blood there is no remiſſion, Hebr.* 9. 22. contrarie to the place alleaged out of the Apoſtle, *That henceforth Chriſt dieth no more, Rom.* 6. 9.

Rom.6.9.

Hebr.9.22.

5 This their device therefore of concomitancie overthwarteth the inſtitution of Chriſt: Firſt, he ſaith, *The bread is his bodie, the wine his blood*: but by their rule, the bread is his blood, and the wine his bodie.

Bellarmine anſwereth, that they ſay not, *The bread is his blood, and the wine his body*, but that under the forme of bread, there is his body with the blood, and under the forme of wine, the blood in the bodie.

Contra. Firſt, bee it granted, that the blood of Chriſt is in the bread, yet how can any man be ſaid to drinke it in bread? We uſe to eat bread, not to drink bread: his blood therefore cannot bee there, becauſe it cannot be drunke there. Secondly, wee urge his owne words: that *Sub ſpecie panis repreſentatur corpus à ſanguine ſeparatum, &c.* That under the forme of bread, there is repreſented the bodie ſeparated from the blood, *cap.* 21. But there is no other preſence of Chriſts bodie, but by way of repreſentation: *Ergo*, the body is preſent without the blood, and the blood without the bodie ſacramentally.

Arguments againſt the popiſh device of concomitancie.

Secondly, whereas Chriſt ſeverally conſecrated the bread, ſaying, *This is my body*, and the cup, ſaying, *This is my blood*; if then both Chriſts bodie and blood were received ſacramentally in one kind, Chriſt had ſuperfluouſly and in vaine diſtinguiſhed them.

Bellarmine anſwereth, that Chriſt diſtinguiſhed the ſignes, to repreſent his death and paſſion thereby; but therefore it followeth not, that his bodie and blood ſhould be ſeparated or diſtinguiſhed: as one may picture a mans head in one table, his body in another; and yet both ſhall be together ſtill, *Bellarm ibid. c.* 21.

Contra. Firſt, if Chriſts death is repreſented both by eating the bread and drinking the cup, as the Apoſtle ſaith, 1 *Cor.* 11. 26 then where either of them is omitted, Chriſts death is not repreſented; and ſo conſequently, there is no Sacrament. Secondly, wee make no reall diſtinction of Chriſts bodie and blood, as we grant no ſuch reall preſence; and therefore it is a beggerly ſhift, ſo often to inculcate the thing moſt in queſtion betweene us: the head and feet ſunderly pictured, are ſpiritually and figuratively diſcerned, though in act not divided; and ſo are Chriſts bodie and blood ſacramentally diſtinguiſhed.

1 Cor.11.26.

Thirdly, Chriſt ſaith, *This is my body*, he ſaith not, *This is myſelfe*; neither is the bodie and blood of Chriſt called Chriſt, God, and man: but if the bodie of Chriſt were there preſent with his ſoule and divinitie, it might bee ſaid, This is Chriſts ſoule and deitie, as well as, This is Chriſts bodie and blood.

Bellarmine anſwereth, that Chriſt ſaith not, This is I, but, *This is my body*, becauſe he would only expreſſe that which is repreſented by that ſigne: and though we ſay not, that the bodie of the Lord is God and man; yet that which lieth hid under the forme of bread, is God and man, *ibid.*

Contra. Firſt, if the bread onely repreſent Chriſts bodie, then his bodie onely is there, for there is none other preſence but ſacramentally, and by way of repreſentation: and againe, who ſeeth not how he deſtroyeth the chiefe foundation of the reall preſence, by expounding theſe words, *This is my bodie*, that is, repreſenteth or ſignifieth *my bodie.* Secondly, hee confeſſeth, that Chriſts bodie is not God and man; but, this is his bodie: *Ergo*, (*This*) contained under the forme of bread, is not God and man: and thus hee hath well concluded againſt himſelfe, and confeſſed the greateſt idolatrie in the world, in worſhipping that which is not God.

And laſtly, concerning this device of concomitancie: firſt, it is but a late invention, taken up by *Thomas Aquinas*, who lived about *anno* 1300. Secondly, it miſliketh ſome of their chiefe ſchoolmen: *Durandus* ſaith, That although the blood be in the conſecrated hoſt, *non tamen eſt ibi ſacramentaliter*, yet is it not there ſacramentally, becauſe the bread ſignifieth the bodie, not the blood; and the wine the bread, not the bodie: *Durand. rational, lib.* 4. *c.* 55.

Argum. 2. The whole eſſence and reaſon of the Sacrament is found in one kind only: *Ergo*, the Sacrament may be received in one kind. The propoſition he thus proveth; the eſſence of the Sacrament is to ſignifie, firſt, our ſpirituall nouriſhment: ſecondly, our union with Chriſt, and of the faithfull among themſelves: but both theſe are ſignified in either kind; as of the firſt Chriſt ſaith, *Ioh.* 6. *My fleſh is meat indeed*: of the ſecond the Apoſtle ſpeaketh, *We are one bodie, becauſe we are partakers of one bread*, 1 *Cor.* 10. 17. the partaking only of the bread ſignifieth our myſticall union, *Bellar. c.* 22.

John 6.

1 Cor.10.17.

Contra. Firſt, our ſpirituall food cannot fully be expreſſed, but in both kinds, becauſe our bodily John 6.55. refreſhing conſiſteth both of eating and drinking, and therfore our Saviour ſaith, *Ioh.* 6.55. *My fleſh is meat indeed, and my blood is drinke indeed.* Yea, *Bellarmine* might have remembred himſelfe what he ſaith elſewhere in theſe words, *Quia Euchariſtia eſt cibus & potus ſpiritualis*, &c. Becauſe the Euchariſt is ſpirituall meat and drinke, therefore it muſt be given under the forme of meat and drinke; *cap.* 10. *ration.* 5. And if in Scripture ſometime bread onely be named; yet thereby, as by the more principall part, is ſignified the whole ſuſtenance of man, both of meat and drinke: as in the Lords prayer, *Give us our daily bread*, we pray not for bread only, but for drinke alſo, and what elſe needfull for our bodily ſuſtenance. Secondly, the union alſo of Chriſt and his members is not fully and ſufficiently expreſſed but in both kinds: for the cup is the communion of the blood of Chriſt; the bread 1 Cor.10.16. the communion of the bodie of Chriſt, 1 *Cor.* 10. 16. wherefore as our perfect union with Chriſt conſiſteth not in the communion of his bodie onely, but both of his bodie and blood; ſo this union is expreſſed and repreſented, in both the ſignes of the cup and the bread: And the Scripture alſo eviHeb.2.14. dently deſcribeth this union, to bee in partaking both of the ſame fleſh and blood, as *Heb.* 2. 14. *Foraſmuch as the children were partakers of fleſh and blood, he himſelfe likewiſe tooke part with them.* Thirdly, the union of the faithfull themſelves, though it bee not the eſſentiall and principall ſignification 1 Cor.11.25. of the Euchariſt, which is to be done in the remembrance of Chriſt, and to ſhew forth his death, 1 *Cor.* 11.25. but is inferred by way of conſequence and application; yet neither is this union amongſt our ſelves ſo ſignificantly expreſſed in one of the elements, as in both: firſt, becauſe as our communion with Chriſt is fully expreſſed in the bread and cup together, as I have ſhewed; ſo our communion amongſt our ſelves, which is an effect, and conſequent of the other, cannot otherwiſe be fully ſignified. Act.17.26. Secondly, as the Scripture deſcribeth our naturall union, by the partaking of the ſame blood, *Act.* 17. 26. hee hath made of one blood all mankind: ſo our ſpirituall conjunction is aſcribed both to the Epheſ.2.13.14.15. blood and fleſh of Chriſt, *Epheſ.* 2. 13. *Now in Chriſt Ieſus, you which were once afarre off, are made neere by the blood of Chriſt*, *verſ.* 14. *which hath made of both one, &c.* *verſ.* 15. *in abrogating through his fleſh the hatred, &c.* Thirdly, though the Apoſtle giveth inſtance onely of the bread, in ſaying, *We* 1 Cor.10.17. *are one bodie and one bread, becauſe wee are partakers of one bread*, 1 *Cor.* 10. 17. yet hereof it followeth not, that the bread and wine together doe not more fully expreſſe the union of the faithfull, than either of them apart, ſeeing that the Apoſtle in ſetting forth our communion with Chriſt, made mention of them both, *verſ.* 16.

Argum. 3. There is no ſpirituall fruit received by both kinds, that is not received by one: for it ſhould be either in reſpect of the ſignes, or of the thing ſignified and contained in the ſignes: but in neither reſpect is there more fruit: Firſt, to receive both the ſignes profiteth not more, than to receive one; as in Baptiſme, to be thrice dipped, is no more than to be waſhed but once. Secondly, the thing contained being Chriſt, hee being twice in the ſame inſtant received, profiteth no more than once; for then three ſups of the chalice ſhould be better than one, *Bellarm. cap* 23.

Contra. Firſt, the more ſpirituall fruit which ariſeth by communicating in both kinds, rather than in one, is both in reſpect of the ſignes and the thing ſignified taken together: And his inſtance of thrice dipping in Baptiſme is nothing like, becauſe that it is not warranted by the inſtitution, and commandement of Chriſt concerning Baptiſme, as the uſing of bread and wine is preſcribed in the Euchariſt: And againe the thrice dipping, is a repeating and iterating of the ſame thing: but to eat the bread, and drinke the cup, are two divers things. Secondly, the thing ſignified (for things contained in the popiſh ſenſe under the formes of bread and wine, we acknowledge none other but the ſubſtances of them) are not one, but divers, the bodie and blood of Chriſt: and therefore the inſtance of the three ſups of the chalice is ridiculous and not to the purpoſe, which is but a ſuperfluous and ſuperſtitious repetition of the ſame action; but hee which receiveth bread and wine, as he doth two ſeverall actions, ſo ſpiritually he is made partaker of two divers things, namely, of Chriſts bodie and blood: wherefore let him keepe his three ſups of the chalice to himſelfe, and aske his ignorant Italian Maſſe-Prieſts the reaſon, why three ſups rather than one or two ſhould be good for the chin-cough.

Thirdly, that there ariſeth no more ſpirituall fruit by one element than by both, is contrarie to the 1 Cor.11.26. Scripture. Firſt, the Apoſtle ſaith, that by eating and drinking both, *we do ſhew the Lords death*, 1 *Cor.* 11. 26. not by ſeeing onely and beholding, as *Bellarmine* is not aſhamed herein to contradict the AIohn 6.55. poſtle: the Lords death then is ſhewed, and our faith thereby confirmed by uſing both. Secondly, *Ioh.* 6.55. our Saviour ſaith, *My fleſh is meat indeed, and my blood is drinke indeed*: So then as meat is not ſo profitable to the bodie without drinke, as both together; ſo neither is the ſpirituall meat without the ſpirituall drinke. Thirdly, if the bread alone be as effectuall as the bread and cup together, then Chriſt commanded a ſuperfluous thing, in giving it in charge unto us to uſe them both.

I will here oppoſe the judgement of their great ſchool-man *Alexand. Hales*, who ſaith that the receiving under both kinds is *majoris meriti*, of greater merit, both in reſpect of faith more dilated, &c. and *ſumptionis completioris*, more complete receiving: *Alexand. Alenſ. qu.* 53.

Argum. 4. Moſt of the figures and types of the Euchariſt doe ſignifie the receiving in one kind: as the Tree of life in Paradiſe, whereunto no water was joyned; the Paſchall Lambe which was eaLevit.24.5. ten; Manna, *Exod.* 16. the Shewbread, *Levit.* 24. 5. the ſacrifices whereof the Prieſts did eat, but the drinke offerings were not taſted of, but powred out before the Lord, *Bellarm. cap.* 24. *argum.* 1.

Anſw. Firſt, arguments drawne from types and figures conclude not, unleſſe they bee, *Typi deſtinati*, Types ordained of God to ſuch uſe: neither are the Sacraments of the Goſpell to be ſquared out according to the patterne of the ceremonies of the Law: We alſo denie that the ceremonies and rites of the Law, as the Paſchall Lambe, Manna, and the reſt, are figures and types of our Sacraments; but both their Sacraments and ours are figures and repreſentations of Chriſt, as S. *Peter* calleth Baptiſme, *ἀντίτυπον*, a figure correſpondent, or anſwering unto *Noah* his Arke, 1 *Pet.* 3. 21.

1 Pet.3.21.

Secondly, the figures propounded doe rather make for the Communion in both kinds: In Paradiſe, as there was a Tree of life, ſo there was a river to water the garden, *Geneſ.* 2. 10. And therefore *Apocal.* 22. 1, 2. the celeſtiall Paradiſe is deſcribed according to the patterne of the terreſtriall, to have both a Tree of life and a river of cleere water: In the Paſſe-over as the Lambe was eaten, ſo the blood was ſprinkled upon the doore poſts: And at the ſame time, that the Iſraelites dranke water out of the rocke, *Exod.* 17. they did alſo eat Manna, which was given them every day from heaven: The Shewbread maketh not for them, for it was lawfull only for the Prieſts to eat thereof; but they will not ſay, that the Prieſts onely are to eat the hoſt, for they give it to the people: the Sacrifices likewiſe with the drinke offerings ſerve not their turne, for neither did the Prieſts taſte of the drinke offerings; and by this reaſon the cup ſhould bee denied as well to their Prieſts, as to their lay-people.

Geneſ.2.10.
Apocal.22.1.2.

Thirdly, wee have Types of both kinds to bee received together, as *Melchiſedech* brought forth bread and wine together, *Geneſ.* 14. And whereas hee anſwereth, that this type for both kinds maketh not againſt them, as the other types for one kind make againſt us, becauſe they doe not urge the neceſſitie of one kind, as wee doe of both: we replie firſt, that the types alleaged make not at all againſt receiving in both kinds, as I have ſhewed. Secondly, the types are not contrarie one to another, if ſome of them ſhew both kinds, how can the other ſerve for one kind? Thirdly, if it bee not neceſſarie to receive in one kind, it is not to be done at all: for either it is agreeable to the inſtitution of Chriſt to receive in one kind, or diſſagreeable: if it be agreeable and preſcribed, it is of neceſſity to be obſerved: if it be not preſcribed, it is of neceſſitie not to be uſed at all.

Fourthly, what though the types ſome of them ſhew the Sacramentall bread onely, ſome the Sacramentall cup; yet theſe may be joyned in the ſubſtance and bodie, which are ſeparated in the figure and ſhadow: as the prophecies of Chriſts paſſion and the manner thereof, are not found in one place: as, *Te ſhall not breake a bone of him*, is found *Exod.* 12. *They pierced my hands and my feet*, *Pſalm.* 22. *They ſhall looke upon him, whom they pierced*, *Zachar.* 12. 10. Doth it therefore follow, that theſe things ſhould not bee fulfilled at one inſtant? ſo though ſome types only ſhould ſignifie the eating of bread, as Manna; ſome the cup, as the water out of the rocke: yet theſe things ſevered in the figure, may be joyned together in the thing figured,

Exod.12.46.
Pſal.22.16.
Zach.12.10.

Argum. 5. *Luk.* 24. 30. Chriſt brake bread to his Diſciples: *Act.* 2. 42. The Apoſtles brake bread: *Ergo*, to communicate in one kind is grounded upon the example of Chriſt and his Apoſtles, *Bellarm. lib.* 4. *de Euchariſt. c.* 24. *Rhemiſt. Iohn* 6. 11. And Chriſt ſaith, Whoſoever ſhall eat this bread, ſhall live for ever, *Ioh.* 6. 58. *Ergo*, it is ſufficient to receive in one kind.

Luke 24.30.
Act.2.42.
Ioh.6.58.

Anſw. Firſt, to the two firſt places, we ſay, that it is not neceſſarie to underſtand the breaking of bread in the Sacrament: but the uſuall bread rather, which was accuſtomed in their daily repaſts and feaſts after thankſgiving to be broken. Or, if we take it for the Sacrament, the breaking of bread is by a *Synecdoche* taken for the whole myſterie, as it is an uſuall phraſe of ſpeech in Scripture: for otherwiſe wee will conclude as well, that Chriſt and the Apoſtles did but conſecrate in one kind, which they hold for a great abſurditie, as that the other received but in one kind: But their opinion is, that although the people muſt communicate in one kind only, yet the Prieſt muſt conſecrate in both, *Rhemiſt. annot. Ioh.* 6. *ſect.* 11.

Bellarmine here anſwereth, that the Apoſtles did conſecrate in both kinds, but they miniſtred to the people only in one; for it is like that many of them were Nazarites, and ſo would not drink wine contrarie to their vow, *reſp. ad ration.* 3.

Contra. Firſt, *Bellarmine* a little before ſpeaking of that place, *Luke* 24. how our Saviour brake bread to the two Diſciples in Emaus, ſaith, *Nullum locum benedicendo, &c.* That no place is left in the ſtorie for the bleſſing or diſtribution of the cup: ſo that in his opinion Chriſt did not conſecrate in both kinds: as Chriſt did there, ſo doe the Apoſtles here. Secondly, as here the Apoſtles brake bread, ſo likewiſe S. *Paul Act.* 20. 7. but he miniſtred in both kinds, as he writeth to the Corinthians, 1 *Cor.* 11. 26. but the Apoſtles were not contrarie one to another: therefore they alſo at Jeruſalem miniſtred in both kinds. Thirdly, it might be, that ſome of the congregation were Nazarites, but not all, for the whole number was three thouſand, *Act.* 2. 4. and the vow of the Nazarites did hold but for a time; for S. *Paul* alſo had a vow, and yet received in both kinds, *Act.* 18. 18.

Act.20.7.
1 Cor.11.26.
Act.2.4.
Act.18.18.

2 To the ſecond place we anſwer: Firſt, it is not undeſtood of the ſacramentall eating of Chriſt, but of the ſpirituall manducation of him, which may be done witout a Sacrament: *For whoſoever eateth this bread, ſhall live for ever*: but whoſoever eateth the Sacrament, ſhall not live for ever. Secondly, ſeeing the eating and drinking of Chriſt are ſo often joyned in this chapter, as *verſ.* 53. 55, 56. they might well know, that drinking is here to be underſtood, though it be not expreſſed.

Ioh.6.53.55.56.

Argum. 3. In many countries there is no wine to be had, as in the cold Northerly countries: and therefore they cannot communicate according to the inſtitution: whereupon that there might be an uniformitie in all Churches, it is moſt meet that where wine may bee had, they ſhould notwithſtanding bee content to receive it in one kind, *Bellarm. cap.* 28. Alſo there may ariſe much inconvenience in granting the cup to the people, as in ſpilling and ſhedding the wine, which after conſecration is the blood of Chriſt, *Rhemiſt. annot. Ioh. 6. ſect.* 11.

Anſw. 1. As in ſome countries there is no wine to be had, ſo wee find that in certaine places and regions of the world there is no bread, ſuch as Chriſt uſed, made of wheat or the like graine: as in ſome places amongſt the Weſt Indians they have a certaine kind of bread made of roots, called *Cazabi*, as *Benzo* witneſſeth. Lib. 1. cap. 27. Wherefore by this reaſon of uniformitie, we ſhould not communicate at all, either in bread or wine, ſeeing that as ſome countries are deſtitute of wine, ſo other are of bread: but all this notwithſtanding, the Sacrament may be duly adminiſtred in all places in both kinds: And where they have neither bread nor wine, neither can poſſibly provide them, they may ſafely uſe ſuch other elements, as doe ſtand them in the like ſtead; as in the place of bread, that which commeth neereſt to the uſe thereof: and for wine, ſome other precious liquor that is to bee had, as in Ruſſia, in ſtead of wine, they uſe a certaine drink like unto that which we call Metheglen: and the Æthiopians uſe the liquor of Raiſons ſteeped in water.

2 As for the other reaſons of the inconveniences in ſpilling the wine, ſhaking the cup, the hanging of it on mens beards, and other ſuch frivolous allegations: as they were no let or hindrance, why Chriſt notwithſtanding did not inſtitute the Sacrament in both kinds: and the Church accordingly obſerved it, as we read, the Corinthians did communicate in both kinds: ſo ought they to be no reaſon, why Chriſtians ſhould not receive in both kinds now.

The Proteſtants.

WE hold it to be an Antichriſtian practice of the Church of Rome, to take away from the people the cup in the Sacrament: for although they ſometime miniſter the cup to the people, yet they uſe no conſecration over it, neither give it as any part of the Sacrament: *Fulk. annot.* 1 *Cor.* 4. 10. *ſect.* 4. They doe therefore offer great wrong to the people of God, in depriving them of the one halfe of the Communion.

John 6. 53. *Argum.* 1. *Ioh.* 6. 53. Chriſt ſaith, *Except you eat the fleſh of the Sonne of man, and drink his blood you have no life in you.* Here wee ſee both eating and drinking are joyned together: *Ergo,* Chriſtians ought to doe both. This place maketh ſtrongly againſt our adverſaries, who doe expound it of the ſacramentall eating and drinking of Chriſt.

Bellarmine anſwereth: firſt, theſe words of our Saviour Chriſt doe bind us onely to the taking and receiving of Chriſts bodie and blood, they enjoyne not the manner of receiving them, whether under one kind or both, *Bellarm. lib.* 4 *de Euchar. cap.* 25.

Contra. If theſe words be underſtood of the ſacramentall eating and drinking of Chriſt, as the Jeſuite ſaith, they are; then muſt Chriſt be received ſacramentally under both kinds: ſpiritually to eat and drink Chriſt, it is all one: but his bodie cannot bee ſacramentally eaten but in bread, nor his blood ſacramentally drunk but in wine: for we are ſaid to eat, not to drink bread.

Bellarmine 2. The words are to be read diſiunctively, Except yee eat the fleſh, &c. (and) that is, Act. 3. 5. (or) drink the blood of Chriſt, as it is read *Act.* 3. 5. ſilver, *and*, that is, *or*, gold have I none.

Contra. Firſt, it followeth not, *(and)* is taken for *(or)* in ſome places of Scripture, therefore in all it is ſo to be taken, as in this. Secondly, the example alleaged is nothing like, for whether we ſay, *ſilver and gold have I not*, or, *ſilver or gold, &c.* it is no materiall or ſubſtantiall point of faith: but here is a condition of ſalvation annexed, *excepet ye eat and drink, &c. ye have no life in you:* wherefore we muſt not dally thus in ſo weightie matters of our ſalvation, with *(and)* and *(or)* Thirdly, where John 3. Chriſt ſaith, *Ioh.* 3. *Except a man be borne of water and the ſpirit, he cannot enter into the kingdom of heaven,* he may as well ſay, that *and* here is taken for *or*, and ſo either of them ſhall be ſufficient, as to bee borne of water without the ſpirit. Laſtly, to admit your diſiunction, (though this be a new Grammarian trick to put a conjunction for a diſiunction) then it followeth, that either may ſuffice, to eat Chriſts bodie, or drinke his blood in the Sacrament: and ſo conſequently, as you preſume to give the bread without the cup, ſo the cup may be uſed without the bread.

Bellarm. 3. This precept is given to the whole Church; yet it is ſufficient if it bee performed by ſome only in the Church, that is the Miniſters: ſo that precept is generally given in the creation, *Encreaſe, and multiplie*: yet all are not therfore bound unto procreation.

Contra. Firſt, the example is nothing like: for the precept or libertie rather of procreation is not laid upon men with any ſuch neceſſitie, as this commandement of eating and drinking Chriſts bodie and blood is, which whoſoever doth not, periſheth, *verſe* 53. Secondly, the precept is generall, becauſe the danger of periſhing, or not having life in tranſgreſſing the ſame is generall: Whoſoever doth not ſo eat and drink Chriſt, periſheth: *Ergo,* it belongeth to all to eat and drinke Chriſt.

Argum. 2. Chriſt inſtituted the Sacrament in both kinds, giving charge and commandement to all Chriſtians in the ſame manner to celebrate it: for he ſaith, *Drink yee all of this.* If our adverſaries anſwer, as they doe, that this was ſpoken to the Apoſtles: firſt, by the like reaſon they may ſay alſo, that when Chriſt ſaid, *Take, eat,* he ſpake unto his Apoſtles, and ſo the people ſhould neither receive bread and wine, but the Miniſters only.

Bellarmine anſwereth, that Chriſt indeed gave the whole Sacrament in both kinds onely to his Apoſtles, yet he forbiddeth not, but that it may be given to the people alſo: yea he commandeth it, in ſaying, *Hoc facite,* Doe this.

Contra. *Bellarmine* here hath made a good argument againſt himſelfe; for Chriſt ſaith, *Doe this,* not onely after the breaking of the bread, but the giving of the cup alſo, as the Apoſtle ſheweth, *1 Cor.* 11.24,25. Wherefore if it be a Commandement from Chriſt to miniſter the Sacrament in both 1 Cor.11.24,25. kinds, it is great impietie in them to withhold either: for they may as well withhold the bread as the cup; and as well both, as one: and ſo the people ſhould have no Sacrament at all.

Secondly, Chriſt ſaith after the cup, *Drinke ye all of this:* but after giving of the bread he ſaith not, *Eat ye all of this:* ſo that our Saviour as it were did foreſee, that the cup ſhould be denied to ſome, and therefore directly commandeth that to be uſed of all.

Bellarmine here telleth us, that though the Evangeliſts have not theſe words, *eat ye all of this,* yet by tradition it is certaine that Chriſt ſpake them.

Contra. Thus he holdeth the Scriptures imperfect, and maketh blind traditions of equall authoritie with them: thus adding to the Scriptures, not regarding the great curſe laid upon all ſuch, that God *will adde unto them plagues, &c. Apocal.* 22.18. Apocal. 22.18

Argum. 3. Our Saviour ſaith after the giving of the cup, *This is my blood, which is ſhed for you, and for many:* wherefore the blood of Chriſt muſt be given to all thoſe for whom it was ſhed; and ſo conſequently to lay-men alſo.

Bellarmine anſwereth, that Chriſt died for all men, even Turkes, Jewes, Infidels; and by this reaſon, if his blood ſhould be given to all, for whom it was ſhed, even Turkes and Jewes alſo ſhould bee admitted to the Communion: for the proofe of the firſt part, hee alleageth, 1 *Corinth.* 15. *Coloſſ.* 1, 1 Cor.15.22. 1 *Ioh.* 2. Coloſſ.1.20.

Contra. Firſt, that Chriſts death is ſufficient for all the world, if all could beleeve in him, we willingly acknowledge: but that Chriſt died effectually for all, theſe places prove not, but onely for the elect. Saint *Paul* ſaith, 1 *Cor.* 15.22. *As in Adam all die, ſo in Chriſt ſhall all be made alive:* If all men generally be here underſtood, and not the univerſall companie of the elect onely; then all men indeed ſhould be made alive by Chriſt, and ſo be ſaved. Againe, *Coloſſ.* 1.20. *He hath reconciled all things in heaven and in earth:* If he will urge theſe words (*all things*) ſtrictly according to the letter, then Chriſt muſt have died for all creatures: wherefore the Apoſtle by *all things in earth,* underſtandeth all nations both Jewes and Gentiles, as he expoundeth it, *verſ.* 21. *You, which were ſtrangers, hath he reconciled, &c.* And where S. *Iohn* ſaith, 1 *Epiſt.* 2.2. *that Chriſt died for the ſins of the whole world:* he is not 1 Iohn 2.2. contrarie to himſelfe, who teſtifieth thus of Chriſt, *Ioh.* 17.9. *I pray not for the world:* if Chriſt prayeth Iohn 17.9. not for the world, much leſſe did he die for the world: wherefore by the world is ſignified the univerſall companie of the elect. Secondly, that Chriſt died onely to ſave the elect, it is evident by theſe places of Scripture: *Ioh.* 17.19. *For their ſakes ſanctifie I my ſelfe:* which his ſanctifying was in offring Iohn 17.19. himſelfe up in ſacrifice to God his Father: *Epheſ.* 5.25. *He gave himſelfe for his Church: Coloſſ.* 1.24. Epheſ.5.25. *I fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake, which is the Church:* All Chriſts Coloſſ.1.24. ſufferings both in his owne perſon, and in his members, are for the ſame companie and bodies ſake: but his ſufferings in his members are for the Church, as here the Apoſtle ſaith, and for the elects ſake: 2 *Timoth.* 2.10. *I ſuffer all things for the elects ſake, that they might obtaine ſalvation in Chriſt: Ergo,* 2 Timoth.2.10. Chriſts ſufferings in his owne perſon are only for the elect. But of this matter hereafter we ſhall have better occaſion to intreat at large: to which place I referre the reader. Thirdly, this rather is a good argument to prove that Chriſts blood was not ſhed for all, becauſe the Sacrament of his blood muſt not bee given to all: For to whom the thing ſignified belongeth, the ſigne doth much more: as our Saviour reaſoneth, *Mark,* 10. *verſ.* 14. *Suffer little children to come unto me, &c. for of ſuch is the king-* Mar.10.14. *dome of God.* Chriſt toucheth, and bleſſeth children, becauſe they had intereſt in Chriſts kingdome: ſo the bleſſing of the Sacrament belongeth to them that have intereſt in Chriſts blood.

Argum. 4. Our Saviour ſaith, *Hoc facite,* Doe this, &c. in the miniſtring of the Sacrament wee muſt doe as Chriſt did: but he gave the bread, and *ſimiliter, likewiſe the cup, Luk.* 21.20. he gave the Luke 21.20. one in like manner as the other: *Ergo,* ſo muſt the Miniſters of Chriſt doe now, diſtribute both to the people.

Bellarmine anſwereth: firſt, that S. *Luke* hath not, *Hoc facite,* Doe this, after the giving of the cup, but only after the bread.

Contra. But S. *Paul* ſetteth downe, *Hoc facite,* Do this, after the cup alſo, 1 *Cor.* 11.25. and both 1 Cor.11.25. S. *Lukes* Goſpell and S. *Pauls* Epiſtle are of one and the ſame authoritie. Now where *Bellarmine* putteth a difference in S. *Pauls* words, that ſpeaking of the bread, he ſaith, *Doe this in remembrance of me:* but after the cup, *Doe this, as oft as you drinke it, in remembrance of me:* who ſeeth not his ridiculous fondneſſe herein, making a difference, where there is none at all?

Secondly, ſaith he, he did not give the cup, *ſimiliter, in like manner,* as the bread, for hee brake the bread, ſo did he not the cup: and of the bread, it is ſaid, *he gave it,* but of the cup, *likewiſe he took it,* not, *likewiſe he gave it,* 1 *Cor.* 11. *Ergo,* the cup was not given in like manner, *Bellar. reſp. ad argum.* 3. 1 Cor.11.

Contra. Firſt, *Bellarmine* profeſſing himſelfe a Maſter in his ſect, may be aſhamed thus to palter, as though in every thing, we ſaid the cup was given like to the bread: for the bread is broken, and eaten; the wine is divided, and not broken, as S. *Luke* himſelfe ſaith, preventing this cavill, *verſ.* 17. but in
Luk.22.17. the action of giving, bleſſing, receiving, they are alike. Secondly, neither S. Luke, nor S. *Paul* ſay, *likewiſe he took the cup*, but thus only, *likewiſe the cup*: ſo that the word, *take*, or *give*, may be indifferently ſupplied out of the words going before: and yet S. *Marke* ſaith directly, that he gave the cup
Mark.14.23. alſo, *chap.*14.23. We ſee what goodly ſtuffe here is.

Argum. 5. S. *Paul* writing to all the faithfull at Corinthus, delivereth this as a tradition and commandement from Chriſt, that they ſhould receive in both kinds: ſaying, *Hoc facite*, Doe this: and
1 Cor.11.28. *verſ.* 28. *Let a man examine himſelfe, and ſo eat, &c. and drinke*. But the tradition of Chriſt and his Apoſtles muſt not be tranſgreſſed. *Ergo.*

Bellarmine anſwereth: firſt, that Saint *Paul, verſ.*28. doth not bid them eat, &c. and drink, but only preſcribeth a way, how they ſhould doe it profitably, when they did eat, &c. and drink. Secondly, hee denieth that this tradition of the Apoſtle is a precept. Thirdly, hee denieth that this epiſtle was written to all the faithfull at Corinthus; ſo that the doctrine therein ſhould concerne them all.

Contra. Firſt, S. *Paul, verſ.*28. doth both bid them examine themſelves, and that done he doth bid them eat and drink: and though we could not find a precept in the Apoſtles words, yet that is a precept of Chriſts rehearſed by the Apoſtle twice, *Hoc facite*, Doe this, *verſ.* 24, 25. Secondly, if this tra-
1 Cor.11.23. dition of the Apoſtle bind not, neither is in the nature of a precept, where he ſaith, 1 *Cor.*11.23. *I have received of the Lord that which I have delivered to you*: then neither is that a binding and comman-
1 Cor.15.3. ding tradition, where he ſaith, 1 *Corinth.*15.3. *I delivered unto you, that which I received, how Chriſt died for our ſinnes*; which he uttereth in the ſame manner of ſpeech, and with the like authoritie from Chriſt; So that if this doctrine muſt be beleeved, that *Chriſt died, &c.* then the other tradition of receiving in both kinds ought to be received. Againe, if the Apoſtles traditions bind, *keepe the tradi-*
2 Theſſ.2.15. *tions which ye have beene taught*, 2 *Theſſ.* 2.15. how much more the traditions, which (he ſaith) he received from Chriſt? And is it not ſtrange, that we are driven now to maintaine the authoritie of traditions againſt the Papiſts? Thirdly, it is falſe, that this epiſtle and the doctrine therin contained concerneth not all the faithfull at Corinthus, ſeeing the Apoſtle directeth his epiſtle to all the Saints *at*
1 Cor.1.2. *Corinthus, with all that call upon the name of Ieſus.*

Argum. 6. The Prieſt that ſaith Maſſe, you allow to conſecrate and receive in both kinds, becauſe hee muſt expreſſe lively the paſſion of Chriſt, and the ſeparation of his blood from his bodie in the ſame: *Rhemiſt. annotat. Ioh.* 6.58. By the ſame reaſon all the communicants ought to receive in both kinds, becauſe they doe all ſhew forth the death of Chriſt, and ſhedding of his blood in the Sa-
1 Cor.11.26. crament, 1 *Cor.* 11. 26.

Argum. 7. This prohibition for lay-men, not to receive in both kinds, is but a late device of the Church of Rome, not paſt two hundred yeere old, decreed no longer agoe than in the Councell of Conſtance, *Fox* p. 1150. Yet after that, the Councell of Baſil granted the uſe and libertie of the cup to the Bohemians, *Fox.*p.694.

Thus they take upon them to over-rule mens conſciences, now reſtraining, now againe granting libertie, binding and looſing at their pleaſure.

Tract.in Iohan.27. In *Auguſtines* time there was no ſuch ſeparation of the cup from the bread: but both were indifferently uſed in the Communion: *Cum cibo & potu*, ſaith he, *id appetant homines ut neque eſuriant, neque ſitiant, hoc veraciter non praeſtat, niſi iſte cibus & potus, &c.* As men by their meat and drink doe provide, that they neither hunger nor thirſt: ſo this ſpirituall meat and drink worketh the ſame effect in us, &c. Whereupon it followeth, that ſeeing in the Sacrament is contained and ſignified the full and ſufficient nouriſhment of our ſoules by the fleſh and blood of Chriſt, it muſt needs be reſembled by the outward full ſufficient nouriſhment of our bodies, which is not by eating alone, but by eating and drinking.

See alſo the teſtimonie of *Bernard* of this matter, or who elſe is the author of thoſe ſermons: *Audite fratres, non me, ſed Apoſtolum dicentem, calix benedictionis, nonne communicatio ſanguinis Chriſti? Calix, i. communicatio calicis, facit nos communionem quandam cum Chriſto*; *i. ſerm. Guerric.* Heare yee my brethren, not me, but the Apoſtle ſaying, the cup of bleſſing is it not the communication of the blood of Chriſt? ſo then the cup, that is, the communicating, or partaking of the cup, doth joyne us in one communion with Chriſt, &c. If then the people of God, even ſuch as are of the lay ſort, have one communion with Chriſt, the ſigne of that communion which is the cup, is not to bee denied them.

Concil. Matiſconenſ. 2.4, *Decernimus, ut omnibus diebus dominicis altaris oblatio ab omnibus offeratur tam panis, quam vini*: Wee decree, that every Lords day the people doe make an oblation of bread and wine: that is, that they ſhould communicate in both, *ut peccatorum ſuorum ſordibus careant*, that they may be freed from their ſinnes.

*Concil. Vormatienſ. can.*31. *Leproſis, ſi fideles Chriſtiani fuerint, dominici ſanguinis & corporis participatio tribuatur*: Let leprous perſons, if they beleeve, communicate both the body and blood of Chriſt. Here is excepted no ſort or calling of men, if they be Chriſtians.

Let us ſee their owne teſtimonie: *Decret.par.*3.*diſtinct.*2.*c.*7. *Iulius*: *Seorſim panis, ſeorſim calicis* *commendatio memoratur:* The bleſſing of the bread,and the bleſſing or commendation of the cup are ſunderly rehearſed. But moſt evidently, *ibid.c.12. Gelaſius: Comperimus autem, &c.* We finde that ſome receiving onely a portion of the ſacred body, doe abſtaine from the cup of bloud, who either let them receive, *integra ſacramenta*, the whole and entire Sacraments, or let them bee kept from the whole: becauſe the diviſion of one and the ſame myſterie cannot bee done without great ſacrilege. *Gelaſius* here maketh no mention at all of conſecrating, but of receiving in one kinde, which hee counteth great ſacrilege in whomſoever: his words are generall.

Likewiſe the Maſter, *Lib.5.diſtinct.11.f.* rendreth a reaſon out of S. *Ambroſe* of receiving in both kindes: *Valet ad tuitionem anima & corporis, &c.* That which we receive is available for the tuition both of the body and ſoule: for the fleſh of Chriſt is offered for the health of the body, his bloud for our ſoules. But Lay-men have ſoules to ſave as well as Prieſts: *Ergo,* they ought to receive both Chriſts body and bloud. Some alſo of the Papiſts themſelves doe hold, that there ariſeth more ſpirituall fruit by receiving in both kindes,than in one: *Alexand. Alenſis in 4.par.ſumm.quæſt.53.memb.1. Gaſpar. Caſſalius, lib. de cœna & calice, cap.25.*

The holy Martyrs have ſealed this truth: *Iohn Philpot*, pag. 1820. Chriſt inſtituted nothing ſuperfluous; therefore you cannot ſay that the whole effect of the Sacrament is as well in one kinde as in both: if it were, Chriſt would have given but one kinde onely.

Pag.1652.2 8.

Biſhop *Cranmer* holy Martyr: Chriſt ſaid, *Drinke ye all of this:* the Pope giveth a contrarie commandement to Chriſt,that the Lay ſort ſhall not drink of the cup of their ſalvation. *Theophilus Alexandrinus* ſaith, That if Chriſt had been crucified for the Devils, his cup ſhould not have been denied them: Yet the Pope denieth the cup of Chriſt to Chriſtian people, *Fox*, pag. 1890.

Pag.1715.2.89.

Now laſtly, to adde the practice of other Churches. 1 *Iuſtinus Martyr* ſheweth, that it was the manner of the whole congregation to communicate both in bread and wine, meeting together upon the Lords day: *(We riſe up altogether) and powre out our prayers, &c.* and prayers being ended *bread is offered,wine and water:* and there is not one ancient Father of the Greeke Church that may not be produced as a witneſſe herein. And let this be noted, that the [a] Manichees firſt did uſe to miniſter the Sacrament in one kinde: And to this day the [b] Greekes doe miniſter in both kindes: ſo alſo doe the [c] Neſtorians, and [d] Jacobites.

Apolog. 2. ἀνιστάμεθα κοινῇ πάντες.

[a] Leo ſerm.4. de quadrageſ.

[b] Jerem. Patriarch.1.reſpon. epilog. de quibuſdam abuſib.

[c] Villamont lib.2 c.23.

[d] Idem ibid.

2 *Auguſtine* of the South Church ſaith thus, ſpeaking unto the new converted: *Hoc accipite in pane, &c. & hoc accipite in calice, &c.* Receive that in the bread which hung upon the croſſe, receive that in the cup which was ſhed out of Chriſts ſide,&c. See alſo *Cyprian* to this purpoſe alleaged afterward. The South Æthiopike Church retaineth the ſame uſe. *All thoſe which communicate of the bodie,doe likewiſe of the bloud: Aſſumimus corpus Domini, idque ſub utraque ſpecie:* Wee take the body of Chriſt, and that under both kindes: *Zaga Zabo apud Damianum.*

Sermon. ad Neophyt.

Alvares c.3. Thevet Coſm. lib.2.c.14. Damianus a Goes de morib. Æthiop.

3 Herein we have the conſent of all the reformed Churches: Confeſſ. of Bohemia,c.13.according to the commandement of Chriſt, *Take,eat,&c. Drinke ye all of this, &c. The body and bloud of Chriſt muſt be diſtributed,and be received in common of the faithfull,&c.* Auſpurg.artic.2.*Chriſt ſaith,Matth,26. Drinke ye all of this,&c. where he ſaith manifeſtly concerning the cup, that all ſhould drinke,* and to this purpoſe they alleage that place of *Cyprian: How ſhall we make them fit for the cup of Martyrdome, Si non ad bibendum eos prius in Eccleſia poculum Domini admittimus, &c. If we admit them not firſt to the cup of the Lord in the Church:* See alſo the Confeſſion of [e] Saxony to the ſame purpoſe, and of [f] Wittemberg: whereunto accordeth the Engliſh Confeſſion: artic.11. *When the people commeth to the Communion, the Sacrament ought to be given them in both kindes, for ſo both Chriſt hath commanded, and the Apoſtles in everie place have ordained, &c.*

Harm ſect.14. pag.484.

Ibid pag.443.

Epiſtol.2.ad Cornelium.

[e] Pag.453.

[f] Pag.455.

Ibid.pag.427.

4 Their owne writers confeſſe as much: ſo *Lyranus* ſaith,it was given unto the faithfull under both kindes in the Primitive Church: ſo alſo *Durandus, Gregorius de Valentia* confeſſeth, that the contrarie cuſtome began to be generall in the Latine Church, not much before the Councell of Conſtance. *Caſſander*,that the cuſtome to receive in both kindes,was not wholly aboliſhed untill the yeere 1300. and their owne [g] *Lorichius* calleth them *Pſeudocatholicos*, falſe Catholikes, which doe hinder the reformation of the Church in that point.

Annot in 11. 1. ad Cor.

Durand. in rational. lib.4. c 53.

Valent. de legitim. uſu Euchar. c.10.

Caſſander. conſult. artic. 22.

[g] Hoſpinian lib.5.

The ninth Queſtion, Of the adoration of the Euchariſt.

The Papiſts.

IT was decreed in the Councell of Trent, that the Euchariſt ſhould be adored even with the higheſt degree of worſhip, *(Cultu latreiæ)* which is proper to God: that it ſhould alſo be carried about in ſolemne proceſſions, to be ſhewed to the people, to be worſhipped and adored of them. And whoſoever holdeth the contrarie, they pronounce accurſed, *Trident. Concil. ſeſſ. 13. can. 6.*

27. Error.

Argum. 1. Heb.1.6. Worſhip him all yee Angels: Ergo, Chriſt in the Sacrament, and whereſoever elſe his perſon is, ought to be adored of men and Angels, *Rhemiſt. ibid.* This S. *Paul* meaneth, they ſay, by diſcerning the Lords body, 1 *Cor.11,29.* that is, adoring, worſhipping it, and making prayers unto it, *Rhemiſt. ibid.*

Heb.1.6.

1 Cor.11.29.

Anſwer. Firſt, wee deny Chriſt to bee preſent in the Sacrament after a carnall manner and corporall preſence: therefore it is not to bee adored. Secondly, although the body of Chriſt were preſent in that manner under the accidents of bread and wine; yet unleſſe Chriſt bee ſo preſent that the elements or the accidents of the elements be joyned and united unto him in one perſon, as the Godhead and humanitie make but one perſon, hee is no more to bee adored than God the Father is to be worſhipped in the Sun or Moone, in the which hee is verily preſent. But to ſay that the viſible formes and elements are joyned in an hypoſtaticall union to Chriſt, as his humanitie is to his Godhead, it is great blaſphemy. Thirdly, a reverent eſtimation and diſcerning of the Lords body wee grant in the Sacrament; in preferring the elements before all other meats and drinks, becauſe of their myſticall ſignification, as we prefer the myſticall waſhing in Baptiſme before all other: but to kneele, hold up the hands, and to worſhip a peece of bread, we count it groſſe and abominable Idolatrie.

Matth.4.10. *Argum.* 2. **Bellarmine.** God is verily and truly to be worſhipped, *Matth.* 4. *Thou ſhalt worſhip the Lord thy God, &c.* but Chriſt in the Euchariſt is verie God: *Ergo,* verily in the Euchariſt to be worſhipped, *cap,* 29.

Anſwer. Firſt, all this we eaſily grant, that Chriſt is in the Euchariſt to be adored, ſo is hee alſo in
1 Cor.14.24. Baptiſme, and in the word preached, as the Apoſtle ſheweth, 1 *Corinth.* 14.24. *If all propheſie, if there come in one that beleeveth not, &c. the ſecrets of his heart are made manifeſt, and ſo he will fall downe on his face, and worſhip God, and ſay plainly that God is in you indeed:* So we alſo, though wee deny that the Euchariſt is to be adored, yet we adore Chriſt in the Euchariſt, ſaying, *We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee, &c.* Secondly, he ſhould have aſſumed thus, *but the Euchariſt is verie God,* if hee would have proved any thing: but it were blaſphemy to ſay: for though wee ſhould grant the body of Chriſt verily to bee preſent, yet is not the body of Chriſt God. And beſide, there are the formes of bread and wine remaining ſtill, which being creatures and not hypoſtatically joyned to the perſon of Chriſt, cannot without great perill of Idolatrie be adored. Thirdly, to put all out of doubt, Chriſts fleſh is not bodily preſent, neither ſhall they bee able while they live to prove it; and therefore they have no colour or ground at all of their adoration.

The Doway Tranſlators would juſtifie the elevation of the Sacrament by the lifting up of *Moſes* hands, when *Ioſhua* fought againſt *Amalek, Exod.* 17. and by the lifting up of Chriſts hands, when he bleſſed his Diſciples: *Annot. in Exod.* 17. *v.* 22.

Contra. 1. Who denieth but that it is both lawfull and commendable to uſe the elevation of
1 Tim.2.8. hands in prayer: as S. *Paul* ſaith; *I will that the men pray, everie where lifting up pure hands, &c.* And that the lifting up of hands may be uſed in benedictions: but this maketh not for the elevation of the Euchariſt to be adored. 2 *Moſes* indeed lift up his hands, but not to bee adored: our bleſſed Saviour was adored of his Diſciples, when hee lift up his hands to bleſſe them: and if the like preſence of Chriſt were in the Sacrament, it ſhould in like manner be adored, &c.

The Proteſtants.

THat the Sacrament is not to be adored with any godly worſhip, but onely to bee duly reverenced as an holy myſterie; thus we prove it by the word of God.

Argum. 1. In the firſt inſtituting of the Sacrament, the Apoſtles received it ſitting, not kneeling, by taking of it, not lifting up their hands to it: *Ergo,* they did not adore it, neither is it by us to bee adored.

Againe, Chriſt commandeth us onely to Take, and eat and drinke, and to doe all in remembrance of him: the Sacrament therefore was appointed to be eaten and drunken, not to be carried about, or to be gazed upon, or to be kneeled unto.

Bellarmine anſwereth, that it was no marvell that they worſhipped not the body of Chriſt inviſibly preſent under the forme of bread, ſeeing they worſhipped not Chriſt himſelfe viſibly preſent at the Table: for it was now Supper time, neither could they at all times worſhip Chriſt, *lib.* 4. *cap.* 30.

Contra. 1. Though the Apoſtles did not alwayes externally worſhip Chriſt, eſpecially being occupied in civill and common acts, as taking now their repaſt at Supper: yet there was now great occaſion offered, both in reſpect of this high religious act begun, the inſtitution of the Sacrament: and becauſe of this great and wonderfull worke in the tranſubſtantiating of the bread into Chriſts body. Now it had become them to have fallen downe and wondred, as *Peter* did at the taking of ſo many fiſh, *Luke* 5. 8. and *Thomas* did when hee thruſt his hand into Chriſts ſide: And though they were ſitting at ſupper, yet they might ſoone have changed their geſture; eſpecially ſeeing the legall ſupper was finiſhed, and Chriſts ſupper begun. Therefore it is moſt like that there was no adoration at all then intended.

Argum. 2. S. *Paul* ſaith, *Whatſoever is not of faith is ſinne, Rom.* 14.23. but the adoration of the
Rom.14.23. Euchariſt is not of faith: for *faith commeth by hearing of the word, Rom.* 10.17. but no where in the
Rom.10.17. word are we taught to adore the elements in the Euchariſt: *Ergo,* it is ſinne.

Bellarmine anſwereth, that the word doth evidently teach that Chriſt is to be adored; and that he is in the Euchariſt, and therefore in the Euchariſt to be adored, *c.* 30. *reſp. ad argum.* 2.

Contra. Firſt, that Chriſt is to be adored as God and man, both in the Euchariſt, and everie where elſe, both of men and Angels, the Scripture teacheth, and we beleeve: but hereof it followeth not, that the Euchariſt it ſelfe is to be adored with divine worſhip. Secondly, neither is it of faith, or by the word, that Chriſts body is preſent in the Sacrament corporally: for if it were of faith, it ſhould be plainly expreſſed in Scripture, as Saint *Auguſtine* ſaith: *In iis, quæ apertè in Scripturis poſita ſunt, inveniuntur ea omnia, quæ continent fidem, moreſque vivendi:* In thoſe places which are plainly ſet forth in Scripture, are all thoſe things found that containe faith and manners, *Lib. 2. de doctrin. Chriſtian. c. 9.* But that onely place which they urge, *This is my body*, though it bee to us manifeſt and plaine, yet by their groſſe Comment is made obſcure: and therefore according to their owne rule, *In rebus obſcuris minimum eſt ſequendum:* In obſcure things the leſſe and ſafeſt from danger is to be followed, *Bonif. 8. regul. juris* 30. But there is leſſe danger in not adoring at all; but in adoring there is perill and feare of Idolatrie.

Argum. 3. Chriſt, as wee have ſhewed, is no otherwiſe preſent in the Euchariſt than in Baptiſme. But the water in Baptiſme is not to be adored: *Ergo*, neither the bread in the Sacrament.

Auguſtine did not ſo much as dreame of any adoration of the Sacrament: *A Cerere & Libero Paganorum diis longè abſumus, quamvis panis & calicis ſacramentum noſtro ritu amplectimur:* Wee doe not worſhip the heatheniſh gods of corne and wine, *Ceres* and *Bacchus*, although after our manner we embrace the Sacrament of the bread and of the cup, &c. His meaning is, that Chriſtians doe not worſhip bread and wine in the Sacrament, as the Heathen did, *contr. Fauſt.*

In Sacramenti ſanctificatione & diſtributione exiſtimo Apoſtolum propriè juſſiſſe fieri προσευχὰς, *orationes,* 1 *Timoth.* 2. 1. *Quod verò quidam codices non habent, orationes, ſed adorationes, non arbitror ſcienter interprepatum:* In the conſecrating and diſtributing of the Sacrament, I thinke the Apoſtle bade orations or prayers to be made, not as ſome doe unlearnedly interpret, adorations or worſhippings, *Epiſtol.* 59. *Ergo*, he approveth not the adoration of the Sacrament.

Bellarmine objecteth that place of S. *Auguſtine*, *Pſal.* 98. *Nemo carnem illam manducat, niſi primò adoraverit:* No man eateth that fleſh, unleſſe he firſt adore it, *Bellarm. cap.* 30.

Anſwer. S. *Auguſtine*, as he holdeth onely a ſpirituall manducation: *Quid paras dentes & ventrem? crede & manducaſti, &c.* Why doeſt thou prepare thy teeth and belly? beleeve only and thou haſt eaten, for to beleeve in him is to eat him, *Decr. par. 3. diſt. 2. cap.* 47. So hee is to bee underſtood ſpeaking of adoration: as Chriſts fleſh is eaten, ſo is it adored; it is ſpiritually eaten by faith, *Ergo*, it is ſpiritually to be adored. So ſpeaketh alſo *Euſebius Emiſſenus*, as he is cited in the Decrees, *part.* 3. *diſt. 2. cap.* 35. *Sacrum Dei corpus fide reſpice, honora, mirare, &c.* The ſacred body of Chriſt behold by faith, honour it, marvell at it, touch it with thy minde, receive it with the hand of thy heart, &c.

Nicen. 2. action. 6. Theſe words are rehearſed out of the Synod of Conſtantinople, which was aſſembled againſt images: *Ecce vivificantis illius corporis imaginem totam, &c.* Behold all the image of that lively and quickening body, the ſubſtance of bread, which hee commanded to bee ſet before us, leſt if it ſhould be ſhewed in humane ſhape, *Idolatria induceretur*, Idolatrie by this meanes ſhould be brought in: They conclude directly againſt the adoration of the Sacrament.

Concil. Florentin. ſeſſ. 25. The Grecians manner is, when as the bread and wine are carried by the Prieſt from one Altar to another, *Capita ſua reverenter inclinant, cùm panis ipſe vinumque nondum ſint conſecrati:* Doe reverently bow their heads, when as the bread and wine are not yet conſecrated, &c. So then the Greeke Church doth reverently uſe them as holy ſignes, not adore them with a divine worſhip: for it were too too groſſe Idolatrie to worſhip the bare elements, ſuch as they are before conſecration.

Tullan. Synod. can. 90. *Nicen.* 1. *can.* 20. and in divers other Councels it was decreed that none ſhould bow their knees *diebus dominicis*, upon the Lords day. It is not like then, that kneeling they did adore the Sacrament; which was uſually celebrated upon the Lords day.

So that this adoration of the Euchariſt ſeemeth to be but a new device, having no warrant from the ancient practice of the Church: and indeed *Honorius* the third was the firſt that commanded the people at elevation time to encline and bow themſelves, and when the Hoſt was carried about in proceſſion: as it may appeare, *Decr. Greg. lib. 3. t. 41. c.* 10.

See alſo the teſtimony of the holy Martyrs: *John Fortune*, If it bee not God before the conſecration, it is not God after, for God is without beginning and ending, p. 1919.

Thomas Spurdance holy Martyr: I receive Chriſt by faith by beleeving in him: but the bread being received is not God, nor the bread that is yonder in the pix is not God: God dwelleth not in temples made with hands. And therefore you doe verie evill to cauſe the people to kneele downe and worſhip the bread.

Fox, p. 1856, 2. 50.

The Muſcovites to this day, following the Greeke Church, doe with great reverence kneele downe when the bread and wine is ſhewed them by the Prieſt, before they be conſecrate, or ſet upon the Altar: but after it is placed upon the Altar, they neither adore it, neither is it elevated.

Sacranus Elucid. err. Ruthener. err. 28.

2 Neither was elevation of the Sacrament uſed of ancient time in the African Church: as *Tertullian* ſaith, *Cum modeſtia & humilitate adorantes, &c. nec ipſis quidem manib. ſublimius elatis:* Wee with modeſtie & humilitie adoring commend our prayers, our hands being not lift up verie high, &c. So at this day in the Æthiopike Church, the Sacrament is not ſhewed as in the Roman Church, as *Zaga Zabo* the Biſhop confeſſeth.

Lib. de oration.

Damianus a Goes.

Harm.p.420. 3 Confeſſ. of Baſil, artic. 6. *We doe neither worſhip Chriſt in the ſignes of bread and wine, &c. but in Heaven, at the right hand of God the father.* Bohemia, c. 13. *It muſt not be ſhewed forth or lifted up to this end, that it may be worſhipped.* Pag.424. Engliſh Confeſſion, artic. 12. *Neither can we away with the carrying about, and worſhipping of the bread, &c. which none of them can prove, that Chriſt or his Apoſtles ever ordained, &c.* Pag.429. Saxony, *Alſo it is a manifeſt profanation to carrie about part of the ſupper of the Lord, and to worſhip it, &c.* Pag.451. Wittemberg, c.9. *The fifth error is this, that one part of the Euchariſt is uſed in ſhew of a ſingular worſhip of God to be carried about, and to be laid up, &c.* Pag.459.

Tom.3. diſput. 85. 4 *Suarez* the Jeſuite confeſſeth touching elevation of the Hoſt, *De hac nihil in Evangelio legimus, &c.* Hereof we read nothing in the Goſpell, &c. *Eraſmus* ſaith: *That in the ancient times of the Church of Rome, the people did not run to gaze upon that which the Prieſt ſhewed, but kneeling upon the ground, animis in cœlum erectis, and lifting up their mindes to heaven, did give thanks to Chriſt, for the worke of their redemption.* Eraſm. de amab. concord. Eccleſ.

An Appendix or tenth part, Whether the wicked doe receive the body of Chriſt.

The Papiſts.

18. Error. THe wicked, they ſay, doe in the Sacrament eat the true fleſh of Chriſt and drinke his bloud, though they be Infidels and ill livers.

1 Cor.11.27. *Argum.* 1. They are guiltie of the body and bloud of Chriſt, 1 *Corin.* 11.27. How can they bee guiltie of that which they have not received? And againe, by the unworthy receiving of no other Sacrament, is a man made guiltie of the body and bloud of Chriſt, but onely here: *Ergo*, the wicked are partakers of his body? *Rhemiſt. Annotat.* 1 *Corinth.* 11. *ſect.* 16.

Anſwer. Firſt, the wicked may bee guiltie of the body and bloud of Chriſt in unworthy receiving the Sacrament, though Chriſt be not corporally preſent: Even as he that contumeliouſly receiveth the ſeale of the Prince, or abuſeth his image, is guiltie of the Majeſtie of the Prince, though he have not hurt his perſon. Secondly, he alſo may be guiltie of the bloud of Chriſt, that deſpiſeth Baptiſme, which he received as a ſigne of his waſhing in the bloud of Chriſt. And ſo the Apoſtle ſaith of wicked men that fall away from Chriſtian religion, that they crucifie againe to themſelves the Sonne of God, *Heb.* 6.6. Heb.6.6.

Auguſtine alſo bringeth in Chriſt thus ſpeaking to the wicked in the day of judgement *Gravior apud me eſt peccatorum tuorum crux, in qua invitus pendeo, quàm illa, in quam tui miſertus aſcendi:* The croſſe of thy ſinnes, whereby thou didſt crucifie me, was more grievous unto me than the croſſe, to the which for thy cauſe I aſcended to ſtay thy death: *Serm.* 181. *cap.* 7. *de tempor.* Thus we ſee that wicked men by their ſinfull life may crucifie Chriſt, though they can offer no violence to his body.

Argum. 2. One *Collins* a Papiſt thus reaſoned from the example of *Iudas*: *Iudas* received the body of Chriſt: *Ergo*, the wicked, &c. *Fox*, p.1686.

Anſwer. Firſt, it is not ſo certaine out of the Goſpell, whether *Iudas* received the Euchariſt at all with the other Diſciples, but ſome thinke that he went out before: and there are ſome probable conjectures of this opinion: as firſt, it is like that the firſt ſupper was not yet finiſhed, becauſe of the dipping of the ſop, which was given unto *Iudas*: for in his laſt ſupper there was no ſuch dipping uſed, but onely bread and wine. Secondly, the waſhing of the Diſciples feet was done before the laſt ſupper, and immediately upon that waſhing the ſop was given to *Iudas*, and forthwith upon it hee went out: Theſe and other conjectures might lead one to thinke, that *Iudas* was not preſent at the inſtitution of the laſt ſupper, but that S. *Luke* ſetting downe the ſtorie in order, as *Auguſtine* thinketh, rehearſeth thoſe words of Chriſt, as ſpoken after his laſt ſupper: *Behold the hand of him which betrayeth me, is with me at the table.* Luk.22.21. And thereupon *Auguſtine* reſolveth, that *Iudas* received the Sacrament: *De uno pane & Iudas accepit & Petrus, & tamen quæ pars fidelium infideli? Petrus accepit ad vitam, Iudas ad mortem*: In Ioann. ſuper illa: Fur erat. Ioann. 12.6. *Iudas* and *Peter* tooke of one and the ſame bread, and yet what agreement betweene a beleever and an infidell: *Peter* tooke it unto life, *Iudas* to death, &c. ſo alſo the Confeſſion of Belgia, *Iudas and Simon Magus did both receive the Sacramentall ſigne, but Chriſt himſelfe ſignified thereby, they received not, &c.* Artic.35.

Secondly, it is notwithſtanding certaine, that the wetted or dipped ſop was not the Euchariſt, which was given to *Iudas*; for Chriſt miniſtred the bread and wine apart, bread by it ſelfe, and wine by it ſelfe, not ſops in wine: as the decree condemning a certaine abuſe of ſome that gave the Euchariſt to the people dipped, or ſopped, concludeth thus, *Intincta buccella, &c.* The dipped ſop ſerved to bewray the betrayer of his Maſter, not to ſignifie the Sacrament. p.3.d.2.c.7.

Thirdly, though we grant with *Auguſtine*, that Chriſt delivered the Euchariſt to *Iudas* as well as to the reſt of the Apoſtles, in *Pſalm.* 10. rehearſed alſo in the decrees, *p.*2, *cauſ.* 1. *q.* 1. *c.* 88. yet it followeth not that he received Chriſts body, Satan being entred in before, but the Sacrament onely of his body.

The Proteſtants.

THat wicked men and infidels cannot in any ſenſe bee partakers of the true body and bloud of Chriſt, thus it is proved.

Argum. 1. By faith onely are we made partakers of the bodie and blood of Chriſt: but this faith the wicked cannot have. The firſt part is proved out of the Goſpell: *He only that drinketh of the blood of Chriſt ſhall never thirſt againe, Iohn 4.14. He that ſhall never thirſt, muſt beleeve in Chriſt, Iohn 6.35. Ergo,* he onely that beleeveth doth drink the blood of Chriſt. So *Auguſtine* ſaith, *Nolite parare fauces, ſed cor; non quod videtur, ſed quod creditur, paſcit*: Do not prepare your jawes, but your heart: it is not that which is ſeene, but what is beleeved, that nouriſheth: *Ergo*, Chriſt muſt bee received by faith: therefore Infidels or unbeleevers cannot receive him.

Iohn 4.14.
Iohn 6.35.

Argum. 2. Whoſoever eateth the fleſh of Chriſt and drinketh his blood, ſhall have eternall life, *Iohn 6.54.* But the wicked have not eternall life: *Ergo*, they neither eat nor drink of Chriſt. So *Origen* reaſoneth: *Si fieri poſſet, ut qui malus adhuc perſeveret, &c.* If it were poſſible, that hee which yet remaineth wicked, could eat the word made fleſh, it had not beene written, Hee that eateth this bread, ſhall live for ever: *Hom. in 15. Matth.*

Iohn 6,54.

But here they will thruſt in an old diſtinction: that we muſt conſider three things in the Euchariſt, *Speciem panis, veritatem carnis, virtutem gratiæ ſpiritualis*: The ſhape of bread, the veritie of Chriſts fleſh, the ſpirituall grace or vertue: the firſt a Mouſe may gnaw; the ſecond a wicked man may receive; the third none but the faithfull can have.

Contra. 1. The veritie of Chriſts fleſh cannot be ſeparated from the ſpirituall grace: for hee ſaith, *Iohn 6.55. My fleſh is meat indeed, &c. and whoſoever eateth my fleſh hath eternall life, verſ. 54.* If the wicked then verily eat Chriſts fleſh, they verily have eternall life. Secondly, ſo then there are not three, but two things in the Sacrament: the ſacramentall ſigne, which the wicked may bee partakers of; and the ſpirituall grace, which is the communicating of Chriſts bodie and blood, which none but the faithfull can have: As **Bernard** witneſſeth: *Sacramentum ſicut accipit ad vitam dignus, ſic ad mortem indignus, rem ſacramenti nemo percipit, niſi dignus & idoneus*: As the worthie may receive the Sacrament to life, ſo the unworthie unto death: but the matter or ſubſtance of the Sacrament no man receiveth, but he that is worthie, *Bernard. de vit. ſolitar.*

Iohn 6.55.

Auguſtine ſaith, *De menſa dominica ſumitur quibuſdam ad mortem, quibuſdam ad vitam, &c.* From the Lords table ſome doe receive unto life, ſome unto death: but the thing, wherof it is a Sacrament, worketh in all to life, in none to death, whoſoever are partakers of it, &c. But the body and blood of Chriſt are the things ſignified in the Sacrament: *Ergo*, whoſoever receiveth them hath life therby; the wicked then receive them not.

Tract. in Iohann. 26.

Colonienſ. part. 6. cap. 2. Panis ſpiritus, tam per verbum prædicationis quàm ſacramentaliter in veritate corporis & ſanguinis dominici in viva fide comeſtus, vivificat, &c. The bread of the ſpirit, as well by the preaching of the word, as in the Sacrament, being eaten by faith in the veritie of the bodie and blood of Chriſt quickneth, &c. The veritie of Chriſts bodie then is received by faith, which the wicked have not: and as they receive not Chriſt in the word preached, ſo neither in the Sacrament.

We have the teſtimonie of their owne decrees: *Part. 3. diſt. 2. c. 65. Qui diſcordat à Chriſto, &c.* He that diſſenteth from Chriſt, doth neither eat his fleſh, nor drink his blood. But the wicked diſſent from Chriſt: *Ergo.*

Arguments out of the decrees, that the wicked eat not Chriſts bodie.

Ibid. c. 69. Quicunque panem hunc manducaverit, &c. Whoſoever eateth this bread, ſhall live for ever. But the wicked live not for ever: *Ergo*, they eat not this bread.

Cap. 70. Quando Chriſtus manducatur, vita manducatur: When Chriſt is eaten, life is eaten. But 1
the wicked eat not life: *Ergo*, they eat not Chriſt. 2
Cap. 75. Nôrunt fideles, &c. The faithfull know how they eat the fleſh of Chriſt: Therfore wic- 3
ked and unbeleevers know it not. 4
Cap. 40. Qui manducaverit corpus, &c. He that eateth Chriſts body, hath remiſſion of ſinnes: The 5
wicked have not remiſſion of ſinnes: *Ergo.*

Laſtly, *ibid. c. 42.* this was the faith of Pope *Nicolas*, to the which hee cauſed *Berengarius* to ſubſcribe, *Corpus Chriſti frangi & fidelium dentibus atteri*: That Chriſts bodie is broken and chawed in the teeth of the faithfull, &c. So that his bodie commeth not betweene the teeth of the wicked and unfaithfull.

Maſter *Bradford* holy Martyr, when *Harpsfield* had ſaid, the wicked receive the bodie of Chriſt, but not the grace of his bodie, anſwered: They receive not the bodie: for Chriſts bodie is no dead carcaſſe, he that receiveth it, receiveth the ſpirit, which is not without grace.

Fox. p. 1615.
Pag. 1446. a. 58.
Edit. 1610.

Iohn Newman Martyr, after one *Collins* had ſaid, that *Iudas* received the bodie of Chriſt, replied, But the Devill was entred into him before, and if the Devill and Chriſt were there at once, how could they agree together? pag. 1686. Theſe holy Martyrs, with many others, for this their frank confeſſion of their faith, were cruelly put to death.

Pag. 1531. a. 20.

Damaſcene ſaith, let us come *with an undoubted faith, and it ſhall be unto us* (*as wee beleeve*:) To them then which beleeve not, it is not the bodie of Chriſt: ſo *Ieremie Patriark* ſaith, *Fideles per hunc ſanguinem, &c. hoc corpore indutos eſſe*: The faithfull by this blood living the life of Chriſt, are endued with this bodie.

καθὼς πιστεύομεν.
lib. 4. c. 14.
Cenſu. orient. c. 13.

2 See *Auguſtine* alleaged before for the Africane Church: ſo the moderne Afrike and Æthiopike

Damianus a Goes de Æthiop. morib. Harm. p. 382. Pag. 432.

Church, by the mouth and pen of *Zaga Zabo* confeſſeth, rehearſing thoſe words of Chriſt, *If any eat my bodie, and drinke my blood,* he ſhall be with me, &c.

3 Latter confeſſ. of Helvetia. c. 19. *Howſoever the unbeleevers receive not the things which are offered.* Belgia. *Chriſt is communicated to the faithfull onely* : artic. 35.

4 See *Gratians* decrees before alleaged for the Latine Church.

THE SECOND PART OF THIS CONTROVERSIE, CONCERNING THE POPISH MASSE.

THis part likewiſe comprehendeth divers queſtions.

1 Of the divers repreſentations of the death and ſacrifice of Chriſt.

2 Of the ſacrifice of the Maſſe, the name thereof, and of the ſacrificing prieſthood.

3 Of the vertue and efficacie which they falſly aſcribe to the Maſſe.

4 For whom the ſacrifice of the Maſſe is available : whether for the quick and the dead.

5 Of private Maſſes.

6 Of the manner of ſaying and celebrating Maſſe.

7 Of the ceremonies which they uſe in the idolatrous ſacrifice of the Maſſe : ſome goe before : ſome are obſerved in the celebration thereof.

8 Of the forme of the Maſſe, which conſiſteth partly of the Canon, and of the preface to the Canon, where we are to ſhew the ſtrange and hereticall blaſphemies, which in great number are uttered by them in the Maſſe. Of theſe now in order.

The firſt queſtion, of the divers repreſentations of the death of Chriſt.

The Papiſts.

89. Error. THey are not contented with that one lively repreſentation of the death of Chriſt, which is exhibited in the Lords Supper, but they have brought in two more beſide that, and ſo make three in all : the firſt, ſay they, is *ſimplex repræſentatio*, a ſimple and plaine repreſentation of the death of Chriſt, which is done ſo often as the Sacrament is received. The ſecond is, *Repræſentatio ad vivum*, A lively and full repreſention of Chriſts death : which they doe uſe yearly to ſet forth by ſolemne geſtures, apparell, and other ceremonies upon Good Friday, as it is commonly called, before Eaſter, when they doe make nothing elſe but a Pageant play of the Sacrament. The third repreſentation is alſo a ſacrifice beſide, and that is the ſacrifice of the Maſſe. *Bellarm. de Miſſa. lib.* 1. *cap.* 1. The Rhemiſts make a fourth repreſentation beſide, which is in the ſolemne receiving of the Communion at Eaſter : So then firſt, Chriſts death is ſhewed forth by the Sacrament of the Euchariſt all the yeare long as it hangeth in the pix, or when it is carried to houſle the ſicke, *Catechiſm. Rom. pag.* 408. Secondly, it is repreſented once in the yeare by their ſolemne Pageant upon good Friday, when there is no Sacrament conſecrated, but an hiſtrionicall expreſſing by certaine geſtures and actions, the manner of Chriſts crucifying. Thirdly, in the continuall ſacrifice of the Maſſe, Chriſt his death is repreſented. And laſtly, in the ſolemne receiving at Eaſter : for then eſpecially, the myſterie of Chriſt our Paſchall Lambe is commended to the people to bee eaten with all ſinceritie in the Sacrament : and ſo doe the Rhemiſts expound that place of S. *Paul, Let us keepe feaſt or holy day, not with the leven of maliciouſneſſe*, 1 *Cor.* 6. 8. literally applying it to the feaſt of Eaſter, *Rhemiſt. in hunc locum.* 1 Cor. 6. 8.

The Proteſtants.

1 Cor. 11. 26. FIrſt, we are taught by the word of God, that by eating the bread, and drinking of the cup in the Sacrament, not by gazing, looking, lifting up, turning, hanging up bread in pixes, or by any ſuch meanes, but onely as wee have ſaid, is the Lords death ſhewed forth and repreſented, 1 *Cor.* 11. 26. Wee acknowledge therefore one onely ſacramentall repreſentation of Chriſt, and no more in the Lords Supper : the ſacrifice of the Maſſe wee judge to be an abominable idoll, as afterward ſhall bee ſhewed.

Secondly, it is a foule abſurditie to make any repreſentation of Chriſts death by bare geſtures, ſhewes, and actions of the bodie without any Sacrament, as they doe in their Popiſh Pegeants upon Chriſts Paſſion day : for at that time there is no Sacrament conſecrated ; but the Prieſt, by certaine geſtures and motions of the bodie, in bowing, bending, caſting abroad his armes and ſuch like, doth reſemble Chriſt crucified, *Bellarm. cap.* 1. But to call this a lively repreſentation done without a Sacrament, and the other in the Sacrament, *ſimplicem repræſentationem*, but a ſimple and plaine repreſentation, is too great preſumption : wherein they preferre their owne ſuperſtitious deviſes, before the ordinance of Chriſt.

Thirdly, that place of S. *Paul* is unfitly applied to the celebration of Eaſter : *Auguſtine* expoundeth it farre otherwiſe : *Azyma, qui recta fidei Chriſtiani ſunt, non in fermento veteris vitæ, ſed in ipſius fidei veritate & ſyncerıtate cuſtodiunt, non ſeptem diebus, ſed omni die, &c.* The unleavened bread, the Chriſtians of a right faith doe keepe, not in the leaven of their old life, but in the veritie and ſynceritie of faith, not ſeven daies, but every day : *Cont. Fauſt. Manich. lib. 32. cap. 11.* So then in *Auguſtines* judgement, the Apoſtle had no relation to any certaine time, which he would have kept holie : but to the reformation of the whole life.

Laſtly, *Nicen. 2. action. 6. tom. 3.* The ſentence of the Synod of Conſtantinople is thus rehearſed, after they had ſet downe the words of our Saviour, *This do in the remembrance of me*, they infer thus, *Ecce vivificantis illius corporis imaginem totam panis, id eſt, ſubſtantiam :* Behold the whole image of that quickning bodie, the ſubſtance of bread. The Synod upon theſe words of Chriſt concludeth, that there is no other repreſentation of Chriſt, but in the Euchariſt : ſo that without the Sacrament there is no repreſentation at all. Likewiſe, *Concil. Toletan. 12. c. 5. Quoties ſacerdos ſanguinem & corpus Chriſti in altario immolat, toties ſe participem præbeat :* As often as the Prieſt doth offer up the bodie and blood of Chriſt, let him be partaker of it, &c. Wherefore by this Canon the ſacrifice of Chriſts bodie and blood cannot bee repeated or repreſented, whithout the partaking and receiving of the Sacrament.

1 The judgement of the Greeke Church herein is before produced.

2 Neither doth the Æthiopike Church allow any ſuch theatricall repreſentation of Chriſts paſſion, without the Sacrament : as *Zaga Zabo* confeſſeth : *Sacramentum Euchariſtiæ non ſervatur apud nos in templis, &c.* The Sacrament of the Euchariſt is not kept with us in the temple, as it is with them of Europe, &c. And he further ſheweth in the ſame place, that they receive the Euchariſt twice in the weeke, &c. They need not then any ſuch pompous ſolemnitie, receiving ſo often. Damianus a Goes.

3 Confeſſion of Auſpurg, artic. 1. *This remembrance doth ſignifie, not the bare repreſenting of the hiſtorie, as it were in a ſhew, &c. but it ſignifieth by faith to remember the promiſe and benefit, &c.*

4 Their owne *Polydor* findeth fault with ſuch pompous ſhewes : *Supplicationum noſtrarum pompam ſolent præcedere quædam ludicra :* Certaine ridiculous toyes uſe to goe before our ſolemne ſupplications : as ſnap-Dragons, with wide jawes, winged boyes and ſuch like, &c. which ridiculous uſages, he thinketh to have been derived from the Pagans. Invention. lib. 6. c. 11.

The ſecond queſtion, of the ſacrifice of the Maſſe, and the Prieſthood thereto belonging.

The firſt part, of the name and terme of Maſſe.

The Papiſts.

THere are divers opinions amongſt them, concerning the originall of this name. Some ſay it is called *Miſſa*, the Maſſe, *Quia oblatio & preces ad Deum mittantur : Hugo de S. Victore.* Others, *Quod Angelus à Deo mittatur, qui ſacrificio aſſiſtat :* Becauſe an Angell is ſent of God to be aſſiſtant at the Maſſe. *Thomas Aquinas 3. part. quaſt. 83. artic. 4* Some, of the Hebrew word *Miſſath, Deut. 16.* which ſignifieth an oblation or gift. Some, *ex miſſis donariis, & ſymbolis*, of the gifts and offerings ſent or put in before the Communion. But what beginning ſoever it had, they doe now generally take the Maſſe, for that ſolemne action, whereby the Sacrament is made a ſacrifice, and offered up to God, *Bellarm. lib. 1. de miſſa, cap. 1.* 30. Error. Deut. 16. 10.

The Proteſtants.

WE doe not greatly force upon this name : for both the name and the thing is aboliſhed from our hearts and mouths ; and we truſt in God, we ſhall never have occaſion to know it againe. But howſoever it is, this name *Miſſa*, Maſſe, cannot ſignifie any ſuch thing as they pretend.

1 For it ſeemeth that *Miſſa* was derived, *à dimiſſione populi*, of the dimiſſion or ſending away of the people : and ſo was taken generally for any congregation aſſembled either to pray, or ſing Pſalmes, or for any other religious dutie : As yet to this day in the Dutch language *(Meſſe)* ſignifieth any ſolemne frequencie or congregation of the people. In this ſenſe *Caſſianus* underſtandeth Maſſe, that is, for the dimiſſion of the people : ſpeaking of him that commeth not timely to the houres of prayer : he would not have him to enter in, but *Stantem pro foribus congregationis miſſam præſtolari debere :* He ought ſtanding without the doores to waite for the miſſe of the congregation. Or as Maſter *Philippo* giveth the ſenſe of this word, the Communion was called *Miſſa, à mittendo* : of ſuch things as were ſent at the celebration of the Sacrament by ſuch as were of abilitie to the releefe of the poore, pag. 1815. De Canonicis orat. lib. 3. c. 5.

2 *Auguſtine* taketh this word *Miſſa* generally for the Liturgie or ſervice of the Church, as *ſerm. de tempore* 251. if that Sermon bee *Auguſtines. Sunt aliqui, & maximè potentes hujus mundi, cùm veniunt ad eccleſiam, nón ſunt devoti ad laudes Dei celebrandas, ſed cogunt Presbyterum ut abbreviet Miſſam :* There are ſome, and commonly the great men of the world, which come not to Church

with any devotion to ſing praiſes to God, but they conſtraine the Presbyter or Miniſter to make ſhort Maſſe. Here this word Maſſe ſignifieth the whole Liturgie, as ſinging of Pſalmes, and praiſing God; not any ſacrifice or oblation: which could not be abridged or curtalled. Wherefore as the ſacrifice of the Maſſe is of no great antiquitie, ſo neither is the name in that ſenſe.

And it is evident out of their owne decrees, that the Sacrament of the bodie and blood of Chriſt was more uſually knowne of ancient time by other names, than this of the Maſſe, *Decret. p. 2. cauſ. 1. qu. 1. c. 72. Gregorie* calleth it the Communion. *C.* 88. *Auguſtine, Euchariſtiam*, the Euchariſt. *Decret. p. 3. diſt. c. 63.* it is called *Sacramentum pietatis*, The Sacrament of pietie or devotion. *Ibid. c. 17. Soter* calleth it *Cœnam Domini*, The Supper of the Lord. *Ibid. c.* 8. *Alexander*, the oblation. *C. 12. Gelaſius, Myſterium*, a myſterie. *C.* 5. *Sacramentum corporis & ſanguinis Domini*, The Sacrament of the bodie and blood of Chriſt. Theſe and other ſuch names they gave this Sacrament, more ſignificant, and far more ancient than the title of the Maſſe.

Cenſur. c. 13. 1 *Ieremie* Patriarke of purpoſe treating of the Sacrament, calleth it *Hierurgia* and *Myſtagogia*, the ſacred or myſticall action.

Damianus a Goes. 2 *Zaga Zabo* in the confeſſion of the Æthiopik faith, doth uſually call this Sacrament by the name of the Euchariſt: ſo called of the thankſgiving: the name Maſſe, in the Popiſh ſenſe, as it is taken to to ſignifie a ſacrifice, they uſe not: *Nullam pro remiſſione animarum miſſam facimus*, For the remiſſion of ſinnes and releaſe of ſoules, wee celebrate no Maſſe.

Harm. of confeſſ. p. 453. 3 Confeſſion of Wittemberg, chap. 9. *Wee beleeve and confeſſe that the Euchariſt (for ſo it pleaſed our forefathers to call the Supper of the Lord, &c.) is a Sacrament inſtituted of Chriſt, &c.* The Euchariſt then is a more fit name for this Sacrament, than the Maſſe.

Annot. in lib. 4. Tertullian adverſ. Marcion. 4 *Beatus Rhenanus* ſheweth the originall of the word *Miſſa*, Maſſe: *à dimiſſione catechumenorum*, from the dimiſſing of the *Catechumeni*, (ſuch as were late converted to the Chriſtian faith, whom they would not have preſent at theſe myſticall actions) it was ſo called the *Maſſe*.

[a] Anno Chriſti 34. numer. 59. [b] Inſtit. ſacerdot. lib. 2. c. 4. [c] Epiſt. ad Caniſium. [d] Inſtit. moral. lib. 10. cap. 18. And whereas both [a] *Baronius*, and [b] *Tollet*, two of their Cardinals, would have the word derived from the Hebrew word *Miſſah*: they are herein oppoſed by their learned Jeſuites, as [c] *Salmeron*, [d] *Azorius*; who affirme, that their ſentence is more probable, *qui docent Miſſam vocem eſſe latinam*: which teach that the Maſſe is rather a Latine word, than an Hebrew: but if they will needs have it an Hebrew word, it may be rather derived from the Hebrew word *mas*, which ſignifieth melted: for the ancient inſtitution in the Maſſe is quite melted away.

The ſecond part, of the ſacrifice of the Maſſe.

The Papiſts.

31. Error. CHriſt, they ſay, at his laſt Supper, did offer up his owne bodie and blood in ſacrifice, under the formes of bread and wine, to God his father: and at the ſame inſtant made his Apoſtles, and their ſucceſſors Prieſts, to offer up his bodie in the Sacrament. *Concil. Tridentin. ſeſſ. 22. cap.* 1. And the ſame bodie which Chriſt offered up upon the Croſſe, is daily offered up by the miniſterie of the Prieſts, the difference only is in the manner of offering, *Concil. Trident. ibid. c.* 2. The eternitie and proper act of Chriſts Prieſthood, conſiſteth in the offering and ſacrificing of the bodie and blood of Chriſt in the formes of bread and wine in the Church, *Rhem. Heb. 7. ſect.* 8. And we meane alwaies of Prieſt and ſacrifice taken in their owne proper ſignification. *ibid. ſect.* 7. In the Euchariſt then there is a true ſacrifice of the very bodie and blood of Chriſt offered up to God, by the hands of the prieſt, in the formes of bread and wine, *Bellarm. cap.* 5.

Argum. 1. Chriſt is a Prieſt after the order of *Melchiſedech*: but the proper act of *Melchiſedechs* Prieſthood did conſiſt in ſacrificing in the formes of bread and wine: *Ergo*, the eternitie of Chriſts Prieſthood ſtandeth in the ſacrificing of his bodie and blood in thoſe formes: there doth therefore ſtill remaine a proper externall ſacrifice in the Church, *Rhemiſt. annot. Heb. 7. ſect. 8. Bellar. cap. 6.*

And that *Melchiſedechs* Prieſthood conſiſted in the oblation of bread and wine, *Bellarmine* would ſtrengthen by theſe reaſons:

Geneſ. 14. 18. Firſt, from the word uſed, *Geneſ. 14. 18. he brought forth*, the Hebrew word is, יצה *jatſa*, which in Scripture is properly applied to the bringing forth of ſacrifice: as *Geneſ.* 4. the like word is uſed to ſignifie *Cain* and *Abels* ſacrifice, *Bellarm. cap. 6.* So alſo the Doway tranſlators, *pag. 56. annot. in Geneſ.* 14.

Exod. 3. 10. Ierem. 51. 10. Geneſ. 4. 3. *Contra.* First, the word which here ſignifieth to bring forth, is not alwaies, or for the moſt part, applied to the bringing of ſacrifice; as *Exod. 3. 10. That thou maiſt bring my people out of Egypt: Ierem. 51. 10. The Lord hath brought forth our righteouſneſſe*: wherfore his obſervation of this word is more bold, than true. Secondly, *Geneſ.* 43. *Cain brought an oblation to the Lord*: Here theſe two words, *an oblation*, and *to the Lord*, doe ſhew that hee brought a ſacrifice: but there is not any word joyned in this place to *Melchiſedechs* bringing, that may conclude a ſacrifice.

Secondly, becauſe *Abraham* had no need of bread and wine to refreſh himſelfe, being returned with great ſpoyle from his enemies, and ſo having ſufficient to refreſh himſelfe with: therefore it is like *Melchiſedech* brought them forth to offer to God. So alſo the Doway men, pag. 57.

Contra. Firſt, your owne vulgar Text hath this note in the margen: *Melchiſedech cibat ipſum Abraham: Melchiſedech* doth feed *Abraham* himſelfe: their owne note is againſt them. Secondly, whereas *Abraham* had received all the King of Sodomes goods, and the victuals alſo which were carried away, though he ſuffered the young men to eat thereof; yet hee would not take himſelfe of the Kings goods *ſo much as a threed or a ſhooe latchet, verſ.* 23. and therefore it was Gods providence to ſend *Melchiſedech*, that hee ſhould bee refreſhed rather at his hands, than from the King of Sodome an Infidell.

Their owne vulgar Latine readeth, *proferens*, bringing forth bread and wine, that is, as *Tertullian* expoundeth: *Abrahamo revertenti de prælio, &c. obtulit panem & vinum:* Hee offered bread and wine to *Abraham* returning from battell: and to what end, *Ioſephus* ſheweth: *Melchiſedech, milites Abraha hoſpitaliter habuit*, entertained *Abrahams* ſouldiers with hoſpitalitie, ſuffering them to want no victuall, &c.

Lib. cont. Iudæos.

Antiquit. lib. 1. cap. 11.

Thirdly, as *Melchiſedech* is ſaid to have beene Gods Prieſt, ſo it was requiſite that the Scripture alſo ſhould make mention of his ſacrifice, wherein his Prieſthood conſiſted: but that is not any where elſe mentioned: *Ergo*, he offered the ſacrifice of bread and wine, *Bellarm. ibid.* And they of Doway, pag. 57.

Contra. Firſt, the argument followeth not, there is no mention made of any other ſacrifice in Scripture which *Melchiſedech* offered: *Ergo*, he offered bread and wine: for as touching this high myſterie of *Melchiſedechs* Prieſthood, many things in Scripture are concealed, as the Apoſtle ſaith to the *Hebrewes*, 5. 11. *of whom we have many things to ſay which are hard to be uttered, becauſe ye are dull of hearing.* Upon which words S. *Hierome* thus writeth, *Si vas electionis ſtupet ad myſterium, &c.* If the veſſell of election bee aſtoniſhed at this myſterie, and confeſſeth that whereof hee diſputeth, to bee ineffable, how much more we, &c. Secondly, the Apoſtle ſheweth wherein *Melchiſedech* ſhewed himſelfe a Prieſt, namely, *in bleſſing of Abraham, and therefore received tithes of him, Hebr.* 7. *verſ.* 6.

Heb. 5. 11.

Hieron. Evagrio, tom. 4.

Heb. 7. 6.

Fourthly, whereas the words are, *Melchiſedech brought forth bread and wine; for he was a Prieſt of the moſt high God, Geneſ.* 14. 18. the Scripture giving this as a reaſon of his bringing forth bread and wine, becauſe he was a Prieſt, implyeth that he brought them forth to ſacrifice, *Bellarm. ibid.*

Geneſ. 14. 18.

Contra. Firſt, the Text according to the Hebrew is this: *And Melchiſedech King of Salem brought forth bread and wine, and he was a Prieſt of the moſt high God, and he bleſſed him, &c. Gen.* 14. 18. What though in ſome places of Scriptures, *and*, ſignifieth (*for*) yet it followeth not that it ſhould be ſo everie where? and if it be ſo taken here in this clauſe of the ſentence, *for he was a Prieſt, &c.* why not in the other alſo, *for he bleſſed him?* ſo that this is given as a reaſon taken of the effect of his Prieſthood. And indeed the order of the words ſo requireth: that as firſt he is named a King, and then the effect followeth, which was his munificence in bringing forth bread and wine: ſo ſecondly hee is called a Prieſt, and then the effect of his Prieſthood is expreſſed, namely, *his bleſſing*. Secondly, whereas *Bellarmine* ſaith, that the Apoſtle, *Heb.* 7. proveth *Melchiſedech* not to bee a Prieſt, becauſe hee bleſſed *Abraham*, but therefore greater onely than *Abraham*, it is a falſe collection: for the Apoſtle ſaith thus, *Heb.* 7. 6. *He received tithes of Abraham, and bleſſed him that had the promiſes.* From which words we reaſon thus: *Melchiſedech* as he was a Prieſt received tithes: for tithes were not due but to the Prieſthood, *verſ.* 5. but as he bleſſed he received tithes, as the Apoſtle ſaith, *verſ.* 6. *Ergo*, as he bleſſed he was a Prieſt.

Fifthly, *Bellarmine* reaſoneth thus: Chriſt is ſaid *to be a Prieſt for ever after the order of Melchiſedech:* but his Prieſthood cannot remaine, unleſſe his ſacrifice continue ſtill: but his ſacrifice upon the croſſe was once done for all: *Ergo*, he muſt have another ſacrifice daily to be offered in the Church, which is the ſacrifice of *Melchiſedech* in bread and wine, *Bellarm. c.* 6.

Contra. Firſt, as Chriſt is a Prieſt for ever, ſo alſo doth his ſacrifice continue for ever, which was but once offered; yet the vertue and efficacie thereof endureth ſtill: for his bloud yet ſpeaketh unto God for mercie for us, not for vengeance, as the bloud of *Abel, Heb.* 12. 24. Secondly, it is not neceſſarie that Chriſt ſhould have an externall Prieſthood ſtill in earth: for neither in the time of the law was there any externall Prieſthood after *Melchiſedechs* order continued, and yet even then was Chriſt a Prieſt after *Melchiſedechs* order. Thirdly, the Apoſtle ſheweth that Chriſt our high Prieſt is entred into Heaven, as the Prieſt did goe once a yeere into the holy place, and there continueth a Prieſt for ever after *Melchiſecchs* order, in appearing in the ſight of God for us, *Heb.* 9. 23.

Heb. 9. 23.

Sixthly, Chriſt being a Prieſt for ever after *Melchiſedechs* order, muſt agree with *Melchiſedech* in that which was proper to *Melchiſedechs* Prieſthood: but nothing is proper to his Prieſthood, but to ſacrifice in bread and wine: *Ergo*, herein there muſt bee an agreement of *Melchiſedechs* Prieſthood and Chriſts.

The aſſumption is proved thus: firſt it was not proper to *Melchiſedechs* Prieſthood to bleſſe, and to receive tithes: for this the Leviticall Prieſthood did. Secondly, nor yet to have none to ſucceed him: for ſo neither had *Abel*. Thirdly, neither to bee without genealogie, and ſo to be a type of Chriſt: for there is no mention made likewiſe of the genealogie of *Iob* and *Helias*, who were alſo

Prieſts: *Ergo*, this was only proper to *Melchiſedechs* prieſthood to ſacrifice in bread and wine, *cap.6. reſp.ad 3.argum.*

Contra. Firſt, though *Levi* received tithes, and gave bleſſings, yet not as *Melchiſedech*, to whom even *Levi* paid tithes, then in *Abrahams* loines, *Hebr.7.verſ.9.* and they being of *Abrahams* ſeed could not be greater than *Abraham*; yet *Melchiſedech* was greater becauſe he bleſſed him: wherefore to receive tithes of *Abraham*, and to bleſſe ſo great a Patriark, was proper to *Melchiſedechs* Prieſthood, and not common with *Levi*. Secondly, though *Abel* had none to ſucceed him in his carnall generation, and reſpect of his perſon; yet in his office in ſacrificing of ſheepe and ſuch like, he had many ſucceſſors: but *Melchiſedech* in his Prieſthood and office had none to ſucceed him: wherefore this was alſo proper to his Prieſthood, and agreeable herein to Chriſt. Thirdly, *Iob* and *Helias* are not in the Scripture called Prieſts, as *Melchiſedech* is: but *Iob* is ſet forth by the name of a juſt man, *Iob* 1.1. *Helias* by the name of a Prophet, *Malach.*4.5. and *Melchiſedech* was ſo without genealogie, as there is no mention made neither of the beginning nor of the end of his dayes, *Heb.*7.2. yet there is mention made both of the tearme of *Helias* life, in the earth, when he was taken up into Heven, 2 *King.*2. and of *Iobs* death, *Iob* 42.17. wherefore this alſo is proper to *Melchiſedech* to be a Prieſt without genealogie, having neither beginning of dayes, nor end of life, and herein hee was a type of Chriſt. We need not then ſeeke for any thing elſe, wherein Chriſt and *Melchiſedech* ſhould agree, the type anſwering in everie reſpect to the ſubſtance; much leſſe are wee forced to deviſe any ſuch ſacrifice of bread and wine.

Seventhly, Chriſt was not a Prieſt after *Melchiſedechs* order, in reſpect of the ſacrifice upon the croſſe, becauſe he did not offer up himſelfe under the forme of bread and wine: *Ergo*, he is after *Melchiſedechs* order in reſpect of the daily ſacrifice offered under bread and wine: *Bellarm.cap.6.reſp.ad argum.5.*

Contra. Firſt, we deny that *Melchiſedech* ſacrificed under the formes of bread and wine at all, and therefore therein he is not a type of Chriſt at all. Thus he ſtill beggeth the thing in queſtion. Secondly, it followeth not that if Chriſt anſwer not to *Melchiſedech* in the ſacrifice of his croſſe, that the reſemblance ſhould bee in ſacrificing bread and wine: for in many other things was *Melchiſedech* a type of Chriſt: 1 In his name which ſignifieth King of righteouſneſſe. 2 In his offices, becauſe hee was both King and Prieſt. 3 In the eternitie and continuance of his office. 4 In the excellencie of his perſon, in that he was greater than *Abraham* the Patriarke. Thus the Apoſtle ſheweth Chriſt in *Melchiſedech* to have beene prefigured: ſo that wee need not run to any ſuch ſtrange device of the ſacrifice of bread and wine. Thirdly, even Chriſt upon the altar of the croſſe was a Prieſt after the order of *Melchiſedech*, in reſpect of the permanencie of his Prieſthood, and eternall efficacie of his croſſe, *having with one offering conſecrated for ever them, that are ſanctified, Heb.* 10.14. ſo that *Melchiſedech* was not ſo much to prefigure the matter of Chriſts ſacrifice, which was ſhadowed forth in the bloudy ſacrifices of calves and goats in the law, as to ſet forth the dignity of his perſon, and eternity of his office. Fourthly, this cannot be farre from blaſphemie to denie, that Chriſt was properly a Prieſt after *Melchiſedechs* order, and to affirme, that their popiſh prieſts, doe ſacrifice in the formes of bread and wine according to the order of *Melchiſedechs* prieſthood: And ſuch are their reaſons drawne from the ſimilitude of *Melchiſedechs* prieſthood unto Chriſt. Now on the contrarie ſide our arguments follow, to prove, that their ſacrifice of the Maſſe hath no ſhew of ground at all in the type of *Melchiſedech*.

Heb.10.14.

Argum. 1. We confeſſe, that *Melchiſedech* was a type of our Saviour Chriſt, and that hee was a Prieſt after *Melchiſedechs* order: but not in any ſuch reſpect, for offering in bread and wine; for the text ſaith, he brought forth bread and wine, he offered it not: he brought it forth for the refreſhing of *Abraham*, and thoſe which were with him, *Geneſ.*14.18.

Bellarmine anſwereth, that the bread and wine were firſt offered and ſacrificed to God, and afterward given to *Abraham*, and his fellowes to eat, *reſp.ad argum.*7.

Contra. Firſt, if the ſame bread and wine were firſt offered to God, and then given to *Abraham*, then in effect nothing was offered to God: for in all offerings and ſacrifices, whether burnt-offerings, meat-offerings, or peace-offerings, ſome part at the leaſt was burnt upon the altar unto God: but here no ſuch thing was done. Secondly, there was no ſacrifice without an altar, fire, and wood: as *Abraham* laid the wood upon *Iſaac*, and tooke the fire in his hand, and built an altar, *Geneſ.*22.6.10. but here are none of all theſe. Thirdly, if *Melchiſedech* had a purpoſe to ſacrifice to God, he would rather have imitated *Abel* to have offered of the fruits of his ſheepe, than of *Cain* who brought of the fruits of the earth, *Geneſ.*4.2.

Geneſ.4.2.

2 He brought forth bread and wine, and not the formes onely of bread and wine: therefore your ſacrifice in the formes onely, is not after his order.

Bellarm. The ſacrifice of *Melchiſedech* and the ſacrifice of the Maſſe agree in the outward ſymbole, though not in the inward ſubſtance, which is ſufficient: for the repreſentation is in the accidents, not in the ſubſtance: and that was but the type or ſymbole, and therefore the ſubſtance may bee divers, *reſp.ad argum.*6.

Contra. Firſt, hereof it followeth, that they which conſecrate bread and wine onely without any reall preſence, doe more properly imitate *Melchiſedech*, than your Maſſe-priſts, that hold a fleſhlie preſence under the formes of bread and wine: for *Melchiſedech* offered the ſubſtance of bread and wine, and not the formes onely. Secondly, if *Melchiſedechs* oblation doe repreſent the ſacrifice of the Maſſe, it muſt repreſent it as it is a ſacrifice: but the Maſſe is no ſacrifice but in reſpect of the inward ſubſtance: the ſacrifice is not of the outward formes of bread and wine: *Ergo*, the repreſentation is in reſpect of the ſubſtance. Thirdly, types and ſhadowes differ from the body in outward ſymboles onely, they agree in ſubſtance, as Saint *Paul* ſheweth, how Chriſt was the ſame ſpirituall meat and drinke both to the Iſraelites and unto us, but under divers Sacraments, 1 *Cor.* 10.4. Wherefore it is a falſe concluſion, *Melchiſedechs* ſacrifice was a type of the ſacrifice of the Maſſe: *Ergo*, divers in ſubſtance.

3 If *Melchiſedechs* bringing forth of bread and wine were a ſacrifice or oblation, and a type of the like ſacrifice to continue for ever in the Church, it muſt alſo have beene a propitiatorie ſacrifice for the remiſſion of ſins, as they ſay the ſacrifice of the Maſſe is, which was thereby ſignified: but there is no propitiatorie ſacrifice for remiſſion of ſins, without ſhedding of bloud, *Hebr.* 9. *verſ.* 22. Therefore *Melchiſedechs* act, being without blood, was no ſuch ſacrifice, and conſequently none at all.

4 The Apoſtle to the Hebrewes ſheweth, wherein Chriſt was a Prieſt after *Melchiſedechs* order, *Hebr.* 7. Firſt, in that *Melchiſedech* was both King and Prieſt, *verſ.* 2. ſo is Chriſt. Secondly, in reſpect of the eternitie of his Prieſthood: wee doe not reade either of the beginning of his dayes, or end of his life, nor of any change of his Prieſthood, *verſ.* 3. All which is moſt truly verified in Chriſt. Thirdly, *Melchiſedech* was a type of Chriſt, and his Prieſthood of Chriſts, becauſe of the excellencie thereof above the Leviticall Prieſthood: for *Levi* paid tithes in *Abraham* to *Melchiſedech*; and therefore was inferiour, and was bleſſed of *Melchiſedech* in *Abraham*, the leſſe of the greater: ſo is the Prieſthood of Chriſt advanced farre above *Aarons* order. If in any other materiall point *Melchiſedechs* Prieſthood had reſembled Chriſts, as in this oblation of bread and wine, the Apoſtle would not have omitted it.

Bellarmine anſwereth, that the Apoſtle omitteth of purpoſe to ſpeake of *Melchiſedechs* oblation of bread and wine, leſt by this occaſion hee ſhould have beene conſtrained to treat of the Euchariſt, which was too high a myſterie for them, and that very thing (which he ſaith) was hard to be uttered concerning *Melchiſedech*, in reſpect of their dulneſſe, *reſp. ad argum.* 2.

Contra. Firſt, the Hebrewes were no more dull to underſtand, than the Corinthians: for as the Apoſtle ſaith to them, *they have need of milke, not ſtrong meat*, *Heb.* 5.12. ſo likewiſe he writeth to the Corinthians, that *he gave them milk to drink, and not meat, becauſe they were babes*, 1 *Cor.* 3.2. yet he doubteth not to unfold to the Corinthians the myſterie of the Euchariſt both in the 10. and 11. chapters: wherefore this can be no reaſon, why he ſhould conceale it from the Hebrewes. Secondly, the Euchariſt is no higher a myſterie, than the doctrine of Baptiſme, or than the myſterie of the reſurrection: but theſe things the Hebrewes were well inſtructed in, *Heb.* 6.2. therefore they were capable alſo of the doctrine of the Euchariſt. The antecedent is thus proved: for Baptiſme by the Apoſtle is called a myſterie: *This is a great myſterie, I ſpeake concerning Chriſt and the Church*, *Epheſ.* 5.32. and wherein this myſterie lieth, is declared, *verſ.* 26. *Chriſt loved his Church, and gave himſelfe for it, &c. that he might cleanſe it by the waſhing of water through the word.* This waſhing in Baptiſme, is that myſterie which he ſpeaketh of: ſo alſo the reſurrection is called a myſterie, 1 *Cor.* 15.51. *I ſhew you a myſterie, we ſhall not all ſleepe, but we ſhall all be changed*: but theſe myſteries the Hebrewes underſtood, *Heb.* 6.2. *Ergo*, they might ſafely be inſtructed in the myſterie of the Euchariſt.

5 Therein conſiſted the proper act of *Melchiſedechs* Prieſthood, for the which he received tithes of *Abraham*: but, as the Apoſtle ſaith, he received tithes, and bleſſed *Abraham*, *Heb.* 7.6. *Ergo*, the tithes were due not for any ſacrifice which he offered, but for his bleſſing. The ſame therefore was the proper act of his Prieſthood. See *Bellarmine* his anſwer, and the reply thereunto, *argum.* 4. by him before produced.

6 *Melchiſedech* is a type of Chriſt in thoſe things which are not common with *Aarons* Prieſthood: but to offer bread and wine was dayly frequented in the Leviticall Prieſthood: *Ergo*, therein conſiſteth not the type of *Melchiſedech*.

Bellarmine anſwereth, that the ſacrifice of bread and wine in the Leviticall Prieſthood was alwayes joyned with other ſacrifices of beaſts, and was tempered or mingled with oyle: but here *Melchiſedech* offereth bread and wine alone, and ſimple bread, without any mixture, *reſp. ad argum.* 4.

Contra. Firſt, it is untrue, that the Prieſts of the law never uſed the oblations of bread and wine, but with other ſacrifices, as it may appeare, *Levit.* 2. where the law of meat-offerings is ſet downe, and no ſuch thing there preſcribed. Secondly, if the mixture of bread with oyle make a difference betweene the Leviticall oblation of bread, and *Melchiſedechs* offering; then your mixture of wine with water maketh the like difference, betweene your Maſſe ſacrifice and *Melchiſedechs*, who offered as ſimple bread, ſo alſo ſimple wine. Thirdly, the Apoſtle ſaith, *If the Prieſthood be changed, there muſt of neceſſity be a change of the law*, *Heb.* 7.12. Wherefore if the law of ſacrifices be changed, then could not the new Prieſthood offer the ſacrifices of the law, and therefore not bread and wine: for then the law of ſacrifices ſhould onely be changed in part, not in whole.

7 The eternity of Chriſts Prieſthood after *Melchiſedechs* order conſiſteth not in the daily ſacrifice of the Maſſe, which is offered by many Prieſts, one ſucceeding another: for this is a difference betweene *Aarons* order, and *Melchiſedechs*, as the Apoſtle noteth, *that among them many were made Prieſts, becauſe they were not ſuffered to endure by reaſon of death; but this man, becauſe he endureth ever, hath an everlaſting Prieſthood*, *Heb.*7.23. *Ergo*, in *Melchiſedechs* order there cannot be a multitude of Prieſts one following another.

It will be here anſwered, that although there be many Maſſe-prieſts, yet the Prieſthood is one, and Chriſt the eternall Prieſt offereth by them as his miniſters.

Contra. Firſt, ſo alſo the office of the Prieſthood under the law was one, and Chriſt the unſpotted Lambe in all the ſacrifices was typically ſlaine, *Revelat.* 13. 8. Yea *Bellarmine* confeſſeth that Chriſt was a Prieſt under the Law, and offered by his types and figures, *cap.6.initio*: yet the difference remaineth ſtill betweene the many mortall Prieſts of *Aaron*, and the one eternall Prieſt after *Melchiſedech*. Secondly, the power, right, and execution of *Melchiſedechs* prieſthood reſteth in the perſon of Chriſt, and cannot be transferred to any other that die, but is proper to him, *of whom it is witneſſed, that he liveth*, *Heb.*7.8.

Argum. 8. To make Chriſts Prieſthood eternall, it is not neceſſary to bring in a continuall ſacrifice to be frequented in the Church: but the Apoſtle ſheweth wherein the eternity of his Prieſthood conſiſteth, namely in theſe foure points.

Firſt, *becauſe he endureth ever, he hath an everlaſting Prieſthood*, *Heb.*7.24. This reaſon *Bellarmine* ſaith is not ſufficient, *Chriſt liveth for ever: Ergo, he is a Prieſt for ever*: for ſo the Levites after the reſurrection, which were once Prieſts, and then ſhall live for ever, might be ſaid to be Prieſts for ever: *reſp. ad argum.* 8.

Contra. Firſt, the Apoſtles reaſon is this; The Prieſts of the Law, were not Prieſts for ever, becauſe they lived not ever: but Chriſt a Prieſt after *Melchiſedech*, is a Prieſt for ever, becauſe he liveth ever: So then he perverteth the Apoſtles reaſon, who ſpeaking of Chriſt as a Prieſt, by the eternity of his life concludeth the eternity of his Prieſthood. This then is the reaſon, Chriſt our Prieſt liveth ever: *Ergo*, he is a Prieſt for ever. Secondly, the Levites when they begin to live ever after the reſurrection, ſhall then be no Prieſts at all, and therefore cannot be ſaid to be Prieſts for ever.

Secondly, Chriſt is ſaid to be a Prieſt for ever, in reſpect of the everlaſting efficacie and vertue of his ſacrifice upon the croſſe. So ſaith the Apoſtle, *With one offering hath he conſecrated for ever them that are ſanctified*, *Heb.*10.14.

Bellarm. This reaſon is not ſufficient: for ſo might *Noah* his ſacrifice be ſaid to be eternall, becauſe the force thereof remaineth, in that he obtained thereby, that the waters ſhould not returne to cover the earth: the effect alſo of Chriſts birth and death ſtill remaineth, and yet he cannot be ſaid ever to die, and to be borne, *Bellarm. ibid.*

Contra. Firſt, it was not the force of *Noahs* ſacrifice, which maketh Gods covenant ſtable, but the ground and foundation of all thoſe ſacrifices, which was Chriſt the unſpotted Lambe ſlaine from the beginning of the world, *Apoc.* 13. 8. *In whom all the promiſes of God are, yea and Amen*, 2 *Cor.*1.20. This inſtance therefore ſheweth the eternity of Chriſts ſacrifice, the force whereof extended even to the ages before. Secondly, as we ſay not, that Chriſt is daily borne, but becauſe the effect of his birth remaineth ever, he is the man Chriſt for ever: ſo neither doe we ſay, that he dieth daily, but becauſe the force of his death and ſacrifice ever remaineth, he is the Prieſt Chriſt for ever.

Thirdly, Chriſt is a Prieſt for ever, becauſe *he ever liveth to make interceſſion for us*, *Hebr.*7.25. and he is entred *into heaven to appeare in the ſight of God for us*, *Heb.*9.24.

The ſumme of *Bellarmines* anſwer here is this; that whereas Chriſt is our Interceſſour by the mediation of his ſacrifice, it is neceſſary that Chriſts ſacrifice ſhould be continually offered, ſeeing hee continually maketh interceſſion for us, *reſp. ad 3. ration. 8. argum.*

Contra. Firſt, the argument followeth not: for the ſacrifice of Chriſt once done is the foundation of his interceſſion, and it were a great derogation to Chriſt, that his interceſſion in heaven ſhould depend of the act of prieſts in the earth. Secondly, as Chriſt is not to be imagined to continue his interceſſion by making dayly prayers unto God; ſo neither is his ſacrifice continued by daily offering; but the very *appearing of him*, as the Apoſtle ſaith, in heaven is ſufficient: And as *Gregorie* ſaith, *Sine intermiſſione, &c.* Our Redeemer, without any intermiſſion, doth immolate himſelfe in ſhewing his incarnation for us to his Father, &c. *Moral. lib.*1.*c.*10. *Interpellari, &c.* To make interceſſion for us, is to demonſtrate himſelfe to be man, *lib.*12.*c.*13. So that as their Schoolemen confeſſe, he doth daily offer himſelfe, and make interceſſion for us, *repraeſentatione ſui*, by repreſenting himſelfe to his Father: *Gabriel Biel.*

Fourthly, the Apoſtle ſheweth Chriſt to be an eternall Prieſt, becauſe he is for ever perfectly able to ſave, *Heb.*7.25. *Bellarm.* This ſheweth him to be a Saviour, not a Prieſt.

Contra. As Chriſt is a Prieſt, ſo he alſo ſaveth by the ſacrifice of himſelfe. And thus much of this firſt argument drawne from *Melchiſedech*.

Argum. 2 They alleage that place, *Heb.* 8. 3. Every high Prieſt is appointed to offer gifts and hoaſts: wherefore it is neceſſary that hee alſo have ſomewhat to offer. Chriſt then hath a certaine hoaſt in externall and proper manner, as other Prieſts have; but this viſible and externall act of ſacrificing he doth not exerciſe now in heaven: therefore it muſt needs be meant of the perpetuall oblation of his body and blood in the Church; for ſomewhat he muſt alwayes have to offer, *Rhemiſt. Heb.* 8. *ſect.* 3.

Anſw. 1. The Apoſtle ſaith not, that it is neceſſary that Chriſt ſhould ſtill have ſomewhat to offer in ſacrifice: but that it was needfull for him to have ſomewhat, which he had already offered: for the verbe προσενέγκῃ, ſignifieth not the preſent tenſe, but the time paſt: whereby is underſtood the oblation which he had already offered once, and which need not to be repeated, *Heb.* 7. 27. For as herein hee is like to other Prieſts, that he muſt have ſomewhat to have offered, ſo is hee unlike alſo in this, that they by reaſon of their infirmitie had need to offer often: but Chriſt our high Prieſt did it but once, as in that place the Apoſtle ſheweth.

Heb. 7. 27.

2 The gift which the Apoſtle in this place attributeth to Chriſt, was his body, which hee calleth the true Tabernacle, which the Lord pight and not man. But that body of Chriſt, which they ſay is offered up in the ſacrifice of the Maſſe, is not of that nature: for it is made by the miniſtery of man: for every one of their ſacrificing Prieſts is able to make the body of Chriſt: but this body, which Chriſt had to offer, was made only by God, without the help of man, as the Apoſtle ſaith. Againe, ſay, if you dare, that the body which you offer, is the true Tabernacle and Temple of God: for then it would follow, that God dwelleth in Temples made with hands, that is, by the miniſterie of man, contrary to the Scriptures: ſeeing you affirme that the body of Chriſt is no otherwiſe preſent but by the miniſterie of the Prieſt. And what a goodly Tabernacle is this for God, thinke you, which you ſhut up in a pix, and hang up in your Churches? A Mouſe may eat it, the fire may conſume it, corruption may take it: would God ſuffer his Tabernacle thus to be defiled? Wherefore upon theſe premiſſes we conclude, that what you offer in your Popiſh ſacrifice, cannot be the proper gift belonging to Chriſts Prieſthood.

Heb. 8. verſ. 2.

Argum. 3. The celebration of the Paſſeover was a manifeſt type and figure of the celebration of the Euchariſt: but in the Paſſeover there was a ſacrifice: *Ergo*, there muſt be a ſacrifice in the Euchariſt: *cap.* 7. This argument is alſo urged by them of Doway: *p.* 190.

Firſt, *Bellarmine* proveth the propoſition out of S. *Paul*: *Chriſt our Paſſeover is ſacrificed for us, therefore let us keep the feaſt with the unlevened bread of ſynceritie, &c.* 1 *Cor.* 5. 8. Chriſt was not crucified or ſacrificed upon the croſſe to be eaten; he is then ſacrificed to be our Paſſeover, where hee is to bee eaten; and that is no where, but in the Euchariſt: the Euchariſt therefore is the true Paſſeover. *Bellarm. ibid.*

1 Cor. 5. 8.

Contra. Firſt, S. *Paul* ſpeaketh not in that place of any Sacramentall eating of Chriſt, but of the reformation of the whole life to be led in ſincerity and truth, as before *verſ.* 7. *Purge out the old leaven*: He applyeth this type to his preſent purpoſe, that the Corinthians ſhould expell from amongſt them the inceſtuous perſon: wherefore in this ſenſe Chriſt our Paſſeover was ſacrificed upon the croſſe, ſpiritually to be eaten by faith, and to be followed by vertuous imitation all our life. Secondly, though we grant, that the Paſchall Lambe and the Euchariſt may have ſome reſemblances together, as *Bellarmine* noteth ſome, as in the ceremonie of eating commanded in them both, alſo in the end, that is to be a remembrance of their corporall deliverance, this of our ſpirituall; and likewiſe, as that was eaten with ſowre hearbs, ſo the other muſt bee received with true ſorrow and repentance: yet was not the Paſſeover appointed directly to be a type of the Euchariſt, but of Chriſt crucified, as the Evangeliſt expoundeth, *John* 19. 37. theſe things were done, *That the Scripture ſhould be fulfilled, Not a bone of him ſhould be broken*: if then the type of the Paſſeover were fulfilled in Chriſt crucified upon the Croſſe, we are not to ſeeke for any other accompliſhment of it. Thirdly, if it ſhould bee granted, that the Paſſeover was a type of the Euchariſt, it followeth not, that it ſhould bee in every thing a type, which he muſt prove, or elſe his argument concludeth not: for they differ in many things. 1 The Paſſeover was of fleſh with blood; the Euchariſt is of bread without blood. 2 The Paſſeover was done in remembrance of their deliverance; the Maſſe, they ſay, is a propitiatory ſacrifice, and not a commemoration only. 3 The Paſſeover was eaten at Even, Maſſe is ſaid in the morning. 4 Nothing was left of the Paſſeover, untill the morning; but their conſecrated hoaſt is reſerved. 5 The Paſſeover was eaten in their houſes; Maſſe is ſaid in their Churches: if in theſe and other points the Paſch and Euchariſt differ, why not alſo in this? that the one was a ſacrifice, and ſo is not the other.

John 19. 37.

Secondly, whereas *Bellarmine* proveth the aſſumption, that the Paſſeover was a ſacrifice, for ſo S. *Marke* ſaith, *Marke* 14. 12. *When they ſacrificed the Paſſeover*: We anſwer, firſt, it was not properly a ſacrifice, becauſe ſacrifices were made by fire, and were brought to the Prieſt, and ſome part laid upon the Altar, as we may reade in the lawes of ſacrifices, *Levit.* 1, 2, 3. *Chap.* But the Paſſeover was eaten in the houſe, where neither Prieſt, nor Altar was neceſſary, and the whole Lambe was eaten, nothing reſerved. Secondly, notwithſtanding it was called a ſacrifice, being a religious act, in reſpect of other ſacrifices of ſheep and bullocks, which the Paſſeover was uſed to be ſolemnized with, *Deut.* 16. 2.

Mark. 14. 12.

Deut 16. 2.

Argum. 4. The Apoſtle ſaith, *Heb.* 13. 10. *Wee have an Altar, whereof they have no power to eat, which ſerve in the Tabernacle. Ergo*, we have not only a common table to eat meere bread upon, but a very Altar in the proper ſenſe to ſacrifice Chriſts body upon. *Rhemiſt. annot. Heb.* 13. *ſect.* 6.

Heb. 13. 10.

Anſwer. Firſt, the Apoſtle ſpeaketh of the Sacrifice of Chriſts death, whereof wee are made partakers by faith: which they can reape no benefit by, which remaine in the ceremoniall obſervations of Leviticall ſacrifices. Chriſt therefore is our Prieſt, Altar and Sacrifice: for *verſ.* 12. the Apoſtle maketh mention of the ſufferings of Chriſt: hee meaneth not then the Common table, which is unproperly called an Altar, or any materiall Altar beſide, but the Altar only of Chriſts death. Secondly, if whereſoever in Scripture this word (*Altar*) is read, it muſt be taken for a proper materiall Altar, wee ſhall have alſo a materiall Altar in heaven, *Apocal.* 8. 3. which I am ſure they will not grant. Thirdly, the Apoſtle ſaith, *We have an Altar*; which is but one, whereas Popiſh Altars are many: it cannot therefore be underſtood of ſuch Altars. Fourthly *Bellarmine* better adviſed than the *Rhemiſts*, refuſeth to urge this place, becauſe divers of their owne writers underſtand it of Chriſts croſſe: *cap.* 14. *Ireneus* ſaith: *Altare noſtrum eſt in cœlis*: Our Altar is in heaven, *adverſ. hæreſ. c.* 34.

Ierem. 33. 18. *Argum.* 5. *Ierem.* 33. 18. *Neither ſhall the Prieſts and Levites want a man before me, to offer burnt offrings and meat offrings, and to doe ſacrifice continually*: theſe are the Prieſts of the new Teſtament, which doe truly offer ſacrifice in the Maſſe: for it cannot be underſtood of the Miniſters of the Goſpell, becauſe theſe are called Prieſts, and are ſaid to offer burnt offrings: neither of Chriſt, for the Prophet ſpeaketh of many Levites and Prieſts: *Bellarm. cap.* 9.

Anſwer. Firſt, this text may very well bee referred to Chriſt, for *verſ.* 17. the Prophet had ſaid, *David ſhall not want a man to ſit upon the throne, &c.* This is underſtood of the ſpirituall kingdome of Chriſt, and ſo may the other of his ſpirituall Prieſthood: for the Prophet ſpeaketh of one ſingular man, *Non interibit vir*, there ſhall not bee wanting a man to offer Sacrifice, &c. Secondly, but wee rather underſtand this place of the Miniſters of the Goſpell, as it may bee expounded by the like place,
Iſay 59. 21. *Iſay* 59. 21. *I will make this my covenant with them, &c. My words ſhall not depart out of thy mouth, nor the mouth of thy ſeed, nor out of the mouth of the ſeed of thy ſeed, &c.* And in the new Teſtament we
Revel. 1. 6. reade both of ſpirituall Prieſts, *Revel.* 1. 6. *He hath made us Kings and Prieſts to God his Father*; and
Rom. 12. 1. of ſpirituall burnt offerings and ſacrifices, *Rom.* 12. 1. *I beſeech you give up your bodies a living ſacrifice.* Thirdly, but this place cannot be underſtood of any ſuch externall Prieſthood for theſe reaſons: firſt, as is the kingdome of *David* here promiſed, ſo is the Prieſthood: but the firſt is ſpirituall: *Ergo*, the ſecond. Secondly, as they are called Prieſts, ſo alſo Levites: but their Prieſts offering according to *Melchiſedecks* order, as they ſay, cannot bee of the Leviticall order. Thirdly, neither have they any, *holocauſtomata*, burnt offerings in their Maſſe ſacrifice: therefore the literall ſenſe of this place ſerveth not their turne.

Dan. 8. 11. 12. 11. *Argum.* 6. *Daniel* 8. 11. & 12. 11. The Prophet fore-telleth how Antichriſt ſhall take away the daily ſacrifice, which is the ſacrifice of the Maſſe: it cannot be underſtood of *Antiochus*, who worſhip-
Dan. 11. 37. ped the God of his Fathers: but Antichriſt ſhall not regard the God of his Fathers, *Daniel* 11. 37. *Bellarm. ibid.*

Anſwer. Firſt, theſe propheſies were hiſtorically fulfilled in *Antiochus Epiphanes*: how that the
Dan. 8. 14. Temple ſhould by him be firſt prophaned, by the ſpace of two thouſand three hundred dayes, *Dan.* 8. 14. that is ſix yeeres, three moneths and an halfe: for this profanation began in the yeere 142. or
1 Macch. 1. 11. thereabout, as may be gathered, 1 *Macchab.* 1. 11. for he turned againe to ſpoile the Temple in the 143. yeere, *ibid. v.* 21. So that he began the yeere before: and the Temple was purged in the 148.
1 Macch. 4. 52. yeere, the 25. day of the moneth *Caſleu.* 1 *Macc.* 4. 52. Againe, the finall deſolation and defiling of
Dan. 12. 11. the Temple with the ceaſing of the daily ſacrifice was to endure 1290. dayes, *Dan.* 12. 11. that is, three yeeres, ſeven moneths and odde dayes: ſo it came to paſſe, for in the 125. yeere *Antiochus* ſent
1 Macch. 1. 30. againe to defile the Sanctuary, and to aboliſh the ſacrifice, 1 *Macchab.* 1. 30. and in the moneth of *Caſleu* he accompliſhed his purpoſe, and ſet up the abomination of deſolation upon the Altar, *verſ.* 57. and in the 128. yeere, in the eleventh moneth *Zanticus*, the King by his letters patents reſtoreth reli-
2 Macch. 11. 33. gion againe, 2 *Macchab.* 11. 33. So that theſe propheſies being ſo evidently fulfilled in *Antiochus*, cannot bee applied to any other. And concerning the objection of *Antiochus* idolatrie, though hee openly profeſſed the worſhip of the idols of the heathen; yet in truth, as by his profanenes appeareth, he had no conſcience of any religion at all.

Secondly, the place cannot be underſtood, as *Bellarmine* would enforce. Firſt, their Antichriſt ſhall reigne but three yeeres and an halfe, as they ſay; but the Prophet ſpeaketh of ſix yeeres and three
Dan. 8. 14. moneths, *Dan.* 8. 14. Secondly, if their Maſſe ſhall be aboliſhed by Antichriſt, wherein they ſay the eternity of Chriſts Prieſthood conſiſteth; then ſhould Chriſts Prieſthood alſo bee at an end. Thirdly, the abomination of deſolation ſpoken of by *Daniel*, is interpreted to be the ceaſing of the Jewiſh ſa-
1 Macch. 1. 57. crifice, both in the ſtory of the Macchabees, which is Scripture with them, 1 *Macch.* 1. 57. and by
Matth. 24. 15. our Saviour, *Matth.* 24. 15.

Malach. 1. 11. *Argum.* 7. *Malach.* 1. 11. *From the riſing of the Sun, unto the going downe of the ſame, my name is great amongſt the Gentiles, and in every place incenſe ſhall be offered to my name, and a pure offering*: This place *Bellarmine* proveth by theſe reaſons to be underſtood of the ſacrifice of the Maſſe; and not of any ſpirituall ſacrifice. *c.* 10.

Firſt, by the ſignification of the Hebrew word מנחה. *Mincha*, that ſignifieth an offering or oblation, which properly betokeneth a kinde of externall ſacrifice, which was made of oyle and incenſe.

Contra. Firſt, if this bee the proper ſignification of the word, it cannot meane the ſacrifice of the Maſſe, which conſiſteth in the formes of bread and wine, not of oyle and incenſe. Secondly, this word doth not onely ſignifie a Sacrifice given unto God, but a gift or preſent offered to man, *Gen.* 33. 11. So *Iacob* calleth his preſent ſent to his brother: wherfore the Jeſuits collection faileth him. Thirdly, *Pſalm.* 141.2. The Prophet ſaying, *Let the lifting up of my hands be an evening ſacrifice,* uſeth the ſame word: Where wee ſee that the ſpirituall ſacrifice of Prayer is called by this name, or reſembled to it: and ſo is the Prophet to be underſtood in this place.

Gen.33.11.
Pſal.141.2.

Secondly, the Prophet calleth it a pure offering, which cannot be polluted: but prayers may bee polluted; the ſacrifice of the Maſſe onely cannot by the evilneſſe of the Miniſter be defiled. *Bellarm. ibid.*

Contra. Firſt, though our prayers as they proceed from us have many imperfections, yet they are accepted through Chriſt, 1 *Pet.* 2. *Offer up ſpirituall ſacrifices acceptable to God through Chriſt*: in which ſenſe the Apoſtle ſpeaketh, *I will that every where men lift up pure hands, &c.* 1 *Tim.* 2. as here the Prophet ſaith, *In every place a pure offering ſhall be offered.* Secondly, we have ſpirituall ſacrifices and exerciſes of religion, which cannot be by the evilneſſe of the Miniſter defiled: as the preaching of the word, which though it be under a pretenſe preached, is profitable, *Philip.* 1. 18. The Euchariſt alſo which is a ſacrifice of thankſgiving is effectuall to a worthie receiver, though by the hands of an unworthie Miniſter. Thirdly, your Maſſe is ſo far from being a pure offering, that it is the moſt impure and uncleane ſink, that ever was brought into the Church: and your ſelves alſo require to the conſecration thereof, the intention of the Miniſter, which if it be not devout and religious, the ſacrifice faileth: ſo that an impure intention alſo defileth your Maſſe.

1 Pet.2.5.
1 Tim.2.8.
Philip.1.18.

Thirdly, the Prophet ſpeaketh of ſuch an offering as was not in uſe amongſt the Jewes: ſaying, *I will not accept an offering at your hands, verſ.* 10. but prayer was in uſe amongſt them: *Ergo.* Againe, the Prophet ſpeaking directly to the Prieſts, *verſ.* 6. *Thus ſaith the Lord of hoſtes unto you, O yee Prieſts, &c.* and reproving their ſacrifices, bringeth in a new kind of offering, which a new kind of Prieſts ſhould offer unto God: but ſpirituall ſacrifices are common to all Chriſtians: *Ergo, Bellarmin. ibid.*

Malach. 1.6.10.

Contra. Firſt, the Prophet ſpeaketh onely in this place of the abuſe and corruption of their externall ſacrifices, in that they offered the lame and blind, *verſ.* 8. and *chap.* 3. 8. *Yee have ſpoiled me in tithes and offerings*: and he ſaith he will accept no ſuch offerings at their hands: but he will bee ſpiritually worſhipped among the Gentiles. To the ſame effect he ſaith, *Pſalm.* 50. 9. 14. *I will take no bullock out of thy houſe, &c. but offer unto God praiſe*: theſe ſacrifices of prayer and thankſgiving, though they were not altogether unknowne to the Jewes, yet they were not ſo frequented and uſed, not relied upon, as the other externall ſacrifices.

Malach.3.8.
Pſal.50.9.

Secondly, the Prophet doth not onely reprove the hypocriſie of the Prieſts, but the deceit alſo of all the people, *verſ.* 14. Curſed bee the deceiver, *that hath in his flocke a male and ſacrificeth a corrupt thing*: ſo that he propheſieth of the generall ſacrifices of all Chriſtians, not of any peculiar ſort, as S. *Peter* beſt of all expoundeth this place, 1 *Pet.* 2. 5. *Yee are made a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifices, &c.*

Malach.1.14.
1 Pet.2.5.

Argum. 8. *Iohn* 4. 23. *The houre commeth and now is, when the true worſhippers ſhall worſhip my father in ſpirit and truth*: By worſhip and adoration here is underſtood the ſolemne worſhipping of God by ſacrifice. Firſt, the ſcope of the place giveth it: for the womans queſtion was of the worſhip of God by ſacrifice, which was tied to Jeruſalem; You ſay that Jeruſalem is the place, where men ought to worſhip, *verſ.* 20. but it was lawfull for the Jewes to offer ſpirituall ſacrifice in any place: therefore Chriſts anſwer muſt bee of ſuch a ſacrifice which ſhould not be tied to a place, as the Jewes ſacrifice was.

Iohn 4.23.

Secondly, *The houre commeth, &c.* Chriſt ſpeaketh of a new adoration which was not before: but the time was alwaies to offer ſpirituall ſacrifices of prayer, &c.

Thirdly, Chriſt ſpeaketh of publike and ſolemne adoration, which ſhould anſwer to the publike ſacrifices of the Jewes: but praier and thankſgiving may be done privatly: *Ergo,* he meaneth the ſolemne ſacrifice of the Maſſe, *Bellarm. cap.* 11.

Anſwer. To the firſt reaſon. Firſt, though it were lawfull for the Jewes to pray otherwhere; yet prayer made in the Temple, had a more eſpeciall promiſe: and therefore it was called, The houſe of prayer, *Iſay.* 56. 7. and *Salomon* prayeth to God at the dedication of the Temple, That whoſoever upon any occaſion ſhould come and make his prayer in that houſe, God would heare in heaven, even if hee were a ſtranger, 1 *Reg.* 8. 42. Wherefore Chriſts anſwer may include alſo the worſhip of God by prayer. Secondly, it followeth not, the worſhip of God by Sacrifice was tied to a place, or they ſacrificed onely at Jeruſalem: *Ergo,* now they ſhall ſacrifice every where: for by this reaſon, the ſacrifices of beaſts might continue ſtill with an enlargement onely of the place: but Chriſt oppoſeth the ſpirituall worſhip of God, not limited to any place, againſt their carnall ſacrifices appendant to the Temple.

Iſay 56.7.
1 King 8.42.

Secondly, though the time was alwaies for ſpirituall Sacrifice, yet neither was it ſo generall under the law, as under Chriſt, whoſe name is called upon amongſt the Gentiles: And againe, they were notwithſtanding bound to the externall ſacrificies, which are now aboliſhed by this ſpirituall worſhip:

which ſeemeth in theſe two reſpects to be a new worſhip. Secondly, Chriſt ſaith, *The houre now is:* but as yet the Euchariſt was not inſtituted, nor the ſacrifice thereof, and therefore at this time God could not be ſo worſhipped by ſacrifice.

Thirdly, the argument followeth not, prayer may be uſed privately: *Ergo*, it cannot be the publike ſervice of God: *For the houſe of God is called the houſe of prayer:* therefore this publike ſpirituall worſhip doth anſwer to the ſolemne carnall ſacrifices. Secondly, neither is your Maſſe alway publike, neither in reſpect of the place, ſeeing you allow it to be ſaid in houſes; nor in reſpect of the perſons, for the Prieſt and his boy may diſpatch a Maſſe.

Laſtly, that this place cannot bee underſtood of the ſacrifice of the Maſſe, it is thus evident. Firſt, Chriſt ſaith, *The houre is;* but at that time the ſacrifice was not inſtituted. Secondly, this worſhip is in ſpirit, as God is a ſpirit: but in the Maſſe they urge a carnall, not a ſpirituall preſence. Thirdly, God muſt be worſhipped in truth: but the carnall preſence is a monſtrous lie. Fourthly, *The Father requireth ſuch to worſhip him, verſ.* 23. But God no where in Scripture teacheth any ſuch carnall preſence, nor requireth us ſo to worſhip him.

Argum. 9. That which Chriſt did in his laſt Supper, he commanded his Apoſtles to do the ſame: but Chriſt offered himſelfe up to his Father, under the forme of bread and wine: *Ergo*, Chriſt is offered up in the ſacrifice of the Maſſe: *Bellarm.cap.*12. That Chriſt offered up himſelfe in his laſt Supper, he thus laboureth to prove.

Math.26.28.

Firſt, S. *Luke* ſaith, *This is my bodie which is given, and my blood which is ſhed*, not (which ſhall be:) ſo that in that very inſtant Chriſts bodie and blood was offered unto God, and *(for you)* ſaith Chriſt, (not unto you:) and *(for many)* as S. *Matthew* hath, *Math.* 26. 28. ſo that it was a ſacrifice then offered to God, not for them there preſent, to whom it was miniſtred, but for many beſide.

John 5.24.
John 10.15.
Exod.12.11.

Anſwer. Firſt, the Scripture doth often ſpeak of that which is to come, as preſent, becauſe it is as certaine before God, as alreadie done: as *Iohn* 5. 24. *He that beleeveth, hath everlaſting life, Iohn* 10. 15. *I lay downe my life for my ſheepe:* yet Chriſt had not yet laid it downe: likewiſe *Exod.* 12.11. *It is the Lords Paſſe-over, for I will paſſe, &c.* the Lord had not yet paſſed over; yet he ſaith, *It is the Lords Paſſe-over*, in the preſent tenſe: So, *My bodie is given, and my blood is ſhed:* that is, it ſhall be as ſurely given, and ſhed, as if it were now done: ſo alſo their owne authors: as *Cajetane* ſaith, that the Evangeliſts uſed the preſent tenſe, becauſe the ſhedding of Chriſts blood and his paſſion were at hand, *commen.* in 1 *Cor.*11. and *Salmeron* upon the ſame place to the ſame purpoſe, &c.

Secondly, I doe urge *Bellarmines* owne words againſt himſelfe, who elſe-where ſaith, that theſe words, *Which is ſhed for you for the remiſſion of ſinnes,* doe not ſignifie, that his blood is drunke for remiſſion of ſinnes, but that it was ſhed for remiſſion of ſinnes, *Et hoc per Euchariſtiam repræſentari:* And that this is repreſented in the Euchariſt, *lib.* 4. *de Euchariſt.c.* 19. *reſponſ.ad argum.*3. If Chriſts blood be not then drunke for remiſſion of ſinnes in the Sacrament, as hee confeſſeth, it is not ſhed; for the ſame thing is drunke, that is ſhed: and if the ſhedding of Chriſts blood bee onely repreſented in the Euchariſt, then it is not there ſhed. Thirdly, it is falſe that Chriſts bodie was not given to the Apoſtles in the Euchariſt, for the text is plaine, *Hee gave the bread unto them, and likewiſe the cup*, and whereas *Matthew* ſaith, *for many*, it is evident that hee ſpeaketh of Chriſts death, for the Sacrament is onely profitable to them that receive it. Fourthly, if theſe words, *which is given for you*, are ſo materiall to prove the Maſſe a ſacrifice, why are they left out in the Canon of the Maſſe?

Secondly, S. *Paul* ſaith, *Which is broken for you*, ſignifying Chriſts bodie, for bread is not broken for them, but to them; and S. *Luke* ſaith, *This cup (is the new teſtament in my blood) which is ſhed for you (which cup)* for ſo is the conſtruction in the Greeke: ſo that the blood, as it was in the cup, was then ſhed. *Bellarm.ibid.*

1 Cor.10.16.

Vide Bez in hunc locum.

Anſwer. Firſt, S. *Paul* maketh evidently againſt them, for Chriſts bodie is not broken in the Sacrament, but bread: *the bread which we breake*, 1 *Cor.* 10. 16. ſo that theſe words, *which is broken for you*, muſt bee referred to the breaking and tormenting of Chriſts bodie upon the Croſſe. Secondly, S. *Luke* muſt be expounded by S. *Matthew*, who ſaith, τὸ αἷμα ἐκχυνόμενον, *The blood which is ſhed*, not τὸ ποτήριον ἐκχυνόμενον, *The cup which is ſhed*, as S. *Luke* hath it: which ſome think ſhould be read ἐκχυνομένῳ, in the dative caſe, as S. *Baſil* readeth to anſwer unto *blood*, in the ſame caſe: And againe, in proper ſpeaking, the cup cannot bee ſaid to be ſhed, and blood in the cup wee acknowledge none to be ſhed but wine only.

Thirdly, *Bellarmine* thus reaſoneth againſt the Lutherans, who hold a carnall preſence, the blood and fleſh of Chriſt are verily in the Euchariſt, as the blood and fleſh, *occiſi & mortui corporis*, of a ſlain and dead body, and therefore they are conſecrated apart: the bodie by it ſelfe, and the blood by it ſelfe: Chriſt is then preſent as a ſacrifice killed and ſlaine: *Bellarm. ibid.*

Anſwer. Let the Lutherans here anſwer for themſelves; this argument doth not force us at all, holding no ſuch carnall preſence: I will onely note the notable contradiction of *Bellarmine*, who elſewhere affirmeth that the bodie of Chriſt is not in the Euchariſt, as *exanimum, exangue, mortuum:* as without life, without blood, or dead, becauſe Chriſt now dieth no more: *lib.*4. *de Eucha.c.*21. *argum.* 3. But here hee ſaith, it is preſent as a ſlaine and dead bodie: therefore his owne anſwer ſhall ſuffice for his owne objection.

Argum. 8. Saint *Paul* ſaith, 1 *Cor.* 10. 16. *The cup of bleſſing, which we bleſſe, is it not the communion of the blood of Chriſt? &c. verſ.* 18. *They which eat of the ſacrifices are partakers of the altar, &c. verſ.* 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice to devils, verſ.* 21. *Ye cannot drinke the cup of the Lord, and the cup of devils, you cannot bee partakers of the Lords table, and the table of devils.* From this place *Bellarmine* reaſoneth thus, Such as was the table of devils, ſuch is the Lords table: but that table was the altar of Idols, *Ergo*, the Lords table is an altar. Againe, as the Jewes did eat the ſacrifices, and ſo were made partakers of the altar, and the Gentiles by eating of idolatrous ſacrifices were partakers of devils: ſo wee by eating the fleſh and drinking the blood of Chriſt, are made partakers of him, c. 14.

1 Cor.10.16.
Verſ.18.20.

Anſwer. Firſt, the table of devils was not the altar of the Idols, but they had beſide their altars, tables in the Idoll temples, whereat they did feaſt. 1 *Corinth.* 8. 10. *If any man ſee thee ſit at table in the Idols temple*: therefore as their tables were not their altars, no more is the Lords table an Altar. Secondly, the argument followeth not, they were made partakers of the externall altar by eating externall Sacrifices: *Ergo*, ſo are wee made partakers of Chriſt by an externall Sacrifice: for as their altar was externall, ſo their ſacrifices were externall; but as our altar is ſpirituall, as the Apoſtle ſaith, *We have an altar*, *Heb.* 13. 10. ſo our eating and drinking muſt be ſpirituall: and the Apoſtle himſelfe putteth this difference, *verſe* 18. *Behold Iſrael which is after the fleſh*: ſignifying, that they were delighted in fleſhie ſacrifices, becauſe they were after the fleſh, but we being after the ſpirit, muſt be exercised in ſpirituall ſacrifices. Thirdly, that we are effectually joyned unto Chriſt, by a ſpirituall conjunction, though wee carnally eat him not, the Apoſtle ſheweth, *Hee that is joyned to the Lord is one ſpirit*, 1 *Cor.* 6. 17. And if while the materiall altar ſtood, they might bee partakers of it in heart and deſire, though they did not eat of the ſacrifices, as *David* being abſent from the temple ſaith, *My ſoule fainteth for the Courts of the Lord, &c. even for thine altars*, *Pſalm.* 84. 1. 3. much more may we now in ſpirit and by faith, communicate with the true altar and ſacrifice: And ſo the Apoſtle ſaith, *Heb.* 13. 10. *Wee have an altar, whereof they have no authoritie to eat, which ſerve in the Tabernacle*: *Ergo*, they which ſerve not in the Tabernacle, but have left the ceremonies of the law, may eat thereof, partly by faith and ſpiritually, partly in the Euchariſt ſacramentally, which Chriſt hath commanded to be done in remembrance of him. And thus farre of their arguments for the ſacrifice of the Maſſe.

1 Cor.8.10.
Heb.13.10.
1 Cor.6.17.
Pſal.84.1.3.

The Proteſtants.

THat there are ſpirituall ſacrifices remaining yet unto Chriſtians in the exerciſe of religion, we doe verily beleeve, being ſo taught by the Scriptures: ſuch are the ſacrifices of praiſe and thankſgiving, *Heb.* 13. 15. The ſacrifice of almes and diſtribution, *verſ.* 16. the mortifying alſo of the fleſh, is a kind of crucifying, and ſo a ſpirituall ſacrifice, *Galath.* 6. 14. And in this ſenſe we denie not, but that the Sacrament may be called a ſacrifice, that is, a ſpirituall oblation of praiſe and thankſgiving: but that there is a proper and externall ſacrifice, as in the law of Goats and Bullocks, upon the croſſe of the bodie of Chriſt; ſo in the Euchariſt, of the ſame bodie and fleſh of Chriſt: wee doe hold it for a great blaſphemie, and hereſie.

Heb.13.15.16.
Gal.6.14.

Argum. 1. The very fleſh, and true naturall bodie of Chriſt, is not, as we have ſhewed before at large, in ſuch carnall and corporall manner preſent in the Sacrament: therefore it cannot in the Sacrament be ſacrificed, and offered up.

Argum. 2. This ſacrificing of the bodie and blood of Chriſt is contrarie to Chriſts inſtitution: for he ſaith onely, *Take ye, eat ye, drinke ye*: he ſaith not, ſacrifice ye, or lift up, and make an oblation of my bodie. Neither doe thoſe words, *hoc facite*, doe this, give them any power to ſacrifice, as *Bellarmine* would have it: for to whom he ſaith, *Eat ye, drinke ye*, to the ſame alſo he ſaith, *Doe ye.* Wherefore if doe ye, bee as much as ſacrifice yee: all Chriſtians, for whom it is lawfull to eat and drinke the Sacrament, by this rule have authoritie to ſacrifice. Againe, the words are, *Doe this in remembrance*: We remember things abſent, and which are already done and paſt: if then there be a preſent ſacrifice in the Sacrament of the bodie of Chriſt, it cannot properly be ſaid to be a memorie of his ſacrifice.

Luk.22.19.

Argum. 3. The Apoſtle ſaith, that Chriſt need not to offer himſelfe often, but that he hath done once in the end of the world, *Heb.* 9. 26. And with one offering, hath he made perfect for ever them that are ſanctified, 10. 14. *Ergo*, Chriſt cannot be ſacrificed againe: for that were to make his ſacrifice upon the croſſe imperfect.

Heb.9.26.
Heb.10.14.

Bellarmine anſwereth: that the Apoſtle here ſpeaketh of the bloodie and painfull ſacrifice of Chriſt upon the croſſe, which was ſufficient once to be done: but this taketh not away the unbloodie ſacrifice, which is but an iteration of the former, whereby the fruit and efficacie of that firſt oblation is applied unto us, *Bellarm. lib.* 1. *de miſſ. cap.* 25.

Anſwer. Firſt, the Apoſtle excludeth all manner iterations of the ſacrifice of Chriſt; for otherwiſe, if Chriſt ſhould now be often howſoever ſacrificed, the difference would not hold between the ſacrifices of the law which were often done, and the ſacrifice of Chriſt, which was once to be performed: as the Apoſtle ſetteth it downe, *Heb.* 10. 11. *Every Prieſt appeareth daily miniſtring, and oftimes offereth one manner offering, &c. but this man after he had offered one ſacrifice for ſin, &c.* and their ſacrifices were alſo in a manner iterations and commemorations of the ſacrifice of Chriſt. The Apoſtle then thus reaſoneth; They had many iterative and commemorative ſacrifices of Chriſts death: *Ergo*, wee

Heb.10.11.

have not now. Secondly, that is but a fooliſh and falſe diſtinction of the bloodie and unbloodie ſacrifice, as they underſtand it: for there can bee no proper unbloodie ſacrifice of Chriſt, neither could he be offered up otherwiſe than by dying, *Heb.9.27,28.* Therefore he is not offered up in the Sacrament, becauſe now hee dieth not. Thirdly, neither need we invent a new kind of ſacrifice, for the application of Chriſts death: for to that end Chriſt hath appointed the preaching of the word, and inſtituted the Sacraments; whereby the death of Chriſt, with all the benefits thereof, are moſt fruitfully applied unto us, *Galath.* 3. 1. S. *Paul* ſaith, that Chriſt was deſcribed in their ſight, and as crucified: that is, by the preaching of the Goſpell, 1 *Cor.* 11. 26. *As oft as ye eat this bread, and drink this cup, ye ſhew the Lords death till he come.*

Heb.9.27,28
Galath.3.1.
1 Cor.11.26.

Bellarmine replieth: firſt, though the death of Chriſt be applied by the preaching of the word and adminiſtration of the Sacrament of the Lords Supper: yet it may bee applied alſo by the ſacrifice of the Maſſe, which in this behalfe is not ſuperfluous, no more than Baptiſme is, by which alſo Chriſts death is applied. Secondly, that the Apoſtle ſpeaketh of the bloodie and painfull ſacrifice of Chriſt upon the croſſe, it appeareth by the words following, *verſ.*26. *for then he muſt have often ſuffered,&c. Bellar.c.25.reſp.ad argum.*2.

Contra, Firſt, Baptiſme is not ſuperfluous in applying and ſhewing forth Chriſts death, though to the ſame end wee have the preaching of the word and the other Sacrament, becauſe they are all of Chriſts inſtitution, ſo is not the Maſſe. Againe, they applie Chriſts death diverſly; Baptiſme as the ſeale of our regeneration; the Euchariſt as a ſigne of our ſpirituall feeding upon Chriſts death; the word preached as a worker of our faith: ſo that none of them are ſuperfluous. But the Maſſe is ſuperfluous, becauſe the remembrance and ſhewing forth of Chriſts death is as fully ſet forth in the Sacrament without a ſacrifice.

Secondly, the words of the Apoſtle make againſt their unbloodie ſacrifice: for thus the Apoſtle reaſoneth, *Heb.*9.25. *Not that he ſhould offer himſelfe often,&c. for then muſt he have often ſuffered.* Chriſt cannot be offered without ſuffering, but he ſuffered but once: *Ergo*, he was offered but once.

Heb.9.25.

Argum. 4. Chriſt ſaith, *This cup is the new Teſtament in my blood:* we reaſon then thus; The ſame thing cannot be both the Teſtament, and the matter teſtamentarie, or which is teſtified; the Euchariſt is the publike inſtrument or teſtament; the ſacrifice of Chriſts death is the thing teſtified: *Ergo*, the Euchariſt is not the ſacrifice: for a ſacrifice is a thing from us offered to God, a teſtament is a ſeale of Gods promiſe exhibited to us.

Luk.22.20.

Bellarmine anſwereth, the Euchariſt in divers reſpects is both a ſacrifice and a teſtament: a ſacrifice, as it is offered unto God; a teſtament, as it is an authenticall inſtrument of Gods promiſe toward us. So we read, *Exod.* 24. *This is the blood of the teſtament, that God hath appointed.* Like as then the ſacrifices of the law were ſignes of Gods covenant and teſtament, and yet true ſacrifices notwithſtanding: ſo the blood of Chriſt is both the ſacrifice, and the ſigne of Gods teſtament and covenant, *cap.* 24. *reſpenſ. ad argum.* 1.

Exod.24.8.

Contra. Firſt, wee grant, that a teſtament cannot bee ratified without blood, as the Apoſtle ſaith, *Heb.*9.18. and therfore the blood of the ſacrifice is alſo a ratification of the teſtament: but there the ſacrifice was one thing, the teſtament another: the ſacrifices of the law were of beaſts, the teſtament had relation to Chriſt: So then the ſacrifices of the law were true ſacrifices, and ſignes alſo of the ſacrifice of Chriſt, which was divers from the ſacrifices of the law: But here they make the ſame thing to be both the ſacrifice it ſelfe, and the ratification or teſtament of the ſame ſacrifice, which cannot be.

Heb.9.18.

Secondly, there cannot be ſuch divers reſpects, as to make the ſame thing, at the ſame inſtant, to be both the ſigne, and the thing ſignified: and therefore in the Euchariſt there cannot be both the ſacrifice it ſelfe, and the teſtification thereof, what reſpects ſoever can be pretended: for this were to make a thing abſent, preſent at the ſame time: for that which is ſacrificed muſt be preſent, that which is repreſented and remembred is abſent: Chriſts bodie therefore being repreſented in the Euchariſt, cannot be then and there ſacrificed.

Argum. 5. If there were remaining ſtill in the Church a reall externall ſacrifice, then there muſt bee alſo a reall and externall prieſthood, and ſo a multitude of ſacrificing prieſts: but this is contrarie to the Scripture, that maketh this difference betweene the law and the Goſpell, that then there were many Prieſts, *becauſe they were not ſuffered to endure by reaſon of death: but now Chriſt hath an everlaſting Prieſthood, Heb.* 7. 23, 24. So that hee is the onely Prieſt of the Goſpell: *Ergo*, there being no more ſacrificing Prieſts, there is no ſuch ſacrifice: for it were a derogation to the everlaſting Prieſthood of Chriſt, to ordaine other Prieſts beſide.

Heb.7.23,24.

Bellarmine anſwereth: firſt, it is no more derogation to Chriſts Prieſthood to conſtitute inferiour Prieſts under him, than it is to his paſtorall and propheticall office to ſubſtitute inferiour paſtors, miniſters and teachers under him: and as *Aaron* while hee lived had other inferiour Prieſts, and a King hath under him inferiour officers and governours; ſo Chriſt may have other inferiour Prieſts, as his vicars and miniſters. Secondly, the Apoſtle excludeth onely the multiplying of Prieſts in the ſame degree and power, not of inferiour Prieſts, that are but Chriſts miniſters, *Bellarm.cap.25.reſp.ad argum.*1.

Contra. Firſt, the compariſon betweene inferiour ſacrificing Prieſts, and inferiour preaching paſtors under Chriſt, is not like. 1. Becauſe Chriſt hath given commandement for the one, *Goe teach and baptize, Matth.*28. but no where are they commanded againe to ſacrifice Chriſt. And *Epheſ.*4.11. the

Matth.28.20.
Epheſ.4.11.

Apoſtle ſheweth, that the calling of the Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers are given of Chriſt: but Prieſts are not there named. 2 Becauſe there is neceſſitie of preaching, *Woe is me if I preach not*, 1 *Cor.* 9. 16. and ſuch offices are neceſſarie in the Church, *for the gathering together of the Saints, for the work of the miniſterie, and the edification of the bodie of Christ*, *Ephes.* 4. 12. but of ſacrificers and ſacrificing Prieſts there is no neceſſitie at all. 3 There is in Paſtors and Teachers but an outward ſervice and miniſtrie onely, the efficacie is of God: *Paul planteth, Apollo watereth, God giveth increaſe*, 1 *Cor.* 3. but Chriſts paſtorall and propheticall office giveth the inward increaſe and vertue, to the which the outward miniſtrie is not derogatorie: but unto the ſacrificing prieſthood they aſcribe an efficacious power to make Chriſts bodie, and to work attonement by it, and ſo joyne them as fellow-workers with Chriſt in the ſpirituall work, which is great impietie. 1 Cor.9.16. Epheſ.4.12. 1 Cor.3.6.

Secondly, *Aaron* had other inferiour prieſts for other ſacrifices and ſervices: but he himſelfe onely entred into the holy place with the blood of reconciliation, *Exod.* 30. 10. This office did reſt in him perſonally: but the Papiſts in this office of ſacrificing the blood of reconciliation joyne in commiſſion their prieſts with Chriſt himſelfe. A King hath other miniſters, becauſe he is a man, and cannot execute every part himſelfe, yet his ſoveraigntie and princely prerogatives he giveth not to any other: but Chriſt is an abſolute prieſt, and is able to execute every part of his prieſthood himſelfe: and this being a prerogative of his perſon to be a prieſt after the order of *Melchiſedech*, cannot be deputed to another. Exod.30.10.

Thirdly, they bring in a multitude of prieſts in the ſame higheſt degree of prieſthood, to ſacrifice the bodie of Chriſt, and to make reconciliation by it: nay, they make their prieſts ſuperiour to Chriſt: for hee offered but his bodie in earth, they ſacrifice it being in heaven: Chriſt offered his bodie but in one place, they in many places; hee a bodie borne of the Virgin, they make him a bodie out of bread; Chriſt without a miracle offered his bodie to the death, they ſacrifice him miraculouſly without death: and they make their ſacrificing prieſts alſo after the order of *Melchiſedech*, as Chriſt himſelfe is.

Fourthly, the Apoſtle excludeth all ſucceſſion or multiplying of prieſts, but onely where they are taken away by death: *Ergo*, ſeeing Chriſt ever liveth and dieth not, there is no other prieſt but he.

Argum. 6. Our Saviour ſaid upon the croſſe, *Conſummatum eſt*, it is finiſhed, *Ioh.* 19. 30. *Ergo*, the ſacrifice of Chriſt upon the croſſe being perfect and ſufficient, all other ſacrifices beſide are ſuperfluous. John 19.30.

Bellarmine anſwereth, that theſe words, *it is finiſhed*, doe ſignifie that all the prophecies of Chriſts paſſion were accompliſhed, not that all things were done neceſſarie to ſalvation: for then the Sacraments, and all doctrine ſhould be ſuperfluous, *ibid. cap.* 25.

Contra. Firſt, all prophecies of Chriſts paſſion were not finiſhed, when hee ſpake theſe words, for he had not yet given up the ghoſt: after which time the Evangeliſt ſheweth the fulfilling of two prophecies, as touching the piercing of his ſide out of *Zacharie*, *verſ.* 37. and of the not breaking of his bones out of *Moſes*, *verſ.* 36. Secondly, that Chriſt meaneth the perfection and conſummation of his ſacrifice upon the croſſe, the Apoſtle ſheweth, *Heb.* 10. 14. with one offering, τετελείωκεν, *conſummavit*, hee hath conſummated thoſe that are ſanctified: where the very ſame word is uſed both in the Greeke and vulgar Latine, whereby the Evangeliſt expreſſeth the conſummation and perfection of Chriſts croſſe. Thirdly, the perfection of Chriſts ſacrifice taketh not away the uſe of doctrine and Sacraments, which doe but ſet before us the death and ſacrifice of Chriſt: but it is a bar to all other ſacrifices, which if they bee but memorials of Chriſts death are ſuperfluous, doctrine and the Sacraments being ſufficient to that end: if they be more than memorials, as available to forgive ſins, they are blaſphemous, and make Chriſts ſacrifice imperfect. John 19.37. Heb.10.14.

Argum. 7. Saint *Paul* ſaith, *Chriſt dieth now no more*, *Rom.* 6. 9. but hee that is ſacrificed dieth: *Ergo*, Chriſt is not ſacrificed. The firſt part is thus proved: firſt, from the uſe of the ſacrifices, which were firſt killed before they were offered. Againe, where a ſacrifice is, the teſtament is confirmed, *Heb.* 9. 20. but where a teſtament is, there is death, *ibid.* 17. *Ergo*. Further, there is no remiſſion of ſinnes without blood, *verſ.* 22. but in the Maſſe there is remiſſion of ſinnes: *Ergo*, there is blood, and conſequently death. Rom.6.9. Heb.9.17.20.

Bellarmine anſwereth: firſt, the death of the Sacrifice is not neceſſarie, but where a thing living is offered in the forme of a living thing: but Chriſt is ſacrificed under the forme of bread and wine. Secondly, the Maſſe is not a teſtament, but a repetition of the teſtament confirmed in Chriſts death. Thirdly, the Apoſtle ſpeaketh only of the legall ſacrifices, where there was no remiſſion of ſins without blood: or the Apoſtles meaning only is, that there is no remiſſion of ſins, but in the vertue of the ſhedding of blood: and ſo in the Maſſe there is the vertue of Chriſts blood, though it bee not ſhed *reſp. ad argum.* 7.

Contra. Firſt, that thing is killed that is ſacrificed: if bread and wine bee ſacrificed, they being dead things need not be killed: but if the ſacrifice be of Chriſt, hee muſt be killed, what forme ſoever you pretend of the ſacrifice. Secondly, if the Maſſe be but a repetition of a teſtament alreadie confirmed, then it is no ſacrifice, but a memoriall only: for where a ſacrifice is, a teſtament is ratified and confirmed, not repeated onely. Thirdly, Saint *Paul* ſpeaketh not properly of the legall ſacrifices, for they *did not ſanctifie the conſcience*, *verſ.* 9. *Ergo*, they gave no remiſſion of ſinnes: And if the vertue of Chriſts blood bee onely in the Maſſe, it is ſufficient alſo to have the vertue of his ſacrifice : for to expreſſe the vertue of Chriſts blood, a new ſacrifice need not, a Sacrament to that purpoſe is ſufficient.

Argum. 8. In every ſacrifice there is a conſecration of the thing ſacrificed from a prophane to an holy uſe, as the Paſchall Lambe was ſet apart four daies, before it was eaten, *Exod.* 12. 4. there muſt alſo be an oblation unto God : but in the Maſſe, there is nothing conſecrated but bread and wine, nothing offered but bread and wine : for in the inſtitution after the conſecration in theſe words, *this is my bodie*, immediatly follow, *take ye, eat ye :* there is no mention made at all of any oblation to God: *Ergo*, if there be any ſacrifice, it is of bread and wine only. Exod.12.4.

Bellarmine anſwereth : firſt, that the bread is conſecrated by being turned into the moſt holy body of Chriſt. Secondly, the very placing of that holy thing upon the altar, is an oblation and offering of it to God, *Bellarm. c.* 27.

Contra. Firſt, if bread be conſecrated, then bread is ſacrificed : for the ſame thing is ſacrificed, that is conſecrated : if the bodie of Chriſt be conſecrated, then was it before prophane and unholy : let him chuſe which part hee will. Secondly, if the very placing upon the Communion table (for Altar wee acknowledge none) be an oblation, then bread and wine are offered : for they onely are there exhibited and placed. Chriſts bodie is placed in heaven, his place is not on the earth.

Ad fratres in Erem.ſer.27. *Argum.* 9. *Auguſtine* in a certaine place allegorizing the parable of the prodigall child, thus writeth, *Vitulum occidit, quando in ſacramento altaris memoriam paſſionis in mente renovavit :* He ſlew the fat calfe, when he renewed in the Sacrament of the altar, the memorie of his paſſion in his mind, &c. Hee calleth it the Sacrament, not the ſacrifice of the altar : and it onely bringeth to our mind the memorie of Chriſts paſſion and ſacrifice : there is then no oblation or ſacrifice in the Sacrament, but only a commemoration of Chriſts ſacrifice, which we denie not.

Bernard alſo witneſſeth here very plentifully for the truth : *Sicut Chriſtus adhuc quodammodo immolatur quotidie, donec mortem ejus annunciamus, ſic videtur & naſci, dum fideliter ejus nativitatem repræſentamus : In Vigil.natal.ſer.6.* As Chriſt is daily offered up, while we doe ſhew forth his death, ſo he ſeemeth to be borne, when we faithfully repreſent his nativitie, &c. The reaſon is this, as Chriſt is borne daily, ſo is he ſacrificed : but he is borne onely by a godly remembrance of his birth : *Ergo*, he no otherwiſe dieth or is ſacrificed.

Serm.in cœn. Dom. Againe, *Voluit Chriſtus ut jugiter recoleretur per myſterium, quod ſemel offerebatur in precium, &c.* Chriſt his will is, that it ſhould bee daily remembred in myſterie, which was once offered up for our price, and that the everlaſting ſacrifice ſhould live in our godly memorie, and bee preſent alwaies in grace : for Chriſt ought not to be crucified againe, but it is a ſufficient remedie, if by faith and imitation, wee keepe his death in remembrance. Chriſts ſacrifice then is only renewed by a godly remembrance thereof, and a faithfull imitation of his death, and no otherwiſe.

Argum. 10. Let us ſee alſo their owne teſtimonies : *Damaſus Epiſtol.* 4. *Menſa Domini participes, &c.* Let them be partakers only of the Lords table. So alſo S. *Hierom. lib. de 7. ordinib. Ipſis ſacerdotibus de menſa Domini, &c.* It is not lawfull for the Prieſts, without preſumption, to take the cup from the Lords table, unleſſe it be given them of the Deacon, &c. Where a table is then, and not an altar, there can be no ſacrifice.

Gregor. Moral. lib. 1. *c.* 10. *Sine intermiſſione pro nobis holocauſtum redemptor immolat, &c.* The Redeemer without ceaſing doth immolate a burnt-offering for us, in demonſtrating or ſhewing unto his Father his incarnation. *Innocent.* 3. *in converſion.* S. *Pauli : Sanguis ipſius, &c.* His blood crieth alwaies to God for us. *Gabriel Biel in canam lect.* 61. *Ad quem pertinet & pro peccatis offerre, &c. repræſentatione ſui ad patrem :* It belongeth to him to offer for our ſinnes, &c. by preſenting himſelfe to his Father, &c. If then the preſenting of Chriſt in heaven, bee our burnt-offering, the crying of his blood, an offering for ſinne; then it is ſuperfluous to ſacrifice him, or to offer and preſent him to God in the earth.

And if they will allow that definition of a ſacrifice in the Decrees : *Par.* 2. *cauſ.* 1 *qu.* 1. *c.* 84. *Sacrificium quaſi ſacrum factum, &c.* A ſacrifice, that is, made ſacred or holie, being conſecrate to the memorie of the Lords paſſion. Thus is the Euchariſt a ſacrifice without the Maſſe, for it is an holy action inſtituted for the remembrance of Chriſts paſſion. If it bee then but a repreſentation of Chriſts ſacrifice, it is not the reall and externall ſacrifice it ſelfe. Likewiſe, *Decret. par.* 3. *diſt.* 2. *c.* 51. *Quod factum, &c.* That which was once done, is done in our memorie every yeere. *C.* 53. *Quod nos facimus, in commemorationem fit ejus, &c.* That which we doe, is done for the remembrance of him. So then the Euchariſt is not a ſacrifice of a thing preſent, but a commemoration of Chriſt abſent. *In diſtinctione membrorum ſemel tantum, &c.* In the diſtinction of his members he hanged but once upon the croſſe offering himſelfe, &c. *cap.* 52. *ibid.* Chriſt then cannot be ſacrificed without diſtinction of his members; which diſtinction being not in the Maſſe, when he is imagined to be in a leſſe room than the compaſſe of a ſpan, he cannot be there ſacrificed.

This truth hath the plentifull teſtimonie of the holy Martyrs, whoſe effectuall reaſons and ſubſtantiall arguments againſt the Idolatrous ſacrifice of the Maſſe, we have ſet downe together in the treatiſe annexed to this controverſie : to the which place I referre the reader.

Now concerning the teſtimonie of forren Churches : 1. The ancient Greeke Church acknowledged no ſuch ſacrifice of the body of Chriſt. *Euſebius* citing that place of *Malachie: From the riſing of the Sunne to the going downe thereof, &c. in every place incenſe ſhall bee offered to my name, &c.* (which place is ſo much urged by the Romaniſts for their Maſſe-ſacrifice) thus inferreth, *Sacrificamus igitur Deo altiſſimo ſacrificium laudis, &c.* We therefore offer unto God a ſacrifice of praiſe, &c. So alſo *Baſil* having ſhewed what he would not ſacrifice to God, not a foure footed bullock, or fowles, or oile, and the like: *Unde ad tuam laudem tanquam in altari quopiam mentem meam ſacrificabo:* Whereupon I will unto thy praiſe, as in a certaine altar ſacrifice my mind, &c. If there had been any other ſacrifice of better account, here *Baſil* had occaſion to ſpeake of it.

Malach. 1. 11.
De demonſtr. Evangel. lib. 1. cap. 6.
In Pſal. 115.

The moderne Greeke Church is much declined from the puritie of former times: for under *Manuel Comnenus* Emperour of Conſtantinople it was generally held, that Chriſt was offered up by the hands of the Prieſt: and whoſoever contradicted it, was baniſhed: yet at this day are they not ſo groſſe as the Romaniſts: for the rude Muſcovits doe find fault with the Romaniſts, *quod agnum paſchalem una cum corpore Chriſti, in altari conſecrant:* becauſe they conſecrate a paſchall Lambe together with the bodie of Chriſt upon the altar.

Peucerus Chronolog. lib. 4.
Appendic. de errorib. Moſcovit.

2 *Tertullian* of the Africane Church ſaith: *Sacrificamus pro ſalute imperatoris, ſed quomodo praecepit Deus, pura prece: non eget Deus conditor univerſitatis odoris, aut ſanguinis alicujus, haec enim daemoniorum pabula ſunt:* We ſacrifice for the health of the Emperour, but as God hath commanded with pure prayers: for God the Creator of all needeth not any ſweet odors or blood, for theſe are the food of devils, &c. Here is no Maſſe offered or ſacrificed for the health of the Emperour.

Lib. 1. ad Scapul.

Zaga Zabo the Æthiopike Biſhop ſaith: *We ſay no Maſſe for redemption of ſoules:* the popiſh ſoule Maſſe-ſacrifices they have not.

Damianus a Goes.

3 Confeſſion of Wittemberg, artic. 20. *There is one onely ſacrifice which doth purge us, and reconcile God to us, to wit, the ſacrifice of the Lord Ieſus Chriſt, which was once made upon the croſſe, &c.* Auſpurg, artic. 2. *This honour of Chriſts ſacrifice muſt not be transferred from him to the work of a Prieſt: for the Apoſtle ſaith expreſly, that by one oblation the Saints are made perfect.* See to the ſame purpoſe the confeſſion of Saxonie, pag. 452. and of Sweveland, chap. 19. pag. 462. Whereunto agreeth the Engliſh confeſſion, artic. 2. *We know this ſacrifice* (namely of Chriſt upon the Croſſe) *to be the only ſacrifice, and ſeeke for none other: for as much as it was to be offered but once, wee command it not to bee renewed againe.*

Harm. ſect. 11. pag. 372.
Harm. ſect. 14. pag. 436.
Harm. ſect. 6. pag. 102.

4 *Peter Lombard* moving the queſtion, whether that which the Prieſt doth, bee properly called a ſacrifice, maketh this anſwer, *Vocari ſacrificium, quia memoria eſt veri ſacrificii,* That it is called a ſacrifice, becauſe it is the memoriall of a true ſacrifice, &c. *Janſenius* ſaith, *That though this their ſacrifice cannot ſufficiently bee proved out of the Scripture, yet it may bee effectually proved by tradition.* And yet *Suarez* a Jeſuite ſaith, *The eſſentiall action of this ſacrifice, ex factis & verbis Chriſti, &c. is to bee gathered out of the words and doings of Chriſt, &c.* But thence no ſacrifice can be proved, *as Janſenius* before confeſſed: therefore the ſacrifice of the Maſſe is found by their owne confeſſion to bee none at all.

Lib. 4. diſtinct. 12. c. 8.
Concord. cap. 132. p. 904.
Tom. 3. diſput. 75. ſect. 2.

To conclude then this point: whereas there are four kind of ſacrifices: 1 Typicall, ſuch as were the ſacrifices of the Law; 2 Reall, ſuch as was the ſacrifice of Chriſt upon the croſſe; 3 Repreſentative, as is the Euchariſt; 4 Mentall and ſpirituall, as are our praiers: wee acknowledge the Euchariſt to bee a ſacrifice the two latter waies, and not otherwiſe: becauſe there is a commemoration of the true ſacrifice of Chriſt upon the croſſe, and it is joyned alſo with ſpirituall ſacrifices of praiſe and thankſgiving.

An Appendix or third part, of the name and office of Prieſts.

The Papiſts.

As they doe falſly teach and perſwade, that there is yet remaining a proper externall ſacrifice for Chriſtians under the Goſpell, ſo alſo they maintaine a ſacrificing Prieſthood. And further they ſay, that the Leviticall Prieſthood was not tranſlated into the ſacrifice of Chriſt upon the croſſe, but is properly turned into the Prieſthood and ſacrifice in the Church, according to *Melchiſedechs* rite, in offering up the bodie and blood of Chriſt in the formes of bread and wine, *Rhemiſt. annot. Heb. 7. ſect. 7.* Wherefore they which miniſter under the Goſpell, are worthily called Prieſts: which word doth ſo certainly implie the authoritie of ſacrificing, that it is by uſe made the only Engliſh of *Sacerdos, Rhemiſt. Act. 14. ſect. 3.*

32. Error.

Our Doway tranſlators are plentifull in their probation of this point, for their ſacrificing Prieſts and altars.

1 Chriſt ſtill exerciſeth the office of Prieſthood according to the order of *Melchiſedech* by the miniſterie of Prieſts, pag. 58.

2 Where is no Prieſt, no ſacrifice is required: pag. 198. in the margen: and therefore Proteſtants have no Prieſts, but Miniſters.

3 As *Moſes*, when he had delivered the people, built an altar for ſacrifice, *Exod.* 24. 4. ſo altars are

erected, and ſacrifice offered, for the application of the fruit of our redemption by Chriſt : pag.227. in the margen.

4 As *Core*, *Dathan* and *Abiram*, ſaid againſt *Moſes* and *Aaron* ; All the congregation is holie : ſo *Luther* and his fellowes will have no proper Prieſthood in the Church, becauſe all Chriſtians are called an holy Prieſthood, 1 *Pet.* 2. 5. 1 Reg.2.

Contra. 1. The inferiour Prieſts cannot be after the order of *Melchiſedech*: for the Prieſthood of the new Teſtament is but one, and needeth not a ſucceſſion of Prieſts, as in the Law : but this Prieſthood adhereth onely to the perſon of Chriſt : *This man becauſe hee endureth ever, hath an everlaſting Prieſthood:* They then which doe not endure for ever, are not Prieſts of the new Teſtament. Heb.7.24.

2 As Proteſtants need no externall ſacrifice, ſo neither doe they ſtand upon an externall Prieſthood : their Miniſters ſuffice to offer up the ſpirituall and publike ſacrifices of the people.

3 The argument better followeth : *Moſes* erected materiall altars, as belonging to the externall ſacrifices and ceremonies of the Law : therefore, theſe ceremonies being abrogated, there is no uſe any longer of ſuch materiall altars.

4 Though we denie any ſuch externall Prieſthood to be in the Church, as *Aarons* was : yet wee take not away diverſitie of callings, neither doe bring in a confuſion, making all alike, as that rebellious crue did : wee teach obedience to ſpirituall governours, and make diſtinction of degrees and callings : our Miniſters, though not as ſacrificing Prieſts, doe ſerve to edifie the Lords people, by the preaching of the word, and miniſtrie of the Sacraments, and offering up their common prayers.

The Proteſtants.

First, we hold it to be a great blaſphemie to ſay, that the Prieſthood and ſacrifice of Chriſt upon the croſſe, is not that ſacrifice or Prieſthood into the which the old ſacrifice and Prieſthood was tranſlated and changed. The Apoſtle proveth the contrarie : for that ſacrifice, whereby the new Teſtament is eſtabliſhed, is that, whereinto the old ſacrifice and Prieſthood is tranſlated : but this is done by the ſingular ſacrifice of Chriſt, who is the ſuretie of a better teſtament, *Heb.* 7. 23. *Ergo*, his ſingular ſacrifice upon the croſſe, is that whereinto the old Leviticall ſacrifices are changed, and no other. Againe, the Prieſthood after *Melchiſedechs* order is that, into the which the old Prieſthood is changed : but the Prieſthood of Chriſt upon the croſſe was after that order. *Ergo.* But here they are not aſhamed to denie, that the ſacrifice of Chriſt upon the croſſe was after *Melchiſedechs* order ; but do moſt impudently and blaſphemouſly affirme, that it was after the order of *Aaron* : *Heskin.lib.*1.*chap.* 23. And thus every vile Maſſe-monger ſhall be more properly a Priſt after *Melchiſedechs* order, than Chriſt himſelfe. Heb.7.22.

Secondly, none but Chriſt is a Prieſt after the order of *Melchiſedech* : for unto whom the Lord ſaid, Thou art a Prieſt for ever after the order of *Melchiſedech*, to him the Lord ſaith alſo in the ſame Pſalme, *Sit thou at my right hand*, *Pſal.* 110. But this cannot agree to any Popiſh prieſt : therfore not the other. Againe, the Apoſtle maketh this difference betweene the Priſthood of the Law and the Goſpell : becauſe then there were many Prieſts, they being prohibited by death to continue : but Chriſt is the only Prieſt of the new Teſtament, becauſe he dieth not, *Heb.* 7. 23, 24. If they anſwer, as they doe, that although there bee many Prieſts, yet there is but one Prieſthood, becauſe Chriſt concurreth with them in the acts of Prieſthood, *Rhemiſt.* Pſal.110.1. Heb.7.23.

We anſwer : firſt, Chriſt concurreth with his faithfull Miniſters in the act of their Miniſterie : but no ſuch Prieſthood doe we acknowledge. Secondly, ſo Chriſt concurred in the acts of the Leviticall Prieſthood, and the ſacrifices of the law that were rightly offered : wherefore this concurrence of Chriſt doth no more take away the multitude of Prieſts in the Goſpell, than it did in the Law.

Thirdly, concerning the name of Prieſts in their ſenſe, as it implieth an authorite of ſacrificing, we utterly abhorre. Secondly, but as it is derived of the Greeke word πρεσβύτερος, which ſignifieth an Elder, we refuſe it not, but wiſh rather, that it had not been abuſed in common ſpeech to ſignifie popiſh ſacrificers. Thirdly, as for the word (*ſacerdos*) which may bee Engliſhed a ſacrificer, we find it no where in the new Teſtament given to the Miniſters of the Goſpell, and ſo much *Bellarmine* confeſſeth, *cap.* 17. Aud therefore unfitly and unproperly agreeth unto them. If ſome of the fathers have confounded the names of *Sacerdos* and *Presbyter*, yet they meane nothing leſſe than a ſacrificing Prieſt. The word *Sacerdos*, a ſacrificer, being a proper name of the Leviticall Prieſts, cannot properly be attributed to the Miniſters of the Goſpell. To conclude, this word (*Prieſt*) as it is the Engliſh of *Sacerdos*, we doe not approve : but as it giveth the ſenſe of (*Presbyter*) from whence it is derived, wee condemne it not : for ſo it ſignifieth nothing elſe but an Elder. If common uſe of ſpeech have drawne it to a contrarie ſenſe, it would be amended.

Bellarmine anſwereth, the Apoſtles in their writings uſe not the words of prieſt, ſacrifice, temple, altar, and ſuch like ; becauſe the Jewiſh ſacrifices and prieſthood were yet inforce, leſt they might bee thought by uſing thoſe words, to renew and confirme the rites of the Jewes : but afterward, when as the temple was deſtroyed, theſe names began to be uſed of the ancient fathers, *Bellar. cap.* 17.*lib.*1.*de Miſſa.*

Contra. Firſt, it is untrue that the Apoſtles in the Scripture forbeare at all to uſe the names : for in the new Teſtament every one of theſe names is found, but in a ſpirituall ſenſe, as the Apoſtle taketh the Temple for the Church of God, 1 *Cor.* 3, 16. 2 *Cor.* 6. Againe, the Apoſtles ſpeake of ſpirituall ſacrifices, *Rom.* 12. 1. *Heb.* 13. and the Apoſtle in the ſame chapter ſaith, *we have an altar, &c.* meaning the altar of the croſſe. And *Revel.* 1. 6. *He hath made us Kings and Prieſts,* that is ſpiritually: wherefore it is a great untruth, that the Apoſtles did of purpoſe ſhun theſe names, for any ſuch cauſe alleaged, ſeeing they every where uſe them.

Secondly, it cannot bee denied, but that this word (*ſacerdos*) a prieſt, is taken by ſome of the ancient fathers, for an office of the Goſpell: but they underſtand not then a ſacrificing prieſt, but either the ſame, which was called (*Presbyter*) a teaching Elder, as *Damaſus epiſtol.* 4. *Chorepiſcopi miniſterio presbyterorum contenti ſint, &c.* Let the countrey Biſhops be contented only with the miniſtery of the Presbyters, and be partakers only of the Lords table: A table is for Miniſters, not for Prieſts: Or elſe they expreſſed it by this word (*miniſter*) a Miniſter; as *Cornelius epiſtol.* 2. *Epiſcopi & miniſtri, &c.* Biſhops and Miniſters muſt not frequent riotous feaſts. *Arelatenſ.* 1. 2. *Miniſtri fœnerantes,* That Miniſters ſhould not bee Uſurers: Or elſe they underſtood this word ſpiritually. *Ambroſ. lib.* 5. *in Luc. Omnes filii eccleſiæ ſacerdotes, &c.* All the children of the Church are prieſts, offering themſelves ſpirituall ſacrifices to God. So alſo *Origen. Hom.* 9. *in Levitic. Petrus ad omnem dicit eccleſiam, &c.* Peter ſaith to the whole Church, yee are a royall prieſthood. But a ſacrificing prieſt by this word (*ſacerdos*) they underſtood not: for (*ſacrificans,* or *ſacrificulus*) a ſacrificer was taken for an Idolatrous prieſt of the Idols of the Gentiles, as Saint *Cyprian* uſeth it, *Epiſt.* 3. *ad Cornelium: Hi quinque cum paucis vel ſacrificantibus, vel male ſibi conſciis, &c.* Theſe five with a few ſacrificers, or men of a guiltie conſcience, did adopt *Fortunatus* to be their falſe Biſhop.

Auguſtine ſaith, *Sacerdotium Iudæorum nemo dubitat, &c.* No faithfull man doubteth, but that the Prieſthood of the law was a figure of the royall Prieſthood in the Church, whereby all that pertaine to the body of Chriſt, the chiefe and true prince of prieſts, are conſecrated, &c. Hee acknowledgeth no other Prieſthood abiding in the Church, than that whereby all Chriſtians are made Prieſts, to offer ſpirituall ſacrifices unto God through Chriſt. Quæſt. Evangelicar. lib. 2. quæſt. 40.

Heare alſo what *Bernard* ſaith: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat, ſed totus fidelium conventus, qui adſtat, cum illo conſecrat, cum illo ſacrificat:* The Prieſt only doth not ſacrifice or conſecrate, but the whole company of the faithfull, that ſtand by, doe conſecrate and ſacrifice with him: *Ergo,* in this ſenſe all the people are as well Prieſts as the ſacrificer.

Further, who properly is the Prieſt of the new Teſtament: 1 *Euſebius* ſheweth: *We alſo do ſacrifice and burne incenſe, otherwhile celebrating the memoriall of that great ſacrifice, &c. otherwhile conſecrating our ſelves to him, eiuſque pontifici, and his prieſt, &c.* He giveth the name and title of Prieſthood only unto Chriſt. Lib. 1. de demonſtrat. Evangelic. c. 10.

2 *Tertullian* alſo ſaith: We muſt offer a gift unto God, prayer and thankſgiving, *per Chriſtum Ieſum catholicum patris ſacerdotem:* by Chriſt the univerſall prieſt of his Father, &c. There is not then any other Prieſt of the new Teſtament, Chriſt being the univerſall and generall, and ſo the ſole Prieſt of his Father. Lib. 4. adverſ. Marcionem.

3 Latter confeſſion of Helvetia, chap. 18. *He himſelfe remaineth the only Prieſt for ever: and wee doe not communicate the name of prieſt to any of the Miniſters, leſt wee ſhould detract any thing from Chriſt. Wittemberg, artic.* 20. *In this rehearſall* (namely of the offices, which were needfull for the edifying of the Church) *Paul maketh no mention of private prieſts, &c.* Harm. ſect. 11. pag. 341. Ibid. pag. 372.

4 *Ianſenius:* Whereas the Papiſts would proove the vertue of their Prieſthood and ſacrifice by theſe words of Chriſt, *Hoc facite,* Doe this: he ſheweth, *that the ſacrifice cannot be proved out of that place, or any other of Scripture, but by tradition:* as is ſhewed before. So that if they faile of proofe for their ſacrifice, they fall ſhort alſo for their prieſthood. Concord. cap. 131. pag. 904.

The third queſtion, of the vertue and efficacie falſely aſcribed to the ſacrifice of the Maſſe.

The Papiſts.

1 THey blaſphemouſly affirme, that it is a ſacrifice propitiatorie, that is, available to obtaine, *ex opere operato,* by the very worke wrought, remiſſion and pardon of all their ſins. *Triden. Concil. ſeſſ.* 22. *can.* 3. 33. Error.

Argum. 1. There were under the law ſacrifices truly propitiatory, and available to take away ſin, as *Iob* 1. he ſacrificed for the ſins of his ſons: and *Levit. chap.* 4. 5. there are deſcribed divers ſacrifices for ſin. If then the ſacrifice of the croſſe, which was ſhadowed forth in theſe ſacrifices, did not hinder them to be propitiatory, much leſſe doth it hinder the ſacrifice of the Maſſe to be ſuch, which is a commemorative alſo of the paſſion of Chriſt: *Bellarm. lib.* 2. *de Miſſ. c.* 2.

Anſwer. Firſt, the ſacrifices of the law did not truly purge ſins as concerning the conſcience, as the Apoſtle ſaith, *Heb.* 9. 10 but were figures only and types of the ſacrifice of the croſſe, which *doth only purge our conſcience from dead works: ibid. verſ.* 14. And it is untrue, that *Bellarmine:* to this replieth, that thoſe ſacrifices were figures alſo of the ſacrifice of the Maſſe and of the Euchariſt: for neither doe wee acknowledge any ſuch ſacrifice of the Maſſe; and the Euchariſt hath relation to Chriſts ſacrifice alreadie paſt, as the old ſacrifices did ſhadow it forth then to come: ſo that the Euchariſt is Heb. 9. 10.

not the ſubſtance of the ſhadow of ſacrifices; but the paſſion of Chriſt is the ſubſtance both of their ſacrifices and our Sacraments. Secondly, *Bellarmine* himſelfe granteth, that the legall ſacrifices did not juſtifie men before God, as *ex opere operato*, by the worke wrought, but only ſerved for the expiation of legall faults: therefore the argument followeth not from the ſacrifices of the law to the ſacrifices of the Maſſe, which he affirmeth to be propitiatory, *ex opere operato*. Thirdly, all this being granted to be true of the ſacrifices of the law, yet he hath proved nothing for the Maſſe, which we deny to bee a ſacrifice.

Heb. 5. 1. *Argum.* 2. *Heb.* 5. 1. *Every Prieſt is ordained to offer gifts and ſacrifices for ſins:* but in the Church now there are Prieſts properly ſo called: *Ergo*, they offer for ſins: *Bellarm. ibid. argum.* 3.

1 Pet. 2. 5. Heb. 7. 26. *Anſw.* I have ſhewed before, that there remaineth now no externall Prieſthood in the Church but only a ſpirituall, to offer *up ſpirituall ſacrifices to God through Chriſt*, 1 *Pet.* 2. 5. and that the true Prieſthood in the new Teſtament reſteth only in the perſon of Chriſt: *Heb.* 7. 26. *Such an high Prieſt it became us to have, which is holy, harmleſſe, undefiled, ſeparate from ſinners, higher than the heavens, &c.* But theſe properties are only in Chriſt: *Ergo*, he is the only Prieſt of the new Teſtament. This argument then beggeth the thing in queſtion, and therefore concludeth not.

Argum. 3. Chriſt himſelfe ſaith in the inſtitution, *This is my blood ſhed for you for the remiſſion of ſins*: *Ergo*, the ſacrifice of the Maſſe is available for remiſſion of ſins: for it forgiveth ſins either as a ſacrifice, or a Sacrament: but as a Sacrament it is only appointed for our ſpirituall nouriſhment: *Ergo*, as a ſacrifice, &c. *Bellarm. lib.* 2. *de miſſ. c.* 2.

The Proteſtants.

Heb. 11. 6. *Anſ.* Firſt, Chriſt inſtituted no ſacrifice, as wee declared before, but only a Sacrament in remembrance of his death and paſſion. Secondly, the Euchariſt as a ſacrifice neither forgiveth ſin, nor giveth aſſurance thereof; becauſe it is no ſacrifice at all, but as a Sacrament rightly adminiſtred it ſerveth to aſſure our faith of remiſſion of ſins, by the death of Chriſt: which is an effect of our ſpirituall nouriſhment, to aſſure us of our ſpirituall health, which is the remiſſion of our ſins: but it doth not by it own vertue conferre remiſſion of ſins, neither profiteth by the worke wrought: for the Apoſtle ſaith, that *without faith it is unpoſſible to pleaſe God, Hebr.* 11. 6. Wherefore no action is accepted of God not proceeding of faith.

Heb. 10. 18. *Argum.* 1. The Apoſtle ſaith, *Where there is remiſſion of ſins, there is no more ſacrifice for ſin, Heb.* 10. 18. Seeing then remiſſion of ſins is fully obtained by the death and ſacrifice of Chriſt, there can be no more ſacrifice for ſin: *Ergo*, the Maſſe is no ſacrifice for ſin.

Bellarmine anſwereth: firſt, there are two things required to the remiſſion of ſins: firſt, the finding out, or paying the price of our redemption. Secondly, the application thereof: The firſt is done by the ſacrifice of the croſſe, ſo that there need no more offering for the ſatisfying for ſin: but for the application of that remedy a ſacrifice is yet neceſſary, which is the Maſſe: *lib.* 1. *de Miſſ. c.* 25. *reſp. ad argum.* 2.

Heb. 10. 14. *Contra.* Firſt, the ſacrifices of the law alſo did ſerve to apply the vertue of Chriſts croſſe, and yet the Apoſtle excludeth them by this reaſon, *that where there is remiſſion of ſins, there is no more ſacrifice*: wherefore if the Apoſtles reaſon bee good, it concludeth againſt ſacrifices applicatory alſo. Secondly, to apply the benefit of Chriſts paſſion, a ſacrifice is not neceſſary; God hath appointed the preaching of the word, and the miniſtration of the Sacraments to that end. Thirdly, the power of Chriſts croſſe is not ſeene only in finding out the price of our redemption, but in giving and conferring the ſame actually upon all beleevers, to whom alſo hee giveth that grace to beleeve by the vertue of his croſſe: *Heb.* 10. *With one offering hath he conſecrated for ever them that are ſanctified.*

Secondly, hee anſwereth, that the Maſſe doth not immediatly give remiſſion of ſins, but obtaineth the gift of repentance for ſinners, whereby they are ſtirred up, to ſeeke for remiſſion of ſins: And if it worke not in them repentance, as it doth not in all, yet it worketh a diſpoſition to repentance, which yet helpeth them not, becauſe they reject the calling of God, *Bellarm. lib.* 2. *de Miſſ. c.* 5.

Contra. Firſt, if the ſacrifice of the Maſſe conferre not remiſſion of ſins, and yet you ſay the Sacrament doth conferre grace, then is the Sacrament more available, where Chriſt is not offered, than the ſacrifice wherein hee is offered. Secondly, if the Maſſe purchaſe remiſſion of ſin no otherwiſe but by working repentance, then is it not at all available for the dead, as you ſay it is, to whom repentance is not given. Thirdly, if in the Maſſe Chriſt were offered up verily and indeed, as you ſay, why ſhould not the Maſſe give then remiſſion of ſins? which is the immediate and proper effect of the ſacrifice and croſſe of Chriſt. Fourthly, neither doth the Maſſe give repentance to all thoſe, for whom it is ſaid, for many of them remaine impenitent ſtill: and as for that diſpoſition you ſpeake of, ſeeing it benefiteth them not, they might as good be without it. And thus by your owne grant, the Maſſe is altogether unprofitable, neither available to remit ſins, nor to give repentance to him that is otherwiſe diſpoſed.

Heb. 9. 22. *Argum.* 2. *Heb.* 9. 22. *Without ſhedding of blood is no remiſſion*; but in the Maſſe, there is no ſhedding of blood: *Ergo*, no remiſſion.

Bellarmine anſwereth, firſt to the propoſition, that the Apoſtles meaning is, not that blood ſhould bee ſhed ſo often as there is remiſſion of ſins, but that there is no remiſſion of ſins, but in the vertue of the ſhedding of blood, *lib. 1. de miſſ. c. 25. reſp. 3. ad argum.* Secondly, to the aſſumption hee ſaith, that the blood of Chriſt is really ſhed in the oblation of the Maſſe, *ibid.*

Contra. Firſt, the Apoſtle meaneth not the vertue of blood onely, but the actuall ſhedding of blood, *verſ.* 22. *Almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion*: as the legall purging then was by blood, ſo is the remiſſion of ſinnes by blood; but there was the very actuall ſhedding of the blood of the ſacrifices: *Ergo*, conſequently there muſt bee ſo in the remiſſion of ſinnes. Secondly, if Chriſts blood be really ſhed in the Maſſe, then is Chriſt ſlaine in the Maſſe: for without death, there is no ſhedding of blood: becauſe that the ſhedding of blood is to confirme a Teſtament, and a Teſtament is not ratified but by death, *Heb.* 7.17.

Heb. 7.17.

Argum. 3. The Maſſe is no ſacrifice at all, as we have ſhewed before: *Ergo*, it is not a ſacrifice propitiatorie: the firſt alſo may bee thus further proved: The ſacrifice of Chriſt is of infinite vertue. *Heb.* 10. 14. *With one offering hath he conſecrated for ever, them that are ſanctified*: but, *Valor Miſſæ finitus*, the valour or vertue of the Maſſe is finite, *Bellarm. c.4. prop. 4. lib. 2. Ergo*, in the Maſſe Chriſt is not ſacrificed. And againe, no finite thing can confer that which is infinite: but remiſſion of ſins is infinite, that is, for ever: *Heb.* 16. 17. *Their ſinnes and iniquities will I remember no more*: but the vertue of the Maſſe is finite, and therefore is often iterated: *Ergo*, it doth not conferre remiſſion of ſinnes. If it ſhall be here objected. that this reaſon alſo may bee urged againſt the often receiving of the Euchariſt; I anſwer, that the Euchariſt doth not as a ſacrifice actually and really conferre remiſſion of ſinnes by the worke wrought, but onely inſtrumentally aſſure us of remiſſion of ſins, by faith in the blood of Chriſt: and therefore the reaſon is not like againſt the ſacrifice of the Maſſe, and the Sacrament of the Euchariſt.

Heb. 10.14.17.

Interrelig. cap. 22. Chriſtum incruento & impaſſibili modo ſiſtimus patri, non ut remiſſionem peccatorum promereamur, &c. We doe after an unbloodie and impaſſible manner preſent Chriſt to his Father, not to merit thereby remiſſion of ſinnes, but that calling to mind the memorie of the Lords Paſſion, we give him thanks for our ſalvation purchaſed upon the Croſſe, and by faith apply the ſame unto us: *Ergo*, the Maſſe in it ſelfe conferreth not remiſſion of ſinnes.

See further evidence out of their owne decrees: *part. 2. cauſ. 1. qu. 1. c. 80. Scito, quoniam ſanctum eſt, quod offertur in altari, &c.* Know, that it is holy, which is offered upon the Altar: but thou *non tam ſanctificaris ex hoſtiis, quàm pollueris ex peccatis*; art not ſo much ſanctified by the hoſt, as polluted by thy dead works, &c. If the ſinne of the partie doth hinder the work of the ſacrifice, then doth it not profit *ex opere operato*, by the very work of the ſacrifice only.

Doctor *Taylor* holy Martyr witneſſeth the ſame: Chriſts body offered upon the Croſſe was the propitiatorie ſacrifice, full, perfect, and ſufficient unto ſalvation, for all that beleeve in him: Our ſacrifice is onely memorative in the remembrance of Chriſts death and paſſion, a ſacrifice of thankſgiving, and other ſacrifice hath the Church of God none. p. 1521.

Now further touching this point. 1 The ancient Greeke Fathers had no ſuch conceit, that the Maſſe ſacrifice was propitiatorie, and gave remiſſion of ſinnes by the very worke wrought: but as they held Chriſt to be there ſacrificed, ſo alſo was the remiſſion of ſinnes: *Chryſoſtome* ſaith, *Chriſtum in Euchariſtia pati & occidi*: That Chriſt ſuffereth in the Euchariſt, and is ſlaine: And *Gregorie Nyſſen* giveth the reaſon: *Non eſſet idoneum ad edendum corpus victimæ animatum*: The live bodie of a ſacrifice is not fit to be eaten, &c. their meaning was not that Chriſt was truly crucified, or died againe: for that had beene contrarie to the Apoſtle, *Chriſt dieth no more*: but that it was in miſterie and memorie of his death: no otherwiſe is remiſſion of ſinnes conferred, but by a fruitfull commemoration of Chriſts death: And ſo *Euſebius* well expreſſeth: *Igitur & ſacrificamus, & incendimus, aliàs memoriam magni illius ſacrificii, &c. celebrantes, &c.* Therefore we alſo ſacrifice and burne incenſe, ſometime celebrating the momorie of that great ſacrifice, &c. it is not then the ſacrifice it ſelfe, but the memorie thereof.

Pag. 1382. l. 30.

Hom. 24. in 1 Corinth.

Hom. 1. de Paſch.

Rom. 8. 9.

Lib. 1. de demonſtr. Evangel. c. 10.

2 *Auguſtine* thinketh the only ſacrifice of Chriſt upon the croſſe to be propitiatorie, *Quoniam ſingulari & ſolo vero ſacrificio, pro nobis Chriſti ſanguis effuſus eſt*, Becauſe by the ſingular and only true ſacrifice, for us the blood of Chriſt was ſhed, &c. If Chriſts blood were onely ſhed by that ſingular ſacrifice upon the croſſe, then that was onely the true propitiatorie ſacrifice: but *Proſper* yet more evidently writeth: *Quæ eſt propitiatio, niſi ſacrificium? & quod ſacrificium niſi occiſio illius agni, qui tulit peccatorum mundi, &c.* What propitiation is there, but a ſacrifice, and what ſacrifice, but the ſlaying of the Lambe which tooke away the ſin of the world.

Lib. 1. contra adverſat. legis.

In expoſition. Pſal. 129.

The preſent Æthiopike Church hath no Maſſe for remiſſion of ſinnes or redemption of ſoules.

Damianus de Æthiop. morib.

Confeſſ. of Auſpurg. artic. 8. *They condemne that Pharaſaicall opinion of Papiſts, which ſuppreſſe the doctrine of faith, and doth not touch that faith which beleeveth that grace is freely given us for Chriſts ſake, is neceſſarie in the uſe of the Sacrament, but imagineth that men are juſt, for the very uſe of the Sacrament, even by the worke done, and that without any good affection of him that uſeth it, &c.* Sweveland c. 19. *They make the Maſſe to be ſuch a worke, as that by it alone almoſt, the favour of God and ſalvation is obtained, howſoever they doe either beleeve or live.* Hereunto agreeth our Engliſh confeſſ. artic. 12. *This is a marke, &c. to ſay that by their Maſſes, they are able to diſtribute, and to apply unto mens commoditie, the merit of Chriſts death, yea although many times, the partie thinke nothing of the matter, &c.*

Harm. ſect. 12. pag. 392.

Ibid. ſect. 14. pag 461.

Ibid. pa. 430.

[a] In Heb.10. numer.25.
[b] Lib.2.de Euchariſt.c 10.
[c] Tom.3.diſput.79.
[d] Loci Theolog.lib.12.
[e] Tom.3.diſp.79.
[f] Lib.1 de Miſſa c.5.

See *Gratian's* decrees before alleaged: concerning the opinion of the moderne Popiſh writers: it is worth the marking, to ſee how they are here in opinion divided: [a] *Ribera* denieth that Chriſt dieth in the Maſſe ſacrifice: but [b] Cardinall *Allen* granteth, *that Chriſt dieth, is ſlaine, and crucified*: ſome think, that the Maſſe is propitiatorie, for mortall ſinnes, as [c] *Suarez*: ſome for veniall onely: [d] *Melchior Canus*: And a doubt there is, whether theſe venialls be remitted immediately, by the work wrought, or mediatly by ſome act firſt wrought in the partie that receiveth pardon: ſome affirme it, as *Soto, Carduba*, ſome denie it and ſo alſo [e] *Suarez*: ſome thinke further, that the Maſſe is not available at all for ſins, but for the releaſing of the puniſhment onely: ſome miſlike this opinion, as [f] *Gregorius de Valentia*: It ſeemeth then to bee a meere device, this conceit of the propitiatorie ſacrifice, wherein they are ſo uncertaine and variable in opinion.

The Papiſts.

34 Error.

2 THe ſacrifice of the Maſſe is not onely propitiatorie for ſins, but available to obtaine all other benefits, as peace, tranquillitie, health, and ſuch like, *Bellarm.cap*.3.

Ezra.6.10.

Argum. 1. The Sacrifices of the law were availeable for obtaining of temporall benefits, as *David* by his ſacrifice turned away the plague, *2 Sam*.24. and the Iſraelites did offer ſacrifice for the life of *Darius* and his children, *Ezra*. 6. 10. *Ergo*, the Euchariſt is much more available, *Bellar. cap*. 3.

Heb.9.13.

Anſwer. Firſt, the argument followeth not, for the ſacrifices of the Law being temporall and carnall, might ſerve for temporall bleſſings; as the Apoſtle ſaith, *Heb*. 9. 13. *They did ſanctifie, as touching the purifying of the fleſh*: but the everlaſting ſacrifice of Chriſt is to procure eternall bleſſings. Secondly, the plague was ceaſed before *David* ſacrificed, for the Angell was bid to ſtay his hand, *verſ*.16. ſo that *Davids* ſacrifice following, *verſ*. 25. was rather a ſacrifice Euchariſticall, than impetratorie: and the Iſraelites are not commanded to ſacrifice, but to pray for the life of the King, *verſ*.10.

1 Tim.2.1.

Argum. 2. S. *Paul* willeth, that pryers and interceſſions ſhould be made for all men, eſpecially for Kings, that we may lead a godly and peaceable life, *1 Tim*. 2. 1. Theſe are the praiers which are made in the celebration of the Maſſe, *Bellarm*.

Epiſt.59.

Anſwer. Firſt, the Apoſtle ſpeaketh generally of all praiers, made by whomſoever, as it appeareth, *verſ*. 1. Therefore this place is unfitly applyed to the praiers of Prieſts in the Maſſe. Secondly, this place proveth, that temporall benefits are obtained by faithfull praiers, not by the ſacrifice of the Maſſe, which S. *Paul* never knew. Thirdly, *Auguſtine* indeed expoundeth this place of the publike praiers of the Church, uſed in the adminiſtration of the Sacrament: for he calleth it, *Domini menſam*, the Lords table, not the Altar: he meaneth nothing leſſe than your Popiſh Maſſe.

The Proteſtants.

IT is contrarie to the inſtitution of Chriſt, to apply the Sacrament for any ſuch temporall or externall uſe.

Argum. 1. It was ordained to be received in remembrance of Chriſts death, as our Saviour ſaith, *Doe this in remembrance of me*, to aſſure us by faith, of remiſſion of ſins, and other ſpirituall bleſſings: not to give us aſſurance of health, peace, life, proſperitie; for the obtaining of ſuch bleſſings, according to the will of God, other meanes are appointed. The miniſterie of the Sacraments no more ſerveth for ſuch uſes, than the preaching of the word.

Heb.9.12.

Argum. 2. The Apoſtle maketh this difference betweene the legall ſacrifices, and the ſacrifice of Chriſt: *They ſanctified as touching the purifying of the fleſh: but the blood of Chriſt, which through the eternall ſpirit offered up himſelfe, &c. doth purge our conſcience from dead workes, to ſerve the living God*: wherefore the end and uſe of Chriſts ſacrifice is, to obtaine eternall redemption for us: temporall bleſſings wee obtaine alſo through him: but all his members have them not, nor alwaies: but eternall redemption by him, all beleevers obtaine: wherefore this onely is the end and uſe of his ſacrifice.

And further the ancient name of this Sacrament, called the Euchariſt, of giving of thanks, ſheweth the uſe therof rather to bee in giving of thanks for benefits received, than in praying for the ſame: and ſo it may bee gathered, that ſacrifices were uſed under the law, to teſtifie their thankfulneſſe after ſome temporall deliverance, as from famine, or captivitie, for the obtaining whereof they uſed publike faſting and prayer, as *Ioel*. 2. 16. *Sanctifie a faſt, call an aſſembly, &c. Let the Prieſts weep betweene the porch and the altar, &c.* Theſe were the meanes which they uſed in their diſtreſſe, Prayer and faſting: And againe, *verſ*. 14. *Who knoweth, if he will returne, and leave a bleſſing, a meat offering, and a drinke offering, &c.* Theſe ſacrifices were uſed after their deliverance, as teſtifying their thankſgiving.

Let us ſee what antiquitie ſaith, *Liberius decret*. 1. *Si evenerit fames, aut peſtilentia, &c.* If there fall out a famine, or the peſtilence, &c. Let them intreat Gods mercie, with faſting, almes, prayers, &c. He ſaith not, Let a Maſſe be ſaid.

Trullan.can.26. *Ad vivificationem, & peccatorum remiſſionem, &c.* For our quickning and the remiſſion of ſins, *ſolam oblationem, &c.* That they miniſter the oblation onely to the people: the oblation then in the Euchariſt ſerveth only for remiſſion of ſinnes.

1 *Chryſoſtome* well ſheweth to what purpoſes the Eucharist is available: *Ipſa menſa animæ noſtræ vis eſt, nervi mentis, fiducia vinculum, ſpes, vita, &c.* This table is the ſtrength of the ſoule, the ſinewes of the mind, the bond of our confidence, our hope, our life, &c. theſe are ſpirituall, not temporall benefits. Homil. 24 in 1 ad Corinth.

2 *Tertullian* ſaith, *Sacrificamus pro ſalute imperatoris, &c. ſed quomodo præcepit Deus, pura prece:* We ſacrifice for the health of the Emperour, but as God hath commanded, by pure praier, &c. but if the Maſſe had beene ſo available, to obtaine ſuch benefits, it ſhould not have beene omitted. In the moderne Africane and Æthiopike Church, they never uſe to carrie the Sacrament to the ſick: which ſheweth, that they uſe not to applie it as a remedie for bodily health. Liber ad Scapul. Zaga Zabo apud Damianum.

3 Confeſſ. of Wittemberg. c. 9. *Another error is, that the Eucharist is ſuch a ſacrifice, as ought to be offered, for the purging of ſinnes, &c. and for the obtaining of other benefits both corporall and ſpirituall.* Sweveland c. 19. *They have made the Maſſe to bee a good worke, whereby any thing may bee obtained at Gods hands.* Harm. ſect. 12. pag. 457. Ibid. p. 461.

4 See the decrees before produced, which ſhew the ancient judgement of the Latine Church.

The fourth queſtion, for whom the ſacrifice of the Maſſe is availeable.

The Papiſts.

First, they affirme that Maſſe may be ſaid and offered for all the living, yea for Pagans and Infidels, for men abſent as well as preſent, for S. *Paul* willeth praiers and ſupplications to bee made for all men, 1 *Tim.* 2. 1. *Bellarm. cap.* 6. 35. Error.

Secondly, the ſacrifice of the Maſſe is available for the dead which are in Purgatorie, *Bellarm. cap.* 7. *Concil. Trident. ſeſſ.* 22. *can.* 3.

Thirdly, Maſſe may bee rightly ſaid in the remembrance and for the honour of Saints, with invocation of them alſo in the praiers of the Church, *Bellarm. cap.* 8.

Argum. 1. The Apoſtles taught the Church to keepe a memorie or invocation of the Saints in this ſacrifice, and that there ſhould bee ſpeciall praiers for the dead: for theſe and ſuch like were the things (no doubt) that Saint *Paul* ſaith he would ſet in order when he came, 1 *Cor.* 11. 34. *Rhemiſt. ibid.* 1 Cor. 11. 34.

Anſwer. 1. To the place out of *Timothie* we have anſwered before, that it is underſtood generally of all praiers made by the faithfull: neither doth it follow, it is lawfull to pray for all men, and therefore the Sacrament is availeable for all men: For theſe are two divers things; Prayer is an effect of our faith, which we are commanded one to make for another: the Sacrament is an inſtrumentall or miniſteriall cauſe of our faith; the benefite whereof is to them onely that worthily receive it, becauſe to them onely it is a Sacrament, by preſenting the viſible ſignes to their eyes.

2 It is two great boldneſſe for you, without Scripture, to affirme that theſe ſuperſtitious rites of yours were thoſe very orders, which the Apoſtle promiſed at his comming to eſtabliſh: but either they were ſuch as pertained not to the adminiſtration of the Sacrament, or were but accidentall orders meete for the Church of Corinth, and not neceſſarie for all times and places.

Argum. 2. The ſacrifice of the Croſſe was offered for all; the ſacrifice of the Maſſe is a repreſentation of the Croſſe: *Ergo,* it may be offered for all *Bellarm. c.* 6.

Anſwer. First, the ſacrifice of Chriſt was not offered for all men in generall, but onely for the children of God: *Iohn* 11. 52. *Chriſt dyed to gather together in one the children of God which were ſcattered:* and if Chriſt prayed not for the world, *Iohn* 17. 9. much leſſe would hee die for the world. Iohn 11. 52. Iohn 17. 9.

Secondly, we denie any ſuch ſacrifice of the Maſſe to be offered at all in Chriſts Church: thirdly, it followeth not, that ſo many ſhould be partakers of the Sacrament and repreſentation of Chriſts death, as ſhall be partakers of his death: for he died for many yet uncalled and unregenerate, but none but the faithfull are to be admitted to the Sacrament.

Argum. 3. The ſacrifices of the olde teſtament were offered for the dead, as *Iudas Machabeus* is commended for ſo doing, 2 *Macchab.* 12. 45. *Ergo,* the ſacrifices of the new may likewiſe be uſed. If it be here anſwered, that this booke is not canonicall; yet for the matter of ſtorie, it is of as good credite as *Ioſeph* or *Saluſt,* and ſheweth, that this hath beene an ancient cuſtome in the Church to ſacrifice, and make prayer for the dead, *Bellarm. c.* 7. 2 Macch. 12. 45.

Anſwer. First, for a matter of fact, we refuſe not this ſtorie, and it may be, that ſuch a thing *Iudas* did: but this booke erreth in commending it to be well done; as likewiſe, *chap.* 14. 41. *Razis* is commended for killing himſelfe. Secondly, the Iewes to this day have no ſuch cuſtome to pray for the dead. Thirdly, here ſacrifice is made for maniſeſt idolaters, *verſ.* 40. whom this author notwithſtanding commendeth for godly men, *verſ.* 45. and it is contrarie alſo to the practice of the Popiſh Church to pray for the notorious wicked. 2 Macch 14. 41.

The Proteſtants.

First, the Sacrament (for externall ſacrifice therein wee acknowledge none) is onely ordained for their comfort that doe receive it: neither can one receive the Sacrament for another, no more then hee may bee baptized in the ſtead of another : the prayers which are offered up in the Euchariſt, may profit others that are not preſent, but not the ſacramentall action it ſelfe in receiving, eating and drinking.

Secondly, neither doth the celebration of the Sacrament profit the dead, as wee have ſhewed before, that it is in vaine to pray for them.

Thirdly, neither are the Saints either then or at any other time to be prayed unto, or either by this or any other religious worſhip to be honoured.

***Argum.* 1.** All theſe ſuperſtitious obſervances are cleane contrarie and repugnant to the inſtitution of Chriſt. Firſt, he ſaith, *Take ye, eat ye, doe this* : wherfore to their comfort only the Sacrament worketh, that doe receive it, and are doers in that action : the benefit thereof then is not extended to the abſent, but only to the partakers. Secondly, the dead can feel no comfort by it, because they can neither eat nor drinke it, nor be doers therein. Thirdly, Chriſt ſaith, *Doe this in remembrance of me* : he ſaith not, in remembrance of Angels, Apoſtles, Saints : but onely of me. Therefore it is contrarie to the inſtitution to uſe any commemoration of Saints in the Sacrament.

Bellarmine anſwereth, that the Saints are not remembred in the Maſſe, as Chriſt is : for his death is there repreſented and remembred, ſo is not the death and paſſion of the Saints : but they are remembred as our mediators and interceſſors, *Bellarm.c.*8.

Contra. Firſt, there are but two kinds of commemorations ; one is with worſhip and adoration ; the other is Euchariſticall, when wee give thanks in the memoriall of the Martyrs and Saints, for ſuch excellent inſtruments : this commemoration may be made of the Apoſtles and Saints : the other is peculiar to Chriſt in the Sacrament ; and yet they do aſſociate unto him the Virgin *Mary*, in that kind of commemoration, thus ſaying in the Maſſe ; *Worſhipping the memoriall of the Virgin.* Secondly, they doe in their Maſſe uſe commemoration even of the death and paſſion alſo of their Saints : as thus,

Tu per Thomæ ſanguinem, quem pro te impendit,
Fac nos Chriſte ſcandere, quò Thomas aſcendit.
By the blood of *Thomas*, which for thee he did ſpend,
Grant us Chriſt with *Thomas* to aſcend. This was *Thomas* of Canturburie.

1 Cor.11,25. Thirdly, the remembrance which is to be made in the Sacrament, is expounded by S. *Paul* to be a ſhewing of the Lords death, 1 *Cor.*11. 25,26. but the death of none but Chriſt is to be ſhewed forth, and this *Bellarmine* himſelfe confeſſeth : *Ergo*, he only is to be remembred.

Heb.10.19. ***Arg.* 2.** He only is to be invocated, or we are only to draw neer unto him by praier, by whom we have an entrance unto God, *Heb.*10,19,20. but by the blood of Jeſus we have entrance only, *Ergo*.

Bellarmine anſwereth, that Chriſt and the Saints are not mediators alike, for Chriſt is a Mediator by himſelfe, the Saints by him : and as we praying one for another, do no injurie to Chriſts mediation ; ſo neither the Saints prayed for us, through Chriſt ; nor wee praying to them to pray for us. Againe, in the Maſſe, we pray not directly unto Saints, as thus ; *O Peter pray for me* : but indirectly, we pray that God would heare their praier for us. *Bellarm. ibid.*

***Contra.* 1.** If Chriſt be the Mediator both of the praiers of the Saints and ours, then is the mediation of Saints ſuperfluous ; for ſeeing wee may have acceſſe to the Son himſelfe, it is in vaine to run to the ſervant. Secondly, wee pray not as mediators one for another, but as humble ſuters, not with authoritie, but of charitie ; therfore the compariſon between our praiers and the Saints praiers is not like. Thirdly, though the Saints pray in heaven for us, as fellow members, in reſpect of their inward deſire ; yet it followeth not, that wee ſhould pray unto them, no more than wee pray to men living that pray for us. Fourthly, your indirect invocation of Saints in the Maſſe, when yee pray thus, *by whoſe merits and prayers, grant we may be defended*, is both blaſphemous in leaving out the Mediation of Chriſt ; and preſumptuous, in making your ſelves mediators of the praiers of the Saints : for they pray, that the praier of the Saints may be heard. Fiftly, yet is not our argument anſwered, that wee muſt draw neer only to him, by whom we have an entrance, which are the Apoſtles direct words : and I thinke they will not ſay, that we have entrance by the blood of Saints.

Auguſtine ſaith, *Quis offeret ſacrificium corporis Chriſti, niſi pro iis, qui ſunt membra Chriſti?* Who will offer the ſacrifice of the bodie of Chriſt, but for the members of Chriſt? *Lib.* 1. *de Origin. anim. cap.* 9. Therefore the Sacrament cannot bee celebrated for Pagans and Infidels, who are no members of Chriſt.

Againe, he ſaith : *Nos Martyribus non conſtituimus templa, ſacerdotia, ſacra aut ſacrificia* : Wee doe not erect their temples, Prieſts, ſervice or ſacrifices to Martyrs, *De civitate Dei, lib.* 8. *cap.* 27. *Ergo*, it is not lawfull to uſe the Sacrament for the honour of Saints.

***Concil. Carthaginenſ.* 3. *can.* 6.** *Placuit ut corporibus defunctorum Euchariſtia non detur, dictum eſt enim à Domino, Accipite, edite, cadavera autem non accipere poſſunt, nec edere* ; Wee thinke good that the Euchariſt be not given to the bodies of the dead, for the Lord ſaid, *Take, eat* : Now dead bodies cannot take and eat, &c. The Sacrament then is appliable to none, but to thoſe that take and eat ; but neither the dead nor any that are abſent can take and eat : *Ergo*.

In defence of this truth, that the Maſſe is not a propitiatorie ſacrifice for the quick and dead, many holy and excellent Martyrs willingly rendred their lives : As *Rowland Taylor*, *Iohn Philpot*, *Iohn Bradford*, Biſhop *Hooper*, with others. *Fox* p. 1471. col. 1. Pag.1337.1338.

Their owne decrees thus teſtifie, *decr. par. 3. diſt. 1. c. 40. Clemens. Mortui non obvolvantur veſtimentis altaris*: That the dead ſhould not be wrapped in the altar-cloathes, &c. But the ſacrifice of the altar is more than the Altar-cloth, if this muſt not be communicated to the dead, much leſſe the other. Againe, *decr. Gregor. lib. 3. tit. 41. c. 6. Innocent. 3. Injuriam facit martyri, qui orat pro martyre*: He doth wrong to a Martyr, that prayeth for a Martyr: But ſo doe the Papiſts, in praying that God would heare the praiers of Martyrs; *Ergo*, they offer them wrong.

1 *Chryſoſtome* ſaith: *Dum in hac vita ſumus, ut terra nobis cœlum ſit, facit hoc myſterium*: As long as wee are in this life, this myſterie maketh the earth to bee as heaven unto us, &c. the uſe of the Euchariſt then ſerveth for them that be alive: the moderne Greeke Church is here ſomewhat declined: yet they are not ſo groſſe in this point as the Romane Church: *Ieremias Patriarcha* ſaith, that the Euchariſt ſanctifieth two waies, *Ipſo mediatione ſive oblationis actu*: Either by the mediation and by the act of oblation, or *participatione* by the receiving and communicating: the firſt way he confeſſeth it belongeth both to the living and dead, but not the other way, for the dead can no longer eat nor drinke. Hom. 24. in 1. epiſt. ad Cor. Cenſur. Oriental. c. 13.

2 See the Councell of Carthage before alleaged for the Africane Church: the Æthiopike Church at this preſent uſeth no Maſſes for the dead, as *Zaga Zabo* their Biſhop confeſſeth. Damianus a Goes.

3 Confeſſ. of Auſpurg. artic. 2. *Thirdly, Chriſt in the inſtitution of the Lords Supper, doth not command the Prieſts to offer for others either quick or dead, &c.* Saxonic. Chriſt ſaith, *take yee, eat yee, &c. what doth this appertaine to the dead, or thoſe which are abſent?* Harm. ſect. 14. pag. 436. Ibid. ſect. 19. pag. 450.

4 See the decrees of the Romane Church before alleaged.

The fifth queſtion, of private Maſſes.

The Papiſt.

If any man ſhall ſay, that private Maſſes, wherein the Prieſt alone by himſelfe doth communicate, are unlawfull, and therefore to be aboliſhed; we pronounce him accurſed, *Concil. Trident. ſeſſ. 22. can. 8.* 36. Error.

Argum. 1. The reaſon of the Councell is this, becauſe that many doe communicate ſpiritually in the ſacrifice of the Maſſe, that are not preſent, and ſo the fruit thereof being publike, the Maſſe it ſelfe is in this behalfe not private, but publike: *Concil. Trident. ſeſſ. 22. cap. 6.*

Anſwer. Firſt, a ſpirituall communion of the faithfull, wee grant even without a Sacrament, which is not the effect of the Sacrament, but by faith, *Epheſ. 4. 4. There is one bodie, one ſpirit*: And in the celebration of the Sacrament, there is alſo an exerciſe of this ſpirituall communion, the faithfull doe communicate with us in our prayers, and in the profeſſion of the ſame faith: but they doe not communicate with us in the Sacrament, or the fruit thereof. Secondly, to the ſacramentall communion is required a preſence of many: as the Apoſtle ſaith, *1 Cor. 10. 17. Wee that are many, are one bread and one bodie, becauſe we are partakers of one bread*: ſo then the ſpirituall communion is one thing, the ſacramentall another: and we cannot be one body ſacramentally, unleſſe we communicate together in the Sacrament. Thirdly, as private prayer, though it may have a publike fruit, yet it is private ſtill; ſo the Sacrament privatly adminiſtred, though it might have ſome publike effect, is yet private ſtill. Epheſ. 4. 4. 1 Cor. 10. 17.

Argum. 2. Praier is profitable to him that is prayed for, though he be not preſent; the ſacrifice of the Maſſe is a kind of ſolemne prayer: *Ergo*, though it bee private, it may bee profitable, *Bellarm. lib. 2. de miſſ. c. 9.*

Anſw. Firſt, we ſee that they are forſaken of the Scripture, for the proofe of their private Maſſes, and therefore are driven to deviſe reaſons of their owne. Secondly, there is not the ſame reaſon of a Sacrament (for ſacrifice therein we acknowledge none) and of prayer: for a Sacrament is exhibited unto men by the commandement of Chriſt, a praier is exhibited unto God from men, and therefore prayer may be private, becauſe God, to whom we pray, heareth privatly: And againe, we have warrant in Scripture for private prayer, *Matth. 6. 6.* ſo have wee none for a private Maſſe. Secondly, *Bellarm.* confeſſeth that a Maſſe cannot be ſo private, *Ut uni ſoli applicaretur*, To bee applied to one man alone, c. 9. yet private prayer may be made for one man alone: therefore the compariſon is not like betweene them. Thirdly, the prayers which are made in the Euchariſt for the whole congregation of Chriſts Church, may bee profitable to thoſe that are abſent; but it followeth not therefore, that the ſacramentall action of eating and receiving, ſhould be available for them which are abſent. Matth. 6. 6.

Argum. 3. The ſacrifices of the law were ſacrifices before the people did eat thereof: ſo the ſubſtance and making of a medicine is one thing, the ingredients, or taking of it, another: *Ergo*, neither is receiving part of the ſubſtance or making of the ſacrifice of Chriſts body, but a conſequence only: therefore there may be a ſacrifice and Sacrament without it, *Rhemiſt. 1 Cor. 11. ſect. 14.*

Firſt, the argument followeth not from the ſacrifices and ceremonies of the law, to the Sacraments of the Goſpell: for they are much unlike: it was not lawfull but for the Prieſts onely, and the males amongſt them to eat of the ſacrifices, *Leviticus 2. 3. 6. 29.* they may as well conclude hereupon, that none but Prieſts ſhould eat of the Sacraments of the new Teſtament.

Secondly, the propoſition is alſo falſe, for the Paſchall Lambe, which of all the ſacrifices doth moſt properly reſemble the Euchariſt, was neither ſacrifice nor ſacrament, unleſſe it were eaten.

Thirdly, we denie that there is any ſacrifice in the Euchariſt, but a ſacrament only: and therefore the compariſon holdeth not betweene a ſacrifice, which conſiſted both of oblation to God, and the participation of the people that offered, and the Sacrament which Chriſt in his inſtitution offered not to God, but to his Diſciples.

Laſtly, neither doth the ſimilitude of a medicine conclude: for you cannot prove that the Sacrament not received hath vertue in it, as a medicine hath: for faith is requiſite to the worthie receiving of the Sacrament, which is not neceſſarie in the applying of a medicine; and yet it is not properly called a medicine, unleſſe being made, it be alſo applied, and received: And ſay it is a medicine unreceived, yet it profiteth not, unleſſe it be uſed; ſo you have gained nothing hereby, but that the Euchariſt is alſo an unprofitable medicine, where it is not received.

The Proteſtants.

WE utterly condemne the ſuperſtitious practices of the Popiſh Prieſts, who doe uſe to communicate alone in their Maſſes, the people ſtanding by, gazing and looking upon him: yea, you might have ſeene many Maſſes ſaid in one Church at once, almoſt in every corner one, no perſon being preſent for the moſt part, but the Prieſt and his boy.

Argum. 1. This private receiving of the Sacrament is contrarie to the inſtitution of Chriſt, who ſaith, ſpeaking to many, *Take ye, eat ye, and divide this among ſt you*: there muſt bee then a diviſion and diſtribution. S. *Paul* alſo ſaith, *We that are many are one bread and one bodie, in as much as wee are partakers of one bread*, 1 *Cor*. 10. 17. *Ergo*, many muſt communicate together. For the Apoſtle ſpeaketh not of the myſticall communion of the faithfull in this place, which doe all make but one body in Chriſt, (for ſo wee doe communicate with the Church by faith, not onely in the Sacrament, but without it) but of the Sacramentall Communion of as many as receive together: for how elſe can they be ſaid to be partakers of one bread, or loafe, unleſſe they receive together? 1 Cor.10.17.

Bellarmine anſwereth, firſt, all that which Chriſt commanded in the inſtitution to be done, is not of the eſſence of the Sacrament, nor alwaies to be obſerved; but in reſpect of perſon, time, and place: for if there bee none worthie to miniſter the Sacrament to, yet it muſt be celebrate notwithſtanding, *c.* 1 *reſponſ. ad argum.* 1.

Contra. Firſt, and doe you ſpeake as you thinke, that all which Chriſt commanded concerning the Sacrament, is not of neceſſitie to be obſerved: and yet all which your Church commandeth, muſt be kept: we may then juſtly ſay unto you, as Chriſt ſaid to the Phariſees, *You reject the commandement of God, to obſerve your owne tradition*, *Mark* 7. 9. Secondly, all Chriſts precepts in the inſtitution of the Sacrament are of the ſame authoritie: for of them all he ſaith, (*this doe ye*) *&c.* then they may as well leave all undone, or any one of them, as another; and ſo they need no more uſe conſecration of the Sacrament, than diſtribution, which in their owne learning is very abſurd. Thirdly, the Apoſtle ſaith concerning the actions of breaking, taking, eating, &c. *That which I received of the Lord, have I delivered to you*, 1 *Cor*. 10. 23. He maketh every one of theſe of and belonging to the tradition and inſtitution of Chriſt. Mark.7.9. 1 Cor.10.23.

Secondly, ſaith he, the Apoſtle concludeth affirmatively, that he which eateth the Euchariſt, is joyned to Chriſt: but not negatively, hee which receiveth not the Euchariſt, is not joyned unto Chriſt: for this may be done in heart and deſire, *Bellarm. reſp. ad* 3. *object.*

Contra. The Apoſtle ſpeaketh not of a ſpirituall onely, but of a ſacramentall communion with Chriſt in this place; and therefore he ſaith, *The bread which we break is the communion of the body of Chriſt, &c.* If the ſacramentall communion of Chriſts bodie bee in the breaking and diſtribution of bread, then where the bread is not broken and diſtributed, there is not that ſacramentall communion. So he ſaith, *Wee that are many are one bread, becauſe wee are partakers of one bread.* They then which partake not, are not ſacramentally one bread, though ſpiritually we denie not but they are.

Argum. 2. *Act.* 2. 42. *They continued in the Apoſtles doctrine and fellowſhip, and breaking of bread*: It was the uſe then in the Primitive Church to uſe diſtribution in the Sacrament. Act.2.42.

Bellarm. It is true, yet it followeth not, that the Sacrament cannot bee celebrate without diſtribution.

Contra. It cannot bee ſhewed that in the Primitive Church, there was any celebration of the Euchariſt without diſtribution: *Ergo*, the argument followeth. The Apoſtles never celebrated the Euchariſt privately, therefore it is unlawfull ſo to doe.

Argum. 3. The Apoſtle maketh a manifeſt difference betweene the Lords Supper, and other feaſts; for theſe might be private in their owne houſes, 1 *Cor*. 11. 22. *Have ye not houſes to eat and drinke in?* but the other ought to be publike, *verſ.* 33. *They muſt one tarrie for another*: *Ergo*, the Lords Supper muſt not be private. 1 Cor.11.22.33.

Bellarmine anſwereth, the Apoſtle ſpeaketh not of the Sacrament, but of other feaſts, than uſed in the Church, which he calleth the Lords Supper: for he ſaith, *one is hungrie, another is drunken*: but in the Euchariſt, they did all eat alike, &c. Theſe then are the feaſts which the Apoſtle would have common.

Contra. Firſt, it is true, that ſuch feaſts were then kept, which were called feaſts of love: but in the end of thoſe feaſts they uſed to receive the Sacrament: and therefore the Apoſtle reproveth them, becauſe, when they came together to eat the Euchariſt, they did eat their owne Supper afore, *verſ.* 22. Secondly, it is evident, that the Apoſtle by the Lords Supper meaneth the Euchariſt, becauſe immediatly he inferreth the inſtitution of Chriſt, which had been impertinent, if he ſpake not of the Sacrament. And where he ſaith, that *ye come not together unto condemnation*, it is evident, that hee ſpeaketh of comming together to the Lords table, wherein onely, and not at the common table, they eat and drinke their damnation, that doe it unworthilie.

Argum. 4. The word of God is not to be preached but to a congregation, nor Baptiſme to be adminiſtred, where there is none to be baptized: *Ergo*, neither is the Euchariſt without communicants to be adminiſtred.

Bellarmine anſwereth, the reaſon is not alike: for the word and Sacraments are from God directed to men: but the ſacrifice of the Maſſe is directed unto God, *Bellarm. c.* 9.

Contra. Firſt, we denie any ſacrifice in the Euchariſt, but a Sacrament onely: and therefore as the one Sacrament of Baptiſme requireth ſome to bee baptized, ſo the other of the Euchariſt requireth communicants. Secondly, the Euchariſt is not directed unto God but unto men, no not in the words of conſecration, whereby they ſay it is made a ſacrifice: for theſe words, *this is my bodie*, whereby they ſay it is conſecrated to be a ſacrifice, are directed unto men, if they uſe thoſe words, as Chriſt did: for theſe words follow in the Goſpell, *This is my bodie, which is given for you*: which words are by them left out in the Maſſe, that their craft ſhould not appeare, in perverting the uſe of Chriſts words, which were ſpoken onely to his Apoſtles, and not directed unto God.

Auguſtine ſaith, that, *Sacramentum benedicitur, ſanctificatur, & ad diſtribuendum comminuitur*: That the Sacrament is bleſſed, ſanctified, and broken to bee diſtributed: *Ergo*, where there is diſtribution, there muſt be many to receive.

Epiſtol. 59.

Can. Apoſtolor. 10. *Fideles qui ingrediuntur eccleſiam, & ſanctam Communionem non perceperint, communione priventur*: The faithfull, which come into the Church, and receive not the Communion, ſhall be excommunicate.

Clemens. epiſt. 2. *Tanta in altari holocauſta offerantur, quanta populo ſufficere debeant*: Let ſo much be offered, as may ſuffice all the people. Proviſion muſt be made for all the companie to communicate: *Ergo*, private Maſſes were not yet heard of in the Church.

See further teſtimonie out of their owne decrees: *Par.* 3. *diſtinct.* 2. *c.* 10. *Anacletus, Peracta conſecratione omnes communicent, &c.* After conſecration, all muſt communicate, they which will not, let them be thruſt out of the Church: for thus the Apoſtles have ordained, and the Roman Church ſo holdeth. *C.* 17. *Soter. In cœna Domini à quibuſdam, &c.* Some men neglect to receive the Euchariſt in the Lords Supper, which ought to be received, *ab omnibus fidelibus*, of all the faithfull: *Ergo*, private Sacraments are againſt their owne Canons.

Maſter *Philpot* holy Martyr: Chriſt ſaid, and the Miniſter ſaith in Chriſts behalfe to all that are preſent, *Take ye, eat ye*: wherefore as many as be preſent and doe not communicate, breake Gods commandement in not receiving the ſame: and the Miniſter is no juſt Miniſter, that doth not diſtribute the Sacrament as Chriſt did to all that are preſent: and where Gods Word is tranſgreſſed, there is not Chriſt preſent, and conſequently no Sacrament. *Fox pag.* 1816. *col.* 1.

And further for the teſtimonie of forren Churches: 1 The Greekes to this day allow not of private Maſſes: and therefore they finde fault with the Roman Prieſts for ſaying three Maſſes in a day, and that the people in ſtead of communicating doe kiſſe the Prieſt. The Armenians ſay the Maſſe in the companie alwaies of two or three.

Pag. 1648. 250. Scanga lib. 1. Polonici c. 12. Thevet. lib. 8. cap. 25.

2 The Æthiopians likewiſe finde fault with the Latine Prieſts, that one alone ſaying Maſſe, without adminiſtring the Communion to thoſe which aſſiſted him: they alſo make a cake in bignes according to the number of the perſons that communicate, &c.

Alvares c. 30.

3 Confeſſ. of Auſpurg, cap. 1. de Abuſib. *The inſtitution doth ordaine, that there be a Communion, that is to ſay, that the Miniſter of the Church doe deliver alſo to the reſt, the bodie and blood of our Saviour.* Sweveland, *chap.* 19. *Therefore they rejected private Maſſes, becauſe the Lord did commend this Sacrament to his Diſciples to be uſed in common, &c.* Wittemberg, *chap.* 9. *The ancient Church excommunicated them, which being preſent, while this Sacrament was adminiſtred, would not communicate with others.* And to this purpoſe they alleage the decree of *Anacletus epiſt.* 1 of the Antiochian Councell, *c.* 2. of *Dionyſius de eccleſ. Hierarch.* ſee the place. Hereunto agreeth the Engliſh Confeſſion: *There was not any Chriſtian at that time, which did communicate alone, while others looked on: for ſo did Calixtus in times paſt decree, that after the conſecration was finiſhed all ſhould communicate &c.*

Harm. ſect. 14. pag. 461.

Harm. ſect. 14. pag. 456.

Ibid. pag. 427.

4 This is ſo evident, that their owne men confeſſe, that private Maſſes of ancient time were not uſed: as *Caſſander* citeth *Odo Cameracenſ. That private Maſſes were not in uſe of ancient time in the Church. Cochlæus* alſo confeſſeth, that all, *cum ſacrificante communicabant*, did communicate with him, that ſacrificed.

Diſtinct. 2. c. ſeculares.

Conſult. ar. tic. 25.

Ex Hoſpiniam. lib. 4. hiſtor. Sacrament.

An appendix, concerning the name of Sacrament.

The Papiſts.

37. Error. THey utterly miſlike theſe names of the Sacrament, that it is called amongſt us the Lords Supper or Communion : belike (ſay they) they will bring it againe to the Supper, or evening ſervice: *Rhemiſt.* 1 *Cor.* 11. *ſect.* 6. And the name Communion is as ignorantly uſed of them, thereby making the people beleeve, that many ſhould communicate together, 1 *Cor.* 11. *ſect.* 24. they ſhould rather uſe the names of the Euchariſt, Maſſe, or Leiturgie. v. 20. & 24.

The Proteſtants.

1 Cor. 11. 20. FIrſt, for the name of the Lords Supper, we doe learne of S. *Paul* ſo to call it: When ye come together (ſaith he) this is not to eat the Lords Supper, 1 *Cor.* 11. 20.

Rhemiſt. The Apoſtle calleth their feaſts of love, which they were wont to make after the receiving of the Sacrament, the Lords Supper, *cœnas dominicas*, becauſe they were made in the Lords houſes, which were called *Dominica* : he meaneth not the Sacrament.

Anſw. Firſt, there were then no ſuch diſtinct places, as Churches, and Oratories for the ſervice of God, which began to be built many yeeres after, but they aſſembled together in their owne houſes. Secondly, the Apoſtle cannot meane any other Supper, but that which was inſtituted by Chriſt, and which he deſcribeth afterward as it followeth, *verſ.* 23. Further, the Apoſtle ſpeaketh but of two Suppers; the one, which he calleth their owne Supper, *verſ.* 21. the other is the Lords Supper, which is ſo called, becauſe it was inſtituted by the Lord Jeſus, as the Apoſtle ſheweth afterward.

Thus teſtifieth alſo Maſter *Latimer* holy Martyr : There was *cœna Iudaica*, the Jewiſh Supper, when Chriſt with his Apoſtles did eat the Paſchall Lambe ; the other was called *cœna Dominica*, the Lords Supper, *Fox pag.* 1456.

And though Doctor *Weſton* cavill in that place againſt this name, (the Lords Supper) yet hath the Communion beene ſo called in former times.

Concil. Cabilonenſ. can. 47. *In cœna Domini perceptio Euchariſtia à quibuſdam negligitur* : In the Supper of the Lord, ſome neglect to receive the Euchariſt. *Auguſtine* calleth it the Lords Supper, *Cœnam manibus ſuis conſecratam diſcipulis ſuis dedit* : His Supper being conſecrated, hee gave it with his owne hands to his Diſciples. And although we ſate not downe at the feaſt : *Ipſam cœnam tamen fide quotidie manducamus* : yet we eat that Supper daily by faith. In Luk. ſer. 33.

Yet their owne decrees allow this name : *Decret. par.* 3. *diſtinct.* 2. *c.* 17. *Soter* : *In cœna Domini à quibuſdam perceptio Euchariſtia negligitur, &c.* In the Supper of the Lord the receiving of the Euchariſt of ſome is neglected. *Ita & Amb. p.* 276. *Tom.* 5. *& Theodoret ſcrib. in* 1 *Cor.* 11, 20.

2 The name Communion, the Apoſtle alſo himſelfe uſeth : he calleth it *κοινωνία*, The Communion of the bodie of Chriſt, 1 *Cor.* 10. 16. ſo doth *Auguſtine* name it, *Communionem corporis Chriſti, de civit. Dei* 20. *cap.* 9. So alſo is it called in the Councels : *Nicen.* 1. *c.* 14. *Eliberin. decr.* 1. *Toletan.* 12. 5. and in divers other. 1 Cor. 10. 16.

3 As for the names of the Euchariſt, and Leiturgie, wee miſlike them not, being underſtood in their owne ſenſe : but becauſe they are Greeke and not underſtood of the people, wee uſe them not. The horrible ſacrilege of the Maſſe, is the cauſe alſo why we uſe not that terme.

See the teſtimonie and practice of other Churches herein before produced, error 30.

The ſixth Queſtion, of the manner of ſaying and celebrating Maſſe.

The Papiſts.

38. Error. IT is not neceſſarie that the Maſſe (or as we call it, the Sacrament) ſhould be ſaid or done in the vulgar and familiar ſpeech, but for the greater reverence, to be kept in the Latine tongue, they ſay, it is more convenient : and that the words of conſecration ſhould not bee uttered in a loud and audible, but in a ſoft and low voyce, *Bellarm. cap.* 11. 12.

Argum. 1. If Maſſe ſhould be ſaid in the vulgar tongue, two great inconveniences would enſue : one, that the words of conſecration muſt be often changed, becauſe the vulgar ſpeech doth often alter : the other is, that hereby the communion of Churches ſhould be taken away : for an Italian could not ſay Maſſe in France, nor a Frenchman in Italie, *Bellarm. cap.* 11. *argum.* 5.

Anſw. For the firſt, the vulgar tongue is not ſo ſoone, nor ſo eaſily altered : the vulgar Engliſh tongue doth not differ, ſaving in certaine new words, from the vulgar language uſed three hundred yeeres agoe : but if it ſhould in proceſſe of time bee wholly altered, what would it hurt, if the forme of the Leiturgie were changed withall ? as likewiſe the vulgar tranſlation of Scriptures may ſafely be amended, as the vulgar ſpeech is perfited. To the ſecond we anſwer : firſt, the ſame objection may be made againſt Latine Maſſe, for neither can an Italian ſay Maſſe in Greece, nor a Grecian in Italie.

Secondly, the Latine tongue rather taketh away the communion and fellowſhip of the Church, when the ſame congregation underſtandeth not a Latine Maſſe, where it is ordinarily and daily ſaid, which is rather to be reſpected, than any ſuch extraordinarie or unwonted occaſion of ſtrangers and travellers. Thirdly, by the ſame reaſon ſermons alſo ſhould be made in Latine, becauſe otherwiſe ſtrangers cannot underſtand them. Fourthly, where in populous cities there be divers congregations, there ſhould be provided for them Miniſters of their owne: As *Innocent*.3. decreed, *Qui ſecundum diverſitates linguarum, &c.* Which according to the diverſitie of the tongues, ſhould celebrate the divine offices, *Decret. Greg. lib.*1.*tit.*31.*c.*14. Their owne decree is evidently againſt them.

*Argum.*2. Chriſt for the ſpace of three houres, being ſo long upon the croſſe, uttered nothing in the hearing of the ſtanders by, but ſeven ſhort ſentences: *Ergo*, in the ſacrifice of the Maſſe, it is not neceſſarie to utter all in the hearing of the people, *Ibid.*

Anſw. Firſt, they have not proved by this example, that the Prieſt ſhould mutter and mumble to himſelfe, but the contrarie rather: that either he muſt altogether hold his peace, or elſe ſpeake aloud; unleſſe they can ſhew that Chriſt ſpake ſome words ſecretly to himſelfe. Secondly, we muſt not fetch the right uſe of the Sacrament of our owne heads, from the example of Chriſts ſacrifice upon the croſſe: but we are commanded to reſort for direction to the inſtitution in his laſt Supper, 1 *Cor.* 11. 1 Cor.11.23. 23. wherein Chriſt is not read to have ſpoken any thing, but in the hearing of his Apoſtles: neither did Chriſt pronounce any of the words of conſecration upon the croſſe, but in the inſtitution of his laſt Supper.

*Argum.*3. The Prieſt in the law did enter alone into the holy place, all the people ſtanding without, as we reade of *Zacharie, Luk.*1.10. *Ergo*, the ſacrifice of the Maſſe muſt be offered up in ſilence Luke 1.10. and ſecret, *Bellarm. cap.*12.*argum.*3.

Anſw. Firſt, the Prieſt herein was a type of Chriſts entring into the holy place of heaven, as the Apoſtle ſheweth, *Heb.*9.24. therefore it concludeth not for the Maſſe. Secondly, a ſacrifice might be Heb.9.24. offered without the preſence of the people, but under the Goſpell we denie any ſuch ſacrifice. Thirdly, the Prieſt while hee burned incenſe, was neither heard, nor ſeene of the people: you may as well inferre, that your Prieſts neither muſt be ſeene of the people ſaying of Maſſe, and ſo ſhould ye loſe the glorie of your ſuperſtitious elevation. Fourthly, the reaſon why the people ſtaied without in the time of the ſacrifice, was in reſpect of the diviſion of the Temple, which conſiſted of three parts; the moſt holy place, whereinto only the high Prieſt entred; the holy place appointed for the inferiour ſacrificing Prieſts; and the court without which was for the people: but the Temple now is diſſolved, and the vaile thereof, which made this diviſion, was rent by the death of Chriſt: ſo that it muſt not bee a paterne neceſſarily of Chriſtian oratories or houſes of prayer.

The Proteſtants.

First, for the Sacrament, or any other part of the ſervice of God to bee miniſtred in an unknowne tongue, is contrarie to S. *Pauls* rule, who would have all things to be done in the Church to edifying, and in ſuch ſort that the unlearned might ſay, Amen, 1 *Cor.*14.16. But the people cannot be edi- 1 Cor.14.16. fied by a language which they underſtand not: nor yet can ſay Amen unto ſtrange prayers. But of this matter we have alreadie elſe were entreated more at large.

Secondly, it is alſo contrarie to Saint *Pauls* rule, that the Prieſt ſhould mutter to himſelfe, and not ſpeake aloud in the hearing of the people: for he ſaith, Ye doe ſhew forth, *καταγγέλλετε*, *annuntiatis*, preach or declare the death of Chriſt, ſo often as ye receive it, 1 *Cor.* 11.26. But they doe not *annuntiare*, 1 Cor.11.26. that is, preach, ſet foorth, and declare the death of Chriſt, that ſpeake only to themſelves.

Bellarmine anſwereth; This ſhewing forth of Chriſts death is not done ſo much by the words, as in act and in deed: for how elſe could all the people ſhew forth the death of Chriſt, but by eating and drinking in the Sacrament?

Contra. Firſt, we grant, that by the very action of eating and drinking in the Sacrament, Chriſts death is ſhewed forth, but not thereby onely: for the inſtitution of Chriſt muſt be declared, as the Apoſtle doth, 1 *Cor.*11.23. *I have received of the Lord, that which I have delivered unto you*: otherwiſe, 1 Cor.11.23. if there ſhould be a dumbe action onely, without the word of inſtitution rehearſed in the audience of the people, they ſhould not know, what by their action is repreſented and ſhewed forth. Secondly, if by the action of eating and drinking only the Lords death is ſhewed forth, then in your private Maſſes, where the people neither eat nor drinke, there is no ſhewing forth at all of the Lords death.

*Argum.*3. A Sacrament conſiſteth of two parts; of the outward element, as the matter; and of the word of inſtitution, as the forme: the element, as water in Baptiſme; bread and wine in the Euchariſt muſt not be concealed: *Ergo*, neither the word of inſtitution.

Bellarmine anſwereth, that it is ſufficient if the words be uſed, though not pronounced in their hearing, that receive the Sacraments: for infants heare not the words ſpoken in Baptiſme.

Contra. Firſt, the reaſon is not alike betweene infants baptized, and other communicants; they here not, neither underſtand, therefore they profit not by the words: but they which communicate in the other Sacrament can both heare and underſtand. Secondly, though infants heare not, yet they which are preſent at their Baptiſme doe heare and are edified: otherwiſe yee might as well reaſon thus, Infants perceive not the element which is uſed: *Ergo*, the water alſo may be concealed. Thirdly, yet the argument is not anſwered, drawne from the proportion, betweene the element of the Sacraments, and the word.

Argum. 4. There is the ſame reaſon of uſing words not underſtood in the Church of God, and of words, that are not heard: for by neither is the people edified: but the firſt are not to be uſed; as the Apoſtle ſaith, *I had rather in the Church ſpeake five words with mine underſtanding, that I might inſtruct others, than ten thouſand words in a ſtrange tongue,* 1 *Cor.* 14. 19. *Ergo,* neither are the other: and therefore their five words of conſecration muſt be ſo ſpoken, as that others may be inſtructed thereby.

1 Cor.14,19.

Bellarmine anſwereth: firſt, the Apoſtle ſpeaketh of preaching, not of prayer. Secondly, ſacrificing is not a ſpeaking, but a doing: and if it be a ſpeaking it is to God, not to the Church.

Contra. Firſt, it is evident that the Apoſtle ſpeaketh of prayer, *verſ.*14. *If I pray in a ſtrange tongue my ſpirit prayeth, but my underſtanding is without fruit,* that is, to others. Secondly, if their ſacrifice be a doing only, what need they uſe any words at all? Thirdly, prayer is a ſpirituall ſacrifice offered only to God, yet the Apoſtle would not have it without underſtanding and inſtruction.

Contra Parmenian.lib.2. cap.7.

Auguſtine ſaith, *Populus cum epiſcopo orat, & quaſi ad ejus verba ſubſribens reſpondet, Amen:* The people prayeth with their paſtor and ſubſcribing to his words, ſay, Amen, &c. But how can the people ſay, Amen, where nothing is heard, or ſubſcribe in their hearts unto it?

Concil. Oxonienſ. ſub Stephano: Verba canonis præſertim in conſecratione corporis Chriſti plenè & integrè proferantur: The words of the Canon, eſpecially at the conſecration of the bodie of Chriſt, muſt be pronounced fully and wholy.

Concil. Baſilienſ. ſeſſ. 21. *Abuſum aliquarum eccleſiarum, in quibus Miſſa privatè ſine miniſtro, aut per ſecretas orationes ita ſubmiſſa voce dicitur, quod à circumſtantibus audiri non poteſt, abolemus, &c.* The abuſe of certaine Churches, where Maſſe is ſaid privatly without a Miniſter, or with a low voyce the prayers are mumbled, that the ſtanders by cannot heare, we doe aboliſh. This is contrarie to *Bellarmines* opinion, who would not have the words of conſecration uttered in a loud voyce.

Concerning the practice of other forren Churches: 1 It was the ancient uſe of the Greek Church, to celebrate the Sacrament with an audible voyce that they might bee underſtood of all: as appeareth by that conſtitution of *Iuſtinian: Iubemus ut omnes epiſcopi & presbyteri, non tacito modo, ſed clara voce, quo à populo exaudiatur, ſacram oblationem celebrent, &c.* We will, that all Biſhops and Presbyters, doe celebrate the ſacred oblation, not in a ſtill manner, but with a loud voyce, that the people may heare, and be ſtirred up to greater devotion, &c. The ſame is the manner of the greeke Church to this day, as *Ieremie* the Patriarke teſtifieth, that in their Leiturgie the ſacred Scripture is read, *ut ad virtutis ſtudium provocemur,* that wee might bee provoked to the ſtudie of vertue, &c. But this could not be, unleſſe all were rehearſed both in an audible voyce, and to the peoples underſtanding. The like is the faſhion of the Muſcovites, which follow the Greeke Church: they doe celebrate in the vulgar tongue, the people anſwering alſo in the ſame language, *Hoſpidoy pomytoy,* that is, *Have mercie upon us O Lord:* and if their Prieſt doe chance to ſtammer in reading, or depreſſe his voyce, that he be not heard, the people chide him, and crie out to have the bookes given to another.

Novell.conſtit.123.

Cenſur.Oriental.cap.13.

Religio Moſcovit.ad D. Chytræum.

2 *Origen* ſheweth againſt *Celſus,* what the cuſtome was in his time in all Churches: *Singuli nativa & vernacula lingua Deum precantur, &c. non enim præſidens univerſæ machinæ Deus, veluti, unus aliquis fuerit, qui barbaram ſit linquam vel Græcam ſortitus, ut cæteras neſciat:* Every one pray to God in their native and vulgar tongue: for the preſident of the whole world God is not to be thought only to underſtand the Barbarian, or Greeke tongue, and to be ignorant of the reſt, &c.

Lib 8.cont. Celſum.

At this day the Æthiopike Church have their ſervice in the Abiſſine language, which is their vulgar tongue.

Thevet.lib.2. cap.14.

3 Confeſſion of Wittemberg, *chap.* 27. *As ſermons and prayers are to be made in a well knowne tongue to the Church, ſo alſo muſt the Sacraments be diſpenſed in a ſpeech, that is knowne, &c. as S. Paul ſaith,* 1 *Cor.*14. *I had rather ſpeake five words, &c.*

Harm.ſect.15. pag.477.

4 *Bellarmine* himſelfe confeſſeth, that Chriſt in the inſtitution of the Sacrament did ſo ſpeake, *ut ab Apoſtolis audiretur,* that he might be heard of the Apoſtles. *Salmeron* the Jeſuite confeſſeth, that in the ancient Maſſes, which goe under the names of S. *Iames, Clement, Baſile,* and in the judgement of *Leo, Auguſtine, Ambroſe,* the words of conſecration were to be ſpoken with an audible voyce, that the people might anſwer Amen, &c. Indeed *Celſus* objecteth, touching the Pagan gods, that if any named them in a barbarous tongue, hee ſhould bee tormented, not, if they called them in the Greeke tongue: and *Herban* a Jew diſputing with *Gregentius,* findeth fault with the Septuagint, for tranſlating the Hebrew Scriptures into the Greek tongue: ſo it ſeemeth this inſtance of uſing an unknowne tongue in divine ſervice, is both Heatheniſh and Jewiſh.

Lib.2.de Miſſ. cap.12.
Commentar. in 1 Cor.14. diſput.22.
Lib.8.Origen cont.Celſum.
[illegible]
diſput.cum Herban. Judeo p.4.Pariſus 1586.

The ſeventh queſtion, of the ceremonies which they uſe in the idolatrous ſacrifice of the Maſſe.

The Papiſts.

39.Error.

Some ceremonies goe before the celebration of the Maſſe, and they are of ſuch things, as they have alwaies in a readines for that impious ſervice: ſuch are the veſtiments and apparell of the Prieſt, the Albe, Cheſill, Stole, Dalmatike, with ſuch other: Altars, Altar-clothes, Corporaſſes, Pixes, Paxes, Diſhes, Candleſticks, Platters, Cenſers, Water-pots: all theſe and the like trumperie ought of right to be uſed in the ſacriffce of the Maſſe, the better to diſcern the bodie of Chriſt, *Rhemiſt.1 Cor.11 ſect.18.*

Argum. Bellarmine warranteth their maſſing garments by the example of the prieſtly attire preſcribed in the law: and as Magiſtrates in their office uſe a ſpeciall kinde of attire for reverence ſake, ſo alſo it is fit that Prieſts ſhould bee knowne by ſome ſpeciall habit in the publike ſervice of the Church, *Bellarm.lib.2.de Miſſ.c.14.*

Anſw. Firſt, the Apoſtle ſaith, *If the Prieſthood be changed, there muſt be alſo a change of the law, Heb.7.12.* wherefore the prieſtly garments belonging to the law of the Prieſthood, are changed together with it, and are no warrant for the habit of the Miniſters of the Goſpell. Secondly, be it granted that Miniſters may be diſcerned in their office, by ſome decent habit (though by their life and doctrine they chiefly are to manifeſt themſelves) yet ſuch partly ridiculous, partly ſuperſtitious apparell, as you hang upon your Maſſe-prieſts backe, is not fit: for as the Magiſtrate will not adorne himſelfe with ſtrang and unwonted apparell, but ſuch, as may adde comelines and grace to his perſon; ſo neither are ſuch popiſh ragges ſeemly for a Miniſter of the Goſpell, which onely attend upon their Idolatrous ſacrifice. Thirdly, ſacrificing garments are not meete to be uſed where there is no externall ſacrifice: but under the Goſpell there is no externall ſacrifice: *Ergo*, the ſacrificing garments of *Aaron* are not now to be put in uſe.

Heb.7 12.

The Proteſtants.

First, for divers cauſes wee doe condemne and reject theſe ſuperſtitious uſages of the Papiſts: firſt, becauſe of the ſuperfluous and unneceſſarie number of them, fewer by a great deale may ſerve for the Communion to be kept, after Chriſts inſtitution: neither doe we reade, that Chriſt at his laſt ſupper uſed any ſuch, who notwithſtanding would not have left out any thing requiſite and needfull for the Sacrament.

Secondly, the ſuperfluous and exceſſive coſt, in making ſo many Church veſſels of gold and ſilver, ſo many Maſſe garments of ſilke, fine linnen, embroidered with gold, pearle, and precious ſtones, was both an intollerable burthen to the Church, at whoſe charge ſuch things were provided, and a great deale more coſtly, than became the ſimplicitie of the Goſpell.

Thirdly, convenient veſſels and inſtruments, which are neceſſarie for the adminiſtration of the Sacrament, with other ſeemely ornaments: as a decent covering for the Communion table, a cleane and handſome veſſell to keepe the wine, a cup of ſilver for the diſtribution, cleane linnen napkins for the bread; ſuch inſtruments and ornaments of the Lords table wee condemne not, but uſe them our ſelves: yet none of thē for ſuch ends or purpoſes, as they pretend, to diſcerne the body of the Lord by them; as though they were ordained to waite and attend upon the bodily preſence of Chriſt, which they have falſely imagined: but wee doe uſe them for decencie and order ſake, and due reverence, which is to be yeeled to ſo great myſteries. As in their owne decrees, *Decr. Gregor. lib. 3.tit.44.c.2. Innocent.3. Sunt alii, &c. qui veſtimenta tam immunda relinquunt:* There be that leave the veſtments ſo uncleane, &c. that they are loathſome unto ſome, &c. wherefore wee will, that they be kept white and cleane. Such comelines and cleanlines in the celebration of the Sacrament we commend, and allow: but their ſuperfluous veſſels and garments the Goſpell hath no need of.

Argum. The Tabernacle, with all things thereto belonging *was a figure for the time preſent, untill the time of reformation, Heb.9.9.* The prieſtly garments did belong to the ſervice of the Law: *Ergo*, they are no more to be uſed now under the time of reformation.

Heb.9.9.23.

Againe, as the Apoſtle ſaith, *That the ſimilitude of heavenly things, and the heavenly things themſelves, are not purified with the ſame things, Heb.9.23.* ſo neither are they to be adorned, and ſet foorth with the ſame things: the ſimilitude of heavenly things require ſuch ornaments; but the heavenly things themſelves muſt have better ornaments.

In the Apoſtles time they had no conſecrated Altars, but Communion tables, *1 Cor.10.21.* neither is it like that they uſed veſſels of gold or ſilver in the Lords Supper, when they had neither ſilver nor gold in their purſes, *Matth.10.9.* Wherefore ſuch things are not neceſſarie for the diſcerning of the Lords bodie.

1 Cor.10.21.

Matth.10.9.

Bernard ſaith well: *Domum Dei decet ſanctitudo, quæ non tam politis marmoribus quàm ornatis moribus delectatur, & puras magis diligit mentes, quàm ſuperauratos parietes:* Sanctity becommeth Gods houſe, which is not ſo much delighted with poliſhed marble, as garniſhed manners, and loveth rather a good minde and will, than guilded walles, &c. Churches then are better adorned with devout affections, than coſtly ornaments.

Euſebius, decret. par. 3. diſtinct. 1.cap. 45. Non in ſerico panno, aut tincto, ſed puro lineo, terreno ſcilicet lino procreato, ſacrificium altaris conſecretur: Let the ſacrifice be conſecrate, not in ſilke, or coloured cloath, but in pure linnen made of naturall flax. But now ſilke will not ſerve the turne: their Altar-clothes are decked with gold, ſilver, and precious ſtones.

Bonifacius Martyr and Biſhop, being asked, whether it were lawfull to celebrate the Sacrament in wooden veſſels, made anſwer: *Quondam ſacerdotes aurei ligneis calicibus utebantur, nunc è contrario lignei ſacerdotes aureis utuntur calicibus:* In time paſt golden prieſts uſed wooden cups, now wooden

den prieſts uſe golden cups: *Decret.par.3.diſtinct.1.c.46.* Wherefore it is evident, that in the ſimpler ages of the Church, ſuch ſumptuous ornaments were not requiſite. Firſt they did miniſter in wooden cups; then *Zepherinus* brought in glaſſe cups: and after that time cups were in uſe; and laſt of all ſilver and golden cups, *ibid.cap.44.45.* And thus by ſteps and degrees, they grew to this ſuperfluitie.

Hom.83.in 26.Matth. *Chryſoſtome* ſpeaketh in his time of a white garment, which they uſed in the Church: *This is your dignitie, non quia tunicam induti candidiſſimam per eccleſiam ambulatis, &c. not that ye walke in a white garment in the Church, &c.* But this was farre off from that curioſitie uſed in poperie, where they aſſigne ſix ſeverall garments to a Prieſt, and nine more, in all fifteene to a Biſhop, to ſignifie fifteene degrees of vertues, as *Durand.* In rational. divin.offic. lib.3.cap.1.

2 But *Tertullian* ſheweth, that this was the difference in his time, betweene the ſervice of Chriſtians, which was plaine and ſimple, and the habit of idolatrous Pagans, which was ſumptuous and coſtly: *Mentior ſi non è contrario idolorum ſolennia de apparatu & ſumptu fidem & authoritatem ſibi extruunt, &c.* I am deceived, if on the contrarie the ſolemnities of Idols doe not get credit and authoritie by their coſtly preparation, &c. And againe, *Hoc ritu habitu & apparatu idolis immolatur, &c.* In this faſhion and habit they ſacrifice to their Idols. Such kinde of veſtures are not then to be uſed of Chriſtians. Lib.de Baptiſm. De corona militis.

3 Confeſſion of Wittemberg, 35. *Of which ſort is all that whole furniture of Maſſing attire, which they ſay doth ſhadow out the whole paſſion of Chriſt, &c.* They count it unlawfull among other ſuperſtitious ceremonies.

4 See the decree of *Euſebius* one of their owne Popes before alleaged: and their owne *Durand* confeſſeth, the ſacred veſtures, *à veteri lege videntur aſſumpta,* ſeeme to bee taken from the old law, &c. Therefore unfit for the Goſpell. Durand.lib.3. cap.1.

The Papiſts.

2 There are other ceremonies, which they obſerve and uſe in the very action it ſelfe and celebration of the Maſſe: as the divers geſtures of the Prieſt, to lift up his eyes, and caſt them downe againe, and to lift them up the ſecond, the third time; ſometime to caſt abroad his hands, to cloſe them againe, to warble with his fingers, to bow, to bend, to ducke, to turne on this ſide and on that, now on the right hand, againe on the left: to ſigh, to ſmite upon his breſt, to lift up the Chalice, and ſhew it to the people, and ſet it downe againe: as alſo the dividing of the hoſt into three parts, which ſignifie three parts of the Church, in Heaven, in Earth, and in Purgatorie: the rinſing of part thereof in wine, and eating part drie, the waſhing of his fingers before conſecration: kiſſing of the Altar, the paten, the booke, the pax, ſprinkling of holy water, cenſing of odors, croſſing the Chalice, the bread, their mouth, breſt and face, which ſigne of the croſſe they make above twentie times in one Maſſe while: Adde alſo unto theſe, their tedious and yrkeſome ſongs, the rude noiſe and unedifying ſound of ſtrange inſtruments, and the whole courſe of their Maſſe-muſicke ſet foorth in a ſtrange language, and endited to the honour of Saints. All theſe ſuperſtitious rites, with divers more, vaine, unfruitfull, abominable, they notwithſtanding with force and maine defend and maintaine, *Bellarm. lib. 2. de Miſſa. cap. 14. 15. Concil. Tridentin. ſeſſ. 22. can. 7.*

Argum. The lifting up of the hands *Bellarmine* warranteth by *Moſes* example, *Exod.* 17. the bowing of the knees, and the elevating of the eyes by the example of Chriſt, who often lift up his eyes, and prayed kneeling; the elevation of the hoſt, the burning of incenſe, and muſicall inſtruments he deriveth from the ſacrifices of the law: and ſo concludeth the lawfull and neceſſarie uſe of them, *lib. 2. de Miſſ. c.15.*

Anſw. Firſt, to lift up the eyes, the hands, to bow the knees, to knocke the breſt, are reverent geſtures, and to be uſed in prayer, and wee willingly retaine them in our ſervices: but they abuſe theſe ſeemely geſtures three waies: firſt, in ſetting forth thereby a falſe and idolatrous ſacrifice; for though it be a comely thing to kneele, yet it is impious to kneele to an Idoll. Secondly, they offend in their mutabilitie and inconſtancie, ſhifting and changing their geſtures, looking ſometime up, ſometime downe, now this way, now that way: as the wiſe man ſaith, *The eyes of the foole are in the corners of the world, Pro.17.24.* but *Stephen* looked ſtedfaſtly into heaven, *Act.* 7.55. ſo they kneele, they duck, they bend, they bow: So did not *Moſes,* that continued holding up his hands till the evening, and *Salomon* was upon his knees all the time he prayed, 1 *King.* 8. Thirdly, they offend in uſing dumbe and mute geſtures, without any prayer at all, or the ſame in an unknowne tongue; ſo did not the Publicane, who not only ſmote upon his breſt, but ſaid, *Lord be mercifull to me a ſinner.* Prov.17.24. Act.7.55. Luke 18.

Secondly, if the fleſh of beaſts were now ſacrificed, as under the law, then they might alſo ſhake them and heave them before God, and perfume them with incenſe, as the Levites did: wherefore thoſe ſacrifices being aboliſhed, the rites alſo and ceremonies accompanying them, are alſo extinguiſhed.

Thirdly, a moderate and ſober uſe of Muſicke in the Church wee condemne not, though the practice of the Jewiſh Church doth not warrant it: for their melodious ſound of inſtruments was typicall, ſignifying the ſpirituall melodie and harmonie, which wee ſhould make in our hearts, *Eph.5.19.* And though Muſicke may be well uſed, yet is it by them three waies abuſed: firſt, in adorning a falſe Epheſ.5.19.

and idolatrous ſervice. Secondly, in playing and ſinging unedifying ſongs. Thirdly, in diſplacing thereby the preaching of Gods word, and fruitfull prayer.

The Proteſtants.

1. THis multitude of humane inventions agreeth not with the inſtitution of the Lords Supper: for wee read not of any ſuch kiſſing, kneeling, becking, bowing, or the like ridiculous geſtures to have beene uſed, when our Saviour inſtituted the Supper, nor afterwards by the Apoſtles to have beene practiſed: wherefore we contenting our ſelves with the plaine inſtitution of Chriſt, doe worthily reject all ſuch toyes.

2 Moſt of theſe geſtures are impious, and tend to idolatrie in the adoration of bread and wine, which are but creatures: and they are all frivolous and hypocriticall, ſtealing away true devotion from the heart, and making men to reſt in the outward geſtures of the body. *Auguſtine* ſaith verie well: *Corpus genibus flexis proſternis, collum curvas in oratione, video ubi jaceat corpus, ſed quæro ubi volitet animus?* Thou boweſt the knee, bendeſt thy body in prayer, ſtretcheſt out thy necke, I ſee where thy body lieth: but what is become of thy ſoule?

3 Concerning Church ſongs and muſike, *Auguſtine* thus writeth: *Sobriè pſallimus in Eccleſia divina cantica Prophetarum:* Wee ſing treatably and ſoberly in the Church the divine ſongs of the Prophets. Two conditions he requireth: firſt, that we ſing holy Pſalmes taken out of the Scriptures. Secondly, that they be ſung treatably and diſtinctly. *Etiam illic* (ſaith hee) *ſi ſonum non ſenſum libido audiendi deſideret, improbatur:* Even in good ſongs, if wee follow the ſound, not the ſenſe, it is to be diſcommended: but in Popiſh ſongs neither of theſe conditions is kept: for both the dittie, for the moſt part is idolatrous, ſtuffed with invocation and adoration of Saints, and the note is ſo divided and drawne out in length, that it cannot be underſtood.

Epiſtol.119. c.18.
Contra Iulian. lib.4.14.

Bernard thus writeth excellently of this matter: *Sæpe ad ſacrum myſterium vocem meam fregi, ut dulcius cantarem; magis delectabar in vocis modulatione, quàm in cordis compunctione: Meditat. cap.11.* Oftentimes in Divine Service I quavered with my voyce to ſing more pleaſantly, and ſo delighted more in tuning my voyce, than in turning my heart. This then is one great fault in ſinging, ſo to regard the note, that we thinke not of that which is ſung. And therefore he ſaith, *Sic mulceat aures, ut moveat corda:* Let it ſo pleaſe the eares, that it may play upon the heart: *Frangis vocem, frange & voluntatem: ſervas conſonantiam vocis, ſerva & concordiam morum:* Thou reliſheſt with thy voyce, reliſh alſo with thy heart: thou keepeſt the conſort of the voyce, keepe alſo the harmony of manners: *Meditat cap.51.* But Popiſh Maſſe ſongs ſet forth with tedious notes, and unknowne ſyllables, doe want this conſort and harmony of the heart, being not underſtood for the moſt part of the ſingers themſelves, much leſſe of thoſe that heare them.

Concerning Organ play: Order hath beene taken by Councels in theſe two points eſpecially. 1 *Nolumus quod organicis inſtrumentis reſonet in Eccleſia impudica aut laſciva melodia, ſed ſonus omnino dulcis qui nihil præter hymnos divinos, & cantica ſpiritualia repræſentet:* Wee will not have any light, wanton voluntarie melody to be played upon the Organs, but onely ſpirituall and divine hymnes: *Concil. Senonenſ. decret.17.*

2 For the moderating of Organ play, thus alſo it is decreed, *Colonienſ. part.2. cap.12. Illud non rectè fit in quibuſdam Eccleſiis, &c.* That is not well done in ſome Churches, when becauſe of the Singers and Organs, better things, as prayer, giving of thanks are ſhortened, are omitted or cleane cut off, &c. Theſe rules in Church muſike are to be kept: which the Popiſh ſort little obſerve in their Maſſe Service.

Let us heare their owne decrees: *Part.1. diſtinct.92. c.2. Gregor. In ſancta Romana Eccleſia dudum eſt conſuetudo valde reprehenſibilis exorta, &c.* There is of late a verie evill cuſtome riſen up in the holy Church of Rome, &c. That certaine Singers are choſen for the Miniſterie of the altar, &c. and they attend the tuning of the voyce, which ſhould apply themſelves to preaching, and ſo it commeth to paſſe, *Dum blanda vox quæritur, congrua vita negligitur:* That while they ſtudy for a pleaſing voyce, they neglect a good life: and a ſinging Miniſter pleaſing the people with his voyce, offendeth God with his works: Wherefore I ordaine, *Ut altaris Miniſtri cantare non debeant:* That the Miniſters of the Altar ſhould not ſing. Likewiſe, *Iohan.22. extrav. commun. lib.3. tit.1. c.1.* reproveth certaine notorious abuſes in the Church muſike: *In ſemibreves, & minimas Eccleſiaſtica cantantur, diſcantibus lubricant, triplis, &c. inculcant:* They ſing Church ſongs with ſembriefes and minimes, and glide away with triple time and deſcant, &c. This curious kinde of ſinging here reprehended, is notwithſtanding ſtill uſed in the Popiſh Maſſe Service.

The Muſcovites following the Greek Church at this day in their Leiturgie, *In organa nullos ſumptus fecerunt, neque hactenus uſi:* Beſtow no coſt upon their Organs, neither hitherto have uſed them. *Tertullian* miſliked in his time the extenſion and lifting up of the voyce, *Sonus vocis ſubjectus eſſe oportet, &c. Deus non vocis, ſed cordis, ſicut auditor, ſic conſpector eſt, &c.* The ſound of the voyce ſhould be ſubmiſſe, &c. God as the hearer, ſo is he the beholder of the heart, not of the voyce. It ſeemeth that in the South Church they uſe not to ſing their Maſſes: for the *Debteres* among them a people ſo called, did commend the Roman Maſſe for the muſike, ſaying that they never heard ſuch a Maſſe, but they found fault that one ſang alone without miniſtring the Communion to thoſe which aſſiſted him.

John Faber de religion. Moſcovit.

Alvares deſcript. Æthiop. c.30.

Harm. ſect.15. pag.466.
Ibid. pag.476.
Ibid. pag.478.

The reformed Churches doe thus deliver their opinion : latter confeſſ. of Helvetia. *There muſt be a meane and meaſure, as in other things, ſo alſo in publike prayers, that they be not over long and tedious, let therefore the moſt time bee given to the teaching of the Goſpell, &c.* Wittemberg, c.27. *Singing becauſe it was uſed in a tongue commonly knowne, it had both a godly uſe, and deſerved great praiſe.* Sweveland, c.21. *Our Miniſters did firſt of all deteſt this, that many things which were contrarie to the Scriptures, are mingled with holy prayers and ſongs, as that theſe things are attributed to Saints, which are proper to Chriſt alone, &c.* They finde fault with three abuſes in Church muſicke, the tediouſneſſe of them, their unprofitableneſſe being in an unknowne tongue, and the ſuperſtition of them, being indited to the honour of Saints.

Sect.14. p.432.
Ibid, pag.462.

As touching other tricks, and toyes, and ceremonies, they thus alſo ſhew their opinion : Confeſſ. of Belgia, artic.35. *Wee doe here worthily reject as a meere prophanation, all the toyes and damnable devices of men, which they have preſumed to adde and mingle with the Sacraments, affirming that all the godly are content, with that onely order and rite, which Chriſt and his Apoſtles have delivered unto us, &c.* Former Confeſſion of Helvetia, artic. 23. *As for other unprofitable and innumerable circumſtances of ceremonies, as veſſels, apparrell, veiles, candles, altars, gold, ſilver, ſo farre forth as they ſerve to pervert religion, &c. we doe remove them farre from holy meeting, &c.*

1 Chron.25.1.
Annot. in 1 Sam.16. v.16.

Our Doway men ſhall be here alſo witneſſes : who give this note upon thoſe words : *Which ſhould propheſie on harps :* They played on Inſtruments, Pſalmes, and Canticles made by the Prophets, &c. ſo they ſay, that *Davids* playing on the harp releeved *Saul, together with his ſincere devotion :* Then in Church ſongs two things are requiſite in their judgement, for the matter, they muſt be propheticall, not ſavouring of human devices, for the manner, they muſt bee ſung and played with devotion, which cannot be where there is no underſtanding.

The eighth Queſtion, Of the forme of the Maſſe, which conſiſteth partly of the Canon, partly of ſuch things as are rehearſed before and after the Canon.

The firſt part, Of the prayers which goe before the Canon of the Maſſe.

WE doe not utterly condemne whatſoever is ſaid or ſung in their Leiturgie or Maſſe : *for as* they have their *introite*, ſo wee doe bid the people after due preparation in our Communions to draw neere. We have alſo our *Confiteor*, a confeſſion of ſinnes to be ſaid before the Communion. Other formes alſo which have beene uſed of ancient time, wee doe not refuſe : as *Dominus vobiſcum*, The Lord be with you : *Kyrie eleyſon*, Lord have mercie upon us : *Surſum corda*, Lift up your hearts : with *Alleluia*, praiſed be God, and *Sanctus, Sanctus*, holy, holy ; and *Gloria in excelſis*, Glorie bee to God on high : the Preface alſo to the Communion, *Verè dignum, & juſtum eſt :* It is meet, right, and our bounden dutie : And we uſe alſo the Lords Prayer after the diſtribution. Theſe formes we miſlike not, uſing the ſame our ſelves, which notwithſtanding we borrow not from them, but from the ancient and purer ages of the Church. But the corruptions, additions, immutations, which are uſed by them in theſe Prefaces to the Maſſe, we doe utterly condemne, as their *Introite* and *Confiteor*, is ſtuft full of idolatrie, and invocation of Saints : their *Kyrie eleyſon* is nine times repeated in an unknowne tongue. Elevation and adoration was brought in by Pope *Honorius, anno* 1222. the *Agnus* was deviſed by Pope *Sergius, anno* 700. the *Pax* by *Innocentius, plura apud Foxum*, pag. 1403.

The ſecond part, Of the Canon of the Maſſe.

The Papiſt.

40. Error.

1. FIrſt, the forme of their Maſſe they have (they ſay) by tradition from the Apoſtles : *Rhemiſt. 1 Cor. 11. ſect. 22. Bellarm. lib. 2. de Miſſ. c. 19.*

Argum. That the Canon of the Maſſe is moſt ancient, and ſo like to take beginning from the Apoſtles time, *Bellarmine* ſheweth by theſe three conjectures : firſt, becauſe mention is made onely of Martyrs in the Canon, not of the Confeſſors of the Church, who began of later time to be honoured : Secondly, becauſe ſome few words of the Canon have beene added ſince by divers, as by *Leo* 1. *Gregorie* 1. with others, whereby it appeareth, that the Canon it ſelfe was before their time. Thirdly, becauſe the author of the Canon is unknowne, and therefore it is like it came by tradition from the Apoſtles, c.20.

Anſwer. Firſt, the adoration and invocation of Martyrs, as alſo of Confeſſors, is but a late ſuperſtitious device, not knowne in the ancient and purer times of the Church : as *Origen* ſaith, *Homil. 6. Ieſue. Ieſua non adoraſſet, niſi agnoviſſet Deum : Ieſua* would not have worſhipped, if hee had not knowne the Angell to be God : *Ambroſ. in 9. 9. ad Roman. Non poteſt genu flecti niſi Deo :* The knee cannot be bowed of everie creature but only to God. And againe, *lib. 4. de interpellat. c. 12.* upon theſe words in the 73. Pſalme, *Whom have I in heaven but thee? Nec ſupereſt in cæleſtibus quod amplius quæram,&c.* There is nothing in Heaven but Chriſt, which I deſire: *Ergo*, he needed not, neither deſired the help and aſſiſtance of Saints. S. *Hierome* alſo ſaith, *adverſ. Vigilant. Quis enim ô inſanum caput Martyres unquam adoravit?* Who ever (thou fooliſh head) worſhipped or adored Martyrs? *Ergo*, by this reaſon it appeareth, that the Canon of the Maſſe allowing invocation of Martyrs, is not ſo ancient as *Origen*, or *Ambroſe*, and *Hieromes* time. Neither is it true, that Martyrs onlv are mentioned in the Canon, for the Virgin *Marie* and *Iohn* the Apoſtle were no Martyrs, who are eſpecially remembred: and whereas they conclude thus, after rehearſall made of ſome, *Et omnium ſanctorum tuorum:* And of all thy Saints under this generall name, not onely Martyrs, but all true confeſſors of Chriſt are contained.

Secondly, the patching together of the Maſſe by divers at ſundrie times doth evidently ſhew that the Canon of the Maſſe, as it now ſtandeth, is not ancient. And whereas hee inferreth that ſome part of the Canon was before *Leo* and *Gregorie*. wee grant it, for the Lords Prayer uſed in the Maſſe, and theſe words, *This is my body*, and the rehearſing of the inſtitution are read in the Goſpell: but this proveth not that the other parts alſo are Apoſtolicall.

Thirdly, the author of the Canon is aſſigned to bee one *Scholaſticus* by *Gregorie*, as even now followeth to be ſhewed; *Ergo*, *Bellarmines* third conjecture is vaine.

The Proteſtants.

THeir owne authors doe teſtifie, that everie patch of their Maſſe was thruſt in by Popes later than the Apoſtles: As *Sixtus* the ſecond brought into the Maſſe, the *(Sanctus) Innocentius* the firſt, the *(Pax) Leo* the firſt addeth this clauſe, *Sanctum ſacrificium, immaculatam hoſtiam*, The holy ſacrifice, the unbloudy Hoſt: *Gelaſius* the prefaces, collects, graduals: *Symmachus*, the *(Gloria in excelſis) Agapetus* the firſt, the proceſſions. *Pelagius* the ſecond appointed nine prefaces before the Canon. *Gregorie* the firſt brought in the *(Antiphonies,* and the *Kyrie eleyſon) Sergius* the firſt, *Agnus Dei:* The other parts alſo and members of the Maſſe are aſſigned to their ſeverall authors and inventors: yea, *Gregorie* the firſt confeſſeth that one *Scholaſticus* made the moſt part of the Canon. *Ergo*, it was not deviſed by the Apoſtles. *Bellarmine* anſwereth, that *Gregorie* ſetteth not downe any one man by this name *Scholaſticus*, but meaneth generally ſome notable learned man: and in this ſenſe S. *Peter*, ſaith hee, which was the author of the Canon, may bee called *Scholaſticus*, *Bellarm. cap.19.*

Anſwer. This deviſe of the Jeſuite is rather to bee laughed at, than to bee confuted. Who ever heard before that S. *Peter* and the other Apoſtles were *Scholaſtici*, Schoolemen? What is this elſe, but to ſet the ſpirit of God to ſchoole, in ſaying that the Apoſtles being men endued with the Holy Ghoſt, were brought up in ſchooles? Againe, *Gregorie* findeth fault with the ſaid *Scholaſticus*, that in compoſing the Canon, hee would put in his owne prayers, and leave out the Lords prayer: but if this *Scholaſticus* had beene *Peter*, I thinke *Gregorie* would not have beene ſo bold, as to have rebuked him: Or elſe, ſaith *Bellarmine*, this *Scholaſticus* was not the author of the Canon, but of certaine extraordinarie prayers.

Contra. I will here oppoſe the judgement of *Eſpencæus* a grave writer among the Papiſts, who calleth *Scholaſticum uſitati Canonis authorem: Scholaſticus* the author of the uſuall Canon, *Comment. in 1 Timoth.p.31.d.*

Argum.2. There bee many things contained in the Canon contrarie to the doctrine of the Apoſtles, as invocation of Saints, adoration of bread, prayer for the dead, with many other groſſe errors, as afterward ſhall be ſhewed: *Ergo*, the Canon was not inſtituted by the Apoſtles.

Argum.3. S. *Hierome* findeth fault with ſome in his time, that in their prayers and oblations uſed to ſay, *Qui ſedes ſuper Cherubim & Seraphim:* Thou that ſitteſt upon the Cherubim and Seraphim: *Illorum pius, ſed coarguendus error:* Whoſe error, though it may have a ſhew of pietie, is worthy of reproofe, becauſe that no where mention is made in Scripture, that God ſitteth upon the Seraphim, but only upon the Cherubim: *tom.4.epiſt.ad Damaſ.* From hence I reaſon thus; If they uſe the ſame forme in their Maſſe oblation, then is it an error, and ſo cannot be fathered upon the Apoſtles; if they doe not; then doe they not uſe that forme which was in *Hieromes* time, and ſo it cannot bee of any great antiquitie, let them chuſe which part they will.

Ieremy Patriarke ſeemeth to ſay, that their Leiturgie was firſt compoſed by Saint *Iames* and Saint *Marke*, *Sed quia utriuſque volumina fuerant depravata*, But becauſe both their bookes were depraved afterward, *ordinata ſunt*, they were ordained firſt by *Baſil*, then by *Chryſoſtome*, &c. they hold then not the Apoſtles, but thoſe two Fathers to be the authors of the Canon of their Maſſe.

The Æthiopians ſay no Maſſes, *pro redemptione animarum*, for the redemption of ſoules, [a] *Zaga Zabo:* neither yet for the [b] dead: but the Canon of the Latine Maſſe is ſaid for both: therefore it is not like the Apoſtles were the authors of it, for then it ſhould generally have beene received.

Confeſſion of Saxony: *It is manifeſt that the Greeke and Latine Canons are unlike the one to the other,&c. and it appeareth, that in the Latine Canon many rags and peeces were by little and little patched together of ignorant authors,&c.* Harm. ſect.14. pag.450.

Beatus Rhenanus confeſſeth, that the preface to the Canon of the Maſſe, and ſome other parts were

[a] Damianus a Goes de motib. Æthiop.

[b] Alvares deſcript. Æthiop. c.5.

Annot. in librum Tertulliani de corona militis. Eſpenceus in 2 Timoth. c.1. v.11. Lib.3. narrationum. 43. Error.

were added by the Biſhop of Rome. *Duedo* a Divine of Lovaine was ſo farre from thinking the Canon of the Maſſe to have beene compoſed by the Apoſtles, that hee ſuſpecteth ſome things, *ab hæreticis conficta*, to have beene invented by heretiques: So that it is probable, that as *Gilbertus Cognatus*, ſometime *Eraſmus* Scribe and Notarie, reporteth, that the Canon of the Maſſe, as it is now uſed in the Popiſh Church, was firſt compiled by *Gratian*, then augmented by *Gregory* the ninth, *anno* 1227. and afterward by *Boniface* the eighth, *anno* 1300.

The Papiſts.

2. THe Canon of the Maſſe (ſay they) is perfect and abſolute, voyd of all error, and therefore not to be changed or abrogated, *Concil. Trident. ſeſſ.22. can.6. Bellarm. cap.21.*

The Proteſtants.

BUt we on the contrarie ſide, more truly and agreeable to Scripture, doubt not to ſay, that there can be nothing more corrupt, abominable, fuller of all impietie, hereſie, lying, than is their idolatrous ſacrifice of the Maſſe: as it ſhall now more particularly appeare by the collection of the ſeverall errors.

A full halfe hundred of Errors and Blaſphemies that are to be found in the Canon of the Maſſe, as touching the matter.

1. THe Prieſt ſaith, *We pray thee accept theſe gifts, theſe holy and unſpotted ſacrifices.* Thus he maketh Bread and Wine the ſacrifices of the Goſpell: for theſe words are ſpoken before Conſecration. And whereas *Bellarmine* ſaith, it is called a ſacrifice, becauſe it is intended and ſet apart to be a ſacrifice: *Contra.* Yet it is not already a Sacrifice, much leſſe unſpotted, ſeeing it is neither unſpotted in reſpect of it ſelfe, being not yet made the body and bloud of Chriſt, nor in reſpect of the offerer, who is a ſinfull man.

2 The Prieſt ſpeaking of the bread and wine, thus ſaith; *Which wee offer unto thee for thy holy Catholique Church.* And againe afterward; *Which wee offer for the redemption of our ſoules.* What great blaſphemie is this, to offer bread and wine for the redemption of the Church, for the which Chriſt in great love offered up himſelfe? and ſo to make his death of no force.

Bellarmine. Bread and wine is not offered for the Church, but the ſacrifice to bee made of bread and wine. *Contra.* Then the Prieſt ſhould ſay, *Which wee ſhall offer*, not, *which wee doe offer*: but that which he offereth is nothing but bread and wine, whatſoever it is which hee offereth afterward.

3 The Rubricke of the Maſſe willeth that the Prieſt ſhould pray for his owne Biſhop onely and for himſelfe, and his ſpeciall friends: But charitie would that hee ſhould pray for all Biſhops, Paſtors and Miniſters: and Chriſt biddeth us not onely to pray for our friends, but alſo for our enemies.

4 The Prieſt firſt prayeth for the Pope, then for his owne Biſhop, laſtly for the King: but S. *Paul* would have prayers firſt of all made for all men, but eſpecially for Kings, 1 *Timoth.*2.2. they ſhould firſt of all be remembred: and S. *Peter* ſetteth downe the King as the chiefe, 1 *Pet.*2.13. *Agatho* B. of Rome writing to *Conſtantine* the Emperour, confeſſeth himſelfe *Imperii famulum*, a ſervant to the Emperour, *Action.*4. *Synod.*6. *Conſtantin.*

1 Tim.2.2.
1 Pet.2.13.

5 He ſaith, *and with thy ſervant our Pope:* hee is their Pope and Biſhop onely, that are under his Dioceſſe and Seigniorie: he hath no juriſdiction over other Churches: *Pelagius* 2.1. *epiſtol. decretal.* calleth it *profanum vocabulum*, a prophane name to bee called univerſall Biſhop: and *Gregor.* 1. *ad Eulog.* Patriarke of Conſtantinople findeth fault with him, for giving him the ſtile of univerſall Pope, calling it *ſuperbæ appellationis verbum*, a proud name. And here alſo let it bee noted, whether our Engliſh Papiſts can bee true ſubjects, that in their Maſſe and other prayers preferre the Pope before their Prince, and acknowledge him to be their Pope and Biſhop.

6 *Hoc ſacrificium laudis*: This ſacrifice of praiſe: it is onely then a ſpirituall ſacrifice of thankſgiving, not a materiall and externall ſacrifice, as they beare men in hand. *Bellarmine* anſwereth, that the Sacrifice of Chriſts body is called a Sacrifice of praiſe, becauſe thereby God is praiſed, &c. *Contra.* Firſt, God thereby is greatly diſhonoured, when they adore a peece of bread, and Chriſts body alſo is diſgraced, being made ſubject to wormes and corruption, and to bee eaten of mice and dogs: all which inconveniences enſue upon the carnall preſence. Secondly, the Apoſtle ſheweth what the ſacrifice of praiſe is, namely, *the fruit of the lips*, *Heb.*13.15. but Chriſts body is not the fruit of the lips: though their Prieſts thinke they can make Chriſts body with five words ſpeaking, yet I thinke they dare not ſay that Chriſts body is the fruit of the Prieſts lips: if they ſhould, the Apoſtle confuteth them, who expoundeth himſelfe, that the fruit of the lips is *the confeſſion of the name of God: Ergo*, Chriſts body is not the ſacrifice of praiſe.

7 The Prieſt ſaith, *Worſhipping the memoriall of the Virgin:* But Chriſt inſtituted the Sacrament to to be kept in remembrance of himſelfe, and not for the worſhip of Saints.

8 *By whoſe merits and prayers, namely of the Saints, grant we may be defended.* But S. *Iohn* ſaith, *If any man ſinne, we have an Advocate with the Father, Ieſus Chriſt the righteous*, 1 *Iohn* 2.2.

1 Iohn 2.2.

9 In the ſecond prayer of the Canon, they pray by vertue of the oblation *of bread* and wine *to bee delivered from eternall damnation:* for as yet the elements are not conſecrated. *Bellarm.* They conclude this prayer, through Chriſt our Lord, by whom, and not by the oblation, they deſire it to bee granted. *Contra.* They doe for faſhion ſake indeed conclude their prayers, *through Chriſt, &c.* but they doe alſo aſcribe their petition to the vertue of the oblation: *that God being well pleaſed with that oblation, &c. would deliver them from eternall damnation, &c.*

10 *Wee beſeech thee* (ſaith the Prieſt) *to receive this oblation, which wee beſeech thee in all things to make bleſſed:* Here the Prieſt is made a Mediator betweene Chriſt and his Father; deſiring God to ſanctifie the body and bloud of his Sonne. Thus beginneth the third prayer of the Canon. *Bellarmine* anſwereth, they pray not here for the Euchariſt now conſecrated, but to bee conſecrated, that it may be made the body and bloud of Chriſt, *c.*23. *Contra.* Firſt, they pray for that oblation, whereby they prayed a little before to bee delivered from damnation: *Ergo,* for an oblation conſecrated. Secondly, after the conſecration they pray alſo in the ſame manner, *Which wee beſeech thee vouchſafe to accept.*

11 *Who the next day afore he ſuffered:* But the Scripture ſaith, The ſame night. *For this is my body:* Here they have put in *enim,* of their owne, and left out, *Quod pro vobis datur.* Such is their boldneſſe, that they are not aſhamed to change the words of our Saviour Chriſt.

12 *Take yee, &c.* Why then doth the Prieſt take it alone? ſeeing Chriſt appointed it to be taken of many.

13 *Eat yee, &c.* Why then doe they hang it up in a pix? ſeeing Chriſt would have it eaten.

14 *Drinke yee all of this:* Why then doth the Prieſt drinke it alone? ſeeing by the inſtitution all are to drinke of it.

15 He ſaith further in the fourth prayer: *The holy bread of eternall life, which vouchſafe thou with a pleaſant countenance to behold:* The bread of eternall life is Chriſt himſelfe, if this be hee, how dare yee preſume to offer him up to his Father? *Bellarmine* anſwereth, that they pray not in reſpect of the Sacrifice offered, but in reſpect of the Miniſter that offereth. *Contra.* They deſire God not to behold the Prieſt, but the oblation.

16 *As thou didſt vouchſafe to accept the righteous gifts of Abel, and the ſacrifice of Abraham.* Here the Sacrifice of Chriſt is compared to the ſacrifice of beaſts: and the Prieſt ſeemeth to attribute as much efficacie to the one, as to the other: he compareth the gifts and ſacrifices together, not the ſacrificers in reſpect of their devotion, as *Bellarmine* trifleth.

17 *And the holy Sacrifice which thy high Prieſt Melchiſedech did offer unto thee.* This is a plaine untruth, and a flat lye, as wee have ſhewed already, that *Melchiſedech* ſacrificed bread and wine.

18 After the words of conſecration rehearſed, the Prieſt is willed in the Rubricke, *to rub his fingers, becauſe of the crums:* but if it be Chriſts body, it cannot be crummie. And againe, let the fourth croſſe *be made upon the bread,* Here it is called bread after the conſecration: then is it not Chriſts body: So by their owne Canon they are convinced to be in an error.

19 *Command thou theſe to be brought by the hands of thy holy Angell, unto the high Altar in Heaven.* What an abſurd thing is this, that hee ſhould deſire that to be carried into Heaven, which hee eateth and devoureth? And if this bee the body of Chriſt, what need the help of an Angell to carrie it up to Heaven? Is not Chriſt able to lift up his owne body? Or what need that to bee conveyed to Heaven, which was never from thence? *Bellarm.* The Angell doth not carrie up Chriſts body into Heaven, but their ſervice and obedience. *Contra.* He ſaith, *Iube hæc, &c.* Command theſe things, &c. looking toward the Hoſt and the Chalice: *Ergo,* hee meaneth that Chriſts body and bloud ſhould be carried.

20 *As many of us as ſhall receive thy Sons body and bloud:* And yet for the moſt part none receive, but the Prieſt; and when the people doe communicate, the wine they have not: how then can he ſay, *As many?*

21 *Remember, O Lord, the ſoules of thy ſervants which reſt in the ſleepe of peace, and grant them a place of refreſhing and reſt:* Here is another error contrarie to the Scriptures in praying for the dead, and the prayer alſo is contrarie to it ſelfe: for firſt he ſaith, they reſt in peace, and yet afterward prayeth for their refreſhing: thus beginneth the fifth prayer of the Canon. *Bellarmine* anſwereth, that they which are in Purgatorie, are at reſt from the works of ſinne, though not from torment, *c.*25. *Contra.* They which are dead in Chriſt, *doe reſt from their labours, Apocal.*14.13. *Ergo,* from all laborious and painfull torments. Apocal.14.13.

22 In the ſixth prayer, *Vouchſafe that they may have a portion with the Saints,* ending *through Ieſus Chriſt, &c.* The Rubricke forbiddeth *Amen* to bee ſaid, contrarie to the Apoſtle, 1 *Cor.*14.16. that would have *Amen* to be ſaid to the publike bleſſing and thankſgiving in the Church. 1 Cor.14.16.

23 *Deliver us by the bleſſed interceſſion of the Virgin:* What then is become of Chriſts mediation and interceſſion? who ever liveth to make interceſſion for us, *Heb.*7.25. Heb.7.25.

24 *Let this mingling together of the body and bloud of our Lord Ieſus Chriſt, be unto me ſalvation of minde and body:* Then is not Chriſts bloud ſhed upon the Croſſe the full ſufficient and perfect ſalvation of mankinde, if there be another ſalvation beſide.

25 Againe, if it be the verie body and bloud of Chriſt, how can they be mingled together, ſeeing the verie body and bloud of Chriſt cannot be divided? *Bellarmine* anſwereth, that they are mingled onely by reaſon of the formes of bread and wine which remaine. *Contra.* Formes and accidents cannot be mingled without ſubſtances, and therefore if there be no ſubſtance remaining but of Chriſts body and bloud, it followeth that they are mingled. And further, ſeeing they hold by way of their deviſed *concomitance*, that the fleſh of Chriſt is with the bloud, and the bloud with the fleſh, what need then any ſuch mixture or mingling at all?

26 *Grant me ſo worthily to take this body and bloud, that I may merit to receive forgiveneſſe of ſins:* O ſinfull man, how canſt thou merit that which is Chriſts onely gift? And in the ſixth prayer of the Canon, the Prieſt prayeth thus, *Not weighing our merit, &c.* and here he prayeth for merit: So that their Maſſe is contrarie to it ſelfe.

27 *Let the Prieſt bow himſelfe to the Hoſt, ſaying, I worſhip thee, I glorifie thee, I praiſe thee:* What monſtrous idolatrie is this, thus to worſhip a peece of bread?

Coloſſ.2.17.

28 *The Sacrament of thy body and bloud, &c.* If it be a Sacrament of Chriſts body, then is is not the body it ſelfe: for the ſame thing cannot be both the Sacrament, and the thing whereof it is a Sacrament: the ſigne, and the thing ſignified; the ſhadow and the body: Sacraments are lively ſhadowes, but Chriſts body is not a ſhadow, *Coloſſ.2.17.*

29 *Haile for ever, thou moſt holy fleſh of Chriſt, &c. Haile for ever, thou moſt heavenly drinke:* Where doe you finde in Scripture, to ſalute God in this manner? the Angell indeed ſaid to *Marie: Ave,* Haile: and S. *Iohn* forbiddeth us to ſay to an heretike, *Ave,* which the *Rhemiſts* tranſlate, *God ſave you, Epiſt.2.10.* Is it not then a ſeemly thing to ſay to Chriſt, *All health, haile,* or *God ſave you ſir?* that we ſhould bleſſe him, of whom we looke to be bleſſed.

Iohn 6.54.

30 *Let not this Sacrament be unto my judgement or condemnation:* thus they thinke that Chriſts fleſh may be eaten to condemnation, contrarie to the Scripture: *Whoſoever eateth my fleſh hath eternall life, Iohn 6.54.*

31 *Deliver me by thy precious body from all mine iniquities, &c. and grant that for ever I bee not ſeparated from thee:* This is contrarie to their owne doctrine, that a man cannot be ſure to be preſerved from finall falling: for if the Maſſe bee an available ſacrifice, as they hold, then it is available to this end, that they ſhall not be finally ſeparated from God.

32 *Out of a temporall gift, let it be to us a remedy everlaſting:* Here hee calleth the body and fleſh of Chriſt a temporall gift, which is blaſphemie, unleſſe they will grant that there is bread ſtill.

Heb.1.3.
Rom.3.28.

33 *Let this Communion purge us from ſinne:* If they meane the principall purging of our ſinne, ſo doth Chriſt onely purge us, *Heb.1.3.* If they underſtand the inſtrumentall meanes of our purgation, ſo are we purged and juſtified onely by faith, *Rom.3.28. I conclude that a man is juſtified by faith, without the works of the Law.*

Rom.1.17.

34 *Reſpect not my ſinnes, but the faith of thy Church:* By this reaſon one may bee profited by anothers faith, which is contrarie to the Scriptures: *The juſt ſhall live by faith:* his owne, and not anothers, *Rom.1.17.* and belike the Prieſt thus ſaying, hath no faith himſelfe.

35 *Let us worſhip the ſigne of the Croſſe:* What I pray you will not theſe Idolaters worſhip?

36 *Let this ſacrifice which I have offered, availe to obtaine remiſſion of ſinnes:* If the Maſſe bee available for this end, wherefore then died Chriſt?

Numb.35.33.
Heb.9.14.

37 The Prieſt prayeth, that God would reſtore *the land conſecrated by Chriſts bloud to the Chriſtian faith:* But where doe they finde that the land was conſecrated by Chriſts bloud, whereas the Scripture ſaith, that *the land is defiled with bloud,* that is, ſtandeth accurſed, *Numb.35.33.* And the Apoſtle ſaith, *He hath conſecrated,* (not the earth, but) *them that are ſanctified, Heb.10.14.* and, *the bloud of Chriſt purgeth our conſcience, Heb.9.14.* not the terrene part.

38 And whereas they pray, that the holy land may be recovered out of *the hand of the enemies of the Croſſe:* which God hath not done: how is now their Maſſe available for the obtaining of temporall benefits, as *Bellarmine* wou'd beare us in hand?

39 The Prieſt prayeth alſo, *That the vowes of the faithfull may be directed toward the delivering of that land:* Theſe were ſuperſtitious and unlawfull vowes: as S. *Hierome* writeth upon theſe words of the Pſalme, *I hope to ſee God in the land of the living: Ergo, Terra Iudaia, qua illius ditionis erat, &c.* Therefore the land of the Jewes which was under his regiment, is not that land of the living, but he draweth us to a ſpirituall underſtanding: *Hierom. de terra promiſſ.* And againe upon theſe words, *The Lord loveth the gates of Sion more than all the tabernacles of Iacob: Nunquid iſtas portas diligit Deus, quas videmus in cineres, &c.* Doth God love thoſe gates which are turned to aſhes? *Ne ſtultis quidem hoc perſuaderi poteſt,* Verie fooles will not bee ſo perſwaded. So then all ſuch vowes are fooliſh, that are made in reſpect of the terreſtriall Jeruſalem, and by *Hieromes* ſentence they are fooles that are ſo perſwaded.

40 In the end of the Maſſe, according to the uſe of *Sarum,* there is annexed the forme of bleſſing, or conſecrating the Paſchal Lamb, with this prayer, *Vouchſafe to ſanctifie this Paſchal Lamb, that as many of thy people as doe eat thereof, may be repleniſhed with all heavenly benediction, &c.* What groſſe ſuperſtition is this, that they ſhould ſtill retaine the uſe of the Paſchal Lamb, which cannot be, but to the great derogation of the true Paſchal Lamb Chriſt Jeſus, that the body being come, the ſhadow

ſhould be ſtill retained? And I have heard it credibly reported, by one ſometime brought up in Barnwell Abbey by Cambridge, that the Monkes did uſe once a yeere to roſt a Lambe whole, and ſo to eat it with herbes: what greater ſuperſtition can be found among the Jewes.

Other Errors in the manner of celebrating Maſſe.

41 NOw to make up the halfe hundred of errors in the Maſſe, as thoſe before going are found in the matter, ſo theſe following are in the manner: as firſt, all is done and ſaid in the Latine tongue, not underſtood of the people, and often not of the Prieſt himſelfe, contrary to S. *Pauls* rule, *that all things ſhould be done to edifying*, 1 *Cor.* 14. 12. and they that ſpeak words not underſtood, *ſpeak in the aire, verſ.* 9. 1 Cor. 14. 12.

42 Againe, they uſe many irkſome, tedious, and frivolous repetitions of the ſame words, as *Benedicamus Domino*, Let us bleſſe the Lord, is ſung ten ſeverall times together, and *Ite, miſſa eſt*, is ſung thirteene ſeverall times, with long and tedious notes. This is contrary to the precept of Chriſt, *that we ſhould not, when we pray, uſe vaine repetitions*, *Matth.* 6. 7. for ſo the word βαττολογῦν, there uſed ſignifieth, being taken from the Poet *Battus*, that uſed often to inculcate or repeat the ſame things. Matth. 6. 7.

43 The Prieſt is charged in the Rubrick to ſay divers prayers, *privatim*, ſecretly to himſelfe: as that prayer, *Deliver us Lord from all evill, paſt, preſent, to come, &c.* And, *Thou Lambe of God, that takeſt away the ſins of the world.* Likewiſe, where he ſaith, *Forſake not us thy ſervants, but forgive us our ſins, &c.* theſe and many other words muſt be pronounced to himſelfe: contrary to S. *Paul*, who would have prayers ſo ſaid, that they may be underſtood, and thereunto *Amen* anſwered by the people, 1 *Cor.* 14. 16. 1 Cor. 14. 16.

44 The Prieſt is taught by the Rubrick to make thirty ſeverall croſſes at the leaſt upon the bread, the cup, the Altar, his forehead: as may appeare in the Canon of the Maſſe, according to the uſe of *Sarum*, and as it is tranſlated by Maſter *Fox* in the beginning of the tenth book of the Acts and Monuments: wherein firſt they doe contrary to that which they profeſſe in the Canon, ſaying thus, *Divina inſtitutione formati*, Being informed by the divine inſtitution. But no ſuch croſſing is to be found in Chriſts inſtitution, which they profeſſe to follow. Secondly, whereas they uſe to croſſe themſelves either againſt the devill and evill ſpirits, they need not feare any ſuch thing, where Chriſts body is: or elſe they uſe it, to bleſſe withall: but they have no reaſon to bleſſe Chriſts body, whereby they receive bleſſing. Thirdly, if the ſigne of the croſſe be ſo effectuall a ſigne, as they make it, once or twice were enough, or too much: but the making of it ſo often, ſheweth it to be a vaine, idle, ſuperſtitious and unprofitable ceremony, as they uſe it.

45 Their geſture in ſaying of Maſſe, is ſo changeable, ſo ridiculous, ſo affected, that a man would think a Player were comming forth upon the ſtage, when the Prieſt addreſſeth him to the Maſſe: nay, *Roſcius* was not ſo full of action, as the Maſſing Prieſt is of geſture, varying and changing it at the leaſt forty or fifty times in a Maſſe while: firſt hee boweth his body: then he rouſeth himſelfe and kiſſeth the Altar on the right ſide: he boweth againe, and looketh toward the Hoſt, he joyneth his hands, wipeth his fingers, lifteth up the Hoſt: then he lifteth up his eyes, and boweth himſelfe, and lifteth up his eyes againe: he boweth againe, and lifteth up the Hoſt above his forehead, uncovereth the cup, and holdeth it betweene his hands, keeping his thumbe and forefinger together: then hee boweth, and lifteth up the cup a little, then to his breſt, or above his head, he ſetteth it downe againe, and wipeth his fingers for feare of crums: then he ſpreadeth his armes acroſſe: hee boweth his body; then riſing kiſſeth the Altar on the right ſide, after this, he ſmiteth his breſt: then he uncovereth the cup, maketh five croſſes with the Hoſt, beyond the cup twice, on each ſide, under the cup and before it: then he layeth his hands upon the Altar: the Deacon then reacheth the Prieſt the Paten, which he putteth to his right eye, then to his left, and maketh a croſſe beyond his head with it, kiſſeth it, and layeth it downe, then he breaketh the Hoſt in three, holding two peeces in his left hand, one in his right over the cup, which with a croſſe he letteth fall into it: the Prieſt then kiſſeth the *Corporas*, the Deacon taketh the Pax from the Prieſt, giveth it to the Subdeacon, and hee to the Qnire: then humbling himſelfe, he firſt taketh the body, then the bloud; ſo he goeth to the right horne of the Altar: then the Subdeacon powreth in wine, and the Prieſt rinſeth the cup and waſheth his hands, &c. he turneth himſelfe to the people, commeth againe to the Altar, and turneth to the people the ſecond time, then bowing his body, and cloſing his hands he prayeth to himſelfe: he riſeth againe, making the ſigne of the croſſe, and bowing againe ſo goeth from the Altar. This levity and inconſtancie, in turning this way, and that way, to the right hand, to the left, now up, now downe, backward and forward, caſting the armes acroſſe, warbling the fingers, &c. *Moſes* uſed it not in his prayer, that continued holding up his hands in prayer againſt *Amalek*, till he was weary: and *Salomon* endured kneeling on his knees, and ſtretching out his hands to heaven, till he had made an end of his prayer, 1 *King.* 8. *verſ.* 54. 1 King. 8. 54.

Errors

Errors collected out of the Cauteles of the Maſſe, that follow after the Canon.

46 The eighth *Cantele* is, *that if the Prieſt chance to conſecrate water for wine, hee muſt conſecrate againe.* Why maſters, if theſe words, *this is my body*, be effectuall to make the body of Chriſt, why not ſpoken over water, as well as over wine? If ye urge Chriſts power, he was able to turne water into wine, and ſo likewiſe water into his body: if ye urge Chriſts inſtitution, that conſecrated only in wine, he uſed no water at all, and therefore ye breake his inſtitution.

47 In the tenth *Cantele*, *A Prieſt excommunicate is willed to proceed.* Can he then make Chriſts body, that is not of his body? this were monſtrous: for then not onely Prieſts, but every one may make Chriſts body, even an Heathen or Infidell: for he that is excommunicate is ſuſpended from his office, and is for the time as an Heathen man, *Matth.* 18.17. Matth.18.17.

48 *Cantele* 12. *If a Flie or Spider fall into the cup after conſecration, they muſt be firſt waſhed, then burned, and the waſhing and aſhes be kept in the ſacring veſſell: if the blood bee poiſoned, it muſt not bee drunk, but kept in a cleane veſſell.* But this *Cantele* telleth us not, what ſhall become of that which is kept, but there it remaineth ſtill, till it ſowre or ſtink, or putrifie with wormes, which is as bad as the falling in of a flie: and how an abſurd thing is it, that Chriſts bloud may be poiſoned, ſeeing there be many preſervatives againſt poiſon, much inferiour to Chriſts body?

49 *Cantele* 18. *If a drop of bloud fall upon the Altar, or Altar-cloth, table, &c. the Prieſt muſt lick it up with his tongue, and the place muſt be waſhed, and the waſhing laid up, &c.*

Contra. Here the Prieſt hath a good office, to lick ſtones and tables, and clothes with his tongue: but I would aske them, whether every drop of the Chalice be Chriſts whole body, or part: if a part, then is he divided: if the whole, then, how many drops in the Chalice, ſo many bodies of Chriſt are there at once: they cannot winde themſelves from theſe abſurdities.

50 *Cantele* 22. *If any man vomit up the Euchariſt, it muſt be burned, and the aſhes laid up by the Altar, &c.* What maſters, will ye make Chriſt an heretike, that ye burne his body? And I pray you whence are theſe aſhes? they cannot be of accident: ye muſt either grant that it is bread that is burned; or Chriſts body: if the firſt, then there is no tranſubſtantiation: if the ſecond, it is blaſphemie. And cannot Chriſts body ſtay a vomit, which many a medicine is able to doe?

51 *Cantele* 23. *If the Sacrament be eaten of a mouſe, or if it be loſt, let the Prieſt doe penance, &c.* Thus by the popiſh doctrine, mice may devoure Chriſts body, and he that found the loſt ſheepe may be loſt himſelfe.

52 *Cantele* 24. *If by the negligence of the Prieſt the Hoſt doe putrifie, let him doe penance, &c.* If the accidents only putrifie, there is no harme done, and this penance may be ſpared: if the Hoſt it ſelfe putrifie, as this *Cantele* ſaith, then doe they make Chriſts glorious body corruptible.

Thus we ſee with how many and what great and horrible blaſphemies, this popiſh and ſuperſtitious Canon of the Maſſe is ſtuffed: indeed it is an epitome & abridgement of Papiſtry, the marrow, ſinewes, and bones of their idolatrous profeſſion: yea the very darling of the popiſh Church: it is the very proper badge and marke of a Papiſt. He that hateth the Maſſe, hateth the whore of Babylon: he that loveth the Maſſe, cannot love the truth.

If then I ſhould be demanded at once, which of all popiſh blaſphemies and hereſies I think moſt abominable, contrary to the faith, and to be abhorred of all good Chriſtians: (though I know that there are many of this kinde) yet I would readily anſwer, the Maſſe: the invention whereof, I am well aſſured, cannot be aſcribed but to him that is the author of all lies, and blaſphemies.

Laſtly, let us ſee how well the popiſh Maſſe agreeth with their own Canons: concerning the mingling of the bread and wine together, it is contrary to the decree of *Iulius: Decret. par.* 3. *diſt.* 2. *c.* 7. *Illud, quod pro complemento communionis intinctam tradunt Euchariſtiam, &c.* That for the complement of the Communion, they doe give to the people the Euchariſt ſopped, or dipped, &c. it hath no warrant from the Goſpell.

Bellarmine anſwereth, that this decree forbiddeth onely that commixtion which is given to the people in the Sacrament, not that which is done in the Maſſe, *lib.* 2. *de Miſſ. c.* 27. *reſp. ad object.* 4.

Contra. The reaſon in the decree uſed, is generall againſt all mingling of the Sacrament: *Seorſim panis, ſeorſim calicis, &c.* The bread was commended or ſanctified apart, and the cup apart: neither did Chriſt give dipped bread to any of his Diſciples, but to *Iudas*, to ſignifie his prodition, not any inſtitution of a Sacrament. Wherefore this decree is moſt evident againſt this ſuperſtitious mixtion in the Maſſe.

Concil. Colonienſ. par. 2. *c.* 11. *Videbimur operæpretium facturi, &c.* We ſhall doe very well, if we cauſe the Miſſals and Breviaries to be peruſed, that cutting off ſuperſtitious things, *& quæ ſuperſtitioſius, &c.* and things ſuperſtitiouſly brought in, &c. How can the Miſſall or Maſſe-ſervice bee void of error, which is ſtuffed with many ſuperfluous and ſuperſtitious things?

Synod. Auguſtenſ. c. 33. *Quod ad apocrypha, &c.* As touching apocryphall, fooliſh, and unſincere matters, by the corruption of time crept into the Breviaries, the often repetion of Pſalmes, innumerable Suffrages, new Collects, Sequencies, Prefaces, to be amended, and taken out of the Services, &c.

This Canon reprehendeth vaine repetitions, the multitude of Collects in the Maſſe-ſervice, which yet remaine unpurged.

I will laſtly inſert the teſtimony of *Lindanus* an Arch-papiſt, who reporting the words of *Agobertus* Biſhop of Lyons: *Antiphonarium correximus, &c.* We have corrected the Antiphonarie, cutting off what ſeemed to us ſuperfluous, light, falſe, blaſphemous, ridiculous, fantaſticall. He addeth further: Who if he were now alive to ſee our Miſſals, &c. how would he call them? in the which not onely Apocryphall ſtories out of the Goſpell of *Nicodemus*, and other toyes are inſerted, but ſecret prayers, *mendis turpiſſimis conſpurcata*, defiled with moſt filthy faults: yea the Canon it ſelfe, *variat & redundat*, doth vary and exceed, &c. *Lindan. lib. 3. de interpret. Scriptur. c. 3.* Here is a grave teſtimony of a learned writer of their ſide againſt the errors, faults, and corruptions of the Maſſe: how then are they not aſhamed to juſtifie the ſame as perfect, and without reprehenſion.

I conclude therefore with that ſaying of *Gregorie*: as he ſaid concerning the word *Antichriſtus*; ſo may I in as good ſenſe of this word *Miſſa*, as it is now underſtood of Papiſts: *Si ſpectes quantitatem vocis, duæ ſunt ſyllabæ; ſi pondus iniquitatis, eſt univerſa pernicies*: If you marke the quantity of the word, it ſtandeth but of two ſyllables: but if we reſpect the weight of iniquity, it containeth all impiety and ungodlineſſe. As one ſometime pleaſantly deſcanting upon the name, ſaid, that the Maſſe was called beyond the Sea (*Miſſe*:) for that all is amiſſe in it.

John Mailer Fox pag. 1201. col. 2. & edition 1610 p. 1099. l. 35.

Beſide this opinion, which their owne men have of the Canon of the Popiſh Maſſe: the Grecians to this day refuſe it, diſſenting from the Latines in many materiall points, as hath been before ſhewed in their ſeverall places: as in their private Maſſes, in reſerving of the Sacrament, in miniſtring with unleavened bread, in adoration of the Sacrament, and ſuch other points wherein the difference is ſo great, that the Muſcovite Grecians, if a Latine Prieſt chance to ſay Maſſe upon one of their Altars, they forthwith breake them downe, as defiled and polluted: And they hold the Prieſts of the Latine Church to be no better than heretikes, and vouchſafe not to ſalute them.

Sacranus Elucidar. error. 23 err.

The Æthiopike Church alſo utterly rejecteth the Popiſh Canon of the Maſſe, for they reſerve not the Sacrament, they miniſter in both kindes, they ſay no Maſſes for the dead, or for remiſſion of ſins, neither allow they of Maſſe without a Communion, and other divers points there are, as hath beene before declared in the particular queſtions, wherein they diſſent from the Romane Church.

And for theſe and other ſuch matters, the reformed Churches alſo reject the popiſh Canon: as the confeſſion of Saxonie ſaith, *that they have certaine fragments called the Canons of the Maſſe, alleaged againſt the cleare light of truth.*

Harm. ſect. 14. pag 450.

Soli Deo immortali Patri, Filio, cum Spiritu ſancto, ſit
honor & imperium ſempiternum.

Before I leave this place, being a controverſie of ſuch great weight, I thought good to inſert the arguments of the Martyrs againſt the reall preſence, and the contrary reaſons uſed againſt them by the Papiſts in thoſe dayes.

The Papiſts then in time paſt have thus reaſoned for their carnall preſence.

Arg. 1. THe ſame body which was given for us, is truly in the Sacrament: for our Saviour Chriſt ſaid, *This is my body, which ſhall be given for you.*

But his true body was given for us.

Ergo, his true body is in the Sacrament: *ſic Chedſeus cont. Crammer.*

Anſw. Biſhop *Crammer* anſwereth: His true body is truly preſent to them that truly receive him, but ſpiritually: *ibid.* Which anſwer may be further explained thus: Firſt, we grant, that the ſame is preſent, but not after the ſame manner: Chriſts body may be truly preſent, although it be not there carnally: he is preſent ſpiritually by faith, which is his true preſence. Secondly, we turne this argument againſt them: for if the ſame body of Chriſt be preſent in the Sacrament, which he gave for us; then is it not preſent, but onely to thoſe for whom it was given: but it was given onely for the elect and beleevers, therefore to the wicked and Infidels Chriſt is not preſent in the Sacrament, becauſe for ſuch he gave not his body: and ſo it followeth, that wicked men doe not eat Chriſt in the Sacrament, and conſequently Chriſts body is not there carnally preſent: for then the wicked, that communicate, ſhould eat thereof.

Contra. Chriſt, when he ſpake theſe words, *this is my body*, ſpake of the ſubſtance of his body, not of the efficacie or effect: Chriſts body then is more than ſpiritually, that is, effectually preſent: *Chedſey.*

Anſw. We grant, that in the Sacrament there is both the efficacie of the bodie of Chriſt, and the ſubſtance thereof, but the ſubſtance ſpiritually applied by faith: for the fleſh profiteth nothing of it ſelfe: *My words* (ſaith Chriſt) *are ſpirit and life, Ioh. 6. ſic Crammer.* It is therefore no good argument,

ment, the efficacie of Chriſts body is ſpirituall in the Sacrament: *Ergo*, the ſubſtance of his body is not there ſpiritually: for the ſubſtance of Chriſts body is there ſpiritually, as the worker; the effect alſo is ſpirituall, as that which is wrought.

Argum. 2. That onely is given to us in the Sacrament, which was given for us upon the croſſe: but bread was not given on the croſſe for us: *Ergo*, bread is not given in the Sacrament: *Chedſey.*

Anſw. To the propoſition we anſwer: firſt, the ſame body indeed is given both in the Sacrament, and upon the croſſe, but not after the ſame manner: we have the ſame body, but ſpiritually given us by faith. Secondly, it is not true that that onely is given us in the Sacrament, &c. For there are both the body of Chriſt preſent ſpiritually in the myſterie, and the bread preſent viſibly.

Argum. 3. The ſame fleſh, whereby Chriſt is made our brother and kinſman, is given of Chriſt to us to be eaten.

Chriſt is made our brother and kinſman by his true, naturall, and organicall fleſh.

Ergo, his true, naturall, and organicall fleſh is given us to be eaten: *argum. Weſton.*

Anſw. Chriſt giveth us indeed his true naturall fleſh to be eaten, yet not after a carnall manner, but ſpiritually by faith: *ſic Crammer.*

Contra. Chriſt gave us the ſame fleſh, which he tooke of the Virgin: but he tooke not his true fleſh of the Virgin ſpiritually, or in a figure.

Ergo, he giveth it not us ſpiritually: *ſic Weſton, diſput. Oxonienſ.*

Anſw. Firſt, the propoſition we grant, that Chriſt tooke the ſame fleſh of his mother, which he giveth us to be eaten, but not after the ſame manner: therefore the aſſumption, which includeth the manner, not the thing is ſophiſtically inferred, and containeth more than is in the propoſition: which ſpeaketh of the ſame fleſh, but not of the ſame manner.

Secondly, this argument may be turned upon themſelves: as thus,

Chriſt giveth us the ſame fleſh which he tooke.

But he tooke not his fleſh of his mother ſpiritually at all, but after an humane manner onely.

Ergo, he giveth not his fleſh to us to be eaten ſpiritually at all.

If this be a good concluſion, (which let them grant, if they will) then is the other brought forth by them.

Argum. 4. *ex Chryſoſtomo.* That thing is ſhewed in the Sacrament, which is worthy moſt higheſt honour in the earth:

But the body of Chriſt is worthy higheſt honour, not the elements of bread and wine:

Ergo, the body of Chriſt is ſhewed in the Sacrament, *argum. Weſton.*

Anſw. Firſt, the concluſion we grant, if it be rightly underſtood: for the body of Chriſt is ſhewed ſpiritually to the eye of faith in the Sacrament, as the Apoſtle ſaith, Chriſts death is ſhewed forth: for other ſhewing of Chriſts body in the Sacrament there can be none: The Papiſts themſelves cannot demonſtrate unto us Chriſts body, but onely the externall ſhapes of bread and wine.

Secondly, we grant that the body of Chriſt, thus ſpiritually ſhewed in the Sacrament, is worthy higheſt honour: and that the outward ſignes, not as bare elements, but as they are myſticall ſeales of hid and heavenly graces, and the Sacraments inſtituted of Chriſt, are of us to be highly reverenced, as the ordinances of God. So then Chriſts body ſhewed in the Sacrament, is worthy higheſt honour in earth, and the Sacraments, as ſignes of holy things, are highly to be eſteemed.

Argum. 5. The ſoule is fed by that which the body eateth:

But the ſoule is fed by the fleſh of Chriſt:

Ergo, the body eateth the fleſh of Chriſt in the Sacrament, *argum. Chedſey.*

Anſw. Firſt, the Sacrament is one thing, the matter of the Sacrament another, outwardly the body eateth the Sacrament, inwardly we eat the body of Chriſt: as in Baptiſme the fleſh is waſhed with water, that the ſoule may be purged ſpiritually, ſo our body eateth the outward Sacrament, that the ſoule may be fed of God: *ſic Crammer.*

Secondly, to the argument in particular we anſwer thus: firſt to the propoſition: It is not generally true, that whatſoever the body eateth, the ſoule is fed by the ſame: and if it be but particularly propounded, this inſtance onely of eating in the Sacrament, then the argument proveth not, ſtanding wholly of particulars. Againe, the body and the ſoule are fed by the ſame meat in the Sacrament, but not after the ſame manner, the body is nouriſhed by the naturall propertie of the elements, which they have to nouriſh: but the ſoule, by the ſacramentall and ſupernaturall power, as they are ſignes and ſeales of holy things. Secondly, we grant that the ſoule is fed by the body of Chriſt, yet not carnally, but ſpiritually by faith: ſo that this argument may be turned upon them thus: As the ſoule feedeth upon Chriſt, ſo doth the body: the ſoule is fed by faith: *Ergo*, ſo and no otherwiſe is the bodie. And true it is that the body is nouriſhed both with the Sacrament, and with the body of Chriſt: with the Sacrament (though not as a Sacrament) naturally to temporall life; with the body of Chriſt (ſupernaturally by the gift of faith in the ſoule) to eternall life: *ſic Crammer ad Weſtonum.*

Argum. 6. As Chriſt liveth by the Father, ſo live we by his fleſh:

But Chriſt liveth by his Father naturally:

Ergo, we live naturally by the eating of Chriſts fleſh, *argum. Treſhami.*

Anſw. 1. The firſt part of this argument is not generally true: for Chriſt liveth otherwiſe by the

Father in many reſpects: for he is the Son of God by nature from all eternity, but ſo are not we. Secondly, the Papiſts themſelves deny any ſuch naturall eating of Chriſts fleſh: for the naturall food goeth downe into the belly, part whereof is turned into the ſubſtance of the body, part is throwne out into the draught: But neither is true of Chriſts fleſh; for if it were converted into our fleſh, then ſhould our fleſh alſo be immortall, and without ſin, as our food is: and to ſay, that part thereof goeth the common way of meats, were a monſtrous blaſphemy againſt Chriſts glorious body: therefore we cannot ſo naturally eat Chriſts fleſh. Thirdly, we notwithſtanding in a good ſenſe are ſaid naturally to live by Chriſt: firſt, not onely becauſe we are of his nature according to the fleſh, but rather in that we make all one myſticall body, whereof Chriſt is the head: that as the body naturally liveth by the head, ſo we doe naturally, that is verily, and indeed, live by Chriſt. Secondly, in that Chriſt doth communicate unto us his nature of eternity and glory, and will bring us to be where he is, we are ſaid alſo naturally to live by Chriſt: *Sic Doctor Crammer diſputat. Oxonienſ.*

Argum. 7. The ſpeech of Chriſt in ſaying, (*this is my body*) they would thus prove, not to be a figurative, but a proper ſpeech.

Argum. Subſtantia, is not predicated denominatively:

This word (*body*) which is the *prædicatum*, is a ſubſtance:

Ergo, it is an eſſentiall predication, not a denominative: ſo it is his true body, not a figure of his body: *argum. Oglitherpi.*

Anſw. Subſtantia may be predicated denominatively, in an allegorie or metaphor, or a figurative locution: *ſic D. Crammer diſput. Oxonienſ.* And ſo is it in this place, where Chriſt ſpeaketh figuratively. Againe, they thus argue.

Argum. A figurative ſpeech worketh not:

But Chriſts ſpeech, *this is my body*, worketh: the word of Chriſt is of ſtrength, and by the Lords words the heavens were made:

Ergo, it is no figurative ſpeech: *argum. Tongi.*

Anſw. 1. The words of Chriſt doe not work of themſelves, but Chriſt himſelfe, and he worketh by a figurative ſpeech. 2 Chriſts ſpeech, or rather Chriſt by his ſpeech worketh, in inſtituting a Sacrament, not in converting the ſubſtance of bread. 3 God doth work by his power in the Sacraments, as in Baptiſme, ſo in the Euchariſt: But there is no ſuch converſion in Baptiſme, therfore not in the other. 4 The Sacrament of Chriſts bloud is made: the words make the bloud to them that receive it; not that the bloud is in the cup, but in the receiver: *reſp. D. Crammer diſputat. Oxonienſ.* Againe, thus they reaſon.

Argum. My ſheepe (ſaith Chriſt) *heare my voyce, and follow me*: but all the ſheepe of Chriſt heare this voyce, *This is my body*, without a figure:

Ergo, Chriſts voyce here hath no figure: *argum. D. Ward.*

Anſw. Firſt, the ſheepe of Chriſt follow the voyce of Chriſt, unleſſe they be ſeduced and deceived through ignorance: But the ſheepe of Chriſt never underſtood this voyce of Chriſt without a figure: for the fathers doe number this place among figurative and tropicall ſpeeches: *reſponſ. D. Ridley diſputat. Oxonienſ.*

Argum. 8. Whereas we alleage ſuch places of Scriptures againſt the carnall preſence, as doe make mention of Chriſts aſcenſion into heaven, and his abode there: they on the contrary labour thus to prove, that Chriſts aſcenſion into heaven, and his continuance there, is no let to the reall preſence of his fleſh in the Sacrament.

Chriſt appeared corporally and really on the earth ſince his aſcenſion into heaven: as he was ſeene of *Paul*, 1 *Corinth.* 15. and eccleſiaſticall ſtories make mention, that Chriſt appeared corporally unto S. *Peter*, as he fled from Rome, as *Egeſippus* writeth, *lib. 3. cap. 3.*

Ergo, for all Chriſts being in heaven, he may alſo be in earth, and ſo conſequently in the Sacrament: *argum. Smith.*

Anſw. Firſt, Chriſt may, when it pleaſeth him, be in heaven, and in earth, and appeare to whom he will: yet it followeth not, that he will doe ſo. Secondly, that Chriſt appeared to *Paul* and *Stephen*, *Act.* 7. we grant, but he was ſeene of them in heaven, not in earth: the ſtory that is reported of Chriſts appearing to Saint *Peter*, is not certaine, and therefore it proveth not. Thirdly, though we ſhould grant the corporall appearance of Chriſt ſometime upon earth, yet it muſt needs be with ſome intermiſſion of his bodily preſence in heaven: for corporally to be preſent in earth, and corporally to be in heaven at the ſame time, is contrary to the Scriptures, and againſt the nature of an humane bodie: wherefore if Chriſt abide in heaven after the manner of his corporall preſence, as the Scripture ſaith, The heavens muſt containe him; this muſt needs hinder his bodily preſence in the Sacrament: *reſponſ. D. Ridley diſput. Oxonienſ.*

Argum. 9. Every Sacrament of the new Teſtament hath a promiſe of grace, and ſo conſequently the Euchariſt hath:

But there is no promiſe of grace made to the bread and wine, but to the body and bloud of Chriſt:

Ergo, the bread and wine are not the Sacraments, but the body and bloud of Chriſt: *argum. Watſon. diſputat. Oxonienſ.*

Anſw. Firſt, there is no promiſe made to bread and wine, as they are common bread and wine; but in as much as they are ſanctified, and made the Sacraments of the body and bloud of the Lord, they have a promiſe of grace annexed unto them. Secondly, and yet to ſpeak properly, this promiſe of the ſpirituall partaking of Chriſts body, is made not to the bread and wine; but to them which worthily doe receive the Sacrament: *Reſponſ. D. Ridley.*

Argum. 10. *ex Chryſoſtomo:* That which the woman did hold in her wombe, that ſame thing holdeth the Prieſt: but the Virgin did beare the very fleſh of Chriſt indeed: *Ergo: argum. Weſtoni.*

Anſw. 1. We grant, the Priſt holdeth the ſame thing, but after another manner: ſhe did hold the naturall body, the Prieſt holdeth the myſterie of the body: *Reſponſ. Ridley diſputat. Oxonienſ.* And thus farre of our adverſaries arguments.

The Arguments of the Martyrs and holy Confeſſors of Gods truth againſt the carnall preſence.

Arg. 1. IF Chriſts body be carnally in the Sacrament, as it is now celebrated in the Church, then ſo was it preſent, at the firſt inſtitution thereof: If Chriſts body were then eaten in the Sacrament; and Chriſt as he did eat the Paſchall Lambe with his Diſciples, ſo likewiſe did he the Euchariſt: then it will follow, that Chriſt did eat his owne body, which were very abſurd.

Anſw. *Moreman* a Popiſh Doctor granteth this conſequent, that Chriſt did eat his owne body: againſt whom Maſter *Philpot* framed this argument.

Receiving of Chriſts body hath a promiſe of remiſſion of ſinnes:

Chriſts eating the Sacrament had no ſuch promiſe: for he had no ſinnes, and therefor needed no remiſſion: *Ergo*, Chriſt in the Sacrament did not eat his owne body.

Anſw. 1. Firſt, *Moreman* anſwereth to the propoſition, denying that the receiving of the Sacrament hath a promiſe of remiſſion of ſins: whom Maſter *Philpot* confuteth by the very words of inſtitution; *Which is given for you, which is ſhed for you for remiſſion of ſinnes.*

Anſw. 2. Doctor *Weſton* anſwered, that Chriſt did no more eat the Sacrament for remiſſion of ſins, than he was baptized: and by this reaſon may we prove as well, that he was not baptized at all, becauſe Baptiſme is given for remiſſion of ſins.

Contra. Though Chriſt were baptized, not for any need thereof, but to give an example to his Church, yet it is otherwiſe in eating his owne body in the Euchariſt: for the water in Baptiſme of it ſelfe is but a terrene element, but Chriſts body is lively, and cannot be eaten without ſome effect or operation. Againe, let it be obſerved, how they doe here match the Euchariſt and Baptiſme together, which elſewhere they deny; affirming that theſe two Sacraments have no likelihood each to other: If then they will compare theſe Sacraments, they muſt be alike herein: that as the bread in the Euchariſt is become, as they ſay, the body of Chriſt; ſo muſt the water likewiſe in Baptiſme: and ſo conſequently it is as abſurd a thing, for Chriſt to eat his owne body in the Euchariſt, as for his body, to be waſhed with his body in Baptiſme: *ex diſputat. convocat. act. 3. diei.*

Matth. 28. 6. Ioh. 16. 28. *Argum.* 2. The Angell ſaid to the woman, *He is riſen, he is not here: Matth. 28. Ioh. 16. I came from my Father into the world: againe, I leave the world and goe to my Father:* Chriſt ſpeaketh of his naturall body: *Ergo*, we may conclude, that his body is not now in the world, *argum. Philpotti.*

Anſw. Chriſt is viſibly departed in his humanity, but inviſibly notwithſtanding he remaineth in the Sacrament.

Contra. This diſtinction may be taken away by the anſwer of the Diſciples to our Saviour Chriſt

Ioh. 16. 29. in the ſame place, where he ſpeaketh of his departure, *Ioh. 16. Now thou ſpeakeſt plainly, and uttereſt forth no proverbe:* But if Chriſt had underſtood any ſuch inviſible preſence according to the diſtinction, he had ſpoken obſcurely, and darkly, not plainly: *Reſp. Phil. diſp. convoc. act. 4. diei.*

Act. 3. 21. *Argum.* 3. *Philpotti:* S. *Peter* ſaith, *Act. 3. Whom heaven muſt receive, till the conſummation of all things:* this is ſpoken of Chriſts humanity: *Ergo*, it cannot be preſent upon earth in the Sacrament.

Anſw. *Harpsfield* anſwereth, 1. Chriſt is not *ex neceſſitate*, of neceſſity forced to any place. *Contra:* Chriſt is no otherwiſe forced of neceſſity to any place, than as he hath by his owne decree appointed his body to remaine in heaven, and ſo declared it in his word. The decree therefore of God is immutable, not that God is forced by any to keepe it, but becauſe his will and purpoſe cannot bee changed.

Anſw. 2. Chriſt is omnipotent, and may be in heaven, or in earth at his pleaſure. *Contra:* of Chriſts omnipotencie, what he can doe, is not our queſtion, but rather what he doth: it is no good argument, he may doe this or that: *Ergo*, he doth it. So much onely is to be beleeved of Chriſts omnipotencie, as is in the word expreſſed: but that Chriſts body is in heaven, and carnally the Sacrament upon earth, is not expreſſed in the word: *Ergo*, it is not to be beleeved, *ſic Philpot Martyr.*

Anſw. 3. This word *oportet*, uſed by S. *Peter*, he muſt, doth not include an abſolute neceſſity, as may appeare by other places of Scripture: S. *Paul* ſaith, *Oportet Epiſcopum unius uxoris virum eſſe:* A Biſhop muſt be the husband of one wife, yet he may be a Biſhop, that was never married.

Contra. This word *oportet*, is diverſly taken in Scripture: S. *Paul* deſcribing a Biſhop, ſheweth his quality, what manner of perſon he ought to be: but S. *Peter* ſpeaking of Chriſts being in heaven, declareth the place where Chriſt muſt neceſſarily be, untill his ſecond comming: As when I ſay *(oportet te hic eſſe)* you muſt needs be in this place; here is included an abſolute neceſſitie, that you cannot poſſibly at the ſame inſtant be in another place: but when I ſay, *oportet te virum bonum eſſe*; you muſt be a good man: it doth not include any ſuch neceſſitie, but that you may be an evill man: *Sic Philpot diſputat. convocat, action. 6.* As then this word is taken in common ſpeech, ſo alſo in Scripture: ſometime it ſignifieth (it is meet) convenient, ſometime it implieth an abſolute neceſſitie.

Argum. 4. As Chriſt worketh in Baptiſme, ſo he worketh in the other Sacrament.

But in Baptiſme he worketh not by any converſion of ſubſtance:

Ergo, there is no ſuch converſion in the Euchariſt: *argum. Cran. diſp. Oxon.*

Anſwer. 1. Firſt, D. *Young* anſwereth, that by this meanes they will make no change at all in the Sacrament.

Contra. Not ſo, but we make a great change: as in them that are baptized there is a great change, when the child of the bond-ſlave of the devill is made the ſonne of God: ſo is it alſo in the Sacrament of the Supper, when he receiveth us into his protection and favour: *ſic Cranmer.*

Anſwer. 2. There is great difference betweene Baptiſme and the Lords Supper: in the Supper the words are directed to the bread: in Baptiſme, to the ſpirit: he ſaid not the water is the ſpirit, but of the bread he ſaid, *This is my bodie: ſic Weſt.*

Contra. The Scripture in like manner, as here the bread is called Chriſts bodie, becauſe it repreſented his bodie, ſo it calleth the ſpirit a Dove, when the ſpirit deſcended in likeneſſe of a Dove: as *Iohn* 1. *Upon whom ſoever thou ſhalt ſee the ſpirit deſcending:* He calleth that which deſcended, the holy Spirit: the bread then is no more the bodie of Chriſt in the Euchariſt, than the Dove in the Baptiſme of Chriſt lighting upon him, was the ſpirit. Iohn 1.33.

Argum. 5. *ex Theodoreto:* who thus reaſoneth againſt the heretick *Eutyches*, who denied two natures of ſubſtance to remaine in Chriſt.

As in the Sacrament of the bodie of Chriſt after the conſecration, there is the ſubſtance of Chriſts humanitie together with the ſubſtance of bread, ſo in the perſon of Chriſt there doe remaine two ſeverall ſubſtances, that is, his divinitie and humanitie united together, &c. But if ſo, that there ſhould not remaine in the Sacrament, which is a repreſentation of Chriſt, the ſubſtance of bread, but ſhould be abſorpt by the preſence of Chriſts fleſh, this would make ſtrongly, not againſt, but for *Eutyches*; that even ſo in the perſon of Chriſt, his humanitie ſhould bee ſwallowed up of his divine nature annexed thereunto: *argum. Philpotti diſputat. convocation.*

Argum. 6. To theſe reaſons wee may adjoyne thoſe ſubſtantiall proves and arguments exhibited by that famous Clerke, and moſt conſtant Martyr Biſhop *Ridley*, in his learned diſputation at Oxford.

1 The reall and carnall preſence varieth from the articles of the faith, *He aſcended into heaven, &c. and from thence, and from no other place ſhall he come to judge the quicke and the dead.*

2 It deſtroyeth and taketh away the inſtitution of the Lords Supper: firſt, the Lords Supper was commanded onely to be uſed, untill the Lord himſelfe ſhould come: but if he be come alreadie in his fleſh, then muſt the Supper ceaſe. Secondly, we are commanded to uſe it in remembrance of Chriſt: but a remembrance is not of a thing preſent, but of a thing that is paſt, and abſent.

3 This opinion of the reall preſence, admitteth many abſurdities: as that whoremongers, murtherers, wicked and faithleſſe men, yea Mice, Rats, and Dogges alſo may receive the very reall, and corporall bodie of the Lord.

4 It confirmeth and maintaineth that beaſtly kinde of cruelty of the *Anthropophagi*, that is, the devourers of mans fleſh: for it is a more cruell thing to devoure a quicke man, than to ſlay him.

5 Againe, the bread which Chriſt gave to his Diſciples, he brake: but his bodie could not be broken, for the Scripture ſaith, *Exod.* 12. *Ye ſhall not breake a bone of him.* Further, the bread which Chriſt giveth us to eat, came downe from heaven, *Iohn* 6. But Chriſts bodie came not downe from heaven: *Ergo*, his bodie is not carnally eaten, and after a fleſhly manner. Exod. 12.46. Iohn 6.32.

Argum. 7. Here we may remember alſo the pithie arguments of that renowned learned man *Peter Martyr*, propoſed by him in his diſputation at Oxford.

1 The analogie or reſemblance betweene the Sacrament, and the thing ſignified in the Sacrament, muſt alwayes be kept: But ſo is it not, if the reall preſence be affirmed, without the ſubſtance of bread and wine: as it is thus further proved. Firſt, one point of reſemblance is in nouriſhing, that as the bread and wine nouriſh the bodie, ſo the bodie of Chriſt doth ſpiritually nouriſh the ſoule: but the elements of bread and wine without a ſubſtance cannot nouriſh, they cannot therefore reſemble the ſpirituall nouriſhment. Secondly, another reſemblance in the Sacrament is this, that as one loafe of bread, and one cup of wine containeth many cornes and grapes; ſo the myſticall congregation containeth many members, yet maketh but one bodie: but if there be no ſubſtance of bread and wine (which ſhould conſiſt of many corns, and grapes united) remaining, this ſimilitude of the conjunction of the parts and members of the Church, cannot be repreſented: *Ergo*, there remaineth the ſubſtance of bread and wine, or elſe the analogie of the Sacrament is aboliſhed.

2 The death of Chriſt is not preſent really in the Sacrament, but by ſimilitude: for it is done in remembrance of his death: Chriſt in the Sacrament dieth not verily, or is crucified againe.

The precious bloud of Chriſt is preſent in the Sacrament, as his death is preſent, for Chriſts bloud was ſhed in his death, and without his dying his bloud cannot be ſhed: if his death be verily and indeed, ſo is the ſheding of his bloud: if one be in myſterie, ſo is the other.

Ergo, the precious bloud is not preſent in the Sacrament, but by ſimilitude, and as the death of Chriſt is ſhewed forth.

3 Chriſts bodie cannot be really in the Sacrament, unleſſe it be in many places at once: for out of heaven his bodie muſt not be untill Chriſts ſecond comming:

But his bodie being a true naturall bodie, cannot be at one inſtant preſent in many places: *Ergo*,

The aſſumption or ſecond part is thus proved: Firſt, Spirits being of a more rare and ſubtill ſubſtance than a bodie is, cannot be in many places at once: as the ſoule of man hath his certaine place, ſo alſo are the Angels limited at one time to one place: much more is a naturall bodie tyed unto a definite and certaine place. Secondly, every quantitie, that is, every bodie having magnitude, length, and other dimenſions, is circumſcribed in one peculiar place: but the bodie of Chriſt hath his dimenſions, and is a quantitie: *Ergo*.

4 The wicked receive not Chriſts bodie:

But if Chriſt bee really preſent in the Sacrament, and ſo all receive his bodie that communicate in the Sacrament, then ſhould the wicked bee partakers of Chriſts bodie, which is not to bee granted:

Ergo, Chriſts bodie is not really preſent.

That the wicked eat not Chriſts bodie, it is further thus proved:

To eat Chriſt, is for a man to have Chriſt dwelling, and abiding in him, the wicked have not Chriſt dwelling in them.

Ergo, the wicked eat not the bodie of Chriſt. Againe,

Chriſts bodie is eaten by faith.

But the wicked have no faith.

Ergo, they cannot eat the bodie of Chriſt: that Chriſts bodie is eaten onely by faith, it thus appeareth:

John 6. 47. 50.

That bread, the eating whereof giveth eternall life, is eaten by faith: as *Iohn 6. 47. He that beleeveth in me hath everlaſting life*, and *verſ. 50. He which eateth of this bread ſhall not die.* Here to beleeve, and to eat of the heavenly bread, are all one, becauſe they bring forth the ſame effect, namely everlaſting life: But Chriſts bodie is this heavenly bread, that giveth everlaſting life, *verſ. 53.*

Ergo, his bodie is onely eaten by faith. And further thus:

Chriſts bodie is either eaten by ſenſe, reaſon, or faith:

But the wicked eat him not by any of theſe meanes: *Ergo*, not at all.

Not by ſenſe: for they ſay, that Chriſts bodie in the Sacrament is not ſenſible: they are the ſhapes onely and accidents of bread and wine that are ſeene, felt, and taſted, (as they ſay) in the Sacrament: Not by reaſon, for the Sacrament exceedeth all reaſon. *Nec fides habet meritum, ubi ratio prabet experimentum*: Faith is nothing worth where reaſon maketh experience: And faith wicked men and unbeleevers cannot have: *Ergo*, they cannot eat Chriſts bodie at all.

John 16. 7.

5 The holy Ghoſt could not come, if the bodie of Chriſt were really preſent, as it is proved, *Iohn 16. Unleſſe I goe from you, the holy Ghoſt cannot come.*

That the holy Ghoſt is come it is moſt certaine: *Ergo*, Chriſt cannot be carnally preſent, for this were to deprive us of the preſence of Gods ſpirit.

6 If Chriſt had given his bodie ſubſtantially and carnally in the ſupper, then was that bodie either paſſible, or impaſſible:

But you cannot ſay that it was either paſſible, or impaſſible: *Ergo*, Chriſts paſſible bodie is not now given to bee eaten, for Chriſt dieth no more, his bodie is now glorified, and can bee no more paſſible.

Neither did he give an impaſſible bodie to be eaten: for he ſaith, *This is my bodie, which ſhall bee given for you*: that is, which ſhould ſuffer and be crucified for them: If it be then neither paſſible, nor impaſſible, it is no bodie at all. And thus farre alſo of theſe arguments, who liſt at large further to know the ſure and ſubſtantiall grounds of the faith of the holy Martyrs in this matter, may ſupplie what is here wanting, which for want of ſufficient leyſure, and the neceſſitie of finiſhing and haſtening this worke, I could not at large collect together, may make a ſupplie thereof by his owne obſervation out of the ſtorie of their acts and doings. Againſt the carnall preſence we have the full conſent of antiquitie.

S. *Cyprian Serm. de cœna Domini. Panem Angelorum ſub Sacramento manducamus, &c.* We eat the bread of Angels under a Sacrament in earth, wee ſhall eat the ſame without a Sacrament more manifeſtly in heaven: The ſame bodie ſhall bee eaten in heaven, which is eaten in earth, though not after the ſame manner: but Chriſts fleſh ſhall not bee eaten in heaven, therefore it is not eaten in earth.

Againe in the ſame Sermon, *Eſus carnis hujus, &c.* The eating of this fleſh, is a certaine deſire of abiding in him: That which food is to the fleſh, that is faith to the ſoule: that which meat is to the bodie, that is the word to the ſpirit.

Origen. homil. 16. in Numer. Bibere dicimur ſanguinem Chriſti, &c. Wee are ſaid to drinke the blood of Chriſt, not onely in the ſacramentall rites, but when we receive his word. If Chriſt be eaten in his word, as in the Sacrament, then is he onely eaten ſpiritually.

Chryſoſtome alſo, *hom. 51. in Matth. Tangamus nos fimbriam veſtimenti, &c.* Let us touch the hem of Chriſts garment, whoſe not veſture onely, but his bodie is ſet before us. As Chriſts garment is ſet before us, ſo is his bodie; but the one is ſpiritually done, therefore the other. Againe, *Ne agnum comedentes, in lupos convertamur, &c.* Let us not after we have eaten the Lambe, be turned into Wolves: As men are turned into Wolves; ſo they eat the Lambe; but they are ſo ſpiritually onely turned: *Ergo*, they doe ſpiritually eat the Lambe; *Non eſt opus, &c.* We have no need of golden veſſels, but of golden ſoules, *ibid.* Chriſts bodie then is food for the ſoule.

Auguſtine in Pſalm. 14. Donec ſeculum finiatur, ſurſum eſt Dominus; ſed etiam hic nobiſcum eſt veritas Domini: corpus enim in quo reſurrexit, in uno loco eſſe oportet, veritas ejus ubique diffuſa eſt: While the world ſhall laſt, the Lord is above, and the veritie of the Lord is with us: for his bodie, wherewith he roſe, muſt be in one place, but the veritie thereof is every where diſperſed.

Hierom. ad Marcellum: Stultum eſt in parvo loco vel abſcondito quærere, qui totius mundi eſt lumen: It is great fooliſhneſſe to ſeeke him in a corner (as the popiſh Prieſt doth, that putteth him into the pix) who lighteneth the whole world.

Ambroſius: Qui diſcordat à Chriſto, non manducat carnem ejus, nec bibit ſanguinem, etſi tantæ rei ſacramentum accipiat: He that diſſenteth from Chriſt, doth neither eat his fleſh, nor drinke his bloud, though he receive the Sacrament thereof. If wicked men eat not Chriſts bodie, and yet eat the Sacrament, then is not the bodie of Chriſt the Sacrament.

Againe, S. *Ambroſe lib. 1. c. offic. c. 48. Nunc Chriſtus offertur, ſed hic in imagine, &c.* Now Chriſt is offered, but here in an image or ſimilitude, but there in truth, where he as our advocate maketh interceſſion for us with his Father: if Chriſts bodie then bee onely in veritie in heaven, then is not his true bodie carnally preſent in the earth.

Likewiſe *Tertullian contra Marcion. lib. 4. Auguſt. in Pſal. 3. cont. Adimant. cap. 12.* In this ſpeech of Chriſt, *This is my bodie*, doe underſtand the figure of his bodie. Likewiſe *Origen. hom. 7. Levitic. Eſt in Evangeliis litera, quæ occidit:* There is a killing letter in the Goſpell, as well as in the old Teſtament, for if according to the letter we follow that which is ſaid, *Unleſſe ye eat my fleſh, &c.* this letter killeth. And many teſtimonies wee have beſide, but theſe here ſhall ſuffice, and ſo I conclude this place.

Tertullian ſaith directly, *Hoc eſt corpus meum, id eſt, figura corporis mei:* This is my bodie, that is, a figure of my bodie; and how Chriſts fleſh is to be eaten, he further ſheweth: *Quia durum & intolerabilem exiſtimaverunt ſermonem ejus, quaſi verè carnem ſuam illis edendam determinaſſet, ut in ſpiritu diſponeret ſtatum ſalutis, præmiſit, ſpiritus eſt qui vivificat, &c.* Becauſe they thought it an hard and intolerable ſpeech, as though he had determined his fleſh truly to be eaten of them, he premiſeth, it is the ſpirit which quickneth, &c. Here he denieth that Chriſts fleſh is verily, that is, carnally eaten: but how he is to be eaten, he ſheweth a little after, *Auditu devorandus, ruminandus intellectu, fide digerendus:* he muſt be devoured by hearing, ruminated by underſtanding, and digeſted by faith, &c. And whereas the pagan Idolaters objected unto the Chriſtians, *infanticidium & pabulum cruda*, the killing of infants in their aſſemblies, and eating of raw fleſh: he returneth this accuſation upon themſelves, ſhewing that they doe uſe to drinke human bloud, and not the Chriſtians: as they uſed in Rome, when any were initiated, unto the ſervice of *Bellona*, to take of their bloud, and the reſt to drinke it, and in their ſword plaies the people uſed to drinke of their bloud that were ſlaine for a remedie againſt the falling ſickeneſſe, &c. But if Chriſtians had in deed in their ſacrifices eaten Chriſts fleſh, and drunk his bloud, they would not in defence of their fact, have put it upon the Gentiles, being themſelves guilty of it.

Lib. 4. cont. Marcion.

Lib. de reſurrection. carnis.

Tertullian Apologet.

Many ſuch teſtimonies may be produced, but theſe may ſuffice, and ſo I conclude this place.

HERE FOLLOWETH A SHORT TREATISE, CONSISTING of three parts: the firſt containeth the reaſons of the holy Martyrs, againſt the Maſſe: the ſecond, a confutation of Maſſe-goſpellers arguments, in defence of their going to Maſſe: the third dealeth againſt Popiſh Recuſants.

THE FIRST PART.

Arguments in generall againſt the idolatrous ſacrifice of the Maſſe.

B. Ridley Martyr. Epiſt. ad Bradford. pag. 17, 25.

There are two moſt perilous engines, whereby Antichriſt doth chiefly impugne the veritie and faith of the Goſpell, which ſeeme to be the moſt maſſie poſtes, and mightie pillers, whereby he upholdeth, and maintaineth his Kingdome; the one is the idolatrous uſe of the Lords Supper, which they have turned into the Idoll of the Maſſe: the other is the proud and arrogant uſurpation of the primacie of the See of Rome. Of this latter wee have entreated before at large: this other pillar, as we have hitherto in this place laid particular aſſault unto it, ſo now, we will by Gods grace ſhake the foundation of it all at once: by ſetting forth ſuch valiant arguments, wherewith the faithfull and ſtout ſouldiers of Chriſt, the holy Martyrs and Confeſſors of the truth, have armed themſelves againſt this raging beaſt, that hath devoured the precious lives of ſo many of Gods Saints.

Argum. 1. The Popiſh Maſſe is not onely divers from the inſtitution of the Lords Supper, but contrarie to it, not diſſenting onely from it, but quite and cleane overthwarting, and overthrowing it: *Ergo*, it is abominable.

The antecedent or firſt part of the argument thus appeareth to be true, by theſe particulars. Firſt, Chriſt commanded it to be done in his remembrance: the Prieſt ſaith Maſſe in remembrance of dead men. Secondly, Chriſt tooke bread, and left bread: the Prieſt taketh bread and conjureth it away. Thirdly, Chriſt tooke bread and brake it: the Prieſt taketh bread and hangeth it up. Fourthly, Chriſt tooke bread and gave it to his Apoſtles: the Prieſt eateth every whit alone. Fifthly, Chriſt gave a Sacrament to ſtrengthen mens faith: the Prieſt giveth a ſacrifice to redeeme mens ſoules. Sixthly, Chriſt gave it to bee eaten; the Prieſt giveth it to be worſhipped. Chriſt gave bread; the Prieſt ſaith he giveth a God, *Ergo*, the Maſſe is contrarie and oppoſite to Chriſts inſtitution, *ex dialog. conſuetud. verit. p.* 1392.

Argum. 2. Whatſoever commandeth and practiſeth things contrarie to the word, will, and commandements of God, is to be abhorred and deteſted: but ſo doth the Maſſe: it maintaineth invocation of Angels and ſaints, prayer for the dead, adoration of creatures, yea even of bakers bread, opinion of merits, with ſuch like, as wee have proved before ſeverally in every one of theſe queſtions: *Ergo.*

Argum. 3. The ſacrifice of the Maſſe, which they ſay is a propitiatorie ſacrifice for the quicke and the dead, is injurious and derogatorie to the death and paſſion of Chriſt: *Ergo*, it is abominable.

The firſt is thus proved: to reiterate a thing once done for the ſame end wherefore it was begun, declareth the imperfection of the ſame thing before: but in the Maſſe is reiterated the ſacrifice of Chriſt for the ſame end, for the which it was firſt offered, namely for propitiation and remiſſion of ſins: *Ergo*, it maketh Chriſts ſacrifice unperfect. *Argum. M. Bradford. Fox* pag. 1397. col. 2.

Argum. 4. The Maſſe alſo is blaſphemous to the Prieſthood of Chriſt, which is eternall and perpetuall; but by that Popiſh ſacrifice it is made not eternall: That thing is not eternall or perpetuall, which admitteth ſucceſſion of other to doe the ſame thing that was done before, *Heb.* 7. 23. But the

Heb. 7. 23.

Maſſe Prieſts ſucceed after Chriſt, doing the ſame ſacrifice, as they ſay, which he did before: *Ergo,* they make Chriſts Prieſthood not to be perpetuall, *argum. Bradford.*

Argum. 5. The Popiſh Prieſthood is idolatrous and abhominable: *Ergo,* ſo is their ſacrifice, *Probatur antecedens.*

No ſacrifice ought to be done, but by a Prieſt meet for the ſame, and appointed thereunto.

But all Prieſts are unmeet to offer ſacrifice for ſinne, ſaving Chriſt, becauſe they are ſinners, *Heb.* 7.27. And onely Chriſt is called to that honour, to ſacrifice for ſins, hee being the onely Prieſt after the order of *Melchiſedech, Heb.* 5.6. *Ergo,* Popiſh Prieſts have no authoritie to ſacrifice for ſins, but in ſo doing commit ſacrilege and idolatry, *argum. B. Ridley, Fox pag.* 1445.

Heb. 7.27.
Heb. 5.6.

Argum. 6. The Maſſe is a vaine, needleſſe, and fruitleſſe action: *Ergo,* to be aboliſhed. It is thus proved.

After eternall redemption found and obtained; there needeth no more dayly offering for the ſame.

But Chriſt hath for us obtained eternall redemption, *Heb.* 9.12. and is able perfectly to ſave us, *Heb.* 7.25. *Ergo,* all ſacrifice and oblation for the ſame is needleſſe and in vaine, *argum. D. Ridley.*

Heb. 9.12.
Heb. 7.25.

Argum. 7. As the matter, end, and the Miniſter of the Maſſe are, as we have ſeene, all idolatrous and unlawfull; ſo alſo is the manner thereof. All things according to S. *Pauls* rule, ought to be done in the Church in a knowne and edifying tongue, 1 *Cor.* 14. But the Maſſe is celebrate in a ſtrange and unknowne tongue: *Ergo,* it ought not to be done or uſed in the Church.

Argum. 8. The Maſſe hindreth the right ſervice of God: *Ergo,* Whatſoever cauſeth a man to reſt in the outward ſerving of God, whoſe ſervice ſhould be inward, in ſpirit and truth; that hindreth the true ſervice of God. But this doth the Maſſe, requiring nothing but externall ſervice; in hearing, ſeeing, gazing, peeping, ſtouping, kneeling, knocking: yea and they make theſe things meritorious, *Ex opere operato, etiam ſine bono motu intentionis:* By the very worke wrought, without any good motion or intention: *Ergo,* the Maſſe deſtroyeth the true ſervice of God.

Argum. 9. The Maſſe is an enemy to preaching, praying, and all other godly Chriſtian exerciſes: *Ergo.*

Where one thing is made and thought to bee alone ſufficient, there all other helps are needleſſe. But the Maſſe, as they ſay, ſerveth for all, to pardon ſins, to deliver from hell and purgatorie: to give health both of bodie and ſoule: *Ergo,* it maketh all other helps needleſſe, hearing of Gods word praying, repenting, &c. and other helps to good life, *argumentum Magiſtri Foxi.*

Argum. 10. As the Maſſe overthroweth the true ſervice of God, and doth oppoſe it ſelfe to all Chriſtian exerciſes, ſo doth it alſo hinder a good life.

Whatſoever maketh men preſumptuous, and miniſtreth falſe hope of forgiveneſſe to the wicked, maketh them more prone and readie to ſinne, and hindreth good life.

But this doth the Maſſe, promiſing ſufficient redemption to the wicked, that have ſpend their life in drunkenneſſe, adulteries, wantonneſſe, ſwearing, riot, exceſſe, and in all uncleanneſſe, if they will but come to the Church and heare a Maſſe, and take holy bread, and holy water, or finde a ſoule Prieſt, or give ſomewhat to the Prieſt to doe penance for him; though they neither pray, nor repent, nor heare the word preached.

This is proved by the confeſſion of *Roger Holland,* who was at the firſt an obſtinate Papiſt, yet afterward (God having mercie upon him) he was converted to the faith of the Goſpell, and dyed a conſtant Martyr. It is not unknowne (ſaith he) that I was of this your blind religion, and therein continued obſtinately all King *Edwards* dayes: and having libertie under your auricular confeſſion, I made no conſcience of ſin at all; truſting to the Prieſts abſolution, he for money alſo doing ſome penance for me: which after I had given, I cared no further what offences I did, ſo that lecherie, ſwearing, and all other vices I accounted no offence or danger, ſo long as I might have them abſolved for money. *Hac Roger Holland. Martyr. coram Bonero. vid. plur, Fox. pag.* 2040. *col.* 1. *Ergo,* The Maſſe bringeth wicked men into a fooles paradiſe, and maketh them preſumptuous and more bold to ſin, and ſo hindreth good life. Wherefore, ſeeing the Popiſh Maſſe is ſo contrary to the inſtitution of Chriſt, ſo full of errors and blaſphemies, ſo derogatorie to the eternall Prieſthood, and onely ſufficient ſacrifice of Chriſt, a perverting of ſound doctrine, and a deſtruction of good life and manners; we conclude, that it is an abominable invention, and ſay with Doctor *Taylor,* that it is one of Antichriſts daughters, *Epiſtol. ad uxorem p.* 1588. with Biſhop *Ridley,* that it is one of the maſſie poſts, and migtie pillars of Sathans Synagogue, pag. 1725. with *William Tims* Martyr, that in the Sacrament of the Altar, Chriſt is not preſent neither ſpiritually, nor corporally, but as they uſe it, it is an abominable Idoll, pag. 1897. with *Thomas Hudſon* Martyr, that it is a patched monſter, a diſguiſed puppet, more longer a peecing than ever was *Salamons* Temple, pag. 2035. And therefore to bee abhorred and deteſted of every good Chriſtian.

See this place objected againſt by a popiſh caviller, and anſwered, Retection. p. 17.

Here follow other reaſons, why it is not lawfull to reſort to the Popiſh Maſſe, or any part of their Idolatrous ſervice.

Arg. 1. FOr as much as there have beene ſome of opinion, (whether carried away with a ſelf-love, and ſingularitie in themſelves, or thereunto driven by reaſon of their weakneſſe, in time of perſecution) that a man keeping his heart and conſcience to himſelfe, might preſent himſelfe, for ſafegard of his life, at the Popiſh idolatrous and maſſing ſervice: How dangerous this opinion is, and how unlawfull a thing it is ſo to doe, we will by theſe reaſons make it plaine. Firſt, the Maſſe, and the whole Popiſh ſervice, (though the firſt we grant, is fuller of abominations, and therefore more dangerous; yet both of them wicked and abominable;) doth repugne manifeſtly againſt Gods word. In the Maſſe, theſe things are offenſive, and intolerable; the want of ſhewing the Lords death, in making it private, whereas it ſhould be a Communion: the Sacrament is not communicated under both kinds: the ſigne is ſervilely worſhipped, for the thing ſignified: Chriſts paſſion is injuried, ſeeing they make the Maſſe a propitiatory ſacrifice: *Ergo*, for theſe abominations, we ought neither to heare, nor ſee a Maſſe, *Argum. Ridlei, p.* 1718.

In the Popiſh Service or Leiturgie, theſe notorious abuſes and ſuperſtitions are common: In their Mattens and Evenſong, there is Idolatry maintained, invocation of Saints, kneeling to the Rood, creeping to the Croſſe, reading fables in ſtead of Scripture, prayer for the dead, and all is done in an unknowne tongue, which is forbidden in Gods word. Wherefore ſeeing they are manifeſtly oppoſite to the word of God, we ought not to vouchſafe our preſence, leſt thereby we ſhould ſeeme to give conſent unto them, *Argum. Bradford in Epiſtol. quad. p.* 1647.

Argum. 2. We cannot be partakers of Gods Religion, and Antichriſts ſervice, whereof the Maſſe is moſt principall: and the Latine ſervice is a plaine marke of Antichriſts Synagogue: a man cannot be a member of Chriſts Church, and of the Popes Church: But he that frequenteth their idolatrous aſſemblies, maketh himſelfe a member thereof: *Ergo*, hee cutteth himſelfe off from the Church of Chriſt, *Argum. Bradford.*

Argum. 3. To diſſemble, and to halt in matters belonging to Gods glorie, is a thing impious and ungodly: but they which are preſent at Maſſe, both hearing the name of God blaſphemed, and ſeeing many abominations, and yet holding their peace, doe notably diſſemble: for as the Jewes were wont to rend their clothes, when they heard or ſaw any thing done or ſpoken blaſphemouſly againſt God; and *Paul* and *Barnabas* did ſo likewiſe, when they ſaw the people of Lycaonia readie to offer ſacrifice unto them; ſo ought wee to open our mouths againſt the blaſphemie and abominations of the Maſſe: but this the Maſſe-goſpellers doe not: *Ergo*, they are diſſemblers, and to be condemned in ſo doing, *Argum. Bradford epiſtol. quad. p.* 1652.

Argum. 4. Frequenting of Maſſe impugneth divers petitions in the Lords prayer, and ſo the practice of ſuch is contrarie to the daily prayer they uſe: How can wee ſay, *Let thy Kingdome come*, and goe to Maſſe, when as nothing in the earth more deſtroyeth the preaching and Kingdome of Chriſt, than the Maſſe? how can we pray, *Thy will be done*, when we will doe our owne will, and the will of our parents and friends, and not Gods will? How pray we, *Deliver us from evill*, which knowing the Maſſe to be evill, doe come to it? *Ergo*, if wee meane as we pray, going to Maſſe is to bee avoided: *Argum. Bradford, ibid.*

Rom. 14.22.

Argum. 5. The Maſſe and Latine ſervice, and the ſetters forth of it, condemne the Engliſh reformed ſervice, as hereſie, and ſo doe they which communicate with their aſſemblies, thus condemning that in practice, which they allow in judgement: contrarie to S. *Pauls* rule, *Bleſſed is he that condemneth not himſelfe in that thing which he alloweth*, *Rom.* 14. 22. *Ergo*, in going to Maſſe, they ſinne againſt their owne conſcience: *Argum. Bradford, p.* 1647. *col.* 1.

Argum. 6. All things which give occaſion to the wicked to bee more obfirmed, to the weake to ſtumble and fall, are to be abhorred: But Goſpellers going to Maſſe, and by their preſence giving allowance of it, doe occaſion the obſtinate to be more intractable, the weake Papiſts to be more obſtinate, the ſtrong Goſpellers to be ſore weakened, the weake Goſpellers to be utterly overthrowne: *Ergo, argum. Bradford, ibid.*

Dan. 1. 8.

Argum. 7. *Daniel* refuſed to be filled with the Kings meats, *Dan.* 1. 8. which were polluted by Idolatrie, and ſo *Iudith* likewiſe, *Iud.* 12. The Machabees manfully gave their lives in defence of the ceremonies of the Law: *Ergo*, wee ought much more to endure and ſuffer all things for the maintenance of the word of God, and Sacraments: *argum. D. Ridlei. pag.* 1720.

Amos 5. 5.
Heb. 10. 38.
1 Cor. 3. 17.
Apoc. 13. 7.

Argum. 8. God commanded his people by the mouth of his Prophet *Amos*, not to ſeeke Bethel, neither to enter into Gilgall, where Idolatry was uſed: *My ſoule hath no pleaſure in theſe, ſaith the Lord, that withdraw themſelves*, *Heb.* 10. 38. *If any man prophane the Temple of God, him will God deſtroy*, 1 *Cor.* 3. 17. All ſtrange religion is counted whoredome with the Prophets, and they that follow the ſame goe a whoring: onely they whoſe names are not written in the booke of life, doe receive the marke of the beaſt, *Apocal.* 13.

But they that go to Maſſe, enter into Bethel, and Gilgall, that is, places of Idolatry: they withdraw themſelves from the faith, in their outward behaviour : they prophane their bodies, which are Gods temples, being preſent at idolatrous ſervice : they goe a whoring after a ſtrange worſhip : yea and they carrie the marke of Antichriſt in their externall obedience : *Ergo,* the Maſſe is abominable, and they in ſo doing are in danger of Gods curſe : *argum. M. Philpotti Martyr, epiſtol. quad. p.* 1832.

Argum. 9. Abraham, becauſe he would not be partaker of their Idolatry, fled from the people of Chaldea, his native country : *Lot* departed from the Sodomites, leſt he ſhould be conſumed with them: *Sara* would not ſuffer *Iſmael,* who was given to mocking, to keepe companie with her ſon *Iſaac,* leſt he alſo ſhould become a mocker. *Moſes* at Gods appointment commanded the people to depart from the tents of Chore, Dathan, and Abiram, leſt they ſhould bee all wrapped in their ſins, and ſo periſh among them: And the Scripture ſaith, *Goe out of her my people, that you be not partakers in her ſins, and ſo receive of her plagues, Apocal.* 18. 4. *Ergo,* we muſt not keepe companie with Idolaters and Maſſe-mongers, in their idolatrous and Maſſing temples : for ſo communicating with them in their ſins, we doe entangle our ſelves in their puniſhment : *arg. Gulielm. Tyms epiſt. Fox p.* 1900. *col.* 2.

Apoc. 18. 4.

Argum. 10. Laſtly, what better proofe can we have, than the wofull experience of thoſe, who profeſſing the Goſpell, were entiſed through their infirmitie to come to Maſſe, and afterward either judged themſelves, feeling inwardly an horror of conſcience, and ſo repented them, or continuing in that ſinne, were judged of God.

Examples of the firſt wee have one *Ciselie Ormes,* who for the ſpace of a twelve month after ſhee had recanted, could not be quiet in conſcience, untill ſhe had utterly forſaken all Poperie, and at the laſt gave her life for the faith of Chriſt, pag. 2023. Alſo one *William Sparrow,* who having yeelded to be confeſſed and heare Maſſe, had ſuch trouble in conſcience, that he could not be at reſt, till hee had renued the confeſſion of his former faith, and died for the ſame, *Fox* pag. 2026. Many ſuch examples are occurrent every where to ſuch as are converſant in the ſtories of the Martyrs ; and all theſe judged themſelves, and found mercie.

I will ſet downe one notable example of a backſlider, who not judging himſelfe, was judged of God: One *Robert Edgore* ſerving in the place of the Clarke, in the Church of Mendleſham in Suffolke, but ſore againſt his conſcience, was at the length ſo deprived of his wits, that many yeeres after his poore wife was conſtrained to keepe him bound in chaines. Notwithſtanding this ſo good a warning, one *George Revet,* that had beene a talkative Goſpeller, for lucres ſake, ſet his ſonne into the ſame roome ; and being therefore reproved of ſome good Chriſtians his neighbours, hee wiſhed of God, that if it were not Gods will his ſonne ſhould ſerve in that place, God would ſhew ſome ſtrange token, which came even ſo to paſſe : for the Lord ſent upon him a ſtrange ſwelling in his legs, which riſing up to his bodie did ſo torment him, that hee died moſt miſerably and impatiently, *Fox* pag. 1918. col. 1.

Thus I truſt it appeareth how dangerous and unlawfull a thing it is for Chriſtians to aſſociate themſelves to idolatrous aſſemblies, and to be preſent at Maſſe, or other Popiſh ſervice. Now becauſe it is the propertie of fleſh and blood to ſeeke ſtarting holes, and to ſearch every corner, to finde ſome excuſe to ſalve their weakneſſe, and infirmitie thereof, and with *Adam* as with fig leaves to hide our nakedneſſe, I will therefore ſet downe certaine objections with their anſwers : which ſome have invented in defence, or at the leaſt to excuſe their going to Maſſe.

Certaine objections with their anſwers made by Maſſe-goſpellers, in defence of their going to Maſſe.

Object. 1. IT is not materiall, though my bodie bee preſent, if my heart doe not conſent to their wicked doings.

Anſw. 1. Saint *Paul* ſaith, *Glorifie God in your bodie, and in your ſpirit,* 1 *Cor.* 6. 20. It is not enough then, to reſerve our ſoule onely for God; but as he hath made both bodie and ſoule, ſo we muſt honour him in both, *Reſponſ. M. Philpotti, pag.* 1832. *col.* 1.

1 Cor. 6, 20.

2 In *Helias* time God counted none to be his ſervants and people, but ſuch as had not bowed their knees to *Baal,* 1 *King.* 19. even ſo now he is Gods faithfull ſervant, that hath not bowed his knee to the filthie Idoll of the Maſſe, or any other abomination. Wee muſt not thinke that God requireth leſſe of us, than the husband of his wife : will the husband admit his wives excuſe, finding her in bed with another, that her heart notwithſtanding is her husbands? No more will Chriſt allow the preſence of your bodie at Maſſe, though your heart be not conſenting to it, *Reſp. Bradford, p.* 1652. *col.* 1.

1 King. 19. 18.

Object. 2. It is a great crime to divide and ſeparate our ſelves from the communion and fellowſhip of the Church, which is the common practice of the Anabaptiſts in our dayes; and of the Novatians, and the hereticks, called (*Cathari*) in times paſt : therefore wee thinke it beſt to retaine the fellowſhip of the Church, and ſo come to the ordinarie and uſuall aſſemblies.

Anſw. The ſect of the Anabaptiſts, Novatians, and other hereticks is to be condemned, who upon no juſt or neceſſarie occaſion doe ſeparate and divide themſelves from the Church : alſo wee grant that the unitie of the Church is to be retained by all meanes, as a thing neceſſarie to ſalvation : but the Popiſh Maſſe, as it is now uſed, is not the communion of the Church, but a monſtrous Idoll, and grievous prophanation of the Lords Supper: So that they which abſtaine from it, doe not breake themſelves off from the fellowſhip of the Church, but indeed they depart from Babylon, and the abominations thereof, *Reſponſ. D. Ridley, pag.* 1718. Unitie therefore and concord, is to be ſought for by all meanes, and embraced, but unitie, as S. *Paul* ſaith, *Secundum Ieſum Christum*, According to Jeſus Chriſt: *Sic beat. Latimer. ibid.*

Object. 3. Admit there bee ſome fault in the Maſſe, and ſomewhat that may be mended, and made better: if you doe not conſent thereunto, what need you further trouble your ſelfe? *Auguſtine* ſaith, that communion of the Sacraments defile not a man, but conſent of deeds.

Anſ. If there were but ſome ſmall faults, and indifferent matters, or tolerable abuſes in the Maſſe, rather ſhewing ſome imperfection, than tending to open impiety; they might for common quietneſſe ſake bee ſomewhat borne withall. But now ſeeing it is ſtuffed full of blaſphemies, and ſpotted with foule idolatry, manifeſtly impugning the holy inſtitution of the Lords Supper: no man can with good conſcience either in word or deed, give conſent thereunto. *Auguſtines* meaning is, that the badneſſe of the Miniſter, or of the receivers, pollute not the Sacraments nor the commers thereunto, where the Sacraments are rightly adminiſtred: he ſaith not, that men abhorring ſuperſtition, and the traditions of men, thruſt upon the Church in ſtead of Gods word, ought not to refraine from them for feare of pollution, *Reſp. beat. Ridley, Martyr. p.* 1719.

Object. 4. Unto this your fact in abſtaining from the Church by reaſon of the Maſſe, the examples of the Prophets, of Chriſt, of the Apoſtles is contrarie: for we doe not read, that any of them, no not in moſt ſuperſtitious times, refuſed to communicate in the Temple with the people, in their ſacrifices, and other Sacraments of the Law. Our Saviour Chriſt and his Apoſtles, making no doubt or ſcruple, haunted the Temple: *Ergo*, you alſo may ſafely come to the Popiſh Churches.

Anſw. That the Prophets, Apoſtles, yea our Saviour Chriſt himſelfe, reſorted to the Jewiſh Temple, we grant: but we read not that they did communicate with them in their idolatrie, or ſuperſtitious worſhips, but reproved them: onely in the lawfull ceremonies and rites of the Law, they aſſociated themſelves to their aſſemblies: So neither are we angry with the Churches, or the men there congregated, but would willingly reſort to them, to heare Gods word, and if we might have the Sacraments rightly adminiſtred: but not to communicate with them in their idolatrous ſervices, we are taught by the examples aforeſaid, *Reſp. beat. Ridl. ad Antonii object. p.* 1722.

Object. 5. You condemne the Maſſe, becauſe it is ſaid in an unknowne tongue, and therefore refuſe to come unto it. So is Baptiſme alſo miniſtred in the Latine tongue: and yet, you will not ſay, that a child having received it, is to be baptized againe.

Anſw. There is great difference betweene the Popiſh Maſſe, and Baptiſme uſed in Popery: firſt, I denie not Baptiſme to be a Sacrament in their Church, nor ſay it ought to be reiterated, becauſe the ſubſtance of the inſtitution is kept, to baptize in the name of the Father, the Sonne, and the holy Ghoſt. But the Maſſe is neither ſacrifice, nor Sacrament at all, becauſe many ſubſtantials of the inſtitution are wanting, as we have ſhewed before. 2 Though Baptiſme and all other publike exerciſes ought to bee celebrat in the vulgar tongue, yet there is not the like neceſſitie in Baptiſme, becauſe the children are not able to underſtand what is ſpoken, in what language ſoever: but to the other Sacrament, none but ſuch as are of diſcretion, are admitted. 3 Though children baptized in Popery, are not to be baptized againe, yet when they come to yeeres of diſcretion, they muſt bee taught and inſtructed in the Chriſtian faith: and for ſuch children, as are not yet baptized, the parents might doe better to deferre their Baptiſme, than to receive it in the Popiſh Church, till ſome convenient time, when they may get one to miniſter Baptiſme, not in ſubſtance onely, but in rites and ceremonies agreeable to Chriſts inſtitution, wherein the Baptiſme of the Popiſh Church faileth, *Reſponſ. beat. Ridley, Fox. p.* 1722.

Object. 6. Some will ſay, excuſing themſelves for their going to Maſſe, God is mercifull, and his mercie over all, and I truſt he will forgive us.

Anſw. True it is, God is mercifull, but we muſt not ſinne upon hope of forgiveneſſe: Gods mercie is above all his works, and yet but upon ſuch as feare him: as wee read in the Pſalmes, *The mercy of*
Pſal. 103. 17. *God is on them that feare him*, *Pſal.* 103. 17. And to feare God is to turne from evill, and doe that which is good. So that they which looke to bee partakers of Gods mercy, muſt not abide in any knowne and manifeſt evill, *Reſponſ. beat. Philpot, Fox, pag.* 1832.

Object. 7. Wee are commanded to obey our Magiſtrats, though they bee wicked: and therefore ſeeing they command and enjoyne us to come to Maſſe, wee ſee not how wee can doe otherwiſe, for feare of contempt and diſobedience.

Anſw. We are bound indeed to obey wicked governours, but ſo long onely, as they command nothing contrarie to Gods word: if they doe, we muſt herein follow the Apoſtles example, who not obeying the Magiſtrats wicked precepts, anſwered: that it was better to obey God, than men, *Act.* 4.
Act. 4. 19. And our Saviour Chriſt teacheth us to give unto *Caeſar*, the things that are *Caeſars*, and to God, the things that are Gods, *Reſponſ. Philpot.*

Object. 8. Some other there be, that for an extreme refuge in their evill doing, doe run unto Gods predeſtination, and election, ſaying, if I be elected of God to ſalvation, I ſhall bee ſaved, whatſoever I doe.

Anſw. Theſe men bee great tempters of God : they will at the divels bidding caſt themſelves downe from the pinnacle of the temple, by preſumption, that God may preſerve them by his Angels, through predeſtination. Wee muſt not doe evill, that good may come thereof, whoſe damnation is juſt, ſaith S. *Paul, Rom.* 3. 8. Wee muſt alſo conſider, that God hath choſen us to this end, that wee ſhould be holy, *Epheſ.* 1. 4. And Saint *Peter* willeth us to make our election ſure through good works, 2 *Pet.* 1. 10. The conſideration of our election then, is ſo farre off from making us careleſſe of good works, that it will rather ſtirre us up to all godlineſſe of life. So that he which conformeth not himſelfe to all obedience of life, hath good cauſe to doubt, that he is none of Gods elect, *Reſponſ. Philpot. ibid.*

Rom. 3. 8.
Epheſ. 1. 4.
2 Pet. 1. 10.

Object. 9. Some doe object the example of *Naaman* the Syrian : who being newly converted to the worſhip of the God of Iſrael, deſired to be diſpenſed with, when he ſhould goe in with the King into the houſe of his Idoll *Rimmon*, and there bow himſelfe together with the King, that herein God would be mercifull unto him : unto whom the Prophet anſwered ; Goe in peace, as liking of his motion, and yeelding to it.

Anſw. This example is ſo farre from being any warrant for Chriſtians to preſent themſelves in idolatrous temples, that it rather maketh againſt it : for the Prophets anſwer, *Goe in peace*, doth inſinuate no grant made of his petition, but rather a prohibition, not to trouble himſelfe about thoſe matters : as if he ſhould have ſaid, content thy ſelfe, requeſt no ſuch thing, it would trouble thy conſcience, but goe in peace, keepe a good conſcience, and labour for the peace thereof. That the Prophet is thus to be underſtood, it ſhall appeare by theſe two arguments.

Firſt, the circumſtance of this place ſheweth it : *Naaman* made two requeſts, one for a toleration to goe into *Rimmons* Temple : the other, for two Mules load of earth to carrie home with him, to ſacrifice upon unto the Lord. Now the Prophet made the ſame anſwer to both : hee then either granted both, or denieth both : but grant them both he did not : for the one was cleane contrarie to the Law, to give *Naaman* leave to ſacrifice in Syria, whereas Jeruſalem was onely appointed to bee the place of ſacrifice : neither did *Naaman* aske to have any Prieſt or Levit with him, to whom it onely pertained to offer ſacrifice : ſo this had beene another tranſgreſſion of the Law. This requeſt therefore the Prophet in no wiſe is to be thought to have granted : *Ergo*, not the other.

Secondly the uſe of this phraſe in Scripture, *Goe in peace*, may teach us how it is to be taken here : it is twice uſed in one Chapter, 2 *King.* 4. 23. 26. In the 23. verſe the Shunamite, ſo ſoone as her child was departed, which God had given unto her, according to the word of *Eliſha*, made haſte to goe to the Prophet : her husband not knowing the cauſe, ſeemed to be unwilling : *Wherefore wilt thou goe to him to day, ſaith he, ſeeing it is neither new moone, nor Sabbath day? Shee anſwered, Peace be unto thee, and ſo went on her journey :* In ſo ſaying, ſhee condeſcendeth not to her husbands minde, but willeth him onely to content himſelfe, and not to be too inquiſitive. Likewiſe in the 26. verſe, as ſhe was comming toward the Prophet, *Gehezi* met her and ſaid, *Art thou in health? is thy husband and the child in health? Shee anſwered, Peace be unto thee :* which was not in affirmation of his queſtion, but a watch-word, that hee ſhould deſiſt from further enquiring of her. As this forme of ſalutation is taken in theſe places, in the ſame ſenſe did the Prophet uſe it, when he ſaid to *Naaman, Peace be unto thee :* wiſhing him to content, and quiet his minde, and not to trouble himſelfe with ſuch curious matters, which might diſturbe the peace of his conſcience. And thus I thinke this place is anſwered.

2 King. 4. 23. 26.

Whether Naaman were allowed by the Prophet to bow the knee before the Idoll.

Some thinke that the Prophet doth anſwer thus, *declarando*, by declaring that it was lawfull for *Naaman* to goe in with his Maſter, to doe his office, and attend upon him, whether it were in the Idoll temple, or without. *Lyranus* upon this place, that hee thus anſwered : *diſpenſando*, diſpenſing with *Naaman*, not generally but in this caſe onely, to goe into the Idols Temple : *Paulus Burgenſis* : and ſome againe, that the Prophet doth it *deprecando*, promiſing to pray for him, that this infirmitie may be forgiven him. But becauſe the Prophet was farre from either allowing the leaſt ſhew of idolatry, ſuch as this was, as lawfull, or from diſpenſing with that which was evill, or in promiſing to pray for the forgiveneſſe of a ſinne, which hee purpoſed to continue in, I reſolve rather with learned *Junius* upon the firſt ſenſe. Indeed *Tertullian* approveth certaine cauſes, which may give allowance to bee preſent at idolatrous ſacrifices : *Licebit adeſſe in quibuſdam, quæ nec homini, non idolo officioſos habent :* It is lawfull to bee preſent upon ſome occaſion, to performe ſome office unto men, not to the Idoll : *Si propter ſacrificium vocatus adſiſtam, ero particeps idolatriæ, ſi me alia cauſa conjungit ſacrificanti, ero tantum ſpectator ſacrificii :* If I be called for the ſacrifice ſake, I ſhall be partaker of idolatry, if any other cauſe joyne me to the ſacrifice, I ſhall be onely a beholder of the ſacrifice, otherwiſe what ſhould ſervants and officers doe which attend upon their maſters and governours, &c. But yet *Tertullian* putteth in this caution, that ſuch an one being preſent muſt, *Ab omni ſpecie idololatriæ ſe intactum præſtare*, See that he be not touched with any ſhew of idolatry : and he ſaith further, *Si vinum ſacrificanti tribuerit, immo ſi verbo aliquo ſacrificio neceſſario adjuverit, miniſter habebitur idololatriæ :* If hee doe but miniſter wine to the ſacrifice, or helpe him with any word neceſſarie for the ſacrifice, hee ſhall bee counted a Miniſter of idolatry, &c. So then *Tertullian* alloweth one to be preſent by reaſon of his civill office, but ſo as he yeeld not to the leaſt ſhew of idolatry : but to bow the knee is a pregnant ſhew and ſuſpition of idolatry upon what occaſion ſoever : for both are equal-

Lib. de Idolatrie.

ly forbidden, to honour an Idoll with the kiſſe of the mouth, or bowing of the knee, 1 *King.* 19. 18. As then it had not beene lawfull for *Naaman* to have kiſſed the Idoll with his mouth, if it had beene the faſhion, when the King had done it, for all his ſervants to follow, ſo neither was it to bow the knee: It was lawfull for *Sadrach*, *Meſach*, and *Abednago* to bee preſent at the dedication of *Nebuchadnezzars* Idols, becauſe they were governours, and by reaſon of their office were to attend the King, but by colour of their office they were not to bow the knee, neither did they, and therefore were they caſt into the fierie oven. So *Nehemiah* by occaſion of his ſervice and attendance might bee preſent in the temple of *Rimmon*: but upon no pretext was he to bow the knee before the Idoll.

1 King. 19. 18.

Object. 10. Laſt of all, it may be thus objected out of the 8. of the firſt to the Corinthians, *verſ.* 10. where the Apoſtle writeth thus: *If any man ſee thee which haſt knowledge ſit downe in the Idols temple, ſhall not the conſcience of him that is weake, be bold to eat things ſacrificed to Idols?* Here the Apoſtle reproveth not the ſitting downe in, or reſorting to the Temples of Idols, but onely the eating of things offered to Idols, whereby the weake might be offended: wherefore it ſeemeth not by the Apoſtle to be condemned.

1 Cor. 8. 10.

Anſw. 1. This queſtion whether it be lawfull to eat things ſacrificed to Idols, the Apoſtle handleth at large, in the tenth Chapter from the 19. verſe to the end: where the whole queſtion is divided into three members or parts. Firſt, whether it be lawfull to eat them before the Idols in the idolatrous Temples. Secondly, whether they may buy ſuch meat in the ſhambles: for that which was left of the ſacrifices, the idolatrous Prieſts put to ſale for their advantage. Thirdly, whether they might eat ſuch things, if they were invited by the Infidels home to their owne houſes: theſe two laſt caſes the Apoſtle alloweth in themſelves, as matters lawfull and indifferent, unleſſe the weake brother be thereby offended: but the firſt he maketh abſolutely unlawfull, without any reſpect had to the offence: Ye cannot, ſaith he, be partakers of the Lords table, and the table of devils: that is, they which communicate in Chriſtian aſſemblies, thereby making themſelves members of Chriſt, ought not to aſſociate themſelves to the companie of the idolatrous Infidels, who in their filthie Idols worſhipped devils, *verſ.* 20. 21.

1 Cor. 10. 20, 21.

Secondly, this being then the Apoſtles judgement in that place, no doubt he is of the ſame minde and meaning here, that it is utterly unlawfull to ſit downe at the ſacrificers feaſts in the Idoll Temples: yet he ſpeaketh onely of the offence, that may ariſe to the weake, about the eating of things ſacrificed, becauſe this is the matter onely here in queſtion, ſimply for the lawfulneſſe of eating or not eating, without any relation had unto the place, as it may appeare *verſ.* 4. And therefore the Apoſtle, who doth alwayes keepe himſelfe to the very point of the queſtion, leaveth the part leſſe pertinent to his purpoſe, and ſtandeth wholly upon the other, deciding the reſt in the tenth Chapter. This place then is ſo farre off from giving allowance, either of Chriſtians reſorting then to idolatrous Temples, or now to Popiſh ſervices: that by comparing this place, in the eighth Chapter, and the other in the tenth, *verſ.* 20. we doe gather a ſtrong argument againſt ſuch practices: for as the Apoſtle there reaſoneth againſt idoll ſacrifices, that they ſacrificed them to devils, becauſe Idolatry is the invention of the devill: ſo we may ſay that Maſſe-ſervice is the ſervice of the devill, that monſtrous Idoll being of his invention and deviſing; and they therefore that are partakers of it, doe worſhip the invention of the devill, and ſo in like manner are partakers of the table of devils.

I will end now this treatiſe with a notable ſaying of Saint *Auguſtine: Conteſtor vos omnes coram Deo & Angelis ejus, ac denuntio, ut nec ad diabolica illa convivia, qua aut ad fanum, ad fontes, aut arbores fiant, veniatis: etſi vobis forte inde aliquid tranſmiſſum fuerit, tanquam ſi ipſum diabolum videatis perhorreſcite, ut nec in domum veſtram permittatis, de illo ſacrilego convivio quicquam exhiberi, propter illud Apoſtoli, Non poteſtis calicem Domini bibere, & calicem dæmoniorum*: I doe charge you all before God and his Angels, and denounce unto you, that ye neither go your ſelves unto thoſe deviliſh feaſts, which are made in their temples, by fountaines, or under trees: and if any thing chance to be ſent unto you from thoſe feaſts, to bee afraid to touch it, as if yee ſaw the devill himſelfe, neither ſuffer any part of ſuch ſacrilegious feaſts to come within your houſe, becauſe the Apoſtle hath ſaid, Yee cannot be partakers of the Lords cup, and the cup of devils, *Serm. de tempor.* 241.

Thus (I truſt) it hath beene ſufficiently declared, how horrible and dangerous a thing it is, for good Chriſtians and wellwillers of the Goſpell, though not conſenting in heart, yet in bodie to be preſent at idolatrous ſervices, ſuch as we are perſwaded the Maſſe-worſhip is. We have alſo ſeene their weake grounds and ſimple excuſes, which goe about to maintaine and uphold their weakneſſe and imbecilitie herein. And here an end of this matter.

As wee have hitherto declared, how unlawfull a thing it is, for Profeſſors of the Goſpell to reſort to Maſſe, or Maſſe-ſervice; and anſwered, what on the contrarie part may bee objected: ſo now in the next place, wee will deale againſt our Recuſants, that refuſe to come to the Engliſh Leiturgie, as it is now uſed in the Church of England: who being of two ſorts, either Popiſh or ſchiſmaticall Recuſants, wee are not here to deale with the latter, but with the former onely, the other being without the compaſſe and ſcope of this worke. And ſeeing theſe alſo are not all of one ſort, for ſome will frequent our prayers, but not abide to heare Sermons; others will reſort to both theſe, but to the Communion in no wiſe. A third ſort more ſlaviſhly addicted to Popery than the reſt, refuſe to bee preſent at any of them, either prayers, preaching arguments: wee will put them all together, and joyntly deale with them: firſt confuting their arguments, which they bring in defenſe of their recuſancie, and then convincing them by contrarie arguments.

Popiſh arguments confuted, commonly alleaged in defence of Recuſants.

Arg. 1. THeir firſt argument is drawne from the matter of our Communion and ſervice: they moſt blaſphemouſly call our Communion the cup and table of devils, wherein the devill (ſay they moſt wickedly) is properly ſerved, *Rhemiſt.* 1 *Cor.* 10. *annot. in verſ.* 9. and that our Communion will come at length to the ſacrifice of *Ceres* and *Bacchus*, *Rhemiſt. Ioh.* 4. 4. And as for our ſervice, they ſay, it is the ſervice of *Baal*, and plaine Idolatrie, *Rhemiſt.* 2 *Cor.* 6. *verſ.* 14. And therefore they will none of our Communion or ſervice.

Anſw. Firſt, this new upſtart generation of Papiſts, in theſe their lies and blaſphemies, filleth up the meaſure of their forefathers: for as they blaſphemed, ſo doe theſe. One, ſometime a Biſhop in their Church, unreverently calleth the Communion table, an oyſter table; Biſhop *White*, *Fox* p. 1765. Another ſaith, an hovell is good enough for our Communion: they get them a tankard (ſaith he) and one ſaith, I drinke and am thankfull: the more joy of thee, ſaith another, *Weſton. Fox* pag. 1459. Theſe lies and blaſphemies they caſt not at us, but even againſt Chriſts inſtitution: for they ſhall never bee able to ſhew, as long as the world ſtandeth, that any thing is uſed in our Communion beſide or contrarie to Chriſts inſtitution: Chriſt tooke bread and wine and bleſſed it, ſo doe we: he ſaid, *Take, eat, drinke ye all of this*; ſo both the bread and cup is diſtributed in the Communion: he bade us doe it in remembrance of him; ſo wee doe celebrate the Communion, as a commemoration of Chriſts death and paſſion: and in all things, as neere as we can, wee obſerve and keepe the firſt inſtitution. Wherefore, if our Communion be the table of devils; if it be the feaſt of *Ceres* and *Bacchus*, then was Chriſts even ſo, which to thinke, what horrible and inexpiable blaſphemie is it?

Secondly, they doe but prevent us: for the Idoll of the Maſſe is, as they ſay falſely of our Communion; and as a notable Martyr ſaid, It is Antichriſts daughter, in which the devill is rather preſent and received, than Chriſt: Doctor *Taylor*, pag. 1528. For in how many points doe they ſwarve from the inſtitution? Chriſt ſaid, *Take yee, eat yee*, miniſtring to many; they make it private onely to the Prieſt: Chriſt appointed it to be eat and drunke; they hang it up in pixes and make an Idoll of it: Chriſt celebrated in both kindes; they take away the cup from the people: Chriſt calleth it the fruit of the vine, and *Paul* bread after conſecration: they ſay, there is neither bread nor wine, but only the bodie and bloud of Chriſt. See more of this matter, *argum.* 1. *general. cont*, *Miſſam.*

Beſide theſe contradictions to Chriſts inſtitution: One denieth that the Sacrament hath a promiſe of remiſſion of ſins: and yet Chriſt ſpeaking of his bloud, as it is repreſented in the Sacrament, ſaith, *which is ſhed for you, and for many, for remiſſion of ſins.* The ſame partie alſo granted another great abſurditie, that Chriſt eat his owne bodie, *Moreman. in diſput. convocat. pag.* 1412. Another denieth the Eucharist to bee a Sacrament of the bodie of Chriſt, ſaving onely of his myſticall bodie, which is the Church, *D. Coole diſput. Oxonienſ. pag.* 1434. *col.* 1. Another ſtout champion of theirs, denied that Chriſt commanded the Sacrament, or the uſe of it: and that *Take yee, eat yee*, was no commandement, B. *Wincheſt. p.* 1611. *col.* 1.

Let any indifferent man now judge, whether of us are departed from the inſtitution of Chriſt: and whether wee may not more juſtly call their Maſſe-ſervice, the ſervice of the devill, than they can ſo terme ours, being in every reſpect anſwerable to Chriſts inſtitution.

Thirdly, but are they not aſhamed to charge us with Idolatrie? What dare they not now ſay, ſeeing they herein, againſt all ſhew of truth, will not ſtick to belie us? I pray you where be our Idols of ſilver or gold? can you ſee your ſelves, or ſhew others any in our Churches? There are but two things requiſite to Idolatrie; To have and ſet up Images, and then to bow downe unto them and adore them. The Lutherans have Images, but adore them not; wee neither have them, nor adore them: Papiſts doe both: the Lutherans come neerer Idolatrie than Proteſtants: if they bee not Idolaters, much leſſe are we.

I pray you this: if a Jew or Turke, which both of them hate Images, ſhould come firſt into a popiſh Church, and ſee in every corner an Image, beautified and garniſhed, and the people kneeling before them, knocking upon their breaſts: afterward let him be brought into a Church of the Proteſtants, where there is neither Image to be ſeene, nor any crouching or bowing unto them; whether of theſe two now would he count Idolatrous Churches? or whether people would hee call Idolaters? But thus blind are the Papiſts, that they take bitter for ſweet, and ſweet for bitter, they call good evill, and evill good, as the Prophet ſaith. They would have us to bee counted Idolaters, which neither have Images, nor yet doe worſhip them: and themſelves to be none, which doe both. We worſhip not *Ceres* and *Bacchus*, that is, Bread and Wine, as the Manichees ſometime objected againſt the Chriſtians, and the Papiſts doe now againſt Proteſtants. We uſe bread and wine in the Sacrament, and reverence them as holy ſignes, but we bow not downe unto them, nor worſhip them. Our adverſaries indeed doe make an Idoll of a piece of bread, when the Prieſt boweth himſelfe to the hoſt in the Maſſe, ſaying,

ing, *I worſhip thee, I glorifie thee*: what monſtrous Idolatrie is this, ſo to adore a cake made of flower? Who are now the worſhippers of *Ceres* and *Bacchus* but Papiſts? For that which they doe ſuch homage unto, in ſhew is bread, in taſte and feeling bread; in the eye, the mouth, and hand, bread: what is it elſe then but bread, whatſoever they ſay? Like unto the old idolatrous Iſraelites, who, as the Septuagint tranſlate, and as *Auguſtine* readeth: *Elegerunt novos Deos, ὡς ἄρτον κρίθινον, ut panem hordeaceum*: They choſe new Gods, as barlie bread: that is, they changed their Gods, as men doe change their bread, as *Auguſtine* expoundeth it, *qu.* 30. *in lib. Iudicum.* So the Papiſts have choſen a new God, even *panem triticeum*, wheaten bread. We may put out ὡς ἄρτον, as bread; for they doe worſhip, not barlie, (for that is the onely difference) but wheaten bread indeed. Wherefore, ſeeing our Communion is the ſervice of Chriſt, not the ſervice of the devill, as they blaſpheme, and it is as farre off from idolatrie, as that which hath the leaſt agreement with it; in this reſpect they have no cauſe to refraine our Churches; and thus is their firſt reaſon anſwered.

Argum. 2. Another fault they finde with our congregations and aſſemblies; calling our Temples and people, ſchiſmaticall: and therefore they will not come at them, *Rhemiſt. annot.* 2 *Cor.* 6. 14. Thus then they reaſon: It is not lawfull to aſſemble, or pray with ſchiſmaticks; you are ſchiſmaticks: *Ergo.*

Anſw. Firſt, the propoſition is not true, that it is not lawfull to pray with ſchiſmaticks: for if *Shiſma*, be nothing elſe, as it is defined in *Auguſtine contra Fauſt. lib.* 20. *cap.* 2. *Quam eadem opinantem atque eodem ritu colentem, quo cæteri, ſolo congregationis delectari diſſidio*: For a man holding the ſame judgement in religion, and the ſame manner of worſhip, onely to ſeparate himſelfe from the reſt of the congregation: I ſee no reaſon, why it is not lawfull to pray with ſuch, who faile not in any point of faith, though they breake the bond of charitie; but both have the word of God, and Sacraments truly taught and adminiſtred: ſo that by our comming to them, we ſeeme not to approve their ſchiſme. Did not S. *Paul* joyne himſelfe to the Jewiſh Synagogues, which were more than ſchiſmatically divided from the true Church, both enduring to heare the lectures of the law read, as alſo himſelfe to preach amongſt them, yea and to pray (for their preaching was not without prayer?) read *Acts chap.* 13. and 15.

Secondly, the aſſumption or ſecond part of their reaſon, is more falſe and untrue than the firſt: for be it knowne unto them, we are no ſchiſmaticks, theirs is the ſchiſmaticall Church. Firſt, Saint *Paul* ſheweth who are ſchiſmaticks: namely, *They which depart, and play the apoſtaes from the faith, giving*
1 *Tim.* 4. 1. 3. *eare to the doctrine of devils, as forbidding of marriage, and teaching to abſtaine from meats*, 1 *Timoth.* 4. *verſ.* 1. 3. But they, not we, teach theſe doctrines: *Ergo*, they, not we, are the ſchiſmaticks and apoſtataes. Secondly, every departure maketh not a ſchiſme. We are commanded to depart from Baby-
Apoc. 18. 4. lon, *Apocal.* 18. 4. that is, not to communicate with their ſinnes and errors: ſo wee in leaving the Church of Rome have not forſaken the fellowſhip of the true Church, but onely ſhaken hands with their filthie and abominable doctrine.

Thirdly, every abſolute Kingdome and Church may meaſure themſelves by themſelves: and may eaſily know who they are that divide themſelves from the ſocietie of that Church, where they live, without compariſon and reſpect had to other Churches: As to know who are ſchiſmaticks in England, we need not run to Rome, but they are ſuch, as ſeparate themſelves from the lawfull congregations in England, which have the right uſe of the Word and Sacraments: to trie out this matter by their owne rules; who are the ſchiſmaticks in our Church? they that ſteale their Maſſes in corners, or they that heare divine ſervice, according to Gods word, publikly in Churches? Is the whole congregation ſchiſmaticall, or a few ſingular fellowes rather, that doe divide themſelves from the reſt?

S. *Auguſtine* ſpeaking of the Gentiles in his time, ſaith, *Si non conſentiant veritati veſtra, erubeſcant paucitati ſua*: If they will not agree to your veritie, let them bee aſhamed of their paucitie: *in Matth. ſerm.* 6. So may I ſay of popiſh Recuſants in England, that although their number is not ſo ſmall, as might be wiſhed, and I truſt in time may be, yet God be thanked it is not ſo great, as that it is able to countervaile by many parts the Lords royall hoſt of Proteſtants: whoſe number daily let us beſeech God to encreaſe: *Ergo*, we are no ſchiſmaticks, and ſo have they loſt alſo this argument.

Argum. 3. Catholikes muſt have nothing to doe with hereticks, ſpecially in prayers: *Ergo*, they refuſe to aſſemble with us in our Churches, holding us to be hereticks, *Rhemiſt. annot.* 2 *Cor.* 6. 14.

Anſw. 1. It is not indeed lawfull to pray with hereticks, becauſe their prayers alſo are hereticall: but ſo are not our prayers, which moſt of them, I thinke, they themſelves will not refuſe to ſay Amen unto: for many of them are the very ſame which they alſo uſe in their ſervice, as the *Gloria in excelſis*, the Epiſtle and Goſpell, the Creed, the Lords prayer, and many Collects and ſhort prayers beſide: (for what is good in their ſervice and Leiturgie, and may bee uſed without ſuperſtition, wee thinke not much to retaine:) *An heretick* (ſaith Saint *Paul*) *after two or three admonitions, avoid*,
Tit. 3. 10. *Tit.* 3. But what if prayers uſed by thoſe, whom you count hereticks, have not any thing worthie of admonition or reproofe? why then ſhould ſuch prayers be ſhunned, and avoided? but ſuch are ours: *Ergo.*

2 The accuſation of hereſie, wee doe with much better right, and juſter title returne upon your head, which you ſhall never be able to faſten upon us. Firſt, if they will bee tried by Saint *Pauls* rule,
1 *Cor.* 16. 21. he ſaith, *He that loveth not the Lord Ieſus, let him be accurſed*, 1 *Cor.* 16. 21. Who is hee now, that lo-

veth not the Lord Jeſus? Is it hee that aſcribeth his ſalvation onely to Chriſt Jeſus, in whole and in part, the beginning, continuing, and end: or hee rather who hopeth to bee ſaved partly by the death of Chriſt, partly by his owne merits? who ſaith, the beginning of his juſtification, which they call the firſt juſtification, is of grace: the ſecond (which indeed is nothing elſe but ſanctification, the fruits of juſtification) ſay they, is merited. I thinke the firſt loveth Chriſt: ſuch I truſt, are wee: the ſecond, I am afraid, loveth him not: for Chriſt will not part ſtakes, nor give his honour to another: of this ſort I would our adverſaries were not. They therefore, if any, are the heretikes, and to bee holden accurſed.

3 Or will they ſtand to *Auguſtines* definition of an heretike: *Hæreticus eſt, qui alicujus temporalis commodi, & maximè gloria & principatus cauſa, falſas & novas opiniones, aut gignit, aut ſequitur:* He is an heretike, who for ſome temporall commoditie, or glorie and chiefedome ſake, doth either invent and begin falſe & new opinions, or doth follow them: *De utilitat. credend. c.* 1. Now we neither invent nor follow falſe or new opinions: not falſe, for our deſire is to be tried with our opinions by the touchſtone of Gods word in Scripture revealed, the only rule of faith: and therefore we love not the errors of darkneſſe, ſeeing we hate not the light: not new, for our faith is the ancient Catholike Apoſtolike faith, revealed by Chriſt, preached by the Apoſtles, profeſſed in the Church many hundreds after, ſealed with the bloud of Martyrs: and this ancient freehold of our faith, they ſhall be never able to drive us from. Againe, as we are free from the falſe and ſtrange opinions of heretikes, ſo alſo wee defie their covetous and ambitious minde. What temporall commoditie (I pray you) did the Proteſtants looke for, in the late dayes of perſecution in England, when as for their conſcience and faith ſake, ſome loſt their livings and dignities in the Church, Biſhopricks, Archbiſhopricks, Deanries, Archdeaconries, yea and their Countrey withall? And as for vaineglorie, it was farre from them, as it appeareth by their deepe proteſtations being charged therewith, as you may read in Maſter *Bradfords* ſtorie, *Fox*, pag. 1606. And Maſter *Philpot* doth in great vehemencie of ſpirit in this manner diſcharge himſelfe: *I proteſt here before God, and his eternall Sonne Jeſus Chriſt my Saviour, and the Holy Ghoſt and his Angels, that I doe not ſtand in any opinion of wilfulneſſe or ſingularitie, &c.* pag. 1800. And who would not beleeve them, both for their earneſt proteſtation ſake, but much more for that they declared in deed? for what liſt, thinke wee, or leiſure had thoſe holy men to ſeeke for the fame of this world, when they looked everie day when their lives ſhould be taken from them? Fame and eſtimation is much deſired in the world, but hardly will a man purchaſe it by the loſſe of his life.

But what ſhall we think of our adverſaries? Is not the hope or rather having of gaine a great pillar of their profeſſion, and the faireſt white that they aime at? Let their Pilgrimages, Maſſes, Dirges, Trentals, Suffrages for the dead, Purgatorie doctrine, Pardons, Indulgences, and the like trumperie, ſpeake in this caſe if lucre were not the mother that bare them, and the nurſe that fed and nouriſhed them. There was never any ſuch gainfull religion to the profeſſors thereof ſince the world began, as Poperie hath been to Popes, Cardinals, Abbots, Monks, Friers, and the like. And what for principalitie? doe they contemne and deſpiſe it? I thinke no. What elſe made Popes in times paſt ſo proud, as to make Emperours and Kings their ſlaves and vaſſals, to tread on their necks, to make them dance attendance in froſt and cold, barefoot and barelegged at their gates, to cauſe them to kiſſe their feet, to hold their ſtirrop, and lead their horſe by the bridle, and ſuch like ſervices they put them to? Is not this the Prince of pride? Why doth the Pope challenge to bee head of Chriſts Church, to bee the Lord of the whole world, above Kings and Princes, and propoſeth it to bee beleeved as an article of faith to all his ſubjects: if hee were not poſſeſſed with pride? *Eraſmus* that famous learned Clerke well perceived the pride and covetouſneſſe of this generation, when hee being asked by the Duke of Saxony, what hee thought of *Luthers* proceedings, wittily anſwered, that hee dealt with two things which were in no wiſe to bee touched, *the Popes crowne, and the Monks belly:* meaning the pride of the one, and the covetous deſire of the other. Wherefore if the holding of falſe and ſtrange opinions on the one ſide, with hope and deſire of gaine or glorie on the other, doe make an heretike, who ſeeth not that this definition better agreeth to the members of the Church of Rome, than unto Proteſtants? Wee are then no heretikes, much leſſe are our prayers and ſervice hereticall: and therefore our Recuſants in this reſpect have no cauſe to abſent themſelves from our Congregations.

Argum. 4. Another reaſon of their Recuſancie is drawn from the Miniſters of the word & Sacraments amongſt us: Heretikes, ſay they, are not to be heard, though they pray and preach the truth, *Rhemiſt. annot. Mark.* 3. *ver.* 1. *Ergo*, they will not heare our Miniſters either preach or pray.

Anſ. 1. That the truth is not to be heard or received at heretikes hands, it hath neither warrant of Scripture, nor good ground of reaſon: Firſt, *Auguſtine* ſaith, reaſoning thus out of Scripture, *Evangelium Judas ſine detrimento fidelium prædicavit: Judas* preached the Goſpell, without any hindrance or loſſe to the faithfull: *Nunquid Paulus gauderet de talium prædicatione, qui contentioſi erant, niſi ſciret, quod illis pernicioſum eſſet, rem caſtam non caſtè annunciare, illis ſalubre qui per illos proficerent ad ſalutem:* Or would *Paul* have rejoyced of their preaching, which were contentious, as hee doth, *Philip.* 1. 18. but that hee knew that it was hurtfull to them that preached the chaſte truth not chaſtly, but holeſome to them that profited thereby to ſalvation? *Lib. 2. cont. Epiſt. Parmeni, ca.* 11. Here bee two examples out of Scripture, which ſhew that the truth by whomſoever may ſafely bee preached: our

Philip 1.18.

Saviour Chriſt neither condemned *Iudas* preaching of the Goſpell, that childe of perdition, nor yet *Paul* the contentious preaching of falſe diſciples.

Auguſtine addeth alſo a third example out of the Goſpell: *Botrum carpe, ſpinam cave: Cathedra Moſis, vitis eſt: Phariſæorum mores & doctrina ſpina:* Take the grape, but beware the thorne: the vine is the chaire of *Moſes*; the thorne is the corrupt doctrine and manners of the Phariſies, *Tract. in Iohan.* 46. The Phariſies had many erroneous doctrines, and therefore our Saviour Chriſt giveth his Apoſtles warning to take heed of their leaven; yet ſo long as they taught the truth ſitting in *Moſes* chaire, our Saviour biddeth to heare them, *Mat.* 23.2. Secondly, beſides thoſe examples out of Scripture, it is thus confirmed by reaſon: *Auguſtine* denieth that heretikes are worſe than Ethnikes and Infidels: his reaſon is, becauſe Chriſt ſaith, *If a man heare not the Church, let him be unto thee as an Infidell*: making that the extremeſt and moſt dangerous caſe of all: but ſaith he, *In ipſis Ethnicis quod rectum erat approbarant Apoſtoli:* the Apoſtles in the verie heathen allowed that was right, as *Act.* 17. S. *Paul* citeth a place out of an Athenian Poet: *Ergo*, that which is right wee may heare and allow, even in heretikes. Math. 23.2. Act. 17.28.

2 Yet though this were granted that heretikes are not to bee heard, no not ſpeaking the truth; that our Miniſters are heretikes, or favourers or followers of heretikes, or that they draw neere unto hereſie, they ſhall never be able to prove: So that they are ſatisfied for this, and need not therefore be ſo ſcrupulous in this behalfe, in not comming to our prayers.

Argum. 5. A Catholike man, ſay the Rhemiſts, is bound to confeſſe his faith, *Rhemiſt. Luk.* 10. *ver.* 8. And, *Annot. Iohan.* 12. *ver.* 42. they doe ſharply rebuke and reprehend ſuch Catholikes, as dare not freely confeſſe their faith: hereupon it followeth, that a Pope-Catholike profeſſor ought in no wiſe to reſort to the Churches of Proteſtants: which cannot be done without diſſimulation of their faith, which they ſhould openly and boldly profeſſe.

Anſ. 1. The Rhemiſts judgement in this place concerning the open profeſſion of faith, we do willingly approve and allow: and wee could wiſh that all the Pope-Catholikes in England at this day were of this minde, and herein would follow the counſell and advice of their ghoſtly Fathers of Rhemes: that is, that all Engliſh Papiſts were become Recuſants, and would openly ſhew what lieth hid in their breſts, that we might better take heed of them. But it is to be feared, that we have many hollow-hearted Countrey-men, that doe openly reſort to our Congregations in body, but in heart communicate not with us, who have Engliſh faces, but Rhomiſh hearts: Theſe are our moſt dangerous enemies, and chiefly to be feared: unto whom we may uſe that good old ſaying, *Aut appare quod es, aut eſto quod appares:* Either appeare as thou art, or bee that which thou appeareſt. So it were to be wiſhed, that theſe cunning fellowes would either appeare outwardly to be Papiſts if they be ſo in heart, or elſe be Goſpellers indeed, as they ſhew by their outward behaviour.

2 Faith indeed is publikely to be confeſſed: diſſimulation in all matters is to be miſliked, but it is worſt in religion: yet he that will make publike confeſſion of his faith, had need be ſure he is in a right faith, leſt afterward hee be aſhamed of his faith: And ſo I would that Popiſh Recuſants did confeſſe their faith, that is, to abide and indure the examining, ſifting and triall of their faith by the Scriptures, and not to refuſe our Sermons, bookes, conferences, admonitions, whereby we declare unto them the errors of their faith: For this is to confeſſe our faith, as S. *Peter* defineth it: *To give an anſwer to every one that asketh us a reaſon, &c.* 1 *Peter* 3.15. Theſe Recuſants then are no open confeſſors of their faith, for as much as they are not ready to give an account thereof: which courſe if they would take, I doubt not but in the end they ſhould ſee the errors whereunto they had beene nuzled, and ſo confeſſe, and ſet before their face their faith, as *Auguſtine* ſaith of ſin: *Tu peccatum tuum ante faciem tuam converte, ſi vis ut inde faciem Deus avertat: ſi peccatum tuum in dorſo tuo ponis, Deus ibi faciem ponit:* Set then thy ſin before thy face, if thou wilt have God therefrom to turne his face, but if thou place thy ſin behinde, as on thy backe, that is, hide it, thither alſo God turneth his face: that is, God will hide his face from thee, as thou hideſt thy ſin from him. Thus let theſe ſelfe-wild Recuſants confeſſe and acknowledge their faith, that is, ſet before their eyes their errors and falſe opinions, ſo would God forgive them their ignorances and errors, and thus they ſhould bee right confeſſors of the Popiſh faith, confeſſors not to maintaine, but to forſake it and to be aſhamed of it. 1 Pet. 3.15. In Pſalm. 50.

3 A man wee grant is in no caſe to diſſemble his faith: that is no right faith or profeſſion which alloweth diſſimulation, nor yet he a good profeſſor, or faithfull man that will diſſemble: for wee are not ignorant what our Saviour Chriſt ſaith: that *whoſo denyeth him before men, him will he deny before his father in Heaven.* To this purpoſe may be remembred what *Auguſtine* reporteth of the converſion of one *Victorinus* a Rhetorician of Rome: who after he was become a Chriſtian, yet frequented not the Chriſtian aſſemblies: unto whom *Simplicianus* a godly Prieſt was wont to ſay, *Ego te non deputabo inter Chriſtianos, niſi in Eccleſia te videro:* I will not for my part count you a Chriſtian, unleſſe I ſee you in the Church of Chriſtians. But he at the firſt ſcoffed, ſaying: *Ergone parietes faciunt Chriſtianos?* then belike the wals of the Church make Chriſtians? Afterward being better adviſed, he reſorted to the Church, was baptized, and openly (ſtanding in an high place) confeſſed his faith before the congregation, whereas he might have done it more ſecretly: and this reaſon is given of his ſo doing: *Non erat ſalus (inquit) quam docebat in Rhetorica, & eam tamen publice profeſſus erat:* That tended not to ſalvation which he taught in Rhetorike, and yet he publikely profeſſed it: meaning that much more

faith, whereby we are led unto life, ought boldly and publikely to be profeſſed, *Auguſt. lib. confeſſ.* 8. *cap.* 2.

This then being fully determined and concluded, that faith is not to bee cloked or diſſembled: let us ſee how much our adverſaries come ſhort and faile in this point, and ſo offend againſt their owne rules; amongſt whom it is an uſuall and common trade in the moſt, to cloke their Popiſh profeſſion with an outward countenance and ſemblance of the Goſpell. And with Papiſts it is no rare thing to diſſemble both in religion and other affaires of life. Was it not ſaid openly in the Councell of Conſtance, when they brake the Emperours ſafe conduct granted to *Iohn Huſſe*, that *fides non eſt ſervanda hæreticis*, that faith is not to bee kept with heretikes? The like anſwer was made *ann.* 1526. by *Hawnart* the Emperours Ambaſſadour, that whereas the Lady *Katherine* tho Emperours younger ſiſter was promiſed to *Iohn Fredericke* Duke of Saxony in marriage, and writings were made thereupon, yet after the reformation of Religion in Saxony, the covenant was broken: for with heretikes, ſaid *Hawnart*, promiſe is not to be kept, *Fox*, p. 884. col. 1.

It is not long ſince here in England ſolemne promiſe was made, that the religion eſtabliſhed in King *Edwards* dayes ſhould not be altered, and it was made by one that then ruled the helme, yet was it not performed, *vid. Fox*, p. 1407. If they can thus diſſemble, and breake their troth and faith in humane matters, who doubteth thereof, but that they will bee changlings in Religion: for as S. *Iames* ſaith, *A wavering minded man is unſtable in all his wayes, Iam.* 1.8. that is, both toward God and men. He that knoweth the vertue of the Popes diſpenſations, which can diſſolve oaths and vowes, may eaſily thinke that Pope Catholikes may be diſpenſed withall to diſſemble in Religion: How elſe came it about, that ſo many Proteſtants in ſhew, in King *Edwards* dayes, were ſo ſoone transformed into Papiſts in Queene *Maries*? and ſo many Papiſts then had ſo ſoone put on the face of Proteſtants in Queene *Elizabeths* gracious reigne? I could wiſh with all my heart, that all the Papiſts at this preſent day in England were Recuſants, that wee might the better take heed of them. But it is to bee feared, that there be many cloſe Papiſts in England, that are content for a while to temporize, watching for an houre, which I truſt they ſhall never ſee: like unto the heretikes called Priſcillianiſts, of whom *Auguſtine* reporteth, that their manner was, *Vt ſua venena non prodant, noſtros ſe eſſe mentiuntur*. That they ſhould not bewray their poiſon, they faine themſelves to be ours, *lib.* 1. *cont. mend. c.* 3. *Mendacio occultare hæreſin, & ſe catholicos fingere*: To cloke their hereſie by a lye, and to faine themſelves good Catholikes, *Lib. cont. mendacium, cap.* 1. I would we had no ſuch Romaniſts now in England, which faine themſelves to be true Catholike Proteſtants.

Iames 1.8.

Thus then are our adverſaries anſwered for this matter, whom firſt we deſire to follow their owne rules, that is, to deale plainly with us, and to ſhew themſelves outwardly, as they are in heart: And then we doe wiſh, that they would glorifie God, and confeſſe their errors, and ſo bee reformed both in heart, and changed alſo in their outward profeſſion: ſo may they ſafely reſort to our Chriſtian aſſemblies, without diſſembling their conſcience.

Argum. 6. Another reaſon of their Recuſancie is drawne from the ſequell or event of their comming to our Churches, if they ſhould yeeld thereunto: that is, they thinke that their preſence would grace and countenance, and bring credit to our aſſemblies, which by all meanes they labour to diſcredit, and bring into contempt: for thus the Rhemiſts open their blaſphemous mouth, *It muſt needs be an honour to Calvins Communion, when Catholikes are ſeene in the Idols temple, ſitting at the abominable table, Annot.* 1 *Cor.* 8. *ver.* 10.

Anſwer. Firſt, wee acknowledge no ſuch *Calvins* communion amongſt us: that which we have is Chriſts communion: and of his name both it and we are called: wee depend not upon men, though wee praiſe God for ſuch excellent inſtruments, as *Calvin* and *Luther* were, ſtirred up of God to ſet forth his truth. It is your guiſe, and not ours, to call your profeſſions and Maſſes after the names of men: you have Saint *Gregories* Maſſe, Saint *Baſils* Maſſe, Saint *Iames* his Maſſe, which you doe falſly father upon him. And in England you had the uſe of *Sarum*, and the uſes of other Churches: divers formes of your Maſſe: Contrarie to the decree of the fifth Councell, *Toletan. can.* 2. *Vnus modus in Miſſarum ſolemnitatibus, unus in veſpertinis officiis, nec diverſa ſit ultrà in nobis eccleſiaſtica conſuetudo, quia in una fide continemur & regno*: Let one and the ſame way bee obſerved at Maſſe and Evening prayer, neither let there be any longer a divers uſe in the Church, ſeeing wee belong to one faith and Kingdome.

Though *Luther* had ſome private opinion not generally received of Proteſtants, yet notwithſtanding wee acknowledge him to have been an excellent inſtrument of the truth: here then is no contradiction. See this cavill further anſwered, *Retect.* pag. 72.

Secondly, ye are ſhameleſſe men to call our Churches, Idols temples. We have no Images or Idols at all to be ſeene in our Churches, much leſſe doe we worſhip them: And as for the bread and wine in the Sacrament, though wee reverence them as holy ſignes, yet wee adore them not, neither make idols of them as you doe. If our Communion table be an abominable table, then ſo is Chriſts: for we ſay all that Chriſt ſaid, and doe all that he did in the inſtitution of his laſt Supper: yee are not able to ſhew that in any one jot we have ſwerved from the firſt inſtitution, as you have done divers wayes: as in taking away the cup, whereas Chriſt ſaid, Drinke yee, as well as eat yee; and making the Communion private, whereas Chriſt ſaith, *Drinke ye all of this*; in reſerving the Sacrament, whereas Chriſt would have it eaten and drunke, and in many ſuch things: your Maſſe altar therefore is that abominable table, not our Communion table. And you are thoſe worſhippers of the Idols of ſilver and gold, *Apoc.* 9.20. for you have ſuch Images in your Churches, you fall downe and pray before them, and offer incenſe to them, and ſo are moſt groſſe Idolaters: but wee follow the rule of your owne Councels, *Synod. Moguntin. cap.42. Nos prava ſuperſtitioni viam praecludere volentes, omnibus locorum Ordinariis injungimus, ut ſi forte in territoriis ſuis concurſus ad imaginem fieri, & homines ad ipſius imaginis figuram reſpectum habere, & quaſi quandam divinitatis opinionem illi tribuere animadverterint, ipſam imaginem pro cauſa qualitate tollant, aut mutent:* Wee willing to ſtop all way againſt ſuperſtition, doe enjoyne the Ordinaries, that if they ſee in their territories the people to run to images, and to attribute unto them a divine power, having reſpect to the figure of the image, that they either take away, or change the image. If they be idolaters that have taken away idols, and aboliſhed them, then will we alſo be idolaters.

Thirdly, now to anſwer to their argument: Firſt, they ſhew of what making they are, and whoſe children they be, in that they are afraid, that the truth by them ſhould be graced, and Chriſts inſtitution honoured. They will not come to Church, becauſe they thinke it would bee an honour, not to *Calvins*, but to Chriſts Communion: to whom we may ſay, as S. *Stephen* to the perverſe Jewes, *Act.7.51. You ſtiffe-necked and of uncircumciſed hearts and eares, you have alwayes reſiſted the Holy Ghoſt, as your fathers did, ſo doe you:* And as the Pſalmiſt ſaith, *O yee ſons of men, how long will yee turne my glorie into ſhame? Pſalm.4.2.* Doth it grieve you that Chriſt ſhould be honoured and his inſtitution reverenced? O enemies to God and all godlineſſe! Secondly, though they doe come to our Churches, if their hearts bee not reformed, but doe cloake the ſuperſtition of their darke mindes, with the ſhew of outward conformitie and obedience, they are ſo farre from gracing our aſſemblies, that they are a diſgrace and a diſhonour to them. And as *Iude* ſaith of ſuch, *They are ſpots in your feaſts of charitie, verſ.12.* ſo theſe are foule blemiſhes in our holy meetings, when as hypocrites doe joyne themſelves to the aſſemblies of the Saints. They need not feare, leſt thus comming they ſhould honour our Communion, nay rather as much as in them lyeth, they prophane and pollute it: when holy things are thus caſt unto dogs, and pearles before ſwine. Thirdly, but if they would reſort to our aſſemblies dutifully, as it becommeth good Chriſtians, to receive inſtruction and comfort by the word of God and the Sacraments, they ſhould not for all this bring grace or win credit to theſe publike exerciſes, but ſhould themſelves be graced, and receive honour thereby. The Pſalmiſt ſaith, *Pſalm.149.9. Such honour God vouchſafeth his Saints,* that is, in giving unto them his word: ſo ſaith *Moſes, Deut.4.8. What nation is ſo great that hath ordinances and lawes ſo righteous? &c.* The Law of God maketh a people great, that is, honourable: and thus alſo have we anſwered this argument. Wherefore ſeeing they can now pretend no honeſt excuſe for their Recuſancie, for neither is our Service in it ſelfe hereticall, neither yet our people that profeſſe it, or Miniſters that preach it, Heretikes or Schiſmatikes: ſeeing alſo they may bee freed from diſſimulation, when their hearts ſhall truly bee converted unto God, and ſo yeeld obedience to our publike aſſemblies, and that by their comming God may bee honoured, I pray God give them grace to acknowledge their wilfulneſſe, and forſake their errors, into the which their blinde guides have led them, that they may now at length joyne themſelves unto the true Church of Chriſt, in the profeſſion of the right faith, to the ſalvation of their ſoules.

Act.7.51.

Pſal.4.2.

Pſal.149.9.

Deut.4.8.

Here now I thought to have inſerted a Treatiſe againſt the Browniſts, wherein I have at large confuted the arguments which they uſe againſt our Church, and likewiſe propounded our reaſons in defence thereof, with a diſcoverie of divers erroneous opinions by them held and maintained: but I altered my purpoſe upon theſe reaſons. Firſt, the Treatiſe was not fully finiſhed, and the Printer called upon me earneſtly to make haſte. Secondly, becauſe I intended to deale onely againſt the Papiſts in this worke. Thirdly, though they bee peeviſhly ſet, yet I judged them the leſſe dangerous enemies, ſeeing they diſſent not from us in the fundamentall points of our faith. Fourthly, many of their aſſertions are ſo abſurd, that they are rather to be laughed at, than worthy of any confutation. Therefore not ſtaying the Reader further in theſe digreſſions, I proceed to the reſt of the Controverſies that follow.

THE SECOND PART OF THIS CENTVRIE, OF THE FIVE POPISH SACRAMENTS.

HERE ENSUE THE CONTROVERSIES OF THE five other Popiſh Sacraments: Penance, Matrimony, Confirmation, Orders, Extreme Unction.

The fourteenth generall Controverſie, Of Popiſh Penance.

VNto this Controverſie belong theſe queſtions following:

1 Of the name Penance, whether it be rightly given.

2 Whether that which they call Penance, but wee much better, Repentance, be a Sacrament.

3 Whether there bee any other Sacrament of Repentance beſide Baptiſme.

4 Of the eſſentiall parts of Penance, as the matter and forme, and of the three materiall parts, Contrition, Confeſſion, Satisfaction: with an appendix, whether Repentance goe before Faith.

5 Of Contrition, 1 The cauſe thereof, 2 The quantitie thereof, 3 Whether it be joyned with faith, 4 Whether it be ſatisfactorie, 5 Whether Contrition bee neceſſarie for veniall ſinnes, 6 Of Contrition which proceedeth onely of feare.

6 Of Auricular Confeſſion, 1 Whether it bee neceſſarie, 2 Whether it bee a divine ordinance, 3 To whom it is to be made, 4 Of the time.

7 Of Satisfaction, with the ſeverall branches of this queſtion.

8 First, of penall injunctions, 1 Whether neceſſarie, 2 By whom to bee impoſed. Secondly, of Indulgences, 1 Whether there be any ſuch, 2 The ground of them, 3 In whoſe power they be.

9 The circumſtances of Penance, 1 Their habit, 2 Their works, 3 Of the time of their Penance.

The firſt Queſtion, Of the name of Penance.

The Papiſts.

42. Error.

THe Latine word ***Pœnitentia***, which they tranſlate Penance, being derived of ***pœna***, doth ſignifie (ſay they) not onely confeſſion and amendment of life, but contrition and ſorrow for the offence, and painfull ſatisfaction, ***Bellarm. lib.1. cap.7.***

Math.11.21. Luke 11.32.

Argum. ***Math.*** 11.21. The word muſt needs ſignifie ſorrowfull, painfull, and ſatisfactorie Penance, ***Rhemiſt. Math.*** 3.2. for no man doth ſit downe in ſackcloth and aſhes, which hath not repented before: this therefore is a penall action that followeth the inward ſorrow. So the Ninivites are ſaid to have repented, ***Luk.*** 11.32. which ***was in ſackcloth and aſhes, and prayers: Ergo,*** Penance conſiſteth in an outward penall action, ***Bellarm. ibid.***

Anſwer. The places quoted out of S. ***Matthew*** and S. ***Luke*** prove no ſuch thing: where our Saviour ſaith, that Tyre and Sidon would have repented in ſackcloth and aſhes, and Ninive had repented: which is no ſatisfaction for ſinne, but an outward ſigne of true ſorrow for ſinne, inwardly conceived: for repentance is begun inwardly, and continued and finiſhed outwardly: ſo then aſhes, ſackcloth, was no part of repentance, but an outward teſtification of their inward griefe.

Argum. 2. S. ***Paul*** ſaith, ***I ſhall bewaile many of them which have ſinned, and not done penance for their uncleanneſſe,*** 2 ***Corinth.*** 12.21. It cannot be ſaid, ***which have not repented,*** for, or becauſe of their uncleanneſſe: for then ſinne ſhould bee the cauſe of repentance, which it is not: for inward repentance commeth of ſome good inſpiration: but ſinne is properly ſaid to bee the cauſe of outward penance, *Bellarm. ibid.*

Anſwer. Firſt, ſinne is not the cauſe of inward repentance, but the occaſion, no more is it of outward penance or puniſhment: for as the inward repentance proceedeth from a good *inſpiration*, ſo the outward puniſhment is procured by the inward ſorrow, as *the aſhes and ſackcloth* of the Ninivites were outwardly uſed, becauſe they firſt inwardly ſorrowed. Secondly, that the Apoſtle ſpeaketh here of *inward repentance*, it is evident: becauſe 1 he ſaith, *he ſhall bewaile:* that is, becauſe they have not mourned for themſelves, hee will: as *Ambroſe* in the like caſe; *Si Saul defleſſet peccata:* If *Saul* had mourned for his ſinne, *Samuel* had not wept: *lib.5. in Luc.* 2 And it was in the Apoſtles power to have inflicted an outward puniſhment, as hee did upon the inceſtuous young man: but to cauſe them to repent was not in his power: the Apoſtle then would not have complained of that which was in his power to have enjoyned them. 3 And he ſaith, *I ſhall bewaile many*: There was a great multitude of them, in which caſe no ſuch penance could be inflicted, the diſeaſe being ſo generall; and thus *Auguſtine* expoundeth this place: *Cum idem morbus plurimos occuparit, nihil reſtat præter gemitum:* When as the ſame diſeaſe hath occupied many, there remaineth nothing but mourning: the Apoſtle doth not now bid them not to eat meat with ſuch, as hee gave a charge concerning the young man, &c. *lib.3. cont. Parmen. cap.3.* So that in *Auguſtines* judgement no ſuch externall penance is here ſignified; a great part of the flocke being with this diſeaſe invaded.

The Proteſtants.

THat this word (μετανοία) uſed in the new Teſtament, is more fitly tranſlated *repentance*, to ſignifie a change of the minde, than by them, *penance*, to betoken ſome outward penall ſatisfactorie act, thus it is proved.

Arg. 1. The Greek word everie where uſed is μετανοία, which ſignifieth as *Laurentius Valla* noteth, *emendationem mentis*, the change or amendment of the minde; and no ſuch outward ſatisfactorie Penance as they pretend. Wherefore it is more fitly Engliſhed, Repentance. And although the Latine word *pœnitentia*, doe not properly expreſſe the Greek word, to the which *reſipiſcere*, and *reſipiſcentia*, repentance and to repent doe better anſwer: yet *agere pœnitentiam*, in Latine, is not to do penance, as the Rhemiſts tranſlate it, but is all one, as to ſay, repent: yea and ſo the Rhemiſts themſelves read, be penitent, *Mark.1.15.* and not, doe penance. And *Act.11.18.* they tranſlate, *pœnitentiam*, repentance.

Argum. 2. *Matth.3.2. Iohn Baptiſt* preached and ſaid, *repent, &c.* not as the Rhemiſts tranſlate, *doe penance:* that inward repentance is here ſignified, it appeareth by theſe reaſons. 1 *Iohn* is ſaid, *To preach the Baptiſme of repentance for the remiſſion of ſinnes, Luk.3.3.* That which hee preached, the people practiſed: but wee read not of any outward penall works they did, but onely of contrition and confeſſion for their ſinnes, *Matth.3.6.* 2 Againe, Baptiſme is in the name of Chriſt: Penance is a worke of man, whereby ſatisfaction is made unto God, as they teach: how then can it be the *baptiſme of penance:* for Chriſt to ſatisfie, and man to ſatisfie, are two contrarie things. 3 *Iohn* alſo ſaith, *Bring forth fruits of repentance:* worthy or meet for repentance: outward penall acts then are the fruits of repentance, they are not repentance it ſelfe.

Argum. 3. *Act.2.38. Repent and be baptized*, not doe penance and be baptized: for 1 they were immediatly the ſame day baptized, *verſ.41.* What time was there here for any doing of penance? 2 And ſeeing you make penance a Sacrament, how could they doe penance before they had received Baptiſme, the firſt Sacrament? 3 Thus their owne Gloſſe expoundeth, *Cauſ.33. diſtinct.1. de pœnit. c.87. gloſſ. Petrus legitur dixiſſe, &c. Peter* ſaith in the Acts, *doe penance, &c. Quod de interiori, &c.* Which is underſtood of the inward, not outward penance: ſo the ſame Gloſſe, *c.34. Converſio eſt cordis verſio:* Converſion is the verſion or turning of the heart.

Auguſtine thus taketh this word *pœnitentia*, [a] *Rectè pœnitens quicquid ſordium contraxit, oportet ut abluat ſaltem mentis lachrymis:* The true penitent man muſt at the leaſt waſh away his ſinnes with the teares of the minde, &c. If then repentance bee in the ſoule, what is become of this outward ſatisfactorie penance?

Colonienſ. part.7. cap.31. Pœnitentia tum rectè prædicatur, [b] *cum arguuntur ſcelera ac flagitia per verbum Dei, & incutitur populo timor iræ, indignationiſque, ac juſti judicii Dei:* Then Penance or Repentance is rightly preached, when mens ſins are reproved by the word of God, and a feare of Gods wrath and juſt judgement is ſtriken into the people, &c. This Councell calleth that Penance, when the people begin inwardly to feele Gods wrath, and ſo lament for their ſins: they ſpeake of no ſuch outward ſatisfactorie Penance.

1 The ancient writers of the Greeke Church take repentance for a change of the minde, not for any externall penall worke: as *Iuſtinus Martyr* ſaith, that God will rather have *repentance, than puniſhment*, that is penance: And againe, ſpeaking of the repentance of the Ninivites, he calleth it, *true repentance from the heart.*

2 So alſo *Tertullian* defineth, *Pœnitentiam animi paſſionem*, repentance to be a paſſion of the minde: and hee maketh three parts of repentance, *Satisfactio confeſſione diſponitur, confeſſione pœnitentia naſcitur:* Satisfaction, confeſſion, and penitence, that is, contrition of the heart. *Athanaſius* ſaith, therefore penance is called repentance, *Quod mentem à malo ad bonum transferat*, Becauſe it turneth the minde from evill to good.

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[a] De pœnitentia, cap.9.

[b] This place is excepted againſt, as though this Popiſh Councell were miſ-alleaged, which maketh three parts of Penance as other Romaniſts doe: but the queſtion is not here of the three parts of Penance, but of the ſignification of the word Penance: ſee this objection fully anſwered: Retect. p.115.

τὴν μετανοίαν ἢ τὴν κόλασιν, Apolog. 2.

ἀπὸ τῆς καρδίας ἀληθινῆς μετανοίας: Dialog. cum Tryphon.

Libr. de pœnitent. queſt. 162.

3 Confeſſion of Saxonie, *artic.* 16. *Neither doe we goe about to make any brawlings about the word (repentance) if any man like it better, let him uſe the word (converſion)*: They take repentance for the converſion of the heart. Harm.ſect.8. pag.230.

4 See their owne Councell of Collen before produced.

The ſecond Queſtion, VVhether there be any Sacrament of Penance.

The Papiſts.

CHriſt (they ſay) inſtituted the Sacrament of Penance, when he breathed upon his Apoſtles after his reſurrection, and ſaid unto them: *Receive ye the holy Ghoſt: whoſe ſinnes ye remit, they are remitted: whoſe ſinnes ye retaine, they are retained, Iohn* 20. 22. The facultie of the Prieſthood conſiſting in remitting of ſinnes, is here beſtowed upon the Apoſtles, *Rhemiſt.annot, Ioh.* 20. *ſect.*5. Hereupon they are bold to conclude, that Penance is truly and properly a Sacrament: *Concil. Trident. ſeſſ.* 14.*can.*1. 43. Error. Ioh.20.22.

Bellarmine addeth further, that here is *externum ſymbolum*, an externall ſenſible ſigne, the words of abſolution, and a promiſe of grace, namely, remiſſion of ſinnes: *Ergo*, a Sacrament of Penance: *Lib.*1.*de pœnitentia,cap.*10.

Anſw. Firſt, if the power of remiſſion of ſinnes were here firſt inſtituted, how could the Apoſtles have baptized before, without power to remit ſinnes to the penitent? Chriſt therefore in this place doth but renew and confirme the authority of their Apoſtleſhip, which was granted to them before: *Matth.*18.18. Matth.18.18.

Neither is there here any externall viſible ſigne to make a Sacrament, as even now ſhall be ſeene: and as for the promiſe of remiſſion of ſins, it is not here annexed to an externall ſigne: but generally made to the Apoſtles to be executed as well without as with a Sacrament: as the Councell of Cabilon ſaith: *Deus ſalutis & ſanitatis author plerunque hanc præbet ſua potentia inviſibili adminiſtratione, plerunque medicorum operatione*: God the Author of ſalvation ſometime giveth forgiveneſſe of ſins by his inviſible power, ſometime by the working of his Miniſters, our Phyſicians, *Can.*33.

Secondly, this power here given, is principally exerciſed by preaching of the word of God, and denouncing publikely or privately the promiſes of God, for remiſſion of ſinnes to the penitent, or the threats and judgement of God, in binding the ſinnes of the obſtinate and impenitent: So *Luke* 20. 24. Chriſt commandeth his Apoſtles to preach repentance and remiſſion of ſinnes in his name. Luke 20.24.

Thirdly, we confeſſe alſo a judiciarie power of the keyes, in binding and looſing, which is exerciſed in Eccleſiaſticall diſcipline, in puniſhing and abſolving according to the word of God: as the inceſtuous perſon was bound, when he was delivered up to Satan, 1 *Cor.* 5. 5. he was looſed againe, when he was reſtored to the Church, 2 *Cor.*2.7. But neither this nor the other was commended to the Church as a Sacrament. 1 Cor.5.5. 2 Cor.2.7.

Argum. 2. *Bellarmine* affirmeth, the Montaniſts and Novatians were the firſt that denied penance to be a Sacrament; for they did not, as ſome think, deny forgiveneſſe before God to thoſe that fell, but onely penance and reconciliation in the Church, *Bellarm.cap* 9.

Anſw. As *Bellarmine* is to be truſted in this, ſo let him be credited in the reſt: but in this place he hath deviſed a notable forgerie: firſt, thoſe forenamed heretikes did not only exclude thoſe that fell in time of perſecution from reconciliation to the Church by penance, but even deprived them of all hope of remiſſion of ſinnes before God. *Cyprian* deſerveth rather to bee credited herein, than this Sophiſter: *lib.* 3. *epiſt.*23. *Puto his indulgentiam Domini non defuturam, &c.* I doe think that mercy with God will not be wanting to thoſe, who once ſtood in the battell, though they afterward fell: thus he pleadeth againſt the Novatians, in the behalfe of thoſe that were fallen. And *Ambroſe* likewiſe, *lib. de pœnitent. lib.* 1. *cap.*9. thus witneſſeth, alleaging theſe words of our Saviour: *Every one that beleeveth in him, ſhall not periſh, but have life everlaſting: if thou deſireſt to call againe any that is fallen, doeſt thou exhort him to beleeve, or not to beleeve? ſurely to beleeve: he then that hath faith, hath eternall life; he that hath life, is not excluded from forgiveneſſe: Athanaſius.* Theſe Fathers are evident witneſſes, that the Novatians did ſhut out grievous ſinners from forgiveneſſe before God.

Secondly, it is one thing to take away penance altogether, another to deny it to be a Sacrament: the firſt theſe heretikes were guilty of, the ſecond we affirme, but not the firſt.

Thirdly, if to deny penance be all one, as to deny it to be a Sacrament, then the Fathers are further off (then we) from making it a Sacrament; for they did not grant publike penance twice: *Auguſtine epiſtol.* 54. *Pœnitentia in eccleſia non iteratur*: Penance or publike repentance is not iterated in the Church: but we are not ſo ſtrict, but that to the truly penitent, though they have fallen againe, we admit a ſecond reconciliation to the Church.

Argum. 3. *Bellarmine*, to prove penance a Sacrament, alleageth the teſtimony of the Fathers: hee produceth the witneſſe of ten of them: *Tertullian, Cyprian, Ambroſe, Hierome, Auguſtine*, with others: and yet not one of them affirmeth penance a Sacrament: but ſome doe call it *aliud lavacrum*, another Laver, and that it doth imitate Baptiſme, *Medicinam pœnitentiæ*, the medicine of penitencie, and ſuch like, but none of them calleth it a Sacrament: but onely one *Victor Cartennenſ.* who is brought forth in the eleventh place, but he is not ancient enough to be credited for this matter, nor of weight to ſway againſt the reſt.

The Proteſtants.

Rom. 6.4.

TRue repentance wee doe acknowledge, which is a dying to ſin, and a walking in newneſſe of life, *Rom.* 6. 4. But a Sacrament of repentance we finde none in Scripture, and therefore wee deny it.

Argum. 1. In every Sacrament there is an externall ſenſible element, as Water in Baptiſme, Bread and Wine in the Lords Supper: but there is none in their penance: *Ergo*, no Sacrament.

Bellarmine anſwereth, that the words of abſolution and confeſſion, are the outward ſignes in penance: it is not neceſſary it ſhould be a viſible ſigne: it is a ſenſible ſigne being audible, *cap.* 11.

Anſw. 1. There muſt be the word beſide the element: as *Auguſtine* ſaith, *Accedat verbum ad elementum:* Let the word be joyned to the element; and it maketh a Sacrament: the word it ſelfe cannot be the element: for the ſame thing cannot both ſanctifie and be ſanctified. And if the audible word be the element, by this reaſon the preaching of the word alſo ſhall be a Sacrament.

Bellarmine replieth: 1 That whether the outward ſigne be viſible, or audible, it skilleth not, ſo it be apt to expreſſe the ſpirituall effect: as the ſigne in penance is, which conſiſteth in the words of the Prieſt abſolving, and the confeſſion of the penitent party: and S. *Auguſtine* ſpeaketh onely of the Sacrament of Baptiſme, when he ſaith, *Let the word be joyned to the element, &c. Bellarm. cap.* 11. *reſp. ad* 7. *argum. Kemnitii.*

1 Timoth. 4.5.

Anſw. If 1 An audible ſigne ſufficed, what needeth water in Baptiſme? for there the Miniſter ſaith, *I baptize thee*, as in the other, *I abſolve thee.* 2 The Apoſtle ſaith, *Every thing is ſanctified by the word and prayer*, 1 *Tim.* 4. 5. If the word doe ſanctifie, then is it not the thing ſanctified. 3 It cannot bee ſhewed, that any of the Sacraments of the law, which did reſemble ours, had any ſuch audible ſigne. 4 *Auguſtine*, though in that place, ſpeaketh chiefly of Baptiſme, yet elſewhere ſheweth this to be the generall condition of all Sacraments, to have a viſible ſigne: as ſpeaking of the anointing of *Aaron: Quod in genere viſibilium ſignaculorum ſacroſanctum eſt, ſicut ipſe Baptiſmus, &c.* Which in the kinde of viſible ſignes is holy, as Baptiſme is: So then he accounteth all holy ſignes, viſible, *cont. Petilian. lib.* 2. *cap.* 104.

Likewiſe, *lib.* 3. *de doctrin. Chriſtian. c.* 7. *Deus nobis ſigna pauca pro multis dedit, factu facilia, &c.* God hath given us few ſignes for many, eaſie to be done, excellent in ſignification, moſt chaſte in obſervation, ſuch as is Baptiſme and the celebration of the Body and Bloud of the Lord, &c. the ſignes of the Sacraments are eaſie to be done, not eaſie to be ſaid: and as they are in Baptiſme and the Euchariſt, but there they are viſible.

2 Sam. 12.13.

Argum. 2. There was repentance and abſolution of ſinnes, both in the old Teſtament: for both *David* confeſſed and was ſorry for his ſinne, and the Prophet *Nathan* pronounced forgiveneſſe from God, 2 *Sam.* 12. 13. So likewiſe *Iohn* preached repentance for remiſſion of ſinnes, and the people came and confeſſed their ſinnes: here were all things neceſſarie for true repentance, yet was it no Sacrament all this while, as they themſelves confeſſe, which they hold to be inſtituted after Chriſts reſurrection, *Trident. Concil. ſeſſ.* 14. *cap.* 1. Why then ſhould it bee rather a Sacrament now, than before?

Bellarmine anſwereth. 1 That the power of remitting ſins was not given to any in the old law: And that *Nathan* did not remit unto *David* his ſins, but only ſhew that God had remitted them: And if *Nathan* did obſolve *David*, it was but one ſingular example, which maketh no law.

Iſay 1.18.
Iſay 6.7.
Ezech. 18.22.
Hoſh. 14.3.

Contra. 1. If *Nathan* did declare unto *David*, that God had forgiven him, it was ſufficient: for the Apoſtles themſelves had no further power, than to declare on Gods behalfe remiſſion of ſins to the penitent, and to ſhew the way how they ſhall be forgiven. *Synod. Cabilonenſ. ſub Carolo* 33. *Confeſſio quæ Deo fit, purgat peccata, quæ Sacerdoti fit, docet, qualiter ipſa purgentur peccata:* The confeſſion which is made to God, purgeth ſin, that which is made to the Prieſt, ſheweth how ſin ſhould bee purged, &c. So the people being pricked in heart at the Sermon of S. *Peter*, cryed, ſaying, *Men and brethren what ſhall we doe? Act.* 2. 37. then *Peter* himſelfe abſolveth them not, but only ſheweth what courſe they ſhould take to have their ſins forgiven. 2 The pronouncing remiſſion of ſins, is no extraordinarie thing in the old Teſtament: *Iſay* 1. 18. *Though your ſins were as crimſon, Chap.* 6. 7. *thy ſin ſhall be purged:* and more plainly, *Ezech.* 18. 22. *Hoſh.* 14. 3. *Take unto you words.* And be it that *Nathan* did it but once, yet have we once in the old Teſtament abſolution of ſins, which the Jeſuite denieth.

Bellarmine. 2. That Penance, which *Iohn Baptiſt* and our Saviour Chriſt preached, was no Sacrament, becauſe the words of abſolution were wanting in *Iohns* penance; and confeſſion, in that which Chriſt preached: *lib.* 1. *de pœnitent. cap.* 11.

Luke 3.3.

Contra. 1. The people confeſſed their ſins before *Iohn*, this they willingly grant: it is manifeſt alſo that hee declared to them remiſſion of ſins, for hee preached the Baptiſme of repentance to the remiſſion of ſins, *Luke* 3. 3. And to what end ſhould, or would the people have confeſſed their ſins, if they had not expected forgiveneſſe of the ſame at *Iohns* hands? 2 Concerning the repentance which

Luke 7.48. Luke 19.8,9.

our Saviour preached, there was both the words of abſolution, *Luke* 7. 48. *Thy ſinnes are forgiven thee*; and the womans abundant teares, therewith waſhing Chriſts feet, ſtood for confeſſion: and yet more plainly, *Luke* 19. *Zacheus* confeſſeth, *verſ.* 8. Chriſt abſolveth, *verſ.* 9. *This day is ſalvation come to thy houſe*. Here therefore was as much a Sacrament of penance, as was after miniſtred by the Apoſtles.

Acts 26.20.

Argum. 3. *Act.* 26. 20. S. *Paul* having ſet downe the ſumme of repentance: *To repent, to turne to God, and to doe works worthy of repentance*: afterward teſtifieth thus, *verſ.* 22. *Saying none other things, than Moſes and the Prophets did ſay ſhould come*; *Paul* preached no other repentance, than the Prophets; but they preached no Sacrament of repentance; which they themſelves confeſſe: *Ergo*.

Bellarmine 1. *Paul* doth not recite the ſumme of the doctrine of penance, but it is an exhortation onely to penance. 2 And hee ſpeaketh of penance before Baptiſme, which is no Sacrament. 3 And the things which the Apoſtle ſaith agreeable to the Prophets, are not concerning penance, but as touching the Paſſion, and Reſurrection of Chriſt, as it followeth, *verſ.* 23. *reſponſ. ad* 4. *argum. Kemnitii*.

Anſw. Firſt, 1 The ſumme of the doctrine of repentance, is to turne in heart to God, and to bring forth good fruits: as *Auguſtine*; *Fructus eſt dignus pœnitentiæ transacta flere peccata, & eadem iterum non agere*: It is a worthy fruit of repentance, to lament ſinnes paſt, and not to doe the ſame againe: *Serm. de tempor.* 66. This ſumme of the doctrine of repentance, the Apoſtle here ſetteth downe, not by way of exhortation onely, but he ſaith, *he ſhewed, Annunciavit*, he preached or declared it unto them, by way of inſtruction. Secondly, there is one and the ſame kinde of repentance, both before and after Baptiſme, as followeth in the next argument. Thirdly, not the preaching only of Chriſts *ſuffering* is the doctrine agreeable to the Prophets, but of *remiſſion of ſinnes*, in his name, and ſo conſequently of *repentance*, as S. *Peter* ſheweth, *Act.* 10. 43. *To him all the Prophets witneſſe, that through his name all that beleeve ſhall have remiſſion of ſinnes*.

Argum. 4. There is one and the ſame kinde of repentance before Baptiſme and after: but the firſt is not a Sacrament, as they confeſſe: *Ergo*, no more is the latter.

Bellarmine, Penance after Baptiſme requireth particular confeſſion of ſinnes, and laborious works, ſo doth not penance before Baptiſme, *Bellarm. cap.* 11.

Matth. 3. 6.

Anſw. Firſt, particular confeſſion is not requiſite at all, as afterward ſhall be ſhewed: but both confeſſion, and bringing forth of good fruit are neceſſarie in repentance before Baptiſme, as may appeare, *Matth.* 3. 6. they *confeſſed their ſinnes*, *verſ.* 8. *Bring forth fruits, &c.* Secondly, *Auguſtine* ſetteth forth *Zacheus* as an example of true repentance, *ſerm.* 116. *de tempore*: who both confeſſed his ſinnes and made reſtitution, *Luke* 19. 8. being not yet baptized.

Serm. de Baptiſmo ad Infantes, & lib. 3. quæſt. veter. Teſtam.

Auguſtine thus writeth: *Sacramentum ideo dicitur, quia aliud videtur, aliud intelligitur*: It is called a Sacrament, becauſe one thing is ſeene, another underſtood. And then he ſaith, *Quod tale aut ipſi videant, aut aliis queant oſtendere in eo quod Sacramentum pœnitentiæ vocant*: But neither doe they ſee, or can ſhew to others, any ſuch viſible ſigne in that which they call the Sacrament of repentance. Here *Auguſtine* denieth repentance to be a Sacrament, becauſe it hath no viſible ſigne.

Bellarmine anſwereth here very ſimply, that *Auguſtine* by a viſible ſigne underſtandeth, that which is ſenſible to any of the ſenſes, though it be to the hearing, *cap.* 11. *reſponſ. ad* 3. *argum. Calvini*. Thus that which is onely heard, ſhall be ſaid to be viſible, which is moſt abſurd, and needeth no other confutation.

The Maſter of the Sentences propoundeth two reaſons againſt the Sacrament of penance, which require a further anſwer: firſt, *if outward penance be a Sacrament*, then it would follow, that, *Non omne Sacramentum Evangelicum id efficit, quod figurat*: That every Sacrament of the Goſpell doth not effect that, which it figureth: but inward repentance doth effect the outward, not contrariwiſe: The anſwer there is this, that the propoſition is true onely of thoſe Sacraments, that were inſtituted in the Goſpell, *but Penance and Matrimonie had their beginning before*: but ſeeing theſe new Sophiſters make Penance a Sacrament of the Goſpell, they muſt finde out another anſwer: *Lombard. lib.* 4. *diſt.* 22. *c*.

The other reaſon objected is this; if externall Penance be a Sacrament, it will follow, that *res Sacramenti*, the ſacramentall thing or work ſhould goe before the Sacrament, as inward repentance is the ſacramentall thing, and goeth before outward penance: the *Maſter* ſaith this may well be ſo, but we ſee not how, it would have a better anſwer, I would have them demurre further upon it.

This truth alſo is ſealed: *Agnes Smith* burned denying the Sacrament of penance: *Foxe p.* 1879.

Socrates lib. 5. cap. 9.

1 It ſeemeth, that of ancient time penance was not held for a Sacrament in the Greeke Church: for *Nectarius* the Patriark, upon a certaine abuſe which happened in the Church by reaſon of private confeſſion, a certaine noble woman and a Deacon having company together, aboliſhed that rite of penance, leaving every one to his owne conſcience, when they come to the Communion: but he would not have aboliſhed one of the Sacraments.

Lib. 4. cont. Marcion.

2 *Tertullian* nameth onely two Sacraments in uſe in his time: for thus he ſpeaketh to the Marcionite heretike concerning the admitting of ſuch as are married to the Sacraments: *Nec alibi conjunctos ad Sacramentum Euchariſtiæ & Baptiſmatis admittens*: Not being otherwiſe joyned together ad-

mitteſt

mitteth them to the Sacrament of Baptiſme and the Euchariſt, &c. Upon the which words, *Beatus Rhenanus*, one of their owne writers, giveth this marginall note: *Baptiſmus & Euchariſtia duo Sacramenta Primitivæ Eccleſiæ*: Baptiſme and the Euchariſt two Sacraments of the Primitive Church.

3 See before the confeſſion of the reformed Churches concerning the number of the Sacraments, which they acknowledge only to be but two: *Centur.2.err.104.*

Coſter. Enchiridion. Conſult. artic.13. 4 Their owne *Coſterus* defineth a Sacrament, to be *externum & viſibile ſignum*, an externall and viſible ſigne of a divine and inviſible grace, &c. By this definition, Penance which hath no viſible ſigne, cannot be a Sacrament. *Caſſander* one of their owne confeſſeth, that untill *Peter Lombard*, they ſhall not readily finde any writer, *qui certum numerum Sacramentorum ſtatuit*, which appointeth a certaine number of the Sacraments.

The third Queſtion, VVhether there be any other Sacrament of repentance, beſide Baptiſme.

The Papiſts.

44. Error. Secunda tabula poſt naufragium. 1 Ioh.1.9. BAptiſme ſerveth onely, they ſay, for remiſſion of ſinnes done before: for ſinnes committed after Baptiſme, the Sacrament of Penance, which is a diſtinct Sacrament from Baptiſme, is appointed for a remedy: and therefore is fitly called, *The ſecond table of refuge after ſhipwrack*: *Concil. Trident. ſeſſ.14.can.2.*

Argum. 1. S. *Iohn* ſaith, *If wee confeſſe our ſinnes*, he is faithfull to forgive us: he ſaith not, that by the memorie of Baptiſme, but by confeſſion, which is a part of penance, our ſinnes are forgiven: *Bellarm. cap.13.*

Anſw. Firſt, we ſay not, that by the bare memorie or remembrance of Baptiſme, ſins after committed are done away: but that the ſacramentall force of Baptiſme doth extend it ſelfe to our whole life, that is, to be a ſeale unto us of remiſſion of all our ſins in the bloud of Chriſt. Secondly, the confeſſion of our ſins is not a taking away of the force of Baptiſme, but a more effectuall applying therof, as the people which were baptized by *Iohn* confeſſed alſo their ſins. Thirdly, it is no good argument, we muſt confeſſe our ſins after Baptiſme: *Ergo*, Penance is another Sacrament beſide Baptiſme: for confeſſion of ſins is a fruit of the Sacrament of Baptiſme.

Argum. 2. In the old Law Circumciſion was not appointed as a remedy for ſins committed afterward, but they had ſacrifices and other expiations, &c. ſo in the new Teſtament Baptiſme is not appointed to purge ſinne after Baptiſme, but we have the ſacrifice of the new Teſtament, and abſolution, &c. *Bellarm. cap.13.*

Act.7.51. *Anſw.* Firſt, the force and efficacie of Circumciſion was ſeene in the reformation of the whole life: why elſe doth *Stephen* thus charge the Jewes, *Act. 7. 51.* that they were of *uncircumciſed hearts and eares*? ſignifying thereby, that they did not expreſſe the force and vertue of their firſt Circumciſion in the renewing of their hearts, reforming of their eares: if then to circumciſe the eares, be an effect of Circumciſion, but infants cannot be circumciſed, becauſe they neither heare, nor underſtand; then it followeth, that the effect of Circumciſion was not limited only to that time, but was to be exercised and applied thorow the whole life. Againe, Circumciſion being *the ſeale of the righteouſneſſe of faith*, *Rom.4.11.* and faith being *the life* of the ſoule, *Rom.1.17.* it followeth that the whole righteouſneſſe and ſpirituall life of man, not the beginning only was then ſealed in Circumciſion, and now in Baptiſme. Rom.4.11. Rom.1.17.

Secondly, as then they had ſacrifices and Sacraments, not to beget a new faith, or to obtaine new remiſſion of ſins, but to confirme them in their firſt faith, and to apply the remiſſion of ſins ſealed in Circumciſion: ſo now beſide Baptiſme we have the Euchariſt, no ſacrifice, but a Sacrament, to cheriſh and revive in us our firſt life in Baptiſme: like as food doth not give a new life to the body, but onely ſuſtaineth the firſt life received in the birth, &c.

Heb.6.6. *Argum.* 3. The Apoſtle ſaith, *Hebr. 6.6. that they which have beene once lightned*, (that is, baptized) *if they fall away ſhould be renewed by penance*: they cannot be renewed againe by that penance, which is by Baptiſme: *Ergo*, by another penance they may; unleſſe yee will ſay that the Apoſtle excludeth ſuch as fall after Baptiſme altogether from *Penance*, which was the hereſie of the Novatians: *Bellarm. ibid.*

Anſw. Firſt, to be *lightned* is not to be baptized: the Apoſtle addeth further, *verſ. 5. They that have taſted of the good word of God*: but infants have no *taſte of the word*; therefore they are not illuminate in Baptiſme. Secondly, if by penance you underſtand Baptiſme, then you have made a good reaſon for us, that hold no other Sacrament of penance but Baptiſme. Thirdly, S. *Paul* ſpeaketh not of every falling after Baptiſme, but of manifeſt apoſtaſie, and utter renouncing of the grace received, for whom there was no more hope at all: which was not the error of the Novatians, that denied reconciliation to thoſe that fell of infirmity: but the Apoſtles owne poſition, *Heb. 10. 26. That there remaineth no more ſacrifice for ſinne at all for thoſe, which after the knowledge of the truth ſinne willingly*, that is, obſtinatly and with a malicious and perverſe minde, as the Apoſtle expoundeth himſelfe, *verſ. 29. They tread under foot the Sonne of God, &c. and deſpight the ſpirit of grace*: of ſuch the Apoſtle Heb.10.26.29.

ſpeaketh in this place, that they doe *crucifie to themſelves the Son of God.* Fourthly, if your expoſition be admitted, you have gained nothing but this, that there is repentance after Baptiſme, which you call penance, and this we deny not: but any other Sacrament of repentance, we acknowledge not, which you ſhould have proved.

The Proteſtants.

WE acknowledge no other Sacrament of repentance, but Baptiſme.

Arg. 1. The Scripture ſo calleth it, *The Baptiſme of repentance for remiſſion of ſins,* Mar.1.4. Marke 1.4.

Bellarmine anſwereth, that the Baptiſme of *Iohn* was called the Baptiſme of repentance, not the Baptiſme of Chriſt, *cap.14.*

Anſw. 1. We have proved before, *Contro. 12. queſt. 7.* that the Baptiſme of *Iohn*, and of our Saviour Chriſt was all one, and therefore this diſtinction faileth. 2 That Chriſts Baptiſme was a Baptiſme of repentance, S. *Paul* ſheweth, *Rom.6.4. We are buried by Baptiſme into his death, &c. that we ſhould walk in newneſſe of life.* Chriſts Baptiſme then teacheth us to die unto ſin, and to riſe up to newneſſe of life: but this is repentance, *Hebr. 6. 1. Repentance from dead works: Ergo,* Chriſts Baptiſme preacheth repentance. Rom.6.4. Heb.6.1.

So *Auguſtine* calleth Baptiſme, *Sacramentum fidei, & pœnitentia,* the Sacrament of faith, and repentance: what need we then ſeeke for a new Sacrament of repentance, which cannot any where be found in Scripture? De fide ad Petrum cap.29.

Bellarm. Firſt, *Auguſtine* calleth Baptiſme the Sacrament of faith, and *Penance* which goeth before Baptiſme, not of that, which followeth after. Secondly, *Iohns* Baptiſme is called the Baptiſme *of repentance to remiſſion of ſins,* not that it gave remiſſion of ſins, but it wrought repentance, and repentance remiſſion of ſins: but Chriſts Baptiſme worketh not repentance, but repentance goeth before, *cap.14.reſp.ad argum.3.*

Anſw. Firſt, How 1 Can Baptiſme be the Sacrament of faith and *Penance* before going, ſeeing children, that have Baptiſme, have as yet neither faith nor repentance? 2 And you contradict your ſelves: for you hold Penance before Baptiſme to be no Sacrament, and yet you ſay that *Auguſtine* calleth Baptiſme the Sacrament of Penance before going. Secondly, 1 Repentance went before *Iohns* Baptiſme: for they confeſſed their ſins before *they were baptized,* *Matth.3.6.* but without repentance, there can be no confeſſion. 2 And that *Iohns* Baptiſme ſealed remiſſion of ſins unto them, it is evident, becauſe they did thereby *eſcape the wrath to come, Luke* 3.7. But Gods judgements cannot bee avoided, where ſin is not firſt remitted. Math.3.6. Luke 3.7.

Argum. 2. If Baptiſme and the vertue thereof cannot be aboliſhed by ſin, then there is no need of another Sacrament of repentance: but the firſt is true, *Ergo,* the ſecond.

Bellarmine. The grace of regeneration had in Baptiſme, may afterward bee loſt and caſt out by ſinne.

Anſw. Firſt, as touching the grace of election, whereby infants are ſaved in Baptiſme, being taken away in their infancie, it is devilliſh doctrine to ſay it may be loſt: *for whom Chriſt loveth, he loveth to the end, Ioh.* 13.1. Secondly, the grace of regeneration, which is not conferred in Baptiſme, but onely ſealed, and afterward by the work of the ſpirit effected in the hearts of the faithfull, cannot be loſt where once it is wrought: *for the gifts and calling of God are without repentance, Rom.* 11. 2. And your owne Canons confirme the ſame: *Divina clementia dimiſſa peccata ulterius redire in ultionem non patitur:* The divine clemencie doth not ſuffer ſins once remitted to returne againe unto puniſhment, *Gelaſius cauſ.33.qu.3.diſtinct.4.c.24.* Ioh.13.1. Rom.11.2.

Argum. 3. Baptiſme is of no leſſe force and efficacie, than Circumciſion: but that was a durable and permanent Sacrament, effectuall thorow the whole life, being the *ſeale of the righteouſneſſe of faith, Rom.* 4. 11. But 1 Faith ſanctifieth both the firſt and latter repentance: *For without faith it is impoſſible to pleaſe God, Heb.*11.6. *Ergo,* even repentance following depended as then upon Circumciſion, ſo now upon Baptiſme. 2 And if Baptiſme be the ſeale of righteouſneſſe; but without finall and continuall repentance there is no righteouſneſſe, it is therefore the ſeale and Sacrament of all and every repentance. Rom.4.11. Heb.11.6.

Decret. par.2.cauſ.23. qu.1. c.40. in the title thus: *In extremo poſitus etiam ab hæretico pœnitentiam accipere valet:* At the point of death a man may receive penance of an heretike. And in the Canon it ſelfe: *Sine ſancti Baptiſmi Sacramento:* Without the holy Sacrament of Baptiſme he would not goe out of his life. Here Baptiſme is interpreted to be the ſame thing that is called before Penance.

Synod. Colonienſ. Docendus eſt populus, quod in Baptiſmo aboleatur vetus homo, remiſſo omni peccato, atque novus exoriatur, &c. The people muſt be taught, that in Baptiſme the old man is aboliſhed, all ſin being taken away, and the new man beginneth, &c. But to put off the old man with his works, *Coloſſ.*3.9. is nothing elſe but repentance, which is from dead works: *Ergo,* Baptiſme is the Sacrament of repentance. Coloſſ.3.9.

So alſo *Chryſoſtome* defineth Baptiſme: *Nihil aliud eſt quam interitus eius qui baptizatur & reſurrectio:* It is nothing elſe but the dying or periſhing of him that is baptized, and his riſing againe, &c. but this is repentance. In 6. caput ad Hebræos.

Tertullian calleth not penance, but martyrdome, *ſecunda ſolatia,* the ſecond comfort after Baptiſme. Lib. adverſ. Gnoſtic.

tiſme. ***Auguſtine*** maketh three actions of penance, *una qua novum hominem per Baptiſmum parturit*: One which begetteth a new man by Baptiſme, &c. the other is extended thorow the whole life; the third is for ſins committed againſt the Decalogue, &c. Baptiſme then in his opinion is a Sacrament of repentance. De pœnitent. medicin.c.2.

De captiv.Bab. c. de Baptiſ. loc.commun. tit.de pœniten. Lib.4.Inſtitut. c.15.ſect.4.

Luther ſaith, this penitence is nothing elſe but *via & reditus ad Baptiſmum*, a way and returning unto Baptiſme. ***Melancthon*** calleth *Baptiſmum ſignum pœnitentiæ*: Baptiſme a ſigne or ſymbole of repentance. To the ſame purpoſe alſo Maſter ***Calvin***: Of this opinion then (as we ſee) are the chiefe Writers of the reformed Churches.

The fourth Queſtion, Of the eſſentiall parts of Penance.

The firſt part, Of the matter and forme of Popiſh penance.

The Papiſts.

45. Error.

THe forme of this Sacrament, ſay they, conſiſteth in the words of abſolution, pronounced by the Miniſter, the matter thereof is the contrition, confeſſion, and ſatisfaction of the party penitent: *Concil.Tridentin.ſeſſ.24.cap.3. Bellarm.lib.1.cap.15.*

Argum. ***Bellarmine*** here hath no argument out of Scripture: and as for the Popiſh Counſels of Florence and Trent alleaged by him, we hold them not worth the anſwering. He onely obtrudeth this reaſon: A ſenſible ſigne of juſtifying grace inſtituted of God is a part of the Sacrament: but the action of the penitent party, weeping, and confeſſing his ſins, is a ſenſible ſigne that he is juſtified: *Ergo. Bellarm.cap.14.*

Anſw. Firſt, a ſenſible ſigne ſufficeth not, it muſt be a viſible element, that is the matter of the Sacrament, as water in Baptiſme, bread and wine in the Euchariſt: but the action of the penitent is no viſible element. 2 Againe, no humane action, ſuch as this of the penitent is, can be a part of a divine Sacrament. 3 It is no ſigne of grace, for an hypocrite may doe all this, as ***Ahab*** did, and not be juſtified.

The Proteſtants.

NEither is their penance a Sacrament, neither can theſe be parts of a Sacrament.

Argum. 1. In everie Sacrament there are two things required: *res terrena*, and *actio externa*, the earthly thing or element, as is water in Baptiſme; and the externall action: neither doth the element alone, nor the action alone make a Sacrament: as in Baptiſme there is both water, which is the matter; and the waſhing, that is the action. Wherefore ſeeing in their penance there is nothing but the action of the Miniſter, and the action of the receiver, it can be no Sacrament.

Argum. 2. The parts of everie Sacrament, as the forme, the matter, muſt bee inſtituted of Chriſt: but this are they not able to ſhew for the forme and matter of penance, namely, the inſtitution of Chriſt: *Ergo*, it is no Sacrament. For in theſe words of our Saviour Chriſt, *Whoſe ſins yee remit, &c.* which is the only place of inſtitution, which they are able to alleage for this their deviſed Sacrament, though we ſhould grant that the words of abſolution may be picked out of this place, which they ſay containe the forme; yet there is no mention of contrition, confeſſion, ſatisfaction in the partie abſolved, wherein conſiſteth the matter. If ***Bellarmine*** anſwer, as elſewhere hee ſaith, that theſe alſo may bee gathered out of this place, becauſe ſinnes muſt not bee forgiven, but to thoſe that confeſſe them; *Bellarm.cap.10.* We reply againe: 1 That in the inſtitution of a Sacrament there muſt be expreſſe mention of the materiall parts thereof, as it was in the inſtitution of Baptiſme, and the Lords Supper. 2 By the ſame reaſon we will conclude againſt the Jeſuite, that our Saviour Chriſt abſolved not, but upon confeſſion going before: for it is not like that he would forgive ſinnes, where ſinnes were not acknowledged: and thus there being confeſſion and abſolution in the penance that Chriſt preached, it muſt needs be a Sacrament after their definition, which ***Bellarmine*** inſtantly denieth.

Argum. 3. Some of the principall Schoolemen are of a contrarie judgement to ***Bellarmine***: one thinketh, namely *Gropperus*, that the action of the Prieſt is the materiall part of this Sacrament, and not the action of the penitent partie, *Enchirid. Colon.* Other, as *Scotus, in 4. ſenten. diſtinct.14.qu.4.* and *Ockam, Ioannes Maior* doe thinke, that the abſolution of the Prieſt is the onely eſſentiall part of penance. They reaſon thus:

Firſt, that is a Sacrament which is conferred by the Miniſter; but onely abſolution is conferred by the Miniſter, not the confeſſion of the penitent: *Ergo.*

Bellarmine anſwereth, that the penitent partie is *cooperator miniſtri*, is the helper of the Miniſter.

Contra. 1. Yet dare hee not ſay hee is the Miniſter: 2 Hee may as well ſay, that the people which eateth and drinketh and communicateth in the Euchariſt, is the Miniſters fellow-worker in the Sacrament.

Secondly, that only is of the eſſence of the Sacrament, which is cauſe of the Sacramentall effect: but abſolution only is the cauſe of remiſſion: *Ergo*, it is only of the eſſence, *Bellarmine* anſwereth, that as a man conſiſteth of two parts, the ſoule and body, yet hee underſtandeth onely by the ſoule: ſo the Sacrament conſiſting of two parts, may worke onely by one of them.

Contra. Firſt, if the Sacrament have two parts, and worke onely by one of them, then is the other ſuperfluous. Secondly, the ſpirit or ſoule of man only underſtandeth formally; but the matter and object of the underſtanding is delivered by the outward ſenſes: ſo likewiſe to the ſacramentall worke muſt concurre as well the matter as the forme thereof. Thus the Papiſts diſagree among themſelves, and each doe confute another: which ſheweth that their Sacrament of Penance is but a new device, ſeeing they know not themſelves what certainly to hold.

See the judgement of other Churches before, Err. 43. for they which hold not Penance to be a Sacrament, will not acknowledge theſe to be the eſſentiall parts thereof.

The ſecond part of this Queſtion, Of the three materiall parts of Popiſh Penance, Contrition, Confeſſion, Satisfaction.

The Papiſts.

THeſe three (ſay they) are the true and proper parts of Penance, Contrition, and painfull ſorrow of the heart, Confeſſion to the Prieſt, and Satisfaction to God for our ſins, *Concil. Trident. ſeſſ.* 14. *cap.* 4. *Rhemiſt. Matth.* 3. *ſect.* 2. 46. Error.

Argum. 1. Contrition is proved, *Pſalm.* 51. 17. *A contrite heart is a ſacrifice to God.* Confeſſion, *Matth.* 3. They were baptized in Jordane confeſſing their ſins. Satisfaction, *Matth.* 11. 21. They would have repented long agoe in ſackcloth and aſhes, *Bellarm. cap.* 19. Pſalm 51.17. Matth.3. Matth.11.21.

Anſw. Firſt, that godly ſorrow and contition of the heart is neceſſarie to true repentance, we never will deny: but that this ſorrow is any ſatisfaction to Gods juſtice, wee abhorre it as a monſtrous blaſphemy. Secondly, Confeſſion and acknowledgement of our ſins unto God; and in ſome caſes, where the conſcience is not ſatisfied to the Miniſter, or ſome other faithfull man, wee doe willingly grant: but that it is neceſſarie to make generall confeſſion of ſins to the Prieſt, that place proveth it not: for *John* had had ſhriving worke enough for many yeeres, to heare everie mans particular confeſſion. Thirdly, that ſitting in ſackcloth and aſhes was no ſatisfaction for ſin, but an outward ſigne of true ſorrow for ſin.

Argum. 2. In *Davids* repentance there was contrition: *his heart ſmote him*, when he had numbred the people, 2 *Sam.* 24. 10. Confeſſion, *I have ſinned exceedingly.* Satisfaction, by his prayer and offering of ſacrifice, &c. In the Publican, *Luk.* 18. there was contrition in that he durſt not lift his eyes to Heaven: Confeſſion, *Lord be mercifull to me a ſinner:* Satisfaction, in ſmiting upon his breſt, *Bellarm. cap.* 19. 2 Sam.24.10. Luke 18.

Anſw. Firſt, *Contrition* we grant in both theſe, as a preparation to further repentance, not as any part of ſatisfaction to Gods juſtice. Secondly, here is alſo confeſſion, but not auricular, by particular enumeration of ſins. *David* maketh confeſſion but of that one ſin at that time committed, the Publican confeſſeth in generall, and both confeſſe unto God; what is this to auricular confeſſion to the Prieſt? Thirdly, *David* offereth ſacrifice onely, 1 as a teſtimony of thankfulneſſe unto God, not by way of ſatisfaction: 2 and it was a ſmall ſatisfaction in the Publican for all his notorious ſins to ſmite upon his breſt: 3 Doe you thinke that oppreſſion, forgerie, extortion, ſuch as the ſins of the Publicans were, *Luke* 19. 8. are of ſo ſmall waight, that they may bee done with a knocke upon the breſt? 4 This ſmiting upon the breſt was a ſigne of contrition, no part of any ſatisfaction: And *Auguſtine* ſaith, *Tundere pectus quid aliud eſt, quam arguere, quod latet in pectore? &c.* To knocke upon the breſt, what is it elſe, but to reprove that which lieth hid in the breſt? *in Matth. ſerm.* 8.

The Proteſtants.

WE doe make two parts onely of true repentance, according to the Scriptures, that is, the mortifying of the old man with his works, by dying unto ſin: unto the which belongeth true ſorrow and contrition of heart for our ſins, 2 *Corinth.* 7. 11. acknowledgement and confeſſion thereof before God, 2 *Sam.* 12. 13. and a perfect hatred and deteſtation of ſin, and indignation with our ſelves for the ſame, 2 *Corinth.* 7. 11. The other part is the renewing and quickning of the new man in us, which conſiſteth partly in ſetting our conſciences at peace with God, our ſins being forgiven us, *Rom.* 5. 1. and working in us zeale, ſtudy, care, and deſire of newneſſe of life, 2 *Cor.* 7. 11. Theſe two parts onely we finde in Scripture. 2 Cor.7.11. 2 Sam.12.13. 2 Cor.7.11. Rom.5.1. 2 Cor.7.11.

Argum. 1. *Iſai.* 1. 17. Ceaſe to doe evill: Learne to doe good: wee muſt dye unto ſin, and walke in newneſſe of life, *Rom.* 6. 4. Put off the old man, put on the new, *Coloſſ.* 3. 9. Iſai.1.17. Rom.6.4.

Bellarmine anſwereth, 1 *Partes ſunt juſtitiæ, non pœnitentiæ:* Theſe are parts of righteouſneſſe, not of repentance: namely, to ceaſe to doe evill, and learne to doe good, *cap.* 20. 2 And againe, *cap.* 19. *propoſ.* 4. Penance is onely from dead works, and all men need not repentance, *Luk.* 15. 7. but the mortifying of the fleſh, and to be renewed in the ſpirit, appertaineth to all. 3 Neither can it bee ſhewed any where in Scripture that it is called repentance to decline from evill, and to doe good. Coloſſ.3.4. Luke 15.7.

Contra. Firſt, it followeth not they are parts of juſtice or righteouſneſſe, therefore not of repentance: To make ſatisfaction is a part of repentance, by their owne confeſſion, yet is it alſo a worke of
Luke 19.8. righteouſneſſe; as *Zaccheus, Luk.* 19.8. reſtoreth what he had wrongfully gotten: And the Apoſtle
Rom. 6.8. ſaith, *Being made free from ſin, ye are made the ſervants of righteouſnes, Rom.* 6.8. Freedome from ſin,
Heb. 6.1. which is nothing elſe *but repentance from dead works, Heb.* 6.1. is the ſervice of righteouſneſſe, which is our ſanctification: for here we ſpeake not of our juſtice before God in Chriſt, but of juſtice which is wrought in us.

Secondly, it is an hereticall poſition, that any are ſo juſt which need no repentance: 1 For if they
1 Iohn 1.8. need no repentance, they ſhould have no ſin: and whoſoever ſaith he *hath no ſin is a liar*, 1 *Iohn* 1.8. then it followeth, *if we acknowledge our ſins, he is faithfull to forgive us our ſins.* The Apoſtle excludeth not any (no not himſelfe) that have ſins from confeſſion of ſins, which is a part of repentance. 2 Our Saviour ſpeaketh of ſuch juſt perſons, as in their owne preſumptuous opinion were ſuch: ſo he ſaith,
Math. 9.12. *I came not to call the righteous, but ſinners to repentance, Math.* 9.12. Thinke you that any were ſo juſt, that Chriſt needed not to have come into the world for their ſakes? as here he ſaith, *I came not*; then needed he not alſo to have died for them. 3 Againe, heare what was decreed, *Concil. Milevitan. can.* 8. where *Auguſtine* was preſent: *Placuit, ut quicunque verba ipſa, &c.* They which hold, that they which ſay thoſe words of the Lords Prayer, *forgive us, &c.* doe rather ſay them in humilitie than in truth, let them be accurſed. If everie man truly craveth in the Lords Prayer forgiveneſſe of his ſins, then everie man is truly a ſinner, and ſo hath need of repentance.

Lib. de divin. inſtitutend. c. 4. *Lactantius* ſaith, *Nemo eſſe tam juſtus poteſt, ut nunquam ei ſit pœnitentia neceſſaria, &c.* No man can be ſo juſt that repentance ſhould never be needfull unto him.

Thirdly, it is more boldly than truly, or wiſely ſaid, the Scripture no where doth call it repen-
Iſay 58.7. tance to ceaſe to doe evill, &c. *Iſay* 58. *Is not this faſting, to looſe the bands of wickednes, &c. verſ.* 7. *to deale thy bread to the hungrie?* By faſting here is underſtood repentance, as *verſ.* 3. *Wherefore have we faſted, &c. and puniſhed our ſelves?* but puniſhment belongeth, even in their owne ſenſe, to repentance.

Act. 3.19. *Argum.* 2. Remiſſion of ſins doth alwayes follow true repentance. *Act.* 3.19. *Repent and turne, that your ſins may be put away, when the time of refreſhing ſhall come from the preſence of the Lord:* but remiſſion of ſins doe not alwayes follow contrition, confeſſion, ſatisfaction: as all theſe three were in *Iudas*, and yet he hanged himſelfe: therefore theſe three, contrition, confeſſion, ſatisfaction, are not the parts of true repentance.

Bellarmine anſwereth: firſt *Iudas* was baptized, and received the Euchariſt, and hanged himſelfe, yet were they the right Sacraments. Secondly, *Iudas* had not true contrition, which alwayes is joyned with hope, neither did hee make particular confeſſion of all his ſins, nor yet was ſatisfaction enjoyned him by the Prieſt.

Anſw. Firſt, there is difference between the Sacraments and repentance: for the Sacrament is one thing, *res Sacramenti*, the vertue of the Sacrament another: the firſt may be received to death, or to
1 Cor. 11.17. life: for they *that receive unworthily, are guiltie of the body and bloud of Chriſt*, 1 *Corinth.* 11.27. but the other is *omni homini ad vitam, nulli ad exitium*, is to life unto all, not to deſtruction, *Auguſtin. tract.* 26. *in Ioann.* So is true repentance, not unto death unto any, but unto life. Secondly, you make contrition a part of repentance, *Non ut in corde ſedem habet:* Not as it is in the heart, but as it is manifeſted by ſignes, *Bellarm. cap.* 17. therefore hope is no part of popiſh contrition being in the heart. 2 *Iudas* alſo confeſſed his ſin in particular, *I have ſinned in betraying the innocent bloud*: hee made not a particular confeſſion of all, no more did *David* or the Publican, alleaged before as examples of repentance. 3 His ſatisfaction was not enjoyned by the Prieſt: if hee ſhould have expected their ſentence, they would have enjoyned none at all: and who I pray you enjoyned *David* his ſatisfaction, when hee offered ſacrifice to God? or the Publican, when hee ſmote upon his breſt; for theſe (you ſay) were their ſatisfactions?

Argum. 3. *Durand* (one of their owne writers) denieth contrition and ſatisfaction to be parts of penance: the firſt, becauſe contrition is not ſenſible, but everie part of a Sacrament ſhould bee ſenſible. The ſecond, becauſe ſatisfaction in act is not neceſſarie, but it ſufficeth if it be in vow and deſire, *Durand in* 4. *diſtinct.* 16. *qu.* 1. Thus we ſee how well they agree together.

Bellarmine thus anſwereth: firſt, contrition is a part of penance, not as it is in the heart, but as it is manifeſted by ſignes. Secondly, penance may be without ſatisfaction: but then it is as it were maimed and imperfect.

Contra. Firſt, contrition by ſignes may be in hypocrites, and ſo diſſembled: ſuch as the Prophet
Iſay 58.5. ſpeaketh of, *to bow themſelves like bulruſhes, Iſay* 58. which the Lord denieth to be repentance: *Is this a faſt that I have choſen? &c.* They ſhewed their contrition by faſting and humbling themſelves, yet the Lord refuſeth it: wherefore ſuch contrition is no part of true repentance, which is acceptable to God.

Secondly, if penance may bee without ſatisfaction, then is it no part of a Sacrament: for a Sacrament can want none of the materiall parts: take water from Baptiſme, or bread and wine from the Euchariſt, and they are no Sacraments at all. Againe, repentance may be perfect without actuall ſatisfaction, as was the repentance of the theefe upon the Croſſe. But I need not labour to ſtrengthen or fortifie *Durands* arguments, it is ſufficient that the truth hath evidence from the adverſaries thereof.

Likewiſe for the parts of true repentance, their owne Canons doe witneſſe: *Decret.p.2.cauſ.33. diſtinct.1. de pænitent.c.39. Pænitentia eſt mala præterita plangere, & plangenda iterum non committere:* It is repentance to bewaile the ſins paſt, and not to commit the ſame againe.

Auguſtine ſaith, *Fructus eſt dignus pænitentia, tranſacta deflere peccata, & ea iterum non agere:* This is true repentance, to lament for ſinnes paſt, and not to commit the ſame againe: Though this bee no perfect definition of repentance, yet wee ſee that both confeſſion and ſatisfaction are excluded. De tempor. Serm.66.

Colonienſ.part.7.cap.39. Sacerdos movebit confitentem, ut quod admiſſum eſt deteſtetur, & ſic deinceps vitam inſtituat, ne in ullum lethale crimen poſtea incidat: The Prieſt muſt move him that confeſſeth, to deteſt that which is committed, and ſo afterward to frame his life, that hee fall into no deadly ſinne. Here alſo are theſe two things required to repentance, to hate ſinne, and embrace righteouſneſſe.

This truth alſo is ſealed: *Iohn Lambert* Martyr, I know none other penance, except it be renovation of living, by caſting away old vice, and taking them to new vertue: *ad artic.10.pag.1106.*

Further, 1 Of the Greeke Church here ſhall ſpeake *Euſebius Emiſſenus: Declinet homo à malo & faciat bonum, inquirat pacem & ſequatur eam, hac eſt enim vera pænitentia:* Let a man decline from evill and doe good, let him ſeeke peace and enſue it, this is true repentance, &c. Feria.6. poſt invocavit.

2 *Auguſtine* ſaith, *Quid eſt pænitere, niſi dolere præterita, & de cætero ab his temperare, quæ admiſerat?* What is it to repent, but to bee ſorrie for the ſinnes paſt, and afterward to abſtaine from thoſe things which he committed? &c. Quæſt. vet.& novu.Teſtam. 101.

3 Latter confeſſion of Helvetia, artic. 14. *This is true repentance, namely an unfained turning unto God, and to all goodneſſe, and a ſerious returne from the Devill and all evill:* Saxony, artic.16. *In true converſion there muſt be theſe things, a mortification and a quickning, as it is ſaid Rom.6.* and in divers other places: *for Doctrines ſake we doe divide converſion and repentance into contrition, faith, and new obedience.* Harm. ſec.8. p.212. Ibid. p.231.

4 See the Decrees before produced.

An Appendix, Whether repentance goe before faith.

The Papiſts.

Their opinion is, that repentance goeth before juſtification by faith, and that it is a way rather unto faith and juſtification in the remiſſion of ſins: *Pænitentia eſt via ad remiſſionem peccatorum: & prior juſtificatione, Bellarm. cap.19.* 47. Error.

Argum. Act.2.38. Repent and be baptized in the name of Chriſt for the remiſſion of ſins: Remiſſion of ſins followeth repentance: *Ergo*, juſtification and faith follow repentance. *Act.8.22. Repent of this thy wickedneſſe, and pray God, if it be poſſible, the thoughts of thy heart may bee forgiven thee.* Here forgiveneſſe followeth repentance. Act.2.38. Act.8.22.

The Proteſtants.

Anſ. First, this place proveth not that remiſſion of ſins followeth repentance, becauſe Baptiſme was given after repentance: for Baptiſme doth not give remiſſion of ſins, but it is a ſeale onely and confirmation of our faith in the remiſſion of ſins. Secondly, neither is remiſſion of ſins obtained before God by the act of our repentance: but we are already being once called, juſtified before God by the remiſſion of our ſins, and imputation of the righteouſneſſe of Chriſt, *Rom.8.30. Whom he called, he juſtified:* Juſtification immediately followeth our calling: by repentance and other works that follow, our calling is made ſure, 2 *Pet.1.10.* our ſalvation finiſhed, that is, aſſured to our ſelves: *Philip.2.12. Make an end of your ſalvation by feare and trembling.* So then feare and trembling which worketh repentance, beginneth not our ſalvation, but onely doth aſſure us of the ſame. So wee muſt diſtinguiſh, as the Apoſtle ſaith, betweene the beginning of faith and juſtification before God: and the perfection and aſſurance thereof to our ſelves: faith is firſt whereby we are juſtified, and our ſins remitted before God, then followeth repentance whereby our hearts are aſſured to our ſelves of this remiſſion. Rom.8.30. 2 Pet.1.10. Philip.2.12.

Thirdly, 1 Saint *Peter* ſo ſaith to *Simon* that hypocrite, not that hee doubted of remiſſion of ſins upon true repentance, but that he doubted of *Simons* true repentance, as it followeth, *verſ.23. I ſee thou art in the gall of bitterneſſe.* 2 Or hee ſo ſaith, to ſhew unto *Simon* how difficult or hard a thing remiſſion of ſins was. 3 And though remiſſion of ſins bee already decreed before God, yet is it not felt in the heart, nor the conſcience aſſured thereof, till after effectuall repentance, as *Nathan* preſently when *David* had ſaid, *I have ſinned*, ſaith, *the Lord alſo hath put away thy ſins*, 2 *Sam.12.13.* This notwithſtanding *David* yet felt not the comfort thereof in his ſoule, for the which he prayeth, *Pſal.51.12.* therefore when remiſſion of ſins is placed after repentance, it ſheweth the aſſurance thereof made unto our hearts after repentance, not the firſt decree or grant thereof with God, which goeth before repentance. 2 Sam.12.13. Pſalm.51.12.

Rom.6.4. Hebr.11.6.

Argum. 1. Juſtification goeth before ſanctification: for this is the fruit of the other: but repentance is part of our ſanctification, renovation, or regeneration, being called by S. *Paul*, *A walking in newneſſe of life*, *Rom.*6.4. *Ergo*, it followeth and commeth after our juſtification. And ſeeing without faith it is impoſſible to pleaſe God, *Heb.*11.6. how ſhould our repentance be acceptable to God, unleſſe it proceeded of faith? Faith then is initiate and begun in us before repentance, which we deny not, by true repentance and other fruits of ſanctification, to be daily ſtrengthened and increaſed, as *Tertullian* ſaith of patience, *Ipſa eſt quæ fidem ſubſequitur & antecedit*, It both goeth before faith, and followeth.

Lib. de patientia.

Ionas.3.5.

Argum. 2. *Bellarmine* himſelfe forgetting belike his owne poſitions, proveth that faith goeth before repentance, by the example of the Ninivites, *Ioh.*3.5. *They beleeved God and proclaimed a faſt:* Whereupon hee concludeth that faith is the cauſe of repentance, *Bellarm.cap.*19. *propoſ.*2. And hee underſtandeth juſtifying faith, *propoſ.*4. Mortification, *fructus fidei juſtificantis*, is the fruit of juſtifying faith, *Ergo*, juſtifying faith goeth before repentance. The Maſter of the Sentences affirmeth the ſame out of S. *Auguſtine*, *Non ſatis ſit, quod doleat, ſed ex fide doleat:* Let it not ſuffice that he is grieved, but let his griefe be of faith, *Lib.*4. *diſtinct.*14.*a.* And *Diſtinct.*15. *cap. Immundi ſunt omnes,&c.* They are all uncleane whom faith cleanſeth not, by faith purifying their hearts: *Acts* 15.9. And in the ſame *Diſtinction, d. Sine charitate non poteſt eſſe vera pœnitentia:* Without charitie there can bee no true repentance, and without faith there can bee no charitie: *Galath.* 5.6. *Faith working by love.*

Epiſtol.105.

Auguſtine ſaith, No man is juſtified but by the grace of Jeſus Chriſt: *Non ſolum remiſſione peccatorum, ſed prius ipſius inſpiratione fidei & timoris Dei; donec ſanet omnes languores noſtros:* Not onely by remiſſion of ſins; but firſt, by inſpiring into us faith and the feare of God, till hee have cured all our maladies, &c. He ſaith (as we heare) that faith is inſpired before we have remiſſion of ſins and the feare of God, without the which there is no true repentance.

Iulius. 1.*decret.*11. *Fides omnes actus hominis præcedere debet*, Faith muſt goe before all the works or doings of man: *Ergo*, before repentance.

Homil domin. 3. poſt Epiph.

So alſo *Euſebius Emiſſenus*: *Hic eſt certus pœnitentiæ ordo, ut quicunque ad Deum mundandus venit, prius ſeipſum totum offerat, fidem & charitatem—promittat:* This is the right order of penitencie, that he which commeth to be cleanſed firſt ſhould offer up himſelfe, his faith & charitie, and perſeverance in good works,&c. Faith then goeth before the cleanſing of the ſoule, and remiſſion of ſins: *Ieremy* the Greeke Patriarke ſaith, *This is the Catholike faith, that everie one then obtaineth remiſſion of his ſins, cum per veram pœnitentiam fidemque vivam—ad Deum converſus fuerit,* when he is converted to God by true repentance and a lively faith, ſhewing it ſelfe by good works, &c. faith ſtill goeth before remiſſion of ſins.

Cenſur. oriental, c.5.

Lib.4. contra Marcionem.

2 *Tertullian* ſaith directly: *Si pœnitentiæ ſtimulus ex fide acciderit, per pœnitentiam ex fide juſtificatam, ab eo audiit, &c.* If the pricke of repentance happened by faith, through repentance juſtified by faith, then ſhee heard of Chriſt, *thy faith hath ſaved thee, &c.* Repentance then proceedeth by faith, *Auguſtine* yet ſpeaketh more evidently; *A good tree cannot bring forth evill fruit: Pœnitentia ergo, quæ non procedit ex fide, utilis non eſt:* Repentance then which proceedeth not of faith, is not profitable.

De ver. & fal. pœniten.c.2. Harmon, ſec.8, p.220,

Ibid.p.226.

3 So the reformed Churches doe joyne faith and repentance together: Confeſſ. of Bohemia, c.20. *the people muſt bee admoniſhed, that they would truly repent—and ſtir up their conſcience by faith in Chriſt, &c.* Auſpurg, artic.3. *Though theſe ſorrowes be requiſite, —yet wee muſt joyne faith with them, that is, a truſt and confidence of mercie promiſed for Chriſts ſake.*

4 See alſo their owne decrees before alleaged.

The fifth Queſtion, of Contrition: the firſt part of their Penance.

THere are certaine points which we doe agree upon,

2 Cor.7.10.

1 We grant: that true contrition and ſorrow of the heart is neceſſarie unto repentance, and that it ſtandeth verie well with the libertie of the Goſpell, and is profitable for Chriſtians, 2 *Corin.*7.10. *Godly ſorrow cauſeth repentance to ſalvation.*

1 Cor.11.31. Act.11.23.

2 That true contrition is joyned both with a full hatred and deteſtation of ſin committed, 1 *Cor.* 11.31. *We muſt judge and condemne our ſelves*, as alſo with a full purpoſe to amend our lives, *Act.*11.23. This point is handled by *Bellarmine* againſt other Papiſts, which denied a formall purpoſe of amendment of life to be requiſite in contrition, *Lib.*2. *cap.*6,7.

3 That true contrition before God is ſufficient, before the abſolution of the Miniſter, ſo that the partie have a purpoſe afterward to be reconciled to the Congregation: which point *Bellarm.* handleth alſo againſt ſome other of his ſect.

Let us then now ſee what difference of opinion there is betweene us concerning contrition.

The Papiſts.

48. Error.

1. THey hold that contrition is neither wholly of mans free will, nor yet wholly of God: but that man by his free will, holpen of God, is able to repent: ſo that hee doth onely, *Deo adjuvante*

juvante, pœnitere, He is brought to repentance, God only helping and aſſiſting him, *Bellarm. de pœnitent.lib.2.cap.3.*

Argum. Ioel.2. Rent your hearts: *Matth.3. Agite pœnitentiam:* Repent ye: To what end ſhould God command thoſe things that are not in our owne power: *Ergo,* contrition is in mans power and free will: *Bellarm.cap.2.propoſ.2.*

Ioel.2.
Matth.3.2.

Anſw. Firſt, it is no rare thing in Scripture to find, that God commandeth us impoſſible things: as S. *Paul* ſaith, *Rom.* 8. 3. that the precepts of the law are impoſſible: the reaſon thereof is rendred, *Galath.* 3. 24. *The law was a ſchoolmaſter to bring us to Chriſt:* So God commandeth hard things, that wee finding no ſtrength in our ſelves to doe them, wee ſhould ſeeke for helpe at his hands: as *Bernard* ſaith well, *Non latuit præceptorem præcepti pondus hominum vires excedere, ſed judicavit utile ex hoc ipſo ſua illos inſufficientia admonere, &c.* Our maſter was not ignorant, that his commandements did exceed our ſtrength, but he thought it good hereby to admoniſh us of our inſufficiencie. Secondly, another reaſon of theſe precepts, is this: to let us know, that although the will of man hath of it ſelfe by nature no inclination to that which is good, yet is otherwiſe than a peece of clay, and God ſpeaketh to men otherwiſe than unto beaſts, *Conſenſus voluntarius nos diſcernit à beſtiis* as *Bernard* ſaith, Our voluntarie or free conſent doth diſcerne us from beaſts. So it is in the power of man, *velle,* to will, that is, ſomewhat; but *velle bonum*, to will that which is good, is of God. Thirdly, though God give repentance, and all other good gifts, yet he worketh them by meanes, as by the preaching of his word, by precepts, exhortations, and ſuch like: whereby we are ſtirred up to ſeek that at Gods hand, which we find not to be in our ſelves. Fourthly, thoſe places doe as well conclude, that it is wholly in mans power to repent, as in part: for to what end ſhould God command that which is not wholly and fully in mans power to performe, as the Jeſuite objecteth?

Rom.8.3.
Galath.3.24.
Super cantic.
Serm.50.

Argum. 2. Contrition is an acceptable ſacrifice to God, *Pſalm* 51. 17. but that which is coact, not voluntarie, is not acceptable: *Ergo,* contrition is voluntarie. *Bellarm. ibid.*

Pſal 51.17.

Anſw. We denie not but that contrition is a voluntarie *and free offering* unto God, as the Prophet ſaith, *Pſal.*119.108. *Accept the free offerings of my mouth*, But as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit:* God of nilling maketh us willing: ſo then it is made a voluntarie ſacrifice, not by the power of mans will, but by the worke of Gods grace.

Pſal.119.108.

The Proteſtants.

TRue contrition of heart, as all other good thoughts in us, as they are good, come onely of God: our cogitations indeed are our owne, but all the goodneſſe of them is the meere gift of God, *Iames* 1.17.

Iam.1 17.

Argum. 1. 2 *Tim.* 2. 25. If at any time God will give them repentance: Repentance then is the gift of God. And *Auguſtine* writing upon theſe very words, ſaith, *Quantumlibet præbeat pœnitentiam, niſi ipſe dederit, quis agit pœnitentiam?* Although he never ſo much give occaſion of repentance, yet unleſſe he beſtow upon us the full gift of repentance, no man is able to repent, &c. Thus he plainly diſtinguiſheth betweene *præbere pœnitentiam,* to offer occaſion to repent: as hee proveth out of Sant *Paul, Romans* 2.4. the bountifulneſſe of God calleth thee to repentance: and *dare pœnitentiam,* to give or grant repentance. But if God ſhould onely helpe our free will, and worke together with us to repentance, and not doe all alone himſelfe, he ſhould rather *præbere,* than *dare pœnitentiam:* offer occaſion by ſtirring of us up to repentance, than grant us repentance it ſelfe, which were contrarie to the Apoſtle.

2 Tim.2.25.
Cont.Iulian.
lib.5.3.
Rom.2.4

Argum. 2. The Prophet *David* ſaith, *Create in me a cleane heart, Pſal.* 51. 10. Like as then God in the creation of the world, had no helper or aſſiſtant, but all was his work: ſo in the renewing of the heart, to create is only Gods worke, to inſpire good thoughts, and to make a new heart, is to create, or make a new creature, as S. *Paul* calleth it, 2 *Cor.* 5. 17. *Ergo,* it is onely and wholly the worke of God: as S. *Ambroſe* ſaith, *Gratia tota repellitur, ſi non tota ſuſcipitur:* Grace is wholly refuſed, if it bee not wholly received: *Epiſtol.* 84. *Hierome Quodcunque in ſuo rivulo fluit ad fontem refert:* Whatſoever floweth in the river muſt be referred to the fountaine, *ad Cteſiphont.*

Pſal.51.10.
2 Cor.5.17.

Bernard ſaith: *Non partim gratia, partim liberum arbitrium, ſed totum ſingula peragunt, totum hoc, totum illa, ſed ut totum in illo, ſic totum ex illa:* Not partly grace, partly free will, but each of them wholly worketh, this wholly, and that wholly; wholly indeed in free will, but wholly of grace, &c. ſo he maketh the will onely to bee as the paſſive matter, wherein grace worketh: they worke not both together actively.

Lib. de libero
arbitrio.

The Maſter of the ſentences agreeth, *Lib.* 4. *diſtinct.* 20. *a. Opus eſt non hominis, ſed Dei fructifera pœnitentia, inſpirare eam poteſt, quandocunque vult ſua miſericordia:* Fruitfull repentance is not the worke of man, but of God, which he can inſpire when he will, of his mercie, &c. Repentance then proceedeth altogether from the mercy of God.

Concil. Arauſican.2.can.7. Si quis per naturæ vigorem, bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, &c. If any man ſay that by the ſtrength of nature man can thinke or chuſe any good thing belonging to eternall life, or give conſent to wholeſome preaching, he is deceived by the ſpirit of hereſie, ſeeing the Lord ſaith, you can doe nothing without me. This Councell leaveth not any ſtrength at all in mans free will.

In defence of this truth died *Thomas Spicer, Iohn Denie, Edmund Poole*, that man hath no free wil of himſelfe to doe any good thing, pag. 1912. *articul.* 7.

In Sermon. prim. dominic. advent.

1 *Chryſoſtome*, though in other places, he ſeemeth to be a patrone of free will, yet he thus writeth: *before ſinne, we had free will to doe well, not after: quia non noſtra virtute poſt peccatum evadere poſſumus de manu diaboli, ſed ſicut navis fracto gubernaculo illuc ducimur, ubi tempeſtas voluerit, ſic a diabolo a peccato in peccatum ducimur.* Becauſe we cannot by our owne power after ſinne eſcape out of the hand of the Devill, but as a ſhip, the routher being broken, we are carried whither the tempeſt will, ſo we are carried of the Devill from ſin to ſin,&c.

Epiſt. 46. De fide ad Petrum. c. 31.

2 *Auguſtine* ſaith: *Gratia & miſericordia Dei convertit hominem,* the grace and mercie of God converteth a man,&c. Againe, hold this firmely, *neminem hic poſſe pœnitentiam agere, niſi quem Deus illumenaverit, & gratuita ſua miſericordia converterit:* that no man can here repent, but whom God illuminateth and converteth by his meere mercie,&c.

Harmon. ſect. 8. p. 212. Ibid. p. 217.

3 Latter confeſſion of Helvetia. c. 14. *Now doe we expreſly ſay that this repentance is the meer gift of God, and not the worke of our ſtrength.* Bohemia. c. 5. *This repentance and ſaving converſion doth our mercifull God by his peculiar gift offer and beſtow.*

Lib. 4. de liber. arbit. c. 14. Opuſcul. de concurſu. lib. 1. c. 5.

4 *Bellarmine* alleageth one *Almainus* a ſchoolman, who affirmeth, *Deum ſuo concurſu determinare voluntatem:* that God by his concurring doth determine the will of man unto good. *Suarez* the Jeſuit alleageth divers of that ſide, who affirme the ſame: In their opinion then, the will of man is determined and directed by God unto contrition and true repentance.

The Papiſts.

49. Error.

2. THey affirme, that contrition, which is joyned with an inward terror of the mind, and proceedeth from the ſight and conſideration of our ſins, doth not appertaine to the law, but to the Goſpell, *Bellarm. lib. 2. c. 2. propoſ. 3.*

Math. 4. 17.

Argum. 1. Chriſt preached repentance, to the which contrition belongeth, *Math. 4. 17. Repent, for the kingdome of God is at hand:* but Chriſt was a Miniſter of the Goſpell, not of the Law, *Bellar. ibidem.*

Anſw. Firſt, repentance hath part from the Law, part from the Goſpell: from the Law it hath the ſight of ſin and terror of mind for the ſame; from the Goſpell it hath hope and comfort, ſpringing of faith in Chriſt: wherefore this reaſon ſheweth not, that repentance in every part thereof is of the Goſpell. Secondly, though the Law and Goſpell are in nature and propertie diſtinguiſhed, yet they may be joyned in uſe: ſo *Moſes* the Miniſter of the Law may preach Chriſt, and Chriſt the Miniſter of the Goſpell doth alſo eſtabliſh the Law, and by the terrors of the Law call men to the knowledge of their ſin, where repentance beginneth.

Iſay. 66. 2.

Argum. 2. The Law hath no promiſe of grace, contrition hath a promiſe of grace, as *Iſay 66. 2. To whom will I looke, but to him that is poore and of a contrite ſpirit: Ergo,* contrition is not of the Law. *Bellarm. ibid.*

John 1. 17.

Anſw. Firſt, it is true, that the law hath not in it ſelfe, the promiſe of grace annexed, *For grace and truth commeth by Ieſus Chriſt, Iohn,* 1. 17. Yet by grace the law is made as a ready way and inſtrument to bring us to Chriſt, in whom wee find grace, and ſo contrition wrought by the terrors of the law, doth prepare a way unto grace. Secondly, contrition, as it is a worke of the law, being but yet begun in terror and feare, obtaineth not the promiſe, but being perfected by faith in Chriſt, and in the comforts of the Goſpell, it findeth grace and mercie: as here in the Prophet, to contrition of heart is joyned poorneſſe of ſpirit, which is a deniall of our ſelves, and an apprehenſion of Chriſt by faith.

The Proteſtants.

THat the terrors of a contrite heart, and the ſight of ſin, where contrition beginneth, commeth by the knowledge of the law, the Scripture is plaine.

Rom. 7. 7.

Argum. 1. *Rom.* 7. 7. *I know not ſinne but by the Law,* I had not knowne luſt, *Unleſſe the Law had ſaid thou ſhalt not luſt:* therefore by the Law commeth the revelation of ſinne, which is the beginning of true contrition.

2 Cor. 3. 6. 9.

Argum. 2. S. *Paul* calleth the law, *the killing letter, and the miniſtery of condemnation,* 2 *Cor.* 3. 6. 9. But the Goſpell is *the miniſterie of righteouſneſſe and life:* Wherefore contrition, as therein is ſet before us our damnable ſtate by ſinne, and miniſtreth to us a ſight of condemnation, is of the law. So likewiſe, *Galath.* 4. 3. We are in bondage and feare under the Law, but by the Goſpell wee are made ſons, and ſo receive the ſpirit of the Sonne: *Ibid ver. 6. Ergo,* the feare, terrors, and as it were bondage of the ſoule, is of the Law. *Ambroſe* ſaith, *Lex iram operatur, fides gaudium:* The law worketh wrath, faith bringeth joy: *In 3. ad Roman. Ad hoc data lex ut terreri eſſet, &c.* Therefore was the law given to be a terror to men, to provoke them to good life.

Galath. 4. 3.

Theodoret ſaith, *lex eos, qui peccabant, condemnabat, gratia autem eos ſuſcipiens per fidem juſtificat, &c.* The Law condemneth thoſe that ſinne, but grace receiving them doth juſtifie them by faith.

Lib. 1. in Ioan. c. 21.

Cyrillus of Alexandria ſaith, *lex ſervitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis*

onis ad libertatem. The law of ſervitude did give a ſpirit of feare, but Chriſt the ſpirit of adoption unto liberty.

Latter Confeſſion of Helvetia. c. 13. *the Goſpell is indeed oppoſed to the law, for the law worketh wrath, and doth denounce a curſe, but the Goſpell doth preach grace and a bleſſing.*

Ferus a Popiſh writer ſaith: *lex convincit nos peccatores eſſe, ſemper enim plus contra legem, quam pro lege facimus* : the law convinceth, that we are ſinners, for we doe alwaies more againſt the law, than for it, &c. The ſight of ſinne then commeth by the law.

Harm.ſec.7 p. 201. Commentar. in Act.15.

The Papiſts.

3 SOme of the Papiſts affirme, that in Contrition it is not neceſſary to have a *formall*, that is, a *reſolute and expreſſe* purpoſe of newnes of life, but that this is alwaies included in the deteſting of ſinne; which *implicite* or *incluſive* purpoſe is ſufficient : So *Iohan. Major. in 4. ſententiar. diſtinct. 14. qu. 1. Veg. lib. 13. in concil. Trident. c. 13.*

50. Error.

Argum. *David* only confeſſed his ſinne, ſaying; *Lord I have ſinned* : ſo the Publican : *Lord be mercifull to me a ſinner:* there is no expreſſe purpoſe of amendment of life mentioned. Likewiſe, the theefe upon the Croſſe had no ſuch expreſſe purpoſe : *Ergo*, it is not neceſſary.

Anſw. Firſt, that *David* had a full purpoſe of the heart, even in that inſtant to turne unto God, it is evident, *Pſal.* 51.13. *Then ſhall I teach thy waies to the wicked* : this Pſalme was made by the Prophet, as a teſtimonie of his repentance, for that ſinne, for the which *Nathan* reproved him : and here he profeſſeth, that he will become a new man.

Pſalme 51.13.

Secondly, the Publican finding mercy and departing juſtified, no doubt had alſo an expreſſe purpoſe in himſelfe for ever to forſake his ſinne, for otherwiſe hee could not have beene juſtifyed, nor found remiſſion of ſinnes: for this is the law and perpetuall rule of forgiveneſſe, *Ezech.* 18.21. *If the wicked turne from his ſinnes, &c. and keepe all my ſtatutes : his tranſgreſſion ſhall not be mentioned* : to find remiſſion then, theſe two things are required, *forſaking of ſinne, and doing that which is right* : and this is ſignified in the Publicans ſmiting upon his breaſt : as *Auguſtine* ſaith, *Pectora tundamus, non ut ſuper peccata noſtra pavimentum ſolidemus, &c.* Let us knocke upon our breaſts, not to make a pavement, as it were, and beaten floore upon our ſinnes, &c. For hee that beateth upon his breaſt and is not corrected, doth harden his ſinnes, hee taketh them not away : ſo then the Publican in this ſmiting upon his breaſt, was amended and corrected, and thought with himſelfe, never to doe the like againe.

Ezece.18.21. De Diſciplin. Chriſtian. cap.1.Tom.9.

Thirdly, 1 The theefe upon the croſſe, being in the very agonie of death, and not expecting life, could not in that ſhort time expreſſe every part of his unfained repentance. 2 Yet there appeareth in him, as that ſhort moment could affoord, both a deteſtation of ſinne in condemning himſelfe and his fellow, and a love of righteouſneſſe, and deſire thereunto, if hee had lived, in commending the innocencie of our Saviour.

The Proteſtants.

WE hold, that as in true Contrition, there muſt be perfect hatred of ſinne ; ſo alſo there is joyned with it a determinate purpoſe of amendment of life.

*Argum.*1. The place before cited out of *Ezechiel* proveth it: *Ezech.* 18. 21. Likewiſe Iſay.1.16. *Waſh you, make you cleane, ceaſe to doe evill, learne to doe well* : *Act.* 11. 23. *They exhorted all, that with purpoſe of heart, they would turne to the Lord, Eph.* 4. 22. *Caſt off the old man, put on the new, &c.* All theſe places doe evidently prove, that in true contrition and repentance, there is required a forſaking or dying unto ſinne and living unto righteouſneſſe.

Iſay.1.16. Act.11.23. Epheſ.4.22.

Argum. 2. *Bellarmine* is a notable witneſſe for us againſt this error, which hee laboureth to confute, *lib.2.de pœnit. ca.* 6.7. in two whole Chapters : and herein he is alſo a witneſſe againſt himſelfe, for *lib.* 1. *c.* 20. he confuteth the contrary opinion, that to *ceaſe to doe evill,* and *learne to doe well,* are not two parts requiſite to repentance, and anſwereth that place by us alleaged, Iſay 1.16. *Ceaſe to doe evill, &c.* But now much forgetting himſelfe, but the truth prevailing more with him, hee produceth this very place; to prove, that in true contrition or repentance, there muſt bee a purpoſe of amendment, which is the ſame thing, that we defend, both before *qu.4 part.2.* and in this place. *Auguſtine* upon theſe words of the Prophet *Iſay, Lavamini*, be ye waſhed, &c. *Lavatur itaque & mundus eſt, qui & præterita plangit, & iterum non admittit* : He is waſhed, and is cleane, which doth bewaile his ſinnes paſt, and doth not commit them againe : *de tempor. ſerm.66.*

See the further probation and ratifying of this point by the teſtimonie of other Churches before. Error. 46.

The Papiſts.

4 THey teach, that Contrition ought to be perfect becauſe it muſt proceed from the love of God, which is the moſt perfect kinde of love, *Catechiſ. Roman. pag.* 439. and that the greatneſſe of the griefe ought to be anſwerable to the quantity of the ſinne: ſo they conclude, that a man ſhall never know when he is ſufficiently contrite, *Thomas Aquinas* : for hee muſt be contrite for every great ſin he hath committed, *Tileman. Heſhuſ. loc.* 9. *de pœnitent. error.* 25.27.28.32.

51. Error.

*Argum.*1. That perfect Contrition is required, *Bellarmine* pretendeth to prove by theſe Scriptures, 1 *King.* 8.48. *If they turne againe unto thee with all their heart, &c. Ioel.* 2. *Turne unto mee with all your heart, &c. Bellarm.c.*10.

1 King.8.48.

*Anſ.*1. Thoſe places doe well prove, that our ſorrow ought to be unfeigned, and that wee ſhould neither diſſemble, nor be indifferent in our ſorrow: but we muſt give our whole heart unto God, that is, not to have a double heart, and as the words are; *a heart and a heart, Pſalm.* 12. 2. 2. So then in our Contrition a godly endevour and a diligent care is required, a ſufficiency in our ſorrow cannot bee performed; *No, though our eies were as fountaines of teares*; as the Prophet wiſheth, *Ierem.*9.1.

Pſal.12.2.
Ierem.9.1.

The Proteſtants.

WHat is this elſe but a plaine doctrine of deſperation? for when is a man able ſo perfectlie to bee contrite, as his love toward God ought to bee perfect? or how can his ſorrow be equivalent to the waight of his ſinnes? or can a man remember all his ſinnes, that he ſhould bee ſory for?

*Argum.*1. The ſorrow of Chriſtians is not infinite or uncertaine, but it is determined and limited. Saint *Paul* ſaith, That he ſhould not be ſwallowed up of two much heavineſſe, 2 *Corinthians* 2.7. And againe, *My Epiſtle made you ſory, though for a ſeaſon*, 2 *Corinth.* 7.8.

2 Cor 2.7.
2 Cor.7.8.
Iob.9.2.

*Argum.*2. *Iob.*9.2. *We cannot anſwer God one thing of a thouſand*: our greateſt ſorrow is not ſufficient for our leaſt ſinne: therefore there can be no proportion betweene the greatneſſe of our ſinne and the quantity of our ſorrow: *Peter* committed a great ſinne in denying of his Maſter, and yet upon his bitter weeping he was received to mercie, as *Hierome* ſaith, *Petrum ter negantem amare in ſuum locum reſtituere lachryma: Peters* bitter teares after thrice denial reſtored him to his place: was *Peters* ſorrow any way anſwerable in meaſure or quantity to his ſinne? We muſt indeed weepe bitterly as *Peter* did, and after we are thoroughly humbled, we are certaine, that God will looke upon us, as he did upon *Peter*: and the inward feeling of Gods favour will ſet the bounds and limits of our ſorrow.

Their owne Canons are more equall, which doe not enjoyne ſo ſtrict penance, and ſuch immeaſurable contrition, as theſe new maſters require: as *decret. Gregor. lib.* 5. *tit.* 38. *c.* 5. *Alexander* 3. concerning certaine that in their confeſſion ſay, that *they cannot abſtaine from thoſe ſinnes*: hee decreeth, *Eorum confeſſionem recipere debes, &c.* You muſt receive their confeſſion, for though it bee no true repentance, yet it is a true confeſſion.

De tempor. ſerm.7. in natal. ſerm.3.

Auguſtine ſaith, *Iſta eſt vera pœnitentia, quando quis ſic convertitur, ut non revertatur*: This is true repentance, when a man doth ſo turne unto God, that he returne not unto ſinne. When a man therefore hath in this manner repented, he may be ſure that he hath mourned ſufficiently. It is therefore untrue, that a man is uncertaine when he hath ſorrowed enough.

*Synod Colonienſ. part.*7. *cap.* 19. *Quamvis quis peccato mordeatur, ſi tamen pœniteat, ut de cætero, peccandi voluntatem nullam habeat, confidens de Domini miſericordia accedat ad Euchariſtiam intrepidus, &c.* Although a man bee greeved in conſcience for his ſinne, yet if hee repent him, ſo that hee have a purpoſe not to ſinne againe, truſting to Gods mercy, let him come without feare to the Communion, &c. If he thus ſorrowing be without feare, it followeth, that God in Chriſt accepteth his ſorrow as ſufficient.

In Iſaiam.

So alſo *Chryſoſtome* ſaith, *ab ipſa Domini erga nos benignitate, non ex tua pœnitentia mihi ſume fiduciam: pœnitentia enim tua non prævalet tantam abſtergere malorum eluviem*: I have good truſt (of forgivenes) from Gods mercie, not thy repentance, for thy repentance is not able to waſh away ſuch an heape of ſins; &c. the efficacy then of our repentance dependeth not upon the greatnes thereof, but of Gods mercie.

Athanaſius ſaith, *Pœnitentia eſt a peccatis deſinere, &c.* It is repentance to *leave off to ſinne, &c.* by this then ſhall one know, whether his repentance be ſufficient by the forſaking of his ſinne.

De interpret. Pſalm.
Harm. ſec.8. p.127.
Ibid.p.231.

Confeſſ. of Auſpurg. artic. 3. *they taught that abſolution was nought worth without ſufficient contrition, what elſe was this but quite to take away from all conſciences the comfort of the Goſpell, &c.* Saxonic artic. 16. *Here we reprove our adverſaries, who feigne that contrition muſt be ſufficient.*

The Papiſts.

52. Error.

B*Ellarmine* hath here a certaine fond conceite of his owne, bringing in this diſtinction of ſorrow in contrition: that there is *Dolor ſummus intenſivè, appreciativè*: The greateſt and higheſt ſorrow, intenſively, and by way of eſtimation: of this ſort he giveth an example, as a good man may weepe more for the loſſe of his children, than for his ſinnes, yet in his choyce hee had rather loſe his children, than offend God: this is that kinde of griefe by way of eſtimation, though intenſively hee grieve more for his children, yet, when hee maketh an eſtimate of the one and the other, hee preferreth that in his judgement, which is the leaſt in his affection: this kinde of griefe when as the affection goeth before the judgement, hee thinketh is ſufficient for contrition. *Bellarm. cap.*11.

Argum. Ioel 2. *Turne unto God with all your heart*: this muſt be underſtood of this greateſt kinde of griefe, by way of eſtimation, &c.

1 King.8.49.

Anſ. Whereas it is ſaid, 1 *King.* 8.49. *If they turne unto thee with all their heart and ſoule, &c.* how can they turne with the whole heart and affection, when as they in their affection can ſorrow more for other things? wherefore as God will have the whole and entire ſoule, that is, the judgement, ſo the whole heart alſo and affection. As *Auguſtine* ſaith, *Inveni triſtem, &c.* I finde one very heavy, I aske him, Friend, why art thou heavie? ſaith he, I have loſt my money: *Locus immundus fructus nullus*: This is an uncleane place, there can be no fruit: *De tempor. ſerm.* 151.

The Proteſtants.

Though I deny not but a right good man may ſometime breake out more into affection for ſome temporall loſſe, than for the committing of ſin, as *Matth.* 2. 18. *The women mourne for their children, and would not bee comforted*: yet this is not a vertue to bee commended, but an infirmitie to bee amended, as it was commendable in *Eli*, who hearing patiently the heavie newes of the death of his ſons, when mention was made of the taking of the Arke, could hold no longer, but through feebleneſſe cauſed by ſudden griefe, fell backwards and brake his necke, 1 *Sam.* 4. 17.

Matth. 2. 18. 1 Sam. 4. 17.

Argum. This hath beene the continuall practice of the Saints to lament more for ſin, than for any other temporall loſſe whatſoever: as *David* ſaith, *Pſal.* 6. 6. *I cauſe my bed everie night to ſwim, and water my couch with teares*: *Pſal.* 119. 136. *Mine eyes guſht out with rivers of water, becauſe they kept not thy Law. Matth.* 26. 75. *Peter went out, and wept bitterly*: No earthly matter could have drawne from them ſuch plentifull ſtore of teares: wherefore the Saints did even weepe moſt *intenſively*, that is, earneſtly and effectually for ſin.

Pſal. 6. 6. Pſal. 119. 136.

Your owne canons are cleere in this point: *Decr. par.* 2. *cauſ.* 33. *diſtinct.* 3. *c.* 42. *Satis durus eſt cujus mentis dolorem, &c.* He is verie hard whoſe griefe of minde the teares of his body cannot declare: but let him know, *ſe culpabiliter durum*; that he is verie culpable in his hardneſſe, which doth lament the loſſes of time, the death of his friend, &c. and doth not ſhew the griefe for ſin with teares: Let none therefore excuſe themſelves, that they have not a fountaine of teares, who with teares doe ſhew the griefe of temporall things, &c. This ſentence is rehearſed out of *Auguſtine*, and approved by the Maſter of ſentences, *Lib.* 4. *diſt.* 15. *f.* whereby they are defined to be culpable, which doe more expreſſe the loſſe of things temporall, by their teares, than of ſpirituall: which is that which *Bellarmine* alloweth as good and commendable.

Chryſoſtome ſaith: *Quod eſt illius maculæ balneum? calidi lachrymarum fontes, gemitus è profundo cordis aſcendentes, compunctio perpetua, preces continuæ*: What bath is there for that blot? fountaines of warme teares, deepe ſighes from the heart, a perpetuall compunction, continuall prayers, &c. hee that thus writeth, requireth a greater griefe for ſin, than for any worldly thing.

In 1 Cor. 7. Super illa, *Mulier alligata eſt lege, &c.*

Confeſſ. of Saxony, artic. 16. *There muſt needs be ſome ſuch great feare and griefes in thoſe that are convicted—and theſe true griefes are a feeling of the wrath of God, &c.* But what greater griefe can there bee, than that which proceedeth from a feeling of the wrath of God, ſee *Auguſtine* and the decrees before alleaged.

Harm. ſect. 8. c. 16.

The Papiſts.

5. Contrition (they ſay) as it is not altogether without hope to obtaine mercie: ſo can it not have *certitudinem remiſſionis peccatorum*, a certaine or undoubted aſſurance of remiſſion of ſinnes, *Concil. Trident. ſeſſ.* 6. *cap.* 9. *Bellarm. lib.* 2. *cap.* 2.

53. Error.

The Proteſtants.

Godly ſorrow and contrition bringeth joy and comfort to the ſoule in the end, with undoubted aſſurance of the forgiveneſſe and remiſſion of ſins.

Argum. 1. Godly ſorrow worketh in the true penitent perſon a cleering of the minde, 2 *Corinth* 7. *verſ.* 11. but the ſoule and conſcience cannot be cleered and ſet at reſt, unleſſe we be perſwaded that our ſins are forgiven us: *Ergo.*

2 Cor. 7. 11.

Argum. 2. All hope is certaine, and bringeth undoubted aſſurance, and therefore it is called the anchor of the ſoule, *Hebr.* 6. 19. Wherefore either contrition is void of hope altogether, (which they will not grant) or if it have any hope, it is ſure and ſtable, and worketh a full perſwaſion and aſſurance of the mercie of God.

Heb. 6. 19.

Auguſtine ſaith, *Petrus mox à Domino indulgentiam accepit, qui amariſſimè flevit trinæ negationis culpam*: *Peter* ſtraightway received pardon and indulgence, when he had moſt bitterly bewailed the ſin of his three-fold deniall of Chriſt, &c. How could *Peter* immediately have felt and received the remiſſion of that great ſin, if the Lord had not aſſured his conſcience thereof?

De tempor. ſerm. 66.

The former Canon of the Collin Councell ſaith, that when a man hath ſorrowed for his ſin, purpoſing not to doe the like, *Securus & intrepidus accedat*: Let him draw neere without feare, and be ſecure. He that is ſecure and without feare doubteth not: *Ergo*, he is aſſured of the forgiveneſſe of his ſin.

Bernard alſo ſaith: *Animam pœnitentiæ lachrymis afflictam ſpiritus paracletus libenter conſolatur, frequenter viſitat, & ad veniæ fiduciam plenè reformat*: A ſoule afflicted with penitent ſorrow, the ſpirit of comfort doth comfort, often viſit, and fully bring it to the truſt of pardon: *de interior. domo. cap.* 37. The ſoule then may have a full and aſſured truſt of forgiveneſſe.

Their owne Canons are cleere for us: *Decr. par.* 2. *cauſ.* 33. *diſtinct.* 1. *cap.* 50. *Nemo poteſt bene agere pœnitentiam, niſi qui ſperaverit indulgentiam*: No man can truly doe repentance, if hee doe not hope for indulgence.

Ibid. diſtinct. 3. *c.* 39. *Leo. Iudam non pœnitentia revocavit ad Dominum; ſed deſperatio traxit ad laqueum*: Repentance did not recall *Iudas* to the Lord, but deſperation brought him to the ſnare.

That repentance then is not good nor acceptable, which is not full of aſſurance, and in hope comfortable.

Iohn Huſſe holy Martyr: Unto a true abſolution, firſt, there is required contrition. Secondly, a purpoſe and intent to ſin no more. Thirdly, true confeſſion. Fourthly, ſtedfaſt hope of forgiveneſſe: as Chriſt ſaith, *My ſon, beleeve, and thy ſins are forgiven thee*, *pag.* 616. *artic.* 5.

Hypomnem. In Iſaiam. And for further evidence, *Chryſoſtome* ſaith: ſome men will ſay, may a man by repentance hope for ſalvation? *prorſus licet, id unde liquet? ab ipſa Domini tui erga nos benignitate, non ex tua pœnitentia mihi ſumo fiduciam, &c.* yea, thou mayeſt, and how doth that appeare? I receive aſſured truſt, by the mercy of God toward us, not by thy repentance, &c.

Lib. 1. D. Doctrin. Chriſtian. c. 18. 2 *Auguſtine* ſaith: *quiſquis non credit dimitti ſibi poſſe peccata fit deterior deſperando*: he that beleeveth not, his ſins may be forgiven him, in deſparing becommeth worſe.

Harm. ſec. 8, p. 218. Sct. 14. p. 453. 3 Confeſſion of Bohemia *c.* 5. *Such men ought with repentance to turne to the Lord, and by faith in Ieſus Chriſt our Lord to conceive ſure and undoubted truſt in his mercy.* Confeſſ. of Saxonie, *they mingle many miſchievous errors with the doctrine of repentance, who will men to doubt when they repent, whether they be in favour.*

The Papiſts.

54. Error. 6 THey affirme that contrition is a neceſſary meane unto *juſtification*, and that a man cannot be juſtified, till he have beene truly contrite for his ſins, *Bellarm. lib.* 2. *de penitent. c.* 8.

Luk. 13. 3. Act. 3. 19. *Argum. Luke* 13. 3. *Except ye repent, ye ſhall likewiſe periſh. Act.* 3. 19. *Repent, and turne, that your ſins may be put away, when the time of refreſhing ſhall come: Ergo*, contrition is neceſſary to juſtification, *Bellarm. ibid.*

Anſw. Firſt, it followeth not, without repentance and true contrition there is no juſtification; *Ergo*, repentance is a meane unto juſtification: for faith cannot be without works, yet works are no meane unto faith: ſo repentance and contrition are the fruits of juſtification, not a meane thereunto. Secondly, there is a difference betweene juſtification, and ſalvation, or glorification; contrition is a meane and way to ſalvation: by repentance through the mercie of God in Chriſt wee are preſerved from *periſhing* and everlaſting deſtruction: and repentance goeth before our conſummation, and perfect abolition of our ſins in the day of *refreſhing* at the comming of Chriſt: But it followeth not, that contrition therefore is a meane unto juſtification; for firſt wee are *juſtified*, then afterward *glorified*: our ſalvation is accompliſhed, *Rom.* 8. 30. Thirdly, contrition is a meane to aſſure us of our juſtification, but not to juſtifie us: as the Apoſtle ſaith, *Philip.* 2. 12. *With feare and trembling finiſh your ſalvation.* Rom. 8. 30. Phil. 2. 12.

The Proteſtants.

THat true contrition is neceſſary, we willingly grant: and that without it remiſſion of ſins cannot be had: but we deny that it is a neceſſary meane unto juſtification: a neceſſary ſigne, fruit, or work of juſtification it is, but not a meane or cauſe.

Rom. 4. 5. *Argum.* 1. We are juſtified by faith, *Rom.* 4. 5. *To him that beleeveth in him that juſtifieth the ungodly, faith is counted for righteouſneſſe*: But faith goeth before repentance, as *Bellarmine* himſelfe before confeſſed by the example of the Ninivites, who firſt beleeved, and afterward repented, *Bellarm. lib.* 1. *cap.* 19. *propoſ.* 2. *Ergo*, juſtification is before repentance, and ſo conſequently repentance is no meane unto it.

Argum. 2. Good works are no meane to juſtification, for then they ſhould goe before juſtification: but as *Auguſtine* ſaith, *Bona opera non precedunt juſtificandum, ſed ſequuntur juſtificatum*: Good works doe not goe before him that is to bee juſtified, but they follow him that is already juſtified.

But contrition is a good work: confeſſed and proved by *Bellar. lib.* 2. *cap.* 2. *Ergo*, it is no meane unto juſtification.

Auguſtine ſaith, *Noli praſumere de operibus ante fidem, noveris quia peccatorem te fides invenit*: Preſume not of works before faith, (as if by the merit of works thou hadſt received faith) know that faith hath found thee a ſinner: *in Pſalm.* 31. If then good works goe not before faith, and faith and juſtification come together, as I have ſhewed, then contrition being a good action precedeth not juſtification. See before *error* 47. where it is ſhewed that faith goeth before repentance, by the which faith we are juſtified, then repentance cannot be the cauſe of juſtification comming after it.

The Papiſts.

55. Error. 7 THey make contrition a part of ſatisfaction for our ſins, and to be a cauſe of juſtification and remiſſion of ſins, not onely in diſpoſing and preparing of us thereunto, but in that thereby we verily obtaine and deſerve remiſſion of our ſins, *Bellarm. lib.* 2. *de penitent. cap.* 12.

Luke 7. 47. *Argum.* 1. *Luke* 7. 47. Many ſins are forgiven her becauſe ſhe loved: Not onely faith, but love or charity obtaineth remiſſion of ſins, *Bellarm. ibid. Rhemiſt. in hunc locum.*

Anſ. The argument is 1 not from the cauſe to the effect, but from the effect to the cauſe: for Chriſt doth not reaſon thus, ſhe loved much, therefore many ſins are forgiven her, but contrariwiſe, *Many ſins are forgiven her, therefore ſhe loveth much*: As the next words declare: *to whom little is remitted, he loveth little*. 2 And our Saviour ſaith in plain words in the laſt verſe, that *her faith had ſaved her*;

whereof her love was an effect. 3 And further as the Apoſtle ſaith, *Wee know that wee are tranſlated from death to life, becauſe we love the brethren*, 1 *Iohn* 3. 14. he ſaith not, we are tranſlated, but wee know we are: ſo this woman by her love might know or be aſſured that her ſins were remitted her. And *Bellarmine* hath a ſaying not much unlike, that theſe words of Chriſt, many ſins are forgiven her, *confirmant abſolutionem inviſibiliter datam*, doe confirme the abſolution inviſibly given before, *lib.* 2. *c.*14. *reſp. ad object.* 1. Her love was a meanes then to confirme her abſolution, which was inviſibly given before.

1 Iohn 3.14.

Argum. 2. *Ezech.* 18. 27. *When the wicked turneth away from his wickedneſſe he ſhall ſave his ſoule, &c. verſ* 31. *Make you a new heart and a new ſpirit, and caſt away from you all your tranſgreſſions.* The turning then away from ſin is the cauſe of life, and of newneſſe of ſoule: *Ergo*, of juſtification, *Dan.* 4. *verſ.* 24. *Redeeme thy ſins by thine almes, &c. Ergo*, good charitable works are the cauſe of the forgiveneſſe of ſins, *Bellar. c.* 12.

Ezec. 18. 27, 31.
Dan. 4. 24.

Anſw. Firſt, the places 1 in *Ezechiel* if they be taken in this ſenſe, would prove, that it is in a mans power to convert his ſoule, or to renew his owne heart, whereas the Prophet acknowledgeth it wholly to be the Lords work, *Pſalm.* 51. 12. *Create in me a new heart*: and *Iere.* 31. *Convert thou me, O Lord, and I ſhall be converted.* 2 But why the Lord thus ſpeaketh to man, in bidding him convert, S. *Auguſtine* rendereth the reaſon: *Quia non ſicut in lapidibus inſenſatis Deus ſalutem noſtram operatur*: Becauſe God worketh our ſalvation in us, not as in ſenſleſſe ſtones; *cont. Pelag. lib.* 1. *c.* 5. Man therfore ſaveth his ſoule, or maketh his heart new, but as Gods inſtrument; as the axe in the workmans hand: it is Gods Spirit that maketh man to make his heart new. 3 *Bellarmine* himſelfe helpeth us with a ſufficient anſwer, that remiſſion of ſins is firſt inviſibly given; and then by our earneſt repentance, it is confirmed and aſſured unto us: ſo then repentance is a meane to the aſſurance of forgiveneſſe, as theſe places prove; but not to the inviſible grace or gift of remiſſion.

Pſalm. 51. 12.
Ieremi 31. 18.

Secondly, 1 The word in *Daniel* ſignifieth not to redeeme, but to break off: for ſo is this word פרק *pharak* uſed, *Gen.* 27. 40. *Thou ſhalt break his yoak from thy neck.* 2 By (redeeming) admitting that reading, may be underſtood not redemption to be made before God, but recompence to be made unto men, whom he had injured. 3 Neither doth the Prophet ſpeak of the forgiveneſſe of his ſins, but of *the prolonging of his peace and proſperity*: for theſe words, *Forſitan ignoſcet Deus*: God perhaps may forgive your ſins, are not read in the Hebrew. 4 And how could the almes of an unbeleever, ſuch an one as *Nebuchadnezzar* was, be a cauſe of forgiveneſſe, ſeeing without faith nothing is acceptable to God? 5 Laſtly, the Kings righteous and mercifull dealing ſhould be onely a teſtimony to his conſcience, that his ſins were forgiven. 6 *Concil. Cabilonenſ. c.* 36. It is denied that ſins, *de induſtria*, committed willingly, or wittingly, are redeemed by almes: *Sic enim viderentur Deum mercede conducere*: So they ſhould ſeeme to hire God with a reward.

Geneſ. 27. 40.

The Proteſtants.

That contrition of heart meriteth not, neither is any cauſe of the forgiveneſſe of ſins, which doth iſſue only out of the fountaine of Gods mercy by faith in Chriſt, the Scriptures doe teſtifie.

Argum. 1. *Rom.* 3. 24. *We are juſtified freely by grace.* If freely, then is not our juſtification merited, or cauſed by any work of ours.

Rom. 3. 24.

Bellarmine anſwereth: firſt, that we are juſtified freely, though it be by the merit of contrition, becauſe contrition is the gift of God. Secondly, contrition meriteth not, *ex condigno*, of condignity or worthineſſe, but *ex congruo*, of congruity: which kinde of merit is founded not in Gods juſtice, but in his benignity and bounty, *Bellarm. cap.* 12.

Contra. Firſt, this is the very anſwer 1 of the old Pelagians, who did in like manner affirme, that the good will of man was of God, becauſe it could not be in a man, unleſſe man were, *ut homo auctorem ſit, a Deo habet*, but for a man to be, is of God: for if therefore remiſſion of ſins be of grace, and the gift of God, becauſe contrition, whereby it is merited, is the gift of God; then ſay alſo, that we may be ſaved by nature, and yet by the gift of God, becauſe the nature of man is the work and gift of God. 2 But the Apoſtle confuteth this gloſſe, in ſaying further, *We are juſtified freely, &c. through redemption in Chriſt Ieſus*: if through redemption, then not through contrition. 3 And againe, men firſt muſt be reconciled unto God, and of enemies be made friends, before he give them gifts: as the Apoſtle ſaith, *Chriſt firſt led captivity captive*, that is, ſubdueth and removeth ſin that led us captive, and then *gave gifts unto men*, *Epheſ.* 4. 8. Then muſt we firſt be reconciled unto God, which conſiſteth in the forgiveneſſe of our ſins, *Rom.* 3. 25. before we can have the gift of contrition. Wherfore if reconciliation and forgiveneſſe of ſins goe before contrition, it can be no meritorious cauſe of the remiſſion of ſins.

Eph. 4. 8.
Rom. 3. 25.

Secondly, 1 No merit, or work of mercy, but of juſtice, as the Apoſtle ſaith, *Rom.* 4. 4. *To him that worketh, the wages is not counted by favour, but by debt*: wherefore the merit of congruity is no merit, being founded in Gods mercy. 2 Neither is there any congruity or conſequence at all, that God ſhould reſpect us being his enemies: but enemies we are before we are reconciled by the remiſſion of our ſins: wherefore contrition going before remiſſion of ſins, and ſo reconciliation, cannot deſerve ſo much as of *congruity*, if there were any ſuch merit.

Rom. 4. 4.

Argum. 2. That the contrition of the heart is no cauſe of our juſtification, neither doth merit, or deſerve remiſſion of ſins: S. *Paul* ſheweth, *Rom.* 4. 5. 6. *To him that beleeveth faith is counted for* *righte-*

Rom. 4. 5. 6.

righteouſneſſe: And *David* declareth the bleſſedneſſe of that man, to whom God imputeth righteouſneſſe without works. It is faith then only that obtaineth remiſſion of ſins: and a man is juſtified without any reſpect had to his works. Therefore neither contrition, nor any other work inward or outward, procureth remiſſion of ſins, but faith only is the meane.

So *Auguſtine* ſaith, *Opera ſequuntur juſtificatum, non præcedunt juſtificandum:* Works follow a man already juſtified, they goe not before to juſtification, *De fide & operibus, cap.*14. Therefore the work of contrition is not availeable to juſtification.

And againe: *nec quiſquam dicat meritis orationum ſuarum—traditam Dei gratiam—ſed gratia & miſericordia Dei convertit hominem, &c.* Neither let any man ſay that grace is given by the merit of his prayers, but the grace and mercy of God converteth a man.

Cenſur. Oriental.p. 21. 2 *Ieremie* the Patriark ſaith: *quod gratis per Chriſtum peccata, & non propter aliqua merita noſtra—remittuntur, confiteri debemus:* We muſt confeſſe, that our ſins are forgiven freely by Chriſt, not for any merits of ours, &c.

Harmon. ſec.8. p.216. Ibid.p.219. 3 Latter confeſſion of Helvetia, c. 14. *We ceaſe not to urge mortification of the fleſh, and yet we adde further, that it muſt not be proudly thruſt upon God as a ſatisfaction for our ſins, &c.* Bohemia c. 5. *Now the foundation wherein the whole vertue and efficacie of this ſaving repentance, doth ſtay it ſelfe, is the merit of the torments of the death of Chriſt, and his reſurrection, &c.*

4 *Interrelig. Cæſarea. cap.* 17. *Illa ſatisfactio, quæ culpam & æternam pœnam expiat, ſoli Chriſto tribuenda eſt:* That ſatisfaction which taketh away the fault and eternall puniſhment, is onely to be attributed to Chriſt: *Ergo,* contrition doth not ſatisfie for ſin.

Laſtly, *Iulius* 1. *Decret.* 11. thus teſtifieth, *Fides omnes actus hominis præcedere debet:* Faith muſt goe before all the acts of men. *Cyril. Alexand. expoſit. Nicen. ſymbol. Sicut fides abſque operibus mortua, &c.* As faith is dead without works, ſo we may turne it and ſay, works are dead without faith. Contrition then is either before faith or after; if before, being without faith, it is a dead work, as is here ſpecified, and ſo cannot merit: if after faith, then it commeth after juſtification and remiſſion of ſins: for by faith we are juſtified: *Rom.* 3.26. *That he might be a juſtifier of him, that is of the faith of Ieſus.*

We want not the evidence of ſome of their owne ſide: *Capreolus in ſecund. ſenten. diſt.* 40. *Dominicus à Soto lib.*2. *de natur. & grat. cap.*4, doe deny that contrition any way either of congruity, or condignity meriteth remiſſion.

The Papiſts.

56. Error. 7 Contrition (they ſay) is not neceſſary for veniall or ſmall offences, neither is a man bound thereunto, *Scot. lib.*4. *diſtinct.*17. *articul.* 3. The maſter of Sentences thinketh that a generall confeſſion ſufficeth for mortall ſins, which a man underſtandeth not, *lib.*4. *diſt.*21. *c.*

The Proteſtants.

This aſſertion is cleane contrary to Scripture: for the Prophet *David* prayeth not only to be kept from preſumptuous ſins, *Pſalm.* 19.13. but even to be cleanſed from his ſecret faults, *verſ.*12. The Prophet *David* ſaith, *Pſal.*32.5. *I acknowledged my ſin, neither had I mine iniquity, and thou forgaveſt, &c.* Wherefore mortall ſin not underſtood, but lying hid, cannot be acknowledged, and ſo conſequently not forgiven. Pſalm.19.13. Pſalm.32.5.

1 *Auguſtine* ſaith, *Non ſolum propter vitæ hujus ignorantiam, ſed etiam propter ipſum pulverem mundi hujus, qui pedibus adhæreſcit, quotidianam habere debemus pœnitentiam:* Not onely for the ignorances of this life, but even for that droſſe and duſt of the world, which hangeth upon our feet, we ought dayly to repent us. He meaneth the leſſer and ſmaller ſcapes of our life. And againe, *Homo dum iſte vivit in ſeculo, humanis affectibus veluti pedibus terram calcans, ipſa converſatione vitæ hujus contrahit, unde dicat: dimitte nobis debita:* Man, as long as he liveth in this world, with his affections, as with feet treading upon the ground, he gathereth droſſe, for the which he had need to ſay, forgive us our ſins, &c. *in Iohan. tract.*57.

In 6. cap. ad Hebræos. 2 *Chryſoſtome* ſaith: *What manner of medicine is this of repentance, firſt in condemning and confeſſing thy peculiar ſins, according to that ſaying, non celavi peccatum, &c. I have not hid my ſin, I will pronounce againſt my ſelfe mine iniquity, and thou forgaveſt me my wickedneſſe?* 2 *Iuſtus ſeipſum accuſat initio ſermonis—habet illa inſtar cathenæ aureæ, quæ ſi initium ſumpſerit, omnia conſequentur:* a juſt man accuſeth himſelfe in the beginning of his ſpeech,—it is like a chaine, if it once have a beginning, all the reſt will follow, &c. Hence two things are inferred, that even a juſt man hath need of repentance, even for ſmall offences: and that our ſins in our confeſſion, muſt one follow another, as linked in a chaine together.

Harmon. ſec.8. p.212. 3 Latter confeſſion of Helvetia c. 14. *by repentance we underſtand the change of the minde, by the which a ſinfull man doth eftſoones acknowledge his naturall corruption, and all his ſins, ſeeing them convinced by the word of God, and is heartily grieved for them, &c.*

4 *Decret. par.* 2. *cauſ.* 33. *diſtinct.* 3. *c.* 42. *Chriſtus legionem ejiciens non reliquit unum ex omnibus:* Chriſt caſting out a legion, left not one of all: ſhewing, that if we have a thouſand ſins, we muſt repent them all.

The Papiſts.

57. Error.

8 THere is a kinde of contrition that proceedeth onely from the feare of puniſhment, when a man doth leave ſinning, not for any love or delight he hath in God, but onely for feare of damnation: Even this contrition alſo is good and profitable: yet this ſervile feare is at length cleane driven out by charity. But there remaineth ſtill in the godly an awe and feare of God and his judgements, with miſtruſt, and feare of hell and damnation: as *Matth.* 10. *Feare him that can caſt body and ſoule into hell*: *Rhemiſt. Ioh.* 4. *ſect.* 6. And *Bellarmine* ſaith, that if a ſinner *ſolius pœna fugienda cauſa,&c.* only to avoid puniſhment, doe take heed of ſin, this is a good and profitable feare, *lib.* 2. 17. (Matth. 10.)

Argum. Ierem. 5. 22. *Feare yee not me* (ſaith the Lord) *which have placed the ſand for the bound of the ſea*; *Malach.* 1. 6. *If I be a father, where is my honour? if I be a maiſter, where is my feare? Matth.* 10. *verſ.* 28. *Feare him which is able to deſtroy both ſoule and body in hell.* Here wee ſee that God exacteth even the feare of ſervants, and the feare of hell puniſhment, which is a ſervile feare, *Bellarmine cap.* 17. (Ierem. 5. 22. Malach. 1. 6. Matth. 10. 28.)

Anſwer. Firſt, the Lord in theſe places by his Prophets ſpeaketh unto the prophane wicked of thoſe times: as *Ierem. verſ.* 21. *Heare O fooliſh people, and without underſtanding*: and *Malach.* 1. 8. it followeth in the ſame verſe, *O yee Prieſts that deſpiſe my name*: Theſe prophane perſons had need to bee terrified with the feare of Gods judgements: but it followeth not, that this feare is neceſſary for the ſervants of God. Secondly, the Prophet *Malachie* joyning the honour of ſons, and feare of ſervants together; underſtandeth not a ſervile, miſerable, and ſlaviſh feare, but ſuch as dutifull and obedient ſervants yeeld unto their maſters as fathers, which is a commendable feare, and fit alwayes to bee retained. Thirdly, our Saviour ſpeaketh by way of compariſon: *that they ſhould not feare them which kill the body, &c.* Hee preferreth a *ſervile* feare of God, before this *worldly* feare of men: yet ſo that he would not have them ſtay here, or reſt in this feare, for the which hee divers times reproveth them: as *Luk.* 12. 32. *Feare not little flocke, it is your fathers will to give you a kingdome.* Fourthly, wee confeſſe that this ſervile feare is profitable to make a beginning and further entrance: as *Prov.* 1. 7. *The feare of God is the beginning of wiſdome*: but afterward love muſt ſucceed in the place thereof. (Luk. 12. 32. Prov. 1. 7.)

The Proteſtants.

FIrſt, wee acknowledge that the feare of puniſhment is neceſſary in the beginning, to make a way for true love to enter, as the briſtle or needle (as *Auguſtine* ſaith) maketh roome for the threed to enter. Wee alſo confeſſe, that there is a continuall feare and reverence of God in the godly, ſuch as children have of their parents: but as for any miſtruſt or feare of hell and damnation, after love bee once entred, and made the children of God, which breedeth terror and anxietie of conſcience, it is cleane expelled, and thruſt out of the doores by love.

Argum. 1. So ſaith the Apoſtle, *There is no feare in love: but perfect love caſteth out feare, and maketh us to have confidence in the day of judgement*: But hee that feareth damnation, and is afraid of the day of judgement, cannot have confidence in that day. So *Auguſtine*: *Quid dicimus de illo, qui capit timere diem judicii? ſi perfecta in illo eſſet charitas, non timeret*: What ſay wee to him, that feareth the day of judgement? if love were perfect in him, he would not feare it. (1 Iohn 4. 17.)

Argum. 2. *Matth.* 25. 25. The ſlothfull ſervant ſaith to his maſter, *I knew thou waſt a hard man, &c. and therefore I was afraid.* This ſervant was not commended for this feare, but blamed and reproved, and caſt into utter darkneſſe: for his maſter ſaid, *Thou evill and ſlothfull ſervant.* And *Origen* hereof writeth well: *Nec eſt bonus hujuſmodi timor, nec liberat nos talis timor à tenebris exterioribus*: Neither is this feare good, neither doth it deliver from utter darkneſſe: *Tract.* 33. *in Matth.* (Matth. 25. 25.)

Bellarmine replieth: that to feare God cannot be evill; but they that have this ſervile feare, do notwithſtanding feare God: *Ergo*, *c.* 18.

Contra. Firſt, the divels feare God and tremble, *Iam.* 2. 19. doth he thinke there is any good feare in devils? Secondly, neither doe thoſe feare God, but hell, for if there were no hell, they would not feare God at all. (Iames 2. 19.)

Argum. 3. God is not to be loved for hope of reward: *Ergo*, neither to be ſerved for feare of puniſhment.

Bellarmine anſwereth, that the reaſon is not alike: for the object of love is good, the object of feare is evill: God is good, and therefore to bee loved for himſelfe: but hee is not evill, and therefore to be feared for another, *cap.* 18. *reſp. ad argum.* 6.

Contra. Firſt, the object indeed of ſervile feare is evill, but the object of a godly feare is good; as *Eccleſ.* 12. 13. *Feare God and keep his commandements*: will he ſay that the object of this feare is evill? Secondly, if God be only to be feared for another thing, then all feare ſhall bee *ſervile*, and the *filiall* feare is aboliſhed, when God is feared and reverenced as a father for himſelfe. Thirdly, *Hierome* ſheweth the reaſon to be alike: *Qui diligit, &c.* He that loveth, keepeth the commandement, not becauſe hee is compelled with feare of puniſhment, or greedineſſe of reward; but becauſe, that which is commanded is good: *Tom.* 4. *de filio prodigo.* (Eccleſ. 12. 13.)

7 1 *Chryſoſtome* ſaith, *Idcirco nec terreat tuorum conſcientia peccatorum, cum pœnitentia deleantur, &c.* Therefore let not the conſcience of thy ſinnes terrifie thee, when they are by repentance blotted out, &c. (Homil. de Ieiu Prophetæ.)

De Correction: Donatiſt, c. 15. 2 *Auguſtine* ſaith thus ſpeaking of S. *Paul: Agnoſcant in eo Chriſtum prius ferientem, deinde conſolantem—& quem major timor compulit ad charitatem, ejus perfecta charitas foras miſit timorem:* Let them acknowledge Chriſt in him firſt ſmitting, then comforting: and whom great feare compelled unto charity, his perfect charity expelled feare.

Harm. ſect. 8. pag. 218. 3 Confeſſion of Bohemia, c. 5. *This ſaving repentance—hath this in order firſt, it is a feare and terrour of the ſecret heart before God,—ſuch a terrour and true ſenſe of ſin, doth worke in the faithfull an inward change of the minde:—hereunto is ſtraightway added, that ſuch men ought by faith in Chriſt Jeſus conceive a ſure and undoubted truſt in his mercie, &c.* Wee ſee then that true repentance though it begin with feare, yet it endeth in peace, confidence and comfort.

Synod. Moguntin. cap. 10. Libertatem Chriſtianam intelligimus, &c. non ut alii homines pœnarum metu & imperio legis compellantur, &c. We underſtand Chriſtian libertie, not that wee ſhould not doe thoſe things which are commanded, but that wee ſhould not as others are, bee drawne or enforced to keep through feare of puniſhment, &c. *Ergo*, there remaineth no feare of puniſhment in the righteous.

We have moſt cleere teſtimonies beſide: *Ambroſ. epiſt. 84. Timoris, quo Deus metuitur nulla diſtinctio, &c.* There is no difference in name of that feare, wherewith God is feared, &c. there is feare of puniſhment, here is carefulneſſe for the reward: Of the ſervile feare it is ſaid, perfect love expelleth feare, but of the liberall feare; The feare of the Lord is holy and remaineth for ever. And againe, *epiſtol. 7. Velle ſapientis, ſervire inſipientis:* To bee willing, is the part of a wiſe man; to ſerve of a foole: in the Law there is ſervitude, in the Goſpell libertie, &c. *Servit peccator formidini:* A ſinner is a ſlave to his feare.

Hieron. de 42. Manſionib. Duplicia ſunt in ſcripturis vincula, &c. There are two ſorts of bands in Scripture, &c. but Chriſts bands are voluntary, *Et vertuntur in amplexus*, and are turned into embracings.

Decret. Gregor. lib. 5. tit. 41. c. 8. Qui ex timore facit præceptum, aliter quam debeat facit, & ideo jam non facit: He that of feare doth the commandement, doth it otherwiſe than he ſhould, and therefore doth it not at all, &c. By all theſe teſtimonies it is evident, that this ſervile feare of puniſhment hath no place where the love of God is.

The ſixth queſtion, of auricular Confeſſion, the ſecond part of penance.

The Papiſts.

38. Error. NOne can rightly ſeeke for abſolution at the Prieſts hands, unleſſe they confeſſe particularly at the leaſt all their mortall ſins, whether they bee committed in minde, heart, will, and cogitation onely, or in word, and worke, with all the neceſſarie circumſtances and differences of the ſinne, *Rhemiſt. Ioh. 20. ſect. 5.* And this ſacramentall confeſſion, as they call it, muſt bee made ſecretly to the Prieſt, *Concil. Trident. ſeſſ. 14. can. 6.*

Iohn 20, 22. *Argum.* 1. This wonderfull power of remitting and retaining of ſins, which was given to the Apoſtles and their ſucceſſors, *Ioh.* 20. 22. were given them in vaine, if no man were bound to ſeeke for abſolution at their hands: which cannot be had of them without diſtinct utterance to them of our ſins: for they cannot rule the caſes of conſcience, unleſſe they have exact knowledge and cogitation of their ſins, *Rhemiſt. ibid.*

Anſw. 1. God hath not made his Miniſters in Chriſts ſtead Judges of caſes of conſcience, as though there were in them an actuall power to remit and abſolve ſins: but their office is onely to declare and ſet forth unto all penitent perſons, the promiſes of God for remiſſion of ſins, and the ſeverity of Gods judgement againſt impenitent perſons: which is eſpecially performed in the preaching and applying of the word either publikely or privately: as S. *Paul* calleth the Goſpell committed unto him, *the word of reconciliation*, 2 *Cor.* 5. 16. 2 Cor. 5. 16.

2 A man therefore may by their miniſtery, which are the Preachers of reconciliation, find remiſſion of ſins, without a particular declaration thereof: neither it is neceſſary for them to have ſo exact a knowledge of our ſins, ſeeing they are not abſolute Judges of the conſcience, but the miniſters and ambaſſadors of reconciliation, 2 *Cor.* 5. 20. 2 Cor. 5. 20.

3 And Miniſters are not to ſtay while ſuit is made unto them for their help, but they ought to exhort and deſire men to be reconciled to God by their miniſterie.

Bellarmine anſwereth, that the Prieſts are truly and properly Judges of mens ſinnes, and have a judiciarie power not to declare or teſtifie the forgiveneſſe of ſins, but truly to bind, or looſe them. Firſt, they are called the *keyes:* which doe verily open and ſhut the doore, not ſignifie the opening and ſhutting: as Chriſt is ſaid to have the key of *David* to open and ſhut, which power Chriſt communicateth to the Apoſtles and their ſucceſſors. Secondly, to *bind* and *looſe* doe not ſignifie, to *denounce* and declare, but indeed to put on, or take off the bonds; ſo are they ſaid to retaine ſinnes: and what is it elſe to retaine, but *nolle remittere*, not to bee minded to remit? Thirdly, the words are, *whoſe ſins*, not all mens ſins are remitted, but whom the Prieſt ſhall judge meet: but the word is preached to all, remiſſion of ſins is not given to all: therefore this is not underſtood of the preaching of the word, but of the judiciary power of the keyes. Fourthly, in that Chriſt breathed upon them, it ſheweth, that as a blaſt doth extinguiſh the fire, and chaſe the clouds, ſo they had power verily to extinguiſh ſins, and not to declare only *Bellar. lib. 3. c. 2.*

Contra. Firſt, the keyes 1 of the Church doe truly open and ſhut, being executed according to the will and minde of the maſter of the houſe: the ſervant to whom the keyes are committed, doth open and ſhut, yet but as a ſervant, and according to his maſters direction: ſo the keyes of the Church are committed to men, but as miniſters of the keyes, not to open and ſhut at their pleaſure, but as Chriſt preſcribeth. 2 But it is not farre from blaſphemie to ſay that the ſame power of the keyes, which Chriſt hath, is communicated to the miniſters of the Church: for hee *openeth, and no man ſhutteth, &c. Revel. 3. 8.* but man may open to ſome, to whom Chriſt may ſhut, and hee ſhut the doore againſt others, Revel. 3. 8. to whom Chriſt may open: yea and when the Phariſees had ſaid, *Who can forgive ſins but God* Mark. 2. 7. *only? Mark. 2. 7.* Chriſt reproveth them not, but ſheweth, that hee (being both God and man) *had authority alſo to forgive ſins.* Chriſt therefore only properly forgiveth, the Apoſtles forgive as his miniſters. 3 And that theſe keyes are diſpenſed in preaching the word, and not only in the diſcipline of the Church; it is evident. *Acts 14. 27.* a doore of faith is opened *by the preaching of the Apoſtles,* Act. 14. 27. *Matth. 23. 13.* The Phariſees by not preaching true doctrine are ſaid to ſhut up the kingdome of Matth. 23. 13. heaven. Thus their owne canons teſtifie, *epiſt. 1. Clemen. Per ipſum, per verbum Dei, & ſalubre conſilium curetur:* He that is troubled with his ſin, and confeſſeth to the miniſter, &c. that by him through the word of God, and holeſome counſell he may be cured. Sins then are cured and healed by the word of God.

Secondly, the Apoſtles and they which ſucceed them, doe truly bind and looſe, remit and retaine ſins, but as miniſters, and ſo long as they execute this authority according to Chriſts will: as *Peter* hath the *keyes*, but hee is firſt *built upon the rocke, Matth. 16. 18.* the Apoſtles have power to bind and Matth. 16. 18. looſe, *Matth. 18. 8.* but they muſt doe it in Chriſts name, *verſ. 20.* otherwiſe, *a curſe cauſleſſe ſhall not* Matth. 18. 18. *come, Prov. 26. 2.* And, *though men curſe, God will bleſſe, Pſalm. 109. 28.* The blind man was caſt out Prov. 26. 2. Pſalm. 109. 28. by the Phariſees, but he was received in by Chriſt, *Iohn 9. 35.* S. *Ambroſe* ſaith, *Dei munus, miniſterium* Iohn 9. 35. *ſacerdotis eſt, &c. Quis tantus eſt, &c.* In giving the ſpirit, the gift is Gods, the miniſtery the Prieſts, &c. who is ſo great, as to arrogate to himſelfe the beſtowing of this gift? *Lib. 1. de ſpirit. ſanct. cap. 7.*

Thirdly, 1 As the word of God is not to bee denied to any, that will receive it; ſo neither is remiſſion of ſins to bee withheld from any by the will of man, that doe deſire it: the word is not to be caſt before ſwine and dogs, *Matth. 7. 6.* no more is remiſſion of ſins to be granted to the impenitent. 2 If Matth. 7. 6. the Miniſter ſhall at his pleaſure deny remiſſion to the penitent, his ſentence bindeth not before God: as *Origen* well ſaith: *Si aliquis non recto judicio, &c.* If any man by the erroneous judgement of thoſe which governe the Church be caſt out, if he have not deſerved to be caſt out, is not any thing hurt by this error of judgement, &c. *Hom. 14. in Levitic.*

Fourthly, the breathing which Chriſt uſed, betokened the giving of the holy Ghoſt, which truly and properly doth remit and retaine ſins, as the wind chaſeth away the clouds. This then ſheweth not a judiciall authoritie in men, that are but the miniſters of the ſpirit, but an abſolute power in the ſpirit: as *Ambroſe* excellently ſaith, *Per ſpiritum ſanctum peccata donantur, &c.* Sins are forgiven by the holy ſpirit: but men to the remiſſion of ſins doe exhibite their miniſtery: *Non jus alicujus poteſtatis exercent:* They doe not exerciſe any right of power, &c. they pray, God forgiveth; the ſervice is mans, the munificence is from a ſupreme power; *lib. 3. de ſpirit. c. 19.*

Argum. 2. As the Prieſts in the law had only authority to diſcerne the leproſie of the people, and therefore Chriſt ſendeth the lepers to the Prieſt, *Luk. 17. 14.* ſo men muſt reveale the ſpirituall leproſie Luk. 17. 14. of ſin to the Prieſt, *Rhemiſt. ibid.*

The Doway ſtudents do further thus enforce this argument: out of that place. *Num. 5. 7. they ſhall* Numb. 5. 7. *confeſſe their ſin, and reſtore the principall,* where they give this marginall note, *particular confeſſion of ſins, and ſatisfaction required by the law of God.*

Anſw. Firſt the leproſie was not healed by the prieſt, but onely declared to bee healed: ſo ſins are declared to bee forgiven by the Prieſt, not properly forgiven. Secondly, the Prieſt received not knowledge of all diſeaſes, but of this that was contagious: therefore it would not follow hereupon, that all ſins are to bee confeſſed to the Prieſt; but ſuch as are notorious, where publique Confeſſion is by Church diſcipline injoyned: and ſuch confeſſion wee denie not. Thirdly, the argument followeth not from the Prieſts of the law, to the Miniſters of the Goſpell: for the Prieſthood of the law is tranſlated wholly unto Chriſt, who hath all knowledge to diſcerne, and power to heale our ſpirituall diſeaſes.

Fourthly, I will oppoſe to our Doway Romaniſts, the judgement of *Lyranus*, who upon that place ſaith: *Lex iſta loquitur in caſu, &c.* This law ſpeaketh of ſuch a caſe, wherein a man being ſtriken with remorſe, is willing to make ſatisfaction to his neighbour. This proveth not a generall confeſſion of all ſins, nor yet made neceſſarily to the Prieſt, but of ſuch wrongs, which doe clogge the conſcience, which muſt be confeſſed and ſatisfied for, to the partie wronged: yet *Lyranus* in another place ſaith directy, upon theſe words, *Levit. 16. 21. Aaron ſhall confeſſe* (over the goat) *all the iniquities* Levit 16. 21. *of the children of Iſrael: In veteri lege non omnia peccata in particulari explicabant, &c.* They did not in the old law confeſſe all their ſins in particular: *For that was impoſſible, both for the ſhortneſſe of time, and becauſe the Prieſt knew not all the ſins of the people: but in generall, as we doe in the beginning of Maſſe.* *Tolet* alſo their Cardinall ſaith, That the purpoſe of confeſſing was not neceſſarie in the old law.

Inſtruct. ſacerd. de confeſſion.

Act. 19. 18.

Argum. 3. *Act.* 19. 18. *Many that beleeved, came and confeſſed, and ſhewed their works*: Hence the Jeſuite would inferre the neceſſitie of auricular confeſſion, *Lib.* 3. *de pœnitent. cap.* 4. *Bellarm.*

Anſw. This place ſerveth nothing at all for his purpoſe: Firſt, all that beleeved came not to confeſſe, but ſuch as were pricked in conſcience, with remembrance of ſome eſpeciall ſins, as it followeth, *verſ.* 19. thy that uſed curious Arts brought their books: but the Papiſts enjoyne auricular confeſſion of neceſſitie to all. 2 It is not ſaid they made particular rehearſall of all their ſins, but generally confeſſed themſelves to be ſinners: as *Daniel* confeſſeth, *cap.* 9. 5. *We have ſinned and done wickedly, &c.* 3 It was no confeſſion made in the eare, but publike before all the multitude: but auricular confeſſion is made only in the eare of the Prieſt. Fourthly, theſe beleevers came but once, that we reade of, in the beginning of their converſion to confeſſe, and they came willingly without conſtraint: But they exact a yeerely confeſſion of the people, and enforce them to it. They muſt ſeeke better grounds for their eare-confeſſion than this, or elſe they are like to miſſe of it.

Dan. 9. 5.

Matth. 9. 2.

Bellarmine replieth, 1 *That they confeſſed all their ſins*: for when the Scripture ſpeaketh abſolutely of ſins, all muſt be underſtood: as *Matth.* 9. 2. *Thy ſins are forgiven thee*: that is, all thy ſins. 2 The Epheſians might confeſſe oftner than this once, though it bee not mentioned; for wee may ſay as well, they were not baptized, becauſe it is not expreſſed. 3 Neither are all with us bound to confeſſe, but they which are touched in conſcience. 4 Neither is it expreſſed, whether they confeſſed privately or publikely. 5 They came willingly to confeſſion, becauſe there was yet no law to enjoyne them. *Bellarm. cap.* 4.

Cont. Firſt, where 1. mention is made of forgiveneſſe of ſins, all muſt be underſtood, becauſe there is a neceſſitie, that all be forgiven: but of confeſſing all ſins there is no neceſſitie. 2 And they confeſſed their works, πράξεις, but the Papiſts exact confeſſion of thoughts and words. 3 Neither confeſſed they all their works, but ſuch as were notorious and offenſive, as it followeth *verſ.* 19. ſuch were the works of them that exerciſed curious arts.

Secondly, 1 There is no queſtion but they were baptized, becauſe it is Chriſts generall ordinance; ſo is not auricular confeſſion. 2 Neither could they confeſſe, as they did, to S. *Paul* yeerely, becauſe he was not alwayes with them. 3 Neither afterward could the beleevers confeſſe ſuch words, as they did in their infidelity.

Thirdly, it is untrue, that you ſay; for you require confeſſion of all whatſoever, neither doe you give abſolution, but upon ſuch confeſſion: but all that ſin have need of abſolution: therefore all muſt confeſſe.

Fouthly, it is evident, that this confeſſion of their works was publike, as it is expreſſed *veſ.* 19. *They which uſed curious arts, burned their books: In conſpectu omnium*, in the ſight of all.

Fifthly, if the Scriptures authorize not any law to enjoyne confeſſion, it is great preſumption for you, to lay ſuch a yoke upon the Lords people.

6 *Cajetane* their Cardinall thinketh that this place is not to be underſtood of particular and ſacramentall confeſſion, but only of a generall and publike confeſſion, ſuch as they made, that came to *John*: but *Baronius* diſſenteth, affirming certainly the contrary: *Lorinus* their Jeſuite, dare neither encline to the one or the other.

Lorinus in Act. 19. 18.

2 Cor. 5. 19.

Argum. 4. 2 *Cor.* 5. 19. *He hath committed to us the word of reconciliation, now we are embaſſadors for Chriſt, &c.* But how can men be reconciled, unleſſe they make their caſe knowne, and confeſſe their ſins? *Bellarm. cap.* 4. *loc.* 2.

Anſw. 1. If thoſe Embaſſadors reconciled to themſelves, it were fit confeſſion ſhould bee made to them, but ſeeing *they pray to be reconciled to God*, it ſufficeth to confeſſe to God. 2 The word of reconciliation is committed unto them: *Ergo*, by the preaching of the word men are reconciled: but confeſſion of ſins is not requiſite at every preaching of the word.

Iam. 5. 16.

Argum. 5. *Iam.* 5. 16. *Confeſſe your ſins one to another, and pray one for another*: that is, the Elders and Prieſts ſpoken of *verſ.* 14. muſt pray for them, and to them they muſt confeſſe: *Bellarm. ibid.*

1 Theſſ. 4. 18.

Iames 5. 19.

Anſw. This place is very direct againſt them. 1 If to confeſſe one to another, bee underſtood of the people and the Prieſt, then muſt the Prieſt confeſſe to the people, as the people doth to him: for ſo the word ἀλλήλοις ſignifieth, as 1 *Theſſ.* 4. 18. *Comfort your ſelves one another, &c.* 2 The Apoſtle addeth, *The prayer of a righteous man availeth much*; he ſaith not, the prayer of a righteous Prieſt, but of any righteous: ſo *verſ.* 19. *If any of you hath erred, and ſome man hath converted him, &c.* Hee ſpeaketh not only of the Miniſter, but of any other faithfull man.

1 Iohn 1. 9.

Argum. 6. 1 *Iohn* 1. 9. *If we acknowledge our ſins, hee is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe*: this is not underſtood of confeſſion made to God. 1 For Gods faithfulneſſe is in keeping his promiſe; but there is no promiſe extant in Scripture, of forgiveneſſe to thoſe, that confeſſe to God, but to thoſe, that confeſſe to the Miniſters, &c. 2 And if it ſufficed to confeſſe to God; men would not care to ſeeke for forgiveneſſe at mans hands, and ſo Chriſt had ſaid in vaine, *Whoſe ſins you remit, &c.* *Bellarm. c.* 4.

Anſw.

Anſwer. Firſt, it is boldly and untruly affirmed, that there is *no promiſe, &c.* to them that confeſſe to God: there is 1. nothing more evident in Scripture, as 1 *King.* 8. 47. *If they ſin againſt thee, &c. and returne and pray, ſaying, Wee have ſinned and done wickedly, then heare thou in heaven, and bee mercifull:* here is a direct promiſe of mercy to thoſe that confeſſe to God. 2 Neither is the Miniſtery to bee deſpiſed, but there is great uſe thereof: 1 Both by the preaching of the word, in calling upon the people to repent, and confeſſe their ſins to God: 2 And where the griefe of ſin is ſuch, as the ſoule of the penitent cannot wraſtle againſt it, in this caſe hee is to reſort to the Miniſter. 3 And it is the Miniſters part, where hee ſeeth evident ſignes of repentance, to declare the mercie of God, and looſing of ſins unto ſuch, though not confeſſed unto him: *Peter* confeſſed not to Chriſt, but onely wept, and was forgiven: the inceſtuous partie confeſſed not to *Paul*, but by his great ſorrow ſhewed his repentance, yet the Apoſtle forgave him, 2 *Cor.* 2. 10. 4. Like as then the Leper being firſt cured of Chriſt, was bid to ſhew himſelfe to the Prieſt, *Matth.* 8. 4. according to the law: ſo they, which confeſſing unto God, doe find remiſſion, muſt notwithſtanding by the miniſterie of the word labour to be confirmed therein.

1 King. 8. 47.
2 Cor. 2. 10.
Matth. 8. 4.

Secondly, this place is chiefly to be underſtood of confeſſing unto God. 1 The Apoſtle ſpeaketh generally of all, excluding not himſelfe: but to whom ſhould the Apoſtles confeſſe but unto God. 2 The Apoſtle ſaith, *to cleanſe us:* but man cannot cleanſe us, this is onely Gods worke. 3 And God onely cleanſeth *from all unrighteouſneſſe:* for all our ſins cannot bee made manifeſt to men, no, not to our owne conſcience; *and if our owne heart condemne us; God is greater than our heart, and knoweth all things.* 1 *Iohn* 3. 20. God is much more able to find out our ſin than our owne conſcience.

1 Iohn 3. 20.

Argum. 7. In the laſt place *Bellarmine* produceth many teſtimonies out of the Councels and fathers, to prove auricular and particular confeſſion, making them to ſpeake that, which they never knew: the places alleaged, I purpoſe not particularly to anſwer, for theſe reaſons. 1 Becauſe my purpoſe is to deale chiefly with places of Scripture. 2 For that I intending chiefly the good and profit of the unlearned, I would not diſtract them, or hinder them from more profitable knowledge by the curious diſcuſſing of the fathers. 3 This worke would by this meanes have growne to a greater volume, than was fit for every mans uſe. 4 I thought it not needfull to handle at large theſe teſtimonies, writing in our owne language, which the adverſarie, that firſt gave occaſion underſtandeth not. 5 Becauſe other learned men, ſome of this our Church, ſome abroad in other nations, with a godly zeale and good ſucceſſe, have alreadie undertaken the through confutation of all Popiſh allegations: to whom I wiſh both all divine aſſiſtance, and humane encouragement, to proceed in ſo excellent an enterpriſe.

Yet thus much ſhall ſuffice for a generall anſwer at this time: that none of the teſtimonies alleaged, till we come to the yeere 600. and after, when ſuperſtition begane to encreaſe (and the teſtimonies of the times following we much regard not) doe witneſſe for auricular confeſſion: but all of them if a ſurvey be taken of them, doe ſpeake of one of theſe five confeſſions: either 1 of confeſſion to be made to God: as *Tertullian; Exomologeſis eſt, qua delictum Domino confitemur:* That is confeſſion, whereby we doe confeſſe our ſin unto God, *Apologet. cap.* 4. Or elſe 2 of publike confeſſion made before the whole Church, for ſome publike ſin; as the ſame *Tertullian: Ergo, cùm te ad fratrum genua protendis, Chriſtum exoras:* When thou boweſt thy ſelfe to thy brethrens feet, thou entreateſt Chriſt. Thirdly, they ſpeak of a confeſſion, which they made each to other, *Beda in* 5. *Iacob. Quotidiana leviaq; peccata alterutrum coaequalibus confiteamur, &c.* Our daily ſins let us confeſſe to our equals, one to another. Fourthly, they commend confeſſion made to the Prieſt, when the conſcience otherwiſe cannot be ſetled: ſo *Origen. hom.* 2. *in Pſal.* 37. *Sicut ii qui habent intus incluſam eſcam indigeſtam, &c.* As they, which have meat undigeſted in the ſtomacke, if they doe vomite, are eaſed; ſo they that ſin, while they conceale it, are in a manner choaked, but vomiting of it up by confeſſion, &c. Fifthly, a generall confeſſion to be made, with reconciliation before the receiving of the Communion, *Cyprian* maketh mention of: *Nec ad communicationem venire quis poſſit:* But none might come to the Communion, before he had confeſſed, &c. *lib.* 3. *epiſt.* 16. All theſe kindes of confeſſions we acknowledge to have been well knowne to the fathers, neither doe we miſlike them: but none of the ancient writers for 600. yeeres after Chriſt doe witneſſe for auricular confeſſion, and particular enumeration of ſins.

The Proteſtants.

Confeſſion of ſins, ſuch as the Scripture alloweth, wee doe acknowledge: as namely theſe foure kindes. There are private confeſſions, either to God alone, as *Daniel* confeſſeth, 9. 4. or for the eaſing of our conſcience, to man alſo, as to him whom we have offended, *Matth.* 5. 24. or to any other faithfull man, the Miniſter or ſome other, that we may be holpen and comforted by our mutuall prayers, *Iam.* 5. 16.

Dan. 9. 4.
Matth. 5. 24.
Iam. 5. 16.

And herein we thinke and ſay with Biſhop *Ridley* holy Martyr: Confeſſion to the Miniſter, which is able to inſtruct, correct, comfort, and enforme the weake, wounded, and ignorant conſcience, indeed I ever thought might doe much good in Chriſts congregation, and ſo I aſſure you I thinke even at this day *pag.* 1728. *Epiſtol. ad Weſt.*

There are alſo two kindes of publique confeſſion, either of the whole congregation together, Nehem. 9. 3. 2 Cor. 2. 6. *Nehe.* 9. 3. or of ſome one or more, that make publike confeſſion of their ſin, for the ſatisfying of the congregation, whom they have offended: which belongeth to Eccleſiaſticall diſcipline, 2 *Cor.* 2. 6. Beſide theſe kindes of confeſſion, it is commendable alſo, which is practized in ſome reformed Churches, that before the receiving of the Sacrament, particular examination ſhould bee had of ſuch as are to communicate, not ſo much to confeſſe ſuch ſins to the Miniſter, as doe grieve their conſcience, and ſo to find eaſe for their griefe; as it is uſed to be done to this day in the reformed Churches of Bohemia. *Harm. ſect.* 8. *c.* 5. *confeſſ. Bohem.* And of Auſpurge, *ſect.* 8. *artic.* 3. and of Saxonie, *ſect.* 14. *confeſſ. Saxon. Neither are any admitted to the Communion, except they be firſt heard and abſolved of the paſtor:* but chiefly that every one may be particularly examined, tried and made fit concerning their faith, and ſo prepared to come worthily to the Lords table: this uſe *Kemnitius* thus writeth of, *in* 2. *part. exam. c.* 5. *de confeſſ. Confeſſionis uſus apud nos ſervatur, &c.* The uſe of confeſſion is retained with us, &c. In this private colloquie, the paſtors doe make triall of their auditors, whether they underſtand the doctrine of ſin, of the degrees of ſin, of the wages thereof, and of faith in Chriſt, they are brought to a conſideration of their ſins, and asked if they doe earneſtly repent for the ſame, if they have a purpoſe to amend their life, and whether they do not continue in certaine ſins, &c. Maſter *Calvin* alſo approoveth this uſe: *Lib.* 3. *inſtitut. cap.* 4. *ſect.* 13. *Interim quia ſiſtant ſe oves paſtori, &c.* That the ſheep ſhould preſent themſelves to the Paſtor, as often as they receive the Communion, I am ſo farre from reclaming againſt it, that I would have it every where obſerved. And *Epiſtol.* 302. hee ſheweth, that the like uſe is retained in Geneva. *That no man may come to the holy table, before it be knowne to the Miniſter, that hee hath profited in religion in ſome meaſure, and once a yeere the Miniſter in every quarter goeth to every houſe, to make triall both of their life and faith.* Such confeſſion, triall, and examination, as theſe Churches have received, I hold very convenient and profitable, and the like to bee deſired and much wiſhed for in our Church. But this particular confeſſion, yea 1 of all ſins, even of them which are 2 ſecret, 3 and upon paine of damnation, 4 and to none but the Prieſt, how unfit ſo ever; is an Antichriſtian yoake.

Pſal. 51. 4. Lib. 10. 3. *Argum.* 1. It is not neceſſary to make confeſſion at all unto men: the Prophet *David* confeſſeth only unto God. Againſt thee O Lord only have I ſinned, *Pſal.* 51. 4. *Auguſtine* alſo ſaith, *Quid mihi cum hominibus ut audiant confeſſiones meas, quaſi ipſi ſanaturi ſint languores meos?* What have men to doe to heare my confeſſions, as though they were able to heale my ſores? *Confeſſion lib.* 10. 3.

Iam. 5. 16. *Argum.* 2. If a man otherwiſe cannot find eaſe of conſcience, but will open his ſins to men: it is not alwayes neceſſary hee ſhould ſeeke to the Miniſter, though it bee moſt convenient, if hee bee a fit man; any other faithfull godly man may ſerve: for ſo the Apoſtle biddeth us, Acknowledge our faults, not to the Prieſt, but one to another, *Iam.* 5. 16. Whereupon *Auguſtine* writeth, *Peccata noſtra debemus non ſolum Deo, ſed etiam ſanctis & Deum timentibus confiteri:* Wee muſt confeſſe our ſins not onely to God, but to men alſo that feare God: Hee ſaith not, *Sacerdotibus*, onely to the Prieſts *Homil.* 12.

Pſal. 19. 12. *Argum.* 3. Such a particular enumeration of ſins is not neceſſarie, neither is it poſſible: It ſufficeth, where our ſins are kept from our ſight, to ſay with the Prophet, Cleanſe mee from my ſecret ſins, *Pſalm.* 19. 12. *Auguſtine* ſaith, *Quod habes in corde compunctiones facinorum, tot habe illic punctiones confeſſionum:* Looke how many ſins doe pricke thy conſcience, ſo muſt thy confeſſion bee. It is an uncomfortable doctrine to teach men to labour to remember all their ſins, and to make a particular catalogue of them: they have worke enough to bee eaſed of thoſe ſins that lie heavie on the heart.

Bellarmine anſwereth, that if the enumeration of ſins to men bee impoſſible, and uncomfortable, ſo is it in our confeſſion to God, to whom alſo wee are to confeſſe, whatſoever ſins wee know, and remember, and otherwiſe men are not enjoyned to confeſſe to the Prieſt. *Bellarmin. lib.* 3. *cap.* 16.

Pſal. 50. 21. *Contra.* Firſt, the Lord himſelfe doth not exact ſuch a particular enumeration, as the Popiſh law doth: for Chriſt teaching his Diſciples to pray, taught them to ſay thus, *Forgive us our treſpaſſes, &c.* not willing them to make a particular rehearſall of their ſins; but the Popiſh Prieſts will accept no confeſſion, if it be not particular. Secondly, in making confeſſion to God, the Lord may bring our ſins to remembrance, *Pſalm.* 50. 21. *I will ſet them in order before thee*, which the Prieſt cannot doe. Thirdly, there is more comfort in confeſſing to God, becauſe he hath power only to forgive, the other is but as Gods miniſter, and it is more comfortable to goe to the maſter, than to the ſervant: and we may more boldly open our infirmities to God, which we often are aſhamed to ſhew to men.

Argum. 4. Chriſt ſaith, *As my father ſent me, ſo ſend I you; and then hee ſaid, receive yee the holy Ghoſt; whoſe ſins yee remit, &c.* Here our Saviour Chriſt giveth authority and power to remit ſins, to his Apoſtles, as he himſelfe executed the ſame in earth: But Chriſt forgave ſins without any ſuch particular confeſſion, as to the woman, *Luk.* 7. that waſhed his feet with her teares: *Ergo,* remiſſion of ſins may be pronounced without auricular confeſſion, whereas by other ſignes the ſorrow of the heart may be made knowne.

Bellarm. The Apoſtles had not the like power to remit ſins, as Chriſt himſelfe had: for Chriſt was able to juſtifie and forgive ſins without a Sacrament: But the Apoſtles did it by meanes: *Bellarm. cap.* 18. Neither as yet was the Sacrament of confeſſion inſtituted, *cap.* 17.

Anſw. 1. The difference betweene Chriſts and his Apoſtles working is this, that Chriſt by his owne power did forgive ſins, the Apoſtles in Chriſts name only, as his Miniſters and inſtruments: But concerning the outward meanes of ſalvation, Chriſt uſed the ſame which his Apoſtles did: he preached the Goſpell, called for faith, and repentance, as his Apoſtles afterward did: and as Chriſt then forgave ſins without a Sacrament, ſo did he by the miniſterie of his Apoſtles: *Paul* hath the word of reconciliation committed to him, 2 *Cor.* 5. 19. he reconcileth to God by the preaching of the Goſpell, which was no Sacrament, *Concil. Cabilonenſ. can.* 33. *Deus ſalutis & ſanitatis author plerunque hanc præbet ſua potentia inviſibili adminiſtratione, plerunque medicorum operatione:* God the author of health and ſalvation, often giveth remiſſion of ſins by his inviſible power, often by the miniſterie of the ſpirituall Phyſitian, &c. Sins are even now forgiven without the miniſtery of man, and without auricular confeſſion, and conſequently without your popiſh Sacrament of Penance: this therefore maketh no difference betweene Chriſts working, and his Apoſtles working.

2 Cor. 5. 19.

2 But be it granted that Chriſts power herein was greater than his Apoſtles to forgive ſins without confeſſion: was alſo the power of the Prophets greater than theirs? I thinke they will not ſay ſo: yet *Nathan* pronounced abſolution of *Davids* ſins, without particular confeſſion, hee only ſaid in generall, *I have ſinned:* therefore the Apoſtles did, and ſo the Miniſters of the Goſpell may remit ſins without auricular confeſſion.

3 If your Sacrament of confeſſion were not inſtituted by Chriſt (which is the reaſon that you give, why hee uſed it not) then is there no ſuch Sacrament at all: for Chriſt onely inſtituted Sacraments; the Apoſtles inſtituted none, but delivered to the Church, as they had received from Chriſt: 1 *Cor.* 11. 23.

1 Cor. 11. 23.

Argum. 5. A notable evidence againſt auricular and private confeſſion wee have out of *Sozomen* his hiſtorie, *lib.* 7. *c.* 16. who thus reporteth, that *Nectarius* Patriarke of Conſtantinople, by reaſon of an adulterous act committed betweene a Deacon of the Church, and a noble Matron, that came to confeſſe to the Penitentiarie Prieſt, depoſed the ſaid Prieſt, and aboliſhed that kinde of confeſſion, *And permitted, that every man ſhould doe according to his owne conſcience in comming to the ſacred myſteries.*

Bellarmine anſwereth, that *Nectarius*. 1 diſcontinued publique, not private confeſſion, becauſe the woman publikely confeſſing her fault, there followed a tumult among the people: 2 and after *Nectarius* time, private confeſſion was uſed in the Greeke Church: *Bellarm. lib.* 3. *cap.* 14. 3 Yea, they themſelves allow private confeſſion. *Ibid.*

Anſw. Firſt, *Nectarius* aboliſhed private not publike confeſſion: 1 For the office of the Penitentiary, was to receive their confeſſion ſecretly: *Quia grave viſum eſt Epiſcopis in media plebe, velut in theatro, &c.* It ſeemed hard to the Biſhops, that in the middeſt of the people, as in a theater, they ſhould confeſſe their ſins: *Nicephor. lib.* 12. *c.* 28. Futher, 2 *Socrates* ſaith, that the woman comming to the Penitentiarie, did *particulatim*, particularly confeſſe her ſins: *lib.* 5. *cap.* 19. 3 The tumult might ariſe not upon her publike confeſſion, but the publike notice afterward.

Secondly, private confeſſion was not after this uſed in the Greeke Church: 1 *Chryſoſtome hom.* 2. *in Pſalm.* 50. *Si confunderis alicui dicere, &c.* If thou be aſhamed to confeſſe to another, confeſſe thy ſins in thine owne ſoule, I ſay not, thou ſhouldeſt confeſſe to thy fellow ſervant, to caſt thee in the teeth, but to God, &c. 2 *Decret. p.* 2. *cauſ.* 33. *diſt.* 1. *c.* 90. *Some doe ſay that wee muſt confeſſe only to God, ut Græci,* as the Grecians. *Bellarmine* ſaith, that theſe words, *ut Græci, are like to have beene thruſt into the text. Anſw.* So hee ſaith, that *Sozomen* the reporter of this ſtory, *telleth many lies.* Theſe are but ſillie ſhifts. 3 *Thom. Waldenſ.* a Popiſh writer granteth, that *Nectarius* did ſimply abrogate confeſſion.

Tom. 2. c. 147.

Thirdly, private confeſſion with examination and triall of every mans faith, wee acknowlege in ſuch manner, as I have before expreſſed, but a particular enumeration of ſins, with a neceſſitie of conſcience, which breedeth ſuperſtition, rather than inſtruction, without any godly conſolation or exhortation at all miniſtred, we refuſe and condemne as Antichriſtian.

We want not here the teſtimonie of antiquitie: *Alexander epiſt.* 1. *Confeſſio non extorqueri debet, ſed ſponte potius profiteri:* Confeſſion muſt not bee violently extorted, but voluntarily confeſſed: but now in the Popiſh Church every man is bound of neceſſitie to profeſſe.

Concil. Cabilonenſ. can. 33. *Et peccata confiteamur Deo, &c.* Let us both confeſſe our ſins unto God, and ſay with *David*, againſt thee have I ſinned, or confeſſed my ſin, and according to the inſtitution of the Apoſtle, let us confeſſe one to another, that we may pray one for another to bee ſaved, &c. As we muſt pray one for another, ſo we muſt confeſſe our ſins one to another: Now the Prieſt only prayeth not for the people, but the people alſo for the Prieſt: *Ergo*, neither muſt they confeſſe their ſins onely to the Prieſt.

Inter relig. Cæſar. cap. 17. *Quæ in mentem non veniunt generali confeſſioni recte includuntur, & nihilominus ea remittuntur, quam ſi ea confitendo enumeraſſes:* Thoſe ſins which come not to thy mind, muſt be included in a generall confeſſion, and they ſhall notwithſtanding as fully be remitted as if they were particularly numbred, &c. A particular enumeration therefore of ſins is not neceſſary; as now in the popiſh Church is required.

Wee have ſufficient evidence out of their owne decrees. *Decret, part.* 2. *cauſ.* 33. *diſt.* 1. *cap.* 1, 2.

Non invenio, quid dixerit Petrus; invenio quod fluerit, &c. I find not what *Peter* ſaid, I find hee did weep, &c. *Lachrymæ lavent delictum, &c.* Let teares waſh away the ſin, which it is a ſhame to confeſſe.

Ibid. c. 93. gloſſ. Antequam ſacerdotibus ora noſtra oſtendamus: Before wee ſhew our face to the Prieſt, that is, confeſſe our ſins, we are cleanſed from the leproſie of ſin. *Cap. 37. gloſſ. Sicut circumciſio data eſt Abrahamo:* As circumciſion was given to *Abraham* as a ſigne of juſtice, not as a cauſe of juſtification, ſo confeſſion is offered to the Prieſt, in token of pardon received, not as a cauſe of remiſſion to be obtained.

Magiſt. lib. 4. diſtinct. 17. a. Ore tacente interdum veniam conſequimur: Sometime wee obtaine pardon, the mouth being ſilent, &c. If therefore remiſſion of ſins may be had, where there is no confeſſion at all; and, where confeſſion is uſed, it is a ſigne of remiſſion already had, not a cauſe of remiſſion afterward to be obtained, then is not ſuch confeſſion neceſſary to obtaine remiſſion of ſins, as is by the Papiſts affirmed.

This truth alſo hath the ſeale of the holy Martyrs: *Leonard Keyſer* of Bavaria burned for denying auricular confeſſion: *yet three kinds of confeſſions be granted: the firſt of faith; which is alwaies neceſſarie: the ſecond of charitie; when a man hath offended his neighbour: the third not to be deſpiſed, which is to aske counſell of the ancient Miniſters of the Church, pag.* 885.

John Bradford holy Martyr, ſetteth downe theſe reaſons againſt auricular confeſſion: firſt, they make it meritorious. Secondly, they make it of neceſſitie, taking him for no good Chriſtian, that uſeth it not. Thirdly, it requireth an impoſſibilitie, that is, the numbring and telling of all our ſins. Fourthly, it alloweth praying to Saints: *Precor ſanctam Mariam*, you muſt ſay, or the Prieſt for you. Fifthly, it is injurious to the libertie of the Goſpell, &c. *pag.* 1653.

In Pſal. 44.

1 The ancient uſe of the Greeke Fathers was to confeſſe their ſins unto God: as *Baſil* ſaith: *Non ut multis manifeſtus fiam, ore tantum fateor, ſed corde ipſo, clauſis oculis tibi ſoli reſpicienti arcana, mecum ipſe lugens oſtendo gemitus meos:* I do not confeſſe only with my mouth to be made manifeſt to many, but with my heart, mine eyes ſhut to thee only, ſeeing ſecrets, mourning by my ſelfe, doe I ſhew my gronings, &c. See *Chryſoſtome* before alleaged: the Grecians at this day uſe a particular confeſſion, but they hold it not neceſſarie: as *Ieremie* their Patriarke ſaith: *Thoſe ſins, which a man leaveth unconfeſſed, either by forgetfulnes, or becauſe he is aſhamed to utter them, wee beſeech the mercifull God to pardon them, &c.* The Moſcovites ſay, that confeſſion belongeth unto Lords, and that it is ſufficient for them to beleeve in Jeſus Chriſt.

Cenſur. Oriental. cap. 11.

Guagnin. de religion. Moſcovit. lib de pœnitent.

Hom. 1. in Pſal. 36.

2 *Tertullian* ſaith: *Exomologeſis eſt, qua delictum Domino noſtrum confitemur:* Confeſſion is that whereby we confeſſe our ſin unto the Lord. *Origen* of Alexandria in Ægypt, ſaith: *Si malorum tibi conſcius, &c.* If thou art guiltie to thy ſelfe of any ſins, reveale them by confeſſion to the Lord, truſt in him, and he will heale thee.

Villamont lib. 2. cap. 21. Alvares c. 37. deſcrip. Æthiop.

The Jacobites never confeſſe their ſins to any, but to God only: the cuſtome of the Æthiopike Prieſts is not to keep ſecret that which is declared unto them in confeſſion: which ſheweth, that the people uſe not to confeſſe all their ſins, leſt they might come abroad.

Harm. ſect. 8. pag. 218.

3 Confeſſion of Bohemia, c. 5. *The penitent are taught to come to the Phyſitians of their ſoules, and beſides them to confeſſe their ſins to God; yet no man is commanded or urged to tell and reckon up his ſins, &c.*

Ibid, pag. 231.

Confeſſion of Saxony: *We doe teach, that men muſt neither command, nor require the recitall of offences in that private talke, becauſe that recitall of offences is neither commanded of God, nor a thing poſſible, and it maketh godly mindes to doubt, &c.*

Rhenan. argument in Tertull. lib. de pœnitent.

Homil. de 10. Leproſis.

4 *Beatus Rhenanus* ſaith of private confeſſion, *Nuſquam eam preceptam legimus:* Wee find it no where commanded: and he affirmeth *Tertullian, de clanculariâ iſtâ admiſſorum confeſſione, nihil locutum, &c.* to have ſaid nothing of the ſecret confeſſion of ſins committed: he further produceth the ſentence of *Bede* to this effect, that as not they which had every diſeaſe, but only the lepers were ſent to the Prieſt, ſo now in the new teſtament, they which are infected with hereſie, ſuperſtition, or any grievous crime, *neceſſe eſt veniant ad eccleſiam*, muſt needs come unto the Church to bee confeſſed: *cætera vero vitia tanquam valetudines, per ſemetipſum Deus ſanat in conſcientia, &c.* but other vices as common infirmities of the body, the Lord alone healeth in the conſcience, &c. Hee maketh mention alſo of one *Geilerius* a grave Divine of Strasburge, who being acquainted with many, that were troubled in conſcience about this point of particular confeſſion, and ſpecially a Carthuſian, that was ſo perplexed in minde about it, that he was ready to make away himſelfe, ſet foorth a booke of that argument for the comfort of ſuch as were troubled in minde about confeſſion, and affirmed, that it was impoſſible for any ſo to confeſſe according to their rules.

Summ. qu. 20. artic.

Maldonate a Jeſuite ſaith, that confeſſion in the Church of long time was, *publicè facta*, made publikely.

An

An appendix of other circumſtances of Auricular confeſſion.

The Papiſts.

1 THis order and cuſtome of Confeſſion, they hold to be a divine ordinance, no humane tradition, *Concil. Trid. ſeſſ.* 14. *can.* 6. 8. 59. Error.

Argum. 1. The antiquitie of confeſſion ſheweth it to bee a divine ordinance, ſeeing it hath been alway uſed in the Church, even from the beginning, *Bellarmin. lib.* 3. 12.

Anſw. Firſt, it is untrue, that Auricular confeſſion hath been of ancient time uſed in the Church: In *Chryſoſtomes* time it was not: who ſaith, *I require thee not, that thou ſhouldeſt confeſſe thy ſinnes to thy fellow ſervant: in Pſall.* 30. *Homil.* 1. Your owne gloſſe ſaith, *This inſtitution of penance began rather of ſome tradition of the univerſall Church, than of any authority of the old or new Teſtament: Depœnitent. diſtinct.* 5. *in principio. Eraſmus* ſaith, *apparet tempore Hieronimi inſtitutam non fuiſſe:* It appeareth, that in the time of *Hierome,* this ſecret confeſſion of ſins was not ordained, &c. *But herein our Divines not adviſedly conſidering, what the old Doctors doe ſay, are deceived: that which they ſay of generall and open confeſſion, they wreſt by and by to this ſecret and privie kinde of confeſſion.* Secondly, it is apparant, that there was no publike conſtitution of Auricular confeſſion before the Laterane Councell, *anno* 1215. held by *Innocentius* 3. ſo that from thence it ſeemeth to take beginning.

Eraſm. in ſchol. in epitaphium Fabiolæ.

Argum. 2. Auricular confeſſion ſeemeth ſo hard and difficult a thing, that it is like the people would never have endured it, if it had not been by ſome divine authority eſtabliſhed. And againe, ſuch is the utilitie and profit that ariſeth thereby, that God muſt needs bee the author thereof: *Bellarm. lib.* 3. *cap.* 12.

The commodities that confeſſion bringeth, he rehearſeth to bee theſe: Firſt, Gods mercie appeareth, not in condemning upon confeſſion (as the Judges of this world doe) but in forgiving: his juſtice, in that firſt men are humbled by confeſſion. Secondly, the Paſtors themſelves are benefited, in knowing by this meanes the diſeaſes of their ſheep, that they may miniſter the remedies the better, and apply the words againſt ſuch ſins. Thirdly, the Common-wealth is profited, when as by this meanes men are reconciled, things are reſtored, &c. which things by the earthly Courts cannot bee amended. Fourthly, the parties themſelves doe find mercie for ſins paſt, and ſtrength to reſiſt the like afterward. *Bellar. ibid.*

Anſw. Auricular confeſſion indeed is a grievous and hard yoke, which becauſe the people have borne, it followeth not, it ſhould be of Gods inſtitution: It was 1 an hard thing, that the idolatrous Iſraelites ſhould ſacrifice their children to their Idols; that *Baals* Prieſts ſhould launce their fleſh with knives. The Phariſies 2 alſo did lay heavy burthens and grievous to bee borne upon the people, *Math.* 23. 3. yet none of all theſe were of God. Many things beſide were hard in poperie: as that the Pope ſhould 3 tread upon Emperours necks, and make them his vaſſals and ſlaves, that hee ſhould with his taxes, annates, Peter-pence, rob and pill the people, all theſe were hard yokes: to the which the people were made ſubject, not wittingly, nor by the working of any divine power; but as S. *Paul* prophecied, *God ſent them ſtrong deluſions to beleeve lies,* 2 *Theſſal.* 2. 11. they were beſotted with a ſuperſtitious feare, and ſo became ſlaves to this yoke of confeſſion, and other obſervances: as upon the like ſuperſtitious feare, the Indian Paganes had auricular confeſſion in uſe, as alſo to doe penance for their ſins, in enduring to be whipped of yong men for the expiation of their ſins: as *Acoſta* the Jeſuite witneſſeth, *lib.* 6. *de Indorum ſalut. cap.* 12. And 4 againe, in that the Jeſuite ſaith, it is an hard yoke, he hath made an argument againſt himſelfe, for Chriſt ſaith, *my yoke is eaſie:* therefore this yoke being hard, is none of Chriſts.

Math. 23. 3.

2 Theſſ. 2. 11.

2 Concerning the fruit and utility, that commeth by auricular confeſſion, you ſhall ſee what it is. *Concil. Lateranenſ. part.* 50. *ca.* 21. *Significaſti nobis quendam Presbyterum cum alterius conjuge diabolico inſtinctu in eccleſia frequenter dormiiſſe:* You ſignified to us that a certaine Prieſt of a deviliſh motion did often lie with another mans wife in the Church. Here we ſee adulterie is one fruit of ſuch confeſſion. Further ſaith *Robert Smith* holy Martyr, it hath been a bewrayer of Kings ſecrets, and the ſecrets of other mens conſciences: and it hath been uſed as a meane to pick-mens purſes: as he reporteth a ſtorie of his own knowledge, how a Gentleman his Maſter, confeſſed to a Prieſt, was bound by the Prieſt to forgive a great ſumme of money to one Maſter *Greſham,* whereof the Prieſt had a good ſhare, and ſo robbed his wife and children: and how afterward a great part of that debt by the gentlemans brother, ſome two or three hundred pounds was recovered: *Fox pag.* 1692. Here bee other fruits of auricular confeſſion, treaſon, couſenage, robberie: And therefore it was well ſaid of one *Richard Boſtocke* (who was perſecuted for it) that auricular confeſſion had killed more ſoules, than all the billes, clubbes, and halters have done, ſithence King *Henry* was King of England, *pag.* 1205. *col.* 1.

3 As for thoſe particular commodities rehearſed, they ariſe not of auricular confeſſion. Firſt, Gods mercie is more ſeene in forgivenes without confeſſion made to men, when as wee confeſſe only to God, *Pſal.* 32. 5. *I confeſſed my wickednes to the Lord, and thou forgaveſt me, &c.* His juſtice alſo, in that

Pſal. 32. 5.

that hee forgiveth not, but where men are firſt humbled by true ſorrow and contrition: as *Peter* wept bitterly before he found mercie, and yet confeſſed not.

Secondly, it is not any way profitable to the Paſtor to know mens particular faults, a generall confeſſion, with ſome rehearſall of the manifeſt and greateſt ſins ſufficeth for the knowledge of the Paſtor: neither ſhould the Miniſter be ſo undiſcreet, as to bring mens ſecret infirmities into the pulpit: this maketh nothing for auricular confeſſion.

Thirdly, I ſhewed before, that this auricular confeſſion was the occaſion of adulteries, treaſons, revealing of ſecrets, of couſenage, and ſuch like: therefore the Common-wealth was hindred thereby, not benefited any thing at all.

Fourthly, the parties confeſſing, did neither find true remiſſion for their ſins paſt, (being taught rather by their owne ſatisfactory works to merit their forgivenes, than to depend upon Gods mercie:) neither were they armed againſt ſin afterwards, but rather emboldned to commit the like; ſeeing by confeſſion in the eares of the Prieſt, and by procuring his favour, they might yeerely bee cleered from their offences.

Fifthly, all theſe aforeſaid benefits the Church enjoyed in the Apoſtles time: Gods mercy and juſtice appeared in forgivenes of ſins: the paſtors and teachers tooke knowledge of the diſeaſes of their flocke; many notorious ſinners were corrected and amended; the penitent perſons found comfort and ſtrength againſt ſin: yet was there then no auricular confeſſion heard of, nor many yeeres after.

Sixthly, for the profit and utilitie that commeth by auricular confeſſion, their owne Canons witneſſe: *Cauſ. 30. qu. 1. c. 10. Non debet Epiſcopus aut Presbyter commiſceri, &c.* The Biſhop or Presbyter muſt not company with the women that come to confeſſe: Such tricks as theſe, were very common, when popiſh confeſſion was uſed. *Cauſ. 33. diſt. 6. c. 2. Deponatur, &c.* Let him be depoſed, that revealeth the ſins of the penitent perſon: This was another of the fruits, to reveale the ſecrets of them which confeſſed.

The Proteſtants.

THey are never able to ſhew that it had any divine inſtitution: but it was a meere device and invention of men. Firſt, wee read that *Nectarius* a good Biſhop of Conſtantinople, did abrogate this cuſtome of confeſſion, upon this occaſion which had before time been uſed in that Church: for it was found out, that a certaine woman of the citie, under this pretence of confeſſion, had unlawfull company with a Deacon in the Church: whereupon the good man aboliſhed that cuſtome, ſeeing more harme than good to come by it. And this act of his was approved by that famous preacher *Chryſoſtome*, who ſucceeded him in that See: but if it had been the ordinance of God, it ought not for ſome abuſe to have been aboliſhed.

Bech Antith. pap. cap. 7.

Bellarmine anſwereth: Firſt, that *Sozomen* the reporter of this ſtory, *Multa eſſe mentitum*, hath forged many things therein. Secondly, hee denieth, that *Nectarius* the author of this act, was, *Vir ſanctitate, & eruditione clarus*: a man famous for his holineſſe and learning, as *Calvin* ſpeaketh of him. But theſe are but ſillie ſhifts: to blame the author and the reporter: hee anſwereth therefore in the third place, that *Nectarius* onely aboliſhed publike confeſſion, becauſe the woman publiquely acknowledging her adultery, cauſed a tumult and uprore among the people. *Bellarmine cap. 14.*

Nicephor. lib. 12. cap. 28.

Anſwer. It appeareth rather that *Nectarius* aboliſhed private confeſſion, than publike. 1 Hee did remove the Prieſt from his office, that was appointed to take the confeſſions: which Prieſt was elected from the reſt, *Probata vita, taciturnum & prudens*: Such an one as was of an honeſt life, and could keep counſell. But what need hee keep counſell in publike confeſſions, made in the hearing of all? *Bellarmine* anſwereth: that ſome ſins hee heard publikely, ſome privately, which required ſecrecie. Anſwer: But *Nectarius abrogavit Presbyterium pœnitentiarium*, did abrogate the whole office of the penitentiary Prieſt, as the Jeſuite confeſſeth, ſo that hee had no power, no not to heare private confeſſions. 2 Publike confeſſion could not be any cauſe of the womans adultery, but was a meanes rather to reſtraine it, and therefore *Nectarius* ſhould not have done well, to have removed that which was a bridle to ſin; neither would *Chryſoſtome* his ſucceſſor have conſented thereto: but private confeſſion hath given very fit opportunity to the committing of uncleannes, as wee heard before out of the Laterane Councell: this therefore was abrogate, not the other. 3 Publike confeſſion remained a long time after *Nectarius* daies in the Church: as *Auguſtine* reporteth of one *Victorinus* a Rhetorician, who being converted to the faith, *fidem ex edito loco profeſſus eſt*, did profeſſe the Chriſtian faith ſolemnly out of an high place in the Church: *lib. 8. confeſſion. c. 2.* Againe, afterward in the time of *Leo. 1.* Biſhop of Rome, *anno. 462.* this cuſtome of publik confeſſion was in uſe: which although he ſomewhat reſtraine, leſt ſome for feare, *à pœnitentia remediis arcerentur*, ſhould be driven from uſing the remedy of penance: yet hee concludeth thus: *Plenitudo tamen fidei videtur laudabilis, quæ propter Dei timorem apud homines erubeſcere non veretur.* Yet the fulneſſe of faith is commendable, which for the feare of God, refuſeth not to be aſhamed among men: hee commendeth publike confeſſion. It was not then by *Nectarius* abrogated, but continued long after in uſe in the Church: It was [a] therefore private confeſſion which hee remooved, whereunto *Chryſoſtome* afterward agreed: *Ergo*, it was no divine conſtitution. The more full anſwer to this, ſee before. *quæſt. 6. argum. proteſtant. 5.*

[a] Here it is objected by a certaine caviller, that private confeſſion was in uſe of anciét time, becauſe Nectarius took it away: I anſwer ſome kinde of private confeſſion might be uſed, as of the greater ſins, and yet the particular confeſſion of all, which they call auricular, was not required: of what kinde ſoever it was, it was abrogated as inconvenient. See further. Retec. p. 74.

But concerning thoſe two anſwerers of *Bellarmine*, with whom concurreth alſo *Baronius*: who take exception to the report of the author, giving him the plaine lie, and further ſay, that *Nectarius* abrogated publike not private confeſſion; *Suarez* the Jeſuite doth reject them both as unſufficient: and thinketh that *Chryſoſtome*, *Nectarius* ſucceſſor, ſpake againſt not publike but private confeſſion.

Suarez in Thom. part. 3. tom. 4. diſp. 17. ſect. 2.

Argum. 2. Our Saviour Chriſt neither by precept nor example, ordained auricular confeſſion, nor yet the Apoſtles afterward required of the people any ſuch particular enumeration of their ſins: *Ergo*, it is no divine ordinance.

Bellarmine anſwereth, that Chriſt as yet (that is, while hee lived) had not inſtituted the Sacrament of confeſſion: inſinuating thereby, that afterward hee did: their Maſter ſaith, *Multa facta ſunt, quæ ſcripta non ſunt*: Many things were done, that are not written: *Lib.* 4. *diſtinct.* 17. *f. Bellarm. lib.* 3. *cap.* 17.

Contra. Firſt, if Chriſt inſtituted not the Sacrament of confeſſion, then is it no Sacrament at all: for 1 he only had power to inſtitute Sacraments. And 2 it is evident that Chriſt, while hee lived upon the earth, ordained no ſuch thing: as it may appeare by *Peters* repentance, who wept for his ſins, but confeſſed not: and 3 their Maſter granteth, that *Nondum facta erat inſtitutio confeſſionis*: That confeſſion was not yet inſtituted: *Lib.* 4. *diſtinct.* 17. *f.* 4. If they ſay that Chriſt inſtituted it afterward, *Joh.* 20. when he breathed upon his Apoſtles, &c. Firſt, that is but a renewing of the power of binding and looſing, and opening and ſhutting, given before, *Matth.* 16. 19. 18. 18. For to remit and retaine ſins, is the ſame that binding and looſing is. Againe, Chriſt ſaid, *Conſummatum eſt.* That all was finiſhed upon the croſſe, that was neceſſary for the ſalvation of man: Therefore confeſſion, if it bee neceſſary, as they affirme, was inſtituted before: how elſe was all finiſhed:

Joh. 20. 23.
Matth. 18. 18.

Secondly, though many particular acts of the Apoſtles were done, that are not written; yet nothing concerning the doctrine of the Church, is unwritten: and I thinke they are not ſo abſurd, as to build Sacraments upon unwritten traditions: they muſt find expreſſe Scripture for Sacraments, which they are never able to doe for confeſſion.

Laſtly, what the Apoſtolike inſtitution is for confeſſion, their owne Canons teſtifie: *Diſtinct.* 1. *de pœnitent. c.* 90. *Apoſtoli inſtitutio nobis ſequenda eſt, ut confiteamur alterutrum peccata noſtra*: The Apoſtles inſtitution muſt be followed, to confeſſe our ſins one to another.

1 If auricular confeſſion had been of divine inſtitution, *Nectarius* Patriarke of Conſtantinople, and *Chryſoſtome*, (as is ſhewed before) would never have abrogated it.

2 Neither would *Auguſtine* thus have written: *Quid mihi cum hominibus, ut audiant, confeſſiones meas, quaſi ipſi ſanaturi ſint omnes languores meos? &c.* What have I to doe with men, that they ſhould heare my confeſſions, as though they could heale all my infirmities? &c. *Et unde ſciunt, cum à meipſo de meipſo audiunt? &c.* And how know they, when they heare of me concerning my ſelfe, whether I ſay the truth, ſeeing God only is the ſearcher of the heart? &c.

Confeſſ. lib. 11. cap. 4.

3 Auſpurge confeſſ. chap. 3. of abuſes: They alleage the gloſſe upon the decrees, *that confeſſion was ordained of the Church, and is not commanded in the Scriptures of the old or new Teſtament.*

Diſtinct. 5. de pœnitent. c. 1.

4 Their Jeſuite *Maldonate* confeſſeth, that many Catholiks, *nullum putant eſſe divinum præceptum de confeſſione*, thinke that there is no divine precept of confeſſion, of which number he ſaith the Interpreters of the Decrees, and among the Schoolemen *Scotus* to be.

Maldonat. Summ. qu. 18. artic. 4.

The Papiſts.

2 IT is neceſſary that every man ſhould confeſſe to his owne pariſh-prieſt, *Thom. ex Tileman. Heshuſ. loc. 7. err.* 46. And that the Acts of penance, as contrition, confeſſion, are meritorious: *Mag. lib. 2. diſt. 27. Thom. Bonaventur.* with others, *Bellarm. lib. 2. de pœnitent. cap.* 12.

60. Error.

The Proteſtants.

Anſw. YEa but *Auguſtine* ſaith, *Sacerdos, ut perfectus medicus, primum ſciat curare peccata ſua, & poſtea aliena vulnera detergere*: The Prieſt as a cunning Phyſician, muſt know firſt how to cure his owne ſins, before he can heale anothers wounds: *De ſalutaribus docum. cap.* 52. And in another place: *Quærat ſacerdotem ſcientem ligare & ſolvere, ne ambo cadant in foveam*: Let him ſeeke a Prieſt that knoweth how to bind and looſe, leſt both fall into the ditch, *De pœnitent. diſt.* 1. *cap.* 88. But ſuch an one cannot be had in every pariſh: for many times the pariſh Prieſt is worſe than hee that commeth to be confeſſed: ſuch an one *Auguſtine* ſaith, is not to bee taken, and therefore men ſhould not in that caſe bind themſelves to their popiſh Prieſt.

Argum. Saint *James* ſaith: *Confeſſe your faults one to another, and pray one for another that you may be healed, for the prayer of the righteous availeth much, &c.* As wee muſt pray one for another, ſo wee muſt confeſſe our faults, but it is not only the Prieſts part to pray, but every righteous mans part, (unleſſe you will ſay, that there are none righteous but Prieſts:) *Ergo*; wee may confeſſe to any righteous man, ſooner than to an unrighteous Prieſt.

Iam. 5. 16.

Synod. Colonienſ. part. 7. cap. 33. Magnopere neceſſarium judicamus, ut Sacerdos, qui à confeſſionibus eſt, ſit integer, eruditus, ſilentii tenax, alioqui diſſipandis, magis quàm paſcendis ovibus videbitur idoneus: We thinke it requiſite, that the Prieſt which receiveth confeſſions, bee upright, learned, ſilent, otherwiſe he is more like to ſpill the ſheep, than to fill, or feed them, &c. But every popiſh pariſh-Prieſt is not ſuch: *Ergo*, the people are not bound to confeſſe unto them.

Diſt. 6. de pœnit. c. 1. Sacerdoti meliori confiteatur: Let a man confeſſe to the beſt Prieſt. *C. 3. Urbanus* alloweth to confeſſe to another Prieſt, *pro ignorantia*, for the ignorance of their owne Prieſt. *Sext. de decretal lib. 5. tit. 10, c. 2. Bonifac.* 8. The Biſhop may give leave to his ſubject, *Idoneum eligere confeſſorem*, to chuſe a fit Confeſſor. Therefore it is not neceſſarie to confeſſe to the pariſh-prieſt. *Clement. lib. 3. tit. 3. c. 2.* Licence is granted to the Friers to heare confeſſions: *Extravag. commun. lib. 5. tit. 3. c. 2. Ioan. de Poliaco* did hold, that *Iterum confitendum eſt:* That notwithſtanding confeſſion made to any other, they muſt confeſſe to their owne Prieſt, which is by Pope *Iohn* 22. condemned for an error: ſo that they themſelves are evident witneſſes, that it is not neceſſary to confeſſe to the pariſh-prieſt.

Regul. contract. qu. 229.

Baſil ſaith: *Quemadmodum corporis morbos, &c.* As the diſeaſes of the body men reveale not to every one, but to thoſe which know how to heale them, *Ita & peccatorum revelatio iis fieri debet, qui mederi noverint:* So the revealing of ſins muſt be made to thoſe, which can tell how to heale them.

Confeſſ. lib. 11. cap. 4.

Auguſtine in the place laſt before recited, thus further ſaith: *What have I to doe with men to heare my confeſſions?* addeth further: *Curioſum genus ad cognoſcendam vitam alienam, & deſidioſum ad corrigendam ſuam:* A curious ſort of men to enquire of anothers life, and ſlouthfull to correct their owne: *Quid à me quærunt audire qui ſim, cum à te audire nolint qui ſint?* Why would they heare of me who I am, refuſing to heare of thee who they are? I will ſhew my ſelfe to them, *qui mihi congratulari cupiunt, cum audierint, quantum ad te accedam munere tuo*, which will rejoyce with me when they heare how neere I come unto thee, by thy gift: *& orare pro me, quando audierunt, quantum retardor pondere meo*, and pray with me, when they heare how much I am hindred by mine owne heavineſſe. Hence it is evident, that a man is not of neceſſitie bound to confeſſe unto his owne pariſh prieſt, being ignorant, and unfit to adviſe or comfort a penitent ſinner.

Harm. ſect. 8. pag. 240.

So the confeſſion of Sweveland, chap. 20. *Our Preachers doe exhort men to confeſſe their ſins,—that a man ſhould ſecretly ſeeke for comfort, counſell, doctrine, and at the hands of a man that is a Chriſtian, and wiſe, yet by commandement they urge no man, &c.*

That the acts of penance, as contrition, confeſſion, are meritorious; is both contrary to the Scripture: for after *David* had confeſſed his ſin in the preſence of the Prophet *Nathan*, 2 *Sam.* 12. 13. yet hee prayeth unto God in this manner, *Have mercie upon me according to the multitude of thy mercies:* he aſcribeth all to Gods mercie, nothing to the merit of his confeſſion.

Saint *Ambroſe* witneſſeth the ſame, in 1 *ad Epheſ. Homines ſic benedicit Deus, &c.* God ſo bleſſeth men, that he beſtoweth the gift of grace upon them, not according to their merits, but according to his mercie.

The Gloſſe upon their own Canons, *diſtinct 1. de pœnitent. c.* 37. thus teſtifieth, *Fit confeſſio ad oſtenſionem pœnitentiæ, non ad impetrationem veniæ:* Confeſſion is made to ſhew repentance, not to obtaine pardon.

This truth alſo is ſealed: *Richard Colins* troubled for ſaying, That in all things wherein he offended God, hee ſhould onely ſhrive himſelfe to God; and in which things he offended man, hee ſhould ſhrive himſelfe to man, *Fox pag.* 832. *Ergo*, not neceſſary alwaies to be confeſſed to a Prieſt. See before of the merit of contrition, err. 55.

The Papiſts.

61. Error.

IT is enough for men once a yeere in the time of Lent, to confeſſe themſelves, *Concil. Trid. ſeſ. 14. can.* 8.

The Proteſtants.

AUguſtine ſaith contrary, *Non tantum laici ſed etiam ſacerdotes una die eſſe non debent ſine pœnitentia:* Not only lay men, but not Prieſts ought to be one day without repentance, *In Apocal. hom.* 2. His reaſon is, becauſe they cannot be one day without ſin.

Againe, the Communion is often to be received: ſaith our Saviour, *This doe as oft as yee drinke it in remembrance of me.* S. *Ambroſe: Accipe quotidie, quod tibi quotidie proſit:* Take that every day, which may every day profit thee. He that deſerveth not, or is not fit to receive every day, is not fit to receive after a yeere, *De Sacram. lib. 5. c. 4.* Therefore alſo we are often to examine and confeſſe our ſelves, ſeeing that without triall and examination, we muſt not approach to the Lords table: 1 *Cor.* 11. 28. *Let a man examine himſelfe, &c.*

Hom. 2. in Pſalm. 30. Harm. ſect. 8. pag. 228.

Chryſoſtome ſaith, as he is alleaged in the confeſſion of Sweveland, chap. 3. of abuſes. *Acknowledge thy ſins, that thou maiſt doe them away: if thou art aſhamed to ſhew thy ſins to any man, then utter them every day in thine heart.*

Damianus a Goes de morib. Æthiop.

It is the uſe of the Æthiopike Church at this day, to confeſſe as ſoone as they have committed any ſin: yea, ſometime they receive every day, and then they confeſſe every day: as *Zaga Zabo* their Biſhop teſtifieth.

Matthæus Dymonetus Martyr at Lyons, *anno* 1553. The true confeſſion ought to bee made, not to the Prieſt once a yeere, but every day to God, and unto ſuch whom wee have offended. *Fox pag.* 908.

The ſeventh queſtion, of ſatisfaction.

THis queſtion containeth theſe parts: Firſt, whether the ſin being forgiven, there remaine any puniſhment.

2 Whether the temporall puniſhment of this life may be redeemed by good works.

3 Whether the wrath of God may be ſatisfied for ſin, and the puniſhment due unto the ſame.

4 Whether one man may ſatisfie for another: of theſe now in their order.

The firſt part, whether the puniſhment remaine, the ſin being once pardoned.

The Papiſts.

THey doe affirme, that it may ſtand with the juſtice of God to forgive the ſin committed, and yet reſerve the puniſhment, *Concil. Triden. ſeſſ.* 14. *can.* 14. 62. Error.

Argum. The Lord forgave unto *David* the ſin of adulterie and murder, which he had committed, yet he puniſhed him in the death of his childe, 2 *Sam.* 12, 13, 14. *Bellarm. lib.* 4. *cap.* 2. 2 Sam. 12. 13, 14.

Anſwer. That Croſſe was laid upon *David*, not as a puniſhment of his ſin, but as a fatherly correction or chaſtiſement, to exerciſe him and make him more carefull for the time following: as *Auguſtine* ſaith, writing upon the ſame example: *Subſecutus eſt illius comminationis effectus, ut pietas hominis in illa humilitate exerceretur, atque probaretur*; The effect of the threatning immediatly followed, that *Davids* godlineſſe might thereby be tried and proved: He ſaith not, that *David* might thereby be puniſhed. De peccat. merit. & remiſſ. lib. 2. 34.

Bellarmine anſwereth: Firſt, but the Scripture ſaith, that *Davids* ſin was the cauſe of the death of his childe, becauſe by this deed thou haſt cauſed the enemies of God to blaſpheme, the childe that is borne, ſhall die, 2 *Sam.* 12. 14. 2 Sam. 12. 14.

Anſwer. This place rather maketh againſt the Jeſuite: for *David* is not here puniſhed in his childe for the deed which he had done, but becauſe in the deed doing he had given offence to the enemies of God, both to ſtop their mouths, that they ſhould not accuſe Gods juſtice in ſparing *David*; and to make him more carefull afterward, the Lord ſent this Croſſe: as *Chryſoſtome* ſaith, *Hom. de poenitent. Propter hoc imponit nobis poenam non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens*: For this cauſe God laieth puniſhment upon us, not to revenge our ſins, but to correct us for afterward.

Bellarm. 2. Death is the puniſhment of originall ſin, and yet although that ſin be forgiven us, death notwithſtanding followeth: *Ergo*, the puniſhment remaineth after the ſin remitted.

Anſw. 1. Though death came in firſt by ſin, yet is it not now unto the children of God ſo much a puniſhment of ſin, as an end of their miſerie, and an entrance to a better life: ſin indeed is a ſting of death, but our ſins being forgiven us in Chriſt, death hath loſt his ſting, 1 *Cor.* 15. 55. So death remaineth, but without a ſting, it is no more a puniſhment of ſin to the children of God: ſo then, as the guilt of ſin is taken away, but not the blot or ſtaine thereof, ſo the ſting of death, which is the guilt of ſin, is gone, though corruption and mortalitie remaine. Secondly, the cogitation alſo and remembrance of death, is a notable meane to withdraw our minds from earthly things, and to prepare us for the Lord: for this cauſe alſo death remaineth, ſo it is not unto us a puniſhment of ſin. 1 Cor. 15. 55.

Thus *Auguſtine* excellently ſaith: *Mortem corporis Deus homini, &c.* God inflicted upon man the death of the bodie for ſin: but after the remiſſion of ſin, *propter exercendam juſtitiam*; he hath not taken it away for the exerciſe of juſtice, *de peccator. remiſſion. lib.* 2. *c.* 34.

Argum. 2. 1 The Iſraelites were puniſhed for the golden Calfe, and yet God at *Moſes* requeſt had pardoned their ſin, *Exod.* 32. 2 Likewiſe when the people murmured, *Numb.* 14. God at the prayer of *Moſes* forgave their ſin, *verſ.* 20. *I have forgiven it according to thy requeſt*: yet they all for this ſin died in the wilderneſſe. 3 So *Moſes* and *Aaron* becauſe they did not *glorifie God* at the waters of ſtrife, receive this puniſhment, that they ſhould not enter into the land of promiſe, *Numb.* 20. 12. and yet no man will ſay, but that *Moſes* and *Aaron* after this were reconciled to God. 4 Amongſt the Corinthians divers were puniſhed with death, for unworthie receiving the Sacrament, yet were they reconciled to God: therefore the puniſhment of ſin oftentimes remaineth, even after the ſin is forgiven, *Bellarm. lib.* 4. *de poenitent. c.* 2. Numb. 14. 20.

Anſwer. Firſt, the two firſt examples have the ſame anſwer: 1 That in ſome of them who periſhed through unbeleefe, neither their ſin was remitted, nor yet the puniſhment: but the temporall plagues were beginnings and fore-runners of eternall: as *Auguſtine* ſaith, *Vindicta Dei hic incipit, & ardebit uſque ad extremam damnationem*; The Lords revenge beginneth here, and burneth to extreme condemnation. Your owne Canons affirme the ſame: *Moſes pro peccatis populi, &c.* *Moſes* entreated for the ſins of the people, but yet obtained no pardon, *decr. par.* 1. *diſt.* 50. *c.* 27. 2 Againe, God at *Moſes* requeſt did only pardon that great puniſhment, which he had determined in the utter overthrow, and deſtruction of that nation, *Numb. cap.* 14. *I will ſmite them, and make thee a greater nation*

Pſal. 106. 23. 1 Cor. 10. 6.

than they. And thus the Pſalmiſt expoundeth this place, *Pſal.* 106.23. Therefore *he minded to deſtroy them, had not Moſes his choſen ſtood in the breach, to turne away his wrath, leſt he ſhould deſtroy them.* 3 And thoſe judgements were not ſo much puniſhments to that nation, as examples unto others, both to acknowledge Gods juſtice and to glorifie him: *Numb.* 14. *verſ.* 20. *I have forgiven it according to thy requeſt, notwithſtanding all the earth ſhall be filled with the glorie of the Lord*: as alſo to take heed to offend in the like, 1 *Cor.*10.6. *Theſe are enſamples to us, to the intent that we ſhould not luſt after the evill things, as they luſted.*

Secondly, concerning the examples of *Moſes* and *Aaron*, and of the Corinthians, I doe anſwer, that theſe were not puniſhments of their ſins (for there is no proportion betweene temporall puniſhment, and the greatneſſe of ſin) but as *Auguſtine* well ſaith, as he is alſo cited in the Decrees, *diſtinct.* 3. *de pœnitent. c.* 7. *Vel ad demonſtrationem debita miſeria, vel ad emendationem labilis vita, vel ad exercitationem neceſſaria patientia, &c.* Either to demonſtrate the deſerved miſerie, or for the amendment of our uncertaine life, or the exerciſing of neceſſarie patience, the puniſhment abideth a man temporally, whom the ſin condemneth not eternally. So God doth chaſtiſe his children temporally, either to make them more heedfull, and to draw them more effectually to repentance, or to exerciſe their patience, or for the good example of others: but that their corrections are properly puniſhments for ſins, it is not to be thought; neither doe theſe examples prove it. Thus *Moſes* was corrected, not puniſhed, both that others might take warning by his example, and that he himſelfe ſhould bee more carefull not to offend in the like, and that he might thereby be the better prepared, being deprived of the earthly Canaan, to ſeeke for the heavenly.

2 Sam. 24. 16. 2 King. 23. 26.

Our Popiſh Divines of Doway doe here alſo helpe out with their arguments. 1 They give this marginall note upon that place, 2 *Sam.* 24. 16. where *David* entreated the Lord to ſtay his hand: *Temporall puniſhment inflicted, after the guilt of ſin was remitted.* 2 Againe, they further note thus, 2 *King.* 23. 26. albeit *Manaſſes* repented, and was reſtored to Gods favour, *— yet his ſins were temporally puniſhed both in himſelfe and his poſteritie, &c.*

Annot. in 6. c. Iohan. v. 19. pag. 480.

Contra. I anſwer here, as to the like objections before, that theſe afflictions came not for the revenge or puniſhment of ſin, but for manifeſtation of Gods juſtice, the example of others, and their owne admonition: as they themſelves doe thus obſerve in a marginall annotation: *Or elſe they ſuffer temporall affliction for their warning to abhorre ſin.*

The Proteſtants.

THat our ſins being once freely forgiven us in Chriſt, there remaineth no puniſhment either temporall or eternall, to be by us for our ſins endured: we prove it thus.

Mark. 2. 5.

Argum. 1. Chriſt ſaid to the ſicke of the palſie, *Mark.* 2. 5. *Sonne, thy ſins are forgiven thee.* Whereby our Saviour would have them to underſtand, that the ſin being once forgiven, the ſickneſſe of the bodie, which was the puniſhment of ſin, could not continue: for the cauſe being removed, the effect ceaſeth.

Ierem. 31. 34. Ezech. 18. 22. Iſay 44. 22. Micah. 7. 19. Pſal. 32, 1.

Argum. 2. *Ierem.* 31. 34. The Lord ſaith, *I will forgive their ſins, and remember their iniquities no more. Ezech.* 18.22. *His tranſgreſſions ſhall be mentioned no more unto him. Iſay* 44. 22. *I have put away thy tranſgreſſions as a cloud. Mich.* 7. 19. *He will caſt all their ſins into the bottome of the ſea. Pſal.* 32. 1. *Their ſin is covered:* but the ſins of the righteous being once forgiven, are not covered, no more remembred, caſt into the bottome of the ſea, if they be againe revived by puniſhments: *Ergo*, where ſin is once freely forgiven before God, there remaineth no more puniſhment, *arg. Calvin.*

Bellarmine anſwereth, that God is ſaid, not to remember ſin, to cover it, to blot it out, though he doth temporally puniſh for it, becauſe he doth not remember it unto everlaſting puniſhment.

Contra. Firſt, the Lord ſaith, *I will remember their iniquities*, not for ever, *but no more*: If then our ſins ſhould be remembred againe, how can it be true, they are remembred *no more*? to remember no more, and not to remember for ever, are two divers things. Secondly, *Ezech*, 18. 21. it followeth, *but in his righteouſneſſe, that he hath done, ſhall he live*: The righteous after his ſins are forgiven, and no more mentioned, *liveth in his righteouſneſſe*: but to be puniſhed for ſin, is not to live in his righteouſneſſe: for ſin yet liveth, and is revived by the puniſhment: *Ergo*, the righteous after forgiveneſſe obtained, is not puniſhed for ſin. Thirdly, *Iſay* 44. 22. As a miſt or cloud is chaſed of the ſunne, ſo are our ſins: but the miſt is wholly diſperſed and diſſolved that nothing of it remaineth: *Ergo*, ſo are our ſins. Fourthly, like as that which caſt into the ſea, and deſcendeth to the bottome, riſeth not againe; as the Egyptians are ſaid to have ſunke downe to the bottome like a ſtone, *Exod.* 15. 5. And *Ierem.* 51. 63. The Prophet uſeth this ſigne to ſignifie the finall deſtruction of Babel; hee bindeth a ſtone to the booke of the curſes againſt Babel, and throweth it into the midſt of Euphrates, ſaying, *Thus ſhall Babel be drowned, and ſhall not riſe, &c.* Wherefore our ſins in this ſenſe being caſt into the bottome of the ſea, when they are freely forgiven us in Chriſt, ſhall riſe no more to judge us either in this world or the next.

Exod. 15. 5. Ierem. 51, 63.

Coloſſ. 1. 21, 22. Iſay 53. 5. Galath. 3, 13.

Argum. 3. The Prophet *Iſay* ſaith, *The chaſtiſement of our peace was upon him*, 53. 5. *And he hath reconciled us in the bodie of his fleſh, to make us unblameable, &c. Coloſſ.* 1. 21, 22. Therefore Chriſt hath borne all puniſhment due to our ſin, not onely eternall, but temporall. *He hath borne our infirmities, Iſay* 53. 5. *even all of them, and hath delivered us from the curſe of the law, Gal.* 3. 13. *Ergo*, from temporall puniſhments, which are part of our infirmities, and belonging to the curſe.

Bellarmine anſwereth, that Chriſt hath immediatly ſatisfied for our ſin and eternall death: but for temporall puniſhment mediatly onely, giving us power by his death to ſatisfie for them, *Lib. 4. de pœnitent. cap. 15. reſponſ. ad argum. 4.*

Anſw. Chriſt hath immediately in his owne bodie ſatisfied for the whole puniſhment of ſin, 1 Chriſt hath immediatly taken away the curſe of the law, becauſe he was made a curſe for us: but temporall puniſhments for ſin are part of the curſe, which if they remaine ſtill, then are we yet under the curſe. 2 Chriſt alſo hath borne our infirmities; but if hee give power onely to us to beare, then wee beare them, and not he. 3 Againe, if any puniſhment for ſin yet remaine, then are we not yet at perfect peace with God, becauſe his wrath is not yet fully ſatisfied: But Chriſt hath upon the Croſſe ſet us at peace with God, *Coloſſ. 1. 20. Ergo.*

Coloſſ. 1. 20.

The afflictions of this life are the loving corrections of God to admoniſh us, not plagues to puniſh us: as *Auguſtine* ſaith well, *Tota miſeria generis humani dolor -- medicinalis, non ſententia pœnalis:* The miſerie of man is but a medicinall griefe, not a ſentence of puniſhment: in *Pſal.* 138. And againe, *Homines cum iſta patiuntur, &c.* Men when they ſuffer theſe things, either as in *Iob* their merits are examined; or as in *Herod,* their ſins puniſhed, *epiſt. ad Hieron.* Not the righteous then as *Iob,* but the wicked as *Herod* are puniſhed for their ſins.

Let us ſee what further evidence wee have even from the lawes of men. Firſt, the Civill law thus teſtifieth, *Cod. lib. 4. tit. 14. leg. 6. Servus liber factus non tenetur, &c.* A ſervant being made free, cannot be challenged for any thing committed againſt his maſter before his freedome, *Cod. lib. 9. tit. 51. leg. 1. Antonin. Reſtitutio à principe conceſſa, &c.* Reſtitution granted by the Prince, *in integrum reſtituit,* doth reſtore a man fully and wholly, *Leg. 4. Ex indulgentia reverſus ab exilio, &c.* He that by the Princes pardon is returned from exile, is not bound to his former creditors. If then the making free of a ſervant, doth exempt him from all former dangers and penalties; if the indulgence of the Prince doth reſtore a man fully, and freeth him from all debts and creditors, if this equitie bee in the law of man; how much more ſhall not the true libertie, which we have in Chriſt, and the moſt bountifull indulgence of God, together with our reſtitution in Chriſt, diſcharge us from all debts and puniſhments whatſoever belonging to our ſins?

The Canon law is a witneſſe alſo for us, *Diſtinct. 3. de pœnitent. c. 83. Subſecutum illius comminationis effectum, &c.* That which God threatned to *David,* came to paſſe after his ſin was forgiven him, *Ut pietas hominis in illa humilitate exerceretur, &c.* That the mans godlineſſe might by humilitie be exerciſed and tried, &c. It remained not then as a puniſhment, but as a triall and advertiſement.

The Maſter of the Sentences to the ſame purpoſe, *Lib. 4. diſt. 4. f. Soluto reatu peccati pœna temporalis manet, &c.* The guilt of ſin being diſſolved, the temporall puniſhment remaineth, that that life ſhould more ſtudiouſly bee ſought for, which is free from all paine. And yet more evidently: *Diſtinct. 15. a. Quinque modis flagella contingunt, &c.* The Lord layeth his ſcourges five manner of wayes, that by patience their (merit) or vertue may be encreaſed, as in *Iob: Ad cuſtodiam virtutum,* To be a ſafegard to their vertue, that pride tempt them not, as in *Paul;* to correct their ſins, as *Marie* became leprous, *Moſes* ſiſter; or to the glorie of God, as in the man borne blind, *Iohn 9.* or for the judgement of puniſhment, as in *Herod.* None of all theſe reaſons wee refuſe: ſo then corrections or chaſtiſements the righteous taſte of, judgements and puniſhments for ſin are proper to the wicked.

1 Further *Chryſoſtome* ſaith: I doe teſtifie, that if any man depart from his former ſins, and vow from his heart unto God, *Se nunquam ad illa rediturum, nihil aliud Deus requiret ad ſatisfactionem ulteriorem,* That he will never returne to them, that God will require no other ſatisfaction, &c. There then remaineth no puniſhment to be ſatisfied for after the ſin is remitted.

De beat. Philogon.

2 So alſo *Auguſtine: Chriſtus ſuſcipiendo pœnam, & non ſuſcipiendo culpam, & culpam delevit & pœnam;* Chriſt in taking upon him the puniſhment and not the fault, hath blotted out both the puniſhment and fault.

Serm. 13. de verbis Domini, &c.

3 Latter confeſſ. of Helvetia, c. 15. *To juſtifie in the Apoſtles diſputation, doth ſignifie to remit ſins, to abſolve from the fault, and the puniſhment thereof, to receive into favour,* but in remiſſion of ſins we are juſtified, therefore the fault is alſo pardoned.

Harm. ſect. 9. pag. 242.

4 Their owne Divine *Canus* ſaith: *Non eſt plene remiſſa culpa, quamdiu peccator eſt reus ſolvendæ pœnæ;* The fault is not fully remitted, as long as the ſinner is guiltie of paying the puniſhment.

Loc. Theolog. lib 12. ſect. ex quo.

The ſecond part, whether the temporall puniſhment of this life may bee redeemed by good works.

The Papiſts.

THat wee may redeeme and buy out as it were the puniſhments due to ſin in this life by our good works, ſaving whereas God hath certainly determined to puniſh, as in *Davids* caſe it is

63. Error.

their generall ſentence. They hold alſo that the temporall paines of Purgatorie may be in like manner redeemed.

Jerem. 18.7.

Argum. 1. God purpoſed to deſtroy the Citie of Ninivie: but that, being pleaſed with their faſting, ſackcloth and prayers, he ſaved the Citie, *Ierem.* 18.7. *I will ſpeake ſuddenly againſt a nation to deſtroy it, &c. but if the nation repent of their wickedneſſe, I alſo will repent of the plague.* Wherefore temporall puniſhments may be by good works redeemed, *Bellarm. lib.* 4. *c.* 3.

Rom. 2. 4.

Pſal. 51. 1.

Anſw. Firſt, the argument followeth not: God ſheweth mercie upon our repentance: *Ergo*, repentance redeemeth the puniſhment due, &c. for if it be of mercie that God ſpareth us, as the Apoſtle ſaith, *The bountifulneſſe of God calleth thee to repentance, Rom.* 2. 4. then is it not of our works. Secondly, prayer and faſting are but effectuall ſignes of repentance, they are not meritorious cauſes of forgiveneſſe. *David* faſted and prayed, yet he ſueth unto Gods mercie, *Pſal.* 51. 1. *According to the multitude of thy mercies doe away mine offences.*

Dan. 4. 24.

Argum. 2. *Daniel* ſaid to *Nabuchadnezzar* the King, Redeeme thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercie to the poore, *chap.* 4. 24. *Bellarm. cap.* 3.

Gen. 27. 40.

Anſw. The text is rather thus to be read: 1 Breake off thy ſins by righteouſneſſe: that is, leave off to do evill: as it is by *Iunius* tranſlated more agreeable to the Hebrew: ſo is the word פרק *parach*, interpreted, *Geneſ.* 27. 40. Thou ſhalt breake his yoke from thy necke: 2 For if redemption be here properly underſtood, it would follow that men may redeeme not onely the puniſhment of their ſins, but the ſins themſelves: for *Daniel* ſaith, redeeme thy ſins, not the puniſhment of thy ſins: and ſo take Chriſts office out of his hand. 3 By true and faithfull repentance, and other good works proceeding of faith, we may avoid Gods heavie judgement due to our ſins, yet not for the merit or ſatisfaction of any worke, but through the merits onely of Chriſt. See this argument anſwered more fully before, *queſt.* 5. *part.* 6.

The Proteſtants.

COncerning the paines in Purgatorie to be redeemed in this life, we have proved before ſufficiently, that this Purgatorie place is but a Popiſh dreame, and therefore no ſuch paines there to be feared: And for the chaſtiſements of this life, where God ſeeth they are neceſſarie, hee inflicteth them upon his children; when as he ſeeth other cauſe, he ſpareth us for his mercie, his juſtice is not bought out with the price of our works.

Jerem. 31. 34.
Rom. 3. 24.

Argum. 1. As our ſins are forgiven, ſo is the puniſhment due unto them: but our ſins are forgiven us freely in Chriſt, *Ierem.* 31. 34. *Ergo*, ſo is the puniſhment.

S. *Paul* alſo ſaith, We are freely juſtified by grace, *Rom.* 3. 24. by the forgiveneſſe *of our ſins, through the redemption that is in Chriſt: Ergo*, not by the redemption of our owne works, *argum. Melancth. Calvin. lib.* 3. *inſtitut. c.* 4. *ſect.* 25.

Bellarmine anſwereth, that it is of grace, that our works doe redeeme the temporall puniſhment, becauſe they have this grace and power in Chriſts death: ſo then Chriſt doth freely forgive our ſin, and the everlaſting puniſhment due unto it, he doth freely forgive alſo the temporall puniſhment, in giving us grace freely to ſatisfie for it, *cap.* 13. *reſponſ. ad* 5. *argum. c.* 14. *reſp. ad lib.* 4. *de poenitent.*

Rom. 3. 25.

Rom. 11. 6.

Contra. This is an impious diſtinction, and contrarie to the Scriptures. 1 The Apoſtle ſaith freely, through the *redemption of Chriſt, verſ.* 24. *Ergo*, not by the redemption of our works. 2 Againe, the puniſhment of ſin is taken away in our reconciliation unto God: for God puniſheth the wicked and his enemies, not thoſe which are reconciled: But *our reconciliation is by faith in Chriſts bloud, Rom.* 3. 25. *Ergo*, not by works. 3 Further, *the forgiveneſſe of our ſins* (ſaith the Apoſtle) *through the patience of God*: but Gods patience is ſeene in the forbearing the puniſhment of ſin: So then Gods righteouſneſſe in forgiving our ſins, and his patience in forbearing or doing away the puniſhment, are here by S. *Paul* aſcribed to faith in Chriſts bloud: *Ergo*, ſatisfaction is no more made for the puniſhment, than for the ſin it ſelfe. 4 Laſtly, grace and works cannot ſatisfie or worke together, *Rom.* 11. 6. *If it be worke, it is no more of grace; if of grace, it is no more of worke*: How then is it poſſible that wee ſhould ſatisfie both by grace and worke together?

Matth. 3. 8. 10.

Argum. 2. That purgatorie paines are not redeemed by any works of this life, that place ſheweth, *Matth.* 3. 8. *Bring forth worthie fruits of repentance*: By theſe works, teſtifying repentance, men doe flye from *the wrath to come, verſ.* 7. and the tree that bringeth not forth *theſe fruits, is caſt into the fire, verſ.* 10. This is the everlaſting wrath of God and fire, which we doe not ſatisfie for, but prevent by theſe fruits: ſo theſe are works to be performed by the living, they pertaine not to the dead: they prevent everlaſting deſtruction through faith in Chriſt, for the which, they themſelves confeſſe, our works doe not ſatisfie.

Job 9. 3.

Againe, there muſt be ſome proportion betweene the price of redemption, and the thing redeemed: but ſo is there not betweene our good works, and the puniſhments due to our ſins: for as *Iob* ſaith, *We cannot anſwer him one thing of a thouſand, Iob.* 9. 3. *Bernard* alſo ſaith, *Quis amplius grunniet dicens, nimium laboramus, nimium jejunamus, cum nec milleſimæ, immo nec minimæ parti debitorum ſuorum valet reſpondere? ſerm. de quadrup. debit.* Who will now murmure and ſay, we labour too much, faſt too much, when as wee are not able to anſwer the thouſanth part, no not the leaſt part of our debt? But how can we redeeme our puniſhments by our works, unleſſe our works were in waight and number anſwerable unto them? *Ergo*, we cannot redeeme them by any ſuch meanes.

Further, 1. *Heſychius* ſaith, *Chriſtus nobis propitiatio factus, ergo in ipſo omnino pœnitentiæ ſacrificium miniſtratur & agitur, &c.* Chriſt is our propitiation, therefore in him altogether the ſacrifice of repentance is adminiſtred and performed, &c. There is nothing then remaining to be bought out by our ſelves: and S. *Chryſoſtome, Pœnitentia tua non valet tantam abſtergere malorum luem:* Thy repentance is not able to wipe away ſuch a company of evils. Levit. 7. lib. 2. De beato Philogon.

2 S. *Auguſtine* ſaith, *Omnium piorum, &c. in hujus vitæ infirmitate gementium ſpes una eſt, quod advocatum habemus:* This is the onely hope of all that doe grone under the infirmitie of this life, that wee have an Advocate, &c. our owne works cannot then eaſe our groanings, or deliver us from puniſhment. Cont. 2 epiſt. Pelag. lib. 3. c. 5.

3 Confeſſ. of Wittemberg, c. 15. *As touching prayer, faſting, giving of almes, and ſuch like works, we thinke that they are diligently to be performed, yet that they have a farre other uſe, than that they ſhould by their merits either ſatisfie God for our ſins, or apply unto us the merit of Chriſt.* Harm. ſect. 2. p. 240.

4 S. *Gregorie* ſaith: *Ipſa noſtra perfectio culpa non caret, niſi hoc ſeverus judex — miſericorditer penſet:* Even our perfection is not without fault, unleſſe the ſevere Judge doe weigh it in mercie, &c. If then in our beſt works we have need of mercie, there is no merit to buy out or ſatisfie. Moral. lib. 5. c. 8.

The third part, whether a man may truly ſatisfie the wrath of God; for the puniſhment due unto ſinne.

The Papiſts.

IT is not a ſufficient ſatisfaction, to beleeve that Chriſt hath aboundantly ſatisfied for us; neither yet is it enough to amend and correct our lives; but God alſo muſt be ſatisfied for our ſins, by the puniſhment and chaſtiſement of our ſelves, as by affliction laid upon us by God, or penance enjoyned by the Prieſt, or by prayer, faſting, almes-deeds, which we doe take up our ſelves, *Concil. Trid. ſeſſ.* 14. *can.* 13. *Rhemiſt. Matth.* 11. 21. 64. Error.

Bellarmine alſo affirmeth, that Gods grace aſſiſting us, wee may ſatisfie God for the temporall puniſhment of ſin, *ex propriis,* of our owne, *ad æqualitatem,* to an equalitie, *ex condigno,* condignly, or worthily, *cap.* 8.

Argum. 1. *Matth.* 3. 8. Bring forth fruits worthie repentance: he preacheth ſatisfaction by doing worthie fruits of penance, as faſting, prayer, almes, and the like, *Rhemiſt. Bellar. c.* 8. Matth. 3. 8.

Anſwer. 1. Fruits worthie of repentance, are no ſatisfaction for ſin, or the puniſhment thereof, but arguments of true repentance, effects, not any part thereof. 2 Againe, in this place mention is made of everlaſting deſtruction, *verſ.* 10. *Every tree that bringeth not forth good fruit, is hewen downe and caſt into the fire:* wherefore if by *worthie works,* they underſtand ſatisfactorie works, then will it follow that ſatisfaction may bee made not onely for temporall, but eternall puniſhment. 3 Further, worthie works, are *expounded to bee good works, verſ.* 10. And *Bellarmine* expoundeth thus, *To doe works worthie repentance, is ſo to worke, as it beſeemeth him that is penitent: Bellarm. ibid.* This therefore is nothing elſe, but newneſſe and holineſſe of life, whereby wee doe ſhew our effectuall repentance. 4 This place proveth neither *equalitie,* nor *condignitie,* nor a *propertie* of our owne in ſatisfaction; which all three are againſt the Scripture: there is no equalitie, *we cannot anſwer God one of a thouſand, Iob* 9. 3. No *propertie,* 1 *Cor.* 4. 7. *If thou haſt receyved it, why rejoyceſt thou, as though thou haddeſt not received it?* No *condignitie, Luke* 17. 10. *When we have done all that is commanded, we are but unprofitable ſervants.* 5 Neither will this evaſion ſerve, that by grace our works ſatisfie: for grace and works are ſo divers, that they cannot concurre together: *Rom.* 11. 6. *If it be of works, it is no more of grace, &c.* grace taketh away works, and works take away grace, if they be joyned as working cauſes together. Job 9. 3. 1 Cor. 4. 7. Luk. 17. 10. Rom. 11. 6.

Argum. 2. Judge your ſelves, that you be not judged, 1 *Cor.* 11. 31. We muſt puniſh our ſelves according to the waight of the ſins paſt, *Rhemiſt.* And againe, ſaith the Apoſtle, *What great puniſhment hath it wrought in you?* 2 *Cor.* 7. 11. This is nothing elſe but the ſatisfactorie puniſhment for our ſins, *Bellarm. lib.* 4. *cap.* 8. 1 Cor. 11. 31. 2 Cor. 7. 11.

Anſwer. The Apoſtle meaneth nothing elſe, but an heartie and earneſt ſorrow for our ſins, whereby we doe judge and condemne, and as it were puniſh our ſelves, yet we are farre from making any ſatisfaction hereby for our ſins: as *Auguſtine* ſaith, *Omnis iniquitas puniatur neceſſe eſt, aut à pœnitente homine, aut vindicante Deo: — vis non puniat? puni tu: — antequam ipſe intendat ut puniat, tu confitendo præveni & puni;* All ſin muſt needs bee puniſhed either of man himſelfe repenting, or God revenging: if thou wilt not have him puniſh, puniſh thou: before he intend to puniſh, prevent him by thy confeſſion, and puniſh thy ſelfe, &c. So then this puniſhment of our ſelves is nothing elſe, but true repentance and confeſſion of our ſins. In Pſal. 58.

2 Againe, this puniſhment, of which the Apoſtle ſpeaketh, was wrought in them, it was not enjoyned them by the Prieſt. 3 Beſide, this repentance, whereof this *puniſhment* was an effect, *was to ſalvation, verſ.* 10. which was the eſcaping of everlaſting death: but for everlaſting puniſhment they themſelves dare preſcribe no ſatiſfaction but in Chriſt. 4 The Apoſtle ſheweth the end and uſe of

this puniſhment, which was to *cleare* themſelves, and to worke in them a *zeale* and *deſire*: not to ſatisfie.

Matth. 20. 8.
2 *Timoth*. 4. 8.

Argum. 3. If good works may merit or deſerve eternall life, much more may they avert and turne away temporall puniſhment: but the firſt is true, *Matth*. 20. 8. the Kingdome of God is called wages or reward: 2 *Timoth*. 4. 8. it is called *the crowne of juſtice, which God the juſt Iudge ſhall give*. So it is a reward juſtly given to mens deſerts: *Ergo*, good works may much more redeeme temporall puniſhment, *Bellarm. cap*. 8. *lib*. 4. *de pœnitent*.

Rom. 6. 23.

Anſw. Wee utterly denie, that heaven can be merited with good works. Firſt, S. *Paul* having firſt ſaid, *the wages of ſinne is death*, addeth further, *the gift of God is eternall life*, *Rom*. 6. 23. he calleth it a *gift*, and not wages.

Secondly, it is called in the parable, *a reward*, or *wages*; but not in reſpect of the workmans labour, but of Gods covenant and promiſe. For 1 if it were by deſert, then he that laboured twelve houres, had deſerved more, than he that wrought but one. As S. *Ambroſe* ſaith, *de vocat. Gentium, lib*. 1. 3. *Hora undecima intromiſſos in vineam, &c.* They which were ſent into the vineyard at the eleventh houre, the divine indulgence made equall to the labourers of the whole day, not paying the wages of their labour, but powring out the riches of his goodneſſe, &c. that they which endured much labour, and received no more than the laſt, ſhould underſtand, *Se demum gratia non operis accepiſſe mercedem*: that they received a gift of grace, not a reward of the worke. 2 And the Lord ſaith, *verſ*. 15. *Is it not lawfull for mee to doe as I will with mine owne?* but if they had deſerved it, it had beene *their owne*.

Rom. 4. 4.

3 S. *Paul* alſo directly affirmeth, *that wages is not counted of favour, but by debt*: let them ſay then if they dare, that to obtaine heaven is not of Gods favour.

2 *Timoth*. 4. 7.

Thirdly, 1. It is a crowne of juſtice, but not of ours, but of the juſtice of faith in Chriſt: as the Apoſtle ſaith, *verſ*. 7. *I have kept the faith*. 2 And it is Gods juſtice to give it in reſpect of his promiſe, not of our deſert, as *Auguſtine* ſaith, *Ex miſericordia promiſſam, ſed jam ex juſtitia ſolvendam*: Promiſed of mercie, but now in juſtice to be payed: *ſerm*. 2. *de verb. Apoſtoli*.

Argum. 4. *Bellarmine* bringeth in a great troupe of ancient writers to ſpeake for ſatisfaction, but they are not ſo pregnant to ſerve his turne: our generall anſwer to them all is this:

Firſt, that the moſt of his witneſſes are partiall, and not old enough to be credited, ſuch as lived in the latter ages of the Church, as *Rabanus*, *Radulphus*, *Damianus*, with other.

Secondly, many writings paſſe under the names of *Cyprian*, *Ambroſe*, *Hierome*, *Auguſtine*, which were not theirs: as there goeth under *Cyprians* name, a booke *De inventionis capitis Baptiſtæ, &c.* Of the invention of *Iohn Baptiſts* head: In which treatiſe mention is made of *Athanaſius*, and *Theophilus* of *Alexandria*, and *Pipinus*, that were long after *Cyprians* time. The like exception may be made againſt ſome of the reſt.

Act. 24. 10.
1 *Pet*. 3. 18.
2 *Cor*. 7. 11.

Thirdly, the authentike fathers ſpeake of three ſatisfactions: firſt, of ſatisfaction made unto men, as unto the whole Church, or to any other that are offended: and in this ſenſe ſpeaketh *Cyprian*. *Epiſtol*. 3. *ad Cornelium*, ſpeaking of Schiſmaticks, *Si cum precibus & ſatisfactionibus veniant, audiantur, &c.* If they come with entreating and ſatisfactions, let them be heard: *Si minas & maledicta ingerunt*: If they threaten or curſe, let them be refuſed: the ſatisfaction is to be made to them, whom they threaten, but they threaten not God, but men: in this ſenſe alſo, the old tranſlation readeth, *Act*. 24. 10. *That Paul ſatisfied, that is, anſwered for himſelfe*: and 1 *Pet*. 3. 18. *Be readie to ſatisfie every man, that asketh a reaſon, &c.* this ſatisfaction then is made unto men.

Secondly, there is a ſatisfaction made unto a mans owne conſcience, as 2 *Cor*. 7. 11. *What clearing of your ſelves*, defence, or ſatisfaction, (as *Eraſmus* readeth, and the old interpreter in other places tranſlateth the word ἀπολογίαν,) *hath it wrought*: ſo *Ambroſe ad virgin. lapſam, c*. 8. cited by *Bellarm*. *Grande, grandem ſatisfactionem*: a great ſinne, requireth great ſatisfaction, that is, great ſorrow, to ſatisfie and ſettle the conſcience.

Thirdly, they ſpeake of ſatisfying God, but either in hyperbolicall ſpeech, commending thereby the neceſſitie of repentance, whereby God is, as it were, ſatisfied, the better to ſtirre up men thereunto: or elſe, they underſtand a ſatisfaction, not of Gods juſtice, but of Gods commandement and will, in obeying his voyce, by comming to repentance, which God in mercie accepteth of: ſo *Tertullian* ſaith, *Habes cui ſatisfacias, & quidem volenti*: You have one, who is willing to be ſatisfied: *lib. de pœnitent*.

Numb. 5. 7.

Our Doway diſputers doe here thus put in their verdite. 1 Upon that place, *Numb*. 5. 7. *They ſhall confeſſe their ſinne, and reſtore the principall, and the fifth part*: They thus obſerve: that the partie which had offended was bound to make reſtitution, and for further ſatisfaction to God, they muſt offer ſacrifice, &c.

Numb. 29. 7.

2 Likewiſe *Numb*. 29. 7. *The tenth day of the moneth, you ſhall afflict your ſoules*: whereupon they give this marginall note: for the remiſſion of ſins, the penitents did cooperate by penall works of faſting and abſtinence, &c.

Contra. 1. Satisfaction by reſtitution to be made to men, we hold neceſſarie unto true repentance: ſatisfaction to God cannot be made by any but Chriſt: of whoſe all-ſufficient ſacrifice, the legall ſacrifices were types and figures: wherein the faithfull ſhewed their obedience, in ſatisfying the will and commandement of God: but it was not the ſacrificers or offerers act, that appeaſed the wrath of God: their ſacrificing ſheweth the contrarie, for therein they declared their faith, in the onely ſatiſfactorie ſacrifice of Chriſt, ſhadowed forth and repreſented by thoſe ſacrifices.

2 Faſting and prayer ſerveth to humble the ſoule, which is required, not as a cauſe of remiſſion, which is freely granted in Chriſt, but as a meanes, way or condition, which is by the penitent to bee performed, and of God in Chriſt graciouſly accepted: and they, in ſaying, that theſe things cooperate to the remiſſion of ſinnes, doe manifeſtly contradict the Apoſtle, who ſaith: *We are juſtified freely by his grace, through the redemption that is in Chriſt Ieſus.*

Rom. 3. 24.

The Proteſtants.

THat ſatiſfaction ought to bee made unto men, either by reſtitution, as *Zacheus* reſtored that which he had wrongfully gotten; or by reconciling our ſelves to thoſe, whom we have offended, as *Matth.* 5. 24. we doe willingly grant: but that the wrath of God may be appeaſed and ſatisfied for our ſins, or the puniſhment due unto the ſame by any worke of ours, it is a great blaſphemie, and cleane contrarie to the courſe of Scripture.

Matth. 5. 24.

Argum. 1. That it is ſufficient to returne unto God by true repentance and amendment of life, without any ſatiſfaction, either for our ſin, or the puniſhment of ſin: the Prophet *Ezechiel* ſheweth, where ſpeaking of the converſion of a wicked man, hee ſaith, His iniquities ſhall no more bee mentioned, or laid to his charge, *chap.* 18. 22. But if after the ſin remitted, there ſhould remaine ſome puniſhment behind, his ſins ſhould ſtill be remembred and mentioned: there is therefore no ſatiſfaction for the puniſhment of ſin, becauſe none remaineth.

Ezech 18. 22.

Bellarmine anſwereth, God remembreth no more their ſins, in that he doth not puniſh them by eternall death, *cap.* 15. *reſponſ. ad argum.* 1.

Anſw. When the righteous ſuffer temporall chaſtiſements, hath God their ſins then in remembrance, or hath he not? If he have, then the Prophet ſhould ſpeake untruly, who ſaith, *Their iniquities are not mentioned*: If he have not, it commeth to our ſaying, that God doth chaſtiſe his children without reſpect had to their ſins, or remembrance thereof. I ſuppoſe this *Dilemma* will put the Jeſuite to ſome buſineſſe before it be well anſwered.

2 Againe, *verſ.* 20. the Prophet ſaith, *The righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon him*; but now if the righteous be puniſhed for his ſin paſt, the wickedneſſe ſhall be upon the righteous man, which is contrarie to the ſaying of the Prophet.

3 Further, *Ezech.* 33. 12. *Impietas impii non nocebit ei*; The wickedneſſe of the wicked ſhall not hurt him, in that day he turneth from his wickedneſſe: but if he be puniſhed for his wickedneſſe, after he bee returned, then doth his wickedneſſe hurt him. *Bellarmine* anſwereth as before, that his wickedneſſe doth not hurt him, or hinder him from everlaſting life, *lib.* 4. *c.* 11. *Contr.* 1. Chaſtiſements and corrections, which God laieth upon his children, to make them more carefull and circumſpect, are profitable, and not hurtfull at all, as the Prophet *David* ſaith, *Pſalme* 119. *verſ.* 71. *It is good for me, that I have beene afflicted*: But puniſhments and judgements for ſin, how are they not hurtfull, and a wound unto the ſoule? 2 So then, as *the righteouſneſſe of the righteous ſhall not deliver him* in the day of his tranſgreſſion; ſo the *wickedneſſe of the wicked ſhall not hurt him, verſ.* 12. but the former righteouſneſſe ſhall not deliver a man, no not from temporall judgements: *Ergo*, the former wickedneſſe of a man ſhall not hurt him, but by his converſion he ſhall be delivered from temporall puniſhments. 3 Further, *verſ.* 17. *The way of the Lord is equall, the way of man unequall*: man many times puniſheth, where he forgiveth; but Gods way is not like unto mans: wherefore God puniſheth not after forgiveneſſe. See a further anſwer to *Bellarmines* exception before, in the ſecond argument of the firſt part of this Queſtion.

Ezech. 33. 12.

Pſal. 119. 71.

Argum. 2. Our Saviour Chriſt required no ſatiſfaction to be made unto God, for her ſins that was accuſed of adulterie; but ſaith onely to her, *Goe, ſinne no more*, *Ioh.* 8. 11. *Ergo*, no ſatiſfaction for ſinne is required by the Scripture, *argum. Lutheri.*

Joh 8. 11.

Bellarmine anſwereth: 1 That Chriſt doth not abſolve her from her ſinne, but onely from the puniſhment, which was to be ſtoned to death. 2 Or he might ſee ſo great contrition in her, that it was a ſufficient ſatiſfaction; as we read of *Mary Magdalene.* 3 And Chriſt might by his authoritie at once pardon the fault and the puniſhment, but Miniſters muſt keepe themſelves to the law, &c. *Bellarm. cap.* 11. *reſp. ad* 2. *argum.*

Contra. Firſt, that Chriſt did pardon her ſin, it 1 appeareth, in that he ſaith, *Goe, ſinne no more*: for though ſhee ſinned no more, if this were not pardoned, it was ſufficient to condemne her before God. 2 As for the outward puniſhment of death, Chriſt doth not deale in it, it belonging to worldly governours: he refuſed to be Judge of an inheritance, *Luke* 12. 14. which is leſſe than to be Judge of life and death.

Luke 12. 14.

Secondly, 1 It is like there was not ſuch an extraordinarie contrition in this woman, being immediatly before deprehended in adulterie. 2 And if there had beene ſuch a perfect change, which cannot be without a full purpoſe of amendment; why doth our Saviour ſay unto her, *Goe, ſinne no more?* *Maries* teares did not ſatiſfie for her ſin, *ſhee was ſaved by her faith*: her teares declared her love, *Luke* 7. 47. 50.

Luke 7. 47. 50.

Thirdly, though Chriſt had all power in himſelfe, and was above his law, yet he came to fulfill *all righteouſneſſe*, *Matth.* 3. 15. and as he ſent the Leper being cleanſed to the Prieſt, to offer according to the

Matth. 3. 15.

the Law, *Math.* 8. ſo healing the ſpirituall leproſie of this woman, he would not have omitted the law of ſatisfaction, being as neceſſarie in this ſpirituall caſe (if any ſuch thing were required) as the reſorting of the Leper to the Prieſt.

Iſay 43.25. *Argum.* 3. *Iſay* 43. 25. *I am he that putteth away thine iniquities for mine owne ſake.* Likewiſe 53. *verſ.* 4. *He hath borne our infirmities, and carried our ſorrowes: the chaſtiſement of our peace was upon him, and with his ſtripes are we healed.* God of his free mercie doth forgive our ſin: Chriſt alſo hath fully ſatisfied for us: *Ergo,* there is no ſatisfaction in us: we are made whole by his ſtripes, and not our owne.

Likewiſe the Apoſtle ſaith, that Chriſt is the propitiation for our ſins, 1 *Ioh.* 2. 2. *Behold the Lambe of God, that taketh away the ſins of the world, Iohn* 1. 29. *Chriſt his owne ſelfe bare our ſins in his bodie* 1 Pet. 2. 24. *on the tree,* 1 *Pet.* 2. 24. *Ergo,* Chriſts death fully and wholly redeemeth us, there need no other ſatisfaction.

Bellarm. Firſt, we grant, that Chriſts death is ſufficient to redeeme all the ſins of the world, but Chriſts death profiteth not, unleſſe it bee applied by faith, the Sacraments, and other applicatory meanes and inſtruments, among the which ſatisfaction is one, for the expiation of temporall puniſhment. Secondly, it is true, that by Chriſts merit we are onely juſtified and reconciled, yet this letteth not, but that we may ſatisfie alſo by the vertue of Chriſts death for temporall puniſhment, *Bellarmine cap.* 14.

Contra. Firſt, there 1 is no other meanes appointed for the application of the fruits of Chriſts death, but faith, *Rom.* 3. 26. *He is a juſtifier of him, that is of the faith of Ieſus: verſ.* 22. *The righteouſneſſe of God by the faith of Ieſus: verſ.* 25. *To be a reconciliation through faith in his blood:* If through faith we are reconciled, juſtified, we have righteouſneſſe; all other meanes of application are unneceſſarie and ſuperfluous. 2 Againe, no works of ours can applie Chriſts death, no, not good works, Epheſ. 2. 8.9. *Epheſ.* 2. 8, 9. *Ye are saved by grace through faith, not of works, yea of good works. verſ.* 10. *Which God hath ordained.* 3 That which applieth Chriſts death, *applieth his righteouſneſſe for remiſſion of ſins, Rom.* 3. 25. but ſatisfaction applieth not Chriſts death for remiſſion of ſins, but onely to remove the puniſhment, as they ſay: *Ergo,* it applieth it not at all.

Secondly, 1 If wee bee reconciled and juſtified by Chriſts death, then are wee at peace with God, Rom. 5. 1. *Rom.* 5. 1. but God doth not puniſh thoſe for their ſins, with whom he is at peace. 2 Againe, *Rom.*
Rom. 8. 33. 8. 33. *God with Chriſt hath given us all things beſide: Ergo,* not remiſſion of ſin onely, but of the puniſhment alſo. 3 *Verſ.* 33. *Who ſhall accuſe the choſen of God, it is God that juſtifieth: Ergo,* ſin is not laid to the charge of them that are juſtified, and ſo conſequently, they are not for the ſame judged or puniſhed, ſeeing they are not for the ſame accuſed.

Argum. 4. If men ſhould ſatisfie by their owne works, both Chriſts honour is 1 empaired, ſeeing the whole worke is not left to him; our conſcience 2 cannot be quieted, depending upon our owne ſatisfaction. 3 And beſide it is impoſſible, ſeeing that man ſinneth every day, and every houre, and how can hee ſatisfie for ſins paſt, continually multiplying new? *argum. Calvin. lib.* 3. *Inſtit. c.* 4. *ſect.* 27.

Bellarmine anſwereth: 1 Chriſts honour is more encreaſed, in that he himſelfe doth not onely ſatisfie for our ſins, but giveth power to his members in ſome ſort to ſatisfie likewiſe. 2 The conſcience may be ſecure and at peace being aſſured of the remiſſion of ſins, though ſome temporall puniſhment remaine. 3 One act of contrition even in a moment of time may ſatisfie for many mortall ſins, how much more one houre, one day of contrition, &c. *Bellarm. cap.* 14.

Contra. Firſt, he may as well ſay, it had beene for Chriſts honour, to have taken up to him upon the croſſe ſome one of his members, and to have given him power by his death to ſatisfie: but the Scripture ſaith contrarie, *Iſay* 48. 11. *I will not give my glorie to another: Pſal.* 115. 1. *Not unto us, but unto thy Name give the praiſe.* Secondly, the Prophet ſaith, *There is no reſt in my bones becauſe of thine anger, and of my ſin, and I roare for the griefe of my heart, Pſal.* 38. 3. 8. As long as he was chaſtiſed for his ſin, he could find no reſt, neither in bodie, nor ſoule: how then can the conſcience be at quiet, being under the puniſhment of ſin? Thirdly, it 1 ſeemeth, you thinke it an eaſie matter to ſatisfie for ſin, being not aſhamed to ſay, that it may be done in a moment: yee know not what true repentance or true contrition is: it worketh in us, 1 care, 2 cleering of our ſelves, 3 indignation, 4 feare, 5 deſire, 6 zeale, 7 puniſhment; 2 *Cor.* 7. 11. Can all theſe be wrought in a moment? 2 And ſeeing that continually a righteous man falleth, *even ſeven times a day, and riſeth againe,* by repentance, *Prov.* 24. 16. he hath enough to doe ſtill to wreſtle againſt preſent ſins: and being alwayes in tranſgreſſion, how can he ſatisfie God for his tranſgreſſion? for *if thou ſtreightly markeſt iniquities,* ſaith the Pſalme, *quis ſuſtinebit? who is able to ſuſtaine it? Pſal.* 130. 3. Therefore man being compaſſed alwaies with ſin, cannot ſuſtaine Gods wrath, much leſſe ſatisfie or appeaſe it.

Argum. 5. The Prophet *Iſay* ſaith, *chap.* 1. 17. 18. *Ceaſe to doe evill, learne to doe well, &c. Though your ſins be as crimſin, I will make them white as ſnow.* Here is no ſatisfaction required. Likewiſe, *Ieremie* 50. *verſ.* 20. *In thoſe dayes the iniquitie of Iacob ſhall be ſought for, and there ſhall none be found, Ezech.* 36. 22. *I doe not this for your ſakes, O houſe of Iſrael, but for mine owne holy name ſake, &c.* The people did not ſatisfie God for their temporall deliverance out of captivitie, but it proceeded of Gods mercie, *arg. Calvin.*

Bellarm. Firſt, the Prophet *Iſay* promiſeth the perfect remiſſion of ſin to thoſe that did *cleanſe* and *waſh* themſelves by contrition, repentance, and other good deeds, which are their ſatisfaction: this place rather maketh for ſatisfaction, than againſt it. Secondly, the Prophet *Ezechiel* ſpeaketh there of the grace of the new Teſtament, which is not aſcribed to the merits of the Iſraelites: and if it bee underſtood of their temporall deliverance, we grant that the temporall puniſhments of the next world is alwayes redeemed by ſatisfaction, but not the temporall puniſhment of this life: this maketh not therefore againſt ſatisfaction, *Bellarm. cap.* 15. *reſp. ad arg.* 3. *&* 6.

Contra. Firſt, by making of their ſins as *white as ſnow or wooll*, is underſtood the perfect remiſſion of ſin: and the condition required before, is to *ceaſe to doe evill*, to *learne to doe well*, to *waſh them, &c.* If theſe be ſatisfactorie works, and goe before remiſſion, then will it follow, that not the puniſhment onely, but the ſin it ſelfe is by theſe works redeemed: if they come after, what puniſhment can remaine to be ſatisfied for, ſeeing there is no redneſſe, or bloudineſſe remaining, (whereby the puniſhment of ſin is ſignified) but all is as white as ſnow?

Secondly, 1 It is evident, that the Prophet ſpeaketh directly of their temporall deliverance, *verſ.* 24. *I will take you from among the heathen*, though under this temporall benefit is included alſo the promiſe of ſpirituall grace. 2 Neither is the queſtion, whether the temporall puniſhment of this life bee alwayes redeemed, but whether, when it is removed, it be by ſatisfactorie works redeemed. This place evidently ſheweth, that this deliverance of the Iſraelites (though they endured ſeventie yeeres captivitie, with much affliction, which were as like to ſatisfie, as any painfull works that can be ſuffered) is not attributed to their merits, but to the bountifull mercie of God. 3 And if ſatisfaction may bee made for Purgatorie penance, much more ſhould it be availeable againſt the judgement of this life: But ſeeing your ſatisfaction faileth in the leſſe, which wee dayly have experience of, and you ſend us to find the force thereof, in a greater puniſhment, which no man ever did ſee, you give juſt occaſion to them, which are not wilfully blind, both to ſuſpect your device of Purgatorie, and to reject your ſandie foundation of ſatisfaction.

***Argum.* 6.** In the Law there were no ſatisfactorie 1 works appointed for the expiation of ſin, but onely the ſacrifice, 2 which were not counted as the 3 works of men, but did depend of the onely ſacrifice of Chriſt, whereof they were ſhadowes: 4 yet in the Law all rites of expiation were diligently preſcribed, *argum. Calvin.*

Bellarmine anſwereth: firſt, the ſacrifices of the Law were appointed as ſatisfactions for the temporall puniſhments of ſin: for they did neither take away the ſin it ſelfe, nor the eternall puniſhment, *Pſal.* 51. 16. *Thou deſireſt no ſacrifice, the ſacrifice of God is a contrite heart.* Secondly, neither did the ſacrifice ſerve for all ſins: for blaſphemie, homicide, adulterie, idolatrie, no ſacrifices were appointed, but aſhes and ſackcloth, &c. Thirdly, God hath not in the Law exactly ſet downe all the rites of expiation. Fourthly, the ſacrifices, as they were divine works being inſtituted of God, ſo were they alſo the laborious works of men, and conſequently ſatisfactorie, in that they were an hindrance to their ſubſtance, and depended upon the faith of the offerers, *cap.* 15. *reſponſ. ad argum.* 5.

Contra. Firſt, the ſacrifices of the Law were appointed for the *forgiveneſſe* of the ſin it ſelfe, *Levit.* 6. 7. *The Prieſt ſhall make attonement for him, and it ſhall be forgiven him.* 1 How could attonement or reconciliation bee made, without remiſſion of ſin? 2 If ſacrifices were not to that end, then had they no meanes at all to aſſure them of remiſſion of ſin. 3 Yet in themſelves thoſe ſacrifices could not *purge the conſcience, Heb.* 9. 9. *but did onely purifie as touching the fleſh, verſ.* 13. that is, take away the legall and outward uncleanneſſe: but they did alſo ſanctifie inwardly, being offered by faith, as they were types and ſhadowes of Chriſts ſacrifice, which is that *David* affirmeth, *Pſal.* 51. 16.

Secondly, 1 The ſins of homicide, adulterie, idolatrie, blaſphemie, were ſins puniſhable by death, and therefore no ſuch expiation by ſacrifice was appointed for them, as for other ſins: *Bloud could not be expiated, or purged, but by bloud.* 2 *David* notwithſtanding after he had committed two of thoſe ſins, having firſt ſacrificed a contrite heart unto God, did afterward finde comfort and further aſſurance of remiſſion, in offering the ſacrifices *of righteouſneſſe, Pſal.* 51. 19. that is, right and lawfull ſacrifices applied to the right end, which is to teſtifie their faith and repentance. 3 But aſhes and ſackcloth were no ſatisfactions for ſuch ſins. 1 For *Bellarmine* himſelfe ſaith, that ſin cannot be ſatisfied for, but the puniſhment only. 2 And *David* having repented throughly for his ſin, yet pretendeth no ſatisfaction, but ſueth for mercie, *Pſal.* 51. 4. 3 Wherefore either the ſacrifices of *righteouſneſſe* and faith, were the propitiation for ſuch ſins, as they were Sacraments of Chriſts death, or elſe they had no meanes of expiation at all, which is not to be admitted.

Pſal. 51. 19.

Pſal. 51. 4.

Thirdly, it is a great untruth, that the Lord by *Moſes* did not exactly ſet downe all manner of expiations fit for that time, ſeeing the Scripture ſaith, that *Moſes was faithfull in all the Lords houſe, Heb.* 3. 2.

Fourthly, ſeeing he granteth that the ſacrifices depended of the faith in the offerer, and faith is the gift of God, and is founded in Chriſts death; he hath made a good argument againſt himſelfe, that the ſacrifices were not ſatisfactions, but works of faith, applying the vertue of Chriſts death: the ſacrifices then of the Law were applicatorie, not ſatisfactorie.

***Argum.* 7.** *Hoſh.* 14. 2. *Take away all iniquitie, and receive us graciouſly, ſo will wee render the calves of our lips.* If all iniquitie be taken away, then none remaineth to bee ſatisfied for: if after forgiveneſſe,

giveneſſe, nothing but thankſgiving be required, then no ſatisfaction is to be performed, *argum. Calvin, ibid.*

Bellarmine anſwereth: firſt, iniquitie may be removed, though the puniſhment doe remaine. Secondly, after forgiveneſſe, though we be not acquited of the temporall puniſhment, wee are to give thanks. Thirdly, if God ſometime doe ſo forgive, that he require no ſatisfaction but of praiſe, it followeth not that he ſhould doe ſo alwayes, *Bellarm. c.15. reſp. ad argum.6.*

Contra. Firſt, how 1 can *all iniquitie* be removed, when as the puniſhment yet remaineth? there muſt be ſome ſin to be puniſhed, or elſe God puniſhing without ſin ſhould be unjuſt. 2 Againe, the Prophet ſpeaketh directly of removing the puniſhment alſo, *verſ. 1. They ſhall fall by the ſword, verſ. 2. Thou haſt fallen by thine iniquitie:* But now *verſ.3.* upon their repentance the Prophet ſheweth, that they ſhall fall ſo no more: all iniquitie, both the ſin and the paine ſhall be removed. 4 Againe, *verſ.5. Mine anger is turned away:* but when God puniſheth for ſin, he is angrie.

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Secondly, thankſgiving followeth after 1 full remiſſion had, and all iniquitie removed: but where ſatisfaction is to be done, there is not yet full remiſſion: for *Bellarmine* confeſſeth, that *Plena remiſſio quoad omnem pœna reatum*; Full remiſſion is in reſpect the guilt of all puniſhment removed, *cap. 15. reſp. ad loc. 3.* Therefore the calves of the lips could not yet be offered, when as ſomewhat remaineth to be ſatisfied. 2 Rejoycing and giving of thanks cannot be without comfort and perfect aſſurance of remiſſion: but where God yet judgeth for ſin, and the puniſhment remaineth to be ſatisfied for, there can be no ſuch aſſurance.

Thirdly, this courſe here preſcribed by the Prophet, is perpetuall, and generall for all the faithfull of God: he ſpeaketh to all Iſrael, *verſ.2* yea unto all the faithfull ſervants of God, *verſ.10. Who is wiſe, and he ſhall underſtand theſe things.* And the Prophet *David* ſaying, *What ſhall I render to the Lord for all his benefits to me? I will take the cup of ſalvation, and call upon the name of the Lord, Pſal.*116.13,14. ſheweth, that God requireth no other ſatisfaction at our hands but giving of thanks.

*Argum.*8. The Publicane upon his repentance was juſtified, and no ſatisfaction required: ſo likewiſe *Peter* was forgiven without any ſatisfaction: So to the man ſicke of the palſie, Chriſt ſaid, *Ariſe, thy ſins are forgiven thee, Marke 2.9.* Neither is the contrarie to be ſeene in the reſt of the examples in Scripture of remiſſion of ſins, but they were forgiven freely without any ſatisfaction required, *argum. Calvin. ibid.*

Bellarm. Firſt, the Publicane was not juſtified without ſatisfaction, as ſmiting upon his breſt, confeſſing his ſin. Secondly, *Peter* alſo ſatisfied by his teares. Thirdly, 1 Chriſt forgiveth to the ſicke man his ſin, but not the temporall puniſhment. 2 His long ſickneſſe might ſatisfie God for his ſins. 3 Chriſt might at his pleaſure together pardon both the ſin and the puniſhment; but his Miniſters cannot doe ſo, *cap.16. reſp. ad argum. 2.*

Contra. Firſt, the 1 ſmiting of the breaſt in the Publicane was a ſigne of his contrition, no part of ſatisfaction. 2 He ſaith, *God be mercifull to me a ſinner:* here he could not ſatisfie, becauſe he crieth onely for mercie. 3 And was the Publicanes ſin ſo ſmall, thinke you, that he could ſatisfie for it, with knocking upon the breſt? 4 But this contrition went before, he was juſtified afterward: but ſatisfaction goeth not before juſtification, no not in the Popiſh doctrine: for they ſay ſins are firſt remitted, and then afterward the puniſhment is ſatisfied for.

Secondly, 1 Doe you thinke, that *Peters* deniall of Chriſt, was ſo ſmal an offence, that hee could ſatisfie with his teares? 2 *Peter* wept before hee found forgiveneſſe, as *Ambroſe* ſaith: *Verecunda lachrymæ ſine horrore culpam loquuntur*; Shamefaſt teares without horror doe confeſſe the fault. But ſatisfaction followeth forgiveneſſe, wherefore *Peter* did not ſatisfie by his teares. *Ambroſe* ſaith, *Lachrymæ veniam non poſtulant, ſed merentur*; Teares doe not aske pardon, but they are worthie or fit to bee pardoned, &c. *Peter* then was not as yet pardoned, weeping for his ſins; *Ambroſe in Luc.*22.

Thirdly, 1 The ſicke man had not onely his ſin forgiven, but his temporall puniſhment releaſed: for Chriſt ſaid to him, *Ariſe, take up thy bed and walke.* 2 Neither did his ſickneſſe ſatisfie for his ſin, it was then faith that healed him, *verſ.5.* neither was there any place for ſatisfaction, his ſin being not yet forgiven. 3 And that Chriſt did not this by his extraordinarie authoritie, but by the ſame power which he hath committed to his Apoſtles and their ſucceſſors, the Rhemiſts directly affirme, in their annotations upon this place: neither was this extraordinarie: for in all the examples alleaged, Chriſt tooke the ſame courſe in forgiving ſin without any ſatisfaction.

Laſtly, we have plentifull evidence from the Fathers, Councels, and their owne decrees, againſt this ſuperſtitious doctrine of ſatisfaction.

Mark.9.

Cyprian. lib.3. ad Quirinum, cap.42. Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus, Marc.9. Omnia poſſibilia credenti; That faith onely profiteth, and we are able to doe as much as we beleeve: as *Mark.9. All things are poſſible to him that beleeveth.* If faith onely profiteth, what need is there of ſatisfaction?

Ambroſ. lib. 2. de pœnitent. cap. 8. Veniam tanquam ex fide ſperemus, non tanquam ex debito; Let us hope forgiveneſſe, as of faith, not of debt. But ſatisfaction is of debt.

Hieronym. ad Marcellam. Tantam in nobis fidei ſtabilitatem eſſe Dominus deſiderat, &c. God requireth ſuch ſtabilitie of faith in us, *ut certius eſſe, quod credimus, quam quod patimur judicemus*; That we ſhould judge that more certaine, which we beleeve, than that which wee ſuffer, &c. But the Papiſts contrarie, do hold no certaintie of remiſſion of ſins by faith, without ſuffering by ſatisfactorie works.

Concil. Arauſican. 1. *decret. ex Gratian. Authoritate Dei, &c.* By the authoritie of God, and the judgement of his ſpirit, we doe thruſt them out of the boſome of the Church: *Quouſque reſipiſcunt & Eccleſiæ Dei ſatisfaciunt:* Till they repent and ſatisfie the Church of God. Here are two things required, repentance toward God, and ſatisfaction to his Church, not to God.

Diſtinct. de pœnitent. 1. *c.* 1. *Non invenio quid dixerit, &c.* I find not what *Peter* ſaid, I find that he wept: *Lachrymas lego, ſatisfactionem non lego:* I read his teares, I read no ſatisfaction.

Bellarmine anſwereth, that by *ſatisfaction,* here is underſtood excuſe or defence of his ſin, as it followeth, *Quod defendi non poteſt, &c.* That which cannot be defended, may be waſhed.

Cont. Firſt, the Maſter of the Sentences underſtandeth it otherwiſe for true ſatisfaction, and maketh this anſwer, That *Peter* might ſatisfie, though it be not expreſſed, or that confeſſion was not yet inſtituted, *lib.* 4. *diſt.* 17. *f.* Secondly *Gratian* alſo doth ſo underſtand it, alleaging to the like purpoſe a ſaying of *Chryſoſtome, ibid. c.* 2. *Lachrymæ lavent delictum, &c.* Let teares waſh away the ſins, which it is a ſhame to confeſſe: And proveth hereby, that contrition may ſuffice without *confeſſion:* to ſpeake of excuſe or defence had beene impertinent. Thirdly, S. *Ambroſe* expoundeth himſelfe: *Invenio cur tacuit, &c.* I ſee the reaſon why *Peter* held his peace, leſt that the craving of pardon ſo ſoone might offend. *Peter* was farre from excuſing his ſin, or *Ambroſe* from ſo imagining.

Auguſtine ſaith, *Peccaſti in fratrem? fac ſatis, & ſanatus es.* Haſt thou offended thy brother? ſatisfie him, and thou art healed. Theſe kinds of ſatisfaction both publikely and privatly we acknowledge: but ſatisfaction to God, neither he, nor we acknowledge. In Matt. ſer. 16.

Interrelig. cap. 3. *Qui precioſo Chriſti ſanguine redimitur, & cui meritum paſſionis Chriſti applicatur, is continuo juſtificatur, &c.* Hee that is redeemed by the precious bloud of Chriſt, and to whom the merit of Chriſts paſſion is applied, he is ſtraightway juſtified. And S. *Paul* ſaith, *Whom he juſtifieth, he glorifieth, Rom.* 8. 30. Satisfaction therefore to bee performed by man is ſuperfluous, ſeeing Chriſts death bringeth juſtification, and glorification.

This truth is ſealed: Maſter *Tindall* holy Martyr thus witneſſeth: Satisfaction is a full recompence or amends making to him, whom we have offended, which recompence we are able to make one to another, and are bound ſo to doe: but to God none can make any mends or recompence, but onely Gods owne Son Chriſt Jeſus our Saviour, *Fox* pag. 1249. col. 2. artic. 1.

And yet for further evidence. 1 *Chryſoſtome,* as he is before alleaged, ſaith, *Nihil aliud Deus requirit ad ulteriorem ſatisfactionem, &c.* God requireth nothing elſe for further ſatisfaction, than that we promiſe unto God from our heart, never to returne unto our former ſins: *Ieremie* the Patriarke of Conſtantinople ſaith: *We muſt confeſſe, quod gratis per Chriſtum peccata, & non propter aliqua merita nobis remittuntur; &c.* That our ſins are freely forgiven us by Chriſt, and not for any merits of ours, &c. our works then doe not ſatisfie. De beat. Philogon. Cenſur. oriental. c. 21.

2 *Auguſtine* further ſaith: *Nec quiſquam dicat meritis orationum, vel meritis fidei gratiam Dei traditam:* Let not any ſay, that favour and grace is given by the merit of prayer or of faith, &c. Prayers then and other like works are not ſatisfactorie, ſeeing they merit not. Epiſt. 46.

3 Confeſſ. of Bohemia, c. 4. *Yet muſt they not be perſwaded, as though they deſerved any thing by ſuffering this puniſhment, or ſhould receive any grace or reward in recompence for the merit of theſe puniſhments: ſeeing that Paul of a much more worthie croſſe-- ſaith that they bee not comparable to the glorie, wich ſhall bee ſhewed unto us.* -- Wittemberg, c. 15. *As touching prayers, giving of almes, faſting, and ſuch like works, we thinke that they are diligently to be performed, and yet that they have a farre other uſe, than that they ſhould by their merits, either ſatisfie God for our ſins, &c.* Harm. ſect. 4. pag. 69. Sect. 8. p. 240.

4 The Divines of *Lovaine* did hold, *Solius Chriſti ſatisfactionibus remiſſam pœnam temporalem,* That the temporall puniſhment is onely remitted by the ſatisfactions of Chriſt, &c. as *Bellarmine* reporteth: then not by the ſatisfaction of our works. Lib 1. de indulgent. c. 4.

The fourth part, whether one man may ſatisfie for another.

The Papiſts.

Satisfactorie works are not onely profitable to the ſufferers themſelves, but alſo for other their fellow members in Chriſt, and one may beare the burthen, and diſcharge the debt of another, *Rhemiſt. Coloſſ.* 1. *ſect.* 4. 85. Error.

Argum. The paſſions of the Saints are ſuffered for the common good of the whole bodie, as S. *Paul* ſaith, *Now I rejoyce in my ſufferings for you, and fulfill that which is behind of the afflictions of Chriſt for his bodies ſake, which is the Church, Coloſſ.* 1. 24. Here S. *Pauls* afflictions are meritorious and ſatisfactorie for the Coloſſians, *Rhemiſt.* Coloſſ. 1. 24.

Anſwer. 1. The Apoſtles ſufferings were for the glorie of God, and the confirmation of their faith: and in this ſenſe he ſaith, his afflictions were for Chriſts bodie, that is, his Church ſake: but therefore it followeth not, that they were meritorious, either for himſelfe, or others. 2 His ſufferings are ſaid to be Chriſts, who ſuffereth in his members, not that they receive any force from Chriſt to

Rom. 8.17. be ſatisfactorie, but becauſe hee was made like and conformable by his ſuffering unto Chriſt, *Rom.* 8. 17. *Auguſtine* alſo thus expoundeth the place: Hee ſheweth that what hee ſuffered belonged to the ſufferings of Chriſt, *quod non poteſt intelligi ſecundum caput, quod nihil tale patitur, ſed ſecundum corpus, id eſt eccleſia*, which cannot bee underſtood in regard of the head, which ſuffereth no ſuch thing, but of the bodie, that is, the Church: which bodie with the head is one Church, &c. They are not then the ſufferings of Chriſt, as though they received a ſatisfactorie power from Chriſt: but becauſe he was a member of Chriſt, who ſuffered together in and with his members. Thus alſo anſwereth Sir *Iohn Borthwick* holy confeſſor: That where S. *Paul* ſaith, *(for the Church)* he doth not underſtand thereby, the redemption, ſatisfaction, or expiation of the Church, but for the edifying and profiting of the ſame: and by the afflictions of Chriſt, he underſtandeth thoſe which hee now ſuffereth in his members: And ſo he concludeth, and ſealeth this doctrine, *that if the Scripture teach us, that no man can worke his owne ſalvation, but when we have done all that is commanded, we ſhall be found but unprofitable ſervants: much leſſe can any man worke anothers ſalvation: Fox* pag. 1261.

Exod. 32. v. 13. The Doway Students doe give this note upon thoſe words of *Moſes* prayer, *Remember Abraham, &c. God ſheweth mercie for the merit of his ſervants.*

Contra. Moſes deſireth God to remember the promiſe made to *Abraham*, *Iſaak* and *Iſrael*, as it followeth in the ſame place, *to whom thou ſwareſt by thine owne ſelfe*: he thinketh not to be heard for their merit.

The Proteſtants.

Ezech. 18. 20. Galath. 6. 5. Pſalm. 49. 8. John 16. 23. Tract. 102. in Joan.

NOne can merit or ſatisfie for themſelves, much leſſe for others: neither can one man beare the burthen, or pay the debt of an other mans ſin.

Argum. 1. The Scripture ſaith, *The ſoule that ſinneth, the ſame ſhall die, Ezech.* 18. 20. *Every man ſhall beare his owne burthen, Galath.* 6. 5. *None can redeeme his brother, or give a price to God for him, Pſal.* 49. 8.

Auguſtine upon thoſe words, *Ioh.* 16. 23. *Whatſoever ye ſhall aske in my name, he will give it you: Exaudiuntur quippe omnes ſancti pro ſeipſis: non autem exaudiuntur pro omnibus, vel amicis, vel inimicis, &c.* The Saints are heard praying for themſelves: but they are not heard praying for all their friends or enemies, becauſe it is not ſaid ſimply, *he will give*, but, *he will give to you*: *Ergo*, much leſſe can they ſatisfie for others, if their prayers be not heard alwaies for others.

Leo Epiſtol. 81. *De fortitudine fidelium exempla nata ſunt patientia, &c.* From the fortitude of the faithfull we have examples of patience, not gifts of righteouſneſſe, &c. their deaths were only for themſelves, neither did they thereby pay any others debt, Chriſt our Lord onely is he, in whom all men are dead and crucified.

Luke 17. 10. *Argum.* 2. We cannot doe for our ſelves all that which is required at our hands: *But when we have done all, wee muſt ſay, wee are unprofitable ſervants, wee have done that which was our dutie to doe, Luke* 17. 10. *Ergo*, it is not in any mans power to ſatisfie for another. So *Ambroſe* writeth upon this place; *Quis tanta ſalutis beneficia, digne poſſit aquare ſervitio?* Who can with his ſervice anſwer in equalitie ſo great benefits of ſalvation? *Quis poteſt ſolvere, quod accepit?* Who can pay that he hath received? *ſerm.* 16. *in Pſal.* 119.

Ezech. 14. 16. *Bernard* alſo ſaith, writing upon theſe words of the five fooliſh virgins: *Give us of your oyle: Stulta petitio, vix juſtus ſalvabitur, &c.* A fooliſh requeſt, the juſt man ſhall hardly be ſaved: the oyle of the Saints doth ſcant ſuffice themſelves, how much leſſe ſufficeth it themſelves and others: *Noe, Daniel, Iob*, ſhall not deliver, no not their children, but as the ſoule that hath ſinned ſhall die; ſo the ſoule that hath done righteouſly ſhall onely live, &c. Here are three notable arguments included: firſt, mens righteouſneſſe ſufficeth not themſelves, much leſſe others. Secondly, by the teſtimonie of the Prophet, that thoſe holy men there named, ſhould but ſave themſelves. Thirdly, from the like; as wicked men doe only by their owne ſin condemne themſelves, ſo the righteous only live by their owne righteouſneſſe.

But here they will come in with a ſtale diſtinction, that, *Si juſtitiæ rigorem ſpectamus*; If we reſpect the rigor of Gods juſtice, no mans juſtice is ſufficient for himſelfe, *ſed ex Dei miſericordia & liberalitate, &c.* But of Gods mercie and liberalitie, they may profit themſelves and others: *Interrelig. Caſar. cap.* 23.

Rom. 11. 6. Phil. 3. 8. Pſalm. 49. John 1. 16.

Anſw. Gods mercie in Chriſt, and the works of ſupererogation cannot ſtand together, *Rom.* 11. 6. *If of grace, then not of works.* And *Paul* counteth all things dung, in reſpect of Chriſt, *Philip.* 3. 8. The Pſalme alſo ſaith, that *no man can redeeme his brother. Pſal.* 49. 7. And Chriſt onely hath works to ſupererogate to others, *Of his fulneſſe we have all received, &c. Ioh.* 1. 16.

Diſtinct. 1. *de pœnitent. Non alium ſtatuatis nuntium, &c.* Appoint not another meſſenger, who ſhould offer your gift for you: *Per vos peccaſtis, per vos erubeſcaſtis*; Yee have ſinned by your ſelves, by your ſelves be aſhamed. Every man muſt repent for himſelfe.

Magiſt. ſentent. lib. 1. *diſtinct.* 48. *e. Nullius paſſione redempti ſumus, niſi Chriſti*; Wee are not redeemed by any mans paſſion, but Chriſts, &c. The paſſions of the Saints did profit thoſe which endured them, and they are profitable alſo to others, (that is, for example) but they are not our redemption, *Lib.* 3. *diſtinct.* 18. *e. Vix unicuique ſua virtus ſufficiebat, &c.* Every mans vertue doth ſcarſe ſuffice himſelfe: much leſſe then is he able to ſatisfie for another.

For the Greeke Church, *Ieremie Patriarke* ſaith, having alleaged that ſaying in the Goſpell: *when we have done all,—we muſt confeſſe our ſelves unprofitable ſervants: Id, quod ipſi conferimus parvum quid, aut plane, ſi cum divina munificentia conferatur, nihil ſit:* That, which wee doe, is a very little, or if it be compared with the divine bountie it is nothing, &c. and to the ſame purpoſe he alleageth *Chryſoſtome, Non quiſquam mortalium poteſt—ante Deum conſiſtere, &c.* No mortall man, if all his life ſhould be laid together, can ſtand before God, nor be found worthy of pardon, &c. If a man cannot ſuffice for himſelfe, much leſſe for himſelfe and others.

Cenſur. oriental. c. 6.

2 *Tertullian* hath an excellent ſaying: *Quis alienam mortem ſua ſolvit, niſi ſolus Dei filius—proinde qui illum æmularis donando delicta, ſi ipſe nihil deliquiſti, patere pro me: ſi vero peccator es, quomodo oleum facula tua ſufficere & tibi & mihi poterit?* Who hath delivered another from death by his death, but onely the Sonne of God,—thou therefore which wouldeſt imitate him in forgiving of ſins, if thou art without ſin, ſuffer for mee: but if thou art a ſinner, how ſhall the oyle of thy lampe ſuffice for thee and me? &c.

Libr. de pudicitia.

3 Confeſſion of Auſpurg. artic. 3. of abuſes: *The application of the benefit of Chriſt, is not by another mans works, but by our owne faith.*

Harm. ſect. 14. p. 438.

4 See the decrees and the Maſter before alleaged: the Divines of Lovaine alſo did hold: that the paſſions of the Saints are not ſo applied unto us, *ut ſint juſtæ ſatisfactiones*, That they ſhould bee juſt ſatisfactions.

Excitation. Bellar. lib. 1. de indulgent. c. 4.

The eight queſtion, of Indulgences and penall injunctions.

The firſt part, whether penall and painfull works are neceſſary unto repentance.

The Papiſts.

NOt only amendment, and ceaſing to ſin, or repentance in heart before God is alwaies enough to obtaine full reconcilement, but there muſt be outward penaltie, correction, and chaſtiſement beſide, *Rhemiſt. 2. Corinth. 2. ſect. 2.*

67. Error.

Argum. The inceſtuous perſon was rebuked of many, *2 Cor. 2. 6.* which word implieth, beſide his inward repentance, outward correction and chaſtiſement.

2 Cor. 2. 6.

The Proteſtants.

Anſw. WE acknowledge, that in notorious ſins, and offenſive to the Church, as this, of the young man was, inward repentance is not ſufficient, but that after ſharp diſcipline by the outward teſtification of ſorrow, and publike confeſſion, ſatisfaction muſt bee made to the Church: but it followeth not that this courſe ſhould bee taken for all ſinnes, which a man repenteth him of. And yet wee grant that outward ſignes of our ſorrow are alwayes neceſſarie in true repentance, not as ſatisfactorie meanes to redeeme our ſinnes, but only as infallible tokens and effects of our repentance. As *Auguſtine* ſaith, *Satis durus eſt, cujus mentis dolorem oculi carnis nequeunt declarare:* Hee is hard hearted, the griefe of whoſe minde, the eyes of his fleſh doe not ſhew forth: *de pœnitent. cap. 9.*

Argum. 1. There are but two eſſentiall parts of repentance and true converſion unto God: To turne from our ſins, and lead an holy life. So ſaith the Lord by the Prophet, *If the wicked will returne from his ſins and keep all my ſtatutes, Ezech. 18. 21.* This is all God requireth, without any other penall works: wherefore ceaſing from ſin and amendment of life, which neceſſarily include the true ſorrow and converſion of the heart, are ſufficient for repentance.

Ezech. 18. 21.

Argum. 2. *Peter* was received to mercie without any ſatisfaction; ſo was the Publican, *Luc. 18.* Likewiſe Chriſt ſaid to the ſicke of the palſie, *Ariſe, thy ſins are forgiven thee*, without any penall injunction: *Ergo*, ſuch penall works are not neceſſarie. See more of this argument before, *qu. 7. part. 2. argum. proteſtant.* 8. and all the other arguments concluding againſt ſatisfaction, may be applied againſt the neceſſitie of penall and ſatisfactory works.

Pœnitentia vera eſt pœnitenda non admittere, & admiſſa deflere, ſatisfactio pœnitentiæ eſt, cauſas peccatorum excidere, nec earum ſuggeſtionib. aditum indulgere: It is true repentance, not to commit things to bee repented of and being committed to bewaile them: ſatisfaction of repentance is to cut off the cauſes of ſin, and not to give way to their tentations: *De eccleſiaſtic. dogmat. c. 54.*

Here ſatisfaction is nothing elſe but true repentance, and no other works of ſatisfaction but to ceaſe from evill, and doe good, which are the parts of true repentance. See to the ſame purpoſe before Error 64. at the end the conſent of other Churches.

An appendix to this part, which bee the Penall Satisfactorie works.

The Papiſts.

PRayer, faſting, almes, are thoſe ſatisfactorie works, whereby wee doe ſatisfie God for the temporall puniſhment due unto ſin: and beſide theſe, there are other, *opera indebita:* works which wee are not bound unto, as whipping and beating of the body, and ſuch like: *Bellarm. lib. 4. de pœnitent. cap. 6.*

68. Error. Pſal. 50. 15. Ioel.2.17. *Argum.* Firſt, that prayer, faſting, and ſuch other works commanded are ſatisfactions, the Scripture teſtifieth, *Pſalm.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, &c. Ioel.* 2. 17. *Turne unto me with all your heart, with faſting, weeping, and mourning: who knoweth if hee will returne and repent, &c. Ergo*, with prayer and faſting God is ſatisfied: *Bellarm. c. 6.*

Rom. 10. 14. *Contra.* Firſt, prayer is a fruit of faith, *Rom.* 10. 14. *How ſhall they call on him, upon whom they have not beleeved:* and faſting is a meanes to make our repentance more effectuall, being joyned with weeping and mourning: all theſe are fruits and effects of faith, by the which God is reconciled to us, and Rom. 3. 24. his wrath appeaſed, and we at peace with God, *Rom.* 3. 24. & 5. 1. Secondly, it is not then the prayer which ſatisfieth or is availeable before God, but faith, *Iam* .5.15. *The prayer of faith ſhall ſave the ſicke.* Thirdly, and this is evident by the circumſtance of theſe places, *Pſalm.* 50. 15. *And thou ſhalt glorifie me:* if God have the glorie of our deliverance, it is to be aſcribed to his mercie, not to our ſatisfaction: Ioel.2. 13. and *Ioel.*2. 13. *The Lord is mercifull, gracious, &c.* but if faſting doe ſatisfie Gods juſtice, what need they flee to his mercy?

69. Error. 1 Cor. 9. 27. *Argum.* 2. Saint *Paul* whipped and beat himſelfe, 1 *Cor.* 9. 27. *I beat downe my body:* for ſo the word ſignifieth, to beat till the body be blew. The Publican beat upon his breſt: *Iohn Baptiſt* was apparelled in Camels haire, &c. *Ergo*, painefull and laborious works not preſcribed or commanded, are acceptable to God, and ſatisfactorie: *Bellar. ibid.*

Contra. Firſt, it is a vaine ſurmiſe, that S. *Paul* ſcourged or beat his owne body, as your Friers Flagellants uſe to doe: 1 the Apoſtle taketh his ſimilitude from champions that to fight, and one beat another, which the word ὑπωπιάζω ſignifieth; and ſo continuing the metaphore ſaith, *I doe beat downe, &c.* Luk. 18. 5. 2 The ſame word is uſed, *Luc.* 18. 5. *I will doe her right, leſt ſhe come and make me wearie. Obtundat me*, it were abſurd to ſay, *leſt ſhe beat me.* 3 The Apoſtle ſheweth, how hee doth beat his body, *by bringing it into ſubjection*, which may be done otherwiſe than by beating: 4 the Apoſtles doctrine Epheſ. 5. 29. is contrarie, *Epheſ.* 5.29. *No man hateth his owne fleſh, but nouriſheth and cheriſheth it.*

Secondly, the beating upon the Publicans breſt, was a ſigne of his great ſorrow, and of the diſpleaſure taken againſt his ſin; he did not in ſo doing wound or offer violence to his body. *Auguſtine* ſaith, *Tundere pectus, quid aliud eſt, quam arguere quod latet in pectore? &c.* To knocke upon the breſt, what is it elſe, but to checke or to reprove ſin lying hid in the breſt? *In Matth. Serm.* 8.

Coloſſ. 4. 5. Nahum. 2. 10. Matth. 3. 2. Matth. 11. 7. Thirdly, all theſe works are commended in Scripture: as to mortifie and ſubdue the fleſh, which S. *Paul* did, *Coloſſ.* 4. 5. *Mortifie your earthly members:* to teſtifie ſorrow by the ſmiting of the joynts and parts together, as the Publican did, is warranted, *Nahum.* 2. 10. *The heart melteth, the knees ſmite together. Iohns* auſtere life and converſation was agreeable to his calling, which was to be *a cryer in the wilderneſſe, Matth.* 3. 2. and our Saviour commendeth him for his ſtrict life, *Matth.* 11.7.18. Wherfore theſe examples ſerve not at all to warrant laborious works, not preſcribed nor commanded.

Fourthly, admit theſe works to be laborious and painefull, yet were they not ſatisfactorie, S. *Paul* ſaith, *he was crucified with Chriſt*, hee had mortified and ſubdued his fleſh; yet hee challengeth no ſatiſfaction thereby, but ſaith, *I live by faith in the Sonne of God, Galath.* 2. 20. Galath. 2, 20. The Publican maketh ſuit for mercie, *Lord be mercifull to me a ſinner*, therefore intended no ſatisfaction: and *Iohn* was ſo farre from ſeeking any merit or ſatisfaction by his life, that hee confeſſeth, *hee was not worthie to beare* Matth. 3. 11. *Chriſts ſhooes, Matth.* 3. 11. Wherefore by theſe places, no ſatisfactory penall works can be warranted or perſwaded.

The Proteſtants.

FIrſt, prayer, faſting, almes, are the lively fruits and effects of faith, neceſſary to be done, and through Chriſt acceptable unto God, but there is no merit or ſatisfaction in them.

Argum. No works which are commanded, and wherein we are indebted unto God, are able to Luke17. 20. ſatisfie, becauſe wee have done no more, *than was our dutie to doe, Luk.* 17. 10. S. *Ambroſe* ſaith, *Nemo in operibus glorietur, &c.* Let no man glory in his works, becauſe of right wee owe obedience to the Lord, &c. *Nec in te patitur dominus unius uſum eſſe operis aut laboris, &c.* God doth not ſuffer thee to have the uſe of any one worke or labour, becauſe while wee live, wee muſt bee alwayes working, *Ambroſ. in* 17. *Luc.* But prayer, faſting, almes are commanded, and ſo our due debt unto God: *Ergo*, they are not ſatisfactory.

Hierome ſaith, *Cave ne ſi jejunare caperis, te putes eſſe jam ſanctam, &c.* Take heed leſt thou thinke thy ſelfe holy, when thou beginneſt to faſt; for this vertue is but an help, it is not the perfection of holineſſe, *ad Celant*: but ſatisfaction is the very perfection of works.

This is alſo the opinion of ſome of the popiſh writers, *Non ſatisfieri per opera alias debita*: That we cannot ſatisfie by works that are due, or debted: *Thomas, Durandus, Paludanus in 4. diſt.* 15. Wherefore prayer, almes, and other works being commanded, and ſo our due dept unto God, cannot ſatisfie.

Secondly, neither is God ſo much as pleaſed with voluntary puniſhments inflicted upon the bodie, much leſſe doe they worke any ſatisfaction.

Argum. Coloſſ. 2. The Apoſtle calleth it, *a ſhew of wiſdome in voluntary religion, in not ſparing the body, &c.* it is no true wiſdome, but a ſhew of wiſdome; not religion preſcribed, but voluntary: like as *Baals* Prieſts did lance and cut themſelves with knives, being therefore derided of the Prophet, 1 *Reg.* 18. Such are the painefull works which Monks and Hermites doe afflict their bodies with: God requireth no ſuch things at their hands.

Coloſſ. 2. 23.

Bellarm. S. *Paul* reproveth thoſe, that of ſuperſtition afflict their body, not for the health of their ſoule: *lib.* 14. *de pœnitent. c.* 4.

Contra. Firſt, thoſe alſo pretended by afflicting of the body to humble the ſoule, *in humbleneſſe of minde, and not ſparing the body*: Secondly, all voluntary or will-worſhip, ἐθελοθρησκεία (which *Hierome* tranſlateth, *falſa religio*, falſe religion, or falſe worſhip, *Algaſia. qu.* 10. *tom.* 4.) is ſuperſtitious: wherefore the Papiſts that offer unto God works not commanded, even of their owne deviſing, to bee ſatisfactions for them, are alſo guiltie of ſuperſtition.

Bellarmine alſo is a witneſſe for us againſt himſelfe: *Satisfactoria opera non in obſervationibus ab hominibus excogitatis, &c.* We doe not place ſatisfactorie works in obſervations invented of men, but in faſting, almes, prayer, which in the Scriptures have precepts, examples, and large promiſes, *lib.* 4. *c.* 13. *reſp. ad arg.* 7. a more evident teſtimonie againſt voluntarie ſatisfactions cannot be produced.

Laſtly, *Auguſtine* ſaith, *Qui tundit pectus, & non corrigitur, ſolidat peccata; non tollit*: He that beateth his breaſt, and is not corrected, doth harden or conſolidate his ſinnes; he taketh them not away: *Tom.* 9. *de diſciplin. Chriſtian. c* 1. *Ergo*, beating of the fleſh, being not a mollifying of the heart, doth worke no ſatisfaction.

And further. 1 *Chryſoſtome* ſheweth what are the penall works required of penitent perſons: *Poſt humilitatem oratione intenta opus eſt, lachrymis, &c.* After humilitie, there is need of earneſt prayer, of teares, of almes, &c. *Opus eſt iraſci, &c.* We have need not to bee angrie, to convert our brethren from error, &c. to help them that are wronged, &c. Theſe are not voluntarie works, deviſed of men, but ſuch as God hath commanded.

In c. 6. ad Hebræos.

Tertullian alſo ſheweth what be the exerciſes of the penitent: *Corpus ſordib. obſcurare, animum mæroribus dejicere, Jejunio preces alere, ingemiſcere, lachrymari, &c.* To abaſe the body, to humble the minde with ſorrow, to nouriſh prayer with faſting, to mourne, to weep, &c. Theſe things are required of God: they are not mens devices, the ſubjecting and obſcuring of the body, is a thing indifferent, if it bee uſed onely as a meane to worke upon the affection, not with an opinion of merit and ſatisfaction.

Lib. ad pœnitent.

Helvetia latter confeſſ. *c.* 14. *The penitent perſon, thinketh ſeriouſly of amendment, and of a continuall care of innocencie and vertues, wherein to exerciſe himſelfe holily all the reſt of his life*: but theſe vertuous acts are duties preſcribed of God.

Harm. ſect. 8. pag. 212.

The ſecond part, by whom penall works are to bee inflicted.

THree waies, they ſay, God is ſatisfied: 1 by bearing patiently the puniſhment that God layeth upon us: 2 by aſſuming voluntarily the laborious and painefull works of penance: 3 and in willing undergoing the ſentence of the Prieſt in his penall injunctions. Of the firſt, there is no queſtion between us, that we are patiently to endure the Lords croſſe, though thereby we neither merit, nor ſatisfie: the other two they would prove thus.

Firſt, that penall works may voluntarily be undertaken, theſe examples ſhew it: *Iob* ſaith, *I doe reprehend my ſelfe, and repent in duſt and aſhes*: *Iob* 42. 6. *David*, of himſelfe faſted and prayed, 2 *Sam.* 12. hee was not enjoyned to doe it. So likewiſe *Ahab* humbled himſelfe with faſting and ſackcloth, 1 *King.* 21. he was not bid ſo to doe; yet God was well pleaſed with it: *Bellarm. lib.* 4. *c.* 4.

70. Error. Iob 42. 6.

Contra. Firſt, thoſe were not voluntary works, to humble themſelves with faſting and ſackcloth, but ſuch as God called for, and were by the Prophets preſcribed to the people, when they by repentance did turne unto God: *Ioel.* 2. 12. *Turne unto the Lord with faſting and weeping, &c.* Wherefore by theſe examples they have not proved, that voluntary and unbidden puniſhments, as whipping and ſcourging of the body, and ſuch like, are of our ſelves to bee inflicted. Secondly, none of theſe were penall or ſatisfactorie works of penance, but lively and evident ſignes of true repentance. Thirdly, it is very abſurd, that *Ahab* a wicked hypocrite, is matched here with *Iob* and *David*, the faithfull ſervants of God, in the exerciſe of true repentance: that God ſpared *Ahab*, it was not of his ſatisfaction, but of Gods mercy, remitting temporall puniſhment for temporall repentance: for how could *Ahab* ſatisfie God, that did ſell himſelfe to worke wickedneſſe? And they themſelves grant, that a man being in deadly ſin, cannot ſatisfie; *Bellarm. c.* 13. *reſp. ad argum.* 7.

Ioel. 2. 12.

71. Error. Secondly, the Prieſts have power to enjoyne works of penance, as affliction of body, mulct, penaltie, correction, by almes-deeds, faſting, abſtinence, and ſuch like, *Concil. Trid. ſeſſ.* 14. *can.* 15. *Rhemiſt.* 2. *Corinth.* 2. *ſect.* 2.

Argum. To them is given authority to bind and looſe: *Ergo,* to enjoyne penance: As they looſe their ſins, ſo they bind them unto the penall works of penance: and as they have power to remit ſins, in reſpect of the fault and everlaſting puniſhment; ſo to retaine ſinnes, for the temporall puniſhment: *Bellarm. l.* 4. *c.* 5.

Anſwer. 1. Some kinde of mulcts, Church diſcipline is not to deale withall: as bodily puniſhment, and pecuniary fines, which are to be impoſed at the diſcretion of the Magiſtrate: *Synod. Mogunt. cap.* 77. *Archidiaconus mulcta pecuniaria punire non praeſumat.* The Archdeacon ſhall not preſume to puniſh with pecuniarie mulct. Secondly, wee grant an holſome uſe of the keyes in Church diſcipline, in puniſhing and cleanſing of notorious offenders in the open face of the congregation: but privatly to enjoyne men penance for their ſecret ſins, is an Antichriſtian yoke. Thirdly, yet publike penance enjoyned notorious offenders, is no part of their ſatisfaction to Godward, but a ſigne of their reconciliation to the Church, which they have offended; and it is profitable for the example of others, that they by ſuch publike ſhame may be terrified from the like offending. Fourthly, binding and looſing are contrary acts, when the Miniſters by the word of God bind, they looſe not; when they looſe they bind not: but the popiſh Prieſt doth both looſe and bind together; looſe the ſin, bind the puniſhment: and the authority which Chriſt giveth, is to remit and retaine ſin: And for remitting or retaining of the puniſhment, it belongeth to the judge of the world, Chriſt himſelfe.

The Proteſtants.

First, for a man to lay any voluntary or deviſed puniſhment upon himſelfe to be a ſatisfaction for his ſin; it is contrary to the Scripture.

Mark. 7. 7. ***Argum.*** 1. *Mark.* 7. 7. *In vaine doe they worſhip me, teaching for doctrines the commandements of men:* but the inflicting upon the body ſuch puniſhments, as in whipping, ſcourging, beating of the fleſh, is the doctrine and commandement of men: *Ergo,* it is a vaine worſhip. *Bellarmine.* ***Anſwer.*** 1. Obedience to men diſpleaſeth not God, but when they command things contrary to God. 2 It is the commandement of God, that wee ſhould repent with faſting, ſackcloth, &c. *lib.* 4. *cap.* 4.

Contra. First, nothing can be more contrary to Gods word, than to teach men by their owne puniſhment, to ſatisfie the wrath of God: for the Scripture teacheth, *that Chriſt is our peace; that hee hath reconciled us to God by his croſſe, and ſlaine hatred thereby,* that was before betweene Epheſ. 2. 14 God and us, *Epheſ.* 2. 14. 16. there remaineth therefore nothing to bee ſatisfied for, by us. Secondly, to repent with faſting; to make our ſorrow more effectuall, which they alſo ſhewed in thoſe times by aſhes and ſackcloth, was the commandement of God, and the practiſe of the Saints: but to make bald the head, to cut and afflict the fleſh, was the uſe of idolatrous Prieſts, 1 *King.* 18. neither liked nor allowed of God.

Heb. 12. 9. ***Argum.*** 2. The Apoſtle ſaith, *Heb.* 12. 9. *Wee have had the fathers of our bodies, which corrected us, &c. ſhould we not much rather bee in ſubjection to the Father of ſpirits, that we might live?* And *verſ.* 10. *They chaſtened us after their owne pleaſure, but he for our profit, &c.* Here the Apoſtle maketh two ſorts of Correctors, man for the body, God for the ſoule: and two kinds of corrections, inflicted either by earthly parents, or by the Father of ſpirits: From whence I conclude, that all corrections tending to the life of the ſoule, are applied by *the Father of ſpirits:* therefore as children are chaſtened of their father for offences toward them, they doe not chaſtiſe themſelves; ſo our heavenly Father correcteth his children, they doe not puniſh themſelves.

Origen ſaith in 14. *Matth. Si quando, &c.* If at any time wee fall into the neceſſitie of temptation, let us remember, *Quòd Ieſus nos compulit ingredi navem illam:* That Jeſus conſtrained us to goe into the ſhip: as the Apoſtles went not into the ſhip of themſelves to ſaile on the troubleſome ſea, but Je- Math. 14. 22 ſus compelled them, *Matth.* 14. 22. ſo no man is willingly to run into any affliction, but when hee is thereto appointed of God.

Secondly penall injunctions impoſed for ſatisfaction by Prieſts, are not warranted by the word of God.

Argum. 1. Such works as God requireth neceſſary to repentance, cannot be refuſed without ſin, Iſay 1. 17. as ſuch, whereof the Prophet ſpeaketh, *Iſay* 1. 17. *Learne to doe well, ſeeke judgement, &c.* But the injunctions of the Prieſts may bee refuſed without ſin, as ſome of their Popiſh divines hold: as *Scotus, Gabriel,* and this *Bellarmine* denieth not, though the reſt hee ſaith be of another minde, *lib.* 4. *cap.* 13. therefore the Prieſts penall injunctions are not thoſe which the Lord requireth in his word. *argum. Philipp. apolog. confeſſ. Auguſtin.*

Argum. 2. The Indulgences of men may diſpenſe with the ſatisfactions enjoyned by the Prieſt, but they cannot free them from thoſe precepts, *Bring forth fruits worthy of repentance: Ergo,* ſuch ſatisfactions are not preſcribed or commanded of God.

Bellarmine anſwereth, that the Indulgences of men, doe not free any from Gods precepts, but onely from the paines, and puniſhments: as it is the Apoſtles precept, *to pay tribute to whom tribute belongeth*: *Rom.* 13. Yet the Prince may pardon the tribute, but for all this hee freeth not any from the Apoſtles precept. *Bellarm. lib.* 4. *c.* 13. Rom. 13.

Contra. Firſt, the reaſon is not alike, man may remit a debt or dutie unto man: *Ergo*, man may diſpenſe with a debt due unto God: nay, ſeeing one man cannot remit the debt of another, how unreaſonable is it, that any ſhould preſume to remit any thing due unto God? Secondly, the argument is not anſwered, neither doe I thinke that father *Robert* doth well underſtand himſelfe in his anſwer: for if penall ſatisfactions be comprehended in this commandement, *Bring forth worthie fruits, &c.* as they pretend they are; this being a precept of Scripture, if they can diſpenſe with this, then doe they diſpenſe with Gods precepts: wherefore they muſt either confeſſe, that their ſatisfactions are not theſe *worthy fruits*; and ſo they have no ground in Scripture: or if they be, they have no power to diſpenſe with them.

Argum. 3. True repentance is a free worke, not of compulſion, or coaction: Saint *Paul* exhorteth men to judge themſelves, that they be not judged, 1 *Cor.* 11. 31. But now when penance is layd upon a man, and not voluntarily taken of himſelfe, he is judged rather of another, he doth not judge himſelfe. *Auguſtine* ſaith, *Quem pœnitet, punit ſeipſum, prorſus aut punis, aut punit Deus, ut ille non puniat, puni tu*: Hee that repenteth, puniſheth himſelfe: either thou puniſheſt, or God: if thou wilt not have God to doe it, puniſh thy ſelfe, &c. A man therefore muſt puniſh himſelfe, hee muſt not bee puniſhed of another in his repentance to Godward: for of outward chaſtiſement to the world, now is not the queſtion. 1 Cor. 11. 31.

Auguſtine ſaith, *de temp. ſerm.* 181. *c.* 16. *Nunquam ſpernit pœnitentiam, &c.* God never deſpiſeth repentance, if it be ſimply and ſincerely offered unto him: *Etiamſi quis explere non poterit omnem ſatisfaciendi ordinem*: Though a man cannot fulfill all the order of ſatisfaction: Here we ſee repentance, without ſatisfaction preſcribed and enjoyned, is ſufficient. Likewiſe *ad fratres in eremo, ſermon.* 11. *O Monache, fac ut mens tua ſit liber, quem vidit, &c.* O thou ſolitarie fellow (Monke) let thy minde be that booke, which *Ezechiel* ſaw, wherein were written Lamentations: *Ad has Lamentationes te convertas*: Turne thee to theſe Lamentations, &c. Here are no outward Satisfactions enjoyned, but inward Lamentations.

Tertullian ſheweth, that this manner of whipping & ſcourging the owne body, was firſt taken up by the Lacedemonians, among whom there was a certaine ſolemnity called *διαμαστίγωσις*, a whipping: wherein, *Nobiles adoleſcentes ante aram flagellis affliguntur, aſtantib. parentibus, &c.* Noble young men were afflicted with whips before the altar, their parents ſtanding by, and exhorting them to perſevere, &c. whereupon *Rhenanus* giveth this note: *Iſtius veteris diamaſtigoſeos veſtigium aliquod videas apud Italos in Litaniis*: Of this ancient kinde of whipping, you may ſee ſome footſteps among the Italians, in their Letanies, &c. who uſe in proceſſion to whip themſelves: ſo it is evident, that this faſhion was firſt taken up by Pagans. Lib. ad Martyres,

In the Greeke Church it was a cuſtome, that the Presbyter did preſcribe lawes of ſatisfaction to the penitent, and did abſolve them: which cuſtome was aboliſhed by *Nectarius*: he thought it an unreaſonable cuſtome, that the Prieſt ſhould enjoyne ſuch penall ſatisfactions. Socrates lib. 5. c. 19.

Confeſſ. of Bohem. *c.* 4. *They muſt not be perſwaded, as though they deſerved any thing by ſuffering puniſhment, or ſhould receive from God any grace or reward in recompence for the merit of theſe puniſhments, &c.* Confeſſ. of Auſpurg. *They condemne thoſe, which teach that canonicall ſatisfactions are neceſſarie to redeeme eternall paine, or the paines of purgatory, &c.* Then it followeth, that it is a ſuperfluous thing for the Prieſt to enjoyne works of ſatisfaction. Harm. ſect. 4. pag. 48. Sect. 8. p. 224.

Decret. Gregor. lib. 5. *tit.* 38. *c.* 1. *Manifeſta peccata non ſunt occulta correctione purganda*: Manifeſt ſins muſt not be purged with ſecret correction, &c. But Popiſh Prieſts many times enjoyne ſecret penance for great ſins, wherein they doe contrary to their owne Canons.

The third part, of Pardons and Indulgences.

The Papiſts.

1 THe principall Magiſtrats of the Church are no leſſe authorized to pardon, than to puniſh, and to remit the temporall puniſhment due to ſinners, the offence being firſt forgiven, which we call an Indulgence or pardon, *Rhemiſt*, 2. *Cor.* 2. 4. *Concil. Trid. ſeſſ.* 25. 71. Error.

Argum. To whom you forgive any thing, I forgive alſo, 2 *Cor.* 2. 10. Here the Apoſtle forgiveth the young man a piece of his puniſhment, when he might have kept him longer in penance for his offence, *Rhemiſt. ibid.* 2 Cor. 2. 10.

Anſwer. 1. Wee denie not, but that the Church may releaſe ſuch publike exerciſe of humiliation, which is enjoyned offenders for triall of their repentance, and ſome ſatisfaction of the Church, when it ſeeth that they are ſufficiently humbled. But it followeth not, that the Church therefore may diſpence with any neceſſary part of repentance towards God. 2 Whereas you ſay, the Apoſtle, notwithſtanding his rebuke was ſufficient, might have kept the young man ſtill in temporall puniſhment: it is cleane contrary to the Apoſtles owne rule, who perſwadeth the Corinthians to forgive him, leſt he ſhould be overcome of too much heavineſſe, *verſ.* 7. The Apoſtle therefore would neither forgive nor releaſe him, before they had forgiven him, and he had ſatisfied the whole Church, *verſ.* 10. Neither would he keep him longer in puniſhment, having once ſorrowed ſufficiently, *verſ.* 6. The Apoſtle therefore did neither bind nor releaſe him at his owne pleaſure, but as hee ſaw repentance to be wrought in the offender.

The Proteſtants.

THe power which the Pope and popiſh Biſhops doe challenge unto themſelves, in giving Pardons and Indulgences, is moſt blaſphemous.

1 They doe take upon them to releaſe both the puniſhment of this life, and the paines of Purgatory alſo: and ſay, that their pardons profit both the dead and the living, *Bull. Leon.* 10.

1 Contrarie to their owne Canons, *par. 2. cauſ. 24. qu. 2. c. 2. Gelaſius: Eccleſia viventes poteſt ligare, vel ſolvere, non mortuos:* The Church may looſe or bind thoſe which are living, but not the dead. And it is grounded upon that ſaying of our Saviour, *Whatſoever you bind in earth, &c. Super terram (inquit)* He ſaith upon the earth: for he that dieth being bound, *nuſquam dicit abſolvi*, hee ſaith no where, is abſolved. And *Clemens* 5. reproveth certaine pardoners, and decreeth againſt them, which made them beleeve, that gave them almes, *Quod animas eorum (ut mendaciter aſſerunt) de purgatorio extrahant:* That they drew out of Purgatory their friends ſoules, as they lyingly ſaid: *Clement. lib.* 5. *tit.* 9. *c.* 2.

2 They pardon not only the puniſhment, but the ſin, both paſt, and to come, for dayes, yeeres, hundreds, thouſands of yeeres: howſoever the Rhemiſts would beare us in hand, that an indulgence is a releaſe but of the puniſhment. Such was the firſt Jubile pardon granted by *Boniface* 8. *anno* 1300, And another by *Leo* the 10. *anno* 1513.

Clemens 6. in his bull of the Jubile yeere, ſaith thus, *Mandamus Angelis quatenus animas omnium accedentium, &c.* Wee command the Angels, to carrie all the ſoules of thoſe that come to Rome this yeere, out of Purgatory into Paradiſe: *Et concedimus cruce ſignatis, ut ad eorum vota, duas vel tres animas, quas vellent, è Purgatorio liberarent:* And wee grant to all thoſe, that have taken upon them the holy Croſſe, to deliver two or three ſoules at their pleaſure out of Purgatory. See what monſtrous blaſphemies here are. See alſo the Boſton pardons granted by Pope *Innocent*, Pope *Iulie*, Pope *Clement*, which gave them releaſe of all their ſins for five hundred yeeres, *Fox p.* 1178.

2 Contrary to their owne Canons: *Clem. lib.* 5. *tit.* 9. *c.* 2. Certaine Pardoners, and Queſtors are condemned, *quia à pœnis & culpa abſolvant*: which tooke upon them to abſolve both from the fault and puniſhment.

3 They give indulgences for temporall ſervices: as for giving toward Subſidies for the maintenance of warre, for building of bridges, and ſuch like: for the which the Councell of Baſil is reprehended, *epiſtol. ſynod.* 7. But the Apoſtle granteth indulgence to the inceſtuous perſon only becauſe of his true ſorrow, which teſtified his repentance, 2 *Cor.* 2. 7.

2 Cor. 2. 7. 4 They tooke upon them to grant plenarie and generall indulgences, as to all that doe ſuch and ſuch things: as in the yeere of Jubile, to all, that viſite Rome. So the Councell of Baſil gave plenarie indulgence to all reſiant in the Councell, *ſeſſ.* 45. Thus did not *Iohn Baptiſt*, who miniſtred Baptiſme of repentance and remiſſion of ſins, (which is the true indulgence) not to all indifferently, but to thoſe which confeſſed their ſins, *Matth.* 3. 6. the reſt he rebuked, and threatned with Gods judgements. Yea their own Decrees teſtifie: *Diſtinct.* 50. 27. *Satis temerarius eſt, qui cunctis remiſſionem peccatorum ſe dare poſſe putat:* He is very raſh, that thinketh he is able to give remiſſion of ſins to all.

Matth. 3. 6.

Mark. 5. 34.
Mark. 9. 23.
Luk. 7. 50.

5 They grant indulgences to many that are abſent, and unknowne, not examining their contrition and repentance: ſo did not our Saviour, who uſed to heale thoſe only in whom he ſaw faith, *Mark.* 5. 34. *Thy faith hath made thee whole, Mark.* 9. 23. *Luke* 7. 50. Yea and their owne Canons ſay, *Peccati venia non datur niſi correcto:* Pardon of ſin is not granted, but to thoſe which are amended: *ſext. decretal. regul. jur.* 5.

6 Their indulgences were reſtrained to ſeverall limits and circuites: *Decret. Greg. lib.* 5. *tit.* 38. *c.* 4. *Indulgentia non prodeſt non ſubditis:* Indulgences doe not profit thoſe which are not ſubjects to the Biſhop, that is, of his dioceſſe. But Chriſts indulgence is generall to all, *Ioh.* 3. 15. *Whoſoever beleeveth in him, ſhall not periſh.* John 3. 15.

7 They give indulgence not for the time paſt only, but for the time to come, giving as it were thereby a libertie to ſin. Chriſt doth otherwiſe: after he had freed the adulterous woman, *Iohn* 8. hee ſaith, *Goe and ſin no more*: he doth not abſolve her for the time to come, but only giveth her an admonition: See the Canon of *Gelaſius* following. John 8. 11.

8 Their indulgences did flye in every corner like flyes in the ayre, or moates in the Sun: whereof there hath been an ancient complaint: *Fiunt hodie tot indulgentia, &c.* There are ſo many indulgences now adaies, that they grow into contempt, *opuſc. tripart. lib.* 3. *c.* 9. But the Scriptures make not ſalvation ſo eaſie or common a thing, but that even the righteous doe find it through much difficultie obtained, 1 *Pet.* 4. 18. 1 Pet. 4. 18.

9 By their indulgences they could give power to other to deliver ſoules, as before in the bull of *Clemens* 6. but Chriſt gave power only unto the Apoſtles and Miniſters to remit or retaine ſinnes, to bind, or looſe: they can have no committies on this behalfe.

10 And that which filled up the meaſure of iniquity, they ſet their pardons to ſale: as in Pope *Leo* his time, his pardoners for ten ſhillings would give to any man power, to deliver one ſoule at his pleaſure out of Purgatory.

Fox p. 854.

Argum. The Scripture ſaith, that * God only forgiveth ſins, *Mark.* 2. 7. And that Chriſt no otherwiſe, than as God, forgave ſins, *verſ.* 10. His Apoſtles only as his Miniſters and Ambaſſadors, in his name, declare and pronounce remiſſion of ſins, 2 *Corinth.* 5. 19. Wherefore there is no ſuch power given unto men, at their pleaſure to bind or looſe.

* Which ſentence though it were uttered by the Scribes and Phariſees yet is it allowed by our bleſſed Saviour, and is agreeable to other places of Scripture. Iſai. 43. 25. See our further anſwer to this cavill. Retec. p. 224.

1 *Auguſtine* ſaith, *pax Eccleſiæ dimittit peccata: Non ſecundum arbitrium hominum, ſed ad arbitrium Dei, & orationes ſanctorum:* the peace of the Church looſeth ſins, not at the pleaſure of men, but according to the will of God, and prayers of Saints.

Tertullian thus taxeth the forwardnes of ſome to grant indulgences: *quod ſi diſciplinæ ſolius officia ſortitus es, nec imperio præſidere, ſed miniſterio, quis aut quantus es indulgere? quam neq; prophetam neque Apoſtolum exhibeas, cares ea virtute, cujus eſt indulgere:* If thou only haſt obtained the office of Diſcipline, not to bee ſet over others by an authority, but a miniſtery, who and what manner of one, art thou to grant indulgences? ſeeing thou neither ſheweſt to bee a Prophet nor Apoſtle, thou wanteſt the power, which giveth indulgence, &c. In the Æthiopike Church, the patriarke granteth no indulgences nor pardons, as *Zaga Zabo* their Biſhop confeſſeth.

De Baptiſm, lib. 3. cap. 18. Lib. de pudicitia. Damianus a Goes.

2 Neither was there of ancient time any indulgences in the Greeke Church: as *Alphonſus* confeſſeth: *de indulgentiis nulla apud priſcos mentio, &c.* there is no mention of indulgences in the ancient writers: and at this day the Muſcovites following the faſhion of the Greeke Church, allow of no indulgences.

Lib. 8. adverſ. hæreſ.

3 Confeſſ. of Helvetia the latter *c.* 14. they condemne *ſimonaicall indulgences:* Confeſſ. of Auſpurg, in the concluſion: *there have been great complaints of indulgences, pilgrimages, and of the abuſe of excommunications, &c.*

Sarranus Elucidar. c. 2. Harm. ſect. 8. pag. 216. Ibid. ſec. 19. p. 590.

4 *Oſtienſis*, and *Gabriel Byel*, two popiſh writers doe confeſſe, *Indulgentias defunctis non prodeſſe*, that indulgences profit not the dead.

Oſtienſ. in ſumm. lib. 5. Byel lect. 37. in can. Miſſ.

Gelaſius epiſtol. ad Sanct. Auditum ſub iſto cœlo non legitur, quod eorum voce depromitur: date nobis veniam, dum tamen nos in errore duremus: Neſcio inter quæ mundi prodigia hoc poſſit admitti: Remitti culpa de præterito poteſt, correctione ſine dubio ſubſequente, &c. It was never heard of in the world (as they ſay,) give us pardon, but let us continue in error ſtill: this may bee well counted a monſtrous thing: the fault that is paſt, may be forgiven, if amendment of life follow after. This learned Biſhop counteth it a monſtrous thing, to forgive ſinnes to come, men ſtill continuing in ſinne: but this is an uſuall practiſe in the Popes Conſiſtory at Rome, to forgive ſinnes for many yeeres to come.

This doctrine alſo hath been ſealed: *Thomas Clarke* perſecuted for ſaying the Pope hath no authoritie to give pardon, and to releaſe any mans ſoule from ſinne, and ſo from paine, *Fox p.* 830.

Iohn Fortune Martyr, being asked if he did not beleeve, that the Pope had power to forgive ſins, anſwered; The Pope is but a man, and the Prophet *David* ſaith, *No man can deliver his brother, nor make agreement for him unto God, Pſal. 49. Fox pag.* 1918.

Pſalm. 49. 7.

Here alſo may bee remembred, how one *William Button* appoſed a pardoner with this queſtion: *Whether the holy father the Pope could deliver ſoules out of Purgatory? There is no doubt of that ſaid the other: Why doth he not then (quoth Button) of charity deliver all ſoules from thence:* For this ſpeech the good man was troubled, *Fox pag.* 1230.

This alſo was Maſter *Latimers* queſtion: *Why the Pope, who could with a word of his mouth (as they ſay) have ſpoiled all Purgatory; doth ſuffer notwithſtanding ſo much money to be beſtowed that way, and to deprive us of ſo many Patrons in heaven, as he might deliver out of Purgatory, pag.* 1748. *col.* 1.

The Papiſts.

2 THe ſatisfactorie and meritorious works of the Saints which doe abound, being communicable, and applicable to the faithfull that want, are the very ground of the indulgences, and pardons of the Church, and the very treaſure thereof, and to be diſpenſed according to every mans need by the paſtors of the Church, 2 *Corinth.* 2. *ſect.* 5. *Coloſ.* 1. *ſect.* 4. *Rhemiſt.*

73. Error.

The Doway ſtudents would prove this point, by that text, *Iob.* 6. 1. 2. *would God my ſins were weighed, &c. As the ſand of the Sea this would appeare heavy,* whence they infer thus: which ſuperabundance of paines patiently ſuffer by holy *Iob* and other Saints, more than their ſins deſerved, ſpecially of our bleſſed Saviour, who could not ſin, and of our bleſſed Lady who never ſinned, remaine an infinite treaſure of ſatisfactory works appliable by the ſupreme ſuard of the Church Chriſts Vicar, &c. and in the margent thus; *pardons doe apply the ſufferings of ſome for the ſatisfaction of others.*

Iob 6. 1. 2.

The Proteſtants.

HEre are many blaſphemies and untruths couched together.

1 That a mans penalties may exceed and bee greater than his ſinnes, and ſo his abounding may ſupply another mans want. For thus the Rhemiſts ſay: *Which cannot ſtand with the juſtice of God, to puniſh a man more than he hath deſerved.* And it is contrary to the Sciptures: *Enter not into judgement with thy ſervant: for in thy ſight ſhall none that liveth be juſtified, Pſalm.* 143. 2. And *Iob* ſaith, If the

Pſalm. 143. 2.

Iob 9.3. the Lord ſhould call him to account, hee ſhould not anſwer one to a thouſand, 9. 3.

2 How can the Church-governours diſpenſe the merits of one to another? Who made them ſtewards of another mans good? Yee ſay alſo the contrary your ſelves, That the abounding paſſions of the Saints are applicable to others by the ſufferers intention, *Rhem*, 1. *Coloſſ*. 2. 2. Then not by the Churches diſpenſation.

3 It is a great blaſphemie, that one may bee holpen by another mans merits, and it doth derogate from the death of Chriſt, whoſe only merits are the treaſure and ſtore-houſe of the Church: The moſt righteous man that ever was, can but ſave his owne ſoule, *Ezech*. 14. 14. And that only by Chriſt. Ezech. 14. 14.

And what a preſumption is this, that they dare to match the ſufferings of our bleſſed Saviour, and of the Saints together? and ſo make them, to bee cooperators and joint-workers with their maſter, whereas the ſcripture ſaith that Chriſt had trode alone the wine-preſſe of his Fathers wrath.

Iſay 63. 3. 4 That place in *Iob* is by them corrupted: there is no word, that ſignifieth ſin: as the Latine tranſlator readeth, the word is כעס *Caghas*, which ſignifieth *griefe, anger*, as the ſeptuagint expreſſe it by the word ὀργὴ, and ſo it is taken, *Eccleſ*. 7. 5: *anger is better than laughter*: it were very unfit, to ſay, *ſin is better* than laughter: ſo then *Iob* doth not compare his ſins and afflictions together, as though theſe exceeded the other: but hee deſcribeth the greatneſſe of his griefe, by an hyperbolicall ſpeech without compariſon.

See the judgement of ſome of the Greeke and South Church, againſt the applying of works of ſome to others: before. err. 65.

In Matth. ſerm. 22. *Auguſtine* ſaith: *Unuſquiſque pro ſe rationem reddit, nec alieno teſtimonio quiſquam adjuvatur apud Deum,—& vix ſibi quiſque ſufficit, &c.* Every man ſhall give account for himſelfe, before God no man is holpen by the teſtimony of another: the teſtimony of his owne conſcience doth hardly ſuffice for himſelfe.

Bellar. lib. 1. de indulgent. c. 2. Confeſſ. of Saxonie artic. 17. they call *this applying of indulgences, whereby the Pope doth apply the merits of Saints unto others, counterfeit, &c.* Two of their owne writers, *Major* and *Durandus*, by *Bellarmines* own confeſſion doe doubt of the truth of this treaſure, which they ſay is mixed of the paſſions of Chriſt, and of the Saints, &c.

The Papiſts.

74. Error. 3 THe diſpenſing of pardons & indulgences, is only committed, they ſay, to the chiefe Magiſtrates the Popes and Biſhops: and as the Biſhops in their Dioceſſe have eſpeciall caſes reſerved to themſelves, wherein Inferiour Prieſts are not to deale; ſo the Pope hath alſo his proper reſervations, wherein other Prelates are not to meddle, *Concil. Trident. ſeſſ*. 14. *cap*. 7. The caſes reſerved to the Pope are 51. in number, *Fox pag*. 785. The Biſhop of Paris, *an*. 1515. reſerved theſe caſes to himſelfe, to diſpenſe in murther, witchcraft, ſacrilege, hereſie, ſimonie, adultery; *ex Tileman. Heſhuſ. loc*. 9. *de pœnitent. err*. 63. Likewiſe the yeeres of their pardons are limited: Biſhops may not exceed 40. dayes pardon: the Pope may be laviſh in his hundreds and thouſands: yea, and this reſervation of caſes, ſtandeth not only with the externall policie of the Church, but is of force even before God, *Concil. Trident. ſeſſ*. 14. *cap*. 7.

The Proteſtants.

WE will not much contend with them about reſervation of caſes, for we acknowledge no ſuch power to give pardons, or indulgences, either in ſuperiour or inferiour Prieſts: yet wee will ſhew how this device of theirs ſtandeth not with their own doctrine.

Argum. 1. It is a greater power to remit the ſin, than to releaſe the puniſhment: but every Prieſt hath the greater power, as they ſay, to remit ſins, yea as fully as hath the Pope himſelfe: *Allen* in his booke of pardons, *cap*. 2. *Ergo*, why have they not the leſſe power, which is by indulgence to diſpenſe with the puniſhment? And that of theſe two, the remiſſion of ſins is the greater, it is confeſſed by the *Rhemiſt*. 2 *Cor*. 2. *ſect*. 6.

Argum. 2. In the point of death, the reſervation of caſes hath no place: but at that time every Prieſt may abſolve from all manner ſins and puniſhment, *Concil. Trident. ſeſſ*. 14. *cap*. 7. But every houre is with ſome, and ought to be with all, the point of death: becauſe we are uncertaine when it commeth, and therefore ought alwayes to be in a readines. Therefore even by their owne rule every Prieſt hath at all times authority to abſolve in all caſes.

Iohn. 20. 22. Againe, if theſe words of Chriſt be ſpoken to all Miniſters and preachers of the Goſpell, *Iohn*. 20. 22. *Whoſe ſins yee retaine, &c.* (which cannot be denied) to them all then is committed equally that power of binding and looſing, which is exerciſed by the preaching of the word.

Their owne Canons doe give authority to every Prieſt to enjoyne penance: *Decr. Greg. lib*. 5. *tit*. 38. *cap*. 12. and they doe bind every man, *injunctam ſibi pœnitentiam adimplere*, to fulfill the penance injoyned; or elſe, *vivens ab eccleſia ingreſſu arceatur*: He that refuſeth muſt be kept out of the Church as long as he liveth, and want Chriſtian buriall when he is dead, &c. If every Prieſt then by their law hath power to enjoyne penance; why not alſo to releaſe penance? wherefore herein they doe their Prieſts wrong.

And ſeeing we are entred to ſpeake of the abuſe and uſurpation of the keyes in the popiſh Church, as in reſervation of caſes, and ſuch like, I will briefly touch other notable abuſes and corruptions among them in the diſpenſation of the keyes, and ſpecially concerning excommunicating: wherein they apparently tranſgreſſe their owne canons.

Tertullian in his time knew of no ſuch reſervation of caſes but only unto Chriſt: as ſpeaking of repentance he ſaith: *quæ aut leviorib. delictis veniam ab Epiſcopo conſequi poterit, aut majorib. & irremiſſibilib. a ſolo Deo: which either may obtaine pardon for ſmall faults of the Biſhop, or of great and irremiſſible of God, &c.* And againe, repentance in deed is due, *De venia Deo, reſervamus*, but pardon wee reſerve for God: the Æthiopike Church thus profeſſeth by the penne of *Zaga Zabo* there Biſhop: *the confeſſers doe give unto us abſolution of all our ſins by the power of the Church, Nullo caſu epiſcopo aut patriarcha reſervato quamvis graviſſimo*, no caſe beeing reſerved to the Biſhop or Patriarke, though never ſo great.

Damianus à Goes de morib. Æthiop.

2 *Baſil* of the Greeke Church ſaith: *illud vero in quib. delictis, &c.* But that is not to be asked, in what ſins every one ſhould remit: *cum novum teſtamentum nihil hic ſtatuat differentia, &c.* whereas the new Teſtament here appointeth no difference, but doth promiſe remiſſion of ſins of every ſin, to thoſe that truely repent, &c.

Regul. cõtract. queſt. 15.

3 Confeſſ. of Auſpurg. artic. 7. *From hence are theſe burthens—that a ſin in a caſe reſerved cannot be pardoned but by the authority of him that reſerved it, whereas the canons ſpeake only of reſerving of canonicall puniſhments and not of reſerving the fault, &c.*

Harm. ſect. 17. pag. 526.

4 *Franciſcus de Victoria* their profeſſor of Salamanca ſaith, that the Pope may *graviter errare*, ſin grievouſly in diſpenſing with the decrees of councels, &c. and he complaineth of ſuch a company of diſſolute indulgences, as hee calleth them from the Court of Rome, *ut orbis ferre non poſſet*, that the world cannot endure them, &c. Wee ſee then the fruit, which commeth, even by the judgement of their owne men, by the reſervation of caſes.

Relec. 17. propoſ. 5.

Abuſes in the Popiſh Church in the adminiſtration of the Keyes, and namely about Excommunication.

1 THe ancient Canons forbid, that the dead ſhould be anathematized, or excommunicate: *Anaſt. decr. 2. Monente nos Apoſtolo, &c.* The Apoſtle admoniſhing us, &c. leſt any offence might riſe in the Church, while we goe about to judge of them, which are paſſed out of this life, &c. *Whether we live or die, we are the Lords: Why doſt thou judge another mans ſervant?* And to the ſame effect *Paulinus* thus anſwereth *Iuſtinian* the Emperor: *Quibus recitabitur ſententia damnationis noſtræ, &c.* To whom ſhall the ſentence of our condemnation be recited? To what end ſhould we warre with the dead? &c. But nothing is more common with Papiſts, than to excommunicate the dead.

2 excommunication in time paſt in the purer ages of the Church, was not uſed to bee denounced againſt Kings: *Epiſtol. Leodienſ. cont. Paſchal. 2. Si quis vetus & novum teſtamentum, &c.* If any man turne over the old and new teſtament, hee ſhall evidently find, *quod aut minime, aut difficile poſſunt*, that Kings and Princes may hardly or not at all be excommunicate; they may be admoniſhed, reprooved, &c. Behold Pope *Hildebrand* was the firſt, *qui levavit ſacerdotalem lanceam contra diadema regum*, that lift up the Prieſtly weapon againſt the crowne of Princes. But now they take upon them at their pleaſure to excommunicate princes, and it hath been the practiſe of the Popes a long time.

3 They did not uſe of ancient time to excommunicate upon diſpleaſure, but for ſome notable ſin: *Origen. tract. 24. in Matth. Eſt videre multos doctores, &c.* Wee may ſee many doctors and teachers, that ſuffer not to enter into the Church, &c. *Non propter peccata, &c.* They doe not excommunicate for ſinne, but of pleaſure and contention; and they are better many times than themſelves, &c. But this was uſuall in Popery, to excommunicate men upon diſpleaſure, as *Arundel* Archbiſhop of Canterbury ſuſpended all the Churches in London, that did not ring their bels at his comming: *Fox pag.* 554.

4 The uſe hath been, that none for light or ſmall offences ſhould be excommunicate. *Concil. Aurel. 5. can. 2. Nullus ſacerdotum quenquam rectæ fidei hominem, &c.* That no Prieſt for light cauſes or matters ſuſpend any man from the communion: But the contrary is practiſed among them; as *Courtney* Archbiſhop of Canturbury ſuſpended certaine poore men, becauſe they brought litter for his horſe in ſacks. *Fox p.* 555.

5 It hath been decreed, *Diem peremptorium ad primam citationem non ſtatuendum, maxime cum de rebus Eccleſiaſticis agitur*: That a peremptory day ſhould not bee ſet upon the firſt citation, eſpecially in Eccleſiaſticall matters, but that the partie ſhould be further expected: *Lateranenſ. ſub Alexand. 3. part. 2. cap.* 19. The contrary is with them practiſed, upon the firſt citation to excommunicate.

6 Likewiſe it was decreed, *Penitus interdicimus, ut cauſa cupiditatis nullus, &c.* Wee doe inhibite, that none upon covetouſneſſe doe excommunicate, or abſolve, eſpecially where the cuſtome is, that the excommunicate party when hee is abſolved, ſhould pay money. *Lateranen. ſub Innocent.* 3. *c.* 49. But they uſe to excommunicate for want of their fees.

7 Another fault before this time complained of, *quod tot hodie fiunt excommunicationes per officiales*

les. That there are now ſo many excommunications by officials, that they are contemned & turned to laughter: *Opuſc. tripart. lib. 3. c. 9. Senonenſ. concil. decret. mor.* 31. We ſtraightly charge, *ut caveant ab earum multiplicatione, &c.* That they take heed of multiplying excommunications, *ne in vilipendium deducantur*, that they be not made nought worth. But nothing is more common with them, than for popiſh curſes and excommunications to flye abroad.

8 *Lateranenſ. ſub Alexand. 3. part. 1, c. 3. Niſi admonitione canonica præmiſſa, &c.* That the prelates ſhould not pronounce the ſentence of excommunication, but upon canonicall admonition going before; ſo alſo was it decreed, *Concil. Oxonienſ. ſub Stephano*: But it is their uſe, to excommunicate at the firſt, without any other admonition.

9 It hath been the uſe, that for publike and notorious ſinnes, men ſhould bee excommunicate: *Concil. Cabilon. ſub Carol. c. 25. Si quis publicè peccat, &c.* If any man ſin publikely, *ſecundum ordinem canonum pro merito ſuo excommunicetur, &c.* let him according to the canons bee excommunicated for his demerite, and ſo bee reconciled: but it is a rare thing with them to excommunicate for adulterie, blaſphemie, uſurie, and ſuch like, but to enjoyne a little popiſh penance, and ſo to reconcile them.

10 *Carthag. 4. c. 84. Epiſcopus nullum prohibeat ingredi Eccleſiam, &c.* Let the Biſhop forbid none to enter into the Church, and to heare the word, whether a Gentile, Jew, or heretike, untill the Maſſe, &c. which was then nothing elſe, but the communion: but with them excommunicate perſons are excluded from hearing the word at all, whereby they might bee brought to repentance for their ſin.

11 None in the purer times of the Church were excommunicate, before their cauſe was heard: *Epiſtol. Leodienſ. Nec à Papa Romano nos excommunicatos credimus, &c.* Neither doe we beleeve, that wee are excommunicate of the Pope, for wee know hee is not ignorant, what *Nicodemus* ſaith; our law condemneth no man, unleſſe it heare him firſt: But they uſe to excommunicate without preſence of the partie, or hearing of the cauſe.

12 It is their law, that *excommunicatus non poteſt excommunicare*, that they which are excommunicate, cannot excommunicate others. *Cauſ. 24. q. c. 4.* But the Papiſts ſtand *ipſo facto* excommunicate, as all heretiks and idolaters doe: and Maſter *Beza* ſaith, he told them to their face at Piſſiacum, that there was none of the popiſh hierarchie, which by the pure and ancient canons of the Church is not *ipſo facto* to be pronounced excommunicate. *Epiſtol. 1. p. 18.*

13 Their owne canons make two kinds of excommunications: the greater, which is *à communione fidelium*, from the communion of the faithfull; and the leſſe, *à perceptione ſacramentorum*, from the receiving of the Sacraments: *Decr. Greg. lib. 5. tit. 39. c. 59.* And the greater excommunication is not to be uſed, but upon great offences: *Synod. Colonienſ. part. 13. cap. 5. Cum excommunicatio pœna ſit, qua nulla major in Eccleſia*: Seeing excommunication is a puniſhment, than the which there is no greater in the Church, let no man be excommunicate, *niſi pro peccato lethali*, but for deadly ſin. Now the contrary is practiſed with them, which draw out even the greater excommunication upon every ſmall occaſion, never uſing the leſſe at all: And that it is the greater excommunication, both their practiſe ſheweth, in ſeparating not from the communion onely, but from the entrance into the Church; and the Canon likewiſe witneſſeth, *excommunicatio ſimpliciter lata*: an excommunication ſimply pronounced, without any condition, is underſtood of the greater: *Decr. Greg. lib. 5. tit. 39. c. 39.*

14 By the ancient Canons, it is not lawfull to have any fellowſhip with excommunicate perſons: they all ſtand excommunicate, *qui cibo, potu, oſculo, &c.* which doe communicate with them in meat or drinke, &c. *Cauſ. 11. q. 3. c. 3. Nicolaus. Sine ſpe ſit reconciliationis*, He is without hope to be reconciled, that doth company with the excommunicate. *C. 7. Martin. Non palam vel ſecretè cum eis loquendum*: They muſt not openly or ſecretly talke with them. *C. 18. Iſidor.* It is not lawfull to goe to the houſe of one excommunicate, *C. 26. Communicare non licet iis*: It is not lawfull to communicate with thoſe that keep company with the excommunicate. *C. 25. Greg.* Now then the Canons being thus ſtrict, that not only they that keep company with the excommunicate, but they which communicate with the companions of the excommunicate, that doe eat drinke and talke with them, do ſtand alſo excommunicate: by this meanes, thouſands of people (excommunications being ſo common as they are) ſhall ſtand ſubject at once to the ſentence of excommunication.

15 Becauſe excommunication was counted ſo heavy a ſentence: *anathema, æterna mortis damnatio*: It is the damnation of eternall death, to be anathematized or excommunicate. *Cauſ. 11. q. 3. c. 41.* In the ſame place it is decreed, that the ſentence of excommunication, *non ferenda ſine conſcientia Epiſcopi*, ſhould not be given without the knowledge of the Biſhop or Archbiſhop himſelfe. But the contrary is practiſed amongſt them; every officiall, deputie, or ſurrogate, hath as great power to excommunicate as the Biſhop himſelfe.

16 Beſide, excommunicate perſons (by the Canons of Imperiall conſtitutions) are deprived of civill privileges and immunities: *Excommunicandus non audiendus in judicio*: An excommunicate perſon is not to be heard in Judgement, *decret. Greg. lib. 1. tit. 29. c. 21. Non ſunt homicidæ, &c.* They are not guilty of murder, that take armes againſt the excommunicate: *Cauſ. 23. qu. 5. c. 47. Urban. In nullum teſtimonium recipiendi*: They muſt not bee received as witneſſes in any cauſe: *Calixt. epiſt. 2.*

They are ſubject *Banno imperiali*, to the imperiall outlawrie, if they ſtand one yeere excommunicate: *Cod. lib. 1. Tit. 6. leg. 13. Frederic.* Who ſeeth not what inconveniences will enſue, that thouſands being wrapped in the ſentence of excommunication at once, as I ſhewed *artic.* 14. ſhall alſo incur the penalty and danger of the Princes lawes.

17 It is prohibited by the Canons, that any man ſhould excommunicate in his owne cauſe, *Pro vindicta propria injuria, quod ſacris regulis prohibetur*, to be revenged for any injury done to himſelfe, which is forbidden by the ſacred rules: *cauſ. 23. qu. 4. c. 27. Gregor.* The contrary is practiſed by popiſh Prelates: as ſee an example before *artic.* 4.

18 *Nicen. 2. can. 4.* It is decreed that no man, *Propter auri exactionem vel alicujus alius ſpeciei, venerandum templum claudere*: Should for the exacting of gold or ſilver, or ſuch like, ſhut up the Church doores, that is, interdict it, that the divine myſteries be not ſolemnized in it: The popiſh practice is contrary, who for the omiſſion of the leaſt duty, or fee belonging to them, and upon other ſmall occaſions, do interdict Churches; an example hereof ſee in *Arundell. artic.* 3.

19 By the old Canons hee that was excommunicate, was ſolemnly reconciled to the Church, *Terræ proſtratus veniam poſtulat*: Falling downe to the ground, hee muſt aske forgiveneſſe: and publique prayer was to be made for him in this manner: *Præſta quæſumus Domine huic famulo tuo, &c.* Grant Lord, wee pray thee, to this thy ſervant worthy fruit of repentance, that he may be reſtored to the holy Church, from whoſe integrity hee hath erred by ſinning, *cauſ. 11. qu. 3. cap.* 108. But now among them abſolution is done in ſecret, without any notice given, or ſubmiſſion made before the congregation.

20 Laſtly, to end where I began, in time paſt the Presbyters were joyned with the Biſhop, in the adminiſtration of the keyes of the Church, as in binding and looſing: but the Pope and popiſh prelates were the firſt that brought in reſervation of caſes, and appropriated all to themſelves, excluding the reſt, as it may appeare by this reſervation of caſes, and for the truth of antiquity in this behalfe, theſe authorities I had at hand.

1 *Cauſ. 11. qu. 3. c. 106. Debent. 12. ſacerdotes epiſcopum circumſtare, &c.* Twelve other Prieſts muſt ſtand by the Biſhop, when he pronounceth excommunication, &c. *C.* 108. Likewiſe, when the penitent party was to be reconciled, the Biſhop muſt be aſſiſted with as many.

2 *Cauſ. 12. q. 2. c. 51. Nec epiſcopi ſine presbyteris, nec presbyteri ſine epiſcopo res eccleſiæ vendant, &c.* Neither the Biſhop without the Presbyters, nor the Presbyters without the Biſhop muſt ſell the goods of the Church. If they were joyned together in diſpenſing of the temporall goods of the Church, much more in the ſpirituall.

3 They were joyned together in deciding and ending of controverſies of the Church. *Cauſ. 15. quæſt. 7. cap. 2. Præſentibus ſenioribus epiſcopus, &c.* The Biſhop ſhall heare the cauſes of the Clergie, the Seniors or Elders being preſent. *C. 6. Nullius cauſam audiat epiſcopus, &c.* Let the Biſhop heare no mans cauſe without the preſence of the Clergie. *Decret. Gregor. lib. 5. tit. 7. cap. 9. Lucius 3. Epiſcopi cum conſilio Clericorum, &c.* The Biſhops with the counſell of the Clergie muſt judge of heretiks.

4 *Innocentius* 3. decreed, that *omnis utriuſq; ſexus, &c.* that every one of both ſexes upon paine of excommunication, ſhould confeſſe *proprio ſacerdoti*, to their owne Prieſt, and ſhould fulfill *injunctam pœnitentiam*, penance enjoyned by him, *decret. Greg. lib. tit. 38. c. 12.*

5 *Synod. Auguſt. cap. 19. Poteſt quilibet confeſſor pro peccatorum magnitudine, ex cauſa, quæ ſibi juſta videbitur, ad tempus communione interdicere*: Every confeſſor may according to the greatneſſe of the ſinnes, as hee ſhall ſee juſt cauſe, for a time to interdict from the Communion. If then the Prieſt have power to bind, why hath he not power to looſe? and if to looſe, then alſo to bind? Their owne Canons allow them to injoyne penance, to interdict the Communion, why not alſo to give indulgence?

6 *Origen* ſaith: *Epiſcopi & presbyteri, quibus ſunt credita cathedra, qui tradunt eccleſias, quibus non oportet, &c.* Biſhops and Presbyters, to whom the chaires or ſeats of the Church are committed, which doe deliver Churches to thoſe whom they ſhould not, are they that ſell Doves, &c. Hee ſaith, that to both of them the chaire of the Church is committed; *Origen. tract. 15. in Matth.*

7 *Ambroſe* thus witneſſeth: *Lib. 2. de Cain & Abel, c. 4. Remittuntur peccata per Dei verbum, cujus Levites interpres & executor eſt. Levites igitur miniſter remiſſionis eſt*: Sinnes are remitted by the word of God, whereof the Levite is the interpreter, and executor, the Levite then is the Miniſter of remiſſion.

8 To this agreeth our Engliſh confeſſion, *Harm. ſect.* 11. Seeing one manner of word is given to all, and one only key belongeth to all, we ſay, there is but one only power of all Miniſters, as concerning opening and ſhutting.

9 To this accordeth a reverent learned man of our Church, writing thus: After Biſhops were appointed, &c. at length by cuſtome Presbyters were utterly excluded from all advice and counſell, whereof *Ambroſe* complaineth, and Biſhops only entermedled with the regiment of the Church. This manner of ſubjection in Presbyters, and prelation in Biſhops, grew only in continuance of time, and not by any ordinance of Chriſt or his Apoſtles: B. *Bilſon. Of the regiment of the Church pag.* 237. Whereby this reverend author inſinuateth, as the truth is, that at the beginning Presbyters were,

joyned with the Biſhops in the regiment of the Church and diſpenſation of the keyes, howſoever it is come to paſſe, that they are now utterly excluded.

We have the teſtimonie of the holy Martyrs: *Richard Feurus* holy Martyr, in preaching of the word is all the power contained of binding and looſing, *Fox p. 913. col. 2.*

Iames Bainham Martyr: Hee that preacheth the word of God, and liveth thereafter, hath the key that bindeth and looſeth both in heaven and earth: the which key is the ſame Scripture that is preached, and the Pope hath no other key to bind or looſe, but the key of Scripture, *Fox pag.* 1029. *col.* 2.

The ninth queſtion, of the ceremonies and circumſtances of penance.

The Papiſts.

75. Error. 1 THey injoyne their penitent Clients to poll their heads, and their women to weare a vaile, to goe in blacke, to put on ſackcloth, to looke ſowrely: and ſuch like preſumptions they have concerning the habite of thoſe that doe penance, *Bellarm. lib.* 1. *de pœnitent. cap.* 22.

The Proteſtants.

OUr Saviour cleane contrary biddeth his Diſciples, not to looke ſowrely, nor to diſfigure themſelves, when they faſt and repent, or to ſhew any other outward token of their ſorrow, but to do it ſecretly betweene themſelves and God, to waſh their face, to annoint themſelves with oyle, that it appeare not to men that they faſt. *Math.* 6. 16. 17.

Math. 6. 16. 17.

De tempor. ſerm. 67.

Auguſtine alſo anſwering a certaine objection, that young men newly married might make: How can I ſhave my head or change my habit? ſaith thus, *Vera converſio ſufficit tibi, ſine veſtimentorum commutatione:* The true converſion of the heart may ſuffice thee without changing of thy veſture: See further the judgement and practiſe of other Churches before. *Centur.* 1. *Error.* 103.

The Papiſts.

96. Error. 2 THey enjoyned them to faſt bread and water certaine dayes in the weeke, to lie hard, to abſtaine from marriage, or to doe ſome great almes-deeds to ſatisfie for their ſin. *Bellarmine ibid,* to goe a pilgrimage, and ſuch like works of penance were preſcribed them.

The Proteſtants.

TRue repentance conſiſteth not in ſuch outward exerciſe of the body, but is a converſion rather of the heart. It was the manner of hypocrites, idolaters and ſuperſtitious men, to ſeeke to appeaſe their gods with afflicting of their fleſh, as the Gentiles did cut their haire, *Deut.* 14. 1. *Baals* prieſts did launce their fleſh 1 *King.* 18. 28.

Deut. 14. 1.
1 King. 18. 28.
Coloſſ. 2. 23.

Argum. What is to bee thought of ſuch puniſhing of the carkaſſe, Saint *Paul* ſheweth, *Coloſſ.* 2. 23. He calleth it voluntary religion or ſuperſtition in not ſparing the body: when men doe not uſe ſuch outward exerciſes of faſting and abſtinence from the chaſtiſement of the fleſh, to ſubdue it to the ſpirit, but with an opinion of meriting thereby, preferring them before the faith and converſion of the heart, as the Papiſts doe.

De ver. & falſ. pœnit. cap. 13. tom. 4.

Auguſtine ſaith, *Non ſit ſatis, quod doleat, ſed ex fide doleat, & non ſemper doluiſſe, doleat:* Let it not ſuffice to be ſorrowfull, but let his ſorrow proceed of faith, and let it grieve him, that hee is not alwayes grieved for his ſin. So then true repentance is eſpecially an inward worke of faith, rather than an exerciſe of the body, and it ought alwaies to continue. Wherfore it conſiſteth not in ſuch laborious works, which if a man ſhould long endure, he ſhould end his life ſooner than repentance.

Their owne Canons thus teſtifie: *Cauſ.* 33. *queſt.* 2. *c.* 13. 14. *Leo, Conjugia poſt pœnitentiam legitimam non negentur:* Let not marriage bee denied after due penance. Concerning the interdicting of meat, the Councell of *Cabilon. c.* 35. *Quidam, quibus in pœnitentia vini & carnium uſus, &c.* Some, to whom in penance the uſe of wine and fleſh is interdicted, they not changing their minde but their meat, doe live more delicately of other things. *Spiritualis autem pœnitentia maxime in pœnitentibus vigere debet:* But ſpirituall repentance ought moſt of all to flouriſh in penitent perſons.

And againſt this heavie yoake of penance in preſcribing ſo many ſuperſtitious obſervations, thus it ſtandeth in the Canon: *Cauſ.* 26. *queſt.* 7. *cap.* 12. *Homini cui grave pondus pœnitentia imponis, &c. neceſſe eſt, &c.* The man, upon whom you impoſe ſo heavie a yoake of penance, muſt either of neceſſity reject your penance, or receiving it, and being not able to beare it, hee muſt bee more ſcandalized or offended.

In 1 Cor. 7. upon theſe words a woman is bound to the law, &c.

Chryſoſtome ſheweth, what cauſe was preſcribed the penitent in his time: ſeeke ſo to be purified, as that the blot may be waſhed away, *quod autem eſt illius maculæ balneum, calidi lachrymarum fontes, gemitus è profundo cordis aſcendentes, &c.* and what is the bath for ſuch a blot, the fountaines of warme teares, groanings from the bottome of the heart, perpetuall remorſe, not againe to attempt the like, &c. See further before, error. 69. in the end.

The Papiſts.

3. THey meaſure their penance by number of yeeres and dayes: They have their *quadragenas*, fortie dayes penance: *ſeptenas*, ſeven yeeres penance: *Ex Tileman. Huſhuſ. loc. 9. de pœnitent. Err.* 83. And they lengthen or cut ſhort the time of penance at their pleaſure, to continue three, ſeven, or ten yeeres, yea ſometime more, *Bellarm. lib. 1. de pœnitent. c. 22.*

78. Error.

The Proteſtants.

THat true repentance is not to be meaſured by the time, but by the right ſorrow and contrition of the offender, S. *Paul* teacheth us, who writeth for the young man to bee releaſed, becauſe of his great and ſufficient heavineſſe for his fault, 2 *Cor.* 2. 7.

2 Cor. 2. 7.

1 *Auguſtine* alſo ſaith, *Pœnitentia vera, non annorum numero, ſed amaritudine animi cenſetur: —pœnitentia quamvis ſit exigui temporis, &c.* True repentance is not meaſured by number of yeeres, but by the bitterneſſe of the ſoule: though it bee but for a ſhort time, yet it is not deſpiſed before that Judge which regardeth the heart.

De tempor. ſerm. 66.

2 *Chryſoſtome* ſaith: *Ea demum eſt pœnitentia, ne amplius peccemus*, That is true repentance, that we ſinne no more, &c. when one then hath forſaken his ſinne, whether hee have fulfilled his time of penance or not, hee is to be reſtored. Our adverſaries object againſt us the hereſie of *Audiani*, who, as *Theodoret* ſaith, *Confeſſis donant remiſſionem, non tempus ad pœnitentiam*: Did give remiſſion unto thoſe which were confeſſed, not time for their penance, as the Eccleſiaſticall Lawes preſcribe, &c. But, 1 Neither were the *Audiani* counted heretikes for tranſgreſſing an order of the Church. 2 Neither doe the Proteſtants deny, but that ſome time ſhould be taken for the triall of true repentance in the offenders. 3 And the Papiſts come nearer the *Audiani*, who doe give abſolution to the offenders, before they have ſet them a time for the probation of their repentance.

Homil. 33. in 4. caput Jerom.

Lib. 3. hæreſ. titulo de Audianis.

3 The writers and confeſſours of the reformed Churches doe not gaine-ſay, but that offenders ſhould have ſome time ſet them, that their unfained repentance may appeare: for both *Calvin* and *Kemnitius*, with other of our Profeſſours, doe not reject laborious works, as ſignes and fruits of repentance: and then it muſt follow, that a time be ſuppoſed, wherein they ſhould ſhew theſe fruits of their repentance. But three things we miſlike in their preſcript times of penance. 1 Their ſuperſtition, in aſcribing a ſatisfactorie vertue to the keeping of thoſe times. 2 Their diſorder, firſt in giving abſolution before they enjoyne penance, whereas in ancient time, they firſt tooke triall of the offenders repentance in ſome competent ſpace of time, as their owne *Caſſander* noteth. 3 Their indiſcretion, in reconciling all at the ſame time once in the yeere upon Maundie Thurſday as it is called, as *Bellarmine* confeſſeth: whereas in one and the ſame time, repentance cannot be wrought alike in all: and ſeeing there is inequalitie and difference in ſins, ſo ſhould the time of penance be limited.

Calvin. lib. 3. Inſtit. c. 3. ſec. 15.

Kemnitius in 2. part. Exam. p. 1072.

Bellar. lib. 1. de pœnitent. c. 8.

De confeſſ. artic. 12.

Lib. 1. de pœnitent. c.

4 *Synod. Cabilonenſ. ſub Carolo, cap.* 34. *Non penſanda eſt pœnitentia quantitate temporis, ſed ardore mentis*: Repentance muſt not be weighed by the quantitie of time, but fervencie of minde.

Can. 35. *Multi, quod ſine dolore dicendum non eſt, in pœnitentia non tam peccati remiſſionem, quam temporis conſtituti expectant expletionem*: Many, which wee ſay not without griefe, in repentance reſpect not ſo much the remitting of their ſinne, as the fulfilling of the ſet or appointed time of penance.

Decret. par. 2. cauſ. 26. qu. 6. c. 12. Iulius: Deus inſpector cordis, non temporis: God is a beholder of the heart, not of the time. *C. 13. Celeſtin. Vera converſio mente æſtimanda, non tempore*: True converſion to be meaſured by the minde, not the time. *Diſtinct. 1. de pœnitent. c. 84. Non tam conſideranda menſura temporis, quam doloris*: The meaſure of the time is not ſo much to be conſidered, as of the griefe of the heart.

THE FIFTEENTH GENERALL CONTROVERSIE,

OF MATRIMONIE.

THe ſeverall queſtions belonging to this Controverſie are theſe:

1 Whether Matrimony be a Sacrament properly ſo called.

2 Of Polygamy, that is, the marrying of many wives, either ſucceſſively, or at once.

3 Of the cauſes of divorce, and whether it bee lawfull to marrie after divorce.

4 Of the degrees in marriage: Firſt, the manner of ſupputation, or accounting of degrees. Secondly, whether the degrees forbidden, *Levit.*18. may bee diſpenſed with. Thirdly, whether any other degrees may bee by humane Law prohibited.

5 Of the impediments of marriage, of two ſorts: Firſt, of thoſe that may hinder the contract of marriage onely. Secondly, of ſuch impediments as may both diſſolve the contract and the marriage alſo conſummate.

6 The compariſon of marriage and virginitie, whether either bee preferred before the other before God.

7 Of the time of marriage prohibited.

8 Of the ceremonies and rites of marriage.

Of theſe in their order.

The firſt Queſtion, VVhether Matrimony bee a Sacrament.

The Papiſts.

76. Error. THat it is properly and rightly a Sacrament inſtituted of God, and not deviſed of men, *Concil. Trid. ſeſſ.*24. *can.*1.

Epheſ.5.32. *Argum.* 1. *Epheſ.*5. 32. This is a great Sacrament: Matrimony is here a ſigne of an holy thing, repreſenting the conjunction of Chriſt and his Church: *Ergo*, a Sacrament: ſo the Doway Gloſſemen, *Annot. in Tobie*, *p.*1003.

Anſw. Firſt, the words are thus to bee read rather, *This is a great myſterie.* Or if wee read Sacrament, they have no great advantage, ſeeing they are not ignorant that the originall word *myſterie*, 1 Tim.3.16. which they tranſlate Sacrament, is attributed to other things than Sacraments: as 1 *Timoth.*3.16. Apoc.17.5. *Myſterie of godlineſſe: Apocal.* 17.5. *A myſterie great Babylon.* Neither doe they themſeves much urge this argument. Secondly, the Apoſtle ſaith not, that Matrimony is a myſterie, but I ſpeake of Chriſt and his Church, *verſ.*32. Thirdly, Matrimony we confeſſe to be inſtituted of God, and to be a ſigne of an holy thing, yet no Sacrament: for ſo was the Sabbath ordained of God, and ſignified the Hebr.4.8. reſt in Chriſt, *Heb.* 4.8. yet was it no Sacrament. Wherefore all ſignificative and myſticall ſignes are not Sacraments.

Bellarmine replyeth, that this myſterie whereof the Apoſtle ſpeaketh, is to be applyed unto marriage, as it is a ſigne of the conjunction of Chriſt and his Church. Firſt, *Hierome* and *Chryſoſtome* ſo expound it, and *Nazianzene* likewiſe. Secondly, this Pronoune demonſtrative, *hoc*, muſt bee referred to that which went before, where he ſpake of marriage. Thirdly, the argument of the whole chapter ſheweth it, for by the example of Chriſt and his Church, the Apoſtle exhorteth men to love their wives; but if this myſterie appertained nothing at all to marriage, the Apoſtles argument faileth. Fourthly, the Apoſtle ſaith, I ſpeake εἰς Χριστὸν, not ἐν Χριστῷ: not *in Chriſt*, but *to Chriſt*: ſhewing hereby, that the myſterie in marriage is referred to Chriſt, *Bellarm. de Matrim. c.*2.

Contra. Firſt, *Hierome* ſpeaketh only of the marriage of *Adam* and *Eve. Adam Chriſtum.&c. Adam* prefigured Chriſt, *Eve* the Church: this maketh nothing for marriage now: for that marriage was before ſin in the ſtate of innocencie, and before the time of grace: it followeth not it was a figure then, and therefore a ſigne now. *Chryſoſtome* onely ſaith, *Magnum myſterium, relicto eo, qui* *genuit, &c.* This is a great myſterie, that a woman forſaking him that begate her, ſhould cleave to her husband, &c. he ſpeaketh not of any myſterie in marriage referred to Chriſt. *Nazianzene* rather maketh againſt them: *Scio, quia locus iſte, &c.* I know that this place is full of Sacraments; but I thinke it to bee underſtood of Chriſt and his Church: hee ſaith no more than the Apoſtle doth, making no mention of marriage.

Secondly, this demonſtrative τοῦτο, is in Scripture referred to that which followeth, as well as to that which goeth before: as *Mark.16.17. Theſe ſignes,* ταῦτα, *ſhall follow them that beleeve:* and then the ſignes are rehearſed.

Thirdly, it followeth not becauſe the Apoſtle draweth his exhortation from the love of Chriſt to his Church, that whatſoever hee ſpeaketh of Chriſt and his Church, ſhould bee repreſented in marriage; as *verſ.26. He gave himſelfe for it, that he might ſanctifie it, and cleanſe it, &c.* Can he ſhew any ſuch myſterie in marriage? Epheſ.5.26.

Fourthly, hee ſheweth his ignorance in the Greeke tongue: for εἰς is oftentimes taken for ἐν, *in:* εἰς τὴν Ἐκκλησίαν καθέζομαι, To ſit in the Church: *Æſchin.* εἰς στήλην γράφειν, To write in a pillar, *Demoſt.* So that in this place, εἰς, *to,* may verie well be taken for, ἐν, *in,* and *Bellarmine* here controlleth their owne Latine Text, which readeth *in Chriſto,* in Chriſt, not *in Chriſtum* to or toward Chriſt.

Laſtly, *Ambroſe* upon this place, *Myſterium Sacramentum grande, &c.* This myſterie is a great Sacrament in the unitie of the man and woman: *nec hoc prodit, &c.* yet he ſetteth not forth this, but rendreth another cauſe of the Church and the Saviour.

*Argum.*2. Matrimony giveth grace of ſanctification to the parties married. Shee ſhall bee ſaved in bearing of children, if they continue in faith and love, 1 *Timoth.*2.15. Theſe are the graces given by matrimony: *Ergo,* a Sacrament: This argument is urged by the Doway Gloſſemen, *Annot. in Tobie, p.*1003. 1 Tim.2.15.

Anſwer. Firſt, wee deny that any Sacraments give or conferre grace, they are inſtruments onely of grace. Secondly, wee alſo grant that by matrimony God giveth to the faithfull this ſpeciall grace, To live in holineſſe and pureneſſe from the filthy pollution of the fleſh: but the Sacraments are ſeales of ſpirituall graces, and ſerve for the increaſe of faith: it is not ſufficient to be a meanes of any common gift, but of the ſpirituall and juſtifying grace to make a Sacrament. Thirdly, wherefore if by faith and love here they underſtand onely the fidelitie and dutie of wedlocke, they are not thoſe ſpirituall graces whereof Sacraments are ſeales: if we take them for the true faith and love which are the common graces of the faithfull; as the verie meaning is, they are as well to bee had out of wedlocke as in it. Laſtly, if they will receive *Hieromes* expoſition of this place (which I doe not greatly urge) they can have no colour at all out of this place: for this ſentence *Si permanſerint,* If they continue, hee referreth to the children: *Si illos erudierint in fide, &c.* If they bring them up in faith and love, &c. And this ſeemeth to be more agreeable to the letter, becauſe here the Apoſtle changeth the number, ſpeaking in the plurall, *If they continue:* but before in the ſingular, *Shee ſhall be ſaved, &c.* And where it is objected, That then the ſalvation of the mothers ſhould depend upon the faith of their children: the anſwer is, That the Apoſtle ſpeaketh not of the cauſes of ſalvation, but of removing the impediments, that women notwithſtanding bearing of children in ſorrow, which was laid upon them for a puniſhment, ſhall bee ſaved: their bearing of children ſhall bee no impediment unto their ſalvation, if they have a care to bring them up well. If therefore *Hieromes* interpretation beare any credit with them, *adverſ. Iovinian.* the graces here named doe appertaine to the children, not to the women.

The Proteſtants.

THat Matrimony is no Sacrament of the Goſpell, ſpeaking now properly, and underſtanding a Sacrament for the ſeale of the grace of God in the remiſſion of our ſinnes by Chriſt, it is thus proved.

Argum. 1. Matrimony was inſtituted by God before ſin in Paradiſe, therefore it can be no Sacrament of the Goſpell.

Matrimony alſo may be betweene Infidels, who are not capable of the Sacraments of the Church: *Ergo, Argum. Luther. Calvin.*

Bellarmine anſwereth: 1 The joyning together of *Adam* and *Eve,* had no promiſe of grace, or ſpirituall benediction, but onely a corporall: *Increaſe and multiply:* and therefore there is great difference betweene that marriage and ours now: *Bellarm.*

Contra. 1. Looke what promiſe of grace the marriage of Chriſtians now hath, the ſame had matrimony in Paradiſe: as marriage hath now a promiſe of fœcunditie and mutuall comfort, and to be a remedy againſt uncleanneſſe: the two firſt were promiſed in Paradiſe: *Fœcunditie, Gen.*1.28. mutuall help and comfort, 2.20. the third was not then needfull, ſinne as yet not being knowne in the world. Secondly, S. *Paul* ſpeaking of the marriage of the faithfull, *Epheſ.*5.31. uſeth the ſame forme of words which *Adam* did at the very firſt inſtitution, *Therfore ſhal a man leave father and mother, &c.* hereby ſhewing the inſtitution and ſubſtance of that matrimony and ours to bee all one. Thirdly, the Maſter of the ſentences ſaith, *Lib.*4.*diſt.*2.*b. Conjugium ante peccatum inſtitutum eſt ad ſacramentum;* Marriage was inſtituted before ſin to be a Sacrament. *Diſtinct.*22.*a. Sacramentum pœnitentia, ſicut & conjugii ante tempus gratia à primordio humani generis fuit:* The Sacrament of Penance, as likewiſe the Gen.1.28. Epheſ.5.31.

Sacrament of marriage, were from the beginning of mankinde before the time of grace: then it followeth that matrimony is no Sacrament of the Goſpell, being inſtituted before.

Bellarm. 2. The matrimony betweene Infidels is but a civill contract to performe the dutie of nature: but the marriage of Chriſtians is more, *Bellar. lib.* 1. *de Matrimon. cap.* 5.

Contra. Though Chriſtians know how better to uſe marriage than Infidels; yet the end and ſcope of them both is all one, as for mutuall comfort, for propagation, and to avoid fornication: theſe bee the chiefe ends of marriage, which in ſome ſort are to be found among Infidels: and therefore it is no Sacrament.

Argum. 2. Our adverſaries are contrarie to themſelves: for they call matrimony a prophanation of Orders, *Martin. ſect.* 15. *cap.* 11. And they ſay it is more tolerable for a Prieſt to keepe many concubines than to marrie: *Pighius ex Vileman. Heſhuſ. loc.* 21. *Err.* 2. Doe theſe fellowes meane in good ſooth that Matrimony is a Sacrament, which they make ſo vile, polluted, and uncleane a thing?

Pope *Siricius* alſo applyeth this ſaying of S. *Paul* againſt the marriage of Miniſters, *They that are in the fleſh cannot pleaſe God, Epiſt. ad Himerium Tarraconenſ.* But if Matrimony were a Sacrament, why ſhould it not agree with Orders, one Sacrament with another?

Bellar. anſwereth, that *Siricius* condemneth not marriage, but ſacrilege, that is, the unlawfull marriage of Miniſters. Secondly, it cannot be denied, but that in the act of matrimony there is uncleanneſſe, *& turpitudo*, filthineſſe: for why elſe ſhould the Prieſt ſay to *David*, *Are yee cleane from women?* 1 *Sam.* 21. And what elſe is the cauſe why men are aſhamed to exerciſe this act before others?
1 Sam.21.4. and the Apoſtle ſaith, *That the virgin careth for the things of the Lord, &c. that ſhee may bee holy both*
1 Cor.7.34. *in body and ſpirit.* 1 *Cor.* 7.34. *Ergo*, they have an holineſſe in body, which the married have not: and therefore in ſome ſenſe it may be ſaid of marriage: They that are in the fleſh cannot pleaſe God: *reſp. ad arg.* 4.

Contra. Firſt, 1 the marriage of Miniſters is commendable and allowable by the word of God, as
Heb.13.4. I have ſhewed before in that controverſie: and the Scripture ſaith, *Heb.* 13.4. *Marriage is honourable*
Rom.8.8. *among all men*: 2 Againe, that place *Rom.* 8.8. They that are in the fleſh is egregiouſly abuſed: for the Apoſtle ſpeaketh not there of marriage, but of the ſinfull works of the fleſh: 3 *They that are in the fleſh are not ſubject to the law of God, neither can be, v.* 7. *they are not Chriſts, v.* 9. ſay thus if ye dare of married perſons: 4 The Apoſtle alſo ſpeaking to ſuch as were married men, as to *Aquila* and *Pri-*
Rom.16.3. *ſcilla*, whom he greeteth by name, *Rom.* 16.3. ſaith, *v.* 9. *Yee are not in the fleſh but in the ſpirit.*

Secondly, 1 How far is this fellow from the hereſie of the Marcionites and Tatianites; they counted marriage unlawfull, and he calleth it uncleane: 2 The Prieſt ſpeaketh of a legall kinde of cleanli-
Luk.2.22. neſſe, as in that reſpect the Virgin *Marie* was to be purified, *Luc.* 2.22. will yee therefore judge her uncleane? 3 Neither is everie thing done in ſecret, uncleane: Chriſt biddeth us to pray in ſecret, *Mat.* 6. and a man is oft aſhamed, that his humble behaviour ſhould bee ſeene in prayer; is it therefore un-
1 Cor.12,23. cleane? modeſtie alſo teacheth man to cover the uncomely parts, 1 *Cor.* 12.23. will yee ſay therefore, that any of the parts of the body are uncleane? *Auguſtine* ſaith, *Nuptiæ ſinuntur exercere quod decet, ut non negligant occultare, quod dedecet*: Marriage is ſuffered to exerciſe that which is lawfull, ſo that it hide that which is uncomely; hee ſaith not, uncleane: *Lib.* 2. *de grat. c.* 7. 4 The Virgin is ſaid to take care to pleaſe God, and to be holy, &c. not becauſe the married are unholy: for the Apoſtle ſaith
1 Cor.7.14. the contrarie, *If their children be holy*, 1 *Cor.* 7.14. how are they unholy: but it is ſpoken comparatively, becauſe the unmarried have better helps, and are voyd of thoſe impediments which accom-
Heb.13.2. pany marriage. 5 Laſtly, the Apoſtle ſaith, *the marriage bed is undefiled*: *Heb.* 13.2. how dare hee ſay it is defiled? we ſpeake not of the abuſe, but of the right uſe of marriage. *Ambroſe* ſaith, *Copula nuptialis, non quaſi culpa vitanda, &c.* The marriage copulation is not to be ſhunned as a fault. *Auguſtine* ſaith, *Libidinis voluptas non propter nuptias cadit in culpam, ſed propter nuptias accipit veniam*: The pleaſure of luſt is not culpable becauſe of marriage, but pardonable: *De nupt. & concup. lib.* 1. *c.* 14.

Secondly, *Bellarmine* anſwereth, that Matrimony is forbidden thoſe that take Orders, not as it is a Sacrament, but becauſe it bringeth worldly cares and other impediments.

Contra. Nay, they prohibit marriage to ſuch, as it is a Sacrament: for a principall part of this their Sacrament conſiſteth in the matrimoniall act and copulation: which although *Bellarmine* inſtantly deny, is proved thus even by his owne confeſſion: hee granteth that matrimony is a myſticall ſigne of the ſpirituall conjunction of Chriſt and his Church, *cap.* 2. but this is repreſented in the matrimoniall conjunction: *They two ſhall be one fleſh, this is a great ſecret*: *Ergo*, herein conſiſteth the Sacrament; and this act of matrimony (they ſay) is a pollution of orders: and thus one Sacrament is polluted by another.

Whether carnall copulation be an eſſentiall part of marriage. *Bellarmine* replyeth, that the act of copulation, or carnall act in Matrimony, is no eſſentiall part of the Sacrament. Secondly, it is not abſurd, that they which have one Sacrament ſhould bee without another; as the Apoſtles refuſed the miniſterie of Deacons: *Acts* 6. *Bellarm. reſponſ. ad argum.* 6.

Firſt, the Canon of *Leo* is directly contrarie: *Cum ſocietas nuptiarum à principio ita ſit inſtituta, &c.* Seeing the ſocietie of marriage was ſo inſtituted at the firſt, *Vt præter conjunctionem ſexuum, non habeant in ſe nuptiæ*: That beſide the conjunction of ſex, Marriage hath not the Sacrament of conjunction of Chriſt and his Church, it is not to be doubted, but that the woman doth not appertaine to marriage, with the which there hath beene no matrimoniall act or miniſterie, &c. This Canon ſaith directly, that the Sacrament of marriage is in the matrimoniall copulation.

Bellarmine anſwereth, that the Canon muſt be read without the negative, *Vt prater, &c. habeant, &c.* that beſide the conjunction, marriage hath the Sacrament, &c.

Contra. Firſt, if the negative be taken away, there is no ſenſe in the Canon: for a woman not carnally knowne, is proved to be no wife, becauſe the Sacrament of marriage onely conſiſteth in the carnall act. Secondly, the Maſter of ſentences rehearſeth this Canon with a negative, *lib.4. diſtinct.* 26. *g. Bellarmine* thinketh moſt abſurdly, that the Maſter muſt be read without a negative, whereas hee alleageth the Canon to prove *Illam mulierem, &c.* That a woman pertaineth not to marriage that is not carnally knowne, which this Canon proveth not, if the negative be omitted. Thirdly, other Canons doe agree, *ibid. c.* 18. *Benedict. Non poſſe fieri unam carnem, &c.* They cannot bee one fleſh, but by carnall copulation: but the myſterie is in being made one fleſh, as S. *Ambroſe* calleth it *Myſterium unitatis,* the Myſterie of unitie. Fouthly, *Bellarmine* himſelfe granteth, that when the contract is made only *per verba de futuro,* by words of the future time, then the carnall copulation is an eſſentiall part, and that then *ex opere operato,* by the worke wrought, the conjugall act doth conferre grace: *Bellarm. ibid.* Where by the way let it be remembred, that the carnall act which before he proved to be uncleane, is now affirmed to be ſo holy, that it doth conferre grace.

Secondly, 1 He is never able to prove, that hee which hath one Sacrament of Chriſtian religion, is ſimply to be denied the other, as they deny Miniſters that have orders to be married, which both are Sacraments in their religion: but the true Sacraments of the Church, as Baptiſme and the Euchariſt, are generall and free for all that are fit for them. 2 The Apoſtles refuſed not the office of Deacons as unlawfull, but as inconvenient: neither is this any Sacrament, and the Apoſtles did execute the office of Deacons at the firſt themſelves. 3 Though it ſhould bee granted that the Sacraments may bee divided in reſpect of perſons, that ſome may have one and not another; yet it is not to bee endured, that one Sacrament polluteth another, as they ſay, Matrimony is a defiling of Orders: wherefore they themſelves deny it to be a Sacrament: for Sacraments to all are holy, but marriage in Miniſters they make unholy and uncleane.

Argum. 3. In everie Sacrament there ought to be an externall ſenſible element, as the matter, and a ſanctifying word, as the forme: But in Matrimony there is neither: *Ergo,* it is no Sacrament. *Argum. Kemnitii. Calvin.*

Bellarm. The forme are the words pronounced by the parties themſelves, when they contract Matrimony: *I doe take thee, &c.* They alſo themſelves are the matter; yea, and the Miniſters of the Sacraments too: For the Jeſuite holdeth, that it is a Sacrament in the verie contract and giving of mutuall conſent, before it be ſolemnized in the Church, *De matrim. cap.* 6.

Anſw. Firſt, the Sacrament is one thing, and the receivers another: therefore the married parties cannot be the ſacramentall matters being the receivers. Secondly, it is not everie word that ſanctifieth, but the word of God, 1 *Tim.*4.5. but theſe words, *I take thee,* are no part of the word: *Ergo* they want alſo the forme of a Sacrament. Thirdly, the Miniſters of Chriſt and Preachers of the word are onely the diſpenſers of the myſteries and Sacraments of the Church, 1 *Cor.*4.1. Wherefore the parties themſelves could not be miniſters of Matrimony, if it were a Sacrament.

1 Tim.4.5.

1 Corinth. 4.1.

Fourthly, I will adjoyne the reaſons of ſome of the Papiſts: *Eſpencaus de clandeſtin. matrim. c.*14. *Ad hujus Sacramenti rationem, patres verbum fidei requiſiverunt in lege, &c.* The fathers in the law required the word of faith to this Sacrament, how much more in the Goſpell? but this, *I take thee,* is not the word of faith: *cap.*15. *ex Groppero: Vt venerabilem Euchariſtiam idem & porrigat & capiat, cætera non item Sacramenta:* The Euchariſt one and the ſame man may give and receive, but it is not ſo in other Sacraments: no man doth baptize or confirme himſelfe: and ſo conſequently, if private Matrimony were a Sacrament, no man could marrie himſelfe.

*Arg.*4. We have plentifull teſtimony of the Papiſts themſelves, ſome affirme Matrimony a Sacrament of the old Teſtament, not of the new: as *Alphonſus à Caſtro. lib.*11. *cont. hæreſes, hæreſ.*3. *Petrus à Soto, lect.*2. *de Matrim.* Some hold it no Sacrament at all, as *Durandus,* whoſe reaſons doe here follow: other deny private Matrimony to be a Sacrament, being contracted onely, not ſolemnized, as *Canus,* whom *Bellarmine* confuteth, *cap.*8. Of the ſame opinion is *Gropperius* before alleaged: *Catharinus* alſo affirmeth, private contract of marriage without the conſent of the parents to be no Sacrament, becauſe it is no marriage: *ex Eſpenc. de clandeſtin. matrim. c.*15.

Now *Durand* his reaſons, to prove Marriage properly no Sacrament, are theſe.

Firſt, in everie Sacrament there is ſome ſpirituall thing ſignified, that exceedeth naturall reaſon; as in Baptiſme by the waſhing of water, the remiſſion of ſins is ſhewed forth: but in marriage when two are preſented to be joyned together, a natural man may comprehend why they are coupled together. It may be anſwered that the ſpirituall thing in marriage, is the conjunction of Chriſt and his Church. *Contra.* Sacraments doe effect that which they ſignifie; but matrimony doth not effect the union of Chriſt and his Church, but onely the union of the male and female: *Ergo,* that is not the principall ſignification of marriage.

Bellarmine anſwereth, that not the union onely, but ſuch an union as is inſoluble; and as well the union of their ſoules and bodies is ſignified in marriage, which exceedeth naturall reaſon.

Contra. Firſt, the union of the married parties to be inſoluble, is naturall; for both among the Gentiles, as the Romans a long time, there was no divorce in marriage knowne or heard of: the Turtle Doves by nature are taught to keepe themſelves inſeparably one to the other: therefore this exceedeth not human reaſon. Secondly, the union of the minde is no eſſentiall part of marriage, for the marriage holdeth in the union of the body, though there be no uniting of the affections: *they two ſhall be one fleſh*, it is not ſaid, *one ſoule*.

Secondly, *Durand.* in a Sacrament there muſt bee ſome holy thing applyed to the receiver by the Miniſter: as in Baptiſme, water; in matrimony it is not ſo: there is neither any outward holy ſigne, nor no Miniſter neceſſarie beſide the parties, nor yet any receiver need be preſent, for matrimony may be ſolemnized by a Proctor betweene parties that are abſent: *Ergo*, it is no Sacrament.

Bellarmine anſwereth: The reaſon why matrimony is unlike other Sacraments in theſe points, is, for that it is of the nature of a contract: now in a contract the parties themſelves ſuffice; and it may be done in their abſence, *Bellarm. c.5. reſp. ad argum.* 11.

Contra. In human contracts it is ſo, as hee affirmeth, no ſuch things are required; but in divine contracts it is otherwiſe; of which nature all Sacraments are: for as it is ſaid of circumciſion, it was a *ſigne of the covenant*, or contract betweene God and his people, *Geneſ.*17.11. ſo all Sacraments are badges of our profeſſion, and the cogniſance of our obedience promiſed unto God: ſo that in this behalfe there is no difference betweene one Sacrament and another; they being all ſolemne contracts and covenants made betweene God and us.

Geneſ.17.11.

Thirdly, Sacraments give grace, as the Papiſts affirme; they are ſeales and pledges of grace, as the Proteſtants hold: but matrimony neither conferreth nor ſealeth grace; not the firſt grace, which is remiſſion of ſins; nor the ſecond, which is encreaſe of grace. The Maſter of the Sentences ſaith, that ſome Sacraments doe confer grace as Baptiſme, ſome in *remedium tantum ſunt*, are only appointed for a remedy, as matrimony: *Lib.4. diſt.2. a Durand.*

Bellarmine anſwereth, that the meaning of the Maſter is, that matrimony was not principally ordained to this end, for remiſſion of ſins; and yet it doth after a ſort remit ſins, as the Euchariſt and the Sacrament of order: *Reſp. ad argum.* 12.

Contra. Firſt, the Maſter ſaith, that *matrimony* is *tantum in remedium*, is only for a remedy: if only, then it ſerveth not chiefly, but altogether to that end. Secondly, wee deny any Sacrament of order: the Euchariſt properly ſerveth to aſſure our faith of the remiſſion of ſins, becauſe it is a ſhewing forth of the Lords death: and our Saviour ſaith, *which was ſhed for you for remiſſion of ſins*: but there is no ſuch promiſe of remiſion of ſins annexed to matrimony. Thirdly, *Bellarmine* affirmed before, *reſp. ad arg.* 7. that ſome Sacraments (as Matrimony) are not inſtituted for remiſion of ſins; and now (forgetting himſelfe) hee ſaith, it ſerveth for remiſion of ſins: ſo well hee agreeth with himſelfe. Fourthly, the Church cannot alter or appoint the eſſentials of any Sacrament, the Church doth appoint the eſſentials of matrimony, as in determining what perſons are to be married, and in what degrees: *Ergo*, it is no Sacrament, *Durand.*

Bellarmine anſwereth: firſt, that the ordinance of the Church is of the neceſſitie of the Sacrament, as in penance it is no abſolution that is given to one of another Dioceſſe. Secondly, the materiall part of Matrimony is not ſimply the joyning together of man and woman, but of ſuch perſons as are lawfull: for otherwiſe the Sacrament of Matrimony might be between the father and the daughter, and ſuch like neere degrees.

Contra. Firſt, as for penance, this ſheweth ſufficiently that it is no Sacrament, becauſe it dependeth of the ordination of the Church: ſo doe not true Sacraments which only depend of *Chriſts* inſtitution: as the Apoſtle delivered no other thing as touching the Sacraments, but that which hee had received of the Lord, 1 *Corinth.* 11.23. Secondly, ſuch degrees in marriage as the Scripture prohibiteth, are neceſſarie to be obſerved, as betweene the father and daughter, &c. But the Church of Rome preſuming to forbid other degrees, and to make more perſons illegitimate for marriage than the Scripture doth, taketh upon her to alter and change the materiall part of Matrimony: which no Church hath power to doe in true Sacraments.

1 Cor.11.23.

Fifthly, without Baptiſme none are capable of any Sacrament: but a man before Baptiſme is capable of Matrimony: *Ergo*, it is no Sacrament, *Durand.*

Bellarm. Though it be Matrimony after Baptiſme, it is no Sacrament: but after they are converted to the faith, it beginneth to be a Sacrament.

Contra. The Matrimony before Baptiſme muſt either be contracted a new, or elſe it remaineth the ſame ſtill: but a new contract is not to bee made: for if God have joyned them together before, no man muſt *put them aſunder*, *Math.*19.6. to bee contracted and conjoyned againe: if they were not joyned of God, then was it no Matrimony. Againe, what if but one of the parties bee converted, the other remaineth an Infidell, and ſo refuſeth to bee contracted againe: yet is this Matrimony holy, and the iſſue thereof holy, 1 *Cor.*7.14. though there bee no new contract. If the ſame Matrimony remaine ſtill without alteration, how is it more a Sacrament after Baptiſme than before, ſeeing the ſame eſſentials, both the matter and forme were in the Matrimony before? Of the firſt opinion are *Capreolus*, *Eckius*, that a new contract is needfull: of the other, *Thomas de Argentine*;

Math.19.6.

1 Cor.7.14.

Paludanus: ſo well they agree together. And thus are *Durands* arguments fortified againſt this Sacrament.

Tract. Ioh. 9. tom. 9.

Auguſtine thus writeth: *Ne quis iſtam magnitudinem ſacramenti in ſingulis quibuſque hominibus uxores habentibus intelligeret, ego autem dico, inquit, &c.* Leſt any man ſhould think when the Apoſtle had ſaid, *this is a great Sacrament*, that this great Sacrament is to be underſtood of all married perſons, the Apoſtle addeth, *but I ſpeak of Chriſt and his Church*. But if ſo be Matrimonie were a Sacrament, why is it not to be found in all married folk?

Concil. Florentin. in fine: Sacramenta tribus perficiuntur rebus tanquam materia, verbis ut forma, & perſona miniſtri conferentis Sacramentum: quarum ſi aliquid deſit, non perficitur Sacramentum: The Sacraments are perfected of three things, the things or elements as the matter, the words as the forme, and the perſon of the Miniſter conferring the Sacrament; if any of theſe be wanting, the Sacraments are not perfect, &c. According to this rule Matrimonie is no Sacrament: for in the contract, when it ſhould begin to be a Sacrament, there want both the matter and the element, which cannot be the parties themſelves, and the Miniſter which ſhould conferre the Sacrament: neither have they words of inſtitution to be found in Scripture.

The holy Martyrs have ſealed this truth: *Richard Woodman*: There need not be a ſigne of an holy thing, where the holy thing is it ſelfe: Matrimonie is an holy thing it ſelfe, and is ended outwardly: *Ergo*, it is no Sacrament, *Fox pag. 1990. col. 2.*

Maſter *Benbridge* Martyr, he denieth Matrimonie to be a Sacrament, but confeſſeth it to be a ſacred order, &c. and gave his life in defence hereof, *pag. 2046. artic. 10.*

And yet further: 1 *Eraſmus* thinketh, that of ancient time Matrimonie was not taken for one of the Sacraments of the Church: for thus he noteth upon the Epiſtle of *Hierome* to *Gerontia*: *Haud ſcio an illa ætate eccleſia numerarit Matrimonium inter Sacramenta*: I cannot tell whether the Church did then count Matrimonie among the Sacraments, certainly *Dionyſius* profeſſedly handling them, *Matrimonii nullam facit mentionem*, maketh no mention of Matrimonie.

Lib. 4. adverſ. Marcion in fine.

2 *Tertullian* proving againſt *Marcion* the lawfulneſſe and dignity of marriage, urgeth theſe words, *Epheſ. 5. 32. But I ſpeak of Chriſt and his Church*: *Habet interpretationem, non ſeparationem Sacramenti: oſtendit figuram Sacramenti ab eo præminiſtratam, cujus erat utiq; Sacramentum*: It hath the interpretation, not the ſeparation of a Sacrament: he ſheweth that he miniſtred afore of the figure of the Sacrament, whoſe the Sacrament was, &c. He calleth Matrimonie a figure of the Sacrament and myſterie betweene Chriſt and his Church, and therefore to be honoured: he maketh it a figure of a Sacrament, not a Sacrament it ſelfe, at the leaſt, not in proper ſpeaking: for ſo he acknowledgeth onely two Sacraments. See before *Centur. 2. err. 104.*

3 There alſo is ſet downe the judgement of the reformed Churches, concerning the Sacraments of the Church, which they acknowledge onely to be two, and ſo exclude Matrimonie among the reſt.

Caſſander. conſult. art. 13.

4 *Durandus*, as hath beene ſhewed before holdeth Matrimonie to be no Sacrament: and the Maſter denieth, that it conferreth grace.

The ſecond Queſtion, Of Polygamie, of the marriage of divers ſucceſſively. Part. 1.

The Papiſts.

86. Error.

Their decrees ſeeme utterly to condemne and exclude ſecond marriage, *Cauſ. 31. c. 8.* Penance is enjoyned ſecond marriage, and a Miniſter is forbidden to be preſent at the celebration of them. *Can. 9.* Second marriage is called, *honeſta fornicatio*, honeſt fornication. Theſe Canons *Bellarmine* is aſhamed of, and refuſeth them: why then doe they ſuffer them to ſtand among the reſt of the decrees collected by *Gratian*? But yet *Bellarmine* cannot ſo ſhift off the matter: for it appeareth that they have a very baſe conceit of ſecond marriage, ſeeing they barre all ſuch from orders, as have been twice married: as in their owne decrees, *C. 31. c. 10.* this reaſon is given: *Quam ſancta ſit digamia hinc oſtenditur, &c.* How holy a thing it is to be twice married, it appeareth by this, that ſuch are not choſen to the Clergie. And againe, they deny publike bleſſing unto the ſecond marriage. *Bellarmine* would ſalve up the matter thus, becauſe the bleſſing given in the firſt marriage continueth ſtill, *cap. 9.*

The Proteſtants.

Concerning the denying of orders to them that are twice married, I have entreated elſewhere in the generall Controverſie of the Clergie: that publike benediction is to be uſed in ſecond marriage as well as in the firſt, we prove thus:

1 Timoth. 4. 5.

Firſt, I reaſon thus from their owne principles: Every Sacrament at the celebration thereof muſt be bleſſed: for, *Every thing is ſanctified by the word and prayer*, *1 Timoth. 4. 5.* But ſecond marriage with them is a Sacrament: *Ergo*, publikely to be bleſſed. And whereas it is alleaged, that the former bleſſing remaineth. I anſwer: firſt, the firſt Matrimonie remaineth not: *Ergo*, neither the benediction. For the firſt couples being parted by death, and ſo the marriage knot diſſolved, how can that bleſſing remaine, which was pronounced over them but while they lived? Againe, Matrimoniall benediction is no more effectuall, than the benediction in the Euchariſt: but that is often renewed: *Ergo*,ſo may the other.

Secondly, *Raguel* bleſſed the marriage of young *Tobie* and *Sara*, which was given in marriage to Tobie 7.11. ſeven men before, *Tobie* 7.11.13. *Ergo*,ſecond marriage may be bleſſed. This booke is Scripture with them,and therefore concludeth againſt them ſtrongly.

Further, where God bleſſeth,there man ought to bleſſe much more: but Gods bleſſing is upon the married couple being fit for procreation, though it be in their ſecond or third marriage, *Increaſe and multiply: Ergo*,the Miniſters bleſſing is to be adjoyned.

So alſo *Tertullian* ſpeaking of that conſtitution of *Moſes* of marrying the brothers wife, giveth this reaſon thereof: *Quia adhuc vetus illa benedictio dominica habebat, creſcite & multiplicamini,&c.* Becauſe that ancient bleſſing was yet to runne along, Increaſe and multiply, &c. Wherein then parties are joyned in marriage for procreation, the ſaid bleſſing muſt be renewed, and ſo runne downe along.

Laſtly, *Leo* ſaith, *Epiſtol.* 9. *c*.4. *Ancillam à toro abjicere,& uxorem certæ ingenuitatis accipere, non duplicatio conjugii, ſed profectus honeſtatis eſt:* For a man to reject his maid, or concubine from his bed, and to marry a wife that is a free woman, is not a doubling of marriage, but a profiting in honeſtie. I reaſon thus: Marriage after fornication doth receive publike benediction, becauſe it is not the ſecond, but the firſt marriage: *Ergo*, much more ſhall marriage after lawfull marriage be publikely bleſſed: unleſſe they will make marriage worſe than fornication.

The ſecond part of Polygamie, which is the marriage of divers wives at once.

The Papiſts.

81. Error. IT is their opinion, that it was lawfull not only for the Patriarks of the Hebrewes, but for the Gentiles alſo by way of diſpenſation to have many wives.

Argum. 1. *Sara* gave conſent to *Abraham* to take him another wife,which ſhe would not have done, if it had beene unlawfull: ſo *Iacobs* wives offered unto him two other wives: *Bellarm, cap.* 11. *propoſ.* 4.

Contra. Firſt, from the infirmities of holy men, or women, the argument followeth not, to prove the thing lawfull. *Sara* twice diſſembled, and in affirming to be *Abrahams* ſiſter, conſequently denied to be his wife: ſo did *Rebecca* once: it followeth not, that it is therefore lawfull. Secondly, thoſe were *Abrahams* and *Iacobs* concubines, not their wives: they may as well inferre, that they had a diſpenſation alſo to have concubines beſide their wives: that *Hagar* was not *Abrahams* wife, while Geneſ.16.6. *Sara* lived, whatſoever ſhe was afterward,(for ſome think, that *Keturah* his ſecond wife was *Hagar*) it appeareth: 1 Becauſe ſhe is ſtill called *Saraes* maid, and under her correction, *Gen.* 16.6. 2 And the Angell biddeth her humble her ſelfe to her dame, *verſ.* 9. 3 At the length, ſhe is caſt out with her ſon, *Geneſ.* 21. 4 She is alſo ſtill called a *bond-woman*, *Gen.* 21.10. But if ſhe had beene *Abrahams* wife,ſhe ſhould have beene free.

Argum. 2. That it was lawfull alſo for the Gentiles by diſpenſation to have many wives, he proveth by the example of *Laban*,who was an idolater,and gave to *Iacob* two wives: *Eſau* alſo, who belonged not to the people of God,had many wives,imitating therein,as it is like,the example of *Abraham: Bellarm.c.*11.*propoſ.*5.

Anſw. Firſt, neither *Laban*, nor *Eſau* were altogether ſtrangers from the people of God, and therefore are not well brought forth, as example of the Gentiles: for if *Laban* had beene a meere Gentile, *Iacob* had not beene ſent to take a wife from thence: and *Eſau* when he tooke his two wives, was Gen.26.35. yet in his fathers houſe, *Geneſ.*26.35. and ſo one of the family. Secondly, the fact of theſe proveth no more the lawfulneſſe of many wives, than *Labans* images doe warrant the worſhip of many gods. Thirdly, it is not like that *Eſau* herein imitated *Abraham*: 1 For *Sara* was dead before *Eſau* was borne, and therefore in *Eſaus* remembrance he had not two wives. 2 And his father *Iſaacks* example was neerer to him to be imitated, who had but one wife. 3 If he had reſpected the imitation of *Abraham*, he would not have married of the Hittites, to grieve his parents. Laſtly, *Auguſtine* ſaith of the Patriarks, *Conjugio uſi ſunt propter Dei populum propagandum:* They uſed marriage for the propagation of the people of God: Their Polygamie he thinketh was tolerated for the increaſing of the Church. But the Church among the Gentiles was not increaſed: *Ergo*, there was no reaſon of any ſuch toleration amongſt them, *Auguſt.de Virginit.cap.*20.

The Proteſtants.

COncerning Polygamie,or the having of divers wives at once,our ſentence is this: firſt,that it was never lawfull,being either a tranſgreſſion,of,or at the leaſt a digreſſion from the firſt inſtitution in the creation. Secondly,yet in the Patriarks we deny not,before there was yet any Law written,in reſpect of the neceſſity of thoſe times, it was by uſe and cuſtome tolerated, though not by any diſpenſation authorized. Thirdly,among the Gentiles,where there was not the like reaſon or occaſion, it was neither lawfull, nor tolerable. Fourthly,after *Moſes* Law written, and the Church in them increaſed, we doubt not but that the multitude of wives was a ſin and corruption.

Firſt, the Prophet *Malachie* ſaith, *chap.2.15. Did he not make one, yet had he abundance of ſpirit? and wherefore one? becauſe he ſought a godly ſeed.* Here the Prophet ſheweth, that the firſt inſtitution in the creation, was of one wife: So our Saviour, *Mat.*19.8. doth ſend us to the firſt inſtitution, *From the beginning it was not ſo, verſ.*4. At the beginning God made *them male and female:* one male, and one female: and *they two ſhall be one fleſh*, not three, or foure, but only two are made in one: therefore Polygamie is a breach and tranſgreſſion of the firſt inſtitution. Matth.2.15. Matth.19.8.

Secondly, that there was never any diſpenſation granted to make it lawfull, it is evident. 1 Chriſt ſaith, *Moſes for the hardneſſe of your hearts, &c. verſ.* 8. we reade of no diſpenſation, but a toleration in *Moſes*, and by reaſon of the hardneſſe of the Jewes hearts. 2 A diſpenſation muſt be of as high a nature as the inſtitution: but the firſt inſtitution was given in the creation, and delivered by tradition, though it were not written, not only by *inſpiration* (as he ſuppoſeth) the like tradition muſt be ſhewed for the diſpenſation. 3 If there had beene any ſuch diſpenſation, why did not the righteous firſt take benefit of it, to whom it was ſpecially granted? but wicked *Lamech* was the firſt that tooke two wives. 4 And the diſpenſation being generall, for the procreation of the righteous ſeed, they ſhould have offended, that uſed not that liberty being for a common good: as *Iſaack*, that had only *Rebecca*, and by her but one birth. 5 *Auguſtine* ſaith, *Nullam legimus Iacob petiiſſe præter unam, &c. neque hoc faceret, niſi uxores flagitaſſent:* *Iacob* deſired but one,—neither would hee have uſed more, if his wives had not requeſted it: *lib.*16. *de Civitat. cap.* 38. If there had beene any ſuch diſpenſation, why ſhould he have deſired one rather than two? and what needed he to have the conſent of his wives? It was then a permiſſion only, not a diſpenſation.

Thirdly, Polygamie among the Gentiles was altogether unlawfull: firſt, they ſerved not for the propagation of the Church, for the which Polygamie was tolerated. Secondly, the Fathers are excuſed, *Quia caſtius habebant plures, quam nunc unam:* Becauſe they uſed many wives more chaſtely, than men doe now one, as *Auguſtine* ſaith: But the Gentiles had no knowledge, how to poſſeſſe their veſſels in holineſſe, *but in the luſt of concupiſcence*, 1 *Theſſ.*4.5. They could not uſe one wife chaſtely, much leſſe many. De bon. conjuga.l.c.13. 1 Theſ.4.5.

Fourthly, after the Law of *Moſes* written, Polygamie was a corruption and tranſgreſſion: firſt, there was then no neceſſity of propagation, as *Auguſtine* ſaith: *Cum copia ſpiritualis cognationis exuberet:* When there was plenty of the ſpirituall kindred: *de Virgin. cap* 10. Secondly, it was contrary to the Law: *Deut.*25.17. *The King ſhall not take many wives, leſt his heart turne away.* The author of the queſtions upon *Deuteron.* under *Auguſtines* name, *cap.*27. ſaith, that *David* did not tranſgreſſe this Law, but *Salomon, Quia habuit paucas, non multas: David*, had a few wives, not many: The very ſame note is inſerted in the Doway tranſlation, that *David* offended not againſt that Law, but *Salomon*, and that not plurality of wives is not forbidden, but to multiply many: *Annot. in Deut.* 17. *verſ.*17. & 3 *King.*11.3. Deut.25.17.

Anſw. 1. *David* had not ſo many as *Salomon*, and therefore was not ſo deepe in tranſgreſſion: but yet he had with *Michol* and *Bathſheba* eight wives, 2 *Sam.*3. which are many: yea any number above two with the Hebrewes maketh a *plurality*. 2 The reaſon of the Law is, *leſt his heart turne away.* This fruit of Polygamie was in *David*; for his heart was turned away from juſtice by the love of women, as appeareth in the ſtory of *Vriah*. 3 The Prophet *Malachie* calleth it *godly ſeed*, which commeth of ſingle marriage after Gods inſtitution: and therefore *David* tranſgreſſing herein, was chaſtiſed with ungodly children.

1 *Iuſtinus Martyr*, though he excuſed the Polygamie of the Fathers by the myſticall ſignification thereof: yet he condemneth it in *David*, ſpeaking againſt the liberty of the Jewes in taking to themſelves many wives, he ſaith: *this ſhould have beene rather (permitted) in David.* Dialog. cum Tryphon. in fine. τῦτο μᾶλλον Συνεχωρεῖτο.

2 *Tertullian* is here very direct: *Unum habendum confirmatur, quia quod à Domino permiſſum non invenitur, agnoſcitur interdictum:* One Matrimonie is confirmed, for that which is not found to be permitted, is confeſſed to be forbidden: then he urgeth the inſtance of the creation: God made but one woman, *cum nec artifex, nec materia defeciſſet, plures coſtæ in Adamo, & indefatigabiles manus in Deo, ſed non plures uxores apud Deum:* when as neither matter wanted, or a maker: *Adam* had more ribs, and Gods hands were not weary, yet there were not more wives with God, &c. *Numerum Matrimonii à maledicto viro capit, &c.* The number of Matrimonie began from a curſed man, *Lamech* was the firſt, that being married unto two, made three into one fleſh, &c. Theſe three arguments taken, 1 From the ſilence of Scripture, 2 From the creation, 3 From the example of *Lamech*, though *Tertullian* doe urge them in generall againſt all ſecond marriage, yet they moſt fitly are applyed againſt Polygamie, that is, the marriage of divers wives at once. Indeed *Tertullian* in the ſame place, unto the objection of the Patriarks, which had divers wives, maketh this anſwer: *Sane & licebit, ſi aliqui adhuc typi ſunt, &c.* It ſhall be alſo lawfull for thee, if any types yet remaine of any Sacrament, which thy marriage ſhould prefigure, &c. But he afterward expoundeth himſelfe: *In primordio ſemen generis emiſit indultis conjugii habenis, &c.* In the beginning God ſent forth the generation of mankinde, by an indulgence of the bridle of marriage, till the world ſhould be filled: It was then no conceſſion or diſpenſation, but an indulgence connivence, permiſſion or toleration. Tertullian. exhortation.ad caſtitat.

3 Our Proteſtant Writers held Polygamie to be *conjugii corruptela*, a corruption of marriage: *Calvin, Martyr, Sarcerius* with others. In 1 Cor.7.1. Et Epheſ.5.31.

4 *Lyranus* upon theſe words, *from the beginning it was not ſo*, giveth this note: *that is, in the ſtate of nature newly inſtituted*, but in men fallen by ſin, it was permitted for avoiding a greater evill, *non tanquam licitum, ſed ſicut minus malum*, not as a thing lawfull, but leſſe evill, &c.

Laſtly, thus their owne decrees teſtifie: *Cauſ.31.c.10. Primus Lamech homicida unam carnem diviſit in duas uxores; fratricidium & digamiam eadem cataclyſmi delevit pœna, &c. Lamech* the murderer was the firſt that divided one fleſh into two wives: fratricide and digamie, the ſame puniſhment of the floud taken away: *Quantum diſtas in numero, tantum in crimine*: As thou exceedeſt in number, ſo likewiſe in ſin.

The third Queſtion, Of the cauſe of divorce in marriage, and Whether it be lawfull to marry after divorce.

The firſt Part, Whether there may be more cauſes of divorce, than fornication onely.

The Papiſts.

82. Error. Divorce, as *Bellarmine* defineth it, is either from the duties of marriage, as from bed and board, as we ſay, which is properly called *divortium*, or it is a diſſolving of the knot and bond of marriage; which is called *repudium*.

Firſt then, they affirme, that the very bond and knot may be diſſolved in the marriage of Infidels, if one of them after marriage become a Chriſtian: his reaſon is, becauſe marriage contracted in infidelity is no Sacrament, and therefore may be diſſolved, *Bellarm. cap.* 12. So he affirmeth theſe three things: firſt, that if the Infidell refuſe to dwell with the beleeving partie, the party refuſed and forſaken, may marry againe. Secondly, that though the Infidell be content to dwell together, the other is at his or her liberty to refuſe, and may marry againe. Thirdly, if the Infidell be content to dwell with the beleever, but yet ſo, that he is alwayes intiſing and provoking to Idolatry and infidelity, the beleeving party may depart. The firſt of theſe is not by us gainſaid; the other two *Bellarmine* proveth thus.

1 Cor.7.15. *Argum.* S. *Paul* ſaith, *If the Infidell party will depart, let him depart, a brother or ſiſter is not in ſubjection in ſuch a caſe*, 1 *Cor.*7.15.

Anſw. Firſt, S. *Paul* giveth not liberty to the one party at their pleaſure utterly to renounce the other, as though they were no longer man and wife: for S. *Paul* had ſaid before, that if *the Infidell party be content to dwell with the other, he or ſhe is not to be put away*. But his meaning is, that if one party wilfully depart, the other is no longer bound, nor in ſubjection for the performance of the mutuall duties of marriage. Secondly, though the Infidell party be yet froward and obſtinate, if he be content to dwell with the other, *let her not forſake him*, ſaith the Apoſtle: and hee giveth a reaſon thereof, *verſ.*16. *What knoweſt thou, O wife, whether thou ſhalt ſave thy husband? &c.* Though hee or ſhe be yet froward, or obſtinate, yet in time they may be converted.

Secondly, ſeparation from bed and board may be admitted, they ſay, for divers cauſes, *Concil. Trident. ſeſſ.*24.*can.*8. *Bellarmine* nameth three: Fornication, according to Chriſts rule, *Math.*5. Hereſie, *Tit.*3. An heretike muſt be avoided. Thirdly, when one is a continuall offence to another, and a provocation to ſin: *If thine eye offend thee, pull it out*, *Matth.*5.29. *Bellar. cap.*14.

Anſw. 1. Fornication we admit is a juſt cauſe of ſeparation and divorce, but not hereſie: for Saint *Paul* would not have a woman to forſake an Infidell, 1 *Cor.*7.13. therefore not an heretike. 2 We muſt avoid ſuch, that is, take heed of their poiſoned opinions, and ſhun their company alſo, where we are not otherwiſe bound. 3 Neither is the eye to be cut off, where there is any hope: but who knoweth whether the offenſive party may returne to grace? 4 And this place proveth as well a finall cutting off of marriage, as a ſeparation or diſtinction.

The Proteſtants.

Firſt, that there is no cauſe of utter diſſolution of marriage by way of divorce, neither that it is lawfull to diſmiſſe or put away the wife, but only for adultery and fornication: it is plaine by our Saviour Chriſts words, *Matth.*5.32. and 19.9. where neither infidelity nor any cauſe beſide is excepted, but only fornication: *Whoſoever ſhall put away his wife* (ſaith our Saviour) *except it be for fornication, &c.*

Bellarmine anſwereth: firſt, our Saviour ſpeaketh of marriage 1 betweene the faithfull: ſo that this rule bindeth not, if either party be an Infidell. 2 And againe, ſuch ſeparation is here ſpoken of, as is by way of ſome crime, not when it tendeth to greater perfection, and where there is 3 feare of adultery; as in the ſeparation of Infidels there is not, when the party forſaken may marry againe. Secondly, he anſwereth, our Saviour only mentioneth the proper cauſe of ſeparation in marriage, which is fornication; the other for hereſie, and inducement to ſin he leaveth as generall to all ſocieties: for theſe cauſes the ſon may leave the father, the ſervant the maſter, and the wife likewiſe the husband.

Thirdly, hee anſwereth, that Chriſt in this place ſpeaketh of ſuch a dimiſſion onely, or putting away, as is to continue for ever during their lives: but the other dimiſſions are to indure but for a time: of the firſt kinde of dimiſſion there can be no cauſe but fornication, *Bellarm. cap.* 14. *reſp. ad obiect.* 2.

Contra. Firſt, 1 The words of our Saviour are generall: *Whoſoever ſhall put away his wife, verſ.* 9. And 2 He ſpeaketh to the Jewes, that were not baptized, therefore he meaneth even marriage before Baptiſme. 3 And our Saviour reaſoneth from the firſt inſtitution of marriage in the creation: but the law of the creation bindeth all both Infidels and beleevers. 2 Againe, when any departeth for hereſie, or infidelity, it is a departure for a crime. 3 And when the beleeving party departeth not being forſaken, but voluntarily (for where there is deſertion, the caſe is otherwiſe, as ſhall be afterward ſhewed) how can it be without feare of adultery, when in this caſe, the marriage is not diſſolved betweene them?

Secondly, 1 It is a falſe poſition, that a ſon is to forſake his father, or a ſervant to deny ſervice to his maſter for hereſie, or infidelity, the Apoſtle teacheth the contrary: 1 *Timoth.* 6. 1. *Let as many ſervants, as are under the yoke, count their maſters* (he meaneth Infidels) *worthy all honour.* 2 And againe, if any other cauſes of dimiſſion might be pretended, though generall, then were not the rule given here by Chriſt ſufficient, not univerſally true: *except for fornication, &c.* if for other things, they might be diſmiſſed. 1 Timoth. 6. 1.

Thirdly, it ſhall ſoone appeare how inſufficient his third anſwer is: firſt, *Bellarmine* is contrary to himſelfe: for here he maketh fornication the onely cauſe of perpetuall dimiſſion, much forgetting himſelfe: for he affirmeth likewiſe, that the married parties by mutuall conſent may ſeparate themſelves, and vow continencie: and after their vow thus made, it is not lawfull for them to come together againe: here then is another kinde of perpetuall ſeparation. Secondly, neither is divorce or ſeparation for fornication neceſſarily to continue, during their life time: they may be reconciled: and ſo both *Bellarmine* and the Rhemiſts think, expounding that place, 1 *Cor.* 7. *Let her remaine unmarried, or be reconciled:* of ſuch as are divorced for fornication. So *Leo epiſtol.* 77. *cap.* 1. determineth thus: *Quod debent fœminæ, quæ captis viris nupſerant aliis, regreſſis de captivitate viris, prioribus copulari:* That women, which marry to others, their husbands being taken captives, ſhould be reſtored to their husbands after their returne. Here women falling into adultery muſt returne to their husbands. Againe, the Scripture ſpeaketh for us: that as God after ſpirituall fornication is ready upon their repentance to receive his people againe, *Ierem.* 3. 1. *Thou haſt played the harlot, yet returne unto me* (ſaith the Lord:) ſo Chriſtian charity requireth, that if it be poſſible, reconciliation ſhould be made betweene man and wife, upon humble ſubmiſſion for the fault committed. Thus we ſee, that even in caſe of fornication the way is not ſhut up againſt compaſſion: therefore the Jeſuite hath anſwered nothing.

Argum. What God hath joyned together, let no man put aſunder, Matth. 19. 6. But the Papiſts, in deviſing ſo many ſeparations from bed and board, doe put aſunder thoſe, whom God hath coupled; for where the duties of marriage are broken off, there marriage it ſelfe is alſo diſſolved: if the man and wife be no longer bound to render the carnall debt one to another, and other ſervices of love, the bond of marriage it ſelfe is looſed betweene them: this then is but a frivolous diſtinction, that there are two ſeparations of marriage: *Quoad thorum, quoad vinculum:* One from the bed, another from the bond of marriage: they then making ſo many ſeparations from the one, doe alſo diſſolve the other; and ſo man divideth where God hath coupled, *argum, Kemnitii.* Matth. 19. 6.

Bellarmine anſwereth, that the bond of marriage is one thing, the debt or duty of marriage another; for otherwiſe, when the married parties are abſent by ſome diſtance of place, and ſo the debt not payed, the bond alſo ſhould preſently be diſſolved, and they ceaſe to be man and wife, *cap.* 14. *reſp. ad obiect.* 5.

Contra. Firſt, *Bellarmine* granteth, that theſe words, *Whom God hath coupled, &c.* are underſtood of the bond of marriage, not of the carnall debt, communion of bed and board: *ex conceſſis,* I reaſon thus: That whereby they are coupled and made one fleſh, is the bond of marriage, but the carnall debt maketh them one fleſh; *They twaine ſhall be one fleſh, Matth.* 19. 5. therefore the carnall debt is the very bond of marriage: the propoſition is proved by the words of our Saviour, *verſ.* 6. wherefore *they are no more twaine, but one fleſh: Let no man therefore put aſunder, that which God hath coupled together:* here the making of two one fleſh, is ſaid to be the very coupling, wherewith God joyneth them together.

Secondly, S. *Paul* uſeth all theſe words indifferently, for one and the ſame thing, debt or duty, 1 *Cor.* 7. 3. to be in ſervice or ſubjection, *verſ.* 15. to be bound to a wife, *verſ.* 27. So then ὀφειλή, debt, δουλεία, ſervice, δέσις, bond: are with the Apoſtles all one: where then the debt of the fleſh is not due, nor the ſervice of the body, there alſo the bond is looſed.

Thirdly, that in marriage the *debitum,* debt, and *vinculum,* bond, are all one: and that *relaxatio debiti,* the releaſing of the debt, is *ſolutio vinculi,* the diſſolving of the bond: beſide that the Apoſtle ſaith, 1 *Cor.* 7. 27. *Art thou bound to a wife, ſeeke not to be looſed;* where he ſpeaketh unto beleevers of the diſſolving of marriage; but they allow no diſſolution of marriage, but only in the caſe of infidelity: Saint *Ambroſe* alſo ſaith, ſpeaking of the diſſolving of marriage, *Non debetur reverentia conjugii ei, &c.* The reverence of marriage is not due to him, which abhorreth the Author of marriage: *in* 7. 1. *ad Corinth.* The diſſolving of marriage, and not paying the debt, with him are all one: *Cauſ.* 28. *q.* 2. *c.* 2. 1 Cor. 7. 27.

Non eſt ei fides ſervanda conjugii,&c. The faith of marriage is not to be kept to him which departeth, becauſe he would not heare Chriſt: not to keepe the faith or debt of marriage, and to diſſolve marriage are the ſame.

Cauſ.32.qu.7.c.18. Si mulier non valeat debitum reddere: If the woman be not able to render her debt, or due to her husband, he may marry another: *Ergo,* where the debt is not payed, the marriage bond is diſſolved.

Fourthly, when the parties are abſent upon neceſſary occaſion, or by conſent, here is neither refuſall, nor acquitall of the carnall debt, as there is in forced ſeparations; but in affection and deſire, they remaine ſtill ſubject one to the other: therefore the reaſon is not alike: ſo then I conclude, that they ſeparating, where God alloweth no ſeparation, doe contrary to the Scripture, put aſunder, where God hath joyned together.

We have alſo the full conſent of antiquity, that no dimiſſion of marriage is to be admitted, but for fornication: *Concil.Anglican. ann.670. can.10. Nullus conjugem propriam niſi ut ſanctum Evangelium docet, fornicationis cauſa relinquat:* That no man put away his wife, but as the Goſpell teacheth, for fornication.

Toletan.12.can.8. Præceptum Domini eſt, ut excepta cauſa fornicationis uxor à viro dimitti non debeat,&c. It is the commandement of the Lord, that except for fornication, the wife ſhould not be diſmiſſed from her husband: and therefore whoſoever upon any other occaſion, except the former crime, doth diſmiſſe his wife; becauſe he ſeparateth that which God hath joyned, let him be put from the Communion, ſo long, till he receive his wife againe.

Nicholaus 1. de matrimon. can.6. Quicquid mulier contra te cogitaverit, non eſt excepta cauſa fornicationis rejicienda: Whatſoever thy woman doth practiſe againſt thee, ſhe muſt not be caſt off but for fornication. What greater evidence of antiquity can any man require? This Canon is rehearſed, *Cauſ.33.qu.5.c.22.*

We have further evidence: *Cod.lib.3.tit.38. leg.11. Conſtant. Quis ferat, liberos à parentibus, à viris conjuges ſeparari?* Who can endure, that children from parents, wives ſhould be ſeparated from their husbands, &c. Yet I deny not, but that ſome Imperiall lawes allow other cauſes of ſeparation, beſide adultery, as homicide, ſacrilege, robbery, man-ſtealing, *Cod.lib.5.tit.17.leg.8.* and impotencie or imbecillitie of nature, *ibid. leg.10.* yet the Canons of the Church have otherwiſe decreed: as here I have ſet them downe.

Cauſ.29.qu.7.c.19. Gregor. Excepta cauſa fornicationis: It is not lawfull for any man to diſmiſſe his wife, except it be for fornication: ſo likewiſe *Zachar. cauſ.29.qu.2.c.2. Cauſ.32.q.5.c.18. Quicquid excepta cauſa fornicationis cogitari poteſt horribile, ſuſtineat maritus:* What horrible thing ſoever may be imagined, except the cauſe of fornication, the husband muſt ſuſtaine, *c.21. Communione privetur, &c.* Let him be deprived of the Communion, *qui citra culpam fornicationis uxorem quacunque occaſione demiſerit,* which beſide the fault of fornication upon any occaſion doth diſmiſſe his wife.

Apolog.1.pro Christianis ſub initio.

What was the practice of the Greek Church, *Iuſtinus Martyr* ſheweth, how a woman being converted to Chriſtianity, having a licentious husband that lived an uncleane and libidinous life, when ſhe could by no meanes reclaime him, ſent him a libell of divorce, &c. It ſeemeth the manner then was to be ſeparated for no other cauſe but for fornication.

Lib.de Monogamia.

Tertullian ſheweth the like in the Africane Church: *Repudiata, quæ per iram odium, & cauſas eorum injuriam & calumniam & quamlibet querelam, & anima & corpore ſeparata eſt, tenetur inimico, ne dicam, marito:* A woman repudiated, which is ſeparate in minde and body through wrath, hatred, and reproach and injurie the cauſes thereof, or any other complaint, yet is tied to her enemy, that I ſay not, her husband, &c. There could not then be a diſſolution of marriage for any of theſe cauſes or quarrels, though the parties were ſeparated in diſcontent for a while: fornication is not here named, for then the woman ſhould have beene no longer tied.

Harmon.18. ſect.p.565.

Confeſſion of Saxonie, *artic.18. Touching divorcements, this rule is moſt firmely held, that they doe ſin, who either by adultery, or by forſaking, be the firſt cauſe of diſtraction:* they allow them no diſtraction of marriage, but in theſe two caſes of adultery or defection.

Plutar.quæſt. Roman.9.14.

In the ancient Romane ſtate of long time, there was no divorce but for adultery: for *Sp. Carbilius* was the firſt, that renounced his wife for barrenneſſe: *Sulpitius Gallus* the next, becauſe he ſaw his wife with her garment cover her head: *Sempronius* the third, becauſe his wife was preſent at certaine playes.

Now concerning the marriage of Infidels, *Auguſtine* was ſometime of opinion, that the wife might be diſmiſſed for infidelity, or ſpirituall fornication: but he revoketh and retracteth that opinion, *Lib. retract.1.cap.19.* For elſewhere he flatly concludeth thus: *Apoſtolus non permittit mulierem à viro non fornicante diſcedere:* The Apoſtle permitteth not a woman at all to depart from her husband, if he commit not fornication: *De adult.conjug.1.7.*

And yet further, to make this matter more plaine, we acknowledge no other cauſe of lawfull divorce in marriage but that onely, which is preſcribed in the Goſpell, namely, for adultery or fornication, *Matth.5.32.* and 19.9. There is notwithſtanding another cauſe whereby the marriage knot may bee diſſolved, though not for fornication: as when one of the parties doth wilfully renounce, leave and forſake the other upon no juſt cauſe, but either of lightneſſe or for divers religion, as when an Infidell forſaketh a Chriſtian; a Papiſt, a Proteſtant; an heretike, a true profeſſor; or upon any other unlawfull or unjuſt cauſe: for the Apoſtle ſaith plainly, *A brother or ſiſter is not in ſubjection in ſuch things*, 1 *Cor.* 7.15. that is, is freed from the yoke or bond of marriage.

1 Cor.7.15.

Firſt, it is plaine that the Apoſtle is ſo to be underſtood in this place: for the word which he uſeth is, οὐ δεδούλωται, is no longer a ſervant, or in ſubjection: which is to be taken in the ſame ſenſe, as if hee ſhould ſay, οὐ δέδεται, he or ſhe is no longer bound or tied: which word the Apoſtle uſeth *verſ.* 39. And againe, the Apoſtle hath relation here to the fourth verſe, where he ſaith, *The wife*, οὐκ ἐξουσιάζει, *hath no power of her owne body*, and the husband likewiſe: But now, ſaith hee, the Infidell partie having wilfully ſeparated himſelfe, οὐ δεδούλωται, the innocent partie is no longer in ſubjection, that is, ἐξουσιάζει, hath now power over his owne body: and is now become, ἐλευθέρα, free, exempt from the marriage knot or bond, in which ſenſe the Apoſtle uſed the word, *verſ.* 39.

Whether in caſe of deſertion, the partie forſaken be free.

Secondly, wee muſt know what kinde of deſertion it is, that cauſeth a diſſolution of marriage, and in what manner. Firſt, it muſt bee *malitioſa deſertio*, a malicious departure without any juſt cauſe: But when as the husband is abſent by conſent about neceſſarie affaires, as the Merchant beyond the ſeas: or is imployed in ſome weightie buſineſſe, as in warfare, in ambaſſage, or ſuch like: or is violently detained in priſon or captivitie amongſt the Turks, or elſewhere: In theſe and the like caſes the wife is bound to wait and expect the returne of her husband, unleſſe ſhee be otherwiſe advertiſed of his death: According to the decree of the Trullane Synod, *can.* 93. *Militum uxores quæ non expectant viri peregrinantis reditum, ſed alteri nupſerint, antequam certa ſint de morte, mœchantur*: Souldiours wives which doe not expect their husbands returne, being in travell, but doe marrie others, before they be certaine of their death, doe commit adulterie. Secondly, the innocent partie muſt uſe all meanes to reconcile, reclaime, and bring home againe the wilfull and obſtinate partie ſo departing, if it be poſſible. Thirdly, if hee continue in his obſtinacie, and depart, having no purpoſe to returne, the matter muſt be brought before the Judge or Magiſtrate in ſuch caſes: who after publike citation of the obſtinate partie, and certaine knowledge that hee refuſeth wilfully to appeare being cited, and is not otherwiſe letted to come, may with mature deliberation pronounce the innocent partie free and at libertie to marrie, according to S. *Pauls* rule, *A brother or ſiſter is not bound in ſuch things.*

Thirdly, neither is S. *Paul* contrarie to our Saviour Chriſt, who alloweth no divorce but onely for fornication: for that is a divers caſe from this, whereof S. *Paul* treateth: And there is great difference betweene lawfull divorce, and unlawfull and wilfull deſertion: for there the innocent partie firſt claimeth the privilege of ſeparation: here the guiltie partie firſt ſeparateth himſelfe; there divorce is ſued and required: here the innocent partie ſeeketh no divorce, but ſeeketh all meanes of reconciliation: ſo that properly the ſetting free the innocent partie in this caſe, cannot bee called a divorce. Chriſt therefore ſpeaketh of lawfull divorce, not of everie diſſolution of marriage: for then mention ſhould have beene made in that place of naturall death and departure, which is confeſſed by all to be a diſſolution and breaking off of marriage.

Thus have I ſhewed mine opinion with *Beza* and others concerning this point: herein further as in all the reſt, referring my ſelfe to the determination of our Church, and the judgement of our learned brethren, *Beza.* 1 *Cor.* 7. *verſ.* 15: *Hemingius. Tileman. Heſhuſ. Luther. de captiv. Babylon. cap. de Matrimon. Melanct. loc. theolog. tit. de conjug. Calvin. in* 19. *Matth.* So alſo the confeſſion of Saxony, artic. 18. *And Paul ſpeaketh after the ſame manner in the caſe of forſaking*: that is, that the partie forſaken is ſet free.

We have alſo the conſent of a Councell: *Concil. Lateranenſ. part.* 50. *cap.* 23. wee finde this decree: A certaine man for the ſpace of ten yeeres was abſent from his wife, the woman came and complained that ſhe could no longer expect his returne, then it followeth thus: *Epiſcopus ſicut vir providus, parentibus ſuis mandavit, ut pro eo mitterent, & ipſum ad propria revocarent. Cumque elapſo longo temporis ſpatio, vir ad propria non remearet: Epiſcopus in conſpectu Eccleſiæ inter eos divortii ſententiam promulgavit, & mulieri, ut alium virum duceret plenariam facultatem indulſit*: The Biſhop as a provident man did enjoyne their parents to ſend for him and call him home: And after a long time, when he came not, the Biſhop in the ſight of the Congregation did pronounce the ſentence of divorce betweene them, and gave the woman libertie to marrie another. Which ſentence of the Biſhop was approved of the whole Councell. The ſame Canon, ſee *Decret. Gregor. lib.* 4. *tit.* 17. *c.* 8.

Further evidence alſo wee have for marriage in the caſe of wilfull deſertion: *Ambroſ. in* 7. 1. *ad Corinth.* upon theſe words, *a brother or ſiſter is not in ſubjection, &c. Non debetur reverentia conjugii ei, qui horret authorem conjugii, &c.* The reverence of marriage is not due to him, which abhorreth the author of marriage, &c. *Ac per hoc non eſt peccatum ei qui dimittitur propter Deum, &c.* And ſo it is no ſinne unto him, which is diſmiſſed for Gods cauſe, if he marrie another.

Cod. lib. 5. *tit.* 1. *leg.* 2. *Conſtant. Sponſa poſt biennium, &c.* The ſpouſe after two yeere expecting the returne of her husband may marrie another: *Tit.* 27. *leg.* 2. *Poſt triennium*, after three yeeres ſhee may marrie: *Leg.* 7. *Poſt quadriennium*, after foure yeeres, if ſhee heare no newes of her husband. If the Law give the libertie, when the husband is abſent upon other occaſion, and ſuppoſed to be dead, much more in the caſe of voluntarie deſertion.

Likewiſe decreeth the Canon Law, *Cauſ.28. q.1. c.4. Vxor ſine ulla culpa relinquitur, &c.* The wife is left without any fault at all, if ſhe refuſe to dwell with a Chriſtian husband.

Ibid. qu.2.c.2. Greg. Infidelis diſcedens, &c. An Infidell departing ſinneth againſt God, and the faith of matrimony is not to be kept with him.

Decret. Greg. lib.4. tit.19. c.7. Qui relinquitur ad ſecunda ſi voluerit, vota tranſibit: He or ſhe that is forſaken, may if ſhe will, goe unto ſecond marriage.

The Papiſts themſelves allow the partie forſaken to marrie againe; but the difference betweene us is this: firſt, they affirme that where the one partie is an Infidell, the marriage is diſſolved, whether
1 Cor.7.13. the unbeleeving partie will remaine or not, contrarie to the Apoſtle, 1 *Cor.7.13. If hee bee content to dwell with her, let her not forſake him.* Secondly, they hold this to bee deſertion onely, where the one partie is an Infidell: and in this caſe of infidelitie onely matrimony upon deſertion to bee diſſolved: whereas if there be a wilfull deſertion of the one partie, the caſe is all one, whether hee be a profeſſed Infidell or not: for he that is careleſſe of his wife and family, by S. *Pauls* rule, *is worſe than an Infidell,*
1 Tim.5.8. 1 *Timoth.*[illegible]8.

The ſecond part, Whether it be lawfull to marrie after divorcement for adulterie.

The Papiſts.

84. Error. FOr adulterie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.19. ſect.4.* So the Doway Collegials. *Annot. Deuter.24. v.1.* no, not the innocent partie may marrie againe: for the marriage knot is not diſſolved becauſe of adulterie, *Concil. Tridem. ſeſſ.24. can.7.*

Mark.10.11. *Argum.1. Mark.10.11. Whoſoever ſhall put away his wife and marrie another, committeth adulterie*
Luk.16,18. *againſt her.* Likewiſe, *Luk.16.18. Ergo,* it is not lawfull to marrie againe at all after the wife bee put away, *Bellarm. c.16. argum.2.*

Anſw. Saint *Marke* and *Luke* muſt be expounded by Saint *Matthew,* who ſaith, *Whoſoever ſhall put away his wife, except it be for fornication, and marrie another, committeth adulterie:* whereupon it followeth, that not everie one which putteth away his wife and marrieth another, committeth adulterie; wherefore the other Evangeliſts muſt be underſtood to ſpeake of their ordinarie and common occaſions, ſuch as were uſuall among the Jewes, for the which men did uſe to put away their wives, and not to include in their generall ſentence, this exception of fornication; for then the Evangeliſts ſhould be contrarie each to other.

Bellar. 1 When *Marke* did write his Goſpell at Rome, is it like that hee would ſend the Romans to *Matthew* for an expoſition thereof? 2 It followeth not, *whoſoever putteth away, &c. except for fornication, and marrieth againe, committeth adulterie: Ergo,* he that putteth his wife away for fornication, &c. doth not commit adulterie: and that for divers reaſons, *Bellar. ibid.*

Contra. Firſt, the Apoſtles and Evangeliſts living, who did write, and preach the Goſpell, they needed not to ſend one to another to know the ſenſe, themſelves being directed of the Spirit: but now the beſt direction we have, is to expound the Scripture by it ſelfe, and to make it accord together. Secondly, this exception εἰ μὴ, *unleſſe,* or *except,* doth alwayes inferre the contrarie to that which is affir-
Luk.17.18. med: as *Luk.17.18. There are none found to returne to give God praiſe, ſave this ſtranger: Ergo,* this
Matth.5.20. ſtranger did returne to praiſe God. Likewiſe *Matth.5.20. Except your righteouſneſſe exceed the righteouſneſſe of the Scribes, &c. ye ſhall not enter into the kingdome of heaven: Ergo,* if it did exceed, &c. they ſhould enter: After the ſame manner, If whoſoever doe put away his wife, &c. except for fornication, doe commit adulterie: then hee that for fornication doth put away and marrie againe, doth not, &c. As for the reaſons alleaged to the contrarie, they ſhall be examined in the anſwers to our arguments. Thirdly, if they underſtand *Marke* and *Luke* thus generally without exception, then it ſhall not be lawfull at all to *diſmiſſe for fornication. Bellarm.* anſwereth, that this may be proved out of Saint *Matth.c.5.v.32. Whoſoever ſhall put away his wife, except for fornication: Ergo,* for fornication it is lawfull to diſmiſſe. *Contra.* 1. Doth not hee now ſend us for the underſtanding of *Marke* and *Luke,* to *Matthew?* 2 And doth not he himſelfe conclude the contrarie upon the exception? thus he offendeth againſt his owne rules, and alloweth that in his owne argument, which he miſliketh in ours.

Matth.5.32. *Argum.2. Matth.5.32. Whoſoever ſhall marrie her that is divorced, committeth adulterie:* This muſt be underſtood generally, without the exception of fornication; for if it be lawfull to marrie an adultereſſe that is divorced for adulterie, and not the innocent partie that is diſmiſſed, but not for adulterie, then ſhould the caſe of the adultereſſe be better than of the other: *Bellar. c.16. arg.1.*

Anſ. The adultereſſe is not ſtraightway to be admitted to ſecond marriage, but it is fit that ſome reſtraint ſhould be made in the diſcretion of the Magiſtrate, leſt it might be made an uſuall practice for incontinent perſons to get them new mates: therefore in this behalfe the adultereſſe caſe is not ſo good. 2 The innocent perſons caſe is much better, becauſe ſhee is free from ſo great a ſinne as the
1 Cor.7.11. adultereſſe is guiltie of. 3 The innocent partie may be reconciled to her firſt husband: 1 *Cor.7.11.* which is better than to have a new husband. 4 If ſhee cannot bee reconciled, if the froward partie fall into the ſinne of incontinencie, as hee is moſt like in this caſe (refuſing the company of an honeſt wife)

wife) to be given over, then hath the innocent partie the ſame remedy, with much better conditions than the other. 5 Neither doth the argument follow, as it may appeare by this inſtance: Your penance you call the ſecond table after ſhipwracke: ſhe that ſinneth not needs not this remedy, the adulteresſe is admitted to it; is the adulteresſe therefore the better becauſe of this ſecond table? no more is ſhe for her ſecond husband. 6 Wherefore the exception in the firſt clauſe of the ſentence, ***except it be for fornication***, muſt be ſupplyed alſo in the latter, as it is evident ***Matth.19.5.*** where the exception is joyned to both members of the ſentence, both of ***diſmiſſion***, and ***marrying againe.*** Matth.19.5.

Argum. 3. ***Rom.7.2.*** The woman is bound by the law to her husband, ſo long as hee liveth: nothing but death diſſolveth the bond betweene man and wife: therefore not lawfull to marrie againe after divorce, ***Rhemiſt. ibid.*** This place is alſo urged by the Doway Collegials: ***Annot. Deutr. 24. verſ. 1.*** Rom.7.2.

Anſw. 1. Saint ***Paul*** muſt be expounded by our Saviour Chriſt, who maketh exception of fornication, ***Matth.5.*** Matth.5.32.

2 Neither doth S. ***Paul*** deny, that marriage may be diſſolved while they live, without breaking of wedlocke: but that although the knot hold during their life, yet by death it is diſſolved. Againe, S. ***Paul*** having no occaſion to intreat of divorce, ſpeaketh of marriage as it ſtandeth whole and ſound by the ordinance of God, that if a woman joyne her ſelfe to another man, her former wedlocke being not lawfully diſſolved, ſhe is a wedlocke breaker.

3 Therefore the Apoſtle ſaith, ***Quæ ſub viro eſt mulier***, the woman that is in ſubjection to the man: But ſo is not a woman divorced and ſeparated, any longer in ſubjection to her husband: therefore of ſuch an one the Apoſtle ſpeaketh not.

4 Laſtly, we muſt conſider the ſcope of the place, and how the Apoſtle applyeth this ſimilitude: As ***verſ.*** 4. hee ſaith, that the Law being dead by the comming of Chriſt, wee are freed from it, from henceforth to live unto him; as the woman is free after the death of her husband to marrie to another: ſo that the Apoſtle ſpeaketh not of the continuance of the bond of wedlocke untill death, but of the diſſolution thereof after death: which onely ſerveth for his preſent purpoſe. And thus alſo is that other place to be expounded, 1 ***Cor.7.39.*** where the Apoſtle ſheweth, that although marriage remaine firme and ſure untill death, yet then it is diſſolved: To this effect alſo anſwereth ***Cajetanus*** a learned Papiſt. 1 Cor.7.39.

Argum. 4. 1 ***Cor.7.11.*** If ſhe depart, let her remaine unmarried, or be reconciled: ***Ergo***, the parties ſeparated for fornication may not marrie againe, ***Rhemiſt.*** 1 Cor.7.11.

Anſw. S. ***Paul*** ſpeaketh of other ſeparations which are cauſed by diſſentions in marriage, and not of divorce for adulterie: for he ſaith, 1 ***If ſhe depart***; not, ***If ſhe be put away***: 2 Neither was it ſo uſuall a thing for reconciliation to be ſought after ſolemne divorce. 3 Againe, hee ſaith, ***Let not the woman depart***, as being in her choice, whether ſhe would depart or not: but in the caſe of fornication ſhe was to depart, or rather be put away, whether ſhe would or not. Neither would S. ***Paul*** have ſiid in caſe of divoce, ***let her not depart***, ſeeing the Goſpell granteth a ſeparation to bee made between the man and the wife in ſuch caſes.

Bellarmine anſwereth, 1 That the Apoſtle in the firſt place, ***v.*** 10. ***Let not the wife depart from her husband***, ſpeaketh of unlawfull and unjuſt departure. In the next ***v.*** 11. ***But if ſhee depart, let her remaine unmarried***, or be reconciled, hee ſpeaketh of lawfull departure for fornication. 2 If the Apoſtle had ſpoken of any unlawfull or unjuſt departure, he would not have put it to the womans choice, whether to bee reconciled or not; but ſimply have enjoyned her to bee reconciled: ***c.16. reſp. ad arg.4.***

Contra. Firſt, the ſame kinde of departure is underſtood in both places: 1 Becauſe they make but one full ſentence, and theſe words, ἐὰν δὲ, ***quod ſi***, but if, have relation to the other, and ſhew a coherence of the ſenſe: 2 And againe, the ſame word χωρίζω is uſed in both verſes, ſhewing one and the ſame kinde of ſeparation.

Secondly, 1 The Apoſtle doth put it to the womans choice to bee reconciled or not, but by this meanes denying libertie of marriage doth drive her to ſeeke reconciliation, and ſaith thus much in effect: that if ſhe did not reconcile her ſelfe, ſhe ſhould remaine unmarried: 2 For otherwiſe it was not in the caſe of diſmiſſion for adulterie in the offenders power to be reconciled, but in the innocent partie to receive her to reconciliation: but here it is in the power of the guiltie partie to reconcile her ſelfe: therefore it was for other offences beſide fornication.

Argum. 5. If marriage ſhould bee granted after divorce, theſe inconveniences would follow. Firſt, the children ſhould be evill provided for, that are conſtrained to live under a ſtepfather, or ſtepmother. Secondly, by this meanes the married parties being diſcontented, would ſeeke occaſions and picke quarrels one to another, that they may be divorced and marrie againe.

Thirdly, if the marriage be utterly diſſolved, then the guiltie partie is either to marrie againe, or not to marrie: if the firſt, they of purpoſe may commit adulterie, that they marrie where they liſt: if ſecond, what reaſon is there to reſtraine the weaker partie of the remedy? ***Bellarm. c.16.***

Contra. Firſt, 1 The ſame danger will bee to the children, upon ſecond marriage after death, as well as after divorce, to endure ſtepfathers or ſtepmothers; ſhall therefore all ſecond marriage for this be reſtrained? 2 If the innocent partie having not the gift of continencie, ſhould be forced to keepe an adultereſſe ſtill, there would enſue a greater inconvenience, the father being uncertaine of his children.

Secondly, 1 As it may be feared, leſt divorces ſhould be procured and ſought, where a way is open to ſecond marriage; ſo if the way were ſhut up, a greater matter would be feared; leſt where by divorce they cannot help themſelves to new wives, they ſhould practiſe by other meanes one to take away another. 2 Againe, where divorce is by pretence or conſent, to pleaſe their owne luſt, the Magiſtrate in his diſcretion hath power to moderate and overrule ſuch inordinate practices. 3 But where Chriſt hath granted a libertie, the wiſdome of man muſt not controll it, but leave the ſucceſſe to Gods providence.

Thirdly, 1 As the guiltie partie by *Moſes* Law was to die for adulterie, ſo now alſo; if ſome grievous mulct be laid upon the offender, according to the nature of the offence, they would have ſmall liſt to practiſe by adulterie. 2 The guiltie partie doth not ſue for divorce, but the partie grieved; and therefore if there be offence willingly committed, yet the innocent partie may expect amendment and reconciliation, without whoſe conſent and liking divorce is not to bee granted. 3 Some have thought that the guiltie partie ſhould not take benefit at all of ſecond marriage, as *Luther, Eraſmus*: ſome otherwiſe, as *Melanct. in annot. ad c. 5. Matth.* Howſoever, he or ſhe is not ſo eaſily to be admitted to it, but with due puniſhment and rebuke before, and the mature advice and diſcretion of the Magiſtrate: but for ever to barre the incontinent partie of the remedie, would be occaſion of further ſinne: and if the innocent partie doe marrie againe, the bond of the firſt marriage is diſſolved, and both parties are ſet free, but if the innocent partie doe not goe unto ſecond marriage, it is not fit the offender ſhould have that libertie at all: and if the innocent partie be admitted to ſecond marriage, where there is no hope of reconciliation, which firſt ought by all meanes to bee attempted, yet the offender ſhould not ſuddenly, nor without condigne puniſhment before inflicted, bee allowed that libertie.

Whether the guiltie partie may have the like libertie as the innocent.

The Proteſtants.

For no other cauſe in the world, but onely for fornication, may there be either a finall ſeparation, or cleane diſſolution of marriage by way of divorce: But for that cauſe our Saviour hath granted libertie, both to diſſolve matrimony, and to marrie againe.

Math. 5. 32.
Math. 19. 9.

Argum. Matth. 5. 32. *Whoſoever putteth away his wife (except it bee for fornication) committeth adulterie: Ergo,* for fornication it is lawfull for a man to diſmiſſe his wife. Likewiſe *Matth.* 19. 9. *Whoſoever ſhall put away his wife, except it be for whoredome, and marrie another, committeth adulterie: Ergo,* for adulterie it is lawfull for the man both to put away and renounce his wife; and the wife likewiſe her husband (for there is the like reaſon for both) and for them to marrie againe. This libertie granted by our Saviour Chriſt, by no humane law can be reſtrained or cut off.

This place troubleth our adverſaries verie ſore, and therefore they have found out many ſtarting holes, but all to ſmall purpoſe.

1 *Durand* thus anſwereth: That when Chriſt uttered theſe words, the Law of the Jewes was, that the adulterous woman ſhould be put to death, & ſo the husband might have libertie to marrie againe.

Contra. Bellarmine overthroweth this anſwer, 1 Becauſe Chriſt here giveth a rule not onely to the Jewes, but to all Chriſtians, not being ignorant, how that in everie nation that law of putting the adultereſſe to death, ſhould not bee in force. 2 Chriſt might as well have excepted other crimes that were puniſhed by death, as murder, and the like, that in thoſe caſes they might marrie againe, becauſe by the Law their wives were to die, as well as in the caſe of fornication. 3 Chriſt ſpeaketh of diſmiſſion: but properly the wife is not ſaid to be diſmiſſed, when ſhee is put to death: Chriſt therefore is not ſo to be underſtood.

2 *Bellarmine* therefore approveth this expoſition: *Whoſoever ſhall put away his wife (except it bee for fornication) and marrie another:* he would have the exception reſtrained to the firſt clauſe, in this ſenſe: hee that putteth away his wife, which is not lawfull to doe but for fornication: ſo that the crime of fornication maketh it lawfull to diſmiſſe, but not after diſmiſſion to marrie againe.

Contra. 1. This expoſition is contrarie to the Jeſuite, for he alloweth a ſeparation of matrimony in other caſes, as of hereſie, infidelitie, vow of continencie: but here he ſaith, that onely ſeparation and diſmiſſion is to be made in the caſe of fornication. 2 This anſwer of Chriſt had not beene ſufficient, if he had ſpoken onely of divorce, and not of libertie to marrie againe: for the Phariſies moved the queſtion concerning the manner of divorce permitted by *Moſes* Law, after the which is was lawfull for them to marrie againe: And therefore it was expected that our Saviour ſhould anſwer to both theſe points; both in what caſes they might diſmiſſe their wives, and marrie againe. 3 The ſentence cannot ſtand in any good ſenſe, unleſſe it be read wholly together: unleſſe you will ſay, that hee which putteth away his wife onely, committeth adulterie: he may cauſe her to commit adulterie, as the Evangeliſt hath in another place, *Matth.* 5. 32. but commit adulterie he doth not, unleſſe he marrie another: ſo that this muſt needs be the ſenſe, he that putteth away his wife and marrieth another, unleſſe it be in the caſe of fornication, committeth adulterie.

3 *Bellarmine* further anſwereth with *Auguſtine*, that theſe words *(except it bee for fornication)* are onely negatively to bee taken in this ſenſe: that hee which putteth away his wife, and marrieth, where there is no fornication, ſinneth: but he determineth not of the affirmative part, where there is

fornication, whether the partie in marrying againe ſin or not: ſo that it followeth not, he that marrieth againe, his wife being put away without fornication, ſinneth: *Ergo*, he that marrieth, his wife being diſmiſſed for fornication, ſinneth not: it may be a leſſe ſin, or not ſo grievous a kinde of adulterie, but it followeth not, that it is not at all: *Bellarm. cap. 17. reſp. ad object. 3.*

Cont. 1. This anſwer had beene more ſufficient than the other: for Chriſt in not determining their queſtion ſhould have left them in ſuſpence, and uncertaine what to doe: whereas Chriſts anſwers uſe to bee moſt full. 2 If as well hee committeth adulterie that marrieth upon divorce for fornication, as hee that marrieth where there is no fornication, then our Saviour Chriſts exception is needleſſe: he might have ſaid in generall termes, that whoſoever putteth away his wife, and marrieth another, excepting no cauſe, committeth adulterie. And ſo indeed S. *Marke* and S. *Luke* ſet downe this ſpeech in generall words: who are to bee expounded by *Matthew*, leſt they ſhould ſeeme contrarie one to the other. But farre be it from us to thinke, that Chriſt uſed any needleſſe or unneceſſarie word. 3 This word of exception, *εἰ μὴ*, *niſi*, unleſſe, or except, in Scripture is uſed to ſignifie a contrarie diſpoſition in that which is excepted to that which is ſet downe, ſo that if the one be affirmed, the other is denied: as 1 *King.* 3.18. *None was in the houſe except we twaine*: they two therefore were, other were not: *Luk.* 13.3. *Except yee repent, yee ſhall periſh*: *Ergo*, if you doe repent, you ſhall not periſh: *Luk.* 17.18. *None are found to returne to praiſe God, εἰ μὴ, except this ſtranger*: therefore this ſtranger did returne. So where Chriſt ſaith, *Who ſo putteth away his wife, except it be for fornication, and marrieth another, committeth adulterie*; We inferre negatively, that hee doth not commit adulterie, who putteth away, and marrieth, where there is fornication. Thus for all their ſhifting evaſions the truth cannot be obſcured.

1 King. 3.18.
Luk. 13.3.
Luk. 17.18.

Argum. 2. Saint *Paul* ſaith, *Let everie man have his wife, and everie woman her husband, for avoyding of fornication, and it is better to marrie than to burne.* Wherefore it is lawfull, the firſt marriage according to the word of God being broken, both for men and women to uſe the remedy againſt incontinencie, and to be married againe: for he ſpeaketh generally of all. To this purpoſe *Hierome* thus excuſeth the marriage of *Fabiola*, *Repudiato marito, &c.* Her firſt husband being refuſed: *Melius eſt (inquit Apoſtolus) nubere, quàm uri*: The Apoſtle ſaith, It is better to marrie than burne: ſhee was young, and could not keepe her widdowhood, and therefore thought it better to confeſſe her infirmitie, and to enter into a ſhadow of marriage, than under the ſhew of ſingle life to play the harlot: *ad Oceanum.*

Argum. 3. If after divorce for adulterie no marriage ſhould bee lawfull, then the innocent partie ſhould bee puniſhed without his fault: and beſide, hee not having the gift of continencie, and being denied the remedy, either ſhall live in continuall burning, or elſe be tempted to fall into adulterie: ſo it had beene better for no divorce at all to be granted, than upon divorce no marriage: *Object. Kemnitii.*

Bellarm. 1. The guiltie partie may be reconciled againe, and ſo be retained ſtill. 3 Or if that bee not expedient, the remedy of continencie is ready for all thoſe that will ſue for it, and aske it at Gods hands. 3 And in this caſe the innocent partie muſt endevour to containe, as in the long abſence or ſickneſſe of the wife: *B. c.* 17. *reſponſ. ad object.* 2.

Cont. 1. For the partie that offendeth upon his or her repentance to be received againe; we deny not, but to bee a verie charitable, and ſimply the beſt courſe: but all the matter is, when as there is no hope of amendment, ſhall a man retaine a ſerpent ſtill in his boſome? 2 The gift of Continencie is not given to everie man: for 1 Our Saviour ſaith, *Matth.* 19.11. *All cannot receive this thing, ſave they to whom it is given*: It is not then given to all, for then all might receive it, which is here denied. 2 And the Apoſtle ſaith further, 1 *Cor.* 7.7. *Everie man hath his proper gift of God, one after this manner, another after that.* But if everie man may have the gift of continencie, it is no proper but a common gift. 3 Where Gods hand is upon either partie, as by long ſickneſſe, or by neceſſitie of involuntarie abſence, as in captivitie, there being no other remedy left, God will not deny the neceſſarie gift: but where there is an ordinarie remedy by marriage, we muſt not flie to the extraordinarie gift, which were to tempt God: as *Peter* leaped out of the ſhip to walke upon the water, and began to ſinke; ſo they which leave the ordinarie meane, truſting to extraordinarie helpe, may be deceived. 4 If continencie were ſuch an eaſie & uſuall remedy upon divorce; why did Pope *Gregorie* 3. give this libertie, *Cauſ.* 32. *qu.* 7. *c.* 18. that if a woman, by reaſon of her infirmitie, bee not able to render her due, the man, *qui ſe continere non poterit nubat*, which cannot containe himſelfe may marrie? And *ibid. c.* 24. If a man lye with his ſtepmother, *Vir ejus poteſt aliam accipere, ſi ſe continere non poteſt*: Her husband may take another if hee cannot containe. It is evident by theſe Canons, that everie man cannot containe, and that marriage after lawfull divorce, is the next and beſt remedy againſt incontinencie.

Whether everie one may have the gift of continencie.
Matth. 19.11.
1 Cor. 7.7.

Argum. 4. If upon lawfull divorce marriage were not lawfull, then the Law of divorce ſhould be altogether ſuperfluous and unneceſſarie; neither ſhould Chriſt have provided as good a remedy in this caſe, as *Moſes* did, by whoſe Law the adultereſſe was to dye, and ſo the innocent partie at libertie to marrie againe. But none of Chriſts precepts are unneceſſarie or ſuperfluous: *Ergo.*

Bellarm. Yes, divorce is to great purpoſe, though it be not free to marrie afterward: for otherwiſe the innocent partie ſhould be conſtrained to the great danger of his ſoule, ſometime to live with an heretike, &c. *Bellarm. c.* 17. *reſp. ad object.* 2.

Contra. 1. Separation for hereſie is not lawfull, but onely for adulterie, and therefore this inſtance is impertinent. 2 The innocent partie may ſequeſter or ſeparate himſelfe of his owne accord from the guiltie partie, though there were no publike law of divorce, as *Bellarmine* confeſſeth, *Divortium quoad thorum propria authoritate fieri poſſe:* That divorce from the bed may bee done by a mans owne authoritie: *c.14. obſervat.2.* and by this private ſeparation all thoſe pretended dangers may be avoyded.

Argum. 5. This objection was made in *Auguſtines* time, *Lib.2. de adulter. conjug. c.16. Cogentur mariti adulteras occidere, &c.* If marriage after divorce be adulterie, then the husbands ſhall be urged to conſpire againſt their wives, to take them out of the way, that they may marrie againe.

Auguſtine anſwereth: 1 The ſame inconvenience may follow, when as the wife is ſeparated for any other cauſe than adulterie, that ſome may practiſe againſt the life of their husbands in this caſe alſo, to marrie their wives. 2 Another inconvenience may be feared on the other ſide, that men will firſt diſmiſſe their wives to cauſe them to fall into adulterie, that they may have new, *Auguſtin. ibid.*

Contra. 1. No ſeparation is to bee granted but for adulterie, and therefore in ſuch unlawfull ſeparations, no ſuch danger can bee feared, but when the ſeperation is lawfull and marriage unlawfull. 2 To practiſe againſt a womans chaſtitie, is not ſo great a ſinne as to practiſe againſt her life: This may follow upon the denying of marriage, the other upon granting. *Auguſtine* ſaith, as hee is alleaged, *cauſ.33. qu.2. c.9. Si facturus eſt, quod non licet, jam faciat adulterium, & non faciat homicidium, &c.* If a man muſt needs doe that which is not lawfull, let him commit adulterie rather than murder, and marrie another while his wife liveth, rather than ſhed bloud: this inconvenience then is worſe than the other. 3 Where inconveniences are like to enſue on both ſides, the leſſe is to be taken, and rather that rule to be followed which is more conſonant to the Goſpell, as this is to marrie after lawfull divorce.

De fide & oper. cap.19. tom.4.

Auguſtine ſaith, that he which putteth away his wife for adulterie, and marrieth another, *Non eſt æquandus ei*, is not in the ſame caſe with him, which for any other cauſe putteth away and marrieth againe. But if it be as lawfull for other cauſes to be divorced, as for hereſie and infidelitie, as the Jeſuite telleth us, there ſhould be no difference made betweene the ſecond marriage of the one and the other. *Auguſtine* in the ſame place, though he be elſewhere reſolute againſt marriage after divorce, yet granteth that it is not plaine out of Scripture, whether he be an adulterer that marrieth againe after divorce for adulterie: *Sed quantum exiſtimo, venialiter ibi quiſque fallitur:* But as I thinke, we are everie one of us herein deceived: And, *de fide & operib. c.20.* he doubteth, whether he be an adulterer which marrieth another wife, the firſt being put away for adulterie.

I end this point, better allowing *Pollentius* judgement for this matter, than *Auguſtines*, betweene whom there is much diſcourſed of both ſides: *Si mulier à viro non fornicante diſceſſerit, non ei licere alteri nubere propter præceptum: ſi autem à fornicante, non ei expedire propter opprobrium:* If a woman depart from her husband being no adulterer, it is not lawfull to marrie another becauſe of the Commandement: but if he be an adulterer, it is lawfull to marrie, but not expedient alwayes, becauſe of the ſhame and reproach, *Ad Pollent. lib.1. c.6.*

We have alſo further evidence of antiquitie: *Venetic. Concil. can.2. Eos qui relictis uxoribus ſuis, ſicut in Evangelio dicitur, excepta cauſa fornicationis, ſeu adulterii probatione, alias duxerint, ſtatuimus à communione arcendos:* They which leaving their wives, unleſſe it be for fornication, and adulterie manifeſtly proved, and marrie another, we decree to be put from the Communion. It followeth then, that if adulterie be proved, they may relinquiſh their wives, and marrie other.

Concil. Vormatienſ. can.63. Si quis cum matre & filia in adulterio manſit, & poſtea ille vir mulierem acceperit, dimittat eam, &c. illa vero mulier, quam reliquerit, accipiat virum: If any hath continued in adulterie with the mother and the daughter, and after hee taketh a wife, let him diſmiſſe her, and have no wife ſo long as he liveth, but the woman ſo diſmiſſed may take an husband: Likewiſe if the mother and daughter did commit this ſin ignorantly, they may keepe their husbands: if wittingly, one knowing of another, *dimittant maritos*, they ſhall diſmiſſe their husbands, *illarum verò viri accipiant mulieres:* but their husbands may take other women to their wives. This Councell giveth libertie to the innocent partie to marrie after divorce. But *Bellarmine* confeſſeth, *Libertatem divortium faciendi ob crimen, parem eſſe viro & uxori:* That the libertie to make divorce for adulterie, is alike to the man and wife: *De matrimon. lib.1. c.14. Ergo*, they may both marrie after divoce for adulterie.

Lateranenſ. part.50. cap.46. Mulieres licita aliqua cauſa à viris ſeparata poſt annum expletum accipiant alium virum, ſimiliter vir uxorem: Women ſeparate from their husbands lawfully, after a yeere may take other husbands, and their husbands other wives.

Lateranenſ. part.6. cap.21. Vrbanus decreed thus: *Si quis pendente lite matrimoniali aliam acceperit, & poſtea inter ipſum & primam divortium fuerit celebratum, poterit cum ſecunda remanere:* If any man, while the ſuit dependeth about marriage betweene him and his wife, doe marrie another, and afterward ſentence of divorce be pronounced betweene him and the firſt, he may upon ſufficient penance remaine with the ſecond. *Synod. Florentin. ſeſſ.25. Græci matrimonia ſeparant, in quo diſſident à Latinis:* The Grecians doe uſe to ſeparate matrimony, wherein they diſſent from the Latines: but the Latines ſeparate marriage onely, *quoad thorum*, not *quoad vinculum*, they diſſolve the uſe of marriage, not the bond: *Ergo*, the Greek Church diſſenting from them, diſſolveth the whole, both the uſe of marriage and the knot. And thus far of this queſtion of marriage after divorce: which we ſee hath beene practiſed in times paſt of the Church, and approved of antiquity.

Yet we have further evidence, S. *Ambroſe in* 7. 1. *ad Corinth.* thus writeth, the Apoſtle ſaying, *Let not the man put away his wife*, doth not adde as before of the woman, *let him ſo remaine, Quia viro licet ducere uxorem, ſi dimiſerit uxorem peccantem*: Becauſe it is lawfull for the man to marry a wife, having diſmiſſed the firſt for her offence: here the man in *Ambroſe* judgement is permitted to marry after divorce: but there is the ſame reaſon and liberty both of the man and wife in this caſe: as their owne law ſaith: *Vna erit lex per omnia & viro & fœmina:* There ſhall be one law altogether for the man and the wife, *Cauſ.* 29. *qu.* 2. *Ergo*, it is lawfull for both.

Cod. lib. 5. *tit.* 17. *leg.* 8. *Theodoſ. Vxorem ſi velit, ſtatim ducere definimus:* We doe define, that he may ſtraightway marry a wife, which putteth away the firſt, for cauſes there expreſſed.

Lib. 9. *tit.* 9. *leg.* 2. *Crimen lenocinii incurrunt, &c.* They incurre the crime of Bawdes, that retaine a wife ſtill in marriage deprehended in adultery: and *leg.* 3. *Diſſolutio matrimonii:* Utter diſſolution of marriage is granted upon the detecting of that crime.

And 1 Further what was the practice of the Greek Church, beſide the foreſaid imperiall lawes, may appeare by that report, which *Iuſtinus* maketh of a Chriſtian woman, which gave a bill of *repudium*, to her adulterous husband: now, where there is *repudium*, there is an utter diſſolution of marriage, as *Bellarmine* himſelfe diſtinguiſheth betweene *divortium*, and *repudium*: ſee before, *error* 82. *Epiphanius* ſaith: *Qui non potuit una mortua contentus eſſe, ob aliquam cauſam, ſcortationem aut ſeparatione ob aliquam malam cauſam facta, cum divina Scriptura non accuſat, ſi vir ſecunda conjungatur uxori, &c.* He that cannot be content with one wife being dead, if ſeparation being made for whoredome, or any other evill cauſe, the man marry a ſecond wife, or the wife a ſecond husband, the Scripture doth not finde fault, &c. The Grecians at this day grant ſecond marriage in the cauſe of adultery, as *Bellarmine* confeſſeth.

Iuſtin. Apolog. *ῥεπούδιον δοῦσα.*

Lib. 2. tom. 1. hæreſ. 59.

Bellarm lib. 1. de matrim. c. 15.

2 *Tertullian* ſaith directly: *Nubere legitime poteſt repudiata:* She that is lawfully repudiate may marry. And againe, *Illicite dimiſſam pro indimiſſa ducens adulter eſt: manet enim matrimonium quod non legitime diremptum eſt:* He is an adulterer who marrieth a woman unlawfully diſmiſſed, as not diſmiſſed at all: for marriage remaineth, not lawfully diſſolved or broken off, &c. Then conſequently it may be lawfully broken off, and then it remaineth not.

Lib. de monogam.

Lib. 4. contra Marcionem.

3 The reformed Churches agree: Confeſſion of Saxonie, *artic.* 18. *The innocent party is not forbid to marry, that he may invocate God, and live holily: for ſeeing the Lord doth expreſſely ſet at libertie the innocent perſon, Matth.* 19. *when as the other party is polluted with adultery, we muſt underſtand a ſetting at libertie, not in name onely, but in deed, &c.* Wittemberg, 28. *artic. chap.* 21. *We hope that it will come to paſſe, that all good Biſhops and Princes will permit them, who by a lawfull divorce are ſeparated from their adulterous wives or husbands, to uſe that libertie of marrying againe in the Lord, which the Son of God hath granted, &c.* And concerning the judgement of our Engliſh Church, what it is, may appeare by this, that in the late act of Parliament which maketh it felonie to have two wives, ſpeciall exception is made of thoſe which marry after ſentence of divorce: and it is provided in the late Canons, *can.* 107. that in every ſentence pronounced onely for divorce and ſeparation, *à menſa & thoro*, from bed and board, a reſtraint ſhall be inſerted into the act, that the parties during each others life ſhall not marry againe, and that they ſhall put in a ſufficient caution for the performance thereof: but neither are ſuch ſecond marriages pronounced void, only the caution is forfeited, neither doth the Canon ſpeak of ſuch ſeparation, wherein the *vinculum* the bond it ſelfe is broken, as is by fornication.

Harmon. ſec. 18. p. 566.

Ibid. p. 573.

4 [a] *Eraſmus*, [b] *Cajetanus*, [c] *Catharinus* doe all agree, that marriage is lawfull after divorce for adulterie.

[a] Annot. in 7. 1. ad Corinth.

[b] In 19. Matth.

[c] Lib 5. annot. in comment. Cajetan.

Likewiſe their owne Canons thus teſtifie: *Cauſ.* 31. *qu.* 1. *c.* 6. *Licet uxorem inſidiaturam dimittere, & ſi voluerit, aliam ducere:* It is lawfull for a man to diſmiſſe a wife, laying await for her husbands life, and if he will to marry another.

Cauſ. 29. *qu.* 2. *c.* 4. *Qui ancillam duxerit uxorem, &c.* He that hath married a bond-woman, *ſi voluerit, aliam accipiat:* after he knoweth her to be a bond-woman, let him take another.

Cauſ. 32. *qu.* 7. *c.* 17. *Viro licet ducere aliam:* The man may marry another: *ibid. c.* 18. *Gregor.* 3. alloweth a man to marry againe: *Si mulier infirmitate correpta non valet debitum reddere:* If the woman taken with ſickneſſe cannot render her debt due to her husband, *ibid. c.* 19. *Illi, cujus uxor ſtuprata cum viri fratre, licita conjugia non negentur:* lawfull marriage is not to be denied to him, whoſe wife committed adultery with his brother.

Ibid. c. 24. *Si quis cum noverca*; If any man hath lien with his mother in law, *vir ejus poteſt aliam accipere*, the man may take another, if he cannot containe.

Cauſ. 33. *qu.* 1. *c.* 1. *Licet mulieri alteri nubere, ob frigiditatem viri:* The woman may marry another for the weakneſſe of her husband. *C.* 2. *Videtur mulierem ſecundas nuptias contrahere poſſe:* It ſeemeth that the woman may marry againe, ſpeaking of the ſame caſe. *C.* 33. *qu.* 2. *c.* 9. *Potius uxore vivente aliam ducat, quam humanum ſanguinem fundat:* Let a man rather marry another wife, the firſt yet living, than ſhed mans bloud.

Thus it is evident, how by their owne law and Canons, marriage is lawfull after divorce: yea, we ſee that ſome of their Popes have granted ſecond marriage upon divorce, for other cauſes than adulterie, wherein, as they preſumed, exceeding the rule limited in the Goſpell, ſo now they offend in abridging the liberty granted.

The third Queſtion, Of the degrees in marriage prohibited.

First, of the ſupputation of degrees. Secondly, whether the degrees forbidden, *Levit.* 18. may be diſpenſed with. Thirdly, whether any other degrees may by humane law be prohibited beſide thoſe.

The firſt Part, Of the ſupputation and account of degrees.

THe degrees are either of conſanguinity, which is of divers perſons comming of the ſame ſtock and bloud: or of affinity, which ariſeth of marriage, as when the kinſmen of either party that is married, are by marriage allied to the other, though not of his bloud, as *Laban* the brother of *Rebecca* was allied by marriage, as alſo by bloud unto *Iſaac*, though not ſo neerely.

In both theſe kindes of kinred there is a right line both upward and aſcending: as in conſanguity, the Father or Mother, Grandfather or Grandmother, and ſo forth: in affinity, the father in law, and mother in law, the ſtepfather, or ſtepmother: as alſo deſcending, as the ſon, the ſons ſon, the ſon in law, or daughter in law, and their ſons and daughters. There is alſo a collaterall line in conſanguinitie, as brother and ſiſter, brother and ſiſters children, uncle or aunt: in affinity, the brothers wife, ſiſters husband, the uncles wife, or aunts husband. Now our adverſaries ſet downe theſe rules to know the degrees by.

The Papiſts.

85. Error. 1 IN the right line there is ſo many degrees as perſons, except the firſt, from the which we begin the account: as in this example, *Iacob* is in the ſecond degree from *Abraham.* The firſt is excepted, becauſe it is no degree of diſtance, but the beginning of the diſtance of the reſt, *Bellarm. cap.* 26.

Abraham
Iſaac. 1.
Iacob. 2.

Anſw. We ſee no reaſon, why the firſt ſhould be left out: for, 1 Looke how many generations, ſo many degrees: but every perſon is a generation. 2 And this is the manner of account in Scripture: as *Matt.* 1. there are fourteene generations reckoned from *Abraham*, whereof *Abraham* maketh one, *Iude* 14. *Enoch* the ſeventh from *Adam*, *Adam* being the firſt himſelfe in that number. Thus the Scripture numbreth *incluſive*, not *excluſive*, incluſively comprehending alſo the number, from whom the account beginneth. And thus *Abraham* muſt be counted the firſt degree, and *Iacob*, not in the ſecond, but the third from him. The uſe of Scriprure for this matter will perſwade more, than any reaſon the Jeſuite can bring. And we ſee that in Scripture not the ſpace betweene the perſons, but the perſons themſelves are counted the degrees.

Thus the Civill law accounteth: *Cod. lib.* 6. *tit.* 16. *leg.* 2. *Dioclet. Frater aviæ:* The grandmothers brother in the fourth degree, from the grandchildren. *Filius fratris aviæ:* The ſon of the grandmothers brother, *eſt quinto gradu conſtitutus*, is ſet in the fifth degree; as by this example it may be made plaine: *Abraham* is grandfather to *Iacob*: *Iacob* then is the fourth degree from *Haran Abrahams* brother, and the fifth from *Lot Harans* ſon: ſo by this account of the Civill law, every perſon ſtandeth for a degree: *Iacob* 1. *Iſaac* 2. *Abraham* 3. *Haran* 4. *Lot* 5.

This manner of account is alſo allowed by the Canon law: *Cauſ.* 35. *qu.* 3. *c.* 2. *Calixtus: Eos conſanguineos dicimus, quos divina & imperatorum leges conſanguineos dicunt, &c.* Wee call thoſe kinſmen, or of one bloud and conſanguinity, whom the divine lawes, and the lawes of the Emperors doe ſo call.

Ibid. qu. 5. *c.* 2. *Alexander. Quia hæreditates nequeunt deferri, &c.* Becauſe inheritances cannot be conveyed but from one perſon to another, the ſecular Emperour hath provided, *in ſingulis perſonis ſingulos præſidere gradus*, that in every perſon there ſhould be a degree: but becauſe marriage cannot be without two perſons, therefore the ſacred Canons have appointed two perſons in every degree, &c. but it is manifeſt that both theſe kindes of computations, are of one ſentence, and come both to the ſame effect.

Ibid. c. 6. *declarat. arbor. conſanguinitat. In computatione aſcendentium, deſcendentium concordat utrunque jus, &c.* In the computation of thoſe that aſcend and deſcend, both lawes doe accord: for one perſon added to another maketh a degree, &c. Thus we ſee that the computation of the Civill law is confirmed by their owne Canons.

The Papiſts.

86. Error. 2 IN the collaterall line, if the parties be equally diſtant from the root or ſtock of the generation, looke how many degrees diſtant they are from the ſtock, ſo is the diſtance betweene them-

ſelves: *Iacob* and *Rachel* are in the ſecond degree, becauſe each of them is removed from *Bathuel*, in the ſecond degree: neither have they any relation one to the other, but as they are joyned in the ſtocke, *Bellarm.cap.*26.

Bathuel.	
Rebecca 1.	*Laban* 1.
Iacob 2.	*Rachel* 2.

The Proteſtants.

Anſw. NEither doe we allow this rule: but rather follow the count of the Civill law, which in the collaterall line maketh ſo many degrees as perſons, excepting the ſtock, which is not to be counted in collaterall degrees, becauſe we begin not to number there. Wherefore according to the rule aforeſaid, how many generations, ſo many degrees. According then to the account of the Civill law, which we here follow, *Iacob* and *Rachel* are not in the ſecond, but the fourth degree each from other: *Rachel* 1. *Laban* 2. *Rebecca* 3. *Iacob* 4. For in collaterall degrees, we count not the diſtance from the root or ſtock, but the mutuall diſtance from themſelves.

2 And by this rule one brother ſhould be as neere another, as they are both to their father: the which nature it ſelfe confuteth: ſeeing there is greater love and affection, and ſo a neerer conjunction betweene the father and the ſon, than betweene brethren.

3 By this reaſon alſo, if Coſin germanes be but in the ſecond degree, there ſhould be no degree beyond the ſecond forbidden, *Levit.*18. for there is no degree forbidden beyond this: neither is this by name, and directly forbidden.

Bellarm. Firſt, *à fratre ad fratrem non tranſitur per patrem, &c.* We doe not paſſe from brother to brother by the father: for one brother proceedeth not from another, either mediatly or immediatly: One brother hath no conjunction with another, but conſidered in the father; and therefore from him we muſt ſeeke for the diſtance of brethren. Secondly, in the ſame equall diſtance, there may be notwithſtanding a greater conjunction, as betweene the father and the ſon, the conjunction is greater, than betweene brethren, yet the diſtance is alike.

Contra. Firſt, in the 1 collaterall line, the computation doth not follow the carnall proceſſion or generation, as in the right line: and therefore, though one brother proceed not in generation from another, yet the computation may proceed from one to the other. 2 And he reaſoneth abſurdly; brethren are conjoyned in the father, therefore from him the diſtance muſt be derived: for conjunction and diſtance are two divers things: and the contrary rather is inferred, that becauſe their conjunction is conſidered in the father, the diſtance and disjunction cannot bee taken from thence. 3 And reaſon it ſelfe ſheweth, that from one brother we cannot account to another, but paſſing by the father in computation.

Secondly, it cannot be that in an equall diſtance, there ſhould be an unequall conjunction: for the neereneſſe and farneſſe of the bloud, maketh the greater or leſſer conjunction: wherefore if brethren be as neere each the other in bloud as to the father, the conjunction and affection ſhould be as great: like as in a tree, the neerer the root the more ſap; ſo in conſanguinity, the neerer the root, the more affection.

The Civill law in the collaterall line maketh as many degrees as perſons, the ſtock onely excepted: *Cod. lib.* 5. *tit.*57. *leg.* 3. *Decius: Soror in ſecundo gradu, &c.* The ſiſter in the ſecond degree, the brothers ſon in the third. *Leg.* 7. *Patruus & matertera:* The uncle and aunt in the third degree. *Tit.*58.*leg.*5. *Diocletian. Fratres uterini, &c.* Whole brothers are in the ſecond degree. *Leg.* 6. *Avunculus:* The uncle by marriage in the third degree. The Doway gloſſiſts then are deceived, who make the uncle or aunt onely in the ſecond degree: *Numb.*26. 39. *annot. in margin. Conſobrinus,* the coſin germane is in the fourth. In all theſe examples, there are ſo many degrees as perſons, beſide the ſtock. This kinde of computation hath alſo the approbation of the Canons: *Cauſ.*35.*qu.*5.*c.*2.*Alexander.*2. *Vtraque computatio uno fine concluditur, &c.* Both the computations have the ſame end: for two degrees legall, make but one degree canonicall: as brothers that are by the ſecular lawes in the ſecond degree, are by the Canons in the firſt.

*Ibid.qu.*5.*c.*6.*declarat.arbor.conſanguinitat.* Theſe two rules of the Civill computation in the collaterall line are commended: firſt, *Quoto gradu quis diſtat à ſtipite, in linea æquali toto duplicato diſtant inter ſe, &c.* In what degree any are diſtant from the ſtock, double ſo much are they diſtant from themſelves: as *Iacob* and *Rachel* are in the ſecond degree from the ſtock (which is not counted for a degree in the collaterall line) and therefore they are diſtant each from the other in the fourth degree. Secondly, another rule is this, in the equall line of collaterals, whether the line be, *paris numeri, vel diſparis:* Of even number or odde, the degree is alwayes even. As the firſt line is odde, the ſecond even, &c. yet *Rebecca* and *Laban* being in the firſt line from *Bathuel,* are in the ſecond degree, which is an even number. It is otherwiſe in the Canonicall computation: for in an odde line, they have an odde degree: as in the firſt line, where *Rebecca* and *Laban* ſtand, they have the firſt degree: yet the firſt computation is commended in theſe words, *Bene dicitur ſecundum leges, &c.* It is well ſaid according to the lawes, &c.

I will here laſtly adde the teſtimony of S. *Ambroſe,* that it may appeare how degrees were accounted in his time: *Ad paternum patrueles fratres ſibi quarto gradu ſociantur, &c.* Brothers children are joyned in the fourth degree: *hic autem gradus tertius eſt:* but this degree is the third, namely, betweene the uncle and his neece.

The

The Papiſts.

38.Error. 3 THeir third rule is this: In collaterall degrees unequall, that is, when both are not alike diſtant from the ſtock, they ſhall differ in that degree, in the which the further of them is removed from the ſtock: as in this example, *Ioſeph* is diſtant foure degrees from the ſtock, and as many from *Nacher*, likewiſe from *Bathuel* and *Laban*, *Bellarm. ibid.*

Thare.	
Abraham 1.	*Nacher* 1.
Iſaac 2.	*Bathuel* 2.
Iacob 3.	*Laban* 3.
Ioſeph 4.	

The Proteſtants.

Anſ. NEither is this rule perfect: for by this reaſon, he that is indeed a degree further off, ſhall be in the ſame degree: as *Ioſeph* ſhall be as neere to *Laban* as he is to *Nachor*, who is three degrees from *Laban*: but this is againſt the common ſenſe, that *Ioſeph* ſhould be as neere the furtheſt off, as to him that is neerer by three degrees.

Bellarmine anſwereth: The reaſon is, becauſe the perſons that are of the one ſide, *Non habent habitudinem ad eos, qui ſunt in altero, niſi ratione ſtipitis*: Have no relation or diſpoſition to the perſons on the other ſide, but in reſpect of the ſtock wherein they are all joyned. And therefore looke how far *Ioſeph* is diſtant from the ſtock, ſo far he is from each of the other ſide.

Contra. If this rule hold in *Ioſeph*, who is the fourth degree from the ſtock, why ſhall it not hold in *Abraham* of the ſame ſide, who is in the firſt degree from the ſtock, that as *Ioſeph* is in the fourth degree from *Nachor, Bathuel, Laban*, becauſe he is in the fourth degree from *Thare*, ſo *Abraham* ſhould be in the firſt degree from *Nachor, Bathuel, Laban*, becauſe he is ſo from *Thare*? But this is not ſo: for you ſay *Abraham* is but one degree from *Nachor*, two from *Bathuel*, three from *Laban*.

Bellarmine ſaith the reaſon is this; becauſe that if *Abraham* ſhould be no further diſtant from the collaterall perſons, than he is from the ſtock, as but one degree from *Laban*, becauſe he is but one degree from *Thare*, it would follow, that *Laban* ſhould be neerer to *Abraham*, than to the ſtock, from the which he is removed three degrees, which is impoſſible.

Contra. 1. Yet by the Jeſuites reaſon alleaged before for *Ioſephs* account, it muſt be ſo for *Abraham*: becauſe the collaterall perſons have no relation or diſpoſition together, but as they meet and are united to the ſtock: why ſhould not then *Abrahams* account be directed by his diſtance from the ſtock as *Ioſephs* is?

2 As this way there falleth out an impoſſibility for *Abraham*, that *Laban* ſhould be neerer him than the ſtock: ſo on the other ſide for *Ioſeph*, that *Laban* ſhould be as neere him, as *Nachor* is, who is three degrees from *Laban*, and muſt needs be ſo much neerer *Ioſeph*. This account therefore and meaſuring of degrees according to their blinde Canons, is found to be moſt doubtfull and uncertaine; as it may further appeare thus: The Canon law ſaith, *Perſona addita perſona uſque ad lineam aequalitatis non creſcit gradus*: That one perſon being added to another, till the line be equall, the degree is not increaſed; as in the former example, *Laban* is added to *Bathuel*, yet both in the ſame degree from *Ioſeph*, *Cauſ.25.qu.5.c.6.declarat.arbor.conſanguinitat.*

Contra. 1. It is abſurd and unreaſonable that they ſhould be in the ſame degree of conſanguinity, and that the addition of a perſon or generation ſhould not make a degree: for what elſe is a degree of conſanguinity, but a generation? ſo that ſo many generations as there are, ſo many degrees there ſhould be.

2 In the degrees of affinity this rule holdeth well: *Perſona addita perſona per carnis copulam non mutat gradum ſed genus*: One perſon comming or being added to another by carnall copulation, the degree is not changed but the kinde: *Ibid. declarat. arbor. affinitat.* As the brothers wife, marrying another husband, the ſecond husband is in the ſame degree of affinity with the brothers wife, though in another kinde: but it is otherwiſe in the line of conſanguinity.

3 If this were a good rule, that when two differ unequally from the ſtock, one two degrees, another foure, they ſhall differ one from another in that degree which is fartheſt off, that is, the fourth: then it would follow very well, they being diſtant in the ſame degree one from another, that *if I cannot marry thy daughter, then thou canſt not marry mine*, and ſo alſo affirmitively, but this is denied by their Canon: *For he that is in the third degree may contract with his daughter that is in the fourth: ſed non è converſo*, but not contrariwiſe: *declarat. arbor. affinit.* But if they were in the ſame degree of diſtance, according to their rule one from the other, why ſhould it not follow both affirmatively, and negatively?

4 *Celeſtinus* the third, decreeth contrary to this rule: *Decret. Gregor. lib. 4. tit. 14. c. 3.* That whereas there was a certaine indulgence or liberty to marry in the ſixth degree: and ſo conſequently, he that was in the ſixth degree on the one ſide, might marry into the ſecond or third degree on the other: *Quod videtur poſſe fieri ſecundum regulam, &c.* Which it ſeemeth (ſaith *Celeſtinus*) might be done according to the rule: which is, that how many degrees one is diſtant from the ſtock, he is diſtant from every one deſcending from the ſtock on the other line. And ſo one in the ſixth degree, & another in the ſecond or third in another line, differ from themſelves in the ſixth degree, and conſequently by this indulgence might marry: yet *Celeſtinus* determineth, that they muſt not be underſtood to be in the ſixth degree, unleſſe both of them were diſtant from the ſtock in the ſixth degree: and ſo he apparantly croſſeth the Canon, by the which they are ſaid to differ in the ſixth degree, if one of them only

be removed from the ſtock in that degree. Wherefore in collateralls we preferre the Civill account of degrees: that is, ſo many perſons, the ſtock of the kinred excepted, ſo many degrees. Theſe then are the rules for the degrees of marriage.

The rules for the degrees of Conſanguinitie.

1 IN the right line aſcending and deſcending all degrees are forbidden; as aſcending, the *Father, Mother, Grandfather, Grandmother, Levit.* 18.7. Deſcending, *the ſon or daughter, the ſons daughter, or daughters daughter, Levit.* 18.10. and ſo of the reſt.

2 In the collaterall line of conſanguinity the prohibition reacheth expreſly to the third degree: as it is not lawfull to marry the Uncle or Aunt, *Levit.* 18.12. and by way of conſequence to the fourth degree; as to the Uncles or Aunts ſon or daughter.

3 The ſame degrees are forbidden by way of Analogie, both to the man and woman: as it is not lawfull for the Nephew to marry the Aunt, *Levit.* 18.14. So by the ſame reaſon, not for the Neece to marry her Uncle. And theſe are the rules for the limitation of the degrees of conſanguinity: The directions alſo for the computation are theſe.

4 In the right line there are ſo many degrees as perſons: as the Civill law ſaith: *Generata perſona ſemper adjicit gradum:* The generation of every perſon maketh a degree: as before I have ſhewed, *Err.* 85.

5 In the collaterall line equall, or unequall, there are ſo many degrees as perſons, not counting the ſtock: See before *Err.* 86.87.

Of the degrees of Affinitie.

FIrſt of the Computation of the degrees; then of the limitation: the rules for the Computation are theſe:

1 The firſt rule of the Canon law is this: *Inter virum & mulierem non contrahitur affinitas, ſed ipſi ſunt affinitatis cauſa:* Affinity is not betweene the man and the woman, but they are the cauſe of affinity: for affinity is defined, *Perſonarum proximitas ex coitu proveniens:* The neereneſſe of perſons proceeding of carnall conjunction.

2 Hereupon it followeth, that the neereſt affinity is in the ſecond or third degree: for if the man and wife be counted as one degree, the firſt affinity is in the ſecond; if they be reckoned for two, the firſt affinity is in the third, as the *wives or husbands, father, brother, daughter, &c.*

3 *Quoto gradu quis tibi conſanguineus, toto mulier affinis:* In what degree thy kinſman is of conſanguinity, in the ſame degree of affinity is his wife. The law giveth this reaſon, *becauſe they are one fleſh: Cauſ.* 35. *qu.* 5. *c.* 3. And this rule ſeemeth to be grounded upon the Scripture: *Levit.* 18.14. *Thou ſhalt not uncover the ſhame of thy fathers brother, thou ſhalt not goe in to his wife. for ſhe is thy aunt.* Here the uncles wife is called the aunt, as being in the ſame degree of kinred: he of conſanguinity, ſhe of affinity. By this rule the brother being in the ſecond degree of conſanguinity, his wife ſhall be in the ſecond degree of affinity. I am not ignorant that ſome doe account alwayes the affinity in a degree further than the conſanguinity by the which it commeth in; as they place the uncles wife in the fourth degree of affinity, the uncle being in the third of conſanguinity, *Iun. Annot. in* 18. *Levit.* And this account I followed in the other edition: the matter is not great, whether way we make our computation: but the firſt ſeemeth to me to be more probable, and according to the rule of the Civill law: *Generata perſona adjicit gradum, &c.* The generation of a perſon maketh a degree: where then there is no generation, but a copulation only or conjunction, there is no new degree.

4 *Perſona addita perſona per carnis copulam mutat genus, non gradum:* One perſon comming to another, by carnall copulation, changeth not the degree, but *the kinde of affinity:* as the brothers wife is of affinity in the ſecond degree and firſt kinde: if ſhe marry a ſecond husband, he is of affinity in the ſame degree, but in the ſecond kinde: if he marry another wife, ſhe is of affinity in the ſecond degree ſtill, but in the third kinde.

5 By this rule of the Canon law may another be collected: *Perſona addita perſona per generationem, mutat gradum, ſed non genus, &c.* A perſon added to a perſon by generation, doth change the degree of affinity, not the kinde. As we have an example, *Levitic.* 18.17. The wives daughter is in the ſecond degree of affinity to the husband, and the firſt kinde: her daughters daughter is in the third degree and firſt kinde. And theſe are the rules of the computation of the degrees of affinitie.

The rules for the limitation of the degrees of Affinitie.

1 I*Nter affines aſcendentes, deſcendentes, prohibitio extenditur in infinitum:* In aſcending or deſcending, affinity is prohibited infinitely, that is, without any limitation: as *Levit.* 18.17. It is not lawfull to marry the wives *daughter, nor daughters daughter*, and ſo downward: and likewiſe aſcending, not the wives father, or fathers father, &c.

2 *Affinitatis perpetuum eſt impedimentum, quod durat, mortua perſona, qua mediante contrahitur:* Affinity is a perpetuall impediment, and it holdeth, though the perſon be dead, by whom it was contracted: *Cauſ.* 35. *qu.* 10. *c.* 2. As, though the wife be dead, yet her kinred is of affinity ſtill with her husband remaining alive.

3 *Affinitas non habet prohibitionem niſi in primo genere:* Affinity is not forbidden, but in the firſt kinde: *declar. arbor. affinit.* Affinity in the firſt kinde continueth, till it be changed, by a new conjunction in marriage: as the brothers wife is of affinity in the firſt kinde, but if ſhe marry againe, her ſecond husband is of affinity in the ſecond kinde, and with him marriage is not prohibited.

4 In collaterall affinity marriage is inhibited till the third degree, counting the man and wife for one, or to the fourth, making them two degrees, *Levit.* 18. 14. the *Vncles wife is of affinity* in the third degree, the uncle being in the ſame degree of conſanguinity.

5 *Inter conſanguineos viri & conſanguineos uxoris, nulla affinitas:* Betweene the kinred of bloud on the mans ſide, and the kinred of bloud on the womans ſide there is no affinity; and therefore two brothers may marry with two ſiſters; the father and the ſonne, with the mother and the daughter.

6 In conſanguinity it followeth, the father is my kinſman, therefore his ſon, but not in affinity: for the father marrying my ſiſter, and having a ſon by her, he is of conſanguinity, but not of affinity unto me; if he have a ſon by another wife, though the father be my kinſman in affinity by the firſt marriage, yet the ſon is neither of affinity nor conſanguinity.

The ſecond Part, VVhether any of the degrees prohibited in the law may be diſpenſed withall.

The Papiſts.

33. Errō.

THey ſay not that the Pope may diſpenſe with all, but with ſome of them, *Concil. Tridem. ſeſſ.* 24. *can.* 3. As they took upon them to diſpenſe with King *Henry* the eighths marriage with his brothers wife: their reaſon is, becauſe ſome of thoſe prohibitions were only judiciall and poſitive conſtitutions, not grounded upon the law of nature.

Argum. 1. If it be the law of Nature not to marry within thoſe degrees, it ſhould have beene in force before the law was made: but ſo was it not: for *Abraham* married his brothers daughter, and *Iacob* two ſiſters, *Bellarm. cap.* 27.

Anſw. 1. As *Auguſtine* ſaith of the marriage and copulation of *Adams* children, brothers and ſiſters together: *Factum eſt compellente neceſſitate:* It was for neceſſity ſake, becauſe there were then no more women: ſo alſo may it be in ſome ſort true of thoſe Patriarks, that having a neceſſity to marry amongſt their owne kinred, and not with the Gentiles: there was no choice to be had of women of their owne kinred further off in degree.

2 Although this example of theirs, both in marrying ſo many wives and ſo neere of kin, cannot be altogether excuſed or juſtified in them: yet becauſe the law of nature was not yet ſo cleerely known, as afterward by the giving of the law, which is nothing elſe but an expoſition of the law of nature, the offence was not ſo great in them, but might better be tollerated: becauſe, as *Auguſtine* ſaith, it was neither *contra morem illorum temporum, nec contra praeceptum:* neither againſt the cuſtome of thoſe times, nor againſt any flat precept. And to conclude, although thoſe holy men had their imperfections, yet we muſt not judge them in theſe things according to the evill and corrupt diſpoſition of men in theſe dayes, which might uſe this great liberty in marriage, better than many uſe lawfull marriage now: as *Auguſtine* ſaith, *Caſtius habebant plures, quàm nunc unam:* They uſed many wives more chaſtely, than many now uſe one, *De bon. conjug. cap.* 13.

Bellarmine replieth: Firſt, he denieth that *Iacobs* marriage and the reſt, were *facta diſpenſante Deo,* were diſpenſed with of God: for it appeareth, *Geneſ.* 28. 2 that it was the cuſtome of the place to give two ſiſters to one man: neither would *Iacob* have ſo eaſily 3 yeelded to it, if it had beene an unwonted thing: 4 and beſide there was no neceſſity in it, that they ſhould marry their kinſwomen.

Secondly, if they had ſinned in theſe marriages, 1 then ſhould they have continued all their life in ſin, which the ſervants of God doe not; 2 and by this meanes their children ſhould have beene baſtards, being borne in unlawfull Matrimonie, *Bellarm. c.* 27. *reſponſ. ad probat.* 2.

Contra. Firſt, *Bellarmine* is 1 contrary to himſelfe in denying that the marriages of the Patriarks were diſpenſed with: for he affirmed before, *c.* 11. *propoſ.* 4. *Diſpenſatio circa polygamiam eſt judicata patribus, &c.* The diſpenſation concerning polygamie, or multitude of wives, was declared to the Fathers by God, &c. Their Canons affirme the ſame, *Decret. Gregor. lib.* 4. *tit.* 19. *c.* 4. *Nulli licuit ſimul plures uxores habere, niſi cui fuit divina revelatione conceſſum, &c.* It was lawfull for none to have many wives at once, but to whom it was granted by divine revelation, &c. that as *Iacob* from lying, the Iſraelites from theft, *Sampſon* from murder; ſo they are excuſed from adultery: and as in taking many wives, ſo alſo in marrying in their neere kinred, it was by the ſame toleration permitted, though not by diſpenſation authorized or warranted.

2 *Geneſ.* 29. There 1 appeareth no ſuch cuſtome, to give two ſiſters to one man, but the manner was not to marrie the younger before the elder, *v.* 26. Though there had beene ſuch a cuſtome, it was in an idolatrous Countrie, and therefore could not make it lawfull. Gen. 29. 26.

3 *Iacob* 1 deſired but one, and had a purpoſe onely to marrie *Rachel*; but being deceived, he was driven to this ſtrait, that he muſt either take both, or elſe be deprived of her whom hee chiefly loved. 2 *Iacobs* affection herein is no excuſe of his infirmitie. 3 And the unlawfulneſſe of ſuch marriage, there being yet no poſitive law, was not ſo fully revealed unto them. 4 Wherefore that which *Iacob* might doe either of infirmitie, or ignorance, maketh not the thing lawfull.

4 Their neceſſitie was ſuch, that they muſt either marrie their kinſwomen, or elſe the daughters of Canaan, which was unlawfull and forbidden, *Geneſ.* 28.6. Gen. 28. 6.

Secondly, 1 Gods ſervants doe not continue in any ſin which they know, without repentance, but a ſin of ignorance or infirmitie may remaine in them: for how ſhould they correct that which they knew not: it was a weakneſſe in *Abraham* to cauſe *Sara* to diſſemble, as though ſhee were not his wife; yet did not *Abraham* know it, but continued in it; for he committed the ſame error twice: and *Iſaac* his ſon by his example did the like. 2 Neither can it bee denied, but that there was baſtardie in ſome of their ſeed: ſuch were the two ſons of *Thamar* which ſhee had by *Iudah* her father in law: But we denie, that though thoſe marriages in themſelves were unlawfull, that therefore all their ſeed was illegitimate; both 1 becauſe the poſitive law was not yet given, which judgeth of baſtardie: 2 And beſide, they married not for luſt, but for procreation and propagation of the Church: 3 As alſo the unlawfulneſſe of theſe marriages was tolerated in reſpect of the neceſſitie and condition of thoſe times. 4 And by lawfull marriage ſucceeding, in continuance of time, the firſt ſtaine and blot was extinct and worne out.

Argum. 2 *Deut.* 25. 5. The law giveth this libertie, that if a brother die without iſſue, his brother ſhould take his wife, and raiſe up ſeed to his brother. This law commandeth nothing againſt nature, becauſe God is the author of nature, who made this law, and doth nothing againſt nature: therefore that is no naturall law, *Levit.* 18. that a man ſhould not marrie his brothers wife, neither is it ſimply evill ſo to doe, for then God would not have commanded the contrarie: but it is onely a judiciall law, afterward abrogate by Chriſt, *Bellar. cap.* 27. Deut. 25. 5.

Anſwer. 1. That the law, *Leviticus* 18. was grounded upon nature, and endured even after Chriſts comming, it appeareth, in that *Iohn Baptiſt* (Chriſt being then come, and entred into his office) reproved *Herod* for marrying his brothers wife. 2 That libertie granted, *Deuteron.* 25. is an exception from the other law, which ſerved onely for thoſe times, for the continuance of carnall kindred, and maintenance of their tribes and families, which were to hold till the comming of the Meſſia: but now the cauſe of that exception ceaſing, the libertie alſo is taken away. 3 Neither doth it follow, that if the other law, *Leviticus* 18. 16. bee grounded upon nature, that this exception ſhould bee againſt nature: for not ſimply the marrying of the brothers wife, but the uncleane affection in uncovering the brothers ſhame by ſo doing, maketh it unnaturall, as it is in the law expreſſed: but in marrying the brothers wife in this caſe onely, to raiſe up ſeed to him, and onely at that time during the ſtate of that people, was not to uncover but to recover his ſhame, and raiſe up his name and honour in Iſrael, wherefore it was not unnaturall. 4 God is above nature, and above the law: and who may better expound the law than the Law-giver: and by the ſame right might the Lord in this caſe onely grant libertie to marrie the brothers wife, notwithſtanding the other generall law, as *Phinehes* did ſlay the adulterer and adultereſſe, and *Samuel* the King of Amaleck, notwithſtanding the law, *Thou ſhalt not kill.* Neither doth it follow, that becauſe God did in that one caſe diſpenſe with his law: *Ergo*, man hath authoritie to doe the ſame. 5 Laſtly, if it bee anſwered, that in this exception, *Deut.* 25. 5. the next kinſman who might marrie the widowe by law, not the brother, is to bee underſtood: for neither doth the word in that place ſignifie a brother properly: and we ſee the practice accordingly, *Ruth.* 4. where not the brother but the kinſman performeth this dutie. This anſwer might ſuffice to remove the Jeſuites force: but wee rather receive the former.

Bellarmine replyeth: Firſt, this exception ſheweth, that to marrie the brothers wife, is not ſimply evill of it ſelfe, for then it could not be made good and lawfull by any circumſtance. Secondly, hee denieth it to be an exception; for not God, that knoweth all things, doth uſe to make exceptions after a law made, but men, when they ſee the law cannot otherwiſe be kept. Thirdly, neither is it a diſpenſation, for a diſpenſation is no law, but onely a qualifying of the law in ſome particular caſe. Fourthly, this kinde of marriage is againſt the law of nature, no otherwiſe than killing is, which by ſome circumſtance may be made lawfull, and ſo may the other, *Bellar. c.* 27.

Contra. Firſt, to marrie the brothers wife of a fleſhly minde and carnall luſt, is ſimply evill, and cannot be made lawfull by any circumſtance: but to marrie her according to the law, onely to raiſe up ſeed to the brother, for the continuance of the tribes and families, which were then Gods people, was not evill, not proceeding of any ſuch carnall deſire to the brothers wife, but of obedience to the law: like as to kill a man in malice is ſimply evill, and is never made lawfull, yet *Phinehes* killing not in malice, but in the zeale of Gods glory, was commended.

Secondly, as man may make exceptions againſt mans law, ſo to God only it belongeth to take exception againſt his owne law: for who dare preſume to adde any thing to Gods law, but himſelfe? neither doth God give exceptions againſt his law for want of foreſight, but for the profit and utilitie of men, as this exception was for the commoditie of the Jewes.

Thirdly, neither was this a perpetuall law, but onely for that nation and for that time, and therefore hath the right nature of a diſpenſation.

Fourthly, 1 As killing with a malitious minde and of private revenge, is againſt nature, and cannot be made lawfull; ſo is the marrying of the brothers wife with an uncleane affection: but to kill to the glorie of God, is diſpenſed with in the word: ſo is this marriage done onely in obedience to the law, and utilitie of the people of God. 2 Againe, as the lawfull kinde of killing (as by publike authoritie) is allowed by the ſame law-giver; ſo alſo the caſes and exceptions that allow the marriage of the brothers wife, muſt be warranted by Gods word. 3 Wherefore *Bellarm.* granting that this kinde of marriage is as much againſt nature as killing is, doth confeſſe as much as wee doe deſire: neither hath he gained any thing but loſt; ſeeing that as no man hath power to diſpenſe with killing but God, ſo neither is this marriage lawfull, but in caſes limited and appointed by God: ſo that neither the Pope nor any other mortall man hath power to diſpenſe in this caſe.

The Doway Collegials ſet downe this poſition, that all marriages in the right line, and in collaterall the firſt degree, as betweene the brother and ſiſter are onely forbidden by the law of nature: all other degrees depend on poſitive lawes, which have beene, and may be altered: their reaſons are theſe, and to the like effect.

1 By the law of *Moſes*, the brother was to marrie the brothers wife that died without iſſue.

2 Such marriages were permitted among the Gentiles, who followed the law of nature, which was knowne unto them by the diſcourſe of reaſon, as it may appeare by *Laban*, who followed the cuſtome of the place.

Levit. 18. 18.

3 The law forbiddeth one to marrie a woman and her ſiſter, while ſhe lived, not prohibiting ſuch marriage after his wife were dead.

4 The tranſgreſſion in the right line, and firſt collaterall degree, was puniſhed with death, not the other, which ſheweth, that the former were prohibited by the law of nature, not the other.

5 *Abraham* married his brothers daughter, *Iacob* his two ſiſters, two ſons of *Iudah* the ſame woman, *Amram* his fathers ſiſter, and yet all theſe were bleſſed of God: which ſheweth, that all theſe degrees were not forbidden by the law of nature: to this effect theſe College men of Doway.

Lib. de monogamia.

Contra. 1. To this argument ſee the anſwer before, *reſponſ. ad argum.* 2. to the which I will adjoyne *Tertullians* reaſons of that law, which are theſe three. 1 *Quia vetus illa benedictio dominica habebat, &c.* Becauſe that old benediction was yet to take place, increaſe and multiply, &c. 2 *Quoniam patrum delicta à filiis exigebantur, &c.* The fathers ſins were required of their children. 3 *Quoniam ſteriles ignominioſi habebantur*; The barren were counted ignominious, and therefore leſt they which died without iſſue might be thought to be accurſed: *Vicaria & quaſi poſtuma ſoboles illis ex ſuo genere ſupparabatur, &c.* A poſteritie in their ſtead, and after their death out of their kindred was prepared for them, &c. and ſo he concludeth, *Quod ceſſavit valere, ceſſante ratione, non poteſt alii argumentationem accommodare, &c.* That which is now ceaſed to be in force, the reaſon thereof ceaſing, cannot be an argumen to ſerve anothers turne, &c. ſo then theſe particular reaſons, agreeable to the law of nature, for the propagation of that nation, doe not overthrow the generall law, but that, this caſe excepted, diſpatched by the author of nature, the rule ſhould hold ſtill for the unlawfulneſſe of ſuch marriages even by the law of nature.

2 The Gentiles had their reaſon darkned and obſcured, and underſtood not aright the law of nature, but did many things contrarie to it: neither doth it appeare, that *Labans* Countrie had ſuch a cuſtome of marrying two ſiſters, but that the younger ſhould not marrie before the elder.

3 1 The meaning of that place is not, *Thou ſhalt not take a woman and her ſiſter*, but not *one woman to another*, for ſo is that phraſe taken, *Ezech.* 1. 9. the wings were joyned, *iſhah el achothah, the woman to her ſiſter*, that is one to another, in the very ſame phraſe, which is uſed here: 2 For otherwiſe, there ſhould bee an apparant contradiction betweene this law and that other, *verſ.* 16. which maketh it unlawfull to marrie the brothers wife, and ſo by the ſame analogie, the wives brother or ſiſter. 3 And yet allowing the other ſenſe, *Thou ſhalt not take a woman and her ſiſter to vex her during her life*; It followeth not, that one may take his wives ſiſter after her death: but it ſheweth that it is more unlawfull to doe it, while the wife liveth with a minde to vex her: for ſuch an one ſinneth both wayes, in taking his wives ſiſter, and that in her life time, with an intent to vex her: and to this purpoſe the ordinarie gloſſe, *as though there be not emulation betweene thoſe, that are not ſiſters*; This therefore is ſaid, *Ne hoc animo fiat, ut in zelum ſororis ſoror ſuperducatur*, Leſt it ſhould be done of purpoſe with this minde, that a ſiſter be brought in to vex her ſiſter, &c. ſo one reaſon is underſtood of the unlawfulneſſe of this marriage, according to the generall law before preſcribed, another is expreſſed, of the vexing of one another.

4 1.

4 1 Neither doth the argument follow, the tranſgreſſions of other prohibited degrees are not puniſhed by death, as the other two are, therefore they are not againſt the law of nature: for one ſin may be more againſt nature than another, and ſo worthie of greater puniſhment: as every trangreſſion of the morall law, which is grounded upon the law of nature, is not ſentenced by death. 2 Even the tranſgreſſions in other collaterall degrees beſide the firſt, are puniſhed by death: as it appeareth by the phraſe, *of bearing their iniquitie*, which is underſtood of the puniſhment of death, as *v.*17. he that taketh his ſiſter to wife, *ſhall be cut off, he ſhall beare his iniquitie*: ſo hee that marrieth his Aunt, his father or mothers ſiſter, ſhall beare his iniquitie, *v.* 19. which phraſe often in Scripture is taken for the puniſhment by loſſe of life, as *Levit.*24.15.*Num.*9.13. where to be cut off, and to beare his iniquitie, are joyned together. And againe, *v.*18.29. it is ſaid, *Whoſoever ſhall commit any of theſe abominations, &c. ſhall be cut off from his people*, which *Lyranus* thus expoundeth, *per judicium humanum ſi fuerit convictus, per judicium divinum, ſi evaſerit humanum*: By the judgement of man, if he bee convict, by the divine judgement, if he eſcape the human, &c.

Levit. 24. 15.
Numb. 9. 13.
Levit. 18. 29.

5 See this argument anſwered before, *reſponſ. ad argum.* 1.

The Proteſtants.

WE affirme, that it is utterly unlawfull for any Chriſtian to marrie within the degrees prohibited; neither can any human power diſpenſe with ſuch marriages: but the equitie of that law being grounded upon nature, is in force for ever. Wherefore the Pope of Rome ſheweth himſelfe plainly to be Antichriſt, in diſpenſing againſt the law of God.

Argum. 1. *Levit.* 18.24. The reaſon of that law is given concerning the forbidden degrees: They ſhould not defile themſelves in any one of thoſe things, becauſe the Gentiles defiled themſelves thereby, and were caſt out before them for it. Wherefore it is a naturall and perpetuall law, otherwiſe the Gentiles had not beene bound unto it.

Levit. 18. 24.

Bellarm. anſwereth: Firſt, the Gentiles were puniſhed for other greater ſins, as idolatrie, adulterie, mentioned before; *v.*21.22. and not onely for theſe marriages. Secondly, the Gentiles did marrie in their kindred without any reſpect, and no circumſtances conſidered, and therefore offended againſt the law of nature: for the Patriarks married within the degrees prohibited, as *Abraham*, yet were not puniſhed, *Bell. c.*27. *reſp. ad argum.* 1. *Proteſtant.*

Contra. Firſt, the words are, *In all theſe nations are defiled*: therefore theſe unlawfull marriages are comprehended among the reſt: and although they had other ſins, for the which they were puniſhed; yet theſe alſo reigned among them, and conſequently were unnaturall. Secondly, the marriages here forbidden are ſimply propounded without any circumſtance, and therefore no circumſtance of mans deviſe, not allowed in the law, can diſpenſe with the unlawfulneſſe of theſe marriages. Thirdly, the ſins of the Gentiles are noted, wherewith they did then pollute themſelves: the marriages of the Patriarks were before the law, and in reſpect of the neceſſitie of thoſe times, their chaſtitie and fidelitie tolerated.

Argum. 2. *Mark.* 6. 18. *Iohn* ſaith to *Herod*, It is not lawfull for thee to have thy brothers wife: *Ergo*, the law was not abrogate, being in force in our Saviour Chriſts time. Neither are they to alleage, that *Herods* brother was yet living, or that hee had a childe by *Herodias*, and therefore it was not lawfull for him to marrie her: for all this being granted, which cannot be proved, yet it is plaine out of the text, that *Iohn* reproveth him in no other name, but becauſe hee married his brothers wife.

Mark. 6. 18.

Argum. 3. Saint *Paul* reproveth the inceſtuous young man that had his fathers wife, 1 *Cor.* 5. 1. and excommunicateth him for it: but this is not forbidden any where in the new Teſtament, but onely by vertue of *Moſes* law: *Ergo*, that law concerning degrees of kindred continued in force ſtill. Neither is it a good anſwer to ſay, as *Bellarmine* doth, that in ſome degrees that law holdeth, and not in other; ſeeing that all the degrees there named, *Levit.* 18. are with the like ſtrictneſſe, and in the ſame forme of words prohibited; neither can the Jeſuite ſhew, where any part of that law is reverſed. The words are, *v.* 24. *Ye ſhall not defile your ſelves in any of theſe things*: ſo then all the degrees there expreſſed are forbidden. Neither doth it helpe him to ſay, that this inceſtuous perſon did keepe his fathers wife while his father lived: which is uncertaine, for as it is by ſome affirmed, ſo it is by other denied, as *Theodoret*: howſoever it were, the Apoſtle deſcribeth his ſin to bee this, *that he had his fathers wife*: ſo that we ſee, that the Leviticall prohibition was perpetuall, and in force under the Goſpell.

1 Cor. 5. 1.
Levit. 18. 24.

Auguſtine is againſt them, who ſpeaketh of the marriage of Conſobrines or Coſin germanes, which had beene ſometime in uſe, *Quia id nec divina prohibuit, & nondum prohibuerat lex humana*; It was as yet thought lawfull, becauſe neither the divine law forbad it, neither was it yet prohibited by mans law. If that then be thought lawfull, which Gods law manifeſtly forbiddeth not, that ſure is unlawfull which it plainly forbiddeth. Wherefore to marrie within any of the degrees directly forbidden, *Levit.* 18. is utterly unlawfull.

De civitat. Dei. lib. 15. cap. 16.

We have the full conſent of antiquitie, *Concil. Agathenſ.* 61. *Hos inceſtus cenſemus eſſe, ſi quis relictam fratris, aut germanam uxorem duxerit, &c.* Theſe we count inceſts, if a man marrie his brothers wife, or his owne ſiſter, his mother in law, his Aunt, &c. as it followeth in *Moſes* law.

Synod. Epaunenſ. can. 30. *Aurelianenſ.* 2. *cap.* 10. *Arelatenſ. ſub Carolo can.* 11. *Gregor.* 3. *decret.* 5.

Neocaſar. can. 2. In all theſe Councels and decrees it is in flat termes decreed, that it ſhall not be lawfull for any man to marrie his brothers wife.

Concil. Parrhiſienſ. can. 4. Nullus illicita conjugia contra preceptum Domini ſortiri præſumat, ut fratris relictam, novercam, &c. Let no man preſume to make any unlawfull marriage contrarie to the commandement of God, as to marrie his brothers widow, his mother in law, &c.

And that it is not lawfull for the Pope to diſpenſe in this caſe with the marriage of the brothers wife; heare the determination of the Pope himſelfe: *Zacharie* of that name thus writing to *Bonifacius*, who required his adviſe concerning one that had married his Uncles wife, who affirmed that he was diſpenſed with by *Gregorie* the 3. his Predeceſſor; Pope *Zacharie* maketh this anſwer: *Abſit hoc, ut prædeceſſor noſter ita præciperet, nec enim ab Apoſtolica ſede illa diriguntur, quæ contraria canonum ſtatutis eſſe perhibentur*; Farre be it from my Predeceſſor to make any ſuch law, for the Apoſtolike ſee hath no authoritie to decree any thing contrarie to the ancient Canons, *Epiſtol. ad Bonifacium.* But for a man to marrie his brothers wife, is contrarie to the Canons, as we have ſeene: *Ergo,* in this caſe the Pope cannot diſpenſe.

We have the approbation of the Imperiall lawes, *Cod. lib. 5. tit. 5. leg. 4. 5. Valent. Theodoſ. Fratris uxorem ducendi, vel duabus ſororibus conjungendi penitùs licentiam ſubmovemus, &c.* Wee doe denie licence to marrie the brothers wife, or to be joyned to two ſiſters, *ibid. leg. 9. Anaſtaſius: Reſcripta omnia viribus carere decrevimus, &c.* Wee decree, that all diſpenſations, licences of the Prince, &c. ſhall be void, which doe give leave to marrie the brothers wife, &c. Wherefore ſeeing the lawes of Princes doe concurre with the law of God, in the prohibition of ſuch marriages, it followeth that they are meere morall precepts, and agreeable to the law of nature.

De religion. Muſcovit. The rude Muſcovites herein exceed the Romaniſts: there was none ever found among them, as *Ioannes Faber* writeth, *qui in quarto gradu contraxerit,* which contracted matrimonie in the fourth degree, neither is any therein diſpenſed with: And therefore they condemne the Romaniſts, *quia conſanguineas in matrimonium ducunt,* because they marrie their kinſwomen. Sacranus.

Damianus à Goes. confeſ. fid, Indor. artic. 43. 2 The Æthiopike Church at this day doe not marrie any of their bloud untill the ſeventh degree, neither is it lawfull for their Patriarke therein to diſpenſe with any.

Harm, ſect. 18, pag. 541. 3 Confeſſ. of Helvetia the latter, c. 29. *We teach, that marriages ought to be made lawfully in the feare of God, and not againſt the lawes which forbid certaine degrees to joyne in matrimonie, leſt the marriages ſhould be inceſtuous.*

4 Their owne Canons alſo are evident, *Cauſ. 27. qu. 2. c. 11. & decret. Gregor. lib. 4. tit. 1. c. 4. Sponſam fratris frater habere non poteſt*; The brother cannot have to wife his brothers ſpouſe: how much more cannot he have his brothers wife, that was not eſpouſed onely, but married to him.

Cauſ. 35. qu. 3. c. 8. Non relictam fratris: It is not lawfull to marrie the brothers widow, *c. 12. Nec relictam fratris uxoris*; Nor the wives brothers widow.

Qu. 5. c. 3. Uxorem propinqui mei ita me oportet attendere, &c. I muſt ſo regard my kinſmans wife, of what degree ſoever, as though ſhe were in the ſame degree of mine owne kindred. By this rule it is no more lawfull for a man to marrie his brothers wife, than his owne ſiſter. And the Canon goeth further, *Qui aliter ſentiunt Antichriſti ſunt,* they that thinke otherwiſe, are Antichriſts: ſo conſequently the Pope is by their owne Canons an Antichriſt, for allowing ſuch inceſtuous marriages.

The third part, whether any other degrees may be by humane law prohibited, beſide thoſe directly forbidden in the law.

The Papiſts.

84. Error. 1 THey affirme, that by the law of *Moſes*, thoſe degrees onely are unlawfull to marrie in, which are directly and by name ſet downe: and therefore it is not unlawfull, by *Moſes* law, for the Uncle or Aunts husband to marrie his Niece, becauſe it is not by name prohibited: as *Abraham* married his brother *Arams* daughter: for *Sara* was his Niece. The marriage alſo of Coſin germanes was lawfull by *Moſes* law, and practiſed, *Numb. 36.* The daughters of *Zelophehad* married their Uncles ſons. Therefore by *Moſes* law no degrees are forbidden, which are not directly named, *Bellar. c. 27.*

The Collegials of Doway give inſtance of *Othniel* who married *Achſah* his brother *Calebs* daughter, *Iud. 1. 13.* whereupon they give this note, that though the Nephew could not marrie the Aunt, yet it was not forbidden for the Uncle to marrie his Niece, becauſe although there bee the ſame degree, yet there is not the ſame inconvenience, becauſe the ſame perſon remained ſubject, that was inferiour before marriage, &c.

The Proteſtants.

1 COncerning *Abrahams* marriage what is to bee thought, wee have ſhewed before, *reſponſ. ad argum. 1.* that although this marriage of *Abraham* is neither commended, nor ſimply allowed in Scripture: yet it was tollerated both in reſpect of the neceſſitie 1 of thoſe times, when as they could not marrie in further degrees of kindred, unleſſe they would have taken them wives from the idolatrous heathen. 2 Likewiſe the liberty then was greater, there being then no law to the contrary.

3 And their chaſtitie and ſobrietie did ſomewhat beare them out, who as *Auguſtine* ſaith, *Non laſciviendi, ſed gignendi cauſa illis fœminis utebantur*; They did not uſe thoſe women for luſt, but for generation ſake: *de bon. conjug. c.* 25. but this example of *Abraham* notwithſtanding, now after the law given, it is a plaine caſe, that the Uncle is no more to marrie his Niece, than the Nephew his Aunt: and this being by name prohibited, *Levit.* 18. 14. 20. 2. the other alſo is neceſſarily included: for the ſame rules for degrees of kindred, doe proportionably hold both in men and women: wherefore ſuch marriage is unlawfull, neither to be contracted; and if it be, to be diſſolved.

The like judgement is to be given of the marriage of two ſiſters; that as the brother is forbidden to marrie his brothers wife, ſo the ſiſter not to joyne her ſelfe to the ſiſters husband. And whereas *Bellarmine* urgeth that place, *Levit.* 18. 18. *Thou ſhalt not take a wife with her ſiſter, to vex her during her life*: thereby proving, that the law onely forbiddeth to marrie two ſiſters together, not ſucceſſively one after another. I anſwer, that the text is rather to be read thus, Thou ſhalt not take a *woman* to her *ſiſter*, that is, one woman to another: firſt, the word אשה, ſignifieth a woman, as well as a wife: as in the next verſe following 19. and in many other places. Secondly, the true reading is, *to a ſiſter*, not, *with a ſiſter*; ſo the prepoſition אל ſignifieth: Then thus to read, Thou ſhalt not take *a wife to her ſiſter*, hath no ſenſe: to take *the ſiſter to thy wiſe*, by inverting the words, were to better ſenſe. Thirdly, the phraſe is ſo taken in Scripture, *Geneſ.* 26. 31. *They did ſweare, vir fratri, a man to his brother*, that is, one to another: for otherwiſe, *Iſaac* and *Abimelech* were not brethren. Likewiſe *Ezech.* 1. 10. Their wings were joyned, *fœmina ad ſororem, the woman to her ſiſter*, that is, one to another: where the very ſame words in the very ſame conſtruction are uſed: ſo in this text, not the marriage of two ſiſters together, but *Polygamie* or *Bigamie*, the having of two wives or women together, is forbidden.

Levit. 18. 18.

Now then, that by the ſame analogie the prohibition given to one ſex, doth bind the other, it may thus appeare: Firſt, becauſe all the rules of prohibited degrees are preſcribed namely to the male; ſo that if the other ſex were not included alſo, none of the prohibitions ſhould concerne them. Secondly, to give an inſtance, *Levit.* 18. 11. *Thou ſhalt not diſcover the ſhame of thy fathers wives daughter*: If the analogie did not hold in the other ſex, then it might be lawfull to marrie the fathers wives ſon. Thirdly, concerning theſe degrees which are in queſtion; firſt, to marrie with the Uncle, is forbidden in direct words, *Thou ſhalt not uncover the ſhame of thy fathers brother, verſ.* 14. Secondly, for the marrying of ſiſters, ſeeing degrees further off in affinitie are forbidden, as to marrie the wives daughters daughter, the neerer cannot be lawfull: now the wives ſiſter is neerer than the wives daughters daughter.

Levit. 18. 11.

Further, concerning marriage betweene the uncle and his niece, I will adjoyne the moſt excellent teſtimonie of *Ambroſe*, who writeth hereof at large to one *Paternus*. *epiſtol.* 66. *Tu copulare paras filium, &c.* You would joyne together your ſon, and his ſiſters daughter. 1 *Non ipſe te revocat ſonus nominum, &c.* Doth not the very ſound of the names call you backe? for thus you ſhall bee both a grandfather, and a father in law. 2 The divine law doth forbid brothers children to marrie, which are in the fourth degree, &c. but theſe are in the third. 3 But you will pretend, that it is permitted by the divine law, becauſe it is not forbidden: *Ego autem & prohibitum aſſero*, but I ſay it is forbidden, becauſe lighter matters are forbidden, *de patruelibus fratribus*, of brothers children, &c. Neither doe you find it forbidden, that a man ſhould marrie his daughter, *quia interdictum eſt lege naturæ*, becauſe it is forbidden by the law of nature. 4 What is ſo common, as for the uncle to kiſſe his niece? *Hoc inoffenſæ pietatis oſculum ſuſpectum facies*; You will make ſuch kiſſes of love to be ſuſpicious, if ſuch be admitted to marriage. 5 But if you regard not the divine law, yet the Emperours law might move you. *Theodoſius* forbiddeth, that coſin germans ſhould come together in marriage. Thus much Saint *Ambroſe*.

2 Concerning the marriage of brothers and ſiſters children, there is a greater queſtion. Firſt, it cannot bee proved that *Zelophehads* five daughters married their Uncles ſons, that is, their Coſin germans: for the Hebrewes call the Nephewes, ſons: as *Iethros* daughters are called the daughters of *Raguel* their Grandfather, *Exod.* 2. 17. So it might bee that their husbands were their Uncles ſons ſons: or of ſome other familie of that tribe, as in the 12. verſe it may bee gathered, where the text ſaith. They were married into the families of the ſons of *Manaſſes*, and though they married their coſin germans, this was by ſpeciall diſpenſation for the preſervation of their inheritance, as the brother by a ſpeciall privilege was permitted to marrie his brothers wife to raiſe up ſeed unto him, *Deut.* 25. But as touching the queſtion in hand, the marriage of coſin germans ſeemeth alſo by ſome analogie to be forbidden by *Moſes* law: for if the degrees of affinitie be limited to the third or fourth degree; as it is not lawfull for a man to marrie his wives daughters daughter, *Levit.* 18. 17. why ſhould not the line of conſanguinitie hold to the fourth degree likewiſe? And ſo neither the ſon to marrie his fathers brothers daughter, or the daughter the ſon: for here are alſo foure degrees: the ſon, one: the father, two: the fathers brother, three: the brothers ſon, foure. Againe, the Uncles ſon is as neere as the Uncles wife, the one being of affinitie, the other of conſanguinitie: and therefore the firſt being forbidden, *Levit.* 18. 14. why not the other alſo? Yet this we grant, that this analogie or proportion is not ſo ſtrong, nor doth conclude ſo neceſſarily as the other. Wherefore we thus determine of this matter, that it is well that the marriages of coſin germans are reſtrained by

Exod. 2. 17.

Levit. 18. 17.

Levit. 18. 14.

Of the marriage of Coſin germans.

by human law, and ſo they ought to be: which kinde of marriages may lawfully bee hindred, and the contract looſed: but the marriage being conſummate and finiſhed, it is not for this cauſe to be diſſolved.

So was it decreed, *Concil. Lateranenſ. part. 6. cap. 30. Matrimonium in quarto gradu conſanguinitatis jam conſummatum non debet diſſolvi*; Marriage in the fourth degree of conſanguinitie (ſuch as the marriage of coſin germans is) being conſummate and finiſhed, muſt not be diſſolved.

De civitate Dei, lib. 15. cap. 16.

Auguſtine alſo writeth very well of this matter: *Quis dubitet, honeſtius hoc tempore conſobrinarum prohibita eſſe conjugia,— cui enim debet cauſa propinquitatis verecundum honorem, ab ea contineat quamvis generatricem libidinem?* Who doubteth, but that the marriage of coſin germans is honeſtly forbidden? for to whom a man oweth a ſhamefaſt reverence for kindred ſake, from her he ought to refraine his luſt.

3 That inſtance of *Othaniels* marriage of *Achſah* is very impertinent: there are two readings of that place. 1 Some read thus, *Othniel the ſon of Kenaz the brother of Caleb, the younger*, that is, the younger ſon of *Kenaz Calebs* brother: ſo the Septuagint, and *Vatablus*, who thinketh that *Othaniel* was the Nephew, not the ſon of *Kenaz*, and that *Kenaz* and *Caleb* were brethren by the mothers ſide: but this interpretation is refuſed: for theſe reaſons. 1 *Caleb* could not bee *Kenaz* brother, becauſe he is called a Kenazite, *Ioſua 14. 6.* but one brother uſed not to take his appellation of another. 2 Neither doth the Scripture count genealogies and kindred by the mothers ſide but the fathers. 3 *Maſius* well obſerveth out of *Nehemannus*, that theſe words of *Agnation* muſt be referred to the principall firſt alleaged, as *Iſay 32. 7. Iſay the ſon of Amos the Prophet*, that is, *with Iſay*, not *Amos*, was a Prophet: ſo in this place, *the brother* muſt be referred to *Othaniel* firſt named, not unto *Kenaz*.

2 The other reading is, *Othaniel* the ſon of *Kenaz*, brother of *Caleb* the younger: that is, which *Othaniel* was brother of *Caleb*: thus readeth the vulgar Latine, *Andreas Maſius*, *Montanus*, *Pagnine*, *Iunius*: but in divers ſenſes: firſt *Othaniel* could not be the naturall brother of *Caleb*, as *Lyranus* and *Burgenſis*, and our Doway men hold: both becauſe that *Caleb* was the ſon of *Iephuneh*, not of *Kenaz*: *Ioſua 14. 6.* and againe, it was flatly againſt the law, for the Uncle to marrie the Niece, which though it be not namely forbidden, yet it is included in the like prohibition, that the Aunt ſhould not marrie her Nephew: as *Maſius* well obſerveth, one of their writers: and the reaſon alleaged by *Lyranus*, confirmed by *Paulus Burgenſis*, which is the ſame propounded before by the Doway men, he ſaith, is *argutior quam probabilior*, more wittie than pithie or probable: that it is more againſt the reverence of nature for the Aunt to bee wife unto her Nephew, and ſo ſubject unto him, than for the Niece to marrie the Uncle: for by this reaſon, if more reſpect were to be had to the decencie of ſubjection of the one to the other, than of the diſtance of the degrees, then it would be lawfull for the husband to marrie his wives daughter, becauſe the inferiour partie remaineth in ſubjection ſtill, though it be in that regard unfit for the ſon to marrie the fathers wife.

Maſius in 15. c. Joſuæ.

Junius in 1. Chron. c. 4. tabul. 3. Maſius in Ioſu. c. 14. 6. & c. 15. v. 17.

3 Wherefore I reſolve rather with our *Iunius*, and their *Maſius*, that *Kenaz* was the Grandfather both unto *Othaniel* and *Caleb*, and that brothers is taken according to the Hebrew phraſe for a kinſman: ſo that *Othaniel* and *Caleb* were Coſin germans: and *Othaniel* is ſaid to be younger, not in the degree of his brother-hood, but ſimply in regard of his age, for *Caleb* was much elder, as both *Iunius* and *Maſius* well expound, and *Vatablus* herein concurreth with them.

Let us ſee the conſent of antiquitie: *Gregor. 3. decr. 6. Si quis neptim, nurum, novercam duxerit, &c. anathema*; If any man marrie his Niece, his daughter in law, or mother in law, accurſed bee he, &c. As then it is unlawfull for the Nephew to marrie his Aunt, ſo is it for the Uncle to marrie his Niece.

As for the marriage of Coſin germans, the Canons every where forbid it: *Agathenſ. can. 61. Epaunenſ. can. 30. Aurelianenſ. 3. cap. 10.* it is decreed, that no man ſhall marrie *conſobrinam*, his Coſin german.

Antiſiodorenſ. can. 31. Non licet conſobrinam, hoc eſt, quæ de duabus ſororibus, aut duobus fratribus procreatur, in conjugium accipere; It is not lawfull to marrie a Coſin german, which commeth of two brothers, or two ſiſters. *Turonic. 2. 22. Wormatienſ. c. 78.* it was decreed that none ſhould marrie in the fourth degree, &c.

Arelatenſ. ſub Carolo. can. 11. Ne quis conſobrinam, vel filiam avunculi ducat; That no man marrie his Coſin german, or Uncles daughter. Thus we ſee how that our adverſaries, that make ſhew of antiquitie, are the onely enemies to antiquitie.

Now further I will ſhew the conſent both of the Civill and Canon law for the unlawfulneſſe of marriage: firſt, with the Uncle; ſecondly, the wives ſiſter; thirdly, the Uncles daughter.

Cod. lib. 5. tit. 4. leg. 17. Diocletian. Nemini matrimonium contrahere liceat cum ſororis filia; No man muſt contract Matrimonie with his ſiſters daughter, that is, his Niece.

Cod. lib. 6. tit. 20. leg. 19. Iuſtinian. Whereas in the conferring of dowries and other gifts ſome ſeemed to make a difference betweene Uncles and Aunts: *Aſſerebant in perſonis avunculorum, non etiam patruorum, materterarum, vel amitarum locum habere*; They affirmed that it tooke place in the perſons of the Uncles by the mothers ſide, not of the Uncles by the fathers ſide, or of the Aunts: the law proceedeth, *Talem ſubtilem dubitationem amputantes*; We cutting off this ſubtiltie and doubt: and ſo maketh the condition of Uncles and Aunts to be alike : As then in this caſe, there was no difference betweene Uncles and Aunts, ſo why not alſo in marriage?

Decret. par. 2. *cauſ.* 27. *qu.* 2. *c.* 12. *Gregorie* decreeth againſt one, *qui deſponſatam nepotis virginem duxit*, which married one eſpouſed to his Nephew : how much more doe the Canons forbid the marriage of the niece by bloud?

*Cauſ.*35. *qu.*3. *c.* 8. *Si quis relicta, vel filia avunculi* ; It is not lawfull to marrie the uncles wife or daughter : how much more unlawfull is it to marrie the uncle himſelfe?

Secondly, the marriage of two ſiſters is contrarie to the Imperiall lawes; *Cod. lib.*5. *leg.* 5. *Valent. Theodoſ. Duabus ſororibus conjungendi, &c.* Wee give no licence to marrie the brothers wife, or two ſiſters.

Thirdly, concerning the unlawfull marriage of Coſin germans, that is, brothers or ſiſters children, I find not the like ſtrict prohibition in the Imperiall lawes, for by the law of *Antoninus, Cod. lib.* 6. *tit.*25. *leg.* 2. and the conſtitution of *Arcadius, lib.* 5. *tit.* 4. *leg.*19. the marriage of conſobrines, and coſin germans is made lawfull : Yet degrees as farre off are inhibited ; as *lib.* 5. *tit.*4. *leg.*17. *Nemini licear*; No man is to contract Matrimonie with the brothers daughter, *vel ex ea nepte*, or his daughters daughter. *Theodoſius* alſo made a law againſt the marriage of coſin germans, as before out of *Ambroſe* : yea and the Canon law is very ſtrict againſt ſuch marriages : *Cauſ.*35. *qu.*3. *c.*20. and *Cauſ.* 32. *qu.*7. *c.* 20. Brothers and ſiſters children are inhibited to marrie.

Decret. Greg. lib. 4. *tit.*2. *c.*12. *Non debet cum conſobrina propter publicæ honeſtatis juſtitiam permanere*; He muſt not remaine or dwell with his coſin german for publike honeſtie ſake, whether he hath knowne her, or not.

Thus we ſee : firſt, that the two firſt degrees are even by the law of the Gentiles inhibited, as being unnaturall, that is, the marriage with the uncle, or with the wives ſiſter. Secondly, a difference wee find betweene theſe, and the marriage of coſin germans, which though it be not convenient, yet is not ſo unnaturall, nor prohibited by the Imperiall lawes. Thirdly, the canon law ſeparateth coſin germans after carnall knowledge, but that is too hard a ſentence : it is ſufficient to hinder marriage contracted, but not conſummate by carnall conjunction, as I have ſhewed before.

But, becauſe ſome in theſe dayes without any ſcruple at all of conſcience, have taken unto themſelves great libertie to marrie their coſin germans, therein giving great offence unto others : it ſhall not be amiſſe, ſomewhat more at large to diſcuſſe this doubt, touching the marriage of the firſt coſins, which are brothers and ſiſters children : And here I find divers opinions.

1 Some thinke, that it is as lawfull to marrie in this degree, as in any other not expreſſely forbidden : of this opinion ſeemeth *Bucanus* to be, that in the tranſverſe collaterall line, being equall ; *Matrimonie is onely forbidden betweene brothers and ſiſters.*

De conjugio Cos.7. art. 21.

2 Others on the contrarie thinke that it is directly forbidden by the divine law, as *Ambroſ. epiſtol.*66. who is alleaged before.

3 Others in the meane betweene both, are of opinion, that although it be not forbidden in it ſelfe in the word, either expreſſed or underſtood, yet it is not convenient, to avoyd the offence of thoſe that are weake. See the Annotat. upon the Harmonie of Confeſſions, obſerv.2. upon the confeſſion of Saxonie : ſo their opinion is, *licere, ſed non expedire*, that it is lawfull, but not expedient to marrie in this degree of conſanguinitie.

4 *Auguſtine* thinketh, it is not forbidden by the divine law, but by a poſitive conſtitution, which he wiſheth to be obeyed : as he cited before.

5 But the ſoundeſt opinion is, that although the marriage of coſin germans be not expreſly forbidden in the law, nor yet by an exact analogie, as the marrying of the uncle with the niece is held to be prohibited, becauſe the nephew is forbidden to marrie his Aunt : yet by ſome conſequence, and neceſſarie deduction out of Scripture it is reſtrained : this is *Iunius* opinion, who thinketh this degree to be forbidden, becauſe marriage with the uncles wife is inhibited, which is but of affinitie, whereas the uncles daughter is of conſanguinitie. Now for the ſtrengthning of this opinion, and to ſhew not onely the inconveniencie, but unlawfulneſſe of ſuch marriages, our reaſons are theſe.

What is to be held concerning the marriage of coſin germans.
Jun. annot. in Levit. 18. in computatione graduum.

1 No man muſt come neere the kindred of his fleſh, *Levit.*18.6. but the uncles ſon is of the kindred of the fleſh, *Levit.*25. 49. beyond this degree, they are not properly kinſmen, but in courteſie : the other onely are called coſin germans, that is, true coſins.

2 Where any degree of affinitie is reſtrained, there conſequently the conſanguinitie which commeth by that affinitie is likewiſe reſtrained : as the father cannot marrie his ſons wife, nor conſequently his ſons daughter by that wife : but becauſe exception will be taken that this is in the right line ; where there is no ſtinting or limitation of degrees the prohibition holding perpetually, both in aſcending and deſcending ; ſo it is alſo in the collaterall line : it is not lawfull to marrie the brothers wife, and ſo conſequently not the brothers daughter : in like ſort it is unlawfull to marrie the uncles wife, and ſo alſo the uncles daughter by that wife.

3 This degree of marriage ſeemeth to be reſtrained even by the law of nature, for that the wiſer ſort of the Gentiles, who were onely guided by the light of nature, did provide againſt ſuch marriages: as *Plutarke* ſheweth that of a long time it was not lawfull to marrie in this degree among the Romans, and that for theſe three reaſons : firſt, that by marrying they might increaſe kindred, and multi-

Queſtion Roman. 108.

Sect. 18. obſerv. 2. upon the confeſſion of Saxonie.

plie affinitie, whereas coſin germans are of the kindred without marriage. 2 For feare leſt in the diſcord of ſuch married perſons, beſide the violating of matrimoniall love, the law of nature ſhould alſo therein be wronged. 3 Or to this end, that if women ſhould be hardly uſed of their husbands, they might have ſo many helpers and defenders, as they had of their kindred. But afterward this law was altered upon this occaſion: A certaine man, being well thought of, was ſuſpected to have for his wife a coſin german, by whom he ſhould have a great dowrie, thereupon he was called into the law, but the people favouring him upon that occaſion made it lawfull to marrie the coſin german, and ſo releaſed him: but, ſaith he, of ancient time, *Romani non copulabant ſibi matrimonio ſanguine junctas*; The Romans did not couple in marriage thoſe which were joyned in bloud. This reaſon alſo is alleaged in the Annotations upon the Harmonie of Confeſſions, why this degree ſhould be forborne, *ſeeing that even certaine prophane lawmakers have forbidden this degree*.

Cauſ. 35. 3. 20.

Epiſt. 225.

Harm. confeſ. ſect. 18. p. 565.

4 Adde hereunto the continuall practice and conſent of the Church in all ages, which have miſliked the marriage of coſin germans: as before, the decrees of ſeven Councels are alleaged, and ſome of them very ancient, as the Synode of *Agatha* held about *anno* 450. the *Epaunenſ. anno* 500. *Aurelianenſ.* 3. *anno* 550. *Antiſiodorenſ. anno* 600. We have ſeene alſo before the judgement of *Ambroſe* and *Auguſtine*: unto the which ſhall be adjoyned *Gregorie* the 1. who ſaith: *Sacra lex prohibet cognationis turpitudinem revelare*; The ſacred law forbiddeth to diſcover the nakedneſſe of the kindred, &c. he ſpeaketh of brother or ſiſters children. *Bernard* alſo agreeth, who thus writeth of *Lodovicus* the King of France: *Qua fronte aliis tantopere de conſanguinitate praſcribere laborat, homo cum ſua tertio conſanguinitatis gradu ferme permanens conſobrina*; With what face can hee preſcribe unto other touching conſanguinitie, ſeeing himſelfe keepeth with his coſin german almoſt in the third degree of conſanguinitie? The moderne Churches of the world doe all diſlike theſe marriages: as the practice of the Greeke and Æthiopike Church is ſhewed before, err. 88. in the end. The reformed Churches concurre: as of Saxonie, Confeſſ. artic. 18. they allow of the *rules of the Canon law touching the degrees of marriage*: See the obſervation alſo upon that place, which cauſeth ſuch marriages to be forborne for offence ſake. It is great preſumption then to goe againſt the conſent of the Church decreeing according to Scripture, or at the leaſt not againſt it.

Thom. Aquin. ſupplement. 3. p. q. 55. art. 3. 4.

Levit. 18. 17.

Ad Paternum epiſt. 66.

Ambroſ. ibid.

Wormatienſ. c. 32. Cauſ. 35. q. 3. c. 18.

5 Further, the reaſons are here to be conſidered, why the marriage of conſobrines was forbidden: 1 One reaſon was, *cohabitatio*, cohabiting together: that all ſuch of the kindred, which uſed to cohabite and keepe in one familie, ſhould not marrie one with another, *ne matrimonium incentivum libidini praſtaret*; leſt that marriage might be an occaſion to kindle luſt. 2 Another reaſon is, *multiplicatio amicitia*, the multiplying of friendſhip, which is hindred by the marriage of ſuch, who are kinſmen, and ſo friends alreadie: and this reaſon is given in the law, why they which are neere in alliance ſhould not be married, *for they are thy kinsfolks*. 3 *Ambroſe* uſeth this reaſon againſt the marriage of the uncle and niece, which alſo may ſerve here: *Interroga nominum religionem, &c. ipſe ſonus nominum te revocat*: Aske the religious reſpect of the names,—the very ſound of the names will call thee backe, &c. As in that inſtance, the ſame perſon is both brother and ſon in law to his ſiſter, whoſe daughter hee marrieth, ſo here he is both nephew to his aunt, and ſon in law, whoſe daughter he marrieth, and to his wife he is both husband and coſin german. 4 By this meanes no familiaritie ſhall be without ſuſpition with the coſin german, where marriage is permitted: as *Ambroſe* in the ſame place reaſoneth againſt that degree given in inſtance of the marriage of the uncle and niece: *Quid tam ſolenne, quam oſculum inter avunculum & neptim?* What is ſo ſolemnely uſed, as for the uncle to kiſſe his niece? &c. *hoc inoffenſa pietatis oſculum ſuſpectum facies*: this kiſſe of love without offence, thou wilt make ſuſpitious, &c. So in this caſe, what is more common than for one Coſin to ſalute another with a kiſſe? which ſalutations now are made ſuſpitious. 5 The Counſell of *Wormes* giveth this reaſon: In the coupling of the faithfull wee define no number of generation, but we doe order, that it ſhall be lawfull for no Chriſtian to take a wife of his kindred, *uſq; dum generatio recordatur, &c.* as long as the generation is remembred and knowne, &c. but untill coſin germans the kindred is freſh in memorie and knowledge, but after it weareth away and groweth out.

1 Cor. 10. 32.

6 Wee muſt give none offence according to S. *Pauls* rule, neither to the Grecians (hee meaneth Gentiles) nor to the Church of God: but the marriage of coſin germans is an offence to both: it being given, and not taken, in a thing, at the leſt in their owne opinion indifferent: and here that rule in the Civill law hath place: *In rebus dubiis pars tutior ſequenda*; In doubtfull matters the ſafer way is to be followed: So in this caſe, it being doubtfull whether ſuch marriages be lawfull, the ſafer way is, not to uſe ſuch marriages at all.

But here it will bee objected, that if coſin germans may not marrie by the law of God, then ſuch marriages may be diſſolved, and the iſſue of ſuch marriages ſhould be held to be not legitimate.

Cauſ. 32. 7. 20.

Cauſ. 35. 3. 20.

To this objection I anſwer negatively, that neither the one or other inconvenience followeth upon that ſuppoſall: and for further explanation of this anſwer, I will remember divers opinions of this matter: 1 Some are ſo ſtrict, that they will ſimplie have ſuch marriages diſſolved: as the Councell of *Mentz* is ſo ſevere, that they will have ſuch to bee ſeparated, *& ulterius nunquam in conjugio copulari*; and never after to be married againe, &c. 2 *Gregorie* excepteth onely ſuch, as were *Neophyti*, newly called to the faith: he would have ſuch marriages borne with in them, but not in others: and ſo he ſendeth his directions to *Auſtine* then here in Britannie, how he ſhould deale with the Bri-

tons,

tion: 3 The Councell of Wormes giveth a larger ſcope, that they which marrie in the fourth degree ſhould bee ſeparated, *ubi poſt interdictum factum fuerit*, if any ſuch thing be done after ſuch interdiction: they beare with all ſuch marriages before. 4 But that in this caſe is the moſt reaſonable opinion, which was reſolved upon, in the *Laterane* Councell, that *Matrimonium conſummatum in quarto gradu conſanguinitatis non debet diſſolvi*; Matrimonie conſummate in the fourth degree of conſanguinitie muſt not bee diſſolved, &c. It may bee hindred being contracted onely, but not being once conſummate: like as the conſent of parents is required by the law of God, and the want thereof is ſufficient to diſſolve the contract of marriage, but not the conſummation. The like decree is aſcribed to *Fabianus*: that *licuit affinibus contrahere in quinto gradu, &c.* It is lawfull for they which are of affinitie to contract marriage in the fifth degree, *in quarto reperti non ſeparantur*; they which were found in the fourth cannot bee ſeparated; *in tertio gradu conjuncti ſeparabantur*; they which are joyned in the third, muſt be ſeparated. Like as then, ſuch as in their marriage neglected the conſent of their parents, may ſo remaine ſtill, yet confeſſing their error and overſight, not maintaining or juſtifying their fact: ſo ſuch as are married in this degree of conſanguinitie, either ignorantly, or not ſo well informed, may upon their repentance of their error, if they ſee it, or did it ignorantly, find comfort in their marriage, and their iſſue proſper. But I doubt, ſuch as doe juſtifie ſuch marriages, as holy and lawfull, will not finde ſuch comfort and contentment: as *Gregorie* ſaith of ſuch, *Experimento didicimus ex tali conjugio ſobolem non poſſe ſuccreſcere*; We have learned by experience, that the iſſue of ſuch marriage cannot thrive, &c. This I ſpeake not to entangle the conſcience of ſuch as are ſo married, but to give a caveat to ſuch as are to marrie, not to adventure upon ſuch neereneſſe of bloud willingly, which may afterward breed ſcruple of conſcience. And thus much by way of digreſſion of this matter.

Can. 78.

Part 6. c. 30.

Centur. 3. p. 147. 52.

The Papiſts.

1 IT is lawfull for the Church to reſtraine other degrees of affinitie and conſanguinitie, beſides thoſe preſcribed by *Moſes*, and that the decrees of the Church in ſuch caſes doe binde in conſcience, *Concil. Trident. ſeſſ.* 24. *can.* 3. As to prohibite marriage unto the ſeventh degree in naturall kindred, and afterward to the fourth. 2 Alſo their Canons doe make a ſpirituall kindred, that commeth in by Baptiſme and Confirmation; and ſuffer not the godfather to marrie the godchild, or the godfather the godmother. 3 Likewiſe they have found out an affinitie that commeth in by eſpouſals onely of Matrimonie, which bindeth (ſay they) in the firſt degree by the Canon law, which is the firſt and ſecond by the Civill law: as that it is not lawfull for the brother to marrie her which was eſpouſed to his brother. 4 Alſo another kindred and affinitie, by fornication and unlawfull fleſhly knowledge, which bindeth in the ſecond degree Canonicall, which is the third and fourth Civill; as it is not lawfull for the ſon to marrie his fathers baſtard, *Bellarm. cap.* 24. *cap.* 30.

90. Error.

91. Error.

92. Error.

Bellarmine thus reaſoneth for the reſtraint of conſanguinitie and affinitie: firſt to the ſeventh degree, and afterward to the fourth.

Argum. 1. There is a peculiar ſhamefaſtneſſe and reverence of nature due to kinſmen, which is violated in marriage. 2 If kinſmen might marrie together, they could not uſe cohabitation, or any familiaritie together without ſuſpition: but whereas marriage is interdicted betweene kinſmen, there is no danger. 3 For the propagation of love and charitie unto others, marriage is forbidden in theſe degrees, wherein their affinitie or conſanguinitie is a ſufficient bond of love, without marriage. 4 If kinſmen ſhould marrie together, their love would be too inordinate, the love of marriage being joyned to the naturall love of kindred, *Bellarm. cap.* 29.

Contra. First, the wiſedome of man is not to controule the ordinance of God; if the Lord hath not thought good to make a reſtraint of marriage ſo farre, it is preſumption in man to doe it: ſhall it bee thought, that God had not reſpect to the reverence of nature, propagation of love, familiaritie of kindred, ſobrietie in marriage, in ſetting downe the marriage law?

Secondly, none of theſe inconveniences need to be feared in degrees ſo farre off: for whereas the fourth degree in the Canons, is the eighth Civill degree: and by the Canons, brethren are in the firſt degree, brethrens children in the ſecond, their childrens children in the third, and their children in the fourth: what kindred can there bee now betweene coſin germanes twice removed? and there being little or no kindred, there is neither 1 reverence of nature due as to the kindred of the fleſh: 2 and their familiaritie is no more with ſuſpition, than betweene ſtrangers: 3 nor yet ſhall the propagation of love be hindred, there being no ſuch ſure bond alreadie out of marriage: 4 and conſequently inordinate love in the marriage of ſuch is not to be feared, the naturall affection by ſuch long deſcent being extinguiſhed.

The Proteſtants.

1 TO forbid more degrees in marriage, than are either directly or by neceſſarie conſequence prohibited in the law, is a meere Antichriſtian yoke laid upon the people of God: for the Lord (the author of that law) beſt did know, both what perſons were fit for marriage, and how farre the line of marriage was to extend.

Bellarmine anſwereth, that the law of the degrees of marriage was peculiar to the people of the Jewes, unto whom the marriage of their kindred was not ſo much reſtrained: firſt, becauſe they were but few. Secondly, for the preſervation of the Tribes and families. Thirdly, that being ſuffered to marrie in their kindred, they ſhould not ſo eaſily put away their wives. Fourthly, as they were permitted to put away their wives, and to have many at once; ſo in like manner to marrie within certaine degrees of kindred, *Bellarm. c.* 29. *reſp. ad argum.* 2.

Contra. Firſt, theſe reaſons are not ſufficient to prove the law of degrees in marriage peculiar to the Jewes: 1 They were a great and populous nation: in *Davids* time there were 13. hundred thouſand fighting men in Iſrael and Judah, 2 *Sam.* 24. In the reigne of *Iehoſaphat* Judah only was able to make 11. hundred thouſand men of warre, 2 *Chron.* 17. 14. 19. therefore in reſpect of their ſmall number, there was no reaſon to allow them to marrie with their kindred. 2 For the preſervation of their families there was a ſpeciall proviſo in the law, that the brother might take the brothers wife to raiſe ſeed to his brother, *Deut.* 25. 3. *Moſes* permitted them (notwithſtanding this law of degrees) to give unto their wives bils of divorcement: and it is ſeene by experience, that the neerer in degree the married couples are, for the moſt part greater contention falleth out. 4 To put away their wives was but a toleration: but the law concerning degrees was a commandement, and the tranſgreſſion thereof puniſhed with death, *Levit.* 20. The having of many wives was directly contrarie to the law, *Levit.* 18. 18. *Deut.* 17. 17.

2 Chron. 17. 14.

Deut. 25. 3.

Levit. 18. 18.
Deut. 17. 17.

Secondly, that this was not a law peculiar to the Jewes, but generall, to binde the people of God under the Goſpell: it appeareth both by *Iohn Baptiſts* reprehenſion of *Herode* for marrying his brothers wife; and Saint *Pauls* cenſuring of the inceſtuous perſon that tooke his fathers wife: which are the very degrees forbidden in *Levit.* 2. Neither can they ſhew any diſpenſation or revocation in the new Teſtament contrarie to that law.

This prohibition of marriage to the fourth degree Canonicall, that is, the eighth Civill, is contrarie both to the Imperiall and Canonicall lawes.

Cod. lib. 5. *tit.* 4. *leg.* 17. *Dioclet.* In collaterals both of affinitie and conſanguinitie, the prohibition goeth not beyond the fourth degree: *Nemini liceat*, a man muſt not contract matrimonie with his Aunt, ſiſters daughter or niece, that is, her daughters daughter; with his brothers daughter or niece: and in affinitie, with his wives daughter, wives mother, ſons wife, fathers wife, &c. none of theſe exceed the fourth degree Civill. The Canon law thus teſtifieth, *Cauſ.* 35. *q.* 3. *c.* 3. *Fabianus: In quarta generatione ſi contracti fuerint, non ſeparentur*; They which are married in the fourth generation, let them not be ſeparated: *Ibid. c.* 12. *Iulius, Uſque in tertiam progeniem, &c.* No man muſt marrie a wife to the third degree: Theſe Canons inhibite not marriage in the third and fourth degree Canonicall, much leſſe to the ſeventh.

Lateranenſ. part. 50. 29. *Cognati non ſunt ſeparandi niſi in primo vel ſecundo gradu conſanguinitatis ſint conjuncti*; Coſins muſt not be divorced, unleſſe they marrie in the firſt or ſecond degree of conſanguinitie: the ſecond degree by the Canon law, is the fourth degree by the Civill law, and after our account: after the fourth degree then marriage is lawfull: it is not then reſtrained till the ſeventh.

Secondly, the invention of ſpirituall kindred is but a Popiſh trick, to get the more money for their diſpenſations: for by this reaſon no Chriſtians ought to marrie together, becauſe they are all of one ſpirituall kindred in Chriſt.

Their owne Canons are againſt them, *Cauſ.* 30. *qu.* 3. *c.* 4. *Urban. Poſt compaternitatem geniti, &c.* Godfathers children may marrie: *Qu.* 4. *c.* 5. *Paſchal. Uxorem compatris ducere licet*; A man may marrie his Godfathers wife: *Decret. Greg. lib.* 4. *tit.* 11. *c.* 1. *Alexander. Filii duorum compatrum licitè contrahant*; Godfathers children may contract matrimonie.

Thirdly, the new affinitie that commeth by eſpouſals, is alſo but an human invention: for the law ſpeaketh onely of the kindred of the fleſh, which ariſeth of carnall knowledge and copulation, not an intent or purpoſe onely of marriage, *Levit.* 18. 6.

Levit. 18. 6.

We have the conſent of a generall Councell, *Lateranenſ. part.* 6. *can.* 27. Pope *Benedictus* decreeth thus, *Qui unam ſororem deſponſaverit, ſi eam non cognoverit, poteſt aliam ſororem ſibi matrimonio copulare: apparet enim virum & mulierem non poſſe fieri unam carnem, niſi carnali copula ſibi adhereant*, He that eſpouſeth one ſiſter, not having knowne her, may marrie her ſiſter: for man and wife are not made one fleſh, but by carnall copulation. Therefore by the eſpouſall words they are not made one fleſh: *Propinquitas ſanguinis verbis dicitur, non verbis efficitur*; Propinquitie of bloud by words is ſaid, by words it is not made. *Cur ergo prohibeamus, quod prohibitum nunquam Scriptura declaravit?* Why therefore ſhould we forbid that, which is no where in Scripture forbidden? To this agreeth alſo the decree of Pope *Alexander*, *Lateranenſ. part.* 45. *can.* 5. *Non ſunt una caro vir & mulier, niſi carnali copula cohaſerint*; Man and wife are not one fleſh but by carnall copulation.

Thus alſo the Civill law teſtifieth, *Cod. lib.* 5. *tit.* 4. *leg.* 24. *Iuſtinian. Conditio nuptiarum impletur per actum, non habitum, aut potentiam*; The condition of marriage is accompliſhed by the act, not by the habit or poſſibilitie.

Their Canons alſo are evident, *Cauſ.* 27. *qu.* 2. *c.* 17. *Iulius: Mulier prater commixtionem ſexuum non pertinet ad matrimonium*; A woman without the copulation of the ſex, belongeth not to matrimonie. *C.* 18. *Benedict. Per nuda ſponſionis verba non poſſunt una caro fieri*; They cannot be made one fleſh onely by the words of eſpouſall. The reſt of this Canon is recited before.

The Maſter of Sentences maketh this anſwer: That thoſe Canons are underſtood of eſpouſals which are made, *per verba de futuro*, by words not of the preſent, but of the time to come; when there is not, *conſenſus de præſenti, ſed ſponſio futuri*; not a conſent for the preſent, but a promiſe for afterward.

Contra. Firſt, that diſtinction of the Canon law is but an humane device, that there is *fides pactionis, fides conſenſus*; That faith of marriage is made by covenant and promiſe, or by conſent: the firſt holdeth not, the ſecond is firme even after carnall ſocietie with another, *Cauſ.* 27. *qu.* 2. *c.* 51. For we ſee the Scripture maketh no difference betweene the covenant of marriage, and conſent, *Geneſ.* 24. 57, 58. *We will call the maid and aske her conſent, &c. Wilt thou goe with this man? and ſhe ſaid, I will goe.* Her promiſe by theſe words of the future, *I will goe*, are called her conſent. So *David* ſent to *Abigail, ut accipiat in uxorem*, to take her to his wife: he ſaid not, I doe take thee to my wife, 1 *Sam.* 25. 40. Wherefore that ſimple and well meaning age, knew no ſuch difference in contracts. Geneſ. 24. 57. 1 Sam 25. 40.

Secondly, the Canons exclude all eſpouſals whatſoever from the computation of the degrees of marriage: *Propinquitas ſanguinis verbis dicitur, non verbis efficitur*; Propinquitie of bloud is ſaid by words, not made. He ſpeaketh generally of all words of eſpouſall or contract whatſoever, *Benedict. cauſ.* 27. *qu.* 2. *c.* 18. And the queſtion is of a maid that was *ſimplicibus verbis deſponſata, &c.* eſpouſed by ſimple, that is, plaine and direct words, to a young man: the maid eſpouſed dieth, hee is licenſed to marrie her ſiſter, and by warrant of Scripture; becauſe man and woman are not made one fleſh, *niſi carnali copula*, but by carnall copulation: as the Scripture ſaith, *They two ſhall be one fleſh.*

Wee have ſeene before the Imperiall conſtitutions, which were a rule both for the Eaſt and South Churches: the Canons alſo before alleaged, ſhew the ancient judgement of the Roman Church: the reformed Churches agree, as that of Saxonie, *We make not a mixture of thoſe perſons, which by the law of God are not permitted to couple together.* They goe no further, for reſtraint of marriage, than to the law of God. Harm. ſect. 18. artic. 18. p. 565.

Fourthly, the laſt wee admit, for the ſon of the father begotten out of marriage, is of his fleſhly kindred, though not lawfully: and therefore in marriage-matters there is reſpect alſo to be had even of this kindred of the fleſh: as *Ruben* is curſed of his father becauſe he lay with his concubine, *Gen.* 49. 4. which notwithſtanding was not his fathers wife. So alſo the Civill law, *Cod. lib.* 5. *tit.* 4. *leg.* 4. *Alexander. Concubina patris non debet eſſe uxor filii*; The fathers concubine cannot be the ſons wife. Geneſ. 49. 4.

The fourth queſtion, of other impediments of marriage.

There are ſome impediments which may hinder and diſſolve the contract of marriage, before it be conſummate, but not after: ſome, which both may hinder the contract, and diſſolve the matrimonie even after carnall knowledge.

The Papiſts.

1 Bellarmine reckoneth up divers impediments of both kinds, which may diſannull the contract of marriage, and diſſolve the matrimonie it ſelfe: but he maketh no mention of the conſent of the parents. And indeed it is their opinion, that it is not a neceſſarie thing to bee reſpected in marriage: not of the eſſence thereof, neither can ſuch marriage, as hath the conſent of the children onely, either by the parents, or Magiſtrate be diſſolved, *Bellarm. c.* 19. 93. Error.

Argum. Eſau married without his fathers conſent, yet was not his marriage diſſolved: *Iacob* alſo had not his fathers conſent to the marriage of *Lea*, and of his two handmaids: *Ergo*, the parents conſent is not neceſſarie, *Bellarm. cap.* 19.

Anſw. Firſt, concerning *Eſau* his marriage, we ſay he did very evill in marrying without his fathers conſent, and it was a great griefe to his parents: yet the marriage being once conſummate, wee ſay not, that then it ought to be diſſolved, for want of the parents conſent, but the contract and eſpouſals onely. Secondly, for *Iacob*, his maids were not his wives, and *Lea* was thruſt upon him againſt his will: no marvell if he had not his fathers conſent, when his owne was wanting: but to marrie one of his fathers kindred, as he made choice of *Rachel*, he had his fathers full conſent.

Argum. 2. In the marriage of children without conſent of the parents, the conſent of the parties is preſent, which is ſufficient: for *conſenſus facit matrimonium*, conſent maketh matrimonie. And if the marriage of ſervants againſt the will of their maſters bee notwithſtanding firme and ſure, much more the marriage of children, &c. *Bellarm. cap.* 19.

Anſw. Firſt, one of your owne writers ſhall make you an anſwer; *Conſenſus facit nuptias, ſed eorum, qui ſui juris ſunt, &c.* Conſent maketh marriage, but of ſuch as are in their owne power: ſo are not children, and therefore their conſent is not ſufficient, *Eſpenc. de clandeſtin. matrim. cap.* 11. Secondly, where the maſters are in ſtead of parents, there they have the ſame right and power to approve or diſſolve the contracts of their ſervants, which fathers have: but where ſervants have fathers beſide, they are to depend upon their fathers conſent, and not the maſters: and in this caſe the argument followeth not, for fathers have greater power in the marriage of their children, than maſters over their ſervants.

The Proteſtants.

FIrſt, we doe not ſay, that the want of the parents conſent may diſſolve marriage conſummate after mutuall conjunction: but that it may breake off the contract and eſpouſals. Secondly, neither have the parents power to beſtow their children in marriage without their conſent, *Geneſ.* 24.57. And this is agreeable to the law of nature: according to the conſtitution of the Heathen Roman Emperours, *Cod. lib.* 5. *tit.* 4. *leg.* 12. *Diocletian. Nec filium familias invitum ad uxorem ducendam cogi, &c.* The diſcipline of the lawes doe not permit, that the ſon ſhould be compelled againſt his will to take a wife. Thirdly, neither muſt the parents exerciſe a tyrannicall power over their children in forbidding them marriage, but muſt alway have reſpect unto their need. And thus doing their conſent is neceſſarie, and without it the contract hath no validitie, 1 *Cor.* 7. 37, 38. The parent hath power to give in marriage or not to give. 1 Cor. 7. 37, 38.

Exod. 22. 16. *Argum. Exod.* 22. 16. The law is this, *That if a man lie with a maid not betrothed, and her father refuſe to give her unto him to wife, he ſhall pay money.* Here the full authoritie of giving or not giving the daughter in marriage, is committed to the father.

Bellarmine anſwereth: That this is in ſuch caſes where there is no contract: but the law ſaith not, that the father may refuſe after the contract made.

Contra. 1. As though their mutuall carnall knowledge be not as forcible to joyne them, as a bare contract, this being but in world, the other in deed. Secondly, *Numb.* 30. 4. The father may breake his daughters vow made unto God: *Ergo,* much more her promiſe and contract made to man. Numb. 30. 4.

Bellarm. It is to be underſtood of ſuch an one, as is in *ætate puellari,* yet under age, a young maiden, which is not yet fit for marriage.

Contra. 1. In this Chapter there be three eſtates or degrees of women ſet downe: a maid, a wife, a widow: of theſe three onely the widow hath power to make a vow: ſhe that is not a widow, is either under her husband, if ſhe be married, or under her father, if ſhe be not: So then the law meaneth all maids unmarried, unleſſe you can find out a fourth kinde, that is, neither of maids, wives, nor widowes. 2 Againe, here are to be underſtood rather maids of yeeres and diſcretion, to make a vow, than of tender and young yeeres, who knew not what a vow meaneth. 3 And beſides, the word here uſed, *verſ.* 4. אשׁה ſignifieth a woman, not a girle or young maid. 4 Laſtly a writer of their owne thus concludeth upon this place: *Ergo vota à filiabus Deo nuncupata poterant parentes diſſolvere, ſponſalia, &c.* Therefore might the parents diſſolve vowes made by their daughters unto God, and could they not retract eſpouſals made to men? *Eſpenc. c.* 1. *de clandeſtin. matrimon.*

Deut. 7. 3. *Argum.* 2. *Deuter.* 7. 3. *Ye ſhall not make marriages with the Heathen, thou ſhalt not give thy daughter to his ſon, &c.* Hence the ſame author concludeth thus: *Eam legem fruſtra laturus, &c.* This law had beene made in vaine, if marriages had beene free for the children without the fathers conſent. Againe, whereas the Iſraelites had ſworne, that they would not give their daughters to the Benjamites to wife, *Iudg.* 21. 1, and therefore were very much perplexed and grieved for that tribe, ſaying, *verſ.* 7. *How ſhall we doe for wives to them that remaine?* The daughters might have helped their parents in this perplexitie, if notwithſtanding their parents oath, they might have married of themſelves. Thus much *Eſpenc.* and much more, *lib. de clandeſtin. matrimon. c.* 1. 2. Judg. 21. 1.

We have alſo the conſent of antiquitie: to omit thoſe ancient Canons, which are very many, which doe enjoyne that children ſhould not bee married without their parents conſent: unto the which *Bellarmine* anſwereth, that ſo much he granteth, yet it followeth not, that the contract ſhould for that defect and want be diſſolved: wee will therefore bring forth ſuch Canons, as annihilate and diſanull the contract, where the parents conſent is not.

Evariſtus epiſtol. 1. *Non fit conjugium niſi ab his, &c.* There is no marriage made, but by them that have power over the woman: let the wife be demanded of her keepers and tutors, and eſpouſed by her parents, and the neereſt of her kindred: otherwiſe it is adulterie rather and whoredome than lawfull marriage.

Celeſtin. decret. 4. *Quod parentes, fratres, &c. ita ut ſi non interſint, & conſenſum non adhibuerint, ſecundum leges nullum fiat matrimonium*; That the parents, brethren, kinsfolks, of both ſexes be admitted to teſtifie their conſent for their ſon or daughter, and ſo to eſtabliſh or breake off their mariage: who if they bee not preſent, neither give conſent, according to the law, let it be counted no marriage, &c. What plainer evidence can we have for this matter?

Cod. lib. 5. *tit.* 4. *leg.* 7. *Gordian. Minus legitima conjunctio, ceſſante patris voluntate, &c.* It is not lawfull conjunction, the fathers will being wanting, *leg.* 12. *Diocletian. Sociare, &c.* Thou art not hindred to aſſociate thy ſelfe to what marriage thou wilt, *ut contrahendis nuptiis patris conſenſus accedat,* ſo that thy fathers conſent be to the contracting of marriage, *leg.* 11. *Valent. Theodoſ. Vidua intra vigeſimum quintum, &c.* Widowes under 25. yeeres, *in ſecundas nuptias ſine patris ſententia non conveniant,* muſt not enter into ſecond marriage without the ſentence of their father, *tit.* 6. *leg.* 6. If a man marrie an orphane or pupill, whoſe father is dead, being under 25. yeeres of age, *nec matrimonium habuiſſe,* it is to be counted no matrimonie, nor they children, that are borne in marriage, unleſſe the father dying willed it.

Likewiſe the Canons, *Cauſ.* 32. *qu.* 2. *c.* 13. *Conſulitur puella non de ſponſalibus, &c.* The maiden is not asked concerning the eſpouſals; for therein ſhe expected the judgement of her parents, but ſhee is conſulted with about the day and time of her journey: This is ſpoken of *Rebecca*: The ſame Canon alleageth *Euripides*, thus ſpeaking in the perſon of the woman, *νυμφευμάτων*, *Sponſalium meorum pater meus curam ſubibit, &c.* For my eſpouſals my father ſhall take care, it appertaineth not to me, &c. Thus we ſee that it is agreeable to the law of nature, that the marriage of children ſhould not be attempted without the conſent of the parents.

Cauſ.36.qu.2.c.11.gloſſ. This law is alleaged out of the Digeſts, *tit. de nuptiar. ritu. leg.2. Conſiſtere non poſſunt nuptia, &c.* Marriages cannot ſtand, unleſſe they conſent, in whoſe power they are.

Divers of the learned Papiſts condemne ſuch marriages, as are enterpriſed without the conſent of the parents: *Gropperus, in inſtitut. Colonienſ. Gentianus*, in his booke ſet forth of this matter, alleageth a certaine Greeke Canon to this effect: *Quæ ſine iis, qui habent poteſtatem matrimonia fiunt, fornicationes ſunt*: They are fornications, no marriages, which are done without them that have the power, &c. Likewiſe *Catharinus, Irrita eſſe velim, nec vera eſſe matrimonia, &c.* I judge them to be no true, but voyd marriages: *Eſpenc. lib. de clandeſtin. matrim. c.* 15.

There are notwithſtanding certaine caſes excepted by the law, wherein the ſonne or daughter have free liberty to marry without conſent.

1. *Si utroq; orba parente*: If both the parents be dead. *Cod lib.* 5 *tit.*4 *leg.*20. *Honor.*

2. *Cod. lib.3. tit.28. leg.19. Poſt viginti quinque, &c.* After 25. yeeres children might marry without the parents conſent.

3. *Ibid. leg.*20. *Poſt matris pœnitentiam, &c.* If the mother ſhall give conſent, the father being dead, and afterward repent her, yet the marriage ſhall be good.

4. *Cod. lib.* 5. *tit.* 4. *leg.* 25. *Filii furioſi, &c.* The ſonnes of mad men may marry without conſent.

Other caſes there are beſide, as when the ſonne is *manumitted*, that is, ſet free by his father, or hath borne any publike office of Magiſtracy or government, *Eſpenc. c.16. de clandeſtin. matrim.* But theſe irregular and extraordinary caſes excepted, the power of parents is not to be infringed, but their conſent to be expected in the eſpouſals of their children.

For the Greeke Church, ſee the conſtitutions of the Greeke Emperours before alleaged: the Muſcovites at this day obſerve this uſe, *Impetrato parentum conſenſu nuptiis dies dentur*, A day is appointed for the marriage, the conſent of the parents being obtained. De religion. Ruſſor. ad D. Chytræum.

Tertullian ſheweth the practice of the ancient Africane Church: *Nec in terris filii ſine conſenſu patrum rite & jure nubent*: Neither in earth doe the ſonnes rightly and lawfully marry without conſent of parents, &c. Lib. 2. ad uxorem.

So the reformed Churches: Saxon. confeſſ. artic. 18. *In affiances even according to the ancient laws, we will have the conſent of the parents alſo.* Wittemberg. c. 21. *Alſo wee teach that they which are yong, ought not to marry without the authority of their parents, —otherwiſe it is not to bee counted ratified.* Harm. ſect. 18. Pag. 565. Pag 571.

B. *Rhenanus* upon that place of *Tertullian* before cited, hath this note: *Utinam Theologi & Iuriſconſulti, &c.* I would Divines and Lawyers would admoniſh the Biſhop of Rome, *Cæſar*, and other Kings and Princes hereof, that this miſchiefe may be met with in ſeducing ſimple maids without the conſent of their parents.

Our Doway men here alſo are ſomewhat indifferent: as they give this note, *that children ought not to marry without the good liking of their parents.* And againe, *Eſau by marrying againſt his parents will, made a breach from them.* Annot. in Gen. 24. 58. Annot. in Gen. 25. 35.

This truth alſo is ſealed: Maſter *Tindall* holy Martyr; Let parents provide marriages for their children in ſeaſon, teaching them alſo to know, that ſhe is not his wife whom the ſonne taketh, nor her husband whom the daughter taketh, without the conſent or good will of their Elders, or them that have authority over them: if their friends will not marry them, then are they not to blame if they marry themſelves: let not the fathers and mothers alwayes take the uttermoſt of their authority of their children, but beare their weakneſſe, &c. *pag.* 1249. *col.* 2. *artic.* 2.

There are alſo other cauſes which may diſſolve contracts and eſpouſals made: as if the honeſt and lawfull condition propounded in the contract be not kept: or if there bee an error in the perſon, hee heareth afterward of her diſhoneſty, whom hee tooke for an honeſt woman: both theſe may make voyd the contract, but not the marriage, if they be once joyned together.

The Papiſts.

2. THey ſet downe many impediments, which may make a nullity of marriage it ſelfe, after it be conſummate: ſome of them we acknowledge, as afterward it ſhall appeare: but theſe following we doe renounce.

Firſt, the vow of chaſtity and entring into Orders doe looſe the bond of marriage. *Bellarmine* to this purpoſe urgeth that place, 1 *Tim.* 5. 12. *Having damnation, becauſe they have forſaken their firſt faith*: the firſt faith, is the vow of continency, which was a ſufficient impediment of matrimony. *Bellarm. c.21. propoſ.* 1. 94 Error. 1 Tim. 5. 12.

Contra. By the firſt faith, is underſtood their faith, which they profeſſed in baptiſme, to renounce the workes of the fleſh, which theſe wanton widowes now follow in forſaking their calling: 1. So the *interlinearie gloſſe*, and *Bruno* expound this place: *ex Eſpenc. in hunc locum.* 2. The Apoſtle doth interpret himſelfe, *verſ.* 8. *He that provideth not for his owne, denieth the faith,&c.* that is, by his works he denieth the religion of Chriſt: now to deny the faith, *verſ.* 8. and to violate the faith, *verſ.* 12. doe ſignifie the ſame. 3. The Apoſtle afterward giveth theſe widowes licence to marry, *verſ.* 14. which hee would not have done, if it had been damnation, and a breach of the faith to marry after their profeſſed widowhood: this place both *Chryſoſtome* and *Theophylact* expound of widowes profeſſed, *vide Eſpenc. in hunc locum.* This text then nothing maketh for them.

95.Error. Secondly, marriages of the faithfull with Infidels are not only unlawfull, but void, *Bellarmine c.* 23. Yet he confeſſeth that ſuch marriages are not voyd either by divine or naturall law, or by any law of the Church, but only by the cuſtome of the people of God, having the force of a law. *propoſ.* 2.3.

Argum. Infidelity in the old law, and diſparity of religion did make matrimony void: *Ergo*, much more now; for there is greater difference betweene Chriſtians and Infidels, than was betweene the Jewes and Gentiles, *Bellarm. argum.* 1.

Anſwer. Firſt, if this argument conclude any thing, it ſheweth, that even by the divine Law ſuch marriages are void: which notwithſtanding he before denied.

Secondly, the argument followeth not, for this law belonged to the policy of that nation, that they ſhould not marry with the Gentiles: who were accounted as an uncircumciſed and unholy people, Gal.3.28. but now this wall of partition is taken away; and in Chriſt there is neither Jew nor Grecian, *Gal.* 3.28. Thirdly, the marriage of the Gentiles was for no other cauſe inhibited the Jewes, but leſt it ſhould Deut.7.4. be a meane to withdraw them from the worſhip of God, *Deut.* 7.4. This proveth not, that an Infidell willing to dwell together, and of whom there may bee ſome hope, ſhould bee put away, contrary to 1 Cor.7.13. S. *Pauls* rule, 1 *Cor.* 7.13. Fourthly, the Jewes were permitted upon divers occaſions to put away their Math 19.8. wives, for the hardneſſe of their heart, *Math.* 19.8. wherefore the impediments and diſſolutions of marriage among them doe not bind us.

96 Error. Thirdly, the marriage of thoſe which committed adultery, and did compact together before to marry after the firſt husbands or wives death, is actually voyd. *Bellarm.* 22.

The Papiſts.

1. Concerning the invalidity of vowes to diſanull marriage, we have declared the truth before, *Contro.* 6 *de Monachis.* For marriage lawfully contracted and conſummate, is only made voyd by way of divorce in the caſe of adultery, as we have before proved.

Math.19.9. *Argum. Math.* 19.9. Our Saviour giveth this perpetuall rule, that no man ſhould diſmiſſe his wife but for fornication: but Orders is no fornication: *Ergo*, not for entring into Orders, is ſhe to be diſmiſſed: and *verſ.* 6. *No man muſt put aſunder that which God hath coupled*: but they which are but contracted, are coupled before God: *Ergo*, no humane ordinance, ſuch as is the ſingle life annexed to Orders can ſeparate them.

Decret. Gregor. lib. 3. *tit.* 32. *c.* 7. *Alexander* giveth liberty to a woman profeſſed, *ut ad religionem tranſeat,&c.* to profeſſe religion, or returne to her husband: *Ergo*, it was lawfull after profeſſion made to returne.

Sext. decretal. lib. 3. *tit.* 15. *c.* 1. *Bonif.* 8. *Simplex votum non reſcindit,&c.* A ſimple vow doth not cut off marriage afterward contracted: and againe he ſaith, *Votis ſolennitas ex ſola conſtitutione eſt ecclesia*: A ſolemne vow is onely by the conſtitution of the Church: and *Alexander* ſaith, that *Votum ſimplex non minus obligat coram Deo*, A ſimple vow doth not leſſe bind before God, than a ſolemne and publike vow: it followeth, that a ſolemne vow then doth not hinder marriage afterward contracted.

Extrav. Ioan. tit. 6. *c.* 2. *Votum ſolemnizatum per ſacri ſuſceptionem ordinis,&c.* A vow ſolemnized by entring into holy orders, is not of force to diſſolve Matrimony before going, though not conſummate with carnall knowledge: wherefore marriage contracted is not hindered or interrupted by the profeſſion of Orders.

And further, that the vow of ſingle life cannot hinder marriage contracted, or diſſolve it being conſummate: 1. Of the Greeke Church *Theophylact* ſhall ſpeake, who thus writeth upon that place, Commentar. in 1 Timoth. 5. 1 *Timoth.* 5.15. *I will the younger widowes to marry: Maluiſſem,&c.* I had rather theſe widowes had not departed from their covenants made with Chriſt, but ſeeing they had rather marry, *& ipſe aſſentior*, I alſo give conſent, &c. here widowes which profeſſed ſingle life, are licenced to marry.

Lib.de Monogam. 2. So *Tertullian* ſaith: *Ad eas dirigit, quales ſupra denotat*: Hee directeth his ſpeech to thoſe widowes, whom he noted before, that they had forſaken their firſt faith, &c. even thoſe the Apoſtle alloweth to marry.

Harm.ſect.18. p.560. 3. Confeſſ. of Auſpurg. artic. 6. *A vow cannot take away Gods commandement.* And againe: *Although the breaking of a vow might be reprehended, yet it followeth not, that the marriage of ſuch perſons is to be diſſolved.* Sect.18. p.569. Saxony artic. 21. *vowes which wrap them in a kind of life, wherein is the worſhip of Idols, are without doubt fruſtrate, according to the firſt commandement,* —*thou ſhalt have no ſtrange* Harm.ſect.18. pag.570. *Gods.* Wittemberg. c. 21. *Neither ought the vow of chaſtity to bee any hinderance herein, becauſe that ſuch a vow being taken upon a man by humane ſuperſtition, without authority of Gods word, and againſt faith, is not acknowledged of God, and wedlocke alſo hath it chaſtity, that he who hath vowed chaſtity, and marrieth a wife in the Lord, doth indeed fulfill the vow of chaſtity,&c.*

4 See their owne Canons produced before.

Secondly, neither doth the infidelitie of the one partie make a nullitie of marriage : for S. *Paul* ſaith, that the woman in that caſe is not to forſake her husband if hee will dwell with her : Of this matter ſee more, *queſt. 2. part. 2.* of this Controverſie.

1 Cor. 7. 13.

Cod. lib. 1. tit. 7. leg. 16. Leo & Anthem. Si ſponſa conjugium ſponſi propter religionis diverſitatem recuſaverit: If the ſpouſe refuſe to marrie with him, to whom ſhe is eſpouſed, &c. the law alloweth only a diſſoluing of the contract and eſpouſals for religion ſake, and not otherwiſe.

Diſtinct. 10. c. 1. Nicolaus, Si religionis cauſa conjugia debere diſſolui dicuntur, ſciendum eſt, quia licet hoc lex humana conceſſit, lex tamen divina prohibuit : If for religion ſake marriages are ſaid to bee diſſolved, let it bee knowne, that although humane law doth allow it, yet Gods law doth forbid it.

Cauſ. 28. c. 1. Innocent. Quod Deus conjunxit, homo non ſeparet, &c. What God hath joyned together, let not man put aſunder : and leſt he ſhould be thought to ſpeake onely of thoſe which marry after Baptiſme, let them remember, that the queſtion was asked by the Jewes, and to the Jewes was the anſwer made, *c. 8. Auguſt.* thus writeth to *Pollentius: Tibi videtur infideles à fidelibus dimitti non licere, &c.* You thinke that the Infidels ought not to bee diſmiſſed from beleevers, becauſe the Apoſtle forbiddeth it, but I ſay it is lawfull, becauſe the Lord forbiddeth it not ; yet not expedient, *Quia hoc ne fiat monet Apoſtolus*, becauſe the Apoſtle wiſheth or admoniſheth that it ſhould not bee : here bee two opinions, one thinketh it is not lawfull for Infidels to be diſmiſſed, the other that it is not expedient : ſo which opinion ſoever is followed, they are not at all to be diſmiſſed. *Ibid. c. 9. Affert impedimentum ſalutis, &c.* The departure of the beleever from the Infidell, bringeth an hindrance to his ſalvation.

Decret. Gregor. lib. 4. tit. 19. c. 8. Innocent. Fideles cum infidelibus matrimonialiter copulati, &c. The beleevers joyned in marriage with unbeleevers, may freely and lawfully remaine with them.

Decret. Eutychiani. In poteſtate fidelis eſt poſt baptiſmum recipere uxorem, quam infidelis infidelem ante dimiſerat: It is in the power of a beleeving man to receive his wife after Baptiſme, which, when they were both infidels, he diſmiſſed, &c. But if the very bond and marriage knot were diſſolved, as *Bellarmine* ſaith, how can they come together againe ?

Thirdly, neither is the fault committed before the marriage, ſufficient to diſable the marriage once done : for then queſtion might have beene made of the ſtrength of *Davids* marriage with *Bathſheba.* And *Auguſtine* doubteth not thus to conclude, *Poſſe ſanè fieri nuptias ex male conjunctis honeſto poſtea placito conſequente*: That marriage may very well ſtand betweene thoſe, that once had unlawfull carnall copulation, but afterward an honeſt purpoſe of marriage followed.

Can. Apoſtol. 66. Non licitum eſto aliam ducere, quam quis prius ſollicitavit, quamvis paupercula ſit : It ſhall not be lawfull for a man to marry any other, but her whom hee entiſed to folly before, though ſhe be poore.

Concil. Lateranenſ. part. 45. can. 2. Alexander. Contrahere quis poteſt cum ea matrimonium, quam viro vivente, adulterio polluerat: A man may contract marriage with her, whom, while her husband lived, he defiled with adultery. Theſe Canons are directly oppoſite to the Jeſuits opinion.

Now whereas *Bellarmine* excludeth not all adultery before going from future marriage, but where the parties were conpact and confederate together to marrie afterward : their owne law ſimply maketh it lawfull for a man to marry his concubine, though hee had promiſed her marriage before : *Cauſ. 22. qu. 4. c. 22. Quam prius concubinam habuerat, non eſt peccatum in conjugem ſuſcipere* : It is no ſinne to make her his wife, that was before his concubine : *cui juramento firmavit, &c.* to whom he confirmed by an oath, to take her to wife. *Cauſ. 31. qu. 1. c. 2. Fieri poteſt conjugium cum quo praceſſit adulterium* : Marriage may bee made with whom adultery was before committed. *Decret. Gregor. lib. 4. tit. 7. c. 8. Siquis uxore vivente fide data, &c.* If a man, his wife yet living, did give his faith to marry another, or did contract himſelfe to her, and did not carnally know her, the marriage is not to be diſſolved. So then neither adultery precedent, nor yet the giving of faith, or contradicting marriage, the firſt husband or wife yet living, though theſe are grievous offences ; yet are not ſufficient to diſſolve or breake off Matrimony.

But there are certaine caſes, wherein Matrimony unlawfully contracted, yea conſummate may bee diſſolved : as firſt, if the conſent of either party be wanting, as when by tyrannicall coaction and compulſion they come together, and the conſent is ſtill withholden.

Hormiſda decret. 4. Filiam invitam & renitentem, nemo viri alicujus conjugio cogat ſociari : quorum enim unum eſt corpus, unus eſſe debet animus : Let no man match in marriage unto any his daughter againſt her will : for they that have one body, ought alſo to have one minde. *Nicholaus de matrimon. can. 1. Si ſolus conſenſus defuerit, catera cum ipſo coitu celebrata fruſtrantur* : If the conſent onely bee wanting, the very carnall copulation, and whatſoever elſe beſide, are all fruſtrate and voyd.

Secondly, if the conſent of both be wanting, as in the marriage of children, that are not able to give conſent.

Nichola. 1. de matrimon. 3. can. Vbi non eſt conſenſus utriuſque, ibi non eſt conjugium, &c. Where each party conſenteth not, there is no marriage : Therefore they which give girles to boyes in marriage in the cradle, doe no act at all, unleſſe both of them when they come to yeares of diſcretion, conſent.

Thirdly, if there be an error of the perſon, as if one be thruſt upon a man in ſtead of another, as *Lea* was upon *Iacob:* or an error in the condition of the party, as if he or ſhe be an Hermaphrodite, an Eunuch, or ſuch like.

Lateranenſ. part. 50. cap. 28. Alexander. Sicut puer, qui non poteſt reddere debitum, non eſt aptus conjugio; ſic quoque qui impotentes ſunt, minime apti ad contrahenda matrimonia reputantur: As a childe, which cannot render the debt or duty of marriage, is not fit for marriage; ſo neither are they fit to contract marriage, that have any naturall weakneſſe or imbecillity. In this place it is ſaid further, that although it be not the cuſtome of the Romane Church, yet the French Church doth diſſolve marriage for frigidity, and impotency of nature.

Fourthly, if they marry within the degrees forbidden by *Moſes* law. In all theſe caſes, Matrimony thus unlawfully begun and ratified, may bee diſſolved. But lawfull Matrimony cannot bee abrogate, but either by naturall death, or lawfull divorce for fornication. In the caſe of deſertion alſo and long abſence of either party, after the expecting of his returne ſome terme of yeares, with probable intelligence of the parties death; or if hee bee wilfully abſent, of his lewd and diſhoneſt life, the innocent party, by the wiſe and deliberate ſentence of the Magiſtrate, may bee pronounced free.

For other matters which are commonly objected, marriage is not to be diſſolved: As for long abſence, when the husband is detained in captivity, or ſuch like: *Leo epiſtol. 77. cap. 1. Quod fœmina debeant, quæ captis viris nupſerant aliis, regreſſis de captivitate viris, prioribus copulari:* Women marrying to others while their husbands are captives, muſt be reſtored unto them at their returne.

Barrenneſſe is no cauſe of diſſolution: *Lateranenſ. part 6. cap. 25. Ob coeundi poſſibilitatem fieri non debet divortium:* Divorce muſt not be made, for poſſibility of generation.

The leproſie is no cauſe: *Lateranenſ. 37 part. cap 3. Alexander. Uxores propter lepram non ſunt dimittenda, ſed illis petentibus debet debitum reddi:* Women for leproſie muſt not be put away: but their husbands muſt performe the duty of marriage if they require it.

So likewiſe in other caſes: *Quicquid mulier contra te cogitaverit, vel ſi te accuſaverit, non eſt exceptâ cauſa fornicationis ejicienda:* Though thy wife ſhould conſpire againſt thee, and accuſe thee, yet ſhe muſt not be caſt off except for fornication, *Nichol. 1. decret. de matrim. 6.*

Ibid. can. 7. Hi qui matrimonium ſani contraxerunt, & uni ex duobus dementia, aut furor, aut aliqua infirmitas acceſſerit, non debent conjugia talium diſſolvi; They which were ſound when they married, if either of them afterward fall into frenzy, madneſſe, or ſickneſſe, they muſt not for that be divorced.

Ibid. Similiter ſciendum eſt de his, qui ab adverſariis excæcantur, aut membris truncantur, aut à barbaris execti ſunt: The like is to be ſaid of thoſe that have their eyes pulled out, are maimed, or gelded of their enemies, &c. None of theſe are ſufficient cauſes to breake off marriage. And thus much of this queſtion.

The fifth Queſtion of the compariſon betweene Virginity and Marriage.

The Papiſts.

Virginity is preferred before Marriage, not onely for that it is a more quiet ſtate of life, and freer from troubles in this world, but that it is more convenient for the ſervice of God, and that it hath a gratefull purity and ſanctity, both of body and ſoule, which Marriage hath not, ***Rhemiſt.***

1 Cor. 7. 32. ***Argum.*** *1 Corinth. 7. 32. The unmarried careth for the things of the Lord, how ſhee may pleaſe God: Ergo,* virginity is a fitter ſtate of life to ſerve and pleaſe God in, *Rhemiſt. ibid.*

The Proteſtants.

97. Error. First, we grant, according to the Apoſtles ſaying in this place, that virginity is alſo a fitter ſtate of life for the ſervice of God, yet not ſimply, but for thoſe onely that have the gift of continency: for they which cannot abſtaine, may and doe ſerve God with a more quiet mind being married, than many Popiſh Virgins which burne in the luſt of concupiſcence. Secondly, yet it followeth not, that virginity is a more holy and cleane thing in it ſelfe, and more meritorious before God, than marriage is: for this were to make marriage unholy and uncleane; whereas it is not the act of marriage, but the abuſing thereof, that bringeth uncleanneſſe with it: before God in themſelves, neither is more holy than other.

Apoc. 14. 4. ***Argum.*** It is faith which maketh us accepted of God, not the merit of any worke: and therefore of all faithfull beleevers it is ſaid, *Apocal. 14. 4. Theſe are they which were not defiled with women: for they are virgins.* And he underſtandeth all *that are redeemed by Chriſt, from amongſt men, and are the firſt fruits of the Lamb, verſ. 4.* and not onely thoſe which properly in common uſe of ſpeech wee call Virgins. And thus S. *Ambroſe* expoundeth: *Si ideo putes virgines dictos, quia corpora ſua intaminata ſervarunt, &c.* If you onely underſtand virgins, becauſe they have kept their bodies unpolluted, then the Saints ſhall bee excluded from this glory: for all the Apoſtles, except *Iohn* and *Paul*, had wives. *Ambr. in 2 Corinth.* 11. True godlineſſe therefore and a ſincere faith, whereby wee are divorced from the world, and joyned to God, is the true virginity.

Auguſtine: Sicut non eſt impar meritum patientia in Petro, qui paſſus eſt, & in Iohanne, qui paſſus non eſt: ſic non eſt impar meritum continentia in Iohanne, qui nullas eſt expertus nuptias, & in Abraham, qui filios generavit: As there was no greater merit of patience in *Peter* that ſuffered, than in *Iohn*, who ſuffered not; ſo there was no greater merit of continency in *Iohn* that was never married, than in *Abraham* that begat children. See then, by his judgement, there is the ſame merit of married and unmarried perſons.

De bono conjugal. c. 21. tom. 6.

Synod. Gangrenſ. cap. 9. Si quis virginitatem profeſſus tanquam abominabiles nuptias judicat, anathema ſit: If any man profeſſing virginity doe condemne marriage, as an abominable thing, let him bee accurſed, &c. But thus doe our adverſaries, who are carried away with ſuch an extraordinary liking of their Monkiſh fained chaſtity, that they deſpiſe marriage, calling it a prophaning and pollution of orders, as we have ſeene before.

Cod. lib. 8. tit. 58. leg. 1. Conſtant. Whereas there was a Law, that, *cœlebs*, a ſingle man was not capable of any bequeſt or legacy: the Emperour correcteth that ordinance, and thus enacteth: *Sit omnibus æqua conditio capeſſendi, quod quiſque mereatur:* Let the ſame condition be to all, married and unmarried to receive whatſoever they are meet or worthy of, &c. This is the equity of mans law, to make no difference in reward betweene the ſingle and married: ſhall Gods law bee thought to be more unequall?

Diſtinct. 30. c. 4. Si quis virginitatem, &c. If any man profeſſing virginity for Gods cauſe, doe arrogantly diſpraiſe thoſe that are married, let him bee accurſed, &c. But the extraordinary extolling and advancing of ſingle life, tendeth to the diſpraiſe of marriage.

Cauſ. 32. q. 4. c. 6. Quis ignorat omnes retro ſanctos ejuſdem fuiſſe meriti, &c. Who is ignorant, that all the Saints in time paſſed were of the ſame merit, that Chriſtians are? If then the Saints and Patriarches, that were married, be equall unto Chriſtian virgins; then is not virginity ſimply to bee preferred before marriage.

Wee have ſeene before. 1. The judgement of the ancient Greeke Church, in their Synode *Gangrenſ.* not much unlike is that ſaying of *Ieremy* the late Patriarke of Conſtantinople: *Si quis admiranda juſtitia—præpolleat, &c.* Though a man excell in admirable juſtice, *ſi tamen cum ſuperbia & aliorum deſpicientia, &c.* Yet if it be joyned with pride, and the contempt of others, it will bring him into meere vanity, &c. the like may be ſaid of virginity joyned with pride.

Cenſur. oriental. c. 20.

2. *Auguſtine* ſaith, *Obedientia conjugata, minus obedienti virgini præponenda eſt:* Obedience in marriage is preferred before a diſobedient virgin.

Lib. de bono conjugal. c. 24.

3. Confeſſion of Bohemia, c. 19. Wee muſt not thinke, *that the workes of theſe which are unmarried in the miniſtery, are to bee preferred in merit and dignity, before the workes of married men, &c.* And a little after: *Our men doe not ground the worthineſſe, holineſſe, or vertue of the Eccleſiaſticall miniſtery, no more than they doe of Chriſtian ſalvation, upon either of theſe kinds, to wit, neither upon the ſtate of ſingle life or wedlocke, &c.* Wittemberg. artic 26. *It is evident that ſingle life is not commanded by the word of God: alſo it is evident, that although the ſtate of ſingle perſons bee in publike danger more quiet, and more fit and commodious to execute the publike miniſteries of the Church, than is theirs which uſe it not, yet we muſt not thinke, that this kinde of life is of it ſelfe, before the tribunall ſeat of God more excellent, and more holy, than is marriage: for as in Chriſt, there is neither Iew nor Gentile, ſervant nor maſter, as S. Paul ſaith, ſo neither married nor unmarried, &c.*

Harm. ſect 18. p 545. 547.

Ibid p. 575.

4. Their owne Canons ſee alleaged before.

The concluſion then is this, that virginitie is both equall, ſuperiour, and inferiour to marriage. 1. Equall in reſpect of God before whom one meriteth not more than another. 2 Superiour in regard of the cares and encumbrances which the ſingle ſtate is free from, and it is in it ſelfe a more excellent gift. 3 Inferiour in regard of the perſons profeſſing virginitie, if they be not equall in other gifts, of humilitie, obedience, ſobrietie, and ſuch like.

The ſixth Queſtion, of the times of Marriage prohibited.

The Papiſts.

THere are certaine ſeaſons in the yeare, wherein for the holineſſe of the feſtivall times, they hold it unlawfull to have marriage ſolemnized: as from the Advent to the Epiphany; from Septuageſima Sunday (as it is called) to the octaves of Eaſter: from three dayes afore the Aſcenſion, to the octaves of Pentecoſt, *Ruard. Tapper. artic. 20. p. 526.* But the Councell of Trent hath ſomewhat moderated this time, and cut it ſhorter, thinking it unreaſonable that marriage ſhould bee prohibited the third part of the yeare (for ſo much the time interdicted ariſeth to, if account bee taken of the weekes:) The time of Pentecoſt therefore they have diſpenſed with: and the time prohibited at Eaſter they would have begun not from Septuageſima, but from Aſhwedneſday, *Seſſ. 24. c. 10.* Upon theſe times they hold

98. Error.

it unlawfull publikely to have marriage ſolemnized, both for the holineſſe of ſo great feaſts, and becauſe of receiving the Sacraments, *Bellar. de matrim. cap.* 31.

Argum. God commanded the people to abſtaine from their wives, when hee was to appeare unto them in Mount Sinai, *Exod.* 19. 15. And before the high Prieſt would deliver the ſhew-bread to *David* and his company, hee asked if the young men had kept themſelves from women: *Ergo*, marriage is not lawfull at all times, *Bellarm. ibid.*

Exod. 19. 15.
1 Sam. 21. 4.

Anſwer, First, theſe places alleaged doe rather prove, that men in thoſe interdicted times ought not at all to come at their wives, than that the ſolemnization of marriage ſhould bee reſtrained: but I thinke they would bee aſhamed to forbid men their wives company ſo long together, as five or ſix weekes at the Nativity, and eight or nine weekes at Eaſter: why then ſhould not the one bee as lawfull as the other? Secondly, the abſtinence from their wives was commanded then, as a Legall and ceremoniall kind of ſanctification, as was alſo the waſhing of their clothes, *Exod.* 19. 10. And the company of women was at ſome times counted as a legall pollution, not as a ſinfull or uncleane act of it ſelfe: as the women after child-birth were commanded to purifie themſelves, *Levit.* 12. from a legall pollution onely, not from any ſinfull or uncleane act: for then it had beene a manifeſt injury to that holy birth that *Mary* purified her ſelfe according to the Law. Wherefore ſeeing it was a legall kind of ſanctification, it is not to bee intruded and impoſed upon Chriſtians now. Thirdly, neither can they prove that this kind of abſtinence is neceſſary alwayes before the receiving of the Sacrament, though ſometimes we deny not but it is convenient: for it was not alwayes required, no not of the Prieſts in the Law, when they were to offer incenſe or ſacrifice. For whereas the high Prieſt, which was alwayes but one, was bound morning and evening to offer incenſe unto the Lord, hee could not obſerve this rule unleſſe hee had beene injoyned perpetuall abſtinence, which wee ſee by the law was not impoſed upon them. This doubt ſomewhat troubled *Auguſtine*: for firſt hee ſaith, That it muſt needs follow, ſeeing the high Prieſt was married, and did ſometime goe in unto his wife, that the offering of incenſe ſhould ſome dayes bee intermitted: but in his Retractations hee miſliketh his former ſolution, and thus determineth; That the high Prieſt firſt offered the morning incenſe, and afterward went in to his wife, and ſo was uncleane, *uſque ad veſperam*, but untill the evening, not after the eventide, and then he offered the evening incenſe. To take this anſwer for this time, though it bee inſufficient: for the Hebrew word which is tranſlated the even, or eventide ערב, ſignifieth the twi-light, when the Sunne is ſet, when light and darkneſſe are mixed together: but the incenſe was renewed before the Sun-ſet: yet I ſay, admitting *Auguſtines* ſolution, the high Prieſt did not abſtaine one whole day before hee offered: much leſſe many dayes, much leſſe many weekes, much leſſe ſome moneths: as the Popiſh Church preſcribeth by interdicting ſo many dayes.

Exod. 19. 10.
Luk. 2. 22.
Exod. 36. 8.
Quæſt. ſup. Levitic. 15.
Retract. lib. 2. cap. 85.

The Proteſtants.

THat not onely the publike ſolemnitie of marriage at ſome times may have intermiſſion, but all Matrimoniall acts ought to ceaſe: as when men either privately doe give themſelves to faſting and prayer, 1 *Corinth.* 7. 5. or when publike or generall faſts are by the ſpirituall governours thought meet, and by the Chriſtian Magiſtrate proclaimed: wee doe not deny, but in our judgement allow it, and by our practice approve it: but that Matrimony at ſuch ſet times as an unholy and uncleane thing is to bee forbidden and reſtrained, wee take it to be Popiſh ſuperſtition, and an Antichriſtian yoke.

1 Cor. 7. 5.

Argum. 2. It diſgraceth the holy inſtitution of marriage, which the Apoſtle calleth honourable, and S. *Paul* counteth the fruits of marriage, which are the children of the faithfull, holy: How is it then, that there can bee any time ſo holy, the which holy Matrimony is not beſeeming? Againe, in thus doing they make difference of dayes, eſteeming ſome in themſelves more holy than others, contrary to the Apoſtles rule.

Heb. 13. 4.
1 Cor. 7. 14.
Galath. 4. 10.
Coloſſ. 2. 16.

Argum. 2. The Apoſtle willeth, *that they ſhould not defraud one another, but by conſent for a time &c.* 1 *Cor.* 7. 5. which though it bee eſpecially underſtood of married perſons, yet it may bee extended to thoſe which are contracted together: how can they obſerve this rule, when their marriage is ſuſpended ten weekes together, from *Septuageſſima* till the octaves of *Eaſter*? may not Sathan tempt them all this while for their incontinency? Againe, what is this elſe, but *a forbidding to marry*, though not in whole, yet in part: contrary to the Apoſtle, 1 *Timoth.* 4. 3.

1 Cor. 7. 5.
1 Tim. 4. 3.

Argum. 3. The Tridentine Chapter maketh but two holy times in the yeere, the Nativity, and Eaſter: during which times, they would not have Matrimony ſolemnized: and I pray you, why is Pentecoſt left out, is it not as feſtivall a time as the other? And if they have power to diſpenſe with the feſtivall of Pentecoſt, why not with the reſt alſo? wherefore it appeareth to be but an humane device. And as the Popiſh Church hath abrogated one of the interdicted times for marriage; ſo it were to bee wiſhed that thoſe reformed Churches which have abandoned other ſuperſtitious obſervations, and yet doe retaine this uſe for the reſtraint of marriage at certaine ſeaſons, would proceed a degree further, and grant a generall liberty to marry in thoſe inhibited times: firſt, becauſe it is an offence to other reformed Churches, that where the Goſpell is profeſſed, any ſuch yoke ſhould bee impoſed. Secondly, If Papiſts have inlarged this reſtraint, thinking it not reaſonable to injoyne ſo many times of inhibition, much more ought Proteſtants to doe that which is moſt agreeable to the liberty of the Goſpell. Thirdly, while by diſpenſation it is made lawfull to marry in theſe times, for every one that will bee at the charge thereof,and not otherwiſe,it will be taken only to be an engine to draw advantage. Fourthly, ſeeing that the Martyrs were perſecuted, for marrying in theſe inhibited times, as *Iohn Crimes* mentioned afterward : it is very unfit, and unbeſeeming, that the people ſhould under the Goſpell bee encumbred with ſuch things. Fifthly, becauſe the lawes of the Realme doe ſeeme to give liberty for marriage at all times, in theſe words : *That no reſervation, or prohibition, Gods law except, ſhall trouble or impeach any marriage, without the Leviticall degrees* : *ann.* 32. *Henric.* 8. *c.* 38. If no prohibition, then not the prohibition or reſtraint of time. Laſtly, becauſe this reſtraint of marriage is not grounded upon the word of God, for then it could not be altered ; but is only an humane conſtitution, and ſeemeth rather to abridge the liberty of marriage, and to be againſt the Apoſtles rule, 1 *Cor.* 7. 5. as I have ſhewed before : in mine opinion it were much better for theſe reaſons alleaged, for this Canon of reſtraint to be diſcontinued, than urged: and I hope, that the diſcreet officers of our Church, will bee more ſparing and moderate therein.

But to returne, let us ſee a little I pray you, how well they agree together about the times prohibited for marriage : ſome of them beſide the three times of the Nativitie, Eaſter, Pentecoſt, make alſo a fourth time unſeaſonable for marriage, and that is at the feaſt of Saint *Iohn Baptiſt* : Neither doe they here agree about the time, ſome preſcribing three weeks before of abſtinence from marriage : *Synod. Ilerdenſ. decret.* 1. *ex Gratian.* Some foureteene dayes onely, *Synod. Salegunſtadienſ. can.*3. Some doe adde alſo other times of prohibition, as in the foure Ember faſts, and in the holy dayes eeves : when they hold it unlawfull to marry, *Salegunſtad. ibid.* Others doe abridge the three uſuall times of reſtraint, either in part, as *reformat.-Ratiſpon. artic.* 21. the laſt weeke onely of Advent is reſtrained for marriage : or in whole, as the reſtraint of Pentecoſt is abridged and cut off in the late Tridentine Chapter. Thus it appeareth to bee onely an humane tradition, which hath ſo much doubtfulneſſe, and uncertainty : as though any time can be too holy for marriage.

Could there be a more holy place than Paradiſe? or a more holy time, than while man was in his innocency? yet even then and there Matrimony was inſtituted.

Laſtly, is not the Sabbath or Lords day an holy feſtivall time ? and as holy as any is ? what if I ſaid more holy, for this onely immediately was inſtituted of God : but marriage may notwithſtanding bee fitly ſolemnized upon that day, the abuſes and diſorders, which commonly fall out in ſuch aſſemblies, being cut off : for *Auguſtine* is of opinion, that the marriage in Cana of Galile, was *Die dominico*, upon the Lords day. And it is moſt fit that Matrimony ſhould bee ſolemnized in the face of the congregation, which is uſually aſſembled upon that day : *Ergo*, it may as fitly and conveniently at any time bee kept and ſolemnized, excepting the reſpects aforeſaid.

De rempor. ſerm. 159.

The civill Law for decency and comelineſſe ſake interdicteth ſome times of marriage to particular perſons : as a woman marrying within a yeare after her husbands death, was counted infamous : *Cod. lib.* 2. *tit.* 12. *leg.* 15. *Gordian.* but generally to all, and for religion the Law enjoyneth not times of reſtraint.

1. Whereas the ancient Greeke writers had a moſt reverent opinion of marriage : as *Epiphanius* ſaith, *Sancta Eccleſia nuptias habet venerandas & colit eas* : The holy Church doth hold marriage to bee reverenced, and maketh account of them. And *Chryſoſtome* : *Nuptiæ precioſa res & nobis & externis videtur* : Marriage ſeemeth to be a precious thing to us, and thoſe which are without, &c. Theſe counting marriage ſo holy and reverent a thing,no doubt thought no time too holy for it.

Lib. 2. tom. 2. Hom. 12. in 1 ad Corinth.

2. *Tertullian* ſaith, *Prohiberi nuptias nuſquam legimus, ut bonum ſcilicet* : Wee reade no where marriage to be prohibited, as being a good thing,&c. If marriage bee no where prohibited, then neither at any time to be reſtrained.

Lib. 1. ad uxor.

3. Auſpurg. artic. 5. *Humane traditions ought to give place to times and opportunities, eſpecially in the Church, wherein there ſhould be more regard had of the ſalvation of the godly, and of love and publike peace, than of humane traditions.* This reſtraint of marriage then at certaine times, being but an humane tradition, ought to give place to publike peace.

Sect. 18 p. 554.

4. The Tridentine Chapter, as is ſhewed before, argum. 3. hath taken away one of the times of reſtraint at Pentecoſt, and why not the reſt alſo?

And let it be here obſerved, that the Chriſtian Romaniſts have bemoaned this cuſtome of reſtraining marriage at certaine times of the Pagane Romanes their predeceſſors : for ſo *Plutarch* writeth, that *menſe Maio mulieres non ducuntur*, that women are not married in the moneth of May : and that, *publicis feriis mos non eſt nubere virgines*, in the publike feries or holy dayes, it is the faſhion for virgins not to marry.

Quæſtion Roman. q. 86., q. 105.

Wee have here the teſtimony of the Martyrs : *Iohn Lambert* holy Martyr : In that they will not ſuffer marriage to bee ſolemnized at all times in the yeare : I thinke it ſtandeth not with Chriſts rule, but is againſt the ſame ; and that they will not ſuffer the banes upon all holy dayes to bee proclaimed, unleſſe a diſpenſation for money bee purchaſed : All this God forbiddeth : *Fox pag.* 1105. *col.*1.

Henry Crimes troubled and perſecuted for marrying his wife on Palme-Sunday eeven : *Fox. pag.* 1917.

The

The ſeventh Queſtion, to whom Matrimoniall cauſes properly doe belong.

The Papiſts.

99. Error. MAtrimoniall cauſes, as to determine of the degrees of kindred, of divorces, of the impediments of marriage, of contracts : doe onely belong unto the Church, and the Magiſtrate may make lawes hereof (***approbante principe eccleſiaſtico***) by the approbation of the eccleſiaſticall Prince (hee meaneth the Pope:) otherwiſe the lawes of Princes are in this behalfe void : ***Bellarm. de matrimon. cap.*** 32.

Matth.19. ***Argum.*** 1. Our Saviour Chriſt giveth a law concerning divorces, ***Matth.*** 19. hee ſendeth them not to the Civill Magiſtrate : and Saint ***Paul*** preſcribeth, what is to bee done in the marriage of beleevers and Infidels, 1 ***Cor.*** 7. 13. ***Ergo***, the officers of the Church are onely Judges of theſe cauſes: ***Bellarm. ibid.***

1 Cor.7.13.

Anſw. Firſt, the argument followeth not : for Chriſt as King of his Church, the Apoſtles as his chiefe Miniſters, by warrant and commiſſion from him, preſcribed and gave lawes to the Church : no mortall man now is to challenge that authority to himſelfe. Secondly, by this reaſon eccleſiaſticall perſons ſhall have the rule of all cauſes : for Saint ***Paul*** deſcribeth the office alſo of Princes, and giveth direction for civill cauſes, as for tribute, uſing of the ſword, and ſuch like, ***Rom.*** 13. doth it follow then that theſe things doe belong to the Apoſtles ſucceſſors ? Thirdly, as the Apoſtles did give rules and directions for Matrimoniall and other cauſes : ſo it is the Miniſters part alſo, by the word of God to miniſter counſell, and give direction to the Civill Magiſtrate in theſe caſes, but not without authority from the ſame power to meddle with the execution thereof.

Argum. 2. Matrimony 1. is a Sacrament, and therefore belongeth to the knowledge of eccleſiaſticall perſons: 2. and many caſes of conſcience may fall out, wherein recourſe is to bee had to the paſtors of mens ſoules : 3. otherwiſe when there are no Chriſtian Magiſtrates, their ſpirituall cauſes ſhould bee brought before Heathen Judges, if the Church hath no power to diſcerne of them : ***Bellarm. ibid.***

Anſw. Firſt, wee deny Matrimony to bee a Sacrament, neither ſhall they bee ever able to prove it ſo. Secondly, in caſes of conſcience in Matrimony the Paſtors of ſoules muſt bee conſulted with out of the word : but it followeth not, that they therefore ſhould make lawes : and are your Canoniſts and Licentiates paſtors of ſoules, to whom you referre the deciding of theſe cauſes? Thirdly, Heathen Judges have 1. made good lawes concerning Matrimoniall matters, as that no man ſhould marry his fathers concubine, ***Alexander Cod. lib.*** 5 ***tit.*** 4. ***leg.*** 4. not without the parents conſent : ***Dioclet. ibid. leg.*** 12. Not the ſiſter, ſiſters daughter, aunt, &c. ***Leg.*** 17. ***Dioclet.*** Not two wives at once : ***ibid. tit.*** 5 ***leg.*** 2. ***Dioclet.*** 2. But where ſuch lawes faile, they muſt take that courſe which S. ***Paul*** did againſt the inceſtuous perſon, to uſe ſpirituall correction.

The Proteſtants.

MAtrimoniall cauſes, ſuch as are before rehearſed, originally doe belong to the Civill Magiſtrate, by whoſe munificence they have beene granted to eccleſiaſticall perſons, and unto them properly it doth belong to make Matrimoniall lawes.

Arg. 1. This is evident firſt out of the Scripture, for ***Moſes*** and not ***Aaron***, did publiſh the lawes concerning the degrees of marriage, ***Levit.*** 18. and other Matrimoniall cauſes. ***The Magiſtrate is Gods miniſter to take vengeance on them that doe evill, Rom.*** 13. 4. therefore alſo to cenſure and puniſh all tranſgreſſions and offences in marriage ; to him it appertaineth to ſee that men live ***in godlineſſe and honeſty***, 1 ***Tim.*** 2. 2. Therefore it is part of the Magiſtrates care, that honeſty and godlineſſe bee kept in Matrimony and Matrimoniall duties and cauſes.

Rom. 13. 4.

1 Timoth. 2. 2.

Argum. 2. Secondly, this is proved by the ancient practice of the Civill power : how the Emperours both Heathen and Chriſtian have made lawes as concerning the degrees, contracts, divorce of marriages ; ſee ***Cod. lib.*** 5. ***tit.*** 4. ***de Nuptiis, tit.*** 5. ***de inceſto, &c.*** Beſide their practice, the teſtimony of the law is evident, ***Cod. lib.*** 5. ***tit.*** 4. ***leg.*** 3. ***Severus. Illicitum matrimonium coram ſeculari judice :*** Unlawfull marriage muſt bee complained of before a ſecular Judge : whom the Law calleth, ***competentem judicem***, a competent Judge. If the Secular bee competent, the Eccleſiaſticall is incompetent. ***Ibid. leg.*** 11. ***Dioclet.*** If a mans father detaine his wife, ***rector provinciæ***, the rector of the province ſhall helpe. ***Leg.*** 20. ***Theodoſ.*** If there bee many competitors of a woman, that is an orphan, ***Iudici deliberare permiſſum eſt :*** the Judge ſhall determine whom ſhe ſhall have.

Argum. 3. It appeareth by the reaſon of the law : firſt, ***Cod. lib.*** 3. ***tit.*** 8. ***leg.*** 1. ***Alexander. Poteſt univerſam incidentem quæſtionem examinare, &c.*** Hee before whom any principall cauſe is brought, may examine every queſtion incident : but ſo cannot an eccleſiaſticall perſon examine every matter that falleth in queſtion in the caſe of Matrimony. Secondly, ***Ibid. leg.*** 3. ***Valerianus : Civilis quæſtio & incidens criminalis eadem ſententia terminantur, &c.*** A civill queſtion and criminall falling into it, are ended with the ſame ſentence : but eccleſiaſticall perſons have nothing to doe with Civill cauſes, as with matters of inheritance, debts, dowries, which are incident into Matrimoniall cauſes : ***Ergo***, neither the judgement of the crimes belongeth to them. Thirdly, ***Cod. lib.*** 3. ***tit.*** 26. ***leg.*** 3. ***Antonin. Cui***

denegatur executio, denegatur pronunciatio : To whom the execution is denied, the pronouncing alſo or giving of the ſentence is denied : But eccleſiaſticall perſons cannot execute the law in Matrimoniall offences, as in puniſhing of their body, or goods : *Ergo*, neither doth the ſentence originally and properly appertaine unto them. They being incompetent perſons of themſelves, are made competent by the conſtitution of Princes : as the law ſaith, *Cod.lib.3. tit. 13. leg. 5. Arcad. Principis oraculum incompetentem judicem facit competentem* : The oracle of the Prince maketh an incompetent Judge competent.

Theſe Imperiall conſtitutions doe ſhew, what was the practice both of the Eaſt and South Church, which were under the Emperour.

Confeſſion of Auſpurg, artic. 7. *If ſo be they have any other power or juriſdiction, and hearing and underſtanding certaine caſes, as namely of matrimony and tithes, they hold it by mans law, &c.* Harm. ſect. 11 p. 367.

Saxony, artic. 18. *Our Civill Magiſtrates have appointed, and doe defend judgements for marriage matters in their government, &c.* Sect.18.p 365.

B. Rhenanus adviſeth Divines and Lawyers to admoniſh the Pope, Emperour, and other Princes to provide a remedy, that children bee not married, *inconſultis imo invitis parentibus*, their parents not conſulted with, or againſt their will, &c. Then in his opinion Kings and Princes have right to meddle with matrimoniall cauſes. Annot. in Tertul. lib. 2. ad uxor. in fine.

The eighth queſtion, of the Ceremonies and rites of Matrimonie.

The Papiſts.

THe Jeſuite reckoneth up ſeven. Firſt, they which are to bee joyned in Matrimony, are bleſſed of the Prieſt. Secondly, oblation is made for them in the ſacrifice of the Maſſe. Thirdly, they are covered with a vaile. Fourthly, they are coupled together *vitta purpurea & candida*, with a ſcarfe or riband, partly white, partly purple. Fifthly, the Bride giveth to the Bridegroome a ring, firſt hallowed and bleſſed of the Prieſt. Sixthly, he commendeth them to God in his prayers. Seventhly, hee exhorteth and admoniſheth them of their mutuall duty, *Bellarm. cap. 33. de Matrimon.* 100. Error.

The Proteſtants.

SOme of thoſe rites wee altogether allow and uſe them our ſelves, as the *6.* and 7. for both prayers are made unto God for them, and they are by the Miniſter put in minde of their duty : and all is done with us in the vulgar tongue, much more to the edifying of the people, and comfort of the parties themſelves : whereas their idolatrous Prieſt chattereth all in an unknowne tongue : A goodly exhortation ſure, when the parties exhorted underſtand not one word thereof. Some other of theſe rites we utterly reject, as the 2. 3. 4. for oblation or ſacrifice, in their meaning, we acknowledge none : for the married parties to receive the Communion, if there be a ſufficient nnmber, we neither hold it neceſſary as being of the eſſence of marriage, nor yet thinke it unmeet. But as for that coloured and painted attire of blew and white, we take it fitter for a May-game, than to bee ſhewed in a ſolemne aſſembly of Chriſtians.

Nichol. 1. de Matrim. can. 4. Ut ligaturam auream, vel argenteam, vel ex quolibet metallo compoſitam, quando nuptialia fœdera contrahunt, in capitibus non deferant: That they weare no billament or plate of gold or ſilver in their heads, when they celebrate the Matrimoniall contract. Yet ſuch ornaments were more ſeemely, than ſuch gue-gawes, and toyes of blew and white.

Colonienſ. part. 7. cap. 47. Ludicra illa, quæ in templis poſt benedictionem ſacerdotalem fieri conſueverunt, veluti in pulſando ſponſo, atque alia ejuſdem generis penitus tollantur : nam res ſeria, quam Deus ipſe inſtituit, agitur : Thoſe light toyes which are accuſtomed to bee done in the Church, after the bleſſing of the Prieſt upon the married couple, as in ſmiting of the Bridegroome, and ſuch like, muſt bee left : for a ſerious matter of Gods owne inſtitution is in hand.

Cod. lib. 5. tit. 4. tit. 21. Theodoſ. Milites ſine antiqua ſolennitate, &c. Souldiers have licence to contract Matrimony without the ancient ſolemnity. *Ibid. leg. 22. Si pompa aliaque nuptiarum celebritas omittatur, &c.* If the pompe and celebrity of marriage bee omitted, nothing is wanting to the firmneſſe or ſureneſſe of marriage : *Ergo*, by the Civill Law ſuch toyes and vaine pompe are not required, nor neceſſary. The reſt we in part allow, as the Ring, ſo it bee uſed onely as a civill ornament, and token of mutuall love : bnt that popiſh bleſſing either of the Ring, or of the married couple with the fingers a croſſe, and muttering of ſome few inchaunting words, as though by the very act of popiſh bleſſing, there were a ſecret vertue and quality of holineſſe infuſed into the things ſo bleſſed or inchaunted ; we condemne it as a ſuperſtitious toy. So we conclude, all ſuch rites in Matrimony, as have a comely and profitable uſe, tending to edifying, we refuſe not : the reſt we reject, and ſend them backe to Rome, from whence they came.

Tertullian ſheweth what ſolemnities were uſed in marriage in his time : *I ſuffice not to ſhew the happineſſe of that marriage, quod eccleſia conciliat, oblatio confirmat, obſignatum angeli renuntiant, Pater rato habet : which the Church doth begin, the oblation confirmeth, the Angels ſeale, the Father ratifieth, &c.* Their chiefe and only ceremony of account, was their oblation and communicating in the Sacrament. Lib. 2. ad uxor.

Helvetia latter confeſſion, *chap. 29. Let them bee confirmed publikely in the Church, with prayer and bleſſing of them.*

THE SIXTEENTH GENERALL CONTROVERSIE, OF CONFIRmation, Orders, extreme Vnction.

The firſt Queſtion, of Confirmation.

THe parts of this queſtion are theſe. Firſt, whether it be a Sacrament. Secondly, of the parts thereof. Thirdly, of the Miniſter. Fourthly, of the effect of this ceremony. Fifthly, of the rites, and whole order thereof.

The firſt part, whether it be a Sacrament.

The Papiſts.

101. Error. THat Confirmation is properly and truly a Sacrament, it was decreed in the *Tridentin. Concil. ſeſſ. 7.can.*1. and it is their generall opinion.

Act,8.17. *Argum. Act.* 8.17. They did lay their hands upon them, and they received the holy Ghoſt: This impoſition of hands, together with the prayers here ſpecified, was no doubt, the Sacrament of Confirmation: for here is an outward ſigne, and a ſpirituall grace: *Ergo*, a Sacrament, *Rhemiſt.ibid.Bellar. de Confirmat.lib.*2.*cap.*2.

Anſw. Firſt, theſe were miraculous gifts of the holy Ghoſt, as the gifts of tongues, of prophecying, healing, which were beſtowed upon the Diſciples, whereof the impoſition of hands was a ſigne at that time: but it is impoſſible to ground an ordinary and perpetuall Sacrament upon an extraordinary example: and that they were ſuch viſible graces of the ſpirit, it appeareth, becauſe *Simon Magus* ſaw that the holy Ghoſt was given them by laying on of hands.

Secondly, the holy Ghoſt was obtained by their prayers, *verſ.* 15. and not by the laying on onely of hands.

Thirdly, to make a Sacrament, it is not enough to have a viſible ſigne, and to ſhew ſome ſpirituall grace therewith to bee beſtowed: for then the ſpittle and clay that Chriſt uſed, the napkins alſo and partlets, which were carried to the ſicke from the Apoſtles, and they were healed preſently: all theſe ſhould be Sacraments; for here are outward ſignes, and ſome effect followed: yet becauſe there was no inſtitution of a Sacrament by Chriſt, nor any commandement to uſe them, neither theſe, nor the impoſition of hands can be a Sacrament.

Fourthly, the Apoſtles had an eſpeciall commandement to impoſe hands, and a ſpeciall promiſe by laying on of hands to give the holy Ghoſt, which we now have not.

Fifthly, ſeeing the extraordinary gifts, which the Apoſtles beſtowed by impoſition of hands, are now ceaſed, the ceremony in that behalfe alſo is expired.

Bellarmine anſwereth: 1. The Apoſtles gave not only the miraculous gifts of the Spirit, but the holy Ghoſt; for all did not ſpeake with tongues, but theſe gifts all the beleevers had. 2. It cannot bee ſhewed, that the Apoſtles had any ſuch ſpeciall Commandement or promiſe, but the promiſe is generally made to the Church: *I will be with you to the end of the world.* 3. Though the viſible ſignes are ceaſed, yet the inviſible grace which was given by the impoſition of hands, remaineth ſtill: *Bellarm. cap.*2. 1 Cor,12.30.

Contra. Firſt, we 1. grant, that by impoſition of hands, the Apoſtles gave both inviſible graces and viſible ſignes together, not the one without the other: this notwithſtanding it was an extraordinary worke of the Apoſtles, and no good ground for an ordinary Sacrament. 2. Though all beleevers ſpake not with tongues, yet they had all in thoſe dayes ſome eſpeciall or extraordinary gift for the confirmation of their faith, *Mark.* 16. 17. *Theſe tokens ſhall follow them that beleeve, &c.* 3. Yet it is cleare, that all theſe at Samaria received extraordinary gifts, for they had beene baptized before and Mark,16.17.

beleeved, and were partakers of the common grace: and they were ſuch graces as *Simon* ſaw to be given: therefore extraordinary and viſible.

Secondly, it is great boldneſſe to deny that the Apoſtles had a ſpeciall promiſe to give the graces of the ſpirit, and a commandement ſo to doe: for he himſelfe granteth, *Nunquam ordinariè impoſuiſſent manus:* They would never ſo ordinarily have impoſed their hands, if Chriſt had not ſo commanded. 2. *Ananias* by the commandement of Chriſt laid his hands upon *Paul,* not to take away his blindneſſe only (as *Bellarmine* boldly affirmeth) but that he might *be filled with the holy Ghoſt.* Here is both an expreſſe commandement and promiſe. 3. Some generall promiſes were made not onely to the Apoſtles, but to the whole Church, as of Chriſts perpetuall preſence and protection: but it is very abſurd, to ſay, that the Apoſtles had no more power to give the holy Ghoſt, than others ſucceeding them have; for this were to make all Apoſtles, which S. *Paul* denieth. Act.13.17. 1 Cor.12.29.

Thirdly, if the viſible ſignes are ceaſed, which came by impoſition of hands, then have you loſt your ſacrament, the ſacramentall effect being extinct: the inviſible graces of the Spirit remaine, but not conferred by impoſition of hands, but by the preaching of the word, and prayers of the Church. Hitherto therefore you have proved no ſacrament.

The Proteſtants.

WEE grant a ceremony of impoſition of hands uſed in the Apoſtles time, and after, ſo long as the miraculous gifts of the holy Ghoſt continued in the Church, there is alſo another kind of impoſition of hands, ſuch as the Apoſtle ſpeaketh of, which may have perpetuall uſe in the Church, which is nothing elſe but a kind of prayer to be ſtrengthened by the holy Ghoſt, and for the increaſe of grace. But neither this nor the other doe we hold to be a Sacrament. Heb. 6. 2.

Argum. 1. Every Sacrament muſt have his appointment from Chriſt, conſiſting both of an outward Element, and the word of inſtitution: but the Popiſh Sacrament of confirmation hath none of theſe: the element they uſe, is oyle, the word of conſecration, *I ſigne thee with the ſigne of the Croſſe, and anoint thee with the Chriſme of health, in the name of the Father, the Sonne, and holy Ghoſt:* but none of theſe have their inſtitution by Chriſt or his Apoſtles any where in the new Teſtament, *Act.8.19.* and in other places wee reade that the Apoſtles uſed impoſition of hands, but there is no where mention made of Chriſme or oyle: neither was this ſuperſtitious device in uſe then, whatſoever the Jeſuite ſaith, being brought in long after by [a] *Sylveſter,* who is reported by *Damaſus* to be the deviſer of Chriſme: *Ergo,* it having no inſtitution in the Goſpell, it is no Sacrament. Act. 8. 19.

Argum. 2. The Scriptures beſide that extraordinary impoſition of hands uſed by the Apoſtles, make mention of another impoſition of hands, not as of a Sacrament by it ſelfe, but as appertaining to the Sacrament of Baptiſme, as the Apoſtle ſaith, *Heb.6.2. The doctrine of baptiſmes and laying on of hands:* this externall rite depended upon baptiſme, it was not a ſeverall Sacrament by it ſelfe.

To this effect alſo their owne Canon, *p.* 3. *diſtinct.* 4. *c.* 124. *Nullus miniſtrorum, &c.* None of the Miniſters that hath power to baptiſe ſhould goe without Chriſme: *Quia inter nos placuit ſemel in baptiſmate chriſmari, &c.* Becauſe the uſe is with us once in baptiſme to be Chriſmed. *Chriſmatis non niſi una benedictio:* Chriſme is but once bleſſed or hallowed, &c. Here we ſee, that Chriſme, which they now uſe in confirmation, went together then with baptiſme.

Auguſtine ſaith, *Manus impoſitio quid aliud eſt, quam oratio ſuper hominem?* The impoſition of the hands, what elſe is it but prayer over a man? He ſaith not it is a Sacrament. De Baptiſm. lib.3.c.16.

Deuſdedit. Papa decret. Sciatis quia quomodo ſunt 7. dona ſpiritus ſancti, ita ſunt ſeptem dona baptiſmi, a primo pabulo ſacrati ſalis, & ingreſſu ſanctæ Eccleſiæ, uſque ad confirmationem ſpiritus ſancti per Chriſma: Ye know, that as there are ſeven gifts of the holy Ghoſt, ſo there are ſeven gifts of baptiſme, from the firſt ſpirituall nouriſhment of hallowed ſalt, and the entrance to the Church, unto the confirmation of the holy Ghoſt by oyle, &c. Here confirmation is but a part of baptiſme, and therefore not a Sacrament of it ſelfe.

Concil. Arelatenſ. ſub Carolo can. 18. *Vt presbyteri ſub ſigillo chryſma cuſtodiant, genus enim ſacramenti eſt:* That the Prieſt keepe the Chriſme under ſeale, for it is a kind of Sacrament, &c. Confirmation miniſtred with Chriſme is a kind of Sacrament, that is, after a ſort, properly it is not.

In this cauſe ſuffered maſter *Benbridge* holy Martyr, for denying Confirmation to be a Sacrament, or that the Biſhop doth give grace thereby, *pag.*2046. *col.*2. *artic.*3.

The Grecians at this day, as *Villamont* reporteth, deny the Sacrament of Confirmation: ſo doe the Ruſſians alſo, as *Sacranus*: and they uſe this reaſon, taken from theſe words of the Nicene Creed: *I beleeve one baptiſme: if there be but one baptiſme, there is alſo but one unction.* So in the Æthiopick Church, Confirmation and Chriſme is not held for a Sacrament: as *Zago Zabo* their Biſhop confeſſeth. Lib.2. cap.22. Elucid. err. c.2. Guagnin. de relig. Moſc. Damianus a Goes.

Wittemberg, chap.11. *The Apoſtles did give by the impoſition of hands the admirable gift of the holy Ghoſt to thoſe which beleeved in Chriſt, to the end they ſhould ſpeake with divers languages, but of a perſonall and temporall act of the Apoſtles, there ought not to bee a generall and perpetuall Sacrament of the Church, without the commandement of God, &c.* Harm. ſect.13, pag.409.

See alſo their owne Canons before alleaged: of their Schoolemen, [a] *Alenſis* and [b] *Holcot,* denied Confirmation to be a Sacrament or inſtituted by Chriſt.

[a] Some aſcribe this invention to *Hyginus* before: but it is not like to be ſo ancient: ſee further anſwer to the objector here, pag 77. Retect.

[a] Greg. Valent. de numer. ſacram. c. 3.

[b] Caſſand. conſult. art. 13.

The ſecond Part, of the Matter and forme of Confirmation.

The Papiſts.

102. Error. THe matter of this popiſh Sacrament, they ſay, is oyle mixed and tempered with balme; *Rhemiſt. Act.* 8. *ſect.* 6. Firſt hallowed and conſecrated by the Miniſter thereof, and ſtriked in manner of a croſſe upon the forehead of him that is to be confirmed, *Bellarm. c.* 8.

2 Cor. 1. 21. *Argum.* 2 *Cor.* 1. 21. *It is God which eſtabliſheth us, or confirmeth us with you in Chriſt, and hath annointed us.* Here the Apoſtle ſpeaketh of confirmation, and of the materiall part thereof, which is holy unction, or annointing: and this holy Chriſme was prefigured by that precious oyntment, *Exodus* 30. wherewith the tabernacle and the Prieſts were annointed: *Bellarm. ibid.*

The Proteſtants.

Anſ. FIrſt, the Apoſtle ſaith not, *which hath confirmed,* but, *which doth confirme:* which if it were meant of that externall ceremony of confirmation, ſee what injury you offer to the Apoſtle, that being a confirmer of others, he had need now to bee catechized and confirmed himſelfe. Againe, he ſpeaketh not of confirmation wrought by the miniſtery of men: but God (ſaith hee) confirmeth us, that is, eſtabliſheth us by his ſpirit.

2. It is too too groſſe to underſtand by this annointing, your greazy beſmearing mens faces with your Chriſme, ſeeing the Apoſtle expoundeth himſelfe in the next verſe, *He hath ſealed us, and given the earneſt of his ſpirit in our hearts, verſ.* 22. Of this holy annointing of our hearts by the ſpirit, Saint 1 Ioh. 2. 27. *Iohn* alſo maketh mention, ſaying, *This annointing teacheth you all things.* But doth the annointing of the face, I pray you, give men inſtruction?

3. S. *Ambroſe* thus expoundeth S. *Paul* of the ſpirituall annointing: *Chriſtus confirmat gentes in fide promiſſa, &c.* Chriſt confirmeth the Gentiles in the faith promiſed to the Jewes, &c. he hath annointed us, giving us *regiam honorificentiam,* a kingly honour: as *Peter* ſaith, we are *genus regale,* of a royall kinde: *per unctionem ſpiritualem,* by the ſpirituall anointing: who hath alſo ſigned us, *dando ſpiritum ſuum nobis pignus,* giving his ſpirit as a pledge, that wee ſhould not doubt of his promiſes: *Ambroſ. in* 1 *Cor.* 2.

Tractat. 3. in Epiſt. Ioh. 1. Let us heare *Auguſtines* expoſition, *Chriſtus ſit in corde, unctio ipſius ſit in corde: — Chriſtus docet, inſpiratio ejus docet:* Let Chriſt be in your hearts, let his annointing be in your hearts: Chriſt teacheth, his inſpiration teacheth, &c. You may bee aſhamed therefore, ſo groſſely to abuſe the Scripture.

And concerning the oyntment of the Tabernacle: firſt, it is no way anſwerable or like to the popiſh Chriſme: 1. There is no mention made of balme in that confection, *Exod.* 30. 33. for the word which *Bellarmine* urgeth בשם *beſhem,* is a generall name for ſweet ſpices; by the Septuagint tranſlated, ἡδύσματα, by the vulgar Latine, *aromata,* ſpices: and ſo is it taken in Scripture, *Cant.* 4. 16. 5. 1. But Cantic. 4. 16. c. 5. 6. 2. admit that there was balme there, as ſome thinke, being the chiefe of the reſt, yet had they other ſweet ſpices, *Cynamon, Calamus, Caſſia:* you muſt mingle theſe alſo with your Chriſme, if you will finde a type here. 3. This oyntment ſerved for the Prieſts; you muſt prove then that Chriſt the high Prieſt of the new teſtament was thus annointed: for if it belonged not to him, neither are we to chal-Luk. 4 18. lenge it: but Chriſt was no otherwiſe annointed than by the ſpirit. 4. They were not to annoint any Exod 30 32. mans fleſh with that oyntment; how then dare you preſume to lay your Chriſme upon every mans forehead that is confirmed?

Secondly, ſay that your Chriſme, and that oyntment were in all points agreeable; who taught Coloſſ. 2. 17. you to borrow ceremonies of the Jewes, ſeeing they were but types and ſhadowes, but the body is in Chriſt?

Argum. 1. As for your oyle therefore mixed with balme: Firſt, the true balme you know is not to be had, and therefore you abuſe the people: As it may appeare, *Epiſt.* 2. *Fabiani ad Orientales:* in the which Epiſtle he reproveth them for not renewing the Chriſme every yeere: *Dicunt enim nec balſamum per ſingulos annos poſſe reperiri:* For they alleaged, that they could not get the right balme every yeere: If they of the Eaſt countrey could not get it where it groweth, how ſhould it come into the Lib. 12. c. 25. Weſt parts? *Pliny* alſo ſaith, that the balme, which grew but in two places of Judæa, is periſhed: yet *Bellarmine* controlleth him, and ſaith, that there is a kind of balme brought from India, beſide that which uſed to grow in Judæa; yet by *Bellarmines* leave it cannot be that balme, which grew in Judæa, which he ſaith the Apoſtles uſed. And *Pliny* may be credited for this matter, being a curious ſearcher out of the ſecrets of nature. Secondly, make the beſt of it you can, it is but a Jewiſh ceremony. Thirdly, your benediction of it, is but a kinde of magicall inchantment, ſeeing you have no word of God to conſecrate creatures in that ſort: for all things are ſanctified by the word of God and prayer: *Ergo,* without the warrant of God, there is no ſuch ſanctifying of creatures.

Act. 10. 44. Act. 8. 17. *Argum.* 2. *Act.* 10. 44. the holy Ghoſt is given without any Chriſme, *Act.* 8. 17. 19. 5. the Apoſtles laid on their hands, but uſed no Chriſme. *Ergo,* your Chriſme hath no ground out of Scripture. *Kemnitii argum.*

Bellarm. 1. In the firſt place alleaged, the holy Ghoſt was given by the ſingular privilege of God without a Sacrament. 2. Where mention is made of impoſition of hands, Chriſme alſo is underſtood: as where the Apoſtles are ſaid to baptize in the name of the Lord Jeſus, both the father and the ſonne are underſtood: and where the Apoſtle ſaith, Wee are ſaved by the *lavacre of regeneration*, hee underſtandeth alſo the word, though hee make no mention of it: *Bellarm. c.9. reſponſ. ad argum.* 1.

Act.19.5.

Contra. Firſt, though 1. the holy Ghoſt came upon them while *Peter* preached, yet this is no ſingular or extraordinary privilege, but the uſuall effect of the preaching of the word: as we may ſee in *Lydia, Act.*16. and faith ordinarily commeth by hearing. And though the ſpirit was given without and before the Sacrament, yet preſently for their further confirmation, they were baptized, but not confirmed with Chriſme: ſo here is a Sacrament miniſtred unto them, to their further aſſurance and confirmation, but none other than the Sacrament of Baptiſme.

Act.10.44.
Rom.10.17.

Secondly, 1. we doe not doubt, but that the Apoſtles baptized in the name of the whole Trinity, though compendiouſly the name of Jeſus bee expreſſed, becauſe they were commanded ſo to doe: that although mention be not made there of the Father, Sonne and holy Ghoſt; yet in other places there is, *Matth.*28.19. 2. And S. *Paul* alſo elſe-where joyned the word with *the waſhing of water, Epheſ.*5.25. and in the very ſame place it followeth by the *waſhing of water and renewing of the holy Ghoſt*; whereby the operation of the word is ſignified: ſo then if in any other place of Scripture you could find your Chriſme to have beene uſed by the Apoſtles with impoſition of hands, though they be not every where joyned together, it might ſeeme probable that you ſay: but this you are not able to doe, therefore theſe examples are frivolouſly alleaged.

Matth 18.19.
Epheſ 5 25.

Thirdly, whereas *Bellarmine* doubteth not to ſay that the Apoſtles uſed Chriſme: other Papiſts more honeſtly deny it, being convinced with evidence of Scripture: as *Synod. Moguntin.c.*18. *Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum:* The Sacrament of confirmation in the beginning was only exhibited with impoſition of hands.

It cannot be denied but that there was an unction uſed of ancient time in the Church: but it was a ceremony annexed to Baptiſme: and 1. *Dionyſius* ſheweth, that it was partly taken from the heatheniſh annointing, which wreſtlers did uſe, and partly from the law of *Moſes*: but with what warrant the ceremonies of the law, much leſſe of the Heathen may bee retained, that remaineth a queſtion, whereas the Apoſtle doth reprove the Galathians for turning againe to the beggerly rudiments of the word.

De cœleſti Hierarch.
De baptiſm.
Galath 4.9.

2. *Tertullian* ſaith: *Egreſſi de lavacro perungimur benedicta unctione de priſtina diſciplina, qua ungi oleo de cornu in ſacerdotio ſolebant, &c.* Comming out of the lavacre, we are annointed with the bleſſed unction according to the ancient diſcipline, whereby they uſed in the Prieſthood to be annointed with oyle out of the horne, &c. If the unction were annexed to Baptiſme, it could not bee the matter of a new Sacrament.

Lib. de baptiſm.

3. Confeſſ. of Wittemberg. c. 10. *It is evident, that in the law of Moſes, there was a time for ſhadowes, but now Chriſt being revealed, it is the time of truth, and the uſe of externall annointing pertaineth to the rudiments of the world, &c.*

Harm.ſect.13. p.408.

4. *Decret.Gregor.lib.*1.*tit.* 16.*c.*1. *Innocent.* 3. *Confirmationis ſacramentum non debet in eo iterari, qui per errorem fuit non chriſmate, ſed oleo, delinitus:* The Sacrament of Confirmation muſt not bee iterated in him, which by error was annoynted with oyle, and not with Chriſme: *Ergo*, Chriſme is not neceſſary to confirmation.

Some of the Popiſh writers affirme, that balme, whereof their Chriſme is made, is not neceſſary *ad eſſentiam Sacramenti*, to the eſſence of the Sacrament: *Cajetan.* 3. *par.qu.* 72. *artic.* 2. *Dominic. a Soto.lib.*4. *ſentent.diſt.*7.*qu.*1.*art.*2.*Synod.Arauſican.* 1.*cap.*1. *Qui in baptiſmate Chriſmatus fuerit, in confirmatione ſacerdos commonebitur: nam inter nos Chriſmatis ipſius, non niſi una benedictio eſt:* Hee that was chriſmed, or annointed in Baptiſme, muſt admoniſh the Prieſt thereof in confirmation (that hee be not annointed againe) for with us Chriſme is but once bleſſed and uſed, &c. He then that was baptized with Chriſme, was confirmed without Chriſme: This Chriſme then and conſecrate oyle was not the matter of confirmation.

The Papiſts.

THe forme of Confirmation is in the words which are pronounced, I ſigne thee *with the ſigne of the Croſſe*, and confirme thee *with the Chriſme of ſalvation or health*, in the name of the Father, the Sonne, and holy Ghoſt. *Bellarm.cap.*10.

103. Error.

The Proteſtants.

1. THey muſt ſhew the inſtitution of Chriſt, out of the word, for the forme of every Sacrament: which they cannot doe for this, unleſſe they run to their beggerly traditions, which they blaſphemouſly call the word of God unwritten.

2. Where have they learned, that men are confirmed and eſtabliſhed with the externall annoynting of oyle? ſo ſaid ſome amongſt the Coloſſians, Touch not, taſte not, handle not: to whom the Apoſtle anſwereth, Which things periſh with the uſing, and are after the commandement of men: So is this annointing with oyle, a meere invention of men, and hath no longer vertue or force than in the naturall uſe thereof.

Coloſſ.2.21,22.

Bellarmine anſwereth: Firſt, wee have the warrant of the word for the forme of confirmation; for

Act 8.15. the Apoſtles prayed, when they laid on hands, *Act.* 8. 15. and the forme of the Sacraments conſiſteth in prayers. Secondly, the oyle is called the oyle of health or ſalvation, as Baptiſme the waſhing of the new birth, becauſe it is an inſtrument thereof, *Bellarm.cap.*10.

Contra. Firſt, prayer 1. is made to God, this forme is pronounced to him that is confirmed, therefore it is not a prayer: 2. Beſide in the forme there is mention made of the ſigne of the croſſe, and of *chriſme:* can you fetch theſe alſo out of the Apoſtles prayer? 3. And if you make confirmation nothing elſe, but prayer over a man, we will not much ſtand with you.

Secondly, 1. we make not Baptiſme a cauſe of regeneration, as you doe the oyle; but a ſeale only thereof. 2. Neither can yee ſhew the like inſtitution and ordinance of Chriſt for confirmation, as we can for Baptiſme.

Interrelig.cap. 16. *Sacramentum confirmationis initio impoſitione manuum tantum celebratum fuit, &c.* The Sacrament of confirmation in the beginning was onely celebrated with the impoſition of hands: It was then no part of the forme of conſecration in thoſe dayes, to ſay, *I confirme thee with the Chriſme of health, &c.* For at the firſt no oyle or Chriſme was uſed, but onely the impoſition of hands.

See before *Error* 101. the conſent of the Churches, that confirmation is no Sacrament, then conſequently they deny unto it the forme of a Sacrament.

The third part, of the Miniſter of confirmation.

The Papiſts.

104 Error. THe Papiſts are here divided: Some thinke that the Biſhop is ſo neceſſarily the Miniſter of confirmation, that it can in no wiſe be committed to Presbyters: *Sic Bonaventur. Durand. Adrian.in* 4. *diſtinct.* 7. Other of them are of opinion that it may extraordinarily bee miniſtred by Presbyters, as *Thomas, Marſilius, Rubardus, Paludanus:* But the Biſhop is the ordinary Miniſter thereof by the word of God: of this ſentence is *Bellarmine cap.*12.

Argum. Act. 8. *Peter* and *Iohn* are ſent to Samaria to lay on their hands, *Philip* onely baptized, if *Philip* could not have given the ſpirit, what need the Apoſtles have beene ſent? the Apoſtles then only confirmed: Biſhops ſucceed Apoſtles: *Ergo.*

Anſw. Firſt, the Apoſtles by laying on the hands, gave the extraordinary grace of the ſpirit, therefore this place maketh not for confirmation. Secondly, none can ſucceed the Apoſtles, in their Apoſtolike and extraordinary power in giving the ſpirit. Thirdly, *Philip* gave the holy Ghoſt alſo, though not thoſe viſible ſignes, which belong not to confirmation: for by his preaching they beleeved, and were baptized: and S. *Hierome* ſaith, *Niſi forte Eunuchus à Philippo Diacono baptizatus ſine ſpiritu ſancto fuiſſe credendus eſt:* Unleſſe it is to be thought, that the Eunuch was baptized of *Philip*
a Act 21.8. the Deacon without the holy Ghoſt: *adverſ. Luciferian.* Fourthly, *Philip* was an [a] Evangeliſt, which
b Epheſ 4 11. was an office before [b] Paſtors: Biſhops are the Paſtors of the Church: will they deny that to an Evangeliſt, which they yeeld to Paſtors? Laſtly, other beſide the Apoſtles were ſent to ſecond the firſt
c Act.11.22, 23. Preachers, and to confirme them in their faith, as *Barnabas* to [c] Antioch.

The Proteſtants.

WEe ſay with *Hierome, Si hoc loco quaeras, quare in eccleſia baptizatus, &c.* If you aske in this place, why hee that is baptized in the Church doth not but by the hands of the Biſhop receive the holy Ghoſt? Know that this obſervation, *Ad honorem potius eſſe ſacerdotii, quam ad legis neceſſitatem:* Is rather for the honour of the Prieſthood, than any neceſſity of law: otherwiſe, if the holy Ghoſt only be given at the prayer of the Biſhop, they are to be bewailed, which in remote places are baptized by Presbyters, and die before they are viſited of the Biſhop: *Hieron. adverſ. Luciferian.* He thinketh this difference to be rather an ordinance of the Church, than any divine inſtitution.

d Act.19.17. *Argum. Ananias* a diſciple of Antioch, laid his hands upon [d] *Paul,* and at Antioch certaine Pro-
e Act. 13 3. phets and teachers lay on their hands upon *Paul* and [e] *Barnabas,* and none of theſe were Apoſtles.

Bellarmine anſwereth: that *Ananias* laid on his hands, to heale him of his blindneſſe, and not to give him the holy Ghoſt. *Contr.* The text it ſelfe is contrary, *Act.*9.17. *He put his hands upon him, and ſaid,* brother *Saul, the Lord hath ſent me,* that thou *mightest receive thy ſight, and be filled with the holy Ghoſt.*

Diſtinct. 95. *c.* 1. *Gregor. Ubi Epiſcopi deſunt, ut Presbyteri, &c.* Where Biſhops are wanting, wee grant, that Presbyters may touch thoſe that are baptized with Chriſme in the forehead: *par.* 3. *diſtinct.* 4 *c.* 119. *Presbyteris &c.* It is lawfull for Presbyters to annoint thoſe that are baptized with Chriſme, whether they baptiſe in the preſence of the Biſhop, or without: *c.*125. he that doth receive the office to baptize, muſt not goe without Chriſme, *decret. Gregor. lib.* 1. *tit.* 4. *c.* 4. *Simplices ſacerdotes apud Conſtantinop, &c.* Simple Prieſts at Conſtantinople doe confirme: *Concil. Florentin. ſeſſ.* 25. *Apud Graecos, &c.* Among the Greekes, Prieſts not Biſhops doe uſe Chriſme: it is not therefore of any divine inſtitution.

Gagnin. de relig. Ruthen. And the Muſcovites following the Greeke Church, doe hold, that Biſhops and Prieſts are of the ſame authority in giving of Chriſme, which is miniſtred together with Baptiſme.

2. *Tertullian* is of the ſame minde : who reckoneth Chriſme, and impoſition of hands among the rites and ceremonies of Baptiſme : which Prieſts and Deacons have right to give as well as Biſhops: *Dandi quidem habet jus ſummus ſacerdos, qui eſt Epiſcopus ; dehinc Presbyteri & Diaconi, &c.* The high Prieſt, who is the Biſhop, firſt hath right to give Baptiſme, then the Presbyters and Deacons, &c.

Lib. de Baptiſm.

3. Confeſſ. of Bohemia, c. 12. *Such as are thus inſtructed, our Miniſters receive unto this covenant of holy Baptiſme, and by the laying on of hands doe teſtifie unto them, &c.* They give generally unto their Miniſters this right of impoſing of hands.

4. See the opinion of ſome Papiſts before, that confirmation may bee committed to Presbyters, &c.

Bellarmine himſelfe granteth, that the chiefe Biſhop may give authority to a ſimple Prieſt to confirme, *lib. 1. de matrim. c. 5. reſp. ad argum. 13.*

The fourth part, of the efficacie and vertue of Confirmation.

The Papiſts.

THe holy Ghoſt is given in confirmation, for force, ſtrength, and corroboration, againſt all our ſpirituall enemies, and to ſtand conſtantly in the confeſſion of our faith, even to death, with great increaſe of grace, *Rhemiſt. Act. 8. ſect. 7.* And in this reſpect it giveth more abundant grace, in ſtrengthening of us againſt the devill, than Baptiſme doth, *Bellarm. cap. 11.*

105. Error.

The Proteſtants.

FIrſt, they doe offer great injury to the ſpirit of God, tying him as it were, to their beggerly elements, which have power, as they ſay, to conferre grace. The Scripture ſaith, The ſpirit bloweth where it liſteth, the ſpirit of God is free, and is given without Sacraments, as well as with them : but this tradition of yours is no Sacrament : if it were, yet could it not conferre grace, as we have proved before.

Iohn 3. 8.

Their owne Maſter of Sentences *lib. 1. diſtinct. 14. d.* proveth that the Apoſtles themſelves gave not the Spirit : *Orabant quippe ut veniret :* They prayed that the Spirit might come upon them, on whom they laid their hands, they themſelves gave it not. And againe, *ibid. d. Nos accipere hoc donum, &c.* We according to our meaſure may receive this gift, *Effundere ſuper alios utique non poſſumus :* but we cannot powre it out upon others : *Ergo,* Confirmation doth not conferre the holy Ghoſt.

Secondly they doe greatly deface the Sacrament of Baptiſme, making it imperfect without confirmation, ſaying, that he which is baptized, ſhall never be a perfect Chriſtian, unleſſe he be confirmed with Chriſme, *Gerſon.* And that it is to bee reverenced with greater reverence than Baptiſme : See *Fulke Act. 8. ſect. 7.* Yea, they deprive Baptiſme of the proper effect and uſe thereof, which is a ſigne unto us of the aſſiſtance of Gods Spirit, to fight manfully againſt the Devill : for by Baptiſme wee are buried into the death of Chriſt : But Chriſt by his death triumphed over the Devill, *Ergo,* Baptiſme is a ſigne of our victory againſt the Devill : yet they rob Baptiſme of this honour, and give it to confirmation. And thus they preferre their owne inventions before the ordinance of God ; no Sacrament before a Sacrament.

Tileman Heſhuſ. loc. 22. error. 22.
Rom. 6 3.
Coloſſ. 2. 15.

Auguſtine ſheweth what the Sacrament of Unction is, *Unctionis ſacramentum eſt virtus ipſa inviſibilis; unctio inviſibilis, ſpiritus ſanctus :* The Sacrament of Unction, is the inviſible vertue : the inviſible annointing, the holy Spirit. What is become now of your Sacrament of Unction?

Tract. 3. in Epiſt. Iohan.

1. The Greeke Church alloweth no Chriſme or annointing to be uſed but in Baptiſme : they urge theſe words of the Nicene Creed, *I confeſſe one Baptiſme for the remiſſion of ſinnes :* If one Baptiſme, then one Chriſme or annointing, &c. They aſcribe not then any ſacramentall operation unto confirmation other than that which is exhibited in Baptiſme.

Gagnin. de relig. Ruthen.

2. So alſo *Tertullian,* annexeth unction and impoſition of hands unto baptiſme : *Dehinc manus imponitur, per benedictionem advocans & invitans ſpiritum ſanctum :* Then the hand is impoſed by benediction, calling and inviting the ſpirit, &c. The grace is not conferred then by the ceremony, but obtained by prayer and invocation.

Lib. de Baptiſm.

3. Confeſſ. of Bohemia, c. 12. *The Miniſters by laying on of hands, doe teſtifie to them, that grace is contained (they meane exhibited) in Baptiſme to ſtrengthen them to the warfare of faith, &c.* The vertue and efficacy then is in Baptiſme, not in the impoſition of hands.

Harm. p. 400.

4. And that confirmation maketh no ſupply, or addeth any complement to Baptiſme, their owne Canons teſtifie : *decret. par. 3. diſtinct. 5. c. 2. Melchiades ; Spiritus ſanctus in fonte tribuit plenitudinem ad innocentiam :* The holy ſpirit in Baptiſme giveth fulneſſe tending to innocency : *Continuo tranſituris ſufficiunt regenerationis beneficia :* The benefit of regeneration is ſufficient to thoſe that preſently paſſe out of the world: *ibid. c. 5.* In the unction in Baptiſme is ſignified *deſcenſio ſpiritus ad habitationem,* the deſcending of the ſpirit to dwell with us : If then by Baptiſme we have innocency, and the ſpirit dwelling in us, how is it not perfect and abſolute without confirmation?

The fifth part, of the Rites and Ceremonies of Confirmation.

The Papiſts.

106. Error. THe ceremonies which they commonly uſe in Confirmation, are theſe. Firſt, the Biſhop muſt breathe upon the pot or cruze of Chriſme. Secondly, he ſaluteth it in theſe words, ***Ave ſanctum Chriſma:*** Haile holy Chriſme. Thirdly, he giveth a kiſſe. Fourthly, he ſtriketh him that is confirmed with his hand, to teach him patience. Fifthly, his forehead is bound about, leſt the Chriſme ſhould run downe, which teacheth him not to loſe the grace of God. Sixthly, ſeven dayes together hee muſt neither waſh his head nor face. And theſe with ſuch like ridiculous toyes, are practiſed amongſt them, *Bellarm. cap. 13. lib. de confirmat.*

The Proteſtants.

1. SOme of theſe ceremonies we condemne as ridiculous: as the breathing upon the oyle, the ſtriking of the party confirmed, which light geſtures become not the gravity of the Miniſters of 1 Cor. 14. 40. the Goſpell: all things ſhould bee done in the Church in decent and comely order. Concerning this light geſture of ſtriking, the like whereof was uſed in the celebration of Matrimony, we heard before the judgement of the Councell of Cullin: how it is counted, *inter res ludicras*, among ridiculous and wanton toyes. *Concil. Colonienſ. part. 7. cap. 47. vid. ſupra, controv. 15. quæſt. 7.* In the like caſe, in the emancipation, or ſetting of men free, they did uſe to ſtrike them: which fooliſh uſe was corrected by the imperiall law, *Cod. lib. 8. tit. 49. leg. 6.* he biddeth, *Injurioſa raphiſmata*, ſuch injurious ſtrokes to be left, *quorum nullus rationabilis invenitur exitus*, of the which there can be no reaſonable end: *Iubemus circuitus hujuſmodi in poſterum quieſcente, &c.* We will ſuch toyes and circumſtances to ceaſe. If in a civill act ſuch ridiculous toyes were inhibited, how much more uncomely are they in an act of religion? Secondly, one of them is meerely Idolatrous, to ſalute the oyle, as the Angell ſaluted *Mary*, to ſay, *Ave*, All haile unto it, making an idoll of it, being a thing without ſenſe or life. Thirdly, all of them are ſuperſtitious, having myſticall and typicall ſignifications and ſhadowes, which agreeth not Coloſſ. 2. 17. with the nature of the Goſpell: for all ſhadowes are now paſt, the body being come. Laſtly, they are ſuperfluous, cumberſome, and burdenous, as *Auguſtine* ſaith: *Ipſam religionem, quam Deus pauciſſimis ſacramentis miſericordia Dei liberam eſſe voluit, ſervilibus oneribus premunt:* They oppreſſe religion with ſervile burthens (of ceremonies) which Gods mercy hath left free in few Sacraments, &c. Againe, who ſeeth not how thus by their owne traditions they doe evacuate the ordinance of God? for in ſtead of catechizing and inſtructing of the youth in the principles and foundation of religion, as of Heb. 6. 2, 3. repentance from dead workes, faith toward God, of the reſurrection and eternall judgement, they have brought in nothing elſe, but oyling, greazing, annoynting of them, breathing upon them, croſſing, Epheſ. 6. 4. and ſuch like: And whereas S. *Paul* giveth parents a charge to bring up their children in the inſtruction of God, they bid them bring their children to be annointed, croſſed, and chriſmated, as they call it, and they have done enough.

1. In the Greeke Church they uſed Chriſme of ancient time, but without any ſuch ceremonies. *Concil. Laodicen. c. 58. Oportet baptizatos poſt baptiſmum ſacratiſſimum chryſma percipere, &c.* They which are baptized muſt after their baptiſme receive holy Chriſme, and ſo bee made partakers of heaven, &c.

Lib. de Baptiſ. 2. *Tertullian* maketh mention of Chriſme and impoſition of hands, but of no ſuch toyes.

3. Wittemberg, *confeſſ. cap. 20. It is not to bee doubted, but that the ceremonies of Moſes, whereof one part is the externall annointing, doe pertaine to the rudiments of the world, &c.* much more doe the other toyes belong to ſuch rudiments.

4. Againſt theſe ridiculous ceremonies we have the judgement and determination of the Councell of Mentz, *cap. 18. Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum: nam cum initio ſpiritus ſanctus, ad evidentiorem recentis adhuc fidei confirmationem, ſigno viſibili influeret confirmatis, externa unctione tum opus non erat:* The Sacrament of Confirmation in the beginning was exhibited only with laying on of hands; for whereas the holy ſpirit then for the more evident confirmation of faith, did appeare by evident ſignes in thoſe that were confirmed, there was no need then of outward annointing, &c. At the firſt, the Apoſtles uſed nothing but impoſition of hands: all the reſt of the ceremonies came in ſince by men. And this decree maketh directly againſt the Jeſuite, who will needs beare us in hand, that the Apoſtles uſed oyle and Chriſme together, with impoſition of hands: which is but his braine-ſick conjecture, without any ground.

This truth hath that holy Martyr of God *Iohn Huſſe* ſealed with his blood: *Levis & brevis confirmatio epiſcoporum cum ritibus ſolennizata, eſt à diabolo introducta:* The light and briefe confirmation of Biſhops ſolemnized, with the ſuperſtitious rites thereof, ſeemeth to have beene brought in by the devill. *Quantum ad oleum, quo epiſcopi ungunt pueros, & peplum lineum, quod complexum eſt capiti, videtur, quod ſit ritus levis:* And as for the oyle, wherewith the Biſhops annoint boyes, and the linnen vaile bound to their head, it ſeemeth to bee a ridiculous faſhion, &c. For thus ſaying, and boldly uttering his conſcience, this good man was condemned in the Councell of Conſtance, *ſeſſ. 15.*

The ſecond Queſtion, of Orders.

THe ſeverall parts of this queſtion, are theſe: Firſt, whether it be a Sacrament. Secondly, of the materiall part therof. Thirdly, of the efficacy and vertue thereof. Fourthly, of the ceremonies.

The firſt part, whether the receiving of Orders be a Sacrament.

The Papiſts.

THat holy Orders are a Sacrament rightly and properly ſo called, it was decreed in the Tridentine Councell, *Seſſ. 23. can.* 3. And that not only the three higher degrees, of Prieſthood, Deaconſhip, Sub-deaconſhip, but the foure inferiour orders, of *Exorciſta, Acoluthi, Lectores, Oſtiarii,* doe belong unto the ſame Sacrament of orders, and are Sacraments as well as the other: *Bellarm. cap.* 8. *lib. de Sacram. ordinis.*

107. Error.

Argum. 1 *Timoth.* 4. 14. Deſpiſe not that gift which was given thee through prophecy, with the laying on of hands. Holy orders give grace by an externall ceremony and worke: *Ergo*, it is a Sacrament, *Rhemiſt. in hunc locum.*

1 Timoth. 4. 14.

Anſw. 1. It cannot be proved out of this place, that impoſition of hands giveth grace: for this was an extraordinary gift which Saint *Paul* ſpeaketh of, and doth not alwayes follow impoſition of hands. Secondly, this gift was not given by the very ceremony of impoſition of hands, but through prophecy and revelation of the holy Ghoſt: for it was revealed unto the Church by Spirit of propheſie, that *Timothie* was a choſen veſſell of God: therefore S. *Paul* ſaith, *That worthy thing which is committed unto thee, keepe through the holy Ghoſt.* The holy Ghoſt was both the conferrer of that grace, and the preſerver of it. Impoſition then of hands was but an outward ſigne of the preſence of Gods ſpirit upon thoſe that were lawfully ordained: for all upon whom hands were laid, received not the holy Ghoſt, but ſuch onely as were appointed of God: And therefore the Apoſtle chargeth *Timothie* to lay hands ſuddenly on no man: which caveat was not needfull, if upon whomſoever hee had laid his hands, they ſhould immediately receive the holy Ghoſt. Thirdly, every promiſe of grace annexed to the outward ſigne maketh not a Sacrament, but it muſt be the grace of juſtification, ſuch as is not in Orders.

2 Timoth 1. 14.
1 Timoth. 5. 22.

Bellarmine denieth, that every Sacrament ſerveth to juſtification or remiſſion of ſinnes; and hee giveth an inſtance in the Euchariſt, which was not inſtituted to take away ſinne, but to conſerve an encreaſe the ſpirituall life, *Bellar. cap. 2. de ſacram ordinis.*

Cont. Firſt, that the Euchariſt was inſtituted to aſſure us of remiſſion of ſinne, it is evident by the Scriptures; for it is a ſhewing forth of the Lords death: but to what end elſe died Chriſt, but for remiſſion of ſins? Againe, it repreſenteth unto us the blood of Chriſt, which (ſaith Chriſt in the inſtitution of this Sacrament) *is ſhed for many for remiſſion of ſins.* Secondly, it ſerveth alſo to conſerve our ſpirituall life, which cannot be without aſſurance of forgiveneſſe of ſinnes: for 1. the life of the ſoule is faith, *The juſt ſhall live by faith*, and our faith *is in the blood of Chriſt.* And 2. what elſe is the life of the ſoule but the happineſſe thereof? But our happineſſe is this, to have our ſins forgiven, *Bleſſed are they whoſe iniquities are forgiven.*

1 Cor. 11. 26.
Matth. 26. 28.
Rom. 1. 17.
Rom. 3. 25.
Pſal. 32. 1.

Argum. 2. Deaconſhip is a Sacrament, becauſe it is given by impoſition of hands: *Bellarm. cap.* 6. Sub-deaconſhip likewiſe is a Sacrament, becauſe it is not re-iterable; and ſo of the reſt of the inferiour orders, *cap.* 7. 8.

Anſw. 1. The Jeſuits reaſon ſtandeth thus: Whatſoever is miniſtred by laying on of hands is a Sacrament, but Deaconſhip is ſo miniſtred: *Ergo*, it followeth then that the little children, upon whom Chriſt laid his hands and bleſſed them, received a Sacrament. What Sacrament was it, I pray you? not Confirmation, for they were not yet baptized: and Orders, I hope, they will not ſay, they received: *Ananias* laid his hands upon *Paul*, and hee received his ſight. By the Jeſuits reaſon then, the giving of ſight, becauſe it is miniſtred with laying on of hands, ſhall be a Sacrament: for S. *Paul* neither receiveth Orders from *Ananias*, ſeeing he was immediately called from Chriſt; nor yet was confirmed, not being yet baptized.

Mark. 10. 16.
Act. 9. 27.

Secondly, he hath reaſoned as well for the reſt of the Orders: Whatſoever is not re-iterable (ſaith he) is a Sacrament: but the creation of the word, the drowning of the ſame by water, are works not iterable, or to be done againe: *Ergo*, they ſhould be Sacraments by the Jeſuits reaſon. 2. Orders may be iterated: *Toletan.* 4. 27. *Clericus injuſte depoſitus, ſi in Synodo innocens reperiatur, non poteſt eſſe quod fuerat, niſi gradus amiſſos recipiat de manu Epiſcopi:* A Clerke depoſed, if he be cleered in the Synode, cannot bee reſtored to his former ſtate, unleſſe hee doe receive the degree hee loſt, at the hands of the Biſhop.

Our Papizing countrimen of Doway do thus alſo reaſon for the Sacrament of Orders: the Prieſts of the law were conſecrated by a peculiar Sacrament, by certaine determinate externall ceremonies and rites, ſignifying grace given them by God, for the due performing of their function: as their waſhing ſignified their purity, their precious garments their dignity.

Annot. in Levit. c. 8. verſ. 6.

Contra. 1. If every ceremony of the law ſignifying a ſpirituall grace, were a Sacrament in the old teſtament: there ſhould be as many Sacraments as ceremonies: not ſo few as an hundred. 2. Neither is it true that any ſuch grace was given in the conſecration of the Prieſthood: what grace, I pray you, had *Ophni* and *Phinehes*, that were gracelesſe men, and unworthy Prieſts? 3. And if they ſignified grace given, then they conferred grace, which is decreed by them a little after, where they ſay, that the Sacrament of orders then did only ſignifie grace, not conferre it, *p.* 278. but to ſignifie grace given and conferred, and to conferre grace, doe not much differ: for if grace be not conferred, it cannot be ſignified to be conferred.

The Proteſtants.

YOur ſeven Popiſh orders we doe not at all receive into the Church, much leſſe can we abide that they ſhould be Sacraments: The lawfull ordaining of Paſtors, Teachers, and Deacons, we doe acknowledge; but no ſacrificing Prieſthood, nor no miniſtring Deaconſhip at the Altar: ſuch orders as we have notwithſtanding we doe not take to be Sacraments, properly ſo called, much leſſe yours, that are utterly to be aboliſhed.

Argum. 1. Sacraments muſt have their inſtitution from Chriſt; ſo have not your orders: for Chriſt inſtituted onely Apoſtles and Diſciples: Presbyters and Deacons were founded by the Apoſtles: who notwithſtanding had no commiſſion to conſtitute new Sacraments. As for the other five orders, of Subdeacons, Readers, Acoluthi, Exorciſts, doore-keepers, they are neither read in Scripture, nor ordained of the Apoſtles, nor heard of for many yeeres after.

Our Saviour, when he ordained Apoſtles, uſed no impoſition of hands, or did annoint them: therefore Orders given by impoſition of hands, is no Sacrament, becauſe it hath no inſtitution from Chriſt. We deny not but that the miniſtery of the word is Chriſts ordinance, but that it is no Sacrament, becauſe they can ſhew no inſtitution of the outward ſigne from Chriſt: *Kemnitii argum.*

Bellar. 1. Chriſt might make Apoſtles without impoſition of hands, becauſe hee was not tied to the Sacraments: 2. And there is nothing to the contrary, but that hee might alſo uſe impoſition of hands: 3. Further, ſeeing that in Orders grace is tyed to the outward ſigne of impoſition of hands, it muſt needs bee of God, for no man hath power to annex grace to the ſigne but God: and that
2 Tim. 1.6. grace is tied to impoſition of hands, S. *Paul* teſtifieth, *Stirre up the grace of God which is in thee by the putting on of my hands, Bellar. cap.* 2.

Contra. Firſt, we doe not ſpeake of Chriſts power, that he can worke without Sacraments, but of his will in ordaining of a Sacrament: for there is no Sacrament of the new Teſtament, which is not grounded upon his precept and example: but neither can bee ſhewed for Orders by impoſition. Secondly, the inſtitution of a Sacrament muſt be expreſſed in Scripture, not implyed or conjecturally collected. Thirdly, in none of the Sacraments grace is annexed to the ſigne, much leſſe in orders, which is no Sacrament: neither hath S. *Paul* any ſuch meaning, as I have ſhewed before: *Reſponſ. ad argum.* 1. Fourthly, an ordinance of the miniſtery by commandement from Chriſt, we grant, but no inſtitution of a Sacrament.

Argum. 2. Secondly, your Sacrament hath neither outward element, nor word of inſtitution: if you ſay, laying on of hands is the externall ſigne: wee anſwer, that the viſible ſigne in a Sacrament muſt not onely bee an externall action, but a materiall element, as water in Baptiſme, and bread and wine in the Lords Supper. The forme (you ſay) is in theſe words pronounced by the Biſhop, *Accipite poteſtatem offerendi ſacrificium*, Receive yee power to offer ſacrifice: *Bellar. cap.* 9. Wee anſwer againe, that this ſacrificing office hath no foundation in Scripture: The Miniſters of the Goſpell are called diſpenſers of Gods myſteries, namely, of the word and Sacraments. Miniſters for Chriſt, not ſacrificers of Chriſt: wherefore neither have ye any word of inſtituion; and conſequently no Sacrament.
1 Cor. 4.1.

And I pray you tell me, if you will make every one of your orders a Sacrament; then muſt you needs have as many Sacraments as there are orders: and ſo ſhall you have ſeven Sacraments more than you thought; and ſo fourteene in all: for you doe diſtinguiſh all the orders in office and forme of conſecration one from another: and therefore they cannot all make one Sacrament.

Bellarmine anſwereth: that all theſe make but *unum Sacramentum genere*, one Sacrament in generall, though they be divers in ſpeciall, *cap.* 8. *Anſwer.* By this reaſon, Baptiſme, Orders, Confirmation, ſhall make but one Sacrament, ſeeing they are all of one kind or gender, that is, Sacraments initerable. But ſeeing all theſe ſeverall orders doe differ both in matter and forme, it cannot be avoyded, but there muſt be divers Sacraments.

Epiſt. 118. cap. 1. *Auguſtine* ſaith, *Chriſtus Sacramentis numero pauciſſimis—ſocietatem populi colligavit*: Chriſt hath joyned together his people with moſt few Sacraments: and then hee nameth Baptiſme, and the Communion: *Et ſi quid aliud in Scripturis canonicis commendatur*: And if any other bee commended in Scripture: *Ergo*, there is no Sacrament of Orders, becauſe it is not found in Scripture, as we have ſaid.

ἀπὸ θείων γραφῶν. Catech. 4. For the Eaſt Church. 1. *Cyril* ſaith, *Not the leaſt of the divine Sacraments of the faith, muſt be delivered (without the divine Scriptures)* but Scripture they have none to make Orders a Sacrament: and *Ieremy* the late Patriarke of Conſtantinople ſaith, that *ſacer ordo—in ipſo Moſe & Aron, &c.*
Cenſur. oriental. c. 7. That holy Orders was by the univerſall Lord conſtituted in *Moſes* and *Aaron*, &c. How then can it be a Sacrament of the new Teſtament, having beginning in the old?

2. ***Tertullian*** maketh mention but of two Sacraments: of the Euchariſt and Baptiſme, *lib. 4. cont. Martion.* Orders was then excluded.

3. The reformed Churches alſo admit but two Sacraments, of Baptiſme and the Euchariſt: See before *Centur. 2. err.* 104. of the number of the Sacraments.

4. Their owne writers are againſt them: the Maſter of Sentences ſpeaking of Presbyters, ſaith, *Hic ordo à filiis Aaron ſumpſit initium:* This order tooke beginning from the ſonnes of *Aaron: Lib. 4. diſtinct. 24. I.* And of Exorciſts, *ibid. E. Hic ordo à Salomone videtur deſcendiſſe* This order ſeemeth to have deſcended from *Salomon: Ibid. I. Eccleſia ſibi Subdiaconos & Acolythos conſtituit:* The Church hath ordained Subdeacons and Acolythes; *De his ſolis præceptum Apoſtoli habemus:* of theſe onely we have the precept of the Apoſtles: ſpeaking of Deacons and Presbyters. If ſome of theſe were inſtituted before Chriſt, ſome of them ſince Chriſt and the Apoſtles, by the Church; how can they be Sacraments of the Goſpell, which muſt be inſtituted onely by Chriſt? *Durandus, Cajetanus*, two learned Papiſts, deny the inferiour orders of Subdeacons and under, to be Sacraments.

This doctrine is ſealed: *Lawrence Maxwell* perſecuted, becauſe he denied that the order of Prieſthood is a Sacrament: *Fox. p.* 1041. *col* 2.

Of the Materiall Part, of Orders, which is the impoſition of hands.

The Papiſts.

THis matter is chiefly controverted among the Papiſts themſelves: Some of them hold, that the impoſition of hands is not an eſſentiall part of orders, but only accidentall; as *Dominicus à Soto, diſtinct. 24. qu. 1. artic.* 4. Others affirme it to be eſſentiall: *Petrus à Soto lect. 5. de ordin. Hoſius, confeſſ. Polonic. c.* 50. whereunto *Bellarmine* ſubſcribeth, *cap. 9.* 108. Error.

Argum. In the Scripture every where, when any are ordained,[a] mention is made of the impoſition of hands, and in other places: *Ergo*, it is an eſſentiall part of this Sacrament: *Bellarm. ibid.*

Anſw. Firſt, in the election of *Matthias* to be one of the twelve, there was no impoſition of hands uſed,[b] therefore not every where. Neither can it bee anſwered, that this ceremonie was omitted, becauſe *Matthias* was extraordinarily called by the direction of the Spirit, for[c] *Paul* and *Barnabas* were called of the Spirit, yet they impoſe hands upon them. Secondly, theſe places alleaged, onely prove it to be requiſite as a decent ceremony, not neceſſary, as an eſſentiall part, without the which there could be no ordination.

[a] Act. 6. 6. 13. 3. 1 Tim. 4. 14.

[b] Act. 1. 26.

[c] Act 13. 2.

The Proteſtants.

THat impoſition of hands is a comely and decent ceremony to be uſed of the Church in ordaining of Miniſters we willingly grant, and our Church doth retaine it: but we take it not to be of the eſſence of orders, as that without it, upon no occaſion, there could be any ordination.

Argum. Chriſt, when he inſtituted his Apoſtles, breathed upon them, he laid not on his hands: the Apoſtles caſt lots for *Matthias*, no impoſition of hands is mentioned: *Ergo*, it is not an eſſentiall part of orders, for then it could not be omitted.

1. What here was the judgement of the Eaſterne Churches, appeareth in the Florentine Councell, to the decrees whereof, they would make us beleeve, that the Grecians, Jacobines and Armenians, being preſent by their Agents and Ambaſſadors, conſented: there in the decree of the ſeven Sacraments, in the ſixth Sacrament of order, it is thus reſolved; That is the matter *per cujus traditionem confertur ordo:* by the delivering whereof order is conferred, as the order of Prieſthood, by the delivering of the Chalice with wine, and of the paten with bread, &c. here is no mention made of the impoſition of hands. ***Bellarmines*** anſwer here is but ſimple, that the Councell onely expreſſeth that materiall part which was *ſubſiſtant*, (not *tranſeant*) as water in Baptiſme: or it may be the Armenians erred onely in that point, &c. *Contra.* In the deſcription of ſome other of their Sacraments, they doe not make the materiall part any ſubſiſting, as *Confeſſion* in penance, is a thing *tranſeant* and paſſing: and for his other conjecture, *fortaſſis*, it may be, ſaith hee, wee may anſwer him with another *fortaſſis*, it may bee that they doubted not of that point, for neither the one, nor the other is expreſſed: it is a ſimple ſhift, to put off the maniſeſt decree of a Councell, with a *fortaſſis*, it may be. Bellar. lib. 1. de ſacram. ordin. c. 10 ſect. cur autem,

2. In the Æthiopick Church, the Abuna or Patriarke, when he giveth orders, firſt examineth thoſe which are to be ordained, and cauſeth them to reade on a Booke, and if they can reade, and are capable, then he impoſeth his hands, &c. It ſeemeth then that the capability and ſufficiency of their Clerkes, is taken rather to be the materiall part of orders among them, the other is added as an externall rite and ceremony. Alvares c. 34.

3. Confeſſion of Bohemia, *chap.* 14. *In the adminiſtration of which things, they may uſe ſome ſeemely and indifferent ceremonies, that is, which are no way neceſſary, ſuch as are to lay on hands, or to reach out the right hand, or elſe they may omit them.* The ſame is the confeſſion of Wittemberg. artic. 35. *If impoſition of hands be then an indifferent ceremony, it is not the materiall part, which is alwayes neceſſary.* Harm. ſect. 11. p 356. Harm. ſect. 17. p 537.

Decret. Greg. lib. 1. tit. 16. c. 1. & c. 3. Greg. 9. They determine, that orders miniſtred *ſine impoſitione manuum*, without inpoſition of hands, ſhould not be iterated: *Ergo*, orders may bee miniſtred without it.

The third part, of the efficacie which they aſcribe to this Sacrament.

The Papiſts.

109. Error. THis Sacrament of orders, as they call it, giveth a double grace. Firſt, it giveth thoſe that are ordained, ability and power to execute their office: which is to conſecrate and offer up the body and blood of Chriſt; wherein chiefly the Prieſthood conſiſteth, and not in preaching the word: for they may be Prieſts, though they preach not, *Concil. Trident. ſeſſ.* 23. *can.* 1. By holy Orders then the holy Ghoſt is actually beſtowed, when thoſe words are pronounced, *Accipite ſpiritum ſanctum.* Receive yee the holy Ghoſt, *Canon.* 4.

The Proteſtants.

FIrſt the Goſpell alloweth no externall ſacrificing Prieſthood, but a ſpirituall only, whereby every Chriſtian is made a King and Prieſt to offer ſpirituall ſacrifices of praiſe and thankſgiving unto God. And the only eſſentiall part of the office of Miniſters under the Goſpell, is, to be able diſpenſers of the myſteries of the word and Sacraments. Apoc. 1. 6. 1 Cor. 4. 1. 2 Cor 3. 6.

So *Auguſtine* alſo ſaith: *Quicunque aut Epiſcopus aut Presbyter, aut etiam laicus frequenter de Deo loquitur, & quomodo ad vitam aeternam perveniatur annunciat, meritò Angelus Dei dicitur:* Whoſoever Biſhop or Presbyter, or a lay man doth ſpeak freely of God, and preacheth the way to eternall life, is an Angell of God. This then is the onely principall office of true Paſtors, to teach the way to the kingdome of God. In Apocal. hom. 2.

Secondly, it is alſo a great untruth, that the holy Ghoſt is ſtraightway given to all thoſe, upon whomſoever hands are laid, and they admitted to Orders: For what need then that triall and examination, which ought to be had of thoſe which are to be ordained, whereof S. *Paul* ſpeaketh, if the only laying on of hands can make able Miniſters? 1 Timoth. 3. 22.

Noſtri ſacerdotes, ſaith one, *ſuper multos quotidie nomen Domini & verba benedictionis imponunt, ſed in paucis effectus eſt:* Our Prieſts doe lay the word of bleſſing upon many, calling upon the name of God, but in few followeth any effect of that bleſſing, &c. And he giveth the reaſon in another place, *Dei eſt effectum tribuere benedictionis:* It belongeth unto God, to give effect to Prieſtly bleſſing: *Ergo*, it is not by only act and uſing of the ceremony beſtowed. Ex veter. teſt. qu 109. inter opera Auguſt.

Aquiſgranenſ. cap. 13. *Praeconis officium ſuſcipit, quiſquis ad ſacerdotium accedit:* He taketh upon him the office of a Preacher, that commeth to the Prieſthood.

Synod. Colonienſ. part. 4. *cap.* 1, *Officium Parochorum in duobus potiſſimum ſitum eſt, diſſeminatione verbi, & adminiſtratione ſacramentorum:* The office of Pariſh Prieſts, conſiſteth eſpecially in two things: in ſowing of the word, and adminiſtration of the Sacraments.

Ibid. part. 6. *Verbi miniſterium ſanctiſſim. Apoſtolus caeteris omnibus praefert, &c.* The moſt holy Apoſtle preferreth the word before all other things, ſaying to the Corinthians, that Chriſt ſent him to preach, not to baptize, &c. The office then of Miniſters of the Goſpell chiefly ſtandeth in preaching.

And concerning the judgement of other Churches: that the preaching of the Goſpell is the principall part of the Miniſteriall function: 1. *Ieremy* the Patriarke ſaith: *Mihi praedicandi neceſſitas incumbit, &c.* A neceſſity of preaching is laid upon me, and woe is unto me, if I preach not the Goſpell, &c. Which is agreeable to that concluſion of the ſeventh Synode, therein following *Dyoniſius: Subſtantia ſacerdotii vera ſcripturarum divinarum diſciplina:* The ſubſtance of the Prieſthood is the true knowledge or diſcipline of the divine Scriptures, &c. cited *diſtinct.* 38. *c.* 6. Cenſur. Oriental. c. 20.

2. What *Auguſtines* judgement is herein, is ſeene before: the Africane and Æthiopike Church, have great ſtore of Preachers: *Concionatores paſſim eſſe, qui Chriſti fidem populo praedicant:* They have Preachers every where which preach the faith of Chriſt unto the people, &c. wherein they are farre to be preferred before the rude Muſcovites, that have no Preachers in their Churches: nay *Conciones obſtinatiſſime prohibent:* They obſtinatly forbid any to preach, ſaying, that it breedeth ſects and hereſies. And as their Prieſts are ignorant for knowledge, ſo are they rude for manners: they are many times ſo drunke, that they are faine to ſtay and hold them up, till they execute their office, as in marrying, or ſuch like. Damianus a Goes Indor. legat. Guagnin.

3. Our reformed Churches doe with a generall conſent, place the chiefeſt part of the Miniſtery in preaching the word. Confeſſion of Wittemberg, artic. 20. *It is evident, that unleſſe a Prieſt bee ordained in the Church to the Miniſtery of teaching, hee cannot rightly take unto him the name of a Prieſt, nor the name of a Biſhop, &c.* Confeſſion of Helvetia former artic. 19. *The chiefe duty of this function is to preach repentance and remiſſion of ſins through Chriſt, without ceaſing to pray for the people, &c.* And the ſame is the judgement of the reſt. Harm. ſect. 11. p. 373. Harm. ſect. 11. pag. 348.

4. *Extravag. commun. lib.* 1 *tit.* 9. *c.* 4. *Sextus* 4. calleth them, *buccinatores ſpiritus ſancti*, the Trumpeters of the holy Ghoſt and Preachers of the Word. *Ibid. lib.* 5. *tit.* 7. *c.* 1. *Benedict.* 11. *Poſt baptiſmum inter caetera magis ad ſalutem neceſſaria eſt propoſitio verbi, &c.* After Baptiſme among other things more neceſſary to ſalvation, is the propounding of the word of God, whereby the hearers are inſtructed

ſted in the faith, &c. What orders then call you thoſe, wherein the more neceſſary things to ſalvation, ſuch as is the preaching of the word, are omitted?

And that orders do not conferre grace upon him that is ordained, their decrees alſo teſtifie: *Cauſ.* 2. *qu.* 7. *c.* 29. *Non omnes Epiſcopi, Epiſcopi*: all Biſhops are not Biſhops. *Ibid. c.* 32. *Qui regiminis in ſe rationem non habet, &c.* Hee that hath no government of himſelfe, *impudicus canis dicendus potius quam Epiſcopus*, is to be counted rather an unſhamefaſt dog, than a Biſhop.

Extrav. Ioan. tit. 14. *c.* 5. *Scientia ordinato non confertur*; Knowledge is not conferred upon him that is ordained.

The Maſter of Sentences, *lib.* 4. *diſtinct.* 19. *a. Multi ſacerdotes, nec ante conſecrationem, nec poſt, ſcientiam habent diſcernendi*: Many Prieſts neither before their conſecration, nor after, have the knowledge of diſcerning: How doe orders then conferre grace?

Laſtly, ſee the teſtimony of *Iohn Tewkſbury* holy Marty, who affirmed, that a Prieſt by taking orders, receiveth not more grace, unleſſe his faith be increaſed, *Fox. pag.* 1026. *col.* 1.

The Papiſts.

2. ANother effect of their Sacrament of Orders, they ſay, is to imprint a certaine indeleble marke and character in him that is ordained, which can neither by ſin, Apoſtaſie, or hereſie be blotted out, *Rhemiſt.* 2 *Corinth.* 1. *ſect.* 7. And therefore a Prieſt once ordained can never loſe his orders, or become a lay man againe, *Concil. Trident. ſeſſ.* 24. *can.* 4. *Bellarm. cap.* 10.

110. Error.

The Proteſtants.

FIrſt, the practice of the Popiſh Church is contrary to their owne rules: for I would have them tell me, whether they tooke not the Prieſthood and annointing from *Iohn Huſſe*, when with a paire of ſheares they clipped off the skin of his head moſt cruelly, as they were buſie in degrading of him, in the Councell of Conſtance: Or when they had groſſely abuſed that reverend Father Biſhop *Cranmer*, and unmannerly behaved themſelves in his degradation, and clapt him in a poore beggerly threadbare Lay-mans gowne; did they not thinke, that they had diſpoiled him of his Prieſthood? What is now become, maſters, of your indeleble character? Or is it your meaning, that it may bee clipped or ſcraped off onely, but not waſht off, or lightly rubbed away? your owne cruell deeds doe overthrow your Popiſh principles.

Fox pag. 623.

1. *Auguſtine* is againſt you: *Ut conſtitueretur in eccleſia, ne quiſquam poſt criminis alicujus pœnitentiam clericatum accipiat, ad clericatum redeat, aut in clericatu maneat, &c.* That it is a conſtitution of the Church, that no man after publike penance done for ſome notorious crime, ſhould be either made a Clerke, or returne to his Clerkſhip or Prieſthood, or bee ſuffered to continue therein: —not the deſpaire of pardon, but the rigour of diſcipline hath cauſed it, &c. If his Prieſthood were neither reſtored to him, nor he ſuffered to remaine therein, then ſurely he had loſt his Prieſthood.

Epiſtol. 50.

2. We have here evident teſtimony of both lawes: *Cod. lib.* 1. *tit.* 6. *leg.* 12. *Arcad. Curialis clericans*: A Courtier taking Clergy upon him, is brought backe to his former eſtate. *Ibid. leg.* 33. *authentic.* A ſervant without his maſters knowledge taking orders, within a yeare may be challenged, and muſt returne to ſerve his maſter.

3. *Decret. diſtinct.* 54. *c.* 7. A ſervant promoted to the Clergy without his maſters conſent, *amittat gradum*, let him loſe his degree, *Diſt.* 50. *c.* 12. *Martin. Lapſus poſt ordinationem nullum gradum ſacerdotii adipiſci poteſt*: He that is fallen after his ordination, can have no degree of the Prieſthood. *Cauſ.* 1. *qu.* 1. *c.* 60. *Ordinatus & non baptizatus, &c.* He that is ordained and not baptized, muſt be ordained againe, *Cauſ.* 11. *qu.* 3. *c.* 10. *Nicholaus: Epiſcopi depoſiti communicent ut laici*: Biſhops depoſed muſt communicate as lay men. What now is become of the indeleble character, if Clergy may bee loſt, and Clerkes become lay men againe?

Concil. Lateranenſ. part. 50. *cap.* 56. *Si ſervus fraude aliqua ad ſacros ordines pervenerit, ſi dominus illum libertate non donaverit, deponendus eſt, & gradum amittat*: If a ſervant or bondſlave by craft attaine to orders, if his maſter will not make him free, let him be depoſed, and loſe his degree of orders. Where is now your indeleble character? Concerning the indeleble character imprinted, as they ſay by orders, ſee more, *Controv.* 11. *queſt.* 2. *part.* 11.

4. Confeſſion of Wittemberg, *cap.* 20. *Except a Prieſt be ordained to the miniſtery of teaching, he can never rightly take unto him the name of a Prieſt, &c.* What is then become of the ſuppoſed indeleble character in popiſh Prieſts, that are not ordained to that end, and ſo are no Prieſts at all? This tricke and device of the indeleble character, the new Pope-Chriſtians may bee thought to have borrowed from the Pagan Romans their predeceſſors: for among them this privilege the Augur had, that whatſoever he had committed, *non abrogat ſacerdotium quamdiu vivit*: he did not abrogate his Prieſthood as long as he lived.

Harm. p. 373.

Plutarc. quæſt. Roman qu. 99.

The fourth part, of the Miniſter of Orders.

The Papiſts.

THey hold that they are neither Prieſts nor Deacons, which are not ordained of Biſhops, *Bellarm. de Sacram. Ordinis, cap.* 11. hee meaneth Popiſh Biſhops, ſuch as receive their conſecration

111. Error.

and other Epiſcopals from Rome: and ſuch Biſhops he ſaith only are Miniſters and conferrers of Orders. Arguments he uſeth none, neither alleageth any teſtimonies at large, but referreth us to the Controverſie of the Sacraments in generall: but he forgetteth himſelfe; for in that place there is no ſuch thing handled: but he onely proveth this propoſition, that *verus Miniſter ſacramentorum, &c.* that the true Miniſter of the Sacraments is not every man, but hee onely that is lawfully ordained in the Church, *lib.1.de Sacram.c.*24. which propoſition we willingly grant.

The Proteſtants.

IN this aſſertion of the Papiſts, I note three errors, as it now followeth to be ſhewed. Firſt, whereas *Bellarmine* affirmeth, that they are no Miniſters or Presbyters which are not ordained by Popiſh Biſhops: we doubt not to avouch the contrary, that they are no true Presbyters that receive ordination from ſuch: for their Biſhops are undoubtedly the Miniſters and officers of Antichriſt: which was the very poſition maintained by *Iohn Huſſe: Sunt procuratores & diſcipuli Antichriſti: Papa, Cardinales, Patriarcha, Archiepiſcopi, Epiſcopi, &c.* The Pope, Cardinals, Patriarchs, Archbiſhops, Biſhops, are the proctors and diſciples of Antichriſt. One of their owne writers, ſpeaking of their Biſhops, ſaith, they are not *Epiſcopi*, but *apoſcopi*: not over-ſeers, but by-ſeers: *Eſpenc.præfat.in 2.ad Timoth.* Being then the officers of Antichriſt, they cannot create or ordaine Miniſters for Chriſt.

Secondly, neither is it true, that there are no Miniſter but by the ordinations of Biſhops: for this were to condemne all thoſe reformed Churches, of Helvetia, Belgia, Geneva, with others, that have not received this forme of eccleſiaſticall government. Undoubtedly, where godly Biſhops are, there no ordination is to bee had without them, as in the Church of England: but every Church having not the ſame office, but others equivalent or correſpondent thereunto, hath full authority in it ſelfe, to ordaine Miniſters in ſuch order and manner, as the Church hath received, agreeable to the word of God: ſo that we doubt not but that all the reformed Churches profeſſing the Goſpell, have true and lawfull Miniſters, though they obſerve not all the ſame manner in the election and ordaining of them. And this is the generall conſent of the Churches themſelves:

Harm. ſect. 11. *Helvetic. confeſſ. latter. Let the Miniſters of the Church bee called and choſen, by a lawfull and eccleſiaſticall vocation or election: that is to ſay, let them bee religiouſly choſen of the Church, or of thoſe which thereunto are appointed of the Church, and that in due order.*

Helvetic.confeſſ. prior. artic. 16. *They muſt bee choſen either by the divine ſentence of God, or by the certaine and adviſed ſuffrage of the Church, or by their ſentence, to whom the Church hath aſſigned this charge.*

*Confeſſ. Bohem.c.*9. *They muſt be proved and tried by examination, and ſo afterward prayer and faſting being made, they may be confirmed or approved by the Elders by laying on of hands.*

*Confeſſ.Gallic.artic.*31. *Every one ought to be admitted thereunto by a lawfull election, ſo neare as may be; and as long as the Lord giveth leave, &c. Neverthleſſe, howſoever it be, we beleeve, that this rule is alwayes to be followed, that all Paſtors and Elders ſhould have a teſtimony of their calling.*

Confeſſ. Anglican. We ſay, that the Miniſter ought lawfully, duly and orderly to bee preferred to that office of the Church of God.

Confeſſ.Belgic. We beleeve, that the Miniſters, Seniors, Deacons, ought to bee called to thoſe their functions, by the lawfull election of the Church: to be advanced to thoſe roomes, earneſt prayer being made unto God, and after the order and manner, which is ſet downe unto us in the word of God.

*Confeſſ.Scotic.p.*22. *We affirme lawfull Miniſters to be only they, that are appointed to the Preaching of the word, &c. they being men lawfully choſen thereto by ſome Church.*

This then is the judgement of the reformed Churches, that every Church is not tied to the ſame manner of ordination of Miniſters, ſo that it be agreeable to the word of God: but according to this rule every Church may make choice of that forme and order which is moſt agreeable to their ſtate: ſo that, where the calling of Biſhops is received, by them Miniſters muſt enter; where there are none, the calling of the Church muſt be followed: Our arguments and reaſons are theſe:

Act.13.3.

Firſt, out of the Scripture, *Act.*13.3. certaine Prophets and teachers at Antioch lay hands upon *Paul* and *Barnabas*; the Rhemiſts gather hereupon, *That they were ordered, admitted and conſecrated by them: Annot. in hunc locum.* (which we ſay not, but they were only ſent out to the execution of their office, being before choſen of the ſpirit) but hence it followeth, that as at Antioch, there being no other Apoſtles, but onely Prophets and teachers, to lay hands upon *Paul*, the reſt did it: ſo in thoſe Churches where there are no Biſhops, the right of ordaining Miniſters may bee executed by others lawfully appointed of the Church.

Argum. 2. If it were not ſo, theſe inconveniences would enſue: firſt, that all thoſe reformed Churches ſhould have no true Miniſters, being without Epiſcopall ordination. Secondly, that they muſt either be denied to be Churches, or elſe a true Church may be without the right power of ordination, which in no wiſe is to be granted. Thirdly, that thoſe excellent men, *Luther, Melanct. Calvin*, with others, extraordinarily raiſed up of God, for the propagation of the Goſpell, ſhould not have been true Miniſters, becauſe they entred not by that ordination.

Argum. 3. That every Church is left to it owne liberty herein, their owne Canons teſtifie: *Diſtinct.* 12. *Mihi placet, ut ſive in Romana Eccleſia, &c.* It liketh me well, that whether in the Roman, or French, or in any other Church, you find any thing which may better pleaſe almighty God, you make choyce of it. *Ibid. c. 13. Auguſtin. Nec eſt ulla diſciplina melior:* Neither is there any better diſcipline, than for a man ſo to doe, *ut viderit agere eccleſiam*, as hee ſeeth the Church to doe, to the which he commeth.

Thirdly, whereas *Bellarmine* ſeemeth to [illegible]ibe ordination wholly to the Biſhop, he therein is contrary to his fellow Papiſts: as the Rhemiſts give this note, upon that place, 1 *Timoth.* 4. 14. *By the impoſition of the hands of the Prieſthood*, as they tranſlate it, *the practice of the Church giveth us the ſenſe of this place, which the ancient Councell of Carthage doth thus ſet downe: When a Prieſt taketh orders, the Biſhop bleſſing him, and holding his hand upon his head, let all the Prieſts preſent lay alſo their hands on his head by the Biſhops hands, &c. Concil. Carthag.* 4. *c.* 3. This interpretation is received by *Ioann. Gropperus in Iſagoge*, and allowed by *Eſpencaus* upon this place. 1 Timoth 4 14.

The ſame was the practice 1. of the Greeke Church, as many both Biſhops and Presbyters aſſembled together at the election of *Origen* at Cæſarea, as *Euſebius* writeth. Lib 6. c. 10.

2. The Africane Church aſſembled in the fourth Councell of Carthage, *c.* 22. thus decreed: *Epiſcopus ſine concilio Clericorum Clericum non ordinet*: A Biſhop muſt not ordaine a Clerke without an aſſembly and councell of the Clergy. At this day the practice of the Æthiopick Church is ſomewhat otherwiſe: for none hath power to conferre orders, no not the Biſhops, but the Patriarke only, called *Abuna*, as *Zago Zabo* reporteth: yet he hath alwayes twelve eccleſiaſticall perſons his aſſiſtants, with whom he conſulteth touching eccleſiaſticall affaires. Damianus a Goes. Titleman de fide & morib. Æthiop.

3. See the conſent of the reformed Churches before.

4. Their decrees doe further thus teſtifie: *Diſtinct. 67. c. 1. Alii ſacerdotes aſſenſum præbeant:* Let other Prieſts beſide the Biſhop give their conſent. *Cauſ. 12. qu. 2. c. 38. Vrban. Ordinationes factæ ſine communi conſenſu Clericorum irritæ*: Ordinations made without the common conſent of the Clerkes, are void, &c. This alſo is agreeable to the practice of the Church of England, which requireth all the Presbyters preſent to lay on their hands together with the Biſhop upon his head, that is to bee ordained.

Againe, *Decret. Greg. lib. 1. tit. 13. c. 1. Alexand 3. Ordines minores à non Epiſcopis conferuntur*: The leſſe orders (that is, till the Subdeaconſhip) are conferred by them that are no Biſhops. *Ibid. tit.* 14. *c.* 11. *Innocent. 3. Abbas ſi eſt presbyter conferre poteſt ordinem clericalem*: An Abbot in his Monaſtery, if he be a Presbyter, may give orders. Thus we ſee, that by their owne law, there are other Miniſters of orders beſide Biſhops.

Now becauſe I have entred to make mention of the calling of Biſhops (and there being two chiefe adverſaries to this dignity in our Church; the Papiſts that refuſe it as hereticall; the Schiſmatikes that condemne it as Antichriſtian) before I leave this place, I will briefly deliver this honourable calling, from both their ſlanders and accuſations.

That the calling of Biſhops as it is received in the Church of England, is not Antichriſtian.

IN the office and calling of Biſhops, ſomewhat is divine; ſome things are humane; and in Popiſh Biſhops there is ſomewhat Antichriſtian: theſe three points, I purpoſe by Gods grace, briefly to declare in order. Firſt then, that it is a divine ordinance, that among the Miniſters of the Church, there ſhould bee a ſuperiority, and that one ſhould bee appointed among the reſt, to whom chiefly though not ſolely, the impoſition of hands, and adminiſtration of diſcipline did appertaine: thus I truſt to make it evident. Firſt, the Scripture evidently ſheweth, that even among the Apoſtles themſelves there was a certaine order obſerved: as *Iames, Peter, Iohn*, were counted as the chiefe, and as the pillars among the reſt: as *Act.* 15. the aſſembly of Apoſtles and Elders was moderated by *Iames* and *Peter*. And to this purpoſe ſpeaketh *Cyprian. de ſimplic. Cler. The ſame doubtleſſe were the reſt of the Diſciples, that Peter was, having an equall fellowſhip with him, both in honour, and power: but the beginning thereof proceedeth from unity, to ſignifie to us, that there is but one Church.* Againe, who doubteth but that the twelve Apoſtles were in office and calling ſuperiour to the 70. Diſciples, which were alſo ſent forth to preach, for elſe what needed another to be choſen in *Iudas* roome, and namely *Matthias*, ſuppoſed by the ancient writers to have beene one of the ſeventy, if the Apoſtles office had not beene greater? If there had beene an equality, a ſupply had not beene neceſſary: neither had it beene requiſite or fit to remove *Matthias* from his Diſcipleſhip to an office of the ſame equality. Galath. 2. 10. Luke 10. 1.

Beſide, the ſeven Epiſtles written to the ſeven Churches of Aſia, are directed to the Angels, which are the chiefe paſtors of the Churches, who are in the name of the whole Church blamed and commended, as in whoſe hands the Eccleſiaſticall diſcipline chiefly conſiſted. Saint *Paul* alſo writeth to *Timothy*, as the chiefe paſtor in Epheſus, to whom chiefly the impoſition of hands appertained, *Lay hands ſuddenly on no man*: upon the which place, *Beza* thus noteth, *notandum eſt*, it is to be noted out of this place, that *Timothy* was in the Epheſine Presbytery or Miniſtery, προεστῶτα, the Preſident, or chiefe Paſtor: And to omit here the teſtimony of the Fathers, who all with one conſent affirme *Timothy* to have beene Biſhop of Epheſus, the ſame is affirmed by the reformed Church of Bohemia, in their confeſſion, *Harm. ſect.* 11. *In like ſort Paul writeth to Timothy a Ruler and a Biſhop.* Revel. 2. 3. 1 Tim. 5. 22.

2. Secondly,

Secondly, concerning the difference and ſuperiority of Biſhops, wee have plentifull evidence from the ancient Church: *Can. Apoſtol.*13.*Epiſcopus, &c.* The Biſhop muſt not leave *Propriam Parochiam*, his proper Church or pariſh; ſo then was his Dioceſſe called: *Carthag.*4.*can.*35. *Epiſcopus, &c.* The Biſhop muſt ſit higheſt in the aſſembly of the Presbyters: *Cyprian. lib.*4. *epiſtol.* 9. *Chriſtus dicit ad Apoſtolos, &c.* Chriſt ſaith to his Apoſtles, and conſequently to all governours, *præpoſitos*, which ſucceed the Apoſtles *vicaria ordinatione*, as their Vicars or deputies by ordination: *Hieron. ad Ruſticum: Singuli eccleſiarum Epiſcopi, &c.* In every Church but one or a ſingle Biſhop, one arch-presbyter, one arch-deacon, &c. as in a ſhip but one governour, in an houſe one maſter, in an army one Captaine. *Ambroſe in* 1 *Timoth.*3. after a Biſhop hee ſetteth the ordination of a Deacon, and why? becauſe there is but one ordination of a Biſhop and a Presbyter, for each of them is a Prieſt: *Epiſcopus tamen inter Presbyteros primus*: But a Biſhop is the firſt or chiefe among the Presbyters. But the teſtimonies of the fathers concerning the anriquitie of Biſhops is infinite: who liſteth to ſee further, I referre him to the learned treatiſe of a reverend writer of our Church, written of the perpetuall government of Chriſts Church.

B. Bilſon c 13. p. 263. & deinceps.

3. Thirdly, let us ſee the conſent of the reformed Churches, and the writers thereof. M. *Calvin epiſtol.* 87. written to the Lord Protector of England, *Epiſcopi & parochi, &c.* Let the Biſhops and the pariſh Miniſters be eſpecially intent, that the Supper of the Lord be not polluted: *Epiſtol.*190. *To the King of Polonia: Eſſent deinde vel provinciales, &c.* If there were provinciall or city Biſhops, which ſhould eſpecially be intent to conſerve order, as nature teacheth, that one ſhould bee choſen out of every College, to whom the chiefe care ſhould belong: and *epiſt.*199. *Fratres noſtri Epiſcopi, &c.* Our brethren the Biſhops of England are detained in priſon: ſo farre was this godly learned man from counting our Biſhops Antichriſtian, that he giveth them the name of brethren. Likewiſe M. *Beza*, *This was eſſentiall in the matter wee have in hand, that by Gods perpetuall ordinance it hath beene, is, and ſhall bee neceſſary, that ſome in the Presbytery, firſt in place and dignity, ſhould moderate and rule every action, with that right which by Gods law is given unto him: in reſponſ. ad tract. de Miniſter. gradib. c.*23. *fol.*153. So alſo the reformed Church of Sueveland confeſſeth: *Such as have an earneſt care for the flocke of Chriſt, and doe labour faithfully in the word and doctrine, &c. are acknowledged of our Preachers for true Biſhops: ſuch as the Scripture every where ſpeaketh of.* Thus it appeareth, that to have ſuperiority among the Miniſters of the Goſpel, that one ſhould be chiefe and above the reſt, is by Scripture, conſent of the ancient and new reformed Churches found to bee divine and Apoſtolicall: all other Churches in the Eaſt and South parts profeſſing Chriſtianity, as of the Grecians, Armenians, Jacobines, Georgians, Æthiopians, have their Biſhop, as ſuperiour to other Presbyters.

Secondly, I affirmed ſomewhat in the calling of Biſhops, to ariſe rather of humane conſtitution, than of divine preſcription: as it appeareth by theſe particulars following.

1. Firſt, that Biſhops were ſubjected to their Primates and Metropolitanes, was an ordinance of the Church: as *Hierome* teſtifieth *lib. de* 7. *ordinibus*; or who elſe is the author: *Propter hoc & super, &c.* For this cauſe the Epiſcopal election of late was referred to the Metropolitane, &c. and the chiefe Prieſts begin not of right but of neceſſity to ſuffer another Prieſt over them.

2. *Concil. Aquiſgranenſ. c.*8. It is thus alleaged out of *Iſidore, Solam propter authoritatem, &c.* Only for authorities ſake to the chiefe Prieſt is reſerved the ordination of Clerkes, &c.

3. In the ſame place, *Conſecratio virginum*, the conſecration of the virgins is for the ſame cauſe reſerved alſo: but this is now out of uſe in our Church.

4. Of the ſame ſort is confirmation, as *Hierome* witneſſeth, *adverſ. Luciferian. Si hoc loco quæris, &c.* If thou aske in this place, wherefore hee that is baptized receiveth onely the holy Ghoſt by the hands of a Biſhop, know, that this obſervation is rather for the honour of the Prieſthood, than neceſſity of any law.

5. *Hierome* againe in the ſame place, *Inde venit, &c.* From thence it commeth, that is, to avoyd ſchiſme, that without the Biſhop bid, neither a Presbyter or Deacon may baptize: but this uſe, as very injurious to the office of Miniſters, is diſcontinued in our Church.

6. The titles of honour given to Biſhops have the ſame beginning, as *Auguſtine* witneſſeth *epiſtol.* 19. *ad Hieronym. Secundum honorum vocabula*, according to the names of honour, which eccleſiaſticall uſe hath ordained, a Biſhops office is greater than a Prieſts.

7. Of the ſame kind are the poſſeſſions and revenues of Biſhops, as *Auguſtine* ſaith, *Vix vigeſima particula, &c.* That portion which I had from my parents, is hardly the 20. part in compariſon of the mannors of the Church, which I am held now as Lord to enjoy, *epiſt.*5.

1. The diſtinction alſo and diviſion of Dioceſſes is grounded upon the ancient cuſtome of the Church: *Decret. part.*2. *cauſ.* 9. *qu.* 3. *c.* 2. *Vnumquemque Epiſcopum, &c.* It behoveth every Biſhop to have power over his owne Dioceſſe, and of the region which is under his city: *ex Concil. Antiochen.*

9. Certaine cauſes as matrimoniall and teſtamentary have by the favour of Chriſtian Emperours bin reſerved to Biſhops, as *Cod. lib.*1. *tit.*6 *leg.*28. *Anthemius* thus decreed: *That where there is no executor appointed, the Biſhop ſhall diſtribute the goods.*

B. Bilſon c. 12. pag. 237.

10. *Hierome* ſaith, *in* 1. *cap. epiſt. ad Titum, That whereas at the firſt Presbyters with common advice, and equall care guided the Church under the Apoſtles, Paulatim ad unum, &c.* The whole care thereof

was by little and little derived to one. To this it is further thus added by a reverent learned man, now a B. of our Church: *So at length by cuſtome Presbyters were utterly excluded from all advice and counſell, whereof Ambroſe complaineth, and Biſhops onely intermedled with the regiment of the Church: this manner of ſubjection in Presbyters, and prelation in Biſhops grew onely in continuance of time, and not by any ordinance of Chriſt or his Apoſtles:* See more of this matter, *Contr. 5. qu. 3. part. 2.* of the difference of Miniſters.

Theſe and other ſuch like additions, privileges and encreaſing of the dignity of Biſhops, grounded rather upon cuſtome than any commandement, doe not yet make that function unlawfull or Antichriſtian: To this wee have the conſent of other reformed Churches: *Harm. ſect.* 11. Confeſſion of *Sweveland*; *Our Preachers have great injurie offered them, in that they are blamed, as though they ſought to bring the authority of eccleſiaſticall Prelates to nothing, whereas they never forbad them, that worldly government, and authority, which they have; but they have often wiſhed, that they would come nearer the Eccleſiaſticall commandements, &c. ſect.* 16. confeſſ. Auſpurg. *Wee doe not goe about to weaken the authority of eccleſiaſticall power, wee detract nothing from the dignity of Biſhops, we doe not diſturbe the good order of the Church:* Againe, *ſect.* 17. in the confeſſion of Auſpurg. *The Churches doe not deſire of the Biſhops, that they would repaire peace and concord with the loſſe of their honour, which yet good Paſtors ought to doe, onely they deſire, that they would remit unjuſt burdens, &c.* If the calling then of Biſhops were Antichriſtian, all theſe Churches ſhould bee no leſſe, that allow them.

Thirdly, I will now in the third place ſhew the difference betweene Proteſtant Biſhops, and Popiſh Biſhops, that it may appeare wherein indeed theſe are worthily counted Antichriſtian.

1 Popiſh Biſhops receive their power from the Beaſt, and doe fight under Antichriſts banner: ſo doe not our Biſhops, who expect not any forraine ordination, but are made over-ſeers by the ſpirit of God, directing and governing every true Church, according to the Scriptures. Act. 20. 28.

2 Popiſh Biſhops are maintainers of corrupt doctrine, and enemies to the faith, contrary to the Scriptures, *Tit.* 1. 9. S. *Paul's* Biſhop *muſt hold faſt the faithfull word according to doctrine:* So are our Biſhops defenders and preachers of the truth.

3 Popiſh Biſhops for the moſt part are unlearned and unpreaching Prelates, and juſtified herein by their owne writers, *Rhemiſt. annot. in* 1 *Tim. v.* 17. contrarie to the Scripures: *A Biſhop muſt bee apt to teach,* But our Biſhops are Preachers; there is not one at this day in the Church of England, but is both able, and doth Preach: which is the moſt weighty part, and giveth greateſt grace to their paſtorall office: for whom we doe pray, that God would give them grace both in their life and doctrine *to ſet forth his holy word:* as S. *Paul* warneth *Timothy, Preach the word, bee inſtant, in ſeaſon, out of ſeaſon:* according alſo to the Canons, *Carthag.* 4. *can.* 1. *Epiſcopus, &c.* A Biſhop muſt onely attend upon reading, prayer, and preaching of the word. 1 Tim 3. 2.

4 Popiſh Biſhops muſt aſcend by ſeven ſteps or degrees: firſt, he muſt be a Doorekeeper, then a Reader, then an Exorciſt, an Acolythiſt, a Subdeacon, Deacon, Prieſt, and laſt of all a Biſhop, *ex decr. Gat.* But our Biſhops aſcend but by two degrees, of Presbyters and Deacons, according to the Scriptures, which deſcribe the office only of Biſhops, under them alſo comprehending Presbyters and Deacons, as degrees of the miniſtery. 1 Tim. 3. 2. 12.

5 Popiſh Biſhops are ſuperſtitiouſly conſecrated, with the annointing of oyle, they have their mitre, pall, croſſe, crozier ſtaffe, with other ſuperſtitious ornaments contrary to the Scripture. *Timothy* was ordained only by Impoſition of hands: ſo are our Biſhops conſecrated, with impoſition of hands and prayer. 1 Tim 1. 6.

6 The Popiſh Prelates doe reſerve unto themſelves for their advantage, many ſuperſtitious rites and cuſtomes, as to baptize bells, to dedicate Churches, to anoint with Chriſme, and ſuch like: which things S. *Pauls* Biſhop hath no charge of, 1 *Tim.* 3. neither have our Biſhops any thing to doe with ſuch things.

7 Popiſh Prelates are as Lords over their flocke, over-ruling their faith; and the Clergy and people are as their ſubjects, nay which is more, their ſlaves: contrary to the Apoſtle: *Not that we have dominion over your faith:* and againe, *Not as though ye were Lords over Gods inheritance.* But ſo are not our Biſhops, who diſdaine not in the ordaining of Miniſters, to call them *brethren:* as *Hierome* ſaith, *Pontifices Chriſti, &c.* We reverence Biſhops, preaching the true faith, not with the feare of Maſters, but with the honour of Fathers, that we may yeeld reverence to Biſhops as Biſhops, and not under one name to ſerve another: *Hieron. ad Theophylact.* 2 Cor 1. 24. 1 Pet. 5. 3.

8 Saint *Pauls* Biſhop muſt be φιλάγαθον *a lover of good men;* So are not Popiſh Prelates, who hate to death the profeſſors of the Goſpell of Chriſt; So doe not our Biſhops; I doubt not but that they are patrons and lovers of the truth. Tit. 1. 8.

9 Popiſh Prelates take upon them to diſpenſe Indulgences, to forgive ſinnes for dayes, moneths, yeares; by their owne power to acquite and diſcharge ſinners. But our Biſhops take not upon them to be conferrers or beſtowers of Gods graces or mercies, but according to the Scriptures, to bee as Miniſters by whom the people beleeve, *as diſpoſers of the ſecrets of God, as helpers of our joy.* 1 Cor. 3. 5. 1 Cor. 4. 1. 2 Cor. 1. 24.

10 Saint *Pauls* Biſhops muſt bee ready to *ſuffer adverſity for the truth:* ſo doe not Popiſh Prelates, who have made many martyrs, but themſelves never were martyrs of or for the truth: but many 1 Tim. 4. 5.

of our Biſhops have beene faithfull Martyrs, and ſuffered for the truth, as B. *Cranmer*, *Ridley*, *Hooper*, *Latimer*, *Ferrar*, of bleſſed memory.

11. Saint *Pauls* Biſhop beleeveth and is perſwaded, that the Scriptures ſufficiently containe all 2 Tim.3.15.17. doctrine neceſſary to ſalvation: So alſo doe our Biſhops profeſſe in their conſecration, as is evident in the booke of Orders: but ſo doe not the Popiſh Prelates beleeve, neither are they ſo perſwaded, holding many unwritten traditions neceſſary beſide Scripture.

12. Our Biſhops doe profeſſe, when they are conſecrated, *To teach nothing as required of neceſſity to eternall ſalvation, but that they are perſwaded may be concluded, and proved by the Scriptures*: according 2 Tim.3.14. as S. *Paul* ſaith to *Timothy*. *Continue thou in all things which thou haſt learned, and art perſwaded of, knowing of whom thou haſt learned them*: But Popiſh Prelates doe bind mens conſciences to obſerve their owne traditions, as the Church of Saxony complaineth in their confeſſion: The *Biſhops take to themſelves authority to ordaine new kinds of worſhip, and to bind conſciences, Harmon. ſect.* 17.

13. Saint *Pauls* Biſhop is required to bee *ſober, watching, modeſt*; ſo is it demanded of our Biſhops in their conſecration: *Will you deny ungodlineſſe and worldly luſts, and live ſoberly?* Such are not Popiſh Prelates, who forcing themſelves to keepe the violent vow of ſingle life, are many of them detected of incontinent and adulterous life: as Pope *Iohn* 13. was wounded and ſlaine in adultery, *Luitprand lib.*6. Two adulterous Biſhops of the Tridentine Councell, were ſlaine in adultery: *ex proteſtat. concion. German.*

14. Popiſh Prelates take to themſelves authority to give power unto Prieſts, *to make the body of Chriſt*, and *to offer ſacrifice for the quicke and the dead*: for this is the very forme of the order of Popiſh Prieſthood invented by man, and not grounded upon the wotd of God: but our Biſhops doe ordaine Miniſters to be *faithfull diſpenſers of the word of God, and of his holy Sacraments*: agreeable to the 1 Tim.4.13. Scriptures: *Give attendance to reading, to exhortation, doctrine: Preach the word, &c.*

2 Tim.4.3. 15. Popiſh Prelates neglecting their Epiſcopall office, take upon them the uſe of both ſwords: as to be Captaines and leaders of Armies, Muſter-maſters: Such an one was *Henry Spencer, anno* 1380, or there about, that was Pope *Vrbanes* captaine Generall, and in his owne perſon fought the Popes battailes: *Fox. p.* 446. Such an one was *Theodorike* Biſhop of Colen, that waged many battailes. Cardinall *Ballua* under *Lodovic.* 11. King of France, tooke generall muſter of the ſouldiers at Paris: whereupon one *Chabanns* a Courtier merrily ſaid to the King: *Send mee, I pray you to his Biſhopricke to conſecrate Prieſts, for I may as well doe that, as he muſter ſouldiers: Eſpenc. digreſſ. in* 1. *ad Tim.lib.*3. *c.*6. And it is not long ſince a Cardinall was Lievtenant of the King of Spaine his forces in the Low 1 Tim.3.3. Countries. But S. *Pauls* Biſhop muſt *be no fighter*, neither are the Proteſtants Biſhops ſuch.

16. Popiſh Prelates doe moſt tyrannically compell their Clergy to live unmarried, and to forſake their wives to whom they were coupled, as is evident in the ſtories of *Lanfrank* and *Anſelme* Biſhops Heb 13.4. of Conterbury; contrary to the Apoſtle, *Marriage is honourable among all*: But our Biſhops enforce no ſuch thing.

17. Popiſh Prelates are moſt groſſe idolators, falling downe before ſtockes and ſtones, command- 1 Iohn 5.21. ding the people to doe the like: contrary to the Apoſtle: *Keepe your ſelves from Idols*: But our Biſhops are free from all idolatry.

18. Popiſh Prelates doe take themſelves and their Clergy to be exempted from the Civill power: Rom.13.1. contrary to the Apoſtle. *Let every ſoule bee ſubject to the higher powers*: ſo are not our Biſhops, who doe moſt willingly ſubmit themſelves to the lawes of the Prince, and at their conſecration bind themſelves by oath thereunto.

19. Popiſh Prelates are capable to bee Lord Cardinals, and ſo to inſult above their brethren and fellow Biſhops, and to be the Popes agents and factors; contrary to the Apoſtle, who reproveth *Dio-* Iohn 3. Epiſt.9. *trephes*, for loving to have the preheminence. And *Hierome* ſaith, *whereſoever a Biſhop is, whether at Rome, Eugubium, Conſtantinople, they are of the ſame merit or worthineſſe of the ſame Prieſthood: Hieron. Evagr.* But our Biſhops are capable of no ſuch proud or ambitious title.

20. Popiſh Biſhops and Cardinals are capable of the Papacy, the ſeat and throne of Antichriſt and Satan; for they are not true Biſhops: as *Antipas* was ſlaine, even where Satans throne was, becauſe he Revel.2.13. kept the name of Chriſt, and did not ſit in Satans throne. And our Biſhops at their conſecration doe renounce and diſdaine the power and juriſdiction of all forraine Prelates, Potentates, and ſo doe not communicate at all with that throne of Satan.

In theſe and many other materiall points, doe our Biſhops differ from the Popiſh Prelates: and yet if they agreed with them in all other matters, and diſſented onely in doctrine and faith, it were ſufficient to cleare and diſcharge them from their ſlanderous accuſation of Antichriſtianiſme: for where Satans throne is not, there cannot Antichriſt ſit: and where Chriſts name is kept, his faith not denied, but ſincerely taught, there Satans throne is not, *Revel.* 2.13. Therefore the Church of England, profeſſing the true doctrine and faith of Chriſt, is not under the Kingdome of Antichriſt: and ſo I conclude with that ſaying, *Nicen. concil.* 2. *can.* 2. *Noſtra Hierarchia ſubſtantia, &c.* The ſubſtance of our Hierarchy are the heavenly words, that is, the true knowledge of the divine Scriptures: the Church and Miniſtery then of England having the ſubſtance of the true Miniſtery, cannot be judged Antichriſtian: neither are our Biſhops the Miniſters of Antichriſt, being Preachers and profeſſors of the true faith. Now I will proceed.

The

The fifth part, of the Ceremonies.

The Papiſts.

THey doe anoint the hands of ſuch as are ordained, with oyle, and doe enjoyne them to ſhave their crownes. And the higher degree of Prieſthood they have, ſo much broader muſt their ſhaven crowne be, *Teleman. Heſhuſ. loc. 14. Err. 5. Bellarm. cap. 12.*

The Proteſtants.

WEe have the ſame opinion of theſe ceremonies, as wee have of the Popiſh orders themſelves, counting them worthy of no place in the Church of God. As for the ſuperſtitious cuſtome of anointing, it is a Jewiſh rite, better beſeeming *Aarons order*, than the Miniſters of Jeſus Chriſt. Looke how he was anointed, ſo are wee: of him it is ſaid; *The Spirit of the Lord is upon me, becauſe hee hath anointed me:* [a] So the inward working of the Spirit is our anointing. [b] Againe, in divers places of the Scripture we reade of ordaining by impoſition of hands: [c] But there is no mention at all made of anointing with oyle.

[a] Luk.4.18.
[b] 1 John 2.25.
[c] Act.13.3. 1 Tim.4.14. 5.22. 2 Tim.1.6.

1 And as for the ſhaving of the crowne, it is worſe than a Jewiſh ceremony: for it ſeemeth to have taken beginning from the Heathen: and the Jewes were forbidden to cut or make bald their heads: [d] In ſo much, as it was a ſigne of more holineſſe amongſt them not to ſuffer the raſor to come upon their heads, as it is to be ſeene in the law of the Nazarites, *Numbers 6.* The reſt of the queſtions that concerne the calling of Miniſters, we have entreated of more at large, *Controverſ. 5.* of Eccleſiaſticall perſons.

[d] Deut.14.1. Levit.19.28.

Concil. Eliberin. can. 55. Sacerdotes, qui tantum ſacrificantium coronam portant, nec ſacrificant idolis, placuit poſt biennium communionem accipere: Prieſts, that have onely a ſhaven crowne like idolatrous ſacrificers, and yet doe not ſacrifice to idols, after two yeeres may receive the Communion, &c. We ſee that by this Canon they are cenſured, that had ſhorne crownes.

1 *Decret. Gregor. lib. 1. tit. 15. c. 1. Innocent. 3.* Among the Greekes, *Non conſueverunt pontifices cum conſecrantur inungi:* Biſhops, when they are conſecrated, are not anointed, &c. If it were an Apoſtolike inſtitution, it would have beene generally obſerved in all Churches.

2 *Optatus* reproveth the Donatiſts, that uſed to ſhave the heads of their Prieſts: *Docete ubi vobis mandatum eſt radere capita ſacerdotum, cum è contra ſint tot exempla propoſita fieri non debere:* Shew where it is commanded you to ſhave the heads of Prieſts, whereas on the contrary ſide there are ſo many evidences propounded, that it ought not to be.

Lib. contra Parmenion.

3 Confeſſ. of Wittemberg, c. 10. *In the law of Moſes, there was a time for ſhadowes, but now Chriſt being revealed, it is a time of truth, and the uſe of externall anointing pertaineth to the rudiments of the world, &c.*

Harm. ſect. 13. p. 48.

4 *Cauſ. 12. qu. 1. c. 7. Hanc coronam habent ab inſtitutione Romanæ eccleſiæ:* They have their ſhaven crowne from the inſtitution of the Romane Church. Then not from the inſtitution of the Apoſtles.

Magiſter ſententiar. lib. 4. diſt. 24. b. Tonſura eccleſiaſtica uſu à Nazaræis exorta videtur: The uſe of Eccleſiaſticall tonſure or ſhaving ſeemeth to have taken beginning from the Nazarites. How then can it be a ceremony of the Goſpell, being altogether a Judaicall rite? Nay, the Jewes never ſo abounded in Superſtitious obſervations, and fooliſh ſignifications. The Prieſts ſhaving firſt (they ſay) betokeneth that they are as it were Kings of the Church, which is ſignified by the crowne, to rule themſelves and others: And ſo indeed Popiſh Prelates have taken upon them to bee Kings indeed, exalting themſelves above Kings and Princes: *Cauſ. 12. qu. 1. c. 7.* Secondly, *Raſio capitis eſt temporalium omnium depoſitio:* The ſhaving of the head ſignifieth the laying aſide of all temporall things: *ibid.* This did well appeare in their cloiſtered ſhavelings, that had ſcraped together the riches of the land. Thirdly, *Denudatio capitis eſt revelatio mentis:* The baring of the head ſignifieth the revealing of the minde, that they ſhould not bee ignorant of Gods ſecrets: *Magiſter ſententiar. ibid.* And no marvell, their ſhaveling Prieſts were ſuch great Clerkes. Fourthly, their ſhaving betokened the mortifying of their fleſh, and the ſubduing of vice: *Magiſt. ibid.* The uncleane ſtories of Monkiſh lives doe well make proofe of their mortification. Thus wee ſee how unlike they are in their workes, to the meaning of their ſhaven crownes upon their heads. The ſuperſtitious Jewes themſelves may well laugh at ſuch toyes.

To this agreeth the judgement of the holy Martyrs: *Robert Smith* holy Martyr: *As for your ſhaving, anointing, greaſing, polling, rounding: there are no ſuch things appointed in Gods booke; and therefore I have nothing to doe, to beleeve your orders. And as for you my Lord, if you had grace or intelligence, you would not ſo disfigure your ſelfe as you doe; Fox. p. 1693.*

The third Queſtion, of extreme Vnction. Firſt, whether it be a Sacrament. Secondly, of the efficacy. Thirdly, of the ceremonies.

The firſt part, whether extreme Vnction be a Sacrament.

The Papiſts.

122 Error. THat extreme Unction is rightly and properly a Sacrament, which is (ſay they) the anointing of thoſe that are extreme ſicke, to aſſure them of remiſſion of their ſinnes : it was concluded in the Chapter of *Trent, ſeſſ. 14. can. 1.* and is generally maintained by the Church of Rome, *Bellarm. cap. 2.*

Iames 5.14. Mark. 6.13. *Argum.* The Sacrament of extreme Unction in this place is plainly promulgated by the Apoſtle, being inſtituted before by our Saviour Chriſt : For here is remiſſion of ſinnes promiſed to the outward element, that is, the anointing of the ſicke with oyle : *Ergo*, a Sacrament, *Rhemiſt.*

Anſw. 1. This anointing of oyle, was a ſigne only of the miraculous gift of healing, that was then in the Church, and therefore was no longer to continue, than the gift it ſelfe. But it is not like, will they ſay, that every one of the Elders had this miraculous gift of healing. *Anſw.* Though every particular Elder perhaps had it not, yet the whole company of the Eldership might have it, as S. *Paul* 1 Tim. 4 14. ſpeaketh of the gift of prophecy given to the Eldership. And it is not like that the Apoſtle would have promiſed health by calling for the Elders, if the gift had not beene generall in every congregation.

Anſw. 2. Neither is remiſſion of ſinnes annexed to the element, but to the exerciſe of prayer made in faith. The prayer of faith, ſaith the Apoſtle, ſhall heale the ſicke.

Bellarmine on the contrary ſide laboureth to prove, that this place of *Iames* cannot bee underſtood of the miraculous gift of healing. Firſt, if it had beene a miraculous gift, it ſhould have beene more generall, not only to cure ſicke folke, but the blind alſo and lame.

Contra. 1. As though there were not divers miraculous gifts, which were not all in every one, neither was it requiſite ſo to be. S. *Paul* diſtinguiſheth the gifts of the Spirit, as one hath the gift of healing, 1 Cor 12. 9 10. another the operation of great workes, as to caſt out devils, to heale thoſe which were borne blind, and ſuch like : doth it follow now, that he which had the one, muſt needs alſo have the other? 2. The Jeſuite controuleth the wiſdome of our Saviour Chriſt, who although he endued his Apoſtles with a generall power to worke miracles, yet gave them this gift, that by this ſpeciall meane (the Mark. 6.13. anointing the ſicke with oyle) they ſhould heale them.

Bellarm. 2. If the Apoſtle had ſpoken of a miraculous gift, hee would not have preſcribed them the matter to worke by, namely oyle.

Mark 16 18. *Contra.* By this reaſon, that gift of healing, which the Apoſtles promiſed, *Mark.* 16.18. ſhould not be miraculous, becauſe there alſo they are preſcribed oyle: nor that which is promiſed, becauſe there is a preſcription alſo, how they ſhall lay their hands upon the ſicke, and ſo heale them.

Bellarm. 3. If it had beene a miraculous gift, it ſhould have never failed, but they alwayes ſhould have recovered bodily health, and ſo none ſhould have died in the Apoſtles time.

Contra. 1. As though the miraculous gifts, which were given unto men then, were infinite, and not Mark 3.15. rather meaſured, and directed according to Gods will : The Apoſtles had power given them to caſt Mark 9. 8. out Devils, yet could they not caſt out a dumbe ſpirit : So that their miraculous gifts, then and ſo often, and for the moſt part tooke place, when it pleaſed God, when hee ſaw it to bee to his glory, and needfull for his Church. 2. Neither doth it follow, that they which were thus once healed, ſhould alwayes be healed, and ſo never dye : no more than *Lazarus*, who was once raiſed out of the grave, was preſerved from death, who afterward notwithſtanding died.

Bellarm. 4. The Apoſtle ſpeaketh in direct termes of forgiving of ſinnes : therefore ſpirituall health is here underſtood, rather than corporall.

Contra. We grant, that remiſſion of ſinnes did concurre with the outward miraculous gift, at the fervent prayers of the faithfull. For how could the diſeaſe be cured, if the cauſe thereof, which was ſinne, were not firſt removed? but it followeth not, that the gift of bodily health was not therefore miraculous; For Chriſt, whom he healed bodily, to many of them alſo he forgave their ſinnes, yet did Mark 2 5. he heale by miracle, as Chriſt ſaith to the ſicke of the palſey, *thy ſinnes are forgiven thee* : he healed him both bodily and ghoſtly : ſhall we ſay therefore, that hee was not cured miraculouſly? Wherefore it remaineth, as we anſwered before, that this gift of healing, which S. *Iames* ſpeaketh of, was miraculous, and ſo proveth no Sacrament : for it is all one with that gift which the Apoſtles exerciſed, *Mark.* 6. which cannot be denied but to have beene miraculous.

Thus much alſo is confeſſed : *Interrelig. Caſarea. cap. 19. Inter initia fidei externa quoque corporis ſanitas quaſi internæ ſanationis ſignum conſequebatur, &c.* In the beginning, and ſpringing up of faith, the outward health of the body did follow as a ſigne of the inward healing : *Quemadmodum in aliis Sacramentis ad confirmationem rudis fidei interna virtus, externis ſignis & miraculis demonſtrabatur:* As in other Sacraments, for the confirmation of their weake faith, the inward vertue was ſhewed forth by outward ſignes and miracles: which are not needfull now, &c. The gift of healing then was a miracle.

The Proteſtants.

EXtreme Unction is no convenient ceremony at all to bee uſed in the Church, as tending to ſuperſtition, and breeding a vaine confidence in terrene elements: much leſſe is it to be holden for a Sacrament.

Argum. 1. It hath no inſtitution from Chriſt: for they themſelves confeſſe, that *Marke* 6.13. there is but a preparative to the Sacrament of extreme Unction, *Rhemiſt.* the promulgation and publiſhing thereof is ſet forth by the Apoſtle, *Iam.* 5. But this is not to be admitted, that Chriſt was a preparer of Sacraments onely, and that they were perfited and finiſhed by his Apoſtles: nay, they were not to adde any thing to the inſtitution of Sacraments, but to take them as Chriſt delivered them. 1 Cor. 11.23.

The Maſter of the Sentences ſaith: *Sacramentum unctionis infirmorum, &c.* The Sacrament of anointing of the ſicke, is read to have beene inſtituted of the Apoſtles. Then is it no Sacrament, for Chriſt onely is the Author of the Sacraments, as *Bellarmine* proveth at large, *lib.* 1. *de Sacrament. in genere, c.* 24. And it was thus decreed, *Concil. Trident. ſeſſ.* 7. *c.* 1. *Siquis dixerit Sacramenta nova legis non eſſe omnia à Ieſu Chriſto inſtituta, anathema:* If any man ſay that the Sacraments of the new Teſtament were not at all inſtituted of Chriſt, let him bee accurſed, &c. How then doth *Bellarmine* and the reſt avoid this curſe, that doe hold this Sacrament to have beene inſtituted by the Apoſtles? There are two opinions among them: ſome think the anointing, ſpoken of *Mark.* 6. 13. and the other mentioned *Iam.* 5. to be all one: *Sic Thomas Waldenſ. Alphonſus de caſtro lib. de Hareſib.* Others of them doe think, that that which *Marke* ſpeaketh of, was not *Unctio ſacramentalis*, a Sacramentall Unction, but only a figure and ſhadow of it: *ſic Ruardus in explicat. artic.* 12. *Ianſenius in Mark.* 6. *Dominicus à Soto, diſtinct.* 23. *qu.* 1. *artic.* 1. The Rhemiſts alſo and *Bellarmine.* Thus we ſee how well they agree among themſelves.

Againe, the place in *Iames* maketh nothing for their Popiſh aneeling: for the Apoſtle would have all the Elders called; but one Prieſt is ſufficient to bring your oyntment box. Secondly, if any man be ſicke, ſaith S. *Iames*, though it be not deadly or mortall ſickneſſe, but whenſoever hee is ſick: But your Unction is never miniſtred before the point of death. Thirdly, here health is certainly promiſed: But not one amongſt ten recovereth after your Popiſh aneeling.

Argum. 2. Chriſt uſed ſometime clay, and ſpettle, ſometime other elements in healing the diſeaſed, as the Apoſtles uſed oyle: why, I pray you then, may not they be Sacraments as well as this? for they were ſignes of healing but for a time: no more was the anointing with oyle.

Bellarmine anſwereth, there is not the like reaſon: firſt, thoſe other ceremonies are not commanded to be frequented as this of oyle is, *Iam.* 5. Secondly, there is no promiſe of ſpirituall grace annexed to them, as unto this. Thirdly, neither is the certaine Miniſter of thoſe ceremonies deſcribed, as the Elders, that is, the Prieſts, are of this, *Iam.* 5.

Contra. Firſt, you cannot prove an inſtitution of a Sacrament out of that place of *Iames*, ſeeing Chriſt, and not the Apoſtles, is the author of Sacraments: There is no Sacrament of the Goſpell which is not grounded both upon the example and precept of Chriſt: but ſo is not your aneeling.

Secondly, the other elements which Chriſt uſed have thoſe three things required: firſt, our Saviour uſed ſpettle divers times: as in healing the dumbe man, in curing the blind man. Here is an iteration of the ſame element. Secondly, it hath alſo an infallible effect; for it healeth both dumbneſſe and blindneſſe. Thirdly, the Miniſter thereof is certaine, Chriſt himſelfe. *Mark.* 7.33. Mark. 8.23.

Thirdly: firſt, the ſpirituall grace promiſed, is not annexed to oyle, but to the prayer of faith: Neither can it be proved, that all thoſe Elders were Miniſters, or, as they call them, *Prieſts*: for divers of the faithfull, which were not Miniſters, had the gift of healing: as it appeareth, *Theſe things ſhall follow them that beleeve, &c. they ſhall lay their hands upon the ſicke, and they ſhall recover.* But all beleevers were not Miniſters. Iames 5.15. Mark. 16.18.

Auguſtine ſaith, *De latere Chriſti Sacramenta eccleſiæ profluxerunt cum dormiret in cruce:* The Sacraments of the Church iſſued out of Chriſts ſide when he ſlept on the Croſſe: There guſhed out of his ſide, water and bloud: but we reade not that any oyle was ſhed from him: therefore by *Auguſtines* argument, Unction is no Sacrament. Auguſt in Pſal. 40.

Now to adde the practice of other Churches: 1. The Grecians doe deny the Sacrament of confirmation and extreme unction: *Villamont.* Lib. 2.21.

The Ruſſians doe ſay, that the Sacrament of extreme unction cannot give a remedy againſt the ſtaine of ſinne, and that *Iames* ſpeaking of unction, did meane, that it was only to cure and helpe bodily infirmities. Sacranus elucid. error.

2. The Abyſſines hold not extreme unction for a Sacrament, nor yet uſe it as the Romanes doe: *Zaga Zabo.* Damianus a Goes.

3. Confeſſ. of the Swizers, c. 19. *Confirmation and extreme Vnction are mans inventions, whereof the Church may rid it ſelfe without any dammage, and we have them not in our Churches, &c.* See to the ſame purpoſe the confeſſion of Saxony, *artic.* 19. *ſect.* 2. *Harm.* p. 500. *ſect.* 16. and of Wittemberg, *artic.* 22. *Harm.* p. 505. *ſect.* 16. *tit. of extreme unction, &c.*

4. Here we want not plentifull teſtimony of our adverſaries, their Jeſuite *Suarez* confeſſeth, that

Tom. 4. diſput. 39. ſect. 2. numer. 1.

it is no Sacrament, if it be not inſtituted of Chriſt : and yet the ſame *Suarez* confeſſeth, that *Hugo de S. Victor. Magiſter, Alenſis, Altiſiodorus,* principall Schoolemen, are of opinion, that it was not inſtituted of Chriſt : whereupon it followeth, that it is no Sacrament.

Bellar. lib. 1. de extrem. unction. c. 2. §. de prior.

And whereas they have but two places to prove their Sacrament of extreme unction, *Mark.* 6.13. *Iames* 5.14. the firſt place is diſclaimed by *Ruardus, Ianſenius, Dominicus à Soto, Bellarmine,* as not making mention of that Sacrament : the ſecond is refuſed by Cardinall *Cajetane* upon that place, as not proving extreme unction.

Innocent. 1. *Epiſtol.* 1. *can.* 8. ſaith, that this cuſtome in annointing with oyle, *genus eſt ſacramenti* is a kind of Sacrament. It is not then properly a Sacrament, but after a certaine kind and manner. This is rehearſed, *diſtinct.* 95. *c.* 3.

We have alſo the ſeale of the holy Martyrs : *Iames Bainham* Martyr, being asked what hee thought concerning the Sacrament of aneeling, he anſwered, *It was but a ceremony, neither did hee wot what a man ſhould be the better for ſuch an oyling and anointing: Fox pag.* 1028.

Iohn Denley, Iohn Newman, Patricke Pachingham, holy Martyrs, condemned to death, for affirming, that the anointing and aneeling of the ſick was not allowable by the word of God : *Fox. pag.* 1684. *col.* 2.

The ſecond part, of the matter and forme of extreme Vnction.

The Papiſts.

112. Error.

THe matter is oyle olive conſecrated by the Biſhop, not ſimple or unhallowed, as is water in Baptiſme : the forme is in theſe words : *By this holy unction, and by his moſt godly mercy, God forgive you, &c. Bellarm. c.* 7.

The Proteſtants.

FIrſt as touching the forme : 1. It is not warranted, nor found in Scripture, as the words of conſecration in the other Sacraments are, and therefore we refuſe it. 2. It is blaſphemous, matching the beggerly anointing, and Gods mercy together, and ſo joyne the creature and Creator in commiſſion together.

1 Cor. 10.16.

Secondly, for the matter : 1. The element is not conſecrated, but in the uſe of the Sacrament : 1 *Cor.* 10.16. bread is *bleſſed in the breaking* : therefore that fore-running hallowing of oyle is ſuperſtitious and ſuperfluous. 2. If ſimple water ſerve for Baptiſme being ſo excellent a Sacrament, much more may ſimple oyle ſuffice for your unction. 3. Your Canons alſo allow the ſprinkling of water as well as oyle upon the ſicke, *decr. p.* 3. *d.* 4. *c.* 127. *Aſpergi, &c. the ſicke are bid to be ſprinkled, &c.* As for the judgement of forraine Churches, ſee in the former queſtion : for they which deny extreme unction to be a Sacrament, will neither acknowledge matter nor forme.

The third part, of the effect and vertue of extreme Vnction.

The Papiſts.

113. Error.

FIrſt, it giveth health of body. Secondly, it wipeth away the reliques of ſinne : And therefore the Prieſt thus ſaith : *Per iſtam ſanctam Unctionem, & ſuam piiſſimam miſericordiam, indulgeat tibi Deus quicquid deliquiſti per viſum, &c.* By the vertue of this holy oyntment, and the moſt mercifull favour of God, the Lord forgive thee what thou haſt offended by the ſight, hearing, &c. *Bellarmine cap.* 7. 8.

The Proteſtants.

1. YOur Popiſh aneeling is not able to heale the body, as we ſee by daily experience : for more die than live after your anointing : and they that doe recover, ſhould doe as well without your aneeling. Wherefore this anointing of oyle is not like to that uſed by the Apoſtles : for then health certainly followed, *Iam.* 5.14.

Bell. lib. de extrem unction. c. 6.

Here alſo the Papiſts themſelves are divided ; ſome thinke, that the health of the body is the proper end of this their Sacrament : *Dominicus à Soto diſtinct.* 23. *qu.* 1. *art.* 2. *Bellarmine* with other thinketh, that the health of the ſoule is the peculiar end : and the health of the body conditionally, ſo farre forth as it is expedient for the ſoule.

Sotus replieth, many times hee that is aneeled, is more wicked than before, how then is it to the health of his ſoule? *Bellarmine,* when this falleth out, he obtaineth not health by the Sacrament, but by ſome other naturall meanes. *Contra.* Then it would follow, that other naturall meanes applied, are more effectuall for the health of the body, than your Sacrament is ; ſeeing they may give health, when the Sacrament doth not : ſo then ſeeing your extreme aneeling doth not alwayes give health, by your owne confeſſion, it is no effect of a Sacrament : for the Sacrament alwayes worketh Sacramentally, where it is not otherwiſe hindred for want of faith : but many a faithfull man may be aneeled, and yet dye, in whom there is no ſuch let : and many a wicked man may recover his health, in whom the impediment is found, namely, the lacke of faith.

2. It is alſo a great blaſphemy, to aſcribe remiſſion of ſinnes to a terrene and beggerly element: The Apoſtle ſaith, not the oyle, *but the prayer of faith ſhall ſave the ſicke.* The Scripture alſo teſtifieth, that the juſt ſhall live by faith. And we walke by faith, not by ſight. But he that aſcribeth remiſſion of ſinnes to oyle, or any other externall element, walketh by ſight, not by faith.

Iames 5. 15.
Rom. 1. 17.
2 Cor. 5. 7.

Here againe the Popiſh Divines are put to their trumpes; and much ſcanning there is among them, what manner of ſinnes are remitted by extreme unction: ſome ſay veniall ſinnes; other the aptneſſe to ſinne that remaineth. *Bellarmine* thinketh they be reliques of any ſinne veniall, or mortall, and the terror or anxiety of ſoule, which remaineth and perplexeth the ſoule in the point of death. *Bellarm. cap.* 8.

Contra. 1. The Apoſtle ſaith, *If he have committed ſinne*, or as the vulgar tranſlation readeth, *if hee be in ſinne*: whereby the Apoſtle underſtandeth neither the leſſer ſinnes only, which they call veniall, nor the reliques of ſinne only, but ſinne it ſelfe whatſoever that is pardonable.

Iames 5. 15.

2. This remitting of ſinnes is not aſcribed to the anointing with oyle, but to the prayer of faith: *Acknowledge your faults one to another, and pray one for another, that you may bee healed*: Here repentance with confeſſion of ſinnes is required in the behalfe of the ſicke; prayer to be performed by the other: by theſe two meanes health is obtained.

Iames 5. 16.

3. The ſinne being once pardoned and remitted, there remaineth no more terror of conſcience: *Being juſtified by faith, wee are at peace with God. There is now no condemnation to them that are in Chriſt Ieſus*: and conſequently no feare of condemnation.

Rom. 5. 1.
Rom. 8. 1.

4. The anointing was a ſigne onely of their bodily healing: *They anointed many that were ſicke with oyle, and healed them*: but in this place they ſay, the ſame gift of healing is ſhadowed forth, which is deſcribed in S. *Iames*.

Mark 6. 13.

5. Whereas the Apoſtle requireth confeſſion of ſinnes in the ſicke, whereupon followeth remiſſion of ſinnes: they uſe to aneele the ſicke when they are paſt ſenſe, and ſo can ſhew no repentance: as *Sext. decret. lib.* 5. *tit.* 2. *c.* 5. *Alexander* 4. reproveth the uſe of certaine, *qui nullam conſolantur, qui non ſit ſanæ mentis, &c.* which uſe not to comfort any that are not of a right minde and ſound memory, &c. how then can there be forgiveneſſe of ſinnes, where no confeſſion goeth before?

1. The Muſcovites at this day following the Greeke Church, doe find fault with the Romaniſts, in applying extreme unction to them which in a manner are dead, urging this reaſon, *quaſi corpori anima deſtituto accommodanda ſint Sacramenta*: as though the Sacraments ought to be applied to the body deſtitute of a ſoule.

Appendix ad Sacran. de errorib. Moſcov. err. 15.

2. *Zaga Zabo* the Æthiopike Biſhop ſaith, that extreme unction is not in uſe among them, according to the cuſtome of the Church of Rome: but the Church of Rome applieth it for remiſſion of ſinnes: therefore ſo doe not they.

Damianus a Goes.

3. Confeſſion of Saxony, artic. 19. ſect. 2. *They ſay that ſinnes are forgiven through theſe anointings, and they adde invocation of the dead, which alſo of neceſſity muſt be diſliked, &c.* Wittemberg, artic. 22. *Theſe things were then practiſed profitably, when as yet the Miniſters of the Church were endued with the gift of healing the ſicke corporally and wonderfully: but this gift being ceaſed, —the thing it ſelfe doth witneſſe, that this ceremony of anointing is now idlely and unfruitfully uſed: for they which now are anointed, uſe not by this anointing to recover their health.*

Harm. ſect. 16. pag 500.
Ibid. pag. 505.

4. See the opinion of *Dominicus à Soto* before rehearſed, that extreme unction is not to be applied for remiſſion of ſinnes, but for bodily health.

The fourth part, of the Miniſter of extreme Vnction, and the ceremonies.

The Papiſts.

FIrſt, they give power onely unto their anointed Maſſe-prieſts, to aneele the ſick with oyle. Lay men have no authority to doe it, nor whoſoever are no Prieſts, *Concil. Trident. ſeſſ.* 14. *ca.* 4. Secondly, for the rite and ceremony, the Prieſt comming to the ſicke muſt anoint his five ſenſes; his eyes, eares, noſtrels, mouth, and hands: alſo the reines, which is the ſeat of concupiſcence, and his feet, which are the inſtruments of execution, *Bellarm. cap.* 10.

114. Error.
115. Error.

The Proteſtants.

1. THis anointing which Saint *Iames* ſpeaketh of, was done by the whole company of Elders in every congregation, which were not all the Paſtors of the Church: and although the Paſtors and Miniſters of the Church are both more eſpecially bound in reſpect of their duty to viſit the ſick, and are the fitteſt perſons in regard of their calling to pray for them and comfort them; yet S. *Iames* much commendeth the prayer not onely of faithfull Paſtors, but of any righteous man, which is availeable to procure health unto the ſicke, *verſ.* 16. Yea, and it appeareth by their owne Canons, *Innocent.* 1. *Epiſt.* 1. *c.* 8. that it was lawfull for lay men and all Chriſtians to uſe this anointing.

Bellarmine anſwereth with *Ianſenius*, that *Innocentius* ſpeaketh not of the miniſtring, but receiving of this oyntment, that it is lawfull for every lay man to receive it at the Prieſts hands, and ſo uſe it, *cap.* 9.

Contra. 1. This place alleaged out of *Innocentius* troubleth them ſore, and maketh them almoſt at their wits end: *Thomas Waldenſ.* anſwereth, that lay men may aneele, where there are no Prieſts to be had: but this anſwer miſliketh *Bellarmine*, becauſe the Prieſt muſt neceſſarily bee the Miniſter of every Sacrament, unleſſe it be in Baptiſme. *Dominicus a Soto* ſaith, that *Innocentius* ſpeaketh of a kind of conſecrate oyle, which it was lawfull for lay men to uſe, beſide this ſacramentall oyle: this anſwer alſo diſpleaſeth the Jeſuite, for *Innocentius* ſpeaketh of oyle conſecrated by the Biſhop, which was the matter of this Sacrament. Secondly, therefore *Bellarmine* hath found out another anſwer, but as unſufficient as the other: the words of the decree are theſe: *Sancto oleo chriſmatis ab Epiſcopo confecto, non ſolum ſacerdotibus, ſed & omnibus uti Chriſtianis licet in ſua aut ſuorum neceſſitate inungendo*: The holy oyle of Chriſme made by the Biſhop, it is lawfull not only for Prieſts, but for all Chriſtians to uſe by anointing, in their, or their friends neceſſity, &c. This cannot bee underſtood as the Jeſuite ſuppoſeth: Firſt, it is lawfull for other Chriſtians to uſe oyle, as the Prieſts did uſe it, which was by miniſtring, not receiving. Secondly, they may uſe it to anoint their friends, as well as themſelves, therefore they miniſtred to their friends.

2. What need the body be anointed in ſo many places? It is meere ſuperſtition: of the like minde was *Peter* ſometime, when he ſaid to Chriſt, who would waſh his feet; Lord, not my feet onely, but my hands and my head. To whom Chriſt anſwered: He that is waſhed, need not ſave to waſh his feet, but is cleane all. Where, although the words of Chriſt have a ſpirituall meaning: yet wee ſee the evident and plaine practice of them in Baptiſme: In the which Sacrament, we doubt not, but that infants are throughly baptized, though every part be not touched with water. And even ſo, if your aneeling were a Sacrament, why might it not ſuffice, in ſome one part of the body to bee anointed, and not in ſo many? This we are ſure of, that now you ſpeake without book: For the Apoſtle maketh no mention of anointing eyes, hands, or mouth, but onely generally of anointing the ſicke. And thus it appeareth that your extreme Unction is no Sacrament, nor any of the other foure which you have invented. Iohn 13 9.

The Eaſt and South Church holding extreme Unction to be no Sacrament at all, as is ſhewed before, conſequently deny, that a Prieſt onely is the Miniſter thereof, to whom the diſpenſation of the Sacraments only belongeth.

Harm.ſect.16. p. 506.& Confeſſion of Wittemberg, artic.22. *The Miniſters of the Church are bound by duty to viſit the ſick, and to pray together with the Church for their health, and to comfort them as well by preaching of the Goſpell, as by diſpenſing of the Lords Supper: and this is a godly anointing, &c.*

And whereas *Thomas Aquine* would prove, that neither Deacons, nor the Biſhop onely, but the Presbyters are the miniſters of extreme Unction, by that text, *Iam.* 5.14. where mention is made onely of the Presbyters: yet Cardinall *Cajetane* ſaith, that from that text the Sacrament of extreme Unction cannot be proved, either from the words, or from the effects. Iames 5.14. Commentar. in Iacob 5.

Againe, whereas the Councell of Florence decreeth, that not only the places of the five ſenſes, but the reines and the feet alſo ſhould be anointed: *Bellarmine* following *Thomas*, thinketh it is of the eſſence of the Sacrament, to anoint only the five ſenſes: and thus in theſe their toyes they are not agreed among themſelves.

The concluſion of this Treatiſe concerning the Sacraments.

THus I truſt, wee have made it plaine by Scripture, and evidence of argument, that there are but two Sacraments onely, Baptiſme, and the Supper of the Lord, left and enjoyned to the people of God by our Saviour Chriſt: for foure things are required to make a Sacrament: Firſt, the authority of Chriſt in commanding it. Secondly, the element or externall ſigne, as the matter. Thirdly, the word of inſtitution, as the forme. Fourthly, the end and uſe, to be a ſeale of our faith for remiſſion of ſinnes.

1. Concerning the efficient cauſe, wee find that two Sacraments onely in the new Teſtament are commanded by Chriſt to bee uſed for ever in the Church, Baptiſme, and the Lords Supper: which both by his owne example and preſence, as alſo his precept and commandement, were eſtabliſhed.

2. There muſt be an outward viſible elementall ſigne, as is water in Baptiſme, bread and wine in the Lords Supper. But ſo is there not in the five Popiſh Sacraments: For in ſome there is no ſigne at all, as in Matrimony, where they are driven to ſay, that the parties that are married are the ſignes. In ſome there is a ſigne, but not viſible, as in abſolution, the audible voyce of the Prieſt pronouncing the words of abſolution is, they ſay, the outward ſigne: but in all the Sacraments of Chriſts inſtitution, we find a viſible ſigne. In ſome there is an outward ſigne, but it is an action or geſture onely, no materiall element, which is not ſufficient: ſo is the impoſition of hands in giving of Orders. In ſome there is a materiall ſigne, as Chriſme in Confirmation, oyle in extreme Unction: but they are not of Chriſts inſtitution.

3. They alſo want a word of inſtitution: In Penance the Prieſt ſaith, *I doe abſolve thee*, after

particular confeſſion made of his ſinnes. In Confirmation the words are, *I ſigne thee with the ſigne of the Croſſe, and confirme thee with the Chriſme of ſalvation, in the name of the Father, Sonne, &c.* In Matrimony, *I take thee to my wife.* In giving of Orders, *Receive thou power to offer up the body of Chriſt.* In extreme Unction *God by the vertue of this oyle forgive thee thy ſinne.* Theſe, they ſay, are the words of the inſtitution: But they can ſhew no word of God for them: for it is not every word that ſanctifieth, but only the word of God, 1 *Timoth.*4. Wherefore, ſeeing they have no word of inſtitution, 1 Tim.4.5. they are no Sacraments.

Laſtly, they want the true uſe and end of a Sacrament, which is, to ſtrengthen our faith for the remiſſion of ſinnes: for in ſome of theſe there is no relation at all had to the forgiveneſſe of ſinnes: As Matrimony doth but performe, ſay they, the graces of marriage, as fidelity, mutuall love, and ſuch like. Orders doe confer the power of Prieſthood. Here is no ſigne or aſſurance of the grace of juſtification. In the reſt, remiſſion of ſins is aſcribed to other inſtrumentall meanes, than to faith only; as to ſatisfactory workes in Abſolution, to Chriſme in Confirmation, to oyle in extreme Unction: wherefore we conclude, becauſe they are no ſeales of the righteouſneſſe of faith, as S. *Paul* defineth a Sacrament, *Rom.* 4. 11. that they are no Sacraments of Chriſts inſtitution, but Rom.4.11. ſuperſtitious ceremonies deviſed by men.

Here endeth the third Centurie.

Soli Deo immortali, Patri, Filio cum Spiritu ſancto,
ſit omnis honor & gloria.

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Here endeth the third Centurie.

Soli Deo immortali, Patri, Filio cum Spiritu ſancto,
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THE FOVRTH BOOKE OR CENTVRIE, CONTAINING A FOVRTH HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF SVCH CONTROVERSIES AS ARE MOVED CONCERNING THE BENEFITS OF our Redemption, as alſo touching the perſon of Chriſt.

Wherein are contained the great queſtions of Predeſtination, Free Will, Iuſtification by Faith, of Merits; with a treatiſe of the univerſality of Grace, which queſtion hath much occupied of late the learned beyond the Seas, and beginneth alſo to ſet foot in the Church of England.

LONDON,
❧ Printed by the Aſsignes of *Thomas Man*, *Paul Man*, and *Jonah Man*. 1634.

TO THE RIGHT HONORABLE SIR EDWARD COKE, LORD Chiefe Iuſtice of England, and of his Majeſties moſt honourable privy Councell:

There bee three things (Right Honourable) whereby Commonwealths are maintained, Religion, Juſtice, and Fortitude: the firſt in directing, the ſecond in decreeing, the third in defending: the one by the ſacred word, the next by wholeſome lawes, the laſt by the valiant ſword: ſo ſaith Wiſdome: *By me Kings reigne, and Princes decree juſtice:* Kings directed by heavenly knowledge, doe both defend their ſubjects by their power and authority, and guide and governe them by juſtice and equity. The firſt ſimply hath the preeminence: as is well ſet forth in that imperiall law: *Scientes magis religionibus, quam officiis, & labore corporis vel ſudore rempublicam noſtram contineri:* Knowing that our Commonwealth is rather maintained by religion, than by officious adminiſtration, or bodily execution, &c. For as one well ſaith, *A Kingdome by prayer is defended as with a tower, &c.* The other two are equally ballanced the one againſt the other, and are as the two props and pillars of the externall ſtate: as *Iuſtinian* hath thus matched them together, *Summa reipublicæ tuitio de ſtirpe duarum rerum, armorum ſcilicet atq; legum veniens, tam militaris res legibus in tuto collocata eſt, quam ipſæ leges armorum præſidio ſervatæ ſunt:* The chiefe defence of the Commonwealth iſſueth from the ſtocke of theſe two, armor and lawes, for as well the military buſineſſe is maintained by lawes, as the lawes are preſerved by armor and defence. Neither doe they only goe on warfare, which uſe ſwords, bucklers, and other armor, as the Emperor *Leo* ſaith, *Militant namque cauſarum patroni:* But the Patrons and Pleaders of cauſes alſo play the ſouldiers, &c.

Prov. 8. 15.

Ex Conſtantii, citat. Cauſ. 23. q 8. c. 23.

Βασιλεία [illegible] εὐχαῖς [illegible] πυργουμένη.

Cod lib 1. tit. 7. lex unic.

Cod. lib. 2. tit. 7. l. 14. Leo.

Next then unto the divine profeſſion of religion, moſt honourable is the ſtudy of the ſacred lawes: that worthy ſaying of Saint *Paul*, *the law is good if one uſe it lawfully*, being firſt uttered of the divine law, may bee extended alſo to humane conſtitutions grounded upon that law: Any thing, being never ſo profitably invented, may yet bee abuſed, and ſo may this excellent ſcience. So is *Ambroſe* to be underſtood, who thus writeth, alluding to that place, *Cantic. 3. 2. I ſought him in the ſtreets and open places,--but found him not, Sponſa Chriſtum nec in foro aut plateis reperire potuit: Chriſtus non eſt circumforaneus: Chriſtus enim eſt pax, in foro lites*: The Spouſe could not find Chriſt in the court, or ſtreet: Chriſt haunteth not courts: for Chriſt is peace, in the courts is contention. And *Hierome* taxeth the abuſe, and not the practice, ſaying, *Quadrante dignam eloquentiam nare ſubſanno:* I ſcorne penny eloquence: but who will not honour ſuch a Lawyer as *Gamaliel* was, who ſpake in defence of the truth: or ſuch an one as *Plato* his Lawyer was among the Eginites, who made a law, that it ſhould be death, if any Athenian came thither: but he pleaded, that the law ſpake of an ordinary man, *Plato* was more, a great Philoſopher; and ſo he eſcaped with his life. And worthy is the memory of that great Lawyer *Papiniane*, who had rather ſuffer the paines of death, than take upon him the defence of the unjuſt and cruell fact of the Emperour *Caracalla*, in killing of his brother *Geta*.

1 Tim. 1. 8.

Lib. 3. de Virginibus.

Hieronym.

Onaſo Acts 5. Eraſm. annot. in epiſt. Hieron. Paulino; tom 4.

In this rank of worthy profeſſors of the Law, your Honour may deſervedly be numbred: who, as *Zenas* the Lawyer, was a follower of S. *Paul*, ſo you have as well ſtudied *Pauls* Epiſtles, as Law-caſes: we all know and acknowledge you, as a lover of juſtice, ſo a defender of the truth, an hater of iniquity in the one, & of impiety & ſuperſtition in the other: As for the one, we doubt not, but that you willingly embrace his counſell, who ſaid, that a governor muſt not ſo much *abſtaine from wrong, as attaine to right:* your care hath

Titus 3. 13.

πονηρίας ἀπέχεσθαι, ἀλλὰ δικαιοσύνης ἀντέχεσθαι.

Agapet. ad Iuſtinian. num. 66.

hath been, and ſo we truſt will be ſtill to doe right in your place to every one: ſo for the other, namely, your ſound judgement in religion, we hope that ſuch will be your godly courſe ſtill, that we may pronounce of your honourable Court and ſeat of judgement, with *Ambroſe*, *In conſiſtorio non ſolet reus Chriſtus eſſe, ſed Iudex:* In your Conſiſtory Chriſt uſeth not to be araigned as guilty, but to reigne as Judge, &c. This well appeared in your late reſolution in ſtanding for the ratification of that famous [a] Hoſpitall: ſuch things are of themſelves but a *mutable ſubject*, yet therein you ſhewed an invincible *and immutable mind.*

Epiſtol. 32.

[a] Founded by M *Suttons* will. ἄτρεπτον τὸν νοῦν ἐν πράγμασι τρεπτοῖς Agapet. numer. 33.

Now to your Lordſhip I have thought good to dedicate part of this worke as your due, to a Judge of controverſies, a treatiſe of controverſies, to a learned writer in your owne profeſſion, I a ſimple writer in mine, a ſhallow Divine and no Lawyer, to one both a great Divine and a deep Lawyer. This I have done, *ut non tam inſtruam eruditos, quam incitem paratos:* Not to inſtruct, but to incite you, as *Tertullian* ſaith: In this work I have uſed two kind of proofes eſpecially, the evidence of Scripture: *Hoc cuneo veritatis omnis extruditur hæreſis, &c.* By this wedge of truth all hereſie is extruded: the other is from the teſtimony of the adverſaries themſelves, which is a ſure and tried way to convince, as he againe ſaith: *Firmum eſt genus probationis, quod ab adverſario ſumitur, ut veritas ab ipſis inimicis veritatis probetur:* It is a firme kind of proof, which is taken from the adverſary, that the truth may be approved from the enemies of truth, &c.

Tertullian. advers. Marcion. lib. 1.

Tertullian. lib. de Trinitat.

This labour I have undertaken, and now this fourth time publiſhed: firſt, that all men might underſtand the ſtate of the queſtions and controverſies betweene us and the Papiſts, and diſcerne with judgement: *Nihil veritas erubeſcit, niſi ſolummodo abſcondi:* The truth is never aſhamed but to be hid. Secondly, that they which have been in ſimplicity ſeduced by their ſubtill ringleaders, may learne to reforme their errors: *Quis enim nauſeabit ad antidotum, qui hiavit ad venenum?* For who will lothe the antidote, which hath gaped for the poyſon? &c. Thirdly, I have written to adviſe the Popiſh ſectmaſters themſelves, as *Tertullian* ſaith, with whoſe words, leſt I be further troubleſome, I will conclude: *Non vos terremus, quia nec timemus, ſed velim, ut omnes ſalvos facere poſſemus, monendo, μὴ θεομαχεῖν.* We go not about to fray you, becauſe we neither are afraid of you, but my will and deſire is to ſave you all, by admoniſhing you not to fight againſt God, &c. in reſiſting the truth: which God grant may proſper and flouriſh for ever. Amen.

Tertullian. lib. advers. Valentinian.
Scorpiac. advers. Gnoſtic.

Lib. ad Scapulam.

Your Honours ready to be
commanded in the Lord,

Andrew Willet.

HERE ENSVE SVCH CONTROVERSIES AND QVESTIONS, as are moved concerning the benefits of our Redemption, purchaſed unto us by the death of Chriſt.

HAving now ſufficiently entreated of all thoſe matters, wherein wee and our adverſaries diſſent, as touching the propheticall, regall, and Prieſtly office of our Saviour Chriſt : the next place according to our purpoſed order and method, doth offer unto us ſuch queſtions to bee conſidered of, as are handled betweene our adverſaries and us, concerning the benefits enſuing by theſe heavenly offices of Chriſt. And this Treatiſe containeth three Controverſies, which now follow in order : The firſt is of the ſtate of man in his firſt creation, before his fall. The ſecond, of the fall of man, the condition and quality thereof. The third, of the reparation of our decayed nature, and our reſtitution by Chriſt.

The firſt Controverſie being the 17. in the whole, of the ſtate of man in Paradiſe.

THis controverſie containeth three queſtions. Firſt of the ſtate of mans ſoule by creation. Secondly, of the quality and condition of his body. Thirdly, of the place, namely, of Paradiſe.

The firſt Queſtion, of the perfection of the ſoule of man.

The Papiſts.

IT is agreed betweene us, that man was created in his ſoule according to the image of God, both in holineſſe and righteouſneſſe in his will and affections, as S. *Paul* ſheweth, *Epheſ.* 4. 24. as alſo with the light and perfection of knowledge, and judgement in the underſtanding part, *Coloſſ.* 3. 10. for in theſe two conſiſted the image of God. Being thus agreed of the thing it ſelfe, we diſſent about the manner : for the Papiſts opinion is, that the originall juſtice and perfection, wherein *Adam* was created, was not in him a naturall gift, either that it was a part of his nature, or did ariſe or ſpring out of any naturall beginning ; as we ſay the ſoule in the body, and the underſtanding in the ſoule, are naturall : but that it was meerely a ſupernaturall gift, having no naturall beginning : even as *Helias* taken up into heaven in a fiery chariot, was a thing ſimply and abſolutely ſupernaturall. They ſay alſo further, that man now hath all the pure naturals that *Adam* had, and that the humane nature is the very ſame that *Adams* was : And that *Adam* if it had not beene for that ſupernaturall gift, ſhould have beene ſubject to the like ignorance, and infirmity, and rebellion of fleſh that we are ; ſaving that, then in *Adam, Ex natura & conditione materia profluxiſſet* : Thoſe infirmities ſhould have ſprung out of the very nature of man, and the quality of the mould that he was made : but now in us they doe proceed *ex originali culpa*, of originall ſinne. This then is their ſentence, that *Adams* nature by creation, and ours now by birth, is all one : *Bellarm. de grat. primi homin. cap.* 5. And hee further declareth his minde thus : *The ſtate of man after the fall of Adam differeth no more from the ſtate of Adam in his pure naturals, than a man that is ſpoyled differeth from a naked man, that is, nothing at all : Neither is mans nature now more ſubject to ignorance and infirmity, if you take away originall ſinne, than it ſhould have bin, being created in the pure naturals: and therefore the corruption of nature is not by want of any naturall gift, or by the acceſſion of any evill quality, but only by the loſſe of that ſupernaturall gift, by reaſon of Adams ſin. Bellar. ibid.* So then 1. his opinion appeareth plainly to be this, that as a man ſpoiled differeth not from a naked man in the ſubſtance of the thing, but in the cauſe or maner; for the one is ſpoiled by force, the other is naked without force, yet both without clothing; ſo man in his creation without that ſupernatural gift or grace, was as naked, but now by ſin is as one robbed & ſpoiled. 2. Againe, where he

1. Error.
Epheſ 4. 24.
Coloſſ. 3. 10.

he ſaith, *If you take away originall ſinne:* If he meane, that our nature is the ſame with *Adams* but for ſinne, he fighteth with his owne ſhadow; for no man denieth, but that ſinne cauſed this alteration in the nature of man. 3. And he ſpeaketh againſt himſelfe: for if originall ſinne bee the cauſe of our corruption, *It commeth by the acceſſion of an evill qualitie*, which he before denied: unleſſe hee will denie that ſinne is an evill qualitie. 4. But if hee make exception of originall ſinne, not in regard of the fruits and effects thereof, but as of the cauſe, that *Adams* ignorance and infirmitie ſhould have proceeded of another cauſe than originall ſinne, that is, out of the condition of his owne nature; it is a great error, as afterwards ſhall appeare: let us ſee ſome of his arguments.

Gen.3.19.

Argum. 1. God ſaid to *Adam*, *Gen.* 3. *Duſt thou art, and to duſt thou ſhalt returne:* that is, by nature and creation, had it not beene for that ſupernaturall gift which I gave, which now thou haſt loſt, thou art mortall. Alſo *Pſal.*8. the Pſalmiſt ſaith, *What is man, &c. thou haſt made him a little lower than the Angels, and crowned him with glory and honour:* but *Adam* being created with a bodily ſubſtance, could not by nature, but by a ſupernaturall gift onely be made like the Angels: And ſo much is implyed by theſe words, *glory and honour*, which are things not naturally inherent, but outwardly added; *Argum. Bellarm. cap.6.*

Anſw. 1. To the firſt place wee anſwer thus: that it was ſpoken to *Adam* after his fall: And the Lord in ſaying, *thou art duſt, &c.* did not there ſhew the ſtate wherein he was created, but whereinto hee was fallen by ſin, for by nature hee was no more to returne to duſt, than to eat his bread in the ſweat of his browes; for they are both joyned together. If they anſwer that this was alſo a ſupernaturall gift to be void of labour and trouble, in ſeeking his food; then was it a ſupernaturall gift alſo in the earth not to bring forth thornes and thiſtles: for theſe are the cauſe that man muſt eat his bread with ſweat, that is, with labour in tilling the ground. But it were abſurd to ſay, that God created the earth in the beginning with an aptneſſe and inclination to bring forth weeds and unprofitable herbs, ſeeing all he made was excellent good.

Heb.2.15.
John 17.5.

2. To the other place alſo we doe thus make anſwer: firſt, why might not God naturally create the ſoule of man like unto Angels, though it were incloſed in the body, as naturally he hath created the bodies of beaſts in ſtrength, ſenſe, agility, ſwiftneſſe, and the like qualities, not onely equall, but farre ſuperiour to the bodies of men, which are joyned with a reaſonable ſoule, but the bodies of beaſts to an unreaſonable? Secondly, this place, *Heb.*2.15. properly is applied to Chriſt, *verſ.9. But we ſee Ieſus crowned with honour and glory:* but the glory of Chriſt is not accidentall, externall, or ſupernaturall: but altogether in him naturall, which he had with God his father before the world was, *John* 17. 5. Therefore *Bellarmine* faileth in his collection here.

Argum. 2. If *Adams* integrity and innocency were naturall, then they ſhould have remained after his ſinne; as the ſame naturals in devils doe ſtill remaine: but ſo doe they not, *Ergo.*

Anſwer. Firſt, the argument followeth not in naturall qualities: for *Adam* had knowledge without ignorance, memory without oblivion before his fall, which were naturall in him, but ſo hath he not now: ſo the naturall qualities are corrupted and decayed by ſinne, but the naturall ſubſtance and ſubject as of the ſoule and body remaineth ſtill, though much depraved and corrupted by ſinne.

Rom.2.14.

Secondly, yet this naturall integrity of *Adam* is not utterly by ſinne extinct, for there is in man a law of nature, which is a remainder of that law of perfection, whereby a mans thoughts doe either accuſe him or excuſe him, *Rom.*2.14.

Thirdly, neither doe the ſame naturall qualities remaine in the reprobate ſpirits, which they had before their fall: for they have alſo loſt the integrity and innocency of nature; yea, and in other qualities of the ſpirituall nature are inferiour to the elect Angels.

Fourthly, the reaſon is not like betweene man and ſpirits: for the decay of perfection in ſpirits is helped by their ſpirituall nature, and long continuance, and therefore it is no marvell, that evill ſpirits are in underſtanding, memory, knowledge, agility of nature farre beyond the ſoules of men, which are both clogged with terrene bodies, and by the mortality thereof abridged of the courſe of experience.

The Proteſtants.

THat the gifts of integrity and innocency were in our firſt parents by nature of their creation; yet not without Gods gift (for even naturall things are of Gods grace; that is, the generall grace and gift of the creation, which is not properly called grace, *Lombard. diſt.*25. *lib.2.*) and that their naturals were not the ſame, but much more pure and perfect than ours are; neither that they were the ſame in them before and after their fall, thus we prove it.

Argum. 1. If *Adams* naturals were the ſame that ours are, then would it follow that the concupiſcence of the fleſh, which is in us by nature, was alſo naturall in *Adam*, and that *Adam* ſhould have beene as prone by nature unto all kind of vice as wee are: which if it be granted, this were to make God the author of ſinne, and his workmanſhip imperfect, if he had not made man ſuch an one by creation, as could not ſinne.

Bellarmine anſwereth: granting that the concupiſcence of the fleſh was by nature in *Adam*, and that if he had beene created in his pure naturals onely, he ſhould have beene as prone to ſinne as wee are: But God (ſaith hee) did take away, *ſuſtulerat concupiſcentiam*, this concupiſcence, and bridle it by a ſupernaturall gift. Secondly, it followeth not, that God ſhould have beene the author of evill, for concupiſcence is not properly ſinne: neither if God had created man in his pure naturals, ſhould it follow that he made concupiſcence: *Quæ præter intentionem agentis ex conditione materiæ conſequuta fuiſſet:* Which ſhould have proceeded from the condition or quality of the mould or matter, whereof man was made, beſide the purpoſe or intention of the Creator: *Bellar. cap. 7. reſponſ. ad* 1. 9. *&* 10. *objection.*

Contra. Firſt, it is falſe that *Adam* ſhould have beene as prone to ſinne, continuing in his pure naturals, as we are: ſeeing that neither we ſhould have been made ſinners, if *Adam* had remained in his naturals, and not added the actuall ſinne of diſobedience, which ſinne, and not his pure naturals, made both him, and us ſinners, as S. *Paul* ſheweth, *Rom.* 5. 19. *By one mans diſobedience many were made ſinners:* he ſaith not, by his naturals. Secondly, he ſaith, that God tooke away *Adams* naturall concupiſcence: then God did correct his owne workmanſhip, and ſo it ſhould be imperfect. And againe, the Jeſuite here forgetteth his owne rule, that, *Nullum naturale principium aut donum corrumpitur:* That no naturall part or gift can be corrupted or changed in man; and yet here he ſaith, that God took away or ſuppreſſed *Adams* naturall concupiſcence: ſo then the generation or infuſing of a ſupernaturall gift, was the corruption and deſtruction of the naturall. Thirdly, neither can it bee avoided, that God ſhould not be the author of ſinne: for concupiſcence is properly ſinne, as the Apoſtle ſaith, hee *knew not ſinne but by the law:* and then it followeth, *I had not knowne luſt, unleſſe the law had ſaid, thou ſhalt not luſt:* ſo that luſt is ſinne. Neither is it like, that any thing can fall out beſides the intention and purpoſe of the Creator: for God cannot be deceived, *Who worketh all things according to the counſell of his owne will, Epheſ.* 1. 11. All things are wrought according to the counſell, purpoſe, and intention of God: *Ergo,* nothing falleth out beſide, or contrary unto it.

Rom 5. 19.

Epheſ. 1. 11.

Argum. 2. Every gift and grace beſide the generall grace of creation, is given by the mediation of Chriſt, and the merit of his paſſion, *Epheſ.* 4. 8. *Hee led captivity captive,* that is, by his death, and *gave gifts to men:* but as *Auguſtine* ſaith, *Adam in illis bonis in quibus creatus, Chriſti morte non eguit:* *Adam* in thoſe gifts wherein he was created, had no need of Chriſts death: *De corrept. grat. c.* 11. *Ergo,* the graces which *Adam* had in the ſtate of his innocency, did belong to his creation.

Epheſ. 4. 8.

Argum. 3. Whatſoever *Adam* had by creation, hee had by nature: for as our birth is unto us, ſo was *Adams* creation to him: and as well that was naturall to him, which was given by creation; as that naturall to us which we have in our birth: But *Adam* by his creation was made righteous, *Ecleſ.* 7. *verſ.* 31. *Ergo,* his perfection and originall juſtice was in him in his creation, through the gift of the Creator, naturall.

Ecleſ. 7 31.

Bellarm. Firſt, it is true that God made man righteous, but it was by a ſupernaturall gift beſide the worke of the creation. Secondly, if man had beene created onely in his pure naturals, hee might be ſaid to be made right or perfect, becauſe as yet there was no evill in him, but onely a poſſibility and ſubjection thereunto; like as an iron ſword is ſubject to ruſt, *Bellar. c.* 5. *& c.* 7. *reſp. ad argum.* 10.

Anſw. Firſt, that man by the very worke of his creation, was made perfect and righteous, it is evident by the Scripture; for he was created according to Gods image, *Geneſ.* 1. 26. and the image of God is expounded by the Apoſtle, to be *in righteouſneſſe and holineſſe, Epheſ.* 4. 24. Gods generall gift and grace beſtowed upon man in his creation, we grant, but of any other grace beſide conferred in the worke of the creation, we reade not.

Gen 1. 26.
Epheſ. 4. 24.

Secondly, as iron, becauſe it is but a baſe metall, is ſubject to ruſt; but the more perfect and precious metals, as of ſilver and gold are not: ſo if man by creation had an inclination to ſinne, hee could not be perfect. This then is the difference betweene us: they ſay, that man was created like iron that is made bright, and kept from ruſting with oyle; ſo man in his creation was upheld from falling and ſinning by a ſupernaturall gift: we rather ſay, that man was created as gold, without any aptneſſe or inclination by nature to corruption, if he had not fallen away by ſinne from his ſtate of innocency.

Laſtly, we reaſon thus: Whatſoever was in Chriſt as touching his humanity, was of the nature of man: for in all things he was made like unto us, ſinne onely excepted: and as the firſt *Adam* was in his perfection, ſo was the laſt: for the firſt *Adam* was a figure of him that was to come, *Rom.* 5. 14. But Chriſt as he was man had a perfect ſoule: *Ergo,* perfection was of the nature of man, in his ſtate uncorrupted. So *Auguſtine* ſaith: *Mente humana perfecta, &c.* God onely is greater than a perfect human ſoule, ſuch as was in Chriſt, &c. Hee calleth a perfect and righteous ſoule, an human ſoule: and whatſoever is human, is of or belonging to the nature of man.

Rom. 5. 14.

Cont. Maxim. Arrian. lib. 3. cap. 23.

Interrelig. Caeſarea. cap. 1. *Deus creavit hominem ad imaginem ſuam, & fecit per originalem juſtitiam, ut eſſet tum corporis, tum animi viribus rectus:* God created man according to his image, and made him by his originall juſtice, perfect, or right in body and ſoule.

Synod. Moguntin. cap. 3. *Deus ab initio creavit hominem ad imaginem ſuam, intus in animo pravis motibus vacuum, &c.* God in the beginning created man after his image, in his ſoule void of evill motions, &c. *Ergo,* man by nature in his creation, was indued with a perfect and righteous ſoule.

Cauſ. 33. *diſtinct.* 2. *c.* 31. *Hanc imaginem in ſpiritu mentis impreſſam perdidit Adam per peccatum:* This image of God imprinted in the ſoule of man, *Adam* loſt by his ſinne. From hence I reaſon thus: *Adams* ſoule received the print or image in the creation; (unleſſe they will ſay, that *Adams* ſoule was created bare and naked: but the righteouſneſſe and holineſſe of *Adam* was this print or image: *Ergo*, he received it in the creation.

Lib.3. Dialog. *Cyril* of Alexandria ſaith, *Divinam notitiam in anima hominis fundatam fuiſſe, & ei genuinam omnis boni, & ad ſalutem neceſſarii cognitionem immiſiſſe dicimus*: Wee ſay that divine knowledge was founded in the nature of man, and that the Creator did ſend into him the true knowledge of every good thing needfull to ſalvation,&c.he thinketh that man had all this by creation.

Homil 13.in 1 Tim.5. So alſo *Chryſoſtome* maketh this definition of man: *Homo fuit juſtus,verax,pius,&c.* Man was juſt, true,pious,&c. This were no fit definition of man, if it had not pertained to his nature.

Harm ſect.4. pag.67. Confeſſ.of Bohemia,c.4. *The grace of God,and thoſe good gifts of juſtice, and the image of God,which in his creation were engraffed in him,he partly loſt them,and partly corrupted and defiled them, &c.* Theſe things were ingraffed then in man,in his creation.

The ſecond Queſtion, of the quality and condition of the body of man by creation.

The Papiſts.

2. Error. BEllarmine his opinion is,that the immortality of *Adams* body was a ſupernaturall gift: and that by nature his body was created mortall, but that this naturall mortality was taken away by the ſupernaturall gift of immortality, *Bellar.de grat.primi homin.cap.9.*

Argum. 1. His beſt reaſon is drawne from that place of Scripture,which he alleaged before: *Duſt thou art, &c*, which the Jeſuite would have underſtood of *Adams* creation: becauſe the reaſon is rendred, Thou ſhalt returne to duſt,becauſe thou waſt taken out of the duſt.

Anſ. This was ſpoken to *Adam*, after that by his tranſgreſſion he had deſerved death. And whereas the Lord ſaith, *For out of the duſt thou waſt taken*, it ſheweth not that hee was created mortall: but that he had a poſſibility onely of mortality, into the which he might fall by ſinne, and ſo loſe the immortality of nature, wherein he was created: for this is the difference betweene the immortality of man by creation, and the immortality which we ſhall have by grace through Chriſt; that man in his creation had power, *poſſe non mori*, not to die, if he would, that is, if hee kept himſelfe in obedience: but in the kingdome of heaven we ſhall have a gift, *non poſſe mori*, not to have power or poſſibility to die. And *Auguſtine* ſaith, *Bina iſta quid inter ſe differunt, diligenter intuendum eſt, &c.* Wee muſt diligently conſider,what difference is betweene theſe two: *Poſſe non peccare, & non poſſe peccare.* To bee able not to ſinne, and not to bee able to ſinne: To have power not to dye, and not to have power to dye: The firſt man was able not to ſinne,not to dye; but wee cannot ſay, *non potuit mori*, hee had no power to dye,or to ſinne: *De correp.& grat.c.*11. If *Adam* before his fall had power not to dye,then had he power to be immortall; then conſequently he was not created mortall.

Argum. 2. *Adam* in his creation was made apt to generation, for God ſaid unto him, *Increaſe and multiply*: he had need alſo both of meat and drinke: *Ergo*,he was created mortall, *Bellar.c.9.*

Reſp. Firſt, aptneſſe to generation proveth not mortality, but ſuch generation onely as is by concupiſcence and ſinne procured: 1. as the tree of life in Paradiſe was alſo increaſe and multiply, but it ſhould not have beene corruptible: 2. *Eva* by a kind of generation was produced out of *Adam*, ſhee ſhould notwithſtanding have beene immortall. 3. Some affirme, that the ſoule commeth into the body by a kind of generation, *ex traduce*, yet they hold notwithſtanding, the immortality of the ſoule. 4. Chriſt had a generation,as God, will ye conclude him therefore to be mortall? He alſo had a generation according to the fleſh, yet was hee not ſubject at all to corruption, nor to death of neceſſity, but of his owne will.

Secondly, the Angels did eat and drinke,yet were not their bodies mortall,wherein they appeared: therefore not every eating and drinking proveth mortality, but to eat and drink with hunger, thirſt, and of neceſſity: but *Adam* in Paradiſe ſhould neither have felt hunger nor thirſt, heat or cold, as *Auguſtine* ſaith, *In Paradiſo abſit ut credamus aliquid fuiſſe,unde ſenſum aut dolor pungeret,&c.* Farre be it from us to think,that there was any thing in Paradiſe,whereby either griefe ſhould offend the ſenſe, or labour weary the body: *Cont.Iulian.lib.5.c.8.*

The Proteſtants.

THat *Adam* was by nature created immortall, if he had not ſinned, we by theſe reaſons doe make it good.

*Argum.*1. The ſoule of *Adam* was immortall, and therefore it was meet and requiſite, that a body alſo immortall ſhould be joyned unto it.

Bellar. Yea,an immortall body is moſt meet for an immortall ſoule: but the functions of the body, which are now exerciſed,and ſhould have beene in the ſtate of innocency, doe require a body temperated together of divers humours and qualities,which muſt needs make it mortall, *Bellarm.c.9.*

Contra. Firſt, if an immortall body had beene a fitteſt companion for the ſoule, and yet was not given unto it: then by their ſentence, God did not that which was moſt meet and convenient. Secondly,what manner of qualitied body humane actions require now,it skilleth not: certaine it is,that if man had not ſinned, he ſhould have done no other thing than were beſeeming an immortall body, ſuch as he had by creation.

Argum. 2. *Auguſtine* ſaith, *Conſtat inter Chriſtianos veraciter Catholicam tenentes fidem, etiam ipſam nobis corporis mortem non lege naturæ, —ſed merito inflictam eſſe peccati:* It is evident among Chriſtians rightly holding the Chriſtian faith, that even the death of body is laid upon us, not by the law of nature, but by deſert of ſinne. S. *Paul* alſo ſheweth, that death came in by ſinne, *Rom.* 5.17. *Ergo,* before man had ſinned, he was not ſubject to death.

Lib 13. de civit. Dei, cap. 15.

Bellarm. anſwereth, that death came in by ſinne, becauſe by ſinne that ſupernaturall gift was loſt, whereby man was preſerved from mortality.

Contra. Yet hath he not ſufficiently anſwered: for if man remaining in his pure naturals was ſubject to death, then ſhould there have beene death in the world without ſinne, which S. *Paul* denieth, *for death is the wages of ſinne, Rom* 6.23.

Rom. 6.23.

Argum. 3. Chriſts body had no poſſibility of corruption, *Act.* 2.24. *It was impoſſible hee ſhould bee holden of death:* the reaſon is given, *verſ.* 27. *Thou wilt not ſuffer thy holy one to ſee corruption:* Chriſts holineſſe and freedome from ſinne preſerved him from corruption: *Ergo, Adam* in the ſtate of innocency was free from the poſſibility of mortality and corruption.

Act. 2.24.17.

Concil. Milevitan. cap. 1. as it is alleaged, *part.* 3. *diſt.* 4. *c.* 152. *Quicunque dicit Adam primum hominem mortalem factum ita, ut ſive peccaret, ſive non peccaret, moreretur in corpore: hoc eſt de corpore exiret, non peccati merito, ſed neceſſitate naturæ, anathema ſit:* Whoſoever ſaith, that *Adam* was created mortall, ſo that, whether hee ſinned or not, he ſhould die in the body; not by the merit of ſinne, but the neceſſity of nature, let him bee accurſed: *Ergo, Adam* was created immortall, if hee had not ſinned.

Auguſtine alſo ſaith, *Perfunctos obedientia munere, &c.* Our parents having performed their duty of obedience: *angelica eos immortalitas, &c.* the angelicall immortality had followed them, *ſine interventu mortis*, without death comming betweene, *de civitat. Dei, lib.* 13. *c.* 1. But how could angelicall immortality have ſucceeded mortality without any change by death? and angelicall immortality hath no poſſibility at all of mortality: *Adam* ſhould have had an angelicall immortality: *Ergo.*

Cyril of the Ægyptian Church ſaith, *Erat corpus immortale, &c.* His body was immortall, for the Creator had put life into him.

Lib. 3. cont. Iulian.

Tertullian ſaith, *Mortem non ex natura ſecutam hominem, ſed ex culpa:* That death came not of mans nature, but by his fault.

Lib. de anima.

Heſychius of the Eaſt Church: *Quando Adam per inobedientiam cecidit, proculdubio terrenus effectus eſt, &c.* When *Adam* was fallen by diſobedience, he became terrene, and therefore it was ſaid unto him, *Duſt thou art, &c.* He was not then ſubject to corruption before his fall.

Lib. 2. in 8. cap. Levit.

Confeſſion of Bohemia, *chap.* 4. *God made man juſt, holy, immortall, and a moſt pleaſant temple for his heavenly ſpirit.*

Harm. ſect. 4. pag 66.

Our Doway tranſlators doe thus confeſſe: *God made man in ſome ſort an immortall body, that if hee had kept Gods commandements, he had lived long, &c.*

The third Queſtion, of the place where *Adam* was created: namely, Paradiſe.

THe Jeſuite affirmeth, that Paradiſe, where *Adam* was placed, was a terreſtriall place: which wee grant: and ſuch a place, as was not knowne to any: and therefore hee miſliketh their opinions, that would define where Paradiſe ſhould be: Some think, that Paradiſe is taken for the whole world, as *Ioſephus*: ſome, that it is a place divided from the world beyond the Ocean ſea: Others imagine it to be a high ſituated region, reaching even unto the globe of the Moone: others think it was in Meſopotamia: But *Bellarmine* approveth none of theſe opinions, but ſaith ſtill that Paradiſe was a place unknowne, yet that it remaineth ſtill unto this day, *Bellarmin. cap.* 12. & 14. This queſtion then hath two parts: firſt, whether that Paradiſe were a place alwayes unknowne to men: Secondly, whether that Paradiſe doth remaine to this day.

3. Error.

The Papiſts.

THat Paradiſe was a ſecret place kept from the knowledge of men, the Jeſuite would ſeeme to prove it thus.

Argum. 1. If Paradiſe were ſituate in a knowne place, it is moſt like by the deſcription to have been in Meſopotamia; but there it was not: for the text ſaith, that out of Eden went a river, which afterward was divided into foure heads: but there is no ſuch river, that hath his beginning in Meſopotamia: *Ergo, Bellarm. cap.* 12.

Anſw. The text ſaith not, that this river had his beginning in Eden, but went out from Eden, that is, it might have the beginning before, and ſo run thorow Eden: neither are wee to underſtand the place ſo, as though this river, as ſoone as it was runne thorow Eden, did divide it ſelfe into foure heads: but theſe foure heads or branches doe come from two rivers, Tigris, and Euphrates, which running aſunder till they come to Eden, make two heads, which in the text are called *Hiddekle* and

Perath, and ſo joyning together, as they paſſe through Eden, doe againe divide themſelves, and ſo make two heads more, *Phiſon* and *Gihon*, and ſo run into the Perſian gulfe.

***Argum.* 2.** How could Paradiſe bee a knowne place being kept of the Cherubins by a fiery ſword?

Anſw. First, the keeping of it with the fiery ſword, doth ſhew that it was a place inacceſſible, and not inhabited before the flood: for ſo long was it ſo kept: but it might bee knowne where it was ſituate, though the paſſage thereunto were ſtopped. Secondly, after that the beauty of Paradiſe was deſtroyed by the flood, it needed not any more the cuſtody or watch of Angels: but the place where Paradiſe was planted then lay open to man and beaſt, being both knowne and inhabited.

The Proteſtants.

THat Paradiſe, otherwiſe called Eden, was planted in a knowne place of the world, which was moſt like to be Meſopotamia; thus we make it plaine.

***Argum.* 1.** The two rivers mentioned in the deſcription of Eden, namely, *Hiddekle*, which is Tigris; and *Perath*, which is Euphrates, are found to run through Meſopotamia: *Ergo*, there alſo was Paradiſe.

Bellarmine anſwereth, that the two other heads of the river, namely *Phiſon* and *Gihon*, are the two rivers Ganges and Nilus, which come not neere Meſopotamia, and therefore it is not like that the two other rivers make the other two heads, *cap.* 12.

Contra. First, *Phiſon* and *Gihon* cannot bee the knowne rivers Ganges, whoſe beginning is in the mountaines of Scythia; and Nilus, which ſpringeth from the mountaines in Æthiopia: for *Phiſon* and *Gihon* are two heads of one Fountaine and River: but Ganges and Nilus have two ſeverall heads or fountaines many thouſand miles aſunder; Ganges in Aſia, and Nilus in Africa.

Secondly, if Ganges and Nilus be theſe two heads, which are knowne Rivers, and their fountaines alſo knowne, then muſt Eden alſo be knowne, where the Jeſuite hath his beginning.

Bellarmine replieth, that *Phiſon* and *Gihon* cannot bee two heads ſpringing from Tigris and Euphrates. 1. Becauſe thoſe two heads are ſaid to compaſſe divers nations; but the branches of thoſe two rivers doe run by a ſtraight courſe into the Perſian Sea. 2. The mapps doe ſhew that Tigris and Euphrates after their conjunction are not divided againe, but run together into the Sea.

Ierem.2.18.

3. *Ierem.* 2.18. the Septuagint reade thus, ***What haſt thou to do in the way of Egypt, to drink the water of Geon?*** Geon then is Nilus the river of Ægypt. Againe, *Eccleſiaſtic.* 24.31. ***Gihon is ſaid to overflow in the time of vintage, and ſo doth Nilus.*** 4. ***Hierome, Ambroſe,*** with others, doe take *Phiſon* and *Gihon* for Ganges and Nilus, *Bellarm.cap.* 12.

Contra. First, it is evident, that *Phiſon* and *Gihon* the neather ſtreames of Tigris and Euphrates, doe paſſe through and compaſſe in a manner the lands Havilah, where gold is; and Cuſh, which is Arabia deſerta, before they fall into the ſea.

Secondly, if he view the Mapp better, or follow the beſt deſcription, hee ſhall find that the rivers Tigris and Euphrates part againe before they run into the Sea.

Ioſu.13.3.

Thirdly, 1. in *Ierem.* 2.18. the Hebrew hath not *Geon*, but *Sichar*, which ſome doe take for Nilus, others upon better ground, for a river, that paſſing by Arabia Petrea, falleth into the lake Sirbon, and divideth the Land of promiſe from Egypt, *Ioſu.* 13.3. neither doth the vulgar Latine reade, *Geon*, but *aquam turbidam*, troubled water.

Deut.11.10.

2. It is 1. no good argument, that *Geon* ſhould bee Nilus, becauſe it overfloweth in the time of Vintage: as though it is not uſuall for rivers to riſe twice in the yeere, in the Spring, and in Autumne: 2. and yet Nilus greateſt overflowing is in ſeed time, which is in the Spring, *Deut.* 11.10. 3. I urge not beſide, that this booke is not canonicall; for the other anſwers are ſufficient beſide.

Fourthly, ***Hierome*** and ***Ambroſe*** doe follow the opinion of the Greekes, who were herein deceived by the tranſlation of the Septuagint: as ***Ambroſe de Paradiſ. cap.* 3. *Phiſon Ganges eſt ſecundum Græcos*:** *Phiſon* is the river *Ganges* according to the Greekes, &c. And *Epiphanius* ſaith, *Ego vidi aquas Geon, &c.* I have ſeene with mine eyes the waters of *Geon*, meaning Nilus, and then he alleageth *Ierem.* 2.18, where the Septuagint ſo reade: ***epiſt. ad Ioann. Hieroſolym.*** So that this conceit of the Greekes was grounded upon the erroneous tranſlation of the Septuagint.

Geneſ.2.10.
Geneſ.2.13.

Fifthly, this opinion is contrary to Scripture, 1. *Phiſon* and *Gihon* come out of one river, and have the ſame beginning: *Geneſ.* 2.10. But Ganges and Nilus are many hundred miles diſtant. 2. ***Gihon compaſſeth the whole land of Cuſh,*** *Geneſ.* 2.13. Which they take to bee Æthiopia; but Nilus compaſſeth Ægypt, not Æthiopia, taking his beginning only from thence: ſo that Cuſh here is not taken for Æthiopia, but for Arabia deſerta, for it is a generall name to them both. 3. Whereas *Epiphanius* ſaith, he had ſeene *Geon*, and that ***he had drunke of the great river Euphrates***: the rivers of Paradiſe being ſo well knowne, how could Paradiſe be a place unknowne?

***Argum.* 2.** Againe, Eden is deſcribed by the countries next adjoyning, as Aſſyria, *Geneſ.* 2.14. So Charran and Eden are joyned together, *Iſai.* 37. *verſ.* 12. *Cain* alſo is ſaid to have dwelled on the Eaſt ſide of Eden: But theſe countries were well knowne: *Ergo*, ſo was Eden.

Bellarmine anſwereth, that this Eden in theſe places mentioned, was another Eden beſide that, out of the which *Adam* was throwne: unleſſe you will ſay, that *Cain* was ſent and baniſhed into Paradiſe, *Bellarm.cap.* 13.

Anſw. Firſt, the Ieſuite cannot ſhew unto us any other Eden out of the ſtory of the Bible: *Geneſ.* 2.14. that Eden is ſpoken of, which is neere to Aſhur: *Iſai* 3.7. that Eden, which is joyning to Charran: But Aſſhur and Charran were not farre aſunder, *Ezec.* 27.23. therefore it was one and the ſelfe ſame Eden. Secondly, the text ſaith not, that *Cain* was exiled into Paradiſe, or that he dwelt in Paradiſe, but by the Eaſt ſide of Paradiſe.

Saint *Ambroſe* ſaith, *Epiſt.*42. *Ioſephus hiſtoriographus, &c. Ioſephus* the Hiſtoriographer ſaith, that Paradiſe is a place full of trees and plants, and is watered with a river, which is divided into foure ſtreames. How could *Ioſephus* deſcribe Paradiſe, if it had beene an unknowne place? And if they will have Paradiſe ſo ſecret a place, let them ſay with their Maſter, that Paradiſe was ſituate in a region that reached up to the circle of the Moone: *lib.*2.*d.*17.*lit.e. Ianſenius* a learned Papiſt witneſſeth with us, that Paradiſe was ſituate in Meſopotamia, but afterward defaced and deſtroyed by the floud, *in cap.* 143. *concord. Evangelic.* So alſo *Vatablus, Oleaſter. in* 2. *Geneſ.*

Tertullian ſaith: *Peculiarem Protoplaſtis, æternæ vitæ mundum quendam Paradiſum in oriente conſtituit:* God planted to our firſt parents Paradiſe in the Eaſt, as a certaine world of eternall life, &c. It ſeemeth then by the ſituation of it, that Paradiſe was not planted in a place altogether unknowne.

Lib. de Trinit. παράδεισος αἰσθητός, qu. orthod 76.

Iuſtinus Martyr calleth it, *ſenſible Paradiſe:* and he thinketh that *Homer* in the deſcription of *Alcinous* garden, imitated *Moſes* deſcription of Paradiſe, and calleth it εἰκόνα an image or repreſentation of Paradiſe: but he could not have taken his deſcription from an obſcure and unknowne place.

Cohortat. ad Græcos.

Some of our beſt new writers of the reformed Churches held Paradiſe to have beene ſituate in a part of Meſopotamia, or Chaldea.

Pet Martyr cleſ.1.c.12.29. Iun in 2. Gen. numer.24. cum aliis,

The ſecond part of this Queſtion, whether the terreſtriall place of Paradiſe doe yet remaine.

The Papiſts.

THeir beſt argument is this: *Henoch* and *Helias* doe yet remaine alive in Paradiſe in their bodies, *Ergo*, there is a Paradiſe, *cap.* 12.

4 Error.

Anſwer. Firſt, that *Henoch* and *Helias* doe live with God wee deny not, but whether in their bodies or no, the Scripture ſaith not. Secondly, but that they live in an earthly and terreſtriall place, ſuch as he imagineth Paradiſe to bee, it is contrary to Scripture, which ſaith, that *Elias* went up in a whirlewind to heaven, 2 *Kings* 2.11. *Ergo*, hee is not in earth. Thirdly, Paradiſe is now no terreſtriall but a celeſtiall place in heaven: for Saint *Paul* taketh Paradiſe and heaven for all one, 2 *Corinth.* 12.4.

2 King. 2.11. 2 Cor. 12.4.

The Proteſtants.

THat the terreſtriall Paradiſe is not now extant upon the earth, but long agoe, as it is moſt like, deſtroyed by the flood, we thus ſhew it.

Argum. 1. The waters in the flood covered the whole earth, and prevailed over all the mountaines that are under the heaven, fifteene cubits, *Geneſ.* 7.20. wherefore it is moſt like, that Paradiſe was then deſtroyed.

Gen. 7.20.

Bellarm. Firſt, hee ſaith, that all thoſe mountaines were covered with waters, where ſinners and mortall men dwelt, whom the Lord purpoſed to deſtroy, ſo that the mountaines and regions of Paradiſe are excepted.

Contra. Firſt, but the text ſaith all the mountaines were covered under the whole heavens: how then dare he make the holy Ghoſt a liar, and ſay, as it were correcting the text, no, all were not covered. Secondly, thus to uphold his fancies, he runneth to forged miracles: for the waters being fifteene cubits above other mountaines, and yet not overflowing Paradiſe, muſt needs compaſſe it about, as a wall, and ſtand as a collar of a coat round about it: But what authority hath hee thus to coyne miracles beſide Scripture?

Bellarmine anſwereth, that it had beene a greater miracle to ſee *Henoch* and *Elias* hanging in the ayre to bee kept from the waters, for they could not have lived in Paradiſe, being overflowen, as it is certaine they doe.

Contra. Why *Bellarmine*? *Elias* was taken up into heaven, as wee proved out of Scripture, and therefore he needed not to have feared the flood upon the earth. Thirdly, if Paradiſe were not overflowen, God might have ſpared the making of the Arke, for *Noah* with his family and all the cattell might have beene more ſafely kept in Paradiſe.

Bellarmine ſaith, it was no place for ſinners.

Anſw. Why *Noah* was a faithfull man, and no more a ſinner now, than *Henoch* was, when he was taken up: might not *Noah* therefore as well have beene kept there as *Henoch*? eſpecially ſeeing hee was not to continue there, but to remaine only for a time, till the deluge were overpaſt?

Secondly, *Bellarmine* denieth the argument: it followeth not, that Paradiſe ſhould be utterly deſtroyed, though it were overflowen: for the deluge did not change the ſituation of the place, nor the diſpoſition of the aire, &c. *Bellarm. cap.* 14.

Anſw. Firſt, the overflowing of water, which many times caſteth downe hils, and filleth up valleyes,

leyes, which maketh ſtanding pooles where it was dry land, muſt of neceſſity bring great alteration, both for the pleaſant ſituation, and the temperate ayre. Secondly, we ſay not, that by the floud Paradiſe was utterly made deſolate: for it remained a pleaſant and fertile ſoyle even afterward, *Geneſ.* 10. 10. The land of Sodome and Gomorrha, before it was deſtroyed, is ſaid to have beene like the Lords garden, which was Eden: But yet the beauty and excellency of Paradiſe was by the flood decayed.

Geneſ. 10. 10.

Argum. 2. That Paradiſe is now only remaining, which is the receptacle of the bleſſed ſoules of the Saints after this life: *This day* (ſaith Chriſt) *ſhalt thou be with mee in Paradiſe, Luke* 23. 43. the Goſpell ſpeaketh not of any other Paradiſe. But this can bee no terreſtriall place: for the ſoules of the righteous goe to heaven: and Paradiſe, in the Jeſuites judgement, is a receptacle of bodies, not of ſoules: *Ergo,* there is no ſuch terreſtriall Paradiſe.

Luke 23 43.

Saint *Ambroſe* witneſſeth with us: *Tum ſalvus ero, &c.* Then I ſhall be ſafe, when I ſhall be in Paradiſe, where I ſhall live *inter electos Angelos,* among the elect Angels: *ſerm.* 15. *in Pſal.* 119. Againe, *in 2 Corinth.* 12. *Vltra omnia mundi ſydera raptus intelligitur, &c. Paul* is ſaid to bee rapt or taken up beyond all the ſtarres, &c. and into that Paradiſe, of the which the Lord ſpake to the theefe, even where the city Jeruſalem is, the mother of us all, &c. Paradiſe then is no other where now but in heaven.

Of this judgement is *Chryſoſtome,* who thinketh, *that before Chriſts death none aſcended into Paradiſe but the theefe: latro primus cum Chriſto intravit,* the theefe firſt entred with Chriſt, &c. It is not then any terreſtriall place, where they imagine *Henoch* and *Elias* to bee kept in their bodies: which is one of their chiefe reaſons, that the earthly Paradiſe ſhould remaine ſtill. *Damaſcene* ſaith of *Helias,* that he is *οὐρανοφοίτης,* an heaven walker: he thinketh not then, that he is in any terreſtriall place.

2. And *Tertullian* alſo thinketh the Paradiſe now remaining to be a place for ſpirits, not for bodies: he calleth it, *Locum divinæ amœnitatis recipiendis ſanctorum ſpiritibus deſtinatum,* a place of divine pleaſure appointed for the receiving of the ſpirits of the Saints.

[a] Beza in 2 Cor. 12 4. Durand. loc. 39. artic. 4. 3
[b] Pet Martyr. claſſ. 1. c. 12. numer. 30.
[c] Concord. p. 143. Annot. in 2. Geneſ. verſ. 8.

3. Of this opinion are our [a] Proteſtant writers, that the terreſtriall Paradiſe was diſſolved by the flood, or before [b] immediately after mans fall.

4. And ſome of their owne beſt writers doe concurre herein with us, as *Eugubinus, Oleaſter, Vatablus,* in their annotations upon the 2. chap. of Geneſis: [c] *Ianſenius,* who all are of opinion, that the earthly Paradiſe was defaced by the flood.

The Doway Commenters doe give this note, *Whether this Paradiſe bee now extant is uncertaine, &c.*

An Appendix or third part of this Queſtion, concerning the tree of life in Paradiſe.

The Papiſts.

5. Error.

BEllarmine rehearſeth two opinions of this matter: ſome thinke that it was called the tree of life, becauſe by eating thereof *Adam* might bee preſerved from death, and his ſubſtance, which might decay, in time be reſtored: *ſic Auguſtine.* Others are of opinion that it was appointed to bee a meane to bring *Adam* to perfect immortality, ſuch as we ſhall have after the reſurrection: Of this minde is *Bellarmine.*

Geneſ. 3. 22.

Hee groundeth his opinion upon that text, *Geneſ.* 3. 22. *Leſt hee put forth his hand, and eat of the tree of life, and live for ever: Ergo,* the tree of life had power to give eternall life to the eaten thereof.

Ironia is a figure, when one meaneth contrary to the ſignification of the word or ſentence.

Anſ. 1. This ſpeech here uttered by the Lord, is ironically to be underſtood, that is, God in ſo ſaying, meaneth not, that indeed, by eating of this fruit, *Adam* ſhould live eternally: but as in the former part of the verſe the Lord derideth the folly and ſimplicity of man, who thought by eating the forbidden fruit to have beene as God, and was deceived: *Behold,* (ſaith God) *the man is become as one of us, to know good and evill:* that is, he thought in his owne opinion and conceit, &c. So the ſame ſpeech is continued in this part of the verſe: *leſt he live for ever,* that is, hee may in his ſimplicity be ſeduced to thinke hee may have eternall life by eating of the tree of life, as hee was made to beleeve before, that he ſhould by taſting of the forbidden fruit in knowledge be like unto God.

2. Or if we take the words ſimply as they are ſpoken: the meaning is this, that ſeeing *Adam* was by his tranſgreſſion deprived of life, he ſhould alſo loſe the ſigne thereof: it was therefore called the tree of life, not ſo much becauſe it gave life, as that it was a ſigne thereof: And to this purpoſe the ordinary gloſſe, this was a juſt puniſhment after ſin, *interclusus ad ſapientiam aditus, &c.* The way unto true wiſdome was ſhut up, till by Gods mercy he ſhould be revived, that was dead, &c. Other expoſitions are given of this place: as that the meaning ſhould be, leſt man indeed taking of the fruit ſhould live for ever: ſo *Tertullian: Ne vivens in æternum—circumferret in pœnā ſui immortale delictum:* Leſt living for ever, he ſhould beare about as a puniſhment his immortall ſinne, &c. This ſenſe followeth the Interlineary gloſſe, and *Bellarmine*: but *Lyranus* reaſon taketh away this interpretation: *cum homo incurriſſet neceſſitatem moriendi:* ſeeing man had incurred and was fallen into a neceſſity of dying, the tree of life could not now continue his life: ſome give a cleane contrary ſenſe, not

making it a prohibition, but a promiſe rather and permiſſion: that man was ſent forth into the labours of this life, *ut aliquando porrigat manum ad arborem vita*, that hee might ſtretch forth his hand to the tree of life, that is, the croſſe of Chriſt, and ſo live for ever: *ordinar. gloſſ.* but the very forme of the words, and phraſe of ſpeech ſheweth, that it is a prohibition: ſome other therefore doe thinke, that by *for ever*, here is not meant true eternity, but onely ſome prolonging of dayes, which the fruit of this tree might of Gods goodneſſe worke, though man was now fallen: *Lyran. Vatabl. Borrhaim*: but I preferre the two firſt expoſitions, for the reaſons before alleaged.

The Proteſtants.

THat the tree of life was not ordained to preſerve *Adam* from mortality, and to endue him with a new kind of immortality, but that it was principally a ſigne or ſymbole of life received of God: though it might alſo have ſome vertue to preſerve the body in perfect health: thus we ſhew it.

Argum. 1. This tree, which was in the middeſt of Paradiſe, was no otherwiſe the tree of life, than the other was of the knowledge of good and evill: but this was not ſo called, becauſe it actually gave knowledge, but was a ſeale and ſigne unto them of that miſerable knowledge and experience, which by tranſgreſſing of Gods commandement in eating of that fruit, they ſhould fall into. And this is confeſſed by their Maſter, that it was called the tree of good and evill, becauſe man by tranſgreſſing in eating thereof, *experiundo diſceret*, ſhould learne by experience what difference there was betweene good obedience and evill diſobedience, *lib.* 2. *diſt.* 17. To this purpoſe *Lyranus* and the ordinary gloſſe following *Auguſtine*, ſo alſo *Vatablus* ſaith, it was ſo called *ab eventu*, from the event, either becauſe God thereby ſhould have experience of mans obedience, or man rather by experience ſhould find what good he had loſt, and what evill he was fallen into: to this purpoſe our orthodoxall interpreters, *Iunius, Calvin, Borrhaius, Pellican*, with the reſt: *Ergo*, the other tree was a ſymbole or pledge of life. So in the Revelation, 22. 2. mention is made of the tree of life, which is Chriſt Jeſus: Hee is indeed the true tree of life, becauſe hee verily giveth life, this was but a ſigne and ſymbole of life. Revel. 22. 2.

Argum. 2. Spirituall graces are not obtained by corporall and carnall meanes: for as wee cannot uſe carnall weapons againſt ſpirituall evils, 2 *Cor.* 10. 4. ſo can wee not by externall and corporall meanes procure celeſtiall and ſpirituall bleſſings: but immortality was a ſpirituall gift, eating of the fruit was but an externall action: *Ergo*, it could not give immortality. 2 Cor. 10. 4.

By this reaſon *Lyranus* confuteth *Ioſephus* opinion, who thinketh it was called the tree of the knowledge of good and evill, becauſe the fruit thereof had vertue, *acuendi uſum rationis*, of ſharpning the uſe of reaſon, but ſaith he, *ad hoc ſe non extendit virtus corporalis*: a corporall vertue doth not extend it ſelfe to any ſuch thing: ſo neither any corporall fruit of a tree could conferre immortality which is a ſpirituall gift, &c.

Argum. 3. If the tree of life had been able to give immortality, and God foreſeeing the fall of man, would not have him in that eſtate to bee partaker of immortality: God would not have permitted unto man the uſe of that tree as he did, but rather have given him a prohibition to eat thereof: but this the Lord did not, giving them only a charge concerning the tree of knowledge: *Ergo*, it is not like that tree had any ſuch force.

Bellarmine anſwereth: 1. that neither *Adam* nor Satan did know which was the tree of life: for Satan 1. would have tempted him to have eaten alſo thereof, that he might have bin eternally miſerable: but *Adam* 2. might have eaten of it by chance, as the text is, *ne forte, leſt perhaps he put forth his hand, &c. Geneſ.* 3. 22. 2. Though *Adam* had knowne it, hee would not have beene curious to eat thereof before the time appointed, *Bellarm. cap.* 29. Geneſ. 3. 22.

Contra. Firſt, 1. Satan had no reaſon to tempt them to eat of the tree of life, becauſe it was not forbidden: *for they might have eaten freely of every tree in the garden, cap.* 2. 16. the tree of the knowledge of good and evill onely excepted: In eating then of any other tree they ſhould not have tranſgreſſed: but Satans drift was to bring them into tranſgreſſion. 2 And the Hebrew particle פן, *pen*, is not ſo to be tranſlated, *ne forte, leſt perhaps*, but rather as the 70. reade μήποτε, *ne quando, leſt at any time*. Likewiſe, *Iſay* 27. 3. *I will keepe it, leſt any aſſaile it*: but the enemies would aſſaile it, not by chance, but of purpoſe and pretended malice. The words alſo that follow exclude this collection of chance, *ne extenſa manu, leſt he ſtretch out his hand*: But he that ſtretcheth out his hand, doth it not at adventure, but wittingly and of purpoſe. 3. *Adam* could not be ignorant which was the tree of life: 1. both in reſpect of his great knowledge, wherby he knew the nature of all creatures, and ſo of plants and trees. 2. And becauſe they had liberty to eat of all the trees in the garden: unleſſe they will ſay, hee eat hee knew not what: 3. And for that the tree of life was ordained only for *Adams* uſe, as they thinke, to bring him to immortality, as we ſay, to be a ſymbole unto him of Chriſt; howſoever the uſe of this tree ſpecially concerning *Adams* ſtate, was not to bee kept from his knowledge. Iſay 27. 3.

Secondly, if *Adam* had knowne this tree to bee able to give immortality, hee would ſooner have eaten thereof, being not prohibited, than to have touched the forbidden fruit, ſeeing that the eating thereof alſo would have brought him to greater happineſſe than the other tree: that giving immortality; the other but the knowledge of good and evill. Wherefore the tree of life could not give immortality to thoſe that eat thereof, but only was a ſigne of true immortality in Chriſt.

And that the tree of life was principally a ſymbole of Chriſt our true life, and could not actually

conferre immortality, but onely a ſtability of the body, conſerving it in perfect health without ſickneſſe or decay, thus further it is manifeſted.

Lib.4 peri arch.in princip. 1. *Origen* ſaith, *Quis ita idiotes invenitur ut putet—ut corporalibus dentibus manducans quis ex ea arbore vitam percipiat, &c.* Who is ſuch an ideot to thinke that one eating with corporall teeth of that tree ſhould have life, &c. and his reaſon is, becauſe he that ſhould eat of the other tree preſently ſhould not have knowledge. Lib.14.de civit. Dei.c.26. *Auguſtine* thinketh that the tree of life had this uſe, *ne illum ſenecta diſſolveret,* to preſerve man from decay and old age: and this we are not againſt, but that there was ſuch vertue in that tree to keep the body in perfect health without infirmity: Revel.22.2. as S. *Iohn* alluding to that tree of life, ſaith that the leaves of the tree of life ſerved to heale the nations with. But Cited by the ordinary gloſſe in 2 Geneſ. *Auguſtine* further ſaith, *Erat lignum vitæ ſicut petra Chriſtus:* The tree of life ſignified Chriſt, as the rocke did; *erat in cæteris lignis alimentum, in illo ſacramentum:* in the other trees was aliment, in this a ſacrament.

γλυκύτης τῆς θείας μεθέξεως. Lib.2.orthod. fid.c.11. 2. So *Damaſcene* of the Greek Church ſaith, that the tree of life was *the ſweetneſſe of the divine participation:* it was a ſigne then of the divine life, received of God, and which ſhould further be confirmed and ratified in Chriſt.

[a] Claſſ.3.c.1. num.51. [b] Loc.11. num.15. 3. The Writers of the reformed Church doe thus underſtand the tree of life, to bee a ſymbole of Chriſt, not denying unto it an operative vertue alſo upon the body: ſo *Iunius, Borrhaius, Pelican, Oſiander,* upon this place, likewiſe [a] *Peter Martyr,* [b] *Bucanus,* with others.

[c] 1.p.q.102. artic.1. [d] In Geneſ.2. 4. Of the ſame opinion is *Thomas* [c] *Aquine,* that the tree of life had both a power to conſerve life, and did alſo ſignifie ſome ſpirituall thing as the rocke in the deſert: ſo alſo [d] the ordinary and interlineary gloſſe.

THE SECOND CONTROVERSIE, OF THE FALL OF MAN.

THis Controverſie is divided into theſe queſtions: Firſt, of the difference of veniall and mortall ſins. Secondly, whether ſin any way ſtandeth with the will of God. Thirdly, of the ſinne of *Adam,* whether it were pride or infidelity, whether a veniall or mortall ſinne. Fourthly, of originall ſinne: of the nature thereof, what it is, the beginning thereof, from whence it ſpringeth, the effects thereof, the puniſhment thereof, with other parts of this queſtion.

The firſt Queſtion, of the diſtinction and difference of veniall and mortall ſinnes.

The Papiſts.

6. Error. MOrtall ſinnes are thoſe which doe caſt men out of Gods favour, and are worthy of eternall damnation: veniall ſinnes doe ſomewhat diſpleaſe God, yet deſerve not eternall death, but are pardonable of their owne nature, *Bellarm.lib.1.de amiſſ. gratia, cap.2.& cap.9.in princip. Rhemiſt. annotat. Roman.1.11.* They define alſo in particular which are veniall ſinnes. Firſt, all involuntary and ſudden paſſions of the mind, as of anger, concupiſcence, and ſuch like, *Bellarm. cap.3. ad finem:* for all ſinne, they ſay, is voluntary, and therefore theſe paſſions having not conſent of will, are farre from ſin, neither are imputed to any man, neither for them need he ſay unto God, forgive us our ſins, *Rhemiſt. annot. Rom.7 ſect.8,9.*

Secondly, thoſe are veniall ſinnes, which though they be done with conſent of the mind, yet are but ſeene in ſmall and light matters: as if a man ſteale a halfepenny, ſpeake an idle word, laugh immoderately, or ſuch like. But the contrary to theſe are mortall and deadly ſinnes, as perjury, adultery, murder, &c.

Now to prove that theſe veniall ſinnes, as they call them, are in their owne nature pardonable, and deſerve not eternall damnation; theſe arguments they bring out of Scripture.

1 Cor.3.12. *Argum.* 1. Saint *Paul* ſaith, that they which build hay or ſtubble, &c. though their work burne, yet they themſelves ſhall be ſafe, yet through the fire: By hay and ſtubble the Apoſtle underſtandeth venial ſins, which doe bring detriment or loſſe, but not deſtruction: for he ſhall be ſafe, *Bellarm.cap.9.*

Anſw. Not to ſtand at this time to ſift out the right meaning of this place, where the Apoſtle intreateth not in generall of the good or evill workes of Chriſtians, but onely of the preaching of the Goſpell, which when it is ſincerely preached, both for the matter and manner, then doe they build upon the foundation, which is Jeſus Chriſt, gold and ſilver, &c. but when Chriſt is taught for vaine glory, or contentiouſly, or with any other ſiniſter affection, ſuch doe build up hay and ſtubble. Now we anſwer: firſt, to preach Chriſt, but impurely and not ſincerely; which is compared here to a ſtraw-building, is no veniall or light offence, but a ſinne worthy of death: for Chriſt ſhall ſay unto them in the day of judgement, that preached and propheſied in his name, but not ſincerely: *Verily I know you not, depart from me ye workers of iniquity.*

Math.7.22.23.

Againe, veniall ſins, ſaith the Jeſuite, *Facili negotio expiantur*, are eaſily purged and done away, *cap.* 2. but ſo is not this ſin of impure preaching: he ſhall be ſafe, yet as *through the fire*; that is, with ſome hardneſſe and difficulty: and ſo the phraſe is uſed, *Epiſt. Iud.* 23. *Others ſave with feare, as pulling them out of the fire: but have compaſſion of others in putting difference*: Theſe are ſuch as ſin of infirmity: the other are more notorious offenders, which are as it were in the fire, that is, in great danger.

Iud 23.

2 But admit theſe are veniall ſins, ſuch as are forgiven at Gods hands: yet is it not hence proved, that they are veniall of their owne nature, but are pardoned in Chriſt: for the Apoſtle ſpeaketh of ſuch which keepe the foundation, that is, Chriſt Jeſus, though their building be not perfect and ſound.

Argum. 2. *Math.* 5.22. Onely hee that ſaith to his brother, *foole, is worthy of hell fire*: hee that ſaith *raca*, or is but angry, is but *culpable of judgement, or of a Councell, &c. Ergo*, every ſin is not worthy of hell fire, *Bellarm. cap.* 9.

Math.5.22.

Anſwer. Firſt, this place doth ſhew a difference and degree of everlaſting puniſhment, according to the quality and diverſity of ſins: but another kinde of puniſhment beſide, it ſheweth not: ſo then, *judgement, a councell, hell fire*, doe but ſignifie three degrees of the ſame puniſhment: hell fire is due to the reſt, but it is added onely for diſtinction, to ſhew both a difference of the ſin and puniſhment.

Secondly, this is evident by theſe reaſons: firſt, becauſe judgement, *κρίσις, κρίμα*, is taken in Scripture for everlaſting puniſhment or condemnation, *Rom.* 2.3. how ſhalt thou eſcape the judgement of God? Secondly, every ſin is a tranſgreſſion of the law: And *every tranſgreſſion is under the curſe*: But theſe are tranſgreſſions of the law, *Thou ſhalt not kill*: as here our Saviour expoundeth: *Ergo*, they are under the curſe of the law, and ſo ſubject to death. Thirdly, S. *Paul* ſaith, *No rayler can inherit the kingdome of God*, but he that ſaith, *raca*, is a rayler: for the word ſignifieth a light head, or cockbraine, being derived of ריק *rajak*, which ſignifieth to evacuate or empty: wherefore he that ſaith *raca*, ſhall not inherit the Kingdome of heaven.

Rom.2.3.
1 Iohn 3.4.
Galath.3.10.
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Argum. 3. *Luke* 12.59. *Thou ſhalt not depart thence, till thou haſt paid the utmoſt farthing.* Theſe are veniall ſins, which ſhall be purged in Purgatory, and not be puniſhed in hell, *Bellarm. ibid.*

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Anſwer. Firſt, our Saviour in this place ſpeaketh of offences among men, and giveth a rule in this place only how to eſcape the judgement of man, and the troubles of this life. Secondly, if it be ſpiritually applyed, by priſon, hell is underſtood: and ſo is it taken for the place of the wicked and diſobedient. Thirdly, they ſhall not come out, till they have paid the utmoſt farthing, that is, never, becauſe it is impoſſible to pay or anſwer the debt unto God. Fourthly, our Saviour ſpeaketh of uncharitable perſons, ſuch as deferre and refuſe to be reconciled, and to agree with their brethren: but want of charity deſerveth hell.

1 Pet.3.19.
Matth.18.34.
Matth.5.25.

Argum. 4 S. *Iames* ſaith, *When luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death*: *Ergo*, ſin is not mortall, but when it is conſummate and finiſhed: *Rhemiſt. in hunc locum. Bellarm. cap.* 9.

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Anſwer. Out of this place it is gathered, that there are degrees of ſin, and that the more hainous ſin is, it is worthy greater death, and is more hardly forgiven: and therefore ſin conſummate or finiſhed is ſaid to bring forth death rather than ſin but conceived onely, namely in compariſon and reſpect of ſmaller ſins. The greater are neareſt to death. Otherwiſe to ſpeake ſimply, death is the wages of all ſin.

Rom.6.23.
Where although the Apoſtle have not that univerſall terme *all*, yet the propoſition being indefinite, is equivalent: ſee this objection further anſwered, *Retect.p.*225.

2 If by ſin conſummate wee underſtand continuance in ſin without repentance, which is the right conſummation of ſin: then the Apoſtle ſpeaketh not of ſin as it is in it ſelfe, but as it is accounted of before God, who in his mercy forgiveth ſins not conſummate or finiſhed, but broken off by repentance, and in his juſtice judgeth and condemneth ſins conſummate by hardneſſe of heart and impenitency.

3 Otherwiſe luſt and concupiſcence it ſelfe is worthy of death: *The world paſſeth away, and the luſt thereof*: (which *verſ.* 16. is ſaid to be the luſt of the fleſh, and the luſt of the eyes) *but he that fulfilleth the will of God abideth for ever*: he that hath the luſt of the fleſh, which is the luſt of the world, fulfilleth not the will of God: *Ergo*, he abideth not for ever, and conſequently is ſubject to death.

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Annot. in Exod 1.19.
Annot. in Deuter.4.v.21.
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Lib.14.de civit. Dei.c.26.

Revel.22.2. Cited by the ordinary gloſſe in 2 Geneſ.

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Revel.22.15.
Cited by Iunius annot. in Exod. c.1.

of the Mid-wives and *Rahab*. 1 They may be both excuſed from telling any untruth at all, as *Iunius* hath obſerved upon both theſe places: 2 But admitting an officious lye: how can they make it a veniall ſinne, ſeeing all that make lyes are excluded the celeſtiall Jeruſalem: 3 They themſelves ſay, that ſhe was juſtified by faith: and ſo we grant, that all theſe infirmities and greater ſinnes are veniall and pardonable by grace, but not of their owne nature, as *Auguſtine* well ſaith: *Vivos conſervare nati opus fuit miſericordia, pro vita ſua mentitas fuiſſe opus fuit infirmitatis, quam Deus gratia condonat:* To keepe the children alive was a worke of mercy, but to make a lye to ſave their life, was a worke of infirmity, which God pardoned by grace, &c. Wee have need then of grace for the pardoning of veniall ſins.

Num.20.12.
Revel 21.8.

2 It is ſaid God was angry with *Moſes*: doth God uſe to bee angry for nothing, for ſmall or light offences? and the Lord directly chargeth *Moſes* with unbeleefe, *Numb*.20.12. but unbeleefe without Gods mercy condemneth to hell.

The Proteſtants.

WE confeſſe that there is a great difference of ſinnes, both in their nature and in the puniſhment due unto them; that as ſinnes are greater or leſſe in themſelves, ſo they are worthy of greater or leſſe puniſhment. And therefore wee deteſt their error, that thinke all ſins to bee equall and alike: but yet wee cannot admit this Popiſh diſtinction of veniall and mortall ſinnes, as though ſome ſinnes were veniall in their owne nature: for even the leaſt ſinne deſerveth death, if God ſhould deale with us according to the exact rule of his juſtice: yet all ſinnes, not only the leaſt but the greateſt are veniall by grace and faith in Chriſt, unto the faithfull and beleevers, and not otherwiſe: We prove it thus.

Deut.27.26.
Ezech.18.20.
Iam.2.10.
1 Iohn 3.4.

Argum. 1. That all ſinnes in themſelves are worthy of death, the Scripture ſpeaketh plainly: *Curſed is every one that continueth not in all things written in this law: The ſame ſoule that ſinneth ſhall dye: Hee that faileth in one point of the law, is guilty of all:* Every tranſgreſſion of the law therefore deſerveth death: but all ſinne is a tranſgreſſion of the law, *Ergo*.

Bellarmine anſwereth, that all thoſe are underſtood of mortall and great offences, not of the ſmaller ſins which he calleth veniall: for in the firſt place, the words are (*written in this law*) and in that law are only forbidden the greater ſins, as adultery, idolatry, murther, and ſo likewiſe *Ezech*. 18. the more hainous ſins are reckoned up.

Contra. This poore clauſe (*this law*) cannot help the Jeſuite: for S. *Paul* alleaging this place ſaith, *Curſed is hee that continueth not in all things written in the law*, not this law: ſhewing hereby that all tranſgreſſions generally of the whole law, or any part thereof, are ſubject to the curſe of the law: ſo alſo is the Prophet to be underſtood.

To the place in Saint *Iames* hee anſwereth thus: *Hee that offendeth in one point*, that is, not in any one point, but ſuch an one, as whereby charity or love is broken; and then it is no veniall but a mortall ſinne.

Contra. Firſt, the Apoſtle ſaith, *Whoſoever ſhall keepe the whole law, and yet faile in one point*; he ſpeaketh not of any great and apparant tranſgreſſion, for how ſhould the man that doth it, ſeeme to keepe the whole law: but of ſome ſecret and ſmaller offence rather, which notwithſtanding he is taken for a good keeper of the law. Secondly, the Apoſtle himſelfe putteth an example, If thou committeſt not adultery, and yet killeſt, thou art a tranſgreſſor: but he only killeth not that ſlayeth, but he alſo that is angry unadviſedly, or calleth *Racha*, as our Saviour Chriſt expoundeth this commandement: therefore he that faileth in theſe points killeth, and ſo is a tranſgreſſor of the law. Thirdly, all veniall ſins doe faile alſo in charity: for charity is the fulfilling of the law: hee therefore that breaketh not charity doth keepe the law, and tranſgreſſeth it not: But he that committeth any veniall ſin, tranſgreſſeth the law, otherwiſe it were no ſin, and therefore faileth alſo in charity. S. *Iames* therefore by this one point underſtandeth veniall ſinnes, as well as other.

Matth.5.22.
Rom.13.10.

Iohn.13.8.

Argum. 2. Beſide our Saviour Chriſt ſaith to *Peter*, *If I waſh thee not, thou haſt no part in me*: If all ſins exclude us from having part in Chriſt, and conſequently from the kingdome of God; then conſequently all ſins are mortall, and in their owne nature worthy of death.

Bellarmine anſwereth that veniall ſins doe not ſimply exclude from the kingdome of God, but only for a time till they be purged and waſhed, *reſp. ad object*. 3.

Heb.2.14.

Contra. Firſt, if then veniall ſins be never waſhed, they ſhall ſimply exclude from the kingdome of heaven. Secondly, the force of the argument remaineth unanſwered: for if all ſins muſt bee waſhed away in Chriſt, or elſe we have no part in him, and Chriſt died only to take away thoſe ſins which deſerved death, as the Apoſtle ſaith: *That he might deſtroy through death, him that had power over death*: *verſ*. 15. And *that he might deliver them, which for feare of death were all their life time ſubject to bondage*. They then that were ſubject to death by reaſon of their ſins, were delivered by Chriſts death: *Ergo*, all ſins for the which Chriſt died, were worthy of death.

Iohn 1.29.

Argum. 3. If all ſins are not mortall, then Chriſt died not for all ſins: for he by his death did ſatiſfie only for ſins that deſerved death: but Chriſt died for all ſine.

Againe, originall ſinne, which is leſſe than any actuall ſinne, ſuch as their veniall ſins are, is worthy of death, and thereby death reigneth even over children which ſinne not actually as *Adam* did, *Ergo*, veniall ſins which proceed from originall ſin, doe much more deſerve death. S. *Paul* alſo further thus ſaith: *If I doe that I would not, then is it not I any longer that doe it, but ſin that reigneth in me:* He calleth it ſin, though he conſent not to it, which is againſt the Rhemiſts, that will have no motion or paſſion in the mind, ſin, unleſſe it be voluntary: and ſay further, that we need not aske forgiveneſſe for ſuch ſins.

Rom. 5. 14.
Rom. 7. 20.

Let *Auguſtine* here ſpeake: *Peccata ignorantiæ vel negligentiæ melius accuſantur ut pereant, quam excuſantur ut maneant, meliuſq; purgantur invocato Deo, quam firmantur irritato Deo:* The ſins of ignorance and negligence are better accuſed, than excuſed; better by praying to God to purge them, than by provoking God to confirme them: *Ergo*, forgiveneſſe muſt be asked at Gods hand for involuntary ſins, ſins of ignorance.

In Pſal. 105.

Alſo he ſaith, *Propter omnia peccata baptiſmus inventus eſt, propter leviora oratio dominica:* For all ſins Baptiſme is a remedy, and the Lords prayer for the leſſe, *de ſymbol. lib. 1. 6. Ergo*, theſe leſſer ſins are in their own nature guilty of death, and not of themſelves pardonable; for otherwiſe we need not ſay the Lords prayer for them, nor aske God forgiveneſſe, as the Rhemiſts themſelves confeſſe, *annot. Rom. 7. ſect. 8. 9.*

Wee have alſo the conſent of antiquity; *Gelaſius tom. anathemat. Eſt peccatum ad mortem in eodem peccato manentibus; eſt peccatum non ad mortem ab eodem peccato recedentibus:* There is a ſinne unto death, to them that continue in it: there is a ſinne not unto death, to them that depart from it.

Nicen. 2. can. 5. Peccatum ad mortem eſt, quoties aliqui peccantes ſe non emendant: A ſin unto death is, when they that ſin doe not amend themſelves. Repentance wee ſee, maketh all ſins veniall: want of repentance maketh all ſins mortall. None therefore are veniall of their owne nature, but by repentance.

Decret. diſtinct. 25. c. 3. gloſſ. ex Auguſtin. Nullum peccatum eſt veniale, quod non fiat criminale dum placeat: No ſin is ſo veniall, which is not made criminall, if it doe pleaſe: that is, if the ſinner continue in it, *Cauſ. 33. diſtinct. 1. c. 47. Venialis culpa, quam ſequitur confeſſio delictorum:* That fault is veniall, which the confeſſion of ſins followeth. This ſentence is rehearſed and approved by the Maſter of Sentences, *lib. 4. diſtinct. 17. a.*

The Maſter hath many ſentences to the like effect: *Lib. 2. diſtinct. 24. I. Totus homo damnabitur, &c.* Whole man ſhall be condemned, unleſſe thoſe ſins which without any will or purpoſe of working, but with a delight only of the mind, are committed in thought, are remitted by the favour of the Mediator: But theſe, by their owne definition, are only veniall ſins, which have not the conſent of the will, *Lib. 3. diſt. 38. a. A lye made to ſave another, is a veniall ſin to the weake, but to the perfect it is damnable.* If the ſame ſin be veniall to one and damnable to another, then is it not in it owne nature veniall, *Lib. 4. diſt. 20. b. Quædam peccata mortalia in pœnitentia fiunt venialia:* Some mortall ſins are by repentance made veniall. Therefore they are not veniall or worthy of forgiveneſſe in themſelves, but by repentance and mercy in Chriſt.

We have here plentifull teſtimony of the Greeke Church. *Baſile* ſaith, that no ſin is to be contemned as ſmall, ſeeing Saint *Paul* ſaith of all ſin, that it is the *ſting of death: Chryſoſtome*, as he is alleaged by *Ieremy* the Patriarke: *Ea quæ nobis parva delicta videntur, apud illius juſtum tribunal, magnam merentur pœnam:* Thoſe which ſeeme ſmall offences to us, before the juſt tribunall of God, deſerve great puniſhment: *Ieremy* himſelfe ſaith: *Cum lex Evangelica nullum in hac parte peccatorum faciat diſcrimen, &c.* Seeing the Evangelicall law maketh here no difference of ſins, it doth promiſe forgiveneſſe of all to them that worthily repent.

Qu. contract. qu. 4.
Cenſur. orient. c. 6.
Ibid. c. 4.

2 *Tertullian* ſpeaking of ſuch ſins as are *quotidianæ incurſionis*, which we incurre every day, unto the which we are all ſubject, as in our ſight, hearing, and ſuch like, ſaith, *Horum erit venia per exoratorem patris Chriſtum:* We have pardon of theſe through Chriſt, the intreater of his father: they are not then veniall in their owne nature, but by faith in Chriſt.

Lib. de pudicitia.

It cannot be denied, but that the new Africane and Æthiopick Church doe hold ſome ſins to bee mortall, but herein they differ much from the Romane Church: the Æthiopians doe account ſix ſins to be mortall, according to that text, *Without ſhall be dogs, enchanters, whoremongers, murderers, idolaters, and whoſoever loveth or maketh lyes:* by dogs the envious and malicious are to be underſtood; but the Romaniſts doe make ſeven mortall ſinnes, namely incontinencie, wrath, avarice, idleneſſe, envy, pride, gluttony: *Ieremy* the Patriarke leaveth out envy, and in ſtead thereof putteth in vaineglory: how then is it poſſible for them to diſtinguiſh veniall ſins and mortall, ſeeing they are not agreed, which are the mortall, nor how many there are of them.

Revel. 22. 15.
Lyran. in c. 15. Ierem.
Cenſur. oriental. c. 2.

3 That no ſins are veniall in their owne nature, but are tranſgreſſions of and againſt the law, it is the conſtant opinion of other Proteſtant Writers: as of *Luther, Melancthon, Kemnitius*, the Century writers, *Calvin* with others, as *Bellarmine* produceth them.

Lib. 1. de amiſſion. grat. c. 4.

4 Whereas *Bellarmine* ſaith, that veniall ſins are not *contra legem*, againſt the law, but *præter legem*, beſide the law: *Azorius* the Jeſuite alleaging alſo of that opinion, *Durandus, Cajetanus, Vega*: maintaineth the contrary, that veniall ſins are *contra legem*, againſt the law: whereupon it will follow, that they are not veniall in their owne nature: for every tranſgreſſion of the law deſerveth death.

Lib. 1. de amiſſion. grat. c. 11. ſect. deniq;
Azor. Inſtitut. Moral. part. 1. lib. 4. c. 8.
Gal. 3. 10.

The concluſion of all is this. 1 That there are differences and degrees of ſinnes, which accordingly deſerve greater or leſſe puniſhment.

2 That ſome ſinnes may be ſaid to be veniall, pardonable, ſome mortall, either comparatively, becauſe they are more eaſily forgiven ſome than others, or in reſpect of the event, becauſe to the faithfull all ſinnes are veniall in Chriſt.

Rom.5.12. 3 That no ſinnes are veniall in their owne nature, as being all the fruits of originall ſinne, which brought in death.

4 God never condemneth onely for the veniall and ſmaller ſinnes: becauſe in the wicked and impenitent, they are alwayes accompanied with greater ſins: and to the faithfull they with the greater ſinnes are pardoned.

The ſecond Queſtion, whether ſinne any way may ſtand with the will of God.

The Papiſts.

7 Error. NO ſin ſtandeth with the will or intention of God, but is directly againſt it, *Rhemiſt.annot.Rom.3. ſect.* 4. And therefore Chriſts death was Gods act no otherwiſe than by permiſſion, *Act.3.ſect.2.* Neither is God the author of ſin, otherwiſe than by permiſſion and with-holding of his grace: *annot. Iam.*1.13. *Sic etiam Bellarm.de ſtatu peccat.lib.2,cap.*3.

But our faith is this, grounded upon Scripture, that whatſoever is done in the world, is not done by Gods permiſſion only, but ſtandeth alſo with his knowledge: *Hell and deſtruction are before him, how much more the hearts of men? Prov.* 15. 11. With his will and pleaſure: *Whatſoever pleaſed the Lord, that did hee in heaven and in earth, Pſal.*35.6. With his eternall ordinance and decree: So the Apoſtle ſaith, that Chriſt was delivered up according to the determinate counſell of God, *Act.*2.23. And not only ſo, but all things in the world are done by the power of God: *Shall there be evill in a City, and the Lord hath not done it? Amos* 3.6. yea, at the bidding and commandment of God: the Lord hath bidden him to curſe *David*, 2 *Sam*. 16. 10. Therefore evill actions are not done onely by the permiſſion of God. And yet for all this God ſhall not be the author of ſin.

For firſt, God is not the author of any evill action, as it is evill, either by willing, decreeing, bidding it, or moving thereunto, but only as he giveth power, as our Creator to his creatures, to move or work this or that: Therefore a ſinfull worke: *Quatenus Dei eſt authoris, opus eſt, crimen non eſt, quantum autem hominis eſt, crimen eſt ſcelus eſt:* As it commeth of God the author, it is a work only, and no ſin: as it is of man, it is ſin & wickednes. Againe, God is no otherwiſe to be reſpected in a ſinfull work and action, but as a juſt Judge, which puniſheth ſin by ſin: for it is a juſt thing before God to recompence one ſin by another: and ſo it is to be conſidered, not ſo much, *tanquam peccatum, quam pœna peccati*, as it is a ſin, as a puniſhment of ſin. Thirdly in the ſame action, God propoundeth one end as the exerciſing of his children, and manifeſtation of his mercy, as in the tentation of *Iob*: the inſtrument whereby he worketh, reſpecteth ſome evill end, as Satan laboured the ſubverſion of *Iob*, and the evill affection and purpoſe of the inſtrument maketh the action evill; but God is free, and unſpotted God therefore is not any wayes the author of ſin. Let us now ſee what arguments our adverſaries bring: firſt, againſt our opinion, and then for the confirmation of their owne.

Zuinglius ſerm.de provid. cap.5.

Beza Aphoriſ.31.

Calvin adverſ. Libertin.cap. 14.

Argum. 1. *Bellarmine* ſetteth downe foure great abſurdities, that (he ſaith) muſt needs follow of our opinion. Firſt, if God be the author of every action good or bad, and if wicked men are his inſtruments to accompliſh his will: God muſt of neceſſity be the author of ſin, ſeeing hee willeth and commandeth it, *cap.*4. Secondly, God is not in thus doing the author only of ſin, but he himſelfe alſo ſhould properly and truly commit ſin, being conſenting, and ſetting his helping hand to ſinfull actions, *cap.*5. To the like purpoſe the Doway men object, *p.*172. Thirdly, God by this meanes ſhould not onely be guilty of ſin, but the onely perſon in the world that properly ſinneth: for if that neither *Adam*, nor any of his poſterity could chuſe but ſin, ſeeing it was ſo ordained of God: and no man is ſaid to ſin, in that which he cannot ſhun and avoyd: therefore no man properly is guilty of ſin; and ſo it would light wholly upon God, *cap.*6. Laſtly, ſeeing then that man ſinneth not, becauſe what hee doth, is by the power, will, and commandement of God: and yet God himſelfe is no wayes the author of ſin, as the Proteſtants affirme: then it would follow, that ſin is nothing at all, as the Libertines hold, but only an imagined and deviſed thing, being no where to be found: And if ſin be nothing, then hell is nothing, and Chriſts death in vaine, *Bellarm.cap.*7.

Anſwer. Firſt, theſe objections are eaſily removed by that which we anſwered before: that God is no otherwiſe the author of evill actions, or the willer and commander of them, than as the power of working is of God: but the evill quality and condition of the action is to bee imputed onely to the inſtrument: ſo that men committing evill, as they receive a generall and abſolute power of God, to move, to live, &c. are only *paſſiva inſtrumenta*, paſſive inſtruments: as they are workers of evill, they are onely *activa inſtrumenta*, active and working inſtruments. Wee will make this plaine by ſome example: as when the Sunne beames beat upon ſome carrion, by the heat thereof there is raiſed a ſtinch, yet the Sunne beames ſtinke not, but the evill ſavour ariſeth only of the corrupt matter:

And as when we ſee a lame man walking, and halting as he goeth; the ſoule and life that is in man giveth motion to the lame part, yet the lameneſſe thereof commeth of the infirmity of the member it ſelfe: Even ſo the Lord may be the cauſe of evill actions, and yet not guilty of the evill.

Bellarmine objecteth that theſe examples are unlike: for the Sunne, and the ſoule of man are only generall cauſes, not particular of theſe actions: but God (as you ſay) is not onely an univerſall, but a ſpeciall cauſe of every action, *Bellarm. cap.* 5.

Anſwer. The ſoule in the body is both an univerſall and particular cauſe of the power of moving in every part: for as the ſaying in Philoſophy is, *anima eſt tota in toto, & tota in qualibet parte*: The ſoule is both univerſally whole in the whole body, and ſpecially whole in every part. But of the lameneſſe and defect in moving it is no cauſe at all, unleſſe it bee the generall and furtheſt removed cauſe: ſo we doe ſay alſo of the working of God in evill actions.

2 In one and the ſame action God doth reſpect a good and profitable end, whereas the inſtrument may have a miſchievous purpoſe and intent, which maketh the action evill: and ſo the ſinne is proper only to the inſtrument.

Anſwer. This is againſt S. *Pauls* rule, who ſaith, we muſt not doe evill, that good may come thereof: therefore the good intent which God propoundeth to himſelfe, cannot juſtifie the evill action wherein he is a party, *Bellarm. cap.* 4.

Contra. God is not a party in the evilneſſe of the action at all, as we have ſhewed: wherefore it is falſe that he doth evill to a good end. Nay, both the action it ſelfe is good as it commeth of God, and the end alſo good: which the Lord reſpecteth.

3 The judgements of God are alwayes juſt: and therefore ſinnes, as they are puniſhments of former ſinnes, are juſt: and ſo may be of God. *Anſw.* Yea, but *Adams* ſinne was not a puniſhment of a former, for he was created without ſin, therefore his ſin muſt be imputed to God, *Bellar. c.* 4.

How *Adams* ſin ſtood with the will of God.

Contra. Yea, but *Adam* had free will by creation to chuſe good or evill, and therefore ſeeing it was his voluntary choyce to ſinne, he onely is to be blamed for it.

Object. *Adams* fall is fore-ſeene of God, and he could not otherwiſe chuſe: how then can hee be guilty of that ſinne which was not in his power to avoid?

Anſwer. Indeed *Adam* in reſpect of Gods appointment and fore-knowledge, did ſinne *neceſſario*, neceſſarily, but not *coacte*, he was not conſtrained: but in reſpect of his owne free will, he did neither, *neceſſario vel coacte, ſed voluntarie peccare*: he did neither ſinne of neceſſity or by conſtraint, but voluntarily.

S. *Auguſtine* doth anſwer this objection to the full: It will bee ſaid that *Pharaoh* could doe no other, becauſe it was ſo fore-ſeene of him: It is anſwered, ſaith he, *Dei praeſcientiam non cogere hominem ut talis ſit, qualem praeſcivit Deus, ſed praeſcire talem futurum, qualis futurus erat, quamvis ſic eum non fecerit Deus: qui ſi hoc praeſcierat eſſe, quod non eſt, praeſcientia jam non eſt*; The preſcience of God doth not make a man to be that which he is fore-ſeene to be, but doth onely fore-know him to be ſuch as he ſhould have beene, though God had not made him ſuch: for if God ſhould have foreſeene that which is not, it were no fore-knowledge at all, *De praedeſtinat. & gratia. lib.* 1. 15.

Thus we ſee how ſinfull actions may ſtand with the will, decree, & power of God: and yet God ſhal neither be the author of ſinne, nor him ſelfe thereby be made either properly or only to ſinne, nor yet ſin to become nothing. Now let us examine the reaſons which our adverſaries bring of their part.

Pſal. 5. 4.
Ezech. 18. 32.

Argum. 2. The Scripture ſaith, that God loveth not, or willeth not iniquity: He will not the death of a ſinner; And many ſuch places there are to the like purpoſe: *Ergo*, God giveth no conſent unto ſinne, much leſſe commendeth it, *Bellarm. cap.* 8.

Anſwer. 1. Firſt, theſe places alſo make as ſtrong againſt Popiſh permiſſion: for if God hate iniquity, he will not permit it: for he that permitteth any thing which he hateth, either ſheweth his impotency, in that he is not able to hinder it, but is conſtrained to permit it: or elſe declareth his mutability in loving that which before he hated.

2 We alſo grant, that God neither willeth nor worketh iniquity: hee willeth the worke, but the iniquity of the worke is of man: And he willeth not the death of a ſinner; that is, he procureth not, nor worketh the death of any, which is wrought by ſinne, with the which the Lord hath no fellowſhip: As *Auguſtine* ſaith: *Cupiditates peccantium Dei praedeſtinatio non excitavit, ſuaſit, aut impulit, ſed praedeſtinavit judicium ſuum, quo unicuiq; prout geſſit, retributurus eſt*: Gods predeſtination doth not ſtirre up, perſwade, or enforce the deſires of ſinners: but God hath onely predeſtinate his juſt judgements, whereby he will render to every man as he hath done, and as the ſinnes which he hath committed doe deſerve.

Articul. falſ. impoſit. 10.

1 Timoth. 2. 4.

3 Laſtly, theſe places in Scripture, *God will not the death of a ſinner*, and *he will all men to bee ſaved*, and ſuch like are to bee underſtood of the revealed will of God: who notwithſtanding in his ſecret will hath caſt his lots over every man, either to life or death: yet the externall meanes of ſalvation are offered to all.

Object. 1. You confeſſe then that there is a revealed will of God in the Scripture, from whence then doe ye know his ſecret will? ſurely ſaith the Jeſuite, *Satis oſtendunt ſe eam non ex Scripturis, ſed ex proprio capite deduxiſſe*: By this you declare, that this ſecret will you learne not out of Scripture, but gather it out of your owne head, *Bellarm. cap.* 8.

Iſay 45.7.
Pſal.5.4.
Deut.29.29.

Anſwer. 1. We grant the Jeſuites conſequent, you learne it not out of Scripture: *Ergo*, it is an invention of your owne head: for hereby he condemneth all inventions and traditions, beſide Scripture, which elſe-where hee moſt ſtifly maintaineth. 2. Wee deny the antecedent: for this diſtinction of the ſecret and revealed will of God, we learne even out of Scripture: for where wee reade, *Ego Deus creans malum*, I am the God that create evill: And againe, *Non Deus volens iniquitatem tu es*: Thou art not a God which loveſt iniquity: how ſhall theſe places be reconciled, to ſpeake one truth, unleſſe wee make a difference betweene the ſecret and revealed will of God? but becauſe this place cited out of *Iſay* may bee underſtood of that which is called *malum pœna*, the evill of puniſhment, which God in his juſtice is the author of: there is yet a more cleare place, for the proofe of this diſtinction of Gods ſecret and revealed will: as *Deuter*. 29.29. *The ſecret things belong unto the Lord our God, but the things revealed belong to us and our children for ever, that we may doe all the words of this law.*

Object. 2. If God have a ſecret will whereby hee willeth one thing, and a revealed will whereby he nilleth the ſame: then hath God two contrary wils, which cannot be both true, and thus you make God a lyer, *Bellar.ibid.*

Luk.24.
Articul.fal. Impoſit.art.2.

Anſwer. Firſt, we doe not ſay that God hath two wils, but one and the ſelfe-ſame will that hath divers reſpects: and if in reſpect of us God ſeeme to will one thing which in reſpect of his ſecret counſell he nilleth, he is no more contrary to himſelfe, than our Saviour Chriſt was, who made ſhew to his two Diſciples as though he would goe further, and yet had a purpoſe to ſtay with them. But concerning this diſtinction, S. *Auguſtine* putteth us out of doubt: *Remota hac diſcretione, quam divina ſcientia intra ſecretum juſtitia ſua continet, ſynceriſſimè credendum eſt Deum omnes ſalvari velle*: Setting apart that difference of men, which the divine knowledge hath locked up in the cloſet of juſtice, it is ſincerely to be beleeved, that God would have all men ſaved. There is then another difference of men in the ſecret counſell of God, than is outwardly and apparantly knowne. This diſtinction of Gods ſecret and revealed will, the Maſter of Sentences very well approveth out of *Auguſtine lib.1.diſt.47.b. Multa non fieri prater voluntatem Dei, qua fiunt contra voluntatem*: That many things are done contrary to the will of God, which are not done beſide his will: that is, many things may be committed againſt Gods precepts, which are his will, and yet not againſt his omnipotent and everlaſting will: *Contra eam quippe nihil fit*, for nothing is done againſt that will: the one is called *voluntas ſigni*, the ſigned will of God, which is teſtified by outward ſignes, as precepts and prohibitions in Scripture: the other is *voluntas beneplaciti*, the will of Gods Counſell or purpoſe. And ſo *Auguſtine* concludeth, *Quantum ad ipſos attinet, quod Deus noluit, fecerunt, quantum ad omnipotentiam Dei, nullo modo facere voluerunt*: In reſpect of themſelves, ſinners doe that which God would not; but in regard of Gods omnipotent will, they could not.

Jam.1.13.
1 Cor.10.13.

Argum. 3. S. *Iames* ſaith, *Let no man ſay when he is tempted, I am tempted of the Lord*: and Saint *Paul*; *God will not ſuffer you to be tempted above that you are able*: *Ergo*, much more doth not God tempt any man, or compell him to ſinne, ſeeing hee doth not ſuffer his children to bee tempted, &c. *Bellarm.c.8.loc.4.*

Gen.22.1.
Act.17.28.
Rom.1.26.
Homil.3. in Geneſ.

Anſwer. Firſt, this profeſſed diſputer forgetteth the point in queſtion, and fighteth with his owne ſhadow, forcing a concluſion, which no man denieth, and ſo travelleth with wind: For we confeſſe that God neither tempteth, provoketh, or compelleth any man to ſinne. Secondly, there is a temptation, which is of God, which is nothing but the triall of a mans faith: as the Lord is ſaid to have tempted *Abraham*, that is, to have made triall and proofe of his faith: any other way God tempteth not. Thirdly, theſe three wayes we acknowledge Gods power in the ſinfull actions of men. 1. In forſaking them, and giving men over to themſelves to follow their owne luſts: as he tooke his good ſpirit from *Saul*; by the abſence of which ſpirit hee fell into moſt grievous ſinnes. 2. God as a Creator giveth life and power to every thing to move, to live, to worke, *In him we live, we move and have our being*. 3. He as a juſt Judge doth puniſh ſinners by their owne ſinne, *For this cauſe God gave them over to vile affections*: So that ſinne, as it is a conſequent of deſertion, a worke of the creature, a judgement and puniſhment, is not without the will of God: yet the Lord is no way acceſſary to the evilneſſe of ſin, nor the author thereof. In this ſenſe we miſlike not that diſtinction of *Origen*: *Multa ſine voluntate Dei geruntur, nihil ſine providentia; providentia eſt, qua diſpenſat, & providet; voluntas, qua vult, aut non vult aliquid*: Many things are done without the will of God, nothing without his providence; that is his providence, wherewith hee doth diſpenſe, diſpoſe, and provide or fore-ſee; that is his will, whereby he willeth or nilleth any thing, &c. wherefore though ſinne be not agreeable to the will of God, yet it ſtandeth with his providence.

The Proteſtants.

WE affirme, that ſinne neither ſtandeth abſolutely with the will of God, for he made not ſin, nor yet created man to ſin, neither properly or directly doth God ſuffer or permit ſin, as it is ſin, to be done in the world: but he ſuffereth the creatures, without coaction or conſtraint to uſe their naturall faculties, which are of themſelves prone to ſin: ſo that in ſinfull actions God worketh otherwiſe than by permiſſion only, or with-holding of his grace: for he is to be conſidered both as a Creator that giveth power to every thing, to move, to live, to doe this or that, and as a juſt Judge puniſhing and judging men in and by their owne ſinnes.

Argum. 1. S. *Peter* ſaith, that Chriſt was delivered up according to the determinate counſell of God. Gods determinate counſell is more than his ſufferance or permiſſion.

Acts 2.23.

Anſw. The meaning of the Apoſtle is this: that God had decreed and determined, that Chriſt ſhould dye to redeeme the world: but that *Iudas* ſhould betray him, or *Pilate* condemne him, or the ſouldiers crucifie him, God decreed not it ſhould be done, but to ſuffer it to be done, *Bellarm. cap.* 11. *ſic etiam Rhemiſt.*

Contra. 1. God did not onely permit the Jewes to worke their malice upon Chriſt, but moſt juſtly and moſt holily he uſed their malice to bring his purpoſe to paſſe. 2. For if God ſuffered and permitted that to be done which he might have hindred, he thereby ſhould bee made acceſſary with the Jewes of his ſonnes death. And 3. againe, where the Apoſtle ſaith, *definito conſilio*, hee was delivered up by the determinate counſell of God: it ſheweth an active, not a permiſſive power of God, and a reſolute decree of God for the delivering up of his ſonne, not a foreknowledge onely. 4. Neither is it the Lords manner to decree to ſuffer, but to doe: for, *Whatſoever the Lord will, is done in heaven and in earth.* 5. But if hee ſhould ſuffer that to bee done which hee willeth not, then not whatſoever the Lord willeth is done; but he ſhould be conſtrained to yeeld to the will of others.

Pſal. 35.6.

Argum. 2. The Prophet *David* ſaith, that God bid *Shemei* curſe. And the Lord ſaith to the evill ſpirit, that offered himſelfe to goe and deceive *Ahab*: *Vade & fac, & prævalebis*: Goe and doe ſo, and thou ſhalt prevaile: But bidding and commanding is more than ſuffering: *Ergo.*

2 Sam. 16.11.

Anſw. Firſt, God may bee ſaid to bid or command to doe evill, in ſuffering the inſtruments which he uſeth to doe evill. Secondly, becauſe hee not onely ſuffereth the wicked ſo to doe, but leaveth and forſaketh them, and withholdeth his grace. Thirdly, and beſide theſe two wayes, *Præſidet etiam Deus ipſis voluntatibus malis, eaſque regit & gubernat, ac flectit in eis inviſibiliter operando, ut licet vitio proprio malæ ſint, tamen à divina providentia ad unum potius malum, quàm ad aliud, non poſitivè, ſed permiſſivè ordinentur*: God ſitteth even in the wicked purpoſes of men, governing and ruling them, and ſo by his inviſible power working in them, doth turne them, that although they bee evill of themſelves, yet they are by the divine providence of God ordained to doe one evill rather than another, not poſitively, that is, abſolutely, appointing them thereto, but by way of permiſſion: As God is ſaid to have commanded *Shemei* to curſe, becauſe hee inclined his will, being evill, to curſe *David*: And he inclined him not by compelling, but by opening him a way to this ſinne, and ſtopping the way to other ſinnes, *ſic Bellarm. de amiſſ. grat. lib.* 2. *cap.* 13.

Contra. Concerning the two firſt wayes of permitting and with-holding of grace, they have not any place here; for to bid and command is more than either of theſe. Concerning the third, firſt, the Jeſuite is contrary to himſelfe, he ſaith that God doth governe, turne, and rule, and incline the minds of wicked men, and yet concludeth that all this is done by permiſſion: *inclinavit, id eſt, permiſit*, hee inclined, that is, ſuffered: which are cleane contrary: for to incline is an action, to permit is a thing paſſive. Secondly, what differeth now this third way from the firſt? for here hee runneth to permiſſion. Thirdly, in ſaying that God inclineth to evill by opening a way to evill, and ſtopping the paſſage to other ſins, hee runneth into that inconvenience, which hee moſt of all ſhunneth, to make God the author of ſin: for how can it be avoyded, ſeeing God openeth a way to ſin, pointeth to it, and ſheweth the meane, and might as well hinder the way to this ſinne, as he doth to others? Therefore how much better and more ſafe is our aſſertion, that God in bidding *Shemei* to curſe, was himſelfe an agent in this action, ſo farre as it tended to good: namely, uſing this wicked inſtrument in reſpect of himſelfe after a moſt holy and juſt manner, for the triall of *David*, and the manifeſtation of his juſt judgement upon this wicked man. And thus ſpeaketh *Auguſtine*: *Deus voluntatem ejus proprio ſuo vitio malam in hoc peccatum judicio ſuo juſto & occulto inclinavit*: God by his juſt and ſecret judgement did incline his will, being corrupt of it ſelfe, unto this miſchiefe. Loe, he ſaith, *inclinavit*, he did incline his will, which is more than *permiſit*, he did ſuffer him.

De grat. & lib. arbit. cap. 20.

Argum. 3. God is ſaid in Scripture to harden mens hearts and to blind their eyes: as *Exod.* 7.3. *I will harden Pharaohs heart*, *Ioſua* 11.20. *It came of the Lord to harden their hearts, that they ſhould come againſt Iſrael.* 1 *Sam.* 2.25. *They obeyed not the voyce of their father, becauſe the Lord would kill them. Iſay* 63.17. *Why haſt thou made us to erre from thy wayes? Ioh.* 12.39. *They could not beleeve, becauſe Eſaias ſaith, hee hath blinded their eyes and hardned their heart: Rom.* 1.28. *God gave them up to a reprobate mind.*

Bellarmine anſwereth: Firſt, God is not the author of induration or excæcation *poſitively*, but onely negatively: that is, *permittendo, deſerendo*, by ſuffering them to bee hardned, and by forſaking them. Secondly, in Scripture thoſe things are ſaid to harden, or to blind, which are but the occaſions only, as gifts are ſaid to *blind the eyes of the wiſe*: ſo God is ſaid to harden, *occaſionaliter*, by miniſtring the occaſion, by abuſing whereof men are hardned: as *Pſal.* 105. *God turned the hearts of the Ægyptians, ſo that they did hate his people*: God did not pervert the hearts of the Ægyptians, but by ſhewing mercy to his people, they tooke occaſion thereby to hate them. *Bellarm. c.* 13. & 14. *obſervat.* 5.

Pſal. 105.25.

The Doway College men doe frame the like anſwer: as that God hardned *Pharaohs* heart onely by permiſſion, as he is ſaid to have caſt *Pharaoh* and his chariots into the Sea, *Exod.* 15.4. And further, as a father by not puniſhing is ſaid to ſpoile, ſo God to indurate: and *Pharaoh* abuſing Gods

Annot. in 7. Exod. p. 175.

benefits

Pag.172.173. in the margen.
Pag.758.

benefits hardned his heart: and Gods patience is made by evill hearts unprofitable: and hee did indurate *Pharaohs* heart in not mollifying it: ſo God permitted the devill only to deceive *Ahab*.

Contra. First, *Thomas Aquinas*, whom *Bellarmine* alleageth, granteth that God doth *inclinare malas voluntates, non ſolum permittendo, ſed poſitive*, incline the evill wils of men, not onely by permiſſion, but poſitively: *in Comment. c. 9. ad Roman.* that is, not by ſuffering onely, but by doing and working.

Revel.2,14.

Secondly, neither can it ſafely be affirmed that God miniſtreth occaſion to men to bee hardned or to ſinne: ſeeing 1 that *Balaam* is reproved for teaching *Balaak* to put *a ſtumbling blocke before the children of Iſrael*, *Revel.* 2. 14. Shall we thinke then that God putteth ſtumbling blocks before men to fall at? 2 And this were to make God the worker of tentation, as Satan is, who tempteth *occaſionaliter*, by ſetting the occaſion or motive before mens eyes; as hee ſhewed Chriſt the whole world. 3 But if they ſay that the occaſion which God miniſtreth, is good, but men abuſe it, and are thereby hardened: as when through Gods patience men are made worſe. Here God doth miniſter no occaſion at all, but they take occaſion to bee hardned, where there is none offered: and thus God cannot any way be ſaid to harden mens hearts.

Thirdly, *Auguſtine* hath foure opinions of this matter. 1. God is ſaid to harden *Pharaohs* heart, becauſe he miniſtred the cauſe whereby *Pharaoh* his heart was hardned, *ut cauſa (quibus animus propellitur) exiſtunt, vel non exiſtunt, non eſt in hominis poteſtate, ſed veniunt ex occulta providentia, &c.* That the cauſes (wherewith the minde is forced) ſhould be or not be, it is not in mans power, but in Gods ſecret providence, &c. *qu.* 18. *in Exod.* But this (as I ſhewed) is not ſufficient. 2. *Indurare Deus dicitur, quem mollire noluerit:* God is ſaid to harden, whom he will not mollifie, *de prædeſtinat. & grat. c.* 4. Thus God ſhould bee ſaid to harden the hearts of all wicked men. 3. That God is ſaid to harden *Pharaohs* heart, *Non ad operationem Dei, ſed præſcientiam pertinere monſtratur:* It muſt bee underſtood of Gods preſcience only and foreknowledge, not of his working, *de prædeſtinat. & grat. c.*6. this were to confound Gods knowledge and workes. 4. Wherefore in the fourth place he ſaith, *Deus induravit per juſtum judicium, Pharao per liberum arbitrium:* God did indurate *Pharaohs* heart by his juſt judgement; *Pharaoh* by the freeneſſe of his corrupt will: *de lib. arbit. & grat. cap.* 23. To this ſentence of *Auguſtine* we conſent, that God doth not harden mens hearts only by permiſſion, deſertion, occaſion, preſcience; but as a juſt Judge, he puniſheth ſinne by ſinne, and giveth them over to the hardneſſe of their heart: and *Bellarmine* unawares confeſſeth as much, that when God in Scripture is ſaid to indurate, *id facit ut juſtus Iudex*, he doth it as a juſt Judge, *c.* 14. *obſerv.* 5. This is more than to doe it by permiſſion only or deſertion. Laſtly, *Origen* doth very well expreſſe this matter by this ſimilitude: *Sol duplicis videtur eſſe virtutis, &c.* The Sunne ſeemeth to be of a double vertue, one to illuminate, another to burne or harden, but according to the matter and ſubject: ſo God hardned *Pharaohs* heart, *becauſe it was by his corrupt thoughts of an earthly nature, as the Sunne hardeneth the clay: Hom.* 2. *in Cantic.* So then as the Sunne, not by withdrawing his light, or by ſuffering, but effectively hardneth the clay; ſo God likewiſe: but the cauſe of all is in the corruption of mans heart. So then to conclude this whole matter, I ſay with *Auguſtine*; firſt, *Non cujuſquam peccati author eſt Deus, ſed naturæ Creator, quæ cum poteſtatem habuit non delinquendi, ſponte deliquit:* God is not the author of ſinne, but the Creator of nature, which when it had power not to ſinne, ſinned willingly, *articul.* 5. *falſ. impoſ. Auguſtin.* Secondly, *Divina diſpoſitio non peccatores facit, ſed ordinat cum peccaverunt:* The divine diſpoſition maketh not ſinners, but diſpoſeth of them when they have ſinned: *in Pſal.* 7. So God in the worke of ſinne is to bee conſidered as a Creator, from whom the creature hath power to doe this or that; and as a juſt Judge that ordereth and diſpoſeth of ſinne, directing it to the juſt puniſhment of the wicked.

Tertullian thus reaſoneth againſt *Hermogenes*, who to excuſe the Creator from being the author of evill, preſuppoſeth that the matter whereof God made all things, was alwayes, and made to Gods hand: and ſo the evill which is done, is to be imputed unto the evilnes of the matter, not to the goodneſſe of the Creator: *Tertullian* thus impugneth this opinion: *Si non author, ſed aſſentator mali invenitur Deus:* By this meanes, God though not the author, yet is found to be a favourer and flatterer of evill: *aut enim potuit emendare, ſed noluit, aut voluit, verum non potuit; infirmus Deus ſi potuit, & noluit, malus ipſe, quia malo favit, &c.* for either he could have mended the matter, but would not, or he would, yet could not, then he ſhould be a weake God, and if hee could and would not, hee ſhould be evill himſelfe, as favouring evill, &c. The like may be ſaid concerning Gods permiſſion of ſinne, if hee have no other hand in it: that he in permitting ſinne, ſhould want power in not hindring it, or aſſent unto it, being able to ſtay it, and yet ſuffering it.

Lib. cont. Hermogen.

εἰς ὑπόθεσιν λαμβάνει, &c. Catech. 8.

2 *Cyrillus* of Jeruſalem doubteth not to ſay, that God *doth turne* the wicked will of the minde, *to be an occaſion* of the ſalvation of the faithful, &c. which he ſheweth by the example of *Ioſephs* brethren, whoſe hatred was an occaſion of his advancement: this is more than to ſuffer or permit.

Harm. ſect. 3. pag. 57.
Ibid. pag. 61.

3 French Confeſſ. *artic.* 8. *Whatſoever they doe evilly, as he hath juſtly ordained, he turneth to good.* Latter confeſſ. of Helvetia, *chap.* 8. *When God is ſaid in Scripture to harden, to blind, &c. it is to be underſtood that God doth it as a juſt Iudge and revenger, &c.* Hee is more than a permitter or ſufferer onely.

4 *Cauſ.* 23. *qu.* 4. *c.* 23. *Cum aliquos à Deo traditos deſideriis, aut obduratos legimus, &c.* When we

reade of any given up to their luſts, and obdurate, &c. We confeſſe that they had ſo deſerved by their great ſinnes, &c. Where then there is an evill deſert preceding, and hardneſſe of heart followeth as a puniſhment, there God is not to be conſidered only as a beholder or ſufferer, but as a juſt Judge.

Cauſ.24.qu.3.c.39. The Colluthians are numbred among Heretikes, *Qui dicunt Deum non facere mala,* who ſay that God doth not evill, contrary to the Scripture, *I the Lord create evill:* the Papiſts excluding the power of God from evill, but onely by the way of permiſſion, are not farre from this hereſie.

The Maſter of the Sentences is a plentifull witneſſe with us; ſhewing divers wayes out of *Auguſtine* how ſinne ſtandeth with the will of God. 1. Becauſe *mala fieri bonum eſt*, it is a good thing, that evill ſhould bee done: for by this meanes Gods power and goodneſſe is ſeene, in turning evill to good, *lib. 1. diſt. 46. g. 2. Voluntas Dei de nobis impletur, ſed tamen non implemus eam cum peccamus:* The will of God is fulfilled of us, though we fulfill not the will of God when we ſin: *lib. 1. diſt. 47. b.* that is, Gods will even in ſinners is fulfilled to their puniſhment. 3. *Actus mali, in quantum actus ſunt, bona ſunt & à Deo authore:* Evill actions, as they are actions, are good, and ſo of God: *lib. 2. diſt. 35. d. 4. Ea quæ peccata ſunt & pœna peccati, &c.* That which is both a ſinne and a puniſhment of ſinne, is of God as it is a puniſhment, for all puniſhments of ſinne are juſt: *lib. 2. diſt. 36. b.* So likewiſe *lib. 2. d. 32. Concupiſcentia in quantum pœna peccati Deum habet authorem;* Concupiſcence as it is a puniſhment, hath God the author, but as it is a ſinne or fault, it hath the devill for the author. 5. *Lib. 2. diſtinct. 44. b. Poteſtas mali eſt à Deo:* The power of evill, or whereby evill is done, is of God: *Potentiam Deus tribuit, elationem potentiæ malitia noſtræ mentis invenit:* God giveth power to worke, but the abuſe of the power is of the malice of our owne mind. Thus farre the Maſter of the Sentences agreeth with us: whereby it is evident in what ſenſe God in ſinfull acts is to bee conſidered, not as a ſufferer only, but as a worker and diſpoſer.

The third Queſtion, concerning the ſinne of *Adam*.

THis queſtion hath three parts. Firſt, whether *Adams* fall were any other way, than by Gods permiſſion only. Secondly, what *Adams* ſinne was, whether pride or infidelity. Thirdly, what kind of ſinne, whether veniall or mortall.

The firſt part, whether *Adams* fall was any other way, than by Gods permiſſion.

The Papiſts.

BEllarmine affirmeth, that God only ſuffered *Adam* to be tempted, and ſo to fall, and that God no 9. Error.
way willed or decreed it: *De ſtat. peccat. lib. 3. c. 2.*

Argum. 2 *Pet. 3. 9. God would have none periſh but to come to repentance:* Therefore God no way 2 Pet. 3. 9.
willed, or decreed the fall of man. Againe, the Apoſtle ſaith, We muſt not doe evill, that good may
come of it, *Rom. 3. 8. Ergo,* God would not *Adams* fall, that hee might afterward bee ſaved by Rom. 3. 8.
Chriſt.

Anſwer. Firſt, the fall of man tended not to his deſtruction, but to his further ſtrengthning and raiſing up in Chriſt: as *Ambroſe* well ſaith, *Iuſta eſſet hæc accuſatio, ſi vulnera noſtra immedicabilia eſſent:* This accuſation were juſt, if our wounds were remedileſſe, *de Paradiſ. cap. 8.* Neither was *Adams* fall evill, as it was foreſeene and fore-ordained of God, the cauſe thereof was evill, namely *Adams* rebellion and diſobedience: but God in his moſt holy counſell, knew how to turne *Adams* ruine and fall to his benefit.

The Proteſtants.

NEither doe wee affirme that *Adams* ſinne was appointed in the will and decree of God, but it proceeded from the liberty of *Adams* will: but the fall of *Adam* was both foreſeene of God, and decreed to be, not permitted only.

Argum. 1. As Chriſts death was decreed and determined, *Acts 2. 23.* So was the fall of *Adam*; Acts 2. 23.
for the end of Chriſts death, was to reſtore *Adams* fall: and if the end be decreed, then thoſe things
alſo which are neceſſarily referred to that end. Againe, *Epheſ. 1. 4. The Saints were choſen in Chriſt be-* Epheſ. 1. 4.
fore the foundation of the world, who hath predeſtinate us to bee adopted through Ieſus Chriſt. From
whence I reaſon thus: The adoption of Gods children in Chriſt was predeſtinate and fore-ordained before the world: there could be no adoption, if *Adam* had not fallen: for what needed a reſtitution, if there had beene no tranſgreſſion or prevarication? *Ergo, Adams* fall was decreed.

Auguſtine ſaith, *Tenenda eſt inconcuſſe hæc regula:* This rule muſt ſurely bee held, that ſinners, *in malis propriis præſcitos non prædeſtinatos, pœnam autem iis prædeſtinatam,* were foreſeene in their ſinnes, not predeſtinate; but their puniſhment was predeſtinate, *lib. 6. Hypognoſtic.* Wherefore *Adams* fall being a puniſhment of his ſinne, was predeſtinate, and before ordained. Concerning *Adams* ſin, how it may ſtand with the will of God, I have ſhewed at large before, *quæſt. 2. part. 2.*

Againe, *Auguſtine* ſaith: *Creavit Deus hominem & prædeſtinavit, ut ſi obediens eſſet—ſin autem*

Lib.de prædeſtinat.cap.2. *inobediens ſententiam mortis ſubiret:* God created man, and predeſtinate, that if he were obedient hee ſhould continue in life: if diſobedient, hee ſhould undergoe the ſentence of death, &c. — the fall of man and ſentence of death thereupon was a part of Gods decree.

μετὰ νόμου τοῦ ὑπ᾽ αὐτοῦ κρίνεσθαι. Dial cum Tryphon.in fine. *Iuſtine Martyr* ſaith that God created Angels and men with free will, —yet with *this law and condition to be judged of him,* if they did any thing contrary to right and reaſon,&c. The fall of man then and ſentence of death for his tranſgreſſing of the law of reaſon was appointed of God as a juſt judgement.

Harm.ſect.4. pag.87. Confeſſion of Belgia,*artic.16. God hath declared himſelfe mercifull and juſt (after the whole offſpring of Adam was caſt headlong into perdition, through the fault of the firſt man) mercifull in delivering thoſe,—juſt in leaving others in that their fall and perdition, &c.* Every thing which God doth in juſtice was ſo appointed and decreed by him: therefore mans fall being juſt for ſin, was ſo decreed.

Pag.1.q.23. art.3.2. *Thomas Aquine* ſaith that reprobation is not a ſole preſcience, *ſed includit voluntatem permittendi aliquem cadere in culpam & inferendi damnationis pœnam:* but it includeth a will of permitting ſome to fall into the fault, and of inferring the puniſhment of damnation: then as *Adams* ſin then was by Gods permiſſion, ſo his fall and ruine was by his will and decree.

The ſecond part, whether pride, or infidelity were the firſt ſinne of *Adam*.

The Papiſts.

10 Error. THe Jeſuites opinion is, that neither intemperancy, luſt of the fleſh, infidelity, or any other, but pride onely was the firſt offence into the which *Adam* fell: who being tickled with ſelfe-love, and an ambitious deſire to better their eſtate, when the devill had ſaid unto them (*eritis ſicut Dii*) ye ſhall be as Gods: afterwards alſo fell into infidelity, in giving eare to Satan, and not beleeving the words of God, *Bellarm.de ſtat.peccat.lib.3.cap.4.*

Eccleſiaſtic. 10. 14. *Argum.* 1. We reade in Eccleſiaſticus, 10.14.that pride is the originall of ſin: *Ergo,* it was the firſt offence from the which other flowed, *Bellarm.ibid.*

Anſw. Firſt, the authorty of this booke doth not bind us, becauſe we doe not acknowledge nor receive it for Scripture. Secondly, it is apparant by the text it ſelfe, that pride hath alſo his beginning, and therefore is not the originall of all tranſgreſſion: as *verſ.13. The beginning of mans pride is to fall away from God:* therfore by this ſentence, diſobedience is ſet before pride, as the beginning and begetter thereof. Thirdly, the Canonicall Scripture ſpeaketh contrary: for S.*Paul* ſaith, that not pride, but 1 Timoth.6.20. covetouſneſſe or the love of mony is the root, that is, the beginning and cauſe of all evill, 1 *Tim.*6.20.

Rom.5.19. *Argum.* 2. S.*Paul* ſaith, *Rom.*5.19. *By one mans diſobedience many were made ſinners:* but diſobedience, that is, not to be ſubject to the commandement of another, is the firſt act of pride: *Ergo,* the firſt ſin of *Adam* was pride.

Anſw. Firſt, *Bellarmine* himſelfe confeſſeth, that the diſobedience of our firſt parents was *tertius actus,* the third act of their tranſgreſſion, infidelity the ſecond, pride the firſt, *cap.9.* but now he turneth his ſpeech, and ſaith that diſobedience was the firſt act, which hee maketh a part of pride. Secondly, by diſobedience in this place, the Apoſtle meaneth not any one particular offence committed by our firſt parents, but the whole lump or maſſe of ſin rather, which did concurre in their tranſgreſſion: And this appeareth, by ſetting againſt *Adams* diſobedience, the obedience of Chriſt: whereby is underſtood not any one vertue, but the whole righteouſneſſe, and perfection of Chriſts obedience; whereby many (ſaith the Apoſtle) are made righteous: but we are made righteous, not by the partiall, but whole and entire obedience of Chriſt. As Chriſts obedience then is taken for his whole and perfect obedience, ſo is *Adams* diſobedience likewiſe.

Thirdly, diſobedience to God proceedeth from infidelity firſt of all, which afterward is accompanied with pride: as the unbeleefe of the Iſraelites is rendred as the cauſe of their diſobedience: be- Pſal 78 22. cauſe they *beleeved not in God, nor truſted in his helpe, &c.* and hereof it is that the ſame Greeke word ἀπειθὴς ſignifieth one that is refractary and diſobedient, and one that is without beleefe, ἄπιστος.

The Proteſtants.

THough it bee not a point greatly materiall, whether pride or infidelity in *Adams* tranſgreſſion was the firſt, ſeeing it is on each ſide confeſſed, that both of them were preſent; yet becauſe it is good, ſo farre as is poſſible, to ſearch out every truth: we will alſo declare, which of theſe opinions commeth neereſt the truth: firſt, it is to be conſidered, that many ſins conſpired as it were, and were heaped together in the tranſgreſſion of *Adam*: *Auguſtine* reckoneth up theſe five: 1 *Sacrilegium,* there was Sacrilege, that is, they robbed God of his honour, in that they beleeved not his word. 2 *Homicidium,* Homicide, in being guilty of their owne death. 3 *Fornicatio ſpiritualis,* Spirituall fornication, in giving credit to the devill. 4 *Furtum,* Theft, in eating fruit which was prohibited, and ſo none of theirs. 5 *Avaritia,* Covetouſneſſe, *plus quam ſufficit expetendo,* in deſiring more than was ſufficient: *Auguſt.Enchirid.cap.*45. And in another place he ſetteth downe three more: *Gulam, cupiditatem, ſuperbiam:* Gluttony, for they ſaw that the fruit was pleaſant to the eye, and therefore deſired to eat of it: Concupiſcence or carnall deſire, they perceived themſelves to bee naked, &c. Pride, in ambitiouſly ſeeking to be like unto God: *Ad fratres in Eremo ſerm.*68. Unto theſe we may adde the excuſing of their ſinne, and in ***Adam***, his credulity in giving too light eare to ***Eva*** her ſuggeſtion: The firſt of all theſe, which are ten in number, was their infidelity, which ***Auguſtine*** calleth ſacrilege, not their pride: and we ſhew it thus.

Argum. 1. Infidelity, and forgetting of God is the beginning of all ſinne, as the Pſalme ſaith: ***The foole hath ſaid in his heart, there is no God***: and then it followeth: ***They have corrupted, and done an abominable worke***: The forgetfulneſſe of God therefore which commeth of infidelity, begetteth and bringeth forth other ungodly workes. And our Saviour ſaith, that from within, out of the heart (which is the ſeat of infidelity) proceed fornications, murders, &c. Therefore pride followeth infidelity, for the foole will never lift up himſelfe againſt God, if he had not firſt forgotten the Majeſty, eternity, and power of God. Pſal.14.1. Mark.7.21.

Argum. 2. Wee doe thus alſo demonſtrate it: ***Eva*** ſinned before ***Adam***: ***Eva*** her ſinne was by ſeduction: ſhe could not be ſeduced, but by giving eare to the ſeducer: the ſeducer lied unto her and made the word of God falſe: promiſing they ſhould become as Gods, by eating the forbidden fruit; whereas the Lord had ſaid, they ſhould dye the death if they did eat: Satan therefore could never have ſeduced them, unleſſe they had given credit to him, which was their infidelity. Our argument then is this: That, whereby they were ſeduced, was before that whereto they were ſeduced: for the cauſe is alway before the effect, the meane and inſtrument before the end; but infidelity is that whereby they were ſeduced, in giving credit to Satan: pride and diſobedience, that, whereunto namely, to eat the forbidden fruit, and ſo to be like unto God: the firſt was the object of their diſobedience, the other of their pride: ***Ergo***, their infidelity was firſt.

Argum. 3. Faith is the beginning of righteouſneſſe, ***Ergo***, infidelity is the root of ſinne: ***argum. Calvin.***

Bellarmine. It followeth not, for the foundation of the houſe is firſt laid, but it is laſt deſtroyed: the heart is the firſt that liveth, and the laſt that dieth, *cap.*5.*object.*2.

Cont. 1. Where an houſe is at once deſtroyed, and brought to utter ruine, it is firſt undermined at the foundation: ſuch was that univerſall overthrow of mankind, which began at the very foundation, namely the decay of faith, in not beleeving Gods word: ſo likewiſe for the other ſimilitude, in the naturall end of man, the heart is the laſt that dieth, but where the death is violent, and haſtened, the wound is firſt made in the heart to procure a more ſpeedy diſpatch: and ſo Satan gave firſt our parents a deadly wound in the heart and life of their ſoules, namely their faith: thus his owne examples are turned againſt him.

2 He is very bold thus to contradict their owne Canons: *Clementin. lib.*3.*tit.* 16. *Clemen.*5. thus decreeth in the generall Councell of Vienna: ***Vnde vulnus eſt ortum, prodiit & medela; unde mors ſubiit, inde vita evenit***: Where the wound began, the cure was made; where death entred, there life proceeded: But our life and cure beginneth from faith in Chriſt: ***Ergo***, in his faith man was firſt maimed and wounded.

Let ***Auguſtine*** ſpeake: ***Eva ſerpenti credidit ut libidine corrumperetur***: ***Eve*** beleeved the ſerpent to be corrupted with luſt: *Cont. Iulian. lib.*6.*cap.* 10. The corruption of their minds then bred luſt: which was two-fold, luſt to eat the fruit, which was a ſpice of gluttony; luſt and deſire thereby to be made like God, which was their pride: theſe two did ariſe of the corruption of their mind. Their mind then was corrupted firſt: and that was by infidelity.

Hereof alſo we have further evidence: *Tertullian lib.*2. *in Marcion.* He doubteth not, ***Adæ delictum hæreſin, &c.*** to call ***Adams*** ſinne hereſie, which he committed by preferring his owne ſentence before Gods. What was this elſe but a kinde of infidelity, not to give credence unto the ſentence of God?

Againe, hee ſheweth how in that precept given to ***Adam***, ***Omnia præcepta condita recognoſcimus***, we acknowledge all the precepts to be contained: and ſo hee proceedeth to ſhew how they were all in that one tranſgreſſed: if he had loved God, ***contra præceptum ejus non feciſſent***, they had not done againſt his precept: then they committed homicide in falling from immortality; theft, in eating ſecretly of the fruit; and, if they had not coveted that which was not theirs, ***de fructu illicito non guſtaſſent***, they had not taſted of the unlawfull fruit: But the firſt of all theſe, was the not loving of God, as they ought, which proceeded of their want of faith. Lib. de præſcript. adverſ. Iudæos.

2. ***Gregory Nazianzene*** ſaith: ***Traditi mandati homo oblitus***: Man was forgetfull of the commandement delivered: ſo alſo ***Ieremy*** the Patriarke; ***Adam ſi recenti memoria tenuiſſet præceptum &c.*** If ***Adam*** had kept in freſh memory the precept,—hee had not beene caſt into ſo great evill, &c. but his want of faith cauſed this forgetfulneſſe. Orat. in Theophania. Cenſur. cap.29.

3 Confeſſion of Bohemia, *chap.* 4. ***Man therein tranſgreſſed the commandement of God, in ſo much as he obeyed the devill, and thoſe lying ſpeeches of his, and gave credit unto them, &c.*** Confeſſ. of Belgia, *artic.* 14. ***Giving eare to the words and ſubtilties of the devill he did tranſgreſſe, &c.*** Harm. ſect.4. pag.66. Ibid. pag.72.

4 Our Doway tranſlators affirme, that the devill in tempting of ***Eve*** began with ſuch a queſtion, as might bring her into ſuſpition of Gods affection toward man, &c. and he got ſo much of her, that ſhe was firſt diſpleaſed with the precept,—and in reporting the puniſhment as doubtfull, &c. but Annot in Geneſ.3.1.

all this proceeded from incredulity, ſuſpition of God, diſcontent, doubtfulneſſe.

Likewiſe in their owne law: *Clementin. lib. 3. tit. 16. Guſtus ſauciavit, guſtus ſanavit:* The taſte woundeth, the taſte healeth, that is, the taſte of Chriſts fleſh giveth health, as the taſte of the forbidden fruit gave the firſt wound: diſobedience then, which was the fruit of infidelity, was the firſt tranſgreſſion, for they would never have eaten of the tree, if they had beleeved the word of God, that they ſhould have died.

The Maſter of the Sentences ſaith: *In quo verbo locum dedit tentandi, cum dixit, ne fortè moriemini:* In which word the woman gave way to the tempter, when ſhe ſaid, *Leſt perhaps yee dye: Attende ordinem & progreſſum humanæ perditionis:* Conſider the order and progreſſe of mans perdition: Firſt, God ſaith, *In what day yee eat thereof yee ſhall dye:* then the woman ſaid, *Leſt ye dye;* laſt of all the Serpent, *Ye ſhall not dye:* God affirmed, the woman doubted, the devill denied: *Ergo,* the womans doubting, which proceeded of infidelity, was the beginning of the tranſgreſſion.

Certaine alſo of the Schoolemen, as *Bonaventure, Scotus, in 2. ſenten. diſtinct. 21. 22.* deny that pride was the firſt ſinne or offence of our firſt parents.

Laſtly, S. *Ambroſe* thus teſtifieth, *Peccatum Adæ non longè eſt ab idololatria, prævaricavit ſe hominem putans futurum Deum, ſecutus magis quod diabolus ſuaſit, quam quod Deus juſſit:* The ſinne of *Adam* is not farre from idolatry: he ſinned thinking that man might be God, following rather that which the devill perſwaded, than that which God commanded: *in Luke* 13. If *Adams* ſin were idolatry, it proceeded from infidelity.

The third parr, whether *Adams* ſinne were veniall or mortall.

The Papiſts.

12. Error.

THe Jeſuite denieth that the ſinne of *Adam* was veniall: his reaſon is this, becauſe *Culpa venialis non tollit gratiam aut amicitiam Dei:* Veniall faults doe not deprive men of the favour or friendſhip of God. But God was angry with *Adam,* and thruſt him out of Paradiſe: and by his tranſgreſſion he loſt his innocency: *Ergo,* it was no veniall ſin: *cap.* 8.

The Proteſtants.

Rom. 6. 23.

IF the Jeſuite take veniall ſins for thoſe which in their owne nature are pardonable, and deſerve not death, as he doth elſewhere; in this ſenſe neither was this ſin of *Adam,* nor any other, no not the leaſt ſinne which is committed in the world veniall: for by nature every ſinne deſerveth death. But if by veniall ſinnes wee underſtand thoſe, which howſoever they are in their owne nature, yet through Gods mercy are pardoned: ſo we affirme, that both this ſin of our firſt parents, and all other, which the children of God fall into, are veniall: And though for this ſinne God was offended with *Adam,* and temporally puniſhed him; yet was he againe, through Gods mercy, reſtored to favour or grace. Thirdly, if by veniall ſinnes we underſtand the ſmaller and lighter offences; ſo we deny alſo that *Adams* ſinne was veniall: for it was an huge and grievous treſpaſſe; yet he was by grace thereof acquited. Theſe two points then are briefly to be declared: firſt, of the greatneſſe of *Adams* ſinne; ſecondly, of his recovery by repentance, and his undoubted ſalvation.

Lib. 14. de civitat. Dei c. 12.

Firſt, it appeareth, that the ſinne of our firſt parents was a grievous and great offence, even in the higheſt degree. 1 In reſpect of the party offending: *Adam* received power if hee would, not to ſinne, therefore his ſinne was the greater. 2 His ingratitude doth augment the ſinne, in that ſo ſoone he had forgotten the unſpeakable benefits beſtowed upon him in his creation. 3 In reſpect of the commandement it ſelfe, which was very eaſie: for in ſuch abundance of all kind of moſt pleaſant fruits, he was only forbidden to eat of one: and therefore, as *Auguſtine* ſaith: *Tam leve præceptum ad obſervandum, tam breve ad memoria retinendum—tanto majore injuſtitia violatum eſt, quanto faciliori poſſet obſervantia cuſtodiri:* A commandement ſo eaſie to keepe, ſo ſhort to be remembred, was with ſo much the greater unrighteouſneſſe violated, as it might more eaſily have beene obſerved. 4 The fourth circumſtance is the iſſue of this ſinne, whereby *Adam* did not only hurt himſelfe, but brought a miſerable ſtate upon his poſterity, both in the propagation of ſinne, and the puniſhment thereof. 5 Laſtly, the great puniſhment laid upon this tranſgreſſion, ſheweth the greatneſſe thereof: for beſide the ſpirituall wretchedneſſe of the ſoule, being not onely deprived of thoſe excellent graces of holineſſe and righteouſneſſe, wherein it was created, but alſo made ſubject to everlaſting damnation; there was a threefold puniſhment laid upon them in their bodies: upon the woman, in bringing forth with paine and travell: upon the man, in getting his living in the ſweat of his browes, that is, with paine and ſorrow: upon them both, in returning to the duſt, and yeelding to mortality and corruption. Theſe circumſtances then, being weighed together, doe plainly ſet forth the ſtate and quality of *Adams* tranſgreſſion, that it was an high offence before God.

Now concerning the ſecond point: we doe, notwithſtanding the greatneſſe of their ſinnes, undoubtedly hold, againſt the hereſie of the *Tatianes,* who blaſphemouſly affirmed that *Adam* was condemned, that our firſt parents were the children of Gods election. The Jeſuite alſo affirmeth the ſame: but upon very weake ground: as that *Adam* and *Eve* did make them coverings of fig leaves in ſtead of ſackcloth, in ſigne of repentance: alſo becauſe that *Adam* by certaine ancient writers is affirmed to have beene buried in the ſame place, where Chriſt was crucified, and ſhed his bloud: which is an uncertaine tradition beſide Scripture. But our arguments for the ſalvation of our firſt parents are theſe.

Argum. 1. The firſt promiſe of the Meſſiah was made to our parents immediatly after their tranſgreſſion: *The ſeed of the woman ſhall breake the ſerpents head*: *Ergo*, they had their intereſt and part of this promiſe: for which of all the Prophets or Patriarkes was there, to whom Chriſt was promiſed, to whom the promiſe of grace appertained not? Gen. 3. 15

Argum. 2. The firſt *Adam* was a figure of the ſecond: But it cannot bee ſhewed that ever any reprobate was ordained, or appointed of God, to be a figure of his Son Chriſt, the Meſſiah to come: *Ergo*, *Adam* was no reprobate. Rom. 5. 14.

Argum. 3. S. *Luk.* in ſetting down the genealogy of our Saviour Chriſt, ſaith, he was the ſon of *Adam*, who was the Son of God. Thus then we reaſon: *Adam* was the ſon of God: *Ergo*, he was no reprobate, not a child of perdition, but an heire of ſalvation. Other arguments we have for *Adams* election, but theſe at this time, and in this place may ſuffice. Luc. 3. 38.

That *Adams* ſin was veniall, *Hilary* teſtifieth: *Adam confeſſum, veniæ reſervatum*: that *Adam* confeſſed, and was reſerved to pardon, *in Pſal.* 119. *c.* 8. and S. *Ambroſe lib. de Paradiſ. c.* 14. *Venialis Evæ culpa, quam ſecuta ſit delicti confeſſio*: *Eva* her fault was veniall, which the confeſſion of her ſinne followed.

1. Of the ſame Judgement, that *Adam* was ſaved are *Irenæus*, *lib.* 3. *cap.* 34. *Epiphanius. cont. hæreſ.* 46. Lib. de pœnitẽt. Claſ. 3. 1. c. n. 37.

2. Likewiſe *Auguſt. epiſt.* 99. *ad Evodium*, and before him *Tertullian*, who ſaith, that *Adam, exomologeſi reſtitutus in Paradiſum ſuum*, that *Adam* by confeſſion was reſtored into Paradiſe. Comment. in Luc. 3.

3. Of our own Writers, *P. Martyr* hereunto inclineth: and *Bullinger* doth collect ſo much upon that place, *Luk.* 3. 38. which was the ſon of God. In 2 ſentent. diſtinct. 21.

4. *Scotus* is of opinion, that *Adams* ſin was veniall, and others, that follow him.

An Appendix, to this Part, of the greatneſſe of *Adams* ſinne.

Bellarmine hath foure poſitions of this matter. Firſt, that *Adam* was not properly ſeduced but *Eve*, *lib.* 3. *de ſtat. peccat. c.* 7. Secondly, that *Adams* ſin was greater than the womans, *c.* 9. Thirdly, that in their tranſgreſſion they loſt their faith, *c.* 6. Fourthly, that *Adams* ſin, was *aliquo modo*, in ſome reſpect the greateſt of all ſins: firſt, both becauſe he might eaſily have kept himſelfe from tranſgreſſion, there being but one precept given him: ſecondly, in reſpect of his great ingratitude, having received ſo many benefits from God: thirdly, for that *Adams* ſin redounded to the hurt of all his poſterity, as no other ſin doth. *c.* 10. 12. Error. 13. Error.

The Proteſtants.

First, that *Adam* was not properly ſeduced, but *Eve*, we acknowledge, the Scripture ſo affirming: *Adam was not deceived, but the woman was deceived.* 1 Tim. 2. 14.

Secondly, that *Adams* ſin in ſome reſpect was greater, as in regard of his perſon, than *Eve* her ſinne was, we alſo grant; but ſimply it was not: ſo this point we partly affirme, and partly deny it: ſee the appendix to the ſecond part of the fourth queſtion following.

Thirdly, that our firſt parents loſt their faith in their tranſgreſſion, wee hold it an error: for beſide that, the faith of the Saints cannot bee utterly extinct by their ſin, for the gifts and *calling of God are without repentance*: That *Adam* had not loſt all faith, appeareth: firſt, by the conſcience and ſhame of ſinne, in that they hid themſelves, being afraid of Gods preſence: ſecondly, becauſe the promiſe of Chriſt was preſently upon their fall exhibited to them, which without faith, they were not capable of. Rom. 11. 29.

Fourthly, firſt, the three reaſons alleaged, ſhew *Adams* ſin to have been a very great and grievous tranſgreſſion, but not the greateſt that ever was: ſecondly, the Maſter of the Sentences well anſwereth, that becauſe all mankind is hurt by *Adams* ſin, it was not for that his ſin was greater than all other, but in reſpect of *Adams* perſon, in whom the whole humane nature then conſiſted. Thirdly, the ſin againſt the holy Ghoſt is greater, which ſhall never be forgiven: the ſins of the reprobate and damned are greater, being puniſhed with everlaſting damnation. Lib. 2. diſt. 33.

Thomas Aquinas ſaith, that *Adams* ſin was not ſimply the greateſt, but in reſpect of ſome circumſtance, as, *propter conditionem perſonarum & perfectionem ſtatus*, becauſe of the condition of their perſons, and perfection of their ſtate. 2. 2. q. 163. art. 3.

They which hold *Adam* to be ſaved, conſequently affirme, that his ſin was not the greateſt, for then it ſhould not have found pardon: ſee the queſtion next before.

The fourth Queſtion, concerning Originall ſinne.

THere are divers points of this queſtion, which are on each ſide confeſſed: wee will firſt ſet them down briefly, and then come to the points of difference and diſagreement between us.

Rom. 5. 12.
Rom. 5. 14.
How the ſoule is propagated.

Firſt, we are agreed, that originall ſin is verily propagated by generation from our parents, and is a corruption in grafted in us by nature: not as the Pelagians did hold, that *Adams* tranſgreſſion was only hurtfull to his poſterity by imitation: for S. *Paul* ſaith directly: *In quo omnes peccaverunt*: That in *Adam* all have ſinned, *Rom.* 5. 12. Secondly, we confeſſe, that originall ſin hath not only made the body ſubject to death and mortality, which is the opinion of *Iacobus Faber*, and ſome others; but hath alſo polluted and defiled the ſoule of man: So the Apoſtle ſaith, that not only death hath reigned over all; but all men by *Adams* diſobedience are made ſinners, ver. 19. and ſin is the death of the ſoule. Thirdly, for the originall of the ſoule, we thinke it a more probable opinion, and agreable to Scripture, that the ſoules of men ſhould be created as they are infuſed into the bodies, conceived, and prepared in the womb, then that the ſoules ſhould be produced by generation from the parents, as the bodies are: for the Scripture ſeemeth to make a divers beginning of the ſoule and the body: as the Preacher ſaith, that duſt, that is, *the body returneth to the earth, and the ſpirit to God, that gave it*: So by the Prophet, *Zacharie* the Lord ſaith, *that he formeth the ſpirit in the midſt of man*: And the Apoſtle to the Hebrewes, ſeemeth to make a flat oppoſition between *the fathers of the bodies, and the father of the ſpirits*: Yet becauſe this queſtion is not plainly determined in the Scripture, we thinke it more ſafe, being not a point of faith, to wonder at it as a great myſtery, and not raſhly to pronounce any thing, as of a common and knowne matter: And the rather, becauſe the Preacher ſaith, that no man knoweth the way of the ſpirit: And thus *Auguſt.* contented himſelfe; writing in theſe words of the woman in the Machabees, that ſaid to her children, *I know not how you came into my wombe*: *Ego, inquit neſcio, ille ſcit, qui formavit, utrum ſimul animam formarit, an jam formatis dederit: ſic ego dico de anima mea me neſcire, quomodo venerit in corpus meum*: I know not, ſaith ſhe, as if ſhee ſhould ſay, I know not, but hee knoweth that formed the ſpirit, whether he framed it together with the body, or gave it to the body framed before: So I ſay of my ſoule, I cannot tell how it came into my body.

Eccleſ. 12. 7.
Zach. 12. 1.
Heb. 12. 9.

Eccleſ. 11. 5.
2 Machab. 7. 22.
Auguſt. de ani. origin. lib. 1. c. 15.

Fourthly, this being concluded and determined, that the ſoule hath the beginning of God, and not of the parents: yet we are able to anſwer that objection which is made concerning originall ſin: for thus they reaſon: Sin is an adjunct of the ſoule, not of the body: It cannot then be in the body before the ſoule come; and in the ſoule it is not, becauſe it is created of God pure and unſpotted: unleſſe therefore the ſoule ſhould be derived from the parents, we cannot know where to place originall ſin.

Anſw. Originall ſin is neither proper to the body, nor to the ſoule, but it is *hominis peccatum*, a ſin of the whole man: who conſiſteth of body and ſoule: and it commeth not of the body alone, or of the ſoule alone, but of the conjunction of them both together: ſo that now neither the body muſt be reſpected alone, nor the ſoule alone, but as they do jointly make one man: and ſo enter into one condition, and are partakers each of others woe or welfare.

How originall ſin is derived.

If it be further objected, that it ſtandeth not with Gods juſtice, to thruſt a pure ſoule into an uncleane body: We further anſwer: Firſt, that the ſoule and body are not of God reſpected in ſingle ſubſtances, but as they are joyned together, to make one man: and therefore there is but one condition of both. Secondly, the ſoule in reſpect of Gods creation, is a pure creature, yet it continueth not in that ſtate one moment: for it is created in the midſt of the body, in an uncleane and polluted place: and forthwith being coupled to the body, beginneth to be uncleane. S. *Auguſtine* alſo doth anſwer very well: *Ut anima recens creata, ab omni delicto immunis, paſſiones carnis, diverſoſque cruciatus, & etiam dæmonum incurſus in parvulis ſuſtinere cogatur——hoc ſi juſtum oſtenditur, ſic oſtendi poteſt, qua juſtitia, in carne quoque peccati ſubeat originale peccatum*: That the ſoule newly created, and void of all offence, yet ſhould endure in infants the paſſions and vexations of the fleſh, yea the invaſion of Devils (which were ſuffered to torment children) if it may be ſhewed to be juſt, ſo it may be ſhewed how it ſtandeth with the rule of juſtice, that the ſoule in ſinfull fleſh ſhould be touched alſo with originall ſin.

De natu. & gra. cont. Pelagian. lib. 3. c. 10.

Pſal. 51. 5.

Fifthly, it is of each ſide concluded, that originall ſin doth appertaine as well by nature to the ſeed of the faithfull, as of Infidels: for *David* confeſſeth, who no doubt was borne of faithfull parents, that *in ſinne his mother conceived him*.

Rom. 5. 16.

Sixthly, that not all the ſins of our parents and fore-fathers, but the offence only of *Adam* is derived and propagated to poſterity: ſo ſaith the Apoſtle, *The fault came of one offence, namely Adams, to condemnation, but the gift is of many offences to juſtification.*

Originall ſin no ſubſtance.
1 Tim. 4. 4.
Rom. 7. 18.

Seventhly, that originall ſin is no ſubſtance, nor hath any naturall being of it ſelfe, but is only a depravation, defect and corruption of nature: for every creature of God is good, *Ergo*, originall ſin is no ſubſtance created of God, being evill: S. *Paul* alſo ſaith, I know that in me dwelleth no good thing. Originall ſin then hath the ſeat and dwelling in man, it hath no being of it ſelfe.

Laſtly, we doe diſtinguiſh betweene originall and actuall ſin: for infants and young children cannot commit any actuall ſin, but yet they are guilty of originall: the firſt is evident, *Rom.* 9. 11. the Apoſtle ſpeaking of *Eſau* and *Iacob* ſaith, that they yet had done neither evill nor good: the ſecond is alſo proved, *Rom.*5.14. that children doe ſin, though not after the tranſgreſſion of *Adam*, that is, actually. Rom.9.11. Rom.5.14.

Theſe then are the ſeverall points, wherein wee and our adverſaries are agreed: the difference betweene us in this queſtion of originall ſin, is in theſe particulars following: firſt, of the nature and quality of originall ſin, Secondly, of the beginning of originall ſin. Thirdly, whether it remaine after Baptiſme. Fourthly, whether it be hurtfull to the regenerate after Baptiſme. Fifthly, of the ſeat of concupiſcence. Sixthly, of the puniſhment of originall ſin.

The firſt part, of the nature and definition of originall ſin.

The Papiſts.

THe Jeſuite defineth originall ſin to be nothing elſe but, *Privatio ſeu carentia doni juſtitia originalis, vel habitualis averſio à Deo:* A privation or wanting of the gift of originall juſtice; or an habituall averſion or turning away of the mind from God: but he denieth, that *reatus culpa*, or *pœnæ*, that the guilt of the offence of our firſt parents, or of the puniſhment, is any part of originall ſin. His reaſon is, becauſe to be guilty of the offence or of the puniſhment, are the effect or ſequell of ſin, rather than any ſin it ſelfe: and therefore it is no part of originall ſin which hath *Veram & propriam peccati rationem*, The true and proper nature and condition of ſin: *Bellarm. de amiſſion. grat. lib.*5. *cap.* 19. *ſect. reatus culpa &c.* 14. Error.

Anſwer. In the affirmative part of *Bellarmines* definition, there is a double fault: for he ſaith that originall ſin is only the defect or wanting of juſtice, whereas there is in it beſide a ſupply of naturall corruption and pravity: there is not only a grace wanting, but an evill preſent. Secondly, he calleth it an habituall or potentiall turning aſide of the mind from God, whereas there is an actuall rebellion of nature, and depravation of the mind, as even now ſhall be ſhewed.

Neither is the Jeſuites reaſon good, why *reatus culpa*, the guiltineſſe of the offence, that is, the ſtaine or blot of *Adams* ſin remaining in his poſterity, ſhould bee no part of originall ſin, becauſe it is the effect of ſin, not properly ſin it ſelfe: for he might ſo reaſon againſt originall ſin: It is the effect of ſin: *Ergo*, no ſin: which were no good conſequent: For it is, *peccatum, & pœna peccati*, both ſin, and the puniſhment of ſin; as *Auguſtine* ſaith; *Primo homini, quod erat pœna, natura nobis eſt:* That which was a puniſhment to our firſt parents, is a naturall evill in us: *in Pſal.*37. So this naturall ſtaine or blot of ſin, in reſpect of *Adam*, it is a puniſhment of his tranſgreſſion laid upon his poſterity, in reſpect of us it is ſin.

The Proteſtants.

WE define originall ſin generally to be that evill, which is ingraft in our nature, wherein wee are conceived and borne: which S. *Paul* calleth, *peccatum inhabitans*, the ſin that dwelleth in us. This originall evill or ſin, hath two parts: for firſt thereby wee are made guilty of the ſin and diſobedience of our firſt parents, which is made ours by propagation: as the Apoſtle ſaith, by one mans diſobedience many are made ſinners: And together with the fault or offence, the puniſhment Rom.5.19.
is propagated: that is, death is gone over all, *in as much as all have ſinned.* This is the firſt part of this Verſ.12.
naturall evill, which is denied by our adverſaries, but confirmed as wee ſee by evident teſtimonies of Scripture. By this then, two Popiſh aſſertions of our adverſaries are overthrowne: one of *Albertus Pighius*, and *Catharinus*, that *Adams* ſin is ours onely by imputation: which opinion *Bellarmine* taketh paines to confute, *cap.* 16. the other is maintained by the Jeſuite himſelfe, that *Adams* ſin is ſaid to be ours, becauſe we were then in *Adams* loynes when he ſinned, *cap.* 18. But we affirme that wee are guilty of the ſin of *Adam*, not by bare imputation, nor yet potentially only in *Adams* loynes, but really, verily, and in ſome ſort actually by propagation. As by this reaſon may appeare; Look how death, the puniſhment of *Adams* ſin is derived to his poſterity, ſo is his ſin: but death reigneth over us verily and indeed, not by imputation, or potentially only: The firſt part is proved by the Apoſtles words: *By one man ſin entred into the world, and death by ſin:* they entred therefore both after the Rom.5.12.
ſame manner. The ſecond part experience maketh good: for wee ſee that children are ſubject to dye, and are taken away by death: *Ergo, Adams* ſin really and indeed is transfuſed to his poſterity. This then is the firſt part of originall ſin, *reatus culpa, & obligatio ad pœnam:* Whereby we are made guilty of the ſin of *Adam*, and the puniſhment.

The other part is, beſide this reall communicating unto us the ſin of our parents, a generall depravation and corruption of the whole nature of man, both in his ſoule, and in his body: in the ſoule there is the blindneſſe of the mind, the loſſe of free will, the unrulineſſe of the affection, the proneneſſe to vice: in the body, the concupiſcence and rebellion of the fleſh. 12. Error.

And here concerning this part of originall ſin, wee affirme and maintaine two points againſt the Jeſuite: firſt he ſaith that originall ſin is no poſitive quality, or any inherent evill diſpoſition of nature: but whatſoever is evill in us, it doth ſpring onely, *Ex carentia juſtitiæ originalis, non ex inſita* Bellarm. cap. 15.

Rom.7.20.24.

aliqua qualitate, from the loſſe or want of originall juſtice, not from any inherent quality. *Contra.* But the contrary may be ſhewed out of S. *Paul*, who calleth this naturall evill, *peccatum inhabitan*, *Rom.*7.20. *& corpus mortis*, a body of death, or ſin, *verſ.* 24. but how could it have a being or dwelling, and be as a body, a maſſe or lump of ſin, if it were not an inherent quality, but a privation or defect only: So *Auguſtine* ſaith: *Quod in membris corporis hujus inobedienter movetur, totumq; animum in ſe dejectum conatur attrahere, &c. hoc eſt malum peccati, in quo naſcitur omnis homo*: That which is in the members of our body diſorderly moved or ſtirred, and laboureth to captivate the mind unto it, this is that evill of ſin, in the which every man is borne: *de peccator. merit. & remiſſ. contr. Pelag.* 1.29. This ſin which he ſpeaketh of, moveth, and is moved: wherefore it is ſomewhat that hath a being, and is capable of motion: and for this cauſe not a privation only, or a defect.

Secondly, the Jeſuite defineth originall ſin: *Habitualem averſionem à Deo*: An habituall forſaking, or turning aſide from God, *cap.*19. as though it were only in habite, nothing in act, and did but give a promptneſſe or inclination to evill only.

Rom.7.23.

Contra. Although wee doe admit the diſtinction of originall and actuall ſins: for theſe are by us done and committed, the other come into the world with us: yet this originall and native ſin is never idle in us but alwayes working, and ſheweth it ſelfe even in infants: This S. *Paul* calleth, *the law of his members rebelling againſt the law of his mind.* Rebellion of nature is an actuall thing, but this is the fruit of originall ſin. *Auguſtine* alſo ſaith, *Concupiſcentia lex peccati cum parvulis naſcitur*: This concupiſcence, which is the law of ſin, is even borne with children: *cont. Pelag.* 2. 4. And this rebellion of nature doth bewray it ſelfe in children, by thoſe unreaſonable motions, and ſtirrings which are ſeen in them: *Qui non ratione, ſed dolore interdum cohibentur*: Which are not ſtayed by reaſon, but ſometime with paine and griefe, as *Auguſtine* ſaith: and therefore he thinketh that Chriſt in his infancy, was voyd of them; *cont. Pelag. lib.*2.*cap.*29.

Concil. Arauſican 2.*can.*1. *Si quis per offenſam prævaricationis Adami, non totum ſecundum corpus & animam dicit hominem in deterius commutatum, &c. anathema ſit*: If any man ſay that by the offence of the tranſgreſſion of *Adam*, man is not both in body and ſoule changed to the worſe, let him be accurſed, &c. The nature of man therfore by ſin is actually corrupted, it is not potentially, or in habit only: for there is, *actus primus, & ſecundus*, the firſt act, and the ſecond: the firſt is inward, and ſo we ſay that man is inwardly by originall ſin actually corrupted, ſin being yet as in the root, or ſeed. The ſecond act is externall, when this bitter root of ſin within bringeth forth evill fruit in the life.

In Pſal. 50.

Auguſtine further ſaith, what is it, that he ſaith, he was conceived in iniquity, *Niſi quia trahitur iniquitas ex Adam, etiam ipſum vinculum mortis cum ipſa iniquitate concretum eſt*: but that iniquity is drawne from *Adam*, yea and the bond of death is joyned together with iniquity, &c. he affirmeth originall ſin to be a concrete, and exiſtent thing.

ἐν ἑαυτῷ συνεστήσατο τὴν κακίαν. lib.4. orthod. c.21.

Damaſcene ſaith, when the creature is become diſobedient unto him that created it, *it conſtituteth evill in it ſelfe*: ſin then, though it be no ſubſtance, as *Damaſcene* affirmeth in the ſame place, yet it hath a kind of exiſtence and conſtitution.

Harm. ſect.4. p.73.

Confeſſ. of Auſpurg. artic. 2. *Wee meane by originall ſin—that guilt, whereby all that come into the world, are through Adams fall ſubject to Gods wrath,—and that every corruption of mans nature derived from Adam: And this corruption of mans nature comprehendeth both the defect of originall juſtice,—as alſo concupiſcence.*

Paulus Burgenſis maintaineth againſt *Lyranus*, that originall ſin is not only a privation, but *habitus corruptus*, a corrupt habit like unto a diſeaſe, which beſide the privation of health hath *humores male diſpoſitos*, the humours ill diſpoſed.

*Decret. par.*2.*cauſ.*33.*diſt.*3.*c.*25. This Canon ſheweth that originall ſin is not only habituall but actuall: firſt it ſaith, *Iniquitas eſt habitudo mentis injuſta*: Iniquity is the habit of an unrighteous mind. Againe, *Peccatum eſt opus iniquitatis; iniquitas autem operatrix culpæ, aut delicti*: Sin is the worke of iniquity; iniquity is the worker of the guilt or of the ſin, &c. Thus then originall ſin, which is here called iniquity, is not only in habit but in act.

And that originall ſin is not only a privation of originall juſtice, but a reall depravation of our nature, not privative onely but poſitive, many of the learned Popiſh writers doe affirme: as *Henricus quodlib.*2.*qu.*11. *Gregor. Arimin. in* 2.*diſt.*3.*qu.*1. *Ioann. Driedo.* 1 *lib. de grat. & liber. arbitrio.*

Likewiſe, *Hyeronim. Hangeſt. c.*3.*&* 13. *Ex Adæ delicto, &c. ſecuta eſt plaga atque juſtitiæ originalis ablatio, & originalis culpæ incurſus*: The plague or wound that followed of *Adams* ſin, is the ablation of originall juſtice, and the invaſion of originall ſin. Originall ſin then is ſomewhat elſe beſide the privation of originall juſtice.

But among the reſt the Maſter of the Sentences is moſt reſolute in this point: *lib.*2.*diſt.*30.*f. Originale peccatum culpa eſt*: Originall ſin is a fault. *g. Fomes peccati, lex membrorum, languor naturæ, ſive tyrannus, &c.* The nouriſhment of ſin, the law of the members, the diſeaſe of nature, a very tyrant. All this ſheweth more than a privation only. *Diſtinct.* 35. *I. Aliquid ponit, &c.* He ſheweth that originall ſin is poſitive, and not a privation only. Thus the truth wanteth not the teſtimony of the adverſaries thereof.

The

The ſecond Part, of the beginning of originall ſin, whether it be derived from *Adam* or *Eve*.

The Papiſts.

THe Jeſuite thinketh that originall ſin is only derived from ***Adam*:** his beſt and onely reaſon is 15.Error. grounded upon S. *Pauls* words : ***By one man ſin entred into the world, Rom.*5.12.** And, ***as in Adam all dye, ſo in Chriſt are all made alive,*** 1 Cor. 15.22. *Ergo,* the propagation of ſin is only from ***Adam* :** ***Bellar.cap.13.lib.4.de ſtat.peccat.***

Anſwer. Firſt, the word that the Apoſtle uſeth, ***ἄνθρωπος, homo,*** both in the Latine and Greeke indifferently ſignifieth a man, or a woman. Secondly, ſin is ſaid to have entred by one man, that is, by ***Adam,*** becauſe the man is the chiefeſt inſtrument of generation : as the Apoſtle ſaith : ***The man is not of the woman, but the woman of the man.*** 1 Cor.11.14. And therefore in the law the males onely were circumciſed, becauſe the beginning of the carnall generation was from them. Thirdly, in reſpect of ***Adams*** perſon, who was the more worthy and excellent : and although in divers reſpects the womans ſin was not inferiour to his, yet becauſe the tranſgreſſion was not perfected nor conſummate but by the conſent of ***Adam,*** it is chiefly imputed to him. Fourthly, if ***Adam*** alone brought in ſin, the Scripture ſhould be contrary, that ſaith, ***The woman was firſt in the tranſgreſſion:*** Fifthly, ***Auguſtine*** alſo giveth 1 Tim.2.14. another anſwer : The ſin came by two, and the Apoſtle ſaith, it entred by one, becauſe they two now Hypognoſt. made but one : ***They two ſhall be one fleſh.*** Laſtly, the Maſter of Sentences giveth theſe reaſons why ſin lib.2.art.2.cont. is ſaid to enter by one, and yet both ſinned : ***Quia per mulierem intraverit de viro factam* :** Becauſe it Pelag. Gen.2. entred by the woman made of man: Or, becauſe if man had not ſinned, humane kind had not been cor- 24. rupted, ***lib.2.diſtinct.22.g.***

The Proteſtants.

THough we grant that ***Adam*** was the chiefeſt in ſome reſpects, though not the firſt in the tranſgreſſion, yet was he not alone: his ſin indeed was greater than the womans, for theſe cauſes: Firſt, he was ſtronger than the woman, and more able to reſiſt the tentation. Secondly, the woman encountred with a ſtronger enemy, for ſhe was ſeduced by the Serpent, in whom the devill ſpake : but ***Adam*** Gen.3.13.17. obeyed onely the voyce of his wife. Thirdly, becauſe the commandement was given by the Lord to the man, *Gen.* 2. 16. and by the man to his wife : wherefore the mans offence ſeemeth the greater in Gen.2.16. tranſgreſſing the commandement : yet although the man were the chiefe tranſgreſſor, as by theſe and other circumſtances may appeare : yet they were both authors and beginners of originall ſin.

Argum. 1. As ſin entred into Paradiſe, ſo is it entred into the world : for it is the ſame ſin which was in our firſt parents, and is in us, in them actually, in us originally : and the ſame ſin muſt have the ſame beginning : but ſin entred into Paradiſe both by the man and woman : nay the woman was deceived, and was firſt in the tranſgreſſion : *Ergo,* by them both ſin came upon us.

Argum. 2. By whom death entred into the world, by them alſo ſin entred : but death entred both by the man and woman : for being guilty of one ſin, they received one common puniſhment, ***Duſt thou art, and to duſt thou ſhalt returne. Eccleſiaſticus*** alſo ſaith (which is good Scripture againſt our ad- Eccleſ.25.24. verſaries) ***Through the woman we all dye* :** Yea, ſaith the Jeſuite, ***per illam,*** through her, becauſe ſhee gave occaſion of the tranſgreſſion, but not ***in illa,*** in her, as we are ſaid to dye in ***Adam. Anſw.*** Saint ***Paul*** uſeth both theſe phraſes, to dye in ***Adam,*** or death came in by or through ***Adam:*** Therfore there Rom.5.12,16. is no ſuch difference in the words : ſo whether we ſay, we dye in or by the woman, all is one matter.

Auguſtine laſtly anſwering an objection of the Pelagians, whether ſin entred by one or two, doubteth not to ſay, having alleaged that ſaying, ***Eccleſiaſtic.226. of the woman came the beginning of ſin, Ecce factum eſt tibi ſatis, per duos homines pertranſiſſe peccatum* :** Behold, this may ſatisfie you that ſin entred by two, the man and the woman, ***Hypognoſt.lib.2.***

Iuſtine Martyr ſaith directly, that ***Eve being an incorrupt virgin, conceiving by the word of the Serpent, (brought forth diſobedience and death.*** παρακοὴν ϗ θάνατον ἔτικτε. Dialog. cum Tryphon.

Confeſſ. of Scotland. ***From which honour and perfection man and woman did both fall, —both conſpiring againſt the Soveraigne Majeſty of God, —by which tranſgreſſion commonly called originall ſin, was the image of God utterly defaced in man, &c.*** Artic. of the creation and of originall ſin.

Synod, Moguntin, cap. 5. Primorum hominum peccatum propagatione in omnes homines tranſire, ac ſecum pœnam ſuam trahere, &c. That the ſin of the firſt men (not of the firſt man, as of one) is derived by propagation unto all men, and draweth the puniſhment with it, &c. ***Ergo,*** the ſin ſpringeth from both our firſt parents.

S. ***Ambroſe*** ſaith, ***Adam & Eva primi illi ut generis, ita erroris parentes: Adam*** and ***Eve*** the firſt pa- In Luk.13. rents as of our generation, ſo of our error. This is agreeable to the law of nature; ***Cod lib. 3. tit.*** 32. ***leg.7. Philip. Partus ſequitur matrem, &c.*** The birth followeth the mother : as if a free man have a child by a bond-woman, the child alſo ſhall be bond and not free. ***Sext.decret.lib.5.tit.2.c.15.Bonifac. Hæreticorum filii puniuntur ſecundum tam matris quam patris lineam* :** The ſons of Heretikes are puniſhed as well after the line of generation by the mother, as by the father.

Laſtly, the maſter of Sentences thinketh, that ***Eve*** her ſin was the greater, ***lib. 2, diſt.22.*** and that *Adam* was not ſeduced: then it will follow, that the womans ſin being the greater cannot be excluded, and the mans ſin, which was the leſſe, to be taken only to give beginning to originall ſin.

An appendix, whether the ſin of *Adam* or *Eve* were the greater in the tranſgreſſion. That *Adams* ſin was greater.

THis queſtion is not ſo much controverted betweene the Papiſts and Proteſtants, as betweene the ancient fathers of the Church, who have written diverſly of this matter. S. *Ambroſe* doth amplifie *Adams* ſinne; S. *Chryſoſtome* and S. *Auguſtine* doe ſeeme to exaggerate the tranſgreſſion of the woman: I will propound the arguments on both ſides, and then briefly determine of the truth. Firſt, S. *Ambroſe* thus reaſoneth againſt *Adams* ſin: *Inſtitut. virgin.c.4.*

1 *Illam decepit ſuperior creatura, &c.* A ſuperiour creature deceived the woman, that is, an evill Angell: but a woman deceived *Adam*: he had a weaker tempter.

2 If *Adam* could not keepe the commandement, which he heard of God, how ſhould the woman that heard it not?

3 The man is rebuked, the woman but asked the queſtion.

Gen.3.13.

4 The woman firſt confeſſed her fault, *The Serpent beguiled me.*

5 The woman accuſeth the Serpent, the man more unkindly accuſeth the woman.

6 The woman in her puniſhment findeth mercy: *Ex remuneratione pœnam invenit:* Shee findeth a reward in her puniſhment: though ſhe was to bring forth in ſorrow, yet by her fruit ſhe ſhall be delivered.

But theſe reaſons may thus eaſily be anſwered: Firſt, *Ambroſe* himſelfe confeſſeth, that *homo ſerpentis perſuaſione deceptus:* That man was deceived by the perſwaſion of the Serpent, *ſerm. 7. in Pſal. 119.* So then the devill tempted the woman, and the devill by the woman tempted *Adam*: *Adam* then was the ſtronger tentation.

2 The woman knew as well as the man that they were not to eat of the forbidden tree, *ver. 3.* God hath ſaid, *Ye ſhall not eat of it, &c.*

3 The woman is both rebuked and firſt puniſhed.

4 The woman confeſſeth her fault, no otherwiſe than *Adam* did, by poſting it off to another.

5 The man ſpake but the truth, that the woman gave him to eat, as the woman ſaith ſhe was beguiled of the Serpent.

6 The benefit of the promiſe concerning the womans ſeed redoundeth to the man, as well as to the woman: And the promiſe is firſt pronounced before her puniſhment is inflicted.

That the ſin of the woman was in it ſelfe not inferiour to *Adams* tranſgreſſion, but rather greater.

FIrſt, the Maſter of the Sentences thus reaſoneth; *Plus videtur peccaſſe mulier, &c.* The woman ſeemeth to have ſinned more, becauſe ſhe preſumptuouſly deſired the divine equality, and beleeved it would come to paſſe: but *Adam* did not ſo beleeve, being only entiſed by his wife, &c. *diſtinct. 22. lib.2.*

2 *Mulier plus peccavit, quia gravius punita:* The woman offended more, becauſe ſhee was puniſhed more: upon the man is inflicted labour and ſorrow: upon the woman travell and paine in labour: *Thom. Aquin.22.qu.163.artic.4.*

3 *Mulier in ſe, proximum, & Deum peccavit; vir in ſe tantum & Deum:* The woman ſinned againſt her ſelfe, againſt God, againſt her husband: the man only againſt God and himſelfe: *de Geneſ. lib. 11. c.42. Auguſtin.*

4 Saint *Ambroſe* alſo uſeth this reaſon: *Mulier ſciens prudenſq; peccavit, &c.* The woman ſinned willingly, and wittingly, in that after ſhe knew ſhe had ſinned, ſhe drew alſo her husband into error, *de Paradiſ.cap.6.*

5 As their ſins were in degree and order, ſo was the puniſhment: firſt the Serpent is curſed as being the firſt ſeducer: next the woman is chaſtiſed as being in the ſecond degree of offence: the man is reſerved to the laſt and leaſt puniſhment.

6 But the beſt reaſon of all is grounded upon S. *Pauls* words: *Adam was not deceived, but the woman was deceived, and was found in the tranſgreſſion:* Whereupon *Chryſoſtome* giveth this note: *Heva amplius deliquerat, &c.* *Eve* ſinned the more, in ſo much that *Adams* ſin compared with it is not counted tranſgreſſion, *Hom.31.ad Rom.* And S. *Ambroſe* thus inforceth it: *Viro mulier, non mulieri vir author erroris:* The woman to the man, not the man to the woman is author of error. The concluſion of the queſtion is this, that *Adams* ſin in reſpect of the dignity and excellency of his perſon was the greater: as *Auguſtine* ſaith, *Adam plus peccavit, quia omni bono abundavit: Adam* ſinned more, becauſe hee had more excellent graces, and better ſtrength to reſiſt: But in regard of the quality of the

1 Tim.2.14.

De ver. & f [illegible] pœnit.c.1

the ſin in it ſelfe, it is evident, that the ſin of the woman was tempered with a greater meaſure both of infidelity and ambition, than *Adam* was. And here I will not refuſe the reſolution of *Thomas Aquine*, who maketh the ſin of *Adam*, both ſuperiour to the ſin of *Eve*, equall and inferiour: 1 Superiour, *quia fuit perfectior muliere*, becauſe he was perfecter than the woman. 2 Equall, *quantum ad genus peccati*, in reſpect of the kind of ſin: 3 but inferiour, *quantum ad ſpeciem ſuperbia*, in reſpect of the divers kind and degree of pride: for in the woman there was a greater pride, becauſe ſhe beleeved the Serpent, affecting a greater perfection, but the man gave credit to the woman: & the woman *induxit ad peccandum*, did firſt induce the man to ſin. I end this matter with that concluſion of *Auguſtine*, in the like caſe: that as one being fallen into a pit, thus anſwered him that asked, how he fell in: *Cogita quaſo quomodo hinc me liberes, non quomodo huc ceciderim quaras*: Bethinke your ſelfe how you may deliver me hence, aske not how I came hither, &c. So it is needleſſe for us to be inquiſitive of the beginning, entrance, quality and degree of the ſin of our parents: but let us rather ſeeke and labour by what meanes to be delivered from it. 2.2.q.163.artic.4.

The third part, whether originall ſin remaine after Baptiſme.

The Papiſts.

BEllarmine in flat words denieth, that the corruption of nature, or concupiſcence, which remaineth in the regenerate after Baptiſme, is originall ſin, nor yet any ſin of it ſelfe, not yet doth make them guilty, in whom it is found: *Bellarm. lib. 5. de ſtat. peccat. cap. 7.* The like alſo the Rhemiſts affirme, that concupiſcence remaining after baptiſme, is not properly a ſin, nor forbidden by commandement: it is called ſin, becauſe it is the matter, effect, and occaſion of ſin, *Rhemiſt. Rom. 6. ſect. 6.* 16. Error.

Argum. 1. S. *Iames* ſaith, *That luſt when it hath conceived, bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death.* The Apoſtle here calleth not luſt or concupiſcence ſin, but ſaith it bringeth forth ſin: *Sic Bellarm. cap. 7. Rhemiſt. in hunc locum.* Iames 1.15.

Anſw. 1. The argument followeth not, concupiſcence bringeth forth ſin: *Ergo*, it is no ſin: nay, it ſhall the rather be ſin, as one Serpent bringeth forth another: ſo both the mother and daughter are ſin.

2 We may better conclude out of this place, that concupiſcence is ſin: *A good tree* (ſaith our Saviour) *bringeth forth good fruit, and an evill tree evill fruit*; but concupiſcence bringeth forth evill fruit. *Every man is tempted* (ſaith the Apoſtle) *when he is drawne away of his concupiſcence, &c. Ergo*, concupiſcence is an evill tree. Matth. 7. 17.

Argum. 2. S. *Paul* ſaith, *Now it is no more I that doe it, but ſin that dwelleth in me: for I know that in me, that is, my fleſh, dwelleth no good thing.* Hence it is proved, firſt that this ſin, which S. *Paul* ſaith, is not his, is not imputed to the Apoſtle. And againe, it is in his fleſh, therefore no ſin, for the fleſh properly is not capable of ſin, *Bellarm. ibid.*] Rom. 7. 17, 18.

Anſw. By the fleſh and the minde, Saint *Paul* doth not here underſtand the two parts, whereof man naturally conſiſteth, namely, the body and the ſoule: but he ſpeaketh of a man new regenerate; by the fleſh underſtanding whatſoever is carnall, either in the ſoule or body; by the minde or ſpirit, whatſoever is ſpirituall and regenerate. And therefore as he is regenerate, he ſaith, the ſin in him is not imputed, but yet it is ſin ſtill.

Bellarm. objecteth: 1 Though ſometime the fleſh be taken for the whole man, yet is it not ſo here, for that which he nameth fleſh, he calleth the body of death, but by the mortall body, both the parts of man cannot be underſtood: for the ſoule is not mortall. Verſ. 24.

Contra. By death here the Apoſtle underſtandeth not the mortality of the body, but that death which commeth by ſin both to the body and ſoule: as the Prophet ſaith, *That ſoule that ſinneth ſhall dye.* There is then a death of the ſoule, as there is of the body: the body then of death is nothing elſe but the body, that is, the whole lumpe and maſſe of ſin, which bringeth death both to body and ſoule. Ezech. 18. 18. Rom. 6. 6.

Bellarm. 2. Saint *Paul* here ſpeaketh of the inner man, *verſ.* 22. but that is the ſoule of man; as it is taken, *Though our outward man periſh, yet our inward man is renewed daily*; the outward man then is the body. Rom. 7. 22. 1 Cor. 4. 16.

Contra. By the inward man in this place, the Apoſtle underſtandeth the regenerate part through the whole man, both in body and ſoule: which in other places he calleth the new man, and the outward man is the old man. And as here he ſaith, our outward man periſheth, ſo elſewhere our old man is crucified with him. And by the old man, hee underſtandeth the workes of the fleſh, not onely outward, as, *Lye not one to another, ſeeing you have put off the old man*, but inward: *Caſt off the old man, and be renewed in the ſpirit of your mind, Epheſ. 4. 23.* Rom. 6. 6. Coloſſ. 3. 9. Epheſ. 4. 23.

Bellarm. 3. Againe, Saint *Paul* doth in very direct words diſtinguiſh betweene the mind and the fleſh: *In my mind I ſerve the law of God, in my fleſh the law of ſin.* By the mind, underſtanding the ſoule of man: by the fleſh, the body, *Bellarm.* Rom. 6. 25.

Anſw. Saint *Paul* ſpeaketh indeed of a mind regenerate, not ſetting it againſt an unregenerate

body:

1 Cor.6.20. 1 Cor.9. Epheſ.4.24. Coloſſ.2.18. 1 Cor.2.15.

body: for if Saint *Pauls* minde were regenerate, ſo alſo his body in ſome ſort muſt be partaker of the ſame regeneration; for he himſelfe ſaith, *Glorifie God in your bodies, and in your ſpirits, for they are the Lords.* The regenerate are renewed both in body and ſoule, and in them both doe glorifie God: therefore the fleſh cannot be here taken for the body, ſeeing the Apoſtle ſpeaketh of himſelfe, who no doubt was mortified in his body, and did beat it downe. Neither can the minde ſimply ſignifie the whole, or all the regenerate part: for as there is a regenerate mind: *Be renewed in the ſpirit of your mind,* ſo there is a fleſhly mind. Wherfore the Apoſtle by the mind muſt either underſtand the whole regenerate part, which is to the unregenerate part, as the ſoule to the body, and therefore the regenerate man is called the ſpirituall man: or elſe by the minde regenerate which is the principall part of regeneration, incluſively the whole regeneration is inſinuated, a part figuratively being taken for the whole.

Having now anſwered the Jeſuites objections, wee will ſet downe ſome of our reaſons, why this place is to be underſtood, as we ſaid, not of the two naturall parts of man, the body, and the ſoule: but that by the fleſh the Apoſtle meaneth the whole unregenerate part: by the minde or ſpirit the part regenerate.

By fleſh both the ſoule and body not regenerate is underſtood.

Argum. 1. Saint *Paul* ſaith, *The evill I would not, that doe I, verſ.* 21. *I ſerve in my fleſh the law of ſin, verſ.* 25. And againe, *I ſee a law in my members leading me captive to ſin, verſ.* 23. Theſe ſpeeches are not uttered of the regenerate part: if of the unregenerate, which muſt needs bee granted, yet not of the body or fleſh by it ſelfe conſidered without the ſoule: for the fleſh of it ſelfe is a dead thing; how can the Apoſtle ſerve in his fleſh, or doe any thing in his fleſh, without the operation of the ſoule? And therefore by the fleſh muſt wee underſtand the part unregenerate both in body and ſoule.

Argum. 2. The fleſh of it ſelfe without the ſoule is no fit place for ſin: but in the fleſh ſin dwelleth, as the Apoſtle ſaith: *Ergo,* fleſh is not here to be conſidered without the ſoule.

Argum. 3. A perfect man conſiſteth of body and ſoule, but that which is regenerate is called the inner man: *Ergo,* regeneration is both in body and ſoule.

Rom.6.6. Coloſſ.[illegible].11.

Argum. 4. The fleſh is the ſame which S. *Paul* calleth the body of death, *verſ.* 24. The body of death is all one with the body of ſin. The body of ſin, or ſinfull body of the fleſh, is the whole corruption of man both in body and ſoule, ſo much as is put off by the ſpirituall circumciſion of Chriſt: *Ergo,* the fleſh in this place is the corrupt and unregenerate part of the whole man.

Rom.7.23. Coloſſ.3.5.

Argum. 5. The Apoſtle calleth concupiſcence the law of his members, *verſ.*23. what members hee meaneth, he ſheweth elſe-where: *Mortifie your earthly members, fornication, uncleanneſſe, inordinate affection*: but theſe are not members of the body, but of the whole corrupt maſſe of body and ſoule in man: *Ergo.* Thus much for our anſwer to *Bellarmines* ſecond argument.

Rom.8.1.

Argum. 3. The Apoſtle ſaith, *There is no condemnation to them that are in Chriſt*: But if concupiſcence remaining in thoſe that are juſtified were ſin, then there ſhould be ſome matter of condemnation ſtill in them, contrary to the Apoſtle, *Bellarm. lib.*5.*cap.*7.

Anſw. There is no condemnation either for concupiſcence, or any other ſin, becauſe though in it ſelfe it be worthy of damnation, yet the guilt thereof is taken away in Chriſt.

Ezech.18.21.

Bellarm. The guilt of ſin cannot be ſeparated from the thing, that in it ſelfe deſerveth condemnation: neither can ſin be forgiven, as long as the foundation thereof remaineth: Forgiveneſſe is remitted, if the wicked will turne away from his iniquity. If iniquity ſtill remaine, there is then no forgiveneſſe, *ibid.*

Rom.7.25.

Contra. 1. The Apoſtle himſelfe had ſaid in the next words before: *In my mind I ſerve the law of God, in my fleſh the law of ſin*: He is not aſhamed to confeſſe, that ſin remained in his members, yet was he one of thoſe, *that are in Chriſt.*

1 John 1.9.

2 S. *Iohn* ſaith, *If we ſay we have no ſin we deceive our ſelves: if wee acknowledge our ſins, he is faithfull to forgive them, &c.* Here the Apoſtle ſheweth, that to have ſin, and to have forgiveneſſe of ſin, may both ſtand together: wherefore it is falſe which he ſo boldly affirmeth, that the guilt of ſin cannot be ſeparated from the ſin it ſelfe: the guilt is taken away by forgiveneſſe in Chriſt, and yet after forgiveneſſe obtained, he is a lyer, that ſaith he hath no ſin.

Rom.6.12. Rom.7.20.

3 The turning from iniquity, which *Ezechiel* ſpeaketh of, is by repentance, and by ceaſing to commit the act of ſin: the ſtaine or blot of ſin is one thing, the act and worke of ſin another: though ſin reigne not in us, *that we obey the luſts thereof,* yet there is ſin ſtill dwelling in us, ſo long as we have our habitation in theſe houſes of clay.

4 If there remaine then in the regenerate no ſin at all; how farre are they from the opinion of the Pelagian heretikes, Anabaptiſts, Libertines, which hold that a man may attaine in this life to a ſtate of perfection? And if the regenerate have no ſin, what need they ſay that petition in the Lords prayer; *Forgive us our treſpaſſes?* But I thinke they will be aſhamed of ſo great impudency; as *Auguſtine* ſaith, *Neſcio utrum quiſpiam vel hæretica pravitate reperiri poſſit, &c.* I thinke no man can bee found, though of a moſt hereticall proud ſpirit, which will (I ſay) not openly profeſſe, but thinke ſecretly within himſelfe, that he need not ſay this petition, *Forgive us our treſpaſſes, &c. cont. Creſcon. lib.*2.*c.*28

The Doway Doctors would thus prove concupiſcence in the regenerate not to be ſin: 1 Out of

Auguſtine, becauſe in no wiſe it can be ſin, if it be not voluntary. 2 It was no ſin in *Eve* to be tempted of the Serpent, nor in *Adam* to be tempted of *Eve*, but they ſinned when they conſented to the evill ſuggeſtion. Annot.in Ge neſ c.3.

Contra. 1. *Auguſtines* definition muſt bee underſtood of actuall ſin, for originall in infants is not voluntary, and ſo it would follow by this rule, that neither in the regenerate nor unregenerate, there ſhould be any originall ſin, becauſe it is not voluntary: it was once voluntary in our firſt parents that tranſgreſſed, but now in our corrupt nature by propagation from *Adam*, it is become neceſſary.

2 The caſe is not like betweene *Adam* and *Eve*, and the regenerate now, for ſin was not yet in the world when they were tempted, and untill they gave conſent, they ſinned not: but now every one is borne with originall corruption: and ſo he hath ſin before he commeth to capacity to be able to conſent: in them the ſuggeſtion was externall, but in us it is internall, and from within us: now every one is tempted of his owne concupiſcence, when he is drawne away by it, and is entiſed. Iam.1.4.

The Proteſtants.

THat concupiſcence, and the corrupt inclination of nature, even in the children of God, is verily and properly ſin, and in it ſelfe worthy of damnation, but that both it, and all other ſins are remitted in Chriſt to the faithfull, and ſo not imputed: thus it is proved by the word of God.

Argum. 1. Saint *Paul* calleth it ſin dwelling in him, *Ergo*, it is ſin. Rom.7.17.20.

Bellarmine anſwereth: firſt, it is a ſin improperly ſo called, not becauſe it is a ſin indeed, but either the cauſe or effect of ſin: for the Apoſtle ſaith, that this ſin dwelleth in his fleſh: but the fleſh is not the ſeat or place of ſin, *Bellarm.lib.5.cap.10.reſponſ.ad object.1.*

Contra. 1. Let it be noted that the Apoſtle giving concupiſcence, at the leaſt ten ſeverall times the name of ſin in this one chapter, yet ſpeaketh improperly, and muſt now learne of *Bellarmine* to ſpeak. 2 By the fleſh S. *Paul*, as before we ſhewed at large, underſtandeth not the body, but the whole part of man not renewed as well of the ſoule as the body: therefore his reaſon for the place of ſin is nothing. 3 But that concupiſcence hath the very proper nature of ſin, it may appeare further by Saint *Pauls* deſcription: Firſt, he denieth it to be good, *verſ.*18. Secondly, he ſaith it is evill, *verſ.*19. Thirdly, he ſaith he hateth it, *verſ.*15 Fourthly, it maketh him to cry out, *O wretched man that I am, &c. verſ.*24. It bringeth wretchedneſſe, which is the fruit of ſin: *Ergo*, it is ſin. Verſ.15.18. 19.24.

Bellarmine anſwereth: that it is an evill, but no ſin.

Contra. Well then, it is an evill by the Jeſuites confeſſion, and S. *Paul* ſaith it is ſin: *Ergo*, it is an evill that is ſin. 2 What will he anſwer to this place? *I knew not ſin but by the law; for I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt, verſ.*7. Luſt and concupiſcence is forbidden by the law: *Ergo*, it is verily and properly a ſin. Verſ.7.

Bellarmine before diſtinguiſhed of ſin, but that not ſerving his turne here, for hee dare not deny but that the tranſgreſſion of the law is ſin: he hunteth about for another diſtinction: Concupiſcence forbidden by the law *(thou ſhalt not covet)* is not originall, but actuall concupiſcence: and therefore it is not pertinent to the matter: for the one we confeſſe to be ſin, but not the other.

Contra, Firſt, Saint *Paul* ſaith that ſin tooke occaſion by the law to worke all manner of concupiſcence, *verſ.* 8 *Ergo*, all concupiſcence, originall or actuall, is forbidden by the law. Secondly, *Sin wrought in me all manner of concupiſcence*: by ſin, ſaith the Jeſuite, he underſtandeth originall concupiſcence; the Apoſtle then calleth the working concupiſcence ſin, the concupiſcence wrought he ſetteth downe by the name of concupiſcence ſtill: ſo then we reaſon thus: That is ſin properly, which is rather ſin, than that which no man doubteth to be ſin: but concupiſcence wrought in us by our adverſaries owne confeſſion is ſin: yet the working concupiſcence is rather ſin, becauſe the Apoſtle calleth it ſin, and not the other: *Ergo*, it is properly ſin. Thirdly, *Bellarmine* ſaith, that *Voluntarius actus concupiſcendi prohibitus eſt lege*: That is, the voluntary act of concupiſcence which is forbidden by the law: ſo that involuntary motions, in his judgement, are not againſt the law. But Saint *Paul* ſheweth the contrary: *If I doe that which I would not, I conſent to the law, that it is good, verſ.*16. His involuntary motions were againſt the law: for in obeying them againſt his will, hee did in judgement and conſent approve the law, though in practice he went againſt it. Fourthly, if originall concupiſcence be evill, as the Jeſuite confeſſeth, then muſt it needs be contrary to the law which is good, and ſo forbidden by the law: or elſe the law ſhall not be a perfect rule of righteouſneſſe, and goodneſſe. Verſ.16.

Argum. 2. The Apoſtle calleth *the law of his members a law rebelling againſt the law of his mind*: but whatſoever rebelleth, or is contrary to the law, is ſin.

Bellarm. 1. Every thing that rebelleth, or is contrary to the law, is not ſin: for man when hee ſinneth reſiſteth the law; and yet man is not ſin. And againe, in that the Apoſtle calleth it a law, hee ſheweth that it is not properly ſin, but a law or rule rather of ſinning: *reſponſ.ad object.6.*

Contra, 1. The Jeſuites inſtance is very ridiculous, and bewrayeth the nakedneſſe of his cauſe, which hee is faine to bolſter out with ſuch ſilly anſwers; Man reſiſting the law is not ſin it ſelfe, yet is hee a ſinner; the queſtion is of that, which formally is contrary to the law. 2 That every tranſgreſſion of the law is ſin wee ſhew it thus: Sin onely deſerveth the eternall curſe of God: for the proper wages

and

Rom.6.23. Galath.3.10. and ſtipend of ſin is death, and nothing is found worthy of death but ſin : but every tranſgreſſion of the law, falleth under Gods curſe : *Ergo*, it is ſin. 3 Concupiſcence is the law of ſin, therefore it is not ſin. *Anſw.* Yea, but by this reaſon it is worſe than ſin: As the law of God commanding things holy just, and good is it ſelfe much more holy, righteous, and good ; ſo the law of ſin preſcribing that which is evill, unjuſt, wicked, is it ſelfe more unjuſt, evill, and wicked. If then concupiſcence be not ſin, and yet by your argument is worſe than ſin, what have you gained ?

Rom 7.18.24. *Argum.* 3. *Verſ.* 18. *To will is preſent with me, but I find no meanes to performe that which is good*: but he that performeth not that which is good, ſinneth. Againe, *verſ.* 24. *O wretched man that I am who ſhall deliver me from this body of death?* that which maketh a man wretched, and bringeth death, is ſin : *Ergo*, concupiſcence working theſe things, is ſin.

Bellarm. 1. Wretchedneſſe in Scripture is attributed to puniſhment rather than to the fault.

2 If a man performe not that good which he cannot doe, he is leſſe good, but not evill : as not to covet in the fleſh, is not in mans power.

3 The Apoſtle ſpeaketh not of everlaſting death, but of the miſery and mortality of the body: *Bellarm.c.*10.*reſp.ad* 7. & 8.*object.*

[a] Pſal 31.1. *Contra.* 1. Wretchedneſſe and miſery is the puniſhment it ſelfe, but iſſuing out from ſin : for as the forgiveneſſe of ſin maketh [a] happy, ſo ſin maketh wretched. 2 And that which the Apoſtle would be delivered from, made him wretched : but from concupiſcence, which he calleth *the body of death* he deſireth to be delivered : *Ergo*, his concupiſcence made him wretched, and ſo conſequently is properly ſin.

[b] Joh 16.9. [c] Joh.6.29. 2 It is not in a mans power to doe any good thing, but all our power is of God, it would follow then upon this anſwer, that it is no ſin to leave any good thing undone : and further it is evident, that it is ſin to leave that undone, which is not in our power : as *Iohn*, [b] *The ſpirit ſhall reprove the world of ſin, becauſe they beleeve not in mee* : now to beleeve is not in mans power, but it is the worke of God, [c].

[d] Rom 8.1. [e] Rom. 5.12. 3 Saint *Paul* 1 ſpeaketh directly of condemnation, which is the ſecond death, [d] *There is no condemnation to thoſe which are in Christ.* 2 Though hee ſhould ſpeake onely of outward miſery and mortality, they are the fruits of ſin, [e] *Death came in by ſin*, therefore concupiſcence bringing death, is ſin.

[f] Rom.8.7. [g] Geneſ.6.5. *Argum.* 4. [f] *Rom.* 8. 7. *The wiſdome of the fleſh is enmity againſt God* : [g] *The imaginations of the thoughts of mans heart are evill continually* : *Ergo*, concupiſcence is ſin.

Bellarm. 1 Theſe places are underſtood of actuall, not originall ſin. 2 And the Scripture thus deſcribeth the wicked, in whom concupiſcence remaineth and reigneth, *reſponſ.ad object.*9.

[h] Epheſ.4.23. [i] Rom.7.23. [k] Geneſ.8.21. [l] Matth.15.19. *Contra.* Firſt, theſe places cannot be otherwiſe underſtood, than of originall ſin. 1 The Apoſtle oppoſeth the wiſdome of the fleſh to the wiſdome of the ſpirit which he ſaith is *life and peace*, *verſ.* 6. but the wiſdome of the ſpirit *is the inward ſanctifying of the ſoule*, and the renewing of the ſpirit, [h] *Ergo*, the wiſdome of the fleſh, is the inward ſecret corruption of the heart. 2 It is the ſame which *verſ.* 2. he calleth the law of ſin and death : as the wiſdome of the ſpirit is there called the law of the ſpirit: but the law of ſin is concupiſcence.[i] 3 *Moſes* alſo ſpeaketh of originall corruption, ſaying 1 *the imagination of the thoughts of the heart* : but there is no actuall ſin before the thoughts. 2 And [k] the thoughts of mans heart are evill from his youth : but the infancy is no fit age for actuall ſin. 3 Our Saviour alſo expoundeth this place, [l] *Out of the heart come evill thoughts* : the fountaine of evill thoughts is originall ſin.

[m] 2 Cor.3.5. Secondly, 1 *Moſes* as he ſpeaketh in this place eſpecially of the inhabitants of the old world : ſo *Geneſ.*8.21. he deſcribeth the naturall ſtate of all men in generall ; that their thoughts are evill. 2 S. *Paul* alſo ſheweth this to be the condition even of the children of God, *that they are not ſufficient to thinke any thing of themſelves which is good* [m]. So that the ſame corrupt inclination remaineth even in the regenerate, yet bridled and governed by grace. 3 That even in the righteous and regenerate the ſin of concupiſcence remaineth : theſe places following doe manifeſtly ſhew.

[n] Pſal.51.10. [o] Epheſ.4.23. [p] Coloſſ.3.3. [q] 1 Ioh.1.9. *Argum.* 5. The Prophet *David* ſaith, 1. *Create in me a new heart* [n] S. *Paul* ſaith, 2 [o] *Bee renewed in the ſpirit of your mind*, [p] *Mortifie your earthly members, fornication, uncleanneſſe, &c. Ergo*, the regenerate had need ſtill to be renewed, and cleanſed from the old man: *Ergo*, the ſin of concupiſcence ſtill remaineth in the regenerate. 3 [q] *If we ſay that we have no ſin we deceive our ſelves* : the Apoſtle ſaith, *If we ſay that we have, &c.* ſhewing, that ſin that continually remaineth, which is originall ſin : for other ſins are not alwayes in the regenerate, *argum.Luther. Calvin.*

[r] Rom.6.12. *Bellarmine* anſwereth : Firſt, to the 1 and 4 places, that they muſt bee underſtood of actuall ſins, which the regenerate are daily ſubject unto. 2 Secondly, there are ſome reliques of originall ſin in the regenerate, in reſpect whereof, they had need daily to bee renewed. 3 Thirdly, the regenerate muſt mortifie their earthly members, that they give not conſent thereunto, and fall into fornication, uncleanneſſe : which is all one with that, which the Apoſtle ſaith elſewhere, that ſin ſhould not reigne in their mortall body [r], *Bellarm.c* 11.*lib.*5.*reſponſ.ad loc.* 2.8.9.12.

Contra. Firſt, it is evident, that the Prophet *David* ſpeaketh of originall ſin. 1 He ſaid before, *verſ.* 5. *In ſin hath my mother conceived me* : from the which he deſireth to be purged, *verſ.*7. 2 The creation of the heart anew is expounded by S. *Paul* to be the putting off of the old man, and putting on the new, *which after God is created in righteouſneſſe.* Now the image of God, which the Prophet praieth to be created in him, is defaced and deformed by originall concupiſcence: therefore againſt that he directeth his praier. 2. Thoſe reliques of ſin in the regenerate, are either belonging to actuall or originall ſin; but in the *Spirit of the mind*, there can be no actuall ſin: *Ergo*, it is originall: and the Apoſtle expoundeth himſelfe, what it is to bee renewed, &c. *To caſt off the old man which is corrupted through deceiveable luſts.* What is the old man, but the originall depravation and corruption of nature?

Epheſ.4.24.

Epheſ.4.22.

3. If the regenerate muſt mortifie their earthly members, that is, their carnall concupiſcence, then is not concupiſcence dead or extinct in them, for then it need not be mortified: and whatſoever is to be mortified in us is evill and ſinfull: that whereto *we muſt be dead*, is ſin: neither is there feare that the ſin of concupiſcence ſhould raigne in our mortall body, if it be not at all there.

Rom.6.11.

4. The Apoſtle ſpeaketh not onely of actuall but of originall ſinnes. 1. He ſaith, *If we ſay we have no ſinne:* and afterward verſ.10. *If we ſay we have not ſinned:* there he pointeth at that ſin which we alwaies have in us, which is none other but originall ſin, in the other place he ſpeaketh of that ſin which hath beene committed, noting actuall ſins, wherein the regenerate continue not. 2. He meaneth ſuch ſins, wherein a man may be deceived, and thinke he hath none: but none of the regenerate are ſo groſſe to thinke they have no actuall ſin. 3. He ſpeaketh of all ſins, for the which Chriſt is our reconciliation, *If any man ſinne, &c.* but Chriſt died, and ſo is our reconciliation by his death; not onely for actuall, but originall ſinne: *Ergo*, Thus we ſee how frivolous and inſufficient this Diſputers anſwers are.

1.Iohn 1.10.

1 Ioh.2.2.

Laſtly, let *Auguſtine* ſpeake: *Omnium malorum reatu caret, qui baptizatur; non omnibus malis: — nunquid caret ignorantia malo?* He that is baptized is cleered from the guilt of all evils or ſins, but not from the evils themſelves: for ſhall we thinke that he is void of ignorance? Again he ſaith: *Dimittuntur in baptiſmo omnia peccata, & originaliter tracta, & ignoranter vel ſcienter adjecta:* All ſins are forgiven in baptiſme, both originall, and ſins committed ignorantly or wittingly. Originall ſin then is no otherwiſe taken away in baptiſme, than other ſins are: but the guilt only of other ſins is remitted in Baptiſme, the blot or ſtaine remaineth ſtill: *Ergo*, originall ſin ceaſeth in reſpect of the guilt only: for neither it, nor any other ſins ſhall be imputed to thoſe which are juſtified in Chriſt: but yet it is a ſin ſtill, as the reſt are. *Auguſt.* alſo dare call it a ſin: *Concupiſcentia pejor eſt ignorantia:* Concupiſcence is worſe than ignorance: *cont. Iulian. lib. 6. c. 5.* And in another place, *Ignorantia in iis, qui intelligere noluerunt peccatum eſt, in iis qui non potuerunt pœna peccati:* Ignorance in them that are able to learne and will not, is ſin; in thoſe that cannot, a puniſhment of ſin: *Epiſt.* 105. If ignorance then be ſin, concupiſcence, which is worſe than ignorance, is much more.

Cont. Iulian. lib.6.c.5.

Ibid.c.6.

I will adde one other notable ſentence out of this father: *Hoc malum quod in nobis remanet, non ſubſtantia, ſed ſubſtantiæ vitium; Dei gratia nos regenerante non eſt imputandum, Dei gratia juvante frænandum, Dei gratia commorante ſanandum:* This evill, which remaineth in us, being not a ſubſtance, but a vice of or in our ſubſtance or nature, by the grace of God regenerating us ſhall not be imputed, by the grace of God helping us is bridled, by the grace of God in the end crowning or rewarding us, ſhall be healed. Firſt, *Auguſtine* calleth here concupiſcence even in the regenerate, *malum & vitium*, a vice and an evill. And what difference, I pray you, betweene vice and ſin? *Vitium*, ſaith *Bellarm. eſt nomen habitus mali, peccatum operationis malæ:* Vice is the name of an evill habit, ſin the name of the evill action. Vice and ſin then are coſin germanes: and if concupiſcence be a vice or a vicious habit, it is in the next doore to ſin. Againe, *Auguſt.* ſetteth down a three-fold change of concupiſcence: it is not imputed, it is bridled, in the end it is healed. In the two firſt changes, though it bee not imputed; yet it ceaſeth not to be ſin: but only when it is healed, that is, cleane taken away, which is not in this life, but when the time of our reward commeth: *Ergo*, it is ſin ſtill in the regenerate, yet brideled in them, and not imputed.

Lib.2.con.Iulian.

Bellarm.lib.1. de ſtat peccati.

Beſide theſe plentifull teſtimonies of *Auguſtine*: 1. *Primaſius* of the Africane Church likewiſe, calleth originall ſin, *peccatum libidinis*, the ſin of luſt: yea wee have the Decree of a Councell of Africa.

Lib.3.in Apoc. c.12.

Concil. Milevitan. c. 2. Propter hoc parvuli, qui nihil in ſeipſis peccatorum committere potuerunt, adeo in peccatorum remiſſionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt. For this cauſe children, which have as yet done no ſin in themſelves, are truly baptized for the remiſſion of ſins, that it may be purged by regeneration, which they tooke in their birth, &c. If originall corruption be not properly a ſin, then children, who are as yet guilty of no other ſin, ſhould not be baptized for remiſſion of ſins.

2. *Iſychius* ſaith, *Pollutionem non motus naturales faciunt, ſed peccatum de quo David, ecce in iniquitatibus, &c.* The naturall motions do not make pollution, but ſin, whereof *David* ſpeaketh, Behold I was conceived in iniquity, &c. He calleth that ſin, wherein we are conceived, even in the regenerate, ſuch as *David* was.

Lib.5.in 16.c. Lev.

3. French confeſſion, art. 11. *We ſay that this frowardnes of nature doth alwaies bring forth ſome fruits of malice and rebellion, in ſuch ſort, that even they which are moſt holy, although they re*[illegible]*t are they defiled with many infirmities and offences, ſo long as they live in this world.*

Harm.ſect.4.p.71.

Belgia, artic. 14. *Neither are we to beleeve, that this ſin is by baptiſme utterly extinguiſhed, or plucked* *up by the roots, ſeeing that out of it, as out of a corrupt fountaine, continuall floods and rivers of iniquity continually ſpring and flow, &c.*

Decret.part.3. diſt.4.c.2. In baptiſmo caro peccati evacuatur, &c. In Baptiſme the fleſh or body of ſin is evacuate; not that concupiſcence ſhould wholy bee conſumed, *ſed ne obſit mortuo, quæ oberat nato*: but that it be not hurtfull to him that is dead unto it, which was hurtfull to him in his birth. Their Maſter to the like effect, *lib.2. diſtinct.32.b.* ſheweth how originall ſin is taken away in Baptiſme *extenuatione, & ſolutione reatus,* by the extenuation of it, and taking away the guiltineſſe: originall ſin then remaineth ſtill; but it is not hurtfull, nor imputed to the regenerate.

Auguſtin, alſo thus alleageth out of *Hilary, lib.2.cont.Julian. Apoſtolis licet verbo fidei emundatis non deeſſe malitiam, per conditionem communis originis:* Even in the Apoſtles, though cleanſed with the word of faith, there was not wanting malice or evilneſſe by the condition of the common originall or birth: *Ergo,* by this ſentence even in the Apoſtles, the evilnes or malice of concupiſcence by nature remained.

The fourth part whether Originall ſinne bee hurtfull to the regenerate after Baptiſme.

The Papiſts.

17 Error. THe Rhemiſts do not only deny concupiſcence in the regenerate to be ſin, but they affirme alſo that the motions of the fleſh in a juſt man, whereunto the mind conſenteth not, cannot any whit defile the operations of the ſpirit, but make them often more meritorious, for the continuall combat that he hath with them: for it is plaine that the operations of the fleſh and the ſpirit do not concurre to make one act: *Rhemiſt.annot.Rom.7.ſect.*10. So the doway men ſay, that it is matter of exerciſe in the juſt, and if we reſiſt, of merit. Annot.in 3. Geneſ.1.

Anſw. 1. The combat between the fleſh, cannot make the operations of the ſpirit meritorious: firſt, we cannot merit at all by any good action wrought in us, becauſe it is not of our ſelves, but wholly of God: *Thus I live,* (ſaith the Apoſtle) *not I now, but Chriſt liveth in me.* Secondly, the reſiſtance of the fleſh, is ſo far from encreaſing our reward, that it maketh our debt greater: for whoſe is the fleſh? is it not ours? Who ſhall anſwer for that which is evill done in the fleſh? ſhall not we? It is therefore our own fault, that our fleſh is rebellious, and that we do not wholly yeeld to the working of the ſpirit. Galath.2.20.

2. Though the operations of the fleſh concurre not with the ſpirit to make one act: yet the fleſh concurreth, or rather occurreth, and reſiſteth the ſpirit in every good act: and doth hinder the works of the ſpirit from perfection, and ſo defile them.

The Proteſtans.

THe luſt or concupiſcence remaining, but not remaining in the regenerate, doth greatly hinder the good proceeding of the ſpirit in them.

Argum. 1. Concupiſcence kept the Apoſtle from doing that good, which he deſired: *That good that I would, do I not: Ergo,* it was an hindrance to the working of the ſpirit. Rom.7.19.

Argum. 2. If concupiſcence were any way profitable to goodneſſe, it were a thing to be loved, not hated; to be deſired, not wiſhed to be taken away. But S. *Paul* hateth it: *What I hate, that do I,* and longeth till he be rid from it: *O wretched man that I am, who ſhall deliver me from the body of this death! Ergo,* concupiſcence is not good, nor any way helping unto goodneſſe. verſ.15.24.

Auguſtine thus writeth of theſe ſmaller and leſſe ſins: *Quibus peccatis licet occidi animam non credamus, ita tamen eam velut quibuſdam puſtulis —— deformem faciunt, ut eam ad amplexum ſponſi aut vix, aut cum grandi confuſione venire permittant:* By the which ſinnes, though the ſoule bee not ſlaine, yet the face is deformed, as with pimples, that they either not at all, or with great bluſhing will permit it to come to embrace her ſpouſe, &c. Let them tell me now, what great glory is obtained, by this corruption in our members. De Sanct. ſerm.41.

Arauſican.Concil.2.c.2. Si quis ſoli Adæ prævaricationem ſuam non & ejus propagini aſſerit nocuiſſe, &c. anathema: If any man ſay that *Adams* tranſgreſſion only hurt himſelfe, and not his poſterity and of-ſpring, accurſed be he. Originall ſin then is hurtfull to all men that come of *Adam: Ergo,* it is no helpe or furtherance.

Eſpencæus a grave writer among the Papiſts, alleageth out of S. *Cyprian de tentationibus Chriſti,* to this effect: *Neminem libidinum morſus illæſum evadere:* That no man doth eſcape the biting of luſt without hurt: According to that ſaying of *Propertius, lib.* 2. *Nec quiſquam ex illo vulnere ſanus abit:* No man goeth away whole of that wound: *in 2.epiſt.Tim.c.2.* And out of *Auguſt.4. Hypognoſticon: In omni homine libido mala eſt, &c.* Luſt or concupiſcence is evill in every man: *in 2 Tim.c.3.* Wherfore originall ſin is hurtfull to the regenerate: *Cauſ.24.qu.3.c.39.* There are certaine heretikes rehearſed among the reſt, called *Ophitæ,* of the Serpent, whom they did reverence: ſaying, *Ipſum in paradiſum induxiſſe virtut*[illegible]*itionem:* That the Serpent brought into Paradiſe the knowledge of vertue: not much unlike do the Papiſts commend concupiſcence, which is the Serpents ſting; ſaying, that it maketh the operations of juſt men more meritorious.

Confeſſ. of Bohemia, c.4. *Let the force of this hereditarie deſtruction bee acknowledged and judged by the guilt and fault, by our proneneſſe and declination, by our evill nature, and by the puniſhment which is layd upon it, &c.* See further teſtimonie and evidence hereof in the former queſtion.

The fifth part, of the place or ſeat of concupiſcence in the regenerate.

The Papiſts.

B*Ellarmine* granteth, that ſometime fleſh is taken in the Scripture for the whole man corrupted, both in body and ſoule: but then it is underſtood only of the wicked, and not of the godly: *Bellarm. de ſtat. peccat. lib. 5. cap. 7. reſponſ. ad argum. 2. caution. 6.* And therefore hee expoundeth that place of S. *Paul, There dwelleth not in me, that is, in my fleſh, any good thing,* of the body: and hence would prove that concupiſcence in the regenerate is no ſinne, becauſe it is in the body: *cap. 10. reſponſ. ad argum.* 1. His opinion then is, that concupiſcence in them remaineth only in their body. And where S. *Paul* ſaith, I am carnall, he thus expoundeth it: *Quia nondum ſpirituale corpus habeo:* Becauſe he had no ſpirituall body, ſuch as he ſhould have in the reſurrection: *cap. 10. reſponſ. ad object. 6.* So then in his opinion, the minde only of the regenerate is renewed, not their body: hee reaſoneth thus.

18. Error.
Rom. 7. 18.

Argum. S. *Paul* ſaith, *In my minde I ſerve the law of God; in my fleſh the law of ſinne:* Here the minde regenerate or renewed, is oppoſed or ſet againſt that part which is not renewed, namely the fleſh, which ſhall be renewed in the reſurrection: *Bellar. c. 7. reſponſ. ad Bezam.*

Anſwer. Firſt, that this place is to be underſtood of the minde regenerate, we grant: but thereby, as a principall part, the whole regenerate man is expreſſed both in body and ſoule: ſo where S. *Paul* ſaith, *Be renewed in the ſpirit of your minds* [a]: hee underſtandeth a renovation of the whole new man: *and put on the new man,* ſaith hee: And S. *Peter* ſpeaking to the women, *that the hid man of the heart ſhould be uncorrupt:* In the ſame place exhorteth them to ſoberneſſe and modeſtie of apparell, which is outward in the [b] body. So in this place, by the minde, the Apoſtle underſtandeth the whole new or regenerate man. Secondly, how could S. *Paul,* ſpeaking of himſelfe, by fleſh, underſtand a body not regenerate: ſeeing the Apoſtle was a mortified man, and was much exerciſed in the taming and beating downe of his [c] body? Thirdly, the bodies of the Saints ſhall be renewed, we grant, in the reſurrection: which is called the [d] regeneration: but it followeth not, they ſhall be regenerate then from all mortalitie and corruption: *Ergo,* they cannot now be renewed, and ſubdued from ſin: the ſoule alſo then ſhall be cleanſed and made pure, like the Angels, yet for all this, the ſoule while it is in the body, is dayly renewed. As it is called the regeneration, ſo is it alſo the redemption of our [e] bodies, becauſe then our redemption in body and ſoule, ſhall be perfectly accompliſhed: notwithſtanding it is begun in this life.

[a] Epheſ. 4. 24.
[b] 1 Pet. 3. 4.
[c] 1 Cor. 9. 27.
[d] Matth. 19. 28.
[e] Rom. 8. 23.

The Proteſtants.

THat concupiſcence dwelling in the regenerate, remaineth both in their bodies and their ſoules, and that as their regeneration is of the whole man, both in body and ſoule, ſo there is ſome fleſhly part in both, reſiſting againſt the ſpirit, which in the Scripture is called fleſh: thus wee are perſwaded.

Argum. 1. Saint *Paul* ſaith, *I am carnall, ſold under* [f] *ſinne:* if this ſhould be meant of Saint *Pauls* body: what could be ſaid more of the body of an adulterer, murtherer, glutton, or whoſe body elſe is given over to all wickedneſſe, than that it is ſold under ſin? If S. *Paul* then, where he ſaith, I am carnall, or, in my fleſh I ſerve the law of ſin, *verſ.* 25. doth underſtand his body: is it not all one, as if hee had ſaid, *he had given his members ſervants to ſinne?* to ſerve ſin in the body, and to give the members ſervants to ſin, is all one: But neither S. *Paul* nor any other regenerate man is a ſervant of ſin in his body: for, ſaith he, *When yee were ſervants of ſinne, yee were freed from* [g] *righteouſneſſe:* And *as yee have given your members ſervants to uncleanneſſe:* he ſpeaketh of the time before their calling: therefore S. *Paul* ſpeaketh not of his body.

[f] Rom. 7. 14.
[g] Rom. 6. 20.

Auguſtine writing of thoſe words of the Apoſtle, *It is no more I that doe it, but ſinne that dwelleth in me,* ſaith thus: *Quod ille dicere non poteſt, qui aut cordis conſenſione decernit, quod concupiſcit, aut corporis miniſterio perficit:* which S. *Paul* could not ſay, if either he had conſented in his heart, to that whereunto his concupiſcence led him, or by the miniſtery and ſervice of his body had done it. The Apoſtle then did not give the miniſterie or ſervice of his body to ſinne.

Contr. Iulian. lib. 2. in fine.

2. Man hath ſometime his denomination of the minde, but not of the body: S. *Paul* ſaith not, my body is carnall, but *I am;* and afterward, *in me,* that is, *my fleſh.* S. *Pauls* fleſh is himſelfe, but he himſelfe conſiſteth both of body and ſoule: *Ergo,* the fleſh is in them both: ſee more of the expoſition of this place, *part. 3. iſtius quaeſtion. argum. 2.*

Argum. 2. There is a moſt evident place for this purpoſe, *Gal. 5. 17. the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh:* The Apoſtle by fleſh here underſtandeth the corrupt part both of body and ſoule: for a little after, among the works of the fleſh, hee nameth not only ſinnes of the body, as adulterie, uncleanneſſe, but the ſinnes alſo of the ſoule, as hatred, emulation, hereſies, *verſ.* 20. And all this while the Apoſtle ſpeaketh to and of the regenerate: *theſe are contrary each to other, ſo*

Galath. 5. 17.

that ye cannot doe the ſame things ye would : this he writeth to the faithfull among the Galathians. So to the beleevers among the Coloſſians, he ſaith, *Mortifie your earthly members, fornication, uncleanneſſe, covetouſneſſe* : which ſins are as well in the minde as the body : wherefore they are not members onely of the body, but of the old man unregenerate both in ſoule and body : And thus, I truſt, it appeareth, that the fleſh, even in the regenerate, doth comprehend the corruption remaining in them, both in ſoule and body.

Shall *Auguſtine* now ſpeake : *Hæc eſt lex membris omnium inſerta mortalium, quæ repugnat legi mentis— cogitationum ſpinas cœpit & tribulos germinare* : This is the law ingraft in the members of all mortall men, which rebelleth againſt the law of the mind or ſpirit : which beginneth to bring forth thornes and thiſtles of evill thoughts, *de tempor. ſerm.* 47. Out of theſe words I reaſon thus : There concupiſcence the law of the members is, where evill thoughts ariſe ; but they are bred in the minde, not in the body : *Ergo*, concupiſcence is as well in the minde as in the body.

Concil. Arauſican. 2. cap. 2. Si quis dicit ſoli Adæ pravaricationem ſuam nocuiſſe, &c. nec peccatum, quod mors eſt animæ, per unum hominem in omne genus humanum tranſiiſſe, &c. If any man ſay that *Adams* tranſgreſſion onely hurt himſelfe, and that ſin, which is the death of the ſoule, did not through one man come unto all mankinde, let him be accurſed. Originall ſin then is the death of the ſoule : *Ergo*, it hath the place in the ſoule where it worketh.

And for further evidence. 1. *Origen* ſaith, *Hom.* 8. *Levitic. Audi Davidem dicentem, &c.* Heare *David* ſay, I was conceived in iniquitie, ſhewing, that *Quæcunque anima ex carne naſcitur, &c.* That every ſoule is borne of the fleſh, and is polluted with iniquitie : if the ſoule then be polluted with originall ſin, then it followeth, that it hath the place and ſeat in the ſoule.

Tertullian alſo is here a very direct witneſſe: for whereas, ſome denying the reſurrection, urged that

2 Cor. 4. 16.

place of S. *Paul, Though the outward man periſh, yet the inward man is renewed dayly* : And thereupon affirmed, that the ſoule ſhould onely bee renewed in the reſurrection, not the bodie : hee maketh this anſwer, *Nec anima per ſeipſum homo, &c.* That neither the ſoule by it ſelfe is man, which is infuſed into the figment or frame called man, *Nec caro ſine anima homo, &c.* Neither is the fleſh man without the ſoule, which after the ſoule is exiled, is called a carcaſſe, &c. And againe, upon theſe words of the

Epheſ. 3. 15.
Lib. de reſurrectione.

Apoſtle, *That Chriſt may dwell in your hearts by faith, &c.* hee thus inferreth : *In cordib. dicens, quæ ſubſtantiva ſunt carnis, jam & ipſum interiorem hominem carni deputavit, quem in corde conſtituit*: Saying in the heart, which is a ſubſtantiall part of the fleſh, hee doth alſo aſcribe the inner of man to the fleſh, ſeeing he placeth him in the heart, &c. And yet more evidently : *Si ſine anima nullius eſt ſenſus, intellige ſenſum carnis ad animam eſſe referendum, carni interdum deputatum, &c.* If without the ſoule there be no ſenſe of any thing, know that the ſenſe is referred to the ſoule, ſometime alſo imputed to the fleſh, becauſe it is exerciſed by the fleſh: and therefore he ſaith that ſin dwelleth in the fleſh, *Quia & anima, à qua delinquentia inducitur, inquilina eſt carnis, &c.* Becauſe the ſoule, whereby ſinne is brought in, is a ſojourner of the fleſh, &c. here directly hee maketh the ſoule the originall ſeat and place of ſinne.

Lib. de reſurrectione carnis.
pag. 76.
Baſil. 1582.
Serm. quod
Deus non ſit author malorum.

2 *Baſil* agreeth : *Malum natura ex nobis oritur* — evill by nature is of our ſelves, as injuſtice, fearfulneſſe, envie, craft, *Quia animam ad Dei imaginem—ſolent inquinare,*—becauſe they uſe to defile the ſoule created according to Gods image, &c. Theſe ſinnes, (envie, craft) have their ſpeciall place in the ſoule.

Harm. ſect. 4.
p. 90.

3 French confeſſ. art. 9. *Mans nature is become altogether defiled, and being blind in ſpirit, and corrupt in heart, hath utterly loſt all that integritie, &c. Bohemia. c.* 4. *Originall ſinne proceeding by inheritance, poſſeſſeth the whole nature, and doth furiouſly rage therein, &c.* Originall ſinne hath it ſeat and place in the whole nature of man, and therefore as well in the ſoule as the body.

4 The Maſter of the Sentences agreeth, *Lib.* 2. *diſt.* 32. *e. Nec caro corruptibilis animam peccatricem fecit* : The corruptible fleſh did not make the ſoule ſinfull, but the ſinfull ſoule maketh the fleſh corruptible. *Lib.* 3. *diſt.* 17. *b. Ipſius carnalis concupiſcentiæ cauſa, non eſt in anima ſola, nec in carne ſola* : The cauſe of carnall concupiſcence is not in the ſoule alone, or in the fleſh alone, for it is made of them both, &c. *lib.* 3. *diſt.* 27. *f. Caro non dicitur concupiſcere, niſi quia anima carnaliter concupiſcit, &c.* The fleſh is not ſaid to luſt, but becauſe the ſoule doth carnally luſt.

The ſixth part, of the puniſhment of originall ſinne.

THe puniſhment due to originall ſinne, is double, either temporall or eternall : firſt, of the eternall puniſhment, then of the temporall.

Of the eternall puniſhment due to originall ſinne.

The Papiſts.

19. Error.

BEllarmine affirmeth, that Infants dying without Baptiſme in originall ſinne, are eternally puniſhed : but their puniſhment is, *damni, non ſenſus, ſive ignis ſenſibilis*, Of loſſe only becauſe they are excluded from heaven, not of any ſmart or outward paine of fire: ſuch as the damned ſuffer in hell. Concerning the firſt point, whether infants not being baptized, are damned; wee have before intreated, in the twelfth Controverſie, and the third queſtion of the neceſſity of Baptiſme.

Yet thus much of it here, that the popiſh opinion, in holding all infants dying without Baptiſme, to bee in the ſtate of damnation, is very cruell, and moſt uncharitable: whereby it both reſtraineth Gods power, as though hee were not able to ſave infants without the Sacrament; and obſcureth his mercie, and impugneth his juſtice, in ſuffering ſo many, having not yet ſinned in act, to be loſt.

Our opinion rather is this, agreeable to Scripture, and the rule of charity: firſt, that although all infants in themſelves, being borne with that maſſe of originall corruption, are ſubject to damnation; yet that many of them are ſaved, both by the covenant made to their faithfull parents, both or either of them, and to their ſeed: and that both immediatly, if their next parents were beleevers, and mediatly ſometime, when their former predeceſſors have beleeved, though their next progenitors are Infidels, (for Gods promiſe made to them that love him, extendeth to a thouſand generations, *Exodus* 20.) as alſo ſuch as are not within the covenant, ſo many as God hath ordained to life, are ſaved by the free election of grace.

Secondly, as we denie not, but that if any infants ſo dying are damned (which God beſt knoweth) he doth it moſt juſtly: ſo Chriſtian charity bindeth us to hope and thinke the beſt of the children of beleeving parents dying in their infancie, and to preſume that they are ſaved: ſeeing God preventeth them, leſt that they ſhould bee overtaken of the wickedneſſe of this life: for which cauſe *Henoch* is ſaid to have been taken up, *Sapient. cap.* 4. Conſul. Iunium de grat. reſponſ. ad ration. 28.

But now to the ſecond point, concerning the manner of the puniſhment of infants, *Bellarmine* reaſoneth thus.

Argum. 1. We read in the Apocalypſe, *As much as ſhe glorified her ſelfe and lived in pleaſure, ſo much give you unto her torment and ſorrow:* but infants never glorified themſelves, or lived in pleaſure; therefore they ſhall have neither torment nor ſorrow, *Bellarm. de ſtat. peccat. lib.* 6. *cap* 4. Apoc. 18. 7.

Anſw. Firſt, the Jeſuite abuſeth this place to ſignifie the torments of hell: it is a prophecie of the temporall deſtruction of the ſecond Babylon, which is the ſeate of Antichriſt, (and Rome by your leave) as we have at large proved, in the fourth Controverſie of the Pope: therefore the plagues are numbred which ſhall fall upon her for pride, *verſ.* 8. *In one day ſhall come upon her, death, ſorrow, famine:* but famine, I thinke, is none of the plagues in hell. But, ſecondly, if you will needs have this place to be underſtood of hell torments, what have you gained by it? Surely, by your owne confeſſion, your Babylon and confuſed Antichriſtian kingdome is appointed to that place. Secondly, the argument followeth not; they that live in pride or pleaſure, ſhall be tormented in hell: *Ergo*, they that doe not live in theſe ſinnes, ſhall not be tormented; for by this reaſon not only infants ſhall bee excuſed, that are guiltie only of originall ſin, but all other ſinners that offend not in the foreſaid ſins.

The Proteſtants.

THe due and wages of originall ſin, is eternall death, which is the puniſhment both of body and ſoule in hell: And hell in the Scriptures is alwayes taken for a place of torment: if infants then dying before Baptiſme are condemned to hell, as the Jeſuite ſaith, they cannot there bee exempted from torment.

Argum. 1 Chriſt ſhall ſay to the goates on the left hand, that is, to thoſe that are condemned; *Depart from me yee curſed into everlaſting fire, prepared for the devill and his angels.* But of this number are infants which are condemned to hell: *Ergo*, they ſhall ſuffer torment in everlaſting fire. *Bellarmine* ſaith, that the forme of judgement is here preſcribed whereby they only ſhall bee judged which were of the Church, for they are not condemned becauſe they had no faith, which is the cauſe of the condemnation of Infidels, and thoſe which are out of the Church, but for want of good works: wherefore this place appertaineth not to children that dye without Baptiſme, which were not of the Church, *Bellarm. cap.* 5. Matth. 25. 41.

Contra. 1 The failing or want of good works, is cauſe of condemnation to all men, whether within the Church, or without, as S. *Paul* ſheweth, *Know you not that the unrighteous ſhall not inherit the Kingdome of God, as fornicators, idolaters, adulterers*; and hee reckoneth up other works of the fleſh: and ſuch, ſaith he, were ſome of you, &c. he ſaith not for want of faith, but of good works, that before they beleeved, they were in ſtate of damnation. 1 Cor. 6. 11.

2 But to put this matter out of doubt, the text ſaith plainly that in the day of judgement all nations ſhall be gathered before Chriſt: *Ergo*, all ſorts of men, both within and without the Church: then conſequently infants alſo are included. Matth. 25. 32.

Argum. 2 *Apocal.* 20. 15. *Whoſoever was not found written in the booke of life, was caſt into the lake of fire: Ergo*, infants alſo that are condemned: and if they be in the lake of fire, how are they not tormented? Apoc. 20. 15.

Bellarmine: They ſhall be caſt, we grant, into the lake of fire, that is, the place where fire is, but ſhall not be burnt of the fire, either becauſe they ſhall bee in a higher place, or that the fire ſhall have power only *detinendi, non urendi*, to keep them as it were in hold, but not to burne or conſume them.

Contra. Who ſeeth not what vaine and ſophiſticall ſhifts the Jeſuite uſeth to obſcure the truth? but none of them can help him. Firſt, the text ſaith, they ſhall be caſt into the lake of fire, not into a place

Apoc. 21. 8.

neere to, or higher than the fire, where they ſhall ſee but not feele it: but they ſhall have their part in the lake, *Apoc.* 21. 8. And againe, *It is ſaid to burne with fire and brimſtone*, that is, to burne moſt hotly, and moſt fiercely, that whoſoever is in it, muſt needs be burned and tormented therein. Secondly, the Jeſuites anſwer here is contrary to his doctrine elſewhere: for he ſaith, that *Limbus infantium*, the dungeon of infants, is higher than Purgatory: and that Purgatory is betweene it and hell, ſo that hell-fire cannot come unto it, *Bellarm. de purgator. lib.* 2. *cap.* 6. If it bee ſo, as hee imagineth, then cannot infants any way be caſt into hell-fire, ſeeing there is ſuch a great ſpace and diſtance betweene hell and their priſon: wherefore if the Scripture be true, then *Bellarmine* muſt be the lier.

1 *Auguſtine* thus anſwereth *Iulian* the Pelagian, who objected, that if children bee borne in the ſtate of damnation, their parents, that are the cauſe of their birth, are not better than murtherers of their owne children: *Cur non tale aliquid ipſi potius* (ſaith he) *hominum creatori dicitur, quàm genitoribus, nam quos praſcivit ignibus aeternis arſuros, creare non deſinit?* he might better object this unto the Creator of men, than to their begetters, for whom he foreſaw ſhould burne in everlaſting fire, he ceaſeth not daily to create, *cont. Iulian.* 5. 9. Children then, and whoſoever are borne and die in the ſtate of damnation, ſhall burne in everlaſting fire. Further, hee ſaith, *Lacus inferni plenus eſt tenebrarum—ignis inextinguibilis—vindicta perennis*: The lake of hell is full of darknes, of unquenchable fire, of perpetuall revenge, &c. Whoſoever then is condemned to hell, ſhall be perpetually revenged in fire, which ſhall not be quenched.

De triplic. habit. c. 1.

Lib. 1. cont. Marcion.

Tertullian: Homo damnatur in mortem ob unius arbuſcula delibationem—& pereunt jam omnes, qui nullum paradiſi ceſpitem norunt, &c. Man was condemned to death for taſting of one tree—and now all periſh, which knew not one turfe of Paradiſe, &c. Originall ſinne is the cauſe of mans periſhing: but to periſh, is to be ſubject to everlaſting condemnation.

Hom. de divit. ſuper 16. c. Luc.

2 *Chryſoſtome* upon theſe words: *In hell, who ſhall praiſe thee? &c.* Then thou repenteſt in vaine, *ubi non eſt pœnitentia locus*, where is no place of repentance: *tormenta te cogunt agere pœnitentiam, non mentis affectus*: torments make thee to repent, not the affection of thy minde, &c. Whoſoever then is in hell, is there in torment.

Harm. ſect. 4. pag. 67.

Ibid. pag. 70.

3 Confeſſion of Bohemia, *chap.* 4. *By this meanes he caſt headlong both himſelfe and all his offspring into ſinne, death, and all kinde of miſeries in this life, and into puniſhment eternall after this life.* French confeſſion artic. 9. *We beleeve that this ſtaine is indeed ſinne, becauſe that it maketh all and every man (not ſo much as thoſe little ones excepted, which as yet lie hid in their mothers wombe) guiltie of eternall death before God, &c.*

4 *Synod. Moguntin. cap.* 5. *Primorum hominum peccatum propagatione in omnes homines tranſit, &c. ut ſint natura omnes homines iræ Dei, mortis & damnationis rei, &c.* The ſinne of the firſt men is by propagation paſſed unto all men, ſo that all by nature are guiltie of Gods wrath, death, and damnation, &c. Eternall condemnation then is the juſt reward even of originall ſinne.

Part. 3. *diſt.* 4. *c.* 3. *Qui ſine ſacramento ſancti baptiſmatis de hoc ſeculo tranſeunt, ſempiterno igne puniendos*: They which depart without the ſacrament of Baptiſme, ſhall bee puniſhed with everlaſting fire: For although they had no ſin of their proper action, yet of originall corruption, &c.

The Maſter of Sentences is of opinion, that infants ſhall have ſenſe of inward paine and of the worme of conſcience: *quod Dei viſione carebunt in perpetuum*; becauſe they ſhall want the ſight of God for ever: *lib.* 2. *diſt.* 33. *e.* If they have ſenſe of inward paine, why not alſo of outward?

The ſecond point of the Temporall puniſhment of originall ſinne.

THere are many evils and plagues which are laid upon men in their mind, and all the parts thereof, the will, underſtanding, and affections, and in their bodies, ſome externall calamities alſo of the life, which all are juſt puniſhments of originall ſin: firſt in the underſtanding there is great ignorance not only in naturall things, but much more of heavenly and ſpirituall. Secondly, the fooliſhnes and fatuitie of the minde, the privation or want of wit, which many children are borne withall, more than any beaſt in their kinde. Thirdly, the difficultie and great labour in attaining to knowledge and learning. Fourthly, the curioſitie of the minde, and the deſire that man hath to know things that are hid, and not belonging to him. Fifthly, the vanity of the minde, which is occupied many times in fooliſh and idle thoughts: and ſuch other defects there be in the minde.

Secondly, in the will and affections: firſt, there is *philantia*, ſelfe-love, whereby every man is addicted to himſelfe. Secondly, the frowardnes of the will, in inclining to evill rather than good; chuſing vice rather than vertue. Thirdly, the careleſneſſe of men to follow after heavenly things. Fourthly, the too great deſire and coveting of earthly things. Fifthly, the inconſtancie and mutabilitie of the will. Sixthly, diſcontentment, murmuring, and repining, no man contented with his owne eſtate. Seventhly, the weaknes of our affections, in being ſoone provoked to anger, envie, revenge. Laſtly, the concupiſcence and luſt of the affections, ſeeking to over-rule reaſon.

Thirdly, in the body theſe infirmities are remaining: firſt, naturall defects and wants: as ſome are borne blind, ſome deafe, ſome lame, &c. Secondly, the infinite diſeaſes and ſickneſſes, which our bodyes are ſubject unto. Thirdly, the difficult, hard and unpleaſant meanes in recovering our health.

Fourthly, the great labour and toyle of the body for the preſervation thereof. Fifthly, the ſhortneſſe of our life, and the mortalitie of our bodies, with the continuall feare of death imminent, and hanging over our heads.

Fourthly, beſide theſe, there are externall calamities without us: firſt, by nature being the children of wrath, we are under the power of Sathan. Secondly, man is become by reaſon of his ſin, one an enemie, yea, as the Preacher ſaith, a beaſt, to another. Thirdly, the unreaſonable creatures, whom man in his creation was made Lord of, are now become rebellious, and diſobedient. Fourthly, the reſt of Gods creatures, as the heavens, the elements, the earth are armed againſt us: as when men are plagued with drowth, famine, peſtilence, mill-dewe, lightning, and ſuch like.

Eccleſ. 3.18.

Theſe and many more calamities ſin hath brought us unto, and they are juſt puniſhments for our rebellion and diſobedience againſt God: As S. *Paul* ſaith, *Tribulation and anguiſh, indignation and wrath, ſhall bee upon the ſoule of every one that doth evill.* *Auguſtine* alſo thus writeth, after hee had ſhewed that the cauſe of theſe evils which men ſuffer, is not for the ſinnes done in another life, before the ſoule came into the body, as ſome Philoſophers have thought; he inferreth thus, *Quid reſtat, niſi ut cauſa iſtorum malorum ſit aut iniquitas, aut impotentia Dei, &c.* It remaineth then that the cauſe of theſe evils is either Gods impotencie or injuſtice, or that it is a puniſhment of the firſt tranſgreſſion: but becauſe God is neither unjuſt nor impotent, wee muſt needs confeſſe, that this grievous yoke ſhould not bee layd upon the ſonnes of *Adam*, but for originall ſinne: *Contra. Iulian. lib. 4. ca. 16.*

Rom. 2.9.

And thus farre wee and our adverſaries are agreed: that, wherein wee varie and diſagree, is this point as followeth.

The Papiſts.

THere are three other effects, which wee affirme to bee the fruits of originall ſin, but *Bellarmine* denieth them. Firſt, the loſſe of free will to do good, which we ſay is utterly decayed by *Adams* tranſgreſſion, which *Bellarmine* gaine-ſayeth. Secondly, the corruption of nature, which is ſuch even in the regenerate, that they cannot chuſe but ſin: but the Jeſuite affirmeth, that man by grace may receive power to keepe the law. Thirdly, the third effect, as doubt, deſpaire, hatred of God, and ſuch like: The two firſt the Jeſuite utterly rejecteth, denying that there be any ſuch effects at all: and herein referreth us to the treatiſes of free will, and juſtification which follow: and for thoſe places we will alſo reſerve this matter. Concerning the third, he granteth, that ſuch effects there be, yet not properly cauſed by originall ſin, *Bellarm. cap. 16.*

20. Error.

Argum. Theſe motions are in ſome that have not originall ſin, as in devils, and are not in other, that have: *Ergo*, they are not the proper effects of originall ſin, *Bellarm. ibid.*

Anſwer 1. As it followeth not, heat and light are proper to the Sunne, therefore not to the fire: for as the Sunne hath one kinde of heat and light, ſo the fire hath another: After the ſame manner, it is no good conſequent, Lying and murther are proper to the devill, and ſo likewiſe, deſpaire, diſtruſt, hatred of God, and the reſt: *Ergo*, they are not proper to men: for though theſe ſinnes in both beare the ſame name, yet are they not of the ſame nature, neither came they of one beginning: for theſe ſins in the damned ſpirits are alwayes actuall, and in the higheſt degree ſpringing from their proud and wilfull apoſtaſie; but man was ſeduced and deceived by Sathan, and ſo tranſgreſſed; whoſe fall was neither ſo grievous, as the apoſtaſie of the Angels, nor his ſinnes either originall or actuall ſo hainous.

John 8.44.

2 There are ſome proper effects of originall ſinne by the Jeſuits owne confeſſion, that are not to bee found in children: as curioſitie in the mind, whereby men are more ready to behold other mens ſinnes than their owne, *Bellarm. cap. 9.* hee maketh this the ninth wound of the underſtanding: there is alſo *malitia & perverſitas*, the frowardneſſe and malice of the will, which *Bellarmine* maketh the fifth wound or diſeaſe in the will of man, *cap. 10.* But theſe defects are not in children, becauſe as yet they want ſuch acts of the will and underſtanding: wherefore either theſe are not proper effects of originall ſin, as the Jeſuite affirmeth they are, or elſe there may be ſome fruits of this ſin, that are not actually or preſently in children, which is moſt true, becauſe they want ſuch inſtruments and meanes, whereby thoſe effects ſhew themſelves. Therefore *Bellarmines* argument is not good: theſe motions of the mind, deſpaire, diſtruſt, are not in children: *Ergo*, they are not proper fruits of originall corruption.

The Proteſtants.

THat theſe evill motions of the minde, whereof we ſpeake, are the immediate and proper effects of originall ſinne, it may thus appeare.

Argum. 1. Rebellion of the fleſh againſt the ſpirit, is a proper fruit of originall concupiſcence: But deſpaire, diſtruſt, murmuring and ſuch like, are nothing elſe but the rebellion of the fleſh: *Ergo.*

Rom. 7.23.

Argum. 2. Theſe evill motions that ariſe ſuddainely in the mind without conſent of the will, doe ſpring immediatly from originall ſin: for there is no evill in man, but hath it beginning either from the corruption of our nature, or by the conſent of will, or from both; But theſe evill motions, deſpaire, diſtruſt, &c. in the regenerate have no conſent of will: for Saint *Paul* ſaith, *The evill which I would not, that doe I:* And *David* did theſe things in haſte, as we heard before: *Ergo*, they doe ariſe immediatly from originall ſin.

Rom. 7.19.

Auguſtine ſaith: *Operatur in nobis peccatum deſideria illicita, quibus ſi obedimus & nos operamur: ſi non obtemperamus, non illud nos operamur, ſed quod in nobis habitat peccatum:* Sinne worketh in us unlawfull deſires: which if wee obey by conſenting unto them, then doe we alſo worke together with ſin: but if we obey them not, not we, but ſinne worketh it in us, *in Pſalm.* 118. *concion.* 2. *Ergo,* All unlawfull deſires and motions wrought in us without conſent of the will, are the fruits and effects of originall ſin.

Serm. quod *Deus non ſit author malorum.* 2. *Baſile,* as hee is before alleaged, among other effects and fruits nameth, *inconſiderantia, timiditas,* raſhneſſe, timiditie, or fearefulneſſe. *Gregory Nyſſenus* ſaith, that man by his fall *libertatem—noxia ſervitute, peccati mutavit,* changed his libertie with the hurtfull ſervitude of ſin, &c. *Imaginis etiam, abolitio facta eſt,* and the image (of God) was aboliſhed.

De oration. Dominic. ſect. 5. Harm. ſect. 4. p. 70. Ibid. p. 81. 3. *French confeſſ. artic.* 9. *Though man bee endued with will, whereby he is moved to this or that, yet in ſo much as that is altogether captivated under ſinne, it hath no libertie at all to deſire good, but ſuch as it hath received by grace, &c.* Confeſſ. of Saxonie, artic. 10. *Theſe are the reliques of originall ſinne, darkneſſe, doubting, carnall ſecuritie, &c.*

Commentar. in Luc. 15. c. 13. 4. *Maldonate* the Jeſuite confeſſeth, that *Auguſtine, Bed. Euthym. Bernard,* doe interpret the ſubſtance which the prodigall child loſt, of free will, which *Adam* was deprived of by his fall.

THE THIRD CONTROVERSIE, BEING THE NINETEENTH IN THE WHOLE, OF THE REPARATION AND Reſtoring of man by Chriſt.

THis Controverſie hath foure parts: firſt, of our Predeſtination: Secondly, of our vocation, unto the which belong the Treatiſes of grace and free-will: Thirdly, of our juſtification, and the fourth part is of ſanctification, that is, of good works that follow our juſtification, as neceſſarie fruits thereof.

The firſt part, of Predeſtination.

THis part is divided into foure queſtions: firſt, what predeſtination is. Secondly, who they are which be predeſtinate. Thirdly, the cauſe of predeſtination. Fourthly, of the certaintie and aſſurance thereof.

The firſt part, of the definition of predeſtination.

The Papiſts.

21. Error. BEllarmine thus defineth predeſtination: *Prædeſtinatio eſt providentia Dei, &c.* Predeſtination is a certaine providence, or fore-knowledge of God, whereby certaine men elected, are by infallible meanes and wayes directed unto life eternall, *Bellarm. lib.* 2. *de grat. & liber. arb. cap.* 9.

In this definition wee find a double fault: firſt, becauſe *Bellarmine* defineth predeſtination to bee fore-knowledge or preſcience. Secondly, for that hee affirmeth it to bee only of the elect. But of this latter fault more ſhall be ſaid in the next part. As for the firſt, *Bellarmine* maketh predeſtination to be a *ſpecies,* a kinde or part of Gods providence: and further ſaith, that predeſtination partly belongeth to the will of God, partly to his knowledge and underſtanding, but moſt principally to his knowledge: *Ubi* (ſaith he) *prædeſtinationis ratio & eſſentia conſiſtit:* Wherein conſiſteth the very eſſence of predeſtination. He reaſoneth thus.

Rom. 11. 1. 2 Timoth. 2. 19. *Argum.* S. *Paul* ſaith, *God hath not caſt away his people whom he knew before: The foundation of God remaineth ſure; the Lord knoweth who are his. Bellarm.* from hence he concludeth, that predeſtination is a fore-ſight or fore-knowledge of God. *Bellarm. ibid.*

Anſw. Firſt, theſe places doe evidently prove, that God fore-ſaw in his divine providence thoſe that ſhould be ſaved: and that his preſcience is certaine and infallible; but that predeſtination is the verie preſcience and fore-knowledge of God, it is not hence proved. Secondly, Saint *Paul* himſelfe doth diſtinguiſh them in the place alleaged, *The foundation of God remaineth ſure* (ſaith he) *and hath this ſeale; the Lord knoweth, &c.* Hee calleth predeſtination, the foundation, and preſcience, the ſeale thereof: the foundation then, and the ſeale are not the ſame. Thirdly, wee anſwer with *Auguſtine: Aliquando prædeſtinatio ſignificatur nomine præſcientiæ ut Rom. 11. non repulit Deus plebem ſuam, quam præſcivit:* Sometime predeſtination is ſignified by the word preſcience, as in the 11. to the Romanes, God hath not rejected his people whom he knew before, *de bon. perſeverant. lib.* 2. *cap.* 18. In this place therefore preſcience may be taken for predeſtination.

The Proteſtants.

THat predeſtination is alwayes joyned with the providence and preſcience of God, we grant: but that predeſtination properly iſſueth out from Gods will, being an act and effect thereof, and not of his knowledge, it may partly appeare by the name: for *prædeſtinare, προορίζειν,* doth properly ſignifie, to define and determine, which requireth rather the conſent of the will, than light of underſtanding. Wee therefore define it thus: *Prædeſtinatio eſt decretum Dei, &c.* Predeſtination is the decree of God, touching the ſalvation and condemnation of men: our arguments are theſe.

Argum. 1. If the preſcience of God give the eſſence, nature and kinde unto predeſtination, as the Jeſuite ſaith, then is it the cauſe thereof, and the other is the effect; but Gods preſcience is not the cauſe of predeſtination: for he alſo confeſſeth, *Homines gratis à Deo electos, ante omnem operum præviſionem:* That men are freely elected of God, before any foreſight of their works, *cap.* 10. *Ergo,* Gods preſcience giveth not the eſſence and nature of predeſtination. And here by the way, note the Jeſuites contrary and repugnant ſayings: election, he ſaith, goeth before preſcience, and yet Gods knowledge is the cauſe of election: but how can the effect goe before the cauſe?

Argum. 2. Saint *Paul* ſpeaketh evidently, that predeſtination proceedeth of Gods good will and pleaſure, which is the only cauſe thereof: *He hath predeſtinate us according to the good pleaſure of his will,* Epheſ. 1. 5. *and according to his good pleaſure, which hee had purpoſed in him,* verſ. 9. *predeſtinate according to the purpoſe of him, which worketh all things, according to the counſell of his own will,* verſ. 11. Theſe three words, *beneplacitum voluntatis, propoſitum voluntatis, conſilium voluntatis,* the good pleaſure of his will, the purpoſe of his will, the counſell of his will, have no relation at all, to the knowledge or underſtanding of God, but only to his will. Saint *Peter* alſo putteth a manifeſt difference betweene preſcience and predeſtination, when he ſaith, that *Chriſt was delivered up according to the determinate counſell and foreknowledge of God:* the decree or determination is joyned to his counſell or will, not to his foreknowledge.

Epheſ. 1. 5. 9. 11.

Act. 2. 23.

1. *Auguſtine,* ſpeaking of the free election of the children of God, ſaith thus: *Sed divinæ voluntatis eſt hoc donum, non humanæ fragilitatis meritum: —Audi, qui omnia operatur ſecundum conſilium voluntatis ſuæ:* But this is the gift or grant of the divine will, not a merit or deſert of humane frailtie: hearken what the Apoſtle ſaith, which worketh all things according to the counſell of his owne will, &c. He maketh election a free worke of Gods will.

Hypognoſt. lib. 6. articul. 6.

2. *Theodoret* ſaith, *Cum nos ab initio prædeſtinaſſet, ad hanc vitam ſorte elegit, qui quæcunque vult, facit:* When he had predeſtinate us from the beginning, he elected us unto this life, who doth whatſoever he will, &c. Gods will then is the cauſe of predeſtination.

In 1. cap. ad Galatas.

3. Latter confeſſion *Helvetia, cap.* 10. *God hath from the beginning freely and of his meere grace, without any reſpect of men, predeſtinate or elected the Saints, &c.* Gods preſcience then and foreknowledge of man induced not him to elect man, but his free and gracious will.

Harm. ſect. 3. pag. 84.

4. *Thomas Aquin* directly maintaineth this poſition, that predeſtination *nihil ponit in prædeſtinato,* doth ſuppoſe nothing in the predeſtinate, &c. but if it iſſued forth of Gods preſcience rather than his will, by preſcience ſomewhat in the creature ſhould bee foreſeene, for the which it ſhould bee predeſtinate.

1. p. qu. 23. artic. 2.

The ſecond queſtion, of thoſe which are predeſtinate, whether ſome are ordained to damnation as other are elected unto life.

COncerning this point, there are foure opinions: Some thought that all men in the end ſhould be ſaved; yea the devils and all: which error is attributed to *Origen:* whom with the reſt of this opinion, *Auguſtine* confuteth at large, 21. *de civitate Dei, cap.* 17. *ad* 24. Some other held, that God ordained grace and mercie for all, and was not any way the cauſe of the reprobation of men: This was the hereſie of the Pelagians, every where confuted by *Auguſtine* in his learned works written againſt the Pelagians: and I am afraid it hath too many favourits and friends in theſe dayes. The third opinion is of the Papiſts, who deny not, but that reprobation doth proceed in ſome reſpect from the will, and decree of God, but that it is not ſo properly Gods act, as election is. The fourth opinion is ours, that predeſtination is both of the elect to ſalvation, and of the reprobate to damnation. Againſt two of theſe opinions, we will deale briefly at this time; firſt, againſt the Papiſts, then againſt the error of the Pelagians.

The firſt part, of Reprobation.

The Papiſts.

22. Error. GOd intendeth no mans damnation, ſay they, directly, or abſolutely, but in reſpect of their demerits, *Rhemiſt. annot. Rom. 9. ſect. 9.* And againe, God is not the cauſe of any mans reprobation or damnation, *ibid. ſect. 1.* Of the ſame opinion is *Bellarmine*, who, although hee ſimply denieth not reprobation, as afterward we ſhall ſee: yet maketh God farre otherwiſe the author of it, than of election: yea he excludeth it out of the definition of predeſtination; which he defineth to be the providence of God only to direct thoſe that are elected, to eternall life, *lib. 2. de grat. cap. 9.* Their arguments are theſe.

1 Timoth. 2. 4. 2 Pet. 3. 9. Ezech. 18. 23. *Argum.* 1. *God would have all men to be ſaved, and come to the knowledge of the truth, God would have no man to periſh, but would have all men to come to repentance. God will not the death of a ſinner: Ergo,* the death and damnation of men, ſtandeth not properly with the will of God.

Anſw. 1 God is ſaid not to will or deſire the death of a ſinner: not becauſe in his ſecret counſell, he hath not decreed it at all, but becauſe God in their condemnation hath reſpect to his owne glory, which is the chiefe and principall end both of election and reprobation: And God is ſo tender of his owne honour and glory, that in reſpect of it, he is ſaid not to will or deſire other things: hee willeth not death or damnation, that is, not as the chiefe end of his will or purpoſe, but intendeth a further thing, than their damnation, that is, the ſetting forth of his owne glory: as the Apoſtle ſaith, that God hath ſet up *Pharaoh* to ſhew his power in him: So *Auguſtine* ſaith, *Ita plenitudo divinæ præſcientia in alios manante juſtitia, in alios gratia profluente completa eſt:* So the fulnes of Gods preſcience is accompliſhed, his juſtice being ſhewed upon ſome, and upon others grace and mercie: *de Prædeſt. & gratia, cap. 13.*

2 God is ſaid not to will the death of any, becauſe no man is to impute his damnation unto God, becauſe the wicked are juſtly puniſhed for their ſins, without any reſpect had to the ſecret counſell of God: Gods eternall decree then, is not the next and immediate cauſe of damnation, but the ſinnes of men: therefore he may truly ſay, God will not the death of a ſinner, becauſe hee no wayes willeth ſin, which is the cauſe of their death. But as *Auguſtine* ſaith, *Prædeſtinavit ſolum judicium ſuum, quo unicuique prout geſſit, retributurus eſt:* Hee hath predeſtinate only his judgements, to give to every man as he hath done: *articul. falſ. impoſit. 10.*

Enchirid. cap. 103. 3 Whereas Saint *Paul* ſaith, *God would have all men ſaved, &c. Auguſtine* expoundeth it thus: *Omnes homines, omne genus hominum intelligamus:* By all men, wee may underſtand all ſorts of men, not every particular man. And this is very agreeable to the Apoſtles meaning, which a little before exhorted men to pray for Kings and Princes: and then hee giveth this reaſon, becauſe God would have all men to be ſaved, that is, high and low, Kings and people, men of all ſorts.

4 We muſt underſtand theſe and the like places, not of the ſecret, but of the revealed will of God, who offereth unto all, the outward meanes of ſalvation: there is, *voluntas medii vel ſigni*, and, *voluntas finis* the will of God concerning the end, and concerning the meanes leading to the end: So although God have willed and determined every mans end, ſome one way, ſome another, yet the externall meanes of ſalvation are denied to none. And that this is the Apoſtles meaning, that which followeth

2 Pet. 3. 9. doth declare: *God would have all men come to the knowledge of the truth, verſ. 4. and to come to repentance.* Thus alſo *Auguſtine* expoundeth theſe words; *Remota hac diſcretione, quam divina ſcientia intra ſecretum juſtitiæ ſuæ continet, ſinceriſſimè credendum eſt, &c.* Setting apart the conſideration of the ſecret counſell of God, it is ſincerely to be beleeved, that God would have all men to be ſaved: that is, offering to all the outward meanes of ſalvation, as his word and Sacraments: *cont. articul. falſ. impoſit. articul.* 2. To this purpoſe Saint *Ambroſe lib. 2. de vocat. Gent. c. 1. Quamvis omnes homines ſalvos fieri, &c.* Although God would have all men ſaved, and come to the knowledge of the truth: *non tamen ſibi diſpenſationum ſuarum abſtulit poteſtatem, &c.* yet hath hee not taken away the power of his diſpenſation, that the order of his counſell ſhould run otherwiſe than he in his ſecret judgement had appointed.

5 Saint *Ambroſe* alſo ſheweth another way how this is to be expounded, *lib. 1. de vocat. Gent. cap. 3. Habet populus Dei, plenitudinem ſuam, &c.* The people of God have a certaine plenitude or fulnes, and in the elect there is a ſpeciall kinde of univerſality: like as when the Scripture ſpeaketh of the wicked, *Ea quæ de parte quadam dicuntur, &c.* Thoſe things which are ſpoken but of a part, doe ſeeme to appertaine to all: as *Philip. 2. All ſeeke their owne, &c. Videmus ergo pro parte hominum omnes homines nominari:* We ſee then that for a part of men, all men are named. After the ſame manner may the Apoſtle be underſtood, when he ſaith, *God would have all men to be ſaved.*

6 Saint *Ambroſe* alſo hath another expoſition of this place: *Vult Deus omnes ſalvari: ſed ſi accedant ad eum, &c.* God would have all to be ſaved; but if they come unto him, *non ſic vult, ut & nolentes ſalventur:* he ſo would it not, as that they againſt their wils ſhould be ſaved, &c. but all men are not willing to be ſaved; *Ergo,* God would not ſuch to be ſaved: *Ambroſ. in 1. Tim. 2.* Among ſo many expoſitions of this place, there is none of them that enforceth theſe words to ſignifie a generall decree and purpoſe in God to ſave all.

The

The Proteſtants.

GOd as he hath made all men, ſo hath he freely diſpoſed of their end, according to the counſell of his owne will, ſelecting ſome to be veſſels of honour, and rejecting others to be veſſels of wrath: And this very well ſtandeth both with the mercy and juſtice of God, to ſave ſome and reject others: for he might juſtly condemne all to eternall death. So *Auguſtine* ſaith, *Nemo juſtitia Deum arguat, ſi uni indebitam donaverit gratiam, alteri reddiderit debitam pœnam:* Let no man ſeeme to challenge Gods juſtice, if he give unto one grace undeſerved, and to another puniſhment due and deſerved: *De Præ-deſt. & grat. cap.* 4.

Further, we ſay with *Auguſtine: Præſcientiam non cogere hominem ut talis ſit, qualem præſcivit Deus, &c.* That Gods preſcience compelleth not a man to be ſuch, as he foreſaw him to be: *De Prædeſtinat. & grat. cap.* 15. And againe, *Ab illo eſſe quod ſtatur, non ab illo eſſe quod ruitur:* Of him it is that wee ſtand, of him it is not that wee fall: *artic. falſ. impoſ.* 15. Wee ſo then affirme the reprobation of the wicked, as that we thinke none ordained to condemnation, which they have not juſtly deſerved by their ſin, and that God only hath decreed and willed their puniſhment, but not their ſin, that bringeth them unto it.

Argum. 1. *God hath made the wicked for the day of evill. They were before of old ordained to this condemnation.* The Prophet *Iſai* ſaith, *Topheth*, that is, hell is prepared of old. *And everlaſting fire is ſaid to be prepared for the devill and his angels.* If hell were prepared of old, then they were alſo prepared of old, that ſhould be tormented in hell; for hell was not made for nought.

Prov. 16. 4.
Iude 4.
Iſai. 30. 33.
Matth. 25. 41.

Argum. 2. But of all other places this is moſt evident in the ninth to the Romans: out of the which chapter, for this matter we gather divers arguments: Firſt, the Apoſtle alleageth the example of *Eſau*, and *Iacob*, *I have loved Iacob, and hated Eſau:* which was ſpoken before they were borne: *Ergo*, God in his eternall decree electeth ſome, and rejecteth others. It cannot bee anſwered here, that this is only to be underſtood of the temporall rejection of *Eſau*, and election of *Iacob*, concerning the promiſed land: for the Apoſtle throughout this chapter reaſoneth of Gods eternall election, and reprobation, as it appeareth by the example of *Pharaoh:* yea, and this *Bellarmine* liberally confeſſeth; that the example of *Eſau* and *Iacob* is to bee applied unto eternall election, and reprobation, *lib.* 2. *de grat. cap.* 10. But he hath another evaſion, making a diſtinction betweene *negative* and *poſitive* damnation, which ſerveth not his turne here, as afterward ſhall be ſeene.

We have *Auguſtines* judgement alſo of this matter: *Et reprobi in Eſau demonſtrantur Iudæi, & prædeſtinati in Iacob apparent Chriſtiani:* The reprobate Jewes are ſhewed in *Eſau*, and the elect Chriſtians appeare in *Iacob*. Hee underſtandeth this example of election, and reprobation.

De ſymbol. lib. 2. cap. 2. tom. 9.

Secondly, the Apoſtle ſaith that as the veſſels of mercie are prepared to glorie, ſo the veſſels of wrath are prepared to deſtruction: And that God hath as great right and power over his creature, as the Potter hath over the clay, to make of it a veſſell of honour or diſhonour.

Thirdly, *verſ.* 17. The Lord ſet up *Pharaoh*, to ſhew his power in him. *Prov.* 16. *The Lord hath made all things for himſelfe, and the wicked againſt the evill day:* The damnation of the wicked then, doth as well ſet forth the glory of God, as the ſalvation of the elect: for God hath done both for his owne ſake: *Ergo*, both are the Lords proper acts, the one, as well as the other.

Prov. 16. 4.

1 *Auguſtine* ſaith, *Filius perditionis dictus eſt traditor Chriſti, perditioni prædeſtinatus:* The betraier of Chriſt is called the child of perdition, becauſe he was predeſtinate or ordained to perdition: *Tract. in Iohan.* 107.

Againe, he ſaith, *Tenenda eſt inconcuſſe hæc regula,—impios in peccatis, antequam eſſent in mundo præſcitos eſſe tantum, non prædeſtinatos, pœnam autem iis prædeſtinatam, &c.* This rule we muſt undoubtedly hold, that the wicked were only foreſeene or foreknowne of God in their ſinnes, not predeſtinate, but their puniſhment was predeſtinate, *Hypognoſt. articul.* 6. So then God ordaineth not men to ſinne, but he ordaineth men to puniſhment for their ſinnes: yet are not the wicked to complaine, for they are juſtly forſaken of God, becauſe of their rebellion, and diſobedience. Neither are the godly and faithfull by this doctrine to bee diſcouraged: foraſmuch as God hath not denied them the grace of his ſpirit, but hath given them faith and repentance, and ſtrength to walke before him, in his feare: all which are pledges unto them of their free election, and ſalvation in Chriſt.

Tertullian ſaith: *Prælatio alterius ſine contumelia alterius non poteſt procedere, quia nec electio ſine reprobatione:* The preferring of one cannot bee without the reproach of another, neither is election without reprobation, &c. He ſpeaketh of the election and reprobation among men: but the ſame rule holdeth in all elections and rejections, the one is not without the other.

2 *Iſychius: Omnes dicit vocari quidem à Chriſto, ſed non omnes juſtificari, quia multi vocati, pauci electi:* he ſaith, that all are called of Chriſt, but all are not juſtified, becauſe many are called, few elected, &c. If ſome only are elected, conſequently the reſt are rejected.

Lib. 6. in 23. cap. Levit.

3 Latter confeſſion of *Helvetia, chap.* 10. *In Chriſt, and for Chriſt, did God chuſe us, and they who now are engraft into Chriſt by faith, the ſame alſo were elected: but ſuch as are without Chriſt, were rejected.*

Harm. ſect. 5. pag. 84.

4 Wee want not the teſtimony of ſome of their owne writers for the reprobation of the wicked: *Magiſter ſent. lib.* 3. *diſtinct.* 4. *e. Dicuntur filii gehennæ, non ex illa nati, ſed in illam præparati:* They are called the children of hell, not becauſe they are borne of hell, but ordained, or prepared unto it.

Lib. 3. diſt. 32. liter. e. De reprobis, qui præparati ſunt non ad vitam, ſed mortem, quæritur, &c. It may be asked concerning the reprobate, which are not prepared to life, but unto death, whether it may be granted, that God did love them from the beginning: we ſay then, that it muſt be granted only of the elect, that God loved them from the beginning, &c. but of the not elected it muſt be ſimply granted, that God did hate, that is, reprobate them, &c. A more evident teſtimony we cannot have.

The ſecond part, of the Vniverſality of the grace of God.

23. Error.

In epiſt. Proſper ad Auguſt.

IT was the error of the Pelagians, as *Auguſtine* noteth, that the grace of God was not only in reſpect of the outward meanes, generally offered to all, but in Gods eternall decree and purpoſe ordained for all, if they would receive it, for thus they affirmed: *Quantum ad Deum, omnibus paratam eſſe vitam æternam, quia vult omnes ſalvos fieri: quantum ad arbitrii libertatem attinet, ab eis eam apprehendi, qui ſponte Deo crediderunt:* On Gods behalfe, they ſay, life eternall is prepared for all, becauſe God will have all men ſaved: and as for the freedome of the will, ſo many apprehend or lay hold of eternall life, as of their owne accord doe beleeve in God. It followeth upon this opinion, that Chriſt alſo died in the purpoſe and intention of God, for all men generally, and not for beleevers only, ſuch as are ordained unto life.

Bellarmine confuteth this error, and would make us beleeve that he himſelfe is farre from it: yet elſewhere he ſeemeth to affirme it in theſe words: *Si ſanguis Chriſti dandus eſſet omnibus pro quibus fuſus eſt, dandus eſſet omnibus omnino hominibus, etiam Turcis, Iudæis, Ethnicis, quibuſcunque impiis: ſanguis enim ille pro omnibus fuſus eſt:* If the blood of Chriſt ſhould be given to all, for whom it was ſhed, it ſhould be given generally to all men, Turks, Jewes, Ethnikes, to all wicked men: for his blood was ſhed for all, *Bellarm. de Euchariſt. lib. 4. cap. 25.* This ſhould ſeeme alſo to have been the judgement of the elder Papiſts: for *John Careleſſe* Martyr was charged by a Popiſh Doctor, that hee ſhould hold, that Chriſt did not die effectually for all men, *Fox pag.* 1920. It ſhould appeare then, that hee himſelfe thought that the benefit of Chriſts death was ordained and purpoſed for all: and therefore that he died effectually for all.

There be at this day three ſundry opinions maintained by ſome concerning the Univerſality of grace: The firſt is, *Chriſtum ſine ullo diſcrimine pro omnium hominum peccatis eſſe mortuum, & omnium hominum peccata non modo ſufficienter verum etiam efficienter expiaſſe, &c.* That Chriſt hath died for all men, without any difference, and hath actually purged all mens ſinnes, not only ſufficiently, but effectually: *abſque ullo fidei vel incredulitatis reſpectu,* without any reſpect to their faith, or incredulity: *Hubertus theſ.* 19. Againe, *Omnes reprobos, & electos æque per Chriſtum ſalvatos ſive credant, ſive non:* That the reprobate as well as the elect are ſaved by Chriſt, whether they beleeve or not, *Huber. theſ.* 270. That Chriſt dyed as well for the damned and reprobate, as for *Peter* and *Paul*; *Iacobus Andre. colloq. Mompelgartenſ. p.* 548. yet are not the reprobate ſaved, becauſe, they deſpiſe this grace offered, and ſo are deprived of this reconciliation purchaſed by Chriſt, *Huber. theſ* 245.

The ſecond opinion is, *Omnes & ſingulos homines beneficio & gratia univerſali ſummi patris eſſe per Chriſtum ſervatos:* That all men, and every one by the univerſall grace of God the Father in Chriſt, are ſaved, yet not without reſpect had to their faith: but they ſay further, *Fidem in Deum naturalem eſſe, omnibus inditam & innatam* That this faith in God is naturally given unto all: *ſic Puckius præfation.* So that in effect they affirme the ſame thing which the other doe, that by nature all men are actually ſaved by Chriſts death, if they doe not afterward wilfully reject this grace.

The third opinion is: *Quod ſit Dei propoſitum ſalvare omnes, & elegerit eos & prædeſtinarit vitæ æternæ, ſervata tamen conditione:* That it is Gods purpoſe, that all men ſhould be ſaved, and that he hath elected, and predeſtinate them to eternall life, the condition kept, that is, if they beleeve: *Hemming. de gratia univerſal. p.* 20. So alſo *Snecanus: Deus univerſaliter omnium in Chriſto miſertus aſſumpſit humanum genus in reconciliationis fœdus:* That God having mercy upon all, hath received whole mankinde into the covenant of reconciliation. *de Prædeſtinat.* 480. That is, as many as beleeve: which gift to beleeve they acknowledge to be of God, and the ſame not denied to any, but offered generally to all; and that it is in mans power to give aſſent unto grace offered, and to beleeve: *Voluntatem à Deo doctam, & motam à Spiritu Sancto poſſe ſe applicare ad gratiam, aſſentiri Evangelio, credere:* That the will being taught of God, and ſomewhat ſtirred of the ſpirit, may apply it ſelfe to grace, give aſſent to the Goſpell, beleeve, &c. *Hemming. de libero arbit.* Pag. 112.

Theſe three opinions, though in ſome circumſtances differing from themſelves, as the firſt holdeth all men actually by nature to be ſaved by Chriſt, without any reſpect to their faith; the ſecond by nature, not excluding faith; the third by grace and faith, which they ſay is offered of God and apprehended of mans free will: yet all theſe herein agree, that Chriſt was not given of his father to dye for a certaine and definite number of the elect, which they denie, but univerſally for all men in the world.

The firſt opinion, applying Chriſts death to all, as well unbeleevers as beleevers, doth manifeſtly impugne the Scripture, which ſaith, *God ſo loved the world, that he hath given his only begotten Sonne, &c. that whoſoever beleeveth in him, ſhould not periſh, &c.* Ioh. 3. 16.

The ſecond, making faith a naturall gift, is contrary alſo to the word: for that which is naturall is common to all: but all men have not faith.

2 Theſſ. 3. 2.

The third, aſcribing power to mans free will to receive and apprehend grace offered, gainſayeth the truth, which ſaith, ***Without me you can doe nothing.***

Ioh. 15. 5.

But leaving the ſeverall abſurdities of theſe opinions, we will deale againſt them all in that wherein they agree, concerning the univerſalitie of grace: and eſpecially againſt the latter, which ſeemeth to bee much approved even of ſome of our owne countreymen, and already hath gotten ſome patrons and defenders in our Church. Wherfore this matter being weightie in it ſelfe, and dangerous for feare of further infection, we will not lightly paſſe over this place, but take ſome paines, firſt to anſwer the arguments uſed by the adverſe part, and then bring forth our owne.

Their arguments are of two ſorts, either drawne directly from ſome places of Scripture, or from ſome ſhew and apparance of reaſon: of the firſt in the firſt place.

Argum. 1. Firſt, they object ſuch places of Scripture, where it is directly affirmed, that Chriſt died for all men.

1 *God will that all men ſhall be ſaved. Chriſt gave himſelfe a ranſome for all men: Huber. theſ.* 70. *Puck. ration.* 83. — 1 Tim. 2. 4, 5.

2 *Chriſt died for all: Huber. theſ.* 87. *Pucks. ration.* 79. — 2 Cor. 5. 15.

3 *The Lord would have no man periſh, but would have all men come to repentance: Pucks. ration.* 90. *Huber. theſ.* 93. — 2 Pet. 3. 9.

4 *Chriſt gave himſelfe for us all.* — Rom. 8. 32.

5 *Chriſt did taſte death for all men.* — Heb. 2. 9.

Out of theſe and ſuch like places of Scripture, they inferre and conclude, that Chriſts death is effectuall to all, and that in the purpoſe of God he was given generally for all men.

Contra. Firſt, to theſe places wee will anſwer in generall, and then in particular: That Chriſt died for all men, the Scripture ſo affirming, we denie not: but becauſe elſewhere the Scripture ſaith, that Chriſt gave his life for his ſheep [a]: [b] for the Church. Hee prayeth not for the [c] world, much leſſe died for it: leſt now the Scripture ſhould ſeeme to be contrary to it ſelfe, wee muſt not take the letter, but follow the ſenſe, where we find mention made of the univerſality of Chriſts death: Chriſts death therefore is ſaid diverſly to be univerſall, or to be given for all men.

[a] Ioh. 10. 11.
[b] Epheſ. 5. 25.
[c] Ioh 17. 9.

1 The death of Chriſt, *ſecundum ſufficientiam*, in reſpect of the ſufficiencie and the fulnes of redemption thereof, hath ſatisfied for all men: but *ſecundum efficientiam*, it is efficacious and effectuall only to thoſe which were fore-ordained to life in Chriſt: thus *Auguſtine* diſtinguiſheth: *Quod ad magnitudinem & potentiam pretii, ſanguis Chriſti redemptio eſt totius mundi: quoniam tamen non omnes captivitate eruti ſunt, redemptionis proprietas haud dubie, penes illos eſt, qui membra ſunt Chriſti, &c.* In reſpect of the greatneſſe and price, the blood of Chriſt is the redemption of the whole world: but becauſe all are not redeemed from captivity, the proper effect of redemption is only wrought in the members of Chriſt, *Tom.* 7. *ad articul. falſo impoſit.*

Object. This is a vaine diſtinction of ſufficiencie, and efficacie: *Quia nil magis requiritur ad ſufficientiæ veritatem, quàm efficacitas:* For there can bee no ſufficiencie, unleſſe the ſame bee effectuall: *Pucks. ration.* 2.

Reſponſ. 1. There is as great difference between ſufficiencie, and efficacie, as between δύναμις καὶ ἔργον, facultie or ability, and the worke: as a tree firſt is good, there is the ſufficiencie; then it bringeth forth good fruit, which is the efficacie: the tree may bee good, though it have not alwaies good fruit: ſo there may bee a kinde of ſufficiencie without efficacitie. Secondly, wee ſay that the death of Chriſt is both ſufficient and efficacious in it ſelfe, though it be not to thoſe that periſh for want of beleefe: and it is efficacious alſo to them in ſome ſort, for through Chriſt they enjoy what good thing ſoever they have, though not after that ſingular manner, as it is to the faithfull: *ſic Iunius ad ration.* 3. *Puckii.*

To this purpoſe Saint *Ambroſe lib.* 3. *de fide cap.* 4. *Ille quidem miſericordia ſua omnibus natus eſt, ſed perfidia hæreticorum fecit, ut non omnibus naſceretur, qui omnibus natus eſt:* Hee In mercie was borne for all, but the unfaithfulnes of the heretiks is the cauſe that hee which was borne to all, is not borne for all. Likewiſe, *lib.* 5. *in Luc. c.* 7. *Si Chriſtus pro omnibus mortuus eſt, pro nobis tamen ſpecialiter paſſus eſt:* If Chriſt died for all, yet more ſpecially he hath ſuffered for us. What is this ſpeciall ſuffering of Chriſt but his effectuall dying only for the elect?

Magiſt. ſentent. lib. 3. *diſtinct.* 20. *liter. c. Chriſtus precium noſtræ redemptionis obtulit pro omnibus quantum ad ſufficientiam, ſed pro electis tantum, quantum ad efficaciam:* Chriſt offered up the price of our redemption for all in reſpect of the ſufficiencie, but for the elect only as concerning the efficacie. This diſtinction is received by *Thomas, Lyra,* and the whole ſchoolemen: *Eſpenc. in* 1. *Tim. p.* 36.

2 Chriſt is ſaid to have died for all, and that effectually, that is, for all the elect: for as there is an univerſalitie of the wicked, as the Apoſtle ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts*, that is, all falſe teachers: ſo there is an univerſalitie of the faithfull: as Chriſt ſaith, *When I am lift up from the earth, I will draw all men unto me*, meaning all beleevers: *Omnes prædeſtinatos ad ſalutem:* All ordained to ſalvation, as *Auguſtine* expoundeth it, *Tractat.* 53. Likewiſe, *They ſhall bee all taught of God:* that is, all the faithfull. So one ſaith, *Et populus Dei ſuam habet plenitudinem, &c. in*

Philip. 2. 21.
Ioh. 12. 32.
Iſai. 54. 13.

electis & præſcitis ſua quædam cenſetur univerſitas, ut de toto mundo totus mundus, & de omnibus hominibus omnes homines videantur aſſumpti: The people of God hath a certaine fulneſſe, and there is a kinde of univerſality in the elect, that out of the whole world, a whole world, and from among all men, all men in ſome ſort ſhould be delivered, *Ambroſ. de vocat. Gent. lib.* 1. *cap.* 3.

3 Chriſt is ſaid to have dyed for all: and all men are ſaid to bee redeemed by his death, becauſe as many as are redeemed, doe obtaine redemption only by Chriſt: ſo is that place to be underſtood, *God worketh all in all*, not every man hath all gifts; but becauſe, what good gift ſoever there is in any man, it commeth only of God. So *Auguſtine* ſaith, *Dictum eſt, omnes juſtificari per Chriſtum, non quia omnes juſtificantur in Chriſto, ſed qui juſtificantur non aliter juſtificantur, quàm in Chriſto; ut dicimus omnes homines intrare in domum per unam januam,— quia nemo intrat niſi per ipſam:* It is ſaid, many are juſtified by Chriſt, not becauſe all are juſtified in Chriſt, but they that are juſtified, are not otherwiſe juſtified, than in Chriſt, as we ſay, all men went into the houſe by that doore, becauſe none went in, but by it: *Auguſtin. contra Iulian. lib.* 6. *cap.* 12.

1 Cor. 12. 6.

4 When the Scripture uſeth in this caſe theſe generall termes, *omnes, omnia*, all men, all things, wee muſt not underſtand them univerſally, as comprehending every particular, but indefinitly, as for *omnes homines*, all men, we underſtand *omnia hominum genera*, all ſorts of men: this is *Auguſtines* rule alſo, *tractat. in Iohan.* 53. So it is ſaid, that Chriſt healed *omnem morbum*, every diſeaſe, that is, every kinde of diſeaſe,[a] *Decimatis omne olus:* You tithe all herbes, that is, every kinde.[b] *Omnis Iudea exibat:* All Judea went forth vnto *Iohn*[c], that is, out of every part of Judea.

[a] Matth. 4. 23.
[b] Luke 11. 42.
[c] Mark. 1. 5.

5 Chriſt is ſaid to have died for all: in reſpect of the externall preaching of the Goſpell, and common obligation of grace unto all, which notwithſtanding is not available or effectuall in all: as in the Goſpell the marriage feaſt was prepared for all; but all that were called came not: *For many are called* (ſaith our Saviour) *few choſen*[d]. So the grace of God, *ex peccato evocat omnes communiter, ſuos excitat ſingulariter*, doth call all men from ſin generally, but his elect hee ſtirreth up after a ſingular manner, and effectually.

[d] Matth. 22. 14.

Object. If God doe offer Chriſt outwardly to all, and yet all be not thereby called, he ſhould ſeeme to mocke and diſſemble with men, *Pucks. ration.* 57.

Reſponſ. Firſt, the calling of God in it ſelfe is effectuall to all, if all had grace to lay hold of it: now, if God give grace unto ſome to obey their calling, & thereby to be converted, and not to others, we muſt not be inquiſitive to ſearch, but leave it unto God, whoſe judgements may be hid and ſecret, but they are alwayes moſt juſt: for hee hath mercie on whom he will. Secondly, though the calling of God worke not it proper and naturall effect in the incredulous, unto their converſion; yet it is effectuall, *more accidentario*, accidentally, being made unto them, through the hardneſſe of their owne heart, the ſavour of death unto death. Thirdly, S. *Ambroſe* witneſſeth for this diſtinction of generall and effectuall calling: *lib.* 2. *de vocat. Gentium, cap.* 8. *Præter illam generalem gratiam parcius & occultius hominum corda pulſantem, excellentiore opere, largiore munere, potentiore virtute vocatio ſpecialis exercitur, &c.* Beſide the generall grace more ſparingly and ſecretly beating upon mens hearts, there is a ſpeciall calling more excellent in working of a larger gift, and more mighty in vertue.

The particular anſwer to the former places.

TO the firſt, that God would have all men to be ſaved, wee have anſwered before, *queſt.* 2. of this Controverſie, part 1. and to this effect, that it cannot be literally underſtood, that God would abſolutely have all men to be ſaved, for why then ſhould not all be ſaved? *For who hath reſiſted Gods will*[e]? Neither can it be anſwered here, as ſometime by the old Pelagians, that Gods will is not fulfilled, becauſe man will not: for this were to make men mightier than God. The meaning then of the place is this: firſt, that God offereth the externall meanes of ſalvation to all: which if they refuſe, they are in fault themſelves, God is not to be blamed. Secondly, the Apoſtle, as *Auguſtine* ſaith, by all men, underſtandeth all ſorts of men: as high and low, Kings, Princes, and the people, as it may appeare by that which goeth before in this place. Thirdly, in the ſame ſenſe Chriſt is ſaid to give himſelfe a ranſome for all men, that is, for all ſorts of men, or for all the elect, or ſufficiently for all in generall.

[e] Rom. 9. 19.

In the ſecond place, [f] the Apoſtle ſheweth, that howſoever the death of Chriſt is ſufficient for all, yet it is effectuall only to the faithfull, to them, *That from henceforth live not to themſelves, but to him that died for them, verſ.* 15. and to ſuch as are new creatures, *verſ.* 17. But all are not new creatures in Chriſt, therefore for all and to all Chriſts death is not effectuall.

[f] 2 Cor. 5. 15. 17.

In the third place S. *Peter* ſpeaketh to the faithfull, whom hee calleth, *verſ.* 1. beloved, and God is patient toward us, ſaith he, *verſ.* 9. *and would have no man periſh*; that is, none of us, none of the faithfull and elect: *Sic Iunius reſponſ. ad ration.* 90. And againe, *The patience, long-ſuffering, and bountifulneſſe of God, leadeth every man to repentance*[g]: *But thou* (ſaith the Apoſtle) *after thine hardneſſe, and heart that cannot repent, &c.* They therefore which abuſe and deſpiſe the patience of God, are themſelves the cauſe of their deſtruction: God is not to be charged with it.

[g] Rom. 2. 4.

In the fourth place, the Apoſtle ſaying, *Chriſt gave himſelfe for us all*, meaneth the univerſality of the faithfull and elect: whom he hath predeſtinate, called, juſtified, *verſ.* 30.

Rom. 8. 32.

In the fifth place, where the Apoſtle ſaith, that Chriſt did taſte death for all men, he afterward expoundeth himſelfe, *verſ.* 10. ſaying, *That Chriſt brought many children to glory*, ſuch as are ſanctified, *verſ.* 11. whom Chriſt vouchſafeth to call his brethren, *verſ.* 12. and his children, *verſ.* 13. Theſe are not univerſally all men, but the faithfull and elect only: Chriſt only is the Prince of their ſalvation, whom he bringeth to glory, *verſ.* 10.

Heb. 2. 9. 10. 12. 13.

Argum. 2. Their ſecond generall argument is drawne from ſuch places of Scripture, where mention is made of the whole world, in the benefit of redemption: as [a] *Behold the Lambe of God, that taketh away the ſinne of the world:* [b] *The bread that I will give is my fleſh, which I will give for the life of the world:* [c] *I came not to judge the world, but to ſave the world:* [d] *God was in Chriſt, and reconciled the world to himſelfe.* Theſe places are alleaged by *Hemingius lib. de univerſalitate gratiæ, Huberus, lib. theſ. Puckſius ration.* 60. 91. to prove the univerſality of the benefit of Chriſts death to all.

[a] Iohn 1. 29.
[b] Iohn 6. 51.
[c] Iohn 12. 47.
[d] 2 Cor. 5. 19.

Anſwer. Firſt, Chriſt is ſaid to take away the ſinnes of the world, in reſpect of the ſufficiencie of his death, which is able to ſatisfie in it ſelfe, not only for the ſinnes of the world, but, as *Thom. Aquinas* ſaith, *Si plures mundi eſſent*, If there were many worlds, yet is his death effectuall only to thoſe that beleeve, and are ordained unto life. *Epiſtol. decret. Gaii. Effuſio juſti ſanguinis Chriſti tam dives fuit ad precium, ut ſi univerſitas captivorum in redemptorem ſuum crederet, nullum diaboli vincula retinerent:* The ſhedding of Chriſts righteous blood, was ſo rich to pay our ranſome, that if all the captives did beleeve in their redeemer, none of them ſhould be held in the devils bonds. Secondly, the world in Scripture is not alwayes taken for the univerſall company of men both good and bad, but as it is ſometime taken only for the wicked: as [e] *the Prince of this world commeth, &c.* And [f] *the world hath hated them:* ſo alſo doth it ſometime ſignifie only the elect company diſperſed over the world: [g] as *that the world may know that thou haſt ſent me.* And againe, *The world hath not knowne thee, but I have knowne thee, and theſe have knowne that thou haſt ſent me.* So then there is a world that hath not knowne Chriſt, namely the wicked world: there is a world that hath knowne Chriſt, that is, the company of the elect: ſo *Abraham* is called the heire of the world, [h] that is, the father of the faithfull, *verſ.* 11. *Auguſtine* alſo thus writeth, *Tract. evangel. Ioan.* 52. *Mundus appellatur in malis hominibus, qui toto terrarum orbe diffuſi ſunt:—appellatur mundus in bonis, qui ſimiliter toto terrarum orbe diffuſi ſunt: unde dicit Apoſtolus, Deus erat in Chriſto mundum reconcilians ſibi:* The world is underſtood of wicked men, that are diſperſed over the world: the world alſo is named of good men, that are ſo likewiſe diſperſed; as the Apoſtle ſaith, God was in Chriſt reconciling the world to himſelfe. This world Chriſt came to ſave, not to judge, he gave himſelfe for the life of this world: this is the reconciled world, as *Auguſtine* againe ſaith, *Mundus damnatus quicquid præter Eccleſiam: mundus reconciliatus Eccleſia:* The reconciled world is only the Church: the damned world all thoſe that are beſide the Church.

[e] Iohn 14. 30.
[f] Iohn 17. 14.
[g] Ioh. 17. 23. 25.
[h] Rom. 4. 13.

Object. But Saint *Iohn* ſaith, *Chriſt is the propitiation for our ſinnes, and not for our ſinnes only, but for the ſinnes of the whole world:* Chriſt then died not for the elect only, (not for our ſinnes only, ſaith the Apoſtle) but for all in the world: and therefore he ſaith the whole world: *ſic Huber. theſ.* 131.

Iohn 2. 2.

Contra. Firſt, S. *Iohn* in ſaying (not for our ſinnes only, but, &c.) meaneth that Chriſt hath not ſatiſfied by his death, for our ſinnes that now beleeve, ſaith the Apoſtle, but for as many as ſhall beleeve, while the world ſtandeth: as our Saviour ſaith, *I pray not for theſe alone, but for them alſo which ſhall beleeve in me through their word.* Secondly, by the whole world the Apoſtle may here as well underſtand the univerſall company of the faithfull, as he ſaith, *The whole world lyeth in wickedneſſe*, meaning the wicked only. Therefore *Auguſtine* writeth well, *Epiſtol.* 48. *Totus mundus in maligno poſitus eſt propter zizania, quæ ſunt per totum mundum, & Chriſtus propitiatio eſt peccatorum totius mundi propter triticum, quod eſt per totum mundum:* The whole world lyeth in evill, becauſe of the tares throughout the whole world, and Chriſt is the propitiation of the ſinnes of the whole world, becauſe of the good wheat throughout the world.

Iohn 17. 20.
1 Iohn 5. 19.

Argum. 3. Their third generall argument is grounded upon ſuch places of Scripture, where the fall of mankind by *Adam*, and the redemption by Chriſt are compared together: *As by the offence of one the fault came upon all to their condemnation: ſo by the juſtifying of one the benefit abounded towards all men, &c.* And againe, *As in Adam all die, ſo in Chriſt ſhall all be made alive:* Chriſts redemption then is as generall, as *Adams* fall, unleſſe yee will ſay, that *Adams* ſinne exceedeth the merit of Chriſt. But all are dead in *Adam: Ergo*, all are redeemed by Chriſt: *Huber. Theſ.* 48. *Suecan. de prædeſt. pag.* 486. 492. 494. *& alibi.*

Rom. 5. 18.
1 Cor. 15. 22.

Anſwer 1. *Auguſtines* expoſition may here ſafely be admitted, that all men are ſaid to bee juſtified by Chriſt, not that all men are actually juſtified by him, but becauſe all that are juſtified, are not otherwiſe juſtified, than by him: as all that are dead, are dead in *Adam: Auguſt. de natur. & grat. cap.* 40. And againe he ſaith, *Sicut in Adam omnes, &c.* as in *Adam* all die, &c. *Nemo ad mortem niſi per Adam, nemo ad vitam niſi per Chriſtum.* As none die, but in *Adam*; ſo none are made alive, but in Chriſt, *Auguſt.* So then as all that pertaine to *Adam*, in the firſt generation, are dead in *Adam*; ſo all that by regeneration and new birth are engraft into Chriſt, are made alive by him. 2 The Apoſtle ſaith, that all they which are juſtified by Chriſt, ſhall reigne in life by Chriſt, *verſ.* 17. but all that are of *Adam* ſhall not inherit eternall life: *Ergo*, all are not univerſally juſtified by Chriſt, neither dyed

Rom. 5. 17.
In 5. c. ad Roman.
In c. 5. ad Roman.
Hexapl. in 5. ad Roman. qu. 35. 36.

Chriſt in that ſenſe for all. 3 Neither doth it follow, that if more periſh by *Adam*, than are redeemed by Chriſt, that the grace of Chriſt ſhould be of leſſe force, than the ſinne of *Adam*. Firſt, becauſe they which have no fruit in Chriſts death, are deprived thereof through their owne unbeleefe, not for want of any ſufficiencie in the ranſome and price of redemption. Againe, though ſo many ſhould bee ſaved by Chriſt, as are dead in *Adam*, yet herein grace ſhould bee but equall to the ſinne of *Adam*: as many for as many: But now the Apoſtle preferreth grace, not in reſpect of multitude or number of the redeemed, but in a double regard. Firſt, *Adams* ſinne brought death, grace by Chriſt giveth life: now it is an eaſier thing for many to periſh, than for one to be reſtored: *Adam* alone loſt himſelfe and all the world: but all mankinde joyned together cannot ſave a ſoule: grace therefore is preferred in reſpect of the difficultie of the worke. In this ſenſe the Apoſtle ſaith: If through the offence of one, death reigned; much more ſhall they which receive abundance of grace, reigne in life, &c. Secondly, the Apoſtle ſaith, *The fault came of one offence to condemnation*, *verſ.* 16. that is, only originall ſinne, which wee derive from *Adam*, maketh us guiltie of condemnation: *but the gift is of many offences to juſtification*: in Chriſt not only our originall, but actuall ſinnes alſo are pardoned. This then is the preeminence of grace. Which further is thus ſet forth by *Primaſius*: *Major eſt redemptio Salvatoris, quam perditio transgreſſoris, &c.* The redemption of the Saviour is greater than the perdition of the tranſgreſſor, becauſe all ſinnes are remitted by Chriſt, not only originall, but actuall, &c. *Theodulus* alſo ſaith: *Gratia Dei adeo exuberavit, ut & ipſum Adami peccatum deleret, &c.* The grace of God hath ſo abounded, that it hath taken away the very ſinne of *Adam*, and not only that, but all other ſinnes, &c. and not only ſo, *Sed ad juſtitiam omnes deduxit*, But hath brought all to juſtice, &c. In three things hee placeth this preeminence and excellencie of grace. 1 In that even *Adams* ſinne was thereby pardoned. 2 And not only originall, but actuall. 3 And not onely ſinnes committed, but righteouſneſſe imparted: ſee further hereof elſewhere.

1 Cor. 15. 22.

The other place is either to bee underſtood of the reſurrection, or rather of the life of the Saints in glory: for the Apoſtle ſaith, *All ſhall be made alive in Chriſt*: not that they already are: And in this ſenſe it maketh nothing for the univerſality of grace. And if wee underſtand it of redemption purchaſed by Chriſt, by *(all)* here, the elect only are ſignified, namely, they which are of Chriſt, as *verſ.* 23. And ſo *Ambroſe* upon this place exponndeth it, upon theſe words, 1 *Cor.* 15. *Sicut in Adam, &c.* As in *Adam* all die: *Sicut Adam peccans mortem invenit, & omnes ex ejus origine tenuit: ita Chriſtus mortem vincens, omnibus qui ſunt ex ejus corpore vitam acquiſivit*: As *Adam* ſinning wrought death upon all of his off-ſpring; ſo Chriſt hath purchaſed life to all that are of his body: *vel ſicut, &c.* or as in *Adam all*, both juſt and unjuſt doe die: ſo in Chriſt all, both beleevers and unbeleevers ſhall riſe, though unto puniſhment.

Argum. 4. Their fourth argument out of Scripture, is from ſuch places, which ſeeme to extend the benefits purchaſed by Chriſts death generally to all.

John. 1. 9.

Firſt they urge that place, This is the true light that lighteneth every man which commeth into the world: *Ergo*, the light of grace is common to all: *Puckſ. ration.* 55.

Anſwer. Firſt, this place muſt be underſtood not of that ſingular and eſpeciall light of grace which is given only to the elect, but of the light of nature, or common grace, which is infuſed into all: for what light hee meaneth, is plainly ſhewed before, *verſ.* 4. *In it was life, and the life was the light of men*: he ſpeaketh of the naturall life & light, and that capacitie of reaſon, which is in all by nature. Secondly, if we ſhould underſtand the light of peculiar grace, then it would follow, that not only grace is offered, but received of all: for this light is ſaid verily and indeed to lighten all. Thirdly, *Auguſtines* expoſition may here ſafely be received; by all men we may underſtand all ſorts of men, *Enchirid. c.* 103. or thus: *Illuminat omnem hominem, quia nullus hominum illuminatur niſi lumine illo veritatis*: He lighteneth all men, becanſe there is none lightned but by that true light: *de peccator. merit. & remiſſ. lib.* 1. *c.* 25.

Rom. 11. 32.

Object. 2. *God hath ſhut up all under unbeleefe, that hee might have mercie upon all.* Mercie then is ordained for all.

Anſw. The meaning of the place is this, God will have mercy upon all, that is, both Jewes and Gentiles: for of them the Apoſtle entreateth throughout the whole chapter: *Intelligitur* (ſaith *Auguſtine*) *de Iudæis & Gentilibus quos Deus prædeſtinavit*: It is to bee underſtood of thoſe of the Jewes and Gentiles, whom God hath predeſtinate: *de civitat. Dei. lib.* 21. *cap.* 18. & 24.

Coloſſ. 1. 20.

Object. 3. It pleaſed God the Father, &c. *by him to reconcile all things to himſelfe, &c. both the things in earth, and the things in heaven, through the blood of his Croſſe*: *Ergo*, Chriſt dyed for all: *Puckſ.* 82.

Anſw. Firſt, if they will ſo ſtrictly urge this word, *omnia*, all things, Chriſt ſhall not only bee the Redeemer of men, but of all things in the world. Secondly, this word therefore is to bee reſtrained, according to the matter or ſubject whereof the Apoſtle entreateth: who having firſt ſet downe the worke of the creation, wherby all things viſible and inviſible were created, *verſ.* 16. he commeth then to the worke of redemption, which he extendeth not to all things viſible, and inviſible, as he did the creation, but reſtraineth to the Church, whereof Chriſt is the head, *verſ.* 18. which Church conſiſteth of two parts, of the Saints in heaven, and the Saints in earth, *verſ.* 20. As the Apoſtle ſaith elſe-where:

Of whom is named the whole family in heaven, and in earth. The benefit of redemption therefore belongeth only to the Church and family of the Saints.

Ephel. 3. 15.

Object. 4. *Iohn* 17. 2. *Thou haſt given him power over all fleſh, that hee ſhould give eternall life to all them that thou haſt given him: Ergo,* all fleſh is reconciled unto God by Chriſt: *Huber. theſ.* 161.

Iohn 17. 2.

Anſwer. Firſt, it followeth not, Chriſt hath power over all fleſh, therefore all fleſh is reconciled by Chriſt: for he hath power over all creatures in heaven and earth, even over bruit beaſts, yet they have no part in this reconciliation. Secondly, it is one thing to have power given over all fleſh, another thing to have men given unto Chriſt out of the world, as *Auguſtine* ſaith: *Poteſtatem quidem omnis hominis accepit, ut liberet, quos voluerit; damnet, quos voluerit: ſed eos ſibi eſſe datos oſtendit, quibus omnibus det vitam æternam:* Hee hath received power over all men to deliver whom he will, and to condemne whom he will: but they only are given unto him, to all whom he giveth eternall life: *In Iohan. tractat.* 111. Thirdly, that not all men, but only ſome in this ſenſe are given unto Chriſt, hee himſelfe witneſſeth: *I have declared thy name unto the men, whom thou gaveſt mee out of the world.* All the world therefore was not given unto Chriſt, but a certaine number choſen out of the world. And thus much of their objections out of Scripture: let us now ſee ſome other of their arguments.

Iohn 17. 6.

Argum. 2. Their ſecond generall argument is drawne from thoſe abſurdities and inconveniences, which doe follow, as they imagine, upon this doctrine, that God in his eternall counſell hath predeſtinate ſome unto damnation, as he hath ordained others to life.

Object. 1. If God have appointed ſome unto damnation, and it is impoſſible that ſuch ſhould not ſinne, neither can Gods ſentence be altered: it ſhould ſeeme then, that they are not in fault themſelves, ſeeing they can no wayes eſcape the wrath of God: how then can it be avoided, but that God ſhould be the author of ſinne? *Sic Huberus in theſib. Snecan. p.* 483. & 500.

Anſw. 1. I anſwer with *Auguſtine: Qui à pietate deficiunt, non ex opere Dei, ſed ex voluntate ſuâ deficiunt, nec impelluntur ut cadant, nec eiiciuntur ut deſerant; caſuri tamen ab eo, qui falli non poteſt, preſciuntur:* They which fall away from piety, doe not fall away, by any thing that God doth or worketh, but of their owne will and voluntary inclination; they are neither compelled to fall, nor caſt off to that intent they ſhould forſake God: but God who cannot be deceived, only fore-ſaw they ſhould fall, &c. The fall of man therefore is voluntary, and none the cauſe of it but himſelfe: God fore-ſeeth (from whoſe eyes nothing can be hid) that ſin ſhould be committed in the world: but hee decreed it not, but only fore-ordained the puniſhment of ſinne? And although ſinne be evill, yet the puniſhment thereof, as it is appointed of God, is juſt and good: *Non ipſe ignis æternus, qui cruciaturus eſt impios, malus eſt, habens modum & ordinem ſuum,—ſed cruciatus eſt damnatis malus, quorum peccatis eſt debitus: Auguſtin.* Everlaſting fire, which ſhall torment the wicked, is not evill it ſelfe, being not without ſome meaſure, and order, but the torment is evill to the damned, to whoſe ſinnes it is due.

Artic. falſ. impoſit 16.

De natura boni cap 37.
Tim. 6.

Let us heare for this matter the teſtimony of *Snecanus* a Patron alſo of univerſall grace: *Deum indurare, aut juſto odio deſtinare, quos vult; & homines interea ſponte, non coactè malefacere, &c. ſimul ſubordinata non pugnantia:* Theſe two ſayings, for God to harden; and ordaine to be hated, whom he will; and for men notwithſtanding to doe evill willingly, not of conſtraint, are not contrary: but one ſerving and ſubordinate to another. *Noſtra voluntates manent liberæ ſub divina providentia: poſita prima cauſa, non tolluntur mediæ cauſæ, ſed potius ſtabiliuntur:* Our owne wils remaine free under Gods providence, the firſt cauſe doth not take away the ſecond, but rather eſtabliſheth them: *hæc ille de prædeſtinat. pag.* 622. His meaning is this, that though Gods will and decree be the firſt cauſe of all things, and ſo of the ſalvation, or damnation of men; yet are there ſecond cauſes, whereby Gods will is effected: as the corrupt will of man is the cauſe of ſinne, and ſinne the cauſe of damnation. It is not Gods will, that any man ſhould come to condemnation, who firſt willingly falling into ſinne, doth not juſtly deſerve the ſame. So then Gods decree is not the cauſe of ſinne, but the corruption only of mans will. Thus have we the teſtimony of an adverſarie very cleare on our ſide.

S. *Ambroſe* alſo thus teſtifieth, *lib. 2. de vocat. Gentium. c.* 4. *Æterna Dei cognitio nulla nos urget neceſſitate peccandi, &c.* The eternall knowledge of God, doth not urge any neceſſity to ſinne, neither doth iniquity proceed from whence commeth equitie, &c. From the free will of men tranſgreſſion firſt tooke beginning.

Magiſt. ſenten. thus *lib.* 1. *diſt.* 41. *liter.* E. *Non reprobatio ita eſt cauſa mali, ſicut prædeſtinatio cauſa boni, neq; obduratio ita facit hominem malum, ſicut miſericordia bonum.* Reprobation is not ſo the cauſe of evill, as predeſtination is the cauſe of good: neither doth obduration ſo make a man evill, as mercie maketh him good.

Anſwer 2. But if God would (they ſay) men might be preſerved from ſinne: why ſhould hee rather give his grace to one, than to another? *Auguſtine* alſo very well anſwereth this matter: *Inveſtigabilis miſericordia, qua cujus vult miſeretur, nullis ejus præcedentib. meritis, inveſtigabilis veritas, qua quem vult indurat, ejus præcedentib. meritis, ſed cum eo cujus miſeretur, plerunq; communib.* His mercie as unſearchable, whereby he hath mercie on whom he will, without any his merits going before, and his truth is unſearchable, whereby he hardeneth, whom he will, his merits going before, but for the moſt part common with him, of whom he hath mercie, *de bon. perſeveren.* 2. 11.

The Apoſtle alſo may reſolve us herein, who ſaith, according as God ſpake to *Moſes, I will have* *mercie upon whom I will have mercie, and will have compaſſion upon whom I will have compaſſion*: Rom. 9. 15. Other reaſon wee muſt not bee deſirous to know, neither ſhall wee bee ever able to comprehend.

Object. 2. But why ſhould God ſave ſome, and not others, ſeeing they are all his creatures and workmanſhip? how is not God unjuſt, or partiall in ſo doing, and an accepter of perſons: *Suecan.* p. 480. *de prædeſtinat.*

Rom. 9. 20.

Anſwer 1. Saint *Paul* herein doth ſatisfie them to the full: firſt hee ſaith, *Who art thou O man, that pleadeſt againſt God?* It is an unreaſonable thing, that the creatures ſhould call the Creator to account, or demand a reaſon of his doings. Secondly, hee ſheweth by the example of the Potter, that God may with better right diſpoſe of his creature, as it pleaſeth him, than the Potter maketh of one lumpe, veſſels of honour and diſhonour. Thirdly, the Apoſtle giveth a reaſon, which may content us, why hee electeth ſome, namely, to ſhew the richneſſe of his mercie, and why he rejecteth others, namely, that his power may bee knowne, *verſ.* 22. Gods glory then, which ſtandeth partly in mercie, partly is ſeene in his juſtice, cannot appeare to the full, but in the ſalvation of ſome, and damnation of others: hee therefore that thinketh Gods dealing herein to bee unjuſt, is an enemie to the glory of God.

Anſwer 2. *Auguſtine* hath a ſingular ſpeech of this matter: *Quis in tantam inſaniam—ut injuſtitiæ Deum arguat, ſi uni indebitam donaverit gratiam, alteri reddiderit debitam pœnam? an audebit debitor creditorem iniquitatis arguere, ſi alteri donans, ab eo, quod debebat, exegerit?* Who will bee ſo mad as to accuſe God of injuſtice, if he give grace to one undue, and to another render puniſhment due and deſerved? ſhall the debtor accuſe the creditor of unjuſt dealing, if he forgive one his debt, and exact of thee that which thou oweſt? *de prædeſt. & grat. c.* 4. Neither can God be charged with partialitie, or having reſpect of perſons, in that of his free grace and mercie hee ſaveth ſome, and leaveth the reſt in their ſinnes: hee is ſaid to reſpect perſons, that for ſome quality or outward circumſtance preferreth one before another: as the Judge is ſaid to reſpect the perſon, when he heareth the rich and the great

Deut. 1. 17.

men, before the ſmall and the poore: As *Samuel* being ſent to annoint one of *Ieſſe* his ſonnes, reſpected the outward comely perſon of the elder brethren: But with God there is no ſuch reſpect of any ſuch

Act. 10. 35.

outward condition or quality. *God is no accepter of perſons, but in every nation he that feareth God, &c.* that is, God reſpecteth not the perſon of men, that is, of what kindred or Country they are: So is it

Rom. 2. 10.

likewiſe taken: *There is no reſpect of perſons before God*: that is, whether they be Jewes or Gentiles. It is not therefore of any thing in men themſelves, that ſome are ſaved and not others, but of the free mercie of God: God ſeeth nothing in man, thereby to bee moved to ſhew him mercie: therefore hee reſpecteth no mans perſon: but all is of grace.

Object. 2. The perſon of man betokeneth not only ſome externall quality, or outward reſpect in man, but the eſſence and ſubſtance of man alſo: As in the Trinity, the name of perſon is taken ſubſtantially. Therefore if God be no accepter of perſons, one man cannot any wayes be preferred before another. *Suecan. de prædeſtinat.* p. 480.

Anſwer. Firſt, the perſon of God and the perſon of man are not well compared together: for as much as there is nothing accidentall in God; but whatſoever is belonging to his eſſence: but ſo is it not in man, in whom many things are accidentall, and ſubject to change. Secondly, though the perſon in the Trinity bee ſubſtantiall, yet is it not all one with the ſubſtance of the Trinity: for there is but one ſubſtance of the Trinity; and if the perſon were the ſubſtance, then ſhould there bee but one perſon alſo, which were great hereſie to affirme, and ſo are they overthrowne by their owne example. Thirdly, if they will ſo ſtrictly exclude all reſpect of man on Gods behalfe; how commeth it to paſſe, that beleevers are ſaved, all unbeleevers damned? unleſſe the reſpect of their faith make a difference betweene them, through the gracious and free acceptation of God. Wherefore God is ſaid not to accept the perſons of men no otherwiſe than I have ſaid, that is, not to regard any thing in man, or of man, whereby originally one man ſhould have a preeminence to another.

How God is ſaid not to have reſpect of perſons.

And to ſpeake yet more diſtinctly of this point: in the acception of perſons three things are to bee conſidered. 1 The gift, what is beſtowed. 2 The cauſe why. 3 The manner how. Firſt, in *donis gratuitis*, free gifts which are not due, there is no accepting of perſons properly: but when as that which is equally due, is not equally given, that is partialitie: now election unto life is not due unto any as a debt, but it is a franke gift of grace: Secondly, then ones perſon is accepted, when for any reſpect to the perſon, and ſome cauſe on his behalfe, a difference is made: but they which are elected, are not preferred for any thing which God ſeeth in them, but of his meere grace. Thirdly, the reſpecter of perſons offendeth, when hee giveth unto, or doth for one, with the injurie of another: but God in electing ſome, doth no wrong unto thoſe which are not elected: wherefore in this caſe there is with God no reſpect of perſons: ſee more of this point elſewhere, &c.

Hexapl. ad Rom. qu. 23. *& addit.* 3. to the doctrines.

3 They are all Gods creatures, we grant: but what then? muſt either all be ſaved, or ſhould God refraine from creating thoſe whom hee fore-ſaw ſhould fall? No, it is ſufficient that God is not the cauſe of their fall. And if God in his preſcience ſaw they ſhould fall, & ſhould for this cauſe deſiſt from creating them, that they might not fall: then ſhould the preſcience of God be deceived in foreſeeing that to be, which ſhall never be. *Auguſt.* alſo doth very well touch this point: *Creat ut ſint homines—ſecundum conſilium bonæ voluntatis ſuæ, reparaturus in multis, quod ipſe fecit, & punituturus, quod non fecit*

Contr. artic. fals. impoſit. 3. 4.

God did create men to repaire according to the counſell of his good will, in them that, which he had made, and to puniſh that, which he made not.

Object. 3. If it bee ſo, that God hath caſt lots over every man, and hath already decreed concerning their ſavation or damnation; then all exhortation and preaching, and all endevour to live a godly life, is in vaine: for *de unoquoque fiet, ut prædeſtinatus eſt*, it ſhall befall every man, as he is predeſtinate. So the Pelagians objected: *de perſever. lib.* 2. 15.

Anſw. 1. The doctrine of predeſtination doth no more hinder godly endevour and exhortation, than the doctrine of Gods preſcience and foreknowledge: *Sicut non deterremur,* (ſaith *Auguſtine*) *à confitenda præſcientia Dei, &c.* As wee are not terrified, or frayed from confeſſing Gods preſcience, becauſe whether men live well or evill, *tales erunt, quales preſcivit Deus*, they ſhall bee none other than God foreſaw they ſhould be: ſo, ſaith hee, wee ought not for this cauſe to bee driven from confeſſing predeſtination; *Auguſtin. ibid.*

2 *Auguſtine* alſo in another place putteth this example: As (ſaith hee) though the Apoſtle confeſſe, that God worketh in us both the will and the deed, yet hee ceaſeth not every where to exhort us, both to will and worke thoſe things that pleaſe God. Our Saviour Chriſt alſo biddeth us to beleeve in him: *Yee beleeve in God, beleeve alſo in mee. Nec tamen ejus falſa eſt ſententia:* And yet it is true which our Saviour ſaith, That no man can come unto him, unleſſe his Father draw him: for faith is the gift of God. So men notwithſtanding ought to endevour themſelves to walke in obedience before God, although they be predeſtinate thereunto.

Ioh. 14. 1.
De perſeverãt. lib. 2. cap. 14.

3 Chriſt alſo (ſaith *Auguſtine*) teaching his Apoſtles to pray, further telleth them, that God knoweth what is needfull for us, before we aske, and yet wee ought to pray notwithſtanding. So although God foreſaw and did predeſtinat the end of every man, yet we muſt exhort and ſtirre up one another to all holineſſe of life, thereby to make ſure our election, as S. *Peter* ſaith.

2 Pet. 1. 10.

4 I will alſo adjoyne Maſter *Philpots* learned and godly anſwer: Some (ſaith he) for an extreme refuge in their evill doing run to Gods predeſtination and election, ſaying: If I bee elected of God to ſalvation, I ſhall be ſaved, whatſoever I doe; but ſuch be great tempters of God, and abominable blaſphemers of Gods holy election, and caſt themſelves down from the pinacle of the temple in preſumption, that God may preſerve them by his Angels through predeſtination. Such verily may reckon themſelves to be none of Gods elect children, that will doe evill that good may enſue; whoſe damnation the Apoſtle ſaith, is juſt: Gods predeſtination ought with a ſimple eye to be conſidered, to make us more warily to walke according to Gods word: for this is the end and fruit of our election, *That we ſhould be holy and blameleſſe in his ſight: Epiſtol. ad congregat. Chriſtian. pag.* 1832.

Epheſ. 1.

Gregory hath an excellent ſaying, which may ſerve as a full anſwer to this objection: as hee is alleged, *Cauſ.* 23. *qu.* 4. *c.* 21. *Obtineri nequaquam poſſunt quæ prædeſtinata non fuerunt, &c.* Thoſe things cannot be obtained, which are not predeſtinate: but thoſe things, which holy men effect by their prayer, were predeſtinate to be obtained by prayer: for predeſtination is ſo diſpoſed of God, that they which are elected ſhould come unto it by labour, &c. Wherefore predeſtination doth not take away the meanes, as prayer, inſtruction, exhortation, which tend unto it.

I will here adde the reſolution of *Thomas Aquine*, who ſetteth downe theſe poſitions of this matter, the queſtion being thus propounded, whether *prædeſtination may be helped by the prayers of the Saints*: 1 he reſolveth that predeſtination, *quoad ordinationem*, in reſpect of the ordination and decree, cannot be helped, but only in the execution: as *Iacob* was predeſtinate, yet he was obtained by the prayers of *Iſaak* and *Rebecca*. 2 Yet this is not *propter defectum virtutis*, for want of any power in God, but becauſe he uſeth, *cauſis mediis*, meane cauſes, to effect his will. 3 Yet although by prayers, exhortations and other meanes the execution of Gods decree may be furthered, yet can it not be altred and changed or hindred.

1. p. qu. 23 artic. 5.

Object. 4. To what end commanded Chriſt that the Goſpell ſhould bee preached to every creature, if it were not Gods meaning that all men ſhould come to the knowledge of the truth, and ſo bee ſaved: otherwiſe the Lord ſhould ſeeme to purpoſe one thing and doe another? *Sic Huber. in theſib.*

Contra. Firſt, God calleth all men generally by the preaching of the Goſpell, neither is God to bee blamed, if they obey not their calling, which in it ſelfe is ſufficient, but they only are in fault that refuſe it: As S. *Ambroſe* well ſaith, *In aliis prævaluiſſe gratiam, in aliis reſiluiſſe naturam:* That in ſome grace prevaileth, in ſome their owne nature reſiſteth, &c. He ſpeaketh of thoſe, to whom the Goſpell is preached, *lib.* 2. *de vocat. Gent. cap.* 8. Secondly, it followeth not, that becauſe the Goſpell is preached to all, God hath decreed to ſave all: for Chriſt commanded his Apoſtles to preach unto thoſe the Goſpell of peace, that ſhould notwithſtanding neither heare them nor receive it. So *Ezechiel* is ſent to a people that will not heare. And why may not the Goſpell bee preached in like ſort to many that ſhall periſh? Thirdly, the cauſes therefore why the Goſpell is preached to all, and yet all are not ordained to be ſaved, are theſe two chiefly: firſt, becauſe the elect and the reprobate are mixed together in earth, neither is it knowne unto men, whither every man appertaineth, therefore is the Goſpell offered to all, that ſome might bee ſaved. And it is more agreeable to Gods mercie, that even the reprobate ſhould have the externall meanes of ſalvation offered unto them for the elects ſake among them, than that the elect ſhould be defrauded thereof becauſe of the other. Of this *Auguſtine* writeth well: *Correptio medicinaliter adhibetur, etiamſi ſalus ægrotantis incerta ſit: ut ſi is, qui corripitur ad*

Matth. 10. 14.
Ezech. 2. 5.

numerum prædeſtinatorum pertinet, ſit ei correptio ſalubre medicamentum ; ſi autem non pertinet, ſit pœnale tormentum : de corrept. grat. cap. 13. The medicine muſt bee given to all, though it be uncertaine who ſhall have their health : that if he that is rebuked bee of the predeſtinate, his chaſtiſement ſhall be healthfull to him ; if not, it ſhall bee a penall torment, &c. So then the ſecond reaſon is, that the wicked may bee left inexcuſable, when as the word of God is preached unto them, and they regard it not.

Huberus here objecteth, *theſ.* 304. If it bee ſo, that the word of God bee unto ſome the ſavour of death unto death, it were better never to heare it, than that the hearing thereof ſhould be to ſome to their condemnation.

2 Pet. 2. 21.

Contra. 1 It is an abſurd conſequent, that the word ſhould not bee preached at all, becauſe ſome profit not by it : by the ſame reaſon, becauſe ſome in the Sacrament doe eat and drinke their owne damnation, it might bee inferred, that it were good for none to receive it : or becauſe ſome abuſe meat and drinke to gluttonie and drunkenneſſe, that therefore none ſhould eat or drinke. 2 That it were better for the wicked, never to have knowne the way of righteouſneſſe, than after they have knowne it to turne away, &c. as S. *Peter* ſaith, we grant : but it followeth not that it were better not to have it knowne at all : It is better, that by the preaching of the Goſpell ſome ſhould bee ſaved, though other bee left without excuſe, than by not preaching, to help to excuſe unbeleevers, none ſhould be ſaved.

Matth. 28. 19.

Object. 5 This objection is not much differing from the former : Seeing that Baptiſme is offered to all : *Goe and baptize all nations*, grace alſo together with Baptiſme is offered : for God would never have invited all men to Baptiſme, if he would not impart unto them that grace which is ſealed by Baptiſme : *Sic Heming. de univerſal. grat. pag.* 75.

Math. 16. 16.
Ioh. 6. 29.
Acts 13. 48.

Contra. 1 That Baptiſme is available only to thoſe that beleeve, the Scripture teſtifieth, *Hee that beleeveth, and is baptized, ſhall be ſaved.* And to beleeve is the worke of God : And to them only, that are ordained to everlaſting life, is it given to beleeve. Therefore to them only is Baptiſme of efficacie. 2 As before we ſaid of the preaching of the Goſpell, ſo now of Baptiſme : that they are offered to all, that amongſt many, ſuch as are ordained to life, ſhould be ſaved : for it were not meet, that becauſe ſome are found abuſers and prophaners of the Sacraments, therefore they ſhould bee denied to all. 3 If all in Baptiſme are verily partakers of grace, how are not all ſaved ? If they anſwer, that through their owne negligence this grace is loſt, which is their only anſwer here, *Heming. pag.* 75. they ſpeake contrary to the Scripture, which teſtifieth that whom God loveth, hee loveth to the end. And that the gifts of God are without repentance, *Rom.* 11. But of this more God willing afterward.

Iohn 13. 1.
Rom. 11. 29.

Object. 6 The doctrine of predeſtination, ſay ſome, is a doctrine of deſpaire : for if it bee ſo, that God hath decreed ſome to damnation from the beginning, what comfort now remaineth to thoſe that are in deſpaire, and diſtreſſe of conſcience, if we cannot aſſure them, that the mercy and grace of God is free for all men, and not denied to any ?

1 Cor. 3. 2.

De perſever. lib. 2. cap. 16.

Anſw. 1 The doctrine of predeſtination is a true and ſound doctrine, yet not at all times, nor in the hearing of all perſons to be uttered : for ſo Saint *Paul* ſaith, *That hee gave unto ſome milke, not ſtrong meat, for they were not able to beare it.* The doctrine of predeſtination is ſtrong meat, and therefore not to be miniſtred to the weake and bruſed conſcience. *Hæc una eſt cauſa tacendi verum* (as *Auguſtine* ſaith) *ne pejores faciamus, qui non intelligunt, dum volumus eos, qui intelligunt, facere doctiores :* This is one cauſe of concealing the truth, leſt wee make them worſe, that underſtand not, while wee would teach thoſe which are of better capacity, &c. He preſcribeth alſo the manner how predeſtination ſhould bee taught and handled : namely, in the hearing of the faithfull, to intreat only of election : But if any man be diſpoſed likewiſe to touch the other part of reprobation : *Non de ipſis, qui in populo audiunt, dicendum eſt per ſecundam perſonam, ſed de aliis ad ipſos per tertiam :* He muſt in no wiſe ſpeake in the ſecond perſon to thoſe that are preſent, but of others in their hearing in the third perſon, *lib. 2. de perſever. cap.* 23.

2 This doctrine notwithſtanding, there is ſufficient place for comfort : If any man doubt of his ſalvation, wee muſt neither build upon a falſe ground, to comfort them ; as to beare them in hand, that God hath a purpoſe to ſave all men : nor yet referre them to Gods eternall decree, which is too ſtrong meat for them in that weak eſtate to beare : But as if a man ſhould denie that the fire is hot, or that the Sun ſhineth, we would uſe no better argument to perſwade him, than by experience of the effects, as how the fire burneth, and the Sun giveth light : ſo in this caſe to aſſure a man of ſalvation, we would exhort him to uſe the ſecondary meanes, as faith, repentance, to beleeve in Chriſt, and as the Apoſtle ſaith, to make his election ſure by good works : And by the experience of Gods mercy and goodneſſe, which hee hath felt, to grow up unto the aſſurance of his favour.

3 I will conclude with *Auguſtine*, who thinketh this doctrine of predeſtination to be a doctrine not of deſpaire and diſtruſt, but of comfort and confidence : *Abſit à vobis ideo deſperare de vobis, quoniam ſpem veſtram in ipſo habere jubeamini, non in vobis : An verendum eſt, ne tum de ſe homo deſperet, quando ſpes ejus ponenda demonſtratur in Deo ?* God forbid that you ſhould deſpaire of your ſelves, becauſe ye are willed to put your truſt in God, & not in your ſelves : Is it to be feared, leſt man ſhould then deſpaire of himſelfe, when he is taught to place his hope and truſt in God ? *de perſever. lib. 2. c.* 22.

For this the doctrine of predeſtination teacheth us, that whatſoever is in us, that is good, it neither is of our ſelves, nor yet commeth unto us by chance, but is beſtowed upon us freely, as God in mercie in the beginning had appointed.

Huberus further objecteth thus: If it be ſo that Chriſt died not for all, but only for ſome, then all comfort and conſolation is taken away: as if a man ſhould thus reaſon: Some men are elected to ſalvation in Chriſt, I am a man: *Ergo*, I ſhall be ſaved. This were a weake argument of comfort, concluding only upon particulars, *Huber.p.*20.97.

Contra. 1 If wee ſhould draw our comfort immediatly from Gods eternall will and decree, our adverſaries muſt needs fall into the ſame ſtraits of particularities: for it is certaine, that in the day of judgement all ſhall not be ſaved, but ſome muſt goe into everlaſting paine, others to eternall life, as God in the beginning had decreed. Wherefore there muſt bee a certaine number of ſuch as are ordained to life. 2 To aſſure our ſelves then of our ſalvation before God, wee muſt not run immediatly unto Gods ſecret decree and counſell, as though by ſome extraordinary ſpeculation or revelation, wee could attaine to the knowledge thereof: but we muſt judge of our election, by the fruits and effects thereof, as our faith, vocation, ſanctification: and this *Snecanus* ſheweth at large, *pag.* 466. Our argument then of comfort grounded upon the word of God, is this: Whoſoever beleeveth in Chriſt, ſhall bee ſaved: I beleeve in Chriſt: *Ergo*, I hope to be ſaved: So then our comfort ariſeth not from any particulars, but from the univerſall promiſes of God made to all thoſe which beleeve. But in the aſſumption of this argument, two things may trouble us: firſt, if Satan ſhall tell us, that we beleeve not, how we may aſſure our ſelves of faith. The remedie againſt this tentation is this: We muſt examine our faith by the fruits thereof: as 1 *Ioh.* 2.3. *Hereby we are ſure we know him, if wee keep his commandements.* Neither are wee to bee diſmaied, though wee find in our ſelves ſome contrary motions of feare, doubtfulneſſe, and ſuch like. But though our faith be yet imperfect, we muſt conſider how Chriſt did ſuccour and cheriſh the weake in faith, as it was written of him, that hee ſhould *not breake the bruiſed reed, nor quench the ſmoaking flax*: as alſo wee muſt pray continually with the Apoſtles, *Lord increaſe our faith*; and with him in the Goſpell: *Lord I beleeve, help my unbeleefe, Mark.* 9. The ſecond thing that may trouble us, is, to know how we attaine to faith: for all have not faith, as the Apoſtle ſaith, 2 *Theſſ.* 3.2. Our remedy here, is to acknowledge faith, and all other gifts to come from God, not to thinke it ſtandeth in our owne power to beleeve: and therefore by faithfull prayer to ſeeke for this precious gift at Gods hands.

1 Ioh. 2. 3.
Iſay 42. 3.
Luke 17. 5.
Mark. 9. 24.
2 Theſſ. 3. 2.

3 Who ſeeth not then, but that this is a more ſure and ready way unto comfort, as we have ſhewed, than to beare men in hand, that God would have all men to be ſaved, and that Chriſt died for all? So their argument of comfort ſtandeth thus: *Chriſt died for all, even for thoſe that ſhall be damned, therefore he died for me.* What comfort now can a troubled conſcience reape by the death of Chriſt, ſeeing that notwithſtanding hee may bee damned: and that Chriſt hath done as much for thoſe that ſhall bee damned, as for other? May not the diſtreſſed conſcience juſtly ſay unto ſuch, *Miſerable comforters are yee, and phyſitians of no value? Iob* 13.4. And thus farre of their arguments, and objections, that do maintaine the univerſality of the grace of God. Now we will come, by evident teſtimonies of Scripture, and other effectuall reaſons to eſtabliſh and make knowne the truth.

Iob 13. 4.

That Chriſt died only for the elect.

OUr ſentence then is this, that whereas all men were by nature the children of wrath, and like to periſh in themſelves, God from the reſt hath according to his good pleaſure elected ſome, to whom he hath appointed Chriſt Jeſus to be their Mediator and Redeemer. And here we are to conſider, firſt the beginning of election: ſecondly, the progreſſe thereof: laſtly, the end. The beginning, in that God according to his good pleaſure, elected his in Chriſt before the foundation of the world. The progreſſe, in that he hath given the elect unto Chriſt to be ſaved, and redeemed by him: *He hath predeſtinate us to be adopted through Ieſus Chriſt.* The end is, that whom hee hath predeſtinate, (that is the beginning) called, juſtified, (there is the progreſſe) *them alſo he hath glorified*, he hath purpoſed to bring them to glory: that is the end. That now Chriſt only was given to die for the company of the elect: not that it is not ſufficient for the whole world in it ſelfe, but becauſe the efficacie and benefit of Chriſts death is only applied by faith unto the beleevers: and faith only is of the elect: That therefore Chriſt died only for the elect, it remaineth now to be proved. Our arguments we will diſtribute into three places: firſt wee will produce direct places of Scripture for our puppoſe. Secondly, reaſons grounded upon Scripture. Thirdly, we will ſhew the abſurditie of the adverſarie opinion.

Epheſ. 1. 4, 5.
Rom. 8. 30.

Firſt, our evident teſtimonies out of Scripture are theſe: Firſt, *Ioh.* 10.15. *Chriſt layeth downe his life for his ſheep*: the elect only are his ſheep: *Ergo.*

Argum. 1.
Ioh. 10. 15.

Huberus denieth the aſſumption: ſaying, that all men are Gods ſheep, and inheritance, who if afterward they ſtray away from the Lords ſheepfold, the fault is in themſelves, *theſ.* 1069.

Contra. But our Saviour ſpeaketh of ſuch ſheep, as doe heare his voyce, and follow him, and they will not follow a ſtranger, *verſ.* 5. They therefore that fall away, & follow any other, are not the ſheep of Chriſts fold: therefore for ſuch ſheep only hee died, as finally are his: thoſe are the elect only.

Ioh. 10. 5.

2 Chriſt

Ioh. 11. 52. Ioh. 10. 16. 2 Chriſt died not for the nation only, that is, of the Jewes, but, *That he might gather together in on the children of God that were ſcattered.* But the elect only are the children of God: of whom he ſpe keth againe, namely, of theſe diſperſed and ſcattered children: *Other ſheep I have alſo, which are no of this fold, them alſo I muſt bring, &c.* Theſe are the predeſtinate, as *Auguſtine* ſaith: *Erant predeſtinati, nondum congregati:* They were predeſtinate, though not yet gathered together: *Auguſtin. Serm.* 50. *de verbis Domini in Iohan.*

Ioh. 15. 13. Rom. 5. 10. 3 *Ioh.* 15. 13. Chriſt died only for his friends; the elect only, and ſuch as ſhall bee ſaved, only ar the friends of Chriſt. And if that place of the Apoſtle bee objected, *That Chriſt died for us, when we were yet enemies:* Wee anſwer with *Bernards* diſtinction, *Serm.* 10. *de Pſalm. Qui habitat: Chriſtu ſecundum tempus pro impiis & inimicis mortuus eſt, ſecundum prædeſtinationem autem pro fratribus & amicis:* Chriſt according to the diſpenſation of time died for the wicked and his enemies: but in reſpect of his predeſtination, for his friends and brethren.

Epheſ. 5. 26. verſ. 23. 4 Saint *Paul* teſtifieth that Chriſt gave himſelfe for his Church, that he might ſanctifie it, &c. and hee is the Saviour of his body, *verſ.* 23. But the elect only, and ſuch as ſhall be ſaved, are members only of his body: *Ergo,* for ſuch only he died.

Contra. Huberus anſwereth, that the Church is here taken for the whole aſſemblie of beleevers and unbeleevers, who all were ſanctified and waſhed with the blood of Chriſt, but afterward are defiled againe by their unbeleefe: *Huber. theſ.* 1088.

verſ. 27. *Anſw.* That Church which Chriſt ſanctifieth, and cleanſeth with his blood, he alſo glorifieth: to make it a glorious Church (ſaith the Apoſtle) without ſpot or wrinckle, *verſ.* 27. But the elect only and predeſtinate unto life ſhall be glorified: *Ergo,* they only are the true Church, and lively members of Chriſts body. Secondly, our reaſons and arguments grounded upon the word of God, are theſe, and ſuch like which follow.

Ioh. 3. 16. Matth. 13. 11. Acts 13. 46. 2 Theſſ. 2. 10. Matth. 11. 26. 1 Chriſt died only for thoſe that ſhould beleeve in him: But it is not given to all to beleeve in Chriſt, except only to the elect, which are ordained to life: *Ergo,* for them only Chriſt died. That faith is only of the elect, it is thus proved: firſt, *To you it is given to know the ſecrets of the kingdome, to them it is not given:* this knowledge then is not given to all. *Contra.* The meaning is, not that God in his eternall decree had ordained knowledge unto ſome, and denied it to others, but that the miniſtery of the word being offered to all, ſome through their incredulity refuſed the ſame, and ſo their hearts were juſtly hardened: as the Apoſtle ſaith elſewhere, *That they did put away from them the word of God, which it was neceſſary ſhould have been firſt ſpoken unto them, and ſo judged themſelves unworthy of everlaſting life.* The reſt, which did not abuſe their naturall gifts of hearing and underſtanding, but willingly gave eare unto Chriſt, had power to beleeve in Chriſt, and to continue therein: *Sic Huber. theſ.* 826. *Suecan. p.* 522. *Anſw.* 1 That they which love not the truth, are juſtly given over of God to a reprobate ſenſe, we grant, as S. *Paul* ſheweth: *Becauſe they would not receive the love of the truth, God ſhall ſend them ſtrong deluſions, &c.* 2 Yet men are not ſo the cauſe to themſelves of their beleefe, as they are of their incredulitie: but the cauſe and beginning is of God, as our Saviour teſtifieth, *It is ſo, O Father, becauſe thy good pleaſure was ſuch.* The cauſe then why ſome underſtand the myſterie of the kingdome, is not in their willingneſſe, but in the good pleaſure of God: It is not a gift equally offered to all, which all may receive, if they will; it is given to you, ſaith Chriſt, it is not given to them.

To this purpoſe S. *Ambroſe: Qui veniunt Dei auxilio diriguntur, qui non veniunt ſua poteſtate reluctantur:* They that come are directed by Gods help, they which come not, by their owne power doe reſiſt, *lib.* 2. *de vocat. Gent. c.* 9. And againe, *Tales fuerunt, qui ſunt attracti, quales hi, qui in ſua duritie ſunt relicti, ſed illis tribuit gratia ſtupenda quod voluit, iſtis retribuit veritas juſta, quod debuit, &c.* They were the ſame, that are drawne, which they were, that remained in their hardnes: but grace giveth unto them, as God would; juſtice rendreth to the other as they deſerve. Wherefore though a man reſiſting the calling of grace, is the cauſe why hee beleeveth not, yet in them which obey their calling, it is of the grace of God that they beleeve.

Ioh. 10. 26. Againe, Chriſt ſaith, *You beleeve not, for you are not of my ſheep.* It is not therefore given to all to beleeve in Chriſt, but to his ſheep only, that is, the elect, to whom he giveth eternall life, *verſ.* 28.

Act. 13. 48. Thirdly, *As many as were ordained to eternall life, beleeved:* To beleeve therefore is given only to the elect, which are ordained unto life.

Contra. Huberus thus expoundeth this place: they beleeved, which were ordained to life, that is, which followed the order appointed of God, whereby men ſhould be ſaved, that is, by the preaching of the Goſpell: for this, ſaith he, is the ordinance of God, that they that beleeve the Goſpell ſhould be ſaved, *Huber. theſ.* 834.

Anſw. 1. If this bee the meaning, that they beleeved that were ordained, that is, followed Gods ordinance, which was to beleeve, it is all one to ſay, they beleeved, that beleeved; and ſo there ſhould be a needleſſe repetition of the ſame thing. 2 If we underſtand it of faith and beleefe, yet it includeth an act of the ordainer, and they paſſively are ordained to beleeve: whereupon it will enſue, that they only beleeved that were ordained to beleeve; for whereas they aſcribe unto man an active power to beleeve; but this, to be ordained, is active in God, and paſſive in man, it cannot be underſtood ſimply of the act of beleefe, but of the ordinance of God before going. 3 Though God as well ordaine the meanes, as the end, to the which the meanes doe leade; yet becauſe the end is here directly mentioned, namely, *to eternall life*; wee are thereby directed to underſtand the ordinance of the end, rather, or as well as of the meane: ſo that this muſt be the ſenſe, they that were ordained, that is, appointed of God to be ſaved eternally, beleeved: life eternall is the end, beleefe in Chriſt is the meane, the ordinance or foreappointment of God is the cauſe or beginning. Other not ſatisfying themſelves with the former expoſition, have found out a new: *As many as were ordained, &c.* that is, many of the Gentiles, according to the ordinance of God, beleeved. So they underſtand this word (*quotquot*, as many as) not of their particular perſons that beleeved, but by way of diſtribution, of every kinde and ſort of men preſent: that is, even the Gentiles alſo as well as the Jewes (as God had foreordained) beleeved: for it is not like, ſay they, that all, in the citie of Antioch, which ſhould bee ſaved, were at this time converted, but ſome at one time, ſome at another: *Sic Heming. p. 23. Snecan. p. 527.*

Anſw. Firſt, they now are conſtrained to uſe that diſtinction, which they will not allow unto us: for whereas wee interpret S. *Pauls* ſaying, *God would have all men to be ſaved*, of all ſorts of men, they utterly reject that ſenſe, and yet are driven here to uſe it themſelves. Secondly, yet the word there uſed, *πάντες, omnes*, will better beare that ſenſe, than the word ὅσοι, *quotquot*, (as many as) which wee read here: for the word (*omnis*) all, ſometime in Scripture ſignifieth, not every particular, but every kinde, as *Decimatis omne olus*, You tithe every herb, that is, every manner of herb. But whereſoever you ſhall reade, ὅσος, ὅσα, *quiſquis, quotquot*, (as many as) it includeth every particular, as, *Sell all that ever thou haſt: As many as the Lord your God ſhall call: As many as had lands, ſold them*: that is, every one: and ſo muſt it be taken here. Thirdly, it cannot be underſtood here of every kinde, that is, both Jewes and Gentiles: for they were all Gentiles that beleeved here, the Jewes openly reſiſted the Apoſtles. Fourthly, to their reaſon wee anſwer, that it is not neceſſary to reſtraine this ſpeech, *As many as were ordained to life, beleeved*, to that preſent time: but as S. *Luke* ſaith, *God added from day to day to the Church ſuch as ſhould be ſaved*: ſo this may be ſpoken indefinitly, that by the preaching of the Apoſtle, ſo many firſt and laſt beleeved, as ſhould bee ſaved. And yet if wee apply it to the preſent auditory then, not to the whole citie, (for all the citie heard him not at once) wee know nothing to the contrary, but that every one of them that was ſaved in that aſſembly, at that inſtant beleeved.

Luke 11. 42.
Luke 18. 22.
Acts 2. 39.
Acts 4. 34.
Acts 2. 47.

Our ſecond argument out of Scripture is this: for whom Chriſt is a Redeemer, for them alſo hee is a Mediator and advocate: but hee is an advocate only for the elect, not for the reprobate: *I pray not for the world, but for thoſe which thou haſt given me*: *Ergo*, Chriſt by his death only redeemed the elect. *Argum. 2.* Ioh. 17. 19.

Contra. 1. *Hubertus* anſwereth that Chriſt prayeth not for the world, that is, that the works and endevours of the wicked and unbeleevers ſhould be approved: yet ſaith hee, *Pro mundo orandum eſt, ut convertatur*: We muſt pray for the world, that it may be converted: *theſ. 925.*

Anſw. 1. Chriſt ſo farre forth prayeth not for the world, as hee prayeth for his; but for his owne he prayeth, that they may bee ſaved: *verſ.* 24. *I will that they which thou haſt given me, to be with mee where I am*: Therefore in that ſenſe he prayeth not for the world, that it ſhould bee converted or ſaved: and therefore ſeeing the world hath no part in Chriſts mediation, and interceſſion, neither have they any benefit by his redemption. verſ. 24.

2 Chriſt prayeth only for thoſe which were given him out of the world, *verſ. 6. 9.* But all the world was not given unto Chriſt to be ſaved; for how can the world bee given out of the world? Againe, Chriſt giveth glory, that is, *eternall life to thoſe that are given him*, *verſ.* 22. but the whole world hath not eternall life, but thoſe only that are elected thereunto: *Ergo*, the world is not given Chriſt to be ſaved, neither doth he pray for them. Ioh. 17. 6. 9. verſ. 22.

3 Though we in charity may pray for the converſion of Turks, Jewes, Infidels, out of the world: yet it followeth not that Chriſt did pray for the world: for he knew who they were that ſhould be ſaved, and ſo doe not we, and therefore we are to hope the beſt, even of thoſe which are in the world.

4 *Origen* thus expoundeth this place, *Hom. 9. in Levitic. Non exorat Chriſtus pro his, &c. pro illis exorat tantum qui ſunt ſors Domini*: Chriſt prayeth not for them, &c. but only for thoſe which are the Lords lot or portion.

Contra. 2. *Hemmingius* anſwereth, that by the world here we muſt underſtand the perverſe and obſtinate company of the Jewes, which had already wilfully refuſed grace offered unto them, and ſo had committed ſin againſt the holy Ghoſt, for thoſe Chriſt prayeth not, *pag. 42.* Mark. 3. 30.

Anſw. That Chriſt by the world underſtandeth not only the wicked of that time, but all unbeleevers to the end of the world, it is thus ſhewed: As they are, which are given Chriſt, for whom hee prayeth; ſo is the world to be underſtood, for them which hee prayeth not: but by thoſe that are given him he underſtandeth all beleevers, not only at that time, but to the end of the world. Therefore by the world our Saviour meaneth all unbeleevers whatſoever; and not the obſtinate only of that time. Ioh. 17. 20, 24.

Cont. 3. *Snecanus de prædeſtinat. p. 660.* ſaith, that by the world Chriſt underſtandeth thoſe that do contemne the benefit of Chriſts death, as, *If the world hate you, it hated me before you*: and ſo they exclude themſelves from grace offered in Chriſt, not that any ſimply are excluded before their unbeleefe. Ioh. 15. 18.

Anſw. Firſt, it is true, that there are none elected in the eternall counſell of God, but are ordained in time to beleeve, nor none excluded, but doe afterward by their owne malice and frowardnes juſtly exclud themſelves from beleefe: yet it is certaine, that the number and company of beleevers is foreſeene and preordained of God, and ſo conſequently of the other alſo: as it may thus appeare: Chriſt praying for thoſe that ſhall beleeve in him, *verſ.* 20. ſaith, *verſ. 22. I have given them the glory, &c.* and *verſ. 24. I will, that they which thou haſt given me, &c.* They which as yet beleeved not, but ſhould beleeve, are already given unto Chriſt, and even now glorified: what is this elſe, but that they are preordained of God, which ſhould beleeve in Chriſt, and that they are already given unto him, and glorified in the purpoſe of God? Secondly, wee will adjoyne alſo the teſtimony of *Auguſtine*: *Eſt mundus, de quo ſcriptum eſt, ne cum mundo hoc damnemur, pro iſto mundo non rogat, neque enim quo ſit predeſtinatus, ignorat: eſt mundus,—de quo Apoſtolus, Deus erat in Chriſto mundum ſibi reconcilians, pro iſto mundo rogat, &c. Tractat. in Iohan.* 110. There is a world, of the which it is written, that we bee not damned with the world: for this world Chriſt prayeth not; for hee was not ignorant to what end it was predeſtinate: there is a world, of the which the Apoſtle ſaith, God was in Chriſt reconciling the world, &c. for this world Chriſt prayeth: *Ergo*, for this world Chriſt only died.

1 Cor. 11, 32.

***Argum.* 3.** Ioh. 17. 19. Our third argument is this: Chriſt only died for thoſe, to whom the benefit of his death verily and indeed is applyed, and which find life by his death: *For their ſakes ſanctifie I my ſelfe* (that is, to bee an acceptable ſacrifice upon the croſſe) *that they alſo may bee ſanctified.* And *verſ. 2. Chriſt giveth eternall life to all that were given him*: But all the world is not ſanctified, or regenerate by Chriſt, nor yet commeth to eternall life, but only thoſe that ſhall bee ſaved: *Ergo*, Chriſt died not for the whole world, but for the elect only, that ſhall bee ſaved. Neither can it be anſwered, that Chriſt died for all, becauſe all may, if they will, beleeve; and ſo bee ſaved: for Chriſt ſpeaketh not of a power or poſſibility only to bee ſanctified, and ſo ſaved, but of an actuall ſanctification, and ſalvation: they are verily ſanctified, for whom Chriſt ſanctifieth himſelfe, and he giveth eternall life indeed to all them that are given him: wherefore ſeeing that all men are not ſanctified, nor brought to eternall life, but ſuch as are indeed ordained to ſalvation; it followeth, that for them only Chriſt died.

***Argum.* 4.** Chriſt died only for thoſe that are appointed to ſalvation, for the death of Chriſt is a ſubordinate meane for the ſalvation of thoſe, whom God would have ſaved: But all men in the world are not appointed to ſalvation, therefore Chriſt died not for all. It will be anſwered, that it is Gods will, that all men ſhould bee ſaved by Chriſt, with this condition, ſo that they beleeve in him, and that God hath not made any ſpeciall election and ſeparation of ſome from the reſt, which ſhould bee ſaved, but that indifferently all men are comprehended under Gods conditionall decree of election, that is, as many as ſhall beleeve. If then wee can prove out of the word of God, that Gods election unto life is not conditionall, but abſolute, in ſetting a certaine number apart, who only ſhould have power to beleeve, and ſo only be ſaved by Chriſt, and none beſide, then it will appeare manifeſtly, that for them Chriſt only died.

Gods election abſolute, not conditionall.

1 Our firſt place to prove an abſolute and particular election of ſome only unto life, is, that *Many are called, but few choſen*: which place ſheweth, that although the externall meanes of ſalvation bee offered to many, yet not all of them, but ſome only are elected and choſen unto life.

Matth. 22. 14.

Huberus anſwereth, that there is a generall election, and ſpeciall: the generall election is of all which are called to the kingdome of God, and outwardly profeſſe obedience: the ſpeciall election is of thoſe which doe obey their calling, and indeed perſevere and continue in the faith to the end, *theſ.* 734. So then his meaning is, that few are elected, not in reſpect of any election and ſeparation made in the counſell and decree of God, but becauſe ſome amongſt many perſevere to the end.

Contra. Firſt, there can bee no ſuch generall election: for what choice is there, when all indifferently are received? An election therefore implieth a receiving of ſome, and a refuſing of others: all therefore cannot bee elected. This were alſo to confound vocation, and election: Many are called, but not many are choſen: to ſay therefore that many are choſen, where Chriſt ſaith, *A few only are choſen*, were to contradict his words. Secondly, if the ſpeciall election depend upon mans perſeverance and continuance, not this rather upon the other; if ſome are ſaid to be elected, becauſe they perſevere, and not rather to perſevere becauſe they are elected; then are men the cauſe of their owne election, and they chuſe God firſt. But Chriſt ſaith contrary, you have not choſen me, but I have choſen you: and S. *Iohn* ſaith, *not that we loved God, but he loved us firſt*. Saint *Paul* alſo ſaith, *Who hath ſeparated thee? 1 Cor.* 4. 7. It is God that electeth and ſeparateth men one from another, and diſtributeth unto them his gifts. And againe, in the parable, *Is it not lawfull for me to doe as I will with mine owne?* The election therefore of ſome dependeth not upon their own will, but upon the good will and pleaſure of God.

Ioh. 15.
1 Ioh. 4. 10.
1 Cor. 4. 7.
Matth. 20. 15.

Matth. 20. 23. 2 The ſecond place, *The kingdome of God ſhall be given unto them, for whom it is prepared of my father?* The kingdome of God then is not prepared for all, but for ſome. S. *Paul* alſo ſheweth, *That there are veſſels of wrath prepared to deſtruction, and veſſels of mercy prepared unto glory*: All therefore are not veſſels of mercy, neither are all prepared to glory.

Rom. 9. 22.

Snecanus anſwereth, *pag.* 602. that theſe places prove not any particular exception or reſtraint of ſome certaine men prepared to glory, or of others to deſtruction, but that generally and indifferently, the kingdome of God is prepared for all that ſhall beleeve, and they that beleeve not are prepared by their owne incredulity to deſtruction.

Contra. Wee alſo grant, that none but beleevers are prepared to glory: but wee make beleefe a conſequent and effect of their election and preparation to glory: ſo that the number of beleevers is as certaine before God, as certainly he hath decreed who ſhall be ſaved: for I aske, whence commeth it that wee have faith? *it is not of our ſelves, but it is the gift of God.* And, *it is the worke of God to beleeve.* If faith then be Gods gift, how is it that all have not faith? but becauſe God giveth it not to all. And why is it not given to all? but that God in mercie hath choſen ſome, whom he purpoſeth to ſave in Chriſt: And unto theſe only faith is given. If yee ſay, God giveth faith to all, but all receive it not; then is Gods will reſiſted: for if he would have all men beleeve, and they will not; then doth the will of man fruſtrate Gods will. Epheſ. 2. 9. Ioh. 6. 29.

Huberus anſwereth that all men are elected and adopted in Chriſt, *theſ.* 748. And that God giveth faith, converteth the heart, illuminateth, worketh effectually in all that are ſo elected, and made the veſſels of mercie, *theſ.* 867. But yet ſo that the veſſels of honour thus prepared of God, may bee made the veſſels of diſhonour, *theſ.* 903. So the ſame veſſels are prepared of God to honour, of themſelves and Satan to deſtruction, *theſ.* 870.

Contra. Firſt, thus it ſhall come to paſſe, that the veſſels of honour ſhall be prepared to deſtruction, which is contrary to the text alleaged, *That the kingdome of heaven ſhall bee given unto them for whom it is prepared:* But by his ſaying, they that are prepared for it ſhall not have it. Secondly, by this meanes alſo Satan is made ſtronger than God: for whom he prepareth to glory, the other prepareth to deſtruction. But Chriſt ſaith otherwiſe, *none is able to plucke them out of mine hand, Ioh.* 10. 28.

3 The third place: They only are ordained to life, that are given to Chriſt: *Ioh.* 17. 2. *Chriſt giveth eternall life to all that are given him:* but a certaine number taken out of the world, not the whole world is given to Chriſt, *verſ.* 6. thou gaveſt them me out of the world, thine they were, &c. *Ergo,* the number is certaine and definite before God, of them that ſhall be ſaved. Ioh. 17. 2.

Snecanus anſwereth: Firſt, Chriſt ſpeaketh not here of eternall election, but of ſuch as were given him out of the world to be his Apoſtles, of which number *Iudas* was one, who was given unto Chriſt, and yet periſhed: but they that by eternall election are given unto Chriſt, periſh not, *pag.* 724.

Contra. Firſt, that Chriſt ſpeaketh of thoſe that were given him eternally, it is plaine; becauſe, *to them Chriſt giveth eternall life, verſ.* 2. *he glorifieth them, verſ.* 22. *he will have them to bee where he is, verſ.* 24. But ſuch are eternally elected. Secondly, though *Iudas* may be ſaid in ſome ſenſe to be given to Chriſt in reſpect of his Apoſtleſhip; yet was hee not given as the reſt of the Apoſtles: for of them Chriſt ſaith, that they kept his word, *verſ.* 6. that hee was glorified in them, *verſ.* 10. they were not of the world, *verſ.* 14. But *Iudas* neither kept Chriſts word, neither yet was Chriſt glorified in him; and he was of the world: therefore they were given eternally to Chriſt, though *Iudas* was not. Ioh. 17. 22. 24.

Snecanus. Secondly, though we underſtand here eternall election, whereby ſome were given unto Chriſt, yet it implieth not a ſpeciall exception and choice of ſome perſons, but that all indifferently were given unto Chriſt, that ſhould beleeve in him: *Snecan. ibid.*

Contra. Firſt, Chriſt ſaying, the men *which thou gaveſt me out of the world,* aſſigneth ſome ſpeciall perſons that were given unto him, namely his Apoſtles, as it is cleere by the text: And if ſome particular perſons were given unto him, why may there not bee a particular aſſignement, and cogniſance alſo before God of the reſt that are given unto him? Secondly, where Chriſt ſaith, ſpeaking of his Apoſtles, *thine they were,* and *thou gaveſt them me, verſ.* 6. it ſheweth an abſolute election before God, without any reſpect of their faith: for firſt, Chriſt ſaith, *they are thine,* that is, by election; and then they are given to him, to know him, and beleeve in him, *verſ.* 8. Ioh. 17. 6. 8.

4 The forth place: *Whoſe names are in the booke of life: Whoſe names are not written in the booke of life from the foundation of the world:* Therefore ſome were elected in the beginning before God, ſome not elected. Philip. 4. 3. Apocal. 17. 8.

Huberus anſwereth that all are elected in Chriſt, and written in the booke of life, but with a condition; ſo that they beleeve, and continue in faith: whereupon it commeth to paſſe, that they which beleeve not, doe loſe their ſalvation, and ſo are as not written in that booke, but are raſed out of it, *theſ.* 917.

Puckrius alſo anſwereth to the ſame effect, that not to be written in the booke of life muſt bee underſtood poſitively, not privatively, that is, they are written and declared through their contumacie or contempt worthie of damnation: *ration.* 96.

Cont. 1. The text is, *They are not written in the booke of life from the foundation of the world:* which firſt overthroweth *Huberus* anſwer, that ſaith, they were written, but after raſed out: for they were not written from the foundation of the world, not from the beginning, that is, never.

2 Secondly, it meeteth with the other cavill: for in that they were not written from the foundation, &c. it ſheweth, that they were ſhut out of the booke of life, before their contumacie or infidelity appeared; and therefore their contumacie which appeared in the world, could not be the cauſe of their names not writing in the booke of life, which was done before the foundation of the world: And thus much of our reaſons and arguments deduced out of Scripture.

Laſtly, that Chriſt died only for the elect, this evidence wee have of antiquitie. 1 *Origen. hom. 9. Levit.* alleaged before, affirmeth, that Chriſt prayeth only, *pro illis, qui ſunt ſors Domini*; for them, that are the Lords lot or portion: *Homil. 1. in Cantic. Eccleſiam catum omnium adverte ſanctorum*: By the Church underſtand the company of all Saints. If the Saints only make the Church, and Chriſt died only for his Church, *Epheſ.* 5. 25. then conſequently he died only for the Saints.

Ephel. 5. 25.

2 S. *Ambroſe lib. 5. in Luc. c. 7. Chriſtus pro omnibus mortuus, pro nobis tamen ſpecialiter paſſus*: Chriſt died for all, but more ſpecially ſuffered for us. *In 1 Cor. 15. Omnibus qui ſunt ex ejus corpore vitam acquiſivit*: He procured life to all of his body.

3 S. *Auguſtine* ſaith, *Electi ſunt ad regnandum cum Chriſto*: They were elected to reigne with Chriſt, *de corrept. & grat. c. 7.* but Chriſt only died for thoſe that ſhall reigne with him, *Father! will, that they which thou haſt given me, bee with me where I am.* Againe, Chriſt died only, and gave his life for his ſheep. The elect only are the ſheep of Chriſt, as *Auguſtine* ſaith, *De ovibus iſtis, nec lupus rapit, nec fur tollit, nec latro interficit*: Of theſe ſheep, neither the woolfe ſnatcheth, nor the theefe taketh, nor the robber killeth, *Tract. 48. in Ioann.*

Ioh. 17. 24.
Ioh. 10. 11.

4 *Cyrillus*: *Chriſt was made ſubject to his father, ſed pro ſolis credentibus in eum, pro quibus ſeipſum tanquam immaculatum agnum patri obtulit*, but only for thoſe that beleeve in him, for whom hee offered up himſelfe an immaculate Lambe to his father.

Lib. 10. theſaur. c. 8.

5 *Maximus* ſaith: *Chriſtus omnibus natus, ſed fidelibus dat ſalutem*: Chriſt was borne for all, but he gave ſalvation to the elect.

Hom. 4. de Chriſt.

6 *Primaſius*: *Pro omnibus effuſus eſt ſanguis Chriſti, ſed credentibus prodeſt*: The blood of Chriſt was ſhed for all, but it is profitable to the beleevers, &c. That is, his death was ſufficient for all, but effectuall only for beleevers.

In 2. c. ad Tim.

7 *Theodulus*: *Hos & illos gratia participes fore dixit, non tamen ſimpliciter, verum credentes, &c.* Theſe and them he ſaid ſhould be partakers of grace, yet not ſimply, but the beleevers.

In 3. c ad Rom.

8 *Concil. Aquiſgranenſ. c. 14. Chriſtus eccleſiam, quam precioſo ſuo ſanguine redemit, nunquam deſerturus eſt*: Chriſt will never forſake the Church, which he hath redeemed with his precious blood: but they, which are never forſaken, are the elect.

9 *Concil. Wormatienſ. præfat. Eccleſiam catholicam precio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam*: We doe beleeve that the Catholike Church redeemed with the price of his blood, ſhall reigne with him for ever: but the elect only ſhall reigne with him for ever.

10 *Bernard. ſerm. 9. in Pſal. 90. Chriſtus ſecundum tempus pro impiis mortuus, ſecundum prædeſtinationem pro fratribus & amicis*: Chriſt in reſpect of the time died for the wicked; in reſpect of predeſtination only for his brethren and friends.

11 *Cauſ. 33. diſt. 4. c. 8. ex Auguſtino*: *Illi Chriſto intelliguntur dari, qui ordinati ſunt in vitam æternam*: They are underſtood to bee given to Chriſt, which are ordained to eternall life; as our Saviour himſelfe ſaith, *This is the will of my Father, that of all, which hee hath given me, I ſhould loſe nothing*: and againe, *Chriſt died to gather together in one, the children of God, which were ſcattered*: hee died then only for the children of God, that is, the elect.

Ioh. 6. 39.
Ioh. 11. 52.

12 *Magiſt. ſententiar. lib. 3. diſtinct. 19. g. Chriſtus omnes fideles per mortem reconciliavit*: Chriſt reconciled the faithfull by his death: *diſt. 31. d. Chriſtus electos tantum ſicut ſe dilexit, eorumque ſalutem optavit, &c.* Chriſt loved only the elect as himſelfe, and deſired their ſalvation.

13 *Thomas Aquine* witneſſeth the ſame: that God was appeaſed by the death of Chriſt for all the offences of mankinde, *quantum ad illos qui Chriſto paſſo conjunguntur*: In reſpect of thoſe which are joyned to Chriſt, &c. And againe, men are delivered both from common and particular ſinnes, *communicando per fidem & ſpem ejus paſſioni*, by communicating by faith and hope with his paſſion, &c.

3. p. q. 49. artic. 4. 5.

14 We want not here the conſent of other reformed Churches: *Confeſſ. Helvet.* former, chap. 11. *Chriſt hath reconciled to his heavenly father all the faithfull, and purged their ſinnes, &c.* but faith is only of the elect: as in the ſame confeſſ. the latter, chap. 10. *Chriſt hath predeſtinate the Saints, whom he will ſave in Chriſt.* And chap. 15. *God alone of his power doth give faith to the elect,*—as S. *Luke* witneſſeth, as many as were ordained to life beleeved, &c. Thus then the argument ſtandeth, Chriſt died only for the faithfull, and ſuch as beleeve in him; but the elect only have faith: *Ergo*, for them only Chriſt died.

Harm. ſect. 6. pag. 92.
Ibid. p. 84. ſect. 5.
p. g. 245.

15 The preſent Æthiopike Church putteth theſe two together, ſpeaking of Chriſtian parents and their children: *Electi ſunt & conſecrati ex corporis & ſanguinis noſtri Ieſu Chriſti communicatione*: They are elect and conſecrate by the communication of the body and blood of our Lord Ieſus Chriſt.

Zaga Zabo apud Damianum a Goes.

The third generall Argument, againſt the univerſall and confuſed communitie of Redemption by Chriſt, drawne from the manifold inconveniences and abſurdities, which neceſſarily enſue and follow upon this opinion.

A*bſurdum* 1. Firſt in affirming that Chriſt dyed univerſally for all that ſhould beleeve, and not for any ſpeciall elected ſort, they conſequently doe hold, that God ſpecially and particularly elected none unto ſalvation, but onely in generall, and indifferently all that ſhould beleeve. And thus in effect they take away predeſtination, making it to be a confuſed and conditionall decree of God to ſave whomſoever: This we are then to prove, that Gods election is certaine and definite, and that he knoweth and decreeth the number of the choſen.

Firſt, we reaſon thus, whatſoever God did fore-ſee, that he was to doe in the world, that alſo he decreed and ordained: Some things he fore-ſeeth only, namely ſuch things as are done in the world, and not by him, as evill and ſinfull works: but whatſoever God doth in the world, he both fore-ſaw and decreed: as *Auguſtine* ſaith, *Prædeſtinatione ea Deus præſcierat, quæ erat facturus, præſcire autem poteſt, quæ non eſt facturus:* God in predeſtinating did fore-ſee, that is, did both predeſtinate and fore-ſee, whatſoever he was to doe in the world; but he onely fore-ſaw the things that he was not to doe, as all ſins whatſoever, *lib.1.de perſeverant.cap.*10. But God in the beginning did fore-ſee the particular end of every man in the world: *The Lord knoweth who are his:* that is, he knoweth the definite and certaine number of the elect: as *Auguſtine* alſo witneſſeth, *Non temerè quenquam creat Deus, aut quid de illis boni operetur ignoret:* God createth no man raſhly, neither is ignorant to what good uſe or purpoſe he hath made them, *cont.Iulian.lib.5.cap.3. Ergo,* God hath defined and decreed the particular number of ſuch as ſhall be ſaved.

2 Tim.2.19.

And for better proofe of the propoſition: firſt, we ſay further, that ſeeing the knowledge and will of God, are infinite, as he himſelfe; and that the attributes of God, receive neither *magis, vel minus,* more ore leſſe, his will is not greater than his knowledge, nor this more ample than the other, in their proper objects: hereupon it followeth, that ſeeing God by his knowledge knoweth all things, which are to be knowne, ſo by his will he decreeth all things that doe fall under his decree, namely, ſuch things as are good, and to his glory: ſuch is the particular election of thoſe that are ſaved: *Ergo,* by him it is decreed. 2 Further, there can be but two kindes of things, which are without the compaſſe of Gods decree, either what he knoweth not, or what he doth not; of the firſt ſort there is none, becauſe God knoweth all things; of the ſecond, are all evill and ſinfull works, which God hath no part in: But the particular election of men, is neither unknowne nor unwrought by God, but both knowne of him, and wrought by him: *Ergo,* alſo decreed. 3 The particular end of the elect dependeth either of ſome fatall neceſſitie, ſome accidentall chance, or of the will of man, or it ſtandeth by Gods everlaſting decree: there can be aſſigned no other cauſe: Not the firſt, for that were to tie God unto ſecondarie cauſes, for ſuch was the ſtoicall deſtinie; not the ſecond, for that were to overthrow Gods providence, by the which all things are governed, and not by chance: not the third, which were to advance the creature above his Creator: and S. *Paul* ſaith, It is not of the willer, nor the runner, &c. *Ergo,* Gods ſpeciall and definite decree muſt ſtand: As *Auguſtine* alſo concludeth; *Certe hic, ubi nulla eſt fati immobilitas, nulla fortuna temeritas, nulla perſona dignitas, quia reſtat niſi miſericordia & veritatis profunditas?* Certainly in this caſe, where neither things are governed by fatall neceſſitie, nor by raſh unadviſed chance, what other cauſe remaineth than the profunditie of Gods mercie and truth? *Cont.Iulian.6.cap.*5. Fourthly, it skilleth not, concerning the matter in hand, namely, the particular and perſonall election of thoſe that ſhall be ſaved, whether we urge Gods preſcience onely or predeſtination: for if God did onely fore-ſee in particular, who, and how many, and of what condition, ſhould beleeve in Chriſt, and be ſaved; and that as God fore-ſaw, ſo it muſt be, that the ſame, ſo many, no other, no more ſhall beleeve, than God fore-ſaw; then muſt the number of the elect and beleevers be as certaine, definite and determined, as if they yeelded to Gods decree herein: wherefore they muſt either doubt of Gods preſcience, or confeſſe a certaine determination of the number of the elect.

Rom.9.16.

That there is a certaine and definite number of the elect.

Secondly, we have direct places of Scripture for particular election: *Chriſt calleth his ſheepe by name:* they are all knowne particularly, and aſſigned to ſalvation as by name: The Apoſtles were perſonally elected of God, and given unto Chriſt: and as ſome of the elect be, ſo are the reſt, for there is one condition of them all. S. *Paul* ſpeaking of certaine perſons his fellow labourers, amongſt whom he nameth *Clement,* ſaith, *Their names are written in the booke of life: Ergo,* they were ſpecially and particularly elected. Further, the Scripture ſaith, that God calleth the ſtarres of the skie by their names; how much more the ſons of men, the children of ſalvation are particularly knowne unto him: and if the haires of their head are numbred, much more themſelves.

John 10.3.

John 17.6.

Philip.4.3.

The Preacher alſo ſaith: *I know that whatſoever God ſhall doe, it ſhall be for ever: to it can no man adde, and from it can none diminiſh:* But the election of ſuch as ſhall be ſaved is one of Gods works: *Ergo,* to it can no man adde, or take from it, and ſo conſequently the number of the elect is certaine and deter-

Eccleſ.3.14.

mined: But if Gods election were left at large for all, then is it in mans power to adde unto it, or take from it, as they are many, or few that apprehend and lay hold of their election.

Rom.9.13.

Thirdly, we urge that place of the Apoſtle: *I have loved Iacob, and hated Eſau:* which the Apoſtle referreth to the purpoſe of Gods free election before the children were borne, or had either done good or evill, *verſ.*11. Hence we conclude, that Gods election is not generall and indefinite, but particular and perſonall.

Gen.24.23.

The example of Eſau and Jacob, belong to the decree of Gods eternall election and rejection.

Firſt, it is here anſwered, that the particular perſons of *Eſau* and *Iacob* are not here underſtood, but that they are types of two people, the one of the Iſraelites, of whom Meſſiah ſhould come; the other of the Idumeans: that two people are here ſignified, their reaſons are theſe: Firſt, the Lord ſaith to *Rebecca,* two nations are in thy wombe: Secondly, the elder ſhall ſerve the younger, which was accompliſhed in their poſteritie, for *Iacob* in his owne perſon ſubmitted himſelfe to *Eſau, Huber.theſ.* 675. *Snecan.p.*565. Thirdly, theſe words, *Iacob have I loved, and hated Eſau,* were uttered by the Prophet *Malachy,* about 1400. yeeres after the birth of the children, and therefore it cannot be, that the Prophet ſhould underſtand onely the perſons of *Iacob* and *Eſau,* that were dead ſo long before, *Snecan.p.*566. Fourthly, becauſe S. *Paul* ſpeaking of *Iſmael* and *Iſaac, Galath.*4. uſeth the word type or allegorie, in like manner *Eſau* and *Iacob* may be ſet forth for types in this place, *Snecan.*533.

Contra 1. to admit that in *Iacob* and *Eſau* two people are prefigured, yet it followeth not, that their perſons are to be excluded: for whatſoever was fore-tolde of their poſteritie, it was firſt and in part true in them: As where it was ſaid, *Two nations are in thy wombe: Iacob* and *Eſau* were not bare types of two nations, but the beginners and progenitors, and two nations were even now in their loynes: *The elder ſhall ſerve the younger:* ſo *Eſau* ſold unto *Iacob* his birth-right, and reſigned unto him in his owne perſon the ſoveraigneſhip. So in like manner, where God ſaith, *Iacob have I loved, and hated Eſau.* Firſt, this diſtinction of love and hatred appeared in *Iacob* and *Eſau,* and then in their poſteritie. Secondly, there are two ſorts of types, there is, *typus hiſtoricus, ſeu factus,* an hiſtoricall type which was done, *typus poeticus ſeu fictus,* a deviſed and invented type. In types of the ſecond kinde, that which is prefigured is not neceſſarie to be firſt true in the type: as Chriſt for the ſuddainneſſe of his comming is compared to a thiefe, though the type in all reſpects properly agree not unto him: In types of the firſt kinde, firſt, the example muſt be true, then the thing exemplified: as the old Iſraelites that were puniſhed for their fornication, are types and examples to admoniſh us, that we commit not fornication as they did, and be puniſhed likewiſe with them. So *Iſaac* and *Iſmael* are ſet forth as types, *Galath.*4. but firſt the thing exemplified by them is true in the types: As *verſ.*29. *As then he that was borne after the fleſh perſecuted him that was borne after the ſpirit, ſo it is now:* after the ſame manner *Iacob* and *Eſau* are ſet forth as examples, the one of Gods love, the other of his hatred: which firſt muſt agree to their owne perſons. Thirdly, *Pharaoh* is ſet forth an example of the ſame thing, whereof *Eſau* is, namely of the hatred of God: the perſon therefore of *Eſau* can be no more exempted here, than the perſon of *Pharaoh.* And that both the perſons of *Iacob* and *Eſau* are to be underſtood, it appeareth by theſe circumſtances: Firſt, the Apoſtle ſpeaketh of the conception of theſe children in their mother *Rebecca,* and of their birth: but *Eſau* and *Iacob* perſonally were thus conceived and borne, not the whole nations: ſecondly, unto them this love and hatred belongeth, that had yet neither done good, or evill: but this is ſpoken of the perſons of *Eſau* and *Iacob, verſ.*11. *Ergo,* alſo the other.

1 Cor.10.11.

Gal.4.29.

Gen.27.28.

Secondly, it is anſwered, that this love and hatred, are to be underſtood onely of temporall bleſſings, becauſe *Iacob* was made heire of the promiſed land, and *Eſau* refuſed; and in this reſpect the one was loved, the other hated, not that *Eſau* was eternally, but onely temporally refuſed: *Snecan. p.*550. *Hubertus theſ.* 697. their reaſons are theſe: firſt, *Iacobs* bleſſing pronounced by his father, is onely of temporall things, *God give thee the dewe of heaven, and the fatneſſe of the earth, &c.* Secondly, *Eſau* is bleſſed as well as *Iacob:* But if *Iacob* onely had beene heire of the ſpirituall bleſſings, they ſhould have beene denied to *Eſau.*

Heb.11.20.

Heb.12.16.

Contra 1. That *Iacob* and *Eſau* are ſet forth as examples in ſpirituall things, it appeareth by the ſcope of the place; for how agreeth it with the Apoſtles purpoſe, to bring in examples of temporall things? *verſ.*8. he bringeth in a diſtinction, of the children of the fleſh, and the children of promiſe; theſe hoping to be juſtified by faith, and to be partakers of the promiſe in Chriſt, the other remaining ſtill in their carnall ignorance and unbeleefe: of thoſe two kinds, he propoundeth *Iacob* and *Eſau* as examples, the one of the children of promiſe, the other of the children of the fleſh: As *Eſau* had the carnall prerogative, but *Iacob* was made heire by promiſe. And that *Iacob* and *Eſau* do exemplifie theſe two generations, it is confeſſed by *Hemingius de grat. univerſ.p.*33. and by *Snecanus p.*533. Secondly, that theſe examples doe ſhadow forth ſpirituall things, it thus further appeareth: the Apoſtle to the Hebrewes ſaith, that *by faith Iſaac bleſſed Iacob and Eſau concerning things to come:* but faith is ſeene in things ſpirituall not temporall, it is of things inviſible, not viſible, *v.*1. Againe, *Eſau* is called a prophane perſon, becauſe he ſold his birth-right. It is not prophanenes to contemne things temporal, but ſpirituall. S. *Ambroſe* doth take *Iacob* and *Eſau* for examples of Gods eternall election and rejection, *In 9. ad Roman. unum elegit preſcientia, alterum ſprevit, Eſau* 1. *& Iacob.* He did chuſe one in his preſcience, and deſpiſed another. The Maſter of the Sentences doth ſet them forth as examples of eternall election and reprobation, *lib.*3. *diſt.*32. *e.* Thirdly, now as touching their reaſons: firſt, *Iacob* is not only ly bleſſed in things temporal,but in ſpiritual alſo: for he ſaith, *Bleſſed be he that bleſſeth thee, and curſed be he that curſeth thee.* Gen.27.29. In the very ſelfe ſame words, wherein the promiſe of Chriſt is made to *Abraham*, ſo that this muſt needs be ſpiritually underſtood: for otherwiſe we ſhall obſcure the moſt manifeſt promiſes of the Meſſiah,which were made to *Abraham.* Gen. 12. 3. Secondly,though *Eſau* have a ſhare with his brother in his temporals, yet hath he no part in his ſpirituall bleſſing: *Eſau* alſo ſhall have *of the fatneſſe of the earth, and of the dewe of heaven*: but *Iſaac* ſaith not unto him, as before unto *Iacob*, *Bleſſed be he that bleſſeth thee,&c.* Therefore the Apoſtle to the Hebrewes concerning this ſpirituall bleſſing ſaith,that when *Eſau* would have inherited the bleſſing,he was rejected: *neither found he any* Heb. 12. 16. *place of repentantance, though he ſought it with teares*: that is, his father by no meanes would revoke that bleſſing, which he had given to *Iacob*: *Eſau* therefore was not bleſſed in like ſort as *Iacob* was.

Thirdly, it is anſwered: that theſe words, *Iacob have I loved, Eſau have I hated*, are to be underſtood comparatively,not as though *Eſau* and his poſteritie were abſolutely rejected of God: but that God rather made choice of *Iacob*, of whoſe ſeed the promiſed Meſſiah ſhould come, than of *Eſau* and his ſeed, *Snecan. p.* 568. *Heming. p.* 34. Their reaſons are theſe: firſt, it is not neceſſarie in every place in Scripture, where we read of election and rejection, or reprobation, to referre it to eternall ſalvation or damnation; as, *He refuſed the tabernacle of Ioſeph, and choſe not the tribe of Ephraim, but choſe the tribe of Iuda and mount Sion, which he loved*: Pſal.78.76.68. Becauſe God preferred *Iuda*, it followeth not that the other tribes were condemned: So in this place though in compariſon of *Iacob*, *Eſau* be refuſed, yet is he not abſolutely rejected: *Huber. theſ.* 720.

Anſ. Firſt, we grant that the love and hatred here ſpoken of in the perſons of *Iacob* and *Eſau* are comparatively to be underſtood: that *Eſau* is ſaid to be hated, not that God ſimply hateth any, but becauſe *Iacob* is elected, and the other pretermitted; the one choſen, the other neglected: yet comparatively,not in reſpect of any ſuch temporall preeminence,but concerning eternall election,or pretermiſſion. Secondly, becauſe election ſometime implieth a temporall preferring onely in reſpect of ſome ſpeciall and peculiar benefit, and is not neceſſarily alwayes referred to eternall ſalvation; it is therefore to bee interpreted according to the ſcope and circumſtance of the place: as in the Pſalme alleaged, it is plaine,that the Pſalmiſt meaneth, that in reſpect of the Sanctuarie, which was placed at Jeruſalem, *Iudah* was elected,and *Ephraim* refuſed: So in this place the Apoſtle treating through the whole Chapter, of the mercie of God upon ſome, and his wrath upon others, not in this or that reſpect, but ſimply, as they ſtand before God, would have us ſo to underſtand the inſtance of love and hatred in the perſons of *Iacob* and *Eſau*: So is *Pharaoh* brought in an example of eternall hatred and rejection: ſo the Apoſtle ſpeaketh of veſſels of mercie prepared to glorie, and veſſels of wrath prepared to deſtruction: ſo are we to underſtand the love of *Iacob* and hatred of *Eſau.*

Secondly, that *Eſau* was eternally hated, or rejected of God, it cannot be underſtood of *Eſau* his poſteritie: for then all his offſpring ſhould have been caſtawaies: which is not true, for *Iob* is thought to come of *Eſau* his ſtocke, *Snecan, pag.* 574. Neither is it true of *Eſau* his perſon: for if he had beene eternally rejected, to what end was he circumciſed? *Snecan. p.* 574. he lived alſo in his fathers houſe, who loved him, and he was obedient to his father: what reaſon had *Iſaac* to love whom God hated? *Huber. theſ.* 709. *Iſaac* alſo is ſaid by faith to have bleſſed *Eſau*: which his bleſſing had beene in vaine, if *Eſau* had beene eternally rejected of God, *Snecan. p.* 588.

Anſw. 1. If in *Eſau* and *Iacob*, not their perſons onely, but their whole generations are to be conſidered, which if it be rightly underſtood, we will not greatly gaine-ſay: yet it followeth not, that all of *Iacobs* carnall linage ſhould be likewiſe loved, and *Eſaus* poſteritie hated: for in *Iacob* we underſtand all the children of promiſe, though they be not of his carnall offſpring; and in *Eſau*, all the children of the fleſh, though not deſcending of his ſtocke: So that in this ſenſe, as all they are not Iſrael, which are of Iſrael, as the Apoſtle ſaith, *verſ.* 6. ſo all are not *Eſau*, that are of *Eſau.* And therefore *Iob*, though of *Eſau* after the fleſh, yet is he the ſon of *Iacob* by promiſe: And thus *Hemingius* expoundeth this place, *de univerſ. grat. p.* 33.

2 Concerning *Eſau* his perſon; how he ſtandeth before God, whether in the ſtate of ſalvation, or damnation, though we hold it the ſafeſt to leave him unto God, before whom he ſtandeth, or falleth; not to affirme any thing raſhly without warrant: yet we may be bold to proceed ſo farre herein, as we have the word of God to goe before us. Firſt therefore their reaſons, which they bring in defenſe of *Eſau*, are very inſufficient: for *Eſaus* outward and temporall circumciſion cannot exempt him from this hatred, no more than *Iſmael* was privileged by his circumciſion: *Who notwithſtanding was borne after the fleſh, and was a perſecutor of him that was borne after the ſpirit*: *Gal.* 4. The Apoſtle Gal. 4. 29. himſelfe alſo diſtinguiſheth of circumciſion: that there is a circumciſion of the fleſh, and a circumciſion of the heart. The firſt *Eſau* had, the other he had not: for though he had the ſigne of the covenant, Rom. 2. 28. yet the covenant it ſelfe he deſpiſed in ſelling his birth-right. Gen. 25. 34. As touching *Eſau* his obedience to his father, firſt, it was not ſuch, as it ought to be; for then he would not have married two wives of the daughters of the Hittites, to vex his parents withall. Gen. 26. 34, 35. Secondly, it was but in hypocriſie: as it may appeare, in that he purpoſed to ſlay his brother *Iacob* after his fathers death: Gen. 27. 41. which he would not have done, if he had truly reverenced his father: for he would have loved his brother for his fathers ſake. Againe, when he underſtood that his father gave his ſon *Iacob* charge, not to marrie with the daughters of Canaan: *Eſau* like an hypocrite having already diſpleaſed his parents, in marrying with

Gen 28. 9. the daughters of Canaan, went and tooke to wife the daughter of *Iſhmael:* So that nothing elſe kept
Gen. 27. 4. *Eſau* in ſome awe to his father, but onely a hope of ſome temporall bleſſing: But *Iſaac* loved *Eſau*,
Gen. 25. 28. would he love him whom God hated? *Anſw.* 1. It was a fatherly and in ſome ſort a carnall love: *hee
lovedhim, for veniſon was his meat: Eſau* was an active and valiant fellow, and a good hunter, therefore
Iſaac made account of him: he loved *Eſau* only as a father, but *Iacob* beſide as a Prophet. 2 *Iſaac* lo-
Gen. 17. 18. ved *Eſau*, as *Abraham* loved *Iſmael*, and prayed, that he might live in Gods ſight, yet both of them
were refuſed: ſo *Samuel* being ſent to annoint *David* King, liked other of his brethren before, whom
God liked not: theſe holy Prophets and Patriarchs were men, and had their naturall affections. Third-
ly, what if *Iſaac* did not ſee fully into the ſtate of his children as yet: for he did but as in a cloud be-
Malach. 1. 2. hold things to come: ſo much was not revealed to him, as afterward to the Prophets, *Iacob have I lo-
ved, Eſau have I hated:* And more to the Apoſtles, who doubt not to call him a prophane perſon, *Hebr.*
Heb. 12. 16. 12. 16. for as the Patriarchs and Prophets lived neerer to the times of our Saviour Chriſt, ſo were
their revelations more full, and their viſions cleerer.

Now whereas it is ſaid, that *Iſaac* by faith bleſſed *Iacob* and *Eſau*; this doth no whit privilege
Eſau: for it was *Iſaacs* faith, not *Eſaus*: and though he bleſſed both, yet not alike; for *Iacob* hath both
a ſpirituall and temporall bleſſing: *Eſau* had only a temporall, the ſpirituall he could not obtaine, no
not with teares. Thus whatſoever can be ſaid for *Eſau*, is eaſily removed. Now againſt him thus much
Gen. 25. 24. may be alleaged out of Scripture: firſt, *Eſau* contemned his birth-right, and held it not ſo deare as a
meſſe of pottage: wherefore the Scripture calleth him a prophane perſon: this is firſt a fearefull ſigne
Heb. 6. 6. of eternall damnation, to contemne and deſpiſe holy things: for ſuch as make a mocke of Chriſt (as
Heb. 10. 29. *Eſau* did that deſpiſed this birth-right in Chriſt) *and deſpite the ſpirit of grace*, there remaineth nothing
Gen. 27. 41. elſe, but a fearefull looking for of judgement, *verſ.* 27. Secondly, *Eſau* hated *Iacob*, he is become a per-
ſecutor of the righteous, he hateth thoſe whom God loveth. So *Iſmael* perſecuted *Iſaac*, he that was
Gal 4. 29. borne after the fleſh, him that was after the ſpirit. Thirdly, *Eſau* was diſobedient to his parents, hee
maried heatheniſh women, daughters of Infidels, to vex his parents withall: As the Apoſtle ſaith of
Rom. 1. 29. 30. the Gentiles, *God gave them over to a reprobate minde, to doe thoſe things that were not convenient; as
being full of envie, murther*, (ſo was *Eſau* toward *Iacob*) *diſobedient to parents*, ſo was hee toward *Iſaac*
and *Rebecca*. Fourthly, *Eſau* expecteth, and wiſheth his fathers death: *the dayes of mourning for my
father will come ſhortly:* as if he ſhould have ſaid, I hope my father will not live long; then will *I ſlay my*
Gen. 27. 41. *brother Iacob:* Thus envie in *Eſau* bringeth forth murther: and this murtherous heart continued to-
Gen. 31. 38. ward *Iacob* twentie yeeres: for ſo long ſerved *Iacob* in *Labans* houſe. And after at his returne he ſent
Gen. 32. 6. a meſſenger to bee reconciled to his brother *Eſau*, who came againſt him with foure hundred men
Prover. 22. 1. with a purpoſe to have ſlaine him: but that at the inſtance of *Iacobs* prayer, by the mightie power of
Gen. 33. God, (in whoſe hands the hearts of kings are, to turne them, as the veſſels upon the waters, his heart
was mollified, and his affection relented towards his brother. Laſtly, S. *Paul* intreating of Gods eter-
nall election, bringeth in the examples of *Iacob* and *Eſau*, the one loved, the other hated of God.

Thus by more evident conjecture, and likely arguments wee are able to prove out of Scripture the finall rejection of *Eſau*, than they can ſhew the contrary: And ſo conſequently, notwithſtanding all theſe humane devices we have a moſt firme and evident teſtimony for particular and perſonall election in this place, drawne from the example of *Iacob* and *Eſau*. And thus much of the firſt inconvenience that muſt needs enſue upon this opinion concerning univerſall grace, which overthroweth the foundation of Gods predeſtination: which they do as it were hang in the ayre, affirming that it is nothing elſe but an univerſall confuſed decree, as though God either did not know the particular end of every man, or knowing the ſame willed it not.

Now laſtly, that God hath from the beginning made a particular and abſolute election of ſome, and that Gods election is not generall and conditionall, it hath been the ancient doctrine of the Church.

1 *Ambroſe.* 1 *Tim.* 5. *Electos Angelos dicit, quia ſunt alii reprobi, non Dei Angeli, ſed diaboli, &c.* He ſaith elect Angels, becauſe there are ſome reprobate, not the Angels of God, but of the devill. As there bee then among the Angels ſome elect, ſome reprobate, ſo is it among men: but the election and reprobation of Angels was particular and certaine: *Ergo*, ſo is the election and reprobation of men.

2 Againe, *de vocat. Gentium lib.* 1. *c.* 7. *Multi diſcretionem illam, qua Deus alios eligit, alios non eligit, &c.* That diſcretion or ſeparation, whereby God hath choſen ſome, and not choſen others, many do aſcribe to mans will. *Et lib.* 2. *c.* 8. *Hac altitudine diſcretionis Dei non conturbabitur cor noſtrum, &c.* By this depth of Gods ſeparation or diſcerning of men our heart ſhall not be troubled, if we ſtedfaſtly beleeve that Gods judgement is juſt, &c. If there be then a ſeparation, and diſcerning of men in Gods everlaſting decree; then are not all generally and conditionally elected: for this were not to make a ſeparation, but a confuſion of all together.

3 *Auguſtine* to this purpoſe writeth very directly: *Tract.* 14. *in Iohan. Eſt quidam populus natus ad iram Dei, & ad hoc praecognitus, &c.* There is a certaine people borne to the wrath of God, and foreſeene to this end.

4 *Tract.* 43. *Iſti—morti aeternæ prædeſtinati reſpondebant, &c.* Thoſe which were predeſtinate to everlaſting death, anſwered, Thou haſt a devill.

5 *Tract.* 48. How ſaid he to thoſe, You are not of my ſheep, *Quia videbat eos ad ſempiternum ex-*

itium preparatos,&c. Becauſe hee ſaw that they were prepared to everlaſting deſtruction, and not redeemed to eternall life by his blood. By theſe places it is evident what *Auguſtines* judgement was, that Gods election was not indefinite or uncertaine, but that the end of every man, whether to life or death, was determined and decreed in particular.

6 And yet more directly he ſaith of the predeſtinate, *Quorum ita certus eſt numerus, ut nec addatur eis quiſquam, neq; minuatur ex eis*: Whoſe number is ſo certaine, that neither any can be added unto them, nor none diminiſhed, &c. De corrept. & grat. c. 13.

7 The ſame was the opinion of *Iuſtine Martyr*, long before, that the finall conſummation of the world is deferred, that *the number* of thoſe, which were fore-knowne of God, *may be fulfilled*. ϗ συντελεσθῇ ὁ ἀριθμός. Apolog. 2. pro Chriſtian.

8 The reformed Churches, now teach the ſame doctrine, of the certaintie of the number of the elect. Latter confeſſ. of Helvetia, c. 10. *The Saints are choſen in Chriſt by God, unto a ſure end.* Confeſſ. of Baſil: art. 1. §. 3. *We confeſſe, that God before he had created the world had choſen all thoſe, to whom he would freely give the inheritance of eternall bleſſedneſſe.* Harm. 5. ſect. p. 84. Ibid. p. 86.

9 *Proſper* and *Hilarius*, doe report this to have been one of the errors of the Pelagians, *Electorum numerum augeri & minui poſſe*. That the number of the elect may bee encreaſed and diminiſhed, &c. which error is by them condemned. Epiſtol. ad Auguſtin.

10 *Thom. Aquine* concurreth with *Auguſtine*, who concludeth, that, *numerus prædeſtinatorum eſt Deo certus, non ſolum formaliter, ſed materialiter*: The number of the predeſtinate is certaine before God, not only formally, that is, in reſpect of the knowledge of God, but materially in regard of their election. T. Aqui. 1. pars. queſt. 23. art. 7.

11 *Magiſt. ſenten. lib. 1. diſt. 43. E. Non vult Deus omnes homines juſtificari, & tamen quis dubitat eum poſſe*: God will not juſtifie all men, and yet who doubteth but he can, *Lib. 2. diſt. 21. f. Humana natura, ex parte redempta eſt*: Mans nature is redeemed but in part. If all be not redeemed, then all are not elected, *Lib. 3. diſt. 32. a. Magis diligit rationales creaturas, & de illis eas amplius, quæ ſunt membra unigeniti*: God loveth reaſonable creatures more than unreaſonable; and among the reaſonable, thoſe which are the members of his only begotten ſonne, &c. If all men bee not loved alike, then are they not all elected alike.

The ſecond inconvenience that followeth the opinion of univerſall grace.

Abſurd. 2. The ſecond inconvenience that iſſueth out of this doctrine of univerſall election, is this, that Gods election ariſeth *ex prævisa fide*, from the fore-ſight of their faith which ſhall bee ſaved: *Hubertus theſ. 786. Deus electionem ſuam non abſolutè ſtatuit, ſed defixit eam in filio ſuo, ut qui credunt in eum, ſalvi fiant*: God hath not abſolutely made any election, but hee hath founded it in Chriſt, that they which beleeve in him ſhould be ſaved; they that beleeve not, ſhould bee damned. So *Hemingius* ſaith: *Præſcientia Dei regula eſt electionis & prædeſtinationis*: The preſcience of God is the rule of election and predeſtination, *pag.* 21. And againe, *Non quia præſciti & electi ſumus, credimus, ſed quia credimus præſciti & electi ad vitam cenſemur*: We doe not beleeve, becauſe we are fore-ſeene and elected, but becauſe we beleeve we were fore-ſeene and elected unto life, *pag.* 27. *Snecanus*, though hee ſeeme in words to confeſſe, that *æternum eligendi propoſitum non dependet ex ulla noſtra fidei, vel bonorum operum prævisione*: That the eternall purpoſe of election dependeth not of the fore-ſight of our faith or works, *pag.* 461. yet hee is driven by the ſtreame of words to affirme as the reſt doe, that *fides continetur in Dei propoſito*, that faith is included in the purpoſe of Gods election, *p.* 463. and that God univerſally ordained to ſalvation all that ſhould beleeve, *pag.* 480. They would ground this their opinion concerning the fore-ſight of faith upon theſe and ſuch like places of Scripture: as, *thoſe which he knew before, he predeſtinate to be like the image of his ſonne*: Predeſtination then is grounded upon the fore-knowledge of God: *Hemingius de univerſalit. grat, pag.* 29. Rom. 8. 29.

Contra. 1. We grant with *Auguſtine*, that *prædeſtinatio eſt quæ ſine præſcientia eſſe non poteſt*, Predeſtination is that which cannot be without preſcience in God, *lib. 1. de prædeſtinat. ſanctor. cap.* 10. And thus are they joyned together in this place: but it followeth not, that one is the cauſe of another. 2 The text maketh directly againſt them: for he ſaith not, whom hee knew before ſhould be like the image of his ſonne he predeſtinate; but, whom he knew before he did predeſtinate to be like his ſon: ſo that this conformitie by faith unto Chriſt is an effect and conſequent of their predeſtination. 3 Though we admit the former reading, yet have they gained nothing: for the conformitie to the image of Chriſt conſiſteth in being made partakers of Chriſts ſufferings, whereof S. *Peter* intreateth, unleſſe they therefore will affirme, that the fore-ſight of mens afflictions is the cauſe of their election, and ſo joine in opinion with the old Pelagians, that grounded election upon the fore-ſight of good works, this place is not for their turne. 4 By the knowledge of God in Scripture, the love, liking, and approbation of God is often ſignified; as, *The Lord knoweth the way of the juſt*, that is, approveth it; *I am the good ſhepheard, and know my ſheep*, that is, love them: ſo in this place, whom he knew before (whom he loved and favoured) *he did predeſtinate*. 1 Pet. 4. 13. Pſal. 1. 6. Iohn 10. 14.

Againe they object that place: *He hath choſen us in him before the foundation of the world*: that is, God hath choſen thoſe whom he fore-ſaw ſhould beleeve in Chriſt, *Heming. fol. 26. pag.* 2. Epheſ. 1. 4.

Contra. 1. The Apoſtle meaneth not, that wee were ſo choſen in Chriſt, that is, for the fore-ſight of our faith in him, but that Chriſt was appointed of God, as the foundation, by whom our election ſhould be accompliſhed: as in the next verſ. *Hee hath predeſtinate us to bee adopted through Chriſt:* We were not firſt adopted in Chriſt, and then predeſtinate; but firſt predeſtinate, and then choſen in Chriſt, verſ. 11. *In whom we were choſen, when we were predeſtinate according to the purpoſe of him, &c.* Firſt therfore there is the decree of election and predeſtination, grounded only upon the good pleaſure of God, *verſ.* 5. then followeth the accompliſhment and execution of that decree by our adoption in Chriſt.

How we are ſaid to be elected in Chriſt.

2 *Auguſtine* upon theſe words, *He hath choſen us in him that we ſhould be holy*, groundeth a cleane contrary argument: *Elegit nos—ut eſſemus ſancti, non quia futuri eramus, ſed ut eſſemus:* Hee hath choſen them before the beginning of the world, that they ſhould be holy, not becauſe they were holy, *de prædeſtinat. ſanctor. c.* 18. So then faith, holineſſe, ſanctification, are fruits and effects of election, not cauſes thereof.

3 Chriſt Jeſus, or our faith in Chriſt fore-ſeene, cannot be the cauſe of our predeſtination, ſeeing Chriſt himſelfe, in reſpect of his office of redemption, and mediation, was predeſtinate, and preordained of God: the ſame thing then cannot be the cauſe of predeſtination and the object together, Chriſt Jeſus as the head, with his body, which is the whole company of the elect, are the object of predeſtination, that is, thoſe which were predeſtinated: *Ergo,* hee is not the cauſe. *Auguſtine* alſo ſaith, *Chriſtus præclariſſimum lumen eſt gratiæ prædeſtinationis, qui, ut hoc eſſet, quibus tandem ſuis, vel operum vel fidei meritis, natura humana, quæ in illo eſt, comparavit? ſicut ergo prædeſtinatus ille unus eſt, ut caput noſtrum eſſet, Rom.* 1. 4. *qui prædeſtinatus eſt Filius Dei, ita multi prædeſtinati ſumus, ut membra ejus eſſemus:* Chriſt is a notable light of the grace of predeſtination, in whom his humane nature deſerved not by the merit of his works, or faith, to be joyned to his God-head: As he therefore was predeſtinate to be our head, *Rom.* 1. 4. predeſtinate the Sonne of God (that is, in reſpect of his office and humanity) ſo are wee predeſtinate to be his members, that is, without reſpect to our faith or works, only according to the good pleaſure of his will. And this ſhall be our firſt argument on the contrarie ſide, againſt this reſpective election, and further we prove it thus.

De prædeſt. lib. 1. cap. 15.

Rom. 1. 4.

Luke 12. 31.

Luke 12. 31. *It is your fathers pleaſure to give you a kingdome:* There is no other reaſon to be rendred, why God hath elected his children, and appointed them a kingdome, but this: *Complacuit patri,* it was your fathers pleaſure.

John 15. 16.

Iohn 15. 16. *You have not choſen me, but I have choſen you:* Whereupon *Auguſtine* thus writeth: *Quod ſi autem ipſi primò crediderunt in eum, elegerunt eum, ipſe non elegit eos:* But if ſo be that they firſt beleeved in him, they choſe him, he choſe not them, &c. Their only anſwer here is, that this is to bee underſtood not of their eternall, but temporall election to the office of their Apoſtleſhip.

Anſw. To this alſo *Auguſtine* anſwereth: *Elegit eos de mundo cùm hîc ageret in carne, ſed jam electos in ſeipſo ante mundi conſtitutionem:* He choſe them indeed out of the world when he lived in the fleſh: but they were choſen in himſelfe before the world was made, *de prædeſtinat. ſanctor. cap.* 17. Our Saviour alſo ſaith, *I have choſen you, and ordained you, that you goe and bring forth fruit, and that your fruit remaine:* This ſheweth that he ſpeaketh of their eternall election to ſalvation.

Rom. 9. 11.

Thirdly, we have a moſt direct place, where the Apoſtle ſaith; *That before the children were borne, and had done either good or evill, the Lord pronounced of them, Iacob have I loved, Eſau have I hated: Ergo,* in Gods eternall election, which goeth before our birth, there is no reſpect had unto any thing that followeth after the birth, either faith, or works: for the reaſon is generall againſt both.

Anſw. Snecanus anſwereth, that (theſe words) I have hated *Eſau*, are as much, as *odiſſe decrevi,* I have decreed to hate, for God really and verily hateth none but for their ſin, *pag.* 567. And therefore where the Scripture calleth *Eſau* a prophane perſon, the formall cauſe is added, for ſelling his birthright, *Heb.* 12. 16. *Snecan. pag.* 590.

Heb. 12. 16.

Contra. 1. We grant that no man is verily condemned (which is the reall reprobation) but for his owne ſin and wickednes: but here the Apoſtle ſpeaketh of the decree it ſelfe, not of the execution; the decree is before all time, the execution of the decree followeth in the time appointed: the execution followeth after the birth, and after men have done good or evill. This therefore, which the Apoſtle ſpeaketh of, which was determined before their birth, and before they had done any thing, is the abſolute decree of God. Neither is that place to the Hebrewes any thing like unto this: for there the Apoſtle ſpeaketh not of any purpoſe or decree of God concerning *Eſau*, before any evill done, as he doth here; but only of an act of prophaneneſſe committed in his life. And though we admit his interpretation, I have hated, *that is, decreed to hate*; yet we muſt underſtand the decree ſtill: that although reall hatred be cauſed by their owne ſin, yet hatred or love decreed, is grounded only upon the will & purpoſe of God: as the Apoſtle ſaith, *that the purpoſe of God might remaine, &c. by him that calleth, ver.* 11. but if election ſhould be becauſe of faith fore-ſeene, it ſhould ſtand as much by the called, as him that calleth. But here I deſire there may be no miſtaking; although it be affirmed that Gods decree both of election and rejection be abſolute, without any fore-ſight either to faith or unbeleefe, good works or evill: yet there is a difference: for wee make, *Maſſa corrupta & damnata,* The corrupt and damned Maſſe of all mankinde, loſt in *Adam*, the ſubject of election and rejection: that out of this Maſſe God of his free grace elected ſome, and left the other in that ſtate of corruption, wherein they were foreſeene: as ***Auguſtine*** well putteth the caſe of two debtors, if the owner doe unto one forgive the debt, ***habet quod gratuletur***, he hath wherein to be thankfull; of the other he exacteth the debt, ***non habet quod criminetur***: he hath not whereof to complaine.

2 Now that this pronounced concerning *Eſau* and *Iacob*, is to bee underſtood only of Gods eternall decree and free purpoſe without the foreſight of faith, or works, not of the execution of the decree alone, or of them both together; as ***Snecanus*** ſeemeth ſometime to affirme, *pag.* 572. thus it ſhall appeare by the opening of that which followeth.

Verſ. 14. The Apoſtle anſwereth an objection, *Is there unrighteouſneſſe then with God? God forbid.* Which objection ariſeth upon the former examples: If God then doe elect one and reject another, neither of them having done either good or evill, but both being alike, how is he not unrighteous, in that he ordaineth not alike unto thoſe that are in the ſame caſe? But if ſo that God preferreth ſome becauſe of their beleefe, and rejecteth others for their unbeleefe, there were no ſuch occaſion to complaine of God as unrighteous, or ſo to object, becauſe the cauſe of difference in Gods election is apparant, namely, the reſpect to their faith: and it is a juſt and righteous thing, that God ſhould preferre beleevers before unbeleevers: therefore if election depended upon any ſuch foreſight, and not abſolutely upon the will and purpoſe of God, there could bee no ſhew of unrighteouſnes in God, nor any cauſe ſo to object.

Hemingius maketh the meaning of the objection to be this: that God ſhould ſeeme to bee unjuſt, becauſe he doth not adopt and elect *Iſmael* and *Eſau* for his children for the merit of their works, as well as *Iſaac* and *Iacob*, *pag.* 47.

Contra. The merit of faith is as well excluded as the merit of works: and if God ſhould elect upon the foreſight of faith, the ground of this objection is as well removed, as if hee did elect upon the foreſight of works: for then God ſhould ſee ſomewhat more in thoſe that are elected, than in the other, that is, their faith, and ſo they ſhould have no colour to charge God with unrighteouſnes: This appeareth alſo by the verſe following.

Rom. 9. 15. 18. *Verſ.* 15. ***I will have mercie on him, to whom I will ſhew mercie.*** And verſ. 18. ***He hath mercie on whom he will, and whom hee will he hardneth***: that is, ſaith ***Hemingius***, God ſheweth mercie upon thoſe that beleeve, who are ſaved only by faith, through the mercie of God in Chriſt, and hee rejecteth all that refuſe to beleeve, and ſuffereth them to bee hardned, *Heming. fol.* 49 *p.* 1. *Snecan.* 698. *& alibi.*

Contra. 1. Thus they applie theſe places only to the execution of Gods decree, and underſtand them only of that temporall difference, which God maketh in this world betweene beleevers and unbeleevers: whereas the Apoſtle ſpeaketh of that difference which God maketh in his eternall election: as may appeare by the examples of *Iacob* and *Eſau*, betweene whom there was a diſtinction made before they were borne: and to this end he bringeth in the ſimilitude of the potter, *verſ.* 21. that as he hath power to make his veſſels, not yet made, how he will; ſo God may appoint his creatures to ſuch purpoſes, as him pleaſeth, even before they are: he hath not power to diſpoſe of them only after they are made and borne. 2 If Gods mercie bee decreed upon the foreſight of faith, I aske them, whence is this faith? Is it of themſelves that beleeve, or of God, or of both? if it be of man, then God hath not mercie on whom hee will, but upon whom man will: becauſe it is (ſay they) in mans power to beleeve; and if he will beleeve, then will God ſhew mercie, and not elſe. And againe, whereas they ſay, God would have all men to beleeve, and ſo be ſaved; it followeth that God hath mercie upon all, conditionally if they beleeve: but the Apoſtle ſaith contrary, that he hath mercy upon ſome, not upon all, and that hee withholdeth his mercie from others, whom in his juſt judgement hee hardneth. But if faith be of God, and none can have it, unleſſe he give it, what other reaſon is there, that he giveth it not to all, but becauſe he hath not elected all?

3 Neither is God ſaid to harden ſome mens hearts onely by ſuffering them to bee hardned, but as ***Auguſtine*** ſaith of ***Pharao***: ***Deus induravit per juſtum judicium, Pharao per liberum arbitrium***: God hardned his heart by his juſt judgement, ***Pharao*** by his free will. And againe, where ***David*** ſaith that God bade ***Shemei*** curſe him, ***Auguſtine*** ſaith thus: ***Utique non jubendo dixit ei, ſed quod ejus voluntatem proprio ſuo vitio malam, in hoc peccatum judicio ſuo juſto & occulto inclinavit***: He did not command him ſo to doe, but becauſe by his juſt and ſecret judgement hee did incline his will of it ſelfe corrupt and wicked, to this ſin: ***de grat. & liber. arbit. cap.*** 20. & 23. God therefore only permitteth not as a looker on, but is an agent and a doer as a juſt Judge, yet without ſin.

Rom. 9. 16. *Verſ.* 16. ***It is not in him that willeth or runneth, but in God that ſheweth mercie***: that is (ſaith ***Hemingius***) it is not in him that willeth or runneth after the fleſh, but in him that willeth and runneth by faith, which is grounded upon the mercie of God; who of meere love gave his Son to bee the Redeemer of the world, *pag.* 48.

Contra. 1. The oppoſition here is not betweene man willing by nature, and man willing by faith, but betweene man willing or running, and God ſhewing mercie. If it bee all one for man to will according to faith, and for God to ſhew mercie, then is it Gods grace and mercie, that ſome men have faith: for if to will according to the fleſh be one thing, and to will according to faith another, ſeeing all men are the ſame naturally and according to the fleſh, whence is it then, that ſome mens will is regenerate by faith? is it not of the grace and mercie of God? Mercie therefore is firſt ſhewed, and then faith is given: the foreſight then of faith is not the cauſe of grace and favour. 2. It is Gods mercie, you ſay, that Chriſt was given for the redemption of the world: but this is a common mercie, as yee hold, that Chriſt died for all men: is it not alſo a mercie of God to give faith to beleeve in Chriſt? If you affirme only that common mercie, then is it not true, which the Apoſtle ſaith, that God hath mercie only on ſome, and hardneth others; but God is mercifull to all alike, in offering Chriſt both to beleevers and unbeleevers. And concerning faith, if it bee not Gods mercie that wee have it, then Gods mercie in giving Chriſt, is nothing without our owne mercie upon our ſelves in beleeving in Chriſt: yea our owne mercie ſhall exceed Gods mercie, in as much as beleevers have more mercie than unbeleevers. If it bee of Gods mercie, that wee have faith, why is not this mercie ſhewed to all, but that it pleaſed not God to elect all, but to receive to favour onely his choſen? Theſe patrons of univerſall and common grace are never able, holding their opinion, to make all ſound here.

Rom. 9.19.20. *Verſ. 19. Thou wilt ſay unto me, Why doth hee yet complaine, who hath reſiſted his will? verſ. 20. But who art thou ô man, that pleadeſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power of the clay to make of the ſame lumpe one veſſell to honour, another to diſhonour?* Hence wee conclude, that even ſo in the beginning God had power by ſpeciall election to appoint ſome unto honour, pretermitting others and leaving them in diſhonour, and this of his owne free will and purpoſe, not having any reſpect at all unto man.

Hemingius anſwereth: That this ſimilitude holdeth not in every point, but is brought in by the Apoſtle to ſhew the power of God, that hee is able to puniſh the contemners of his word, and upon Ierem. 18.6. their repentance to renew them againe, as the potter, &c. And ſo is it applied by *Ieremie, chap.* 18. for otherwiſe ſimply God maketh not the wicked, as the potter doth the baſer veſſels: *pag.* 50. 30.

Contra. 1. The objection here moved, *Who hath reſiſted his will?* ſtandeth not with this interpretation, nor with *Hemingius* opinion: for if God would have all men to beleeve, and ſo be ſaved; then is Gods will overthwarted, and his purpoſe is gainſaied, and his will reſiſted, for he would have all ſaved, and yet all are not ſaved. But the Apoſtle having ſet downe this principle, that God in the beginning elected whom he would, and left the reſt, whom he would not receive to mercie: then this objection is made, that ſeeing Gods will is performed in both, that whom he would, are ſaved; whom he would not, remaine as they were: why then ſhould there bee any complaint made of their diſobedience? unleſſe therefore we make the Apoſtles ſcope to be this, the objection hath no coherence at all with the precedent part.

2 This ſimilitude we doe dot urge in all points: for man is otherwiſe by creation, than a peece of clay, but ſo farre only as it is applyed by the Apoſtle, as we have ſhewed. *Ieremie* uſeth the ſimilitude ſomewhat to a divers purpoſe, than the Apoſtle doth: for the Prophet ſetteth forth Gods power in the externall works of his providence in the government and adminiſtration of the world; as in the planting and deſtroying of nations: the Apoſtle entreateth of the works of Gods election, and predeſtination, verſ. 11. *That the purpoſe might ſtand according to election.* Therefore Gods power is not here ſet forth toward thoſe that are now contemners, or beleevers, but before they were ſuch.

3 As touching his reaſon: Though God make veſſels to diſhonour, that is, ordaine wicked men to puniſhment, yet he maketh them not wicked: they are wicked of their own making, but the puniſh-
Prov. 16.4. ment due to their wickedneſſe, which is eternall ſhame and diſhonour, is made and ordained of God:
Rom. 9.22. as, *God made the wicked againſt the evill day.*

Verſ. 22. What if *God to ſhew his power, &c. the veſſels of wrath prepared to deſtruction, and to declare the riches of his glory upon the veſſels of mercie, which he hath prepared to glorie? Ergo,* from the beginning ſome were prepared to glory, ſome to deſtruction.

Snecanus ſaith, That none abſolutely before God are appointed to be veſſels of honour or diſhonour, but conditionally in Chriſt, *pag.* 686. that is, as they ſhould beleeve or not beleeve in him. *Huberus* ſaith, That God indeed prepareth the veſſels of mercie, giving them faith, and illumination, but they are made the veſſels of wrath of themſelves, and by Satan. And therefore the Apoſtle changeth the phraſe, ſaying, that God prepareth the veſſels of mercie, but the other are prepared: *theſ.* 868. 869. 870.

Contra. 1. The veſſels of honour and diſhonour are ſimple, not conditionally formed: elſe the Apoſtles ſpeech were impertinent, verſ. 20. *Shall the thing formed ſay to him that formed it, why haſt thou made me thus?* But now if they were formed only conditionally, which condition is performed not by the former, but by the thing formed; then are they formed by themſelves: but the Apoſtle ſaith they are formed of God: all condition then on their part is excluded. 2 Againe, as the potter of the ſame lumpe maketh veſſels of honour, or diſhonour, ſo God doth ordaine men of the ſame maſſe and condition in themſelves, ſome to honour, ſome to diſhonour: but now if God ſhould reſpect the faith of ſome, and the unbeleefe of others, and ſo according to this foreſight ordaine them, they ſhould not be one lumpe, or of one mould, but divers.

To *Huberus* we anſwer: firſt if God prepare the veſſels of mercie, and worke effectually in them, one of theſe two muſt needs be granted; that God either prepareth all men generally for the veſſels of mercie, and they afterward are made by themſelves the veſſels of wrath, (which ſeemeth to be his opinion) then is the will of God reſiſted. If they ſay Gods will is conditionall, if they beleeve, yet this helpeth them not: for God giveth faith to all (as he ſaith) & ſo would have all to beleeve: ſeeing then all do not beleeve, Gods will is gainſayed, and overruled: Or elſe if God prepare ſome & not others, by giving faith and grace, whereof commeth this difference, but that God hath ſorted out ſome from the reſt by his eternall election?

2 *Huberus* ſeemeth to note a myſterie, in that the Apoſtle ſpeaking of the veſſels of wrath, uſeth another word, and in the paſſive voyce, ſaying, σκεύη κατηρτισμένα, veſſels fitted or compoſed to deſtruction: but of the other he ſpeaketh actively, which God hath prepared, προητοίμασε. Firſt, for the change of the voyce which he objecteth, it is nothing: for is it not all one to ſay, which hee prepared, or which are prepared of him? And, both the kingdome of God, and everlaſting fire are ſaid paſſively to be prepared of God. And for the word, both that which is here pronounced of the veſſels of mercie, is uſed in the Scripture of the preparation to deſtruction, *Matth.* 25. 41. And on the contrarie, the other word applied to the veſſels of wrath, is attributed to the faithfull, *Be ye knit together*, κατηρτισμένοι; and he ſpeaketh to thoſe which are ſanctified in Chriſt, and Saints by calling, *verſ.* 2. 3. So that here the Apoſtle ſpeaketh not, how men by their owne wickedneſſe are fitted to damnation, but how they ſtand in the decree of God, how they are under the hands of the potter: the reddition of the ſimilitude muſt anſwer to the propoſition: the potter maketh himſelfe both kinde of veſſels, he maketh not the one, and the other maketh it ſelfe: ſo God decreeth both concerning the elect and reprobate.

Math.25.34 41

Matth. 25.41.
1 Cor. 1. 10.

Thus have wee opened the true ſenſe of this chapter, and freed it from the corrupt gloſſes of the contrarie minded: And ſo have wee a moſt cleere teſtimonie of the Apoſtle, for Gods free and gracious election, without any foreſight of faith or any thing elſe in us. And thus *Auguſtine* expoundeth it: *Apoſtolus non ſolum fratres, ſed geminos, nec geminos ſolum, ſed uno concubitu fuſos in utero comparavit, ut quoniam in nondum natis, nondumq; aliquid operatis nulla eſſe poterant momenta meritorum, nec ex parentum quidem meritis, quæ diverſo tempore varia eſſe potuerunt, aliquod contra gratiam relinqueretur obſtaculum:—itaque Apoſtolus eos vaſa miſericordiæ vocat, ut totum quicquid eſſent, ſecundum miſericordiam ſe eſſe cognoſcerent: De prædeſtinat. & grat. cap.* 7. The Apoſtle doth compare together not brethren only, but twinnes borne at one birth: that becauſe in thoſe which were not yet borne, neither as yet had done any thing, there could be no difference of merit, neither by their parents merits, which might have been at divers times unlike, grace might have any impediment: the Apoſtle therefore calleth them veſſels of mercie, that they might acknowledge all, whatſoever they had, to be of mercie, &c.

Saint *Ambroſe in Tit.* 3. upon theſe words of the Apoſtle, *Secundum miſericordiam ſuam, &c.* According to his mercie he ſaved us: *Hoc bonum quod in Chriſtianis florere cernimus, de radice divinæ pietatis oritur, &c.* This goodneſſe, which doth flouriſh in Chriſtians, doth ariſe of the root of the divine pietie, or love, for God by his mercie hath ſaved us in Chriſt.

Againe, *de vocat. Gent. lib.* 1. *cap.* 3. *Non omnis Iſrael reprobatus, nec omnis electus, ſed partem cæcitas voluntaria avertit, partem ſibi illuminatio gratuita reſervavit:* All Iſrael was not reprobated, nor all elected: but part through their voluntarie blindnes is turned aſide, part by gracious illumination is reſerved.

Hieron. apolog. ad Ruffinum: Non ait Apoſtolus elegit nos, &c. cum eſſemus ſancti, ſed ut eſſemus: The Apoſtle ſaith not he hath choſen us, when we were holy, &c. but that we ſhould be holy.

Proſper writing to *Auguſtine* of the reliques of the Pelagian hereſie, nameth this to bee one, they affirmed God only to have predeſtinate thoſe, *quos dignos futura electione, &c. prævidiſſet*, whom hee foreſaw would be worthy of his election, &c.

Epiſt. ad Auguſtin.

Theodoret ſaith, thoſe, whoſe purpoſe hee foreſaw, hee predeſtinate, *ſed nemo præſcientiam horum cauſam eſſe dicat, non enim præſcientia eos tales effecit, ſed Deus, ut Deus, quæ futura erant procul proſpexit:* But let no man ſay, that Gods preſcience is the cauſe hereof, for his preſcience did not make them ſuch, but God as God did foreſee a farre off what ſhould be, &c.

In 8. c. ad Rom.

The reformed Churches thus confeſſe: *Some are no better than others, till ſuch time as the Lord doth make a difference, according to that immutable counſell, which he had decreed in Chriſt Ieſus, before the creation of the world, &c.*

Harm. ſect. 5. Pag. 87.

Thomas Aquinas doth very well reſolve of this point: that preſcience is not the cauſe of predeſtination: that ſome in generall are elected, ſome rejected, the cauſe is the demonſtration of Gods mercie in ſaving the one, and his juſtice in puniſhing the other: but in particular he doth elect ſome, and reprobate others, *nulla ratio in creatura eſt*, there is no reaſon or cauſe in the creature: neither is there iniquitie with God, if he give unequall things to them, that are not unequall: *quia prædeſtinationis effectus, non ex debito redditur, ſed ex gratia datur:* becauſe the effect of predeſtination is not rendred of debt, but given of grace, &c.

1 p. qu. 23. artic. 5.

Thus *Auguſtine* thought in the end of the grace of free election, though he had been ſometime of another minde, that God, though he elected not by the foreſight of works, yet, *elegit fidem, ut quem ſibi crediturum præſciret, ipſum eligeret*: yet hee elected their faith, that is, whom he foreſaw ſhould beleeve, him he elected. This ſometime was *Auguſtines* opinion, which he afterward retracted: *Sed nondum (inquit) diligentius quæſiveram, nec inveneram, qualis ſit electio gratiæ*: But yet I had not diligently ſearched, or found out, what to thinke of the election of grace: *lib.* 1. *de prædeſtinat. ſanctor. cap.* 3.

Auguſtine therefore being better reformed in judgement thus writeth: *Miſericors Deus vocat nullis hoc vel fidei meritis largiens, quia merita fidei ſequuntur vocationem potius quàm præcedant:* The mercifull God calleth, not for any merits of faith, becauſe the merits of faith doe follow rather our vocation, than goe before: *qu. 2. ad Simplician.*

So I wiſh that they, which thinke now, as *Auguſtine* ſometime did, would not be aſhamed with *Auguſtine* to correct their erroneous opinion. It was counted in time paſt Semi-Pelagianiſme, to aſcribe election to the foreſight of faith. *Bellarmine* a patrone of poperie yet abhorreth this opinion, and proveth at large, *nullam eſſe cauſam in nobis prædeſtinationis:* that there is no cauſe in us of our predeſtination, neither that God hath elected us upon the foreſight of our works: *aut propter bonum uſum liberi arbitrii, aut gratia:* or for the good uſing of free will, or grace: *Lib. 2. de grat. & liber. arbit. cap. 10.* Is it not therefore a ſhame for Proteſtants, even in a popiſh error to be more ſtiffe and reſolute, than a popiſh Profeſſor? And thus much of this ſecond abſurditie: We will be ſhorter in the reſt.

The third Inconvenience or Abſurditie.

A*Bſurd* 3. The Patrons of univerſall grace, who affirme that God conditionally hath appointed all men to ſalvation, if they will beleeve, and that he would have all men to beleeve: *Heming. de univerſal. grat. pag.* 58. And that if all beleeve not, it is not for any defect of grace, but through their owne fault: *Snecan. de liber arbit. pag.* 408. They thus holding are driven to confeſſe, that to beleeve, man hath power of himſelfe, by his free will: for God offereth grace and faith to all, and it is in mans power to receive, or refuſe it.

Hemingius further delivereth his opinion thus: *That faith is both the gift of God, becauſe it is wrought by his holy ſpirit in thoſe that deſire it; it is alſo of mans free will, becauſe it is in the will of man to give or withhold his conſent to and from the calling of God: And yet* (ſaith he) *this will, whereby we beleeve, is alſo Gods gift, becauſe it appertaineth to free will, which was given in the creation: ſo there are foure things, which concurre unto faith, to heare the Goſpell, to conſent unto it, to deſire grace offered, and to beleeve God, which promiſeth: all theſe are voluntarie in man: De univerſ. grat. pag.* 57. So hee concludeth, *that faith is partly the gift of God, becauſe he giveth his word, and inwardly moveth the heart; partly the worke of man, becauſe man, volens credit, beleeveth willingly, being once moved of the ſpirit, à bonitate objecti, by the goodneſſe of the object: pag.* 56. So his opinion is, *That the will of man is not onely paſſive, but alſo active in the converſion of man: De libero arbit. pag.* 118. *And as God worketh by teaching, inſpiring, moving; ſo man worketh, by willing, conſenting, endevouring: pag. 120. lin.* 1. 2. So the beginning and occaſion of faith is of God, but the act and perfection of faith, in man.

Yet *Hemingius* much forgetting himſelfe, alloweth that ſaying of *Auguſtine: Liberi arbitrii eſt velle, tamen bene velle, gratiæ Dei eſt:* That it is in our free will, to will; but well to will is of grace: *De liber. arbitr. pag.* 98. And that of *Bernard* alſo he alloweth: *Deus eſt author ſalutis, liberum arbitrium tantum capax, nec dat illam niſi Deus, nec capere valet niſi liberum arbitrium:* God is the author only and worker of ſalvation, free will is onely capable, none giveth but God, nor nothing is capable of it, but free will: *pag.* 120. Thus he confeſſeth with theſe fathers, that mans free will is meerely paſſive in divine things, and only receiveth, worketh nothing. And further he confeſſeth, *That a man regenerate and taught of God, may will that is good, by his free will, which he hath of grace: pag. 114. lin.* 17. Here he ſaith, that free will to good is of grace: and thus he is contrarie to himſelfe.

Snecanus likewiſe runneth in a maze, and confoundeth himſelfe: One while he ſaith, *That grace and mans will worke together: and that men may reſiſt God, and of their owne motion give aſſent unto him. Quantum ad ipſam naturalem volendi actionem in creatione inditam attinet: By the very naturall action of the will, as it was given in the creation: De liber. arbitr. pag.* 405. Yet with the ſame breath he ſaith, that mans will is no efficient, or working cauſe of his converſion, but onely a principall ſubject, *wherein the ſpirit of God worketh:* And that in ſpirituall actions, as in faith, regeneration, *A man unregenerate neither underſtandeth, nor is able to doe or will any thing: pag.* 398. *And that the whole benefit of our converſion, in the beginning, midſt, and end, is neither begun nor finiſhed by our ſtrength, but is only of grace: pag.* 405. Thus they ſpeake and write contrarie things, and blow hot and cold with one breath. But for all this, they cannot thus ſhuffle up the matter, but we further urge them thus.

Contra. They that affirme that God offereth grace and faith equally to all, and that God would have all men to beleeve, and if they beleeve not, it is not for want of grace, but the fault is onely in themſelves: doe conſequently hold, that to beleeve is either wolly or in part in mans power. The firſt, to affirme that faith is in mans power wholly without the gift of God, is Pelagianiſme, and maketh man the author of his owne ſalvation. Yet ſo holdeth *Puckſius*, one of the Patrones of this opinion: but *Hemingius* and *Snecanus*, or other univerſall men, are not yet ſo groſſe. Their opinion is then, that faith is partly of God, partly of man, that conſenteth unto the calling of God by his free will. Againſt the which opinion we have the decree of the *Arauſican. Concil. 2. can. 5. Si quis ſicut augmentum, ita & initium fidei, ipſum credulitatis affectum, &c.* If any man ſay, that as the increaſe, ſo the beginning of faith, likewiſe the very inward diſpoſition to beleeve, whereby we beleeve in him, that juſtifieth the ungodly, is not given us by grace, and the inſpiration of the holy Ghoſt, which converteth our will from infidelitie to faith, but that it is naturally in us, is contrarie to the Apoſtle, who ſaith, We truſt that he which hath begun this worke in you, will finiſh it untill the day of the Lord. This decree maketh both againſt thoſe, that affirme faith to bee naturally in us, as *Puckſius*, as alſo againſt them which aſcribe either the beginning of faith, or the increaſe, or the diſpoſition to free will, and not all to grace, as *Hemingius*. The abſurditie of which opinion, we further declare thus.

1 If it be in mans power to beleeve, whether doe you underſtand man regenerate, or unregenerate? Man unregenerate is not able to beleeve, for the naturall man perceiveth not the things of the ſpirit of God. And this is partly confeſſed by *Hemingius* and *Snecanus*, as we have ſeene before. If man muſt firſt be regenerate before hee can beleeve, how commeth it to paſſe, that ſeeing an equall meaſure of faith, and grace is offered on Gods behalfe unto all, that all men are not regenerate? You will ſay, ſome are regenerate by grace: But why do ſome apprehend the grace of regeneration more than other? there is no power yet in their will, becauſe it is unregenerate: muſt it not then be needs confeſſed, that God giveth a greater meaſure of grace to ſome, ſuch as he hath elected, than to other? And this the Apoſtle notably proveth, where he ſaith, *God is the Saviour of all men, eſpecially of thoſe which beleeve.* But if God for his part offer grace no more to beleevers, than unbeleevers, but in that they accept of grace offered themſelves, how is he after a more eſpeciall ſort the Saviour of beleevers, more than of others? This place then inferreth of neceſſitie a more ſpeciall grace and favour of God toward them that beleeve.

1 Cor.2. 14.
1 Timoth.4.10.

2 That all cannot have faith, but ſuch as are ordained and elected thereunto: theſe Scriptures are our warrant: *Ye beleeve not, for ye are not of my ſheepe. They could not beleeve, becauſe God had blinded their eyes. As many as were ordained to eternall life, beleeved.* Their anſwers to theſe places wee have ſeene before, that we need not to repeate them againe.

Ioh.10. 26.
Ioh.12 39.
Act. 13.48.

3 That faith and every good gift, the beginning, perfection and end, is only of God, thus alſo it is teſtified in the word of God: *It is not of him that willeth, or runneth, but of God that ſheweth mercie. It is God that worketh both the will and the deed. Without me you can doe nothing. No man can come unto me, except my father draw him.* *Hemingius* anſwereth, that God draweth, by ſetting before us the promiſes of eternall life, and by miniſtring ſo excellent an object: *pag.* 57. But after this manner God (you ſay) draweth all men: and ſuch drawing men may reſiſt, for all that are thus drawne by this common grace, follow not: But they that are drawne of God, as here our Saviour ſpeaketh, muſt needs come unto Chriſt, *verſ.*37. *All that the Father giveth me, ſhall come to me.*

Rom. 9. 16.
Philip.2. 13.
Ioh.15. 5.
Ioh. 6. 44.

To conclude this place, theſe patrons of common grace doe fall into a flat point of Pelagianiſme, whoſe aſſertion was this: *Vitam aeternam omnibus paratam eſſe, quantum ad Deum, quantum ad arbitrii libertatem, ab eis eam apprehendi, qui ſponte Deo crediderunt*: That life eternall, on Gods behalfe is prepared for all, and as for the libertie of free will, they lay hold of eternall life, that of themſelves beleeve God; *In epiſtol. Proſper. ad Auguſtinum.* This did the old Pelagians hold, this doe the new Univerſaliſts affirme.

Now to requite us againe, for this charge, they accuſe us of Manicheiſme, the Manichees tooke away the uſe of free will altogether, and affirmed all things to be done of neceſſitie, and conſequently made God the author of ſinne: to this opinion they ſay, we come neere.

Hemingius, Pag.109.

Contra. Wee defie the monſtrous ſect of the Manichees and all Manicheiſme. Firſt we affirme, not all things to be done of abſolute neceſſitie: for though God have decreed the end of every man, yet this no more bringeth a ſtoicall & fatall neceſſitie, than to ſay that God hath foreſeene all things (which they themſelves affirme:) for whether God onely foreſeeth, or beſide predeſtinateth, things cannot otherwiſe fall out, than he hath foreſeene or appointed: yet it followeth not, that the yoke of abſolute neceſſitie is therefore laid upon us: for neither Gods preſcience nor predeſtination taketh away ſecond meanes and cauſes, as the libertie of mans will, and ſuch like, but rather eſtabliſheth them: for as God did foreknow and ordaine things to be done, ſo he willed and decreed, and foreſaw the meanes whereby thy ſhould be done.

2 We make not God the author of ſinne, though he have not elected all: for the not elected, being left to themſelves by the corruption of their owne will, fall into ſinne, which God foreſaw, but willed not, but the puniſhment of ſinne, he decreed before, and in his time will ſee executed.

3 Neither doe we take away free will: which we ſay is the beginning and fountaine of ſinne in man: ſo man hath a free will, that is without conſtraint to doe evill. And in good things we exclude not the will of man: but man (we ſay) willeth, and by grace his will is reformed to will that that is good: So grace worketh, the will of man is wrought: Man then hath a will in good things, but altogether paſſive: yet God otherwiſe worketh in man, than in bruit beaſts, for they have no will or underſtanding at all, man hath, though corrupted. Hence are all thoſe precepts, and exhortations in Scripture, not that man of his owne accord is able to receive them: but God ſpeaketh to men as a reaſonable creature, that naturally doth will, and underſtand, that they ſhould be ſtirred up by ſuch exhortations, to ſeeke for further grace at Gods hand, to reforme and regenerate their wills to the obedience of his holy precepts. Thus then it appeareth, that we are no Manichees. Other objections concerning free will, becauſe they are common to the Papiſts, and theſe new free will men (which

differ not much in this matter) I will reſerve to the treatiſe of free will, which followeth. And yet, what ſaid I? that they much differ not? Nay, of the two theſe univerſall free men are more erroneous concerning this point of free will, than the Papiſts.

1 The Papiſts make a diſtinction of ſufficient and effectuall grace on Gods behalfe, *Bellarm. lib. 1. de grat. cap. 2.* But theſe Univerſaliſts ſay, that on Gods behalfe, like effectuall grace is given to all, but their free will maketh the difference, whereby ſome beleeving, make this common grace to themſelves more effectuall: So they aſcribe more to free will, namely, to make grace effectuall, than the Papiſts doe. 2 The Papiſts ſay, we have free will (yet aided and aſſiſted by God) to doe good works: theſe Univerſaliſts ſay, we have free will to beleeve, which is a greater gift, than to doe good works, which are a neceſſarie conſequent of faith. 3 The Papiſts ſay, that the firſt grace whereby we are juſtified, that is the beginning of juſtification, is meerely of grace both in the giver and receiver: theſe Univerſaliſts ſay, that God indeed offereth grace, by moving and ſtirring the heart, but man by his free will giveth conſent to his calling: ſo that the beginning of their calling is but free in behalfe of the caller, but it is of themſelves, that they are effectually called. And thus much of this third inconvenience.

That it is not in a mans power to beleeve, Saint *Ambroſe* thus further witneſſeth, *in 4. ad Galat.* upon theſe words of the Apoſtle: *Seeing ye know God, or rather are knowne of God: Cum enim hi non quærerent Deum, advocavit eos ad ſuam gratiam:* For when they did not ſeeke God, he called them to his grace. *Lib. 1. de vocat. Gentium, cap. 9. Licet inſit homini bonum nolle, tamen niſi donatum non habet bonum velle: illud contraxit natura per culpam, hoc recipit natura per gratiam:* Although it be in man to nill that is good, yet he cannot will that is good, unleſſe it be given him.

Auguſtine ſaith, *Datur poteſtas, &c.* Power is given them to be the ſons of God, which beleeve

Cont. 2. epiſt. Pelag. lib. 1. c. 3. in him, *cum hoc ipſum datur, ut credant in eum,* ſeeing this is given them to beleeve in him, which power unleſſe it be given them of God, it cannot be of free will, &c.

Hom. 30. in 14. cap. Act. *Chryſoſtome* ſaith, *Nihil noſtrum eſſe putemus, quandoquidem & ipſa fides non eſt noſtrum opus:* Let us not thinke any thing to be ours, ſeeing that faith is not our worke.

In 2. Cor. c. 1. *Theodoret: Deus horum bonorum cauſa eſt, ipſe enim firmam nobis fidem in Chriſtum donavit:* God is the cauſe of theſe good things, for he hath given unto us firme faith in Chriſt.

Harm. ſect. 7. pag. 205. Harm. ſect. 9. pag. 244. Confeſſion of Bohemia, chap. 10. *Onely through the pure Goſpell, and the preaching thereof, is faith ſowed inwardly by the holy Ghoſt.* Latter confeſſion of Helvetia, chap. 16. *This faith is the meere gift of God, becauſe God alone of his power doth give it to his elect.*

2, 2. q. 6. artic. 1. *Thomas Aquine* directly affirmeth, that to beleeve, *oportet ponere Dei gratiam interius moventem:* We muſt preſuppoſe the grace of God inwardly moving: and ſo he concludeth, that, *credere eſt in voluntate hominis, quæ preparatur per gratiam ut credat, &c.* to beleeve is in the will of man, which is prepared by grace to beleeve, &c.

The fourth Inconvenience or Abſurditie.

A*bſurd.* 4. Another conſequent of their opinion is, that as it is in mans power to beleeve, and obey his effectuall calling, ſo may he reſiſt it if he will. So *Hemingius pag. 117. lin. 17. The will of man being moved by the word of God, and the holy Ghoſt, may both obey and reſiſt the ſame.* The ſame is affirmed by *Snecanus de libero arbitrio, pag. 405.* for they ſay, that the cauſe why all beleeve not that are called, is not at all for any want of grace on Gods behalfe, but it is onely in themſelves, that refuſe grace offered: *Snecan. pag. 919.*

Math. 23. 37. *Argum.* Our Saviour ſaith, *O Ieruſalem, &c. how often would I have gathered thy children together, &c. and thou wouldeſt not? Math. 23.* Wherefore if they would, they might have beene ſaved: It is therefore in mans power to reſiſt his vocation: *ſic Heming. pag. 117.*

Contra 1. True it is, that it is not for any defect or want of grace on Gods behalfe, that many being called, beleeve not, but the defect is in themſelves: there is no defect properly in God: his calling is ſufficient unto all; but that it is effectuall to ſome and not to others, it commeth of their owne corruption, and evilneſſe of nature, which God taketh away and healeth in whom he pleaſeth, and ſuffereth the reſt to remaine in their hardneſſe of heart.

2 There is a ſufficient calling for all, when God offereth the externall meanes of ſalvation, whereby all might come to ſalvation, if they had grace to apprehend: this calling may be reſiſted by men, whom God juſtly leaveth to themſelves. There is alſo an effectuall calling, when as God worketh inwardly by the efficacie of his ſpirit, and draweth his elect, of unwilling making them willing, to obey their calling: and thus are the elected only called, and this calling cannot be reſiſted. So ſaith our Saviour, *Many are called,* namely, ſufficiently on Gods behalfe, *but few are choſen,* that is, effectually called, as the elect onely are: The firſt calling was offered to Jeruſalem.

Here it will be objected: firſt, This generall calling of God, if it be not effectuall to all, how is not God to be charged with the periſhing of thoſe, to whom it is not effectuall?

Anſw. God in no wiſe is chargeable therewith: for Gods calling in it ſelfe is ſufficient to all, it is for want of grace in themſelves, that it is not effectuall to them.

Object. 2. But why doth not God by the powerfull operation of grace, make it effectuall to all as to ſome? is he not now partiall?

Anſw. God is a debter to none: but whereas all by nature have made themſelves the ſervants of ſinne, if God in his juſtice would leave them all to themſelves, he were not therefore to be judged unjuſt. But now ſeeing he of his infinit mercie ſaveth ſome, and giveth them his grace, it is not partialitie in him, who findeth nothing in man to be reſpected, but a worke of his meere grace and favour: for as the Apoſtle ſaith, he hath mercie on whom he will, and whom he will he hardneth.

3 That Gods effectuall and gracious calling of election cannot be reſiſted, thus the Scripture beareth witneſſe: *No man hath reſiſted Gods will:* But as the Pſalme ſaith, *Whatſoever it pleaſed him, that did he in heaven and earth.* Whom it pleaſed God therefore to ſave, and call by his grace, they ſhall be ſaved and called. Rom. 9.19.

All that my father giveth me, ſhall come unto me: And *every man that hath heard, and hath learned of the father, commeth unto me:* Not that God ſaveth any man againſt his will, but, as *Auguſtine* ſaith, *Ex nolentibus volentes facit:* Of unwilling he maketh them willing. *Auguſtine* further alſo writeth notably of this matter: *Non poteſt effectus miſericordiæ Dei eſſe in hominis poteſtate, ut fruſtra ille miſereatur, ſi homo nolit: quia ſi vellet etiam reluctantium miſereri, poſſet ita vocare, quomodo illis aptum eſſet, &c. Illi ergo electi, qui congruenter vocati, non reſpuunt:—Cæteri non electi, quia non ſecuti, quamvis vocati: ad Simplician. lib. 1. quæſt. 2.* It cannot be in mans power to fruſtrate the efficacie of Gods mercie, if man will not: for if God alſo would have mercie of thoſe that ſtrive againſt his mercie, he could alſo call them, as it were meet for them: They therefore are elected of God, who are agreeably or conveniently called, that they refuſe not their calling: the reſt are not elected, which are called, but obey not, &c. And thus much alſo of this inconvenience, that if man may fruſtrate Gods effectuall calling, that God ſhall not have mercie, unleſſe man will; then is the will of man ſtronger and of greater power, than Gods will is. John 6. 37. 45.

Laſtly, concerning theſe three points: firſt, that there is a generall calling which is ſufficient to all, and beſide that a ſpeciall calling effectuall only in ſome. Secondly, that the generall calling by the hardneſſe of mans heart may be made fruſtrate. Thirdly, that the effectuall calling of God cannot be reſiſted. S. *Ambroſe* doth thus witneſſe evidently.

Firſt, he ſaith, *lib. 1. de vocat. Gent. c. 2. Credimus ſecundum ſcripturas, &c.* Wee beleeve according to the Scriptures, that Gods providence was never wanting to the univerſall company of men: *Quæ licet exceptum ſibi populum ſpecialibus ad pietatem direxerit inſtitutis, &c.* Which providence of God did yet give ſpeciall directions unto godlineſſe to his people, which hee had excepted from the reſt.

For the ſecond he thus teſtifieth: *Si quis non credit in Chriſtum, generali beneficio ipſe ſe fraudat, ut ſi quis clauſis feneſtris radios ſolis excludat:* If any man beleeve not in Chriſt, hee doth defraud himſelfe, as if a man ſhould ſhut the windowes to keep out the Sun-beames: *lib. 2. cap. 2.*

Thirdly, *lib. 1. de vocat. Gent. cap. 10. Nihil obſiſtere divina gratia poteſt, quo minus id, quod voluerit impleatur:* Nothing can reſiſt the divine grace, that it ſhould not fulfill whatſoever it would. And againe, *cap. 9. Quantumlibet impiorum malignitas accuſetur reſiſtens gratiæ, &c.* Although the malignitie of the wicked bee accuſed, as reſiſting grace; ſhall it bee thought, that they deſerved grace, upon whom it was conferred, or that grace, which ſubdued whom ſhee would, could not convert thoſe, which remaine unconverted? they which were called, were the ſame, which they are that remaine in their hardneſſe of heart: *Sed illis tribuit gratia ſtupenda, quod voluit; iſtis retribuit veritas ipſa, quod debuit:* but grace gave unto them, what ſhe would; and juſtice rendred to the other, what was due.

Auguſtine alſo thus witneſſeth: *Volenti ſalvum facere nullum hominum reſiſtit arbitrium:* Mans will is not able to reſiſt God, being willing, or purpoſed to ſave: *De corrept. & grat. cap. 14. Non eſt dubitandum voluntati Dei—voluntates humanas reſiſtere non poſſe:* It is not to bee doubted, but that mans will cannot reſiſt Gods will, who hath done, whatſoever hee would in heaven and earth: *ibid.*

Likewiſe: 1 *Auguſtine* maketh two kindes of vocation: writing upon theſe words, *Whom he hath predeſtinate, he hath called, Hæc vocatio ſecundum propoſitum, eſt, hæc eſt ſine pœnitentia:* This calling is according to Gods purpoſe, that is, without repentance, &c. *Non ſunt in iſta vocatione, &c.* They are not in this calling, which walke in faith a while, but perſevere not. Epiſt. 59. ad Paulin.

Tertullian agreeth: *& lapides filii Abrahæ fient, ſi in fidem Abrahæ inſeruntur, & genimina viperarum fructum pœnitentiæ facient—hæc erit vis divinæ gratiæ, potentior utiq; natura, habens in nobis ſubjacentem ſibi liberi arbitrii poteſtatem, &c.* Both ſtones ſhall become *Abrahams* children, if they be planted into the faith, and the ſprigges of vipers ſhall bring forth fruits of repentance, if they ſpet out their venome: this is the power of the divine grace, mightier than nature, having ſubject unto it the power of free-will. Lib. de anim. cap. de cæteris naturalib. animæ.

2 *Cyril* ſaith, *that faith worketh above the ſtrength of man:* mans ſtrength then is not able to reſiſt the grace of God. [illegible] Catechiſ. 5.

3 Conf[illegible] of Helvetia, the former, artic. 19. *Except the Lord doe give encreaſe in the heart of the hearer, the doctrine to him which hath no faith, is as it were a watring and planting, but ſuch as is with-* Harm. ſect. 11. pag. 350.

out efficacie and unfruitfull, but being received by faith into good ground, and being trimmed by the inward husbandman the Holy Ghoſt, doth worke mervailouſly, and profit, &c. There are then two kindes of calling, one externall, which is not alwaies effectuall, one internall, which alwayes worketh effectually.

4 *Thom. Aquine:* this queſtion being propounded, whether grace can bee more in one, than another, granteth, that it may *ex parte ſubjecti*, on the behalfe of the ſubject: *Prout unus perfectius illuſtratur lumine gratia quàm alius:* As one may be more perfidy lightned with the light of grace than another: and the firſt reaſon of this diverſitie is on Gods part, *Qui diverſimode ſua dona diſpenſat*, who diverſly diſpenſeth his gifts, &c. ſo then there are divers kinds of callings, which are not alike effectuall to all.

2. 1. qu. 112. artic. 4.

The fifth Abſurditie.

A*Bſurd.* 5. Theſe patrons of univerſall and conditionall election and grace, which affirme that men are no otherwiſe elected, but with condition if they beleeve, and ſo long are they elected, as they continue in faith, doe conſequently alſo hold, that men may both loſe their election, and loſe their faith: and of the veſſels of honour, if they fall from faith, become veſſels of wrath: *Heming. pag.* 30. And they which are written in the booke of life, may be raſed out of it: *Huber. theſ.* 757. The ſame alſo is maintained by *Suecanus*, that the elect may finally fall away from Chriſt, *pag.* 976.

Argum. 1. That election may be loſt, they would thus prove it out of Scripture: *Moſes* ſaith unto God: *If thou wilt not pardon them, raſe me out of the booke which thou haſt written:* The Lord anſwered, *Him that ſinneth will I put out of my booke.* Neither *Moſes* would have asked an impoſſible thing, neither would God have ſo anſwered, if that they could not bee raſed out of the booke of life that are written there: *Huber, theſ.* 766.

Exod. 32. 32.

Anſ. 1. *Moſes* being carried away with an extraordinary zeale of Gods glory, and love to the people, forgetting himſelfe and his owne eſtate, wiſheth, that himſelfe ſhould periſh, rather than the people: yet it followeth not, that hee could periſh: For after the ſame manner S. *Paul* with the like zeale wiſheth he were accurſed, ſo the Jewes might bee ſaved, yet the Apoſtle was ſure that hee could not periſh, nor be ſeparated from the love of God: And he knew there was a crowne of glory laid up for him. No ſuch thing therefore can be inferred upon theſe extraordinarie examples of zeale. 2 But the Lord anſwering *Moſes*, ſaith, hee will put out, &c. though *Moſes* might bee carried away in zeale ſo to ſpeake, yet the Lord ſpeaketh adviſedly. *Anſw.* Firſt, the Lord applieth his ſpeech unto *Moſes* infirmitie at this time, and by way of conceſſion, ſaith unto him, that if it were ſo, that ſome were to bee put out of his booke, yet *Moſes* ſhould not, but they rather that ſinned. Againe, it is a metaphoricall ſpeech, for God hath indeed no ſuch booke, ſuch putting in or putting out! but by writing in that booke, the decree of ſalvation is ſignified; by not writing or blotting out, the decree of damnation: God will put them out that ſinne, that is, hath decreed their juſt damnation: for otherwiſe to ſpeake properly they were never written in the booke of life. Here wee have a direct teſtimonie, that ſuch as are loſt, were never written in the booke of life; how dare then any man wreſt the Scripture to a contrarie ſenſe, and ſo make it ſpeake contrary things? Or as *Auguſtine* interpreteth, *Non ſic accipere debemus, quòd quenquam Deus ſcribat in libro vita & deleat illum, ſi homo dixit, quod ſcripſi;—Deus quenquam ſcripſit & delet?—quomodo ergo ibi delentur, ubi nunquam ſcripti ſunt? hoc dictum eſt ſecundum eorum ſpem, quia ibi ſe ſcriptos putabant:* We muſt not ſo take it, as though God writeth any in the booke of life, and blotteth them out againe: for if a man ſaid, what I have written, I have written (ſo *Pilate* ſaid concerning the inſcription of the Croſſe) doth God write any, and blot out againe? how are they then blotted out, where they were never written? It is ſo ſaid in repect of their hope, becauſe they thought they were written there.

Rom. 9. 3.
Rom. 8. 38.
2 Tim. 4. 8.
Revel. 17. 8.

They alſo object that place, *I beate downe my body, leſt, &c. I my ſelfe ſhould be a reprobate, &c. Ergo*, the elect may become a reprobate: *Pucks. rat.* 77.

1 Cor. 9. 27.

Anſw. 1. That *Paul* was aſſured he could not be a reprobate, we have ſhewed before, for he knew that there was a crowne of righteouſnes laid up for him. 2 It is not then to be referred to the perſon of *Paul*, as though hee feared any reprobation before God, but to his miniſterie, leſt, if he ſhould doe himſelfe otherwiſe than he preached to others, his miniſterie ſhould be diſgraced, and reproved.

Argum. 2. Now that faith alſo may bee loſt, they ſhew it thus: *Through thy knowlege ſhall the weake brother periſh for whom Chriſt died: Ergo*, a man may loſe his faith and ſo periſh: *Heming. pag.* 24.

1 Cor. 8. 11.

Anſwer. 1. None can finally or eternally periſh, whom Chriſt hath redeemed by his death: for Chriſt cannot loſe any thing of that which is given him. 2 Therefore the Apoſtle here by periſhing underſtandeth not a finall deſtruction, but a ſhaking or weakning of their faith, which *verſe* 12. hee calleth a wounding of their conſcience: now it is one thing to wound, another to ſlay: that this is the meaning, it may appeare by comparing this place with the like: *Deſtroy not him with thy meat for whom Chriſt dyed:* where the ſame word is uſed, μὴ ἀπόλλυε, deſtroy not: that is, thy brother is grieved, *verſ.* 15. hee ſtumbleth, is offended, or made weake, *verſ.* 21. And againe, *verſ.* 20. *Deſtroy not the worke of God for meats ſake:* the word is, κατάλυε: ſo then, ἀπόλλυε, and κατάλυε, deſtroy not, with the Apoſtle

John 6. 39.
John 17. 12.
Rom. 14. 15. 21.

Apoſtle are all one, and to build up is contrarie to deſtroy, as they are oppoſed: *If I build againe the things that are deſtroyed:* So then, as to build up and edifie our brother, is nothing elſe but to inſtruct and confirme his faith, ſo to deſtroy, is not to periſh his perſon, but to impaire his faith. 3 Or thus we may read, *Through thy knowlege thy weake brother ſhall periſh*: that is, as much as in thee lyeth, by thy meanes thy weake brother might periſh, not that ſimply or abſolutely he doth periſh. 4 Laſtly, S. *Paul* ſpeaketh not here of the eternall purpoſe of God, in them for whom he hath given Chriſt to die, but that, as he himſelfe giveth the rule, *Love hopeth all things:* ſo we ſhould thinke none other of our weake brother that beleeveth, but that Chriſt dyed for him: And that the Apoſtle thus ſpeaketh, not in reſpect of Gods ſecret decree in the death of Chriſt, but of that hope and opinion, that we ought one to have of another, it appeareth, *Rom.*14. 4. where the Apoſtle ſpeaking of Gods ſecret decree, ſaith, *Every man ſtandeth or falleth to his owne maſter:* Every man ſtandeth not, but ſome ſtand, ſome fall: But in reſpect of the judgement and charitable opinion of men, he ſaith, *verſ.*3. God hath received him: *verſ.*4. *He ſhall be eſtabliſhed: for God is able to make him ſtand:* yet in the ſame verſe, he ſaith, before God he ſtandeth, or falleth: but in the judgement of men, every beleever ſtandeth, is eſtabliſhed, and received: and ſo conſequently for him Chriſt died, *verſ.* 15.

Gal.2.18.

1 Cor.13.7.

See more of the expoſition of the place. *Hexapl. in Rom. c.*14.4.30.

Contra. Now on the contrary ſide, that both our election is ſure before God, neither that the faith of the elect, though it may faile, and impaire, yet cannot utterly be loſt, thus we are aſſured by the evident teſtimonie of Scripture.

Argum. 1. *The gifts and calling of God are without repentance:* *Ioh.*13. 1. *Whom God loveth he loveth to the end: My father is greater than all, and none is able to take them out of my fathers hand: Ergo,* the elect cannot periſh.

Rom.11. 29.

John 10.29.

Hemingius pag. 65. anſwereth, that no man by violence can plucke the elect from God, yet they willingly may fall away: *Snecanus* alſo granteth, that on Gods behalfe our election is ſure and immoveable, but not on mens behalfe, unleſſe they continue, and hold faſt their faith to the end: *pag.*976.

Contra. 1. The text is, *My father is ſtronger than all:* he is then ſtronger than our ſelves, that neither willingly nor unwillingly the elect cannot depart from God: *For I give unto them eternall life,* ſaith Chriſt, *and they ſhall never periſh:* They can in no wiſe periſh, neither by force, nor by voluntarie declining from God: *I will put my feare into their hearts, that they ſhall never depart from me: I will marrie thee for ever unto me in righteouſneſſe.*

John 10.28.

Jerem.32.40.

Hoſh.2.19.

2 That Gods election is abſolutely ſure both on his owne behalfe, and on their part that are elected: our Saviour teſtifieth: *This is my fathers will, that of all which he hath given me, I ſhould looſe nothing, but ſhould raiſe it up at the laſt day.* All that are elected, ſhall be aſſuredly raiſed up to life eternall: And God, to ſuch as he hath choſen, will give grace to continue. They therefore that finally fall away, were not elected in the beginning: And that faith, which ſome have made ſhipwracke of: is not the juſtifying faith of the elect, but a temporarie, or hiſtoricall faith. Mens falling away from faith then, cannot make Gods election voyd: as the Apoſtle ſaith: *Shall their unbeleefe make the faith of God without effect? Rom.*3. 3.

John 6.39.

1 Tim.1.19.

3 We notwithſtanding confeſſe, that Gods election ſtandeth faſt, and is immutable in them that are elected, not by their owne ſtrength, but by the grace and gift of God, for of our ſelves we are mutable and changeable, readie to fall away, but that we ſtand by grace, as *Ambroſe* ſaith, *lib.2. de vocat. gentium, c.*9. *Si defectura erat fides tanti Apoſtoli, niſi pro eo Chriſtus oraret, inerat ei profecto mutabilitas, &c.* If the faith of ſo great an Apoſtle ſhould have failed, if Chriſt had not prayed for him, there was mutabilitie in him, for the unchangeable firmeneſſe of the minde is not to be found here.

Object. If they, whom the Apoſtle ſpeaketh of, made ſhipwracke onely of a temporarie faith, that is, a faith in ſhew, or imagined, then they loſt nothing: And is it a ſinne worthie of eternall puniſhment, to loſe the image onely, and ſhew of faith? Againe, where S. *Paul* ſaith, *In the latter times ſome ſhall depart from the faith:* they may as well here alſo underſtand a diſſembled and imagined faith: *Hubersthes.*243.

Anſw. Firſt, though thoſe, which the Apoſtle ſpeaketh of, had not a true juſtifying faith, and therefore could not make ſhipwracke of that which they had not, yet had they more than a bare image of faith: for they had a forme of knowlege, and the profeſſion of the truth. Men alſo in ſome ſort may be lightned, *Taſte of the heavenly gift, be partakers of ſome gifts of the holy Ghoſt, taſte of the word of God, and of the powers of the world to come: Heb.* 6. 4, 5. And theſe things not in ſhew onely, but in their kinde and meaſure in ſome ſort indeed, for it is but a taſte (as the Apoſtle ſaith) not as it were a full draught: and yet for all this they have not a juſtifying faith, which if they had, they could not finally fall away. Therefore though they have but an image or ſhew of the lively juſtifying faith, which they indeed have not, but ſeeme onely to have, *Luk.*8.18. yet a kinde of faith they have indeed, which they make ſhipwrack of. Secondly, the Apoſtle here underſtandeth not a right juſtifying faith, which worketh* alwayes by love, *Galath.* 5. 6. and is joyned with a good conſcience, *Rom.*5.1. 1 *Timoth.* 1.19. But theſe firſt had put away a good conſcience, and then made ſhipwracke of their faith. To this purpoſe Saint *Ambroſe, lib.2. de vocat. Gentium c.*2. *Dignus erat perdere inutilem fidem, qui non exercuerat charitatem:* Hee was worthie to looſe an unprofitable faith, which did not exerciſe charitie: ſuch a fruitleſſe faith then may be loſt. Thirdly, by faith in the place alleaged, the Apoſtle under-

Heb.6.4, 5.

* Though the Apoſtle hath not the word (alwayes) yet the indefinite prepoſition maketh a generall ſenſe: ſee this objection anſwered. *Retect.p.*219.

underſtandeth the forme of true doctrine, as it appeareth by the oppoſite member, they ſhall depart from the faith, that is, from the doctrine of the truth, and give heed to the doctrine of devils: So in
1 Tim. 2. 18. this place *Hymenæus* maketh ſhipwrack of faith, that is, concerning the truth hath erred. And the Apoſtle ſheweth wherein he erred, ſaying, the reſurrection is paſt already. Thus by making ſhipwracke of faith, the Apoſtle underſtandeth, the leaving of the truth, and falling into error. Fourthly, and for this Apoſtaſie from the truth, they deſerved eternall puniſhment, without their repentance: although the Apoſtle ſpeake not here of eternall damnation, but ſaith only he had delivered them to Sathan, that is, excommunicated them, for their amendment, to learne not to blaſpheme: as hee decreed concerning the inceſtuous young man, 1 *Corinth.* 5. 5. who notwithſtanding afterward repented, and was reſtored.

2 Tim. 2. 19. *Argum.* 2. *The foundation of God remaineth ſure, the Lord knoweth who are his.* We then thus reaſon: Gods preſcience cannot be deceived: but God fore-ſaw in the beginning not onely in generall, but in particular, who ſhould be ſaved: *Ergo,* the ſame, and no other ſhall be ſaved: therefore none of the elect can periſh. So *Auguſtine* writeth: *Horum, qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus: horum ſi quiſpiam perit humano vitio vincitur Deus, ſed nemo eorum perit, quia nulla re vincitur Deus:* If any of the elect ſhould periſh, God is deceived, but none of them periſheth, becauſe God is not deceived: If any of them periſh, God is overcome by the infirmitie of man; but nothing can overcome God: therefore none of them periſheth, &c. This argument drawne from the definite certaintie of Gods preſcience, hath not yet been anſwered by any of theſe Univerſaliſts: neither ſhall they ever be able to anſwer it.

Object. Doe we not ſee by experience, that many which beleeved, fall away; how is not faith then loſt, and election withall? We anſwer with *Auguſtine:* Firſt, they that finally fall away, never were endued with a right faith, nor elected of God: *Nec nos moveat, quod quibuſdam filiis ſuis Deus non dat perſeverantiam, abſit ut ita eſſet, ſi de illis prædeſtinatis eſſent—qui verè ſunt filii promiſſionis:* Let it not move us that unto ſome, which appeared to be Gods children, God giveth not grace to perſevere, it ſhould not be ſo, if they were of the number of the predeſtinate, which are the true children of promiſe. Secondly, but concerning the elect he ſaith: *Horum fides aut omnino non deficit, aut ſi qui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur:* Their faith either faileth not at all, or if it
Lib. de correp. & grat. cap. 7. doe, it is reſtored before their life be ended: *Lib. de corrept. & grat. cap.* 7. 9.

S. *Ambroſe* alſo ſaith, *in* 8. *ad Roman. Qui credere videntur & non permanent in fide, à Deo electi negantur:* They which ſeeme to beleeve, and continue not in faith, are not elected of God: *Eſt qui ad tempus eligitur, ſicut Saul & Iudas, non de præſcientia, ſed de præſenti juſtitia:* there is, that is choſen for a time, as *Saul* and *Iudas*, not of preſcience, but according to their preſent juſtice.

Object. If then the elect cannot finally periſh, nor bee deprived of their faith, to what end are all thoſe admonitions in Scripture, *Let him that ſtandeth take heed leſt he fall: to him that overcommeth will I give a crowne, &c. Snecanus* to this anſwereth well, that theſe exhortations doe ſerve as meanes to preſerve our faith, and doe ſtirre up in us a care of godlineſſe, whereby we may riſe up in aſſurance daily of our election: *pag.* 470. for though our election be alwaies ſure before God, yet is it not other-
2 Pet. 1. 10. wiſe aſſured to us, but by the effects and works of our calling: And though our ſalvation bee certainly decreed before God, yet is it by meanes, ſuch as hee hath appointed, accompliſhed toward us. As S. *Ambroſe* witneſſeth, *lib.* 2. *de vocat. gent. cap.* 10. *Quamvis quod ſtatuit Deus, nulla poſſit ratione non fieri, ſtudia tamen non tolluntur orandi, nec per electionis propoſitum liberi arbitrii devotio relaxatur:* Although that which God appointeth cannot be but done, yet the ſtudie or deſire of prayer is not taken away, nor the devotion of mans free-will releaſed by election.

And for the certaintie of election he further thus teſtifieth: *Lib.* 2. *de vocat. gent. c.* 9. *Sicut nullus infidelium in hac ſorte numeratus, ita nullus piorum ab hac ſorte diſcretus: de plenitudine quippe membrorum corporis Chriſti, præſcientia Dei, quæ falli non poteſt, nihil perdit, &c.* As no unbeleever is numbred in this lot, ſo none of the godly is ſeparated from it; for the preſcience of God, which cannot bee deceived, doth loſe nothing of the fulneſſe of the members of Chriſt.

Hierome Epiſt. ad Pammach. & Ocean. rehearſeth this to be one of the errors of *Origen:* that in the end after divers worlds, *Idipſum fore Gabrielem, quod diabolum; Paulum, quod Caipham:* Gabriel ſhall bee the ſame, that the devill; and *Paul,* that *Caiphas*: *Hubernus* hath the like ſaying, as I have ſhewed before, that *Paul* and *Peter* were no more elected, than *Iudas.*

De fid. ad Petrum. c. 39. 1 *Auguſtine* yet more directly ſaith: *Firmiſſimè tene nec perire poſſe aliquem eorum, quos Deus prædeſtinavit ad regnum cælorum, &c.* Undoubtedly hold, that none of them can periſh, whom God hath predeſtinate to the kingdome of heaven, nor any of them can bee ſaved, that are not predeſtinate.

εἱμαρμένην ἀπαράβατον. Apolog. 2. pro Chriſtian. 2 *Iuſtinus Martyr* calleth it, *an inevitable fate,* that they which doe well ſhall be rewarded, they which doe evill puniſhed.

Harm. ſect. 5. pag. 84. 3 Confeſſ. of Helvetia the latter, c. 10. *The Saints are choſen in Chriſt by God to a ſure end.*

4 *Thomas* reſolveth well, that it is poſſible for a man predeſtinate being in himſelfe conſidered to die in mortall ſin: but it is impoſſible, *Prout ponitur eum eſſe prædeſtinatum:* as hee is affirmed to bee predeſtinate.

1 p. q. 23. ar. 6. And thus much of this inconvenience, which they are driven to confeſſe, namely, that election

and faith may be loſt: whereupon follow many abſurdities, as wee have ſeene: Firſt, that by this meanes the preſcience and fore-knowlege of God may be deceived, if election, which he both foreſaw and decreed, may be altered. Secondly, Gods purpoſe of ſalvation is by mans infirmitie overthrowne: that if he hold not, neither doth the decree hold. Thirdly, it breedeth uncertaintie of ſalvation, and ſo deſpaire: for by this meanes the ſtrength of our hope is ſtayed upon mans free-will: a miſerable hold for a diſtreſſed conſcience to ſtay upon. Fourthly, the Univerſaliſts herein are more erronious than the Papiſts: for they confeſſe an abſolute and determinate certaintie of our election before God, though they denie a full perſwaſion and aſſurance thereof unto men: but theſe denie both: Let us now finiſh the reſt.

The ſixth Inconvenience.

*Abſurd.*6. In ſaying that God onely purpoſed to ſave thoſe that ſhould beleeve, and to condemne all unbeleevers, they conſequently affirme, that, *Incredulitas ſit unica cauſa condemnationis*, that incredulitie is the only cauſe of condemnation: *Huber. theſ.* 187. And ſo they extennate other ſins, as *Puckſius*: *In ſimplice ignoratione, aut incredulitate nullum eſt ſcelus*: In ſimple ignorance and unbeleefe, there is no ſin, *ration.*56. And againe, *Reſpectu peccati originalis, neminem æterna morte plecti*: That no man is puniſhed eternally for originall ſin: *ration.*13. That mortalitie and other miſeries of this life, are onely the puniſhment of originall ſin: *ration.* 1. & 5. *Snecanus* alſo ſaith, that the originall corruption of mans nature, is not the foundation of reall reprobation, but the contempt of the grace of God: His reaſon is, becauſe then every man ſhould be rejected, becauſe there remaineth originall corruption in all: *De prædeſtin. pag.*655.

Contra 1. That ſimple ignorance or incredulitie excuſeth not, S. *Paul* ſheweth, *As many as have ſinned without the law, ſhall periſh without the law.* And *verſ.* 14. *They having not the law, are a law to themſelves.* Here the Gentiles are not accuſed of willfull contempt of grace, which was not preached unto them, but onely of ſimple ignorance, yet are they worthie of condemnation. Secondly, that originall ſin in it ſelfe deſerveth eternall death, it is at large declared by the Apoſtle, *By one man ſinne entred into the world, and death by ſinne.* And afterward he ſheweth what death, *The fault came of one offence to condemnation.* Thirdly, that originall ſinne is not the ground or cauſe of reall reprobation, and actuall condemnation, in part it is true, in part falſe: It is true, becauſe by the mercie of God it is not imputed to thoſe which are ſaved by Chriſt, as no other ſinnes are: It is falſe, firſt, becauſe, though originall ſinne bee not imputed of grace, yet in it ſelfe it hath ſufficient matter of condemnation: againe, it is the ground of all actuall ſin, and ſin is the ground or cauſe of damnation: thirdly, unto ſome it is the ground of reprobation, as unto ſuch children of Infidels, as are not ſaved by election of grace. Rom.2.12.14. Rom.5.12.16.

Now concerning wilfull incredulitie, and contempt of grace, that it is not the onely cauſe of reprobation, I will briefly ſhew by theſe two arguments, *ab incommodo*, which follow.

Firſt, it will follow upon this opinion, that all thoſe nations of the Gentiles, which had no knowlege of God, were freed from damnation, becauſe the Goſpell was not preached unto them, as, *In times paſt God ſuffered the Gentiles to walke in their owne wayes, verſ.* 17. *hee notwithſtanding left not himſelfe without witneſſe, in that he gave them raine from heaven, &c.* They had no other witneſſe but the teſtimonie of the creatures: the word they had not, *The time of this ignorance God regarded not*: Seeing therefore that grace was not offered them, they could not be contemners of grace, and ſo conſequently by their opinion, were free from damnation. Act.14.16, 17. Act.17.30.

Snecanus goeth about here rather to make an anſwer, then indeed anſwereth: All theſe nations which were ſtrangers from Iſrael, and from the promiſe, in the beginning contemned the grace of redemption offered, and refuſed the promiſe, and therefore were worthily rejected: *De prædeſtinat. pag.*665.

Contra. Let it be granted, that all nations at the firſt deſpiſed the promiſe (yet ſhall he never bee able to prove, that in the time of the Law, grace was univerſally offered to all people) how could their poſteritie after them be counted contemners of grace, which they never heard of? The parents actuall ſinnes, though they may be the cauſe of temporall puniſhment upon the children, yet can they not, in the juſtice of God, be the ground of their eternall rejection. And as for their originall corruption, it is confeſſed already, that it cannot be the foundation of reall reprobation. To this objection therefore we expect a more ſufficient anſwer.

This objection is ſtrongly urged and enforced by S. *Ambroſe*, *lib.*1. *de vocat. gent. cap.*5. *Liberatur pars hominum parte pereunte, &c.* Part of mankinde is delivered, the reſt periſheth: and if we will aſcribe this to the wils of men, that grace neglected the evill, and did chuſe the good: *Reſiſtit nobis innumerabilium cauſa populorum*: The condition of innumerable people will gaine-ſay us, unto whom for many ages no light of heavenly doctrine did ſhine: neither can we ſay, that their poſteritie was better, of whom it is ſaid, the people, that ſate in darkneſſe, ſaw great light. As *Ambroſe* concludeth, that the Gentiles were not called for their merits, becauſe they ſate in darkneſſe, and had no heavenly light: ſo it may be inferred, that they could not contemne or deſpiſe that light which did not ſhine unto them.

Secondly, we object, concerning the infants of infidell parents, that if unbeleefe onely exclude from election, then are they not excluded, for they are not capable of faith, and therefore cannot deſpiſe faith and grace. To this objection divers anſwers have beene deviſed, but none of them ſufficient.

Firſt, it may be, and is anſwered of ſome, that infants are judged according to the fore-ſight of their beleefe or unbeleefe, if they had lived.

2 Cor.5.10. De prædeſtinat.Sanctor. cap.12. *Contra. Auguſtine* confuteth this, by that place of S.*Paul*, 2 *Cor*.5.10. *That every man ſhall receive according to the things done in the bodie: Geſſit inquit, non adjunxit, vel geſturus fuit:* He ſaith, what he hath done, not what he ſhould doe. Againe, Chriſt upbraiding the unthankfull Cities that ſaw his works, and repented not, ſaith, *If the great works which have beene done in them, had beene done in Tyrus and Sidon, they had repented,&c.* By this reaſon Tyrus and Sidon ſhould not have beene judged, becauſe of the fore-ſight of their repentance.

Secondly, it may be ſaid, that infants dying, though they be not ſaved, becauſe they have no faith, yet are they not damned, but they ſhall have a certaine kinde of beatitude, though not in the Kingdome of heaven.

Rom.5.16. *Contra.* But this alſo is overthrowne by S.*Paul, Rom*.5. where he ſheweth, that by one mans ſin, death came upon all to condemnation: and therefore children, if they be not ſaved, are neceſſarily damned. This alſo is confuted by *Auguſtine lib.de bon. perſeveran.cap*.12.

Gen. 17.7. 1 Cor.7.14. Thirdly, *Snecanus* anſwereth concerning the children of the faithfull, that they are all elected, and belong unto the promiſe: *I will be thy God, and the God of thy ſeed:* S. *Paul* alſo calleth them holy, p.667. As for the children of infidels, he leaveth them unto God, who may deale with them (he ſaith) extraordinarily, and further he defineth not their ſtate: *pag*.675.

Infants of beleeving parents ſaved. *Contra*. 1. Concerning the children of the faithfull that dye in their infancie, we affirme that they all by nature are ſubject to eternall damnation, and if God adjudge any of them to condemnation, he doth it juſtly: which we leave unto Gods ſecret judgement: yet we are of charitie rather to judge, that the infants of ſuch, whom God calleth to himſelfe, and ſo prevent the courſe of ſin, are ſaved, becauſe they are under the covenant. And here we underſtand not onely thoſe children to be under the covenant, whoſe immediate parents were beleevers, but if any of their predeceſſors in former times

Exod. 20. beleeved, for the promiſe of grace is made to a thouſand generations, *Exod*. 20. But whereas *Snecanus* holdeth all the children of the faithfull, both thoſe that dye, and they that remaine, that they are elected; whereas we ſee, that many righteous mens children doe fall away from God: how can it be? unleſſe they will affirme, that men may fall away from election, which how abſurd it is, wee have ſhewed before. Againe, though the children of the faithfull be ſaved by the covenant of grace, yet are they not by faith: faith then alone is not the object of election, as they affirme.

2 Concerning Infidels children, it is ſtrange that *Snecanus* ſo much forgetteth himſelfe, as to ſend us to Gods extraordinarie and ſecret working; whereas he telleth us, I am ſure above an hundred times in his booke, *De prædeſtinatione*, that God dealeth not with us in the matter of predeſtination, *Secundum abſolutam ſuam, aut extraordinariam potentiam*, according to his extraordinarie power, *pag*.677. *aut occulta ſua voluntate*, or after his ſecret will, *ſed ex lege ſui fœderis in ſacra Scriptura patefacti, pag*.633. but after the law of his covenant ſet forth in Scripture: What meaneth he then in the predeſtination of Infidels children, to ſend us to Gods extraordinarie worke and ſecret will? hee ſhould have ſhewed us ſomewhat revealed in Scripture.

But to helpe him a little: we affirme, that even ſome children of Infidels, whom it pleaſeth God, may ordinarily be elected: for, ſuch children of Infidels, whoſe immediate parents were unbeleevers, but their former anceſtors were faithfull, may be ſaved by the covenant of grace, which is made to a thouſand generations: the reſt indeed that are ſaved, whoſe progenitors were altogether Infidels, are ſaved by Gods ſecret election, and ſomewhat extraordinarily: unto the which *Snecanus* is faine to flye for the reſolution of this queſtion. And thus much alſo of this inconvenience.

S. *Ambroſe* thus enforceth this objection concerning infants: *Lib*.1.*de vocat. Gent.cap*.5. *Reſpice ad univerſalem multitudinem parvulorum, &c.* Looke unto the univerſall multitude of little ones: which all before the uſe of underſtanding and free-will, ſome goe unto eternall happineſſe being regenerate, others to perpetuall miſerie being not borne againe: If you confeſſe originall ſin, they are all guiltie: if you ſeeke for innocencie, they are all without fault: *Non invenit, quod diſcernat humana juſtitia, ſed habet, quod eligat inenarrabilis gratia:* Human juſtice can finde nothing, to diſcerne or make difference, but the unſpeakable grace findeth ſomewhat to elect, &c. The election of children is grounded only upon the grace of God, here is no fore-ſight, or reſpect had unto faith.

And that onely infidelitie is not the cauſe of damnation; 1 *Auguſtine* teſtifieth of the Africane

Lib.de Hypognoſtic. Church: this rule muſt be firmly held; *peccatores in malis propriis, antequam eſſent in hoc mundo, præſcitos non prædeſtinatos, &c.* That ſinners were fore-ſeene in their proper evils, not predeſtinate, before they were in the world, but their puniſhment was predeſtinate according to that which they were fore-ſeene, &c. the reprobate then have their proper and peculiar ſinnes, not all one common ſinne of infidelitie onely.

Qu.64. in Geneſ. 2 *Theodoret. God being good, Non vult punire ex ſola præſcientia, ſed expectat operum conſummationem, & ita omnibus oſtendit, quam juſte puniat:* Will not puniſh all according to his preſcience only, but he expecteth the conſummation of their works, and ſo he ſheweth unto all how juſtly hee puniſheth, &c. ſo then not onely infidelitie, but other evill works condemne.

3 Confeſſion of Belgia, artic. 16. *God is mercifull and juſt, mercifull by delivering, &c. juſt in leaving others in that their fall and perdition, whereunto they had throwne themſelves headlong, &c.* they make originall ſinne the firſt ground of reprobation, then not infidelitie onely. Harm. ſect. 5. pag. 87.

4 *Thomas* thus determineth the queſtion whether infidelitie be a ſinne, if it be taken onely negatively, as in them which never heard any thing of the faith: it is rather a puniſhment of ſinne, than ſinne it ſelfe: and they which are incredulous in this ſenſe, *damnantur quidem propter alia peccata, —non autem propter infidelitatis peccatum,* they are damned for other ſinnes, which yet cannot be remitted without faith, and not for the ſinne of infidelitie, &c. Infidelitie then in his opinion is not the only cauſe of condemnation. 2. 2. qu. 10. artic. 1.

The ſeventh Inconvenience.

Abſurd. 7. If it were ſo, that God elected ſo many, as hee fore-ſaw ſhould beleeve, and upon this foreſight cauſed the Goſpell to be preached unto them, and that God rejected thoſe whom he foreſaw would not beleeve, and therefore ſuffered them to abide in ignorance ſtill, it were no myſterie or ſecret at all in our faith, why God hath choſen ſome, and refuſed others: for the reaſon is apparant, becauſe ſome beleeve, and others doe not. But Saint *Paul* acknowledgeth here a great and unſearchable myſterie, that ſeeing all are ſhut up in unbeleefe, and ſo are in the ſame common caſe, yet God hath mercie only on whom he will. Whereupon the Apoſtle in admiration of this great ſecret, crieth out, *O the deepnes of the riches of the wiſedome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out!* To this place our adverſaries anſwer diverſly. Rom. 11. 33.

Firſt *Puckſius* ſaith, that the Apoſtle crieth not out in admiration, as not finding a ſolution concerning the queſtion, why ſome were choſen, others refuſed: for it had been a thing unworthie ſo great an Apoſtle, ſo to leave his diſputation imperfect: but thus rather, having fully diſcuſſed this doubt, that the cauſe why ſome are refuſed, is their diffidence only and diſtruſt, he giveth thanks to God for the finding out of this ſolution, from whoſe wiſedome he had learned it: *ration.* 76.

Contra. 1. The Apoſtle bringeth no ſuch ſolution here, as hee dreameth of, as though the cauſe were in the beleefe or unbeleefe of men, why God had mercie on ſome, and not on others: nay rather the contrarie appeareth, becauſe the Apoſtle ſaith, *All men are ſhut up in unbeleefe:* they are all by nature alike, none in themſelves more worthie of favour than other: And therefore all is aſcribed to Gods mercie: but mercie is free, and therefore not cauſed by any deſert of faith, or works. 2 That the Apoſtle falleth into an admiration, the manner of his ſpeech declareth: and he plainly confeſſeth this doctrine farre to exceed all human reach: *Gods wayes* (he ſaith) *are unſearchable, and paſt finding out:* Is not this caviller therefore aſhamed to confeſſe that doctrine to be eaſie and plaine, which the Apoſtle calleth deepe, profound, and unſearchable? 3 Neither doth the Apoſtle leave his diſputation imperfect, but it is perfect and abſolute: (if we underſtand ſuch perfection, as man in this life may attaine unto) for otherwiſe if the knowledge of the greateſt Prophets and Apoſtles in this life be compared with the revelations of the life to come, it is imperfect: *We know in part, and propheſie in part; when that which is perfect is come, then that which is in part ſhall be aboliſhed.* Neither doth Saint *Paul* commit any thing unworthie his Apoſtleſhip, in ſubjecting himſelfe to the depth of Gods judgements: but here ſheweth himſelfe an example of that which he teacheth others, *That no man preſume to underſtand above that which is meet to underſtand, but that he underſtand according to ſobrietie.* Neither was it a diſgrace to the Apoſtle to be ignorant of ſome part of Gods counſell, no more than where elſe he ſaith, he *heard words which cannot be ſpoken, which are not poſſible for men to utter.* If he could not utter that which he heard and ſaw, how much more that which was not at all revealed unto him, but kept ſecret in Gods counſell? 1 Cor. 11. 9, 10. Rom. 12. 3. 2 Cor. 12. 4.

Secondly, *Hemingius* ſaith, The wayes of God are here ſaid to be unſearchable, becauſe they cannot be found out by the wit of man: *For the naturall man perceiveth not the things that are of God:* But yet it followeth not, but that in the word of God, whatſoever is neceſſarie to ſalvation to bee knowne is revealed: as Saint *Paul* ſaith, *We have the minde of Chriſt: Sic Hemingius pag.* 52. *Snecan. pag.* 762. 1 Cor. 2. 16.

Contra. Firſt, that all things neceſſarie to ſalvation are revealed in the Scriptures, we grant, *for they are able to make us wiſe to ſalvation, and perfect to all good works.* But to know the cauſe why God electeth ſome, and not others, is not any part of this neceſſary knowledge, but rather a point of curioſitie. Secondly, that the myſterie of ſalvation, though not revealed to fleſh and blood, yet is diſcerned by the ſpirituall man in the Scriptures we grant, as the Apoſtle ſpeaketh: yet are there ſome ſecrets of God which are not revealed in this life, neither to the regenerate, nor unregenerate, of the which ſort this is, whereof the Apoſtle here ſpeaketh: he meaneth that theſe wayes of God, concerning the ſecrecie of election, are ſimply unſearchable of all; as it may appeare by that which followeth; *Who hath knowne the minde of God, or who was his counſeller, or who hath given unto him firſt? &c.* But no man either naturall or ſpirituall hath beene Gods counſeller, to know his minde, or hath given unto him firſt: where the Apoſtle ſecretly excludeth all manner foreſight in our election, of 2 Tim. 3. 15, 17. 1 Cor. 2. 10, 16.

faith or works in men; for then they ſhould have given unto God firſt, which here is denied. Laſtly, the Apoſtle breaketh out into this admiration, not in the perſon of the carnall man, but in his owne perſon as ſpirituall, and confeſſeth, that even unto himſelfe the wayes of God herein were unſearchable.

Thirdly, *Huberus* anſwereth firſt, after a ſcoffing manner, that we may as well aske thus in other queſtions concerning faith and the Sacraments, as why all men profit not by hearing the Goſpell preached, why all that are baptized, are not ſanctified, why all doe not receive the Euchariſt worthily? we may anſwer in theſe queſtions, as in this of election, very compendiouſly, *ô abyſſus, ô abyſſus!* O depth! but afterward he giveth us a more ſober anſwer: There be, ſaith he, two ſorts of profound things in the works of God. Some things ſo profound, that God hath kept the knowlege thereof to himſelfe, whereof there is nothing revealed in Scripture. Another ſort of profound things there is, when as we know that God hath done this or that, but the cauſe thereof we know not, neither are able to ſearch: we know them, τὸ ὅτι, that they are, but not διότι, why they are: As in this example whereof the Apoſtle intreateth: that the Gentiles were firſt rejected, and the Jewes called, and afterward the Gentiles choſen and the other refuſed, we know it ſo to be done, but wherefore wee know not, the cauſe thereof is unſearchable, *Huber. theſ.* 937. 947. 948. So *Snecanus* ſaith, that the Apoſtle here doth reſtraine humane raſhnes, that we ſhould not be too buſie in ſearching out the cauſe of Gods works. Pag. 762.

Contra 1. *Huberus* ſcorneth not us, but ſcorneth the Apoſtle, who though in all other queſtions in religion, he were able to give a divine anſwer, as appeareth notably in his heavenly Epiſtles, yet in this caſe of Gods ſecret judgements, giveth no other anſwer but this, *ô abyſſus!* We in like manner, in other matters concerning our faith, where the word of God goeth before us, wee truſt by Gods grace, are able to frame ſome reaſonable anſwer, and need not to ſay *abyſſus*: (As to the queſtions propoſed) the effect of preaching, the efficacie of Baptiſme, the ſacramentall grace, are extinguiſhed in unworthie men through their unbeleefe and other ſins, whereof they have not repented, which although they be not the chiefe cauſe of their rejection, yet are they of their actuall condemnation; yet in this profound matter, why God hath mercie on ſome, and not on other ſome, we are not aſhamed to anſwer with the Apoſtle, *ô abyſſus!* Secondly, their diſtinction we miſlike not: it maketh for us, and againſt them: for us, we acknowlege in the worke of election, τὸ ὅτι, that God hath in his eternall counſell elected ſome, and not others, but διότι, why and for what cauſe God hath ſo done, wee know not, but hold it to be unſearchable: And particularly who are damned, who are ſaved, it is ſimply a profound ſecret: we neither know, ὅτι, that this man, or that, is ſaved or damned (though there be a meanes for every man to know it in himſelfe) much leſſe doe we know, διότι, the cauſe or reaſon thereof. It maketh againſt them, for they take upon them to ſet downe the cauſe of the election of the Gentiles, and rejection of the Jewes, and generally of all men, the foreſight of faith in the one; and unbeleefe or contempt of grace in the other: And ſo they make the judgements of God eaſie and plaine, and not unſearchable at all.

I will conclude this place with that ſaying of *Ambroſe*, or who elſe was the author of that booke De vocat. gent. lib. 2. c. 3. *Altitudo divitiarum ſapientiæ & ſcientiæ Dei, cujus imperveſtigabiles viæ, ſic ſemper miſericordiam & judicium temperavit, ut ſecretiſſima æterni conſilii voluntate voluerit in omnibus, ſuper omnes generationes, aut ſuper omnes homines, æquales donorum ſuorum eſſe menſuras. Quæ autem cauſa ſint harum diſſimilitudinum ſanctis ſcripturis non loquentibus quis loquetur? patienter & æquanimiter ignoretur, tam remotum ab humana cogitatione ſecretum, in quo ſcientia Pauli Apoſtoli à diſputatione tranſit ad ſtuporem*: The depth of the riches of the knowlege and wiſedome of God, whoſe wayes are unſearchable, hath ſo tempered his mercie and judgement, that in the ſecret will of his eternall counſell, he would not have an equall meaſure of his gifts to be beſtowed upon all men: but what might bee the cauſe of this difference, the Scriptures not ſaying any thing, who can ſpeake? Let us with patience be content to be ignorant of ſo great a ſecret; wherein the knowlege of the Apoſtle *Paul* giveth place, and leaving to diſpute beginneth to wonder, &c. Thus doth this father expound this place of the Apoſtle.

Saint *Auguſtine* likewiſe counteth the doctrine of predeſtination a great ſecret: *Cur hoc illi operetur, illi non operetur, metuentem me & trementem judicia ejus inſcrutabilia nolo interroges, quia quod lego credo & veneror, non autem diſcutio*: Why he worketh in one and not in another, aske not me that feare and tremble at his unſearchable judgements: what I read I beleeve and reverence, I diſcuſſe not: who art thou man, that ſhouldeſt anſwer God? *Hypognoſt. cont. Pelag. lib.* 3.

Saint *Hierome* alſo thus writeth: *ad Cteſiphont. Quam quidem quæſtionem Apoſtolus ad Romanos, ſcribens ventilat, ignorans hæc, & Dei concedens ſcientiæ, &c.* Which queſtion the Apoſtle handleth to the Romans, being ignorant of this ſecret, and giving place to the knowlege of God.

Origen hom. 12. *in Geneſ. Cur antequam ex utero procederent, &c.* Why it is ſaid by the Prophet, *Eſau* have I hated, *Iacob* have I loved, before they came out of their mothers wombe? *Hæc ſupra noſtram linguam ſunt, & ſuper auditum veſtrum, &c.* Theſe things exceed my tongue, and your hearing.

Cauſ. 33. *diſtinct.* 4. *c.* 8. *ex Auguſtin. in talibus rebus exclamamus, quam inſcrutabilia ſunt judicia ejus, &c.* In theſe matters, we crie out, How unſearchable are his judgements? &c.

Magiſt. lib. 1. *diſt.* 40. *d. Non aperit, ſed miratur Apoſtolus dicens, ô altitudo, &c.* The Apoſtle doth not open this matter, but wondreth at it, and crieth out, O the depth of the riches of the wiſedome of God! &c.

Laſtly, Saint *Ambroſe* thus moſt excellently writeth: *Cum Apoſtolus hac divinorum operum myſteria quodam mentis ſua profudiſſet exceſſu, &c.* When the Apoſtle had in the exceſſe of his minde or meditation uttered theſe myſteries, hee endeth his expoſition with aſtoniſhment, and wondring at that he had ſaid, he exclaimed, *O the depth, &c.* omitting nothing of theſe things, whereof we muſt not be ignorant, and handling nothing, which it is not lawfull to know: for there are many things in the adminiſtration of Gods works, whoſe effects only are ſhewed, the cauſes lying hid, *ut cum pateat quid geritur, non pateat cur geratur*, that when it is apparant what is done, yet it appeareth not wherefore it is done, &c.

Theodulus ſaith: *Ne petamus rationem eorum qua agit Deus—nam infinita & inſcrutabilis judiciorum Dei natura eſt*: Let us not aske a reaſon of Gods works,—for the nature of his judgements is infinite and inſcrutable, &c.

In cap. c. ad Roman.

French confeſſ. *Some are no better than others, till ſuch time, as the Lord doe make a difference, according to that immutable counſell, &c.* This then is a great counſell, and ſecret to us, why God maketh ſuch a difference betweene one another.

Harm. ſect. 5. Pag. 85.

Lyranus, upon theſe words: his judgements are incomprehenſible, ſaith: *Supra capacitatem natura intellectualis ſunt exceſſiva*: They exceed the capacitie of the intellectuall nature: and the interlinearie gloſſe, *ne putes comprehendi poſſe*: thinke not they can be comprehended: and the gloſſe ordinarie; If any aske why they are ſo ſaved, *Hoc ſe neſcire innuit per admirationem*: he ſignifieth by his admiration, that he knoweth not.

In 11. c. ad Roman. v. 33.

And thus hitherto in the Church of God, hath the doctrine of predeſtination been taken for a great ſecret, and hidden myſterie; which now in the opinion of theſe men, is an eaſie, plaine and common point of religion: and thus by humane reaſon they will comprehend the deep things of God, and therfore becauſe with the Apoſtle, we ſay that Gods judgements in electing whom he will, and refuſing as it pleaſeth him, are unſearchable, they ſcorne and deride both us and our faith. But we hold this in religion to be a great abſurditie, to meaſure divine myſteries by humane wit, and by reaſon to underſtand that which is by faith to bee beleeved. Thus farre of the abſurdities, and ſtrange concluſions, which the patrons of univerſall ſaving grace doe maintaine.

1 That God hath created men without any particular knowlege or determination of their end.

2 That God electeth upon the fore-ſight and fore-knowlege of faith.

3 That it is in mans power by the ſtrength of his free-will to beleeve.

4 That a man may reſiſt the effectuall calling of God.

5 That the elect may become reprobates, and ſo loſe both their election and faith.

6 That contempt of grace is the onely cauſe of reprobation, whereas many nations never had grace offered, and ſo could not contemne it: and infants beſide are not capable of faith, which therefore they cannot deſpiſe.

7 They affirme the doctrine of Predeſtination to be eaſie and plaine, and within the compaſſe of mans underſtanding: All theſe inconveniences they are forced to grant, who affirme, that Chriſt died effectually for all men univerſally, and not for thoſe only whom he ordained to life.

To theſe we may adjoyne other abſurdities: firſt, that if Chriſt died for all, and yet all be not ſaved by Chriſt, it followeth, that Chriſt for ſome died in vaine: this *Hubernus* willingly granteth, *theſ.* 1123. But the Scripture ſaith, that Chriſt loſeth nothing of all that is given him: but all that hee gave himſelfe for, are given unto him. Secondly, that the efficacie of Chriſts death may bee made fruſtrate by man: confeſſed by *Hubernus theſ.* 1124. denied by S. *Paul, ſhall their unbeleefe make the faith of God without effect?* Thirdly, that in reſpect of Chriſt there is no difference betweene the reprobate and the elect, ſeeing hee died effectually for both, granted by *Hubernus pag.* 1127. denied by the Apoſtle, *God is the Saviour of all men* (for he ſaveth both men and beaſt, as being the preſerver of that which he hath made) *ſpecially of thoſe that beleeve*: *Ergo*, God hath done ſomewhat more ſpecially for beleevers as their Redeemer, than for other men, as their Creator.

Iohn 6. 39. Rom. 3. 3. Toſſan. theſ. 11. 1 Tim. 4. 10.

I will then conclude this place with that ſaying of *Auguſtine*, *Quomodo iſtis dixit, non eſtis ex ovibus meis? quia videbat eos ad ſempiternum exitium praparatos, non ad vitam aternam ſui ſanguinis pretio comparatos*: How did our Saviour ſay unto ſome, you are not of my ſheep? becauſe hee ſaw, they were prepared to everlaſting deſtruction, not appointed to life eternall by the price of his blood: *Tractat. in Iohan.* 48. Here *Auguſtine* teſtifieth two things, both that the wicked and unbeleevers are ordained to everlaſting death, and that the blood of Chriſt was onely ſhed for the heires of ſalvation.

Laſtly, I will adjoyne the ſeale of this doctrine, that is, the teſtimonie of the holy Martyrs: *Iohn Careleſſe* thus profeſſeth his faith, *I beleeve that Chriſt did effectually dye for all thoſe that effectually beleeve, and repent, and for none other, Fox pag.* 1920. *col.* 1.

Thus have I ſufficiently (I truſt) maintained this ancient truth concerning the efficacie and benefit of Chriſts death ordained only for the elect: wherein (I doubt not) but that they which are ſomewhat wavering, and not yet ſetled in judgement, may ſoone be reſolved, if on the one ſide they doe

Gal.1.6.
Gal.3.1.

conſider the ſubſtantiall grounds,and evident demonſtration of the truth,and on the other the weakneſſe of their proofes, the diverſitie of opinion in themſelves, and the neceſſary conſequence of ſo many abſurdities, that follow upon the opinion of univerſall or common grace. Wherefore I wonder,that ſome heretofore throughly perſwaded of the truth: ſhould now begin to ſtagger in opinion: to whom may be applied that ſaying of the Apoſtle, *I marvell that ye are ſo ſoone removed away to another Goſpell:* Againe, *Who hath bewitched you, that you ſhould not obey the truth, to whom Ieſus Chriſt was before deſcribed in your ſight?* Wherefore the death of Chriſt being ſo evidently deſcribed unto us in Scripture, to appertaine onely to the elect: Let us therein reſt, and leaving all other ſtrange and new opinions, which may diſturbe our peace, and diſtract ſimple minds, let us from henceforth follow the truth in love: which God grant.

The third queſtion, of the cauſe of Predeſtination.

The Papiſts.

24. Error.

OUr adverſaries are not all of one opinion concerning this matter. The Rhemiſts affirme, that God doth neither elect nor reprobate any, but in reſpect of their works either good or evill: Concerning election thus they write, *Chriſt doth not appoint any by his abſolute and eternall election, to be partakers of the fruit of his redemption,* without any reſpect or condition of their owne works, obedience of free-will. *Rhem. Heb. 5. ſect.9.* Concerning reprobation alſo, thus they ſay: *God doth not hate or reprobate any man, but for ſinne, or the fore-ſight thereof, Rhem. Rom.9. ſect. 2.*

Bellarmine is of a contrary judgement to the Rhemiſts, ſo well they agree together: for he confeſſeth that the election of Gods children dependeth onely of the gracious will of God without any reſpect to their works: he granteth, *electos eſſe gratis, ante omnem operum praviſionem,* that they are elected freely, before any fore-ſight of their works, *lib. 2. de grat.cap.*10. And he doth not onely affirme it, but proveth it by many arguments,and at large confuteth the contrarie opinion. But for reprobation, his ſentence is this, *Partim ad ſolam Dei voluntatem, partim ad peccata praviſa referendam eſſe:* That is partly to be referred to the will of God, partly to the fore-ſight of ſinne: not wholy to either, but in part to both, *cap.16.*

And further he explaineth his minde thus: There is,ſaith he,*reprobatio negativa,* a negative reprobation; as thus, God hath no will or purpoſe to ſave the wicked: There is alſo *reprobatio poſitiva,* a poſitive reprobation, as when God doth ordaine ſome, not onely not to be ſaved, but to be condemned: the firſt act of reprobation dependeth onely of the will of God, without any reſpect had unto men: the ſecond is cauſed by the fore-ſight of ſinne, *ibid.*

And here we doe not much miſlike the Jeſuites opinion in this matter as agreeable to ours,and not much differing from the truth,as even now ſhall be ſeene: ſo that in this place we have no great cauſe to contend with *Bellarmine:* but our whole buſineſſe is with the Rhemiſts.

Heb.5.9.
2 Tim.2.20.

Firſt, for their ſentence concerning election, that it ariſeth only from the fore-ſight of our works, they reaſon thus, the Apoſtle ſaith, *He is made the author of ſalvation, to all that obey him:* They are not elected we ſee, without condition of obedience: To the ſame purpoſe alſo is alleaged by ſome that place of the Apoſtle: *In a great houſe, &c. and ſome veſſels are for honour, ſome for diſhonour, if any man purge himſelfe from theſe, he ſhall be a veſſell of honour:* here we ſee, that by free will and good works a man is made a veſſell of honour.

Anſwer. Firſt, God indeed electeth all that ſhall be ſaved, not with any condition on their owne behalfe, but on his owne behalfe; for unto them, whom he chuſeth he will give grace to obey, will to beleeve, and power to doe that he appointeth.

Rom.8.30.

Secondly, good works are the effects and fruits that follow Predeſtination: *Whom he hath predeſtinate he hath called, whom he hath called, he hath juſtified, &c.* Therefore they can be no cauſe of election.

Bellarm. cap. 13.reſponſ. ad 2. teſtimon.

Thirdly, a better anſwer cannot be found, than that which *Bellarmine* maketh: the Apoſtle ſaith not, that a man by purging himſelfe from vice is made a veſſell of honour,but onely,that he is,or ſhall be: that is, is knowne ſo to be,for our faith and obedience are no cauſe why the Lord elected us: but they are meanes certificatorie, and infallible arguments to aſſure us of our election: as S.*Peter* ſaith, *Make your election ſure, &c. Epiſt.*1. 10.

Rom.8.29.

Argum.2. Rom.8.29. Thoſe which he knew before, he predeſtinate to be made like to the image of his ſon, &c. Ergo, Gods preſcience is the cauſe of predeſtination.

John 10.14.
Pſal.1.6.

Anſw. Firſt, God in deed doth know in his preſcience all thoſe, which are predeſtinate to life: for how can they be predeſtinate, if they be not knowne? Secondly, the Apoſtle ſaith not he knew them before to be like, &c. but he did predeſtinate them to be like his ſonne: this conformitie then is an effect of their Predeſtination, not a cauſe. Thirdly, Gods preſcience here may be taken for the knowlege of approbation: as Chriſt is ſaid to know his ſheepe, that is to love them, approve them: So God is ſaid to know the way of the righteous.

Matth.20.8.

Argum.3. Matth.20. Call the labourers and give them their reward, Ergo, heaven is ordained for mens good works.

Anſw. Firſt, this place ſheweth that good works are the way unto heaven, wherein we muſt walke: but not, that the decree of life hath reſpect to good works: There is difference then betweene the decree of predeſtination, and the execution thereof: good works goe before the poſſeſſion of heaven, but not before the decree and ordination.

Secondly, S. *Ambroſe* out of this place frameth a contrary argument, proving thereby, that election is altogether of grace without any reſpect to works. *Lib.* 1. *de vocat. gentium. c.* 3. *Hora undecimâ intromiſſis in vineam, &c.* They which were ſent into the vineyard at the eleventh houre, by the divine indulgence were made equall to the labourers of the whole day, not paying the price of their labour, but ſhewing the riches of his goodneſſe to thoſe, whom he choſe without works, &c. Let us now ſee on the other ſide, what they can ſay concerning reprobation.

Argum. 1. The Apoſtle ſaith, *Wrath, and indignation ſhall be upon the ſoule of every man that doth evill:* therefore the reprobation of the wicked hath relation to their evill works. Rom. 2. 9.

Anſw. Saint *Paul* ſpeaketh not in this place of the decree of reprobation made againſt the wicked; but of the execution rather of that decree: the evill works then of wicked men, are not the only cauſe of their rejection, which is an abſolute act of Gods own will, yet are they a juſt cauſe of their damnation: that although wrath and indignation bee decreed againſt them from the beginning, yet this ſentence is not executed upon them, before by their evill works comming betweene, they have worthily deſerved the damnation decreed againſt them.

Argum. 2. To condemne a man without cauſe, is an unjuſt thing, and therefore it is farre off from God who is moſt juſt, to condemne the wicked without reſpect to their ſinnes.

Anſw. Firſt, there is great difference betweene damnation it ſelfe, and the decree or ſentence of damnation: God indeed condemneth none without their deſerts: for there is no man which is condemned in hell, but by his evill life before worthily deſerved it: and ſo it is moſt true, which *Auguſtine* ſaith: *Bonus eſt Deus, juſtus eſt Deus, poteſt aliquos ſine bonis meritis liberare, quia bonus eſt, non poteſt quenquam ſine malis meritis damnare, quia juſtus eſt:* God is good, and God is juſt, hee may ſave a man without any good works of his, becauſe hee is good; but hee cannot condemne any man without his evill deſerts, becauſe he is juſt: *cont. Iulian.* 3. 18. Secondly, as for the decree and ſentence of condemnation, it is no unjuſt thing for God, as it pleaſeth him to diſpoſe of his creature, whether to honour, or diſhonour: as the Potter hath right and power to make of the ſame clay veſſels either to honorable, or vile uſes, *Rom.* 9. 21. And yet God caſteth of none, but juſtly, not only in reſpect of his abſolute right and power, which he hath over his creature, but in regard of them alſo that are caſt off, all being loſt in *Adam.* Rom. 9. 21.

The Proteſtants.

First, that the election of the faithfull proceedeth only from the mercifull and gracious will of God, without any fore-ſight of their good works as any cauſe thereof: we prove it thus.

Argum. 1. That which is the effect of our election, cannot be the cauſe thereof: but good works are the fruits and effects of our election: *Ergo.* This is proved by S. *Paul: God hath choſen us in Chriſt before the foundation of the world, that we ſhould be holy,* Epheſ. 1. 4. upon the which words *Auguſtine* writeth thus, *Elegit nos ut eſſemus ſancti, non quia futuri eramus, ſed ut eſſemus,—& ſecundum bonam voluntatem ſuam, non noſtram, qua bona eſſe non poſſit, niſi ipſe ſecundum bonam voluntatem ſuam ut bona fieret, ſubveniret:* He hath choſen us, ſaith the Apoſtle, that we ſhould bee holy, not becauſe hee ſaw we ſhould be holy, but to the end we might bee holy, and according to his good pleaſure, not after our owne will, which could not be good, unleſſe he according to his good will ſhould aſſiſt us to make it good, &c. So then our holineſſe and obedience is a fruit and effect of our election, not a cauſe thereof, neither is there any free-will or good diſpoſition in man, till God make it free and good. Epheſ. 1. 4. De prædeſtinat. ſanctor. c. 18.

Argum. 2. The Apoſtle ſaith, Our election, *is not of the willer, or of the runner, but of God that ſheweth mercie: Ergo,* the mercie of God is the only ground of our election: for if our faith or works ſhould be for any ſuch end or purpoſe fore-ſeene, it ſhould bee of the willer, and runner, which the Apoſtle denieth. *Auguſtine* alſo ſaith: *Quia per gratiam liberantur, non vaſa meritorum ſuorum, ſed vaſa miſericordia nominantur:* Becauſe they are ſaved or delivered by grace, they are called not veſſels of their owne merits, but veſſels of grace, *de natur. & grat. lib.* 1. 5. Yea the Rhemiſts confeſſe againſt themſelves, that Gods meere mercie is ſeene in the elect: *Rom.* 9. *ſect.* 2. *Ergo,* our election is a worke of Gods meere mercie: there is then no reſpect at all had to our works, for then it were not of Gods meere and ſole mercy. Rom. 9. 16.

Argum. 3. *It is your Fathers pleaſure to give you a kingdome: You have not choſen me, but I have choſen you:* but if men bee choſen for their good works, then they ſhould chuſe God firſt: *I have reſerved or left to my ſelfe ſeven thouſand, &c,* Hee ſaith not, they are reſerved, but I have reſerved: ſo then ſaith the Apoſtle, *There is a remnant, through the election of grace:* if of grace, then not of works. Luke 12. 32. Iohn 15. 16. Rom. 11. 14.

Likewiſe, the Apoſtle propoundeth the examples of *Iacob* and *Eſau,* of whom it was ſaid, *Iacob have I loved, Eſau have I hated, before they were borne, and before they had done good or evill, that the purpoſe of God might remaine according to election, not by works: Ergo,* Gods election is not upon the fore-ſight of any mans works. Rom. 9. 11.

Object. Theſe are examples of temporall, not ſpirituall bleſſings; and *Iacob* and *Eſau* ſignifie two people, the Apoſtle ſpeaketh not of the election or reprobation of any in particular.

Contra. 1. It is evident, that the Apoſtle ſpeaketh of election, not in temporall things, but to everlaſting glory: verſ. 23. *That he might ſhew the riches of his glory upon the veſſels of mercie, prepared unto glory.* 2 So likewiſe he entreateth of particular election, and reprobation, as may appeare by the example of *Pharao*, who is brought in as an inſtance of particular rejection.

Argum. 4. *Bellarmine* that mightily impugneth this opinion, uſeth divers effectuall reaſons out of Scripture, to prove election to proceed only of grace: I will briefly repeate them.

1 None can be ſaved without faith: but faith is the gift of God: *Ergo*, election is the free gift of God. It will be anſwered, that faith is not given to all, becauſe all will not receive it, but they which doe obey their calling (for God calleth all, and giveth all ſufficient help to beleeve, if they will) are fore-ſeene that they will beleeve, and ſo predeſtinate. *Contra.* Though God doe offer unto all generall and ſufficient meanes of their calling, yet none can beleeve, unleſſe God effectually worke in them: John 10. 26. *Yee beleeve not, becauſe yee are not of my ſheep.*

Matth. 10. 22. 2 Without the gift of perſeverance, none can be ſaved: *He that endureth to the end ſhall be ſaved:* John 13. 17. but perſeverance is the free gift of God; of grace, not of works: nor yet given to all: *If yee know theſe things, bleſſed are yee, if yee doe them: I ſpeake not of you all, I know whom I have choſen:* *Ergo*, election unto life is of grace.

3 Infants dying, ſome are ſaved, ſome condemned, having done yet neither good nor bad: *Ergo*, election is not of works: it will be anſwered, that Infants are predeſtinate according to the fore-ſight of their works, which they ſhould have done, if they had lived: and beſide, Infants are not condemned to hell, but have a place of reſt appointed for them, though they be not ſaved. *Contra.* 1. The Apoſtle 2 Cor. 5. 10. ſaith, Every man muſt receive according to the things done in the fleſh, not fore-ſeene to bee done. Rom. 5. 16. 2 Againe, S. *Paul* ſheweth, that death and condemnation are the reward of originall ſin, unto which Infants are ſubject being borne in originall ſin: if then they are not ſaved, they are condemned.

Rom. 1. 4. 4 Chriſt as he was man, was freely predeſtinate to bee the Sonne of God: man Chriſt could not deſerve by any works to be the Son of God: *Ergo*, his members alſo are freely predeſtinate.

5 If men were elected by the fore-ſight of their works, then it ſhould bee no myſterie nor matter Rom. 11. 33. of admiration as the Apoſtle maketh it: for the reaſon is evident, why God electeth ſome and not others, namely becauſe of their works that are fore-ſeene. *Bellarm. lib. 2. de grat. cap.* 12.

Secondly, concerning the decree of reprobation, our ſentence is this: firſt, that as eternall ſalvation is from the beginning ordained for the elect, ſo eternall deſtruction is decreed for the reprobate: for we cannot but affirme, that God both our firſt Creator, and laſt Judge, did both fore-ſee and appoint the end of every creature. Secondly, God doth reject the wicked two wayes, *conſilio*, in his eternall counſell, and *facto*, by the execution of his counſell and decree, which ſhall bee in their actuall damnation: his counſell or decree of rejection is alſo two-fold, it is either *decretum præteritionis*, the abſolute decree in paſſing by or not chooſing ſome, but leaving them in their owne nature: And this is called reprobation in two reſpects: firſt, by way of compariſon, becauſe he that is not loved or leſſe Gen. 29. 31. loved, is ſaid to be hated, as *Iacob* is ſaid to deſpiſe *Lea*, that is, he loved her not as he did *Rachel*: and Deut. 21. 15. againe it is ſaid: If a man have two wives, *one beloved, the other hated, &c.* that is, not ſo much loved: ſecondly, it is ſo called becauſe of the end and event, becauſe reprobation and damnation followeth upon the decree of preterition. There is alſo *decretum ex præſcientia*, the decree of reprobation iſſuing out of Gods preſcience and fore-knowlege: who as he did fore-ſee in the beginning the obſtinacie and wickedneſſe of men, ſo hee preordained in his juſtice the ſame to bee puniſhed: as a Judge fore-knowing and underſtanding the wickedneſſe of a malefactor, may juſtly with himſelfe ordaine his puniſhment, before he be brought forth in open judgement. From hence wee obſerve theſe three things: firſt, the difference betweene thoſe two decrees: the decree of preterition or omiſſion is not the efficient cauſe of damnation, but only an antecedent or fore-runner to it: the proper cauſe of damnation is the ſinne of the creature: the externall or accidentall cauſe is the juſtice of God, that cannot otherwiſe chuſe, but puniſh ſinne: but the decree of preſcience, according to the fore-ſight of their ſinnes, that are rejected, doth ordaine and procure unto them moſt juſtly eternall damnation: *Pœnam Deus decrevit, & ordinavit efficienter ut juſtus judex:* God as a juſt Judge, is the efficient cauſe by his decree of the puniſhment, *Iun. reſponſ. ad ration.* 72. Secondly, we muſt note the difference betweene the decree of election and reprobation: for men are elected without any fore-ſight of their works, but they are not reprobate without reſpect to their works: God did both fore-ſee and ordaine both the godly life and glorious ſalvation of the elect, as the proper cauſe of them both; but as for the ſinnes of the reprobate, God fore-ſaw them only: their juſt and deſerved puniſhment, hee both fore-ſaw, and did ordaine: ſo that, *cauſa perditionis ab hominibus interna, ſalutis à Deo externa eſt:* The cauſe of mens perdition is inward in themſelves, the cauſe of their ſalvation is externall from God, *Iun. reſponſ. ad ration.* 16. Thirdly, the decree of preterition, that is, of not chuſing ſome, which *Bellarmine* calleth negative reprobation, is a free act of Gods will without reſpect had to the creature; but the decree according to Gods fore-knowlege, hath relation unto their works: ſo that the decree of reprobation and actuall condemnation, as it dependeth not abſolutely altogether upon Gods will, without reſpect had unto the ſin and rebellion of the reprobate, ſo neither doth it ſpring only from the fore-ſight of ſin, as the *Rhemiſts* affirme, that God doth not reprobate any but for ſin.

But touching this diſtinction of negative and poſitive reprobation, and of the decree of *preteri-tion*, and of *preſcience*; thus much muſt be added further by way of explanation: that becauſe damnation neceſſarily followeth upon *rejection* and *preterition*, as *Tertullian* ſaith, *Sicut ad ſalutem vocat, quem non recuſat, ita in perditionem damnat, quem recuſat*: As he calleth to ſalvation, whom hee refuſeth not, ſo he damneth to perdition, whom he refuſeth: and againe, *Quis erit exitus ſegregatorum? nonne amiſſio ſalutis?* What ſhall be the end of thoſe which are ſet apart, and forſaken? is it not the loſſe of ſalvation? And therefore in effect the poſitive and negative reprobation are all one: wherefore to deliver the decree of God in rejecting ſome, from all ſhew of injuſtice or crueltie: I now ſee no reaſon, why *Auguſtines* opinion may not ſafely be received, who maketh the Maſſe of damnation in *Adam* the object of Gods decree: *Una quadam maſſa peccati ſupplicium debens divinæ juſtitiæ*: There is one maſſe of ſin, owing puniſhment to the divine juſtice: *Quod ſive exigatur, ſive donetur, nulla iniquitas*, Which whether it be exacted, or pardoned, there is no iniquitie with God: *ad Simplician. lib.* 1. *c.* 2. So then mankinde being conſidered as all loſt in *Adam*, the Lord out of his owne gracious will, elected ſome out of this maſſe or lumpe of perdition, leaving the other, (here is the decree of *preterition*, iſſuing forth of Gods will and counſell) thoſe being left in their ſtate of corruption, are fore-ſeene, in the conſummation and acceſſion of many other ſins, and ſo are ordained to damnation, (here is the decree iſſuing out of his preſcience.)

Lib. 4 adverſ. Marcion.

In eodem libro.

Whether man conſidered in his fall, be the ſubject of predeſtination.

Here we have the conſent of other reformed Churches, that the maſſe of corruption in *Adam* muſt bee ſuppoſed in the decree of election and reprobation. French confeſſ. *Wee beleeve, that out of this univerſall corruption and damnation, wherein all men by nature are drowned, God did deliver and preſerve ſome, whom by his eternall and immutable counſell, of his goodneſſe and mercie, without any reſpect of their works, hee did chuſe in Chriſt Ieſus, and others hee left in that corruption and damnation, &c.* Confeſſ. of Belgia, artic. 16. *We beleeve that God (after the whole off-ſpring of Adam, was caſt headlong into perdition and deſtruction, through the fault of the firſt man) hath declared himſelfe, mercifull and juſt: Mercifull by ſaving thoſe—whom of his owne free goodneſſe he hath choſen in Chriſt, without any regard at all to their works: but juſt in leaving others in that their fall and perdition, &c.* See this point fully, and at large cleared elſe-where, whither I referre the Reader.

Harm. ſect. 5. pag. 86.

Ibid. ſect. 5. pag. 87.

Hexap. in epiſt. ad Roman. c. 9. contr. 10.

Auguſtine putteth the caſe of two twinnes: *Quorum unus aſſumitur, alius relinquitur, diſpar eſt exitus, merita communia*: One of them is received, the other forſaken, their end is farre unlike, and yet the works of them both are the ſame, &c. Two Infants die in their infancie, one before Baptiſme, and ſo as the Papiſts hold, is damned; another after Baptiſme, and is ſaved: the works of them both are alike: if therefore their predeſtination ſhould depend of the fore-ſight of their works only, good or evill, they ſhould both have the ſame end.

And as we ſee it to bee in children, ſo ſaith *Auguſtine*: *Hoc & in majoribus fieri nequaquam cunctemur*: Wee need not to doubt, but that God even ſo dealeth with men of greater yeeres: therefore he thus concludeth: *Inveſtigabilis ergo eſt Dei miſericordia, qua cujus vult miſeretur, nullis ejus præcedentibus meritis; & inveſtigabilis veritas, qua quem vult obdurat, ejus præcedentibus meritis, ſed cum eo cujus miſeretur, plerunque communibus*: Therefore unſearchable is the mercie of God, whereby hee hath mercie on whom he will, no merits of his going afore: and unſearchable is his truth, whereby he hardneth whom hee will, his deſerts going before, but the very ſame with his, upon whom God hath mercie, *de perſeveran. lib.* 2. *cap.* 11. It remaineth then, that neither election, nor reprobation are decreed, becauſe of mens works that are fore-ſeene, but doe proceed from the free-will and counſell of God: leaving ſome in the ſtate of corruption, into which all mankinde is fallen by *Adam*, and his mercie delivering ſome; *lib. de prædeſtin. & grat. c.* 16.

Laſtly, I will adde one other reaſon out of *Auguſtine*, to ſhut up this place withall: *Si humanum genus, quod creatum primitus conſtat ex nihilo, non cum debita mortis & peccati origine naſceretur, & tamen ex eis creator omnipotens in æternum nonnullos damnare voluit interitum, quis omnipotenti Creatori diceret, cur feciſti ſic?* If that mankinde, which in the beginning God created of nothing, were not by nature ſubject both to ſin, and death, and yet the almightie Creator would condemne ſome to everlaſting deſtruction, who would ſay unto him, Lord why haſt thou done ſo? &c. His opinion is this, that though there were no matter of condemnation naturally in man, yet God by the right of his Creatorſhip might diſpoſe of his creature as he thought beſt, whether unto death or life.

But againſt this, which hath been before ſet downe touching the decree of rejection and reprobation, that it hath relation to man being in tranſgreſſion, and conſidered in his fall, it will bee thus objected.

1 *Object.* The Apoſtle ſaith, that God pronounced of *Iacob* and *Eſau*, that the one he loved, the other he hated, before they had done good or evill: *Rom.* 9. 11. Therefore the decree of reprobation reſpecteth not at all the evill or ſin that followed after.

Anſw. *Eſau* was rejected before hee had done evill, being yet unborne, yet *Eſau* was fore-ſeene in the ſtate of corruption, out of the which *Iacob* was delivered by grace, and the other ſuffered ſo to remaine.

2 *Object.* God is compared to a Potter, that out of the ſame clay may make one veſſell to honour, another to diſhonour, *Rom.* 9. 21.

Anſwer. 1. This clay is the lump or maſſe of corruption, into the which man is fallen by *Adams* tranſgreſſion: out of the which God maketh ſome veſſels of honour in ſelecting them by grace, and the reſt are made veſſels of wrath, remaining ſtill in their corruptible ſtate: 2 Or it may be ſaid, that the Apoſtle ſpeaketh here of Gods abſolute power, what he might doe *de jure*, by the right of a Creator, as is alleaged before out of *Auguſtine*, not what hee doth *de facto* in fact: he dealeth not with us *ſtricto jure*, by his ſtrict right: for ſo if hee made all veſſels of diſhonour, becauſe it is his pleaſure, the creature is not to complaine: but his judgements are juſt and reaſonable, and tempered with mercie.

Now laſtly, that election is only of grace, S. *Ambroſe* is a notable witneſſe, *lib.* 1. *de vocat. Gentium. cap.* 5. ſpeaking of Infants, of whom ſome are ſaved and elected, others refuſed, he thus concludeth: *Non invenit, quod diſcernat humana juſtitia, ſed habet, quod eligat inenarrabilis gratia:* Human juſtice can find nothing whereby to diſcerne them, but unſpeakable grace findeth how to elect them. And againe, *Omnibus hominibus cujuſlibet generis, &c. cauſa percipiendæ gratiæ voluntas Dei eſt, apud quem ratio electionis abſcondita, eſt &c.* The cauſe of receiving grace unto all men, of what kinde ſoever, is the will of God, with whom the reaſon of election is hid and ſecret, their merits beginning from that grace, which they received without merits.

Lib. 2. *c.* 3. *Datur ante ullum laborem, unde quiſq; mercedem accipiat, ſecundum ſuum laborem, &c.* It is given before any labour, whereby according to their labour every man ſhall receive reward.

Againe, *lib.* 1. *c.* 3. *Tales fuerunt, qui ſunt attracti, &c.* They which are called, are the ſame, that they which remaine in their hardneſſe: *Illis tribuit gratia ſtupenda quod voluit; iſtis retribuit veritas juſta, quod debuit: ut judicium Dei magis inſcrutabile ſit in electione gratiæ, quam in retributione juſtitiæ:* Grace giveth to them, as ſhee would; Juſtice rendreth to the other, that which is due: that the judgement of God ſhould bee more unſearchable in the election of grace, than in the retribution of juſtice.

Secondly, that actuall reprobation is decreed to none without their deſerts: that although election cannot be merited, yet that damnation is deſerved, the ſame father thus witneſſeth, *lib.* 2. *de vocat. Gent. c.* 1. *Nec damnati juſta eſt querimonia, nec juſtificati verax eſt arrogantia, ſi vel ille dicat non meruiſſe ſe pœnam, vel iſte aſſerat meruiſſe ſe gratiam, &c.* Neither can the damned juſtly complaine, nor the juſtified truely boaſt; if either he ſay he hath not deſerved puniſhment, or the other, that hee hath deſerved grace: *& cap.* 9. *Cum illos propria nequitia demergat ad pœnam, iſtos Dei gratia perducat ad gloriam:* Seeing their wickedneſſe doth caſt them downe into paine, and grace bringeth the other to glory.

Likewiſe *Auguſtine*, as he is alleaged, *cauſ.* 23. *qu.* 4. *c.* 24. *Nec de judicio Dei querimur, quo deſerit meritos deſeri, & miſericordia ejus gratias agimus, qua liberat non meritos liberari:* Neither doe wee complaine of the judgement of God, whereby hee forſaketh thoſe that deſerved to bee forſaken, and we give thanks to his mercie, whereby he delivereth thoſe, which deſerveth not to be delivered; ſee before the judgement of other Churches, touching the free and gracious decree of election, without any fore-ſight of works: Error 23. the 2. inconvenience.

Thus we conclude, that actuall reprobation is not decreed to any, nor executed without reſpect to their deſerts; yet the electing of ſome, and the not electing of others dependeth only of the abſolute will and purpoſe of God, as I have ſhewed.

The fourth queſtion, of the certaintie of Predeſtination.

The Papiſts.

25. Error. 1 THere are two parts of this queſtion: firſt, whether Gods decree, concerning the election of men, be certaine and unchangeable: Secondly, whether a man in this life may in himſelfe bee aſſured of his election. The firſt our adverſaries dare not plainly affirme: for it were great blaſphemie openly to ſay, that Gods decree may be changed: yet they doe in circumſtance of ſpeech affirme it: as *Rhemiſ. Act.* 27. *ſect.* 3. (*Men cannot bee ſaved, though they bee predeſtinate, unleſſe they keep Gods commandements.*) As though it were poſſible for men predeſtinate, not to keep the commandements of God, or in the end not to be ſaved. Likewiſe it was concluded in the Counſell of Trent, *ſeſſ.* 6. *can.* 23. that the grace of juſtification may bee loſt, which is as much to ſay, that a man may loſe his predeſtination: for none are juſtified, but whom God before hath predeſtinate, *Roman.* 8. 30. They cannot therefore fall away from the grace of juſtification, unleſſe they fall away from predeſtination.

The Proteſtants.

THat the decree of God, concerning ſuch as ſhall be ſaved, remaineth ſure and certaine, and that it is impoſſible for any of the Elect to fall away, the Scripture every where proveth.

Argum. Whom God loveth, hee loveth to the end, *Iohn* 13. 1. The gifts and calling of God are without repentance, *Rom.* 11. 29. *My Father is greater than all, and no man is able to take them out of his hand, Iohn* 10. 29. *Ergo*, our election is certaine, for with God there is not ſo much as any ſhadow of change, *Iam.* 1. 17.

Auguſtine ſaith, *Horum qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus* : Of the Elect, if any periſh, God is deceived : but none of them can periſh, becauſe God cannot be deceived, *De corrept. & grat. cap.* 7. This ſentence is repeated in the decrees, *cauſ.* 33. *diſt.* 2. *de pœnit. c.* 25.

Many other places to this purpoſe are cited out of *[illegible]ſtine* by *E[illegible]ncaus* a Popiſh writer, *commentar. in 2 Timoth. pag.* 51. as *lib.* 18. *de civitat. D[illegible]c.* 51. *Ex eis quos praeſcivit Deus, perire nullus poteſt* : None can periſh of thoſe, whom God hath fore-knowne : *lib.* 20. *c.* 8. *Nunquam ab illo eccleſia ſeducetur praedeſtinata & electa ante mundi conſtitutionem*: The Church predeſtinate and elected before the conſtitution of the world, ſhall never be ſeduced from God : *de catechizand. rudib. c.* 11. *Satis fixum corde debet retineri nu[illegible]um ex Ieruſalem illa periturum eſſe, quia qui perierat, ex illa non erat* : It muſt be held as fixed in the heart, that none of that Jeruſalem can periſh, becauſe hee that periſheth, was not of it.

Aquinas is very ſound in this matter : *part.* 1. *qu.* 23. *artic.* 3. *ad* 2. *&* 3. *Praedeſtinatum abſolutè quidem, & ſecundum ſe conſideratum, poſſe in peccato mortali emori, &c.* That he, which is predeſtinate being abſolutely and in himſelfe conſidered, may die in mortall ſin, and periſh, *non tamen ex ſuppoſitione, ſeu in ſenſu compoſito,* but not by way of ſuppoſition, or in the compound ſenſe, that is, Gods everlaſting will and decree being preſuppoſed, &c. For certaine it is, that the predeſtinate of themſelves are ſubject to fall; but Gods decree of their ſalvation conſidered, they can never fall.

The ſame *Aquinas, qu.* 24. *artic.* 3. *Simpliciter in libro vitæ ſcriptos nunquam deleri, &c.* That ſimply they which are written in the book of life, cannot be blotted out: but they are ſaid to be blotted or raſed out, which are written there not by predeſtination, but in reſpect of their preſent juſtice : that this blotting out is to be referred to the opinion of men, not to the verity it ſelfe and knowlege of God.

Their owne Decrees agree : *Cauſ.* 23. *qu.* 4. *c.* 24. *Eſſent praedeſtinati ſi eſſent reverſuri* : They ſhould be predeſtinate, if they were to returne : *Ergo,* becauſe they returne not, they are not predeſtinate.

Cauſ. 33. *diſt.* 2. *de pœnitent. Nullus eorum ex bono in malum mutatus finit hanc vitam*: None of them being changed from good to evill, endeth his life : *diſt.* 4. *c.* 10. *Ex his nemo ſeducitur* : None of thoſe which are elected, are ſeduced.

The Maſter of Sentences evidently concludeth, for the certainty of predeſtination, *lib.* 1. *diſtinct.* 40. *b. Non poteſt utrumq́, ſimul eſſe, ut aliquis ſit praedeſtinatus & non ſalvetur, &c.* Both of theſe cannot be together, that one ſhould bee ſaved, and not predeſtinate; or one to be predeſtinate, and yet damned : *ibid. C. Non poteſt eſſe ut ab aeterno ſit praedeſtinatus, & modò non ſit praedeſtinatus* : It cannot bee, that one ſhould from everlaſting be predeſtinate, and yet now not bee predeſtinate. Thus I truſt this point is every way cleared as touching the certaintie of the decree of predeſtination. See further hereof before, error 23. in the fifth inconvenience.

The Papiſts.

FOr every man to bee aſſured infallibly that he ſhall be ſaved without ſpeciall revelation, is a moſt damnable, falſe illuſion, and preſumption, *Rom.* 8. *ſect.* 9. They call it a faithleſſe perſwaſion of ſalvation, to be confident of Gods grace and ſalvation, and *fides dæmoniorum,* not *Apoſtolorum,* the faith of devils, not of Apoſtles, *Rhemiſt.* 1 *Corin.* 9. *ſect.* 9. So the Tridentine Councell calleth *certitudinem remiſſionis peccatorum, vanam, & ab omni pietate remotam fiduciam,* The certainty of remiſſion of ſins, a vaine and faithleſſe perſwaſion. And therefore every man, *De gratia formidare, & timere poteſt,* may ſtand in doubt, and be afraid, whether he be in the ſtate of grace, *ſeſſ.* 6. *cap.* 9.

Argum. 1. S. *Paul* ſaith : I know nothing by my ſelfe, yet am I not thereby juſtified : *Paul* durſt not aſſure himſelfe, whether he were juſtified, *Rhemiſt.*

Anſw. Paul was moſt ſure of Gods grace, and his juſtification through faith : He is perſwaded that nothing can ſeparate him from the love of God in Chriſt : but hee doth acknowlege, that hee is not juſtified by his faithfull labours in the Goſpell, or any other works of his owne, although he were cleere in conſcience. Rom. 8. 38.

Argum. 2. *Worke your ſalvation with feare and trembling* : *Ergo,* men muſt not be ſecure of their ſalvation. Philippi. 12.

Anſw. We doe not teach men to walke ſecurely, or preſume of their election, but we proteſt unto them, that ſeeing men are predeſtinate unto good works, that unleſſe they be carefull to lead an holy life, they cannot aſſure themſelves to have part in predeſtination : yet we teach men notwithſtanding, aſſuredly to beleeve the promiſes of God made to all thoſe that beleeve, to bee ſaved. And this confidence doth very well agree with the feare of God. See theſe arguments anſwered more at large in the ſecond part of juſtification, *queſt.* 2. *argum.* 3. and 4. Then as *Proſper* well ſaith : *ſentent.* 6. *ad capitul. Gallor. Gratia non abolet arbitrium, ſed adolet* : Grace doth not aboliſh mans will and endevour, but cheriſh it. So predeſtination doth not make men more ſecure, but more carefull.

The Proteſtants.

OVr ſecuritie of ſalvation is no vaine preſumption, but an aſſurance upon the word of God, that through faith in God, and walking in that way which God hath appointed us, we ſhall undoubtedly come in the end to eternall life.

Argum. 1. As our election is certaine, ſure, and vndoubted before God : ſo it is the Lords pleaſure, 1 Pet. 1. 10.

that every Chriſtian while he liveth, may and ought in himſelfe to bee aſſured thereof by a lively faith: as Saint *Peter* teacheth us to labour and give our diligence to make our calling and election ſure.

Rom. 8. 38.

Argum. 2. S. *Paul* ſaith, *I am ſure, that neither death nor life, &c. ſhall ſeparate us from the love of God in Chriſt Ieſus: Ergo,* t[illegible] Apoſtle w[illegible]aine of his ſalvation.

Rhemiſt. Firſt, the Apoſtle ſpeaketh onely in generall: as if he ſhould have ſaid, So many as are elected, cannot certainly periſh.

2 Tim. 4. 8.

Anſwer. It is falſe, for the Apoſtle pronounceth particularly of himſelfe: as more plainly, 2 *Timoth.* 4. 8. *From henceforth there is laid up for me a crowne of righteouſneſſe.*

Rhemiſt. Secondly, S. *Paul* might have this perſwaſion by ſome eſpeciall revelation.

De corrept. & grat. cap. 7.

2 Tim. 2. 19.

2 Tim. 4. 8.

Anſwer. The ground of the Apoſtles perſwaſion is none other, but that which is common to all the faithfull, the love of God in Chriſt. And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti, ſignificati ſunt ad Timotheum, &c.* Theſe, of whom the Apoſtle ſpeaketh, are ſignified in another place to *Timothie.* The foundation of God remaineth ſure, the Lord knoweth who are his: *Ergo,* this aſſurance and confidence is common, though not in the like meaſure to all faithfull Chriſtians. So the Apoſtle ſaith, that there was a crowne of righteouſneſſe laid up not only for him, but for all thoſe which love his appearing.

Bernard alſo telleth us, what this revelation is: *Hoc non fit, niſi revelante ſpiritu per fidem homini æternum Dei propoſitum ſuper ſua ſalute futura: quæ ſane revelatio non eſt aliud, quam infuſio gratiæ ſpiritualis, per quam facta carnis mortificantur:* This is not brought to paſſe, but by the ſpirit of God revealing unto a man by faith, the eternall purpoſe of God concerning his ſalvation: which revelation is nothing elſe but the ſpirituall infuſion of grace, whereby the deeds of the fleſh are mortified, &c. *Epiſtol.* 108. So then a man by revelation of the ſpirit commeth to the knowledge of his ſalvation: but not by any ſpeciall or extraordinarie revelation, but that which is by faith, and worketh mortification, which is common to all the faithfull. See more of this, part. 2. of Juſtification, queſt. 2.

Auguſtine alſo ſaith: *Quia non ſecundum merita noſtra, ſed illius miſericordiam firma eſt promiſſio, nemo debet cum trepidatione prædicare, unde non poteſt dubitare:* Becauſe the promiſe remaineth ſtedfaſt, not by our works, but his mercie: we muſt not with trembling and fearfulneſſe pronounce that, whereof we cannot doubt: *Conc.* 1. *in Pſal.* 88. Againe, *Si nunc tempus eſt fidei, ſalus autem animarum, merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur per agendum diem ultimum, & in fine diei recipiendam eſſe mercedem — ſalutem animarum?* If now be the time of faith, and the ſalvation of the ſoules be the reward of faith, who doubteth but that we ſhall finiſh the laſt day in faith working by love, and in the end of the day the reward ſhall be received, the ſalvation of the ſoule? *tract.* 86. *in Ioan.* No marvaile then if Papiſts doubt of their ſalvation, becauſe their confidence is built not upon faith, but upon their works: if they would with the faithfull of God renounce their owne works, and bee content to ſubmit themſelves to the faith of Chriſt, they would not thinke it ſo ſtrange a thing, for Chriſtians to have a full and ſtedfaſt perſwaſion of their ſalvation.

Bernard alſo ſaith: *Pignus ſalutis donat ſpiritus, reddens teſtimonium ſpiritui tuo quod filius Dei ſis: qui certiſſima ſigna prædeſtinationis tuæ cordi tuo imprimat & oſtendat. ſerm.* 2. *in die Penteceſt.* The holy ſpirit giveth us a pledge of our ſalvation, giving teſtimonie to thy ſpirit, that thou art the ſonne of God: which doth imprint, and ſhew to thy heart moſt ſure ſignes of thy predeſtination, &c. If a man may have ſure ſignes of his predeſtination, how is he not ſure and certaine of his predeſtination?

Saint *Ambroſe* alſo thus teſtifieth *de obit. Theodoſ. Fidelis Deus, quæ ſervis ſemel præparat, non ſubtrahit, &c.* God is faithfull, what he once prepareth for his ſervants he taketh not away: if our faith remaine, the promiſe alſo holdeth: See O man the grace of God toward thee, *In terris quateris, & in cœlo poſſides:* Thou art ſhaken, or toſt in earth, and haſt a poſſeſſion in heaven, let thy heart be where thy poſſeſſion is.

Lib. de reſurrection.
Lib. de pœnitent.

1 *Tertullian* ſaith, *Nullum opus certum mercedes incerta.* There is no certaine worke, that hath an uncertaine reward, &c. And againe, *Invitat præmio ſalutem, jurans, etiam vivo dicens, cupit credi ſibi: O beatos nos, quorum cauſa jurat Deus:* He doth invite to ſalvation by the reward: he ſwearing, and ſaying, as I live, deſireth to be beleeved: O how happy are we, for whoſe cauſe God ſweareth, &c. what doubt then is remaining of ſalvation, which is confirmed by the Lords oath.

[illegible] Catech. 5.
[illegible] Ibid. Harm. 3. ſect. pag. 86.
Ibid. ſect. 9. pag. 296.
1. 2. q. 112. artic. 5.

2 *Cyrill* ſaith, *When will a man come to ſerve God, not beleeving (him to be a rewarder:)* and, *by the likeneſſe of faith, (we come to the adoption) of Abraham:* If by faith we are made partakers of *Abrahams* adoption, what doubt can remaine of ſalvation?

Latter confeſſion of Helvetia, c. 10. *If thou beleeve and be in Chriſt, thou mayſt undoubtedly reckon of it.* Saxonie loc. *of rewards. Let hope be ſure and firme, and S. Peter ſaith, truſt perfectly, that is, looke for eternall life, not with doubtfull opinion.*

4 *Thomas Aquine* granteth, that *conjecturaliter poteſt aliquis cognoſcere per aliqua ſigna ſe habere gratiam:* One conjecturally by certaine ſignes may know, that he is in grace, in as much as he feeleth that he delighted in God. A perfect aſſurance as by the cauſe neither doe we affirme, but ſuch a certainty as may be gathered by the ſignes and effects.

See this truth ſealed by the holy Martyrs: Maſter *Tyndal* ſaith thus: *Chriſt is thine, and all his deeds are thy deeds: neither canſt thou be damned, except Chriſt be damned with thee: neither can Chriſt be ſaved, except he be ſaved with thee: Fox pag.* 1248.

Maſter *Bradford*: *Know for a certaine, that as the devill goeth about nothing ſo much, as to bring you in doubt, whether you be Gods childe: ſo whatſoever ſhall move you to admit that dubitation, be aſſured, the ſame to come of the devill: Fox pag.* 1640.

The ſecond part of this Controverſie, of the grace and gifts of God.

THe ſeverall queſtions handled in this part are theſe: firſt, whether the grace of God, whereby we are made acceptable unto him, bee a qualitie inherent in us. Secondly, of the diſtinction of ſufficient and effectuall grace, and wherein the efficacie of grace conſiſteth. Thirdly, of the diſtinction of grace *operantis, cooperantis*, helping and working grace.

The firſt queſtion, whether Grace be a qualitie inherent.

The Papiſts.

THe Jeſuite ſetteth downe this diſtinction of grace: There is *gratia gratis data, & gratia gratum faciens*: Grace freely given, and they are ſuch ſpirituall gifts of wiſedome, knowledge, utterance, and ſuch like, which are given rather for the benefit of others: there is alſo grace, whereby we are made acceptable unto God, the grace of juſtification; which grace *Bellarmine* defendeth to be, *qualitatem per modum habitus in homine permanentem*, a qualitie, in manner of an habit, reſiant and permanent in man, *de grat. lib.* 1. *cap.* 3. 27. Error.

Argum. 1. The Apoſtle ſaith, *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: But we are made ſinners, not by the imputation of *Adams* unrighteouſneſſe, but by ſinne inherent, and permanent in us: *Ergo*, we are juſtified, not by the imputation of the righteouſneſſe of Chriſt, but by juſtice of righteouſneſſe inherent in us, *Bellarm. cap.* 4. Rom. 5. 19.

Anſw. Firſt, I marvell that the Jeſuite hath ſo ſoone forgotten himſelfe: for before he denied that originall ſinne is a poſitive qualitie in man: *lib.* 5. *de amiſſ. grat. cap.* 15. Here he affirmeth the contrarie, that it is a qualitie or habit inherent in us, which is all one, as if he had ſaid, it is a poſitive qualitie: for what is it to be inherent, or permanent in us, but the ſame, which he calleth poſitive? Secondly, Saint *Paul* in this place compareth the things themſelves together, that as by *Adam* we are made ſinners, ſo we are juſtified by Chriſt: not the manner how they are done. This note of ſimilitude then, *ſo by the obedience of one man*, doth not inferre a likeneſſe or equalitie in every reſpect, but wherein they are compared. The Jeſuite therefore can no more gather upon this *(ſo)* as he doth, that our righteouſneſſe by Chriſt muſt be inherent, as our ſinne by *Adam* is, than that naturally we ſhould be juſt by Chriſt, as wee are evill naturally by *Adam*: or that univerſally all men ſhould be ſaved by Chriſt, as all are dead in *Adam*: or that Chriſt ſhould free us from the mortalitie of bodie, as *Adams* ſinne hath made us ſubject to death, and corruption. As this *(ſo)* doth not enforce a neceſſitie of theſe things, ſo neither of that inſtance, which the Jeſuite urgeth. Thirdly, that the Jeſuite may more fully underſtand our minde, even in this point alſo, in ſome ſort, the ſimilitude may hold: for as in originall ſinne there are two things, the guilt of *Adams* ſinne, which though it were not by us actually committed, yet is ours by propagation, and the corruption or depravation of nature, which is the fruit of *Adams* diſobedience, verily and really graft in us: ſo in our juſtification are two things; firſt, the imputation of the righteouſneſſe of Chriſt, which anſwereth to the propagation of *Adams* ſinne, and the effects or fruits of this righteouſneſſe, that is, holineſſe and ſanctification; which is an imperfect juſtice inherent in us: yet not by this, but by Chriſts juſtice imputed, are we made juſt before God: as by the propagation of *Adams* ſinne we are properly made ſinners, *Rom.* 5. 12. The corruption of our nature being the fruit and effect, or puniſhment rather of *Adams* diſobedience in his poſteritie. Rom. 5. 12.

Argum. 2. Our Saviour ſaith: *Hee that beleeveth, out of his belly ſhall flow rivers of waters of life.* John 7. 38. The Apoſtle ſaith, *The love of God is ſhed abroad in our hearts by the holy Ghoſt, &c.* Rom. 5. 5. *To have an oyntment from him that is holy, &c.* 1 Iohn 2. 20. *His ſeed remaineth in him.* 1 Iohn 3. 9. This fountaine, oyntment, ſeed, what is it elſe but an habit of grace inherent, whereby we are made acceptable to God? *Bellarm. cap.* 2.

Anſw. In thoſe places the Scripture ſpeaketh not of the firſt grace of juſtification, whereby we are accepted before God, but of the ſecond grace of ſanctification whereby we are approved unto men, which is a conſequent of our juſtification by faith: as *Ioh.* 7. 39. *This ſpake he of the ſpirit, which they that beleeve in him ſhould receive.* John 7. 39. And *Rom.* 5. 1. *We are firſt juſtified by faith in Chriſt, then the love of God is ſhed abroad in our hearts by the holy Ghoſt, verſ.* 5. Rom. 5. 1. So then the fountaine, oyntment, ſeed, that is in the regenerate, doth ſignifie their ſpirituall ſtate and ſtrength wrought in them by the juſtification of faith: ſo that they are firſt juſtified by faith, and then theſe graces are conferred and beſtowed upon them.

The Proteſtants.

THat grace whereby we are juſtified, and made acceptable before God, is not a qualitie inherent or dwelling in us, but we are made juſt by the imputation of the righteouſneſſe of Chriſt: that righteouſneſſe which is in us, is imperfect, and not able to juſtifie us before God.

2 Cor. 5. 21. *Argum.* 1. Saint *Paul* ſaith, *He hath made him to be ſinne for us, that knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.* Out of this place this argument may be drawne: As our ſins were made Chriſts, ſo is his righteouſneſſe made ours: but our ſins were not habitually inherent in him, but onely imputed: *Ergo*, his righteouſneſſe, and the grace whereby we are juſtified, is not inherent in us, but imputed onely.

Argum. 2. If we are juſtified by faith onely, then this juſtifying grace is by imputation onely, not inherent in us: but faith onely juſtifieth: *Ergo.* The propoſition is thus proved: Faith juſtifieth either formally and actually as a qualitie inherent, or inſtrumentally or paſſively, as it apprehendeth the juſtice of Chriſt: but it doth not juſtifie, as it is a qualitie or grace wrought in us, for the Apoſtle ſaith, Epheſ. 2. 9. *not of works.* Therefore faith, as a worke in us juſtifieth not: for then other ſpirituall graces, as love, hope, ſhould juſtifie as well as faith: if faith then onely juſtifie inſtrumentally, as it apprehendeth Chriſt, then doth the propoſition follow, that the grace whereby we are juſtified, is not inherent in us, but in Chriſt apprehended.

Rom. 3. 28. ¶ That faith only juſtifieth, the Apoſtle evidently proveth: *We conclude that a man is juſtified by faith without the works of the law.* And if they anſwer, that the works of the law are here excluded, not the works of grace: Saint *Paul* elſewhere doth alſo exclude ſuch works: *By grace are ye ſaved through* Epheſ. 2. 10. *faith, not of works, &c.* And afterward he ſheweth what works: *Even good works which God hath ordained us to walke in: theſe are works of grace.* But of this matter wee ſhall intreat (God willing) more at large, when we come to handle that weightie controverſie of juſtification by faith. Other arguments alſo for this matter which we have in hand, we will bring forth, in the queſtion of inherent juſtice.

We will conclude here with that ſentence of *Auguſtine*: *Iuſtitia ſit, ſed ex gratia ſit, à Deo tibi ſit, non tua ſit: ſacerdotes (inquit) tui induantur juſtitia: veſtis accipitur, non cum capillis naſcitur, pecora de ſuo veſtiuntur*: Let there be righteouſneſſe, but let it be of grace, let it be of God, let it not be thine owne: Let thy Prieſts (ſaith the Pſalmiſt) be cloathed with righteouſneſſe: cloathing is received outwardly, it groweth not in us, as our haire, nor as the ſheepe are cloathed of their owne: *De verb. Apoſt. ſerm.* 15. So then juſtifying grace is no more ours or inherent in us, than the veſture or garment which we are cloathed with, which is not in us, but only adhereth, and is applied to us.

In 1. cap. ad Roman. *Chryſoſtome* ſaith, *Non ſudoribus, &c. ſed divino gratiæ dono, quod ex ſupernis eſt, gratis ut accipias, oportet:* Thou doeſt not get it (that is, adoption) by thine owne labour, but by the divine gift of grace, which is from above, thou muſt receive it freely, onely bringing this of thine owne to beleeve, &c. Faith then onely is in us, the grace and mercie, which faith apprehendeth, is without us from God.

Harm. ſect. 9. pag. 251. Confeſſ. of Bohemia, c. 6. *Our juſtification--is, to be cloathed with Chriſts righteouſneſſe, or the imputation thereof, alſo it is a reconciliation with God, and a receiving into favour, whereby we are made acceptable in the beloved, &c.* The grace and favour whereinto one is received, is in him that ſheweth favour, not in him that is received.

1. 2. q. 110. artic. 2. *Thomas* himſelfe confeſſeth, that if grace be taken, *pro auxilio divino*, for divine helpe (as it is here) *non eſt qualitas, ſed motus quidam animæ*, It is no qualitie, but a motion of the minde.

We want not here the teſtimonie of ſome of their owne writers, as *Albertus Pighius* thus teſtifieth, *lib.* 5. *de liber. arbitrio*: *In ſcholis imaginantur gratiam Dei qualitatem aliquam increatam animæ à Deo, &c.* In the ſchooles they thinke that the grace of God is a qualitie created in the ſoule, either the ſame with the habit of charitie, or divers from it: *quæ commentitia univerſa exiſtimo, &c.* which I thinke all to be but fained, and to have no warrant or authoritie from the Scriptures.

The ſecond queſtion, of the diſtinction or difference of ſufficient and effectuall grace.

The Papiſts.

38. Error. BEllarmine thus diſtinguiſheth them: *gratia ſufficiens*, ſufficient grace, is when God doth ſo call and ſtirre up a man, ayding and aſſiſting him by his direction and protection, and working together with him, that the man thus called, hath power to will that which is good, but yet in deed willeth it not: *gratia efficax*, effectuall grace is that, whereby a man ſo ayded, aſſiſted, and called, doth will indeed and performe that which is good, *lib.* 1. *de grat. cap.* 2. This then is the Jeſuites opinion, that Gods internall vocation, and his ſpeciall grace inwardly working, is not to all effectuall, but ſufficient only: being ſufficient for their converſion, but yet not in deed effecting it.

Iſay 5. 4. *Argum.* The Lord ſaith thus by the Prophet *Iſay*: *What could I have done any more to my vineyard, that I have not done unto it? I looked that it ſhould bring forth grapes, and it bringeth forth wild* Math. 23. 27. *grapes.* The like place we have: *O Ieruſalem, Ieruſalem, which killeſt, &c. how often would I have gathered thy children together, as the Hen, &c. and thou wouldeſt not*: Theſe had grace neceſſarie and ſufficient to their converſion, for the Lord ſaith, ***What could I have done more***, and I would have gathered them together; yet were they not converted: this grace then, whereby they were called, was ſufficient, yet not effectuall, ***Bellarm. cap.*** 11.

Anſw. Theſe places alleaged are not underſtood of the internall calling, or of grace inwardly working, but onely of the externall calling and oblation of grace, and the ſupply of all neceſſarie outward meanes to ſalvation. As the Prophet *Iſay* ſpeaketh of hedging the vineyard, caſting out the ſtones, planting it with the beſt plants, ſetting up a watch-tower: that is, they had the watchmen the Prophets, alſo the beſt plants, the true worſhip and ſervice of God, they had the Law and the Prophets, and all ſtones, that is, externall impediments, which might hinder them, were removed: So our Saviour ſaith, that he would have gathered them together by his preaching, and by the voyce of the Goſpell, as the Hen by her clocking doth call her chickens, but they refuſed and reſiſted, as they likewiſe ſerved the Prophets, and other meſſengers of God, ſent unto them.

We grant then, that the externall meanes of ſalvation in themſelves may be and are ſufficient to all, but effectuall onely to thoſe to whom God giveth his eſpeciall grace: and in this ſenſe we doe not much miſlike this diſtinction: but we denie any ſuch difference of the internall grace, whereby God calleth, ſtirreth up, aſſiſteth, moveth, directeth the hearts of men: this grace cannot be ſufficient in any, but it muſt needs alſo be effectuall. Yet here we deſire not to be miſtaken, but further doe inlarge our meaning thus: Firſt, we denie not altogether this diſtinction of ſufficiencie and efficacie: It hath place in the externall calling, and common grace offered to all, which is ſufficient to many, but effectuall onely to the elect: but not in the inward ſpirituall calling. Secondly, wee grant a divers meaſure of inward grace in the effectuall calling of the elect, and admit ſome degree in their ſpirituall calling, which though it be not alike effectuall in all that are ſo called, yet is it effectuall. Thirdly, we confeſſe, that ſomewhat may be inwardly wrought by Gods ſpirit even in hypocrits: but we affirme, that no inward temporarie gift wrought in them is ſufficient to their ſalvation: for hereupon it would follow, that they might reſiſt their inward powerfull ſufficient calling, and that the abſence of their owne will onely maketh it without effect: that therefore there is no ſuch powerfull inward working grace ſufficient onely, but that the ſame is effectuall alſo, we ſhew it thus.

The Proteſtants.

Argum. 1. THe Prophet *David* ſaith, ***I will run the way of thy commandements, when thou ſhalt inlarge my heart: Draw me, and wee will run after thee:*** And S. *Paul* ſaith, ***Whom he hath predeſtinate, he hath called; whom he hath called, he hath juſtified.*** All theſe places prove that the internall calling of God is alwayes effectuall: After drawing and enlarging the heart, followeth running; after vocation, immediatly enſueth juſtification. Pſal. 119. 32. Cantic. 1. 3. Rom. 8. 30.

Argum. 2. The grace of God is not in vaine in any: as S. *Paul* ſaith, ***His grace that was in me, was not in vaine:*** But if ſo that the grace of God inwardly moving and calling men, ſhould faile in the effect, then ſhould it bee in vaine: ***Ergo,*** it is effectuall in all the children of God, in whom it ſo worketh. 1 Cor. 15. 10.

Let *Auguſtine* ſpeake: ***Illud extra hominem ſcribitur, ut eum forinſecus terrificet; hoc in ipſo homine eſt, ut eum intrinſecus juſtificet:*** That (namely the law) is written without man to terrifie him, this, that is, grace is within man inwardly to juſtifie him, *de ſpirit. & liter. cap.* 17. As terror then outwardly followeth the knowledge of the Law, ſo juſtification alwayes followeth grace inwardly working: it is therefore alwayes effectuall where it is ſufficient, ſpeaking of the inward and ſpirituall calling. Alſo in another place he ſaith: ***Quando Deus docet, ſic docet, ut ſcienda ſciamus, aperiendo veritatem, ſic docet ut facienda faciamus, inſpirando ſuavitatem:*** When God teacheth, he ſo teacheth, that things which are to be knowne we doe know, God opening the truth to us, and things which are to be done, we doe, by inſpiring a deſire into us. Gods inward teaching then by his holy ſpirit is alwayes effectuall in his children, and in none of them it is ſufficient, but together alſo effectuall. In Pſal. 118. Serm. 17.

Magiſter ſentent, lib. 1. diſt. 17. liter. K. thus teſtifieth, ***Spiritus ſanctus non ſolum non habenti, verumetiam habenti non incaſſum permittitur: non habenti quidem, ut habeatur; habenti, ut amplius habeatur:*** The holy ſpirit is not given in vaine neither to him that hath it not, nor to him that hath: to him that hath not, that he may have him; to him that hath him, that he may have him in greater meaſure, &c. Wherefore the inward calling of the ſpirit is alwayes effectuall: ſee further hereof before error 23. in the fourth inconvenience.

An appendix or ſecond part of this queſtion, wherein the efficacie of grace conſiſteth.

The Papiſts.

29. Error. BEllarmine dare not attribute the efficacie of grace onely to free will, that this ſhould be the cauſe, why that grace in ſome worketh effectually, in ſome others it doth not, becauſe ſome give their free aſſent unto grace working in them, other with-hold it: for then (ſaith he) it ſhould reſt in mans power, whether grace ſhould be effectuall or not: Neither doth he thinke, that God only is the cauſe of this efficacie, by drawing and framing our wils to conſent to his grace: But this efficacie, hee

ſaith, partly dependeth of Gods inward perſwaſion, partly of the free aſſent of the will, *Deus* (ſaith the Jeſuite) *quos efficaciter trahere decrevit, eam ſuaſionem adhibet, quam videt congruere ingenio eorum*: God doth uſe that perſwaſion to thoſe whom he purpoſeth effectually to call, which he knoweth beſt to fit their humour, and which it is moſt like they will agree unto, *Bellarm. cap.* 12. So thus in the Jeſuites opinion, God is not a drawer, or worker of mans will, but a mover and perſwader onely.

Argum. If God ſhould not onely move and perſwade men by his ſpirit, but alſo produce and worke in them the very act of willing; then ſhould there be no free will in man to doe any thing: and ſo no action in man ſhould be voluntarie, but of neceſſitie and conſtraint, becauſe man is not left to himſelfe, to give his aſſent freely, but his will is determined of God, *Bellarm. ibid.*

Iohn 15.5.

Anſw. First, it is no abſurditie at all, to ſay that in man by nature there remaineth no free will at all to that which is good: for our Saviour ſaith, *Without me you can doe nothing*: but to give our conſent or will unto good is ſomewhat, therefore of our ſelves without Chriſt we cannot doe it. *Auguſtine* ſaith, *Cum de libero arbitrio agimus, non de parte hominis agimus, ſed de toto, quia cum peccavit homo primus, non in parte aliqua, ſed in tota, qua conditus eſt, natura deliquit*—*vitiato ergo libero arbitrio, &c.* When we ſpeake of free will, wee ſpeake not of a part of man, but of the whole, becauſe when the first man ſinned, he offended not in one part, but in the whole nature, wherein he was created,--free will then being corrupted, whole man is corrupt, &c. *Hypognoſtic.* 3. *cont. Pelag.* He granteth no other freewill without grace unto good, but that which was once in *Adam*, and is now utterly loſt. But of this more, by Gods grace, in the queſtion of Freewill.

Iohn 8.36.

Secondly, although God onely doth convert and incline the will of man to goodneſſe, yet for all this, man worketh willingly, not of neceſſitie or conſtraint: for our Saviour ſaith, *If the Sonne make you free, ye ſhall be free indeed*: God of unwilling maketh us willing.

And here we refuſe not the diſtinction of their owne gloſſe, *Cauſ.* 23. *qu.* 4. *c.* 24. There are two kindes of neceſſitie: *Simplex una, altera conditionalis*: A ſimple neceſſitie, as it is neceſſarie that all men be mortall; conditionall, as when I ſee a man walke, it is neceſſarie he ſhould walke, not neceſſarie by the nature of the thing, for ſimply it is not neceſſarie to walke, but in reſpect of the condition, becauſe I ſee him or know him to walke: ſo in reſpect of Gods knowledge, and working grace, there is a conditionall neceſſitie, but no ſimple or abſolute neceſſitie in the things themſelves, which yet doe retaine their owne libertie: Thus farre, and to this purpoſe the Gloſſe.

The Proteſtants.

GOD onely is the cauſe, that his grace worketh effectually, and is not in vaine in us: neither doth he onely move and perſwade, but actually worketh the aſſent and inclination of the will.

Philip. 1.13.
Act. 16.14.

Argum. 1. *It is God that worketh in us the will and the deed*: God worketh: this is more than to move or perſwade: *Deus operatur in nobis velle*: God worketh in us to will: what is this elſe, but *producere ipſum actum volendi*, To bring forth the very act of willing, which the Jeſuite denieth, *cap.* 12. So the Scripture ſaith, that God opened the heart of *Lydia*, *that ſhe attended to thoſe things that Paul ſpake*: To open the heart, is more than to move or ſtirre the heart: it betokeneth rather an actuall operation, and inclination of it. Further, thoſe places which are alleaged to prove that the efficacie of grace doth not depend wholly upon the aſſent of our will, doe likewiſe ſhew, that mans will herein worketh not at all, but the whole worke in making grace effectuall, is to be aſcribed to the ſpirit of God: as, *Every man that hath heard, and hath learned of the Father, commeth to me*: *Beatus homo, quem tu erudieris, &c. Bleſſed is the man whom thou teacheſt, O Lord*: *Who ſeparateth thee, what haſt thou, that thou haſt not received?* Theſe texts doe as well prove that no part of the divine worke is to be imputed to mans will, as that the whole is not: for if Gods teaching onely cauſe us to come unto him, and make us bleſſed, if God only ſeparate us, &c. then it is of Gods ſpirit only, that grace worketh in us effectually.

Iohn 6.45.
Pſal. 94.12.
1 Cor. 4.7.

Iohn 6.45.

Argum. 2. We will deſire no better proofe, than the Jeſuites owne confeſſion: who being preſſed with that place, *Ioh.* 6. *Every one that hath heard and learned of my Father, commeth unto me*, thus anſwereth, *Infallibilitas effectus, non habet pro cauſa ſtudium diſcipuli, ſed excellentiam magiſtri, ſicut allegat Dominus ibidem prophetiam Iſaiæ, erunt omnes docibiles Dei*: The infallibilitie or certaintie of the effect, ariſeth not of the deſire and ſtudie of him that is taught, as the cauſe thereof, but of the excellencie of the teacher, as in the ſame place our Lord Chriſt alleageth the prophecie of *Iſay*, *They ſhall be all taught of God*, *Iohn* 6.45. *Bellarm. cap.* 12. And againe he ſaith: *Si eadem motione accepta unus credit, alter non credit, longe majorem habuit Dei gratiam, is qui credit, quàm qui non credit*: If by one, and the ſelfe ſame motion inwardly received, one man beleeve, another doth not, ſurely hee that beleeveth hath a greater grace of God, than he which beleeveth not: *de grat. lib.* 1. *cap.* 13. *reſpons. ad object.* 3. Here *Bellarmine* aſcribeth the efficacie of grace to the excellencie of the teacher, and to the greatneſſe of grace which ſome have, and others have not: It is then of God onely, nothing of our ſelves, that grace worketh effectually in us.

Auguſtine alſo ſaith: *Alia eſt cauſa jam credentis in Deo, alia non credentis,*-- *qui enim non credit,*— *verum lumen videre non poteſt, niſi Deus* -- *in corde ejus illuxerit*: There is another reaſon of him that beleeveth in God, and of him that beleeveth not: for he that beleeveth not,-- cannot ſee the true light, unleſſe God firſt do lighten his heart: and ſo it is not of him that willeth, or of him that runneth, but of God that ſheweth mercie: *cont. Pelagian. hypognoſtic.lib.3.art.3.* The cauſe then of beleefe, is only the illumination of Gods ſpirit: for if any thing were to be aſcribed to man, it ſhould not bee wholy of him that ſheweth mercie, but ſomewhat alſo of the willer, and the runner, which the Apoſtle denieth.

Concil.Auraſican.2.can.2. Si quis ſine gratia Dei, credentibus, volentibus, deſiderantibus, ſtudentibus miſericordiam dicit conferri, non autem divinitus per inſpirationem ſpiritus in nobis fieri, reſiſtit Apoſtolo qui dicit, quid habes, quod non accepiſti? If any man ſay that mercie is conferred upon thoſe that beleeve, deſire, ſtudie, &c. of themſelves without the grace of God, and not rather wrought in us by the inſpiration of the ſpirit, he reſiſteth the Apoſtle which ſaith, *What haſt thou, which thou haſt not received? &c.* It is the inward inſpiration then of God, not our voluntarie conſenting, that grace is effected in us.

Iſychius ſaith: *Quantumcunque homo egerit, &c. ſine adjutorio Domini ſalutem adipiſci non poteſt:* Whatſoever a man doth without the helpe of God, he cannot obtaine ſalvation: wherefore S. *Paul* ſaith, it is not of the willer, nor runner, &c. God then muſt be the helper and mover, not a perſwader onely, but the worker.

Lib.2.in 7.c. Levitic.

Former confeſſ. of Helvetia, artic.19. *Like as unleſſe God doe give power, whereby the meat may nouriſh, the ſeed ſpring up, the medicine be effectuall, the outward worke doth nothing at all profit, ſo except the Lord doe give increaſe to the heart of the hearer, the doctrine, &c. is without efficacie, &c.*

Harm.ſect.11. pag.350.

Their owne decrees alſo thus teſtifie: *Part.3.diſt.4.c.154. Qui dixerit gratiam Dei, qua juſtificamur, &c.* He that ſaith, that the grace of God, wherewith we are juſtified by Jeſus Chriſt, is onely of force to forgive us our ſinnes, not that we ſhould not commit them afterward, let him be accurſed, &c. If it be the grace of God, that both taketh away our ſinnes alreadie done, and keepeth us from committing the like, what is left unto mans will? *Ibid.c.155. Qui dixerit, &c.* He that ſaith the grace of God doth helpe onely to reveale unto us the will of God, whereby we know what to deſire, and what to ſhunne, and that thereby we are not enabled to doe that we know, let him be accurſed, &c. Grace then doth not onely move or perſwade, or reveale unto the will what is to be done, but giveth power to doe it.

The Popiſh writers are here much devided, ſome affirming, that God doth onely move and perſwade the will, as *Bellarmine* with others of that ſide: ſome other affirme, that God doth not onely move the will, but worketh it, *et ad unum inclinat*, and enclineth it unto ſome one object, and ſo determineth the will: which ſome of them hold to be done morally: as *Suarez* the Jeſuite granteth, that the exciting and moving grace may be ſo effectuall, that it morally determineth the will, that it muſt needs conſent: ſome goe further, that this *determinatio Phyſica*, a Phyſicall determination of the will: wherein God is the onely agent, and the will is altogether paſſive, and wrought upon.

Lib.3. de auxil. grat.c.10. num.5. Bevius de efficac.grat.c.19.

The third queſtion, of the diſtinction of Grace into *gratiam operantem, & cooperantem, vel adjuvantem:* grace-working, and grace-helping.

The Papiſts.

BEllarmine thus doth define and diſtinguiſh them: *Gratia operans eſt, qua facit ut velimus:* It is the working grace, which maketh us to will, that which is good: *Gratia cooperans, qua facit, ut quæ voluerimus, impleamus:* Helping grace, or grace working together with us, is that, which cauſeth us to fulfill, or doe that which we will or deſire: *Bellarm.cap.2.* This then is his minde, that God only worketh the beginning of every good action; that is, the conſent of the will: but the accompliſhment of the action is not only of God, but he worketh together with man.

30. Error.

Argum. The Jeſuite would illuſtrate his matter by this ſimilitude: As if it were expedient for a man to ſaile into the Eaſt-Countries, and yet he is unwilling, his friend commeth, and perſwadeth with him, and provideth things needfull for the Navigation, as money, victuals and ſuch like: though his friend may ſay, I onely was the cauſe, that he tooke this Navigation in hand, yet can he not ſay, that I onely carried or conveyed him unto that place, but helped him onely: So ſaith he, God onely worketh the beginning of any action by perſwading the will, but he is helping onely and aſſiſtant to man in the finiſhing thereof, *lib.1.de grat. cap.13.*

Anſw. Firſt, this ſimilitude is very inſufficient, and the things here compared are altogether unlike: for what preſumption is it, to match the doing of man with the power of God? Firſt, man draweth onely by perſwaſion, he hath no power over anothers heart: but God is greater than our heart, he doth not only apply perſwaſion to it, but bendeth and turneth it: as *Auguſtine* alſo ſaith, *Deus magis habet in poteſtate hominum voluntates, quàm ipſi ſuas:* God hath greater power over the wills of men, than they have themſelves. Secondly, all the helpes that man provideth, or miniſtreth for any action, are externall: But God is ayding and aſſiſting every where by his power, and worketh mightily in the inward man. We ſee then the inſufficiencie of this ſimilitude.

De corrept.& grat.cap.14.

Though it were a fit and meet compariſon, yet wee know that ſimilitudes prove not, no more doth this: it needeth not therefore any large confutation: but if yet they will preſſe this ſimilitude, taken from Navigation, God may be compared to the Pilate that directeth the ſhip, mans will to the

Marriner that laboureth at the oares: who moveth the ſhip in deed, but the ſtirres-man guideth it right: ſo man willeth and worketh, but God onely directeth and guideth his will to that, which is good.

2 Chro, 15. 2.

Argum. 2. The Doway Collegials give this note upon that place. 2 *Chron.* 15. 2. *Our Lord is with you, becauſe yee have been with him:* cooperation with Gods grace, meriteth encreaſe of grace, &c.

Contra. 1. The text is not truly tranſlated, the Hebrew word *bihiothechem*, ſignifieth, *in being you* with him, as the Septuag. ſo read ἐν τῷ εἶναι ὑμᾶς: *cum eſtis*, when, or while you are with him: and ſo beſide our owne interpreters, their owne *Vatablus* giveth the ſenſe, *ſi fueritis vel cum fueritis*, if or when you ſhall be with him.

Ierem. 31, 18,
Pſal, 103. 4.

2 But allowing that reading, the gloſſe is falſe: for in that they had been with the Lord, it was not of themſelves, but it was Gods worke in them: as *Ieremie.* 31. 18. *Convert thou me, and I ſhall be converted:* Neither ſhould this their obedience have merited ſuch encreaſe, but God in mercie would crowne their former obedience, with further bleſſings: as the Prophet *David* ſaith: *which crowneth thee in mercie:* the Lord in deed crowneth and rewardeth, but in mercie.

The Proteſtants.

THis diſtinction of grace, that it ſhould be ſometime the principall, cheefe, and only working cauſe in man, and another while but ayding, and aſſiſting only, and that man ſhould be joyned with God as a fellow-worker in any good action, we hold it to be a blaſphemous doctrine: that the will of man worketh together with grace, as it is, *cauſa phyſica*, a naturall cauſe of ſuch actions as are wrought by man, not reſpecting the quality and goodneſſe of them, but the worke only, we deny not: but the grace of God only is, *cauſa moralis*, the morall cauſe of every good action. As they are but actions and operations, ſo they proceed from the will of man: but as they are good or commendable, they are the works only of grace.

Philip. 2. 13.
1 Cor. 15. 28.
Iam. 1. 17.
Iohn 15. 5.

Argum. God worketh the will and the deed, As he worketh the will, ſo alſo he worketh the deed; the will God alone worketh: *Ergo.* Againe, that God may bee all in all, ſaith the Apoſtle: But God ſhould not be all in all in every good action, if man ſhould be joyned as a fellow-worker. S. *Iames* ſaith, *Every good and perfect gift is from above:* therefore no good gift, or worke is from below, that is of man, either in part, or in whole. Our Saviour Chriſt ſaith, *Sine me nihil poteſtis facere:* Without me, you can doe nothing: of the which words *Auguſtine* writeth thus: *Non ait ſine me difficile poteſtis facere, aut ſine me nihil poteſtis perficere, ſed ne facere quidem:* He ſaith not, without me you can hardly doe any thing, or without mee, you cannot finiſh any thing, but you are not able to doe it at all: *cont. 2. Epiſtol. Pelag. lib. 2. cap.* 8. And againe: *Multa Deus in homine facit bona, quæ non facit homo, nulla vero facit homo, quæ non facit Deus, ut faciat homo:* God doth many good things in man, which man doth not: but man doth no good things, which God maketh him not to doe: *Ibid.*

But if ſo that in any good action God ſhould worke part, and man part; then might man worke ſomewhat, that is his part, without Gods help: And if God doe but help to worke, what is that elſe, but to give power more eaſily only to worke; as though man, without that help, yet more hardly and difficultly of himſelfe might doe it? But all this is contrary to that ſaying of our Saviour, *Without me you can doe nothing.*

S. *Ambroſe* here hath an excellent teſtimonie, *Epiſt.* 84. *Gratia Dei tota repellitur, niſi tota ſuſcipitur, &c.* The grace of God is wholy refuſed, if it be not wholy received: and as he is no faithfull man which in any one point diſſenteth from the catholike verity; *Sic extra gratiam efficitur, qui aliquid de ejus plenitudine diffitetur:* So he is without grace, which doth denie any thing of the fulneſſe thereof: Grace then worketh fully, and not in part only.

Lib. de patient.

And further. 1 *Tertullian* of the African Church, ſaith: *ad præſtanda ea ſola gratia divinæ inſpirationis operatur:* To performe thoſe things, the grace of divine operation only worketh, &c. And againe, *nihil noſtrum, quia Dei omnia, cujus ipſi quidem nos:* Nothing is ours, becauſe all is Gods, whoſe wee our ſelves are.

Homil. de Adam & Eva.

2 *Chryſoſtome:* By theſe eccleſiaſticall rules, and by inſtructions grounded upon divine authoritie, we are ſo by Gods help confirmed, *Ut omnium bonorum operum—Deum profiteamur authorem, & non dubitemus ab ipſius gratia omnia hominis merita provenire, per quem ita fit, ut aliquid boni & velle inveniamur & facere, &c.* That we profeſſe God the author of all good works, and doubt not, but that all mans merits proceed from his grace, by whom it is wrought, that wee are found both to will, and do that which is good, &c. Here all is aſcribed to God, both the will and the deed, both the beginning and perfection of the worke.

Harm. ſect. 3. pag. 60.

3 Confeſſ. of Helvetia, latter. c. 8. *We being prone to evill, and full of all wickedneſſe, can doe no good of our ſelves, no not ſo much as thinke of any:* Grace then worketh all in all.

4 *Decret. part. 3. diſtinct. 4. c.* 156. *Quicunque dixerit, &c.* Whoſoever ſaith, that the grace of juſtification is given, that, what we are bid to doe by free will, *Facilius impleamus per gratiam*, we ſhould doe more eaſily by grace; let him be accurſed. If Gods grace doe but help to worke, what doth it elſe but only make us more eaſily to worke, which this canon condemneth.

The maſter of ſentences maketh both theſe, the working grace and helping grace, all one grace and gift, *Lib.* 2. *diſt.* 26. *liter. l.* I then reaſon thus: if it bee all one grace, it worketh alwayes alike: but it worketh alone in preparing the will; as the Maſter alleageth out of *Auguſtine: Per ſolam gratiam, quæ eſt in fide Chriſti poſita, præparatur voluntas, &c.* The will is prepared by grace alone, which conſiſteth in the faith of Chriſt: *Ibid. diſt.* 26. *liter. d. Ergo,* it alſo worketh alone in helping and aſſiſting the will. Therefore both the firſt worke in preparing the will, and the ſecond in enabling the will, is only of grace.

The third part of this Controverſie of free-will.

THe ſeverall queſtions are theſe. Firſt, of the nature, condition, and qualitie of free-will. Secondly, of the power of free-will. Firſt, in naturall things. Secondly, in morall duties. Thirdly, in ſpirituall.

The firſt queſtion, of the nature and definition of free-will.

BEllarmine defineth free-will after this manner: *Eſt libera poteſtas unum præ aliis eligendi, vel reſpuendi, intelligenti naturæ attributa, &c.* It is a free or abſolute power, to chuſe, or refuſe one thing before another, given of God unto a reaſonable and underſtanding nature, or creature. Wee miſlike theſe points in this definition: firſt, concerning the power of free-will, as well in chuſing, as refuſing: ſecondly, of the object of free-will, that it is naturally, as it is now to be found in man, enclined as well to good as evill: thirdly, concerning the qualitie and condition of free-will, that it is active, and not paſſive: fourthly, of the ſubject of free-will. Of theſe in their order.

The firſt part, of the power of free-will.

The Papiſts.

THere is, *duplex libertas,* a double kinde of libertie: *libertas à neceſſitate,* a libertie or freedome from neceſſitie, as when it is in our power to will, or not to will, indifferently to chuſe, or refuſe this or that, as to walke, to ſit, to goe, none of all theſe being neceſſary, but ſubject to our will and choice: *libertas à coactione,* a freedome from coaction, or conſtraint, is, when that wee doe, is of neceſſity, and we cannot chuſe but doe it, yet wee doe it willingly. As a man cannot chuſe but ſinne, yet he ſinneth voluntarily, he is not conſtrained thereunto: *Bellarmine* affirmeth, that in the free-will of man, there muſt bee a freedome not only from coaction, but from neceſſitie: *lib.* 3. *de grat. cap.* 4. So alſo the Doway-men. *annot. in Bib. p.* 16. 31. Error.

Argum. God made man from the beginning, and left him in the hand of his counſell, hee hath ſet water and fire before thee, ſtretch out thy hand, to which thou wilt: before man is life and death, good and evill, what him liketh, ſhall be given him: Ergo, the freedome of mans will, is not only not conſtrained, but hath no neceſſitie, ſeeing it is in his power, to chuſe or refuſe what him liketh, *Bellarmin. eo. c.* 5. Eccleſ. 15. 14.

Anſw. 1. Wee grant ſuch a free-will to have been given to man in his creation, but is now loſt by his fall: as *Auguſtine* ſaith: *Lex in Paradiſo non poneretur ſervanda, niſi liber eſſet eam tam velle, quam nolle ſervare—ſed ſicut per ſe lapſus eſt, non continuò per ſe, i. propriam voluntatem, reſurgere poteſt:* A law ſhould not have been given man in Paradiſe to keep, unleſſe hee had been free, either to will, or nill to keep it:—but as man did fall of himſelfe, ſo he cannot riſe of himſelfe, that is, by his owne will, *Cont. Pelag. articul.* 3.

2 You muſt preſſe us with more waightie authorities, than thoſe out of Apocryphall Scriptures, ſuch as the booke of Eccleſiaſticus is, if you would winne any credit to your cauſe: for the authority of ſuch books bindeth us not.

Whereas *Bellarmine* alleageth divers Fathers to prove the libertie of free-will, not only from coaction and conſtraint, but from neceſſitie, either to good or evill: they are ſo to bee underſtood, that they either ſpeake of the ſtate of man in his perfection, or of the will of man, as it is by regeneration of grace, not by corruption of nature, or elſe by neceſſity underſtand coaction and compulſion, as *Auguſtine* ſaith, *Liberum voluntatis arbitrium—ab omni neceſſitatis vinculo vindicamus, &c.* We doe redeeme free-will, whereby we live well or evill, from all bond of neceſſitie: that is, as he expoundeth it, *ſub fato ſtellarum, &c.* We place no mans birth under the fatall deſtinie of the ſtarres, *lib.* 2. *cont. Fauſtum. c.* 5. By neceſſitie hee underſtandeth a fatall deſtinie and compulſion: from ſuch neceſſitie wee alſo free the will of man.

The Proteſtants.

A Freedome of will from neceſſitie we grant to have been in our firſt parents, whereby it was in their power, to have choſen either the good, or the evill way: But ſince that by *Adams* tranſgreſſion the whole power of nature was ſhaken, and all the gifts and graces of creation decayed;

there remaineth no freenes of will unto good in man, but only a voluntarie promptneſſe and inclination to evill without conſtraint.

Eccleſ. 7. 31. Rom. 7. 18. *Argum. This have I found* (ſaith the Preacher) *that God hath made man righteous, but hee hath ſought many inventions. I know,* ſaith S. *Paul, that in me, that is, my fleſh, dwelleth no good thing.* Theſe places prove, that, howſoever it was with man in his creation, now by nature there remaineth no good thing in him: and therefore no inclination to that which is good.

2 Cor. 3. 5. Cont. 2. epiſt. Pelag. 2. 8. *We are not able,* ſaith the Apoſtle, *to thinke any thing of our ſelves, but our abilitie or ſufficiencie is of God.* Upon the which words, *Auguſt.* writeth thus: *Non idonei ſumus cogitare aliquid (dicit Paulus) minus autem eſt cogitare quam cupere,—neque ait non ſumus idonei, quod perfectum eſt cogitare,—ſed cogitare aliquid, cui contrarium eſt nihil:* Wee are not fit to thinke any thing, ſaith the Apoſtle, but it is farre leſſe to thinke, than to deſire:—neither ſaith he, we are not fit to thinke any great matter, but not any thing, the contrary whereof is nothing, &c. If we are not then by nature able to thinke any good, much leſſe to will it.

Bernard thus writeth: *Nemo putet ideo dictum liberum arbitrium, &c.* Let no man thinke it is called free-will, becauſe it hath equall power to good and evill; for then neither God, which cannot bee evill, nor the devill, which cannot be good, ſhould have free-will: but therefore it is called free, becauſe none can be good or evill, *niſi volens,* but willingly, *lib. de liber. arbit.*

Saint *Ambroſe* alſo is an evident witneſſe: *lib. 1. de vocat. Gent. c. 9. Licet inſit homini bonum nolle, tamen niſi donatum, non habet bonum velle:* Although it bee in mans power to nill that is good; yet he cannot will that is good, unleſſe it bee given him: the one he hath by corruption of nature, the other he receiveth by the operation of grace. Againe, *Non in poteſtate noſtra eſt cor noſtrum & noſtra cogitationes:* Our heart and our thoughts are not in our owne power: *de fug. ſecul. c. 1. Voluntas mutabilis quæ non ab immutabili voluntate regitur, tanto citius propinquat iniquitati, quanto acrius intenditur actioni:* The mutable will, unleſſe it be governed of the immutable will, doth ſo much neerer approach to iniquitie, as it worketh more intendedly: *Cui committi nihil aliud quam dimitti:* For a man to bee committed to his will, is all one, as to be dimitted or forſaken: *Nihil in ſuis viribus habet, niſi periculi facilitatem:* Mans will hath nothing of it owne power, but the facilitie of danger: *de vocat. Gent. lib. 1. c. 2.* Then it followeth, that the will of man, by nature, cannot chuſe but to doe evill: What is this elſe but a neceſſitie not of coaction, but of depravation?

Bernard yet ſpeaketh more evidently: *Serm. 81. in Cantic. Anima mala libera neceſſitate & ancilla tenetur & libera: ancilla propter neceſſitatem, libera propter voluntatem, &c.* The ſoule is by an unhappie free neceſſitie, both bond and free; bond becauſe of neceſſitie; (it cannot otherwiſe chuſe) free, becauſe it is voluntarie.

Dominic. Advent. *Chryſoſtome* ſaith: *Sicut navis fracto gubernaculo illuc ducitur ubi tempeſtas voluerit, &c.* Like as a ſhip, the ſteering or rudder being broken, is carried whither the tempeſt will; ſo man, the divine help being loſt through ſin, doth not what he would, but what the devill would, &c. This ſimilitude doth moſt fitly expreſſe the thing in queſtion: for like as a man being carried in a ſhip, walketh up and down freely in the ſhip, whither he will, but yet he is carried whither the tempeſt driveth him: ſo mans will is free indeed, but alwayes unto evill.

Harm. ſect. 3. pag. 61. Confeſſion of Helvetia the latter, chap. 9. *Theſe things are ſo altred in man (that is, his underſtanding, will, &c.) that they are not able to doe that now, which they could doe before mans fall: for his underſtanding is darkned, and his will which before was free, is now become a ſervile will, for it ſerveth ſin, not nilling, but willing, &c.*

Peter Lombard lib. 2. diſt. 25. liter. e. Liberum videtur dici arbitrium, quia ſine coactione & neceſſitate valet appetere, &c. It ſeemeth that free-will is ſo called, becauſe without coaction and neceſſitie it doth deſire, &c. Hee taketh coaction and neceſſitie for all one, and ſo affirmeth the will to bee free from coaction; which we alſo grant.

Thomas 1. part. qu. 83. art. 2. ad 3. ſaith, *Per peccatum periiſſe libertatem gratiæ, non libertatem naturæ, quæ eſt à coactione:* By ſinne the libertie of grace is loſt, not the libertie of nature, which is from coaction.

Alphonſ. de caſtro lib. 9. Libertas, quæ opponitur neceſſitati, ſeu, ut verius dicam, coactioni: That is libertie, which is oppoſed againſt neceſſitie, or more truly coaction, &c. Theſe popiſh writers ſeeme to affirme a libertie only in the will from coaction and compulſion.

The ſecond part, of the object of Free-will.

The Papiſts.

32. Error. BEllarmine ſaith, *Voluntatis proprium & primarium objectum bonum eſſe, ſive aliquid apprehenſum ſub ratione boni:* That the proper and principall object of the will of man, is that which is good, or that appeareth, or is ſo taken to be: and ſo he determineth, *Per arbitrium non expeti mala, ſed bona:* That by free-will not evill things, but good are deſired, *lib. de grat. 3. cap. 12.*

Argum. The inclination of the will unto his object is naturall, and therefore God is the author thereof: If God be the author, then it is good: the will of man then is not naturally inclined to evi for ſo the inclination thereof ſhould bee evill, which God hath made, *Bellarmine, ibid.*

Anſw. That naturall power which God hath given to men, generally to will, to thinke, to deſire, to hate, to love, muſt needs be good, becauſe it is of God; but the execution of this power in the abuſe thereof, by willing and chuſing evill, and refuſing and hating good, ariſeth of the corruption of our nature, and is evill; neither is God to be charged with it. Wee diſtinguiſh then betweene the naturall gift, and the uſe thereof, betweene the nature of man, as it was created of God, and the corruption thereof: to have power to will, is a naturall gift given of God, but to will that is evill, is an abuſe of that power, cauſed in us by the corruption of our nature.

Argum. 2. The object of the appetite or deſire, is that which is deſirable; but that which is good, is only appetible or deſirable: *Ergo,* only *bonum,* that which is good is the object of the will or deſire, *Bellarm. ibid.*

Anſw. 1. The propoſition is partly true, partly falſe: for if by (deſirable) that is underſtood which ought to bee deſired in right, it is falſe; if that which is *(de facto)* deſired, we grant it. Secondly, for the aſſumption; if it be underſtood of that which is naturally good: ſo it is true, that by the inſtinct of nature, every creature deſireth that which maketh for the conſervation thereof: but this is not to the point in queſtion: But if hee meane that which is morally, and verily, and truly good, the aſſumption is falſe; for that which is good in this ſenſe is not only, nor yet at all by nature deſired.

The Proteſtants.

That man by free-will may chuſe things naturally good, as for the preſervation of his life, and maintenance of his civill eſtate, and ſhun the contrary, that is, things hurtfull unto his life, we doe eaſily grant, ſeeing it is a generall gift of nature, even beſtowed upon unreaſonable creatures, to diſcerne what is good, and what hurtfull unto them: and in this ſenſe wee denie not, but that the proper object of the will, namely in naturall and civill matters, is to covet good, or at the leaſt, which appeare ſo to bee: But yet concerning things morally good, that is, vertuous and godly acts, the will of man hath no inclination thereunto naturally, but is prone to evill only: Neither is the will deceived in taking vice for vertue, and following evill, in the name of good. Some indeed may pretend ſome naturall or civill good, as profit, or pleaſure, but not that which is morally, that is, verily and truly good: As hee that ſtealeth, is perſwaded it is for his profit, which is a civill good; but hee cannot thinke, that therein he doth juſtly, which is the morall good. An adulterer propoundeth to himſelfe pleaſure in that ſin: but he doth not ſo much as imagine, that he can be chaſte in committing adulterie, which is the morall vertue. Wherefore we doubt not to conclude, both that mans free-will naturally hath no inclination to that which is truly good. And againe, *Malum, etiam ſub ratione mali, proprium objectum voluntatis eſſe:* That evill, that is, ſin, even as it is ſin, is the proper object of the will, by reaſon of the corruption of nature.

Argum. 1. That the wicked are naturally inclined to evill, even as it is evill, the Scripture teacheth us: *It is a paſtime to a foole to doe wickedly: A foole maketh a mocke of ſin:* The wicked perſon is not deceived in taking vice for vertue, but doth naturally as verily love vice, as by grace the righteous embraceth vertue: *Woe unto them* (ſaith the Prophet) *that ſpeake good of evill, and evill of good; which put darkneſſe for light, and light for darkneſſe:* The Prophet crieth not out againſt thoſe which ſin of ignorance and ſimplicitie, taking evill for good: but againſt ſuch, which do ſin of malice, and willingly and wittingly commend evill, even becauſe it is evill, and hate that is good, for the goodneſſe ſake; *Which draw iniquitie with cords of vanity:* but if they were ſeduced by error in taking one thing for another, they ſhould be led themſelves, and drawne into ſinne: but now the Prophet ſaith, They doe hale and draw ſin to themſelves, as with cart-ropes.

Pro. 10. 23.
Pro. 14. 9.
Iſay 5. 20.

Argum. 2. *Auguſtine* in his booke of Confeſſions, is not aſhamed to confeſſe how that hee was accuſtomed to ſteale apples in his childhood and younger yeeres, when as hee both might have had better at home, and having ſtolne them, he caſt them to the hogges: ſo that (ſaith he) whereas theeves, adulterers, and the like, doe propound to themſelves in their evill doing ſome end or other: *Ego nihil ibi amavi præter furtum:* I loved nothing elſe but theft it ſelfe, *lib. confeſſ. 2. cap. 4.* For *Auguſtine* neither did it for pleaſure, for he had better fruit at home, nor for profit, for he caſt them to the ſwine, &c. Wherefore ſin, even as it is ſinne, is naturally the object of the will.

Likewiſe the devill loveth evill becauſe it is evill: the wicked hate and deteſt God, who is good: *Ergo,* the will may both deſire that which is evill, and hate and deteſt that which is good.

Bellarmine anſwereth: Firſt, *Auguſtine* in his theft loved the ſin, but under the ſhew of ſome delectable good, becauſe he rejoyced to deceive his neighbour with the reſt of his companions. Secondly, the devill loveth our ſin, but under the ſhew of ſome good to himſelfe, thinking it profitable to himſelfe, that many periſh. Thirdly, the wicked hate God, but under the ſhew or colour of evill, becauſe they hold him a ſevere Judge, *Bellarm. cap. 12. reſponſ. ad 2. 4. argum.*

Contr. Firſt, *Auguſtine* ſaith, *Nihil amavi:* I loved nothing but the theft it ſelfe. Hee could beſt expreſſe his owne meaning, wherefore he ſimply loved and deſired that which was evill: if he made a ſport to deceive his neighbours; this was no morall good thing, but a carnall and ſenſuall delight only: and ſo we denie not, but even in ſin there is a ſhew of ſenſuall delight and pleaſure, but not of any morall or true vertue.

Wiſd. 2. 24. Secondly: Firſt, the devill procureth our evill, not for hope of any eaſe to himſelfe, for hee is paſt all hope of eaſe or releaſe, but to doe us hurt. It is ſaid, that *death came into the world through the envie of the devill* unto us, not through ſelfe-love to himſelfe. Secondly, this were to extenuate the malice of Sathan, as though hee ſought not our deſtruction ſo much to doe us hurt, as to benefit himſelfe. Thirdly, this good which Sathan is ſaid to ayme at, is not any morall good, or true vertue, but a malicious and Sathanicall delight. Fourthly, but if in our evill Sathan pretend good, what good can hee imagine in his owne deſperate ſinne? The Scripture ſaith, *he is a lyar, and the father thereof.* Ioh. 8. 44. Then as the father in his child, ſo he delighteth in ſinne as his owne, and deſireth it; even as it is evill.

Thirdly: firſt, the wickedeſt man that liveth, is by nature perſwaded, that God is good, and therefore cannot hate him, as evill: but their wicked nature abhorreth God, as good. So the Scripture ſaith, that *the juſt man is an abomination to the wicked:* Prov. 29. 27. hee hateth him for his vertue ſake: And the Lord himſelfe thus ſaith to the wicked: *Is thine eye evill, because I am good?* Matth. 20. 15. Here goodneſſe it ſelfe is hated of the wicked.

Saint *Ambroſe* ſaith: *Homo niſi donatum non habet bonum velle:* Man cannot deſire that is good, unleſſe it be given him: *de vocat. Gent. lib. 2. cap. 9. Nulla ſpecies cujuſquam virtutis occurrit, quæ ſine dono divinæ gratiæ, &c.* There is no ſhew of any vertue occurrent, which is deſired without the gift of the divine grace, *ibid.* Therefore morall goodneſſe is not the proper object of the will by nature.

Homil. 8. in 3. c. 1. ad Timoth. 1 *Chryſoſtome* ſaith, *Mala omnia ex noſtra tantummodo voluntate fiunt:* All evill things are only done by our will.

Cont. 2. Epiſt. Pelag. lib. 1. c. 18. 2 *Auguſtine* ſaith, that man, *Deo deſerente pro meritis ire in malum, & Deo adjuvante ſine meritis converti ad bonum:* God forſaking him, by his deſerts goeth to evill, & God helping him, without deſert is converted to good, &c. Then mans will, being not rectified by grace, doth of it ſelfe run into evill.

Harm. ſect. 3. pag. 62. 3 Helvetia the latter, c. 9. *It is evident, that the minde or underſtanding is the guide of the will, and ſeeing the guide is blind, it is eaſie to be ſeene, how farre will can reach: therefore man not as yet regenerate hath no free-will to doe good, &c.*

4 *Peter Lombard: Eſt libertas non vera, &c.* There is a libertie not good, to doe evill, when reaſon diſſenteth from the will, judging that not to bee done, which the will deſireth: *lib. 2. diſt. 25. liter. k.* How can that ſeeme good to the will, which reaſon judgeth to be evill?

5 *Guliel. Ockam* (one of their ſchoolemen) affirmeth with us, that the will may bee carried to deſire evill, *ſub ratione mali,* as it is evill: *in lib. 3. ſenten. qu. 13. diſt. 3.*

An appendix, whether the end it ſelfe be the object of the will, and whence the will is moved to deſire the end.

The Papiſts.

33. Error. First, *Bellarmine* affirmeth, that the end, as eternall life, is not properly the object of the will, but the meanes tending to the end. His beſt reaſon is out of *Ariſtotle* his Ethiks, *lib. 3. cap. 2.* No man conſulteth to be happy, but of the meanes how he may be happy, *lib. 3. de grat. c. 14. §. quod autem.*

34. Error. Secondly, the love or deſire to the end (he ſaith) is a naturall act of the will, not infuſed or inſpired of God, but naturally imprinted in the will. His reaſon is this, becauſe if this deſire bee an act of the will, then it muſt proceed actively: but if it ſhould be inſpired or added beſide the naturall inclination, it ſhould be paſſive: *Bellarm. lib. 3. de grat. cap. 14. §. jam vero primum, &c.*

The Proteſtants.

First, 1 Wee ſay that the end is the firſt and chiefeſt thing in the deſire and intention. 2 There is difference betweene the deſire and deliberation, betweene will and counſell. Conſultation is of the meanes to effect that which the will intendeth, or deſireth: and ſo your Philoſopher is to be underſtood. 3 The Scripture teſtifieth with us: S. *Paul* ſaith, *I deſire to bee diſſolved, and to be with Chriſt, which is beſt of all.* Philip. 1. 23. What is the end, but that which is beſt of all, to be with Chriſt, which here is the object of the Apoſtles deſire? Your owne Scripture alſo ſaith, *Eccleſiaſtic. 15. 14. Before man is life and death, good and evill, what him liketh ſhall be given him.* Life and death are ſet before man, as the object of his will: which are the very ends themſelves. 4 We reade in the Goſpell, how *Thomas* ſaid unto our Saviour: *We know not whither thou goeſt, how then can we know the way?* Iohn 14. 5. Wee ſee then, that firſt the end is to bee known and deſired, and then the way. Our Saviour anſwereth, *I am the way, the truth, and the life:* Iohn 14. whereby is ſignified, that Chriſt is to be deſired, not only as the way, but as the end, which is life. *As Ambroſe* upon theſe words, *Sequimur te Domine, ſed ut ſequamur accerſe, &c.* Wee follow thee Lord, but fetch us, that we may follow thee: no man doth aſcend without thee, thou art the way, the truth, the life, the poſſibilitie, faith, reward: *de bon. mort. c. 12.* Chriſt then is to bee followed, as the way and the life, as both the truth, and faith, and reward.

Secondly, 1 The will is active in reſpect of his proper object: but it is paſſive, as it is moved and ſtirred of God. 2 The Scripture is evident, that the deſire of comming to, and being with Chriſt, both of the way and end, is not naturall, but above nature, from God. *No man commeth to me, unleſſe the* Iohn 6. 44.

father draw him: The love of Chriſts appearing is rewarded with a crowne of glory, but no naturall gift is ſo rewarded. 3 Saint *Ambroſe: Nulla ſpecies cujuſquam virtutis occurrit, quæ ſine dono divinâ gratia habetur:* There is no ſhew of any vertue, which is had or deſired without the gift of the heavenly grace: *Ergo*, the end, which is ſalvation, which is not without a ſhew of vertue, is not deſired without grace. 2 Tim. 4. 8.

1 And further *Chryſoſtome* ſaith: *Agit Deus in nobis, ut quod vult & velimus & agamus:* God worketh in us, that what he willeth, we ſhould both will and doe, &c. Homil. de Adam & Eva.

2 *Auguſtine* ſaith, *Ut velimus, ſine nobis operatur, cum autem volumus, &c.* That we will, God worketh without us, and after we will, that we may doe he worketh together with us, &c. The deſire then and willing of the end is of God by grace ſupernaturall, not naturall in our ſelves. De grat. & liber. arbitr. c. 17.

3 Former confeſſ. of Helvetia: *We find by experience, that of our owne accord we may doe evill, but we can neither embrace, nor follow any good thing, except being illuminated by the grace of Chriſt, wee bee ſtirred up and effectually moved thereunto.* Har. ſſ. 4. p. 65.

4 *Capreolus*, one of their Schoolemen thinketh, that this deſire of the will is wrought only by God, and is altogether paſſive in that reſpect.

The third part, of the quality and condition of free-will, whether it bee active or paſſive.

The Papiſts.

B*Ellarmine* affirmeth, that the will of man is neither paſſive only, nor partly active, and partly paſſive: *ſed ſimpliciter & abſolutè activum:* but ſimply and abſolutely active. Of the ſame opinion are divers of the Schoolemen, as *Thomas Aquinas, Scotus, Henricus, Capreolus, Ferrarienſ.* as they are cited and alleaged by *Bellarmine, lib. 3. de grat. cap. 10.* 35. Error.

Argum. If free-will ſhould be paſſive, and not active, that is, if it be not a perpetuall agent and working cauſe, but ſhould it ſelfe ſuffer, and receive, and bee wrought upon by other cauſes: then can it not bee free, for it is not in the power of the patient, or of that which ſuffereth, to doe this, or that, but in the power of the agent, *Bellarm. ibid.*

Anſw. Firſt, wee grant, that in what things ſoever the will of man naturally is free, there it worketh freely, and ſo actively, as namely in all evill actions: But unto good things, it hath naturally no freedome at all, but is made free only by grace: and therefore wee denie, that in this caſe, it is either free by nature, or of any active power. Secondly, not only grace worketh upon the will of man, but naturally alſo the underſtanding moveth the will actively, unleſſe (contrary to nature) the will rebell againſt the reaſon and underſtanding.

The Proteſtants.

THe will of man we cannot abſolutely determine to bee either active or paſſive in working: for as the object of the will is, and the thing that is willed, ſo is the will it ſelfe affected: for in every thing which is willed or deſired, we are to reſpect two things: the generall power of willing and deſiring, without any reſpect unto good, or evill; and the quality of the object, the goodneſſe, or evilneſſe thereof. If we conſider the generall power, whereby we thinke, we will, we deſire this, or that; ſo is the will of man free and active, whether it be good or evill, that is ſo willed: if we reſpect the qualitie of the object, as if it be evill, which is deſired, here alſo is the will of man both free, and active: But if it be good, the will is only paſſive in the firſt moving and preparing of it unto good: and being then prepared, that by grace it alſo worketh actively, but not of it ſelfe: it hath no naturall inclination unto good things, unleſſe it be drawne by the ſpirit of God working in us. So then, *velle in nobis eſt*, to will is in our owne power, *bene velle à Deo*, to will as we ſhould, is of God.

Argum. If the Son make you free, then are you free indeed: It is God which worketh in you both the will and the deed. The will of man then in good things worketh not, but is wrought; it maketh not it ſelfe free, but is made free: *Ergo*, it is not in this caſe active, but only paſſive, receiving power from another cauſe. Philip. 2. 13.

1 *Auguſtine* ſaith: *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem:* The will of man doth not by the freeneſſe thereof obtaine grace, but by grace obtaineth freedome: *de correption. & grat. c. 8.* The freedome then of the will, is the worke and effect of grace: *Ergo*, It is paſſive, for the effect, or the thing wrought or cauſed, doth ſuffer in reſpect of the efficient & working cauſe.

2 *Damaſcene* ſaith, *all things are thine*, thou requireſt nothing of us, *(then to be ſaved.)* ἐν τῷ ἐκδόσει, lib. 4. de fid. orthodox. c. 4.

3 Latter confeſſ. of Helvetia. c. 4. The regenerate in the choice and working of that which is good, doe not only worke paſſively, but actively: for they are moved of God, that themſelves may doe that which they doe. Harm. ſſ. 3. pag. 63.

4 *Bellarmine* produceth divers Schoolemen: ſome of opinion, that the will is only paſſive, as *Gotfridus, Ægidius:* ſome that it is partly active, partly paſſive, as *Gabriel, Paladanus, Cajetan, &c.* Lib. 3. de liber. arbit. c. 10.

Petrus Lombard. compareth free-will to the ground, grace unto raine: *Terra mentis noſtra, i. liberi arbitrii voluntatis, infunditur pluvia divinæ benedictionis:* The raine of the heavenly bleſſing is infuſed into the ground of the mind, that is, free-will: &c. But the earth in reſpect of the raine that falleth, is paſſive, and not active.

Eſpenc. in 2. ad Timoth. p. 40. b. Paſſiva promiſſi expectatio hominum eſt: The paſſive expectation of the promiſe is of men. Faith then, which is the act of the will and underſtanding, is paſſive.

An appendix, whether the underſtanding or intelligence doe worke actively upon the will of man.

The Papiſts.

36. Error. BEllarmine to maintaine his owne conceit, that the will of man is only active, not paſſive, doubteth not to denie, *voluntatem moveri à ratione*, that the will is moved by reaſon: or that the intelligent part doth *actum voluntatis effective producere*, produce and effect the act of the will: *lib. 3. de grat. cap.* 10.

Argum. The intelligent part worketh neceſſarily, or is a neceſſary cauſe, then it would follow, that to will is neceſſary, not free, if the underſtanding move the will neceſſarily, as it doth: *Bellarm. ibid.*

Anſw. Firſt, the underſtanding doth not alwayes worke neceſſarily: for the will and deſire many times rebelleth againſt reaſon, and is not alwayes moved or perſwaded by the underſtanding. Secondly, though it ſhould worke neceſſarily, yet the will may retaine the freedome ſtill: for not neceſſitie, but coaction and compulſion take away libertie; as grace worketh neceſſarily upon the will, that is, ſurely, effectually, yet grace taketh not away free-will.

The Proteſtants.

THat the underſtanding or intelligent part moveth the will of man actively, it is evident.

Argum. That which is the life of man is the agent and active worker in mans will: for all actions proceed from the life: but the reaſon and underſtanding is the life, becauſe it is the light: *for the life is the light of man, Iohn 1. 4. Ergo.*

John 1. 4.

Againe, that wherein Gods image properly conſiſteth, is the cheefe agent and mover: but the image of God is in the mind, the ſeat of knowledge: and *the renewing of the mind is in knowledge after the image of him that created him. Ergo*, the underſtanding is the mover of the will.

Coloſſ. 3. 10.

1 *Auguſtine* reſembleth the underſtanding to the man, the will to the woman: *Atque ita fieri quaſi maſculum & fœminam illa parte conſulente hac obtemperante*, and ſo, (in the inner man) there is as the male and female, one counſelling, the other obeying. *lib. 2. de Geneſ. ad liter. cap.* 21. The mind then worketh actively upon the will, which is the ſenſuall part.

Qu. 20. in Geneſ. 2 *Theodoret* affirmeth, that man was created according to Gods image, *ſecundum partem animæ intellectivam*, in reſpect of the intellective part of the ſoule, &c. that then which is Gods image muſt have a commanding power over all the other faculties.

Harm. ſect. 3. pag. 62. 3 Helvetia, latter confeſſ. c. 4. *It is evident, that the mind or underſtanding is the guide of the will, and ſeeing the guid is blind it is eaſie to be ſeene, how farre the will can reach.*

4 Divers of the Schoolemen hold the will to bee paſſive in reſpect of the underſtanding that moveth it, though it be active in reſpect of the object which is wiſhed or deſired: *ſic Gabriel. in 2. ſent. diſt. 25. qu. unic. Petrus Paludan. in 4. ſent. diſt. 49. qu. 3.*

Lib. 3. de lib. arbit. c. 8. ſect. ſexta. And what elſe can be *Bellarmines* meaning, maintaining this poſition, that the election of the will, *pendet neceſſariò, &c. doth depend neceſſarily of the finall judgement of practicall reaſon*; but that the judgement of reaſon ſwayeth and commandeth the will, and that the will is moved by reaſon.

The fourth part, of the ſubject of free-will.

The Papiſts.

37. Error. BEllarmine affirmeth, that free-will is incident only to reaſonable creatures, which no man denieth, and he confeſſeth that there is free-will in God and in the Angels: and to this purpoſe allegeth theſe places, *Pſalm. 135. 6. Whatſoever pleaſed the Lord, that did he in heaven and earth: Who worketh all things, according to the counſell of his owne will: cap.* 16. Hence he concludeth, that the will of God is moſt free not only from coaction and compulſion, but from all kind of neceſſitie: and hee blameth *Bucer* and *Calvin* for aſcribing a neceſſitie to the will or works of God: *lib. 3. de grat. cap. 15. 16.*

Pſal. 135. 6.
Epheſ. 1. 11.

Anſwer. Firſt, we willingly affirme, that Gods will worketh moſt freely, that is, without any conſtraint, and this out of theſe places is concluded, but not that Gods will is free from all neceſſitie; for it is neceſſarie that God ſhould not will any thing that is evill. Secondly, *Bellarmine* alloweth *Lombards* definition of free-will: *Liberum eſt ad utrumlibet*: It is free to either part, *cap.* 5. And in the ſame place he proveth, that it is not ſufficient for the will to be free from coaction, but from neceſſity alſo: then it muſt follow in their ſenſe, that Gods will muſt bee free to either part, both to good and evill, which were blaſphemie to affirme.

The Proteſtants.

WE neither tie God to a fatall neceſſitie, as the Heathen Philoſophers did: neither doe wee affirme, as he ſlandereth *Calvin* to ſay, that God can doe no more, than hee doth: for as *Iohn* ſaith, *he could of ſtones raiſe up children to Abraham.* Neither doe we denie, that God hath a free-will, but not ſuch a free-will as the Papiſts define: which is free to either part, free both from coaction, and from all neceſſitie: free to good and evill. Matth. 3. 9.

Argum. That which is impoſſible to God is neceſſary, *It is impoſſible for God to lye, Ergo,* it is neceſſary that he ſhould not lye. That which God doth not, neither can doe, he willeth not: *God tempteth no man to evill,* hee neither doth nor can: *Ergo,* his will here is not *libera ad utrum libet,* free unto each part. From this neceſſitie of not willing or doing evill, Gods will then is not free. Wherefore let them chuſe which they will, that either God hath no free-will, or that free-will is not free from neceſſitie, though it be from compulſion or coaction. Heb. 6. 18. Iam. 1. 13.

Auguſtine ſaith, *Si illa definitur neceſſitas, &c.* If we define that to be neceſſitie, as when we ſay it is neceſſary, that this thing ſhould bee ſo, wee need not feare leaſt this neceſſitie ſhould take away the freedome of will: for neither doe we put Gods foreknowledge under neceſſitie, when we ſay, it is neceſſary God ſhould alway like and know all things afore: *lib. 5. de civitat. Dei cap.* 10. *Auguſtine* denieth not, but that there is a kind of neceſſity in God; a neceſſity determined, not conſtrained; implied, not enforced. So the fathers, when they exclude neceſſitie from God, they meane a fatall and preſcribed or naturall neceſſitie, not otherwiſe: as *Gregor. Nyſſen. lib. de fat. cap. ult. Omnipotens neque naturæ neceſſitate, neq; legis præſcripto operatur:* The Omnipotent worketh neither by neceſſitie of nature, nor preſcript of law. *Ambr. Operatur pro libero voluntatis arbitrio, non pro neceſſitatis obſequio:* Hee worketh according to the freedome of will, not thraldome of neceſſitie.

Pet. Lombard. in the ſame ſenſe ſaith: *Deus non neceſſitate, ſed libera voluntate omnia facit, &c.* God not of neceſſitie, but of his free-will worketh all things. By neceſſitie he underſtandeth *coaction. Liberum arbitrium dicitur, quia ſine coactione & neceſſitate:* It is called free-will, becauſe without coaction and neceſſitie it willeth: *lib. 2. diſt.* 25. Wherefore ſeeing God truly hath free-will, and the elect Angels have free-will; as in the ſame place *Lombar. Multo liberius erit arbitrium, quod non poteſt ſervire peccato;* Will ſhall be much more free, when it cannot ſerve ſin, &c. It followeth, that neceſſitie only, where no coaction or compulſion is, doth not take away the libertie and freedome of the will.

The ſecond queſtion, of the power of free-will.

THere are three kinds of humane actions: Some are naturall, and civill, as to walke, to ſit, to ſow, to plant, to make warre and ſuch like: Some are morall, ſuch are the actions which appertaine to vertue, or vice; as to give almes, to live chaſtly, contrarie to the which are theſe, to ſteale, to commit adulterie; with the like: Some are divine and ſupernaturall, as to beleeve, to hope, to love, &c. This queſtion then hath according to this diviſion three parts: firſt, of the power of free-will in naturall and civill actions: ſecondly, in morall: thirdly, in divine and ſupernaturall.

The firſt part, of the power of free-will in naturall things.

THis part of the queſtion is divided into other particulars: as firſt, whether the deitie and power of God may bee knowne by the light of nature. Secondly, whether man have free-will in naturall things.

The firſt point, whether the God-head may be knowne by the light of nature.

The Papiſts.

BEllarmine not contented with *Calvin* his judgement of this matter, who granteth that by the light of nature generally the Godhead may be knowne, addeth further, *Verum & unum Deum naturaliter poſſe cognoſci, & non ſolum Deum in communi, &c.* That the true and only God naturally may be knowne, and not only after a common and generall manner. And likewiſe he ſaith yet furthermore, that to this naturall knowledge and demonſtration of God, a man may *nullo labore aſſentiri,* give his aſſent without any labour, and need not, *auxilio gratiæ ſpeciali,* any ſpeciall help or aſſiſtance of grace thereunto, *Bellarm. lib. 4. de grat. cap. 2.* 38. Error.

Argum. S. *Paul* ſaith, that the Gentiles even *by the light of nature might have groped after God, and found him.* The knowledge of God is ſo eaſie, and readie at hand, to bee found even in the creatures, as a thing that may be groped, and felt. Alſo the ſame Apoſtle ſaith, *that the inviſible things of God, as his power, eternitie, are ſeene by the creation of the world: Ergo,* God is known by his creatures, to be juſt, good, almightie, &c. *Bellarm. ibid.* Acts 17. 28. Rom. 1. 20.

Anſwer. Theſe places prove a generall and confuſed knowledge of God by the creatures, which we grant, but ſuch a particular, and manifeſt light of knowledge, which the Jeſuite ſtriveth for, they prove not: *they might* (ſaith the Apoſtle) *have groped after God:* but men uſe to grope and feele in the Rom. 1. 20. night, and in the darke: and this naturall light ſerveth only to make men without excuſe. *Ad hoc,* ſaith the Apoſtle, *ut ſint ipſi inexcuſabiles:* It cannot bring them to any cleere or perfect knowledge Iob 36. 25. of God. So we read in the booke of *Iob: All men ſee it, and behold it a farre off:* that is, the light of nature is but a dimme and obſcure light, as when a man beholdeth a thing a farre off.

The Proteſtants.

I Marvell much, that the Jeſuite here dealeth againſt us, as enemies to the light of nature; ſeeing they themſelves, if they be conſtant in their doctrine, and agree in judgement one with another in this matter have been more ſtrait-laced than wee. This queſtion is at large diſcourſed betweene D. *Harding*, and that reverend learned father Biſhop *Iewel:* who having affirmed, *That men, even by the light of nature, though they are not able to be led thereby to the perfection of faith, yet may diſcerne oftentimes betweene truth and falſhood in religion. Harding* thereupon openeth his mouth wide, and crieth Defenſ. Apol. pag. 42. aloud, *This is his heatheniſh heart, what could Porphyrie, or Iulian, or Celſus ſay more?* But Biſhop *Iewel* in defence of the light of nature, alleageth that place of the Apoſtle, *Rom.* 1. 20. which the Jeſuite ob- Rom. 2. 14. jected, *How that the power of God is knowne by the creatures: And the Heathen, that have not the law, yet by nature know the things that pertaine to the law:* He alſo citeth the teſtimonie of *Hierome* to the ſame purpoſe: *Homo naturaliter poteſt ſcire de Deo, & quod ſit, & quod juſtus ſit:* Man may naturally know of God, both that he is, and that he is juſt.

This then is our opinion, that by the light of nature it may be knowne, both that God is, and that he is almightie, juſt, eternall, &c. For otherwiſe he ſhould not be knowne to be God: See the judgement of *Beza, annot. Rom.* 1. 20. With what face then can the Jeſuite open his mouth againſt us, as though we condemned the light of nature, and knowledge of the creatures?

But ſuch a naturall knowledge, that is, a particular, ſpeciall, manifeſt, direct knowledge of God, which the Jeſuite urgeth, we cannot approve, nor yet that a man, without ſpeciall grace, can give his aſſent unto ſuch naturall knowledge, and come to know his Creator thereby.

Argum. 1. Firſt, that the light of nature is not ſo full, cleere, and perfect, that it is able to bring us to the true knowledge of God, we learne out of the Scripture: Our Saviour Chriſt ſaith, *No man com-* Ioh. 14. 6. *meth to the Father but by me:* The true knowledge of God is not revealed unto us, but by Chriſt: the light of nature leadeth us not to Chriſt, therefore not to the true knowledge of God.

Argum. 2. Secondly, that man of himſelfe, without Gods ſpeciall gift, cannot make uſe of this naturall knowledge of God, and ſubſcribe to the ſame, and give aſſent in his heart, it is cleere alſo out of Ioh. 1. 10. the word of God: he was in the world, and the world was made by him, and the world knew him not.

Bellarmine anſwereth: 1 This place is underſtood of the Son of God the ſecond perſon of the Trinitie: which myſterie of the Trinitie, we grant, cannot be knowne by the light of nature. *Bellarm. cap.* 3.

Contra. The Evangeliſt ſpeaketh here of the creation of the world: *The world was made by him*: and yet they knew not their Creator: this notwithſtanding is a point of naturall knowledge, to con- Rom. 1. 20. feſſe God to bee the Creator and Governour of the world: *for the power of God is ſeene by the creation of the world.*

Bellarm. 2. The light appeared in darkneſſe, that is, the wiſdome of God is ſeene even in the ſenſeleſſe creatures, as in trees and ſtones, which are called darkneſſe, becauſe they want reaſon: and therefore it is true of theſe creatures, that they comprehended not the light.

Contra. The Evangeliſt in very direct tearmes ſpeaketh of that light of nature which is in men: *The life was the light of men,* and, *This is the true light that lightneth every man that commeth into* Ioh. 1. 4. 9. *the world, verſ.* 9. The Jeſuite then doth ſtrangely abuſe this place, in applying it unto unreaſonable creatures.

Bellarm. 3. Laſt of all, the Jeſuite thus playeth the interpreter, by the darkneſſe wee underſtand, *Homines ignorantes, & peccatores,* ſinfull and ignorant men, which perceived not this light, not becauſe they could not, but becauſe they would not.

Contra. Neither can this expoſition hold: for the Evangeliſt ſheweth the condition of all men, what they are by nature, even full of darkneſſe and ignorance, as it may appeare by comparing the ninth verſe, *This is the light that lightneth every man:* he meaneth then not ſome, but all. Secondly, not to comprehend, noteth a want of power, not of will; as to comprehend, ſheweth a preſence of a- Epheſ. 3. 18. bilitie or power: *That yee may be able to comprehend: ut poſſitis*, ſaith the Apoſtle, that yee may; not, *ut velitis*, that you will. Laſtly, wee grant alſo that it is true, *noluerunt comprehendere*, they would not comprehend: but that is not all: for the Evangeliſt declareth two things, wherein the miſerable ſtate of man by nature is ſeene; both that men are unable (though they would) to comprehend, and unwilling though they could, to receive the light: for the firſt, he ſaith, οὐ κατέλαβον, *non comprehenderunt*, They comprehended not, that is, they could not, *verſ.* 5. and for the other, οὐ παρέλαβον, *non receperunt*, Ioh. 1. 5. 11. they received not, that is, they would not, *verſ.* 11. As not to comprehend ſheweth a defect of power; ſo not to receive, importeth a want of will. Thus, notwithſtanding this ſmoake and miſt, which the Jeſuite raiſeth, this place remaineth cleare both againſt the ſufficiencie of naturall light in it ſelfe, and the voluntary aſſenting thereunto on mans behalfe.

1 *Auguſtine* thus writeth upon theſe words in the Goſpell: *No man knoweth the Son, but the Father, neither knoweth any man the Father, but the Son, and he to whom the Son will reveale him.* Which muſt not be ſo underſtood, as though no man knew the Son but the Father; but the Father was both known of the Son, and of thoſe to whom the Son revealeth him, becauſe it is not ſaid of the Father concerning his Son, To whom the Father will reveale him: as it is ſaid of the Son, concerning the Father, To whom the Son ſhall reveale him: then it followeth, *Sic potius dictum eſt, ut intelligamus, & Patrem & ipſum Filium per Filium revelari, quia ipſe eſt mentis noſtra lumen:* But it is ſet downe in this manner, that we ſhould underſtand, that both the Father and the Son are revealed by the Son, becauſe he is the light of our mindes: *Auguſtin. ſerm. de tempor.* 48. We ſee then that God is knowne only by Chriſt he is ſhadowed forth in the creatures, rather than known: And that Chriſt is that naturall light whereby every man is lightned comming into the world; that is, the light of nature is to ſmall uſe or purpoſe, but to thoſe that receive grace by Chriſt.

Math. 11. 27.

Tertullian ſaith, *Cui veritas comperta ſine Deo, cui Deus cognitus ſine Chriſto?* To whom is the truth knowne without God, to whom is God knowne without Chriſt?

Lib. de anima initio.

2 *Iuſtinus Martyr* ſaith, it is not poſſible for men *to attaine unto the divine nature*, that is, by nature to attaine to the knowledge of it.

ἐπιβῆναι τῆς θείας οὐσίας, expoſit. fidei.

3 Confeſſion of Belgia, artic. 2. *We know God by two manner of wayes: firſt by the making, preſerving, and governing of the world: for that is to our eyes a moſt excellent booke,—by which the inviſible things of God may be ſeene and knowne, namely his everlaſting power and Godhead, as S. Paul ſpeaketh, Rom.* 1. 20. *which knowledge ſufficeth to convince, and make all men without excuſe.*

Harm. ſect. 3. p. 57.

4 *Petrus de Alliaco* holdeth, that nothing can bee knowne of God, without the ſpeciall help of grace.

In 1. ſentent. qu. 3.

Eſpenceus a learned popiſh writer, urgeth that place of S. *Paul* to this purpoſe, *The Lord give thee underſtanding in all things: In omnibus humanis rebus ſcilicet, maximis & minimis:* In all humane matters great and ſmall. And he further thus alleageth out of *Lactantius*; *Falſum intelligere ſapientia eſt, ſed humana &c.* To underſtand that is falſe, is a point of wiſdome, but humane; beyond this degree man cannot proceed: to know the truth is a point of divine wiſdome, to the which a man cannot attaine of himſelfe, unleſſe hee bee taught. The Philoſophers attained that which was the higheſt point of humane wiſdome, to underſtand, what God was not, but yet attained not to ſay, what God was: *ex ciat. Eſpenc. comment. in 2 Timoth. p. 26. liter. f.* Wherefore the knowledge of nature concerning God, is obſcure, doubtfull, imperfect, not able to give direction to the minde, without inſtinct of grace.

2 Tim. 27.

The ſecond point, whether man have free-will in civill and naturall things.

The Papiſts.

THis the Jeſuite affirmeth, and it is the common opinion of that ſide, that in naturall and civill actions man hath a free and abſolute will, whether to good or evill, they reaſon thus.

39. Error.

Argum. 1. It is in mans power to doe ſome things, which he doth not, and againe to leave ſome things undone in civill matters, which he doth: *Ergo*, there is free-will in ſuch things: God ſaith to *Salomon*, *Becauſe thou haſt asked wiſdome, and haſt not asked long life, &c.* So *Peter* ſaith to *Ananias*, *After it was ſold, was it not in thine owne power?* Here wee ſee *Salomon* might have done that which he did not, that is, asked riches, and long life, and not wiſdome: and *Ananias* might have left that undone which he did, as to have ſold his poſſeſſions, and to bring the money to the Apoſtles: *Bellar. lib. 4. de grat. cap.* 7.

1 King. 3. 11.
Acts 5. 4.

Anſw. Firſt, though in civill indifferent matters to will and purpoſe, be in mans power, yet to doe or not to doe, to execute what hee hath purpoſed, is not ſo in his power: for the Wiſeman maketh a maniſeſt difference betweene theſe two: *The thoughts of the heart are in man, but the anſwer of the tongue is of God.* Man purpoſeth, but God diſpoſeth.

Prov. 16. 1.

Secondly, it was not in *Salomons* power of himſelfe to aske wiſdome of God, rather than any other thing: but his will and deſire was thereto directed of God: for if the Lord put into *Salomons* minde to aske, who ſaid unto *Salomon*, appearing to him in a dreame, *Aske what I ſhall give thee*; much more was it inſpired into him, what he ſhould aske. And concerning the other example: for a man to ſell or not to ſell, being a meere civill and indifferent action, it is freely in his power: but to ſell to good and godly uſes, to help the neceſſitie of others, as the brethren did in the Apoſtles time, was in them a worke of grace: *All that beleeved were in one place, and had all things common.* They were beleevers that did ſo, faith wrought it in them. And againe, *Great grace was upon them all, neither was there any among them that lacked.* It was a worke of grace then, that men ſold their lands, to releeve the wants of others.

1 King. 3. 5.
Acts 2. 44.
Acts 4. 33.

Argum. 2. The Scripture giveth unto man free election & choice of things, which cannot be without free-will. Firſt, *Ioſh.* 24. 15. *Chuſe you this day whom yee will ſerve.* Secondly, 2 *Sam.* 24. 12. *I offer three things unto thee, chuſe of them, which I ſhall doe unto thee.* Thirdly, *If thou wilt enter into life, keep the commandements. Luke* 9. *If any man will follow me, let him denie himſelfe.*

Ioſh. 24. 15.
2 Sam. 24. 12.
Math. 19. 17.
Luke 9. 23.

Anſw. Firſt, 1 The people had not power of themſelves to chuſe the way of the Lord: but God had firſt choſen them, *Deut.* 4.37. *Becauſe he loved the fathers he choſe their ſeed*: and here the people anſwer, *We will ſerve the Lord, for he is our God, verſ.* 18. Firſt, he was their God in chuſing them, and giving grace; and then they choſe the Lord. Secondly, this place otherwiſe would enforce an abſolute election in divine matters, and not in civill only, which were a groſſe error: for this choice of the people was of the ſervice and religion of God. Deut. 4.37.

Secondly, *Davids* will is directed by faith to make choice to fall into Gods hands: for (ſaith hee) *his mercies are great, verſ.* 14. His faith and confidence in Gods mercies directeth his choice. 2 Sam. 24. 14.

Thirdly, 1. Thoſe places are unproperly alleaged to prove free-will in civill matters: to *enter into life*, and *to follow Chriſt*, are not civill, but ſpirituall and divine: will he then conclude that a man hath power of himſelfe to follow Chriſt, and enter into heaven? blaſphemous is the mouth, that ſo affirmeth. 2 Why the precepts of Scripture are thus ſet forth unto man, Saint *Ambroſe* excellently ſheweth: *Non ob aliud unquam datur præceptum, niſi ut quæratur præcipientis auxilium; voces docentium, literæ paginarum Deo ſerviunt, non carent ejus virtute cui ſerviunt: & quando id quod jubetur ab obediente perficitur, tunc effectus divini operis declaratur*: The precept is given, that the help of the precept giver may bee ſought; the voyce of the teacher, the letters of Scripture doe miniſter unto God; neither doe they want his vertue, whom they ſerve: and when that is fulfilled, which is commanded, the operation of the divine worke is declared, *epiſt.* 84. The precepts then of Scripture prove not a free-will in man, but only ſtirre us up to ſeeke for his help to performe the precept, that giveth it.

Argum. 3. Here a great troupe of both Greeke and Latine fathers is brought in for the proofe of free-will. I anſwer: firſt, it is certaine that ſome of the Greeke fathers aſcribed too much to free-will, more I thinke than the Papiſts dare acknowledge: as in the Homilie under *Chryſoſtomes* name upon the ſtorie of *Zacheus*: *In te eſt ut poſſis, quia in te eſt ut velis, &c.* It is in thy ſelfe to bee able to doe, becauſe it is in thee to will to doe. If it bee in us, what need grace? Secondly, the fathers extoll free-will, having to deale with the contrary hereſie of Manichees, who imputed ſinne unto nature, and not to mans will. Thirdly, the fathers affirming free-will, either ſpeake of the ſtate of man in his firſt creation: as *Baſil* alleaged ſaith, *Anima voluntariam adepta vitam, &c.* The ſoule having obtained a voluntary life, was created according to the image of God. Or elſe they meane the freedome of will by grace: as *Epiphan. hæreſ.* 16. *Liberum arbitrium exhibuit nobis Deus, &c.* God hath given unto us a free-will, ſaying, If yee will obey and heare, yee ſhall eat the good things of the land. This libertie or freedome, as I ſhewed before out of *Ambroſe*, is wrought in us by grace. Or laſtly, they ſpeake of a libertie of will free from compulſion or violence, as *Chryſoſtome ſerm.* 2. *de fato: Dæmon dicit, Non eſt in te, quod extendas manum, ſed neceſſitate & vi id agis*: The devill ſaith, It is not in thee to extend thy hand, but thou doeſt it of neceſſity and force. And S. *Hierome* cited *in* 26. *Ierem. Liberum homini ſervatur arbitrium ne ex præſcientia ejus, quaſi ex neceſſitate cogatur, &c.* Mans free-will is reſerved, ſo that hee is not conſtrained as of neceſſitie by Gods preſcience to doe this or that. In any of theſe three ſenſes if the fathers bee underſtood, according to their owne minde, wee doe willingly conſent: that man in his creation had free-will; that by grace now alſo mans will is made free, and that by nature mans will is free from compulſion or conſtraint.

The Proteſtant.

WE here diſſent from our adverſaries in two points: Firſt, we grant, that in civill matters, being in themſelves indifferent, there is a free-will in man, as to eat, to labour, to ſit, to go, to plant, to build: but to doe any of theſe to any good, or godly end, as to labour, thereby to avoid ſtealing, to goe unto prayer, to build houſes for poore people onely of charity, without opinion of merit, theſe godly actions are not of our ſelves, but wrought in us by the ſpirit.

Secondly, we affirme, that although in ſuch things mens thoughts or devices are free; yet ſo are not their actions: it is not as free for men to doe, or not to doe, as to will, or not to will.

Prov. 16. 8.
Prov. 19. 1.
Jerem. 10.23.
Jam. 4.14.

Argum. 1. *The heart of man purpoſeth his way, but the Lord doth direct his ſteps. Many devices are in mans heart, but the counſell of the Lord ſhall ſtand.* I know, *that the way of man is not in himſelfe, neither is it in man to direct his ſteps.* S. *Iames* alſo reproveth them which ſay, to morrow I will goe into the citie: *Ye ought to ſay, if the Lord will, I will doe this or that.* By theſe places we gather, that it is not in mans power to doe what himſelfe willeth, or purpoſeth, and therefore he hath not a free and abſolute will in theſe things.

Anſw. It is one thing to have *liberam electionem*, a free choice of things, another to have *liberam exequutionem*, freely to execute that which a man willeth: theſe places ſhew, that man hath not power freely to execute his will: his will or purpoſe may bee free notwithſtanding in it ſelfe, *Bellarm. cap.* 11.

Contra. The Jeſuite hath made here an anſwer contrary to himſelfe: for before hee thus defined, *liberum hominem*, a free-man, or a man of free-will, *qui pro arbitrio facit, vel non facit*, which doth or not doth, this or that, according to his owne pleaſure, *cap.* 7. *argum.* 2. But here forgetting what hee ſaid before, he limiteth free-will within the compaſſe of the minde and purpoſe, not extending it to the action or execution: ſaying to this effect, that the purpoſe of man is free; but to accompliſh or execute his purpoſe he hath not free or abſolute power: which is the very ſame, that wee affirmed before;

fore: that howſoever mens thoughts in meere civill and naturall things are left unto them free, yet ſo are not their actions.

Argum. 2. *Thou haſt wrought all our works for us. Of him, through him, and for him are all things. God worketh all in all*: *Ergo*, the diſpoſition of the will is of God. Iſay. 26. 12. Rom. 11. 36. 1 Cor. 12. 6.

Bellarmine: Mans free-will, and Gods grace doe worke together: like as without the light a man cannot ſee, yet the light being preſent, it is in a mans power to open his eyes and ſee, or to ſhut his eyes and not ſee: ſo the grace of God preſuppoſed, yet it is in mans will to chuſe or refuſe: *Bellarm. cap. 15. obſerv. 2.*

Contra. First, this gloſſe is contrary to the text: for if God worke all our works for us, if he worke all in all, then our will worketh nothing: how worketh God all, if he worke not all, but with a fellow-helper? Secondly, the reaſon is not alike betweene the gifts of nature, and the gifts of grace: for the power to ſee, to heare, is once given in the nature of man, and to the execution thereof, there need no ſpeciall direction, but the generall aſſiſtance of Gods providence: but in the works of grace, as in the diſpoſing of the will to good, the ſpeciall aſſiſtance of Gods ſpirit is neceſſary: a man may ſhut his eyes againſt the light, but a man cannot ſhut his heart againſt the effectuall working of grace. Thirdly, this was the hereſie of the Pelagians: *Ita Dei gratiam ponunt ut non per ſingula opera ejus innitamur auxilio*: They did ſo affirme the grace of God, that we need not for every worke Gods aſſiſtance: but referred themſelves to free-will, which was once given them. Their ſentence was this, that it was the grace and gift of God, that they had free-will: but after this gift once given, the execution and diſpoſition of it was in themſelves: *Hieron. epiſt. ad Cteſiphont. Bellarmine* ſeemeth not to be farre off from this hereſie, that matcheth the naturall faculties of the ſenſe, and the ſpirituall diſpoſition of the will together: as though a generall aſſiſtance of Gods power and providence ſufficed to the one, as well as to the other.

1 *Auguſtine* ſaith: *Fatemur quidem liberum eſſe in omnibus hominibus arbitrium, habens quidem judicium rationis, non per quod ſit idoneum, quæ ad Deum pertinent, ſine Deo aut inchoare, aut perficere; ſed tantum in operibus vitæ præſentis, tam bonis, quam malis; bonis dico, quæ de bono naturæ oriuntur, ut velle manducare, laborare, domum fabricare, &c.* Wee confeſſe a kind of free-will to be in all men, which hath the judgement of reaſon, not by the which it is fit either to begin, or to finiſh without Gods help, things appertaining to God, but only in the works of this life preſent, both good and evill; ſuch good things I meane, as have a naturall or civill goodnes, as to will or purpoſe to eat, to labour, to build an houſe, &c. With this teſtimonie, both theſe points are confirmed, which we have now alreadie ſufficiently proved out of Scripture. First, *Auguſtine* granteth a free-will in naturall things, ſo far only as they are naturally or civilly good, not as they are referred unto God or any godly worke. Secondly, the execution of theſe naturall actions he doth not attribute to mans free-will, but the purpoſe only and deſire, as *velle laborare, manducare*, to will to labour, to will to eat, and ſo of the reſt. Artic. 3. contr. Pelag.

Saint *Hierome epiſt. ad Cteſiphont.* ſheweth what the power of mans will is in naturall things: the Pelagian objected thus: *Si voluero curvare digitum, ſtare, ſedere, &c. ſemper mihi Dei auxilium neceſſarium eſt?* If I will bow my finger, ſtand, ſit, &c. is the help of God alwayes neceſſary? Hee anſwereth thus: *Audi ingrate, imo ſacrilege, Apoſtolum prædicantem*: Heare thou ungratefull man, &c. the Apoſtle thus preaching, *Whether we eat or drinke, or whatſoever we doe elſe, let all be done to the glory of God.* So then even in theſe civill works, Gods aſſiſtance is neceſſary.

Ambroſe alſo thus teſtifieth, *epiſt.* 84. *Quaſi homo auxilio Dei in quadam actionum ſuarum parte egeat, in quadam non egeat, &c.* As though man needed Gods help in ſome part of his actions, in ſome not: ſo that there were any time, or moment, wherein it were not pernicious and hurtfull to him, if the ſpirit of God were wanting: *Ergo*, even in the direction of civill actions the preſence of the ſpirit is neceſſary, if in no action, nor any time he can be wanting.

2 *Chryſoſtome* confeſſeth, *Omnium bonorum effectuum & operum—Deum authorem*, that God is the author of all good arts, and works, &c. then whatſoever is well done even in civill works, is from God, not of our ſelves. Homil. de Adam & Eva.

3 Latter confeſſ. of Helvetia. c. 9. *There is ſome underſtanding of earthly things remaining in man after his fall: for God hath of mercy left him wit,—yet it is a cleare caſe, that we can profit very little in arts without the bleſſing of God: the ſcripture referreth all arts to God: yea, and the Ethnicks did referre the beginning of arts to the Gods, &c.* then even in theſe civill things nothing can be well done without Gods ſpeciall aſſiſtance. Harm. ſect. 3. pag. 63.

4 One of the Popiſh writers doth confeſſe, that whereas the Divine writings doe teſtifie, that God hath wrought all our works, and that he worketh all in us, both the will and deed. *Deum concurrere ad omnem actum poſitivum*, that God concurreth to every poſitive act, &c. Bennius de grat. efficac. cap. 20.

An appendix, as touching the name and difference of free-will before mans fall and after.

The Papiſts.

First, concerning the name of free-will, *Bellarmine* greatly complaineth, that ſome have very boldly changed the name of free-will, calling it *ſervum arbitrium*, bondwill: his reaſon is, becauſe 40. Error.

cauſe the Fathers have alwayes uſed the name of free-will in the defence of the faith: but it is not like, that the Church would have uſed it, if it had been an offenſive and unfit name, *Bellarmine lib. 4. cap. 6.*

41. Error. Secondly, he doubteth not to affirme, *Poſt lapſum hominem eſſe liberi arbitrii ſi fuit ante lapſum:* That man hath free-will after the fall, if he had it before. His reaſon is this, becauſe the providence of God is alleaged by *Calvin* to bee the only impediment of free-will: but Gods providence was as well before mans fall as after: *Bellar. lib. 4. cap. 7. ſſ. poſtrema.* Thus in *Bellarmines* opinion, man hath free-will as well after his fall, as before.

The Proteſtants.

First, 1 That the name of free-will was very much uſed of ancient time by the Fathers, wee grant, for they had to deale with the wicked Manichees, and other hereticks, who made the beginning of ſin in the evilneſſe of nature, not in the corruption of mans will; therfore againſt them they maintained the name and nature of free-will; ſo long this name had not only a tolerable, but a neceſſary uſe: but now ſeeing it is abuſed to ſignifie an aptneſſe and libertie in mans will by nature to do good, we may deale with it, as *Hezekiah* did with the braſen Serpent, which though it had a good beginning, yet becauſe in proceſſe of time it was abuſed to ſuperſtition, hee cauſed it to bee broken downe. By the ſame example we may leave and change the uſe of this name of free-will.

Rom, 6. 20. 2 The Scripture doth call mans will and man himſelfe by nature *bond*, and ſpeaketh of no freedome or libertie but by grace: *Yee were the ſervants of ſin, Servi peccati:* What is this elſe but to ſay, *ſervum arbitrium*, your will was bond, or ſervant to ſin.

Iohn 8. 36. 3 *Concil. Aranſican. 2. c. 13. Quod amiſſum eſt, &c.* That which is loſt cannot be reſtored, but by him that firſt gave it, as the truth ſaith: *If the Son make you free, yee are free indeed.* The Scripture acknowledgeth no libertie of the will but by grace: wherefore the name of free-will by nature, is contrary both to the ſenſe and phraſe of Scripture, and in that underſtanding may bee refrained, and diſcontinued.

Eccleſ. 7. 31. Coloſſ. 3. 18. Secondly, 1 That man after his fall enjoyeth free-will as he did before, is contrary to the Scripture: *God hath made man righteous, but hee hath added many inventions.* And the image of God, after the which man was created, whereof his holy and free-will was a part, is by *Adams* fall decayed, and renewed in Chriſt.

2 Neither doth *Calvin* or any other ſay, that Gods preſcience or providence is an hinderance to the libertie of mans will: but we confeſſe with *Ambroſe: Æterna Dei, & ſemper tranquilla cognitio nullo nos urget neceſſitate peccandi, nec inde manat iniquitas, unde juſtitia:* Gods eternall and ſtayed knowledge doth not urge us with any neceſſity to ſin, neither doth iniquity proceed from whence juſtice commeth, *lib. 2. de vocat. Gent. cap.* 10. It is not then Gods preſcience, but mans owne corruption, that hath ſpoyled him of the libertie of will given in the creation: that which God fore-knoweth, muſt neceſſarily come to paſſe, for otherwiſe it ſhould not have been foreknowne: but his foreknowledge is not the cauſe thereof.

3 That *Adams* free-will by his fall is loſt, and that man hath not the ſame liberty of will before and after his fall, it is plentifully teſtified by Councels and Fathers. *Aranſican. 2. c. 8. Liberum arbitrium per peccatum primi hominis infirmatum & læſum:* Free-will by the ſin of the firſt man is weakned and wounded. *Can. 25. Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium:* Free-will is ſo attenuate & degenerate by the ſin of the firſt man, that no man can love God, or beleeve in God, as he ought, unleſſe grace prevent him. S. *Ambroſe in Luc. 15. Prodigus vivendo luxurioſe conſumpſit omnia ornamenta naturæ:* The prodigall child by living riotouſly hath conſumed all the ornaments of nature. *Peter Lombard* rehearſeth this ſentence out of *Auguſtine*, and giveth conſent to it: *Libero arbitrio male utens homo, & ſe perdidit & ipſum:* Man uſing evill free-will, hath loſt both it and himſelfe: *lib. 2. diſt. 25. litter. H.* Wherefore it is untrue, that man after his fall may have free-will as well as before.

Ser. 5. de orat. Domini. *Gregory Nyſſen* ſaith, that man by his fall, *libertatem mutavit cum noxia ſervitute peccati*, hath changed his libertie with the noxious ſervitude of ſin. *Chryſoſtome* ſaith, that man after his fall by ſin, *ſicut navis fracto gubernaculo, &c.* is as a ſhip the rudder being broken, which is caried whither the tempeſt will: there is not than the like reaſon of the freedome of mans will before and after his fall.

Harm. ſſ. 3. c. 61. Latter confeſſ. of Helvetia, c. 9. *Theſe things are ſo altred in man, that they are not able to doe that now, which they would before his fall: for his underſtanding is darkned, and his will, which was free before, is now become a ſervile will, for it ſerveth ſin, &c.*

The ſecond part, of the power of the mind naturally in morall duties.

First, of the underſtanding and knowledge, which man hath by nature of theſe things: ſecondly, of the power of his will.

The

The firſt point, whether man naturally doth underſtand what is true or falſe, good or evill, in morall duties.

The Papiſts.

41. Errour.

THe Jeſuite affirmeth, that a man by his naturall ſtrength may know, underſtand and judge, *aliquod verum morale*, what is true, at ſome times, in morall duties, and to be followed, and that not only generally, but in particular, as when and how to doe juſtly, how to give almes: And further hee addeth, *Actio voluntatis ei vero conformis, erit actio virtutis:* That if the will doe follow the underſtanding, in this naturall judgement of the truth, it will bring forth a vertuous action. This then is his opinion, that naturally the mind of man underſtandeth, which are true vertuous actions. *lib. 5. de gra. c. 4.*

Rom. 1. 21.

Argum. 1. The Apoſtle ſaith, *When they knew God, they did not glorifie him as God: Ergo*, the Gentiles had the knowledge of God naturally by the creatures, and might thereby have been preſerved from idolatrie, *Bellarm. ibid.*

Rom. 1. 16.

Anſw. Firſt, a knowledge of the Creator by the creatures, we grant, but an obſcure, imperfect, a generall and confuſed knowledge only, ſerving to make men inexcuſable, as the Apoſtle ſaith, *verſ.* 20. but not able to bring them to the right worſhip of God, as the Jeſuite ſuppoſeth: for the Goſpell only, as S. *Paul* defineth, *is the power of God to ſalvation:* that is, the only effectuall meanes to bring us to know God unto ſalvation. This naturall knowledge of God, though the Gentiles had conſented to it, could never of it ſelfe have brought forth a vertuous act.

Bellarmine againſt himſelfe.

2 *Bellarmine* confeſſeth himſelfe, that a man cannot beleeve in God, *ſine ſpeciali gratia auxilio*, without ſpeciall aſſiſtance of grace: *lib. 6. cap.* 1. nor yet ſo much as thinke, much leſſe doe of himſelfe any thing, *quod ad pietatem pertinet*, which belongeth to godlineſſe, *cap.* 3. *lib.* 5. *reſponſ. ad arg.* 1. but ſo to know God, as thereby to bee able to abſtaine from Idolatrie, belongeth to godlineſſe, and is a fruit iſſuing from beleefe: therefore it is not in mans power: And yet the contrary is here affirmed by the Jeſuite, *Potuiſſe Gentiles per cognitionem unius Dei ex creaturis acceptam abſtinere à cultu Idolorum:* That the Gentiles by the naturall knowledge of God in the creatures, might have abſtained from the worſhip of Images.

Rom. 2. 14. 15.

Arg. 2. *The Gentiles which have not the law, doe by nature the things contained in the law, they having not the law, are a law to themſelves, which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, &c.* Here the Apoſtle ſheweth, that the Gentiles, having not the law written, yet by the naturall light of reaſon did know ſome things, which appertained to honeſt living, *Bellarm. ibid.*

Heb. 11. 6.

Anſw. Firſt, we deny not, as wee have already declared, but that the Gentiles naturally had ſome knowledge of right and wrong, of good and evill, and did naturally ſuch things: but this knowledge and practice of theirs was farre from bringing forth any vertuous action, or good acceptable worke (which is the thing the Jeſuite ſhould have proved) becauſe they had no faith, without the which it is not poſſible to doe any acceptable worke.

Secondly, this place as well ſheweth, that the Gentiles had power naturally as well to doe, as to know ſuch things: but it is impoſſible to performe the works of the law naturally, as *Bellarmine* himſelfe ſheweth: *Non poſſe ſolis naturæ viribus adimpleri præcepta moralia omnia, ſecundum ſubſtantiam operis:* That by the power only of nature, the morall precepts cannot bee kept, as touching the ſubſtantiall, that is, the externall worke, *cap.* 5. *Ergo*, neither the knowledge of morall precepts is obtained only by the inſtinct of nature.

The Proteſtants.

A Light of nature wee acknowledge, whereby naturally men, after a darke and obſcure manner, may underſtand, in morall actions, ſome reſemblance and likelihood of equitie and truth: And the Gentiles directed by theſe naturall principles, were able to provide by their lawes againſt adulterie, murther, theft, and ſuch notorious diſhoneſtie of life: But that there is any ſuch naturall diſtinct or effectuall power or knowledge in man, whereby he is able to bring forth any good or vertuous act, we hold it as a great untruth.

2 Cor. 3. 5.

Argum. 1. The Apoſtle ſaith, *We are not ſufficient of our ſelves to thinke any thing, but our ſufficiency is of God.* Therefore it is not in mans power naturally to thinke or conceive that which is good.

Anſw. Saint *Paul* ſpeaketh of ſuch thoughts as concerne godlineſſe, and appertaine to life eternall, which we grant, are not in mans power: not of morall duties, *Bellarm. cap.* 3.

2 Cor. 10. 5.

Contra. 1. Saint *Paul* underſtandeth all good thoughts whatſoever are in man, that they are of God; for elſe-where he ſaith, *that every thought muſt be brought into captivity to the obedience of Chriſt.* But if man had any good thought of himſelfe, what need it bee ſubdued to the obedience of Chriſt? In ſaying (*every thought*) hee ſheweth, that without Chriſt, all our thoughts and motions are rebellious.

1 Tim. 6. 6.

2 As though morall duties doe not appertaine alſo to godlineſſe of life: as the Apoſtle ſaith, *Godlineſſe is great gaine, if a man bee content, &c.* Contentment of mind, and avoiding of covetouſneſſe,

which the Apoſtle treateth of here, is a morall vertue, yet Saint *Paul* calleth it godlineſſe.

3 What if we grant, that godly works, and morall duties are two diſtinct things: yet they are both of God: *for every good giving is from above.* And *Paul* among the fruits of the ſpirit, reckoneth up goodneſſe as well as faith: that is, the goodneſſe and honeſtie of life, in thought, will or deed, is as well wrought in us by the ſpirit, as faith in religion.

James 1. 17.
Galath. 5. 22.

Argum. 2. *The imaginations of the thoughts of mens hearts, are only evill continually: Ergo,* man hath by nature no good thoughts.

Gen. 6. 5.

Anſw. The thoughts of mens hearts are ſaid to be evill, becauſe *ut plurimum ſunt mala,* they are for the moſt part evill, *Bellarm. cap.* 3.

Contra. 1. If it had been written in generall termes thus; the thoughts of mans heart are evill, the Jeſuites anſwer would have ſeemed more probable: but ſeeing the Scripture ſaith, *they are only evill,* and that continually, they cannot be partly good and partly evill, or good at one time, and evil at another, but wholly and only evill, and alwayes. Wherefore if this ſcripture bee true, then is his anſwer falſe, and impertinent to this place.

Eccleſ. 7. 31.

2 We have other teſtimonies of Scripture, that doe witneſſe with this text, which wee have alleaged: *God hath made man righteous, but they have ſought many inventions.* All righteouſneſſe then is of God, the inventions which man followeth are vaine. The Goſpell ſaith, *The light ſhineth in darkneſſe, and the darkneſſe comprehended it not.* The truth is the light, the minde of man by nature is darkneſſe: if the minde naturally underſtandeth the truth, then ſhould darkneſſe comprehend the light.

John 1. 5.
Pſalm. 14. 2.

Laſtly, the Pſalme ſaith, *There is none that would underſtand and ſeeke God: Ergo,* man hath no underſtanding of good things by nature.

Auguſtine ſaith: *Non haberet homo ſapientiam, intellectum, niſi acceperit ſpiritum ſapientiæ & intellectus:* No man can have wiſdome, underſtanding, unleſſe hee have received the ſpirit of wiſdome and underſtanding, *Epiſt.* 105. Therefore true and right underſtanding is not ingraft by nature, but wrought by grace.

S. *Ambroſe, ſerm.* 10. *in Pſal.* 119. upon theſe words, Give me underſtanding, that I may learne thy commandements: *Si Propheta intellectum ſibi dari poſtulat, quis tam arrogans, qui profiteatur in ſua poteſtate eſſe intelligentiam? &c.* If the Prophet deſire underſtanding to bee given him, who is ſo arrogant, as to profeſſe that intelligence or underſtanding is in his owne power?

In 6. ad Roman. ſerm. 11.

And yet further, 1 *Chryſoſtome* ſaith: Like as a drunken man knoweth not the inconvenience of wine: ſo he that is given over unto ſin, *Hoc ipſum ignorat, quod morbidus:* as one that is beſotted with drunkennes, knoweth not that he is diſeaſed, &c. how then can man, ſinfull by nature, judge of that which is good?

2 *Concil. Milevitan. c.* 4. *Domini donum eſt, & ſcire quid facere debeamus, & diligere ut faciamus;* It is the gift of God, both to know what we ſhould doe, and to love it, that we may doe it.

Harm. ſect. 3. pag. 62.

3 Latter confeſſ. of Helvetia, c. 4. *Now it is evident, that the mind and underſtanding is the guide of the will, and ſeeing the guide is blind, it is eaſie to be ſeene, how farre the will can reach.*

4 Many of the Schoolemen are of this judgement, that no morall truth can be knowne of humane underſtanding now in the ſtate of nature corrupted, without Gods ſpeciall help: *ſic Gregor. Ariminenſ. in* 2. *ſen. diſt.* 26. *qu.* 1. *art.* 1. *concluſ.* 2. *Capreol. in* 2. *diſtinct.* 28. *qu. unic. artic.* 3. *Gaſpar Caſſalins, lib.* 1. *de quadripar. juſtitia, c.* 32. So that for this truth wee want not evidence from our adverſaries themſelves.

The ſecond part, of the power of free-will in morall duties, two Queſtions.

The firſt queſtion, whether a man without faith and ſpeciall help from God may performe any thing morally good, if no tentation aſſault him.

The Papiſts.

43. Error.

Bellarmine doubteth not ſo to affirme, that a man naturally without faith, both with ſpeciall aſſiſtance from God, and without it, can performe ſome morall good worke, if no tentation let: for a man by nature alone without Gods help cannot reſiſt tentation. *c.* 9.

1.
Exod. 1. 21.
2.
Ezech. 29. 20.
Dan. 4. 24.
3.
2. 14.

Argum. 1. God doth reward morall works done without faith; as the Ægyptian Midwives are rewarded for ſaving the male children of the Hebrewes, *Nabuchadnezzar* is recompenſed for his ſervice done unto God, in the beſieging and overthrow of Tyrus, *I have given him the land of Egypt for his labour, becauſe he wrought for me.* 3. *Dan.* 4. 24. *Redeeme thy ſinnes by mercie to the poore:* Here the almes of an Infidell doth avert the temporall puniſhment: *Ergo,* it was a good worke. *The Gentiles having not the Law, do by nature the things contained in the law;* the Gentiles by the light of nature did the works of the law: *Ergo,* without faith, ſome morall works of the law may bee performed, *Bellar. lib.* 5. *de grat. c.* 9.

Anſw. Firſt, 1. They were not the Ægyptian Midwives, but the Midwives of the Hebrew women, *verſ.* 15. *Bellarmine* therefore is herein deceived. 2 This worke of theirs was not without faith, *verſ.* 21. *They feared God:* wherefore it is impertinently alleaged, for the probation of morall good works without faith. 1. Exod. 1.21.

Secondly, 1. It may well be, that *Nebuchadnezzar* went againſt Tyrus, by the ſecret inſtinct of God, as *Necho* King of Egypt, (whom *Ioſias* unadviſedly went againſt) going up againſt Carchamis, was commanded of God to make haſte. Then this example is unfitly alleaged for morall works done by nature. 2 It followeth not, that becauſe he wrought for God, that it was a good ſervice: ſo Satan did execute Gods will upon *Iob*, and the Jewes in putting Chriſt to death, yet neither I truſt did well. 3 Neither doth the temporall reward prove it to bee a good worke: ſeeing that the wicked are temporally recompenſed without deſert, with raine and Sunſhine; and *Ahab* by his temporary and worldly repentance deferred Gods wrath: but it was no good worke, being but *a worldly ſorrow*, riſing rather from the feare of Gods judgements upon his houſe, than from the deteſtation of ſinne: and *worldly ſorrow* (ſaith the Apoſtle) *cauſeth death*, that is, helpeth not to ſalvation, but tendeth rather unto periſhing. 4 Such a ſervice, ſuch a reward; a bloudie ſervice in ſacking of Tyre, is rewarded with a bloudie victorie in overcomming Ægypt. 5 *Auguſtine* ſaith, *Non officiis ſed finibus virtutes à vitiis diſcernenda ſunt — ſi enim non propter hoc facit homo bonum, &c.* Vertue is to be diſcerned from vice, not by the officious act, but by the vertuous end: if then a man doth good not for that end hee ſhould, he ſinneth, *cont. Iulian.* 4. 3. Therefore unleſſe it can be proved, that *Nebuchadnezzar* ſacked Tyrus for obedience to Gods will, not for revenge of his owne malice, or of an ambitious deſire to inlarge his Kingdome, it was no good worke. 2. 2 Chron. 35.21. Matth. 5.45. 1 King. 21.19. 2 Cor. 7.10.

Thirdly, 1. The text is to be read, *breake off*, not *redeeme*, for ſo is the Hebrew word פרק *parach* taken, where *Iſaac* ſaith to *Eſau*, Thou ſhalt breake his yoke from thy necke. 2 We confeſſe, that in the Infidels, their almes, and ſuch like good works in ſhew, were much better than their manifeſt ſins, and that to breake off ſuch ſins, by ſuch works, it was commendable; yet it followeth not, that they were good. 3 Theſe almes-deeds, in that *Daniel* by the ſpirit of God gave this counſell, ſhould alſo have proceeded, not from his naturall inclination, but from the inſtinct of the ſpirit: as *Auguſtine* well ſaith, *Colligitur ipſa bona opera, quæ faciunt infideles, non ipſorum eſſe, ſed illius, qui bene utitur malis; ipſorum eſſe peccata, quibus bona male faciunt:* It is gathered, that good works, which Infidels do, are not theirs, but his, which well uſeth that which is evill, but the ſin is theirs, whereby they doe good things evill, *cont. Iulian. lib.* 4. *cap.* 3. 4 He ſaith againe, *Reperitur & miſericordia mala, — propter quam meruit Saul à Domino miſericorde damnari:* There is found mercie or almes not alwayes good, for the which *Saul* deſerved of the mercifull Lord to be damned, *ibid. c.* 4. 5 The averting of a temporall puniſhment, doth not prove it ſimplie to be good: as *Auguſtine* ſaith, *Cui non datur ſemper vivere, quid prodeſt bene vivere?* What doth it profit a man to live well, if he live not ever? *in Iohan.* 45. Wherefore theſe temporall works profited not Infidels, and conſequently were not good, becauſe they availed not to everlaſting life. 3. Geneſ. 27.40.

Fourthly, 1. Some of the fathers expound that place of the Apoſtle, of ſuch of the Gentiles as were converted to the faith: As *Origen*, *Si videris Gentes ad Ieſum venire & credere ei, &c.* If thou ſeeſt the Gentiles come unto Chriſt and beleeve in him, and fulfill the worke of the law, &c. doubt not to ſay that Jeſus hath written the Law in theſe ſtones, *hom.* 9. *in Ieſua*. So alſo *Auguſtine* anſwereth the Pelagians; they are ſaid to doe the things of the Law, *Quia ex Gentibus venerunt ad Evangelium:* Becauſe they came from among the Gentiles to the Goſpell, *cont. Iulian.* 4. 3. But I doe not greatly urge this interpretation. 2 We ſay, that they among the Gentiles, that followed the light of nature, wanted not ſome ſpeciall helpe, though they had not faith, which helpe others among them had not: So S. *Ambroſe* ſaith, *Quod illuminante gratia invenerunt, obcæcante ſuperbia perdiderunt:* That which they found by illuminating grace, they loſt by blind pride, *de vocat. Gent. lib.* 2. *c.* 2. The better ſort then among them, had a certaine meaſure of illumination, which all had not, which they by the pride of their hearts corrupted. 3 But our more full anſwer is this, that it followeth not, becauſe the Gentiles did by nature ſome things agreeable to the Law, as appertaining to juſtice, temperance, mercie, therefore their works were good: they did things that had a ſhew of goodneſſe, but not with a good minde: they were not then good works, no more than the almes, faſting, prayer of the Phariſees, were good works; which were not done of conſcience, but for the praiſe of men: and as *Auguſtine* ſaith, *Tolerabilius in die judicii punientur, &c.* They ſhall be more eaſily puniſhed in the day of judgement, becauſe naturally, they did the things of the Law: *cont. Iulian. lib.* 4. *c.* 3. And this is that the Apoſtle ſaith, *Rom.* 2. 15. *Their thoughts accuſing one another or excuſing:* not excuſing from the whole puniſhment, but in making their puniſhment leſſe or more eaſie, as *Auguſtine* expoundeth. 4. Rom. 2.15.

The Proteſtants.

THat a man without faith and grace, by the inſtinct of nature onely, cannot doe any thing that is good before God, whether he be aſſaulted by any ſpeciall temptation or not: it is thus evident out of Scripture.

Argum. 1. *Prov.* 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* 1.

2. 2 *The imaginations of the thoughts of mans heart are onely evill continually.*

3. 3 *Pſal.* 13. 3. *All are gone out of the way, there is none that doth good, no not one.*

4. 4 *Ierem.* 17. 9. *The heart is wicked and deceitfull above all things.*

5. 5 *Matth.* 7. 18. *A corrupt tree cannot bring forth good fruit:* but every man by nature is a corrupt tree. Likewiſe *Luke* 6. 45.

6. 6 *Iohn* 3. 6. *That which is borne of the fleſh is fleſh.*

7. 7 *Iohn* 15. 5. *Without me yee can doe nothing.*

8. 8 *Rom.* 14. 23. *Whatſoever is not of faith, is ſinne.*

9. 9 *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God.*

10. 10 *Tit.* 1. 15. *To the unbeleeving nothing is pure.* 1 *Iohn* 2. 16. *All that is in the world, is the luſt of the fleſh, the luſt of the eyes, the pride of life.* All theſe places doe ſtrongly conclude, that man by nature without faith, is apt to doe nothing but evill: I will examine *Bellarmines* anſwer to theſe Scriptures.

1. 1 *Bellarm.* The argument followeth not, The ſacrifices of the wicked are an obamination: *Ergo,* their morall works: For there is great difference betweene the one and the other. Sacrifices muſt be offered with a pure conſcience, and to this end, to pleaſe God; but to morall works neither is required: not the puritie of conſcience; neither in their almes is there any other end, but to helpe the needie: *Bellarm. c.* 10. *reſp. ad loc.* 1.

Contra. 1. Betweene ſacrifices and almes-deeds, there is no difference in this behalfe, for the Apo-
Heb. 13. 16. ſtle calleth *diſtribution* to the poore a Sacrifice. 2 He ſaith, to doe good and diſtribute forget not, *for with ſuch ſacrifices God is pleaſed:* wherefore ſuch almes-deeds as God is not pleaſed with, as was the almes of the Phariſees, are no good works: for, if *they doe good,* they are acceptable to God. 3 Neither
Tit. 1. 15. can the worke be good, where the conſcience is defiled: as S. *Paul* ſheweth, *Tit.* 1. 15. that nothing is pure to unbeleevers, becauſe their conſcience is defiled.

2. 2 *Bellarm.* The meaning of the place is, that the moſt part of their thoughts were evill, not all: for it followeth, *verſ.* 9. that *Noe* was a juſt and upright man, *reſp. ad loc.* 2.

Contra. 1. The text is, all the *imaginations* of mans heart are evill; how then is he not aſhamed to
Pſalm. 14. 3. contradict Scripture, and ſay, *not all?* 2 This place may be expounded by that, *Pſal.* 14. 3. *There is none that doth good, no not one:* Here I truſt there is no exception of any, as they are by nature. 3 *Noe* was juſt, but not by nature, *verſ.* 8. *Noah found grace in the eyes of the Lord:* he was by nature the ſame that others, but changed by grace. 4 So notwithſtanding this, all the imaginations of mans heart are
Geneſ. 8. 21. evill by nature, as it is ſo expounded, *c.* 8. 21. *Mans thoughts are evill from his youth.*

3. 3 *Bellarm.* This place concludeth not, that there is no man that doth any good morall worke; but none, that is juſt: for one or two good works make not a juſt man, that hath many ſins beſide, *reſponſ. ad loc.* 3.

Contra. 1. The words are very direct, there is *none that doth good,* and with a repetition, *no not one:* doth he not now apertly contradict Scripture, in ſaying; Yes, *ſome doe good* by nature? 2 If they be not juſt nor righteous, how can they bring forth any righteous or good worke? for an evill or corrupt tree cannot ſend forth any good fruit. 3 S. *Paul* is the beſt expounder of this place, they are be-
Matth. 7. 18. come *altogether* unprofitable, *ἅμα ἠχρειώθησαν,* if they be wholly or altogether unprofitable, how can
Rom. 3. 12. they bring forth any good or profitable worke?

4. 4 *Bellar.* Mans heart is ſaid to be evill or wicked, not becauſe it can doe no good morall worke,
Matth. 15. 19. but for that it is the fountaine and originall of evill: as Chriſt ſaith; Out of the heart come evill thoughts, murders, &c. *reſponſ. ad argum.* 6.

Job. 14. 4. *Contra.* 1. If the heart be the fountaine of evill, it can bring forth no good: *Who can bring a cleane*
James 3. 12. *thing out of filthineſſe, no not one. The ſame fountaine cannot bring forth bitter water and ſweet:* but if mans heart being the fountaine of evill, as he confeſſeth ſhould worke any good thing, the ſame fountaine, contrarie to the Apoſtle, ſhould ſend out bitter and ſweet water. 2 In the ſame place our Saviour ſaith, *Theſe are the things which defile a man:* if then an evill heart defile a man, how can that
Matth. 23. 16. be cleane which commeth from him? Our Saviour ſaith againe, *Cleanſe firſt the inſide of the cup, that the outſide may be cleane.* The inſide is the heart, the outſide are the works, which cannot be cleane, as
Acts 15. 9. long as the heart is uncleane: and the heart is not cleanſed or purified, but by faith.

5. 5 *Bellar.* 1. Chriſts meaning is, not that an evill tree can bring forth no good fruit at all, but for the moſt part and ordinarily it bringeth forth evill fruit. 2 The evill tree is the evilneſſe of nature, the good tree is the goodneſſe of nature: When a naturall man doth good, it is not of the concupiſcence or corruption of nature which is the evill tree, but *ex bono natura,* of the goodneſſe of nature, which is the good tree. 3 An evill tree can bring forth no good fruit, that is, an evill man can doe no good worke meritorious of life and ſalvation, *Bellar. reſp. ad arg.* 7.

Contra. First, Chriſts meaning is that an evill tree, that is, an evill man, can bring forth no good
Matt. 12. 33. 39. fruit at all: Firſt, *Make the tree good, and his fruit good:* the tree then muſt firſt be made good, before the fruit can be good. Secondly, *How can ye ſpeake good things* (ſaith Chriſt) *when ye are evill?*
Luke. 6. 43. If an evill man can ſpeake any good things, our Saviour had not reaſoned well. Thirdly, *Neither of thornes gather men figs, nor of buſhes grapes.* Like as then a thorne doth not ordinarily, but not at all bring forth figs, nor a buſh grapes: ſo an evill heart cannot move any thing that is good.

good. Fourthly, thus *Auguſtine* expoundeth: When *Iulian* the Pelagian, had propounded this example,
whether it be ſinne in an Infidell to clothe the naked? *Auguſtine* anſwereth thus: *Utrum hoc
male facit, vel bene? &c.* Whether doth he this well or evill? If you ſay evill, you cannot denie, but he
ſinneth: if well, then an evill tree bringeth forth good fruit: *cont. Iulian.* 4. 3. In *Auguſtines* judgement
then an evill tree cannot bring forth any good fruit at all.

Secondly, 1. It is a moſt groſſe anſwer and contrarie to Scripture, that a mans will or heart by nature
is both a good and evill tree: for the good tree is expounded to be the good treaſure of the heart.
And S. *Paul* ſaith, that this good treaſure, which we carrie in earthen veſſels, is *the light of the knowledge
of God in Chriſt.* Say if you dare alſo that this treaſure of knowledge is in man by nature. 2 That Matth. 12. 35. 2 Cor. 4. 6.
the good tree is not by nature, but planted by grace, the Scripture every where teſtifieth. *Every plant
which God hath not planted, ſhall be rooted out.* God pulleth not up good trees, but he pulleth up whatſoever Matth. 15. 13.
is not planted by grace: for that is Gods planting: *Ergo,* the plant of nature is not a good plant.
You are cleane, that is, good branches by the word, *Ergo,* not by nature: *verſ. 16. I have ordained, that* Iohn 15. 3.
ye goe and bring forth fruit: Ergo, they are not ſo ordained by nature.

Thirdly, no good worke is meritorious of life and ſalvation, yet every good worke is rewarded
everlaſtingly. *He that giveth a cup of cold water in the name of a diſciple, ſhall not looſe his reward. I have
ordained, that you goe and bring forth fruit, and that your fruit remaine.* The fruit then that remaineth Matth. 10. 42.
not, and ſhall not be rewarded of Chriſt, is no good fruit. Iohn 15. 16.

6 *Bellarmine:* A naturall man doth not alwayes in every worke obey the fleſh, but hee may 6.
doe ſomething of his naturall propenſion to good, not of his vitious concupiſcence: *reſp. ad
arg.* 8.

Contra. Firſt, whatſoever is in man, is either of the fleſh, or of the ſpirit, the carnall part or regenerate:
I aske then, whether a naturall man can worke by the ſpirit? I thinke they are not ſo abſurd:
for then, if a man be by nature borne of the ſpirit, regeneration or ſecond birth were not neceſſarie,
contrarie to our Saviour; *Except a man be borne againe, &c.* Then it followeth, that a naturall man Iohn 3. 3.
working by the fleſh, doth nothing but that which is carnall and evill: *for the fleſh luſteth againſt the
ſpirit, the ſpirit againſt the fleſh, and theſe are contrarie one to the other,* but good is not contrarie to
good: therefore of the fleſh there is nothing good. 2 Saint *Paul* ſaith, that in the fleſh there dwelleth Galath. 5. 17.
nothing that is good: and every man doth either ſow to his fleſh, or ſow to the ſpirit: but he that Rom. 7. 18.
ſoweth to the fleſh *ſhall of the fleſh reape corruption:* a naturall man cannot ſow to the ſpirit; therefore Galath. 6. 8.
ſowing onely to the fleſh, he reapeth nothing but corruption.

7 *Beller.* Without Chriſt we can doe no good worke tending to ſalvation; but morall good works 7.
we can, *reſponſ. ad loc.* 9.

Contra. This anſwer S. *Paul* quite overthroweth, in the place even now alleaged, *He that ſoweth* Galath. 6. 8.
to the fleſh, ſhall of the fleſh reape corruption; he that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting.
The works then of nature, if they be of the ſpirit, are tending to everlaſting life; if of the fleſh,
they are tending to corruption: but a good worke is not a corrupt worke, or tending to corruption;
therefore the works of the fleſh, are no good works: neither are there any good fruits, which remaine Iohn 15. 16.
not unto life.

8 *Bellarm.* The Apoſtle by faith, underſtandeth not here the faith, whereby we beleeve in Chriſt, 8.
but a perſwaſion of the conſcience, whereby we are perſwaded a thing to bee lawfull, *reſp. ad argum.*
10.

Contra, Auguſtine anſwereth; for after this manner the Pelagians objected, *Si hoc de cibis intelligendum
putes, &c.* If you thinke this is to bee underſtood of meats, &c. yet the Apoſtle by this generall
ſentence, would prove this ſpeciall ſinne concerning meats, as it is elſewhere written, *without* Heb. 11. 6.
faith it is impoſſible to pleaſe God: cont. Iulian. 4. 3.

9 *Bellarm.* Without faith it is impoſſible to pleaſe God to eternall ſalvation; but yet the goodneſſe 9.
of mans nature, and the works proceeding from it, doe alſo pleaſe God, *reſponſ. ad argument.*
15.

Contra. 1. He is contrarie to himſelfe, for he granted before, *reſponſ. ad* 1. *argum.* that the ſacrifice
and other morall works of a naturall man, *Deo non placeant,* do not pleaſe God, and yet here he ſaith;
God by them may be pleaſed. 2 That God is not any way pleaſed with us, without Chriſt, the Scripture Rom. 5. 9.
is evident, *We ſhall be ſaved from wrath by him: We were by nature the children of wrath:* Can the Epheſ. 2. 3.
children of wrath pleaſe God? 3 If he ſpeake of the naturall goodneſſe of the creature, as it is created
of God, I anſwer with *Auguſtine,* that if in this ſenſe man is good, ſo the devill alſo, as he is an Angell
is good, and conſequently doth pleaſe God.

10 *Bellarm.* 1. The Apoſtle ſpeaketh of meats which are uncleane to thoſe that have an uncleane 10.
conſcience, and are not well perſwaded of them. 2 Or if it be taken generally, then this is the ſenſe,
that all the works of Infidels are uncleane, namely, ſuch which proceed from their infidelitie. 3 S.
Iohn ſpeaketh of man, not as hee is Gods creature, but as hee is a ſinner and lover of the world; for
in man as hee is Gods creature, there be many good things, as his will, underſtanding, *reſponſ. ad loc.*
14. 16.

Contra. 1. The Apoſtle ſpeaketh generally of all the works of Infidels. They are abominable, Tit. 1. 16.
diſobedient, to *every good worke reprobate.* 2 All the works of Infidels muſt needs proceed from

Galath. 5.22.

their infidelitie, ſeeing their minds *and conſciences are defiled,* which is the reaſon the Apoſtle giveth, that nothing is pure unto the impure. 3 We ſpeake not of the ſubſtance of nature and naturall faculties, which are good as created of God, not onely in men, but in devils; therefore this anſwer is not to the purpoſe: the Apoſtles argument is very firme and ſtrong: That every man is either a lover of the world, or a lover of God; a naturall man cannot love God, *which is the fruit of the ſpirit,* and hee that loveth the world, loveth that which is in it, and nothing elſe, as the concupiſcence of the eye, of the fleſh, *the pride of life: Ergo,* a naturall man neither loveth, nor followeth any thing elſe. Thus notwithſtanding all theſe popiſh gloſſes, and hereticall ſhifts, the truth confirmed by Scripture remaineth, that a man by nature hath no inclination to good, neither without faith can performe any thing acceptable to God.

Act. 3.16.

Auguſtins judgement, I have diſperſedly ſhewed in theſe ſeverall anſwers: S. *Ambroſe* thus teſtifieth upon theſe words. *Faith which is by him, hath given this man,* ὁλοκληρίαν, *integram ſanitatem,* perfit health: *Totum ergo, ſive palam per cooperatorem gratia, ſive occultè per ſubminiſtrationem ſpiritus, &c.* The whole therefore, whether outwardly by the fellow-worker of grace, or ſecretly by the miniſtration of the ſpirit, he beginneth, increaſeth, finiſheth, whoſe husbandrie and building we are, *de vocat. Gent. lib.1.c.*8. If Chriſt then worke all in us by faith, then nature is able to worke no good thing at all.

Hierom. dialog.3. adverſ. Pelagian. upon theſe words, *I am the vine:* Like as the branches doe wither, being cut off from the root: *Ita omnis fortitudo marceſcit, ſi à Dei auxilio deſeratur:* So all mans ſtrength withereth and periſheth, if it be forſaken of Gods helpe: *Ergo,* nature (without Gods helpe) can doe nothing.

Super illa verba Pſal. 142. Enter not into judgement. In Joann. tractat. 83.

And further, 1. *Chryſoſtome* upon theſe words, He that rejoyceth, let him rejoyce in the Lord, ſaith; *Ergo de meritis ſuis nihil aſſignare ſibi debet, niſi peccata, quæ ſunt propria noſtra, &c. caterum virtutes dona ſunt Dei, &c.* Therefore man muſt aſſigne nothing to himſelfe of his merits, but onely ſins, which are his owne, but vertues are the gift of God.

2 *Auguſtine* ſaith: *Quod eſt boni operis ante fidem? &c.* What good worke can there bee before faith? ſeeing the Apoſtle ſaith, Whatſoever is not of faith is ſinne, &c.

Harm. ſſ. 4. p. 65.

3 Former confeſſ. of Helvetia, artic. 9. *We find by experience, that of our owne accord we may doe evill, but we can neither embrace nor follow any good thing, except being illuminated by the grace of Chriſt, we be ſtirred up, and effectually moved thereunto, &c.*

4 Their owne Canons thus teſtifie: *Cauſ.1.qu.1.c.26. Ubi Chriſtus non eſt fundamentum, nullum boni operis eſt ſuper ædificium:* Where Chriſt is not the foundation, there is no building of any good worke.

Pet. Lombard agreeth: *Quæ ſine fide fiunt, bona non ſunt, quia omne bonum placet Deo:* Things done without faith are not good, becauſe every good thing pleaſeth God: but without faith God is not pleaſed, *lib.2. diſt.41. liter. A.*

The ſecond queſtion, of the power of freewill in morall duties.

The Papiſts.

14 Hæreſ.

MAn, even as it now ſtandeth with him in the ſtate of corruption, hath freewill in morall duties, to chuſe the good, and refuſe the evill, that is, to embrace the vertue, and eſchue vice, *Bellarm. lib.5. cap.*14. We will firſt examine their arguments, whereby they urge certaine abſurdities and impoſſibilities, which would follow, as they thinke, if there ſhould be no freewill, and then we will anſwer their allegations out of Scripture.

Argum. 1. Sinne is either neceſſarie or voluntarie: if the firſt, it cannot be avoyded, and ſo conſequently is no ſinne: if the ſecond, it may be avoyded: *Ergo,* man hath freewill, he may avoyd ſinne if he will, *Bellarm. cap.* 14.

Anſw. This was the very ſame objection, which the Pelagians, and freewill-men urged *Auguſtine* withall many yeeres agoe: *Si peccata caveri non poſſunt, peccata non ſunt:* If ſins cannot be avoyded, they are no ſins. And againe, *Injuſtè judicarentur homines, ſi ea non faciunt, quæ jubentur impoſſibilia:* Men ſhould be unjuſtly condemned, if they doe not theſe things which are commanded being impoſſible. To this objection, we need no better anſwer, than *Auguſtine* himſelfe maketh.

1 *Non reſpicis poſſibile & facile præceptum fuiſſe datum in paradiſo, quo contempto omnes ex uno homine--peccatum habere:* You conſider not that both an eaſie and poſſible commandement was given in paradiſe, by the contempt and violating whereof, all by one man -- are become ſinners: *cont. Julian.*3.18. And againe he ſaith, *Libertas non periſſet ſi bona permanſiſſet voluntas, ſed quia peccavit voluntas, ſequuta eſt peccantem, peccatum habendi neceſſitas:* The libertie (of the will) had not periſhed, if the will had remained good, but becauſe he ſinned willingly, there followed as a reward of his ſin, a neceſſity of ſinning, *cont. Celeſt. de perf. juſtit. reſp. ad rat.* 10. *Auguſtine* therefore teacheth us to deny this conſequent: Sin is neceſſarie: *Ergo,* it is no ſin. Becauſe that this neceſſitie of ſin is not by creation, but commeth by the corruption of nature, and proceedeth from *Adams* voluntarie tranſgreſſion.

2 *Poteſt caveri peccatum, poteſt reſiſti, ſed opitulante illo, qui non poteſt falli*: Sinne may be reſiſted, it may be avoyded, but by his helpe and aſſiſtance, who cannot be deceived. *Duobus modis cavetur in corpore morbi malum, ut non accidat, & ſi acciderit, cito ſanetur: ſic ut non accidat caveamus dicendo, ne nos inferas in tentationem; ut cito ſanetur caveamus dicendo, dimitte nobis*; Two wayes we take heed of the bodily diſeaſes, that neither we fall into them; and if we doe, eſt-ſoone to be healed: ſo that we fall not into ſinne, we take heed in ſaying, lead us not into temptation; that we may be healed from our ſinne, we take heed in ſaying, forgive us our ſinnes, &c. *de natur. & grat. cap. 67.* Thus alſo we learne out of *Auguſtine* to denie this other conſequent, ſinne may be avoyded: *Ergo*, we have free will: for ſinne is ſhunned by grace working in us, not by our owne power.

3 A third conſequent alſo in this argument faileth: Sin is voluntarie, therefore it is not neceſſary; ſay they, it may be avoyded. It followeth not: for our will is free, not *à neceſſitate*, from neceſſitie, but *à coactione*, from conſtraint or compulſion: Men ſinne voluntarily, that is, willingly of their owne accord, not ſo voluntarily as that they may chuſe whether they will ſinne or no.

4 The devils and damned ſpirits cannot but doe evill and wickedly, it is therefore in them of neceſſitie, yet they doe verily and truly ſinne: It is then no good conſequent, if men doe evill of neceſſitie, they in ſo doing ſinne not, becauſe they can no otherwiſe chuſe. To this *Bellarmine* anſwereth, that it is true in generall, that the devils doe evill neceſſarily; it is falſe in particular, becauſe all the evill which they doe, they doe not of neceſſitie: for it is in their power not to do many things which they doe, *Bellarm. cap. 14.*

Contra. Firſt, if it be not true in particular, that devils doe evill of neceſſitie, neither is it true of men, for they have greater power to leave ſome ſinne undone, which they doe, than the evill ſpirits have, becauſe their nature is not ſo corrupt, neither are they ſo voyd of all goodneſſe as the devils are. Secondly, if it be true but in generall, that the devill ſinneth of neceſſitie, and yet is properly ſayd to ſinne, it is ſufficient for our purpoſe; for then that propoſition is not true in generall, *Si neceſſarium eſt, non eſt peccatum*, If it be neceſſarie, it is no ſinne: for it may be neceſſarie in generall ſaith the Jeſuite, and yet ſhall be ſinne.

Bellarmine further would make us beleeſe, that in defending of free will they are farre off notwithſtanding from the hereſie of the Pelagians: I pray you let us ſee how?

The Pelagians affirmed, that a man by free will might, *vitare omnia peccata*, avoyd and eſchew all ſinnes: but they hold, *vitari poſſe ſingula peccata, non omnia*, that not all ſinnes, but that every ſinne may be avoyded.

Contra. I pray you, what great difference is there now betweene theſe two? The Pelagians ſay, that all ſinnes in all men by free will may be avoyded: the Papiſts hold, that every ſinne in every man, may by free will be avoyded? Every man hath not all ſinnes, but every man hath ſome ſinnes: which ſome notwithſtanding to him, that hath no more, are all his ſinnes. If every man then may by his free will take heed of every his owne ſins, then of all his ſins: for if there be any one ſinne, which it is not in his power to eſchew, by the Jeſuits rule it is no ſinne. Therefore untill the Jeſuite can better diſcharge himſelfe, we muſt needs tell him, that there is not one haires breadth betweene the Pelagian and popiſh hereſie about free will.

Argum. 2. If there were not in man free will, there ſhould be no place left for reward or puniſhment: for if a man doe evill of neceſſitie, he deſerveth no puniſhment, and if he doe well unwillingly, he is worthie no reward: *Bellarm. cap. 15.*

Anſw. The very ſame objection was moved to *Auguſtine*: *Ubi neceſſitas, ibi non eſt corona*: Where there is neceſſitie, there is no crowne or reward. He anſwereth: 1. *In recte faciendo ideo nullum eſt vinculum neceſſitatis, quia libertas eſt charitatis, quæ diffuſa eſt in cordibus noſtris per ſpiritum ſanctum*: In well doing there is no bond of neceſſitie, becauſe freedome or libertie commeth of love, which is ſhed abroad in our hearts by the holy Ghoſt: *Aug. de natur. & grat. cap. 65.* that is, God of unwilling maketh us willing, and inſpireth a love and deſire of good things into our hearts: and thus the reward is given to thoſe that worke willingly, yet of grace. 2 Alſo puniſhment is due unto ſinne, though men by nature cannot chuſe but ſinne: the Apoſtle ſheweth the reaſon: *By one man ſinne entred into the world, and death by ſinne*: *Adams* ſinne was voluntarie, and therefore worthie of puniſhment: the ſame ſinne, with death, the reward thereof, *Adam* hath propagated to his poſteritie: ſo that we are both partakers of the ſinne and the puniſhment. Rom. 5.12.

Argum. 3. If there be no free will, then all men ſhould either be good or evill; and if they bee good, none ſhould be better than other; if they be evill, none ſhould be worſe than other: whereof then is this difference that ſome are good, ſome evill; and ſome are evill in the meane, ſome in the extreame, but from the libertie of mans will. Gods election is not the cauſe: for without free will election maketh none good; for then infants and mad men might be good by election without free will, *Bellarm. c. 16.*

Anſwer. Firſt, the difference and ſeparation of men, the Apoſtle ſheweth to proceed onely from God, and not from the will of man: *Who ſeparateth thee, what haſt thou which thou haſt not received?* 1 Cor. 4.7. Secondly, it is true that election requireth free will to make men good: but then will is firſt made free by grace; as *Ambroſ. Virtus nolentium nulla eſt, ipſa gratia hoc agit, ut in eo, quem vocat primam ſibi famulam præparet voluntatem*; Indeed vertue in thoſe that are unwilling there is none, but grace firſt of all maketh the will an obedient ſervant in them which are called: *lib.2.de vocat. gent. c.9.* Thirdly, and in that infants having no free will yet are ſaved by election, it ſheweth, that not free will maketh the difference, but election. Fourthly, the cauſe then why ſome are good, ſome evill, is becauſe all have not grace, the reaſon why ſome are better than others, is, that all have not the ſame meaſure of grace, as *Ambroſe* excellently ſaith, *Præter illam generalem gratiam partiùs & occultiùs hominum corda pulſantem, excellentiore opere, largiore munere, potentiore virtute vocatio ſpecialis exeritur:* Beſide that generall calling, more ſparingly beating upon mens hearts, the ſpeciall calling ſheweth it ſelfe by a more excellent operation, a larger gift, a ſtronger power, *lib. 2. de vocat. gent. c.* 8. There is then a generall calling and a ſpeciall, a more excellent worke of the ſpirit, and a leſſe excellent, a larger gift, and a ſmaller: as is the difference of the grace that worketh, ſo is the difference in them upon whom it worketh. Now let us ſee what places of Scripture they object againſt us.

Argum. 1. The law ſaith, *Thou ſhalt not take the name of the Lord thy God in vaine: Honour thy father and mother, &c.* and many other precepts there are in the word of God, which were given in vaine, if man had not free will to chuſe or refuſe them, *Bellarm. cap.* 18.

Gal. 3. 24. *Anſw.* First, the precepts of the law are not given in vaine, though it lye not in mans power to keepe them: for the uſe and end of the law is a Schoolemaſter to bring us to Chriſt: So *Auguſtine* De grat. & liber. arbit. c. 6. ſaith, *Ad hoc lex præcipit iſta, ut cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus:* For this cauſe did the law command theſe things, that man ſeeing himſelfe to faile in the fulfilling thereof, ſhould have no cauſe to ſwell in pride, but being wearied in himſelfe, to flye to grace for ſuccour: *cont. Celeſt. de perfect. juſtit.* Secondly, againe he ſaith, *Homo gratia juvatur, ne ſine cauſa voluntati ejus jubeatur:* Man is aſſiſted by grace, leſt his will ſhould bee commanded in vaine. Man hath not free will of himſelfe, but is enabled by grace to doe that is commanded.

Iſay 1. 19. Matth. 19. 17. *Argum.* 2. The Scripture offereth divers promiſes under certaine conditions: as, *If ye conſent and obey, ye ſhall eat the good things of the land: If thou wilt enter into life, keepe the commandements.* If it be in our power to performe theſe conditions, then have we free will: if not, to what end are they propounded? *Bellarm. cap.* 19.

Anſw. First, if theſe conditions be poſſible, then it is poſſible to keepe the commandements, which the Apoſtle denieth: for therefore is every one that is of the works of the law under the curſe, be-Galath. 3. 10. cauſe they cannot keepe it. Secondly, by this argument a mans free will is ſufficient to performe theſe conditions without grace: for if man cannot performe them of himſelfe, the ſame queſtion remaineth, why they are propounded to him that cannot keepe them. Thirdly, *Auguſtine* ſheweth why the Law was given: *Ut te ad faciendam legem vires de tuo non habere monſtraret, ut ſic inops ad gratiam confugeres:* To ſhew thee not to have ſtrength of thy ſelfe to doe, that being poore thou ſhouldeſt flee unto grace: *in Pſal. 118. con. 27.* Fourthly, againe, whereas the Pelagians objected this very place urged, *Iſay* 1. 19. Saint *Auguſtine* maketh this anſwer: *Quaſi ob aliud ſuperbis data iſta præcepta ſunt, quam ut præcepta acciperet homo ſuperbè de viribus ſuis confidens, in quibus deficiens liberatorem requireret:* Theſe precepts were for no other cauſe given to the proud, than that man failing in his owne ſtrength, wherein he truſted, ſhould ſeeke for an helper or deliverer, *Cont. Celeſtium de perfect. juſtit. ad finem.*

Argum. 3. The Lord ſaid to *Cain*: *Unto thee his deſire ſhall be ſubject, and thou ſhalt rule over him, Geneſ.* 4. 7. This the Jeſuite ſaith muſt bee underſtood of ſinne, that it ſhould bee in his power, and if he would, he might ſubdue and overcome it: *Ergo,* there is free will in man, *cap.* 22. *Bellarm.*

Anſw. First, this place cannot in any good ſenſe be applied to ſinne, but is more fitly and properly referred to *Abel,* over whom the Lord giveth unto *Cain* the dominion of the birth-right: for firſt, the text is, *his deſire, &c.* which very improperly ſhould be ſpoken of ſinne, which is a thing deſired, it hath no deſire: ſecondly, becauſe this promiſe made to *Cain* (if we underſtand it of ſinne) was never accompliſhed, *Thou ſhalt rule over it:* and ſo God ſhould bee found untrue of his promiſe. Secondly, if we ſhould admit the Jeſuites expoſition, that the Lord here meaneth ſinne, *Auguſtines* interpretation commeth neerer the truth, who readeth thus: *Ad te converſio ejus, i. nulli alii ſciat tribuere peccatum, quam ſibi & tunc quiſque dominatur peccato, cum id ſibi non defendendo præpoſuerit, ſed pœnitendo ſubjecerit:* The converſion or the turning thereof, ſhall be towards thee: that is, let him attribute his ſinne to none elſe, but to himſelfe: and then every man ruleth over ſinne, when he doth not preferre it, by defending it, but by repentance doth bring it under: *De civitat. Dei, lib.* 15. *cap.* 7.

Ierem. 32. 23. Matth. 23. 37. Act. 7. 51. Deut. 30. 14. *Argum.* 4. Every where in the Scripture God complaineth of the ſtubbornneſſe and wickedneſſe of men: *They obeyed not thy voyce, nor hearkned to thy law, Matth.* 23. 37. *How often would I have gathered thy children together, and thou wouldeſt not? O ye of uncircumciſed hearts and eares.* If it be in a mans power not to ſinne, then hath he free will; if it be not, God complaineth in vaine, ſeeing man cannot otherwiſe chuſe. 2 Againe, *This commandement is not hid from thee, neither farre off, it is in thy mouth and in thy heart to doe it: Ergo,* man hath free will to keepe Gods commandements, *Bellarm. lib.* 5. *de grat. cap.* 20.

Anſwer. First, God juſtly complaineth of the wickedneſſe of men, becauſe, though it bee not in their power to beleeve without grace, yet it is in their power to reſiſt grace: as *Ambroſe* ſaith, *Qui veniunt Dei auxilio diriguntur; qui non veniunt, ſua poteſtate reluctantur:* They that come, are directed by Gods helpe; they that come not, reſiſt by their owne power, *lib.2.de vocat. Gent.cap.9.* Secondly, though now *Adams* poſteritie be yoked with a neceſſarie bondage of ſinne, yet in him that firſt tranſgreſſed it was voluntarie, and therefore they are juſtly blamed. So *Bernard* ſaith, *Serm.* 81. *in Cantic. Neſcio quo miro modo ipſa ſibi voluntas in deterius mutata neceſſitatem faciat, &c.* I cannot tell how it commeth to paſſe, that the will being corrupted by ſinne, doth make a neceſſitie to it ſelfe, that neither neceſſitie, ſeeing it is voluntarie, can excuſe the will, nor the will being enticed, can exclude neceſſitie. And S. *Auguſtine* ſaith, *Convenientiſſ. eſt, ut malum meritum prioris eſſet natura ſequentis, &c.* It is moſt convenient, that the evill merit of the firſt ſhould be the nature of the next: *de liber. arbit. lib.3. cap.*20. So then it is a voluntarie neceſſitie wherewith *Adams* ſeed is enwrapped: and therefore is juſtly blamed. Thirdly, Saint *Paul* expoundeth that place in *Deuter.* of the word of faith: *This is the word of faith, which we preach:* If then obedience of the law be by faith, it is of grace, and not of mans free will. Rom. 10, 8.

*Argum.*5. First, *Deuter.*30.19. *I have ſet before you life and death, therefore chuſe life, &c. Ioſh.*24. *verſ.*15. *Chuſe you this day whom ye will ſerve.* Secondly, 2 *Cor.*9.7. *As every man purpoſeth in his heart, let him give not grudgingly, or as of neceſſitie:* Almes then proceedeth from a mans free will. Thirdly, 1 *Corinth.*7.37. *He that ſtandeth firme in his heart, that he hath no need, but hath power over his owne will, and hath ſo decreed in his heart, that he will keepe his virgin, &c. Ergo,* it is in a mans power to keepe his virginitie, *Bellarm. cap.*23. 1. 2. 3.

Anſw. Firſt, this choiſe and election was not in their owne power: 1 But as the Apoſtle expoundeth this place, *The word is in thy heart:* that is, the word of faith, *Rom.*10. 8. By the word of faith then they made this choiſe. 2 The people alſo anſwer, *God forbid,* or farre be it from us, *that wee ſhould forſake the Lord, verſ.*16. which is a ſecret invocation, and a calling for grace to be directed in their choiſe. 3 If *Abrahams* ſervant prayeth to be directed to make a good choiſe of a wife for his Maſters ſonne, *Gen.*24. how much more have we need to be directed by grace in the heavenly choiſe? 4 How elſe ſhould that Scripture be true, *It is not in man to direct his way, Ierem.*10. *verſ.*23. if the choiſe were in a mans free will. Ioſh. 24. 16. Deut. 30. 16. Gen. 24. 12. Ierem. 10. 23.

Secondly, almes muſt proceed from a willing and cheerefull heart: but it is God which firſt maketh the heart willing by his grace: as the Apoſtle ſheweth in the ſame place, *verſ.* 8. *God is able to make all grace abound towards you: Verſ.*25. *Thanks be unto God for his unſpeakable gift:* which he expoundeth, *verſ.* 13. to be their liberall diſtribution. 2 Cor. 9. 25. 13.

This very anſwer S. *Auguſtine* made to the Pelagians, urging that place to *Philemon,* verſ. 14. *That it be not as it were of neceſſitie, but willingly: Quaſi aliter ſit voluntarium, &c.* As though it is otherwiſe become willing or voluntarie, but that God doth worke in us the will and deed, according to his good pleaſure: *cont. Celeſtin. de perfect. juſtit. ad finem.* Philem. 14.

Thirdly, 1. The place is not to be underſtood of keeping or not keeping a mans virginitie: but the Apoſtle giveth a rule for parents, when to keepe their virgins and daughters unmarried, when to beſtow them in marriage. Thus *Auguſtine* expoundeth this place, ſhewing that it is unuſuall in the Scripture to take a *virgin* for *virginitie,* 57. *queſt. ſuper Numer.* So alſo *Theophylact. Primaſius, Sedulius,* with others, expound it; as *Eſpenc.* ſheweth, *de cland. matrim.cap.*7.

2 The circumſtance of the place giveth this ſenſe: firſt, *If it be uncomly that his virgin paſſe the flower of her age,* 36. this ſhould be improperly ſpoken of a mans virginitie, which is not ſo limited to the flower of age. Secondly, the Syriake tranſlation readeth, *Si non tradiderit eam viro,* If he hath not given her to a husband: But how can a mans virginitie be given to a husband? Thirdly, the Arabian tranſlation, *verſ.* 37. readeth in ſtead of *virgin daughter,* to put all out of doubt.

3 If it ſhould be ſo underſtood of a mans virginitie, it maketh more againſt free will, than for it: for every man hath his proper gift, *verſ.*7. and here his will dependeth upon his owne need or neceſſitie: *verſ.*36. *If need ſo require,* let them be married: *verſ.*37. *If he hath no need, but hath power over his owne will,* he may keepe his virgin. So then, whether it be referred to the need of his virgin, that is, daughter, or to his owne neceſſitie, his will is not abſolutely to diſpoſe, but as his occaſion and need is: This text then is improperly alleaged for free will.

4 Thus alſo *Auguſtine* anſwereth the Pelagians, objecting the very ſame place, 1 *Cor.*7.36. *Quod vult faciat,* Let him doe what he will, 1 *Quaſi pro magno habendum ſit velle nubere, &c.* As though it were ſo great a matter to have a will to marrie, where the queſtion is of the aſſiſtance of the divine mercie. 2 *Aut prodeſt aliquid velle, &c.* Or as though it profited any thing here to will, unleſſe God by his providence, whereby he governeth all things, doe joyne the man and the woman: *cont. Celeſtinum de perfect. juſtit. ad finem.* 1 Cor. 7. 36.

Laſtly, *Bellarmine* heapeth up a great companie of fathers as witneſſes for free will: to whom I make this generall anſwer: Firſt, that ſome of them are counterfeit authors, as *Clemens,* alleaged *c.*25. 3. Secondly, ſome had their notable errors, as *Origen, Tertullian.* Thirdly, ſome were led with the error of their time, as *Chryſoſtom,* and ſome other Greeke fathers, which attributed too much to mans free will. And hereof *Eſpencæus* a learned Papiſt doth well admoniſh us: *Hic & pene ubique Græci:* περὶ τοῦ αὐτεξουσίου *cautè legendi:* Here and almoſt every where the Greeks of free will muſt be cauteouſly read, that it is no marveile, that in their catalogues of hereſie *Pelagius* is not reckoned. Fourthly, ſome of them extoll free will, having to deale with the contrarie hereſie of the Manichees, who altogether tooke away the uſe of mans will, imputing ſinne to the neceſſitie of nature. Thus *Auguſtine* is to be taken in his books againſt the Manichees: as he confeſſeth himſelfe, *lib*, 1. *retract. c.* 22. that in his booke againſt *Adamantius* he affirmed, *In hominis eſſe poteſtate*, That it is in mans power to change his will: whereas (ſaith he) this power is of God: So *Hierome* excuſeth himſelfe for invighing ſo much againſt mariage in his booke againſt *Iovinian. Aliud eſt* γυμναστικῶς *ſcribere, aliud* δογματικῶς, *aliud docere diſcipulum, aliud vincere adverſarium*: It is one thing to write of ſtrife, another for inſtruction; one thing to teach a learner, another to confute a gaine-ſayer, *apolog. ad Pammach.* Fifthly, ſome have retracted afterward, which before they had written of free will: as *Auguſtine* retracteth that ſaying in his books *ad Simplician. Quamvis ſit in unuſcujuſq; poteſtate ut velit, non tamen ut poſſit*: Though it be in every mans power to will, yet not to doe, or be able: for (ſaith he) the will alſo muſt be prepared of God, *lib.* 2. *retract.* Sixthly, the reſt of the fathers ſpeake of free will: firſt, either as it was given to *Adam* in the creation. Secondly, or as it is made free by grace. Thirdly, or as it is free onely from compulſion and conſtraint: all which we grant.

Geneſ. 6. 3. Our Doway Students doe thus reaſon for free will, *Geneſ.* 6. 3. The Lord ſaith, *Mans dayes ſhall be an hundred and twentie yeeres*: Whereupon they give this marginall note: *This warning and expectation of repentance ſheweth free will in man*: Againe, upon that expoſtulation which God maketh with Annot. in Geneſ. p. 33. *Cain, Geneſ.* 4. they inferre, that *Cain* had free will, for otherwiſe he might have excuſed himſelfe, that he was forced to doe as he did.

Contra. Firſt, 1. Gods patience and longanimitie in expecting mens repentance, proveth not that they have free will, but it ſheweth their hardnes of heart, that abuſe the long ſuffering of God. 2 And ſuch admonitions and exhortations to repentance, are the meanes whereby God worketh repentance Rom. 2. 5. in them, that have grace to repent. 3 But ſimply rempentance is not in mans power, the wicked have Heb. 6. 6. an heart, that cannot repent, *Rom.* 2. 5. they cannot be renewed by repentance.

Secondly. 1. If the want of free will altogether might excuſe *Cain*, then the want of it in part might have the ſame pretenſe, for the Romaniſts grant, that free will without grace is not ſufficient. 2 But *Cain* had free will to evill, hee was not forced unto it, he willingly embraced it, and therefore hee is without excuſe. 3 The neceſſitie of ſinning laid upon man as a puniſhment, came in by the voluntarie tranſgreſſion of *Adam*, and his abuſe of free will.

The Proteſtants.

THat man hath no free will of himſelfe in morall duties, to chuſe the good, and refuſe the evill, to embrace vertue, and decline from vice, but as he is wholy directed and governed by the ſpirit of God: and that not onely the beginning of our calling is of God, but that the drawing and enclining of the will and conſent thereunto, is a worke alſo of the ſpirit: thus we make it evident by the word of God.

Pſal. 119. 36. *Argum.* 1. *Pſal.* 119. 36. *Incline mine heart unto thy teſtimonies, and not to covetouſneſſe*: *Ergo*, it is God that inclineth the heart.

Anſwer. 1. God inclineth the heart by inward perſwaſion and inviting, ſo that notwithſtanding it is left in the power of the will to conſent unto Gods calling: *Bellarm. cap.* 29. *reſponſ. ad teſtim.* 3.

Contra 1. The Prophet *David* in the ſame place ſaith, *Deduc me in ſemita*: Lead me in the path of thy commandements, *verſ.* 35. And our Saviour ſaith, that his Father muſt draw us, or elſe we can- John 6. 44. not come unto him. Theſe phraſes of Scripture, to incline, to lead, to draw, doe ſignifie a more forcible and powerfull calling than is found in the bare act of perſwading, inviting, alluring, &c. 2 If God ſhould onely call us by perſwaſion, he ſhould have no greater power in moving unto good, than Satan hath in tempting to evill: for Satan alſo dealeth by perſwaſion; *Non diabolus cogendo, ſed ſuadendo nocet, nec extorquet à nobis conſenſum, ſed petit*: The devill doth hurt us, not by forcing, but perſwading us: he doth not extort or wring from us our conſent, but craveth it: *Auguſt. homil.* 12. 3 If God onely move the heart by entiſing and alluring it, not by an actuall drawing and enforcing, then man ſhould have greater power over his will than God hath: for many times the will of man without perſwaſion, of it voluntarie motion is enclined to evill: but God is greater than the heart. And *Auguſtine* ſaith, *Deus magis habet in ſua poteſtate hominum voluntates, quam ipſi ſuas*: God hath greater power over the wils of men, than they have themſelves: *de corrept. & grat. cap.* 14. *Ergo*, God worketh otherwiſe in the will than by perſwaſion.

Anſwer. 2. God indeed doth worke in us by his grace to give our conſent to his calling: *Sed hoc facit adjuvando infirmitatem, non tollendo libertatem*: But in thus doing, he helpeth our infirmitie, he taketh not away our freedome or libertie, *Bellarm. ibid.* So his opinion is, that grace and our free will worke together.

Contra. 1. One of the Jeſuits anſwers overthroweth the other: for before he ſaid, *Inclinat Deus corda noſtra non regendo, ſed ſuadendo*: God inclineth the heart not by enforcing it, but by perſwading: but here he ſaith, *Quid aliud facit Deus, cum nos inclinat, quam operari ut conſentiamus*? What elſe doth God, what he inclineth us, than ſo worke, that we give our conſent? To worke then and to doe, is more than to move and perſwade. 2 Our Saviour Chriſt ſaith, *Without me you can doe nothing*:

thing: as a branch cut off from the ſtocke withereth, and is altogether fruitleſſe. And S. *Paul* ſaith, Ioh. 15.5,6. *That in his fleſh dwelleth no good thing:* that is, in the naturall man: *Ergo,* there is no good motion in Rom. 7.18. the will of it ſelfe, but all goodneſſe is wrought in us wholly by grace: it is not then partly of our ſelves, and partly of grace. So *Auguſtine* ſaith, *Laborant homines invenire in voluntate, quid boni ſit noſtrum, quod non ſit ex Deo; quod quomodo inveniri poſſit ignoro:* Men doe labour to finde ſome goodneſſe in the will, that ſhould be of our ſelves, and not of God, but I am altogether ignorant how any ſuch thing ſhould bee found: *de peccator. merit. & remiſſ.* 2. 18. And againe, The deſire of good ſhould not be given unto man of God, if it were not good, *ſi autem bonum eſt, non niſi ab illo nobis eſt: quid eſt boni cupiditas niſi charitas,-- & ſi charitas ex Deo, tota nobis ex Deo:* but if it be good, wee have it not, but from God: and what is the deſire of good, but charitie? -- if charitie then be of God, then it is wholly of God: *cont. 2. epiſt. Pelag.* 2. 9.

Argum. 2. *The ſervants of ſinne are not free, but by nature we are all the ſervants of ſinne: Ergo,* we Rom. 6.17. are not free, and ſo conſequently by nature have no free will.

Bellarmine: The ſervice of ſinne is contrarie to the libertie from ſinne, but it taketh not away the libertie of nature, but that notwithſtanding a man by his free will, aſſiſted by Gods helpe, may ſhake off the ſervitude of ſinne: *reſponſ. ad 4. teſtim. cap.* 29.

Anſw. 1. Neither doe we conclude from this place, that the libertie of nature is taken away from free will: for as your Maſter diſtinguiſheth, there is *libertas gratiæ à peccato, libertas naturæ à neceſſitate: lib. 2. diſt.* 25. *q.* There is a libertie of grace from ſinne, and a libertie of nature from neceſſitie, coaction or conſtraint, &c. We grant that mans will worketh freely, that is, without conſtraint, but not freely, that is, without ſinne.

2 That mans will is a ſervant to ſinne the Apoſtle ſheweth, *verſ.* 19. becauſe all our members were Rom. 6.19.20. ſervants to iniquitie: if all then, the will alſo which is a member and facultie of the ſoule. And *verſ.* 20. *When ye were ſervants to ſinne, ye were freed from righteouſneſſe:* If then the mans will by nature be ſinfull and ſo voyd of righteouſneſſe, how can it have any inclination at all unto it?

3 If the will cannot riſe from ſin unleſſe it be aided by grace, then is it not free. A priſoner, though he be not fettered, yet if the priſon doores be ſhut, ſo that he cannot come forth, unleſſe the doores be opened, is notwithſtanding a priſoner ſtill.

Argum. 3. *Ioh.* 15. 3. *As the branch cannot beare fruit of it ſelfe, unleſſe it abide in the vine, no more* Ioh. 15.3. *can ye, except ye abide in me: Ergo,* without the grace of Chriſt, mans will can doe nothing.

Bellarm. This place ſheweth the neceſſitie of grace, that mans will can doe nothing without it, but it excludeth not free will: *reſponſ. ad argum.* 5.

Anſw. Firſt, if the branch can bring forth no fruit at all without the vine, nor mans will doe nothing without Chriſt, as he ſaith, *verſ.* 5. *Without me ye can doe nothing;* then the wole activitie of our will is of grace. Secondly, the branch indeed is as a trunke, wherein the juyce of the vine runneth; it hath of it ſelfe rine and barke, but no life or growth without the ſappe of the ſtocke: ſo man hath power by nature to will, to move, to affect, deſire, but a diſpoſition to goodneſſe it hath none at all without grace. This place taketh not away the naturall power of mans will, but the activitie thereof unto goodneſſe it utterly excludeth.

Argum. 4. S. *Paul* ſaith, *What haſt thou that thou haſt not received?* We have then no good thing 1 Cor. 4.7. of our ſelves: *Ergo,* neither have we any free will or inclination to that is good.

Anſw. Habemus dono Dei liberum arbitrium, ſed hoc dono accepto Domini ſumus actionum, &c. We have free will by the gift of God, and having received this gift, then we worke freely, and are Lords and commanders of our actions: *Bellarm. ibid. reſp. ad ſextum teſtimon.*

Contra. The Jeſuits anſwer in effect is this, that to have a deſire and inclination to good things, is of God, becauſe free will, from whence commeth this deſire, is the gift of God: ſo that this receiving, which the Apoſtle ſpeaketh of, he would have referred to the creation, when God beſtowed this gift of free will generally upon all. This anſwer is eaſily overthrowne: firſt, S. *Paul* ſpeaketh of ſuch gifts as are received by grace, and not ſuch as were beſtowed in the creation: for the benefits of creation are generall, and indifferently diſtributed to all: but the Apoſtle ſpeaketh of ſuch graces, as were diverſly beſtowed upon men, wherein one excelled another, *one ſwelled againſt another, verſ.* 6. one was diſcerned, that is, *preferred before another.* Therefore the Apoſtle cannot underſtand the gift of free will, as it was conferred upon all in the creation, but as it is given unto ſome by grace.

Secondly, the Pelagians did expound this place alſo, even as the Jeſuite doth, *de bonis naturæ,* of the gift of nature: whom *Auguſtine* confuteth thus: *Nunquid per hæc dona quæ omnibus hominibus communia ſunt, homines diſcernuntur ab hominibus?* Men are not ſeparated or diſcerned one from another by theſe common gifts of nature: but the Apoſtle ſaith, *Who hath ſeparated thee?* Againe, *Non dicit Apoſtolus, quid potes habere, quod non accepiſti ut poſſis habere, ſed nunquid habes? illa natura igitur in qua nobis data eſt, &c. poſſibilitas habendi fidem non diſcernit, &c.* The Apoſtle ſaith not, what canſt thou have, which thou didſt not receive a poſſibilitie by nature to have? but what haſt thou alreadie? for it is not the poſſibilitie to have faith, or any other grace, which doth diſcerne men, but the having of faith it ſelfe: *de prædeſtinat. lib.* 1. *cap.* 5. This place then cannot be underſtood of the poſſibilitie of free will, which ſhould be in every man by nature: but of thoſe good things that are really and actually in us: all which we doe receive of God.

Thirdly, the Jeſuite is driven to borrow an anſwer from the old hereticks the Pelagians: for thus they ſaid: *Non contra gratiam diſputo, (inquit Pelagianus) quia liberum arbitrium defendo: ſi enim hominem creavit Deus, & illi liberum arbitrium donavit, quicquid homo poteſt de libero arbitrio, cujus gratia debetur, niſi ejus, qui eum condidit cum libero arbitrio?* I doe not reaſon againſt grace (ſaith the Pelagian) while I defend free will: for if God created man, and gave him free will, whatſoever a man is able to doe by his free will, to whoſe grace is he indebted, but to his, who made him with free will? The very ſame anſwer doth the Jeſuite give us here, that whatſoever a man doth by vertue of his free will, it is by the gift of God, becauſe free will is his gift. *Et nos iſtam, qua conditi ſumus, quanquam hoc nomine appellatam minime legerimus, tamen quia gratis data eſt gratiam fatemur, ſed oſtendimus majorem eſſe iſtam, qua Chriſtiani ſumus:* And we alſo doe acknowledge the grace of creation, whereby we were made, becauſe it is freely given, though we finde it no where called by the name of grace, but yet there is a greater grace, and more properly ſo called, by the which grace we are made Chriſtians: *Auguſt. de verbis Apoſtol. ſerm.* 11.

Celeſtin. epiſtol. decretal. 1. *cap.* 9. *Ita Deus in cordibus hominum, atque in ipſo libero operatur arbitrio, ut ſancta cogitatio, pium conſilium omniſque motus bonæ voluntatis ex Deo ſit, quia per illum aliquid boni poſſumus, ſine quo nihil poſſumus: quod igitur tempus intervenit, in quo ejus non egeamus auxilio:* So God worketh in the hearts of men, and in free will, that every holy thought, godly counſell, good motion of the will is of God: ſo by him wee are able to doe ſome good, without whom we can doe nothing: there can be therefore no time, when we ſtand not in need of his helpe.

Further, Saint *Auguſtine* thus teſtifieth: *Liberum arbitrium & ad malum & bonum nos habere confitendum eſt, &c.* We muſt confeſſe that we have free will both to good and evill: but in doing of evill every man is free from righteouſneſſe, and the ſervant of ſinne; but in doing of good no man is free, unleſſe he be freed by him, that ſaid, If the ſonne make you free, then are you free indeed, *lib. de corrept. & grat. cap.* 1.

Againe. *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem:* Mans will by libertie obtaineth not grace, but by grace libertie or freedome, *cap.* 8. *Ergo*, the libertie of the will is wholly of grace.

To this purpoſe, *Auguſt.* fitly compareth *liberum arbitrium jumento, gratiam ſeſſori:* free will to the beaſt, grace to the rider: like as the beaſt is guided by the riders hand to goe ſtraight in the way; ſo free will, *non ſine gratia dirigente & gubernante, &c.* finiſheth the journey of faith,--but not without grace directing and governing, &c. *cont. Pelagian. Hypognoſt. artic.* 3. Like as the rider then giveth all the direction and regiment to the beaſt; which indeed goeth and travelleth, but cannot goe right in the way without the rider: ſo mans will hath no inclination to the right way, without the illumination of grace.

Bernard uſeth this ſimilitude: *Quis cum ad ignem venerit algens, &c.* Like as a man comming frozen and cold to the fire, doubteth not, but he had his heat from the fire: *ſic ſpiritus in nobis operatur omnia:* ſo the ſpirit worketh all in us: *in die Pentecoſt. ſerm.* 1. Like as then there is no heat but from the fire, when a man is ſtarke with cold; ſo there is no goodneſſe in mans will, but from grace.

1 Cor. 2. 12. Saint *Ambroſe* upon theſe words, *We have received, not the ſpirit of the world, but the ſpirit of God, that we might know the things that are given us of God: Unde ſiquis eſt, qui aliqua ſe exiſtimat habere bona, quorum non Deus largitor eſt, &c.* If therefore there be any man, which thinketh he hath any good thing, whereof God is not the giver, but himſelfe the author, he hath not the ſpirit of God, but of the world, *epiſt.* 84. The Papiſts then have not the ſpirit of God, who aſcribe part of the good worke unto grace, part unto free will, but not all unto grace.

Saint *Hierome* upon theſe words, *Ioh.* 6. *No man can come unto me, except my father draw him: Qui trahitur, non ſponte currit, &c.* He that is drawne, doth not run of himſelfe, *ſed aut tardus, aut invitus adducitur*, but is brought either ſlowly, or unwillingly: *lib.* 3. *adverſ. Pelagian.* Mans will then hath no aptneſſe or inclination of it ſelfe at all to come unto God.

Serm. in 1. Dominic. Advent. *Chryſoſtome* ſaith: *Sicut navis fracto gubernaculo illuc ducimur quo tempeſtas voluerit, &c.* As the helme of the ſhip being broken, we are carried whither the tempeſt will, &c. ſo is man being under ſinne, carried whither the devill will, &c. What is now become of mans free will?

Harm. ſect. 4. p. 68. Confeſſion of Bohemia, chap. 4. *The will of man, albeit it fell willingly, and of it owne accord, yet by it ſelfe, and of it owne ſtrength it could not riſe againe, or recover that fall, neither to this day, without the mercifull helpe of God, is it able to doe any thing at all.* Wittemberg, chap. 4. *As a man being corporally dead, is not able by his owne ſtrength to prepare or convert himſelfe to receive corporall life; ſo he which is ſpiritually dead, is not able by his owne power to convert himſelfe, &c.*

Ibid. pag. 82.

James 1. 17, 18. *Peter Lombard* out of *Auguſtine* alleageth, *Iuſtitiam in homine Deus ſolus operatur:* God onely worketh vertue and righteouſneſſe in man, *lib.* 2. *diſtinct.* 28. *a. Ibid. liter. d.* It is in mans power to change his will to the better: *ſed ea poteſtas nulla eſt, niſi à Deo detur:* but that is no power at all, unleſſe it be given of God: *Ergo*, in mans will, without grace, there is no power at all.

Laſtly, this doctrine, that man hath no free will by nature to doe that which is good, hath beene ſealed by the bloud of Martyrs: *Richard Woodman* Martyr, againſt mans free will, alleaged theſe places of Scripture: *Every good gift commeth from above. Of his owne will begate he us: Ibid. verſ.* 18. *It is God which worketh in us the will and the deed, Philip.* 2, 13. *Ergo*, mans owne will in good things is

Philip. 2. 13.

little worth, *Fox* pag. 1995. For this truth, agreeable to the Scripture, ſuffered alſo *Thomas Spicer*, *John Deny*, *Edmund Toole*, becauſe they affirmed no mortall man to have free will in himſelfe to doe good or evill: *Fox* pag. 1912. artic. 7.

The third part, of the power of free will in divine and ſupernaturall things.

HEre we are to handle theſe two ſeverall points: firſt, whether the ſtrength of free will be utterly loſt by the tranſgreſſion of *Adam*. Secondly, what power it hath in ſpirituall matters.

The Papiſts.

FRee will, they ſay, is not utterly extinguiſhed, but onely abated in ſtrength, and attenuated: 45. Error. *Bellarm. de grat. lib. 5. cap. 30. Concil. Tridentin. ſeſſ. 6. cap. 1.*

Further, *Bellarmine* thus explaineth his minde, that *Adams* free will in two things was ſtronger than ours: firſt, *Adam* was free not only in the very act of willing, but in the execution alſo, ſo are not we: for though we have libertie to will, yet we are hindred by the corruption of nature from executing our will. Secondly, wee have need of Gods ſpeciall aſſiſtance againſt temptation, ſo had not *Adam*, but was able by the ſtrength of his free will, without further helpe, to reſiſt temptation, *lib. 5. de grat. cap. 17.* So his opinion is, that in the act of willing good or evill, we are as free as *Adam* was.

Argum. The Rhemiſts gather by the parable of the man in the Goſpell, that fell among theeves, and was left for halfe dead, that neither underſtanding, nor free will, nor other powers of the ſoule, Luke 10. 30. are utterly extinguiſhed and taken away, but only wounded by the ſinne of *Adam*.

Anſw. 1. It is but a feeble collection, and of ſmall force, which they doe draw from this allegorie: for allegories and ſimilitudes doe not hold in all things, but wherein onely they are compared: for our Saviour Chriſt alleaged not this parable to any ſuch end, but onely to ſhew, that we ought to do good unto all, and that they are our neighbours which doe us good, though they bee ſtrangers and unknowne unto us.

2 We denie not, that the powers of the ſoule, yea and free will alſo in ſubſtance remaine ſtill, but that the propertie and qualitie of them is extinguiſhed, that they have now no naturall inclination unto good. *Auguſtine* ſaith well of this matter: *Semper eſt in nobis voluntas libera, ſed non eſt ſemper bona: gratia autem Dei ſemper eſt bona, & per hanc fit, ut homo ſit bonæ voluntatis, qui prius fuit malæ:* There is alwayes in us free will, but it is not alwayes good: but the grace of God is alwayes good, and by this grace it commeth to paſſe, that man, who had before an evill will, hath now a good will: *de grat. & liber. arbit. cap. 15.*

The Papiſts.

THat the ſtrength of free will in good things is utterly decaied in man, not wounded and maimed only, but wholly loſt till it be reſtored by grace: and that we have not the like libertie in the act of willing as *Adam* had in his creation, thus we ſhew it.

Argum. S. *Paul* ſaith, *When we were dead by our ſins, he hath quickned us in Chriſt. Ye which were dead in your ſins, hath he quickned together with him.* He ſaith not, as in the Parable, ἡμιθανῆ, they left Epheſ. 2. 1. 5. Coloſſ. 2. 13. him for halfe dead, but νεκροὺς, plaine dead men indeed: As *Auguſtine* alſo ſaith, *Ut homo redeat ad juſtitiam opus habet medico, quia ſanus non eſt; opus habet vivificatore, quia mortuus eſt:* Man before he can returne to doe righteouſly, hath need of a Phyſitian, becauſe hee is ſicke, had need of a quickner and reviver, becauſe he is dead: *de natur. grat. cap. 23.* Man then is not onely ſicke and wounded, but plaine dead, and voyd of all life, quickneſſe or agilitie in good things.

1 *Auguſtine* ſaith yet more plainly: *Cum peccavit primus homo, non in parte aliqua, ſed in tota, qua condita eſt natura deliquit:* When the firſt man ſinned, he did not offend in any one part, but wholly in that nature wherein he was created: *Contr. Pelag. Hypognoſt. articul. 3.* And in another place, *Natura tota fuit per liberum arbitrium in ipſa radice vitiata:* Our nature was wholly corrupted by free will, in the very root or originall, that is in *Adam*: *in Iohan. tract. 87. Ergo*, all the powers both of body and ſoule, are wholly corrupt and decaied in ſpirituall things.

2 *Gregorie Nyſſene*, ſaith, that in mans fall, *abolitio imaginis facta eſt*, there was an aboliſhing of Serm. 5. de Orat. Domin. the image of God.

3 Confeſſion of Belgia, artic. 14. *Man being made wicked, perverſe and corrupt in all his wayes, loſt* Harm. ſect. 4. ſect. 72. *theſe excellent gifts, wherewith the Lord had adorned him, ſo that there were but a few little ſparks, and ſmall ſteps of thoſe graces left in him, the which notwithſtanding are ſufficient to leave men without excuſe:* See the confeſſion of Wittemberg, in the queſtion next before.

4 *Maldonate* the Jeſuite confeſſeth, that divers of the fathers, as *Auguſtine, Euthymius, Beda*, Comment. in Luc. 15. ver. 13 *Bernard* doe underſtand the ſubſtance which the prodigall child waſted, of free will, which man loſt.

Innocentius epiſtol. decretal. 25. Liberum arbitrium Adam perpeſſus, dum ſuis inconſultius utitur bonis, in prævaricationis profundo demerſus eſt, & nihil quomodo inde ſurgere poſſit, invenit: *Adam* ſuffering his free will, while he unadviſedly uſeth his gifts, was drowned in tranſgreſſion, and found (nothing) in himſelfe whereby to riſe from thence againe: *Ergo*, there remaineth in our free will by nature no abilitie at all to that which is good.

Concil. Arauſican. 2. can. 25. Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium, ut nullus poſtea aut diligere Deum ſicut oportuit, aut credere in Deum, aut operari propter Deum poſſit, niſi gratia eum prævenerit: By the ſin of the firſt man free will is ſo turned and empaired, that none ſince can love God as they ought, beleeve in God, or worke according to God, unleſſe grace prevent them.

Bernard hath this ſaying: *Homo non omnino amiſit arbitrium, i. judicium rationis, & judicando & diſcernendo, quanquam libertatem ſuam amiſerit, in eligendo, & agendo, &c.* Man hath not altogether loſt his will, that is, judgement of reaſon in judging and diſcerning, although he hath loſt his libertie in chuſing and working: for a puniſhment of his ſinne, and a teſtimonie of his naturall dignitie loſt, his will is ſet for a ſigne, but captived: *de vit. ſolitar.* So his ſentence is, that man hath altogether loſt the libertie of his will, though the facultie of his will doe ſtill remaine.

The ſecond point, or article, of the ſtrength and power of free will in ſpirituall things.

The Papiſts.

46. Error. THey ſay not, that a man by his free will onely is able to live well, or to obtaine eternall life: for *Bellarmine* proveth at large, that a man hath no power of himſelfe, without the ſpeciall aſſiſtance of grace, either to beleeve, *lib. 6. cap. 2.* or to prepare himſelfe to receive grace, *cap. 5.* or to love God, *cap. 7.* or to will any thing appertaining to ſalvation, without the helpe of Gods grace, *cap. 4.* This then is their opinion, that though the will of man be not able of it ſelfe onely to doe any thing in ſpirituall actions, yet being aided and aſſiſted by grace, it may: ſo that they attribute part to grace, part to free will: the firſt motion and ſtirring of the heart, they ſay, is only of God: and here the will worketh nothing at all: then it is the part of free will to apprehend grace offered, to give conſent unto it, and to worke together with it: *Trident. Concil. ſeſſ. 6. cap. 5. can. 4.* The Rhemiſts alſo thus define the matter: *Though our election, calling, firſt comming to God, be not wholly or principally upon our will or works, yet our willing and working of any good to our ſalvation, is the ſecondarie cauſe: Gods ſpeciall motion, grace, aſſiſtance is the principall, Rom. 9. ſect.* 4. This then is their meaning, that Gods grace and mans free will doe worke actively together: as the Rhemiſts note, *The Gentiles, though they beleeved ſpecially by Gods grace and preordination, yet they beleeved alſo by their owne free will: Rhem. Act. 13. ſect. 2.*

Bellarmine more particularly doth thus determine: firſt the grace, whereby men are firſt ſtirred and moved unto any good thing, worketh alone without the helpe of our will: *Nihil omnino in hoc genere ex ſe facere homo poteſt:* Man in this caſe worketh nothing of himſelfe, *Lib. 6. cap. 15. propoſ. 3.* Secondly, that we may give our aſſent, *gratia excitanti,* to grace moving and ſtirring of us, *requiritur neceſſario gratia adjuvans,* the helping or aſſiſting grace is requiſite and neceſſarie: *Ibid. propoſ. 7.* ſo here grace worketh, and mans will worketh. Thirdly, this grace that helpeth mans will to give aſſent, doth onely deale by perſwaſion, it inforceth not, nor draweth it: but it remaineth for all this in mans power freely to give or withhold his conſent: *propoſ. 8.* And hereupon it commeth, that by the ſame grace and inward motion, one is converted, and another is not, becauſe it is in mans power to reject grace: *propoſ. 9.* And ſo he concludeth: *Poteſt homo abſolutè per liberum arbitrium benefacere, ſi velit; & non facere, ſi non velit:* That a man, notwithſtanding the firſt ſtirring, as alſo the helping and aſſiſting grace, abſolutely by his free will may doe well if he will, and not doe well, if he will not: *Lib. 5. cap. 29. reſponſ. ad teſtimon. 2.* Thus the Jeſuite maketh the will of man the principall, not the ſecondarie cauſe, (wherein the Rhemiſts are more reaſonable, as we have ſeene, that make it onely the inferiour cauſe:) for the will of man may make grace fruſtrate, but grace cannot make free will fruſtrate, by the Jeſuites doctrine: Let us ſee ſome of their arguments, whereby they would prove the fellow-working of grace and free will together.

Epheſ. 4. 22. Philip. 2. 12. *Argum.* 1. *Caſt off the old man, put on the new. Worke out your ſalvation with feare and trembling: Ergo,* man together with God worketh his ſalvation: *Bellarm. lib. 6. de grat. cap.* 10.

Anſw. The Scripture thus uſeth to ſpeake unto men, becauſe they are not as ſtocks and ſtones voyd of ſenſe, but reaſonable creatures, indued with naturall gifts of will and underſtanding: not becauſe men have power to will or worke any good thing of themſelves. *Worke your ſalvation,* ſaith the Apoſtle: then it followeth; *for it is God that worketh in you the will and the deed.* So then man worketh, and God worketh: Man hath a naturall power generally to worke, to will: but to will or worke that which is good, is onely of God. *Certum eſt,* ſaith *Auguſtine, nos velle, cum volumus, ſed ille facit, ut velimus bonum; certum eſt, nos facere, cum facimus, ſed ille facit, ut faciamus:* It is certaine that it is man which willeth, whatſoever is willed, but God is the cauſe that hee willeth that which is good: it is certaine that we worke whatſoever is wrought, but God is the cauſe that we doe that is good: *De bono perſeverant. cap. 16.* God onely then is the agent and working cauſe, man is the inſtrument.

Pſal. 70. 1. Rom. 8. 26. *Argum.* 2. The Prophet *David* ſaith, *Make haſte to helpe me, O Lord. He helpeth our infirmities.* But how can man be ſaid properly to be helped, unleſſe he laboured? *Bellarm. ibid.*

Anſw. 1. *Bellarmine* himſelfe doth here furniſh us with an anſwer: a better wee cannot deſire:

Opus pium, quatenus opus, à libero arbitrio eſt tantum, non tamen ſecluſo auxilio generali; quatenus pium, à ſola gratia eſt; quatenus opus pium, à libero arbitrio, & gratia ſimul: Everie godly worke, as it is a worke, proceedeth onely from free will, with the generall help of Gods providence; as it is good and godly, it is onely of grace: as it joyntly is a good worke, it is of grace and free will together: *Lib. 6. de grat. cap. 15. propoſ. 10.* This is the ſame thing that we ſaid from the beginning, that we deny not a naturall power in man ſimply to will this or that, but to will that is good, wee hold it a worke onely of grace: and herein **Bellarmine** agreeth with us in this place, howſoever elſe where hee diſſent from himſelfe in this point and us. By this poſition of his, wee may eaſily anſwer the argument: for if the good worke bee joyntly conſidered, as it is a worke, and beſides that good; ſo grace onely helpeth the will: both of them joyne together, the will to worke, and grace to make it good: but as the work is good, it is onely of grace, and ſo grace helpeth not onely, but doth alone make the worke good.

2 So where the Apoſtle ſaith, *The ſpirit helpeth our infirmities:* we are to underſtand that in the godly action of prayer, the ſpirit and our ſoule worke together: wee worke as it is an action proceeding from the will, the ſpirit as it is a godly action: and in this reſpect as the prayer is a godly and holy action, the ſpirit worketh onely, our infirmities nothing at all: And therefore the Apoſtle ſaith, *The ſpirit it ſelfe maketh requeſt for us: for we know not what to pray as we ought:* that is, the goodneſſe of the action, and the gift to pray aright, is only of the ſpirit. Having now examined ſuch places of Scripture as are alleaged by our adverſaries: let us ſee ſome other of their objections.

Object. 1. If that man by his free will hath no inclination unto that which is good and godly, then belike men are compelled againſt their wils to the Kingdome of God: *Sic Rhemiſt. Iohn 6. ſect. 3.*

Anſw. Indeed man by nature is unwilling to any good thing, but God reformeth our wils, and giveth us grace moſt gladly to embrace Chriſt. Thus **Auguſtine** ſaith, *Trahit Deus miris modis, ut homo velit, non ut homines, quod fieri non poteſt, nolentes credant, ſed ut volentes ex nolentibus fiant:* God draweth a man divers wayes to make him willing: for men, which were impoſſible, doe not beleeve againſt their will, but of unwilling are made willing: *Cont. 2. epiſtol. Pelag. lib. 1. cap. 20.*

Object. 2. If man have no good motion of himſelfe, nor no deſire or will to doe good things: what is hee better than a ſtone, or a peece of clay, being altogether deſtitute of free will? *Rhemiſt. Rom. 9. ſect. 7.*

Anſw. We ſay with **Auguſtine**: *Non ſicut in lapidibus inſenſatis, aut in iis in quorum natura rationem aut voluntatem non condidit Deus ſalutem noſtram operatur:* God worketh not our ſalvation in us, as in ſenſleſſe ſtones, or unreaſonable creatures, &c. So wee doe not take away mans proper motions and thoughts, as the Rhemiſts accuſe us: 2 *Corinth. 3. ſect. 2.* God giveth not a new minde, ſoule, will, or underſtanding to the regenerate, but onely altereth and changeth it: Man by nature hath power to will, to thinke, to underſtand: ſo cannot a ſtone or a peece of clay, or any brutiſh creature: but to will, or thinke that which is good, is onely a worke of grace.

Contr. Pelag. de peccator. merit. & remiſſ. lib. 2. c. 5.

Object. 3. If God worke all, then man worketh nothing; what then can good works profit him ſeeing he worketh not?

Anſw. God by his ſpeciall grace worketh onely that which is good in man: man himſelfe alſo by nature hath a generall power to will and worke, yet not any good thing, but of grace: ſo God worketh not without man, but in man and by man, as his inſtrument, which receiveth the whole activitie in good things from the firſt mover and principall efficient. **Auguſtine** alſo thus anſwereth the like objection: *Ergo agimur (inquies) non agimus:* Thou wilt ſay then, that we our ſelves are wrought to good things, we worke not: *Immo & agis, & ageris, & tum bene agis, ſi à bono ageris:* Yea rather, thou art both wrought thy ſelfe, and workeſt: and then thou workeſt well, and that which is good, when thou art firſt wrought and made good: *De verb. Apoſtol. ſerm. 13.*

Object. 4. Thus alſo the Pelagians and free will men objected: if man have no free will in good things: *Tale ergo hominibus datum eſt arbitrium, quale in dæmonibus, quod nihil aliud poſſit, vel velit, quam malum:* Then ſuch a will is given to men as Devils have, which neither can nor will doe any thing but evill.

Anſw. **Auguſtine** anſwereth: Firſt, *Talis eſt multorum malitia, qualis dæmonum, ut Dominus, vos ex patre diabolo eſtis:* The like malice is in many wicked men, as is in the Devils themſelves, otherwiſe our Saviour Chriſt would not have ſaid to ſome, you are of your father the Devill. Secondly, *Sed hoc inter homines malos & diabolum diſtat, quod hominibus etiam valde malis, ſupereſt etiam, ſi Deus voluerit, reconciliatio: dæmonibus nulla ſervata eſt converſio:* But this difference there is betweene wicked men and the Devill, that there remaineth hope of reconciliation, if God will, even for the moſt wicked men: but no converſion or amendment is kept in ſtore for the damned ſpirits: *Lib. articul. falſ. impoſit. articul. 6.* The ſame difference there is betweene the corrupt will of men, and the malice of Devils: that the will of men, though it be preſently evill, by grace may be made good: but the malice of the Devill can never be changed to the better.

The Proteſtants.

THere are two things to bee conſidered in our will and thoughts, the naturall power of willing and thinking, and the goodneſſe and holineſſe of our thoughts: the firſt is in us, and is properly ours by the generall gift of God, but the other commeth onely of God by his grace. The will, the underſtanding, the thoughts are ours, but the goodneſſe is meerely and entirely wrought by the ſpirit of God: So that in reſpect of the goodneſſe inſpired into our mindes, our wils are altogether paſſive: in reſpect of the generall power, and naturall facultie, of willing, thinking, underſtanding, they are alſo active.

One verie fitly compareth mans free will in good actions, unto *materia*; the grace working, unto *forma*: that as the ſaid *materia* without *forma*, the matter without the forme is rude and ſhapeleſſe; ſo free will is a thing altogether rude and deformed, if it bee not framed and faſhioned by grace comming thereunto: *Ex epiſtol. Voluſian. Epiſcop. Carthag. ad Nicolaum Papam.*

Auguſtine ſaith, *Rectè comparari arbitror liberum arbitrium jumento, — gratiam ſeſſori:* I thinke mans free will may verie fitly be compared to the beaſt which a man rideth upon, grace to the rider or ſitter: *Sicut jumentum illud dum in via dirigitur, ſeſſoris manu regitur, ut iter rectum—ſecundum ſedentis in ſe voluntatem poſſit incedere; ſic liberum arbitrium gratia regimine regitur, ut poſſit in ſemitis Domini recto corde—ambulare:* And as the beaſt is guided by the hand of the rider, that it may goe right in the way, according to the riders pleaſure: ſo free will is governed by grace, to walke aright in the wayes of God: *Cont Pelag. Hypognoſtic. articul.* 3. Mans free will therefore is no more able without grace, to doe any good thing, than the horſe is to goe the right way without a guide.

Pſalm. 51. 10. *Argum.* 1. The Prophet *David* ſaith, *Create in me a cleane heart, O God.* Mans will therefore doth no more worke with grace, than the creature doth with the Creator when it is created. And therefore the Prophet elſewhere ſaith: *He hath created us, and not we our ſelves*; which is ſpoken of the regeneration of men, rather than of the firſt creation; becauſe it followeth, *Wee are his people, and the ſheepe of his paſture.* Pſalm. 100. 4.

Anſw. There is not a new ſubſtance of the heart created in our regeneration: *ſed ipſa munditiei efficitur:* but the pureneſſe or cleanneſſe of the heart is only wrought, the ſame ſubſtance remaineth, which worketh together with grace: *Bellar. cap.* 13. *reſponſ. ad loc.* 2.

Contra. The Jeſuite by thus anſwering, confirmeth our argument rather than refuteth it: for wee alſo affirme and grant, that the naturall power of the will and affections remaine ſtill, and worke together in the naturall action of willing, or thinking: but the ſupernaturall goodneſſe and pureneſſe of our heart, our will, our thoughts, we hold only to be wrought by grace, and that the will of man doth not help any thing thereunto. And thus much the Jeſuite granteth, and ſo he confeſſeth against himſelfe, that the ſupernaturall pureneſſe of mans will is onely wrought by grace, though the naturall ſubſtance of the will remaine ſtill.

Philip. 2. 13, 14. *Argum.* 2. God worketh in us both the will and the deed: he helpeth not onely, but wholly worketh himſelfe.

Anſw. God indeed worketh our will, but not without us: for the Apoſtle in the ſame place ſaith, *Worke your ſalvation with feare and trembling, verſ.* 14. *Ergo,* Man worketh together with God: *Bellarm. ibid.*

Contra. Gods working is the cauſe why man worketh: Worke out your ſalvation, ſaith the Apoſtle: and then he rendreth the reaſon or cauſe thereof; For it is God which worketh, &c. So that man worketh not any thing of himſelfe, but as his will is moved and wrought by the ſpirit of God: for if all were not of God, how then ſaith the Apoſtle, *That God may be all in all:* and that *everie good gift is of God.* 1 Cor. 15. 28. Iam. 1. 17. *Auguſtine* ſaith, *Sicut homo ſedens in jumento dicit, feci hodie, ut puta* 30. *millia, cum jumentum illo ſedente cucurrerit, —ſed ſeſſor dicitur facere, quia jumentum facere fecit: ſic liberum arbitrium fidei iter peragit,—ſed non ſine gratia dirigente & gubernante:* As a man ſitting upon his beaſt, ſaith, I have gone to day thirtie miles, or thereabout, when as not he, but his beaſt hath gone it; but the rider is ſaid to doe it, becauſe hee maketh his beaſt to doe it: ſo it is free will that runneth the race of faith, but grace directeth and governeth it: *Cont. Pelagian. Hypognoſtic. articul.* 3. Man then as Gods inſtrument worketh, but God giveth the whole activitie and power to worke.

1 Cor. 15. 10. *Argum.* 3. S. *Paul* ſaith: *I laboured more abundantly than they all; yet not I, but the grace of God which is with me.* By this correction of his ſpeech the Apoſtle ſheweth, that of himſelfe hee was not able to worke any good thing, but it was the grace of God in him.

Anſw. He ſaith, *Gratia Dei mecum,* The grace of God with him: ſo that the Apoſtle wrought not alone, but he and grace together, *Bellarm. cap.* 10.

Contra. Nay, the Apoſtle aſcribeth all to grace: and by ſaying, The grace of God with mee, hee meaneth the grace that wrought in him, and was preſent with him: As elſewhere he ſaith, *Thus I live, not I now, but Chriſt liveth in me.* Galath. 2. 20. So that whether hee ſay, Grace with mee, or in me, it is all one: his meaning is, that grace onely worketh in him, and he by grace. And ſo *Auguſtine* expoundeth it: *Quicquid vult bonum, quicquid poteſt, à Domino eſt, qui ſine me, ait Dominus, nihil poteſtis facere:* What good ſoever a man either willeth, or is able to doe, it is of God: becauſe the Lord ſaith in the Goſpell, *Without mee you can doe nothing: Hypognoſt. cont. Pelagian. articul.* 3. Beſide the places of Scripture, which are manifeſt againſt the popiſh error of free will, we have alſo certaine objections to appoſe them with.

Object. 1. If the ſpirit of God doe not draw and enforce the will of man, but onely move it by perſwaſion, then ſhould we have no more forcible meanes to lead us to good, than we have to ſeduce us to evill: for Satan dealeth onely by inticement and perſwaſion: *Everie man is tempted when hee is withdrawne by his concupiſcence, and entiſed.* *Auguſtine* ſaith: *Satanas non cogit invitum:* Satan compelleth none againſt his will: *In Pſalm.* 91. But it is certaine that the ſpirit of God worketh more ſtrongly in us unto life, than the tempter doth unto deſtruction: for our Saviour Chriſt ſaith, *The kingdome of God ſuffereth violence, and the violent take it by force.* This ſpirituall violence and force is not wrought only by perſwaſion: But Hell ſuffereth not violence, many there be that goe in thereat, that is, willingly, and of their owne accord. *Auguſtine* ſaith well: *Nullus vitioſus animus virtute armatum animum ſuperat:* No vitious minde overcommeth a minde armed with vertue: vertue then is mightier than vice, and a vertuous minde ſtronger than a vitious: *De liber. arbitr. cap.* 12. This ſtrength is wrought by more effectuall meanes than by perſwaſion: for the will of man naturally is more prone to evill than to good. And if it were on the one ſide entiſed to evill, on the other but perſwaded and moved onely to good, it would more eaſily be ſwayed that way than this.

Iames 1.14.

Matth.11.12.

Matth.7.13.

Obiect. 2. *Bellarmine* ſaith: *Habemus dono Dei liberum arbitrium, & hoc dono accepto Domini ſumus actionum:* Free will is the gift of God, and by this gift once received, we are made Lords of our owne actions: ſo that it is in our power to doe well or no: *Bellarm. lib.* 5. *de grat. cap.* 29. *reſponſ. ad argum.* 6. So belike free will is from God, but man himſelfe maketh it good: for then is the will of man good, when it willeth good things: but it is in mans power, as they ſay, to incline his will to good: *Ergo,* alſo to make the will it ſelfe. Marke then what followeth hereupon: as *Auguſtine* verie well gathereth: *Si libera voluntas à Deo eſt, quæ adhuc poteſt bona eſſe vel mala, bona autem ex nobis, melius eſt id, quod à nobis, quam quod à Deo; quod ſi abſurdiſſimum ſit dicere, oportet fateamur, & bonam voluntatem nos à Deo adipiſci:* If free will bee of God which may be yet either good or evill, and a good will of our ſelves, that is better which is of us, than that which is of God: which if it bee moſt abſurd to ſay, we muſt needs confeſſe that our good will is alſo of God: *De merit. & remiſſion. cont. Pelag. lib.* 1. *cap.* 18.

Obiect. 3. *Bellarmine* againe thus writeth, that God inclineth our hearts, *Non cogendo, ſed ſuadendo, & invitando,* not by enforcing, but by moving and inviting it: *Ita ut in poteſtate voluntatis relinquatur conſentire vocanti:* So that it is left in the power of the will to conſent to him that moveth, and calleth: *Lib.* 5. *cap.* 29. *reſponſ. ad teſtimon.* 3. And againe hee ſaith, it is in a mans power, whether hee will bee perſwaded or not, *poteſt non perſuaderi:* *Lib.* 6. *cap.* 13. *reſponſ. ad loc.* 4.

Who ſeeth not now how neere the Jeſuite commeth to that old Pelagian hereſie: *Hominem tantum à Deo adjuvari, revelando tantum, quod fieri debeat:* That man is helped only of God, by revealing onely what is to be done. Which hereſie *Auguſtine* confuteth thus: *Nos eam gratiam volumus, — qua non ſolum revelatur ſapientia, ſed amatur: nec ſuadetur ſolum omne bonum, ſed perſuadetur:* We underſtand ſuch a grace, whereby wiſdome is not onely revealed, but loved; not propounded, but perſwaded: *lib.* 1. *de grat. Chriſti, cap.* 14. He then that confeſſeth not ſuch a grace of God, whereby we are made to love that is good, and are thorowly perſwaded thereunto, thinketh not as *Auguſtine* thought, but as the old Pelagians: But thus doth *Bellarmine:* he ſaith, that *Gratia ſuadendo inclinat,* Grace doth onely move; but, *homo poteſt non perſuaderi,* it is in mans power whether hee will be perſwaded: So then *gratia* doth *ſuadere, non perſuadere,* move, but not perſwade, by his opinion: which is the verie poſition of the Pelagians.

Obiect. 4. It was another hereſie of the Pelagians: that God to this end gave grace to men, *Ut quæ facere jubentur per liberum arbitrium, facilius implere poſſint per gratiam:* That what they are commanded to doe by their free will, they may more eaſily accompliſh by grace. What elſe now doe the Rhemiſts ſay giving this note: *That although the Gentiles do eſpecially beleeve by Gods grace, yet they doe beleeve by their free will: annot. Act.* 13.2. And againe, *Man was never without free will, but it is made more free by grace: Rhemiſt. Iohn* 8. *ſect.* 5. So then grace in their judgement helpeth man only more eſpecially, fully, freely, that is, more eaſily to beleeve: Whereupon it followeth, that they may beleeve without grace, though not ſo eſpecially.

This hereſie *Auguſtine* confuteth thus: *Velo facilius, remo difficilius, tamen & remo itur: jumento facilius, pedibus difficilius, ſed tamen & pedibus pervenitur: Non eſt ſic, (verus magiſter ait) — ſine me nihil poteſtis facere:* As if you ſhould ſay, the veſſell goeth more eaſily with the ſaile, more hardly with the oares, yet it goeth with the oares: A man travelleth better by horſe, not ſo eaſily a foot, yet hee travelleth: It is nothing ſo (ſaith *Auguſtine*) as our Maſter witneſſeth, who is true, and cannot lye, *Without me you can doe nothing: De verb. Apoſt. ſerm.* 13.

Thus was it alſo concluded, *Concil. Milevitan. cap.* 5: *Quicunque dixerit ideo nobis gratiam juſtificationis dari, ut quod facere per liberum jubemur arbitrium, facilius impleamus per gratiam; tanquam etſi gratia non daretur, non quidem facile, ſed tamen poſſemus ſine illa implere divina mandata, anathema ſit: Dixit enim Chriſtus, ſine me nihil poteſtis facere, non dixit, ſine me difficilius poteſtis facere:* Whoſoever ſaith that the grace of juſtification is therefore given us, that what wee are commanded to doe by free will, we may more eaſily doe by grace: as though if grace were not given, we might, though not eaſily, keepe the Commandements, let him be accurſed: for Chriſt ſaid, *Without mee you can doe nothing:* he ſaid not, without me you can hardly doe.

Man therefore of himſelfe is unable, not onely to ſaile, but to row; not onely to ride, but to goe in the way of righteouſneſſe: But everie good deſire, will, and thought, is wrought in us by grace. Thus, I truſt, we have requited our adverſaries, and anſwered their objections; and repayed them againe with as many in number, but in waight greater.

Now laſtly, the holy Martyrs have ſealed this doctrine with their bloud: That bleſſed man Maſter *Bradford* confeſſeth beleefe onely to be Gods gift: whereas Frier *Alphonſo* diſputing with him, held on the other ſide, that the act of beleeving is in mans power: *Fox*. pag. 1619. There were divers perſons to the number of twentie perſecuted in the townes of Winſon and Mendleſam in Suffolke, *anno* 1556. for maintaining this article with others, That man had no free will of himſelfe unto good, *Fox*, pag. 1913.

See alſo for this matter, *Arauſican. Concil. 2. can. 7. Si quis per naturæ vigorem bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, prædicationi ſalutari conſentire poſſe dicit abſque illuminatione ſpiritus, hæretico fallitur ſpiritu, cum Dominus ait, Sine me nihil poteſtis facere:* If any man ſay, that by the ſtrength of nature man can thinke or chuſe any thing that appertaineth to eternall life, or conſent unto the preaching of ſalvation, without the illumination of the Spirit, hee is ſeduced with the ſpirit of hereſie: for Chriſt ſaith, Without me ye can doe nothing.

S. *Ambroſe: Voluntas nihil habet in ſuis viribus, niſi periculi facilitatem:* The will of man hath no power in it ſelfe, but onely a facilitie of ſinning: *de vocat. Gent. lib. 2. c. 2. epiſtol. 84. Gratia tota repellitur, niſi tota ſuſcipitur:* Grace is wholly refuſed, if it be not wholly received. Grace then worketh wholly, not grace and mans will together.

Homil. de Adam. & Eva. *Chryſoſtome* confeſſeth, *Deum omnium bonorum effectuum & operum authorem*, That God is the author of all good works and effects—*ab ipſius gratia omnia hominis merita provenire:* that all mans merits proceed from his grace: —*agit in nobis, ut quod vult & velimus & agamus:* hee worketh in us, that we both will and doe what he willeth, &c.

Harm. ſect. 4. pag. 70. French Confeſſ. artic. 9. *Mans nature is become altogether defiled, and being blinde in ſpirit, corrupt in heart, hath utterly loſt all that integritie.* Confeſſ. of Wittenberg. c. 4. *As a man being corporally dead is not able by his owne ſtrength to prepare or convert himſelfe to recover corporall life; ſo hee which is ſpiritually dead, is not able by his owne power to convert himſelfe to recover ſpirituall life.*

Ibid. p. 81. *Decret. p. 2. cauſ. 33. diſtinct. 1. c. 35. Reſuſcitatus corpore vivit, abſente ſuſcitatore, non autem ſic reſuſcitatus in animo:* He that is raiſed in his body liveth, though hee be abſent that raiſed him; but hee that is raiſed in his ſoule cannot: *Ergo*, without grace the ſoule can doe nothing.

* *Pet. Lombard.* upon theſe words: *It is not in him that runneth, or willeth, but in God that ſheweth mercie, &c.* reproveth their interpretation that ſay, It is not in mans will only: and further ſetteth thus, That if it be not onely in the will, nor onely of mercie, the Apoſtles words might be turned thus, It is not in him that ſheweth mercie, but in him that willeth, &c. ſo hee concludeth, *Ideo ſic dictum intelligatur, ut totum detur Deo;* Therefore this is ſo to bee underſtood, that the whole may bee given unto God: *lib. 2. diſt. 26. litera h. Ergo*, If all bee of grace, nothing remaineth by mans will to bee performed.

An Appendix of *Auguſtines* judgement, thorowly diſcuſſed concerning Free will.

BEcauſe this learned Father, and in his time the moſt zealous defender of the grace of God againſt the power of free will, and the mightieſt impugner of the hereſie of the Pelagians, hath written at large of this matter; and more without all queſtion than any of the Fathers beſide: I will therefore produce the teſtimonies alleaged on both ſides, that in the end it may appeare which way the judgement of this Father enclined.

The Papiſts.

47. Error. THe places of *Auguſtine* urged by *Bellarmine* for the proofe of free will are theſe.

1 *Lib. de quantit. animæ, cap. 36. Datum eſt animæ liberum arbitrium, &c.* There is given to the ſoule of man free will, &c. which they that deny are ſo blinde, &c. The ſame is repeated by *Bellarmine lib. 5. de grat. c. 27.*

2 *Lib. 5. de civitat. Dei, cap. 10. Nullo modo cogimur, &c.* We are not conſtrained, retaining Gods preſcience, to take away *voluntatis arbitrium*, the judgement of the will.

3 *Hypognoſtic. lib. 3. Quiſquis negaverit liberum arbitrium, &c.* Whoſoever denyeth free will, is no Catholike: *Bellarm. lib. 4. de grat. c. 9.*

Anſw. 1 *Auguſtine* underſtandeth free will from coaction or compulſion: *as lib. 5. de civitat. Dei, c. 10. Nec ideo peccat homo, &c.* Man doth not ſinne, becauſe God foreſaw he ſhould ſinne, &c. Gods preſcience doth not force or compell mans will to doe any thing. 2 Likewiſe elſewhere *Auguſtine* ſaith, *Liberum arbitrium nos habere, &c.* It muſt be confeſſed, that we have free will to do both good and evill, &c. *Sed in bono faciendo, liber nullus eſſe poteſt*, but in doing of good no man is free, except he be freed by him, that ſaith; If the Sonne make you free, then are you free indeed, *lib. de corrept. & grat. c. 1.* In this ſenſe we confeſſe free will with *Auguſtine*, free to evill without conſtraint, free alſo unto good, but by grace.

4 *Lib. 4. contr. Iulian. c. 3. Tolerabilius illas, quas in impiis dicis eſſe virtutes, &c.* More tolera-

bly thoſe vertues, which you ſay are in the wicked, you ſhould rather aſcribe *divino muneri*, to the divine gift, than to their will, though they know it not, *Bellarm. lib.5. de grat. c.9.*

Anſw. This place maketh againſt *Bellarmine*, for *Auguſtine* would have the vertues even in Infidels aſcribed in ſome ſort to the gift of God, rather than to their owne will.

5 *Lib. de perfect. inſtit. contr. Caleſtin.* That place being objected out of S. *Paul*, *Quod vul faciat*, Let him doe what he will: *Auguſtine* anſwereth thus: *Quaſi pro magno habendum ſit, velle nubere:* As though it were ſuch a great matter, to have a will to marrie: where we reaſon of the aſſiſtance of Gods mercie; hence *Bellarmine* concludeth a free will in morall works without grace. *Object.*

Anſw. This place alſo maketh againſt him: for to have a will to marrie is naturall, neither good nor evill: but to marrie to ſuch end as God hath appointed marriage, is a good worke, and is not in mans will without Gods help: as it followeth in the ſame place, *Quaſi prodeſt aliquid velle, &c.* As though in this caſe it availed to will, unleſſe God by his providence doe joyne the man and the woman.

6 *Hypognoſtic. lib.3. Eſſe fatemur liberum arbitrium, &c.* We confeſſe a free will, not by the which it is fit to begin or finiſh things appertaining to God, *ſed tantum in operibus vitæ præſentis, tam bonis quam malis*, but onely in the works of this preſent life, either good or evill: *Bonis dico, quæ de bono naturæ oriuntur; &c.* I call thoſe good things, which doe come of the goodneſſe of nature, as to worke in the field, to eat, to drinke, &c. *Bellarm. ibid.*

Anſw. All this we grant, that naturall and civill works are in mans power, as to worke, to eat, to drinke: but to doe theſe things well, and to referre them to the glorie of God, which is the morall goodneſſe of theſe actions, is from God, and not from mans will.

7 *Auguſtin. lib.1. de liber. arbitrio, c.12. Vides in voluntate noſtra eſſe conſtitutum, &c.* You ſee it is in our will, whether we enjoy ſo great a good, or want it, &c. Againe, *Quis peccat in eo quod nullo modo caveri poteſt? &c.* Who ſinneth in that which cannot be ſhunned? but we ſinne, *Ergo*, it may be ſhunned, *Bellarm. lib.5. c.27.*

8 *Lib.2. de animab.12. Peccatorum reum quenquam:* For a man to be held guiltie of ſin, becauſe he did not that which he could not doe, *ſumma inſania eſt*, is great madneſſe: wherefore the ſoules, that which they doe, if they doe it of nature, not of will, if they want a free motion to doe or not to doe, &c. they cannot be held guiltie of ſinne, *Bellarm. ibid.*

9 *Lib.2. actor. cum Felice. Manich. c.3. Eſſe liberum arbitrium, & inde peccare quemque ſi velit, &c.* That there is a free will, and thereby everie one may ſinne if he will, and not ſinne if he will not, is evident in the Scripture: Againe, *Habet unuſquiſque in voluntate, aut eligere, quæ bona ſunt, &c.* Everie man hath in his will, either to chuſe the good, and ſo to be a good tree, or to chuſe the evill, and to be an evill tree, *ibid.*

Anſw. 1 I anſwer here for *Auguſtine*, as *Hierome* for himſelfe, who diſputing againſt *Iovinian*, who ſeemed to extenuate Virginitie, falleth into the other extreme to be thought to condemne Marriage; ſaith he, *Debuerat prudens lector, ea quæ videntur duriora, æſtimare de cæteris, &c.* The diſcreet Reader ſhould eſteeme and meaſure the hard ſayings by the reſt, and not to accuſe me, in one and the ſame booke to bring forth contrarie ſentences: *Quis enim ita hebes? &c.* Who is ſo blockiſh to praiſe and condemne the ſame thing? Againe, *Aliud eſt docere diſcipulum, aliud adverſarium vincere.* It is one thing to teach a diſciple, another to confute an adverſarie: are yee angrie with me, *quia Iovinianum non docuerim, ſed vicerim?* becauſe I did not teach *Iovinian*, but confute him? *Apolog. ad Pammach.* The like may be ſaid for *Auguſtine*: Doe we thinke he was ſo forgetfull or unskilfull, as one while to extoll free will, another to deprave and impare it? we muſt conſider againſt whom hee writeth, namely the Manichees, who imputed ſin to the neceſſitie of nature: *Auguſtine* dealing againſt them, when he ſpeaketh of free will, doth convince rather than teach them.

2 Let us give *Auguſtine* leave to expound himſelfe: who *Lib. 1. retract. c.9.* thus ſaith, *Cùm de libera voluntate rectè faciendi loquimur, de illa, in qua homo factus eſt loquimur:* When we ſpeake of the free will of doing well, we ſpeake of that will wherein man was made: Thus if wee underſtand *Auguſtine* ſpeaking of free will, we willingly grant all. *Bellarmines* exception is a meere cavill, that *Auguſtine* ſhould affirme the ſame will to chuſe good or evill to be in us that was in *Adam*, but not the ſame power of execution. *Contra.* 1. He ſpeaketh directly, *de voluntate, non poteſtate rectè faciendi*, of the will, not the power of doing well, which he ſaith was in *Adam*, and not in us. Secondly, he elſewhere ſaith, *Vitiato libero arbitrio, totus homo vitiatus eſt:* That free will being corrupt, man wholly was corrupted. *Hypognoſtic. c.3.* If a man wholly, then his will alſo wholly was corrupt; then conſequently the freedome of his will to good and evill was corrupted.

3 *Auguſtine* further expoundeth himſelfe, and *lib.1. retract. c.9.* treating of his bookes *De libero arbitrio*, he retracteth or rather explaneth this verie ſentence urged before, *loc.7.* as that ſinne may be ſhunned, that a man may live well if he will: he thus explaineth himſelfe, *Voluntatem bene non velle, niſi à Deo liberetur*, That the will cannot will well, unleſſe God make it free: *Et nihil poſſe ſentienti, intelligenti bonum occurrere, &c.* And that nothing that is good can come into the ſenſe or underſtanding, but from God: thus if we will give *Auguſtine* leave to expound himſelfe; where he treateth of free will to doe good, he muſt be underſtood to include a neceſſarie ſenſe of Gods grace, whereby it is made free, and not by nature.

10 *Lib. de ver. religion. c.* 14. *Non dubitandum video, &c.* It is not to be doubted that the minde hath free will; for God would have his ſervants to ſerve him freely, which cannot be, *ſi non voluntate ſed neceſſitate ſervirent*, if they ſhould ſerve him not willingly, but of neceſſitie, *Bellarm. ibid.*

Anſw. 1. By neceſſitie *Auguſtine* underſtandeth the forcing and conſtraining of the will: as before *loc.*2. *Nullo modo cogimur tollere:* We are not compelled to take away free will, becauſe of Gods preſcience: likewiſe ſuch a neceſſitie as the Heathen aſcribed to the ſtarres, and fatall deſtiny, in free will he denieth, *Lib. de incarnat. verbi, c.*2. but ſuch a voluntarie neceſſitie, whereby the will cannot now chuſe, but willingly ſinne, *Auguſtine* affirmeth, *Lib.* 1. *retract. c.* 9. treating of his bookes *de libero arbitrio, &c.* That man cannot now refraine from luſtfull concupiſcence, *Non natura eſt primò inſtituti hominis, ſed pœna damnati*, it is not the nature of the man firſt created, but the puniſhment of him being condemned: if *homo non poteſt*, if a man cannot abſtaine, how is there not a neceſſitie laid upon him? 2 God indeed will have us to ſerve him willingly and freely, but as *Auguſtine* elſewhere ſaith, *Ex nolentibus, volentes facit*, of nilling he maketh us willing: and as S. *Ambroſe*; *Virtus nulla nolentium eſt, ſed ipſa gratia hoc agit:* There is no vertue, where unwillingneſſe; but grace it ſelfe worketh this: that is, that wee are willing, *lib.* 2. *de vocat. Gent. c.* 9. Hitherto then *Auguſtines* ſenſe is maintained to be ſound and good.

11 *Lib. de grat. & liber. arbit. c.*1. *Revelavit Deus per Scripturas, eſſe in homine liberum arbitrium:* God hath revealed by the Scriptures, that there is a free will in man, *Bellarm. c.*28.

12 *Epiſtol.*47. *Catholica fides neque negat liberum arbitrium:* The Catholike faith neither denieth free will in man, *neque tantum ei tribuit, ut ſine gratia valeat aliquid*, neither doth it attribute ſo much unto it, as though it could doe any thing without grace, *Bellarm. c.*28.

13 *Lib.*2. *de nupt. & concupiſc. Non negamus liberum arbitrium:* We deny not free will: *lib.* 1. *ad Boniſ. c.*2. *Quis noſtrum dicit?* Which of us ſaith? That by the ſin of the firſt man free will is loſt from mankinde, *Bellarm. ibid.*

Anſw. 1. *Auguſtine* expoundeth himſelfe, *loc.* 12. how he underſtandeth free will, that it cannot doe any thing at all that is good, without grace: and elſewhere he calleth it *liberam voluntatem, propter gratiam Dei*, a free will becauſe of Gods grace, which doth free it from the law of ſinne, *act. cont. Fortunat. diſput.*2. 2 In that he ſaith, the free will which *Adam* had is not loſt, hee underſtandeth a libertie from coaction and forcing: 1 As thus he defineth the will, *Voluntas eſt motus ad aliquid faciendum nullo cogente:* The will is a motion to doe any thing without forcing: this libertie of will remaineth ſtill. 2 Yet *Auguſtine* acknowledgeth that our will by nature is not free from neceſſitie; *Poſtquam ille libera voluntate peccavit, nos in neceſſitatem præcipitati ſumus:* After *Adam* had ſinned by his free will, we were precipitate into neceſſitie; and he giveth this example: as before a man is accuſtomed to a thing, he hath free will to doe it, or not to doe it; but afterward, *conſuetudine ſic implicatur ut poſtea vincere non poteſt, quod ſua libertate fabricata eſt:* When the will is entangled with cuſtome, it cannot overcome that which firſt it willingly deviſed: As many would not ſweare, yet by cuſtome they cannot forbeare: *act.* 2. *diei cont. Fortunat.* Such a voluntarie neceſſitie *Adam* by his ſinne hath brought upon his poſteritie. 3 *Auguſtine* ſaith, *Primum liberum arbitrium poſſe non peccare, noviſſimum non poſſe peccare:* The firſt free will was to be able not to ſin, the laſt (in Heaven) not to have abilitie to ſin, *lib.*22. *de civitat. Dei, c.*30. As they ſhall have a free will with a neceſſitie of not ſinning, ſo we by nature have a free will with neceſſitie of ſinning.

14 *Auguſtine lib. de grat. & liber. arbit. c.*2. *Illa præcepta divina homini non prodeſſent, &c.* The divine precepts ſhould not profit a man, unleſſe he had free will: *quomodo jubet?* how doth God command, if there be no free will? *Bellarm. ibid.*

Anſw. Auguſtine ſhall expound himſelfe, who thus anſwereth the like objection of the Pelagians, taken from the precepts of Scripture: *Spiritu Dei aguntur filii Dei, ut agant, non ut ipſi nihil agant, & hoc eis oſtenditur quid agere debeant:* The children of God are wrought by the Spirit, that they ſhould worke, not that they ſhould doe nothing, and therefore it is ſhewed them what they ſhould doe: And againe, *O homo in præceptione cognoſce, quid debeas habere, in correptione cognoſce te vitio non habere; in oratione cognoſce, unde accipias, quod vis habere:* O man, in the precept know what thou oughteſt to have; in the rebuke, that by thine owne fault thou haſt it not; in prayer acknowledge, whence thou muſt receive that thou wouldeſt have: *de cor. & grat. c.* 3. Wherefore then the precepts of Scripture are to this end, to ſhew man what he ſhould doe, and to drive him to ſeeke that at Gods hands, which is commanded; they demonſtate a free will in man, but to be wrought and directed by the Spirit.

15 *Auguſt. Epiſt.*89. *qu.*2. *Neque voluntatis arbitrium ideo tollitur, quia juvatur, &c.* Neither is free will taken away, becauſe it is helped; but therefore it is helped, becauſe it is not taken away, *Bellarm. ibid.* That is not helped that is not; therefore there is free will in man, becauſe it is helped, *Bellarm. rurſus, lib.*6. *c.*11. *tit.*2.

Anſw. Auguſtine ſhall here alſo expound himſelfe: *Adjutor noſter Deus eſt, nec adjuvari poteſt, niſi qui ſponte aliquid conatur:* God is our helper, neither can a man be helped, unleſſe he doe ſomewhat of himſelfe: then it followeth, *Quia non ſicut in lapidibus inſenſatis, &c.* Becauſe God worketh not ſalvation in us as in ſenſeleſſe ſtones, or in unreaſonable creatures, *de peccator. merit. & remiſſion. cont. Pelag. lib.*2. *c.*5. His opinion then is, that God is ſaid to help our will, in reſpect of the naturall facultie of willing, becauſe man hath reaſon, will, and underſtanding by nature: but to will that which is good, man is not only helped, but altogether guided and directed by grace: as he ſaith in another place, *Laborant homines invenire in voluntate, quid boni ſit noſtrum, &c.* Men do labour to finde in the will ſome goodneſſe, which is not of God, which how it can be found, I am utterly ignorant, *ibid. c.* 18.

Bernard hath the like ſaying, *Liberum arbitrium nos facit volentes, gratia bene volentes, ex ipſo nobis eſt velle, ex ipſa bonum velle:* Freewill maketh us willing, grace well willing; from that we have power to will, from the other power to will that is good, *lib. de liber. arbitr.* Thus then mans will and grace work together, man by nature willeth, by grace he willeth that is good.

16 *Auguſt. in Pſal.* 7. *Diabolo non conſentire in poteſtate noſtra eſſe voluit:* Not to conſent to the devill God would have it in our power, *de ſpirit. & liter. c.* 34. *Conſentire vocationi Dei, vel ab ea diſſentire propriæ voluntatis eſt:* To conſent to Gods calling, or diſſent from it, it is in mans owne will, *Bellarm. ibid. cap.* 28. *& lib.* 6. *cap.* 11. *Tom.* 3.

Anſ. Auguſtine ſaith, that it is in the will of man to conſent, &c. but this will muſt be prepared, and wrought of God: firſt, thus he expoundeth himſelfe, *lib.* 1. *retractat. c.* 22. making mention of his book againſt *Adimantius*, he had affirmed, that it was in mans power to change his will: *Sed poteſtas iſta nulla eſt, niſi à Deo datur:* But this is no power, unleſſe it be given of God. And againe, *lib.* 2. *cap.* 1. he correcteth that ſaying in his book *ad Simplician.* that it is *in uniuſcujuſque poteſtate, ut velit*, in every mans power to will: *à Deo voluntas præparatur*, the will alſo muſt be prepared of God. Secondly, he further thus explaineth himſelfe: *Sive iniquitas, ſive juſtitia:* Whether iniquitie or righteouſneſſe, unleſſe they were in our will, they could not be in our power, being not in our power, there ſhould be neither juſt reward, nor puniſhment: *Ignorantia vero & infirmitas, &c.* But this ignorance and infirmitie, that either man knoweth not what he ought to will, or cannot doe that which he willeth, *ex occulto pœnarum ordine venit*, proceedeth from the ſecret order of puniſhment: *cont. Fauſt. lib.* 22. *ca.* 78. Here he affirmeth, that both good and evill is in mans will and power, and yet that mans will by nature is ſo blinde and weake, as that it can neither will, nor worke that which it ought: wherefore the power of the will to good is not of it ſelfe, but of grace. Thirdly, ſo then as *Bernard* ſaith, *Nec bonus nec malus eſt quiſpiam niſi volens:* No man is either good or evill againſt his will: but (ſaith he) *Deus facit voluntarios, ut non ſalvet invitos*, God maketh them willing, that they be not ſaved unwilling, *lib. de liber. arbit.* Wherefore it is mans will that conſenteth to God, and conſenteth not to the Devill, but his will reformed and made free or willing by grace. Thoſe places are alleaged by *Bellarmine*, to prove the power of mans will in morall duties: theſe following are produced to ſet forth the cooperation or joynt working of Gods grace, and mans will in ſpirituall works.

17 *Auguſt. lib.* 1. *retract. cap.* 22. *In noſtra poteſtate poſitum, &c.* It is in our owne power to change our will, &c. *ſed ea poteſtas nulla eſt niſi detur à Deo:* but that is no power, unleſſe it be given of God: *Præparatur voluntas à Deo*, The will is prepared of God: *Bellarm. lib.* 6. *cap.* 11. The will then being prepared of God, obeyeth, &c.

Anſw. Auguſtine ſaith in direct termes, *Poteſtas nulla eſt, &c.* That mans will hath no power at all, unleſſe it be given of God: *Ergo*, if all the power be of God, there is no power in mans will.

18 Many other places are heaped up to the like purpoſe: *Tom.* 4. *lib.* 1. *ad Simplician. Ut velimus ſuum eſſe voluit & noſtrum:* To will he would have it both his and ours; his in calling, ours in obeying, *Bellarm. ibid.*

19 *Tom.* 5. *lib.* 5. *de civitat. cap.* 10. *Multa facimus, quæ ſi nollemus, non faceremus:* We doe many things, which if we would not, we ſhould not doe them.

20 *Tom.* 6. *lib.* 2. *actor. contr. Felicem: Habet unuſquiſque in voluntate:* Everie man hath it in his owne will to chuſe the good, and ſo become a good tree; or the evill, and ſo be made an evill tree; *Nemo niſi Deus facere arbores poteſt:* None but God can make trees.

21 *Tom.* 7. *lib.* 2. *de remiſſ. peccat. cap.* 5. *Adjutor Deus, &c.* God is the helper, neither can he be helped, which doth not ſomewhat of himſelfe, *Bellarm. ibid.*

22 *Lib. de natur. grat. cap.* 32. *Illo operante cooperamur:* He working we work together, becauſe his mercy doth prevent us.

23 *Lib. de prædeſt. cap.* 3. *Utrumque noſtrum eſt:* Both are ours, to love and beleeve, becauſe of free will, and both are given by the ſpirit of faith.

24 *De grat. & liber. arbit. cap.* 15. *Ne autem putetur, nihil ibi facere homines per liberum, &c.* Leſt it ſhould be thought, that man doth nothing by his freewill, it is ſaid, *Harden not your hearts.*

25 *Lib. de grat. c.* 14. *Arbitrium niſi adjutum, &c.* No man commeth, unleſſe his will be helped, *Lib.* 2. *cont.* 2. *epiſt. Pelag. c.* 8. *Niſi adjuvante illo:* Unleſſe he helpe, we can doe nothing.

26 *Tom.* 8. *in titul. Pſal.* 71. *Non erat in poteſtate tua, &c.* It was not in thy power to be borne of *Adam*, it is in thy power to beleeve in Chriſt.

27 *Tom.* 9. *tract.* 72. *in Ioann. Credere in Chriſtum, &c.* To beleeve in Chriſt is the work of Chriſt: this he worketh in us, but not without us: With Chriſt working juſtification, man worketh together.

28 *Tom.* 10. *ſerm.* 15. *de verb. Apoſtol. Totum ex Deo, &c.* All is of God: but we muſt not be as aſleepe to doe nothing, to will nothing: *Sine voluntate tua non erit in te juſtitia Dei:* Without thy will the righteouſneſſe of God ſhall not be in thee: he that made thee without thee, doth not juſtifie thee without thee, *Bellarm. lib.* 6. *cap.* 11.

Anſw. Firſt, in all theſe places, where we are ſaid to work together with grace, and to be helped by grace, *loc.* 20.21.24. and that God doth not juſtifie us without us, 28. *Auguſtine* underſtandeth only the naturall power and activity of the will, which as it willeth, ſo it is active, and worketh together with grace, and is helped and aſſiſted: but as it willeth that which is good, it is altogether paſſive, and worketh not, but is wrought upon: 1 How elſe ſhould all be of God, as he ſaith? *loc.* 28. and we muſt onely not be as men aſleepe: and as elſewhere he ſaith; *Neq; ſic templum ſuum de vobis ædificat Deus, quaſi de lapidibus, qui non habent motum ſuum:* Neither doth God ſo build his temple of you, as of ſtones, that have no motion, *Serm.* 13. *de tempore.* Mans naturall power then of willing, muſt be added to Gods grace that maketh it to will well. 2 This is further teſtified by *Auguſtine*, that our activity to goodneſſe is altogether of Gods grace, and the moving of his ſpirit: *Ergo agimur (inquies) non agimus:* therefore you will ſay we are done to, we doe not. The anſwer followeth, *Immo & agis & ageris, & tum bene agis, cùm à bono agaris:* Yea thou art both done to, and thou doeſt, and then thou doeſt well, when thou art done to, and art driven of that which is good, *ſerm.* 13. *de tempor.* The will then cannot doe well, but as it is driven: See our anſwer before, *ad loc.* 14.15.

Secondly, concerning the precepts in Scripture, whereby *Auguſtine* inſinuateth freewill, *loc.* 23. his further judgment of that matter is this: *Ad hoc lex præcepit iſta, ut cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus:* To this end hath the law commanded theſe things, that when man ſeeth himſelfe to faile in the fulfilling thereof, he ſhould not by pride be lifted up: but being wearied in himſelfe, have recourſe to grace, *cont. Celeſtin. de perfect. juſtit. reſponſ. ad ration.* 11. We ſee he confeſſeth, that without grace man hath no power to performe the precepts enjoyned.

Thirdly, where *Auguſtine* ſaith, it is in a mans will to chuſe good or evill, *loc.* 19. to *beleeve in Chriſt, loc.* 25.26. he before expounded himſelfe, *loc.* 19. *Deus ſolum facit arbores, &c.* God only maketh good trees: The will then of man hath this power, but not from it ſelfe, but from God: *Poteſtas nulla eſt, &c.* It is no power, unleſſe it be given of God: as before I alleaged out of *Auguſtine* in our anſwer *ad loc.* 16. And that this is the reſolute judgement of *Auguſtine*, that man hath no power of will by nature to any good thing, it every where appeareth in his works: *Libertas non periiſſet ſi bona permanſiſſet voluntas: ſed quia peccavit voluntas, ſequuta eſt peccantem peccatum habendi dura neceſſitas:* Liberty of will had not periſhed if the will had remained good; but becauſe his will ſinned, there followed and fell upon the ſinner an hard neceſſity of ſinning, *cont. Celeſtin. de perfect. juſtit. reſp. ad ration.* 9. Here *Auguſtine* ſaith, that there is in the will by nature a neceſſity to ſin; how then can it have any inclination to good.

Againe, *Ut homo in peccatum iret, &c.* For a man to run into ſin his owne freewill ſufficeth, whereby he corrupted himſelfe; *ut autem redeat ad juſtitiam*; but to returne to righteouſneſſe, he had need of a Phyſician, becauſe he is not ſound, *opus habet vivificatore, quia mortuus*, he had need of a reviver, becauſe he is dead, *lib. de natur. et grat. cont. Pelag. cap.* 23. If mans will then be dead by nature, it hath no life nor activity at all.

And to conclude, he teſtifieth thus, *lib. de prædeſtinat. et grat. cap.* 9. *Liberum quod à Deo habemus arbitrium, &c.* The freewill, which we have of God, is prone to wickedneſſe. *Et cum ad virtutis indolem Deo deſerente nihil poſſit, ad genus omne peccati idonea fultum virtute ſubſiſtit:* and having no power, or being able to doe nothing unto vertue, it hath ſufficient ſtrength of it ſelfe to all kinde of ſin. Here is an evident teſtimony, that the will, *nihil poſſit*, can doe nothing of it ſelfe to attaine unto vertue.

Thus (I truſt) I have ſufficiently anſwered the objections out of *Auguſtine*, now I will proceed to alleage ſuch evident and cleere teſtimonies out of his works, whereby it may appeare, that he was an utter enemy to the naturall power of freewill to good.

The Proteſtants.

THe teſtimonies out of *Auguſtine* againſt the power or ability of freewill naturally unto good, are theſe.

1 *Epiſtol.* 106. *Sine gratia ad non peccandum nihil voluntatis arbitrium valere;* The will without grace hath no power at all not to ſin.

Anſ. Firſt, his meaning is, that the will without grace hath no power to live altogether without ſin, not to abſtaine from ſome one ſin: for *Auguſtine* ſaith, *Si ita eſt, nullus locus adjutorio gratiæ reſervatur:* If it be ſo, there is no place left for the helpe of grace. Grace is not excluded, if ſomething be left to the will, but if all be aſcribed to it. Secondly, by not ſinning he may underſtand, the reſiſting of tentation, which the will cannot doe without grace, *Bellarm. lib.* 5. *cap.* 11. *reſponſ. ad argum.* 2.

Contra. Firſt, if *ad non peccandum*, not to ſin, were *ad vivendum ſine peccato*, all one, as to live without ſin, *Auguſtine* had ſaid juſt nothing: for even with grace the will of man hath no power to live altogether without ſin: He ſpeaketh then of that which is poſſible in this life, to abſtaine from ſome ſin, not of that which is impoſſible to live without any ſin.

Secondly, the conſequent is good, that grace muſt be either wholly admitted, or wholly refuſed:
Rom. 11. 6. S. *Paul* ſo reaſoneth, *If of grace, it is no more of work: for grace were no grace, &c.* the grace then of God and the work of mans will cannot ſtand together. *Ambroſe* likewiſe ſaith, *epiſt.* 84. *Gratia Dei*

tota repellitur, nisi tota recipitur: Grace is wholly refused, if it be not wholly received.

Thirdly, it is well you confesse, that a mans will without grace cannot resist temptation: for thus you confesse the cause, that sin cannot be avoided without grace: for there is no sin, which commeth not by temptation. *Every man is tempted, when he is drawne by his owne concupiscence:* therefore if the will cannot resist temptation without grace, it cannot resist sin, and consequently not doe any good without grace. Iam. 1.14.

2 *Enchirid. cap.* 30. *Qui boni operari potest perditus, nisi in quantum à perditione liberatus?* What good can a man of perdition doe, but as he is freed from perdition? Now every one by nature is the childe of wrath and perdition: therefore by nature no good can be done.

Answ. Augustine speaketh of such good works as tend to salvation, which indeed cannot be done without grace, *ibid. resp. ad 3. loc.*

Contra. First, the Scripture counteth no works good, but corrupt and evill, which are not reaped of the spirit to life everlasting: *Galath. 6. 8. He that soweth to the flesh, shall of the flesh reape corruption,* and nothing else: *He that soweth to the spirit, shall of the spirit reape life everlasting.* Secondly, *Augustine* saith directly: *Scito nos illum bonum hominem dicere, illam voluntatem bonam, illud opus bonum, per quod solum homo potest ad æternum Dei regnum perduci:* Know this, that I call him a good man, and that a good will, and that a good work, by the which onely a man may be brought to Gods everlasting kingdome, *lib. 4. cont. Iulian. c. 3. Ergo,* in *Augustines* judgement those are not to be counted good works at all, which tend not to salvation. Thirdly, *Augustine* affirmeth, *Etiam ipsa bona opera, quæ faciunt Infideles non ipsorum esse, sed illius qui bene utitur malis:* Even the good works of Infidels, are not theirs, but his, who useth evill things well, *cont. Iulian. lib. 4. cap. 3.* Even these works, though they be not perfectly good, are of the divine gift rather, than of mans will. Galath. 6.8.

Loc. 3. August. lib. 2. de remiss. peccat. cap. 18. Si voluntas aut bona est aut mala, & utiq; malam non habemus ex Deo, restat ut bonam voluntatem habeamus ex Deo: If the will be either good, or evill, and we have not an evill will from God; it remaineth, that we have a good will from God.

Answ. By a good will here is understood the power of the will, and not the act: for a will that is not good may bring forth some good act, as the good will of a righteous man may bring forth sin, *Bellarm. ibid. resp. ad arg. 4.*

Contra. First, that a good act can proceed from a will that is not good, is contrary to the Scripture: *A corrupt tree cannot bring forth good fruit.* Secondly, if a righteous man bring forth an evill work, it commeth not from his regenerate will, but from his sinfull and corrupt will. *It is not I, but the sinne that dwelleth in me.* Thirdly, whereas he saith, the good act of the evill will, is *ex bono naturali*, of the naturall goodnesse: he speaketh contraries: for how can there be any good thing in an evill will or minde? As *Augustine* saith, *Laborant homines invenire in ipsa voluntate, quid boni sit nostrum, &c.* Men doe labour to finde somewhat in the will that is good, which is not of God; which how it can be found, or shewed, I am utterly ignorant; *de peccator. merit. & remiss. contr. Pelag. cap. 18.* Matth. 7.18. Rom. 7.20.

Loc. 4, 5. Augustine lib. 1. cont. 2. epist. Pelag. cap. ultim. affirmeth, *Bonum usum liberi arbitrii esse ex Deo:* That the good use of the freewill is of God: *& lib. 3. cont. 2. epist. Pelag. cap. 8. Liberum arbitrium captivatum non nisi ad peccatum valet:* Freewill being captivated by sin, cannot doe any thing but sin.

Answ. He is said to use freewill well, not that doth one or two good morall works, but that liveth well, and this is of grace; as he is not said to write well, that can make two or three letters well: so the freewill by nature is said to have no power but to sin, because for the most part it sinneth, *Bellarm. ibid. resp. ad loc. 5. 6.*

Contra. First, yet he that can make two or three letters well, can write somewhat well; but the will of it selfe can do nothing well: as our Saviour saith, *Without me you can doe nothing.* And *Aug.* before, *hunc. Nihil valet:* The will can doe nothing at all. And *lib. de praedest. & grat. c. 9. Ad virtutis indolem Deo deserente nihil potest:* If God doe leave, that is, not assist the will, it can doe nothing to the attaining of vertue. And againe, *Nulla potestas nisi ex Deo data:* There is no power at all, but given of God, [illegible] *cap. 11.* If there be no power in the will, then at no time, neither to doe any good thing: wherefore *Bellarmine* doth very fondly wrest *Augustines* words against his owne sense. Ioh. 15.5.

Loc. 6. Enchirid. c. 30. Libero arbitrio malè utens homo, & se perdidit & ipsum, &c. Man using freewill evill, lost himselfe, and it, *Victore peccato, amissum est liberum arbitrium:* Sin being conqueror, freewill was lost.

Ans. He meaneth not, that freewill is utterly extinct, as a man himselfe is not but only made worse; as things are not perished, but lost, that are taken by the enemy in battell: so the liberty of grace onely is lost, not the liberty of nature, *Bellarm. c. 30. lib. 5. resp. ad loc. 6.*

Contra. 1. Neither doe we say, that freewill or the nature of man is wholly extinct, but there remaineth a freenesse in the will still, a freedome from coaction or constraint, which is the liberty of nature, but there is no freedome to good without Gods assistance, which is the liberty of grace: so *Augustine* saith; *Natura tota fuit per liberum arbitrium in ipsa radice vitiata:* The whole nature of man was corrupted in the root by freewill, *tract. 87. in Ioan.* If the whole be corrupted, then no part thereof remaineth uncorrupt. 2 This the similitude of captivity sheweth: for like as he that is a priſoner, or taken captive, walketh not whither he would, but is led whither he would not; as Chriſt ſaith to *Peter*: ſo the will of man being captived to ſin, becommeth wholly the ſervant thereof. *Know ye not, that to whomſoever you give your ſelves as ſervants to obey, his ſervants ye are, to whom ye obey?* Ioh. 21.18. Rom. 6.16.

Loc. 7. Epiſt. 144. *Sine gratia Dei non poteſt libera eſſe voluntas, &c.* Without grace the will cannot be free, being ſubject to the concupiſcence overcomming it.

Loc. 8. de ſpirit. & liter. c. 30. Per gratiam ſanatio animæ à vitio peccati, per animæ ſanitatem libertas arbitrii, per arbitrii libertatem dilectio iuſtitiæ: By grace, the healing of the ſoule commeth from the corruption of ſin; by the health of the ſoule, the liberty of the will; by the liberty of the will, the love of righteouſneſſe.

Loc. 9. Lib. de corrept. & grat. c. 13. Peccant per liberum arbitrium, non liberatum: They ſin by freewill, but not yet freed, that is, by grace: *Ergo*, there is no liberty or freedome of the will to good, without grace.

Anſw. Bellarmine anſwereth to all theſe places; that *Auguſtine* ſpeaketh of the liberty of grace, not of the liberty of nature: for although the will be the ſervant of ſin without grace, yet it is free *à naturali neceſſitate*, from naturall neceſſity: as the eye, though it cannot exerciſe the ſight without light; yet ſimply it can ſee of it ſelfe, *ibid. reſponſ. ad 4.5.7. loc.*

Contra. He hath granted as much as we deſire: for like as there is in the eye a poſſibility of ſeeing; but yet without the light it cannot diſcerne this or that: ſo we ſay that it is in mans power by nature to will without conſtraint; but it cannot will any thing that is good, without the illumination of grace: as *Bernard* ſaith, *Ex ipſo nobis eſt velle, ex ipſa bonum velle*: Of the will it is that we doe will; of grace, that we will that is good. A liberty then of the will ſimply and abſolutely we grant by nature; but to will that which is good, proceedeth from the liberty of grace: All this ſeemeth by *Bellarmine* to be acknowledged, which we willingly condeſcend unto.

Loc. 10. Lib. 1. retract. c. 15. Qui ergo ei cupiditati bona voluntate reſiſtere non poteſt, iam hoc ita peccatum eſt, ut ſit etiam pœna peccati: He that cannot reſiſt his forcing concupiſcence by a good will, it is ſo ſin in him, that it is alſo the puniſhment of ſin.

Loc. 11. Lib. de corrept. & grat. c. 12. Si relinqueretur ipſis ſua voluntas, ut in adjutorio Dei manerent ſi vellent, &c. If they ſhould be left to their own will, to continue in Gods help, if they would, through ſo many and great temptations, their will through infirmity would give place: *Et ideo perſeverare non poſſent, quia deficientes infirmitate nec vellent*: And therefore they cannot perſevere or continue, becauſe failing by infirmity, they will not.

Loc. 12. Ex libro de perfect. juſtit. reſponſ. 9. Quia peccavit voluntas, ſecuta eſt peccantem peccatum habendi dura neceſſitas: Becauſe the will ſinned, there followed upon the party ſinning, a neceſſity of having ſin, &c. Herein is confeſſed by *Auguſtine*, that by nature the will cannot otherwiſe doe but ſin, and therefore hath no power of it ſelfe to doe any thing that is good.

Anſw. The ſumme of *Bellarmines* anſwer to all theſe places is this; that this neceſſity or impotencie of the will, is conditionall, not abſolute, *quia poteſt auxilium Dei implorare*, becauſe man may ſue for Gods help; which if he doe not, it is his owne fault: ſo that there is no ſuch neceſſity affirmed by *Auguſtine*, in any of theſe places, that taketh away the liberty of the will, *Bellarm. ibid. reſp. ad 5. 6. 8. teſtim.*

Contra, 1. Thus *Bellarmine* fighteth with himſelfe, affirming, that without the invocation of Gods helpe, the will hath no power to reſiſt the concupiſcence, and conſequently not to doe any thing that is good: if it be then of grace, how can it be of nature? 2 We affirme that this neceſſity of nature is not ſo abſolute, but by the condition of Gods grace and aſſiſtance it may be looſed: but it is not in every mans power by nature, to receive this condition, and to ſue unto God for his helpe. 1 The Apoſtle ſaith, *We know not what to pray as we ought, but the ſpirit helpeth our infirmities*: it is then of the ſpirit, that we have a minde to pray, not by nature: as *Auguſtine* ſaith, *Quantum eſt quod valet voluntas ſub dominante cupiditate, niſi forte ſi pia eſt, ut oret auxilium?* What is it, that the will can doe being ſubject unto luſt, unleſſe it being godly, doe pray for helpe? *lib. 1. retract. c.* 15. It muſt firſt then be godly, before it can ſue for grace; but godlineſſe is not by nature: and againe, *ſine Deo bonum opus—nec incipere, nec perficere poſſe*: Without God, it can neither begin, nor finiſh a good worke: *Hypognoſtic. lib. 3. Ergo*, without grace a man cannot pray. Rom. 8.26.

3 This neceſſity of nature, which cannot but ſin, taketh not away the liberty of the will: as *Bernard* ſaith, *Nemo nec malus nec bonus eſt, niſi volens*: No man is either good or evill againſt his will: ſo he that doth that which is good willingly, is made willing by grace; and he that doth evill, is thereto made willing by the corruption of his owne nature.

Loc. 13. Lib. 2. de peccat. meriſ. c. 18. Laborant homines invenire in noſtra voluntate, quid boni ſit noſtrum, quod non ſit ex Deo: Men doe labour to finde ſome good thing in the will, which is ours, and not of God, which I am utterly ignorant, how it can be found.

Anſw. Auguſtines meaning is, that freewill of it ſelfe doth not worke together with God, but by the gift of preventing grace, *Bellarm. lib. 6. cap. 14. reſpond. argum.* 1.

Contra, 1. If it be by the gift and working of grace, that the will worketh with grace, it is that which we affirme, that the will worketh not unto good, but by the efficacie of grace. 2 If he ſay, that grace doth but give the hint, as it were, and the beginning, and the will followeth them of it owne

owne accord, then is there ſome good to be found in the will, which is not of grace, which *Auguſtine* here denieth. Thus then we inforce this teſtimonie: It will worke any thing of it ſelfe without grace, then *Auguſtine* is deceived, which he denieth; if it doe not, that is confeſſed, which we conclude.

Loc.14.Lib.de grat.Chriſt.c.14. Arbitrium ſic adjuvatur,ut non ſolum quid faciendum ſciat,ſed quod ſcierit,etiam faciat,&c. The will is ſo helped,that it only doth not know,what is to be done,but doth alſo that which it knoweth: and when God teacheth, he ſo teacheth by the grace of his Spirit, that what any man learneth,he doth not onely ſee it by knowing,but doth deſire it by willing, and perfect it by doing.

Anſw. This place maketh for us,for if the will be helped in knowing and doing, then conſequently there is a freewill in theſe things,which is helped,*Bellarm.ibid.reſponſ.ad argum.*2.

Contra. 1. Mans will worketh together with grace, in reſpect of the naturall activity and power
thereof to will, and ſo in this ſenſe it may be ſaid to be helped onely; but as it willeth that which is
good,it is not in part helped,but wholly directed. 2 Yet it is no unuſuall phraſe to ſay,one is helped,
when he can doe nothing of himſelfe: as,*Lord I beleeve,helpe my unbeleefe:* will he therefore inferre Mark.9.24.
that a man is but helped in part to faith? and that part is of himſelfe contrary to the Scriptures which
ſaith,that faith is Gods work,that is,only and wholly his. 3 As the will is helped to know,ſo it is hel- Ioh.6.29.
ped to doe, but God onely doth illuminate the ſoule, it cannot lighten it ſelfe; for *Chriſt is the light* Ioh.1.9.
*that lighteth every man. Ergo,*he only helpeth the will to work. 4 The ſimilitude of the teacher ſhew-
eth the ſame; for how doth he that is taught help toward his teaching, but only in the uſe of his na-
turall wit; but the forme and qualifying of the wit and the inſtruction is only of the teacher: ſo when
God teacheth, the naturall willing is in man by gift of his creation; but the ſpirituall inſtruction, di-
rection,inclination to grace,is only of God.

Loc.15.De bon.perſeveran.c.13.Hoc nobis expedit credere,dicere,&c. ut totum detur Deo: It behoveth us to beleeve,and ſay; that the whole may be given to God.

Anſw. Nos damus totum Deo, &c. We doe aſcribe all unto God, neither doe we part works with him,neither doe we attribute any thing to our ſelves,which is not of God, *Bellarm.c.14. reſponſ.ad 3. teſtim.*

Contra. 1. If you in truth aſcribe the whole work of the will to the grace of God,there is no que-
ſtion betweene us: for this is that, which we urge according to the Scripture, that *God worketh in us* Philip.2.13.
both the will and deed of his good pleaſure. 2 But if you uſe this evaſion; that all is of God and of grace,
becauſe he firſt gave us freewill, and ſo by grace underſtand a gift of creation; this is but an old ſhift
of the Pelagians, who alſo did affirme freewill to be of grace, *quia nos tales condiderit Deus*, becauſe
God made us ſuch,&c. *Hieron.ad Creſiphont.*But we underſtand by grace,not the ſtanding gifts of the
creation; but the continuall influence of the ſpirit in our regeneration.

Loc.16.De corrept.& grat.c.14.Volenti ſalvum facere nullum hominum reſiſtit arbitrium: Mans will cannot reſiſt God being willing to ſave us: *Ergo*, mans will is not free, as he will himſelfe, to good or evill.

Anſw. Effectuall grace doth no more induce a neceſſity, or take away the liberty of the will, than preſcience: and whereas it is ſaid that effectuall grace cannot be reſiſted: it is not to be underſtood abſolutely, but by way of an *hypotheſis*, or ſuppoſition, that it is impoſſible that a man ſhould not follow or obey God calling in that manner,&c. *reſp.ad argum.*4.

Contra. 1. Neither doe we affirme,that effectuall grace doth prejudice freewill: for as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit*, God of nilling maketh us willing, and ſo willing, that when God draweth, we cannot chuſe but obey. 2 Neither doe we make an abſolute neceſſity, as though mans will of it ſelfe could not reſiſt Gods calling,being of it ſelfe mutable and flexible,but Gods grace preſuppoſed, whereby it is made firme and ſtable.

Loc.17.De grat.& liber.arbitr.c.17.Ut velimus,ſine nobis operatur; cum autem ſic volumus ut operemur,nobiſcum cooperatur: That we will he worketh without us; but when we ſo will, that we work, he worketh with us.

Loc.18.Totum Deo dandum eſt,qui hominis voluntatem bonam & praparat adjuvandum, & adjuvat praparatam: All is to be given to God, which doth prepare mans good will to be helped, and doth helpe it being prepared.

Anſw. God one way worketh the will without us, that is, by perſwaſion: but we alſo work by conſenting: and therefore here he ſaith, we doe *cooperari*, we doe work together with God in the outward act, *Bellar.ad loc.*5.

Contra. Firſt, God doth not onely perſwade, but cauſeth the will alſo to conſent: for otherwiſe
God ſhould doe more, than man doth who may miniſter counſell and perſwaſion, but cannot
work the heart: ſo the Scripture ſaith, *that God draweth us:* but to draw is more than to perſwade. Ioh.6.44.
And *Auguſtine* ſaid before, *that mans will cannot reſiſt Gods calling:* therefore it is not in mans will to
conſent or not to conſent. Secondly, we grant, that mans will worketh with God, *ut naturale inſtru-
mentum ab alio motum*, as a naturall inſtrument moved or ſtirred by another, which are *Bellarmines*
owne words: then like as the inſtrument in the workmans hand hath no cunning in it ſelfe to faſhion
or frame the work, but is directed by the workman; ſo the will is but as a naturall inſtrument wor-

king naturally to will: but to will that which is good, it is directed by grace, as the workmaſter unto it.

Thus notwithſtanding theſe cavillous and ſophiſticall anſwers, I truſt it is evident to any indifferent eye, not obſcured with wilfull darkneſſe, that *Auguſtine* is a reſolute Patron of Gods grace againſt mans free will, as it is now by nature ſubject and ſubdued unto ſin.

Beſide theſe places alleaged, many other alſo may bee produced out of *Auguſtine*: as theſe that follow.

*Loc.*19. *De corrept. & grat. c.*8. *Voluntas humana non libertate conſequitur gratiam, ſed gratia libertatem*: Mans will doth not by it freeneſſe obtaine grace, but by grace freedome.

20 *Ibid. c.*11. *Liberum arbitrium ad malum ſufficit, ad bonum parum eſt, niſi adjuvetur, &c.* Free will is ſufficient to evill: but little or of ſmall force to doe good, unleſſe it be helped.

21 *Artic.*3. *contr. Pelag. Non eſt idoneum, qua ad Deum pertinent, ſine Deo, &c.* It is not fit without God to begin any thing that appertaineth to God.

22 *Ibid. Homo eſt tanquam ovis perdita, errat libero arbitrio in operibus Diaboli, &c.* Man is as a ſheepe going aſtray by free will in the works of the Devill, whom Chriſt taketh upon his ſhoulders, &c. Like as a ſtray ſheepe cannot returne, unleſſe he be carried: ſo free will is drawne unto that which is good by grace; it hath no power of it ſelfe thereunto.

23 *In Pſal.*26. *Dic illi, voluntatem liberam mihi dediſti, ſed ſine te nihil eſt mihi conatus meus*: Say unto God, thou haſt given me free will: but without thee mine endevour is nothing.

24 *In Pſal.* 134. *Tu in teipſo non facis, quod vis, — ſed ipſe tibi dat gratiam, ut facias in teipſo, quod vis*: Thou canſt not doe in thy ſelfe what thou wouldeſt, but he giveth thee grace to doe in thy ſelfe as thou wouldeſt.

25 *Epiſt.* 89. *ex Sapient.* 8. 21. *Scivi quod nemo eſt continens, niſi Deus det*; I know that none can have continencie, unleſſe God give it. Hence he inferreth that it is not of free will, but by the gift of God: *Deus jubet continentiam, & dat continentiam*: God biddeth continencie, and giveth continencie.

26 *De civitat. Dei, lib.*13. *cap.*15. *Ad malum hominis prior eſt voluntas, ad bonum prior eſt voluntas Creatoris, ſive ut eam faceret, qua nulla erat, ſive ut lapſam reficiat, qua perierat*: To evill mans will is firſt, to good the Creators will is firſt, either to make the will, which was not; or to reſtore it, which was loſt.

27 *De civitat. lib.* 14. *cap.*11. *Arbitrium voluntatis — proprio vitio amiſſum, niſi à quo dari potuit, reddi non poteſt*: The judgement of the will cannot be reſtored, but by him that firſt gave it, &c. Like as then we wrought not with God in the firſt creation of the will, ſo neither in the reparation thereof, but all is of God.

28 *De peccator. merit. & remiſſ. cont. Pelag.* 2. 5. *Vt oculus corporis — ut videat, adjuvatur à luce, neque hoc omnino niſi illa adjuverit, poteſt, &c.* As the eye that it may ſee is helped of the light, neither can it ſee any thing at all, unleſſe it be ſo helped: ſo God which is the light of the inward man, doth help the ſight of the minde, that not according to ours, but his righteouſneſſe, *boni aliquid operemur*, we may worke ſome good thing, &c. Thus then as the eye without the light ſeeth nothing at all: ſo the will without grace willeth no good thing at all.

29 *De peccator. merit. & remiſſ. cont. Pelag.* 2. *cap.*18. *Si libera voluntas à Deo eſt, — bona ex nobis, melius eſt id, quod ex nobis, quam quod à Deo, &c.* If free will be of God, a good will of our ſelves, then that is better which is of us, than that which is of God: which if it be moſt abſurd, *oportet fateamur & bonam voluntatem nos à Deo adipiſci*: we muſt confeſſe that we have our good will from God.

30 *Lib.*8. *de Geneſ. cap.*10. The queſtion being propounded, why *Adam* is ſaid to labour in Paradiſe, *Auguſtine* maketh this anſwer: That God which created him to bee a man: *Ipſe etiam operatur & cuſtodit hominem, ut bonus ſit*: He doth worke and keepe man to be good.

31 *Soliloqu.tom.*8. *c.*15. *Credebam me aliquid fore ex me, exiſtimabam me ſufficere per me, nec percipiebam, quoniam tu regebas me, &c.* I beleeved that I was ſomewhat of my ſelfe, I thought I ſufficed by my ſelfe, neither did I perceive that thou diddeſt governe me: *Si quid boni eſt, magni vel parvi, donum tuum eſt, noſtrum non eſt niſi malum*; — *ſi quid boni unquam habui, à te recepi*; *ſiquando ſteti, per te ſteti, ſiquando cecidi, per me cecidi*: If there bee any good in mee, great or little, it is thy gift, ours is nothing but evill: if ever I had any good thing, I received it of thee; if I ſtand, I ſtand by thee; if I fall, I fall by me, &c. He proceedeth, *Tentator defuit, & ut deeſſet tu feciſti, &c.* The temptor was wanting, and that it ſhould ſo bee, thou waſt the cauſe: place and time were wanting, thou alſo diddeſt cauſe it: *Affuit tentator, non defuit locus, &c.* There was a temptor, and there wanted neither place nor time, *ſed ut non conſentirem, tu me tenuiſti*, that I ſhould not conſent, the cauſe was in thee, &c. *Ibid. cap.*16. Thus *Auguſtine* leaveth no power at all to the will of man without grace, no not where temptation is wanting.

32 *Soliloqu. c.*25. *Non eſt hominis velle, quod poſſit; aut poſſe quod velit, vel ſcire quid poſſit & velit; ſed potius à te greſſus hominis diriguntur*: It is not in mans power to will that he can, or to can that he will, or to know what he can or will, but mans wayes are directed by thee.

33 *In Matth. ſerm.*7. *Totum reputa, quod juſtus es pietati, quod autem peccator es, tua iniquitati aſcribe: omne enim crimen, facinus, vel peccatum noſtra eſt negligentia; omnis virtus, ſanctitas, Dei indulgentia*: Aſcribe the whole that thou art juſt, to pietie; that thou art a ſinner, to iniquitie: everie crime

and ſinne is of our negligence; every vertue, of the divine indulgence, &c. Here all is aſcribed to grace.

34 *Tom. 10. de verb. Apoſtol. ſerm. 6. Ideò mens humana ne tibi tribuas, ne multum ſuperbias, immò, ne omnino ſuperbias, &c.* Wherefore O thou mind of man, attribute nothing to thy ſelfe, be not over proud, nay be not proud at all: for that thou doſt not conſent to the deſires of the fleſh, the law of the ſpirit of life in Jeſus Chriſt doth free thee.

35 *In Pſal. 91. Ut cum lapidem calori ſubtraxeris, frigeſcet, &c. ſic tu, ſi à Deo receſſeris frigeſces*: As when thou takeſt a ſtone from the heate of the fire or Sun, it waxeth cold: ſo thou, if thou departeſt from God, &c. the will then of man hath no more goodneſſe of it ſelfe without God, than a ſtone hath heate.

36 *De patient. c. 22. Homo non poteſt eligere aut diligere, niſi prius electus dilectuſque curetur, qui cæcitate eligenda non cernit, & languore diligenda faſtidit*: Man cannot elect, or affect, unleſſe hee bo elected, and affected of God, and ſo healed: who by his blindnes ſeeth not things to bee elected, and by his weaknes doth lothe things to be deſired and affected.

37 *Noſtrum eſt velle, ſed voluntas ipſa movetur, ut ſurgat, ſanatur, ut valeat, dilatatur, ut capiat, & impleatur, ut habeat*: To will is ours, but the will is ſtirred, that it may riſe; it is healed, that it may have ſtrength; it is enlarged, to receive; and filled, that it may retaine or have, &c. Thus the will can doe nothing of it ſelfe.

De bon. viduitat. c.17. tom 4.

38 *Epiſt. 107. Neque fideles fiunt ſine libero arbitrio, & tamen illius gratia fideles fiunt, qui illorum à poteſtate tenebrarum liberavit arbitrium*: They are not made beleevers without free-will, and yet by his grace they are become beleevers, which hath delivered their free-will from the power of darknes, &c. God only then delivereth our will from the power of darknes and captivity of ſin.

39 *De natur. & grat. cap. 67. Cum de libera rectè faciendi voluntate loquimur, de illa ſcilicet, in qua homo factus eſt loquimur*: and a little before, *ſunt omni animæ peccanti duo iſta pœnalia, ignorantia, difficultas, &c.* When we ſpeake of mans free-will, we ſpeake of that, wherein he was made: but now theſe two penall things are laid upon every ſoule that ſinneth, ignorance and difficultie: ignorance bringeth error, difficultie ſorrow, &c.

40 *De bon. perſeverant. 2. 13. Cogitantes credimus, cogitantes loquimur, &c.* We thinking beleeve, we thinke, when we ſpeake, and when we doe any other thing: *ſed tamen quod attinet ad pietatis viam, non ſumus idonei cogitare aliquid ex nobis, &c.* But as touching the way of godlines, wee are not fit to thinke any thing of our ſelves but our ſufficiencie is of God, &c. Wee are not able to thinke any thing, how much leſſe to will that is good?

Many ſuch like places beſide might be alleaged out of *Auguſtine*: but theſe (I truſt) may ſuffice to cleare this point, that this learned father aſcribed no power at all to mans wil unto that which is good, by nature, but referred all to grace. In other controverſies the like might be ſhewed: but that it were neither convenient at large on both ſides to diſcuſſe the ſentences of the fathers, whereby this volume might grow to bee too large; nor yet ſo profitable in this worke, which is intended chiefly for their uſe that are not profeſſed in theſe ſtudies; nor yet ſo agreable to my purpoſe and ſcope in this treatiſe, which have chiefly propounded to my ſelfe to decide theſe controverſies by Scriptures.

The fourth part of this controverſie, concerning Iuſtification.

THe ſeverall queſtions that are handled are theſe: firſt of faith: ſecondly, of juſtification it ſelfe.

The firſt queſtion, of Faith.

THe parts of this queſtion: firſt, what faith is. Secondly, of the divers kinds of faith. Thirdly, whether faith may be ſeparated from charity. Fourthly, of the validity of faith. Firſt, after what manner faith juſtifieth. Secondly, whether faith only juſtifie.

The firſt part, of the nature and definition of Faith.

WE define juſtifying faith, to be an undoubted confidence, joyned with a certaine knowledge, whereby wee both underſtand, and are perſwaded, every man in, and for himſelfe, that the promiſes of God made unto us in Chriſt, are verily ours, and we made partakes of them in him.

The Jeſuite taketh exception againſt three points of this definition: firſt, hee denieth faith to bee a confident or ſure perſwaſion. Secondly, that it is not neceſſarily joyned with knowledge. Thirdly, hee affirmeth, that the promiſes of God in Chriſt, are not the proper object of faith: Of theſe then in their order.

The firſt point, whether Faith, whereby wee are juſtified, be a ſure confidence of the heart.

The Papiſts.

48. Error. BEllarmine holdeth, that faith hath the proper ſeate and place only in the underſtanding, not in the heart or affections; and therefore denieth, that it is any ſuch aſſurance or confidence: *lib. 1. de juſtificat. cap. 6.* The Councell of Trent likewiſe determineth, that juſtifying faith, is no confidence of the heart: *ſeſſ. 6. can. 13.* The Rhemiſts affirme it to bee an act only of underſtanding: *Annot. 2. Cor. 13. ſect. 1.*

Argum. 1. Confidence is the effect of faith, and faith the cauſe thereof: *We have entrance with confidence by faith in him,* Epheſ. 3. 12. faith worketh confidence: *Ergo,* it is no confidence, *Bellarm. ibid.*

1 Iohn 4. 8. *Anſw.* 1. Saint *Iohn* ſaith, *God is love,* yet it is no good conſequent, that God therefore worketh Rom. 5. 5. not love in us: for Saint *Paul* ſaith, *That the love of God is ſhed abroad in our hearts by the holy Ghoſt.* God is love one way, that is, eſſentially, and originally; and hee worketh love another way in us, or rather another kind of love, which is an image, and effect of his love: So faith worketh confidence, and it ſelfe nevertheleſſe, is a kind of confidence. 2 As the effect is, ſo is the cauſe: can the waters be ſweet, if the fountaine bee bitter? It is the propertie of fire to give heate, therefore it muſt it ſelfe alſo bee hot: ſo faith worketh confidence; therefore it muſt needs bee much more confident it ſelfe. 3 We ſay not, that *fides,* and *fiducia,* faith and fiduce, or confidence, are all one: for this confidence is a common quality both to faith and hope: but this wee ſay, that faith is alwayes joyned with confidence. Now betweene this confidence, that accompanieth faith, and that confidence, which is wrought by faith, we make this difference: faith hath a generall confidence and aſſurance of all the promiſes of God, and it is the fountaine and ſtorehouſe from whence iſſueth out all our aſſurance and confidence Iam. 1. 6. in particular: As faith maketh us to pray confidently, *Aske in faith, and waver not*: which is the ſame Epheſ. 3. 12. which the Apoſtle ſaith here, *We have entrance with confidence.* Faith alſo worketh confidence, and re- Rom. 5. 3. joycing in tribulation. This confidence and aſſurance in theſe Chriſtian exerciſes, is nothing elſe but the particular uſe and application of that generall confidence in the promiſes of God, which wee ſay is neceſſarily required in faith.

1 Cor. 13. 13. *Argum.* 2. Firſt, faith and hope are two divers things. *Now abideth faith, hope & love, theſe three* 2 Cor. 10. 5. but hope is nothing elſe but confidence: *Ergo,* faith is not. Secondly, againe: *Bringing into captivity every thought to the obedience of Chriſt,* ſaith the Apoſtle: faith then doth captivate the underſtanding, and ſubdueth it to Chriſt: *Ergo,* not the will: *Bellarm. lib. 1. de juſtificat. cap. 6.*

Anſw. Firſt, fiduce or confidence is a common quality both to faith and hope, and as the *genus* to them both: therefore it is abſurdly reaſoned, hope hath confidence: *Ergo,* faith not: as if hee ſhould have argued thus: A beaſt hath ſenſe: *Ergo,* man hath not. Who would not hiſſe ſuch a diſputer out of the ſchooles?

Secondly, 1 It followeth not, faith doth captivate the underſtanding: *Ergo,* not the will: it doth not captivate the thoughts only, but *every high thing that is exalted againſt the knowledge of God*; and ſo alſo the rebellious will of man. 2 Obedience is properly in the will, and not in the underſtanding, therefore it working obedience to Chriſt, worketh alſo upon the will and affections of man: and ſo Act. 15. 9. the Scripture ſpeaketh directly, that the heart, which is the ſeate of the affections, is purified by faith.

The Proteſtants.

Heb. 11. 6. WE affirme not, that faith only is an aſſurance of the heart, but that the light of underſtanding, and knowledge of the mind, is requiſite thereunto. As faith is deſcribed, *Hee that commeth unto God, muſt beleeve that God is:* Here is the certaine knowledge, that God is, and that hee is holy, juſt and true: *And that hee is a rewarder of thoſe that ſeeke him:* Here is the aſſured perſwaſion and confidence of the heart. That faith then is inſeparably joyned with this aſſured confidence, it is thus warranted by the word of God.

Rom. 4. 19. 20. *Argum.* 1. *Abraham was not weake in faith, &c. neither did hee doubt of the promiſe of God through unbeleefe, but was ſtrengthened in faith, being fully aſſured, &c.* Here firſt the Apoſtle ſaith, *hee doubted not through unbeleefe:* As unbeleefe then is joyned with doubting, ſo faith hath confidence: and this it is to be ſtrong, and not weake in faith. Secondly, *being fully aſſured:* therefore the aſſured perſwaſion of the heart doth perpetually accompany faith.

Anſw. The text is rather thus to be re[illegible], after the Latine tranſlation, *pleniſſimè ſciens,* moſt fully knowing, not fully perſwaded. And by this the Jeſuite would proove, that faith conſiſteth rather in knowledge, than perſwaſion, *Bellarm. cap. 6. loc. 1.*

Contra. The word in the originall is, πληροφορηθεὶς, which muſt be tranſlated *perſuaſus,* or *perſuaſum habens,* being perſwaded, or aſſured, not *pleniſſimè ſciens,* fully knowing. Firſt, it being a participle of the paſſive, cannot properly be tranſlated by an active. Secondly, there is not a letter or ſillable in this word included, whereby knowledge is ſignified or expreſſed in the Greeke tongue. Thirdly, the vulgar tranſlator doth reade otherwiſe in other places, tranſlating this word πληροφορεῖν, and the deriva-

tives

ſes thereof by theſe Latine words, *implere, complere*, to fill, or fulfill: as *Luke* 1. 1. 2 *Tim*. 4. 5. In which places, though the tranſlator expreſſe not the full meaning of the word, as we will now prove, yet he varieth from his reading in this place: which ſheweth the imperfection of the tranſlation agreeing not with it ſelfe. Fourtly, this tranſlation, *pleniſſime ſciens*, fully knowing, which ſeemeth to define faith by the fulneſſe of knowledge, impugneth the Jeſuites opinion, who denieth, as well that *fides, is notitia*, faith is a knowledge, as that it is *fiducia*; fiduce or aſſurance: therefore he ſhould not gaine much by this reading. Fifthly, that this word πληροφορεῖν, ſignifieth, as we reade, to perſwade, *plenam fidem facere*, to make a thing certaine or aſſured, it may appeare by comparing other places of Scripture, where this word is uſed: as *Luke* 1. 1. the Evangeliſt ſaith, *He hath taken in hand to write the ſtorie of thoſe things, whereof we are fully perſwaded*: the word is πεπληροφορημένων: the vulgar tranſlateth, of things, *quæ in nobis completa ſunt*, which are fulfilled in us; very ignorantly, not diſtinguiſhing betweene the Greeke words, πληροφορεῖν, and πληροῦν, the firſt ſignifieth, to certifie or perſwade; the ſecond, to fill: And πεπληροφορημένα πράγματα, are ſuch things which are ſo evidently proved, that there remaineth no more doubting: as Maſter *Beza* ſheweth out of *Ulpianus*. So the word πληροφορία, is truly tranſlated, aſſurance, 1 *Theſ*. 1. 5. Our Goſpell was not in word only unto you, but in power and much aſſurance, *certa perſuaſione*, not *plenitudine multa*, much fulneſſe: but the Scripture uſeth another word to expreſſe fulneſſe, and that is πλήρωμα. *Epheſ*. 1. 23. 3. 19. not πληροφορία. Sixthly, *Eſpenc*. a learned Papiſt alſo approveth this interpretation of the word, and to that purpoſe hee alleageth theſe places: *Rom*. 4. 14. *Coloſſ*. 2. 2. *Heb*. 6. 10. In the which places πληροφορία, is taken for a certaine faith and perſwaſion: πληροφορηθεὶς, being perſwaded, &c. *in 2 Tim pag*. 149. *liter. d.* Seventhly, this is proved by the Etymologie or denomination of the word: for πληροφορῶ, is as if we ſhould ſay, πλήρη πίστιν φέρω, *plenam fidem affero*, I bring or give certaintie or aſſurance to a thing. Eightly, that it is ſo to be taken in this place, for a full aſſurance, the words before going declare: *He doubted not of the promiſe*: what is that elſe, but to be aſſured?

Luke 1. 1.
1 Tim. 4. 5.
1 Theſſ. 1. 5.
Epheſ. 1. 23. & 3. 19.
Rom. 4. 14.
Coloſſ. 2. 2.
Heb. 6. 10.

Argum. 2. S. *Paul* ſaith, *I am perſwaded, that neither death, nor life, &c. ſhall ſeparate us from the love of God, &c.* the word is πέπεισμαι, from whence the word πίστις, *faith*, is known to be derived. The vulgar text hath *certus ſum*, I am certaine, which is as much as *confido*, I truſt, that neither death nor life: *Ergo*, faith hath a fiduce, confidence, or certaine perſwaſion.

Rom. 8. 38.

Bellarmine here diſtinguiſheth, that there are two kinds of fiduce or confidence, one in the underſtanding, the other in the will, the firſt faith hath, the ſecond hope: *Bellar. c.* 6.

Contra. Firſt, *Bellarmine* forgetteth his owne argument uſed before: hope hath confidence: *Ergo*, not faith: for if there be two kinds of confidence, as he ſaith, he hath made a ſimple argument. Secondly, *Bellarmine* propoundeth the queſtion generally, *Fidem juſtificantem non eſſe fiduciam*, that juſtifying faith is no fiduce, or confidence at all, *cap*. 6. and therefore it is ſufficient for us that he granteth it to be any confidence. Thirdly, yet that the Apoſtle here meaneth a perſwaſion of the heart and affection it is evident, becauſe he ſpeaketh of love, which is in the heart: If it be taken actively for our love toward God, as *Origen* underſtandeth it, writing upon theſe words: *Love doth never fall away: Ex charitate nunquam excidente erant illæ voces, confido, &c.* From this charity never falling away proceeded thoſe words of the Apoſtle, I am perſwaded, that neither life nor death, &c. can ſeparate us from the love of God, *Hom*. 23. *in Matth*. But if we take it paſſively for Gods love to us, which is the better ſenſe, it commeth all to one: for the Apoſtle ſaith, *verſ*. 35. *That tribulation and anguiſh cannot ſeparate us from this love*, that is, from the aſſurance thereof. Now tribulation, &c. worketh not upon the underſtanding, but the affection: this perſwaſion then of the Apoſtle was not only in his underſtanding, but in his heart and affection:

1 Cor. 13. 8.

1 *Auguſtine* ſaith: *Si nunc tempus eſt fidei, ſalus autem animarum merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur, peragendum diem ultimum, atque in fine diei, recipiendam eſſe mercedem, non ſolum redemptionem corporis,—verumetiam ſalutem animarum?* If now it be the ſeaſon of faith, and the ſalvation of the ſoule be the reward of faith, who doubteth, but that a man ſhall die in this faith, that worketh by love, and afterward receive the reward, both the redemption of the body, and ſalvation of the ſoule? *Tractat. in Iohan*. 86. *Quis dubitet?* Who can doubt? ſaith *Auguſtine*: *Ergo*, faith expelleth doubting. *Decret*. 11. *Iulii*. 1. *Qui dubius in fide, infidelis*: He that is doubfull in faith, is an Infidell.

S. *Ambroſe* upon theſe words, *that Chriſt may dwell in your hearts by faith, &c. Certi ſint de Chriſto, &c.* Let them be ſure of Chriſt, that he dwelleth in their hearts by faith: *ut cum fidem ejus habeamus in cordibus noſtris, &c.* that when we have his faith in our hearts, we may ſeeme to have him, &c. The ſeate then of faith is the heart: not the heart taken generally for the whole inward man, as *Bellarmine* anſwereth, *cap*. 6. but properly as it is the ſeate of love, and of other affections: as it followeth in the ſame 17. *verſe, being rooted and grounded in love*: the heart then is the ſeate both of faith and love.

Epheſ. 3. 17.

2 *Chryſoſtome* ſaith: faith doth the ſame, excluding reaſon: *Quemadmodum enim illæ divellunt & concutiunt, ſic fides conſolidat & ſtabiles facit*: As they doe divide and ſhake, ſo faith doth conſolidate and make ſtable, &c. And againe: *Ideo fideles vocati ſumus, ut his, quæ dicuntur ſine ulla hæſitatione credamus*: Therefore we are called faithfull, that we ſhould without doubting beleeve theſe things that are ſayd: *Damaſcen* defineth faith to be *an undoubted hope*.

Homil. 4. in 1. c. ad Coloſſ.
Hom. 1. in 1 Tim. c. 4.
ἀδιάκριτος ἐλπίς.
Lib. 4. de fid. cap. 11.

Harm. ſect.4. pag. 244. Ibid. 249. Sect.9. p 250. Ibid. pag. 258.

3 Latter confeſſ. of Helvetia c.16. *Chriſtian faith is not an opinion or human perſwaſion, but a ſure truſt, and an evident, and ſtedfaſt aſſent of the minde, a moſt ſure comprehenſion of the truth of God ſet forth in Scripture, &c.* Confeſſ. of Baſil. Wee doe not attribute righteouſneſſe to works—*but to a true confidence and faith in the blood of the Lambe of God ſhed for us.* Bohemia c. 6. *This faith alone, and this inward confidence of the heart in Ieſus Chriſt our Lord doth juſtifie, &c.* French confeſſ. artic. 13. *We can find no reſt to our ſelves—till we be certainely perſwaded, that we are loved in Ieſus Chriſt.*

4 *Peter Lombard* agreeth: *Fidem in corde, &c.* That a man ſeeth his faith in his heart. And he alleageth thus out of *Auguſtine: Credimus ut cognoſcamus, non cognoſcimus ut credamus:* We beleeve to underſtand, we underſtand not to beleeve. But if faith were only in the underſtanding, we ſhould firſt underſtand, then beleeve: *lib. 3. diſt. 25. liter. g.*

The holy Martyrs thus judged of the Chriſtian faith, that it brought a moſt certaine aſſurance with it: Maſter *Bradford* holy Martyr did no more doubt, that by dying for the faith of Chriſt, hee ſhould pleaſe the Lord, than that the Sun did ſhine, which at that time did ſhine in at the window, *Fox pag.* 1614.

Maſter *Philpot* bleſſed Martyr, when a popiſh Biſhop had ſaid unto him, thus, theſe heretiks take upon them to be ſure of all things they ſtand in: you ſhould rather ſay, I truſt I know Chriſt, than that I am ſure of it: the holy Martyr thus anſwered: Let him doubt of his faith that liſteth; God give mee grace alwaies to beleeve, that I am ſure of true faith, and favour in Chriſt, *Fox pag.* 1825.

The ſecond point, whether knowledge bee neceſſary unto faith.

The Papiſts.

49. Error.

BEllarmine ſaith, *fidem non eſſe notitiam, ſed aſſenſum,* that faith is no knowledge, but a bare aſſent of the mind, without knowledge or underſtanding of that whereunto it aſſenteth. Thus alſo the Rhemiſts note, there is a kind of faith called *fides implicita,* the faith of ſimple men, and Idiots, who although they are not able to give a reaſon of their beleefe, yet it is enough for them to ſay, they are Catholike men, and that they will live and dye in that faith which the Catholike Church doth teach, *Rhemiſt. annot. Luke 12. ſect. 3.*

This implicite faith, which they ſay is ſufficient for common Catholiks, is nothing elſe, but to beleeve, as the Church beleeveth, though they know nothing themſelves particularly: that faith is ſufficient without knowledge, thus they reaſon.

1 Cor. 13.2.

Argum. Though I know all ſecrets, and all knowledge (ſaith he Apoſtle) *yea if I had all faith, &c.* The Apoſtle diſtinguiſheth knowledge, and faith, as being two ſundry things, *Bellarm. cap. 7.*

Anſw. 1. Though the Apoſtle reckon up here divers particular gifts, yet doth hee not ſo ſeparate and divide them, but that one may communicate with another: for if this bee a good conſequent, becauſe S. *Paul* ſaith, *all knowledge, and all faith,* making two ſundry gifts of them, therefore faith hath no fellowſhip with knowledge: then by the ſame reaſon, becauſe he alſo ſaith, *if I could propheſie, and know all ſecrets,* therefore he that propheſieth hath no knowledge of ſecrets.

Galath. 5.6.

2 S. *Paul* ſpeaketh not here of juſtifying faith, but of the faith of miracles, *If that I had faith whereby I could remove mountaines, &c.* which faith may be ſeparated from love: but juſtifying faith cannot: faith working by love, ſaith the Apoſtle: this place therfore concludeth nothing againſt juſtifying faith.

The Proteſtants.

AS before they ſpoyled faith of the better part thereof, which is a ſtable and certaine peſwaſion of the heart: ſo now alſo they rob it of the other part, which is an evident and light of ſpirituall knowledge: for faith cannot ſtand with ignorance, but neceſſarily bringeth with it, an illumination of the minde, as it worketh ſtableneſſe in the heart.

1 Cor. 2. 9. 1 Cor. 13.12.

Neither doe we affirme, that we doe perfectly underſtand with the mind, thoſe things which by faith we beleeve: for the Apoſtle ſaith, that neither the eye hath ſeene, nor the eare heard, *neither came into mans heart, the things that God hath prepared for thoſe that love him. And now wee ſee through a glaſſe darkely, then ſhall we ſee face to face.* We ſhall never therefore be able perfectly to underſtand in this life ſo much, as we beleeve; yet we do know & underſtand them after a ſort: for as M. *Latimer* ſaith; there is great difference betweene certaine knowledge, and cleere knowledge, for that may be of things abſent that appeare not; this requireth the preſence of the object: A man therefore may certainely and ſurely know the thing which he perfectly beleeveth, though he do not cleerely and evidently know it.

Againe, concerning this diſtinction of *implicita,* and *explicita fides,* our judgement is this: we doe not abſolutely condemne or refuſe it; but with two conditions are content to receive it; firſt, if they underſtand that to be the *explicita fides,* when as a man by ſufficient knowledge and learning is able to maintaine every point of his faith: that to bee *implicita fides,* not when a man is utterly ignorant to give a reaſon of his faith, but when his knowledge and inſtruction is not ſo full, as is to be found in the learned ſort: So then the explicite faith, is not that which only hath skill and knowledge; the implicite, that which hath none: but they differ onely in degree, the one hath a greater meaſure of knowledge than the othe.

The ſecond condition is this, that we underſtand the implicite faith, to be that, not which is grounded upon the determination of the Church, but upon the truth of the holy Scriptures: As if a man ſhould thus profeſſe, this is my faith, and thus doe I beleeve, becauſe I am ſo taught by the Scriptures, though otherwiſe I bee not able to give an exact account of my faith. With theſe reſpects and conditions we will admit of this diſtinction: as we find it to have been admitted by that holy Martyr, Maſter *Saunders*, whoſe words I will ſet downe: Albeit I cannot *explicita fide*, as they call it, conceive all that is to be conceived, neither can diſcuſſe all that is to be diſcuſſed, in the doctrine of this moſt true religion: yet I doe bind my ſelfe, as by my humble ſimplicity, ſo by my *fidem implicitam*, that is, by faith in generality, to wrap my beleefe in the credit of the ſame, that no authority of the Romiſh religion, repugnant thereunto, ſhall by any meanes remove mee from the ſame, *Fox pag.* 1495. *ex epiſt. Saunder. Wintonienſ.* This holy Martyr confeſſeth this implicite faith, and modeſtly acknowledgeth his faith to bee ſuch, not that hee was altogether rude and ignorant, but not yet attained to the depth of Chriſtian knowledge: ſecondly, he groundeth his faith not upon the determination of the Romiſh Church, but upon the truth of his religion warranted by the Scriptures. Such an implicite faith doe wee alſo grant. But a Popiſh implicite faith altogether void of knowledge, when men utterly ignorant content themſelves to beleeve as the Church beleeveth, wee doe deteſt and abhorre: Such a faith, as the Biſhop of Cavaillon in France, commended ſometimes to the Chriſtians of Merindol, in theſe words: It was not neceſſary or requiſite to ſalvation, that they ſhould bee ſo cunning, as to expound or underſtand the articles of their faith, but that it was ſufficient that they knew it in Latine: for there were many Biſhops, Curates, yea & Doctors of Divinity, whom it would trouble to expound the *Pater Noſter*, or the Creed, *Fox pag.* 949. Againſt this blind, popiſh, and unſavory faith, we reaſon thus.

Argum. 1. S. *Peter* ſaith, *We muſt be ready to give account to every one that asketh, of that hope, which is in us: Ergo,* it is not ſufficient for a Chriſtian to ſay he beleeveth, as the Church beleeveth; but hee muſt be able to give account of his beleefe.

1 Pet. 3. 15.

Argum. 2. Maſter *Lambert* holy Martyr, againſt this Popiſh implicite faith which indeed is no faith, but a blockiſh ignorance, alleadgeth theſe teſtimonies of Scripture: *Brethren, be not children in wit and underſtanding but as concerning maliciousneſſe be you children: Be not like the horſe & mule, which have no underſtanding: Trie all things, and keep that which is good: Ergo,* Chriſtians ought to have knowledge to diſcerne good from evill, &c. *Fox pag.* 1103.

1 Cor. 14. 20.
Pſal. 32. 9.
1 Theſſ. 5. 21.

Maſter *George Wiſehart* holy Martyr, condemned for this truth, becauſe he ſaid, that it was neceſſary to every man to know and underſtand his baptiſme, *Fox pag.* 1269.

1 And further, *Auguſtine* writeth thus; *Ita apud omnes vulgatam & confirmatam eſſe Catholicam fidem, ut nec notitiam poſſit fugere popularem, neceſſe quippe fuit—quod attinet ad myſteria Chriſtiana, omnes noſſe Chriſtianos:* That the Catholike faith was ſo common and ſo plaine, that it could not bee hid, no not from the popular ſort: for it was neceſſary—that what belonged to the myſteries of Chriſtianitie, all Chriſtians ſhould know: *cont. Iulian. lib.* 8. *c.* 4. for now ought the propheſie of *Ieremy* to be fulfilled, *They ſhall all know me from the leaſt to the greateſt. Heb.* 8. 11.

Tertullian ſaith: *Hac erit fides, qua contulerat intellectum, &c.* This is faith which giveth underſtanding: And againe, ſpeaking of the Valentinian heretiks, he ſaith, *Habent artificium, quo prius perſuadent, quam edoceant, veritas autem docendo perſuadet, non ſuadendo docet:* They have a certaine cunning, to perſwade before they teach, but the truth doth perſwade by teaching, not by perſwading teach, &c. faith then is not grounded upon a bare perſwaſion, but joyned with underſtanding.

Lib. 4. adverſ. Marcionem.

Lib. adverſ. Valentinian.

2 *Chryſoſtome* ſaith, *Per fidem eſt cognitio Dei, & ſine fide cognoſci nequit:* The knowledge of God is by faith, and hee cannot be knowne without faith, &c. the like ſentence is rehearſed out of *Chryſoſtome* by *Ieremy* the late Patriarke of Conſtantinople: *This firſt is evident ex fide cognitionem Chriſtianam provenire,* That Chriſtian knowledge commeth of faith, and without it none can know Chriſt.

Serm. 11. in 3. ad Philip.

Cenſur. oriental. c. 22.

3 Confeſſ. of Belgia, art. 22. *We beleeve that the holy Ghoſt—doth beſtow upon us true faith, that we may attaine to the knowledge of this ſo great a myſtery, &c.* Auſpurg. *Faith doth not only ſignify knowledge of the hiſtory of Chriſt, but alſo to beleeve & aſſent to that promiſe, &c.* Faith then is both a knowledge and aſſent.

Harm. ſect. 9. pag. 260.
Ibid. pag. 262.

4 Our Doway Divines doe give this marginall note: *Ignorance of that we are bound to know, is ſin:* but every one is bound to know that which he beleeveth: therefore herein to bee ignorant, is ſin by their owne confeſſion.

Annot. in Levitic. c. 4. v. 2.

Ex appendice Concilii Baſil. ex oration. præſidentis ad Bohemos: Certiores de fide mea & doctrina eſtote, quam ſi quid propriis conſpiciatis oculis: Be yee more certaine of my faith and doctrine, than when you ſee any thing with your owne eyes, &c. ſo the Church is brought in ſpeaking, Every member of the Church muſt bee thus ſure of the doctrine of the Church: but how can they bee ſure thereof unleſſe they know it?

Peter Lombard to this purpoſe alleageth thus out of *Auguſtine*, that faith cannot be without knowledge: *Lib.* 3. *diſt.* 24. *C. Nemo poteſt credere in Deum, niſi aliquid intelligatur, &c.* No man can beleeve in God, unleſſe ſomewhat be underſtood, becauſe faith is of hearing. Againe, *Nec ea quæ creduntur prius, quam intelliguntur, penitus ignorantur, &c.* Neither the things, that are beleeved before they are underſtood, are altogether unknowne, ſeeing faith commeth of hearing, &c. By this text *Auguſtine* proveth, that faith is joyned with knowledge: for how can a man beleeve by hearing that he knoweth not?

The third point, of the object of faith.

The Papiſts.

50. Error. BEllarmine affirmeth, that it is not the propertie of faith, ſpecially to apply to every beleever the promiſes of God in Chriſt, for this he boldly calleth preſumption, but generally to beleeve whatſoever is contained in the word of God to be true, *Bellarm. lib.* 1. *de juſtificat. cap.* 4. The Chapter alſo of Trent, thus decreeth, that juſtifying faith is not that aſſured beleefe, and confidence of the heart, whereby we are perſwaded, that our ſins are forgiven us in Chriſt, *ſeſſ. can* 6. 13. Our Rhemiſts alſo thus deliver their ſentence, that faith which juſtifieth, is a generall, or univerſall beleeving of the articles of Chriſts death, and reſurrection, not any fond ſpeciall faith, *fiducia*, or confidence of each mans owne ſalvation, *Rhemiſt. annot. Rom.* 4. *ſect.* 9.

Math. 16. 16. *Argum.* 1. That faith, which *Peter* confeſſed when he ſaid to our Saviour, *Thou art the Chriſt, the Son of the living God*, was the ſame faith that juſtifieth: But this faith was a confeſſion only of the Divinity of Chriſt, no ſpeciall application of his merits: *Ergo*, faith is no ſuch thing, *Bellarmine lib.* 1. *de juſtificat. cap.* 8.

Anſw. 1. By our adverſaries owne confeſſion, this was not the whole juſtifying faith, which *Peter* here profeſſeth: for they affirme, that faith is an univerſall beleefe of the articles of Chriſts death and reſurrection, &c. But at this time, though *Peter* confeſſed thus of the Son of God, yet hee neither beleeved that Chriſt ſhould die, for therefore he deſerved to be called Sathan, *verſ.* 23. becauſe he went about to perſwade Chriſt not to dye: and as for the reſurrection of Chriſt, the Apoſtles doubted of it Luke 24. 11. even when Chriſt was riſen againe: how then could this be the juſtifying faith in reſpect of *Peter* that confeſſed it?

2 This faith which *Peter* confeſſed, though it were not the whole juſtifying faith, yet it was a principall part thereof: for there is in faith the matter and ſubſtance thereof, which is the beleefe of the articles of the faith, and the forme, which is the particular uſe and application thereof to every man ſeverally: to confeſſe therefore, that Chriſt is the Son of God, (which doth comprehend both the natures of his Godhead and humanity, and the offices of Chriſt, whereunto hee was annointed, his kingdome, propheſie and prieſthood) belongeth to juſtifying faith, as the matter and ſubſtance thereof.

3 Though ſimply to confeſſe Jeſus to be the Son of God, bee not that faith that juſtifieth, becauſe Marke 5. 7. the devils have made ſuch a confeſſion, yet this confeſſion may ſo proceed from a man, and was ſo uttered by *Peter* in this place, that it may declare a right juſtifying faith: that is, ſo to confeſſe Chriſt to be the Son of God, and to be the annointed Meſſiah, to take away the ſins of the world, that he which ſo confeſſeth, beleeveth it with comfort, and that Chriſt is ſo even to him: Therefore S. *Paul* ſaith, 1 Cor. 12. 3. *that no man can ſay that Ieſus is the Lord, but by the holy Ghoſt*, 1 *Cor.* 12. 3. And our Saviour ſaith to *Peter*, after he had made this confeſſion, *that fleſh and blood had not revealed it unto him, but his father in heaven.* Wherefore it is certaine, that he uttered more than a generall beleefe of this article, which may be in devils: unleſſe your will ſay, that the devils alſo made the ſame confeſſion by the holy Ghoſt, and by revelation from God.

Argum. 2. *Abrahams* faith was nothing elſe, but his beleefe of a certaine article revealed unto him from God, and credit given to Gods ſpeeches, that hee ſhould bee the father of many nations, by his Son, which was yet unborne, whom his wife *Sara*, both barren and now old, was to beare unto him: But *Abrahams* faith was a juſtifyng faith: *Ergo. Rhemiſt. annot. Rom.* 4. *ſect.* 9. *Bellarm. lib.* 1. *de juſtificat. cap.* 8.

Anſw. 1. The object of *Abrahams* faith, or the thing which *Abraham* beleeved, was not only concerning the birth of his ſonne *Iſaac*, and the multiplying of his ſeed by him: but the promiſe which Galath. 3. 16. *Abraham* gave credit unto, was ſpirituall concerning Chriſt: As the Apoſtle noteth, *he ſaith not, and to the ſeeds, as ſpeaking of many, but, and to thy ſeed, as of one, which is Chriſt.* And *Abraham* was pro- Rom. 4. 11. miſed not ſo much to be the father of many nations, as to be the father of all them that beleeve: therefore it was not a temporall, but a ſpirituall promiſe, which was made unto *Abraham*. 2 Neither was *Abrahams* faith only a generall or hiſtoricall beleefe, that this promiſe was true: but a ſure confidence and truſt in God that this promiſe pertained to him, and that he himſelfe ſhould be bleſſed in that pro- John 8, 16. miſed ſeed: as our Saviour teſtifieth: *Abraham deſired to ſee my day, and ſaw it, and rejoyced*: for whereof ſprang that exceeding joy in *Abraham*, but upon that certaine hope and perſwaſion, which he had of his owne ſalvation in Chriſt?

Argum. 3. That faith, which Chriſt required, and confirmed by miracles, was a juſtifying faith: but that was no certaine fiduce or particular perſwaſion, but only a generall beleefe in the power and omnipotency of Chriſt.

Ergo, a juſtifying faith requireth no ſuch particular perſwaſion, &c.

The aſſumption *Bellarmine* proveth by divers places of Scripture.

Math. 9. 28. 1 *Math.* 9. 28. Chriſt ſaith to the blind, *Beleeve yee that I am able to doe this? According to your faith be it unto you.*

2 Such was the faith of the Centurion, which Chriſt ſo commended, ſaying, *hee found not ſo great faith in Iſrael: Say the word only, and my ſervant ſhall be whole.* Luke 7. 7.

3 Such was *Nathanaels* faith, *Becauſe I ſaid I ſaw thee under the Figge-tree, beleeveſt thou?* Iohn 1. 50.

4 *Iohn* 11. 27. *I beleeve that thou art Chriſt the Sonne of God, which ſhould come into the world.*

5 *Iohn* 20. Chriſt ſaith to *Thomas*; *Thou haſt ſeene and beleeved, &c.* Hee beleeved only the truth of this article, That Chriſt was riſen from the dead.

6 *Mark.* 1. 40. The Leaper doubted of Chriſts mercy; *If thou wilt, thou canſt make me cleane*; hee beleeved only his power.

7 The Phariſee had confidence that hee was juſt and righteous, yet was hee not for all that juſtified. Luke 18.11, 12.

8 The Evnuch had no aſſurance of Gods mercy, but ſaid only, I beleeve Jeſus Chriſt to bee the Son of God.

9 *Rom.* 10. 9. *If thou confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved:* juſtifying faith is nothing elſe, but the beleefe of the reſurrection of Chriſt.

10 *Whoſoever beleeveth, that Ieſus is the Chriſt, is borne of God:* Here is no perſwaſion or particular confidence required, *Bellarm. lib.* 1. *de juſtificat. c.*8. 1 Iohn 5. 1.

Anſw. Firſt, 1 To the propoſition I anſwer, that indeed, that faith which Chriſt required and preached, was the true juſtifying faith, which included a certaine aſſurance of forgiveneſſe of ſins: as Chriſt ſaith of the penitent woman, *Many ſins are forgiven her, for ſhee loved much:* ſhee by her love unto Chriſt, teſtified her inward feeling and aſſurance of forgiveneſſe. 2 Though this faith Chriſt required, yet in his mercie he refuſed not the leaſt beginning of faith, which was to beleeve his power, that hee was able to worke miracles upon their bodies, which was the faith of miracles, yet an introduction to the true juſtifying faith: and therefore it was written of Chriſt, *A bruiſed reed ſhall he not breake, and ſmoking flax ſhall hee not quench:* that is, hee ſhall beare with the infirme and weake, and not reject their ſmall meaſure of faith. Luke 7. 47. Matth. 12. 20.

First, our particular anſwer to the places objected, is this: 1 Thoſe blind men beleeved not only that Chriſt was able to help them, but were perſwaded of his mercy, in ſaying, *O Son of David have mercy upon us.* 2 To the receiving of a temporall benefit in recovering of their ſight, a temporary faith (which we call the faith of miracles) might ſuffice. 1.

Secondly, 1 The Centurions faith is ſhewed in beleeving Chriſt to be able to heale his ſervants bodily ſickneſſe: but there remiſſion of ſinnes is the object of juſtifying faith, and therefore it is improperly alleaged. 2 Yet this Centurion had as well confidence in Chriſts mercie, as beleefe of his power, Chriſt having ſaid to him, *verſ.* 7. *I will come and heale him.* 3 The Centurions faith was for another; but the juſtifying faith is the aſſurance that every man hath for himſelfe. 2.

Thirdly, 1 *Nathanael* is commended for this good beginning of faith, which Chriſt promiſeth to increaſe: thou ſhalt *ſee greater things than theſe.* 2 And his faith is not without particular confidence, acknowledging Chriſt to be *King of Iſrael:* of which number he was, being affirmed by Chriſt to bee a true Iſraelite, *verſ.* 47. 3. Iohn 1. 47.

4 The faith of *Martha*, was not onely a generall confeſſion of the reſurrection, which ſhee had made before, but a particular beleefe, whereby every one is by Chriſt ſaved from the death of ſin: as ſhee, being asked, *Beleeveſt thou this?* anſwered, Yea: that is, *that whoſoever beleeveth in Chriſt ſhall never die.* This is the particular aſſurance of faith, to be preſerved from everlaſting death. Iohn 11. 24.26.

5 *Thomas* faith alſo was particular, in ſaying to Chriſt, *Thou art my Lord and my God:* It was not a generall apprehenſion only, that he was riſen againe. Iohn 20. 28.

6 Firſt, the Leapers requeſt was for the cleanſing of his body; what is this to the remiſſion of ſins, which is the proper object of juſtifying faith? 2 Neither doth hee doubt of Chriſts will and mercy, becauſe hee ſaith, *If thou wilt:* will yee ſay that Chriſt doubted of his Fathers good will, becauſe hee thus prayed? Father, *if thou wilt*, take away *this cup:* that is, Thou canſt take it away, if thou wilt: but a man is thus to pray for things temporall, namely with a condition not that God faileth in mercy, when hee with-holdeth them, but becauſe it is not alwayes good for us to receive them. 3 The Leapers confidence appeareth in his earneſt prayer: *Hee beſought him, and kneeled downe, &c.* And Chriſt had compaſſion upon him: By the effect then it appeareth, hee prayed with confidence, as our Saviour ſaith: *Whatſoever yee deſire when yee pray, beleeve that you ſhall have it, and it ſhall be done unto you.* Luke 22. 42. Marke 1. 40. Marke 11. 24.

7 The Phariſee doth boaſt of his owne worthineſſe, and hath a vaine confidence in himſelfe, which was no confidence at all: though hee ſay, *God I thanke thee*; hee doth it in hypocriſie, acknowledging herein a gift from God, but procured by his owne worthineſſe.

8 The Evnuches faith wanted not a particular apprehenſion and application of Chriſts death: *What letteth me* (ſaith hee) *to be baptized?* that he was in his fleſh ſprinkled with water; ſo he beleeved, that in his ſoule he was waſhed in Chriſts blood from his ſins. Act. 8. 36.

9 The faith and confeſſion which the Apoſtle ſpeaketh of, is not without a particular perſwaſion and aſſurance of the heart. 1 So hee ſaith, *If wee bee dead with Chriſt, wee beleeve wee ſhall live with him:* The beleefe then of Chriſts death and reſurrection worketh in us aſſurance of life. 2 It followeth Rom. 6. 8.

Rom.10.11. loweth in the next verſe : *Whoſoever beleeveth in him, ſhall not be aſhamed :* but it is the hope and aſſurance
Rom.5.5. of the heart, that maketh not aſhamed, not a generall apprehenſion only. 3 *How ſhall they cal*
Rom.10.14. *upon him, upon whom they have not beleeved ?* Invocation is a fruit of this faith : but true invocation or
Marke 11.24. prayer is not without aſſurance to be heard.

1 Iohn 5.1. 10 Ever the Apoſtle in that faith requireth particular confidence ; for it followeth, *Every one that*
loveth him ; Every one that beleeveth, that Jeſus is Chriſt, loveth him : but love caſteth out feare and
1 Iohn 4.16.17. doubtfulneſſe, and maketh us to have boldneſſe in the day of the Lord ; *Ergo*, faith expelleth doubtfulneſſe,
and worketh in us boldneſſe and confidence.

The Proteſtants.

A Juſtifying faith is not only a generall beleefe of the articles of faith, that Chriſt was dead, borne, roſe againe for them that beleeve : but it is an aſſured and ſtedfaſt confidence, whereby every man particularly doth apply to himſelfe the generall promiſes of God, for the hope of remiſſion of his ſins in Chriſt, that Chriſt died, roſe againe, and did all the reſt even for him.

Iam.1.19. *Argum.* 1. S. *Iames* ſaith, *The devils alſo doe beleeve that God is; and doe tremble*; yea no doubt, but
they beleeve that the word of God is true, and confeſſe the articles of the faith : for they acknowledge
Marke 5.7. Chriſt to be the Son of the living God : But the faith of devils is no juſtifying faith : *Ergo*, neither this
hiſtoricall and generall faith. Thus Maſter *Tyndal* holy Martyr witneſſeth, who ſaith, that the devill
beleeveth that there is a God, and life everlaſting, and that there is an hell, yea hee beleeveth that the
Father, the Son, and the holy Ghoſt are but one God, yet he is nothing the better for this beleefe, *vid.*
plur. Fox p. 1255. *artic.* 5.

Argum. 2. S. *Paul* was ſaved by no other faith, but the common juſtifying faith of all Chriſtians ;
but this faith wrought a particular perſwaſion in him ; *From henceforth is layd up for mee a crowne of*
2 Tim.4.8. *righteouſneſſe.* And againe : *I live by the faith of the Son of God, who hath loved me and given himſelfe*
Galath.2.20. *for me : Ergo*, ſuch ought the faith of all Chriſtians to be.

Bellarmine would here ſeeme to ſay ſomewhat, but hee confirmeth our argument rather by his anſwer, than overthroweth it: *Rectè dicunt poſſe unumquemq; generales promiſſiones ſibi applicare per fidem:* They ſay right, that every man by faith, may apply the generall promiſes to himſelfe, for as I beleeve by the Catholike faith, that Chriſt died for all, *Ita eadem fide, credo mortuum eſſe pro me*, ſo by the ſame faith, I beleeve he died for me, *Bellar. cap.* 11. *reſponſ. ad object.* 5. Doth not the Jeſuite now confeſſe againſt himſelfe, that the ſpeciall mercy of God is the object of faith, which he before denied? And if a man by faith may apply to himſelfe the generall promiſes of God, why did he ſay before, *Certam promiſſionem ſpecialis miſericordiæ, ad præſumptionem, non ad fidem pertinere* : That for a man to promiſe to himſelfe ſpeciall mercy, it belongeth to preſumption, rather than to faith, *Bellarm. cap.* 4. What need now any other confutation, ſeeing the Jeſuite confuteth himſelfe ?

Argum. 3. Juſtifying faith bringeth tranquillity and peace of conſcience, but the promiſes of God
generally apprehended, doe not worke the peace of conſcience, unleſſe they be particularly applyed :
Ergo, they are not the object of juſtifying faith. *Bellarmine* here in flat tearmes denieth, that faith breedeth
the ſecurity and peace of minde, but rather *pavores auget*, it breedeth feare and terror in the
minde, *Bellarm. reſp. ad object.* 5. wherein he doth contradict of purpoſe the holy Apoſtle, which ſaith,
Rom.5.1. *being juſtified by faith, we have peace toward God : Ergo*, juſtifying faith worketh peace.

Argum. 4. That faith doth not generally only apprehend, but particularly apply, and worke a ſpeciall aſſurance thereof in the heart, theſe places of Scripture further doe teſtifie.

1 *Mark.* 11.24. *Whatſoever yee deſire, when you pray, beleeve that yee ſhall have it, and it ſhall bee given unto you.*

2 *Iam.* 1.6. *Let him aske in faith, and waver not.*

3 2 *Chron.* 20. *Put your truſt in the Lord your God, and yee ſhall be aſſured.*

4 Therefore the Scripture reproveth fearefulneſſe and doubtfulneſſe, as ſhewing a want of faith. *Matth.* 8. 26. *Why are yee fearefull. O yee of little faith* ! *Matth.* 14.31. Chriſt ſaith to *Peter*, *O thou of little faith, wherfore didſt thou doubt?* If want of faith bring doubtfulnes, then faith worketh aſſurance.

5 *Rom* 4.14. *It is by faith, that the promiſe may be ſure to all the ſeed* : *Ergo*, faith bringeth aſſurance.

1 *Anſw. Bellarmine.* It is true we muſt beleeve, that we ſhall receive, but yet conditionally, if we aske aright : *reſp. ad object.* 2.

Contra. Wee grant this condition, if a man aske aright, that is in faith, hee is ſure to be heard, as S. *Iames* ſaith, 5.15. *The prayer of faith ſhall ſave the ſicke. Ergo*, the condition of faith bringeth aſſurance ; which is the ſame thing we affirme : thus he hath yeelded the cauſe.

2 *Anſw.* The Apoſtles meaning is that we ſhould not doubt of Gods power, *Bellarm. ibid.*

Contra. No nor yet of Gods mercy and good will : for before he had ſaid, *Iam.* 1. 5. *which giveth to all men liberally, and reproacheth no man* : to be a liberall giver without reproach, ſheweth Gods will and mercy, not his power only. Againe, let him aske in faith, *nihil hæſitans*, doubting nothing at all : *Ergo*, he muſt not doubt either of Gods power or mercie.

3 *Anſw.* It followeth in the ſame verſe, *credite Prophetis ejus*, beleeve his Prophets, and all things ſhall fall out well : 2 *Chron.* 20. 20. But we muſt not put our truſt in the Prophets, *Bellarm.*

Contra. Firſt, is it all one to ſay *credite in Deum, &c.* beleeve in God, as the text is, and *credite Prophetis*, beleeve the Prophets ? To beleeve the Prophets, is to acknowledge they ſpeake the truth ; to beleeve in God, is to put our truſt in him. Secondly, it is a groſſe conſequent, we muſt not put our truſt in the Prophets, *Ergo* not in God. Thirdly, the text is, truſt in God, *& ſecuri eritis*, yee ſhall be aſſured: but where there is any doubtfulneſſe, there is no aſſurance.

4 *Anſw.* Chriſt reprooveth his Diſciples becauſe they doubted of his power: for if they had beleeved Chriſt to be omnipotent, &c. they would not have doubted the danger of ſhipwracke, *Bellarm. reſp. ad object.* 3.

Contra. Firſt, will yee make the Apoſtles of leſſe faith, than the poore Leper? *If thou wilt thou canſt make me cleane*; he doubted not of Chriſts power. Secondly, neither did the Apoſtles make queſtion of Chriſts power at this time, ſaying, *verſ.* 25. *Save us or elſe we periſh*: they doubted not in thus praying, but that he was able to ſave them. Thirdly, to beleeve Chriſt to be able, belongeth to the intelligence; to bee aſſured thereof, is of the heart and affections: but feare or doubfulneſſe is not in the intelligence or underſtanding part, but in the heart; *Ergo*, this feare or boubt was not of Chriſts power: but they failed in their confidence and aſſurance. Math. 8. 2.

5 *Anſw.* The promiſe made to *Abraham* was not of remiſſion of ſins, but of the calling of the Gentiles: and it was only an hiſtoricall or dogmaticall faith, In the power and omnipotencie of God, *Bellarm. c.* 11. *reſp. ad object.* 4.

Contra. Firſt, the promiſe indeed was made of the calling of the Gentiles, and conſequently of remiſſion of ſins: for the promiſe was, *that in his ſeed* (which is Chriſt, *Gal.* 3. 16.) *all the kinreds of the earth ſhould be bleſſed, Gen.* 12. 3. but bleſſedneſſe conſiſteth in the forgivenes of ſins: *Bleſſed are they, whoſe iniquities are forgiven, Rom.* 4. 7. Secondly, *Abraham* was not only reſolved in his judgement of Gods power, but aſſured in his heart of his love: for he both ſaw the day of his Chriſt in his ſpirit, and rejoyced in his heart. *Abraham* rejoyced to ſee my day, he ſaw it and was glad.

Galath. 3. 16.
Geneſ. 12. 3.
Rom. 4. 7.
Iohn 8. 56.

Let us heare the judgement of holy martyrs and confeſſors: That honourable Earle the Lord *Cromwell*, who now doth ſhine in heaven, who was ſometime famous upon earth, whoſe godly memorie ſhall never die: He in that ſweet prayer which he made at the houre of his death, ſaid thus: *Thou mercifull Lord wa'ſt borne for my ſake, thou didſt ſuffer both hunger & thirſt for my ſake; thou didſt teach, faſt and pray for my ſake; all thy holy actions and works, thou wroughteſt for my ſake; thou ſufferedſt moſt grievous paines and torments for my ſake; finally thou gaveſt thy moſt precious blood to be ſhed upon the croſſe for my ſake: now moſt mercifull Saviour, let all theſe things profit me, which thou haſt done freely for me, which haſt alſo given thy ſelfe for me, &c. Fox* 1190. Faith, we ſee, wrought in this true noble breſt a particular perſwaſion of Gods mercy, with a ſweet application of the merits of Chriſt.

M. *Bradford* thus writeth in a certaine letter of his to a godly Gentlewoman: What profit ſhould it be to you, to beleeve this to be true (I am the Lord thy God) to others, if you ſhould not beleeve that it is true to your ſelfe, *Fox pag.* 1639.

Further 1. *Auguſtine* ſaith in *Pſal.* 106. *Quicquid cum loquor, agnoveris in te, quiſquis expertus es, noli cogitando remanere in te, & putare, quod in ſolo te contigit, crede contingere omnibus qui de manu inimicorum pretioſo ſanguine redimuntur*: That which I ſay, thou that haſt experience thereof in thy ſelfe do not thinke that it is wrought only in thee, know that it is common to all, *That are redeemed by that precious blood*: *Ergo*, every man muſt have a particular feeling of his redemption in himſelfe.

Origen hath this excellent ſaying: *Si Chriſtus vivit in Paulo, & non vivit in me, quid mihi proderit, cum autem & ad me venerit, &c.* If Chriſt live in *Paul*, and live not in me, what ſhall it profit me? but when he is come to me, and I enjoy him, as *Paul* did, then may I ſay, as *Paul* did, Now I live, yet not I, but Chriſt in me. Homil. 22. in Luc.

2 *Epiphanius* in Anchorato: *Redemptor eſt ſanguis ipſius, dum precium redemptionis pro me ſeipſum tradidit, &c.* The redemption is his blood, when he gave himſelfe for me the price of redemption, &c. Thus thoſe Fathers held faith to be a ſpeciall application of the benefits of Chriſts death, to themſelves in particular.

3 Latter confeſſ. of Helvetia, act. 14. *Men muſt be taught diligently to ſeeke remiſſion of ſins in the blood of Chriſt, and that every one is to be put in mind, that remiſſion of ſins doth belong unto him*: Saxonic artic. 16. *The Goſpell doth require this true faith, which is an aſſurance of the mercy of God, promiſed for the Son of God his ſake—which ſaith, I beleeve that remiſſion of ſins is given unto me alſo. &c.* Bohemia c. 6. All holy men doe receive *remiſſion of ſins by faith in the moſt comfortable promiſe of the Goſpell and doe apply and appropriate it, as peculiar to themſelves, &c.*

Harm. ſect. 8. pag 215.
Harm. ſect. 8. pag. 231.
ibid. p. 252.

Interrelig. Caeſarean. cap. 3. *Qui pretioſo Chriſti ſanguine redemitur & cui meritum paſſionis Chriſti applicatur, is continuò juſtificatur, i. invenit remiſſionem peccatorum*: He that is redeemed by the blood of Chriſt and to whom the merit of Chriſt is applied, he is forthwith juſtified, and findeth remiſſion of ſin. Thus the elder Papiſts confeſſed a particular application of Chriſts redemption to be neceſſary in juſtification, and not a generall beleeving only of the truth thereof to be ſufficient.

Peter Lombard alleageth thus out of *Auguſt. lib.* 3. *dict.* 23. *g. Fidem ipſam videt quiſq; in corde ſuo eſſe ſi credit*: Every man ſeeth faith in his owne heart, if he beleeve: but a man cannot ſee his faith that is not ſure of his faith: that he ſeeth only in his heart, which is firme, fixed, and ſetled in his heart.

The

The ſecond part, of the divers kinds of Faith.

The Papiſts.

51. Error. WHereas we affirme, that there are divers kinds of faith: as firſt, *fides hiſtorica*, an hiſtoricall faith, which is to beleeve the truth of whatſoever is contained in Scripture: there is alſo, *fides*
1 Cor. 12. 9. *miraculorum*, the faith or gift working miracles, whereof Saint *Paul* ſpeaketh, the third kind is, *fides juſtificans*, that faith which juſtifieth, which is an aſſured beleefe of Gods promiſes made unto us in Chriſt: the Jeſuite and the Rhemiſt affirme all theſe kinds of faith in ſubſtance to bee all one: the faith of myracles differeth only from juſtifying faith, in an accidentall quality, of more fervor, devotion, and confident truſt, *Rhem. annot.* 1 *Cor.* 12. 9. *Bellarm. de juſtificat. lib.* 1. *cap.* 4. Yea our Rhemiſts are yet more abſurd: that faith (ſay they) which S. *Iames* calleth a dead faith, is notwithſtanding a true faith, and the ſame which is called the Catholike faith, and which the Apoſtle defineth, and in
Heb. 11. 1. ſubſtance all one with that which juſtifieth, *Rhem. an. Iam.* 2. *ſect.* 11.

Argum. 1. That faith which Saint *Paul* defineth, *Heb.* 11. 1. is the ſame faith which juſtifieth: but that faith alſo, is the hiſtoricall faith: *thorough faith wee underſtand that the world was ordained, &c. verſ.* 2. It is the ſame alſo with the faith of miracles: thorough faith, *they ſtopped the mouths of Lions, quenched the violence of the fire, verſ.* 33. 34. And all this while the Apoſtle diſcourſeth of that faith which he deſcribed in the beginning of the chapter, *Bellarm. cap.* 5.

Anſw. We grant that theſe three kinds of faith may ſometime be found in one man: for the hiſtoricall, and the faith of miracles do as handmaids accompany the juſtifying faith: the true faith is never disjoyned from the hiſtoricall faith, that is, the beleefe of all things contained in Scripture, and the faith of miracles, ſo oft as is neceſſary, doth waite upon the ſame: all theſe three were together, in thoſe holy Patriarches, whoſe faith the Apoſtle commendeth: Yet it followeth not, that they made all one faith: for the hiſtoricall faith may be, where juſtifying faith is not, as in Devils, they beleeve, that there
Iam. 2. 19. is one God: the faith of miracles alſo may bee in falſe Prophets, which have no part in Chriſt. But if
Matth. 7. 22. they were all one and the ſame, they could not be ſeparated, but where one is, there of neceſſity ſhould be the other.

Marke 16. 17. ***Argum.*** 2. *Marke* 16. 17. *Theſe tokens ſhall follow them that beleeve: in my name they ſhall caſt out devils, and ſhall ſpeake with new tongues, and take away ſerpents:* hence it appeareth, that the faith of miracles and juſtifying faith is all one, *Bellarm. lib.* 1. *de juſtific. c.* 8.

Contra. 1. The argument followeth not: he that beleeveth in Chriſt, and hath juſtifying faith, may worke myracles: *Ergo*, juſtifying faith is all one with the faith of miracles: as it followeth not, he that hath faith, hath alſo love and hope. *Ergo*, theſe three are all one. 2 The contrary rather appeareth out of this text: for *he that beleeveth, ſhall be ſaved, verſ.* 16. but a man may worke myracles and caſt out
Matth. 7. 22. devils, and yet not be ſaved. Againe, the faith of miracles is now ceaſed: but juſtifying faith remaineth: but if the faith of miracles, and that whereby we are juſtifyed were all one, then hee that hath the one ſhould have the other alſo: and where and when the one is, then and there ſhould be the other alſo.

The Proteſtants.

THat the faith of miracles, and the hiſtoricall faith are not of the ſame nature with juſtifying faith: nor yet that a dead faith, and a true faith, are all one, we ſhew it thus.

Matth. 7. 23. ***Argum.*** 1. The faith of miracles may be in wicked men, *Matth.* 7. 23. the juſtifying faith can bee
Marke 16. 16. in none but thoſe which ſhall be ſaved: They that beleeve ſhall be ſaved: *Ergo*, they are not all one.
1 Cor. 13. 3. Againe, the faith of miracles may be ſeparated from love, 1 *Cor.* 13. 3. but juſtifying faith cannot, *Ga-*
Galath. 5. 6. *lat.* 5. 6. *Faith working by love*: *Ergo*, what intollerable boldneſſe then is this, to aſcribe greater confidence and truſt to that faith of wicked men, than to the true juſtifying faith in the elect?

Hebr. 11. 6. ***Argum.*** 2. That the dead faith which Saint *Iames* ſpeaketh of, is not of the ſame nature with the juſtifying faith; nor with that faith which is handled, *Heb.* 11. it may thus appeare: firſt, by that faith there deſcribed, the Patriarches pleaſed God, and beleeved that he was a rewarder of thoſe that ſought him, *verſ.* 6. but this dead faith hath no ſuch operation. Secondly, as a dead man cannot be ſaid properly to be a man, no more can a dead faith be properly called a faith. Nay further, the faith of devils and the faith of Saints cannot bee of one nature and ſubſtance: but this dead ſpeculative faith may bee
Iam. 2. 19. in devils, *Iam.* 2. 19. *Ergo*, it is a blaſphemous aſſertion, that theſe two faiths are all one.

Further, 1 *Auguſtine* ſaith, *Diſcerne fidem tuam quia & dæmones credunt, & contremiſcunt quod oderunt: diſtinguit Apoſtolus,—fides, quæ operatur per dilectionem*: Diſcerne thy faith from the faith of devils, the devils beleeve and tremble at that which they hate: the Apoſtle doth diſtinguiſh them, faith, which worketh by love: *de verb. Apoſtol. ſerm.* 16. *Ergo*, a dead faith, which is fruitleſſe, and worketh
δογματικὸν not by love, is the faith of devils, and ſo not of one nature with a true juſtifying faith.
δεύτερον ἐστιν
εἶδος. 2 *Cyril* of Jeruſalem, divideth faith thus: there is one kind which he calleth *dogmaticall*, which is
Catech. 5. the right faith, by the which we beleeve in Chriſt to ſalvation: the other kind he calleth *energeticall*: he
Hom. 8. in 2. calleth it the *ſecond kind*, he meaneth the faith to work miracles by: he maketh theſe two divers kinds
Tim. c. 3. of faith. *Chryſoſtome* compareth faith without works unto a picture: as then a body, and the picture

of a body are not of one and the ſame kind, no more are a true juſtifying faith, which is alwayes lively and working, and a dead faith without works.

3 Confeſſ. of Auſpurg. *loc.* of faith: whereas S. *Iames* ſaith, *The devils beleeve and tremble, hee ſpeaketh of an hiſtoricall faith, now this faith doth not juſtifie, for the wicked and the devill are cunning in the hiſtory, but Paul when he ſaith, faith is reckoned for righteouſneſſe, he ſpeaketh of a truſt and confidence of mercy promiſed for Chriſts ſake, &c.*

Harm. ſect. 9. pag. 270.

4 *Synod. Treverenſ. ſub Iohanne cap. 4. Populo perſuadeant non quamlibet fidem, quæ in Deum creditur, ſed eam demum ſalutiferam fore, quæ per dilectionem operatur*: Let them perſwade the people, that not every faith, whereby men beleeve in God, but that only bringeth ſalvation which worketh by love, &c. By this diſtinction (not this, but that) wee doe gather that faith effectuall by love, which is the true lively juſtifying faith, is in the judgement of this Councell, of another kind and nature, than other generall and common faithes are.

Decret. cauſ. 33. diſtinct. 2. c. 11. In fide, ſpe, charitate, &c. Spiritus perfectorum corda non deſerit; in Prophetia virtute, miraculorum exhibitione, electis ſuis aliquando adeſt, aliquando ſe ſubtrahit: In faith, hope, charity, and other gifts, &c. the ſpirit forſaketh not the hearts of the perfect: but in the power of prophecy, exhibiting of miracles, ſometime the ſpirit is preſent with the elect, ſometime he withdraweth himſelfe, &c. If then faith joyned with charity remaineth, faith of miracles alwaies doth not remaine; then are they not one and the ſame kind of faith.

Peter Lombard. lib. 3. diſt. 23. liter. d. Fides ſine charitate informis qualitas mentis: Faith without charity, ſuch as the devils have, is a deformed quality of the minde: Say if you dare, that faith, which juſtifieth, is a deformed quality: *Fides una dicitur, non quia ſit una manens in omnibus ſed genere, i. ſimilitudine*: Faith is ſaid to be one, not becauſe the ſame particular faith is in all, but in generall the ſame, that is, by a certaine ſimilitude, *ibid. liter. f.* Faith which juſtifieth, and faith without charity are the ſame not in nature and truth, but in ſimilitude only.

The third part, whether Faith may be ſeparated from charity.

The Papiſts.

THat true juſtifying faith, may be ſeparated from love and other Chriſtian vertues: *Bellarmine* endeavoureth thus to prove it.

51. Error.

Argum. 1. S. *Paul* ſaith, *If I had all faith, ſo that I could remove mountaines, and had no love, I were nothing. Ergo*, there may be a divorce and ſeparation betweene faith and love.

1 Cor. 13. 2.

Anſw. 1. The Apoſtle thus ſpeaketh, *ex hypotheſi*, by way of ſuppoſition, that if it were poſſible for faith to be without love, faith were nothing, as before he ſaid, though I ſpeake with tongues of men and Angels; not as though he could ſpeake as the Angels, but if he could, and had no love, &c.

Bellarm. Thus much then we have gained by this anſwer, that faith profiteth not without charity, therefore it cannot juſtifie without charity: for to what purpoſe elſe hath faith ſuch need of charity, that it cannot be ſeparated from it? *Bellarm. lib. 1. de juſtific. cap. 15.*

Contra. Charity is never ſevered from faith, not becauſe faith needeth charity, or that it cannot juſtifie without charity: but becauſe charity doth alwaies accompany faith, as a principall fruit, and effect thereof: as the fire is never without the heate, which is no part notwithſtanding of the eſſence or nature thereof, but a native quality iſſuing from thence: And like as a good tree is never void of good fruit; which good fruit make not the tree good; but the tree being firſt good, it maketh alſo the fruit good.

Anſw. 2. Or we anſwer rather that S. *Paul* ſpeaketh here of the faith of miracles, which we grant may bee ſeparated from love, and may bee found in the wicked, *Math. 7. 23.* for he meaneth ſuch a faith, whereby mountaines are removed.

Math. 7. 23.

Bellarmine: Saint *Paul* ſpeaketh as well of that faith, which juſtifieth, as of this faith of miracles. 1 He ſaith, *if I had all faith, verſ. 2.* he ſpeaketh generally of all. 2 He meaneth that faith, which is joyned with hope and love, *now abideth faith, hope and love, theſe three, verſ. 13.* but this is a juſtifying faith: *Ergo.*

Contra. 1. Saint *Paul* in ſaying all faith, meaneth not univerſally every kinde of faith: but that whole faith or generall power, whereby all miracles may be wrought, whereof he giveth one particular inſtance, of removing mountaines. Secondly, in the laſt verſe he ſpeaketh of another kinde of faith then in this place: for there hee underſtandeth ſuch a faith as abideth ſtill; and is in all ages neceſſary for all Chriſtians: but this faith whereby mountaines are removed, now abideth not, the gift is ceaſed, therefore he meaneth not that faith.

Argum. 2. *Ioh. 12. 42. Many of the chiefe beleeved in him, but becauſe of the Phariſees, they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue, for they loved the praiſe of men, more than the prayſe of God.* Here we ſee there was faith without charity: *Bellarm. ibid. argum. 1.*

Iohn 12. 42.

Anſw. 1. We muſt either underſtand here a common and ſuperficiall faith, not a true faith indeed: as our Saviour ſaith, *Iohn 5. 44. How can yee beleeve, when yee receive honour one of another?* If theſe therefore were ſuch, as altogether neglected Gods honour, and only loved the prayſe of

Iohn 5. 44.

men, they had not a true faith, and therefore it is no marvell, if they wanted charity. 2 Or if we underſtand this place of ſuch chiefe men, as *Nicodemus*, and *Ioſeph* of Arimathea, who beleeved in Chriſt indeed, but were letted by their owne carnall weakeneſſe and infirmity: then had they a true faith, though imperfect, and a love alſo unto Chriſt, though ſomewhat overſhadowed and obſcured with the love of the world, and feare of men.

Iam. 2. 14. *Argum.* 3. *Iam.* 2. 14. *What availeth it my brethren, though a man ſay he hath faith, when he hath no works? Ergo*, faith may be without the works of charity: and the Apoſtle meaneth not a ſhadow of faith, but a true faith indeed. 1 The Apoſtle ſaith in the ſame place, that *Abrahams* faith wrought with his works: but *Abrahams* faith was a true faith. 2 *Verſ.* 24. the Apoſtle ſaith, *that a man of works is juſtified, and not of faith only:* but the ſhadow of a faith juſtifieth not. 3 He compareth a faith without works to a body without a ſoule; but a dead body is a true body: *Ergo*, a dead faith is a true faith.

Anſw. Firſt, 1. *Abrahams* faith was a true faith, becauſe it was a working faith; doth it follow therefore that faith not working by love is a true faith? nay, the contrary rather is inferred. 2 A faith, which is effectuall by works, juſtifieth: *Ergo*, a true faith: but a faith without works cannot ſave, *verſ.* 14. *Ergo*, it is not a true faith. 3 A dead body is in part a true body, in reſpect of the terrene and materiall part, but ſimply it is not a true body, nor the ſame body, which it was before in all points, wanting life, activity and motion: ſo a faith that worketh not, hath ſome of the materials of a true faith, as knowledge, underſtanding; but it is not the ſame, wanting conſcience, and charity, and true confidence, which is the life and ſoule of faith.

Iam. 2. 19. 17. Secondly, that a faith not working, is not a right or true faith, is evident by the Apoſtle: 1 Becauſe hee compareth it to the faith of Devils, *verſ.* 19. which is no right faith. 2 A faith without works helpeth not, neither ſaveth, *verſ.* 14. but a working and effectuall faith, juſtifieth, *verſ.* 24. *Ergo*, they are not the ſame; for the ſame faith will have the ſame effect. 3 A dead faith and a lively faith are not the ſame: but a faith not working is a dead faith, *verſ.* 17. *Faith if it have no works, is dead in it ſelfe:* but as a dead man is not a man, no more is a dead faith a right faith.

The Proteſtants.

Faith and charity, as they are two dives gifts and graces of the ſpirit, ſo in nature and propertie they may be diſtinguiſhed: but in uſe they can never be ſeparated: for where a true lively faith is, there is charity; and where true love and charity is, it is an infallible ſigne of the preſence of faith: no faith then no charity: and againe, * no love, no faith.

* *Object.* Then *David* and *Peter* had no faith when the one ſinned, the other denied Chriſt: for they had then no love. *Anſ.* Their faith indeed then failed, and their love abated, but neither was utterly loſt. See this objection anſwered more at large, Retect. p. 124.

Argum. 1. Faith without works is dead, *Iam.* 2. 26. and no better than the faith of devils, *verſ.* 19. but a dead faith, and the faith of devils is no true faith: *Ergo*, there is no true faith, without the works of charity.

Bellarm. 1. *Fides damonum, ex parte objecti vera eſt:* The faith of devils is a true faith, in reſpect of the object.

Iam. 2. 19. Marke 5. 7. *Anſw.* Firſt, this ſpeech cannot by any ſound Divinity be juſtified, that the devils have in any reſpect a true faith. Secondly, if in this reſpect the wicked ſpirits have a true faith, then they have every way a true and perfect popiſh faith. For thus they define their faith: It is an act of the underſtanding, *Rhemiſt.* 2. *Cor.* 13. *ſect.* 1. whereby we doe univerſally beleeve the articles of Chriſts death and reſurrection, &c. *Rhemiſt. annot. Rom.* 4. *ſect.* 9. But the deuill hath this act of underſtanding, whereby he doth univerſally beleeve, &c, *Iam.* 2. 19. *Marke* 5. 7. *Ergo*, he hath a true popiſh faith, and is a right popiſh Catholike.

Bellarm. 2. A dead faith may notwithſtanding be a true faith: as a dead body, is a body; and as ſtanding water, and a running water, are the ſame in ſubſtance: *Bellarm. c.* 15.

Anſw. Though a dead faith may be compared to a dead body, becauſe it is altogether void of ſpirituall quickening, as the body is without naturall life: yet a lively faith is not fitly reſembled to a living body, but rather to the life of the body; becauſe faith is not that which is quikened, but that which quickeneth and giveth life: for it is written, *The juſt ſhall live by faith, Rom.* 1. 17. As therfore a dead man is no man properly, no more is a dead faith a true faith. Rom. 1. 17.

2 Againe, as a dead body hath the ſame terrene ſubſtance, which a living body hath, but not the ſame ſpirituall ſubſtance, which is the ſoule; and as a ſtanding puddle hath part of the ſame matter, which is in a running water, but yet groſſe, muddie, ſtinking and putrifying, ſo that it cannot be called the ſame water: ſo a dead faith hath ſome part of that which a true faith hath, as namely ſome light of knowledge and underſtanding; but yet not having the ſubſtance and livelihood of faith, it cannot be a right and a true faith.

1 Iohn 4. 7. 16. 1 Iohn 5. 1. *Argum.* 2. He that is borne of God hath love: *Every one that loveth is borne of God: He that dwelleth in love, dwelleth in God, and God in him.* But he that beleeveth, that Jeſus is Chriſt, is borne of God: *Ergo*, he that beleeveth hath love.

Bellarm. We grant, that *fides formata*, formed or perfect faith, hath alwayes love annexed.

Anſw. As though we ſpeake not all this while of a lively, perfect, and juſtifying faith, which wee call a formed faith: for a faith without forme, is no faith: If hee thus underſtand a formed faith, hee ſaith the ſame now that wee affirme, and is contrary to himſelfe, who tooke upon him in the beginning of this chapter to prove, that *fides vera, quæ juſtificat impium*, a true faith, and ſuch an one as juſtifieth

ſtifieth the ungodly, may be ſeparated from love: If he have found out a formed faith beſide this true lively and juſtifying faith, he is contrarie to the Apoſtle here, who knoweth no other true faith, than to beleeve in Jeſus Chriſt.

Argum. 3. 1 He that hath no charitie denieth the faith: *He that provideth not for his owne, denieth the faith.* 2 *Hee that ſaith hee knoweth God, and keepeth not his commandements, is a lyar*; *Ergo*, the true knowledge of God is not ſevered from charitie. 3 *The juſt ſhall live by faith*: but without charitie, faith is dead, and can give no life: *Ergo*, a true faith is not divided from charitie.

1 Tim. 5. 8. 1 Iohn 2. 4. Rom. 1. 17.

Anſw. 1 *Bellarmine* anſwereth out of *Gregor. Hom.* 29. *in Evangel. Non habere veram fidem, qui non bene operantur*; That they have not a true faith, that doe not worke well: that is, they denie the faith in the worke, not in the heart.

Contra. Firſt, *Gregories* teſtimonie is very direct for us, that there can be no true faith, where is no right worke. Secondly, the faith denied in worke, is denied alſo in the heart: as the Apoſtle ſaith, *Whoſoever ſinneth*, (that is in worke) *hath neither ſeene nor knowne him*, (in his heart.) Thirdly, as Saint *Paul* ſaith, *Having a ſhew of godlineſſe, but have denied the power thereof*: ſo where the power of faith is denied, what elſe remaineth but onely a ſhew and ſhadow of faith?

1 Iohn 3. 6. 2 Tim. 3. 5.

Anſw. 2. The Apoſtle ſpeaketh of a knowledge joyned with love and friendſhip, *Bellar. c.* 15. *reſp. ad arg.* 3.

Contra. Such is that knowledge, which accompanieth faith: as the Apoſtle ſaith, *Wee have knowne and beleeved the love, that God hath in us*: *Ergo*, the knowledge of faith is not without love.

3 It muſt be underſtood of faith formed with charitie, *Bellarm. reſp. ad arg.* 6.

Contra. Hee unskilfully giveth an inſtance in the cauſe: this formed faith, is the faith which wee meane, a right and perfect faith, not a deformed and unſhapen faith. Thus then by his owne confeſſion, a true faith, which he calleth a formed faith, is not without charitie.

1 Iohn 4. 16.

1 *Auguſtine* ſaith, *Si dilectio patris in te non manet, non es natus ex Deo: quando ergo gloriaris te eſſe Chriſtianum, nomen habes, & facta non habes: -- ſi factis te non oſtendis Chriſtianum, -- quid prodeſt nomen, ubi res non invenitur?* If the love of the father be not in thee, thou art not borne of God: how then doeſt thou boaſt thy ſelfe to be a Chriſtian? thou haſt the name but not the deeds: if thou doeſt not ſhew thy ſelfe a Chriſtian, what good doth the name, where the thing is not found? *Tract.* 5. *in Epiſtol. Iohan.* If he be not borne of God, that hath no love, then hath he not faith: for he that hath faith and beleeveth, is borne of God.

Againe, he ſaith, *Omnes negant Chriſtum in carne veniſſe, qui violant charitatem*: All they which violate charitie, denie Chriſt to be come in the fleſh, *Tractat.* 7. But they which denie Chriſt to bee come, &c. are void of faith: *Ergo*, alſo of charitie: hee that wanteth the one, wanteth the other.

1 Iohn 5. 1.

Tertullian ſaith, *dilectio ſummum fidei ſacramentum*; that love is the chiefe or higheſt myſterie of faith, &c. how then can faith be without love?

Lib. de patient.

2 *Chryſoſtome* ſaith upon theſe words, *Iohn* 6. *This is the worke of God, that ye beleeve*: See how he calleth faith a worke; therefore as ſoone as thou beleeveſt, thou art furniſhed with works, not that works are wanting: *Sed per ſe ipſum fides plena eſt operibus bonis*; but faith of it ſelfe is full of good works: faith then cannot be without works.

Serm. de fid, & leg.

Ieremie the Patriarke ſaith, the Catholike Church requireth faith, firſt of all, *Tamen non quamcunque fidem, ſed illam quæ viva ſit quæ teſtimonium a bonis operibus habeat*; Yet not every faith, but that which is lively, which hath teſtimonie of good works, &c. then a lively juſtifying faith cannot be ſevered from good works: and to this end he alleageth *Baſil: Superna gratia in eum, qui ſerio & ſtudioſe veritatem complexus non ſit, deſcendere non poteſt*; The grace from above cannot deſcend to him who doth not ſeriouſly and ſtudiouſly embrace vertue, &c.

Cenſur. oriental. c. 4.

3 Confeſſion of Belgia, artic. 22. *It cannot be, that this holy faith ſhould be idle in a man, neither doe wee ſpeake of a vaine and dead faith, but onely of that, which in the Scripture is ſaid to worke by love, &c.*

Harm. ſect. 4. pag. 260.

Saxonie, artic. of juſtification: *Wee doe not ſpeake of an idle faith, and the unskilfull are deceived whileſt they thinke, that remiſſion of ſins doth happen to ſuch as are idle, &c.*

Ibid. pag. 289.

4 We want not teſtimonie from themſelves, *Cauſ.* 33. *diſt.* 2. *c.* 14. *gloſſ. In Chriſtum credere eſt amando in ipſum credere*; To beleeve in Chriſt is by loving him to beleeve in him. This is that faith, which the Apoſtle defineth working by love, *Galath.* 5. 6.

Peter Lombard. lib. 3. *diſt.* 23. *liter. d. Credere in Deum, eſt credendo amare, credendo in eum ire*; To beleeve in God, is in beleeving to love him; in beleeving to come unto him, *Diſt.* 25. *liter. c. Quantum credimus, tantum amamus*; As much as we beleeve, ſo much we love: *Pia fides non eſt ſine charitate*: A godly faith is not without charitie.

Eſpenc. Sine charitate fidei veritas, immo vanitas non prodeſt; Without charitie the veritie, or rather vanitie of faith profiteth not, *in* 2 *Tim. p.* 65. Faith then is vaine, that is no true faith without charitie.

Let the holy Martyrs ſpeake. Thus Maſter *Tindall* writeth: *If thy faith induce thee not to good works,*

works, then haſt thou not the right faith, thou doeſt but onely thinke that thou haſt it: for S. Iames ſaith, that faith without works is dead in it ſelfe; he ſaith not that it is little or feeble, but that it is dead, and that is dead, is not, Fox, p. 1255.

Math. 7.

Maſter *Bradford* holy Martyr: when *Harpsfield* had thus ſaid, That all which beleeve in Chriſt, ſhall not be ſaved, alleaging that place, *Matth.* 7. how many ſhall ſay to Chriſt in the day of judgement, *Lord, Lord, have we not in thy name caſt out devils? &c.* the holy Martyr maketh this anſwer; *You muſt make a difference betwixt beleeving, and ſaying, I beleeve: As for example, if one ſhould ſay and ſweare he loveth you, for all his ſaying you will not beleeve him, when you ſee he goeth about to doe all the evill he can againſt you, Fox. p.* 1613. *Ergo*, by the teſtimonie of thoſe moſt bleſſed and holy Martyrs, true faith cannot be ſeparated from charitie: for that which hath no love, is no faith.

The fourth part, of the validitie of faith.

FIrſt, after what manner faith juſtifieth, whether as a proper efficient cauſe of juſtification, or as an inſtrument onely. Secondly, whether we are onely juſtified by faith.

The firſt article, after what manner faith juſtifieth.

The Papiſts.

53. Error.

FAith doth not juſtifie as an inſtrument in apprehending the juſtice or righteouſneſſe of Chriſt, but as a proper and true cauſe it actually juſtifieth, by the dignitie, worthineſſe, and meritorious worke thereof, *Bellarm. lib.* 1. *de juſtificat. cap.* 17. *Rhemiſt. annot. Rom.* 3. *ſect.* 3.

Galath. 3. 8.
Rom. 3. 30.
Rom. 3. 20.
Galath. 3. 11.
Heb. 11. 4.

Argum. 1. Theſe phraſes uſed in Scripture: *juſtificari ex fide, & per fidem*, to bee juſtified of, or through faith, doe betoken an actuall force and power in faith to juſtifie: for theſe propoſitions, *ex, & per*, of and through, are not attributed to the inſtrumentall, but to the proper efficient and working cauſe: As *Rom.* 3. 20. *ex operibus legis*, of the works of the law no fleſh is juſtified, *no man is juſtified, per legem, by or through the law:* he meaneth not by the law, that is, by the apprehenſion of the juſtice thereof, but by the actuall working and juſtice indeed: as therefore he denieth, that we are juſtified by the law, that is, the actuall working thereof, ſo he affirmeth, that we are juſtified by faith, that is, actually, by the very worke. So the Apoſtle ſaith, *per fidem vicerunt regna*, through faith they obtained Kingdomes: that is, verily and indeed, not reſpectively onely: And by faith *Abel* offered a greater ſacrifice, &c. Faith wrought not this inſtrumentally, but verily and effectually, *Bellarm. ibid.*

Anſw. 1. *Bellarmines* argument is grounded wholly upon his Logicke quiddities: as becauſe this prepoſition, *ex*, is a note of the materiall cauſe; and *per*, of the formall cauſe: therefore when the Scripture ſaith, *ex fide*, or, *per fidem*, we muſt underſtand faith to be more than the inſtrumentall cauſe. But let him know this, that the ſpirit of God is not bound to the rules of Logicke, neither yet will learne to ſpeake of men, but hath a proper ſpeaking of it ſelfe.

Rom. 10. 17.
Epheſ. 3. 6.

2 We are able to ſhew, that theſe prepoſitions, *ex*, and *per*, of, and through, are in Scripture attributed to the inſtrument. *Fides ex auditu*, Faith commeth of hearing: The Gentiles are made partakers of the promiſe of God in Chriſt, *per Evangelium*, by the Goſpell, that is, the preaching thereof. But the outward miniſtrie, or hearing of the word, doth not actually worke or beget faith, but onely inſtrumentally, the ſpirit of God working by it.

Rom. 3. 22. 24, 25.

3 It followeth not, becauſe the Apoſtle denieth that we are juſtified by the law, that is, verily and actually, that he ſhould affirme the ſame of faith: for unto this negative, *neminem juſtificari per legem, vel ex operibus legis*, that no man is juſtified by the law, or the works thereof; this affirmative anſwereth, *juſtificari per fidem Chriſti*; to be juſtified not ſimply by faith; but by faith in Chriſt: and by the redemption that is in Chriſt, *verſ.* 24. by faith in his bloud, *verſ.* 25. the ſame thing then is affirmed of Chriſt which is denied of the law, though not after the ſame manner: the juſtice of Chriſt is the actuall and very cauſe indeed of our juſtification, yet not actually in us, but inſtrumentally applied unto us by faith. It is Chriſt then, not faith, that properly effecteth that which the law cannot: faith effecteth it not, but onely reſpectively, and as it hath relation to Chriſt.

Rom. 8. 32.

4 Through faith they ſubdued Kingdomes, ſtopped the mouths of Lions, &c. Faith was not the proper efficient cauſe hereof: but faith apprehendeth Chriſt: Chriſt apprehended worketh all good things: *If God have given us his Son, how ſhall he not together with him give us all things?* Theſe great works were verily done by them through faith, not as by the proper power and efficacie thereof, but by the power of Chriſt dwelling in them, and being preſent by faith. So *Abels* ſacrifice was preferred before *Cains*, not for the worthineſſe of his faith, but by Gods gracious acceptation, to whom he was joyned by faith. Laſtly, we make a great difference betweene juſtification and ſanctification: faith juſtifieth onely inſtrumentally, but of the works of ſanctification it is a proper efficient cauſe, though not the principall: for there is a twofold righteouſneſſe, a perfect righteouſneſſe, whereby we are made righteous before God; and that is the righteouſneſſe onely of Chriſt: and of this righteouſneſſe, faith onely is an inſtrument, no efficient cauſe. There is an imperfect righteouſneſſe, that is,

ſanctification, whereby every faithfull man is made righteous in himſelfe, not ſufficient to juſtifie him before God, but yet availeable to lead an holy and upright life in ſome meaſure. And of this righteouſneſſe faith is a proper efficient cauſe: for as the tree is the cauſe of good fruit, ſo is faith the root and beginning of godly works: faith ſtirreth a man up to pray, *Iam.* 5.15. it worketh peace of con- Iam. 5.15.
ſcience, *Rom.* 5.1. and it hath other proper effects: but it makth us not righteous before God by it Rom. 5.1.
owne act, but as it apprehendeth, and laieth hold of Chriſt.

Argum. 2. Faith is a worke, we are juſtified by faith: *Ergo*, by a worke, and ſo conſequently, by John 6.29.
merit: faith then is meritorious.

Anſw. Faith indeed is a worke, but not any of our owne works: it is called the worke of God, *Ioh.* 6.29. God doth wholly worke it in us: *Ergo*, we cannot merit by it: Faith juſtifieth not then, as it is the worke of God in us: for by this reaſon all other gifts and graces, which are wrought in us by the ſpirit of God, ſhould in like manner juſtifie us: But as it hath relation unto the object Jeſus Chriſt, in apprehending his righteouſneſſe, which is the office only of faith, and not of any other ſpirituall grace.

Argum. 3. Firſt, faith is our juſtice it ſelfe: *Ergo*, not the apprehenſion only of juſtice: the firſt 1.
is proved: *To him that beleeveth in him that juſtifieth the ungodly, faith is counted for righteouſneſſe.* Rom. 4.5.
So, *Other foundation can no man lay, than that which is laid, Ieſus Chriſt*: Faith then is the foundation: 1 Cor. 3.11.
and the foundation is part of the building. *Faith purifieth the heart*, the puritie of the heart is our ju- Act. 15.9.
ſtice, faith then is our juſtice, and not the apprehenſion of juſtice onely, *Bellarm. c.* 17. *arg.* 2.

Secondly, *Luk.* 7.50. *Thy faith hath ſaved thee*: *Ergo*, it doth more than apprehend ſalvation. 2.
The ſicke mans hand, that apprehendeth or reacheth the medicine, is improperly ſaid to heale Luke 7.50.
him.

Thirdly, *How ſhall they call upon him, upon whom they have not beleeved? how ſhall they beleeve* 3.
without a Preacher? As the cauſe of faith is preaching; ſo faith cauſeth invocation, invocation ob- Rom. 10.14.
taineth juſtification: faith therefore not reſpectively onely, but effectively worketh juſtification, *Bellar. ibid.*

Anſw. Firſt, 1 It followeth not, faith apprehendeth juſtice: *Ergo*, it is not our juſtice. The eye 1.
apprehendeth, or receiveth the light of the day, and yet it is it ſelfe *the light of the body*. But like as the Math. 6.22.
eye is but inſtrumentally the light of the bodie, by conveying and applying the outward light: ſo faith is our juſtice inſtrumentally, *in that we beleeve in him that juſtifieth*, as the Apoſtle there ſaith. 2 Chriſt is properly the foundation: and yet faith alſo is the rocke and foundation. Chriſt then and faith make but one foundation: Chriſt poſitively, and effectively; faith inſtrumentally, by applying and laying the foundation. 3 Faith is not ſaid to purifie the heart, but God by faith; God as the principall agent, or efficient; faith as the inſtrument.

Secondly, 1 It is no rare thing in Scripture to attribute the effect to the inſtrument: as, *By thy* 2.
ſword thou ſhalt live: yet is the ſword but the inſtrument: ſo the juſt man liveth by his faith, being the Geneſ. 27.40.
lively and effectuall inſtrument of the ſpirituall life. 2 As Chriſt here ſaith, *thy faith hath ſaved thee*: ſo elſewhere: *according to your faith be it unto you.* So that faith is but the meane or meaſure of the worke: Chriſt is the worker: as in the ſame place, *verſ.* 28. *Beleeve ye that I am able to doe this?* Math. 9.29.

Thirdly, 1 As preaching is the cauſe of faith, ſo I grant faith is of juſtification: but the preaching 3.
of the word is but the inſtrument, the ſpirit working by the word is the efficient. 2 But faith doth not ſo worke juſtification as invocation: for as I ſhewed before, faith efficiently produceth the works of ſanctification, whereof invocation is a principall, but it inſtrumentally onely cauſeth juſtification.

The Proteſtants.

Faith doth not juſtifie us by the worthineſſe and dignitie thereof, or as it is a qualitie inherent in man, by any meritorious act, or by the worke of beleeving, or as a proper efficient cauſe; but by way of an inſtrument onely, being as it were the hand of the ſoule, whereby wee doe apprehend the righteouſneſſe of Chriſt.

Argum. 1. Saint *Paul* ſaith, *By grace are you ſaved through faith, not of your ſelves, for it is the gift* Epheſ. 2.8.
of God; not of works, leſt any man ſhould boaſt himſelfe. Out of this place we gather theſe arguments: firſt, grace and faith may ſtand together towards the attaining of our ſalvation: for the grace of God offered in Chriſt is the principall cauſe, faith apprehending grace the inſtrumentall: but grace and worke cannot ſtand together: *Ergo*, faith and works cannot be matched together: faith then juſti- Rom. 11.6.
fieth not, as a worke.

Secondly, they that merit, muſt merit of themſelves, faith is not of our ſelves; it is the gift of God: *Ergo*, by faith we merit not.

Argum. 2. Faith as it is commanded in the law, juſtifieth not: for the Apoſtle ſaith, *that a man is* Rom. 3.28.
juſtified by faith, without the works of the law: but faith, as it comprehendeth onely the act of beleeving, is a commandement contained in the law: for we are commanded to beleeve in God: *Ergo*, as it is an act of beleeving onely, it juſtifieth not.

Argum. 3. Maſter *Bradford* holy Martyr reaſoneth thus: As the Iſraelites were healed by beholding the braſen Serpent, ſo are we ſaved by beleeving in Chriſt: but the looking up of it ſelfe did not procure health unto the Iſraelites, but the promiſe made in the object, which was the braſen Serpent, whereupon they looked, gave them health by their looking up: *Ergo*, after the ſame manner we are ſaved by our faith, and ſpirituall looking up to the bodie of Chriſt crucified: not that the action it ſelfe of beleeving, as it is a qualitie in man, doth ſo deſerve; but becauſe it taketh that dignitie and vertue from the object Jeſus Chriſt, *Fox* pag. 1659.

Further, 1 *Auguſtine* ſaith, *Nemo juſtè vivit, niſi juſtificatus, id eſt, juſtus effectus: ab illo autem fit homo juſtus, qui nunquam poteſt eſſe injuſtus: ſicut lucerna à ſeipſo non accenditur, ita nec anima humana ſibi præſtat lucem, ſed clamat ad Deum, tu illuminabis lucernam*; No man liveth juſtly, unleſſe he be juſtified, that is, made juſt before: and man is made juſt by him that can never be unjuſt: for as the lanterne doth not fetch light from it ſelfe, ſo neither doth the ſoule of man give light to it ſelfe, but crieth unto God, Thou ſhalt lighten my lanterne, *Pſal.* 109. Faith then is the lanterne that giveth light to the ſoule, that is, juſtifieth: but as the lanterne giveth not light of it ſelfe, but as it is lighted it ſelfe: ſo faith by it owne act doth not juſtifie, but as it hath reſpect unto Chriſt who is the true light; *Per fidem locum damus in corde Deo, qui in nobis & per nos bona operatur*; It is the office of faith, to make roome for God in our heart, who in us and by us worketh that which is good, *in Pſal.* 144. Faith it ſelfe therefore properly worketh not our juſtification; but onely prepareth a way for the Lord, to come unto our hearts: God then is the worker, faith is the way whereby he worketh.

Likewiſe *ex epiſtol.* 95. *Auguſtin. & 5. Epiſcopor. ad Innocentium: Non per legem juſtitia, &c. ſed ex fide & dono Dei per Ieſum Chriſtum*; Righteouſneſſe is not by the law, but by faith, and the gift of God by Jeſus Chriſt, &c. Faith then doth not juſtifie by the worke and merit thereof: for merit and gift cannot ſtand together, yet faith and gift may: becauſe faith it ſelfe is the gift of God. Againe, in the ſame Epiſtle, *Iuſtos patres & ex fide viventes, non poſſibilitas naturæ,-- ſed Dei gratia per fidem juſtificavit*; The righteous fathers which lived by faith, not the poſſibilitie of nature, but Gods grace by faith did juſtifie, &c. But grace and works cannot ſtand together, therefore faith doth not juſtifie by the merit of the worke. And yet *Auguſtine* more directly, moving this queſtion: *Utrum fides mereatur hominis juſtificationem*; Whether faith merit mans juſtification: reſolveth, that it doth not, concluding thus, *Miſericors Deus vocat, nullius hoc vel fidei meritis largiens*; The mercifull God calleth, not giving any thing to the merits of faith, *ad Simplician. lib.* 1.

Lib. 7. de ſacriſiciis. 2 *Theodoret* ſaith: *Neque enim operibus noſtris, ſed per ſolam fidem myſtica bona conſecuti ſumus*: for not by our works: but by faith alone we have obtained the myſticall good things, &c. then faith muſt not be conſidered as a worke in the matter of juſtification.

Harm. ſſ. 4. pag. 243. 3 Latter confeſſe of Helvetia, c. 11. *Becauſe faith doth apprehend Chriſt our righteouſneſſe, and doth attribute all to the praiſe of God in Chriſt, in this reſpect juſtification is attributed to faith chiefly becauſe of Chriſt, whom it receiveth, and not becauſe it is a worke of ours*: Belgia, artic. 22. Ibid. p. 260. *Wee doe juſtly ſay with Saint Paul, wee are juſtified by faith without the works of the law: yet to ſpeake properly we doe not meane that faith by it ſelfe and of it ſelfe doth juſtifie us, which is but onely as an inſtrument, whereby we apprehend Chriſt, which is our juſtice, &c.*

Rom. 6. 24. 4 *Peter Lombard* rehearſeth and approveth this ſentence out of *Auguſtine* upon theſe words of S. *Paul, We are juſtified freely by grace: Hoc ideo dixit, ne fides ipſa ſuperba ſit, ne dicat ſibi*; Therefore he ſo ſaid, leſt faith it ſelfe be proud and ſay, how freely? for that which faith meriteth, is reſtored rather, than given: *Non dicat homo iſta fidelis, quia cum dixerit, habeo fidem, ut merear juſtificationem, reſpondetur ei, quid habes, quod non accepiſti?* Let not a faithfull man ſay ſo, becauſe if he ſay, I have faith to merit juſtification, it will be anſwered, What haſt thou, that thou haſt not received? &c. *lib.* 2. *diſt.* 16. *liter. d.* Thus then faith is excluded from meriting or working of juſtification.

Againe, *lib.* 3. *diſt.* 19. *liter. a. Ut olim aſpicientes, &c.* As in time paſt, they which looked upon the braſen Serpent were healed from the biting of Serpents; *Si recte ergo fidei intuitu in illum reſpicimus, qui pro nobis pependit in ligno*; So if by the beholding of faith, we looke upon him that hung upon the tree, we are looſed from our ſins, &c. Thus faith then by the beholding onely and ſpirituall apprehending of Chriſt doth juſtifie, even by the ſentence of their Maſter.

The ſecond Article, whether faith onely juſtifieth.

The Papiſts.

54. Error. FAith is not the onely cauſe of our juſtification: but there are other alſo, as hope, charitie, almes deeds, and other vertues, *Rhemiſt. annot. Rom.* 8. *ſect.* 6. *Bellar. lib.* 1. *de juſtificat. cap.* 13. Yea works are more principall than faith, in the matter of juſtification, *Rhem. Iam.* 2. *ſect.* 7. Whoſoever therefore ſaith, that a man is juſtified onely by faith, and that nothing elſe is required to juſtification, wee pronounce him accurſed. *Trident. Concil. ſeſſ.* 6. *can.* 9.

Rom. 8. 24. *Argum.* 1. Wee are ſaved by hope, *Rom.* 8, 24. *Ergo*, not onely by faith, *Rhemiſt. annot. in hunc locum.*

Anſw. The Apoſtle here expoundeth himſelfe: for (ſaith he *verſ.* 25) *If we hope for that we ſee not, we doe with patience abide for it*: Wee are ſaid then to be ſaved by hope, not becauſe we are thereby juſtified, but becauſe by hope wee doe expect and waite for our ſalvation, which is not yet accompliſhed: ſo then juſtification is the proper object of faith, which is now preſent; ſalvation which is the end of our faith, and followeth juſtification, is the proper object of hope. And therefore the Apoſtle ſaith, that faith is the ground of things hoped for, the thing hoped for, is the ſalvation of our ſoules, the ground is juſtification by faith in Chriſt. So wee are ſaved by hope, not that we are juſtified by hope, which the Scripture no where affirmeth, but becauſe hope worketh in us a patient abiding and expectation, till the promiſed reward come. Heb. 11. 1.

Argum. 2. Charitie juſtifieth: *Ergo*, not faith onely. The antecedent is thus proved, *Many ſins are forgiven her, for ſhe loved much:* her love is the cauſe, that her ſins are forgiven. So ſaith *S. Iohn, We know we are tranſlated from death to life, becauſe we love the brethren.* Love then is the cauſe why we are tranſlated from death to life, *Bellar. ibid.* Luke 7. 47. 50. 1 Iohn 3. 14.

Anſw. 1. To the firſt place we anſwer: that the womans love is not rendred as a cauſe, that her ſins were forgiven her by Chriſt: but by her exceeding love, which was an evident ſigne and effect of her faith, whereby her ſins were forgiven her, our Saviour Chriſt confuteth the Phariſies who reputed her as a ſinner, *verſ.* 39. and ſheweth, that ſhee was not now in her ſins, but they were alreadie remitted; as it might appeare by her great love: for ſhee having received ſo great a benefit, as the remiſſion of her ſins, doth hold her ſelfe much bound to Chriſt. It followeth therefore, *to whom a little is forgiven, he loveth a little:* but to this woman much was forgiven, therefore ſhe loved much. Her love then followed the remiſſion of ſins, as an effect, it went not before as a cauſe: for in this reſpect our Saviour telleth her, *it was her faith that ſaved her, verſ.* 50. not her love.

2 To the other place wee likewiſe anſwer: the Apoſtle ſaith not, *we are tranſlated from death to life, &c.* but, *we know we are, becauſe we love the brethren:* that is, love as a ſpeciall fruit of faith, is a certaine ſigne unto us of our regeneration: as *verſ.* 19. *Thereby we know that we are of the truth.* By love iſſuing from faith, we are aſſured our faith is not in vaine, not that thereby we are juſtified: yet love it ſelfe is no cauſe of our juſtification, but onely a ſigne and badge thereof: for it is impoſſible, that we ſhould love God firſt: *But herein is love, not that we loved God, but he loved us.* God then ſheweth his love firſt, in reconciling us by his Son whom we apprehend by faith, and then after our reconciliation by Chriſt, and juſtification by faith, love alſo is wrought in us toward God. If our love then ſhould goe before our reconciliation, wherein Gods love appeareth toward us, then ſhould we love God firſt, contrarie to the Apoſtle. 1 Iohn 4. 10.

Argum. 3. Feare doth juſtifie as well as faith: as *Prov.* 1. 7. *The feare of the Lord is the beginning of knowledge. Prov.* 14. 27. *The feare of the Lord is a well-ſpring of life: Ergo*, faith onely doth not juſtifie, or give life, *Bellarm. c.* 13. *diſpoſ.* 2. Prov. 1. 7. Prov. 14. 27.

Anſw. Firſt, by feare here may be underſtood in generall the whole ſpirituall ſtate of man, as it alſo comprehendeth faith: as *Pſal.* 128. 1. *Bleſſed is the man that feareth the Lord:* but true bleſſedneſſe is by faith: therefore faith cannot be here excluded. In this ſenſe we doubt not to grant, that the feare of the Lord, that is, being joyned with faith, is the beginning of wiſedome. Secondly, if we take feare more ſpecially, for a particular gift of the ſpirit; in this ſenſe juſtification is not aſcribed to it: for in the firſt place, it is ſaid to bring *knowledge*; in the ſecond, it is called the *fountaine of life:* which in the ſame place is expounded, *verſ.* 26. *In the feare of the Lord is aſſured ſtrength.* Theſe are the gifts and graces of ſanctification, *knowledge, aſſurance, ſtrength*, they are not juſtification it ſelfe, but the fruits thereof, to the which the feare of God is the readie way. Pſalm. 128. 1.

Argum. 4. If faith alone doe juſtifie, and the other vertues, as of hope, charitie, doe not helpe any thing to juſtification, then faith may as well juſtifie, when thoſe vertues are abſent, as when they are preſent: But faith ſeparated from hope and charitie, juſtifieth not: *Ergo*, faith alone doth not juſtifie, *Bellarm. cap.* 14.

Anſw. It followeth not, faith alone doth juſtifie: *Ergo*, it is, or may be alone. In the Sun, there is both heat and light: It is the heat onely that heateth the earth, not the light; and yet the heat cannot be ſeparated from the light: the tongue both toucheth and taſteth; by the taſte only it diſcerneth the ſavour of meats, not by touching or feeling; yet there can be no taſte without feeling: ſo faith alone juſtifieth, yet it is not alone: faith and charitie are inſeparable, yet charitie helpeth not faith to juſtifie. The good tree is never without good fruit, yet the good fruit doth not helpe to make the tree good; the tree is good firſt it ſelfe, before it can bring forth good fruit: So charitie doth not helpe to juſtifie, that is, to make men good; but firſt he is made righteous by faith, and then he bringeth forth good fruits, as the works of charitie.

The Proteſtants.

FAith whereby we are juſtified, is to be conſidered, partly as it is paſſive, partly as it is active: It is paſſive in apprehending the promiſes of God in Chriſt, and applying Chriſt with all his benefits, in which reſpect faith onely juſtifieth. It is alſo active in bringing forth good fruits, and quickening of us to every good worke; but ſo it juſtifieth not. Faith then is inſeparably joyned with hope and love, and neceſſarily yeeldeth in us good fruit; but none of all theſe doe concurre with faith, in the act of our juſtification: but it is the office onely of faith, to applie unto us the righteouſneſſe of Chriſt, whereby onely we are made righteous before God.

Argum. 1. If men are juſtified without works, then juſtification is onely by faith. But the firſt is true, as it may appeare by theſe teſtimonies of Scripture: *Wee conclude, that a man is juſtified by faith,*

Rom. 3. 28.
Rom. 4. 2.
Epheſ. 2. 9.
Phil. 3. 9.

faith, without the works of the law, Rom. 3. 28. If Abraham were juſtified by works, he hath wherein to reioyce, but not with God, Rom. 4. 2. By grace are ye ſaved through faith, not of works, Epheſ. 2. 9. That I might be found in him, not having mine owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt, Philip. 3. 9. Ergo, faith onely juſtifieth.

Bellarmine anſwereth, that the Apoſtle excludeth not all works, for then faith it ſelfe ſhould bee excluded from juſtification, becauſe it is a worke: And if juſtifying faith do except every law, then the law of faith alſo ſhould be excepted, *Bellarm. cap. 16.* Such works therefore only are excluded, which goe before faith, which are done, *ſola cognitione legis, vel ſolis viribus liberi arbitrii, ſine gratia,* by the knowledge onely of the law, or by the ſtrength onely of free will, without grace: not ſuch works as are of faith, and proceed of grace, *cap. 19.*

Epheſ. 2. 10.
Tit. 3. 5.
Rom. 11. 6.

Contra. 1. The Apoſtle excludeth even the works alſo of grace; for when he had ſaid, we are ſaved by grace through faith, not of works; he afterward ſheweth what works; *even ſuch as the Lord had ordained for us to walke in, Epheſ. 2. 10.* Againe, in another place he ſaith, *Not by the works of righteouſneſſe which we had done, but according to his mercie he ſaved us, Tit. 3. 5.* The works of righteouſneſſe are excluded: but no man by nature without the helpe of grace, can do the works of righteouſneſſe. Further, the Apoſtle ſheweth, that grace and works cannot be matched together: *If it bee of grace, it is no more of works, or elſe were grace no more grace: if of works, it is no more grace, for then worke were no more worke, Rom. 11. 6.* Grace and works cannot therefore juſtifie together, becauſe the one deſtroyeth the other. Even works of grace cannot juſtifie together with grace: for I aske them, the works of grace, are they not works? But if they ſhould juſtifie together with grace, they ſhould be no more works; *or elſe* (ſaith the Apoſtle) *worke were no more worke.*

Geneſ. 12. 1.
Heb. 11. 8.
Geneſ. 12. 17.
Geneſ. 13. 18.
Geneſ. 14. 20.
Geneſ. 15. 6.

2 Even at this time, when *Abrahams* faith was imputed to him for righteouſneſſe, and his works were refuſed in reſpect of his juſtification; *Abraham* had done many excellent works by his faith: As he obeyed God, to goe from his fathers houſe unto a ſtrange countrey, which he knew not, *Gen. 12. 1.* which was a worke of faith, *Heb. 11. 8.* He built altars, and called upon the name of God, *Gen. 12. 7. & 13. 18.* Before this time alſo *Abraham* was bleſſed of *Melchiſedech, Gen. 14. 20.* And then after all theſe works of faith, the Scripture ſaith, That *Abraham* beleeved the Lord, and it was counted to him for righteouſneſſe, *Geneſ. 15. 6.* Wherefore even *Abrahams* godly works, iſſuing from his faith, are excluded from his juſtification.

Bellarmine anſwereth, that although *Abraham* at this time wrought many works by his faith, yet the Apoſtle taketh not exception againſt ſuch works, but thoſe onely that *Abraham* did without faith; for even the faithfull, that have faith, *aliquando operantur non ex fide,* ſometime doe worke, but not of faith; as when they ſinne, or doe any pure morall works, without relation to God: *Bellarm. ibid.*

Contra. 1. As for the ſinfull works of faithfull men, which wee denie not, but they may ſometime fall into, it is abſurd to thinke, that the Apoſtle excludeth any ſuch works: as though any man were ſo blind to thinke, that by his ſins or evill works, hee might be juſtified. What meaneth the Jeſuite, to give an inſtance of the ſinfull works of *Abraham,* or any other faithfull man, as though they ever came in queſtion, in the matter of juſtification?

Rom. 14. 23.

2 As for other works of faithfull men, if they be good and vertuous, they are of faith: for whatſoever is not of faith is ſin, *Rom. 14. 23.* but faith alwayes hath reſpect and relation to God: therefore whatſoever faithfull men doe well, it commeth of faith, and a good conſcience. All, whatſoever elſe in them, is ſin, and ſo commeth not within the compaſſe of this queſtion.

Philip. 3. 8.

3 Saint *Paul,* when hee ſaith, *That I may bee found, not having mine owne righteouſneſſe, &c.* doth not ſpeake onely of ſuch works, as hee did before hee was called, but even of thoſe which hee did ſince hee was an Apoſtle: *For whom I have counted all things loſſe, and doe judge them to bee dung, that I might win Chriſt.* Hee ſaith not onely, I have counted, as ſpeaking of the time paſt, but I doe.

2 Tim. 4. 1.

Bellarmine anſwereth, that the Apoſtle could in no wiſe underſtand his works done after his calling, ſo to judge them as dung, becauſe he ſaith, that for ſuch works, there was laid up a crowne of righteouſneſſe, *Numquid Deus coronaret ſtercora?* Should God crowne dung? *Bellarm. cap. 19.*

Rom. 6. 23.

Contra. Firſt, Saint *Paul* doth not ſimplie call thoſe works dung, or loſſe, but in compariſon: I count all things loſſe, for the excellent knowledge ſake of Chriſt. Secondly, God crowneth the works of his Saints, not for the worthineſſe of them, which indeed are but as dung, in reſpect of the excellencie of reward: but we with our works are crowned for the worthineſſe of Chriſt, *Life eternall is the gift of God, through Ieſus Chriſt our Lord.*

Iohn 6. 29.
Rom. 3. 27.

4 Now where the Jeſuite objecteth, that faith is a worke, and that there is a law alſo of faith: *Ergo,* every worke, and every law is not excluded from juſtification. We anſwer: Firſt, that faith is indeed a worke, but not any of our works, it is the worke of God wrought in us onely by his ſpirit: *This is the worke of God, that ye beleeve in him, &c.* Secondly, faith juſtifieth not as it is a worke, but in reſpect of that propertie, which it hath to apprehend and applie the juſtice of Chriſt; it juſtifieth not by it owne worthineſſe and dignitie, but by the worthineſſe of the object. Thirdly, we exclude not every law, but *legem operum,* the law of works; but the law of faith is not the law of works: for the Apoſtle doth diſtinguiſh them.

Argum. 2. The Scripture aſcribeth juſtification to faith and beleefe: *Whoſoever beleeveth in him, ſhall have everlaſting life. Thy faith hath ſaved thee. Wee are ſaved through faith*: *Ergo*, faith onely juſtifieth.

Ioh. 3. 16.
Luk. 7. 50.
Epheſ. 2. 8.

Anſw. Though faith onely be named, yet faith onely doth not juſtifie: for by the ſame reaſon, becauſe other vertues ſometimes are onely named, as, *Many ſins are forgiven her, for ſhe loved much*, And, *we are ſaved by hope*, As notwithſtanding, we cannot gather, that love or hope doe juſtifie without faith, although they bee named alone: ſo the contrarie cannot be concluded, by the ſole naming of faith, *Bellarm. cap. 20.*

Luk. 7. 47.
Rom. 8. 24.

Contra. Firſt, that neither hope, nor charitie do juſtifie in whole, or in part, neither that it can be gathered by theſe places, wee have ſhewed before in our anſwer to their ſecond and third argument againſt juſtification by faith. Secondly, wee are able to bring forth a place of Scripture, where faith onely is required. Chriſt ſaid unto the ruler of the Synagogue, whoſe daughter was now dead: *Crede tantum*, Beleeve onely, and ſhe ſhall be made whole.

Luk. 8. 50.

Bellarmine anſwereth: That Chriſt ſpeaketh not here of juſtification or remiſſion of ſins, but onely of doing a miracle, in raiſing up one which was dead: and faith alone is able to obtaine a miracle, though it be not to juſtifie, *Bellarm.*

Contra. 1. Our adverſaries affirme juſtifying faith, and the faith of miracles in ſubſtance to bee all one, and that it is one and the ſelfe ſame faith, whereby miracles are wrought, and the ſoules of men juſtified, *Bellarm. cap. 5.* Yea, the Rhemiſts confeſſe, that the faith of miracles have more fervour, devotion, and confident truſt, than the juſtifying faith, *Annot. 1 Cor. 13. 9.* If then faith onely be ſufficient to worke miracles, why not alſo to juſtifie, ſeeing, in their opinion, they are operations of the ſame faith? Nay, if to worke miracles, as they ſay, be the more worthie thing: if faith onely ſuffice for the greater worke, much more for the leſſe.

2 Our Saviour Chriſt requireth no other faith of *Iairus* here, than hee doth of the father, whoſe ſon was poſſeſſed with a dumbe ſpirit, *Mark. 9.* Chriſt requireth of him to beleeve, that he was able to caſt out the evill ſpirit; and of this man, to beleeve, that hee was able to raiſe his daughter: But that faith was not ſufficient onely for miracles, but for all other purpoſes: *If thou canſt beleeve, all things are poſſible to him that beleeveth*, If all things, then not onely the health of the bodie, but the ſalvation of the ſoule: *Ergo*, this onely faith here required, where our Saviour ſaith: *Crede tantum*, beleeve onely, is ſufficient to obtaine all things.

Mark. 9. 23.

3 This, *crede tantum*, beleeve onely, was no other faith, than that which was in the woman, healed of the bloudie iſſue: for ſhee beleeved onely that Chriſt was able to doe it. But Chriſt ſaith unto her; *Fides tua te ſalvam fecit*, Thy faith hath ſaved thee, which the Jeſuite himſelfe confeſſeth to be underſtood of the health both of her bodie and ſoule: *Fidei tribuit utramque ſanitatem*; He aſcribeth to faith both kinds of health. And in the ſame forme of words our Saviour ſaith to the woman, whoſe ſins were forgiven, *Thy faith hath ſaved thee*, *Bellar. cap. 17.* If all theſe places ſpeake of the ſame faith, which Chriſt commandeth, in ſaying, *crede tantum*, beleeve onely; then this faith, to beleeve onely, is ſufficient to procure both bodily and ghoſtly health.

Luk. 8. 48.
Luk. 7. 50.

Argum. 3. We are juſtified freely by grace, therefore not of works, but by faith: *By grace are yee ſaved through faith*, *To him that worketh not, but beleeveth in him that juſtifieth the ungodly, his faith is counted for righteouſneſſe*; We are then juſtified freely by faith and beleefe without works: *Ergo*, by faith onely.

Rom. 3. 24.
Epheſ. 2. 8.
Rom. 4. 5.

Anſw. 1. Juſtification freely by grace, excludeth not all works or merits, but thoſe works onely which doe properly merit, *ex condigno*, of condignitie and worthineſſe, not thoſe which doe merit *ex congruo*, of congruitie: there are other diſpoſitions then beſide faith which goe before juſtification, which doe not merit of condignitie, that is, for their worthineſſe abſolutely, yet of congruitie, in ſome ſort they doe merit: And yet for all this kinde of meriting, our juſtification ſhall bee free by grace, *Bellar. cap. 21.*

Contra. 1. Before we have faith, there is no place at all for merits: for without faith it is impoſſible to pleaſe God, where God is not pleaſed, there is no meriting: *Ergo*, without faith no man can merit. Thoſe diſpoſitions then, which goe before faith and juſtification, cannot merit any thing at all, and therefore not ſo much, as, *de congruo*, of congruitie. 2 The leaſt degree of meriting in the world, taketh away the freeneſſe of the gift: if juſtification come freely by grace, it cannot be any way merited: for to him that worketh (ſaith the Apoſtle) the wages is not counted by favour, but by debt, and that we might know, that our juſtification is altogether of Gods meere mercie, the Apoſtle uſeth two words expreſſing the ſame thing: hee ſaith, we are juſtified by grace, yea and that freely: *gratis per gratiam*, freely by grace.

Hebr. 11. 6.
Rom. 4. 5.

Anſw. 2. Juſtification freely by grace excludeth not all works and merits, but thoſe onely which are of our ſelves, thoſe merits which wee worke by grace, and are of God, may ſtand very well with grace: for as juſtification by grace excludeth not faith, becauſe faith alſo is of grace, ſo it excludeth not other works, becauſe they alſo are of grace, *Bellar. ibid.*

Contra. 1. Not onely the works, which men are able to doe by their owne ſtrength, are excluded from juſtification, but even the works of grace: *Not by the works of righteouſneſſe, but according to his mercie hee ſaved us*; Mercie then ſhutteth out all works, even holy and righteous works.

Tit. 3. 5.

We are ſaved by grace, &c. not of works, yea good works, which God hath prepared for us to walke in. Grace Epheſ.2.8.10. therefore admitteth not ſo much as good works, in the matter of juſtification. See more of this before, *reſponſ. ad argum.*1. 2 Though faith be wrought in us by grace, yet it ſtandeth together with grace, in the benefit of juſtification, the one as the efficient, the other as the inſtrument thereof: faith meriteth not or deſerveth any thing towards juſtification, but onely applieth Chriſt crucified: which office of applying is proper onely to faith; it is not common either unto works or any other gift beſide: therefore they are excluded. And againe, the Scripture joyneth grace and faith together; *By* Epheſ.2.8. *grace are ye ſaved by faith,* but no where doe we find grace and works coupled together, in our juſtification. And this may be a ſufficient cauſe why works are excluded, and not faith.

Anſw. 3. The Rhemiſts grant, that the beginning of our juſtification, which they call the firſt juſtification, is meerely of Gods grace, neither can wee have any acceptable works, before wee are juſtified: but in the ſecond juſtification, which is the increaſe of the former juſtice, a man may merit by good works, *Annot. Rom.*2.3. Saint *Paul* in this place ſpeaketh of the firſt juſtification, not of the ſecond.

Contra. This is but a late and new deviſe, of the firſt and ſecond juſtification, as afterward wee will ſhew in the proper place. The Scripture teacheth us, that not onely the beginning of our righte- Epheſ.2.5.6. ouſneſſe, but the finiſhing, and perfecting of it, is onely by grace in Chriſt: *When wee were dead in our ſins, he hath quickned us together in Chriſt, by whoſe grace yee are ſaved, and hath raiſed us up, and made us ſit together in heavenly places.* Wee ſee that this ſalvation by grace bringeth us up to heaven: *Ergo,* both the firſt and ſecond juſtification are of grace, for they can bring us no further than to heaven.

Argum. 4. The Scripture teſtifieth, that all which beleeve are juſtified and ſaved; which ſhould John 3.16. Act.10.43. Act.13.39. not be infallibly true, if faith onely did not juſtifie: as, *That whoſoever beleeveth in him ſhould not periſh: Through his name, all that beleeve in him ſhall receive remiſſion of ſins: By him every one, that beleeveth, is juſtified.*

Anſw. 1. The meaning of theſe places may be this: Every one that beleeveth ſhall be ſaved, that is, none without faith can be ſaved; and none is juſtified, except he beleeve, *Bellar. c.* 22.

Contra. 1. You are a goodly interpreter to expound an affirmative by a negative: as to ſay, *every one that beleeveth ſhall be ſaved:* that is, *he that beleeveth not, ſhall not be ſaved.* This is rather a conſe- Mark.16.16. quence, than the ſenſe of the former: as *Mark.*16.16. Chriſt placeth them together, having firſt ſaid, *he that beleeveth ſhall be ſaved,* he addeth, *he that beleeveth not ſhall be damned.* This is not the expo- Iohn 5. ſition of the former, but a concluſion inferred upon it. 2 Where Chriſt ſaith, *John* 5. *He that beleeveth, &c. hath paſſed from death to life:* will you expound it thus, *he that beleeveth not, hath not paſſed, &c.* thus in your ſenſe, *hath not paſſed,* and hath paſſed, ſhall one expound the other: Such kinde of interpreting is moſt groſſe.

Anſw. 2. By *all,* which beleeve, are underſtood all ſorts of people, whether Jewes or Gentiles, that they are all ſaved by faith, *Bellarm. ibid.*

Contra. 1. If this ſenſe be admitted, all that beleeve, that is, all ſorts of men that beleeve ſhall bee ſaved: the ſame concluſion ſtill remaineth, that faith to all ſorts of men both Jewes and Gentiles is ſufficient to ſalvation. 2 How *all* is to bee expounded, our Saviour ſheweth, Preach the Goſpell to Mark.16.15.16. *every creature, he that ſhall beleeve and be baptized, ſhall be ſaved:* but the Goſpell is not preached onely in generall to all ſorts nor yet Baptiſme miniſtred, but in particular alſo: *Ergo,* every particular man that beleeveth is ſaved. 3 And as hee that beleeveth not is damned, ſo he that beleeveth is ſaved: but every man in particular not beleeving is damned, *Ergo.*

Anſw. 3. Theſe Scriptures doe prove that faith doth juſtifie, if other things be not wanting, it ſufficeth not alone, but doth juſtifie for the part thereof; as likewiſe hope, charitie, for their part, *Bellarm. ibid.*

Contra. 1. The want or abſence of faith onely condemneth, he that beleeveth not is damned, *Ergo,* Mark.16.16. the preſence of faith onely ſaveth: *He that beleeveth and is baptized ſhall be ſaved.* 2 Baptiſme is the Rom.4.11. ſeale of the righteouſneſſe of faith, as Saint *Paul* ſaith of circumciſion, *Ergo,* faith onely ſealed in Act.10.43. Baptiſme ſufficeth. 3 Whereas it is ſaid, *through his name and by him every one that beleeveth, ſhall be* Act.13.39. *ſaved,* we reaſon thus, Chriſts name onely juſtifieth us; but faith onely, neither hope nor charitie, applieth Chriſt: *Ergo,* faith in Chriſt onely ſufficeth.

Auguſtine ſaith, *Intelligenda eſt gratia Dei per Jeſum Chriſtum Dominum noſtrum, qua liberentur homines à malo;* Wee muſt underſtand the grace of God by Jeſus Chriſt, by which men are onely delivered from evill: *De corrept. & grat. cap.*2. If all be of grace, then nothing is of works. That alſo is a knowne ſaying of *Auguſtine; Opera non praecedunt juſtificandum, ſed ſequuntur juſtificatum;* Works goe not before unto juſtification, but follow in him that is alreadie juſtified. If a man therefore be juſtified, before works come, then works helpe not at all toward his juſtification. Againe he ſaith, *Quamlibet fuiſſe virtutis antiquos juſtos praedices, non eos ſalvos fecit, niſi fides Mediatoris;* How vertuous ſoever you report the ancient righteous perſons to have beene, they were not ſaved but by the faith of the Mediator, *Lib.*1.*cont.*2.*epiſt.Pelag.cap.*21. Likewiſe, *Ex epiſtol. Auguſtin. & 5. Epiſcoporum ad Innocentium: Fide evacuata, quae hominis juſtitia remaneat? -- Chriſtus manens Deus, homo factus, refecit ipſe, quod fecit;* Faith being evacuated, what righteouſneſſe remaineth in man?

Chriſt remaining ſtill God, being made man, did make againe, that is, reſtore what he had made. If no righteouſneſſe remaine where there is no faith, then all mans righteouſneſſe before God, is by faith in Chriſt.

The fathers are plentifull witneſſes for juſtification onely by faith.

1 *Origen in c. 3. epiſt. ad Roman. Dicit Apoſtolus ſufficere ſolius fidei juſtificationem:* The Apoſtle ſaith, that the juſtification onely of faith ſufficeth.

2 *Hilar. can. 8. in Matth. Fides ſola juſtificat*; Faith onely doth juſtifie.

3 *Baſil. homil. de humilitat. Novit ſe ſola fide in Chriſtum juſtificatum*; He doth know himſelfe onely juſtified by faith.

4 *Ambroſ. in c. 3. ad Roman. Sola fide juſtificati ſunt dono Dei*; They are juſtified by faith alone by the gift of God: *in cap. 9. Sola fides poſita eſt ad ſalutem*; Onely faith is appointed to ſalvation.

5 *Chryſoſt. homil. de fide. Si credis fidei, cur alia infers, quaſi fides juſtificare non ſufficiat ſola?* If you beleeve faith, why doe you bring in other things, as though faith onely ſufficed not to juſtifie?

6 *Cyril. lib. 10. in Ioan. c. 18. Hominem per ſolam fidem inhærere Chriſto*; That a man by faith only doth cleave to Chriſt.

7 *Bernard. ſerm. 22. in Cantic. Solam juſtificatus per fidem pacem habebit apud te*; Being juſtified only by faith he ſhall have peace with thee.

Anſw. Bellarmine to all theſe places anſwereth, that the fathers, in ſaying, *Faith onely juſtifieth*, exclude not all other things beſide; but either externall works onely, as *Origen.* 1. *Chryſoſt.* 5. or the works of the law without faith, as *Hilar.* 2. *Baſil.* 3. or the ceremonies of the law, as *Ambroſe loc.* 4. For otherwiſe *Chryſoſtome* ſaith, *Non ſolum fide opus eſt, ſed charitate*; Wee have not need onely of faith but of charitie, *hom. 1. in 1 Timoth. Bellarm. c. 25.*

Contra. Firſt, that charitie is neceſſarie, and other graces of the ſpirit beſide, we grant, but yet faith onely hath this propertie to juſtifie: for Saint *Paul* having taught, that *we are juſtified by grace, not by the works of righteouſneſſe*, yet exhorteth, *that they which have beleeved in God, ſhould be carefull to ſhew forth good works; theſe things are good and profitable to men*: though he aſcribe juſtification onely to faith, yet he urgeth works as neceſſarie and profitable.

Tit, 3.5.8.

Secondly, that the fathers excluded all other things whatſoever, from the worke of juſtification, imputing it onely to faith, it is evident.

1 *Chryſoſtome* ſaid before, *Cur alia inſers?* Why doe ye bring in any other thing to juſtifie beſide faith?

2 *Auguſtine* before alleaged, *Fide evacuata, quæ hominis juſtitia remanet?* Faith being evacuate, *what other juſtice of man remaineth? epiſt. 95.*

3 *Cyprian: Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus*; That faith onely profiteth, (to ſalvation) and that we onely can doe ſo much, as we beleeve, *lib. 3. ad Quirin. c. 42.*

4 But Saint *Ambroſe* of all other is moſt plentifull: Firſt, *in Luc. 13. Fides regnum cœlorum eſt: itaq; qui habet fidem, habet & regnum*; Faith is the Kingdome of heaven; he then that hath faith, hath the Kingdome. Secondly, *in 3. ad Roman. Beatos dicit, de quibus hoc ſanxit Deus, ut ſine labore & aliqua obſervatione ſola fide juſtificentur apud Deum*; Hee calleth them bleſſed, of whom God hath decreed, that without any labour or obſervation, *they ſhould bee juſtified onely by faith.* And againe, *Manifeſtè beati ſunt, quibus ſine labore, vel opere aliquo remittuntur iniquitates, nulla ab his requiſita pœnitentiæ opera, niſi tantum ut credant*; They are manifeſtly bleſſed, whoſe ſins are remitted without their labour, no worke of repentance being required, but onely that they ſhould beleeve, &c. Here *Ambroſe* excludeth even the godly and religious works of repentance from juſtification. Thirdly, *in 9. ad Roman. Convenit, ut in ſolo nomine Domini conditoris conſequatur ſalutem creatura, hoc eſt, per fidem*; It is convenient, that the creature onely ſhould obtaine ſalvation in the name of the Creator, that is, by faith, &c. I reaſon from hence thus; as the name onely of the Creator juſtifieth; ſo faith onely in his name: but his Name alone, without any other thing whatſoever juſtifieth: *Ergo*, Faith onely in his name, all other things excluded. Fourthly, *Ibid. Nullum opus dicit legis, ſed ſolam fidem dandam in cauſa Chriſti*; He ſaith no worke of the law, but onely faith is to bee given in the cauſe of Chriſt, &c. If faith onely is to be exhibited in the cauſe of Chriſt, what elſe is required, I ſee not. Fifthly, *in 2 Cor. 3. Lex ſpiritus dat libertatem, ſolam fidem poſcens*; The law of the ſpirit doth give libertie, requiring faith alone, &c. If the ſpirit require onely faith, who is it that ſhall require any thing elſe? Sixthly, *in Epheſ. 6. Arma Dei fides ſtabilis, per quam ſolam ſemper victus Sathanas*; The armour of God is a ſtable faith, by the which onely Sathan alwayes hath beene overcome, &c. As by faith alone wee eſcape the condemnation of Sathan, ſo by faith alone wee obtaine juſtification by Chriſt. Seventhly, *in 2 Timoth. 2. Fundamentum Dei fides qua continet, quæ promiſit Deus*; The foundation of God is faith, which containeth all that God hath promiſed, &c. one foundation may ſuffice for one houſe; if faith be this foundation, who dare take upon him to lay another? Eightly, *in 3. ad Galath. Sciunt Abraham ſine operibus legis per ſolam fidem juſtificatum*; They know that *Abraham* without the works of the law was juſtified onely by faith, &c. and by works of the law are underſtood all good works and graces, and not the law of *Moſes* onely; as *Hierome* expoundeth, upon theſe words; *No fleſh is juſtified by the works of the law*; *Quod ne de lege Moſis tantum dictum putes, &c.* Which leſt you ſhould thinke is ſpoken only of the law of *Moſes*,

and not of all Gods commandements, the ſame Apoſtle writeth, ſaying, *I conſent to the law of God in the inward man, &c. ad Cteſiphont.* Thus then have we the moſt cleere teſtimonies of the fathers, for juſtification by faith alone, delivered from this popiſh writers corrupt gloſſes.

Libr. de humilitat.
In Anchorat.

And for further evidence. 1 this was the ancient faith of the Greeke Church. *Baſi ius: this is true glorying in God -- when one acknowledgeth that he is deſtitute of true juſtice, verum ſola in Chriſtum fide juſtificatum eſſe*; but is juſtified by faith alone in Chriſt, *Epiphan. Ex fide juſtitia citra opera legis*; Righteouſneſſe is of faith beſide the works of the law.

In 1. c. 1. ad Corinth.
In 2. ad Epheſ. ſerm. 5.

Chryſoſtome ſaith, *Non amplius rationibus ſed ſola fide opus eſt, &c.* We have no need of reaſon, but of onely faith, &c. *Fidelem abſque operibus poſſum monſtrare*; I can ſhew a faithfull man without works, &c. he meaneth the thiefe on the croſſe: and ſo he concludeth, *quod ſola fides per ſe ſalvum fecerit*; that onely faith by it ſelfe ſaved him.

In 2. ad Epheſ.
Lib 7. de ſacrific.

Theodoret: Sola fide ſuſcepta condonavit peccata; By faith onely received hee hath pardoned our ſins, &c. *Neque enim ullis operibus noſtris ſed per ſolam fidem myſtica bona conſecuti ſumus*; For not by any works of ours, but by faith alone, we have obtained the myſticall good things.

Lib. 4. in 14. Levitic.

Iſychius, Gratia -- fide comprehenditur ſola, non ex operibus; Grace is comprehended only by faith, not by works, &c.

Adverſ. Iud.
Lib. de baptiſm.
Ibid.
Ibid.

2 Thus alſo the Father of the South and African Church delivered their opinion. *Tertullian, Fide, quæ eſt in eum, reviximus*; We have revived by the faith, which is in him, &c. Againe, he ſaith, *Fides impetrat ablutionem delictorum, obſignata in patre filio & ſpiritu ſancto*; Faith obtaineth the abſolution of ſin, being ſealed in the (name of the) Father, Son and holy Ghoſt, &c. *Fides tua inquit te ſalvum fecit, & remittuntur tibi peccata, credenti utique non tincto*; Thy faith hath ſaved thee, and ſins are remitted unto thee beleeving, though not baptiſed. And yet againe, *Baptiſmus non eſt neceſſarius, cui fides ſatis eſt, nam & Abraham nullius aqua niſi fidei ſacramento Deo placuit*; Baptiſme is not neceſſarie to whom faith is ſufficient, for *Abraham* pleaſed God by no Sacrament, but of faith, &c.

In 5. ad Roman.

Primaſius: Impium per ſolam fidem juſtificat; He doth juſtifie the wicked by faith onely; *Vobis fides ſola ſufficit ad juſtitiam*; Faith onely ſufficeth to you unto ſalvation.

In 2. ad Galatas.
διὰ τὴν καλὴν πίστιν αὐτῶν.

Gregentius, Archbiſhop of Tephra among the Homerites: *They which beleeved in the Father, Son and holy Ghoſt, are bleſſed, propter egregiam fidem eorum,* for their worthie faith, together with his faithfull ſervant *Abraham.*

diſput. cum Habann. pag. 6. Lutet. an. 1586.
Harm. ſect. 9.
Pag. 243.
Pag. 250.
Pag. 258.
Pag. 286.
Pag. 299.

3 Confeſſ. of Helvetia the latter, c. 15. *Wee teach and beleeve with the Apoſtle, that ſinfull man is juſtified onely by faith in Chriſt.* Bohemie artic. 6. *This faith alone, and this inward confidence of the heart doth juſtifie.* French confeſſ. artic. 14. *We beleeve, that by faith alone we are made partakers of this righteouſneſſe.* Confeſſ. of Saxonie, artic. of juſtification: they alleage out of *Baſiles* Sermon of humilitie, *that man is juſtified by faith alone in Chriſt:* Confeſſ. of Wirtemberg, c. 5. citeth *Hilarie, that faith alone doth juſtifie:* and this generally is the judgement of all the reformed Churches.

Fourthly, we want not teſtimonie here from themſelves, *decret. part. 3. diſt. 4. c. 99. Gratia Dei non requirit gemitum, non planctum, nec opus aliquod, ſed ſolam fidem, & omnia gratis condonat*; The grace of God doth not require mourning, or ſighing, or any worke, but faith alone, and it forgiveth all freely.

Decret. Gregor. lib. 3. tit. 43. c. 3. Innocent. Qui Chriſtum habet per fidem, etiamſi Baptiſmum non habeat, habet utiq; fundamentum, præter quod aliud poni non poteſt, quod eſt Chriſtus Ieſus; He that hath Chriſt by faith, though he have not Baptiſme, hath the foundation, beſide which none other can be laid, that is Chriſt Jeſus, &c. If Chriſt onely bee the foundation, and faith holdeth this foundation, then faith ſufficeth, (not onely without Baptiſme, but all other things beſide excluded) to juſtification.

Peter Lombard. lib. 2. diſt. 26. d. Hic aperte oſtenditur, quod fides eſt cauſa juſtificationis; Here it is evidently ſhewed, that faith is the cauſe of juſtification: *lib. 3. diſt. 19. a. Per fidem mortis Chriſti, à peccatis mundamur*; We are waſhed from our ſins by faith in the death of Chriſt, *diſt. 25. a. ex Auguſtin. Nemo liberatur à damnatione quæ per Adam facta eſt, niſi per fidem Ieſu Chriſti*; No man is delivered from damnation wrought by *Adam*, but by faith of Jeſus Chriſt, &c. If not otherwiſe than by faith; then faith alone doth it.

Ulenberg. Cauſ. 14. p. 462. Colon. 1589.

There is one *Ulenbergius* a Pariſh-Prieſt of Colen, who ſaith, he found a booke in a Chappell, ſuppoſed to be written by *Anſelme*, preſcribing a forme of viſiting the ſicke, ending with this exhortation: *In hac ſola morte fiduciam tuam conſtitue, in nulla alia re fiduciam habe, &c.* Place thy confidence onely in this death, and in nothing elſe, with this onely protect thy ſelfe, &c. Thus, whatſoever their Schoole doctrine is, they teach at the houre of death, to cleave onely unto Chriſt by faith.

Laſtly, for this holy truth, that wee are juſtified by faith onely in Chriſt, have many holy Martyrs ſuffered perſecution and death: *Patrick Hamelton* condemned for affirming that a man is onely juſtified by faith in Chriſt: *Fox.* pag. 974. col. 2. artic. 2. *Iohn Tewkesbury*, for the ſame article with others, put to death, pag. 1026. col. 1. articul. 5. Alſo *Iohn Lambert* holy Martyr, pag. 1117. artic. 31. Likewiſe B. *Farar* ſuffered holy Martyrdome, for holding, that we are juſtified before God by faith onely, and that hope and charitie are not neceſſarily required to juſtification, pag. 1554. col. 2 articul. 5.

articul. 5. with many holy Martyrs, who confirmed and ſealed this truth with their bloud : Which evidence our adverſaries ſhall never be able to ſhew for the contrarie doctrine.

An appendix to this article, whether faith be the beginning onely of juſtification.

The Papiſts.

WE are ſaid to bee juſtified by faith, becauſe faith is the beginning onely, the foundation and root of juſtification, *Concil. Trident. ſeſſ. 6. cap.* 8. The ſame alſo is the opinion of *Bellarmine, Fidem eſſe initium juſtificationis*; That faith is the beginning of our juſtification, *Lib. 1. de juſtificat. cap.* 13. 55. Error.

Argum. 1. The Apoſtle ſaith, *He that commeth to God, muſt beleeve that God is, &c. Ergo*, faith is but a beginning and preparation to juſtification : for he muſt have it, that is, in comming to God, *Bellarm. ibid.* Hebr. 11. 6.

Anſw. Firſt, it followeth not, faith is the beginning of juſtification : *Ergo*, it is onely the beginning: he that commeth to God muſt have faith, and he that is come alreadie, muſt have faith alſo. In a commer and beginner, there is required a comming and beginning faith : and his faith muſt grow up, and increaſe with him : *Lord I beleeve*, ſaith the carefull parent in the Goſpell, here is the beginning of his faith; *helpe my unbeleefe*, here is the increaſe : Secondly, neither is it neceſſarie to underſtand, this comming unto God onely for the beginning of our calling, but for the whole vocation of a Chriſtian : as is evident by theſe places : *Come unto me all ye that are wearie, and I will refreſh you, He that commeth unto me ſhall not hunger, Hee that commeth to me, I caſt not away, Hee that is taught of God, and hath learned of the Father, commeth to me.* But theſe are not fruits onely of the beginning of our calling, namely, to be refreſhed, not to hunger, not to be caſt off, to be taught of God : but they proceed from the very perfection of our vocation and juſtification : *Ergo.* Mark. 9. 24. Matth. 11. 28. John 6. 35. 37. verſ. 45.

Argum. 2. *To as many as received him he gave them power to be the ſons of God, even to them that beleeve in his name : Ergo*, they that beleeve in Chriſt, are not yet the ſons of God, but have a power and poſſibilitie onely to be : faith then is a preparation to juſtification, rather than the thing it ſelfe, *Bellarm. ibid.* John 1. 12.

Anſw. Firſt, they that beleeve in Chriſt are alreadie the ſons of God, as it followeth in the next verſe, which are borne of God : and, *Whoſoever beleeveth that Ieſus is the Chriſt, is borne of God :* He ſaith not, ſhall be borne, or may be borne, but is borne : but he that is borne of God, is alreadie the ſon of God. Secondly, *He that beleeveth hath everlaſting life, and hath paſſed from death to life*, But none are heires of life, but children : *If ye be children, then heires alſo, &c. Ergo*, he that beleeveth, is really and actually already the child of God. Thirdly, *As many as are led by the Spirit of God, are the ſons of God*, But they which beleeve are led by the Spirit of God, for *the Father draweth them*, and they are borne *not of bloud, nor of the will of fleſh, nor of the will of man, but of God.* And he that is not borne *of the fleſh, is borne of the ſpirit*; Wherefore he that beleeveth, is the childe of God, he hath not onely poſſibilitie to be. Fourthly, this place then cannot carrie any ſuch ſenſe, as the Jeſuite inferreth upon it, for then the Scripture ſhould be contrarie to it ſelfe; that God giveth a facultie and abilitie onely to them that beleeve, to bee the ſons of God : but this place declareth rather, from whence faith receiveth this high dignitie, power and vertue, to make us the ſons of God : that it commeth not of our ſelves, nor of the worthineſſe of faith, but of the grace and free gift of God : as Saint *Paul* elſe where ſheweth, *We are ſaved by grace through faith, not of our ſelves, &c.* 1 Joh. 5. 1. John 5. 24. Rom. 8. 7. Rom. 8. 14. John 6. 44. John 1. 13. John 3. 6. Epheſ. 2. 8.

The Proteſtants.

FAith is not onely the beginning and foundation of our juſtification, but both the increaſe, and perfection, and full accompliſhment thereof.

Argum. 1. Saint *Paul* ſaith, The Goſpell is the power of God to ſalvation, &c. for by it, the righteouſneſſe of God is revealed from faith to faith. Faith then leadeth us to faith : It is not then onely the beginning, but the increaſe of righteouſneſſe. The Scripture alſo ſaith, *The juſt ſhall live by faith :* But we live not by juſtification begun onely, but perfected and finiſhed : *Ergo*, our full juſtification is by faith. Rom. 1. 17.

Anſw. We live by faith, that is, faith perfected, and formed by charitie : And we are led from faith to faith, that is, from an imperfect to a perfect faith, which is perfected by charitie, *Bellarm. lib. 1. de juſtificat. cap.* 20.

Contra. That there are degrees of faith we grant : there is a beginning and increaſe of faith : *I beleeve, helpe my unbeleefe :* There is a great faith, There is a little or ſmall faith, as a graine of Muſtard ſeed. But that faith is formed or perfected by charitie, we utterly deny it, as an untruth contrarie to Scripture, as ſhall be ſhewed more at large in the proper place : *Faith indeed worketh by charitie*, but the ſubſtance of faith is one thing, the working another : love concurreth with faith in working, it is no part of the eſſence, or being of faith : love is an effect of faith : *That Chriſt may dwell in your hearts by faith, that being grounded and rooted in love, &c.* The dwelling of Chriſt by faith in us, maketh us Mark. 9. 24. Matth. 15. 28. Matth. 17. 20. Galath. 5. 6. Epheſ. 3. 17.

to be grounded in love: If love then be an effect, and follow faith, it is rather perfected by faith than a perfector of faith.

Argum. 2. *Abraham beleeved God, and it was counted to him for righteouſneſſe:* But *Abraham* at this time was no novice, or young beginner in faith, but a perfect righteous man: *Ergo,* of faith is not onely the beginning, but perfection of our righteouſneſſe.

Rom. 4. 3.

Anſw. We ſay not, that faith is ſuch a beginning of juſtification, as that it goeth away, when perfection commeth: but it is ſuch a beginning and foundation, as the groundworke of the houſe which though it be the beginning of the building, yet it remaineth, when the building is perfected and finiſhed. Therefore *Abrahams* juſtice was both begun, increaſed and perfected by faith: but not only by faith: this we ſay, that faith is not able alone perfectly to juſtifie the beleever, *Bellarm. ibid.*

Contra. 1. We take this kindly at the Jeſuites hands, that he will grant us thus much, that faith is the foundation of juſtification: the foundation is the principall part of the houſe, and ſo by his confeſſion, faith is the principall in our juſtification: yet the *Rhemiſts* flatly denie it: for they ſay in theſe very words, *That works are more principall than faith in the matter of juſtification, Annot. Iam. 2. ſect. 7.* It were good for them firſt to bee agreed, before they deale againſt us, leſt they have worke enough among themſelves. 2 *Bellarmine* in aſcribing to faith the beginning, increaſe and perfection of righteouſneſſe, though not to faith alone, herein diſſenteth from his ghoſtly fathers of the Tridentine Chapter, which as he ſaith, *Nihil amplius fidei dederit, quam ut eſſet initium juſtificationis*; Did give no more unto faith, than to be the beginning onely of juſtification, *Bellarmin. cap. 13. initio cap.* 3. That faith doth perfectly juſtifie, we have proved at large before, and it may appeare further thus: He that is at peace with God, is fully and perfectly juſtified, his conſcience cleered, and his ſins remitted, but by faith we have peace of conſcience: *Being juſtified by faith, we have peace toward God, Ergo,* by faith we are fully and perfectly juſtified.

Rom. 5. 1.
Ioh. 6. 29.

And further, firſt *Auguſtine* upon theſe words: *This is the worke of God, that ye beleeve, &c.* writeth thus: *Si juſtitia eſt opus Dei, quomodo erit opus Dei, ut credatur in eum, niſi ipſa ſit juſtitia, credere in eum?* If juſtice or righteouſneſſe be the worke of God, how is it the worke of God to beleeve in him, unleſſe it be righteouſneſſe it ſelfe to beleeve in him? *ſerm. de tempor.* 237. See then, it is not *initium juſtitiæ credere, ſed ipſa juſtitia,* not the beginning of juſtice to beleeve, but juſtice and righteouſneſſe it ſelfe.

Adverſ. prax.
Expoſit. ſymbol.
εἰς εὐκαρπίαν διὰ τῆς πίστεως, &c.
Pag. 253. diſput. cum Herbann.
In anchorat.
Oration. 4. adverſ. Iudæos.
Cenſur. oriental. cap. 6.
Damianus a Goes de Æthiop. morib.
Harm. ſect. 9. pag. 295.
Pag. 250.
Harm. ſect. 9. pag. 260.
Pag. 288.
Pag. 298.
In Geneſ. c. 6. num. 11.
In c. 15. num. 15. Index Hiſpan. Salmanc. 1601.

Tertullian ſaith, *Per fidem filios Dei factos*; that we are made the ſons of God by faith, &c. faith then perfitly ſaveth, if it make us ſons. *Cyprian* ſaith, *That remiſſion of ſins is by this meanes obtained, ſi credimus Deo: if we beleeve in God. Gregentius* ſaith, *The gentiles before unfruitfull, (came by faith to be fruitfull.)*

2 *Epiphan.* ſaith, Chriſt is become our righteouſneſſe, *Quia per fidem ipſius peccata diſſolvit,* becauſe he diſſolveth our ſins by faith. *Chryſoſtome: Ex ſola gratia juſtificavit genus noſtrum*; By grace onely he juſtified mankinde, &c. If faith alone juſtifie and conferre remiſſion of ſins, it doth not onely begin our juſtification, but finiſheth it. The faith of the preſent Greeke Church is: *Fidem principalem eſſe & fundamenti inſtar,* that faith is the principall, and as it were the foundation: but works of their owne nature follow faith. *Ieremiæ* Patriarke, ſo alſo the Æthiopike Church profeſſeth, *Ex fide nos ſalutem conſecuturos*; that we ſhall obtaine ſalvation by faith, *Zaga Zabo.*

3 Latter Confeſſ. of Helvetia, c. 16. *This faith doth open unto us free acceſſe unto God, that with confidence we may come unto him, and obtaine of his hands, whatſoever is profitable and neceſſarie.* Bohemia, cap. 6. Upon this faith in Chriſt, *a man may build his whole ſalvation.* Belgia, artic. 22. *He which by faith poſſeſſeth Ieſus Chriſt, hath perfect ſalvation.* Saxonie lec. of the remiſſion of ſins: they condemne their opinion, which by being *juſtified by faith underſtand, wee are prepared to righteouſneſſe.* Wirtemberg, c. 5. *Not onely in the beginning, through the free mercie of God theſe vertues, faith, hope and love are given unto us, but alſo through our whole life — and in our extreme neceſſitie, wee are not able to ſtand before the ſevere tribunall ſeat of God, but in confidence of the onely free favour of God, &c.*

4 *Vatablus* giveth this annotation: that S. *Paul* pronounceth *Noe, juſtum per fidem,* juſt by faith. And againe of *Abraham* he ſaith: *Ob eam credulitatem, quia credidit Deo, juſtus habitus eſt apud Deum*; For his beleefe in giving credence unto God, he was counted juſt with God, &c. theſe places were noted in their *Index expurgatorius,* to be blotted out.

Concil. Baſilienſ. ex oration. præſidentis ad Bohemos, in appendice: Habitare, dicit Apoſtolus, Chriſtum per fidem in cordibus noſtris, nec ſolum habitabit, quinimo per fidem in filium adoptivum aſſumet: omnes enim, inquit Apoſtolus, filii Dei eſtis per fidem; The Apoſtle ſaith, that Chriſt dwelleth in our hearts by faith, *Epheſ.* 3. neither that he dwelleth onely, but by faith adopteth us to be his children: Ye are all the ſons of God by faith, ſaith the Apoſtle: If faith maketh us the ſons of God, then doth it wholly juſtifie us: for before we are juſtified we are not the ſons of God.

Galath. 3. 26.

The ſecond generall part, Of juſtification it ſelfe.

THe particular queſtions are theſe: Firſt, whether inherent juſtice be the formall cauſe of juſtification. Secondly, of the certaintie of juſtification by faith. Thirdly, whether faith, or the grace of juſtification may be loſt.

The firſt Queſtion, Whether inherent juſtice be the formall cauſe of juſtification.

The Papiſts.

56. Error. THey deny inſtantly, that men are juſtified by the onely imputation of the righteouſneſſe of Chriſt, or by the remiſſion of ſins: *Trident. Concil. ſeſſ.6. can.* 11. or that wee are formally made juſt by the righteouſneſſe of Chriſt: *can.*10. but hold them accurſed that ſo affirme and teach. This then is their ſentence, that *Vnica formalis cauſa, eſt juſtitia Dei, qua nos juſtos facit, quam quiſque in ſe recipit:* The onely formall cauſe of our juſtification is the juſtice of God, whereby wee are not reputed juſt, but are made juſt indeed. This is that juſtice which everie man hath within himſelfe, and is inherent in him: *ſeſſ.6. cap.7. Sic Rhemiſt. annot. Rom.2. ſect.* 4. *Bellarmine* alſo conſenteth: *Lib.* 2. *de juſtific. cap.*2. Firſt, let us ſee their arguments for inherent juſtice: Secondly, againſt the imputative juſtice of Chriſt.

Rom.5.19. *Argum.* 1. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous: At Adami inobedientia verè non imputatiue nobis peccatum impreſſit:* But *Adams* diſobedience did truly print ſin in our nature, not imputatively only: *Ergo*, we are truly made righteous by Chriſt, not by imputation only: *Bellar. cap.*3. *arg.* 1. This argument *Bellarmine* taketh to be ſo firme, that he ſaith: *Videtur nullam reſponſionem admittere:* It cannot be anſwered. And therefore he doth inculcate the ſame argument often, even thrice together in this one queſtion: Once, *cap.*3. *arg.* 1. Againe, *cap.*7. *arg.*2. And againe, *arg.*6. Where he reaſoneth thus: Chriſt reſtoreth that to us which we loſt in *Adam*, but we loſt true inherent juſtice in *Adam*: *Ergo*, we recover true inherent juſtice by Chriſt.

Anſw. 1. This argument concludeth nothing, unleſſe hee will have the Apoſtles compariſon betweene the diſobedience of *Adam*, and the obedience of Chriſt; our fall by the one, and our reſtitution by the other, to agree in all things: but that cannot be, for all men in the world are borne in *Adams* ſin, yet all men are not made righteous by Chriſt. Againe, *Adams* diſobedience brought us from Paradiſe, Chriſts obedience ſhall not bring us to Paradiſe, but to Heaven: *Ergo*, this compariſon holdeth not in everie reſpect.

Verſ.15,16. 2 The Apoſtle himſelfe, in this ſimilitude, ſheweth ſome difference and diſſimilitude: *The gift is not ſo as the offence; the fault came of one offence to condemnation, the gift is of many offences to juſtification. verſ.* 16. And againe, *The gift is not ſo as the offence, verſ.* 15. For, *if through the offence of one many be dead, much more the grace of God, &c.* That is, Chriſt is much more able to ſave many by his righteouſneſſe, than *Adam* was to condemne many by his diſobedience. We ſee then that this compariſon, As by one mans diſobedience, &c. ſo by the obedience of one, &c. is not to be urged in everie part, but wherein onely the compariſon ſtandeth. And if it hold not in theſe points, which the Apoſtle himſelfe ſetteth downe, why ſhould it hold in this which the Jeſuite urgeth, ſeeing it is not that point wherein the Apoſtle compareth them?

3 The Apoſtle then compareth them together, in reſpect of the worke or the thing done, many are made ſinners by one, and many are made righteous by one, but not in reſpect of the manner: that righteouſneſſe ſhould be conveyed from Chriſt after the ſame manner, as ſinne was propagated from *Adam*: for the Apoſtle ſaith, that in *Adam* all ſinned, that is, verily and indeed in him they are ſinners: But ſpeaking of the righteouſneſſe of Chriſt, he ſaith, *It is a gift, and of the abundance of grace, verſ.*17. And how this gift is conveyed, he ſheweth where he ſaith, *The righteouſneſſe of God by the faith of Ieſus Chriſt unto all, and upon all that beleeve:* This gift of righteouſneſſe is by faith in Chriſt. Rom 3.22.

4 If yet notwithſtanding the Jeſuite will ſtand ſtill ſtrictly upon the equalitie and likeneſſe of this compariſon in all points: let him remember that he defineth originall ſin to be nothing elſe, but *privatio & carentia juſtitiæ originalis*, to bee a privation or wanting of originall juſtice: *De remiſſ. grat. lib.*5. *cap.*19. Then by the ſame reaſon it may bee inferred by this compariſon, that as *Adams* ſinne brought nothing but a privation of juſtice: ſo Chriſts righteouſneſſe ſhould bring nothing to us, but a privation of originall ſin and unrighteouſneſſe. But Chriſt doth not onely free us from ſin, but alſo maketh us righteous: as *Auguſtine* ſaith, *Non ſolum peccata per Chriſtum interfecta ſunt, ſed juſtitia tributa:* Our ſins are not onely ſlaine by Chriſt, but righteouſneſſe alſo is given.

5 Yet ſomewhat better to content the Jeſuite, wee grant alſo a ſimilitude even in this reſpect betweene Chriſt and *Adam*, in the manner of transferring ſinne on the one ſide, and righteouſneſſe on the other: for as there are two parts of originall ſinne, the guilt of *Adams* ſinne propagated to his poſteritie, and the depravation of our nature: ſo there is a two-fold juſtice: there is a juſtice imputed unto us by faith, which is the juſtice of Chriſt; there is a juſtice inherent and abiding in us, which is our owne juſtice: And as *Adams* ſin entring into his poſteritie made them ſubject to death and condemnation,

Rom.5.12. demnation, and wholly corrupted and depraved their nature; ſo it is the righteouſneſſe only of Chriſt which freeth us from condemnation, which worketh in us an imperfect inherent righteouſneſſe, whereby we lead an holy life, but are not thereby juſtified before God: And as *Adams* ſin is propagated by the naturall and carnall generation, ſo Chriſts juſtice is ſpiritually derived unto us by the ſpirituall birth which is by faith.

6 Wherein this compariſon holdeth betweene *Adam* and Chriſt, in what reſpect *Adam* is ſaid to be a forme of him that was to come, that is, of Chriſt; *Auguſtine* verie well ſheweth in theſe words: *Adam forma eſt futuri, i. Chriſti, quoniam ſicut ille ex ſemetipſo naſcentibus licet non manducaverint de ligno, factus eſt cauſa mortis, qua per cibum inducta eſt; ita Chriſtus, qui ex ipſo ſunt, tametſi nihil juſte egerunt, factus eſt proviſor juſtitia quam per crucem nobis omnibus condonavit*: *Adam* is the figure of him that was to come, namely Chriſt, becauſe as he became the cauſe of death, which came in by the forbidden meat, to thoſe which were borne of him, although they did not eat of the tree: ſo Chriſt to thoſe which are of him, although they had done no righteouſneſſe, yet provided for them righteouſneſſe, which he purchaſed by his croſſe, and gave unto them, &c. *Adam* then may be a figure of Chriſt, and the compariſon may hold without inherent juſtice: for the juſtice given to us, is the juſtice of Chriſts croſſe, and we are made juſt without doing juſtly, that is, without our owne juſtice: as *Auguſtine* here ſaith.

Contra Iulian. lib.1.

7 Now laſtly, whereas *Bellarmine* would have Chriſt to reſtore whatſoever is loſt in *Adam*: by the ſame reaſon, by Chriſt men ſhould be exempted in this life from ſin and death: for *Adam* before his fall was ſubject to neither. Our anſwer then is this: that indeed we finde more in Chriſt than we loſt in *Adam*: he doth reſtore us to a far more excellent eſtate than man was created in: But this our happineſſe is but begun in this life, the perfection and accompliſhment of it, is reſerved for the life to come. And thus, I truſt, this unanſwerable argument is anſwered: our ſtout champion then was ſomewhat too forward in triumphing before the victorie.

1. *Argum.* 2. Firſt, *Abel* by faith obtained to be righteous: and *Noah* likewiſe, *verſ.* 7. theſe were juſt by their inherent juſtice, becauſe they did righteous works: as *Abel* did offer ſacrifice; *Noah* prepared the Arke, &c. *Bellarm. arg.*5.

2. Secondly, *Rom.*8.29. *He hath predeſtinate them to be made like the image of his Sonne*: but Chriſt is juſt, not by an imputative, but an inherent juſtice: *Ergo*, ſo are his members.

3. Thirdly, *Rom.*6.5. *We are graft in the ſimilitude of Chriſts death and reſurrection*: but he truly died, and not putatively, or in opinion: *Ergo*, we alſo truly not putatively muſt dye unto ſin, &c.

4. Fourthly, S. *Paul* ſpeaketh of the ſpirit of adoption now preſent, and of the adoption by the redemption of our bodies, *Rom.*8.15,23. but the adoption or redemption of our bodies ſhall bee true, and not putative, or in opinion: *Ergo*, ſo is our adoption now. *Bellar. arg.*7.8.

1. *Anſw.* Firſt, *Abel* & *Noah* we grant had juſt and righteous works, which were fruits of their faith: but they were not by them juſtified before God, but it was the righteouſneſſe of faith, whereby they were juſt before God: the Apoſtle ſaith, *Noe was made heire of the righteouſneſſe which is by faith.*

2. Secondly, the conformitie between Chriſt and us ſtandeth not in our juſtification: for the juſtice of Chriſt was in him originall, but in us it is derived from him: but it conſiſteth in our ſanctification, as the Apoſtle ſheweth: *Arme your ſelves with the ſame minde, that he which hath ſuffered in the fleſh, hath ceaſed from ſin.* We muſt then be conformable unto Chriſt in dying unto ſin, and riſing to newneſſe of life.

3. Thirdly, to dye unto ſin is part of our ſanctification, not of our juſtification, which we grant muſt verily and truly be in us.

4. Fourthly: firſt, an adopted ſon is a reputed ſon: and therefore ſeeing wee are Gods ſons by adoption in Chriſt, wee are ſo by reputation or imputation. Secondly, it followeth not, our adoption is true, therefore not by imputation: for the righteouſneſſe of Chriſt is as verily ours through imputation by faith, as if it were actually in our ſelves. Thirdly, the argument followeth not from the ſtate of the next life, to our condition now: for then we ſhall ſee Chriſt face to face, we ſhall need no faith, nor imputative juſtice, but ſhall verily and perfectly be made juſt by Chriſt: our roabes ſhall be made white in the bloud of the Lamb: but in this life *we walke by faith, and not by ſight*, and therefore are juſt onely by the juſtice of faith.

Revel.7.14.
2 Cor.5.7.

Argum. 3. The Apoſtle ſaith, *According to his mercie he ſaved us by the waſhing of the new birth or regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Ieſus Chriſt our Saviour, that we being juſtified by his grace, &c. ad Tit.*3.7. To be juſtified then is nothing elſe but to be regenerate and renewed by the Holy Ghoſt: but our regeneration is inherent in us: *Ergo*, ſo is our juſtification: *Bellarm. cap.* 13. *argum.*4.

Anſw. 1. The Apoſtle in this place uſeth this word (to be juſtified) in the largeſt ſenſe, as comprehending both the juſtice of Chriſt imputed unto us by Chriſt, as alſo that juſtice and holineſſe which is wrought in us by his ſpirit: for ſeeing the Scripture doth call men juſt both theſe wayes; juſt by the righteouſneſſe or juſtice of faith, as *Noe*: juſt alſo, though imperfectly by the righteouſneſſe wrought in them, as *Lot* is called juſt, 2 *Pet.*2.7. not unfitly both theſe kindes of juſtice are comprehended under the word juſtification. Againe, this word the Apoſtle in this ſenſe uſeth in other places, as, Whom he juſtifieth, he glorifieth; where juſtification alſo comprehendeth ſanctification, which goeth before glorifica-

Heb.11.7.
Rom.8.30.

glorification. Likewiſe the Apoſtle calleth the whole worke of our redemption, including alſo our ſalvation, which muſt anſwer in that place to condemnation, *the juſtification of life*: yet at other times ſpeaking more diſtinctly, he maketh theſe three degrees, *being freed from ſin*, here is our redemption, *To have your fruit in holineſſe*, this is ſanctification, and *the end everlaſting life*, here is ſalvation: ſo in this place the Apoſtle confoundeth theſe two words to be ſaved, and juſtified: and ſo hee doth. At other times he diſtinguiſheth betweene them: as, *Being juſtified by his bloud, we ſhall be ſaved through him*: and in the next verſe alſo he putteth difference betweene theſe two, to be reconciled and ſaved: for ſalvation, to ſpeake properly, is of the end, juſtification is the meane that leadeth to the end. Laſtly, the Apoſtle himſelfe doth diſtinguiſh this generall kinde of juſtification into parts: *They which beleeve in God* (ſaith he, *verſ.*8.) this is the juſtification by faith, *ought to be carefull to ſhew forth good workes*: this is the juſtice which is in us.

Rom.5.18.
Rom.6.22.
Epheſ.2.8.
Rom.5.9.

2 The Apoſtle here ſaith, That *the Holy Ghoſt is ſhed on us abundantly through Ieſus Chriſt*: But faith is the meane and way whereby it is applyed: *Wee receive the promiſe of the ſpirit through faith.* He nameth alſo here the waſhing of the new birth, which new birth is by beleeving in Chriſt: *Whoſoever beleeveth that Ieſus is the Chriſt, is borne of God*: So that the Apoſtle neceſſarily underſtandeth in this place juſtification by faith, though hee alſo ſpeake of regeneration and renovation: ſo farre is the Apoſtle from making them all one: though he name them together, becauſe they muſt goe together, and are both neceſſarie towards the attaining of everlaſting life.

Tit.3.6.
Galath 3.14.
1 Ioh.5.1.

Theſe and the like arguments our adverſaries have deviſed for their inherent juſtice: Now let us ſee what they can object againſt the imputation of the juſtice of Chriſt.

57. Error,

Argum. 1. If the juſtice of Chriſt be truly imputed unto us, ſo that thereby wee are verily and truly counted juſt, as if it were our owne proper righteouſneſſe, wee ſhould then bee counted no leſſe juſt and righteous than Chriſt himſelfe, and ſo conſequently be counted Redeemers and Saviours of the world as well as he: *Bellarm. cap.*7. *argum.*5.

Anſw. Firſt, it followeth not, Chriſts juſtice is verily made ours, as if it were properly our owne: *Ergo*, we are as juſt as Chriſt: for Chriſts juſtice was originally in him, it is ours but by imputation: his juſtice was truly meritorious, and not of grace, our juſtice by him is of grace: Neither is the whole juſtice that was in Chriſt imputed to us, for hee was not juſt onely, as he was man, but juſt alſo as God. Secondly, we muſt diſtinguiſh betweene juſtice it ſelfe and the communication thereof, betweene the proprietie and poſſeſſion of a thing, and the uſe. A thing may be common in uſe, yet proper in poſſeſſion: ſo Chriſts juſtice is communicated to us, that is, the vertue, power, and efficacie thereof, yet Chriſts perſonall juſtice ſtill remaineth in himſelfe. The two Olive branches did continually emptie themſelves into the golden pipes: The pipes or conduits had no oyle, but from the branches; yet the fountaine of oyle remained in the Olive tree ſtill: It cannot be ſaid now, that the pipes were as full of oyle as the branches. By theſe Olive branches the Prophet underſtandeth Chriſt, from whom wee receive all the oyle of grace which we have, in as ample manner as if this oyle ſprang of our ſelves; yet farre inferiour (for all this) are the pipes to the Olive tree.

Zach.4.12.

Argum. 2. If we by the righteouſneſſe of Chriſt imputed to us, are truly counted juſt before God, and are become the ſonnes of God, by the ſame reaſon Chriſt by the imputation of our ſinnes may be truly counted a ſinner, and ſo alſo the child of the Devill, which were a moſt horrible blaſphemy. But if Chriſt, notwithſtanding the imputation of our ſins, be righteous and juſt ſtill, we alſo, though the righteouſneſſe of Chriſt bee imputed, ſhould remaine unrighteous and unjuſt ſtill, and therefore not thereby juſtified: *Bellarm. ibid.*

Anſw. 1. That our ſinnes were imputed to Chriſt, and that he tooke them upon himſelfe, and ſuffered for them, being now counted his by imputation, wee have evident teſtimonies out of Scripture to prove it: *The Lord hath laid upon him the iniquitie of us all: He ſhall beare their iniquities*: *verſ.*11. *He was counted with the tranſgreſſors, and bare the ſin of many*, *verſ.*12. This alſo was evidently prefigured by the ſcape goat, which was a type and figure of Chriſt: the ſinnes of the people were put upon the head of the goat, and the goat did beare their iniquities into the wilderneſſe: And the goat by this imputation of the peoples ſin was counted uncleane, the beaſt yet by nature being uncapable of ſin; inſomuch that hee which carried the goat, was commanded to waſh his cloathes and fleſh with water, as polluted with touching the goat: So S. *Paul* ſaith, that Chriſt was accurſed, yea made a curſe for us: And that hee was made ſinne for us, which knew no ſinne, not onely a ſacrifice for ſinne, but even ſo ſin for us, that is, by imputation, as we are made his righteouſneſſe: for ſeeing this is the perpetuall rule of Gods juſtice, that the ſame ſoule that ſinneth ſhould dye, how can it ſtand with Gods juſtice, that Chriſt ſhould ſuffer for our ſinnes, if they were not in ſome ſort now annexed unto him? Seeing then the Scripture ſaith, that Chriſt bare our iniquitie, was accurſed, made ſinne for us, counted among ſinners and tranſgreſſors: why ſhould wee doubt to ſpeake, as the Scripture doth, that Chriſt was for us counted a ſinner and a tranſgreſſor, yet in himſelfe remained holy, juſt, and righteous ſtill? So wee in Chriſt are verily reputed righteous, though by nature we are unjuſt and unrighteous.

Iſai.53.6.
Levit.16,22,26.
Galath.3.13.
2 Cor.2,25.
Ezech.18.20.

2 Now concerning theſe conſequents which *Bellarmine* inferreth hereupon: as firſt, *Si Chriſtus poteris dici verè peccator, tum etiam filius diaboli*: If Chriſt may verily be counted or called a ſinner, then alſo the childe or ſonne of the Devill, which is an horrible thing to be thought. We anſwer: not

1 Iohn 3.8. everie ſinner is the childe of the Devill: *He that committeth ſin is of the Devill:* But Chriſt never committed ſin: *In him is no ſin, ibid. verſ.* 5. ſin is laid upon him onely by imputation: *Ergo.* Againe, even amongſt men everie one that hath ſin is not of the Devill: for there is no man living but hath ſin: 1 John 1.8. *If we ſay we have no ſin, we deceive our ſelves:* And yet it is true which the ſame Apoſtle ſaith, 1 Iohn 3.9. *Whoſoever is borne of God ſinneth not:* for there is great difference betweene theſe two, to commit ſin, and to have ſin, as *Auguſtine* diſtinguiſheth: *Aliud non peccare, aliud non habere peccatum, nam in quo peccatum non regnat, non peccat, &c.* It is one thing not to ſin, another not to have ſin: for hee ſinneth not, in whom ſin reigneth not, to obey the deſires therof: *in 5. cap. ad Galat.* And againe, *Quamvis diabolus* (ſaith he) *ſit princeps omnium peccatorum & author, non tamen filios diaboli faciunt quaecunque peccata,—filios autem diaboli infidelitas facit:* Although the Devill be the prince and author of all ſins, yet all ſinnes make not the children of the Devill, infidelitie onely maketh a man the ſonne of the Devill, *Auguſt. cont. epiſt. Pelag. lib. 3. cap. 2.* He then that committeth ſin, that is, in whom ſin reigneth, or in whom there is infidelitie, is the childe of the Devill; not he which hath ſin, but obeyeth it not, or is a beleever: much leſſe can it bee inferred, that Chriſt is of the Devill, though hee were for us counted among ſinners, becauſe hee neither hath, nor doth ſin, but it was onely imputed unto him; into whoſe heart never any ſparke of infidelitie entred.

Secondly, the Jeſuite inferreth, that if our ſins were imputed to Chriſt, as his righteouſneſſe is to us, then as Chriſt for all the imputation of our ſins, remaineth juſt and holy; ſo we, notwithſtanding the imputation of his righteouſneſſe, ſhould be unholy and unrighteous ſtill.

Anſw. 1. True it is, that as Chriſt in his owne nature remaineth righteous and juſt, though our ſins were imputed, the imputation of our ſins doth not pollute the pureneſſe of his nature: ſo, if wee ſhould ſet apart the righteouſneſſe of Chriſt, by the imputation whereof we are juſtified; in us by nature there is nothing elſe but ſin and corruption: Rom. 7.18. as S. *Paul* ſaith, *I know that in me, that is, in my fleſh dwelleth no good thing.* 2 There is nothing the like reaſon, that the imputation of our ſin ſhould leave any ſtaine or blot in the holy nature of Chriſt, as that the imputation of his righteouſneſſe ſhould worke holineſſe in us: whereupon it is, that we are holy and juſt by his righteouſneſſe imputed, but he notwithſtanding the imputation of our ſin, is neither unjuſt nor unholy: firſt, becauſe it is impoſſible that Chriſt ſhould be unjuſt, his holy nature is not capable of ſin, but it is poſſible that man ſhould become righteous: the humane nature is capable of righteouſneſſe, wherein it was once created, and ſhall be againe reſtored unto it in Chriſt. Secondly, ſin is not ſo forcible to defile and deſtroy nature, Rom. 5.15. as the grace of God is to preſerve and ſanctifie: as S. *Paul* reaſoneth: *If through the offence of one many be dead, much more the grace of God, and the gift by grace.* If grace even in men, whoſe nature is ſubject to ſin and death, be more able to ſave, than ſin is to deſtroy: much leſſe can ſin prevaile more, or ſo much, being but imputed in the nature of Chriſt to pollution, which cannot ſin, as grace and righteouſneſſe doth in us to ſanctification: And thus far of their arguments.

Argum. 3. If this imputation were neceſſarie, it ſhould be neceſſarie chiefly for this cauſe, for that a man after the commiſſion of his ſin, might be held to be a ſinner ſtill, as though his ſin were covered onely, and not cleane taken away; but our ſins are verily and truly taken away, as the Scripture evidently teſtifieth: John 1.19. *Behold the Lamb of God that taketh away the ſins of the world:* 1 Iohn 1.7. *the bloud of Ieſus Chriſt doth cleanſe us from all ſin:* Hebr. 1.31. *by himſelfe purging our ſins:* therefore there is no need of ſuch imputation: *Bellarm. lib. 2. de juſtif. c. 7. argum. 2.*

Contra. 1. The conſequent is denied, that which is ſuppoſed is not the cauſe of the neceſſitie of imputation: and *Bellarmine* himſelfe ſhall be judge, who giveth this as a reaſon, why juſtification conſiſteth not onely in remiſſion of ſins, becauſe we are not onely by juſtification freed from Hell, but doe obtaine the reward of Heaven: and are not onely not enemies, but are alſo made Gods friends, *cap. 6. ſect. deinde:* The remiſſion of ſins procureth the one, there muſt be ſomewhat to purchaſe the other, and that is the imputation of Chriſts righteouſneſſe.

2 Our ſins are truly forgiven us, both in reſpect of the guilt and puniſhment: but there remaineth a ſtaine and a blot of ſin ſtill, which yet ſhall not hinder our juſtification in Chriſt.

Argum. 4. If ſuch imputation of juſtice be requiſite, it is for that our inherent juſtice is imperfect, which conſiſteth in faith, hope and charitie: but this is perfect, as namely, faith may be perfect in this life: 1 Pet. 1.7. as S. *Peter* ſaith, *The triall of your faith, which is more precious than gold;* Rom. 4.19. and S. *Paul* ſaith, that *Abraham* was not weake in faith: 1 Iohn 5.4. and S. *Iohn* ſaith, this is the victorie, *which overcommeth the world, even your faith; Bellarm. ibid. argum. 3.*

Contra. 1. Our juſtification conſiſteth not at all in hope and charitie, but in faith only as the inſtrument, whereby Chriſt with all his benefits is applied unto us. 2 Faith juſtifieth not as an inherent qualitie and gift in us by any worthineſſe thereof, but as it apprehendeth Chriſts righteouſneſſe, and this imputative juſtice, and juſtification by faith are all one, for by faith in Chriſt is his juſtice imputed unto us: the one then hindreth not the other, as *Bellarmine* inferreth. 3 Neither is any mans faith perfect in this life: a true faith, though not abſolute and perfect, is accepted of God in Chriſt, and though it be not perfect in it ſelfe, yet it may apply Chriſt, whoſe perfection by faith is made ours: the places given in inſtance prove no abſolute perfection of faith, but either in reſpect of others, as *Abrahams* faith, or in the regard of the effects which faith worketh, becauſe of the worthineſſe and perfection of Chriſt, whom it apprehendeth.

Theſe and ſuch like arguments are produced by *Bellarmine*, againſt all imputation of Chriſts righteouſneſſe. Now becauſe there is ſprung up another opinion, which findeth entertainment among ſome Proteſtants, who though they deny not all imputation of Chriſts righteouſneſſe, yet their opinion is, that chiefly obedience in part is imputed unto us, namely his paſſive obedience in his death and paſſion, in part it is not, namely his active obedience is not neceſſarie to be imputed: but whatſoever was neceſſarie to our juſtification, was performed onely by his death and paſſion; I will produce ſome of their arguments.

Whether we be not juſtified as well by the active as paſſive obedience of Chriſt.

Argum. 2. Thoſe places of Scripture are urged: *Act.*20.28. *Chriſt hath purchaſed his Church by his bloud: the Sonne of man came to give his life a ranſome for many: his bloud is ſhed for many for remiſſion of ſins: Heb.*10.19. *by the bloud of Ieſus wee may be bold to enter into the holy place:* Hence is inferred, that not onely remiſſion of ſins, but eternall life is purchaſed for us by the death of Chriſt: *Piſcator. annot. in* 4. *ad Roman.* Adde hereunto, that they are pronounced bleſſed, *to whom the Lord imputeth not ſin:* and to the like effect other places are heaped up, where the whole worke of our redemption is aſcribed to the moſt precious death and paſſion of Chriſt.

Act.20.28.
Matth 10.28.
Matth.26.28.
Rom.4.9.

Anſwer. 1. Theſe places which aſcribe remiſſion of ſins to the death and paſſion of Chriſt, and the effuſion of his bloud upon the Croſſe, have no difficultie at all in them: for we affirme that two things belong to juſtification, the taking away of ſin, which is obtained by faith in Chriſts death, and the enduing of us with perfect righteouſneſſe which is conferred by the imputation of the righteouſneſſe and obedience of Chriſt.

2 Touching the other places: which aſcribe beatitude and the entring into Heaven unto the redemption purchaſed by Chriſts bloud: our anſwer is, 1 That it is the manner of Scripture by one meritorious act of Chriſt, to underſtand all the reſt, becauſe the one is the perfection and conſummation of the other: as our juſtification and ſalvation is ſometime aſcribed to the reſurrection of Chriſt, as where the Apoſtle ſaith: *It ſhall be imputed to us for righteouſneſſe, which beleeve in him that raiſed up Ieſus from the dead:* ſo alſo in *other places:* ſometime to the obedience of Chriſt: *by the obedience of one ſhall many bee made righteous:* yet in all thoſe places muſt the death of Chriſt be alſo included by the ſame reaſon, where mention is made onely of Chriſts death to the fulfilling of our juſtification, his holy life, reſurrection, aſcenſion; and other his vertuous and powerfull works muſt bee comprehended: as in that place, *Heb.*10.19. where our entrance into the holy place is attributed to the bloud of Chriſt, hee ſaith, *verſ.* 10. *by the which will wee are ſanctified:* where our ſanctification is aſcribed to Chriſts holy and obedient will, not onely in ſubmitting himſelfe unto death, but in obedience to the whole Law of God: as it is ſaid in the Pſalme, from whence this place is taken; *Thy Law is within my heart.* 2 By the like figure, called *Synecdoche*, when one part is taken for the reſt under remiſſion of ſins, the other benefits and effects annexed, and accompanying, the ſame are underſtood: as juſtification, ſanctification: for all bleſſedneſſe conſiſteth not ſimply in remiſſion of ſins: ſeeing our Saviour alſo ſaith: bleſſed are they *which mourne, bleſſed are the meeke, bleſſed are the pure in heart.*

Rom.4.23.
Rom.10.9.
1 Pet.1.3.
Rom.5.19.
Pſal 41.8.
Matth.5. 4.5.8.

Argum. 2. Wee are here borne in hand that there can bee no place found in the Scriptures or Fathers, which affirme Chriſts righteouſneſſe, *imputari nobis ad juſtitiam*, to be imputed unto us for righteouſneſſe: ſo *Bellarmine, lib.* 2. *de juſtific. c.* 7. *ſect. primam:* the ſame objection is made by others, which deny the imputation of Chriſts active righteouſneſſe and obedience.

Anſwer. It ſhall appeare among other arguments, which ſhall bee even now produced, that the Scriptures and Fathers, doe with full conſent approve this veritie of the imputation of Chriſts righteouſneſſe.

The Proteſtants.

WE acknowledge an inherent juſtice in all faithfull men, wrought in them by the ſpirit of God, being now juſtified by faith in Chriſt: but it is imperfect, not able to juſtifie them before God; it is no other than ſanctification, which is a fruit of juſtification: But that juſtice whereby we are juſt before God not falſly accounted, but made truly juſt, is by the righteouſneſſe of Chriſt onely, which we apprehend by faith. And of this our juſtification by Chriſt there are two parts, the cleere remiſſion of our ſins and puniſhment due thereunto: for in Chriſt wee are freed from the law of ſin and death. The other part is the imputation of the righteouſneſſe of Chriſt: *By the juſtifying of one, the benefit abounded toward all men to the juſtification of life:* And that this is our righteouſneſſe before God and no other, it remaineth now to be proved by Scripture.

Rom.8.2.

Argum. 1. *Abraham beleeved God, and it was counted to him for righteouſneſſe:* And, *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered, and to whom the Lord imputeth no ſin, verſ.* 7, 8. *Ergo,* the righteouſneſſe of man conſiſteth not in any actuall inherent juſtice in himſelfe, but in that his ſins are forgiven him, and the righteouſneſſe of Chriſt applyed to him by faith.

Rom.5.18.
Rom.4.2.7.8.

Anſw. 1. We grant that *Abraham* was reputed righteous by his faith, yet it followeth not, that to have faith reputed or counted for righteouſneſſe, is to have the righteouſneſſe of Chriſt imputed by faith: for faith which is imputed for righteouſneſſe, is not the righteouſneſſe of Chriſt, but our owne righteouſneſſe. And to be reputed for righteous here, ſignifieth not a bare opinion of righteouſneſſe, but ſuch an opinion as the truth of the matter anſwereth: for the Apoſtle uſing the ſame word, ſaith, that *to him that worketh, the wages is counted, or reputed not by favour, but by debt, ver.* 4. But the wages is not given to him that worketh in opinion, or account only, but verily and in deed, *Bellarm. cap.* 9.

Contra. 1. Faith, ſaith the Jeſuite, which is reputed for righteouſneſſe, is not the righteouſneſſe of Chriſt but our owne: and therefore it is not all one to ſay, faith is reputed for righteouſneſſe, and righteouſneſſe is imputed.

Rom.3.22. *Anſw.* 1. The Apoſtle here by faith underſtandeth alſo the object apprehended by faith: as more plainly in theſe words, *The righteouſneſſe of God by the faith of Ieſu Chriſt, Rom.*3.22. So that in faith here reputed for righteouſneſſe, we are not to reſpect the worthineſſe of the act of beleeving in it ſelfe, but in reſpect of the object: the faith (ſaith the Apoſtle) of Jeſus Chriſt.

2 Againe, the Jeſuite elſewhere ſaith, that faith, in his meaning, underſtanding ſtill the dignitie of faith in it ſelfe, is but the beginning of righteouſneſſe: but the Apoſtle ſaith, that faith it ſelfe, not naming any thing elſe is righteouſneſſe, that is, more than the beginning.

Rom.4.5,6. 3 And if faith as it is a worke and act in us doth juſtifie; how can it bee true, which the Apoſtle ſaith? *To him that worketh not, faith is counted for righteouſneſſe, and God imputeth righteouſneſſe without works.*

2 We ſay not, that to be reputed juſt, is to be juſt onely in opinion, but verily and indeed: for ſeeing the Apoſtle uſeth the ſame word, ſpeaking of the reputing of the reward of debt, as well as of favour: we ſay that of grace and favour a man is as verily reputed righteous, as if he were righteous indeed by his owne deſerts: for that which is reputed of favour, is verily and indeed, as that which is reputed of debt, though not after the ſame manner.

1 Cor.1.30. *Argum.* 2. Chriſt is our wiſdome, righteouſneſſe, ſanctification, and redemption, *Ergo,* Chriſt only is our righteouſneſſe, whereby we are juſtified.

Anſw. Chriſt is ſaid to be our righteouſneſſe, becauſe he hath ſatisfied God for us, and this ſatisfaction is imparted to us, when we are juſtified in ſuch ſort, that it may be called our ſatisfaction and our righteouſneſſe: for although we are truly juſt, by our inherent juſtice, yet thereby we cannot ſatisfie God for our ſinnes, and the puniſhment thereof: but it is an effect of Chriſts ſatisfaction, which is conferred and applyed to us in our juſtification: And ſo wee may ſafely ſay, that Chriſts righteouſneſſe, and his merits are imputed to us, when they are ſo applyed unto us, as if we our ſelves had ſatiſfied: ſo that we confeſſe alſo an inherent juſtice, whereby we are truly juſt: *Bellarm. cap.*10.*reſponſ. ad argum.* 1.

Rom.3.24. *Contra.* 1. It is verie abſurd, as the Jeſuite here ſetteth it downe, that we ſhould be juſtified by our inherent juſtice, and yet thereby are not able to ſatisfie for our ſins: that onely hath power to juſtifie us, that is able to redeeme us, and ſatisfie for us. *We are juſtified freely by his grace, through the redemption that is in Chriſt,* Our inherent juſtice is not able to ſatisfie for us by the Jeſuites confeſſion: *Ergo,* not to juſtifie us. 2 Wee may thus reaſon alſo out of the Jeſuites words: That cannot bee a cauſe of our juſtification, which is an effect thereof: but our inherent juſtice is an effect of the ſatisfaction of Chriſt applyed unto us, which is nothing elſe but our juſtification: *Ergo.* 3 That righteouſneſſe, whereby being applyed unto us wee as juſt, as if in our owne perſon wee had ſatisfied for our ſins, is that righteouſneſſe whereby we are juſtified: but this doth the righteouſneſſe and merits of Chriſt applyed and imputed to us, as the Jeſuite here acknowledgeth: *Ergo.* 4 *Bellarmine* ſpeaketh contradictories, and joyneth together impoſſibilities: hee ſaith, that the juſtice of God is imputed to us in as effectuall manner, as if we had ſatisfied our ſelves; and yet he ſaith beſides, *Iuſtitiam inherentem veram eſſe & abſolutam juſtitiam:* That juſtice inherent is a true and abſolute juſtice: How can this be an abſolute juſtice, and that together which is imputed? There cannot be a double abſolute juſtice: for that is abſolute, which is perfect and entire of it ſelfe: but Chriſts juſtice imputed is an abſolute juſtice, which hath ſatisfied for us as fully, as if we our ſelves had done, but the inherent juſtice doth not ſatisfie for us: all this is by the Jeſuite confeſſed: *Ergo,* it is not an abſolute juſtice. 5 Doth not the Jeſuite now, in joyning the juſtice of Chriſt and our juſtice together, make two formall cauſes of our juſtification? which notwithſtanding he inſtantly denied before, affirming this to be the judgement of the Tridentine Chapter, that wee are not juſtified not onely, but not at all by the juſtice of Chriſt, *cap.* 2. But here he ſaith, that by Chriſts juſtice applyed, we doe ſatisfie the wrath of God: what now is this elſe but by the juſtice of Chriſt truly to be juſtified? For to be juſtified is nothing elſe, but to be reconciled to God, and ſaved from his wrath. Rom.5.9,10. How is it now poſſible that *Bellarmine* ſhould agree with others, ſeeing he ſo ſhamefully diſagreeth from himſelfe?

2 Cor.5.21. *Argum.* 3. S. *Paul* ſaith, *He hath made him to be ſin for us, that knew no ſin, that wee ſhould be made the righteouſneſſe of God in him.* Out of this place wee reaſon thus: As Chriſt was made ſin for us, ſo wee are righteous in him: But our ſins were onely imputed to him, they were not actually in him: *Ergo,* ſo is his righteouſneſſe whereby we are juſtified, onely imputed to us.

Anſw. 1. Chriſt is ſaid to be made ſin for us, not that our ſins are imputed to him, otherwiſe than for that he ſatisfied for our ſins, and was an offering for our ſin: ſo the juſtice of Chriſt is imputed to us, in reſpect of his ſatisfaction: by the which notwithſtanding we cannot be counted juſt: *Bellarm. cap.*10. *reſp. ad argum.*3.

Contra. 1. If ſinne bee here taken only for the ſuffering for ſinne, becauſe Chriſt bare the puniſhment of our ſinne; then where the Apoſtle ſaith, *we are righteouſneſſe in him,* we muſt underſtand, not righteouſneſſe it ſelfe, but only the reward of righteouſneſſe: for theſe two members or parts do anſwer one the other: as Chriſt was ſin for us, ſo we are righteouſneſſe in him: but Chriſt only bare the puniſhment for ſin: *Ergo,* we obtaine only the reward of righteouſneſſe by him. 2 How could the puniſhment of ſin in the juſtice of God be laid upon Chriſt, if the ſins were not in ſome ſort annexed to the ſufferer: ſeeing it is the perpetuall rule of Gods juſtice, that the ſame ſoule that ſinneth, ſhould die? *Ezech.* 18. 20. And how can we obtaine the reward of righteouſneſſe, if firſt we be not made righteous? 3 The Scripture alſo evidently affirmeth, that Chriſt bare not only the puniſhment of our ſins, but our ſins alſo: *He hath borne our infirmities: He was counted among tranſgreſſours, and bare the ſin of many.* What aileth then the Jeſuite ſo boldly to deny, that our ſins were imputed to Chriſt? *Auguſtine* ſaith, that Chriſt, *pro nobis—peccatum ſuſcepit: unde nec erubuit Apoſtolus dicere, peccatum eum feciſſe pro nobis:* Chriſt took ſin for us, whereupon the Apoſtle was not aſhamed to ſay, he made him ſin for us, *in* 3. *ad Galat.* 4. Whereas he granteth, that the juſtice of Chriſt is imputed, *quoad ſatisfactionem,* in reſpect of his ſatisfaction, but we are not thereby juſt: firſt, it is one thing for Chriſts ſatisfaction to be imputed unto us, and reputed for ours; another, for Chriſts righteouſneſſe to be made ours: *Bellarmine* will have the firſt only imputed, we affirme alſo the ſecond by the warrant of the Apoſtles words, *that we ſhould be made the righteouſneſſe of God, &c.* Secondly, upon the imputation of Chriſts ſatisfaction, muſt of neceſſity alſo follow the imputation of juſtice: the one is an inſeparable and immediate conſequent of the other: as *Bellarmine* himſelfe confeſſeth, *that there can be no remiſſion of ſins, niſi juſtitia infundatur,* unleſſe righteouſneſſe be infuſed: as he ſheweth by this familiar ſimilitude: The darkneſſe is not chaſed away, unleſſe light ſucceed, *cap. 9. ſect. poteſt:* It followeth then that by faith in Chriſt, we have both the imputation of his ſatisfaction for our ſins, and of his righteouſneſſe alſo.

Ezech.18.20.
Iſai.53.4.12.

Anſw. 2. Or thus we may underſtand the Apoſtle: As Chriſt is made ſin for us, that is, being the head, he counteth the ſins of his members as his owne, ſo we are the righteouſneſſe of God in *him:* that is, the divine juſtice which is in Chriſt our head, is communicated to his members, *Bellar. ibid.*

Contra. 1. In the matter of juſtification, we have not any thing to doe with the divine juſtice of Chriſt, whereby he is juſt as he is God; for that is not communicable to his members: but the Apoſtle meaneth, the righteouſneſſe of God, that is, of the grace of God through faith: but the divine and eſſentiall righteouſneſſe of God, is neither apprehended, nor applied by faith.

Rom.3.22,24.

2 If our ſins agree unto Chriſt, as he is our head; then they doe more than by imputation, yea properly and verily agree unto him: becauſe there is a reall conjunction and communication betweene the head and the body: he ſaid to *Saul,* why perſecuteſt thou me? not becauſe our afflictions are imputed to Chriſt, but that the head and members make but one myſticall body: by denying imputation of ſin, they fall into a greater gulfe, even to appropriate ſin unto Chriſt.

Acts 9.

3 The Jeſuite hath made a very good argument for us: Chriſt is the head, we are the members, both make but one body: one and the ſame body, hath one and the ſame forme: *Ergo,* Chriſt and his Church are both formally juſt by the ſame righteouſneſſe, and that is the righteouſneſſe of Chriſt. The Apoſtle alſo ſaith, that the body of Chriſt, that is, his Church, is the fulneſſe of him that filleth all in all things: our fulneſſe then is the fulneſſe of Chriſt, our righteouſneſſe is our fulneſſe: *Ergo,* and if Chriſt fill all in all, then Chriſt onely juſtifieth: not Chriſts juſtice in part, and our owne juſtice in part.

Epheſ.1.23.

Anſw. 3. Chriſt was made ſin for us, that is, he tooke upon him the ſimilitude of ſinfull fleſh, and we are righteouſneſſe, that is, doe take the ſimilitude of the juſtice of God. As Chriſt then verily, not imputatively, tooke our fleſh, and was a ſacrifice for ſin; ſo we verily, not imputatively, are partakers of his juſtice: *Bellarm. ibid.*

Rom.8.3.

Contra. 1. This may ſeeme a ſtrange expoſition, by ſin to underſtand the ſimilitude of ſinfull fleſh: this were to adde trope to trope, and figure to figure: for to take ſin for ſinfull fleſh, is one far fetcht figure, and to take ſinfull fleſh for the ſimilitude of ſinfull fleſh, is another. 2 And in that place the Apoſtle doth directly diſtinguiſh betweene *the ſimilitude of ſinfull fleſh,* and *ſin:* how then doth hee here confound them? 3 Againe, the Apoſtle ſaith, he was made ſin that knew no ſin: in both clauſes ſin is to be taken and underſtood alike: if then to be made ſin, be to take fleſh, then not to know ſin, is not to know fleſh, which is to deſtroy Chriſts humanitie. 4 As Chriſt was made ſin, ſo we are made righteouſneſſe: if Chriſt be ſaid here to take our humane nature, then wee alſo may be ſaid to take the divine nature. But I thinke they will not ſay, that the divine nature is ſo appropriated to us, as the humane nature is to Chriſt. Wherefore ſetting apart all ſuch vaine gloſſes and idle ſhifts, which wee ſee doe vaniſh as the miſt, the ſenſe of this place appeareth evidently and plainly to be this: that as our ſins by imputation were annexed to Chriſt in his paſſion, ſo his righteouſneſſe is appropriate to us by faith in our juſtification.

Argum. 4. *Through this man is preached unto you forgiveneſſe of ſins, &c. and by him everie one that beleeveth is juſtified: Ergo,* our juſtification in the remiſſion of ſins is by the preaching of Chriſt apprehended by faith, and ſo conſequently not inherent in us. Likewiſe the Publican is ſaid to be juſtified, ſaying, *God be mercifull to me a ſinner:* Our juſtification then is in the forgiveneſſe of ſin, grounded upon Gods mercie, who in his mercie counteth us no ſinners, but as juſt in Chriſt: *Ergo,* we are not juſtified by any inherent juſtice.

Acts 13.38.
Luke 18.13.

Anſw. First, by preaching of remiſſion of ſins, is not onely underſtood the condonation of the fault, but the ſucceeding alſo of inward juſtice, whereof Chriſt is the efficient cauſe, but yet Chriſts juſtice is not the formall cauſe thereof. Secondly, the Publican prayeth not onely for forgiveneſſe, but for perfect reconciliation, which requireth alſo an infuſion of juſtice, *Bellarm. cap.* 12.

1. *Contra.* Firſt, 1 Wee grant that remiſſion of ſins once obtained in Chriſt, wee are conſequently reputed as juſt in Chriſt, for the remiſſion of ſins, and imputation of Chriſts righteouſneſſe doe alwayes concurre in act: but inherent juſtice cannot ſtand together with remiſſion of ſins: the one being of grace and mercie, the other of worke; but grace and works cannot agree together; if of grace, it is no more of worke. 2 As Chriſt is the efficient cauſe by his ſpirit of our juſtifying faith: ſo is his juſtice the verie formall cauſe of our juſtification: for it is not our owne righteouſneſſe, but *the righteouſneſſe of God by the faith of Ieſus Chriſt unto all that beleeve*, whereby we are juſtified.

Rom.11.6.

Rom.3.22.

Secondly, 1 The Publican ſueth for perfect reconciliation, which is by Gods mercie in the free forgiveneſſe of our ſins in Chriſt: as the Apoſtle ſaith, *Being juſtified by faith, wee are at peace with God*, and ſo are perfectly reconciled. 2 But hee ſtandeth not upon any inherent juſtice of his owne; the Phariſie did ſo, and was refuſed; but onely appealeth to Gods mercie.

Rom.5.1.

Argum. 5. Now in the laſt place we will conclude with that excellently ſaying of the Apoſtle: *That I might be found in him, not having mine owne righteouſnes, which is of the law, but that which is through the faith of Chriſt, even the righteouſneſſe, which is of God through faith*: S. *Paul* here denieth his owne righteouſneſſe: but he that hath inherent righteouſnes, hath ſome righteouſnes of his owne. Againe, he commendeth the righteouſneſſe of God through faith: that is, apprehended by faith, not conſiſting in the meritorious act or worthineſſe of faith: for if faith in it ſelfe ſhould be this righteouſneſſe, how can it alſo bee the righteouſneſſe of God? the righteouſneſſe of God is not faith, for Chriſt hath no ſuch faith: it is the righteouſneſſe then of God apprehended by faith, which is our righteouſneſſe before God, not any inherent juſtice in us. *Auguſtine* ſaith well, *Iuſtificatio ex fide impetratur*: Juſtification is obtained by faith: *De ſpirit & liter. c.* 29. *juſtitia noſtra per fidem eſt—nos juſti credendo, in quem non videmus*: We are juſt by beleeving in him whom we ſee not. *tract.* 4. *in epiſtol. Ioan. Iuſtitia noſtra in hac vita potius peccatorum remiſſione conſtat quam perfectione virtutum*: Our juſtice in this life conſiſteth rather in the remiſſion of ſins, than perfection of vertue: *lib.* 20. *de civitat. Dei, c.* 27 Againe, he ſaith, *Si dixerimus, quod nihil juſtitia habemus, adverſum Dei dona mentimur: ſi enim juſtitia nihil habemus, nec fidem habemus: ſi autem fidem habemus, jam aliquid habemus juſtitia*: If wee ſay, wee have no juſtice at all, we doe bely the good gifts of God; for if we have no juſtice, we have no faith: but if we have faith, then have we ſome juſtice in us, *de verb. Apoſt. ſer.* 16. In theſe places *Auguſtine* acknowledgeth no inherent juſtice, but the juſtice onely of faith. If it ſhall bee anſwered, that even the juſtice of faith is an inherent juſtice, becauſe it juſtifieth by the worthineſſe and merit thereof: *Auguſtine* ſaith againe, writing upon theſe words of our Saviour, *No man commeth unto me, &c. Vt doceret nos, ipſum credere, doni eſſe non meriti*, To teach us that to beleeve is of the gift of God, not of merit: *de verbis Apoſt. ſerm.* 2. To conclude, he ſaith yet more plainly: *Totum reputa, quod juſtus es pietati; quod autem peccator es, tua iniquitati aſcribe: Omne crimen, facinus, vel peccatum, noſtra eſt negligentia: Omnis virtus & ſanctitas Dei eſt indulgentia*: That thou art juſt, repute it wholly to godlineſſe; that thou art a ſinner, aſcribe it to thine owne iniquitie: everie ſin and offence is of our owne negligence: all holineſſe and vertue in us is of Gods mercie, *in Mat. ſerm.* 7. All our juſtice then, whereby wee are juſt, dependeth of our godlineſſe, which is our faith, beleefe, and confidence in God.

Philip.3.9.

Now ſhall follow ſome other arguments taken out of Scripture, to prove the imputation as well of Chriſts active as paſſive obedience.

That not only Chriſts ſatiſfaction for our ſinnes, but his righteouſneſſe and all his merits are imputed to us by faith.
Rom.4 25.
Hexapl. in Roman. c. 4. qu. 41.
Rom.5.19.

Argum. 1. The Apoſtle ſaith, *which was delivered to death for our ſins, and roſe againe for our juſtification*: Here remiſſion of ſins and juſtification are made two diſtinct things, though in uſe and fruition never ſevered, and both of them are imputed unto us by faith in Chriſt: and though it bee here anſwered, that we have both theſe by the death of Chriſt, but the perfiting and manifeſtation thereof is referred to Chriſts reſurrection: yet it remaineth ſtill, that there is more in juſtification than remiſſion of ſinnes, for otherwiſe the Apoſtle ſhould commit a *tautologie*, a verball repetition of the ſame thing: and if the reſurrection of Chriſt muſt concurre to our juſtification, then more is required than his paſſion onely: ſee the more full explication of this place elſewhere.

Argum. 2. *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: Here many are directly ſaid to be conſtituted juſt by Chriſts obedience: It will be anſwered, that the paſſive obedience of Chriſt is underſtood, in being obedient unto death.

Contra. Yea, the whole obedience of Chriſt in his life and death, is here inſinuated, as may thus appeare. 1 Chriſts obedience is ſet againſt *Adams* diſobedience, which was a tranſgreſſion of the whole Law, therefore Chriſts obedience muſt be underſtood to be generall. 2 The Apoſtle ſpeaketh of the gift of righteouſneſſe, *verſ.* 17. but *donum juſtitia*, the gift of righteouſneſſe is more than the taking away of ſins. 3 And the reigning of righteouſneſſe is ſet againſt the reigne of ſin: but for ſin not to reigne, and for righteouſneſſe to reigne, though one neceſſarily followeth the other, yet they are in themſelves diverſe and different. 4 The Apoſtle uſeth the word *κατασταθήσονται, conſtituentur*, ſhall be conſtituted righteous, therefore juſtification is a ſetling or conſtituting of man in the ſtate of righteouſneſſe before God, which is more than the remiſſion of ſins, which ſheweth a privation onely acquitall or riddance of evill and ſin.

Argum. 3. Adde hereunto the place before urged againſt inherent juſtice, that Chriſt is *our righteouſneſſe, ſanctification, redemption*: which place is thus well interpreted by Maſter *Calvine*: by juſtice or righteouſneſſe he underſtandeth that both Chriſt doth expiate our ſins by his death, *& ejus obedientia nobis in juſtitiam imputatur*, and his obedience is imputed to us for righteouſneſſe: for ſeeing the juſtice of faith conſiſteth in the remiſſion of ſins, and our gracious acceptance, *utrunque per Chriſtum conſequimur*, we obtaine both by Chriſt, &c. Beſide then the remiſſion of ſins, there is the imputation of Chriſts righteouſneſſe, that maketh us accepted with God.

1 Cor.1.30.

Argum. 4. Even reaſon it ſelfe ſheweth, that in juſtification there is a gift of righteouſneſſe, beſide remiſſion of ſins: for in every change and alteration, there are two things to be conſidered, from what we are changed, and into what, which are called, *terminus à quo, & terminus ad quem*: as when a thing is turned from black to white, there is the privation of blacknes, and the ſucceeding of whiteneſſe: as when in the aire darkneſſe is expelled, and light received: ſo to make a man juſt, there muſt be a remiſſion of ſin, and a conferring of righteouſneſſe: And unto ſalvation belongeth deliverance from hell, and the poſſeſſion of heaven: the one we are freed from by the redemption from our ſins, the other is given us for the acceptation of Chriſts righteouſneſſe. We are not onely freed from condemnation, but we alſo are made heires with God: the offender being abſolved from the ſentence of the Judge, is not upon that honoured and rewarded: ſo that it ſtandeth with the law of naturall reaſon, and courſe of civill juſtice, that two things muſt concurre unto juſtification, and *ablation* of ſin, and *collation* of righteouſneſſe.

Argum. 5. To the perfecting of our redemption and ſetting us in poſſeſſion of heaven, it was requiſite, that both the Law ſhould be fulfilled, which man had tranſgreſſed, and the puniſhment of the Law ſatisfied, that man by his tranſgreſſion had deſerved: the one Chriſt did by his death, the other he wrought by his life: and therefore the imputation of both is neceſſarie: ſo S. *Paul* ſheweth this to be one of the ends for the which Chriſt took upon him our fleſh, *that the righteouſneſſe of the law might be fulfilled in us.* But it will be here ſaid, that both are not requiſite in Gods juſtice, to keep the Law, and to pay the puniſhment: Gods juſtice is ſatisfied, in that the puniſhment is anſwered for tranſgreſſing the Law. *Anſw.* True it is, if we expected to receive no more in Chriſt, than we loſt in *Adam*, which was the loſſe of a terreſtriall Paradiſe: to reſtore us to that we were in *Adam*, ſatisfaction for the puniſhment had ſufficed; but to bring us to heaven, a new merit by Chriſts perfect obedience was to be procured, by the which heaven is purchaſed.

Rom.8.4.

Argum. 6. If Chriſts actuall obedience be not a part of our juſtification, then ſome of Chriſts works had beene ſuperfluous, and not neceſſarie: for being unſpotted in his birth and conception, if he had preſently ſhed his bloud for us in his infancie, among the reſt of the babes, that *Herod* for Chriſts cauſe put to death, it had ſufficed for our redemption: But whatſoever Chriſt did, he wrought all for us, as tending to our juſtification: his holy birth and life doe all conferre to that end: as our bleſſed Saviour himſelfe ſaith: *for this cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe to the truth.*

Ioh.18.37.

But it will here be ſaid, that after Chriſt became man, it was requiſite, that he as man, ſhould keep the Law, and as man he was bound thereunto. *Anſw.* Chriſt muſt not be conſidered, as a particular or private man, working for himſelfe, but in the perſon of a Redeemer, doing all he did for us: he ſaith, indeed, *thus it becommeth us to fulfill all righteouſneſſe*: but why did it thus become him, as our Redeemer, to finiſh the work of our redemption, for the which he was ſent: as S. *Paul* directly ſaith: *He was made under the Law, to redeeme them which were under the Law*: He was to be obedient to the Law, and bound unto it, but for our ſakes, to redeeme us. This matter may be thus reſembled, like as a Prince reſolving to goe himſelfe into captivity, to redeeme his ſubjects that are taken captives, when he commeth to deliver them, will carry himſelfe decently as it becommeth a Prince, yet all this was firſt undertaken for his ſubjects: ſo Chriſt the Prince of glory, comming into the world to redeeme man, being come, walketh in all vertue and holineſſe, as it became the perſon of the Redeemer; yet all this was undertaken for us: ſo that *προηγουμένως, originally* Chriſt became obedient to the Law for us; *ἑπομένως, conſequently*, he ſo was obedient in reſpect of his perſon.

Matth.3.15.

Galat.4.4.

Argum. 7. The death and paſſion of Chriſt was available, becauſe of the holineſſe of his perſon: we were redeemed *with the precious bloud of Chriſt, as of a lambe undefiled*: Chriſt could not have redeemed us, if he had not been moſt holy and innocent: Chriſts perſon cannot be ſevered then from his obedience, from whence it taketh the value and force, the one then being imputed unto us, the other muſt alſo. It will be anſwered here, that the holineſſe and obedience of Chriſt was a preparation, and diſpoſition unto his paſſion, but it followeth not, that the one ſhould be imputed as well as the other. *Anſw.* It followeth neceſſarily: Like as a Prince ſhould accept of an unſpotted lambe for a captive: if he bring one that is blemiſhed, and ſpotted, it will not be accepted: the captive then is delivered, becauſe of the ſpotleſſe lambe, which is offered: the priſoner then is accepted, becauſe of the ſpotleſſe gift: and ſo are we accepted of God, for the undefiled Lambes ſake: it is then his innocencie which maketh his death, and us in his death accepted.

1 Pet.1.19.

Argum. 8. The Papiſts themſelves grant ſo much, *juſtitia Chriſti imputatur quoad ſatisfactionem*, that Chriſts juſtice is imputed in reſpect of his ſatisfaction: but they utterly refuſe *imputative juſtice*: ſhall then Proteſtants joyne with Papiſts in overthrowing one of the greateſt points and articles,

Bellarm.lib.2. de juſtif.c.10. §.reſp.ad 3.argum.

wherein we diſſent from the Church of Rome, concerning juſtification, by the imputative juſtice of Chriſt. We may here ſay, as *Iehu* the Prophet to *Iehoſhaphat*, that joyned with *Ahab* in battell, *Wouldeſt thou helpe the wicked, and love them that hate the Lord?*

2 Chron. 19. 2.

Argum. 9. Now becauſe it is objected, that this doctrine of imputed juſtice hath no teſtimonie from the ancient fathers, I will ſhew how their judgement herein inclined.

Iuſtinus Martyr: *What other thing could cover our ſins, (than this juſtice) the juſtice of one hath made many unrighteous, juſt, &c.*

ἑνὸς δικαιοσύνη, &c. epiſt. ad Diognet.

Baſil: *Ex redemptione Chriſti eſt libertas à morte, —reconciliatio cum Deo, juſtitiæ donum, —regni cœlorum hæreditas*: From the redemption of Chriſt there is freedome from death, reconciliation with God, the gift of righteouſneſſe, the inheritance of the kingdome of heaven, &c. We have then from our Redeemer, not onely freedome from death and ſin, but the gift of righteouſneſſe.

Orat. de baptiſm.

Cyrillus: *De plenitudine filii, quaſi jugi fonte gratiarum donum ſcaturiens, in ſingulas animas defluit, &c.* From the fulneſſe of the Son, as a continuall fountaine, the gift of grace ſpringing, doth flow downe into every ſoule that is meet.

In 20. c. Ioan. lib. 1.

Chryſoſtome: *Deus per regenerationis lavacrum ab omnibus peccatis nos abſolvit, & juſtitiam & ſanctificationem largitur*: God by the lavacre of regeneration doth abſolve us from all our ſins, and doth give us righteouſneſſe and ſanctification.

In 3. c. Ioann. homil. 27.

Sedulius: *Iuſtitia Dei eſt ſanctificatio per fidem, & remiſſio peccatorum, &c.* The righteouſneſſe of God is ſanctification by faith, and remiſſion of ſins, &c. The ſanctification then of our nature, and the remiſſion of our ſins, are two divers things.

In 3. cap. ad Roman.

Primaſius: Chriſt, *naſcendo, moriendo, reſurgendo, aſcendendo pacem attulit mundo*: Chriſt by being borne, by dying, riſing againe, aſcending brought peace into the world, &c. All then was not wrought onely by his death.

In 7. cap. ad Hebreos.

Theodulus ſaith: *Hæc Chriſtus fecit, ut ſcopus legis (hæc enim juſtificatio eſt) impleatur in nobis, &c.* Chriſt did theſe things, that the ſcope of the law, that is, juſtification, may be fulfilled in us, &c. Againe, *Quiſquis Chriſtum induerit, habet univerſam virtutem*: Whoſoever putteth on Chriſt, hath all vertue, &c. Againe, The grace and gift of God ſo abounded, *ut deleret omnia omnium peccata, nec id tantum effecit, verum ad juſtificationem, id eſt, ad juſtitiam omnes, &c.* that it blotted out all mens ſins, and not only that, but it brought them to juſtification, that is, to righteouſneſſe, &c.

In 8. c. ad Roman.

In 13. cap. ad Roman.

In 5. cap. ad Roman.

Auguſtine: *Cum ero juſtus, tua erit juſtitia, quia juſtitia mihi abs te data juſtus ero, — in eum enim credo, qui juſtificat impium, ut deputetur fides mea ad juſtitiam?* When I ſhall be juſt, it is thy juſtice, becauſe I am juſt by that juſtice which is given me of thee, for I beleeve in him that juſtifieth the wicked, that my faith may be deputed for righteouſneſſe.

In Pſalm. 70.

Tertullian: *Nec mors noſtra diſſolvi poſſet, niſi Domini paſſione, nec vita reſtitui ſine reſurrectione ipſius*; Neither could our death bee diſſolved without Chriſts paſſion, nor our life reſtored without his reſurrection, &c. Here are two benefits purchaſed by Chriſt, the diſſolving of death, and conferring of life.

Libr. de Baptiſ.

Ambroſe: *Si ſanari vis, medicus eſt; ſi febribus æſtuas, fons eſt; ſi gravaris iniquitate, juſtitia eſt; ſi mortem times, vita eſt; ſi cœlum deſideras, via eſt, &c.* If thou wouldeſt be healed, he is thy Phyſician; if thou burneſt with feavers, he is a fountaine to coole thee; if thou art preſſed downe with iniquity, he is thy righteouſneſſe; if thou feareſt death, he is life; if thou deſireſt heaven, he is the way, &c. Here is conferred juſtice, life, the kingdome of heaven, which is more than remiſſion of ſins.

Libr. 3. de virginib.

So alſo *Cyril*: *If thou wanteſt a refreſhing and comfort, he is a vineyard; to them that would enter, he is a doore; to them that will offer up their prayers, a Mediator; to them that have ſin, he is a ſheepe to be ſlaine for them*: and (he is become all to all:) If Chriſt be all to all, then he is our redemption, our juſtice, righteouſneſſe, and what not?

τοῖς πᾶσι γίνεται πάντα, Catecheſ. 10.

Bernard bringeth in Chriſt thus ſpeaking: *Conceptio mea mundet tuam, vita mea inſtruat tuam, mors mea deſtruat tuam, reſurrectio mea præcedat tuam*: Let my conception cleanſe thine, my life inſtruct thine, my death deſtroy thine, my reſurrection goe before thine, &c.

Serm. 2. de Pentecoſt.

Theſe teſtimonies of the Fathers may ſuffice to ſhew that the doctrine of the Church was then, that not only by the death of Chriſt, we have remiſſion of ſins, but life alſo and righteouſneſſe by beleeving in him.

I will adde hereunto the teſtimony of *Ieremie* the Greek Patriark, that it may appeare how this doctrine of the imputation of Chriſts active righteouſneſſe is imbraced generally of the Church.

Singulis vitæ ſuæ & converſationis partibus, ſingulos illicitos animi noſtri motus Salvator confutat & perimit, &c. By the ſeverall parts of his life and converſation our Saviour doth confute and deſtroy the ſeverall unlawfull motions of our ſoule, — by his humility our pride, by his dejection our deſire of vaine glory, by his poverty our covetouſneſſe, by his faſting our gluttony and drunkenneſſe, by his chaſtity our incontinencie; by his perſeverance our inconſtancie, by his patience our wrath, &c. *Cenſur. Orient. c. 2.*

Argum. 10 Now I will adjoyne the conſent of the reformed Churches, and of ſome of their beſt writers.

Confeſſion of Helvetia the latter, *chap. 15. God is mercifull to our ſins for Chriſt alone, that ſuffered and roſe againe, and doth not impute them unto us, but he imputeth the juſtice of Chriſt to us for our owne,*

Harm. ſect. 9. pag. 243.

tunt, ſo that wee are not onely cleanſed from ſinne but alſo indued with the righteouſneſſe of Chriſt.

Confeſſion of Bohemia, *chap. 6. This righteouſneſſe or juſtification is the remiſſion of ſins, &c. and to* Harm.ſect.9.
be clothed with Chriſts righteouſneſſe and the imputation thereof. pag 251.

Frenchconfeſſion, *artic. 13. We doe altogether reſt in the onely obedience of Chriſt, which is imputed* Ibid.p.258.
unto us, both that all our ſins may be covered, and alſo that we may obtaine grace before God, &c.

Confeſſion of Belgia, *artic. 22. Chriſt himſelfe is our righteouſneſſe, which imputeth all his merits un-* Ibid.p.260.
to us, faith is the inſtrument, &c.

Confeſſion of Saxonie: *Seeing that the minde is raiſed up by this faith, it is certaine, that remiſſion of* Ibid. p.289.
ſins, reconciliation, imputation of righteouſneſſe is given for the merit of Chriſt alone. loc.of juſtific.

Maſter *Calvine* ſaith, *Chriſtus morte ſua peccata expiavit, & ejus obedientia nobis in juſtitiam impu-* In 1 Cor. 1. 30.
tatur: He directly affirmeth both remiſſion of ſins by Chriſts death, and imputation of his righte-
ouſneſſe.

But Maſter *Beza* more diſtinctly maketh three parts of imputative juſtice: for beſide the eſſentiall Annot.in 5. ad
juſtice of Chriſt, which is not communicable unto us; there is his habituall juſtice, whereby from his Rom.v.17. and
very conception he ſanctified our nature, and his actuall juſtice in his perfect obedience to the Law, cap.8.v.1.3.
and his paſſive obedience in ſuffering the puniſhment: all theſe three are imputed to us by faith.

Argum. 12. We want not here the teſtimony of one of the popiſh ſpeciall champions: *Non alia* Pighius de fid.
juſtitia uti nos poſſe, quam illa quam imputat nobis abſque operibus noſtris: That we cannot reſt upon & juſtific.cont.
any other juſtice, than that which he imputeth unto us without works, &c. Herein alſo conſent the 2.p 45.
author of *Antididog. Colonienſ.* as *Bellarmine* confeſſeth. *Vatablus* giveth this marginall note in *Pſal.* Bellarm.lib.2.
18. *verſ.* 23. *Puritas Chriſti quæ & noſtra facta eſt:* This is the purity of Chriſt, which is made ours by de juſtific.cap 1
faith, &c. ſec. in condem.

The ſecond Queſtion, Of the certaintie of juſtification by faith.

The Papiſts.

THe Rhemiſts call it a faithleſſe perſwaſion of ſalvation to be confident of Gods grace and ſalva- 58. Error.
tion, and *fides dæmoniorum, non Apoſtolorum*, the faith of devils, not of Apoſtles, *annot.* 8. 1 *Cor.* 9.
ſect. 9. So the Tridentine Councell, call *certitudinem remiſſionis peccatorum vanam, & ab omni pietate*
remotam fiduciam: The certainty of remiſſion of ſins, a vaine and faithleſſe perſwaſion: And therfore
every man, *de gratia timere & formidare poteſt*, may ſtand in doubt and be afraid whether he be in the
ſtate of grace, *ſeſſ.* 6. *c.* 9. This is alſo affirmed by *Bellarmine*, that a man without ſpeciall revelation, can-
not be aſſured by his faith, that his ſins are forgiven him, *lib.* 3. *de juſtif. cap.* 2.

Argum. 1. *Prov.* 20. 9. *Who can ſay, my heart is cleane, I am pure from ſin?* which is not ſo to be Prov.20.9.
underſtood, as though no man could have a cleane heart: for our Saviour Chriſt ſaith, *Bleſſed are the* Matth.5.8.
pure in heart. But the wiſe man thus ſpeaketh, becauſe no man can know whether his heart be cleane:
ſo Bellarm. cap. 4.

Anſ. 1. The words are thus to be read according to the Hebrew, *Who can ſay I have made my heart*
cleane? not after the vulgar Latine, *Who can ſay my heart is cleane?* So that the wiſe man here doth re-
preſſe the inſolencie of thoſe, which think to be juſtified by their owne ſtrength. And thus anſwereth
Catharinus a Papiſt. 2 We ſay, that the meaning of the wiſe man is this, that no man can be cleane from
ſin in this life: In many things, we ſin all, *Iam.* 3. 2. which if the Jeſuite will deny, as indeed he ſeemeth Iam 3.2.
to doe, he contradicteth the holy Apoſtle, and commeth neere to the old Pelagian hereſie, *Poſſe homi-*
nem eſſe ſine peccato: That a man may be without ſin, yea they added alſo, *per gratiam*, by grace, *Aug.*
de nat. & grat. c. 11. 3 To be pure in heart, betokeneth not abſolute pureneſſe in the ſight of God: for Iob 15.15.
ſo neither the Angels nor the heavens are cleane. But to be pure in heart, is as much as to be upright
in heart, to be without deceit, as it is expounded, *Pſalm.* 24. 4. Not to have a double heart, *Pſal.* 12. 2. Pſal.24.4.
As our Saviour ſaid of *Nathaniel*, this is a true Iſraelite, in whom is no guile. This it is to be pure or Pſal.12.2.
undefiled in heart. *Auguſtine* ſaith, *Ingredi ſine macula dicitur, non qui jam perfectus eſt, ſed qui ad per-* Ioh.1.47.
fectionem irreprehenſibiliter currit. He is ſaid to walk without ſpot, not which is already perfect, but
who doth walk on forward towards perfection without reprehenſion: *Auguſt. cont. Celeſt. de perfect.*
juſtit. This pureneſſe of heart, a faithfull man may ſee and know in himſelfe, as *David* ſaith, *I have*
cleanſed my heart in vaine, and waſhed mine hands in innocencie. Pſal.73.13.

Argum. 2. *Ecclеſ.* 9. 1. *No man knoweth whether he be worthy love or hatred: Ergo*, a man cannot be Eccleſ.9.1.11.
certaine of his juſtification, *Bellarm. ibid.*

Anſw. The wiſe man meaneth not, that a man cannot any way at all know, whether he be in fa-
vour with God: but that it cannot be diſcerned, by the outward chances and accidents of this life:
as he ſheweth in the next verſe, that there is the ſame outward condition to the juſt and wicked. Nay
it many times fareth better with the wicked, than with the righteous in this life: *I ſaw*, ſaith he, *under*
the Sun, that riches are not for men of underſtanding, nor yet bread for the wiſe, nor favour for men of
knowledge, verſ. 11.

Bellarmine replieth: The Preacher ſpeaketh onely of the juſt and wiſe, and of their works, *verſ.* 1.
he compareth not the wicked and the righteous together, *ibid.*

Contra. In the next verſe the wiſe man expoundeth himſelfe, *all things fall out alike to all, the ſame condition is to the juſt and to the wicked, &c. as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath, verſ.* 2. It is evident therefore, that the wiſe man compareth here the righteous and wicked both together: and that he meaneth, that it cannot be diſcerned by the outward events of mans life, which of them is in favour with God. And that this is the meaning, it may appeare by the Eccleſ.3.21,19. like place, *Who knoweth whether the ſpirit of man aſcend upward, and the ſpirit of the beaſt deſcend downeward?* Not that we are altogether ignorant of the end of mans ſoule: but it cannot be diſcerned by the outward and corporall death, what difference is betweene the ſpirit of man, and of beaſts: *for as the one dieth, ſo dieth the other, verſ.* 19. So in this place, the wiſe man, ſaying, that no man knoweth hatred, or love; doth not meane, that this is impoſſible to be knowne, but that it cannot by the externall things of this life be diſcerned: *Sic Calvin.lib.3.inſtitut.cap.2.ſect.*38.

Bellarmine anſwereth that *Salomon* in the third chapter ſpeaketh in the perſon of the unwiſe, and worldly ſenſuall man, who knoweth no difference betweene the ſpirits of men, and bruit beaſts, *Bellarm.cap.*4.

Contra. So alſo doth the Preacher utter many things in this chapter, in the perſon of the Epicure: as that, *verſ.* 4. better is a living dog, than a dead lion: Goe eat thy bread, and drink thy wine: Eccleſ 9.7,8. *At all times let thy garments be white, and let no oyle be wanting upon thine head, verſ.* 7, 8. Theſe are the very ſpeeches of carnall and ſenſuall men, that place their whole happineſſe and felicity in this life. Such alſo there were among the Corinthians, that ſaid, *Let us eat and drink, for to morrow wee* 1 Cor.15.33. *ſhall die:* concerning whom the Apoſtle ſaith, *Evill words corrupt good manners:* for any thing then, that the Jeſuite hath yet ſaid, or is able to ſay, the meaning of the Preacher in this place is ſuch as we have ſaid.

1 Cor.4.4. *Argum.* 3. S. *Paul* ſaith, *I know nothing by my ſelfe, yet am I not thereby juſtified.* Though the Apoſtle had the teſtimony of a good conſcience, yet he durſt not aſſure himſelfe, whether he were thereby juſtified, *Rhemiſt.in eum locum. Bellarm.lib.3.de juſtificat.cap.*5.

Rom.8.30. *Anſw.* Firſt, the Apoſtle ſaith not, I know not my ſelfe to be juſtified, but I am not thereby juſtified: therefore by this example it cannot be gathered, that we have no knowledge of our juſtification. Secondly, this place rather maketh againſt popiſh inherent juſtice: for the Apoſtle ſaith, he is not juſtified by his good conſcience, and ſo conſequently not by any good thing that was in him. Thirdly, *Paul* was moſt ſure of Gods grace, and of his juſtification through faith, *Rom.*8.30. Therefore it is too great boldneſſe, to ſay, the Apoſtle was not ſure of his juſtification. Fourthly, this then is the Apoſtles meaning, that although he were cleere in conſcience, that he walked moſt painfully in his calling, yet 1 Ioh.3.20. this was not ſufficient to cleere him, and pronounce him moſt juſt before God: for, as S. *Iohn* ſaith, *If our owne heart or conſcience condemne us not, God is greater than our heart,* and can eſpie what is amiſſe in us, though we our ſelves ſee it not.

Bellarmine replieth, where the Apoſtle ſaith, *Nihil mihi conſcius ſum:* I know nothing by my ſelfe. Firſt, either he ſpeaketh of himſelfe in his owne judgement, that he knew no ſin in himſelfe, and then it is not true, that the Apoſtle was not juſt, having no ſin. Secondly, or that hee knew his ſins to be forgiven in Chriſt, and then alſo in their owne opinion, *Paul* was juſtified, but now he ſaith, *I am not thereby juſtified.* Thirdly, either they muſt ſay, that he ſpeaketh of the judgement of others, but that cannot be: for he ſpeaketh of his owne judgement, *I judge not my ſelfe,* it remaineth then, that the Apoſtle ſheweth that notwithſtanding his conſcience that accuſed him not, he was not ſure of juſtification, *Bellarm.c.*5.

Contra. Firſt, the Apoſtle ſpeaketh not in generall of his owne ſtate, as though hee knew no ſin by himſelfe: the contrary is confeſſed by him, that Chriſt came into the world to ſave ſinners, *of the* 1 Tim.1.15. *which,* ſaith he, *I am chiefe.* Secondly, neither doth the Apoſtle ſpeak of himſelfe, as now acquited of his ſins by faith in Chriſt: for ſo every where he confeſſeth he was juſtified by Chriſt. *We have be-* Galat.2. 16,20. *leeved in Chriſt, that we might be juſtified, &c. I live by the faith of the Son of God. That I might win* Philip.3.8,9. *Chriſt, and might be found in him, not having mine owne righteouſneſſe, but that which is through faith, &c.* Thirdly, he ſpeaketh then of his outward diſpenſation and Apoſtleſhip, wherein his owne conſcience bare him record, he had beene faithfull, and therefore he *paſſed* in that behalfe, *very little to be judged of them,* becauſe *I doe not judge my ſelfe:* that is, as faulty or negligent in my calling, wherein I am judged of others.

Philip.2.12. *Argum.* 4. Work your ſalvation with feare and trembling: *Ergo,* men muſt not be ſecure, neither 2 Pet. 1.10. can be ſure of their ſalvation. Againe, *Make your election and calling ſure by good works.* But this certainty that dependeth of good works, is but conjecturall: and if it doe ariſe from good works, then faith only certifieth us not of our juſtification, *Bellarm.cap.*6.

Anſw. Firſt, the working of our ſalvation with feare, excludeth onely preſumption and careleſſe ſecurity, not faithfull boldneſſe and confidence: As it may appeare in the verſe following, where the Apoſtle giveth a reaſon of this feare: *For it is God which worketh, &c.* We ought then to finiſh our ſalvation not doubtfully, becauſe God worketh it, and therefore we may be moſt ſure of his promiſe: but yet with feare and reverence, as it becommeth children, for it is the Lord, with whom we have to deale: thus we ſee confidence and the feare of God may very well ſtand together. *Tertullian* excellently ſheweth, how a reverent feare and care, and a faithfull confidence and ſecurity may ſtand together:

gether: *Securi ſimus de noſtra conſcientia, optantes id perſeverare in nobis, non tamen præſumere, namqui præſumit, minus veretur—timor fundamentum ſalutis, præſumptio impedimentum timoris—qui ſecurus agit non eſt ſollicitus—at qui ſollicitus, is vere poterit eſſe ſecurus*: Let us bee ſecure of our conſcience, wiſhing to perſevere, not to preſume: he that preſumeth, feareth not: feare is the foundation of ſalvation, preſumption is an impediment of feare: hee that goeth on ſecure, is not carefull, but hee that is carefull, may very well bee ſecure. Secondly, S. *Peter* maketh not mention only of good works, but ſaith, joyne vertue and other ſpirituall graces to your faith, *verſ.* 5. Good works then only doe not make our vocation ſure, but faith and good works, that is, faith working by love: good works then are a certaine demonſtration of our faith: and by faith we underſtand our vocation, and juſtification. Againe, neither is it an uncertaine demonſtration that is made by works, though it bee not ſo perfect, as that which ſheweth the cauſe: for the heat doth evidently ſhew the fire, and a good tree is certainly knowne by good fruit: Neither did our Saviour give a conjecturall ſigne to know falſe Prophets by, but a ſure and infallible marke, when he ſaid, by their fruits you ſhall know them. Laſtly, we muſt underſtand, that there is a double aſſurance of our vocation, and juſtification; One which is more perfect, by the cauſe ſhewing the effect, and that is the inward teſtimonie of the ſpirit: And this is for thoſe that are wholly ſpirituall. There is another not ſo perfect, by the effects demonſtrating the cauſe, and that is by the works and fruits of the ſpirit, whereof S. *Peter* ſpeaketh: And this is for thoſe which are not yet able to comprehend the other.

Lib. de cult. fæminar.
Matth. 7. 20.
Rom. 8. 16.

The Proteſtants.

THat by a lively faith we may be aſſured, that our ſins are forgiven us, and that we be fully juſtified in Chriſt, reconciled to God, and are remaining in the ſtate of grace: we have moſt cleare and evident teſtimonies of Scripture to prove it.

Argum. 1. *Rom.* 8.15; *Yee have received the ſpirit of adoption, whereby we crie, Abba, father, the ſame ſpirit beareth witneſſe with our ſpirit, that we are children of God*: But the teſtimonie of the ſpirit is moſt certaine, for the ſpirit cannot be deceived, neither doth deceive any: *Ergo*, we may be certaine of our adoption, that we are the Sons of God.

Anſw. This teſtimony of the ſpirit, whereby we are moved to crie Abba father, is not knowne unto us by faith, or any other expreſſe meanes, but only by certaine conjectures which may deceive us, as by the inward peace, and taſte of ſome ſweetneſſe in the ſoule: for there bee many that call God their father, as the Jewes, *John* 8.41. and many ſay in the Lords prayer, Our father, who are not aſſured that they are the Sons of God, *Bellarm. reſponſ. ad 6. teſtimon. cap.* 9.

Contra. Firſt, to beleeve that God is our father, is of faith: for to beleeve that God is, and that hee is a rewarder, &c. is of faith, *Heb.* 11.6. but it is more to beleeve that God is our father: how then ſaith the Jeſuite. *Non conſtat nobis ex fide divina*: It is not knowne unto us by faith, that it is the ſpirit which moveth us to crie *Abba* father?

Heb. 11.6.

Secondly, and ſay you that the inward peace of conſcience is but a conjecturall & deceitfull meanes; yet S. *John* ſaith, *If our owne heart condemne us not, we have boldneſſe toward God*: is that uncertaine and barely conjecturall, which worketh boldneſſe in us? The inward taſte alſo, and ſweetneſſe of the ſpirit, doth the Jeſuite make ſo ſmall account of it? hee that hath a true taſte of the mercie of God, ſeeth God: Taſte and ſee how gracious the Lord is: But he that ſeeth the Son, and beleeveth in him, is ſure to have everlaſting life, *John* 6.40.

1 Joh. 3. 21.
Pſal. 34. 8.
John 6. 40.

Thirdly, and what if many ſay with their mouth, *Abba* father, and yet are not ſure they are the children of God? the Apoſtle ſpeaketh not of a crying with the mouth, but a crying in the heart: *He hath ſent the ſpirit of his Son into our hearts, which crieth Abba father*: for though all utter the ſame voyce, yet is it not the ſame crying: The uncleane ſpirit made the ſame confeſſion outwardly of Chriſt, *Mark.* 5.7. acknowledging him to be the Son of God, which *Peter* did make, *Matth.* 16. yet were not both one kinde of confeſſion: the beleefe of the heart, which was in *Peter*, and not in the others, did diſcerne their confeſſion.

Gal. 4. 6.

Now that the ſpirit of God, by his inward teſtimonie, doth not conjecturally but undoubtedly aſſure us, that we are the Sons of God, we ſhew it thus; the ſpirit of adoption expelleth all feare: for the Apoſtle ſaith, *you have not received the ſpirit of bondage to feare againe*: And where no feare is, there love is perfect, 1 *Joh.* 4.18. And where no feare is, there is no painefulneſſe: therefore neither doubtfulneſſe, nor miſtruſt. Secondly, they to whom the ſpirit of God teſtifieth, that they are ſo the Sonnes of God, that they be alſo heires with Chriſt, doe certainely knowne that they are the ſons of God: for how could they be heires, unleſſe they were ſonnes? But the ſpirit of God *doth certifie us that we are heires annexed with Chriſt*: And our Saviour ſaith, *Hee that beleeveth, is already paſſed from death to life*: *Ergo*, much more are we ſure that we are Sons. Thirdly, hee that hath the ſpirit of the Son, is ſure he is alſo a ſon: *Becauſe yee are ſons, he hath ſent the ſpirit of his ſon into your hearts*: But hee that hath the ſpirit of adoption, hath the ſpirit of the ſon: *Ergo*, he is undoubtedly ſure he is a ſon. Many ſuch arguments may bee gathered out of the text it ſelfe: whereby the Jeſuites groſſe and corrupt cavils and gloſſes, may eaſily be avoyded: I wonder they are not aſhamed, thus to obſcure the evident light of Gods truth againſt their owne conſcience.

Rom. 8. 15.
1 Joh. 4. 18.
Rom. 8. 17.
John 6. 24.
Gal. 4. 6.

Argum. 2. *I am certaine*, ſaith S. *Paul*, *or I am perſwaded, that neither life, nor death, &c. ſhall ſeparate us from the love of God in Chriſt*: The Apoſtle was fully perſwaded of his ſalvation in Chriſt.

Rom. 8. 38.

Anſw. Firſt, the Apoſtle ſpeaketh only in generall, as if he ſhould have ſaid: So many as are elected cannot certainly periſh, *Rhemiſt. ibid. Bellarm. cap. 9. reſponſ. ad teſtimon.* 7.

Contra. The Apoſtle ſpeaketh not only in generall, but pronounceth particularly of himſelfe, I am 2 Tim. 4. 8. certaine: As more plainely: *from hence forth is laid up for me a crowne of righteouſneſſe.*

Anſw. Secondly S. *Paul* might have this perſwaſion, by ſome ſpeciall revelation, *Rhem. ibid.*

Contra. The ground of the Apoſtles perſwaſion is none other, but that which is common to all the faithfull, even the love of God in Chriſt: And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti* 2 Tim. 2. 19. *ſignificati ſunt ad Timotheum, &c.* Thoſe of whom the Apoſtle ſpeaketh, are ſignified in another place De correpat. & grat. cap. 7. to *Timothie: The foundation of God remaineth ſure, the Lord knoweth who are his.* And againe in another place: when the Apoſtle had ſhewed his own confidence, *There is laid up for me a crowne of righteouſneſſe,* he declareth that this privilege was not proper to him, but common to all the faithfull: And 2 Tim. 4. 8. not to me only, *but unto them alſo that love his appearing: Ergo,* this aſſurance and confidence is common, though not in the like meaſure, to all faithfull Chriſtians.

Anſw. Thirdly, the word which the Apoſtle uſeth, ſignifieth not a certaine and infallible perſwaſion, but ſuch an one as ariſeth of conjecture and geſſe: As elſe-where he ſaith, *I am perſwaded of you* Rom. 15. 14. *brethren, that you are full of goodneſſe, &c.* And *I am perſwaded the ſame faith dwelleth in thee:* But the 2 Tim. 1. 5. Apoſtle did not certainely know this, but only by conjecture, *Bellarm. ibid.*

Contra. Firſt, we grant, that this word πέπεισμαι, doth not alwaies ſignifie an undoubted and infallible knowledge, and perſwaſion: yet I ſee no reaſon why it may not ſo ſignifie in thoſe places alleaged: 1 Cor. 12. 10. for the Apoſtles had the gift of diſcerning of ſpirits, whereof we reade, 1 *Cor.* 12. 10. though this gift be ceaſed now: by the which gift they might certainly be perſwaded, of the graces that were in the faithfull.

Secondly, howſoever this word may other where be taken, it is certaine that S. *Paul* ſpeaketh here of a full and perfect perſwaſion and aſſurance that he had of his ſalvation, unleſſe they will ſay that S. *Paul* ſtood in doubt, or was not ſure of his ſalvation; which is a blaſphemous untruth, ſeeing the Apoſtle doth in ſo many places proteſt and teſtifie his aſſured hope and confidence: As hee doubted not, but after his diſſolution to be with Chriſt, *Phil.* 1. 23. *That there is a crowne of glory laid up for him,* 2 *Tim.* 4. 8. *Who hath loved me and given himſelfe for me, Galath.* 2. 20. *But whom Chriſt loveth, he loveth to the end, Iohn* 13. 1.

Thirdly, this word that ſignifieth, to truſt to be ſure, or perſwaded, is no where uſed, where mention is made of heavenly things, but it ſheweth an infallible truſt and confidence: as *Epheſ.* 3. 12. by whom we have boldneſſe and entrance with confidence, by faith in him: the word here tranſlated confidence, is, πεποίθησις, which is derived from the ſame word, which S. *Paul* uſeth in this place, *Rom.* 8. 38. And it betokeneth a full and ſtedfaſt perſwaſion, being joyned with two other very ſignificant and effectuall words, παῤῥησία, boldneſſe, and πίστις, faith.

Bellarmine hath nothing to anſwer here: but that S. *Paul* ſpeaketh not of the confidence or certaintie of our juſtification, but of the truth of the articles of the faith, that Chriſt is now riſen, aſcended, and ſitteth at the right hand of God a Mediator, and interceſſor, and therefore wee have boldneſſe, *Bellarm. reſponſ. ad loc.* 12.

Contra. Firſt, it is not the knowledge only of the articles of faith, that they are true, that can worke this boldneſſe, and confidence in us: for then the devill who beleeveth and acknowledgeth the truth of theſe things, *Marke* 5. 7. *Iam.* 2. 19. ſhould have acceſſe with confidence as well as the faithfull.

Secondly, S. *Paul* declareth elſe-where, that his acceſſe, or entrance with boldneſſe, is a fruit of our juſtification by faith, *Rom.* 5. 1. *Being juſtified by faith we have peace with God, &c.* then it followeth, *by whom we have acceſſe thorough faith unto this grace, verſ.* 2. therefore by the ſame faith which juſtifieth, thorough the ſame we have this boldneſſe.

Argum. 3. S. *Iohn* ſaith, *We know we are tranſlated from death to life, becauſe wee love the brethren,* 1 *Iohn* 3. 14. Againe, *hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his ſpirit, chap.* 4. 13. *We know that we are of God, chap.* 5. 19. *Hee that beleeveth in the Son of God, hath the witneſſe of God in himſelfe,* 1 *Ioh.* 5. 10. By theſe places it is proved, that wee may be aſſured of the favour of God, and that we are in the ſtate of grace.

Anſw. This knowledge, which the Apoſtle ſpeaketh of, doth not ſhew an abſolute and infallible certainty or ſureneſſe: but we may be ſaid to know, when as by ſignes and conjectures only we do gather any thing, *Bellarm. reſponſ. ad loc.* 13.

Contra. 1. It appeareth that this knowledge of our ſalvation wrought in us by the ſpirit, is ſure and certaine, without any doubting, not conjecturall: becauſe the Apoſtle by this word uſeth to expreſſe 1 Ioh. 5. 18, 20. the ſure and undoubted apprehenſion, that we have of any thing: *We know that whoſoever is of God, ſinneth not: we know that the Son of God is come:* This knowledge whereby we know, that they which are borne of God, ſin not, that is, have not ſin reigning in them; and whereby wee alſo know, that Chriſt is come in the fleſh, is moſt firme and ſure without any wavering or doubting: *Ergo,* in the ſame ſenſe the Apoſtle ſaith, we know, that wee are of God, *verſ.* 19. for why ſhould not the ſame word, being twice taken in the ſame place, both in the verſe next before, and in the verſe next after, for a ſure and certaine knowledge, be ſo alſo underſtood in this verſe?

2 The Apoſtle ſpeaketh not in the ſecond or third perſon, you know, or they know, but in the

firſt, wee know, putting himſelfe in the number: Now I truſt they will not ſay that the Apoſtle did geſſe only, and was not ſure that he had the holy Ghoſt: S. *Paul* indeed ſaith, *I thinke that I have the ſpirit of God,* 1 *Cor.* 7. 40. not as though he doubted of it or ſpake by conjecture: but he thus ſpeketh in modeſtie, leſt he ſhould ſeeme to boaſt; for he was ſure he had the ſpirit: for if he could pronounce certainely of others: God hath given you his holy ſpirit, 1 *Theſſal.* 4. 8. much more was he certaine of himſelfe.

3 The knowledge of faith is ſure and certaine, without any doubting: as our Saviour ſaith to *Peter, O thou of little faith, wherefore didſt thou doubt? Matth.* 14. 31. where faith is full and perfect then, there is no doubting. Saint *Iames* alſo ſaith, *Let him aske in faith, and waver not, Iam.* 1. 6. But this knowledge, which the Apoſtle ſpeaketh of, is of faith: *He that beleeveth in the Sonne of God, hath the witneſſe of God in himſelfe,* 1 *Iohn* 5. 10. *Ergo,* it is a certaine and infallible knowledge.

4 That knowledge, whereby we doe aſſure our hearts before God, and have boldneſſe with God, is a certaine and undoubted knowledge. Such is this knowledge: Thereby wee know wee are of the truth, and ſhall before him aſſure our hearts, and wee have boldneſſe toward God, *Ergo.* If the Jeſuite anſwer us, as he doth, that, *audacia non eſt certitudo,* boldneſſe is not certaintie: we reply againe, that boldneſſe, which the children of God ſhall have in the day of judgement, is full of confidence, without any deſpaire or doubting, and therefore certaine: but this knowledge worketh in us ſuch boldneſſe: *Herein is love perfect in us, that we ſhould have boldneſſe in the day of judgement: Ergo.* 1 Iohn 3.19.21. 1 Iohn 4. 17.

Argum. 4. *Prove your ſelves, whether you are in the faith, examine your ſelves, know yee not your owne ſelves, how that Ieſus Chriſt is in you, except yee be reprobates,* 2 *Cor.* 13. 5. *Ergo,* they that by faith are ſure that Chriſt is in them, are ſure alſo of their ſalvation, and know, that they are not reprobates.

Anſw. The Apoſtle ſpeaketh not of the preſence of Chriſt by grace, but by his power and providence: ſo that his meaning is, that unleſſe they are given over to reprobate ſenſe, they will acknowledge the power of Chriſt working amongſt them, by theſe miracles, which the Apoſtle wrought: and by which power he delivered ſome to Satan, *Bellarm. reſponſ. ad teſtim.* 11.

Contra. That the Apoſtle ſpeaketh of the preſence of Chriſt by grace, and of juſtifying faith; it may ſtrongly be gathered by theſe arguments: 1 The Apoſtle uſeth this phraſe of ſpeech, to be in the faith, or of the faith, when hee would expreſſe the manner of juſtification: as, *They which bee of faith, are bleſſed with faithfull Abraham:* Where it is evident, that the Apoſtle ſpeaketh of juſtifying faith. 2 Examine your ſelves, ſaith the Apoſtle: but it is that faith, which juſtifieth, whereby we do examine our ſelves: *Let a man examine himſelfe, and ſo let him eat of this bread, &c.* To examine themſelves is to prove whether they be in the faith: And that faith, whereby we doe eat and drinke worthily the body and blood of Chriſt, is juſtifying faith. 3 S. *Paul* ſpeaketh of that faith, *whereby wee live in Chriſt, verſ.* 4. But wee ſhall live with him; but that is juſtifying faith: *The juſt ſhall live by faith, Rom.* 1. 17. *I live by faith in the Son of God, Galath.* 2. 20. 4 For Chriſt to be in us, ſheweth his preſence and being by grace, and not by his power only: he in whom Chriſt is, he hath Chriſt, and hath the Son: hee that hath the Son, hath life, even life eternall: *Ergo,* he in whom Chriſt the Son of God is, hath eternall life: *Ergo,* knowing Chriſt to be in him, he knoweth thereby that he ſhall be ſaved: by the being then of Chriſt in him, he is ſure of his ſalvation. Galath. 3. 9. 1 Cor. 11. 28. 1 Cor. 13. 5. 1 Iohn 5. 12.

Argum. 5. Further, we thus reaſon for the certitude of juſtification by faith out of theſe places of Scripture.

1 *Ioh.* 3. 21. *Hee that doth the truth commeth to the light, that his deeds may be made manifeſt, that they are wrought according to God.* But this a man cannot know, not being aſſured of his faith and juſtification, that his works are acceptable to God: whom it is impoſſible to pleaſe without faith. 1.

2 *Ioh.* 14. 17. *But yee know the ſpirit, for he dwelleth with you, and ſhall be in you: Ergo,* if wee know the ſpirit to be in us, we alſo conſequently know our juſtification. 2.

3 *Rom.* 4. 13. *Therefore it is by faith, that the promiſe may be ſure: Ergo,* we by faith are ſure of the promiſe. 3.

4 *Epheſ.* 3. 12. *By whom we have boldneſſe and entrance with confidence by faith in him: Ergo,* faith maketh us confident and aſſured. 4.

Anſw. 1. Chriſt ſpeaketh of thoſe which in a ſimple heart came unto him, as *Nathanael, Nicodemus,* not being yet juſtified, but comming to be juſtified; how then could they yet be ſure of their juſtification? *Bellarm. c.* 9. *reſp. ad loc.* 1. 1.

Contra. Chriſt ſpeaketh of beleevers, *verſ.* 18. *He that beleeveth, ſhall not be condemned:* of thoſe that doe the truth, whoſe deeds *are wrought according to God:* but they, which are but comming to Chriſt, having yet no knowledge of the truth, cannot doe the truth, nor worke according to God. Iohn 3. 18. 21.

Anſw. By the preſence of the ſpirit we are not ſure of our juſtification, but only we know, having faith, that it is not without Gods help, *Bellar. reſp. ad loc.* 4. 2.

Contra. A moſt abſurd anſwer: a man, ſaith he, is not ſure of his faith: but if hee have faith, hee is ſure the ſpirit worketh it. Firſt, if a man be ſure of the ſpirit, how is he not ſure of faith, which is the effect of the ſpirit? as if there be fire, there is heate neceſſarily. Secondly, indeed if a man have not faith, he cannot be ſure of it: but when he hath it, he knoweth he hath it, becauſe hee knoweth hee hath the ſpirit that worketh it.

Anſ. Abraham was ſure by faith: but we have not ſuch a faith as *Abraham* had, *Bell. reſp. ad* 5. *teſtim.* 3.

Rom. 4. 12. *Contra.* Firſt, that *the promiſe might be ſure by faith to all the ſeed*, ſaith the Apoſtle: *Ergo*, not in *Abraham* only, but in all his ſeed faith worketh the ſame ſureneſſe. Likewiſe, *That righteouſnes might be imputed to them alſo that walke in the ſteps of the faith of Abraham.* Secondly, ſo S. *Ambroſe* expoundeth: *Quid credidit Abraham? ſe ſemen habiturum, in quo omnes gentes juſtificantur per fidem, ſicut & Abraham, &c.* What did *Abraham* beleeve? that he ſhould have a ſeed, wherein all nations ſhould be juſtified by faith, as *Abraham* was juſtified, &c. *in 4. c. ad Roman. Abrahams* faith then and ours is the ſame.

4. *Anſw.* The certitude, which the Apoſtle ſpeaketh of, is not of our juſtification, but of the truth of the myſteries of faith, as of Chriſts death, reſurrection, &c. *Bellarm. reſp. ad loc. 12.*

Rom. 5. 1. 2. *Contra.* S. *Paul* aſcribeth this aſſurance to juſtification by faith: as, *Being juſtified by faith, we are at peace with God*: then it followeth verſ. 2. *by whom we have entrance by faith*: where the Apoſtle uſeth the ſame word προσαγωγὴν, which he doth here: ſhewing that our entrance with boldneſſe is a fruit or effect of our juſtification by faith.

1 *Auguſtine* ſaith upon theſe words, *Iohn 5.22. He that beleeveth—is paſſed from death to life: Ego audivi verba Domini, credidi—tranſii de morte ad vitam, ad judicium non venio, non præſumptione mea, ſed promiſſione ipſius*: I have heard the words of God and beleeved: when I was an unbeleever, I became a beleever, I am paſſed from death to life (as he ſaith) I come not to judgement, not by my preſumption but by his promiſe, *tract. 22. ſuper Ioan.* Here *Auguſtine* directly affirmeth, that he was by faith ſure of life, and freed from judgement. Againe, he ſaith, *Unuſquiſq; inſpiciat ſe intus, appendat ſe, probet ſe in omnib. factis ſuis—fides, quæ operatur per dilectionem ſi in vobis eſt, jam pertinetis ad prædeſtinatos*: Let every man looke into himſelfe, examine, prove himſelfe—if faith working by love be in you, even now you doe belong unto the number of the predeſtinate: *de verb. Apoſtol. ſerm. 16.*

Origen ſaith, *Tract. 7. in Matth. Omnis anima, quæ ſe inſeparabilem eſſe cognoſcit à Chriſto, dicit, &c.* Every ſoule which knoweth it ſelfe to be inſeparable from Chriſt, ſaith, Who ſhall ſeparate us? &c.

Epheſ. 3. 17. S. *Ambroſe* thus excellently writeth upon theſe words: *That Chriſt may dwell in your hearts by faith: In eo petit eos magis firmari, ut non ambigant, ſed magis credant Chriſtum habitare in ſe, ut certi ſint de Chriſto, quòd habitat per fidem, &c.* Hee deſireth them therein to be confirmed, that they ſhould not doubt, but rather beleeve that Chriſt dwelleth in them, that they may be ſure of Chriſt that hee dwelleth by faith in their hearts, that when we have his faith in our hearts, we may be knowne to have him, *ut ſecuri ſimus de auxilio ejus*, that we may be ſure or ſecure of his help, becauſe hee doth not forſake us, but is alway preſent, becauſe of his faith, which he ſeeth to be in us, &c.

2 *Theodoret* ſaith: *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio*: Faith is a diſpoſition ſetled in the minde of beleevers without any ambiguitie.

Harm. ſect. 8. pag. 239. 3 Confeſſ. of Wittemberg. c. 14. *We are not ignorant, that ſome doubt of the mercie and favour of God doth alwayes cleave to our fleſh, ſo long as we live in the body: but ſeeing God doth promiſe unto us his free mercie for Chriſt his Sons ſake—he doth require, that we ſhould mortifie this doubting of the fleſh, and have a moſt aſſured affiance in his mercie*: And to this purpoſe Hilarie is alleaged: *Iuſtification through faith is none at all, if faith it ſelfe be doubtfull.* Belgia. artic. 23. *This righteouſneſſe doth drive from our conſcience all feare*, Saxonie. artic. of juſtification: *This common error of doubting is evidently refuted by theſe words, being juſtified by faith, we are at peace with God, &c.*

Ibid. pag. 261.

Ibid. ſect. 9. p. 285.

We want not their owne teſtimony: *Decr. Greg. lib. 5. tit. 7. c. 1. Stephanus: Dubius in fide infidelis eſt*: He that is doubtfull in faith, is an Infidell.

Ambroſ. Catharinus apolog. cont. Dominic. à Soto, Enchirid. Colonienſ. tract. de juſtificat: Theſe Popiſh authors doe herein agree with us: *Poſſe fideles certa fide ſtatuere, ſibi remiſſa pecca*: That faithfull men by their faith, may certainly determine that their ſins are forgiven them.

Laſtly, Let us adjoyne the conſent and teſtimonie of the holy Martys: Maſter *Patricke Hamelton* Martyr, condemned for this article with others, for ſaying, Hee is not worthy to be called a Chriſtian, which beleeveth not that he is in grace: *Fox pag. 974. col. 2. articul. 4.* Maſter *Tyndall* ſaith thus: Chriſt is thine, and all his deeds are thy deeds, Chriſt is in thee, and thou in him, neither canſt thou bee damned, except Chriſt be damned with thee: neither can Chriſt be ſaved, except hee bee ſaved with thee: *pag. 1848.* Maſter *Bradford* thus: Know for a certaine, that as the devill goeth about nothing ſo much, as to bring you in doubt, whether you be Gods child: ſo whatſoever ſhall move you to admit that dubitation, be aſſured, the ſame to come of the devill: *pag. 1640. epiſtol. quadam.* Maſter *Philpot* thus boldly and confidently proteſteth: Let him doubt of his faith that liſteth, God give mee alwayes grace to beleeve, that I am ſure of true faith, and favour in Chriſt: *pag. 1825. Iulius Palmer* Martyr thus confeſſeth: No man can beleeve, but by the inſpiration of the holy Ghoſt: therefore if I were not a ſpirituall man, and inſpired with Gods holy ſpirit, I were not a true Chriſtian: *Qui ſpiritum Chriſti non habet, hic non eſt ejus*: He that hath not the ſpirit of God, is none of his, *pag. 1938.* All theſe holy Martyrs, with many other, both were aſſured themſelves of their ſalvation by faith in Chriſt, and in confirmation of this doctrine, gave their moſt precious lives. Such a ſeale of their doctrine our adverſaries are never able to ſhew.

An appendix, whether Faith, or the grace of juſtification may bee loſt.

The Papiſts.

A Man, they ſay, may fall away from the faith, which once truly he had, and be deprived altogether of the ſtate of grace, ſo that he may juſtly be counted among the reprobates: *Bellarm. lib.* 3. *de juſtificat. cap.* 14. 57. Error.

Argum. 1. Firſt, they alleage theſe and ſuch like teſtimonies of Scripture: *If a righteous man turne away from his righteouſneſſe, &c.* S. *Paul* alſo ſaith of ſome, *That they had made ſhipwracke of their faith: Rhemiſt. Bellarm. lib.* 3. *de juſtificat. cap.* 12. *Ergo*, true faith and juſtice may be loſt. Ezech. 18. 24.

Anſw. The Apoſtle ſaith, ſome having put away a good conſcience, made ſhipwracke of faith: ſuch a faith indeed, that hath not a good conſcience may be loſt: for it is not a true lively faith, but a dead fruitleſſe faith: So is alſo the place in *Ezechiel* to be underſtood, of ſuch righteous perſons, as ſeemed ſo to be rather, than were ſo indeed. And thus S. *Luke* teacheth us to expound it: who, whereas other Evangeliſts write, *From him that hath not, ſhall be taken away, even that which hee hath*: hee ſaith, *that which he ſeemed to have*, God taketh away his grace from him, that hath it not; but ſeemeth only to have it: he giveth ſtill to him that hath. Thus one of your owne expoundeth this place: *Fidem quam habere magis viderentur, quam haberent perdiderunt:* They loſt faith, which they rather ſeemed to have, than they had indeed: *Eſpenc. in hunc locum.* 1 Tim. 1. 19. Luke 8. 18.

Argum. 2. Further, theſe places of Scripture are produced:

1 *They receive the word with joy, but they have no root, which for a while beleeve, but in the time of tentation goe away:* Theſe have faith, for they beleeve the word of God, yet fall away. 1.

2 *Iohn* 15. 2. *Every branch that beareth not fruit in mee, hee taketh away:* but it can bee no branch, unleſſe it were once in the ſtocke. 2.

3 *Math.* 24. 12. *The love of many ſhall wax cold.* 3.

4 1 *Cor.* 9. 27. *I doe chaſtice my body, leſt when I have preached to others, I ſhould be a reprobate.* 4.

5 *Galath.* 5. 4. *Whoſoever are juſtified by the law, are fallen from grace.* 5.

6 *Hebr.* 6. 4. *It is impoſſible, that they which were once lightened, &c. and have taſted of the word of God, if they fall away, &c. Ergo*, they which have faith may loſe it, and fall away from it: *Bellarm. cap.* 14. 6.

Anſw. 1. The text expoundeth it ſelfe, *they had no roote*, and they beleeved but for a while: *Ergo*, they had no true faith: for a true faith is not without a root: *Epheſ.* 3. 17. *That Chriſt may dwell in your hearts by faith, that being rooted, &c.* 1.

2 Hypocrites & unbeleevers may for a while be coũted among the branches of Chriſt, but they were never true branches: firſt, Chriſt ſaith, *verſ.* 5. *I am the vine, yee are the branches*, ſpeaking to his faithfull followers. Secondly, *Math.* 15. 13. *Every plant, which my father hath not planted, ſhall bee rooted up*: there are plants then in outward ſhew, not planted of God: but all the true brances of the true vine are planted of God. Thirdly, then as S. *Iohn* ſaith, *They went out from us, but were not of us*, ſo theſe branches may be accounted among the true branches, *ſecundum præſentem juſtitiam, non ſecundum præſcientiam*, according to their preſent juſtice, but not in reſpect of Gods preſcience: as *Ambroſe* well ſaith. 2. 1 Ioh. 2. 19.

3 That love, which falleth away, was never any true love: as *Auguſtine: Charitas, quæ deſeri poteſt, nunquam vera fuit:* Charity, which may be forſaken, was never true charity. This ſentence is rehearſed, *decret. p.* 2. *cauſ.* 33. *diſt.* 2. *c.* 2. 3.

4 Firſt, S. *Paul* hath no ſuch feare leſt he ſhould become a reprobate or caſt-away: he profeſſeth the contrary, that he was perſwaded nothing could ſeparate him from the love of God: and *I truſt yee ſhall know we are not reprobates.* And ſay if you dare, that *Paul* the elect veſſell might become a reprobate. Secondly, but his meaning is this, leſt if he preached one thing, and practiſed another, he might be reproved and reproached of men: in which ſenſe he ſaith, though *we be as reprobates*, that is in mans judgement, and as he expoundeth himſelfe, *If I build the things that I have deſtroyed, I make my ſelfe a treſpaſſer*, παραβάτην, which is all one, as if he had ſaid, ἀδόκιμον, reprobate to men. 4. 2 Cor. 13. 6. 2 Cor. 13. 7. Galath. 2. 18.

5 The Apoſtle ſpeaketh not of any mans particular ſtate, but of the generall falling away of the Galathians from the doctrine of the Goſpell: as, *I marveile yee are ſo ſoone removed to another Goſpell: Are yee ſo fooliſh, that when yee have begun in the ſpirit, yee would end in the fleſh?* This is then nothing to the purpoſe. 5. Gal. 1. 6. & 3. 3.

6 Theſe which the Apoſtle ſpeaketh of, never had any true faith, but onely a *taſte* thereof, and a momentany or ſuperficiall lightning of the minde: for the Apoſtle ſaith, *They that went out from us*, that is, fell away, *were not of us.* 6. 1 Iohn 2. 19.

Thus their owne gloſſe expoundeth this text: *Aliud eſt bibere, vel manducare, aliud deguſtare, &c.* It is one thing to drinke or eat, another thing to taſte: he drinketh, that is rooted in charity: *Ille deguſtat, qui ea aliquatenus communicat, à qua poſtea delinquendo recedit, de quibus Apoſtolus: Impoſſibile eſt, &c.* He taſteth, that doth ſomewhat communicate of that water, but afterward by ſinning departeth; of whom the Apoſtle ſaith: It is impoſſible, that they which are once lightned, and have taſted, &c. if they fall away, &c. *Cauſ.* 33. *diſt.* 2. *c.* 44. *gloſſ.*

Argum. 3. *David, Peter,* did grievouſly fall: *Saul, Simon, Iudas,* became reprobates: *Ergo,* the righteous may finally fall away. *Bellarm.*

Luke 22. 32.

Anſw. Firſt the faith of *David* and *Peter,* by their tranſgreſſion, was greatly decayed, and much ſhaken, yet not utterly loſt: for Chriſt prayed for *Peter,* that his faith ſhould not faile. Secondly, as for the reſt, they were never [a] truly juſt or righteous. *Iudas* is called the child of perdition, and when hee was [b] in his holieſt courſe, hee was but a theefe, and an hypocrite, as the Scripture teſtifieth of him. S. *Peter* alſo ſaith of *Simon Magus, That his heart* [c] *was not right in the ſight of God,* howſoever he appeared before men: *Act.* 8. 21. Theſe examples therefore prove nothing.

[a] This by a popiſh Cavlller is called a notable lye, that *Saul* was never truely juſt: whereas the Scripture in ſaying of *David,* that the *Lord had ſought him a man after his owne heart.* 1 *Sam.* 13. 14. doth imply, that *Saul* was not a man after the Lords heart: *Auguſtine* ſaith, that *Saul* was, *Rex peſſimus perſecutor ſancti ſervi, &c.* A wicked King perſecutor of his holy ſervant *David: de ſanct. ſerm.* 17. And he applieth unto him that text, *Iob* 34. 30. *Qui regnare facit hypocritam, &c.* which cauſeth an hypocrite to reigne, &c. *in Pſalm.* 51 he thinketh hee was from the beginning an hypocrite. [b] This alſo is termed a notable lye: whereas our bleſſed Saviour pronounceth of *Iudas, that he was a devill. Iohn* 6. 70. even at the beginning, when he was choſen to bee one of the twelve, he was alſo a theefe long before he betrayed Chriſt, *Iohn* 12. 6. upon which place *Auguſtine* thus writeth: *Non tunc periit, jam fur erat, & Dominum perditus non corde ſed corpore ſequebatur:* Hee did not then periſh (when hee betrayed his Maſter hee was even now a theefe, and followed the Lord being a caſt-away, not in heart but in bodie, &c. *tract. ſerm. Ioann.* then the lye is given to *Auguſtine,* yea to the Scripture it ſelfe: See my further anſwer *Retect. p.* 43 [c] Here I am changed with corrupting the Scripture, becauſe I reade *was not,* for *is not*: whereas I in ſo citing the Scripture, have relation not to the time preſent wherein S. *Peter* ſo ſpake, but to the time now paſt: S. *Peter* might by the like reaſon bee charged to bee a corrupter, becauſe that place, *Pſal.* 16. 9. *Thou wilt ſhew me the wayes of life:* hee citeth as ſpoken in the time paſt ἐγνώρισας, *thou haſt made knowne:* having reference to the fulfilling of that Propheſie, which was fore-told by *David:* ſuch peeviſh Cavilling is not worthy of an anſwer: See further a more full anſwer, *Retect. pag.* 228.

Annot. in Iudg. 16. 17.

Annot. in 1. Chron. 21. 8.

Annot. in 1. Chron. 28. 8.

Argum. 4. The Doway proctors and agents for the Pope and Popery, would thus infringe the certaintie of faith: as of *Sampſon* they give this note, upon theſe words, *If my head ſhall be ſhaven, my ſtrength ſhall depart from me:* Supernaturall ſtrength or grace departeth, when any leave the rule of their profeſſion: and concerning *David,* they ſay, that he was not without faith, yet contaminate not with iniquity: ſo they ſay *Salomon* loſt Gods grace, and fell away.

Salomon did not finally fall away.

2 Sam. 7. 15.

Contra. One anſwer may ſerve for all theſe objections: theſe holy men had their ſlips and infirmities, their faith was eclipſed, and obſcured by their ſins: but it was not utterly loſt and extinguiſhed, it revived againe, as the trees, that ſeeme to be dead in Winter, revive in the Spring, and the coales covered with aſhes, kindle againe: And the Lord teſtifieth of *Salomon: My mercie ſhall not depart from him as I taken from Saul.*

The Proteſtants.

See what is here objected, and the ſame anſwered, *Retect. p.* 124. and before. Error. 52. Proteſt. in the margine.

OVr ſentence is this: that he which once hath received a true lively faith, and is thereby juſtified before God, can never finally fall away; neither can that faith utterly periſh, or faile in him, though it may for a while ſomewhat decay, and be empaired, yet ſhall it revive, and hee bee raiſed up againe.

Argum. 1. *Iohn* 4. 14. *He that drinketh of the water that I ſhall give him, ſhall never be more athirſt, &c.* 1 *Iohn* 3. 9. *Whoſoever is borne of God, ſinneth not, for his ſeed remaineth in him, &c. Ergo,* the grace of juſtification cannot be loſt.

Bellarmine anſwereth, that ſo long as they have this water and ſeed, they ſhall neither thirſt, nor ſin; but the fountaine may be dried up, and the ſeed loſt: and then may they fall into both.

Contra. 1 The Goſpell ſaith, *It ſhall be in him a Well of water, ſpringing up to everlaſting life: Ergo,* it cannot be dried up; for it ſpringeth continually and ſtinteth not, till it have brought him to life eternall. 2 S. *Iohn* ſaith not, they ſin not, if, or while they have their ſeed; but ſimply, *becauſe their ſeed abideth,* Neither doth he reaſon thus: they ſin not: *Ergo,* they have the ſeed: But they have this ſeed abiding: *Ergo,* they cannot ſin: for if they that are borne of God, are ſubject to ſin in ſuch ſort, as the Apoſtle meaneth, then may the child of God, be the child of the devill: for he that ſo ſinneth willingly with delight, and continuance therein, is of the devill.

John 5. 24.

Argum. 2. *He that beleeveth, is already paſſed from death to life:* If it be then poſſible for a man to be brought from life to death, from heaven backe againe to hell, then may a faithfull beleever become alſo a faithleſſe infidell.

Cantic. 8. 7.
1 Cor. 13. 8.

Argum. 3. *Much water cannot quench love, neither can the floods drowne it: Love doth never fall away;* if charity cannot be loſt, then neither faith, for without faith there is no charity.

Anſw. Charity indeed falleth not away, but a man may fall from charity: and as long as charitie remaineth, no floods, that is, perſecutions can drowne it or extinguiſh it: *Bellarm. cap.* 15. *reſp. ad* 1. *teſt. &* 4.

Epheſ. 3. 17.
Luke 8. 13.

Contra. 1. As charity it ſelfe is alwayes permanent, both in this world and the next, which I grant is the ſpeciall meaning of the Apoſtle: yet it is true alſo, that true charity cannot bee ſeparated from the heart of a faithfull man, *being rooted* (ſaith the Apoſtle) *and grounded in love.* How can that wither, which hath a roote? the ſeed ſowen in ſtony ground doth wither, becauſe it hath no roote. *Auguſtine* alſo ſaith, *Radicata eſt charitas, ſecurus eſto,* Charity is rooted, be ſecure or out of doubt: *tract.* 8. *ſuper epiſt.* 1. *Ioan.* rehearſed *cauſ.* 33. *diſtinct.* 2. *c.* 3. 2 *Origen* expoundeth this place, 1 *Cor.* 13. of the ſtability and firmeneſſe of charity, *tract.* 23. *in Matth.* upon theſe words, *Charity never falleth away: Ex charitate nunquam excidente erant illa voces dicentis, confido, &c.* From charity never falling away, proceeded thoſe ſpeeches of the Apoſtle, I am perſwaded, that neither death, nor life, &c. can ſeparate me from the love of God, &c. 3 Saint *Gregorie* alſo thus expoundeth the firſt place, *Valida eſt ut mors dilectio, virtuti mortis dilectio comparatur, quia mentem, quam ſemel ceperit, à delectatione mundi funditus occidit, &c.* Love is ſtrong as death; love is compared to the ſtrength of death, becauſe it doth ſlay in the minde for ever where it is the delight of the world, *lib.*10. *moral. c.*22. repeated, *cauſ.*33. *diſt.*2. *c.*4.

1 *Auguſtine* doth plainly ſet downe his ſentence of this matter: *Horum fides quæ per dilectionem operatur, profecto, aut omnino non deficit, aut ſi qui ſunt quorum deficit, reparatur, antequam vita iſta finiatur: de correpi. & grat. cap.*7. Their faith, which worketh by love, either never faileth at all, or if it doe faile in any, it is repaired againe, before the life be ended: this ſentence is ratified, *cauſ.*33. *diſtinct.*2. *c.*25.

Tertullian here is a moſt plentifull witneſſe: *Illius es (i. Chriſti) conſcriptus in libris vitæ*; Thou art his, that is, Chriſts, written in the booke of life. Againe, *Inter hæc vada & freta idololatriæ veliſicata ſpiritu Dei fides navigat, tuta ſi cauta, ſecura ſi attonita*; Amid theſe ſeas and ſhallowes of idolatrie ſailleth faith winded by the ſpirit of God, ſafe, if it be warie, and ſecure, if appaied: *Fides integra ſecura de ſalute,* Faith intire is ſecure of ſalvation, &c. But faith, if it were mutable and ſubject to be loſt, could not bring this ſecuritie.

Tertul. de coron. militis.
Libr. de Idololatria.
Libr. de baptiſm.

2 *Chryſoſtome* ſaith, *Fides eſt pactum cum Deo, cum Chriſto placitum, conſignatio promiſſorum: quoties ad fidem acceditur pactum inter Deum & homines firmatur, &c.* Faith is a covenant with God, a league with Chriſt, a ſigning of the promiſes: as oft as we come unto the faith, the covenant betweene God and man is confirmed, &c. Seeing then the covenant betweene God and man in Chriſt is unchangeable, the ſeale of the covenant, which is faith, muſt needs alſo bee firme and permanent.

Serm. de fid. ſpe, charit.

3 Confeſſion of Saxonie, artic. of remiſſion of ſins: *Chriſt by his holy ſpirit doth quicken the beleevers, and deliver us from eternall death, and withall makes us heires of eternall life*: If by faith wee are made heires, then faith faileth not till wee are entred into our inheritance. Confeſſion of Scotland, *loc.* of the cauſe of good works: *which* (that is, the ſpirit of Chriſt) *Gods elect children receive by true faith, &c.* If faith bee onely of the elect, it is no more ſubject to mutabilitie, than their election.

Harm. ſect. 9. pag. 283.

4 *Interrelig. cap.* 5. *Qui juſtificantur, iidem adoptantur Deo filii, &c. Et jam habent jus adeundæ hæreditatis illius, quæ eſt vita æterna*; They that are juſtified, are adopted the ſons of God, and have alreadie, or even now, the right to come unto the inheritance of eternall life. How then can they loſe the heavenly inheritance, that have it alreadie?

Let us ſee further teſtimonie from themſelves: *Cauſ.*33. *diſt.*2. *c.*5. *Charitas eſt recta voluntas, &c. juncta Deo inſeparabiliter*; Charitie is a right minde inſeparably joyned to God.

*Ibid. c.*8. *Charitas in quocunq; fuerit, radix illi erit, areſcere non poteſt*; In whomſoever charitie is, it is as a root, it cannot wither.

*Cap.*14. *Charitas eſt aqua, de qua Dominus in Evangelio, &c.* Charitie is that water, whereof the Lord ſaith in the Goſpell: *He that drinketh of this water, which I ſhall give, ſhall not thirſt for ever.*

*Ibid. c.*44. *Aurum, quod quaſi lutum ſterni poteſt, aurum ante Dei oculos nunquam fuit, &c.* Gold, which may become dirt, was never gold before God: They which are ſeduced, and never returne, *quaſi habitam ſanctitatem ante oculos hominum videntur amittere, &c.* Doe ſeeme to loſe ſanctitie, which they had before men, but they never had any before God.

Decret. part. 3. *diſtinct.* 4. *c.*129. upon theſe words, *Nolite ſpiritum extinguere*; Quench not the ſpirit: *Non quia ille extingui poteſt, ſed quantum in ipſis eſt*; Not that the ſpirit can be extinguiſhed, but as much as in them lieth, &c.

*Peter Lombard, lib.*1. *diſt.*17. *liter. f. ex Auguſtin. Si nulla res ab ejus charitate nos ſeparat, quid eſſe non ſolum melius, ſed etiam certius hoc bono poteſt?* If nothing can ſeparate us from the love of God, what thing is better or more certaine? &c.

This truth alſo is ſealed by Maſter *Bradford* holy Martyr: Our cecitie or blindneſſe and corrupt affections, doe often ſhadow the ſight of Gods ſeed in Gods children, as though they were plaine reprobates: whereof it commeth, that they praying according to their ſenſe, but not according to the truth, deſire of God to give them againe his ſpirit, as though they had loſt it, and he had taken it away: which thing God never doth indeed; although he make us to thinke ſo for a time, *Fox* pag. 1655.

The fifth part of good works, first in generall, then in particular.

CONcerning good works in generall, the ſeverall queſtions are theſe; firſt, of the law, which is the rule of good works: ſecondly, of good works themſelves.

The firſt queſtion of the Law.

THe parts of this queſtion are theſe: firſt, of the differences of the Law and the Goſpell: Secondly, whether the law be poſſible to be kept: Thirdly, of the works of Supererogation: Fourtly, whether God be to be ſerved for hope of reward, or feare of puniſhment.

The firſt part, of the true and falſe difference betweene the Law and the Goſpell.

Firſt of the falſe differences.

Coloſſ. 2.17.
Heb. 7.12.
Galath. 3.24.
Rom. 8.15.
Acts 15.10.
Matth. 11.30.

THere are ſome differences betweene the Law and the Goſpell, concerning the which we are both agreed: as firſt the Law ſetteth forth but the ſhadow of things to come; the Goſpell containeth the body it ſelfe, *Coloſſ.* 2.17. Secondly, the law of *Moſes* was mutable, and to be changed, *Heb.* 7.12. if the Prieſthood be changed, there muſt be a change alſo of the law: but the Goſpell is eternall. Thirdly, the law was not given to juſtifie us, but to be only a ſchoolemaſter to bring us to Chriſt, *Galath.* 3.24. The Goſpell teacheth the way to life by Chriſt. Fourthly, the law of *Moſes* engendred feare: the Goſpell bringeth libertie and peace, *Rom.* 8.15. You have not received the ſpirit of bondage to feare againe. Fifthly, the Law of *Moſes* was a hard yoke, grievous to bee borne, *Acts* 15.10. but Chriſts yoke is eaſie, *Matth.* 11.30. Theſe differences we acknowledge: but theſe following wee doe utterly reject.

The Papiſts.

78. Error.

FIrſt, *Bellarmine* ſaith, the Goſpell differeth from the law, as a perfect thing from an imperfect: and that the Goſpell is contained and included in the law, as the tree in the ſeed: and that the Goſpell doth not only explane, and expound the law, but addeth the Counſels of perfection unto it: *Bellarm. de juſtificat. lib.* 4. *cap.* 4.

The Proteſtants.

Luke 1.70.

Contra. 1. IF by the law wee underſtand whatſoever is contained in the old Teſtament, as for *Moſes* and the Prophets wee willingly grant, that the doctrine of the Goſpell is included in the law: for of Chriſt ſpake all the Prophets, *Luke* 1. 70. but then ſhould we not ſpeake properly to our purpoſe: for when wee compare the Law and the Goſpell together, wee underſtand onely the law of works, which is called the morall law, as it is oppoſite to the doctrine of faith. 2 This then wee affirme, that the law of faith, which is the ſubſtance of the Goſpell, is not incluſively contained in the decalogue, which is the law of works; as it may appeare by theſe reaſons.

Rom. 7.9.
Rom. 6.2.
Rom. 3.28.
Rom. 11.6.
Rom. 4.5.
Mark. 9.22.

1 The law of works and the law of faith have contrary effects: by the law ſin is revived, and receiveth ſtrength, *Rom.* 7.9. but being baptized by faith into Chriſts death, we are dead unto ſin, *Rom.* 6.2. *Ergo*, no affinity betweene the Law and the Goſpell, which commandeth faith. 2 If faith were commanded in the law, it ſhould be a worke of the law, which the Apoſtle denieth, concluding thus: *That a man is juſtified by faith, without the works of the law.* 3 Grace excludeth works, and works exclude grace. *If of works, then no more of grace*: works alſo exclude faith and beleefe: *Rom.* 4.5. *To him that worketh not, but beleeveth, &c.* If then the law of works exclude faith, faith can in no wiſe be included in the law. The Goſpell therefore and the law are two diſtinct things: the law ſaith, Doe this, and thou ſhalt be ſaved: the Goſpell; Beleeve only, and it ſufficeth unto life: *For all things are poſſible to him that beleeveth*: the doctrine therefore of the faith of the Goſpell cannot be ſet forth in the law of works: and if it were, this would ſhew an agreement rather betweene the Law and the Goſpell, than a difference: for betweene the thing that containeth, and that which is contained, there muſt needs be ſome affinity; therefore the Jeſuite cannot properly herein make any difference betweene the law and the Goſpell.

Saint *Ambroſe* ſaith, *in Luc.* 12. *Nemo ſub lege fidem conſtituat; lex enim intra menſuram, ultra menſuram gratia; nemo fidem intra menſuram legis conſtituat*: Let no man place faith in the law: the law is within meaſure, grace is without meaſure: let no man place faith within the meaſure of the law, &c. *Ergo*, faith is not contained in the law.

Aduerſ. heretic.

1 *Tertullian* ſaith: *Evangelica gratia evacuatur, ſi ad legem Chriſtum redigit*: The grace of the Goſpell is evacuated, if it ſhould reduce Chriſt to the law.

In 3. cap. ad Galatas.

2 *Theodoret* ſaith: *Lex non quærit fidem, ſed actionem exigit*: The law ſeeketh no faith, but exacteth action, &c. How then is the Goſpell contained in the law?

Harm. ſect. 7. pag. 202.

3 Latter Confeſſion of Helvetia, chap. 13. *The Goſpell is oppoſed to the law, for the law worketh wrath, but the Goſpell doth preach grace, and a bleſſing, &c.*

4 *Cauſ.* 23. *qu.* 4. *c.* 16. *Cum lege ſcriptum ſit, diliges amicum, odio habebis inimicum, &c.* Whereas it is written in the law, Thou ſhalt love thy friend, and hate thine enemie, &c. It was lawfull then for righteous men to hate their enemies: *quod in novo Teſtamento compeſcitur*: which is reſtrained in the new: If the law ſuffered that which the Goſpell forbiddeth, how is the one contained in the other?

Peter Lombard.lib.3. diſtinct.37. liter.c. Litera evangelii exprimitur, quod litera legis non exprimebatur: That is expreſſed in the letter of the Goſpell, which was not expreſſed in the letter of the law, &c. how then is the Goſpell contained in the law?

3 Neither is it true, that the Goſpell addeth unto the law, precepts or counſels, concerning works of greater perfection: for all good works appertaine to the law, as faith belongeth to the Goſpell: and therefore the Apoſtle concludeth, that if we be not juſtified by the works of the law, it followeth, that we are by faith. He findeth no meane betweene. Our Saviour Chriſt alſo ſaith, that there are no commandements greater, *than to love God above all, and our neighbour as our ſelfe,* which are contained in the law, *Marke* 12. 31. Therefore the Goſpell cannot counſell or command any thing greater than the law: ſeeing there can be no greater thing, than to love God with all the heart, ſoule and ſtrength *Marke* 12. 33.

Galath. 2. 16.
Marke 12. 31.
Marke 12. 33.

Hieron. ad Cteſiphont. upon theſe words, *No fleſh ſhall be juſtified by the works of the law: Quod ne de lege Moſis tantum dictum putes & non de omnibus mandatis, quæ uno nomine legis continentur, &c.* Which that you ſhould not thinke to be ſpoken only of the law of *Moſes,* and not of all commandements whatſoever, which are contained under the name of the law, the ſame Apoſtle ſaith: I conſent unto the law in the inward man, &c. *Ergo,* all commandements of works whatſoever, belong to the law.

The Papiſts.

Bellarmines ſecond difference betweene the Law and the Goſpell is this: The law only teacheth the doctrine, and ſheweth the way to diſcerne betweene vertue and vice: the Goſpell beſide this knowledge, giveth power and ſtrength to keep the law: ſo ſaith S. *Iohn* 1. 17. *The law was given by Moſes, but grace and truth came by Ieſus Chriſt: Bellarm. cap.* 4.

59. Error.
Iohn 1. 17.

The Proteſtants.

Anſw. First, it is true, that the law is a revealer and diſcoverer of ſin, *Rom.* 7. 7. not a giver of righteouſneſſe, *for that is impoſſible to the law, in as much as it was weake, &c. Rom.* 8. 3. Yet even under the law by grace they received ſtrength, in ſome meaſure to keep the law, though not thereby to bee juſtified: *I will run the way of thy commandements,* (ſaith the Prophet *David*) *when thou ſhalt enlarge my heart, Pſal.* 119. 32. Secondly, grace indeed is given unto us in the Goſpell, not to enable us to bee juſtified by doing the works of the law, *but by grace are we ſaved through faith, Epheſ.* 2. 8. *In this Chriſt is become our righteouſneſſe,* 1 *Cor.* 1. 30. *and we the righteouſneſſe of God in him,* 2 *Cor.* 5. 21. So that as by grace the righteous both under the Law and the Goſpell are ſanctified to walke in ſome meaſure of obedience to the law: ſo neither then, nor now doth grace give power to us to be juſtified by the keeping of the law: but our juſtification, wholly, onely, and immediatly is wrought by the faith of Chriſt, *Galath.* 3. 16. This therefore is no difference betweene the Law and the Goſpell.

Galath. 3. 16.

1 *Theodoret* ſaith: *Qui credit Domino Chriſto, is ſcopum legis adimplet:* Hee that beleeveth the Lord Chriſt, doth fulfill the ſcope of the law, &c. The law is not fulfilled under the Goſpell, but by faith in Chriſt.

In 10. cap. ad Roman.

2 *Tertullian: Evangelium Chriſti à lege evocare debuit ad gratiam:* The Goſpell of Chriſt, from the law ſhould call us to grace, &c. But if the works of the law are ſtill required under the Goſpell to bee juſtified by, we are not called from the law, but remaine under it ſtill.

Lib. 5. contr. Marcion.

3 Wittemberg, confeſſ. chap. 6. *The law was given to ſhew man his imperfection, &c. and to ſtirre them up to ſeeke remiſſion of their ſins, righteouſneſſe and ſalvation by faith in the only Son of God:* The righteouſnes then which the Goſpell teacheth, is not by keeping the law, but by faith in Chriſt, who hath fulfilled the law for us.

Harm. ſect. 7. pag. 208.

4 *Ferus* ſaith: The law is impoſſible, *ſemper enim plus contra legem quam pro lege facimus:* for wee alwayes doe more againſt the law, than for it, and that we doe is imperfect. The Goſpell then giveth us not power and ſtrength to keep the law.

In Act. 15.

Of the true differences of the Law and the Goſpell.

The Papiſts.

Whereas wee diſtinguiſh the Law and the Goſpell, chiefly in theſe two reſpects; firſt, that the law engendreth terror and feare; the Goſpell peace. Secondly, the law requireth obedience of the commandements, thereby to be juſtified; the Goſpell commandeth only faith. *Bellarmine* refuſeth theſe two differences betweene the law and the Goſpell, and thus bendeth his force to overthrow them.

60. Error.

Argum. 1. Firſt, that the Goſpell worketh feare, as well as the law, hee would prove it by theſe menacings and threatnings, which are denounced in the Goſpell, as *Matth.* 7. 19. *Every tree that bringeth not forth good fruit is hewen downe, &c. Rom.* 1. 16. *I am not aſhamed of the Goſpell of Chriſt, &c.* Then he ſheweth the fruits and effects of the Goſpell: *Firſt, the righteouſnes of God is revealed from faith to faith. Secondly, the wrath of God is revealed from heaven againſt all ungodlineſſe:* The Goſpell then revealeth the wrath of God: *Ergo,* it worketh feare. *Bellar. cap.* 2.

Matth. 7. 19.
Rom. 1. 16.

Anſw. Firſt, as whatſoever is contained in the old Teſtament, doth not appertaine to the law, as the promiſes of mercie in Chriſt foreſhewed by the Prophets, which though they were uttered in the time of the law, yet belonged to the Goſpell: ſo in the new Teſtament, all that we finde there written, is not ſtraightway of the ſubſtance of the Goſpell: but the threatning of Gods judgements there contained, do as well appertaine to the law, as the comfortable promiſes in the old Teſtament to the Goſpell. So that thoſe places doe prove onely, that the law and the Goſpell are joyned in uſe; yet it followeth not, that they have the ſame operation and effect: S. *Peter, Acts* 2. and 3. and the reſt of the Apoſtles, in their Sermons tempered the threatnings of the law, and the comforts of the Goſpell together; by the one drawing the people to repentance, by the other miniſtring hope of remiſſion of ſins: the ſame courſe ought the Miniſters of the Goſpell to take in teaching the people now: firſt in humbling them by the law, then comforting them by the Goſpell: for the law, as S. *Paul* ſaith, *is a Schoolemaſter to bring us to Chriſt, Galath.*3.24. But all this ſheweth onely a joyning of the law and the Goſpell in uſe, not in nature or propertie.

Galath.3.24.

Secondly, the Goſpell worketh feare and terror, *per accidens*, not of it ſelfe, but accidentally and improperly: as Saint *Paul* ſaith, *The Goſpell is the ſavour of life unto life, and of death unto death*, 2 *Cor.* 2. 16. That is, properly and of it ſelfe, it worketh unto life, but not ſo unto death: which is not the proper effect of the Goſpell, but is cauſed by the wilfull contemners, and diſobedient hearers of the Goſpell: by whoſe perverſe nature the ſweetneſſe thereof is turned to bitterneſſe. So then unto the faithfull and beleevers the Goſpell bringeth comfort and peace: if it doe not ſo to others, the fault is in themſelves: but the law brought terror to all, even to the righteous: for *Moſes* trembled and quaked at the delivering of the law, *Heb.*12.21.

2 Cor. 2. 16.

Heb.12.21.

Argum. 2. *Bellarmine* alſo proveth, that the Goſpell requireth the condition of obedience as well as the law: as Chriſt ſaith to the young man, *If thou wilt enter into life, keepe the Commandements.* Hence he inſerreth, that the Goſpell alſo injoyneth obedience, and not onely faith: And the Councell of Trent, *ſeſſ.* 6. *cap.*7. doe call this *verbum fidei*, and *verbum Chriſti*, the word of faith, and the word of Chriſt, to be obeyed and followed of all Chriſtians, which Chriſt here uttered to the young man.

61. Error.
Math. 19. 17.

Contra. Firſt, we grant that the Goſpell requireth obedience, for it eſtabliſheth the law, and without this obedience there is no ſalvation: for *every tree that bringeth not forth good fruit ſhall bee cut downe, &c.* But it is not now required as in the law, to be a meanes and cauſe of life and juſtification, as it was then ſaid, *Doe this, and thou ſhalt live*; but onely as a neceſſarie conſequent of our faith, and an effectuall fruit of our juſtification. Secondly, our Saviour Chriſt uttered theſe words to the young man onely to humble him thereby, and to teach him to know himſelfe: for he willing to juſtifie himſelfe by keeping of the law; as we read, *Luke* 10.29. of another, which came to our Saviour with the ſame queſtion, *What ſhall I doe to have eternall life?* Our Saviour hereby ſheweth him how farre ſhort he came of keeping the law, that not by doing, but by beleeving from henceforth hee ſhould hope to be ſaved. Thirdly, the Apoſtles exhorted men to beleeve *without any other condition, and ſo to be ſaved, Acts* 16. 31. Their doctrine was not divers from Chriſts: therefore Chriſt onely required the condition of faith to juſtification. By this meanes alſo, the law ſhould become a Miniſter and inſtrument of life, contrarie to Saint *Paul*, who ſaith, it ſerveth onely as a Schoolemaſter to bring us to Chriſt, *Galat.* 3. 24. It diſcovereth and revealeth ſin, *Rom.*7. 7. the Apoſtle alſo calleth it *the killing letter, and miniſterie of condemnation*, 2 *Cor.* 3. 6. 9. It cannot therefore helpe to procure our ſalvation: but if that we are juſtified by our obedience to the law, then ſhould the law helpe to juſtifie us, which is contrarie to the Apoſtle.

Luke 10. 29.

Acts 16.31.

Galath. 3. 24.
Rom. 7. 7.
2 Cor. 3. 6. 9.

The Proteſtants.

NOw on the contrarie ſide, our arguments are theſe: Firſt, that the law worketh terror, the Goſpell onely comfort. *Ye have not received the ſpirit of bondage to feare againe, but ye have received the ſpirit of adoption, whereby we crie Abba father.* And againe, *God ſent his ſon, that he might redeeme them that were under the law, that wee might receive the adoption of ſons, and becauſe yee are ſons, God hath ſent the ſpirit of his ſon into your hearts, which crieth Abba father.* Theſe places prove, that while we were under the law, we were ſervants, and kept in feare: but by the Goſpell of Jeſus Chriſt we are made ſons, and receive the ſpirit of adoption.

Rom. 8. 15.
Galath. 4. 4.

Bellarmines anſwer here is very ſimple, that not the law but the old Teſtament, engendreth feare; and not the Goſpell, but the new Teſtament miniſtreth comfort, *Bellarm. cap.* 2.

Contra. 1. The contrarie rather hereof is moſt evident, that not the old Teſtament, but the law: not the new Teſtament, but the Goſpell worketh, the one feare, the other comfort: for both the old Teſtament containeth comfortable promiſes of the Goſpell, and the new, fearefull threatnings of judgement: therefore neither the old wholly, nor the new wholly can be, that the miniſter of feare, this of peace, but the law and the Goſpell comprehend both in the old and new Scriptures.

2 *Bellarmine* himſelfe, forgetting what he had ſaid before, confeſſeth afterwards in theſe words: *Lex Moſis, lex timoris & ſervitutis fuit; Evangelium lex amoris*; The law of *Moſes* was the law of feare and ſervitude; the Goſpell the law of love and peace. Thus he himſelfe acknowledgeth this diſtinction betweene the law and the Goſpell, *Bellarm. lib.*4. *diſcrim.*7.

Auguſt. Hac eſt breviſſi. & apertiſſ. differentia duorum teſtamentorum, timor & amor, contr. Adimant. c. 17. This is a ſhort and manifeſt difference of the two teſtaments, feare and love.

Ambr. in 3. *ad Rom. Lex iram operatur, fides gaudium:* The law worketh wrath, faith joy. *Ibid. Pacem cum Deo habere fides facit non lex*: Faith maketh us to have peace with God, not the law: *In* 11. *ad Rom. Data eſt lex ut humanum genus terrore manifeſtata legis frenaretur*: The law was given, that mankinde might be terrified by the manifeſtation thereof.

Cauſ. 23. *qu.* 4. *c.* 15. *gloſſ. In lege populus ſervili timore cogebatur, &c.* In the law the people was compelled with a ſervile feare, and they had the law as a ſchoolemaſter: *in Evangelio filiali amore invitatur*, but in the Goſpell they are invited with a filiall love, &c.

Argum. 2. That the Goſpell requireth not obedience to the commandements as a meane to ſalvation, as the law doth, but only commandeth faith, S. *Paul* every where ſheweth: *Rom.* 3. 20. *We cannot be juſtified by the works or obedience of the law*: the reaſon followeth; *for by the law commeth the knowledge of ſin.* And againe, *verſ.* 21. *The righteouſneſſe of God* (which is by the faith of Chriſt Jeſus, *verſ.* 22.) *is made manifeſt without the law*: Only faith then is required to make us righteous before God, without the works or obedience of the law.

Rom. 3. 20, 21.

1 Heare what *Auguſtine* ſaith: *Teſtimonium legis eis, qui ea non legitime utuntur, teſtimonium eſt, quo convincantur puniendi peccatores: eis, qui legitime utuntur, teſtimonium eſt, quo demonſtratur, ad quem liberandi confugere debeant peccatores:* The teſtimonie of the law, to them which uſe it not aright, is a teſtimonie to convince them: to them which doe, a teſtimonie to teach them, to whom ſinners ought to flie for their deliverance: *Expoſit. in Pſal.* 77. *Ergo*, the law worketh not our deliverance it ſelfe, but ſendeth us to our deliverer.

Againe, *Lex fidei aque atque lex factorum ait ne concupiſcas, ſed quod operum lex minando imperat, fidei lex credendo impetrat*: The law of faith, and the law of works, doe both ſay thou ſhalt not covet: but what the law of works, by threatning enjoyneth, the law of faith by beleeving obtaineth: *de ſpiritu & liter. cap.* 13.

Ambroſ. in c. 3. *ad Galath. Non eſt ex fide lex, quia nihil mandat credendum*: The law is not of faith, becauſe it commandeth nothing to be beleeved, &c. As the law commanded not faith, ſo neither doth the Goſpell command obedience to the law as a meane to our juſtification.

Cyril ſaith: *Lex ſervitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis in libertatem*: The law of ſervitude did give the ſpirit of feare, Chriſt the ſpirit of adoption unto libertie.

Lib. 1. in c. 21. Ioann.

2 *Theodoret*: *Lex eos qui peccabant condemnabat, gratia autem eos ſuſcipiens, per fidem juſtificat, &c.* The law condemned them which ſinned, but grace receiving them, doth juſtifie by faith, &c. The law then requireth works, the Goſpell faith: the one worketh terror, the other peace and comfort.

Qu. 43. in Deuteron.

3 Bohemia confeſſ. chap. 10. *The word of the law and old teſtament, is the word of death, feare, &c. but the word of the Goſpell is the miniſtery of faith, of grace, &c.*

Harm. ſect. 7. pag. 206.

4 *Lyranus* alleageth, and approveth that ſaying of *Auguſtine*: *Differentia legis & Evangelii, timor & amor, timor reſpicit conditionem ſervilem, amor libertatem*: The difference of the law and Goſpell, are feare and love; feare reſpecteth a ſervile condition, love reſpecteth libertie.

Annot. in 2. c. Iam. 25.

Maſter *Patricke Hamelton* holy Martyr, hath ſealed this truth: *The law ſheweth us our ſin, the Goſpell ſheweth us remedie for it: the law is the word of ire, the Goſpell is the word of grace: the law is the word of deſpaire, the Goſpell is the word of comfort, &c. Fox p.* 977.

An appendix concerning the libertie of the Goſpell.

B*Ellarmine* here is not aſhamed to ſlander us, that wee ſhould affirme Chriſtian libertie herein to ſtand, in that we are altogether freed from the obedience and ſubjection of the law: *Ut Moſes cum ſuo decalogo nihil ad nos pertineat*: And that *Moſes* with his decalogue belongeth not to us, *lib.* 5. *de juſtificat. c.* 5. *initio.* But wee call God and all the world to record, that we witneſſe no ſuch thing, knowing that Chriſt came not to diſſolve, but to fulfill the law, *Mat.* 5. 17. Here therefore *Bellarmine* fighteth with his owne ſhadow, *cap.* 5. The Muſcovites indeed doe hold, that the decalogue is abrogated by the Apoſtles, *Theol. Moſcovit. c.* 5. But Proteſtants are farre off from ſo groſſe an opinion.

Matth. 5. 17.

Chriſtian liberty then conſiſteth in theſe three points: Firſt, in that wee are exempted from the ceremonies of the law, and the Judicials, ſo farre forth, as they concerned the politike ſtate of the Jewes: *Acts* 15. 10. *Why lay yee a yoke on the diſciples necks, which neither our fathers nor we were able to beare?* Secondly, we are freed from the curſe and guilt of the law: *Galath.* 3. 13. *Chriſt hath redeemed us from the curſe of the law, when he was made a curſe for us.* Thirdly, we are delivered from the ſervitude of ſin, that although it remaine in us, yet it reigneth not in us, *Rom.* 6. 12. Herein the Jeſuite diſſenteth from us.

Acts 15. 10.
Galath. 3. 13.
Rom. 6. 12.

The Papiſts.

B*Ellarmines* opinion then is this, that by the liberty of the Goſpell we are altogether freed from ſin, ſo that it is throughly dead, and not only not imputed, but not alive, or having any being in the righteous, *cap.* 6.

61. Error.

Argum.

Rom.7.6.20.21. verſ. 23. *Argum. Rom.7.6. Now wee are delivered from the law, being dead unto it, that wee ſhould ſe-ve in newneſſe of the Spirit:* If ſin be dead in us, and we unto it, then hath it no life at all.

Anſw. Firſt, in the very ſame Chapter, the Apoſtle ſheweth by his owne example, that even in the regenerate there is ſome remnant of ſin: *verſ. 20. Sin that dwelleth in me: verſ. 21. Evill is preſent with me: verſ. 23. I finde a law in my members rebelling againſt the law of my minde:* If ſin dwell, bee preſent, rebell even in the righteous, then are they not fully purged from it. Secondly, wherefore the Apoſtle in ſaying, we are dead unto ſin, or to the law, would be underſtood as where he ſaith, *He that* Rom. 6.7.12. *is dead, is freed from ſin, Rom.6.7.* that is, from obedience and ſervice to ſin: *verſ.12. Let not ſin reigne in your mortall bodie:* they are freed from the Kingdome of ſin, not from the having of ſin.

The Proteſtants.

THat we are by the libertie of faith, freed from the tyrannie and Kingdome of ſin, but not altogether from the dwelling and abiding of ſin in us, ſo long as wee live in the fleſh: thus wee are perſwaded out of the Scripture.

Argum. Saint *Paul* being now an Apoſtle, and ſo conſequently a ſanctified and regenerate man, Rom 7.14. 25.24. ſaith, *I am carnall, and ſold under ſin, Rom.7.14.* And *verſ.25. In my fleſh I ſerve the law of ſin: Ergo,* ſin was yet abiding in him. *Verſ. 24. Who ſhall deliver me from the bodie of death?* that is, the bodie of ſin, *Rom.6.6. Ergo,* he was not yet fully delivered from ſin, though it reigned not in him: but his freedome onely conſiſted in this, *that the bodie of ſin ſhould be deſtroyed, that henceforth we ſhould* Rom.6.6. *not ſerve ſin, Rom. 6.6.* We are freed then from the ſervice and obedience to ſin, not from the poſſeſſion and habitation of ſin.

1 *Auguſtine* ſaith, *Aliud eſt non peccare, aliud non habere peccatum: nam in quo peccatum non regnat, non peccat, id eſt, qui non obedit deſideriis ejus: in quo autem non exiſtunt iſta deſideria, non ſolum non peccat, ſed nec habet peccatum;* It is one thing not to ſinne, another not to have ſin: for in whom ſin reigneth not, he ſinneth not, that is, obeyeth not the deſires thereof: but hee in whom none of theſe deſires are, hath no ſin at all: *in 5. cap. epiſtol. ad Galat.* But there is no man living, in whom there be not found ſome evill deſires: *Ergo,* no man, but hath ſin.

Ambroſe ſheweth wherein Chriſtian libertie conſiſteth: *in 2 Galath. Libertas in Ieſu Chriſto hac eſt, non ſubjici legi;* This is the libertie in Jeſus Chriſt, not to be ſubject to the law: that is, the terror and feare thereof, as he expoundeth, *Galath. 4. Lex data eſt, ut terrori eſſet;* The law was given to be a terror. Againe, *in 2 Cor. 3. Lex ſpiritus dat libertatem ſolam fidem poſcens;* The law of the ſpirit giveth libertie, requiring onely faith, &c. *Ergo,* this is our libertie, that by faith we are delivered from the thraldome and bondage of the law, both in the obſervation thereof required as a meane to ſalvation, and the puniſhment of the tranſgreſſion thereof.

De Eccleſiaſt. Dogmat. c.86. *Auguſtine* further ſaith: *Nullus ſanctus & juſtus caret peccato, &c.* No juſt or holy man wanteth ſin, &c.

In 6. c. Levit. 2 *Iſychius* ſaith: *Peccato refertum eſt omne viventium genus;* All mankinde living, aboundeth with ſin, &c. None then are delivered from the contagion of ſin, but from the tyrannie and dominion thereof.

Harm. ſect. 7. pag. 111. 3 Latter confeſſion of Helvetia, chap. 12. *Neither could there ever, neither at this day can any fleſh ſatisfie the law of God and fulfill it, by reaſon of the weakneſſe in our fleſh, which remaineth and ſticketh faſt in us, even to our laſt breath, &c.* None then are freed altogether from ſin in this life.

De juſtificat. lib. 6. cap. 3. 4 *Stapleton* one of their owne Doctors ſubſcribeth to that concluſion, reſolved upon againſt the Pelagians, *Neminem juſtorum in hac vita ſine peccato vivere poſſe;* That none of the righteous can in this life live without ſin.

The ſecond part, whether it be poſſible to keepe the law in this life.

The Papiſts.

63. Error. IF any man ſay, that the precepts and commandements of God unto a man juſtified, and in the ſtate of grace, are impoſſible to be kept, let him be accurſed, *Concil. Tridentin. ſeſſ. 6. can. 18.*

Rom. 8.4. *Argum. 1. Rom. 8.4.* That the *righteouſneſſe of the law might be fulfilled in us: Ergo,* the law of God by the grace of Chriſt may be kept, and the keeping thereof is our juſtice. Chriſt alſo ſaith my yoke is eaſie, and my burthen light: *Ergo,* his commandements are poſſible to be kept.

1 Cor. 1. 30. *Anſw.* Firſt, the Apoſtle ſaith not, that the law is fulfilled by us, but in us by Chriſt, *who is our righteouſneſſe and ſanctification.* The law remaineth ſtill impoſſible to bee kept through the weakneſſe of our fleſh, *verſ.3.* Neither doth God give us abilitie to keepe it, but Chriſt hath fulfilled it for us: *God ſent his ſon in the ſimilitude of ſinfull fleſh, verſ.3.* We notwithſtanding are bound to walke in obedience to the commandements, which is, *to walke after the ſpirit, not after the fleſh, verſ.4.* But this our obedience is imperfect, and farre off from that perfection, which Gods juſtice requireth. Secondly, to him that is borne of God, his commandements are ſaid to be eaſie, and not grievous, not becauſe they are able perfectly to keepe them: but that ſtrength is given to keepe them in part, and they doe willingly, not of conſtraint exerciſe themſelves therein: as alſo for the reſt, that notwithſtanding their obedience is imperfect, yet the curſe of the law is taken away, and their ſins pardoned in Chriſt.

Auguſtine alſo telleth us how Chriſts yoke is light: *Precepta ſunt nolentibus gravia, volentibus levia, ſicut ipſe aiit jugum meum ſuave eſt: de ſalutar. docum. cap.* 7. His precepts are heavie to the unwilling, but to the willing light, as he himſelfe ſaith, my yoke is pleaſant. The commandements then are eaſie, not becauſe we can keepe them perfectly, but Chriſt maketh us willing by his ſpirit in ſome meaſure to walke in obedience.

Argum. 2. *Rom.*13. He that loveth his neighbour hath kept the whole Law: but it is poſſible to love our neighbour: *Ergo,* to keepe the Law, *Bellar. cap.*11. Rom.13.8.

Anſw. He that loveth perfectly, as he ought, may keepe the Law: but the aſſumption is falſe, that it is poſſible for any man ſo to love. *Bellarmine* ſheweth, that our love may bee perfectly ſufficient toward the keeping of the Law, becauſe *David* ſaith, *With my whole heart have I ſought thee.* Pſalm.119.10. *Contra.* The Prophet *David* in ſo ſaying, With my whole heart, ſheweth the qualitie rather than the quantitie of his love: to love therefore with all his heart, is all one as where he ſaith, *I have loved exceedingly,* Pſalm.119.167. that is, unfainedly, not with a double heart: and as the Hebrew phraſe is, an heart and an heart. Pſalm.12.2. This ſheweth not therefore the perfection of his love before God, but the ſingleneſſe and ſimplicitie of his owne heart.

Argum. 3. That it is poſſible to keepe the Law, they would enforce further by theſe teſtimonies of Scripture.

1. *Ioſu.*11.15. *Ioſua left nothing undone of all, that the Lord had commanded Moſes.*

2. *Act.*13.22. *I have found David a man after mine owne heart, which will doe all things that I will.*

3. 2 *King.*23.25. *Like unto Ioſiah was there no King that turned unto the Lord with all his heart, with all his ſoule, with all his might, according to all the law of Moſes.* Ioſua 11.15. Act.23.22. 2 King.23.25.

4. *Luke* 1.6. *Both were juſt before God, (that is, Zacharie and Elizabeth) and walked in all the commandements and ordinances of the Lord without reproofe.* Luke 1.6.

5. *John* 17.6. Our Saviour thus teſtifieth of his Apoſtles, *Thine they were, thou gaveſt them mee, and they have kept thy word.* John 17.6.

6. *Rom.*7.19. *The evill that I would not, that doe I: now, if I doe that I would not, it is no more I that doe it, but ſin that dwelleth in me. Verſ.*25. *I my ſelfe in my minde ſerve the Law of God:* then *Paul* ſinned not, for ſin cannot be but in the minde, *Bellarm. lib.*4. *de juſtificat. c.*11. Rom.7.19.v.25.

1. *Anſw.* 1. *Ioſua* in that particular, concerning the deſtruction of the cities of the Heathen, did all as God commanded, *Deut.*7.2. Deut 7.2. 2 Otherwiſe *Moſes* himſelfe that gave the charge to *Ioſhua,* did not abſolutely keepe all Gods Commandements: for thus the Lord ſaith to him and *Aaron: Becauſe yee beleeved not me, to ſanctifie mee in the preſence of the children of Iſrael, yee ſhall not bring this congregation into the land, &c.* Numb.20.12.

2. The Scripture maketh a manifeſt exception of the matter of *Vriah,* that *David* did that which was right in the ſight of the Lord, ſaving in that: 1 King.15.5. *Ergo,* hee did not keepe all the commandements.

3. *Ioſiah* turned with all his heart unto the Lord, which noteth the ſingleneſſe and integritie of his heart, rather than perfection: for he alſo was diſobedient to the voice of God in going againſt *Pharaoh* 2 Chron.35.21. as he ſaid unto him in the name of God, *Leave off to come againſt God that is with me, leſt he deſtroy thee.*

4. They were juſt without reproofe: as *Auguſtine* ſaith, *Aliud eſt eſſe ſine peccato, &c. aliud ſine querela:* It is one thing to be without ſin, which is ſaid onely of Chriſt; another to be without reproofe, *de perfect. juſtit. contr. Celeſtin. Hierome* alſo diſtinguiſheth of juſtice: there is *perfecta juſtitia,* a perfect juſtice, and another, *quæ competit noſtræ fragilitati,* which agreeth with our frailtie, and ſo *Zacharie* and *Elizabeth* are ſaid to be juſt, *dialog.*1. *contr. Pelag.* Otherwiſe that they were not perfectly juſt, it is manifeſt, for the Angell ſaith to *Zacharie,* Thou ſhalt be dumb, *quia non credidiſti,* becauſe thou haſt not beleeved my words. Luke 1.20.

5. In the ſame ſenſe the Apoſtles kept the word of Chriſt; as *Paul* ſaith, Wee are perfect: *As many as bee perfect: Secundum humanæ fragilitatis modum;* after the meaſure of humane frailtie: Philip.3.13. As *Hierome* ſaith, *dialog.*2. *contra Pelag.* For abſolutely the Apoſtles had not kept Chriſts word, ſeeing *Peter* before this, for giving carnall counſell to Chriſt againſt his paſſion, deſerved to bee called Satan. Matth.16.23.

6. Firſt, this place evidently maketh againſt him; for how dare hee conclude that *Paul* had no ſinne, ſeeing hee confeſſeth *that ſinne dwelt in him?* Rom.7.19. Secondly, by his minde and ſpirit is not underſtood his ſoule, but the regenerate part of the whole man, wherein by the grace of God hee conſented to the Law of God; but the Law of his fleſh, that is, the unregenerate part reſiſted; ſo that his obedience to the Law was thereby hindred. 3 Laſtly, *Auguſtine* thus ſaith, *Idem Apoſtolus & perfectum ſe dicit & imperfectum; imperfectum cogitando quantum illi ad illam juſtitiam deſit, &c.* The Apoſtle doth call himſelfe perfect, and imperfect, *ibid. verſ.*12. imperfect; by thinking what he wanted of that juſtice, Pſalm.3.15.12. whoſe fulneſſe he thirſted for: perfect; *quod ſuam perfectionem fateri non erubeſcit,* becauſe hee is not aſhamed to confeſſe his imperfection: Like as wee call a Traveller perfect, *cujus bene promovetur acceſſio, quamvis non perficiatur intentio, niſi fuerit facta perventio:* Whoſe acceſſion ſtill is furthered, though his intention bee not perfited, till his pervention be fulfilled, *contr.*2. *epiſtol. Pelag.*3.7. *Paul* therefore had no perfect or abſolute juſtice and obedience.

Argum. 4. The old Pelagians, who held the ſame or verie like poſition to the Papiſts, objected thus; *Si impoſſibilia ſunt mandata, non in his erit culpa, qui acceepere mandata, ſed in eo qui dedit impoſſibilia:* If the commandements be impoſſible, the fault is not in them that received them, but in him that gave them, *Hieron. ad Cteſiphont.*

First, *Hierome* anſwereth, *Nunquid præcepit mihi Deus, ut eſſem, quod Deus eſt? &c.* Hath God commanded that I ſhould be the ſame that God is? that I ſhould have that which the Angels have not? Of Chriſt it is written, *Peccatum non fecit*, he did no ſin: if this be common to me and Chriſt, *Quid ille habuit proprium?* What had he proper to himſelfe?

Secondly, ſaith hee, *Poſſibilia ſunt Dei mandata, &c.* The commandements of God are poſſible; Rom.8.3. who denieth it? but how this is to be underſtood, the choſen veſſell ſheweth, *That which was impoſſible in the law, &c. God ſending his ſonne, &c.* His meaning is, that the commandements were poſſible in the obedience of Chriſt, *Hieron. ad Cteſiphont.*

Thirdly, *Impoſſibilia ſunt, non imbecillitate naturæ, ſed animi laſſitudine:* They are impoſſible, not by the imbecillitie of nature, (wherein *Adam* was firſt created) *ſed laſſitudine animi*, but through the infirmitie of the minde, (by *Adams* fall:) *dialog.* 1. *adverſ. Pelagian.*

The Doway Students would prove the poſſibilitie of keeping the law by that place, *Deut.* 30. 11. Doway Bible, pag.459. pag.704. *This commandement which I command thee this day is not above thee:* When thou art ſtirred up, indued and aſſiſted with Gods grace (ſay they) the commandement of God is not then above thee, as farre from thee, but verie neere thee in thy mouth (to confeſſe God) and in thy heart to doe it, &c. And in the margent they give this note, (By grace men are able to keepe Gods commandements) ſo the commandements are not impoſſible, &c.

Cont. 1. The tranſlate-latines following their Latine text, do not read this text aright: the Hebrew word *niphleeth*, ſignifieth not above, but *abditum, abſconditum*, hid from thee, and ſo their owne Interpreters, *Vatablus* and *Montanus* doe tranſlate. 2 But allowing this reading, this maketh nothing at all for the poſſibilitie of keeping the law; but either, as *Vatablus* noteth, all pretext of ignorance is taken from them, that they had the law given them, it was neere at hand, they need not ſeeke farre Rom.10.6,7. for it. 3 Or rather this, as the Apoſtle ſheweth, is underſtood of the word of faith: directly ſetting downe a difference betweene the law of works, which requireth doing, and the law of faith, which requireth of us onely beleeving in Chriſt, who hath performed the law for us. So *Oecumenius* upon that place to the Romans: *Brevis ſalus nihil indigens externis laboribus:* A compendious ſalvation not ſtanding in need of externall works. And their owne *Lyranus*, *Oſtenditur juſtitia per fidem Chriſti facilitas*; the eaſineſſe of juſtice by faith in Chriſt is ſhewed; they therefore verie unskilfully apply that to the law of works, which the Apoſtle referreth unto faith.

The Proteſtants.

THat no mortall man is able to keepe the Law of God perfectly in this life, it may bee thus proved.

1. Act.15.10. *Argum.* 1. S. *Peter* ſaith, *Act.*15.10. *Why tempt yee God, to lay a yoke on the diſciples necks, which neither our fathers nor we were able to beare: Ergo*, the Law is an importable burthen, and ſo impoſſible to be kept.

2. Rom.7.18. Againe, S. *Paul* ſaith, *Rom.*7.18. *To will is preſent with me, but I finde no meanes to performe that is good: Ergo, Paul* could not keepe the Law.

Bellar. Saint *Peter* ſpeaketh of the ceremoniall law, which being added to the morall law, made it importable; but now the ceremoniall being aboliſhed, the morall law is portable, *cap.* 14. *reſp. ad loc.* 1.

1. Act.15.11. *Contra.* 1. Though the Apoſtle in that place treat chiefly of the ceremoniall, yet the reaſon is generall: *We beleeve through the grace of the Lord Ieſus to be ſaved.* Beleefe is oppoſed not onely to the ceremoniall, but morall law alſo: wherefore ſeeing that is made eaſie and portable by faith, which otherwiſe is importable, it followeth that both the ceremoniall and morall are in them-

2. Rom.7.7,10. ſelves importable. 2 The Apoſtle generally ſpeaking of the whole Law, ſaith it was *impoſſible*, *Rom.*8.3.

Bellarm. The Apoſtle ſpeaketh of the act of concupiſcence, which is no ſin, *reſponſ. ad object.* 3.

Contra. 1. The Apoſtle ſheweth the contrarie: that both it is a ſin to luſt, *Rom.*7.7. *I know not ſin, but by the law; for I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt: Ergo*, it is ſin to luſt. 2 He confeſſeth in direct words alſo, that this ſin dwelleth in him, *verſ.* 10.

Galat.3.10,12. *Argum.* 2. *Galath.*3.10. *As many as are under the works of the law, are under the curſe: for it is written, curſed is everie one that continueth not in all things which are written in the booke of the law:* The Apoſtle reaſoneth thus: who ſo keepeth not the Law in all points, ſtandeth accurſed; but no man is able to keepe it: *Ergo*, everie man is under the curſe.

Bellarmine anſwereth, that they are accurſed which think to keepe the law by their owne ſtrength, without grace, which indeed it is impoſſible to doe, but poſſible by grace: *reſp. ad loc.* 2.

Contra. Nay the Apoſtle ſheweth, that it is poſſible no way to keepe the law perfectly: for if man by grace might performe the law, he might deliver himſelfe by grace from the curſe: but now are we redeemed only from the curſe by Chriſt, who was made a curſe for us, *verſ.* 13. *Ergo*, the law by no man can be performed. 2 *The Law is not of faith, verſ.*12. But if by faith and grace the Law could be kept, then the Law ſhould be of faith.

Argum. 3. If the righteous man doth keepe the Law, then is hee without ſin: for where there is no tranſgreſſion of the Law, there is no ſin: but no man is without ſin, *In many things wee offend all. If we ſay we have no ſin, we deceive our ſelves: Ergo,* no man can keepe the Law.

James 3.
1 John 1.

Bellarmine anſwereth, that the veniall ſinnes which juſt men commit, are not directly againſt the law, but *præter legem,* beſide the law: and therefore they may keepe the law, and yet have veniall ſinnes.

Contra. Firſt, Saint *Iohn* ſaith, *Sinne is the tranſgreſſion of the law, and whoſoever committeth ſinne tranſgreſſeth the law:* but a veniall or ſmall offence is ſinne: *Ergo,* a tranſgreſſion: and where the law is tranſgreſſed it is not kept. Secondly, S. *Iames* ſaith, *Whoſoever ſhall keepe the whole law, and yet faile in one point, he is guiltie of all.* But hee that committeth veniall ſinnes, faileth in ſome point, hee doth ſomewhat *(præter legem)* beſide the law: *Ergo,* they are guiltie of the whole, and ſo tranſgreſſe *contra legem,* againſt the law: and ſo this diſtinction of ſinnes beſide, and againſt the law, is found nothing worth.

1 John 1.4.
Iames 2.10.

1 *Auguſtine* thus writeth of this matter againſt the Pelagians: *Illud quod dicunt ſine ullo peccato aliquos homines vixiſſe in hoc ſeculo, vel vivere, optandum eſt ut fiat, conandum eſt ut fiat, ſupplicandum eſt ut fiat, non tamen, quaſi factum fuerit, confidendum:* That which they ſay, that ſome may and have lived here without ſin, we muſt endevour and pray that it may be ſo, not preſume that it hath beene done: *De peccator. merit. & remiſſ. contr. Pelag. lib.*3. *cap.*13.

*Concil. Milevitan. c.*6. *Placuit, quod aiit S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, quiſquis ſic accipiendum putat, ut dicat propter humanitatem non oportere dici, nos non habere peccatum, non quia verit as eſt, anathema ſit:* Whereas S. *Iohn* ſaith, if wee ſay wee have no ſin, we deceive our ſelves: if any man thinke that of curteſie and humanitie, wee ſay that we have no ſin, not becauſe it is ſo indeed, let him be accurſed, &c. But they which ſay they can keepe the law, conſequently affirme that they have no ſinne.

The Chriſtian Church of Æthiopia holdeth, *Legem excepto Ieſu Chriſto nemo cuſtodire potuit:* None except Chriſt can keepe the law: *Zaga Zabo.*

Damianus à Goes

2 *Iſychius* ſaith: *Chiſtum ideo incarnatum ut legem impleret:* That Chriſt was therefore incarnate to fulfill the law, &c. then cannot man fulfill it, for then Chriſt needed not to have come.

Lib. 1. in 5. c. Levit.

3 Latter Confeſſ. of Helvetia, c.12. *Neither could there ever, nor at this day can any fleſh ſatisfie the law of God, and fulfill it, by reaſon of the weakneſſe of our fleſh, which remaineth and ſticketh faſt in us, even to our laſt breath.* Bohemia, cap.7. *No man can fully performe the commandements of God, neither can any be found, who doth not faile in any part thereof, and who is cleane without ſin, &c.* Auſpurg, loc. of faith. *In this ſo great infirmitie and uncleanneſſe of nature, the Saints doe not ſatisfie the law of God, their imperfect obedience doth not pleaſe God, as ſatisfying the law, but becauſe the perſons themſelves are reconciled, and made righteous through Chriſt, &c.*

Harm. ſect.7. pag.111.
Sect.9.p.257.
Sect.9.pag.273.

4 *Ferus,* as hee is alleaged before: *Lex impoſſibile onus eſt, quia non tantum exigit manum, ſed cor, &c.* The law is an impoſſible burthen, for it requireth not onely the hand, but the heart: Secondly, it convinceth us to be ſinners, for we doe alwayes more againſt the law than for it, &c.

Commentar. in Act. 15. fol. 194.

See the teſtimony of the holy Martyrs: *Patricke Hamelton* Martyr ſaith, that the law biddeth us to doe that thing which is impoſſible, in as much as the keeping of the commandements which the law biddeth, is impoſſible, *Fox,* pag.976.

Maſter *Tyndall* holy Martyr: *The law when it commandeth thou ſhalt not luſt, giveth thee not power ſo to doe, but damneth thee, becauſe thou canſt not ſo doe: If thou wilt therefore be at peace with God, then muſt thou turne to the promiſes of the Goſpell: Fox,* pag.1247.

An Appendix of the diviſion of the Law.

The Papiſts.

THe Maſter of the Sentences, whom the reſt doe follow, maketh but three commandements in the firſt table, joyning in one the firſt and the ſecond: *lib.*3. *diſt.*37. *liter.b.* and hee divideth the ſecond table into ſeven, making two of the laſt commandement: this to be the ſixth, *Thou ſhalt not covet thy neighbours wife:* that which followeth, *Thou ſhalt not covet thy neighbours houſe, nor his ſervant, &c.* to bee the ſeventh and the laſt: *lib.*3. *diſt.*40. *liter.a.* This device the Papiſts ſucceeding have the more willingly embraced, that the ſecond commandement, which doth pinch them verie ſore, might be left out altogether, which ſome of them have moſt impiouſly attempted. And *Catharinus* a great popiſh writer is directly of this judgement, *mandatum ſecundum fuiſſe temporale,* that the ſecond commandement was but temporall, to continue for a time: *Opuſcul. de imaginib.* For this their device, reaſons out of Scripture they have none.

64. Error.

Our Doway Doctors doe thus help out the matter: 1 They ſay the firſt commandement cannot be divided, becauſe to make a picture to the end to adore it as God, were in deed to have a ſtrange God. 2 The laſt commandement they would have to be two, becauſe the deſire and internall con-

Annot. in Exod. 20.4. & in Deut. c.5.21.

ſent to adulterie and theft differ as much altogether, as the externall acts of the ſame ſinnes, &c.

Contra. 1. Though everie picture adored as God bee a ſtrange god, yet there may bee a worſhip of a ſtrange god without a picture: and ſo *Lyranus* confeſſeth. Thus ſome of their Doctors make this difference betweene this precept and the next, that here is forbidden ſuch worſhip of ſtrange gods, as is done without an image, as *Varro* ſaith, the Romans did worſhip their gods a long time without any image: and ſome thinke, that the idols of ſuch things as are fained, and have no exiſtence in nature are here forbidden, as to make an image with a mans body and a rams head, as they did of *Iupiter*, and imagined him ſo to be. And further, they which worſhipped the Sun and Moone, and bruit beaſts, as the Ægyptians did, did not adore images, but the things themſelves: all theſe kindes of idolatries fall not under this prohibition, *Thou ſhalt not make unto thy ſelfe any graven image*; wherefore all this cannot be one Commandement.

Rom.7.8. Exod.20.17. Deut.5.21. 2 The laſt Commandement is but one: 1 S. *Paul* calleth it ἐντολὴ, a Commandement in the ſingular number. 2 In one place, *Thou ſhalt not covet thy neighbours wife* is put firſt: in another, *Thou ſhalt not covet thy neighbours wife*: If they were two Commandements, it ſhould bee uncertaine in what order to place them. 3 Neither doe the thoughts of coveting differ as much as the acts: for then there ſhould bee other Commandements alſo of not coveting to kill, to diſhonour parents, to beare falſe witneſſe.

The Proteſtants.

THis diviſion of the Law, to joyne the firſt and the ſecond Commandement in one, and ſo to make two of the laſt; we ſhew it to be contrarie to the Scripture, to reaſon and authoritie.

Marke 10.19. Firſt, our Saviour Chriſt maketh but ſix Commandements in the ſecond table: where in ſtead of the laſt, *Thou ſhalt not covet*, is put, μὴ ἀποστερήσῃς, *Thou ſhalt hurt no man*, no not ſo much as by thought or deſire to covet any thing of his.

Rom.7.8. Againe, S. *Paul* calleth the Law forbidding to luſt, ἐντολὴν, a Commandement in the ſingular number, not Commandements.

Secondly, reaſon alſo giveth, that this Commandement, *Thou ſhalt not covet*, ſhould bee but one: firſt, divers commandements have their divers acts which are forbidden, as to ſteale, to kill, to commit adulterie: but theſe two ſuppoſed lawes have but one action, which is to covet. Secondly, the concluſion after the particular induction, *nor any thing that is his*, ſheweth, that all the particulars before going belong unto the ſame charge and commandement.

Thirdly, 1 *Origen* miſliketh this diviſion thus writing, *in 8. Exod. Hæc omnia nonnulli putant ſimul unum eſſe mandatum, quod ſi ita putetur, non complebitur decem numerus mandatorum*: Some thinke all theſe to be one commandement: which if it be ſo, how ſhall the number of ten commandements be fulfilled? Therefore this is the firſt commandement, *Thou ſhalt have no other Gods, &c.* The ſecond, *Thou ſhalt make no idoll, &c.*

Ambroſ. Conſtat primum eſſe mandatum, &c. It is evident this is the firſt commandement, *Thou ſhalt have no other Gods, &c.* then, *Thou ſhalt make no image, &c.* the third, *Thou ſhalt not take the name, &c. in 5. ad Epheſ.*

Com. in 7. ad Roman. v.7. 2 *Theophylact*, As the Apoſtle calleth the precept, thou ſhalt not luſt, ἐντολὴ, a commandement in the ſingular number, ſo he ſaith in the ſame number, *Lex ad hoc homines inſtruebat, ut à concupiſcendo abigeret*, The Law inſtructed men, to drive them from coveting, &c.

[a] Locor. commun. claſ.2. cap.4. [b] Lib.2. inſtit. cap.8. ſect.12. [c] Commentar. Exod. cap.20. 3 Our beſt Proteſtant writers doe divide the firſt table into foure commandements, and the ſecond into ſix: as *Peter*[a] *Martyr*, Maſter[b] *Calvin*,[c] *Buchanus* with others.

4 *Leodienſ. epiſt. cont. Paſcal. 2. Tertium decalogi, &c.* The third precept, Thou ſhalt not take in vaine, &c.

The third part, of the works of Supererogation.

The Papiſts.

65. Error. THey teach that it is not onely poſſible for men to keepe the Law of God in this life, but to doe more than is preſcribed or commanded: and that men of their abundance may allot unto others ſuch works of ſupererogation, *Rhemiſt. 1 Cor. 9. ſect. 6. ex Tileman. loc. 3. err. 16.*

Argum. 2 Cor. 8. ſect. 3. As your abundance now ſupplyeth their want, their abundance alſo may ſupply your want, that there may be equalitie. Saints, or other vertuous perſons may in meaſure and proportion of other mens deſervings, allot unto them as well the ſupererogation of their ſpirituall works, as thoſe that abound in worldly goods may give almes of their ſuperfluities to them which are in neceſſitie, *Rhemiſt. totid. verbis.*

Anſw. 1. This place proveth no communication of merits of one to another: but that as everie one aboundeth in the gifts and graces of God, ſo they ought to communicate the uſe thereof one to anothers benefit: for no man meriteth himſelfe by any worke of his: therefore he cannot communicate that to another, which he hath not himſelfe. Here alſo mention is made of mutuall communication, for one to ſupply anothers want: but he that doth ſupererogate to another of the abundance of his good works, hath no need to have his wants ſupplyed by another mans deſervings: therefore there is no mutuall communicating betweene them, which is the thing whereof the Apoſtle ſpeaketh in this place.

The Proteſtants.

Arg. THat no man is holpen by another mans deſervings, but all that a man can doe is little enough and not ſufficient for himſelfe; it is plaine in the Goſpell: where our Saviour ſaith, *That when we have done all that is commanded, we are unprofitable ſervants, and did no more than was our dutie: Ergo,* a man cannot doe more than his dutie.

Luk.17.10.

Hierome upon this place thus concludeth: *Si inutilis eſt, qui fecit omnia, quid de illo dicendum eſt, qui explere non potuit:* If he be an unprofitable ſervant which did all, what ſhall be ſaid of him which could not fulfill them? *ad Cteſiphont.*

Saint *Ambroſe* upon the ſame words writeth thus: *Ergo, & cum fecerimus quod nobis imperatum eſt, &c.* Therefore when we have done that which is commanded us, we muſt not ſtraight be exalted, but humble our ſelves: *Quia non ſtatim, ſi aliquid fecerimus, implevimus omnia ſervitutis obſequia, quis tanta ſalutis beneficia digno poſſit æquare ſervitio? quis poteſt ſolvere, quod accepit?* Becauſe not ſtraightwayes, if we have done any thing, we have performed all the duties of our ſervice, who can be equall in his ſervice to ſo great benefit of ſalvation? who can pay that which he hath received? *Serm. 16. in Pſal. 119. Ergo,* no man can doe more than he is bound to doe.

We may alſo remember the parable of the Virgins, *Matth. 25.* where the five wiſe refuſe to give of their oyle to the five fooliſh: leſt (ſay they) there will not be enough for us and you. No man therefore hath attained to ſuch a perfection of goodneſſe, that he is able to ſpare ought for his brother, but ſhall have need thereof himſelfe.

1 *Auguſtine* writing upon this parable ſaith: *Unuſquiſque pro ſe rationem reddet, nec alieno teſtimonio quicquam adjuvatur, apud Deum: -- & vix ſibi quiſque ſufficit, ut ſibi teſtimonium perhibeat conſcientia ſua:* Everie man ſhall give account for himſelfe, neither is a man releeved by anothers teſtimony before God: -- the teſtimony of a mans conſcience is hardly ſufficient for himſelfe: *de verb. Domini ſerm. 22.* See more of this matter: *Controverſ. 14. quaſt. 7. part. 4. & quaſt. 8. part. 3. artic. 2.*

Tertullian hereof alſo thus writeth, *lib. de Pudicit. Sufficiat martyri propria delicta purgaſſe, ingrati, vel ſuperbi eſt in alios ſpargere, quod ipſe pro magno fuerit conſecutus: ecquis alienam mortem ſua morte ſolvit, niſi ſolus filius Dei?* Let it ſuffice a Martyr to have purged his owne ſin, it is the part of an unthankfull or proud man, to ſcatter upon others that which he hath obtained for a great benefit: doth any man by his death looſe anothers death, but onely the Son of God?

2 *Chryſoſtome* (as he is alleaged by *Ieremy* Patriarch of Conſtantinople) ſaith: *Non quiſquam mortalium -- poteſt ante Deum conſiſtere.* No mortall man is able to ſtand before God, &c. if a mans righteouſneſſe ſuffice not for himſelfe, much leſſe hath he to impart unto another.

Cenſor. oriental. cap. 6.

3 Confeſſ. of Sweveland, artic. 11. *The Saints are farre off from aſcribing their ſalvation to their owne merits, how therefore ſhould they preſume to help any other with their merits.* Auſpurg, artic. 6. *They have feined* (ſpeaking of Monks) *that they doe ſo ſatisfie Gods commandements, that they can doe ſomewhat more, and hereupon roſe that horrible error of the works of ſupererogation, &c.*

Harm. ſect. 2. pag. 49.
Harm. ſect. 18. pag. 563.

4 *Eſtene,* a learned Papiſt thus confeſſeth: *Quo die multa nimirum miſericordia opus erit omnibus Sanctis:* In which day of the Lord all the Saints ſhall have great need of mercie: *in 2 Tim. p. 15.* And againe hee thus alleageth out of *Auguſtines* Sentences, collected by *Proſper. ſent. 234. Nemo fidelium, quamvis multum profecerit, dicat, ſufficit mihi:* Let none of the Saints, though he have well profited, ſay, it ſufficeth me: *p. 126.* If no man hath ſufficient for himſelfe, how can he ſupererogate to others?

The fourth part, Whether God be ſerved for hope of reward, or feare of puniſhment.

The Papiſts.

MEn ought to doe good in reſpect and for reward and recompence in Heaven for their good works: the Apoſtle ſaith of *Moſes, Heb. 11. 26.* He had reſpect to the recompence of reward, *Rhemiſt. ibid.*

66. Error.
Heb. 11. 26.

The Proteſtants.

Anſ. FIrſt, we deny that we ought to make account of Heaven to be given as a juſt recompence deſerved by our works: for life eternall, as the Apoſtle ſaith, is the free gift of God, *Rom. 6. 23.* Secondly, wee grant that men in their well doing ought to have reſpect to the reward, but not chiefly or principally: but the reſpect of Gods glorie and their owne dutie ought to move them more.

Rom. 6. 23.

Argum. Taſte and ſee how gracious the Lord is: Wee ought as dutifull children to yeeld obedience to the Lord, and delight in him, even becauſe of that pleaſant taſte, comfort and joy, which wee feele in his goodnes toward us. *Auguſtine* ſaith well, *Deus non propterea ſe amari vult, quia dat aliquid*

Pſalm. 34. 8.
In Pſalm. 52.

præter ſe, ſed quia dat ſe: God would not be beloved of us, becauſe he giveth or promiſeth any thing beſide himſelfe, but becauſe he giveth himſelfe.

Iſychius ſaith, *Ita ſe quis debet diſponere, ut omne deſiderium & propoſitum cujuſlibet actionis & conſummationem Deo offerat, &c.* Everie one muſt ſo diſpoſe of himſelfe, that he offer unto God the deſire and purpoſe of everie action, and the conſummation thereof, &c. the glorie then of God, not the hope of our reward muſt be the chiefe end of our actions. In 3.Levitic.

Confeſſ. of Bohemia, c.7. *Wee muſt exerciſe our ſelves in good works—for the reward of eternall life, —and that by faith wee may have a more eaſie entrance to theſe rewards, &c.* Wee may looke then to the reward, but not as the reward of our merits, but given us by grace, and apprehended by faith.

Lib.2.de triplici homin. officio, c.18. Their owne Doway Doctor *Weſton* ſaith, No worke of a righteous man, *Habere valorem condignum præmio cæleſti,* hath a valour worthy of the heavenly reward, but all the valour is placed, *in Dei acceptatione,* in the acceptance of God, &c. then it will follow, that Heaven muſt not be expected as a reward due unto our works.

Ambroſe: Propoſitum piæ mentis mercedem non expetit, ſed pro mercede habet boni facti conſcientiam & juſti operis effectum: The purpoſe of a godly minde doth deſire no reward, but in ſtead of a reward hath the conſcience of a good fact, and the effect of a righteous worke, *Lib.1. de Abram. c.8.*

Maſter *Tyndall* holy Martyr ſaith: Everie Chriſtian man muſt keepe Gods Commandements by love, and not by hope, to get for his ſervice everlaſting life, pag.1255. artic.10. Againe, they that for feare of Hell, or the joyes of Heaven doe their dutie, doe a conſtrained ſervice which God will not have: ſuch as are hyred men and waged ſervants, not children, pag.1255. col.2.

The Papiſts.

6. Error. 2. EVen in right Chriſtian godly men there remaineth doubt, miſtruſt, feare of hell and damnation: and the feare of Gods judgements cauſeth juſt men to humble themſelves, leſt they ſhould be damned. And ſo S. *Paul* ſaith, *Worke out your ſalvation with feare and trembling, Philip. 2. Rhemiſt. 1. Iohn 4. ſect.6.*

The Proteſtants.

Anſ. WE acknowledge a dutifull reverence and feare of God alwayes remaining in the godly: but it is farre from that ſervile and ſlaviſh feare, which is cauſed only by the remembrance of hell fire and eternall judgement. *Auguſtine* doth thus reſemble the matter: The chaſte wife (ſaith he) and the adulterous doe both feare their husbands: *ſed caſta timet ne diſcedat vir; adultera, ne veniat:* But the chaſte wife is afraid leſt her husband ſhould depart: the adulterous is afraid leſt he ſhould come, &c. Such a feare as is in the chaſte wife, wee grant to be in the children of God, but not the other. In Pſal.127.

2 We alſo confeſſe, that the horror of hell is profitable to make a way and entrance for the calling of worldly and hard hearted men, as the needle or briſtle (as *Auguſtine* ſaith) maketh a way for the threed: but in a man already called, this feare is expelled by love, as the Apoſtle ſaith: for we muſt be of thoſe that love the appearing of Chriſt, not of that number which feare it, and wiſh it were prolonged. 1 John 4.18. 2 Tim.4.8.

Auguſt. Si poſſumus efficere, fratres, ut dies judicii non veniret, puto, quia nec ſic erat, male vivendum: If wee could bring it about, that the day of judgement ſhould not come at all, we ought not for all that to live ill, &c. His meaning is, that wee ought not to live well onely for feare of Gods judgements.

Origen tract. 33. in Matth. upon theſe words, *Matth. 25. 24. I know thou waſt an hard man, and therefore was afraid: Nec eſt bonus hujuſmodi timor, nec liberat nos talis timor à tenebris exterioribus:* This feare is not good, neither delivereth us from utter darkneſſe.

Lib.1. de fid. 2 *Theodoret* ſaith, *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio:* Faith is a diſpoſition ſetled in the mindes of beleevers without all ambiguitie, &c. but where is feare, there is doubtfulneſſe and ambiguitie.

Harm. ſect.17. pag.519. 2 Confeſſ. of Bohemia: *Their minde* (i. of the faithfull) *is ſtirred up to performe theſe things, rather of love, than of any debt to any compulſion, &c.*

4 *Peter Lombard. Inimicus eſt juſtitiæ, qui pœnæ timore non peccat:* He is an enemie to juſtice, that ſinneth not for feare of puniſhment, *lib.3. diſt.36. liter.c.*

Maſter *Tyndall* holy Martyr: They are the people of Chriſt, which willingly doe heare and follow him, not for feare of the Law, but onely enticed and lead with a gracious libertie and faithfull love, not doing any thing becauſe it is commanded, but becauſe it is pleaſant and acceptable to them, though it were not commanded, *Fox, pag.1253. col.1.*

The ſecond generall Queſtion of good works.

The firſt Part of the neceſsity of good works.

The Papiſts.

THeir opinion is, that good works are not onely neceſſary to ſalvation, *neceſſitate præſentiæ*, becauſe they muſt neceſſarily be preſent, and we cannot be without them: but *neceſſitate efficientiæ*, they are neceſſary, as efficient cauſes together with faith, of our ſalvation. 68. Error.

Argum. Work out your ſalvation with feare, and trembling: Our light affliction cauſeth unto us a more excellent weight of glory: Ergo, our works and ſufferings are the cauſe of ſalvation, *Bellarm. lib. 6. de juſtificat. c. 7.* Phil. 3. 12. 2 Cor. 4. 17.

Anſw. 1. To the firſt place we ſay, that the Apoſtle there ſaith none other thing, than his fellow Apoſtle S. *Peter: Make your election ſure:* to work out our ſalvation, and to make our election ſure by good works, is all one, not that our ſalvation or election is thereby cauſed before God: but good works doe ſerve to aſſure our owne conſcience of our ſalvation, and to perfect or finiſh it to our ſelves. And againe it followeth in the next verſe: *For it is God which worketh in you both the will and the deed, verſ.* 13. So then man worketh, but it is God, that giveth him grace to work: as *Auguſtine* ſaith upon theſe words, without me you can doe nothing: *Ioan.* 15. 5. *Sive parum, ſive multum, ſine illo fieri non poteſt, ſine quo nihil fieri poteſt:* whether it be little or much, nothing can be done without him, without whom nothing can be done, *tract. 81. in Ioan.* 2 Pet. 1. 10, 13.

2 Affliction is not the cauſe of ſalvation, for then the Apoſtle ſhould be contrary to himſelfe, *I count that the afflictions, of this preſent time are not worthy the glory, &c.* But it is onely the way, that bringeth us to heaven, *The gate is narrow, and the way ſtrait, that leadeth to life.* And *Bernard* (well ſaith) *Sunt via regni, non cauſa regnandi:* Good workes are the way to the kingdome, not the cauſe of the kingdome. Rom. 8. 18. Matth. 7. 14.

The Proteſtants.

A Neceſſity of good works we grant, as lively teſtimonies of our faith, without the which there is neither faith nor life: *Every tree, that bringeth not forth good fruit is hewne downe, &c.* And Saint *Iames* ſaith, *Show me thy faith. out of thy works:* *Bernard* alſo writeth: *Credis in Chriſtum? fac Chriſti opera, ut vivat fides tua:* Doeſt thou beleeve in Chriſt? doe Chriſts works, that thy faith may live: *in Paſchal. ſer.* 2. ſuch a neceſſity of works we grant, but not as the cauſe and efficient of ſalvation. Matth. 7. 19. Iam. 2. 18.

Argum. A man is juſtified by faith, without the works of the law: I live by the faith of the Son of God; No man is juſtified by the law, *and the law is not of faith: Ergo,* faith onely is neceſſary to our juſtification: works, as being of the law, are not herein joyned with faith, for then the law were of faith: But they follow after as fruits of our juſtification. Rom. 3. 28. Galath. 2. 20. Galath. 3. 11.

1 *Chryſoſtome* thus ſaith upon theſe words of our Saviour, *Iohn* 6. *This is the work of God that ye beleeve, &c.* Ye ſee how he calleth faith the work of God: therefore as ſoone as thou beleeveſt, thou art adorned with good works, not that workes are wanting, *ſed per ſeipſam fides eſt plena operibus*, but faith by it ſelfe is full of works, &c. *Ieremie* Patriark agreeth, *While we praiſe good works, my meaning is, not that we repoſe our whole confidence therein, for therein we ſhould much offend: Sed ita ea coli volumus, ut quæ ad ſalutem neceſſaria ſunt, & quæ fidem natura ſua conſequuntur, &c.* But I would have them ſo imbraced, as ſuch as are neceſſary to ſalvation, and doe of their owne nature follow faith, &c. Works then are neceſſary as fruits and teſtimonies of faith, not otherwiſe. Iohn 6. 2, 9. Serm. de fid. & leg. natur. Cenſor. oriental. c. 6.

2 *Cyrill* of Alexandria ſaith, *Opera fidei congruentia facere, &c.* To doe works agreeable to faith, belongeth onely to them that love God. Lib. 9. in Ioann. c. 44.

3 Confeſſ. of Helvetia, *c.* 16. *Thoſe ſame works that are agreeable to Gods will muſt be done, not to the end to merit eternall life by them; for life everlaſting, as the Apoſtle ſaith, is the gift of God—but to the glorie of God, but to commend and ſet forth our calling, &c.* Harm. ſect. 9. pag. 146.

4 *Synod. Moguntin. cap.* 8. *Opera juſtificatorum gratiæ Dei effectus ſunt, & movente & adjuvante ſpiritu ſancto fiunt:* The works of thoſe that are juſtified, are the effects or fruits of grace, and are wrought by the motion of the ſpirit.—Men then are firſt juſtified by grace, and after their juſtification, good works are wrought.

The Martyrs have ſealed this truth: *Patrick Hamilton: No man is juſtified by the deeds of the law, but by the faith of Ieſus, Fox pag.* 978. *Catherine Hamilton* put to death, for ſaying, I know perfectly, that no workes can ſave me, but only the workes of Chriſt my Lord and Saviour.

The ſecond Part, Of the efficacie of workes, whether wee are thereby juſtified.

The Papiſts.

69. Error. THat a man by good workes is juſtified, and made more juſt, they think to be very maniſeſt and plaine out of Scripture: wherein, as it ſhall appeare, they are greatly deceived, and do no leſſe deceive others ſeduced by them.

Iam.2.21,25. *Argum.* 1. Of all others, which may ſeeme to make for them, they moſt of all urge that of S. *Iames*: *Was not Abraham our father juſtified through works?* *verſ.* 25. *Likewiſe was Rahab the harlot juſtified through works*: *Ergo*, we are juſtified by our works, *Bellarm. cap.* 18.

Rom.3.28. *Anſw.* S. *Iames* in ſaying we are juſtified by works, meaneth not that juſtification whereby we are made juſt before God, for then he ſhould be contrary to S. *Paul*, who ſaith, we are juſtified without works. But by being juſtified he underſtandeth nothing elſe, but to be declared juſt, as well before men, as in the ſight of God: which declaration is teſtified and ſhewed forth by our works proceeding of faith.

Bellarmine contrariwiſe laboureth to prove, that the word cannot be ſo taken here: for the Apoſtle joyneth works and faith together, *verſ.* 22. *The faith wrought with his works, and through the works the faith was made perfect*: works and faith doe then work together; as one worketh, ſo doth the other, they juſtifie both alike: but faith juſtifieth not by way of declaration, but verily, and indeed, *Ergo*.

Contra. Firſt, it followeth not, becauſe faith worketh with works, that therefore they work both alike: it is one thing for faith to juſtifie with works, another to juſtifie as works: Secondly, as faith both juſtifie us before God, ſo alſo it juſtifieth before men, that is, faith ſerveth alſo for the declaration of our juſtification, in that it cauſeth good works, and theſe good works doe teſtifie of faith, that it is lively, and perfect, not a dead faith. Thirdly, that to juſtifie is here taken onely for the declaration, or teſtification of our faith, it thus appeareth: firſt, that this word is ſo uſed in Scripture, it Rom.3.4. is plaine, that thou mayeſt be juſtified in thy words: that is knowne, or declared to be juſt. *Auguſtine* De ſpiritu & liter.cap.26. alſo ſaith, *Iuſtificabuntur, id eſt, juſti habebuntur*, they ſhall be juſtified, that is, counted juſt, as we alſo ſay, *Sanctificetur nomen tuum, id eſt, ſanctum habeatur*, let thy name be hallowed, that is, acknowledged to be holy. Secondly, the Apoſtle himſelfe ſaith, *verſ.* 18. *Shew me thy faith out of thy works, &c.* Iam.2.18. he ſpeaketh onely of the outward ſhewing and teſtification of faith. Thirdly, if we take juſtification properly, as S. *Paul* uſeth the word, then ſhould S. *Iames* be contrary to S. *Paul*, who ſaith, we are juſtified by faith without works.

Lib.4.in cap.4. ad Roman. *Origene* alſo thus expoundeth this text: *Indicium eſt fidei vera ubi non delinquitur*,— It is a ſigne of true faith, where is no offence, &c. *Abraham* is ſaid to be juſtified by works, *quia certum eſt eum qui vere credit, opus fidei & juſtitia operari*, becauſe it is certaine, that he which beleeveth, doth work the work of faith and juſtice, and ſo is capable of both glories, of that which is in ſecret with God, and open before man, &c.

Bellarmine anſwereth, that S. *Paul* ſpeaketh of the firſt juſtification, which is, without works; S. *Iames* of the ſecond juſtification, whereby a man is made more juſt, and this is cauſed by good works.

Contra. Firſt, we deny any ſuch difference of juſtification: the Scripture ſpeaketh but of one juſti- Rom.8.30. fication, *Whom hee juſtified, them alſo hee glorified*: unleſſe you will have another juſtification to come after our glorification: and *verſe* 7. *Bleſſed are they whoſe iniquities are forgiven*: the juſtification in remiſſion of ſinnes, doth make a man bleſſed: *Ergo*, it is the onely ſufficient juſtification.

Secondly, if faith doe juſtifie as it is a work, by the merit and worthineſſe thereof, as it is by our adverſaries affirmed, and not inſtrumentally only by apprehending Chriſt, then neither ſhall their firſt juſtification be without works, becauſe it is not without faith.

Thirdly, S. *Paul* and S. *Iames* ſpeak both of one and the ſelfe-ſame juſtification before God: for both of them alleage the ſame example of *Abraham*, both citing the ſame teſtimony of Scripture: *A-* Geneſ.15.6. *braham beleeved God, and it was counted unto him for righteouſneſſe*: Wherefore they bringing in the ſame example, and uſing the ſame words, muſt needs apply them to the ſame end. *Rahab* alſo is brought in an example of the very firſt juſtification, *Rahab the harlot was juſtified*: ſhe was an harlot only before her firſt juſtification: ſo then it will follow, that even the firſt juſtification is by works, if they will have S. *Iames* to underſtand juſtification as S. *Paul* doth.

Argum. 2. *Bellarmine* for juſtification by works further oppoſeth theſe places of Scripture.

1. Rom.6.19. 1 *Rom.* 6. 19. *As you have given your members ſervants to uncleanneſſe, and iniquity to commit iniquity, ſo now give your members ſervants to juſtice or righteouſneſſe to ſanctification*: by ſanctification here juſtification is ſignified, being oppoſed to iniquity.

2. 2 Cor.7.1. 2 2 *Cor.* 7. 1. *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, and grow up unto ſanctification in the feare of the Lord*: we muſt grow up every day to more juſtice and ſanctification.

3 2 *Cor*.9.10. *He will multiply your ſeed, and increaſe the fruits of your juſtice*: by almes then our juſtice 2 Cor.9.10.
is increaſed.

4 *Iohn* 14. 23. *If any man love me, he will keepe my word, and my father will love him*: this keeping 4.
of the commandements doth procure the love of God, and conſequently juſtification. Iohn.14 23.

5 *Apocal*. 22. 11. *He that is filthy, let him be filthy ſtill, he that is juſt, juſtificetur adhuc, let him be* 5.
juſtified ſtill. Ergo, by good works a man hath increaſe of juſtification. Apocal. 22.11.

1 *Anſw*. Firſt, ſanctification, ἁγιασμὸς, is the fruit of juſtice or righteouſneſſe by faith: as the Apoſtle 1.
ſaith, *you have your fruit unto holineſſe or ſanctification*: this place onely ſheweth, that we muſt Rom.6.22.
be the ſervants of the juſtice of faith, to bring forth fruits of ſanctification. Secondly, ἀνομία, iniquity,
is a generall name, both ſignifying the depravation and uncleanneſſe of our nature, as here it is joyned
with it, as alſo it betokeneth actuall ſin, for a S. *Iohn* ſaith, ἁμαρτία is ἀνομία: *ſin is iniquity, or tranſgreſſion* 1 Iohn.3.4.
of the law, ſo that the word iniquity or tranſgreſſion, may very well anſwer unto juſtice and ſanctification,
the tree and the fruit.

2 We deny not, but that we muſt continually grow up and increaſe in the works of ſanctification, 2.
which the Apoſtle here affirmeth; but juſtification is one thing, ſanctification another: we muſt firſt
be juſtified by faith in the *promiſes of Chriſt*; of the which promiſes alſo the Apoſtle here maketh
mention; then followeth as an effect and fruit therof, our ſanctification and holineſſe with the works
thereof.

3 Firſt, by juſtice here either the Apoſtle underſtandeth not the juſtice of faith, wherewith we are 3.
juſtified before God; but the juſtice wrought in us by faith, which they call inherent or ſecond juſtice:
as *Matth*.6.1.*Doe not your juſtice before men, to be ſeene of them*: but the inward juſtice of faith Matth.6.1.2.
cannot be ſeene of men: and *verſe* 2. by juſtice, our Saviour expoundeth almes. Secondly, or elſe, if
we underſtand the true juſtice of faith: the Apoſtle ſaith not, that juſtice it ſelfe, but the fruits thereof
are increaſed, which we deny not. Thirdly, though the juſtice of faith before God be not increaſed,
yet we may increaſe in the aſſurance thereof unto our ſelves.

4 Our Saviour expoundeth himſelfe, *verſ*.21. *I will love him, and ſhew my ſelfe unto him*: this love 4.
then of God in Chriſt, is not procured by good works, but only ſhewed, manifeſted and aſſured, as Saint Iohn 14.21.
Peter ſaith, 2 *Pet*.1.10. *Make your calling and election ſure by good works*. 2 Pet.1.10.

5 Firſt, it is manifeſt by the oppoſition, that the Apoſtle ſpeaketh of that juſtice which is wrought 5.
in us by faith, which they call the ſecond juſtice: for he had ſaid before: ὁ ἀδικῶν he that is unjuſt or injurious,
or as their owne tranſlation readeth, *qui nocet*, he that is hurtfull, let him be hurtfull ſtill: as
this is underſtood not of originall, but externall injuſtice; ſo the clauſe following, ὁ δίκαιος, he that is
juſt, let him be more juſtified, muſt be referred to the increaſe of juſtice. Secondly, unleſſe we will
underſtand it of the aſſurance of juſtification to our ſelves, wherein as I ſaid before wee may
increaſe: but what is this to juſtification by works, whereof there is not one ſyllable mentioned?

The Proteſtants.

THat good works, although they be notable teſtimonies of our faith, yet help not to juſtifie us before
God: the Scripture thus witneſſeth.

Argum. 1. *Rom*. 4.7. *Bleſſed are thoſe whoſe iniquities are forgiven*; our bleſſedneſſe is not cauſed 1
by our works, but by the free remiſſion of our ſins in Chriſt. Rom.4.7.

Bellarmine anſwereth, that Saint *Paul* ſpeaketh of the firſt juſtification, or the beginning of juſtification.

Contra. 1. He ſpeaketh of that juſtification, which bleſſedneſſe followeth, which is not the beginning,
but the very perfection of our juſtification: we ſee heaven is promiſed at the firſt remiſſion of
our ſins, what need then any other juſtification? As *Auguſtine* ſaith, *Donando delicta fecit ſe debitorem
coronæ*, by forgiving of our ſins, he hath made himſelfe a debtor of the crowne. 2 Againe, whereas man
all his life long hath need of remiſſion of ſins, this juſtification, whereby all our ſins are remitted, is not
the beginning onely, but the conſummation thereof, which extendeth it ſelfe thorowout our whole
life. Wherefore good works are not given us to be juſtified thereby, but to be evident ſignes and witneſſes
of our faith, to the glory of God: as *Bernard* ſaith, *Sicut corporis hujus vitam ex corporis motu
dignoſimus, ſic fidei vitam ex operibus bonis*; As we diſcerne the life of the body by the motion, ſo
faith by good works, *In Paſchal.ſerm*.2.

Argum. 2. *Pſalm*. 143.2. *Enter not into judgement with thy ſervant* (ſaith the Prophet) *for in thy* 2.
ſight ſhall none that liveth be juſtified, Matth.6. 12. Our Saviour teacheth every man, though never ſo Pſal.143.2.
juſt, to pray, *forgive us our ſins, &c. Ergo*, no man is juſt by his works. Matth.6.12.

Bellarm. 1. *David* deſireth not to be judged according to thoſe things which he had of himſelfe, 1.
whereby hee could not bee juſtified. 2 Or it is to be underſtood of veniall ſins. 3 Or hee ſaith,
that in compariſon of God, who is perfectly juſt, no man can bee juſtified, *Bellarm. cap*. 20. *reſp. ad
loc*. 2.

Contra. 1. *David* ſpeaketh of himſelfe as Gods *ſervant*, and ſo in the ſtate of grace, not as under his 1.
naturall condition. 2 Doth hee think that God having forgiven unto his ſervants their greater
ſins, will enter into judgement with them for ſmall offences, which hee calleth *veniall*? therefore

David

Pſal.130.2. *David* underſtandeth all ſins whatſoever: as in the like place is evident, *Pſal.* 130.2. *Si obſervaveris iniquitates, quis ſuſtinebit?* If thou marke iniquities, who ſhall abide it? 3 He ſaith not, in compariſon of God, *but in the ſight of God*; and what other juſtification doe we ſpeak of, but before God? before men, we deny not, but by good works one may be juſtified, that is, knowne or declared ſo to be. Againe, he ſpeaketh of ſuch a juſtification, whereby Gods ſervants ſhall be delivered from judgement: which is not to be made juſt, as God is, or equall unto him; for then every man ſhould be judged or condemned: for ſuch juſtice the Angels have not, much leſſe men.

2 ***Bellarm.*** That Petition of the Lords prayer is to be underſtood only of veniall ſins, which are mixed with our good works, *c.20.reſp.ad loc.*5.

2 *Contra.* 1. The word is *ὀφειλήματα, debts*; we pray to have all our debts forgiven: but I truſt we are more indangered and indebted to God, by great ſins then ſmall. 2 S. *Luke* readeth *ἁμαρτίας, ſins*: and S. *Iohn* defineth, *ἁμαρτία, ſin*, to be *ἀνομία, tranſgreſſion*, 1 *Iohn* 3. 4. but great ſins are tranſgreſſions of the law more than veniall: *Ergo*, they are not excluded. 3 If good works are tempered with veniall ſins, how can they, being imperfect, make us juſt and perfect before God? 1 Ioh.3.4.

*Concil. Arauſican. can.*20. *Multa in homine bona fiunt, quæ non facit homo, nulla vera bona facit homo, quæ Deus non præſtat, ut faciat homo*: Many good things are wrought in man, without man; but man doth no good things, which God doth not firſt give ſtrength to man to work and doe them, &c. A man then muſt firſt receive grace of God to work (which is given in his juſtification) and then he worketh: ſo that good works are the effect, not the cauſe of juſtification. See the ſeale of the Martyrs to this doctrine, *Part.*1. of this Queſtion.

Pſalm.130.4. Cenſur. orientall. cap.6.

1 *Ieremie* the Patriark thus alleageth *Chryſoſtome* to this purpoſe, upon theſe words of the Pſalme: *With thee is mercy: Hoc eſt non in noſtris recte factis, ſed in tua bonitate ſitum eſt, ut tantam effugiamus damnationem*: that is, It lieth not in our well done deeds, but in thy goodneſſe, that we eſcape ſo great damnation.

In cap.4. ad Roman. In 2. cap. ad Galat.

2 *Primaſius* ſaith, *Impium per ſolam fidem juſtificat*: He juſtifieth the wicked by faith alone, &c. *Si gentes fide ſola non ſalvavit, nec nos, quia ex operibus, nemo juſtificabitur*: if he did not ſave the Gentiles onely by faith, neither doth he ſave us: for by works ſhall none be juſtified.

Harm. ſect.9. 246. Sect.9 pag. 259.

3 Latter confeſſ. of Helvet. *c.*16. *We teach with the Apoſtle, that a man is juſtified by faith in Chriſt, and not by any good works.* French confeſſ. *artic.*22. *We confeſſe, that the good works which we doe, by the direction of his ſpirit, are not ſo regarded of God, that we ſhould be juſtified thereby, becauſe we ſhould waver with a perpetuall doubting, &c.* See alſo the confeſſ. of Belgia, *artic.*22. *pag.*261. Ausburg, *pag.*263. and the reſt of the reformed Churches agree.

In cap.20 Matth. cap.11 epiſt. 1 ad Roman.

4 *Ferus*: If thou deſire to have Gods favour and mercy, *nullam meritorum tuorum mentionem facias*, make no mention at all of thy merits. *Faber. Stapulen. Non ex operibus ſalutem attingere poſſumus, ſed Dei electione & gratia*: We doe not attaine ſalvation by our works, but by Gods election and grace.

*Decret. part.*2. *cauſ.*3. *qu.*7.*c.*5. *Gregor.* upon theſe words, *Geneſ.* 4. 4. *The Lord had reſpect to Abel and his offering*: firſt unto *Abel*, then to his offering: *Ex qua re patenter oſtenditur, quia non offerens à muneribus, ſed munera ab offerente placuerunt*: By the which it is evident, that not the offerer by his gift, but the gift becauſe of the offerer pleaſed: *Ergo*, *Abel* was not juſtified by his gift, but before his gift.

The third Part, Of the impediments of good works.

Firſt, VVhether the works of the righteous be perfect.

The Papiſts.

70. Error. THeir opinion is, that a juſt man in his good works doth not ſin ſo much as venially, *Concil. Triden. ſeſſ.*6. *can.*25. but that their works are truly juſt, without any ſpot or blemiſh of ſin, *Bellarmin. cap.*15.

Iob 1. 22. Pſal.7.6.

Argum. 1. *Iob* 1.22. *In all this did not Iob ſin, nor charge God fooliſhly*, *Pſal.*7.6. *Iudge me according to my righteouſneſſe*: *David* would not have ſtood upon his righteouſneſſe before God, if it had beene defiled with ſin, *Bellarm. cap.*15.

Iob 9.30.

Anſw. 1. *Iob* is ſaid as yet not to ſin, not that he was ſimply without ſin, but in reſpect of his ſin afterward committed with his mouth, in murmuring againſt God; he had not yet fallen into that great ſin to charge God fooliſhly: for otherwiſe *Iob* confeſſeth himſelfe, that *if he ſhould waſh himſelfe moſt cleane, his owne clothes ſhould defile him*, that is, even in his beſt works, God could finde ſufficient matter againſt him.

Pſal.133.2. Pſal.143.2.

2 The Prophet *David* doth not ſtand upon his innocencie or righteouſneſſe before God: for elſewhere he ſaith, *If thou markeſt what is done amiſſe, who ſhall be able to abide it? and in thy ſight no man living ſhall be juſtified*, But hee cleereth himſelfe for his upright and true dealing among men, a

verſ.3.If I have done this thing,&c. his enemies accuſed him wrongfully,and perſecuted him without a cauſe,*Pſal.25.3.* Pſal.25.3.

Argum. 2. Theſe places are alſo produced for the perfection of Works.

1 *Matth. 6.22. If thy eye be ſingle,all thy body is light : Luke 11. 36. If thy body be light, having no part dark : Ergo,* In good works there is no darkneſſe at all. Matth.6.22. Luke 11.36.

2 1 *Corinth.3.12.If any build upon this foundation,gold,ſilver:Ergo,*ſome works are as precious and perfect as gold. 1 Cor.3.12.

3 *Iam.3.2. In many things we offend all : Ergo,* in ſome things we offend not. Iam.3.2.

4 *Pſal. 4. 4. Tremble and ſin not ; Iſay 1,16,17. Ceaſe to doe evill,learne to doe well :* to what end are we thus exhorted to ſin,if we cannot chuſe but ſin in our good works? Pſal.4.4. Iſay 1.16,17.

5 *Act. 10. 35. He that feareth God, and worketh righteouſneſſe, is accepted before him :* but nothing can pleaſe God,but that which is truly good. Act.10.35.

6 In divers places the Scripture calleth the works of the righteous,good works : as *Matth. 5. 16.* that men *ſeeing your good works,&c. Bellarm.lib.4.de juſtificat.c.15.* Matth.5.16.

1. *Contra.* 1. The ſimple eye,ſignifieth not perfection,but integrity and ſingleneſſe of heart,without guile or diſſimulation: as *Auguſtine* very well diſtinguiſheth betweene *rectum corde, & mundum corde*: right in heart,and cleane in heart : *rectus corde eſt,—ut recto curſu,id eſt,recta fide atq; intentione pervenire,ubi habitat mundus corde* ; He is right in heart,which endevoureth that with a right courſe,that is a right faith,and intention he may come thither,where dwelleth the cleane in heart, *de perfect.juſtit. contr.Celeſtin.* Secondly,the light having no dakeneſſe,is Faith,which wholly lighteneth the body : as Chriſt ſaith, *He that is waſhed,is cleane every whit:* this maketh not for the perfection of works. Thirdly,yet the light of faith,though conſidered in it ſelfe,it hath no darkneſſe;yet in the ſight of God,and conferred with his light,is full of darkneſſe : As *Hierome* well noteth upon theſe words, *God is light, and in him is no darkneſſe : Oſtendit omnia aliorum lumina aliqua ſorde maculari* ; He ſheweth that all other lights are obſcured with ſome blemiſh. Ioh.13.10. 1 Ioh.1.5.

2. Firſt, the Apoſtle ſpeaketh of teachers, and of ſound or corrupt doctrine, which hee compareth to gold, ſilver, or ſtubble, hay,&c. for he compareth himſelfe and other teachers to builders, *verſe* 10. So then a man may teach pure and ſincere doctrine, *Wee ſpeak of ſincerity :* though the Apoſtle deny himſelfe to be perfect in working, *Not as though we were already perfect.* 2 This *gold, ſilver,&c.* is ſo called not ſimply, being laid to Gods touchſtone, but in reſpect of the *hay, ſtubble,&c.* So wee deny not, but that good works in reſpect of evill, are as gold. 3 Saint *Peter* expoundeth faith to be that, *which is more precious than gold,* This place therefore maketh nothing for the perfection of works. 2 Cor.2.17. Philip. 3.12. 1 Pet.1.7.

3. Firſt, *In many things we offend all* ; ſaith the Apoſtle : whereupon it is well inferred, that in ſome things we offend not all,which is true : for every man offendeth not in every thing : but hereof it followeth not,that in ſome things no man offendeth. 2 The Apoſtle affirmeth the contrary, that *he is a perfect man,that offendeth not in word :* but no man is ſo perfect, and therefore in this point all offend in ſome meaſure : as *Let God be true and every man a liar.* 3 The word is πταίομεν, we fall or ſtumble : ſo that in his conſtruction, ſome thing there may be, wherein a righteous man doth not fall or ſtumble; that is,apparantly or notoriouſly tranſgreſſe,though he be not without fault. Rom.3.4.

4. Firſt,his meaning is,that we ſhould not be outragious or immoderate in our anger ; as the Apoſtle expoundeth, Let not the Sun goe downe upon *your wrath :* not that we cannot be altogether free from corruption. 2 We are exhorted to ceaſe to doe evill ; that is, to abſtaine from the works of the wicked : For as *Hierome* well ſaith,*hominem poſſe eſſe ἀναμάρτητον, ſed non abſq; κακίᾳ vitio*, I ſay, a man may be without ſin,but not without fault,*dial.2.contra.Pelag.* 3 And as *Auguſtine* well ſaith,*Cur non preciperetur homini iſta perfectio,&c.* Why ſhould not perfect juſtice be commanded,though it cannot be performed? *Non enim rectè curritur, ſi quo currendum eſt neſciatur,&c.* A man cannot run well,if he know not whither to run,*de perfect.juſtit.contr.Celeſtin.* Epheſ.4.26.

5. Good works are acceptable to God, but through Chriſt : *Such ſacrifices God is pleaſed with, but we muſt offer theſe ſacrifices by Chriſt.* Heb.13 15.

6. Our works are called good, *Non ſecundum perfectam juſtitiam, ſed hanc quæ humanæ fragilitati competit,* not after perfect juſtice, but as it is agreeable to our humane fragility,*dialog.1.contra. Pelag. Hieron.*

I cannot here omit a moſt excellent teſtimony of *Origen* to this purpoſe : *Etſi omnia fecerimus, &c.* Although we have done all things that are commanded us,yet have we not done any good : (for God onely is good) for if the things were truly good,that we doe, it would not have beene written, that doing thoſe things,we ſhould ſay we are unprofitable ſervants, *Quantum ad comparationem cæterorum dicuntur bona,quæ agimus ; quantum autem ad veritatem,bonum noſtrum non eſt bonum* ; In reſpect then of other things, the works are called good,which we doe : but in regard of the truth, our good doing is not good,*tract.8.in Matth.* Luke 17.10.

The Doway champions doe here thus helpe out the matter : whereas *Luther* would prove by that text ; *The imaginations of the thoughts of mans heart are only evill continually :* that all mens actions are polluted, as proceeding from a corrupt heart ; they make this anſwer, that *Moſes* deſcribeth the enormity of ſin, that reigned then in the world before the floud : but *Noah* there is excepted, Geneſ.6.5. Doway Bible, pag.23,24.

ted, who is called not onely juſt but perfect, and complete in doing all that was commanded,&c.

Geneſ.8.21. *Contra.* 1. That *Moſes* ſpeaketh not onely of theſe times, but generally of all mankinde, ſhewing what man is by nature, is evident by the like place, *cap.*8. *The imagination of mans heart is evill, even from his youth*: This was ſpoken after the floud: and your Latine Bible here hath this marginall note, which theſe tranſlators have omitted, *cor hominis malum*, mans heart is evill: which ſheweth the generall condition of all men by nature. 2 And how *Noah* was counted perfect, your Interlinearie Gloſſe ſheweth he was perfect, *Tanquam viator, non comprehenſor*; As a traveller by the way, not as one that comprehended; that is, was attained to perfection: their owne *Vatablus* alſo ſaith, that the Apoſtle pronounceth *Noe* to have done *juſt per fidem*, by faith,then not by his owne perfection: yea, the Doway Gloſſe-men themſelves elſewhere confeſſe, that the ſpot of veniall ſinnes may be in a juſt man, &c. how then is any man perfect?

Annot. in Geneſ.6.numer.11.

Annot. in Iob 15. verſ.15.

The Proteſtants.

THe moſt righteous men in earth, have not onely their infirmities, and are in danger to ſin daily, but even their beſt and moſt holy works are blemiſhed with ſome infirmitie, and have a ſmacke of ſinne.

Eccleſ.7.22. *Argum.* 1. *There is no juſt man in the earth that doth good, and ſinneth not*: that is, not at another time, as *Bellarmine* gloſſeth, but even at the ſame time wherein he doth good, is not free from ſinne: for who can ſay, I am cleane from ſinne? the juſt man cannot ſay, that at any time he is cleane from ſinne.

Prov.20.9.

Iſay 64.6. *Argum.* 2. *All our righteouſneſſe is as a ſtained clout*: *Ergo*, the beſt works which we doe are ſomewhat defiled with our owne corruptions.

Bellarmine anſwereth: 1 That the Prophet ſpeaketh of the wicked men with whom God was angrie, not of the righteous.

Contra. Yea, even of the righteous which ſay, *verſ.*5. *We ſhall be ſaved*, and *verſ.*8. *Thou art our father, and we are the worke of thy hands.* The wicked cannot ſay thus.

Iſay 65.5,8.

Bellarm. 2. The Prophet underſtandeth onely their ceremoniall righteouſneſſe, in bringing ſacrifices, obſerving their new Moones, and ſuch like.

Contra. The Prophets words are generall: *All our righteouſneſſe is ſtained*: all, that is, whether the righteouſneſſe of the morall or ceremoniall Law.

1 Pet.4.18. *Argum.* 3. *Hierome* urgeth againſt the Pelagians theſe texts of Scripture: Firſt, *The righteous ſhall ſcarcely be ſaved*: *Salvaretur autem facile, ſi nihil in ſe macula haberet*: But he ſhould be eaſily ſaved, if he had no blot or blemiſh.

Galath.5.17. Secondly, *Yee cannot doe the ſame things yee would*: *Ecce Apoſtolus omneſque credentes quod volunt implere non poſſunt*: Behold, neither the Apoſtle, nor any beleever, can fulfill that which they would.

1 Ioh.1.5. Thirdly, *God is light, and in him is no darknes*: *Quando dicit nullas tenebras in Dei lumine reperiri*,&c. When he ſaith no darkneſſe is found in Gods light, he ſheweth that all other mens lights are ſtained.

Math.9.13. Fourthly, *I came not to call the righteous, but ſinners to repentance*: *Nullus enim ad perfectum juſtus, ſed aliqua ex parte peccator*: For no man is perfectly juſt, but in ſome ſort a ſinner: *Dial.* 2. *adverſ. Pelag.*

Firſt, if the righteous then have alwayes ſome ſtaine; Secondly, if they cannot in any worke do that they would; Thirdly, if their light be alwayes mixed with darkneſſe; Fourthly, if they be not in any thing perfectly juſt: then it followeth, that their beſt works are blemiſhed and imperfect.

1 *Origen* ſaith well: *Vix eſt qui ita curetur*,&c. As there is hardly any man ſo cured of his wound, but there remaineth ſome marke of it, *Ita anima, quæ peccati vulnus accepit, etiamſi curetur, habet tamen peccati cicatricem*: ſo the ſoule which received the wound of ſin, though it be cured, hath ſome ſcars of ſin ſtill: *Homil.*8. *in Levitic.*

Auguſtine upon theſe words of *Iob* 29. 14. *I put on juſtice as a robe*, thus writeth: *Veſtis iſta belli magis ſolet eſſe quam pacis, ubi adhuc expugnatur concupiſcentia, non ubi erit plena, ſine aliquo prorſus hoſte juſtitia*: This garment, that is, a cloake or mantle, is rather for warre than peace: for here wee doe daily fight againſt concupiſcence, and there is no perfect righteouſneſſe without ſome enemy, *cont. Caleſt. de perfect. juſtit.* But if ſo any worke of ours could be perfect without ſin, righteouſneſſe might be without an enemy, which *Auguſtine* denieth.

Cenſur. oriens. cap.6. 2 *Ieremy* Patriarch confeſſeth, that which we doe, *parvum quid & nihil ſit, ſi conferatur*,&c. it is a ſmall thing, and even as nothing, being compared with the divine bountie, &c. And to the ſame purpoſe hee citeth *Chryſoſtome*: *Ea quæ nobis parva delicta videntur*; Thoſe which ſeeme ſmall faults with us, doe deſerve great puniſhment before the Divine Tribunall, &c. And againe, in that Tribunall where mercie is preſident, *non omnia exacte computantur*; all things are not exactly reckoned, the Judge of his great mercie, *multa prætermittente, multa condonante*, pretermitting many things, and pardoning many.

Exod.34. Iob 15.15. Harm. ſect.2. pag.26. 3 Confeſſ. of Bohemia, cap.17. *No man can be ſanctified by his works as holy actions, according to that ſaying of* Moſes *(O Lord in thy ſight no man is innocent, that is, perfectly holy.)* And in the booke of *Iob*; *What is man, that he ſhould be undefiled? &c. Behold, he found no ſtedfaſtneſſe among his Saints, and the heavens are not cleare in his ſight.*

Helvetia. confeſſ. latter. c. 16. *Many unperfect things are found in the works even of the Saints.* Saxonie lec. of remiſſion of ſins: *Although vertues are here begun, yet be they ſtill imperfect, and the relicks of ſin doe ſticke in us.*

Sect. 4. p. 247.
Sect. 9. p. 284.

Gregory ſaith: *Sanctus vir omne virtutis noſtræ meritum vitium eſſe conſpicit:* An holy man ſeeth all the merit of our vertue to be vice; *ipſa juſtitia noſtra ad examen divinæ juſtitiæ deducta injuſtitia eſt, & ſordet in diſtinctione judicis, quæ in æſtimatione fulget operantis:* even our righteouſneſſe, being examined by the Divine juſtice is unrighteouſneſſe, and that ſtinketh in the ſtrict triall of the Judge, which ſhineth in the eſtimation of the worker, &c.

Moral. lib. 9. cap. 1.
Lib. 5. in cap 3. Iob cap. 7.

Clementin, lib. 5. tit. 11. c. 1. Ubi culpa non eſt, eam timere ſolent conſcientiæ timoratæ: Where no fault is, yet fearefull conſciences are afraid of it. If mens good works were not ſubject to fault and blame, what need a righteous man to feare it?

Eſpenc. in 1 Timoth. 5. 7. Quis non quaſi in pulchro corpore, nævum aut verrucam habeat? Who hath not as in a beautifull body ſome ſpot or wart? *In 2 Timoth. p. 110. ex Chryſoſtom. Nemo poteſt ſic in omnibus malus eſſe, quin aliqua bona habeat; vel bonus, quin quædam peccata:* No man can be ſo evill in all things, but he hath ſome good things; no man ſo good, but he hath ſome evill.

Secondly, whether a righteous man may fall into any mortall ſinne.

The Papiſts.

Mortall ſin (they ſay) cannot conſiſt together with the grace of God, and cannot bee committed by a man continuing the ſonne of God: for *he that is borne of God ſinneth not,* ſaith the Apoſtle, that is, falleth into no mortall ſin, *Rhemiſt. 1 Ioh. 3. ſect. 5.*

72. Error.
1 Iohn 3. 9.

The Proteſtants.

First, underſtanding mortall ſin, as they doe for every ſin, that deſerveth death, as adulterie theft, murther, their expoſition is hereticall: for then *David* ſhould not have been the ſon of God, when he committed adulterie, and conſequently ſhould have been none of the predeſtinate: but hee that is once the Son of God, is alwayes to the [*] end: *For whom God loveth, he loveth to the end, Iohn* 13. 1.

[*] It is objected by a popiſh caviller, that this doctrine is dangerous, becauſe it ſpurreth to all villanie: and falſe, becauſe the Apoſtle ſaith of ſome, *yet which are juſtified by the law, are fallen from grace: Galath. 5. 4 Anſwer.* 1. Aſſurance of ſalvation, that ſuch as are the ſons of God cannot fall away, breedeth not carnall ſecurity, but godly carefulneſſe, that they may walke worthy of their calling, as the Apoſtle ſaith, *we are choſen in him, that we ſhould be holy: Epheſ. 1. 4.* 2. They are ſaid to fall from grace, not in reſpect of Gods election, whereby they were never ordained to grace that fall from it: but of the outward meanes, which ſhould bring them to ſalvation. See our further anſwer, *Retect. pag.* 114.

Secondly, the Apoſtles meaning, when he ſaith, he that is borne of God ſinneth not, is no other but as S. *Paul* ſaith, *let not ſin reigne, &c. Rom. 6.* 12. that is, the children of God, though they fall into ſin, continue not in it, neither delight therein, neither are wholly overcome of it: for it is true of them, that they doe it not, but ſin that dwelleth in them, *Rom. 7. 20. Auguſtine* ſaith, *Quicunque in Dei providentiſſ. diſpoſitione prædeſtinati ſunt, non dico nondum renati, ſed etiam nondum nati, filii Dei ſunt & perire non poſſunt:* Whoſoever in the moſt wiſe counſell of God are predeſtinate to ſalvation, not only before they are regenerate and borne againe, but even before they are borne, are the children of God, and cannot periſh: *de corrept. grat. cap. 9.* Such therefore cannot finally periſh, and ceaſe to bee the Son of God, though they may fall into ſin.

Hierome to this purpoſe urgeth that place of the Pſalme againſt the Pelagians: *Pſal.* 32. 5. when the Prophet had ſaid: *I will confeſſe againſt my ſelfe my wickednes:* it followeth: *Pro hac, id eſt, impietate orabit ad te omnis ſanctus: ſi ſanctus eſt, quomodo orat pro iniquitate? ſi iniquitatem habet, qua ratione ſanctus appellatur? juxta illum ſcilicet modum, qui in alio loco ſcribitur, ſepties cadit juſtus & reſurgit:* For this, that is, impietie, ſhall every holy man pray, &c. If holy, how prayeth he for iniquitie? if hee have iniquitie, how is he holy? Surely as it is written in another place, The righteous falleth ſeven times a day and riſeth againe, *Dial. 2. ad Pelag. Ergo,* an holy man may fall into impietie or iniquitie, though by Gods grace he may be recovered againe.

Pſalm. 32. 5.

1 *Auguſtine* ſaith, *Nullus ſanctus & juſtus caret peccato, &c.* No holy or juſt man, is without ſin, &c. And *Primaſius* ſaith, *Sagitta mortis peccatum, per quod animæ jugulantur:* Sinne is the arrow of death, by the which the ſoules are ſlaine, &c. If then a juſt man cannot bee without ſin, then conſequently the arrow of death ſticketh in his ſoule: but it is pulled forth by the blood of Chriſt.

De eccleſiaſtic. dogmat c. 86.
In 15 c. 1 epiſt. ad Corinth.

2 *Chryſoſtome* ſaith, as hee is alleaged by *Ieremie* the Patriarch, *Quæ nobis parva delicta videntur magnam merentur pœnam, &c.* The ſins which ſeeme ſmall to us, deſerve great puniſhment before the juſt tribunall: &c. then even the ſmall and veniall ſins, as they call them, are mortall, and worthy of death in the ſeveritie of the divine juſtice.

Cenſur. orient. cap. 6.

3 Confeſſ. of Saxonie, artic. 16. *We condemne the Catharans and Novatians, which fained, that the elect could not fall into ſins againſt their conſcience.*

Harm. ſect. 8. pag. 250.

4 *Gregory* ſaith, that even the righteous *perituros ſe ſine ambiguitate præſciunt, ſi remota pietate judicentur,* doe foreſee that they ſhall undoubtedly periſh, if they bee judged without mercie, &c. then it followeth, that even the juſt may commit ſins worthy of death.

In 3. c. Iob. lib. 5. c. 8.

The third impediment of good works, namely of ſin againſt the holy Ghoſt: whether it bee a ſinne irremiſſible.

The Papiſts.

73. Error. ALL ſins are pardonable, ſo long as the committers of them bee in caſe to repent: as they are, ſo long as they live in this world: It is great blaſphemie therefore, which the Calviniſts utter, that Apoſtaſie, and certaine other ſins of the reprobate, cannot be forgiven at all in this life: *Rhem. 1 Iohn 1. 5. ſect. 4.* And therefore they ſay, that blaſphemie againſt the ſpirit is ſaid to be irremiſſible, becauſe it is hardly forgiven: And they define ſin againſt the holy Ghoſt to bee nothing elſe but finall impenitencie, *Rhemiſt. Matth. 12. 4.*

Bellarmine better adviſed, ſaith, that blaſphemie againſt the holy ſpirit is neither every ſin committed after Baptiſme, as ***Origen*** thought, nor finall impenitencie, not yet every ſin committed of malice, but defineth it to be a malicious hatred, and deteſtation of the knowne truth: but hee ſaith as the reſt, that it is not a ſin ſimply irremiſſible, *Bellarm. lib. 2. de pœnitent. cap. 15.*

John 20. 23. *Argum. Ioh. 20. 23. Whoſe ſins ſoever you remit, they are remitted, &c. Ergo*, all ſins are remiſſible: *Bellar. lib. 2. de pœnit. c. 15.*

Anſw. 1. The Apoſtles had not commiſſion to bind or looſe whom they would, but to bind all impenitent perſons, and to looſe all penitent ſinners: as *Matth. 18. 18.* this authority of binding and looſing is given with a limitation, *that if any man would not heare the Church, he ſhould be as a heathen*; him they muſt bind, looſe him they cannot whom they ſee impenitent. And therefore ſin againſt the holy Ghoſt, becauſe it was alwayes joyned with impenitencie, cannot be looſed.

Matth. 18. 18.

2 Secondly, ***Bellarmine*** ſpendeth many words in vaine, to proove *nullum eſſe peccatum, &c.* that there is no ſin, which is not taken away by true repentance: none of us ever denied it: yea wee doubt not to ſay with ***Ambroſe***: *Arbitror, quod etiam Iudas potuiſſet tanta Dei miſeratione non excludi à venia, ſi pœnitentiam non apud Iudaos, ſed apud Chriſtum egiſſet:* I thinke, that ***Iudas*** might have been not excluded from forgiveneſſe by the great mercie of God, if hee had done repentance not before the Jewes, but with Chriſt, *lib. 2. de pœnitent. cap. 4.* He ſhould then have prooved, that repentance may bee joyned with ſin againſt the holy Ghoſt: but ſeeing all, which commit that ſinne are hardened in their hearts, and ſo finally impenitent, they cannot be forgiven: for they which repent not ſhall periſh, *Luke 13. 3.*

Luke 13. 3.
2 King. 2. 25.

The Doway diſciples doe here alſo play their part, giving this marginall note upon that place: *If a man ſhall ſin againſt our Lord, who ſhall pray for him?* ſins directly againſt God—are more hardly remitted, but none are irremiſſible before death, becauſe during life, every one may repent, if they will: *annotat.* upon that place.

Contra. 1. Though we urge not this place concerning ſin againſt the holy Ghoſt: yet their gloſſe is falſe: for ſin againſt the holy Ghoſt ſhall never be forgiven, *Marke 3. 29.* and therefore it is irremiſſible even in this life. 2 The reaſon of the gloſſe is untrue, that it is in mans power to repent: the Scripture ſaith otherwiſe, *convert thou me, and I ſhall be converted:* and the very next words are againſt them, *they heard not the voice of their father, becauſe the Lord would kill them:* and their note thereupon confuteth their former gloſſe: *For their obſtinacie God left them to themſelves, without his grace, and ſo juſtly puniſhed them.* If they could have repented of themſelves, without the grace of God, the withholding of Gods grace had been no impediment to their repentance: it was certaine therefore, that they could not repent, becauſe God certainely had decreed their puniſhment; and ſo the Apoſtle calleth the heart of ſuch ἀμετανόητον, impenitent, or which cannot repent.

Marke 3. 29.
Ierem. 31. 18.
Rom. 2. 5.

The Proteſtants.

THis queſtion of ſin againſt the holy Ghoſt, though it come here ſomewhat out of place, (for it belongeth properly to the 18. Controverſie, where the other queſtions are handled concerning ſin) yet I thought it better to touch a matter ſo waightie briefly by the way, than altogether to let it bee omitted: Wee have therefore to deale both with the Rhemiſts, who doe not rightly deſcribe this ſin, and then with ***Bellarmine***, that together with the reſt affirmeth this ſin to bee remiſſible, though not ordinarily and commonly.

Firſt then, againſt the Rhemiſts we ſhew, that ſin againſt the holy Ghoſt is not finall impenitencie: every one indeed that ſo ſinneth, is finally impenitent, becauſe he ſhall never have the grace to repent: But our Saviour Chriſt meaneth ſome ſpeciall ſin in calling it blaſphemie againſt the holy Ghoſt: for many a wicked man may die impenitently, and yet not blaſpheme.

And againe, if finall impenitencie were this ſin, then could it not be committed before death: But ſeeing our Saviour chargeth the Phariſies then living, with blaſphemie, and S. ***Iohn*** ſpeaking of the ſins of the living, which are ſeene, ſaith, there is a ſin unto death: If thou ſee thy brother ſin, &c. 1 *Iohn 5. 16.* But if a man could not commit this ſinne before hee die, hee could not bee ſeene to ſinne.

1 Iohn 5. 16.

Auguſtine better defineth this ſin: *Cum poſt agnitionem Domini per gratiam, &c. quiſquam oppugnat fraternitatem & adverſus gratiam ipſam, qua reconciliatus eſt Deo, invidentiæ facibus agitatur:* When

after the acknowledging of the Lord by the grace of Chriſt, any man doth oppugne the brotherhood,
and maliciouſly is carried againſt that grace whereby hee was reconciled to God: *lib. 1. de ſerm. in*
mont. 41. But moſt perfectly is this ſin deſcribed, *Heb.* 10. 29. where there are ſet downe three circum-
ſtances that make this ſin: firſt, the perſon; he muſt be ſuch an one as hath been lightened with grace, Heb. 10. 29.
and been in outward appearance ſanctified: therefore Jewes, Turks, or Infidels, cannot commit this
ſin; becauſe their minds were never illuminate by the truth. Secondly, his affection muſt be conſide-
red, which is moſt deadly and hatefull in the higheſt degree: blaſpheming the ſpirit, and deſpiting the
ſame, crucifying and perſecuting Chriſt againe as it were, *Heb.* 6. 6. Wherefore, they which offend of Heb. 6. 6.
ignorance, as S. *Paul* before his converſion; or infirmity and weaknes, as S. *Peter* did when hee de-
nied Chriſt; or which fall not into horrible blaſphemies, are not guiltie of this ſin. Thirdly, it is the
truth which they hate and deteſt, which ſometime they loved, and were thereby ſanctified, not deny-
ing ſome part thereof, as the heretiks doe, but making a generall Apoſtaſie from the whole profeſſion
of the faith, they *count the blood of the teſtament as an unholy thing.* Blaſphemie then againſt the holy
Ghoſt, is an horrible hatred and deteſtation of the truth, and grace of Gods ſpirit, whereby hee that
now blaſphemeth, was before illuminate. *Lyranus* defineth it, *impugnatio veritatis agnitæ,* an impug- Lyranus annot.
ning of the knowne truth. in Mat. 12. 32.

Secondly, againſt *Bellarmine* wee ſhew, that this ſin not only eaſily ſhall not bee forgiven but not at 1.
all, as our Saviour ſaith, *Neither in this world, nor the world to come.* And it is impoſſible for them to 2.
be renewed by repentance. From hence wee gather theſe arguments: No ſinne without repentance Matth. 12. 32.
can bee forgiven. *Unleſſe yee repent, yee ſhall periſh:* But ſinne againſt the holy Ghoſt is utterly void of Heb. 6. 6.
repentance: neither can he that committeth it be renewed by repentance, it is impoſſible ſaith the A- Luke 13. 3.
poſtle: *Ergo.*

That ſinne, for the which there remaineth no ſacrifice, is not remiſſible: for our ſins cannot other- 3.
wiſe be forgiven us, than by the ſacrifice of Chriſts death: But ſinne againſt the holy Ghoſt, which is Heb. 10. 26.
a willing or wilfull backſliding after the knowledge of the truth, cannot be done away by any ſacrifice, 4.
Heb. 10. 26. *Ergo.*

There is no hope of forgiveneſſe for that ſin, for the which it is not lawfull to pray: for ſin againſt the holy Ghoſt, which is a ſin unto death, it is not lawfull to pray, 1 *Iohn* 5. 16. *Ergo.* Wherefore it is a great blaſphemie in the Papiſts ſo contrary to the Scripture to affirme, that blaſphemie againſt the ſpirit may be forgiven.

1 *Bellarmine* anſwereth, that ſin againſt the holy Ghoſt is ſaid not to be remitted in this world nor 1.
the next: *quia ordinariè & ut plurimùm,* becauſe ordinarily, and for the moſt part it is not forgiven:
lib. 2. de pœnit. c. 16. *reſp. ad arg.* 1.

1 *Contra.* Firſt, S. *Marke* ſaith: *Non habet remiſsionem in æternum:* He that blaſphemeth the holy
Ghoſt, ſhall not be forgiven for ever, *Mark.* 3. 29. If never, how then dare he contradict the Scripture? Marke 3. 29.
Yet, he ſhall be forgiven, though hardly: if he be forgiven at all, then the Evangeliſt ſaith not true, *hee*
ſhal never, &c. Secondly, as other blaſphemies are forgiven, ſo this blaſphemie is not forgiven: but
other blaſphemies and ſins are alſo hardly forgiven; *The righteous ſhall ſcarcely be ſaved*: *Ergo,* this ſin 1 Pet. 4. 18.
is not forgiven, no not hardly. Thirdly, thus *Cyprian* expoundeth, *Non poſſe in Eccleſia remitti ei, qui*
in Deum deliquerit, &c. He cannot be forgiven in the Church, which ſinneth againſt God: and then he
citeth this place, *Matth.* 12. 32. *lib.* 3. *ad Quirinum cap.* 28.

Origen: Quibus (qui, i. in Spiritum Sanctum, blaſphemant) neque in præſenti, neque in futuro ſeculo Matth. 12. 32.
remittetur: To whom (that ſin againſt the holy Ghoſt) it ſhall not be forgiven, neither in this world
nor the next.

Cauſ. 33. *diſt.* 1. *c.* 59. *gloſſ. Blaſphemiam in ſpiritum Dominus neque in hoc ſeculo, nec futuro remittendam aſſeruit:* Blaſphemie againſt the holy Ghoſt, the Lord ſaid, ſhall neither in this world be forgiven, nor in the world to come, &c. that is, never, or not at all.

2 *Bellarmine* to the ſecond and third place maketh the ſame anſwer, that hee that is once lightened, 2.
that is, baptized, if he fall away, cannot be renewed againe by the baptiſme of repentance: and for ſuch
there is no more ſacrifice, that is, no ſecond baptiſme to be expected: *Bellar. ibid.*

2 *Contra.* Firſt, the Apoſtle, *Heb.* 6. 1. 2. maketh repentance from dead works, and the doctrine of Heb. 1. 2.
Baptiſmes two divers things: therefore by repentance Baptiſme is not inſinuated. Secondly, the mea-
ning of the Apoſtle is, that ſuch an one cannot at all repent, and ſo cannot be renewed by repentance:
the reaſon is taken from the greatneſſe of ſinne, becauſe hee doth crucifie againe the Sonne Verſ. 6. 8.
of God, and make a mocke of him, *verſ.* 6. and therefore is neere to curſing, *verſ.* 8. Thirdly, *Ambroſe*
ſaith *in Luc.* 22. *Caſſa erat proditoris pœnitentia, qui peccavit in ſpiritum ſanctum:* The traytors repen-
tance was in vaine (meaning *Iudas*) which ſinned againſt the holy Ghoſt, &c. ſignifying, that ſuch an
one cannot have true repentance. Likewiſe *Hierome: Nihil ita repugnat Deo quam cor impœnitens;*
ſolum crimen eſt, quod veniam conſequi non poteſt; ſolum deſperationis crimen, quod mederi non poteſt:
Nothing doth ſo much reſiſt againſt God, as an impenitent heart; it is the only crime, which cannot ob-
taine pardon; only the crime of deſperation cannot be healed: *objurgat. Sabinian.* The Apoſtles mea-
ning then is, that they which ſin againſt the holy Ghoſt, having no grace to repent, cannot at all bee
forgiven.

3 Firſt, in the ſame ſenſe the Apoſtle ſaith, there remaineth no ſacrifice for this, nor any meanes

Heb. c. 27. 28.

at all of forgivenes: but *a fearefull looking for of judgement and violent fire*, *Heb.* 10. 27. ſo that the Apoſtle excludeth all meanes and hope of comfort and remiſſion. Secondly, *v.* 28. he dieth without mercy that deſpiſeth *Moſes* law: but he that blaſphemeth the ſpirit, is worthy *of greater puniſhment*, *verſ.* 29. therefore he alſo *ſine ulla miſeratione moritur*, dieth without mercy; and where there is no mercy there is no forgivenes. Thirdly, *Peter Lombard lib.* 2. *diſt.* 43. *b.* rehearſeth thus out of *Auguſtine*: *Hoc ſolum peccatum veniam mereri non poteſt*: Thus ſin only againſt the holy Ghoſt can find no mercy. And out of *Hierome*: *Taliter peccans dignè pœnitere non poteſt*: He that thus ſinneth, cannot worthily repent, &c. *Ergo*, there is no hope at all of mercy for ſuch, nor no ſacrifice for remiſſion of their ſin.

1 Ioh. 5. 15. 14.

4 *Bellar.* The Apoſtle doth not forbid us to pray for ſuch, but only ſheweth, that wee are not ſo eaſily heard, nor cannot pray with ſuch aſſurance: otherwiſe he had ſaid before, 1 *Ioh.* 5. 15. we know that he heareth whatſoever we aske: *Bellarm. ibid. reſp. ad* 4. *loc.*

Iohn 13. 18.

Contra. Firſt, the Apoſtle expoundeth himſelfe, *verſ.* 14. *This is the aſſurance, that we have in him, that if we aske any thing according to his will, hee heareth us*: but to pray for a ſin irremiſſible, is to pray againſt his will. Secondly, the Apoſtle having before given a direct precept to pray for a brother, *ſinning not unto death*, afterward giveth a flat exception, of this ſin unto death, *I ſay not that thou ſhouldeſt pray for it.* Now that which is excepted out of the precept, is it not denied, or forbidden? as *Ioh.* 13. 18. our Saviour ſaith, *I ſpeake not of you all*: hee doth manifeſtly except and exclude *Iudas*: ſo here to pray for a ſin unto death, being excepted from the generall precept before, is evidently forbidden and denied. Thirdly, the end of our prayer for ſinners, is, that God would give them life, that ſin not unto death: but life cannot bee granted for a ſin unto death, (for how is it a ſinne unto death, if it may find life?) *Ergo*, there is no prayer for ſuch, where the end of the prayer cannot bee hoped for. Fourthly, thus *Ambroſe* expoundeth: *Non poteſt ibi exoratio eſſe venia, ubi ſacrilegii eſt plenitudo*: There can be no entreatie for pardon, where there is a fulneſſe of ſacrilege. *Hierome*, as he is cited by *Pet. Lombard*, *Rectè dicit Ioannes, non pro eo oret quis, &c.* S. *Iohn* ſaith well, let not any man pray for him: *lib.* 3. *diſt.* 43. *b.* He maketh this exception of the Apoſtle a flat prohibition.

So I conclude this place, with that ſentence of *Hierome*: *Genus eſt lepra, quod omnino mundari non poteſt, &c.* There is a kind of leproſie, which cannot be cleanſed at all, and therefore ſuch a man was bid to goe out of the campe. This is that ſin which is committed againſt the holy Ghoſt, that is, of blaſphemie, which, as our Lord ſaith in the Goſpell, ſhall not bee forgiven, neither in this nor the next world: *de diverſ. generib. lepr.*

We have alſo the teſtimony of holy Martyrs: Maſter *Tyndall*; *Sin againſt the holy Ghoſt is, when men of a ſet malice doe perſecute the truth, and of a grounded hate againſt the law of God, by reaſon of a full conſent they have to ſin, and to walke in their old wayes of ignorance, whereunto being now paſt all repentance, they have utterly yeelded themſelves, to follow with full luſt, without bridle or ſnaffle, &c. Fox pag.* 1080. *col.* 2.

Lib. de pudicitia.

And for further evidence: 1 *Tertullian* thus evidently diſtinguiſheth ſins: *Eſt delictum non ad mortem—hoc erit remiſſibile, eſt delictum ad mortem hoc erit irremiſſibile,—ubi eſt poſtulationis, illic erit remiſſionis, ubi nec poſtulationis, ibi eque neque remiſſionis—alia erit quæ veniam conſequi poſſit, alia quæ conſequi nullo modo poteſt, &c.* There is a ſin not unto death, and a ſin unto death, *for this I ſay not* (ſaith the Apoſtle) *that any ſhould pray*: where is place for prayer, there is of remiſſion, where not for prayer, neither for remiſſion:—ſome may obtaine pardon, ſome cannot by any meanes, &c.

Lib. de certaminib. eſſent. patr. fil. & ſperit.

Athanaſius ſaith, *Nullum eſt peccatum irremiſſibile apud Deum, &c.* There is no ſin irremiſſible before God to them that from their heart doe repent, &c. and this we deny not.

Catech. 16.

Cyril of Jeruſalem ſaith, Chriſt Jeſus, the Judge of the quicke and dead, hath decreed, ὅτι οὐκ ἔχει ἄφεσιν, that ſin againſt the holy Ghoſt, *ſhall have no forgiveneſſe.*

Cenſur. orien. cap. 4.

2 So alſo *Ieremy* the Patriarch ſaith, *Nullum eſt peccatum tantum quod miſericordiam Dei vincere poſſit*, There is no ſin ſo great, which can overcome the mercie of God, that is, if wee can repent: but to them which cannot repent, as in the ſin againſt the holy Ghoſt, there is no pardon.

Harm. ſect. 9. pag. 216.

3 Latter confeſſ. of Helvetia, c. 14. *God doth forgive all ſins of the faithfull, only that one ſin excepted, which is committed againſt the holy Ghoſt.*

4 The interlinearie gloſſe giveth this note, *Math.* 3. 29. ſhall never be forgiven, *quia dignè penitere non poteſt*, becauſe he that committeth that ſin, can never worthily repent, &c. Therefore this ſin in this ſenſe is irremiſſible.

The fourth part, of the dignity and worthines of good works, that is, of merits.

The firſt part, which be the good works of Chriſtians.

The Papiſts.

74. Error.

THey doe not only call them good works, which are commanded of God, but which are alſo injoyned by the Church and the governours thereof; and that even by ſuch works men are juſtified, *Concil. Tridens. ſeſſ.* 6. *cap.* 10. *Tapper. ex Tileman. loc.* 11. *err.* 1.

The Proteſtants.

SAint *Paul* defineth good works otherwiſe, namely, thoſe which God hath ordained, that we ſhould walke in them, *Epheſ.* 2. 10. They are not the precepts of men, but the commandements of God in his word, the doing whereof hath the name of good works. As for the traditions and injunctions of men not warranted by Gods word, they are ſo farre from being commended or commanded, that our Saviour calleth the doing thereof, but a Worſhipping of God in vaine, *Mark.* 7. 7.

Epheſ. 2. 10. Marke 7. 7.

Auguſtine upon thoſe words, in the 103. *Pſalme.* The loving kindnes of the Lord is upon thoſe that keep his covenant, and thinke upon his commandements to doe them, ſaith thus: *Vide ut praecepta teneas: ſed quomodo teneas? non memoria, ſed vita: Memoria retinentibus mandata ejus, non ut reddant ea, ſed ut faciant ea*: See that thou keep Gods commandements: but how? not in thy memory, but in thy life; not to ſay them by rote, but to doe them: *Ergo,* they are Gods commandements, which we muſt thinke of to doe them: *occurrat in Pſal.* 102. for unto ſuch the bleſſing is promiſed, not to the obſervers of mens precepts or traditions.

Pſalm. 103. 18.

1 *Origen* upon thoſe words, *Cantic.* 1. 14. *Speciosa es proxima*: Thou art faire my love, or neighbour: *Incipis eſſe ſpecioſa, quod proxima mihi es*: Thou beginneſt to bee faire, becauſe thou art neere unto me: *Hom.* 2. *in Cantic.* The neereneſſe then to God maketh us beautifull and faire in good works.

Cantic. 1. 14.

2 *Chryſoſtome* ſaith: *Virtutes & actio purgata caelitus datur hominibus, a Deo:* Vertue and purged actions are given unto men from heaven, from God, &c. *Ieremie* Patriarke, *Abſque exercitio illorum operum, quae Deus praecepit, neque ſpes ulla ſalutis*: Without the exerciſe of thoſe works, which God hath commanded, there is no hope of ſalvation, &c. Theſe then are the good works, which God hath preſcribed.

De dicto Pſal. 142. non intres, &c. Cenſur. orient. cap. 20.

3 Latter confeſſ. of Helvetia, c. 16. *Good works—are done of the faithfull, according to the will or rule of Gods word.* Bohemia, c. 7. good works—*are expreſſely ſhewed and propounded to us by the ſpirit of God—the rule and choiſe ſquare thereof, is God himſelfe in his word, &c.*

Harm. ſect. 9. pag. 245.

4 *Eſpenc.* out of *Theodoret,* thus expoundeth that 1 *Timoth.* 6. 18. ἀγαθοεργεῖν, to doe well, that is, *Credere Deo, & quaecunque fidei convenium facere:* To beleeve in God, and to doe all things agreeable to faith: *in* 1 *Tim. p.* 171. Good works then are thoſe which God hath appointed, and are according to faith.

1 Tim. 6. 18.

The ſecond part, whether there be any good works without Faith.

The Papiſts.

THough they dare not altogether juſtifie the works of the Heathen and Infidels, yet they doe excuſe them, and do blame us for ſaying, that Infidels do ſin in honouring their parents, in fighting for their countrey, and ſuch like. They therefore doe diſcharge the Heathen of ſin, in theſe works of theirs, *Rhemiſt, Rom.* 14. *ſect.* 4.

75. Error.

The Proteſtants.

THeſe works are not ſinne in themſelves, but in Infidels they are; becauſe they proceed of Infidelity.

Argum. It is the rule of the Goſpell, that a corrupt tree cannot bring forth good fruit: But all Infidels are corrupt trees, being without faith: *Ergo,* they can bring forth no good fruit.

Matth. 7. 18.

1 The Pelagians thought to have poſed *Auguſtine* with the ſame queſtion, which the Papiſts propound to us. Was it ſin in the Heathen (ſay they) to clothe the naked? *Auguſtine* anſwereth, *Non per ſeipſum factum peccatum eſt,—ſed de tali opere non in domino gloriari, ſolus impius negat eſſe peccatum:* The fact of it ſelfe is not ſin, but in doing any ſuch thing not to rejoyce in the Lord, none but wicked men will deny it to be ſin, &c. I may therefore ſay unto theſe patrons of Ethnicke vertues, as *Bernard* in the like caſe: *Dum multum ſudat quomodo Platonem faciat Chriſtianum ſe probat Ethnicum:* While he laboureth to make *Plato* a Chriſtian, he ſheweth himſelfe an Ethnicke: *Epiſtol.* 191.

Cyrillus, Opera fidei congruentia facere, eorum ſolummodo eſt, qui diligunt Deum: To doe works agreeable to faith, it belongeth only to them that love God.

2 *Ieremie* Patriarch: *Illa vero bona opera eſſe judicamus, quae a vera & certa fide ſejuncta non ſunt, &c.* We judge thoſe to be right good works, which are not ſeparated from the right faith, &c. and in another place he approoveth that ſentence, *quicquid non ex fide peccatum,* whatſoever is not of faith is ſin.

Cenſur. orient. cap. 6. Cap. 13.

3 Latter confeſſ. of Helvetia, cap. 16. *Works which are good indeed, doe proceed from a lively faith.* Bohem. cap. 7. *The Lord himſelfe ſaith, without me you can do nothing that is, nothing, that may pleaſe God, and be for our ſalvation, &c.*

Harm. ſect. 9. pag. 245. Pag. 255.

4 *Hierom. dialog.* 3. *adverſ. Pelagian.* upon theſe words, *Iohn* 15. 5. *I am the vine, yee the branches, &c. Rami illicò contabeſcunt*: As the boughs doe preſently wither, if they be pulled from the ſtocke: ſo all mans ſtrength doth decay, if hee bee forſaken of God, &c. Like as then the branch without the

John 15. 5.

vine bringeth no fruit: ſo neither can a man without faith doe any thing, that is good.

Decr. par. 2. cauſ. 1. *q.* 1. *c.* 26. *Gregor. Ubi Chriſtus non eſt fundamentum, nullum eſt boni operis ædificium*; Where Chriſt is not the foundation, there can be no good worke builded upon.

Peter Lombard. lib. 2. *diſt.* 41. *a. Quæ ſine fide fiunt, bona non ſunt*; The things done without faith, are not good.

The third part of the uſe and office of good works.

THey make a threefold uſe of good works, as they call them: firſt, by them the merits of Chriſt, they ſay, are applied unto us. Secondly, they doe purge our ſins. Thirdly, they are meritorious.

The firſt article, whether *bona opera* be *applicatoria.*

The Papiſts.

76. Error. BY any worke proceeding of faith and charitie, the merit of Chriſts paſſion is applied to us, *Soto, ex Tileman. loc.* 11. *err.* 21. Men by their ſufferings and other works, may applie to themſelves the generall medicine of Chriſts merits and ſatisfaction, *Rhemiſt. annot.* 1. *Coloſſ. ſect.* 4.

The Proteſtants.

IT is the propertie of faith onely, to apprehend, and applie unto us the benefits of Chriſts paſſion, and all other his merits.

Rom. 10. 7, 8. *Argum. Rom.* 10. 7, 8. *We need not* (ſaith the Apoſtle) *to aſcend to heaven, or deſcend into the deepe, to bring Chriſt from thence: it is the word of faith, which we preach.* By faith then we doe ſcale the heavens, and behold Chriſt: it is not the doctrine of works, but the word of faith that performeth this. And therefore the Apoſtle defineth faith to be the ground of things hoped for, and the evidence of things not ſeene, *Hebr.* 11. 1. This definition cannot agree unto works, or unto any other thing but faith: for then it were no good definition, nor yet deſcription: *Ergo,* faith onely is the evidence of things inviſible: and therefore onely applieth Chriſts precious merits, which are things beleeved and not ſeene.

Heb. 11. 1.

Auguſtine thus alſo deſcribeth faith: *Rerum abſentium præſens eſt fides; rerum quæ foris ſunt, intus eſt fides: rerum, quæ non videntur, videtur fides*; Faith maketh things abſent, preſent; things without us, to be within us; things not ſeene, to be ſeene: *de Trinitat. lib.* 13. *c.* 1. *Ergo,* faith onely hath this applicatorie power, to applie Chriſts merits, not preſent nor ſeene, and to make them as our owne.

Ambroſ. in 2 *Cor.* 3. *Lex ſpiritus dat libertatem ſolam fidem poſcens, ut quia quæ non vidit, credit, de conditione ſervi mereatur*; The law of the ſpirit giveth libertie, requiring onely faith, which becauſe it beleeveth thoſe things it ſeeth not, is thought worthie to be delivered. This then is that which in faith is availeable, becauſe it beleeveth that which is not ſeene, which is onely proper and peculiar to faith, and not to works.

In 2. cap. ad Epheſ. Now for further evidence: 1 *Theodoret* ſaith, *Sola fide ſuſcepta condonavit peccata*; Hee hath pardoned our ſins, by faith onely received, *non exegit vitæ innocentiam,* hee exacteth not innocencie of life, &c. that is, toward juſtification: works then applie not Chriſts merits but faith.

In 5. c. ad Roman. 2 *Primaſius*: *Impium per ſolam fidem juſtificat non opera*; Hee juſtifieth the wicked onely by faith, not by works, &c. but if works applied Chriſts merits, they ſhould juſtifie, as well as faith, &c.

Harm. ſect. 14. pag. 437. Confeſſ. of Auſpurg, &c. *The applying of the benefit of Chriſt, is by a mans owne faith, as Paul witneſſeth, whom God hath ſet forth to be a reconciliation through faith in his blood, &c.*

Index Hiſpan. expurg. f. 11. pag. 2. 4 *Vatablus* giveth this note in Cantic. 3. *numer.* 2. *Sola gratia invenitur Chriſtus non opera hominis*; onely by faith is Chriſt found, not by the helpe of man, &c. Which ſentence therefore is in their *index expurgatorii,* noted to be blotted out.

The ſecond article, whether *bona opera* be *expiatoria.*

The Papiſts.

78. Error. THe works of charitie and mercie, as almes deeds, and ſuch like, have force to extinguiſh our ſins, as Saint *Peter* ſaith, Charitie doth cover a multitude of ſins, *Epiſt.* 1. 4. 8. *Rhemiſt. ibid.*

The Proteſtants.

Anſw. THe Apoſtle ſpeaketh of mutuall charitie amongſt our ſelves, whoſe propertie is to cover a multitude of our neighbours offences, as *Salamon* ſaith, *Prov.* 10. 11. *Hatred ſtirreth up contentions, but love covereth treſpaſſes*; what is this to the extinguiſhing of our ſins before God?

Prov. 10. 11.

Heb. 1. 3. *Argum.* It is an abominable and blaſphemous opinion, that any man by his works ſhould be able to redeeme his ſins: for the Scripture ſaith, that by *himſelfe Chriſt hath purged our ſins, Heb.* 1. 3.

If he have wholy done it by himſelfe, hee hath not given this power and force of redemption to any other meanes.

If they underſtand by the force of extinguiſhing ſins, the meanes onely of applying Chriſts merits: in that ſenſe, faith onely is ſaid to ſave us, *Epheſ.* 2. 8.

Epheſ. 2. 8.

Auguſtine: Si merita noſtra aliquid fecerunt, ad damnationem noſtram veniret, ſed non venit ad inſpectionem meritorum, ſed remiſſionem peccatorum: If our merits were availeable to any purpoſe, God ſhould come to our condemnation: but he commeth not to behold our merits, but to forgive us our ſins, *enarr. in Pſal.* 43. *Ergo,* by our merits our ſins are not forgiven.

Ambroſe: Peccatum aut donatur aut deletur, aut tegitur; donatur per gratiam, deletur per ſanguinem crucis, tegitur per charitatem; Sin is either pardoned, extinguiſhed, or blotted, covered; it is pardoned by grace, blotted or waſhed away by Chriſts bloud, covered by charitie: *apolog. David, cap.* 13. So then though before men by love and charitie offences may be covered, yet before God by grace onely and faith in Chriſts bloud, are they blotted and extinguiſhed. And that is *Ambroſe* meaning, that before God ſins are not covered by charitie, but by faith, it is evident by his owne words: *Remittere, tegere, non imputare, una ratio, unus eſt ſenſus;* To remit, to cover, not to impute, have all one ſenſe: *in 4. ad Roman.* But he had ſaid before, that ſins are pardoned and ſo remitted by grace: *Ergo,* by grace and faith they are alſo covered.

1 *Cyrillus* further ſaith, *Ne juſtificari opere putemus, ne gratiam Dei meritis noſtris, ſed fide aſſuturam nobis ſperemus;* That wee ſhould not thinke to be juſtified by worke, nor hope for grace by our merits, but by faith, &c.

Lib. 4. in Joann. cap. 51.

2 *Chryſoſtome* upon theſe words, *With thee is mercie,* as he is cited by *Jeremie* the Patriarch, *Hoc eſt non in noſtris recte factis ſed in tua bonitate ſitum eſt, ut tantam effugiamus damnationem, &c.* that is, it lieth not in our well doing, but in thy goodneſſe, that we eſcape ſo great damnation, &c.

Cenſur. oriental. cap. 6.

3 Confeſſ. of Bohemia, cap. 4, *Neither hath any man, of all things whatſoever any thing at all, whereby he may deliver, ſet free, or redeeme himſelfe from his ſins and condemnation.* Confeſſ. of Baſil. *The faithfull doe works not to ſatisfie for their ſins, but onely that in ſome ſort they may ſhew themſelves thankfull unto God.*

Harm. ſect. 6. pag. 95.
Sect. 9. pag. 249.

4 *Vatablus* giveth this marginall note, *Eccleſ.* 9. *Per juſtitiam operum neſcit homo amore an odio dignus ſit;* By the righteouſneſſe of works, a man knoweth not whether he be worthie of love or hatred, &c. then cannot his works expiate or redeeme his ſins: this note is likewiſe in their Index, blotted out.

Index expurg. Hiſpan f. 11. pag. 1.

The third article, whether our works be meritorious.

The Papiſts.

GOd giveth as well everlaſting life and glorie to men, for and according to their works, as hee giveth damnation for the contrary works *Rhemiſt. Roman.* 2. *ſect.* 2. And men by their works, proceeding of grace, doe deſerve or merit heaven, and the more or leſſe joy in the ſame, 1 *Cor.* 3. *ſect.* 2.

79. Error.

Argum. 1. *Hee will render to every man according to his works, Rom.* 2. 6. Every man ſhall receive his reward according to his labour. Here we ſee the Kingdome of heaven is a retribution, hyre, wages for works; *Ergo,* our works are the value, price, worth and merit of the ſame, *Rhemiſt.*

Rom. 2. 6.

Anſw. Our labours and works are a meaſure of the reward, according to the which God doth meete out and render unto his Saints of the heavenly reward: but they are no meritorious or deſerving cauſe thereof. The reward is of mercie, not of deſert; of grace, not of merit: for life eternall is the meere *gift of God through Jeſus Chriſt, Rom.* 6. 23. But the wages of ſin is death. Where the Apoſtle doth ſet a manifeſt difference betweene the reward of the righteous, and the juſt recompence of the wicked: for life eternall is the free and gracious gift of God, not deſerved: but eternall damnation is the due debt of ſin. Wherefore the Papiſts doe bid open battell to the Apoſtle, in ſaying, that the one is as due by debt as the other.

Rom. 6. 23.

Argum. 2. S. *Paul* ſaith, *That there is a crowne of righteouſneſſe laid up for him, which* God *the juſt Judge ſhall give him: Ergo,* the crowne is given not of mercie, but of juſtice, as a wages and juſt recompence to the Apoſtle.

2 Timoth. 4. 8.

Anſw. God rendreth heaven as a juſt Judge, not to the merit and worthineſſe of our works, but to the merit and worthineſſe of Chriſt, and as due to us by his promiſe made to us in Chriſt. The reward therefore of heaven is of the mercie of God, who hath freely promiſed it us in Chriſt. It is of his juſtice, in that he is faithfull and juſt in keeping of his promiſe made to us; So that it is a debt, not in reſpect of any deſert in us, but in regard of his one promiſe; As *Auguſtine* ſaith: *Debitorem ipſe ſe Dominus fecit, non accipiendo, ſed promittendo: Non ei dicitur redde, quod accepiſti, ſed redde quod promiſiſti;* God hath made himſelfe a debtor, by promiſing, not by receiving any thing at our hands: Wee ſay not to him, render that thou haſt received, but give that which thou haſt promiſed: *In Pſalm.* 83.

Alexander Seton Preacher and Martyr thus witneſſeth: If you aske if good works ſhall bee rewarded, I ſay yea, and with no leſſe than eternall glorie: but for no merit they deſerve, but onely becauſe God hath promiſed, not for the merit of the worke, but for his promiſe ſake, and he will not breake his promiſe, *Fox.* pag. 1206.

Argum. 3. Further, theſe places are produced for the proofe of merits.

Matth. 5.12. Matth. 20.8. 1 Life everlaſtrng is in Scripture called *merces*, a recompence or reward, therefore good works do properly merit, *Rejoyce and be glad, great is your reward in heaven: Call the labourers, and give them their hire.*

Matth. 25.34. verſ. 21. 2 Good works are rendred as the cauſe, why eternall life is rendred, *Come yee bleſſed inherit the Kingdome, for when I was hungred ye gave me meat, &c. Thou haſt beene faithfull in little, I will make thee ruler over much; enter into thy Maſters joy.*

Matth. 19.17. 1 Tim. 4.8. 3 Life eternall is promiſed to good works: *If thou wilt enter into life, keepe the Commandements. Godlineſſe hath the promiſe both of this life and the next*: So then, as he that promiſeth, is endebted by promiſe; ſo he that worketh, and fulfilleth the condition meriteth.

Luke 10.7. 2 Theſ. 1.5. Apocal. 3.4. 4 The Scripture counteth men worthie: *The labourer is worthie of his wages. That ye may be counted worthie of the Kingdome of God, for which ye ſuffer: They ſhall walke with mee in white, for they are worthie.*

Rom. 2.11. Galath. 2.6. 5 God is no accepter of perſons: *There is no reſpect of perſons with God:* Therefore he giveth unto every man according to their works, *Bellarm. lib. 5. de juſtif. c. 3.*

1 *Anſw.* Firſt *Auguſtine* ſaith, *Quicquid promiſit indignis promiſit, ut non quaſi operibus merces promitteretur, ſed gratia gratis daretur*; Whatſoever God hath promiſed, hee hath promiſed to thoſe that are unworthie, that it ſhould not bee promiſed as a reward unto works, but as grace freely given: *Præfat. in Pſalm.* 109. The argument then followeth not, there is a reward, *Ergo*, merit: For the reward may be counted of favour as well as of debt, *Rom.* 4.4. Secondly, S. *Ambroſe* inferreth the cleane contrarie concluſion: *Cum hi qui in multo labore ſudarunt, &c.* Seeing they, which were in all the labour received no more than the laſt, *Intelligant donum ſe gratia non operum accepiſſe mercedem*; Let them know that they received a gift of grace, not a reward of their works, *Ambr. lib. 1. de vocat. gent. c. 3.*

2 Good works are alleaged not as the cauſe or reaſon of life, but as the way and order thereunto: Saint *Ambroſe* ſheweth the reaſon, *Habet vitam æternam fides, quia fundamentum eſt bonum, habent & bona facta, quibus vir juſtus & dictis & rebus probatur*: Faith hath life eternall, as a good foundation, and good works alſo, whereby a righteous man is proved in word and deed, *Officior. lib. 2. c. 2.* Good works then are recompenſed as teſtimonies and proofes of our faith.

Rom. 4.16. Rom. 4.3. 3 Promiſe and merit or worke cannot ſtand together, but promiſe is the object of faith: *It is by faith, that the promiſe might be ſure*, and that which is of faith is not of debt: as the Apoſtle ſheweth, *To him that worketh, the wages is counted of debt; to him that worketh not, faith is counted, &c.* And *Ambroſe*, *Veniam tanquam ex fide ſperemus, non tanquam ex debito*; Let us hope for pardon as of faith, not of debt, *lib. 2. de pænitent. c.* 8. Wherefore it followeth not, God promiſeth life with a condition, *Ergo*, by the condition performed wee doe merit: ſeeing that the reward dependeth upon the promiſe which is apprehended by faith, and ſo is not of merit.

4 Firſt, he that laboureth in the Goſpell, is worthie of his wages before men, but it followeth not that it is ſo before God. Secondly, the text is: *That yee may be counted worthie*: and *verſ.* 11. *That God may make you worthie*: we are not then verily worthie, but as it pleaſeth God in Chriſt to account us worthie. *Ambroſe* ſaith well, *Quantum ad cæterorum comparationem pertinet, hi digni ſunt, quantum ad rem ipſam omnes indigni ſunt*; In reſpect of others they are worthie, but in deed in reſpect of the thing, they are all unworthie, *in* 2 *Timoth. c.* 1.

5 God is no accepter of perſons, to admit unto life thoſe that have not laboured in his name, and to refuſe others with their righteous works: but hee giveth unto every one according to their works, but not for, or becauſe of their works: their works as lively teſtimonies of their faith, are a rule and meaſure of their reward, but no cauſe: men ſhall be both knowne here and judged there by their works, as the tree is diſcerned and judged by the fruit. *Auguſtine* very well upon theſe words, Matth. 7.2. *Matth.* 7.2. *With what meaſure yee meet, ſhall be meaſured to you againe, &c. Eſt apud te menſura veniæ danda, invenies apud me menſuram veniæ accipiendæ, &c.* There is with thee a meaſure in giving leave or pardon, thou ſhalt finde with me a meaſure of receiving pardon: *in Pſalm.* 143. Our works then are a meaſure, whereby it ſhall be meaſured againe to us, but no merit or deſert. *Gregorie* ſaith, *Reddendum eſt unicuique ſecundum opera, ſed aliud eſt ſecundum, aliud propter opera reddere*: It ſhall be rendred to every man according to his works: but it is one thing according another to render for works, *in Pſalm.* 142.

Argum. 4. The Doway gloſſe-men doe alleage theſe places of Scripture to prove merits.

Exod. 1.21. 1 *Exod.* 1.21. Upon theſe words, *becauſe the Midwives feared God, hee built them houſes*: they give this marginall note, The feare of God is meritorious.

Pag 704. 2 *Ruth* 2.12. *Boaz* ſaith to *Ruth*: *Our Lord render unto thee for thy worke, and God grant thou mayſt receive a full reward, &c.* Where their marginall note is, *Boaz* doubteth not but reward was due to good works. Good works are meritorious, and rewards are promiſed for the ſame, *Levit.*26. Pag.704.

Contra. 1. The firſt note is grounded upon a falſe tranſlation : *for he built them houſes* : that is, made them to proſper, is underſtood of the Iſraelites, that they increaſed, not of the Midwives: for the pronoune *affix* is of the Maſculine Gender, *lahem, to them* : it ſhould be *lahen* in the feminine, if it were referred to the Midwives.

2 The ſecond place ſheweth, that good works ſhall be rewarded, which wee denie not, but not of merit ; or the worthineſſe in them ; but becauſe of faith, whereof they are teſtimonies : as it followeth in the ſame place, *under whoſe wings thou art come to cover thee* : it was her faith in God, which made her works acceptable.

3 The bleſſings there promiſed, are not given for the merit or worthineſſe of their works, but becauſe of Gods promiſe, who crowneth in mercie the imperfect obedience of his children : as it is in the Pſalme, *which crowneth thee with mercie.* Pſal.103.4.

Argum. 5. Now whereas divers Fathers are alleaged for merits, as *Ignatius epiſtol. ad Roman. Ut Deum poſſim promereri* ; That I may merit God : *Hilar.c.*8.*in Matth. De noſtro eſt beata illa æternitas promerenda* ; Wee muſt merit heaven of our owne. *Ambroſ. lib.* 1. *de offic. c.* 15. *Evidens eſt meritorum aut præmia aut ſupplicia manere poſt mortem* ; It is evident, that either reward or puniſhment of our merits doe remaine after death, *Bellarm. c.*4.

Our generall anſwer to theſe and the like places of the Fathers is this : Firſt, that this word *promereri*, to merit, ſometime ſignifieth nothing elſe but to pleaſe or be acceptable : as *Heb.* 13. 16. with ſuch ſacrifice, *promeretur Deus*, God is merited, as the vulgar Latine readeth ; the word is εὐαρεστεῖται, is pleaſed : and ſo the vulgar text tranſlateth, *Hebr.*11. 6. Without faith it is impoſſible to pleaſe God : and in this ſenſe *Ignatius* is to be underſtood. Hebr.13.16. Hebr.11.6.

Secondly, *promereri* ſignifieth as much as *ſatagere*, for a man to endevour or put forward himſelfe, or to doe ſervice ; as the Latine phraſe is uſed, *mereri ſub aliquo*, to ſerve under one : ſo *Hilarie* is to be interpreted : for otherwiſe heaven is not merited, *de noſtro*, of our owne. And as it followeth, *præſtandum aliquid eſt ex proprio*, ſomewhat muſt be performed of our owne : but he that meriteth, muſt not doe ſomewhat, but the whole : it ſignifieth therefore ſervice rather and diligent endevour, than deſert properly.

Thirdly, ſometime *meritum*, merit is taken abſolutely, for *opus*, worke : as *Auguſtine* ſo taketh it, *Tract.*3. *in Ioann. Deus coronat dona ſua, non merita tua, (i. opera)* God crowneth his gifts, not thy merits, that is, works : for if they be properly merits, they ſhould be crowned. So then, merit noteth the ſubſtance of the worke, and not the qualitie : and thus the word alſo may have a tolerable ſenſe.

Fourthly, the fathers uſe the word merit, properly referring it unto the efficacie of Chriſts death, and the merits thereof : as *Auguſtine* ſaith, *Mors ejus meritum meum--non ſum meriti inops, quamdiu ille miſerationum Dominus non defuerit* ; His death is my merit -- I am not without merit, as long as my Lord is not without mercie, *Manual.c.*22. In this ſenſe *Bernard* : *Meum meritum miſeratio Domini, non ſum inops meriti, quamdiu ille miſerationum non eſt* ; My merit is Gods mercie, I am not without merit, as long as he is not without mercie : *Cantic.*61. Gods mercie in Chriſt, or Chriſts merit by Gods mercie is our merit.

Fifthly, *mereo*, ſignifieth abſolutely to get, to compaſſe, obtaine : as *Plaut. Meruit illa virum dote* ; She got or obtained an husband with her dowrie. Thus *Auguſt. ſerm. de tempor.* 251. *Nullis præcedentibus meritis per gratiam Dei meruimus fieri templum Dei* ; Without any merits going before by grace we merited (that is, obtained) to be the temple of God, &c. otherwiſe the grace of God properly is not merited. And how can we merit without merit, as here it is ſaid ? And *Ambroſe* ſaith : *Lex ſpiritus dat libertatem, ſolam fidem poſcens, &c.* The law of the ſpirit giveth libertie requiring only faith, that becauſe it beleeveth, that which it ſeeth not, *de condiţione erui mereatur*, it may deſerve to be delivered : that is, obtaine, *in* 2 *Cor.*3. for otherwiſe faith meriteth not : As *Ambroſe* againe, *Veniam tanquam ex fide ſperemus, non tanquam ex debito, &c.* Let us hope for pardon as of faith, not of debt, *lib.*2. *de pœniten. c.* 8. But if it were by the merit of faith, it ſhould be of debt. And *Auguſtine* : *Non pro merito accipies vitam æternam, ſed pro gratia, fides enim gratia* ; Thou ſhalt not receive life eternall for merit, but for grace, for if faith is grace, &c. *Tract.*3. *in Ioann. Ergo*, there is no merit of faith properly. If the fathers be underſtood in any of theſe ſenſes, when they ſpeake of merit, though the phraſe be not proper, it is tolerable : otherwiſe if they be conſtrued to aſcribe the Kingdome of heaven any way to mans merit, they ſpeake contrarie to themſelves, as after in our arguments followeth to be ſhewed.

The Proteſtants.

WE confeſſe a neceſſarie uſe of good works : As firſt, they doe ſerve as notable meanes and inſtruments to ſet forth Gods glorie by. Secondly, by them alſo our faith is ſhewed, publiſhed and made knowen, for the good example of others. Thirdly, our owne conſcience alſo is thereby quieted, and our election daily made more ſure unto us : wee doe grow and increaſe in the certaintie and aſſurance thereof. But we acknowledge no power, force, or efficacie at all in them to deſerve and merit any thing at the hands of God, neither doth the Scripture in any place ſo ſpeake. Math.5.16. Jam.2.18. 2 Pet.1.10.

Argum, 1.

Dan. 9. 9. *Argum.* 1. If man conſider his deſerts, he ſhall finde, that he is worthie of nothing but death: To us (ſaith the Prophet) belongeth ſhame, *Dan.* 9. 9. There is nothing elſe by debt due unto us: as *Auguſtine* alſo ſaith, *Nihil praeceſſerat in meritis noſtris, niſi unde damnari deberemus*; Nothing goeth before in our merits, but that whereby we ought juſtly to bee condemned, *in Pſal.* 18. *expoſit.* 2. And againe, *Omne peccatum noſtra eſt negligentia, omnis virtus & ſanctitas eſt Dei indulgentia, in Matth. ſerm.* 7. All evill and ſin in us, is of our owne negligence; all goodneſſe and holineſſe, of the free mercie of God. *Si miſericordia Domini multa, multus ego in meritis*; If the mercies of God be many, my merits are many, Gods mercies are our merits, *Manual. c.* 22. our due debts are nothing elſe but puniſhment for ſin.

Rom. 8. 18. *Argum.* 2. Betweene the deſert or merit, and the wages or recompence, there ought alwayes to be ſome proportion: a like ſtipend for a like labour: But heaven without compariſon exceedeth the worthineſſe of our works: *Ergo*, it is not given as a debt, but as a free gift: therefore the Apoſtle ſaith, that the afflictions that are preſent, are not worthie of the glorie that ſhall be revealed, *Auguſtine* ſaith, *Quàm parvo conſtat regnum cœlorum? duobus minutis emit vidua regnum cœlorum*; How little doth the Kingdome of God ſtand us in? a certaine widow for two mites bought the Kingdome of heaven, *Homil.* 8. — Shall wee thinke that the widowes caſting in of two mites deſerved the Kingdome of heaven? Farre be it from us ſo to thinke: it is then a gift of favour and mercie, not wages of debt.

Argum. 3. Theſe places of Scripture doe plentifully teſtifie againſt merits, aſcribing all to the mercie of God.

Pſal. 103. 4. 1 *Pſal.* 103. 4. *Which crowneth thee in mercie and compaſſion.*

Dan. 9. 18. 2 *Dan. c.* 18. *We doe not preſent our ſupplications before thee, for our owne righteouſneſſe*, but for thy great mercies.

Luk. 17. 10. 3 *Luke* 17. 10. *When ye have done all, ſay ye are unprofitable ſervants.*

Rom. 6. 23. 4 *Rom.* 6. 23. *The wages of ſin is death, but life eternall is the grace of God through Chriſt*: Life eternall then is not ſo the wages of good works; as eternall death is of evill.

Rom. 8. 18. 5 *Rom.* 8. 18. *The afflictions of this preſent time, are not worthie of the glorie, which ſhall be revealed.*

Rom. 3. 27. 6 *Rom.* 3. 27. *Your rejoycing is excluded by the law of faith*: *Ergo*, works merit not, for then wee might rejoyce in them.

1 *Anſw.* Firſt, the Crowne is ſaid to be of mercie; becauſe the merits, which deſerve the crowne, are given unto us of mercie. Secondly, or Gods mercie is ſeene in pardoning our veniall ſins, while he giveth the crowne to our good works, *Bellarm. c.* 5. *reſponſ. ad argum.* 1.

1 *Contra.* Firſt, this is like the anſwer of the Pelagians; that granted, that free will was of grace, becauſe it was Gods grace and gift in giving freewill to man at the firſt; as here hee ſaith it is Gods mercie in giving us merits: But as *Auguſtine* anſwereth to that cavill, *epiſt.* 95. *Gratia iſto, &c.* That we read not of grace taken in that ſenſe with the Propheticall, Evangelicall, Apoſtolicall writings, &c. ſo neither doe wee read of mercie ſo taken. 2 The Prophet ſaith in the ſame verſe, *which redeemeth thy life*; and before, *which forgiveth thy ſin*: they may ſay as well, that Gods mercie is ſeene in giving men power to redeeme themſelves and their ſins, as in giving them power to merit. 3 If man meriteth the crowne, and Gods mercie forgiveth onely veniall ſins, then man doth more than God: for, to get the crowne, is more than to wipe away veniall and ſmall ſins: and if a man may merit the crowne, how is it, that by his merits he alſo cannot extinguiſh his veniall ſins? there is no coherence in this broken ſtuffe. 4 Mercie and merit, grace and worke cannot ſtand together, *Rom.* 4. 4. *To him that worketh, it is not counted of favour but of debt*; but this fellow correcteth the Apoſtle, and ſaith, Yes, it is of favour and mercie that they merit, and ſo challenge as of debt. *Auguſtine* well ſaith, *Non pro merito accipies vitam æternam, ſed tantum pro gratia*; *fides enim gratia eſt, & vita æterna eſt gratia pro gratia*; Thou ſhalt not receive life eternall for merit, but onely for grace; for faith is a gift or grace, and life eternall is grace for grace, *tract.* 3. *in Ioan.* But this conſequent were not good, if the ſame thing were both grace and merit.

Rom. 4. 4.

2 *Anſw.* *Daniel* in that place doth not deſire the crowne of life, but onely deliverance from captivitie, whereunto their ſins had brought them, *ibid. reſp. ad loc.* 2.

Dan. 9. 5. *Contra.* 1. If *Daniel* aſcribeth not a temporall deliverance to his merit, but Gods mercie; how much leſſe can our eternall and ſpirituall deliverance bee deſerved. 2 *Daniel* utterly excludeth himſelfe from all merit, in confeſſing with the reſt. *We have ſinned, and committed iniquitie*: as *Hierome* ſaith, *in* 7. *ad Roman. Daniel, quem juſtum fuiſſe novimus, quaſi de ſe dicit cum aliis, peccavimus*: *Daniel*, whom we know to have beene juſt, doth confeſſe as of himſelfe with others, we have ſinned, &c. If a righteous and juſt man be a ſinner, what place is there for merit? ſinners muſt claime mercie, not challenge merit: as the Publicane, *O God be mercifull to me a ſinner.*

Luk. 18. 13.

1. 3 Firſt, we are unprofitable ſervants of our ſelves, but by grace made profitable.

2. Secondly, we are ſaid to be unprofitable in reſpect of God, becauſe the profit of our works redoundeth not to him.

3. Thirdly, we are taught ſo to ſay for humilities ſake, though indeed we are not unprofitable.

4. Fourthly, or the meaning is, that for all our ſervice, wee can demand no reward, ſeeing that God without reward might bind us to doe all wee doe, but that *gratuito pacto*, hee dealeth with us more

graciouſly and liberally by his free covenant, in reſpect whereof we may ſay with the Apoſtle, There
is a crowne of righteouſneſſe laid up in ſtore for me, *Bellarm. ad loc.* 3.

Contra. 1. By grace indeed we are made profitable, becauſe it is not in vaine in us, but not profitable 1.
to merit or deſerve any thing; but profitable, in that wee are not *unfruitfull*: as the Apoſtle
ſheweth 2 Our Saviour ſpeaketh here of ſervants, and there of ſuch as are in the ſtate of grace; for Tit. 3. 8, 14.
before grace, we are not obedient ſervants, but ſtubborne enemies: So *Ambroſe* ſaith, upon this place;
Agnoſce te ſervum plurimis obſequiis defœneratum, neq́; te jactes ſi bene feciſti, quod facere debuiſti;
Acknowledge thy ſelfe a ſervant diverſly bound, neither boaſt, if thou have well done, that which thou
oughteſt to doe, *in 17. Luc.* But we cannot doe any thing well of our ſelves, but by grace: *Ergo*, even
having received grace, we are in this ſenſe unprofitable ſervants.

Firſt, it is true, that God in himſelfe is not by our ſins hindred, or by our righteouſneſſe furthered 2.
or profited, *Iob 35. 6. If thou ſinneſt, what doeſt thou againſt him? if thou be righteous, what giveſt* Job 35. 7.
thou unto him? and therefore good works *properly are ſaid to be profitable to men*: And, though before Tit. 3. 8.
men Gods glorie be ſet forth by the ſervice of the Saints, yet the profit, uſe and benefit thereof extendeth
unto themſelves. 2 Wherefore, even in reſpect of our ſelves wee are ſaid to be unprofitable ſervants:
becauſe by our ſervice wee deſerve no thanks at Gods hands: *Doth he thanke that ſervant?* Luk. 17. 9.
and thus *Ambroſe* expoundeth; *Sicut tu ſervo tuo gratias non agis, &c. nec in te patitur Dominus unius*
uſum eſſe operis vel laboris, &c. As thou doeſt not give thy ſervant thanks, &c. ſo the Lord doth not
ſuffer thee to have uſe of any one worke or labour, becauſe as long as we live, *we muſt alwayes worke*;
in 17. Luc. The uſe then and profit of our ſervice, wherein we are ſaid to be unprofitable, is referred 3.
to our ſelves. 3 *Bernard* ſhall here anſwer for us, writing upon theſe words, *When yee have done all*
that is commanded, ſay ye are unprofitable ſervants: Sed hoc inquies propter humilitatem monuit eſſe dicendum:
planè propter humilitatem, nunquid contra veritatem? You will ſay, we are taught thus to
ſpeake for humilitie: indeed for humilitie, but not againſt the veritie; *Serm. de triplic. cuſtod.* 4 He
anſwereth well, that we cannot challenge the crowne and reward by our works, but, *ex gratuito pacto*, 4.
of Gods gracious covenant: which is none other thing, than we our ſelves affirme: the crowne
of righteouſneſſe, whereof Saint *Paul* ſpeaketh, dependeth not upon the merit of our works, but 2 Timoth. 4. 8.
of Gods gracious promiſe: and ſo *Bernard* expoundeth the Apoſtle: There is laid up for me a crowne
of juſtice, &c. *Eſt ergo, quam Paulus expectat, corona juſtitiæ, ſed juſtitia Dei non ſua, juſtum eſt enim*
ut reddat quod debet, debet autem, quod pollicitus eſt: & hæc eſt juſtitia Dei, de qua præſumit Apoſtolus,
promiſſio Dei; There is then a crowne of righteouſneſſe, which the Apoſtle doth expect, but of the
righteouſneſſe of God, not his owne: for it is juſt that God ſhould render that hee oweth, and hee
oweth what he promiſed: this is the juſtice of God, whereof the Apoſtle preſumeth, even his promiſe,
lib. de liber. arbitr.

4 *Bellarm.* Eternall life is ſaid to be the grace of God, becauſe our merits whereby eternall life is 4.
procured, are of grace: for otherwiſe eternall life is as well the ſtipend of juſtice, as death is the ſtipend
of ſin, *Bellarm. reſp. ad loc.* 4.

Contra. 1. This is a moſt corrupt gloſſe, by grace to expound works: for the Apoſtle maketh a disjunction
and oppoſition betweene works and grace, *If of grace, then not of works, for then grace were* Rom. 11, 6.
no more grace. And if it be anſwered, hee meaneth works of nature, not of grace: the Apoſtle ſaith
againe, *Not by the works of righteouſneſſe, but by his mercie he ſaved us*; Here even works of juſtice Tit. 3. 5.
and grace are oppoſed to mercie and grace: wherfore grace and works being ſo divers, the one cannot
be contained in the other.

Secondly, *Auguſtine* ſaith, *Non pro merito accipies vitam æternam, ſed tantum pro gratia, &c.* Thou
ſhalt not have heaven by merit, but onely by grace: *tract. 3. in Ioan.* This were no good disjunction,
if merit could be contained in grace. And againe he ſaith, *Deus videtur vitam æternam tanquam debitam*
reddere, cui debitum; fideli quia promeruerat; God ſeemeth to give eternall life as due; but due
unto the faithfull for his faith, which is a gift or grace, &c. *ibid.* Due, not to the merit of faith, but the
grace and gift of faith. Thus better doth he underſtand the Apoſtle, *that life eternall is the gift of God*,
than this corrupt gloſſer.

Thirdly, *Bernard* ſaith, *Merita omnia Dei dona ſunt, & ita homo magis propter ipſa Deo debitor eſt,*
quam Deus homini; All our merits are Gods gifts, and ſo a man rather for them is a debtor to God,
than God to man, *de annunt. Mar. ſerm.* 1. Therefore our good works cannot merit of God, ſeeing
he meriteth of us, becauſe he giveth us grace to bring forth good works.

5 Our afflictions indeed are not worthie in themſelves of heaven, becauſe they are but ſhort, and
the reward is eternall: but yet, as Chriſts paſſions being but ſhort, for the worthineſſe of his perſon,
were equivalent to everlaſting puniſhment, ſo our afflictions for the worthineſſe of charitie, are worthie
of everlaſting glorie: as the Apoſtle ſaith, *Our light affliction doth worke unto us an eternall waight* 2 Cor. 4. 17.
of glorie, Bellarm. c. 3. argum. 6.

Contra. 1. It is not farre from blaſphemie to aſcribe the like force to charitie in making our temporarie
works equivalent to the eternall reward, as to the dignitie of Chriſts perſon in the execution of
his paſſion to be worthie to ſatisfie for everlaſting puniſhment.

Secondly, the Apoſtle in ſaying, *Our affliction worketh, &c.* expoundeth himſelfe in the 18. verſe:
While we looke not on the things that are ſeene, but on the things which are not ſeene: which is the office of

faith: affliction then as it ſheweth our faith, is ſaid to worke, not as the cauſe, but as the way and meane: and the Apoſtle ſaith no otherwiſe than Saint *Peter, That the triall of your faith, may be found* 1 Pet. 1. 7. *unto your praiſe, &c.* Affliction then worketh, as the triall of our faith; and it worketh no otherwiſe, but becauſe it ſhall be *found*, and God will not forget the ſervice of our love. Thirdly, otherwiſe the Apoſtle ſaith directly, that *the afflictions are not worthie, &c.* that is, not at all worthie of ſo great a reward: So *Ambroſe* expoundeth, *Quid poſſumus dignum facere præmiis cœleſtibus?* What can we do worthie of the heavenly reward? what merit can man bring, that this mortall ſhould put on immortalitie? *Indigna ſunt hujus temporis paſſiones ad ſuperventuram gloriam*; The paſſions of this life are unworthie the glorie to come, *ſerm. 20. in Pſal.* 119. So alſo *Gregorie*; *Beatæ vitæ nullus poteſt æquari labor, nulla opera, paſſiones nullæ*; To bleſſed life, no labour, worke, ſuffring can be equall, *in Pſal.* 142. *Bernard*; *Quid ſunt merita omnia ad tantam gloriam?* What are all our merits to ſo great glorie? *ſerm. 1. de annunt. Mar.*

6 **Bellarm.** Faith doth indeed exclude their rejoycing, that glorie in themſelves and their owne ſtrength, but not that rejoycing whereby we rejoyce in our works and merits by grace, *reſp. ad loc.* 7.

Contra. 1. Faith excludeth all rejoycing even in good works wrought by grace: for the Apoſtle ſaith, that rejoycing is excluded by the law of faith, and not by the law of works: if faith then Rom. 4. 2. exclude rejoycing, we muſt rejoyce in nothing but faith. 2 The Apoſtle ſaith, *If Abraham were juſtified by works, hee hath wherein to rejoyce, but not with God*: hee ſpeaketh of *Abraham* as a faithfull man, and of his works, as good works; even at that time when hee beleeved, and it was counted to him for righteouſneſſe; as it followeth in the next verſe. 3 *Bernard* alſo ſaith, *Perfecta & ſecura gloriatio eſt, cùm veremur omnia opera noſtra, ſicut teſtatur Iob de ſeipſo; omnes juſtitias noſtras non aliud eſſe quàm pannum menſtruatæ*; Then our rejoycing is perfect, when we feare all our works, as *Iob* teſtifieth; all our righteouſneſſe is as a ſtayned clout, *ſerm. de triplic. gradu.* A man then is not to rejoyce in any of his works, no not in his righteouſneſſe. 4 S. *Paul* further ſaith, *Not of works* Epheſ. 2. 9. 10. *leſt any man ſhould boaſt himſelfe*: he muſt not boaſt of works: and what works, the Apoſtle ſheweth in the next verſe 10. *Wee are his workmanſhip created in Ieſus Chriſt to good works*: *Ergo*, wee muſt not boaſt nor rejoyce no not in good works. And thus notwithſtanding all theſe cavils, I truſt it evidently appeareth by theſe Scriptures alleaged, that our works are no way meritorious of life everlaſting.

Rom. 4. 5. *Argum.* 4. S. *Paul* ſaith, *Faith is counted to him for righteouſneſſe, that worketh not*: *If it be of grace, it is no more of works, for then grace were no more grace*: *If of works, then not of grace; for then works were no more works.* We ſee that the righteouſneſſe of faith or of grace, and the righteouſneſſe of Rom. 11. 9. works cannot ſtand together, nor be matched one with the other.

Our adverſaries have here two evaſions: Firſt they grant, that the beginning of our juſtification, which they call the firſt juſtification, is meerely of Gods grace, neither can wee have any acceptable works before we are juſtified: but in the ſecond juſtification, which is the increaſe of the former juſtice, a man may merit by good works, *Rhemiſt. Rom.* 2. 3.

Anſw. This is but a late and new device of the firſt and ſecond juſtification: as afterward wee will ſhew in the proper place. The Scripture teacheth us, that not onely the beginning of our righteouſ- Epheſ. 2. 5. 6. neſſe, but the finiſhing and perfecting of it, is onely by grace in Chriſt, *When we were dead in our ſins, he hath quickned us together in Chriſt, by whoſe grace ye are ſaved, and hath raiſed us up, and made us ſit together in heavenly places*: Wee ſee that this ſalvation by grace bringeth us up to heaven: *Ergo*, both the firſt and ſecond juſtification are of grace, for they can bring us no further than to heaven.

Rhemiſt. 2. Works done of nature without, or before faith cannot merit: but works done by Gods grace may, and are joyned with it as cauſes of ſalvation.

Anſw. Not onely the works of nature, but even of grace alſo are excluded: We are ſaved (ſaith the Epheſ. 2. 9. 10. Apoſtle) by grace through faith, not of works: And then he ſheweth what works, namely good works, ſuch as the Lord hath ordained for us to walke in. *Ergo*, works alſo of grace, wrought in us by the ſpirit of God, are ſhut out from being any cauſes of our ſalvation. I conclude with *Auguſtine* upon Pſal. 35. 27. thoſe words of the Pſalme, *Let the Lord alway be magnified*: *Peccator es? magnificetur, ut vocet: confiteris? magnificetur, ut ignoſcat: jam juſte vivis? magnificetur, ut regat: perſeveras uſque ad finem? magnificetur ut te glorificet*; Art thou a ſinner? let God be magnified in calling thee: doeſt thou confeſſe thy ſins? let him be magnified in forgiving them: doeſt thou live well? let him be magnified in directing thee: doeſt thou continue to the end? let him be magnified in glorifying thee, &c. God is as much to be praiſed for all things wrought after our calling and converſion, as for mercie ſhewed before: All then is wholy to be aſcribed to Gods grace and mercy: nothing is left for our merit or deſert.

De liber. arbitr. *Bernard* hath of this matter an excellent ſpeech: *Si à Deo voluntas eſt, & meritum; Deus igitur author eſt meriti qui voluntatem applicat operi, & opus explicat voluntati*: *Alioqui, ſi propriè appellemus ea, quæ dicimus noſtra merita, ſpei quædam ſunt ſeminaria, occultæ prædeſtinationis indicia, futuræ fœlicitatis præſagia, via regni, non cauſa regnandi; denique quos juſtificavit, non quos juſtos invenit, magnificavit*; If our will be of God, then alſo our meriting: for God is the author of the merit, in applying our will to the works, and fitting the worke to our will: otherwiſe to ſpeake properly, our merits ſo called, are but the ſeed-plat of our hope, the ſignes of predeſtination, and the forerunners of our happineſſe, the way to the kingdome, not the cauſe thereof : laſtly, whom God hath juſtified, not whom hee found juſt he glorifieth,&c. What more evident teſtimonie can we have againſt meriting of heaven? *Bernard* retaineth the name, but denieth the thing.

Concil. Arauſican. can. 18. *Debetur merces bonis operibus ſi fiant, ſed gratia, quæ non debetur, præcedit, ut fiant :* A reward is due to good workes, if they be done ; but grace, which is not due nor of debt, goeth before, that they may be done,&c. All therefore is to be aſcribed to grace.

Now whereas wee doe alleage many teſtimonies of the Fathers againſt merits : *Bellarmine* would ſhift us of with this anſwer, that they ſpeake of man, *qualis eſt ſine gratia Dei*, as he is without grace, that he cannot merit by his owne ſtrength : I will therefore ſhew out of the Fathers, that even a man in the ſtate of grace cannot merit.

Ambroſ. de vocat. gent. lib. 1. *c.* 5. *Nulla tam præclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis indicium debeatur.* There is no ſuch excellent works, to the which, that which is freely given, ſhould by way of retribution be owing,&c. if to no excellent works, then not to the works of grace of man is God indebted.

1 *Auguſtine Hypognoſt. Cont. Pelag. artic.* 3. *De meritis in hoc ſeculo Chriſtianus extolli non debet, quia nemo in hac vita poſitus--dicit ſe eſſe ſine peccato. quicquid ergo in hac vita conſecutus fuerit, donum eſt, non meritum, &c.* A Chriſtian muſt not bee lifted up for his merits in this world, becauſe no man here in this life can ſay he is without ſinne, whatſoever he hath in this life is a gift, not a merit,&c. he ſpeaketh of Chriſtians that are under grace.

Bernard, Quærant alii meritum, nos gratiam invenire ſtudiamus ; Maria non prætendit meritum ſed gratiam quærit : Let other men ſeeke for merit, let us ſtudie to find grace : *Marie* pretendeth not merit, but ſeeketh grace,&c. *Serm. in nativ. Mar. Marie* was in the ſtate of grace, and yet depended not upon any merit.

Primaſius ſaith : *Non ex operib. ſed ſola fide per gratiam vitam habere te noſti :* Thou knoweſt thou haſt life not by works, but by faith onely. In 2.c. ad Gal.

2 *Chryſoſtome : He that glorieth, let him glorie in the Lord : Ergo, de meritis ſuis nihil aſſignare ſibi debet : niſi peccata, quæ ſunt propria noſtra :* Therefore he muſt atribute nothing to himſelfe of his merits, but onely his ſinnes, which are properly ours,&c. *Ieremie Patriarke : Id, quod nos ipſi confecimus, parvum quid, &c.* That which we doe is very little, or nothing at all, if it bee compared with the divine bountie,&c.

In Pſal. 142. Super illa, ne intres in judicium.

Cenſur. orient. c. 6.

3 Latter confeſſ. of Helvetia. c. 16. *We doe not atribute this reward which God giveth, to the merit of men which receiveth it, but to the goodneſſe and liberalitie of God which promiſeth, &c.* Confeſſ. of Auſpurg. *Our Divines do teach, that it is requſite to do good workes, not for to hope to deſerve grace by them, but becauſe it is the will of God we ſhould do them, &c.* ſee alſo the confeſſ. of Saxonie. p. 246. of Wirtemb. p. 300.

Harm. ſect. 9. p. 247.

Pag. 274.

4 *Thomas Waldenſ.* ſaith, *Simpliciter quis non meretur regnum cœlorum, niſi ex gratia Dei*, Simply one deſerveth not the kingdome of heaven, but of grace,&c. *Vatablus* hath this marginall note, *Non propter juſtitiam, &c.* God doth not give any thing unto men for their righteouſneſſe,&c. This note their Index would have blotted out.

Tom. 6. ſacram. tit. 1. c. 7.

Ann. in 9. c. Deut. 15. 4.

The holy Martyrs have moſt confidently ſealed this truth : *Alexander Seton* Martyr : *They that preach that workes doe merit, doe make workes the tree, which are but the fruit of juſtice, wrought by him that is alreadie a juſt man : Chriſt was promiſed to be our onely juſtifier : God ſaid to Abraham, in thy ſeed ſhall all people be bleſſed ; he ſaid not in thy ſeeds, or in the works of thy ſeeds, but in thy ſeed, that is, Chriſt.* Againe, the ſame holy Martyr and Preacher thus witneſſeth moſt confidently : *He that can ſhew me in any Scripture, that works doe merit, or be any meanes to our juſtification : for the firſt Scripture, I will, without any further judgement, loſe both mine eares ; for the ſecond, my tongue ; for the third, my necke : Fox. pag.* 1206. Yea this holy Martyr, though no Scripture were ſhewed him, neither ſhall ever bee ſhewed, yet he moſt conſtantly gave his life in the defence of this truth. But in defence of Popiſh merits, I have not heard of any that hath adventured ſo farre.

An Appendix, to this part, concerning the name of merit.

The Papiſts.

BEllarmine would beare us in hand, that the name of merit is either contained in Scripture, or collected from the ſame : *Lib.* 5. *de juſtif. c.* 2. 80. Error.

Argum. The places of Scripture, which he pretendeth for proofe hereof are theſe.

1 *Eccleſiaſt.* 16. 12. *He judgeth a man according to the merits of his workes.* Eccleſ. 16. 12.

2 *Heb.* 13. 16. *With ſuch ſacrifices, promeretur Deus, God is merited.* Hebr. 13. 16.

3 The Scripture maketh mention of dignity or worthines, which is the ſame that Merit is : *That ye may be counted worthie of the kingdome of God : They ſhall walke with me in white, for they are worthy.* 2 Theſ. 1. 5. Apoc. 3. 4.

4 There is often alſo mention found in Scripture of reward : *Your reward is great in heaven : Every man ſhall receive his wages according to his labour.* And in divers other places ; as, The Lord ſaith to *Abraham, I am thine exceeding great reward :* But where there is a reward, there merit goeth before. Matth. 5. 12. 1 Cor. 3. 8. Geneſ. 15. 1.

The Proteſtants.

1 *Anſw.* FIrſt, the Greeke text readeth onely κατὰ ἔργα according to their workes, not the merit of their works. Secondly, and in the ſame place he ſaith, *As his mercy is great, ſo is his puniſhment:* ſo that mens good works are rewarded not of merit but of mercie. Thirdly, neither is it all one to ſay, according to their works, and after the merit of their workes, as hee might have learned out of *Gregorie* alleaged before: *Aliud eſt ſecundum, aliud propter opera reddere*: It is one thing to render according, and another to render for works, *in Pſal.* 142. Fourthly, if we had no other anſwer, the authoritie of this book bindeth us not, being no part of the Canonicall Scripture.

Heb. 11. 6, 15. 2 The word is εὐαρεστεῖται *God is pleaſed:* as *Heb.* 11. 6. the ſame word is uſed: *Without faith it is impoſſible to pleaſe God*: We grant that God is well pleaſed with good works, as proceeding from our faith in Chriſt: for ſo the Apoſtle ſaith, *verſ.* 15. *Let us by him offer the ſacrifice of praiſe.* By faith then in Chriſt God is pleaſed with our ſacrifice: what is this to merit?

3 Firſt, the Apoſtle ſaith: *That you may be counted worthy: Digni habeamini.* This worthineſſe then is onely by imputation of Chriſts worthineſſe. Secondly, they are worthie to have white robes: becauſe *their robes are made white in the blood of the Lambe, and the Lambe onely is found to be worthy,* *Apoc.* 8. 4. 9. The worthineſſe of the Saints is none other, but the worthineſſe of the Lambe, accounted theirs by faith: for if they be worthie, then is not the Lambe *onely worthie.* Apoc. 7. 14. Apoc. 8. 4. 9.

Rom. 4. 4. Pſal. 103. 4. 4 Firſt, the reward is counted of favour *as well as of debt: Which crowneth thee in mercie.* Secondly, ſeeing God himſelfe is our reward, how is it poſſible, that man can merit God? *Auguſtine* ſaith, that none dare or will affirme, *Filium hominis—meruiſſe ut Dei filius eſſet*: That the ſonne of man merited to be the ſonne of God: *de corrept. & grat. c.* 11. Even ſo neither can man merit to have God. Thirdly, further S. *Ambroſe* writing upon that parable, *Matth.* 20. where the laſt hired labourers received as much as the firſt, that did endure the heat of the day, concludeth thus: *Ut intelligant donum ſe gratiæ, non operum accepiſſe mercedem*: That they may underſtand that they received a gift of grace, not a reward of their labour: *de vocat. Gent. lib.* 1. *c.* 3. Thus we ſee, that out of the Scripture there can bee no ſhew made for the uſe of this word *merit*, being aſcribed to the works of men. Matth. 20.

And yet further, it is granted that the Fathers uſed this word, *merit*, not ſignifying thereby any worthineſſe to deſerve, but, as much, as to *obtaine*: 1. as *Auguſtine* ſaith, the *Apoſtles merited to be ſlaine of their owne Citizens*: where it muſt not ſignifie a deſerving, for the Apoſtles by their innocencie deſerved not to be put to death. In Pſal. 35.

In Pſal. 143. 2 Otherwiſe *Baſil*, to ſpeak properly ſaith, *Non quod eo dignus ſum, ſed propter benignitatem tuam*: Not that I am worthie of the reward of heaven, but of thy bountie.

Harm. ſect. 9. p. 300. 3 In this ſenſe, the confeſſion of Wittemberg. c. 7. uſeth the word, *deſerve: through the mercie of God, good works deſerve their owne, either ſpirituall, or corporall rewards, &c.* They meane not, that they properly merit, for where merit is, there is no need of mercie or favour, but good works make one fit and meet to obtain the reward, which is given of mercie to them that are ſo prepared and diſpoſed.

Moral. lib. 9. c. 17. lib. 8. de juſtiſi. cap. 4, 8. 4 *Gregorie* the great uſeth the word merit, to ſignifie to obtaine, *Paul when he ſought to extinguiſh the name of the redeemer in earth, Ejus verba meruit de cælo audire,* merited to heare his voice *from heaven*: And hereupon, their owne *Vega* confeſſeth thus, *I am not ignorant, that the fathers uſe this word* (merit) *Ubi nulla eſt ratio meriti,* where is no reaſon or reſpect of merit.

The fourth part, of the diſtinction of merits.

The Papiſts.

81. Error. Act. 10. THey make two kinds of merit: *Meritum de congruo*, merit of congruitie: ſuch are the preparative works before juſtification, as were the praiers and almes-deeds of *Cornelius*, *Act.* 10. which though they be not ſimply meritorious, *ex debito juſtitiæ*, by the due debt of juſtice, yet they deſerve at Gods hands of congruitie, becauſe hee doth graciouſly accept them, *Act.* 10. *ſect.* 5. The other kind, they call *Meritum de condigno*, merit of condignitie, when the reward is juſtly due by debt: ſuch are the works done in the ſecond juſtification, which are truly meritorious, and worthie of heaven, *Gabriel, Biel, Rhemiſt. Rom.* 2. *ſect.* 3. Ex Tileman. loc. 11. err. 22.

The Proteſtants.

Rom. 8. 8. FIrſt, wee utterly denie any ſuch merit of condignitie: for S. *Paul* ſaith, That the afflictions of this life are not condigne of the glorie to come: Condignitie then is wholly removed and taken away.

Secondly, a reward of congruitie in ſome ſort wee grant, but neither for any thing done before faith or juſtification: for it is impoſſible without faith to pleaſe God, or doe any thing acceptable unto him, *Heb.* 6. 6. Neither is it of congruitie for the merit of our workes: but it is (*congruum*) it is agreable to the mercie and juſtice of God in reſpect of his promiſe graciouſly made in Chriſt, to reward the faithfull obedience of his ſervants: ſo then the congruitie is on Gods behalfe, not in reſpect of our works.

We are juſtified, ſaith the Apoſtle, *gratis per gratiam*, freely by grace, *Ergo*, there is no merit either of congruitie or condignitie, ſeeing all is done freely. Rom.3.24.

1 *Auguſtine* ſaith, *Quid ille latro attulerat de fauce ad judicium, de judicio ad crucem, de cruce in Paradiſum?* I pray you what merit did the theefe bring with him from the priſon to judgement, from the judgement place to the croſſe, from the croſſe to Paradiſe? *In Pſal.* 55. Here was neither merit of congruitie, nor condignitie.

Auguſtine againe ſaith, *Væ etiam laudabili vitæ ſi remota miſericordia diſcutias eam Domine*: Wo unto a moſt commendable life, if mercie removed, thou doeſt examine it O Lord. Confeſſ.lib.9. c.13.

Tertullian, upon that place, *Rom.*8. *The afflictions of this life, are not worthie of the glorie, &c. & hic minora oſtendit incommoda præmiis ſuis*, Here he ſheweth the incommodities of this life, to be inferiour than the rewards, &c. where is now the merit of condignitie? Lib.de reſurrect.carnis.

2 *Ieremie* the Patriarke approveth that ſaying of *Chryſoſtome*: No mortall man, if an exact account be taken of his life, can ſtand before God, *Nec venia & benevolentia ejus dignus inveniri*, nor bee found worthie of his pardon and mercie, there is then no dignitie or worthineſſe in any mans workes, &c. Cenſur.oriental.c.6.

3 Confeſſ. of Baſil. artic. 1. *They reigne with Chriſt, becauſe they confeſſed Chriſt to be their Saviour,—without any addition of mans merit, &c.* Saxonic. 17. *They call it a Pelagian dreame, that righteouſneſſe ſhould deſerve remiſſion of ſinnes either of congruitie or condignitie.* Harm.ſect.2. p.23. Sect.9.p.283.

4 *Vega* affirmeth: *Gregor. Ariminenſ. Marſilius, Burgenſ. Eckius* all to be of this opinion, *Nullum eſſe nobis meritum de condigno, &c.* That wee have no merit of condignitie, in reſpect of eternall happineſſe. Opuſcul.de meritis.q.5. p.784.

The fifth part, of the manner of meriting.

The Papiſts.

Our workes (ſay they) are pleaſing and acceptable unto God, even after the ſame manner, that Chriſt and his works were, *Tapper. ex Tileman. loc.*11. *err.*14. Chriſts paines of their owne nature, compared to his glory, were not any whit comparable, yet they were meritorious and worthy of heaven, not for the greatneſſe of them, but for the worthineſſe of his perſon: So our works, not of their owne nature, but as they are of grace, are meritorious of the joyes of heaven, *Remiſt. Rom.*8.18. 82.Error.

The Proteſtants.

First, it is a great blaſphemie, to ſay, that Chriſts paſſions in themſelves deſerved not that glorie which he hath purchaſed for us: neither that there was any compariſon between them: for then, how could he have fully ſatisfied the wrath of God? Chriſt hath payed the ranſome for our ſins: We are redeemed with his precious blood, as of a lambe unſpotted: His blood was the price of our redemption: therfore of it ſelfe meritorious. It was not in reſpect of Chriſt, of grace; but of merit in him: Unto us his redemption is of grace: Wherefore his paſſion being the paſſion of the Sonne of God, was a full ſatisfaction, and worthie deſert of that glorie, which he hath purchaſed for us. 1 Pet.1.19. Rom.3.24.

Secondly, it is another great blaſphemie to match and compare in the way and manner of meriting, Chriſts works and ours together. For firſt, there is no merit at all in us unto ſalvation: wee have no merits but Chriſts, and are ſaved onely by faith in him, not by workes. Secondly, by your owne confeſſion, our works are not of their nature meritorious, but of grace: but Chriſts works were of themſelves full of merit, without any externall helpe, or acceſſion of grace: for in himſelfe did all fulneſſe dwell. Epheſ.2.8. Coloſſ.1.19.

1 *Auguſtine* very well ſheweth the great difference in the way of meriting betweene Chriſt and us, thus writing: *Quantum intereſt, cum duo ſint in carcere, inter reum & viſitatorem ejus:—illum cauſa premit, illum humanitas adduxit: ſic in iſta mortalitate nos reatus tenebamur, Chriſtus miſericordia deſcendit*: Look what difference there is, when two are in one priſon together, between the priſoner, and his friend that commeth to viſit him; the one is there of neceſſitie, the other commeth of good will: ſuch difference there is betweene Chriſt and us: for when we are detained in the priſon of this mortalitie, for the guilt of our ſins, Chriſt came in mercie to viſit us: *tract.* 2. *in epiſt. Ioann.* How can there now be any proportionable or like way of meriting, in the guiltie priſoner, and the innocent and friendly viſiter?

Tertullian calleth it *donativum vitæ æternæ*, the donative or gift of eternall life, &c. then in reſpect of Chriſts merit, it is no gift, but deſerved. Lib.de reſurrect.carnis.

2 *Baſil* ſaith, that everlaſting reſt, *non tanquam debitum operib. redditum, &c.* is not as a debt, rendred unto our works, but as a gift of Gods munificence. In Pſal.114.

3 Bohemia, c.17. *They are acceptable to God without any merit or worthineſſe of theirs—of meer grace.* Harm.ſect.2. p.26.

4 *Thomas Waldenſ.* concludeth, *Quia non ſimpliciter quis meretur regnum cœlorum, ſed ex gratia Dei*: That ſimply one doth not merit the kingdome of heaven, but by the grace of God. Tom.3.ſacramentis.1.c.17.

The Sixth part, of the qualitie and condition of merits.

The Papiſts.

83.Error. **B***Ellarmine* ſaith, that the good workes of the righteous, are properly and verily meritorious of eternall life, even, *ex condigno*, of condignitie, or worthineſſe, in the higheſt degree: *Bellar. c.16.* and that *non ſolum ratione pacti, ſed operis*, in reſpect of the work, as well as of the covenant or promiſe.

2 Tim.4.8. *Argum.* *2 Tim.4.8. S. Paul* ſaith, that God the juſt judge ſhall give him a crowne of glorie: but it is the part of juſtice to give unto every man as he hath deſerved: the Apoſtle therfore worthily deſerved this crowne: it was of juſtice, not of mercie: *Bellarm. ibid.*

The Proteſtants.

Anſw. **T**His crowne laid up for the Apoſtle, was both of mercie, in that the Lord graciouſly promiſed it: *Iam.1.12. He ſhall receive the crowne of life, which the Lord hath promiſed to all that love him.* It was alſo of juſtice: *Iuſtum eſt* (ſaith *Bernard*) *ut reddat, quod debet; debet autem, quod pollicitus eſt*: It is right and juſt, that God ſhould pay what he oweth: now he oweth that which he hath promiſed, &c. All therefore was of Gods mercie toward the Apoſtle, not of his deſert. Gods juſtice in keeping his promiſe, reſpecteth not any deſert in man, but dependeth upon the conſtancie and truth of his word in himſelfe. Iam.1.12.

Rom.8.18. *Argum.* S. *Paul* ſaith, *The afflictions of this life are not condigne of the glorie, &c. Ergo*, there is no ſuch condignitie.

Bellarmine anſwereth, that in their owne nature they are not worthy, but as they proceed from the grace of God, they are, *cap.18.*

Contra. 1. The Apoſtle ſpeaketh in this place of no other ſufferings, but thoſe which are wrought by grace in the children of God: as *verſ.17. Suffer with Chriſt, that ye may be glorified with him.* Therfore the Apoſtle excludeth even ſuch ſuffrings, as are wrought by the ſpirit. 2. Grace or favour, and deſert cannot ſtand together: *To him that worketh, the wages is not counted of favour, but by debt.* Wherfore if heaven be merited, it is of debt, grace and favour is excluded: therfore to ſay, that works are meritorious by grace, and that their worthines & condignity is partly of grace accepting, & partly of the work deſerving, is to affirme contrarie things, and match things of divers and unlike nature together. Rom.4.4.

Herein alſo he may be overthrowne by his owne poſitions: Firſt, hee ſaith that God doth reward, *ſupra condignum*, above the worthineſſe or condignitie of our works, *cap.19.* then it will follow, that there is no ſuch condignitie, becauſe the reward exceedeth their worthineſſe: but betweene the wages and the worke, there ſhould be an equalitie. Againe, heaven is the greateſt reward that can bee, and therefore if God doe give a reward beyond their deſert, heaven is not deſerved, for a better reward than heaven there cannot be.

Secondly, *Bellarmine* confeſſeth, that neither the grace of juſtification, *cap.21.* nor the gift of perſeverance to the end, or a mans reparation after his fall, can bee merited, *ex condigno*, of condignitie: much leſſe can the kingdome of heaven bee ſo merited, which is a more excellent thing than any of the other: our glorification far exceedeth in excellencie our juſtification and perſeverance: if the leſſe then cannot be merited, neither can the greater.

The author of the Sermons *de tempor. ſer.210. Cum dies judicij advenerit, & ſi coronam non meremur accipere, vel ad veniam criminum indulgentiam mereamur pervenire, &c.* When the day of judgement ſhall come, if we deſerve not to receive the crowne, let us deſerve to attaine at the leaſt to pardon of our ſinnes, &c. *Ergo*, it is more to merit the crowne, than to merit forgiveneſſe: but this cannot be merited by their owne confeſſion: *Ergo*, not the other.

We have witneſſe of a Synod of their owne: *Senonenſ. ſynod. decr. de fide. 16. Faciet tandem miſericordia Dei ut unusquiſque locum juxta meritum operum ſuorum ſortiatur, non abſoluta condignitate quidem, (neque enim condignae ſunt paſſiones, &c. Rom. 8.18.) ſed gratuita magis & liberali repromiſſione, &c.* At the length the mercie of God ſhall make a place to every one according to the merit of their workes, not by an abſolute condignitie, (for the afflictions of this life are not condigne, &c. *Rom.8.18.*) but rather by a gracious and liberall promiſe, &c. *Ergo*, our works are not properly *ex condigno*, meritorious.

Divers alſo of the Schoole-men are of the ſame opinion, that good works, *ex condigno*, of condignitie, are not meritorious of life eternall: *Sic Thom. Waldenſ. tom. 3. de Sacramental. c.7. Durandus in 2. ſentent. diſt.27. qu.2. Gregor. in 1. ſentent. diſt.17. qu.1. artic.2.* See before the further ratification of this point by the teſtimonie of other Churches. Error.81.

The ſeventh part, whether any confidence is to be repoſed in merits.

The Papiſts.

84.Error. **F**Irſt, *Bellarmine* ſaith, that the truſt which the righteous have in God, ariſeth not onely of faith, but ſpringeth alſo from their merits: *lib.5. de juſtificat. cap.7.*

1 Tim.3.13. *Argum. 1 Timoth.3.13. They that have miniſtred well, get themſelves a good degree, and great li-*

bertie or confidence in the faith: Confidence or truſt is then wrought in us by our faithfull ſervice.

2 *Rom.5.4. Patience bringeth forth experience, experience hope.* Rom.5.4.

3 *Heb.10.32.35. Ye endured a great fight of afflictions, caſt not therefore away your confidence.* Heb.10.32.

4 If our heart condemne us not, we have boldneſſe toward God: *Ergo*, our confidence ariſeth upon our workes: *Bellar. ibid.* 1 Iohn 4.

The Proteſtants.

1 *Anſ.* WE denie not, but that by a ſanctified life, and good workes, we may grow up to the aſſurance of our election, yet not by the merit or worthineſſe of the workes, but as they have relation unto faith, whereof they are lively ſignes: for to ſpeak properly, it is faith whereby *we have peace toward God, Roman.* 5.1. And in this place the Apoſtle ſaith, *They have confidence in the faith which is in Chriſt:* Their confidence is grounded upon faith, unto the aſſurance whereof they are conducted and guided by their faithfull ſervice. Rom.5.1.

2 All theſe depend upon the ſecond verſe: *By whom wee have acceſſe through faith unto this grace, &c. and not ſo only, but we rejoyce in tribulations.* All theſe then are rehearſed, as fruits iſſuing from our faith, rejoycing in tribulation, experience, hope. Againe, hope maketh not aſhamed, *verſ. 5. becauſe the love of God is ſhed abroad in our hearts:* but this love of Chriſt wee know no otherwiſe than by faith: *Epheſ. 3.17. That Chriſt may dwell in your hearts by faith:* then it followeth, *verſ. 19. and that ye may know the love of Chriſt, &c.* Epheſ. 3.17.19.

3 This confidence ſpringeth of faith, *verſ. 32. After ye had received light, ye endured a great fight:* and therefore *verſ. 22.* it is called πληροφορία πίστεως, *the aſſurance of faith.* Heb.10.32.22.

4 The peace of conſcience worketh confidence, and faith bringeth this peace of conſcience, *Rom.* 5.1. And in this place, *verſ. 19. Let us not love in word, &c. thereby we know we are in the truth, and ſhall before him aſſure our hearts:* The being in the truth, which is faith, is the ground of this aſſurance; the way whereby to know it, is by love, Theſe places will hold no water for them. Rom.5.1. 1 Iohn 3.19.

Argum. That workes of themſelves give us no aſſurance, but as they have their activitie from faith, S. *Peter* teacheth us, *Give diligence to make your calling ſure in doing theſe things:* and what things hee meaneth, it is before ſhewed, *verſ. 5. Ioyne to your faith, vertue; with vertue, knowledge:* workes then breed no aſſurance or confidence, but as they are joyned with faith, and iſſue out from the ſame. *Rom.5.1. Being juſtified by faith, we have peace toward God:* Peace and confidence iſſueth from juſtification by faith: *Heb.10.22. The aſſurance of faith.* Faith then giveth aſſurance. 2 Pet.1.10. Verſe 5. Rom.5.1. Heb.10.22.

The Papiſts.

B*Ellarmine* againe ſaith, that our confidence ariſeth not onely from good workes, but that our confidence and truſt may bee repoſed alſo in our merits: ſo that in his opinion, it hath both the beginning from thence, and againe hath recourſe thither. And thus merits (falſly ſo called) ſhall bee both the efficient cauſe of our confidence, as alſo the matter or object thereof, wherein it ſhould reſt and be repoſed. 85 Error.

1. *Argum.* 1 *Timoth. 4. 7. I have fought a good fight, I have finiſhed my courſe, &c. henceforth is laid up for me a crowne of righteouſneſſe, &c.* S. *Pauls* confidence and aſſurance of life eternall, is grounded upon his meritorious workes. *Bellarm.*

2 *Nehem. 5.19. Remember me O Lord in thy goodneſſe, according to that I have done for this people.*

3 *Pſal. 18.20. The Lord rewarded me according to my righteouſneſſe.*

4 *Iſay 38.3. Hezekiah* thus praieth: *Remember me, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: Ergo*, we may repoſe confidence in our workes.

The Proteſtants.

1. *Anſ.* SAint *Pauls* confidence is not builded upon his owne workes, but upon the righteouſneſſe and ſureneſſe of Gods promiſes: *which God the righteous judge* (ſaith the Apoſtle) *ſhall give me at that day:* As *Bernard* ſaith: *Eſt ergo, quam Paulus expectat corona juſtitia, ſed juſtitia Dei, non ſua: hae eſt juſtitia, de qua praſumit Apoſtolus, promiſſio Dei:* It is the crowne of righteouſneſſe, which the Apoſtle looketh for, but not of his owne, but Gods righteouſneſſe: the promiſe of God is the righteouſneſſe, whereof the Apoſtle preſumeth: *de liber. arbiter.* S. *Pauls* confidence then is in the promiſe of God, not in his owne merits.

2 *Nehemiah* ſaith, *Remember me in thy mercie.* And *chap. 13. 22. Remember me, O Lord, concerning this, and pardon me for thy great mercie: verſ. 31. Remember me in thy goodneſſe.* His confidence we ſee is not in his workes, but in Gods mercie. Nehem. 13.22, 31.

3 Firſt, *David* ſpeaketh not of his righteouſneſſe toward God, but of his innocencie againſt *Saul:* and who doubteth, but that the teſtimonie of a good conſcience, and the innocencie of a juſt cauſe doth make us bold and confident againſt our enemies? But the queſtion is of confidence toward God: in which reſpect *David* ſaith, *verſ. 2. The Lord is my rocke, in him will I truſt.* He doth not truſt in his owne innocencie. Pſal.18.2.

4 It was *Hezekiah* his truth (that is, faith) wherein hee walked, and the perfitneſſe of his heart, which is cauſed by faith (for by faith God purifieth our hearts, *Act.* 15.9.) that made him confident: which his confidence of faith, was indeed ſealed unto him, and confirmed by his godly life. Act.15.9.

Argum. Saint *Paul* utterly, diſclaimeth, and renounceth his owne workes: he counteth all things

Philip.3.8.9. but loſſe and dung in reſpect of Chriſt, that he might be found in him, *not having his owne righteouſneſſe, but that which is through faith in Chriſt. Paul* therefore truſteth not to his workes, he will put 1 Cor.4.4. no confidence in dung. Againe, he ſaith, *I know nothing by my ſelfe, yet am I not thereby juſtified:* Therfore hee hath no confident opinion in himſelfe : but his confidence is ſtaied upon the love of God in Chriſt Jeſus.

Bernard well ſaith : *Diſcamus de noſtra omnino induſtria, magis autem de noſtris diffidere meritis:* Let us learne to diſtruſt our owne induſtrie, or rather our merits : *in feſt. Paul ſerm.* 2.

Prætendat alter meritum, mihi adhærere Deo bonum, ponere in Domino ſpem meam: Let another pretend merit, it is good for me to cleave to God, and in the Lord to put my truſt : *in Pſal.*90.*ſerm.*9.

Cenſur. orient. c.6. And further. 1. *Ieremie Patriarke* alleadgeth and approveth that ſaying of *Chryſoſtome: Neq; nobis virtus noſtra ſpem magnam pollicetur, &c.* Our owne vertue doth not promiſe us any great hope, Ibid. but for thy names ſake doe we looke for ſalvation, &c. and he himſelfe ſaith further, *In bonis operib. nimium confidendum non eſſe,* That wee muſt not put too much confidence in good workes, for *David* ſaith, Enter not into judgement, with thy ſervant, O Lord, &c.

In Pſal.142. 2 *Auguſtine* ſaith upon the ſame words : *although I ſeeme right unto my ſelfe,* yet thou bringeſt forth a rule out of thy treaſure, and layeſt me unto it, *& pravus inveniar,* and I ſhall be found crooked: *Ad me cum reſpicio nihil aliud meum, quam peccatum invenio:* when I look to my ſelfe, I find nothing mine but ſin: He was far then from repoſing any confidence in his workes.

Harm. ſect.8. p.239. 3 Confeſſ. of Wittemberg. c.15. *That we may conceive ſure confidence therein, he placed our ſalvation not in the merits of our righteouſneſſe, which is unperfect, but onely in the merits of his Sonne our Lord* Sect.9.p.248. *Ieſus Chriſt, &c.* Former confeſſ. of Helvetia. *This is the onely true worſhip of God, to wit, a faith fruitfull of good workes, and yet not putting any confidence in workes, &c.*

In Iob lib.8.c.9. 4 *Gregorie* ſaith, *Hoc ipſum, quod juſte videmur vivere, culpa eſt, &c.* Even this, that we ſeeme to Lib.5 de. juſtif. c.7. propoſ.3. live juſtly, is faultie, if the divine mercie excuſe it not, when he judgeth our life. *Bellarmine* himſelfe confeſſeth, that becauſe of the uncertaintie of our owne juſtice, and the danger of vaine glorie, *Tutiſſimum eſt fiduciam totam in ſola Dei miſericordia reponere,* It is the ſafeſt to put all our whole confidence in Gods mercie.

Of good workes in particular, divided into three parts, of praier, faſting, almes-deeds.

The firſt part, of prayer.

THe ſeverall queſtions are theſe : Firſt, of the fruits of prayer. Secondly, of the condition and qualitie of prayer. Thirdly, of the order.

The firſt queſtion, of the fruits.

Iam.2.13. Iam.1.5. 1 Tim.4.5. Luk.22.31.32. SUch fruits of prayer, as we learne out of the word of God, we moſt willingly acknowledge. Firſt, it comforteth the ſoule being in heavineſſe : If any be afflicted, let him pray. Secondly, it obtaineth wiſdome for us, and all ſpirituall grace. Thirdly, by prayer the good creatures of God are ſanctified to our uſe. Fourthly, by prayer are we preſerved from all ſpirituall danger : *I have prayed for thee Peter, &c.* And other ſuch fruits and uſes prayer hath : But theſe fruits following we doe refuſe,

The Papiſts.

86.Error. BEllarmine maketh theſe two fruits of prayer : that it is ſatisfactorie, and meritorious.

Argum. 1. For the firſt he reaſoneth thus : Every good laborious worke is ſatisfactorie : praier is a laborious worke : *Ergo. lib.*1.*de bon. operib. in particul. c.*3.

Anſw. 1. Though one man may ſatisfie and recompence another, yet no worke of ours can work Coloſſ.1.20. any ſatisfaction before God : but Chriſt onely by his death, hath made ſatisfaction for us all : *All things are ſet at peace through the blood of his croſſe.* 2 Againe, whereas they muſt be good workes, whereby God ſhould be ſatisfied, ſeeing God is the giver of every good gift and work, and all our good works proceed from him, he thus ſhould be ſatisfied with his owne, which were no ſatisfaction. 3 Further, prayer is no laborious work to the ſpirituall man, though it be to the fleſh : for in the inner man there Rom.7.22. is a ſpirituall delight in all good things. 4 And what if it were laborious ? as though God delighted in the puniſhment, ſorrow, and travell of his children, as the Idolatrous Prieſts of *Baal* conceived of their Idoll, that by launcing of their fleſh, they ſhould be the ſooner regarded and heard.

Argum. 2. That prayer alſo is meritorious, he would thereby prove it, becauſe God is ſaid to re- Matth.6.6. ward them openly, that pray ſecretly : his reaſon is this, reward is of merit, praier is rewarded : *Ergo,* it is of merit.

Anſw. The propoſition is not true, for reward may as well be of favour, as of deſert : *He that gi-* Matth.10.42. *veth but a cup of cold water, ſhall not loſe his reward.* Heaven is not merited by ſo ſmall a gift : this reward then is of mercie : wherefore this place ſheweth, that prayer is not in vaine, but is accepted of God, that it is meritorious it proveth not.

The Proteſtants.

FIrſt prayer is not ſatisfactorie: no imperfect thing can ſatisfie before God, but our prayers are imperfect, *We know not what to pray as we ought*: *Ergo.* Againe, that onely ſatisfieth God, whereby his wrath is once for ever appeaſed; neither need that ſatisfaction often to be repeated: the reaſon is, becauſe if God be once ſatisfied, he is not mutable, he ſo continueth. But prayer muſt often be repeated, *Onely Chriſt hath once for ever, &c*: He hath once for all appeaſed the wrath of God, which ſatisfaction cannot be repeated: *Ergo,* the death of Chriſt is onely ſatisfactorie: prayer is not. *Auguſtine* ſpeaking of *Peters* repentance, which was tempered (no doubt) with prayer, ſaith: *Lachrymas lego, ſatisfactionem non lego*: I read of *Peters* teares, but of no ſatisfaction: *de tempor. ſerm.* 117. See more of this, *controv.* 14. *queſt.* 7. *part.* 4.

Rom. 8. 26.
Heb. 10. 14.

Secondly, prayer is not meritorious, nor any other religious act done by us: where merit or deſert is, there ſomewhat is performed to him, at whoſe hands we deſerve: But by our works, prayer, almes-deedes, or whatſoever, we profite not the Lord: as *Iob* 35. 7. *If thou be righteous, what giveſt thou unto him, or what receiveth he at thy hand?* *verſ.* 8. *Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profite the Sonne of man*: *Ergo,* prayer doth not merit at Gods hand.

Job 35. 7.

Againe, we muſt not pray, as the heathen did, *Matth.* 6. 7. but they thought to be heard for the merit of their long prayers: *Ergo,* it becommeth not Chriſtians to pray with any opinion of merit to be heard. Further, that cannot merit at a nothers hand, the benefit whereof wholy redoundeth to our ſelves: But prayer is wholly for our benefit; we doe pray for ſuch things, as we need, *Matth.* 6. 8. therefore it cannot merit before God. Wee have alſo a direct place in Scripture againſt the merit of prayer; *Daniel* 9. 18. *We doe not preſent our prayers before thee for our owne righteouſnes, but for thy great mercies.*

Matth 6. 7.
Matth. 6 8.
Daniel. 9. 18.

1 *Heſychius* ſaith: *Chriſtus nobis propitiatio facta eſt, &c.* Chriſt is made our propitiation, therefore in him the ſacrifice of penance is adminiſtred and performed, *Et omne quod quis ex pœnitentia conſequitur, ad eum refertur*: And whatſoever any obtaineth by repentance, it is referred to him, &c. Then prayer, which is a fruit of repentance, hath no merit in it ſelfe, but as it is referred to Chriſt.

In Levit. 7. lib. 2.

2 *Auguſtine* ſaith: *Pænitentia mea non ſufficit ad ſatisfactionem, certum eſt, quod miſericordia tua ſuperat omnem offenſionem*: My repentance ſufficeth not for ſatisfaction, it is certaine, that thy mercie goeth beyond all offences, &c. then prayer, which doth accompanie repentance, ſufficeth not neither to ſatisfie.

In Pſal. 142.

3 Confeſſ. of Belgia. artic. 2. *We are at no hand to offer up our prayers, truſting in our owne worthineſſe,* but reſting upon the onely worthineſſe *& excellencie, of the Lord Ieſus Chriſt, &c.* Wittemberg, *artic.* 16. *ſect.* 2. *God would not turne away his eyes from prayer, if of it owne worthineſſe it were a ſatisfaction for our ſinnes, &c.* To this purpoſe they alleage that ſaying of *Bernard,* *No man ought to put his confidence in prayer, as though for his prayer, he ſhould obtaine that which he deſerveth, &c.*

Harm. ſect. 2. p. 35.
Sect. 15. p. 475.

4 *Gregorie* Biſhop of Rome ſaith: *Non in fletib. non in actis noſtris, ſed in advocati noſtri allegatione confidamus*: Let us not put our confidence in our weeping, or other acts, but in the interceſſion of our advocate, &c. there is then no merit or ſatisfactorie vertue in our prayer, for then we might repoſe our truſt therein.

Hom. 7. in Ezech. in fine.

Their owne champion *Vega,* confeſſeth, that divers catholique and learned Divines among them, doe hold, that their merit of congruitie is but *recens inventum,* a new invention, &c. there is not then in prayer ſo much as any merit of congruitie.

Lib. 8. de iuſtif. c. 8.

Bernard ſaith well: *Conſiderare debet is, qui orat, in ſeipſo duo: ut pro ſuis meritis nihil ſe accepturum putet, ſed de Dei miſericordia impetraturum*: Hee that prayeth muſt conſider two things in himſelfe, that hee thinke not to receive any thing for his owne merits, but onely for the mercie of God. *In Pſalm.* 91.

The ſecond Queſtion, of the conditions required in prayer.

THere be divers conditions and qualities, which muſt alwaies concurre in a faithfull prayer: Firſt, that we pray in charitie, without wrath, 1 *Tim.* 2. 8. Secondly, wee muſt pray with the devotion and intention of the heart: God will be worſhipped in ſpirit, *Ioh.* 4. 24. Thirdly, we muſt perſevere and continue in prayer: 1 *Theſſe* 5. 17. *Pray continually.* Fourthly, wee ſhould pray onely for things neceſſarie, *Matth.* 6. 32. *Your heavenly father knoweth you have need of all theſe things*: Theſe and ſuch other conditions preſcribed in the word of God, we hold to be neceſſarie in prayer: but theſe following we refuſe.

1 Tim. 2. 8.
Iohn 4. 24.
1 Theſſ. 5. 17.
Matth. 6. 32.

The Papiſts.

FIrſt, *Bellarmine* affirmeth, that it is not requiſite to pray with faith, whereby wee beleeve and are perſwaded, that God will heare us: but it ſufficeth onely in generall to beleeve, that God is moſt mightie and moſt mercifull, both able and willing to grant our prayer, if there be no defect in us.

88. Error.

Argum. 1 *David,* when he prayed for the life of his childe, was not aſſured that God would heare him: for hee ſaith, *Who can tell, whether God will have mercie on me, that the childe may live?* *Bellarm. cap.* 9.

2. Sam. 12. 22.

2 So

2 Cor.12.8. 2 So S. *Paul* prayed doubtfully, that the pricke of the fleſh might be taken from him: for he prayed of faith, and yet beleeved not that he ſhould obtaine that he prayed for, for then it ſhould have beene a falſe faith, ſeeing hee obtained not his requeſt: *ibid.*

The Proteſtants.

Anſw. INdeed, when we pray for temporall things, we have no warrant otherwiſe to receive them, than as God ſeeth them to be good for us: but for ſpirituall bleſſings, we may pray reſolutely with all aſſurance and confidence to be heard in Gods good time: As *David,* though here praying for the temporall life of his ſone, bee not ſure to obtaine; yet when hee prayeth for ſome ſpirituall grace, as for the forgiveneſſe of his ſinne, *Pſalm.*6.1. hee is aſſured, that his prayer is received, *verſ.*9. *The Lord hath heard my petition, he will receive my prayer.* This difference betweene the requeſt of things ſpirituall, and temporall, *Auguſtine* well noteth: *Sanitatem quis non petit, cum agrotat? & tamen forté adhuc ei agrotare utile eſt, poteſt fieri ut hic non exaudiaris:—at verò cum illud petis, ut det tibi Deus vitam aeternam—ſecurus eſto, accipies, &c.* Who will not aske health when he is ſicke? and is not heard, for it may be good for him yet to be ſicke; but when thou prayeſt for eternall life, be ſecure and out of doubt for this matter, thou ſhalt have it, but the time is not yet: in *Pſalm.*59. (Pſal 6.1.9.)

2 S *Paul* alſo prayed inſtantly, even thrice, and therefore he prayed with faith, not doubting: for though in that particular hee was not aſſured to be heard, yet hee doubted not but that God would grant to him that which was needfull; and therein he was heard: for the Lord ſaid, *My grace is ſufficient for thee:* So our Saviour prayed for the paſſing away of the cup of death, therein he was not heard; yet he was heard in generall, in that he ſubmitteth his human will to his Fathers will, and was heard in that which he feared, *Heb.*5.7. Shall we therefore inferre, that Chriſt prayed doubtfully? (Heb.5.7.)

*Argum.*1. That we ought to pray confidently with a lively faith, nothing doubting, but that God will grant us all things needfull which we aske in Chriſt, the Scripture evidently teſtifieth: 1 *Tim.*2.8. *We muſt pray without doubting: let him aske in faith and waver not: Iames* 1.6. *The prayer of faith ſhall ſave the ſicke: Iames* 5.15. This confidence in our prayers, ſpringeth, as we ſee, from faith, not from an uncertaine and doubtfull hope, as the Jeſuit ſeemeth to affirme. (1 Tim.2.8. Jam.1.6. Jam.5.15.)

John 16.23. Chriſt alſo ſaith, *Whatſoever ye ſhall aske the father in my name, he will give it you: Iohn* 16.23. here is the ground of our confidence in prayer, the promiſe of God in Chriſt Jeſus, therefore all doubting muſt be removed.

1 *Chryſoſtome* ſaith well, *Si dixeris, niſi accepero non recedam, prorſus accipies:* If thou ſaiſt, I will not goe away till I have received that I aske, thou ſhalt ſurely receive it: *Homil.* 24. *in Math.*

Ieremie Patriarke agreeth: *Cum ſumma fiducia ad portum penitentiae recurramus, ut inveniamus miſericordiam, &c.* Let us with great confidence have recourſe to the haven of repentance, that wee may find mercie, &c.

Harm.ſect.2. 2 *Auguſtines* judgement, we have ſeene before.

p.30. Pag.38. Pag.40. 3 French confeſſ. artic. 19. *Wee beleeve, that we by this one meanes obtaine libertie of praying to God with a ſure confidence, &c.* Auſpurg. artic.21. *We ſhould be reſolved, that our prayers are heard, when we flie to this high Prieſt.* Saxonie. artic. 22. *They recite prayers, and yet they doubt, although it be written, let him ask in faith without wavering.*

4 *Eſpenceus* upon theſe words: *Iacob.*1.6. *Let him aske in faith doubting nothing:* inferreth, *Perſuaſos nos eſſe oportet, exauditum divinitus iri:* We muſt be perſwaded, that wee ſhall be heard in heaven: *in* 1 *Tim.p.* 42.

The Papiſts.

89. Error. SEcondly, *Bellarmine* ſaith, that he that prayeth, muſt not be in any deadly ſinne, but come with an actuall and inherent righteouſneſſe: for God heareth not ſinners, unleſſe it be extraordinarily ſometime, or when they begin to repent them of their ſinne, whereof notwithſtanding they have no certaintie, *cap.*9.

Pſal.66.18. *Argum. Pſalm.* 66. 18. *If I regard wickedneſſe in my heart, the Lord will not heare me: Ergo,* the prayer of wicked men is not heard.

Iſay 1.15. Iſay 1.15. *Though ye make many prayers, I will not heare, for your hands are full of blood.*

The Proteſtants.

Anſw. WE grant, that they which delight and continue in their ſinne, are not heard of God. *The ſacrifice of the wicked is an abomination to the Lord:* yet it followeth not, but that the ſinner, which repenteth him of his ſinne, though his conſcience be not yet fully cleared, may pray unto God a right, and be very ſure that his prayer is heard. (Pro.15.8.)

Pſal.32.5. *Argum.* This is proved by *Davids* experience: *I acknowledge my ſinne before thee, neither did I hide mine iniquitie, &c.* and thou forgaveſt the puniſhment of my ſinne: the prayer therefore of penitent ſinners is infallibly heard, which *Bellarmine* denieth. Wee have not onely the examples of holy men, but the promiſe alſo of God, for the hearing of ſinners prayers: as it appeareth by *Salomons* prayer made at the dedication of the temple, with the which God was pleaſed: a part of which prayer is this, that if they, which have ſinned, returne and pray unto God, and confeſſe their ſinnes: *Then heare thou in heaven,* ſaith *Salomon:* God was pleaſed with this prayer of *Salomon,* and every part thereof. (1 King.8.49.)

1 *Auguſtine* ſaith, *Si peccatores Deus non exaudiret, fruſtra publicanus oculos in terram demittens, & pectus ſuum percutiens diceret, Deus propitius eſto mihi peccatori:* If God did not heare ſinners, in vaine

ſhould the Publican caſting his eyes downe unto the ground, and knocking upon his breſt, have ſaid, *Lord be mercifull to me a ſinner. Tractat. 44. in Iohann.*

Bellarmine anſwereth, that ſinners are heard praying for any ſpirituall or temporall gift, when they are in the way to repentance, as the Publican was: but then they are heard, *Non ex juſtitia, ſed ex miſericordia*; Not of juſtice as worthie, but of Gods mercie: neither are they heard certainly or infallibly.

Contra. 1. Neither is the moſt righteous man heard for his righteouſneſſe, as *Daniel* was a righteous man: yet he prayeth thus, *We preſent not our ſupplications before thee for our owne righteouſneſſe, but thy great mercies.* 2 The Publican was heard certainely being a ſinner, ſo are all other praying in faith, as our Saviour ſaith, *Whatſoever ye deſire, when ye pray, beleeve that ye ſhall receive it, and it ſhall be done unto you.* Dan.9.18. Mark.11.24.

2 *Chryſoſtome* ſaith, *Si quiſquam noſtrum, qui peccatis obnoxii ſumus, recedens à priſtinis malis, vere & ex animo promittat Deo, &c.* If any of us, which are ſubject to ſinne, departing from his former wickedneſſe, doe truly and from his heart promiſe unto God, never to returne to the ſame againe, the Lord requireth nothing elſe for ſatisfaction, &c. Hee then that is ſubject to ſin, may come to God to make promiſe in his prayer, not to returne to the ſame againe. De beat. Philogon.

3 Confeſſ. of Belgia artic. 26. They to this purpoſe alleage that ſaying, *in as much as he being tempted hath ſuffered, he is alſo able to helpe thoſe that are tempted*: They then which are tempted with ſinne, may have acceſſe unto God. Harm. ſect. 2. P. 35. Heb. 2. 18.

4 *Gregorie*, Biſhop of Rome ſaith: *Iuſtus advocatus noſter juſtos nos defendet in judicio, quia noſmetipſos & cognoſcimus, & accuſamus injuſtos*: Our righteous advocate will defend us as juſt in judgement, becauſe we know and accuſe our ſelves to be unjuſt, &c, he then that knoweth himſelfe to be unjuſt, and accuſeth himſelfe may pray, &c. Hom. 7 in Ezech.

The third queſtion, of the order and manner of Prayer.

IT hath theſe ſeverall parts: firſt, of the time and number of canonicall houres: ſecondly, of the matter of prayer: thirdly, the manner: fourthly, of the perſons.

The Firſt part, of Canonicall houres.

The Papiſts.

THey have their nocturne houres, and diurne or day houres appointed for prayer: In the night, the third, ſixth, ninth, and twelfth houre, which were called the foure watches of the night: In the day they obſerve the prime, the firſt houre, the third, the ſixth, the ninth, and the twelfth: and they have their complin immediatly after the evening or twylight. 90. Error.

Argum. Theſe canonicall houres the Jeſuite would warrant by the example of *David*, who prayſed God ſeven times a day. *David* alſo kept his nocturnes: At midnight will I riſe up, and praiſe thee: Thou ſhalt heare my voyce in the morning. In theſe houres alſo the greateſt myſteries of our redemption were wrought by our Saviour Chriſt: as in the veſpertine, or twelfth houre he inſtituted the Sacrament, at complin hee was taken, in the prime led to *Pilate*, in the third houre condemned, in the ſixth crucified, in the ninth he gave up the Ghoſt: theſe houres therefore are conſecrate by Chriſts example unto prayer: *Bellarm. cap.* 13. Pſal. 119. 164.

The Proteſtants.

Anſw. 1. FIrſt, we denie not, but that at all times and houres both of the day and night, it is lawfull to pray, ſo oft as we are aright diſpoſed thereunto, as the Prophet *David* did.

Secondly, further we alſo grant, a politike uſe in the Church of ſet houres for prayer, both puplikely in the Church, and privately in families, for order and decencie ſake; ſo it be done without any ſuperſtitious opinion of the houre and neceſſarie limitation of our prayers thereunto: and in this ſenſe we refuſe not the councell of the author of the Epiſtle *ad Demetriad.* which goeth under *Hieromes* name: *Quanquam nullam prorſus horam à ſpirituali profectu vacuam eſſe conveniat, &c.* Although it bee not convenient, that any houre ſhould be void of ſpirituall exerciſe, yet there ſhould be ſome determinate and appointed number of houres, *quo plenius Deo vaces, & quæ te ad ſummam animi intentionem quaſi lege quadam contineat*: In the which you ſhould more fully be vacant for God, and which as by a law ſhould binde you to a greater intention of the minde: I thinke the morning the fitteſt time for this, and the greater part of the day, *uſq; ad horam tertiam*, till the third houre, or three a clocke, &c. Here are three reaſons given of ſet houres, which we miſlike not. 1 That we may ſet all other buſineſſe aſide, and be vacant onely for God. 2 That the houre comming, wee may prepare our ſelves more zealouſly to pray. 3 That the morning bee choſen, as the fitteſt time of the day: But of the veſpertine and complin and prime, here is no mention.

3 Yet it followeth not, that our prayer ſhould be tied and limited unto certaine houres. Neither hath *David* any ſuch meaning, in ſaying, ſeven times a day, he meaneth, that often times in a day hee

praiſed

Pſal.119.97.
Pſal.55.17.
Pſal.119.62.

praiſed God: *verſ.97. He meditated in the law of God continually:* And *Pſalm.*55.17.theſe ſeven times, he reduceth to three times, *Evening, morning, and at none will I pray*: hee kept therefore no certaine time. Further, if they ſtand ſo ſtrictly upon *Davids* example, why doe they not keepe their nocturne houres? as *David* ſaith, *He roſe at midnight, and his eyes prevented the night watches:* Their nocturne watches are too painfull for them.

Leo 1. epiſt.4. cap.4.

Secondly, concerning the example of Chriſt, we ſay that not onely theſe houres, but every houre of the day and night was conſecrated with ſome vertuous act of his: that, as *Leo* ſaith of feſtivall dayes, that if we ſhould keepe all dayes holy, wherein Chriſt did any notable thing, *Omnia tempora continuatis erunt deputanda feſtis:* All times ſhould be feſtivall: ſo if all houres ſhould be obſerved for prayer, wherein Chriſt wrought any part of our redemption: then we ſhould doe nothing elſe but pray. See our reaſons againſt their Popiſh nocturnes and canonicall houres: *Controv.* 5. *quaſt.* 6. *part.* 3. *& controv.*9. *quaſt.* 8. *appendix ad* 4. *partem.*

Pſal.119.147.

S *Ambroſ.* ſaith notably upon theſe words, *I prevented the morning light: Qui ergo Dominum deprecatur, non velut præſcripta præcipue tempora præſtoletur, &c. ſed ſemper in corde ſit Chriſtus, ſemper in ore ſit Chriſtus*: He that prayeth to the Lord, let him not ſtay as it were, for the preſcript times; but let Chriſt be alwayes in his heart, alwayes in his mouth, *ſerm.* 19. *in Pſal.*119.

Lib. adverſ. Pſychicos.

1 *Tertullian* is here a plentifull witneſſe, for having made mention of the third houre, when the Apoſtles received the holy Ghoſt; of the ſixth, when *Peter* went up to pray: Act. 10. of the ninth, when he and *Iohn* whent to the Temple: he thus inferreth; *Cur non intelligamus ſalva plane indifferentia, ſemper & ubiq; & omni tempore orandum, &c.* Why ſhould we not underſtand without any difference, that alwayes & every where, and at all times we ought to pray, &c. yet he granteth that theſe three houres, the third, ſixth and ninth, *ut inſigniores in rebus humanis, &c.* as being more notable in human affaires, becauſe they divide the day, and diſtinguiſh buſineſſe, *ita & ſolenniores fuiſſe in reb. divinis*, Were alſo more ſolemne in divine matters: and further he ſaith, that *Peter* did obſerve the ninth houre *ex vetere uſu*, according to the old uſe and cuſtome, meaning of the Jewes, and that it was now grounded onely upon tradition, wanting the authoritie of Scripture. This was the judgement of the elder Africane Church: but the moderne Æthiopike Church is ſomewhat declined: for they have their ſeven houres both by night and day, wherein they attend divine ſervice: yet upon the Lords day, it ſeemeth, they obſerve them not, for they come together at the third houre, and ſpend the time in hearing the Prophets read, and in preaching: as *Zaga Zabo* their Biſhop teſtifieth.

Damianus a Goes de mo. rib. Æthiop.
Hom.14. in 8. c. ad Roman.

2 *Chryſoſtome* exhorteth *ad matutinas & nocturnas orationes:* to morning and evening prayer: other canonicall houres he ſpeaketh not of: and as he ſaith of the place, *Chriſtianos ad certum aliquem locum non eſſe alligatos*, That Chriſtians are not tied to any certaine place, as were the Jewes, the like reaſon may ſerve againſt the tying of prayer unto times and houres.

Harm. ſect.15. p.477.

3 Confeſſ. of Wittemberg. c.27. They ſimply miſlike not, that ſet times ſhould bee appointed for the reading of Scripture: but this they condemne, *to appoint a ſpeciall kinde of Prieſts to chant on thoſe canonicall houres, and to ſing them in a ſtrange tongue, and in ſome places in the night and day without intermiſſion,—and to make hereof a worſhip, &c.*

4 They are not themſelves agreed concerning the time of their canonicall houres; as for *completorium*, the *complin*, *Rabanus* holdeth, that it ſhould bee celebrate *hora undecima*, in the eleventh houre, that is, the houre before Sunne ſet, the laſt but one, *lib.* 2. *de inſtit. Cleric. c.* 8. *Smaragdus Abbas* ſaith *horam duodecimam*, that the twelfth, that is, the laſt houre of the day, belongeth to *Complin: comment. ad cap.* 16. *regul. S. Benedic.* The reſt doe generally holde, that *Complin* is in the beginning of the night.

The ſecond part, of the matter of divine ſervice and Prayer.

91 Error.
Nehem.8.
Act.13.27.
15.21.
Iohn 5.39.

IN the matter of their ſervice we take exception againſt two parts of their leiturgie chiefly: firſt, we miſlike the reading of the fabulous ſtories of their Saints lives in ſtead of the Scriptures, which onely ought to be reade in the Church, as it may thus appeare; *Nehem.* 8. *Ezra* did reade from morning to midday only in the booke of the law: The Jewes did reade the Prophets onely in their Synagogues upon the Sabbath day: and *Moſes, Act.* 15. 21. And Chriſt ſendeth us no whither but to the Scriptures: *Search the Scriptures.*

See the conſent of antiquitie: *Concil. Laodicen. can.* 59. *Non oportet libros extra canonem legere. Carthag.* 3. *can.* 47. *Placuit ut præter Scripturas canonicas nihil in Eccleſia legatur ſub nomine divinarum Scripturarum*: It was decreed, that nothing beſide the canonicall Scriptures, ſhould be read for Scripture in the Church.

Gelaſius alſo thus decreed of this matter: *Geſta ſanctorum Martyrum, ſecundum antiquam conſuetudinem, ſingulari cautela, in Eccleſia Romana non leguntur, quia & eorum qui conſcripſerunt, nomina ignorantur, & multa ſuperflua, aut minus apta ſcripta putantur*: The deedes of the Martyrs, we have provided, not to be read any more in the Roman Church, afore time; becauſe their names are not knowne that writ them, and there is much ſuperfluous and unfit matter there written: *Decret. de Apocryphis.*

Yet for all this, the Jeſuit would beare us downe, that it is a commendable uſe of the Church, to reade ſuch ſtories ſtill: *Bellarm.cap.14.*

Secondly, 1. We condemne that idolatrous and blaſphemous ſong, called (*Salve Regina*) endited to the honour of the Virgine *Marie*; but to the diſhonour of Chriſt.

92.Error

2 They call her in this ſong, *matrem miſericordie*, the mother of mercie: which is a title proper unto God, to be called the father of mercie, 2 *Cor.*1.3.

2 Cor.1.3.

3 They call her our life: but Chriſt only is the way, the truth and the life, *Iohn* 14 6.

Iohn 14.6.

4 Another title is (*dulcedo*) our ſweetneſſe, or comfort: but the Lord our God, onely is the God of all comfort. 2 *Cor.*1.3.

2 Cor.1.3.

5 This ſong calleth *Marie* our hope: But the Scripture holdeth them accurſed that make man their confidence, *Ierem.* 17.5.

Ier.17.5.

6 They pray unto *Marie* in this ſong, *Ut poſt hoc exilium Ieſum oſtendat*, That ſhe would ſhew unto us Jeſus after this life: contrarie to the Scripture; for God the father bringeth us to Chriſt, *Ioh.6.44.* and it is the office of Chriſt to ſhew himſelfe to us, *Iohn.*4. 21. It is great Idolatrie then to aſcribe this office proper unto God, to any other: yet notwithſtanding all theſe blaſphemies, this ſong is defended by the Jeſuite: *cap.*15.

Iohn 6.44.
Iohn 4.21.

Bellarmines anſwer is here moſt abſurd.

1 *Marie* is called or ſaluted by the name of Queene; as all other Saints are, *Matth.*5.3. *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heaven, lib.* 1. *de bon. operib.c.*15. and ſhee more ſingular is called a Queene, being the mother of the King of Kings.

Matth.5.3.

Contra. 1 If *Marie* be no otherwiſe a Queene than all other Saints are, as it is ſaid, *He hath made us Kings and Prieſts*; than every faithfull woman in earth is a Queene as well as ſhee. 2 Why doe you then rob other Saints of this title, and give it onely to her, if it be common to the reſt? 3 We are all indeed Kings and Prieſts, *but unto God*, that is, ſpiritually, by faith, we are not made Kings one to another. 4 As *Marie* was the mother of the King of Kings, ſo was ſhee the mother of God; if the firſt make her a Queene, the ſecond muſt make her a Goddeſſe: and ſeeing Chriſt was a King, while hee lived in the fleſh, and is noted to have beene obedient to his parents, Luke 2.51. he ſhould have done his mother wrong, in not giving to her the name of a Queene, which was due unto her.

Apoc.1.6.
Luk.2.51.

2 She is called the Mother of mercie, becauſe ſhe was the mother of Chriſt, by whom wee obtaine mercie: and for that ſhe prayeth dayly for mercie for us, and obtaineth, *ibid.*

Contra. 1 Chriſt alſo is called the Sonne of *David*, and the ſonne of *Adam*: Say alſo, that *Adam* and *David* were likewiſe Fathers of mercie. 2 *Marie* obtaineth no mercie for us: he onely is our advocate for mercie, that is, the propitiation for our ſinnes. 3 *Marie* while ſhe lived, had need of mercie her ſelfe; acknowledging Chriſt to be her Saviour.

Luk.3.18.
1 Iohn 2.2.
Luk.2.47.

3 She is called life, becauſe ſhe was the mother of Chriſt our life, and by him made the mother of all that live ſpiritually; as *Eva* was the mother of all living the naturall life, *Bellarm. ibid.*

Contra. 1 It is a great blaſphemie to ſay that *Marie* is ſo the mother of the ſpirituall life, as *Eva* was of the naturall: what is this elſe, but to make *Marie* the Saviour of the world? 2 The prerogative to be Chriſts mother ſpiritually, Chriſt giveth to all faithfull beleevers and followers, *Matthew* 12.50. Will you ſay alſo that every faithfull woman that ſpiritually beareth Chriſt, is life? 3 Jeruſalem, which is from above, *is the mother of us all*: The Church of God is the mother of the ſpirituall life: have we then two mothers? 4 Chriſt ſaith, *I am the way and the life.* If *Marie* be the life, make her alſo the way.

Matth.12.50.
Galath.4.26.
Iohn 14.6.

4 Shee is called the ſweetneſſe, becauſe of the innumerable benefits wherewith ſhee continually comforteth the afflicted, *Bellarm. ibid.*

Contra. 1 The Prophet *David* ſaith: *Taſte and ſee how ſweet the Lord is, bleſſed is the man that truſteth in him*: will you have alſo the Virgine *Marie* truſted in, or ſo truſted in, as that they are not bleſſed, that truſt not in her? 2 Chriſt ſaith, *I will pray the Father, and he ſhall give you another comforter*: Doth he meane his mother ſhall be this comforter? or will you make two comforters, whereas Chriſt will ſend but another beſide himſelfe? how then is the Virgine *Marie* become a comforter of the afflicted? 3 S. *Paul* ſaith, *God which comforteth the abject, comforted us*: Is not God ſufficient to comfort the afflicted, but yee muſt alſo make the Virgine *Marie* a comforter? miſerable comforters are ye, that drive us to ſuch comforts.

Pſal.34.8.
Iohn 14.16.
2 Cor.7.6.

5 We may truſt in men, ſo that wee chiefly truſt in God: as Chriſt ſaith of the Jewes, *There is one which accuſeth you, even Moſes in whom ye truſt*: and thus alſo may we truſt in the virgine *Marie*, *Bellarm. ibid.*

Iohn 5.45.

Contra. 1. By truſting in *Moſes*, our Saviour underſtandeth *Moſes* law or *Moſes* writings: as to beleeve *Moſes*, is to beleeve *Moſes* writings: And where it is ſaid, *Moſes hath in every Citie them that preach him*: is it to bee underſtood of *Moſes* perſon, or *Moſes* doctrine? And thus the Jewes themſelves ſhew how they truſted in *Moſes*: *We are Moſes diſciples, we know that God ſpake by Moſes*: their truſt then was in his doctrine. 2 But, that God onely is to be truſted in, the Prophet teacheth: *Whom have I in heaven, but thee?* S. *Ambroſe* well ſaith, writing upon theſe words, 1 *Cor.* 3. *What is Paul, what is Apollos, but your Miniſters? Ut quia miniſtri ſunt, ſpes in his non ſit, ſed in Domino cujus miniſtri ſunt*: Becauſe they are miniſters, let not truſt be in them, but in the Lord, whoſe Miniſters they are.

Ioh.5.46.47.
Act.15.20.
Iohn 9.29.
Pſalm.73 25.
1 Cor 3.

1 Tim.4.16. Iames 5.20. 6 Like as S. *Paul* ſaith to *Timothie*: *Take heede unto learning, and thou ſhalt both ſave thy ſelfe and them that heare thee*: and S. *Iames*, *He that hath converted a ſinner, &c.* ſhall ſave a ſoule from death: as men may ſave others by preaching, prayer, converting; ſo the Virgins prayer is ſaid to ſhew us Chriſt by her interceſſion, *Bellarmin. ibid.*

1 Tim.4.16. Iam.5.16. Iohn 14.21. Iohn 17.24. *Contra.* 1 If *Marie* doe but ſhew you Chriſt by her mediation, then other Saints, whom yee make your mediators, doe as much: yet you doe not pray in theſe tearmes unto them. 2 Men as inſtrumentall meanes by their preaching and prayers are ſaid to ſave others, becauſe theſe are duties preſcribed, and commanded in the word: as preaching, *Take heede unto doctrine*: Prayer, *Pray one for another*: but where hath *Marie* any ſuch office committed to her to ſhew us Chriſt, or to be a Mediator to that end? 3 Chriſt ſaith, *I will ſhew mine owne ſelfe unto him*: What neede we then a Mediator to him, to ſhew himſelfe? Yea, and he himſelfe is our Mediator herein; *Father I will, that they, which thou haſt given me, be with me, &c. that they may behold my glory*: Doe ye thinke that Chriſt is not a ſufficient Mediator of himſelfe, but that you muſt joyne another with him? Thus we ſee, notwithſtanding all theſe ſhifts, and miſtie conceits, that they cannot bring any good defence or excuſe for this their idolatrous ſong of (*Salve Regina.*)

Lib.7. in 24. c. Levit. What was the matter of divine ſervice and prayer in the purer ages of the Church. 1 *Iſychius* of the Greeke Church teſtifieth: *Sancta eſt oratio, ſancta divina ſcriptura lectio, & interpretationis auditio*: The prayer is holy, the reading of the divine Scripture holy, and the hearing of the interpretation, and all things are holy, which are done in the Church *ſecundum legem ejus*, according to his law, &c. Here is nothing done in the Church, but according to the rule of Gods law.

Apologet. 2 The ſame was the uſe of the African Church: as *Tertullian* ſheweth: *Coimus ad divinarum literarum commemorationem, &c. fidem ſanctis vocib. paſcimus*: We come together to the rehearſing of the divine Scriptures, we feed our faith with holy ſpeech, &c.

Harm. ſect. 15. pag. 476. 3 Confeſſ. of Wittemberg. c. 7. They allow canonicall houres, *wherein the whole holy Scripture ſhould be publikely overrunne every yeere.*

4 Now let us ſee what teſtimonie wee have from themſelves: *Eſpenc.* thus rehearſeth out of *Algerus de Sacrament. lib. 3. c. 13. Multi aliqua erroris verba per imperitiam precatores effundunt, &c. in quibus multa reperiuntur contra catholicam fidem*: Many in their prayers unskilfully doe utter erronious words, &c. wherein many things are contained, contrarie to the Catholique faith, *digreſ. lib. 1. cap. 11.*

2 *Nicholaus Clamengius* thus complained in his time: *Qualiter hac tempeſtate legatur ſacer divinæ legis Canon, &c.* How in theſe dayes the divine law is read, is manifeſt: *vix ſola librorum capita inchoantur, &c.* ſcarcely the titles of the bookes are read: I know a Cathedrall Church in this Kingdome, wherein, when the actes of the Saints are rehearſed, from the beginning to the end, when as they come to the reading of Scripture, *Lector ſingulis lectionibus vix quatuor lineas explet*: the reader hardly endeth foure lines: *ex citation. Eſpenc. ibid.* This was another fault in the Popiſt leiturgie, that they excluded the reading of Scripture.

3 *Lodovicus Vives lib. 2. de corrupt. artib.* giveth this teſtimonie of their legend: *Quàm indigna divis & hominibus ſanctorum hiſtoria, quam neſcio cur auream Legendam appellent, cum ſcripta ſit ab homine ferrei oris, plumbei cordis: quid fœdius dici poteſt illo libro? &c.* How unworthie a ſtorie both for God and men, which I ſee no reaſon, they ſhould call a golden legend, ſeeing it was made by a man of iron lips, and a leaden heart: what can be ſaid to be more filthie than that booke? &c. Yet out of this booke the greateſt part of the leſſons upon the Saints dayes were taken: Thus their leiturgie was filled with lies and fables.

4 *Lindanus lib. 3. de interpret. ſcriptur. c. 3.* reporteth theſe words of *Agobertus* Biſhop of Lions *Antiphonarium correximus, amputatis, quæ ſuperflua, levia, falſa, blaſphema, ridicula, phantaſtica multa videbantur*: We have corrected the Antiphonary, cutting off many things that ſeemed ſuperfluous, light, falſe, blaſphemous, ridiculous, phantaſticall, &c. Is not here a goodly bedrowle of the vertues and ſigular qualities of their holy leiturgie? and theſe are the complaints of their owne ſide: and therefore wee can judge no leſſe, but that their Popiſh prayers and ſongs are ridiculous, blaſphemous, ſuperſtitious, &c.

The third Part, of the manner of their Church ſervice.

COncerning their Church muſicke, and the ſinging of their ſervice, wee have ſhewed our opinion before, where we entreated of the Canon of the Maſſe: We do not condemne the commendable, uſe of ſinging in the Church, which ſerveth to many good purpoſes, but we only would have the abuſe removed: the chiefe faults committed in Popiſh Church-muſicke are theſe.

1 The yrkeſome length and tediouſneſſe thereof, produced with their multiplicitie of unedifying ſongs and leſſons: which abuſe hath beene much complained of in time paſt: *Opuſcul. tripartit. lib. 3. cap. 1. In multis Eccleſiis faciunt lectiones adeo prolixas in matutinis, quod ferè nullus audiat totas matutinas, & ſiqui remanent ibi, dormiunt*: In many Churches they make their leſſons ſo long at morning ſervice, that few tary the whole: and they that ſtay, fall aſleepe.

2 Their ſongs are ſet forth in an unedefying tongue, contrarie to S. *Pauls* rule, 1 *Cor.* 14. But of this matter we have already intreated at large, *Controv.* 1. *appendic. ad tertiam quæſtionem:* ſo that we need not to handle it againe here.

3 They ſing that which is not to bee ſung, as the leſſons and lectures out of Scripture, and praiers, which are to bee ſaid, and not ſung: as *Hierome* ſaith; *Non decet orantem canere*: hee that praieth muſt not ſing: *præfation. lib. 2. in Habacuck.*

The Apoſtle alſo diſtinguiſheth praier and ſinging, Is any afflicted? let him pray: is any merry? let him ſing. Iam. 5. 13.

Concil. Bracarenſ. 1. 30. *Placuit, ut nihil veteris Teſtamenti poeticè compoſitum in Eccleſia pſallatur:* That no part of the old Teſtament ſhould be ſung in verſe. The decree is againſt the ſinging of leſſons. Other corruptions and imperfections in their ſinging ſervice, we have noted before, in the treatiſe of the canon of the Maſſe, whither we referre the Reader. See alſo before in the firſt controverſie, in the queſtion of the vulgar edition, and uſe of Scripture in divine ſervice.

The fourth part of the perſons that are bound to the Canonicall houres.

The Papiſts.

THis dutie, ſaith *Bellarmine*, belongeth onely to Monks, and thoſe which are of the Clergie. 93 Error.

Argum. 1 *Chron.* 15. 16. *David ſpake to the cheiſe of the Levites to appoint certaine of their brethren to ſing with inſtruments of Muſicke.* As the Levites were bound in the time of the law, to ſing the ſongs of the Church, ſo onely are the Monks and Clergie now. 1 Chron. 15. 16.

The Proteſtants.

Anſw. FIrſt, the argument followeth not, becauſe the Levites then were deputed to the office of ſinging, that therefore the Clegie is onely bound to doe it now: for that legall diſtinction betweene the Prieſts and the people, is now taken away; And Chriſt hath made us all Kings and Prieſts now, to offer up the ſpirituall ſacrifice of praiſe and thankſgiving. Apoc. 1. 6. Secondly, the Levites did not only ſing the ſongs of the Church, but they as more skilfull men, were appointed to moderate the voice of the people, who did ſing together with the Levites: All Iſrael (not the Levites onely) brought up the Arke with the ſound of inſtruments, *Let all the people ſay, ſo be it, and praiſe the Lord.* 1 Chron. 15. 28. cap. 16. 36. Thirdly, your Monks either are, or ought to be no Prieſts, but lay men; and are not therefore of the Leviticall order, and yet you permit them to ſing Pſalmes: why may not other lay men doe the like? Fourthly, we grant that all things ſhould be done in the Church in order: and therefore that it is the office of the Miniſter to moderate the aſſemblies of the people in their Chriſtian exerciſes of giving of thanks, and praier: But notwithſtanding the people may joyne with their Paſtor, both with voice and conſent of heart, in the common Pſalmes and praier, ſo that all things may be done decently and in order.

Argum. The people in *Davids* time did uſe to praiſe God together with the Levites, 1. *Chron.* 16. 36. 1 Chron. 16. 36. In *Nehemiah* his time, at the dedication of the Temple, the people praiſed God together with the Levites, *chap.* 12. 31. *I appointed two great companies to give thanks, and the one went on the right hand of the wall, &c.* And in theſe companies were the people, *verſ.* 38. Nehem. 12. 31. verſ. 38. halfe of the people was upon the wall. The Jeſuite alſo brought in *Davids* example, who praiſed God ſeven times a day, for the warrant of his canonicall houres: But *David* was neither Monke nor Prieſt: wherefore the office of praiſe and thankſgiving belongeth not onely to ſuch.

And for further evidence: 1. that the whole congregation had their part in the publike praiers and ſuffrages, *Iuſtinus* ſheweth: *Wee riſe together, and ſend up our praiers:* ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Apolog. 2. So alſo *Nicephorus* writeth of *Theodoſius* the younger, that when *tota eccleſia fecit ſupplicationem fecit pro ſerenitate*, when the whole congregation praied for faire wether, *Theodoſius* went before in ſinging of Pſalmes, &c.

2 The ſame was the uſe in the African Church as *Tertullian* witneſſeth, *Coimus in cætum & congregationem, ut ad Deum quaſi manu facta precationibus ambiamus orantes:* Apolog. advers. Gentes. Wee come together into the congregation, that as with a band we compaſſe God with our praiers, &c. which place *Franciſcus Zephyrus* in his meditations thus expoundeth, *Ut multiplicibus ex uno veluti impetu precib. Deum propitium reddamus:* that we may propitiate God, with multiplicitie of praiers as with one brunt.

3 Confeſſ. of Wittemberg. c. 27. They condemne that uſe of the Popiſh Church: *To appoint a ſpeciall kind of Prieſts to chaunt out canonicall houres, -- and that in ſome places in the night and in the day without any intermiſſion, new ſingers taking very often one anothers courſe, &c.* Harm. ſect. 15. pag. 477.

4 *Gregorie* ſpeaketh generally to all Chriſtians: *Stude quæſo, & creatoris tui verba meditare, diſce cor Dei in verbis Dei:* Lib. 4 Epiſt. 40. Studie, I pray thee, and meditate the words of thy Creator, learne the mind of God in the words of God, &c. it belongeth then to all the people of God, to be familiarly acquainted with the holy prayers and Pſalmes in Scripture.

The ſecond part of faſting, the particulars whereof follow.

The Papiſts.

94. Error. First, they that hold the holy time of Lent, (as they call it, as though any time in their ſenſe were holier than another) is an Apoſtolike tradition, warranted by the example of *Moſes*, *Elias*, and our Saviour Chriſt, that faſted 40. daies, *Rhemiſt. Matth. 4. ſect. 2. Bellarm. lib. 2. de bon. operib. cap. 14.* To the ſame purpoſe the Doway gloſſemen: *annot. in biblio. p. 934.*

Bellarmine further ſheweth ſeven cauſes of the inſtitution of Lent.

1 That Chriſtians may ſolemnly repent for the ſinnes of the whole yeere.

2 That they may be prepared to receive the Communion at Eaſter.

Math. 9.15. 3 To fulfill that ſaying of Chriſt, *Matth. 9.15. When the Bridegrome ſhall be taken away, then ſhall they faſt.*

4 That they may be prepared to celebrate the feaſt of Chriſts paſſion and reſurrection.

5 That they might faſt and pray, for ſuch as were newly converted to the faith, which were baptized at Eaſter.

6 That wee might conſecrate by faſting unto God the tenth part of our life, for 36. daies are the tenth of the yeere.

7. That hereby we ſhould imitate Chriſt, ſo neere as we can, that faſted 40. daies and 40. nights: *Bellarm. cap. 16.*

The Proteſtants.

1 *Anſ.* First, ſhall it then ſuffice a man once in the yeer to repent for his ſins? Is not the Lords praier daily to be ſaid, wherein we pray for remiſſion of ſins, which cannot be obtained without repentance? Secondly, or was it Lent, when *Peter* exhorted the people to publike repentance? *Act. 2. 38. Repent and bee baptized.* Thirdly, *Quid enim differas, ut plura peccata committas?* Why ſhould you deferre your repentance, to commit more ſinnes, ſaith *Ambroſe de pœnit. lib. 2. c. 11.* This therefore could be no cauſe of the inſtitution of Lent. Act. 2.38.

Act. 20.7. 2 In the Primitive Church they received the Communion often, even every Lords day at the leaſt: *Acts 20. 7. The firſt day of the weeke,* (which is the Lords day) *they came together to eat bread.* Saint *Ambroſe: Accipe quotidie, quod tibi quotidie proſit: qui non meretur quotidie accipere, non meretur poſt annum accipere:* Receive that daily, which thou haſt uſe of daily: hee that is not fit to receive daily, is not fit after a yeere: *de ſacram. lib. 5. c. 4.* If Lent were inſtituted upon this occaſion, it was no Apoſtolicall inſtitution: for then the Communion was miniſtred often, and not onely at Eaſter.

3 First, that ſaying of Chriſt was ſpoken onely to his Apoſtles, that enjoyed his carnall preſence. Secondly, if it bee largely taken, then the Montaniſts did come neerer to the ſenſe, that obſerved the Lenton faſt ſtraight after Chriſts aſcenſion. Thirdly, or if they will expound the taking away of the Bridegrome, of Chriſts death, by this reaſon they ſhould not faſt before the celebration of the paſſion, but after.

4 First, by this reaſon, we muſt have a Lent alſo before the Nativitie, and another before Pentecoſt, ſeeing theſe alſo are great feaſts, and a preparation ought to goe before. Secondly, this proveth Lent not to bee Apoſtolicall, ſeeing the feaſt of Eaſter was not then uniformely obſerved, nor many yeeres after. Thirdly, the Sabbath was as great a feſtivall as any beſide, being immediatly inſtituted of God: yet one day of preparation ſufficed for that.

5 First, we have now no Catechumeni, or Converts from Paganiſme: therefore by this reaſon, the Lenton obſervation ſhould ceaſe, having no uſe that way. Secondly, neither did the Apoſtles deferre the baptiſme of Converts till Eaſter, but baptized them as occaſion ſerved: *Act. 2. 38.* S. *Peter* ſaith at the feaſt of Pentecoſt, *Repent and be baptized, &c.* Wherefore this reaſon ſheweth that Lent was not Apoſtolicall. Act. 2.38.

6 First, if 36. daies be the tenth of the yeere, why do you obſerve 40. daies for the Lenton faſt? Secondly, theſe fellowes will ſet God to ſchoole, that he ſhould rather have taken the tenth day for the Sabbath, than the ſeventh; ſo ſtrict they are in tithing of daies. Thirdly, not the tenth day, but every day of our life ought to be conſecrate to God; as *Ambroſe* ſaith of *Iob: Sanctus Iob quotidie pro filiis offerebat ſacrificium:* Holy *Iob* every day offered ſacrifice for his ſonnes: *de ſacram. lib. 5. c. 4.*

7 First, *Ambroſe ſerm. 23. Quadrageſima quadraginta duos dies habet, &c.* Lent hath 42. daies according to *Moſes* 42. manſions: *ſerm. 34.* He deriveth this obſervation from *Noahs* flood, *quia tot dierum ſpacio pluvia defluxerunt:* becauſe ſo many daies the raine was in falling, &c. If this be ſo, then is it not grounded upon the imitation of Chriſt. Secondly, *Moſes* faſted 40. daies, and *Elias*; yet none in the old law did inſtitute a faſt upon this example: neither are wee to ground the like upon Chriſts miraculous abſtinence now. Thirdly, that faſting of our Saviour Chriſt, and the holy Prophets was miraculous, and no more to be imitated, than Chriſts walking on the ſea, or raiſing of the dead, as *Auguſtine* ſaith: *Non tibi dicit, ſed eris diſcipulus meus, &c.* Hee ſaith not, thou ſhalt not

be my diſciple, unleſſe thou walke upon the ſea, or raiſe the dead, — but learne of mee, becauſe I am humble and meeke : *enarrat. in Pſal. 9.* Againe he ſaith, *Non ergo, quia Chriſtus ſtatim poſt baptiſma jejunavit, tanquam regulam obſervationis tradidiſſe credendus eſt, ſed plane illo exemplo docuit jejunandum eſſe, quando forte acriore luctamine cum tentatione confligitur :* In that Chriſt faſted after his Baptiſme, it is not to bee thought, that hee gave us a rule to obſerve, but taught us by his example, that then we muſt faſt, when we are more ſtrongly tempted : *de tempor. ſer. 157.*

George Marſh holy Martyr thus witneſſeth : *Let the faſting of Chriſt while he was tempted in the wilderneſſe, be unto us an example of ſober living, not for the ſpace of fortie daies, (as the Papiſts do fondly fanſie of their owne braine) but as long as we are in the wilderneſſe of this wretched life.*

Further, that the obſervation of Lent was no Apoſtolike tradition, it appeareth, becauſe it was not uniformely kept of the Church a long time after them : for as *Ireneus* witneſſeth, ſome faſted one day, ſome two daies, ſome fortie houres day and night : but if it had beene neceſſarily injoyned and preſcribed by the Apoſtles, ſuch varietie of cuſtome would not have ſprung up ; at the leaſt, not have beene ſuffered in the Church. Againe *Epiphanius* ſaith, that the Wedneſdaies faſt was an Apoſtolike tradition ; as likewiſe to obſerve the feaſt of the ſix daies of Eaſter, with bread, ſalt, and water : which obſervations are not kept amongſt the Papiſts themſelves, yet they have as good teſtimonie of antiquitie to be Apoſtolike traditions, as the Lent faſt. Thirdly, in *Auguſtines* time, there was no neceſſary enforcement for every man to keepe Lent : *Si aliquis* (ſaith he) *jejunare non poteſt, eleemoſyna ſine jejunio bona eſt :* If any man be not able to faſt, almes without faſting is good and profitable : *Serm. de tempor. 62.* Wherefore ſeeing the Lent faſt was then voluntarie, it is evident that it was not an Apoſtolike preſcription, which ſhould have bound all men neceſſarily.

That Lent is no Apoſtolicall tradition, it further appeareth, both becauſe of the uncertaine preſcript of the time, as alſo the diverſitie of the manner in keeping the ſtrict time of Lent.

As touching the firſt, it was decreed : *Concil. Aurelianenſ. 4. can. 2. Ut quadrageſima æqualiter ab omnibus teneatur, non quinquageſima, aut ſexageſima :* That fortie daies ſhould be obſerved for Lent, not fiftie, or threeſcore. *Agathenſ. can. 12. Ut omnes in quadrageſima exceptis diebus dominicis jejunent :* That every man ſhould faſt fortie daies, excepting the Lords daies. *Gregorie* the firſt, *Quadrageſimali jejunio 4. dies addidit,* to the fortie daies faſt added foure daies more. *Par. 3. diſt. 5. c. 16. Teleſphorus* Biſhop of Rome decreed, *Ut 7. hebdomadas plenas ante paſcha omnes clerici à carne jejunent :* That Clegie men ſhould faſt ſeven whole weekes before Eaſter, that is, 49. daies. *Diſt. 4. c. 4. Concil. Triburienſ. can. 58.* They which had committed murther, were enjoyned thrice in a yeare to faſt forty daies, before Eaſter, before S. *Iohn Baptiſts* day, and before the Nativitie. And thus wee ſee ſome faſted fortie daies, ſome fortie ſaving the ſix Lords daies, ſome 44. ſome 49. ſome 120. daies, that is, three Lents.

Further, thus it is extant in their owne decrees : *Diſtinct. 4. c. 6. Gregor. Sacerdotes à quinquageſima propoſitum jejunandi ſuſcipiant :* The Prieſts muſt begin to faſt from the 50. day : *contr. par. 3. diſt. 3. c. Quadrageſ. non quinquageſ. teneatur.*

Diſtinct. 76. c. 8. Quadrageſima jejuniis contriſtaremur : We muſt ſorrow with the faſt of fortie daies. *Ambroſ. ſerm. 23. Quadrageſima quadraginta duos dies habet ;* Lent hath 42. daies.

Diſt. 76. c. 10. Poſt paſcha, &c. After the Paſch to Pentecoſt, they that will may faſt : *quia Antonius, Paulus, & cæteri patres his diebus in eremo leguntur abſtinuiſſe, neque ſolviſſe abſtinentiam, niſi tantum die dominico :* Becauſe *Antonie, Paul,* and other fathers are read to have faſted theſe daies, neither to have looſed their faſt, but only upon the Lords day, &c. Here is another Lenton faſt from the Paſch to Pentecoſt tolerated.

Par. 3. diſt. 5. c. 16. Gregor. Sex dies dominici de abſtinentia ſubtracti, &c. Six Lords daies are taken from the faſt, and ſo there remaine but 36. and to fil up the number of fortie daies he borroweth foure daies from the weeke before.

Ibid. c. 25. Quadrageſimam abſtinentia celebramus, cùm bene vivimus, &c. We keep the Lenton faſt, when we live well : *ex Auguſtin.* By this decree there ſeemeth to be no neceſſitie of the Lenton faſt at all. And this difference we find for the time of Lent.

The like diverſitie is to be ſeene in the manner of the obſervation : *Liberius* decreed, that the huſband all Lent long ſhould abſent himſelfe from his wife. *Concil. Triburienſ. can. 35. That no Iudge ſhould keepe aſſiſes in Lent time :* Yet the contrarie is practiſed even among the Papiſt : *Toletan. 10. cap. 1. Quadrageſima nihil convenit, de ſanctorum ſolennitatibus celebrari :* That no Saints daies ſhould be kept in Lent : Yet the Annunciation falleth in Lent, which they make a feſtivall of our Ladie, *Nicolaus 1. de bellis, can. 4.* That all Lent time they muſt abſtaine from war. *Salegunſt. ad cap. 19. Ut dum pœnitens quadrageſimam jejunet, non migret à loco ad locum :* That while the penitent man keepeth his Lent, he ſhould not travell from place to place.

Beſide : *Cod. lib. 3. tit. 12. leg. 6. Tempore quadrageſima criminales cauſæ non agitandæ :* In Lent time criminall cauſes muſt not be handled.

Cauſ. 22. qu. 5. c. 17. Non jurandum à ſeptuageſima : From Septuageſima Sunday till Eaſter, no man muſt ſweare.

Cauſ. 33. qu. 4. c. 3. Diebus jejuniorum nullus conjungatur uxori : No man muſt in the faſting daies have companie with his wife.

C.8. Non nuptias celebrare: It is not lawfull to celebrate marriage.
C.9. Nec natalia martyrum: Nor the Saints dayes.
C.11. Nec convivia facere: Nor to make feaſts in Lent.
Part. 3. diſt. 3. c. 50. Non niſi veſpertina hora jejunium ſolvant: The faſt muſt not be looſed till the evening.

Thus by thoſe uncertainties it may appeare, that the Lenton faſt is an humane invention, rather than an Apoſtolicall inſtitution: for then it ſhould have remained alwaies the ſame, without any addition, or alteration: the contrarie whereof we have ſeene.

Lib. 7. c. 19.
Lib. 5. c. 21.
Lib. 2. de pri. mat. pag. 73.
Sacranus elucidar. error. 27.
De religione Muſcovitar.

And further, 1. What was the practice of the Eſterne and other Churches, and how variable touching the obſervation of Lent: *Sozomen* ſheweth, how that in the Weſt, in Libia and Egypt they obſerved ſix weekes of faſt: at Conſtantinople, and the regions about, ſeven: in ſome places but three weekes before Eaſter; in ſome but two. And *Socrates* ſaith, becauſe there was not *mandatum ſcriptum*, no written precept of this matter: the Apoſtles *cujuſvis voluntati reliquerunt liberum*, left it free to every ones mind, &c. *Nilus* the Greeke Archbiſhop; rehearſeth the 55. canon of the ſixth generall ſynod, which condemneth the uſe of the Romane Church in faſting Saturdaies in Lent, and reviveth an old Eccleſiaſticall canon; that if any clergy man faſted either upon the Lords day, or Saturday, one onely excepted, he ſhould be depoſed. And to this day the Greeke Muſcovian Church doth condemne the Romane Church for faſting Saturdaies in Lent. *Ioannes Faber* writeth, that the Muſcovites have, as it were, foure Lenton faſts in the yeere, ſeven weeks before Eaſter, and in June to the feaſt of S. *Peter*; in Auguſt to the feaſt of the aſſumption of *Mary*, and from the 10. day of November untill the Nativitie.

Adverſ. Pſychios.

2. *Tertullian* ſheweth what was practiſed in the Affricane Church: *Duas in anno hebdomadas Xerophagiarum, nec totas, exceptis ſcilicet Sabbatis & dominicis afferimus:* We conſecrate two weeks in a yeere of eating dry things, and not them whole neither, the Saturdaies and Lords daies being excepted, &c.

Villamont, c. 7.

The Æthiopians obſerve fiftie daies before Eaſter, and likewiſe 50. daies after Eaſter, and as many after Pentecoſt.

Harm. ſect. 16. pag. 481.
Pag. 511.
Sect. 17. p. 536.

3 Latter confeſſ. of Helvetia. c. 24. *The faſt of Lent hath teſtimonie of antiquitie, but none of the Apoſtles writings; and therefore ought not, nor cannot bee impoſed upon the faithfull.* And to this purpoſe they alleage out of *Irenæus*, how ſome faſted one day, ſome two, ſome fortie daies, &c.

Confeſſ. of Sweveland, cap. 7. they alleage out of Chryſoſtome. *Chriſt doth not ſay that hee will have his faſt to be followed, howbeit he might have propounded theſe 40. daies unto us, &c.* Saxonic. artic. 20. *The fourth error is the opinion of neceſſitie, for ſome do write, that the faſting of Lent is neceſſary.* They condemne not the obſervation of the Lenton faſt ſimply, but think it not to be held as neceſſary. And ſo in ſome reformed Churches, Lent is obſerved as a thing indifferent, not for religion, but as a politick conſtitution, for the benefit of the Common-wealth, in ſparing the breed and increaſe of cattell.

4 *Melchior Canus* a learned Popiſh writer granteth that the Pope may diſpenſe with the Lenton faſt: and ſaith directly, that *poterit contrarius populi mos inſtituta hujus generis abrogare*, that the contrarie cuſtome of the people may abrogate ſuch inſtitutions, and he giveth inſtance of Lent, &c. It is therefore neither of divine nor Apoſtolike inſtitution.

The Papiſts.

95. Error.
Acts 13. 3.

2 A Second abuſe in their faſting, is to appoint preſcript times, neceſſarily to faſt in, as in Lent, on Friday, Saturday, and upon Ember daies, which are preſcribed for the foure ſolemne times of giving orders: And this alſo they ſay, is an Apoſtolike tradition, *Acts 13. 2.* They faſted and prayed, and laid their hands upon them, *Rhemiſt. ibid. Bellarm. lib. 2. de bon. operib. in particul. cap. 17. 18.*

Zachar. 8. 19.

2 *Bellarmine* alſo groundeth the foure quarters faſts upon the example of the Jewes, *Zach. 8. 19.* that faſted in the fourth, fifth, ſeventh, and tenth moneths: but Chriſtians ſhould not bee inferiour to them in faſting.

Acts 27. 9.

3 Likewiſe, *Act. 27. 9.* where S. *Luke* ſaith, *ſayling was now jeopardous, becauſe the faſt was paſſed:* *Bellarmine* would have this underſtood not of the faſt of the Jewes, but of the ſolemne faſt of the Chriſtians in the tenth moneth: *Bellarm. c. 19.*

4 Other faſts alſo he urgeth, as the faſt of Advent, the faſt in rogation weeke, the Vigill faſt, or on Saints eeves, as very ancient, and commendable, and fit ſtill to be retained, *cap. 20, 21, 22.*

The Proteſtants.

Anſ. 1. For prayer and faſting to be uſed at ſuch times as Miniſters are ordained, wee doubt not but it is an Apoſtolike tradition, becauſe we find it written in the Acts of the Apoſtles: but it was faſting from all meat and drinke, which the Apoſtles uſed, not abſtinence from fleſh onely, as upon your Ember dayes. Neither doe you obſerve thoſe daies of faſt for any ſuch purpoſe: for your Ember daies are kept amongſt you, though there bee no orders given in the whole dioceſſe.

Zachar. 7. 5.

2 It is not fit that Chriſtians ſhould imitate the ſuperſtitious faſts of the Jewes: ſuch as theſe were not commanded of God, but invented and taken up by themſelves: as the Prophet *Zacharie* reproveth them, *Zach. 7. 5. When ye faſted and mourned in the fifth and ſeventh moneth; did ye faſt unto me?*

2 Againe, thoſe faſts were taken up among the Jewes upon ſpeciall occaſions: the faſt of the fourth moneth, becauſe then the Citie was broken up: of the fifth, when the Temple was deſtroyed: of the ſeventh, when *Gedaliah* was ſlaine: of the tenth, when the Citie began to be beſieged. But ſeeing that the Chriſtians have no ſuch occaſions, as theſe were to the Jewes, they have no reaſon to keepe the like faſts. 3 *Origen* to this point ſaith well: *Paulus dicit, &c.* *Paul* ſaith, If thou wilt obſerve any one of the obſervations of the law, thou art ſubject to the whole law: *Qui ergo obſervat jejunia, aſcendat ter in anno ad Ieruſalem*: He therefore that will obſerve their faſts, let him goe up thrice a yeere to Jeruſalem: *Hom.* 9. *in Levitic.*

Jerem. 52. 6. 7.
Jerem. 52. 12.
Jerem. 41. 1.
Jerem. 52. 4.

3 S. *Luke* deſcribeth the ſolemne faſts of the Jewes, which was about October, when as ſayling began to be jeopardous; as both *Chryſoſtome* and *Oecumenius* doe interpret it: And whereas *Bellarmine* ſaith, that S. *Luke* wrote an hiſtorie for the Chriſtians, not for the Jewes: it is true, but yet hee diſtinguiſheth the times by the feaſts of the Jewes: as *Act.* 20. he nameth Pentecoſt: yea hee refuſeth not by way of deſcription to uſe the Heathen names, as of *Caſtor* and *Pollux*, which was the badge of a ſhip. The ordinarie gloſſe referreth it to the faſt of the ſeventh moneth, when *Gedaliah* was killed, or the faſt of the tenth moneth in Januarie, when the captives in Babylon underſtood of the deſtruction of the Temple: but this latter cannot be, for ſayling beginneth to be jeopardous long before January. *Lyranus*, underſtandeth it of their faſting in the ſhip, which made them unfit to labour in the ſhip: but the words following, *becauſe the faſt had now paſſed*, will not beare this ſenſe, which ſeeme to note rather the time of the yeere, wherein that ſolemne faſt was, than their preſent diſtreſſe, for ſo the faſt was not paſſed: for they continued faſting ſtill: the better ſenſe is, that the Apoſtle meaneth the ſolemne faſt of the Jewes about the midle of September, which anſwereth to our October, preſcribed in *Leviticus*, for then winter aproached, & the ſeas began to be dangerous: as *Beza* obſerveth well out of *Vegetius*: *from the third day before the Ides of Novem.* (which is the 11. day) *unto the ſixth of the Ides of March* (which is the 10. day) *maria clauduntur*, the ſeas are ſhut up: *Lyranus* reaſon is but weake, that moſt were Gentiles, which were in the ſhip, who obſerved not thoſe faſts: for S. *Luke* writing the ſtory, obſerveth not what they did in the ſhip, but what was the generall faſhion of his nation.

Act. 28. 11.
Acts 29. 7.
Levit. 23. 15.

4 As touching theſe ſet times of faſt there hath been great diverſity and uncertainty in the Church, whereby it appeareth to be a meere human conſtitution.

Concerning the foure ſolemne faſts of the yeere: 1 at the firſt there weare but three: *Calixtus* made them foure, *diſt.* 76. *c.* 1. 2. They were appointed to be celebrated; the firſt weeke of March, the ſecond of June, the third weeke of September, the fourth weeke of Decem. *ex Synod. Moguntin. diſt.* 76. *c.* 2. 3. After this another rule was made, *Synod. Salegunſtad*, that if the Calends of March fell out upon Friday, Saturday, Sunday, the quarter faſt ſhould be kept the ſecond weeke of March: and ſo upon the like occaſion, the third weeke of June, the fourth weeke of September, &c. 4. *Vrbanus concil. Placentin.* taketh a new order, that the firſt time ſhould be in the beginning of Lent, the ſecond in Pentecoſt weeke, *diſt.* 76. *c.* 4. 5. *Eliberin. c.* 23. *Iejunia per ſingulos menſes placuit celebrari, exceptis diebus Iulii, Auguſti, ob eorundem infirmitatem, &c.* Faſts muſt be kept every moneth, except July, Auguſt, which are but faint moneths. 6. *Concil. Gerundenſ. c.* 2. *Sequenti die poſt Pentecoſten, & calendis Novembris per triduum jejunetur*: Let them faſt the day after Pentecoſt, and in the Calends of November for three daies ſpace. 7. *Turonn.* c. 18. *Poſt quinquageſimam Monachi tota hebdomada jejunent, poſtea uſque ad calendas Auguſti ter in Septimana, &c.* After Pentecoſt the Monks muſt faſt a whole weeke; and then till the Calends of Auguſt thrice in a weeke; September whole; in November thrice in a weeke; in December till the Nativitie every day. 8. *Matiſconenſ.* 1. 9. *A feria S. Martini vſque ad natalem, ſecunda, quarta, & ſexta jejunent*: From *S. Martins* day (which is the 11. of November) untill the Nativitie, let them faſt, Monday, Wedneſday, Friday.

If all theſe times be laid together, we ſhould doe nothing elſe but faſt all the yeere long: Thus it falleth out, that when men leave the ſimplicitie of truth, and certaine direction of the word to follow their owne inventions, they erre infinitely, and wander they know not wither.

5 Preſcript and ſet times of civill abſtinence from ſome meats, for the benefit of the Commonwealth, as your Lent and Imber daies, are ſtill retained in England, and no otherwiſe, wee condemne not: But to appoint ordinarie times of neceſſarie and religious faſting, without ſpeciall cauſe, was of the ancient Church accounted hereſie in *Montanus*, *Euſeb. lib.* 5. *cap.* 18.

This alſo was the practice of the Church of God in the old Teſtament, upon ſpeciall occaſion, not at ſet and ordinarie times, to injoyne publike faſting, as the Prophet ſaith, *Blow the Trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſemblie*: which ſheweth that their publike faſts were not uſuall and ordinarie, but eſpecially ſanctified, and ſolemnely proclaimed.

Joel. 2. 15.

6 As for the fixed and ſet faſting daies in the weeke, in *Auguſtines* time, onely the Churches of Rome kept the Saturdaies faſt, all the Eaſt Churches, & many of the Weſt obſerved it not. And whereas ſome alleaged, that *Peter* faſted upon Saturday, being the next day, which was the Lords day, to encounter with *Simon Magus*, *Auguſtine* ſaith, it was *opinio plurimorum*, the opinion of many, *quam tamen falſam eſſe perhibent pleriq; Romani*: yet many of the Rom. hold it but for a fable. And ſo he generally concludeth, concerning preſcript daies of faſting: *Quibus diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apoſtolorũ non invenio definitũ*: Upon what daies we ought to faſt, upon what daies not, I find it not defined by any precept given by our Lord or any of the Apoſtles, *Epiſt.* 86.

Concil. Colonienſ. part. 9. cap. 4. Eccleſia liberum facit quolibet tempore quibuſlibet veſci, modò id vel charitas, vel neceſſitas ſuadeat, adhibito tamen utriuſque medici ſi presto ſint, aut ſaltem alterius, i. animæ conſilio : The Church giveth libertie to eat all things at all times, where charitie, or neceſſitie requireth, with the councell of both Phyſitions, or at the leaſt of the phyſition of the ſoule: *Ergo*, preſcript times of faſt by this Councell are not allowed, where all things at all times are lawfull to bee eaten.

7 And concerning the Saturdaies faſt, it is directly forbidden in the ſixth generall *Trullane Councel can. 55. Si quis inventus fuerit in ſancto dominico vel ſabbata jejunans, ſi Clericus deponatur :* If any man faſt the Lords day, or the Sabbath day, if he be a Clergie man, let him be depoſed; if a lay man, let him be put from the Communion.

Likewiſe, *can. Apoſtol. 65. jejunans diem dominicum aut Sabbatum, uno tantum dempto, deponitor :* He that faſteth the Lords day, or Saturday, one day onely excepted, let him be depoſed.

How dare then *Innocentius* contradict the Apoſtles Canons, thus decreeing? *epiſt. 1. c. 4. Sexta feria & ſabbato perpetuo jejunandum eſſe*; Friday and Saturday muſt be kept continually faſt.

Honor. 3. doth alſo contradict this decree: That if the day of the Nativitie fall upon Friday, it ſhould not be kept faſt: *decr. Greg. lib. 3. tit. 46. c. 3.* how then doth *Innocentius* decree ſtand, *perpetuo jejunandum*, that we muſt faſt Friday for ever?

Galath.4.16. 8 It is evident, that this preſcription of faſting daies is contrarie to the doctrine of the Apoſtle: *Galath. 4. 10. Ye obſerve daies, moneths, times, yeeres*: ſo they faſt certaine daies every weeke: and certaine moneths every quarter, and certaine times every yeere, as in Lent: and they obſerve alſo for yeeres the yeere of Jubile.

1 *Origen* well ſaith, *Hom. 9. in Levitic. Si vis jejunare ſecundum Chriſtum, omne tibi tempus aptum eſt totius anni :* If thou wilt faſt according to Chriſt, all the time of the whole yeere is fit, &c. And *Hom. 10. in Levitic. Eſt certe libertas Chriſtiana per omne tempus jejunandi non obſervantia ſuperſtitione, ſed virtute continentia :* It is Chriſtian libertie to faſt at any time, not of a ſuperſtitious obſervation, but of a vertuous continencie.

2 *Tertullian* ſaith: *The Law and the Prophets, were unto Iohn. De cætero indifferenter jejunandum ex arbitrio, non ex imperio nova diſciplina pro temporibus & cauſis uniuſcujuſq;, &c.* Afterward it was indifferent to faſt, as men would, not by any command of the new diſcipline, as every ones time & occaſion ſerved, neither did the Apoſtles impoſe any yoke of certaine faſts to be kept of all in common,

Libro adverſ. Pſychicos. --*cum fides libera in Chriſto, ne Iudaicæ quidem legi abſtinentiam quorundam ciborum debeat, ſemel in totum marcellum ab Apoſtolo admiſſa, &c.* Seeing faith being free in Chriſt, doth not owe ſo much to the Jewiſh law, as to abſtaine from certaine meats, being admitted by the Apoſtle whollie into the ſhambles, &c.

Harm. ſect. 16. pag. 512. 3 Confeſſ. of Sweveland. *cap.* 8. They alleage out of *Chryſoſtome* thus, *Faſting is good, but let no man be compelled thereunto.*

Catharinus ſect. de precept. jejun adverſ. Cajetan. 4 *Cajetanus*, their learned Cardinall doth hold, *In eccleſia primitiva libera fuiſſe jejunia :* that in the primitive Church faſting was free, and not tied to preſcript times.

Hierom alſo: *Vtinam omni tempore jejunare poſſimus, &c.* I would we might faſt at all times, as the Apoſtles did in Pentecoſt, and upon the Lords day: *diſt. 76. c. 11.* This ſuperſtitious addicting of times and daies to faſt, miſliked theſe fathers.

The holy Martyrs have witneſſed this truth: *Thomas Loſeby, Henry Ramſey, Thomas Thirtel*, and others, put to death, for ſaying, *that the appointing of daies for faſting and abſtaning from fleſh upon faſting daies, and eſpecially in the time of Lent, is not allowable by Gods word, but is hypocriſie, and that men ought to have libertie at all times to eat all kinds of meat : Fox pag. 1975.*

The Papiſts.

Fox. pag. 867. 3 A Third abuſe in popiſh faſting, is the difference that they make betweene meats and drinks: as the forbidding of fleſh-eating upon faſting daies for more holines, and the eating of egges, butter, and cheeſe in Lent: as it was decreed at Lucerna in Helvetia, *anno* 1524. abſtinence alſo from ſome meats upon certaine daies for religion, is warranted by the Rhemiſts; as God prohibited *Adam* the eating of ſome fruits in Paradiſe for obedience, and in the law for ſignification, *Annot. 1 Tim. 4. ſect. 6.*

Bellarmine being here charged, that the Papiſts differ very little from the old Heretikes the Tatianes and Manichees, which condemned the eating of fleſh as uncleane in it ſelfe; would thus excuſe the matter.

Firſt, they condemne not fleſh abſolutely, becauſe out of Lent they allow it. Secondly, and in Lent to thoſe that are ſicke. Thirdly, and though ſome Monks, as of *Bennets* order and the Carthuſians doe altogether abſtaine from fleſh, no man is compelled to be of that order; neither doe they judge or condemne others that eat fleſh, *Bellar. cap. 4.*

Anſw. Firſt, that which the Manichees counted alwaies uncleane, the Papiſts in times prohibited hold to be uncleane: what elſe moved B. *Stokeſlie* to cauſe poore *Frebarnes* pigge to be buried in Finſburie field, for the which his wife longed? See afterward Err. 99. they are therefore halfe Manichees. Secondly, neither did the Manichees compell any to bee of their ſect: and as *Auguſtine* ſaith *Auditores ſuos permittunt carnibus veſci :* They allowed their diſciples to eat fleſh: *cont. Adimant. cap. 15.*

cap.15. as the Carthuſian Monks allow others. Thirdly, this ſheweth they count fleſh uncleane, becauſe they uſe other delicate meats with wine and ſpices, which doe more provoke luſt, than fleſh doth: as *Auguſtine* writeth of ſome: *Ipſa vaſa, in quibus cocta carnes, &c.* They feare as uncleane the veſſels wherein fleſh is ſod, but they feare not the immoderate filling of their bellie. Serm.57.

The Proteſtants.

Anſw. First, now Antichriſt ſheweth himſelfe in his colours, making it as lawfull for him, to forbid the uſe of ſome meats for religion, now under the Goſpell, when God hath made them all lawfull and free, as God himſelfe might forbid the uſe of ſome, for obedience in Paradiſe, or ſignification in the Law. Secondly, *S Paul* calleth it the doctrine of devils, to command to abſtaine from meats, 1 *Timothie* 4.3. Againe, *Let no man condemne you in meat and drinke, Coloſſ.* 2.16. The Rhemiſts anſwer, that the Apoſtle ſpeaketh in the firſt place againſt thoſe heretikes, that condemned meats as evill by creation, ſuch were the Manichees: and in the ſecond, againſt the Judaicall obſervation of meats. But they onely prohibit the uſe of ſome meats for the chaſtiſing of the bodie. 1 Tim.4.3. Coloſſ.2.16.

Anſw. Firſt, not onely the Manichees and other heretikes preferred ſome meats before other, as more holy, but even the Papiſts alſo in the preſcript times of their faſts doe command to abſtaine from meats for pietie and religion: and therefore they are counted moſt holie amongſt them that never eat fleſh. And *Durand* teſtifieth, that fiſh in interdict daies, is rather uſed than fleſh, becauſe fleſh and not fiſh was accurſed in the daies of *Noah.* Yea they command abſtinence from meats under paine of damnation: what is this elſe, but with the old heretikes to condemne the creatures of God themſelves? Secondly, the popiſh prohibition of meats, is no leſſe ſuperſtitious, than was the Jewes: For they prohibited ſuch meats alſo, as by the law were counted uncleane, as to eat beaſts that died alone, or were torne with beaſts, or ſtrangled, or touched any uncleane beaſt, as likewiſe they injoyned penance to them that did eat or drinke, where a dogge or cat had lapped, or a mouſe had been drowned, and ſuch like, *Fulk. annot.* 1 *Timoth.* 4.*ſect.*6. Durand.lib.6. de jejuniis.

Thus Pope *Zacharie* giving inſtructions to *Boniface,* forbiddeth him to eat, *Ciconias, & Lepores,* Storkes, and Hares or Conies: and as touching *Lardum,* Larde or Porke, hee giveth councell, that it ſhould not be eaten, *prinſquam ſuper fumo ſiccetur, aut igne coquatur,* before it be dried in the ſmoke, or boyled with fire.

So *Synod. Trullan.can.* 67. *Damnamus eos, qui cujuſcunque animalis ſanguinem aliqua arte condiunt, & ſic comedunt*: We condemne thoſe, that doe dreſſe the blood of any beaſt by arte, and ſo eat it. A grave decree for a Councell to forbid the eating of puddings. *Vormatienſ. can.*65. *Si porci cadaver manducaverint, carnes eorum comedere non licet, uſque dum macerantur per annum*: If ſwine chance to eat a carion, their fleſh muſt not be eaten, till they have been dried a yeere.

I pray you how farre are they now from the ſuperſtition of the Jewes? Nay they goe beyond them: for the legall difference of meats for ſignification, was inſtituted of God for thoſe times: but this ſuperſtitious diſtinction of meats under the Goſpell, which giveth us the free uſe of all the creatures of God, which are ſanctified by the word and prayer, 1 *Tim.* 4.5. is brought in by Antichriſt, who is an enemie unto God. 1 Tim.4.5.

3 Neither doe they abſtaine from fleſh and other meats for chaſtiſing of the fleſh: for they permit the uſe of all other meates upon their faſting daies, that may provoke luſt, fleſh onely excepted, as the eating of ſpices: and other daintie and delicate confections, the drinking of wine, and all kind of fiſh. Even like as *Auguſtine* reporteth of the Manichees, that would drinke no wine, nor eat fleſh: but in ſtead of wine, they had *Pomorum nonnullorum expreſſos ſuccos vini ſpeciem ſatis imitantes, atque id etiam ſuavitate vincentes*: The ſweet liquor of pleaſant fruits like to wine in colour, but excelling it in ſweetneſſe: and for fleſh, they had their ſtrange and exquiſite fruits, with great varietie of diſhes, ſeaſoned and ſtrawed with pepper. This was the Manichees faſt: and this is the popiſh cuſtome in their faſtings at this day. De moribus Manich.lib.2. cap.13.

Hereof *Hierome* thus complained: *ad Neopotian. Audio quoſdam aquam non bibere, nec veſci pane, ſed ſorbitiunculas delicatas non calice ſorbere, ſed concha*: I heare how ſome will drinke no water, nor eat bread, but yet drinke not out of a cup, but in a ſhell more delicate ſuppings.

Decret. 30. *c.*13. *Siquis carnem manducantem ex fide cum religione*: If any man condemne one eating of fleſh in faith, with religion, let him be accurſed, &c. But the Papiſts condemne one eating fleſh in Lent: *Ergo.*

Decret diſtinct. 41.*c.*1. *Fieri poteſt, ut ſine aliquo vitio cupiditatis ſapiens precioſiſſimo cibo utatur, &c.* It may ſo fall out, that a wiſe or godly man may uſe a moſt precious meat, without any vicious luſt, and affect ſinne in eating courſe herbes, &c. *Sanius quiſque maluerit piſce veſci more domini, quam lenticula, &c.* A man were better to eat fiſh as Chriſt did, than Lentiles with *Eſau, &c.*

*Cabilonenſ. ſub Carolo, can.*35. *Ille magis parſimoniæ ſervire cenſendus eſt, qui ſibi non ſolum quarundam rerum perceptiones, ſed delectationes corporis penitus interdicit*: He is thought to be more given to parſimonie, which doth not onely refraine from receiving ſome things, but even from the pleaſures of the bodie. *Concil. Colonienſ. part.* 9. *cap.* 5. *Admonendus eſt populus, cum jejunandum erit non minus prolixa & ſumptuoſa illa piſcium fercula, quam carnium vitanda; bellaria item illa, magis, quam carnes inflammantia*: The people muſt bee admoniſhed, that when they faſt, they ought no leſſe to refraine from the long and ſumptuous ſervices of fiſh, as from the fleſh diſhes, and from thoſe junkets, that doe no leſſe inflame than fleſh. But our adverſaries are far of from keeping theſe rules in their faſts.

George Marſh Martyr, thus witneſſeth: *In this point doth our ſuperſtition exceed the ſuperſtition of the Iewes, when we abſtaine from one thing, and fill our bellies with another: Fox* pag. 1570.

Lawrence Staple perſecuted becauſe he uſed to eat egs on Friday, *and thought it was no great offence unto God*, pag. 1043.

Now if our adverſaries forbeare ſome meats for chaſtiſement of the body, why might it not bee as lawfull to eat butter, and egs, in the time of Lent, as upon other faſting daies: but that they make difference of the times, as one being holier than another, and ſo alſo a difference of meats, ſome being more agreeable to holy times, than other?

Wherefore to conclude this point: civill abſtinence from fleſh, as for policie ſake, and the better maintenance of the Common-wealth, that there ſhould be a vent for fiſh, as well as for fleſh, and that every man might live of his trade and calling: as alſo for the health of the bodie, to abſtaine from hurtfull meats: as likewiſe to keepe a temperate and ſober diet, and to take heed of ſurfetting and drunkenneſſe: theſe kinds of abſtinence, in making difference of meats, we miſlike not: but for piety or religions ſake to diſtinguiſh them, it is too too great ſuperſtition.

Our arguments further out of Scripture againſt the difference of meats, are theſe.

Matth.15.11. 1 *Matth.* 15. 11. *That which goeth into the mouth, defileth not the man.*

1 Cor.10.25. 2 1 *Corinth.* 10. 25. *Whatſoever is ſold in the ſhambles, eat ye, asking no queſtion for conſcience ſake.*

Coloſſ.2.20. 3 *Coloſſ.* 2. 20. *If yee be dead with Chriſt from the ordinances of the world, why are ye burthened with traditions, touch not, taſte not, handle not?*

1 Timoth.4.3. 4. 1 *Timoth.* 4. 3. *Forbidding to marrie and commanding to abſtaine from meats, the Apoſtle calleth the doctrine of devils: Ergo,* a difference of meats for religion or conſcience ſake is ſuperſtitious.

1. *Bellarm.* Meats properly defile not the ſoule, but by reaſon of the concupiſcence joyned with them; as in gluttonie, drunkenneſſe and diſobedience.

Contra. 1. In gluttonie, drunkenneſſe, the concupiſcence commeth from within that defileth, namely the unſatiable greedineſſe of the fleſh: otherwiſe it is not the quantitie or qualitie of the meat which entreth that defileth. 2 Likewiſe diſobedience proceedeth from the heart, comprehended *under evill thoughts*, Matth.15.19. *Matth.* 15. 19. *Out of the heart proceed evill thoughts:* but diſobedience to ſuperſtitious and unlawfull precepts is no ſinne; ſuch as are theſe in commanding abſtinence from meates for religion.

2 Yet S. *Paul* forbiddeth fleſh offered to idols to be eaten, if it offend the conſcience of our weak brother, much leſſe would he have the Church-faſt broken, to the great offence of others, *Bellarm. c.* 8.

Contra. 1. Not the breaking of ſuperſtitious lawes, but the obſerving rather doth miniſter offence: ſtill he beggeth the thing in queſtion; that the ſuperſtitious inhibiting of eating of fleſh is a lawfull conſtitution of the Church. 2 If then fleſh may be ſafely eaten at all times, but where our brothers conſcience is offended, it is not ſimply unlawfull: neither doe wee denie, but that in this Chriſtian 1 Cor.10.29. libertie, reſpect is to be had to our brothers weakneſſe: as the Apoſtle ſaith, *Why ſhould our libertie be condemned of anothers conſcience?* 3 Hereupon wee inferre that there ought to be no other reſtraint of eating of fleſh for religion, but the conſcience of him that may be offended.

3. 4 In both theſe places the Apoſtle condemneth thoſe which did forbid fleſh, as uncleane of it ſelfe, as though by the very handling thereof they were defiled, *Bellarm. ibid. reſponſ. ad* 3. 5.

Contra. 1. In the firſt place the Apoſtle ſpeaketh of ſuch, as with a ſhew of holineſſe refuſed to taſte meat: but there is no ſhew of holineſſe, it is meer prophaneneſſe abſolutely to condemne meats, 1 Tim.4.1. verſ.3. and a plaine doctrine of devils, therefore the Papiſts that place holineſſe in not touching or taſting of fleſh, and would not ſeeme ſimply to condemne them, are here ſignified. 2 In the ſecond place the Apoſtle ſpeaketh generally of all that forbid meats for any doctrine or religion: whereas they make it unlawfull, to *receive them with thanksgiving, and refuſe them.* 1 But thus doe the Papiſts forbid meats for religion and doctrine, ſo that the creature of God is refuſed: *Ergo.* 2 The Apoſtle maketh but two impediments of not receiving and eating meats: Want of faith and knowledge; Want of thankeſgiving: but with them it is not lawfull for beleevers and ſuch as give thanks, to receive Gods creatures: therfore they are theſe forbidders. 3 Againe the Apoſtle ſpeaketh of the laſt times, and of ſuch as ſhould make a generall Apoſtaſie from the faith: this doth moſt fitly agree to the now preſent popiſh Church: the old hereticks the Tatianes and the Manichees, were above a thouſand yeeres agoe, and never any hereticks ſwarved more univerſally in the whole bodie of religion from the faith, than they doe.

1 *Origen* ſhall conclude, *Abſtinere à cibis quos Deus creavit ad percipiendum cum gratiarum actione, acceptum eſſe non poteſt Deo:* To abſtaine from meats which God hath created to be received with thankeſgiving, cannot be acceptable to God: *homil. 9. in Levitic.*

Auguſtine: Non propter porcum, ſed propter pomum mortem primus homo invenit; & Eſau primatus ſuos non propter gallinam, ſed propter lenticulam perdidit: The firſt man found death, not for eating fleſh, but fruit: *Eſau* loſt his birthright not for capons, but for lentil: *tract.* 73. *in Ioan. Ergo,* there is no difference to be made of meats for religion.

Tertullian here is a plentifull witneſſe, that religion is not to be placed in abſtinence from meats: *Qui per eſcas Dominum colit, prope eſt, ut Dominum habeat ventrem ſuum--cibus verus fides certa --Deus ſola gaudet fide noſtra, ſola innocentia-- quæ habitant non in ventre, ſed in animo*: He that worſhippeth the Lord by meats, is not farre from making his bellie his Lord: the true meat is a right faith,—God only is pleaſed with our faith, innocencie,—which dwell in the minde, not in the bodie.

Epiſtol. de cibis Judaicis.

2 *Ieremie* the Patriarch alleageth to this purpoſe *Baſil*: *Neq; illi, qui non comedunt, meliores ſunt comedentibus, ſi ipſum ſolum comedere ſpectes, neq; iterum illi qui comedunt, deteriores, &c.* Neither they which eat not, are better than they which eat, if you only reſpect eating, neither are they which eat, worſe than thoſe that eat not.

Cenſur. c. 21.

3 Confeſſ. of Helvetia the latter, c. 24. *They doe not faſt at all—if they ſtuffe their bellies one day, and for a ſet or preſcribed time doe abſtaine from certaine meats, thinking that by the very worke wrought, they ſhall pleaſe God, &c. Baſil, artic.* 10. *ſect.* 4. *No man can forbid thoſe things, which God hath permitted; therefore we thinke, that it is not by any meanes forbidden to receive meats with thankeſgiving, &c. Bohemia, c.* 18. *What is to be thought of the choice of meats, everie one may learne out of the doctrine of Chriſt*,—That which goeth into the mouth, defileth not the man, &c.

Harm. ſect. 18. pag. 480.
Pag. 484.
Pag. 482.

4 *Caſſander*, one of their owne writers, ſpeaking againſt the ſtrict prohibition of eating of fleſh, ſaith: *Tolerabilius exiſtimo, ut ſexcenti veſcantur carnibus citra neceſſitatem, quam ut unus hac ſuperſtitione periclitetur de vita*, I thinke it more tolerable that ſix hundred eat fleſh, where no neceſſitie is, than that one by this ſuperſtition ſhould be in danger of his life.

De officio vir. perfect. p. 159.

Lindanus, another of their writers thus complaineth of their faſts: *Ieiunia noſtra, quæ in vini copia natant, &c.* Our faſts, which doe ſwim in plentie of wine, and varietie of fiſh, were unknowne unto the ancients, and ſeeme intolerable, &c. It is a groſſe ſuperſtition to abſtaine from fleſh meats, and to uſe wine, and other delicates, which doe more inflame.

Panopl. lib. 3. cap. 11.

The Papiſts.

Fourthly, their religious kind of faſting they hold not to be a genarall abſtinence from all meats and drinks, but onely from ſome certaine kinds, as from fleſh, and wine, as *Timothie* refrained from drinking of wine, and in ſtead thereof uſed water, 1 *Timoth.* 5. 23. *Rhemiſt.*

97. Error.
1 Tim. 5. 23.
Dan. 10. 3.

Daniel for 3. weekes ſpace abſtained from fleſh and wine, *Dan.* 10. 3. *Bellarm. c.* 5. *de bon. operib. in particul.*

The Proteſtants.

Anſw. First, for chaſtiſing of the body, it is lawfull to abſtaine either wholy for a time, or in reſpect of the quantitie or qualitie of the meats, which may more provoke carnall luſts, not in the prohibition of the whole kind, as the Papiſts doe of all fleſh, be it never ſo groſſe or ſmall in quantitie. Likewiſe it is lawfull for chaſtiſing of a mans body to abſtaine from any kind, as of wine, fruits, ſpices, fleſh, ſo that the uſe of them be not forbidden, as though in the very abſtinence there were religon. *Daniel* abſtained from pleaſant and laſcivious meat to be the better prepared for that heavenly viſion; *Timothie* refrained the drinking of wine, to keepe his body in ſubjection: but neither of them placed any religion herein; for he afterward by the advice of the Apoſtle did drinke wine: and ſo *Auguſtine* in the like caſe ſaith, *Quanto honeſtius eſt, ut qui &c.* How much more honeſt a thing is it, that he which for the infirmitie of his ſtomacke cannot drinke water, ſhould uſe wine moderately? *Serm.* 157.

Secondly, but the true and properly religious faſt of Chriſtians, is a generall abſtinence from all meats and drinks, during the time of ſuch faſting: *Eſther*. 4. 16. *Nehem*. 9. 4. Where the manner of their faſt is deſcribed: how the law was read unto them foure times in the day, and as oft did they worſhip the Lord and confeſſe their ſinnes. It was the cuſtome of the Church alſo in *Auguſtines* time, in the dayes of faſt, not to abſtaine onely from fleſh, or ſome certaine kind of meat, as the Papiſts uſe, but altogether to continue faſting till the even. *Rogo vos (fratres)* (ſaith he) *ut in iſto ſacratiſſimo tempore, exceptis diebus dominicis, nullus prandere præſumat*: I pray you brethren, that in this holy time none of you preſume to dine at all, except it be upon the Lords dayes, *de tempor. ſerm.* 66.

Eſther. 4. 16.
Nehem. 9. 4.

So likewiſe was it concluded, *Concil. Aurelianenſ.* 4. *can.* 2. *quadrageſima ab omnibus æqualiter teneatur: ſed neque per ſabbata abſque infirmitate quiſpiam ſolvat quadrageſimale jejunium, niſi tantum die dominico prandeat*: Let the Lent or 40. dayes faſt be kept indifferently of all, and let no man, no not upon the ſaturdayes (unleſſe for infirmities ſake) breake his lenton faſt, unleſſe hee take his dinner upon the Lords dayes onely. Their faſt then upon other dayes, was continued from morning till night, without taking their dinner: *Ergo*, they that will keepe a true religious faſt, if they are able, ought for the time wholy to abſtaine.

Bellarmine here ſeemeth to conſent with us, propounding this propoſition to prove, *unicam in jejunio refectionem, &c.* That there ſhould be but one refreſhing in a faſt, and that to be ſupper, *cap.* 2. this he taketh upon him to confirme by Scripture, as Judg. 20. 26. They faſted all that day till the Evening: 2 *Sam.* 3. 31. *David* would eat no bread till the Sunne went downe: he alleageth alſo to the ſame purpoſe divers teſtimonies of the fathers: thus farre he agreeth with us, but afterward hee turneth cat in pan (as we ſay) and alloweth the contrary practice in the popiſh Church, that uſe to take their dinner in their faſts: But *Auguſtine* flatly reproveth this abuſe; *Vidiſti alium indicto publico jejunio velle prandere, cum dilectione admone*: Thou ſeeſt another, that a publike faſt being injoyned, will take his dinner; admoniſh him in love, *de tempor. ſerm.* 202.

Judg. 20. 26.
2 Sam. 3. 31.

George Marſh holy Martyr: We never reade that the Jewes ever tooke it for a faſt to abſtaine from fleſh, and to eat fiſh, or white meat, *Fox pag.*1570.*col.*2.

Lib.3.Tom.1. hæreſ.75.

And yet further: 1. it appeareth to have been a generall cuſtome in the Greeke Church, in their ſolemne faſts to abſtaine from all kind of meat untill the ninth houre, which was about three in the afternoone, as *Epiphanius* teſtifieth.

Lib. 1 cont. phyſic.

2 *Tertullian* ſaith, *Exceptio eduliorum quorundam, portionale jejunium eſt*; The excepting of certaine meats, is but a faſt in part, &c. and he ſaith, they doe *dimidiam gulam Deo immolare*, but offer unto God halfe their throat or gut, &c. when as there is not a whole abſtinence but in part. The Æthiopians upon Wedneſdaies and Fridaies, which they keepe in memorie of the conſultation of the Jewes, when they decreed to take Chriſt, and of his crucifying, doe faſt all the day untill Sun ſet. *Zaga Zabo.*

Damianus a Goeas de mori. Æthiop. Harm. ſect.16. pag.481. Pag.502. Summul.qu. 22,artic.2.

3 Confeſſ. latter of Helvet. c. 24. *In old time they abſtained altogether from meat unto the evening, and beſtowed all that time in holy prayers, the worſhip of God and repentance. Wittemberg. artic.*18. *The ancient Fathers did ſometime faſt whole daies together.*

4 *Maldonate* their Jeſuit granteth, *That it is properlie a faſt, to eat or drinke nothing at all.*

The Papiſts.

Fifthly, they erre, in affirming faſting to be a meritorious worke, *Rhemiſt.* 1. *Corinth.*15.*verſ.*32. and immediatly and properly a part of Gods ſervice, *Bellarm. lib.*2.*de bon. operib.c.*11.

Bellarmine thus reaſoneth out of Scripture:

Luc.2.3.

Rom.12.1.

1 *Luc.*2.3. *Anna* ſerved the Lord with faſting and prayer night and day.

2 *Rom.*12.1. *I beſeech you brethren, give your body a living ſacrifice acceptable to God, &c. which is your reaſonable ſervice of him.* Faſting then, by the which the body is mortified, and made a ſacrifice, is a ſervice acceptable to God.

1 Sam.7.6.

1 King.21.27.

3 1 *Sam.*7.6. The people faſted and prayed, and God was pleaſed, 1 *Reg.*21. *Ahab* by his faſting did mittigate Gods wrath: the Ninivits by their faſting appeaſed Gods wrath: *Ergo*, faſting is ſatisfactorie and meritorious, *Bellarm.cap.*11.

1 Cor.9.27.

1 Cor.7.5.

1 King.8.30.

Anſw. Firſt, we doubt not, but that faſting is a worke acceptable to God, being referred to the right end, as to chaſtiſe and humble the bodie, 1 *Cor.* 9.27. and to make our prayers more fervent, 1.*Cor.*7.5. But otherwiſe there is no holines or vertue in faſting of it ſelfe; neither is it by the worke wrought of any merit or worthineſſe: For our prayers, which are a more principall worke, than faſting is, yet of themſelves by any worthineſſe in them, are not regarded of God; for *Salomon* ſaith, When thou heareſt, have mercy, 1 *King.* 8 30. It is of the Lords mercy, that our prayers are heard, not of any worthineſſe in them.

Now for our further anſwer in particular: 1 *Anna* her ſerving of God, conſiſted chiefly in her prayer, upon the which her faſting waited as an handmaid, to make it more fervent.

1 Timoth.4.8.

2 We denie not, but that faſting is a very good meane to helpe to mortifie the fleſh, and to make it ſerviceable to God, and ſo an exerciſe by faith acceptable to God: but it followeth not, that immediatly and properly it is a part of Gods ſervice, which conſiſteth in the inward worſhip: the Apoſtle ſaith, *bodily exerciſe profiteth little*, that is, of it ſelfe without faith and godlineſſe, it is not avayleable.

3 Firſt, beſide the faſting of the people, they ſhed teares in ſuch abundance, that they are ſaid to have drawen water: they alſo confeſſed their ſinnes: their prayers and teares made their faſting acceptable: but they were ſo farre from ſatisfying God, that for all this they were afraid, and deſired *Saul* to crie unto God for them.

1 King.21.25.

As concerning *Ahab*, how could he ſatisfie or merite, being a man ſold to worke wickedneſſe, 1 *King.*21.25. and ſo without faith? his temporall repentance was rewarded with a temporall reward: this was Gods mercie, not of his merite.

Jonas 3.10.

It was not the act of faſting in the Ninivits, but their true repentance joyned with it, that pleaſed God, Jonas 3.10. *God ſaw their workes, that they turned from their evill wayes, &c.* Neither did their repentance ſatisfie: for they were fearefull and doubtfull, *verſ.*9. *Who can tell if God will turne?* it was therefore Gods acceptance, they have no confidence in their repentance.

The Proteſtants.

Our contrary arguments, that faſting is not a worke meritorious or ſatisfactorie, nor properly the ſervice of God, out of the Scripture are theſe.

Iſay 58.5.

Joel 2.13.

*Arg.*1 Iſay 58.5. *Is this ſuch a faſt, that I have choſen, that a man ſhould afflict his ſoule for a day? &c.*

2 *Joel* 2.13. *Rent your hearts, and not your cloaths:* it is not then the affliction of the fleſh, but the contrition of the heart that God requireth.

1 Tim.4.7.8.

3 1 *Tim.* 4.7.8. *Exerciſe thy ſelfe to godlines, for bodilie exerciſe profiteth little, godlines is profitable to all things.*

Luk.18.12.

Coloſſ.2.23.

4 *Luk.*18.12. The Phariſee alleaging his faſting is not juſtified.

5 *Coloſſ.*2.23. Saint *Paul* calleth the religion, which is in not ſparing the bodie, ἐθελοθρησκείαν a voluntary worſhip, deviſed of man.

1 *Bellarmin.* The Lord doth not ſimplie reject faſting, but onely ſuch a faſt, as is not joyned with pietie and juſtice: *c.*12.*reſp.ad.*1.

Contra. You have anſwered well: for if faſting without godlines and juſtice profite not, then is it not in it ſelfe meritorious, nether hath any force, but by the faith and true contrition of the heart:

juſtice it ſelfe, and true contrition, which give ſtrength to faſting, are not meritorious, much leſſe is faſting it ſelfe.

2 The renting of the garments is not ſimplie forbidden, but when it is not accompanied with the contrition of the heart, *Bellarm. ibid.*

Contra. 1. Neither doe we ſay that faſting is forbidden ſimply, but that in it ſelfe it is the leſſe principall, and without the devotion of the heart not at all accepted, and therefore it hath no merit, having no life, nor force of it ſelfe. Contrition of the heart meriteth not: for *David* ſacrificing a contrite heart unto God, *Pſal.* 51.17. yet prayeth for mercy, *verſ.* 1. *Ergo,* much leſſe doth faſting merit, which is quickened by the devotion of the heart. Pſal.51.17.

3 By bodily exerciſe either may be underſtood faſting without almes or mercy, or the exerciſe of the body: ſuch as champions uſed in their fight: which was unprofitable to attaine any thing in the next life, *Bellarm. ibid.*

Contra. 1. By godlines cannot properly almes be underſtood, or any other externall or bodilie action: for the Apoſtle oppoſeth godlines to bodily exerciſe: but that which is contrary or oppoſite to bodily, is ſpirituall. 2 Yet admitting this expoſition, faſting cannot be meritorious, ſeeing it hath no power without almes, which neither are themſelves meritorious: with ſuch ſacrifice indeed the Apoſtle ſaith, *God is pleaſed Hebr.* 13.16. but offered unto God through Chriſt, *verſ.* 15. 3. What need had Saint *Paul* to give *Timothie* warning to take heed of bodily exerciſe, being ſo weake, and full of infirmities, that he giveth him councell afterward to drinke wine? 1 *Tim.* 5.23. by bodily exerciſe then, he underſtandeth all externall ſervices, and outward ceremonies, *not tending to edifying by faith,* 1 *Tim.* 1.4. which alſo include ſuperſtitious phariſaicall faſting. Hebr.13.16. verſ.15. 1 Tim.5.23. 1 Tim.1.4.

4 The Phariſee was not juſtified becauſe he thought to be juſtified by his faſting, but becauſe hee boaſted of his works and deſpiſed others, *Bellarm. ibid.*

Contra. The Phariſee is not onely rejected for his diſdaine and contempt to the poore Publican, but for his hypocriſie in ſetting forth his owne righteouſneſſe, which notwithſtanding hee thanketh God for after a ſort. Firſt, the occaſion of the Parable doth inſinuat ſo much, *verſ.* 9. *He ſpake this Parable unto certaine that truſted in themſelves, that they were juſt and deſpiſed others*: they truſted to be juſt toward God by their works, and alſo deſpiſed their brethren: here are two faults, both which the Phariſee was infected with. Secondly, this appeareth by the contrary in the Publicane, who pleadeth for mercy, as the other ſtood upon merit. Thirdly, ſo *Ambroſe* expoundeth, *Verecundia praetulit Publicanum, qui ne oculos audebat levare ad cælum:* Modeſtie preferred the Publicane, who durſt not lift up his eyes to heaven: *Offic.* 1. c. 18. The Publicans humilitie was toward God, in not preſuming to lift up his eyes to heaven; therefore the Phariſees pride was toward God in boaſting of his works. Luk.18.9.

5 1 Will worſhip is not oppoſed to that which is not written, but to that which is not grounded upon reaſon: for though it be not commanded, if it be reaſonable, it is no Will worſhip. 2. The Apoſtle reproveth them for their immoderate faſting, not yeelding neceſſary things to the fleſh. 3. They did abſtaine of a ſuperſtitious opinion in abhorring fleſh as evill and uncleane in it ſelfe, *Bellarm. ibid.*

Contra. 1. The Apoſtle expoundeth himſelfe, *verſ.* 22. *Which are after the doctrines, and commandements of men:* ſo that it is a Will worſhip which is after mans, and not Gods commandement: therefore all worſhip not preſcribed in the word, is Will worſhip: and this Will worſhip had a ſhew of wiſdome, and ſo of reaſon, yet was a voluntary ſervice.

Secondly, this is not the cheefe thing that is reprehended, the not ſparing of the fleſh (for herein, as the Apoſtle ſheweth, conſiſted their *ſhew of wiſedome*) but for that they followed the doctrines of men, and neglected the commandement of God, concerning the internall worſhip: *and the not ſparing of the fleſh,* is expounded, *the not ſatiſfying of the fleſh,* which of it ſelfe is not ſo evill a thing: beſide many of their Monks and Heremites have offended this way, in pinching and pining their bodies, by their immoderate faſting to death, ſee before pag. 351.

Thirdly, the Apoſtle ſpeaketh of thoſe which of Jewiſh ſuperſtition, rather than heathen prophaneneſſe abſtained from meat. Firſt, there had bin no ſhew of wiſdome, in condemning the creatures of God ſimplie. Secondly, he calleth them στοιχεῖα, the elements of the world, *verſ.* 20. which the Apoſtle expoundeth to be the ceremonies of the Jewes, *Galath.* 4.9. 3. *verſ.* 17. they were ſuch ceremonies, as where ſhadowes of Chriſt: but theſe were the Jewiſh, not heathen obſervances. Thirdly, hee ſaith, *verſ.* 20. δογματίζεσθε, ye are burdened with traditions: which traditions, δόγμασι he ſaith were faſtened to Chriſts Croſſe, *verſ.* 14. which were the traditions of the law, not of the Gentiles. Galath 4.9. c.3.17. Coloſ.2.14 20.

1 *Auguſtine* ſaith very well, *Si volumus bene jejunare à cibis, ante omnia jejunemus à vitiis—Quid prodeſt, pallidum eſſe jejuniis, ſi odio & invidia liveſcas?* What doth it help to faſt from meat, if we faſt not from ſin? What availeth it to be pale and wan with faſting, if thou fretteſt with hatred and envie? *de tempor. ſerm.* 64. *Ergo,* the externall or outward act of faſting of it ſelfe is little or nothing worth.

Jeremie Patriarch of Conſtantinople, ſpeaking of faſting and other ſuch exerciſes, ſaith: *Quod gratis per Chriſtum peccata, & non propter aliqua merita & juſtitias noſtras, nobis remittantur, confiteri debemus, &c.* We muſt confeſſe, that our ſinnes are freely remitted for Chriſts ſake, not for any our merits or righteouſnes, &c. And to this purpoſe he alleageth *Baſil,* citing that place of the Apoſtle, *eſca nos Deo non commendat,* meat doth not commend us unto God. Cenſur. orient. cap. 21. 1 Cor.8.8.

3 Confeſſ. of Wittenberg. c. 17. *We thinke that faſting is profitable, not to this end, that either by the merit* Harm. ſect. 16. pag. 501.